

TAFSIR IBN KATHIR (ABRIDGED)

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

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المصباح المنير في تهذيب
تفسير ابن كثير

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Abdul Hameed

VOLUME

1



DARUSSALAM
Publishers & Distributors
Riyadh, Houston, New York, Lahore



Parts 1 and 2 (Surat Al-Fatihah to
Verse 252 of Surat Al-Baqarah)

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



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المُصْبِح المُنِيرُ فِي تَهْدِيَةِ

تَفْسِيرِ ابْنِ كَثِيرٍ

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King Fahd National Library Cataloging-in-Publication Data
Tafsir ibn Kathir/ Imam Abu Al-Fida Ismail Ibn Kathir

Safi-ur-Rahman Al-Mubarakpuri-Riyadh.

696p., 14x21 cm. ISBN 9960-892-71-9 (Set).

I-Qur'an-Commentaries

II-Title

227.32 dc.

1424/2816

Legal Deposit no. 1424/2816

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

9960-892-72-7 (Vol. 1)

Head Office: P.O. Box: 22743, Riyadh 11416, K.S.A. Tel: 00966-01-4033962/4043432 Fax: 4021659

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P.O. Box: 79194 Tx 772779

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

Darussalam, New York

572 Atlantic Ave, Brooklyn

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

U.K

Darussalam International Publications Ltd.

226 High Street, Walthamstow,

London E17 7JH Tel: 0044-208 520 2666

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

Darussalam International Publications Limited

Regent Park Mosque, 146 Park Road,

London NW6 7RG Tel: 0044-207 724 3363

Darussalam

398-400 Coventry Road, Small Heath

Birmingham, B10 0UF

Tel: 0121 77204792 Fax: 0121 772 4345

E-mail: info@darussalamuk.com

Web: www.darussalamuk.com

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Editions & Librairie Essalam

135, Bd de Montlaurant- 75011 Paris

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

Fax: 0033-01- 43 57 44 31

E-mail: essalam@essalam.com

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Islamic Da'wah Movement (IDM)

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Fax: 0027-31-305-1292

E-mail: idm@ion.co.za

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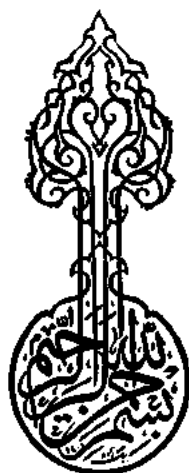
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**In the Name of Allâh
The Most Beneficent, the Most Merciful**

Publishers Note

Tafsīr Al-Qur'ān Al-'Aẓīm, which is famous by the title *Tafsīr Ibn Kathīr*, by Al-Ḥāfiẓ Abu Al-Fidā' Imād Ad-Dīn Ismā'īl bin 'Umar bin Kathīr Al-Qurashi Al-Buṣrawi (d. 774 H.), is the most popular interpretation of the Qur'ān in the Arabic language, and the majority of the Muslims consider it to be the best source based on Qur'ān and Sunnah. This Arabic work spans three thousand and two hundred pages in four volumes. To cover all of the references, Ibn Kathīr has also collected some weak *Ḥadīths* and Israelitish stories. Some repetitions also occur in it, as and when the topics required these.

As Darussalam has made a policy to publish only such works which are based on Qur'ān and authentic *Ḥadīths* we appointed a board of Islāmic scholars to summarize *Tafsīr Ibn Kathīr* in the original Arabic language. Shaykh Abu Al-Ashbāl Ahmad Shāḡif of Rābiṭah Al-'Ālam Al-Islāmi, Makkah, and Shaykh Ṣāfi-ur-Raḥmān Al-Mubārakpuri, Head of the Research Committee of Darussalam worked with a team of other scholars for about two years on this project. We published this summarized version in the Arabic language titled as *Al-Miṣbah Al-Munīr fī Tahdhīb Tafsīr Ibn Kathīr*.

This summarized version was prepared for the sole purpose of translation into all the major languages of the world. First of all, it is being presented in the English language as it is the most widely written and spoken in the world.

To translate a book in another language is a task requiring great skill, and when it comes to the translation of *Tafsīr* and *Ḥadīth*, then it becomes a greater responsibility, requiring the skills of both languages and the knowledge of religion and religious terms. The help, advice, guidance and cooperation of many persons was sought for the various steps of the project. The translation was done by Mr. Jalal Abualrub (USA), Mr. Nasir Khitab, his wife Mrs. Huda Khitab (Canada), Mr. Aqeel Walker (USA), Dr. Muhammad Al-Jibali (USA) and Mr. Sami Ayoub (USA). The translation was edited by Mr. Abu Khaliyl (USA), Mr. Muhammad Farooq (Pakistan), Mr. Abdul Ahad (India) Mrs. Jalal Abualrub (USA), Mr. Abdul-Mun'im (Egypt), Mr. Sidheeqe M.A. Veliankode (India), Qāri Muhammad Iqbal (Pakistan), Mr. Shakil Ahmad As-Salafi (India) and Ḥāfiẓ Abdul-Matin (Pakistan). Layout planning and computer programing in an advanced publishing software was voluntarily carried out by Mr. Muhammad Munawar (Pakistan).

The typesetting and correction of manuscript was done by Mr. Abdus-Samad (India), Syed Ali Haider (India) and Mr. Hassan Ajami (Egypt). Some valuable suggestions were made by Mr. Al-Arabi bin Razduq (UK) and Mr. Omar Johnson (USA).

We have tried our best not to include any weak *Hadīth* in this presentation. All the authentic sayings of the Prophet ﷺ have also been presented in the Arabic language along with diacritics. The only sections of the Arabic that were not translated are some discussions pertaining to Arabic words which were not pertinent to the English readers, such omissions are very few to mention. Topic headings were added throughout the *Tafsīr* to help the readers better understand the discussion of the Verses of the Qur'ān. The language and style adopted for the translation is very plain and simple. The translation of the meanings of the Verses is from the translation of Dr. Muhammad Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan published by Darussalam. The editors have made some changes in it at some places where it was necessary to comply with the *Tafsīr*.

I am thankful to all the workers, helpers and advisers who cooperated with us in the completion of this great project. And I am especially thankful to Shaykh Ṣafī-ur-Raḥmān Al-Mubārakpuri, who is a great scholar of the time and from whom all of us at Darussalam benefit seeking his advice and valuable suggestions regarding our research projects and problems. We have tried our best to make it a faultless work, but human weakness may render any error in it. We ask the readers to forgive us for such errors and to inform us of that in order to remove it from the following editions.

In the whole project, the errors are from our side and from Satan while all the good is from the blessings of Allāh. If the people benefit from this translation in the understanding of the Qur'ān, we will consider it a great blessing and we pray to Allāh for the best reward in the Hereafter.

Abdul-Malik Mujahid
General Manager
Darussalam Publications
Riyadh, March 2000

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

Reports from the Companions of the Messenger of Allāh ﷺ

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

Incomplete Chains of Narration

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

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

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

Reports from the Followers of the Companions and Those who follow Them

The following is a list of those who did not see the Prophet ﷺ, but they report from Companions of the Prophet ﷺ, while

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

Abu Al-'Āliyah, Sa'īd bin Jubayr, Sa'īd bin Al-Musayyib, 'Aṭā' (bin Abi Rabāh), 'Aṭā' Al-Khurāsāni, Muqātil bin Hayyān, Ar-Rabī' bin Anas, Ash-Sha'bi, Qatādah, Mujāhid, 'Ikrimah, Aḍ-Ḍaḥḥāk, 'Abdur-Raḥmān bin Zayd bin Aslam (Ibn Zayd), Ibn Jurayj.

Other Scholars after the Companions

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

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

The Biography of the Author, Ibn Kathīr

By the Honored Shaykh 'Abdul-Qādir Al-Arnā'ūṭ, may Allāh protect him.

He is the respected Imām, Abu Al-Fidā', 'Imād Ad-Dīn Ismā'īl bin 'Umar bin Kathīr Al-Qurashi Al-Buṣrawi - Buṣraian in origin; Dimashqi in training, learning and residence.

Ibn Kathīr was born in the city of Buṣra in 701 H. His father was the Friday speaker of the village, but he died while Ibn Kathīr was only four years old. Ibn Kathīr's brother, Shaykh Abdul-Wahhāb, reared him and taught him until he moved to Damascus in 706 H., when he was five years old.

Ibn Kathīr's Teachers

Ibn Kathīr studied *Fiqh* - Islāmic jurisprudence - with Burhān Ad-Dīn, Ibrāhīm bin 'Abdur-Rahmān Al-Fizāri, known as Ibn Al-Firkāḥ (who died in 729 H). Ibn Kathīr heard *Ḥadīths* from 'Isā bin Al-Muṭīm, Aḥmad bin Abi Ṭālib, (Ibn Ash-Shaḥnah) (who died in 730 H), Ibn Al-Ḥajjār, (who died in 730 H), and the *Ḥadīth* narrator of Ash-Shām (modern day Syria and surrounding areas); Bahā Ad-Dīn Al-Qāsim bin Muẓaffar bin 'Asākir (who died in 723 H), and Ibn Ash-Shīrāzi, Ishāq bin Yaḥyā Al-Āmmuddi, also known as 'Afīf Ad-Dīn, the Ṣāḥib al-Ṣunna Shaykh who died in 725 H, and Muḥammad bin Zarrād. He remained with Jamāl Ad-Dīn, Yūsuf bin Az-Zakī Al-Mizzi who died in 724 H, he benefited from his knowledge and also married his daughter. He also read with Shaykh Al-Islām, Taqī Ad-Dīn Aḥmad bin 'Abdul-Ḥalīm bin 'Abdus-Salām bin Taymiyyah who died in 728 H. He also read with the Imām Ḥāfiẓ and historian Shams Ad-Dīn, Muḥammad bin Aḥmad bin 'Uthmān bin Qāymāz Adh-Dhahabi, who died in 748 H. Also, Abu Mūsā Al-Qarāfai, Abu Al-Faṭḥ Ad-Dabbūsi and 'Alī bin 'Umar As-Suwāni and others who gave him permission to transmit the knowledge he learned with them in Egypt.

In his book, *Al-Mu'jam Al-Mukhtaṣ*, Al-Ḥāfiẓ Adh-Dhahabi wrote that Ibn Kathīr was, "The Imām, scholar of jurisprudence, skillful scholar of *Ḥadīth*, renowned *Faqīh* and scholar of *Tafsīr* who wrote several beneficial books."

Further, in *Ad-Durar Al-Kāminah*, Al-Hāfiẓ Ibn Hajar Al-Asqalāni said, "Ibn Kathir worked on the subject of the *Ḥadīth* in the areas of texts and chains of narrators. He had a good memory, his books became popular during his lifetime, and people benefited from them after his death."

Also, the renowned historian Abu Al-Maḥāsin, Jamāl Ad-Dīn Yūsuf bin Sayf Ad-Dīn (Ibn Taghri Bardī), said in his book, *Al-Manhal Aṣ-Ṣāfi*, "He is the Shaykh, the Imām, the great scholar Imād Ad-Dīn Abu Al-Fidā'. He learned extensively and was very active in collecting knowledge and writing. He was excellent in the areas of *Fiqh*, *Tafsir* and *Ḥadīth*. He collected knowledge, authored (books), taught, narrated *Ḥadīths* and wrote. He had immense knowledge in the fields of *Ḥadīth*, *Tafsir*, *Fiqh*, the Arabic language, and so forth. He gave *Fatwās* (religious verdicts) and taught until he died, may Allāh grant him mercy. He was known for his precision and vast knowledge, and as a scholar of history, *Ḥadīth* and *Tafsir*."

Ibn Kathir's Students

Ibn Hājji was one of Ibn Kathir's students, and he described Ibn Kathir: "He had the best memory of the *Ḥadīth* texts. He also had the most knowledge concerning the narrators and authenticity, his contemporaries and teachers admitted to these qualities. Every time I met him I gained some benefit from him."

Also, Ibn Al-Imād Al-Ḥanbali said in his book, *Shadharāt Adh-Dhahab*, "He is the renowned Ḥāfiẓ Imād Ad-Dīn, whose memory was excellent, whose forgetfulness was miniscule, whose understanding was adequate, and who had good knowledge in the Arabic language." Also, Ibn Ḥabīb said about Ibn Kathir, "He heard knowledge and collected it and wrote various books. He brought comfort to the ears with his *Fatwās* and narrated *Ḥadīths* and brought benefit to other people. The papers that contained his *Fatwās* were transmitted to the various (Islamic) provinces. Further, he was known for his precision and encompassing knowledge."

Ibn Kathir's Books

- 1 - One of the greatest books that Ibn Kathir wrote was his

Tafsīr of the Noble Qur'ān, which is one of the best *Tafsīrs* that rely on narrations [of *Ḥadīths*, the *Tafsīr* of the Companions, etc.]. The *Tafsīr* by Ibn Kathīr was printed many times and several scholars have summarized it.

2- The History Collection known as *Al-Bidāyah*, which was printed in 14 volumes under the name *Al-Bidāyah wan-Nihāyah*, and contained the stories of the Prophets and previous nations, the Prophet's *Sīrah* (life story) and Islāmic history until his time. He also added a book *Al-Fītan*, about the Signs of the Last Hour.

3- *At-Takmil fī Ma'rīfat Ath-Thiqāt wa Aḍ-Ḍu'afā wal Majāhīl* which Ibn Kathīr collected from the books of his two Shaykhs Al-Mizzi and Adh-Dhahabi; *Al-Kāmal* and *Mizān Al-Itidāl*. He added several benefits regarding the subject of *Al-Jarḥ* and *At-T'adīl*.

4- *Al-Ḥadi was-Sunan fī Aḥādīth Al-Masānīd was-Sunan* which is also known by, *Jāmi' Al-Masānīd*. In this book, Ibn Kathīr collected the narrations of Imāms Aḥmad bin Ḥanbal, Al-Bazzār, Abu Ya'la Al-Mawṣili, Ibn Abi Shaybah and from the six collections of *Ḥadīth*: the Two *Ṣaḥīḥs* [Al-Bukhārī and Muslim] and the Four *Sunan* [Abu Dāwūd, At-Tirmidhi, An-Nasā'ī and Ibn Mājah]. Ibn Kathīr divided this book according to areas of *Fiqh*.

5- *Tabaqāt Ash-Shāfiyah* which also contains the virtues of Imām Ash-Shāfi.

6- Ibn Kathīr wrote references for the *Ḥadīths* of *Adillat At-Tanbīh*, from the *Shāfi* school of *Fiqh*.

7- Ibn Kathīr began an explanation of *Ṣaḥīḥ Al-Bukhārī*, but he did not finish it.

8- He started writing a large volume on the *Aḥkām* (Laws), but finished only up to the *Ḥajj* rituals.

9- He summarized Al-Bayhaqi's *Al-Madkhal*. Many of these books were not printed.

10- He summarized *'Ulūm Al-Ḥadīth*, by Abu 'Amr bin As-Ṣalāḥ and called it *Mukhtasar 'Ulūm Al-Ḥadīth*. Shaykh Aḥmad Shākir, the Egyptian *Muḥaddith*, printed this book along with his commentary on it and called it *Al-Bā'ith Al-Ḥathūth fī Sharḥ Mukhtasar 'Ulūm Al-Ḥadīth*.

11- *As-Sīrah An-Nabawīyyah*, which is contained in his book *Al-Bidāyah*, and both of these books are in print.

12- A research on *Jihād* called *Al-Ijtihād fī Ṭalabī Al-Jihād*, which was printed several times.

Ibn Kathīr's Death

Al-Ḥāfiẓ Ibn Ḥajar Al-Asqalāni said, "Ibn Kathīr lost his sight just before his life ended. He died in Damascus in 774 H."

May Allāh grant mercy upon Ibn Kathīr and make him among the residents of His Paradise.

بِسْمِ اللَّهِ الرَّكَّابِ الرَّحِيمِ

Ibn Kathīr's Introduction

All praise is due to Allāh, Who started His Book by saying,

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنُ الرَّحِيمُ ۝ مَالِكِ يَوْمِ الدِّينِ ۝﴾

﴿All praise is due to Allāh, the Lord of all that exists. The Most Gracious, the Most Merciful. The Owner of the Day of Recompense﴾ (Al-Fātiḥah 1:2-4)

and Who began His creation with the *Ḥamd* (His praise and appreciation), by saying,

﴿الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ﴾

﴿يَوْمَ لَا يُغْنِي عَنْكُمْ كُفْرُكُمْ أَنتُمْ كَانْتُمْ﴾

﴿All praise and thanks be to Allāh, Who created the heavens and the earth, and originated the darkness and the light; yet those who disbelieve hold others equal to their Lord﴾ (Al-An'ām 6:1),

and ended it with the *Ḥamd*, by saying, after mentioning the destination of the people of Paradise and the people of the Fire,

﴿وَرَأَى الْمَلَائِكَةَ حَافِيَةً مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَقُضِيَ بَيْنَهُمُ بِالْحَقِّ وَقِيلَ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

﴿And you will see the angels surrounding the Throne (of Allāh), glorifying their Lord with praise. And judgement will be made between them (creatures) with the truth. And it will be said, "All praise and thanks be to Allāh, the Lord of all that exists."﴾ (39:75).

And similarly,

﴿وَقَرَأَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْحَمْدُ فِي الْأَوَّلِ وَالْآخِرِ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ﴾

﴿He is Allāh, there is no ilah except for Him, His is the praise in the beginning and in the end, His is the judgement and to Him shall you (all) return.﴾ (28:70)

Verily, all thanks are due to Allāh in the beginning and in

the end, for what He has created and what He shall create. Allāh is the One praised for all things, just as the praying person says, "O Allāh, Yours is the praise, praise that fills the heavens, the earth and whatever You will after that."^[1]

All the thanks are due to Allāh Who sent His Messengers, whom He described as,

﴿مُبَشِّرِينَ وَمُنْذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ﴾

«Bearers of good news, and warners, so that mankind would have no plea against Allāh after the (coming of) Messengers.»
(An-Nisā' 4:165)

and ended them with the unlettered, Arabian, Makkkan Prophet who guides to the clear straight path. Allāh sent the Prophet Muḥammad ﷺ to all of His creation - the Jinns and mankind - from the time that his prophethood began until the commencement of the Last Hour. Allāh said,

﴿قُلْ يٰٓأَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ بِمَا آتَانِي اللَّهُ لَمْ يَكُنِ الْفِتْنَةُ وَالْأَزْوَاجُ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ ۚ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيُّ الْأُمِّيَّ الَّذِي يَأْتِيكُمُ الْكِتَابُ وَالْحِكْمَةُ وَيَذَرُ مَا يُكْتَفَى ۚ وَالْحَمْدُ لِلَّهِ تَهْتَدُونَ﴾

«Say (O Muḥammad ﷺ): "O mankind! Verily, I am the Messenger sent to you all by Allāh, the One to Whom the dominion of the heavens and the earth belongs. There is no god (worthy of worship) but He. It is He Who gives life and causes death. So believe in Allāh and His Messenger, the unlettered Prophet, who believes in Allāh and His Words, and follow him so that you may be guided."» (Al-A'raf 7:158) and,

﴿لَا تُؤْذِرْكُم بِهِ ۖ وَمَنْ يَفْعَلْ﴾

«That by it, I may warn you and whoever it reaches» (Al-An'ām 6:19).

Therefore, whether one is an Arab or non-Arab, black or red, human or Jinn, whoever this Qur'ān is conveyed to, it is a warning for them all. This is why Allāh said,

﴿وَمَنْ يَكْفُرْ بِهِ ۖ مِنَ الْأَغْرَابِ فَإِنَّهُ مَوْعِدُهُمْ﴾

^[1] Al-Bukhārī, Muslim and others have recorded Ḥadīths mentioning this supplication.

﴿But whoever rejects it among the groups (of other peoples), the Fire will be their promised meeting place﴾ (Hūd 11:17).

Therefore, whoever disbelieves in the Qur'ān among those whom we mentioned, then, according to Allāh, the Fire will be their destination. Allāh said,

﴿فَذَرْهُمْ أَهْلَ الْكِتَابِ يَسْتَخْرِجُوكَ مِنْ حَيْثُ لَا بِعِلْمِكَ﴾

﴿Then leave Me alone with those who deny this narration (the Qur'ān). We shall gradually punish them from where they perceive not.﴾ (Nūn 68:44).

Also, the Messenger of Allāh ﷺ said,

«يُسْتُخْرَتُ إِلَى الْأَخْمَرِ وَالْأَسْوَدِ»

«I was sent to the white and red.» Mujāhid commented, "Meaning, mankind and the Jinns."¹¹ Hence, Muḥammad ﷺ is the Messenger to all creation, mankind and Jinn, conveying what Allāh revealed to him in the Glorious Book that,

﴿لَا يَأْتِيهِ الْبُطْلُ مِنْ بَدْنِهِ وَلَا مِنْ خَلْفِهِ. تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ﴾

﴿Falsehood cannot come to it from before it or behind it, (it is) sent down by the Wise, Worthy of all praise.﴾ (Fuṣṣilat 41:42)

Therefore, the scholars are required to elaborate upon the meanings of Allāh's Speech and to convey these meanings, providing they seek them from their proper resources. The scholars are required to learn and convey these meanings, just as Allāh said,

﴿وَإِذْ أَخَذَ اللَّهُ مِنَ النَّبِيِّينَ الْوَعْدَ الْأَوَّلَ فَقَالُوا اقْرَأُوا الْقُرْآنَ لَعَلَّكُمْ يُرْجَوْنَ وَلَا تَكْتُمُوهُ قَسْبُوهُ وَرَأَاهُ طُغْيَانِهِمْ وَاسْتَعْرَابِهِمْ. فَمَا قَالُوا إِلَّا قَلِيلًا مِمَّا بَشَرْتُمْ بِهِمْ﴾

﴿(And remember) when Allāh took a covenant from those who were given the Scripture (Jews and Christians) to make it known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought.﴾ (Āl 'Imrān 3:187) and,

﴿إِنَّ الَّذِينَ يَشْرُونَ عَهْدَ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا عَاقِبَةُ لَهُمْ فِي الْآخِرَةِ وَلَا

¹¹ Aḥmad 5:145.

يُكَفِّرُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْبَيْعَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٧﴾

«Verily, those who purchase a small gain at the cost of Allāh's covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allāh speak to them nor look at them on the Day of Resurrection, nor will He purify them, and they shall have a painful torment» (Āl Imrān 3:77).

Allāh criticized the People of the Scriptures - Jews and Christians - who came before us, for ignoring Allāh's Book that was revealed to them, and for acquiring and indulging in the affairs of this life, all the while being distracted from what they were commanded, that is, adhering to Allāh's Book.

We Muslims are thus required to refrain from doing what Allāh criticized the People of the Scriptures for, and to heed what He commanded us; learning and comprehending the Book of Allāh, revealed to us, and to convey all that is in it. Allāh said,

﴿أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَلَمَّا عَلِمُوا أَلْحَقَ بِقِسْطٍ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ﴿٧٨﴾ أَظْهَرَ أَلَّا اللَّهُ بِي الْأَرْضِ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٧٩﴾﴾

«Has not the time come for the hearts of those who believe (in the Oneness of Allāh - Islāmic Monotheism) to be affected by Allāh's Reminder (this Qur'ān), and that which has been revealed of the truth, lest they become as those who received the Scripture before, and the term was prolonged for them and so their hearts were hardened? And many of them were Fāsiqūn (the rebellious, the disobedient to Allāh) Know that Allāh gives life to the earth after its death! Indeed We have made clear the Ayāt to you, if you but understand» (57:16-17).

Hence, Allāh's mentioning this Āyah (57:17) after the Āyah that preceded it, alerts us to the fact that just as He brings life to the earth after it has died, He also softens the hearts with faith and guidance after they become hard because of committing sins and errors. We ask Allāh to grant us this good end, He is Most Kind, Most Generous.

The Sources for Tafsīr

If someone asks about the best methods of *Tafsīr*, we reply that the best method is to explain the Qur'ān with the Qur'ān itself. What is mentioned in general terms in one place in the Qur'ān, is usually explained in another place. When one does not find this easily, he should look to the *Sunnah* because its purpose is to explain the Qur'ān and elaborate upon its meanings. Allāh said,

﴿إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ وَلَا تَكُنْ لِلْغَافِلِينَ حَصِيبًا﴾

«Surely, We have sent down to you (O Muḥammad ﷺ) the Book (this Qur'ān) in truth that you might judge between men by that which Allāh has shown you, so be not a pleader for the treacherous.» (4:105),

﴿وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِقَوْمٍ يُؤْمِنُونَ﴾

«And We have not sent down the Book (the Qur'ān) to you (O Muḥammad ﷺ), except that you may explain clearly unto them those things in which they differ, and (as) a guidance and a mercy for a folk who believe.» (16:64) and,

﴿وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ﴾

«And We have also sent down unto you (O Muḥammad ﷺ) the Dhikr [reminder and the advice (i.e. the Qur'ān)], that you may explain clearly to men what is sent down to them, and that they may give thought.» (16:44).

This is why the Messenger of Allāh ﷺ said,

«أَلَا إِنِّي أُرِيتُ الْقُرْآنَ وَمِثْلَهُ مَعَهُ»

‘I was given the Qur'ān and its equal with it’, in reference to the *Sunnah*.^[1]

The *Sunnah* was a revelation from Allāh just as the Qur'ān, although it is not recited as the Qur'ān is recited.

So one seeks the *Tafsīr* of the Qur'ān with the Qur'ān itself and with the *Sunnah*. If one cannot find the *Tafsīr* in the

^[1] Aḥmad 4:131

Qur'ān or Sunnah, he should refer to the statements of the Companions, who were the most knowledgeable of *Tafsīr*, for they witnessed the situations and incidents that we did not witness. They also had the deepest comprehension, the most correct knowledge, and the most righteous works. Especially the scholars and leaders among them, such as the Four Rightly Guided Khalīfahs and righteous Imāms, and 'Abdullāh bin Mas'ūd, may Allāh be pleased with them all. Imām Abu Ja'far bin Jarīr Aṭ-Ṭabari narrated that 'Abdullāh bin Mas'ūd said, "By He other than Whom there is no God, no *Āyah* in the Book of Allāh was revealed but I have knowledge about whom and where it was revealed. Verily, if I know of a person who has more knowledge than me in the Book of Allāh that the animals can reach (by travelling on them), I will travel to meet him."

Also, among the scholars of the Companions is the great scholar, the sea of knowledge, 'Abdullāh bin 'Abbās, the cousin of the Messenger of Allāh ﷺ and the explainer of the Qur'ān, as a result of the blessing of the supplication of the Messenger of Allāh ﷺ. The Prophet ﷺ invoked Allāh for the benefit of Ibn 'Abbās,

«اللَّهُمَّ نَقِّهِ فِي الدِّينِ وَعَلِّمُهُ التَّأْوِيلَ»

«O Allāh! Teach him Fiqh in the religion and interpretation.»^[1]

Further, Ibn Jarīr Aṭ-Ṭabari reported that 'Abdullāh bin Mas'ūd said, "Yes, Ibn 'Abbās is the interpreter of the Qur'ān." This *Ḥadīth* has an authentic chain of narrators.^[2] Ibn Mas'ūd died in the thirty-second year of *Hijrah* and 'Abdullāh bin 'Abbās lived for thirty-six years after that. Hence, what do you think about the knowledge that Ibn 'Abbās collected after Ibn Mas'ūd? Al-A'mash said that Abu Wā'il said, "Ali once appointed 'Abdullāh bin 'Abbās to lead the *Hajj* season. Ibn 'Abbās gave a speech to the people in which he read and explained *Sūrat Al-Baqarah* (according to another narration, *Sūrat An-Nūr*) in such a way, that if the Romans, Turks and the Daylam heard him, they would have embraced Islām."^[3]

[1] *Fath Al-Bārī* 1:205.

[2] Aṭ-Ṭabari 1:90.

[3] Aṭ-Ṭabari 1:81.

This is why the majority of the knowledge Ismā'il bin 'Abdur-Rahmān As-Suddi Al-Kabīr collected in his *Tafsīr* is from these two men, Ibn Mas'ūd and Ibn 'Abbās. Yet, he sometimes mentions what they narrated of the Israelite accounts that the Messenger of Allāh ﷺ has allowed when he said,

«بَلِّغُوا عَنِّي وَلَوْ آيَةً وَحَدِّثُوا عَن بَنِي إِسْرَائِيلَ وَلَا حَرَجَ، وَمَنْ كَذَبَ عَلَيَّ مُتَعَدًّا
فَلْيَبْتَغِ مِنِّي النَّارَ»

«Convey on my behalf, even if it is one Āyah (sentence), and narrate from the Children of Israel, as there is no sin in this. And whoever intentionally lies on me, let him assume his assured seat in the Fire.»

This *Ḥadīth* from 'Abdullāh bin Amr was collected by Al-Bukhārī (*Fath Al-Bārī* 6:572). This is why when 'Abdullāh bin 'Amr had possession of two books from the People of the Scripture on the Day (battle) of the Yarmuk, he used to narrate what was in them, because of what he understood of the *Ḥadīth* that allowed this practice.

Israelite Accounts and Tales

Yet, the Israelite accounts and stories should only be used as supporting evidence, not as evidence themselves. There are three types of these accounts and tales; a kind that we are sure is authentic because we have in our religion something that testifies to its truth. The second type is what we know to be false based on what we have. The third is of neither type. Hence, we neither affirm nor deny this type, and we are allowed to narrate it, because of the *Ḥadīth* that we mentioned. The majority of these are of no religious benefit. For instance, an Israelite tale mentions the names and number of the people of the Cave (*Al-Kahf*) and the color of their dog. They also include the type of tree Moses' staff was made of, the kind of the birds Ibrāhīm brought back to life by Allāh's leave, the part of the cow the dead Israelite was struck with to resurrect him, and the kind of tree that Allāh spoke to Moses through. Such examples of things that Allāh kept unexplained in the Qur'ān do not carry any daily or religious significance for responsible adults.

The Tafsir of the Tābi'in

When unable to find the *Tafsir* in the Qur'an, the Sunnah or with the Companions, the scholars then look to the *Tafsir* of the *Tābi'in*, (second generation of Islām) such as Mujāhid bin Jabr, who was a wonder himself in *Tafsir*. Muḥammad bin Ishāq narrated that Abbās bin Ṣāliḥ said that Mujāhid said, "I reviewed the *Muṣḥaf* with Ibn 'Abbās thrice from beginning to end asking him about each and every *Āyah* in it." Also, Ibn Jarīr narrated that Ibn Abi Mulaykah said, "I saw Mujāhid asking Ibn 'Abbās about the *Tafsir* of the Qur'an while he was holding his tablets (papers). Ibn 'Abbās would say to him, 'Write,' until Mujāhid asked him about the entire *Tafsir*." This is why Sufyān Ath-Thawri said, "If the *Tafsir* reaches you from Mujāhid, then it is sufficient for you."^[1]

The scholars of *Tafsir* also include Sa'īd bin Jubayr, 'Ikrimah-the freed servant of Ibn 'Abbās, 'Aṭā' bin Abi Rabāḥ, Al-Ḥasan Al-Baṣri, Masrūq bin Al-Ajda', Sa'īd bin Al-Musayyib, Abu Al-'Āliyah, Ar-Rabī' bin Anas, Qatādah, Aḍ-Ḍaḥḥāk bin Muzāḥim and other scholars among the *Tābi'in* and the following generations. The statements of these Imāms should be mentioned and referred to for *Tafsir*. We should mention here that these scholars use a variety of meanings for some words, leading those who do not have enough knowledge to think that they conflict, and thus, they consider them opposing statements. This is not correct, for some of these scholars would use variations of the same expressions and some of them would use the precise terms. These meanings are all the same in the majority of instances, and those who have sound comprehension see this, and Allāh is the One Who guides and directs to success.

Tafsir by mere Opinion

It is prohibited to indulge in *Tafsir* by mere opinion. Muḥammad bin Jarīr reported that Ibn 'Abbās said that the Prophet ﷺ said,

«مَنْ قَالَ فِي الْقُرْآنِ بِرَأْيِهِ أَوْ بِمَا لَا يَعْلَمُ فَلْيَبْرَأْ مَقْعَدَهُ مِنَ النَّارِ»

[1] For this, and the previous quotes, see Aṭ-Ṭabari 1:90-91.

«Whoever explains the Qur'ān with his opinion or with what he has no knowledge of, then let him assume his seat in the Fire.»

At-Tirmidhi, An-Nasā'ī and Abu Dāwud also recorded this *Hadīth*. At-Tirmidhi said, "*Hasan*".

Explaining what One has Knowledge of, Silence otherwise

The Salaf used to refrain from explaining what they had no knowledge of. For instance, Ibn Jarīr (Aṭ-Ṭabarī) reported that Abu Ma'mar said that Abu Bakr Aṣ-Ṣiddīq said, "Which land will carry me and which heaven will shade me if I said about Allāh's Book that which I have no knowledge of?"^[1] Ibn Jarīr also reported that Anas narrated that 'Umar bin Al-Khaṭṭāb read the *Āyah*,

﴿وَفِيهَا رِزْقٌ وَأَبَّاءٌ﴾

«And fruits and Abbā (herbage, etc.)»

while standing on the *Minbar*. He then said, "We know the fruit, so what is the *Abbā*?" He then said, "O 'Umar! This is exaggeration."^[2] This statement means that 'Umar briefly wanted to know the exact nature of the *Abbā*, for it was evident - to him - that it is a plant that grows on earth, just as Allāh said,

﴿فَالْبَلَدُ بِهَا خَافٍ وَفِيهَا رِزْقٌ وَأَبَّاءٌ﴾

«And We cause therein the grain to grow. And grapes and clover plants (i.e. green fodder for the cattle)» (80:27-28).

Ibn Jarīr also recorded that Ibn Abi Mulaykah said that Ibn 'Abbās was asked about an *Āyah*, "That if any of you is asked about, he will indulge in its *Tafsīr*." without hesitation Ibn 'Abbās refused to say anything about it (meaning with his opinion). This narration has an authentic chain of narrators. He also narrated that Ibn Abi Mulaykah said, "A man asked Ibn 'Abbās about,

﴿يَوْمَ كَانَ بَقْدَارُهُ أَلْفَ سَنَةٍ﴾

«One Day, the space whereof is a thousand years.»

[1] Aṭ-Ṭabarī 1:78.

[2] Aṭ-Ṭabarī 24:229.

Ibn 'Abbās asked him, 'What is,

﴿يَوْمَ كَانَ بِقَدَارِهِ خَمِيسَ آتٍ سَوْرَ﴾

«Day the measure whereof is fifty thousand years?»

The man said, 'I only asked you to tell me.' Ibn 'Abbās said, 'They are two Days that Allāh has mentioned in His Book and He has better knowledge of them.' He disliked commenting on the Book of Allāh when he had no knowledge about it."

Al-Layth narrated that Yahyā bin Sa'īd said that Sa'īd bin Al-Musayyib used to talk about what he knows of the Qur'ān (Aṭ-Ṭabari 1:86). Also, Ayyūb, Ibn 'Awn and Hishām Ad-Dastuwā'ī narrated that Muḥammad bin Sīrīn said, "I asked 'Ubaydah (meaning, As-Salmani) about an Āyah of the Qur'ān and he said, "Those who had knowledge about the circumstances surrounding revelation of the Qur'ān have perished. So fear Allāh and seek the right way." Ash-Sha'bi narrated that Masrūq said, "Avoid *Tafsir*, because it is narration related to Allāh."^[1]

These authentic narrations from the Companions and the Imāms of the Salaf (righteous ancestors) testify to their hesitation to indulge in the *Tafsir* of what they have no knowledge of. As for those who speak about what they have linguistic and religious knowledge of, then there is no sin in this case. Hence, the scholars and the Imāms, including the ones we mentioned, issued statements of *Tafsir* and spoke about what they had knowledge of, but avoided what they had no knowledge of. Refraining from indulging in what one has no knowledge of is required of everyone, just as everyone is required to convey the knowledge that they have when they are asked. Allāh said,

﴿لَتُبَيِّنَنَّ لِلنَّاسِ ذَٰلَا تَكْتُمُونَ﴾

«To make it known and clear to mankind, and not to hide it» (3:187).

Also, a *Ḥadīth* narrated through several chains of narrators says,

«مَنْ سَئَلَ عَنْ عِلْمٍ فَكَتَمَهُ، أَلْجِمَ يَوْمَ الْقِيَامَةِ بِإِلْجَامٍ مِنْ نَارٍ»

^[1] Aṭ-Ṭabari 1:86, for these quotes.

«Whoever is asked about knowledge that he knows but hid it, will be tied with a muzzle made of fire on the Day of Resurrection.»^[1]

The Makkan and Madīnan Sūrahs

Hammām narrated that Qatādah said, "Sūrahs: *Al-Baqarah* (2), *Al-ʿImrān* (3), *An-Nisā'* (4), *Al-Mā'idah* (5), *Barā'ah* (9), *Ar-Ra'd* (13), *An-Nahl* (16), *Al-Hajj* (22), *An-Nūr* (24), *Al-Ahzāb* (33), *Muhammad* (47), *Al-Fath* (48), *Al-Hujurāt* (49), *Ar-Raḥmān* (55), *Al-Ḥadīd* (57), *Al-Mujādilah* (58), *Al-Ḥashr* (59), *Al-Mumtahanah* (60), *As-Ṣaff* (61), *Al-Jumu'ah* (62), *Al-Munāfiqūn* (63), *At-Taghābun* (64), *Al-Talāq* (65),

﴿يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ﴾

«O Prophet! Why do you forbid (for yourself)» to Āyah number ten, and also

﴿إِذَا زُلْزِلَتْ﴾

«When is shaken» (99:1), and,

﴿إِذَا جَاءَ نَصْرُ اللَّهِ﴾

«When there comes the Help of Allāh (to you, O Muḥammad ﷺ against your enemies)» (110:1) in the Qur'ān were revealed in Al-Madīnah. The rest were revealed in Makkah."

The Number of the Qur'ānic Āyāt

As for the count of Āyāt of the Glorious Qur'ān, these are at least six thousand. There is a difference of opinion over this count; some said the number is six thousand, while some added two hundred and four Āyāt and some added fourteen. Also, some added two hundred and nineteen, while some others added two hundred and twenty-five or twenty-six. Furthermore, others added two hundred and thirty-six, as Abu 'Amr Ad-Dāni said in his book, *Al-Bayān*.

The Number of Words and the Letters of the Qur'ān

As for the number of the words and the letters of the Glorious Qur'ān, Al-Faḍl bin Shādhān said that 'Aṭā' bin Yasār

^[1] Aḥmad, At-Tirmidhi, and others.

said they are, "Seventy-seven thousand, four hundred and thirty-nine words."

As for the number of letters of the Qur'an, 'Abdullāh bin Kathir said that Mujāhid said, "This is our count of the letters in the Qur'an: three hundred twenty-one thousand one hundred and eighty letters." Further, Al-Faḍl said that 'Aṭā' bin Yasār said that the Qur'an has, "Three hundred twenty-three thousand and fifteen letters." In addition, Salām Abu Muḥammad Al-Ḥamāni said, "Al-Ḥajjāj gathered the readers (of the Qur'an), those who memorized it, and the scribes, and he asked them, 'Tell me about the entire Qur'an, how many letters does it consist of?' They said, 'We counted three hundred forty thousand seven hundred and forty letters.'"

Dividing the Qur'an into Parts

Al-Ḥajjāj then said, "Tell me where the middle is." They found that the middle is at Allāh's statement,

﴿وَلْيَتَلَطَّفْ﴾

﴿And let him be careful﴾ in Sūrat Al-Kahf (18:19) while the third is at the hundredth Āyah in Sūrat Barā'ah (9). The second third ends at the hundredth or the hundred and first Āyah of Sūrat Ash-Shu'arā (26), and the last third ends at the end of the Qur'an. The seventh ends at the end of Allāh's statement,

﴿فَمِنْهُمْ مَّنْ آمَنَ بِهِ وَمِنْهُمْ مَّنْ صَدَّ﴾

﴿Of them were (some) who believed in him (Muḥammad ﷺ), and of them were (some) who averted their faces﴾ (4:55).

The second seventh ends at last letter of His statement in Sūrat Al-A'rāf (7:147),

﴿مَرَجَلَتْ﴾

﴿Then will be lost﴾ The third seventh ends at Allāh's statement in Sūrat Ar-Ra'd (13: 35),

﴿أَكْلُهَا﴾

﴿Its provision.﴾ The fourth at the end of His statement in Sūrat Al-Ḥajj (22:34),

﴿جَعَلْنَا مَنَاسِكَ﴾

﴿We have appointed religious ceremonies.﴾ The fifth seventh ends at Allāh's statement in *Sūrat Al-Aḥzāb* (33:36),

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُمْسِقَةٍ﴾

﴿It is not for a believer, man or woman.﴾ The sixth seventh ends at Allāh's statement in *Sūrat Al-Fath* (48:6)

﴿الظَّالِمِينَ بِاللَّهِ ظَلَمَ الشَّيْءُ﴾

﴿Who think evil thoughts about Allāh.﴾

The last seventh ends at the end of the *Qur'ān*.

Salām bin Muḥammad then said, "We learned these facts in four months." Some people said that Al-Ḥajjāj used to read one fourth of the *Qur'ān* each night. We should mention that the first fourth ends at the end of *Sūrat Al-An'am* (6), the second at,

﴿وَلْيَتَلَطَّفْ﴾

﴿And let him be careful﴾ *Sūrat Al-Kahf* (18:19), the third at the end of *Az-Zumar* (39) and the last fourth at the end of the *Qur'ān*. Ash-Shaykh Abu 'Amr Ad-Dānī said in his book, *Al-Bayān*, that there is a difference of opinion over all of these statements. Allāh knows best.

The Juzu' or Chapter of the Qur'ān

As for the chapters of the *Qur'ān*, there are thirty well-known *Juzu'*, which are used in the various schools and so forth. We mentioned the *Ḥadīth* that the Companions used to divide the *Qur'ān* by *Juzu's* - not *Sūrahs* - This *Ḥadīth* is recorded in the *Musnad* of Imām Ahmad, *Sunan* of Abu Dāwud and by Ibn Mājah, that Aws bin Ḥudhayfah said that he asked the Companions of the Messenger of Allāh ﷺ during his lifetime about how they used to divide the *Qur'ān*. They said, "A third, a fifth, a seventh, a ninth, one-eleventh, one-thirteenth and the *Mufaṣṣal* until the end."^[1]

The Meaning of Sūrah

There is a difference of opinion about the meaning of the word '*Sūrah*' - chapter - and what it is derived from. It was

^[1] Ahmad, Abu Dāwud, and Ibn Mājah.

said that 'Sūrah' means elevation and height.

An-Nābighah - a renowned poet from the pre-Islāmic era - said (when he was praising a king),

'Do you realize that Allāh has given you such a *Sawrah*, that every other king remains far below it?'

Furthermore, *Sūrah* implies that the reader is moving from one stage to another. It was also said that *Sūrah* means height, just like walls that surround cities. It was said that *Sūrah* was called as such because it is a part of the Qur'ān, as compared to the word *Asār*, which is in reference to whatever remains in the pot. Therefore, in this case, the origin of the word was altered so that the word now reads *Sūrah*. It was also said that *Sūrah* was called such because it is complete and perfect, as the Arabs used to call the perfect camel a *Sūrah*. I say that the word *Sūrah* means collecting or surrounding parts - or the *Āyāt* in this case, just as the wall that surrounds the city, surrounds its homes and buildings. The plural for the word *Sūrah* is *Sūwār*, *Sūwarāt* and *Sūrāt*.

The Meaning of *Āyah*

The *Āyah* is the sign - or pause - that separates the speech before and after, meaning that the *Āyah* is separate from its preceding and following sentences. Allāh said,

﴿إِنَّ مَائِدَةَ مُمْسِكَةٍ﴾

﴿The sign of His kingdom﴾ (2:248).

It was also said that it was called '*Āyah*', meaning, 'a wonder', because mankind is unable to produce something like it. The plurals for *Āyah* are *Āyy*, *Āyāt* and *Āyāy*.

The Meaning of *Kalimah*

As for the word *Kalimah*, it means 'one word', which might consist of two letters such as *Ma* and *La*. The *Kalimah* might also contain more than ten letters such as,

﴿يَسْتَظِلُّهُمْ﴾

﴿Layastakhlifannahum﴾ (24:55),

﴿أَنْزَلْنَاهُ﴾

﴿Anulzimukumuha﴾ (11:28) and,

﴿فَلْيَبْكُوا﴾

﴿Fa-Asqaynakumuh﴾. (15:22) Also, a *Kalimah* might constitute an entire *Āyah*, such as

﴿وَالْفَجْرِ﴾

﴿Wal-Fajr﴾ (89:1)

﴿وَالشُّعُرِ﴾

﴿Wad-Ḍuḥā﴾ (93:1) and,

﴿وَالْمَصْرِ﴾

﴿Wal-'Aṣr﴾ (103:1).

Further, the scholars of Kufah said that each of 'Alif Lām Mīm, Ṭa Ha, Yasīn, Ḥa Mīm is a *Kalimah*. In addition, Abu 'Amr Ad-Dāni said, "I know of only one *Āyah* that is one word, that is, Allāh's statement,

﴿مُدْهَامَّتَانِ﴾

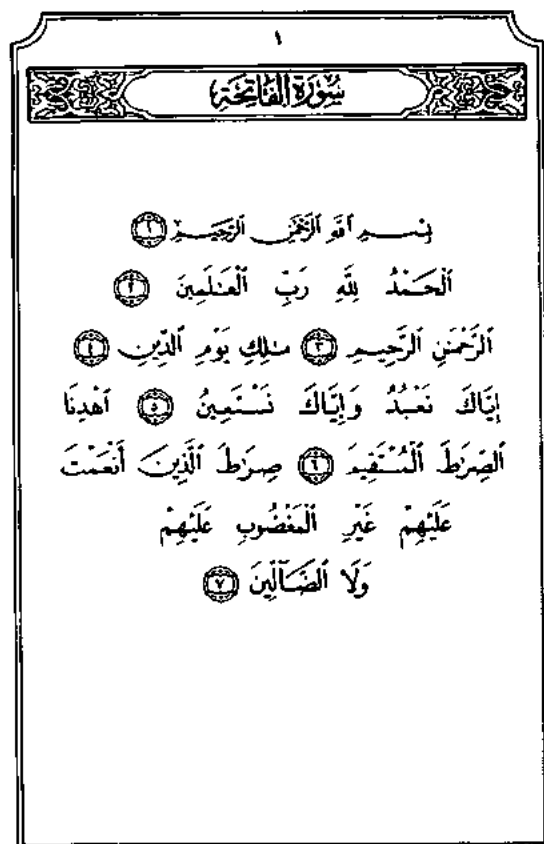
﴿Mudhāmmatān﴾ in *Sūrat Ar-Raḥmān* (55:64)."

Does the Qur'ān contain non-Arabic Words?

Al-Qurṭubī said, "There is a consensus that the Qur'ān does not contain any non-Arabic expressions. The scholars also agree that there are some non-Arabic names in the Qur'ān, such as *Ibrāhīm* (Abraham), *Nūḥ* (Noah) and *Lūṭ*. They disagree over whether there is anything in it that is exclusively not Arabic, whereas Al-Baḳillānī and Aṭ-Ṭabarī rejected this notion, saying, 'What the Qur'ān contains of non-Arabic terms is shared between various languages.'"

The Tafsīr of Sūrat Al-Fātiḥah (Chapter 1)

Which was revealed in Makkah



The Meaning of Al-Fātiḥah and its Various Names

This Sūrah is called *Al-Fātiḥah*, that is, the Opener of the Book, the Sūrah with which prayers are begun. It is also called, *Umm Al-Kitāb* (the Mother of the Book), according to the majority of the scholars. In an authentic *Ḥadīth* recorded by At-Tirmidhi, who graded it *Ṣaḥīḥ*, Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ أُمُّ الْقُرْآنِ وَأُمُّ الْكِتَابِ وَالسَّبْعُ الْمَثَانِي وَالْقُرْآنُ الْعَظِيمُ»

«Al-Ḥamdu lillāhi Rabbil-‘Ālamīn is the Mother of the Qur’ān, the Mother of the Book, and the seven repeated Ayāt of the Glorious Qur’ān.»

It is also called *Al-Ḥamd* and *Aṣ-Ṣalāh*, because the Prophet ﷺ said that his Lord said,

«قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نَضْمَيْنِ، فَإِذَا قَالَ الْعَبْدُ: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ،

قَالَ اللَّهُ: حَمْدَنِي عَبْدِي

‘The prayer (i.e., *Al-Fātiḥah*) is divided into two halves between Me and My servants.’ When the servant says, ‘All praise is due to Allāh, the Lord of existence,’ Allāh says, ‘My servant has praised Me.’^[1]

Al-Fātiḥah was called the *Ṣalāh*, because reciting it is a condition for the correctness of *Ṣalāh* - the prayer. *Al-Fātiḥah* was also called *Ash-Shifā’* (the Cure).

It is also called *Ar-Ruqyah* (remedy), since in the *Ṣaḥīḥ*, there is the narration of Abu Sa’īd telling the story of the Companion who used *Al-Fātiḥah* as a remedy for the tribal chief who was poisoned. Later, the Messenger of Allāh ﷺ said to a Companion,

وَمَا يُدْرِيكَ أَنَّهَا رُقْيَةٌ

‘How did you know that it is a *Ruqyah*?’^[2]

Al-Fātiḥah was revealed in Makkah as Ibn ‘Abbās, Qatādah and Abu Al-‘Āliyah stated. Allāh said,

﴿وَلَقَدْ بَلَّغْنَاكَ سَبْعًا مِنَ الْمَثَانِ﴾

‘And indeed, We have bestowed upon you the seven *Mathānī*’ (seven repeatedly recited verses), (i.e. *Sūrat Al-Fātiḥah*) (15:87).^[3] Allāh knows best.

How many *Ayāt* does *Al-Fātiḥah* contain?

There is no disagreement over the view that *Al-Fātiḥah* contains seven *Ayāt*. According to the majority of the reciters of *Al-Kūfah*, a group of the Companions, the *Ṭābi‘īn*, and a number of scholars from the successive generations, the *Bismillāh* is a separate *Āyah* in its beginning. We will mention this subject again soon, if Allāh wills, and in Him we trust.

The Number of Words and Letters in *Al-Fātiḥah*

The scholars say that *Al-Fātiḥah* consists of twenty-five words, and that it contains one hundred and thirteen letters.

[1] At-Tirmidhi, *Tuḥfat Al-Aḥwadhī* 8:283.

[2] *Faṭḥ Al-Bārī* 4:529.

[3] That is, because this *Āyah*, which refers to *Al-Fātiḥah*, was itself revealed in Makkah.

The Reason it is called *Umm Al-Kitāb*

In the beginning of the Book of *Tafsīr*, in his *Ṣaḥīḥ*, Al-Bukhārī said; "It is called *Umm Al-Kitāb*, because the Qur'ān starts with it and because the prayer is started by reciting it."^[1] It was also said that it is called *Umm Al-Kitāb*, because it contains the meanings of the entire Qur'ān. Ibn Jarīr said, "The Arabs call every comprehensive matter that contains several specific areas an *Umm*. For instance, they call the skin that surrounds the brain, *Umm Ar-Ra's*. They also call the flag that gathers the ranks of the army an *Umm*." He also said, "Makkah was called *Umm Al-Qurā*, (the Mother of the Villages) because it is the grandest and the leader of all villages. It was also said that the earth was made starting from Makkah."^[2]

Further, Imām Aḥmad recorded that Abu Hurayrah narrated about *Umm Al-Qur'ān* that the Prophet ﷺ said,

«هِيَ أُمُّ الْقُرْآنِ وَهِيَ السَّبْعُ الْمَثَانِي وَهِيَ الْقُرْآنُ الْعَظِيمُ»

«It is *Umm Al-Qur'ān*, the seven repeated (verses) and the Glorious Qur'ān.»^[3]

Also, Abu Ja'far, Muḥammad bin Jarīr Aṭ-Ṭabari recorded Abu Hurayrah saying that the Messenger of Allāh said about *Al-Fātiḥah*,

«هِيَ أُمُّ الْقُرْآنِ وَهِيَ فَاتِحَةُ الْكِتَابِ وَهِيَ السَّبْعُ الْمَثَانِي»

«It is *Umm Al-Qur'ān*, *Al-Fātiḥah* of the Book (the Opener of the Qur'ān) and the seven repeated (verses).»^[4]

Virtues of *Al-Fātiḥah*

Imām Aḥmad bin Ḥanbal recorded in the *Musnad* that Abu Sa'īd bin Al-Mu'allā said, "I was praying when the Prophet ﷺ called me, so I did not answer him until I finished the prayer. I then went to him and he said, «What prevented you from coming?» I said, 'O Messenger of Allāh ! I was praying.' He said, «Didn't Allāh say»,

[1] *Faḥ Al-Bāri* 8:6.

[2] Aṭ-Ṭabari 1:107.

[3] Aḥmad 2:448.

[4] Aṭ-Ṭabari 1:107.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ﴾

«O you who believe! Answer Allāh (by obeying Him) and (His) Messenger when he (ﷺ) calls you to that which gives you life?»

He ﷺ then said,

«لَأُعَلِّمَنَّكَ أَكْثَرَ سُورَةٍ فِي الْقُرْآنِ قَبْلَ أَنْ تَخْرُجَ مِنَ الْمَسْجِدِ»

«I will teach you the greatest Sūrah in the Qur'ān before you leave the Masjid.» He held my hand and when he was about to leave the Masjid, I said, 'O Messenger of Allāh! You said: I will teach you the greatest Sūrah in the Qur'ān.' He said, 'Yes.'

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

«Al-Hamdu lillāhi Rabbil-'Ālamīn»

«نَمَّ بِهِيَ السَّبْعُ الْمَثَانِي وَالْقُرْآنُ الْعَظِيمُ الَّذِي أُوتِيَتْهُ»

«It is the seven repeated (verses) and the Glorious Qur'ān that I was given.»^[1]

Al-Bukhārī,^[2] Abu Dāwud, An-Nasā'ī and Ibn Majah^[3] also recorded this Ḥadīth.

Also, Imām Aḥmad recorded that Abu Hurayrah said, "The Messenger of Allāh ﷺ went out while Ubayy bin Ka'b was praying and said, 'O Ubayy!' Ubayy did not answer him. The Prophet ﷺ said, 'O Ubayy!' Ubayy prayed faster then went to the Messenger of Allāh ﷺ saying, 'Peace be unto you, O Messenger of Allāh!' He said, 'Peace be unto you. O Ubayy, what prevented you from answering me when I called you?' He said, 'O Messenger of Allāh! I was praying.' He said, 'Did you not read among what Allāh has sent down to me,'

﴿اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ﴾

«Answer Allāh (by obeying Him) and (His) Messenger when he (ﷺ) calls you to that which gives you life?»

He said, 'Yes, O Messenger of Allāh! I will not do it again.' the Prophet ﷺ said,

[1] Aḥmad 4:211.

[2] Fath Al-Bārī 8:6, 271.

[3] Abu Dāwud 2:150, An-Nasā'ī 2:139, and Ibn Mājah 2:1244.

«أَتُحِبُّ أَنْ أُعَلِّمَكَ سُورَةً لَمْ تَنْزِلْ لَهَا فِي التَّوْرَةِ وَلَا فِي الْإِنْجِيلِ وَلَا فِي الزَّبُورِ وَلَا فِي الْقُرْآنِ بِمِثْلِهَا؟»

«Would you like me to teach you a Sūrah the likes of which nothing has been revealed in the Tawrah, the Injil, the Zabūr (Psalms) or the Furqān (the Qur'ān)?»

He said, 'Yes, O Messenger of Allāh!' The Messenger of Allāh ﷺ said, «I hope that I will not leave through this door until you have learned it.» He (Ka'b) said, The Messenger of Allāh held my hand while speaking to me. Meanwhile I was slowing down fearing that he might reach the door before he finished his conversation. When we came close to the door, I said: O Messenger of Allāh ! What is the Sūrah that you have promised to teach me?' He said, «What do you read in the prayer.» Ubayy said, «So I recited Umm Al-Qur'ān to him.» He ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ مَا أُنْزِلَ اللَّهُ فِي التَّوْرَةِ وَلَا فِي الْإِنْجِيلِ وَلَا فِي الزَّبُورِ وَلَا فِي الْقُرْآنِ بِمِثْلِهَا إِلَّا السَّبْعُ الْمَنَانِي»

«By Him in Whose Hand is my soul! Allāh has never revealed in the Tawrah, the Injil, the Zabūr or the Furqān a Sūrah like it. It is the seven repeated verses that I was given.»¹¹

Also, At-Tirmidhi recorded this Ḥadīth and in his narration, the Prophet ﷺ said,

«إِنَّهَا مِنَ السَّبْعِ الْمَنَانِي وَالْقُرْآنِ الْعَظِيمِ الَّذِي أُعْطِينَهُ»

«It is the seven repeated verses and the Glorious Qur'ān that I was given.» At-Tirmidhi then commented that this Ḥadīth is Ḥasan Ṣaḥīḥ.^[1]

There is a similar Ḥadīth on this subject narrated from Anas bin Mālik^[2] Further, 'Abdullāh, the son of Imām Aḥmad, recorded this Ḥadīth from Abu Hurayrah from Ubayy bin Ka'b, and he mentioned a longer but similar wording for the above Ḥadīth.^[3] In addition, At-Tirmidhi and An-Nasā'ī recorded this Ḥadīth from Abu Hurayrah from Ubayy bin Ka'b who said that the Messenger of Allāh ﷺ said,

[1] Aḥmad 2:412, Tuhfat Al-Aḥwadhī 8:283.

[2] Al-Ḥākim 1:560.

[3] Aḥmad 2:357 and 5:114.

«مَا أُنْزِلَ اللَّهُ فِي التَّوْرَةِ وَلَا فِي الْإِنْجِيلِ مِثْلُ أَمِّ الْقُرْآنِ وَهِيَ السَّبْعُ الْمَثَانِي وَهِيَ
مُقْسُومَةٌ بَيْنِي وَبَيْنَ عَبْدِي نَضْغَيْنِ»

«Allāh has never revealed in the Tawrah or the Injil anything similar to Umm Al-Qur'ān. It is the seven repeated verses and it is divided into two halves between Allāh and His servant.»

This is the wording reported by An-Nasā'ī. At-Tirmidhi said that this Ḥadīth is Ḥasan Gharīb.^[1]

Also, Imām Aḥmad recorded that Ibn Jābir said, "I went to the Messenger of Allāh ﷺ after he had poured water (for purification) and said, 'Peace be unto you, O Messenger of Allāh!' He did not answer me. So I said again, 'Peace be unto you, O Messenger of Allāh!' Again, he did not answer me, so I said again, 'Peace be unto you, O Messenger of Allāh!' Still he did not answer me. The Messenger of Allāh ﷺ went while I was following him, until he arrived at his residence. I went to the Masjid and sat there sad and depressed. The Messenger of Allāh ﷺ came out after he performed his purification and said, 'Peace and Allāh's mercy be unto you, peace and Allāh's mercy be unto you, peace and Allāh's mercy be unto you.' He then said, 'O 'Abdullāh bin Jābir! Should I inform you of the best Sūrah in the Qur'ān?' I said, 'Yes, O Messenger of Allāh!' He said, 'Read, 'All praise be to Allāh, the Lord of the existence,' until you finish it.'"^[2] This Ḥadīth has a good chain of narrators.

Some scholars relied on this Ḥadīth as evidence that some Ayāt and Sūrahs have more virtues than others.

Furthermore, in the chapter about the virtues of the Qur'ān, Al-Bukhārī recorded that Abu Sa'īd Al-Khudri said, "Once, we were on a journey when a female servant came and said, 'The leader of this area has been poisoned and our people are away. Is there a healer among you?' Then a man whose healing expertise did not interest us stood for her, he read a Ruqyah for him, and he was healed. The chief gave him thirty sheep as a gift and some milk. When he came back to us we said to him, 'You know of a (new) Ruqyah, or did you do this before?' He said, 'I only used Umm Al-Kitāb as Ruqyah.' We

[1] Tuhfat Al-Aḥwadhī 8:553 and An-Nasā'ī in Al-Kubrā 1:318.

[2] Aḥmad 4:177 and Al-Muwatta' 1:84.

said, 'Do not do anything further until we ask the Messenger of Allāh.' When we went back to Al-Madīnah we mentioned what had happened to the Prophet ﷺ. The Prophet ﷺ said,

«وَمَا كَانَ يُدْرِيهِ أَنَّهَا رُقْيَةٌ أَفْسِمُوا وَاضْرِبُوا لِي بِسْمِهِمْ»

«Who told him that it is a Ruqyah? Divide (the sheep) and reserve a share for me.»^[1]

Also, Muslim recorded in his *Ṣaḥīḥ*, and An-Nasā'ī in his *Sunan* that Ibn 'Abbās said, "While Jibrīl (Gabriel) was with the Messenger of Allāh ﷺ, he heard a noise from above. Jibrīl lifted his sight to the sky and said, 'This is a door in heaven being open, and it has never been opened before now.' An angel descended from that door and came to the Prophet ﷺ and said, 'Receive the glad tidings of two lights that you have been given, which no other Prophet before you was given: the Opening of the Book and the last (three) *Ayāt* of *Sūrat Al-Baqarah*. You will not read a letter of them, but will gain its benefit.' " This is the wording collected by An-Nasā'ī (*Al-Kubrā* 5:12) and Muslim recorded similar wording (1:554).

Al-Fātiḥah and the Prayer

Muslim recorded that Abu Hurayrah said that the Prophet ﷺ said,

«مَنْ صَلَّى صَلَاةً لَمْ يَتْلُ فِيهَا أُمَّ الْقُرْآنِ فَهِيَ خَدَاجٌ ثَلَاثًا غَيْرَ تَامٍ»

«Whoever performs any prayer in which he did not read *Umm Al-Qur'ān*, then his prayer is incomplete.» He said it thrice.

Abu Hurayrah was asked, "[When] we stand behind the Imām?" He said, "Read it to yourself, for I heard the Messenger of Allāh ﷺ say,

«قَالَ اللَّهُ عَزَّ وَجَلَّ: قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي بَضْعَتَيْنِ وَلِعَبْدِي مَا سَأَلَ فَإِذَا قَالَ: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، قَالَ اللَّهُ: حَمِدَنِي عَبْدِي وَإِذَا قَالَ: الرَّحْمَنِ الرَّحِيمِ، قَالَ اللَّهُ: أَثْنَى عَلَيَّ عَبْدِي، فَإِذَا قَالَ: مَلِكِ يَوْمِ الدِّينِ، قَالَ اللَّهُ: مَجَّدَنِي عَبْدِي وَقَالَ مَرَّةً: قَوَّضَ إِلَيَّ عَبْدِي فَإِذَا قَالَ: إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ، قَالَ: هَذَا بَيْنِي وَبَيْنَ عَبْدِي وَلِعَبْدِي مَا سَأَلَ، فَإِذَا قَالَ: أَهْدِنَا الصِّرَاطَ

^[1] *Faṭḥ Al-Bārī* 8:671.

الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ، قَالَ
الله: هَذَا لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ

‘Allāh, the Exalted, said, ‘I have divided the prayer (Al-Fātiḥah) into two halves between Myself and My servant, and My servant shall have what he asks for.’

If he says,

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

﴿All praise and thanks be to Allāh, the Lord of existence.﴾

Allāh says, ‘My servant has praised Me.’ When the servant says,

﴿الرَّحْمَنُ الرَّحِيمُ﴾

﴿The Most Gracious, the Most Merciful.﴾

Allāh says, ‘My servant has glorified Me.’ When he says,

﴿مَلِكِ يَوْمِ الدِّينِ﴾

﴿The Owner of the Day of Recompense.﴾

Allāh says, ‘My servant has glorified Me,’ or ‘My servant has related all matters to Me.’ When he says,

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

﴿You (alone) we worship, and You (alone) we ask for help.﴾

Allāh says, ‘This is between Me and My servant, and My servant shall acquire what he sought.’ When he says,

﴿اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ
وَلَا الضَّالِّينَ﴾

﴿Guide us to the straight path. The way of those on whom You have granted Your grace, not (the way) of those who earned Your anger, nor of those who went astray﴾,

Allāh says, ‘This is for My servant, and My servant shall acquire what he asked for.’”

These are the words of An-Nasā’ī, while both Muslim and An-Nasā’ī collected the following wording, “A half of it is for Me and a half for My servant, and My servant shall acquire what

he asked for.”^[1]

Explaining this Ḥadīth

The last Ḥadīth used the word [Ṣalāh] ‘prayer’ in reference to reciting the Qur’ān, (Al-Fātiḥah in this case) just as Allāh said in another Āyah,

﴿وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافُهَا وَأَتَّبِعْ بَيْنَ ذَلِكَ سَبِيلًا﴾

﴿And offer your Ṣalāh (prayer) neither aloud nor in a low voice, but follow a way between.﴾

meaning, with your recitation of the Qur’ān, as the Ṣaḥīḥ related from Ibn ‘Abbās.^[2] Also, in the last Ḥadīth, Allāh said, “I have divided the prayer between Myself and My servant into two halves, a half for Me and a half for My servant. My servant shall have what he asked for.” Allāh next explained the division that involves reciting Al-Fātiḥah, demonstrating the importance of reciting the Qur’ān during the prayer, which is one of the prayer’s greatest pillars. Hence, the word ‘prayer’ was used here although only a part of it was actually being referred to, that is, reciting the Qur’ān. Similarly, the word ‘recite’ was used where prayer is meant, as demonstrated by Allāh’s statement,

﴿وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا﴾

﴿And recite the Qur’ān in the early dawn. Verily, the recitation of the Qur’ān in the early dawn is ever witnessed.﴾ in reference to the Fajr prayer. The Two Ṣaḥīḥs recorded that the angels of the night and the day attend this prayer.^[3]

Reciting Al-Fātiḥah is required in Every Rak‘ah of the Prayer

All of these facts testify to the requirement that reciting the Qur’ān (Al-Fātiḥah) in the prayer is required, and there is a consensus between the scholars on this ruling. The Ḥadīth that we mentioned also testifies to this fact, for the Prophet ﷺ said,

[1] Muslim 1:296, and An-Nasā’i in Al-Kubrā 5:11,12.

[2] Faṭḥ Al-Bāri 8:257

[3] Faṭḥ Al-Bāri 8:251 and Muslim 1:439.

«مَنْ صَلَّى صَلَاةً لَمْ يَقْرَأْ فِيهَا بِأَمِّ الْقُرْآنِ فَهِيَ خَدَاجٌ»

«Whoever performs any prayer in which he did not recite Umm Al-Qur'ān, his prayer is incomplete.»^[1]

Also, the Two *Ṣaḥīḥs* recorded that 'Ubādah bin Aṣ-Ṣāmit said that the Messenger of Allāh ﷺ said,

«لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ»

«There is no prayer for whoever does not recite the Opening of the Book.»^[2]

Also, the *Ṣaḥīḥs* of Ibn Khuzaymah and Ibn Ḥibbān recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«لَا تُخْزِي صَلَاةً لَا يَقْرَأُ فِيهَا بِأَمِّ الْقُرْآنِ»

«The prayer during which Umm Al-Qur'ān is not recited is invalid.»^[3]

There are many other *Ḥadīths* on this subject. Therefore, reciting the Opening of the Book, during the prayer by the Imām and those praying behind him, is required in every prayer, and in every *Rak'ah*.

The Tafsir of Isti'ādhaḥ (seeking Refuge)

Allāh said,

﴿خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ۝ وَإِنَّا بِرَعْفِكَ مِنَ الشَّيْطَانِ نَزَعٌ ۝ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ ۝﴾

«Show forgiveness, enjoin what is good, and stay away from the foolish (i.e. don't punish them). And if an evil whisper comes to you from Shayṭān (Satan), then seek refuge with Allāh. Verily, He is Hearing, Knowing» (7:199-200),

﴿ادْفَعْ بِالَّذِي فِي أَيْمَنِ النَّفْثَةِ مِمَّنْ أَقْلَمَ بِمَا يَصِفُونَ ۝ وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيْطَانِ ۝ وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ ۝﴾

«Repel evil with that which is better. We are Best-Acquainted

[1] Aḥmad 2:250.

[2] *Faṭḥ Al-Bārī* 2:276 and Muslim 1:295.

[3] Ibn Khuzaymah 1:248, and Ibn Ḥibbān 3:139.

with things they utter. And say: "My Lord! I seek refuge with You from the whisperings (suggestions) of the Shayātīn (devils). And I seek refuge with You, My Lord! lest they should come near me." ﴿ (23:96-98) and,

﴿ اذْفَعْ بِالَّذِي هِيَ اَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ۚ وَمَا يُلْقِنَهَا إِلَّا الْإِنْسَانُ صَبْرًا وَمَا يُلْقِنَهَا إِلَّا دُوْرٌ حَقِيْقٌ عَظِيْمٌ ۚ وَمَا يَزْنِيْكَ مِنْ الشَّيْطَانِ نَزْعٌ فَاَسْتَعِذْ بِاللّٰهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيْمُ ۝﴾

﴿Repel (an evil) with one which is better, then verily he with whom there was enmity between you, (will become) as though he was a close friend. But none is granted it except those who are patient – and none is granted it except the owner of the great portion (of happiness in the Hereafter, i.e. Paradise and of a high moral character) in this world. And if an evil whisper from Shayṭān tries to turn you away (O Muḥammad ﷺ) (from doing good), then seek refuge in Allāh. Verily, He is the Hearing, the Knowing.﴾ (41:34-36)

These are the only three Ayāt that carry this meaning. Allāh commanded that we be lenient human enemy, so that his soft nature might make him an ally and a supporter. He also commanded that we seek refuge from the satanic enemy, because the devil does not relent in his enmity if we treat him with kindness and leniency. The devil only seeks the destruction of the Son of Ādam due to the vicious enmity and hatred he has always had towards man's father, Ādam. Allāh said,

﴿يٰۤاَيُّهَا النَّاسُ لَا يَغِيْبُ عَنْكُمْ الشَّيْطٰنُ كَمَا اَخْرَجَ اٰدَمَ مِنْ الْجَنَّةِ﴾

﴿O Children of Ādam! Let not Shayṭān deceive you, as he got your parents [Ādam and Hawwā' (Eve)] out of Paradise﴾ (7:27),

﴿إِنَّ الشَّيْطٰنَ لَكُمۡ عَدُوٌّ فَاتَّخِذُوْهُ عَدُوًّا ۚ اِنَّا يَدْعُوْا بِحِزْبِهِ لِيَكُوْنُوْا مِنْ اَصْحٰبِ النَّٰعِيْرِ﴾

﴿Surely, Shayṭān is an enemy to you, so take (treat) him as an enemy. He only invites his Ḥizb (followers) that they may become the dwellers of the blazing Fire﴾ (35:6) and,

﴿اَفَتَتَّخِذُوْهُ وُدًّا ۗ وَذُرِّيَّتَهُ اَوْلِيَآءَ مِنْ دُوْنِ وَهْمٍ لَّكُمْ عَدُوٌّ يُّنْسِ لِلظَّٰلِمِيْنَ بَدَلًا﴾

«Will you then take him (Iblis) and his offspring as protectors and helpers rather than Me while they are enemies to you? What an evil is the exchange for the *Zālimūn* (polytheists, and wrongdoers, etc)» (18:50).

The devil assured Ādam that he wanted to advise him, but he was lying. Hence, how would he treat us after he had vowed,

﴿وَمِنْ ذِكِّكَ لَأَعُوذَنَّهُمُ الْغُيُوبِينَ ۖ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ﴾

«By Your might, then I will surely, mislead them all. Except Your chosen servants among them (i.e. faithful, obedient, true believers of Islāmic Monotheism).» (38:82-83)

Also, Allāh said,

﴿إِنَّمَا زَاغَتِ الْبَصَرُ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ۚ إِنَّكَ لَمَّ سُلْطَنٌ عَلَى الَّذِينَ كَفَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ۚ إِنَّمَا سُلْطَنُكَ عَلَى الَّذِينَ كَفَرُوا أَن يُؤْمِنُوا بِالَّذِينَ كَفَرُوا ۚ﴾

«So when you [want to] recite the Qur'ān, seek refuge with Allāh from Shayṭān, the outcast (the cursed one). Verily, he has no power over those who believe and put their trust only in their Lord (Allāh). His power is only over those who obey and follow him (Satan), and those who join partners with Him.» (16:98-100).

Seeking Refuge before reciting the Qur'ān

Allāh said,

﴿إِنَّمَا قرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾

«So when you [want to] recite the Qur'ān, seek refuge with Allāh from Shayṭān, the outcast (the cursed one).»

meaning, before you recite the Qur'ān. Similarly, Allāh said,

﴿إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ﴾

«When you intend to offer Aṣ-Ṣalāh (the prayer), wash your faces and your hands (forearms)» (5:6)

meaning, before you stand in prayer, as evident by the *Hadīths* that we mentioned. Imām Aḥmad recorded that Abu Sa'īd Al-Khudri said, "When the Messenger of Allāh ﷺ would

stand up in prayer at night, he would start his prayer with the *Takbīr* (saying "Allāhu Akbar"; Allāh is Greater) and would then supplicate,

«سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ»

«All praise is due to You, O Allāh, and also the thanks. Blessed be Your Name, Exalted be Your sovereignty, and there is no deity worthy of worship except You.»

He ﷺ would then say thrice,

«لَا إِلَهَ إِلَّا اللَّهُ، تَلَاثًا»

«There is no deity worthy of worship except Allāh.»

He ﷺ would then say,

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

«I seek refuge with Allāh, the Hearing, the Knowing, from the cursed Satan, from his coercion, lures to arrogance and poems.»

The four collectors of the *Sunan* recorded this *Ḥadīth*, which At-Tirmidhi considered the most famous *Ḥadīth* on this subject.^[1]

Abu Dāwud and Ibn Mājah recorded that Jubayr bin Muṭ'im said that his father said, "When the Messenger of Allāh ﷺ started the prayer, he said,

«اللَّهُ أَكْبَرُ كَثِيرًا - تَلَاثًا - الْخُنْدُ لله كَثِيرًا - تَلَاثًا - سُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا - تَلَاثًا - اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمَزِهِ وَنَفْخِهِ وَنَفْثِهِ»

«Allāh is the Greater, truly the Greatest (thrice); all praise is due to Allāh always (thrice); and all praise is due to Allāh day and night (thrice). O Allāh! I seek refuge with You from the cursed Satan, from his Hamz, Nafkh and Nafth.»

‘Amr said, "The *Hamz* means asphyxiation, the *Nafkh* means arrogance, and the *Nafth* means poetry."^[2] Also, Ibn Mājah recorded that ‘Alī bin Al-Mundhir said that Ibn Fuḍayl narrated that ‘Aṭā’ bin As-Sā’ib said that Abu ‘Abdur-Raḥmān

[1] Aḥmad 3:69, Abu Dāwud 1:490, *Tuhfat Al-Aḥwadhī* 2:47, An-Nasā’ī 2:132, and Ibn Mājah.

[2] Abu Dāwud 1:486 and Ibn Mājah 1:265.

As-Sulami said that Ibn Mas'ūd said that the Prophet ﷺ said,

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّيْطَانِ الرَّجِيمِ وَهَمْزِهِ وَنَفْخِهِ وَنَفْثِهِ»

«O Allāh! I seek refuge with You from the cursed devil, from his Hamz, Nafkh and Nafth.»

He said, "The *Hamz* means death, the *Nafkh* means arrogance, and the *Nafth* means poetry."^[1]

Seeking Refuge with Allāh when One is Angry

In his *Musnad*, Al-Ḥāfiẓ Abu Ya'lā Aḥmad bin 'Alī bin Al-Muthannā Al-Mawṣili reported that Ubayy bin Ka'b said, "Two men disputed with each other in the presence of the Messenger of Allāh ﷺ and the nose of one of them became swollen because of extreme anger. The Messenger of Allāh ﷺ said,

«إِنِّي لَأَعْلَمُ شَيْئًا لَوْ قَالَهُ لَذَهَبَ عَنْهُ مَا يَجِدُ: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ»

«I know of some words that if he said them, what he feels will go away, 'I seek refuge with Allāh from the cursed Satan.'»

An-Nasā'ī also recorded this Ḥadīth in his book, *Al-Yawm wal-Laylah*.^[2]

Al-Bukhārī recorded that Sulaymān bin Ṣurad said, "Two men disputed in the presence of the Prophet ﷺ while we were sitting with him. One of them was cursing the other fellow and his face turned red due to anger. The Prophet ﷺ said,

«إِنِّي لَأَعْلَمُ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ عَنْهُ مَا يَجِدُ، لَوْ قَالَ: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ

الرَّجِيمِ»

«I know of a statement which if he said it, will make what he feels disappear, 'I seek refuge with Allāh from the cursed Satan.'»

They said to the man, 'Do you not hear what the Messenger of Allāh is saying?' He said, 'I am not insane.'" Also, Muslim, Abu Dāwud and An-Nasā'ī recorded this Ḥadīth.^[3]

^[1] Ibn Mājah 1:266.

^[2] An-Nasā'ī in *Al-Kubrā*, no. 10233.

^[3] *Fath Al-Bārī* 6:388, Muslim 4:2015, Abu Dāwud 5:140 and An-Nasā'ī in *Al-Kubrā*.

There are many other *Ḥadīths* about seeking refuge with Allāh. One can find this subject in the books on supplication and the virtues of righteous, good deeds.

Is the *Isti'ādhaḥ* (seeking Refuge) required?

The majority of the scholars state that reciting the *Isti'ādhaḥ* (in the prayer and when reciting the Qur'ān) is recommended and not required, and therefore, not reciting it does not constitute a sin. However, Ar-Rāzi recorded that 'Atā' bin Abi Rabāḥ said that the *Isti'ādhaḥ* is required in the prayer and when one reads the Qur'ān. In support of 'Atā's statement, Ar-Rāzi relied upon the apparent meaning of the *Āyah*,

﴿تَسْتَعِذْ﴾

﴿Then seek refuge.﴾

He said that the *Āyah* contains a command that requires implementation. Also, the Prophet ﷺ always said the *Isti'ādhaḥ*. In addition, the *Isti'ādhaḥ* wards off the evil of Satan, which is necessary, the rule is that the means needed to implement a requirement of the religion is itself also required. And when one says, "I seek refuge with Allāh from the cursed devil." Then this will suffice.

Virtues of the *Isti'ādhaḥ*

The *Isti'ādhaḥ* cleanses the mouth from the foul speech that it has indulged in. It also purifies the mouth and prepares it to recite the speech of Allāh. Further, the *Isti'ādhaḥ* entails seeking Allāh's help and acknowledging His ability to do everything. The *Isti'ādhaḥ* also affirms the servant's meekness, weakness and inability to face the enemy of his inner evil, whom Allāh alone, Who created this enemy, is able to repel and defeat. This enemy does not accept kindness, unlike the human enemy. There are three *Āyāt* in the Qur'ān that affirm this fact. Also, Allāh said,

﴿إِنْ يَمَآءُ يَسِرَ لَكَ عَلَيْهِمْ سُلْطٰنٌ وَّكَفَىٰ بِرَبِّكَ وَكِيلًا﴾

﴿Verily, My servants (i.e. the true believers of Islāmic Monotheism) – you have no authority over them. And sufficient is your Lord as a Guardian.﴾ (17:65).

We should state here that the believers, whom the human

enemies kill, become martyrs, while those who fall victim to the inner enemy - Satan - become bandits. Further, the believers who are defeated by the apparent enemy - disbelievers - gain a reward, while those defeated by the inner enemy earn a sin and become misguided. Since Satan sees man where man cannot see him, it is befitting that the believers seek refuge from Satan with Whom Satan cannot see. The *Isti'adhah* is a form of drawing closer to Allāh and seeking refuge with Him from the evil of every evil creature.

What does *Isti'adhah* mean?

Isti'adhah means, "I seek refuge with Allāh from the cursed Satan so that he is prevented from affecting my religious or worldly affairs, or hindering me from adhering to what I was commanded, or luring me into what I was prohibited from." Indeed, only Allāh is able to prevent the evil of Satan from touching the son of Ādam. This is why Allāh allowed us to be lenient and kind with the human devil, so that his soft nature might cause him to refrain from the evil he is indulging in. However, Allāh required us to seek refuge with Him from the evil of Satan, because he neither accepts bribes nor does kindness affect him, for he is pure evil. Thus, only He Who created Satan is able to stop his evil. This meaning is reiterated in only three *Āyāt* in the Qur'ān. Allāh said in *Sūrat Al-A'rāf*,

﴿خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ﴾

﴿Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them).﴾ (7:199)

This is about dealing with human beings. He then said in the same *Sūrah*,

﴿وَإِنَّا يَرْفَعَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ﴾

﴿And if an evil whisper comes to you from Shayṭān, then seek refuge with Allāh. Verily, He is Hearing, Knowing (7: 200).﴾

Allāh also said in *Sūrat Al-Mu'minūn*,

﴿ادْفَعْ بِالَّذِي فِي يَمِينِكِ إِلَى الشَّيْطَانِ عَنْ أَعْلَمَ مَا يَصِفُونَ ۚ وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيْطَانِ ۚ وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ﴾

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

Further, Allāh said in Sūrat As-Sajdah,

﴿وَلَا تَتَوَلَّوْا لِمَسْئَةٍ وَلَا تَنْجُتُمْ أَنْفُسَكُمْ بِالْأَيْمَانِ فَإِذَا الَّذِي بَيْنَكُمْ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ۚ وَمَا يُلْقِيهَا إِلَّا الظَّنُّ صَهِيرًا وَمَا يُلْقِيهَا إِلَّا ذُرٌّ حَظِيظٌ ۚ وَإِنَّا بِبَرْعِكُمْ مِنَ الْبَاطِنِ نَجٌّ كَأَنَّكُم بِأَلْفِ إِتْمَ هُوَ السَّيِّئُ الْقَائِمُ ۚ﴾

﴿The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better, then verily he, between whom and you there was enmity, (will become) as though he was a close friend. But none is granted it (the above quality) except those who are patient – and none is granted it except the owner of the great portion (of happiness in the Hereafter, i.e. Paradise and of a high moral character) in this world. And if an evil whisper from Shayṭān tries to turn you away (from doing good), then seek refuge in Allāh. Verily, He is the Hearing, the Knowing﴾ (41:34-36).

Why the Devil is called Shayṭān

In the Arabic language, Shayṭān is derived from *Shāṭana*, which means the far thing. Hence, the Shayṭān has a different nature than mankind, and his sinful ways are far away from every type of righteousness. It was also said that Shayṭān is derived from *Shāṭa*, (literally 'burned'), because it was created from fire. Some scholars said that both meanings are correct, although they state that the first meaning is more plausible. Further, Siyawayh (the renowned Arab linguistic) said, "The Arabs say, 'So-and-so has *Tashayṭan*,' when he commits the act of the devils. If Shayṭān was derived from *Shāṭa*, they would have said, *Tashayyāṭa* (rather than *Tashayṭan*)." Hence, Shayṭān is derived from the word that means, far away. This is why they call those who are rebellious (or mischievous) from among the *Jinns* and mankind a 'Shayṭān'. Allāh said,

﴿وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَفْسٍ عَدُوًّا شَاطِئِينَ الْإِنسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ آفَقٍ ۖ غَوْرًا﴾

«And so We have appointed for every Prophet enemies – Shayātīn (devils) among mankind and Jinn, inspiring one another with adorned speech as a delusion (or by way of deception)» (6:112).

In addition, the *Musnad* by Imām Aḥmad records that Abu Dharr said that the Messenger of Allāh ﷺ said,

«يَا أَبَا ذَرٍّ تَعَوَّذْ بِاللَّهِ مِنْ شَيْطَانِ الْإِنْسِ وَالْجِنِّ»

«O Abu Dharr! Seek refuge with Allāh from the devils of mankind and the Jinns.»

Abu Dharr said, “I asked him ﷺ, ‘Are there human devils?’ He said, ‘Yes.’”^[1] Furthermore, it is recorded in *Ṣaḥīḥ Muslim* that Abu Dharr said that the Messenger of Allāh ﷺ said,

«يَقْطَعُ الصَّلَاةَ الْمَرْأَةُ وَالْحِمَارُ وَالْكَلْبُ الْأَسْوَدُ»

«The woman, the donkey and the black dog interrupt the prayer (if they pass in front of those who do not pray behind a Sutraḥ, i.e. a barrier).»

Abu Dharr said, “I said, ‘What is the difference between the black dog and the red or yellow dog?’ He said,

«الْكَلْبُ الْأَسْوَدُ شَيْطَانٌ»

«The black dog is a devil.»^[2]

Also, Ibn Jarīr Aṭ-Ṭabari recorded that ‘Umar bin Al-Khaṭṭāb once rode a *Berthawn* (huge camel) which started to proceed arrogantly. ‘Umar kept striking the animal, but the animal kept walking in an arrogant manner. ‘Umar dismounted the animal and said, “By Allāh! You have carried me on a *Shayṭān*. I did not come down from it until after I had felt something strange in my heart.” This *Ḥadīth* has an authentic chain of narrators.^[3]

The Meaning of *Ar-Rajīm*

Ar-Rajīm means, being expelled from all types of righteousness. Allāh said,

[1] Aḥmad 5:178.

[2] Muslim 1:365.

[3] Aṭ-Ṭabari 1:111.

﴿وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ﴾

«And indeed We have adorned the nearest heaven with lamps, and We have made such lamps Rujuman (as missiles) to drive away the Shayṭāṭin (devils)» (67:5).

Allāh also said,

﴿إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِبُرْجَانِ الْكَوْكَبِ ۚ وَنُحَاطًا مِنْ كُلِّ شَيْطَانٍ زَايِرٍ ۖ لَا يَسْمَعُونَ إِلَى الْآلِ الْأَعْلَىٰ وَبُقَعْدُورٍ ۚ مِنْ كُلِّ جَانِبٍ ۚ دُخْرًا وَهَمًّا عَنَّا وَتَاصِبًا ۚ إِلَّا مَنْ خَلَفَ الْمَقْلَقَ فَأَتَتْهُ يُهَاتُ فَاتَتْ ۚ﴾

«Verily, We have adorned the near heaven with the stars (for beauty). And to guard against every rebellious devil. They cannot listen to the higher group (angels) for they are pelted from every side. Outcast, and theirs is a constant (or painful) torment. Except such as snatch away something by stealing, and they are pursued by a flaming fire of piercing brightness» (37:6-10).

Further, Allāh said,

﴿وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ ۚ وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَاجِمٍ ۖ إِلَّا مَنْ أَتَىٰ السَّمَاءَ فَأَتَتْهُ يُهَاتُ فَاتَتْهُ نَارٌ ۚ﴾

«And indeed, We have put the big stars in the heaven and We beautified it for the beholders. And We have guarded it (near heaven) from every Shayṭān Rajīm (outcast Shayṭān). Except him (devil) who steals the hearing then he is pursued by a clear flaming fire.» (15:16-18).

There are several similar Āyāt. It was also said that Rajīm means, the person who throws or bombards things, because the devil throws doubts and evil thoughts in people's hearts. The first meaning is more popular and accurate.

Bismillāh is the First Āyah of Al-Fātiḥah

The Companions started the Book of Allāh with Bismillāh:

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾

«1. In the Name of Allāh, the Most Gracious, the Most Merciful.»

The scholars also agree that Bismillāh is a part of an Āyah

in *Sūrat An-Naml* (chapter 27). They disagree over whether it is a separate *Āyah* before every *Sūrah*, or if it is an *Āyah*, or a part of an *Āyah*, included in every *Sūrah* where the *Bismillāh* appears in its beginning. Ad-Dāraquṭnī also recorded a *Ḥadīth* from Abu Hurayrah from the Prophet ﷺ that supports this *Ḥadīth* by Ibn Khuzaymah. Also, similar statements were attributed to 'Alī, Ibn 'Abbās and others.^[1]

The opinion that *Bismillāh* is an *Āyah* of every *Sūrah*, except *Al-Barā'ah* (chapter 9), was attributed to (the Companions) Ibn 'Abbās, Ibn 'Umar, Ibn Az-Zubayr, Abu Hurayrah and 'Alī. This opinion was also attributed to the *Tābi'īn*: 'Atā', Ṭawūs, Sa'īd bin Jubayr, Makhḍūl and Az-Zuhri. This is also the view of 'Abdullāh bin Al-Mubārak, Ash-Shāfi'ī, Aḥmad bin Ḥanbal, (in one report from him) Ishāq bin Rāhwayh and Abu 'Ubayd Al-Qāsim bin Salām. On the other hand, Mālik, Abu Ḥanīfah and their followers said that *Bismillāh* is not an *Āyah* in *Al-Fātiḥah* or any other *Sūrah*. Dāwūd said that it is a separate *Āyah* in the beginning of every *Sūrah*, not part of the *Sūrah* itself, and this opinion was also attributed to Aḥmad bin Ḥanbal.

Basmalah aloud in the Prayer

As for *Basmalah* aloud during the prayer, those who did not agree that it is a part of *Al-Fātiḥah*, state that the *Basmalah* should not be aloud. The scholars who stated that *Bismillāh* is a part of every *Sūrah* (except chapter 9) had different opinions; some of them, such as Ash-Shāfi'ī, said that one should recite *Bismillāh* with *Al-Fātiḥah* aloud. This is also the opinion of many among the Companions, the *Tābi'īn* and the Imāms of Muslims from the Salaf and the later generations. For instance, this is the opinion of Abu Hurayrah, Ibn 'Umar, Ibn 'Abbās, Mu'āwiyah, 'Umar and 'Alī - according to Ibn 'Abdul-Barr and Al-Bayhaqī. Also, the Four Khalīfahs - as Al-Khaṭīb reported - were said to have held this view although the report from them is contradicted. The *Tābi'īn* scholars who gave this *Tafsir* include Sa'īd bin Jubayr, Ikrimah, Abu Qilābah, Az-Zuhri, 'Alī bin Al-Ḥasan, his son Muḥammad, Sa'īd bin Al-Musayyib, 'Atā', Ṭawūs, Mujāhid, Sālim, Muḥammad bin Ka'b

[1] Ad-Dāraquṭnī 1:303 and 306.

Al-Quraḥī, Abu Bakr bin Muḥammad bin 'Amr bin Ḥazm, Abu Wā'il, Ibn Sīrīn, Muḥammad bin Al-Munkadir, 'Alī bin 'Abdullāh bin 'Abbās, his son Muḥammad, Nāfi' the freed slave of Ibn 'Umar, Zayd bin Aslam, 'Umar bin 'Abdul-Azīz, Al-Azraq bin Qays, Ḥabīb bin Abi Thābit, Abu Ash-Sha'thā', Makhūl and 'Abdullāh bin Ma'qil bin Muqarrin. Also, Al-Bayhaqī added 'Abdullāh bin Ṣafwān, and Muḥammad bin Al-Ḥanafīyyah to this list. In addition, Ibn 'Abdul-Barr added 'Amr bin Dīnār.

The proof that these scholars relied on is that, since *Bismillāh* is a part of *Al-Fātiḥah*, it should be recited aloud like the rest of *Al-Fātiḥah*. Also, An-Nasā'ī recorded in his *Sunan*, Ibn Ḥibbān and Ibn Khuzaymah in their *Ṣaḥīḥs* and Al-Ḥākim in the *Mustadrak*, that Abu Hurayrah once performed the prayer and recited *Bismillāh* aloud. After he finished the prayer, he said, "Among you, I perform the prayer that is the closest to the prayer of the Messenger of Allāh ﷺ." Ad-Dāraquṭnī, Al-Khaṭīb and Al-Bayhaqī graded this *Ḥadīth Ṣaḥīḥ*^[1] Furthermore, in *Ṣaḥīḥ Al-Bukhārī* it is recorded that Anas bin Mālik was asked about the recitation of the Prophet ﷺ. He said, "His recitation was unhurried." He then demonstrated that and recited, while lengthening the recitation of *Bismillāh Ar-Raḥmān Ar-Raḥīm*,^[2] Also, in the *Musnad* of Imām Aḥmad, the *Sunan* of Abu Dāwūd, the *Ṣaḥīḥ* of Ibn Ḥibbān and the *Mustadrak* of Al-Ḥākim - it is recorded that Umm Salamah said, "The Messenger of Allāh used to distinguish each *Āyah* during his recitation,

﴿بِسْمِ اللَّهِ الرَّكَّانِ الرَّحِيمِ﴾ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١﴾ الرَّحْمَنِ
الرَّحِيمِ ﴿٢﴾ ذَلِكَ يَوْمَ الدِّينِ ﴿٣﴾

﴿In the Name of Allāh, the Most Gracious, the Most Merciful. All praise and thanks be to Allāh, the Lord of all that exists, the Most Gracious, the Most Merciful. The Owner of the Day of Recompense.﴾"

Ad-Dāraquṭnī graded the chain of narration for this *Ḥadīth*

[1] An-Nasā'ī 2:134, Ibn Khuzaymah 1:251, Ibn Ḥibbān 3:143, Al-Ḥākim 1:232, Ad-Dāraquṭnī 1:305, Al-Khaṭīb and Al-Bayhaqī 2:46.

[2] *Faṭḥ Al-Bārī* 8:709.

Ṣaḥīḥ^[1] Furthermore, Imām Abu ‘Abdullāh Ash-Shāfi‘ī and Al-Ḥākim in his *Mustadrak*, recorded that Mu‘āwiyah led the prayer in Al-Madinah and did not recite the *Bismillāh*. The Muḥājirin who were present at that prayer criticized that. When Mu‘āwiyah led the following prayer, he recited the *Bismillāh* aloud.^[2]

The *Ḥadīths* mentioned above provide sufficient proof for the opinion that the *Bismillāh* is recited aloud. As for the opposing evidences and the scientific analysis of the narrations mentioned their weaknesses or otherwise it is not our desire to discuss this subject at this time.

Other scholars stated that the *Bismillāh* should not be recited aloud in the prayer, and this is the established practice of the Four Khalifahs, as well as ‘Abdullāh bin Mughaffal and several scholars among the *Tābi‘īn* and later generations. It is also the *Madhhab* (view) of Abu Ḥanīfah, Ath-Thawri and Aḥmad bin Ḥanbal.

Imām Mālik stated that the *Bismillāh* is not recited aloud or silently. This group based their view upon what Imām Muslim recorded that ‘Ā‘ishah said that the Messenger of Allāh ﷺ used to start the prayer by reciting the *Takbīr* (*Allāhu Akbar*; Allāh is Greater) and then recite,

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

﴿All praise and thanks be to Allāh, the Lord of all that exists.﴾
(Ibn Abi Ḥātim 1:12).

Also, the Two *Ṣaḥīḥs* recorded that Anas bin Mālik said, “I prayed behind the Prophet ﷺ, Abu Bakr, ‘Umar and ‘Uthmān and they used to start their prayer with,

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

﴿All praise and thanks be to Allāh, the Lord of all that exists.﴾

Muslim added, “And they did not mention,

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾

﴿In the Name of Allāh, the Most Gracious, the Most Merciful﴾

[1] Aḥmad 6:302, Abu Dāwūd 4:294, Ibn Khuzaymah 1:248, Al-Ḥākim 2:231, Ad-Dāraquṭni 1:307.

[2] *Musnad Al-Imām Ash-Shāfi‘ī* 1:80, Al-Ḥākim 1:233.

whether in the beginning or the end of the recitation.^[1] Similar is recorded in the *Sunan* books from 'Abdullāh bin Mughaffal, may Allāh be pleased with him.^[2]

These are the opinions held by the respected Imāms, and their statements are similar in that they agree that the prayer of those who recite *Al-Fātiḥah* aloud or in secret is correct. All the favor is from Allāh.

The Virtue of Al-Fātiḥah

Imām Aḥmad recorded in his *Musnad*, that a person who was riding behind the Prophet ﷺ said, "The Prophet's animal tripped, so I said, 'Cursed *Shayṭān*.' The Prophet ﷺ said,

«لَا تَقُلْ: نَعَسَ الشَّيْطَانُ، فَإِنَّكَ إِذَا قُلْتَ: نَعَسَ الشَّيْطَانُ، تَعَاظَمَ وَقَالَ: بِقُوَّتِي صَرَعْتُهُ، وَإِذَا قُلْتَ: بِاسْمِ اللَّهِ تَصَاغَرَ حَتَّى يَصِيرَ مِثْلَ الذَّبَابِ»

«Do not say, 'Cursed *Shayṭān*,' for if you say these words, Satan becomes arrogant and says, 'With my strength I made him fall.' When you say, 'Bismillāh,' Satan will become as small as a fly.»^[3]

Further, An-Nasā'ī recorded in his book *Al-Yawm wal-Laylah*, and also Ibn Marduyah in his *Tafsīr* that Usāmah bin 'Umayr said, "I was riding behind the Prophet..." and he mentioned the rest of the above *Ḥadīth*. The Prophet ﷺ said in this narration,

«لَا تَقُلْ مُكْذَبًا فَإِنَّهُ يَتَعَاظَمُ حَتَّى يَكُونَ كَالنَّيَبِ، وَلَكِنْ قُلْ: بِسْمِ اللَّهِ، فَإِنَّهُ يَصْغُرُ حَتَّى يَكُونَ كَالذَّبَابَةِ.»

«Do not say these words, because then Satan becomes larger; as

[1] *Faṭḥ Al-Bārī* 2:265, and *Muslim* 1:299. We should state that Al-Ḥāfiẓ Ibn Ḥajar Al-Asqalānī said in his book *Bulūgh Al-Marām*, "Aḥmad, An-Nasā'ī and Ibn Khuzaymah recorded this wording (for the *Ḥadīth* above): They did not recite ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ ﴿In the Name of Allāh, the Most Gracious, the Most Merciful﴾ aloud.' In another narration by Ibn Khuzaymah, They used to recite it silently.' This is the meaning intended (by the *Ḥadīth* recorded by *Muslim*)."

[2] At-Tirmidhi no. 244.

[3] Aḥmad 5:59.

large as a house. Rather, say, 'Bismillāh,' because Satan then becomes as small as a fly. »^[1]

This is the blessing of reciting *Bismillāh*.

Basmalah is recommended before performing any Deed

Basmalah (reciting *Bismillāh*) is recommended before starting any action or deed. For instance, *Basmalah* is recommended before starting a *Khutbah* (speech).

The *Basmalah* is also recommended before one enters the place where he wants to relieve himself, there is a *Ḥadīth* concerning this practice.^[2] Further, *Basmalah* is recommended at the beginning of ablution, for Imām Aḥmad and the *Sunan* compilers recorded that Abu Hurayrah, Saʿīd bin Zayd and Abu Saʿīd narrated from the Prophet ﷺ,

«لَا وُضُوءَ لِمَنْ لَمْ يَذْكُرِ اسْمَ اللَّهِ عَلَيْهِ»

«There is no valid ablution for he who did not mention Allāh's Name in it.»^[3]

This *Ḥadīth* is *Ḥasan* (good). Also, the *Basmalah* is recommended before eating, for Muslim recorded in his *Ṣaḥīḥ* that the Messenger of Allāh ﷺ said to 'Umar bin Abi Salamah while he was a child under his care,

«قُلْ بِسْمِ اللَّهِ وَكُلْ بِيَمِينِكَ وَكُلْ مِمَّا يَلِيكَ»

«Say Bismillāh, eat with your right hand and eat from whatever is next to you.»^[4]

Some of the scholars stated that *Basmalah* before eating is obligatory. *Basmalah* before having sexual intercourse is also recommended. The Two *Ṣaḥīḥs* recorded that Ibn 'Abbās said that the Messenger of Allāh ﷺ said,

«لَوْ أَنَّ أَحَدَكُمْ إِذَا أَرَادَ أَنْ يَأْتِيَ أَهْلَهُ قَالَ: بِسْمِ اللَّهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْنَا، فَإِنَّهُ إِنْ يَفْذَرُ بَيْنَهُمَا وَلَدَ لَمْ يَضُرَّهُ الشَّيْطَانُ أَبَدًا»

[1] An-Nasā'ī in *Al-Kubrā* 6:142.

[2] 'Awn Al-Ma'būd (the explanation of *Sunan* Abu Dāwūd) 1:6

[3] Aḥmad 3:41, Abu Dāwūd 1:75, *Tuhfat Al-Aḥwadhī* 1:115, An-Nasā'ī 1:61, and Ibn Mājah 1:140

[4] Muslim 3:1600.

"If anyone of you before having sexual relations with his wife says, 'In the Name of Allāh. O Allāh! Protect us from Satan and also protect what you grant us (meaning the coming offspring) from Satan,' and if it is destined that they should have a child then, Satan will never be able to harm that child."⁽¹⁾

«Say (O Muhammad ﷺ) "Invoke Allāh or invoke the Most Gracious (Allāh), by whatever name you invoke Him (it is the same), for to Him belong the Best Names."» (17:110)

Also, the Two Ṣaḥīḥs recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ اسْمًا، مِائَةً إِلَّا وَاحِدًا، مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ»

«Allāh has ninety-nine Names, one hundred minus one, whoever counts (and preserves) them, will enter Paradise.»^[1]

These Names were mentioned in a Ḥadīth recorded by At-Tirmidhi^[2] and Ibn Mājah, and there are several differences between these two narrations.

The Meaning of Ar-Raḥmān Ar-Raḥīm - the Most Gracious, the Most Merciful

Ar-Raḥmān and Ar-Raḥīm are two names derived from Ar-Raḥmah (the mercy), but Raḥmān has more meanings that pertain to mercy than Ar-Raḥīm. There is a statement by Ibn Jarīr that indicates that there is a consensus on this meaning. Further, Al-Qurṭubī said, "The proof that these names are derived (from Ar-Raḥmah), is what At-Tirmidhi recorded - and graded Ṣaḥīḥ from 'Abdur-Raḥmān bin 'Awf that he heard the Messenger of Allāh ﷺ say,

«قَالَ اللَّهُ تَعَالَى: أَنَا الرَّحْمَنُ خَلَقْتُ الرَّجْمَ وَشَقَقْتُ لَهَا اسْمًا مِنْ اسْمِي، فَمَنْ وَصَلَهَا وَصَلَتْهُ وَمَنْ قَطَعَهَا قَطَعَتْهُ»

«Allāh the Exalted said, 'I Am Ar-Raḥmān. I created the Raḥam (womb, i.e. family relations) and derived a name for it from My Name. Hence, whoever keeps it, I will keep ties to him, and whoever severs it, I will sever ties with him.'»^[3]

He then said, "This is a text that indicates the derivation." He then said, "The Arabs denied the name Ar-Raḥmān, because of their ignorance about Allāh and His attributes."

Al-Qurṭubī said, "It was said that both Ar-Raḥmān and Ar-Raḥīm have the same meaning, such as the words *Nadmān*

[1] *Fath Al-Bārī* 11:218, Muslim 4:2062.

[2] *Tuhfat Al-Aḥwadhī* 9:480, and Ibn Mājah 2:1269.

[3] *Tuhfat Al-Aḥwadhī* 6:33

and *Nadīm*, as Abu 'Ubayd has stated. Abu 'Ali Al-Fārisi said, 'Ar-Raḥmān, which is exclusively for Allāh, is a name that encompasses every type of mercy that Allāh has. Ar-Raḥīm is what effects the believers, for Allāh said,

﴿وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا﴾

«And He is ever Raḥīm (merciful) to the believers.» (33:43)

Also, Ibn 'Abbās said - about Ar-Raḥmān and Ar-Raḥīm, They are two soft names, one of them is softer than the other (meaning it carries more implications of mercy).^[1]

Ibn Jarīr said; As-Surri bin Yaḥyā At-Tamīmī narrated to me that 'Uthmān bin Zufar related that Al-'Azrāmī said about Ar-Raḥmān and Ar-Raḥīm, "He is Ar-Raḥmān with all creation and Ar-Raḥīm with the believers."^[2] Hence. Allāh's statements,

﴿ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ الرَّحْمَنُ﴾

«Then He rose over (Istawā) the Throne (in a manner that suits His majesty), Ar-Raḥmān» (25:59), and,

﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَىٰ﴾

«Ar-Raḥmān (Allāh) rose over (Istawā) the (Mighty) Throne (in a manner that suits His majesty).» (20:5)

Allāh thus mentioned the *Istawā* - rising over the Throne - along with His Name Ar-Raḥmān, to indicate that His mercy encompasses all of His creation. Allāh also said,

﴿وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا﴾

«And He is ever Raḥīm (merciful) to the believers», thus encompassing the believers with His Name Ar-Raḥīm. They said, "This testifies to the fact that Ar-Raḥmān carries a broader scope of meanings pertaining to the mercy of Allāh with His creation in both lives. Meanwhile, Ar-Raḥīm is exclusively for the believers." Yet, we should mention that there is a supplication that reads,

﴿رَحْمَنَ الدُّنْيَا وَالْآخِرَةِ وَرَحِيمَهُمَا﴾

«The Raḥmān and the Raḥīm of this life and the Hereafter»

[1] *Tafsīr Al-Qurtubī* 1:105.

[2] *Aṭ-Ṭabarī* 1:127.

Allāh's Name Ar-Rahmān is exclusively His. For instance, Allāh said,

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

﴿Say (O Muhammad ﷺ): "Invoke Allāh or invoke Ar-Rahmān (Allāh), by whatever name you invoke Him (it is the same), for to Him belong the Best Names﴾ (17:110), and,

﴿وَسْأَلُ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ آلِهَةً يُعْبَدُونَ﴾

﴿And ask (O Muhammad ﷺ) those of Our Messengers whom We sent before you: "Did We ever appoint ālihah (gods) to be worshipped besides Ar-Rahmān (Most Gracious, Allāh)?"﴾ (43:45).

Further, when Musaylimah the Liar called himself the Rahmān of Yamamah, Allāh made him known by the name 'Liar' and exposed him. Hence, whenever Musaylimah is mentioned, he is described as 'the Liar'. He became an example for lying among the residents of the cities and villages and the residents of the deserts, the bedouins.

Therefore, Allāh first mentioned His Name - Allāh - that is exclusively His and described this Name by Ar-Rahmān, which no one else is allowed to use, just as Allāh said,

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

﴿Say (O Muhammad ﷺ): "Invoke Allāh or invoke Ar-Rahmān (Allāh), by whatever name you invoke Him (it is the same), for to Him belong the Best Names."﴾ (17:110)

Only Musaylimah and those who followed his misguided ways described Musaylimah by Ar-Rahmān.

As for Allāh's Name Ar-Rahīm, Allāh has described others by it. For instance, Allāh said,

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ﴾

﴿Verily, there has come unto you a Messenger (Muhammad ﷺ) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad ﷺ) is anxious over you (to be rightly guided) for the believers (he ﷺ is) kind (full of pity), and Rahīm

(merciful)﴾ (9:128).

Allāh has also described some of His creation using some of His other Names. For instance, Allāh said,

﴿إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَشْجَاءَ نَبْلٍ فَعَمَلْنَاهُ سَمِيعًا بَصِيرًا﴾

﴿Verily, We have created man from Nutfah (drops) of mixed semen (sexual discharge of man and woman), in order to try him, so We made him hearer (Samī') and seer (Baṣīr) (76:2).

In conclusion, there are several of Allāh's Names that are used as names for others besides Allāh. Further, some of Allāh's Names are exclusive for Allāh alone, such as Allāh, Ar-Rahmān, Al-Khāliq (the Creator), Ar-Rāziq (the Sustainer), and so forth.

Hence, Allāh started the *Tasmiyah* (meaning, 'In the Name of Allāh, Most Gracious Most Merciful') with His Name, Allāh, and described Himself as Ar-Rahmān, (Most Gracious) which is softer and more general than Ar-Rahīm. The most honorable Names are mentioned first, just as Allāh did here.

A *Hadīth* narrated by Umm Salamah stated that the recitation of the Messenger of Allāh ﷺ was slow and clear, letter by letter,

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١﴾ الرَّحْمَنِ الرَّحِيمِ ﴿٢﴾ ذَلِكَ يَوْمَ الدِّينِ ﴿٣﴾

﴿In the Name of Allāh, the Most Gracious, the Most Merciful. All the praises and thanks be to Allāh, the Lord of all that exists. The Most Gracious, the Most Merciful. The Owner of the Day of Recompense﴾ (1:1-4).

And this is how a group of scholars recite it. Others connected the recitation of the *Tasmiyah* to *Al-Ḥamd*.

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

﴿2. Al-Ḥamd be to Allāh, the Lord of all that exists.﴾

The Meaning of Al-Ḥamd

Abu Ja'far bin Jarīr said, "The meaning of

﴿الْحَمْدُ لِلَّهِ﴾

﴿Al-Hamdu Lillāh﴾ (all praise and thanks be to Allāh) is: all thanks are due purely to Allāh, alone, not any of the objects that are being worshipped instead of Him, nor any of His creation. These thanks are due to Allāh's innumerable favors and bounties, that only He knows the amount of. Allāh's bounties include creating the tools that help the creation worship Him, the physical bodies with which they are able to implement His commands, the sustenance that He provides them in this life, and the comfortable life He has granted them, without anything or anyone compelling Him to do so. Allāh also warned His creation and alerted them about the means and methods with which they can earn eternal dwelling in the residence of everlasting happiness. All thanks and praise are due to Allāh for these favors from beginning to end."¹¹

Further, Ibn Jarir commented on the *Āyah*,

﴿الْحَمْدُ لِلَّهِ﴾

﴿Al-Hamdu Lillāh﴾, that it means, "A praise that Allāh praised Himself with, indicating to His servants that they too should praise Him, as if Allāh had said, 'Say: All thanks and praise is due to Allāh.' It was said that the statement,

﴿الْحَمْدُ لِلَّهِ﴾

﴿All praise and thanks be to Allāh﴾, entails praising Allāh by mentioning His most beautiful Names and most honorable Attributes. When one proclaims, 'All thanks are due to Allāh,' he will be thanking Him for His favors and bounties."¹²

The Difference between Praise and Thanks

Hamd is more general, in that it is a statement of praise for one's characteristics, or for what he has done. Thanks are given for what was done, not merely for characteristics.

The Statements of the Salaf about Al-Hamd

Hafṣ mentioned that 'Umar said to 'Alī, "We know *Lā ilāha illallāh*, *Subhān Allāh* and *Allāhu Akbar*. What about *Al-Hamdu Lillāh*?" 'Alī said, "A statement that Allāh liked for

¹¹ Aṭ-Ṭabari 1:135.

¹² Aṭ-Ṭabari 1:137.

Himself, was pleased with for Himself and He likes that it be repeated.”^[1] Also, Ibn ‘Abbās said, “*Al-Hamdu Lillāh* is the statement of appreciation. When the servant says *Al-Hamdu Lillāh*, Allāh says, ‘My servant has praised Me.’” Ibn Abi Ḥatīm recorded this *Ḥadīth*.^[2]

The Virtues of Al-Ḥamd

Imām Aḥmad bin Hanbal recorded that Al-Aswad bin Sarī said, “I said, ‘O Messenger of Allāh! Should I recite to you words of praise for My Lord, the Exalted, that I have collected?’ He said,

«أَمَا إِنَّ رَبَّكَ يُحِبُّ الْحَمْدَ»

«Verily, your Lord likes Al-Ḥamd.»

An-Nasā’ī also recorded this *Ḥadīth*.^[3] Furthermore, Abu ‘Isā At-Tirmidhi, An-Nasā’ī and Ibn Mājah recorded that Mūsā bin Ibrāhīm bin Kathīr related that Ṭalḥah bin Khirāsh said that Jābir bin ‘Abdullāh said that the Messenger of Allāh ﷺ said,

«أَفْضَلُ الذِّكْرِ لَا إِلَهَ إِلَّا اللَّهُ، وَأَفْضَلُ الدُّعَاءِ الْحَمْدُ لِلَّهِ»

«The best Dhikr (remembering Allāh) is *Lā ilaha illallāh* and the best supplication is *Al-Ḥamdu Lillāh*.»

At-Tirmidhi said that this *Ḥadīth* is *Ḥasan Gharīb*.^[4] Also, Ibn Mājah recorded that Anas bin Mālik said that the Messenger of Allāh ﷺ said,

«مَا أَنْعَمَ اللَّهُ عَلَى عَبْدٍ نَعِمَةً فَقَالَ: الْحَمْدُ لِلَّهِ، إِلَّا كَانَ الَّذِي أُعْطِيَ أَفْضَلَ مِمَّا أَخَذَهُ»

«No servant is blessed by Allāh and says, ‘*Al-Ḥamdu Lillāh*’, except that what he was given is better than that which he has himself acquired.»^[5]

Further, in his *Sunan*, Ibn Mājah recorded that Ibn ‘Umar

[1] At-Tabari. 1:15.

[2] Ibid. 1:13.

[3] Aḥmad 3:435, and An-Nasā’ī in *Al-Kubrā* 4:416.

[4] *Tuhfat Al-Aḥwadhi* 9:324, An-Nasā’ī in *Al-Kubrā* 6:208, Ibn Mājah 2:1249.

[5] Ibn Mājah 2:1250

said that the Messenger of Allāh ﷺ said,

«إِنَّ عَبْدًا مِنْ عِبَادِ اللَّهِ قَالَ: يَا رَبِّ لَكَ الْحَمْدُ كَمَا يَتَّبِعِي لِجَلَالِ وَجْهِكَ وَعَظِيمِ سُلْطَانِكَ. فَغَضِبْتُ بِالْمَلَائِكِينَ فَلَمْ يَذَرِيَا كَيْفَ يَكْتُبَانِيَا فَصَعِدَا إِلَى اللَّهِ فَقَالَا: يَا رَبَّنَا إِنَّ عَبْدًا قَدْ قَالَ مَقَالَةً لَا نَذَرِي كَيْفَ نَكْتُبُهَا، قَالَ اللَّهُ، وَهُوَ أَعْلَمُ بِمَا قَالَ عَبْدُهُ: مَاذَا قَالَ عَبْدِي؟ قَالَا: يَا رَبِّ إِنَّهُ قَالَ: لَكَ الْحَمْدُ يَا رَبِّ كَمَا يَتَّبِعِي لِجَلَالِ وَجْهِكَ وَعَظِيمِ سُلْطَانِكَ. فَقَالَ اللَّهُ لَهُمَا: اكْتُبَا كَمَا قَالَ عَبْدِي، حَتَّى يَلْقَانِي فَأَجْزِيَهُمَا.»

«A servant of Allāh once said, 'O Allāh! Yours is the *Hamd* that is suitable for the grace of Your Face and the greatness of Your Supreme Authority.' The two angels were confused as to how to write these words. They ascended to Allāh and said, 'O our Lord! A servant has just uttered a statement and we are unsure how to record it for him.' Allāh said while having more knowledge in what His servant has said, 'What did My servant say?' They said, 'He said, 'O Allāh! Yours is the *Hamd* that is suitable for the grace of Your Face and the greatness of Your Supreme Authority.' Allāh said to them, 'Write it as My servant has said it, until he meets Me and then I shall reward him for it.'^[1]

Al before *Hamd* encompasses all Types of Thanks and Appreciation for Allāh

The letters *Alif* and *Lām* before the word *Hamd* serve to encompass all types of thanks and appreciation for Allāh, the Exalted. A *Hadīth* stated,

«اللَّهُمَّ لَكَ الْحَمْدُ كُلُّهُ، وَلَكَ الْمُلْكُ كُلُّهُ، وَبِيَدِكَ الْخَيْرُ كُلُّهُ، وَإِلَيْكَ يَرْجِعُ الْأَمْرُ كُلُّهُ»

«O Allāh! All of *Al-Hamd* is due to You, You own all the ownership, all types of good are in Your Hand and all affairs belong to You.»^[2]

[1] Ibn Mājah 2:1249.

[2] *At-Targhīb wat-Tarhīb* 2:253.

The Meaning of *Ar-Rabb*, the Lord

Ar-Rabb is the owner who has full authority over his property. *Ar-Rabb*, linguistically means, the master or the one who has the authority to lead. All of these meanings are correct for Allāh. When it is alone, the word *Rabb* is used only for Allāh. As for other than Allāh, it can be used to say *Rabb Ad-Dār*, the master of such and such object. Further, it was reported that *Ar-Rabb* is Allāh's Greatest Name.

The Meaning of *Al-Ālamīn*

Al-Ālamīn is plural for *Ālam*, which encompasses everything in existence except Allāh. The word *Ālam* is itself a plural word, having no singular form. The *Ālamīn* are different creations that exist in the heavens and the earth, on land and at sea. Every generation of creation is called an *Ālam*. Al-Farrā' and Abu 'Ubayd said, "*Ālam* includes all that has a mind, the *Jinns*, mankind, the angels and the devils, but not the animals." Also, Zayd bin Aslam and Abu Muḥayṣin said, "*Ālam* includes all that Allāh has created with a soul." Further, Qatādah said about,

﴿رَبِّ الْعَالَمِينَ﴾

﴿The Lord of the *Ālamīn*﴾, "Every type of creation is an *Ālam*." Az-Zajjāj also said, "*Ālam* encompasses everything that Allāh created, in this life and in the Hereafter." Al-Qurtūbi commented, "This is the correct meaning, that the *Ālam* encompasses everything that Allāh created in both worlds. Similarly, Allāh said,

﴿قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ ۚ قَالَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۚ إِنَّكُمْ مُّؤْمِنُونَ﴾

﴿Fir'aun (Pharaoh) said: "And what is the Lord of the *Ālamīn*?" Mūsā (Moses) said: "The Lord of the heavens and the earth, and all that is between them, if you seek to be convinced with certainty"﴾ (26:23-24).

Why is the Creation called *Ālam*?

Ālam is derived from *Ālāmah*, that is because it is a sign testifying to the existence of its Creator and to His Oneness.^[1]

[1] Al-Qurtūbi 1:139.

﴿الرَّحْمَنُ الرَّحِيمُ﴾

43. *Ar-Rahmān (the Most Gracious), Ar-Rahīm (the Most Merciful)*). Allāh said next,

﴿الرَّحْمَنُ الرَّحِيمُ﴾

«*Ar-Rahmān (the Most Gracious), Ar-Rahīm (the Most Merciful)*» We explained these Names in the *Basmalah*. Al-Qurtubi said, "Allāh has described Himself by 'Ar-Rahmān, Ar-Rahīm' after saying 'the Lord of the Ālamīn', so His statement here includes a warning, and then an encouragement. Similarly, Allāh said,

﴿يَقُولُ يٰأَيُّهَا أَنَا اللَّهُ الرَّحِيمُ ۖ وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ﴾

«*Declare (O Muḥammad ﷺ) unto My servants, that truly, I am the Oft-Forgiving, the Most Merciful. And that My torment is indeed the most painful torment.*» (15:49-50)^[1] Allāh said,

﴿إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ﴾

«*Surely, your Lord is swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.*» (6:165)

Hence, *Rabb* contains a warning while *Ar-Rahmān Ar-Rahīm* encourages. Further, Muslim recorded in his *Ṣaḥīḥ* that the Messenger of Allāh ﷺ said,

«لَوْ يَعْلَمُ الْمُؤْمِنُ مَا عِنْدَ اللَّهِ مِنَ الْعُقُوبَةِ مَا طَمِعَ فِي جَنَّتِهِ أَحَدٌ، وَلَوْ يَعْلَمُ الْكَافِرُ مَا عِنْدَ اللَّهِ مِنَ الرَّحْمَةِ مَا فَتَطَّ مِنْ رَحْمَتِهِ أَحَدٌ»

«*If the believer knew what punishment Allāh has, none would have hope in acquiring His Paradise, and if the disbeliever knew what mercy Allāh has, none will lose hope of earning His earning.*»^[2]

﴿مَالِكِ يَوْمِ الدِّينِ﴾

44. *The Owner of the Day of Recompense.*

Indicating Sovereignty on the Day of Judgment

Allāh mentioned His sovereignty of the Day of Resurrection,

[1] Ibid.

[2] Muslim 4:2109.

but this does not negate His sovereignty over all other things. For Allāh mentioned that He is the Lord of existence, including this earthly life and the Hereafter. Allāh only mentioned the Day of Recompense here because on that Day, no one except Him will be able to claim ownership of anything whatsoever. On that Day, no one will be allowed to speak without His permission. Similarly, Allāh said,

﴿يَوْمَ يَأْتِي السَّمَاءُ دُخَانًا وَيَكُونُ السَّمَاءُ كَالذِّهَبِ الْمَذْمُومِ ۚ وَالْجِبَالُ كَالْعِهْنِ الْمَنفُوشِ ۚ وَالْأَنْهَارُ كَالْخَمْرِ الْمَذْمُومِ ۚ وَالْأَشْجَارُ كَالْأَفْنَانِ ۚ وَالْأَنْجَارُ كَالْأَفْنَانِ ۚ وَالْأَنْجَارُ كَالْأَفْنَانِ ۚ وَالْأَنْجَارُ كَالْأَفْنَانِ ۚ﴾

«The Day that Ar-Rūḥ (Jibrīl (Gabriel) or another angel) and the angels will stand forth in rows, they will not speak except him whom the Most Gracious (Allāh) allows, and he will speak what is right.» (78:38),

﴿وَسَخَّطَ الْأَشْجَارَ لِلْإِنْسَانِ إِلَّا شَجَرًا يُنَادِي ۚ﴾

«And all voices will be humbled for the Most Gracious (Allāh), and nothing shall you hear but the low voice of their footsteps.» (20:108), and,

﴿يَوْمَ يَأْتِي السَّمَاءُ دُخَانًا وَيَكُونُ السَّمَاءُ كَالذِّهَبِ الْمَذْمُومِ ۚ وَالْجِبَالُ كَالْعِهْنِ الْمَنفُوشِ ۚ وَالْأَنْهَارُ كَالْخَمْرِ الْمَذْمُومِ ۚ وَالْأَشْجَارُ كَالْأَفْنَانِ ۚ وَالْأَنْجَارُ كَالْأَفْنَانِ ۚ وَالْأَنْجَارُ كَالْأَفْنَانِ ۚ وَالْأَنْجَارُ كَالْأَفْنَانِ ۚ﴾

«On the Day when it comes, no person shall speak except by His (Allāh's) leave. Some among them will be wretched and (others) blessed» (11:105).

Aḍ-Ḍaḥḥāk said that Ibn 'Abbās commented, "Allāh says, 'On that Day, no one owns anything that they used to own in the world.'"

The Meaning of Yawm Ad-Dīn

Ibn 'Abbās said, "Yawm Ad-Dīn is the Day of Recompense for the creatures, meaning the Day of Judgment. On that Day, Allāh will reckon the creation for their deeds, evil for evil, good for good, except for those whom He pardons."^[1] In addition, several other Companions, Ṭābi'īn and scholars of the Salaf, said similarly, for this meaning is apparent and clear from the Āyah.

Allāh is Al-Mālik (King or Owner)

Allāh is the True Owner (Mālik) (of everything and everyone). Allāh said,

^[1] Ibn Abi Ḥātim 1:19.

﴿هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ أَلَمْ يَكُنْ﴾

«He is Allāh, beside Whom Lā ilāha illa Huwa, the King, the Holy, the One free from all defects» (59:23).

Also, the Two Ṣaḥīḥs recorded Abu Hurayrah saying that the Prophet ﷺ said,

«أَخْتَنُ اسْمٍ عِنْدَ اللَّهِ رَجُلٌ تَسْمَى بِمَلِكِ الْأَمْلَاقِ وَلَا مَالِكِ إِلَّا اللَّهُ»

«The most despicable name to Allāh is a person who calls himself the king of kings, while there are no owners except Allāh.»^[1]

Also the Two Ṣaḥīḥs recorded that the Messenger of Allāh ﷺ said,

«يَقْبِضُ اللَّهُ الْأَرْضَ وَيَطْوِي السَّمَاءَ يَمِينَهُ ثُمَّ يَقُولُ: أَنَا الْمَلِكُ، أَيْنَ مُلُوكُ الْأَرْضِ؟ أَيْنَ الْجَبَّارُونَ؟ أَيْنَ الْمُتَكَبِّرُونَ؟»

«(On the Day of Judgement) Allāh will grasp the earth and fold up the heavens with His Right Hand and proclaim, 'I Am the King! Where are the kings of the earth? Where are the tyrants? Where are the arrogant?'»^[2]

Also, in the the Glorious Qur'ān;

﴿لِمَنِ الْمُلْكُ الْيَوْمَ يَوْمَ الْقِيَامِ؟﴾

«Whose is the kingdom this Day? Allāh's, the One, the Irresistible.» (40:16).

As for calling someone other than Allāh a king in this life, then it is done as a figure of speech. For instance, Allāh said,

﴿إِنَّ اللَّهَ قَدْ مَنَّ لَكُمْ عَلَىٰ طَالُوتَ مَلِكًا﴾

«Indeed Allāh appointed Tālūt (Saul) as a king over you.» (2:247),

﴿وَكَانَ وَرَاءَهُم مَّلِكٌ﴾

«As there was a king behind them» (18:79), and,

﴿إِذْ جَمَلَ إِلَهُكَ أَتَيْتَهُ وَجِئْتَهُ مَلُوكًا﴾

[1] Fath Al-Bārī 1:604 and Muslim 3:1688.

[2] Fath Al-Bārī 13:404 and Muslim 4:2148.

«When He made Prophets among you, and made you kings» (5:20).
Also, the Two Ṣaḥīḥs recorded,

«يَتَلَوْنَ الْمُلُوكُ عَلَى الْأَسِرَّةِ»

«Just like kings reclining on their thrones»^[1]

The Meaning of Ad-Dīn

Ad-Dīn means the reckoning, the reward or punishment. Similarly, Allāh said,

﴿يَوْمَ يُؤْتِيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ﴾

«On that Day Allāh will pay them the (Dīnahum) recompense (of their deeds) in full» (24:25), and,

﴿إِنَّا لَنَدِينُكُمُ﴾

«Shall we indeed (be raised up) to receive reward or punishment (according to our deeds)?» (37:53). A Ḥadīth stated,

«الْكَبِيرُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ»

«The wise person is he who reckons himself and works for (his life) after death.»^[2]

meaning, he holds himself accountable. Also, ‘Umar said, “Hold yourself accountable before you are held accountable, weigh yourselves before you are weighed, and be prepared for the biggest gathering before He Whose knowledge encompasses your deeds,

﴿يَوْمَ يُرْمَى الَّذِينَ لَا آمَنُوا أَوْفَى سَوَاءٍ﴾

«That Day shall you be brought to Judgement, not a secret of yours will be hidden» (69:18).»

﴿إِنَّا كُنَّا نَعْبُدُ وَإِنَّكَ نَسْتَعِينُ﴾

«5. You we worship, and You we ask for help.» (1:5)

The Linguistic and Religious Meaning of ‘Tbādah

Linguistically, ‘Tbādah means subdued. For instance, a road

[1] Fath Al-Bārī 6:89 and Muslim 3:1518.

[2] Ibn Mājah 2:1423.

is described as *Mu'abbadah*, meaning, 'paved'. In religious terminology, *Tbādah* implies the utmost love, humility and fear.

The Merit of stating the Object of the Action before the Doer of the Act, and the Merit of these Negations

"You...", means, we worship You alone and none else, and rely on You alone and none else. This is the perfect form of obedience and the entire religion is implied by these two ideas. Some of the Salaf said, *Al-Fātiḥah* is the secret of the Qur'an, while these words are the secret of *Al-Fātiḥah*,

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

﴿5. You we worship, and You we ask for help from.﴾

The first part is a declaration of innocence from *Shirk* (polytheism), while the second negates having any power or strength, displaying the recognition that all affairs are controlled by Allāh alone. This meaning is reiterated in various instances in the Qur'an. For instance, Allāh said,

﴿عَبُدُوهُ وَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَمْشُرُونَ﴾

﴿So worship Him (O Muhammad ﷺ) and put your trust in Him. And your Lord is not unaware of what you (people) do.﴾ (11:123),

﴿قُلْ هُوَ الرَّحْمَنُ مَنَّانٌ بِهِ وَعَلَيْهِ تَوَكَّلْنَا﴾

﴿Say: "He is the Most Gracious (Allāh), in Him we believe, and in Him we put our trust."﴾ (67:29),

﴿رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا﴾

﴿(He alone is) the Lord of the east and the west; Lā ilāha illā Huwa (none has the right to be worshipped but He). So take Him alone as Wakil (Disposer of your affairs)﴾, (73:9), and,

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

﴿You we worship, and You we ask for help from.﴾

We should mention that in this *Āyah*, the type of speech here changes from the third person to direct speech by using the *Kāf* in the statement *Iyyāka* (You). This is because after the servant praised and thanked Allāh, he stands before Him,

addressing Him directly;

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

«You we worship, and You we ask for help from».

Al-Fātiḥah indicates the Necessity of praising Allāh. It is required in every Prayer.

The beginning of Sūrat Al-Fātiḥah contains Allāh's praise for Himself by His most beautiful Attributes and indicates to His servants that, they too, should praise Him in the same manner. Hence, the prayer is not valid unless one recites Al-Fātiḥah, if he is able. The Two Ṣaḥīḥs recorded that 'Ubādah bin Aṣ-Ṣāmit said that the Messenger of Allāh ﷺ said,

«لَا صَلَاةَ لِمَنْ لَمْ يَتْرَأْ بِفَاتِحَةِ الْكِتَابِ»

«There is no valid prayer for whoever does not recite Al-Fātiḥah of the Book.»^[1]

Also, it is recorded in Ṣaḥīḥ Muslim that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«يَقُولُ اللَّهُ تَعَالَى : قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ، فَنِصْفُهَا لِي وَنِصْفُهَا لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ، إِذَا قَالَ الْعَبْدُ: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، قَالَ اللَّهُ: حَمْدُنِي عَبْدِي، وَإِذَا قَالَ: الرَّحْمَنُ الرَّحِيمُ، قَالَ اللَّهُ: أَثْنَى عَلَيَّ عَبْدِي فَإِذَا قَالَ: مَلِكِ يَوْمِ الدِّينِ، قَالَ اللَّهُ: مَجَّدَنِي عَبْدِي، وَإِذَا قَالَ: إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ، قَالَ: هَذَا بَيْنِي وَبَيْنَ عَبْدِي، وَلِعَبْدِي مَا سَأَلَ، فَإِذَا قَالَ: اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ، قَالَ: هَذَا لِعَبْدِي، وَلِعَبْدِي مَا سَأَلَ»

«Allāh said, 'I divided the prayer into two halves between Myself and My servant, one half is for Me and one half for My servant. My servant shall have what he asks for.' When the servant says,

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

«All praise and thanks be to Allāh, the Lord of all that exists.»

[1] Faṭḥ Al-Bārī 2:276 and Muslim 1:295.

Allāh says, 'My servant has praised Me.' When the servant says,

﴿الرَّحْمَنُ الرَّحِيمُ﴾

«The Most Gracious, the Most Merciful», Allāh says, 'My servant has praised Me.' When the servant says,

﴿مَلِكِ يَوْمِ الدِّينِ﴾

«The Owner of the Day of Recompense», Allāh says, 'My servant has glorified Me.' If the servant says,

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

«You we worship, and You we ask for help», Allāh says, 'This is between Me and My servant, and My servant shall have what he asked.' If the servant says,

﴿اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ: صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾

«Guide us to the straight path. The path of those on whom You have bestowed Your grace, not (that) of those who have earned Your anger, nor of those who went astray», Allāh says, 'This is for My servant, and My servant shall have what he asked.'^[1]

Tawhīd Al-Ulūhiyyah

Ad-Daḥḥāk narrated that Ibn 'Abbās said,

﴿إِيَّاكَ نَعْبُدُ﴾

«You we worship» means, "It is You whom we single out, Whom we fear and Whom we hope in, You alone, our Lord, and none else."

Tawhīd Ar-Rubūbiyyah

﴿وَإِيَّاكَ نَسْتَعِينُ﴾

«And You we ask for help from», to obey you and in all of our affairs.^[2] Further, Qatādah said that the Āyah,

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

^[1] Muslim 1:297.

^[2] Ibn Abi Ḥātim 1:19.

﴿You we worship, and You we ask for help from﴾ "Contains Allāh's command to us to perform sincere worship for Him and to seek His aid concerning all of our affairs."⁽¹⁾ Allāh mentioned,

﴿إِيَّاكَ نَعْبُدُ﴾

﴿You we worship﴾ before,

﴿وإِيَّاكَ نَسْتَعِينُ﴾

﴿And You we ask for help from﴾, because the objective here is the worship, while Allāh's help is the tool to implement this objective. Certainly, one first takes care of the most important aspects and then what is less important, and Allāh knows best.

Allāh called His Prophet ﷺ an 'Abd

Allāh called His Messenger ﷺ an 'Abd (servant) when He mentioned sending down His Book, the Prophet's involvement in inviting to Him, and when mentioning the *Isrā'* (overnight journey from Makkah to Jerusalem and then to heaven), and these are the Prophet's most honorable missions. Allāh said,

﴿لَقَدْ يَمَنَّا الَّذِي أُنْزِلَ عَلَى عَبْدِهِ الْكِتَابَ﴾

﴿All praise and thanks be to Allāh, Who has sent down to His servant (Muhammad ﷺ) the Book (the Qur'ān)﴾ (18:1),

﴿وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ﴾

﴿And when the servant of Allāh (Muhammad ﷺ) stood up invoking Him (his Lord – Allāh in prayer)﴾, (72:19) and,

﴿سُبْحَنَ الَّذِي أَسْرَى بِعَبْدِهِ. لَيْلًا﴾

﴿Glorified (and Exalted) be He (Allāh) (above all that they associate with Him) Who took His servant (Muhammad ﷺ) for a journey by night﴾ (17:1).

Encouraging the Performance of the Acts of Worship during Times of Distress

Allāh also recommended that His Prophet ﷺ resort to acts of worship during times when he felt distressed because of the

⁽¹⁾ Ibid. 1:20.

disbelievers who defied and denied him. Allāh said,

﴿وَلَقَدْ نَزَّلْنَا عَلَيْكَ بَيِّنَاتٍ مِمَّا يَقُولُونَ ۚ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُن مِّنَ السَّاجِدِينَ ۚ وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ۝﴾

«Indeed, We know that your breast is straitened at what they say. So glorify the praises of your Lord and be of those who prostrate themselves (to Him). And worship your Lord until there comes unto you the certainty (i.e. death)» (15:97-99).

Why Praise was mentioned First

Since the praise of Allāh, Who is being sought for help, was mentioned, it was appropriate that one follows the praise by asking for his need. We stated that Allāh said,

﴿فَنُصِفْهَا لِي وَنُصِفْهَا لِعَبْدِي، وَلِعَبْدِي مَا سَأَلَ﴾

«One half for Myself and one half for My servant, and My servant shall have what he asked.»

This is the best method for seeking help, by first praising the one whom help is sought from and then asking for His aid, and help for one's self, and for his Muslim brethren by saying.

﴿أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝﴾

«Guide us to the straight path.»

This method is more appropriate and efficient in bringing about a positive answer to the pleas, and this is why Allāh recommended this better method.

Asking for help may take the form of conveying the condition of the person who is seeking help. For instance, the Prophet Moses said,

﴿رَبِّ إِنِّي لِمَا أَنزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ﴾

«My Lord! Truly, I am in need of whatever good that You bestow on me!» (28:24).

Also, one may first mention the attributes of whoever is being asked, such as what Dhun-Nūn said,

﴿لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ﴾

«Lā ilāhā illā Anta (none has the right to be worshipped but You (O Allāh)), Glorified (and Exalted) be You (above all that

they associate with You)! Truly, I have been of the wrongdoers» (21:87).

Further, one may praise Him without mentioning what he needs.

The Meaning of Guidance mentioned in the Sūrah

The guidance mentioned in the Sūrah implies being directed and guided to success. Allāh said,

﴿أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾

«Guide us to the straight path» meaning guide, direct, lead and grant us the correct guidance. Also,

﴿وَعَدْنَاهُ الْيَمِينَ﴾

«And shown him the two ways (good and evil)?» (90:10), means, 'We explained to him the paths of good and evil.' Also, Allāh said,

﴿أَخْتَبَهُ وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾

«He (Allāh) chose him (as an intimate friend) and guided him to a straight path» (16:121), and,

﴿فَأَقِمْهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾

«And lead them on to the way of flaming Fire (Hell)» (37:23). Similarly, Allāh said,

﴿وَأَنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾

«And verily, you (O Muḥammad ﷺ) are indeed guiding (mankind) to the straight path» (42:52), and,

﴿الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا﴾

«All praise and thanks be to Allāh, Who has guided us to this» (7:43),

meaning, guided us and directed us and qualified us for this end - Paradise.

The Meaning of Aṣ-Ṣirāṭ Al-Mustaḳīm, the Straight Path.

As for the meaning of Aṣ-Ṣirāṭ Al-Mustaḳīm, Imām Abu Ja'far

Aṭ-Ṭabari said, "The *Ummah* agreed that *Ṣirāṭ Al-Mustaqīm*, is the clear path without branches, according to the language of the Arabs. For instance, Jarīr bin 'Aṭīyah Al-Khaṭaṭī said in a poem, The Leader of the faithful is on a path that will remain straight even though the other paths are crooked." Aṭ-Ṭabari also stated that, "There are many evidences to this fact." Aṭ-Ṭabari then proceeded, "The Arabs use the term, *Ṣirāṭ* in reference to every deed and statement whether righteous or wicked. Hence the Arabs would describe the honest person as being straight and the wicked person as being crooked. The straight path mentioned in the Qur'ān refers to Islām."^[1]

Imām Aḥmad recorded in his *Musnad* that An-Nawwās bin Sam'ān said that the Prophet ﷺ said,

«صَرَبَ اللَّهُ مَثَلًا صِرَاطًا مُسْتَقِيمًا، وَعَلَى جَنْبَيْهِ الصُّرَاطُ سُورَانِ فِيهِمَا أَبْوَابٌ مُفْتَحَةٌ، وَعَلَى الْأَبْوَابِ سُورٌ مُرْخَاةٌ، وَعَلَى بَابِ الصُّرَاطِ دَاعٍ يَقُولُ: يَا أَيُّهَا النَّاسُ ادْخُلُوا الصُّرَاطَ جَمِيعًا وَلَا تَغْوُجُوا، وَدَاعٍ يَدْعُو مِنْ فَوْقِ الصُّرَاطِ، فَإِذَا أَرَادَ الْإِنْسَانُ أَنْ يَفْتَحَ شَيْئًا مِنْ تِلْكَ الْأَبْوَابِ قَالَ: وَلَيْسَ لَكَ أَنْ تَفْتَحَهُ فَإِنَّكَ إِنْ تَفْتَحَهُ تَلِجُهُ فَالْصُّرَاطُ: الْإِسْلَامُ وَالسُّورَانِ: حُدُودُ اللَّهِ وَالْأَبْوَابُ الْمُنْفَتَحَةُ مَحَارِمُ اللَّهِ وَذَلِكَ الدَّاعِي عَلَى رَأْسِ الصُّرَاطِ كِتَابُ اللَّهِ، وَالدَّاعِي مِنْ فَوْقِ الصُّرَاطِ وَاعِظُ اللَّهِ فِي قَلْبِ كُلِّ مُسْلِمٍ»

«Allāh has set an example: a *Ṣirāṭ* (straight path) that is surrounded by two walls on both sides, with several open doors within the walls covered with curtains. There is a caller on the gate of the *Ṣirāṭ* who heralds, 'O people! Stay on the path and do not deviate from it.' Meanwhile, a caller from above the path is also warning any person who wants to open any of these doors, 'Woe unto you! Do not open it, for if you open it you will pass through.' The straight path is Islām, the two walls are Allāh's set limits, while the doors resemble what Allāh has prohibited. The caller on the gate of the *Ṣirāṭ* is the Book of Allāh, while the caller above the *Ṣirāṭ* is Allāh's admonishment in the heart of every Muslim.»^[2]

[1] Aṭ-Ṭabari 1:170.

[2] Aḥmad 4:182.

The Faithful ask for and abide by Guidance

If someone asks, "Why does the believer ask Allāh for guidance during every prayer and at other times, while he is already properly guided? Has he not already acquired guidance?"

The answer to these questions is that if it were not a fact that the believer needs to keep asking for guidance day and night, Allāh would not have directed him to invoke Him to acquire the guidance. The servant needs Allāh the Exalted every hour of his life to help him remain firm on the path of guidance and to make him even more firm and persistent on it. The servant does not have the power to benefit or harm himself, except by Allāh's permission. Therefore, Allāh directed the servant to invoke Him constantly, so that He provides him with His aid and with firmness and success. Indeed, the happy person is he whom Allāh guides to ask of Him. This is especially the case if a person urgently needs Allāh's help day or night. Allāh said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ وَالْكِتَابِ الَّذِي
أَنزَلَ مِنْ قَبْلُ﴾

﴿O you who believe! Believe in Allāh, and His Messenger (Muhammad ﷺ), and the Book (the Qur'ān) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him)﴾ (4:16).

Therefore, in this Āyah Allāh commanded the believers to believe, and this command is not redundant since what is sought here is firmness and continuity of performing the deeds that help one remain on the path of faith. Also, Allāh commanded His believing servants to proclaim,

﴿رَبَّنَا لَا تُغِثْ قُلُوبَنَا بَدَلًا إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَكَابُ﴾

﴿Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower.﴾ (3:8). Hence,

﴿أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾

﴿Guide us to the straight way﴾ means, "Make us firm on the path of guidance and do not allow us to deviate from it."

﴿صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾

﴿7. The way of those upon whom You have bestowed Your grace, not (that) of those who earned Your anger, nor of those who went astray﴾.

We mentioned the *Hadith* in which the servant proclaims,

﴿أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾

﴿Guide us to the straight way﴾ and Allāh says, "This is for My servant, and My servant shall acquire what he asks for." Allāh's statement.

﴿صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ﴾

﴿The way of those upon whom You have bestowed Your grace﴾ defines the path. 'Those upon whom Allāh has bestowed His grace' are those mentioned in *Sūrat An-Nisā'* (chapter 4), when Allāh said,

﴿وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِم مِّنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا﴾ ذَلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَىٰ بِالْعَالَمِينَ﴾

﴿And whoever obeys Allāh and the Messenger (Muḥammad ﷺ), then they will be in the company of those on whom Allāh has bestowed His grace, the Prophets, the Ṣiddiqīn (the truly faithful), the martyrs, and the righteous. And how excellent these companions are! Such is the bounty from Allāh, and Allāh is sufficient to know﴾ (4:69-70).

Allāh's statement,

﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾

﴿Not (the way) of those who earned Your anger, nor of those who went astray﴾

meaning guide us to the straight path, the path of those upon whom you have bestowed Your grace, that is, the people of guidance, sincerity and obedience to Allāh and His Messengers. They are the people who adhere to Allāh's commandments and refrain from committing what He has prohibited. But, help us to avoid the path of those whom Allāh is angry with, whose intentions are corrupt, who know the truth, yet deviate from it. Also, help us avoid the path of those

who were led astray, who lost the true knowledge and, as a result, are wandering in misguidance, unable to find the correct path. Allāh asserted that the two paths He described here are both misguided when He repeated the negation 'not'. These two paths are the paths of the Christians and Jews, a fact that the believer should beware of so that he avoids them. The path of the believers is knowledge of the truth and abiding by it. In comparison, the Jews abandoned practicing the religion, while the Christians lost the true knowledge. This is why 'anger' descended upon the Jews, while being described as 'led astray' is more appropriate of the Christians. Those who know, but avoid implementing the truth, deserve the anger, unlike those who are ignorant. The Christians want to seek the true knowledge, but are unable to find it because they did not seek it from its proper resources. This is why they were led astray. We should also mention that both the Christians and the Jews have earned the anger and are led astray, but the anger is one of the attributes more particular of the Jews. Allāh said about the Jews,

﴿مَنْ لَعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ﴾

«Those (Jews) who incurred the curse of Allāh and His wrath» (5:60).

The attribute that the Christians deserve most is that of being led astray, just as Allāh said about them,

﴿قَدْ ضَلُّوا مِنْ قَبْلُ وَأَسْأَلُوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ الْبَيْلِ﴾

«Who went astray before and who misled many, and strayed (themselves) from the right path» (5:77).

There are several *Hadīths* and reports from the Salaf on this subject. Imām Aḥmad recorded that 'Adi bin Ḥatīm said, "The horsemen of the Messenger of Allāh ﷺ seized my paternal aunt and some other people. When they brought them to the Messenger of Allāh ﷺ, they were made to stand in line before him. My aunt said, 'O Messenger of Allāh! The supporter is far away, the offspring have stopped coming and I am an old woman, unable to serve. Grant me your favor, may Allāh grant you His favor.' He said, 'Who is your supporter?' She said, 'Adi bin Ḥatīm.' He said, 'The one who ran away from Allāh and His Messenger?' She said, 'So, the Prophet ﷺ freed me.' When the

Prophet ﷺ came back, there was a man next to him, I think that he was 'Ali, who said to her, 'Ask him for a means of transportation.' She asked the Prophet ﷺ, and he ordered that she be given an animal." 'Adi then said, "Later on, she came to me and said, 'He (Muhammad ﷺ) has done a favor that your father (who was a generous man) would never have done. So and-so person came to him and he granted him his favor, and so-and-so came to him and he granted him his favor.' So I went to the Prophet ﷺ and found that some women and children were gathering with him, so close that I knew that he was not a king like Kisra (King of Persia) or Caesar. He said, 'O 'Adi! What made you run away, so that *Lā ilāha illallāh* is not proclaimed? Is there a deity worthy of worship except Allāh? What made you run away, so that *Allāhu Akbar* (Allāh is the Greater) is not proclaimed? Is there anything Greater than Allāh?' I proclaimed my Islām and I saw his face radiate with pleasure and he said:

إِنَّ الْمَغْضُوبَ عَلَيْهِمُ الْيَهُودُ وَإِنَّ الضَّالِّينَ النَّصَارَى

"Those who have earned the anger are the Jews and those who are led astray are the Christians."

This *Hadīth* was also collected by At-Tirmidhi who said that it is *Ḥasan Gharīb*.^[1]

Also, when Zayd bin 'Amr bin Nufayl went with some of his friends - before Islām - to Ash-Shām seeking the true religion, the Jews said to him, "You will not become a Jew unless you carry a share of the anger of Allāh that we have earned." He said, "I am seeking to escape Allāh's anger." Also, the Christians said to him, "If you become one of us you will carry a share in Allāh's discontent." He said, "I cannot bear it." So he remained in his pure nature and avoided worshipping the idols and the polytheistic practices. He became neither a Jew, nor Christian. As for his companions, they became Christians because they found it more pure than Judaism. Waraqah bin Nawfal was among these people until Allāh guided him by the hand of His Prophet ﷺ, when he was sent as Prophet, and Waraqah believed in the revelation that was sent to the Prophet ﷺ may Allāh be pleased with him.

[1] Ahmad 4:378, and *Tuhfat Al-Aḥwadhī* 8:289.

The Summary of Al-Fātiḥah

The honorable Sūrah Al-Fātiḥah contains seven *Ayāt* including the praise and thanks of Allāh, glorifying Him and praising Him by mentioning His most Beautiful Names and most high Attributes. It also mentions the Hereafter, which is the Day of Resurrection, and directs Allāh's servants to ask of Him, invoking Him and declaring that all power and strength comes from Him. It also calls to the sincerity of the worship of Allāh alone, singling Him out in His divinity, believing in His perfection, being free from the need of any partners, having no rivals nor equals. Al-Fātiḥah directs the believers to invoke Allāh to guide them to the straight path, which is the true religion, and to help them remain on that path in this life, and to pass over the actual *Ṣirāṭ* (bridge over hell that everyone must pass over) on the Day of Judgment. On that Day, the believers will be directed to the gardens of comfort in the company of the Prophets, the truthful ones, the martyrs and the righteous. Al-Fātiḥah also encourages performing good deeds, so that the believers will be in the company of the good-doers on the Day of Resurrection. The Sūrah also warns against following the paths of misguidance, so that one does not end up being gathered with those who indulge in sin, on the Day of Resurrection, including those who have earned the anger and those who were led astray.

The Bounties are because of Allah, not the Deviations

Allāh said,

﴿صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ﴾

«The way of those upon whom you have bestowed Your grace», when He mentioned His favor. On mentioning anger, Allāh said,

﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ﴾

«Not (that) of those who earned Your anger», without mentioning the subject, although it is He Who has sent down the anger on them, just as Allāh stated in another *Āyah*,

﴿أَلَمْ تَرَ إِلَى الَّذِينَ قَالُوا قَوْلًا غَضِبَ اللَّهُ عَلَيْهِمْ﴾

«Have you (O Muḥammad ﷺ) not seen those (hypocrites) who take as friends a people upon whom is the wrath of Allāh (i.e.

Jews)? (58:14).

Also, Allāh relates the misguidance of those who indulged in it, although they were justly misguided according to Allāh's appointed destiny. For instance, Allāh said,

﴿مَنْ يَهْدِ اللَّهُ فَبِهِدْهُهُ فَلَنْ يُضِلَّهُ أُولَئِكَ هُمُ الرُّسُلُ أُولَئِكَ هُمُ الرُّسُلُ﴾

«He whom Allāh guides, he is the rightly-guided; but he whom He sends astray, for him you will find no Wali (guiding friend) to lead him (to the right path)» (18:17)

and,

﴿مَنْ يَضِلَّ اللَّهُ فَكَأَيْدِي لَمْ يَرْدِهِمْ لِي مُلْكِيهِمْ يَتَّبِعُونَ﴾

«Whomsoever Allāh sends astray, none can guide him; and He lets them wander blindly in their transgression» (7:186).

These and several other Āyāt testify to the fact that Allāh alone is the One Who guides and misguides, contrary to the belief of the Qadariyyah sect, who claimed that the servants choose and create their own destiny. They rely on some unclear Āyāt avoiding what is clear and contradicts their desires. Theirs, is the method of the people who follow their lust, desire and wickedness. An authentic Ḥadīth narrated,

«إِذَا رَأَيْتُمُ الَّذِينَ يَتَّبِعُونَ مَا تَشَابَهَ بِهِ فَأُولَئِكَ الَّذِينَ سَمَى اللَّهُ فَاحْذَرُوهُمْ»

«When you see those who follow what is not so clear in it (the Qur'ān), then they are those whom Allāh has mentioned (refer to 3:7). Hence, avoid them.»⁽¹⁾

The Prophet ﷺ was referring to Allāh's statement,

﴿فَالَّذِينَ فِي قُلُوبِهِمْ رَيْبٌ يَتَّبِعُونَ مَا تَشَابَهَ بِهِ آيَاتِ الْكِتَابِ وَالَّذِينَ فِي قُلُوبِهِمْ رَيْبٌ يَتَّبِعُونَ مَا تَشَابَهَ بِهِ آيَاتِ الْكِتَابِ﴾

«So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials), and seeking for its hidden meanings» (3:7).

Verily, no innovator in the religion could ever rely on any authentic evidence in the Qur'ān that testifies to his innovation. The Qur'ān came to distinguish between truth and falsehood, and guidance and misguidance. The Qur'ān does

⁽¹⁾ Fath Al-Bāri 8:57.

not contain any discrepancies or contradictions, because it is a revelation from the Most Wise, Worthy of all praise.

Saying *Āmīn*

It is recommended to say *Āmīn* after finishing the recitation of *Al-Fātiḥah*. *Āmīn* means, "O Allāh! Accept our invocation." The evidence that saying *Āmīn* is recommended is contained in what Imāms Aḥmad, Abu Dāwud and At-Tirmidhi recorded, that Wā'il bin Ḥujr said, "I heard the Messenger of Allāh ﷺ recite,

﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾

«Not (that) of those who earned Your anger, nor of those who went astray», and he said '*Āmīn*' extending it with his voice.^[1]

Abu Dāwud's narration added, "Raising his voice with it." At-Tirmidhi then commented that this *Ḥadīth* is *Ḥasan* and was also narrated from 'Ali and Ibn Mas'ūd^[2]. Also, Abu Hurayrah narrated that whenever the Messenger of Allāh ﷺ would recite,

﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾

«Not (the way) of those who earned Your anger, nor of those who went astray», He would say *Āmīn* until those who were behind him in the first line could hear him.^[3]

Abu Dāwud and Ibn Mājah recorded this *Ḥadīth* with the addition, "Then the *Masjid* would shake because of (those behind the Prophet ﷺ) reciting *Āmīn*."^[4] Also, Ad-Dāraquṭni recorded this *Ḥadīth* and commented that it is *Ḥasan*. Further, Bilāl narrated that he said, "O Messenger of Allāh! Do not finish saying *Āmīn* before I can join you."^[5] This was recorded by Abu Dāwud.^[6]

In addition, Abu Naṣr Al-Qushayri narrated that Al-Ḥasan and Ja'far Aṣ-Ṣādiq stressed the 'm' in *Āmīn*.

[1] Aḥmad 4:315, Abu Dāwud 1:574, *Tuḥfat Al-Aḥwadhī* 2:67.

[2] *Tuḥfat Al-Aḥwadhī* 2:67.

[3] Abu Dāwud 1:575.

[4] Abu Dāwud 1:575, Ibn Mājah 1:279.

[5] Ad-Dāraquṭni 1:335

[6] Abu Dāwud 1:576.

Saying *Āmīn* is recommended for those who are not praying (when reciting *Al-Fātiḥah*) and is strongly recommended for those who are praying, whether alone or behind the Imām. The Two *Ṣaḥīḥs* recorded that the Messenger of Allāh ﷺ said,

«إِذَا أَمِنَ الْإِمَامُ فَأَمُّنُوا، فَإِنَّهُ مَنْ وَافَقَ تَأْمِينَهُ تَأْمِينَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»

«When the Imām says, 'Āmīn', then say, 'Āmīn', because whoever says, 'Āmīn' with the angels, his previous sins will be forgiven.»^[1]

Muslim recorded that the Messenger of Allāh ﷺ said,

«إِذَا قَالَ أَحَدُكُمْ فِي الصَّلَاةِ: آمِينَ، وَالْمَلَائِكَةُ فِي السَّمَاءِ: آمِينَ، فَوَافَقَتْ إِخْدَامَهُمَا الْآخَرَى غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»

«When any of you says in the prayer, 'Āmīn' and the angels in heaven say, 'Āmīn', in unison, his previous sins will be forgiven.»^[2]

It was said that the *Ḥadīth* talks about both the angels and the Muslims saying *Āmīn* at the same time. The *Ḥadīth* also refers to when the *Āmīns* said by the angels and the Muslims are equally sincere (thus bringing about forgiveness). Further, it is recorded in *Ṣaḥīḥ Muslim* that Abu Mūsā related to the Prophet ﷺ that he said,

«إِذَا قَالَ - يَعْنِي الْإِمَامَ - : وَلَا الضَّالِّينَ، فَقُولُوا: آمِينَ، يُجِبْكُمْ اللَّهُ»

«When the Imām says, 'Walad-dāllin', say, 'Āmīn' and Allāh will answer your invocation.»^[3]

In addition, At-Tirmidhi said that '*Āmīn*' means, "Do not disappoint our hope", while the majority of scholars said that it means, "Answer our invocation."

Also, in his *Musnad*, Imām Aḥmad recorded that 'Ā'ishah said that when the Jews were mentioned to him, the Messenger of Allāh ﷺ said,

«إِنَّهُمْ لَنْ يَخْشَوْنَا عَلَى شَيْءٍ كُنَّا يَخْشَوْنَ عَلَى الْجُمُعَةِ الَّتِي هَذَا اللَّهُ لَهَا وَضَلُّوا عَنْهَا، وَعَلَى الْيَوْمِ الَّذِي هَذَا اللَّهُ لَهَا وَضَلُّوا عَنْهَا وَعَلَى قَوْلِكَ خَلَفَ الْإِمَامُ: آمِينَ»

[1] *Faḥ Al-Bārī* 11:203 and Muslim 1:307.

[2] Muslim 1:307.

[3] Muslim 1:303.

‘They will not envy us for anything more than they envy us for Friday which we have been guided to, while they were led astray from it, and for the Qiblah which we were guided to, while they were led astray from it, and for our saying ‘Āmin’ behind the Imām.’^[1]

Also, Ibn Mājah recorded this Ḥadīth with the wording,

«مَا حَذَرْتُمْ الْيَهُودَ عَلَى شَيْءٍ مَا حَذَرْتُمْ عَلَى السَّلَامِ وَالْأَمِينِ»

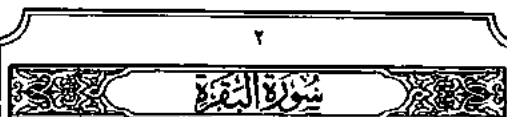
‘The Jews have never envied you more than for your saying the Salām (Islāmic greeting) and for saying Āmin.’^[2]

[1] Aḥmad 6:134

[2] Ibn Mājah 2:278.

Tafsīr of Sūrat Al-Baqarah (Chapter 2)

Which was revealed in Al-Madīnah



بِسْمِ اللَّهِ الرَّكَّابِ الرَّحِيمِ
 ۞ ذَٰلِكَ الْكِتَٰبُ لَا رَيْبَ فِيهِ هُدًى
 لِلشَّافِقِينَ ۝ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ
 وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ۝ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ
 إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ۝
 أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ
 هُمُ الْمُفْلِحُونَ ۝

The Virtues of Sūrat Al-Baqarah

In *Musnad Ahmad*, *Ṣaḥīḥ Muslim*, *At-Tirmidhi* and *An-Nasā'i*, it is recorded that Abu Hurayrah said that the Prophet ﷺ said,

«لَا تَجْعَلُوا بُيُوتَكُمْ قُبُورًا فَإِنَّ
 الْبَيْتَ الَّذِي تَقْرَأُ فِيهِ سُورَةُ
 الْبَقَرَةِ لَا يَدْخُلُهُ الشَّيْطَانُ»

«Do not turn your houses into graves. Verily, Shayṭān does not enter the house where Sūrat Al-Baqarah is recited.» At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ*."^[1]

Also, 'Abdullāh bin Mas'ūd said, "Shayṭān flees from the house where Sūrat Al-Baqarah is

heard." This *Ḥadīth* was collected by An-Nasā'i in *Al-Yawm wal-Laylah*,^[2] and Al-Ḥākim recorded it in his *Mustadrak*, and then said that its chain of narration is authentic, although the

^[1] *Aḥmad* 2:284, *Muslim* 1:539, *Tuhfat Al-Aḥwadhī* 8:180, *An-Nasā'i* in *Al-Kubrā* 5:13.

^[2] *An-Nasā'i* in *Al-Kubrā* 5:13.

Two *Ṣaḥīḥs* did not collect it.^[1] In his *Musnad*, Ad-Dārimī recorded that Ibn Mas'ūd said, "Shayṭān departs the house where *Sūrat Al-Baqarah* is being recited, and as he leaves, he passes gas." Ad-Dārimī also recorded that Ash-Sha'bi said that 'Abdullāh bin Mas'ūd said, "Whoever recites ten *Ayāt* from *Sūrat Al-Baqarah* in a night, then *Shayṭān* will not enter his house that night. (These ten *Ayāt* are) four from the beginning, *Ayāt Al-Kursi* (255), the following two *Ayāt* (256-257) and the last three *Ayāt*." In another narration, Ibn Mas'ūd said, "Then *Shayṭān* will not come near him or his family, nor will he be touched by anything that he dislikes. Also, if these *Ayāt* were to be recited over a senile person, they would wake him up."^[2]

Further, Sahl bin Sa'd said that the Messenger of Allāh ﷺ said,

«إِنَّ لِكُلِّ شَيْءٍ سَنَامًا، وَإِنَّ سَنَامَ الْقُرْآنِ الْبَقَرَةُ، وَإِنَّ مَنْ قَرَأَهَا فِي بَيْتِهِ لَبَلَّةٌ لَمْ يَدْخُلْهُ الشَّيْطَانُ ثَلَاثَ لَيَالٍ، وَمَنْ قَرَأَهَا فِي بَيْتِهِ نَهَارًا لَمْ يَدْخُلْهُ الشَّيْطَانُ ثَلَاثَةَ أَيَّامٍ،

Everything has a hump (or, high peek), and Al-Baqarah is the high peek of the Qur'ān. Whoever recites Al-Baqarah at night in his house, then Shayṭān will not enter that house for three nights. Whoever recites it during a day in his house, then Shayṭān will not enter that house for three days.»

This *Ḥadīth* was collected by Abu Al-Qāsim Aṭ-Ṭabarānī, Abu Ḥatīm Ibn Hibbān in his *Ṣaḥīḥ* and Ibn Marduwyah.^[3]

At-Tirmidhi, An-Nasā'i and Ibn Mājah recorded that Abu Hurayrah said, "The Messenger of Allāh sent an expedition force comprising of many men and asked each about what they memorized of the Qur'ān. The Prophet ﷺ came to one of the youngest men among them and asked him, 'What have you memorized [of the Qur'ān] young man?' He said, 'I memorized such and such *Sūrahs* and also *Al-Baqarah*.' The Prophet ﷺ said, 'You memorized *Sūrat Al-Baqarah*?' He said, 'Yes.' The Prophet ﷺ said, 'Then you are their commander.' One of the noted men (or chiefs) commented, 'By Allāh! I did not learn *Sūrat Al-Baqarah*, for fear that I would not be able to

[1] Al-Ḥākim 2:260.

[2] Ad-Dārimī 2:322.

[3] Aṭ-Ṭabarānī 6:163 and Ibn Hibbān 2:78.

implement it. The Messenger of Allāh ﷺ said,

«تَعَلَّمُوا الْقُرْآنَ وَاقْرَءُوهُ، فَإِنَّ مَثَلَ الْقُرْآنِ لِمَنْ تَعَلَّمَهُ فَقَرَأَ وَقَامَ بِهِ كَمَثَلِ جِرَابٍ
مُخْتَلٍ مِنْكَ يَفُوحُ رِيحُهُ فِي كُلِّ مَكَانٍ، وَمَثَلُ مَنْ تَعَلَّمَهُ فَيَرُدُّهُ وَمَوْ فِي جُوفِهِ كَمَثَلِ
جِرَابٍ أَوْكِيَ عَلَى مِسْكِ»

«Learn Al-Qur'ān and recite it, for the example of whoever learns the Qur'ān, recites it and adheres to it, is the example of a bag that is full of musk whose scent fills the air. The example of whoever learns the Qur'ān and then sleeps (i.e. lazy) while the Qur'ān is in his memory, is the example of a bag that has musk, but is closed tight.»

This is the wording collected by At-Tirmidhi, who said that this *Hadīth* is *Ḥasan*. In another narration, At-Tirmidhi recorded this same *Hadīth* in a *Mursal* manner, so Allāh knows best.^[1]

Also, Al-Bukhārī recorded that Usayd bin Ḥudayr said that he was once reciting *Sūrat Al-Baqarah* while his horse was tied next to him. The horse started to make some noise. When Usayd stopped reciting, the horse stopped moving about. When he resumed reading, the horse started moving about again. When he stopped reciting, the horse stopped moving, and when he resumed reading, the horse started to move again. Meanwhile, his son Yaḥyā was close to the horse, and he feared that the horse might step on him. When he moved his son back, he looked up to the sky and saw a cloud radiating with light that looked like lamps. In the morning, he went to the Prophet ﷺ and told him what had happened and then said, "O Messenger of Allāh! My son Yaḥyā was close to the horse and I feared that she might step on him. When I attended to him and raised my head to the sky, I saw a cloud with lights like lamps. So I went, but I couldn't see it." The Prophet ﷺ said, "Do you know what that was?" He said, "No." The Prophet ﷺ said,

«بَلَّكَ الْمَلَائِكَةُ دَنَّتْ لِمُؤْتِكَ وَلَوْ قَرَأْتَ لَأَضْبَحَتْ بِنَظَرِ النَّاسِ إِلَيْهَا، لَا تَوَارَى مِنْهُمْ»

[1] *Tuhfat Al-Aḥwadhī* 8:186, *An-Nasā'ī* in *Al-Kubrā* 5:227, and *Ibn Mājah* 1:78.

«They were the angels, they came close hearing your voice (reciting Sūrat Al-Baqarah), and if you had kept reading, the people would have been able to see the angels when the morning came, and the angels would not be hidden from their eyes.»^[1]

This is the narration reported by Imām Abu Ubayd Al-Qāsim bin Salām in his book *Faḍā'il Al-Qur'ān*.

Virtues of Sūrat Al-Baqarah and Sūrat Āl 'Imrān

Imām Aḥmad said that Abu Nu'aym narrated to them that Bishr bin Muhājir said that 'Abdullāh bin Buraydah narrated to him from his father, "I was sitting with the Prophet ﷺ and I heard him say,

«تَعَلَّمُوا سُورَةَ الْبَقَرَةِ فَإِنَّ أَخَذَهَا بَرَكَةٌ، وَتَرَكَهَا حَسْرَةٌ، وَلَا تَسْتَطِيعُهَا الْبَطَلَةُ»

«Learn Sūrat Al-Baqarah, because in learning it there is blessing, in ignoring it there is sorrow, and the sorceresses cannot memorize it.»

He ﷺ kept silent for a while and then said,

«تَعَلَّمُوا سُورَةَ الْبَقَرَةِ وَأَلْ عِمْرَانَ فَإِنَّهُمَا الرُّهُرَاوَانِ، يُطَلَّانِ صَاحِبَهُمَا يَوْمَ الْقِيَامَةِ كَأَنَّهُمَا غَمَامَتَانِ أَوْ غَيَابَتَانِ أَوْ فَرْقَانِ مِنْ طَيْرٍ صَوَافٍ، وَإِنَّ الْقُرْآنَ يَلْقَى صَاحِبَهُ يَوْمَ الْقِيَامَةِ جِئْنَ يَنْشَقُّ عَنْهُ قَبْرُهُ كَالرَّجُلِ الشَّاحِبِ فَيَقُولُ لَهُ: خُلْ تَعْرِفْنِي؟ فَيَقُولُ: مَا أَعْرِفُكَ. فَيَقُولُ: أَنَا صَاحِبُكَ الْقُرْآنَ الَّذِي أَطَمَأَنَّكَ فِي الْهَوَاجِرِ وَأَشْهَرْتَ لَيْلَكَ وَإِنَّ كُلَّ تَاجِرٍ مِنْ وَرَاءِ بَخَارِيهِ، وَإِنَّكَ الْيَوْمَ مِنْ وَرَاءِ كُلِّ نِجَارَةٍ فَيُعْطَى الْمَلَكُ بِمِيمٍ وَالْخُلْدُ بِشِمَالِهِ وَيُوضَعُ عَلَى رَأْسِهِ تَاجُ الْوَقَارِ، وَيُكْسَى وَالِدَاهُ حُلَّتَانِ لَا يَقُومُ لَهُمَا أَهْلُ الدُّنْيَا، فَيَقْرَأَانِ: بِمَا كُتِبْنَا هَذَا؟ فَيَقَالُ: بِأَخْذِ وَلَدِكُمَا الْقُرْآنَ ثُمَّ يُقَالُ: افْرَأْ وَاصْغَدْ فِي دَرَجِ الْجَنَّةِ وَغَرَفِهَا، فَهُوَ فِي صُعُودٍ مَا دَامَ يَقْرَأُ هَذَا كَانَ أَوْ تَرْتِيلًا»

«Learn Sūrat Al-Baqarah and Āl 'Imrān because they are two lights and they shade their people on the Day of Resurrection, just as two clouds, two spaces of shade or two lines of (flying) birds. The Qur'ān will meet its companion in the shape of a pale-faced man on the Day of Resurrection when his grave is opened. The Qur'ān will ask him, 'Do you know me?' The man will say, 'I do not know you.' The Qur'ān will say, 'I am your

^[1] *Fath Al-Bāri* 8 :680

companion, the Qur'ān, which has brought you thirst during the heat and made you stay up during the night. Every merchant has his certain trade. But, this Day, you are behind all types of trade.' Kingship will then be given to him in his right hand, eternal life in his left hand and the crown of grace will be placed on his head. His parents will also be granted two garments that the people of this life could never afford. They will say, 'Why were we granted these garments?' It will be said, 'Because your son was carrying the Qur'ān.' It will be said (to the reader of the Qur'ān), 'Read and ascend through the levels of Paradise.' He will go on ascending as long as he recites, whether reciting slowly or quickly.'^[1]

Ibn Mājah also recorded part of this Ḥadīth from Bishr bin Al-Muhājir,^[2] and this chain of narrators is Ḥasan, according to the criteria of Imām Muslim.

A part of this Ḥadīth is also supported by other Ḥadīths. For instance, Imām Aḥmad recorded that Abu Umāmah Al-Bāhili said that he heard the Messenger of Allāh ﷺ say,

«أَقْرَأُوا الْقُرْآنَ فَإِنَّهُ شَافِعٌ لِأَهْلِهِ يَوْمَ الْقِيَامَةِ اقْرَأُوا الزُّهْرَاوَيْنِ، الْبَقْرَةَ وَالْإِمْرَانَ، فَإِنَّهُمَا يَأْتِيَانِ يَوْمَ الْقِيَامَةِ كَأَنَّهُمَا غَمَامَتَانِ، أَوْ كَأَنَّهُمَا غَيَاتَانِ أَوْ كَأَنَّهُمَا رِجَانَانِ مِنْ طَيْرٍ صَوَافٍ، يُحَاجَّانِ عَنْ أَهْلِهِمَا يَوْمَ الْقِيَامَةِ».

«Read the Qur'ān, because it will intercede on behalf of its people on the Day of Resurrection. Read the two lights, Al-Baqarah and Āl 'Imrān, because they will come in the shape of two clouds, two shades or two lines of birds on the Day of Resurrection and will argue on behalf of their people on that Day.»

The Prophet ﷺ then said,

«أَقْرَأُوا الْبَقْرَةَ فَإِنَّ أَخْذَهَا بَرَكَةٌ وَتَرْكُهَا حَسْرَةٌ وَلَا تَسْتَطِيعُهَا الْبَطَلَةُ».

«Read Al-Baqarah, because in having it there is blessing, and in ignoring there is a sorrow and the sorceresses cannot memorize it.»^[3]

[1] Aḥmad 5:352

[2] Ibn Mājah 2:1242.

[3] Aḥmad 5:249

Also, Imām Muslim narrated this *Hadīth* in the Book of Prayer^[1]

Imām Aḥmad narrated that An-Nawwās bin Sam‘ān said that the Prophet ﷺ said,

«يُؤْتَى بِالْقُرْآنِ يَوْمَ النِّيَامَةِ وَأَخْلِيهِ الَّذِينَ كَانُوا يَعْمَلُونَ بِهِ تَقْدِمُهُمْ سُورَةُ الْبَقَرَةِ وَالْإِمْرَانِ»

«On the Day of Resurrection the Qur’ān and its people who used to implement it will be brought forth, preceded by Sūrat Al-Baqarah and Āl ‘Imrān.»

An-Nawwas said, “The Prophet ﷺ set three examples for these two Sūrahs and I did not forget these examples ever since. He ﷺ said,

«كَأَنَّهُمَا غَمَاتَانِ، أَوْ ظِلَّتَانِ سَوْدَاوَانِ بَيْنَهُمَا شَرْقٌ، أَوْ كَأَنَّهُمَا فِرْقَانِ مِنْ طَيْرٍ صَوَافٍ، يُحَاجَّانِ عَزْ صَاحِبَيْهِمَا»

«They will come like two clouds, two dark shades or two lines of birds arguing on behalf of their people.»^[2]

It was also recorded in *Ṣaḥīḥ Muslim*^[3] and At-Tirmidhi narrated this *Hadīth*, which he rendered *Ḥasan Gharīb*.^[4]

Sūrat Al-Baqarah was revealed in Al-Madīnah

There is no disagreement over the view that Sūrat Al-Baqarah was revealed in its entirety in Al-Madīnah. Moreover, Al-Baqarah was one of the first Sūrahs to be revealed in Al-Madīnah, while, Allāh’s statement,

«وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ»

«And be afraid of the Day when you shall be brought back to Allāh.» (2:281)

was the last Āyah to be revealed from the Qur’ān. Also, the Āyāt about usury were among the last Āyāt to be revealed. Khālīd bin Ma’dān used to call Al-Baqarah the *Fuṣṭaṭ* (tent) of

[1] Muslim 1:553

[2] Aḥmad 4:183

[3] Muslim 1:554.

[4] *Tuḥfat Al-Aḥwadhī* 8:191

the Qur'ān. Some of the scholars said that it contains a thousand news incidents, a thousand commands and a thousand prohibitions. Those who count said that the number of *Al-Baqarah's* *Ayāt* is two hundred and eighty-seven, and its words are six thousand two hundred and twenty-one words. Further, its letters are twenty-five thousand five hundred. Allāh knows best.

Ibn Jurayj narrated that 'Atā' said that Ibn 'Abbās said, "*Sūrat Al-Baqarah* was revealed in Al-Madinah."^[1] Also, Khaṣīf said from Mujāhid that 'Abdullāh bin Az-Zubayr said; "*Sūrat Al-Baqarah* was revealed in Al-Madinah."^[2] Several Imāms and scholars of *Tafsīr* issued similar statements, and there is no difference of opinion over this as we have stated.

The Two *Ṣaḥīḥs* recorded that Ibn Mas'ūd kept the *Ka'bah* on his left side and *Minā* on his right side and threw seven pebbles (at the *Jamrah*) and said, "The one to whom *Sūrat Al-Baqarah* was revealed (i.e. the Prophet ﷺ) performed *Rami* (the *Hajj* rite of throwing pebbles) similarly." The Two *Ṣaḥīḥs* recorded this *Ḥadīth*.^[3]

Further, Ibn Marduyah reported a *Ḥadīth* of Shu'bah from 'Aqīl bin Ṭalhah from 'Utbah bin Marthad; "The Prophet ﷺ saw that his Companions were not in the first lines and he said,

«يَا أَصْحَابَ سُورَةِ الْبَقَرَةِ»

«O Companions of *Sūrat Al-Baqarah*.» I Think that this incident occurred during the battle of *Hunayn* when the Companions retreated. Then, the Prophet ﷺ commanded Al-'Abbās (his uncle) to yell out,

«يَا أَصْحَابَ الشَّجَرَةِ»

«O Companions of the tree!» meaning the Companions who participated in the pledge of *Ar-Ridwān* (under the tree). In another narration, Al-'Abbās cried, "O Companions of *Sūrat Al-Baqarah*!" encouraging them to come back, so they returned from every direction. Also, during the battle of *Al-Yamāmah*, against the army of *Musaylimah the Liar*, the Companions

[1] *Ad-Durr Al-Manthūr* 1:47.

[2] *Ibid.*

[3] *Fath Al-Bārī* 3:678, *Muslim* 2:942.

first retreated because of the huge number of soldiers in Musaylimah's army. The Muhājirūn and the Anṣār called out for each other, saying: "O people of *Sūrat Al-Baqarah!*" Allāh then gave them victory over their enemy, may Allāh be pleased with all of the companions of all the Messengers of Allāh.^[1]

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾

﴿ال﴾

﴿In the Name of Allāh, the Most Gracious, the Most Merciful﴾

﴿1. Alif Lām Mīm﴾.

The Discussion of the Individual Letters

The individual letters in the beginning of some *Sūrahs* are among those things whose knowledge Allāh has kept only for Himself. This was reported from Abu Bakr, 'Umar, 'Uthmān, 'Ali and Ibn Mas'ūd. It was said that these letters are the names of some of the *Sūrahs*. It was also said that they are the beginnings that Allāh chose to start the *Sūrahs* of the Qur'ān with. Khaṣīf stated that Mujāhid said, "The beginnings of the *Sūrahs*, such as *Qaf*, *Ṣad*, *Ṭa Sīn Mīm* and *Alif Lām Rā*, are just some letters of the alphabet." Some linguists also stated that they are letters of the alphabet and that Allāh simply did not cite the entire alphabet of twenty-eight letters. For instance, they said, one might say, "My son recites *Alif, Ba, Ta, Tha...*" he means the entire alphabet although he stops before mentioning the rest of it. This opinion was mentioned by Ibn Jarīr.^[2]

The Letters at the Beginning of *Sūrahs*

If one removes the repetitive letters, then the number of letters mentioned at the beginning of the *Sūrahs* is fourteen: *Alif, Lām, Mīm, Ṣad, Rā, Kāf, Hā, Yā, 'Ayn, Ṭa, Sīn, Ḥa, Qaf, Nūn*.

So glorious is He Who made everything subtly reflect His wisdom.

Moreover, the scholars said, "There is no doubt that Allāh did not reveal these letters for jest and play." Some ignorant

[1] *Al-Majma'* 6:180.

[2] *Aṭ-Ṭabari* 1:208.

people said that some of the Qur'ān does not mean anything, (meaning, such as these letters) thus committing a major mistake. On the contrary, these letters carry a specific meaning. Further, if we find an authentic narration leading to the Prophet ﷺ that explains these letters, we will embrace the Prophet's statement. Otherwise, we will stop where we were made to stop and will proclaim,

﴿بَشَاءٌ يَوْمَ يُنْفَخُ عَنْهَا﴾

﴿We believe in it; all of it (clear and unclear verses) is from our Lord﴾ (3:7).

The scholars did not agree on one opinion or explanation regarding this subject. Therefore, whoever thinks that one scholar's opinion is correct, he is obliged to follow it, otherwise it is better to refrain from making any judgment on this matter. Allāh knows best.

These Letters testify to the Miraculous Qur'ān

The wisdom behind mentioning these letters in the beginning of the Sūrahs, regardless of the exact meanings of these letters, is that they testify to the miracle of the Qur'ān. Indeed, the servants are unable to produce something like the Qur'ān, although it is comprised of the same letters with which they speak to each other. This opinion was mentioned by Ar-Rāzi in his *Tafsīr* who related it to Al-Mubarrid and several other scholars. Al-Qurtūbi also related this opinion to Al-Farrā' and Qūṭrub. Az-Zamakhshari agreed with this opinion in his book, *Al-Kashshāf*. In addition, the Imām and scholar Abu Al-'Abbās Ibn Taymiyyah and our Shaykh Al-Ḥāfiẓ Abu Al-Ḥajjāj Al-Mizzi agreed with this opinion. Al-Mizzi told me that it is also the opinion of Shaykh Al-Islām Ibn Taymiyyah.

Az-Zamakhshari said that these letters, "Were not all mentioned once in the beginning of the Qur'ān. Rather, they were repeated so that the challenge (against the creation) is more daring. Similarly, several stories were mentioned repeatedly in the Qur'ān, and also the challenge was repeated in various areas (i.e., to produce something like the Qur'ān). Sometimes, one letter at a time was mentioned, such as *Ṣad*, *Nūn* and *Qaf*. Sometimes two letters were mentioned, such as

﴿قَدْ كُنَّا﴾

﴿Ha Mīm﴾ (44:1) Sometimes, three letters were mentioned, such as,

﴿الْحَمْدُ﴾

﴿Alif Lām Mīm (2:1)﴾ and four letters, such as,

﴿الْحَمْدُ﴾

﴿‘Alif Lām Mīm Ra﴾ (13:1), and

﴿الْحَمْدُ﴾

﴿Alif Lām Mīm Šād﴾ (7:1).

Sometimes, five letters were mentioned, such as,

﴿كَتَبْنَا الْقُرْآنَ﴾

﴿Kaf Ha Yā ‘Ayn Šād﴾ (19:1), and;

﴿حَمْدًا عَسَىٰ﴾

﴿Ha Mīm. ‘Ayn Sīn Qaf﴾ (42:1-2).

This is because the words that are used in speech are usually comprised of one, two, three, four, or five letters.”

Every Sūrah that begins with these letters demonstrates the Qur’ān’s miracle and magnificence, and this fact is known by those well-versed in such matters. The count of these Sūrahs is twenty-nine. For instance, Allāh said,

﴿الْقُرْآنُ ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ﴾

﴿Alif Lām Mīm﴾ This is the Book (the Qur’ān), wherein there is no doubt (2:1-2),

﴿الْقُرْآنُ لِلَّهِ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ ذَٰلِكَ الْكِتَابُ الْقَدِيمُ ۚ﴾

﴿Alif Lām Mīm. Allāh! Lā ilahā illa Huwa (none has the right to be worshipped but He), Al-Ḥayyul-Qayyūm (the Ever Living, the One Who sustains and protects all that exists). It is He Who has sent down the Book (the Qur’ān) to you (Muḥammad ﷺ) with truth, confirming what came before it.﴾ (3:1-3), and,

﴿الْقُرْآنُ كِتَابٌ أَنْزَلَ إِلَيْكَ فَلَا يَكُنْ فِي مَضْوَكَ حَرَجٌ مِّنْهُ﴾

﴿Alif Lām Mīm Šād. (This is the) Book (the Qur’ān) sent down

unto you (O Muḥammad ﷺ), so let not your breast be narrow therefrom» (7:1-2).

Also, Allāh said,

﴿أَنزَلْنَا إِلَيْكَ الْكِتَابَ فِي تِلْكَ الْأَيَّامِ الَّتِي تَنزَّلُ فِيهَا الرُّسُلَ مِن قَبْلِكَ﴾

«Alif Lām Ra. (This is) a Book which We have revealed unto you (O Muḥammad ﷺ) in order that you might lead mankind out of darkness (of disbelief and polytheism) into the light (of belief in the Oneness of Allāh and Islāmic Monotheism) by their Lord's leave» (14:1),

﴿الْقُرْآنُ نَزِيلٌ مِّن رَّبِّكَ لَا يَصْلُحُ لِلْكَافِرِينَ﴾

«Alif Lām Mīm. The revelation of the Book (this Qur'ān) in which there is no doubt, is from the Lord of the 'Ālamīn (mankind, jinn and all that exists)!» (32:1-2),

﴿حَدَّثَنَا رَبُّنَا بِالْحَقِّ﴾

«Ha Mīm. A revelation from (Allāh) the Most Gracious, the Most Merciful» (41:1-2), and,

﴿حَدَّثَنَا رَبُّنَا بِالْحَقِّ﴾

«Ha Mīm. 'Aīn Sīn Qāf. Likewise Allāh, the Almighty, the Wise sends revelation to you (O Muḥammad ﷺ) as (He sent revelation to) those before you.» (42:1-3).

There are several other Ayāt that testify to what we have mentioned above, and Allāh knows best.

﴿ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ﴾

«2. That is Book in which there is no Rayb, guidance for the Muttaqīn».

There is no Doubt in the Qur'ān

The Book, is the Qur'ān, and Rayb means doubt. As-Suddi said that Abu Mālik and Abu Šālih narrated from Ibn 'Abbās, and Murrah Al-Hamadāni narrated from Ibn Mas'ūd and several other Companions of the Messenger of Allāh ﷺ that,

﴿لَا رَيْبَ فِيهِ﴾

«In which there is no Rayb», means about which there is no

doubt.^[1] Abu Ad-Dardā', Ibn 'Abbās, Mujāhid, Sa'īd bin Jubayr, Abu Mālik, Nāfi' 'Aṭā', Abu Al-'Āliyah, Ar-Rabī' bin Anas, Muqātil bin Ḥayyan, As-Suddi, Qatādah and Ismā'īl bin Abi Khālid said similarly. In addition, Ibn Abi Hātim said, "I do not know of any disagreement over this explanation."^[2] The meaning of this is that the Book, the Qur'ān, is without a doubt revealed from Allāh. Similarly, Allāh said in *Sūrat As-Sajdah*,

﴿الَّذِي أَنْزَلَ الْكِتَابَ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْمَلَكِينَ﴾

﴿Alif Lām Mīm﴾. The revelation of the Book (this Qur'ān) in which there is no doubt, is from the Lord of all that exists﴿ (32:1-2).

Some scholars stated that this *Āyah* - 2:2 - contains a prohibition meaning, "Do not doubt the Qur'ān." Furthermore, some of the reciters of the Qur'ān pause upon reading,

﴿لَا رَيْبَ﴾

﴿there is no doubt﴾ and they then continue;

﴿فِيهِ هُدًى لِلنَّاسِ﴾

﴿in which there is guidance for the *Muttaqīn* (the pious and righteous persons)﴾. However, it is better to pause at,

﴿لَا رَيْبَ فِيهِ﴾

﴿in which there is no doubt﴾ because in this case,

﴿هُدًى﴾

﴿guidance﴾ becomes an attribute of the Qur'ān and carries a better meaning than,

﴿فِيهِ هُدًى﴾

﴿in which there is guidance﴾.

Guidance is granted to Those Who have *Taqwā*

Hidāyah - correct guidance - is only granted to those who have *Taqwā* - fear of Allāh. Allāh said,

[1] Aṭ-Ṭabari 1:228.

[2] Ibn Abi Hātim 1:31.

﴿قُلْ مَوْ لِيذِيكَ مَا سَأَأْ هَدَىٰ وَشِفَاءً ۚ وَالَّذِي لَا يُؤْمِنُ فِي آيَاتِنَا وَمُو عَيْهِمْ عَمَىٰ ۖ لُؤْلُؤًا مِّنْ مَّكَانٍ بَعِيدٍ﴾

﴿Say: It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'ān) is blindness for them. They are those who are called from a place far away (so they neither listen nor understand)﴾ (41:44), and,

﴿وَنَزَّلْنَا مِنَ الْقُرْآنِ مَا مَوْ شِفَاءً ۚ وَرَحْمَةً لِّلْمُؤْمِنِينَ ۚ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا ۚ﴾

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

This is a sample of the numerous Ayāt indicating that the believers, in particular, benefit from the Qur'ān. That is because the Qur'ān is itself a form of guidance, but the guidance in it is only granted to the righteous, just as Allāh said,

﴿يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ ۚ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۚ﴾

﴿O mankind! There has come to you a good advice from your Lord (i.e. the Qur'ān, enjoining all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences) which is in your breasts, – a guidance and a mercy (explaining lawful and unlawful things) for the believers﴾ (10:57).

Ibn 'Abbās and Ibn Mas'ūd and other Companions of the Messenger of Allāh ﷺ said,

﴿هُدًى لِّلْمُتَّقِينَ﴾

﴿guidance for the Muttaqīn (the pious and righteous persons), means, a light for those who have Taqwā.

The Meaning of Al-Muttaqīn

Ibn 'Abbās said about,

﴿هُدًى لِّلْمُتَّقِينَ﴾

«guidance for the *Muttaqin*» that it means, "They are the believers who avoid *Shirk* with Allāh and who work in His obedience." Ibn 'Abbās also said that *Al-Muttaqin* means, "Those who fear Allāh's punishment, which would result if they abandoned the true guidance that they recognize and know. They also hope in Allāh's mercy by believing in what He revealed." Further, Qatādah said that,

﴿الْمُتَّقِينَ﴾

«*Al-Muttaqin*», are those whom Allāh has described in His statement;

﴿الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ﴾

«Who believe in the *Ghayb* and perform the *Ṣalāh*» (2:3),

and the following *Ayāt*. Ibn Jarīr stated that the *Āyah* (2:2) includes all of these meanings that the scholars have mentioned, and this is the correct view. Also, At-Tirmidhi and Ibn Mājah narrated that 'Aṭiyah As-Sa'di said that the Messenger of Allāh ﷺ said,

«لَا يَتْلُعُ الْعَبْدُ أَنْ يَكُونَ مِنَ الْمُتَّقِينَ حَتَّى يَدَعَ مَا لَا بَأْسَ بِهِ حَذَرًا مِمَّا بِهِ بَأْسٌ»

«The servant will not acquire the status of the *Muttaqin* until he abandons what is harmless out of fear of falling into that which is harmful.»^[1] At-Tirmidhi then said "*Ḥasan Gharīb*."

There are Two Types of *Hidāyah* (Guidance)

Hudā here means the faith that resides in the heart, and only Allāh is able to create it in the heart of the servants. Allāh said,

﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ﴾

«Verily, you (O Muḥammad ﷺ) guide not whom you like» (28:56),

﴿لَيْسَ عَلَيْكَ مَهْمُهُمْ﴾

«Not upon you (Muḥammad ﷺ) is their guidance» (2:272),

^[1] *Tuḥfat Al-Aḥwadh* 7:147, and Ibn Mājah 2:1409.

﴿مَنْ يُضِلِلْ اللَّهُ فَكَلاَ هَادِيَ لَهُ﴾

«Whomsoever Allāh sends astray, none can guide him» (7:186), and,

﴿مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَفَن يُضِلِلْ فَلَن تَجِدَ لَهُ وَلِيًا مُّزِينًا﴾

«He whom Allāh guides, he is the rightly guided; but he whom He sends astray, for him you will find no Wali (guiding friend) to lead him (to the right path)» (18:17).

Hudā also means to explain the truth, give direction and lead to it. Allāh, the Exalted, said,

﴿وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُّسْتَقِيمٍ﴾

«And verily, you (O Muhammad ﷺ) are indeed guiding (mankind) to the straight path (i.e. Allāh's religion of Islāmic Monotheism)» (42:52),

﴿إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ﴾

«You are only a warner, and to every people there is a guide» (13:7), and,

﴿وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْمَنَىٰ عَلَى الْمَنَىٰ﴾

«And as for Thamūd, We showed and made clear to them the path of truth (Islāmic Monotheism) through Our Messenger (i.e. showed them the way of success), but they preferred blindness to guidance» (41:17).

testifying to this meaning.

Also, Allāh said,

﴿وَمَدَنِيَّةَ الْجَنَّةِ﴾

«And shown him the two ways (good and evil).» (90:10)

This is the view of the scholars who said that the two ways refer to the paths of righteousness and evil, which is also the correct explanation. And Allāh knows best.

Meaning of Taqwā

The root meaning of *Taqwa* is to avoid what one dislikes. It was reported that 'Umar bin Al-Khaṭṭāb asked Ubayy bin Ka'b about *Taqwā*. Ubayy said, "Have you ever walked on a path

that has thorns on it?" Umar said, "Yes." Ubayy said, "What did you do then?" He said, "I rolled up my sleeves and struggled." Ubayy said, "That is *Taqwa*."

﴿الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ﴾

﴿3. Those Who have faith in the Ghayb﴾.

The Meaning of *Īmān*

Abu Ja'far Ar-Rāzi said that Al-'Alā' bin Al-Musayyib bin Rāfi' narrated from Abu Ishāq that Abu Al-Aḥwas said that 'Abdullāh said, "*Īmān* is to trust."^[1] 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said,

﴿يُؤْمِنُونَ﴾

﴿who have faith﴾ means they trust.^[2] Also, Ma'mar said that Az-Zuhri said, "*Īmān* is the deeds."^[3] In addition, Abu Ja'far Ar-Rāzi said that Ar-Rabi' bin Anas said that, 'They have faith', means, they fear (Allāh).^[4]

Ibn Jarīr (Aṭ-Ṭabari) commented, "The preferred view is that they be described as having faith in the Unseen by the tongue, deed and creed. In this case, fear of Allāh is included in the general meaning of *Īmān*, which necessitates following deeds of the tongue by implementation. Hence, *Īmān* is a general term that includes affirming and believing in Allāh, His Books and His Messengers, and realizing this affirmation through adhering to the implications of what the tongue utters and affirms."

Linguistically, in the absolute sense, *Īmān* merely means trust, and it is used to mean that sometimes in the Qur'ān, for instance, Allāh the Exalted said,

﴿يُؤْمِنُ بِاللَّهِ رِزْقُهُ لِلْمُؤْمِنِينَ﴾

﴿He trusts (yu'minu) in Allāh, and trusts (yu'minu) in the believers.﴾ (9:61)

Prophet Yūsuf's brothers said to their father,

[1] Aṭ-Ṭabari 1:235.

[2] Ibid.

[3] Ibid.

[4] Ibid.

﴿وَمَا أَنْتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَادِقِينَ﴾

﴿But you will never believe us even when we speak the truth﴾
(12:17).

Further, the word *Īmān* is sometimes mentioned along with deeds, such as Allāh said,

﴿إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾

﴿Save those who believe (in Islāmic Monotheism) and do righteous deeds﴾ (95:6).

However, when *Īmān* is used in an unrestricted manner, it includes beliefs, deeds, and statements of the tongue.^[1] We should state here that *Īmān* increases and decreases.

There are many narrations and *Ḥadīths* on this subject, and we discussed them in the beginning of our explanation of *Ṣaḥīḥ Al-Bukhārī*, all favors are from Allāh. Some scholars explained that *Īmān* means *Khashyah* (fear of Allāh). For instance, Allāh said;

﴿إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ﴾

﴿Verily, those who fear their Lord unseen (i.e. they do not see Him, nor His punishment in the Hereafter)﴾ (67:12), and,

﴿مَنْ خَشِيَ الرَّحْمَنََ الْغَيْبِ وَجَاءَهُ يَتُوبُ تَوْبَةً مَّكِينَةً﴾

﴿Who feared the Most Gracious (Allāh) in the Ghayb (unseen) and brought a heart turned in repentance (to Him and absolutely free from every kind of polytheism)﴾ (50:33).

Fear is the core of *Īmān* and knowledge, just as Allāh the Exalted said,

﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ﴾

﴿It is only those who have knowledge among His servants that fear Allāh﴾ (35:28).

The Meaning of Al-Ghayb

As for the meaning of *Ghayb* here, the Salaf have different explanations of it, all of which are correct, indicating the same

[1] See the *Tafsīr* of Ibn Abi Ḥatīm 1:35

general meaning. For instance, Abu Ja'far Ar-Rāzi quoted Ar-Rabī' bin Anas, reporting from Abu Al-'Āliyah about Allāh's statement,

﴿يُؤْمِنُونَ بِالْغَيْبِ﴾

﴿(Those who) have faith in the Ghayb﴾,

"They believe in Allāh, His angels, Books, Messengers, the Last Day, His Paradise, Fire and in the meeting with Him. They also believe in life after death and in Resurrection. All of this is the *Ghayb*." Qatādah bin Di'āmah said similarly.^[1]

Sa'īd bin Manṣūr reported from 'Abdur-Rahmān bin Yazīd who said, "We were sitting with 'Abdullāh bin Mas'ūd when we mentioned the Companions of the Prophet ﷺ and their deeds being superior to our deeds. 'Abdullāh said, 'The matter of Muḥammad ﷺ was clear for those who saw him. By He other than Whom there is no God, no person will ever acquire a better type of faith than believing in *Al-Ghayb*.' He then recited,

﴿الْقُرْآنُ كَذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ۝ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ﴾

﴿Alif Lām Mīm. This is the Book, wherein there is no doubt, a guidance for the Muttaqīn. Those who believe in the *Ghayb*﴾, until,

﴿الْمُفْلِحُونَ﴾

﴿the successful﴾.^[2] Ibn Abi Hātim, Ibn Marduwiyah and Al-Ḥākim, in his *Mustadrak*,^[3] recorded this *Ḥadīth*. Al-Ḥākim commented that this *Ḥadīth* is authentic and that the Two Shaykhs - Al-Bukhārī and Muslim - did not collect it, although it meets their criteria.

Aḥmad recorded a *Ḥadīth* with similar meaning from Ibn Muḥayriz who said: I said to Abu Jumu'ah, "Narrate a *Ḥadīth* for us that you heard from the Messenger of Allāh." He said, "Yes. I will narrate a good *Ḥadīth* for you. Once we had lunch with the Messenger of Allāh ﷺ. Abu 'Ubaydah, who was with us, said, 'O Messenger of Allāh! Are people better than us? We embraced Islām with you and performed *Jihād* with you.' He ﷺ

[1] Aṭ-Ṭabari 1:236.

[2] Sa'īd bin Manṣūr 2:544.

[3] Ibn Abi Hātim 1:34 and Al-Ḥākim 2:260.

said,

«نَعَمْ قَوْمٌ مِنْ بَعْدِكُمْ يُؤْمِنُونَ بِي وَلَمْ يَرَوْْنِي»

«Yes, those who will come after you, who will believe in me although they did not see me.»^[1]

This Ḥadīth has another route collected by Abu Bakr bin Marduwyah in his *Tafsīr*, from Ṣāliḥ bin Jubayr who said: 'Abu Jumu'ah Al-Anṣārī, the Companion of the Messenger of Allāh ﷺ, came to Bayt Al-Maqdis (Jerusalem) to perform the prayer. Rajā' bin Ḥaywah was with us, so when Abu Jumu'ah finished, we went out to greet him. When he was about to leave, he said, "You have a gift and a right. I will narrate a Ḥadīth for you that I heard from the Messenger of Allāh." We said, "Do so, and may Allāh grant you mercy." He said, "We were with the Messenger of Allāh, ten people including Mu'adh bin Jabal. We said, "O Messenger of Allāh! Are there people who will acquire greater rewards than us? We believed in Allāh and followed you." He ﷺ said,

«مَا يَمْنَعُكُمْ مِنْ ذَلِكَ وَرَسُولُ اللَّهِ بَيْنَ أَظْهُرِكُمْ بِأَيِّكُمْ بِاللَّوْحِي مِنَ السَّمَاءِ، بَلْ قَوْمٌ بَعْدَكُمْ بِأَيِّهِمْ كِتَابٌ مِنْ بَيْنِ لَوْحَيْنِ يُؤْمِنُونَ بِهِ وَيَعْمَلُونَ بِمَا فِيهِ، أُولَئِكَ أَكْثَرُ مِنْكُمْ أَجْرًا مَرَّتَيْنِ»

«What prevents you from doing so, while the Messenger of Allāh is among you, bringing you the revelation from heaven? There are people who will come after you and who will be given a book between two covers (the Qur'ān), and they will believe in it and implement its commands. They have a greater reward than you, even twice as much.»^[2]

﴿وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ﴾

«And perform Ṣalāh, and spend out of what we have provided for them»

Meaning of Iqāmat Aṣ-Ṣalāh

Ibn 'Abbās said that,

[1] Aḥmad 4:106.

[2] Ibn 'Asākir 6:368.

﴿وَيُؤْتُونَ الصَّلَاةَ﴾

﴿And perform the Ṣalāh﴾, means, "Perform the prayer with all of the obligations that accompany it."^[1] Aḍ-Ḍaḥḥāk said that Ibn 'Abbās said, "Iqāmat Aṣ-Ṣalāh means to complete the bowings, prostrations, recitation, humbleness and attendance for the prayer."^[2] Qatādah said, "Iqāmat Aṣ-Ṣalāh means to preserve punctuality, and the ablution, bowings, and prostrations of the prayer."^[3] Muqātil bin Hayyān said Iqāmat Aṣ-Ṣalāh means "To preserve punctuality for it, as well as completing ones purity for it, and completing the bowings, prostrations, recitation of the Qur'ān, Tashahhud and blessings for the Prophet ﷺ. This is Iqāmat Aṣ-Ṣalāh."^[4]

The Meaning of "Spending" in this Āyah

'Alī bin Abi Ṭalḥah reported that Ibn 'Abbās said,

﴿وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ﴾

﴿And spend out of what We have provided for them﴾ means, "The Zakāh due on their wealth."^[5] As-Suddi said that Abu Mālik and Abu Ṣāliḥ narrated from Ibn 'Abbās, as well as Murrah from Ibn Mas'ūd and other Companions of the Messenger of Allāh ﷺ, that,

﴿وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ﴾

﴿And spend out of what We have provided for them﴾ means, "A man's spending on his family. This was before the obligation of Zakāh was revealed."^[6] Juwaybir narrated from Aḍ-Ḍaḥḥāk, "General spending (in charity) was a means of drawing nearer to Allāh, according to one's discretion and capability. Until the obligation of charity was revealed in the seven Āyāt of Sūrat Barā'ah (chapter 9), were revealed. These abrogated the previous case."^[7]

[1] Aṭ-Ṭabari 1:241.

[2] Ibid.

[3] Ibn Abi Ḥātim 1:37.

[4] Ibid.

[5] Aṭ-Ṭabari 1:243.

[6] Ibid.

[7] Ibid.

In many instances, Allāh mentioned prayer and spending wealth together. Prayer is a right of Allāh as well as a form of worshipping Him. It includes singling Him out for one's devotion, praising Him, glorifying Him, supplicating to Him, invoking Him, and it displays one's dependence upon Him. Spending is form of kindness towards creatures by giving them what will benefit them, and those people most deserving of this charity are the relatives, the wife, the servants and then the rest of the people. So all types of required charity and required spending are included in Allāh's saying,

﴿وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ﴾

«And spend out of what we have provided for them». The Two Ṣaḥīḥs recorded that Ibn 'Umar said that the Messenger of Allāh ﷺ said,

«بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَصَوْمِ رَمَضَانَ، وَحَجِّ الْبَيْتِ»

«Islam is built upon five (pillars): Testifying that there is no deity worthy of worship except Allāh and that Muḥammad is the Messenger of Allāh, establishing the prayer, giving Zakāh, fasting Ramaḍān and Hajj to the House.»^[1]

There are many other Ḥadīths on this subject.

The Meaning of Ṣalāh

In the Arabic language, the basic meaning of Ṣalāh is supplication. In religious terminology, Ṣalāh is used to refer to the acts of bowing and prostration, the remaining specified acts associated with it, specified at certain times, with those known conditions, and the characteristics, and requirements that are well-known about it.

﴿وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ﴾

«4. And who have faith in what is revealed to you and in what was revealed before you, and in the Hereafter they are certain.»

Ibn 'Abbās said that,

﴿وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ﴾

[1] Faṭḥ Al-Bārī 1:64 and Muslim 1:45.

«And who have faith in what is revealed to you and in what was revealed before you.» means, "They believe in what Allāh sent you with, and in what the previous Messengers were sent with, they do not distinguish between (believing) them, nor do they reject what they brought from their Lord."^[1]

﴿وَبِالْآخِرَةِ هُمْ يُوقِنُونَ﴾

«And in the Hereafter they are certain» that is the resurrection, the standing (on the Day of Resurrection), Paradise, the Fire, the reckoning and the the Scale that weighs the deeds (the *Mizân*).^[2] The Hereafter is so named because it comes after this earthly life.

Attributes of the Believers

The people described here (2:4) are those whom Allāh described in the preceding *Āyah*,

﴿الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ﴾

«Those who have faith in the *Ghayb* and perform *Ṣalāh*, and spend out of what we have provided for them.»

Mujāhid once stated, "Four *Ayāt* at the beginning of *Sūrat Al-Baqarah* describe the believers, two describe the disbelievers, and thirteen describe the hypocrites."^[3] The four *Ayāt* mentioned in this statement are general and include every believer, whether an Arab, non-Arab, or a person of a previous Scripture, whether they are *Jinns* or humans. All of these attributes complement each other and require the existence of the other attributes. For instance, it is not possible that one believes in the Unseen, performs the prayer and gives *Zakāh* without believing in what the Messenger of Allāh ﷺ and the previous Messengers were sent with. The same with certainty in the Hereafter, this is not correct without that, for Allāh has commanded the believers,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ. وَالْحَقِّبِ الَّذِي
نَزَّلَ مِنْ قَبْلِ﴾

[1] At-Ṭabari 1:244.

[2] Ibn Abi Ḥātim 1:39.

[3] At-Ṭabari 1:239.

This is a sample of the *Ayāt* that indicate that the true believers all believe in Allāh, His Messengers and His Books.

The faithful among the People of the Book, have a special significance here, since they believe in their Books and in all of the details related to that, so when such people embrace Islām and sincerely believe in the details of the religion, then they will get two rewards. As for the others, they can only believe in the previous religious teachings in a general way. For instance, the Prophet ﷺ stated,

«إِذَا حَدَّثَكُمْ أَهْلُ الْكِتَابِ فَلَا تُكَذِّبُوهُمْ وَلَا تُصَدِّقُوهُمْ وَلَكِنْ قُولُوا: آمَنَّا بِالَّذِي
أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ»

‘When the People of the Book narrate to you, neither reject nor affirm what they say. Rather, say, ‘We believe in what was revealed to us and what was revealed to you.’»^[1]

However, the faith that many Arabs have in the religion of Islām as it was revealed to Muḥammad ﷺ might be more complete, encompassing and firmer than the faith of the People of the Book who embraced Islām. Therefore, if the believers in Islām among the People of the Book gain two rewards, other Muslims who have firmer Islāmic faith might gain an equal reward that compares to the two the People of the Book gain (upon embracing Islām). And Allāh knows best.

﴿أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾

‘5. They are on guidance from their Lord, and they are the successful.›

Guidance and Success are awarded to the Believers

Allāh said,

﴿أُولَئِكَ﴾

‘They are› refers to those who believe in the Unseen, establish the prayer, spend from what Allāh has granted them, believe in what Allāh has revealed to the Messenger and the Messengers before him, believe in the Hereafter with certainty, and prepare the necessary requirements for the Hereafter by performing

^[1] Abu Dāwud 4:59.

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 ۳
 ۱۱۲
 إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿١﴾ خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشْوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٢﴾ وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ وَيَأْتُونَ الْآخِرَ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٣﴾ يُخَادِعُونَ اللَّهَ وَالَّذِينَ ءَامَنُوا وَمَا يُخَادِعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٤﴾ فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ ﴿٥﴾ وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَعْمَلُ صَالِحَاتٍ ﴿٦﴾ أَلَا إِنَّهُم مُّفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ ﴿٧﴾ وَإِذَا قِيلَ لَهُمْ ءَامِنُوا كَمَا ءَامَنَ الْأَوَّلُونَ قَالُوا كَمَا ءَامَنَ الْأَوَّلُونَ قَالُوا إِنَّمَا نَعْمَلُ الصَّالِحَاتِ وَلَكِن لَّا يَعْلَمُونَ ﴿٨﴾ وَإِذَا قِيلَ لَهُمُ ءَامِنُوا كَمَا ءَامَنَ الْآخِرُونَ قَالُوا إِنَّمَا نَعْمَلُ الصَّالِحَاتِ وَلَكِن لَّا يَعْلَمُونَ ﴿٩﴾ أُولَٰئِكَ الَّذِينَ أَسْخَرْنَا لَكُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٠﴾ أُولَٰئِكَ الَّذِينَ أَسْخَرْنَا لَكُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١١﴾ أُولَٰئِكَ الَّذِينَ أَسْخَرْنَا لَكُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٢﴾

good deeds and avoiding the prohibitions. Allāh then said,

﴿عَلَىٰ هٰذِهِ﴾

﴿On guidance﴾ meaning, they are (following) a light, guidance, and have insight from Allāh,

﴿وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

﴿And they are the successful﴾ meaning, in this world and the Hereafter. They shall have what they seek and be saved from the evil that they tried to avoid. Therefore, they will have rewards, eternal life in Paradise, and safety from the torment that Allāh has prepared for

His enemies.

﴿إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿١﴾﴾

﴿6. Verily, those who disbelieve, it is the same to them whether you warn them or do not warn them, they will not believe.﴾

Allāh said,

﴿إِنَّ الَّذِينَ كَفَرُوا﴾

﴿Verily, those who disbelieve﴾ meaning, covered the truth and hid it. Since Allāh has written that they would do so, it does not matter if you (O Muhammad ﷺ) warn them or not, they would still have disbelieved in what you were sent with. Similarly, Allāh said,

﴿إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿١٠﴾ وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّىٰ يَرَوْا

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

About the rebellious People of the Book, Allāh said,

﴿وَلَيْنِ أَتَيْنَا الَّذِينَ أَوْفَرْنَا الْكِتَابَ بِكُلِّ مَآثِرٍ مَا تَتَّبِعُوا مَنَّا قَلِيلًا﴾

«And even if you were to bring to the People of the Book (Jews and Christians) all the Ayāt, they would not follow your Qiblah (prayer direction)» (2:5).

These Ayāt indicate that whomever Allāh has written to be miserable, they shall never find anyone to guide them to happiness, and whomever Allāh directs to misguidance, he shall never find anyone to guide him. So do not pity them - O Muḥammad ﷺ - deliver the Message to them. Certainly, whoever among them accepts the Message, then he shall gain the best rewards. As for those who turn away in rejection, do not feel sad for them or concerned about them, for

﴿إِنَّمَا عَلَيْكَ الْبَلَاغُ وَعَلَيْنَا الْحِسَابُ﴾

«Your duty is only to convey (the Message) and on Us is the reckoning» (13:40), and,

﴿إِنَّمَا أَنْتَ مُنْذِرٌ وَاللَّهُ عَلَى كُلِّ شَيْءٍ وَكِيلٌ﴾

«But you are only a warner. And Allāh is a Wakil (Disposer of affairs, Trustee, Guardian) over all things» (11:12).

‘Alī bin Abi Ṭalḥah reported that Ibn ‘Abbās said about Allāh’s statement,

﴿إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أُنْذِرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُونَ﴾

«Verily, those who disbelieve, it is the same to them whether you (O Muḥammad ﷺ) warn them or do not warn them, they will not believe»

“That the Messenger of Allāh ﷺ was eager for all the people to believe and follow the guidance he was sent with. Allāh informed him that none would believe except for those whom He decreed happiness for in the first place, and none would stray except those who Allāh has decreed to do so in the first

place.^[1]

﴿خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةً وَلَهُمْ عَذَابٌ عَظِيمٌ﴾

﴿7. Allāh has set a seal on their hearts and on their hearing, and on their eyes there is a covering. Theirs will be a great torment﴾.

Meaning of Khatama

As-Suddi said that,

﴿خَتَمَ اللَّهُ﴾

﴿Khatama Allāh﴾ means, "Allāh has sealed."^[2] Qatādah said that this *Āyah* means, "Shayṭān controlled them when they obeyed him. Therefore, Allāh sealed their hearts, hearing and sight, and they could neither see the guidance nor hear, comprehend or understand."^[3] Ibn Jurayj said that Mujāhid said,

﴿خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ﴾

﴿Allāh has set a seal on their hearts﴾, "A stamp. It occurs when sin resides in the heart and surrounds it from all sides, and this submersion of the heart in sin constitutes a stamp, meaning a seal."^[4] Ibn Jurayj also said that the seal is placed on the heart and the hearing.^[5] In addition, Ibn Jurayj said, that 'Abdullāh bin Kathīr narrated that Mujāhid said, "The stain is not as bad as the stamp, the stamp is not as bad as the lock which is the worst type."^[6] Al-A'mash said, "Mujāhid demonstrated with his hand while saying, 'They used to say that the heart is just like this - meaning the open palm. When the servant commits a sin, a part of the heart will be rolled up - and he rolled up his index finger. When the servant commits another sin, a part of the heart will be rolled up' - and he rolled up another finger, until he rolled up all of his fingers. Then he

[1] Aṭ-Ṭabari 1:252.

[2] Ibn Abi Hātim 1:44.

[3] Ibid.

[4] Ibn Abi Hātim 1:44.

[5] Aṭ-Ṭabari 1:259.

[6] Ibid.

said, 'Then, the heart will be sealed.' Mujahid also said that this is the description of the *Rān* (refer to 83:14).^[1]

Al-Qurtubi said, "The *Ummah* has agreed that Allāh has described Himself with sealing and closing the hearts of the disbelievers, as a punishment for their disbelief. Similarly, Allāh said,

﴿بَلَّغَ اللَّهُ عَلَيْهَا بِكْفَرِهِمْ﴾

«Nay, Allāh has set a seal upon their hearts because of their disbelief» (4:155).^[2]

He then mentioned the *Hadith* about changing the hearts, (in which the Prophet ﷺ supplicated),

«يَا مُغَلِّبَ الْقُلُوبِ ثَبِّتْ قُلُوبَنَا عَلَى دِينِكَ»

«O You Who changes the hearts, make our hearts firm on Your religion.»

He also mentioned the *Hadith* by Hudhayfah recorded in the *Sahih*, in which the Messenger of Allāh ﷺ said,

«تُغْرَضُ الْفِتَنُ عَلَى الْقُلُوبِ كَالْخَصِيرِ عودًا عودًا، فَأَيُّ قَلْبٍ أَشْرَبَهَا نُكِبَتْ فِيهِ نُكْتَةٌ سَوْدَاءُ، وَأَيُّ قَلْبٍ أَنْكَرَهَا نُكِبَتْ فِيهِ نُكْتَةٌ بَيْضَاءُ حَتَّى تَصِيرَ عَلَى قَلْبَيْنِ: عَلَى أَيْضٍ يَبْلُ الصَّفَا، فَلَا تَضُرُّهُ فِتْنَةٌ مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ وَالْآخِرُ أَشَدُّ مُرَابَاةً كَالْكُوزِ مُجْحِيًا لَا يَغْرِفُ مَعْرُوفًا وَلَا يُنْكِرُ مُنْكَرًا»

«The *Fitan* (trials, tests) are offered to the hearts, just as the straws that are sewn into a woven mat, one after another. Any heart that accepts the *Fitan*, then a black dot will be engraved on it. Any heart that rejects the *Fitan*, then a white dot will be engraved on it. The hearts will therefore become two categories: white, just like the barren rock; no *Fitnah* shall ever harm this category as long as the heavens and earth still exist. Another category is black, just as the cup that is turned upside down, for this heart does not recognize righteousness or renounce evil.»^[3]

Ibn Jarir said, "The truth regarding this subject is what the

^[1] At-Tabari 1:258.

^[2] Al-Qurtubi 1:187.

^[3] Muslim 1:128.

authentic *Ḥadīth* from the Messenger of Allāh ﷺ stated. Abu Hurayrah narrated that the Messenger of Allāh ﷺ said,

«إِنَّ الْمُؤْمِنَ إِذَا أَذْنَبَ ذَنْبًا كَانَتْ نُكْطَةً سَوْدَاءَ فِي قَلْبِهِ، فَإِنْ تَابَ وَتَرَعَ وَاسْتَعْتَبَ صَقِلَ قَلْبُهُ وَإِنْ زَادَ زَادَتْ حَتَّى تَعْلُو قَلْبَهُ، فَذَلِكَ الرَّأْيُ الَّذِي قَالَ اللَّهُ تَعَالَى: ﴿كَأَلَمْ يَلْزَمْكَ أَنْ تَكُونَ مِنَ الْخَاسِرِينَ﴾»

«When the believer commits a sin, a black dot will be engraved on his heart. If he repents, refrains and regrets, his heart will be polished again. If he commits more errors, the dots will increase until they cover his heart. This is the *Rān* (stain) that Allāh described,

﴿كَأَلَمْ يَلْزَمْكَ أَنْ تَكُونَ مِنَ الْخَاسِرِينَ﴾»

«Nay! But on their hearts is the *Rān* (stain) which they used to earn» (83:14).

At-Tirmidhi, An-Nasā'i and Ibn Mājah recorded this *Ḥadīth*, and At-Tirmidhi said that it is *Ḥasan Ṣaḥīḥ*.^[1]

The Meaning of *Ghishāwah*

Reciting the *Āyah*,

﴿خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ﴾

«Allāh has set a seal on their hearts and on their hearing», then pausing, then continuing with,

﴿وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ﴾

«And on their eyes there is a *Ghishāwah* (covering)» is accurate, for the stamp is placed on the heart and the hearing while the *Ghishāwah*, the covering, is appropriately placed on the eyes. In his *Tafsīr*, As-Suddi said that Ibn 'Abbās and Ibn Mas'ūd said about Allāh's statement,

﴿خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ﴾

«Allāh has set a seal on their hearts and on their hearing»,

«So that they neither understand nor hear. Allāh also said that He placed a covering on their sight, meaning eyes, and so,

[1] *Tuḥfat Al-Aḥwadhī* 9:254, An-Nasā'i in *Al-Kubrā* 6:509, and Ibn Mājah 2:1418.

they do not see.”^[1]

The Hypocrites

We mentioned that four *Ayāt* in the beginning of *Sūrat Al-Baqarah* described the believers. The two last *Ayāt* (2:6-7) describe the disbelievers. Afterwards, Allāh begins to describe the hypocrites who show belief and hide disbelief. Since the matter of the hypocrites is vague and many people do not realize their true reality, Allāh mentioned their description in detail. Each of the characteristics that Allāh used to describe them with is a type of hypocrisy itself. Allāh revealed *Sūrat Barā'ah* (chapter 9) and *Sūrat Al-Munāfiqūn* (chapter 63) about the hypocrites. He also mentioned the hypocrites in *Sūrat An-Nūr* (24) and other *Sūrah*s, so that their description would be known and their ways and errors could be avoided. Allāh said,

﴿وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَيَوْمَ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٨﴾ يُخَادِعُونَ اللَّهَ وَالَّذِينَ
آمَنُوا وَمَا يُخَادِعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٩﴾﴾

﴿8. And of mankind, there are some who say: "We believe in Allāh and the Last Day" while in fact they do not believe﴾.

﴿9. They try to deceive Allāh and those who believe, while they only deceive themselves, and perceive (it) not!﴾

Meaning of *Nifāq*

Nifāq means to show conformity - or agreement - and to conceal evil. *Nifāq* has several types: *Nifāq* in the creed that causes its people to reside in Hell for eternity, and *Nifāq* in deed, which is one of the major sins, as we will explain soon, Allāh willing. Ibn Jurayj said of the hypocrite that, "His actual deeds are different from what he publicizes, what he conceals is different from what he utters, his entrance and presence are not the same as his exit and absence."^[2]

The Beginning of Hypocrisy

The revelations about the characteristics of the hypocrites were revealed in Al-Madīnah, this is because there were no

[1] Aṭ-Ṭabari 1:266.

[2] Aṭ-Ṭabari 1:270.

hypocrites in Makkah. Rather the opposite was the situation in Makkah, since some people were forced to pretend that they were disbelievers, while their hearts concealed their faith. Afterwards, the Messenger of Allāh ﷺ migrated to Al-Madīnah, where the Anṣār from the tribes of Aws and Khazraj resided. They used to worship idols during the pre-Islāmic period of ignorance, just as the rest of the Arab idolators. Three Jewish tribes resided in Al-Madīnah, Banu Qaynuqā'-allies of Al-Khazraj, Banu An-Naḍir and Banu Qurayzah-allies of the Aws. Many members of the Aws and Khazraj tribes embraced Islām. However, only a few Jews embraced Islām, such as 'Abdullāh bin Salām. During the early stage in Al-Madīnah, there weren't any hypocrites because the Muslims were not strong enough to be feared yet. On the contrary, the Messenger of Allāh ﷺ conducted peace treaties with the Jews and several other Arab tribes around Al-Madīnah. Soon after, the battle of Badr occurred and Allāh gave victory to Islām and its people. 'Abdullāh bin Ubayy bin Salūl was a leader in Al-Madīnah. He was Al-Khazraj's chief, and during the period of *Jahiliyyah* he was the master of both tribes - Aws and Khazraj. They were about to appoint him their king when the Message reached Al-Madīnah, and many in Al-Madīnah embraced Islām. Ibn Salūl's heart was filled with hatred against Islām and its people. When the battle of Badr took place, he said, "Allāh's religion has become apparent." So he pretended to be Muslim, along with many of those who were just like him, as well as many among the People of the Book. It was then that hypocrisy began in Al-Madīnah and among the surrounding nomad tribes. As for the Emigrants, none of them were hypocrites, since they emigrated willingly (seeking the pleasure of Allāh). Rather, when a Muslim would emigrate from Makkah, he would be forced to abandon all of his wealth, offspring and land; he would do so seeking Allāh's reward in the Hereafter.

The Tafsīr of Āyah 2:8

Muḥammad bin Ishāq narrated that Ibn 'Abbās said that,

﴿وَمِنْ أَتَيْنَ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَنَا هُمْ بِمُؤْمِنِينَ﴾

﴿And of mankind, there are some who say: 'We believe in Allāh and the Last Day' while in fact they do not believe﴾

"This refers to the hypocrites among the Aws and Khazraj and those who behaved as they did."^[1]

This is how Abu Al-ʿĀliyah, Al-Ḥasan, Qatādah and As-Suddi explained this *Āyah*. Allāh revealed the characteristics of the hypocrites, so that the believers would not be deceived by their outer appearance, thus saving the believers from a great evil. Otherwise, the believers might think that the hypocrites were believers, when in reality they are disbelievers. To consider the sinners as righteous people is extremely dangerous, Allāh said,

﴿وَمِنْ أَتَّابِينَ مَنْ يَقُولُ ءَامَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ﴾

﴿And of mankind, there are some who say: "We believe in Allāh and the Last Day" while in fact they do not believe﴾ meaning, they utter these false statements only with their tongues, just as Allāh said,

﴿إِذَا جَاءَكَ الْمُتَنِفِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ﴾

﴿When the hypocrites come to you (O Muḥammad ﷺ), they say: "We bear witness that you are indeed the Messenger of Allāh." Allāh knows that you are indeed His Messenger﴾ (63:1).

This *Āyah* means that the hypocrites utter these statements only when they meet you, not because they actually believe what they are saying. The hypocrites emphasize their belief in Allāh and the Last Day with their words, when that is not the case in reality. Therefore, Allāh stated that the hypocrites lie in their testimony of creed, when He said,

﴿وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ﴾

﴿And Allāh bears witness that the hypocrites are indeed liars.﴾ (63:1), and,

﴿وَمَا هُمْ بِمُؤْمِنِينَ﴾

﴿while in fact they believe not﴾

Allāh said,

﴿يُخَذِّعُونَ اللَّهَ وَلَآئِينَ ءَامَنُوا﴾

^[1] At-Ṭabari 1:269.

«They try to deceive Allāh and those who believe». The hypocrites show belief outwardly while concealing disbelief. They think that by doing this, they will mislead Allāh, or that the statements they utter will help them with Allāh, and this is an indication of their total ignorance. They think that such behavior will deceive Allāh, just as it might deceive some of the believers. Similarly, Allāh said,

﴿يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَسْأَلُهُمْ لَمْ كَا يُعْلِفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ عِزٍّ أَلَّا يَأْتِيَهُمْ شَرٌّ مِّنْكَ الْكَافِرُونَ ۝﴾

«On the Day when Allāh will resurrect them all together; then they will swear to Him as they swear to you. And they think that they have something (to stand upon). Verily, they are liars!» (58:18).

Hence, Allāh refuted their way by saying,

﴿وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ﴾

«While they only deceive themselves, and perceive (it) not!» Allāh stated that the hypocrites only deceive themselves by this behavior, although they are unaware of this fact. Allāh also said,

﴿إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ﴾

«Verily, the hypocrites try to deceive Allāh, but it is He Who deceives them» (4:142).

Also, Ibn Abi Hātim narrated that Ibn Jurayj commented on Allāh's statement,

﴿إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ﴾

«Verily, the hypocrites seek to deceive Allāh, but it is He Who deceives them»,

“The hypocrites pronounce, ‘There is no deity worthy of worship except Allāh’ seeking to ensure the sanctity of their blood and money, all the while concealing disbelief.”^[1] Sa‘īd said that Qatādah said,

﴿وَمَنْ أَتَأْبِرُ مِنْ يَقُولِ نَامُنَا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ﴾ بِخَادِعُونَ اللَّهَ وَالَّذِينَ

^[1] Ibn Abi Hātim 1:46.

«أَسْرُوا وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ»

«And of mankind, there are some who say: "We believe in Allāh and the Last Day" while in fact they believe not. They try to deceive Allāh and those who believe, while they only deceive themselves, and perceive (it) not! »

"This is the description of a hypocrite. He is devious, he says the truth with his tongue and defies it with his heart and deeds. He wakes up in a condition other than the one he goes to sleep in, and goes to sleep in a different condition than the one he wakes up in. He changes his mind just like a ship that moves about whenever a wind blows."^[1]

«فِي قُلُوبِهِمْ نَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ»

«10. In their hearts is a disease and Allāh has increased their disease. A painful torment is theirs because they used to tell lies.»

The Meaning of 'Disease' in this Āyah

As-Suddi narrated from Abu Mālik and (also) from Abu Šālih, from Ibn 'Abbās, and (also) Murrah Al-Hamdāni from Ibn Mas'ūd and other Companions that this Āyah,

«فِي قُلُوبِهِمْ نَرَضٌ»

«In their hearts is a disease» means, 'doubt', and,

«فَزَادَهُمُ اللَّهُ مَرَضًا»

«And Allāh has increased their disease» also means 'doubt'.^[2] Mujāhid, Tkrimah, Al-Ḥasan Al-Baṣri, Abu Al-Āliyah, Ar-Rabī bin Anas and Qatādah also said similarly.^[3] 'Abdur-Raḥmān bin Zayd bin Aslam commented on,

«فِي قُلُوبِهِمْ نَرَضٌ»

«In their hearts is a disease», "A disease in the religion, not a physical disease. They are the hypocrites and the disease is the

[1] Ibn Abi Ḥatīm 1:47.

[2] Aṭ-Ṭabarī 1:280

[3] Ibn Abi Ḥatīm 1:48.

doubt that they brought to Islām.

﴿فَزَادَهُمُ اللَّهُ مَرَضًا﴾

«And Allāh has increased their disease» meaning, increased them in shameful behavior.^[1] He also recited,

﴿فَأَمَّا الَّذِينَ آمَنُوا فَرَزَدَتْهُمْ إِيمَانُكُمْ وَهُمْ يَسْتَبْشِرُونَ ۚ وَأَمَّا الَّذِينَ كَفَرُوا فِي قُلُوبِهِمْ مَرَضٌ
فَرَزَدَتْهُمْ رِيحًا إِلَىٰ رَيْبِهِمْ﴾

«As for those who believe, it has increased their faith, and they rejoice. But as for those in whose hearts is a disease, it will add disgrace to their disgrace.» (9:124-125)

and commented, "Evil to their evil and deviation to their deviation." This statement by 'Abdur-Rahmān is true, and it constitutes a punishment that is compatible to the sin, just as the earlier scholars stated. Similarly, Allāh said,

﴿وَالَّذِينَ آمَنُوا زَادَهُمْ هُدًى وَكَرَامًا ۖ وَالَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ أَلِيمٌ﴾

«While as for those who accept guidance, He increases their guidance and grants them their piety» (47:17).

Allāh said next,

﴿بِمَا كَانُوا يَكْذِبُونَ﴾

«Because they used to tell lies». The hypocrites have two characteristics, they lie and they deny the Unseen.

The scholars who stated that the Prophet ﷺ knew the hypocrites of his time have only the *Hadīth* of Hudhayfah bin Al-Yamān as evidence. In it the Prophet ﷺ gave him the names of fourteen hypocrites during the battle of Tabūk. These hypocrites plotted to assassinate the Prophet ﷺ during the night on a hill in that area. They planned to excite the Prophet's camel, so that she would throw him down the hill. Allāh informed the Prophet ﷺ about their plot, and the Prophet ﷺ told Hudhayfah their names.

As for the other hypocrites, Allāh said about them,

﴿وَمِمَّنْ حَوْلَكَ مِنَ الْأَعْرَابِ مُتَّبِعُونَ ۚ وَمِنَ الْأَهْلِ الدِّينَةِ مَرْدُونَ عَلَىٰ الْإِنْفَاقِ لَا يَلْمِزُكَ
عَنْ قَوْلِهِمْ﴾

^[1] At-Ṭabari 1:280.

«And among the bedouins around you, some are hypocrites, and so are some among the people of Al-Madīnah who persist in hypocrisy; you (O Muḥammad ﷺ) know them not, We know them» (9:101), and,

﴿لَئِنْ لَمْ يَنْتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِبَنَّكَ بِهِمْ ثُمَّ لَا يُحَارِبُوكَ فِيهَا إِلَّا فِيلًا ذُرًّا نُلَاقِيكَ أَتَيْتَنَا نُفِقُوا أَجْدَا وَقَتَلُوا نَفْسَكَ﴾

«If the hypocrites, and those in whose hearts is a disease, and those who spread false news among the people in Al-Madīnah do not cease, We shall certainly let you overpower them, then they will not be able to stay in it as your neighbors but a little while. Accursed, they shall be seized wherever found, and killed with a (terrible) slaughter» (33:60-61).

These Ayāt prove that the Prophet ﷺ was not informed about each and everyone among the hypocrites of his time. Rather, the Prophet ﷺ was only informed about their characteristics, and he used to assume that some people possessed these characteristics. Similarly, Allāh said,

﴿وَلَوْ شَاءَ لَأَرْسَلْنَاكُمْ قَلَائِدَهُمْ فَبِئْسَ لَهُمْ شُرَكَاءُ فِي كَذِبِهِمْ﴾

«Had We willed, We could have shown them to you, and you should have known them by their marks; but surely, you will know them by the tone of their speech!» (47:30).

The most notorious hypocrite at that time was 'Abdullāh bin Ubayy bin Salūl; Zayd bin Arqam - the Companion - gave truthful testimony to that effect. In addition, 'Umar bin Al-Khaṭṭāb once mentioned the matter of Ibn Salūl to the Prophet ﷺ, who said,

«إِنِّي أَخْشَاهُ أَنْ تَتَحَدَّثَ الْعَرَبُ أَنْ مُحَمَّدًا يَقْتُلُ أَصْحَابَهُ»

«I would not like the Arabs to say to each other that Muḥammad ﷺ is killing his Companions.»^[1]

Yet, when Ibn Salūl died, the Prophet ﷺ performed the funeral prayer for him and attended his funeral just as he used to do with other Muslims. It was recorded in the Ṣaḥīḥ that the Prophet ﷺ said,

^[1] Al-Bukhārī 4905, Muslim 2584.

«إِنِّي خُيِّرْتُ فَأَخْتَرْتُ»

«I was given the choice (to pray for him or not), so I chose.»

In another narration, the Prophet ﷺ said,

«لَوْ أَعْلَمْتُ أَنِّي لَوْ زِدْتُ عَلَى السَّبْعِينَ بِغُفْرَةٍ لَّهُ لَزِدْتُ»

«If I knew that by asking (Allāh to forgive Ibn Salūl) more than seventy times that He would forgive him, then I would do that.»^[1]

﴿وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا عَنَّا مَصِیْعَةٌ ﴿١١﴾﴾
وَلَكِنْ لَا يَشْعُرُونَ ﴿١٢﴾﴾

﴿11. And when it is said to them: "Do not make mischief on the earth," they say: "We are only peacemakers."﴾

﴿12. Verily, they are the ones who make mischief, but they perceive not.﴾

Meaning of Mischief

In his *Tafsir*, As-Suddi said that Ibn 'Abbās and Ibn Mas'ūd commented,

﴿وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا عَنَّا مَصِیْعَةٌ ﴿١١﴾﴾

﴿And when it is said to them: "Do not make mischief on the earth," they say: "We are only peacemakers."﴾

"They are the hypocrites. As for,

﴿لَا تُفْسِدُوا فِي الْأَرْضِ﴾

﴿"Do not make mischief on the earth"﴾, that is disbelief and acts of disobedience."^[2] Abu Ja'far said that Ar-Rabī' bin Anas said that Abu Al-'Āliyah said that Allāh's statement,

﴿وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ﴾

﴿And when it is said to them: "Do not make mischief on the earth,"﴾, means, "Do not commit acts of disobedience on the earth. Their mischief is disobeying Allāh, because whoever

[1] *Fath Al-Bāri* 8:184, *Muslim* 4:2141.

[2] *At-Tabari* 1:288.

disobeys Allāh on the earth, or commands that Allāh be disobeyed, he has committed mischief on the earth. Peace on both the earth and in the heavens is ensured (and earned) through obedience (to Allāh).^[1] Ar-Rabī' bin Anas and Qatādah said similarly.^[2]

Types of Mischief that the Hypocrites commit

Ibn Jarīr said, "The hypocrites commit mischief on earth by disobeying their Lord on it and continuing in the prohibited acts. They also abandon what Allāh made obligatory and doubt His religion, even though He does not accept a deed from anyone except with faith in His religion and certainty of its truth. The hypocrites also lie to the believers by saying contrary to the doubt and hesitation their hearts harbor. They give as much aid as they can, against Allāh's loyal friends, and support those who deny Allāh, His Books and His Messengers. This is how the hypocrites commit mischief on earth, while thinking that they are doing righteous work on earth."^[3]

The statement by Ibn Jarīr is true, taking the disbelievers as friends is one of the categories of mischief on the earth. Allāh said,

﴿وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضُهُمْ إِلَّا تَفْعَلُوا نَكُنْ فِتْنَةً فِي الْأَرْضِ وَكَلْهًا كَبِيرًا﴾

«And those who disbelieve are allies of one another, if you do not do this (help each other), there will be turmoil and oppression on the earth, and great mischief.» (8:73),

In this way Allāh severed the loyalty between the believers and the disbelievers. Similarly, Allāh said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أُولَئِكَ أَنْ تَحْكُمُوا بِهِ

عَلَيْكُمْ سُلَاطِنًا يُبْغِضُونَ﴾

«O you who believe! Do not take disbelievers as *Awaliyā'* (protectors or helpers or friends) instead of believers. Do you

[1] Ibn Abi Hātim 1:50.

[2] Ibn Abi Hātim 1:51.

[3] Aṭ-Ṭabari 1:289

wish to offer Allāh a manifest proof against yourselves?﴾ (4:144).

Allāh then said,

﴿إِنَّ الْمُنَافِقِينَ فِي النَّارِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ يَجِدَ لَهُمْ نَصِيرًا﴾

﴿Verily, the hypocrites will be in the lowest depth of the Fire; no helper will you find for them﴾ (4:145).

Since the outward appearance of the hypocrite displays belief, he confuses the true believers. Hence, the deceitful behavior of the hypocrites is an act of mischief, because they deceive the believers by claiming what they do not believe in, and because they give support and loyalty to the disbelievers against the believers.

If the hypocrite remains a disbeliever (rather than pretending to be Muslim), the evil that results from him would be less. Even better, if the hypocrite becomes sincere with Allāh and makes the statements that he utters conform to his deeds, he will gain success. Allāh said,

﴿وَقَالُوا بَلْ لَّفْسِدُوا فِي الْأَرْضِ إِنَّا عَنْ مُصِلِهِمْ﴾

﴿And when it is said to them: "Do not make mischief on the earth," they say: "We are only peacemakers."﴾ meaning, "We seek to be friends with both parties, the believers and the disbelievers, and to have peace with both parties." Similarly, Muḥammad bin Ishāq reported that Ibn 'Abbās said,

﴿وَقَالُوا بَلْ لَّفْسِدُوا فِي الْأَرْضِ إِنَّا عَنْ مُصِلِهِمْ﴾

﴿And when it is said to them: "Do not make mischief on the earth," they say: "We are only peacemakers."﴾ means, "We seek to make amends between the believers and the People of the Book."¹¹ Allāh said,

﴿أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ﴾

﴿Verily, they are the ones who make mischief, but they perceive not.﴾. This Āyah means that the hypocrites' behavior, and their claim that it is for peace, is itself mischief, although in their ignorance, they do not see it to be mischief.

¹¹ Ibn Abi Ḥātim 1:52.

«Verily, they are the fools». Allāh thus affirmed that the hypocrites are indeed the fools, yet,

﴿وَلَكِنْ لَا يَعْلَمُونَ﴾

«But they know not». Since they are so thoroughly ignorant, the hypocrites are unaware of their degree of deviation and ignorance, and such situation is more dangerous, a severer case of blindness, and further from the truth than one who is aware.

﴿وَإِذَا لَفُوا الَّذِينَ تَابُوا قَالُوا تَابُوا وَإِذَا عَلَوْا إِلَى شَيْطَانِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّا مَعَكُمْ
سَتَجِدُنَا أَقْبَىٰ لِلَّهِ يَتَّبِعُكُمْ مِنْ غَيْرِهِمْ وَيَتَّبِعُكُمْ فِي طَائِفَتِهِمْ يَتَّبِعُكُمْ﴾

«14. And when they meet those who believe, they say: "We believe," but when they are alone with their Shayāṭīn (devils), they say: "Truly, we are with you; verily, we were but mocking."»

«15. Allāh mocks at them and leaves them increasing in their deviation to wander blindly.»

The Hypocrites' Cunning and Deceit

Allāh said that when the hypocrites meet the believers, they proclaim their faith and pretend to be believers, loyalists and friends. They do this to misdirect, mislead and deceive the believers. The hypocrites also want to have a share of the benefits and gains that the believers might possibly acquire. Yet,

﴿وَإِذَا عَلَوْا إِلَى شَيْطَانِهِمْ﴾

«But when they are alone with their Shayāṭīn», meaning, if they are alone with their devils, such as their leaders and masters among the rabbis of the Jews, hypocrites and idolators.

Human and Jinn Devils

Ibn Jarīr said, "The devils of every creation are the mischievous among them. There are both human devils and Jinn devils. Allāh said,

﴿وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيْطَانِينَ الْإِنسِ وَالْجِنِّ يُرْسِي بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ الْقَوْلِ
غُرُورًا﴾

﴿And so We have appointed for every Prophet enemies – Shayātīn (devils) among mankind and Jinn, inspiring one another with adorned speech as a delusion (or by way of deception)﴾ (6:112).

The Meaning of 'Mocking'

Allāh said,

﴿قَالُوا إِنَّا مَعَكُمْ﴾

﴿They say: "Truly, we are with you"﴾. Muḥammad bin Ishaq reported that Ibn 'Abbās said that the Āyah means, "We are with you,

﴿إِنَّمَا عَزَّزْتَهُمْ﴾

﴿Verily, we were but mocking﴾, meaning, we only mock people (the believers) and deceive them."^[1] Aḍ-Ḍaḥḥak said that Ibn 'Abbās said that the Āyah,

﴿إِنَّمَا عَزَّزْتَهُمْ﴾

﴿Verily, we were but mocking﴾, means, "We (meaning the hypocrites) were mocking the Companions of Muḥammad."^[2] Also, Ar-Rabī' bin Anas and Qatādah said similarly.^[3] Allāh's statement,

﴿اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدِّدُ فِي طُغْيَانِهِمْ يَعْمَهُونَ﴾

﴿Allāh mocks at them and leaves them increasing in their deviation to wander blindly﴾ answers the hypocrites and punishes them for their behavior. Ibn Jarīr commented, "Allāh mentioned what He will do to them on the Day of Resurrection, when He said,

﴿يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا انظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا

ذُنُوبَكُمْ فَنُورُكُمْ هُمْ سَوَاءٌ لَكُمْ بِأَيْمَانِهِمُ فِيهِ الرَّحْمَةُ وَظَاهِرٌ مِنْ قَوْلِهِ الْمُنَافِقُ﴾

﴿On the Day when the hypocrites – men and women – will say to the believers: "Wait for us! Let us get something from your light!" It will be said: "Go back to your rear! Then seek a

[1] Aḍ-Ḍaḥḥakī 1:300.

[2] Ibid.

[3] Ibid.

light!" So a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment.﴾ (57:13), and,

﴿وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّ نِعْمَ الْحَيَاةَ الدُّنْيَا نِعْمَ الْبَاقِيَ لَهُمْ لَا يَشْعُرُونَ أَنَّهُمْ يَكُونُونَ فِي عَذَابٍ﴾

﴿And let not the disbelievers think that Our postponing of their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness.﴾ (3:178)."

He then said, "This, and its like, is Allāh's mockery of the hypocrites and the people of Shirk."

The Hypocrites suffering for their Plots

Allāh stated that He will punish the hypocrites for their mockery, using the same terms to describe both the deed and its punishment, although the meaning is different. Similarly, Allāh said,

﴿وَمَنْ عَفَا وَأَمْلَحَ غَدْرًا فَقَدْ تَمَرَّدَ عَلَى اللَّهِ﴾

﴿The recompense for an offense is an offense equal to it; but whoever forgives and makes reconciliation, his reward is with Allāh﴾ (42:40), and,

﴿مَنْ عَصَاكُمْ فاعْتَدُوا عَلَيْهِمْ﴾

﴿Then whoever transgresses (the prohibition) against you, transgress likewise against him﴾ (2:194).

The first act is an act of injustice, while the second act is an act of justice. So both actions carry the same name, while being different in reality. This is how the scholars explain deceit, cunning and mocking when attributed to Allāh in the Qur'ān. Surely, Allāh exacts revenge for certain evil acts with a punishment that is similar in nature to the act itself. We should affirm here that Allāh does not do these things out of joyful play, according to the consensus of the scholars, but as a just form of punishment for certain evil acts.

Meaning of 'Leaves them increasing in their deviation to wander blindly'

Allāh said,

﴿وَسَلُّهُمْ فِي طُغْيَانِهِمْ يَسْمُوهُمْ﴾

«Allah mocks at them and leaves them increasing in their deviation to wander blindly». As-Suddi reported that Ibn 'Abbās, Ibn Mas'ūd and several other Companions of the Messenger of Allāh ﷺ said that,

﴿وَسَلُّهُمْ﴾

«and leaves them increasing» means, He gives them respite.^[1] Also, Mujāhid said, "He (causes their deviation) to increase."^[2] Allāh said;

﴿أَتَعْصِبُونَ أَنَا قُدُّهُمْ يَوْمَ يَمُوتُ الْكَافِرِينَ إِنَّا لَا بُدَّ مِنَّا أَنَّا قُدُّهُمْ يَوْمَ يَمُوتُ الْكَافِرِينَ إِنَّا لَا بُدَّ مِنَّا أَنَّا قُدُّهُمْ يَوْمَ يَمُوتُ الْكَافِرِينَ﴾

«Do they think that by the wealth and the children with which We augment them. (That) We hasten to give them with good things. Nay, but they perceive not.» (23:55-56).

Ibn Jarir commented, "The correct meaning of this Āyah is 'We give them increase from the view of giving them respite and leaving them in their deviation and rebellion.' Similarly, Allāh said,

﴿وَنَقُصِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَسْمُوهُمْ﴾

«And We shall turn their hearts and their eyes away (from guidance), as they refused to believe in it the first time, and We shall leave them in their trespass to wander blindly.» (6:110).^[3]

Ṭughyān used in this Āyah means to transgress the limits, just as Allāh said in another Āyah,

﴿إِنَّا لَنَاقِلُنَا الْغَاثَ فَتُحْمًا يُسْقَىٰ فِي الْغَاثِ﴾

«Verily, when the water Ṭaghā (rose) beyond its limits, We carried you in the ship» (69:11).

Also, Ibn Jarir said that the term 'Amah, in the Āyah means, 'deviation'. He also said about Allāh's statement,

[1] At-Ṭabari 1:311.

[2] Ibn Abi Ḥātim 1:57.

[3] At-Ṭabari 1:307

﴿فِي ضَلَالَتِهِمْ يَسْمُحُونَ﴾

«in their deviation to wander», "In the misguidance and disbelief that has encompassed them, causing them to be confused and unable to find a way out of it. This is because Allāh has stamped their hearts, sealed them, and blinded their vision. Therefore, they do not recognize guidance or find the way out of their deviation."⁽¹⁾

﴿أُولَئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالََةَ بِالْهُدَىٰ فَمَا رَبَحَتِ بِحَدِيثِهِمْ وَمَا كَانُوا مُهْتَدِينَ﴾

«16. These are they who have purchased error with guidance, so their commerce was profitless. And they were not guided.»

In his *Tafsīr*, As-Suddi reported that Ibn 'Abbās and Ibn Mas'ūd commented on;

﴿أُولَئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالََةَ بِالْهُدَىٰ﴾

«These are they who have purchased error with guidance» saying it means, "They pursued misguidance and abandoned guidance." Mujāhid said, "They believed and then disbelieved," while Qatādah said, "They preferred deviation to guidance." Qatādah's statement is similar in meaning to Allāh's statement about Thamūd,

﴿وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْمَوْتَ عَلَى الْحَيٰۤۃِ﴾

«And as for Thamūd, We granted them guidance, but they preferred blindness to guidance» (41:17).

In summary, the statements that we have mentioned from the scholars of *Tafsīr* indicate that the hypocrites deviate from the true guidance and prefer misguidance, substituting wickedness in place of righteousness. This meaning explains Allāh's statement,

﴿أُولَئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالََةَ بِالْهُدَىٰ﴾

«These are they who have purchased error with guidance», meaning, they exchanged guidance to buy misguidance. This meaning includes those who first believed, then later disbelieved, whom Allāh described,

⁽¹⁾ At-Ṭabari 1:309.

مَنْ لَهُمْ كَسَلٌ الَّذِي اسْتَوْفَدْنَا مَا حَوْلَهُ أَشَاءَتْ مَا حَوْلَهُ
 ذَهَبَ اللَّهُ يَتَوَبُّهُمْ وَرَكَّهَتْ فِي ظُلُمَاتٍ لَا يَبْصُرُونَ ﴿١٧﴾ مُمْ
 بِكُمْ عَنْهُمْ فَهُمْ لَا يَرْجِعُونَ ﴿١٨﴾ أَوْ كَصَيْبٍ مِنَ السَّمَاءِ فِيهِ
 ظُلُمَاتٌ وَرَعْدٌ وَنَارٌ يَجْعَلُونَ أَصْنَعَهُمْ فِي هَآذِهِم مِّنَ الصُّورِ
 حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ﴿١٩﴾ يَكَادُ الْبَرْقُ يَغْطِفُ
 أَبْصَارَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَّشْرَافُهُ إِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا
 وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَنْبَصَرَهُمْ إِنَّ اللَّهَ عَلَى كُلِّ
 شَيْءٍ قَدِيرٌ ﴿٢٠﴾ يَأْتِيهَا النَّاسُ عِبْدٌ وَأَرْكَامٌ الَّذِي خَلَقَكُمْ
 وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾ الَّذِي جَعَلَ لَكُمْ
 الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بَنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ
 بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ
 تَعْلَمُونَ ﴿٢٢﴾ وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا
 فَأْتُوا بِسُورَةٍ مِّثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ
 إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٣﴾ فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَأْزَنُوا
 النَّارَ الَّتِي وُفِّدَ عَلَيْهَا النَّاسُ وَلِإِجَارَةٍ أُعِدَّتْ لِلْكَافِرِينَ ﴿٢٤﴾

﴿ذَلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا
 فَطَغَىٰ عَنْ قُلُوبِهِمْ﴾

«That is because they believed, and then disbelieved; therefore their hearts are sealed» (63:3).

The Āyah also includes those who preferred deviation over guidance. The hypocrites fall into several categories. This is why Allāh said,

﴿فَمَا رِبَتْ يَحْتَرْتُهُمْ وَمَا كَانُوا
 مُهْتَدِينَ﴾

«So their commerce was profitless. And they were not guided», meaning their trade did not succeed nor

were they righteous or rightly guided throughout all this. In addition, Ibn Jarīr narrated that Qatādah commented on the Āyah,

﴿فَمَا رِبَتْ يَحْتَرْتُهُمْ وَمَا كَانُوا مُهْتَدِينَ﴾

«So their commerce was profitless. And they were not guided», "By Allāh! I have seen them leaving guidance for deviation, leaving the Jamā'ah (the community of the believers) for the sects, leaving safety for fear, and the Sunnah for innovation."^[1] Ibn Abi Hātim also reported other similar statements.^[2]

﴿مَنْ لَهُمْ كَسَلٌ الَّذِي اسْتَوْفَدْنَا مَا حَوْلَهُ أَشَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ يَتَوَبُّهُمْ وَرَكَّهَتْ فِي ظُلُمَاتٍ لَا يَبْصُرُونَ﴾

[1] Aṭ-Ṭabari 1:316.

[2] Ibn Abi Hātim 1:60.

ظَلَمْتُمْ لَا تَعْمُرُونَ ﴿١٧﴾ مِمَّنْ بَنَیْكُمْ عَنْهُمْ لَا يَرْجِعُونَ ﴿١٨﴾

﴿17. Their likeness is as the likeness of one who kindled a fire; then, when it illuminated all around him, Allāh removed their light and left them in darkness. (So) they could not see﴾.

﴿18. They are deaf, dumb, and blind, so they return not (to the right path).﴾

The Example of the Hypocrites

Allāh likened the hypocrites when they bought deviation with guidance, thus acquiring utter blindness, to the example of a person who started a fire. When the fire was lit, and illuminated the surrounding area, the person benefited from it and felt safe. Then the fire was suddenly extinguished. Therefore, total darkness covered this person, and he became unable to see anything or find his way out of it. Further, this person could not hear or speak and became so blind that even if there were light, he would not be able to see. This is why he cannot return to the state that he was in before this happened to him. Such is the case with the hypocrites who preferred misguidance over guidance, deviation over righteousness. This parable indicates that the hypocrites first believed, then disbelieved, just as Allāh stated in other parts of the Qur'ān.

Allāh's statement,

ذَهَبَ اللَّهُ بَارِئُكُمْ ﴿١٧﴾

﴿Allāh removed their light﴾ means, Allāh removed what benefits them, and this is the light, and He left them with what harms them, that is, the darkness and smoke. Allāh said,

وَرَكَّبَهُمْ فِي ظُلُمَاتٍ ﴿١٨﴾

﴿And left them in darkness﴾, that is their doubts, disbelief and hypocrisy.

لَا يَسْمَعُونَ ﴿١٩﴾

﴿(So) they could not see﴾ meaning, they are unable to find the correct path or find its direction. In addition, they are,

مِمَّنْ ﴿٢٠﴾

﴿deaf﴾ and thus cannot hear the guidance,

﴿بَكْمٌ﴾

«dumb» and cannot utter the words that might benefit them,

﴿عُمًى﴾

«and blind» in total darkness and deviation. Similarly, Allāh said,

﴿لَا يَنْفَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ﴾

«Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind» (22:46) and this why they cannot get back to the state of guidance that they were in, since they sold it for misguidance.

﴿أَزْ كَصَيِّبٍ مِّنَ السَّمَاءِ يُمْرَسِدُ وَرَقَدَ رَرَقٌ يَجْعَلُونَ أَصْنَعَهُمْ فِي مَالِهِمْ مِن فَضْلِهِ قَدْ أَخَذَ اللَّهُ ذُرِّيَّتَهُمْ إِنَّ اللَّهَ لَعَلِيمٌ بِذُنُوبِهِمْ﴾^[1] بِكَذِّ الْبَرِّ يَخْلُفُ ابْتِزَاهَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مِّشْرًا فِيهِ وَإِنَّا أَنْظَمَ عَلَيْهِمْ فَأَنزَلُوا أَشَاءَ اللَّهُ لَهُمْ يَسْمِعُونَ وَأَبْصَرُهُمْ إِنَّ اللَّهَ عَنْ كُلِّ شَيْءٍ قَدِيرٌ

«19. Or like a rainstorm in the sky, bringing darkness, thunder, and lightning. They thrust their fingers in their ears to keep out the stunning thunderclap for fear of death. But Allāh ever encompasses the disbelievers.»

«20. The lightning almost snatches away their sight, whenever it flashes for them, they walk therein, and when darkness covers them, they stand still. And if Allāh willed, He could have taken away their hearing and their sight. Certainly, Allāh has power over all things.»

Another Parable of the Hypocrites

This is another parable which Allāh gave about the hypocrites who sometimes know the truth and doubt it at other times. When they suffer from doubt, confusion and disbelief, their hearts are,

﴿كَصَيِّبٍ﴾

«Like a Şayyib», meaning, "The rain", as Ibn Mas'ūd, Ibn 'Abbās, and several other Companions have confirmed^[1] as well as

^[1] At-Ṭabari 1:334.

Abu Al-'Āliyah, Mujāhid, Sa'īd bin Jubayr, 'Aṭā', Al-Ḥasan Al-Baṣrī, Qatādah, 'Aṭīyah Al-'Awfī, 'Aṭā' Al-Khurāsānī, As-Suddī and Ar-Rabī' bin Anas.^[1] Aḍ-Ḍaḥḥāk said "It is the clouds."^[2] However, the most accepted opinion is that it means the rain that comes down during,

﴿عَلَمَتْ﴾

﴿darkness﴾, meaning, here, the doubts, disbelief and hypocrisy.

﴿رَعَدٌ﴾

﴿thunder﴾ that shocks the hearts with fear. The hypocrites are usually full of fear and anxiety, just as Allāh described them,

﴿يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ﴾

﴿They think that every cry is against them﴾ (63:4), and,

﴿وَيَعْلَمُونَ أَنَّ اللَّهَ إِلَهُكُمْ لِمَنْكُمْ وَمَا هُمْ بِبَنِيكُمْ وَلَكِنَّهُمْ قَوْمٌ يَتَّقُونَ ۖ لَوْ يَعْلَمُونَ
مَلَجَاتٍ أَوْ فَجَارَةٍ أَوْ مَخْجَلَةٍ أَوْ مَخْجَلَةٍ أَوْ مَخْجَلَةٍ أَوْ مَخْجَلَةٍ﴾

﴿They swear by Allāh that they are truly of you while they are not of you, but they are a people who are afraid. Should they find refuge, or caves, or a place of concealment, they would turn straightway thereto in a swift rush﴾ (9:56-57).

﴿الْبَرْقِ﴾

﴿The lightning﴾, is in reference to the light of faith that is sometimes felt in the hearts of the hypocrites,

﴿يَجْعَلُونَ أَصْبَعَهُمْ فِي بُحْرِ الْأُذُنِ وَالْوَيْحُ وَاللَّهُ يُخَيِّطُ ۖ بِالْكَافِرِينَ﴾

﴿They thrust their fingers in their ears to keep out the stunning thunderclap for fear of death. But Allāh ever encompasses the disbelievers﴾, meaning, their cautiousness does not benefit them because they are bound by Allāh's all-encompassing will and decision. Similarly, Allāh said,

﴿هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ ۚ فِرْعَوْنُ وَثَمُودُ ۚ بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ۚ وَاللَّهُ يَنْزِلُ
بِالْحُكْمِ ۚ﴾

^[1] Ibn Abi Ḥatīm 1:66.

^[2] Ibn Abi Ḥatīm 1:67.

«Has the story reached you of two hosts. Of Fir'awn (Pharaoh) and Thamūd? Nay! The disbelievers (persisted) in denying. And Allāh encompasses them from behind!» (85:17-20).

Allāh then said,

﴿يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ﴾

«The lightning almost snatches away their sight» meaning, because the lightning is strong itself, and because their comprehension is weak and does not allow them to embrace the faith. Also, 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās commented on the Āyah,

﴿يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ﴾

«The lightning almost snatches away their sight», "The Qur'ān mentioned almost all of the secrets of the hypocrites."^[1] 'Ali bin Abi Ṭalḥah also narrated that Ibn 'Abbās said,

﴿كُلَّمَا أَشَاءَ لَهُمْ مَشَوْا فِيهِ﴾

«Whenever it flashes for them, they walk therein», "Whenever the hypocrites acquire a share in the victories of Islām, they are content with this share. Whenever Islām suffers a calamity, they are ready to revert to disbelief."^[2] Similarly, Allāh said,

﴿وَمِنَ النَّاسِ مَن يَمْلِكُ اللَّهُ عَلَىٰ عَقَبَتِهِ فَأَن أَرَاهُم خَيْرًا لِّأَنفُسِهِمْ﴾

«And among mankind is he who worships Allāh on the edge: If good befalls him, he is content with that.» (22:11). Also, Muḥammad bin Ishāq reported that Ibn 'Abbās said,

﴿كُلَّمَا أَشَاءَ لَهُمْ تَوَلَّوْا فِيهِ وَإِذَا ظَلَمَ عَلَيْهِمْ قَامُوا﴾

«Whenever it flashes for them, they walk therein, and when darkness covers them, they stand still»,

"They recognize the truth and speak about it. So their speech is upright, but when they revert to disbelief, they again fall into confusion."^[3] This was also said by Abu Al-'Āliyah, Al-Ḥasan Al-Baṣri, Qatādah, Ar-Rabī' bin Anas and As-Suddi, who narrated it from the Companions, and it is the most

[1] At-Ṭabari 1:349.

[2] Ibid.

[3] At-Ṭabari 1:346.

obvious and most correct view, and Allāh knows best.⁽¹⁾

Consequently, on the Day of Judgment, the believers will be given a light according to the degree of their faith. Some of them will gain light that illuminates over a distance of several miles, some more, some less. Some people's light will glow sometimes and be extinguished at other times. They will, therefore, walk on the *Ṣirāṭ* (the bridge over the Fire) in the light, stopping when it is extinguished. Some people will have no light at all, these are the hypocrites whom Allāh described when He said,

﴿يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا انظُرُونَا نَقْتَبِسْ مِن نُّورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا
الْأَثَرُ﴾

﴿On the Day when the hypocrites – men and women – will say to the believers: "Wait for us! Let us get something from your light!" It will be said to them; "Go back to you rear! Then seek a light!"﴾ (57:13).

Allāh described the believers,

﴿يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُم بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَسْعَى الْيَوْمَ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ﴾

﴿On the Day you shall see the believing men and the believing women – their light running forward before them and by their right hands. Glad tidings for you this Day! Gardens under which rivers flow (Paradise)﴾ (57:12), and,

﴿يَوْمَ لَا يَحْزَنُ اللَّهُ أَلَمَ الَّذِينَ آمَنُوا مَعَهُ نُورُهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ
رَبَّنَا آتِنَا لَنَا نُورَكَ وَأَغْفِرْ لَنَا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿The Day that Allāh will not disgrace the Prophet (Muḥammad ﷺ) and those who believe with him. Their Light will run forward before them and (with their Records – Books of deeds) in their right hands. They will say: "Our Lord! Keep perfect our Light for us [and do not put it off till we cross over the *Ṣirāṭ* (a slippery bridge over the Hell) safely] and grant us forgiveness. Verily, You are Able to do all things"﴾ (66:8).

Ibn Abi Ḥātim narrated that 'Abdullāh bin Mas'ūd

⁽¹⁾ Ibn Abi Ḥātim 1:75.

commented on,

﴿تُورُثُهُمْ بَسْمٌ بَيْتٌ أَيْدِيهِمْ﴾

﴿Their Light will run forward before them﴾, "They will pass on the *Ṣirāt*, according to their deeds. The light that some people have will be as big as a mountain, while the light of others will be as big as a date tree. The people who will have the least light are those whose index fingers will sometimes be lit and extinguished at other times."^[1] Ibn Abi Hātim also reported that Ibn 'Abbās said, "Every person among the people of *Tawhīd* (Islamic Monotheism) will gain a light on the Day of Resurrection. As for the hypocrite, his light will be extinguished. When the believers witness the hypocrite's light being extinguished, they will feel anxious. Hence, they will supplicate,

﴿رَبَّنَا أَتْمِمْ لَنَا نُورَنَا﴾

﴿Our Lord! Keep perfect our Light for us﴾."^[2] Aḍ-Ḍaḥḥāk bin Muzāḥim said, "On the Day of Resurrection, everyone who has embraced the faith will be given a light. When they arrive at the *Ṣirāt*, the light of the hypocrites will be extinguished. When the believers see this, they will feel anxious and supplicate,

﴿رَبَّنَا أَتْمِمْ لَنَا نُورَنَا﴾

﴿Our Lord! Keep perfect our Light for us﴾."

Types of Believers and Types of Disbelievers

Consequently, there are several types of people. There are the believers whom the first four *Ayāt* (2:2-5) in *Sūrat Al-Baqarah* describe. There are the disbelievers who were described in the next two *Ayāt*. And there are two categories of hypocrites: the complete hypocrites who were mentioned in the parable of the fire, and the hesitant hypocrites, whose light of faith is sometimes lit and sometimes extinguished. The parable of the rain was revealed about this category, which is not as evil as the first category.

[1] Aṭ-Ṭabari 23:3179.

[2] Al-Ḥākim 2:495.

This is similar to the parables that were given in Sūrat An-Nūr (chapter 24). Like the example of the believer and the faith that Allāh put in his heart, compared to a brightly illuminated lamp, just like a rising star. This is the believer, whose heart is built on faith and receiving its support from the divine legislation that was revealed to it, without any impurities or imperfections, as we will come to know, Allāh willing.

Allāh gave a parable of the disbelievers who think that they have something, while in reality they have nothing; such people are those who have compounded ignorance. Allāh said,

﴿وَالَّذِينَ كَفَرُوا أَصْحَابُ كُفْرٍ يَمْشُونَ عَلَى الْمَاءِ فَلَمَّا جَاءَهُمُ الْمَوْتُ لَمْ يَجِدُوا إِلَّاءَ يَوْمَهُمْ﴾

﴿As for those who disbelieved, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing﴾ (24:39).

Allāh then gave the example of ignorant disbelievers, simple in their ignorance. He said;

﴿أَوْ كَظُلُمٍ فِي بَعْثٍ لَيْلٍ يَبْتَنِيهِ سَجٌّ مِنْ ذُرُوفٍ مَحْبَتٍ طَلُوتٌ قَوْقُوسٌ
إِذَا أَخْرَجَ يَنْحَدِرُ لَمْ يَكُنْ بِهَا مِنْ رُكْبَةٍ إِلَّا أَنْ يُبَدِّلَ اللَّهُ لَمْ يُؤَرْثْ فَالْمِنْ قَوْقُوسٍ﴾

﴿Or (the state of a disbeliever) is like the darkness in a vast deep sea, overwhelmed by waves, topped by dark clouds, (layers of) darkness upon darkness: if a man stretches out his hand, he can hardly see it! And he for whom Allāh has not appointed light, for him there is no light﴾ (24:40).

Therefore, Allāh divided the camp of the disbelievers into two groups, advocates and followers. Allāh mentioned these two groups in the beginning of Sūrat Al-Hajj,

﴿وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَتَتَّبِعُ كُلَّ شَيْءٍ مِثْلٍ﴾

﴿And among mankind is he who disputes about Allāh, without knowledge, and follows every rebellious (disobedient to Allāh) Shayṭān (devil) (devoid of every kind of good)﴾ (22:3), and,

﴿وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُبِينٍ﴾

﴿And among men is he who disputes about Allāh, without knowledge or guidance, or a Book giving light (from Allāh)﴾ (22:8).

Furthermore, Allāh has divided the group of the believers in

the beginning of *Sūrat Al-Wāqī'ah* (56) and at the end. He also divided them in *Sūrat Al-Insān* (76) into two groups, the *Sābiqūn* (those who preceded), they are the "near ones" (*Muqaribūn*) and *Aṣḥāb Al-Yamīn* (the companions of the right), and they are righteous (*Abrār*).

In summary, these *Ayāt* divide the believers into two categories, the near ones and righteous. Also, the disbelievers are of two types, advocates and followers. In addition, the hypocrites are divided into two types, pure hypocrites and those who have some hypocrisy in them. The Two *Ṣaḥīḥs* record that 'Abdullāh bin 'Amr said that the Prophet ﷺ said,

«ثَلَاثٌ مَنْ كُنْ فِيهِ كَانَ مُنَافِقًا خَالِصًا، وَمَنْ كَانَتْ فِيهِ وَاحِدَةٌ مِنْهُنَّ كَانَتْ فِيهِ خُصْلَةٌ
مِنَ النَّفَاقِ حَتَّى يَدْعُوهَا: مَنْ إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اتَّخَذَ خَانَ»

«Whoever has the following three (characteristics) will be a pure hypocrite, and whoever has one of the following three characteristics will have one characteristic of hypocrisy, unless and until he gives it up. Whenever he speaks, he tells a lie. Whenever he makes a covenant, he proves treacherous. Whenever he is entrusted, he breaches the trust»^[1]

Hence, man might have both a part of faith and a part of hypocrisy, whether in deed, as this *Ḥadīth* stipulates, or in the creed, as the *Āyah* (2:20) stipulates.

Types of Hearts

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

«الْقُلُوبُ أَرْبَعَةٌ: قَلْبٌ أَجْرَدٌ فِيهِ مِثْلُ السَّرَاحِ يَزْهَرُ وَقَلْبٌ أَغْلَفٌ مَرْبُوطٌ عَلَى غِلَافِهِ
وَقَلْبٌ مُتَكَوِّسٌ وَقَلْبٌ مُضْفَعٌ، فَأَمَّا الْقَلْبُ الْأَجْرَدُ فَقَلْبُ الْمُؤْمِنِ فَيَسْرَاجُهُ فِيهِ نُورُهُ،
وَأَمَّا الْقَلْبُ الْأَغْلَفُ فَقَلْبُ الْكَافِرِ، وَأَمَّا الْقَلْبُ الْمُتَكَوِّسُ فَقَلْبُ الْمُنَافِقِ الْخَالِصِ
عَرَفَ لَمْ أَتَكَرَّ وَأَمَّا الْقَلْبُ الْمُضْفَعُ فَقَلْبٌ فِيهِ إِيمَانٌ وَنِفَاقٌ وَمِثْلُ الْإِنْسَانِ فِيهِ كَمَلٌ
الْبَقْلَةُ يَنْدَعُ الْمَاءُ الطَّيِّبُ وَمِثْلُ النَّفَاقِ فِيهِ كَمَلٌ الْقَرْحَةُ يَنْدَعُ الْقَيْحُ وَالْدَّمُ فَأَيُّ
الْمَادَّاتَيْنِ غَلَبَتْ عَلَى الْأُخْرَى غَلَبَتْ عَلَيْهِ»

«The hearts are four (types): polished as shiny as the radiating

^[1] *Faṭḥ Al-Bārī* 1:111, Muslim 1:78.

lamp, a sealed heart with a knot tied around its seal, a heart that is turned upside down and a wrapped heart. As for the polished heart, it is the heart of the believer and the lamp is the light of faith. The sealed heart is the heart of the disbeliever. The heart that is turned upside down is the heart of the pure hypocrite, because he had knowledge but denied it. As for the wrapped heart, it is a heart that contains belief and hypocrisy. The example of faith in this heart, is the example of the herb that is sustained by pure water. The example of hypocrisy in it, is the example of an ulcer that thrives on puss and blood. Whichever of the two substances has the upper hand, it will have the upper hand on that heart¹¹. This Ḥadīth has a *Jayid Ḥasan* (good) chain of narration.¹¹⁾

Allāh said,

﴿وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَرِهِمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

«And if Allāh willed, He would have taken away their hearing and their sight. Certainly, Allāh has power over all things». Muḥammad bin Ishāq reported that Ibn ‘Abbās commented on Allāh’s statement,

﴿وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَرِهِمْ﴾

«And if Allāh willed, He would have taken away their hearing and their sight», “Because they abandoned the truth after they had knowledge in it.”

﴿إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

«Certainly, Allāh has power over all things». Ibn ‘Abbās said, “Allāh is able to punish or pardon His servants as He wills.”¹²⁾ Ibn Jarīr commented, “Allāh only described Himself with the ability to do everything in this Āyah as a warning to the hypocrites of His control over everything, and to inform them that His ability completely encompasses them and that He is able to take away their hearing and sight.”¹³⁾

Ibn Jarīr and several other scholars of *Tafsīr* stated that these two parables are about the same kind of hypocrite. So

[1] Aḥmad 3:17.

[2] Ibn Abi Ḥātim 1:76

[3] Aṭ-Ṭabari 1:361.

the 'or' mentioned in,

﴿أَوْ كَصَيِّبٍ مِنَ السَّمَاءِ﴾

﴿Or like a rainstorm from the sky﴾ means 'and', just as the *Āyah*,

﴿وَلَا تُطِيعُوا فِي شَيْءٍ مِّنْهُمَا﴾

﴿And obey neither a man nor a woman among them﴾. Therefore, 'or' in the *Āyah* includes the choice of using either example for the hypocrites. Also, Al-Qurtubī said that 'or' means, "To show compatibility of the two choices, just as when one says, 'Sit with Al-Hasan or Ibn Sirin.' According to the view of Az-Zamakhshari, 'so it means each of these persons is the same as the other, so you may sit with either one of them.' The meaning of 'or' thus becomes 'either.' Allāh gave these two examples of the hypocrites, because they both perfectly describe them."

I (Ibn Kathir) say, these descriptions are related to the type of hypocrite, because there is a difference between them as we stated. For instance, Allāh mentioned these types in *Sūrat Barā'ah* (chapter 9) when He repeated the statement, "And among them" three times, describing their types, characteristics, statements and deeds. So the two examples mentioned here describe two types of hypocrites whose characteristics are similar. For instance, Allāh gave two examples in *Sūrat An-Nūr*, one for the advocates of disbelief and one for the followers of disbelief, He said,

﴿وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَذَرِّ عَافٍ يَبِغْمُو﴾

﴿As for those who disbelieved, their deeds are like a mirage in a desert﴾ (24:39), until,

﴿أَوْ كَظُلُمٍ فِي بَعْثٍ أُنْفُسٍ﴾

﴿Or (the state of a disbeliever) is like the darkness in a vast deep sea﴾ (24:40).

The first example is of the advocates of disbelief who have complex ignorance, while the second is about the followers who have simple ignorance. Allāh knows best.

﴿يَتَّبِعُوا النَّاسَ أَنفُسُهُمْ وَرَبُّكُمُ الَّذِي عَلَّمَكُم بَأْتِيَ إِلَى الْمَوْتِ الَّذِي جَعَلَ لَكُمُ الْآيَاتِ وَالنَّسَاءَ بَاءَ وَأَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَنبَتَ بِهِ مِنَ الشَّرْبَةِ رِزْقًا لَّكُمْ فَلَا

﴿عِبَادُوا رَبَّكُمْ إِنَّكُمْ عِنْدَ رَبِّكُمْ وَأَنْتُمْ تَقُولُونَ﴾

﴿21. O mankind! Worship your Lord (Allāh), Who created you and those who were before you so that you may acquire Taqwā.﴾

﴿22. Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allāh (in worship) while you know (that He alone has the right to be worshipped).﴾

Tawhīd Al-Ulūhiyyah

Allāh next mentioned His Oneness in divinity and stated that He has favored His servants by bringing them to life after they did not exist. He also surrounded them with blessings, both hidden and apparent. He made the earth a resting place for them, just like the bed, stable with the firm mountains.

﴿وَالسَّمَاءَ بَنَاءَ﴾

﴿And the sky as a canopy﴾ meaning, 'a ceiling'. Similarly, Allāh said in another Āyah,

﴿وَجَعَلْنَا السَّمَاءَ سَفَافًا مَحْفُوظًا وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ﴾

﴿And We have made the heaven a roof, safe and well-guarded. Yet they turn away from its signs (i.e. sun, moon, winds, clouds)﴾ (21:32).

﴿وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءَ﴾

﴿And sends down for you water (rain) from the sky﴾ meaning, through the clouds, when they need the rain. Hence, Allāh caused the various types of vegetation and fruits to grow as a means of sustenance for people and their cattle. Allāh reiterated this bounty in various parts of the Qur'an.

There is another Āyah that is similar to this Āyah (2:22), that is, Allāh's statement,

﴿الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا وَالسَّمَاءَ بَنَاءً وَوَضَعَكُمْ فِيهَا سُبُوحًا وَدَرَجَاتٍ
مِّنَ الْغُلَبَاتِ ذَلِكَُمُ اللَّهُ رَبُّكُمُ فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

﴿It is He Who has made for you the earth as a dwelling place

and the sky as a canopy, and has given you shape and made your shapes good (looking) and has provided you with good things. That is Allāh, your Lord, so Blessed be Allāh, the Lord of all that exists» (40:64).

The meaning that is reiterated here is that Allāh is the Creator, the Sustainer, the Owner and Provider of this life, all that is in and on it. Hence, He alone deserves to be worshipped, and no one and nothing is to be associated with Him. This is why Allāh said next,

﴿فَلَا تَجْعَلُوا لِلّٰهِ أُنْدَادًا وَأَنْتُمْ تَعْلَمُونَ﴾

«Then do not set up rivals unto Allāh (in worship) while you know (that He alone has the right to be worshipped)» (2:22).

The Two *Ṣaḥīḥs* record that Ibn Mas'ūd said, "I said to the Messenger of Allāh ﷺ, 'Which evil deed is the worst with Allāh?' He said,

«أَنْ تَجْعَلَ لَهُ نِدًّا وَهُوَ خَلَقَكَ»

«To take an equal with Allāh, while He alone created you.»^[1]

Also, Mu'ādh narrated the Prophet's statement,

«أَتَدْرِي مَا حَقُّ اللَّهِ عَلَى عِبَادِهِ؟ أَنْ يَتَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا»

«Do you know Allāh's right on His servants? They must worship Him alone and refrain from associating anything with Him in worship.»^[2] Another Ḥadīth states,

«لَا يَقُولَنَّ أَحَدُكُمْ مَا شَاءَ اللَّهُ وَشَاءَ فُلَانٌ، وَلَكِنْ لِيَقُلْ: مَا شَاءَ اللَّهُ ثُمَّ شَاءَ فُلَانٌ»

«None of you should say, 'What Allāh and so-and-so person wills. Rather, let him say, 'What Allāh wills, and then what so-and-so person wills.»^[3]

A Ḥadīth with the same Meaning

Imām Aḥmad narrated that Al-Ḥārith Al-Ash'ari said that the Prophet of Allāh ﷺ said,

[1] *Fath Al-Bāri* 8:350 and Muslim 1:90.

[2] *Fath Al-Bāri* 13:359 and Muslim 1:59.

[3] Aḥmad 5:384, 394, 398.

«إِنَّ اللَّهَ عَزَّ وَجَلَّ أَمَرَ بِحَيِّ بْنِ زَكَرِيَّا عَلَيْهِ السَّلَامُ بِخَمْسِ كَلِمَاتٍ أَنْ يَتَمَلَّ بِهِنَّ، وَأَنْ يَأْمُرَ بَنِي إِسْرَائِيلَ أَنْ يَتَمَلُّوا بِهِنَّ وَأَنَّهُ كَادَ أَنْ يُطِغَىٰ بِهَا، فَقَالَ لَهُ عِيسَى عَلَيْهِ السَّلَامُ: إِنَّكَ قَدْ أَمُرْتَ بِخَمْسِ كَلِمَاتٍ أَنْ تَتَمَلَّ بِهِنَّ وَتَأْمُرَ بَنِي إِسْرَائِيلَ أَنْ يَتَمَلُّوا بِهِنَّ فَإِنَّمَا أَنْ تُبَلِّغَهُنَّ وَإِنَّمَا أَنْ أَبْلُغَهُنَّ، فَقَالَ: يَا أَحِبِّي إِنِّي أَخَشَىٰ أَنْ سَبَقْتَنِي أَنْ أَعَذَّبَ أَوْ يُخَسَّفَ بِي قَالَ: فَجَمَعَ بَحْيَىٰ بْنُ زَكَرِيَّا بَنِي إِسْرَائِيلَ فِي بَيْتِ الْمَقْدِسِ حَتَّىٰ امْتَلَأَ الْمَسْجِدَ، فَتَعَدَّ عَلَى الشَّرَبِ فَحَمِدَ اللَّهَ وَالْتَمَىٰ عَلَيْهِ ثُمَّ قَالَ: إِنَّ اللَّهَ أَمَرَنِي بِخَمْسِ كَلِمَاتٍ أَنْ أَعْمَلَ بِهِنَّ وَأَمُرُّكُمْ أَنْ تَعْمَلُوا بِهِنَّ أَوَّلَهُنَّ: أَنْ تَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا، فَإِنَّ مَثَلَ ذَلِكَ كَمَثَلِ رَجُلٍ اشْتَرَىٰ عَبْدًا مِنْ خَالِصٍ مَالِهِ بِوَرِيٍّ أَوْ ذَهَبٍ فَجَعَلَ يَعْمَلُ وَيُؤَدِّي عِلَّتَهُ إِلَىٰ غَيْرِ سَيِّدِهِ، فَأَتَيْنَهُمُ بَشْرُهُ أَنْ يَكُونَ عَبْدُهُ كَذَلِكَ، وَإِنَّ اللَّهَ خَلَقَكُمْ وَزَوَّجَكُمْ فَأَعْبُدُوهُ وَلَا تُشْرِكُوا بِهِ شَيْئًا. وَأَمُرُّكُمْ بِالصَّلَاةِ فَإِنَّ اللَّهَ يَنْصُبُ وَجْهَهُ لَوَجْهِ عَبْدِهِ مَا لَمْ يَلْتَفِتْ فَإِذَا صَلَّيْتُمْ فَلَا تَلْتَفِتُوا. وَأَمُرُّكُمْ بِالصِّيَامِ فَإِنَّ مَثَلَ ذَلِكَ كَمَثَلِ رَجُلٍ مَعَ صُرَّةٍ مِنْ مِثْكَ فِي عَصَايَةٍ كُلُّهُمْ يَجِدُ رِيحَ الْمِسْكِ وَإِنْ خَلُوفَ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ. وَأَمُرُّكُمْ بِالصَّدَقَةِ فَإِنَّ مَثَلَ ذَلِكَ كَمَثَلِ رَجُلٍ أَسْرَهُ الْعَدُوَّ فَسَدُّوا يَدَيْهِ إِلَىٰ عُنُقِهِ وَقَدَّمُوهُ لِيَضْرِبُوا عُنُقَهُ فَقَالَ لَهُمْ: هَلْ لَكُمْ أَنْ أَتَنَدِّي نَفْسِي بِكُمْ فَجَعَلَ يَفْتَدِي نَفْسَهُ مِنْهُمْ بِالْقَلِيلِ وَالْكَثِيرِ حَتَّىٰ فَكَ نَفْسَهُ. وَأَمُرُّكُمْ بِذِكْرِ اللَّهِ كَثِيرًا وَإِنَّ مَثَلَ ذَلِكَ كَمَثَلِ رَجُلٍ طَلَبَهُ الْعَدُوُّ سِرَاعًا فِي آثَرِهِ فَأَتَىٰ حِصْنًا حَمِينًا فَتَحَصَّنَ فِيهِ وَإِنَّ الْعَبْدَ أَخَصَّنَ مَا يَكُونُ مِنَ الشَّيْطَانِ إِذَا كَانَ فِي ذِكْرِ اللَّهِ»

«Allāh commanded Yahyā bin Zakariyā to implement five commands and to order the Children of Israel to implement them, but Yahyā was slow in carrying out these commands. 'Isā said to Yahyā, 'You were ordered to implement five commands and to order the Children of Israel to implement them. So either order, or I will do it.' Yahyā said, 'My brother! I fear that if you do it before me, I will be punished or the earth will be shaken under my feet.' Hence, Yahyā bin Zakariyā called the Children of Israel to Bayt Al-Maqdis (Jerusalem), until they filled the Masjid. He sat on the balcony, thanked Allāh and praised him and then said, 'Allāh ordered me to implement five commandments and that I should order you to adhere to them. The first is that you worship Allāh alone and

not associate any with Him. The example of this command is the example of a man who bought a servant from his money with paper or gold. The servant started to work for the master, but was paying the profits to another person. Who among you would like his servant to do that? Allāh created you and sustains you. Therefore, worship Him alone and do not associate anything with Him. I also command you to pray, for Allāh directs His Face towards His servant's face, as long as the servant does not turn away. So when you pray, do not turn your heads to and fro. I also command you to fast. The example of it is the example of a man in a group of men and he has some musk wrapped in a piece of cloth, and consequently, all of the group smells the scent of the wrapped musk. Verily, the odor of the mouth of a fasting person is better before Allāh than the scent of musk. I also command you to give charity. The example of this is the example of a man who was captured by the enemy. They tied his hands to his neck and brought him forth to cut off his neck. He said to them, 'Can I pay a ransom for myself?' He kept ransoming himself with small and large amounts until he liberated himself. I also command you to always remember Allāh. The example of this deed is that of a man who the enemy is tirelessly pursuing. He takes refuge in a fortified fort. When the servant remembers Allāh, he will be resorting to the best refuge from Satan.»

Al-Hārith then narrated that the Messenger of Allāh ﷺ said,

«وَأَنَا أَمَرْتُكُمْ بِخَمْسٍ اللَّهُ أَمَرَنِي بِهِنَّ: الْجَمَاعَةُ وَالسُّنْعُ وَالطَّاعَةُ وَالْهَجْرَةُ وَالْجِهَادُ فِي سَبِيلِ اللَّهِ. فَإِنَّهُ مَنْ خَرَجَ مِنَ الْجَمَاعَةِ قِيدَ شِبْرٍ فَقَدْ خَلَعَ رِثْقَةَ الْإِسْلَامِ مِنْ عُنُقِهِ إِلَّا أَنْ يُرَاجَعَ وَمَنْ دَعَا بِدَعْوَى جَاهِلِيَّةٍ فَهُوَ مِنْ جُنْتَيْنِ جَهَنَّمَ» فَأَلَوْا: يَا رَسُولَ اللَّهِ وَإِنْ صَامَ وَصَلَّى؟ فَقَالَ: «وَإِنْ صَلَّى وَصَامَ وَزَعَمَ أَنَّهُ مُسْلِمٌ، فَأَدْعُوا الْمُسْلِمِينَ بِأَسْمَائِهِمْ عَلَى مَا سَأَلَهُمُ اللَّهُ عَزَّ وَجَلَّ الْمُسْلِمِينَ الْمُؤْمِنِينَ عِبَادَ اللَّهِ»

«And I order you with five commandments that Allāh has ordered me. Stick to the Jamā'ah (community of the faithful), listen and obey (your leaders) and perform Hijrah (migration) and Jihād for the sake of Allāh. Whoever abandons the Jamā'ah, even the distance of a hand span, will have removed the tie of Islām from his neck, unless he returns. Whoever uses the

slogans of *Jahiliyah* (the pre-Islamic period of ignorance) he will be among those kneeling in *Jahannam* (Hellfire).» They said, «O Messenger of Allāh! Even if he prays and fasts?» He said, «Even if he prays, fasts and claims to be Muslim. So call the Muslims with their names that Allāh has called them: 'The Muslims, the believing servants of Allāh.'»^[1]

This is a *Hasan Ḥadīth*, and it contains the statement, «Allāh has created and sustains you, so worship Him and do not associate anything with Him in worship.» This statement is relevant in the *Ayāt* (2:21-22) we are discussing here and supports singling Allāh in worship, without partners.

Signs of Allāh's Existence

Several scholars of *Tafsīr*, like Ar-Rāzi and others, used these *Ayāt* as an argument for the existence of the Creator, and it is a most worthy method of argument. Indeed, whoever ponders over the things that exist, the higher and lower creatures, their various shapes, colors, behavior, benefits and ecological roles, then he will realize the ability, wisdom, knowledge, perfection and majesty of their Creator. Once a bedouin was asked about the evidence to Allāh's existence, he responded, «All praise is due to Allāh! The camel's dung testifies to the existence of the camel, and the track testifies to the fact that someone was walking. A sky that holds the giant stars, a land that has fairways and a sea that has waves, does not all of this testify that the Most Kind, Most Knowledgeable exists?»^[2]

Hence, whoever gazes at the sky in its immensity, its expanse, and the various kinds of planets in it, some of which appear stationary in the sky - whoever gazes at the seas that surround the land from all sides, and the mountains that were placed on the earth to stabilize it, so that whoever lives on land, whatever their shape and color, are able to live and thrive - whoever reads Allāh's statement,

﴿وَمِنَ الْجِبَالِ جُدَدٌ بِيضٌ وَحُمْرٌ مُّخْتَلِفٌ أَلْوَانُهَا وَعَرَبِيَّتٌ سُودٌ ۚ وَمِنَ النَّارِ
وَالذَّوَابِ وَآلَتْنَهُمْ جَنَّاتٌ أَلْوَنُهُمْ كَذَلِكَ ۚ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْقَلِيلُ﴾

[1] Aḥmad 4:130.

[2] Ar-Rāzi 2:91.

﴿And among the mountains are streaks white and red, of varying colours and (others) very black. And likewise, men and Ad-Dawābb (moving (living) creatures, beasts) and cattle are of various colours. It is only those who have knowledge among His servants that fear Allāh﴾ (35:27-28).

Whoever thinks about the running rivers that travel from area to area bringing benefit, whoever ponders over what Allāh has created on earth; various animals and plants of different tastes, scents, shapes and colors that are a result of unity between land and water, whoever thinks about all of this then he will realize that these facts testify to the existence of the Creator, His perfect ability, wisdom, mercy, kindness, generosity and His overall compassion for His creation. There is no deity worthy of worship except Allāh, nor is there a Lord besides Him, upon Him we rely and to Him we turn in repentance. There are numerous Ayāt in the Qur'ān on this subject.

﴿وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا رَزَّأْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ. وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٣﴾ فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَأْذَنُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعْلِنْتُ لِلْكَافِرِينَ ﴿٢٤﴾﴾

﴿23. And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'ān) to Our servant (Muhammad ﷺ), then produce a Sūrah (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allāh, if you are truthful﴾.

﴿24. But if you do it not, and you can never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers.﴾

The Message of Messenger of Allāh ﷺ is True

Allāh begins to prove the truth of prophethood after He stated that there is no deity worthy of worship except Him. Allāh said to the disbelievers,

﴿وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا رَزَّأْنَا عَلَىٰ عَبْدِنَا﴾

﴿And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'ān) to

Our servant﴾ meaning, Muḥammad ﷺ,

﴿فَأْتُوا بِسُورَةٍ﴾

﴿then produce a Sūrah (chapter)﴾ meaning, similar to what he brought to you. Hence, if you claim that what he was sent with did not come from Allāh, then produce something similar to what he has brought to you, using the help of anyone you wish instead of Allāh. However, you will not be able to succeed in this quest. Ibn 'Abbās said that,

﴿شُهَدَاءَكُمْ﴾

﴿your witnesses﴾ means "Aids."^[1] Also, As-Suddi reported that Abu Mālik said the *Āyah* means, "Your partners, meaning, some other people to help you in that. Meaning then go and seek the help of your deities to support and aid you."^[2] Also, Mujaḥid said that,

﴿وَادْعُوا شُهَدَاءَكُمْ﴾

﴿and call your witnesses﴾ means, "People, meaning, wise and eloquent men who will provide the testimony that you seek."^[3]

The Challenge

Allāh challenged the disbelievers in various parts of the Qur'ān. For instance, Allāh said in Sūrat Al-Qaṣaṣ (28:49),

﴿قُلْ فَأْتُوا بِكِتَابٍ مِّنْ عِندِ اللَّهِ هُوَ أَهْدَىٰ مِنْهُمَا أَنِ تَتَّبِعُنِي وَمِنْهُم مَّنْ يَدْعُوا أَنِ يَحْكُمُوا بِآيَاتِنَا أَفَلَا يَفْقَهُونَ﴾

﴿Say (to them, O Muḥammad ﷺ): "Then bring a Book from Allāh, which is a better guide than these two (the Tawrah (Torah) and the Qur'ān), that I may follow it, if you are truthful"﴾. Also, Allāh said in Sūrat Al-Isrā' (17:88),

﴿قُلْ لَّيِّنَ اجْتَمَعَتِ الْإِنسُ وَالْجِنُّ عَلَىٰ أَن يَأْتُوا بِمِثْلِ هَٰذَا الْقُرْآنِ لَا يَأْتُونَ بِشَيْءٍ وَلَا كَانَتْ بَعْضُهُمْ لِبَعْضٍ عَٰدِيًّا﴾

﴿Say: "If mankind and the Jinn were together to produce the like of this Qur'ān, they could not produce the like thereof, even

[1] At-Ṭabari 1:376.

[2] Ibn Abi Ḥatim 1:84.

[3] Ibn Abi Ḥatim 1:85.

if they helped one another.”﴿﴾ Allāh said in Sūrāt Hūd (11:13),

﴿أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِمِثْرِ سُورٍ مِثْلِهِ مُتَعَارِفِينَ وَأَدْعُوا مَن اسْتَظَلَّمْتَ مِن دُونِ اللَّهِ إِن كُنتُمْ صَادِقِينَ﴾

﴿Or they say, “He (Prophet Muḥammad ﷺ) forged it (the Qur’ān).” Say: “Bring you then ten forged Sūrah (chapters) like it, and call whomsoever you can, other than Allāh (to your help), if you speak the truth!”﴾, and in Sūrāt Yūnus (10:37-38),

﴿وَمَا كَانَ هَذَا الْقُرْآنُ أَن يُفْتَرَىٰ مِن دُونِ اللَّهِ وَلَٰكِن مَّقْصَدٌ إِلَّاهُ يَتَذَكَّرُ أُولَٰئِكَ لَعَلَّهُمْ يَتَّقُونَ﴾
 ﴿لَا رَبَّ فِیْهِ مِن رَّبِّ الْعَالَمِينَ﴾ ﴿أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِشُرُوهُ مِثْلِهِ وَأَدْعُوا مَن اسْتَظَلَّمْتُمْ مِن دُونِ اللَّهِ إِن كُنتُمْ صَادِقِينَ﴾

﴿And this Qur’ān is not such as could ever be produced by other than Allāh (Lord of the heavens and the earth), but it is a confirmation of (the revelation) which was before it (i.e. the Tawrah, and the Injil), and a full explanation of the Book (i.e. Laws decreed for mankind) – wherein there is no doubt – from the Lord of all that exists.﴾

﴿Or do they say: “He (Muḥammad ﷺ) has forged it?” Say: “Bring then a Sūrah (chapter) like it, and call upon whomsoever you can besides Allāh, if you are truthful!”﴾. All of these Āyāt were revealed in Makkah.

Allāh also challenged the disbelievers in the Āyāt that were revealed in Al-Madīnah. In this Āyah, Allāh said,

﴿وَإِن كُنتُمْ فِي رَيْبٍ﴾

﴿And if you (Arab pagans, Jews, and Christians) are in Rayb﴾ meaning, doubt.

﴿مِمَّا رَزَقْنَا عَلَىٰ عِبَادِ﴾

﴿Concerning that which We have sent down (i.e. the Qur’ān) to Our servant﴾ meaning, Muḥammad ﷺ,

﴿فَأْتُوا بِشُرُوهُ مِثْلِهِ﴾

﴿then produce a Sūrah (chapter) the like thereof﴾ meaning, similar to the Qur’ān. This is the Tafsir of Mujāhid, Qatādah, Ibn Jarir Aṭ-Ṭabari, Az-Zamakhshari and Ar-Rāzi. Ar-Rāzi said that this

is the *Tafsīr* of 'Umar, Ibn Mas'ūd, Ibn 'Abbās, Al-Ḥasan Al-Baṣrī and the majority of the scholars. And he gave preference to this view and mentioned the fact that Allāh has challenged the disbelievers as individuals and as groups, whether literate or illiterate, thus making the challenge truly complete. This type of challenge is more daring than simply challenging the disbelievers who might not be literate or knowledgeable. This is why Allāh said,

﴿فَأْتُوا بِمِثْرِ سُورٍ يُنْزِلُ﴾

«Bring you then ten forged Sūrahs (chapters) like it» (11:13),
and,

﴿لَا يَأْتُونَ بِمِثْلِهِ﴾

«They could not produce the like thereof» (17:88).

Therefore, this is a general challenge to the Arab disbelievers, the most eloquent among all nations. Allāh challenged the Arab disbelievers both in Makkah and Al-Madīnah several times, especially since they had tremendous hatred and enmity for the Prophet ﷺ and his religion. Yet, they were unable to succeed in answering the challenge, and this is why Allāh said,

﴿إِن لَّمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا﴾

«But if you do it not, and you can never do it», indicating that they will never be able to answer the challenge. This is another miracle, in that, Allāh clearly stated without doubt that the Qur'ān will never be opposed or challenged by anything similar to it, for eternity. This is a true statement that has not been changed until the present and shall never change. How can anyone be able to produce something like the Qur'ān, when the Qur'ān is the Word of Allāh Who created everything? How can the words of the created ever be similar to the Words of the Creator?

Examples of the Miracle of the Qur'ān

Whoever reads through the Qur'ān will realize that it contains various levels of superiority through both the apparent and hidden meanings that it mentions. Allāh said,

﴿الرُّ أُنْكِرَتْ. أَيْسَرُ ثُمَّ قِيلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ ۝﴾

﴿Alif Lām Ra. (This is) a Book, the verses whereof are perfect (in every sphere of knowledge, etc.), and then explained in detail from One (Allāh), Who is Wise and well-acquainted (with all things)﴾ (11:1)

So the expressions in the Qur'ān are perfect and its meanings are explained. Further, every word and meaning in the Qur'ān is eloquent and cannot be surpassed. The Qur'ān also mentioned the stories of the people of the past; and these accounts and stories occurred exactly as the Qur'ān stated. Also, the Qur'ān commanded every type of righteousness and forbade every type of evil, just as Allāh stated,

﴿وَنُفِثَ كَلِمَتُكَ بِكَ مِثْقَالَ عَذْلٍ﴾

﴿And the Word of your Lord has been fulfilled in truth and in justice﴾ (6:115).

meaning, true in the stories it narrates and just in its Laws. The Qur'ān is true, just and full of guidance. It does not contain exaggerations, lies or falsehood, unlike Arabic and other types of poems that contained lies. These poems, conform with the popular statement, "The most eloquent speech is the one that contains the most lies!" Sometimes, one would find a long poem that mainly contains descriptions of women, horses or alcohol. Or, the poem might contain praise or the description of a certain person, horse, camel, war, incident, fear, lion, or other types of items and objects. Such praise or descriptions do not bring any benefit, except shed light on the poet's ability to clearly and eloquently describe such items. Yet, one will only be able to find one or two sentences in many long poems that elaborate on the main theme of the poem, while the rest of the poem contains insignificant descriptions and repetitions.

As for the Qur'ān, it is entirely eloquent in the most perfect manner, as those who have knowledge in such matters and understand Arabic methods of speech and expressions concur. When one reads through the stories in the Qur'ān, he will find them fruitful, whether they were in extended or short forms, repeated or not. The more these stories are repeated, the more fruitful and beautiful they become. The Qur'ān does not become old when one repeats reciting it, nor do the scholars ever get bored with it. When the Qur'ān mentions the subject

of warning and promises, it presents truths that would make solid, firm mountains shake, so what about the comprehending, understanding hearts? When the Qur'an promises, it opens the hearts and the ears, making them eager to attain the abode of peace - Paradise - and to be the neighbors of the Throne of the Most Beneficent. For instance, on the subject of promises and encouragement, the Qur'an said,

﴿لَا تَقْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ﴾

«No person knows what is kept hidden for them of joy as a reward for what they used to do» (32:17), and,

﴿وَفِيهَا مَا تَشْتَهُوهُ الْأَفْئُسُ وَرَكَّةٌ الْأَعْيُنُ وَأَنْتُمْ فِيهَا خَالِدُونَ﴾

«(There will be) therein all that inner selves could desire, and all that eyes could delight in and you will abide therein forever» (43:71).

On the subject of warning and discouragement;

﴿أَلَمْ يَسْتَرْحِبْ أَنْ يَخِيفَ بَكُمْ جَانِبَ الْبَرِّ﴾

«Do you then feel secure that He will not cause a side of the land to swallow you up» (17:68), and,

﴿أَلَمْ يَأْتِ بِنِ فِي السَّمَاءِ أَنْ يَخِيفَ بَكُمْ الْأَرْضَ فَإِنَّا هِيَ تَرْجُلُ ۖ أَلَمْ يَأْتِ بِنِ فِي السَّمَاءِ أَنْ يَرْسِلَ عَلَيْكُمْ حَامِسًا فَتَزَلُجُوا كَيْفَ يُرِيدُ ۖ﴾

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

On the subject of threats, the Qur'an said,

﴿وَكُلًّا أَخَذْنَا بِذُنُوبِهِ﴾

«So We punished each (of them) for his sins» (29:40). Also, on the subject of soft advice, the Qur'an said,

﴿أَفَرَأَيْتَ إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ ۚ ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ ۚ مَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَفْعَلُونَ ۚ﴾

«Tell Me, (even) if We do let them enjoy for years. And afterwards comes to them that (punishment) which they had been promised. All that with which they used to enjoy shall not avail them» (26:205-207).

There are many other examples of the eloquence, beauty, and benefits of the Qur'ān.

When the Qur'ān is discussing Laws, commandments and prohibitions, it commands every type of righteous, good, pleasing and beneficial act. It also forbids every type of evil, disliked and amoral act. Ibn Mas'ūd and other scholars of the Salaf said, "When you hear what Allāh said in the Qur'ān, such as,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا﴾

«O you who believe!», then listen with full attention, for it either contains a type of righteousness that Allāh is enjoining, or an evil that He is forbidding." For instance, Allāh said,

﴿يَأْمُرُكُمْ بِالْعُرْفِ وَيَنْهَىٰ عَنْ الْمُنْكَرِ وَيُحِلُّ لَكُمْ الْغَنَائِمَ وَيَنْهَىٰ عَنْ الْغَنَائِمِ الَّتِي كَانَتْ عَلَيْكُمْ﴾

«He (Muhammad ﷺ) commands them for Al-Ma'rūf (i.e. Islāmic Monotheism and all that Islām has ordained); and forbids them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islām has forbidden); he allows them as lawful At-Tayyibāt (i.e. all good and lawful things), and prohibits them as unlawful Al-Khabā'ith (i.e. all evil and unlawful things), he releases them from their heavy burdens and from the fetters (bindings) that were upon them» (7:157).

When the Ayāt mention Resurrection and the horrors that will occur on that Day, and Paradise and the Fire and the joys and safe refuge that Allāh prepared for His loyal friends, or torment and Hell for His enemies, these Ayāt contain glad tidings or warnings. The Ayāt then call to perform good deeds and avoid evil deeds, making the life of this world less favorable and the Hereafter more favorable. They also establish the correct methods and guide to Allāh's straight path and just legislation, all the while ridding the hearts of the evil of the cursed devil.

The Qur'ān is the Greatest Miracle given to the Prophet ﷺ

The Two *Sahīhs* record that Abu Hurayrah said that the Prophet ﷺ said,

«مَا مِنْ نَبِيٍّ مِنَ الْأَنْبِيَاءِ إِلَّا قَدْ أُعْطِيَ مِنَ الْآيَاتِ مَا آمَنَ عَلَى بَنِي الْبَشَرِ، وَإِنَّمَا كَانَ الَّذِي أُوتِيَهُ وَحْيًا أَوْحَاهُ اللَّهُ إِلَيَّ فَأَرْجُو أَنْ أَكُونَ أَكْثَرُهُمْ نَابِغًا يَوْمَ الْقِيَامَةِ»

«Every Prophet was given a miracle, the type of which brings mankind to faith. What I was given is a revelation that Allāh sent down to me. Yet, I hope that I will have the most following on the Day of Resurrection.»^[1]

This is the wording narrated by Muslim. The Prophet ﷺ stated that among the Prophets he was given a revelation, meaning, he was especially entrusted with the miraculous Qur'ān that challenged mankind to produce something similar to it. As for the rest of the divinely revealed Books, they were not miraculous according to many scholars. Allāh knows best. The Prophet ﷺ was also aided with innumerable signs and indications that testify to the truth of his prophethood and what he was sent with, all thanks and praise is due to Allāh.

Meaning of 'Stones'

Allāh said,

﴿فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ﴾

«Then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers» (2:24).

'Fuel' is wood, or similar substances, used to start and feed a fire. Similarly, Allāh said,

﴿وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا﴾

«And as for the *Qāṣitūn* (disbelievers who deviated from the right path), they shall be firewood for Hell» (72:15), and,

﴿إِنَّكُمْ وَمَنْ تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنتُمْ لَهَا وَرَدُونَ ﴿١٦﴾ لَوْ كَانَتْ هَذِهِ آيَةً فَلَا آلَ هَاشِمٍ مِنْ دُونِ اللَّهِ مَا رَدَّدُونَهَا وَلَكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ ۚ إِنَّكُمْ عَنْ ذِكْرِ اللَّهِ مُدْتَبِعُونَ ﴿١٧﴾﴾

[1] *Fath Al-Bāri* 8:619 and Muslim 1:134.

﴿Certainly you (disbelievers) and that which you are worshipping now besides Allāh, are (but) fuel for Hell! (Surely) you enter it. Had these (idols) been ālihah (gods), they would not have entered there (Hell), and all of them will abide therein﴾ (21:98-99).

The stones mentioned here are the giant, rotten, black, sulfuric stones that become the hottest when heated, may Allāh save us from this evil end. It was also reported that the stones mentioned here are the idols and rivals that were worshipped instead of Allāh, just as Allāh said,

﴿إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ﴾

﴿Certainly you (disbelievers) and that which you are worshipping now besides Allāh, are (but) fuel for Hell!﴾ (21:28).

Allāh's statement,

﴿أَعِدَّتْ لِلْكَافِرِينَ﴾

﴿prepared for the disbelievers﴾

It appears most obvious that it refers to the Fire that is fueled by men and stones, and it also may refer to the stones themselves. There is no contradiction between these two views, because they are dependent upon each other. 'Prepared' means, it is 'kept' and will surely touch those who disbelieve in Allāh and His Messenger ﷺ. Ibn Ishāq narrated that Muḥammad said that 'Ikrimah or Sa'īd bin Jubayr said that Ibn 'Abbās said,

﴿أَعِدَّتْ لِلْكَافِرِينَ﴾

﴿prepared for the disbelievers﴾,

"For those who embrace the disbelief that you (disbelievers) have embraced."^[1]

Jahannam (Hellfire) exists now

Many of the Imāms of the Sunnah used this Āyah to prove that the Fire exists now. This is because Allāh said,

[1] Aṭ-Ṭabari 1:383.

﴿أُهِنَّتْ﴾

«prepared» meaning, prepared and kept. There are many *Hadīths* on this subject. For instance, the Prophet ﷺ said,

نُحَاجَّتِ الْجَنَّةُ وَالنَّارُ،

«Paradise and the Fire had an argument...»^[1]

Also, the Prophet ﷺ said,

«سَأَلَتِ النَّارُ رَبَّهَا فَقَالَتْ: رَبِّ أَكُلْ بَعْضِي بَعْضًا فَإِنَّ لَهَا بِتَقْسِينِ: نَفْسٍ فِي الشَّتَاءِ وَنَفْسٍ فِي الصَّيْفِ»

«The Fire sought the permission of her Lord. She said, 'O my Lord! Some parts of me consumed the other parts.' And Allāh allowed her two periods to exhale, one in winter and one in summer.»^[2]

Also, there is a *Hadīth* recorded from Ibn Mas'ūd that the Companions heard the sound of a falling object. When they asked about it, the Messenger of Allāh ﷺ said,

«هَذَا حَجَرٌ أُلْقِيَ بِهِ مِنْ سَفِيرِ جَهَنَّمَ مُنْذُ سَبْعِينَ سَنَةً، الْآنَ وَصَلَ إِلَى قَعْرِهَا»

«This is a stone that was thrown from the top of Jahannam seventy years ago, but only now reached its bottom.» This *Hadīth* is in *Ṣaḥīḥ Muslim*.^[3]

There are many *Hadīths* that are *Mutawātir* (narrated by many different chains of narrations) on this subject, such as the *Hadīths* about the eclipse prayer, the night of *Isrā'* etc.

Allāh's statements,

﴿قَالُوا يَسُودَرُ مِنْ نَارِهِ﴾

«Then produce a Sūrah (chapter) of the like thereof» (2:23), and,

﴿يُسَوِّرُ نَارِهِ﴾

«A Sūrah (chapter) like it» (10:38) this includes the short and long Sūrahs of the Qur'ān. Therefore, the challenge to creation stands with regards to both the long and short Sūrahs, and

[1] Muslim 4:2186.

[2] Al-Bukhārī no. 527, Tuhfat Al-Aḥwadhī 7:317.

[3] Muslim 4:2184.

وَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ
تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ
رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأَنُودُوا بِهِ مُتَشَبِهًا
وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ ﴿٢٥﴾
﴿إِنَّ اللَّهَ لَا يَسْتَحْيِي﴾ أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا
فَوْقَهَا فَأَمَّا الَّذِينَ ءَامَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ
رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ
بِهَذَا مَثَلًا يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا
وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ﴿٢٦﴾ الَّذِينَ يَتَّبِعُونَ عَهْدَ
اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ
وَيَفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٢٧﴾
كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أُمُوتًا فَأَحْيَاكُمْ
ثُمَّ يُمَيِّتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٢٨﴾ هُوَ
الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا ثُمَّ أَسْتَوَىٰ إِلَى
السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٩﴾

there is no disagreement that I know of on this fact between the scholars of old and new. Before he became Muslim, 'Amr bin Al-'Ās met Musaylimah the Liar who asked him, "What has recently been revealed to your fellow (meaning Muhammad ﷺ) in Makkah?" 'Amr said, "A short, yet eloquent Sūrah." He asked, "What is it?" He said,

﴿وَالْقَمَرُ ۝ إِذَا الْإِنشَرُ لَيَ ۝ خُسْرٍ ۝﴾

﴿By Al-'Ās (the time). Verily, man is in loss,﴾ (103:1-2)

Musaylimah thought for a while

and said, "A similar Sūrah was also revealed to me." 'Amr asked, "What is it?" He said, "O Wabr, O Wabr (i.e. a wild cat), you are but two ears and a chest, and the rest of you is unworthy and thin." 'Amr said, "By Allāh! You know that I know that you are lying."

﴿وَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأَنُودُوا بِهِ مُتَشَبِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ ﴿٢٥﴾﴾

425. And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise). Every time they will be provided with a fruit therefrom, they will say: "This is what we were provided with before," and they will be given things in

resemblance (i.e. in the same form but different in taste) and they shall have therein Azwājun Mutahharatun (purified mates or wives), and they will abide therein forever.﴾

Rewards of Righteous Believers

After mentioning the torment that Allāh has prepared for His miserable enemies who disbelieve in Him and in His Messengers, He mentions the condition of His happy, loyal friends who believe in Him and in His Messengers, adhere to the faith and perform the good deeds. This is the reason why the Qur'ān was called *Mathāni*, based on the correct opinion of the scholars. We will elaborate upon this subject later. *Mathāni* means to mention faith and then disbelief, or vice versa. Or, Allāh mentions the miserable and then the happy, or vice versa. As for mentioning similar things, it is called *Tashabbuh*, as we will come to know, Allāh willing. Allāh said,

﴿وَنَبِّئِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ﴾

﴿And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise)﴾. Consequently, Allāh stated that Paradise has rivers that run beneath it, meaning, underneath its trees and rooms. From *Hadiths* it is learned that the rivers of Paradise do not run in valleys, and that the banks of *Al-Kawthar* (the Prophet's lake in Paradise) are made of domes of hollow pearls, the sand of Paradise is made of scented musk while its stones are made from pearls and jewels. We ask Allāh to grant Paradise to us, for verily, He is the Most Beneficent, Most Gracious.

Ibn Abi Ḥatim reported that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

﴿أَنْهَارُ الْجَنَّةِ تَجْرُ مِنْ تَحْتِ بِلَالٍ أَوْ مِنْ تَحْتِ جِبَالِ الْمِسْكِ﴾

«The rivers of Paradise spring from beneath hills, or mountains of musk.»^[1]

He also reported from Masrūq that 'Abdullāh said, "The rivers of Paradise spring from beneath mountains of musk."^[2]

[1] Ibn Abi Ḥatim 1:87.

[2] Ibn Abi Ḥatim 1:88.

The similarity between the Fruits of Paradise

Allāh said next,

﴿كُلَّمَا رُفِقُوا مِنْهَا مِنْ ثَمَرٍ رِزْقًا تَلَّوْا مِمَّا الَّذِي رُفِقُوا مِنْ قَبْلُ﴾

﴿Every time they will be provided with a fruit therefrom, they will say: "This is what we were provided with before"﴾.

Ibn Abi Hātim reported that Yahyā bin Abi Kathir said, "The grass of Paradise is made of saffron, its hills from musk and the boys of everlasting youth will serve the believers with fruits which they will eat. They will then be brought similar fruits, and the people of Paradise will comment, 'This is the same as what you have just brought us.' The boys will say to them, 'Eat, for the color is the same, but the taste is different. Hence Allāh's statement,

﴿وَأُتُوا بِمِثْلِهَا﴾

﴿and they will be given things in resemblance﴾.^[1] Abu Ja'far Ar-Rāzi narrated that Ar-Rabī' bin Anas said that Abu Al-'Āliyah said that,

﴿وَأُتُوا بِمِثْلِهَا﴾

﴿and they will be given things in resemblance﴾ means, "They look like each other, but the taste is different."^[2] Also, Ikrimah said,

﴿وَأُتُوا بِمِثْلِهَا﴾

﴿and they will be given things in resemblance﴾ "They are similar to the fruits of this life, but the fruits of Paradise taste better."^[3] Sufyān Ath-Thawri reported from Al-A'mash, from Abu Thubayān, that Ibn 'Abbās said, "Nothing in Paradise resembles anything in the life of this world, except in name." In another narration, Ibn 'Abbās said, "Only the names are similar between what is in this life and what is in Paradise."^[4]

[1] Ibn Abi Hātim 1:90

[2] Ibn Abi Hātim 1:90

[3] At-Ṭabari 1:391.

[4] At-Ṭabari 1:392.

The Wives of the People of Paradise are Pure

Allāh said,

﴿وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ﴾

﴿and they shall have therein Azwājūn Muṭahharatun﴾. Ibn Abi Ṭalhah reported that Ibn 'Abbās said, "Purified from filth and impurity."^[1] Also, Mujāhid said, "From menstruation, relieving the call of nature, urine, spit, semen and pregnancies."^[2] Also, Qatādah said, "Purified from impurity and sin." In another narration, he said, "From menstruation and pregnancies."^[3] Further, 'Aṭā', Al-Ḥasan, Aḍ-Ḍaḥḥāk, Abu Ṣāliḥ, 'Aṭiyah and As-Suddi were reported to have said similarly.^[4]

Allāh's statement,

﴿وَهُمْ فِيهَا خَالِدُونَ﴾

﴿and they will abide therein forever﴾ meaning ultimate happiness, for the believers will enjoy everlasting delight, safe from death and disruption of their bliss, for it never ends or ceases. We ask Allāh to make us among these believers, for He is the Most Generous, Most Kind and Most merciful.

﴿إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ ءَامَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُوا مَاذَا ءَرَادَ اللَّهُ بِهَٰذَا مَثَلًا يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ۚ الَّذِينَ يَتَّبِعُونَ عَهْدَ اللَّهِ مِنْ بَدُوٍّ يَسْتَحْيُونَ مَا ءَمَرَ اللَّهُ بِهِ أَنْ يُؤْتَلَ وَيَمْلِكُونَ فِي الْأَرْضِ أُولَٰئِكَ هُمُ الْمُتَّقُونَ﴾

﴿26. Verily, Allāh is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it. And as for those who believe, they know that it is the truth from their Lord, but as for those who disbelieve, they say: "What did Allāh intend by this parable?" By it He misleads many, and many He guides thereby. And He misleads thereby only the Fāsiqīn (the rebellious, disobedient to

[1] Aṭ-Ṭabari 1:295.

[2] Aṭ-Ṭabari 1:396.

[3] Ibn Abi Ḥatīm 1:91.

[4] Ibn Abi Ḥatīm 1:92.

Allāh.﴾

﴿27. Those who break Allāh's covenant after ratifying it, and sever what Allāh has ordered to be joined and do mischief on earth, it is they who are the losers.﴾

In his *Tafsir*, As-Suddi reported that Ibn 'Abbās, Ibn Mas'ūd, and some Companions said; "When Allāh gave these two examples of the hypocrites" meaning Allāh's statements,

﴿مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْفَدَ نَارًا﴾

﴿Their likeness is as the likeness of one who kindled a fire﴾,
and,

﴿أَوْ كَصَيْرِ بِنِ السَّمَاءِ﴾

﴿Or like a rainstorm from the sky﴾, "The hypocrites said, 'Allāh's far more exalted than for Him to make such examples.' So Allāh revealed these *Ayāt* (2:26-27) up to:

﴿هُمْ الْخَسِرُونَ﴾

﴿Who are the losers﴾".^[1] Sa'īd said that Qatādah said, "Allāh does not shy away from the truth when He mentions a matter as a parable, whether this matter is significant or not. When Allāh mentioned the flies and the spider in His Book, the people of misguidance said, 'Why did Allāh mention these things.' So Allāh revealed;

﴿إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَا بَعُوضَةً فَمَا فَوْقَهَا﴾

﴿Verily, Allāh is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it﴾.^[2]

A Parable about the Life of This World

Abu Ja'far Ar-Rāzi reported that Ar-Rabī' bin Anas commented on this *Āyah* (2:26); "This is an example that Allāh has given for the life of this world. The mosquito lives as long as it needs food, but when it gets fat, it dies. This is also the example of people whom Allāh mentioned in the Qur'an: when

[1] At-Ṭabari 1:398.

[2] At-Ṭabari 1:399.

they acquire (and collect the delights of) the life of this world, Allāh then takes them away." Afterwards, he recited,

﴿فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ، فَفَتَحْنَا عَلَيْهِمُ أَبْوَابَ كُلِّ شَيْءٍ﴾

«So, when they forgot (the warning) with which they had been reminded, We opened for them the gates of every (pleasant) thing» (6:44)^[1]

In this Āyah (2:26) Allāh stated that He does not shy away or hesitate in making an example or parable of anything, whether the example involves a significant or an insignificant matter.

Allāh's statement,

﴿فَمَا فَوْقَهَا﴾

«Or so much more when it is bigger than it» *Famā fawqahā* means, something bigger than the mosquito, which is one of the most insignificant and tiniest of creatures. Muslim narrated that Āishah said that the Messenger of Allāh ﷺ said,

«مَا مِنْ مُسْلِمٍ يَشَاكُ شَوْكَةً فَمَا فَوْقَهَا إِلَّا كُتِبَتْ لَهُ بِهَا دَرَجَةٌ، وَمُحِيتُ عَنْهُ بِهَا خَطِيئَةٌ»

«No Muslim is harmed by a thorn, *Famā fawqahā* (or something larger), but a good deed will be written for him and an evil deed will be erased from his record.»^[2]

So Allāh has informed us that there is no matter that is too small that is exempt from being used as an example, even if it was as insignificant as a mosquito or a spider. Allāh said,

﴿يَتَأْتِيهَا النَّاسُ حَرِبَ مَثَلٌ فَاسْتَوِمُوا لَهُ إِنَّكَ الْكَلْبُكَ تَتَعَوَّبُ مِنْ دُونَ ذَلِكَ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَفِئُوهُ إِنَّهُ سَمْعُ السَّمَكِ وَالطَّلَاقُ﴾

«O mankind! A similitude has been coined, so listen to it (carefully): Verily, those on whom you call besides Allāh, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatches away a thing from

^[1] At-Tabari 1:398.

^[2] Muslim 4:1991.

them, they will have no power to release it from the fly. So weak are (both) the seeker and the sought.﴾ (22:73),

﴿مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْمَكْشُوبِ أَغْدَتْ بِتْنًا وَإِنَّ أَوهَمَ
الْبُيُوتِ لَبَيْتُ الْمَكْشُوبِ لَرَّكَانًا يَتْلُمُونَ﴾ ﴿٢٩:٤١﴾

﴿The likeness of those who take (false deities as) *Awliya'* (protectors, helpers) other than Allāh is the likeness of a spider who builds (for itself) a house; but verily, the frailest (weakest) of houses is the spider's house – if they but knew.﴾ (29:41), and,

﴿أَلَمْ تَرَ كَيْفَ صَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي
السَّمَاءِ ﴿١٦﴾ تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْآثَالَ لِلنَّاسِ لِمَا هُمْ
يَتَنَكَّرُونَ ﴿١٧﴾ وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثِّلَتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ
جُرَادٍ ﴿١٨﴾ يَبْنِي اللَّهُ الْآلِيَةَ ۖ آمَنُوا بِالْقَوْلِ الثَّانِي فِي الْخَبَرِ الدُّنْيَا وَالْآخِرَةِ وَيَعِشْ
اللَّهُ الْقَلِيلِينَ وَيَفْعَلِ اللَّهُ مَا يَشَاءُ ﴿١٩﴾﴾

﴿See you not how Allāh sets forth a parable? A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high). Giving its fruit at all times, by the leave of its Lord, and Allāh sets forth parables for mankind in order that they may remember. And the parable of an evil word is that of an evil tree uprooted from the surface of earth, having no stability. Allāh will keep firm those who believe, with the word that stands firm in life of this world (i.e. they will keep on worshipping Allāh alone and none else), and in the Hereafter. And Allāh will cause the *Zālimīn* (polytheists and wrongdoers) to go astray those and Allāh does what He wills.﴾ (14:24-27). Allāh said,

﴿صَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ﴾

﴿Allah puts forward the example of (two men – a believer and a disbeliever); a servant under the possession of another, he has no power of any sort﴾ (16:75). He then said,

﴿وَصَرَبَ اللَّهُ مَثَلًا زَجَلَيْنِ أَمْدَهُمَا أَنْكُمْ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى مَوْلَانَهُ
إِنَّمَا يُوجِهُهُ لَا يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ﴾

«And Allāh puts forward (another) example of two men, one of them dumb, who has no power over anything, and he is a burden on his master; whichever way he directs him, he brings no good. Is such a man equal to one who commands justice?» (16:76). Also, Allāh said,

﴿صَرَبَ لَكُمْ مَثَلًا مِنْ أَنْفُسِكُمْ هَذَ لَكُمْ مِنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِنْ شُرَكَائِهِ فِي مَّا رَزَقْنَكُمْ﴾

«He sets forth for you a parable from your own selves: Do you have partners among those whom your right hands possess (i.e. your servants) to share as equals in the wealth we have bestowed on you?» (30:28).

Mujāhid commented on Allāh's statement,

﴿إِنَّ اللَّهَ لَا يَسْتَحْيِي، أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا﴾

«Verily, Allāh is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger than it.»

"The believers believe in these parables, whether they involve large matters or small, because they know that they are the truth from their Lord, and Allāh guides the believers by these parables."^[1]

In his *Tafsīr*, As-Suddi reported that Ibn 'Abbās, Ibn Mas'ūd and other people among the Companions said,

﴿يُضِلُّ بِهِ، كَثِيرًا﴾

«By it He misleads many», "Meaning the hypocrites. Allāh guides the believers with these parables, and the straying of the hypocrites increases when they reject the parables that Allāh mentioned for them which they know are true. This is how Allāh misleads them."^[2]

﴿وَيَهْدِي بِهِ﴾

«And He guides thereby» meaning, with the parables,

﴿كَثِيرًا﴾

«many» from among the people of faith and conviction. Allāh

^[1] Ibn Abi Hātim 1:93.

^[2] At-Ṭabari 1:408.

adds guidance to their guidance, and faith to their faith, because they firmly believe in what they know to be true, that is, the parables that Allāh has mentioned. This is guidance that Allāh grants them;

﴿وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ﴾

«And He misleads thereby only the *Fāsiqīn* (the rebellious, disobedient to Allāh)», meaning, the hypocrites. The Arabs say that the date has *Fasaqat*, when it comes out of its skin, and they call the mouse a *Fuwaysiqah*, because it leaves its den to cause mischief. The Two *Ṣaḥīḥs* recorded 'Ā'ishah saying that the Messenger of Allāh ﷺ said,

«خَمْسٌ فَوَاسِقٌ يُقْتَلْنَ فِي الْجَلِّ وَالْحَرَمِ: الْعُرَابُ وَالْجِدَاءُ وَالْعَقْرَبُ وَالْقَارَةُ
وَالْكَلْبُ الْعَقُورُ»

«Five animals are *Fawasiq*, and they must be killed during *Ihrām* and otherwise: the crow, the kite, the scorpion, the mouse and the rabid dog.»^[1]

Fāsiq, includes the disbeliever and the disobedient. However, the *Fisq* of the disbeliever is worse, and this is the type of *Fāsiq* that the *Āyah* is describing here, because Allāh described them as,

﴿الَّذِينَ يَنفُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ
فِي الْأَرْضِ أُولَئِكَ هُمُ الْخَائِبُونَ﴾

«Those who break Allāh's covenant after ratifying it, and sever what Allāh has ordered to be joined and do mischief on earth, it is they who are the losers.»

These are the characteristics of the disbelievers and they contradict the qualities of the believers. Similarly, Allāh said in *Sūrat Ar-Ra'd*,

﴿أَمْ أَنْتَ نَذِيرٌ أَتَى الْبَلَّ مِنْ رَبِّكَ لَمَلٌ كَرِهَ أَعْيُنُ النَّاسِ أَنْ يُؤْفِقَهُ اللَّهُ وَلَا يَنْفَعُونَ الْيَتِيمَ ۚ وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ
رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ﴾

^[1] *Fath Al-Bārī* 6:408 and *Muslim* 2:856.

«Shall he then, who knows that what has been revealed unto you (O Muḥammad ﷺ) from your Lord is the truth, be like him who is blind? But it is only the men of understanding that pay heed. Those who fulfill the covenant of Allāh and break not the Mīlḥāq (bond, treaty, covenant). And those who join that which Allāh has commanded to be joined (i.e. they are good to their relatives and do not sever the bond of kinship), and fear their Lord, and dread the terrible reckoning.» (13:19-21)» until,

﴿وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ بِمَا عَاهَدُوا وَيَتَّبِعُونَ مَا أَنْزَلَ اللَّهُ بِدُونِ الْكِتَابِ وَيَقْسُوا ذِي السَّيْئَرِ إِلَى السَّيْئَرِ أُولَٰئِكَ هُمُ الرَّاكِبُونَ﴾

«And those who break the covenant of Allāh, after its ratification, and sever that which Allāh has commanded to be joined (i.e. they sever the bond of kinship and are not good to their relatives), and work mischief in the land, on them is the curse (i.e. they will be far away from Allāh's mercy), and for them is the unhappy (evil) home (i.e. Hell).» (13:25)

The covenant that these deviant people broke is Allāh's covenant with His creation, that is, to obey Him and avoid the sins that He prohibited. This covenant was reiterated in Allāh's Books and by the words of His Messengers. Ignoring this covenant constitutes breaking it.

It was said that the Āyah (2:27) is about the disbelievers and the hypocrites among the People of the Book. In this case, the covenant that they broke is the pledge that Allāh took from them in the Tawrah to follow Muḥammad ﷺ when he is sent as a Prophet, and to believe in him, and in what he was sent with. Breaking Allāh's covenant in this case occurred when the People of the Book rejected the Prophet ﷺ after they knew the truth about him, and they hid this truth from people, even though they swore to Allāh that they would do otherwise. Allāh informed us that they threw the covenant behind their backs and sold it for a miserable price.

It was also reported that the Āyah (2:27) refers to all disbelievers, idol worshippers and hypocrites. Allāh took their pledge to believe in His Oneness, showing them the signs that testify to His Lordship. He also took a covenant from them to obey His commands and refrain from His prohibitions,

knowing that His Messengers would bring proofs and miracles that none among the creation could ever produce. These miracles testified to the truth of Allāh's Messengers. The covenant was broken when the disbelievers denied what was proven to them to be authentic and rejected Allāh's Prophets and Books, although they knew that they were the truth. This *Tafsīr* was reported from Muqātil bin Ḥayyān, and it is very good. It is also the view that Az-Zamakhshari held.

Allāh's statement next,

﴿وَنَقُطِعْ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُؤْتَلَ﴾

﴿And sever what Allāh has ordered to be joined﴾

is in reference to keeping the relations with the relatives, as Qatādah asserted. This *Āyah* is similar to Allāh's statement,

﴿فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتَقَطِّعُوا أَرْحَامَكُمْ﴾

﴿Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship?﴾ (47:22)^[1]

Ibn Jarīr Aṭ-Ṭabari preferred this opinion. However, it has been said that the meaning of the *Āyah* (2:27) here is more general. Hence, everything that Allāh has commanded to nurture, and the people severed, is included in its meaning.

The Meaning of 'Loss'

Muqātil bin Ḥayyān commented on Allāh's statement,

﴿أُولَئِكَ هُمُ الْخَاسِرُونَ﴾

﴿It is they who are the losers﴾ "In the Hereafter."^[2] Similarly, Allāh said,

﴿وَأُولَئِكَ لَهُمُ الْعَذَابُ وَهُمْ فِي الْمَوَاقِبِ﴾

﴿On them is the curse (i.e. they will be far away from Allāh's mercy), and for them is the unhappy (evil) home (i.e. Hell)﴾ (13:25).

Also, Aḍ-Ḍaḥḥāk said that Ibn 'Abbās said, "Every characteristic that Allāh describes those other than the people of Islām - such as being losers - then it refers to disbelief.

^[1] Aṭ-Ṭabari 1:416.

^[2] Ibn Abi Ḥatīm 1:101

However, when they are attributed to the people of Islām, then these terms refer to sin.^[1] Ibn Jarīr commented on Allāh's statement,

﴿أُولَئِكَ هُمُ الْخَاسِرُونَ﴾

«It is they who are the losers,»

“Losers is plural for loser, this word refers to whoever decreased his own share of Allāh's mercy by disobeying Him, just as the merchant loses in his trade by sustaining capital loss. Such is the case with the hypocrite and the disbeliever who lose their share of the mercy that Allāh has in store for His servants on the Day of Resurrection. And that is when the disbeliever and the hypocrite most desperately need Allāh's mercy.^[2]”

﴿كَيْفَ نَكْفُرُ بِاللّٰهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمْسِكُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ رَجُعُونَ﴾

«28. How can you disbelieve in Allāh seeing that you were dead and He gave you life? Then He will give you death, then again will bring you to life (on the Day of Resurrection) and then unto Him you will return.»

Allāh testifies to the fact that He exists and that He is the Creator and the Sustainer Who has full authority over His servants,

﴿كَيْفَ نَكْفُرُ بِاللّٰهِ﴾

«How can you disbelieve in Allāh?»

How can anyone deny Allāh's existence or worship others with Him while;

﴿وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ﴾

«You were dead and He gave you life» meaning, He brought them from the state of non-existence to life. Similarly, Allāh said,

﴿أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْغَافِلُونَ ﴿٢٨﴾ أَمْ خُلِقُوا مِنْ أَرْضٍ أَوْ أَرْضٌ مِنْ لَدُنْهِ يُرْسِلُونَ فِيهَا﴾

[1] At-Ṭabari 1:417.

[2] Ibid.

«Were they created by nothing? Or were they themselves the creators? Or did they create the heavens and the earth? Nay, but they have no firm belief» (52:35-36) and,

﴿هَلْ أَتَى عَلَى الْإِنْسَانِ مِنْ يَدٍ إِنَّ الدَّاهِيَ لَمْ يَكُنْ شَيْئًا مَذْكُورًا﴾

«Has there not been over man a period of time, when he was not a thing worth mentioning?» (76:1).

There are many other Ayāt on this subject. Ibn Jarir reported from 'Aṭā' that Ibn 'Abbās said that,

﴿وَكُنْتُمْ أَمْوَاتًا فَأَنْبَتَكُمْ﴾

«Seeing that you were dead and He gave you life» means, "You did not exist beforehand. You were nothing until Allāh created you; He will bring death to you and then bring you back to life during Resurrection." Ibn 'Abbās then said, "This is similar to Allāh's statement;

﴿قَالُوا رَبَّنَا أَنْتَ أَنْشَيْتَنَا وَلَيِّتَنَا أَتَنْتَبِهُنَّ﴾

«They will say: "Our Lord! You have made us to die twice and You have given us life twice."» (40:11)¹¹

﴿هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

429. He it is Who created for you all that is on earth. Then He Istawā ilā the heaven and made them seven heavens and He is the Knower of everything.»

Evidence of Allāh's Ability

After Allāh mentioned the proofs of His creating them, and what they can witness in themselves as proof of that, He mentioned another proof that they can witness, that is, the creation of the heavens and earth. Allāh said,

﴿هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ﴾

«He it is Who created for you all that is on earth. Then He Istawā ilā the heaven and made them seven heavens» meaning, He turned

¹¹ Aṭ-Ṭabari 1:419.

These *Ayât* indicate that Allāh started creation by creating earth, then He made heaven into seven heavens. This is how building usually starts, with the lower floors first and then the top floors, as the scholars of *Tafsir* reiterated, as we will come to know, Allāh willing. Allāh also said,

﴿أَلَمْ تَلِدْ عَلَا أَوْ أَمْتًا بَنَاهَا ۖ رَفَعَ سَمَاءَهَا مَرَّهَا ۖ وَأَغْلَسَ لَيْلَهَا وَنَجَّى نَهْرَهَا ۖ وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا ۖ أَخْرَجَ مِنْهَا نَهْرًا وَمَرْعَاهَا ۖ وَالْجِبَالَ أَوْتَاسَهَا ۖ إِنَّهَا لَكَا رَافَعَاتُهَا ۖ﴾

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

It is said that "Then" in the *Āyah* (2:29) relates only to the order of reciting the information being given, it does not relate to the order that the events being mentioned took place, this was reported from Ibn 'Abbās by 'Alī bin Abī Ṭalḥah.^[1]

The Earth was created before Heaven

Mujāhid commented on Allāh's statement,

﴿هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا﴾

«He it is Who created for you all that is on earth»

"Allāh created the earth before heaven, and when He created the earth, smoke burst out of it. This is why Allāh said,

﴿ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ﴾

«Then He *Istawā ilā* (turned towards) the heaven when it was smoke.» (41:11)

﴿فَوَسَّعُوهْنَ سَبْعَ سَمَوَاتٍ﴾

«And made them seven heavens» means, one above the other, while the 'seven earths' means, one below the other.^[2]

[1] At-Ṭabari 1:437.

[2] At-Ṭabari 1:436.

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً
 قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَآءَ وَنَحْنُ
 سُبْحِحُ بِحَمْدِكَ وَتَقْدِسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ
 ﴿٣٠﴾ وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلٰٓئِكَةِ
 فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هٰٓؤُلَاءِ إِنْ كُنْتُمْ صٰٓدِقِينَ ﴿٣١﴾ قَالُوا
 سُبْحٰنَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ
 ﴿٣٢﴾ قَالَ يٰٓأَدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ
 أَلَمْ أَقُلْ لَّكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمٰوٰتِ وَالْأَرْضِ وَأَعْلَمُ مَا
 تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٣٣﴾ وَإِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوا
 لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَٰفِرِينَ
 ﴿٣٤﴾ وَقُلْنَا يٰٓأَدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا
 حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هٰذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّٰلِمِينَ ﴿٣٥﴾
 فَأَزَلَّهُمَا الشَّيْطٰنُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا
 بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿٣٦﴾
 فَلَقِيَ آدَمَ مِنْ رَبِّهِ فَقَالَ خُذْ هٰذَا هُوَ النَّوَآءُ الَّذِي رَجِمْتَ

This Āyah testifies to the fact that the earth was created before heaven, as Allāh has indicated in the Āyāt in Sūrat As-Sajdah.

Spreading the Earth out after the Heavens were created

Ṣaḥīḥ Al-Bukhārī records that when Ibn ‘Abbās was question about this matter, he said that the earth was created before heaven, and the earth was spread out only after the creation of the heaven.^[1] Several Tafsīr scholars of old and recent times also said similarly, as we

have elaborated on in the Tafsīr of Sūrat An-Nāzi‘āt (chapter 79). The result of that discussion is that the word *Daḥā* (translated above as “spread”) is mentioned and explained in Allāh’s statement,

﴿وَالْأَرْضَ بَعْدَ ذٰلِكَ دَحٰٓىهَا ۖ أَخْرَجَ مِنْهَا مَآءًا وَمَرْۢعًا ۚ وَجَبَلًا ۚ أَرۡسَبَهَا ۖ﴾

﴿And the earth, after that, He spread it out. And brought forth therefrom its water and its pasture. And the mountains He has fixed firmly.﴾ (79:30-32)

Therefore, *Daḥā* means that the earth’s treasures were brought to its surface after finishing the job of creating

[1] *Faṭḥ Al-Bārī* 8:417.

«And if it were Our will, We would have (destroyed you (mankind all, and) made angels to replace you (Yakhlufūn) on the earth.» (43:60) and,

﴿فَخَلَفَ مِنْ بَآءِهِمْ خَلْفٌ﴾

«Then after them succeeded an (evil) generation (Khalḥf)» (7:169).

It appears that Allāh was not refering to Ādam specifically as *Khalīfah*, otherwise he would not have allowed the angels' statement,

﴿أَجْعَلْ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَآءَ﴾

«Will You place therein those who will make mischief therein and shed blood».

The angels meant that this type of creature usually commits the atrocities they mentioned. The angels knew of this fact, according to their understanding of human nature, for Allāh stated that He would create man from clay. Or, the angels understood this fact from the word *Khalīfah*, which also means the person who judges disputes that occur between people, forbidding them from injustice and sin, as Al-Qurṭubī said.

The statement the angels uttered was not a form of disputing with Allāh's, nor out of envy for the Children of Ādam, as some mistakenly thought. Allāh has described them as those who do not precede Him in speaking, meaning that they do not ask Allāh anything without His permission. When Allāh informed them that He was going to create a creation on the earth, and they had knowledge that this creation would commit mischief on it, as Qatādah mentioned, they said,

﴿أَجْعَلْ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَآءَ﴾

«Will You place therein those who will make mischief therein and shed blood?»

This is only a question for the sake of learning about the wisdom of that, as if they said, Our Lord! What is the wisdom of creating such creatures since they will cause trouble in the earth and spill blood? ^[1] "If the wisdom behind this action is

[1] Aṭ-Ṭabari 1:464.

that You be worshipped, we praise and glorify You (meaning we pray to You) we never indulge in mischief, so why create other creatures?"

Allāh said to the angels in answer to their inquiry,

﴿إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ﴾

﴿I know that which you do not know.﴾

meaning, "I know that the benefit of creating this type of creature outweighs the harm that you mentioned, that which you have no knowledge of. I will create among them Prophets and send Messengers. I will also create among them truthful, martyrs, righteous believers, worshippers, the modest, the pious, the scholars who implement their knowledge, humble people and those who love Allāh and follow His Messengers."

The *Ṣaḥīḥ* recorded that when the angels ascend to Allāh with the records of the servant's deeds, Allāh asks them, while having better knowledge, "How did you leave My servants?" They will say, "We came to them while they were praying and left them while they were praying."^[1] This is because the angels work in shifts with mankind, and they change shifts during the *Fajr* and 'Aṣr prayers. The angels who descended will remain with us, while the angels who have remained with us ascend with our deeds. The Messenger of Allāh ﷺ said,

«يَرْفَعُ إِلَيْهِ عَمَلُ اللَّيْلِ قَبْلَ النَّهَارِ وَعَمَلُ النَّهَارِ قَبْلَ اللَّيْلِ»

«The deeds of the night are elevated to Allāh before the morning, and the deeds of the morning before the night falls.»^[2]

Hence, the angels' statement, "We came to them while they were praying and left them while they were praying," explains Allāh's statement,

﴿إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ﴾

﴿I know that which you do not know.﴾

It was said that the meaning of Allāh's statement,

﴿إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ﴾

[1] *Faḥ Al-Bāri* 13:426.

[2] Muslim no. 179, *Musnad Abi 'Awānah* 1:145.

﴿I know that which you do not know.﴾

is, "I have a specific wisdom in creating them, which you do not have knowledge of." It was also said that it is in answer to,

﴿وَمَنْ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ﴾

﴿While we glorify You with praises and thanks and sanctify You﴾ after which Allāh said,

﴿إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ﴾

﴿I know that which you do not know﴾. Meaning, "I know that Iblis is not as you are, although he is among you." Others said,

﴿أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ﴾

"﴿Will You place therein those who will make mischief therein and shed blood, - while we glorify you with praises and thanks and sanctify You.﴾

is their request that they should be allowed to inhabit the earth, instead of the Children of Ādam. So Allāh said to them,

﴿إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ﴾

﴿I know that which you do not know﴾ if your inhabiting the heavens is better, or worse for you." Ar-Rāzi as well as others said this. Allāh knows best.

The Obligation of appointing a Khalifah and some related Issues

Al-Qurṭubī, as well as other scholars, said that this Āyah (2:30) proves the obligation of appointing a Khalifah to pass judgements on matters of dispute between people, to aid the oppressed against the oppressor, to implement the Islāmic penal code and to forbid evil. There are many other tasks that can only be fulfilled by appointing the Imām, and what is necessary in performing an obligation, is an obligation itself. We should state here that *Imāmah* occurs by either naming a successor, as a group among *Ahl As-Sunnah* scholars said occurred - by the Prophet ﷺ - in the case of Abu Bakr, or hinting to a successor. Or, the current Khalifah names a certain person as Khalifah after him, as Abu Bakr did with 'Umar. Or, the Khalifah might leave the matter in the hands of

the Muslim consultative council, or a group of righteous men, just as Umar did. Or, the people of authority could gather around a certain person to whom they give the pledge of allegiance, or they could select one among them to choose the candidate, according to the majority of the scholars.

The Khalīfah must be a responsible adult Muslim male, able to perform *Ijtihād* (independent legal judgments), bodily able, righteous, with knowledge of warfare, politics. He also must be from the tribe of Quraysh, according to the correct view, but it is not necessary that he be from the tribe of Bani Hāshim, or that he be immune from error, as the Rāfiḍah (Shiites) falsely claim.

When the Khalīfah becomes an immoral person (*Fāsiq*), should he be impeached? There is disagreement over this matter, but the correct view is that he is not to be removed, because the Messenger of Allāh ﷺ said,

«إِلَّا أَنْ تَرَوْا كُفْرًا بَوَاحًا عِنْدَكُمْ مِنَ اللَّهِ فِيهِ بُرْهَانٌ»

«Unless you witness a clear Kufr regarding which you have clear proof from Allāh.»^[1]

Does the Khalīfah have the right to resign from his post? There is a difference on this issue. It is a fact that Al-Ḥasan bin 'Alī removed himself from the position of Khalīfah and surrendered it to Mu'āwiyah. However, this occurred because of a necessity, and Al-Ḥasan was praised for this action.

It is not permissible to appoint two Imāms for the world or more at the same time. This is not allowed because the Messenger of Allāh ﷺ said,

«مَنْ جَاءَكُمْ وَأَمْرُكُمْ جَمِيعٌ يُرِيدُ أَنْ يُفَرِّقَ بَيْنَكُمْ فَأَقْتُلُوهُ كَاتِبًا مَنْ كَانَ»

«Whoever came to you while you are united and tried to divide you, then execute him, no matter who he is.»^[2]

This is the view of the majority of scholars. Imām Al-Ḥaramayn stated that Abu Ishāq allowed the appointment of two or more Imāms when the various provinces are far away from each other. However, Imām Al-Ḥaramayn himself was indecisive about this view.

[1] Al-Bukhārī no. 7056, Aṭ-Ṭabari 1:477.

[2] Muslim 3:1470.

﴿وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَٰؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ۚ قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا بِمَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ۚ قَالَ يٰٓأَيُّهَا الْمَلَائِكَةُ إِنِّي خَلَقْتُ لَكُمْ فِي هَٰذَا النَّامُوسِ الْكِتَابِ الْأَوَّلِ ۖ وَتِلْكَ الْأَسْمَاءُ الَّتِي كُنْتُ عَلَيْكُمْ أَنْتُمْ أَلِفٌ مِّائَةٌ وَثَلَاثُونَ ۚ فَاعْلَمُوا أَنَّمَا إِنِّي قَدِ افْتَرَيْتُ عَلَىٰ اللَّهِ وَإِنِّي أَخَافُ أَنْ يُتَكَبَّرَ عَلَيْكُمْ ۚ﴾

﴿31. And He taught Ādam all the names (of everything), then He showed them to the angels and said, "Tell Me the names of these if you are truthful."﴾

﴿32. They (angels) said: "Glory is to You, we have no knowledge except what you have taught us. Verily, You are the Knower, the Wise."﴾

﴿33. He said: "O Ādam! Inform them of their names," and when he had informed them of their names, He said: "Did I not tell you that I know the Ghayb (unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?"﴾

The Virtue of Ādam over the Angels

Allāh stated the virtue of Ādam above the angels, because He taught Ādam, rather than them, the names of everything. This occurred after they prostrated to him. This discussion precedes that event here, only to show the importance of his position, and the absence of the angels' knowledge about creating the *Khalifah* when they asked about it. So Allāh informed the angels that He knows what they do not know, and then He mentioned this to show them Ādam's superiority over them in knowledge. Allāh said,

﴿وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا﴾

﴿And He taught Ādam all the names (of everything)﴾.

Aḍ-Ḍaḥḥāk said that Ibn 'Abbās commented on the Āyah;

﴿وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا﴾

﴿And He taught Ādam all the names (of everything)﴾

"Meaning, the names that people use, such as human, animal, sky, earth, land, sea, horse, donkey, and so forth, including the names of the other species."^[1] Ibn Abi Ḥātim and Ibn

^[1] Aṭ-Ṭabarī 1:458.

Jarir reported that 'Āsim bin Kulayb narrated from Sa'īd bin Ma'bad that Ibn 'Abbās was questioned,

﴿وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا﴾

﴿And He taught Ādam all the names (of everything)﴾

"Did Allāh teach him the names of the plate and the pot?" He said, "Yes, and even the terms for breaking wind!"^[1]

Allāh taught Ādam the names of everything, their proper names, the names of their characteristics, and what they do, just as Ibn 'Abbās stated about the terms for passing gas.

In his *Ṣaḥīḥ*, Al-Bukhārī explained this Āyah in the Book of *Tafsir* with a report from Anas bin Mālīk who said that the Messenger of Allāh ﷺ said,

«يَجْمَعُ الْمُؤْمِنُونَ يَوْمَ الْقِيَامَةِ يَقُولُونَ: لَوْ اسْتَشْفَعْنَا إِلَى رَبِّنَا قِيَاوُنَ آدَمَ قِيَاوُنَ: أَنْتَ أَبُو النَّاسِ خَلَقَكَ اللَّهُ بِبَيْدِهِ وَأَسَجَدَ لَكَ مَلَائِكَتُهُ وَعَلَّمَكَ أَسْمَاءَ كُلِّ شَيْءٍ، فَاسْتَفْعَ لَنَا عِنْدَ رَبِّكَ حَتَّى يُرِيحَنَا مِنْ مَكَانِنَا هَذَا، يَقُولُونَ: لَسْتُ هُنَاكُمْ - وَيَذْكُرُ ذَلِكَ قِيَسْتَحْيِي - اثْنَا لَوْحًا فَإِنَّهُ أَوَّلُ رَسُولٍ بَعَثَ اللَّهُ إِلَى أَهْلِ الْأَرْضِ، قِيَاوُنَهُ، يَقُولُونَ: لَسْتُ هُنَاكُمْ - وَيَذْكُرُ سُؤَالَ رَبِّهِ مَا لَيْسَ لَهُ بِهِ عِلْمٌ قِيَسْتَحْيِي - يَقُولُونَ: اثْنَا خَلِيلَ الرَّحْمَنِ قِيَاوُنَهُ يَقُولُونَ: لَسْتُ هُنَاكُمْ يَقُولُونَ: اثْنَا مُوسَى عَبْدًا كَلَّمَهُ اللَّهُ وَاعْطَاهُ التَّوْرَةَ، يَقُولُونَ: لَسْتُ هُنَاكُمْ - فَيَذْكُرُ قَتْلَ النَّفْسِ بِقِيَرِ نَفْسٍ قِيَسْتَحْيِي مِنْ رَبِّهِ - يَقُولُونَ: اثْنَا عِيسَى عَبْدًا وَرَسُولَهُ وَكَلِمَةَ اللَّهِ وَرُوحَهُ، قِيَاوُنَهُ يَقُولُونَ: لَسْتُ هُنَاكُمْ اثْنَا مُحَمَّدًا عَبْدًا غَيْرَ لَهُ مَا تَقْدُمُ مِنْ ذَلِكَ وَمَا تَأْخُرُ، قِيَاوُنِي فَأَنْطَلِقُ حَتَّى أَسْتَأْذِنَ عَلَى رَبِّي قِيَاوُنِي لِي، فَإِذَا رَأَيْتُ رَبِّي وَقَعْتُ سَاجِدًا قِيَدْعُنِي مَا شَاءَ اللَّهُ ثُمَّ يَقَالُ: ارْقَعْ رَأْسَكَ وَاسْلُ ثَغْطَ وَكُلْ يُسْمَعُ وَاسْتَفْعَ تَشْفَعُ، فَأَرْقِعُ رَأْسِي فَأَخْجِدُهُ بِتَحْمِيدٍ يَتْلُمْنِي ثُمَّ أَسْتَفْعَ قِيَحْدُ لِي حَدًّا فَأُدْخِلُهُمُ الْجَنَّةَ ثُمَّ أَعُوذُ إِلَيْهِ فَإِذَا رَأَيْتُ رَبِّي - بَطْنٌ - ثُمَّ أَسْتَفْعَ قِيَحْدُ لِي حَدًّا فَأُدْخِلُهُمُ الْجَنَّةَ ثُمَّ أَعُوذُ الثَّانِيَةَ ثُمَّ أَعُوذُ الرَّابِعَةَ فَأَقُولُ: مَا بَقِيَ فِي النَّارِ إِلَّا مَنْ حَبَسَ الْقُرْآنُ وَوَجِبَ عَلَيْهِ الْخُلُودُ

«The believers will gather on the Day of Resurrection and will say, 'We should seek a means of intercession with our Lord' They will go to Ādam and say, 'O Ādam! You are the father of

^[1] Al-Ṭabarī 1:475.

all mankind, Allāh created you with His Own Hand, ordered the angels to prostrate for you and taught you the names of everything. Will you not intercede for us with your Lord, so that he relieve us from this gathering place?' On that Ādam will reply, 'I cannot do what you have asked'. He will have remembered his error and will be embarrassed, saying, 'Go to Nūh, for he is the first of Allāh's Messengers whom Allāh sent to the people of the earth.' They will go to Nūh and ask him. He will say, 'I cannot do what you have asked.' He will recall asking Allāh what he was not to know, and will also be embarrassed. He will say, 'Go to Khalīl Ar-Rahmān.' They will go to Ibrāhīm and he will also say, 'I cannot do what you have asked.' He will say, 'Go to Mūsā, a servant to whom Allāh spoke directly and gave the Tawrah.' Mūsā will say, 'I cannot do what you have asked.' He will remember that he killed a person without justification and will be embarrassed before his Lord. He will say, 'Go to 'Isā, Allāh's servant and Messenger and His Word and a spirit of His.'^[1] They will go to 'Isā and he will say, 'I will not do what you asked. Go to Muḥammad, a servant whose previous and latter errors were forgiven.' They will come to me, and I will go to Allāh and seek His permission and He will give me His permission. When I gaze at my Lord, I will prostrate myself and Allāh will allow me to remain like that as much as He will. Then I will be addressed, 'O Muḥammad! Raise your head; ask, for you will be given what you ask, and intercede, for your intercession will be accepted.' I will raise my head and thank and praise Allāh with such praise as He will inspire me. I will intercede and He will grant me a quantity of people that He will admit into Paradise. I will go back to Him, and when I see my Lord, I will intercede and He will allow me a quantity that He will admit into Paradise. I will do that for a third and then a fourth time. I will say, 'There are no more people left in Hell except those whom the Qur'ān has incarcerated and have thus acquired eternity in Hell.'^[2] This Ḥadīth was collected by Muslim, An-

^[1] Allāh's Word and spirit; the meaning here is that Allāh created him with a word, "Be" and he was, and that he is a spirit from the spirits that Allāh created, as Ibn Kathīr discusses later.

^[2] Faṭḥ Al-Bāri 8:10.

Nasā'i^[1] and Ibn Mājah.

The reason why we mentioned this *Hādīth* here is the Prophet's statement,

«يَأْتُونَ آدَمَ فَيَقُولُونَ: أَنْتَ أَبُو النَّاسِ خَلَقَكَ اللَّهُ بِيَدِهِ وَأَسَجَدَ لَكَ مَلَائِكَتُهُ وَعَلَّمَكَ
أَسْمَاءَ كُلِّ شَيْءٍ»

'They will go to Adam and say, 'O Adam! You are the father of all mankind, and Allāh created you with His Own Hand, ordered the angels to prostrate for you, and taught you the names of everything'.^[2]

This part of the *Hādīth* testifies to the fact that Allāh taught Adam the names of all creatures.

This is why Allāh said,

﴿ثُمَّ عَرَّضَهُمْ عَلَى الْمَلَكَةِ﴾

«Then He showed them to the angels» meaning, the objects or creations. 'Abdur-Razzāq narrated that Ma'mar said that Qatādah said, "Allāh paraded the objects before the angels,

﴿فَقَالَ أُنِثَوِي بِأَسْمَاءِ هَؤُلَاءِ كُنْتُمْ صَادِقِينَ﴾

«And said, "Tell Me the names of these if you are truthful"». ^[3]

Allāh's statement means, "Tell Me the names of what I paraded before you, O angels who said,

﴿أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الْوِئَامَ﴾

«Will You place therein those who will make mischief therein and shed blood».

You asked, 'Are You appointing a *Khalīfah* from us or from other creations? We praise and glorify You.

Therefore, Allāh said, "If you say the truth, that if I appoint a non-angel *Khalīfah* on the earth, he and his offspring will disobey Me, commit mischief and shed blood, but if I designate you the *Khalīfahs* you will obey Me, follow My command and

[1] Muslim 1:181, and An-Nasā'i in *Al-Kubrā* 6:284.

[2] Muslim 1:181, An-Nasā'i in *Al-Kubrā* 6:364, and Ibn Mājah 2:1442.

[3] 'Abdur-Razzāq 1:42.

honor and glorify Me. However, since you do not know the names of the objects I paraded before you, then you have even less knowledge of what will occur on the earth that does not exist yet."

﴿قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ﴾

﴿They (angels) said: "Glory is to You, we have no knowledge except what you have taught us. Verily, it is You, the Knower, the Wise."﴾

Here the angels are praising Allāh's holiness, and perfection above every kind of deficiency, affirming that no creature could ever acquire any part of Allāh's knowledge, except by His permission, nor could anyone know anything except what Allāh teaches them. This is why they said,

﴿سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ﴾

﴿"Glory is to You, we have no knowledge except what you have taught us. Verily You are the Knower, the Wise"﴾

meaning, Allāh is knowledgeable of everything, Most Wise about His creation, and He makes the wisest decisions, and He teaches and deprives whom He wills from knowledge. Verily, Allāh's wisdom and justice in all matters is perfect.

Ādam's Virtue of Knowledge is demonstrated

Allāh said,

﴿قَالَ يٰٓأٰدَمُ اٰمُرْهُم بِأَسْمَآئِهِمْ فَلَمَّ اٰتٰهُمْ بِأَسْمَآئِهِمْ قَالَ اَنَّمْ اَخْبَرْتُكُمْ فِيْ السَّمٰوٰتِ وَالْاَرْضِ بِمَا كُنْتُمْ تَكْتُمُوْنَ﴾

﴿He said: "O Ādam! Inform them of their names," and when he had informed them of their names, He said: "Did I not tell you that I know the Ghayb (unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?"﴾

Zayd bin Aslam said, "You are Jibrīl, you are Mikā'il, you are Isrāfīl, until he mentioned the name of the crow."^[1] Mujāhid said that Allāh's statement,

^[1] Ibn Abi Ḥātim 1:118.

﴿قَالَ يٰٓأَدَمُ أَخْبِرْهُمْ بِأَسْمَائِهِمْ﴾

«He said: "O Ādam! Inform them of their names,"»

"The name of the pigeon, the crow and everything."^[1] Statements of a similar meaning were reported from Saʿīd bin Jubayr, Al-Ḥasan, and Qatāḍah.^[2] When Ādam's virtue over the angels became apparent, as he mentioned the names that Allāh taught him, Allāh said to the angels,

﴿أَلَمْ أَقُلْ لَّكُمْ إِنِّي أَعْلَمُ الْغَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنتُمْ تَكْتُمُونَ﴾

«Did I not tell you that I know the Ghayb (unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?»

This means, "Did I not state that I know the seen and unseen matters." Similarly, Allāh said,

﴿وَإِنْ يَجْهَر بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ الْغَيْبَ وَالْأَخْفَى﴾

«And if you (O Muḥammad ﷺ) speak (the invocation) aloud, then verily, He knows the secret and that which is yet more hidden» (20:7).

Also, Allāh said about the hoopoe, that it said to Sulaymān;

﴿أَلَا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْغَبَّ فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُنْشِرُونَ﴾

﴿إِنَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ﴾

«[As Shayṭān (Satan) has barred them from Allāh's way] so they do not prostrate before Allāh, Who brings to light what is hidden in the heavens and the earth, and knows what you conceal and what you reveal. Allāh, Lā ilāha illa Huwa (none has the right to be worshipped but He), the Lord of the Supreme Throne!» (27:25-26).

They also have comments other than what we have said about the meaning of Allāh's statement,

﴿وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنتُمْ تَكْتُمُونَ﴾

«And I know what you reveal and what you have been concealing».

[1] Ibn Abi Ḥatīm 1:119.

[2] Ibid.

It is reported from Ad-Ḍaḥḥāk that Ibn 'Abbās said that,

﴿وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ﴾

«And I know what you reveal and what you have been concealing»

means, "I know the secrets, just as I know the apparent things, such as, what Iblīs concealed in his heart of arrogance and pride."^[1] Abu Ja'far Ar-Rāzi narrated that Ar-Rabī' bin Anas said that,

﴿وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ﴾

«And I know what you reveal and what you have been concealing»

means, "The apparent part of what they said was: 'Do you create in it that which would commit mischief and shed blood?' The hidden meaning was: 'We have more knowledge and honor than any creation our Lord would create.' But they came to know that Allāh favored Ādam above them regarding knowledge and honor."

﴿وَلَقَدْ قُلْنَا لِلْمَلَكِئَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ﴾

«34. And (remember) when We said to the angels: "Prostrate yourselves before Ādam." And they prostrated except Iblīs (Shayṭān), he refused and was proud and was one of the disbelievers (disobedient to Allāh).»

Honoring Ādam when the Angels prostrated before Him

This Āyah mentions the great honor that Allāh granted Ādam, and Allāh reminded Ādam's offspring of this fact. Allāh commanded the angels to prostrate before Ādam, as this Āyah and many Ḥadīths testify, such as the Ḥadīth about the intercession that we discussed. There is a Ḥadīth about the supplication of Mūsā, "O my Lord! Show me Ādam who caused us and himself to be thrown out of Paradise." When Mūsā met Ādam, he said to him, "Are you Ādam whom Allāh created with His Own Hands, blew life into and commanded the angels to prostrate before?"^[2]

[1] Aṭ-Ṭabari 1:498.

[2] Abu Dāwūd 5:28.

Iblīs was among Those ordered to prostrate before Ādam, although He was not an Angel

When Allāh commanded the angels to prostrate before Ādam, Iblīs was included in this command. Although Iblīs was not an angel, he was trying - and pretending - to imitate the angels' behavior and deeds, and this is why he was also included in the command to the angels to prostrate before Ādam. Satan was criticized for defying that command, as we will explain with detail, Allāh willing, when we mention the *Tafsīr* of Allāh's statement,

﴿إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ﴾

«Except Iblīs (Satan). He was one of the *Jinn*; he disobeyed the command of his Lord.» (18:50)

Similarly, Muḥammad bin Isḥāq reported that Ibn 'Abbās said, "Before he undertook the path of sin, Iblīs was with the angels and was called 'Āzāzīl.' He was among the residents of the earth and was one of the most active worshippers and knowledgeable persons among the angels. This fact caused him to be arrogant. Iblīs was from a genus called *Jinn*."^[1]

The Prostration was before Ādam but the Obedience was to Allāh

Qatādah commented on Allāh's statement,

﴿وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ﴾

«And (remember) when We said to the angels: "Prostrate yourselves before Ādam."»

"The obedience was for Allāh and the prostration was before Ādam. Allāh honored Ādam and commanded the angels to prostrate before him."^[2] Some people said that this prostration was just a prostration of greeting, peace and honor, hence Allāh's statement,

﴿وَرَفَعَ أَبَوَيْهِ عَلَى الْمَرْثَىٰ وَحَرًّا لَّمْ سُبِّحًا وَقَالَ يٰأَيُّهَا هَٰذَا نَارُ رَبِّكَ مِن قَبْلُ قَدْ جَعَلْنَا

رَبِّي حَقًّا﴾

^[1] At-Ṭabari 1:502.

^[2] At-Ṭabari 1:512.

«And he (Prophet Yusuf) raised his parents to the throne and they fell down before him prostrate. And he said: "O my father! This is the interpretation of my dream aforetime! My Lord has made it come true!"» (12:100)

The practice of prostrating was allowed for previous nations, but was repealed for ours. Mu'adh said to the Prophet ﷺ, "I visited Ash-Shām and found that they used to prostrate before their priests and scholars. You, O Messenger of Allāh, are more deserving of prostration." The Prophet ﷺ said,

«لَا لَرُكُوتٍ آمَرًا بِشَرٍّ أَنْ يَسْجُدَ لِلْمَرْءِ أَنْ تَسْجُدَ لِزَوْجِهَا مِنْ عِظَمِ خَفَرِ عَلَيْهَا»

«No. If I was to command any human to prostrate before another human, I would command the wife to prostrate before her husband because of the enormity of his right on her.»^[1]

Ar-Razi agreed with this view. Also, Qatādah said about Allāh's statement,

«فَسَبَدْنَا إِلَّا إِبْلِيسَ أَنْ يَسْجُدَ وَكَانَ مِنَ الْكَافِرِينَ»

«And they prostrated except Iblīs (Shayṭān), he refused and was proud and was one of the disbelievers (disobedient to Allāh).»

"Iblīs, the enemy of Allāh, envied Ādam because Allāh honored Ādam. He said, 'I was created from fire, and he was created from clay.' Therefore, the first error ever committed was arrogance, for the enemy of Allāh was too arrogant to prostrate before Ādam."^[2] I - Ibn Kathīr - say, the following is recorded in the *Ṣaḥīḥ*,

«لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ غُرْدَلٍ مِنْ كِبَرٍ»

«No person who has the weight of a mustard seed of arrogance in his heart shall enter Paradise.»^[3]

Iblīs had disbelief, arrogance, and rebellion, all of which caused him to be expelled from the holy presence of Allāh, and His mercy.

[1] At-Tirmidhi no. 1109, *Majma' Az-Zawā'id* 4:310.

[2] Ibn Abi Ḥātim 1:123.

[3] Muslim 1:93.

﴿وَقُلْنَا يٰٓآدَمُ اسْكُنْ اَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِيْنَ ۝۱۳۰﴾ فَارْزَلْنَاهَا مِنَ السَّمَاءِ عَنَّا فَأَخْرَجْنَاهُمَا مِنَّا كَاٰنَ يَوْمٍ وَقُلْنَا اَنْطَبُوا بِمَقْعَرِ
يَعْنِي عَذْرًا وَلَكِنْ فِي الْاَرْضِ مَسْكَنٌ وَمَنْعَ اِلٰى جَهَنَّمَ ۝۱۳۱﴾

﴿35. And We said: "O Ādam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight, of things therein wherever you will, but come not near this tree or you both will be of the *Zālimīn* (wrongdoers)."

﴿36. Then the *Shayṭān* made them slip therefrom (the Paradise), and got them out from that in which they were. We said: "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time."

Ādam was honored again

Allāh honored Ādam by commanding the angels to prostrate before him, so they all complied except for Iblīs. Allāh then allowed Ādam to live and eat wherever and whatever he wished in Paradise. Al-Ḥāfiẓ Abu Bakr bin Marduwyah reported Abu Dharr saying, "I said, 'O Messenger of Allāh! Was Ādam a Prophet?' He said,

نَعَمْ نَبِيًّا رَّسُولًا كَلَّمَهُ اللّٰهُ قُبْلًا

‘Yes. He was a Prophet and a Messenger to whom Allāh spoke directly’, meaning

﴿اَسْكُنْ اَنْتَ وَزَوْجُكَ الْجَنَّةَ﴾

﴿(O Ādam!) Dwell you and your wife in the Paradise.﴾^[1]

Ḥawwā' was created before Ādam entered Paradise

The Āyah (2:35) indicates that Ḥawwā' was created before Ādam entered Paradise, as Muḥammad bin Ishāq stated. Ibn Ishāq said, "After Allāh finished criticizing Iblīs, and after teaching Ādam the names of everything, He said,

﴿يٰٓآدَمُ اٰتِنَهُمْ اَسْمَاءَهُمْ﴾

﴿O Ādam! Inform them of their names﴾ until,

^[1] Al-Aẓamah 5:1553.

﴿إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ﴾

﴿Verily, You are the Knower, the Wise.﴾

Then Ādam fell asleep, as the People of the Book and other scholars such as Ibn 'Abbās have stated, Allāh took one of Ādam's left ribs and made flesh grow in its place, while Ādam was asleep and unaware. Allāh then created Ādam's wife, Ḥawwā', from his rib and made her a woman, so that she could be a comfort for him. When Ādam woke up and saw Ḥawwā' next to him, it was claimed, he said, 'My flesh and blood, my wife.' Hence, Ādam reclined with Ḥawwā'. When Allāh married Ādam to Ḥawwā' and gave him comfort, Allāh said to him directly,

﴿يَا آدَمُ أَنْتَ وَزَوْجُكَ الْجَنَّةُ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ﴾

﴿"O Ādam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight, of things therein wherever you will, but come not near this tree or you both will be of the Zālimīn (wrongdoers).".﴾^[1]

Allāh tests Ādam

Allāh's statement to Ādam,

﴿وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ﴾

﴿but come not near this tree﴾

is a test for Ādam. There are conflicting opinions over the nature of the tree mentioned here. Some said that it was the grape tree, barley, date tree, fig tree, and so forth. Some said that it was a certain tree, and whoever eats from it will be relieved of the call of nature. It was also said that it was a tree from which the angels eat so that they live for eternity. Imām Abu Ja'far bin Jarīr said, "The correct opinion is that Allāh forbade Ādam and his wife from eating from a certain tree in Paradise, but they ate from it. We do not know which tree that was, because Allāh has not mentioned anything in the Qur'ān or the authentic Sunnah about the nature of this tree. It was

^[1] Aṭ-Ṭabari 1:514.

said that it was barley, grape, or a fig tree. It is possible that it was one of those trees. Yet, this is knowledge that does not bring any benefit, just as being ignorant in its nature does no harm. Allāh knows best.^[1] This is similar to what Ar-Rāzi stated in his *Tafsir*, and this is the correct opinion.

Allāh's statement,

﴿فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا﴾

﴿Then the Shayṭān made them slip therefrom﴾

either refers to Paradise, and in this case, it means that *Shayṭān* led Ādam and Hawwā' away from it, as 'Āsim bin Abi An-Najūd recited it.^[2] It is also possible that this *Āyah* refers to the forbidden tree. In this case, the *Āyah* would mean, as Al-Ḥasan and Qatādah stated, "He tripped them."^[3] In this case,

﴿فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا﴾

﴿Then the Shayṭān made them slip therefrom﴾

means, "Because of the tree", just as Allāh said,

﴿يُؤْتِكُمْ مِنْهُ مَنْ أَحَبَّ﴾

﴿Turned aside therefrom (i.e. from Muḥammad ﷺ and the Qur'ān) is he who is turned aside (by the decree and preordainment of Allāh)﴾ (51:9)

meaning, the deviant person becomes turned aside - or slips - from the truth because of so and so reason. This is why then Allāh said,

﴿فَأَخْرَجَهُمَا مِنْهَا كَانَا فِيهَا

﴿And got them out from that in which they were﴾

meaning, the clothes, spacious dwelling and comfortable sustenance.

﴿وَلَكِنْ فِي الْأَرْضِ نَسْفَرُ وَنَسْفَرُ إِلَى جَزْءٍ﴾

[1] At-Ṭabari 1:520.

[2] Ibn Abi Ḥatim 1:128.

[3] Ibn Abi Ḥatim 1:128, 129.

﴿We said: "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time."﴾

meaning, dwelling, sustenance and limited life, until the commencement of the Day of Resurrection

Ādam was very Tall

Ibn Abi Hātim narrated that Ubayy bin Ka'b said that the Messenger of Allāh ﷺ said,

«إِنَّ اللَّهَ خَلَقَ آدَمَ رَجُلًا طَوَالًا كَثِيرَ شَعْرِ الرَّأْسِ كَأَنَّهُ نَخْلَةٌ سَحُوقٌ، فَلَمَّا ذَاقَ الشَّجَرَةَ سَقَطَ عَنْهُ لِبَاسُهُ فَأَوَّلُ مَا بَدَأَ مِنْهُ عِزْرَتُهُ، فَلَمَّا نَظَرَ إِلَى عِزْرَتِهِ جَعَلَ يَشْتَدُّ فِي الْجَنَّةِ فَأَخَذَتْ شَعْرَةُ شَجَرَةٍ فَتَارَعَهَا، فَنَادَاهُ الرَّحْمَنُ: يَا آدَمُ مِمَّنِي تَفِرُّ؟ فَلَمَّا سَمِعَ كَلَامَ الرَّحْمَنِ قَالَ: يَا رَبِّ لَا وَلَكِنْ اسْتِخْيَاءٌ»

«Allāh created Ādam tall, with thick hair, just as a date tree with full branches. When Ādam ate from the forbidden tree, his cover fell off, and the first thing that appeared was his private area. When he saw his private area, he ran away in Paradise and his hair got caught in a tree. He tried to free himself and Ar-Rahmān called him, 'O Ādam! Are you running away from Me?' When Ādam heard the words of Ar-Rahmān (Allāh), he said, 'No, O my Lord! But I am shy.'^[1]

Ādam remained in Paradise for an Hour

Al-Hākim recorded that Ibn 'Abbās said, "Ādam was allowed to reside in Paradise during the time period between the 'Aṣr (Afternoon) prayer, until sunset." Al-Hākim then commented this is "Ṣaḥīḥ according to the Two Shaykhs (Al-Bukhārī and Muslim), but they did not include it in their collections."^[2] Also, Ibn Abi Hātim recorded Ibn 'Abbās saying, "Allāh sent Ādam to earth to an area called, Daḥnā, between Makkah and Aṭ-Ṭā'if."^[3] Al-Ḥasan Al-Baṣrī said that Ādam was sent down to India, while Ḥawwā' was sent to Jeddah. Iblīs was sent down to Dustumaysan, several miles from Baṣra. Further, the

^[1] Ibn Abi Hātim 1:129.

^[2] Al-Hākim 2:542.

^[3] Ibn Abi Hātim 1:131.

snake was sent down to Asbahān. This was reported by Ibn Abi Hātim.^[1] Also, Muslim and An-Nasā'i recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«خَيْرُ يَوْمٍ طَلَعَتْ فِيهِ الشَّمْسُ يَوْمَ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ وَفِيهِ أُدْخِلَ الْجَنَّةَ وَفِيهِ أُخْرِجَ مِنْهَا»

«Friday is the best day on which the sun has risen. On Friday, Allāh created Ādam, admitted him into Paradise, and expelled him from it.»^[2]

A Doubt and a Rebuttal

If one asks, "If the Paradise that Ādam was thrown out of was in heaven, as the majority of the scholars assert, then is it possible for Iblīs to enter Paradise, although he was expelled from it by Allāh's decision (when he refused to prostrate before Ādam)?"

Basically, the response to this would be that the Paradise which Ādam was in, was in the heavens, not on the earth, as we explained in the beginning of our book *Al-Bidāyah wan-Nihāyah*.

The majority of scholars said that *Shayṭān* was originally prohibited from entering Paradise, but there were times when he sneaked into it in secret. For instance, the Tawrah stated that Iblīs hid inside the snake's mouth and entered Paradise. Some scholars said that it is possible that *Shayṭān* led Ādam and Ḥawwā' astray on his way out of Paradise. Some scholars said that he led Ādam and Ḥawwā' astray when he was on earth, while they were still in heaven, as stated by Az-Zamakhshari. Al-Qurṭubi mentioned several beneficial *Ḥadīths* here about snakes and the ruling on killing them.

﴿فَلَقَىٰ آدَمُ مِنْ رَبِّهِ كَلِمَتَيْنِ مَقَابِلَتَيْنِ لَقِيَ اللَّهُ هُوَ الْوَاقِعُ الْأَوَّلُ﴾

437. Then Ādam received from his Lord Words. And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful.﴾

[1] Ibn Abi Hātim 1:132.

[2] Muslim 2:585, and An-Nasā'i 3:90.

Ādam repents and supplicates to Allāh

It was reported that the above Āyah is explained by Allāh's statement,

﴿فَلَا رِبَا عَلَيْنَا أَنفُسَنَا وَإِن لَّرَتَّفِرْنَا وَرَحْمَتَنَا لَتَكُونُ مِنَ الْخَيْرِينَ﴾

437. They said: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your mercy, we shall certainly be of the losers." ﴿7:23﴾

as Mujāhid, Sa'īd bin Jubayr, Abu Al-'Āliyah, Ar-Rabī' bin Anas, Al-Ḥasan, Qatādah, Muḥammad bin Ka'b Al-Qurazī, Khālīd bin Ma'dān, 'Aṭā' Al-Khurāsānī and 'Abdur-Raḥmān bin Zayd bin Aslam have stated.^[1] As-Suddī said that Ibn 'Abbās commented on,

﴿فَلَقَّ آدَمُ مِنْ رَبِّهِ كَلِمَةً﴾

﴿Then Ādam received from his Lord Words﴾

"Ādam said, 'O Lord! Did You not created me with Your Own Hands?' He said, 'Yes.' He said, 'And blow life into me?' He said, 'Yes.' He said, 'And when I sneezed, You said, 'May Allāh grant you His mercy.' Does not Your mercy precede Your anger?' He was told, 'Yes.' Ādam said, 'And You destined me to commit this evil act?' He was told, 'Yes.' He said, 'If I repent, will You send me back to Paradise?' Allāh said, 'Yes.'^[2] Similar is reported from Al-'Awfī, Sa'īd bin Jubayr, Sa'īd bin Ma'bad, and Ibn 'Abbās.^[3] Al-Ḥākim recorded this *Ḥadīth* in his *Mustadrak*^[4] from Ibn Jubayr, who narrated it from Ibn 'Abbās. Al-Ḥākim said, "Its chain is *Ṣaḥīḥ* and they (Al-Bukhārī and Muslim) did not record it."

Allāh's statement,

﴿إِنَّهُ هُوَ الْوَّابُّ الرَّحِيمُ﴾

﴿Verily, He is the One Who forgives (accepts repentance), the Most Merciful﴾ (2:37)

means that Allāh forgives whoever regrets his error and

[1] Ibn Abi Ḥātim 1:136 and Aṭ-Ṭabari 1:543, 546.

[2] Aṭ-Ṭabari 1:543:

[3] Aṭ-Ṭabari 1:542.

[4] 2:545.

بِسْمِ اللَّهِ

V

الرَّحْمَنِ

فَلَمَّا أَهْبَطُوا مِنْهَا جَعَلْنَا فَا مَائًا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ تَّبِعَ
 هَذَا يَفْزَحْ فَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ ﴿٣٨﴾ وَالَّذِينَ كَفَرُوا
 وَكَذَّبُوا بِآيَاتِنَا أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٣٩﴾
 يَتَّبِعِ إِسْرَءِيلَ إِذْ كُرُوا بِغَيْبِ آلِ إِبْرَاهِيمَ عَلَيْهِمُ الرِّسَالَةُ وَآوْفُوا بِعَهْدِي
 أَوْفِ بِعَهْدِكُمْ وَإِنِّي فَازِهُبُونَ ﴿٤٠﴾ وَهَ إِسْرَءِيلَ أَنَا أَرْسَلْتُ
 مُوسَى قَالِمًا مَعَكُمْ وَلاَ تَكُونُوا أَوَّلَ كَافِرِينَ وَلَا تَشْرُوا بِآيَاتِي
 ثَمَنًا قَلِيلًا وَإِنِّي فَالْتَقُونَ ﴿٤١﴾ وَلاَ تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ
 وَتَكْتُمُوا الْحَقَّ وَأَنتُمْ تَعْلَمُونَ ﴿٤٢﴾ وَأَقِيمُوا الصَّلَاةَ وَآتُوا
 الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴿٤٣﴾ أَتَأْمُرُونَ النَّاسَ بِالْإِيمَانِ
 وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنتُمْ نَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ ﴿٤٤﴾
 وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ
 ﴿٤٥﴾ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلْقَوْنَ فِيهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ ﴿٤٦﴾
 يَتَّبِعِ إِسْرَءِيلَ إِذْ كُرُوا بِغَيْبِ آلِ إِبْرَاهِيمَ عَلَيْهِمُ الرِّسَالَةُ وَآوْفُوا بِعَهْدِي
 عَلَى الْعَالَمِينَ ﴿٤٧﴾ وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلاَ
 يُقْبَلُ مِنْهَا شَفَعَةٌ وَلاَ يُؤْخَذُ مِنْهَا عَدْلٌ وَلاَ هُمْ يُنصَرُونَ ﴿٤٨﴾

returns to Him in repentance. This meaning is similar to Allāh's statements,

﴿أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ
 التَّوْبَةَ عَنْ عِبَادِهِ﴾

﴿Know they not that Allāh accepts repentance from His servants﴾ (9:104),

﴿وَمَنْ يَفْعَلْ سُوءًا أَوْ يَظْلِمْ
 نَفْسَهُ﴾

﴿And whoever does evil or wrongs himself﴾ (4:110) and

﴿وَمَنْ تَابَ وَعَمِلَ صَالِحًا﴾

﴿And whosoever repents and does righteous good deeds﴾ (25:71).

The Ayāt mentioned above, testify to the

fact that Allāh forgives the sins of whoever repents, demonstrating His kindness and mercy towards His creation and servants. There is no deity worthy of worship except Allāh, the Most Forgiving, the Most Merciful.

﴿فَلَمَّا أَهْبَطُوا مِنْهَا جَعَلْنَا فَا مَائًا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ تَّبِعَ هَذَا يَفْزَحْ فَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٣٨﴾

﴿38. We said: "Get down all of you from this place (the Paradise), then whenever there comes to you Hudan (guidance) from Me, and whoever follows My guidance, there shall be no fear on them, nor shall they grieve.﴾

﴿39. But those who disbelieve and belie Our Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) – such are the dwellers of the Fire. They shall abide therein forever."﴾

Allāh stated that when He sent Ādam, Hawwā', and Shayṭān to earth from Paradise, He warned them that He will reveal Books and send Prophets and Messengers to them, i.e., to their offspring. Abu Al-'Āliyah said, "Al-Hudā, refers to the Prophets, Messengers, the clear signs and plain explanation."^[1]

﴿فَمَنْ يَتَّبِعْ هُدَايَ﴾

﴿And whoever follows My guidance﴾ meaning, whoever accepts what is contained in My Books and what I send the Messengers with,

﴿لَا خَوْفٌ عَلَيْهِمْ﴾

﴿There shall be no fear on them﴾ regarding the Hereafter,

﴿وَلَا هُمْ يَحْزَنُونَ﴾

﴿nor shall they grieve﴾ regarding the life of this world. Similarly, in Sūrat Ṭa Ha, Allāh said,

﴿قَالَ أَفِيضْ لَنَا مِنْهَا جِيعًا بِمَعْذُكُمُ إِنَّا بِأَيْمَانِكُمْ فِي يَدَيْ مُدَى فَسِيَ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْغَى ۚ﴾

﴿He (Allāh) said: "Get you down (from the Paradise to the earth), both of you, together, some of you are an enemy to some others. Then if there comes to you guidance from Me, then whoever follows My guidance, he shall neither go astray, nor shall he be distressed.﴾ (20:123)

Ibn 'Abbās commented, "He will not be misguided in this life or miserable in the Hereafter."^[2] The Āyah,

﴿وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ أَعْمَى﴾

﴿But whosoever turns away from My Reminder (i.e. neither believes in this Qur'ān nor acts on its teachings) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection.﴾ (20:124) is similar to what Allāh stated here,

﴿وَالَّذِينَ كَفَرُوا زُكُورًا يَبْغَيْنَ أُثْقَالًا وَلَهُمْ فِيهَا عَذَابٌ أَلِيمٌ﴾

[1] Ibn Abi Hātim 1:139.

[2] Aṭ-Ṭabari 18:389.

«But those who disbelieve and belie Our Ayāt – such are the dwellers of the Fire. They shall abide therein forever», meaning, they will remain in Hell for eternity and will not find a way out of it.

﴿يٰٓبَنِي إِسْرَءِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنفَعْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوْبِ بِهَدْيِكُمْ وَإِنِّي قَارِعٌ﴾
 ﴿وَمَآ أَمْرًا بِمَا أَنزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ كَاذِبِينَ وَلَا تَتَّبِعُوا بِآيَاتِي إِنَّمَا قَلِيلًا
 وَإِنِّي قَارِعٌ﴾

«40. O Children of Israel! Remember My favor which I bestowed upon you, and fulfill (your obligations to) My covenant (with you) so that I fulfill (My obligations to) your covenant (with Me), and fear none but Me.»

«41. And believe in what I have sent down (this Qur'ān), confirming that which is with you (the Tawrah and the Injil), and be not the first to disbelieve therein, and buy not with My verses (the Tawrah and the Injil) a small price (i.e. getting a small gain by selling My verses), and fear Me and Me alone.»

Encouraging the Children of Israel to embrace Islām

Allāh commanded the Children of Israel to embrace Islām and to follow Muḥammad ﷺ. He also reminded them with the example of their father Israel, Allāh's Prophet Ya'qūb, as if saying, "O children of the pious, righteous servant of Allāh who obeyed Allāh! Be like your father, following the truth." This statement is similar to one's saying, "O you son of that generous man! Do this or that" or, "O son of the brave man, engage the strong fighters," or "O son of the scholar, seek the knowledge," and so forth. Similarly, Allāh said,

﴿ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا﴾

«O offspring of those whom We carried (in the ship) with Nūḥ (Noah)! Verily, he was a grateful servant» (17:3).

Israel is Prophet Ya'qūb (Jacob)

Israel is Prophet Ya'qūb, for Abu Dāwud Aṭ-Ṭayālisi recorded that 'Abdullāh Ibn 'Abbās said, "A group of Jews came to the Prophet ﷺ and he said to them,

«مَنْ تَعْلَمُونَ أَنَّ إِسْرَءِيلَ يَغُفُّ؟»

«Do you know that Israel is Jacob?» They said, “Yes, by Allāh.” He said,

«اللَّهُمَّ اشْهَدْ»

«O Allāh! Be witness.»^[1]

Aṭ-Ṭabari recorded that ‘Abdullāh Ibn ‘Abbās said that ‘Israel’ means, ‘the servant of Allāh.’^[2]

Allāh’s Blessings for the Children of Israel

Allāh said,

﴿اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ﴾

«Remember My favor which I bestowed upon you».

Mujāhid commented, “Allāh’s favor that He granted the Jews is that He made water gush from stones, sent down manna and quails for them, and saved them from being enslaved by Pharaoh.”^[3] Abu Al-‘Āliyah also said, “Allāh’s favor mentioned here is His sending Prophets and Messengers among them, and revealing Books to them.”^[4] I - Ibn Kathīr - say that this Āyah is similar to what Mūsā said to the Children of Israel,

﴿يَقُولُوا أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا وَءَاتَاكُمْ مَا لَمْ يُوْتِ

أَحَدًا مِنْ أَلْمَلَكِينَ﴾

«O my people! Remember the favor of Allāh to you : when He made Prophets among you, made you kings, and gave you what He had not given to any other among the nations (of their time)» (5:20)

meaning, during their time. Also, Muḥammad bin Ishāq said that Ibn ‘Abbās said,

﴿اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ﴾

«Remember My favor which I bestowed upon you,»

means, “My support for you and your fathers,” that is saving them from Pharaoh and his people.

[1] Musnad Aṭ-Ṭayālisi no. 356.

[2] Aṭ-Ṭabari 1 :553.

[3] Aṭ-Ṭabari 1 :556

[4] Ibid.

Reminding the Children of Israel of Allāh's Covenant with Them

Allāh's statement,

﴿وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ﴾

«And fulfill (your obligations to) My covenant (with you) so that I fulfill (My obligations to) your covenant (with Me),»

means, 'My covenant that I took from you concerning Prophet Muhammad ﷺ, when he is sent to you, so that I grant you what I promised you if you believe in him and follow him. I will then remove the chains and restrictions that were placed around your necks, because of the errors that you committed.'^[1] Also, Al-Hasan Al-Basri^[2] said, "The 'covenant' is in reference to Allāh's statement,

﴿وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَءِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَبِيًّا وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي وَعَزَيْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ﴾

«Indeed, Allāh took the covenant from the Children of Israel (Jews), and We appointed twelve leaders among them. And Allāh said: "I am with you if you perform Aṣ-Ṣalāh and give Zakāh and believe in My Messengers; honor and assist them, and lend a good loan to Allāh, verily, I will expiate your sins and admit you to Gardens under which rivers flow (in Paradise)» (5:12)."

Other scholars said, "The covenant is what Allāh took from them in the Tawrah, in that, He will send a great Prophet - meaning Muḥammad ﷺ - from among the offspring of Ismā'īl, who will be obeyed by all peoples. Therefore, whoever obeys him, then Allāh will forgive his sins, enter him into Paradise and award him two rewards." We should mention here that Ar-Rāzi mentioned several cases of information brought by the earlier Prophets regarding the coming of Muḥammad ﷺ. Further, Abu Al-Āliyah said that,

﴿وَأَوْفُوا بِعَهْدِي﴾

[1] Aṭ-Ṭabari 1:555 & 557.

[2] Aṭ-Ṭabari 1:109.

﴿And fulfill (your obligations to) My covenant (with you)﴾

means, "His covenant with His servants is to embrace Islām and to adhere to it."^[1] Aḍ-Ḍaḥḥāk said that Ibn 'Abbās said, "I fulfill My obligations to you" means, "I (Allāh) will be pleased with you and admit you into Paradise."^[2] As-Suddi, Aḍ-Ḍaḥḥāk, Abu Al-'Āliyah and Ar-Rabi' bin Anas said similarly.

Ibn 'Abbās said that Allāh's statement,

﴿وَاتَّقُوا اللَّهَ﴾

﴿And fear Me and Me alone.﴾

means, "Fear the torment that I might exert on you, just as I did with your fathers, like the mutation, etc."^[3] This Āyah contains encouragement, followed by warning. Allāh first called the Children of Israel, using encouragement, then He warned them, so that they might return to the Truth, follow the Messenger ﷺ, heed the Qur'ān's prohibitions and commands and believe in its content. Surely, Allāh guides whom He wills to the straight path.

Allāh said next,

﴿وَمَا يَسِّرُوا يَمَا أَنزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ﴾

﴿And believe in what I have sent down, confirming that which is with you (the Tawrah and the Injil)﴾

meaning, the Qur'ān that Allāh sent down to Muḥammad ﷺ, the unlettered Arab Prophet, as bringer of glad tidings, a warner and a light. The Qur'ān contains the Truth from Allāh and affirms what was revealed beforehand in the Tawrah and the Injil (the Gospel). Abu Al-'Āliyah said that Allāh's statement,

﴿وَمَا يَسِّرُوا يَمَا أَنزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ﴾

﴿And believe in what I have sent down (this Qur'ān), confirming that which is with you (the Tawrah and the Injil)﴾

"means, 'O People of the Book! Believe in what I sent down that conforms to what you have.' This is because they find the description of Muḥammad ﷺ recorded in the Tawrah and the

[1] Aṭ-Ṭabari 1:558.

[2] Ibn Abi Ḥātim 1:143.

[3] Ibn Abi Ḥātim 1:144.

Injil." Similar statements were attributed to Mujāhid, Ar-Rabī' bin Anas and Qatādah.^[1]

Allāh said,

﴿وَلَا تَكُونُوا أَوَّلَ كَاذِبِينَ﴾

﴿and be not the first to disbelieve therein﴾.

Ibn 'Abbās commented, "Do not become the first to disbelieve in the Qur'ān (or Muḥammad ﷺ), while you have more knowledge in it than other people."^[2] Abu Al-Āliyah commented, "Do not become the first to disbelieve in Muḥammad," meaning from among the People of the Book, 'after you hear that he was sent as a Prophet.'^[3] Similar statements were attributed to Al-Ḥasan, As-Suddi and Ar-Rabī' bin Anas.^[4] Ibn Jarīr stated that the Āyah (disbelieve therein 2:41) refers to the Qur'ān, mentioned earlier in the Āyah,

﴿بِمَا أُنزِلَ﴾

﴿in what I have sent down (this Qur'ān).﴾

Both statements are correct because they are inter-related. For instance, whoever disbelieves in the Qur'ān will have disbelieved in Muḥammad ﷺ, and whoever disbelieves in Muḥammad ﷺ will have disbelieved in the Qur'ān. Allāh's statement,

﴿أَوَّلَ كَاذِبِينَ﴾

﴿the first to disbelieve therein﴾

means, do not become the first among the Children of Israel to disbelieve in it, for there were people from Quraysh and the Arabs in general who rejected Muḥammad ﷺ before the People of the Book disbelieved in him. We should state here that the Āyah is talking about the Children of Israel in specific, because the Jews in Al-Madīnah were the first among the Children of Israel to be addressed by the Qur'ān. Hence, their disbelief in the Qur'ān means that they were the first among the People of the Book to disbelieve in it.

[1] Ibn Abi Ḥatim 1:145.

[2] Ibid.

[3] Ibid.

[4] Ibid.

Allāh's statement,

﴿وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا﴾

﴿and buy not with My verses a small price,﴾

means, "Do not substitute faith in My *Ayāt* and belief in My Prophet with the life of this world and its lusts which are minute and bound to end." Allāh said,

﴿وَرِئَیْنِی تَأْتُونِ﴾

﴿and have Taqwā of Me and Me alone﴾.

Ibn Abi Ḥātim reported that Ṭalq bin Ḥabīb said, "Taqwā is to work in Allāh's obedience, on a light from Allāh, hoping in Allāh's mercy, and to avoid Allāh's disobedience, on a light from Allāh, fearing Allāh's punishment."¹¹ Allāh's statement,

﴿وَرِئَیْنِی تَأْتُونِ﴾

﴿and fear Me and Me alone﴾

means, that Allāh warns the People of the Book against intentionally hiding the truth and spreading the opposite of it, as well as, against defying the Messenger ﷺ.

﴿وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكُنُوا لِلْحَقِّ غَافِقِينَ﴾ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ
وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴿۴۲﴾

﴿42. And mix not truth with falsehood, nor conceal the truth while you know (the truth).﴾

﴿43. And perform Aṣ-Ṣalāh, and give Zakāh, and bow down along with Ar-Rākī'in.﴾

The Prohibition of hiding the Truth and distorting It with Falsehood

Allāh forbade the Jews from intentionally distorting the truth with falsehood and from hiding the truth and spreading falsehood,

﴿وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكُنُوا لِلْحَقِّ غَافِقِينَ﴾

﴿And mix not truth with falsehood, nor conceal the truth while

^[1] Ibid. 1:147.

you know (the truth)».

So Allāh forbade them from two things; He ordered them to make the truth known, as well as explaining it. Aḍ-Ḍaḥḥāk said that Ibn 'Abbās mentioned the Āyah,

﴿وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ﴾

«And mix not truth with falsehood» and said; "Do not mix the truth with falsehood and the facts with lies."^[1] Qatādah said that,

﴿وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ﴾

«And mix not truth with falsehood» means, "Do not mix Judaism and Christianity with Islām,

﴿وَأَنْتُمْ تَعْلَمُونَ﴾

«while you know (the truth).»

that the religion of Allāh is Islām, and that Judaism and Christianity are innovations that did not come from Allāh."^[2] It was reported that Al-Ḥasan Al-Baṣrī said similarly.^[3]

Also, Muḥammad bin Ishāq narrated that Ibn 'Abbās said that,

﴿وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ﴾

«nor conceal the truth while you know (the truth).»

means, "Do not hide the knowledge that you have of My Messenger and what he was sent with. His description, which you know about, can be found written in the Books that you have."^[4]

It is possible that it means, "...although you know the tremendous harm that this evil will cause people, misguiding them and leading them to the Fire, because they will follow the falsehood that you mixed with the truth in your claims."

﴿وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ﴾

«And perform Aṣ-Ṣalāt and give Zakāh, and bow down along with Ar-Rākī'in.»

[1] Aṭ-Ṭabari 1:569.

[2] Ibn Abi Ḥātim 1:147.

[3] Ibid.

[4] Ibn Abi Ḥātim 1:148.

Muqātil said, "Allāh's statement to the People of the Book,

﴿وَأَقِيمُوا الصَّلَاةَ﴾

﴿And perform Aṣ-Ṣalāh﴾ commands them to perform the prayer behind the Prophet ﷺ,

﴿وَمَا تَوْأَلُوا الزَّكَاةَ﴾

﴿and give Zakāh﴾ commands them to pay the Zakāh to the Prophet ﷺ, and

﴿وَارْكَعُوا مَعَ الرَّاكِعِينَ﴾

﴿and bow down along with Ar-Rāki'in﴾ commands them to bow down with those who bow down among the Ummah of Muḥammad ﷺ. Allāh therefore commands the People of the Book to be with, and among the Ummah of Muḥammad ﷺ.^[1] In addition, Allāh's statement,

﴿وَارْكَعُوا مَعَ الرَّاكِعِينَ﴾

﴿And bow down along with Ar-Rāki'in﴾ means, "And be among the believers performing the best deeds they perform, such as, and foremost, the prayer." Many scholars said that this Āyah (2:43) is proof for the obligation of performing the prayer in congregation (for men only). I will explain this ruling in detail in *Kitāb Al-Aḥkam Al-Kabīr*, Allāh willing.

﴿إِنَّا نُرِيدُ أَنْ نَمُنَّ بِمَا نُنَادِيكُمْ وَأَنْتُمْ تَكْفُرُونَ﴾

﴿44. Enjoin you Al-Birr (piety and righteousness and every act of obedience to Allāh) on the people and you forget (to practise it) yourselves, while you recite the Scripture (Tawrah))! Have you then no sense?﴾

The Condemnation of commanding Others to observe Righteousness while ignoring Righteousness

Allāh said, "How is it, O People of the Book, that you command people to perform *Al-Birr*, which encompasses all types of righteousness, yet forget yourselves and do not heed what you call others to? And you read Allāh's Book (the

^[1] *Al-Kashāf* 1:133.

Tawrah) and know what it promises to those who do not fulfill Allāh's commandments.

﴿أَلَا تَعْقِلُونَ﴾

﴿Have you then no sense?﴾

of what you are doing to yourselves, so that you might become aware of your slumber and restore your sight from blindness?" 'Abdur-Razzāq said that Ma'mar stated that Qatādah commented on Allāh's statement,

﴿أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنَسَوْنَ أَنْفُسَكُمْ﴾

﴿Enjoin you Al-Birr (piety and righteousness and every act of obedience to Allāh) on the people and you forget (to practise it) yourselves,﴾

"The Children of Israel used to command people to obey Allāh, fear Him and perform *Al-Birr*. Yet, they contradicted these orders, so Allāh reminded them of this fact."^[1] As-Suddi said similarly. Ibn Jurayj said that the *Āyah*:

﴿أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ﴾

﴿Enjoin you Al-Birr on the people﴾ "Is about the People of the Book and the hypocrites. They used to command people to pray and fast. However, they did not practice what they commanded others. Allāh reminded them of this behavior. So whoever commands people to do righteousness, let him be among the first of them to implement that command."^[2] Also, Muḥammad bin Ishāq narrated that Ibn 'Abbās said that,

﴿وَنَسَوْنَ أَنْفُسَكُمْ﴾

﴿And you forget yourselves,﴾

means, "You forget to practice it yourselves,

﴿وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ﴾

﴿While you recite the Scripture (Tawrah)! Have you then no sense?﴾

You forbid the people from rejecting the prophethood and the

^[1] 'Abdur-Razzāq 1:44.

^[2] At-Ṭabari 2:8.

covenant that you have mentioned with you in the Tawrah, while you yourselves have forgotten it, meaning that 'you have forgotten the covenant that I made with you that you will accept My Messenger. You have breached My covenant, and rejected what you know is in My Book.'^[1]

Therefore, Allāh admonished the Jews for this behavior and alerted them to the wrongs that they were perpetrating against themselves by ordering righteousness, yet refraining themselves from righteousness. We should state that Allāh is not criticizing the People of the Book for ordering righteousness, because enjoining good is a part of righteousness and is an obligation for the scholars. However, the scholar is himself required to heed, and adhere to, what he invites others to. For instance, Prophet Shu'ayb said,

﴿وَمَا أُرِيدُ أَنْ أَمْلِكَكُمْ إِلَّا مَا أَنْتُمْ عَنْهُ إِنَّ أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ﴾

«I wish not, in contradiction to you, to do that which I forbid you. I only desire reform to the best of my power. And my guidance cannot come except from Allāh, in Him I trust and unto Him I repent» (11:88).

Therefore, enjoining righteousness and performing righteousness are both required. Neither category is rendered not necessary by the practice of the other, according to the most correct view of the scholars among the Salaf (predecessors) and the Khalaf.^[2]

Imām Ahmad reported that Abu Wā'il said, "While I was riding behind Usāmah, he was asked, 'Why not advise 'Uthmān?' He said, 'Do you think that if I advise him I should allow you to hear it? I advise him in secret, and I will not start something that I would hate to be the first to start. I will not say to a man, 'You are the best man,' even if he was my leader, after what I heard from the Messenger of Allāh ﷺ.' They said, 'What did he say?' He said, 'I heard him say,

«يُجَاءُ بِالرَّجُلِ يَوْمَ الْقِيَامَةِ فَيُلْقَى فِي النَّارِ فَتَنْدِبُ بِهِ أَقْبَابُهُ فَيَدُورُ بِهَا فِي النَّارِ كَمَا

^[1] At-Tabari 2:7.

^[2] The scholars who came after the first three generations of Islām.

يَذُورُ الْجِمَارُ بِرَحَاهُ فَيُطِيفُ بِهِ أَهْلُ النَّارِ يَقُولُونَ: يَا فَلَانُ مَا أَصَابَكَ؟ أَلَمْ نَكُنْ نَأْمُرُنَا بِالْمَعْرُوفِ وَنَنْهَانَا عَنِ الْمُنْكَرِ؟ يَقُولُ: كُنْتُ أَمُرُّكُمْ بِالْمَعْرُوفِ وَلَا آتِيهِ وَأَنْهَانَكُمْ عَنِ الْمُنْكَرِ وَآتِيهِ

«A man will be brought on the Day of Resurrection and thrown in the Fire. His intestines will fall out and he will continue circling pulling them behind him, just as the donkey goes around the pole. The people of the Fire will go to that man and ask him, 'What happened to you? Did you not used to command us to do righteous acts and forbid us from committing evil?' He will say, 'Yes. I used to enjoin righteousness, but refrained from performing righteousness, and I used to forbid you to perform from evil while I myself did it.'»

This *Hadith* was also recorded by Al-Bukhārī and Muslim.^[1]

Also, Ibrahim An-Nakha'i said, "I hesitate in advising people because of three *Ayāt*:

﴿أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ﴾

«Enjoin you Al-Birr on the people and you forget (to practise it) yourselves».

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

«O you who believe! Why do you say that which you do not do? Most hateful it is to Allāh that you say that which you do not do» (61:2-3).^[2]

And Allāh informed us that the Prophet Shu'ayb said,

﴿وَمَا أُرِيدُ أَنْ أَمْلِكَكُمْ إِلَّا مَا اتَّهَمْتُمْ عَنْهُ إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ﴾

«I wish not, in contradiction to you, to do that which I forbid you. I only desire reform to the best of my power. And my guidance cannot come except from Allāh, in Him I trust and unto Him I repent» (11:88).

[1] *Fath Al-Bari* 6:381 and Muslim 4:2291, Ahmad 5:205.

[2] *Al-Qurtubi* 1:367.

﴿وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْغَافِلِينَ ۗ أَلَيْسَ بِظُلْمٍ لِّمَن ظَنَنَ أَنَّهُ مُتَلَفًا دَٰخِرًا وَيَسْمُنُ إِلَٰهَهُ رَبَّهُمْ﴾

«45. And seek help in patience and Aṣ-Ṣalāt (the prayer) and truly, it is extremely heavy and hard except for Al-Khāshī'in.»

«46 (They are those) who are certain that they are going to meet their Lord, and that unto Him they are going to return.»

The Support that comes with Patience and Prayer

Allāh commanded His servants to use patience and prayer to acquire the good of this life and the Hereafter. Muqātil bin Ḥayyān said that this Āyah means, "Utilize patience and the obligatory prayer in seeking the Hereafter. As for patience (here), they say that it means fasting."^[1] There are similar texts reported from Mujāhid. Al-Qurṭubī and other scholars commented, "This is why Ramaḍān is called the month of patience,"^[2] as is mentioned in the Ḥadīth literature. It was also said that 'patience' in the Āyah means, refraining from evil, and this is why 'patience' was mentioned along with practicing acts of worship, especially and foremost, the prayer. Also, Ibn Abi Ḥātim narrated that 'Umar bin Al-Khaṭṭāb said, "There are two types of patience: good patience when the disaster strikes, and a better patience while avoiding the prohibitions of Allāh." Ibn Abi Ḥātim said that Al-Ḥasan Al-Baṣrī was reported to have said similarly.^[3]

Allāh then said,

﴿وَالصَّلَاةِ﴾

«And Aṣ-Ṣalāh (the prayer).»

The prayer is one of the best means of assistance for firmly adhering to Allāh's orders, just as Allāh said;

﴿أَنذَرُ مَا أَوْصَىٰ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ ۚ إِنَّ الصَّلَاةَ تَنفَعُ عَنِ الْعَمَلِ ۚ وَالشُّكْرُ لِلَّهِ أَكْبَرُ﴾

[1] Ibn Abi Ḥātim 1:154.

[2] Al-Qurṭubī 1:372

[3] Ibn Abi Ḥātim 1:155.

﴿Recite (O Muhammad ﷺ) what has been revealed to you of the Book (the Qur'ān), and perform Aṣ-Ṣalāh. Verily, Aṣ-Ṣalāh (the prayer) prevents from Al-Fahshā' (i.e. great sins of every kind), and Al-Munkar and the remembrance of (praising) of (you by) Allāh is greater indeed﴾ (29:45).

The personal pronoun in the Āyah,

﴿وَأَنَا لَكَبِيرٌ﴾

﴿And truly, it is extremely heavy and hard﴾

refers to prayer, as Mujāhid is reported to have said, and it was also the choice of Ibn Jarīr. It is possible that the pronoun might be referring to the advice - to observe patience and the prayer - mentioned in the same Āyah. Similarly, Allāh said about Qarūn (Korah),

﴿وَكَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ قَوَابِلُ اللَّهِ خَيْرٌ لِمَنْ مَاتَ وَغَدَلَ مَتْلَبًا وَلَا يَلْقَاهَا إِلَّا الْمُسِيرُونَ﴾

﴿But those who had been given (religious) knowledge said: "Woe to you! The reward of Allāh (in the Hereafter) is better for those who believe and do righteous good deeds, and this, none shall attain except Aṣ-Ṣābirūn (the patient).">﴾ (28:80).

Also, Allāh said,

﴿وَلَا تَتَوَلَّى الْكَلْبَةَ أَزْوَاجُ بُلْعَىٰ هِيَ تَأْتِي وَهِيَ أَغْلَىٰ وَأَمَّا إِذَا مَا ابْنَنَّا الْعَجْزَ وَالْمُنْهَرِفَ فَهُوَ حَلْبٌ حَسْبٌ وَلَا يَلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَلَا يَلْقَاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ﴾

﴿The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better then verily he, between whom and you there was enmity, (will become) as though he was a close friend. But none is granted it (the above quality) except those who are patient – and none is granted it except the owner of the great portion (of happiness in the Hereafter and) in this world.﴾ (41:34-35)

meaning, this advice is only implemented by those who are patient and the fortunate. In any case, Allāh's statement here means, prayer is 'heavy and burdensome',

﴿إِلَّا عَلَى الْخَاشِعِينَ﴾

﴿except for Al-Khāshī'in﴾

Ibn Abi Ṭalhah reported that Ibn 'Abbās commented on this Āyah, "They (Al-Khāshi'in) are those who believe in what Allāh has revealed."⁽¹⁾

Allāh's statement,

﴿الَّذِينَ يَبْتَغُونَ أَنَّهُمْ مُلْقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ﴾

«They are those who are certain that they are going to meet their Lord, and that unto Him they are going to return.»

continues the subject that was started in the previous Āyah. Therefore, the prayer, or the advice to observe it is heavy,

﴿إِلَّا عَلَى الْمُتَّقِينَ﴾ الَّذِينَ يَبْتَغُونَ أَنَّهُمْ مُلْقُوا رَبِّهِمْ

«except for Al-Khāshi'in. (They are those) who are certain (Yazunnūna) that they are going to meet their Lord,»

meaning, they know that they will be gathered and face their Lord on the Day of Resurrection,

﴿وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ﴾

«and that unto Him they are going to return.»

meaning, their affairs are all subject to His will and He justly decides what He wills. Since they are certain that they will be returned to Allāh and be reckoned, it is easy for them to perform the acts of obedience and refrain from the prohibitions. Ibn Jarīr commented on Allāh's statement;

﴿يَبْتَغُونَ أَنَّهُمْ مُلْقُوا رَبِّهِمْ﴾

«Yazunnūna that they are going to meet their Lord»

Ibn Jarīr said; "The Arabs call certainty as well as doubt, Zann. There are similar instances in the Arabic language where a subject as well as its opposite share the same name. For instance, Allāh said,

﴿وَرَبِّكَ الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَافِعُوهَا﴾

«And the Mujrimūn (criminals, polytheists, sinners), shall see the Fire and Zannū (apprehend) that they have to fall therein» (18:53).

It is recorded in the Ṣaḥīḥ that on the Day of Resurrection,

⁽¹⁾ Al-Ṭabari 2:16.

Allāh will say to a servant, "Have I not allowed you to marry, honored you, made the horses and camels subservient to you and allowed you to become a chief and a master?" He will say, "Yes." Allāh will say, "Did you have *Ẓann* (think) that you will meet Me?" He will say, "No." Allāh will say, "This Day, I will forget you, just as you forgot Me."¹¹ If Allāh wills, we will further elaborate on this subject when we explain Allāh's statement,

﴿نَسُوا اللَّهَ فَنَسِيَهُمْ﴾

﴿They have forgotten Allāh, so He has forgotten them﴾ (9:67).

﴿يٰۤاَيُّهَا بَنِي إِسْرَءِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي اَنْعَمْتُ عَلَيْكُمْ وَاِنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ۝۴۷﴾

447. O Children of Israel! Remember My favor which I bestowed upon you and that I preferred you over the 'Ālamin (nations)﴾

Reminding the Children of Israel that They were preferred above the Other Nations

Allāh reminds the Children of Israel of the favors that He granted their fathers and grandfathers, how He showed preference to them by sending them Messengers from among them and revealing Books to them, more so than any of the other previous nations. Similarly, Allāh said,

﴿وَلَقَدْ اخْتَرْتَهُمْ عَلٰى عِلْمٍ عَلٰى الْعَالَمِينَ ۝۴۴﴾

﴿And We chose them (the Children of Israel) over the 'Ālamin, (nations) with knowledge.﴾ (44:32) and,

﴿وَاِذْ قَالَ مُوسٰى لِقَوْمِهِ يٰقَوْمِ اذْكُرُوا نِعْمَةَ اللّٰهِ عَلَيْكُمْ اِذْ جَعَلَ فِيْكُمْ اٰيٰتِهٖ وَجَعَلَ لَكُم مِّنْ اَنْفُسِكُمْ اٰلِئِهًا وَآخَرُكُمْ تَاٰمَ يَوْمَ اَمَّا يَوْمَ اِنَّا جَعَلْنَا لَدُنْكَ اٰلِهَةً وَّاَنَّا جَعَلْنَا لَدُنْكَ اٰلِهَةً وَّاَنَّا جَعَلْنَا لَدُنْكَ اٰلِهَةً وَّاَنَّا جَعَلْنَا لَدُنْكَ اٰلِهَةً﴾

﴿And (remember) when Mūsā (Moses) said to his people: "O my people! Remember the favor of Allāh to you: when He made Prophets among you, made you kings, honored you above the 'Ālamin (nations).">﴾ (5:20).

Abu Ja'far Ar-Rāzi reported that Ar-Rabī' bin Anas said that

¹¹ Muslim 4:2279.

Abu Al-ʿAliyah said that Allāh's statement,

﴿وَأَنزَلْنَا إِلَيْكَ الْكِتَابَ﴾

﴿and that I preferred you over the ʿĀlamīn﴾ means, "The kingship, Messengers and Books that were granted to them, instead of granting such to the other kingdoms that existed during their time, for every period there is a nation."^[1] It was also reported that Mujāhid, Ar-Rabī' bin Anas, Qatādah and Ismā'il bin Abi Khālid said similarly.^[2]

The Ummah of Muḥammad ﷺ is Better than the Children of Israel

This is the only way the Āyah can be understood, because this Ummah is better than theirs, as Allāh said;

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَذُوْنَ أَلْأَنفِ الْكَاتِبِ لَكَانَ خَيْرًا لَهُمْ﴾

﴿You are the best of people ever raised up for mankind; you enjoin good and forbid evil, and you believe in Allāh. And had the People of the Book (Jews and Christians) believed, it would have been better for them﴾ (3:110).

Also, the Musnad and Sunan Collections of Ḥadīth recorded that Mu'āwiyah bin Haydah Al-Qushayri said that the Messenger of Allāh ﷺ said,

﴿أَنْتُمْ تُولُونِ سَبْعِينَ أُمَّةً أَنْتُمْ خَيْرُهَا وَأَكْرَمُهَا عَلَى اللَّهِ﴾

﴿You (Muslims) are the seventieth nation, but you are the best and most honored of them according to Allāh.﴾^[3]

There are many Ḥadīths on this subject, and they will be mentioned when we discuss Allāh's statement,

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ﴾

﴿You are the best of peoples ever raised up for mankind﴾ (3:110).

﴿وَأَقْرَبُوا بِرَأْسِ الْخَيْلِ لَا يَجْرِي تَحْتِهَا نَاسٌ مِنْكُمْ وَلَا يُقْبَلُ مِنْهَا شَيْءٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ

[1] At-Ṭabari 2:24.

[2] Ibn Abi Ḥatim 1:158.

[3] Aḥmad 5:3, Tuhfat Al-Aḥwadhi 8:352, and Ibn Mājah 2:1433.

يُصْرَفُونَ ﴿٤٨﴾

﴿48. And fear a Day (of Judgement) when a person shall not avail another, nor will intercession be accepted from him, nor will compensation be taken from him, nor will they be helped.﴾

After Allāh reminded the Children of Israel of the favors that He has granted them, He warned them about the duration of the torment which He will punish them with on the Day of Resurrection. He said,

﴿وَاتَّقُوا يَوْمًا﴾

﴿And fear a Day﴾ meaning, the Day of Resurrection,

﴿لَا يَنْفَعُ نَفْسٌ عَنْ نَفْسٍ شَيْئًا﴾

﴿When a person shall not avail another﴾ meaning, on that Day, no person shall be of any help to another. Similarly, Allāh said,

﴿وَلَا يُزِيلُ وِزْرًا بَدْرٌ وَلَا لُحْرٌ﴾

﴿And no bearer of burdens shall bear another's burden﴾ (35:18)

﴿لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَئِذٍ ثَوَدٌ﴾

﴿Every man that Day will have enough to make him careless of others.﴾ (80:37) and,

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ وَأَخْسِنُوا يَوْمًا لَا يَجُزِي وَالِدٌ عَنْ وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَارٌ عَنْ وَالِدِهِ شَيْئًا﴾

﴿O mankind! Have Taqwā of your Lord (by keeping your duty to Him and avoiding all evil), and fear a Day when no father can avail aught for his son, nor a son avail aught for his father﴾ (31:33).

This indeed should serve as a great warning that both the father and the son will not be of help to each other on that Day.

Neither Intercession, Ransom, or Assistance will be accepted on behalf of the Disbelievers

Allāh said,

﴿وَلَا يَقْبَلُ مِنَّا شَفَعَةً﴾

﴿nor will intercession be accepted from him﴾

meaning, from the disbelievers. Similarly, Allāh said,

﴿فَمَا تَعْمَلُهُمْ شَفَعَةُ الشَّاعِبِينَ﴾

﴿So no intercession of intercessors will be of any use to them﴾ (74:48) and described the people of the Fire saying,

﴿فَمَا لَنَا مِنْ شَافِعِينَ ۖ وَلَا صَدِيقٍ حَمِيمٍ﴾

﴿Now we have no intercessors. Nor a close friend (to help us)﴾ (26:100-101).

Allāh's statement here (2:48)

﴿وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ﴾

﴿nor will compensation be taken from him﴾ means, that Allāh does not accept the disbelievers to ransom themselves. Similarly, Allāh said,

﴿إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كَافَرُونَ فَلَنْ يَفْعَلَ مِنْ أَمْوَالِهِمْ نَفْسًا وَلَوْ أَنَّهُمْ﴾
﴿يُؤْتُوا﴾

﴿Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them even if they offered it as a ransom﴾ (3:91)

﴿إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّهُمْ مَا فِي الْأَرْضِ حَبِيمًا وَمِثْلَهُ مَعَهُمْ لَيَفْعَلُوهُ. وَإِنْ عَذَابُ يَوْمِ الْقِيَامَةِ مَا تُغْنِي عَنْهُمْ وَهُمْ عَذَابُ آلِ الْعِيسَى﴾

﴿Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves from the torment on the Day of Resurrection, it would never be accepted of them, and theirs would be a painful torment﴾ (5:36)

﴿وَإِنْ تَدُولُ كُلُّ عَدْلٍ لَا يُؤْخَذُ مِنْهَا﴾

﴿And even if he offers every ransom, it will not be accepted from him﴾ (6:70) and,

﴿فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا مَأْوِيَّتُكُمُ النَّارُ مِنْ مَرَلِكُمْ﴾

﴿So this Day no ransom shall be taken from you (hypocrites), nor of those who disbelieved. Your abode is the Fire. That is your Mawla (friend – proper place)﴾ (57:15).

Allāh stated that if the people do not believe in His Messenger ﷺ and follow what He sent him with, then when they meet Him on the Day of Resurrection, after remaining on the path of disbelief, their family lineage and/or the intercession of their masters will not help them at all. It will not be accepted of them, even if they paid the earth's fill of gold as ransom. Similarly, Allāh said,

﴿يَوْمَ تَقُفُّ أَنْ يَأْتِيَنَّ يَوْمَ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفْعَةٌ﴾

«Before a Day comes when there will be no bargaining, nor friendship, nor intercession» (2:254) and,

﴿لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ﴾

«On which there will be neither mutual bargaining nor befriending» (19:31). Allāh's statement next,

﴿وَلَا هُمْ يُنصَرُونَ﴾

«nor will they be helped.» means, "no person shall get angry - or anxious - on their behalf and offer them any help, or try to save them from Allāh's punishment." As stated earlier on that Day, neither the relative, nor persons of authority will feel pity for the disbelievers, nor will any ransom be accepted for them. Consequently, they will receive no help from others and they will be helpless themselves. Allāh said,

﴿وَقَدْ يُخِذُّ وَلَا يُكَاذِبُ عَلَيْهِ﴾

«While He (Allāh) grants refuge (or protection), but none grants refuge from Him» (23:88)

﴿يَوْمَ لَا يَنْبَغُ عَلَيْهِمْ أَمْذٌ وَلَا يُؤْتَى أَمْذٌ﴾

«So on that Day none will punish as He will punish. And none will bind (the wicked, disbelievers and polytheists) as He will bind» (89:25-26)

﴿مَا لَكُمْ لَا تَنْصَرُونَ﴾ قَالَ بَلْ هُمْ كَانُوا مُسْتَعْتَبِينَ﴾

«What is the matter with you? Why do you not help one another (as you used to do in the world)?» Nay, but that Day they shall surrender» (37:25-26) and,

﴿قُلُوا نَصَرُهُمُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَرْثَاكَ إِلَهًا بَلْ سَلَا عَنْهُمْ﴾

الْبَقَرَةُ

A

الْبَقَرَةُ

وَإِذْ جَعَلْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَ مَسَاكِنَهُمْ آلِهَةً دُونِ اللَّهِ وَيَدَّيْحُونَ أُنْسَاءَكُمْ وَإِنَّهُمْ إِذَا تُبِيتُوا لَهُمْ يَسْجُدُونَ لِلْأَنْثَىٰ وَلَوْ أَنَّكُمْ كُنْتُمْ فَاهِقِينَ ۚ وَإِذْ فَرقْنَا بَيْنَكُمُ الْبَحْرَ فَأَمْنَيْنَاكُمْ مِنْ رَيْبِكُمْ عَظِيمٍ ۖ وَإِذْ فَرقْنَا آلَ فِرْعَوْنَ وَأَشْرَقَتِ النَّظُورُ ۖ وَإِذْ دَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ أَخَذْنَا الْعِجْلَ مِنْ بَعْدِهِ ۖ وَأَنْشَأْنَا لَكَ تَشْكُورًا ۖ وَإِذْ مَا قِينَا مُوسَىٰ الْكَتَبَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ۖ وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يُقْرِبُ إِلَيْكُمْ ظِلْفُسَكُمْ أَنْفُسَكُمْ بِأَخَذِكُمْ الْعِجْلَ فَتُوبُوا إِلَىٰ بَارِيكُمْ فَاقْتُلُوا أَنْفُسَكُمْ ۚ ذَلِكُمْ خَبَرٌ لَكُمْ عِنْدَ بَارِيكُمْ فَانْصَبْ عَلَيْهِمْ إِنَّهُ هُوَ السَّوَابُ الرَّحِيمُ ۖ وَإِذْ قُلْتُمْ نَمُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ تَرَىٰ اللَّهَ جَهْرَةً ۖ فَأَخَذْنَاكُمْ الصَّاعِقَةَ وَأَشْرَقَتِ النَّظُورُ ۖ ثُمَّ بَعَثْنَا مِنْ بَعْدِ مُوسَىٰ لَعَلَّكُمْ تَشْكُرُونَ ۖ وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَٰى كُلَّآ مِنْ طَيْبَتٍ مَا رَزَقْنَاهُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ۖ

«Then why did those whom they had taken for ālihah (gods) besides Allāh, as a way of approach (to Allāh) not help them? Nay, but they vanished completely from them» (46:28).

Also, Ad-Ḍaḥḥāk said that Ibn 'Abbās said that Allāh's statement,

﴿تَا لَكَ لَا تَأْمُرُونَ﴾

«What is the matter with you? Why do you not help one another?» (37:25)

means, "This Day, you shall not have a refuge from Us. Not this Day."¹¹ Ibn Jarir said that Allāh's statement,

﴿وَلَا هُمْ يُنصَرُونَ﴾

﴿nor will they be helped.﴾

meaning, on that Day, they shall neither be helped by any helper, nor shall anyone intercede on their behalf. No repeal or ransom will be accepted for them, all courtesy towards them will have ceased, along with any helpful intercession. No type of help or cooperation will be available for them on that Day. The judgment will, on that Day, be up to the Most Great, the Most Just, against whom no intercessor or helper can ever assist. He will then award the evil deed its kind and will multiply the good deeds. This is similar to Allāh's statement,

﴿وَنَقُورُهُمْ نَسْأَلُونَ ۖ تَا لَكَ لَا تَأْمُرُونَ ۖ بَلْ كُنْتُمْ تَسْتَعْجِلُونَ ۖ﴾

¹¹ At-Ṭabari 2:36

﴿But stop them, verily, they are to be questioned. "What is the matter with you? Why do you not help one another?" Nay, but that Day they shall surrender﴾ (37:24-26).^[1]

﴿وَاذْكُرْ فَبِئْسَ الْيَوْمَ الَّذِي كُنْتُمْ تُدْعَوْنَ إِلَىٰهِ فَكُنْتُمْ مِنَ الْغَاثِ ۖ فَذْكُرْ يَوْمَ إِسْتَعْصَمْتَ بِإِذْنِ رَبِّكَ إِنَّكَ كُنْتَ مِنَ الْمُنْظَرِينَ﴾
 ﴿وَاذْكُرْ يَوْمَ إِسْتَعْصَمْتَ بِإِذْنِ رَبِّكَ إِنَّكَ كُنْتَ مِنَ الْمُنْظَرِينَ﴾
 ﴿وَاذْكُرْ يَوْمَ إِسْتَعْصَمْتَ بِإِذْنِ رَبِّكَ إِنَّكَ كُنْتَ مِنَ الْمُنْظَرِينَ﴾

﴿49. And (remember) when We delivered you from Fir'aun's (Pharaoh) people, who were afflicting you with a horrible torment, killing your sons and sparing your women, and therein was a mighty trial from your Lord.﴾

﴿50. And (remember) when We separated the sea for you and saved you and drowned Fir'aun's (Pharaoh) people while you were watching.﴾

The Children of Israel were saved from Pharaoh and His Army Who drowned

Allāh said to the Children of Israel, "Remember My favor on you

﴿وَاذْكُرْ فَبِئْسَ الْيَوْمَ الَّذِي كُنْتُمْ تُدْعَوْنَ إِلَىٰهِ فَكُنْتُمْ مِنَ الْغَاثِ ۖ فَذْكُرْ يَوْمَ إِسْتَعْصَمْتَ بِإِذْنِ رَبِّكَ إِنَّكَ كُنْتَ مِنَ الْمُنْظَرِينَ﴾

﴿And (remember) when We delivered you from Fir'aun's (Pharaoh) people, who were afflicting you with a horrible torment,﴾

meaning, 'I - Allāh - saved you from them and delivered you from their hands in the company of Mūsā, after they subjected you to horrible torture.' This favor came after the cursed Pharaoh had a dream in which he saw a fire emerge from Bayt Al-Maqdis (Jerusalem), and then the fire entered the houses of the Copts in Egypt, with the exception of the Children of Israel. Its purport was that his kingship would be toppled by a man among the Children of Israel. It was also said that some of Pharaoh's entourage said that the Children of Israel were expecting a man among them to arise who would establish a state for them. We will mention the *Ḥadīth* on this subject

[1] At-Ṭabari 2:35.

when we explain Sūrat Ṭa Ha (20), Allāh willing. After the dream, Pharaoh ordered that every newborn male among the Children of Israel be killed and that the girls be left alone. He also commanded that the Children of Israel be given tasks of hard labor and assigned the most humiliating jobs.

The torment here refers to killing the male infants. In Sūrat Ibrāhīm (14) this meaning is clearly mentioned,

﴿يَسْأَلُونَكَ سَوَءَ الْعَذَابِ الَّذِي نَزَّلْنَا بِأَنفُسِكُمْ وَمَنْ نَسْتَعِينُ نِسَاءَكُمْ﴾

«Who were afflicting you with horrible torment, and were slaughtering your sons and letting your women live.» (14:6).

We will explain this Āyah in the beginning of Sūrat Al-Qaṣaṣ (28), Allāh willing, and our reliance and trust are with Him.

The meaning of,

﴿يَسْأَلُونَكَ﴾

«who were afflicting you» is, "They humiliated you," as Abu 'Ubaydah stated. It was also said that it means, "They used to exaggerate in tormenting you" according to Al-Qurtūbi. As for Allāh saying,

﴿يَذْكُرُونَ أَنفُسَكُمْ وَتَسْعَوْنَ نِسَاءَكُمْ﴾

«killing your sons and sparing your women» that explains His statement,

﴿يَسْأَلُونَكَ سَوَءَ الْعَذَابِ﴾

«who were afflicting you with horrible torment» then it explains the meaning of the favor He gave them, as mentioned in His statement,

﴿اذْكُرُوا الْفَوْضَ الَّتِي نَزَّلْنَا بِهَا عَلَىٰ آلِيكَ﴾

«Remember My favor which I bestowed upon you». As for what Allāh said in Sūrat Ibrāhīm,

﴿وَذَكِّرْهُمْ بِأَنفُسِهِمْ﴾

«And remind them of the annals of Allāh» (14:5) meaning, the favors and blessing He granted them, He then said,

﴿يَسْأَلُونَكَ سَوَءَ الْعَذَابِ الَّذِي نَزَّلْنَا بِأَنفُسِكُمْ وَمَنْ نَسْتَعِينُ نِسَاءَكُمْ﴾

«Who were afflicting you with horrible torment, and were

slaughtering your sons and letting your women live. ﴿14:6﴾

So Allāh mentioned saving their children from being slaughtered in order to remind them of the many favors that He granted them.

We should state here that 'Pharaoh' (Fir'awn) is a title that was given to every disbelieving king who ruled Egypt, whether from the 'Amāliq (Canaanites) or otherwise, just as Caesar (Qaysar) is the title of the disbelieving kings who ruled Rome and Damascus. Also, Khosrau (Kisrā) is the title of the kings who ruled Persia, while Tubb'a is the title of the kings of Yemen, and the kings of Abyssinia (Ethiopia) were called Negus (An-Najāshi).

Allāh said,

﴿وَفِي ذَٰلِكُمْ بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ﴾

﴿And therein was a mighty trial from your Lord.﴾

Ibn Jarīr commented that this part of the *Āyah* means, "Our saving your fathers from the torment that they suffered by the hand of Pharaoh, is a great blessing from your Lord."^[1] We should mention that in the blessing there a is test, the same as with hardship, for Allāh said,

﴿وَبَلَوْنَكُمْ بِالْشَّرِّ وَالْخَيْرِ فِتْنَةً﴾

﴿And We shall make a trial of you with evil and with good﴾
(21:35) and,

﴿وَبَلَوْنَهُمْ بِالْخَيْرِ وَالشَّرِّ لَعَلَّهُمْ يَرْجِعُونَ﴾

﴿And We tried them with good (blessings) and evil (calamities) in order that they might turn (to obey Allāh.)﴾ (7:168).

Allāh's statement next,

﴿وَإِذْ رَفَعْنَا بَكُمْ الْبَحْرَ فَأَمْرَيْنَا فَاغْرَقْنَا ۚ أَلْ يَرَوْنَ نَارَهُمْ تَنظُرُونَ ۚ﴾

﴿And (remember) when We separated the sea for you and saved you and drowned Fir'awn's (Pharaoh) people while you were watching﴾

means, 'After We saved you from Fir'awn and you escaped with Mūsa; Fir'awn went out in your pursuit and We parted

^[1] Aṭ-Ṭabari 2:48.

the sea for you.' Allāh mentioned this story in detail, as we will come to know, Allāh willing. One of the shortest references to this story is Allāh's statement,

﴿وَأَنْجَيْنَاكُمْ﴾

﴿And saved you﴾ meaning, "We saved you from them, drowning them while you watched, bringing relief to your hearts and humiliation to your enemy."

Fasting the Day of 'Āshūrā'

It was reported that the day the Children of Israel were saved from Fir'awn was called the day of 'Āshūrā'. Imām Aḥmad reported that Ibn 'Abbās said that the Messenger of Allāh came to Al-Madīnah and found that the Jews were fasting the day of 'Āshūrā'. He asked them, "What is this day that you fast?" They said, "This is a good day during which Allāh saved the Children of Israel from their enemy, and Mūsā used to fast this day." The Messenger of Allāh ﷺ said,

«أَنَا أَحَقُّ بِمُوسَى مِنْكُمْ»

«I have more right to Mūsā than you have.»

So the Messenger of Allāh ﷺ fasted that day and ordered that it be fasted. This Ḥadīth was collected by Al-Bukhārī, Muslim, An-Nasā'ī and Ibn Mājah.^[1]

﴿وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِن بَيْنِ يَدَيْهِ. وَأَنْتُمْ ظَالِمُونَ﴾ ثُمَّ عَفَوْنَا عَنْكُمْ مِن بَيْنِ يَدَيْهِ ذَلِكَ لِمَنْ لَّمْ يَكْفُرُوا ۖ وَإِذْ آتَيْنَا مُوسَىٰ الْكِتَابَ وَالْفُرْقَانَ لِمَنْ هَدَيْنَاكُمْ ۖ

﴿51. And (remember) when We appointed for Mūsā (Moses) forty nights, and (in his absence) you took the calf (for worship), and you were Zālimūn (polytheists and wrongdoers).﴾

﴿52. Then after that We forgave you so that you might be grateful.﴾

﴿53. And (remember) when We gave Mūsā the Scripture (the Tawrah) and the criterion (of right and wrong) so that you

^[1] Aḥmad 1:291, Faṭḥ Al-Bārī 4:287, Muslim 2:796, An-Nasā'ī in Al-Kubrā 2:157, and Ibn Mājah 1:553.

may be guided aright.﴾

The Children of Israel worshipped the Calf

Allāh then said, "Remember My favor on you when I forgave you for worshipping the calf." This happened after Mūsā went to the meeting place with his Lord at the end of that period which was forty days. These forty days were mentioned in Sūrat Al-A'rāf, when Allāh said,

﴿وَرَعَدْنَا مُوسَىٰ ثَلَاثِينَ لَيْلَةً وَأَتَمَّمْنَا فِيهَا بِعَشْرِ﴾

﴿And We appointed for Mūsā thirty nights and added (to the period) ten (more)﴾ (7:142).

It was said that these days were during the month of Dhul-Qa'dah plus the first ten days in Dhul-Hijjah, after the Children of Israel were delivered from Fir'awn and they safely crossed the sea. Allāh's statement,

﴿وَإِذْ آتَيْنَا مُوسَىٰ الْكِتَابَ﴾

﴿And (remember) when We gave Mūsā the Scripture﴾ means, the Tawrah,

﴿وَالْفُرْقَانَ﴾

﴿And the criterion﴾ that is that which differentiates between truth and falsehood, guidance and deviation.

﴿فَلَكُمْ تَبْدُرَ﴾

﴿So that you may be guided aright﴾, after escaping the sea, as another Āyah in Sūrat Al-A'rāf clearly stated,

﴿وَلَقَدْ آتَيْنَا مُوسَىٰ الْكِتَابَ مِن بَعْدِ مَا أَفْلَكْنَا الْقُرُونَ الْأُولَىٰ بِسَاطِرٍ لِّلنَّاسِ وَهَدَىٰ
وَرَحْمَةً لِّلَّذِينَ يَتَذَكَّرُونَ﴾

﴿And indeed We gave Mūsā - after We had destroyed the generations of old - the Scripture (the Tawrah) as an enlightenment for mankind, and a guidance and a mercy, that they might remember (or receive admonition)﴾ (28:43).

﴿وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يُعْزِرُكُمْ عَلَيْكُمْ غُلَّتُمْ أُنْفُسُكُمْ إِعْمَادُكُمْ آلِهَتِكُمْ فَخُوتُوا إِلَىٰ بَارِيكُمْ
فَاتَّقُوا أَنْفُسَكُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِيكُمْ تَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ﴾

﴿54. And (remember) when Mūsā said to his people: "O my

people! Verily, you have wronged yourselves by worshipping the calf. So turn in repentance to your Creator and kill yourselves (the innocent kill the wrongdoers among you), that will be better for you with your Creator." Then He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful.﴾

The Children of Israel kill each other in Repentance

This was the repentance required from the Children of Israel for worshipping the calf. Commenting on Allāh's statement;

﴿وَلَا تَلَّ مَوْسَىٰ لِقَوْمِهِ يُقْرِئُكُمْ ظَنَنْتُمْ أَنَاكُمْ بِإِغْوَاكُمْ الْغَايِلَ﴾

﴿And (remember) when Mūsā said to his people: "O my people! Verily, you have wronged yourselves by worshipping the calf...﴾, Al-Ḥasan Al-Baṣrī said, "When their hearts thought of worshipping the calf,

﴿وَلَا تُنْكِرُ فِي آلِهِمْ وَذَآ أُنْهَىٰ عَنْهُمْ مَكَرُوا فَلَا لِي لَهُمْ رَحْمَتَا رَبِّنَا وَمَنْ يَتُوبْ﴾

﴿And when they regretted and saw that they had gone astray, they (repented and) said: "If our Lord does not have mercy upon us and forgive us"﴾ (7:149).

This is when Mūsā said to them,

﴿يُقْرِئُكُمْ ظَنَنْتُمْ أَنَاكُمْ بِإِغْوَاكُمْ الْغَايِلَ﴾

﴿O my people! Verily, you have wronged yourselves by worshipping the calf...﴾.^[1] Abu 'Al-'Āliyah, Sa'īd bin Jubayr and Ar-Rabī' bin Anas commented on,

﴿فَتُوبُوا إِلَىٰ بَارِيكُمْ﴾

﴿So turn in repentance to your Bārī﴾ that it means, "To your Creator."^[2] Allāh's statement,

﴿إِلَىٰ بَارِيكُمْ﴾

﴿to your Bārī (Creator)﴾ alerts the Children of Israel to the enormity of their error and means, "Repent to He Who created you after you associated others with Him in worship."

An-Nasā'ī, Ibn Jarīr and Ibn Abi Ḥātim recorded Ibn 'Abbās

[1] Ibn Abi Ḥātim 1:167.

[2] Ibn Abi Ḥātim 1:167,168.

saying, "Allāh told the Children of Israel that their repentance would be to slay by the sword every person they meet, be he father or son. They should not care whom they kill. Those were guilty whom Mūsā and Hārūn were not aware of their guilt, they admitted their sin and did as they were ordered. So Allāh forgave both the killer and the one killed."^[1] This is part of the *Ḥadīth* about the trials that we will mention in *Sūrat Ṭa Ha*, (20) Allāh willing.

Ibn Jarīr narrated that Ibn 'Abbās said, "Mūsā said to his people,

﴿فَوُتُّوْا إِلَىٰ بَارِيكُمْ فَاقْتُلُوا أَنْفُسَكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِيكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ﴾

﴿"So turn in repentance to your Creator and kill each other (the innocent kill the wrongdoers among you), that will be better for you with your Creator." Then He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful.﴾

Allāh ordered Mūsā to command his people to kill each other. He ordered those who worshipped the calf to sit down and those who did not worship the calf to stand holding knives in their hands. When they started killing them, a great darkness suddenly overcame them. After the darkness lifted, they had killed seventy thousand of them. Those who were killed among them were forgiven, and those who remained alive were also forgiven.^[2]

﴿وَإِذْ قُلْتُمْ يَمْوِسُ يَا آلَ هَارُونَ فَادْنُوكُمُ الْفَصْفَصَةَ لِأَنَّ فِيهَا آيَةٌ لِّكُمْ إِن كُمْ مِنْ قَائِلِينَ﴾

﴿55. And (remember) when you said: "O Mūsā! We shall never believe in you until we see Allāh plainly." But you were seized with a bolt of lightning while you were looking﴾.

﴿56. Then We raised you up after your death, so that you might be grateful.﴾

[1] An-Nasā'ī in *Al-Kubrā* 6:404, Aṭ-Ṭabari 18:306, and Ibn Abi Ḥātim 1:168.

[2] Aṭ-Ṭabari 2:73.

The Best among the Children of Israel ask to see Allāh; their subsequent Death and Resurrection

Allāh said, 'Remember My favor on you for resurrecting you after you were seized with lightning when you asked to see Me directly, which neither you nor anyone else can bear or attain.' This was said by Ibn Jurayj. Ibn 'Abbās said that the Āyah

﴿وَإِذْ قُلْتُمْ يَتُوسَّنْ لَنْ لَأُؤْمِنَنَّ لَكَ حَتَّىٰ رَأَى اللَّهَ جَهْرَةً﴾

﴿And (remember) when you said: "O Mūsā ! We shall never believe in you until we see Allāh plainly."﴾ means, "Publicly",^[1] "So that we gaze at Allāh."^[2] Also, 'Urwah bin Ruwaym said that Allāh's statement,

﴿وَأَنْتُمْ تَنْظُرُونَ﴾

﴿While you were looking﴾ means, "Some of them were struck with lightning while others were watching."^[3] Allāh resurrected those, and struck the others with lightning. As-Suddi commented on,

﴿فَاعَذَّبْنَاهُمُ الصَّاعِقَةَ﴾

﴿But you were seized with a bolt of lightning﴾ saying; "They died, and Mūsā stood up crying and supplicating to Allāh, 'O Lord! What should I say to the Children of Israel when I go back to them after You destroyed the best of them,

﴿لَوْ شِئْتَ لَفُحِّقْنَاهُم مِّن قَبْلُ وَإِنِّي أَنُفِثُكُم بِمَا قُلْتُمُ النَّفْثَةَ رِجًّا﴾

﴿If it had been Your will, You could have destroyed them and me before; would You destroy us for the deeds of the foolish ones among us?﴾' Allāh revealed to Mūsā that these seventy men were among those who worshipped the calf. Afterwards, Allāh brought them back to life one man at a time, while the rest of them were watching how Allāh was bringing them back to life. That is why Allāh's said,

﴿ثُمَّ بَعَثْنَاهُم مِّن بَعْدِ مَوْتِهِمْ لَتَعْلَمَنَّهُمْ تَتَكَلَّمُونَ﴾

﴿Then We raised you up after your death, so that you might be

[1] At-Ṭabari 2:81.

[2] Ibn Abi Ḥātim 1:170.

[3] Ibn Abi Ḥātim 1:172.

grateful.﴾^[1]

Ar-Rabī' bin Anas said, "Death was their punishment, and they were resurrected after they died so they could finish out their lives." Qatādah said similarly.^[2]

'Abdur-Rahmān bin Zayd bin Aslam commented on this Āyah, "Mūsā returned from meeting with his Lord carrying the Tablets on which He wrote the Tawrah. He found that they had worshipped the calf in his absence. Consequently, he commanded them to kill themselves, and they complied, and Allāh forgave them. He said to them, 'These Tablets have Allāh's Book, containing what He commanded you and what He forbade for you.' They said, 'Should we believe this statement because you said it? By Allāh, we will not believe until we see Allāh in the open, until He shows us Himself and says: This is My Book, therefore, adhere to it. Why does He not talk to us as He talked to you, O, Mūsā?' Then he ('Abdur-Rahmān bin Zayd) recited Allāh's statement,

﴿لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَى اللَّهَ جَهْرَةً﴾

﴿We shall never believe in you until we see Allāh plainly﴾ and said, "So Allāh's wrath fell upon them, a thunderbolt struck them, and they all died. Then Allāh brought them back to life after He killed them." Then he ('Abdur-Rahmān) recited Allāh's statement,

﴿ثُمَّ بَنَيْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَتَذَكَّرُونَ﴾

﴿Then We raised you up after your death, so that you might be grateful﴾, and said, "Mūsā said to them, 'Take the Book of Allāh.' They said, 'No.' He said, 'What is the matter with you?' They said, 'The problem is that we died and came back to life.' He said, 'Take the Book of Allāh.' They said, 'No.' So Allāh sent some angels who made the mountain topple over them."^[3]

This shows that the Children of Israel were required to fulfill the commandments after they were brought back to life. However, Al-Māwardy said that there are two opinions about this matter. The first opinion is that since the Children of

[1] Ibn Abi Hātim 1:173.

[2] Ibn Abi Hātim 1:173.

[3] Aṭ-Ṭabari 2:88.

Israel witnessed these miracles, they were compelled to believe, so they did not have to fulfill the commandments. The second opinion states that they were required to adhere to the commandments, so that no responsible adult is free of such responsibilities. Al-Qurtūbi said that this is what is correct, because, he said, although the Children of Israel witnessed these tremendous calamities and incidents, that did not mean that they were not responsible for fulfilling the commandments any more. Rather they are responsible for that, and this is clear. Allāh knows best.

﴿وَعَلَلْنَا عَنِكُمُ النَّامُوسَ وَاتْرَكْنَا عَلَيْكُمُ الْمَرَءَاتِ وَطَرَقُوا بِكُمُ الْمَاءَ فَمَنْ كَانَ مِنَ الْمُشْرِكِينَ﴾

﴿لَعَلَّكُمْ وَلَكِنْ كَانُوا أَشْتَبَهُمْ يَتْلَوْهُ﴾

﴿57. And We shaded you with clouds and sent down on you Al-Manna and the quail, (saying): "Eat of the good lawful things We have provided for you," (but they rebelled). And they did not wrong Us but they wronged themselves.﴾

The Shade, the Manna and the Quail

After Allāh mentioned the calamities that He saved the Children of Israel from, He mentioned the favors that He granted them, saying,

﴿وَعَلَلْنَا عَنِكُمُ النَّامُوسَ﴾

﴿And We shaded you with clouds﴾. This *Āyah* mentions the white clouds that provided shade for the Children of Israel, protecting them from the sun's heat during their years of wandering. In the *Hadith* about the trials, An-Nasā'ī recorded Ibn 'Abbās saying, "Allāh shaded the Children of Israel with clouds during the years of wandering."^[1] Ibn Abi Hātim said, "Narrations similar to that of Ibn 'Abbās were reported from Ibn 'Umar, Ar-Rabī' bin Anas, Abu Mijlaz, Aḍ-Ḍaḥḥāk, and As-Suddi."^[2] Al-Hasan and Qatādah said that,

﴿وَعَلَلْنَا عَنِكُمُ النَّامُوسَ﴾

﴿And We shaded you with clouds﴾ "This happened when they were in the desert and the clouds shielded them from the

[1] An-Nasā'ī in *Al-Kubrā* 6:405.

[2] Ibn Abi Hātim 1:174.

sun.^[1] Ibn Jarir said that several scholars said that the type of cloud the *Āyah* mentioned, "was cooler and better than the type we know."^[2]

‘Ali bin Abi Ṭalḥah reported that Ibn ‘Abbās commented on Allāh’s statement,

﴿وَأَنزَلْنَا عَلَيْكَ الْمَنَّاءَ﴾

«And sent down on you Al-Manna», "The manna used to descend to them to the trees, and they used to eat whatever they wished of it." Also, Qatādah said, "The manna, which was whiter than milk and sweeter than honey, used to rain down on the Children of Israel, just as the snow falls, from dawn until sunrise. One of them would collect enough for that particular day, for if it remained more than that, it would spoil. On the sixth day, Friday, one would collect enough for the sixth and the seventh day, which was the Sabbath during which one would not leave home to seek his livelihood, or for anything else. All this occurred in the wilderness."^[3] The type of manna that we know provides sufficient food when eaten alone, because it is nutritious and sweet. When manna is mixed with water, it becomes a sweet drink. It also changes composition when mixed with other types of food. However, this is not the only type. The evidence to this fact is that Al-Bukhārī narrated, that Sa‘īd bin Zayd said that the Messenger of Allāh ﷺ said,

«لَكُنَّا مِنَ الْمَنِّ وَمَاؤُهُ شِفَاءٌ لِلْعَيْنِ»

«Kam’ah (truffles) is a type of manna, and its liquid is a remedy for the eyes.»^[4]

This *Ḥadīth* was also collected by Imām Aḥmad.^[5] The group of *Ḥadīth* compilers, with the exception of Abu Dāwūd, also collected it, and At-Tirmidhi graded it *Ḥasan Ṣaḥīḥ*.^[6] At-Tirmidhi recorded Abu Hurayrah saying that the Messenger of

[1] Ibn Abi Ḥātim 1:174.

[2] At-Ṭabari 2:91.

[3] Ibn Abi Ḥātim 1:176.

[4] *Fath Al-Bāri* 8:14.

[5] Aḥmad 1:187.

[6] *Fath Al-Bāri* 8:14, Muslim 3:1619, *Tuhfat Al-Aḥwadhī* 6:235, An-Nasā‘ī in *Al-Kubrā* 4:370, and Ibn Mājah 2:1143.

Allāh ﷻ said,

«الْعَجْوَةُ مِنَ الْجَنَّةِ وَفِيهَا شِفَاءٌ مِنَ السُّمِّ وَالْكَفْمَاءُ مِنَ السَّمِّ وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ»

«The 'Ajwah (pressed, dried date) is from Paradise and it cures poison, Al-Kam'ah (truffles) is a form of manna, and its liquid heals the eye.»^[1] At-Tirmidhi is the only one of them who recorded this *Hadīth*.^[1]

As for the quail (*Salwā*) in question, 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "The (*Salwā*) is a bird that looks like the quail."^[2] This is the same opinion reported from Mujāhid, Ash-Sha'bi, Aḍ-Ḍaḥḥāk, Al-Ḥasan, 'Ikrimah and Ar-Rabī' bin Anas, may Allāh have mercy upon them.^[3] Also, 'Ikrimah said that the *Salwā* is a bird in Paradise about the size of a sparrow.^[4] Qatādah said "The *Salwā* is a bird that is similar to a sparrow. During that time, an Israelite could catch as many quails as was sufficient for that particular day, otherwise the meat would spoil. On the sixth day, Friday, he would collect what is enough for the sixth and the seventh day, the Sabbath, during which one was not allowed to depart his home to seek anything."^[5]

Allāh said,

﴿كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ﴾

«Eat of the good lawful things We have provided for you,» (7:160) this form of command is a simple order of allowance, guiding to what is good. Allāh said,

﴿وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ﴾

«And they did not wrong Us but they wronged themselves» means, 'We commanded them to eat from what We gave them, and to perform the acts of worship (but they rebelled).' This *Āyah* is similar to Allāh's statement,

﴿كُلُوا مِنْ رِزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ﴾

[1] *Tuhfat Al-Aḥwadhī* 6:233 & 235.

[2] Aṭ-Ṭabari 2:96.

[3] Ibn Abi Ḥātim 1:178.

[4] Ibn Abi Ḥātim 1:179.

[5] *Ibid*.

﴿Eat of the provision of your Lord, and be grateful to Him﴾
(34:15).

Yet, the Children of Israel rebelled, disbelieved and committed injustice against themselves, even though they saw the clear signs, tremendous miracles and extraordinary events.

The Virtue of Muḥammad's Companions over the Companions of all Other Prophets

Here it is important to point out the virtue of Muḥammad's Companions over the companions of the other Prophets. This includes firmness in the religion, patience and the lack of arrogance, may Allāh be pleased with them. Although the Companions accompanied the Prophet ﷺ in his travels and battles, such as during the battle of Tabūk, in intense heat and hardship, they did not ask for a miracle, though this was easy for the Prophet ﷺ by Allāh's leave. And when the Companions became hungry, they merely asked the Prophet ﷺ - to invoke Allāh - for an increase in the amount of food. They collected whatever food they had and brought it to the Prophet ﷺ, and he asked Allāh to bless it, told each of them to take some food, and they filled every pot they had. Also, when they needed rain, the Prophet ﷺ asked Allāh to send down rain, and a rain cloud came. They drank, gave water to their camels and filled their water skins. When they looked around, they found that the cloud had only rained on their camp. This is the best example of those who were willing to accept Allāh's decision and follow the Messenger of Allāh ﷺ.

﴿وَرَأَوْا أَنَّا أَنزَلْنَا مَنَّاتٍ لِّهِمُ الْغَيْثَ فَكَلُوا مِنْهَا بِسَبْحٍ وَمِنْهَا وَعَشِيٍّ وَاتَّقُوا اللَّهَ الَّذِي تَسُبُّكَ أَشْجَاكُمُ وَأَقُولُوا
حَسْبُكَ اللَّهُ لَعَلَّكُمْ تُتَّقُونَ﴾ وَتَسْبِيحُ الشُّعْبِ ۖ ﴿فَقَالَ الَّذِي كَانَ ظَلُومًا قَوْلًا عَلَى الرَّبِّ
يَدَّ لَهُمْ فَأَنزَلْنَا عَلَى الَّذِينَ ظَلَمُوا مِنْ آلِ إِبْرَاهِيمَ مَا كَانُوا بِشَيْءٍ لَّهُمْ

﴿58. And (remember) when We said: "Enter this town (Jerusalem) and eat bountifully therein with pleasure and delight wherever you wish, and enter the gate in prostration (or bowing with humility) and say: 'Forgive us,' and We shall forgive you your sins and shall increase (reward) for the good-doers."﴾

﴿59. But those who did wrong changed the word from that which had been told to them for another, so We sent upon the wrongdoers Rijz (a punishment) from the heaven because of

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

their rebellion.﴾

وَإِذْ قُلْنَا ادْخُلُوا مَدِينَةَ الْقَوْمِ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ وَغَدَا
وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطِيئَتَكُمْ
وَسَتُرِيدُوا الشَّخِيرِينَ ﴿٩﴾ فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا
غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِنْ
السَّمَاءِ يَمَسُّ مَا كَانُوا يَفْسُقُونَ ﴿١٠﴾ وَإِذْ اسْتَسْقَى مُوسَى
لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ
أَنْتَاءَ عَشْرَةٍ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَشْرِبَهُمْ كُلُّوا
وَأَشْرَبُوا مِنْ رِزْقِ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿١١﴾
وَإِذْ قُلْنَا يَمُوسَى إِنَّ نَصِيرَ عَلِي طَمَامٍ وَجِدْ قَادِعُ لَنَا رَيْكَ
يُخْرِجُ لَنَا مِمَّا ثَلَبْتُ الْأَرْضِ مِنْ بَقِيلِهَا وَشَاقِبِهَا وَفُؤَيْهَا
وَعَدَيْهَا وَيَصْلِيهَا قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَى
بِالَّذِي هُوَ خَيْرٌ أَفَظِلُّوْا بِمُفْسِرٍ فَإِنْ لَكُمْ مَأْسَأَتُهُ
وَضُرِيَتْ عَلَيْهِمُ الدَّرَّةُ وَالسَّكَنَةُ وَبَاءَ وَبِغَضَبِ رَبِّهِ
اللَّهُ ذَلِكُ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ
الَّذِينَ يَنْفِرُونَ فِي الْحَقِّ ذَلِكُ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿١٢﴾

The Jews were Rebellious instead of Appreciative when They gained Victory

Allāh admonished the Jews for avoiding *Jihād* and not entering the holy land as they had been ordered to do when they came from Egypt with Mūsā. They were also commanded to fight the disbelieving 'Amāliq (Canaanites) dwelling in the holy land at that time. But they did not want to fight, because they were weak and exhausted. Allāh punished them by

causing them to become lost, and to continue wandering, as Allāh has stated in *Sūrat Al-Mā'idah* (5). The correct opinion about the meaning of, 'the holy land' mentioned here is that it was Bayt Al-Maqdis (Jerusalem), as As-Suddi, Ar-Rabi' bin Anas,^[1] Qatādah and Abu Muslim Al-Aṣṣḥānī, as well as others have stated. Mūsā said,

﴿يَقُولُوا ادْخُلُوا الْأَرْضَ الْمَقْدَسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا﴾

﴿O people! Enter the holy land which Allāh has assigned to you and turn not back (in flight).﴾ (5:21)^[2]

However, some scholars said that the holy land is Jericho,

[1] Ibn Abi Hātim 1:181.

[2] Ar-Rāzi 3:82.

(Arihā) and this opinion was mentioned from Ibn 'Abbās and 'Abdur-Raḥmān bin Zayd.

After the years of wandering ended forty years later, in the company of Yūwsha' (Joshua) bin Nūn, Allāh allowed the Children of Israel to conquer the holy land on the eve of a Friday. On that day, the sun was kept from setting for a little more time, until victory was achieved. When the Children of Israel conquered the holy land, they were commanded to enter its gate while,

﴿سُجَّدًا﴾

﴿prostrating﴾ in appreciation to Allāh for making them victorious, triumphant, returning them to their land and saving them from being lost and wandering. Al-'Awfi said that Ibn 'Abbās said that,

﴿وَأَدْخَلُوا الْبَابَ سُجَّدًا﴾

﴿and enter the gate Sujjadān﴾ means, "While bowing".^[1] Ibn Jarīr reported Ibn 'Abbās saying,

﴿وَأَدْخَلُوا الْبَابَ سُجَّدًا﴾

﴿and enter the gate in prostration﴾ means, "Through a small door while bowing." Al-Hākim narrated it, and Ibn Abi Ḥātim added, "And they went through the door backwards!" Al-Ḥasan Al-Baṣrī said that they were ordered to prostrate on their faces when they entered the city, but Ar-Rāzi discounted this explanation. It was also said that the *Sujūd* mentioned here means, 'submissiveness', for actually entering while prostrating is not possible.

Khaṣīf said that 'Ikrimah said that Ibn 'Abbās said, "The door mentioned here was facing the *Qiblah*." Ibn 'Abbās, Mujāhid, As-Suddi, Qatādah and Aḍ-Ḍaḥḥāk said that the door is the door of *Ḥiṭṭah* in *Ilyā'*, which is Jerusalem. Ar-Rāzi also reported that some of them said that it was a door in the direction of the *Qiblah*". Khaṣīf said that 'Ikrimah said that Ibn 'Abbās said that the Children of Israel entered the door sideways. As-Suddi said that Abu Sa'īd Al-Azdy said that Abu Al-Kanūd said that 'Abdullāh bin Mas'ūd said that they were

[1] Aṭ-Ṭabari 2:113.

commanded to,

﴿وَادْخُلُوا الْبَابَ سُجَّدًا﴾

﴿enter the gate in prostration (or bowing with humility)﴾ but instead, they entered while their heads were raised in defiance.^[1]

Allāh said next,

﴿وَقُولُوا جُنَّةٌ﴾

﴿and say: 'Hittah'﴾. Ibn 'Abbās commented, "Seek Allāh's forgiveness."^[2] Al-Ḥasan and Qatādah said that it means, "Say, 'Relieve us from our errors.'"^[3]

﴿نُفِّرْ لَكَ خَطِيئَتَكُمْ وَتَزِيدَ الثَّغِيرِينَ﴾

﴿and We shall forgive you your sins and shall increase (reward) for the good-doers﴾ Here is the reward for fulfilling Allāh's commandment. This Āyah means, "If you implement what We commanded you, We will forgive your sins and multiply your good deeds." In summary, upon achieving victory, the Children of Israel were commanded to submit to Allāh in tongue and deed and, to admit to their sins and seek forgiveness for them, to be grateful to Allāh for the blessings He gave them, hastening to do the deeds that Allāh loves, as He said,

﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ۖ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ۖ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۚ إِنَّهُ كَانَ تَوَّابًا ۝﴾

﴿When there comes the help of Allāh (to you, O Muḥammad ﷺ against your enemies) and the conquest (of Makkah). And you see that the people enter Allāh's religion (Islām) in crowds. So glorify the praises of your Lord, and ask His forgiveness. Verily, He is the One Who accepts the repentance.﴾ (110).

Allāh said,

﴿يَذَلِّلْ أَلْيَمَ يَكُفُّوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ﴾

﴿But those who did wrong changed the word from that which had been told to them for another﴾.

[1] Ibn Abi Ḥātim 1:183.

[2] Ibid.

[3] Ibn Abi Ḥātim 1:185.

Al-Bukhārī recorded Abu Hurayrah saying that the Prophet ﷺ said,

«قِيلَ لِبَنِي إِسْرَائِيلَ ادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا: حَبَّةٌ، فَدَخَلُوا يَرْحَفُونَ عَلَى
أَسْنَانِهِمْ فَبَدَّلُوا وَقَالُوا، حَبَّةٌ فِي شَعْرَةٍ»

‘The Children of Israel were commanded to enter the door while bowing and to say ‘*Ḥiṭṭah*’. Yet, they entered the door on their behinds, distorting the words. They said; ‘*Habbah* (seed), in *Sha’rah* (a hair).’^[1]

An-Nasā’ī recorded this part of it from Abu Hurayrah only, but he has a chain from the Prophet ﷺ, explaining Allāh’s statement,

﴿حَبَّةٌ﴾

‘*Ḥiṭṭah*’), saying, “So they deviated and said ‘*Habbah*.’”^[2] Similar was recorded by ‘Abdur-Razzāq, and his route was also collected by Al-Bukhārī. Muslim and At-Tirmidhi narrated similar versions of this *Ḥadīth*, At-Tirmidhi said, “*Ḥasan Ṣaḥīh*.”^[3]

The summary of what the scholars have said about this subject is that the Children of Israel distorted Allāh’s command to them to submit to Him in tongue and deed. They were commanded to enter the city while bowing down, but they entered while sliding on their rear ends and raising their heads! They were commanded to say, ‘*Ḥiṭṭah*’ meaning, “Relieve us from our errors and sins.” However, they mocked this command and said, “*Ḥiṭṭah* (grain seed) in *Sha’rah* (barley).” This demonstrates the worst type of rebellion and disobedience, and it is why Allāh released His anger and punishment upon them, all because of their sinning and defying His commands. Allāh said,

﴿فَأَنزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ﴾

«So We sent upon the wrongdoers *Rijz* (a punishment) from the heaven because of their rebellion.»

[1] *Fath Al-Bāri* 8:14.

[2] An-Nasā’ī in *Al-Kubrā* 6:286.

[3] *Tuhfat Al-Aḥwadhī* 8:291.

Aḍ-Ḍaḥḥāk said that Ibn 'Abbās said, "Every word in Allāh's Book that says *Rijz* means, 'a punishment.'^[1] Mujāhid, Abu Mālik, As-Suddi, Al-Ḥasan and Qatādah were reported to have said that *Rijz* means 'Torment.'^[2] Ibn Abi Ḥātim narrated that Sa'd bin Mālik, Usāmah bin Zayd and Khuzaymah bin Thābit said that the Messenger of Allāh ﷺ said,

«الطَّاعُونُ رَجَزٌ. عَذَابٌ عُذِّبَ بِهِ مَنْ كَانَ قَبْلَكُمْ»

«The plague is a *Rijz*, a punishment with which Allāh punished those before you.»^[3]

This is also how An-Nasā'i recorded this *Ḥadīth*.^[4] In addition, the basis of this *Ḥadīth* was collected in the Two *Ṣaḥīḥs*,

«إِذَا سَمِعْتُمُ الطَّاعُونَ بِأَرْضٍ فَلَا تَدْخُلُوهَا»

«If you hear of the plague in a land, then do not enter it.»^[5]

Ibn Jarīr recorded Usāmah bin Zayd saying that the Messenger of Allāh ﷺ said,

«إِنَّ هَذَا الْوَجَعَ وَالسَّعَمَ رَجَزٌ عُذِّبَ بِهِ بَعْضُ الْأُمَمِ قَبْلَكُمْ»

«This calamity and sickness (i.e. the plague) is a *Rijz*, a punishment with which some nations who were before you were punished.»^[6]

The basis of this *Ḥadīth* was also collected in the Two *Ṣaḥīḥs*.^[7]

﴿وَإِذْ أَسْنَفْنَا لُجُومَ يَاقُوبَ فَقُلْنَا أَسْرِبْ بِعَصَاكَ الْغَبَرَ تَفْجَعَرْتُ مِنْهُ أَثْنَا عَشَرَ عَمَةً
قَدْ عَمِ كُلُّ أُنَاسٍ مِثْلَ بَنِي إِدْرِيسَ كُلُوا وَاشْرَبُوا مِنْ رِزْقِ اللَّهِ وَلَا تَسْلُبُوا فِي الْأَرْضِ
مُسْتَبِينَ﴾

460. And (remember) when Mūsā asked for water for his people, We said: "Strike the stone with your stick." Then

[1] Aḍ-Ṭabari 2:118.

[2] Ibn Abi Ḥātim 1:187.

[3] Ibn Abi Ḥātim 1:186.

[4] An-Nasā'i in *Al-Kubrā* 4:362.

[5] *Faḥḥ Al-Bārī* 10:189, and Muslim 4:1739.

[6] Aḍ-Ṭabari 2:116.

[7] *Faḥḥ Al-Bārī* 6:512, Muslim 4:1737.

gushed forth therefrom twelve springs. Each (group of) people knew its own place for water. "Eat and drink of that which Allāh has provided and do not act corruptly, making mischief on the earth."

Twelve Springs gush forth

Allāh said, "Remember My favor on you when I answered the supplication of your Prophet, Mūsā, when he asked Me to provide you with water. I made the water available for you, making it gush out through a stone. Twelve springs burst out of that stone, a designated spring for each of your tribes. You eat from the manna and the quails and drink from the water that I provided for you, without any effort or hardship for you. So worship the One Who did this for you.

﴿وَلَا تَعْرِزُوا فِي الْأَرْضِ تَنْفِيذِينَ﴾

﴿And do not act corruptly, making mischief on the earth﴾ meaning, "Do not return the favor by committing acts of disobedience that cause favors to disappear."

Ibn 'Abbās said that the Children of Israel, "Had a square stone that Mūsā was commanded to strike with his staff and, as a result, twelve springs burst out of that stone, three on each side. Each tribe was, therefore, designated a certain spring, and they used to drink from their springs. They never had to travel from their area, they would find the same bounty in the same manner they had in the first area."^[1] This narration is part of the long *Ḥadīth* that An-Nasā'ī, Ibn Jarīr and Ibn Abi Ḥātim recorded about the trials.

This story is similar to the story in *Sūrat Al-A'rāf* (Chapter 7) although the latter was revealed in Makkah. In *Sūrat Al-A'rāf*, Allāh used the third person when He mentioned the Children of Israel to the Prophet ﷺ and narrated what He favored them with. In this *Sūrat Al-Baqarah*, which was revealed in Al-Madinah, Allāh directed His Speech at the Children of Israel. Further, Allāh said in *Sūrat Al-A'rāf*,

﴿وَالْحَسْبُ مِنْهُ آتِنَا عَصَاكَ﴾

^[1] Aṭ-Ṭabari 2:120.

﴿And there gushed forth out of it twelve springs﴾ (7:160), describing what first occurred when the water begins to gush out. In the Āyah in Sūrat Al-Baqarah, Allāh described what happened later on, meaning when the water burst out in full force. Allāh knows best.

﴿وَلَمَّا قُلْنَا لِمُوسَى أَنْ نُنَزِّلَ عَلَيْكَ مَائِدًا مِنْ سَمَاءٍ عَلَى طَعَامٍ ذَكَرْنَا رَبَّكَ يُخْرِجُ لَنَا مِنْ الْأَرْضِ مِنْ بَقِيلًا وَمِنْ ثَمَرَاتٍ وَمِنْهَا وَعَصِيْبًا وَفَصْفَصِيلًا قَالُوا أَتَتَنَزَّلُ أَلَيْهِنَّ أُلُوهٌ مِنْ الْأَرْضِ فَأَنزِلْهُنَّ مِنْ سَمَاءٍ أَعْيُنُهُنَّ لِشَرِّ النَّاسِ أَتَعْبَهُنَّ﴾

461. And (remember) when you said, "O Mūsā ! We cannot endure one kind of food. So invoke your Lord for us to bring forth for us of what the earth grows, its herbs, its cucumber its Fūm, its lentils and its onions." He said, "Would you exchange that which is better for that which is lower? Go you down to any town and you shall find what you want!"﴾

The Children of Israel preferred Foods inferior to Manna and Quails

Allāh said, "And remember My favor on you when I sent down the manna and quails to you, a good, pure, beneficial, easily acquired food. And remember your ungratefulness for what We granted you. Remember how you asked Mūsā to exchange this type of food for an inferior type that consists of vegetation, and so forth." Al-Ḥasan Al-Baṣrī said about the Children of Israel, "They were bored and impatient with the type of food they were provided. They also remembered the life they used to live, when their diet consisted of lentils, onions, garlic and herbs." They said,

﴿يَسْمُونَ أَنْ نَنْزِلَ عَلَيْهِمْ طَعَامًا ذَكَرْنَا رَبَّكَ يُخْرِجُ لَنَا مِنْ الْأَرْضِ مِنْ بَقِيلًا وَمِنْ ثَمَرَاتٍ وَمِنْهَا وَعَصِيْبًا وَفَصْفَصِيلًا﴾

﴿O Mūsā ! We cannot endure one kind of food. So invoke your Lord for us to bring forth for us of what the earth grows, its herbs, its cucumbers, its Fūm, its lentils and its onions﴾. They said,

﴿عَلَى طَعَامٍ ذَكَرْنَا﴾

﴿One kind of food﴾ meaning, the manna and quails, because they ate the same food day after day. The Āyah mentioned

lentils, onions and herbs, which are all known types of foods. As for the *Fūm*, Ibn Mas'ūd read it, *Thūm* (garlic). Also, Ibn Abi Ḥatīm narrated that Al-Ḥasan said about the *Āyah*,

﴿وَفُومًا﴾

«*Its Fūm*», "Ibn 'Abbās said that *Fūm* means, garlic."^[1]

He also said that the expression, '*Fumū-lannā*' means, 'bake for us', according to the languages of old. Ibn Jarir commented, "If this is true, then '*Fūm*' is one of the words whose pronunciation were altered, the letter '*fa*' was replaced by the letter '*tha*', since they are similar in sound."^[2] And Allāh knows best. Others said that *Fūm* is wheat, the kind used for bread. Al-Bukhārī said, "Some of them said that *Fūm* includes all grains or seeds that are eaten."

Allāh's statement,

﴿قَالَ لَتَشْتَبِلُنَّ الْآلِيَّ مَوْ آدَنَ بِالْأَيْبِ مَوْ خَيْرٌ﴾

«*He said, "Would you exchange that which is better for that which is lower?"*» criticized the Jews for asking for inferior foods, although they were living an easy life, eating tasty, beneficial and pure food. Allāh's statement,

﴿أَفْطَرُوا مِصْرًا﴾

«*Go you down to any Miṣr*» means, 'any city', as Ibn 'Abbās said.^[3] Ibn Jarir also reported that Abu Al-Āliyah and Ar-Rabī' bin Anas said that the *Āyah* refers to Miṣr, the Egypt of Fir'awn.^[4] The truth is that the *Āyah* means any city, as Ibn 'Abbās and other scholars stated. Therefore, the meaning of Mūsā's statement to the Children of Israel becomes, "What you are asking for is easy, for it is available in abundance in any city that you might enter. So since what you asked for is available in all of the villages and cities, I will not ask Allāh to provide us with it, especially when it is an inferior type of food." This is why Mūsā said to them,

﴿لَتَشْتَبِلُنَّ الْآلِيَّ مَوْ آدَنَ بِالْأَيْبِ مَوْ خَيْرٌ أَفْطَرُوا مِصْرًا فَإِنَّ لَكُمْ مَا سَأَلْتُمْ﴾

[1] Ibn Abi Ḥatīm 1:193.

[2] Aṭ-Ṭabari 2:130.

[3] Ibn Abi Ḥatīm 1:194

[4] Aṭ-Ṭabari 2:134.

﴿Would you exchange that which is better for that which is lower? Go you down to any town and you shall find what you want!﴾

Since their request was the result of boredom and arrogance and since fulfilling it was unnecessary, their request was denied. Allāh knows best.

﴿وَمُزِنَتْ عَنْهُمْ آلُؤْلَةُ النَّاسِ كُلِّ وَبَاءُوا بِنَفْسِهِمْ فِي ذَلِكَ فَهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِهِ
أَنَّهُمْ رَفَعُوا أَفْئِدَتَهُمْ فِي ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ﴾

﴿61. And they were covered with humiliation and misery, and they drew on themselves the wrath of Allāh. That was because they used to disbelieve in the *Ayāt* (proofs, evidence) of Allāh and killed the Prophets wrongfully. That was because they disobeyed and used to transgress the bounds (in their disobedience to Allāh, i.e. commit crimes and sins.))﴾ (2:61)

Covering the Jews in Humiliation and Misery

Allāh said,

﴿وَمُزِنَتْ عَنْهُمْ آلُؤْلَةُ النَّاسِ كُلِّ﴾

﴿And they were covered with humiliation and misery﴾. This *Āyah* indicates that the Children of Israel were plagued with humiliation, and that this will continue, meaning that it will never cease. They will continue to suffer humiliation at the hands of all who interact with them, along with the disgrace that they feel inwardly. Al-Ḥasan commented, "Allāh humiliated them, and they shall have no protector. Allāh put them under the feet of the Muslims, who appeared at a time when the Majūs (Zoroastrians) were taking the *Jizyah* (tax) from the Jews."^[1] Also, Abu Al-ʿĀliyah, Ar-Rabīʿ bin Anas and As-Suddi said that 'misery' used in the *Āyah* means, 'poverty'.^[2] ʿAtīyah Al-ʿAwfi said that 'misery' means, 'paying the tilth (tax)'.^[3] In addition, Aḍ-Ḍaḥḥāk commented on Allāh's statement,

[1] Ibn Abi Ḥātim 1:195, 196.

[2] Ibn Abi Ḥātim 1:196.

[3] Ibn Abi Ḥātim 1:196.

﴿وَيَاذُرْ بِفَضْلِكَ أَنْتَ﴾

﴿and they drew on themselves the wrath of Allāh﴾, "They deserved Allāh's anger."^[1] Also, Ibn Jarir said that,

﴿وَيَاذُرْ بِفَضْلِكَ أَنْتَ﴾

﴿and they drew on themselves the wrath of Allāh﴾ means, "They went back with the wrath. Similarly, Allāh said,

﴿إِنِّي أُرِيدُ أَنْ نَبْرِأَ بِإِثْمِي وَإِثْمِكَ﴾

﴿Verily, I intend to let you draw my sin on yourself as well as yours﴾ (Al-Mā'idah 5:29) meaning, 'You will end up carrying my, and your, mistakes instead of me'. Thus, the meaning of the *Āyah* becomes, 'They went back carrying Allāh's anger; Allāh's wrath descended on them; they deserved Allāh's anger.'^[2]

Allāh's statement,

﴿ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَقَتُلُوا الرَّسُولَ يَكْفُرُونَ بِالْحَقِّ﴾

﴿That was because they used to disbelieve in the *Ayāt* (proofs, evidences, etc.) of Allāh and killed the Prophets wrongfully.﴾ means, "This is what We rewarded the Children of Israel with: humiliation and misery." Allāh's anger that descended on the Children of Israel was a part of the humiliation they earned, because of their defiance of the truth, disbelief in Allāh's *Ayāt* and belittling the carriers of Allāh's Law i.e. the Prophets and their following. The Children of Israel rejected the Messengers and even killed them. Surely, there is no form of disbelief worse than disbelieving in Allāh's *Ayāt* and murdering the Prophets of Allāh.

Meaning of *Kibr*

Similarly, in a *Hadīth* recorded in the Two *Ṣaḥīḥs* the Messenger of Allāh ﷺ said,

﴿الْكِبْرُ بَطْرُ الْحَقِّ وَغَمْطُ النَّاسِ﴾

«'Kibr, is refusing the truth and degrading (belittling) people.'^[3]

[1] At-Ṭabari 2:138

[2] Ibid.

[3] Muslim 1:93.

Imām Ahmad recorded, 'Abdullāh bin Mas'ūd saying that the Messenger of Allāh ﷺ said,

«أَشَدُّ النَّاسِ عَذَابًا يَوْمَ الْيَوْمَةِ رَجُلٌ قَتَلَ نَبِيًّا أَوْ قَتَلَ نَبِيًّا: وَإِمَامًا ضَلَّاهُ وَمُتَمِّلٌ مِنَ الْمُتَمِّلِينَ»

«The people who will receive the most torment on the Day of Resurrection are: a man who was killed by a Prophet or who killed a Prophet, an unjust ruler and one who mutilates (the dead).»^[1]
Allāh's statement,

«وَالَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهَوْنَ»

«That was because they disobeyed and used to transgress the bounds» mentions another reason why the Children of Israel were punished in this manner, for they used to disobey and transgress the limits. Disobedience is to do what is prohibited, while transgression entails overstepping the set limits of what is allowed and what is prohibited. Allāh knows best.

«إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ وَالْمَسِيحِيَّةَ مِنَ الْأُمَمِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ»

«62. Verily, those who believe and those who are Jews and Christians, and Sabians (Ṣābi'īn), whoever believes in Allāh and the Last Day and does righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve.»

Faith and doing Righteous Deeds equals Salvation in all Times

After Allāh described the condition - and punishment - of those who defy His commands, fall into His prohibitions and transgress set limits by committing prohibited acts, He stated that the earlier nations who were righteous and obedient received the rewards for their good deeds. This shall be the case, until the Day of Judgment. Therefore, whoever follows the unlettered Messenger and Prophet shall acquire eternal happiness and shall neither fear from what will happen in the future nor become sad for what has been lost in the past.

^[1] Ahmad 1:407.

الَّذِينَ

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الَّذِينَ

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِرِينَ وَالصَّادِقِينَ
 مِنَ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلُوا صَالِحًا فَلَهُمْ أَجْرُهُمْ
 عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٠﴾ وَإِذْ
 أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ
 بِقُوَّةٍ وَادْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١١﴾ ثُمَّ تَوَلَّيْتُمْ مِمَّا
 بَعَدَ ذَلِكَ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ
 الْخَاسِرِينَ ﴿١٢﴾ وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدُوا مِنْكُمْ فِي السَّبْتِ
 فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿١٣﴾ فَعَمَلَتْهَا تَكَلَّا لِمَا
 بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةٌ لِلْمُتَّقِينَ ﴿١٤﴾ وَإِذْ قَالَ
 مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبُحُوا بَقَرَةً قَالُوا أَنْتَ جَدُّنَا
 هَذَا قَالِ أَأَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ ﴿١٥﴾ قَالُوا
 أَذْخُلُ لِنَارِكَ يَبْنَ لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِصَ
 وَلَا يَكُرُّ عَوَانُ بَيْتِ ذَلِكَ فَافْعَلُوا مَا تُؤْمُرُونَ ﴿١٦﴾
 قَالُوا أَذْخُلُ لِنَارِكَ يَبْنَ لَنَا مَا لَوْ نَهَا قَالَ إِنَّهُ يَقُولُ
 إِنَّهَا بَقَرَةٌ صَفَرَاءُ فَاقِعٌ لَوْنُهَا تَسُرُّ النَّاظِرِينَ ﴿١٧﴾

Similarly, Allāh said,

﴿إِنَّ إِلَهَكُمْ إِلَهٌ وَاحِدٌ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

«No doubt! Verily, the Awliyā' of Allāh^[1], no fear shall come upon them nor shall they grieve» (10:62).

The angels will proclaim to the dying believers, as mentioned,

﴿إِنَّ إِلَهَكُمْ إِلَهٌ وَاحِدٌ قَالُوا رَبَّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَغْفُلُوا وَلَا تَحْزَنُوا وَابْتَهِرُوا بِالنَّجْوَى الَّتِي كُنْتُمْ تُوعَدُونَ﴾

«Verily, those who say: "Our Lord is Allāh (alone)," and then they stand firm, on them the

angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!"» (41:30)

The Meaning of Mu'min, or Believer

'Ali bin Abi Ṭalḥah narrated from Ibn 'Abbās, about,

﴿إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِرِينَ وَالصَّادِقِينَ مِنَ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾

«Verily, those who believe and those who are Jews and Christians, and Sabians, whoever believes in Allāh and the Last Day»^[2]

[1] The obedient believers.

[2] Ibn Abi Ḥātim 1:198.

that Allāh revealed the following Āyah afterwards,

﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾

«And whoever seeks religion other than Islām, it will never be accepted of him, and in the Hereafter he will be one of the losers» (3:85).

This statement by Ibn ‘Abbās indicates that Allāh does not accept any deed or work from anyone, unless it conforms to the Law of Muḥammad ﷺ that is, after Allāh sent Muḥammad ﷺ. Before that, every person who followed the guidance of his own Prophet was on the correct path, following the correct guidance and was saved.

Why the Jews were called ‘Yahūd’

The Jews are the followers of Prophet Mūsā, who used to refer to the Tawrah for judgment. *Yahūd* is a word that means, ‘repenting’, just as Mūsā said,

﴿إِنَّا هَذَا إِلَٰهٌ﴾

«Certainly we have Hudna to You» meaning, we repent to You. This indicates that they were first called *Yahūd*, because they repented and, because they were kind to each other. It was also said that they were called *Yahūd* in reference to *Yahūdā* (Judah) the eldest son of Prophet Ya‘qūb. Abu ‘Amr bin Al-‘Alā’ said that they were called *Yahūd*, because they swayed when they read the Tawrah.

Why the Christians were called ‘Naṣārā’

When ‘Isā was sent, the Children of Israel were required to follow and obey him. The followers of ‘Isā and his companions are called *An-Naṣārā*, because they gave aid and support to each other. They are also called *Anṣār* (helpers), as ‘Isā said,

﴿مَنْ أُنْصَارِيَ إِلَى اللَّهِ فَإِنَّ ذَلِكَ الْقَوْمَ بِكُمْ﴾

«Who will be my helpers in Allāh’s cause?» *Al-Ḥawāriyyūn* said: «We are the helpers of Allāh.» (61:14)

It was said that they were called ‘Naṣara’, because they inhabited a land called *An-Nāṣirah* (Nazareth), as Qatādah, Ibn

Jurayj and Ibn 'Abbās were reported to have said,^[1] Allāh knows best. *Naṣārā* is certainly plural for *Naṣrān*.

When Allāh sent Muḥammad as the Last and Final Prophet and Messenger to all of the Children of Ādam, mankind was required to believe in him, obey him and refrain from what he prohibited them; those who do this are true believers. The *Ummah* of Muḥammad ﷺ was called '*Mu'minīn*' (believers), because of the depth of their faith and certainty, and because they believe in all of the previous Prophets and matters of the Unseen.

The Ṣābi'ūn or Sabians

There is a difference of opinion over the identity of the Sabians. Sufyān Ath-Thawri said that Layth bin Abu Sulaym said that Mujāhid said that, "The Sabians are between the Majūs, the Jews and the Christians. They do not have a specific religion."^[2] Similar is reported from Ibn Abi Najih.^[3] Similar statements were attributed to 'Aṭā' and Sa'īd bin Jubayr.^[4] They (others) say that the Sabians are a sect among the People of the Book who used to read the Zabūr (Psalms), others say that they are a people who worshipped the angels or the stars. It appears that the closest opinion to the truth, and Allāh knows best, is Mujāhid's statement and those who agree with him like Wahb bin Munabbih, that the Sabians are neither Jews nor Christians nor Majūs nor polytheists. Rather, they did not have a specific religion that they followed and enforced, because they remained living according to their *Fitrah* (instinctual nature). This is why the idolators used, to call whoever embraced Islām a 'Sabi', meaning, that he abandoned all religions that existed on the earth. Some scholars stated that the Sabians are those who never received a message by any Prophet. And Allāh knows best.

﴿وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ﴾ ثُمَّ تَوَلَّيْتُمْ مِنْ بَعْدِ ذَلِكَ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ

[1] Ar-Rāzi 3:97.

[2] At-Tabari 2:146.

[3] Ibid.

[4] Ibn Abi Ḥatīm 1:199-200.

mountain above their heads so that they would listen."⁽¹⁾

Al-Ḥasan said that Allāh's statement,

﴿عُدُّوا مَا آتَيْنَاكُمْ بِقُوَّةٍ﴾

﴿Hold fast to that which We have given you﴾ means, the Tawrah.⁽²⁾ Mujāhid said that the Āyah commanded, "Strictly adhere to it."⁽³⁾ Abu Al-'Āliyah and Ar-Rabī' said that,

﴿وَاذْكُرُوا مَا فِيهِ﴾

﴿and remember that which is therein﴾ means, "Read the Tawrah and implement it."⁽⁴⁾ Allāh's statement,

﴿ثُمَّ تَوَلَّيْتُمْ مِنْ بَعْدِ ذَلِكَ فَلَوْلَا فَضْلُ اللَّهِ﴾

﴿Then after that you turned away. Had it not been for the grace of Allāh﴾ means, "Yet, after the firm pledge that you gave, you still deviated and broke your pledge";

﴿فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ﴾

﴿Had it not been for the grace and mercy of Allāh upon you﴾, meaning, by forgiving you and by sending the Prophets and Messengers to you,

﴿لَكُنْتُمْ مِنَ الْخَاسِرِينَ﴾

﴿Indeed you would have been among the losers﴾ meaning, in this life and the Hereafter due to their breach of the covenant.

﴿وَلَقَدْ عَلِمْتُمُ الَّذِينَ افْتَدَوْا مِنْكُمْ فِي الْقُبُورِ فَقُلْنَا لَهُمْ كُفُّوا رُفُودَهُمْ فَذَرَوْهُم مِمَّا جَعَلْنَاهَا

تَكْلًا لِمَنْ بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْجِئًا لِلْمُؤْمِنِينَ﴾

465. And indeed you knew those amongst you who transgressed in the matter of the Sabbath (i.e. Saturday). We said to them: "Be you monkeys, despised and rejected."

466. So We made this punishment an example for those in front of it and those behind it, and a lesson for Al-Muttaqīn (the pious).﴾

(1) An-Nasā'ī in Al-Kubrā 6:396.

(2) Ibn Abi Ḥatīm 1:204

(3) Ibn Abi Ḥatīm 1:205.

(4) Ibid.

The Jews breach the Sanctity of the Sabbath

Allāh said,

﴿وَلَقَدْ عَلِمْتُمْ﴾

﴿And indeed you knew﴾. This Āyah means, O Jews! Remember that Allāh sent His torment on the village that disobeyed Him and broke their pledge and their covenant to observe the sanctity of the Sabbath. They began using deceitful means to avoid honoring the Sabbath by placing nets, ropes and artificial pools of water for the purpose of fishing before the Sabbath. When the fish came in abundance on Saturday as usual, they were caught in the ropes and nets for the rest of Saturday. During the night, the Jews collected the fish after the Sabbath ended. When they did that, Allāh changed them from humans into monkeys, the animals having the form closest to humans. Their evil deeds and deceit appeared lawful on the surface, but they were in reality wicked. This is why their punishment was compatible with their crime. This story is explained in detail in Sūrat Al-A'rāf, where Allāh said (7:163),

﴿وَسْتَأْذِنُ عَنْ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةً الْبَحْرِ إِذْ يَمْشُونَ فِي الْأَشْجَارِ إِذْ تَأْتِيهِمْ مِنْ سَبْعِ سُهُودٍ شَرْعًا وَيَوْمَ لَا يَسْجُدُونَ لَا تَأْتِيهِمْ كَذَلِكَ تَلُومُهُمْ بِمَا كَانُوا يَفْسُقُونَ﴾

﴿And ask them (O Muḥammad ﷺ) about the town that was by the sea; when they transgressed in the matter of the Sabbath (i.e. Saturday): when their fish came to them openly on the Sabbath day, and did not come to them on the day they had no Sabbath. Thus We made a trial of them, for they used to rebel (disobey Allāh).﴾ (7:163)

In his Tafsīr, Al-'Awfi reported from Ibn 'Abbās that he said,

﴿فَقُلْنَا لَهُمْ كُونُوا زُفَرًا خَنِينًا﴾

﴿We said to them: "Be you monkeys, despised and rejected"﴾ means, "Allāh changed their bodies into those of monkeys and swines. The young people turned into monkeys while the old people turned into swine."⁽¹⁾ Shaybān An-Nahwi reported that

⁽¹⁾ Ibn Abi Ḥatīm 1:210.

Qatadah commented on,

﴿فَقُلْنَا لَهُمْ كُونُوا قردة خاسئين﴾

﴿We said to them: "Be you monkeys, despised and rejected"﴾,

"These people were turned into howling monkeys with tails, after being men and women."^[1]

The Monkeys and Swine that exist now are not the Descendants of Those that were transformed

Ibn Abi Hātim recorded that Ibn 'Abbās said, "Those who violated the sanctity of the Sabbath were turned into monkeys, then they perished without offspring."^[2] Aḍ-Ḍaḥḥāk said that Ibn 'Abbās said, "Allāh turned them into monkeys because of their sins. They only lived on the earth for three days, for no transformed person ever lives more than three days. They did not eat, drink or have offspring. Allāh transformed their shapes into monkeys, and He does what He wills, with whom He wills and He changes the shape of whomever He wills. On the other hand, Allāh created the monkeys, swines and the rest of the creation in the six days (of creation) that He mentioned in His Book."^[3]

Allāh's statement,

﴿فَجَعَلْنَاهَا نَكَالًا﴾

﴿So We made this punishment an example﴾ means, Allāh made the people of this village, who violated the sanctity of the Sabbath,

﴿نَكَالًا﴾

﴿an example﴾ via the way they were punished. Similarly, Allāh said about Pharaoh,

﴿فَنَلَقْنَاهُ نَكَالَ الْآخِرِ وَالْأُولَى﴾

﴿So Allāh, seized him with punishing example for his last and first transgression﴾ (79:25).

Allāh's statement,

[1] Ibn Abi Hātim 1:209

[2] Ibid.

[3] Aḥ-Ṭabari 2:167.

﴿لِمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا﴾

«for those in front of it and those behind it» meaning, for the other villages. Ibn 'Abbās commented, "Meaning, 'We made this village an example for the villages around it by the manner in which We punished its people.'" Similarly, Allāh said,

﴿وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِنَ الْقُرَىٰ وَصَرَّفْنَا الْآيَاتِ لِمَعْلَمٍ لِّمَنْ يَرْجِعُونَ ٢٧﴾

«And indeed We have destroyed towns (populations) round about you, and We have (repeatedly) shown (them) the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) in various ways that they might return (to the truth and believe in the Oneness of Allāh – Islāmic Monotheism)».(46:27)

Therefore, Allāh made them an example for those who lived during their time as well as a reminder for those to come, by preserving their story. This is why Allāh said,

﴿وَمَوْعِظَةً لِّلْمُتَّقِينَ﴾

«and a lesson for Al-Muttaqīn (the pious)», meaning, a reminder. This *Ayah* means, "The torment and punishment that this village suffered was a result of indulging in Allāh's prohibitions and their deceit. Hence, those who have *Taqwā* should be aware of their evil behavior, so that what occurred to this village does not befall them as well." Also, Imām Abu 'Abdullāh bin Baṭṭāh reported that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«لَا تَرْكَبُوا مَا اُرْكَبَتِ الْيَهُودُ فَتَسْجَلُوا مَخَارِمَ اللَّهِ بِأَذْنَى الْجَبَلِ»

«Do not commit what the Jews committed, breaching what Allāh has forbidden, by resorting to the lowest types of deceit.»^[1]

This *Hadīth* has a good (*Jayid*) chain of narration. Allāh knows best.

﴿وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرًا قَالُوا أَنُضِيقُكَ هَؤُلَاءِ نَارًا قَالَ أَعُوذُ بِاللَّهِ

﴿أَنْ أَكُونَ مِنَ الْمُهْلَكِينَ﴾

«67. And (remember) when Mūsā said to his people: "Verily,

^[1] Irwā' Al-Ghālī 5:375.

Allāh commands you that you slaughter a cow." They said, "Do you make fun of us?" He said, "I take Allāh's refuge from being among Al-Jāhiliin (the ignorant or the foolish)."﴿

The Story of the murdered Israeli Man and the Cow

Allāh said, 'O Children of Israel! Remember how I blessed you with miracle of the cow that was the means for discovering the identity of the murderer, when the murdered man was brought back to life.'

Ibn Abi Hātim recorded 'Ubaydah As-Salmāni saying, "There was a man from among the Children of Israel who was impotent. He had substantial wealth, and only a nephew who would inherit from him. So his nephew killed him and moved his body at night, placing it at the doorstep of a certain man. The next morning, the nephew cried out for revenge, and the people took up their weapons and almost fought each other. The wise men among them said, 'Why would you kill each other, while the Messenger of Allāh is still among you?' So they went to Mūsā and mentioned the matter to him and Mūsā said,

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً قَالُوا أَنْتَجِدُهَا مُتَبَوِّةً قَالُوا بَلَىٰ أَنْ أَوَّلَ مَنْ رَأَىٰ مِنْ الْغَنَابِلِ﴾

﴿"Verily, Allāh commands you that you slaughter a cow." They said, "Do you make fun of us?" He said, "I take Allāh's refuge from being among Al-Jāhiliin (the ignorant or the foolish)."

"Had they not disputed, it would have been sufficient for them to slaughter any cow. However, they disputed, and the matter was made more difficult for them, until they ended up looking for the specific cow that they were later ordered to slaughter. They found the designated cow with a man, only who owned that cow. He said, 'By Allāh! I will only sell it for its skin's fill of gold.' So they paid the cow's fill of its skin in gold, slaughtered it and touched the dead man with a part of it. He stood up, and they asked him, 'Who killed you?' He said, 'That man,' and pointed to his nephew. He died again, and his nephew was not allowed to inherit him. Thereafter, whoever committed murder for the purpose of gaining inheritance was not allowed to inherit."^[1] Ibn Jarīr reported something similar to that. Allāh

^[1] Ibn Abi Hātim 1:114.

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا فِي إِنْ الْبَقَرَةَ خَشِيَةَ عَلَيْنَا وَإِنَّا
 إِنْ شَاءَ اللَّهُ لَمُهْتَدُونَ ﴿٦٨﴾ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولَ
 تُبِيرُ الْأَرْضَ وَلَا تُسْقِي الْمَرْءَ مَسْلَمَةً لَا سِبْغَةَ فِيهَا فَإِذَا
 أُلْتِنَ جِثَّتْ بِالْحَقِّ فَنَذَّجُوهَا وَمَا كَادُوا يَفْعَلُونَ ﴿٦٩﴾ وَإِذْ
 قُلْنَا لَهُمْ قَاتِلُوا ذَاكَ ثُمَّ فِيهَا مِنَ اللَّهِ فَيُخْرِجُ مَا كُنْتُمْ تَكْتُمُونَ ﴿٧٠﴾
 فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا كَذَلِكَ يُبَيِّنُ اللَّهُ الْآيَاتِ وَيُزَكِّيكُمْ
 مَا يَشَاءُ لَعَلَّكُمْ تَعْقِلُونَ ﴿٧١﴾ ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ
 فَهِيَ كَالْحِجَارِ وَأَوْ أَشَدُّ قَسْوَةً وَإِنْ مِنَ الْحِجَارِ لَمَّا يُصْفَرُ
 مِنْهُ لَأَنْفَهَرُ وَإِنْ مِنْهَا لَأَنْبَاطٌ فَيُخْرِجُ مِنْهُ أَمَّا وَإِنْ
 مِنْهَا لَمَّا يَنْبُطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَنِيٍّ عَنِ الْعَالَمِينَ
 ﴿٧٢﴾ أَفَلَنْظَمُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ
 يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِنْ بَعْدِ مَا عَقَلُوا
 وَهُمْ يَسْمَعُونَ ﴿٧٣﴾ وَإِذْ قَالُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا
 وَإِذَا خَلَا بِبَعْضِهِمْ إِلَى بَعْضٍ قَالُوا أَتُحَدِّثُونَهُمْ بِمَا فَتَحَ
 اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ ﴿٧٤﴾

knows best.^[1]

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا
 مِنْ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا
 تَبِيرُ وَلَا تَسْقِي الْمَرْءَ مَسْلَمَةً
 ذَلِكَ قَاتِلُوا مَا تُمُرُونَ ﴿٦٨﴾
 قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا
 لَوْهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا
 بَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَوُهَا تَسُرُّ
 الْبَاطِنِينَ ﴿٦٩﴾ قَالُوا ادْعُ لَنَا رَبَّكَ
 يُبَيِّنْ لَنَا مَا فِي إِنْ الْبَقَرَةَ خَشِيَةَ
 عَلَيْنَا وَإِنَّا إِنْ شَاءَ اللَّهُ
 لَمُهْتَدُونَ ﴿٧٠﴾ قَالَ إِنَّهُ يَقُولُ إِنَّهَا
 بَقَرَةٌ لَا ذَلُولَ تُبِيرُ الْأَرْضَ وَلَا
 تُسْقِي الْمَرْءَ مَسْلَمَةً لَا سِبْغَةَ فِيهَا
 فَإِذَا أُلْتِنَ جِثَّتْ بِالْحَقِّ فَنَذَّجُوهَا
 وَمَا كَادُوا يَفْعَلُونَ ﴿٧١﴾

¶68. They said,
 "Call upon your

Lord for us that He may make plain to us what it is!" He said,
 "He says, 'Verily, it is a cow neither too old nor too young,
 but (it is) between the two conditions', so do what you are
 commanded."

¶69. They said, "Call upon your Lord for us to make plain to
 us its colour." He said, "He says, 'It is a yellow cow, bright in
 its colour, pleasing the beholders.'"

¶70. They said, "Call upon your Lord for us to make plain to
 us what it is. Verily, to us all cows are alike. And surely, if
 Allāh wills, we will be guided."

¶71. He (Mūsā) said, "He says, 'It is a cow neither trained to

[1] At-Tabari 2:183.

till the soil nor water the fields, sound, having no blemish in it.' " They said, "Now you have brought the truth." So they slaughtered it though they were near to not doing it.﴾

The Stubbornness of the Jews regarding the Cow; Allāh made the Matter difficult for Them

Allāh mentioned the stubbornness of the Children of Israel and the many unnecessary questions they asked their Messengers. This is why when they were stubborn, Allāh made the decisions difficult for them. Had they slaughtered a cow, any cow, it would have been sufficient for them, as Ibn 'Abbās and 'Ubaydah have said. Instead, they made the matter difficult, and this is why Allāh made it even more difficult for them. They said,

﴿ادْعُ لَنَا رَبَّكَ يَبْنَ لَنَا مَا هُوَ﴾

﴿Call upon your Lord for us that He may make plain to us what it is!﴾, meaning, "What is this cow and what is its description?" Mūsā said,

﴿إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ظَرَأٌ وَلَا يَكْبُرُ﴾

﴿He says, 'Verily, it is a cow neither too old nor too young'﴾, meaning, that it is neither old nor below the age of breeding. This is the opinion of Abu Al-'Āliyah, As-Suddi, Mujāhid, 'Ikrimah, 'Aṭiyah Al-'Awfi, 'Aṭā', Al-Khurāsāni, Wahb bin Munabbih, Aḍ-Ḍaḥḥāk, Al-Ḥasan, Qatādah and Ibn 'Abbās.^[1] Aḍ-Ḍaḥḥāk reported that Ibn 'Abbās said that,

﴿عَوَانٌ بَيْنَ ذَلِكَ﴾

﴿But (it is) between the two conditions﴾ means, "Neither old nor young. Rather, she was at the age when the cow is strongest and fittest."^[2] In his Tafsir Al-'Awfi reported from Ibn 'Abbās that,

﴿فَاقِعٌ لَوْنُهَا﴾

﴿bright in its colour﴾ "A deep yellowish white."^[3]

[1] Ibn Abi Hātim 1:216.

[2] Ibn Abi Hātim 1:217.

[3] Ibn Abi Hātim 1:221.

As-Suddi said,

﴿تُسْرُ الْأَنْظِيرِ﴾

«pleasing the beholder» meaning, that it pleases those who see it.^[1] This is also the opinion of Abu Al-‘Āliyah, Qatādah and Ar-Rabī‘ bin Anas.^[2] Furthermore, Wahb bin Munabbih said, “If you look at the cow’s skin, you will think that the sun’s rays radiate through its skin.”^[3] The modern version of the Tawrah mentions that the cow in the Āyah was red, but this is an error. Or, it might be that the cow was so yellow that it appeared blackish or reddish in color. Allāh’s knows best.

﴿إِنَّ الْبَقَرَ تَشَبَهَ عَلَيْنَا﴾

«Verily, to us all cows are alike» this means, that since cows are plentiful, then describe this cow for us further,

﴿وَلَوْ أَنَّ شَاءَ اللَّهُ﴾

«And surely, if Allāh wills» and if you further describe it to us,

﴿لَهْتَدُون﴾

«we will be guided.»

﴿قَالَ اللَّهُ يَقُولُ إِنَّمَا بَقَرَةٌ لَا ذَلُولَ تُبِيرُ الْأَرْضَ وَلَا تَسْقِي الْقَرْيَ﴾

«He says, ‘It is a cow neither trained to till the soil nor water the fields’» meaning, it is not used in farming, or for watering purposes. Rather, it is honorable and fair looking. ‘Abdur-Razzāq said that Ma‘mar said that Qatādah said that,

﴿مُسَلَّمَةٌ﴾

«sound» means, “The cow does not suffer from any defects.”^[4] This is also the opinion of Abu Al-‘Āliyah and Ar-Rabī‘. Mujāhid also said that the Āyah means the cow is free from defects.^[5] Further, ‘Aṭā’ Al-Khurāsāni said that the Āyah means that its legs and body are free of physical defects.^[6]

[1] Ibn Abi Ḥatīm 1:222.

[2] Ibid.

[3] Aṭ-Ṭabari 2:202

[4] Aṭ-Ṭabari 2:214.

[5] Aṭ-Ṭabari 2:225.

[6] Aṭ-Ṭabari 2:226.

Also, Aḍ-Ḍaḥḥāk said that Ibn 'Abbās said that the Āyah,

﴿مَذْبُوحًا وَمَا كَادُوا يَمْعَلُونَ﴾

﴿So they slaughtered it though they were near to not doing it﴾ means, "They did not want to slaughter it."^[1]

This means that even after all the questions and answers about the cow's description, the Jews were still reluctant to slaughter the cow. This part of the Qur'an criticized the Jews for their behavior, because their only goal was to be stubborn, and this is why they nearly did not slaughter the cow. Also, 'Ubaydah, Mujāhid, Wahb bin Munabbih, Abu Al-'Āliyah and 'Abdur-Raḥmān bin Zayd bin Aslam said, "The Jews bought the cow with a large amount of money."^[2] There is a difference of opinion over this.

﴿وَرَأَوْا قَتْلَهُمْ نَسًا قَادَرْتُمْ فِيهَا وَاللَّهُ خَرَجَ مَا كُنتُمْ تَكْتُمُونَ﴾ فَقُلْنَا أَمْشِرُوا بِمَعُونَتِ كَذَلِكَ
يُنِي اللَّهُ التَّوَقُّ وَرُيُكُم مَّائِيَّتِهِ لَمَّا كُنْتُمْ تَقُولُونَ﴾

﴿72. And (remember) when you killed a man and disagreed among yourselves as to the crime. But Allāh brought forth that which you were Taktumūn.﴾

﴿73. So We said: "Strike him (the dead man) with a piece of it (the cow)." Thus Allāh brings the dead to life and shows you His Ayāt (proofs, evidences, etc.) so that you may understand.﴾

Bringing the murdered Man back to Life

Al-Bukhārī said that,

﴿مَادَرْتُمْ فِيهَا﴾

﴿And disagreed among yourselves as to the crime﴾ means, "Disputed."^[3]

This is also the Tafsīr of Mujāhid. 'Aṭā' Al-Khurāsānī and Aḍ-Ḍaḥḥāk said, "Disputed about this matter."^[4] Also, Ibn Jurayj said that,

[1] Aṭ-Ṭabari 2:219.

[2] Aṭ-Ṭabari 2:221.

[3] Faṭḥ Al-Bārī 6:506

[4] Ibn Abi Ḥātim 1:229.

﴿وَرَبَا نَكَتُمْ قَتَلْتُمْ فَأَنْتُمْ فِئَةٌ﴾

﴿And (remember) when you killed a man and disagreed among yourselves as to the crime﴾ means, some of them said, "You killed him," while the others said, "No you killed him."^[1] This is also the Tafsīr of 'Abdur-Rahmān bin Zayd bin Aslam.^[2] Mujāhid said that,

﴿رَأَى اللَّهُ خُرُوجَ مَا كُنْتُمْ تَكْتُمُونَ﴾

﴿But Allāh brought forth that which you were Taktumūn﴾ means, "what you were hiding."^[3]

Allāh said,

﴿فَقُلْنَا اضْرِبُوهُ بِمَعْصِيَةٍ﴾

﴿So We said: "Strike him (the dead man) with a piece of it (the cow)"﴾ meaning, "any part of the cow will produce the miracle (if they struck the dead man with it)." We were not told which part of the cow they used, as this matter does not benefit us either in matters of life or religion. Otherwise, Allāh would have made it clear for us. Instead, Allāh made this matter vague, so this is why we should leave it vague. Allāh's statement,

﴿كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَى﴾

﴿Thus Allāh brings the dead to life﴾ means, "They struck him with it, and he came back to life." This Āyah demonstrates Allāh's ability in bringing the dead back to life. Allāh made this incident proof against the Jews that the Resurrection shall occur, and ended their disputing and stubbornness over the dead person.

Allāh mentioned His bringing the dead back to life in five instances in Sūrat Al-Baqarah. First Allāh said,

﴿لَمْ يَمَسَّكُمْ مِنْ أَنْ يَقْتُلْكُمْ رَبُّكُمْ بِتَدْبِيرِهِ﴾

﴿Then We raised you up after your death﴾. He then mentioned the story about the cow. Allāh also mentioned the story of those who escaped death in their land, while they were numbering in

[1] At-Ṭabari 2:225.

[2] At-Ṭabari 2:225.

[3] Ibn Abi Ḥatīm 1:229.

the thousands. He also mentioned the story of the Prophet who passed by a village that was destroyed, the story of Abraham and the four birds, and the land that comes back to life after it has died. All these incidents and stories alert us to the fact that bodies shall again become whole, after they were rotten. The proof of Resurrection is also reiterated in Allāh's statement,

﴿وَرَآيَهُمْ لَمَّمُ الْآرْضِ الَّتِي يُتْبِعُ لَهَا فِيهَا خَبَا فَيَتْلُو فِيهَا رَبِّهَا بِأَعْيُنِهَا وَهَلَّلَهَا بِهَا
جَنَّاتٍ مِنْ تَحْتِهَا وَأَعْنَابٍ وَفَجْرَتًا فِيهَا مِنَ النَّارِ لِيَأْكُلُوا مِنْ ثَمَرِهَا وَمَا عَمِلَتْهُ
أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ﴾

«And a sign for them is the dead land. We give it life, and We bring forth from it grains, so that they eat thereof. And We have made therein gardens of date palms and grapes, and We have caused springs of water to gush forth therein. So that they may eat of the fruit thereof – and their hands made it not. Will they not then give thanks?» (36:33-35).

﴿ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارِ لَمَّا يَنْفَجِّرُ
مِنْهُ الْآفَاقُ وَإِنَّ مِنْهَا لَمَّا يَنْفَجِّرُ مِنْهُ الْآفَاقُ وَإِنَّ مِنْهَا لَمَّا يَنْفَجِّرُ مِنْهُ الْآفَاقُ وَإِنَّ مِنْهَا لَمَّا يَنْفَجِّرُ مِنْهُ الْآفَاقُ
اللَّهُ يَتَنَبَّلُ عَنْهَا فَلْيَتَلَوْنِ﴾

474. Then after that your hearts were hardened and became as stones or even worse in hardness. And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them (stones) which fall down for fear of Allāh. And Allāh is not unaware of what you do.»

The Harshness of the Jews

Allāh criticized the Children of Israel because they witnessed the tremendous signs and the *Ayāt* of Allāh, including bringing the dead back to life, yet,

﴿ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ﴾

«Then after that your hearts were hardened».

So their hearts were like stones that never become soft. This is why Allāh forbade the believers from imitating the Jews when He said,

﴿أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا
الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ﴾

«Has not the time come for the hearts of those who believe (in the Oneness of Allāh – Islāmic Monotheism) to be affected by Allāh's Reminder (this Qur'ān), and that which has been revealed of the truth, lest they become as those who received the Scripture (the Tawrah) and the Injil (Gospel)) before (i.e. Jews and Christians), and the term was prolonged for them and so their hearts were hardened? And many of them were Fāsiqūn (the rebellious, the disobedient to Allāh)» (57:16).

In his *Tafsīr*, Al-'Awfi said that Ibn 'Abbās said, "When the dead man was struck with a part of the cow, he stood up and became more alive than he ever was. He was asked, 'Who killed you?' He said, 'My nephews killed me.' He then died again. His nephews said, after Allāh took his life away, 'By Allāh! We did not kill him' and denied the truth while they knew it. Allāh said,

﴿بَنِي كَالْحِجَارَةِ أَوْ أَشَدَّ قَسْوَةً﴾

«And became as stones or even worse in hardness».^[1]

And by the passage of time, the hearts of the Children of Israel were unlikely to accept any admonishment, even after the miracles and signs they witnessed. Their hearts became harder than stones, with no hope of ever softening. Sometimes, springs and rivers burst out of stones, some stones split and water comes out of them, even if there are no springs or rivers around them, sometimes stones fall down from mountaintops out of their fear of Allāh. Muḥammad bin Ishāq narrated that Ibn 'Abbās said that,

﴿وَأَنَّ مِنَ الْهَيْكَلِ لَمَنْ يَرْتَكِبُ فِيهِ الْاِثْمَ وَإِنَّ مِنْهَا لَمَنْ يَخْرُجُ فِيهِ الْاِثْمُ وَرَأَى
لَهَا يَخْرُجُ مِنْ خَشْيَةِ اللَّهِ﴾

«And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them (stones) which fall

[1] At-Ṭabari 2:234.

down for fear of Allāh), means, "Some stones are softer than your hearts, they acknowledge the truth that you are being called to,

﴿وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ﴾

﴿And Allāh is not unaware of what you do﴾.^[1]

Solid Inanimate Objects possess a certain Degree of Awareness

Some claimed that the *Ayāt* mentioned the stones being humble as a metaphor. However, Ar-Rāzi, Al-Qurtubi and other Imāms said that there is no need for this explanation, because Allāh creates this characteristic - humbleness - in stones. For instance, Allāh said,

﴿إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا﴾

﴿Truly, We did offer Al-Amānah (the trust) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allāh's torment)﴾ (33:72),

﴿سُبْحَانَكَ اللَّهُمَّ وَالْعِزَّةُ لَكَ وَالْأَكْبَرُ وَلَكَ يَوْمَ قَدْ جَاءَ بِكَ مِنْ آيَاتِنَا إِلَهُكُمْ﴾

﴿The seven heavens and the earth and all that is therein, glorify Him﴾ (17:44),

﴿وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ﴾

﴿And the stars and the trees both prostrate themselves (to Allāh)﴾ (55:6),

﴿أَوَلَمْ يَرَوْا أَنَّ مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَنْفَعُهُمْ ظِلْلُهُ﴾

﴿Have they not observed things that Allāh has created: (how) their shadows incline)﴾ (16:48),

﴿قَالَا إِنَّا عَايِدُونَ﴾

﴿They both said: "We come willingly."﴾ (41:11),

﴿لَوْ أَنزَلْنَاهُ عَلَى جَبَلٍ﴾

﴿Had We sent down this Qur'ān on a mountain﴾ (59:21), and,

[1] Ibn Abi Hātim 1:233.

﴿وَقَالُوا لِجُلُودِهِمْ لِمَ شَهِدْتُمْ عَلَيْنَا قَالُوا أَنْطَقَنَا اللَّهُ﴾

«And they will say to their skins, "Why do you testify against us?" They will say: "Allāh has caused us to speak."» (41:21).

It is recorded in the Ṣaḥīḥ that the Prophet ﷺ said,

«هَذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ»

«This (Mount Uhud) is a mount that loves us and that we love.»^[1]

Similarly, the compassion of the stump of the palm tree for the Prophet ﷺ as confirmed in authentic narrations. In Ṣaḥīḥ Muslim it is recorded that the Prophet ﷺ said,

«إِنِّي لَا غُرْفَ حَجَرًا بِمَكَّةَ كَانَ يُسَلِّمُ عَلَيَّ قَبْلَ أَنْ أُبْعَثَ إِنِّي لَا غُرْفُهُ الْآنَ»

«I know a stone in Makkah that used to greet me with the Salām before I was sent. I recognize this stone now.»^[2]

He said about the Black Stone that,

«إِنَّهُ يَشْهَدُ لِمَنْ اسْتَلَمَ بِحَقِّ يَوْمِ الْقِيَامَةِ»

«On the Day of Resurrection it will testify for those who kiss it.»^[3]

There are several other texts with this meaning. The scholars of the Arabic language disagreed over the meaning of Allāh's statement,

﴿فَبُئِيَ كَالْجِبَارَةِ أَوْ أَشَدَّ قَسْرًا﴾

«And became as stones or even worse in hardness» after agreeing that 'or' here is not being used to reflect doubt. Some scholars said that 'or' here means, 'and'. So the meaning becomes, "As hard as stones, and harder." For instance, Allāh said,

﴿وَلَا تُطِيعُوا بَيْنَهُمْ آيَةً أَوْ كُفْرًا﴾

«And obey not a sinner or a disbeliever among them» (76:24), and,

﴿عَذَابًا أَوْ تَذَاتًا﴾

[1] Faṭḥ Al-Bārī 6:98.

[2] Muslim 3:1782.

[3] Aḥmad 1:266.

﴿To cut off all excuses or to warn﴾ (77:6).

Some other scholars said that 'or' here means, 'rather'. Hence, the meaning becomes, 'As hard as stones. Rather, harder.' For instance, Allāh said,

﴿إِنَّا نَرَىٰ فِيهِمْ بَقَاةً يَسْتَخِفُّونَ اللَّهَ أَوْ أَمْثَلَهُ خُفْيَةً﴾

﴿A section of them fear men as they fear Allāh or even more﴾ (4:77),

﴿وَأَرْسَلْنَاهُ إِلَىٰ مِائَةِ أَلْفٍ أَوْ يَزِيدُكَ﴾

﴿And We sent him to a hundred thousand (people) or even more﴾ (37:147), and,

﴿فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ﴾

﴿And was at a distance of two bows' length or (even) nearer﴾ (53:9).

Some other scholars said that this *Āyah* means their hearts are only of two types, as hard as stone or harder than stone. Further, Ibn Jarir commented that this *Tafsir* means that some of their hearts are as hard as stone and some hearts are harder than stone.^[1] Ibn Jarir said that he favored this last *Tafsir*, although the others are plausible. I - Ibn Kathir - say that the last *Tafsir* is similar to Allāh's statement,

﴿مَثَلُهُمْ كَمَثَلِ الَّذِي أَنْشَدَ نَارًا﴾

﴿Their likeness is as the likeness of one who kindled a fire﴾ (2:17), and then His statement,

﴿أَوْ كَهَيِّبِ بْنِ السَّمَاءِ﴾

﴿Or like a rainstorm from the sky﴾ (2:19).

It is also similar to Allāh's statement,

﴿وَالَّذِينَ كَفَرُوا أَفْعَالُهُمْ كَذَرِّ مَيْمُونٍ﴾

﴿As for those who disbelieved, their deeds are like a mirage in a desert﴾ (24:39), and then His statement,

﴿أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لَّيِّقٍ﴾

^[1] At-Tabari 2:236.

«Or (the state of a disbeliever) is like the darkness in a vast deep sea» (24:40).

This then means that some of them are like the first example, and some others are like the second example. Allāh knows best.

﴿أَتَقْلِبُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ يُحِزُّوهُمْ مِنْ أَمْدٍ مَا عَقِلُوا بِهِمْ يَسْمَعُونَ﴾ وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَا بِعَثَتُهُمْ إِلَىٰ بَعْضِ قَالُوا أَتُحَدِّثُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ ﴿٧٥﴾ أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُرْسِلُكُمْ بِهِ وَمَا يَكُونُ مِنْكُمْ﴾

«75. Do you (faithful believers) covet that they will believe in your religion inspite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allāh (the Tawrah), then they used to change it knowingly after they understood it?»

«76. And when they (Jews) meet those who believe (Muslims), they say, "We believe," but when they meet one another in private, they say, "Shall you (Jews) tell them (Muslims) what Allāh has revealed to you that they (Muslims) may argue with you (Jews) about it before your Lord?" Have you (Jews) then no understanding?»

«77. Know they (Jews) not that Allāh knows what they conceal and what they reveal?»

There was little Hope that the Jews Who lived during the Time of the Prophet ﷺ could have believed

Allāh said,

﴿أَتَقْلِبُونَ﴾

«Do you covet» O believers,

﴿أَنْ يُؤْمِنُوا لَكُمْ﴾ .

«That they will believe in your religion» meaning, that these people would obey you? They are the deviant sect of Jews whose fathers witnessed the clear signs but their hearts became hard afterwards. Allāh said next,

﴿وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ يُحِزُّوهُمْ﴾

بِسْمِ اللَّهِ

١٧

الرَّحْمٰنِ الرَّحِیْمِ

أَوْ لَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُرْسُوكَ وَمَا يُكَتِّبُونَ ﴿٧٦﴾
 وَمِنْهُمْ أُمِّيُّونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِيًّا وَإِنْ هُمْ
 إِلَّا يَظُنُّونَ ﴿٧٧﴾ قَوْلِيلٌ لِلَّذِينَ يَكْتُمُونَ الْكِتَابَ بِأَيْدِيهِمْ
 ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيُشْرُوا بِهِ. ثُمَّ قَلِيلًا
 قَوْلِيلٌ لَهُمْ مِمَّا كُتِبَتْ أَيْدِيهِمْ وَقَوْلِيلٌ لَهُمْ مِمَّا يَكْتُمُونَ
 ﴿٧٨﴾ وَقَالُوا لَنْ تَسْعَا الْكَارُ إِلَّا أَنْجَامًا تَقْدُودَةً قُلْ
 أَتُخَذُ ثُمَّ عِنْدَ اللَّهِ عَهْدًا قُلْ نَحْلِفُ بِاللَّهِ عَهْدَةً أَمْ يَقُولُونَ
 عَلَى اللَّهِ مَا لَا يَعْلَمُونَ ﴿٧٩﴾ بَلَى مَنْ كَسَبَ سَيِّئَةً
 وَأَحْطَتْ بِهَا خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ
 فِيهَا خَالِدُونَ ﴿٨٠﴾ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
 أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٨١﴾ وَإِذْ
 أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ لَا نَعْبُدُ إِلَّا اللَّهَ وَإِنَّا لَإِلَيْهِ
 مُّسْلِمُونَ ﴿٨٢﴾ وَاتَّخَذُوا آلِهَتَهُمُ الْفُتُورَ وَالْمَسْكُونَةَ
 لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ
 تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ ﴿٨٣﴾

«In spite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allāh (the Tawrah), then they used to change it» meaning, distort its meaning.

﴿مِنْ بَدِ مَا عَقَلُوا﴾

«after they understood it». They understood well, yet they used to defy the truth,

﴿زَعَمَ يَكْتُمُونَ﴾

«knowingly», being fully aware of their erroneous interpretations and corruption. This statement is similar to Allāh's statement,

﴿فِيمَا تَفْتِهِمْ يَتَفَقَهُمْ لَعْنَهُمْ
 وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً
 يُخَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ﴾

«So, because of their violation of their covenant, We cursed them and made their hearts grow hard. They change the words from their (right) places» (5:13).

Qatādah commented that Allāh's statement;

﴿ثُمَّ يُخَرِّفُونَ بَيْنَ يَدَيْ مَا عَقَلُوا زَعَمَ يَكْتُمُونَ﴾

«Then they used to change it knowingly after they understood it»
 "They are the Jews who used to hear Allāh's Words and then alter them after they understood and comprehended them."^[1]
 Also, Mujāhid said, "Those who used to alter it and conceal its

[1] Ibn Abi Hātim 1:236.

truths; they were their scholars."^[1] Also, Ibn Wahb said that Ibn Zayd commented,

﴿يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ يَنصَرِفُونَ﴾

«used to hear the Word of Allāh (the Tawrah), then they used to change it» "They altered the Tawrah that Allāh revealed to them, making it say that the lawful is unlawful and the prohibited is allowed, and that what is right is false and that what is false is right. So when a person seeking the truth comes to them with a bribe, they judge his case by the Book of Allāh, but when a person comes to them seeking to do evil with a bribe, they take out the other (distorted) book, in which it is stated that he is in the right. When someone comes to them who is not seeking what is right, nor offering them bribe, then they enjoin righteousness on him. This is why Allāh said to them,

﴿أَنذَرْتُمُ النَّاسَ بِالْبِرِّ وَتَنسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ نَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ﴾

«Enjoin you Al-Birr (piety and righteousness and every act of obedience to Allāh) on the people and you forget (to practise it) yourselves, while you recite the Scripture (the Tawrah)! Have you then no sense?» (2:44)^[2]

The Jews knew the Truth of the Prophet ﷺ, but disbelieved in Him

Allāh said next,

﴿وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنُوا وَإِذَا خَلَا بِمَعْشُرِهِمْ إِنْ يَتَّبِعُونَ﴾

«And when they (Jews) meet those who believe (Muslims), they say, 'We believe'', but when they meet one another in private...» Muḥammad bin Ishāq reported that Ibn 'Abbās commented,

﴿وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنُوا﴾

«And when they (Jews) meet those who believe (Muslims), they say, 'We believe'» "They believe that Muḥammad ﷺ is the Messenger of Allāh, 'But he was only sent for you (Arabs)'"^[3] However, when they meet each other they say, "Do not convey

[1] At-Ṭabari 2:245.

[2] At-Ṭabari 2:246.

[3] At-Ṭabari 2:250

the news about this Prophet to the Arabs, because you used to ask Allāh to grant you victory over them when he came, but he was sent to them (not to you)." Allāh then revealed,

﴿وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَا بِمَعْشَرِهِمْ إِلَى بَعْضٍ قَالُوا أَتُحَدِّثُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ﴾

«And when they (Jews) meet those who believe (Muslims), they say, "We believe," but when they meet one another in private, they say, "Shall you (Jews) tell them (Muslims) what Allāh has revealed to you, that they (Muslims) may argue with you (Jews) about it before your Lord?"»

meaning, "If you admit to them that he is a Prophet, knowing that Allāh took the covenant from you to follow him, they will know that Muḥammad is the Prophet that we were waiting for and whose coming we find foretold of in our Book. Therefore, do not believe in him and deny him." Allāh said,

﴿أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُرْسُوكَ وَمَا يُكَفُّونَ﴾

«Know they (Jews) not that Allāh knows what they conceal and what they reveal?».

Al-Ḥasan Al-Baṣrī said, "When the Jews met the believers they used to say, 'We believe.' When they met each other, some of them would say, 'Do not talk to the companions of Muḥammad about what Allāh has foretold in your Book, so that the news (that Muḥammad is the Final Messenger) does not become a proof for them against you with your Lord, and, thus, you will win the dispute.'"¹¹ Further, Abu Al-ʿĀliyah said about Allāh's statement,

﴿أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُرْسُوكَ وَمَا يُكَفُّونَ﴾

«Know they (Jews) not that Allāh knows what they conceal and what they reveal?», "Meaning their secret denial and rejection of Muḥammad, although they find his coming recorded in their Book." This is also the Tafsir of Qatādah. Al-Ḥasan commented on,

﴿أَنَّ اللَّهَ يَعْلَمُ مَا يُرْسُوكَ﴾

¹¹ Ibn Abi Ḥatim 1:239.

«That Allāh knows what they conceal», “What they concealed refers to when they were alone with each other away from the Companions of Muḥammad ﷺ. Then they would forbid each other from conveying the news that Allāh revealed to them in their Book to the Companions of Muḥammad ﷺ, fearing that the Companions would use this news (about the truth of Muḥammad ﷺ) against them before their Lord.”^[1]

﴿وَمَا يَشْعُرُونَ﴾

«And what they reveal?» meaning, when they said to the Companions of Muḥammad ﷺ,

﴿إِنَّا﴾

«We believe», as Abu Al-‘Āliyah, Ar-Rabī’ and Qatādah stated.^[2]

﴿وَمِنْهُمْ أُمِّيُونَ لَا يَتْلُونَ الْكِتَابَ إِلَّا أَمَانٍ وَإِنْهُمْ قَوْلُ يُقُولُونَ قَوْلًا يَلْتَبِئُونَ
بِكُتُبِهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ يَشْتَرُوا بِهِ نَسًّا قَلِيلًا قَوْلًا لَهُمْ
مِنَّْا كَذِبًا أَتَدْرِكُونَ وَيَقُولُ لَهُمْ مِمَّا يَكْتُمُونَ﴾

«78. And there are among them (Jews) ‘Ummyyun (unlettered) people, who know not the Book, but they trust upon Amāni (false desires) and they but guess.»

«79. Then woe to those who write the book with their own hands and then say, “This is from Allāh,” to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn thereby.»

The Meaning of ‘Ummi’

Allāh said,

﴿وَمِنْهُمْ أُمِّيُونَ﴾

«And there are among them Ummyyun people» meaning, among the People of the Book, as Mujāhid stated. Ummyyun, is plural for Ummi, that is, a person who does not write, as Abu Al-‘Āliyah, Ar-Rabī’, Qatādah, Ibrāhīm An-Nakha‘ī and others said. This meaning is clarified by Allāh’s statement,

[1] Ibn Abi Ḥatim 1:240.

[2] Ibid.

﴿لَا يَعْلَمُونَ الْكِتَابَ﴾

﴿Who know not the Book﴾ meaning, are they not aware of what is in it.^[1]

Ummi was one of the descriptions of the Prophet ﷺ because he was unlettered. For instance, Allāh said,

﴿وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّ بِيَمِينِكَ إِذًا تُرَتِّبُونَ الْقَبْلُونَ﴾

﴿Neither did you (O Muḥammad ﷺ) read any book before it (this Qur'ān) nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted﴾ (29:48).

Also, the Prophet ﷺ said,

﴿إِنَّا أُمَّةٌ أُمِّيَّةٌ لَا نَكْتُبُ وَلَا نَحْسِبُ، الشَّهْرُ هَكَذَا وَهَكَذَا وَهَكَذَا﴾

﴿We are an Ummi nation, neither writing nor calculating. The (lunar) month is like this, this and this (i.e. thirty or twenty-nine days).﴾^[2]

This Ḥadīth stated that Muslims do not need to rely on books, or calculations to decide the timings of their acts of worship. Allāh also said,

﴿هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ﴾

﴿He it is Who sent among the Ummiyyīn ones a Messenger (Muḥammad ﷺ) from among themselves﴾ (62:2).

The Explanation of Amānī

Aḍ-Ḍaḥḥāk said that Ibn 'Abbās said that Allāh's statement,

﴿إِنَّا لَمَنَانٌ﴾

﴿But they trust upon Amānī﴾ means, "It is just a false statement that they utter with their tongues."^[3] It was also said that Amānī means 'wishes and hopes'. Mujāhid commented, "Allāh described the Ummiyyīn as not understanding any of the Book that Allāh sent down to Mūsā, yet they create lies and

[1] Ibn Abi Ḥātim 1:241.

[2] Faṭḥ Al-Bārī 4:151.

[3] Aṭ-Ṭabarī 2:261.

falsehood.^[1] Therefore, the word *Amāni* mentioned here refers to lying and falsehood. Mujāhid said that Allāh's statement,

﴿وَأَن هُمْ إِلَّا يَتْلُونُ﴾

﴿And they but guess﴾ means, "They lie."^[2] Qatādah, Abu Al-'Āliyah and Ar-Rabī' said that it means, "They have evil false ideas about Allāh."^[3]

Woe unto Those Criminals among the Jews

Allāh said,

﴿فَرِيقٌ يَلَذُّونَ يَكْتُبُونَ آلِكْتَبَ بِيَدِهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ يَشْتَرُونَ بِهِ ثَمَنًا
ثَلِيثًا﴾

﴿Then Waylun (woe) to those who write the book with their own hands and then say, "This is from Allāh," to purchase with it a little price!﴾.

This is another category of people among the Jews who called to misguidance with falsehood and lies about Allāh, thriving on unjustly amassing people's property. 'Waylun (woe)' carries meanings of destruction and perishing, and it is a well-known word in the Arabic language. Az-Zuhri said that 'Ubadydullah bin 'Abdullāh narrated that Ibn 'Abbās said, "O Muslims! How could you ask the People of the Book about anything, while the Book of Allāh (Qur'ān) that He revealed to His Prophet ﷺ is the most recent Book from Him and you still read it fresh and young? Allāh told you that the People of the Book altered the Book of Allāh, changed it and wrote another book with their own hands. They then said, 'This book is from Allāh,' so that they acquired a small profit by it. Hasn't the knowledge that came to you prohibited you from asking them? By Allāh! We have not seen any of them asking you about what was revealed to you."^[4] This *Ḥadīth* was also collected by Al-Bukhārī.^[5] Al-Ḥasan Al-Baṣrī said, "The little amount here

[1] Aṭ-Ṭabari 2:262.

[2] Ibn Abi Ḥātim 1:242.

[3] Ibid.

[4] Ibn Abi Ḥātim 1:245.

[5] Faṭḥ Al-Bārī 5:244, 13:345 & 555.

means this life and all that it contains."^[1]

Allāh's statement,

﴿قَوْلٌ لَهُمْ مِمَّا كُنْتُمْ آيِدِيهِمْ وَقَوْلٌ لَّهُمْ مِمَّا يَكْسِبُونَ﴾

«Woe to them for what their hands have written and woe to them for that they earn thereby» means, "Woe to them because of what they have written with their own hands, the lies, falsehood and alterations. Woe to them because of the property that they unjustly acquired." Aḍ-Ḍaḥḥāk said that Ibn 'Abbās commented,

﴿قَوْلٌ لَهُمْ﴾

«Woe to them», "Means the torment will be theirs because of the lies that they wrote with their own hands,

﴿وَقَوْلٌ لَّهُمْ مِمَّا يَكْسِبُونَ﴾

«And woe to them for that they earn thereby», which they unjustly acquired from people, be they commoners or otherwise."^[2]

﴿وَقَالُوا لَنْ نَسْتَأْذِنَكَ إِلَّا أَنْتَنَا مُنْذِرُونَ قُلْ أَخَذْتُ عِنْدَ اللَّهِ عَهْدًا مَن يَخْلِفُ اللَّهَ

عَهْدًا أَمْ يُغْلِبُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ﴾

«80. And they (Jews) say, "The Fire shall not touch us but for a few numbered days." Say (O Muḥammad ﷺ to them): "Have you taken a covenant from Allāh, so that Allāh will not break His covenant? Or is it that you say of Allāh what you know not?"»

The Jews hope They will only remain in the Fire for a Few Days

Allāh mentioned the claim of the Jews, that the Fire will only touch them for a few days, and then they will be saved from it. Allāh refuted this claim by saying,

﴿قُلْ أَخَذْتُ عِنْدَ اللَّهِ عَهْدًا﴾

«Say (O Muḥammad ﷺ to them): "Have you taken a covenant from

[1] Ibn Abi Ḥātim 1:247.

[2] Aṭ-Ṭabari 2:273.

Allāh?». Hence, the Āyah proclaims, 'if you had a promise from Allāh for that, then Allāh will never break His promise. However, such promise never existed. Rather, what you say, about Allāh, you have no knowledge of and you thus utter a lie about Him.' Al-'Awfi said that Ibn 'Abbās said about the Āyah,

﴿وَقَالُوا لَنْ نَمَسَّ النَّارَ إِلَّا أَنْجَاءً مَعْدُودَةً﴾

«And they (Jews) say, "The Fire shall not touch us but for a few numbered days."».

"The Jews said, 'The Fire will only touch us for forty days.'"^[1] Others added that this was the period during which the Jews worshipped the calf.

Also, Al-Hāfiẓ Abu Bakr bin Marduwah reported Abu Hurayrah saying,

لَمَّا فُتِحَتْ خَيْبَرُ أُخْبِرْتُ لِرَسُولِ اللَّهِ ﷺ شَاةٌ فِيهَا سُمٌّ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اجْمَعُوا لِي مَنْ كَانَ مِنَ الْيَهُودِ هَهُنَا». فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «مَنْ أَبُوكُمْ؟» قَالُوا: «فُلَانٌ قَالَ: «كَذَبْتُمْ بِلِ أَبُوكُمْ فُلَانٌ». فَقَالُوا: صَدَقْتَ وَبَرَزْتَ ثُمَّ قَالَ لَهُمْ: «هَلْ أَنْتُمْ صَادِقِي عَنْ شَيْءٍ إِنْ سَأَلْتُكُمْ عَنْهُ؟» قَالُوا: نَعَمْ يَا أَبَا الْقَاسِمِ وَإِنْ كَذَبْنَاكَ عَرَفْتَ كَذَبْنَا كَمَا عَرَفْتَهُ فِي أَبِيْنَا فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «مَنْ أَهْلُ النَّارِ؟» فَقَالُوا: نَكُونُ فِيهَا بَيِّيرًا ثُمَّ تَخَلَّفُونَا فِيهَا فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «اخْسَرُوا وَاللَّهِ لَا تَخْلُفُكُمْ فِيهَا أَبَدًا». ثُمَّ قَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «هَلْ أَنْتُمْ صَادِقِي عَنْ شَيْءٍ إِنْ سَأَلْتُكُمْ عَنْهُ؟» قَالُوا: نَعَمْ يَا أَبَا الْقَاسِمِ، قَالَ: «هَلْ جَعَلْتُمْ فِي هَذِهِ الشَّاةِ سُمًّا؟» فَقَالُوا: نَعَمْ قَالَ: «فَمَا حَمَلَكُمْ عَلَى ذَلِكَ؟» فَقَالُوا: أَرَدْنَا إِنْ كُنْتَ كَاذِبًا أَنْ نَسْتَبْرِحَ بِكَ وَإِنْ كُنْتَ نَبِيًّا لَمْ يَضُرَّكَ.

'When Khaybar was conquered, a roasted poisoned sheep was presented to the Prophet ﷺ as a gift (by the Jews). The Messenger of Allāh ﷺ ordered, 'Assemble before me all the Jews who were here.' The Jews were summoned and the Prophet ﷺ said (to them), 'Who is your father?' They replied, 'So-and-so.' He said, 'You have lied; your father is so-and-so.' They said, 'You have uttered the truth.' He said, 'Will you now tell me the truth, if I ask you about something?' They replied, 'Yes, O

[1] At-Ṭabari 2:276.

Abul-Qāsim; and if we should tell a lie, you will know our lie as you have about our fathers.' On that he asked, 'Who are the people of the (Hell) Fire?' They said, 'We shall remain in the (Hell) Fire for a short period, and after that you will replace us in it.' The Prophet ﷺ said, 'May you be cursed and humiliated in it! By Allāh, we shall never replace you in it.' Then he asked, 'Will you tell me the truth if I ask you a question?' They said, 'Yes, O Abul-Qāsim.' He asked, 'Have you poisoned this sheep?' They said, 'Yes.' He asked, 'What made you do so?' They said, 'We wanted to know if you were a liar, in which case we would get rid of you, and if you were a Prophet then the poison would not harm you.'⁽¹⁾ Imām Aḥmad, Al-Bukhārī and An-Nasā'ī recorded similarly.⁽²⁾

﴿بَلْ مَنْ كَسَبَ سَيِّئَةً وَأَعْلَفَتْ بِهَا جَنَّتُوتُهُمْ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾ (Al-A'raf) وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٥٧﴾

﴿81. Yes! Whosoever earns evil and his sin has surrounded him, they are dwellers of the Fire (i.e. Hell); they will dwell therein forever﴾.

﴿82. And those who believe and do righteous good deeds, they are dwellers of Paradise, they will dwell therein forever﴾.

Allāh says, the matter is not as you have wished and hoped it to be. Rather, whoever does an evil deed and abides purposefully in his error, coming on the Day of Resurrection with no good deeds, only evil deeds, then he will be among the people of the Fire.

﴿وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾

﴿And those who believe and do righteous good deeds﴾ meaning, "They believe in Allāh and His Messenger ﷺ and perform the good deeds that conform with the Islāmic Law. They shall be among the people of Paradise." Allāh said in a similar statement,

[1] *Dalā'il An-Nubuwwah* 4:256.

[2] Aḥmad 2:451, *Fath Al-Bārī* 6:314, and An-Nasā'ī in *Al-Kubrā* 6:413.

﴿لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِ أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوًّا يُجْزَ بِهِ وَلَا يُجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا يُصِيرَ إِلَىٰ شَيْءٍ ۚ وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ فِيهَا شَيْءٌ ۖ﴾

﴿It will not be in accordance with your desires (Muslims), nor those of the People of the Scripture (Jews and Christians), whosoever works evil, will have the recompense thereof, and he will not find any protector or helper besides Allāh. And whoever does righteous good deeds, male or female, and is a (true) believer [in the Oneness of Allāh (Muslim)], such will enter Paradise and not the least injustice, even the size of a Naqira (speck on the back of a date stone), will be done to them﴾ (4:123-124).

Also, Abu Hurayrah, Abu Wā'il, 'Aṭā', and Al-Ḥasan said that,

﴿وَأَحَاطَتْ بِهِ خَطِيئَتُهُ﴾

﴿And his sin has surrounded him﴾ means, "His *Shirk* (polytheism) has surrounded him."^[1] Also, Al-A'mash reported from Abu Razīn that Ar-Rabī' bin Khuthaym said,

﴿وَأَحَاطَتْ بِهِ خَطِيئَتُهُ﴾

﴿And his sin has surrounded him﴾, "Whoever dies before repenting from his wrongs."^[2] As-Suddi and Abu Razīn said similarly.^[3] Abu Al-Āliyah, Mujāhid, Al-Ḥasan, Qatādah and Ar-Rabī' bin Anas said that,

﴿وَأَحَاطَتْ بِهِ خَطِيئَتُهُ﴾

﴿And his sin has surrounded him﴾ refers to major sins.^[4] All of these statements carry similar meanings, and Allāh knows best.

When Small Sins gather, They bring about Destruction

Here we should mention the *Ḥadīth* that Imām Aḥmad

[1] Ibn Abi Ḥatīm 1:252.

[2] Ibn Abi Ḥatīm 1:252.

[3] Ibn Abi Ḥatīm 1:253.

[4] Ibn Abi Ḥatīm 1:253.

recorded, in which 'Abdullāh bin Mas'ūd said that the Messenger of Allāh ﷺ said,

«إِيَّاكُمْ وَمُحَقَّرَاتِ الذُّنُوبِ فَإِنَّهُنَّ يَجْتَمِعْنَ عَلَى الرَّجُلِ حَتَّى يُهْلِكَ»

«Beware of the belittled sins, because they gather on a person until they destroy him.»

He then said that the Messenger of Allāh ﷺ gave them an example,

«كَثَلِ قَوْمٌ نَزَلُوا بِأَرْضٍ فَلَاوٍ، فَخَصَرَ ضَيْعُ الْقَوْمِ فَجَمَلَ الرَّجُلُ بِنَظْلٍ قَبِيٍّ بِالْعُودِ وَالرَّجُلُ بِيٍّ بِالْعُودِ، حَتَّى جَمَعُوا سَوَادًا وَأَجْعُوا نَارًا فَأَنْضَجُوا مَا قَذَفُوا فِيهَا»

«This is the example of people who set up camp on a flat land, and then their servants came. One of them collected some wood and another man collected some wood until they collected a great deal. They then started a fire and cooked what they put on it.»^[1]

Muhammad bin Ishāq reported that Ibn 'Abbās said that,

«وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ»

«And those who believe and do righteous good deeds, they are dwellers of Paradise, they will dwell therein forever»

“Whoever believes in what you (Jews) did not believe in and implements what you refrained from implementing of Muhammad’s religion, shall acquire Paradise for eternity. Allāh stated that the recompense for good or evil works shall remain with its people for eternity.”^[2]

«وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ دَيَّاوَالَّذِينَ إِتَّخَذُوا آلِهَةً دُونَ اللَّهِ وَمَا لَهُمْ بِهِمْ عِلْمٌ شَيْءٍ فَذَكَرُوا الْعِلْمَ وَلَئِنْ لَمْ تُؤْمِنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَاعْبُدُوا مَا شَاءَ مِنْكُمْ مِنْ دُونِ اللَّهِ»

«83. And (remember) when We took a covenant from the Children of Israel, (saying): Worship none but Allāh (alone) and be dutiful and good to parents, and to kindred, and to orphans and (the poor), and speak good to people and perform Aṣ-Ṣalāh and give Zakāh. Then you slid back, except a few of

[1] Aḥmad 1:204.

[2] Ibn Abi Ḥatīm 1:254.

you, while you are backsliders.﴾

The Covenant that Allāh took from the Children of Israel

Allāh reminded the Children of Israel of the commandments that He gave them, and the covenants that He took from them to abide by those commands, and how they intentionally and knowingly turned away from all of that. Allāh commanded them to worship Him and to associate none with Him in worship, just as He has commanded all of His creatures, for this is why Allāh created them. Allāh said,

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوْحِنَ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّبِعُونِ﴾

﴿And We did not send any Messenger before you (O Muhammad ﷺ) but We revealed to him (saying): *Lā ilāha illa Ana* [none has the right to be worshipped but I (Allāh)], so worship Me (alone and none else)﴾ (21:25), and,

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾

﴿And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "*Worship Allāh (alone), and avoid the Ṭāghūt (all false deities,)*﴾ (16:36).

This is the highest and most important right, that is, Allāh's right that He be worshipped alone without partners.

After that comes the right of the creatures, foremost, the right of the parents. Allāh usually mentions the rights of the parents along with His rights. For instance, Allāh said,

﴿أَنْ تَشْكُرَ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ﴾

﴿Give thanks to Me and to your parents. Unto Me is the final destination﴾ (31:14). Also, Allāh said,

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا﴾

﴿And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents﴾ (17:23), until,

﴿وَمَا مِنْ ذَا الْقُرْبَىٰ حَقٌّ وَالْيَتَامَىٰ وَالسَّبِيلَ﴾

﴿And give to the kinsman his due and to the Miskīn (poor) and to the wayfarer﴾ (17:26).

The Two Ṣaḥīḥs record that Ibn Mas'ūd said,

قُلْتُ: يَا رَسُولَ اللَّهِ أَيُّ الْعَمَلِ أَفْضَلُ؟ قَالَ: «الصَّلَاةُ عَلَى وَفَّيْهَا» قُلْتُ: ثُمَّ أَيٌّ؟
قَالَ: «بِرُّ الْوَالِدَيْنِ» قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «الْجِهَادُ فِي سَبِيلِ اللَّهِ»

'I said, 'O Messenger of Allāh! What is the best deed?' He said, 'Performing the prayer on time.' I said, 'Then what?' He said, 'Being kind to one's parents.' I said, 'Then what?' He said, 'Jihād in the cause of Allāh.'^[1]

Allāh then said,

﴿وَالْيَتَامَىٰ﴾

﴿and to orphans﴾ meaning, the young who have no fathers to fend for them.

﴿وَالْمَسْكِينِ﴾

﴿and Al-Masākīn (the poor)﴾, plural for Miskīn, the one who does not find what he needs to spend on himself and his family. We will discuss these categories when we explain the Āyah of Sūrat An-Nisā' where Allāh said,

﴿وَاعْبُدُوا اللَّهَ وَلَا تَشْرِكُوا بِهِ شَيْئًا وَالْوَالِدَيْنِ إِحْسَانًا﴾

﴿Worship Allāh and join none with Him (in worship); and do good to parents﴾ (4:36).

Allāh's statement,

﴿وَقُولُوا لِلنَّاسِ حُسْنًا﴾

﴿and speak good to people﴾ meaning, say good words to them and be lenient with them, this includes commanding good and forbidding evil. Al-Ḥasan Al-Baṣrī commented on Allāh's statement,

﴿وَقُولُوا لِلنَّاسِ حُسْنًا﴾

﴿and speak good to people﴾, "The good saying' means commanding good and forbidding evil, and being patient and forgiving. The 'good words to people', as Allāh commanded, also includes every good type of behavior that Allāh is pleased with."^[2] Imām Aḥmad narrated that Abu Dharr said that the

[1] Faḥṣ al-Bāri 6 : 5, and Muslim 1 : 89.

[2] Ibn Abi Ḥatīm 1 : 258.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ
 أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَضْتُمْ وَأَسْفَرْتُمْ فَهَذُونَ ﴿٨٤﴾
 ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقُولُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا
 مِنْكُمْ مِنْ دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِمْ بِالْإِثْمِ وَالْعُدْوَانِ
 وَإِنْ يَأْتُواكُمْ أُسْرَى تَقْتُلُوهُمْ وَهُمْ مَحْرُومٌ عَلَيْكُمْ
 إِخْرَاجُهُمْ أَفْتَوْمُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ
 بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا غِزَى
 فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَمَةِ يَرُدُّونَ إِلَى أَشَدِّ الْعَذَابِ
 وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٨٥﴾ أُولَئِكَ الَّذِينَ أَشْرَوُوا
 الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ فَلَا يَحْفَظُهُمْ عَنْهُمْ الْعَذَابُ وَلَا هُمْ
 يُنصَرُونَ ﴿٨٦﴾ وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ
 بَعْدِهِ بِالرُّسُلِ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْكِتَابَ وَآتَيْنَاهُ
 بُرُوحَ الْقُدُسِ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ
 اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ ﴿٨٧﴾ وَقَالُوا
 قُلُوبُنَا غُلْفٌ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَأْوِيَهُمْ ﴿٨٨﴾

عَلَيْهِمْ بِالْإِثْمِ وَالْعُدْوَانِ وَإِنْ
 يَأْتُواكُمْ أُسْرَى تَقْتُلُوهُمْ وَهُمْ
 مَحْرُومٌ عَلَيْكُمْ إِخْرَاجُهُمْ
 أَفْتَوْمُونَ بِبَعْضِ الْكِتَابِ
 وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ
 يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا غِزَى
 فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَمَةِ
 يَرُدُّونَ إِلَى أَشَدِّ الْعَذَابِ وَمَا اللَّهُ
 بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٨٤﴾ أُولَئِكَ
 الَّذِينَ أَشْرَوُوا الْحَيَاةَ الدُّنْيَا
 بِالْآخِرَةِ فَلَا يَحْفَظُهُمْ عَنْهُمْ
 الْعَذَابُ وَلَا هُمْ يُنصَرُونَ ﴿٨٥﴾

﴿84. And (remember) when We took your covenant (saying): Shed not the blood of your (people), nor turn out your own people from their dwellings. Then,

(this) you ratified and (to this) you bore witness.﴾

﴿85. After this, it is you who kill one another and drive out a party of you from their homes, assist (their enemies) against them, in sin and transgression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Then do you believe in a part of the Book and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allāh is not unaware of what you do.﴾

﴿86. Those are they who have bought the life of this world at the price of the Hereafter. Their torment shall not be lightened nor shall they be helped.﴾

The Terms of the Covenant and their Breach of It

Allāh criticized the Jews who lived in Al-Madīnah during the time of the Messenger of Allāh ﷺ. They used to suffer, because of the armed conflicts between the tribes of Al-Madīnah, Aws and Khazraj. Before Islām, the Aws and Khazraj worshipped idols, and many battles took place between them. There were three Jewish tribes in Al-Madīnah at that time, Banu Qaynuqā' and Banu An-Naḍīr, the allies of the Khazraj, and Banu Qurayzah, who used to be the allies of the Aws. When war erupted between Aws and Khazraj, their Jewish allies would assist them. The Jew would kill his Arab enemy, and sometimes they also killed Jews who were the allies of the other Arab tribe, although the Jews were prohibited from killing each other according to clear religious texts in their Books. They would also drive each other from their homes and loot whatever furniture and money they could. When the war ended, the victorious Jews would release the prisoners from the defeated party, according to the rulings of the Tawrah. This is why Allāh said,

﴿أَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ﴾

«Then do you believe in a part of the Scripture and reject the rest?»
Allāh said,

﴿وَلَا تَأْخُذْ بَعِثَتَكُمْ لَا تَقُولُونَ وَمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ﴾

«And (remember) when We took your covenant (saying): Shed not the blood of your (people), nor turn out your own people from their dwellings.»

meaning, "Do not kill each other, nor expel one another from their homes, nor participate in fighting against them." Allāh mentioned the word 'your own' here, just as He said in another Āyah.

﴿فَتُوبُوا إِلَىٰ بَارِئِكُمْ فَاقْتُلُوا أَنْفُسَكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ عِندَ بَارِئِكُمْ﴾

«So turn in repentance to your Creator and kill yourselves, that will be better for you with your Creator» (2:54) because the followers of one religion are just like one soul. Also, the Messenger of Allāh ﷺ said,

«مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحِيهِمْ وَتَوَاصُلِهِمْ بِمَثَرَةِ الْجَسَدِ الْوَاحِدِ إِذَا اشْتَكَى

بِئْتَهُمْ غُضْرُو تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالْحَمَى وَالسَّهَرِ

«The example of the believers in their kindness, mercy and sympathy to each other is the example of one body, when an organ of it falls ill, the rest of the body rushes to its aid in fever and sleeplessness.»^[1] Allāh's statement,

﴿ثُمَّ أَفْرَزْتُمْ وَأَنْتُمْ تَنْهَدُونَ﴾

«Then, (this) you ratified and (to this) you bore witness.» means, "You testified that you know of the covenant and that you were witnesses to it."

﴿ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِنْكُمْ مِنْ دِيَارِهِمْ﴾

«After this, it is you who kill one another and drive out a party of you from their homes». Muḥammad bin Ishāq bin Yasār reported that Ibn 'Abbās commented on the Āyah,

﴿ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِنْكُمْ مِنْ دِيَارِهِمْ﴾

«After this, it is you who kill one another and drive out a party of you from their homes»^[2]

"Allāh mentioned what they were doing, and that in the Tawrah He had prohibited them from shedding each other's blood, and required them to free their prisoners. Now they were divided into two camps in Al-Madīnah, Banu Qaynuqa', who were the allies of the Khazraj, and An-Nadīr and Qurayzah, who were the allies of the Aws. When fighting erupted between Aws and Khazraj, Banu Qaynuqa' would fight along with the Khazraj, while Banu An-Nadīr and Qurayzah would fight along with the Aws. Each Jewish camp would fight against their Jewish brethren from the other camp. They would shed each other's blood, although they had the Tawrah with them, and they knew their rights and dues. Meanwhile, the Aws and Khazraj were polytheists who worshipped idols. They did not know about Paradise, the Fire, Resurrection, Divine Books the lawful and prohibited. When the war would end, the Jews would ransom their prisoners and implement

[1] Muslim 4:1999.

[2] Ibn Abi Hātim 1:261.

the Tawrah. Consequently, Banu Qaynuqā' would ransom their prisoners who were captured by the Aws, while Banu An-Nadīr and Qurayzah would ransom their prisoners who were captured by the Khazraj. They would also ask for blood money. During these wars, they would kill whomever (Jews or Arabs) they could, while helping the polytheists against their brethren. Therefore, Allāh reminded them of this when He said,

﴿أَفَرَأَيْتُمْ بَيْنَ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضِهِ﴾

«Then do you believe in a part of the Scripture and reject the rest? »

This Āyah means, 'Do you ransom them according to the rulings of the Tawrah, yet kill them while the Tawrah forbade you from killing them and from expelling them from their homes? The Tawrah also commanded that you should not aid the polytheists and those who associate with Allāh in the worship against your brethren. You do all this to acquire the life of this world.' I was informed that the behavior of the Jews regarding the Aws and Khazraj was the reason behind revealing these Āyāt."

These noble Āyāt criticized the Jews for implementing the Tawrah sometimes and defying it at other times, although they believed in the Tawrah and knew what they were doing was wrong. This is why they should not be trusted to preserve or convey the Tawrah. Further, they should not be believed when it comes to the description of the Messenger of Allāh ﷺ, his coming, his expulsion from his land, and his Hijrah, and the rest of the information that the previous Prophets informed them about him, all of which they hid. The Jews, may they suffer the curse of Allāh, hid all of these facts among themselves, and this is why Allāh said,

﴿مَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا﴾

«Then what is the recompense of those who do so among you, except disgrace in the life of this world», because they defied Allāh's Law and commandments,

﴿وَيَوْمَ أَلْقَيْنَا بِرُدُونِ إِلَى أَشَدِّ الْعَذَابِ﴾

«And on the Day of Resurrection they shall be consigned to the most grievous torment» as punishment for defying the Book of Allāh

that they had.

﴿وَمَا اللَّهُ بِغَنِيٍّ عَمَّا تَعْمَلُونَ ۚ أُولَٰئِكَ الَّذِينَ اشْتَرُوا الْحَيٰوةَ الدُّنْيَا بِالْآٰخِرَةِ﴾

﴿And Allāh is not unaware of what you do. Those are they who have bought the life of this world at the price of the Hereafter﴾ meaning, they prefer this life to the Hereafter. Therefore,

﴿فَلَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ﴾

﴿Their torment shall not be lightened﴾ not even for an hour,

﴿وَلَا هُمْ يُنصَرُونَ﴾

﴿Nor shall they be helped﴾, and they shall find no helper who will save them from the eternal torment they will suffer, nor shall they find any to grant them refuge from it.

﴿وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ أَوَّلِنَا بِرُوحِنَا إِلَىٰ سِرِّهِمْ أَتَيْنَا مُوسَىٰ أَنْ يُرْسِلَ إِلَيْكَ رَسُولًا مِنْكُمْ رُسُلًا بَدَأَ بِكَ لَا يُؤْمِنُ أَتَيْنَاكَ بِكِتَابٍ كَذِبٍ ۚ وَقَوْمًا فَتَنَّا لَقَدْ كَذَبُوا﴾

﴿87. And indeed, We gave Mūsā the Book and followed him up with a succession of Messengers. And We gave 'Isā, the son of Maryam, clear signs and supported him with Rūh-il-Qudus. Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant? Some you disbelieved and some you killed.﴾

The Arrogance of the Jews who denied and killed Their Prophets

Allāh described the insolence of Children of Israel, their rebelliousness, defiance and arrogance towards the Prophets, following their lusts and desires. Allāh mentioned that He gave Mūsā the Book, the Tawrah, and that the Jews changed, distorted, and defied its commands, as well as altered its meanings.

Allāh sent Messengers and Prophets after Mūsā who followed his law, as Allāh stated,

﴿إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَهْدِيكُمْ فِيهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّشَاقِيُونَ وَالْأَعْيَارُ بِمَا اسْتَحْضَرُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَآءَ﴾

«Verily, We did reveal the Tawrah (to Mūsā), therein was guidance and light, by which the Prophets, who submitted themselves to Allāh's will, judged for the Jews. And the rabbis and the priests (too judged for the Jews by the Tawrah after those Prophets), for to them was entrusted the protection of Allāh's Book, and they were witnesses thereto» (5:44). This is why Allāh said here,

﴿وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ﴾

«And Qaffaynā him with Messengers».

As-Suddi said that Abu Mālik said that Qaffaynā means, "Succeeded"^[1], while others said, "Followed". Both meanings are plausible, since Allāh said,

﴿ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرًا﴾

«Then We sent Our Messengers in succession» (23:44).

Thereafter, Allāh sent the last Prophet among the Children of Israel, ʿĪsā the son of Mary, who was sent with some laws that differed with some in the Tawrah. This is why Allāh also sent miracles to support ʿĪsā. These included bringing the dead back to life, forming the shape of birds from clay and blowing into them, afterwhich they became living birds by Allāh's leave, healing the sick and foretelling the Unseen, as Ibn 'Abbās stated.^[2] Allāh also aided him with Rūḥ Al-Qudus, and that refers to Jibrīl. All of these signs testified to the truthfulness of ʿĪsā and what he was sent with. Yet, the Children of Israel became more defiant and envious of him and did not want to differ with even one part of the Tawrah, as Allāh said about ʿĪsā,

﴿وَلَا نُجِئُكُمْ بِمَعْزَاتٍ الْوَيْ حُرْمٍ عَلَيْكُمْ دِينَ رَبِّكُمْ﴾

«And to make lawful to you part of what was forbidden to you, and I have come to you with a proof from your Lord» (3:50).

Hence, the Children of Israel treated the Prophets in the worst manner, rejecting some of them and killing some of them. All of this occurred because the Prophets used to

[1] Ibn Abi Ḥatim 1:268.

[2] Ibid.

command the Jews with what differed from their desires and opinions. The Prophets also upheld the rulings of the Tawrah that the Jews had changed, and this is why it was difficult for them to believe in these Prophets. Therefore, they rejected the Prophets and killed some of them. Allāh said,

﴿أَنكَلْنَا بِآءِكُمْ رَسُولًا مِمَّا لَا تَهْوَىٰ أَنفُسُكُمْ اسْتَغْبَرْتُمْ فَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ﴾

«Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant? Some you disbelieved and some you kill».

Jibril is Rūḥ Al-Qudus

The proof that Jibril is the Rūḥ Al-Qudus is the statement of Ibn Mas'ūd in explanation of this Āyah.^[1] This is also the view of Ibn 'Abbās, Muḥammad bin Ka'b, Ismā'il bin Khālid, As-Suddi, Ar-Rabī' bin Anas, 'Aṭiyah Al-'Awfī and Qatādah.^[2] Additionally, Allāh said,

﴿تَنَزَّلُ بِالرُّوحِ الْقُدُّوسِ ﴿١٩٤﴾ مَلَكَ قَلْبِكَ لِيَكُونَ مِنَ الْمُنذِرِينَ ﴿١٩٥﴾﴾

«Which the trustworthy Rūḥ (Jibril) has brought down. Upon your heart (O Muḥammad ﷺ) that you may be (one) of the warners» (26:193-194).

Al-Bukhārī recorded 'Ā'ishah saying that the Messenger of Allāh ﷺ erected a Minbar in the Masjid on which Ḥassān bin Thābit (the renowned poet) used to defend the Messenger of Allāh ﷺ (with his poems). The Messenger of Allāh ﷺ said,

﴿اللَّهُمَّ أَيْدِ حَسَّانَ بِرُوحِ الْقُدُّوسِ كَمَا نَافَعَ عَنْ نَبِيِّكَ﴾

«O Allāh! Aid Ḥassān with Rūḥ Al-Qudus, for he defended Your Prophet.»^[3]

Abu Dāwud recorded this Ḥadīth in his Sunan^[4] as did At-Tirmidhi who graded it Ḥasan Ṣaḥīḥ.^[5] Further, Ibn Hibbān recorded in his Ṣaḥīḥ that Ibn Mas'ūd said that the Prophet ﷺ said,

[1] Ibn Abi Ḥatīm 1:269.

[2] Ibn Abi Ḥatīm 1:270.

[3] Fath Al-Bārī 10:562.

[4] Abu Dāwud 5:279.

[5] Tuhfat Al-Aḥwadhī 8:137.

«إِنَّ رُوحَ الْقُدُسِ نَفَثَ فِي رُوعِي أَنَّهُ لَنْ تَمُوتَ نَفْسٌ حَتَّى تَسْتَكْمِلَ رِزْقَهَا وَأَجَلَهَا،
فَاتَّقُوا اللَّهَ وَأَجْبِلُوا فِي الطَّلَبِ»

«Rūh Al-Qudus informed me that no soul shall die until it finishes its set provisions and term limit. Therefore, have Taqwā of Allāh and seek your sustenance in the most suitable way.»^[1]

The Jews tried to kill the Prophet ﷺ

Az-Zamakhshari commented on Allāh's statement,

﴿فَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ﴾

«Some you disbelieved and some you kill», "Allāh did not say 'killed' here, because the Jews would still try to kill the Prophet in the future, using poison and magic." During the illness that preceded his death, the Prophet ﷺ said,

«مَا زَالَتْ أَكْلَةٌ خَيْرٌ لِّمَا دُونِي، فَهَذَا أَوَانُ انْقِطَاعِ أَنْبِيَئِ»

«I kept feeling the effect of what I ate (from the poisoned sheep) during the day of Khaybar, until now, when it is the time that the aorta will be cut off (meaning when death is near).»^[2]

This Ḥadīth was collected by Al-Bukhārī and others^[3]

﴿وَقَالُوا قُلُوبُنَا غُلْفٌ﴾

«88. And they say, "Our hearts are Ghulf." Nay, Allāh has cursed them for their disbelief, so little is that which they believe.»

Muḥammad bin Ishāq reported that Ibn 'Abbās said that,

﴿وَقَالُوا قُلُوبُنَا غُلْفٌ﴾

«And they say, "Our hearts are Ghulf."», means, "Our hearts are screened.»^[4] Mujāhid also said that,

﴿وَقَالُوا قُلُوبُنَا غُلْفٌ﴾

[1] See As-Sunnah 14:304.

[2] Ibn 'Adī 3:1239.

[3] Faṭḥ Al-Bārī 7:737.

[4] Aṭ-Ṭabari 2:326.

﴿And they say, "Our hearts are Ghulf."﴾, means, "They are covered."^[1] Ikrimah said, "There is a stamp on them."^[2] Abu Al-'Āliyah said, "They do not comprehend."^[3] Mujāhid and Qatādah said that Ibn 'Abbās read the Āyah in a way that means, "Our hearts contain every type of knowledge and do not need the knowledge that you (O Muḥammad) have."^[4] This is the opinion of 'Aṭā' and Ibn 'Abbās.

﴿بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ﴾

﴿Nay, Allāh has cursed them for their disbelief﴾ meaning, "Allāh expelled them and deprived them of every type of righteousness." Qatādah said that the Āyah,

﴿فَقَلِيلًا مَّا يُؤْمِنُونَ﴾

﴿So little is that which they believe.﴾ means, "Only a few of them believe."^[5] Allāh's statement,

﴿وَقَالُوا قُلُوبُنَا غُلْفٌ﴾

﴿And they say, "Our hearts are Ghulf."﴾ is similar to His statement,

﴿وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِّنَّا نَدْنُوهُ إِلَىٰ﴾

﴿And they say: "Our hearts are under coverings (screened) from that to which you invite us﴾ (41:5).

This is why Allāh said here,

﴿بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ﴾

﴿Nay, Allāh has cursed them for their disbelief, so little is that which they believe.﴾

meaning, "It is not as they claim. Rather, their hearts are cursed and stamped," just as Allāh said in Sūrat An-Nisā' (4:155),

﴿وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ بَلْ طَعَّ اللَّهُ عَلَىٰهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا﴾

[1] Ibid.

[2] Ibn Abi Ḥātim 1 : 274.

[3] Ibn Abi Ḥātim 1 : 273.

[4] Al-Qurṭubī.

[5] Ibn Abi Ḥātim 1 : 274.

﴿And of their saying: "Our hearts are wrapped (with coverings, i.e. we do not understand what the Messengers say)" – nay, Allāh has set a seal upon their hearts because of their disbelief, so they believe not but a little.﴾

There is a difference of opinion regarding the meaning of Allāh's statement,

﴿فَلَيْلًا مَا يُؤْمِنُونَ﴾

﴿So little is that which they believe.﴾ and His statement,

﴿فَلَا يُؤْمِنُونَ إِلَّا لَيْلًا﴾

﴿So they believe not except a few﴾. Some scholars said that the *Ayāt* indicate that a few of them would believe, or that their faith is minute, because they believe in Resurrection and in Allāh's reward and punishment that Mūsā foretold. Yet, this faith will not benefit them since it is overshadowed by their disbelief in what Muḥammad ﷺ brought them. Some scholars said that the Jews did not actually believe in anything and that Allāh said,

﴿فَلَيْلًا مَا يُؤْمِنُونَ﴾

﴿So little is that which they believe﴾, meaning, they do not believe. This meaning is similar to the Arabic expression, "Hardly have I seen anything like this," meaning, "I have never seen anything like this."

﴿وَلَمَّا جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ ذَكَرُوا مِنْ قَبْلُ بِتَنبُؤِ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَبُوا كَفَرُوا بِهِمْ فَلَمَّا أَتَاهُ اللَّهُ عَلَى الْكَافِرِينَ﴾

﴿89. And when there came to them (the Jews), a Book (this Qur'ān) from Allāh confirming what is with them (the Tawrah) and the Injil (Gospel), although aforetime they had invoked Allāh (for the coming of Muḥammad ﷺ) in order to gain victory over those who disbelieved, then when there came to them that which they had recognised, they disbelieved in it. So let the curse of Allāh be on the disbelievers.﴾

The Jews were awaiting the Prophet's coming, but They disbelieved in Him when He was sent

Allāh said,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١١

الْأَنْبِيَاءِ

وَلَمَّا جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ وَكَانُوا
 مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ
 مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ ﴿٨٩﴾
 بِسْمَا أَسْرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ
 اللَّهُ بَعَثْنَا أَنْ نُنَزِّلَ اللَّهُ مِنْ فُضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ
 فَبَاءَ وَبَغَضَ عَلَى عَصَبٍ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ ﴿٩٠﴾
 وَإِذَا قِيلَ لَهُمْ ءَامِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا إِنَّا نؤمنُ بِمَا
 أَنْزَلَ عَلَيْنَا وَبِكَفَرُوا بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقٌ
 لِمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ
 مُؤْمِنِينَ ﴿٩١﴾ وَلَقَدْ جَاءَكُمْ مُوسَى بِالْبَيِّنَاتِ
 ثُمَّ أَخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٩٢﴾
 وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا
 مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاسْمِعُوا قُلُوبَكُمْ بِقَوْلِهِمْ قُلْ
 بِسْمَا يَأْمُرُكُمْ بِهِ إِيْمَنُكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩٣﴾

﴿وَلَمَّا جَاءَهُمْ﴾

﴿And when there came to them﴾ meaning, the Jews,

﴿كِتَابٌ مِنْ عِنْدِ اللَّهِ﴾

﴿a Book from Allāh﴾ meaning, the Qur'ān that Allāh sent down to Muḥammad,

﴿مُصَدِّقٌ لِمَا مَعَهُمْ﴾

﴿confirming what is with them﴾ meaning, the Tawrah. Further, Allāh said,

﴿وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا﴾

﴿although aforetime they had invoked Allāh (for coming of Muḥammad ﷺ) in order to gain victory over those who

disbelieved﴾ meaning, before this Messenger came to them, they used to ask Allāh to aid them by his arrival, against their polytheistic enemies in war. They used to say to the polytheists, "A Prophet shall be sent just before the end of this world and we, along with him, shall exterminate you, just as the nations of 'Ad and Iram were exterminated." Also, Muḥammad bin Ishaq narrated that Ibn 'Abbās said, "The Jews used to invoke Allāh (for the coming of Muḥammad ﷺ) in order to gain victory over the Aws and Khazraj, before the Prophet ﷺ was sent. When Allāh sent him to the Arabs, they rejected him and denied what they used to say about him. Hence, Mu'adh bin Jabal and Bishr bin Al-Barā' bin Ma'rūr, from Bani Salamah, said to them, 'O Jews! Fear Allāh and embrace Islām. You used to invoke Allāh for the coming of Muḥammad ﷺ when we were still disbelievers and you used to tell us that he would come

and describe him to us,' Salām bin Mushkim from Bani An-Naḍīr replied, 'He did not bring anything that we recognize. He is not the Prophet we told you about.' Allāh then revealed this Āyah about their statement,

﴿وَلَمَّا جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ﴾

«And when there came to them (the Jews), a Book (this Qur'ān) from Allāh confirming what is with them (the Tawrah) and the Injil (Gospel)».^[1]

Abu Al-'Āliyah said, "The Jews used to ask Allāh to send Muḥammad ﷺ so that they would gain victory over the Arab disbelievers. They used to say, 'O Allāh! Send the Prophet that we read about - in the Tawrah - so that we can torment and kill the disbelievers alongside him.' When Allāh sent Muḥammad ﷺ and they saw that he was not one of them, they rejected him and envied the Arabs, even though they knew that he was the Messenger of Allāh. Hence, Allāh said,

﴿وَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ﴾

«Then when there came to them that which they had recognized, they disbelieved in it. So let the curse of Allāh be on the disbelievers».^[2]

﴿يَلَسَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَعَثْنَا أَنْ نُنَزِّلَ اللَّهُ مِنْ فَوْقِهِمْ عَذَابٌ مُهِينٌ﴾

«90. How bad is that for which they have sold their own selves, that they should disbelieve in that which Allāh has revealed (the Qur'ān), grudging that Allāh should reveal of His grace unto whom He wills of His servants. So they have drawn on themselves wrath upon wrath. And for the disbelievers, there is disgracing torment.»

Mujāhid said,

﴿يَلَسَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ﴾

«How bad is that for which they have sold their own selves», "The

[1] At-Ṭabari 2:333.

[2] Ibn Abi Ḥātim 1: 276.

Jews sold the truth for falsehood and hid the truth about Muḥammad ﷺ.^[1] As-Suddi said that the *Āyah*,

﴿بَكَتْهُمُ أَنْفُسُهُمْ﴾

﴿How bad is that for which they have sold their own selves﴾ means, "The Jews sold themselves."^[2] meaning, what is worse is what they chose for themselves by disbelieving in what Allāh revealed to Muḥammad ﷺ instead of believing, aiding and supporting him. This behavior of theirs is the result of their injustice, envy and hatred,

﴿أَنْ يَنْزِلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ﴾

﴿grudging that Allāh should reveal of His grace unto whom He wills of His servants﴾." There is no envy worse than this. Therefore,

﴿يَأْتُوا بِغَضَبٍ عَلَى غَضَبٍ﴾

﴿So they have drawn on themselves wrath upon wrath﴾. Ibn 'Abbās commented on this *Āyah*, "Allāh became angry with them because they ignored some of the Tawrah and disbelieved in the Prophet that He sent to them."^[3] I (Ibn Kathir) say that the meaning of,

﴿يَأْتُوا﴾

﴿And they drew on themselves﴾ is that they deserved and acquired multiplied anger. Also, Abu Al-'Āliyah said, "Allāh became angry with them, because of their disbelief in the Injil and 'Īsā and He became angry with them again, because they disbelieved in Muḥammad ﷺ and the Qur'ān."^[4] Similar was said by 'Ikrimah and Qatādah.^[5] Allāh said,

﴿وَاللَّكَفِيرِينَ عَذَابٌ مُهِينٌ﴾

﴿And for the disbelievers, there is disgracing torment﴾. Since their disbelief was a result of their transgression and envy, which was caused by arrogance, they were punished with disgrace

[1] Aṭ-Ṭabari 2:340.

[2] Ibn Abi Ḥātim 1:277.

[3] Ibn Abi Ḥātim 1:279.

[4] Ibn Abi Ḥātim 1:278.

[5] Ibn Abi Ḥātim 1:279.

and humiliation in this world and the Hereafter. Similarly, Allāh said,

﴿إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَبِّحُوا لَهُمْ دَاجِرَاتٍ﴾

«Verily, those who scorn My worship (i.e. do not invoke Me, and do not believe in My Oneness) they will surely enter Hell in humiliation!» (40:60) meaning, "Disgraced, degraded and humiliated." Imām Aḥmad narrated that 'Amr bin Shu'ayb said that his father said that his grandfather said that the Prophet ﷺ said,

«يُخْشَرُ الْمُتَكَبِّرُونَ يَوْمَ الْقِيَامَةِ أَشْأَلَ الذَّرِّ فِي صَوْرِ النَّاسِ، يَغْلُوهُمْ كُلُّ شَيْءٍ مِنَ الصَّغَارِ حَتَّى يَدْخُلُوا سِجْنًا فِي جَهَنَّمَ يُقَالُ لَهُ: يَوْلَسُ تَغْلُوهُمْ نَارُ الْأَنْتَارِ يُسْقَوْنَ مِنَ طَبِيبَةِ الْحَبَالِ غُصَارَةَ أَهْلِ النَّارِ»

«The arrogant people will be gathered on the Day of Resurrection in the size of ants, but in the shape of men. Everything shall be above them, because of the humiliation placed on them, until they enter a prison in Jahannam called 'Bawlas' where the fire will surround them from above. They shall drink from the puss of the people of the Fire.»^[1]

﴿وَإِذَا قِيلَ لَهُمْ ءَامِنُوا بِمَا أُنزِلَ اللَّهُ قَالُوا نُؤْمِنُ بِمَا أُنزِلَ عَلَيْنَا وَنَكْفُرُ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلِ أَنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩١﴾ وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٩٢﴾﴾

491. And when it is said to them (the Jews), "Believe in what Allāh has sent down," they say, "We believe in what was sent down to us." And they disbelieve in that which came after it, while it is the truth confirming what is with them. Say (O Muḥammad ﷺ to them): "Why then have you killed the Prophets of Allāh aforetime, if you indeed have been believers?"

492. And indeed Mūsā came to you with clear proofs, yet you worshipped the calf after he left, and you were Zālimūn.

^[1] Aḥmad 2:179.

Although The Jews denied the Truth, They claimed to be Believers!

Allāh said,

﴿وَإِذَا يَلِيهِمْ﴾

﴿And when it is said to them﴾, meaning, the Jews and the People of the Book,

﴿يَايَسُوا بِمَا أَنزَلَ اللَّهُ﴾

﴿Believe in what Allāh has sent down﴾ to Muḥammad ﷺ, believe in and follow him,

﴿قَالُوا نُؤْمِنُ بِمَا أُنزِلَ عَلَيْنَا﴾

﴿They say, "We believe in what was sent down to us."﴾ meaning, it is enough for us to believe in what was revealed to us in the Tawrah and the Injil, and this is the path that we choose,

﴿وَيَكْفُرُونَ بِمَا وَرَاءَهُ﴾

﴿And they disbelieve in that which came after it﴾.

﴿وَهُوَ الْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ﴾

﴿while it is the truth confirming what is with them﴾ meaning, while knowing that what was revealed to Muḥammad ﷺ,

﴿الْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ﴾

﴿it is the truth confirming what is with them﴾. This means that since what was sent to Muḥammad ﷺ conforms to what was revealed to the People of the Book, then this fact constitutes a proof against them. Similarly, Allāh said,

﴿الَّذِينَ آمَنَّا بِهِمْ الْكِتَابَ يَتَّبِعُونَ كَمَا يَتَّبِعُونَ آبَاءَهُمْ﴾

﴿Those to whom We gave the Scripture (Jews and Christians) recognize him (Muḥammad ﷺ) as they recognize their sons﴾ (2:146). Allāh said next,

﴿فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِن قَبْلُ إِن كُنتُمْ مُؤْمِنِينَ﴾

﴿"Why then have you killed the Prophets of Allāh aforetime, if you indeed have been believers?"﴾.

This means, "If your claim that you believe in what was

revealed to you is true, then why did you kill the Prophets who came to you affirming the Tawrah's Law, although you knew they were true Prophets? You killed them simply out of transgression, stubbornness and injustice with Allāh's Messengers. Therefore, you only follow your lusts, opinions and desires." Similarly, Allāh said,

﴿أَنكَلَمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُكُمُ اسْتَغْبَرْتُمْ فَرِيقًا كَذِبْتُمْ وَفَرِيقًا تَقْتُلُونَ﴾

«Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant? Some you disbelieved and some you killed. »

Also, As-Suddi said, "In this Āyah, Allāh chastised the People of the Book,

﴿قُلْ فَلِمَ قَتَلْتُمُو أَنْبِيَاءَ اللَّهِ مِن قَبْلُ إِن كُمْ مِّنْ مُّؤْمِنِينَ﴾

«Say (O Muḥammad ﷺ to them): 'Why then have you killed the Prophets of Allāh aforetime, if you indeed have been believers?'»^[1]

﴿وَلَقَدْ جَاءَكُمْ مُّوسَىٰ بِالْبَيِّنَاتِ﴾

«And indeed Mūsā came to you with clear proofs» meaning, with clear signs and clear proofs that he was the Messenger of Allāh and that there is no deity worthy of worship except Allāh. The clear signs -or miracles- mentioned here are the flood, the locusts, the lice, the frogs, the blood, the staff and the hand. Mūsā's miracles also include parting the sea, shading the Jews with clouds, the manna and quails, the gushing stone, etc.

﴿ثُمَّ اتَّخَذْتُمُ الْعِجْلَ﴾

«yet you worshipped the calf» meaning, as a deity instead of Allāh, during the time of Mūsā. Allāh's statement,

﴿وَمَا يَتَّبِعُونَ﴾

«after he left» after Mūsā went to Mount Tūr to speak to Allāh. Similarly, Allāh said,

﴿وَاتَّخَذَ قَوْمُ مُّوسَىٰ مِن دُونِهِ عِجْلًا ۖ جَدًّا ۚ أَفَلَا تَحْزَنُونَ﴾

«And the people of Mūsā made in his absence, out of their

^[1] Ibn Abi Hātim 1:281.

ornaments, the image of a calf (for worship). It had a sound (as if it was mooing)» (7:148).

﴿وَأَنْتُمْ تَكْفُرُونَ﴾

«and you were *Zālimūn*» meaning, you were unjust in this behavior of worshipping the calf, although you knew that there is no deity worthy of worship except Allāh. Similarly, Allāh said,

﴿وَلَا تُطِيعُوا أَهْلَ بَيْتِهِمْ وَرَأَا أَنَّهُمْ قَدْ ضَلُّوا قَالُوا لَئِنْ لَمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا

لَنَكُونَنَّ مِنَ الْخَاسِرِينَ﴾

«And when they regretted and saw that they had gone astray, they (repented and) said: "If our Lord have not mercy upon us and forgive us, we shall certainly be of the losers"» (7:149).

﴿وَلَا أَخَذْنَا مِيثَاقَهُمْ فَرَقْنَا بَيْنَهُمْ وَالْجِبْلَ فَكُفِرُوا بِهِ وَتَوَلَّوْا قَالُوا

لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا بِمَا كُفَرْنَا بِكُمْ وَبِعَذَابِنَا مُشَوِّكِينَ﴾

﴿إِنْ كُنْتُمْ تُحِبُّونَ آلَ إِبْرَاهِيمَ﴾

«93. And (remember) when We took your covenant and We raised above you the Mount (saying), "Hold firmly to what We have given you and hear (Our Word)." They said, "We have heard and disobeyed." And their hearts absorbed (the worship of) the calf because of their disbelief. Say: "Worst indeed is that which your faith enjoins on you if you are believers."»

The Jews rebel after Allāh took Their Covenant and raised the Mountain above Their Heads

Allāh reminded the Jews of their errors, breaking His covenant, transgression and defiance, when He raised Mount Tūr above them so that they would believe and agree to the terms of the covenant. Yet, they broke it soon afterwards,

﴿قَالُوا سَمِعْنَا وَعَصَيْنَا﴾

«They said, "We have heard and disobeyed."» We have mentioned the *Tafsir* of this subject before. 'Abdur-Razzāq said that Ma'mar narrated that Qatādah said that,

﴿وَأَنْشَرُوا فِي قُلُوبِهِمُ الْخَيْلَ بِكُفْرِهِمْ﴾

«And their hearts absorbed (the worship of) the calf» means, "They

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١٥

الْجَنَّةِ

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ الدُّنْيَا أَتُمْنُونَهَا أَمْ تَكُونُونَ فِيهَا كَالْخَالِكِينَ
 ۝۱۵ وَلَنْ يَسْمُوَهُ أَبَدًا إِيَّاهُ قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ
 ۝۱۶ وَلَنَجْذِثُنَّهُمْ أَهْرَاصَ النَّاسِ عَلَى حَيَاقِيقٍ مِمَّنَ الَّذِينَ
 أَشْرَكُوا يَوْمَئِذٍ أَحَدُهُمْ لَوْ يُعْمَرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُرَّزِقٍ جَدِيدٍ
 ۝۱۷ مِنَ الْعَذَابِ أَنْ يُسَمَّرَ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ۝۱۸ قُلْ
 مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ
 مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ ۝۱۹
 مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ
 وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ ۝۲۰ وَلَقَدْ أَرْسَلْنَا
 إِلَيْكَ ءَايَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ ۝۲۱
 أَوْ كَلِمَاتٍ لَعَنَهُمْ وَأَعَدَّ لَهُمْ فِيهِمْ قَرْيَةً مِّنْهُمْ بَلْ أَكْذَرُهُمْ
 لَا يُؤْمِنُونَ ۝۲۲ وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِنْدِ اللَّهِ
 مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذُوا فَرِيقًا مِّنَ الَّذِينَ آمَنُوا أَلَيْكَ الْكَلْبُ
 كِتَابَ اللَّهِ وَرَأَى ظُهُورَهُمْ كَأَنَّهُمْ لَا يَعْلَمُونَ ۝۲۳

Calling the Jews to invoke Allāh to destroy the Unjust Party

Muhammad bin Ishāq narrated that Ibn 'Abbās said, "Allāh said to His Prophet ﷺ,

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ الدُّنْيَا أَتُمْنُونَهَا أَمْ تَكُونُونَ فِيهَا كَالْخَالِكِينَ ۝۱۵ وَلَنْ يَسْمُوَهُ أَبَدًا إِيَّاهُ قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ۝۱۶ وَلَنَجْذِثُنَّهُمْ أَهْرَاصَ النَّاسِ عَلَى حَيَاقِيقٍ مِمَّنَ الَّذِينَ أَشْرَكُوا يَوْمَئِذٍ أَحَدُهُمْ لَوْ يُعْمَرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُرَّزِقٍ جَدِيدٍ ۝۱۷ مِنَ الْعَذَابِ أَنْ يُسَمَّرَ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ۝۱۸ قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ ۝۱۹ مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ ۝۲۰ وَلَقَدْ أَرْسَلْنَا إِلَيْكَ ءَايَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ ۝۲۱ أَوْ كَلِمَاتٍ لَعَنَهُمْ وَأَعَدَّ لَهُمْ فِيهِمْ قَرْيَةً مِّنْهُمْ بَلْ أَكْذَرُهُمْ لَا يُؤْمِنُونَ ۝۲۲ وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذُوا فَرِيقًا مِّنَ الَّذِينَ آمَنُوا أَلَيْكَ الْكَلْبُ كِتَابَ اللَّهِ وَرَأَى ظُهُورَهُمْ كَأَنَّهُمْ لَا يَعْلَمُونَ ۝۲۳﴾

﴿Say to (them): "If the home of the Hereafter with Allāh is indeed for you especially and not for others, of mankind, then long for death if you are truthful."﴾ meaning, 'Invoke Allāh to bring death to the lying camp

among the two (Muslims and Jews).' The Jews declined this offer by the Messenger of Allāh ﷺ.^[1]

﴿وَلَنْ يَسْمُوَهُ أَبَدًا إِيَّاهُ قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ﴾

﴿But they will never long for it because of what their hands have sent before them (i.e. what they have done). And Allāh is Aware of the Zālimīn (polytheists and wrongdoers).﴾

meaning, "Since they know that they recognize you, and yet disbelieve in you." Had they wished death that day, no Jew would have remained alive on the face of the earth. Moreover, Aḍ-Ḍaḥḥāk said that Ibn 'Abbās said that,

[1] Ibn Abi Ḥatīm 1:284.

﴿فَتَسَوُّوا الْمَوْتَ﴾

﴿Then long for death﴾, means, "Invoke (Allāh) for death."^[1] Also, 'Abdur-Razzāq narrated that 'Ikrimah said that Ibn 'Abbās commented,

﴿فَتَسَوُّوا الْمَوْتَ﴾

﴿Then long for death if you are truthful﴾, "Had the Jews invoked Allāh for death, they would have perished."^[2] Also, Ibn Abi Hātim recorded Sa'īd bin Jubayr saying that Ibn 'Abbās said, "Had the Jews asked for death, one of them would have choked on his own saliva."^[3] These statements have authentic chains of narration up to Ibn 'Abbās. Further, Ibn Jarīr said in his Tafsīr, "We were told that the Prophet ﷺ said,

«لَوْ أَنَّ الْيَهُودَ تَسَوُّوا الْمَوْتَ لَمَاتُوا وَلَرَأَوْا مَقَاعِدَهُمْ مِنَ النَّارِ، وَلَوْ خَرَجَ الَّذِينَ يَهَابُونَ رَسُولَ اللَّهِ ﷺ لَرَجِعُوا لَا يَجِدُونَ أَهْلًا وَلَا مَالًا»

«Had the Jews wished for death, they would have died and seen their seats in the Fire. And, those who invoked such curse against Allāh's Messenger would have found no families or property had they returned to their homes».^[4]

Similar to this Āyah is Allāh's statement in Sūrat Al-Jumu'ah,

﴿قُلْ بَيْنَا أَلَيْكُم مَّادُودًا إِن رَّعَيْتُمْ أَمْرًا إِلَهُكُمْ أُولَئِكَ فَتَسَوُّوا الْمَوْتَ إِن كُنتُمْ صَادِقِينَ ۚ وَلَا يَسْتَوُونَ أَهْلًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ۚ قُلْ إِن الْمَوْتَ الَّذِي تَزْعُمُونَ مِنْهُ إِنَّا لَمُنْفِكُكُمْ ثُمَّ نَرُدُّونَ إِلَى عَذَابِ النَّارِ وَالنَّارُ هِيَ أَلَمٌ لِّمَنْ كَفَرَ بِمَا كُنتُمْ تَعْبُدُونَ﴾

﴿(Say (O Muḥammad ﷺ): "O you Jews! If you pretend that you are friends of Allāh, to the exclusion of (all) other mankind, then long for death if you are truthful." But they will never long for it (death), because of what (deeds) their hands have sent before them! And Allāh knows well the Zālimīn. Say (to

[1] Aṭ-Ṭabari 2:366.

[2] Ibn Abi Hātim 1:285.

[3] Ibn Abi Hātim 1:284.

[4] Aṭ-Ṭabari 2:362.

them): "Verily, the death from which you flee will surely meet you, then you will be sent back to (Allāh) the Knower of the unseen and the seen, and He will tell you what you used to do." ﴿62:6-8﴾.

So they claimed that they are Allāh's sons and loved ones and said, "Only those who are Christian or Jews shall enter Paradise." Therefore, they were called to invoke Allāh to destroy the lying group, be it them or the Muslims. When the Jews declined, every one was sure of their wrong, for had they been sure of their claims, then they would have accepted the proposal. Their lies were thus exposed after they declined the offer to invoke the curse.

Similarly, the Messenger of Allāh ﷺ called a delegation of Najrān's Christians to curse after he refuted them in a debate in which they demonstrated stubbornness and defiance. Allāh said,

﴿مَنْ حَادَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْوَيْلِ فَقُلْ مَا كُنَّا نَعْبُدُ آبَاءَنَا وَإِبْنَاءَنَا وَرَبَّانَا
وَرَبَّنَا لَكُمْ دَأْبُنَا وَأَنْفُسُكُمْ ثُمَّ نَجْعَلْ فَنُجْعَلْ أَنْتَ اللَّهُ عَلَى الْكَافِرِينَ﴾

﴿Then whoever disputes with you concerning him (ʿĪsā) after (all this) knowledge that has come to you (i.e. ʿĪsā) being a servant of Allāh, and having no share in divinity), say (O Muḥammad ﷺ): "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves – then we pray and invoke (sincerely) the curse of Allāh upon those who lie."﴾ (3:61).

When the Christians heard this challenge, some of them said to each other, "By Allāh! If you do such with this Prophet, none of you will have an eye that blinks." This is when they resorted to peace and gave the *Jizyah* (tax) in disgrace. The Prophet ﷺ accepted the *Jizyah* from them and sent Abu ʿUbaydah bin Al-Jarrāḥ with them as a trustee. Similar to this meaning is Allāh's command to His Prophet ﷺ to proclaim to the polytheists:

﴿قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَبْتَذِرْهُ أَلَّا يَؤْمُرَ مَنَا﴾

﴿Say (O Muḥammad ﷺ) whoever is in error, the Most Gracious (Allāh) will prolong him (in it).﴾ (19:75)

meaning, "Whoever among us has deviated, may Allāh increase

and prolong his deviation." We will mention this subject later, Allāh willing.

The *Mubāhalah* (invocation to Allāh to destroy the liars) was called a 'wish' here, because every just person wishes that Allāh destroy the unjust opponent who is debating with him, especially when the just person has a clear, apparent proof for the truth he is calling to. Also, the *Mubāhalah* involves invoking Allāh for death of the unjust group, because to disbelievers, life is the biggest prize, especially when they know the evil destination they will meet after death.

Disbelievers wish They could live longer

This is why Allāh said next,

﴿وَلَنْ يَسْتَوْفُوا أَجْرًا بِمَا قَدَّمْتُمْ إِلَيْهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ٥٠﴾ وَلَنَجْذِثُنَّ أَهْلَ الْأَيْمَانِ عَنْ

﴿But they will never long for it because of what their hands have sent before them (i.e. what they have done). And Allāh is Aware of the *Zālimin*. And verily, you will find them (the Jews) the greediest of mankind for life.﴾

meaning, greedy to live longer, because they know their evil end, and the only reward they will have with Allāh is total loss. This life is a prison for the believer and Paradise for the disbeliever. Therefore, the People of the Book wish they could delay the Hereafter, as much as possible. However, they shall certainly meet what they are trying to avoid, even if they are more eager to delay the Hereafter than the polytheists who do not have a divine book.

Muḥammad bin Ishāq narrated that Ibn 'Abbās commented on,

﴿وَمَا هُوَ بِمُخْرِجِهِمْ مِنَ الْعَذَابِ أَنْ يَمُوتُوا﴾

﴿But the grant of such life will not save him even a little from (due) punishment.﴾

"Long life shall not save them from torment. Certainly, the polytheists do not believe in resurrection after death, and they would love to enjoy a long life. The Jews know the humiliation they will suffer in the Hereafter for knowingly ignoring the truth."^[1] Also, 'Abdur-Rahmān bin Zayd bin Aslam said, "The

[1] Ibn Abi Ḥatim 1:288.

Jews are most eager for this life. They wish they could live for a thousand years. However, living for a thousand years will not save them from torment, just as Iblis' - Satan - long life did not benefit him, due to being a disbeliever.^[1]

﴿وَاللَّهُ بَصِيرٌ بِمَا يَمْشُرُونَ﴾

﴿And Allāh is Seer of what they do.﴾ meaning, "Allāh knows what His servants are doing, whether good or evil, and will compensate each of them accordingly."

﴿قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ ۚ مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَائِيلَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ﴾

497. Say (O Muḥammad ﷺ): "Whoever is an enemy to Jibrīl (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'ān) down to your heart by Allāh's permission, confirming what came before it (i.e. the Tawrah and the Injil) and guidance and glad tidings for the believers.﴾

498. "Whoever is an enemy to Allāh, His Angels, His Messengers, Jibrīl and Mikā'il, then verily, Allāh is an enemy to the disbelievers."﴾

The Jews are the Enemies of Jibrīl

Imām Abu Ja'far bin Jarir Aṭ-Ṭabari said, "The scholars of Tafsir agree that this Āyah (2: 97-98) was revealed in response to the Jews who claimed that Jibrīl (Gabriel) is an enemy of the Jews and that Mikā'il (Michael) is their friend."^[2] Al-Bukhārī said, "Allāh said,

﴿مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ﴾

﴿Whoever is an enemy of Jibrīl (let him die in his fury)﴾. 'Ikrimah said, "Jibr, Mik and Isrāf all mean, worshipper, while il means, Allāh". Anas bin Mālik said, "When 'Abdullāh bin Salām heard of the arrival of the Prophet ﷺ in Al-Madinah, he was working on his land. He came to the Prophet ﷺ and said, 'I am going to ask you about three things which nobody knows except a

[1] Aṭ-Ṭabari 2:376.

[2] Aṭ-Ṭabari 2:377.

Prophet. What will be the first portent of the Hour? What will be the first meal taken by the people of Paradise? Why does a child resemble its father, and why does it resemble its maternal uncle?' Allāh's Messenger ﷺ said, 'Jibrīl has just told me the answers.' 'Abdullāh said, 'He (i.e. Jibrīl), among all the angels, is the enemy of the Jews.' Allāh's Messenger ﷺ recited the Āyah,
 ﴿مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ﴾

«Whoever is an enemy to Jibrīl (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'ān) down to your heart».

Allāh's Messenger ﷺ then said, 'The first portent of the Hour will be a fire that will bring together the people from the east to the west; the first meal of the people of Paradise will be the caudate lobe of the liver of fish. As for the child resembling his parents: If a man has sexual intercourse with his wife and his discharge is first, the child will resemble the father. If the woman has a discharge first, the child will resemble her side of the family.' On that 'Abdullāh bin Salām said, 'I testify that there is no deity worthy of worship except Allāh and you are the Messenger of Allāh.' 'Abdullāh bin Salām further said, 'O Allāh's Messenger! The Jews are liars, and if they should come to know about my conversion to Islām before you ask them (about me), they will tell a lie about me.' The Jews came to Allāh's Messenger ﷺ, and 'Abdullāh went inside the house. Allāh's Messenger ﷺ asked (the Jews), 'What kind of man is 'Abdullāh bin Salām?' They replied, 'He is the best among us, the son of the best among us, our master and the son of our master.' Allāh's Messenger ﷺ said, 'What do you think if he would embrace Islām?' The Jews said, 'May Allāh save him from it.' Then 'Abdullāh bin Salām came out in front of them saying, 'I testify that none has the right to be worshipped but Allāh and that Muḥammad is the Messenger of Allāh.' Thereupon they said, 'He is the vilest among us, and the son of the vilest among us.' And they continued talking badly about him. Ibn Salām said, 'This is what I feared, O Messenger of Allāh!.' Only Al-Bukhārī recorded this Ḥadīth with this chain of narration.^[1] Al-Bukhārī and Muslim recorded this Ḥadīth from Anas using

[1] Fath Al-Bārī 8:15 & 7:319.

another chain of narration.^[1]

Some people say that 'ū' means worshipper while whatever word that is added to it becomes Allāh's Name, because 'ū' is a constant in such conjunction. This is similar to the names 'Abdullāh, 'Abdur-Rahmān, 'Abdul-Mālik, 'Abdul-Quddus, 'Abdus-Salām, 'Abdul-Kāfi, 'Abdul-Jalīl, and so forth. Hence, 'Abd' is constant in these compound names, while the remainder differs from name to name. This is the same case with Jibrīl, Mikā'il, 'Azrā'il, Isrā'īl, and so forth. Allāh knows best.

Choosing Some Angels to believe in over Others is Disbelief like choosing Some Prophets over Others

Allāh said,

﴿مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ﴾

﴿Whoever is an enemy to Jibrīl (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'ān) down to your heart by Allāh's permission,﴾

meaning, whoever becomes an enemy of Jibrīl, let him know that he is Rūḥ Al-Qudus who brought down the Glorious Dhikr (Qur'ān) to your heart from Allāh by His leave. Hence, he is a messenger from Allāh. Whoever takes a messenger as an enemy, will have taken all the messengers as enemies. Further, whoever believes in one messenger, is required to believe in all of the messengers. Whoever rejects one messenger, he has rejected all of the messengers. Similarly, Allāh said,

﴿إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ. وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ. وَقَالُوا نُونِسُ بَعْضُ مَا يَكْفُرُونَ نَبِيٌّ وَنَكَرُوا بَعْضَهُ﴾

﴿Verily, those who disbelieve in Allāh and His Messengers and wish to make distinction between Allāh and His Messengers (by believing in Allāh and disbelieving in His Messengers) saying, "We believe in some but reject others."﴾ (4:150)

Allāh decreed that they are disbelievers, because they believe in some Prophets and reject others. This is the same

^[1] *Ṣaḥīḥ Al-Bukhārī* 3329, 3911, 3938, and *Muslim* 315.

with those who take Jibrīl as an enemy, because Jibrīl did not choose missions on his own, but by the command of his Lord,

﴿وَمَا نُنَزِّلُ إِلَّا بِأَمْرِ رَبِّكَ﴾

«And we (angels) descend not except by the command of your Lord» (19:64), and,

﴿وَلَقَدْ لَنَزَّلَ رَبِّيَ الْكَذِبَ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿٢٦٤﴾ عَلٰى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿٢٦٥﴾﴾

«And truly, this (the Qur'ān) is a revelation from the Lord of all that exists. Which the trustworthy Rūh (Jibrīl) has brought down. Upon your heart (O Muḥammad ﷺ) that you may be (one) of the warners» (26:192-194).

Al-Bukhārī reported that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنَنِي بِالْحَرْبِ»

«Allāh said, 'Whoever takes a friend of Mine as an enemy, will have started a war with Me.'^[1]

Therefore, Allāh became angry with those who took Jibrīl as an enemy. Allāh said,

﴿مَنْ كَانَتْ عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلٰى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِّمَا يَتْلُو يَدْيُهُ﴾

«Whoever is an enemy to Jibrīl (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'ān) down to your heart by Allāh's permission, confirming what came before it» meaning, the previous Books,

﴿وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ﴾

«and guidance and glad tidings for the believers» meaning, as guidance to their hearts and bringer of the good news of Paradise, which is exclusively for the believers. Similarly, Allāh said,

﴿قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ﴾

«Say: "It is for those who believe, a guide and a healing."» (41:44), and,

[1] Faṭḥ Al-Bārī 11:348.

﴿وَنَزَّلَ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ﴾

«And We send down of the Qur'ān that which is a healing and a mercy to those who believe» (17:82).

Allāh then said,

﴿مَن كَانَ عَدُوًّا لِّلَّهِ وَلِلْمَلَكِئِةِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِّلْكَافِرِينَ﴾

«Whoever is an enemy to Allāh, His Angels, His Messengers, Jibrīl and Mikā'il (Michael), then verily, Allāh is an enemy to the disbelievers.»

Allāh stated that whoever takes Him, His angels and messengers as enemies, then...Allāh's messengers include angels and men, for Allāh said,

﴿اللَّهُ يَصْطَلِي رُكُوعَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ﴾

«Allāh chooses Messengers from angels and from men» (22:75).

Allāh said,

﴿وَجِبْرِيلَ وَمِيكَالَ﴾

«Jibrīl (Gabriel) and Mikā'il (Michael)». Allāh mentioned Jibrīl and Mikā'il specifically - although they are included among the angels who were messengers - only because this Āyah was meant to support Jibrīl the emissary between Allāh and His Prophets. Allāh also mentioned Mikā'il here, because the Jews claimed that Jibrīl was their enemy and Mikā'il was their friend. Allāh informed them that whoever is an enemy of either of them, then he is also an enemy of the other as well as Allāh. We should state here that Mikā'il sometimes descended to some of Allāh's Prophets, although to a lesser extent than Jibrīl, because this was primarily Jibrīl's task, and Isrāfīl is entrusted with the job of blowing the Trumpet for the commencement of Resurrection on the Day of Judgment. It is recorded in the *Ṣaḥīḥ* that whenever the Messenger of Allāh ﷺ would wake up at night, he would supplicate,

«اللَّهُمَّ رَبَّ جِبْرِائِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ فَاطِيرَ السَّمَوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ، اهْدِنِي لِمَا اخْتَلَفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ إِنَّكَ تُهْدِي مَنْ نَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ»

«O Allāh, Lord of Jibrīl, Mikā'il and Isrāfīl, Creator of the heavens

سورة النور

١٦

النور

وَاتَّبِعُوا مَا نَزَّلْنَا عَلَيْكُم مِّنَ الْكِتَابِ وَلَا تَتَّبِعُوا سُلَيْمَانَ وَمَا كَفَرَ
 سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ
 السِّحْرَ وَمَا أُنزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هُنُوتَ وَمُرُوتَ
 وَمَا يَعْلَمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ
 فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ
 وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ
 مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ
 مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ وَلَبِئْسَ مَا شَرَوْا بِهِ
 أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ ﴿١٠١﴾ وَلَوْ أَنَّهُمْ آمَنُوا
 وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِنْدِ اللَّهِ خَيْرٌ لَّوْ كَانُوا يَعْلَمُونَ
 ﴿١٠٢﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا
 انظُرْنَا وَاسْمَعُوا وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿١٠٣﴾
 مَا يَوْزُو الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الشَّارِكِينَ
 أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِّنْ رَبِّكُمْ وَاللَّهُ يَتَعَسَّ
 بِرَحْمَتِهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿١٠٤﴾

party among them throw it aside? Nay! (the truth is:) most of them believe not.﴾

﴿101. And when there came to them a Messenger from Allāh (i.e. Muḥammad ﷺ) confirming what was with them, a party of those who were given the Scripture threw away the Book of Allāh behind their backs as if they did not know!﴾

﴿102. They followed what the Shayāṭīn (devils) gave out (falsely of the magic) in the lifetime of Sulaymān (Solomon). Sulaymān did not disbelieve, but the Shayāṭīn (devils) disbelieved, teaching men magic and such things that came down at Babylon to the

two angels, Hārūt and Mārūt, but neither of these two (angels) taught anyone (such things) till they had said, "We are for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allāh's leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their own selves, if they but knew.﴾

﴿103. And if they had believed and guarded themselves from evil and kept their duty to Allāh, far better would have been the reward from their Lord, if they but knew!﴾

Proofs of Muḥammad's Prophethood

Imām Abu Ja'far bin Jarīr said that Allāh's statement,

﴿وَلَقَدْ أَرْسَلْنَا إِلَيْكَ ءَايَاتٍ بَيِّنَاتٍ﴾

﴿And indeed We have sent down to you manifest Ayāt﴾ means, "We have sent to you, O Muḥammad, clear signs that testify to your prophethood." These *Ayāt* are contained in the Book of Allāh (Qur'ān) which narrates the secrets of the knowledge that the Jews possess, which they hid, and the stories of their earlier generations. The Book of Allāh also mentions the texts in the Books of the Jews that are known to only the rabbis and scholars, and the sections where they altered and distorted the rulings of the Tawrah. Since Allāh mentioned all of this in His Book revealed to His Prophet Muḥammad ﷺ, then this fact alone should be enough evidence for those who are truthful with themselves and who wish to avoid bringing themselves to destruction due to envy and transgression. Further human instinct testifies to the truth that Muḥammad ﷺ was sent with and the clear signs that he brought which he did not learn or acquire from mankind. Aḍ-Ḍaḥḥāk said that Ibn 'Abbās said that,

﴿وَلَقَدْ أَرْسَلْنَا إِلَيْكَ ءَايَاتٍ بَيِّنَاتٍ﴾

﴿And indeed We have sent down to you manifest Ayāt﴾ means, "You recite and convey this Book to them day and night, although you are an *Ummi* (unlettered) who never read a book. Yet, you inform them of what they have (in their own Books). Allāh stated that this fact should serve as an example, a clear sign and a proof against them, if they but knew."^[1]

The Jews break Their Covenants

When the Messenger of Allāh ﷺ was sent and Allāh reminded the Jews of the covenant that they had with Him, especially concerning Muḥammad ﷺ, Mālik bin As-Sayf said, "By Allāh! Allāh never made a covenant with us about Muḥammad, nor did He take a pledge from us at all." Allāh then revealed,

﴿أَوْفُوا بِعَهْدِكُمْ إِلَيَّ قُلُوبًا﴾

^[1] Aṭ-Ṭabari 2:397.

«Is it not (the case) that every time they make a covenant, some party among them throw it aside?»^[1] Al-Ḥasan Al-Baṣrī said that Allāh's statement,

﴿بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ﴾

«Nay! (the truth is :) most of them believe not» means, "There is not a promise that they make, but they break it and abandon it. They make a promise today and break it tomorrow."^[2]

The Jews abandoned the Book of Allāh and practiced Magic

As-Suddi commented on,

﴿وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ﴾

«And when there came to them a Messenger from Allāh (i.e. Muḥammad ﷺ) confirming what was with them»,

"When Muḥammad ﷺ came to them, they wanted to contradict and dispute with him using the Tawrah. However, the Tawrah and the Qur'ān affirmed each other. So the Jews gave up on using the Torah, and took to the Book of Āṣaf,^[3] and the magic of Harūt and Marūt, which indeed did not conform to the Qur'ān. Hence Allāh's statement,

﴿كَانَهُمْ لَا يَعْلَمُونَ﴾

«As if they did not know!».^[4]

Also, Qatādah said that Allāh's statement,

﴿كَانَهُمْ لَا يَعْلَمُونَ﴾

«As if they did not know!» means, "They knew the truth but abandoned it, hid it and denied the fact that they even had it."^[5]

[1] At-Ṭabari 2:400.

[2] Ibn Abi Ḥatim 1:295.

[3] *Lisān Al-Arab* lists Āṣaf as the name of the Book revealed to the Prophet Sulaymān, peace be upon him. See also the explanation that follows.

[4] At-Ṭabari 2:404.

[5] Ibid.

Magic existed before Sulaymān (Solomon)

As-Suddi said that Allāh's statement,

﴿وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكٍ مُّسْتَبِينٍ﴾

«They followed what the Shayāṭīn (devils) gave out (falsely of the magic) in the lifetime of Sulaymān»

means, "During the time of Prophet Solomon.' Beforehand, the devils used to ascend to heaven and eavesdrop on the conversations of the angels about what will occur on the earth regarding death, other incidents or unseen matters. They would convey this news to the soothsayers, and the soothsayers would in turn convey the news to the people. The people would believe what the soothsayers told them as being true. When the soothsayers trusted the devils, the devils started to lie to them and added other words to the true news that they heard, to the extent of adding seventy false words to each true word. The people recorded these words in some books. Soon after, the Children of Israel said that the *Jinns* know matters of the Unseen. When Solomon was sent as a Prophet, he collected these books in a box and buried it under his throne; any devil that dared get near the box was burned. Solomon said, 'I will not hear of anyone who says that the devils know the Unseen, but I will cut off his head.' When Solomon died and the scholars who knew the truth about Solomon perished, there came another generation. To them, the devil materialized in the shape of a human and said to some of the Children of Israel, 'Should I lead you to a treasure that you will never be able to use up?' They said, 'Yes.' He said, 'Dig under this throne,' and he went with them and showed them Solomon's throne. They said to him, 'Come closer.' He said, 'No. I will wait for you here, and if you do not find the treasure then kill me.' They dug and found the buried books, and Satan said to them, 'Solomon only controlled the humans, devils and birds with this magic.' Thereafter, the news that Solomon was a sorcerer spread among the people, and the Children of Israel adopted these books. When Muḥammad ﷺ came, they disputed with him relying on these books. Hence Allāh's statement,

﴿وَمَا كَفَرَ شَاعِرٌ شَاعِرٌ وَلَكِنَّ الشَّاطِرِينَ كَفَرُوا﴾

﴿Sulaymān did not disbelieve, but the Shayāṭīn (devils) disbelieved﴾.^[1]

The Story of Hārūt and Mārūt, and the Explanation that They were Angels

Allāh said,

﴿وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ﴾

﴿And such things that came down at Babylon to the two angels, Hārūt and Mārūt, but neither of these two (angels) taught anyone (such things) till they had said, "We are for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife﴾.

There is a difference of opinion regarding this story. It was said that this Āyah denies that anything was sent down to the two angels, as Al-Qurṭubī stated and then referred to the Āyah,

﴿وَمَا كَفَرَ شَيْئَنْ﴾

﴿Sulaymān did not disbelieve﴾ saying, "The negation applies in both cases. Allāh then said,

﴿وَلَكِنَّ الْبَابِلِيِّينَ كَفَرُوا بِمَا عَلَّمُوا النَّاسَ الْيَعْرَ وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ﴾

﴿But the Shayāṭīn (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels﴾.

The Jews claimed that Gabriel and Michael brought magic down to the two angels, but Allāh refuted this false claim.^[2]

Also, Ibn Jarīr reported, that Al-'Awfī said that Ibn 'Abbās said about Allāh's statement,

﴿وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ﴾

﴿And such things that came down at Babylon to the two angels﴾

"Allāh did not send magic down."^[3]

Also, Ibn Jarīr narrated that Ar-Rabī' bin Anas said about,

[1] Aṭ-Ṭabari 2:405.

[2] Al-Qurṭubī 2:50.

[3] Aṭ-Ṭabari 2:419.

﴿وَمَا أُنْزِلَ عَلَى الْمَلَائِكَةِ﴾

﴿And such things that came down to the two angels﴾, "Allāh did not send magic down to the them."^[1] Ibn Jarīr commented, "This is the correct explanation for this *Āyah*.

﴿وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَى مُلْكٍ سُلَيْمَانَ﴾

﴿They followed what the Shayāṭīn (devils) gave out (falsely) in the lifetime of Sulaymān.﴾

meaning, magic. However, neither did Solomon disbelieve nor did Allāh send magic with the two angels. The devils, on the other hand, disbelieved and taught magic to the people of the Babylon of Hārūt and Mārūt."

Ibn Jarīr continued; "If someone asks about explaining this *Āyah* in this manner, we say that,

﴿وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَى مُلْكٍ سُلَيْمَانَ﴾

﴿They followed what the Shayāṭīn (devils) gave out (falsely) in the lifetime of Sulaymān.﴾

means, magic. Solomon neither disbelieved nor did Allāh send magic with the two angels. However, the devils disbelieved and taught magic to the people in the Babylon of Hārūt and Mārūt, meaning Gabriel and Michael, for Jewish sorcerers claimed that Allāh sent magic by the words of Gabriel and Michael to Solomon, son of David. Allāh denied this false claim and stated to His Prophet Muḥammad ﷺ that Gabriel and Michael were not sent with magic. Allāh also exonerated Solomon from practicing magic, which the devils taught to the people of Babylon by the hands of two men, Hārūt and Mārūt. Hence, Hārūt and Mārūt were two ordinary men (not angels or Gabriel or Michael)."^[2] These were the words of Aṭ-Ṭabari, and this explanation is not plausible.

Many among the Salaf, said that Hārūt and Mārūt were angels who came down from heaven to earth and did what they did as the *Āyah* stated. To conform this opinion with the fact that the angels are immune from error, we say that Allāh had eternal knowledge what these angels would do, just as He

[1] Aṭ-Ṭabari 2:419.

[2] Ibid.

had eternal knowledge that Iblis would do as he did, while Allāh referred to him being among the angels,

﴿وَلَقَدْ قُلْنَا لِلْمَلَكِ أَنْسُجُدُوا لَآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى﴾

«And (remember) when We said to the angels: "Prostrate yourselves before Adam." And they prostrated except Iblis (Satan), he refused» (20:116)

and so forth. However, what Hārūt and Mārūt did was less evil than what Iblis, may Allāh curse him, did. Al-Qurtūbi reported this opinion from 'Ali, Ibn Mas'ūd, Ibn 'Abbās, Ibn 'Umar, Ka'b Al-Ahbār, As-Suddi and Al-Kalbi.^[1]

Learning Magic is Kufr

Allāh said,

﴿وَمَا يَلْمِزَانِ مِنْ آخِرٍ حَتَّى يَقُولَا إِنَّمَا عَنَّا وَفَنَّا فَلَا تَكْفُرْ﴾

«But neither of these two (angels) taught anyone (such things) till they had said, 'We are for trial, so disbelieve not (by learning this magic from us).»

Abu Ja'far Ar-Razi said that Ar-Rabī' bin Anas said that Qays bin 'Abbād said that Ibn 'Abbās said, "When someone came to the angels to learn magic, they would discourage him and say to him, 'We are only a test, so do not fall into disbelief.' They had knowledge of what is good and evil and what constitutes belief or disbelief, and they thus knew that magic is a form of disbelief. When the person who came to learn magic still insisted on learning it, they commanded him to go to such and such place, where if he went, Satan would meet him and teach him magic. When this man would learn magic, the light (of faith) would depart him, and he would see it shining (and flying away) in the sky. He would then proclaim, 'O my sorrow! Woe unto me! What should I do?.'^[2] Al-Ḥasan Al-Baṣrī said that this *Āyah* means, "The angels were sent with magic, so that the people whom Allāh willed would be tried and tested. Allāh made them promise that they would not teach anyone until first proclaiming, 'We are a test

[1] Al-Qurtūbi 2:51.

[2] Ibn Abi Ḥatīm 1:312.

for you, do not fall into disbelief.’^[1] It was recorded by Ibn Abi Hātim. Also, Qatādah said, “Allāh took their covenant to not teach anyone magic until they said, ‘We are a test. Therefore, do not fall in disbelief.’”^[2]

Also, As-Suddi said, “When a man would come to the two angels they would advise him, ‘Do not fall into disbelief. We are a test.’ When the man would ignore their advice, they would say, ‘Go to that pile of ashes and urinate on it.’ When he would urinate on the ashes, a light, meaning the light of faith, would depart from him and would shine until it entered heaven. Then something black that appeared to be smoke would descend and enter his ears and the rest of his body, and this is Allāh’s anger. When he told the angels what happened, they would teach him magic. So Allāh’s statement,

﴿وَمَا يُمَلِّكُنَا مِنْ أَمْرٍ حَتَّى يَقُولَا إِنَّمَا عَنَّا فِتْنَةٌ فَلَا تَكْفُرْ﴾

‘But neither of these two (angels) taught anyone (such things) till they had said, ‘We are for trial, so disbelieve not (by learning this magic from us).’^[3]

Sunayd said that Hajjāj said that Ibn Jurayj commented on this Āyah (2:102), “No one dares practice magic except a disbeliever. As for the *Fitnah*, it involves trials and freedom of choice.”^[4] The scholars who stated that learning magic is disbelief relied on this Āyah for evidence. They also mentioned the *Ḥadīth* that Abu Bakr Al-Bazzār recorded from ‘Abdullāh, which states,

«مَنْ أَتَى كَافِرًا أَوْ سَاحِرًا فَصَدَّقَهُ بِمَا يَقُولُ فَقَدْ كَفَرَ بِمَا أُنْزِلَ عَلَى مُحَمَّدٍ ﷺ»

‘Whoever came to a soothsayer or a sorcerer and believed in what he said, will have disbelieved in what Allāh revealed to Muhammad ﷺ.’^[5]

This *Ḥadīth* has an authentic chain of narration and there are other *Ḥadīths* which support it.

[1] Ibn Abi Hātim 1:310

[2] Aṭ-Ṭabari 2:443

[3] Aṭ-Ṭabari 2:443.

[4] Ibid.

[5] *Kashaf Al-Astār* 2:443.

Causing a Separation between the Spouses is One of the Effects of Magic

Allāh said,

﴿فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ﴾

«And from these (angels) people learn that by which they cause separation between man and his wife.»

This means, "The people learned magic from Hārūt and Mārūt and indulged in evil acts that included separating spouses, even though spouses are close to, and intimately associate with each other. This is the devil's work." Muslim recorded that Jābir bin 'Abdullāh said that the Messenger of Allāh ﷺ said,

«إِنَّ الشَّيْطَانَ لَيَضَعُ عَرَسَهُ عَلَى الْمَاءِ ثُمَّ يَبْعَثُ سَرَابِيَهُ فِي النَّاسِ فَأَقْرَبُهُمْ عِنْدَهُ مَرَّةً أَكْثَرُهُمْ عِنْدَهُ فِتْنَةً وَيَجِيءُ أَحَدَهُمْ فَيَقُولُ: مَا زِلْتُ بِفُلَانٍ حَتَّى تَرَكْتُهُ وَهُوَ يَقُولُ كَذًا وَكَذَا، فَيَقُولُ إِبْلِيسُ: لَا وَاللَّهِ مَا ضَعَعْتُ شَيْئًا، وَيَجِيءُ أَحَدَهُمْ فَيَقُولُ: مَا تَرَكْتُهُ حَتَّى فَرَّقْتُ بَيْنَهُ وَبَيْنَ أَهْلِهِ، قَالَ: فَيَقْرَبُهُ وَيُلْذِيهِ وَيَلْتَزِمُهُ وَيَقُولُ: بَعَمَ أَنْتَ»

«Satan erects his throne on water and sends his emissaries among the people. The closest person to him is the person who causes the most Fitnah. One of them (a devil) would come to him and would say, 'I kept inciting so-and-so, until he said such and such words.' Iblis says, 'No, by Allāh, you have not done much.' Another devil would come to him and would say, 'I kept inciting so-and-so, until I separated between him and his wife.' Satan would draw him closer and embrace him, saying, 'Yes, you did well.'^[1]

Separation between a man and his wife occurs here because each spouse imagines that the other spouse is ugly or ill-mannered, etc.

Allāh's Appointed Term supercedes Everything

Allāh said,

﴿وَمَا هُمْ بِمُكَذِّبِينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ﴾

[1] Muslim 4:2167.

«But they could not thus harm anyone except by Allāh's leave». Sufyān Ath-Thawri commented, "Except by Allāh's appointed term."^[1] Further, Al-Ḥasan Al-Baṣrī said that,

﴿وَمَا هُمْ بِضَآئِرٍ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ﴾

«But they could not thus harm anyone except by Allāh's leave» means, "Allāh allows magicians to adversely affect whomever He wills and saves whomever He wills from them. Sorcerers never bring harm to anyone except by Allāh's leave."^[2] Allāh's statement,

﴿وَيَعْلَمُونَ مَا يُسْرِفُونَ وَلَا يَنْفَعُهُمْ﴾

«And they learn that which harms them and profits them not.» means, it harms their religion and does not have a benefit compared to its harm.

﴿وَلَقَدْ عَلِمُوا لَنْ يُفْلِحُوا شَيْئًا فِي الْآخِرَةِ مِنْ غُلُوِّ﴾

«And indeed they knew that the buyers of it (magic) would have no (Khalaq) share in the Hereafter.» meaning, "The Jews who preferred magic over following the Messenger of Allāh ﷺ knew that those who commit the same error shall have no Khalaq in the Hereafter." Ibn 'Abbās, Mujāhid and As-Suddi stated that 'no Khalaq' means, 'no share.'^[3]

Allāh then said,

﴿وَلَيْسَ مَا كَسَبُوا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ ﴿١٠١﴾ وَلَوْ أَنَّهُمْ آمَنُوا وَآتَقَوْا
لَتُؤْتِيَهُنَّ مِنْ عِنْدِ اللَّهِ حَبِيرٌ لَوْ كَانُوا يَعْلَمُونَ ﴿١٠٢﴾﴾

«And how bad indeed was that for which they sold their own selves, if they but knew. And if they had believed and guarded themselves from evil and kept their duty to Allāh, far better would have been the reward from their Lord, if they but knew!», Allāh stated,

﴿وَلَيْسَ﴾

«And how bad» meaning, what they preferred, magic, instead of faith and following the Messenger, if they but comprehend the

[1] Ibn Abi Ḥatīm 1:312.

[2] Ibn Abi Ḥatīm 1:311.

[3] Ibn Abi Ḥatīm 1:314.

advice.

﴿وَلَوْ أَنَّهُمْ ءَامَنُوا وَآتَقَوْا لَعَنَةً مِنْ عِنْدِ اللَّهِ خَيْرٌ﴾

﴿And if they had believed and guarded themselves from evil and kept their duty to Allāh, far better would have been the reward from their Lord,﴾

meaning, "Had they believed in Allāh and His Messenger ﷺ and avoided the prohibitions, then Allāh's reward for these good deeds would have been better for them than what they chose and preferred for themselves." Similarly, Allāh said,

﴿وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ قُرْبَ اللَّهِ خَيْرٌ لِمَنْ ءَامَنَ وَعَمِلَ صَالِحًا وَلَا يُلْقَاهَا إِلَّا الصَّابِرُونَ﴾

﴿But those who had been given (religious) knowledge said: 'Woe to you! The reward of Allāh (in the Hereafter) is better for those who believe and do righteous good deeds, and this none shall attain except Aṣ-Ṣābirūn (the patient in following the truth).'" (28:80).

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقُولُوا رَئِبًا وَقُولُوا نَحْنُ سَمِعْنَا وَأَطَعْنَا وَأَعْلَمُ خَيْرٌ مِنْ أَلْفِ نَبِيٍّ مِمَّنْ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا تَتَّبِعُوا أَهْلَ الْكِتَابِ أَنْ يُخْرِجُوا عَلَيْكُمْ خَيْرٌ مِنْ رَبِّكُمْ وَاللَّهُ يَخْتَارُ مَن يَرْحَمُهُ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ﴾

﴿104. O you who believe! Say not (to the Messenger ﷺ) Rā'inā but say Unẓurnā (make us understand) and hear. And for the disbelievers there is a painful torment.﴾

﴿105. Neither those who disbelieve among the People of the Scripture (Jews and Christians) nor Al-Mushrikīn (the idolaters) like that there should be sent down unto you any good from your Lord. But Allāh chooses for His mercy whom He wills. And Allāh is the Owner of great bounty.﴾

Manners in Speech

Allāh forbade His believing servants from imitating the behavior and deeds of the disbelievers. The Jews used to use devious words that hide what they really meant. May Allāh's curse be upon them. When they wanted to say, 'hear us,' they would use the word Rā'inā, which is an insult (in Hebrew, but means 'hear us' in Arabic). Allāh said,

﴿فَمِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ. وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَامْتَزَجُوا بَيْنَ سَمْعٍ وَرَعَا لَنَا بِاللَّسَانِ وَلَمْ يُفَعَّلْ فِي الْإِيمَانِ أَتَمُتْنَاهُمْ عَلَىٰ آلِهِمْ فَاعْلَمُوا أَنَّهُمْ لَكَاظِمٌ وَلَا يَغْنَمُونَ ۖ﴾

«Among those who are Jews, there are some who displace words from (their) right places and say: 'We hear your word (O Muhammad ﷺ) and disobey,' and 'Hear and let you (O Muhammad ﷺ) hear nothing.' And Rā'inā with a twist of their tongues and as a mockery of the religion (Islām). And if only they had said: 'We hear and obey,' and 'Do make us understand,' it would have been better for them, and more proper; but Allāh cursed them for their disbelief, so they believe not except a few» (4:46).

Also, the Ḥadīths stated that when they would greet Muslims, they would say, 'As-Sāmu 'alaykum,' meaning, 'death be to you'. This is why we were commanded to answer them by saying, 'Wa 'alaykum,' meaning, 'and to you too', then our supplication against them shall be answered, rather than theirs against us.

Allāh forbade the believers from imitating the disbelievers in tongue or deed. Allāh said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَعَيْنَا وَكُفُّوا أُنْظُرْنَا وَاسْمِعُوا وَلَعَلَّكُمْ تَتَّقُونَ ۚ﴾

«O you who believe! Say not (to the Messenger ﷺ) Rā'inā but say Unẓurnā (make us understand) and hear. And for the disbelievers there is a painful torment» (2:104).

Also, Imām Aḥmad narrated that Ibn 'Umar said that the Messenger of Allāh ﷺ said,

«بُعِثْتُ بَيْنَ يَدَيِ السَّاعَةِ بِالسَّيْفِ حَتَّى يُعْبَدَ اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَجُعِلَ رِزْقِي نَحْتِ ظِلِّ رُمْحِي، وَجُعِلَتِ الذَّلَّةُ وَالضُّعَافُ عَلَى مَنْ خَالَفَ أَمْرِي، وَمَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ».

«I was sent with the sword just before the Last Hour, so that Allāh is worshipped alone without partners. My sustenance was provided for me from under the shadow of my spear. Those who oppose my command were humiliated and made inferior, and

whoever imitates a people, he is one of them.^[1]

Abu Dāwud narrated that the Prophet ﷺ said,

«مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ»

«Whoever imitates a people is one of them.»^[2]

These *Hadīths* indicate, along with their threats and warnings, that we are not allowed to imitate the disbelievers in their statements, deeds, clothes, feasts, acts of worship, etc., whatever actions of the disbelievers that were not legislated for us.

Aḍ-Ḍaḥḥāk said that Ibn 'Abbās commented on the *Āyah*,

«لَا تَقُولُوا رَعَيْتَا»

«Say not (to the Messenger ﷺ) *Rā'inā*»

“They used to say to the Prophet ﷺ, *Ar'inā samak* (which is an insult).”^[3] Ibn Abu Ḥātim said that it was reported that Abu Al-Āliyah, Abu Mālik, Ar-Rabī' bin Anas, 'Aṭiyah Al-'Awfi and Qatādah said similarly.^[4] Further, Mujāhid said, “Do not say *Rā'inā*” means, ‘Do not dispute’.^[5] Mujāhid said in another narration, “Do not say, ‘We hear from you, and you hear from us.’” Also, 'Aṭā' said, “Do not say,

«رَعَيْتَا»

«*Rā'inā*», which was a dialect that the Anṣār used and which was forbidden from use by Allāh.”^[6]

Also, As-Suddi said, “Rifā'ah bin Zayd, a Jewish man from the tribe of Qaynuqā', used to come to the Prophet ﷺ and say to him, ‘Hear, *Ghayr Musma'in* (let you hear nothing).’ The Muslims used to think that the Prophets are greeted and honored with this type of speech, and this is why some of them used to say, ‘Hear, let you hear nothing,’ and so on, as mentioned in *Sūrat An-Nisā*.” Thereafter, Allāh forbade the believers from uttering the word *Rā'inā*.^[7] 'Abdur-Raḥmān bin

[1] Aḥmad 2:50.

[2] Abu Dāwud 4:314.

[3] Aṭ-Ṭabari 2:461

[4] Ibn Abi Ḥātim 1:317.

[5] Ibn Abi Ḥātim 1:318.

[6] Ibid.

[7] Aṭ-Ṭabari 2:462.

Zayd bin Aslam also said similarly.^[1]

The extreme Enmity that the Disbelievers and the People of the Book have against Muslims

Allāh said next (2:105),

﴿مَّا يَوْزُ الْأَمْرِ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ﴾

«Neither those who disbelieve among the People of the Scripture (Jews and Christians) nor Al-Mushrikūn (the idolaters), like that there should be sent down unto you any good from your Lord».

Allāh described the deep enmity that the disbelieving polytheists and People of the Scripture, whom Allāh warned against imitating, have against the believers, so that Muslims should sever all friendship with them. Also, Allāh mentioned what He granted the believers of the perfect Law that He legislated for their Prophet Muḥammad ﷺ. Allāh said,

﴿وَاللَّهُ يَخْتَارُ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ﴾

«But Allāh chooses for His mercy whom He wills. And Allāh is the Owner of great bounty» (2:105).

﴿مَا نَنْسَخْ مِنْ نَافِيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ يَشَاءُ أَلَمْ تُدْرِكُوا أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۖ أَلَمْ تَعْلَمُوا أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِينَ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ﴾

«106. Whatever a verse (revelation) do Nansakh (We abrogate) or Nunsihā (cause to be forgotten), We bring a better one or similar to it. Know you not that Allāh is Able to do all things?»

«107. Know you not that it is Allāh to Whom belongs the dominion of the heavens and the earth? And besides Allāh you have neither any Walī (protector or guardian) nor any helper.»

The Meaning of Naskh

Ibn Abi Ṭalḥah said that Ibn 'Abbās said that,

[1] Ibn Abi Ḥatīm 3:965.

بِسْمِ اللَّهِ

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الْإِسْلَامِ

﴿مَا نَسَخَ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ لِيَخْلُفَ﴾
 أَنْتُمْ تَعْلَمُونَ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾ أَنْتُمْ تَعْلَمُونَ أَنَّ اللَّهَ لَهُ
 مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ
 وَلِيٍّ وَلَا نَصِيرٍ ﴿١٨﴾ أَمْ تَرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ
 كَمَا سَأَلِ مُوسَى مِنْ قَبْلُ وَمَنْ يَتَّبِعِ الْكُفْرَ الْإِبْرَئِيلِيَّ
 فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٩﴾ وَذَكَرْنَا مِنْ أَهْلِ
 الْكِتَابِ لَوْ رَدُّوكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كَقَارِئًا حَسْبًا
 مِنْ عِنْدِ أَنْفُسِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْتُوا
 وَأَصْفَحُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرٍ فَإِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
 ﴿٢٠﴾ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ
 مِنْ خَيْرٍ يَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ
 ﴿٢١﴾ وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِنْ لَمْ كَانَ هُودًا أَوْ نَصَارَى
 فِي ذَلِكَ أَمَانٌ يُمْفَضُّ لِقُلِّ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ
 صَادِقِينَ ﴿٢٢﴾ بَلَى مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ
 فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٣﴾

﴿مَا نَسَخَ مِنْ آيَةٍ﴾

﴿Whatever a verse (revelation) do Nansakh﴾ means, "Whatever an Āyah We abrogate."^[1] Also, Ibn Jurayj said that Mujāhid said that,

﴿مَا نَسَخَ مِنْ آيَةٍ﴾

﴿Whatever a verse (revelation) do Nansakh﴾ means, "Whatever an Āyah We erase."^[2] Also, Ibn Abi Najih said that Mujāhid said that,

﴿مَا نَسَخَ مِنْ آيَةٍ﴾

﴿Whatever a verse (revelation) do Nansakh﴾ means, "We keep the words, but change the meaning." He related these words to the

companions of 'Abdullāh bin Mas'ūd.^[3] Ibn Abi Hātim said that similar statements were mentioned by Abu Al-'Āliyah and Muḥammad bin Ka'b Al-Quraẓi.^[4] Also As-Suddi said that,

﴿مَا نَسَخَ مِنْ آيَةٍ﴾

﴿Whatever a verse (revelation) do Nansakh﴾ means, "We erase it."^[5] Further, Ibn Abi Hātim said that it means, "Erase and

[1] At-Tabari 2:473

[2] Ibn Abi Hātim 1:321.

[3] Ibn Abi Hātim 1:322.

[4] Ibn Abi Hātim 1:322.

[5] Ibn Abi Hātim 1:322.

raise it, such as erasing the following wordings (from the Qur'ān), 'The married adulterer and the married adulteress: stone them to death,' and, 'If the son of Ādam had two valleys of gold, he would seek a third.'^[1]

Ibn Jarīr stated that,

﴿مَا نَسَخَ مِنْ آيَةٍ﴾

«Whatever a verse (revelation) do Nansakh» means, "Whatever ruling we repeal in an Āyah by making the allowed unlawful and the unlawful allowed." The *Nasakh* only occurs with commandments, prohibitions, permissions, and so forth. As for stories, they do not undergo *Nasakh*. The word, '*Nasakh*' literally means, 'to copy a book'. The meaning of *Nasakh* in the case of commandments is removing the commandment and replacing it by another. And whether the *Nasakh* involves the wordings, the ruling or both, it is still called *Nasakh*.^[2]

Allāh said next,

﴿أَوْ نُنسِيهَا﴾

«or Nunsihā (cause it to be forgotten)». 'Ali bin Abi Ṭalḥah said that Ibn 'Abbās said that,

﴿مَا نَسَخَ مِنْ آيَةٍ أَوْ نُنسِيهَا﴾

«Whatever a verse (revelation) do Nansakh or Nunsihā» means, "Whatever Āyah We repeal or uphold without change."^[3] Also, Mujāhid said that the companions of Ibn Mas'ūd (who read this word *Nansa'hā*) said that it means, "We uphold its wording and change its ruling."^[4] Further, 'Ubayd bin 'Umayr, Mujāhid and 'Aṭā' said, '*Nansa'hā*' means, "We delay it (i.e., do not abrogate it)."^[5] Further, 'Āṭiyyah Al-'Awfi said that the Āyah means, "We delay repealing it."^[6] This is the same *Tafsīr* provided by As-Suddi and Ar-Rabī' bin Anas.^[7]

[1] Ibn Abi Ḥātim 1 :324.

[2] Aṭ-Ṭabari 1 :472.

[3] Aṭ-Ṭabari 2 :476.

[4] Aṭ-Ṭabari 2 :473.

[5] Aṭ-Ṭabari 2 :477.

[6] Ibid.

[7] Ibn Abi Ḥātim 1 :326.

'Abdur-Razzāq said that Ma'mar said that Qatādah said about Allāh's statement,

﴿مَا نَسَخَ مِنْ آيَةٍ أَوْ نُنسِهَا﴾

﴿Whatever a verse (revelation) do We abrogate or cause to be forgotten﴾ "Allāh made His Prophet ﷺ forget what He willed and He abrogated what He will."

Allāh's said,

﴿ثُمَّ يَخْتَرُ نَحْنُ أَوْ يَخْتَرُ﴾

﴿We bring a better one or similar to it﴾, better, relates to the benefit provided for the one it addresses, as reported from 'Ali bin Abi Ṭalhah that Ibn 'Abbās said,

﴿ثُمَّ يَخْتَرُ نَحْنُ أَوْ يَخْتَرُ﴾

﴿We bring a better one﴾ means, "We bring forth a more beneficial ruling, that is also easier for you."^[1] Also, As-Suddi said that,

﴿ثُمَّ يَخْتَرُ نَحْنُ أَوْ يَخْتَرُ﴾

﴿We bring a better one or similar to it﴾ means, "We bring forth a better Āyah, or similar to that which was repealed."^[2] Qatādah also said that,

﴿ثُمَّ يَخْتَرُ نَحْنُ أَوْ يَخْتَرُ﴾

﴿We bring a better one or similar to it﴾ means, "We replace it by an Āyah more facilitating, permitting, commanding, or prohibiting."^[3]

Naskh occurs even though the Jews deny it

Allāh said,

﴿أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۚ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ﴾

﴿Know you not that Allāh is Able to do all things? Know you not that it is Allāh to Whom belongs the dominion of the heavens and the earth? And besides Allāh you have neither any

[1] Aṭ-Ṭabari 2:481.

[2] Ibn Abi Hātim 1:327.

[3] Ibn Abi Hātim 1:327.

Walī (protector or guardian) nor any helper ﴿.

Allāh directed His servants to the fact that He alone is the Owner of His creatures and that He does with them as He wills. Indeed, His is the supreme authority and all creation is His, and just as He created them as He wills, He brings happiness to whom He wills, misery to whom He wills, health to whom He wills and ailment to whom He wills. He also brings success to whom He wills and failure to whom He wills. He judges between His servants as He wills, allows what He wills and disallows what He wills. He decides what He wills, there is no opponent for His judgment, and no one can question Him about what He does, while they shall be questioned. He tests His servants and their obedience to His Messengers by the *Naskh*. He commands a matter containing a benefit which He knows of, and then He out of His wisdom, prohibits it. Hence, perfect obedience is realized by adhering to His commands, following His Messengers, believing in what ever they convey, implementing their commands and avoiding what they prohibit.

The statements of Allāh here contain tremendous benefit, prove that the Jews are disbelievers and refute their claim that *Naskh* does not occur, may Allāh curse the Jews. In ignorance and arrogance they claimed that the sound mind stipulates that *Naskh* does not occur. Some of them falsely claimed that there are divine texts that dismiss the possibility that *Naskh* occurred.

Imām Abu Ja'far bin Jarīr said, "The *Āyah* means, 'Do you not know, O Muḥammad, that I alone own the heavens and the earth and that I decide whatever I will in them? I forbid whatever I will, change and repeal whatever I will of My previous rulings, whenever I will. I also uphold whatever I will.'"

Ibn Jarīr then said, "Although Allāh directed His statement indicating His greatness towards His Prophet ﷺ, He also rejected the lies of the Jews who denied that the rulings of the Torah could undergo *Naskh*. The Jews also denied the prophethood of Jesus and Muḥammad, because of their dislike for what they brought from Allāh, such as changing some rulings of the Torah, as Allāh commanded. Allāh thus proclaimed to the Jews that He owns the heavens and earth

and also all authority in them. Further, the subjects in Allāh's kingdom are His creation, and they are required to hear and obey His commands and prohibitions. Allāh has full authority to command the creation as He wills, forbidding them from what He wills, abrogate what He wills, uphold what He wills, and decide whatever commandments and prohibitions He wills.^[1]

I (Ibn Kathir) say that the Jews' dismissal of the occurrence of the *Naskh* is only a case of their disbelief and rebellion. The sound mind does not deny that there could be a *Naskh* in Allāh's commandments, for He decides what He wills, just as He does what He wills. Further, *Naskh* occurred in previous Books and Law. For instance, Allāh allowed Ādam to marry his daughters to his sons and then later forbade this practice. Allāh also allowed Nūḥ to eat from all kinds of animals after they left the ark, then prohibited eating some types of foods. Further, marrying two sisters to one man was allowed for Israel and his children, but Allāh prohibited this practice later in the Torah. Allāh commanded Abraham to slaughter his son, then repealed that command before it was implemented. Also, Allāh commanded the Children of Israel to kill those who worshipped the calf and then repealed that command, so that the Children of Israel were not all exterminated. There are many other instances that the Jews admit have occurred, yet they ignore them. Also, it is a well-known fact that their Books foretold about Muḥammad ﷺ and contained the command to follow him. These texts, in their Books, indicate that the Jews were required to follow the Prophet Muḥammad ﷺ and that no good deed would be accepted from them, unless it conformed to Muḥammad's Law. The Prophet ﷺ brought another Book, - the Qur'ān -, which is the last revelation from Allāh.

﴿أَمْ يُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سَأَلَ مُوسَى مِنْ قَبْلُ وَمَنْ يَتَّبِعِ الْكَفَرَ وَالْإِثْمَ
نَقَدْ صَلَ سَوَاءَ النَّكِيلِ﴾

«108. Or do you want to ask your Messenger (Muḥammad ﷺ) as Mūsā (Moses) was asked before (i.e. show us openly our Lord)? And he who changes faith for disbelief, verily, he has

[1] At-Ṭabari 2:488.

gone astray from the right way.﴾

The Prohibition of Unnecessary Questions

In this Āyah, Allāh forbade the believers from asking the Prophet ﷺ numerous questions about matters that did not occur yet. Similarly, Allāh said,

﴿يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَسْـَٔلُوْا عَنِ اَشْيَآءَ ۭ اِنْ كُنْتُمْ تَحْسِبُوْنَ ۚ اِنْ كُنْتُمْ لَا تَعْلَمُوْنَ عَنْهَا جِئَ بِمِثْلِ الْقُرْاٰنِ ۚ كُنْتُمْ تُدْرِكُوْنَ﴾

«O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur'ān is being revealed, they will be made plain to you» (5:101).

This Āyah means, "If you ask about a matter after it is revealed, it shall be duly explained to you. Therefore, do not ask about matters that have not occurred yet, for they might become prohibited, due to your questions." This is why the Ṣaḥīḥ narrated,

«إِنَّ أَكْثَرَ النَّاسِ جُرْمًا مَنْ سَأَلَ عَنْ شَيْءٍ لَمْ يَحْرَمْ، فَحَرَّمَ مِنْ أَجْلِ مَسْأَلَتِهِ»

«The greatest criminal among the Muslims is the one who asks if a thing is prohibited, which is not prohibited, and it becomes prohibited because of his asking about it.»

This is why when the Messenger of Allāh ﷺ was asked about a husband who finds another man with his wife; if he exposes the adultery, he will be exposing a major incident; if he is quiet about it, he will be quiet about a major matter. The Messenger of Allāh ﷺ did not like such questions. Later on, Allāh revealed the ruling of *Mulā'anaḥ* [Refer to *Nūr* 24:6-9 in the Qur'ān]. The Two Ṣaḥīḥs recorded that Al-Mughirah bin Shu'bah said that the Messenger of Allāh ﷺ "Forbade saying, 'It was said' and 'He said,' and wasting money and asking many questions."^[1] Muslim recorded that the Prophet ﷺ said,

«دُرُوْنِي مَا تَرَكْتُمْ، فَإِنَّمَا مَلَكَ مَنْ كَانَ قَبْلَكُمْ بِكَثْرَةِ سْوَإِهِمْ وَاخْتِلَافِهِمْ عَلَيَّ أَلْيَانِهِمْ، فَإِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأَتُوا مِنِّي مَا اسْتَطَعْتُمْ وَإِنْ نَهَيْتُكُمْ عَنْ شَيْءٍ فَاجْتَنِبُوهُ»

[1] *Fath Al-Bāri* 3:398, and Muslim 3:1341.

«Leave me as I leave you; those before you were only destroyed because of their excessive questioning and disputing with their Prophets. Therefore, when I command you with a matter, adhere to it as much as you can, and when I forbid from something, avoid it.»

The Prophet ﷺ only said this after he told the Companions that Allāh has ordered them to perform *Hajj*. A man asked, "Every year, O Messenger of Allāh?" The Prophet ﷺ did not answer him, but he repeated his question three times. Then the Prophet ﷺ said,

«لَا، وَلَوْ قُلْتُ: نَعَمْ، لَوَجِبَتْ وَلَوْ وَجِبَتْ لَمَّا اسْتَطَعْنَاهُ»

«No. Had I said yes, it would have been ordained, and you would not have been able to implement it.»^[1]

This is why Anas bin Mālik said, "We were forbidden from asking the Messenger of Allāh ﷺ about things. So we were delighted when a bedouin man would come and ask him while we listened."^[2]

Muḥammad bin Ishāq said that Muḥammad bin Abi Muḥammad told him that 'Ikrimah or Sa'īd said that Ibn 'Abbās said that Rāfi' bin Huraymilah or Wahb bin Zayd said, "O Muḥammad! Bring us a Book sent down from heaven and which we could read, and make some rivers flow for us, then we will follow you and believe in you." Allāh sent down the answer to this challenge,

﴿أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَىٰ مِنْ قَبْلُ ۚ وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِسْلَامِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ۝﴾

«Or do you want to ask your Messenger (Muḥammad ﷺ) as Mūsā was asked before (i.e. show us openly our Lord)? And he who changes faith for disbelief, verily, he has gone astray from the right way».^[3]

Allāh criticized those who ask the Messenger of Allāh ﷺ about a certain matter just for the purpose of being difficult, just as the Children of Israel asked Mūsā out of stubbornness,

^[1] Muslim 2:975.

^[2] Muslim 1:41.

^[3] At-Ṭabari 2:490.

rejection and rebellion. Allāh said,

﴿وَمَنْ يَتَّبِدِ الْفُكْرَ وَالْبَيْنَ﴾

﴿And he who changes faith for disbelief﴾ meaning, whoever prefers disbelief to faith,

﴿فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ﴾

﴿verily, he has gone astray from the right way﴾ meaning, he has strayed from the straight path, to the path of ignorance and misguidance. This is the case of those who deviated from accepting the Prophets and obeying them and those who kept asking their Prophets unnecessary questions in defiance and disbelief, just as Allāh said,

﴿أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَآخَذُوا لَوْمَةً لَهُمْ مِنَ اللَّهِ إِنَّ اللَّهَ كَفِيرٌ زَلِيلٌ﴾⁽¹⁾
﴿بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا﴾

﴿Have you not seen those who have changed the blessings of Allāh into disbelief (by denying Prophet Muḥammad ﷺ and his Message of Islām), and caused their people to dwell in the house of destruction? Hell, in which they will burn and what an evil place to settle in!﴾ (14:28-29).

Abu Al-'Āliyah commented, "They exchanged comfort for hardship."⁽¹⁾

﴿وَهُوَ كَثِيرٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كَفَرًا كَسَبَتْ مِنْهُ خِطَاةٌ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾⁽²⁾ وَأَقْبِرُوا الصَّلَواتِ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ يَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

﴿109. Many of the People of the Scripture (Jews and Christians) wish that they could turn you away as disbelievers after you have believed, out of envy from their own selves, even after the truth (that Muḥammad ﷺ is Allāh's Messenger) has become manifest unto them. But forgive and overlook, till Allāh brings His command. Verily, Allāh is able to do all things.﴾

﴿110. And perform the Ṣalāh and give the Zakāh, and whatever

⁽¹⁾ Ibn Abi Hātim 1:330.

of good you send forth for yourselves before you, you shall find it with Allāh. Certainly, Allāh is the Seer of what you do.﴾

The Prohibition of following the Ways of the People of the Book

Allāh warned His believing servants against following the ways of the People of Book, who publicly and secretly harbor enmity and hatred for the believers, and who envy the believers, while they recognize the virtue of the believers and their Prophet ﷺ. Allāh also commanded His believing servants to forgive them and to be patient with them, until Allāh delivers His aid and victory to them. Allāh commanded the believers to perform the prayer perfectly, to pay the *Zakāh* and He encouraged them to preserve the practice of these righteous deeds.

Ibn Abi Hātim recorded that ‘Abdullāh bin Ka’b bin Mālik said that Ka’b bin Al-Ashraf, who was a Jew and a poet, used to criticize the Prophet ﷺ in his poems, so Allāh revealed,

﴿وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ أَن يَرُدُّوكُمْ﴾

﴿Many of the People of the Scripture (Jews and Christians) wish that they could turn you away..﴾ regarding his matter.^[1]

Also, Aḍ-Ḍaḥḥāk said that Ibn ‘Abbās said, “An unlettered Messenger came to the People of the Scriptures confirming what they have in their own Books about the Messengers and the *Ayāt* of Allāh. He also believes in all of this, just as they believe in it. Yet, they rejected the Prophet out of disbelief, envy and transgression. This is why Allāh said,

﴿كَذَّابًا حَسْبًا مِّنْ عِندِ أَنْفُسِهِمْ مِّنْ بَعْدِ مَا بَيَّنَّ لَهُمُ الْحَقُّ﴾

﴿out of envy from their own selves, even after the truth (that Muḥammad ﷺ is Allāh’s Messenger) has become manifest unto them﴾.

Allāh said that after He illuminated the truth for them, such that they were not ignorant of any of it, yet their envy made them deny the Prophet ﷺ. Thus Allāh criticized, chastised and

^[1] Ibn Abi Hātim 1:331.

denounced them."^[1] Allāh legislated the characteristics that His Prophet ﷺ and the believers should adhere to: belief, faith and accepting what Allāh revealed to them and to those before them out of His generosity and tremendous kindness.

Ar-Rabī' bin Anas said that,

﴿مِنْ عِنْدِ أَنْفُسِهِمْ﴾

«from their own selves» means, "of their making."^[2] Also, Abu Al-'Āliyah said that,

﴿مِنْ بَعْدِ مَا بَيَّنَّ لَهُمُ الْحَقَّ﴾

«even after the truth (that Muḥammad ﷺ is Allāh's Messenger) has become manifest unto them»

means, "After it became clear that Muḥammad ﷺ is the Messenger of Allāh whom they find written of in the Torah and the Injil. They denied him in disbelief and transgression because he was not one of them."^[3] Qatādah and Ar-Rabī' bin Anas said similarly.^[4] Allāh said,

﴿فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ﴾

«But forgive and overlook, till Allāh brings His command.» this is similar to His saying;

﴿وَلَقَدْ نَعْلَمُ أَنَّ الَّذِينَ أَوْفُوا بِوَعْدِهِمْ مِنْ قَبْلِهِمْ وَبِمَا كَانُوا يَعْتَدُونَ﴾

«And you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allāh» (3:186).

'Ali bin Abi Ṭalḥah said that Ibn 'Abbās said that Allāh's statement,

﴿فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ﴾

«But forgive and overlook, till Allāh brings His command.» was abrogated by the Āyah,

[1] Aṭ-Ṭabari 2:502.

[2] Ibn Abi Ḥātim 1:332.

[3] Ibn Abi Ḥātim 1:335.

[4] Ibid.

﴿فَانْتَلُوا الشُّرَكَاءَ حَيْثُ وَجَدْتُمُوهُمْ﴾

«Then kill the Mushrikīn wherever you find them» (9:5), and,

﴿فَقَاتِلُوا آلَ لُؤْلُؤٍ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ﴾

«Fight against those who believe not in Allāh, nor in the Last Day» (9:29) until,

﴿وَهُمْ مَسْجُورُونَ﴾

«And feel themselves subdued» (9:29).

Allāh's pardon for the disbelievers was repealed.^[1] Abu Al-'Āliyah, Ar-Rabī' bin Anas, Qatādah and As-Suddi^[2] said similarly: It was abrogated by the *Āyah* of the sword." (Mentioned above). The *Āyah*,

﴿حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ﴾

«till Allāh brings His command.» gives further support for this view.

Ibn Abi Ḥātim recorded Usāmah bin Zayd saying that the Messenger of Allāh ﷺ and his Companions used to forgive the disbelievers and the People of the Book, just as Allāh commanded in His statement,

﴿فَاعْفُوا وَاصْفَحُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

«But forgive and overlook, till Allāh brings His command. Verily, Allāh is able to do all things».

The Messenger of Allāh ﷺ used to forgive them and was patient with them as Allāh ordered him, until Allāh allowed fighting them. Then Allāh destroyed those who He decreed to be killed among the strong men of Quraysh, by the Prophet's forces.^[3] The chain of narration for this text is *Ṣaḥīḥ*, but I did not see its wordings in the six collections of *Ḥadīth*, although the basis of it is in the Two *Ṣaḥīḥs*, narrated from Usāmah bin Zayd.^[4]

[1] Ibn Abi Ḥātim 1:334.

[2] Ibn Abi Ḥātim 1:335.

[3] Ibn Abi Ḥātim 1:333.

[4] *Faṭḥ Al-Bārī* 8:87, and Muslim 3:1422.

The Encouragement to perform Good Deeds

Allāh said,

﴿وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِنْ خَيْرٍ نَجِدُوهُ عِنْدَ اللَّهِ﴾

«And perform the Ṣalāh and give the Zakāh, and whatever of good you send forth for yourselves before you, you shall find it with Allāh».

Allāh encouraged the believers to busy themselves in performing deeds that would bring them benefit and reward on the Day of Resurrection, such as prayer and paying Zakāh. This way, they will gain Allāh's aid in this life and on a Day when the witnesses testify,

﴿يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعَذَرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ﴾

«The Day when their excuses will be of no profit to the Zālimīn (wrongdoers). Theirs will be the curse, and theirs will be the evil abode (i.e. painful torment in Hell-fire)» (40:52).

This is why Allāh said,

﴿إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

«Certainly, Allāh sees what you do», meaning, that He is never unaware of the deeds of any person, nor will these deeds be lost by Him. Whether deeds are righteous or evil, Allāh will award each according to what he or she deserves based on their deeds.

﴿وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَن كَانَ هُودًا أَوْ نَصْرَانًا تِلْكَ أَتَابِعُكُمْ قُلُ هَكَذَا يُرِيدُكُمْ إِن كُنتُمْ صَادِقِينَ ﴿١١١﴾ بَلْ مَن أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾ وَقَالَ الْيَهُودُ لَيْسَتِ النَّصْرَانِي عَلَى شَيْءٍ وَقَالَتِ الْيَهُودُ لَيْسَتِ الْيَهُودُ عَلَى شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ لِيُؤْخَذَ قَوْلُهُمْ فَأَلْهَمَ اللَّهُ لِحُكْمِهِمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١١٣﴾﴾

«111. And they say, "None shall enter Paradise unless he be a Jew or a Christian." These are their own desires. Say (O Muḥammad ﷺ), "Produce your Burhān if you are truthful."»

«112. Yes! But whoever submits his face (himself) to Allāh (i.e. follows Allāh's religion of Islāmic Monotheism) and he is a Muḥsin then his reward is with his Lord (Allāh), on such shall

سُورَةُ

١٨

الْاٰنْ

وَقَالَتِ الْيَهُودُ لَيْسَتْ الْنَصْرَانِيَّةُ عَلَى شَيْءٍ وَقَالَتِ النَّصْرَانِيَّةُ
لَيْسَتْ الْيَهُودُ عَلَى شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ كَذَلِكَ قَالَ
الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ قَالَ اللَّهُ إِنَّكُمْ تُنَافِقُونَ
فَمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٧﴾ وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسْجِدَ
اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا أُولَٰئِكَ مَا كَانَ
لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ فِي الدُّنْيَا خِزْيٌ
وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿١٨﴾ وَاللَّهُ الشَّرِيفُ الْكَرِيمُ
فَأَيُّهَا الَّذِينَ تَوَلَّوْا قَوْمَ وَجَعَهُ اللَّهُ إِبْرَاهِيمَ اللَّهُ وَسِعَ عَلَيْهِ ﴿١٩﴾
وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَنَهُ بَلْ لَّهُ مَا فِي السَّمَوَاتِ
وَالْأَرْضِ كُلٌّ لَّهُ قَدِيرٌ ﴿٢٠﴾ بَدِيعَ السَّمَوَاتِ وَالْأَرْضِ
وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٢١﴾ وَقَالَ الَّذِينَ
لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ كَذَلِكَ
قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ تَشَابَهَتْ قُلُوبُهُمْ
قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ ﴿٢٢﴾ إِنَّا أَرْسَلْنَاكَ
بِالْحَقِّ بِشِيرَآءٍ وَنَذِيرًا وَلَا تَسْتَكْبِرُ عَنْ أَصْحَابِ الْحَجَرِ ﴿٢٣﴾

be no fear, nor shall they grieve.﴾

﴿113. The Jews said that the Christians follow nothing (i.e. are not on the right religion); and the Christians said that the Jews follow nothing (i.e. are not on the right religion); though they both recite the Scripture. Like unto their word, said those (the pagans) who know not. Allāh will judge between them on the Day of Resurrection about that wherein they have been differing.﴾

The Hopes of the People of the Book

Allāh made the confusion of the Jews and the Christians

clear, since they claim that no one will enter Paradise, unless he is a Jew or a Christian. Similarly, Allāh mentioned their claims in *Sūrat Al-Mā'idah*:

﴿مَنْ آمَنَ أَتَىٰ اللَّهَ وَرَجَعُوا﴾

﴿We are the children of Allāh and His loved ones﴾ (5:18).

Allāh refuted this false claim and informed them that they will be punished because of their sins. Previously we mentioned their claim that the Fire would not touch them for more than a few days, after which they would be put in Paradise. Allāh rebuked this claim, and He said about this baseless claim,

﴿يُنَالِكَ أَتَاتُهُمْ﴾

«These are their own desires». Abu Al-‘Āliyah commented, “These are wishes that they wished Allāh would answer, without basis.”^[1] Similar was stated by Qatādah and Ar-Rabī’ bin Anas.^[2] Allāh then said,

﴿قُلْ﴾

«Say» meaning, “Say O Muḥammad.”

﴿هَاتُوا بُرْهَانَكُمْ﴾

«“Produce your Burhān...”» meaning, “Your proof”, as Abu Al-‘Āliyah, Mujāhid, As-Suddi and Ar-Rabī’ bin Anas stated.^[3] Qatādah said that the Āyah means, “Bring the evidence that supports your statement,

﴿إِنْ كُنْتُمْ صَادِقِينَ﴾

«if you are truthful» in your claim.”^[4]

Allāh then said,

﴿بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ﴾

«Yes! But whoever submits his face (himself) to Allāh (i.e. follows Allāh’s religion of Islāmic Monotheism) and he is a Muḥsin»

meaning, “Whoever performs deeds in sincerity, for Allāh alone without partners.” In a similar statement, Allāh said,

﴿إِنْ سَاءَ مَا يَكْفُرُونَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعْتُ﴾

«So if they dispute with you (Muḥammad ﷺ) say: “I have submitted myself to Allāh (in Islām), and (so have) those who follow me.”» (3:20)

Abu Al-‘Āliyah and Ar-Rabī’ said that,

﴿بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ﴾

«Yes! But whoever submits his face (himself) to Allāh» means, “Whoever is sincere with Allāh.”^[5]

[1] Ibn Abi Ḥatīm 1:336.

[2] Ibn Abi Ḥatīm 1:336.

[3] Ibn Abi Ḥatīm 1:337.

[4] Ibn Abi Ḥatīm 1:337.

[5] Ibn Abi Ḥatīm 1:337.

Also, Sa'îd bin Jubayr said that,

﴿بَلَّ مِنْ أَنَسَمٍ﴾

«Yes! But whoever submits» means, he is sincere,

﴿وَجْهَهُ﴾

«his face (himself)» meaning, in his religion.^[1]

﴿وَهُوَ مُحْسِنٌ﴾

«and he is a Muhsin» following the Messenger ﷺ. For there are two conditions for deeds to be accepted; the deed must be performed for Allāh's sake alone and conform to the *Sharī'ah*. When the deed is sincere, but does not conform to the *Sharī'ah*, then it will not be accepted. The Messenger of Allāh ﷺ said,

﴿مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ﴾

«Whoever performs a deed that does not conform with our matter (religion), then it will be rejected.»

This *Hadīth* was recorded by Muslim.^[2] Therefore, the good deeds of the priests and rabbis will not be accepted, even if they are sincerely for Allāh alone, because these deeds do not conform with the method of the Messenger ﷺ, who was sent for all mankind. Allāh said regarding such cases,

﴿وَفَرِحْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ فَبَاءَ مُنْقُورًا﴾

«And We shall turn to whatever deeds they (disbelievers, polytheists, sinners) did, and We shall make such deeds as scattered floating particles of dust.» (25:23)

﴿وَالَّذِينَ كَفَرُوا أَفْئَاتُهُمْ كَرَيمٍ يُرِيمُو يَحْسَبُ الْظَّلْمَانُ مَاءً حَرًّا إِذَا جَاءَهُمْ لَا يَجِدُهُ شَبَابًا﴾

«As for those who disbelieved, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing.» (24:39) and,

﴿رُؤُوسُهُمْ فِي يَدَيْهِمْ خَتِمْتُهُمْ ۖ عَلَيْهِمْ نَابِيَةٌ ۖ قَالُوا نَارًا حَامِيَةً ۖ شَقَىٰ مِنْ عَيْنٍ مُّارِيَةٍ ۖ﴾

«Some faces, that Day will be humiliated. Laboring, weary.

[1] Ibn Abi Hātim 1:338.

[2] Muslim 3:1344.

They will enter in the hot blazing Fire. They will be given to drink from a boiling spring» (88:2-5).

When the deed conforms to the Sharī'ah outwardly, but the person did not perform it sincerely for Allāh alone, the deed will also be rejected, as in the case of the hypocrites and those who do their deeds to show off. Similarly, Allāh said,

﴿إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَدِيعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالًا يُرَآؤُونَ
النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا﴾

«Verily, the hypocrites seek to deceive Allāh, but it is He Who deceives them. And when they stand up for Aṣ-Ṣalāh (the prayer), they stand with laziness to be seen by people, and they do not remember Allāh but little.» (4:142) and,

﴿وَوَيْلٌ لِلْمُصَلِّينَ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ۚ الَّذِينَ هُمْ يُرَآؤُونَ ۖ وَمَتَّعُونَ
الْمَسَاعُونَ﴾

«So woe unto those performers of Ṣalāh (prayers) (hypocrites). Those who delay their Ṣalāh (from their stated fixed times). Those who do good deeds only to be seen (of men). And withhold Al-Mā'ūn (small kindnesses)» (107:4-7).

This is why Allāh said,

﴿مَنْ كَانَ يُعِزُّهُ رَبُّهُ فَأَعْمَلَ عَمَلًا سَلِيمًا وَلَا يَتَّخِذْ مِمَّنْ دُونِ اللَّهِ آلِيًّا﴾

«So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord» (18:110).

He also said in this Āyah,

﴿بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ ذُو حُسْنٍ﴾

«Yes, but whoever submits his face (himself) to Allāh (follows Allāh's religion of Islāmic Monotheism) and he is a Muḥsin».

Allāh's statement,

﴿فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

«Shall have their reward with their Lord, on them shall be no fear, nor shall they grieve»

guaranteed them the rewards and safety from what they fear and should avoid.

﴿لَا خَوْفٌ عَلَيْهِمْ﴾

«There shall be no fear on them» in the future,

﴿وَلَا هُمْ يَحْزَنُونَ﴾

«nor shall they grieve» about what they abandoned in the past. Moreover, Sa'īd bin Jubayr said,

﴿لَا خَوْفٌ عَلَيْهِمْ﴾

“«There shall be no fear on them» in the Hereafter, and

﴿وَلَا هُمْ يَحْزَنُونَ﴾

«nor shall they grieve» about their imminent death.”^[1]

The Jews and Christians dispute among Themselves out of Disbelief and Stubbornness

Allāh said,

﴿رَأَيْتَ الْيَهُودَ لَيْسَتْ الْمَسَرَّةُ عَلَى شَيْءٍ وَقَالَتِ الْمَسَرَّةُ لَيْسَتْ الْيَهُودُ عَلَى شَيْءٍ وَهُمْ يَتْلُونَ
الْكِتَابَ﴾

«The Jews said that the Christians follow nothing (i.e. are not on the right religion); and the Christians said that the Jews follow nothing (i.e. are not on the right religion); though they both recite the Scripture.»

Allāh explained the disputes, hatred and stubbornness that the People of the Book have towards each other. Muḥammad bin Ishāq reported that Ibn ‘Abbās said, “When a delegation of Christians from Najrān came to the Messenger of Allāh ﷺ, the Jewish rabbis came and began arguing with them before the Messenger of Allāh ﷺ. Rāfi' bin Ḥuraymilah said, ‘You do not follow anything,’ and he reiterated his disbelief in Jesus and the Injīl. Then a Christian man from Najrān’s delegation said to the Jews, ‘Rather, you do not follow anything,’ and he reiterated his rejection of Mūsā’s prophethood and his disbelief in the Torah. So Allāh revealed the *Āyah*,

^[1] Ibn Abi Hātim 1:338.

﴿وَقَالَتِ الْيَهُودُ لَيْسَ الْبَشَرُ عَلَى شَيْءٍ وَقَالَتِ النَّصَارَى لَيْسَ الْيَهُودُ عَلَى شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ﴾

«The Jews said that the Christians follow nothing (i.e. are not on the right religion); and the Christians said that the Jews follow nothing (i.e. are not on the right religion); though they both recite the Scripture.»^[1]

Allāh made it clear that each party read the affirmation of what they claimed to reject in their Book. Consequently, the Jews disbelieve in Jesus, even though they have the Torah in which Allāh took their Covenant by the tongue of Moses to believe in Jesus. Also, the Gospel contains Jesus' assertion that Moses' prophethood and the Torah came from Allāh. Yet, each party disbelieved in what the other party had.

Allāh said,

﴿كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ وَيَتْلُو قُرْآنَهُمْ﴾

«Like unto their word, said those who know not»

thus exposing the ignorance displayed by the Jews and the Christians concerning their statements that we mentioned. There is a difference of opinion regarding the meaning of Allāh's statement,

﴿الَّذِينَ لَا يَعْلَمُونَ﴾

«who know not»

For instance, Ar-Rabī' bin Anas and Qatādah said that,

﴿كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ﴾

«Like unto their word, said those said those who know not»

means, "The Christians said similar statements to the Jews."^[2] Ibn Jurayj asked 'Atā' "Who are those 'who know not'?" 'Atā' said, "Nations that existed before the Jews and the Christians and before the Torah and the Gospel."^[3] Also, As-Suddi said that,

﴿قَالَ الَّذِينَ لَا يَعْلَمُونَ﴾

[1] Ibn Abi Hātim 1:339.

[2] Ibn Abi Hātim 1:341.

[3] Ibn Abi Hātim 1:340.

﴿said those who know not﴾

is in reference to the Arabs who said that Muhammad ﷺ was not following anything (i.e. did not follow a true or existing religion).^[1] Abu Jafar bin Jarir chose the view that this *Āyah* is general and that there is no evidence that specifically supports any of these explanations. So interpreting the *Āyah* in a general way is better. Allāh knows best.

Allāh said,

﴿ثُمَّ يَوْمَ الْقِيَامَةِ يَكُونُ فِيهِ حُكْمٌ﴾

﴿Allāh will judge between them on the Day of Resurrection about that wherein they have been differing.﴾

meaning, that Allāh will gather them all on the Day of Return. On that Day, Allāh will justly judge between them, for He is never unjust with anyone, even as little as the weight of an atom. This *Āyah* is similar to Allāh's statement in *Sūrat Al-Hajj* (22:17),

﴿إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ وَالْمَجُوسَ وَالنَّصَارَى الَّذِينَ أَشْرَكُوا بِهِ اللَّهُ بِفَضْلِ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ﴾

﴿Verily, those who believe (in Allāh and in His Messenger Muhammad ﷺ), and those who are Jews, and the Sabians, and the Christians, and the Majūs, and those who associate partners with Allāh; truly, Allāh will judge between them on the Day of Resurrection. Verily, Allāh is over all things a Witness﴾.

Allāh said,

﴿قُلْ يَجْمَعُ بَيْنَنَا رَبَّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ﴾

﴿Say: "Our Lord will assemble us all together (on the Day of Resurrection), then He will judge between us with truth. And He is the Just Judge, the Knower of the true state of affairs."﴾ (34:26).

﴿وَمَنْ أَظْلَمُ مِمَّنْ نَعَىٰ مَسْجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا مِنْ أَنْشَأِ مَنْ فِي حَرَابِهِمْ أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا بِأَسْمَائِهِمْ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ﴾

4114. And who are more unjust than those who forbid that

^[1] Ibn Abi Hātim 1:340.

Allāh's Name be mentioned (i.e. prayers and invocations) in Allāh's Masjids and strive for their ruin? It was not fitting that such should themselves enter them (Allāh's Masjids) except in fear. For them there is disgrace in this world, and they will have a great torment in the Hereafter.﴾

Of the Most Unjust are Those Who prevent People from the Masjids and strive for their Ruin

The Quraysh idolators are those who hindered the people from the Masjids of Allāh and wanted to destroy them. Ibn Jarīr reported that Ibn Zayd said that Allāh's statement,

﴿وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسْجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ وَسَيِّئٌ فِي حَرَامِهِ﴾

﴿And who are more unjust than those who forbid that Allāh's Name be mentioned (i.e. prayers and invocations) in Allāh's Masjids and strive for their ruin?﴾

is about the Quraysh idolators who prevented the Prophet ﷺ from entering Makkah from Al-Hudaybiyyah, until he slaughtered the Hadi (animal for sacrifice) at Dhi-Tuwā. He then agreed to a peace treaty with the idolators and said to them, "No one before has ever prevented people from entering the House. One would even see the killer of his father and brother, but would not prevent him (from entering the House of Allāh)." They said, "Whoever killed our fathers at Badr, shall never enter it while there is one of us alive." Allāh's statement,

﴿وَسَيِّئٌ فِي حَرَامِهِ﴾

﴿and strive for their ruin﴾

means those who prevent whoever maintain the Masjids with Allāh's remembrance and who visit Allāh's House to perform Hajj and 'Umrah.^[1] Ibn Abi Hātim recorded that Ibn 'Abbās said that the Quraysh prevented the Prophet ﷺ from praying at the Ka'bah in Al-Masjid Al-Harām, so Allāh revealed,

﴿وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسْجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ﴾

﴿And who are more unjust than those who forbid that Allāh's Name be mentioned (i.e. prayers and invocations) in Allāh's

[1] At-Ṭabari 2:521.

Masjids? ﴿١١﴾

After Allāh chastised the Jews and Christians, He also criticized the idolators who expelled the Messenger of Allāh ﷺ and his Companions from Makkah, preventing them from praying in *Al-Masjid Al-Harām*, which they kept exclusively for their idols and polytheism. Allāh said,

﴿وَمَا لَهُمْ آلَا يُعَذِّبُهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ إِنْ أُولَآئِهِ إِلَّا الضَّالُّونَ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ﴾

«And why should not Allāh punish them while they hinder (men) from *Al-Masjid Al-Harām*, and they are not its guardians? None can be its guardians except *Al-Muttaqūn* (the pious), but most of them know not.» (8:34)

﴿مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَمْسُكُوا مَسْجِدَ اللَّهِ شَاهِدِينَ عَلَىٰ أَنْفُسِهِمْ بِالْكَفْرِ أُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الْآلَاءِ هُمْ فِيهَا خَالِدُونَ﴾ ﴿١٢﴾ إِنَّمَا يَصُورُ مَسْجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَحْشَرَ إِلَّا اللَّهَ فَمَنْ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَبِينَ﴾

«It is not for the *Mushrikīn* (polytheists), to maintain the *Masjids* of Allāh while they witness against their own selves of disbelief. The works of such are in vain and in Fire shall they abide. The *Masjids* of Allāh shall be maintained only by those who believe in Allāh and the Last Day; perform the *Salāh*, and give the *Zakāh* and fear none but Allāh. It is they who are on true guidance.» (9:17-18)

and,

﴿هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَاللَّذَىٰ تَعْبُدُونَ لَئِنْ بَلَغَ جَلَمُهُمْ لَوْ لَا رِيبًا ثَمَّوْنَ ذُنُوبًا ثَمَّوْنَ لَرَأَوْهُمُ كَالْعُفُوفِ فَمُحِبِّكُمْ يَنْهَهُنَّ عَنْهُنَّ يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا وَلَا يَنْصُرُهُمْ فِي شَيْءٍ لَّوْ كَانُوا لَعَدَّتِ الْآيَةُ كَفَرُوا بِهِمْ عَنْهُ رَبَّنَا إِنَّا﴾

«They are the ones who disbelieved and hindered you from *Al-Masjid-Al-Harām* (at Makkah) and detained the sacrificial

[1] Ibn Abi Hātim 1:341.

animals, from reaching their place of sacrifice. Had there not been believing men and believing women whom you did not know, that you may kill them and on whose account a sin would have been committed by you without (your) knowledge, that Allāh might bring into His mercy whom He wills – if they (the believers and the disbelievers) had been apart, We verily, would have punished those of them who disbelieved with painful torment (48:25).

Therefore, Allāh said here,

﴿إِنَّمَا يَحْتَرِفُ مَسْجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَحْزَنْ إِلَّا بِاللَّهِ﴾

«The Masjids of Allāh shall be maintained only by those who believe in Allāh and the Last Day; perform the Ṣalāh, and give the Zakāh and fear none but Allāh».

Therefore, if those believers who follow the virtues mentioned in the Āyah were prevented from attending the Masjid, then what cause for destruction is worse than this? Maintaining the Masjids not only means beautifying them, but it involves remembering Allāh, establishing His Sharī'ah in the Masjids and purifying them from the filth of Shirk.

The Good News that Islām shall prevail

Allāh said next,

﴿أُولَئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِبِينَ﴾

«It was not fitting that such should themselves enter them (Allāh's Masjids) except in fear».

This Āyah means, "Do not allow them - the disbelievers - to enter the Masjids, except to satisfy the terms of an armistice or a treaty." When the Messenger of Allāh ﷺ conquered Makkah in 9 H, he commanded that someone announce at Minā, "After the current year, no idolators shall perform Ḥajj, and no naked persons shall perform Ṭawāf around the House, except for those who have a treaty. In this case, the treaty will be carried to the end of its term."^[1] This Āyah supports the Āyah,

^[1] *Fath Al-Bāri* 3:565.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّا الشِّرْكُونَ نَجَسٌ فَلَا يَقْرَأُوا السَّجْدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا﴾

«O you who believe! (in Allāh's Oneness and in His Messenger Muḥammad ﷺ)! Verily, the Mushrikūn (idolators) are Najasun (impure). So let them not come near Al-Masjid-Al-Ḥarām (at Makkah) after this year» (9:28).

It was also said that this Āyah (2:114) carries the good news for the Muslims from Allāh that He will allow them to take over Al-Masjid Al-Ḥarām and all the Masjids and disgrace the idolators. Soon after, the Āyah indicated, no idolator shall enter the House, except out of fear of being seized or killed, unless he embraces Islām. Allāh fulfilled this promise and later decreed that idolators not be allowed to enter Al-Masjid Al-Ḥarām. The Messenger of Allāh ﷺ stated that no two religions should remain in the Arabian Peninsula, and the Jews and Christians should be expelled from it, all praise is due to Allāh. All of these rulings ensure maintaining the honor of Al-Masjid Al-Ḥarām and purifying the area where Allāh sent His Messenger ﷺ to warn and bring good news to all of mankind, may Allāh's peace and blessings be on him.

This Āyah also described the disgrace that the disbelievers earn in this life, and that the punishment comes in a form comparable to the deed. Just as they prevented the believers from entering Al-Masjid Al-Ḥarām, they were prevented from entering it in turn. Just as they expelled the believers from Makkah, they were in turn expelled from Makkah,

﴿وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ﴾

«and they will have a great torment in the Hereafter»

because they breached the sanctity of the House and brought filth to it by erecting idols all around it, invoking other than Allāh and performing Ṭawāf around it while naked, etc.

Here it is worth mentioning the Ḥadīth about seeking refuge from disgrace in this life and the torment of the Hereafter. Imām Aḥmad recorded that Busr bin Arṭāh said that the Messenger of Allāh ﷺ used to supplicate,

«اللَّهُمَّ أَحْسِنْ عَاقِبَتَنَا فِي الْأُمُورِ كُلِّهَا وَأَجِرْنَا مِنْ خِزْيِ الدُّنْيَا وَعَذَابِ الْآخِرَةِ»

«O Allāh! Make our end better in all affairs, and save us from disgrace in this life and the torment of the Hereafter.»

This Ḥadīth is Ḥasan.^[1]

﴿وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولُوا فَتَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ وَسِيعُ عَلِيمٍ﴾

¶115. And to Allāh belong the east and the west, so wherever you turn (yourselves or your faces) there is the Face of Allāh (and He is High above, over His Throne). Surely, Allāh is Sufficient (for His creatures' needs), Knowing.﴾

Facing the Qiblah (Direction of the Prayer)

This ruling brought comfort to the Messenger of Allāh ﷺ and his Companions, who were driven out of Makkah and had to depart from the area of *Al-Masjid Al-Harām*. In Makkah, the Messenger of Allāh ﷺ used to pray in the direction of Bayt Al-Maqdis, while the *Ka'bah* was between him and the *Qiblah*. When the Messenger ﷺ migrated to Al-Madīnah, he faced Bayt Al-Maqdis for sixteen or seventeen months, and then Allāh directed him to face *Al-Ka'bah* in prayer. This is why Allāh said,

﴿وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولُوا فَتَمَّ وَجْهُ اللَّهِ﴾

¶And to Allāh belong the east and the west, so wherever you turn (yourselves or your faces) there is the Face of Allāh (and He is High above, over His Throne)﴾.

'Ali bin Abi Ṭalhah said that Ibn 'Abbās said, "The first part of the Qur'an that was abrogated was about the *Qiblah*. When the Messenger of Allāh ﷺ migrated to Al-Madīnah, which was inhabited by the Jews, he was at first commanded to face Bayt Al-Maqdis. The Jews were happy, and the Messenger of Allāh ﷺ faced Bayt Al-Maqdis for some ten months. However, the Messenger of Allāh ﷺ liked to face the *Qiblah* of Ibrāhīm (*Al-Ka'bah* at Makkah), and he used to look to the sky and supplicate. So Allāh revealed,

﴿قَدْ رَأَى نَفْسُكَ وَجْهَكَ فِي السَّمَاءِ﴾

¶Verily, We have seen the turning of your (Muḥammad's) face towards the heaven﴾ until,

﴿تُولُوا وَجْهَكُمْ لِلشَّمْلِ﴾

[1] Aḥmad 4:181.

﴿turn your faces (in prayer) in that direction﴾ (2:144).

The Jews were disturbed by this development and said, 'What made them change the direction of the Qiblah that they used to face?' Allāh revealed,

﴿قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ﴾

﴿Say (O Muḥammad ﷺ): "To Allāh belong both, east and the west"﴾ and,

﴿فَإَيْنَمَا تَوَلَّوْا فَثَمَّ وَجْهُ اللَّهِ﴾

﴿So wherever you turn (yourselves or your faces) there is the Face of Allāh (and He is High above, over His Throne)﴾.^[1]

Tkrimah said that Ibn 'Abbās said,

﴿فَإَيْنَمَا تَوَلَّوْا فَثَمَّ وَجْهُ اللَّهِ﴾

﴿So wherever you turn (yourselves or your faces) there is the Face of Allāh (and He is High above, over His Throne)﴾

means, "Allāh's direction is wherever you face, east or west."^[2] Mujāhid said that,

﴿فَإَيْنَمَا تَوَلَّوْا فَثَمَّ وَجْهُ اللَّهِ﴾

﴿So wherever you turn (yourselves or your faces) there is the Face of Allāh (and He is High above, over His Throne)﴾

means, "Wherever you may be, you have a Qiblah to face, that is, Al-Ka'bah."^[3]

However, it was said that Allāh sent down this Āyah before the order to face the Ka'bah. Ibn Jarīr said, "Others said that this Āyah was revealed to the Messenger of Allāh ﷺ permitting the one praying voluntary prayers to face wherever they wish in the east or west, while traveling, when in fear and when facing the enemy."^[4] For instance, Ibn 'Umar used to face whatever direction his animal was headed and proclaim that the Messenger of Allāh ﷺ did the same, explaining the Āyah,

[1] Aṭ-Ṭabari 2:527.

[2] Ibn Abi Ḥātim 1:347.

[3] Ibn Abi Ḥātim 1:345.

[4] Aṭ-Ṭabari 2:530.

﴿فَإَيْنَمَا تَوَلَّوْا فَسَمَّ وَجْهَ اللَّهِ﴾

«So wherever you turn (yourselves or your faces) there is the Face of Allāh».^[1]

That *Hadīth* was also collected by Muslim, At-Tirmidhi, An-Nasā'ī, Ibn Abi Hātim, Ibn Marduwyah, and its origin is in the Two *Ṣaḥīḥs* from Ibn 'Umar and 'Amr bin Rabī'ah without mentioning the *Āyah*.^[2] In his *Ṣaḥīḥ*, Al-Bukhārī recorded that Nāfi' said that whenever Ibn 'Umar was asked about the prayer during times of fear, he used to describe it and would then say, "When the sense of fear is worse than that, pray while standing, or while riding, whether facing the *Qiblah* or not." Nāfi' then said, "I think Ibn 'Umar mentioned that from the Prophet ﷺ."^[3] It was also said that the *Āyah* was revealed about those who are unable to find the correct direction of the *Qiblah* in the dark or due to cloudy skies and, thus, prayed in a direction other than the *Qiblah* by mistake.

The *Qiblah* for the People of Al-Madīnah is what is between the East and the West

In his *Tafsīr* of this *Āyah* (2:115), Al-Ḥāfiẓ Ibn Marduwyah recorded that Abu Hurayrah said that the Messenger of Allāh said,

«مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قِبْلَةٌ لِأَهْلِ الْمَدِينَةِ وَأَهْلِ الشَّامِ وَأَهْلِ الْعِرَاقِ»

«What is between the east and the west is the *Qiblah* for the people of Al-Madīnah, Ash-Shām and 'Irāq».^[4]

At-Tirmidhi and Ibn Mājah recorded this *Hadīth* with the wording,

«مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قِبْلَةٌ»

«What is between the east and the west is a *Qiblah*».^[5]

Ibn Jarīr said, "The meaning of Allāh's statement;

[1] At-Ṭabari 2:530.

[2] Muslim 1:486, *Tuḥfat Al-Aḥwadhī* 8:292, An-Nasā'ī in *Al-Kubrā* 1:244, Ibn Abi Hātim 1:344, and Al-Ḥākim 2:266.

[3] *Fath Al-Bārī* 8:46.

[4] Al-'Uqayli 4:309.

[5] *Tuḥfat Al-Aḥwadhī* 2:317, and Ibn Mājah 1:323.

﴿إِنَّ اللَّهَ وَبِعُ عَلَيْهِ﴾

«Surely, Allāh is Sufficient (for His creatures' needs), Knowing»

is that Allāh encompasses all His Creation by providing them with sufficient needs and by His generosity and favor. His statement,

﴿عَلِيمٌ﴾

«Knowing»

means He is knowledgeable of their deeds and nothing escapes His watch, nor is He unaware of anything. Rather, His knowledge encompasses everything.^[1]

﴿وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا مُبِينًا بَلْ لَمْ يَكُنْ فِي السَّمَوَاتِ وَالْأَرْضِ شَيْءٌ لَمْ يَكُنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ﴾

«116. And they (Jews, Christians and pagans) say: Allāh has begotten a son (children or offspring). Glory is to Him (Exalted is He above all that they associate with Him). Nay, to Him belongs all that is in the heavens and on earth, and all are Qānitūn to Him.»

«117. The Originator of the heavens and the earth. When He decrees a matter, He only says to it: "Be!" – and it is.»

Refuting the Claim that Allāh has begotten a Son

This and the following Ayāt refute the Christians, may Allāh curse them, and their like among the Jews and the Arab idolators, who claimed that the angels are Allāh's daughters. Allāh refuted all of them in their claim that He had begotten a son. Allāh said,

﴿مُبِينٌ﴾

«Glory is to Him.»

meaning, He is holier and more perfect than such claim;

﴿بَلْ لَمْ يَكُنْ فِي السَّمَوَاتِ وَالْأَرْضِ شَيْءٌ﴾

^[1] At-Tabari 2:537.

﴿Nay, to Him belongs all that is in the heavens and on earth,﴾

meaning, the truth is not as the disbelievers claimed, rather, Allāh's is the kingdom of the heavens and earth and whatever and whoever is in, on and between them. Allāh is the Supreme Authority in the heavens and earth, and He is the Creator, Provider and Sustainer Who decides all the affairs of the creation as He wills. All creatures are Allāh's servants and are owned by Him. Therefore, how could one of them be His son? The son of any being is born out of two comparable beings. Allāh has no equal or rival sharing His grace and greatness, so how can He have a son when He has no wife? Allāh said,

﴿يَتَّبِعُ السَّمَوَاتِ وَالْأَرْضِ أَنْ يَكُونَ لَهُ وَلَدٌ وَلَهُ نَكْتٌ لَمْ يَخْلُقْ شَيْئًا وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ۝﴾

﴿He is the Originator of the heavens and the earth. How can He have children when He has no wife? He created all things and He is the Knower of everything﴾ (6:101).

﴿وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ۚ لَقَدْ جِئْتُمْ شَيْئًا إِثًّا ۝ تَكَادُ السَّمَوَاتُ يَتَنَفَّسْنَ مِنْهُ وَتَسْأَلُهُ الْأَرْضُ وَغِيْرُ اللَّيَالِ هَذَا ۚ أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا ۚ وَمَا يُبْغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا ۚ إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا بِنَاقٍ الرَّحْمَنِ عِتَابٍ ۚ لَقَدْ خَلَقْنَاكُمْ وَعَدَّتْكُمْ ۚ وَكُلُّهُمْ آتِيوْا بَيْنَ يَدَيْهِ يَوْمَ الْقِيَامَةِ ۚ﴾

﴿And they say: "The Most Gracious (Allāh) has begotten a son (offspring or children)." Indeed you have brought forth (said) a terrible evil thing. Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins. That they ascribe a son (or offspring or children) to the Most Gracious (Allāh). But it is not suitable for (the majesty of) the Most Gracious (Allāh) that He should beget a son (or offspring or children). There is none in the heavens and the earth but comes unto the Most Gracious (Allāh) as a servant. Verily, He knows each one of them, and has counted them a full counting. And everyone of them will come to Him alone on the Day of Resurrection (without any helper, or protector or defender)﴾ (19:88-95), and,

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَكُنْ لَهُ كُفُوًا شَيْءٌ ۝ لَمْ يَكُنْ لَهُ وَلَدٌ وَلَمْ يُولَدْ ۝﴾

Ibn Abi Hātim said that Abu Sa'īd Al-Ashaj informed them that Asbāṭ informed them from Muṭarrif, from 'Aṭiyah, from Ibn 'Abbās who said that,

﴿قَانِتِينَ﴾

﴿Qānitīn﴾ (2:238)

means, they pray to Him.^[1] Ikrimah and Abu Mālik also said that,

﴿كُلٌّ لَهُ قَانِتُونَ﴾

﴿and all are Qānitūn to Him.﴾

means, bound to Him in servitude to Him.^[2] Sa'īd bin Jubayr said that Qānitūn is sincerity.^[3] Ar-Rabī' bin Anas said that,

﴿كُلٌّ لَهُ قَانِتُونَ﴾

﴿all are Qānitūn to Him.﴾

means, "Standing up - before Him - on the Day of Resurrection."^[4] Also, As-Suddi said that,

﴿كُلٌّ لَهُ قَانِتُونَ﴾

﴿and all are Qānitūn to Him.﴾

means, "Obedient on the Day of Resurrection."^[5] Khaṣīf said that Mujāhid said that,

﴿كُلٌّ لَهُ قَانِتُونَ﴾

﴿and all are Qānitūn to Him.﴾ means, "Obedient. He says, 'Be a human' and he becomes a human."^[6] He also said, "(Allāh says,) 'Be a donkey' and it becomes a donkey." Also, Ibn Abi Najīḥ said that Mujāhid said that,

﴿كُلٌّ لَهُ قَانِتُونَ﴾

﴿and all are Qānitūn to Him.﴾

[1] Ibn Abi Hātim 1 :349.

[2] Ibid.

[3] Ibn Abi Hātim 1 :350.

[4] Ibid.

[5] Aṭ-Ṭabari 2 :538.

[6] Ibn Abi Hātim 1 :349.

means, obedient. Mujāhid also said, "The obedience of the disbeliever occurs when his shadow prostrates, while he hates that."^[1] Mujāhid's statement, which Ibn Jarīr preferred, combines all the meanings, and that is that *Qunūt* means obedience and submission to Allāh. There are two categories of *Qunūt*: legislated and destined, for Allāh said,

﴿وَقِيْلَ يَسْجُدْ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ طَوْعًا وَكَرْهًا وَظُلُمًا اَوْ نُّورًا وَالَّذِيْنَ اَنْشَأَ الْاَشْيَءَ اُولٰٓئِكَ يَرْجِعُوْنَ اِلَيْهِ يَوْمَ السَّعٰى﴾

«And unto Allāh (alone) falls in prostration whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and in the (late) afternoons» (13:15).

The Meaning of *Badī'*

Allāh said,

﴿بَدِيعُ السَّمٰوٰتِ وَالْاَرْضِ﴾

«The *Badī'* (Originator) of the heavens and the earth.»

which means, He created them when nothing resembling them existed. Mujāhid and As-Suddi said that this is the linguistic meaning, for all new matters are called *Bid'ah*. Muslim recorded the Messenger of Allāh ﷺ saying,

«إِنَّ كُلَّ مُحَدَّثَةٍ بَدْعَةٌ»

«...every innovation (in religion) is a *Bid'ah*.»

There are two types of *Bid'ah*, religious, as mentioned in the *Hadīth*:

«إِنَّ كُلَّ مُحَدَّثَةٍ بَدْعَةٌ وَكُلُّ بَدْعٍ ضَلَالَةٌ»

«...every innovation is a *Bid'ah* and every *Bid'ah* is heresy.»^[2]

And there is a linguistic *Bid'ah*, such as the statement of the Leader of the faithful 'Umar bin Al-Khaṭṭāb when he gathered the Muslims to pray the *Tarāwīḥ* prayer in congregation (which was also an earlier practice of the Prophet ﷺ) and said, "What a good *Bid'ah* this is."

Ibn Jarīr said, "Thus the meaning of the *Ayāt* (2:116-117) becomes, 'Allāh is far more glorious than to have had a son,

[1] Ibn Abi Ḥātim 1:348.

[2] Muslim 2:592.

for He is the Owner of everything that is in the heavens and earth. All testify to His Oneness and to their submissiveness to Him. He is their Creator and Maker. Without created precedence, He shaped the creatures in their current shapes. Allāh also bears witness to His servants that Jesus, who some claimed to be Allāh's son, is among those who testify to His Oneness. Allāh stated that He created the heavens and earth out of nothing and without precedent. Likewise, He created Jesus, the Messiah, with His power and without a father.^[1] This explanation from Ibn Jarīr, may Allāh have mercy upon him, is very good and correct.

Allāh said,

﴿وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ﴾

«When He decrees a matter, He only says to it : "Be!" – and it is.»

thus, demonstrating His perfectly complete ability and tremendous authority; if He decides a matter, He merely orders it to, 'Be' and it comes into existence. Similarly, Allāh said,

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

«Verily, His command, when He intends a thing, is only that He says to it, "Be!" – and it is.» (36:82),

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

«Verily, Our Word unto a thing when We intend it, is only that We say unto it : "Be!" – and it is.» (16:40) and,

﴿وَمَا أَمْرُنَا إِلَّا وَجِدَةٌ كَلَمْحٍ بِالْبَصَرِ﴾

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

So Allāh informed us that He created Jesus by merely saying, "Be!" and he was, as Allāh willed:

﴿إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ خَالِدٍ مِّنْ تُرَابٍ ۚ قَالَ لَهُ كُنْ فَيَكُونُ﴾

«Verily, the likeness of 'Isā (Jesus) before Allāh is the likeness of

^[1] Aṭ-Ṭabari 2 :550.

Adam. He created him from dust, then (He) said to him: "Be!"
- and he was (3:59).

﴿وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ تَشَبَهْتُمْ بِمَا كُنْتُمْ تُفُوتُونَ﴾

¶118. And those who have no knowledge say: "Why does not Allāh speak to us (face to face) or why does not a sign come to us?" So said the people before them words of similar import. Their hearts are alike, We have indeed made plain the signs for people who believe with certainty.﴾

Muhammad bin Ishāq reported that Ibn 'Abbās said that Rāfi' bin Ḥuraymilah said to the Messenger of Allāh ﷺ, "O Muhammad! If you were truly a Messenger from Allāh, as you claim, then ask Allāh to speak to us directly, so that we hear His Speech." So Allāh revealed,

﴿وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ﴾

¶And those who have no knowledge say: "Why does not Allāh speak to us (face to face) or why does not a sign come to us?"﴾^[1]

Abu Al-'Āliyah, Ar-Rabī' bin Anas, Qatādah and As-Suddi said that it was actually the statement of the Arab disbelievers:

﴿كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ﴾

¶So said the people before them words of similar import.﴾

He said, "These are the Jews and the Christians."^[2]

What further proves that the Arab idolators said the statement mentioned in the Āyah is that Allāh said,

﴿وَلَوْ جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ الَّذِينَ أُجْرِمُوا صَعَادًا عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَسْكُرُونَ﴾

¶And when there comes to them a sign (from Allāh) they say: "We shall not believe until we receive the like of that which the

[1] Ibn Abi Hātim 1 :352.

[2] Ibn Abi Hātim 1 :353.

Messengers of Allāh had received." Allāh knows best with whom to place His Message. Humiliation and disgrace from Allāh and a severe torment will overtake the criminals (polytheists and sinners) for that which they used to plot. ﴿6:124) and

﴿وَقَالُوا لَنْ نُؤْمِنَكَ فَتَنْجِرَنَا مِنَ الْأَرْضِ يٰمُؤْمِنُ﴾

﴿And they say: "We shall not believe in you (O Muḥammad ﷺ), until you cause a spring to gush forth from the earth for us﴾ until,

﴿قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا﴾

﴿Say (O Muḥammad ﷺ): "Glorified (and Exalted) be my Lord [(Allāh) above all that evil they (polytheists) associate with Him)! Am I anything but a man, sent as a Messenger?"﴾ (17:90-93) and,

﴿وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنْزِلَ عَلَيْنَا الْآيَاتُ الْمُبِينَةُ أَوْ رَبِّى رَسَدًا﴾

﴿And those who expect not a meeting with Us (i.e. those who deny the Day of Resurrection and the life of the Hereafter) said: "Why are not the angels sent down to us, or why do we not see our Lord?"﴾ (25:21) and,

﴿بَلْ يُرِيدُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُؤْتَى صُحُفًا مُنشَرَةً﴾

﴿Nay, everyone of them desires that he should be given pages spread out﴾ (74:52).

There are many other Ayāt that testify to the disbelief of the Arab idolators, their transgression, stubbornness, and that they asked unnecessary questions out of disbelief and arrogance. The statements of the Arab idolators followed the statements of the nations of the People of the Two Scriptures and other religions before them. Allāh said,

﴿يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنْزِلَ عَلَيْهِمْ كِتَابًا مِنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَى أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرَأَيْتَ إِنْ آتَانَا اللَّهُ جَهَنَّمَ﴾

﴿The People of the Scripture (Jews) ask you to cause a book to descend upon them from heaven. Indeed, they asked Mūsā (Moses) for even greater than that, when they said: "Show us

Allāh in public," ﴿4:153﴾ and,

﴿وَلَا تَنْفَرُ يَتُوسَنَ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَى اللَّهَ جَهْرَةً﴾

﴿And (remember) when you said: "O Mūsā! We shall never believe in you until we see Allāh plainly."﴾ (2:55).

Allāh's statement,

﴿تَنَبَّهَتْ قُلُوبُهُمْ﴾

﴿Their hearts are alike.﴾

means, the hearts of the Arab idolators are just like the hearts of those before them, containing disbelief, stubbornness and injustice. Similarly, Allāh said,

﴿كَذَٰلِكَ مَا آتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مُجُنَّانٌ ﴿٥١﴾ أَتَوَاصَرُوا بِهِ﴾

﴿Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!" Have they (the people of the past) transmitted this saying to these (Quraysh pagans)?﴾ (51:52-53).

Allāh said next,

﴿فَدَعَيْنَا آيَاتِنَا لِغَوَّرِ يُوقِنُوا﴾

﴿We have indeed made plain the signs for people who believe with certainty.﴾

meaning, We made the arguments clear, proving the truth of the Messengers, with no need of more questions or proofs for those who believe, follow the Messengers and comprehend what Allāh sent them with. As for those whose hearts and hearing Allāh has stamped and whose eyes have been sealed, Allāh described them:

﴿إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ سَلَاتُ رَبِّكَ لَا يَبْرُؤُونَ ﴿٩٦﴾ وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّىٰ يَرَوُا
الْعَذَابَ الْأَلِيمَ ﴿٩٧﴾﴾

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

﴿إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُنْتَلِ عَنْ أَهْلِ الْغَيْبِ ﴿١١٩﴾﴾

﴿119. Verily, We have sent you (O Muḥammad ﷺ) with the

truth (Islām), a bringer of glad tidings (for those who believe in what you brought, that they will enter Paradise) and a warner (for those who disbelieve in what you brought, that they will enter the Hellfire). And you will not be asked about the dwellers of the blazing Fire.﴾

Allāh's statement;

﴿وَلَا تُنْصَلُ عَنْ أَصْحَابِ النَّارِ﴾

﴿And you will not be asked about the dwellers of the blazing Fire.﴾

means, "We shall not ask you about the disbelief of those who rejected you." Similarly, Allāh said,

﴿إِنَّمَا عَلَيْكَ الْبَلَاغُ وَعَلَيْنَا الْحِسَابُ﴾

﴿Your duty is only to convey (the Message) and on Us is the reckoning.﴾ (13:40)

﴿تَذَكَّرْ إِنَّكَ أَنْتَ مُذَكِّرٌ ۚ لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ ۝﴾

﴿So remind them (O Muḥammad ﷺ) - you are only one who reminds. You are not a dictator over them.﴾ (88:21-22) and,

﴿كَمْ أَهْلَ بَيْتٍ يَبْعُونَ وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ فَذَكَرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ ۝﴾

﴿We know best what they say. And you (O Muḥammad ﷺ) are not the one to force them (to belief). But warn by the Qur'ān; him who fears My threat﴾ (50:45).

There are many other similar *Ayāt*.

The Description of the Prophet ﷺ in the Tawrah

Imām Ahmad recorded 'Aṭā' bin Yasār saying that he met 'Abdullāh bin 'Amr bin Al-Āṣ and said to him, "Tell me about the description of the Messenger of Allāh ﷺ in the Torah." He said, "Yes, by Allāh, he is described by the Torah with the same characteristics that he is described with in the Qur'ān with: 'O Prophet! We have sent you as a witness, a bringer of good news, a warner, and as safe refuge for the unlettered people. You are My servant and Messenger. I have called you the *Mutawakkil* (who depends and relies on Allāh for each and everything). You are not harsh, nor hard, nor obnoxious in the bazaars. He does not reward the evil deed with an evil deed.

Rather, he forgives and pardons. Allāh will not bring his life to an end, until he straightens the wicked's religion by his hands so that the people proclaim: There is no deity worthy of worship except Allāh. By his hands, Allāh will open blind eyes, deaf ears and sealed hearts."^[1] This was recorded by Al-Bukhārī only.^[2]

﴿وَلَنْ رَضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصْرَىٰ حَتَّىٰ تَتَّبِعَ يَتَّبِعُهُمْ بَدَأَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ﴾ الَّذِينَ آمَنُوا بِالْكِتَابِ يَتْلُوهُ حَتَّىٰ يَخْرُجُوا مِنْهُ أَوْ يُؤْمِنُوا بِهِ. وَمَن يَكْفُرْ بِهِ. فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿١٢٠﴾

﴿120. Never will the Jews nor the Christians be pleased with you (O Muḥammad ﷺ) till you follow their religion. Say: "Verily, the guidance of Allāh (i.e. Islāmic Monotheism) that is the (only) guidance. And if you (O Muḥammad ﷺ) were to follow their (Jews and Christians) desires after what you have received of Knowledge (i.e. the Qur'ān), then you would have against Allāh neither any Walī (protector or guardian) nor any helper.﴾

﴿121. Those to whom we gave the Book recite it as it should be recited (Yatlūnahu Haqqa Tilāwatihī) they are the ones who believe therein. And whoso disbelieve in it, those are they who are the losers.﴾

Ibn Jarīr said, "Allāh said,

﴿وَلَنْ رَضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصْرَىٰ حَتَّىٰ تَتَّبِعَ يَتَّبِعُهُمْ﴾

﴿Never will the Jews nor the Christians be pleased with you (O Muḥammad ﷺ) till you follow their religion.﴾

meaning, 'The Jews and the Christians will never be happy with you, O Muḥammad! Therefore, do not seek what pleases or appeases them, and stick to what pleases Allāh by calling them to the truth that Allāh sent you with.' Allāh's statement,

﴿قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ﴾

﴿Say: "Verily, the guidance of Allāh (i.e. Islāmic Monotheism) that is the (only) guidance"﴾

[1] Aḥmad 2:174.

[2] Faṭḥ Al-Bārī 4:402, 8:449, and Al-Adab Al-Mufrad 72.

سُورَةُ الْبَقَرَةِ

١٩

الْاِيمَانُ

وَلَنْ رَضَى عَنْكَ الْيَهُودُ وَلَا النَّصْرَى حَتَّى تَتَّبِعَ بِأَمْرِهِمْ قُلْ إِنْ هَدَى اللَّهُ هُوَ الْهُدَى وَلَئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٩﴾ الَّذِينَ آمَنَتْهُمْ أَلْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَئِكَ يُؤْمِنُونَ بِهِ. وَمَنْ يَكْفُرْ بِهِ فَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٢٠﴾ يَتَّبِعِ إِسْرَاءُ بِلْ أَذْكُرُوا بِنِعْمَتِ اللَّهِ الَّتِي أَنْعَمْتَ عَلَيْهِمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿٢١﴾ وَاتَّقُوا يَوْمًا لَا تَجْزِي فُتْرٌ عَنْ نَفْسٍ شَيْئًا وَلَا يَقْبَلَ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَعَةٌ وَلَا هُمْ يُنصَرُونَ ﴿٢٢﴾ وَإِذْ ابْتَلَى إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ ﴿٢٣﴾ وَإِذْ جَعَلْنَا الْآيَةَ مِثَابًا لِلنَّاسِ وَأَمَّاوَأَعْبُدُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنْ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴿٢٤﴾ وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الشَّرْبِ مَنْ آمَنَ مِنْهُمْ وَاللَّهُ وَالْيَزِيدُ الْآخِرُ قَالَ وَمَنْ كَفَرَ فَأُمِتَّتُهُ قَلِيلًا ثُمَّ أَوْصَفَتْهُ إِلَى عَذَابِ النَّارِ وَبَشِّرِ النَّصِيرَ ﴿٢٥﴾

means, 'Say, O Muḥammad ﷺ, the guidance of Allāh that He sent me with is the true guidance, meaning the straight, perfect and comprehensive religion.'^[1] Qatādah said that Allāh's statement,

﴿قُلْ إِنْ هَدَى اللَّهُ هُوَ الْهُدَى﴾

«Say: "Verily, the guidance of Allāh (i.e. Islāmic Monotheism) that is the (only) guidance» is, "A true argument that Allāh taught Muḥammad ﷺ and his Companions and which they used against the people of misguidance."^[2] Qatādah said, "We were told that the

Messenger of Allāh ﷺ used to say,

«لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي يُقَاتِلُونَ عَلَى الْحَقِّ ظَاهِرِينَ، لَا يَضُرُّهُمْ مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ»

«There will always be a group of my Ummah fighting upon the truth, having the upper hand, not harmed by their opponents, until the decree of Allāh (the Last Hour) comes.»^[3]

This Ḥadīth was collected in the Ṣaḥīḥ and narrated from 'Abdullāh bin 'Amr.^[4]

[1] Aṭ-Ṭabari 2:562.

[2] Ibn Abi Ḥātim 1:356.

[3] Ibn Abi Ḥātim 1:355.

[4] Muslim 1924.

﴿وَلَوْ أَنَّبَغْتُمْ أَهْوَاءَهُمْ بَدَأُ الَّذِي جَاءَكُمْ مِنَ الْغَيْبِ مَا لَكُ مِنْ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ﴾

«And if you (O Muhammad ﷺ) were to follow their (Jews and Christians) desires after what you have received of Knowledge (i.e. the Qur'an), then you would have against Allāh neither any Walī (protector or guardian) nor any helper.»

This Āyah carries a stern warning for the Muslim Ummah against imitating the ways and methods of the Jews and Christians, after they have acquired knowledge of the Qur'an and Sunnah, may Allāh grant us refuge from this behavior. Although the speech in this Āyah was directed at the Messenger ﷺ, the ruling of which applies to his entire Ummah.

The Meaning of Correct Tilāwah

Allāh said,

﴿الَّذِينَ آمَنَّا لَهُمُ الْكِتَابُ يَتْلُوهُ حَقًّا وَلَا يُزِيدُونَ﴾

«Those to whom We gave the Book. Yatlūnahu Haqqan Tilāwatih.»

'Abdur-Razzāq said ﷺ from Ma'mar, from Qatādah, "They are the Jews and Christians." This is the opinion of 'Abdur-Rahmān bin Zayd bin Aslam, and it was also chosen by Ibn Jarīr. Sa'īd reported from Qatādah, "They are the Companions of the Messenger of Allāh ﷺ." Abu Al-'Āliyah said that Ibn Mas'ūd said, "By He in Whose Hand is my soul! The right Tilāwah is allowing what it makes lawful, prohibiting what it makes unlawful, reciting it as it was revealed by Allāh, not changing the words from their places, and not interpreting it with other than its actual interpretation."^[1] As-Suddi reported from Abu Mālik from Ibn 'Abbās who said about this Āyah (2:121): "They make lawful what it allows and they prohibit what it makes unlawful, and they do not alter its wordings."^[2] Umar bin Al-Khaṭṭāb said, "They are those who when they recite an Āyah that mentions mercy, they ask Allāh for it, and when they recite an Āyah that mentions torment, they seek refuge with Allāh from it."^[3] This meaning was attributed to

[1] At-Ṭabari 2:567.

[2] At-Ṭabari 2:567.

[3] Al-Qurṭubī 2:95.

the Prophet ﷺ, for when he used to recite an *Āyah* of mercy, he invoked Allāh for mercy, and when he recited an *Āyah* of torment, he sought refuge from it with Allāh.^[1]

Allāh's statement,

﴿أُولَٰئِكَ يُؤْمِنُونَ بِهِ﴾

﴿they are the ones who believe therein﴾

explains the *Āyah*,

﴿أَلَّذِينَ مَاتَتْهُمْ أَلْكِتَابَ بَلَّغُوا حَقَّ يَلَاوِيهِ﴾

﴿Those to whom We gave the Book. Yatlūnahu Haqqa Tilāwatihī﴾.

These *Ayāt* mean, "Those among the People of the Book who perfectly adhered to the Books that were revealed to the previous Prophets, will believe in what I have sent you with, O Muḥammad!" Allāh said in another *Āyah*,

﴿وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكْفَلُوا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ
أَنْبُلُهُمْ﴾

﴿And if only they had acted according to the *Tawrah*, the *Injil*, and what has (now) been sent down to them from their Lord (the *Qur'ān*), they would surely, have gotten provision from above them and from underneath their feet.﴾ (5:66). The *Āyah*,

﴿قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُ عَلَىٰ شَيْءٍ حَتَّىٰ تُتَيَّمُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْكُمْ مِنْ
رَبِّكُمْ﴾

﴿Say (O Muḥammad ﷺ) "O People of the Scripture (Jews and Christians)! You have nothing (as regards guidance) till you act according to the *Tawrah*, the *Injil*, and what has (now) been sent down to you from your Lord (the *Qur'ān*).">﴾

means, "If you adhere to the Torah and the Gospel in the correct manner, believe in them as you should, and believe in the news they carry about Muḥammad's prophethood, his description and the command to follow, aid and support him, then this will direct you to adhere to truth and righteousness in this life and the Hereafter." In another *Āyah*, Allāh said,

[1] Ibn Mājah 429.

﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْنُونًا عِنْدَهُمْ فِي الْوَرْدِ
وَالْأَجْرِ﴾

﴿Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad ﷺ) whom they find written with them in the Tawrah and the Injil.﴾ (7:157) and,

﴿قُلْ مَا يَرَىٰ بِي إِلَّا قُرُونًا مِّنَ الَّذِينَ أُوتُوا الْإِلْمَ مِن قَبْلِهِ ۖ إِنَّا بُشَلُّ عَنْهُمْ بِحُزْنٍ ۖ لَّا ذُنُوبَ
عَلَيْهِمْ ۚ وَهُمْ لَوَّاعُونَ لِّمَا كَانُوا وَعَدُ رَبِّنَا لَفَعُولًا﴾

﴿Say (O Muhammad ﷺ to them): "Believe in it (the Qur'ān) or do not believe (in it). Verily, those who were given knowledge before it, when it is recited to them, fall down on their faces in humble prostration. And they say: "Glory be to our Lord! Truly, the promise of our Lord must be fulfilled."﴾ (17:107-108).

These Ayāt indicate that what Allāh promised for Muḥammad ﷺ will certainly occur. Allāh also said,

﴿الَّذِينَ آمَنَّا لَهُمُ الْكِتَابَ مِن قَبْلِهِ ۖ هُمْ يَوَدُّونَ ۖ وَلَٰكِنَّا نَقُلْ عَلَيْهِمُ قَالُوا مَا يَأْتِيهِمْ إِلَّا الْغُفْرَ
مِن رَّبِّنَا ۖ إِنَّا كُنَّا مِن قَبْلِهِ مُسْلِمِينَ﴾ أُولَٰئِكَ يُؤْتَوْنَ أَجْرَهُم مَّرَّتَيْنِ بِمَا صَبَرُوا وَيَدْرَءُونَ بِالْحَسَنَةِ
الَّتِي رَمَيْنَا فِيهِمْ يُغْفَرُونَ﴾

﴿Those to whom We gave the Scripture (i.e. the Tawrah and the Injil) before it, they believe in it (the Qur'ān). And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from those who submit themselves to Allāh in Islām as Muslims. These will be given their reward twice over, because they are patient, and repel evil with good, and spend (in charity) out of what We have provided them.﴾ (28:52-54) and,

﴿قُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالَّذِينَ آمَنُوا فَازًا مَّا كُنْتُمْ تُخَفَوْنَ ۚ قَدْ أَفْكَدُوا وَقَدْ آفَكُوا ۚ قَالُوا قَوْلًا مِّنْكَ
عَلَيْكَ الْبَلَاءُ وَأَنْتَ بِالسَّاعَةِ بَالِغٌ﴾

﴿And say to those who were given the Scripture (Jews and Christians) and to those who are illiterates (Arab pagans): "Do you (also) submit yourselves (to Allāh in Islām)?" If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message; and Allāh is the Seer of (His)

servants» (3:20).

Allāh said,

﴿وَمَن يَكْفُرْ بِهِ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ﴾

«And whoever disbelieves in it (the Qur'ān), those are they who are the losers», just as He said in another Āyah,

﴿وَمَن يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ﴾

«But those of the sects (Jews, Christians and all the other non-Muslim nations) that reject it (the Qur'ān), the Fire will be their promised meeting place» (11:17).

As recorded in the Ṣaḥīḥ, the Prophet ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَمِ يَهُودِيٍّ وَلَا نَصْرَانِيٍّ ثُمَّ لَا يُؤْمِنُ بِي إِلَّا دَخَلَ النَّارَ»

«By He in Whose Hand is my soul! There is no member of this Ummah (mankind and Jinns), Jew or a Christian, who hears of me, yet does not believe in me, but will enter the Fire.»^[1]

﴿يٰٓأَيُّهَا الَّذِينَ آمَنُوا أَكْمَلُوا لِيَ مَا أَنَمْتُ لَكُمُ عَلَى الْكَلِمَاتِ ۚ وَأَقْرَأُوا بِهَا لِأَنَّهَا تُبَيِّنُ لَكُمْ كَثِيرًا مِّنْ ذِكْرِ رَبِّكُمُ الَّذِي كُنْتُمْ تُغْفِرُونَ﴾

122. O Children of Israel! Remember My favor which I bestowed upon you and that I preferred you over the nations).

123. And fear the Day (of Judgement) when no person shall avail another, nor shall compensation be accepted from him, nor shall intercession be of use to him, nor shall they be helped.

We mentioned a similar Āyah at the beginning of this Sūrah, and it is mentioned here to emphasize the importance of following the Ummi Prophet and Messenger, who is described for the People of the Scriptures in their Books by his characteristics, name, the good news about him and the description of his Ummah. Allāh warned them against concealing this information, which is among the favors that Allāh granted them. Allāh also commanded them to remember their daily life and their religious affairs and how He blessed

[1] Muslim 1:134.

them. They should not envy their cousins, the Arabs, for what Allāh has given them, the Final Messenger of Allāh being an Arab. Envy should not incite them to oppose or deny the Prophet or refrain from following him, may Allāh's peace and blessings be upon him until the Day of Judgment.

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ إِبْرَاهِيمَ أَنَا أَنَا قَالَ وَإِنْ جَاءَكَ لِلنَّاسِ إِنَّمَا أَنَا قَالَ وَإِنْ جَاءَكَ لِلنَّاسِ إِنَّمَا أَنَا قَالَ وَإِنْ جَاءَكَ لِلنَّاسِ إِنَّمَا أَنَا قَالَ﴾
 لَا يَتَأَلَّ عَهْدِي الظَّالِمِينَ ﴿١٢٤﴾

﴿124. And (remember) when the Lord of Ibrāhīm (Abraham) tried him with (certain) commands, which he fulfilled. He (Allāh) said (to him), "Verily, I am going to make you an Imām (a leader) for mankind (to follow you)." (Ibrāhīm) said, "And of my offspring (to make leaders)." (Allāh) said, "My covenant (prophethood) includes not Zālimin (polytheists and wrongdoers)."/>

Ibrāhīm Al-Khalīl was an Imām for the People

Allāh is informing us of the honor of Ibrāhīm Al-Khalīl, who He made an Imām for the people, and a model to be imitated, because of the way he conducted himself and adhered to *Tawhīd*. This honor was given to Prophet Ibrāhīm when he adhered to Allāh's decisions and prohibitions. This is why Allāh said,

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ إِبْرَاهِيمَ أَنَا أَنَا قَالَ وَإِنْ جَاءَكَ لِلنَّاسِ إِنَّمَا أَنَا قَالَ وَإِنْ جَاءَكَ لِلنَّاسِ إِنَّمَا أَنَا قَالَ﴾

﴿And (remember) when the Lord of Ibrāhīm (i.e., Allāh) tried him with (certain) commands.﴾

This *Āyah* means, O Muḥammad! Remind the idolators and the People of the Scriptures, who pretend to be followers of the religion of Ibrāhīm, while in reality they do not follow it, while you, O Muḥammad, and your followers are the true followers of his religion; remind them of the commands and prohibitions that Allāh tested Ibrāhīm with.

﴿وَأَتَمَّهُمْ﴾

﴿which he fulfilled.﴾

indicating that Ibrāhīm implemented all of Allāh's orders. Allāh said in another *Āyah*,

﴿وَأَتَمَّهُمُ اللَّهُ وَأَدَّى كُلَّهُمْ مَا عَاهَدُوا لََّ﴾

﴿And of Ibrāhīm (Abraham) who fulfilled (or conveyed) all that (Allāh ordered him to do or convey)﴾ (53:37)

meaning, he was truthful and he was obedient to Allāh's legislation. Also, Allāh said,

﴿إِنَّا إِبرَاهِيمَ كَانَتْ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَكَانَ مِنْ الْمُشْرِكِينَ ۚ شَاكِرًا لِّأَنْعَامِنَا لَبِيبًا
وَهَدَيْنَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ۚ وَآتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً وَوَعَدْنَاهُ فِي الْآخِرَةِ إِنَّ الْغَالِبِينَ ۚ ثُمَّ
أَنجَيْنَا إِبْرَاهِيمَ مِنْهُ وَمِنَّا إِبرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ۚ﴾

﴿Verily, Ibrāhīm was an Ummah (or a nation), obedient to Allāh, Hanīf (i.e. to worship none but Allāh), and he was not one of those who were Al-Mushrikīn (polytheists), (He was) thankful for His (Allāh's) favors. He (Allāh) chose him and guided him to a straight path. And We gave him good in this world, and in the Hereafter he shall be of the righteous. Then, We have sent the revelation to you (O Muḥammad ﷺ saying): "Follow the religion of Ibrāhīm Hanīf (Islāmic Monotheism – to worship none but Allāh) and he was not of the Mushrikīn.﴾ (16:120-123)

﴿قُلْ إِنِّي هَدَيْتَنِي رَبِّيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيَمًا إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ
الْمُشْرِكِينَ ۚ﴾

﴿Say (O Muḥammad ﷺ): "Truly, my Lord has guided me to a straight path, a right religion, the religion of Ibrāhīm, Hanīfan, and Ibrāhīm (to worship none but Allāh, alone) and he was not of Al-Mushrikīn."﴾ (6:161) and,

﴿مَا كَانَ إِبرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَتْ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ۚ إِنَّكَ
أَوَّلُ النَّاسِ بِإِبراهيمَ لِلَّذِينَ آمَنُوا وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ۚ﴾

﴿Ibrāhīm was neither a Jew nor a Christian, but he was a true Muslim Hanīfan (Islāmic Monotheism – to worship none but Allāh alone) and he was not of Al-Mushrikīn. Verily, among mankind who have the best claim to Ibrāhīm are those who followed him, and this Prophet (Muḥammad ﷺ) and those who have believed (Muslims). And Allāh is the Walī (Protector and Helper) of the believers﴾ (3:67-68).

Allāh said,

﴿يَكُونُ﴾

﴿with Kalimāt (words)﴾

which means, "Laws, commandments and prohibitions." 'Words' as mentioned here, sometimes refers to what Allāh has willed, such as Allāh's statement about Maryam,

﴿وَصَدَقَتْ بِكَلِمَاتِ رَبِّهَا وَكَتَبَ وَكَانَتْ مِنَ الْقَانِتِينَ﴾

﴿And she testified to the truth of the Words of her Lord, and (also believed in) His Scriptures, and she was of the Qānitīn (i.e. obedient to Allāh)﴾ (66:12).

"Words" also refers to Allāh's Law, such as Allāh's statement,

﴿وَنُفِثَ كَلِمَتُ رَبِّكَ وَنُفِثَ وَنُفِثَ﴾

﴿And the Word of your Lord has been fulfilled in truth and in justice﴾ (6:115)

meaning, His legislation. "Words" also means truthful news, or a just commandment or prohibition. For instance, Allāh said,

﴿وَلَمَّا أَتَىٰ إِبْرَاهِيمَ رَبَّهُ بِكَلِمَاتِ فَاتَمَّتْ﴾

﴿And (remember) when the Lord of Ibrāhīm tried him with (certain) Words (commands), which he fulfilled﴾

meaning, he adhered to them, Allāh said,

﴿إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا﴾

﴿"Verily, I am going to make you an Imām (a leader) for mankind (to follow you).">﴾

as a reward for Ibrāhīm's good deeds, adhering to the commandments and avoiding the prohibitions. This is why Allāh made Ibrāhīm a role model for the people, and an Imām whose conduct and path are imitated and followed.

What were the Words that Ibrāhīm was tested with?

There is a difference of opinion over the words that Allāh tested Ibrāhīm with. There are several opinions attributed to Ibn 'Abbās. For instance, 'Abdur-Razzāq said that Ibn 'Abbās said, "Allāh tested him with the rituals [of Hajj]."^[1] Abu Ishāq reported the same.^[2] 'Abdur-Razzāq also narrated that Ibn

[1] At-Tabari 3:13.

[2] Ibid.

‘Abbās said that,

﴿وَلَا تَنْتَهِ عَنْ زُكْرِكَ بِغَيْرِ رَأْيٍ﴾

«And (remember) when the Lord of Ibrāhīm (Abraham) (i.e., Allāh) tried him with (certain) commands»

means, "Allāh tested him with *Ṭahārah* (purity, ablution): five on the head and five on the body. As for the head, they are cutting the mustache, rinsing the mouth, inhaling and discarding water, using *Siwāk* and parting the hair. As for the body, they are trimming the nails, shaving the pubic hair, circumcision and plucking under the arm and washing with water after answering the call of nature."^[1] Ibn Abi Ḥātim said, "A similar statement was also reported from Sa‘īd bin Al-Musayyib, Mujāhid, Ash-Sha‘bi, An-Nakha‘ī, Abu Ṣāliḥ, Abu Al-Jald, and so forth."^[2]

There is a similar statement that Imām Muslim narrated from ‘Ā‘ishah who said that Allāh’s Messenger ﷺ said,

«عَشْرٌ مِنَ الْفِطْرَةِ: قَصُّ الشَّارِبِ وَإِغْنَاءُ اللَّحْيَةِ وَالسَّوَاكُ وَاسْتِثْقَاءُ الْمَاءِ وَقَصُّ الْأَظْفَارِ وَغَسْلُ التَّرَاجِمِ وَتَنْفُ الْإِبْطِ وَحَلْقُ الْعَانَةِ وَاتِّقَاضُ الْمَاءِ وَنَيْبُتُ الْغَائِرَةِ إِلَّا أَنْ تَكُونَ الْمُضَفَّةُ»

«Ten are among the *Fiṭrah* (instinct, natural constitution): trimming the mustache, growing the beard, using *Siwāk*, inhaling and then exhaling water (in ablution), cutting the nails, washing between the fingers (in ablution), plucking the underarm hair, shaving the pubic hair, washing with water after answering the call of nature, (and I forgot the tenth, I think it was) rinsing the mouth (in ablution).»^[3]

The Two *Ṣaḥīḥs* recorded Abu Hurayrah saying that the Prophet ﷺ said,

«الْفِطْرَةُ خَمْسٌ: الْخِتَانُ وَالْإِسْتِحْدَادُ وَقَصُّ الشَّارِبِ وَتَقْلِيمُ الْأَظْفَارِ وَتَنْفُ الْإِبْطِ»

«Five are among the acts of *Fiṭrah*: circumcision, shaving the pubic hair, trimming the mustache, cutting the nails and plucking the underarm hair.» This is the wording with

[1] ‘Abdur-Razzāq 1:57.

[2] Ibn Abi Ḥātim 1:359.

[3] Muslim 1:223.

Muslim.^[1]

Muḥammad bin Ishāq reported that Ibn ‘Abbās said, “The words that Allāh tested Ibrāhīm with, and that he implemented were: abandoning his (disbelieving) people when Allāh commanded him to do so, disputing with Nimrod (king of Babylon) about Allāh, being patient when he was thrown in the fire (although this was extremely traumatic) migrating from his homeland when Allāh commanded him to do so, patience with the monetary and material demands of hosting guests by Allāh’s command, and Allāh’s order for him to slaughter his son. When Allāh tested Ibrāhīm with these words, and he was ready for the major test, Allāh said to him,

﴿أَسْمِعْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ﴾

﴿“Submit (be a Muslim)!” He said, “I have submitted myself (as a Muslim) to the Lord of all that exists.”﴾ (2:131)

although this meant defying and being apart from the people.”^[2]

The Unjust do not qualify for Allāh’s Promise

Allāh said that Ibrāhīm said,

﴿وَمِنْ ذُرِّيَّتِي﴾

﴿And of my offspring (to make leaders)﴾ and Allāh replied,

﴿لَا يَتْلُو عَهْدِي الظَّالِمِينَ﴾

﴿My covenant (prophethood) includes not Zālimīn (polytheists and wrongdoers)﴾.

When Allāh made Ibrāhīm an Imām (Leader for the faithful), he asked Allāh that Imāms thereafter be chosen from his offspring. Allāh accepted his supplication, but told him that there will be unjust people among his offspring and they will not benefit from Allāh’s promise. Thus, they will neither become Imāms nor be imitated (for they will not be righteous). The proof that Ibrāhīm’s supplication to Allāh was accepted is that Allāh said in Sūrat Al-‘Ankabūt (29:27),

[1] Faḥḥ Al-Bārī 10:347 and Muslim 1:222.

[2] Ibn Abi Ḥātim 1:360.

﴿وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ﴾

﴿And We ordained among his offspring prophethood and the Book﴾.

Hence, every Prophet whom Allāh sent after Ibrāhīm were from among his offspring, and every Book that Allāh revealed was to them. As for Allāh's statement,

﴿قَالَ لَا يَأْتِلْ عَهْدِي الظَّالِمِينَ﴾

﴿(Allāh) said, "My covenant (prophethood) includes not Zālimīn (polytheists and wrongdoers)."/>

Allāh mentioned that there are unjust people among the offspring of Ibrāhīm, and they will not benefit from Allāh's promise, nor would they be entrusted with anything, even though they are among the children of Allāh's *Khalīl* (intimate friend, Prophet Abraham). There will also be those who do good among the children of Ibrāhīm, and these it is who will benefit from Ibrāhīm's supplication. Ibn Jarīr said that this *Āyah* indicated that the unjust shall not be Imāms for the people. Moreover, the *Āyah* informed Ibrāhīm that there will be unjust people among his offspring. Also, Ibn Khuwayz Mindād Al-Māliki said, "The unjust person does not qualify to be a Khalifah, a ruler, one who gives religious verdicts, a witness, or even a narrator (of *Hadīths*)."

﴿وَإِذْ جَعَلْنَا الْبَيْتَ مَثَافَ لِقَائِ وَأَنَا وَأَتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى﴾

﴿125. And (remember) when We made the House (the Ka'bah at Makkah) a place of resort for mankind and a place of safety. And take you (people) the Maqām (place) of Ibrāhīm (or the stone on which Ibrāhīm as a place﴾

The Virtue of Allāh's House

Al-'Awfi reported that Ibn 'Abbās commented on Allāh's statement,

﴿وَإِذْ جَعَلْنَا الْبَيْتَ مَثَافَ لِقَائِ﴾

﴿And (remember) when We made the House (the Ka'bah at Makkah) a place of resort for mankind﴾

"They do not remain in the House, they only visit it and return

to their homes, and then visit it again." Also, Abu Ja'far Ar-Rāzi narrated from Ar-Rabī' bin Anas from Abu Al-'Āliyah who said that,

﴿وَرَبَّكَ جَعَلْنَا مَكَّةَ النَّاسِ وَاتِّمَامًا﴾

«And (remember) when We made the House (the Ka'bah at Makkah) a place of resort for mankind and a place of safety»

means, "Safe from enemies and armed conflict. During the time of *Jahiliyyah*, the people were often victims of raids and kidnapping, while the people in the area surrounding it (*Al-Masjid Al-Harām*) were safe and not subject to kidnapping."^[1] Also, Mujāhid, 'Atā', As-Suddi, Qatādah and Ar-Rabī' bin Anas were reported to have said that the *Āyah* (2:125) means, "Whoever enters it shall be safe."^[2]

This *Āyah* indicates that Allāh honored the Sacred House, which Allāh made as a safe refuge and safe haven. Therefore, the souls are eager, but never bored, to conduct short visits to the House, even every year. This is because Allāh accepted the supplication of His *Khalīl*, Ibrāhīm, when he asked Allāh to make the hearts of people eager to visit the House. Ibrāhīm said (14:40),

﴿رَبَّنَا وَقَبَّلْ دُعَاءَ﴾

«Our Lord! And accept my invocation».

Allāh described the House as a safe resort and refuge, for those who visit it are safe, even if they had committed acts of evil. This honor comes from the honor of the person who built it first, *Khalīl Ar-Rahmān*, just as Allāh said,

﴿وَرَبَّنَا إِنَّا أِتْرَيْنَاكَ لَإِبْرَاهِيمَ مَكَاتٍ آتَيْنَا أَنْ لَا تُشْرَفَ بِهِ شَيْئًا﴾

«And (remember) when We showed Ibrāhīm the site of the (Sacred) House (the Ka'bah at Makkah) (saying): "Associate not anything (in worship) with Me..."» (22:26) and,

﴿إِنْ أَرَادَ بَنُو نَجَارٍ وَضَعَ النَّاسِ لِلَّذِي يَبْكُهُ مَبَارَكًا وَهَدَى لِلْعَالَمِينَ ﴿٢٩﴾ فَبِهِ مَائَتًا يَنْتَسِمُ إِبْرَاهِيمُ وَمَنْ دَخَلَهُ كَانَ مَائِمًا﴾

[1] At-Tabari 3:29.

[2] Ibn Abi Hātim 1:370.

﴿Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al-'Ālamīn (mankind and Jinn). In it are manifest signs (for example), the Maqām (place) of Ibrāhīm; whosoever enters it, he attains security﴾ (3:96-97).

The last honorable Āyah emphasized the honor of Ibrāhīm's Maqām, and the instruction to pray next to it,

﴿وَأُخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلِّينَ﴾

﴿And take you (people) the Maqām (place) of Ibrāhīm as a place of prayer﴾.

The Maqām of Ibrāhīm

Sufyān Ath-Thawri reported that Sa'īd bin Jubayr commented on the Āyah,

﴿وَأُخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلِّينَ﴾

﴿And take you (people) the Maqām (place) of Ibrāhīm as a place of prayer﴾

"The stone (Maqām) is the standing place of Ibrāhīm, Allāh's Prophet, and a mercy from Allāh. Ibrāhīm stood on the stone, while Ismā'īl was handing him the stones (constructing the Ka'bah)."^[1] As-Suddi said, "The Maqām of Ibrāhīm is a stone which Ismā'īl's wife put under Ibrāhīm's feet when washing his head."^[2] Al-Qurṭubī mentioned this, but he considered it unauthentic, although others gave it preference, Ar-Rāzi reported it in his *Tafsīr* from Al-Ḥasan Al-Baṣrī, Qatādah, and Ar-Rabī' bin Anas.^[3]

Ibn Abi Ḥatīm reported that Jābir, describing the *Hajj* (pilgrimage) of the Prophet ﷺ said, "When the Prophet ﷺ performed *Tawāf*, 'Umar asked him, 'Is this the Maqām of our father?' He said, 'Yes.' 'Umar said, 'Should we take it a place of prayer?' So Allāh revealed,

﴿وَأُخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلِّينَ﴾

[1] Ibn Abi Ḥatīm 1:371.

[2] At-Ṭabari 3:35.

[3] Ar-Rāzi 4:45.

﴿And take you (people) the Maqām (place) of Ibrāhīm (Abraham) as a place of prayer.﴾^[1]

Al-Bukhārī said, "Chapter: Allāh's statement,

﴿وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى﴾

﴿And take you (people) the Maqām (place) of Ibrāhīm (Abraham) as a place of prayer﴾

meaning, they return to it repeatedly." He then narrated that Anas bin Mālik said that 'Umar bin Al-Khaṭṭāb said, "I agreed with my Lord, or my Lord agreed with me, regarding three matters. I said, 'O Messenger of Allāh! I wish you take the Maqām of Ibrāhīm a place for prayer.' The Āyah,

﴿وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى﴾

﴿And take you (people) the Maqām (place) of Ibrāhīm (Abraham)﴾

was revealed. I also said, 'O Messenger of Allāh! The righteous and the wicked enter your house. I wish you would command the Mothers of the believers (the Prophet's wives) to wear *Hijāb*. Allāh sent down the Āyah that required the *Hijāb*. And when I knew that the Prophet ﷺ was angry with some of his wives, I came to them and said, 'Either you stop what you are doing, or Allāh will endow His Messenger with better women than you are.' I advised one of his wives and she said to me, 'O 'Umar! Does the Messenger of Allāh not know how to advise his wives, so that you have to do the job instead of him?' Allāh then revealed,

﴿عَسَىٰ رَبُّهُ إِن طَلَّقَكُنْ أَن يَدُوكَ أَرْثَمًا خَيْرًا مِنكَ مَسِينًا﴾

﴿It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you, — Muslims (who submit to Allāh)﴾." (66:5)

Also, Ibn Jarīr narrated that Jābir said, "After the Messenger of Allāh kissed the Black Stone, he went around the house three times in a fast pace and four times in a slow pace. He then went to Maqām of Ibrāhīm, with it between him and the House, and prayed two *Rak'ahs*."^[2] This is part of the long

^[1] Ibn Abi Ḥatim 1:370.

^[2] At-Ṭabari 3:36.

Hadīth that Muslim recorded in *Ṣaḥīḥ*.^[1] Al-Bukhārī recorded that 'Amr bin Dīnār said that he heard Ibn 'Umar say, "The Messenger of Allāh ﷺ performed *Ṭawāf* around the House seven times and then prayed two *Rak'ahs* behind the *Maqām*."^[2]

All these texts indicate that the *Maqām* is the stone that Ibrāhīm was standing on while building the House. As the House's walls became higher, Ismā'īl brought his father a stone, so that he could stand on it, while Ismā'īl handed him the stones. Ibrāhīm would place the stones on the wall, and whenever he finished one side, he would move to the next side, to complete the building all around. Ibrāhīm kept repeating this until he finished building the House, as we will describe when we explain the story of Ibrāhīm and Ismā'īl and how they built the House, as narrated from Ibn 'Abbās and collected by Al-Bukhārī. Ibrāhīm's footprints were still visible in the stone, and the Arabs knew this fact during the time of *Jahiliyyah*. This is why Abu Ṭālib said in his poem known as '*Al-Lamiyyah*', "And Ibrāhīm's footprint with his bare feet on the stone is still visible."

The Muslims also saw Ibrāhīm's footprints on the stone, as Anas bin Mālīk said, "I saw the *Maqām* with the print of Ibrāhīm's toes and feet still visible in it, but the footprints dissipated because of the people rubbing the stone with their hands."

Earlier, the *Maqām* was placed close to the *Ka'bah's* wall. In the present time, the *Maqām* is placed next to *Al-Hijr* on the right side of those entering through the door.

When Ibrāhīm finished building the House, he placed the stone next to the wall of *Al-Ka'bah*. Or, when the House was finished being built, Ibrāhīm just left the stone where it was last standing, and he was commanded to pray next to the stone when he finished the *Ṭawāf* (circumambulating). It is understandable that the *Maqām* of Ibrāhīm would stand where the building of the House ended. The Leader of the faithful 'Umar bin Al-Khaṭṭāb, one of the Four Rightly Guided Caliphs whom we were commanded to emulate, moved the stone away

[1] Muslim 2:920.

[2] *Faṭḥ Al-Bārī* 3:586.

from the Ka'bah's wall during his reign. 'Umar is one of the two men, whom the Messenger of Allāh ﷺ described when he said,

«اَتَقْتُمَا بِاللَّذْنَيْنِ مِنْ بَعْدِي أَبِي بَكْرٍ وَعُمَرُ»

«Imitate the two men who will come after me: Abu Bakr and 'Umar.»^[1]

'Umar was also the person whom the Qur'ān agreed with regarding praying next to *Maqām* of Ibrāhīm. This is why none among the Companions rejected it when he moved it.

'Abdur-Razzāq reported from Ibn Jurayj from 'Aṭā', "Umar bin Al-Khaṭṭāb moved the *Maqām* back." Also, 'Abdur-Razzāq narrated that Mujāhid said that 'Umar was the first person who moved the *Maqām* back to where it is now standing." Al-Ḥāfiẓ Abu Bakr, Aḥmad bin 'Alī bin Al-Ḥusayn Al-Bayhaqi recorded 'Ā'ishah saying, "During the time of the Messenger of Allāh and Abu Bakr, the *Maqām* was right next to the House. 'Umar moved the *Maqām* during his reign." This Ḥadīth has an authentic chain of narration.

﴿وَعَهْدًا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنَّ طَهْرًا بَيْنَ الطَّائِفِينَ وَالْمُكَبِّينَ وَالرُّكَّعِ السُّجُودِ ۖ وَلَهُ قَالِ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آيَاتًا وَارْزُقْ أَهْلَهُ مِنَ الثَّرَرِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَفِي السَّعِيرِ ۚ﴾ وَإِذْ رَفَعَ إِبْرَاهِيمَ الْقَرَاعِدَ مِنَ النَّبِيِّ وَإِسْمَاعِيلَ رَبَّنَا فَابْتَئِزْنَا رَبَّنَا أَتَىٰ السَّمِيعُ الْغَلِيظَ ۖ رَبَّنَا وَاعْتَلْنَا مُسَلِّينَ لَكَ مِنْ ذُرِّيَّتِنَا إِنَّهُ مُسَلِّمٌ لَكَ وَإِرَانًا مَتَابِعًا رَبِّ عَيْنًا إِنَّكَ أَتَىٰ الْقَوَابِ الرَّحِيمِ ﴿١٢٥﴾

﴿125. And We commanded Ibrāhīm (Abraham) and Ismā'il (Ishmael) that they should purify My House (the Ka'bah at Makkah) for those who are circumambulating it, or staying (I'tikāf), or bowing or prostrating themselves (there, in prayer).﴾

﴿126. And (remember) when Ibrāhīm said, "My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allāh and the Last Day." He (Allāh) answered: "As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!"﴾

[1] Tuḥfat Al-Aḥwadhī :569.

وَاذْرُقْهُمَا اِبْرَاهِمَ وَالْغَاثِ مِنَ الْبَيْتِ وَاسْتَسْمِعْ رَبَّنَا لِقَبْلِ
 مِمَّا اِنَّكَ اَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾ رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ
 لَكَ وَمِنْ ذُرِّيَّتِنَا اُمَّةً مُّسْلِمَةً لَّكَ وَاَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا
 اِنَّكَ اَنْتَ التَّوَّابُ الرَّحِيمُ ﴿١٢٨﴾ رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا
 مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ
 وَيُزَكِّيهِمْ اِنَّكَ اَنْتَ الْعَزِيزُ الرَّحِيمُ ﴿١٢٩﴾ وَمَنْ يَرْغَبُ عَنْ
 مِلَّةِ اِبْرَاهِمَ اِلَّا مِنْ سَفِهَةٍ نَفْسَةٍ وَلَقَدْ اَصْطَفَيْنَاهُ فِي الدُّنْيَا
 وَآلِهَةٍ فِي الْآخِرَةِ لَمَنِ الصَّالِحِينَ ﴿١٣٠﴾ اِذْ قَالَ لَهُ رَبُّهُ اَسْلِمْ
 قَالَ اَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ﴿١٣١﴾ وَوَحَّى بِهَا اِبْرَاهِمَ بَيْنَهُ
 وَيَعْقُوبَ يَبْنِيْ اِنَّ اللَّهَ اَصْطَفَى لَكُمْ الْاَيَّامَ فَلَا تَمُوتُنَّ اِلَّا
 وَاَنْتُمْ مُّسْلِمُونَ ﴿١٣٢﴾ اَمْ كُنْتُمْ شُهَدَاءَ اِذْ حَضَرَ يَعْقُوبَ
 الْمَوْتَ اِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ
 اِلٰهَكَ وَاِلٰهَ اَبَائِكَ اِبْرَاهِمَ وَاسْمَاعِيلَ وَاسْحَقَ اِلٰهًا
 وَجَدًا وَحَنَ لَّهُ مُّسْلِمُونَ ﴿١٣٣﴾ تِلْكَ اُمَّةٌ قَدْ خَلَتْ لَهَا
 مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُنْشَرُونَ عَنْهَا كَانُوا يَمْلِكُونَ ﴿١٣٤﴾

﴿127. And (remember) when Ibrāhīm and (his son) Ismā'il were raising the foundations of the House (the Ka'bah at Makkah), (saying), "Our Lord! Accept (this service) from us. Verily, You are the Hearer, the Knower."﴾

﴿128. "Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You, and show us our Manāsik, and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful.﴾

The Command to purify the House

Al-Ḥasan Al-Baṣri said that,

﴿وَعَهْدَنَا اِلَى اِبْرَاهِمَ وَاسْمَاعِيلَ﴾

﴿And We gave Our 'Ahd (command) to Ibrāhīm and Ismā'il﴾

means, "Allāh ordered them to purify it from all filth and impurities, of which none should ever touch it."⁽¹⁾ Also, Ibn Jurayj said, "I said to 'Atā', 'What is Allāh's 'Ahd?' He said, 'His command.'" Also, Sa'īd bin Jubayr said that Ibn 'Abbās commented on the Āyah,

﴿اَنْ عَلِمَا بَيْتِي طَاهِرًا وَالْمَكِينِ﴾

﴿that they should purify My House (the Ka'bah) for those who are circumambulating it, or staying (I'tikāf)﴾

⁽¹⁾ Ibn Abi Ḥatīm 1:373.

"Purify it from the idols." Further, Mujāhid and Sa'īd bin Jubayr said that,

﴿طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ﴾

﴿purify My House for those who are circumambulating it﴾ means, "From the idols, sexual activity, false witness and sins of all kinds."

Allāh said,

﴿لِلطَّائِفِينَ﴾

﴿for those who are performing Tawaf (circumambulating) it﴾.

The *Tawāf* around the House is a well-established ritual, Sa'īd bin Jubayr said that,

﴿لِلطَّائِفِينَ﴾

﴿for those who are circumambulating it﴾

means, strangers (he means who do not live in Makkah), while;

﴿وَالْمُكِنِينَ﴾

﴿or staying (I'tikāf)﴾

is about those who live in the area of the Sacred House.^[1] Also, Qatādah and Ar-Rabī' bin Anas said that *I'tikāf* is in reference to those who live in the area of the House, just as Sa'īd bin Jubayr stated.^[2] Allāh said,

﴿وَالرُّكَّعِ السُّجُودِ﴾

﴿or bowing or prostrating themselves (there, in prayer)﴾

Ibn 'Abbās said, when it is a place of prayer it includes those who are described as bowing and prostrating themselves.^[3] Also, 'Atā' and Qatādah offered the same *Tafsīr*.^[4]

Purifying all *Masjids* is required according to this *Āyah* and according to Allāh's statement,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْيُخْرِجْكُم مِّنَ الدِّينِ﴾

[1] Ibn Abi Hātim 1 :375.

[2] Ibid.

[3] Ibn Abi Hātim 1 :376.

[4] Ibid.

«In houses (mosques) which Allāh has ordered to be raised (to be cleaned, and to be honored), in them His Name is remembered (i.e. Adhān, Iqāmah, Ṣalāh, invocations, recitation of the Qur'ān). Therein glorify Him (Allāh) in the mornings and in the (late) afternoons» (24:36).

There are many Ḥadīths that give a general order for purifying the Masjids and keeping filth and impurities away from them. This is why the Prophet ﷺ said,

«إِنَّمَا بُنِيَ الْمَسَاجِدُ لِتُحَيَّاتُ لَهُ»

«The Masjids are established for the purpose that they were built for (i.e. worshipping Allāh alone).»^[1]

I have collected a book on this subject, and all praise is due to Allāh.

Makkah is a Sacred Area

Allāh said,

«وَلَقَدْ قَالِ إِبرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ وَاللَّهُ وَالْيَوْمِ
الْآخِرِ»

«And (remember) when Ibrāhīm said, "My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allāh and the Last Day."»

Imām Abu Ja'far bin Jarīr Aṭ-Ṭabari narrated that Jābir bin 'Abdullāh said that the Messenger of Allāh ﷺ said,

«إِنَّ إِبْرَاهِيمَ حَرَّمَ بَيْتَ اللَّهِ وَأَمْنَهُ وَإِنِّي حَرَّمْتُ الْمَدِينَةَ مَا بَيْنَ لَابَتَيْهَا، فَلَا بُضَاؤَ صَيْدَهَا وَلَا يُقَطَّعُ عِصَاهُهَا»

«Ibrāhīm made Allāh's House a Sacred Area and a safe refuge. I have made what is between the two sides of Al-Madīnah a Sacred Area. Therefore, its game should not be hunted, and its trees should not be cut.»^[2] An-Nasā'ī^[3] and Muslim^[4] also recorded this Ḥadīth.

[1] Muslim 1:397.

[2] Aṭ-Ṭabari 3:47.

[3] An-Nasā'ī in Al-Kubrā 2:487.

[4] Muslim 2:992.

There are several other *Hadīths* that indicate that Allāh made Makkah a sacred area before He created the heavens and earth. The Two *Ṣaḥīḥs* recorded 'Abdullāh bin 'Abbās saying that the Messenger of Allāh ﷺ said,

«إِنَّ هَذَا الْبَلَدَ حَرَمُهُ اللَّهُ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ وَإِنَّهُ لَمْ يَجْلُ الْقِتَالُ فِيهِ لِأَخِي قَبْلِي وَلَمْ يَجْلُ لِي إِلَّا سَاعَةً مِنْ نَهَارٍ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ لَا يُغْضَدُ شَوْكُهُ وَلَا يُقَرُّ صَيْدُهُ، وَلَا يُلْتَبِطُ لَقَطَتُهُ إِلَّا مَنْ عَرَّفَهَا وَلَا يُخْتَلَنُ خِلَافَهَا» فَقَالَ الْعَبَّاسُ: «يَا رَسُولَ اللَّهِ: إِلَّا الْأَذْجَرُ فَإِنَّهُ لِفَيْنِهِمْ وَلِيُؤْتِيَهُمْ فَقَالَ: «إِلَّا الْأَذْجَرُ»

«Allāh has made this city a sanctuary (sacred place) the Day He created the heavens and earth. Therefore, it is a sanctuary until the Day of Resurrection because Allāh made it a sanctuary. It was not legal for anyone to fight in it before me, and it was legal for me for a few hours of one day. Therefore, it is a sanctuary until the Day of Resurrection, because Allāh made it a sanctuary. None is allowed to uproot its thorny shrubs, or to chase its game, or to pick up something that has fallen, except by a person who announces it publicly, nor should any of its trees be cut.» Al-'Abbās said, 'O Messenger of Allāh! Except the lemon-grass, for our goldsmiths and for our graves.' The Prophet added, 'Except lemon-grass.'^[1]

This is the wording of Muslim. The Two *Ṣaḥīḥs* also recorded Abu Hurayrah narrating a similar *Ḥadīth*, while Al-Bukhārī recorded a similar *Ḥadīth* from Ṣaḥīyah bint Shaybah who narrated it from the Prophet ﷺ.^[2]

Abu Shurayḥ Al-'Adawi said that he said to 'Amr bin Sa'īd while he was sending armies to Makkah, "O Commander! Let me narrate a *Ḥadīth* that the Messenger of Allāh ﷺ said the day that followed the victory of Makkah. My ears heard the *Ḥadīth*, my heart comprehended it, and my eyes saw the Prophet ﷺ when he said it. He thanked Allāh and praised him and then said,

«إِنَّ مَكَّةَ حَرَمَهَا اللَّهُ وَلَمْ يُحَرِّمْهَا النَّاسُ فَلَا يَجْلُ لِأَمْرِي يُؤْمِرُ بِاللهِ وَالْأَمْرِ الْأَخِيرِ

^[1] *Fath Al-Bārī* 4:56, and Muslim 2:986.

^[2] *Fath Al-Bārī* 3:253.

أَنْ يَشْفِكَ بِهَا دَمًا وَلَا يَغْنَصِدَ بِهَا شَجَرَةً، فَإِنْ أَحَدٌ تَرَحَّصَ بِقِتَالِ رَسُولِ اللَّهِ ﷺ فَقُولُوا: إِنَّ اللَّهَ أَذِنَ لِرَسُولِهِ وَلَمْ يَأْذُنْ لَكُمْ، وَإِنَّمَا أَذِنَ لِي فِيهَا سَاعَةً مِنْ نَهَارٍ وَقَدْ غَاذَتْ حُرْمَتُهَا الْيَوْمَ كَحُرْمَتِهَا بِالْأَمْسِ فَلْيَبْلُغِ الشَّاهِدُ الْغَائِبَ»

«Allāh, not the people, made Makkah a sanctuary, so any person who has belief in Allāh and the Last Day, should neither shed blood in it nor should he cut down its trees. If anybody argues that fighting in it is permissible on the basis that Allāh's Messenger fought in Makkah, say to him, 'Allāh allowed His Messenger and did not allow you.' Allāh allowed me only for a few hours on that day (of the Conquest), and today its sanctity is valid as it was before. So, those who are present should inform those who are absent (concerning this fact).»

Abu Shurayh was asked, 'What did 'Amr reply?' He said, ('Amr said) 'O Abu Shurayh! I know better than you about this, the Sacred House does not give protection to a sinner, a murderer or a thief.' This Ḥadīth was collected by Al-Bukhārī and Muslim.^[1]

After this, there is no contradiction between the Ḥadīths that stated that Allāh made Makkah a sanctuary when He created the heavens and earth and the Ḥadīths that Ibrāhīm made it a sanctuary, since Ibrāhīm conveyed Allāh's decree that Makkah is a sanctuary, before he built the House. Similarly, the Messenger of Allāh ﷺ was written as the Final Prophet when Ādam was still clay. Yet, Ibrāhīm said,

﴿رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ﴾

«Our Lord! Send amongst them a Messenger of their own» (2:129).

Allāh accepted Ibrāhīm's supplication, although He had full knowledge beforehand that it will occur by His decree. To further elaborate on this subject, we should mention the Ḥadīth about what the Messenger of Allāh ﷺ said when he was asked, "O Messenger of Allāh! Tell us about how your prophethood started." He ﷺ said,

«دَعَا أَبِي إِبْرَاهِيمَ، عَلَيْهِ السَّلَامُ، وَبُشِّرَىٰ عِيسَى ابْنِ مَرْيَمَ، وَرَأَتْ أُمِّي كَأَنَّهُ خَرَجَ

^[1] *Fath Al-Bārī* 4:50, and Muslim 2:987.

مِنْهَا نُورٌ أَضَاءَتْ لَهُ قُصُورُ الشَّامِ»

‘I am the supplication of my father Ibrāhīm, the good news of Jesus, the son of Mary, and my mother saw a light that radiated from her which illuminated the castles of Ash-Shām (Syria).’^[1]

In this *Hadīth*, the Companions asked the Messenger ﷺ about the beginning of his prophethood. We will explain this matter later, if Allāh wills.

Ibrāhīm invokes Allāh to make Makkah an Area of Safety and Sustenance

Allāh said that Ibrāhīm said,

﴿رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا﴾

*‘My Lord, make this city (Makkah) a place of security’
(2:126)*

from terror, so that its people do not suffer from fear. Allāh accepted Ibrāhīm’s supplication. Allāh said,

﴿وَمَنْ دَخَلَهُ كَانَ آمِنًا﴾

‘Whosoever enters it, he attains security’ (3:97) and,

﴿أَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا مَّأْمُونًا وَمَتَّخِظُوا النَّاسَ مِنْ حَوْلِهِمْ﴾

‘Have they not seen that We have made (Makkah) a secure sanctuary, while men are being snatched away from all around them?’ (29:67).

We have already mentioned the *Hadīths* that prohibit fighting in the Sacred Area. Muslim recorded that Jābir said that the Messenger of Allāh ﷺ said,

«لَا يَجُزُّ لِأَحَدٍ أَنْ يَحْمِلَ بَسَكَةَ السِّلَاحِ»

‘No one is allowed to carry weapons in Makkah.’^[2] Allāh mentioned that Ibrāhīm said,

﴿رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا﴾

^[1] Ahmad 5:262.

^[2] Muslim 2:989.

﴿My Lord, make this city (Makkah) a place of security﴾

meaning, make this a safe city. This occurred before the Ka'bah was built. Allāh said in Sūrat Ibrāhīm,

﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا﴾

﴿And (remember) when Ibrāhīm said, "My Lord! Make this city (Makkah) one of peace and security..."﴾ (14:35)

as here, Ibrāhīm supplicated a second time after the House was built and its people lived around it, after Ishāq who was thirteen years Ismā'il's junior was born. This is why at the end of his supplication, Ibrāhīm said here,

﴿الْعِنْدُ يَوْمَ الَّذِي وَفَّيَ لِي عَلَى الْكُرِّ إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ﴾

﴿All the praises and thanks be to Allāh, Who has given me in old age Ismā'il (Ishmael) and Ishāq (Isaac). Verily, my Lord is indeed the Hearer of invocations﴾ (14:39).

Allāh said next,

﴿وَأَنذَرْتُ أَهْلَكَ مِنَ النَّارِ مِنْ عَمَلٍ وَهُمْ لَا يَتَذَكَّرُونَ ۖ أَلَمْ يَكُنْ لَهُ الْآيَاتُ قَالَ وَمَنْ كَفَرَ فَأَتَتْهُمْ قِيلًا ثُمَّ أَمَّطَتْهُمْ ۖ إِلَىٰ عَذَابِ النَّارِ ۖ وَيَسْ أَلْتَمِيزُ﴾

﴿"...and provide its people with fruits, such of them as believe in Allāh and the Last Day." He (Allāh) answered: "As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!"﴾

Ibn Jarīr said that Ubayy bin Ka'b commented on,

﴿قَالَ وَمَنْ كَفَرَ فَأَتَتْهُمْ قِيلًا ثُمَّ أَمَّطَتْهُمْ ۖ إِلَىٰ عَذَابِ النَّارِ ۖ وَيَسْ أَلْتَمِيزُ﴾

﴿He answered: "As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!"﴾

"These are Allāh's Words (meaning not Ibrāhīm's)"^[1] This is also the *Tafsīr* of Mujāhid and 'Ikrimah.^[2] Furthermore, Ibn Abi Hātim narrated that Ibn 'Abbās commented on Allāh's statement,

[1] Aṭ-Ṭabari 3:53.

[2] Aṭ-Ṭabari 3:54.

﴿رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾

﴿My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allāh and the Last Day.﴾

"Ibrāhīm asked Allāh to grant sustenance for the believers only. However, Allāh revealed, 'I will also provide for the disbelievers, just as I shall provide for the believers. Would I create something and not sustain and provide for? I shall allow the disbelievers little delight, and then force them to the torment of the Fire, and what an evil destination.'"⁽¹⁾ Ibn 'Abbās then recited,

﴿كُلًّا نُنْزِلُ هَوْنًا وَهَوْنًا مِنْ عِلْمِ رَبِّكَ وَمَا كَانَ عِلْمُهُ رَبِّكَ مَحْظُورًا﴾

﴿On each these as well as those We bestow from the bounties of your Lord. And the bounties of your Lord can never be forbidden﴾ (17:20).

This was recorded by Ibn Marduwyah, who also recorded similar statements from 'Ikrimah and Mujāhid. Similarly, Allāh said,

﴿إِنَّ الَّذِينَ يَفْتُرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يَتْلُوهُمْ إِلَّا فِي الدُّنْيَا نَارًا سَمِيمًا
ثُمَّ يُدْخِلُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ﴾

﴿Verily, those who invent a lie against Allāh will never be successful. (A brief) enjoyment in this world! And then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve.﴾ (10:69-70),

﴿وَمَنْ كَفَرَ فَلَا يَحْزَنْكَ كُفْرُهُ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُمْ بِمَا عَمِلُوا إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ
الْصُّدُورِ﴾ ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ ﴿٣١﴾

﴿And whoever disbelieves, let not his disbelief grieve you (O Muḥammad ﷺ). To Us is their return, and We shall inform them what they have done. Verily, Allāh is the Knower of what is in the breasts (of men). We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment.﴾ (31:23-24) and,

⁽¹⁾ Ibn Abi Ḥatīm 1:377.

﴿وَلَوْلَا أَن يَكُونَ الْإِنسَانُ أَتَمَّ وَجِدَةً لَّعَمَلْنَا لِمَن يَكْفُرُ بِالرَّحْمَنِ لِيُوقِنَ لَهُمْ شِقْقًا مِّنْ فَضْلٍ
وَمَعَالِجَ عَلَيْهِمْ يَظْهَرُونَ﴾ ۞ وَلِيُوقِنَ لَهُمْ شِرَارَ مَا عَلَيْهِمْ يَكْفُرُونَ ۞ وَزُخْرَفًا وَإِذْ كُنَّا
ذَلِكَ لَمَّا مَتَّعَ لِلْعَالَمِينَ وَالْآخِرَةُ عِندَ رَبِّكَ لِلْمُتَّقِينَ ۞﴾

﴿And were it not that mankind would have become of one community (all disbelievers desiring worldly life only), We would have provided for those who disbelieve in the Most Gracious (Allāh), silver roofs for their houses, and elevators whereby they ascend. And for their houses, doors (of silver), and thrones (of silver) on which they could recline. And adornments of gold. Yet all this would have been nothing but an enjoyment of this world. And the Hereafter with your Lord is (only) for the Muttaqīn (the pious).﴾ (43:33-35).

Allāh said next,

﴿ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَفِى السَّعِيرِ﴾

﴿Then I shall compel him to the torment of the Fire, and worst indeed is that destination!﴾

meaning, "After the delight that the disbeliever enjoyed in this life, I will make his destination torment in the Fire, and what an evil destination." This Āyah indicates that Allāh gives the disbelievers respite and then seizes them in a manner compatible to His greatness and ability. This Āyah is similar to Allāh's statement,

﴿وَكَايْنِ مِن قَرِيْبٍ أَتَيْتُ مَا وَهَىٰ عَلَيْنَا نَزَّ لَحْدَتُنَا وَإِلَى السَّعِيرِ ۞﴾

﴿And many a township did I give respite while it was given to wrongdoing. Then (in the end) I seized it (with punishment). And to Me is the (final) return (of all)﴾ (22:48).

Also, the Two Ṣaḥīḥs recorded,

﴿لَا أَحَدٌ أَصْبَرَ عَلَىٰ أَدَىٰ سَمْعِهِ مِنَ اللَّهِ إِنَّهُمْ يَجْعَلُونَ لَهُ وَلَدًا وَهُوَ يُرْزُقُهُمْ وَيُعَافِيهِمْ﴾

«No one is more patient than Allāh when hearing abuse. They attribute a son to Him, while He grants them sustenance and health.»⁽¹⁾

The Ṣaḥīḥ also recorded,

⁽¹⁾ *Faṭḥ Al-Bārī* 13:372, and *Muslim* 4:2160.

«إِنَّ اللَّهَ لَنَبْلِي لِلظَّالِمِينَ إِذَا أَخَذَهُ لَمْ يَخْشَ»

«Allāh gives respite to the unjust person, until when He seizes him; He never lets go of him.»^[1]

He then recited Allāh's statement,

﴿وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقَرْيَةَ وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلَمٌ شَدِيدٌ﴾

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

Building the Ka'bah and asking Allāh to accept This Deed

Allāh said,

﴿وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ﴾
 رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَلِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ الْقَرِيبُ
 الرَّحِيمُ﴾

«And (remember) when Ibrāhīm (Abraham) and (his son) Ismā'il (Ishmael) were raising the foundations of the House (the Ka'bah at Makkah), (saying), "Our Lord! Accept (this service) from us. Verily, You are the Hearer, the Knower. Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You, and show us our Manāsik and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful."»

Allāh said, "O Muḥammad! Remind your people when Ibrāhīm and Ismā'il built the House and raised its foundations while saying,

﴿رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ﴾

«Our Lord! Accept (this service) from us. Verily, You are the Hearer, the Knower."»

Al-Qurtubī mentioned that Ubayy and Ibn Mas'ūd used to recite the Āyah this way,

^[1] Faḥ Al-Bārī 8:205.

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ وَيَقُولَانِ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

«And (remember) when Ibrāhīm and (his son) Ismā'il were raising the foundations of the House (the Ka'bah at Makkah), Saying, "Our Lord! Accept (this service) from us. Verily, You are the Hearer, the Knower."^[1]»

What further testifies to this statement (which adds 'saying' to the *Āyah*) by Ubayy and Ibn Mas'ūd, is what came afterwards,

﴿رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةٌ مُسْلِمَةٌ لَكَ﴾

«Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You».

The Prophets Ibrāhīm and Ismā'il were performing a good deed, yet they asked Allāh to accept this good deed from them. Ibn Abi Ḥātim narrated that Wuhayb bin Al-Ward recited,

﴿وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا﴾

«And (remember) when Ibrāhīm and (his son) Ismā'il were raising the foundations of the House (the Ka'bah at Makkah), (saying), "Our Lord! Accept (this service) from us"»

and cried and said, "O Khalīl of Ar-Raḥmān! You raise the foundations of the House of Ar-Raḥmān (Allāh), yet you are afraid that He will not accept it from you?"^[2] This is the behavior of the sincere believers, whom Allāh described in His statement,

﴿وَالَّذِينَ يُؤْتُونَ مَا نَاقَرُوا﴾

«And those who give that which they give» (23:60)

meaning, they give away voluntary charity, and perform the acts of worship yet,

﴿وَقُلُوبُهُمْ رِجْلٌ﴾

«with their hearts full of fear» (23:60)

[1] Al-Qurṭubī 2:126.

[2] Ibn Abi Ḥātim 1:384.

afraid that these good deeds might not be accepted of them. There is an authentic *Hadīth* narrated by 'Ā'ishah on this subject, which we will mention later, Allāh willing.

Al-Bukhārī recorded that Ibn 'Abbās said, "Prophet Ibrāhīm took Ismā'īl and his mother and went away with them until he reached the area of the House, where he left them next to a tree above Zamzam in the upper area of the *Masjid*. During that time, Ismā'īl's mother was still nursing him. Makkah was then uninhabited, and there was no water source in it. Ibrāhīm left them there with a bag containing some dates and a water-skin containing water. Ibrāhīm then started to leave, and Ismā'īl's mother followed him and said, 'O Ibrāhīm! To whom are you leaving us in this barren valley that is not inhabited?' She repeated the question several times and Ibrāhīm did not reply. She asked, 'Has Allāh commanded you to do this?' He said, 'Yes.' She said, 'I am satisfied that Allāh will never abandon us.' Ibrāhīm left, and when he was far enough away where they could not see him, close to Thaniyyah, he faced the House, raised his hands and supplicated,

﴿رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْحَرَمِ﴾

«O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka'bah at Makkah)» until,

﴿تُحْكَمُ﴾

«Give thanks» (14:37).

Ismā'īl's mother then returned to her place, started drinking water from the water-skin and nursing Ismā'īl. When the water was used up, she and her son became thirsty. She looked at him, and he was suffering from thirst; she left, because she disliked seeing his face in that condition. She found the nearest mountain to where she was, Aṣ-Ṣafā, ascended it and looked, in vain, hoping to see somebody. When she came down to the valley, she raised her garment and ran, just as a tired person runs, until she reached the Al-Marwah mountain. In vain, she looked to see if there was someone there. She ran to and fro (between the two mountains) seven times." Ibn 'Abbās said that the Messenger

of Allāh ﷺ said, "This is why the people make the trip between Aş-Şafā and Al-Marwah (during *Hajj* and *Umrāh*)."

"When she reached Al-Marwah, she heard a voice and said, 'Shush,' to herself. She tried to hear the voice again and when she did, she said, 'I have heard you. Do you have relief?' She found the angel digging with his heel (or his wing) where Zamzam now exists, and the water gushed out. Ismā'īl's mother was astonished and started digging, using her hand to transfer water to the water-skin." Ibn 'Abbās said that the Prophet ﷺ then said, "May Allāh grant His mercy to the mother of Ismā'īl, had she left the water, (flow naturally without her intervention), it would have been flowing on the surface of the earth."

"Ismā'īl's mother started drinking the water and her milk increased for her child. The angel (Gabriel) said to her, 'Do not fear abandonment. There shall be a House for Allāh built here by this boy and his father. Allāh does not abandon His people.' During that time, the area of the House was raised above ground level and the floods used to reach its right and left sides.

Afterwards some people of the tribe of Jurhum, passing through Kadā', made camp at the bottom of the valley. They saw some birds, they were astonished, and said, 'Birds can only be found at a place where there is water. We did not notice before that this valley had water.' They sent a scout or two who searched the area, found the water, and returned to inform them about it. Then they all went to Ismā'īl's mother, next to the water, and said, 'O Mother of Ismā'īl! Will you allow us to be with you (or dwell with you)?' She said, 'Yes. But you will have no exclusive right to the water here.' They said, 'We agree.'" Ibn 'Abbās said that the Prophet ﷺ said, "At that time, Ismā'īl's mother liked to have human company."

"And thus they stayed there and sent for their relatives to join them. Later on, her boy reached the age of puberty and married a lady from them, for Ismā'īl learned Arabic from them, and they liked the way he was raised. Ismā'īl's mother died after that.

Then an idea occurred to Abraham to visit his dependents. So he left (to Makkah). When he arrived, he did not find Ismā'īl, so he asked his wife about him. She said, 'He has

gone out hunting.' When he asked her about their living conditions, she complained to him that they live in misery and poverty. Abraham said (to her), 'When your husband comes, convey my greeting and tell him to change the threshold of his gate.' When Ismā'īl came, he sensed that they had a visitor and asked his wife, 'Did we have a visitor?' She said, 'Yes. An old man came to visit us and asked me about you, and I told him where you were. He also asked about our condition, and I told him that we live in hardship and poverty.' Ismā'īl said, 'Did he ask you to do anything?' She said, 'Yes. He asked me to convey his greeting and that you should change the threshold of your gate.' Ismā'īl said to her, 'He was my father and you are the threshold, so go to your family (i.e. you are divorced).' So he divorced her and married another woman.

Again Ibrāhīm thought of visiting his dependents whom he had left (at Makkah). Ibrāhīm came to Ismā'īl's house, but did not find Ismā'īl and asked his wife, 'Where is Ismā'īl?' Ismā'īl's wife replied, 'He has gone out hunting.' He asked her about their condition, and she said that they have a good life and praised Allāh. Ibrāhīm asked, 'What is your food and what is your drink?' She replied, 'Our food is meat and our drink is water.' He said, 'O Allāh! Bless their meat and their drink.'" The Prophet (Muḥammad ﷺ) said, "They did not have crops then, otherwise Ibrāhīm would have invoked Allāh to bless that too. Those who do not live in Makkah cannot bear eating a diet only containing meat and water."

"Ibrāhīm said, 'When Ismā'īl comes back, convey my greeting to him and ask him to keep the threshold of his gate.' When Ismā'īl came back, he asked, 'Has anyone visited us.' She said, 'Yes. A good looking old man,' and she praised Ibrāhīm, 'And he asked me about our livelihood and I told him that we live in good conditions.' He asked, 'Did he ask you to convey any message?' She said, 'Yes. He conveyed his greeting to you and said that you should keep the threshold of your gate.' Ismā'īl said, 'That was my father, and you are the threshold; he commanded me to keep you.'

Ibrāhīm then came back visiting and found Ismā'īl behind the Zamzam well, next to a tree, mending his arrows. When he saw Ibrāhīm, he stood up and they greeted each other, just as

the father and son greet each other. Ibrāhīm said, 'O Ismā'īl, Your Lord has ordered me to do something.' He said, 'Obey your Lord.' He asked Ismā'īl, 'Will you help me?' He said, 'Yes, I will help you.' Ibrāhīm said, 'Allāh has commanded me to build a house for Him there,' and he pointed to an area that was above ground level. So, both of them rose and started to raise the foundations of the House. Abraham started building (the *Ka'bah*), while Ismā'īl continued handing him the stones. Both of them were saying, 'O our Lord ! Accept (this service) from us, Verily, You are the Hearing, the Knowing.' (2.127).^[1] Hence, they were building the House, part by part, going around it and saying,

﴿رَبَّنَا قَبَلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ﴾

﴿Our Lord! Accept (this service) from us. Verily, You are the Hearer, the Knower.﴾

The Story of rebuilding the House by Quraysh before the Messenger of Allāh ﷺ was sent as Prophet

In his *Sīrah*, Muḥammad bin Ishāq bin Yasār said, "When the Messenger of Allāh ﷺ reached thirty-five years of age, the Quraysh gathered to rebuild the *Ka'bah*, this included covering it with a roof. However, they were weary of demolishing it. During that time, the *Ka'bah* was barely above a man's shoulder, so they wanted to raise its height and build a ceiling on top. Some people had stolen the *Ka'bah*'s treasure beforehand, which used to be in a well in the middle of the *Ka'bah*. The treasure was later found with a man called, Duwayk, a freed servant of Bani Mulayḥ bin 'Amr, from the tribe of Khuzā'ah. The Quraysh cut off his hand as punishment. Some people claimed that those who actually stole the treasure left it with Duwayk. Afterwards, the sea brought a ship that belonged to a Roman merchant to the shores of Jeddah, where it washed-up. So they collected the ship's wood to use it for the *Ka'bah*'s ceiling; a Coptic carpenter in Makkah prepared what they needed for the job.

When they decided to begin the demolition process to rebuild

^[1] *Faṭḥ Al-Bāri* 6:456.

the House, Abu Wahb bin 'Amr bin 'Ā'idh bin 'Abd bin 'Imrān bin Makhzūm took a stone from the *Ka'bah*; the stone slipped from his hand and went back to where it had been. He said, 'O people of Quraysh! Do not spend on rebuilding the House, except from what was earned from pure sources. No money earned from a prostitute, usury or injustice should be included.'" Ibn Ishāq commented here that the people also attribute these words to Al-Walid bin Al-Mughirah bin 'Abdullāh bin 'Amr bin Makhzūm.^[1]

Ibn Ishāq continued, "The Quraysh began to organize their efforts to rebuild the *Ka'bah*, each subtribe taking the responsibility of rebuilding a designated part of it.

However, they were still weary about bringing down the *Ka'bah*. Al-Walid bin Al-Mughirah said, 'I will start to bring it down.' He held an ax and stood by the *Ka'bah* and said, 'O Allāh! No harm is meant. O Allāh! We only seek to do a good service.' He then started to chop the House's stones. The people waited that night and said, 'We will wait and see. If something strikes him, we will not bring it down and instead rebuild it the way it was. If nothing happens to him, then Allāh will have agreed to what we are doing.' The next morning, Al-Walid went to work on the *Ka'bah*, and the people started bringing the *Ka'bah* down with him. When they reached the foundations that Ibrāhīm built, they uncovered green stones that were above each other, just like a pile of spears." Ibn Ishāq then said that some people told him, "A man from Quraysh, who was helping rebuild the *Ka'bah*, placed the shovel between two of these stones to pull them up; when one of the stones was moved, all of Makkah shook, so they did not dig up these stones."^[2]

The Dispute regarding Who should place the Black Stone in Its Place

Ibn Ishāq said, "The tribes of Quraysh collected stones to rebuild the House, each tribe collecting on their own. They started rebuilding it, until the rebuilding of the *Ka'bah* reached the point where the Black Stone was to be placed in

[1] Ibn Hishām 1 :204.

[2] Ibn Hishām 1 :207.

its designated site. A dispute erupted between the various tribes of Quraysh, each seeking the honor of placing the Black Stone for their own tribe. The dispute almost led to violence between the leaders of Quraysh in the area of the Sacred House. Banu 'Abd Ad-Dār and Banu 'Adi bin Ka'b bin Lu'ay, gave their mutual pledge to fight until death. However, five or four days later, Abu Umayyah bin Al-Mughīrah bin 'Abdullāh bin 'Amr bin Makhzūm, the oldest man from Quraysh then intervened at the right moment. Abu Umayyah suggested that Quraysh should appoint the first man to enter the House from its entrance to be a mediator between them. They agreed.

The Messenger - Muḥammad ﷺ - was the first person to enter the House. When the various leaders of Quraysh realized who the first one was, they all proclaimed, 'This is *Al-Amin* (the Honest one). We all accept him; This is Muḥammad.' When the Prophet ﷺ reached the area where the leaders were gathering and they informed him about their dispute, he asked them to bring a garment and place it on the ground. He placed the Black Stone on it. He then requested that each of the leaders of Quraysh hold the garment from one side and all participate in lifting the Black Stone, moving it to its designated area. Next, the Prophet ﷺ carried the Black Stone by himself and placed it in its designated position and built around it. The Quraysh used to call the Messenger of Allāh '*Al-Amin*' even before the revelation came to him."

Ibn Az-Zubayr rebuilds *Al-Ka'bah* the way the Prophet ﷺ wished

Ibn Ishāq said, "During the time of the Prophet ﷺ, the *Ka'bah* was eighteen cubits high and was covered with Egyptian linen, and they with a striped garment. Al-Ḥajjāj bin Yūsuf was the first person to cover it with silk."^[1] The *Ka'bah* remained the same way the Quraysh rebuilt it, until it was burned during the reign of 'Abdullāh bin Az-Zubayr, after the year 60 H, at the end of the reign of Yazīd bin Mu'āwiyah. During that time, Ibn Az-Zubayr was besieged at Makkah. When it was burned, Ibn Az-Zubayr brought the *Ka'bah* down and built it upon the foundations of Ibrāhīm, including the *Hijr*

[1] Ibn Hishām 1:211.

in it. He also made an eastern door and a western door in the *Ka'bah* and placed them on ground level. He had heard his aunt 'Ā'ishah, the Mother of the believers, narrate that the Messenger of Allāh ﷺ had wished that. The *Ka'bah* remained like this throughout his reign, until Al-Ḥajjāj killed Ibn Az-Zubayr and then rebuilt it the way it was before, by the order of 'Abdul-Mālik bin Marwān.

Muslim recorded that 'Aṭā' said, "The House was burnt during the reign of Yazīd bin Mu'āwiyah, when the people of Ash-Shām raided Makkah. Ibn Az-Zubayr did not touch the House until the people came for *Hajj*, for he wanted to incite them against the people of Ash-Shām. He said to them, 'O people! Advise me regarding the *Ka'bah*, should we bring it down and rebuild it, or just repair the damage it sustained?' Ibn 'Abbās said, 'I have an opinion about this. You should rebuild the House the way it was when the people became Muslims. You should leave the stones that existed when the people became Muslims and when the Prophet ﷺ was sent.' Ibn Az-Zubayr said, 'If the house of one of them gets burned, he will not be satisfied, until he rebuilds it. How about Allāh's House? I will invoke my Lord for three days and will then implement what I decide.' When the three days had passed, he decided to bring the *Ka'bah* down. The people hesitated to bring it down, fearing that the first person to climb on the House would be struck down. A man went on top of the House and threw some stones down, and when the people saw that no harm touched him, they started doing the same. They brought the House down to ground level. Ibn Az-Zubayr surrounded the site with curtains hanging from pillars, so that the House would be covered, until the building was erect. Ibn Az-Zubayr then said, 'I heard 'Ā'ishah say that the Messenger of Allāh ﷺ said,

«لَوْلَا أَنَّ النَّاسَ خَوِبَتْ عَنْهُمْ بِكَفَرٍ، وَلَيْسَ عِنْدِي مِنَ الثَّقَةِ مَا يَقْوِي عَلَى بَنَائِهِ
لَكُنْتُ أَدْخَلْتُ فِيهِ مِنَ الْحِجْرِ خَمْسَةَ أَذْرُعَ، وَلَجَعَلْتُ لَهُ بَابًا يَدْخُلُ النَّاسُ مِنْهُ وَبَابًا
يَخْرُجُونَ مِنْهُ»

'If it was not for the fact that the people have recently abandoned disbelief, and that I do not have enough money to spend on it, I would have included in the House five cubits

from Al-Hijr and would have made a door for it that people could enter from, and another door that they could exit from.»

Ibn Az-Zubayr said, 'I can spend on this job, and I do not fear the people.' So he added five cubits from the *Hijr*, which looked like a rear part for the House that people could clearly see. He then built the House and made it eighteen cubits high. He thought that the House was still short and added ten cubits in the front and built two doors in it, one as an entrance and another as an exit.

When Ibn Az-Zubayr was killed, Al-Hajjaj wrote to 'Abdul-Mālik bin Marwān asking him about the House and told him that Ibn Az-Zubayr made a rear section for the House. 'Abdul-Mālik wrote back, 'We do not agree with Ibn Az-Zubayr's actions. As for the *Ka'bah*'s height, leave it as it is. As for what he added from the *Hijr*, bring it down, and build the House as it was before and close the door.' Therefore, Al-Hajjaj brought down the House and rebuilt it as it was."^[1] In his *Sunan*, An-Nasā'i collected the *Hadīth* of the Prophet ﷺ narrated from 'Ā'ishah, not the whole story, ^[2]

The correct *Sunnah* conformed to Ibn Az-Zubayr's actions, because this was what the Prophet ﷺ wished he could do, but feared that the hearts of the people who recently became Muslim could not bear rebuilding the House. This *Sunnah* was not clear to 'Abdul-Mālik bin Marwān. Hence, when 'Abdul-Mālik realized that 'Ā'ishah had narrated the *Hadīth* of the Messenger of Allāh ﷺ on this subject, he said, "I wish we had left it as Ibn Az-Zubayr had made it." Muslim recorded that 'Ubadydullah bin 'Ubayd said that Al-Hārith bin 'Abdullāh came to 'Abdul-Mālik bin Marwān during his reign. 'Abdul-Mālik said, 'I did not think that Abu Khubayb (Ibn Az-Zubayr) heard from 'Ā'ishah what he said he heard from her.' Al-Hārith said, 'Yes he did. I heard the *Hadīth* from her.' 'Abdul-Mālik said, 'You heard her say what?' He said, 'She said that the Messenger of Allāh ﷺ said,

«إِنْ قَوْمَكَ اسْتَفْضَرُوا مِنْ بَنِيانِ الْبَيْتِ وَلَوْ لَا خِدَانَةُ عَهْدِهِمْ بِالشَّرْكِ أَعَذْتُ مَا تَرَكُوا مِنْهُ، فَإِنْ بَدَأَ قَوْمُكَ مِنْ بَعْدِي أَنْ يَبْنُوهُ فَهَلُمِّي لِأَرْبَاكِ مَا تَرَكُوهُ مِنْهُ»

[1] Muslim 2:970.

[2] An-Nasā'i 5:218.

«Your people rebuilt the House smaller. Had it not been for the fact that your people are not far from the time of Shirk, I would add what was left outside of it. If your people afterwards think about rebuilding it, let me show you what they left out of it.»
He showed her around seven cubits.'

One of the narrators of the *Hadith*, Al-Walid bin 'Atā', added that the Prophet ﷺ said,

«وَلَجَعَلْتُ لَهَا بَابَيْنِ مَوْضُوعَيْنِ فِي الْأَرْضِ: شَرْقِيًّا وَغَرْبِيًّا، وَخَلَّ تَدْرِينَ لِمَ كَانَ قَوْمُكَ رَفَعُوا بَابَهَا؟ قَالَتْ: قُلْتُ: لَا. قَالَ: «تَمَرُّوا أَنْ لَا يَدْخُلَهَا إِلَّا مَنْ أَرَادُوا، فَكَانَ الرَّجُلُ إِذَا هُوَ أَرَادَ أَنْ يَدْخُلَهَا يَدْعُوهُ يَرْتَقِي حَتَّى إِذَا كَادَ أَنْ يَدْخُلَ دَفَعُوهُ فَسَقَطَ»

«I would have made two doors for the House on ground level, one eastern and one western. Do you know why your people raised its door above ground level?» She said, 'No.' He said, 'To allow only those whom they wanted to enter it. When a man whom they did not wish to enter the House climbed to the level of the door, they would push him down»

'Abdul-Malik then said, 'You heard 'Ā'ishah say this *Hadith*?' He said, 'Yes.' 'Abdul-Malik said, 'I wish I left it as it was.'^[1]

An Ethiopian will destroy the Ka'bah just before the Last Hour

The Two *Ṣaḥīḥs* recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«يَخْرُبُ الْكَعْبَةَ ذُو الشَّوَيْقَتَيْنِ مِنَ الْحَبَشَةِ»

«The Ka'bah will be destroyed by Dhus-Sawiqatayn (literally, a person with two lean legs) from Ethiopia.»^[2]

Also, Ibn 'Abbās said that the Prophet ﷺ said,

«كَأَنِّي بِهِ أَنْزِدُ أَفْجَحَ يَتْلُمَهَا حَجْرًا حَجْرًا»

«As if I see him now: a black person with thin legs plucking the stones of the Ka'bah one after another.» Al-Bukhārī

[1] Muslim 2:971.

[2] *Faṭḥ Al-Bārī* 3:538, and Muslim 4:2232.

recorded this *Hadīth*.^[1]

Imām Aḥmad bin Ḥanbal recorded in his *Musnad* that ‘Abdullāh bin ‘Amr bin Al-‘Āṣ said that he heard the Messenger of Allāh ﷺ say,

«يَغْرُبُ الْكَعْبَةُ دُوَ الشُّوَيْقَتَيْنِ مِنَ الْحَبَشَةِ وَيَسْلُبُهَا جَلْبَتَهَا وَيَجْرُدُهَا مِنْ كِسْوَتِهَا، وَلَكَأَنِّي أَنْظُرُ إِلَيْهِ أَصْلَعٌ وَأَقْدَعُ يَضْرِبُ عَلَيْهَا بِسِخَايِهِ وَمِغْوَلِهِ»

‘Dhus-Sawiqatayn from Ethiopia will destroy the Ka’bah and will loot its adornments and cover. It is as if I see him now: bald, with thin legs striking the Ka’bah with his ax.^[2]

This will occur after the appearance of Gog and Magog people. Al-Bukhārī recorded that Abu Sa’īd Al-Khudri said that the Messenger of Allāh ﷺ said,

«لَيَحْجِجَنَّ النَّبِيُّ وَلَيَعْتَمِرَنَّ بَعْدَ خُرُوجِ يَاجُوجَ وَمَاجُوجَ»

‘There will be Hajj and ‘Umrah to the House after the appearance of Gog and Magog people.^[3]

Al-Khalīl’s Supplication

Allāh said that Ibrāhīm and Ismā’īl supplicated to Him,

﴿رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةٌ مُسْلِمَةٌ لَكَ وَارِنَا مَنَاسِكَكَ وَرَبَّنَا إِنَّا أَتَيْنَاكَ أَثَمًا فَاقْبَلْ مِنَّا تَوْبَتَنَا﴾

‘Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You, and show us our Manāsik, and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful.﴾

Ibn Jarīr said, ‘They meant by their supplication, ‘Make us submit to Your command and obedience and not associate anyone with You in obedience or worship.’^[4] Also, Tkrimah commented on the Āyah,

﴿رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ﴾

﴿Our Lord! And make us submissive unto You﴾

[1] *Fath Al-Bāri* 3:538.

[2] *Aḥmad* 2:220.

[3] *Fath Al-Bāri* 3:531.

[4] *At-Ṭabari* 3:73.

"Allāh said, 'I shall do that.'"

﴿وَمِنْ ذُرِّيَّتِنَا أُمَّةٌ مُسْلِمَةٌ لَكَ﴾

﴿And of our offspring a nation submissive unto You﴾

Allāh said, 'I shall do that.'"

This supplication by Ibrāhīm and Ismā'īl is similar to what Allāh informed us of about His believing servants,

﴿وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْ لَنَا لِسَانَ يَسْمَعُ﴾

﴿إِنَّمَا هُوَ﴾

﴿And those who say: 'Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders of the Muttaqīn﴾ (25:74).

This type of supplication is allowed, because loving to have offspring who worship Allāh alone without partners is a sign of complete love of Allāh. This is why when Allāh said to Ibrāhīm,

﴿إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا﴾

﴿Verily, I am going to make you an Imām (a leader) for mankind (to follow you)﴾ Ibrāhīm said,

﴿وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ﴾

﴿"And of my offspring (to make leaders)." (Allāh) said, "My covenant (prophethood) includes not the Zālimīn (polytheists and wrongdoers)"﴾ which is explained by,

﴿وَأَجْنِبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ﴾

﴿And keep me and my sons away from worshipping idols﴾

Muslim narrated in his Ṣaḥīḥ that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«إِذَا مَاتَ ابْنُ آدَمَ انْقَطَعَ عَنْهُ إِلَّا مِنْ ثَلَاثٍ: صَدَقَةٌ جَارِيَةٌ أَوْ عِلْمٌ يُنْفَعُ بِهِ أَوْ وَلَدٌ صَالِحٌ يَدْعُو لَهُ»

«When the son of Ādam dies, his deeds end except for three deeds: an ongoing charity, a knowledge that is being benefited from and a righteous son who supplicates (to Allāh) for him.»^[1]

[1] Muslim 3:1255.

The Meaning of *Manāsik*

Sa'īd bin Manṣūr said that 'Attāb bin Bashīr informed us from Khaṣīf, from Mujāhid who said, "The Prophet Ibrāhīm supplicated,

﴿وَارِنَا مَنَاسِكَ﴾

﴿and show us our Manāsik﴾

Jibrīl then came down, took him to the House and said, 'Raise its foundations.' Ibrāhīm raised the House's foundations and completed the building. Jibrīl held Ibrāhīm's hand, led him to Aṣ-Ṣafā and said, 'This is among the rituals of Allāh.' He then took him to Al-Marwah and said, 'And this is among the rituals of Allāh.' He then took him to Minā until when they reached the 'Aqabah, they found Iblis standing next to a tree. Jibrīl said, 'Say *Takbīr* (Allāh is the Great) and throw (pebbles) at him.' Ibrāhīm said the *Takbīr* and threw (pebbles at) Iblis. Iblis moved to the middle *Jamrah*, and when Jibrīl and Ibrāhīm passed by him, Jibrīl said to Ibrāhīm, 'Say *Takbīr* and throw at him.' Ibrāhīm threw at him and said *Takbīr*. The devious Iblis sought to add some evil acts to the rituals of *Hajj*, but he was unable to succeed. Jibrīl took Ibrāhīm's hand and led him to Al-Mash'ar Al-Ḥarām and 'Arafāt and said to him, 'Have you '*Arafa* (known, learned) what I showed you?' thrice. Ibrāhīm said, 'Yes I did.'^[1] Similar statements were reported from Abu Mijlaz and Qatādah.^[2]

﴿رَبَّنَا وَأَنْتَ فِيهِمْ رَسُولٌ فَلْتَرْسُلْهُمُ الْكِتَابَ وَلِلَّكُمُ الْقُرْآنُ
إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ﴾

﴿129. "Our Lord! Send amongst them a Messenger of their own, who shall recite unto them Your verses and instruct them in the Book (this Qur'ān), and purify them. Verily, You are the Mighty, the Wise."﴾

Ibrāhīm's Supplication that Allāh sends the Prophet ﷺ

Allāh mentioned Ibrāhīm's supplication for the benefit of the people of the Sacred Area (to grant them security and

[1] Sa'īd Bin Manṣūr 2:615.

[2] Ibn Abi Ḥatīm 1:387.

provision), and it was perfected by invoking Allāh to send a Messenger from his offspring. This accepted supplication, from Ibrāhīm, conformed with Allāh's appointed destiny that Muḥammad ﷺ be sent as a Messenger among the *Ummiyyin* and to all non-Arabs, among the *Jinns* and mankind.

Hence, Ibrāhīm was the first person to mention the Prophet ﷺ to the people. Ever since, Muḥammad ﷺ was known to the people, until the last Prophet was sent among the Children of Israel, Jesus the son of Mary, who mentioned Muḥammad ﷺ by name. Jesus addressed the Children of Israel saying,

﴿إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ﴾

‘I am the Messenger of Allāh unto you, confirming what is before me in the Tawrah, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad’
(61:6)

This is why the Prophet ﷺ said ,

«دَعَاؤُ أَبِي إِبْرَاهِيمَ وَبُشْرَى عِيسَى ابْنِ مَرْيَمَ»

‘The supplication of my father Ibrāhīm and the glad tidings brought forth by Jesus the son of Mary.’^[1]

The Prophet ﷺ said,

«وَرَأَتْ أُمِّي أَنَّهُ خَرَجَ مِنْهَا نُورٌ أَضَاءَتْ لَهُ قُصُورُ الشَّامِ»

‘My mother saw a light that went out of her and radiated the palaces of Ash-Shām.’^[2]

It was said that the Prophet's mother saw this vision when she was pregnant with, narrated this vision to her people, and the story became popular among them. The light mentioned in the *Ḥadīth* appeared in Ash-Shām (Greater Syria), testifying to what will later occur when the Prophet's religion will be firmly established in Ash-Shām area. This is why by the end of time, Ash-Shām will be a refuge for Islām and its people. Also, Jesus the son of Mary will descend in Ash-Shām, next to the eastern white minaret in Damascus. The Two *Ṣaḥīḥs* stated,

«لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ وَلَا مَنْ خَالَفَهُمْ

[1] *Aṣ-Ṣaḥīḥah* nos.1546 and 1925.

[2] *Aḥmad* 5:262.

حَتَّى يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ كَذَلِكَ» وفي صحيح البخاري «وَهُمْ بِالشَّامِ»

«There will always be a group of my Ummah who will be on the truth, undeterred by those who fail or oppose them, until the command of Allāh comes while they are on this.»

Al-Bukhārī added in his *Ṣaḥīḥ*, «And they will reside in Ash-Shām.»^[1]

The Meaning of Al-Kitāb wal-Hikmah

Allāh said,

﴿وَيُعَلِّمُهُمُ الْكِتَابَ﴾

«and instruct them in the Book» meaning, Al-Qur’ān,

﴿وَالْحِكْمَةَ﴾

«and Al-Hikmah» meaning, the Sunnah, as Al-Hasan, Qatādah, Muqātil bin Hayyan and Abu Mālik asserted.^[2] It was also said that ‘Al-Hikmah’, means ‘comprehension in the religion’, and both meanings are correct. ‘Ali bin Abi Ṭalḥah said, that Ibn ‘Abbās said that,

﴿وَيُزَكِّيهِمْ﴾

«and purify them» means, «With the obedience of Allāh.»^[3]

﴿إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ﴾

«Verily, You are the Mighty, the Wise».

This Āyah stated that Allāh is able to do anything, and nothing escapes His ability. He is Wise in His decisions, His actions, and He puts everything in its rightful place due to His perfect knowledge, wisdom and justice.

﴿وَمَنْ يَرْغَبْ عَنِ اللَّهِ إِزْوَجَهُ إِلَّا مَنْ سَفِهَ نَفْسَهُ وَلَقَدْ أَنْطَقْنَاهُ فِي الْآخِرَةِ
لِسَانَ الْفَالِغِينَ ﴿١٣٩﴾ إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْتَ قَالَ أَسْلَمْتُ لِرَبِّ الْمَلَكِينَ ﴿١٤٠﴾ وَوَعَدَ اللَّهُ
بِهِ وَتَعَقُّوبُ بَنِي إِدْرِيسَ إِنَّ اللَّهَ أَنْطَلَقَ لَكُمْ إِلَهَ الْوَيْلِ فَلَا تَمُوتُوا إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٤١﴾﴾

«130. And who turns away from the religion of Ibrāhīm (i.e.

[1] *Faṭḥ Al-Bārī* 6:731 and *Muslim* 2:1524.

[2] *Ibn Abi Ḥatīm* 1:390.

[3] *Ibn Abi Ḥatīm* 1:391.

Islāmic Monotheism) except him who fools himself? Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous».

﴿131. When his Lord said to him, "Submit (i.e. be a Muslim)!" He said, "I have submitted myself (as a Muslim) to the Lord of the 'Ālamīn (mankind, Jinn and all that exists).">﴾

﴿132. And this (submission to Allāh, Islām) was enjoined by Ibrāhīm (Abraham) upon his sons and by Ya'qūb (Jacob) (saying), "O my sons! Allāh has chosen for you the (true) religion, then die not except as Muslims."﴾

Only the Fools deviate from Ibrāhīm's Religion

Allāh refuted the disbelievers' innovations of associating others with Allāh in defiance of the religion of Ibrāhīm, the leader of the upright. Ibrāhīm always singled out Allāh in worship, with sincerity, and he did not call upon others besides Allāh. He did not commit *Shirk*, even for an instant. He disowned every other deity that was being worshipped instead of Allāh and defied all his people in this regard. Prophet Ibrāhīm said,

﴿يَنْقُورُ إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ۖ إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ﴾

﴿O my people! I am indeed free from all that you join as partners (in worship with Allāh). Verily, I have turned my face towards Him Who has created the heavens and the earth *Ḥanīfa* (Islāmic Monotheism), and I am not of Al-Mushrikīn.﴾ (6:78-79). Also, Allāh said,

﴿وَاذْكُرْ إِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِمَّا تَعْبُدُونَ ۖ إِلَّا إِلَٰهِي فَقَدْ كَرِهَ قَوْمُهُ مَسْجِدَ اللَّهِ﴾

﴿And (remember) when Ibrāhīm said to his father and his people: "Verily, I am innocent of what you worship. "Except Him (i.e. I worship none but Allāh alone) Who did create me; and verily, He will guide me"﴾ (43:26-27),

﴿وَمَا كُنَّا نَسْتَعْتَذِرُ إِيَّاهُ إِلَّا عَنْ مُوَعِدَةٍ وَعَدَنَا إِيَّاهُ فَلَمَّا بَيَّنَّ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأْنَا لَهُ ۖ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ﴾

﴿And Ibrāhīm's invoking (of Allāh) for his father's forgiveness was only because of a promise he (Ibrāhīm) had made to him (his father). But when it became clear to him (Ibrāhīm) that he (his father) was an enemy of Allāh, he dissociated himself from him. Verily, Ibrāhīm was Awwah (one who invokes Allāh with humility, glorifies Him and remembers Him much) and was forbearing﴾ (9:114), and,

﴿إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَا يَكُ مِنَ الْمُشْرِكِينَ ۖ شَاكِرًا لِأَمْثَلِهِ يُحِبُّهُ ۖ وَهَدَيْنَاهُ إِذَا حَرَضَ أَمْرُهُمْ ۖ وَتَمَتَّنَاهُ فِي الدُّنْيَا حَسَنَةً ۖ وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ۝﴾

﴿Verily, Ibrāhīm was an Ummah (a leader having all the good qualities, or a nation), obedient to Allāh, Hanif (i.e. to worship none but Allāh), and he was not one of those who were Al-Mushrikīn. (He was) thankful for His (Allāh's) favors. He (Allāh) chose him (as an intimate friend) and guided him to a straight path. And We gave him good in this world, and in the Hereafter he shall be of the righteous.﴾ (16:120-122).

This is why Allāh said here,

﴿وَمَنْ يَرْضَ عَنْ دِينِ إِبْرَاهِيمَ﴾

﴿And who turns away from the religion of Ibrāhīm﴾, meaning, abandons his path, way and method

﴿إِلَّا مَنْ سَفِهَ نَفْسَهُ﴾

﴿except him who fools himself﴾ meaning, who commits injustice against himself by deviating from the truth, to wickedness. Such a person will be defying the path of he who was chosen in this life to be a true Imām, from the time he was young, until Allāh chose him to be His Khalīl, and who shall be among the successful in the Last Life. Is there anything more insane than deviating from this path and following the path of misguidance and deviation instead? Is there more injustice than this? Allāh said,

﴿إِنَّ الْفِرْقَانَ لَأَعْظَمُ﴾

﴿Verily, joining others in worship with Allāh is a great Zulm (wrong) indeed﴾ (31:13).

Abu Al-'Āliyah and Qatādah said, "This Āyah (2:130) was revealed about the Jews who invented a practice that did not

come from Allāh and that defied the religion of Ibrāhīm.”⁽¹⁾ Allāh's statement,

﴿مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ٦٧ إِنَّكَ أَنْتَ الْغَافِلِينَ ٦٨﴾

«Ibrāhīm was neither a Jew nor a Christian, but he was a true Muslim Hanifa (to worship none but Allāh alone) and he was not of Al-Mushrikīn. Verily, among mankind who have the best claim to Ibrāhīm are those who followed him, and this Prophet (Muḥammad ﷺ) and those who have believed (Muslims). And Allāh is the Walī (Protector and Helper) of the believers.» (3:67-68), testifies to this fact.

Allāh said next,

﴿إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ ۖ أَنَسِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ٦٩﴾

«When his Lord said to him, "Submit (i.e. be a Muslim)!" He said, "I have submitted myself (as a Muslim) to the Lord of the 'Ālamīn (mankind, jinn and all that exists).»

This Āyah indicates that Allāh commanded Ibrāhīm to be sincere with Him and to abide and submit to Him; Ibrāhīm perfectly adhered to Allāh's command. Allāh's statement,

﴿وَوَعَّضْ بِهَا إِبْرَاهِيمَ نَبِيَّهُ وَتَعُوبُ﴾

«And this (submission to Allāh, Islām) was enjoined by Ibrāhīm upon his sons and by Ya'qūb»

means, Ibrāhīm commanded his offspring to follow this religion, that is, Islām, for Allāh. Or, the Āyah might be referring to Ibrāhīm's words,

﴿أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ﴾

«I have submitted myself (as a Muslim) to the Lord of the 'Ālamīn (mankind, jinn and all that exists).»

This means that these Prophets loved these words so much that they preserved them until the time of death and advised their children to adhere to them after them. Similarly, Allāh said,

﴿وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ﴾

⁽¹⁾ Ibn Abi Ḥātim 1:392.

﴿And he (Ibrāhīm) made it [i.e. *Lā ilāha illallāh* (none has the right to be worshipped but Allāh alone)] a Word lasting among his offspring, (true Monotheism)﴾ (43:28).

It might be that Ibrāhīm advised his children, including Jacob, Isaac's son, who were present. It appears, and Allāh knows best, that Isaac was endowed with Jacob, during the lifetime of Ibrāhīm and Sarah, for the good news includes both of them in Allāh's statement,

﴿فَبَشِّرْنَاهَا بِإِسْحَاقَ وَيَسَاقُوبَ﴾

﴿But We gave her (Sarah) glad tidings of Ishāq (Isaac), and after Ishāq, of Ya'qūb (Jacob)﴾ (11:71).

Also, if Jacob was not alive then, there would be no use here in mentioning him specifically among Isaac's children. Also, Allāh said in Sūrat Al-'Ankabūt,

﴿وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَسَاقُوبَ وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ﴾

﴿And We bestowed on him (Ibrāhīm), Ishāq and Ya'qūb, and We ordained among his offspring prophethood and the Book.﴾ (29:27), and,

﴿وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَسَاقُوبَ نَافِلَةً﴾

﴿And We bestowed upon him Ishāq, and (a grandson) Ya'qūb﴾ (21:72), thus, indicating that this occurred during Ibrāhīm's lifetime. Also, Jacob built Bayt Al-Maqdis, as earlier books testified. The Two Ṣaḥīḥs recorded that Abu Dharr said, "I said, 'O Messenger of Allāh! Which Masjid was built first?' He said, 'Al-Masjid Al-Haram (Al-Ka'bah).' I said, 'Then?' He said, 'Bayt Al-Maqdis.' I said, 'How many years later?' He said, 'Forty years.'¹¹ Further, the advice that Jacob gave to his children, which we will soon mention, testifies that Jacob was among those who received the advice mentioned in Ayāt above (2:130-132).

Adhering to Tawḥīd until Death

Allāh said,

﴿يَنْبَغِي إِذَا اللَّهُ احْتَطَقَ لَكُمْ الْيَوْمَ فَلَا تُؤْمِنُونَ إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾

¹¹ Faṭḥ Al-Bāri 6:469, and Muslim 1:370.

«(Saying), "O my sons! Allāh has chosen for you the (true) religion, then die not except as Muslims."»

meaning, perform righteous deeds during your lifetime and remain on this path, so that Allāh will endow you with the favor of dying upon it. Usually, one dies upon the path that he lived on and is resurrected according to what he died on. Allāh, the Most Generous, helps those who seek to do good deeds to remain on the righteous path.

This by no means contradicts the authentic *Ḥadīth* that says,

«إِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا بَاعٌ أَوْ ذِرَاعٌ فَيَنْبُشُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا. وَإِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا بَاعٌ أَوْ ذِرَاعٌ فَيَنْبُشُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا»

«Man might perform the works of the people of Paradise until only a span of outstretched arms or a cubit separates him from it, then the Book (destiny) takes precedence, and he performs the works of the people of the Fire and thus enters it. Also, man might perform the works of the people of the Fire until only a span of outstretched arms or a cubit separates him from the Fire, but the Book takes precedence and he performs the works of the people of Paradise and thus enters it.»^[1] Allāh said, (92:5-10),

﴿ثُمَّ مَنْ أَعْطَى وَثَقَّ ۖ وَصَدَّقَ بِالْحَقِّ ۖ فَتَنَبَّرُ بِالسُّرَى ۖ وَأَمَّا مَنْ يَدَّ يَدَهُ وَاسْتَنَقَّ ۖ وَكَذَّبَ بِالْحَقِّ ۖ فَتَنَبَّرُ بِالسُّرَى ۖ﴾

«As for him who gives (in charity) and keeps his duty to Allāh and fears Him. And believes in Al-Ḥusnā. We will make smooth for him the path of ease (goodness). But he who is a greedy miser and thinks himself self-sufficient. And belies Al-Ḥusnā (none has the right to be worshipped except Allāh). We will make smooth for him the path for evil»,

﴿أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِي قَالُوا نَعْبُدُكَ إِنَّا كُنَّا وَآلَهُ عَابِدِينَكَ إِذْ نَافَعْنَاكَ الْإِسْلَامَ وَاتِّمَمْنَا بِهِ لَا خُلُقَ إِلَّا هَٰذَا وَتُوفِّيَهُمْ ذُكْرًا وَإِنَّا لَمَّا مُسْتَبْرِقُونَ ۚ﴾ تِلْكَ أُمَّةٌ

^[1] *Fath Al-Bāri* 6:105.

﴿مَنْ خَلَقَ لَهَا مَا كَتَبَتْ وَلَكُمْ مَا كُتِبَ وَلَا تَتْلُوهُ عَنَّا كَلِمًا بِمَلَكٍ﴾

﴿133. Or were you witnesses when death approached Ya'qūb (Jacob)? When he said unto his sons, "What will you worship after me?" They said, "We shall worship your Allāh (God – Allāh) the llāh of your fathers, Ibrāhīm (Abraham), Ismā'il (Ishmael), Ishāq (Isaac), One llāh, and to Him we submit (in Islām))."﴾

﴿134. That was a nation who has passed away. They shall receive the reward of what they earned and you of what you earn. And you will not be asked of what they used to do.﴾

Ya'qūb's Will and Testament to His Children upon His Death

This Āyah contains Allāh's criticism of the Arab pagans among the offspring of Ismā'il as well as the disbelievers among the Children of Israel Jacob the son of Isaac, the son of Ibrāhīm. When death came to Jacob, he advised his children to worship Allāh alone without partners. He said to them,

﴿مَا تَعْبُدُونَ مِنَّا بِمَدَىٰ قَالُوا نَعْبُدُ إِلَٰهَكَ وَإِلَٰهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ﴾

﴿"What will you worship after me?" They said, "We shall worship your llāh (God – Allāh) the llāh of your fathers, Ibrāhīm, Ismā'il, Ishāq,"﴾

Mentioning Ismā'il here is a figure of speech, because Ismā'il is Jacob's uncle. An-Nahās said that the Arabs call the uncle a father, as Al-Qurtūbi mentioned.^[1]

This Āyah is used as evidence that the grandfather is called a father and inherits, rather than the brothers (i.e. when his son dies), as Abu Bakr asserted, according to Al-Bukhāri who narrated Abu Bakr's statement from Ibn 'Abbās and Ibn Az-Zubayr. Al-Bukhāri then commented that there are no opposing opinions regarding this subject.^[2] This is also the opinion of 'Ā'ishah the Mother of the believers, Al-Ḥasan Al-Baṣri, Tawūs and 'Aṭā', Mālik, Ash-Shāfi and Aḥmad said that

[1] Al-Qurtūbi 2:138.

[2] Faṭḥ Al-Bāri 12:19.

the inheritance is divided between the grandfather and the brothers. It was reported that this was also the opinion of 'Umar, 'Uthmān, 'Ali, bin Mas'ūd, Zayd bin Thābit and several scholars among the Salaf and later generations.

The statement,

﴿إِلَهًا وَجَدًا﴾

﴿One Ilāh (God)﴾ means, "We single Him out in divinity and do not associate anything or anyone with Him."

﴿وَعَنَ لَهُ مُسْلِمُونَ﴾

﴿And to Him we submit﴾, in obedience meaning, obedient and submissiveness. Similarly, Allāh said,

﴿وَلَهُ، أَسْلَمَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ﴾

﴿While to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned﴾ (3:83).

Indeed, Islām is the religion of all the Prophets, even if their respective laws differed. Allāh said,

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

﴿And We did not send any Messenger before you (O Muhammad ﷺ) [but We revealed to him (saying): Lā ilāha illa Ana [none has the right to be worshipped but I (Allāh)], so worship Me (alone and none else)﴾ (21:25).

There are many other Ayāt - and Ḥadīths - on this subject. For instance, the Prophet ﷺ said,

﴿نَحْنُ مَعَشَرُ الْأَنْبِيَاءِ أَوْلَادُ عُلَاتٍ دِينُنَا وَاحِدٌ﴾

﴿We, the Prophets, are brothers with different mothers, but the same religion.﴾^[1]

Allāh said,

﴿وَبَلَدٌ أَنتَ فَرَدَدْتَ﴾

﴿That was a nation who has passed away﴾ meaning, existed before your time,

^[1] Ahmad 2:319.

﴿لَهُمَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ﴾

﴿They shall receive the reward of what they earned and you of what you earn﴾.

This Āyah proclaims, Your relationship to the Prophets or righteous people among your ancestors will not benefit you, unless you perform good deeds that bring about you religious benefit. They have their deeds and you have yours,

﴿وَلَا تُسْأَلُونَ عَنْ مَا كَانُوا يَعْمَلُونَ﴾

﴿And you will not be asked of what they used to do﴾."

This is why a Ḥadīth proclaims,

«مَنْ بَطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ»

«Whoever was slowed on account of his deeds will not get any faster on account of his family lineage.»^[1]

﴿وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ﴾

﴿135. And they say, "Be Jews or Christians, then you will be guided." Say (to them O Muḥammad ﷺ), "Nay, (we follow) only the religion of Ibrāhīm, Ḥanīf (Islāmic Monotheism), and he was not of Al-Mushrikīn (those who worshipped others along with Allāh).﴾

Muḥammad bin Ishāq reported that Ibn 'Abbās said that 'Abdullāh bin Šūriyā Al-A'war said to the Messenger of Allāh, "The guidance is only what we (Jews) follow. Therefore, follow us, O Muḥammad, and you will be rightly guided." Also, the Christians said similarly, so Allāh revealed,

﴿وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا﴾

﴿And they say, "Be Jews or Christians, then you will be guided."﴾^[2] Allāh's statement,

﴿قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا﴾

[1] Muslim 4:2074.

[2] Ibn Abi Ḥatīm 1:397.

سورة النحل

٢١

النحل

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ
 حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣١﴾ قُولُوا آمَنَّا بِاللَّهِ وَمَا
 أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ
 وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَمَا أُوتِيَ النَّبِيُّونَ
 مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُمْ مُسْلِمُونَ ﴿١٣٢﴾
 فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا
 هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ
 ﴿١٣٣﴾ صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ
 عَابِدُونَ ﴿١٣٤﴾ قُلْ إِنَّمَا جُؤُنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ
 وَلَنَا أَعْمَلُنَا وَلَكُمْ أَعْمَلُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ ﴿١٣٥﴾ أَمْ
 تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ
 وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَى قُلْ مَا أَسْمَأُكُمْ أَعْلَمَ مِنَ اللَّهِ
 وَمَنْ أَظْلَمُ مِمَّنْ كَتَبَ شَهَادَةً عِنْدَ رَبِّهِ لِلَّهِ وَمَا اللَّهُ
 بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٣٦﴾ تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ
 وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُنتَلَوْنَ عَنْهَا كَانُوا يَعْمَلُونَ ﴿١٣٧﴾

«Say (to them O Muhammad ﷺ), "Nay, (we follow) only the religion of Ibrāhīm, Ḥanīf" means, "We do not need the Judaism or Christianity that you call us to, rather,

﴿مِلَّةَ إِبْرَاهِيمَ حَنِيفًا﴾

«(we follow) only the religion of Ibrāhīm, Ḥanīf» meaning, on the straight path, as Muḥammad bin Ka'b Al-Qurazī and 'Isā bin Jāriyah stated.^[1] Also, Abu Qilābah said, "The Ḥanīf is what the Messengers, from beginning to end, believed in."^[2]

﴿قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا
 وَمَا أُنزِلَ إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ
 وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُمْ مُسْلِمُونَ﴾

وَنَحْنُ لَهُمْ مُسْلِمُونَ ﴿١٣٢﴾

«136. Say (O Muslims): "We believe in Allāh and that which has been sent down to us and that which has been sent down to Ibrāhīm (Abraham), Ismā'il (Ishmael), Ishāq (Isaac), Ya'qūb (Jacob), and to Al-Asbāt (the offspring of the twelve sons of Ya'qūb), and that which has been given to Mūsā (Moses) and 'Isā (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islām)."

[1] Ibn Abi Ḥātim 1:397.

[2] Ibn Abi Ḥātim 1:397.

The Muslim believes in all that Allāh 'revealed and all the Prophets

Allāh directed His believing servants to believe in what He sent down to them through His Messenger Muhammad ﷺ and in what was revealed to the previous Prophets in general. Some Prophets Allāh mentioned by name, while He did not mention the names of many others. Allāh directed the believers to refrain from differentiating between the Prophets and to believe in them all. They should avoid imitating whomever Allāh described as,

﴿وَرَبُّدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ، وَيَقُولُوا نُوْحِنُ بَعْضُ رَسْكَفَرٍ بَعْضٍ وَرَبُّدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا ۚ أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا﴾

«And wish to make distinction between Allāh and His Messengers (by believing in Allāh and disbelieving in His Messengers) saying, "We believe in some but reject others," and wish to adopt a way in between. They are in truth disbelievers» (4:150-151).

Al-Bukhāri narrated that Abu Hurayrah said, "The People of the Book used to read the Torah in Hebrew and translate it into Arabic for the Muslims. The Messenger of Allāh ﷺ said,

﴿لَا تُصَدِّقُوا أَهْلَ الْكِتَابِ وَلَا تَتَّبِعُوهُمْ وَقُولُوا: آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا﴾

«Do not believe the People of the Book, nor reject what they say. Rather, say, 'We believe in Allāh and in what was sent down to us.'»^[1]

Also, Muslim, Abu Dāwud and An-Nasā'i recorded that Ibn 'Abbās said, "Mostly, the Messenger of Allāh ﷺ used to recite,

﴿آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا﴾

«We believe in Allāh and that which has been sent down to us» (2:136), and,

﴿آمَنَّا بِاللَّهِ وَأَشْهَدُ أَنَّا مُسْلِمُونَ﴾

«We believe in Allāh, and bear witness that we are Muslims (i.e. we submit to Allāh)» (3:52) during the two (voluntary)

[1] Fath Al-Bāri 8:20.

Rak'at before Fajr.^[1]

Abu Al-'Aliyah, Ar-Rabī' and Qatadah said, "Al-Asbāt are the twelve sons of Jacob, and each one of them had an *Ummah* of people from his descendants. This is why they were called Al-Asbāt."^[2] Al-Khalīl bin Aḥmad and others said, "Al-Asbāt among the Children of Israel are just like the tribes among the Children of Ismā'īl." This means that the Asbāt are the various tribes of the Children of Israel, among whom Allāh sent several Prophets. Moses said to the Children of Israel,

﴿اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا﴾

«Remember the favor of Allāh to you: when He made Prophets among you, made you kings» (5:20). Also, Allāh said,

﴿وَقَطَعْنَاهُمْ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا﴾

«And We divided them into twelve tribes» (7:160).

Al-Qurṭubī said, "Sibṭ is the group of people or a tribe all belonging to the same ancestors."^[3]

Qatadah said, "Allāh commanded the believers to believe in Him and in all His Books and Messengers."^[4] Also, Sulaymān bin Ḥabīb said, "We were commanded to believe in the (original) Torah and Injīl, but not to implement them."^[5]

﴿فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنُكُمْ بِهِ، فَقَدِ اهْتَدَوْا وَلَنْ تَلُذَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَبِّحْهُمْ اللَّهُ وَهُوَ

الَسَّمِيعُ الْكَاسِمُ﴾ (٢٧) سُبْحَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنْ اللَّهِ مِصْبَةً وَتَحْنُ لَمْ عَنِذُونَ ﴿٢٨﴾

«137. So if they believe in the like of that which you believe then they are rightly guided; but if they turn away, then they are only in opposition. So Allāh will suffice for you against them. And He is the Hearer, the Knower.»

«138. [Our Šibghah (religion) is] the Šibghah of Allāh (Islām) and which Šibghah can be better than Allāh's? And we are His worshippers.»

[1] Muslim 1:502, Abu Dāwud 2:46, An-Nasā'ī in Al-Kubrā 6:339.

[2] Ibn Abi Ḥātim 1:399.

[3] Al-Qurṭubī 2:141.

[4] Ibn Abi Ḥātim 1:400.

[5] Ibid.

Allāh said, if they, the disbelievers among the People of the Book and other disbelievers, believe in all of Allāh's Books and Messengers and do not differentiate between any of them,

﴿فَقَدْ أَفْتَدَوْا﴾

﴿then they are rightly guided﴾ meaning, they would acquire the truth and be directed to it.

﴿وَلَا يَوَلَّوْا﴾

﴿but if they turn away﴾ from truth to falsehood after proof had been presented to them,

﴿فَإِنَّمَا هُمْ فِي شِقَاقٍ تَكُنِيكُمُ اللَّهُ﴾

﴿then they are only in opposition. So Allāh will suffice you against them﴾ meaning, Allāh will aid the believers against them,

﴿وَهُوَ السَّمِيعُ الْعَلِيمُ﴾

﴿And He is the Hearer, the Knower﴾. Allāh said,

﴿يَسْئَلُ اللَّهُ﴾

﴿The Šibghah of Allāh﴾. Aḍ-Ḍaḥḥāk said that Ibn 'Abbās commented, "The religion of Allāh."^[1] This *Tafsīr* was also reported of Mujāhid, Abu Al-'Āliyah, 'Ikrimah, Ibrāhīm, Al-Ḥasan, Qatādah, Aḍ-Ḍaḥḥāk, 'Abdullāh bin Kathīr, 'Aṭiyah Al-'Awfī, Ar-Rabī' bin Anas, As-Suddi and other scholars.^[2] The *Āyah*,

﴿يُطَهِّرُ اللَّهُ﴾

﴿Allāh's Fiṭrah (i.e. Allāh's Islāmic Monotheism)﴾ (30:30) directs Muslims to, "Hold to it."

﴿قُلْ أَتَمَارُونَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَا آفَاتُنَا وَلَكُمْ آفَاتُكُمْ وَمَنْ لَمْ يَحْصِسْهُ﴾
 أَمْ نَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَى قُلْ
 مَا أَنتُمْ أَغْلَامُ أَرَأَيْتُمْ أَفْظَلُمْ مِمَّنْ كَتَبَ شَهَادَةً عِنْدَ رَبِّهِ اللَّهُ وَمَا اللَّهُ بِغَافِلٍ عَنَّا
 فَتَمْلِكُوا لِلَّهِ أَنْتُمْ مَذْهَبٌ لَهَا مَا كُتِبَ وَلَكُمْ مَا كُتِبَتْ وَلَا تَتْلُوا عَنَّا كَانُوا
 يَتْلُونَ﴾

[1] Ibn Abi Ḥātim 1 :402.

[2] Ibn Abi Ḥātim 1 :403.

﴿139. Say (O Muhammad ﷺ to the Jews and Christians), "Dispute you with us about Allāh while He is our Lord and your Lord? And we are to be rewarded for our deeds and you for your deeds. And we are sincere to Him (i.e. we worship Him alone and none else, and we obey His orders).">﴾

﴿140. Or say you that Ibrāhīm, Ismā'il, Ishāq, Ya'qūb and Al-Asbāt, were Jews or Christians? Say, "Do you know better or does Allāh? And who is more unjust than he who conceals the testimony he has from Allāh? And Allāh is not unaware of what you do."﴾

﴿141. That was a nation who has passed away. They shall receive the reward of what they earned, and you of what you earn. And you will not be asked of what they used to do.﴾

Allāh directed His Prophet ﷺ to pre-empt the arguments with the idolators:

﴿قُلْ أَتَمَارُونَا فِي اللَّهِ﴾

﴿Say (O Muhammad ﷺ to the Jews and Christians), "Dispute you with us about Allāh﴾ meaning, "Do you dispute with us regarding the Oneness of Allāh, obedience and submission to Him and in avoiding His prohibitions,

﴿وَمَوْ دُنَا وَرَبُّكُمْ﴾

﴿while He is our Lord and your Lord?﴾ meaning, He has full control over us and you, and deserves the worship alone without partners.

﴿وَلَا أَقْنَاكُمْ وَأَنْتُمْ أَقْنَاكُمْ﴾

﴿And we are to be rewarded for our deeds and you for your deeds.﴾ meaning, we disown you and what you worship, just as you disown us. Allāh said in another Āyah,

﴿وَإِنْ كَذَّبُوكَ فَقُلْ إِنِّي أَعْمَلُ لَكُمْ عَنْكُمْ أَنْتُمْ بَرِيءُونَ مِنَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِمَّا تَعْمَلُونَ﴾

﴿١٤١﴾

﴿And if they belie you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!"﴾ (10:41), and,

﴿إِنْ عَابَدُوكَ فَقُلْ أَنْتُمْ وَتَبَهُنَّ هُوَ وَمَنِ اتَّبَعَنِي﴾

﴿So if they dispute with you (Muhammad ﷺ) say: "I have submitted myself to Allāh (in Islām), and (so have) those who follow me"﴾ (3:20). Allāh said about Ibrāhīm,

﴿وَمَاتَهُ قَوْمُهُ قَالَ أَتُحِبُّونِي فِي اللَّهِ﴾

﴿His people disputed with him. He said: "Do you dispute with me concerning Allāh"﴾ (6:80), and,

﴿أَلَمْ تَرَ إِلَى اللَّهِ مَا جَاءَ يُرْسِمَ فِي رَبِّهِ﴾

﴿Have you not looked at him who disputed with Ibrāhīm about his Lord (Allāh)?﴾ (2:258). He said in this honorable Āyah,

﴿وَلَا أَفْتَنُكُمْ وَلَكُمُ أَفْتَنُكُمْ وَنَحْنُ لَمْ نَغْلُصُونَ﴾

﴿And we are to be rewarded for our deeds and you for your deeds. And we are sincere to Him.﴾ meaning, "We disown you just as you disown us,"

﴿وَنَحْنُ لَمْ نَغْلُصُونَ﴾

﴿And we are sincere to Him﴾, in worship and submission.

Allāh then criticized them in the claim that Ibrāhīm, the Prophets who came after him and the Asbāṭ were following their religion, whether Judaism or Christianity. Allāh said,

﴿قُلْ مَا أَسْأَلُكُمْ أَلَمْ أَرِ اللَّهُ﴾

﴿Say, "Do you know better or does Allāh?"﴾ meaning, Allāh has the best knowledge and He stated that they were neither Jews, nor Christians. Similarly, Allāh said in the Āyah,

﴿مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ﴾

﴿Ibrāhīm was neither a Jew nor a Christian, but he was a true Muslim Ḥanīfah (to worship none but Allāh alone) and he was not of Al-Mushrikīn﴾ (3:67) and the following Āyāt. Allāh also said,

﴿وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ﴾

﴿And who is more unjust than he who conceals the testimony he has from Allāh?﴾ (2:140). Al-Ḥasan Al-Baṣrī said, "They used to recite the Book of Allāh He sent to them that stated that the true religion is Islām and that Muḥammad ﷺ is the Messenger

of Allāh. Their Book also stated that Ibrāhīm, Ismā'īl, Ishāq, Ya'qūb and the tribes were neither Jews, nor Christians. They testified to these facts, yet hid them from the people. Allāh's statement,

﴿وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ﴾

﴿And Allāh is not unaware of what you do﴾, is a threat and a warning that His knowledge encompasses every one's deeds, and He shall award each accordingly. Allāh then said,

﴿وَبَلَدَ أَنتَ قَدْ خَلَتْ﴾

﴿That was a nation who has passed away.﴾ meaning, existed before you,

﴿لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ﴾

﴿They shall receive the reward of what they earned, and you of what you earn.﴾ meaning, they bear their deeds while you bear yours,

﴿وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ﴾

﴿And you will not be asked of what they used to do﴾ meaning, the fact that you are their relatives will not suffice, unless you imitate their good deeds. Further, do not be deceived by the fact that you are their descendants, unless you imitate them in obeying Allāh's orders and following His Messengers who were sent as warners and bearers of good news. Indeed, whoever disbelieves in even one Prophet, will have disbelieved in all the Messengers, especially if one disbelieves in the master and Final Messenger from Allāh, the Lord of the worlds, to all mankind and the Jinns. May Allāh's peace and blessings be on Muḥammad ﷺ and the rest of Allāh's Prophets.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٢

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَيَقُولُ الشُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَنْ قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٤٢﴾ وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقِبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِلَّ عَمَّا يَتَّبِعُ ﴿١٤٣﴾ قَدْ تَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلْتَرْ لِسَتَكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِفَاعِلٍ عَمَّا يَتَّبِعُونَ ﴿١٤٤﴾ وَلَئِنْ أَنْتَ إِلَّا نَبِيٌّ أُوْتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَاتِيعُوا فَلَنَتَّكُ وَ مَا أَنْتَ بِشَايِعٍ فَلَنَتَّكُ وَ مَا تَقْضِيهِمْ بِشَايِعٍ قِبْلَةَ بَعْضٍ وَلَئِنْ أَتَيْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنْ الْعِلْمِ إِنَّكَ إِذًا لَمِنَ الظَّالِمِينَ ﴿١٤٥﴾

سَيَقُولُ الشُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَنْ قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٤٢﴾ وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقِبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِلَّ عَمَّا يَتَّبِعُ ﴿١٤٣﴾ قَدْ تَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلْتَرْ لِسَتَكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِفَاعِلٍ عَمَّا يَتَّبِعُونَ ﴿١٤٤﴾ وَلَئِنْ أَنْتَ إِلَّا نَبِيٌّ أُوْتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَاتِيعُوا فَلَنَتَّكُ وَ مَا أَنْتَ بِشَايِعٍ فَلَنَتَّكُ وَ مَا تَقْضِيهِمْ بِشَايِعٍ قِبْلَةَ بَعْضٍ وَلَئِنْ أَتَيْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنْ الْعِلْمِ إِنَّكَ إِذًا لَمِنَ الظَّالِمِينَ ﴿١٤٥﴾

4142. The fools (idolators, hypocrites, and Jews) among the people will say:

"What has turned them (Muslims) from their Qiblah [prayer direction (towards Jerusalem)] to which they used to face in prayer." Say (O Muhammad ﷺ): "To Allāh belong both, east and the west. He guides whom He wills to the straight way."

4143. Thus We have made you [true Muslims – real believers of Islāmic Monotheism, true followers of Prophet Muhammad ﷺ and his Sunnah (legal ways)], a Wasat̃ (just and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad ﷺ) be a witness over you. And We made the Qiblah which you used to face, only to test those who followed the Messenger (Muhammad ﷺ) from those who would turn on their heels (i.e., disobey the Messenger). Indeed it was great (heavy, difficult) except for those whom Allāh guided. And

Allāh would never make your faith (prayers) to be lost (i.e., your prayers offered towards Jerusalem). Truly, Allāh is full of kindness, the Most Merciful towards mankind.﴾

Changing the Qiblah — Direction of the Prayer

Imām Al-Bukhārī reported that Al-Barā' bin 'Azib narrated: "Allāh's Messenger ﷺ offered his prayers facing Bayt Al-Maqdis (Jerusalem) for sixteen or seventeen months, but he wished that he could pray facing the Ka'bah (at Makkah). The first prayer which he offered (facing the Ka'bah) was the 'Aṣr (Afternoon) prayer in the company of some people. Then one of those who had offered that prayer with him, went out and passed by some people in a mosque who were in the bowing position (in *Ruku'*) during their prayers (facing Jerusalem). He addressed them saying, 'By Allāh, I bear witness that I have offered prayer with the Prophet ﷺ facing Makkah (Ka'bah).' Hearing that, those people immediately changed their direction towards the House (Ka'bah) while still as they were (i.e., in the same bowing position). Some Muslims who offered prayer towards the previous Qiblah (Jerusalem) before it was changed towards the House (the Ka'bah in Makkah) had died or had been martyred, and we did not know what to say about them (regarding their prayers towards Jerusalem). Allāh then revealed:

﴿وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَعَٰلِمٌ﴾

﴿And Allāh would never make your faith (prayers) to be lost (i.e., the prayers of those Muslims were valid)﴾ (2:143)."

Al-Bukhārī^[1] collected this narration, while Muslim^[2] collected it using another chain of narrators. Muhammad bin Ishāq reported that Al-Barā' narrated: Allāh's Messenger ﷺ used to offer prayers towards Bayt Al-Maqdis (in Jerusalem), but would keep looking at the sky awaiting Allāh's command (to change the Qiblah). Then Allāh revealed:

﴿قَدْ رَأَى ثَقَلَبُ وَجْهَكَ فِي السَّمَاوَاتِ فَلَوْلَيْتَكَ قِبْلَةً رَّضَيْنَا قَوْلَ وَجْهَكَ مَقَرَّ الْمَسْجِدِ الْعَرَابِيِّ﴾

^[1] *Fath Al-Bārī* 8:20.

^[2] Muslim 1:375.

﴿Verily, We have seen the turning of your (Muhammad's) face towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you, so turn your face in the direction of Al-Masjid Al-Haram (at Makkah).﴾ (2:144)

A man from among the Muslims then said, "We wish we could know about those among us who died before the Qiblah was changed (i.e., towards Makkah) and also about our own prayers, that we had performed towards Bayt Al-Maqdis." Allāh then revealed:

﴿وَمَا كَانَ اللَّهُ لِيُضِلَّ إِسْمَكُمْ﴾

﴿And Allāh would never make your faith (prayers) to be lost.﴾ (2:143)

The fools among the people, meaning the People of the Scripture (Jews and Christians), said, "What made them change the former Qiblah that they used to face?" Allāh then revealed:

﴿سَيَقُولُ الشُّعْبَاءُ بَيْنَ الْأَنْدلسِ﴾

﴿The fools (idolators, hypocrites, and Jews) among the people will say...﴾

until the end of the Āyah.^[1]

‘Ali bin Abu Ṭalḥah related that Ibn ‘Abbās said: When Allāh's Messenger ﷺ migrated to Al-Madīnah, Allāh commanded him to face Bayt Al-Maqdis (Jerusalem). The Jews were delighted then. Allāh's Messenger ﷺ faced Jerusalem for over ten months. However, he liked (to offer prayer in the direction of) Prophet Ibrāhīm's Qiblah (the Ka'bah in Makkah) and used to supplicate to Allāh and kept looking up to the sky (awaiting Allāh's command in this regard). Allāh then revealed:

﴿قُولُوا وَبُورِعَ لَكُمْ مَقَرُّكُمْ﴾

﴿turn your faces (in prayer) in that direction.﴾

meaning, its direction. The Jews did not like this change and said, "What made them change the Qiblah that they used to face (meaning Jerusalem)?" Allāh revealed:

﴿قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾

[1] Al-Qurtubi 3:133.

﴿Say (O Muhammad ﷺ): "To Allāh belong both, east and the west. He guides whom He wills to the straight way."﴾^[1]

There are several other *Ahādith* on this subject. In summary, Allāh's Messenger ﷺ was commanded to face Bayt Al-Maqdis (during the prayer) and he used to offer prayer towards it in Makkah between the two corners (of *Ka'bah*), so that the *Ka'bah* would be between him and Bayt Al-Maqdis. When the Prophet ﷺ migrated to *Al-Madinah*, this practice was no longer possible; then Allāh commanded him to offer prayer towards Bayt Al-Maqdis, as Ibn Abbās and the majority of the scholars have stated.

Al-Bukhārī reported in his *Ṣaḥīḥ* that the news (of the change of *Qiblah*) was conveyed to some of the Anṣār while they were performing the 'Aṣr (Afternoon) prayer towards Bayt Al-Maqdis, upon hearing that, they immediately changed their direction and faced the *Ka'bah*.^[2]

It is reported in the *Ṣaḥīḥayn* (Al-Bukhārī & Muslim) that Ibn 'Umar narrated: While the people were in Quba' (Mosque) performing the *Fajr* (Dawn) prayer, a man came and said, "A (part of the) Qur'ān was revealed tonight to Allāh's Messenger ﷺ and he was commanded to face the *Ka'bah*. Therefore, face the *Ka'bah*. They were facing Ash-Shām, so they turned towards the *Ka'bah*.^[3]

These *Hadīths* prove that the *Nāsikh* (a Text that abrogates a previous Text) only applies after one acquires knowledge of it, even if the *Nāsikh* had already been revealed and announced. This is why the Companions mentioned above were not commanded to repeat the previous 'Aṣr, *Maghrib* and 'Ishā' prayers (although they had prayed them towards Jerusalem after Allāh had changed the *Qiblah*). Allāh knows best.

When the change of *Qiblah* (to *Ka'bah* in Makkah) occurred, those inflicted with hypocrisy and mistrust, and the disbelieving Jews, both were led astray from the right guidance and fell into confusion. They said:

﴿مَا وَلَّيْنَاهُمْ عَنْ قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا﴾

[1] Aṭ-Ṭabari 3:138.

[2] Al-Bukhārī no. 399. These people were from the tribe of Banu Salamah.

[3] *Fath Al-Bārī* 8:24, and Muslim 1:375.

﴿What has turned them (Muslims) from their Qiblah to which they used to face in prayer.﴾

They asked, "What is the matter with these people (Muslims) who one time face this direction (Jerusalem), and then face that direction (Makkah)?" Allāh answered their questions when He stated:

﴿قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ﴾

﴿Say (O Muḥammad ﷺ): "To Allāh belong both, east and the west.﴾

meaning, the command, the decision and the authority are for Allāh Alone. Hence:

﴿فَإَيْنَمَا تَوَلَّوْا فَسَمَّ وَجْهَ اللَّهِ﴾

﴿...so wherever you turn (yourselves or your faces) there is the Face of Allāh (and He is High above, over His Throne).﴾ (2:115),

and:

﴿يَسِّرَ اللَّهُ أَنْ تَوَلَّوْا وَيُوجِبَكُمْ فِي الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ اللَّهَ مَنْ يَأْتِيهِ﴾

﴿It is not Al-Birr (piety, righteousness) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is the one who believes in Allāh.﴾ (2:177)

This statement means, the best act is to adhere to Allāh's commands. Hence, wherever He commands us to face, we should face. Also, since obedience requires implementing Allāh's commands, if He commands us every day to face different places, we are His servants and under His disposal, and we face whatever He orders us to face. Certainly, Allāh's care and kindness towards His servant and Messenger, Muḥammad ﷺ, and certainly, his *Ummah* (Muslim nation) is profoundly great. Allāh has guided them to the Qiblah of (Prophet) Ibrāhīm - Allāh's *Khalīl* (intimate friend). He has commanded them to face the *Ka'bah*, the most honorable house (of worship) on the face of the earth, which was built by Ibrāhīm Al-Khalīl in the Name of Allāh, the One without a partner. This is why Allāh said afterwards:

﴿قُلْ يَوْمَ الْمَشْرِقِ وَالْمَغْرِبِ يَدِي مَن بَنَاهُ إِلَىٰ يَمِينِ مُسْتَبِيرٍ﴾

﴿Say (O Muḥammad ﷺ): "To Allāh belong both, east and the west. He guides whom He wills to the straight way."﴾

Imām Aḥmad reported that 'Ā'ishah (the Prophet's wife) said that Allāh's Messenger ﷺ said about the People of the Scripture (Jews and Christians):

«إِنَّهُمْ لَا يَخْشَوْنَ عَلَيْنَا شَيْءًا كَمَا يَخْشَوْنَ عَلَيْنَا يَوْمَ الْجُمُعَةِ الَّتِي هَدَانَا اللَّهُ لَهَا وَضَلُّوا عَنْهَا وَعَلَى الْغَيْبَةِ الَّتِي هَدَانَا اللَّهُ لَهَا وَضَلُّوا عَنْهَا وَعَلَى قَوْلِنَا خَلْفَ الْإِمَامِ: آمِينَ»

«They do not envy us for a matter more than they envy us for Jumu'ah (Friday) to which Allāh has guided us and from which they were led astray; for the (true) Qiblah to which Allāh has directed us and from which they were led astray; and for our saying 'Āmin' behind the Imām (leader of the prayer).»^[1]

The Virtues of Muḥammad's Nation

Allāh said:

﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾

﴿Thus We have made you [true Muslims], a Wasaṭ (just) (and the best) nation, that you be witnesses over mankind and the Messenger (Muḥammad ﷺ) be a witness over you.﴾

Allāh stated that He has changed our Qiblah to the Qiblah of Ibrāhīm and chose it for us so that He makes us the best nation ever. Hence, we will be the witnesses over the nations on the Day of Resurrection, for all of them will then agree concerning our virtue. The word *Wasaṭ* in the *Āyah* means the best and the most honored. Therefore, saying that (the Prophet's tribe) Quraysh is in the *Wasaṭ* regarding Arab tribes and their areas, means the best. Similarly, saying that Allāh's Messenger ﷺ was in the *Wasaṭ* of his people, means he was from the best subtribe. Also, 'Aṣr, the prayer that is described as 'Wuṣṭā' (a variation of the word *Wasaṭ*), means the best prayer, as the authentic collections of *Aḥādīth* reported. Since Allāh made this *Ummah* (Muslim nation) the *Wasaṭ*, He has endowed her with the most complete legislation, the best

^[1] Aḥmad 6:134.

Manhaj (way, method, etc.) and the clearest *Madhhab* (methodology, mannerism, etc). Allāh said:

﴿مَنْ أَحْبَبَكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ وَلَهُ أَيُّكُمْ أَزْهَمُ مَوْسَمَكُمْ
التَّالِيِينَ مِنْ بَقْلِ وَبِ هَذَا يَكُونُ الرُّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ﴾

«He has chosen you (to convey His Message of Islāmic Monotheism to mankind), and has not laid upon you in religion any hardship: it is the religion of your father Ibrāhīm. It is He (Allāh) Who has named you Muslims both before and in this (the Qur'ān), that the Messenger (Muḥammad ﷺ) may be a witness over you and you be witnesses over mankind!» (22:78)

Moreover, Imām Aḥmad reported that Abu Sa'īd narrated: Allāh's Messenger ﷺ said:

﴿يُدْعَى نُوحٌ يَوْمَ الْقِيَامَةِ، فَيَقَالُ لَهُ: مَلَّ بَلَّغْتَ؟ فَيَقُولُ: نَعَمْ، فَيُدْعَى قَوْمُهُ فَيَقَالُ لَهُمْ: مَلَّ بَلَّغْتُمْ فَيَقُولُونَ: مَا آتَانَا مِنْ نَذِيرٍ وَمَا آتَانَا مِنْ أَحَدٍ، فَيَقَالُ لِنُوحٍ: مَنْ يَشْهَدُ لَكَ؟ فَيَقُولُ: مُحَمَّدٌ وَأُمَّتُهُ، قَالَ فَذَلِكَ قَوْلُهُ: ﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا﴾
قَالَ: وَالْوَسْطُ الْعَدْلُ، فَتَدْعُونَ فَتَشْهَدُونَ لَهُ بِالْبَلَاغِ ثُمَّ أَشْهَدُ عَلَيْكُمْ»

«Nūḥ will be called on the Day of Resurrection and will be asked, 'Have you conveyed (the Message)?' He will say, 'Yes.' His people will be summoned and asked, 'Has Nūḥ conveyed (the Message) to you?' They will say, 'No warner came to us and no one (Prophet) was sent to us.' Nūḥ will be asked, 'Who testifies for you?' He will say, 'Muḥammad and his Ummah.' »

This is why Allāh said:

﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا﴾

«Thus We have made you a Wasaṭ nation. »

The Prophet ﷺ said;

«The Wasaṭ means the 'Adl (just). You will be summoned to testify that Nūḥ has conveyed (his Message), and I will attest to your testimony.»^[1]

It was also recorded by Al-Bukhārī, At-Tirmidhi, An-Nasā'ī and Ibn Mājah.^[2]

^[1] Aḥmad 3:32.

^[2] Faṭḥ Al-Bārī 8:21, Tuḥfat Al-Aḥwadhī 8:297, An-Nasā'ī in Al-Kubrā 6:292, and Ibn Mājah 2:1432.

Imām Aḥmad also reported that Abu Saʿd Khudri narrated: Allāh's Messenger ﷺ said:

«يَجِيءُ النَّبِيُّ يَوْمَ الْقِيَامَةِ وَمَعَهُ الرَّجُلَانِ وَأَخْتَرُ مِنْ ذَلِكَ هَيْدَعُنْ قَوْمَهُ، فَيَقَالُ: هَلْ بَلَّغْتُمْ هَذَا؟ فَيَقُولُونَ: لَا فَيَقَالُ لَهُ: هَلْ بَلَّغْتَ قَوْمَكَ؟ فَيَقُولُ: نَعَمْ، فَيَقَالُ: مَنْ يَشْهَدُ لَكَ؟ فَيَقُولُ: مُحَمَّدٌ وَأُمَّتُهُ، فَيُدْعَى مُحَمَّدٌ وَأُمَّتُهُ، فَيَقَالُ لَهُمْ: هَلْ بَلَّغَ هَذَا قَوْمَهُ؟ فَيَقُولُونَ: نَعَمْ، فَيَقَالُ: وَمَا عَلَّمْتُمْ؟ فَيَقُولُونَ: جَاءَنَا نَبِيٌّ ﷺ فَأَخْبَرَنَا أَنَّ الرَّسُولَ قَدْ بَلَّغُوا، فَذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ: ﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا﴾ قَالَ: عَذَلَا ﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾»

‘The Prophet would come on the Day of Resurrection with two or more people (his only following!), and his people would also be summoned and asked, ‘Has he (their Prophet) conveyed (the Message) to you?’ They would say, ‘No.’ He would be asked, ‘Have you conveyed (the Message) to your people?’ He would say, ‘Yes.’ He would be asked, ‘Who testifies for you?’ He would say, ‘Muhammad and his Ummah.’ Muhammad and his Ummah would then be summoned and asked, ‘Has he conveyed (the Message) to his people?’ They would say, ‘Yes.’ They would be asked, ‘Who told you that?’ They would say, ‘Our Prophet (Muhammad) came to us and told us that the Messengers have conveyed (their Messages).’»

Hence Allāh's statement:

﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا﴾

«Thus We have made you a Wasaṭ nation.»

He said, “(meaning) the ‘Adl,’ (he then continued reciting the Ayah):

﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾

«Thus We have made you, a just (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad ﷺ) be a witness over you.»^[1]

Furthermore, Imām Aḥmad reported that Abul-Aswad narrated: I came to Al-Madinah and found that an epidemic had broken out that caused many fatalities. I sat next to

^[1] Aḥmad 3:58.

‘Umar bin Al-Khaṭṭāb once when a funeral procession started and the people praised the dead person. ‘Umar said, “*Wajabat* (it will be recorded as such), *Wajabat!*” Then another funeral was brought forth and the people criticized the dead person. Again, ‘Umar said, “*Wajabat.*” Abul-Aswad asked, “What is *Wajabat*, O Leader of the faithful?” He said, “I said just like Allāh’s Messenger ﷺ had said:

«أَيُّمَا مُسْلِمٍ شَهِدَ لَهُ أَرْبَعَةٌ بِخَيْرٍ أَدْخَلَهُ اللَّهُ الْجَنَّةَ. قَالَ: قُلْنَا وَثَلَاثَةٌ؟ قَالَ: قُلْنَا ثَلَاثَةٌ. قَالَ: قُلْنَا وَاثْنَانِ. قَالَ: قُلْنَا وَاثْنَانِ. ثُمَّ لَمْ نَسْأَلْهُ عَنِ الْوَاحِدِ.

‘Any Muslim for whom four testify that he was righteous, then Allāh will enter him into Paradise.’ We said, ‘What about three?’ He said, ‘And three.’ We said, ‘And two?’ He said, ‘And two.’ We did not ask him about (the testimony) of one (believing) person.»^[1]

This was also recorded by Al-Bukhārī, At-Tirmidhi, and An-Nasā’i.^[2]

The Wisdom behind changing the Qiblah

Allāh then said:

﴿وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقِبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ﴾

«And We made the Qiblah (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muḥammad ﷺ) from those who would turn on their heels (i.e., disobey the Messenger). Indeed it was great (heavy, difficult) except for those whom Allāh guided.»

Allāh states thus: We have legislated for you, O Muḥammad, facing Bayt Al-Maqdis at first and then changed it to the Ka’bah so as to find who will follow and obey you and thus face whatever you face.

﴿مِمَّنْ يَنْقَلِبُ عَلَى عَقِبَيْهِ﴾

«...from those who would turn on their heels.»

^[1] Aḥmad 1:21.

^[2] Faṭḥ Al-Bārī 3:271, Tuhfat Al-Aḥwadhī 4:166, and An-Nasā’i 4:51.

meaning, reverts from his religion. [Allāh then said:]

﴿وَإِنْ كَانَتْ لَكَبِيرَةً﴾

«Indeed it was great (heavy, difficult)»

The *Āyah* indicates that changing the *Qiblah* from Bayt Al-Maqdis to the *Ka'bah* is heavy on the heart, except for whomever Allāh has rightly guided their hearts, who believe in the truth of the Messenger ﷺ with certainty and that whatever he was sent with is the truth without doubt. It is they who believe that Allāh does what He wills, decides what He wills, commands His servants with what He wills, abrogates any of His commands that He wills, and that He has the perfect wisdom and the unequivocal proof in all this. (The attitude of the believers in this respect is) unlike those who have a disease in their hearts, to whom whenever a matter occurs, it causes doubts, just as this same matter adds faith and certainty to the believers. Similarly, Allāh said:

﴿وَإِذَا مَا أُنزِلَتْ سُورَةٌ فَمِنْهُمْ مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ إِيمَانًا فَأَمَّا الَّذِينَ آمَنُوا فَرَأَدَتْهُمْ إِيمَانُهُمْ فَتَشْتَبِهُونَ ۚ وَالَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِشَيْءٍ مِنْ دُونِ الْإِيمَانِ فَرَادَتْهُمْ رِيحًا مِنْ رَيْحِهِمْ﴾

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

and:

﴿وَنَزَّلْنَا مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الْكَافِرِينَ إِلَّا حَسَارًا ۝﴾

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

Certainly, those who remained faithful to the Messenger ﷺ, obeyed him and faced whatever Allāh commanded them, without doubt or hesitation, were the leaders of the Companions. Some scholars stated that the Early Migrants

(who migrated with the Prophet ﷺ from Makkah to Al-Madinah) and Anṣār (the residents of Al-Madinah who gave aid and refuge to both the Prophet ﷺ and the Migrants) were those who offered prayers towards the two Qiblah (Bayt Al-Maqdis and then the Ka'bah).

Al-Bukhāri reported in the explanation of the Āyah (2:143) that Ibn 'Umar narrated: While the people were performing the *Fajr* (Dawn) prayer in the Quba' Mosque, a man came and said, "Qur'ān was revealed to the Prophet ﷺ and he was ordered to face the Ka'bah. Therefore, face the Ka'bah." They then faced the Ka'bah.^[1] Muslim also recorded it.^[2]

At-Tirmidhi added that they were performing *Ruku'* (bowing down in prayer), and then changed the direction (of the Qiblah) to the Ka'bah while still bowing down.^[3] Muslim reported this last narration from Anas.^[4] These *Ḥadīths* all indicate the perfect obedience the Companions had for Allāh and His Messenger ﷺ and their compliance with Allāh's commandments, may Allāh be pleased with them all.

Allāh said:

﴿وَمَا كَانَ اللَّهُ لِيُضِلَّ إِيسَنَكُمْ﴾

﴿And Allāh would never make your faith (prayers) to be lost.﴾

meaning, the reward of your prayers towards Bayt Al-Maqdis before would not be lost with Allāh. It is reported in *Ṣaḥīḥ* that Abu Ishāq As-Sabi'y related that Barā' narrated: "The people asked about the matter of those who offered prayers towards Bayt Al-Maqdis and died (before the Qiblah was changed to Ka'bah). Allāh revealed:

﴿وَمَا كَانَ اللَّهُ لِيُضِلَّ إِيسَنَكُمْ﴾

﴿And Allāh would never make your faith (prayers) to be lost.﴾"

It was also recorded by At-Tirmidhi from Ibn 'Abbās, and At-Tirmidhi graded it *Ṣaḥīḥ*.^[5]

Ibn Ishāq reported that Ibn 'Abbās narrated:

[1] *Fath Al-Bāri* 8:22.

[2] Muslim 1:375.

[3] *Tuḥfat Al-Aḥwadhi* 8:300.

[4] Muslim 1:375.

[5] *Fath Al-Bāri* 8:20, *Tuḥfat Al-Aḥwadhi* 8:300.

﴿وَمَا كَانَ اللَّهُ لِيُضِلَّكُمْ﴾

«And Allāh would never make your faith to be lost.»

entails: Your (prayer towards) the first Qiblah and your believing your Prophet and obeying him by facing the second Qiblah; He will grant you the rewards for all these acts. Indeed,

﴿إِنَّ اللَّهَ بِالْكَافِرِ لَرُؤُوفٌ رَحِيمٌ﴾

«Truly, Allāh is full of kindness, the Most Merciful towards mankind.»^[1]

Furthermore, it is reported in the *Ṣaḥīḥ* that Allāh's Messenger ﷺ saw a woman among the captives who was separated from her child. Whenever she found a boy (infant) among the captives, she would hold him close to her chest, as she was looking for her boy. When she found her child, she embraced him and gave him her breast to nurse. Allāh's Messenger ﷺ said:

«أَتُرَوْنَ هَذِهِ طَارِحَةً وَلَدَهَا فِي النَّارِ وَهِيَ تَقْدِيرُ عَلَى أَنْ لَا تَنْظُرَ حَتَّى؟ قَالُوا: لَا يَا رَسُولَ اللَّهِ. قَالَ: «فَوَاللَّهِ أَزْحَمُ بِعِيَادِهِ مِنْ هَذِهِ بَوْلَيْهَا»

«Do you think that this woman would willingly throw her son in the fire?» They said, «No, O Messenger of Allāh!» He said, «By Allāh! Allāh is more merciful with His servants than this woman with her son.»^[2]

﴿قَدْ رَأَى ثَقَلَبَ وَجْهِكَ فِي السَّمَاءِ فَلَتَوَلَّيْتِكَ بِنَاءً رَمَتْهَا قَوْلَ وَجْهِكَ حَتَّى تَنْصَرِفَ
الْعَرَامُ وَحَيْثُ مَا كُنْتُمْ قُولُوا وَجْهَكُمْ حَتَّى وَإِنَّ الَّذِينَ أَرْتُوا الْكِتَابَ لَيَقُولُونَ أَنَّهُ الْحَقُّ مِنْ
رَبِّهِمْ وَمَا اللَّهُ بِعَدُولٍ عَنَّا بِقَوْلِهِمْ﴾

«144. Verily, We have seen the turning of your (Muhammad's) face towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you, so turn your face in the direction of Al-Masjid Al-Ḥarām (at Makkah). And wheresoever you people are, turn your faces (in prayer) in that direction. Certainly, the people who were given the Scripture (i.e., Jews

^[1] Ibn Abi Hātim 1:99.

^[2] Muslim 4:2109.

and Christians) know well that, that (your turning towards the direction of the Ka'bah at Makkah in prayers) is the truth from their Lord. And Allāh is not unaware of what they do.

The First Abrogation in the Qur'ān was about the Qiblah

'Ali bin Abu Ṭalhah related that Ibn 'Abbās narrated: The first abrogated part in the Qur'ān was about the Qiblah. When Allāh's Messenger ﷺ migrated to Al-Madinah, the majority of its people were Jews, and Allāh commanded him to face Bayt Al-Maqdis. The Jews were delighted then. Allāh's Messenger ﷺ faced it for ten and some months, but he liked to face the Qiblah of Ibrāhīm (Ka'bah in Makkah). He used to supplicate to Allāh and look up to the sky (awaiting Allāh's command). Allāh then revealed:

﴿قَدْ رَأَى نَفْلَكَ وَنَهَكَ فِي السَّكَاةِ﴾

«Verily, We have seen the turning of your (Muḥammad's) face towards the heaven», until,

﴿قُولُوا وَجْهَكُمْ مُسْطَرًّا﴾

«turn your faces (in prayer) in that direction. »

The Jews did not like this ruling and said:

﴿مَا دَلَّنَهُمْ عَنْ فَيْلَتِهِمْ أَنَّى كَانُوا عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ﴾

«What has turned them (Muslims) from their Qiblah (prayer direction) to which they used to face in prayer.” Say (O Muḥammad), “To Allāh belong both, east and the west.”» (2:142)^[1]

Allāh said:

﴿فَإَيْنَمَا تَوَلَّوْا فَوَجْهُ اللَّهِ﴾

«...so wherever you turn (yourselves or your faces) there is the Face of Allāh» (2:115),

and:

﴿وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ﴾

«And We made the Qiblah (prayer direction towards Jerusalem)

^[1] Ibn Abi Ḥatim 1:103.

which you used to face, only to test those who followed the Messenger (Muhammad ﷺ) from those who would turn on their heels (i.e., disobey the Messenger). ﴿2:143﴾

Is the Qiblah the Ka'bah itself or its General Direction?

Al-Hākim related that 'Ali bin Abu Tālib said:

﴿قَوْلٌ وَجْهَكَ تَقَرَّرَ الْمَسْجِدَ الْحَرَامُ﴾

﴿...so turn your face in the direction of Al-Masjid Al-Harām (at Makkah).﴾ means its direction.^[1]

Al-Hākim then commented that the chain of this narration is authentic and that they (i.e., Al-Bukhārī and Muslim) did not include it in their collections.

This ruling concerning the Qiblah is also the opinion of Abu Al-'Āliyah, Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, Qatādah, Ar-Rabī' bin Anas and others.^[2]

Allāh's Statement:

﴿وَعَبَّتْ مَا كُنْتُمْ قَوْلًا وَجُوهَكُمْ تَقَرَّرُ﴾

﴿And wheresoever you people are, turn your faces (in prayer) in that direction﴾

is a command from Allāh to face the Ka'bah from wherever one is on the earth: the east, west, north or south. The exception is of the voluntary prayer (*Nafī*) while one is traveling, for one is allowed to offer it in any direction his body is facing, while his heart is intending the Ka'bah. Also, when the battle is raging, one is allowed to offer prayer, however he is able. Also, included are those who are not sure of the direction and offer prayer in the wrong direction, thinking that it is the direction of the Qiblah, because Allāh does not burden a soul beyond what it can bear.

The Jews had Knowledge that the (Muslim) Qiblah would later be changed

Allāh stated that:

﴿وَإِنَّ الَّذِينَ أَوْفُوا إِلَيْكَ يَكْتُمُونَ أَنَّ الْعَقْلَ مِنْ رَبِّهِمْ﴾

[1] Al-Mustadrak 2:269.

[2] Ibn Abi Hātim 1:107-109.

«Certainly, the people who were given the Scripture (i.e., Jews and the Christians) know well that, that (your turning towards the direction of the Ka'bah at Makkah in prayers) is the truth from their Lord. »

This Āyah means: The Jews, who did not like that you change your Qiblah from Bayt Al-Maqdis, already knew that Allāh will command you (O Muḥammad) to face the Ka'bah. The Jews read in their Books their Prophets' description of Allāh's Messenger ﷺ and his Ummah, and that Allāh has endowed and honored him with the complete and honorable legislation. Yet, the People of the Book deny these facts because of their envy, disbelief and rebellion. This is why Allāh threatened them when He said:

﴿وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ﴾

«And Allāh is not unaware of what they do.»

﴿وَلَيْنَ آتَيْنَ آلَ فِرْعَوْنَ أَكْثَرَ الْكِتَابِ بِكُلِّ مَائِدَةٍ تَأْتِيهِمْ يَقُولُوا نَبَأَ غَدَتِكُمْ وَمَا أَنْتَ بِمُؤْمِنٍ بِمَا جَاءَكَ مِنْ رَبِّكَ إِذْ لَيْسَ لَكَ عَلَيْهِمْ كَلِمَةٌ وَهُمْ فَاعِلُونَ﴾

«145. And even if you were to bring to the People of the Scripture (Jews and Christians) all the Āyāt (proofs, evidences, verses, lessons, signs, revelations, etc.), they would not follow your Qiblah (prayer direction), nor are you going to follow their Qiblah. And they will not follow each other's Qiblah. Verily, if you follow their desires after that which you have received of knowledge (from Allāh), then indeed you will be one of the wrongdoers.»

The Stubbornness and Disbelief of the Jews

Allāh describes the Jews' disbelief, stubbornness and defiance of what they know of the truth of Allāh's Messenger ﷺ, that if the Prophet ﷺ brought forward every proof to the truth of what he was sent with, they will never obey him or abandon following their desires. In another instance, Allāh said:

﴿إِنْ أَرَادْتَ حَقَّ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ۚ وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ﴾

الْحَقُّ

۱۳

الْحَقُّ

الَّذِينَ آمَنُوا لَهُمُ الْكِتَابُ بِرُفُوءِهِ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَلَئِنْ
 فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ ﴿١٣﴾ الْحَقُّ مِنْ
 رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١٤﴾ وَلِكُلِّ وُجْهٍ هُومٌ وَلَهَا
 فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا كُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا
 إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٥﴾ وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ
 وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ وَمَا
 اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ ﴿١٦﴾ وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ
 شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ
 شَطْرَهُ إِذْ لَا يَكُونُ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا
 مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي وَلَئِنَّمْ تَفْتَنِي عَلَيْهِمْ وَلَمَّا كُنْتُمْ
 تَهْتَدُونَ ﴿١٧﴾ كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ
 يَتْلُوا عَلَيْكُمْ آيَاتِنَا وَزَكَاةً وَمِنْ تِلْكَ الْأَمْثِلِ الْكِتَابُ
 وَالْحِكْمَةُ وَتُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٨﴾ فَادْكُرُونِي
 أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ ﴿١٩﴾ يَأْتِيهَا الَّذِينَ
 آمَنُوا اسْتَجِيبُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿٢٠﴾

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

This is why Allāh said here:

﴿وَلَوْ أَنَّ الَّذِينَ آوَرُوا نَكَتَهُمْ بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ﴾

«And even if you were to bring to the People of the Scripture (Jews and Christians) all the Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.), they would not follow your Qiblah (prayer direction).»

Allāh's statement:

﴿وَمَا أَنْتَ بِتَابِعٍ قِبْلَتِهِمْ﴾

﴿...nor are you going to follow their Qiblah﴾,

indicates the vigor with which Allāh's Messenger ﷺ implements what Allāh commanded him. Allāh's statement also indicates that as much as the Jews adhere to their opinions and desires, the Prophet ﷺ adheres by Allāh's commands, obeying Him and following what pleases Him, and that he would never adhere to their desires in any case. Hence, praying towards Bayt Al-Maqdis was not because it was the Qiblah of the Jews, but because Allāh had commanded it. Allāh then warns those who knowingly defy the truth, because the proof against those who know is stronger than against other people. This is why Allāh said to His Messenger ﷺ and his Ummah:

﴿وَلَكِنْ أَتَّبَعْتُمْ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكُمْ مِنَ الْوَحْيِ إِنَّكُمْ إِذَا لَمِنَ الظَّالِمِينَ﴾

«Verily, if you follow their desires after that which you have received of knowledge (from Allāh), then indeed you will be one of the wrongdoers.»

﴿الَّذِينَ مَاتَتْهُمْ أَلْفَبَتُ بِرَفُؤُهُمْ كَمَا يَرَفُونَ أَبْنَاءَهُمْ وَلَكِنْ رِجَالًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَخْتُمُونَ﴾ ﴿الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونُوا مِنَ الْمُنْكَرِينَ﴾

«146. Those to whom We gave the Scripture (Jews and Christians) recognise him (Muhammad ﷺ or the Ka'bah at Makkah) as they recognize their sons. But verily, a party of them conceal the truth while they know it – [i.e., the qualities of Muhammad ﷺ which are written in the Tawrah and the Injil].»

«147. This is) the truth from your Lord. So be you not one of those who doubt.»

The Jews know that the Prophet ﷺ is True, but they hide the Truth

Allāh states that the scholars of the People of the Scripture know the truth of what Allāh's Messenger ﷺ was sent with, just as one of them knows his own child, which is a parable that the Arabs use to describe what is very apparent. Similarly, in a Ḥadīth, Allāh's Messenger ﷺ said to a man who had a youngster with him:

«إِنَّكَ هَذَا؟ قَالَ: نَعَمْ يَا رَسُولَ اللَّهِ أَشْهَدُ بِهِ»

«Is this your son?» He said, "Yes, O Messenger of Allāh! I testify to this fact." Allāh's Messenger ﷺ said:

«أَنَا إِنَّهُ لَا يَجْنِي عَلَيْكَ وَلَا تَجْنِي عَلَيْهِ»

«Well, you would not transgress against him nor would he transgress against you.»⁽¹⁾

According to Al-Qurtubī, it was narrated that 'Umar said to 'Abdullāh bin Salām (an Israelite scholar who became a Muslim), "Do you recognize Muḥammad as you recognize your

⁽¹⁾ Ahmad 4:163.

own son?" He replied, "Yes, and even more. The Honest One descended from heaven on the Honest One on the earth with his (i.e., Muḥammad's) description and I recognized him, although I do not know anything about his mother's story."^[1]

Allāh states next that although they had knowledge and certainty in the Prophet ﷺ, they still:

﴿يَكْتُمُونَ الْحَقَّ﴾

﴿conceal the truth.﴾

The Āyah indicates that they hide the truth from the people, about the Prophet ﷺ, that they find in their Books,

﴿وَهُمْ يَتْلُونَ﴾

﴿while they know it.﴾ Allāh then strengthens the resolve of His Prophet ﷺ and the believers and affirms that what the Prophet ﷺ came with is the truth without doubt, saying:

﴿الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونُوا مِنَ الْمُتَشَكِّكِينَ﴾

﴿(This is) the truth from your Lord. So be you not one of those who doubt.﴾

﴿وَلِكُلِّ رِجْهَةٍ هُوَ مَوْلِيَّاتٌ فَاتَّبِعُوا أَلْحَادَ الذِّكْرِ إِنْ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَيْشًا إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿148. For every nation there is a direction to which they face (in their prayers). So hasten towards all that is good. Wheresoever you may be, Allāh will bring you together (on the Day of Resurrection). Truly, Allāh is able to do all things.﴾

Every Nation has a Qiblah

Al-'Awfi reported that Ibn 'Abbās said:

﴿وَلِكُلِّ رِجْهَةٍ هُوَ مَوْلِيَّاتٌ﴾

﴿For every nation there is a direction to which they face (in their prayers)﴾

"This talks about followers of the various religions. Hence, every nation and tribe has its own Qiblah that they choose,

[1] Al-Qurtubi 2:163.

while Allāh's appointed Qiblah is what the believers face."^[1]

Abul-Āliyah said, "The Jew has a direction to which he faces (in the prayer). The Christian has a direction to which he faces. Allāh has guided you, O (Muslim) *Ummah*, to a Qiblah which is the true Qiblah."^[2] This statement was also related to Mujāhid, 'Aṭa' Aḍ-Ḍaḥḥāk, Ar-Rabī' bin Anas, As-Suddi, and others.^[3]

This last Āyah is similar to what Allāh said:

﴿لِكُلِّ جَمَلَةٍ مِنْكُمْ شَرْعٌ وَمِنْهَا جَاءَ وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا فَعَلْتُمْ فَأَتَيْنَا الْغَابِرِينَ إِلَى اللَّهِ مَرْجِعُكُمْ جَبِيماً﴾

«To each among you, We have prescribed a law and a clear way. If Allāh had willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds. The return of you (all) is to Allāh.» (5:48)

In the Āyah (2:148), Allāh said:

﴿إِنِّي نَاكِزُوا بَيْنَ يَدَيْكُمْ اللَّهُ جَبِيماً إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

«Wheresoever you may be, Allāh will bring you together (on the Day of Resurrection). Truly, Allāh is able to do all things.»

meaning: He is able to gather you from the earth even if your bodies and flesh disintegrated and scattered.

﴿وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّمَا لِلنَّاسِ مِنْ رَبِّكَ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ﴾ وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ فَلَا يَكُونُ لِلنَّاسِ عَلَيْكُمْ حُكْمٌ إِلَّا الْبَرُّ طَلَبُوا مِنْهُمْ فَلَا تَحْشَوْهُمْ وَانْتَشَرُوا وَلَئِنْ سَمِعْتُمْ عَلَىٰ أَنْفُسِكُمْ أَنْ تَقُولُوا لَوْلَا أُولَٰئِكَ لَقَدْ كُنْتُمْ مِنْهُمْ فِئَةً مَحْشُورَةً﴾

«149. And from wheresoever you start forth (for prayers), turn your face in the direction of Al-Masjid Al-Ḥarām (at Makkah), that is indeed the truth from your Lord. And Allāh is not unaware of what you do.»

«150. And from wheresoever you start forth (for prayers), turn

[1] Aṭ-Ṭabari 3:193.

[2] Ibn Abi Ḥātim 1:121.

[3] Ibn Abi Ḥātim 1:121-122.

your face in the direction of Al-Masjid Al-Ḥarām (at Makkah), and wheresoever you are, turn your faces towards it (when you pray) so that men may have no argument against you except those of them that are wrongdoers, so fear them not, but fear Me! – And so that I may complete My blessings on you and that you may be guided.﴾

Why was changing the Qiblah mentioned thrice?

This is a third command from Allāh to face *Al-Masjid Al-Ḥarām* (the Sacred Mosque) from every part of the world (during prayer). It was said that Allāh mentioned this ruling again here because it is connected to whatever is before and whatever is after it. Hence, Allāh first said:

﴿قَدْ رَأَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا﴾

﴿Verily, We have seen the turning of your (Muḥammad's) face towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you﴾ (2:144), until:

﴿وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَفِلٍ عَنَّا يَفْعَلُونَ﴾

﴿Certainly, the people who were given the Scripture (i.e., Jews and the Christians) know well that, that (your turning towards the direction of the Ka'bah at Makkah in prayers) is the truth from their Lord. And Allāh is not unaware of what they do.﴾ (2:144)

Allāh mentioned in these *Ayāt* His fulfillment of the Prophet's wish and ordered him to face the *Qiblah* that he liked and is pleased with. In the second command, Allāh said:

﴿وَمَنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لِلْحَقِّ مِنْ رَبِّكَ وَمَا اللَّهُ بِغَفِلٍ عَنَّا يَفْعَلُونَ﴾

﴿And from wheresoever you start forth (for prayers), turn your face in the direction of Al-Masjid Al-Ḥarām that is indeed the truth from your Lord. And Allāh is not unaware of what you do.﴾

Therefore, Allāh states here that changing the *Qiblah* is also the truth from Him, thus upgrading the subject more than in the first *Āyah*, in which Allāh agreed to what His Prophet ﷺ

had wished for. Thus Allāh states that this is also the truth from Him that He likes and is pleased with. In the third command, Allāh refutes the Jewish assertion that the Prophet ﷺ faced their *Qiblah*, as they knew in their Books that the Prophet ﷺ will later on be commanded to face the *Qiblah* of Ibrāhīm, the *Ka'bah*. The Arab disbelievers had no more argument concerning the Prophet's *Qiblah* after Allāh commanded the Prophet ﷺ to face the *Qiblah* of Ibrāhīm, which is more respected and honored, rather than the *Qiblah* of the Jews. The Arabs used to honor the *Ka'bah* and liked the fact that the Messenger ﷺ was commanded to face it.

The Wisdom behind abrogating the Previous *Qiblah*

Allāh said:

﴿وَلَا يَكُونُ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ﴾

﴿...so that men may have no argument against you﴾

Therefore, the People of the Book knew from the description of the Muslim *Ummah* that they would be ordered to face the *Ka'bah*. If the Muslims did not fit this description, the Jews would have used this fact against the Muslims. If the Muslims had remained on the *Qiblah* of Bayt Al-Maqdis, which was also the *Qiblah* of the Jews, this fact could have been used as the basis of argument by the Jews against other people.

Allāh's Statement:

﴿إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ﴾

﴿...except those of them that are wrongdoers,﴾

indicates the *Mushrikīn* (polytheists) of Quraysh. The reasoning of these unjust persons was the unsound statement: "This man (Muḥammad) claims that he follows the religion of Ibrāhīm! Hence, if his facing Bayt Al-Maqdis was a part of the religion of Ibrāhīm, why did he change it?" The answer to this question is that Allāh has chosen His Prophet ﷺ to face Bayt Al-Maqdis first for certain wisdom, and he obeyed Allāh regarding this command. Then, Allāh changed the *Qiblah* to the *Qiblah* of Ibrāhīm, which is the *Ka'bah*, and he also obeyed Allāh in this command. He, obeys Allāh in all cases and never engages in the defiance of Allāh even for an instant, and his *Ummah* imitates him in this.

Allāh said:

﴿فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي﴾

﴿...so fear them not, but fear Me!﴾

meaning: 'Do not fear the doubts that the unjust, stubborn persons raise and fear Me Alone.' Indeed, Allāh Alone deserves to be feared.

Allāh said:

﴿وَلَأَيِّمَنَّ بِسْمِي عَلَيْكَ﴾

﴿...so that I may complete My blessings on you.﴾

This Āyah relates to Allāh's statement:

﴿وَلَا يَكُونَنَّ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ﴾

﴿...so that men may have no argument against you﴾,

meaning: I will perfect My bounty on you by legislating for you to face the Ka'bah, so that the (Islamic) Shar'ah (law) is complete in every respect. Allāh said:

﴿وَلَمَّا كُنْتُمْ قَهْقَرُونَ﴾

﴿...that you may be guided.﴾,

meaning: 'To be directed and guided to what the nations have been led astray from, We have guided you to it and preferred you with it.' This is why this Ummah is the best and most honored nation ever.

﴿كَمَا أَرْسَلْنَا بِكُمْ رَسُولًا مِّنْكُمْ يَتْلُوا عَلَيْنَكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ

وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٥٠﴾ فَادْكُرُوا آيَاتِنَا لَعَلَّكُمْ تَافَكُرُونَ﴾

﴿١٥١﴾﴾

4151. Similarly (to complete My blessings on you), We have sent among you a Messenger (Muhammad ﷺ) of your own, reciting to you Our verses (the Qur'ān) and purifying you, and teaching you the Book (the Qur'ān) and the Hikmah (i.e., Sunnah, Islāmic laws and Fiqh – jurisprudence), and teaching you that which you did not know.﴾

4152. Therefore remember Me (by praying, glorifying). I will remember you, and be grateful to Me (for My countless favors on you) and never be ungrateful to Me.﴾

Muhammad's Prophecy is a Great Bounty from Allāh

Allāh reminds His believing servants with what He has endowed them with by sending Muḥammad ﷺ as a Messenger to them, reciting to them Allāh's clear *Ayāt* and purifying and cleansing them from the worst types of behavior, the ills of the souls and the acts of *Jāhiliyyah* (pre-Islamic era). The Messenger ﷺ also takes them away from the darkness (of disbelief) to the light (of faith) and teaches them the Book, the Qur'ān, and the *Ḥikmah* (i.e., the wisdom), which is his Sunnah. He also teaches them what they knew not. During the time of *Jāhiliyyah*, they used to utter foolish statements. Later on, and with the blessing of the Prophet's Message and the goodness of his prophecy, they were elevated to the status of the *Awliyā'* (loyal friends of Allāh) and the rank of the scholars. Hence, they acquired the deepest knowledge among the people, the most pious hearts, and the most truthful tongues. Allāh said:

﴿لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ﴾

«Indeed, Allāh conferred a great favor on the believers when He sent among them a Messenger (Muḥammad ﷺ) from among themselves, reciting unto them His verses (the Qur'ān), and purifying them (from sins).» (3:164)

Allāh also criticized those who did not give this bounty its due consideration, when He said:

﴿أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ﴾

«Have you not seen those who have changed the favors of Allāh into disbelief (by denying Prophet Muḥammad ﷺ) and his Message of Islām), and caused their people to dwell in the house of destruction?» (14:28)

Ibn 'Abbās commented, "Allāh's favor means Muḥammad."^[1] Therefore, Allāh has commanded the believers to affirm this favor and to appreciate it by thanking and remembering Him:

﴿فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ﴾

«Therefore, remember Me. I will remember you, and be grateful to Me, and never be ungrateful to Me.»

[1] Al-Bukhārī no. 3977.

Mujahid said that Allāh's statement:

﴿كَأَنزَلْنَا إِلَيْكَ رَسُولًا مِنْكُمْ﴾

«Similarly (to complete My favor on you), We have sent among you a Messenger (Muhammad ﷺ) of your own,»

means: Therefore, remember Me in gratitude to My favor.^[1]

Al-Ḥasan Al-Baṣrī commented about Allāh's statement:

﴿فَاذْكُرُونِي أَذْكُرْكُمْ﴾

«Therefore remember Me. I will remember you»,

“Remember Me regarding what I have commanded you and I will remember you regarding what I have compelled Myself to do for your benefit (i.e., His rewards and forgiveness).”^[2]

An authentic Ḥadīth states:

«يَقُولُ اللَّهُ تَعَالَى: مَنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي وَمَنْ ذَكَرَنِي فِي مَلَأٍ ذَكَرْتُهُ فِي مَلَأٍ خَيْرٍ مِنْهُ»

«Allāh the Exalted said, 'Whoever mentions Me to himself, then I will mention him to Myself; and whoever mentions Me in a gathering, I will mention him in a better gathering.'»^[3]

Imām Aḥmad reported that Anas narrated that Allāh's Messenger ﷺ said:

«قَالَ اللَّهُ عَزَّ وَجَلَّ: يَا ابْنُ آدَمَ، إِنْ ذَكَرْتَنِي فِي نَفْسِكَ ذَكَرْتُكَ فِي نَفْسِي، إِنْ ذَكَرْتَنِي فِي مَلَأٍ ذَكَرْتُكَ فِي مَلَأٍ مِنَ الْمَلَائِكَةِ - أَوْ قَالَ: فِي مَلَأٍ خَيْرٍ مِنْهُ - وَإِنْ دَنَوْتُ مِنِّي شِبْرًا دَنَوْتُ مِنْكَ ذِرَاعًا، وَإِنْ دَنَوْتُ مِنِّي ذِرَاعًا دَنَوْتُ مِنْكَ بَاعًا، وَإِنْ أَتَيْتَنِي نَفْسِي أَتَيْتُكَ هَرَوَلَةً»

«Allāh the Exalted said, 'O son of Ādam! If you mention Me to yourself, I will mention you to Myself. If you mention Me in a gathering, I will mention you in a gathering of the angels (or said in a better gathering). If you draw closer to Me by a hand span, I will draw closer to you by forearm's length. If you draw closer to Me by a forearm's length, I will draw closer to you by an arm's length. And if you come to Me walking, I will come

[1] At-Tabari 3:210.

[2] Ibn Abi Ḥatīm 1:141.

[3] Faṭḥ Al-Bārī 13:395.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٤

الْبَقَرَةُ

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَمْوَاتٌ وَلَكِنْ لَا تَعْلَمُونَ ﴿١٥١﴾ وَلَتَبْلُوَكُمْ بَنِي إِسْرَءِيلَ مِنْ الْخُوفِ وَالْجُوعِ وَنَقْصٍ مِنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالشَّرَاطِ وَبَشِّرِ الصَّابِرِينَ ﴿١٥٢﴾ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٣﴾ أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُتَهْتَدُونَ ﴿١٥٤﴾ إِنَّ الْأَصْفَاءَ وَالْمُرُوءَةَ مِنْ سَعَادَاتِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطُوفَ بِهِمَا وَمَنْ تَطَلَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٥﴾ إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَى مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّعِينُونَ ﴿١٥٦﴾ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنَّا فَاوْلَئِكَ أَنُوبَ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ ﴿١٥٧﴾ إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أُولَئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٥٨﴾ خَالِدِينَ فِيهَا لَا يَخَفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنْقَرُونَ ﴿١٥٩﴾ وَاللَّهُ كَرِيمٌ إِنَّ اللَّهَ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿١٦٠﴾

to you running».

Its chain is *Ṣaḥīḥ*, it was recorded by Al-Bukhārī.⁽¹⁾ Allāh said:

﴿وَأَنْشُكُرُوا لِي وَلَا تَكْفُرُوا﴾

«...and be grateful to Me (for My countless favors on you) and never be ungrateful to Me.»

In this *Āyah*, Allāh commands that He be thanked and appreciated, and promises even more rewards for thanking Him. Allāh said in another *Āyah*:

﴿وَإِذَا نَادَىٰ رَبُّكُمْ لَيْنَ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لِلْكَافِرِينَ﴾

﴿And (remember)

when your Lord proclaimed: "If you give thanks (by accepting faith and worshipping none but Allāh), I will give you more (of My blessings); but if you are thankless (i.e., disbelievers), verily, My punishment is indeed severe.﴾

Abu Rajā' Al-ʿUṭāridi said: 'Imrān bin Ḥuṣayn came by us once wearing a nice silken garment that we never saw him wear before or afterwards. He said, "Allāh's Messenger ﷺ said:

«مَنْ أَنْعَمَ اللَّهُ عَلَيْهِ بِنِعْمَةٍ فَإِنَّ اللَّهَ يُحِبُّ أَنْ يَرَىٰ أَثَرَ نِعْمَتِهِ عَلَىٰ خَلْقِهِ، وَقَالَ رُوَيْدٌ: «عَلَىٰ عَبْدِهِ»

«Those whom Allāh has favored with a bounty, then Allāh likes

⁽¹⁾ Aḥmad 3:138, Faṭḥ Al-Bārī 13:521.

to see the effect of His bounty on His creation¹, or he said, "on His servant" - according to Rūḥ (one of the narrators of the *Ḥadīth*).^[1]

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ﴾ وَلَا تَقُولُوا لِمَنْ قُتِلَ فِي سَبِيلِ اللَّهِ أَمُوتَ بَلْ أَمُوتَ بَلْ أَمُوتَ وَلَكِنْ لَا تَعْلَمُونَ ﴿١٥٣﴾

﴿153. O you who believe! Seek help in patience and Aṣ-Ṣalāh (the prayer). Truly, Allāh is with Aṣ-Ṣābirin (the patient).﴾

﴿154. And say not of those who are killed in the way of Allāh, "They are dead." Nay, they are living, but you perceive (it) not.﴾

The Virtue of Patience and Prayer

After Allāh commanded that He be appreciated, He ordained patience and prayer. It is a fact that the servant is either enjoying a bounty that he should be thankful for, or suffering a calamity that he should meet with patience. A *Ḥadīth* states:

«عَجَبًا لِلْمُؤْمِنِ لَا يَقْضِي اللَّهُ لَهُ نَصَاءً إِلَّا كَانَ خَيْرًا لَهُ: إِنْ أَصَابَتْهُ سُرَّةٌ فَشَكَرَ كَانَ خَيْرًا لَهُ وَإِنْ أَصَابَتْهُ ضَرَاءٌ فَصَبَرَ كَانَ خَيْرًا لَهُ»

«Amazing is the believer, for whatever Allāh decrees for him, it is better for him! If he is tested with a bounty, he is grateful for it and this is better for him; and if he is afflicted with a hardship, he is patient with it and this is better for him.»^[2]

Allāh has stated that the best tools to help ease the effects of the afflictions are patience and prayer. Earlier we mentioned Allāh's statement:

﴿وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ﴾

﴿And seek help in patience and Aṣ-Ṣalāh (the prayer) and truly, it is extremely heavy and hard except for Al-Khāshī'in [i.e., the true believers in Allāh]﴾ (2:45)

There are several types of Ṣabr — patience: one for avoiding the prohibitions and sins, one for acts of worship and obedience. The second type carries more rewards than the first

[1] Ahmad 4:438.

[2] Muslim 4:2292.

type. There is a third type of patience required in the face of the afflictions and hardships, which is mandatory, like repentance.

‘Abdur-Rahmān bin Zayd bin Aslam said, “Ṣabr has two parts: patience for the sake of Allāh concerning what He is pleased with (i.e., acts of worship and obedience), even if it is hard on the heart and the body, and patience when avoiding what He dislikes, even if it is desired. Those who acquire these qualities will be among the patient persons whom Allāh shall greet (when they meet Him in the Hereafter; refer to Sūrat Al-Aḥzāb 33:44), Allāh willing.”^[1]

The Life enjoyed by Martyrs

Allāh's statement:

﴿وَلَا تَقُولُوا لِمَن قُتِلَ فِي سَبِيلِ اللَّهِ أَمُوتَ بَلْ أُمِيتَ﴾

«And say not of those who are killed in the way of Allāh, “They are dead.” Nay, they are living,» indicates that the martyrs are alive and receiving their sustenance.

Muslim reported in his Ṣaḥīḥ:

«أَنَّ أَزْوَاجَ الشُّهَدَاءِ فِي حَوَاصِلِ طَيْرٍ خَضِرٍ، تَسْرَحُ فِي الْجَنَّةِ حَيْثُ شَاءَتْ، ثُمَّ تَأْوِي إِلَى قَنَابِيلٍ مُعَلَّقَةٍ تَحْتَ الْعَرْشِ، فَاطَّلَعَ عَلَيْهِمْ رَبُّكَ اطَّلَاعَةً، فَقَالَ: مَاذَا تَبْتَغُونَ؟ فَقَالُوا: يَا رَبَّنَا وَأَيَّ شَيْءٍ تَبْغِي، فَقَدْ أَعْطَيْتَنَا مَا لَمْ تُعْطِ أَحَدًا مِنْ خَلْقِكَ؟ ثُمَّ عَادَ إِلَيْهِمْ بِمِثْلِ هَذَا، فَلَمَّا رَأَوْا أَنَّهُمْ لَا يَتَرَكُونَ مِنْ أَنْ يُسْأَلُوا، قَالُوا: نُرِيدُ أَنْ تَرُدَّنَا إِلَى الدَّارِ الدُّنْيَا فَتَقَاتِلَ فِي سَبِيلِكَ حَتَّى نُقْتَلَ فِيكَ مَرَّةً أُخْرَى - لِمَا يَرَوْنَ مِنْ ثَوَابِ الشَّهَادَةِ - فَيَقُولَ الرَّبُّ جَلَّ جَلَالُهُ: إِنِّي كَتَبْتُ أَنَّهُمْ إِلَيْهَا لَا يَرْجِعُونَ».

«The souls of the martyrs are inside green birds and move about in Paradise wherever they wish. Then, they take refuge in lamps that are hanging under the Throne (of Allāh). Your Lord looked at them and asked them, ‘What do you wish for?’ They said, ‘What more could we wish for while You have favored us with what You have not favored any other of your creation?’ He repeated the question again. When they realize that they will be asked (until they answer), they said, ‘We wish that You send

[1] Ibn Abi Hātim 1:144.

﴿وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجْتَهِدِينَ مِنكُمُ وَالصَّادِقِينَ وَنَبْلُوَنَّكُمْ لَعْنًا كَافًا﴾

«And surely, We shall try you till We test those who strive hard (for the cause of Allāh) and Aṣ-Ṣābirīn (the patient), and We shall test your facts (i.e., the one who is a liar, and the one who is truthful).» (47:31)

Hence, He tests them with the bounty sometimes and sometimes with the afflictions of fear and hunger. Allāh said in another Āyah:

﴿فَلَذَقْنَاهَا أَفْئَةً يَبِاسَ الْجُوعِ وَالْخَوْفِ﴾

«So Allāh made it taste extreme of hunger (famine) and fear.» (16:112)

The frightened and the hungry persons show the effects of the affliction outwardly and this is why Allāh has used here the word 'Libās' (cover or clothes) of fear and hunger. In the Āyāt above, Allāh used the words:

﴿بِئْسَ وَرَيْنَ الْخَوْفِ وَالْجُوعِ﴾

«with something of fear, hunger,» meaning, a little of each. Then (Allāh said),

﴿وَنَقُصِرَ مِنَ الْأَمْوَالِ﴾

«loss of wealth,»

meaning, some of the wealth will be destroyed,

﴿وَالْأَنْفُسِ﴾

«lives» meaning, losing friends, relatives and loved ones to death,

﴿وَالشَّرَائِبِ﴾

«and fruits,» meaning, the gardens and the farms will not produce the usual or expected amounts. This is why Allāh said next:

﴿وَنُنَبِّئُ الْصَّابِرِينَ﴾

«but give glad tidings to Aṣ-Ṣābirīn (the patient).»

He then explained whom He meant by 'the patient' whom He praised:

﴿الَّذِينَ إِذَا أَصَابَهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ﴾

﴿Who, when afflicted with calamity, say: "Truly, to Allāh we belong and truly, to Him we shall return."﴾

meaning, those who recite this statement to comfort themselves in the face of their loss, know that they belong to Allāh and that He does what He wills with His servants. They also know that nothing and no deed, even if it was the weight of an atom, will be lost with Allāh on the Day of Resurrection. These facts thus compel them to admit that they are Allāh's servants and that their return will be to Him in the Hereafter.

This is why Allāh said:

﴿أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ﴾

﴿They are those on whom are the Ṣalawāt (i.e., who are blessed and will be forgiven) from their Lord, and (they are those who) receive His mercy,﴾

meaning, Allāh's praise and mercy will be with them. Sa'īd bin Jubayr added, "Meaning, safety from the torment."^[1]

﴿وَأُولَئِكَ هُمُ الْمُهْتَدُونَ﴾

﴿and it is they who are the guided ones.﴾ 'Umar bin Al-Khaṭṭāb commented: "What righteous things, and what a great heights.

﴿أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ﴾

﴿They are those on whom are the Ṣalawāt from their Lord, and (they are those who) receive His mercy﴾ are the two righteous things.

﴿وَأُولَئِكَ هُمُ الْمُهْتَدُونَ﴾

﴿and it is they who are the guided ones﴾ are the heights."^[2]

The heights means more rewards, and these people will be awarded their rewards and more.

[1] Ibn Abi Ḥatim 1:158.

[2] Al-Ḥākim 2:270.

The Virtue of asserting that We all belong to Allāh, during Afflictions

There are several *Ahādith* that mention the rewards of admitting that the return is to Allāh by saying:

﴿إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ﴾

«Truly, to Allāh we belong and truly, to Him we shall return.»

when afflictions strike. For instance, Imām Aḥmad reported that Umm Salamah narrated: Once, Abu Salamah came back after he was with Allāh's Messenger ﷺ and said: I heard Allāh's Messenger ﷺ recite a statement that made me delighted. He said:

«لَا يُصِيبُ أَحَدًا مِنَ الْمُسْلِمِينَ مُصِيبَةٌ فَيَسْتَرْجِعُ عِنْدَ مُصِيبَتِهِ ثُمَّ يَقُولُ: اللَّهُمَّ أَجْزِنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْرًا مِنْهَا، إِلَّا فَعَلَ ذَلِكَ بِهِ»

«No Muslim is struck with an affliction and then says *Istirjā'* when the affliction strikes, and then says: 'O Allāh! Reward me for my loss and give me what is better than it,' but Allāh will do just that.»

Umm Salamah said: So I memorized these words. When Abu Salamah died I said *Istirjā'* and said: "O Allāh! Compensate me for my loss and give me what is better than it." I then thought about it and said, "Who is better than Abu Salamah?" When my *'Iddah* (the period of time before the widow or divorced woman can remarry) finished, Allāh's Messenger ﷺ asked for permission to see me while I was dyeing a skin that I had. I washed my hands, gave him permission to enter and handed him a pillow, and he sat on it. He then asked me for marriage and when he finished his speech, I said, "O Messenger of Allāh! It is not because I do not want you, but I am very jealous and I fear that you might experience some wrong mannerism from me for which Allāh would punish me. I am old and have children."

He said:

«أَمَا مَا ذَكَرْتُ مِنَ الْغَيْرَةِ فَسَوْفَ يُذَمِّبُهَا اللَّهُ عَزَّ وَجَلَّ عَنْكَ، وَأَمَا مَا ذَكَرْتُ مِنَ السُّرِّ فَقَدْ أَصَابَنِي مِثْلُ الَّذِي أَصَابَكَ، وَأَمَا مَا ذَكَرْتُ مِنَ الْبَيْتَالِ فَإِنَّمَا عِيَالُكَ عِيَالِي»

‘As for the jealousy that you mentioned, Allāh the Exalted will remove it from you. As for your being old as you mentioned, I have suffered what you have suffered. And for your having children, they are my children too.’

She said, “I have surrendered to Allāh’s Messenger.” Allāh’s Messenger ﷺ married her and Umm Salamah said later, “Allāh compensated me with who is better than Abu Salamah: Allāh’s Messenger ﷺ.”^[1] Muslim reported a shorter version of this Hadith.^[2]

﴿إِنَّ أَصْفَاً وَالْمَرْوَةَ مِنْ شَعَابِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ﴾

¶158. Verily, Aṣ-Ṣafā and Al-Marwah^[3] are of the symbols of Allāh. So it is not a sin on him who performs Hajj or ‘Umrah (pilgrimage) of the House to perform Tawāf between them. And whoever does good voluntarily, then verily, Allāh is All-Recognizer, All-Knower.

The Meaning of “It is not a sin” in the Āyah

Imām Aḥmad reported that ‘Urwah said that he asked ‘Ā’ishah about what Allāh stated:

﴿إِنَّ أَصْفَاً وَالْمَرْوَةَ مِنْ شَعَابِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا﴾

¶Verily, Aṣ-Ṣafā and Al-Marwah (two mountains in Makkah) are of the symbols of Allāh. So it is not a sin on him who performs Hajj or ‘Umrah (pilgrimage) of the House (the Ka’bah at Makkah) to perform the going (Tawāf) between them (Aṣ-Ṣafā and Al-Marwah).

“By Allāh! It is not a sin if someone did not perform Tawāf around them.” ‘Ā’ishah said, “Worst is that which you said, O my nephew! If this is the meaning of it, it should have read, ‘It

[1] Aḥmad 4:27.

[2] Muslim 2:633.

[3] The names of the two small mountains that the pilgrims walk and run between during the rites of ‘Umrah.

is not a sin if one did not perform *Tawāf* around them.' Rather, the *Āyah* was revealed regarding the Anṣār, who before Islam, used to assume *Ihlāl* (or *Ihrām* for *Hajj*) in the area of Mushallal for their idol Manāt that they used to worship. Those who assumed *Ihlāl* for Manāt, used to hesitate to perform *Tawāf* (going) between Mounts Aṣ-Ṣafā and Al-Marwah. So they (during the Islamic era) asked Allāh's Messenger ﷺ about it, saying, 'O Messenger of Allāh! During the time of *Jāhiliyyah*, we used to hesitate to perform *Tawāf* between Aṣ-Ṣafā and Al-Marwah.' Allāh then revealed:

﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا﴾

◀Verily, Aṣ-Ṣafā and Al-Marwah are of the symbols of Allāh. So it is not a sin on him who performs *Hajj* or 'Umrah of the House to perform the going (*Tawāf*) between them.▶

‘Ā’ishah then said, “Allāh’s Messenger ﷺ has made it the Sunnah to perform *Tawāf* between them (Aṣ-Ṣafā and Al-Marwah), and thus, no one should abandon performing *Tawāf* between them.”^[1] This *Ḥadīth* is reported in the *Ṣaḥīḥayn*.

In another narration, Imām Az-Zuhri reported that ‘Urwah said: Later on I (‘Urwah) told Abu Bakr bin ‘Abdur-Raḥmān bin Al-Ḥārith bin Hishām (of ‘Ā’ishah’s statement) and he said, “I have not heard of such information. However, I heard learned men saying that all the people, except those whom ‘Ā’ishah mentioned, said, ‘Our *Tawāf* between these two hills is a practice of *Jāhiliyyah*.’ Some others among the Anṣār said, ‘We were commanded to perform *Tawāf* of the Ka’bah, but not between Aṣ-Ṣafā and Al-Marwah.’ So Allāh revealed:

﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ﴾

◀Verily, Aṣ-Ṣafā and Al-Marwah are of the symbols of Allāh.▶

Abu Bakr bin ‘Abdur-Raḥmān then said, “It seems that this verse was revealed concerning the two groups.”^[2] Al-Bukhārī collected a similar narration by Anas.

Ash-Sha’bi said, “Īsāf (an idol) was on Aṣ-Ṣafā while Nā’ilah

[1] Aḥmad 6:144.

[2] *Faṭḥ Al-Bārī* 3:581, and Muslim 2:929.

(an idol) was on Al-Marwah, and they used to touch (or kiss) them. After Islam came, they were hesitant about performing *Tawāf* between them. Thereafter, the *Āyah* (2:158 above) was revealed."

The Wisdom behind legislating Sa'i between Aş-Şafā and Al-Marwah

Muslim recorded a long *Ḥadīth* in his *Ṣaḥīḥ* from Jābir, in which Allāh's Messenger ﷺ finished the *Tawāf* around the House, and then went back to the *Rukn* (pillar, i.e., the Black Stone) and kissed it. He then went out from the door near Aş-Şafā while reciting:

﴿إِنَّ الشَّامَ وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ﴾

«Verily, Aş-Şafā and Al-Marwah are of the symbols of Allāh.»

The Prophet ﷺ then said, «I start with what Allāh has commanded me to start with [meaning start the Sa'i (i.e., fast walking) from the Aş-Şafā]». In another narration of An-Nasa'i, the Prophet ﷺ said, «Start with what Allāh has started with (i.e., Aş-Şafā).»^[1]

Imām Aḥmad reported that Ḥabībah bint Abu Tajrāh said, «I saw Allāh's Messenger ﷺ performing *Tawāf* between Aş-Şafā and Al-Marwah, while the people were in front of him and he was behind them walking in Sa'i. I saw his garment twisted around his knees because of the fast walking in Sa'i (he was performing) and he was reciting:

«اسْعَوْا فَإِنَّ اللَّهَ كَتَبَ عَلَيْكُمُ السَّعْيَ.»

«Perform Sa'i, for Allāh has prescribed Sa'i on you.»^[2]

This *Ḥadīth* was used as a proof for the fact that Sa'i is a *Rukn*^[3] of *Ḥajj*. It was also said that Sa'i is *Wājib*,^[4] and not a *Rukn* of *Ḥajj* and that if one does not perform it by mistake or by intention, he could expiate the shortcoming with

[1] Muslim and An-Nasa'i 5:239.

[2] Aḥmad 6:421.

[3] A pillar, which if not performed, then the act of worship must be repeated.

[4] An obligatory element, which if not performed can be expiated as directed.

Damm.^[1] Allāh has stated that *Tawāf* between Aş-Şafā and Al-Marwah is among the symbols of Allāh, meaning, among the acts that Allāh legislated during the *Hajj* for Prophet Ibrāhīm.

Earlier we mentioned the *Hadīth* by Ibn ‘Abbās that the origin of *Tawāf* comes from the *Tawāf* of Hajar (Prophet Ibrāhīm’s wife), between Aş-Şafā and Al-Marwah seeking water for her son (Ismā‘il) Ibrāhīm had left them in Makkah, where there was no habitation for her. When Hajar feared that her son would die, she stood up and begged Allāh for His help and kept going back and forth in that blessed area between Aş-Şafā and Al-Marwah. She was humble, fearful, frightened and meek before Allāh. Allāh answered her prayers, relieved her of her loneliness, ended her dilemma and made the well of Zamzam bring forth its water for her, which is:

«طَعَامٌ طَعْمٌ، وَشِفَاءٌ شَفِيٌّ»

«A tasty (or nutritional) food and a remedy for the illness.»

Therefore, whoever performs *Sa‘ī* between Aş-Şafā and Al-Marwah should remember his meekness, humbleness and need for Allāh to guide his heart, lead his affairs to success and forgive his sins. He should also want Allāh to eliminate his shortcomings and errors and to guide him to the straight path. He should ask Allāh to keep him firm on this path until he meets death, and to change his situation from that of sin and errors to that of perfection and being forgiven, — the same providence which was provided to Hajar.

Allāh then states:

«وَمَنْ تَطَوَّعَ حَيًّا»

«And whoever does good voluntarily.»

It was said that the *Āyah* describes performing *Tawāf* more than seven times, it was also said that it refers to voluntary *‘Umrah* or *Hajj*. It was also said that it means volunteering to do good works in general, as Ar-Rāzi has stated. The third opinion was attributed to Al-Hasan Al-Baṣrī.^[2] Allāh knows best.

[1] A form of expiation in which an animal is slaughtered in Makkah and distributed among the poor.

[2] Ar-Rāzi 4:146.

Allāh states:

﴿فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ﴾

﴿...then verily, Allāh is All-Recognizer, All-Knower.﴾

meaning, Allāh's reward is immense for the little deed, and He knows about the sufficiency of the reward. Hence, He will not award insufficient rewards to anyone. Indeed:

﴿إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ حَسَنَةً يَّضْعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا﴾

﴿Surely, Allāh wrongs not even of the weight of an atom, but if there is any good (done), He doubles it, and gives from Him a great reward.﴾ (4:40)

﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أَزْوَاجٌ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّعِينُونَ ﴿١٥٩﴾ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنَّاهُ فَأُولَٰئِكَ أَثُوبٌ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ ﴿١٦٠﴾ إِنَّ الَّذِينَ كَفَرُوا وَتَوَلَّوْا مِنْكُمْ كُفَّارًا أُولَٰئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْعَلَنَةُ ﴿١٦١﴾ وَالنَّاسِ أَجْمَعِينَ ﴿١٦٢﴾ خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنْقَرُونَ ﴿١٦٣﴾﴾

﴿159. Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the People in the Book, they are the ones cursed by Allāh and cursed by the cursers.﴾

﴿160. Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful.﴾

﴿161. Verily, those who disbelieve, and die while they are disbelievers, it is they on whom is the curse of Allāh and of the angels and of mankind, combined.﴾

﴿162. They will abide therein (under the curse in Hell), their punishment will neither be lightened nor will they be reprieved.﴾

The Eternal Curse for Those Who hide Religious Commandments

These *Ayāt* sternly warn against those who hide the clear signs that the Messengers were sent with which guide to the correct path and beneficial guidance for the hearts, after Allāh

has made such aspects clear for His servants through the Books that He revealed to His Messengers. Abu Al-'Āliyah said that these Āyāt, "were revealed about the People of the Scripture who hid the description of Muḥammad ﷺ."^[1] Allāh then states that everything curses such people for this evil act. Certainly, just as everything asks for forgiveness for the scholar, even the fish in the sea and the bird in the air, then those who hide knowledge are cursed by Allāh and by the cursers.

A Ḥadīth in the *Musnad*, narrated through several chains of narrators, that strengthens the overall judgment of the Ḥadīth, states that Abu Hurayrah narrated that Allāh's Messenger ﷺ said:

«مَنْ سُئِلَ عَنْ عِلْمٍ فَكَتَمَهُ، أُلْجِمَ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِنْ نَارٍ»

«Whoever was asked about knowledge that one has, but he hid it, then a bridle made of fire will be tied around his mouth on the Day of Resurrection.»^[2]

It is also recorded by Al-Bukhārī that Abu Hurayrah said, "If it was not for an Āyah in Allāh's Book, I would not have narrated a Ḥadīth for anyone:

﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ﴾

«Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down,»^[3]

Mujāhid said, "When the earth is struck by drought, the animals say, 'This is because of the sinners among the Children of Ādam. May Allāh curse the sinners among the Children of Ādam.'"^[4]

Abu Al-'Āliyah, Ar-Rabī' bin Anas and Qatādah said that

﴿وَيَلْعَنُهُمُ الْمَلَكُوتُ﴾

«and cursed by the cursers»

means that the angels and the believers will curse them.^[5]

[1] Ibn Abi Ḥatīm 1:170.

[2] Aḥmad 2:495.

[3] *Fath Al-Bārī* 1:258.

[4] Ibn Abi Ḥatīm 1:175.

[5] Ibn Abi Ḥatīm 1:174.

Moreover, a *Hadith* states that everything, including the fish in the sea, asks for forgiveness for the scholars. The *Āyah* (2:159 above) states that those who hide the knowledge will be cursed, (in this life and) on the Day of Resurrection, by Allāh, the angels, all humanity, and those who curse (including the animals) each in its own distinct way. Allāh knows best.

From this punishment, Allāh excluded all who repent to Him:

﴿إِلَّا الَّذِينَ تَابُوا وَأَمْسَلُوا وَيَبْشَرُوا﴾

«Except those who repent and do righteous deeds, and openly declare (the truth which they concealed).»

This *Āyah* refers to those who regret what they have been doing and correct their behavior and, thus, explain to the people what they have been hiding.

﴿فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ﴾

«These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful.»

This *Āyah* also indicates that those who used to call to innovation, or even disbelief, and repent to Allāh, then Allāh will forgive them. Allāh afterwards states that those who disbelieve in Him and remain in this state until they die, then:

﴿أُولَٰئِكَ عَلَيْهِمُ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٢١﴾ خَالِدِينَ فِيهَا﴾

«it is they on whom is the curse of Allāh and of the angels and of mankind, combined. They will abide therein (under the curse in Hell).»

Therefore, they will suffer the eternal curse until the Day of Resurrection and after that in the fire of *Jahannam*, where,

﴿لَا يَخَفُ عَنْهُمْ الْعَذَابُ﴾

«their punishment will neither be lightened»

Hence, the torment will not be decreased for them,

﴿وَلَا يُمْ يُظْرَبُونَ﴾

«nor will they be reprieved.»

The torment will not be changed or tempered for even an hour. Rather, it is continuous and eternal. We seek refuge

with Allāh from this evil end.

Cursing the Disbelievers is allowed

There is no disagreement that it is lawful to curse the disbelievers. 'Umar bin Al-Khaṭṭāb and the Imāms after him used to curse the disbelievers in their *Qunūt* (a type of supplication) during the prayer and otherwise. As for cursing a specific disbeliever, some scholars stated that it is not allowed to curse him, because we do not know how Allāh will make his end. Others said that it is allowed to curse individual disbelievers. For proof, they mention the story about the man who was brought to be punished repeatedly for drinking (alcohol), a man said, "May Allāh curse him! He is being brought repeatedly (to be flogged for drinking)." Allāh's Messenger ﷺ said:

لَا تَلْعَنُوْهُ فَإِنَّهُ يُحِبُّ اللَّهَ وَرَسُولَهُ

«Do not curse him, for he loves Allāh and His Messenger».^[1]

This *Ḥadīth* indicates that it is allowed to curse those who do not love Allāh and His Messenger ﷺ. Allāh knows best.

﴿وَاللَّهُ إِلَهٌ وَحْدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ﴾

﴿163. And your Ilāh (God) is One Ilāh (God – Allāh), *Lā ilāha illa Huwa* (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful.﴾

In this *Āyah*, Allāh mentions that He is the only deity, and that He has no partners or equals. He is Allāh, the One and Only, the Sustainer, and there is no deity worthy of worship except Him. He is the Most Gracious — *Ar-Raḥmān*, the Most Merciful — *Ar-Raḥīm*. We explained the meanings of these two Names in the beginning of *Sūrat Al-Fātiḥah*. Shahr bin Ḥawshab reported that Asmā' bint Yazīd bin As-Sakan narrated that Allāh's Messenger ﷺ said:

«اسْمُ اللَّهِ الْأَعْظَمُ فِي مَاتَيْنِ الْآيَتَيْنِ

«Allāh's Greatest Name is contained in these two *Āyāt*»:

﴿وَاللَّهُ إِلَهٌ وَحْدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ﴾

^[1] Abdur-Razzāq 7:381, similar with Al-Bukhāri, no. 6780.

the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed Ayāt (proofs, evidences, signs, etc.) for people of understanding.﴾

The Proofs for Tawhīd

Allāh said:

﴿إِنَّا فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ﴾

﴿Verily, in the creation of the heavens and the earth...﴾

Therefore, the sky, with its height, intricate design, vastness, the heavenly objects in orbit, and this earth, with its density, its lowlands, mountains, seas, deserts, valleys, and other structures, and beneficial things that it has. Allāh continues:

﴿وَنُخْلِفِ اللَّيْلَ وَالنَّهَارَ﴾

﴿...and in the alternation of night and day.﴾

This (the night) comes and then goes followed by the other (the day) which does not delay for even an instant, just as Allāh said:

﴿لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ﴾

﴿It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit.﴾ (36:40)

Sometimes, the day grows shorter and the night longer, and sometimes vice versa, one takes from the length of the other. Similarly Allāh said:

﴿يُؤَلِّجُ اللَّيْلَ فِي النَّهَارِ وَيُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ﴾

﴿Allāh merges the night into the day, and He merges the day into the night﴾ (57:6)

meaning, He extends the length of one from the other and vice versa. Allāh then continues:

﴿وَاللَّهُ أَكْبَرُ فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ﴾

﴿...and the ships which sail through the sea with that which is of use to mankind,﴾

Shaping the sea in this manner, so that it is able to carry

ships from one shore to another, so people benefit from what the other region has, and export what they have to them and vice versa.

Allāh then continues:

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ نَارٍ إِلَّا نَارٌ يَأْكُلُهَا وَيَسْلُكُهَا الْإِنْسَانُ وَالْأَنْعَامُ﴾

«...and the water (rain) which Allāh sends down from the sky and makes the earth alive therewith after its death», which is similar to Allāh's statement:

﴿وَمِنْ آيَاتِنَا أَنْتُنَّ أَرْضٌ خَالِيَةٌ فَجَعَلْنَا فِيهَا فِئَةً يَأْكُلُ مِنْهَا﴾

«And a sign for them is the dead land. We give it life, and We bring forth from it grains, so that they eat thereof.» (36:33), until:

﴿وَمَا لَا يَعْلَمُونَ﴾

«which they know not.» (36:36)

Allāh continues:

﴿وَمِنْ دَابَّتْ فِيهَا مِنْ كُلِّ دَابَّةٍ﴾

«and the moving (living) creatures of all kinds that He has scattered therein,»

meaning, in various shapes, colors, uses and sizes, whether small or large. Allāh knows all that, sustains it, and nothing is concealed from Him. Similarly, Allāh said:

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعُهَا كُلٌّ فِي كِتَابٍ مُبِينٍ﴾

«And no moving (living) creature is there on earth but its provision is due from Allāh. And He knows its dwelling place and its deposit (in the uterus or grave). All is in a Clear Book (Al-Lawḥ Al-Mahfūz – the Book of Decrees with Allāh).» (11:6)

﴿وَتَصْرِيفِ الرِّيْحِ﴾

«...and in the veering of winds...»

Sometimes, the wind brings mercy and sometimes torment. Sometimes it brings the good news of the clouds that follow it, sometimes it leads the clouds, herding them, scattering them or directing them. Sometimes, the wind comes from the north

(the northern wind), and sometimes from the south, sometimes from the east, and striking the front of the *Ka'bah*, sometimes from the west, striking its back. There are many books about the wind rain, stars and the regulations related to them, but here is not the place to elaborate on that, and Allāh knows best.

Allāh continues:

﴿وَالسَّحَابَ الْمُمْسِكَ بَيْنَ السَّمَاءِ وَالْأَرْضِ﴾

﴿...and clouds which are held between the sky and the earth,﴾

The clouds run between the sky and the earth to wherever Allāh wills of lands and areas.

Allāh said next:

﴿لَا يَسْتَوِي الْقَوْرُ يَعْلَمُونَ﴾

﴿...are indeed Ayāt for people of understanding,﴾

meaning, all these things are clear signs that testify to Allāh's Oneness. Similarly, Allāh said:

﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَآخِثَاتِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ۚ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَتَعْمُودًا وَعَلَىٰ جُوبِهِمْ وَسُجُودًا ۚ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَٰذَا بَطِلًا مُّسَبِّحُكَ فَقِنَا عَذَابَ النَّارِ ۚ﴾

﴿Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. Those who remember Allāh (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted are You above all that they associate with You as partners). Give us salvation from the torment of the Fire."﴾ (3:190, 191)

﴿وَمِنَ النَّاسِ مَن يَخْشَى اللَّهَ مِنْ دُونِ اللَّهِ أَدْنَا يُمْسِكُ كُفْرًا وَلَئِنَّ مِنْهُمْ لَفَرِيقًا يَلْعَنُونَ اللَّهَ قِيَمًا وَتَعْمُودًا وَآلَ اللَّهِ شَدِيدُ الْعَذَابِ ۚ﴾
 ﴿إِذْ تَبَرَأَ الَّذِينَ اتَّخَذُوا مِنَ الَّذِينَ اتَّخَذُوا رِبَاؤًا الْمَكْدَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ ۚ وَقَالَ الَّذِينَ اتَّخَذُوا لَوْ أَنَّا كُنَّا كَرَّةً فَتَبَرَأْنَا مِنْهُمْ كَمَا تَبَرَّأُوا مِنَّا كَذَلِكَ يُرِيدُهُ اللَّهُ لَعَنَهُمْ حَسْرَتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ۚ﴾

﴿165. And of mankind are some who take (for worship) others besides Allāh as rivals (to Allāh). They love them as they love Allāh. But those who believe, love Allāh more (than anything else). If only, those who do wrong could see, when they will see the torment, that all power belongs to Allāh and that Allāh is severe in punishment.﴾

﴿166. When those who were followed disown (declare themselves innocent of) those who followed (them), and they see the torment, then all their relations will be cut off from them﴾.

﴿167. And those who followed will say: "If only we had one more chance to return (to the worldly life), we would disown (declare ourselves as innocent from) them as they have disowned (declared themselves as innocent from) us." Thus Allāh will show them their deeds as regrets for them. And they will never get out of the Fire.﴾

The Condition of the Polytheists in this Life and the Hereafter

In these *Āyāt*, Allāh mentions the condition of the polytheists in this life and their destination in the Hereafter. They appointed equals and rivals with Allāh, worshipping them along with Allāh and loving them, just as they love Allāh. However, Allāh is the only deity worthy of worship, Who has neither rival nor opponent nor partner. It is reported in the *Ṣaḥīḥayn* that 'Abdullāh bin Mas'ūd said: I said, "O Messenger of Allāh! What is the greatest sin?" He said:

«أَنْ تَجْعَلَ لِّهِ بَدَأَ وَهُوَ خَلَقَكَ»

«To appoint a rival to Allāh while He Alone has created you.»^[1]

Allāh said:

﴿وَالَّذِينَ آمَنُوا أَتَدْعُوا خُلَاقَهُ﴾

«But those who believe, love Allāh more (than anything else)»

Because these believers love Allāh, know His greatness, revere Him, believe in His Oneness, then they do not associate

[1] *Faḥ Al-Bārī* 8 :3 and *Muslim* 1 :90.

anything or anyone with Him in the worship. Rather, they worship Him Alone, depend on Him and they seek help from Him for each and every need.

Then, Allāh warns those who commit *Shirk*,

﴿وَلَوْ رَى الَّذِينَ ظَلَمُوا إِذْ يَرْفَعُ السَّابُّ أَدَّ الْقُوَّةَ لَهُ جَبِيحًا﴾

﴿If only, those who do wrong could see, when they will see the torment, that all power belongs to Allāh.﴾

if these people knew what they will face and the terrible punishment they are to suffer because of their disbelief and *Shirk* (polytheism), then they would shun the deviation that they live by.

Allāh mentions their false beliefs in their idols, and that those they followed will declare their innocence of them. Allāh said:

﴿إِذْ نَسَرَّ الَّذِينَ أَتَمُّوا مِنَ الَّذِينَ اتَّبَعُوا﴾

﴿When those who were followed disown (declare themselves innocent of) those who followed (them).﴾

the angels, whom they used to claim that they worshipped, declare their innocence of them in the Hereafter, saying:

﴿يَرْفَعْنَا إِلَيْكَ مَا كَانُوا يُشْرِكُونَ﴾

﴿We declare our innocence (from them) before You. It was not us they worshipped.﴾ (28:63), and:

﴿سُبْحَنَكَ أَنْتَ وَلِيُّنَا مِنْ دُونِهِمْ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ مُؤْمِنُونَ﴾

﴿"Glorified be You! You are our Wali (Lord) instead of them. Nay, but they used to worship the Jinn; most of them were believers in them."﴾ (34:4)

The Jinn will also disown the disbelievers who worshipped them, and they will reject that worship. Allāh said:

﴿وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَسْتَجِيبُ لَهُمْ إِلَٰهٌ يَوْمَ الدِّعْوَةِ﴾

﴿وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَسْتَجِيبُ لَهُمْ إِلَٰهٌ يَوْمَ الدِّعْوَةِ﴾

﴿And who is more astray than one who calls on (invokes) besides Allāh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them? And when mankind are gathered (on the

Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping. ﴿46:5, 6﴾ Allāh said:

﴿وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لِيَكُونُوا لَهُمْ عِزًّا ۖ كَلَّا سَيَكْفُرُونَ بِبِرَّهِمْ وَيَكُونُوا عَلَيْهِمْ ضَرَارًا﴾

﴿And they have taken (for worship) ālihah (gods) besides Allāh, that they might give them honor, power and glory (and also protect them from Allāh' punishment). Nay, but they (the so-called gods) will deny their worship of them, and become opponents to them (on the Day of Resurrection). ﴿19:81, 82﴾ Prophet Ibrāhīm said to his people:

﴿إِنَّا أَخَذْنَا مِنَ دُونِ اللَّهِ أَوْلِيَاءَ مَا دَامَ الْحَيَاةُ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ ۖ وَلَيَعْلَمَنَّ بِمَعْصِكُمْ بَعْضٌ وَمَا وَكُمُ النَّارُ وَمَا لَكُمُ مِنْ نَاصِرٍ﴾

﴿You have taken (for worship) idols instead of Allāh. The love between you is only in the life of this world, but on the Day of Resurrection, you shall disown each other, and curse each other, and your abode will be the Fire, and you shall have no helper. ﴿29:25﴾ Allāh said:

﴿وَلَوْ رَفَعُوا إِلَى السَّمَاءِ مَوْفُوتَاتٍ عِنْدَ رَبِّهِمْ رَجِعَ بَعْضُهُمْ إِلَى بَعْضٍ أَلْفَوْا الْقَوْلَ يَقُولُ الَّذِينَ اسْتَضَعُوا لِلَّذِينَ اسْتَكْبَرُوا لَوْلَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ ﴿٢٦﴾ قَالَ الَّذِينَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتَخِيفُوا أَفَمَنْ سَكَدْتُمْ عَنْ آيَاتِي يَوْمَ الْقِيَامَةِ إِذْ جَاءَكُمْ بَلْ كُنْتُمْ مُخْرَجِينَ ﴿٢٧﴾ وَقَالَ الَّذِينَ اسْتَخِيفُوا لِلَّذِينَ اسْتَكْبَرُوا بَلْ سَكَّرَ الْأَبْلَى وَالنَّهَارَ إِذْ تَأْمُرُونَا أَنْ نَكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَندَادًا وَأَسْرَأُ أَتَدَامَةُ لَنَا رَأَا الْقَتَابَ وَجَعَلْنَا الْأَعْنُلَ فِي أَغْنَايَ الَّذِينَ كَفَرُوا هَلْ يُخْزَوْنَ إِلَّا مَا كَانُوا يَعْلَمُونَ ﴿٢٨﴾﴾

﴿But if you could see when the Zālimūn (polytheists and wrongdoers) will be made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we should certainly have been believers!" And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you? Nay, but you were Mujrimīn (polytheists, sinners, disbelievers, criminals)." Those who were deemed weak will say

to those who were arrogant: "Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allāh and set up rivals to Him!" And each of them (parties) will conceal their own regrets (for disobeying Allāh during this worldly life), when they behold the torment. And We shall put iron collars round the necks of those who disbelieved. Are they requited aught except what they used to do?" (34:31-33) Allāh said:

﴿وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدْتُكُمْ فَأَنْتُمْ كَذِبٌ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُمُونِي وَلُومُوا أَنْفُسَكُمْ فَإِنَّمَا أَنَا مِنَ الْمُنذِرِينَ وَبِمُخْرِجَتِي إِلَى صُفْحَةٍ إِنِّي كَفَرْتُ بِمَا أَكْرَمْتُنِي مِنْ قَبْلُ إِنَّ الْقَلِيلِينَ لَهُمْ عَذَابٌ أَلِيمٌ﴾

«And Shayṭān (Satan) will say when the matter has been decided: "Verily, Allāh promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, and you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me (Satan) as a partner with Allāh (by obeying me in the life of the world). Verily, there is a painful torment for the Zālimīn (polytheists and wrongdoers).» (14:22)

Allāh then said:

﴿وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ﴾

«...and they see the torment, then all their relations will be cut off from them.»

meaning, when they see Allāh's torment, their power and means of salvation are all cut off, and they will have no way of making amends, nor will they find a way of escape from the Fire. 'Aṭā' reported that Ibn 'Abbās said about:

﴿وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ﴾

«then all their relations will be cut off from them.»

"meaning the friendship." Mujāhid reported a similar statement in another narration by Ibn Abu Najīh.^[1]

[1] Aṭ-Ṭabari 3:290.

Allāh said:

﴿وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَكُنَّا نَحْنُ كَرَّةً فَغَتَرْنَا بِهِمْ كَمَا تَبَرَّأُوا مِنَّا﴾

«And those who followed will say: "If only we had one more chance to return (to the worldly life), we would disown (declare ourselves as innocent from) them as they have disowned (declared themselves as innocent from) us."»

This Āyah means: 'If we only had a chance to go back to the life so that we could disown them (their idols, leaders, etc.) shun their worship, ignore them and worship Allāh Alone instead.' But they utter a lie in this regard, because if they were given the chance to go back, they would only return to what they were prohibited from doing, just as Allāh said. This is why Allāh said:

﴿كَذَلِكَ يُرِيدُ اللَّهُ أَغْتَلِبَهُمْ هَزَبًا حَرِيصًا﴾

«Thus Allāh will show them their deeds as regrets for them.»

meaning, their works will vanish and disappear. Similarly, Allāh said:

﴿وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ نَبْءًا مَّنْشُورًا﴾

«And We shall turn to whatever deeds they (disbelievers, polytheists, sinners) did, and We shall make such deeds as scattered floating particles of dust.» (25:23)

Allāh also said:

﴿تَنَزَّلُ الْآلِيمُ كَقَرَارٍ رَّيْبَةٍ أَغْتَلِبَهُمْ كَرَامًا أَسْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ﴾

«The parable of those who disbelieved in their Lord is that their works are as ashes, on which the wind blows furiously on a stormy day.» (14:18), and:

﴿وَالَّذِينَ كَفَرُوا أَغْتَلِبَهُمْ كَرَامًا يَفِيعُو بِحَسْبِ الظَّنِّ مَاءً﴾

«As for those who disbelieved, their deeds are like a mirage in a desert. The thirsty one thinks it to be water.» (24:39)

This is why Allāh said — at the end of the Āyah 2:167 above

﴿وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ﴾

«And they will never get out of the Fire.»

﴿يَا أَيُّهَا النَّاسُ كُلُوا مِنَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ۚ إِنَّمَا يَأْمُرُكُم بِالسُّوءِ وَالْفَحْشَاءِ وَإِن تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ۝﴾

¶168. O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of Shayṭān (Satan). Verily, he is to you an open enemy.﴾

¶169. He (Satan) commands you only what is evil and Fahshā' (sinful), and that you should say about Allāh what you know not.﴾

The Order to eat the Lawful Things, and the Prohibition of following the Footsteps of Shayṭān

After Allāh stated that there is no deity worthy of worship except Him and that He Alone created the creation, He stated that He is the Sustainer for all His creation, and He mentioned a favor that He granted them; He has allowed them to eat any of the pure lawful things on the earth that do not cause harm to the body or the mind. He also forbade them from following the footsteps of Shayṭān, meaning his ways and methods with which he misguides his followers, like prohibiting the *Bahīrah* (a she-camel whose milk was spared for the idols and nobody was allowed to milk it), or *Sā'ibah* (a she-camel let loose for free pasture for the idols and nothing was allowed to be carried on it), or a *Wāṣilah* (a she-camel set free for idols because it has given birth to a she-camel at its first delivery and then again gives birth to a she-camel at its second delivery), and all of the other things that Shayṭān made attractive to them during the time of *Jāhiliyyah*. Muslim recorded 'Iyāḍ bin Hīmār saying that Allāh's Messenger ﷺ said that Allāh the Exalted says,

يَقُولُ اللَّهُ تَعَالَى: إِنَّ كُلَّ مَالٍ مَنَحْتُهُ عِبَادِي فَهُوَ لَهُمْ حَلَالٌ، - وَفِيهِ - وَإِنِّي خَلَقْتُ عِبَادِي حَقَّاءَ، فَجَاءَتْهُمْ الشَّيَاطِينُ فَأَجْنَأَتْهُمْ عَنْ دِينِهِمْ، وَحَرَمَتْ عَلَيْهِمْ مَا أَحَلَلْتُ لَهُمْ،

‘Every type of wealth I have endowed My servants is allowed for them...’ (until), ‘I have created My servants *Hunafā'* (pure or upright), but the devils came to them and led them astray from their (true) religion and prohibited them from what I

allowed for them.^[1]

Allāh said:

﴿إِنَّ لَكُمْ عَدُوًّا مُّبِينًا﴾

﴿...he is to you an open enemy.﴾

warning against Satan. Allāh said in another instance:

﴿إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُوا حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ﴾

﴿Surely, Shayṭān is an enemy to you, so take (treat) him as an enemy. He only invites his Hizb (followers) that they may become the dwellers of the blazing Fire.﴾ (35:6), and:

﴿أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَأَنْتُمْ كُنْتُمْ لِلْعَالَمِينَ بَدَلًا﴾

﴿Will you then take him (Iblis) and his offspring as protectors and helpers rather than Me while they are enemies to you? What an evil is the exchange for the Zālimin (polytheists, and wrongdoers, etc).﴾ (18:50)

Qatādah and As-Suddi commented on what Allāh said:

﴿وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ﴾

﴿...and follow not the footsteps of Shayṭān (Satan)﴾:

Every act of disobedience to Allāh is among the footsteps of Satan.^[2]

‘Abd bin Humayd reported that Ibn ‘Abbās said: “Any vow or oath that one makes while angry, is among the footsteps of Shayṭān and its expiation is that of the vow.”^[3] Allāh’s statement:

﴿إِنَّمَا يَأْمُرُكُمْ بِأَسْوَأِ الْفَعْلِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ﴾

﴿He (Satan) commands you only what is evil and Faḥshā (sinful), and that you should say about Allāh what you know not.﴾

The verse means: ‘Your enemy, Satan, commands you to commit evil acts and what is worse than that, such as

[1] Muslim 4:2197.

[2] Ibn Abi Ḥatim 1:211.

[3] Feeding ten poor persons, clothing them, freeing a servant, or fasting three days; and refer to 5:89 in the Qur’ān.

وَإِذْ أَمَرْنَا لَهْمُ أَنْتُمْ مَا أَنْزَلَ اللَّهُ فَأَلُوا بِلِ نَسْجِ مَا أَلْفَيْنَا عَلَيْهِ
 ءَابَاءَهُمْ أَأُولُو كَات ءَابَاءَهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا
 يَهْتَدُونَ ﴿١٧٠﴾ وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ
 بِمَا لَا يَسْمَعُ إِلَّا دُعَاءَ وَنِدَاءَ مُنَّكُمْ عَنْهُمْ فَهُمْ لَا يَعْقِلُونَ
 ﴿١٧١﴾ يَتَّبِعُهُ الَّذِينَ ءَامَنُوا كُلُّوا مِن طَيْبَاتِ مَا رَزَقْنَاكُمْ
 وَاشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ تَعْبُدُونَ ﴿١٧٢﴾ إِنَّمَا حَرَّمَ
 عَلَيْكُمُ الْمَيْتَةَ وَالْدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلِيَ بِهِ،
 لِيُغْنِيَ اللَّهُ عَنْكُمْ أَصْطَرَعِي بَاعَ وَلَا عَادَ فَلَا إِثْمَ عَلَيْهِ إِنْ أَلَّهِ
 غَفُورٌ رَحِيمٌ ﴿١٧٣﴾ إِنْ الَّذِينَ يَكْفُرُونَ مَا أَنْزَلَ اللَّهُ مِنْ
 الْكِتَابِ وَيَسْتُرُونَ بِهِ عُتُقًا قَلِيلًا أُولَئِكَ مَا يَكُونُ
 فِي بَطُونِهِمْ إِلَّا السَّارُ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَمَةِ
 وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٤﴾ أُولَئِكَ الَّذِينَ
 اشْتَرُوا الضَّلَالَةَ بِالْهَدَى وَالْعَذَابِ بِالْمَغْفِرَةِ فَمَا
 أَصْبَرَهُمْ عَلَى النَّارِ ﴿١٧٥﴾ ذَلِكَ بِأَنَّ اللَّهَ سَرَّلَ الْكِتَابَ
 بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَوِي شِقَاقٍ بَعِيدٍ ﴿١٧٦﴾

adultery and so forth. He commands you to commit what is even worse, that is, saying about Allāh without knowledge.' So this includes every innovator and disbeliever.

﴿وَإِذْ أَمَرْنَا لَهْمُ أَنْتُمْ مَا أَنْزَلَ اللَّهُ فَأَلُوا بِلِ نَسْجِ مَا أَلْفَيْنَا عَلَيْهِ ءَابَاءَهُمْ أَأُولُو كَات ءَابَاءَهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ﴾
 وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءَ وَنِدَاءَ مُنَّكُمْ عَنْهُمْ فَهُمْ لَا يَعْقِلُونَ ﴿١٧٠﴾

﴿170. When it is said to them: "Follow what Allāh has sent down." They say: "Nay! We shall follow what we

found our fathers following." (Would they do that!) even though their fathers did not understand anything nor were they guided?﴾

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

The Polytheist imitates Other Polytheists

Allāh states that if the disbelievers and polytheists are called to follow what Allāh has revealed to His Messenger ﷺ and abandon the practices of misguidance and ignorance that they indulge in, they will say, "Rather. We shall follow what we found our fathers following," meaning, worshipping the idols and the false deities. Allāh criticized their reasoning:

﴿أَوَلَوْ كَانَتْ آبَاؤُهُمْ﴾

﴿(Would they do that!) even though their fathers﴾,

meaning, those whom they follow and whose practices they imitate, and:

﴿لَا يَفْقَهُونَ شَيْئًا وَلَا يَهْتَدُونَ﴾

﴿...did not understand anything nor were they guided?﴾

meaning, they had no sound understanding or guidance. Ibn Ishāq reported that Ibn 'Abbās said that this was revealed about a group of Jews whom Allāh's Messenger ﷺ called to Islām, but they refused, saying, "Rather, we shall follow what we found our forefathers following." So Allāh revealed this Āyah (2:170) above.^[1]

The Disbeliever is just like an Animal

Allāh then made a parable of the disbelievers, just as He said in another Āyah:

﴿لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوْءِ﴾

﴿For those who believe not in the Hereafter is an evil description.﴾ (16:60)

Similarly, Allāh said here (2:171 above)

﴿وَمَثَلُ الَّذِينَ كَفَرُوا﴾

﴿And the example of those who disbelieve...﴾

meaning, in their injustice, misguidance and ignorance, they are just like wandering animals, not understanding what they are told; if the shepherd heralds them or calls them to what benefits them, they would not understand what is actually being said to them, for they only hear unintelligible sounds. This is what is reported from Ibn 'Abbās, Abu Al-'Āliyah, Mujāhid, 'Ikrimah, 'Aṭā', Al-Hasan, Qatādah, 'Aṭā' Al-Khurāsāni and Ar-Rabī' bin Anas.^[2]

﴿عَمَّ يَتَّبِعُونَ﴾

[1] Aṭ-Ṭabari 3:305.

[2] Ibn Abi Ḥātim 1:225-228.

﴿They are deaf, dumb, and blind.﴾

means, they are deaf, as they do not hear the truth; mute, as they do not utter it; and blind, as they do not see or recognize its path and way.

﴿فَهُمْ لَا يَتَّبِعُونَ﴾

﴿So they do not understand.﴾

means, they do not comprehend or understand anything.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَشْكُرُونَ ﴿١٦٨﴾ إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ فَمَن اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٦٩﴾﴾

﴿172. O you who believe (in the Oneness of Allāh – Islāmic Monotheism)! Eat of the lawful things that We have provided you with, and be grateful to Allāh, if it is indeed He Whom you worship﴾.

﴿173. He has forbidden you only the Maitah (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for other than Allāh. But if one is forced by necessity without willful disobedience nor transgressing due limits, then there is no sin on him. Truly, Allāh is Oft-Forgiving, Most Merciful.﴾

The Command to eat Pure Things and the Explanation of the Prohibited Things

Allāh commands His believing servants to eat from the pure things that He has created for them and to thank Him for it, if they are truly His servants. Eating from pure sources is a cause for the acceptance of supplications and acts of worship, just as eating from impure sources prevents the acceptance of supplications and acts of worship, as mentioned in a *Ḥadīth* recorded by Imām Aḥmad, that Abu Hurayrah said that Allāh's Messenger ﷺ said:

«أَيُّهَا النَّاسُ إِنَّ اللَّهَ طَيِّبٌ، لَا يَقْبَلُ إِلَّا طَيِّبًا، وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ، فَقَالَ: «يَا أَيُّهَا الرُّسُلُ كُلُوا مِن الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَصَلُّونَ عَلِيمٌ» ﴿١٦٨﴾، وَقَالَ: «يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ» ثُمَّ ذَكَرَ الرَّجُلَ

يُطِيلُ السَّفَرَ أَشْعَثُ أَغْبَرُ يَدُّهُ يَدِّي إِلَى السَّمَاءِ: يَا رَبِّ يَا رَبِّ، وَمَطْعَمُهُ حَرَامٌ،
وَمَشْرَبُهُ حَرَامٌ، وَمَلْبَسُهُ حَرَامٌ، وَغَذْيُهُ بِالْحَرَامِ فَأَنَّى يُسْتَجَابَ لِذَلِكَ؟

‘O people! Allāh is Ṭayyib (Pure and Good) and only accepts that which is Ṭayyib. Allāh has indeed commanded the believers with what He has commanded the Messengers, for He said: ‘O (you) Messengers! Eat of the Ṭayyibāt and do righteous deeds. Verily, I am well-acquainted with what you do’ (23:51), and: ‘O you who believe! Eat of the lawful things that We have provided you with’ He then mentioned a man, ‘who is engaged in a long journey, whose hair is untidy and who is covered in dust, he raises his hands to the sky, and says, ‘O Lord! O Lord!’ Yet, his food is from the unlawful, his drink is from the unlawful, his clothes are from the unlawful, and he was nourished by the unlawful, so how can it (his supplication) be accepted?’^[1] It was also recorded by Muslim and At-Tirmidhi ^[2]

After Allāh mentioned how He has blessed His creatures by providing them with provisions, and after commanding them to eat from the pure things that He has provided them, He then stated that He has not prohibited anything for them, except dead animals. Dead animals are those that die before being slaughtered; whether they die by strangling, a violent blow, a headlong fall, the goring of horns or by being partly eaten by a wild animal. Dead animals of the sea are excluded from this ruling, as is explained later, Allāh willing, as Allāh said:

﴿أَمِلْ لَكُمْ سِينَةُ الْبَحْرِ وَمَتَاعُهَا﴾

‘Lawful to you is (the pursuit of) watergame and its use for food’ (5:96),

and because of the *Hadīth* about the whale recorded in the *Ṣaḥīḥ*.^[3] The *Musnad*, *Al-Muwattaʿa* and the *Sunan* recorded the Prophet ﷺ saying about the sea:

«مَرُّ الطَّهْرُ مَرَّؤُهُ وَالْجِلُّ مَيْتَةٌ»

[1] Aḥmad 3:328.

[2] Muslim 2:703, *Tuḥfat Al-Aḥwadhī* 8:333.

[3] *Fath Al-Bāri* 6:152.

«Its water is pure and its dead are permissible.»^[1]

Ash-Shāfiʿī, Aḥmad, Ibn Mājah, and Ad-Dāraquṭni reported that Ibn ʿUmar said that the Prophet ﷺ said:

«أَجَلٌ لَنَا مَيْتَانِ وَدَمَانِ، الشَّمَكُ وَالْجَرَادُ وَالْكَبِدُ وَالطَّحَالُ»

«We have been allowed two dead things and two bloody things: fish and locusts; and liver and spleen».^[2]

We will mention this subject again in Sūrat Al-Mā'idah (chapter 5 in the Qur'ān), *In shā' Allāh* (if Allāh wills).

Issue: According to Ash-Shāfiʿī and other scholars, milk and eggs that are inside dead unslaughtered animals are not pure, because they are part of the dead animal. In one narration from him, Mālik said that they are pure themselves, but become impure because of their location. Similarly, there is a difference of opinion over the cheeses (made with the milk) of dead animals. The popular view of the scholars is that it is impure, although they mentioned the fact that the Companions ate from the cheeses made by the Magians (fire worshippers). Hence, Al-Qurṭubī commented: "Since only a small part of the dead animal is mixed with it, then it is permissible, because a minute amount of impurity does not matter if it is mixed with a large amount of liquid."^[3] Ibn Mājah reported that Salmān said that Allāh's Messenger ﷺ was asked about butter, cheese and fur. He said:

«الْحَلَالُ مَا أَحَلَّ اللَّهُ فِي كِتَابِهِ، وَالْحَرَامُ مَا حَرَّمَ اللَّهُ فِي كِتَابِهِ، وَمَا سَكَتَ عَنْهُ فَهُوَ بِمَا عَفَا عَنْهُ»

«The allowed is what Allāh has allowed in His Book and the prohibited is what Allāh has prohibited in His Book. What He has not mentioned is a part of what He has pardoned.»^[4]

Allāh has prohibited eating the meat of swine, whether

[1] Aḥmad 5:365, Al-Muwatta' 1:22, Abu Dawūd 1:64, Tuhfat Al-Aḥwadhi 1:224, An-Nasā'i 1:50, and Ibn Mājah 1:136.

[2] Tartīb Musnad Ash-Shāfiʿī 2:173, Aḥmad 2:97, Ibn Mājah 2:1073, Ad-Dāraquṭni 4:272.

[3] Al-Qurṭubī 2:221.

[4] Ibn Mājah 2:1117.

slaughtered or not, and this includes its fat, either because it is implied, or because the term *Lahm* includes that, or by analogy. Similarly prohibited are offerings to other than Allāh, that is what was slaughtered in a name other than His, be it for monuments, idols, divination, or the other practices of the time of *Jāhiliyyah*. Al-Qurtūbi mentioned that 'Ā'ishah was asked about what non-Muslims slaughter for their feasts and then offer some of it as gifts for Muslims. She said, "Do not eat from what has been slaughtered for that day, (or feast) but eat from their vegetables."^[1]

The Prohibited is Allowed in Cases of Emergency

Then Allāh permitted eating these things when needed for survival or when there are no permissible types of food available. Allāh said:

﴿مَنْ أَضْطَرَّ غَيْرَ نَاحٍ وَلَا عَادٍ﴾

﴿But if one is forced by necessity without willful disobedience nor transgressing due limits﴾,

meaning, without transgression or overstepping the limits,

﴿فَلَا إِثْمَ عَلَيْهِ﴾

﴿...then there is no sin on him.﴾

meaning, if one eats such items, for,

﴿إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

﴿Truly, Allāh is Oft-Forgiving, Most Merciful.﴾

Mujāhid said, "If one is forced by necessity without willful disobedience nor transgressing the set limits. For example, if he didn't, then he would have to resort to highway robbery, rising against the rulers, or some other kinds of disobedience to Allāh, then the permission applies to him. If one does so transgressing the limits, or continually, or out of disobedience to Allāh, then the permission does not apply to him even if he is in dire need." The same was reported from Sa'īd bin Jubayr. Sa'īd and Muqātil bin Ḥayyān are reported to have said that without willful disobedience means, "Without believing that it

[1] Al-Qurtūbi 2:224.

is permissible.”^[1] It was reported that Ibn ‘Abbās commented on the Āyah:

﴿غَيْرَ بَاطِلٍ وَلَا عَارٍ﴾

﴿...without willful disobedience nor transgressing﴾

saying, “Without willful disobedience means eating the dead animal and not continuing to do so. Qatādah said:

﴿غَيْرَ بَاطِلٍ﴾

﴿without willful disobedience﴾ “Without transgressing by eating from the dead animals, that is when the lawful is available.”^[2]

Issue: When one in dire straits finds both — dead animals, and foods belong to other people which he could get without risking the loss of his hands or causing harm, then it is not allowed for him to eat the dead animals. Ibn Mājah reported that ‘Abbād bin Shurahbil Al-Ghubari said, “One year we suffered from famine. I came to Al-Madinah and entered a garden. I took some grain that I cleaned, and ate, then I left some of it in my garment. The owner of the garden came, roughed me up and took possession of my garment. I then went to Allāh’s Messenger ﷺ and told him what had happened. He said to the man:

«مَا أَطْعَمْتَهُ إِذْ كَانَ جَائِعًا - أَوْ سَاعِيًا - وَلَا عَلَّمْتَهُ إِذْ كَانَ جَاهِلًا» فَأَمَرَهُ فَرَدُّهُ إِلَيْهِ
ثَوْبَهُ، فَأَمَرَ لَهُ بِوَسْقٍ مِنْ طَعَامٍ أَوْ بِنُصْفِ وَسْقٍ.

‘You have not fed him when he was hungry - or he said starving - nor have you taught him if he was ignorant.’

The Prophet ﷺ commanded him to return ‘Abbād’s garment to him, and to offer him a Wasq (around 180 kilograms) - or a half Wasq - of food^[3]

This has a sufficiently strong chain of narrators and there are many other witnessing narrations to support it, such as the Ḥadīth that ‘Amr bin Shu‘ayb narrated from his father that his grandfather said: Allāh’s Messenger ﷺ was asked about the hanging clusters of dates. He said:

[1] Ibn Abi Ḥātim 1 :236.

[2] Aṭ-Ṭabari 3 :324.

[3] Ibn Mājah 2:770.

مَنْ أَصَابَ مِنْهُ مِنْ ذِي حَاجَةٍ بَيْنَهُ غَيْرَ مُتَجِدِّ حُجَّتًا، فَلَا شَيْءَ عَلَيْهِ

‘There is no harm for whoever takes some of it in his mouth for a necessity without putting it in his garment.’^[1]

Muqātil bin Ḥayyān commented on:

﴿فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ﴾

‘...then there is no sin on him. Truly, Allāh is Oft-Forgiving, Most Merciful.’

‘For what is eaten out of necessity.’^[2] Sa‘īd bin Jubayr said, ‘Allāh is pardoning for what has been eaten of the unlawful, and Merciful’ in that He allowed the prohibited during times of necessity.’^[3] Masrūq said, ‘Whoever is in dire need, but does not eat or drink until he dies, he will enter the Fire.’^[4] This indicates that eating dead animals for those who are in need of it for survival is not only permissible but required.

﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلَ اللَّهُ مِنَ الْكِتَابِ وَيُسَوِّدُونَ بِهَا وُجُوهَ النَّاسِ وَالْأَنْفَارَ وَلَا يُكَلِّمُهُمْ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ۝ أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهَدَىٰ وَالْعَذَابَ بِالْغُفُورِ ۚ كَمَا أَصَابَهُمْ عَلَى الْقَارِ ۝ ذَٰلِكَ بِأَنَّ اللَّهَ سَرَّلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ﴾

¶174. Verily, those who conceal what Allāh has sent down of the Book, and purchase a small gain therewith (of worldly things), they eat into their bellies nothing but fire. Allāh will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment.

¶175. Those are they who have purchased error at the price of guidance, and torment at the price of forgiveness. So how bold they are (for evil deeds which will push them) to the Fire.

¶176. That is because Allāh has sent down the Book (the Qur’ān) in truth. And verily, those who disputed as regards the Book are far away in opposition.

[1] *Tuḥfat Al-Aḥwadhī* 4:510.

[2] *Ibn Abi Ḥātim* 1:240.

[3] *Ibn Abi Ḥātim* 1:240.

[4] *Al-Bayhaqī in As-Sunan Al-Kubrā* 9:357.

Criticizing the Jews for concealing what Allāh revealed

Allāh said:

﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلَ اللَّهُ مِنْ الْكِتَابِ﴾

﴿Verily, those who conceal what Allāh has sent down of the Book.﴾

Meaning the Jews who concealed their Book's descriptions of Muḥammad ﷺ, all of which testify to his truth as a Messenger and a Prophet. They concealed this information so that they would not lose authority and the position that they had with the Arabs, where they would bring them gifts, and honor them. The cursed Jews feared that if they announced what they know about Muḥammad ﷺ, then the people would abandon them and follow him. So they hid the truth so that they may retain the little that they were getting, and they sold their souls for this little profit. They preferred the little that they gained over guidance and following the truth, believing in the Messenger ﷺ and having faith in what Allāh was sent him with. Therefore, they have profited failure and loss in this life and the Hereafter.

As for this world, Allāh made the truth about His Messenger ﷺ known anyway, by the clear signs and the unequivocal proofs. Thereafter, those whom the Jews feared would follow the Prophet ﷺ, believed in him and followed him anyway, and so they became his supporters against them. Thus, the Jews earned anger on top of the wrath that they already had earned before, and Allāh criticized them again many times in His Book. For instance, Allāh said in this Āyah (2:174 above):

﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلَ اللَّهُ مِنْ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا ضَالًّا﴾

﴿Verily, those who conceal what Allāh has sent down of the Book, and purchase a small gain therewith (of worldly things).﴾

meaning, the joys and delights of this earthly life. Allāh said:

﴿أَوْتِيَهُمْ مَا يَكُونُ فِي بُطُونِهِمْ إِلَّا نَارٌ﴾

﴿...they eat into their bellies nothing but fire.﴾ meaning, whatever they eat in return for hiding the truth, will turn into a raging fire in their stomachs on the Day of Resurrection.

Similarly, Allāh said:

﴿إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ
سَعِيرًا﴾

«Verily, those who unjustly eat up the property of orphans, they eat up only fire into their bellies, and they will be burnt in the blazing Fire!» (4:10)

Also, reported in an authentic *Hadith* is that Allāh's Messenger ﷺ said:

«الَّذِي يَأْكُلُ أَوْ يَشْرَبُ فِي آيَةِ الذَّهَبِ وَالْفِضَّةِ إِنَّمَا يُجْرَجُ فِي بَطْنِهِ نَارَ جَهَنَّمَ»

«Those who eat or drink in golden or silver plates are filling their stomachs with the fire of Jannah (Hell).»^[1]

Allāh said:

﴿وَلَا يَكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ﴾

«Allāh will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment.»

This is because Allāh is furious with them for concealing the truth. They thus deserve Allāh's anger, so Allāh will not look at them or purify them, meaning that He will not praise them but will cause them to taste a severe torment. Then, Allāh said about them:

﴿أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الْهُدَىٰ بِالْغُلُوبِ﴾

«Those are they who have purchased error for guidance.»

Hence, they opposed the guidance, that is, not announcing the Prophet's description they find in their Books, the news about his prophecy and the good news of his coming which the previous Prophets proclaimed, as well as following and believing in him. Instead, they preferred misguidance by denying him, rejecting him and concealing his descriptions that were mentioned in their Books. Allāh said:

﴿وَالْعَذَابُ بِالتَّوْبَةِ﴾

«...and torment at the price of forgiveness,»

meaning, they preferred torment over forgiveness due to the

[1] *Ṣaḥīḥ Al-Bukhārī* no. 5634, and *Muslim* no. 2065.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٧

الْبَقَرَةِ

﴿لَيْسَ الْبِرَّ أَنْ تُولُوا وَجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَآلَمَ بِكَذِّبِكُمْ وَآلَمَ بِتِلْكَ الْأَنْفُسِ الَّتِي سَفَتْ عَلَى أَمْوَالِهِمْ دُونَ الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَآلَمَ بِالْعِصْيَانِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُؤْتُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالْفُرْسَاءِ وَبِئْسَ الْأَبْرَارُ الَّذِينَ صَدَقُوا وَأَوْفَتْكَ هُمُ الْمُتَّقُونَ ﴿٢٧﴾ بَيِّنَاتٍ لِّلَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ لَكُمْ لِحْرٌ وَالْعَبْدُ بِالْعَبْدِ وَالْأَنْفُ بِالْأَنْفِ فَمَنْ عَفَىٰ لَهُ مِنْ أَخِيهِ شَيْءٌ فَإِنِ بَاعَ بِالْمَعْرُوفِ وَأَدَّىٰ إِلَيْهِ بِإِحْسَنٍ ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ مِّنْ عَذَابِ رَبِّكَ فَلَمَّا عَذَابٌ أَلِيمٌ ﴿٢٨﴾ وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ ﴿٢٩﴾ كُتِبَ عَلَيْكُمُ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ﴿٣٠﴾ فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٣١﴾

sins they have committed. Allāh then said:

﴿فَمَا أَصْبَعُكُمْ عَلَى الْكَارِ﴾

«So how bold they are (for evil deeds which will push them) to the Fire.»

Allāh states that they will suffer such severe, painful torment that those who see them will be amazed at how they could bear the tremendous punishment, torture and pain that they will suffer. We seek refuge with Allāh from this evil end.

Allāh's Statement:

﴿ذَلِكَ بِأَنَّ اللَّهَ تَعَالَىٰ

الْعَظِيمُ بِالْحَقِّ﴾

«That is because Allāh has sent down the Book (the Qur'ān) in truth.»

means, they deserve this painful torment because Allāh has revealed Books to His Messenger Muhammad ﷺ, and the Prophets before him, and these revelations bring about truth and expose falsehood. Yet, they took Allāh's signs for mockery. Their Books ordered them to announce the truth and to spread the knowledge, but instead, they defied the knowledge and rejected it. This Final Messenger — Muḥammad ﷺ — called them to Allāh, commanded them to work righteousness and forbade them from committing evil. Yet, they rejected, denied and defied him and hid the truth that they knew about him. They, thus, mocked the *Ayāt* that Allāh revealed to His

Messengers, and this is why they deserved the torment and the punishment. This is why Allāh said here (2:176):

﴿ذَٰلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لِيُضِلُّوا﴾

﴿That is because Allāh has sent down the Book (the Qur'ān) in truth. And verily, those who disputed about the Book are far away in opposition.﴾

﴿لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ شَآءَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَالطَّيِّبَاتِ وَالْكِتَابِ وَالرِّسَالِ وَمَا تَوَلَّى خَيْرٌ مِنْ ذَٰلِكَ فَأُولَٰئِكَ سَيَرْحَمُ اللَّهُ وَالْمُتَّقِينَ وَالَّذِينَ
اتَّخَذُوا أَيْمَانَهُمْ إِنْ عَاهَدُوا بِمَا عَٰهَدُوا عَلَيْهِمْ وَمَن يُخْلِفْ عَهْدَهُ فَلَهُ عَذَابٌ أَلِيمٌ﴾

﴿177. It is not Birr that you turn your faces towards east and (or) west; but Birr is the one who believes in Allāh, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to Al-Masākīn (the poor), and to the wayfarer, and to those who ask, and to set servants free, performs Aṣ-Ṣalāh (Iqāmat-Aṣ-Ṣalāh), and gives the Zakāh, and who fulfill their covenant when they make it, and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are Al-Muttaqūn (the pious).﴾

Al-Birr (Piety, Righteousness)

This Āyah contains many great wisdoms, encompassing rulings and correct beliefs.

As for the explanation of this Āyah, Allāh first commanded the believers to face Bayt Al-Maqdis, and then to face the Ka'bah during the prayer. This change was difficult for some of the People of the Book, and even for some Muslims. Then Allāh sent revelation which clarified the wisdom behind this command, that is, obedience to Allāh, adhering to His commands, facing wherever He commands facing, and implementing whatever He legislates, that is the objective. This is *Birr*, *Taqwā* and complete faith. Facing the east or the west does not necessitate righteousness or obedience, unless it is legislated by Allāh. This is why Allāh said:

﴿لَيْسَ الْبِرُّ أَنْ تَوَلَّوْا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾

«It is not Birr that you turn your faces towards east and (or) west (in prayers); but Birr is the one who believes in Allāh and the Last Day,»

Similarly, Allāh said about the sacrifices:

﴿لَنْ يَنَالَ اللَّهُ لُحُومُهَا وَلَا دِمَافُهَا وَلَكِنْ يَنَالُ النَّفْسَ الَّتِي رِزَقَكُمْ﴾

«It is neither their meat nor their blood that reaches Allāh, but it is the piety from you that reaches Him.» (22:37)

Abu Al-Āliyah said, "The Jews used to face the west for their Qiblah, while the Christians used to face the east for their Qiblah. So Allāh said:

﴿لَيْسَ الْبِرُّ أَنْ تَوَلَّوْا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ﴾

«It is not Birr that you turn your faces towards east and (or) west (in prayers)» (2:177)

meaning, "this is faith, and its essence requires implementation." Similar was reported from Al-Ḥasan and Ar-Rabī' bin Anas.^[1] Ath-Thawri recited:

﴿وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ﴾

«but Birr is the one who believes in Allāh,»

and said that what follows are the types of Birr.^[2] He has said the truth. Certainly, those who acquire the qualities mentioned in the Āyah will have indeed embraced all aspects of Islām and implemented all types of righteousness; believing in Allāh, that He is the only God worthy of worship, and believing in the angels the emissaries between Allāh and His Messengers.

The 'Books' are the Divinely revealed Books from Allāh to the Prophets, which were finalized by the most honorable Book (the Qur'ān). The Qur'ān supercedes all previous Books, it mentions all types of righteousness, and the way to happiness in this life and the Hereafter. The Qur'ān abrogates all previous Books and testifies to all of Allāh's Prophets, from the first Prophet to the Final Prophet, Muḥammad, may Allāh's

^[1] Ibn Abi Ḥātim 1:251.

^[2] Ibn Abi Ḥātim 1:253.

peace and blessings be upon them all.

Allāh's statement:

﴿وَمَا يَنْفَعُ الْفَالَّ عَلَى حُبِّهِ﴾

﴿...and gives his wealth, in spite of love for it,﴾

refers to those who give money away while desiring it and loving it. It is recorded in the *Ṣaḥīḥayn* that Abu Hurayrah narrated that the Prophet ﷺ said:

«أَفْضَلُ الصَّدَقَةِ أَنْ تَصَدَّقَ وَأَنْتَ صَاحِبُ شَيْءٍ، تَأْمُلُ الْفَنَى وَتَخْشَى الْفَقْرَ»

«The best charity is when you give it away while still healthy and thrifty, hoping to get rich and fearing poverty.»^[1]

Allāh said:

﴿وَيُطْعِمُونَ الطَّامِعَ عَلَى حُبِّهِ. وَبَيْنَكَ ذُلٌّ وَأَمْرٌ إِلَّا تَطْمَئِنُّ لَوْنِهِ اللَّهُ لَا يُدْهِمُكَ حِزْبٌ وَلَا شُكْرًا﴾

﴿And they give food, in spite of their love for it, to the Miskīn (the poor), the orphan, and the captive (saying): 'We feed you seeking Allāh's Face only. We wish for no reward, nor thanks from you.'﴾ (76:8, 9)

and:

﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾

﴿By no means shall you attain Birr unless you spend of that which you love.﴾ (3:92) Allāh's statement:

﴿وَيُؤْتُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ﴾

﴿...and give them preference over themselves even though they were in need of that﴾ (59:9)

refers to a higher category and status, as the people mentioned here give away what they need, while those mentioned in the previous *Ayāt* give away what they covet (but not necessarily need).

Allāh's statement:

﴿ذَوِي الْقُرْبَىٰ﴾

﴿the kinsfolk﴾ refers to man's relatives, who have more rights

^[1] *Faḥ Al-Bārī* 3:334, and *Muslim* 2:716.

than anyone else to one's charity, as the *Ḥadīth* supports:

«الْصَّدَقَةُ عَلَى الْمَسْكِينِ صَدَقَةٌ، وَعَلَى ذِي الرَّجْمِ اثْنَانِ: صَدَقَةٌ وَصِلَةٌ، فَيَمُ أَوَّلَى النَّاسِ بِكَ وَيَبْرُكَ وَإِعْطَايَكَ»

«Ṣadaqah (i.e., charity) given to the poor is a charity, while the Ṣadaqah given to the relatives is both Ṣadaqah and Ṣilah (nurturing relations), for they are the most deserving of you and your kindness and charity».^[1]

Allāh has commanded kindness to the relatives in many places in the Qur'ān.

﴿وَالْيَتَامَى﴾

«to the orphans» The orphans are children who have none to look after them, having lost their fathers while they are still young, weak and unable to find their own sustenance since they have not reached the age of work and adolescence. 'Abdur-Razzāq reported that 'Alī said that the Prophet ﷺ said:

﴿وَالْمَسْكِينِ﴾

«and to Al-Masākīn» The Miskīn is the person who does not have enough food, clothing, or he has no dwelling. So the Miskīn should be granted the provisions to sustain him enough so that he can acquire his needs. In the *Sahīhayn* it is recorded that Abu Hurayrah said that Allāh's Messenger ﷺ said:

«لَيْسَ الْمِسْكِينُ بِهَذَا الطَّوَّافِ الَّذِي تَرُدُّهُ التَّمْرَةُ وَالتَّمْرَتَانِ، وَاللُّقْمَةُ وَاللُّقْمَتَانِ، وَلَكِنَّ الْمِسْكِينُ الَّذِي لَا يَجِدُ غِنًى يُغْنِيهِ وَلَا يُفْطِنُ لَهُ فَيَتَصَدَّقَ عَلَيْهِ»

«The Miskīn is not the person who roams around, and whose need is met by one or two dates or one or two bites. Rather, the Miskīn is he who does not have what is sufficient, and to whom the people do not pay attention and, thus, do not give him from the charity».^[2]

﴿وَالسَّابِقِ﴾

«and to the wayfarer» is the needy traveler who runs out of money and should, thus, be granted whatever amount that

[1] Aḥmad 4:214.

[2] *Fath Al-Bārī* 3:399, and Muslim 2:719.

helps him to go back to his land. Such is the case with whoever intends to go on a permissible journey, he is given what he needs for his journey and back. The guests are included in this category. 'Alī bin Abū Ṭalḥah reported that Ibn 'Abbās said, "Ibn As-Sabīl (wayfarer) is the guest who is hosted by Muslims."^[1] Furthermore, Mujāhid, Sa'īd bin Jubayr, Abū Ja'far Al-Bāqir, Al-Ḥasan, Qatādah, Aḍ-Ḍaḥḥāk, Az-Zuhri, Ar-Rabī' bin Anas and Muqātil bin Ḥayyān said similarly.^[2]

﴿وَالْأَيْلِينَ﴾

﴿and to those who ask﴾ refers to those who beg people and are thus given a part of the *Zakāh* and general charity.

﴿وَفِي الرِّقَابِ﴾

﴿and to set servants free﴾

These are the servants who seek to free themselves, but cannot find enough money to buy their freedom. We will mention several of these categories and types under the *Tafsīr* of the *Āyah* on *Ṣadaqah* in *Sūrat Barā'ah* [chapter 9 in the *Qur'ān*], *In shā' Allāh*.

Allāh's statement:

﴿وَأَقِمِ الصَّلَاةَ﴾

﴿performs As-Ṣalāh (Iqāmat-As-Ṣalāh)﴾ means those who pray on time and give the prayer its due right; the bowing, prostration, and the necessary attention and humbleness required by Allāh. Allāh's statement:

﴿وَمِمَّا الزُّكْوَةَ﴾

﴿and gives the Zakāh﴾ means the required charity (*Zakāh*) due on one's money, as Sa'īd bin Jubayr and Muqātil bin Ḥayyān have stated.^[3]

Allāh's statement:

﴿وَالَّذِينَ يَتَّبِعُونَ عَهْدَهُمْ إِذَا عَاهَدُوا﴾

﴿and who fulfill their covenant when they make it,﴾

[1] Ibn Abī Ḥātim 1 :259.

[2] Ibn Abī Ḥātim 1 :260.

[3] Ibn Abī Ḥātim 1 :264.

is similar to:

﴿الَّذِينَ يُوفُونَ بِمَهْدِ اللَّهِ وَلَا يَنْقُضُونَ الْعَيْثَ﴾

«Those who fulfill the covenant of Allāh and break not the Mithāq (bond, treaty, covenant).» (13:20)

The opposite of this characteristic is hypocrisy. As found in a *Hadīth*:

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

«The signs of a hypocrite are three: if he speaks, he lies; if he promises, he breaks his promise; and if he is entrusted, he breaches the trust.»^[1]

In another version:

«إِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ»

«If he speaks, he lies; if he vows, he breaks his vow; and if he disputes, he is lewd.»^[2]

Allāh's statement:

﴿وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَبَيْنَ الْأُحْصَاءِ﴾

«...and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles).»

means, during the time of meekness and ailment.

﴿وَبَيْنَ الْأُحْصَاءِ﴾

«...and at the time of fighting (during the battles).»

means on the battlefield while facing the enemy, as Ibn Mas'ūd, Ibn 'Abbās, Abu Al-'Āliyah, Murrah Al-Hamdāni, Mujāhid, Sa'īd bin Jubayr, Al-Ḥasan, Qatādah, Ar-Rabī' bin Anas, As-Suddi, Muqātil bin Ḥayyān, Abu Mālik,^[3] Aḍ-Ḍaḥḥāk and others have stated.^[4]

And calling them the patient here, is a form of praise, because of the importance of patience in these circumstances, and the suffering and difficulties that accompany them. And

[1] Muslim 1:78.

[2] Ibid.

[3] Ibn Abi Ḥātim 1:270-271.

[4] Aḍ-Ḍaḥḥāk 3:355.

Allāh knows best, it is He Whom help is sought from, and upon Him we rely.

Allāh's statement:

﴿أُولَٰئِكَ الَّذِينَ صَدَقُوا﴾

﴿Such are the people of the truth﴾

means, whoever acquires these qualities, these are truthful in their faith. This is because they have achieved faith in the heart and realized it in deed and upon the tongue. So they are the truthful,

﴿وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ﴾

﴿and they are Al-Muttaqūn (the pious).﴾

because they avoided the prohibitions and performed the acts of obedience.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنثَىٰ بِالْأُنثَىٰ ۚ فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعٌ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ ۚ ذَٰلِكَ خُفْيَةٌ مِنَ رَبِّكُمْ وَرَحْمَةٌ مِّنْ أَعْدَائِكُمْ ۚ يَعْلَمُ ذَٰلِكُمُ الْعَذَابُ أَلِيمٌ ۝١٧٨ وَلَكُمْ فِي الْقِصَاصِ حِكْمٌ ۚ يَأْتِيهِ الْأَنْبِيَاءُ لَمَّا كُتِبَ عَلَيْهِمُ الْقِصَاصُ ۚ وَلَوْلَا الَّذِي رَفَعْنَا عَنْكُمْ غِيظَنَا كُنْتُمْ حَرَابًا شَدِيدًا ۚ وَالَّذِينَ هُمُ الْمُفْسِدُونَ﴾

﴿178. O you who believe! Al-Qisās (the Law of equality) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother (or the relatives) of the killed (against blood money), then it should be sought in a good manner, and paid to him respectfully. This is an alleviation and a mercy from your Lord. So after this, whoever transgresses the limits (i.e. kills the killer after taking the blood money), he shall have a painful torment.﴾

﴿179. And there is (a saving of) life for you in Al-Qisās (the Law of equality in punishment), O men of understanding, that you may acquire Taqwā.﴾

The Command and the Wisdom behind the Law of Equality

Allāh states: O believers! The Law of equality has been ordained on you (for cases of murder), the free for the free, the slave for the slave and the female for the female. Therefore, do

not transgress the set limits, as others before you transgressed them, and thus changed what Allāh has ordained for them. The reason behind this statement is that (the Jewish tribe of) Banu An-Naḍīr invaded Qurayzah (another Jewish tribe) during the time of *Jāhiliyyah* (before Islam) and defeated them. Hence, (they made it a law that) when a person from Naḍīr kills a person from Qurayzah, he is not killed in retaliation, but only pays a hundred *Wasq*^[1] of dates. However, when a person from Qurayzah kills a Naḍīr man, he would be killed for him. If Naḍīr wanted (to forfeit the execution of the murderer and instead require him) to pay a ransom, the Qurayzah man pays two hundred *Wasq* of dates [double the amount Naḍīr pays in *Diyah* (blood money)]. So Allāh commanded that justice be observed regarding the penal code, and that the path of the misguided and mischievous persons be avoided, who in disbelief and transgression, defy and alter what Allāh has commanded them. Allāh said:

﴿كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ لَكُمْ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنْثَىٰ بِالْأُنْثَىٰ﴾

«*Al-Qiṣās (the Law of equality in punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female.*»

Allāh's statement:

﴿لَكُمْ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنْثَىٰ بِالْأُنْثَىٰ﴾

«*the free for the free, the slave for the slave, and the female for the female.*»

was abrogated by the statement (life for life) (5:45). However, the majority of scholars agree that the Muslim is not killed for a disbeliever whom he kills. Al-Bukhārī reported that 'Alī narrated that Allāh's Messenger ﷺ said:

﴿وَلَا يُقْتَلُ مُسْلِمٌ بِكَافِرٍ﴾

«*The Muslim is not killed for the disbeliever (whom he kills).*»^[2]

No opinion that opposes this ruling could stand correct, nor is there an authentic *Hadīth* to contradict it. However, Abu

[1] A camel load, sixty *Sā'*, approximately 165 liters.

[2] *Ṣaḥīḥ Al-Bukhārī* no. 111.

Ḥanifah thought that the Muslim could be killed for a disbeliever, following the general meaning of the *Āyah* (5:45) in *Sūrat Al-Mā'idah* (chapter 5 in the Qur'ān).

The Four Imāms (Abu Ḥanifah, Mālik, Shāfi' and Aḥmad) and the majority of scholars stated that the group is killed for one person whom they murder. 'Umar said, about a boy who was killed by seven men, "If all the residents of San'a' (capital of Yemen today) collaborated on killing him, I would kill them all." No opposing opinion was known by the Companions during that time which constitutes a near *Ijmā'* (consensus). There is an opinion attributed to Imām Aḥmad that a group of people is not killed for one person whom they kill, and that only one person is killed for one person. Ibn Al-Mundhir also attributed this opinion to Mu'ādh, Ibn Az-Zubayr, 'Abdul-Malik bin Marwān, Az-Zuhri, Ibn Sīrīn and Ḥabīb bin Abu Thābit. Allāh's statement:

﴿فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبِعْهُ بِالْمَعْرُوفِ وَأَدِّهِ إِلَيْهِ بِإِحْسَانٍ﴾

﴿But if the killer is forgiven by the brother (or the relatives) of the killed (against blood money), then it should be sought in a good manner, and paid to him respectfully.﴾

refers to accepting blood money (by the relatives of the victim in return for pardoning the killer) in cases of intentional murder. This opinion is attributed to Abu Al-Āliyah, Abu Sha'thā', Mujāhid, Sa'īd bin Jubayr, 'Aṭā' Al-Ḥasan,^[1] Qatādah^[2] and Muqātil bin Ḥayyān.^[3] Aḍ-Ḍaḥḥāk said that Ibn 'Abbās said:

﴿فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ﴾

﴿But if the killer is forgiven by the brother (or the relatives) of the killed (against blood money)﴾

means the killer is pardoned by his brother (i.e., the relative of the victim) and accepting the *Diyah* after capital punishment becomes due (against the killer), this is the 'Afw (pardon mentioned in the *Āyah*).^[4] Allāh's statement:

[1] Ibn Abi Ḥatīm 1: 278-279.

[2] Aṭ-Ṭabari 3:368.

[3] Ibn Abi Ḥatīm 1:279.

[4] Ibn Abi Ḥatīm 1:280.

﴿قَالَتِغَا بِالْمَرْوَةِ﴾

﴿...then it should be sought in a good manner,﴾

means, when the relative agrees to take the blood money, he should collect his rightful dues with kindness:

﴿وَأَدَّاهُ إِلَيْهِ بِإِحْسَنٍ﴾

﴿and paid to him respectfully.﴾

means, the killer should accept the terms of settlement without causing further harm or resisting the payment.

Allāh's statement:

﴿ذَٰلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ﴾

﴿This is an alleviation and a mercy from your Lord.﴾

means the legislation that allows you to accept the blood money for intentional murder is an alleviation and a mercy from your Lord. It lightens what was required from those who were before you, either applying capital punishment or forgiving.

Sa'īd bin Mansūr reported that Ibn 'Abbās said, "The Children of Israel were required to apply the Law of equality in murder cases and were not allowed to offer pardons (in return for blood money). Allāh said to this Ummah (the Muslim nation):

﴿كُتِبَ عَلَيْكُمُ الْقصاصُ فِي الْقَتْلِ نَفْرًا بِالْعُرِّ وَالْغَلِيظِ وَالْحَصْبِ وَالْقَبْرِ وَالْأُنْثَىٰ لِلْأُنْثَىٰ فَمَنْ عُفِيَ لَهُ مِنْ
أَيِّهِنَّ﴾

﴿The Law of equality in punishment is prescribed for you in case of murder: the free for the free, the servant for the servant, and the female for the female. But if the killer is forgiven by the brother (or the relatives) of the killed (against blood money),﴾

Hence, 'pardoning' or 'forgiving' means accepting blood money in intentional murder cases."^[1] Ibn Hibbān also recorded this in his *Ṣaḥīḥ*.^[2] Qatādah said:

﴿ذَٰلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ﴾

^[1] Sunan Sa'īd bin Mansūr 2:652.

^[2] Ibn Hibbān 7:601.

﴿This is an alleviation from your Lord﴾

Allāh had mercy on this *Ummah* by giving them the *Diyah* which was not allowed for any nation before it. The People of the Torah (Jews) were allowed to either apply the penal code (for murder, i.e., execution) or to pardon the killer, but they were not allowed to take blood money. The People of the Injil (the Gospel - the Christians) were required to pardon (the killer, but no *Diyah* was legislated). This *Ummah* (Muslims) is allowed to apply the penal code (execution) or to pardon and accept the blood money." Similar was reported from Sa'īd bin Jubayr, Muqātil bin Ḥayyān and Ar-Rabī' bin Anas.^[1]

Allāh's statement:

﴿مَنْ أَعَدَّى بَعْدَ ذَلِكَ فَهُوَ عَذَابٌ أَلِيمٌ﴾

﴿So after this whoever transgresses the limits, he shall have a painful torment.﴾

means, those who kill in retaliation after taking the *Diyah* or accepting it, they will suffer a painful and severe torment from Allāh. The same was reported from Ibn 'Abbās, Mujāhid, 'Aṭā' 'Ikrimah, Al-Ḥasan, Qatādah, Ar-Rabī' bin Anas, As-Suddi and Muqātil bin Ḥayyān.^[2]

The Benefits and Wisdom of the Law of Equality

Allāh's statement:

﴿وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ﴾

﴿And there is life for you in Al-Qiṣās﴾

legislating the Law of equality, i.e., killing the murderer, carries great benefits for you. This way, the sanctity of life will be preserved because the killer will refrain from killing, as he will be certain that if he kills, he would be killed. Hence life will be preserved. In previous Books, there is a statement that killing stops further killing! This meaning came in much clearer and eloquent terms in the Qur'an:

﴿وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ﴾

[1] Ibn Abi Ḥatim 1:274-275.

[2] Ibn Abi Ḥatim 1:278-279.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا

أَيُّهَا الَّذِينَ آمَنُوا

فَمَنْ خَافَ مِنْ مُوسٍ جَنَفًا أَوْ إِسْقَاطًا فَصَلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿١٧٥﴾ يَأَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧٦﴾ أَيَا مَا مَعْدُوذُنْ فَمَنْ كَاثَ وَمَنْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرٍ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُمْ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١٧٧﴾ شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ أَنْ هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَى وَالْفُرْقَانِ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرٍ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٧٨﴾ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِلَعَلَّهُمْ يَرْشُدُونَ ﴿١٧٩﴾

«And there is (a saving of) life for you in Al-Qisās (the Law of equality in punishment).»

Abu Al-'Aliyah said, "Allāh made the Law of equality a 'life'. Hence, how many a man who thought about killing, but this Law prevented him from killing for fear that he will be killed in turn." Similar statements were reported from Mujāhid, Sa'īd bin Jubayr, Abu Mālik, Al-Hasan, Qatādah, Ar-Rabī' bin Anas and Muqātil bin Ḥayyān.^[1] Allāh's statement:

﴿يَأْتِيهِ الْآتِبُ لَلَّكُمْ

تَتَّقُونَ﴾

«O men of understanding, that you may acquire Taqwā.»

means, 'O you who have sound minds, comprehension and understanding! Perhaps by this you will be compelled to refrain from transgressing the prohibitions of Allāh and what He considers sinful.' Taqwā (mentioned in the Āyah) is a word that means doing all acts of obedience and refraining from all prohibitions.

﴿كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ﴾ ﴿١٨٠﴾ فَمَنْ بَدَّلَهُ بِمَا سِوَهُ فَلَيْسَ عَلَيْهِ إِثْمٌ عَلَى الَّذِينَ يَبْدُلُونَهُ إِنَّ اللَّهَ سَبِيحٌ عَزِيزٌ ﴿١٨١﴾ فَمَنْ خَافَ مِنْ مُوسٍ جَنَفًا أَوْ إِسْقَاطًا فَصَلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ

[1] Ibn Abi Ḥatim 1:290-292.

﴿وَجِدْ﴾

﴿180. It is prescribed for you, when death approaches any of you, if he leaves wealth, that he makes a bequest to parents and next of kin, according to reasonable manners. (This is) a duty upon Al-Muttaqin (the pious).﴾

﴿181. Then whoever changes it after hearing it, the sin shall be on those who make the change. Truly, Allāh is All-Hearer, All-Knower.﴾

﴿182. But he who fears from a testator some unjust act or wrongdoing, and thereupon he makes peace between the parties concerned, there shall be no sin on him. Certainly, Allāh is Oft-Forgiving, Most Merciful.﴾

Including Parents and Relatives in the Will was later abrogated

This Āyah contains the command to include parents and relatives in the will, which was obligatory, according to the most correct view, before the Āyah about inheritance was revealed. When the Āyah of inheritance was revealed, this Āyah was abrogated, so fixed shares of the inheritance for deserving recipients were legislated by Allāh. Therefore, deserving inheritors take their fixed inheritance without the need to be included in the will or to be reminded of the favor of the inherited person. For this reason we see the Ḥadīth narrated in the Sunan and other books that ‘Amr bin Khārijah said: I heard Allāh's Messenger ﷺ saying in a speech:

«إِنَّ اللَّهَ قَدْ أَعْطَى كُلَّ ذِي حَقٍّ حَقَّهُ، فَلَا وَصِيَّةَ لِرِوَارِثٍ»

«Allāh has given each heir his fixed share. So there is no will for a deserving heir.»^[1]

Imām Ahmad recorded that Muḥammad bin Sīrīn said: Ibn ‘Abbās recited Sūrat Al-Baqarah (chapter 2 in the Qur’ān) until he reached the Āyah:

﴿إِنْ رَكَ حَبْرًا الْوَصِيَّةُ لِلزَّوْجَيْنِ وَالْأَقْرَبِينَ﴾

^[1] Tuhfat Al-Aḥwadhī 6:313, An-Nasā’ī 6:247, and Ibn Mājah 2:905.

﴿...if he leaves wealth, that he makes a bequest to parents and next of kin.﴾

He then said, "This *Āyah* was abrogated." This was recorded by Sa'īd bin Manṣūr and Al-Ḥākim in his *Mustadrak*^[1] Al-Ḥākim Said, "It is *Ṣaḥīḥ* according to their criteria (Al-Bukhārī and Muslim)". Ibn Abu Ḥātim reported that Ibn 'Abbās said that Allāh's statement:

﴿الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ﴾

﴿a bequest to parents and next of kin﴾

was abrogated by the *Āyah*:

﴿لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَّفْرُوضًا﴾

﴿There is a share for men and a share for women from what is left by parents and those nearest related, whether the property be small or large – a legal share.﴾ (4:7)

Ibn Abu Ḥātim then said, "It was reported from Ibn 'Umar, Abu Mūsā, Sa'īd bin Musayyib, Al-Ḥasan, Mujāhid, 'Aṭā' Sa'īd bin Jubayr, Muḥammad bin Sirīn,^[2] 'Ikrimah,^[3] Zayd bin Aslam and Ar-Rabī' bin Anas. Qatādah, As-Suddi, Muqātil bin Ḥayyān,^[4] Ṭāwūs,^[5] Ibrāhīm An-Nakha'ī, Shurayḥ, Aḍ-Ḍaḥḥāk and Az-Zuhri said that this *Āyah* (2:180 above) was abrogated by the *Āyah* about the inheritors (4:7)."^[6]

The Will for the Relatives that do not qualify as Inheritors

It is recommended that the remaining relatives who do not have a designated fixed share of the inheritance, be willed up to a third, due to the general meaning of the *Āyah* about the will. It is recorded in the *Ṣaḥīḥayn* that Ibn 'Umar said that Allāh's Messenger ﷺ said:

[1] Sa'īd bin Manṣūr 2:663, and Al-Ḥākim 2:273.

[2] Ibn Abi Ḥātim 1:301-302.

[3] Aṭ-Ṭabari 3:391.

[4] Ibn Abi Ḥātim 1:302-303.

[5] Aṭ-Ṭabari 3:389.

[6] Ibn Abi Ḥātim 1:303.

«مَا حَقُّ امْرِئٍ مُسْلِمٍ لَهُ شَيْءٌ يُوصِي فِيهِ يَبِيتُ لَيْلَتَيْنِ إِلَّا وَرَجِيَّتُهُ مَكْتُوبَةٌ عِنْدَهُ.»

«It is not permissible for any Muslim who has something to will to stay for two nights without having his last will and testament written and kept ready with him.»

Ibn 'Umar commented, "Ever since I heard this statement from Allāh's Messenger ﷺ, no night has passed, but my will is kept ready with me."^[1] There are many other *Ayāt* and *Ahādīth* ordering kindness and generosity to one's relatives.

The Will should observe Justice

The will should be fair, in that one designates a part of the inheritance to his relatives without committing injustice against his qualified inheritors and without extravagance or stinginess. It is recorded in the *Ṣaḥīḥayn*^[2] that Sa'd bin Abu Waqqāṣ said, "O Allāh's Messenger! I have some money and only a daughter inherits from me, should I will all my remaining property (to others)?" He said, "No." Sa'd said, "Then may I will half of it?" He said, "No." Sa'd said, "One-third?" He said, "Yes, one-third, yet even one-third is too much. It is better for you to leave your inheritors wealthy than to leave them poor, begging from others." Al-Bukhārī mentioned in his *Ṣaḥīḥ* that Ibn 'Abbās said, "I recommend that people reduce the proportion of what they bequeath by will to a fourth (of the whole legacy) rather than a third, for Allāh's Messenger ﷺ said:

«الثُلُثُ وَالثُلُثُ كَثِيرٌ»

«One-third, yet even one-third is too much.»^[3]

Allāh's statement:

﴿فَمَنْ بَدَّلَهُ بَدَلًا سِمْءٌ فَأُولَئِكَ مَتَّاعَتُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَجْمَعِينَ﴾

«Then whoever changes it after hearing it, the sin shall be on those who make the change. Truly, Allāh is All-Hearer, All-Knower.»

[1] *Faṭḥ Al-Bārī* 5:419, and Muslim 3:1249 and 1250.

[2] *Faṭḥ Al-Bārī* 5:724, and Muslim 3:1250.

[3] *Ṣaḥīḥ Al-Bukhārī* no. 2743.

means, whoever changed the will and testament or altered it by addition or deletion, including hiding the will as is obvious, then

﴿فَالْإِسْمُ عَلَى الَّذِينَ يَبْدِلُونَهُ﴾

﴿the sin shall be on those who make the change.﴾

Ibn 'Abbās and others said, "The dead person's reward will be preserved for him by Allāh, while the sin is acquired by those who change the will."^[1]

﴿إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ﴾

﴿Truly, Allāh is All-Hearer, All-Knower.﴾

means, Allāh knows what the dead person has bequeathed and what the beneficiaries (or others) have changed in the will.

Allāh's statement:

﴿فَمَنْ خَافَ مِنْ مَوْصِيٍّ جَنَاحَ أَوْ إِنِئَا﴾

﴿But he who fears from a testator some unjust act or wrongdoing.﴾

Ibn 'Abbās, Abu Al-Āliyah, Mujāhid, Aḍ-Ḍaḥḥāk, Ar-Rabī' bin Anas and As-Suddi said, "Error."^[2] These errors include such cases as when the inheritor indirectly acquires more than his fair share, such as by being allocated that a certain item mentioned in the legacy be sold to him. Or, the testator might include his daughter's son in the legacy to increase his daughter's share in the inheritance, and so forth. Such errors might occur out of the kindness of the heart without thinking about the consequences of these actions, or by sinful intention. In such cases, the executive of the will and testament is allowed to correct the errors and to replace the unjust items in the will with a better solution, so that both the Islamic law and what the dead person had wished for are respected and observed. This act would not constitute an alteration in the will and this is why Allāh mentioned it specifically, so that it is excluded from the prohibition (that prohibits altering the will and testament) mentioned in the

[1] Aḥ-Ṭabari 3:397.

[2] Ibn Abi Ḥātim 1:310-311.

previous Āyah. And Allāh knows best.

The Virtue of Fairness in the Will

'Abdur-Razzāq reported that Abu Hurayrah said that Allāh's Messenger ﷺ said:

«إِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْخَيْرِ سَبْعِينَ سَنَةً، فَإِذَا أَوْصَى خَافَ فِي وَصِيَّتِهِ، فَيُخَنِّمُ لَهُ بِشْرَ غَمْلِهِ، فَيَدْخُلُ النَّارَ. وَإِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الشَّرِّ سَبْعِينَ سَنَةً، فَيَتَوَدَّلُ فِي وَصِيَّتِهِ، فَيُخَنِّمُ لَهُ بِخَيْرِ غَمْلِهِ، فَيَدْخُلُ الْجَنَّةَ.»

‘A man might perform the works of righteous people for seventy years, but when he dictates his will, he commits injustice and thus his works end with the worst of his deeds and he enters the Fire. A man might perform the works of evil people for seventy years, but then dictates a just will and thus ends with the best of his deeds and then enters Paradise.’

Abu Hurayrah then said, “Read if you wish:

﴿تِلْكَ حُدُودُ اللَّهِ فَلَا تَمْتَدُّوهَا﴾

«These are the limits ordained by Allāh, so do not transgress them.»^[1] (2:229)

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَكُمْ مُكْرَمَاتٌ ۚ أَلَيَّامًا تَمُدُّونَهَا ۚ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۚ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ ۖ طَعَامٌ مِّسْكِينٍ ۚ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَّكَ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ۗ﴾

﴿183. O you who believe! Fasting is prescribed for you as it was prescribed for those before you, that you may acquire Taqwā.﴾

﴿184. Fast for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty, (e.g., an old man), they have (a choice either to fast or) to feed a Miskin (poor person) (for every day). But whorver does good of his own accord, it is better for him. And that you fast is better

[1] 'Abdur-Razzāq 9:88.

for you if only you know.﴾

The Order to Fast

In an address to the believers of this *Ummah*, Allāh ordered them to fast, that is, to abstain from food, drink and sexual activity with the intention of doing so sincerely for Allāh the Exalted alone. This is because fasting purifies the souls and cleanses them from the evil that might mix with them and their ill behavior. Allāh mentioned that He has ordained fasting for Muslims just as He ordained it for those before them, they being an example for them in that, so they should vigorously perform this obligation more obediently than the previous nations. Similarly, Allāh said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَكُمْ مَنَافِعُ فِيهِ كَثِيرَةٌ مِّنْهُنَّ أُنصِبْنَ إِلَىٰ صِيَامِكُمْ وَلَكِنَّ أَكْثَرَهُنَّ غَافِلُونَ﴾

﴿To each among you, We have prescribed a law and a clear way. If Allāh had willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds.﴾ (5:48)

Allāh said in this *Āyah*:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَكُمْ مَنَافِعُ فِيهِ كَثِيرَةٌ مِّنْهُنَّ أُنصِبْنَ إِلَىٰ صِيَامِكُمْ وَلَكِنَّ أَكْثَرَهُنَّ غَافِلُونَ﴾

﴿O you who believe! Fasting is prescribed for you as it was prescribed for those before you, that you may have *Taqwā*).﴾

since the fast cleanses the body and narrows the paths of *Shayṭān*. In the *Ṣaḥīḥayn* the following *Ḥadīth* was recorded:

«يَا مَعْشَرَ النَّبَاتِ مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ رِجَاءٌ».

«O young people! Whoever amongst you can afford marriage, let him marry. Whoever cannot afford it, let him fast, for it will be a shield for him.»^[1]

Allāh then states that the fast occurs during a fixed number of days, so that it does not become hard on the hearts,

^[1] *Faḥ Al-Bārī* 9:8, and *Muslim* 2:1018.

thereby weakening their resolve and endurance.»

The various Stages of Fasting

Al-Bukhārī and Muslim recorded that 'Ā'ishah said, "(The day of) 'Āshurā' was a day of fasting. When the obligation to fast Ramaḍān was revealed, those who wished fasted, and those who wished did not."^[1] Al-Bukhārī recorded the same from Ibn 'Umar and Ibn Mas'ūd.^[2]

Allāh said:

﴿وَعَلَى الَّذِينَ يُطِيقُونَ إِذْيَةً ظَعَامٌ يَسْكِينُ﴾

﴿...those who can fast with difficulty, (e.g., an old man), they have (a choice either to fast or) to feed a Miskīn (poor person) (for every day).﴾

Mu'adh commented, "In the beginning, those who wished, fasted and those who wished, did not fast and fed a poor person for each day." Al-Bukhārī recorded Salamah bin Al-Akwa' saying that when the Āyah:

﴿وَعَلَى الَّذِينَ يُطِيقُونَ إِذْيَةً ظَعَامٌ يَسْكِينُ﴾

﴿...those who can fast with difficulty, (e.g., an old man), they have (a choice either to fast or) to feed a Miskīn (poor person) (for every day).﴾

was revealed, those who did not wish to fast, used to pay the *Fidyah* (feeding a poor person for each day they did not fast) until the following Āyah (2:185) was revealed abrogating the previous Āyah.^[3] It was also reported from 'Ubaydullāh from Nāfi' that Ibn 'Umar said; "It was abrogated."^[4] As-Suddi reported that Murrah narrated that 'Abdullāh said about this Āyah:

﴿وَعَلَى الَّذِينَ يُطِيقُونَ إِذْيَةً ظَعَامٌ يَسْكِينُ﴾

﴿those who can fast with difficulty, (e.g., an old man), they have (a choice either to fast or) to feed a Miskīn (poor person)

[1] *Fath Al-Bārī* 8: 26 and Muslim 2:792.

[2] *Fath Al-Bārī* 8:26.

[3] *Fath Al-Bārī* 8:29.

[4] *Ibid.*

(for every day).﴾

"It means 'those who find it difficult (to fast).' Formerly, those who wished, fasted and those who wished, did not but fed a poor person instead."¹¹ Allāh then said:

﴿فَمَنْ تَطَوَّعَ خَيْرًا﴾

﴿But whoever does good of his own accord﴾

meaning whoever fed an extra poor person,

﴿فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ﴾

﴿it is better for him. And that you fast is better for you﴾

Later the Āyah:

﴿فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ﴾

﴿So whoever of you sights (the crescent on the first night of) the month (of Ramaḍān, i.e., is present at his home), he must observe Ṣawm (fasting) that month﴾ (2:185)

was revealed and this abrogated the previous Āyah (2:184).

The Fidyah (Expiation) for breaking the Fast is for the Old and the Ailing

Al-Bukhārī reported that 'Aṭā heard Ibn 'Abbās recite:

﴿وَعَلَى الَّذِينَ يُطِيقُونَ إِذْيَةً طَعَامٌ مِنْكُمْ﴾

﴿And as for those who can fast with difficulty, (e.g., an old man), they have (a choice either to fast or) to feed a Miskīn (poor person) (for every day).﴾

Ibn 'Abbās then commented, "(This Āyah) was not abrogated, it is for the old man and the old woman who are able to fast with difficulty, but choose instead to feed a poor person for every day (they do not fast)."¹² Others reported that Sa'īd bin Jubayr mentioned this from Ibn 'Abbās. So the abrogation here applies to the healthy person, who is not traveling and who has to fast, as Allāh said:

﴿فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ﴾

¹¹ *Faṭḥ Al-Bārī* 8:28.

¹² *Faṭḥ Al-Bārī* 8:28.

«So whoever of you sights (the crescent on the first night of) the month (of Ramaḍān, i.e., is present at his home), he must observe Ṣawm (fasting) that month.» (2:185)

As for the old man (and woman) who cannot fast, he is allowed to abstain from fasting and does not have to fast another day instead, because he is not likely to improve and be able to fast other days. So he is required to pay a *Fidyah* for every day missed. This is the opinion of Ibn 'Abbās and several others among the Salaf who read the *Āyah*:

﴿وَعَلَى الْإِنْسَانِ عُسْرٌ﴾

«And as for those who can fast with difficulty, (e.g., an old man)»

to mean those who find it difficult to fast^[1] as Ibn Mas'ūd stated. This is also the opinion of Al-Bukhārī who said, "As for the old man (person) who cannot fast, (he should do like) Anas who, for one or two years after he became old fed some bread and meat to a poor person for each day he did not fast."^[2]

This point, which Al-Bukhārī attributed to Anas without a chain of narrators, was collected with a continuous chain of narrators by Abu Ya'lā Mawṣuli in his *Musnad*, that Ayyub bin Abu Tamīmah said; "Anas could no longer fast. So he made a plate of *Tharid* (broth, bread and meat) and invited thirty poor persons and fed them."^[3] The same ruling applies for the pregnant and breast-feeding women if they fear for themselves or their children or fetuses. In this case, they pay the *Fidyah* and do not have to fast other days in place of the days that they missed.

﴿شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ
فَمَن شَهِدَ فِيهِمُ الْغَيْرَ فَلْيَصْطِرْ وَمَن كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَجَلِهِ
أَعْرِضْ عَنْهُ رَبُّهُ لَا يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلَئِن كُنْتُمْ عَلَى مَا
هَدَيْنَاكُمْ لَلْعُلْمِ فَتُكْرَرُ﴾

«185. The month of Ramaḍān in which was revealed the Qur'ān, a guidance for mankind and clear proofs for the

[1] Aṭ-Ṭabari 3:431.

[2] *Fath Al-Bāri* 8:179.

[3] *Musnad Abu Ya'lā* 7:204.

guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramaḍān, i.e., is present at his home), he must observe Ṣawm (fasting) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Ṣawm (fasting) must be made up] from other days. Allāh intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allāh [i.e., to say Takbīr (Allāhu Akbar: Allāh is the Most Great)] for having guided you so that you may be grateful to Him.﴾

The Virtue of Ramaḍān and the Revelation of the Qur'ān in it.

Allāh praised the month of Ramaḍān out of the other months by choosing it to send down the Glorious Qur'ān, just as He did for all of the Divine Books He revealed to the Prophets. Imām Aḥmad reported Wāthilah bin Al-Asqa' that Allāh's Messenger ﷺ said:

«أُنزِلَتْ صُحُفُ إِبْرَاهِيمَ فِي أَوَّلِ لَيْلَةٍ مِنْ رَمَضَانَ، وَأُنزِلَتِ التَّوْرَةُ لَيْسَتْ مَضِينٍ مِنْ رَمَضَانَ، وَالْإِنْجِيلُ ثَلَاثَ عَشْرَةَ خَلَتْ مِنْ رَمَضَانَ، وَأُنزِلَ اللَّهُ الْقُرْآنَ لِأَرْبَعٍ وَعِشْرِينَ خَلَتْ مِنْ رَمَضَانَ»

«The Ṣuḥuf (Pages) of Ibrāhīm were revealed during the first night of Ramaḍān. The Torah was revealed during the sixth night of Ramaḍān. The Injīl was revealed during the thirteenth night of Ramaḍān. Allāh revealed the Qur'ān on the twenty-fourth night of Ramaḍān.»^[1]

The Virtues of the Qur'ān

Allāh said:

﴿هُدًى وَبَيِّنَاتٍ مِنَ الْهُدَى وَالْفُرْقَانِ﴾

﴿...a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong).﴾

Here Allāh praised the Qur'ān, which He revealed as

^[1] Aḥmad 4:107.

guidance for the hearts of those who believe in it and adhere to its commands. Allāh said:

﴿وَيَبِّنْهُمْ﴾

﴿and clear proofs﴾

meaning, as clear and unambiguous signs and unequivocal proof for those who understand them. These proofs testify to the truth of the Qur'ān, its guidance, the opposite of misguidance, and how it guides to the straight path, the opposite of the wrong path, and the distinction between the truth and falsehood, and the permissible and the prohibited.

The Obligation of Fasting Ramaḍān

Allāh said:

﴿فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ﴾

﴿So whoever of you sights (the crescent on the first night of) the month (of Ramaḍān, i.e., is present at his home), he must observe Ṣawm (fasting) that month.﴾

This Āyah requires the healthy persons who witness the beginning of the month, while residing in their land, to fast the month. This Āyah abrogated the Āyah that allows a choice of fasting or paying the *Fidyah*. When Allāh ordered fasting, He again mentioned the permission for the ill person and the traveler to break the fast and to fast other days instead as compensation. Allāh said:

﴿وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَكْبَارِ أُخَرٍ﴾

﴿...and whoever is ill or on a journey, the same number [of days which one did not observe Ṣawm (fasting)] must be made up from other days.﴾

This Āyah indicates that ill persons who are unable to fast or fear harm by fasting, and the traveler, are all allowed to break the fast. When one does not fast in this case, he is obliged to fast other days instead. Allāh said:

﴿يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ﴾

﴿Allāh intends for you ease, and He does not want to make things difficult for you.﴾

This *Āyah* indicates that Allāh allowed such persons, out of His mercy and to make matters easy for them, to break the fast when they are ill or traveling, while the fast is still obligatory on the healthy persons who are not traveling.

Several Rulings concerning the Fast

The authentic Sunnah states that Allāh's Messenger ﷺ traveled during the month of Ramadān for the battle for Makkah. The Prophet ﷺ marched until he reached the area of Kadīd and then broke his fast and ordered those who were with him to do likewise. This was recorded in the Two *Ṣaḥīḥs*.^[1] Breaking the fast mentioned in this *Ḥadīth* was not required, for the Companions used to go out with Allāh's Messenger ﷺ during the month of Ramadān, then, some of them would fast while some of them would not fast and neither category would criticize the others. If the command mentioned in the *Ḥadīth* required breaking the fast, the Prophet ﷺ would have criticized those who fasted. Allāh's Messenger ﷺ himself sometimes fasted while traveling. For instance, it is reported in the Two *Ṣaḥīḥs* that Abu Ad-Dardā' said, "We once went with Allāh's Messenger ﷺ during Ramadān while the heat was intense. One of us would place his hand on his head because of the intense heat. Only Allāh's Messenger ﷺ and 'Abdullāh bin Rawāḥah were fasting at that time."^[2]

We should state that observing the permission to break the fast while traveling is better, as Allāh's Messenger ﷺ said about fasting while traveling:

«مَنْ أَفْطَرَ لِحَسَنٍ، وَمَنْ صَامَ فَلَا جُنَاحَ عَلَيْهِ،

«Those who did not fast have done good, and there is no harm for those who fasted.»^[3]

In another *Ḥadīth*, the Prophet ﷺ said:

«عَلَيْكُمْ بِرُخْصَةِ اللَّهِ الَّتِي رُخِّصَ لَكُمْ،

«Hold to Allāh's permission that He has granted you.»^[4]

[1] *Fath Al-Bāri* 3:213, Muslim 2:784.

[2] *Fath Al-Bāri* 4:215, and Muslim 2:790.

[3] Muslim 2:790.

[4] Muslim 2:786.

Some scholars say that the two actions are the same, as 'Ā'ishah narrated that Hamzah bin 'Amr Al-Aslami said, "O Messenger of Allāh! I fast a lot, should I fast while traveling?" The Prophet ﷺ said:

«إِنْ شِئْتَ فَصُمْ، وَإِنْ شِئْتَ فَأَفْطِرْ»

«Fast if you wish or do not fast if you wish.»

This *Hadūth* is in the Two *Ṣaḥīḥs*.^[1] It was reported that if the fast becomes difficult (while traveling), then breaking the fast is better. Jābir said that Allāh's Messenger ﷺ saw a man who was being shaded (by other people while traveling). The Prophet ﷺ asked about him and he was told that man was fasting. The Prophet ﷺ said:

«لَيْسَ مِنَ الْبِرِّ الصَّيَامُ فِي السَّفَرِ»

«It is not a part of Birr (piety) to fast while traveling.»

This was recorded by Al-Bukhārī and Muslim.^[2]

As for those who ignore the Sunnah and believe in their hearts that breaking the fast while traveling is disliked, they are required to break the fast and are not allowed to fast.

As for making up for missed fasting days, it is not required to be consecutive. One may do so consecutively or not consecutively. There are ample proofs to this fact. We should mention that fasting consecutive days is only required exclusively during Ramaḍān. After the month of Ramaḍān, what is required then is to merely make up for missed days. This is why Allāh said:

«فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ»

«...the same number (should be made up) from other days.»

Ease and not Hardship

Allāh then said:

«يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمْ الْعُسْرَ»

«Allāh intends for you ease, and He does not want to make things difficult for you.»

[1] *Faḥḥ Al-Bārī* 4:211, and Muslim 2:789.

[2] *Faḥḥ Al-Bārī* 4:216, and Muslim 2:786.

Imām Aḥmad recorded Anas bin Mālik saying that Allāh's Messenger ﷺ said:

«بَشِّرُوا وَلَا تُعْصِرُوا وَلَا تُكْفِرُوا وَلَا تُقْفِرُوا».

‘Treat the people with ease and don’t be hard on them; give them glad tidings and don’t fill them with aversion.’

This *Hadūth* was also collected in the Two *Ṣaḥīḥs*.^[1] It is reported in the *Ṣaḥīḥayn* that Allāh's Messenger ﷺ said to Mu'ādh and Abu Mūsā when he sent them to Yemen:

«بَشِّرَا وَلَا تُقْفِرَا، وَبَشِّرَا وَلَا تُعْصِرَا، وَتَطَاوَعَا وَلَا تَخْتَلِفَا»

‘Treat the people with ease and don’t be hard on them; give them glad tidings and don’t fill them with aversion; and love each other, and don’t differ.’^[2]

The *Sunan* and the *Musnad* compilers recorded that Allāh's Messenger ﷺ said:

«بُيِّنْتُ بِالْحَنِيفِيَّةِ الْمُسْتَحْسَنَةِ»

‘I was sent with the easy Ḥanifiyyah (Islamic Monotheism).’^[3]

Allāh's statement:

﴿يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمْ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ﴾

‘Allāh intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days)’

means: You were allowed to break the fast while ill, while traveling, and so forth, because Allāh wanted to make matters easy for you. He only commanded you to make up for missed days so that you complete the days of one month.

Remembering Allāh upon performing the Acts of Worship

Allāh's statement:

﴿وَلِتُذَكِّرُوا اللَّهَ عَنِ مَا هَدَيْتُمْ﴾

[1] Aḥmad 3:131, and 209, *Faḥ Al-Bāri* 10:541, and Muslim 3:1359.

[2] *Faḥ Al-Bāri* 7:660, Muslim 3:1587.

[3] Aḥmad 5:266.

﴿...and that you must magnify Allāh [i.e., to say Takbīr (Allāhu Akbar: Allāh is the Most Great)] for having guided you﴾ means: So that you remember Allāh upon finishing the act of worship. This is similar to Allāh's statement:

﴿فَإِذَا قُضِيَتْ تِلَاوَاتُكُمْ فَأَذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا﴾

﴿So when you have accomplished your Manāsik, (rituals) remember Allāh as you remember your forefathers or with far more remembrance.﴾ (2:200) and:

﴿وَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَبِيرًا لِلَّذِينَ تَلْحَقُونَ﴾

﴿...Then when the (Jumu'ah) Ṣalāh (prayer) is ended, you may disperse through the land, and seek the bounty of Allāh (by working), and remember Allāh much, that you may be successful.﴾ (62:10) and:

﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَارَ النُّجُومِ﴾

﴿...and glorify the praises of your Lord, before the rising of the sun and before (its) setting. And during a part of the night, glorify His praises, and after the prayers.﴾ (50:39, 40)

This is why the Sunnah encouraged *Tasbīh* (saying *Subhān Allāh*, i.e., all praise is due to Allāh), *Tahmīd* (saying *Al-Hamdu Lillāh*, i.e., all the thanks are due to Allāh) and *Takbīr* (saying *Allāhu Akbar*, i.e., Allāh is the Most Great) after the compulsory prayers. Ibn 'Abbās said, "We used to know that Allāh's Messenger ﷺ has finished the prayer by the *Takbīr*."^[1] Similarly, several scholars have stated that reciting *Takbīr* the during 'Īd-ul-Fitr was specified by the Āyah that states:

﴿وَلِتُكْمِلُوا أَلَمَّةً وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَيْتُكُمْ﴾

﴿(He wants that you) must complete the same number (of days), and that you must magnify Allāh [i.e., to say Takbīr (Allāhu Akbar: Allāh is the Most Great)] for having guided you...﴾

[1] Ṣaḥīḥ Al-Bukhārī no. 842.

Allāh's statement:

﴿وَلَكُمْ نَكُورٌ﴾

﴿...so that you may be grateful to Him.﴾

means: If you adhere to what Allāh commanded you, obeying Him by performing the obligations, abandoning the prohibitions and abiding by the set limits, then perhaps you will be among the grateful.

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَا فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ﴾

﴿186. And when My servants ask you (O Muḥammad ﷺ concerning Me, then answer them), I am indeed near (to them by My knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright.﴾

Allāh hears the Servant's Supplication

Imām Aḥmad reported that Abu Mūsā Al-Ash'ari said, "We were in the company of Allāh's Messenger ﷺ during a battle. Whenever we climbed a high place, went up a hill or went down a valley, we used to say, 'Allāh is the Most Great,' raising our voices. The Prophet ﷺ came by us and said:

«يَا أَيُّهَا النَّاسُ، ارْزُقُوا عَلَى أَنْفُسِكُمْ، فَإِنَّكُمْ لَا تَدْعُونَ أَصَمَّ وَلَا غَائِبًا، إِنَّمَا تَدْعُونَ سَيِّعًا بَصِيرًا، إِنَّ الَّذِي تَدْعُونَ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ عُنُقِي رَاحِلَتِي، يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ، أَلَا أَعْلَمُكَ كَلِمَةً مِنْ كُنُوزِ الْجَنَّةِ؟ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ»

«O people! Be merciful to yourselves (i.e., don't raise your voices), for you are not calling a deaf or an absent one, but One Who is All-Hearer, All-Seer. The One Whom you call is closer to one of you than the neck of his animal. O 'Abdullāh bin Qais (Abu Mūsā's name) should I teach you a statement that is a treasure of Paradise: 'La hawla wa la quwwata illa billāh (there is no power or strength except from Allāh).'^[1]»

[1] Aḥmad 4:402.

This *Hadith* was also recorded in the Two *Ṣaḥīḥs*,^[1] and Abu Dāwūd, An-Nasa'i, At-Tirmidhi and Ibn Mājah recorded similar wordings. Furthermore, Imām Aḥmad recorded that Anas said that the Prophet ﷺ said:

«يَقُولُ اللَّهُ تَعَالَى أَنَا عِنْدَ ظَنِّ عَبْدِي بِي وَأَنَا مَعَهُ إِذَا دَعَانِي».

“Allāh the Exalted said, ‘I am as My servant thinks of Me, and I am with him whenever he invokes Me.’^[2]

Allāh accepts the Invocation

Imām Aḥmad also recorded Abu Sa’īd saying that the Prophet ﷺ said:

«مَا مِنْ مُسْلِمٍ يَدْعُو اللَّهَ عَزَّ وَجَلَّ بِدَعْوَةٍ لَيْسَ فِيهَا إِثْمٌ وَلَا قَطِيعَةٌ رَجِمَ، إِلَّا أُعْطَاهُ اللَّهُ بِهَا إِحْدَى ثَلَاثٍ خِصَالٍ: إِمَّا أَنْ يُعْجَلَ لَهُ دَعْوَتُهُ، وَإِمَّا أَنْ يُدْخِرَهَا لَهُ فِي الْآخِرَةِ، وَإِمَّا أَنْ يَصْرِفَ عَنْهُ مِنَ الشُّوءِ مِثْلَهَا» قَالُوا: إِذَا كُنْزِي؟ قَالَ: «اللَّهُ أَكْثَرُ».

“No Muslim supplicates to Allāh with a *Du’ā* that does not involve sin or cutting the relations of the womb, but Allāh will grant him one of the three things. He will either hasten the response to his supplication, save it for him until the Hereafter, or would turn an equivalent amount of evil away from him.”^[3] They said, “What if we were to recite more (*Du’ā*).” He said, “There is more with Allāh.”^[4]

‘Abdullāh the son of Imām Aḥmad recorded ‘Ubādah bin As-Sāmit saying that the Prophet ﷺ said:

«مَا عَلَى ظَهْرِ الْأَرْضِ مِنْ رَجُلٍ مُسْلِمٍ يَدْعُو اللَّهَ عَزَّ وَجَلَّ بِدَعْوَةٍ إِلَّا آتَاهُ اللَّهُ بِهَا، أَوْ كَفَّ عَنْهُ مِنَ الشُّوءِ مِثْلَهَا مَا لَمْ يَدْعُ بِإِثْمٍ أَوْ قَطِيعَةٍ رَجِمَ».

“There is no Muslim man on the face of the earth who supplicates to Allāh but Allāh would either grant it to him, or avert a harm from him of equal proportions, as long as his supplication does not involve sin or cutting the relations of the womb.”^[4] At-Tirmidhi recorded this *Hadith*.^[5]

[1] *Faṭḥ Al-Bāri* 2:509 and Muslim 4:2076.

[2] Aḥmad 3:210.

[3] Aḥmad 3:18.

[4] Aḥmad 5:329.

[5] *Tuḥfat Al-Aḥwadhī* 10:24.

Imām Mālik recorded that Abu Hurayrah narrated that Allāh's Messenger ﷺ said:

«يُسْتَجَابُ لِأَخْوَعِكُمْ مَا لَمْ يَعْجَلْ، يَقُولُ: دَعَوْتُ فَلَمْ يُسْتَجَبْ لِي»

«One's supplication will be accepted as long as he does not become hasty and say, 'I have supplicated but it has not been accepted from me.'»^[1]

This Hadith is recorded in the Two *Ṣaḥīḥs*^[2] from Mālik, and this is the wording of Al-Bukhārī.

Muslim recorded that the Prophet ﷺ said:

«لَا يَزَالُ يُسْتَجَابُ لِلْعَبْدِ مَا لَمْ يَدْعُ بِإِنْسِهِ أَوْ قَطِيعَةٍ رَجِمَ مَا لَمْ يُسْتَعْجَلْ» قِيلَ: يَا رَسُولَ اللَّهِ، وَمَا الِاسْتَعْجَالُ؟ قَالَ: يَقُولُ: قَدْ دَعَوْتُ وَقَدْ دَعَوْتُ، فَلَمْ أَرِ يُسْتَجَابْ لِي، فَيُسْتَحِيرُ عِنْدَ ذَلِكَ وَيَدْعُ الدُّعَاءَ»

«The supplication of the servant will be accepted as long as he does not supplicate for what includes sin, or cutting the relations of the womb, and as long as he does not become hasty.» He was asked, «O Messenger of Allāh! How does one become hasty?» He said, «He says, 'I supplicated and supplicated, but I do not see that my supplication is being accepted from me.' He thus loses interest and abandons supplicating (to Allāh).»^[3]

Three Persons Whose Supplication will not be rejected

In the *Musnad* of Imām Aḥmad and the *Sunans* of At-Tirmidhi, An-Nasā'ī and Ibn Mājah it is recorded that Abu Hurayrah narrated that Allāh's Messenger ﷺ said:

«ثَلَاثَةٌ لَا تَرُدُّ دَعْوَتُهُمْ: الْإِمَامُ الْمَادِلُ، وَالصَّائِمُ حَتَّى يُفْطِرَ، وَدَعْوَةُ الْمَظْلُومِ، يَرْفَعُهَا اللَّهُ دُونَ الْعَمَامِ يَوْمَ الْقِيَامَةِ، وَتُفْتَحُ لَهَا أَبْوَابُ السَّمَاءِ، يَقُولُ: بِعِزَّتِي لَا تُصْرَتُكَ وَلَوْ بَعْدَ جِينٍ»

«Three persons will not have their supplication rejected: the just ruler, the fasting person until breaking the fast, and the supplication of the oppressed person, for Allāh raises it above the clouds on the Day of

[1] Aḥmad 2:396.

[2] *Faṭḥ Al-Bārī* 11:145, and Muslim 4:2095.

[3] Muslim 4:2096.

سورة النور

٢٩

النور

أَجَلٌ لَكُمْ لَيْلَةُ الْفَيْسَامِ الرَّفْعُ إِلَى دَسَائِكُمْ مِنْ لِبَاسٍ
لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُمْ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ
أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالْآنَ بَاشِرُوهُمْ
وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَبَيِّنَ لَكُمْ
الْحَبْطُ الْأَبْيَضُ مِنَ الْحَبْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُوا الصِّيَامَ
إِلَى الْإِيلِ وَلَا تَبْشِرُوهُمْ وَأَنْتُمْ عَنْكَفُونَ فِي الْمَسْجِدِ
تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ يَبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ
لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴿٢٩﴾ وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ
بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِنْ
أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ ﴿٣٠﴾ يَسْتَأْذِنُكَ
عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ وَلَيْسَ الْبِرُّ
بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مِنَ اتَّقَى
وَأَتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا وَأَتَوْا اللَّهَ لَعَلَّكُمْ
تُقْلِحُونَ ﴿٣١﴾ وَقَتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يَقْتُلُونَكُمْ
وَلَا تَسَدُّوْا بَيْنَ اللَّهِ لَا يُحِبُّ الْمُعْتَدِلُونَ ﴿٣٢﴾

Resurrection, and the doors of heaven will be opened for it, and Allāh says, 'By My grace! I will certainly grant it for you, even if after a while.'^[1]

﴿أَجَلٌ لَكُمْ لَيْلَةُ الْفَيْسَامِ الرَّفْعُ إِلَى دَسَائِكُمْ مِنْ لِبَاسٍ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُمْ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالْآنَ بَاشِرُوهُمْ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَبَيِّنَ لَكُمْ الْحَبْطُ الْأَبْيَضُ مِنَ الْحَبْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُوا الصِّيَامَ إِلَى الْإِيلِ وَلَا تَبْشِرُوهُمْ وَأَنْتُمْ عَنْكَفُونَ فِي الْمَسْجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ يَبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ﴾
يَسْتَأْذِنُكَ

4187. It is made lawful for you to have sexual relations with your wives on the night of Aş-Şiyām (fasting). They are Libās [i.e., body-cover, or screen] for you and you are Libās for them. Allāh knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have sexual relations with them and seek that which Allāh has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your fast till the nightfall. And do not have sexual relations with them (your

[1] Aḥmad 3:544, Tuhfat Al-Aḥwadhī 7:229, and Ibn Mājah 1:557.

wives) while you are in I'tikāf in the Masjids. These are the limits (set) by Allāh, so approach them not. Thus does Allāh make clear His Ayāt to mankind that they may acquire Taqwā.﴾

Eating, Drinking and Sexual Intercourse are allowed during the Nights of Ramaḍān

These Ayāt contain a relief from Allāh for the Muslims by ending the practice that was observed in the early years of Islām. At that time, Muslims were allowed to eat, drink and have sexual intercourse only until the 'Ishā' (Night) prayer, unless one sleeps before the 'Ishā' prayer. Those who slept before 'Ishā' or offered the 'Ishā' prayer, were not allowed to drink, eat or sexual intercourse until the next night. The Muslims found that to be difficult for them.

The Ayāt used the word 'Rafath' to indicate sexual intercourse, according to Ibn 'Abbās, 'Aṭā' and Mujāhid. Similar Tafsīr was offered by Sa'īd bin Jubayr, Tāwūs, Sālim bin 'Abdullāh, 'Amr bin Dīnār, Al-Hasan, Qatādah, Az-Zuhri, Aḍ-Ḍaḥḥāk, Ibrāhīm An-Nakha'ī, As-Suddi, 'Aṭā' Al-Khurāsāni and Muqātil bin Hayyān.^[1]

Allāh said:

﴿مَنْ يَأْتِ بَعْثَ بَعْثٍ لَكُمْ وَأَنْتُمْ بَعْثٌ لَكُمْ﴾

﴿They are Libās [i.e., body-cover, or screen] for you and you are Libās for them.﴾

Ibn 'Abbās, Mujāhid, Sa'īd bin Jubayr, Al-Hasan, Qatādah, As-Suddi and Muqātil bin Hayyān said that this Āyah means, "Your wives are a resort for you and you for them."^[2] Ar-Rabī' bin Anas said, "They are your cover and you are their cover."^[3] In short, the wife and the husband are intimate and have sexual intercourse with each other, and this is why they were permitted to have sexual activity during the nights of Ramaḍān, so that matters are made easier for them.

Abu Ishāq reported that Al-Barā' bin 'Azib said, "When the Companions of Allāh's Messenger ﷺ observed fast but would sleep before breaking their fast, they would continue fasting

^[1] Ibn Abi Hātim 1:367-371.

^[2] Ibn Abi Hātim 1:370.

^[3] Ibn Abi Hātim 1:371.

until the following night. Qays bin Şirmah Al-Anşārī was fasting one day and was working in his land. When the time to break the fast came, he went to his wife and said, 'Do you have food?' She said, 'No. But I could try to get you some.' His eyes then were overcome by sleep and when his wife came back, she found him asleep. She said, 'Woe unto you! Did you sleep?' In the middle of the next day, he lost consciousness and mentioned what had happened to the Prophet ﷺ. Then, this Āyah was revealed:

﴿أَجَلٌ لَّكُمْ لَيْلَةُ الْمُبَارِ أَرَأَيْتُمْ إِن تَنَاجِيَهُمْ﴾

«It is made lawful for you to have sexual relations with your wives on the night of Aş-Şiyām (fasting)»

until...

﴿وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ﴾

«and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your fast till the nightfall.»

Consequently, they were very delighted.^[1]

Al-Bukhārī reported this Ḥadīth by Abu Ishāq who related that he heard Al-Barā' say, "When fasting Ramaḍān was ordained, Muslims used to refrain from sleeping with their wives the entire month, but some men used to deceive themselves. Allāh revealed:

﴿عَلِمَ اللَّهُ أَنَّكُمْ كُنتُمْ تَخْتَاوُنَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ﴾

«Allāh knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you.»^[2]

'Ali bin Abu Ṭalhah narrated that Ibn 'Abbās said, "During the month of Ramaḍān, after Muslims would pray 'Ishā', they would not touch their women and food until the next night. Then some Muslims, including 'Umar bin Al-Khaṭṭāb, touched (had sex with) their wives and had some food during Ramaḍān after 'Ishā'. They complained to Allāh's Messenger ﷺ. Then Allāh sent down:

[1] Aṭ-Ṭabari 3:495.

[2] Faṭḥ Al-Bārī 8:30.

﴿عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَاوُنَ أَلَمْ نَكُفَّ عَنْكُمْ مَتَابَعَكُمْ وَعَمَّا عَنْكُمْ فَأَلَقْنَا يَسْرُورًا﴾

«Allāh knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have sexual relations with them»

This is the same narration that Al-'Awfi related from Ibn 'Abbās.^[1]

Allāh said:

﴿وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ﴾

«...and seek that which Allāh has ordained for you (offspring),»

Abu Hurayrah, Ibn 'Abbās, Anas, Shurayh Al-Qāḍi, Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, 'Atā', Ar-Rabī' bin Anas, As-Suddi, Zayd bin Aslam, Ḥakam bin 'Utbah, Muqātil bin Ḥayyān, Al-Ḥasan Al-Baṣri, Aḍ-Ḍaḥḥāk, Qatādah, and others said that this Āyah refers to having offspring.^[2] Qatādah said that the Āyah means, "Seek the permission that Allāh has allowed for you." Sa'īd narrated that Qatādah said,

﴿وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ﴾

«and seek that which Allāh has ordained for you,»

Time for Suḥūr

Allāh said:

﴿وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُوا نِيَامًا إِلَى اللَّيْلِ﴾

«...and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your fast till the nightfall.»

Allāh has allowed eating and drinking, along with having sexual intercourse, as we have stated, during any part of the night until the light of dawn is distinguished from the darkness of the night. Allāh has described that time as 'distinguishing the white thread from the black thread.' He

[1] Aṭ-Ṭabari 3:496-498.

[2] Ibn Abi Ḥatīm 1:377-378, and Aṭ-Ṭabari 3:506-507.

then made it clearer when He said:

﴿يَنْ الْقَبْرِ﴾

﴿of dawn﴾

As stated in a *Hadith* that Imām Abu ‘Abdullāh Al-Bukhārī recorded, Sahl bin Sa’d said, “When the following verse was revealed:

﴿وَكُلُوا وَشَرِبُوا حَتَّىٰ يَبَيِّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ﴾

﴿Eat and drink until the white thread appears to you, distinct from the black thread﴾

and ﴿of dawn﴾ was not revealed, some people who intended to fast, tied black and white threads to their legs and went on eating till they differentiated between the two. Allāh then revealed the words, ﴿of dawn﴾, and it became clear to them that it meant (the darkness of) night and (the light of) day.”^[1]

Al-Bukhārī recorded that Ash-Sha’bi said that ‘Adi said, “I took two strings, one black and the other white and kept them under my pillow and went on looking at them throughout the night, but could not make any distinction between the two. So, the next morning I went to Allāh’s Messenger ﷺ and told him the whole story. He said:

﴿إِنَّ وَسَادَكَ إِذَا لَعْرِيفُ، أَنْ كَانَ الْخَيْطُ الْأَبْيَضُ وَالْأَسْوَدُ تَحْتَ وَسَادَتِكَ﴾

﴿Your pillow is very wide if the white and black threads are under it!﴾^[2]

Some wordings for this *Hadith* read,

﴿إِنَّكَ لَعْرِيفُ الْقَفَا﴾

﴿Your Qafa (back side of your neck) is wide!﴾^[3]

Some people said that these words meant that ‘Adi was not smart. This is a weak opinion. The narration that Al-Bukhārī collected explains this part of the *Hadith*. Al-Bukhārī recorded that ‘Adi bin Hātim narrated: I said, “O Messenger of Allāh! What is the white thread from the black thread? Are they

[1] *Fath Al-Bāri* 8:31.

[2] *Ibid.*

[3] *Ibid.*

actual threads?" He said:

«إِنَّكَ لَعَرِيفُ الْقَفَا أَنْ أَبْصُرْتَ الْخَيْطَيْنِ، ثُمَّ قَالَ: لَا بَلْ هُوَ سَوَادُ اللَّيْلِ وَبَيَاضُ النَّهَارِ»

«Your Qafā is wide if you see the two threads. Rather, they are the blackness of the night and the whiteness of the daylight.»^[1]

Suḥūr^[2] is recommended

Allāh allowed eating and drinking until dawn, it represents proof that *Suḥūr* is encouraged, since it is a *Rukhsah* (concession or allowance) and Allāh likes that the *Rukhsah* is accepted and implemented. The authentic Sunnah indicates that eating the *Suḥūr* is encouraged. It is reported in the Two *Ṣaḥīḥs* that Anas narrated that Allāh's Messenger ﷺ said:

«تَسَحَّرُوا فَإِنَّ فِي السُّحُورِ بَرَكَةً»

«Eat the *Suḥūr*, for there is a blessing in *Suḥūr*.»^[3]

Muslim reported that 'Amr bin Al-Āṣ narrated that Allāh's Messenger ﷺ said:

«إِنَّ فَضْلَ مَا بَيْنَ صِيَامِنَا وَصِيَامِ أَهْلِ الْكِتَابِ أَكْلَةُ السُّحُورِ»

«The distinction between our fast and the fast of the People of the Book is the meal of *Suḥūr*.»^[4]

Imām Aḥmad reported that Abu Sa'īd narrated that Allāh's Messenger ﷺ said:

«السُّحُورُ أَكْلُهُ بَرَكَةٌ فَلَا تَدَعُوهُ، وَلَوْ أَنْ أَحَدَكُمْ تَخْرُجُ جُرْعَةً مَاءٍ، فَإِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى الْمُتَسَحِّرِينَ»

«*Suḥūr* is a blessed meal. Hence, do not abandon it, even if one just takes a sip of water. Indeed, Allāh and His angels send *Ṣalāh* (blessings) upon those who eat *Suḥūr*.»^[5]

There are several other *Ḥadīths* that encourage taking the

[1] Ibid.

[2] *Faḥ Al-Bārī* 4:165 and Muslim 2:770.

[3] Muslim 2:771.

[4] Aḥmad 3:44.

[5] Predawn meal taken before fasting.

Suḥūr, even if it only consists of a sip of water.

It is preferred that *Suḥūr* be delayed until the time of dawn. It is recorded in the Two *Ṣaḥīḥs* that Anas bin Mālik narrated that Zayd bin Thābit said, "We had *Suḥūr* with Allāh's Messenger ﷺ and then went on to pray." Anas asked, "How much time was there between the *Adhān* (call to prayer) and the *Suḥūr*?" He said, "The time that fifty *Ayāt* take (to recite)."^[1]

Imām Aḥmad recorded Abu Dharr saying that Allāh's Messenger ﷺ said:

«لَا تَزَالُ أُمَّتِي بِخَيْرٍ مَا عَجَلُوا الْإِنْفَارَ وَأَخَّرُوا السُّحُورَ».

«My Ummah will always retain goodness as long as they hasten in breaking the fast and delay the *Suḥūr*.»^[2]

There are several *Ḥadīths* that narrate that the Prophet ﷺ called *Suḥūr* "the blessed meal."

There are narrations from several of the Salaf that they allowed the *Suḥūr* to be eaten later until close to *Fajr*. This is reported from Abu Bakr, 'Umar, 'Ali, Ibn Mas'ūd, Ḥudhayfah, Abu Hurayrah, Ibn 'Umar, Ibn 'Abbās and Zayd bin Thābit. It is also reported from many of the *Ṭabī'in*, such as Muḥammad bin 'Ali bin Ḥuṣayn, Abu Mijlaz, Ibrāhīm An-Nakha'ī, Abu Aḍ-Ḍuḥā, Abu Wā'il and other companions of Ibn Mas'ūd. This is also the opinion of 'Aṭā', Al-Ḥasan, Ḥakam bin 'Uyainah, Mujāhid, 'Urwah bin Az-Zubayr, Abu Sha'thā' Jābir bin Zayd, Al- A'mash and Ma'mar bin Rāshid. We have mentioned the chains of narrations for their statements in our (Ibn Kathir's) book about *Ṣiyām* (Fasting), and all praise is due to Allāh.

It is also recorded in the Two *Ṣaḥīḥs* that Al-Qāsim said that 'Ā'ishah narrated that Allāh's Messenger ﷺ said:

«لَا يَنْتَعِمُ أَذَانُ بِلَالٍ عَنْ سَحُورِكُمْ، فَإِنَّهُ يُنَادِي بِلَيْلٍ، فَكُلُوا وَاشْرَبُوا حَتَّى تَسْمَعُوا أَذَانَ ابْنِ أُمِّ مَكْتُومٍ، فَإِنَّهُ لَا يُؤَذِّنُ حَتَّى يَطْلُعَ الْفَجْرُ».

«The *Adhān* pronounced by Bilāl should not stop you from taking *Suḥūr*, for he pronounces the *Adhān* at night. Hence, eat and drink until you hear the *Adhān* by Ibn Umm Maktūm,

[1] *Faṭḥ Al-Bārī* 4:164 and *Muslim* 2:771.

[2] *Aḥmad* 5:147.

for he does not call the Adhān until dawn.^[1]

This is the wording collected by Al-Bukhārī.

Imām Aḥmad reported that Qays bin Ṭalq quoted from his father that Allāh's Messenger ﷺ said:

«لَيْسَ الْفَجْرُ الْمُسْتَبِيلُ فِي الْأَفْقِ وَلَكِنَّ الْمَغْرَضُ الْأَخْمَرُ»

«Dawn is not the (ascending) glow of white light of the horizon. Rather, it is the red (radiating) light.»^[2]

Abu Dāwud and At-Tirmidhi also recorded this Ḥadīth, but their wording is:

«كُلُوا وَاشْرَبُوا، وَلَا يَهْدِنَكُمُ السَّاطِعُ الْمَضِيدُ، فَكُلُوا وَاشْرَبُوا حَتَّى يَغْتَرِضَ لَكُمْ الْأَخْمَرُ»

«Eat and drink and do not be rushed by the ascending (white) light. Eat and drink until the redness (of the dawn) appears.»^[3]

Ibn Jarīr (Aṭ-Ṭabari) recorded that Samurah bin Jundub narrated that Allāh's Messenger ﷺ said:

«لَا يَغْرُتُكُمْ أَذَانُ بِلَالٍ وَلَا هَذَا الْبَيَاضُ - لِعُمُودِ الضُّبْحِ - حَتَّى يَسْتَبِيلَ»

«Do not be stopped by Bilāl's Adhān or the (ascending) whiteness, until it spreads.»^[4]

Muslim also recorded this Ḥadīth.^[5]

There is no Harm in beginning the Fast while Junub (a state of major ritual impurity)

Issue: Among the benefits of allowing sexual activity, eating and drinking until dawn for those who are fasting, is that it is allowed to start the fast while *Junub* (in the state of impurity after sexual discharge), and there is no harm in this case if one takes a bath any time in the morning after waking up, and completes the fast. This is the opinion of the Four imāms and the majority of the scholars. Al-Bukhārī and Muslim recorded that 'Ā'ishah and Umm Salamah said that Allāh's

[1] *Faṭḥ Al-Bārī* 4:162, and Muslim 2:768.

[2] Aḥmad 4:23.

[3] *Tuḥfat Al-Aḥwadhī* 3:389.

[4] Aṭ-Ṭabari 3:517.

[5] Muslim 2:769.

Messenger ﷺ used to wake up while *Junub* from sexual intercourse, not wet dreams, and he would take a bath and fast. Umm Salamah added that he would not break his fast or make up for that day.^[1]

Muslim recorded that 'Ā'ishah said that a man asked:

بَا رَسُولَ اللَّهِ، تُدْرِكُنِي الصَّلَاةُ وَأَنَا جُنُبٌ فَأَصُومُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَأَنَا تُدْرِكُنِي الصَّلَاةُ وَأَنَا جُنُبٌ فَأَصُومُ».

“O Messenger of Allāh! The (Dawn) prayer time starts while I am *Junub*, should I fast?” Allāh's Messenger ﷺ replied, “And I. The prayer time starts while I am *Junub* and I fast.”

He said, “You are not like us, O Messenger of Allāh! Allāh has forgiven your previous and latter sins.” Allāh's Messenger ﷺ said:

«وَاللَّهِ إِنِّي لَأَرْجُو أَنْ أَكُونَ أَحْسَنَكُمْ لِي وَأَعْلَمَكُمْ بِمَا أَتَّبِعِي».

“By Allāh! I hope that I have the most fear from Allāh among you and the best knowledge of what Taqwā is.”^[2]

Fasting ends at Sunset

Allāh said:

﴿ثُمَّ آتَيْنَا الْيَمِينَ إِلَى اللَّيْلِ﴾

﴿...then complete your fast till the nightfall.﴾

This *Āyah* orders breaking the fast at sunset. It is recorded in the Two *Ṣaḥīḥs* that 'Umar bin Al-Khaṭṭāb said that Allāh's Messenger ﷺ said:

«إِذَا أَقْبَلَ اللَّيْلُ مِنْ هُنَا، وَارْتَدَّى النَّهَارُ مِنْ هُنَا فَقَدْ أَفْطَرَ الصَّائِمُ».

“If the night comes from this direction (the east), and the day departs from that direction (the west), then the fasting person breaks his fast.”^[3]

It is reported that Sahl bin Sa'd As-Sā'idi narrated that Allāh's Messenger ﷺ said:

«لَا يَزَالُ النَّاسُ بِخَيْرٍ مَا عَجَّلُوا الْفِطْرَ».

[1] *Faḥ Al-Bāri* 4:182 and Muslim 2:781.

[2] Muslim 2:781.

[3] *Faḥ Al-Bāri* 4:231 and Muslim 2:772.

«The people will retain goodness as long as they hasten in breaking the fast.»^[1]

Imām Aḥmad recorded that Abu Hurayrah narrated that the Prophet ﷺ said:

«يَقُولُ اللَّهُ عَزَّ وَجَلَّ: إِنَّ أَحَبَّ عِبَادِي إِلَيَّ أَعْجَلُهُمْ فِطْرًا»

«Allāh the Exalted said, 'The dearest among My servants to Me are those who hasten in breaking the fast the most.'»^[2]

At-Tirmidhi recorded this Ḥadīth and said that this Ḥadīth is Ḥasan Gharīb.^[3]

Prohibition of Uninterrupted Fasting (Wiṣāl)

There are several authentic Ḥadīths that prohibit Al-Wiṣāl, which means continuing the fast through the night to the next night, without eating. Imām Aḥmad recorded Abu Hurayrah saying that Allāh's Messenger ﷺ said:

«لَا تُوَاصِلُوا قَالُوا: يَا رَسُولَ اللَّهِ إِنَّكَ تُوَاصِلُ، قَالَ: «فَإِنِّي لَسْتُ بِمِثْلِكُمْ إِنِّي أُبَيْتُ بِطَعْمِي رَبِّي وَنَسْفِي.»

«Do not practice Al-Wiṣāl in fasting.» So, they said to him, «But you practice Al-Wiṣāl, O Allāh's Messenger!» The Prophet ﷺ replied, «I am not like you, I am given food and drink during my sleep by my Lord.»

So, when the people refused to stop Al-Wiṣāl, the Prophet ﷺ fasted two days and two nights (along with those who practiced Wiṣāl) and then they saw the crescent moon (of the month of Shawwāl). The Prophet ﷺ said to them (angrily):

«لَوْ تَأَخَّرَ الْهَلَالُ لَزِدْتُكُمْ»

«If the crescent had not appeared, I would have made you fast for a longer period.»

That was as a punishment for them (when they refused to stop practicing Al-Wiṣāl).^[4] This Ḥadīth is also recorded in the Ṣaḥīḥayn.

[1] Fath Al-Bāri 4:234 and Muslim 2:771.

[2] Aḥmad 2:237.

[3] Tuhfat Al-Aḥwadhī 3:386.

[4] Aḥmad 2:281, Fath Al-Bāri 4:238, and Muslim 2:774.

The prohibition of *Al-Wiṣāl* was also mentioned in a number of other narrations. It is a fact that practicing *Al-Wiṣāl* was one of the special qualities of the Prophet ﷺ, for he was capable and assisted in his practice of it. It is obvious that the food and drink that the Prophet ﷺ used to get while practicing *Al-Wiṣāl* was spiritual and not material, otherwise he would not be practicing *Al-Wiṣāl*. We should mention that it is allowed to refrain from breaking the fast from sunset until before dawn (*Suhūr*). A *Hadīth* narrated by Abu Sa'īd Khudri states that Allāh's Messenger ﷺ said:

«لَا تُوَاصِلُوا فَإِنَّكُمْ أَرَادَ أَنْ يُوَاصِلَ فَلْيُوَاصِلْ إِلَى السَّحْرِ»

«Do not practice *Al-Wiṣāl*, but whoever wishes is allowed to practice it until the *Suhūr*.»

They said, "You practice *Al-Wiṣāl*, O Messenger of Allāh!" He said:

«إِنِّي لَسْتُ كَهَيْئَتِكُمْ، إِنِّي أُبَيِّتُ لِي مُطْعِمٌ يُطْعِمُنِي وَسَاقٍ يَسَاقِي بَلْغِي»

«I am not similar to you, for I have One Who makes me eat and drink during the night.»

This *Hadīth* is also collected in the Two *Ṣaḥīḥs*.^[1]

The Rulings of *I'tikāf*

Allāh said:

«وَلَا تَنْبِرُوهُمْ وَأَنْتُمْ عَنْكَوْنَ فِي الْمَسْجِدِ»

«And do not have sexual relations with them (your wives) while you are in *I'tikāf* in the *Masjids*.»

'Ali bin Abu Ṭalḥah reported that Ibn 'Abbās said, "This *Āyah* is about the man who stays in *I'tikāf* at the mosque during *Ramadhān* or other months, Allāh prohibited him from touching (having sexual intercourse with) women, during the night or day, until he finishes his *I'tikāf*."^[2] Aḍ-Ḍaḥḥāk said, "Formerly, the man who practiced *I'tikāf* would go out of the mosque and, if he wished, would have sexual intercourse (with his wife). Allāh then said:

«وَلَا تَنْبِرُوهُمْ وَأَنْتُمْ عَنْكَوْنَ فِي الْمَسْجِدِ»

[1] *Faṭḥ Al-Bārī* 4:338.

[2] *Aṭ-Ṭabari* 3:540.

﴿And do not have sexual relations with them (your wives) while you are in I'tikāf in the Masjids.﴾

meaning, 'Do not touch your wives as long as you are in I'tikāf, whether you were in the mosque or outside of it'.^[1] It is also the opinion of Mujāhid, Qatādah and several other scholars, that the Muslims used to have sexual intercourse with the wife while in I'tikāf if they departed the mosque until the Āyah was revealed.^[2] Ibn Abu Ḥātim commented, "It was reported that Ibn Mas'ūd, Muḥammad bin Ka'b, Mujāhid, 'Atā' Al-Ḥasan, Qatādah, Aḍ-Ḍaḥḥāk, As-Suddi, Ar-Rabī' bin Anas and Muqātil said that the Āyah means, 'Do not touch the wife while in I'tikāf'."^[3]

What Ibn Abu Ḥātim reported from these people is the agreed upon practice among the scholars. Those who are in I'tikāf are not allowed to have sexual intercourse as long as they are still in I'tikāf in the mosque. If one has to leave the mosque to attend to a need, such as to relieve the call of nature or to eat, he is not allowed to kiss or embrace his wife or to busy himself with other than his I'tikāf. He is not even allowed to visit ailing persons, but he can merely ask about their condition while passing by. I'tikāf has several other rulings that are explained in the books (of Fiqh), and we have mentioned several of these rulings at the end of our book on *Ṣiyām* (Fasting), all praise is due to Allāh. Furthermore, the scholars of Fiqh used to follow their explanation of the rules for fasting with the explanation of the rules for I'tikāf, as this is the way these acts of worship were mentioned in the Qur'ān.

By mentioning I'tikāf after fasting, Allāh draws attention to practicing I'tikāf during the month of the fast, especially the last part of the month. The Sunnah of Allāh's Messenger ﷺ is that he used to perform I'tikāf during the last ten nights of the month of Ramaḍān until he died. Afterwards, the Prophet's wives used to perform I'tikāf as the Two *Ṣaḥīḥs* recorded from 'Ā'ishah the Mother of the believers.^[4]

[1] Aṭ-Ṭabari 3:541.

[2] Aṭ-Ṭabari 3:541.

[3] Ibn Abi Ḥātim 1:385-387.

[4] *Faṭḥ Al-Bārī* 4:318 and Muslim 2:831.

It is reported in the Two *Ṣaḥīḥs* that Ṣafīyyah, the daughter of Ḥuyāi, went to Allāh's Messenger ﷺ to visit him in the mosque while he was in *I'tikāf*. She had a talk with him for a while, then she got up in order to return home. The Prophet ﷺ accompanied her back home, as it was night. Her house was at Usāmah bin Zayd's house on the edge of Al-Madinah. While they were walking, two Anṣārī men met them and passed by them in a hurry, for they were shy to bother the Prophet ﷺ while he was walking with his wife. He told them:

«عَلَىٰ رِسَالِكُنَا، إِنَّهَا صَفِيَّةُ بِنْتُ حُيَايَ»

«Do not run away! She is (my wife) Ṣafīyyah bint Ḥuyāi.»

Both of them said, "All praise is due to Allāh, (How dare we think of any evil) O Allāh's Messenger!" The Prophet ﷺ said (to them):

«إِنَّ الشَّيْطَانَ يَجْرِي مِنْ ابْنِ آدَمَ مَجْرَى الدَّمِ، وَإِنِّي خَشِيتُ أَنْ يَتَذَفَّ فِي قُلُوبِكُمَا شَيْئًا، أَوْ قَالَ: شَرًّا»

«*Shayṭān reaches everywhere in the human body, that the blood reaches. I was afraid lest Shayṭān might suggest an evil thought in your minds.*»^[1]

Imām Ash-Shāfi'ī commented, "Allāh's Messenger ﷺ sought to teach his *Ummah* to instantly eliminate any evil thought, so that they do not fall into the prohibited. They (the two Anṣārī men) had more fear of Allāh than to think evil of the Prophet ﷺ. Allāh knows best."

The *Āyah* (2:187) prohibits sexual intercourse and anything like kissing or embracing that might lead to it during *I'tikāf*. As for having the wife helping the husband, it is allowed. It is reported in the Two *Ṣaḥīḥs* that 'Ā'ishah said, "Allāh's Messenger ﷺ would bring his head near me (in her room) and I would comb his hair, while I was on my menses. He would enter the room only to attend to what a man needs."^[2]

Allāh's statement:

﴿يُنَافِقُ هُمُودُ الْمُؤْمِنِ﴾

[1] *Faṭḥ Al-Bārī* 4:326 and Muslim 4:1712.

[2] *Faṭḥ Al-Bārī* 4:320 and Muslim 1:244.

﴿These are the limits (set) by Allāh﴾

means, 'This is what We have explained, ordained, specified, allowed and prohibited for fasting. We also mentioned the fast's objectives, what is permitted during it, and what is required of it. These are the set limits that Allāh has legislated and explained, so do not come near them or transgress them.' 'Abdur-Rahmān bin Zayd bin Aslam said, "(Allāh's set limits mentioned in the Āyah) mean these four limits (and he then recited):

﴿أَيُّ لَكُمْ يَنْتَهَى إِلَيْنَا الرِّفْقُ إِنِ زَكَايَكُمْ﴾

﴿It is made lawful for you to have sexual relations with your wives on the night of Aş-Şiyām (fasting).﴾

and he recited up to:

﴿ثُمَّ أَيْنَا إِلَيْنَا إِلَى الْبَيْتِ﴾

﴿then complete your Şawm (fast) till the nightfall.﴾

My father and other's used to say similarly and recite the same Āyah to us."

Allāh said:

﴿كَذَلِكَ يُبَيِّنُ اللَّهُ لِّلنَّاسِ﴾

﴿Thus does Allāh make clear His Ayāt to mankind﴾

meaning, 'Just as He explains the fast and its rulings, He also explains the other rulings by the words of His servant and Messenger, Muḥammad ﷺ.' Allāh continues:

﴿لِّلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ﴾

﴿to mankind that they may attain Taqwa.﴾

meaning, 'So that they know how to acquire the true guidance and how to worship (Allāh).' Similarly, Allāh said:

﴿هُوَ الَّذِي يُرْسِلُ عَلَى عَبْدِهِ مَائِدَتِهِ يُنْزِلُ فِيهَا الذِّكْرَ وَإِلَى الْقُرْآنِ فَإِنَّ اللَّهَ بِكُمْ
لَعَزِيزٌ نَّصِيرٌ﴾

﴿It is He Who sends down manifest Ayāt to His servant (Muḥammad ﷺ) that He may bring you out from (types of) darkness into the light. And verily, Allāh is to you full of kindness, Most Merciful.﴾ (57:9)

﴿وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتَذَلُّوا بِهَا إِلَى التَّكْذِبِ لِتَأْكُلُوا مِمَّا فَرَغَ مِنْ أَمْوَالِ
النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ﴾

¶188. And eat up not one another's property unjustly (in any illegal way, e.g., stealing, robbing, deceiving), nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully.﴾

Bribery is prohibited and is a Sin

'Ali bin Abu Talhah reported that Ibn 'Abbās said, "This (Āyah 2:188) is about the indebted person when there is no evidence of the loan. So he denies taking the loan and the case goes to the authorities, even though he knows that it is not his money and that he is a sinner, consuming what is not allowed for him."^[1] This opinion was also reported from Mujahid, Sa'd bin Jubayr, 'Ikrimah, Al-Hasan, Qatadah, As-Suddi, Muqatil bin Hayan and 'Abdur-Rahman bin Zayd bin Aslam. They all stated, "Do not dispute when you know that you are being unjust."^[2]

The Judge's Ruling does not allow the Prohibited or prohibit the Lawful

It is reported in the Two *Ṣaḥīḥs* that Umm Salamah narrated that Allāh's Messenger ﷺ said:

«أَنَا إِنَّمَا أَنَا بَشَرٌ، وَإِنَّمَا بَأْتِنِي الْخَصْمُ، فَلَنْ أَعْصِيَكُمْ أَنْ يَكُونَ الْحَقُّ بِحُجَّتِي مِنْ
بَعْضٍ فَأَقْضِي لَهُ، فَمَنْ قَضَيْتُ لَهُ مِنْ حَقِّ مُسْلِمٍ فَإِنَّمَا مِثْلُ قِطْعَةٍ مِنْ نَارٍ، فَلْيَحْمِلْهَا أَوْ
لْيَذَرَهَا»

«I am only human! You people present your cases to me, and as some of you may be more eloquent and persuasive in presenting his argument, I might issue a judgment in his benefit. So, if I give a Muslim's right to another, I am really giving him a piece of fire; so he should not take it.»^[3]

The Āyah and the Ḥadīth prove that the judgment of the

^[1] Aṭ-Ṭabari 3:550.

^[2] Ibn Abi Ḥatim 1:393-394, and Aṭ-Ṭabari 3:550-551.

^[3] Faṭḥ Al-Bārī 13:190, and Muslim 3:1373.

The Crescent Moons

Al-'Awfī related that Ibn 'Abbās said, "The people asked Allāh's Messenger ﷺ about the crescent moons. Thereafter, this Āyah was revealed:

﴿يَسْأَلُونَكَ عَنِ الْأَهِلَّةِ ۚ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ﴾

«They ask you (O Muḥammad) about the crescents. Say, "These are signs to mark fixed periods of time for mankind...»

so that they mark their acts of worship, the 'Iddah (the period of time a divorced woman or a widow is required to wait before remarrying) of their women and the time of their Ḥajj (pilgrimage to Makkah).^[1] 'Abdur-Razzāq reported that Ibn 'Umar narrated that Allāh's Messenger ﷺ said:

«جَعَلَ اللهُ الْأَهِلَّةَ مَوَاقِيتَ لِلنَّاسِ، فَصُومُوا لِرُؤْيَيْهِ، وَأَفْطِرُوا لِرُؤْيَيْهِ، فَإِنْ غَمَّ عَلَيْكُمْ فَعُدُّوا ثَلَاثِينَ يَوْمًا»

«Allāh has made the crescents signs to mark fixed periods of time for mankind. Hence, fast on seeing it (the crescent for Ramaḍān) and break the fast on seeing it (the crescent for Shawwāl). If it (the crescent) was obscure to you then count thirty days (mark that month as thirty days).»^[2]

This Ḥadīth was also collected by Al-Ḥākim in his *Mustadrak*, and he said, "The chain is Ṣaḥīḥ, and they (Al-Bukhārī and Muslim) did not record it."^[3]

Righteousness comes from Taqwā

Allāh said:

﴿وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِكُمْ وَلَكِنَّ الْبِرَّ مَنْ اتَّقَىٰ ۚ وَأَتَى الْبُيُوتَ مِنْ أَلْبَتَابِهَا﴾

«It is not Al-Birr (piety, righteousness, etc.) that you enter the houses from the back, but Al-Birr is from Taqwā. So enter houses through their proper doors.»

Al-Bukhārī recorded that Al-Barā' said, "During the time of

[1] Aṭ-Ṭabari 3:554.

[2] 'Abdur-Razzāq 4:156.

[3] Al-Ḥākim 1:423.

Jāhiliyyah, they used to enter the house from the back upon assuming the *Ihrām*. Thereafter, Allāh revealed (the following *Āyah*):

﴿وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَى وَأَتُوا الْبُيُوتَ مِنْ
أَبْوَابِهَا﴾

﴿It is not Al-Birr (piety, righteousness, etc.) that you enter the houses from the back but Al-Birr is from Taqwā. So enter houses through their proper doors.﴾^[1]

Abu Dāwud At-Ṭayālisi recorded the same *Ḥadīth* from Al-Barā' but with the wording; "The Anṣār used to enter their houses from the back when returning from a journey. Thereafter, this *Āyah* (2:189 above) was revealed..."^[2]

Al-Ḥasan said, "When some people during the time of *Jāhiliyyah* would leave home to travel, and then decide not to travel, they would not enter the house from its door. Rather, they would climb over the back wall. Allāh the Exalted said:

﴿وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا﴾

﴿It is not Al-Birr (piety, righteousness) that you enter the houses from the back,﴾.^[3]

Allāh's statement:

﴿وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ﴾

﴿...and have Taqwā of Allāh that you may be successful.﴾

Have *Taqwā* of Allāh, means to do what He has commanded you and refrain from what He has forbidden for you,

﴿لَعَلَّكُمْ تُفْلِحُونَ﴾

﴿that you may be successful.﴾

tomorrow when you stand before Him and He thus rewards you perfectly.

﴿وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَسْتَدْرِكُوا إِنَّا اللَّهُ لَا يُمْسِكُ الْمُضْمِرُ ۖ وَاتَّقُوا اللَّهَ ۖ فَتُحْسِنُوا وَالْأَغْنَىٰ مِنْ حَيْثُ أَمَرْتُمُوهُمْ وَأَقِضْ أَلْأَمْرَ بَيْنَ الْقَتْلِ وَلَا تَقْبَلُوهُمْ عِنْدَ الْقَتْلِ ۚ لَقَدْ رِىٰ

[1] *Faḥ Al-Bārī* 8:310.

[2] *Musnad At-Ṭayālisi*, 98.

[3] *Ibn Abi Ḥatīm* 1:401.

الْمُحْرَّمَاتِ

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الْمُحْرَّمَاتِ

وَأَقْتُلُوهُمْ حَيْثُ وَفَّقْتُمُوهُمْ وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجْتُمْهُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ فَإِنْ قَاتَلُوكُمْ فَأَقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿١٩٠﴾ فَإِنْ أَنْهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٩١﴾ وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ لِلَّهِ الْإِسْلَامُ بَلَا عُدْوَانَ إِلَّا عَلَى الَّذِينَ ظَلَمُوا ﴿١٩٢﴾

وَأَقْتُلُوهُمْ حَيْثُ وَفَّقْتُمُوهُمْ وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجْتُمْهُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ فَإِنْ قَاتَلُوكُمْ فَأَقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿١٩٠﴾ فَإِنْ أَنْهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٩١﴾ وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ لِلَّهِ الْإِسْلَامُ بَلَا عُدْوَانَ إِلَّا عَلَى الَّذِينَ ظَلَمُوا ﴿١٩٢﴾

وَأَقْتُلُوهُمْ حَيْثُ وَفَّقْتُمُوهُمْ وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجْتُمْهُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ فَإِنْ قَاتَلُوكُمْ فَأَقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿١٩٠﴾ فَإِنْ أَنْهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٩١﴾ وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ لِلَّهِ الْإِسْلَامُ بَلَا عُدْوَانَ إِلَّا عَلَى الَّذِينَ ظَلَمُوا ﴿١٩٢﴾

وَأَقْتُلُوهُمْ حَيْثُ وَفَّقْتُمُوهُمْ وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجْتُمْهُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ فَإِنْ قَاتَلُوكُمْ فَأَقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿١٩٠﴾ فَإِنْ أَنْهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٩١﴾ وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ لِلَّهِ الْإِسْلَامُ بَلَا عُدْوَانَ إِلَّا عَلَى الَّذِينَ ظَلَمُوا ﴿١٩٢﴾

يُقَاتِلُوكُمْ فِيهِ فَإِنْ قَاتَلُوكُمْ فَأَقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿١٩٠﴾ فَإِنْ أَنْهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٩١﴾ وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ لِلَّهِ الْإِسْلَامُ بَلَا عُدْوَانَ إِلَّا عَلَى الَّذِينَ ظَلَمُوا ﴿١٩٢﴾

﴿190. And fight in the way of Allāh those who fight you, but transgress not the limits. Truly, Allāh likes not the transgressors.﴾

﴿191. And kill them wherever you find them, and turn them out from where they have turned you out. And Al-Fitnah is worse than killing. And fight not with them at Al-Masjid Al-Harām (the sanctuary at Mak-

kah), unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers.﴾

﴿192. But if they cease, then Allāh is Oft-Forgiving, Most Merciful.﴾

﴿193. And fight them until there is no more Fitnah (disbelief and worshipping of others along with Allāh) and the religion (all and every kind of worship) is for Allāh (Alone). But if they cease, let there be no transgression except against Az-Zālimīn (the polytheists and wrongdoers).﴾

The Command to fight Those Who fight Muslims and killing Them wherever They are found

Abu Ja'far Ar-Rāzi said that Ar-Rabī' bin Anas said that Abu Al-'Āliyah commented on what Allāh said:

﴿وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُوكُمْ﴾

﴿And fight in the way of Allāh those who fight you.﴾

Abu Al-ʿĀliyah said, "This was the first *Āyah* about fighting that was revealed in Al-Madinah. Ever since it was revealed, Allāh's Messenger ﷺ used to fight only those who fought him and avoid non-combatants. Later, *Sūrat Barā'ah* (chapter 9 in the Qur'ān) was revealed."^[1] 'Abdur-Raḥmān bin Zayd bin Aslam said similarly, then he said that this was later abrogated by the *Āyah*:

﴿وَأَقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ﴾

﴿then kill them wherever you find them﴾ (9:5).

However, this statement is not plausible, because Allāh's statement:

﴿الَّذِينَ يُقَاتِلُونَكَ﴾

﴿...those who fight you﴾

applies only to fighting the enemies who are engaged in fighting Islām and its people. So the *Āyah* means, 'Fight those who fight you', just as Allāh said (in another *Āyah*):

﴿وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً﴾

﴿...and fight against the Mushrikīn collectively as they fight against you collectively.﴾^[2] (9:36)

This is why Allāh said later in the *Āyah*:

﴿وَأَقْتُلُوهُمْ حَيْثُ ثَبَتْتُمُوهُمْ وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجْتُمُوهُمْ﴾

﴿And kill them wherever you find them, and turn them out from where they have turned you out.﴾

meaning, 'Your energy should be spent on fighting them, just as their energy is spent on fighting you, and on expelling them from the areas from which they have expelled you, as a law of equality in punishment.'

The Prohibition of mutilating the Dead and stealing from the captured Goods

Allāh said:

﴿وَلَا تَقْتُلُوا إِنَّمَا اللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ﴾

[1] At-Ṭabari 3:561.

[2] At-Ṭabari 3:562.

﴿but transgress not the limits. Truly, Allāh likes not the transgressors.﴾

This *Āyah* means, 'Fight for the sake of Allāh and do not be transgressors,' such as, by committing prohibitions. Al-Hasan Al-Baṣri stated that transgression (indicated by the *Āyah*), "includes mutilating the dead, theft (from the captured goods), killing women, children and old people who do not participate in warfare, killing priests and residents of houses of worship, burning down trees and killing animals without real benefit." This is also the opinion of Ibn 'Abbās, 'Umar bin 'Abdul-'Aziz, Muqātil bin Ḥayyān and others. Muslim recorded in his *Ṣaḥīḥ* that Buraydah narrated that Allāh's Messenger ﷺ said:

«اغزوا في سبيل الله، فابتلوا من كفر بالله، اغزوا ولا تقتلوا ولا تنكروا ولا تقتلوا
ولا تقتلوا وليداً ولا أصحاب الصوامع»

«Fight for the sake of Allāh and fight those who disbelieve in Allāh. Fight, but do not steal (from the captured goods), commit treachery, mutilate (the dead), or kill a child, or those who reside in houses of worship.»^[1]

It is reported in the Two *Ṣaḥīḥs* that Ibn 'Umar said, "A woman was found dead during one of the Prophet's battles and the Prophet ﷺ then forbade killing women and children."^[2] There are many other *Hadīths* on this subject.

Shirk is worse than Killing

Since *Jihād* involves killing and shedding the blood of men, Allāh indicated that these men are committing disbelief in Allāh, associating with Him (in the worship) and hindering from His path, and this is a much greater evil and more disastrous than killing. Abu Mālik commented about what Allāh said:

﴿وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ﴾

﴿And Al-Fitnah is worse than killing.﴾

Meaning what you (disbelievers) are committing is much worse than killing.^[3] Abu Al-'Āliyah, Mujāhid, Sa'īd bin Jubayr,

[1] Muslim 3:1357.

[2] *Faḥ al-Bārī* 6:172 and Muslim 3:1364.

[3] Ibn Abi Ḥatīm 1:412.

Ikrimah, Al-Hasan, Qatadah, Ad-Dahhāk and Ar-Rabī' bin Anas said that what Allāh said:

﴿وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ﴾

«And Al-Fitnah is worse than killing.»

“Shirk (polytheism) is worse than killing.”

Fighting in the Sacred Area is prohibited, except in Self-Defense

Allāh said:

﴿وَلَا تَقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ﴾

«And fight not with them at Al-Masjid Al-Harām (the sanctuary at Makkah)»

It is reported in the Two Ṣaḥīḥs that the Prophet ﷺ said:

«إِنَّ هَذَا الْبَلَدَ حَرَمٌ لِلَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ، وَلَمْ يَجُلْ لِي إِلَّا سَاعَةً مِنْ نَهَارٍ، وَإِنِّي سَأَعْتِي هَذِهِ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ، لَا يَغْضُ شَجَرُهُ، وَلَا يُخْتَلَى خَلَاءُهُ، فَإِنْ أَحَدٌ تَرَخَّصَ بِقِتَالِ رَسُولِ اللَّهِ ﷺ، فَقُولُوا: إِنَّ اللَّهَ أَذِنَ لِرَسُولِهِ وَلَمْ يَأْذَنْ لَكُمْ»

«Allāh has made this city a sanctuary since the day He created the heavens and the earth. So, it is a sanctuary by Allāh's decree till the Day of Resurrection. Fighting in it was made legal for me only for an hour in the daytime. So, it (i.e., Makkah) is a sanctuary, by Allāh's decree, from now on until the Day of Resurrection. Its trees should not be cut, and its grass should not be uprooted. If anyone mentions the fighting in it that occurred by Allāh's Messenger, then say that Allāh allowed His Messenger, but did not allow you.»^[1]

In this Ḥadīth, Allāh's Messenger ﷺ mentions fighting the people of Makkah when he conquered it by force, leading to some deaths among the polytheists in the area of the Khandamah. This occurred after the Prophet ﷺ proclaimed:

«مَنْ أَغْلَقَ بَابَهُ فَهُوَ آيِنٌ، وَمَنْ دَخَلَ الْمَسْجِدَ فَهُوَ آيِنٌ، وَمَنْ دَخَلَ دَارَ أَبِي سُفْيَانَ فَهُوَ آيِنٌ»

[1] Faṭḥ Al-Bāri 6:327 and Muslim 2:986-987.

«Whoever closed his door is safe. Whoever entered the (Sacred) Mosque is safe. Whoever entered the house of Abu Sufyān is also safe.»^[1]

Allāh said:

﴿عَلَىٰ يَدَيْكُم يَدَايَ إِنْ تَقَاتَلْتُم مَّا تَلَاوُمْتُمْ فَأَقَاتْلُوا مَعَكُمْ جَبَازًا﴾

«...unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers.»

Allāh states: 'Do not fight them in the area of the Sacred Mosque unless they start fighting you in it. In this case, you are allowed to fight them and kill them to stop their aggression.' Hence, Allāh's Messenger ﷺ took the pledge from his Companions under the tree (in the area of Al-Hudaybiyyah) to fight (the polytheists), after the tribes of Quraysh and their allies, Thaḳīf and other groups, collaborated against the Muslims (to stop them from entering Makkah to visit the Sacred House). Then, Allāh stopped the fighting before it started between them and said:

﴿وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَلِأَيْدِيَكُمْ عَنْهُمْ بِقَدَرٍ مِّنْ بَعْدِ أَنْ أَرْغَضْتُمْ عَنْهُمْ﴾

«And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them.» (48:24)

and:

﴿وَلَوْلَا رِجَالُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتُ لَأَسَفْتُمْ أَن تُطِغُوا فِيهِمْ مِّنْهُم مَّعْرُوفٌ بِغَيْرِ عِلْمٍ لِّتَجِدَ اللَّهُ فِي رَحْمَتِهِ. مَنْ يَشَأْ لَو تَزَيَّلُوا لَمَذَّنَا اللَّهُ الْأَلْبَتَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ﴾

«Had there not been believing men and believing women whom you did not know, that you may kill them and on whose account a sin would have been committed by you without (your) knowledge, that Allāh might bring into His mercy whom He wills – if they (the believers and the disbelievers) had been apart, We verily, would have punished those of them who disbelieved with painful torment.» (48:25)

Allāh's statement:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا فِي الْفِتْنَةِ أُولَئِكَ يَمُرُّونَ فِيكُمْ وَأَعْيُنُهُمْ كَالْحِجَابِ يُدْخِلُونَ فِي الْفِتْنَةِ مَن يَشَاءُونَ وَهُمْ لَا يَعْلَمُونَ﴾

^[1] Aḥmad 2:292.

«But if they cease, then Allāh is Oft-Forgiving, Most Merciful.»

which means, 'If they (polytheists) cease fighting you in the Sacred Area, and come to Islām and repent, then Allāh will forgive them their sins, even if they had before killed Muslims in Allāh's Sacred Area.' Indeed, Allāh's forgiveness encompasses every sin, whatever its enormity, when the sinner repents it.

The Order to fight until there is no more *Fitnah*

Allāh then commanded fighting the disbelievers when He said:

﴿عَلَىٰ لَا تَكُونَ فِتْنَةً﴾

«...until there is no more *Fitnah*»

meaning, *Shirk*. This is the opinion of Ibn 'Abbās, Abu Al-'Āliyah, Mujāhid, Al-Ḥasan, Qatādah, Ar-Rabī', Muqātil bin Ḥayyān, As-Suddi and Zayd bin Aslam.^[1]

Allāh's statement:

﴿وَيَكُونَ الدِّينُ لِلَّهِ﴾

«...and the religion (all and every kind of worship) is for Allāh (Alone).»

means, 'So that the religion of Allāh becomes dominant above all other religions.' It is reported in the Two *Ṣaḥīḥs* that Abu Mūsā Al-Ash'ari said: "The Prophet ﷺ was asked, 'O Allāh's Messenger! A man fights out of bravery, and another fights to show off, which of them fights in the cause of Allāh?' The Prophet ﷺ said:

«مَنْ قَاتَلَ لِكَلِمَةٍ أَلَلَّهِ مِنْ أَعْلَىٰ فَهُوَ فِي سَبِيلِ اللَّهِ»

«He who fights so that Allāh's Word is superior, then he fights in Allāh's cause.»^[2] In addition, it is reported in the Two *Ṣaḥīḥs*:

«أَمَرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ، فَإِذَا قَالُوا عَصَمُوا مِنِّي

^[1] Ibn Abi Ḥātim 1:415-416.

^[2] *Faḥḥ Al-Bārī* 13:450 and Muslim 3:1513.

دِينَهُمْ وَأَمْرُهُمْ إِلَّا بِحَقِّهَا وَجَنَابُهُمْ عَلَى اللَّهِ

«I have been ordered (by Allāh) to fight the people until they proclaim, 'None has the right to be worshipped but Allāh'. Whoever said it, then he will save his life and property from me, except for cases of the law, and their account will be with Allāh.»^[1]

Allāh's statement:

﴿إِنِ انْتَهَوْا فَلَا عُدْوَانَ عَلَيَّ وَالْعَاقِلِينَ﴾

«But if they cease, let there be no transgression except against the wrongdoers.»

indicates that, 'If they stop their *Shirk* and fighting the believers, then cease warfare against them. Whoever fights them afterwards will be committing an injustice. Verily aggression can only be started against the unjust.' This is the meaning of Mujāhid's statement that only combatants should be fought.^[2] Or, the meaning of the *Āyah* indicates that, 'If they abandon their injustice, which is *Shirk* in this case, then do not start aggression against them afterwards.' The aggression here means retaliating and fighting them, just as Allāh said:

﴿مَنْ أَغْتَدَىٰ عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا أَغْتَدَىٰ عَلَيْكُمْ﴾

«Then whoever transgresses against you, you transgress likewise against him.» (2:194)

Similarly, Allāh said:

﴿وَمِمَّا زَكَّاهُمْ يَتَرُونَ مِثْلَ مَا أَنذَرْنَا﴾

«The recompense for an evil is an evil like thereof.» (42:40), and:

﴿وَلِإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ﴾

«And if you punish them, then punish them with the like of that with which you were afflicted.» (16:126)

Ikrimah and Qatādah stated, "The unjust person is he who refuses to proclaim, 'There is no God worthy of worship except

[1] *Fath Al-Bāri* 1:592 and *Muslim* 1:53.

[2] *Aṭ-Ṭabari* 3:584.

Allāh'.^[1]

Under Allāh's statement:

﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ﴾

﴿And fight them until there is no more Fitnah﴾

Al-Bukhārī recorded that Nāfi' said that two men came to Ibn 'Umar during the conflict of Ibn Az-Zubayr and said to him, "The people have fallen into shortcomings and you are the son of 'Umar and the Prophet's Companion. Hence, what prevents you from going out?" He said, "What prevents me is that Allāh has for bidden shedding the blood of my (Muslim) brother." They said, "Did not Allāh say:

﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ﴾

﴿And fight them until there is no more Fitnah (disbelief and worshipping of others along with Allāh)﴾?"

He said, "We did fight until there was no more *Fitnah* and the religion became for Allāh Alone. You want to fight until there is *Fitnah* and the religion becomes for other than Allāh!"

'Uthmān bin Ṣālīḥ added that a man came to Ibn 'Umar and asked him, "O Abu 'Abdur-Raḥmān! What made you perform *Hajj* one year and *Umrāh* another year and abandon *Jihād* in the cause of Allāh, although you know how much He has encouraged performing it?" He said, "O my nephew! Islām is built on five (pillars): believing in Allāh and His Messenger, the five daily prayers, fasting Ramaḍān, paying the *Zakāh* and performing *Hajj* (pilgrimage) to the House." They said, "O Abu 'Abdur-Raḥmān! Did you not hear what Allāh said in His Book:

﴿وَلَا تَقُمْ بَيْنَهُمَا فَإِن بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ﴾

﴿And if two parties (or groups) among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one that which outrages till it complies with the command of Allāh.﴾ (49:9) and:

[1] At-Ṭabari 3:573.

﴿وَتَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةً﴾

﴿And fight them until there is no more Fitnah (disbelief)?﴾

He said, "That we did during the time of Allāh's Messenger ﷺ when Islām was still weak and (the Muslim) man used to face trials in his religion, such as killing or torture. When Islām became stronger (and apparent), there was no more *Fitnah*." He asked, "What do you say about 'Ali and 'Uthmān?" He said, "As for 'Uthmān, Allāh has forgiven him. However, you hated the fact that Allāh had forgiven him! As for 'Ali, he is the cousin of Allāh's Messenger ﷺ and his son-in-law." He then pointed with his hand, saying, "This is where his house is located (meaning, 'so close to the Prophet's house just as 'Ali was so close to the Prophet ﷺ himself)."^[1]

﴿الْقَدْرَ الْحَرَامَ بِالْقُرْآنِ وَالْزَكَاةِ فَصَلِّ مَنْ أَعَادَكَ عَلَيْهِمْ أَفَعَادُوا عَلَيْكَ مَا آفَعَدْتَ
عَلَيْكَمُ وَاللَّهُ يَعْلَمُ أَلَّ اللَّهُ مَعَ الشَّاقِينَ﴾

﴿194. The sacred month is for the sacred month, and for the prohibited things, there is the Law of equality (Qisās). Then whoever transgresses against you, you transgress likewise against him. And fear Allāh, and know that Allāh is with Al-Muttaqīn.﴾

Fighting during the Sacred Months is prohibited, except in Self-Defense

Ibn 'Abbās, Aḍ-Ḍaḥḥāk, As-Suddi, Qatādah, Miqsam, Ar-Rabi' bin Anas and 'Aṭā said, "Allāh's Messenger ﷺ went for 'Umrah on the sixth year of Hijrah. Then, the idolators prevented him from entering the Sacred House (the Ka'bah in Makkah) along with the Muslims who came with him. This incident occurred during the sacred month of Dhul-Qa'dah. The idolators agreed to allow them to enter the House the next year. Hence, the Prophet ﷺ entered the House the following year, along with the Muslims who accompanied him, and Allāh permitted him to avenge the idolators' treatment of him, when He said:

^[1] *Fath Al-Bāri* 8:32.

﴿اَشْهُرٌ لِلرَّحْمَةِ وَالْشَّهْرِ الْحَرَامِ وَالْمَقَرَّةِ وَالْمَقَرَّةِ وَالْمَقَرَّةِ﴾

﴿The sacred month is for the sacred month, and for the prohibited things, there is the Law of equality (Qisās).﴾^[1]

Imām Aḥmad recorded that Jābir bin 'Abdullāh said, "Allāh's Messenger ﷺ would not engage in warfare during the Sacred Month unless he was first attacked, then he would march forth. He would otherwise remain idle until the end of the Sacred Months." This Ḥadīth has an authentic chain of narrators.^[2]

Hence, when the Prophet ﷺ was told that 'Uthmān was killed (in Makkah) when he was camped at the area of Al-Ḥudaybiyyah, after he had sent 'Uthmān as his emissary to the polytheists, he accepted the pledge from his Companions under the tree to fight the polytheists. They were one thousand and four hundred then. When the Prophet ﷺ was informed that 'Uthmān was not killed, he abandoned the fight and reverted to peace.

When the Prophet ﷺ finished fighting with (the tribes of) Hawāzin during the battle of Ḥunayn and Hawāzin took refuge in (the city of) Aṭ-Ṭā'if, he laid siege to that city. Then, the (sacred) month of Dhul-Qa'dah started, while Aṭ-Ṭā'if was still under siege. The siege went on for the rest of the forty days (rather, from the day the battle of Ḥunayn started until the Prophet ﷺ went back to Al-Madīnah from Al-Ji'rānah, were forty days), as reported in the Two Ṣaḥīḥs and narrated by Anas. When the Companions suffered mounting casualties (during the siege), the Prophet ﷺ ended the siege before conquering Aṭ-Ṭā'if. He then went back to Makkah, performed 'Umrah from Al-Ji'rānah, where he divided the war booty of Ḥunayn. This 'Umrah occurred during Dhul-Qa'dah of the eighth year of Al-Hijrah.^[3]

Allāh's statement:

﴿مَنْ أَغْتَدَى عَلَيْكُمْ فَأَعْدُوا عَلَيْهِ بِمِثْلِ مَا أَغْتَدَى عَلَيْكُمْ﴾

﴿...whoever transgresses against you, you transgress likewise

[1] Aṭ-Ṭabari 3:575-577 and 579.

[2] Aḥmad 3:345.

[3] Faṭḥ Al-Bārī 3:701 and Muslim 2:916.

against him.﴾

ordains justice even with the polytheists. Allāh also said in another Āyah:

﴿وَأَن تَعْلَمُوا أَنَّمَا غَرَقْتُم مِّمَّنْ لَّمْ يَرْجُوا يَوْمَ الْقِيَامَةِ﴾

﴿And if you punish, then punish them with the like of that with which you were afflicted.﴾ (16:126)

Allāh's statement:

﴿وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ﴾

﴿And fear Allāh, and know that Allāh is with Al-Muttaqīn (the pious)﴾ (2:194)

commands that Allāh be obeyed and feared out of *Taqwā*. The Āyah informs us that Allāh is with those who have *Taqwā* by His aid and support in this life and the Hereafter.

﴿وَأَنفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾

﴿195. And spend in the cause of Allāh and do not throw yourselves into destruction, and do good. Truly, Allāh loves Al-Muḥsinīn (those who do good).﴾

The Command to spend in the Cause of Allāh

Al-Bukhārī recorded that Ḥudhayfah said:

﴿وَأَنفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ﴾

﴿And spend in the cause of Allāh and do not throw yourselves into destruction.﴾

"It was revealed about spending."¹¹ Ibn Abu Ḥātim reported him saying similarly. He then commented, "Similar is reported from Ibn 'Abbās, Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, 'Aṭā', Aḍ-Ḍaḥḥāk, Al-Ḥasan, Qatādah, As-Suddi and Muqātil bin Ḥayyān."

Aslam Abu 'Imrān said, "A man from among the Anṣār broke enemy (Byzantine) lines in Constantinople (Istanbul). Abu Ayyub Al-Anṣārī was with us then. So some people said, 'He is throwing himself to destruction.' Abu Ayyub said, 'We know

¹¹ *Fath Al-Bārī* 8:33.

this Āyah (2:195) better, for it was revealed about us, the Companions of Allāh's Messenger ﷺ who participated in *Jihād* with him and aided and supported him. When Islām became strong, we, the Anṣār, met and said to each other, 'Allāh has honored us by being the Companions of His Prophet ﷺ and in supporting him until Islām became victorious and its following increased. We had before ignored the needs of our families, estates and children. Warfare has ceased, so let us go back to our families and children and attend to them.' So this Āyah was revealed about us:

﴿وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ﴾

﴿And spend in the cause of Allāh and do not throw yourselves into destruction.﴾

the destruction refers to staying with our families and estates and abandoning *Jihād*." This was recorded by Abu Dāwud, At-Tirmidhi, An-Nasā'ī, 'Abd bin Ḥumayd in his *Tafsīr*, Ibn Abu Ḥātim, Ibn Jarīr, Ibn Marduyah, Al-Ḥāfiẓ Abu Ya'la in his *Musnad*, Ibn Ḥibbān and Al-Ḥākim.^[1] At-Tirmidhi said; "*Ḥasan, Ṣaḥīḥ, Gharīb*"^[2] Al-Ḥākim said, "It meets the criteria of the Two Shaykhs (Al-Bukhārī and Muslim) but they did not record it."

Abu Dāwud's version mentions that Aslam Abu 'Imrān said, "We were at (the siege of) Constantinople. Then, 'Uqbah bin 'Āmr was leading the Egyptian forces, while the Syrian forces were led by Faḍālah bin 'Uhayd. Later on, a huge column of Roman (Byzantine) soldiers departed the city, and we stood in lines against them. A Muslim man raided the Roman lines until he broke through them and came back to us. The people shouted, 'All praise is due to Allāh! He is sending himself to certain demise.' Abu Ayyub said, 'O people! You explain this Āyah the wrong way. It was revealed about us, the Anṣār when Allāh gave victory to His religion and its following increased. We said to each other, 'It would be better for us now if we return to our estates and attend to them.' Then

[1] *Tuhfat Al-Aḥwadhī* 8:311, An-Nasā'ī in *Al-Kubrā* 6:299, Ibn Abi Ḥātim 1:424, Aṭ-Ṭabari 3:590, Ibn Ḥibbān 7:105, and Al-Ḥākim 2:775.

[2] That is, almost the level of *Ṣaḥīḥ*.

Allāh revealed this *Āyah* (2:195).^[1]

Abu Bakr bin 'Aiyāsh reported that Abu Ishāq As-Subai'y related that a man said to Al-Barā' bin 'Āzib, "If I raided the enemy lines alone and they kill me, would I be throwing myself to certain demise?" He said, "No. Allāh said to His Messenger ﷺ:

﴿فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ﴾

﴿Then fight (O Muḥammad ﷺ) in the cause of Allāh, you are not tasked (held responsible) except for yourself.﴾ (4:84)

That *Āyah* (2:195) is about (refraining from) spending." Ibn Marduwyah reported this *Ḥadīth*, as well as Al-Ḥākim in his *Mustadrak* who said; "It meets the criteria of the Two Shaykhs (Al-Bukhārī and Muslim) but they did not record it." Ath-Thawri and Qays bin Ar-Rabi' related it from Al-Barā'. but added:

﴿لَا تُكَلَّفُ إِلَّا نَفْسَكَ﴾

﴿You are not tasked (held responsible) except for yourself.﴾ (4:84)

"Destruction refers to the man who sins and refrains from repenting, thus throwing himself to destruction."

Ibn 'Abbās said:

﴿وَأَنْفُسُكُمْ فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ﴾

﴿And spend in the cause of Allāh and do not throw yourselves into destruction﴾

"This is not about fighting. But about refraining from spending for the sake of Allāh, in which case, one will be throwing his self into destruction."

The *Āyah* (2:195) includes the order to spend in Allāh's cause, in the various areas and ways that involve obedience and drawing closer to Allāh. It especially applies to spending in fighting the enemies and on what strengthens the Muslims against the enemy. Allāh states that those who refrain from spending in this regard will face utter and certain demise and destruction, meaning those who acquire this habit. Allāh

[1] Abu Dāwud 3:27.

commands that one should acquire *Ihsān* (excellence in the religion), as it is the highest part of the acts of obedience. Allāh said:

﴿وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾

«and do good. Truly, Allāh loves Al-Muhsinīn (those who do good).»

﴿وَأَيُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُخْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّى يَبْلُغَ الْهَدْيُ مَحَلَّهُ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَإِذَا أُنْتَهَيْتُمْ مِنَ الْحَجِّ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامًا فَلَئِنْ أَتَيْتُمْ فِي الْفَجْرِ وَنَسِيتُمْ إِذَا رَمَيْتُمْ بِرَأْسِكُمْ فَاعْلَمُوا أَنَّ ذَلِكَ إِنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَانْقَرَأُوا اللَّهَ وَأَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

«196. And complete Hajj and 'Umrah for Allāh. But if you are prevented, then sacrifice a Hady that you can afford, and do not shave your heads until the Hady reaches the place of sacrifice. And whosoever of you is ill or has an ailment on his scalp (necessitating shaving), he must pay a Fidyah (ransom) of either fasting or giving Sadaqah or a sacrifice. Then if you are in safety and whosoever performs the 'Umrah (in the months of Hajj), before (performing) the Hajj, he must slaughter a Hady such as he can afford, but if he cannot (afford it), he should fast for three days during Hajj and seven days after his return, making ten days in all. This is for him whose family is not present at Al-Masjid Al-Harām (i.e., non-resident of Makkah). And fear Allāh much and know that Allāh is severe in punishment.»

The Command to complete Hajj and 'Umrah

After Allāh mentioned the rulings for fasting and *Jihād*, he explained the rituals by commanding the Muslims to complete Hajj and 'Umrah, meaning, to finish the rituals of Hajj and 'Umrah after one starts them. This is why Allāh said afterwards:

﴿إِنْ أُخْصِرْتُمْ﴾

«But if you are prevented»

meaning, if your way to the House is obstructed, and you are prevented from finishing it. This is why the scholars agree that starting the acts of *Hajj* and *'Umrah* requires one to finish them. As for Makhūl, he said, "Complete, means to start them from the *Miqāt* (areas the Prophet ﷺ designated to assume *Ihrām* from)."^[1] 'Abdur-Razzāq said that Az-Zuhri said: "We were told that 'Umar commented on:

﴿وَأَيُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ﴾

﴿And complete Hajj and 'Umrah for Allāh.﴾

"Complete *Hajj* and *'Umrah* means performing each of them separately, and to perform *'Umrah* outside of the months of *Hajj*, for Allāh the Exalted says:

﴿الْحَجُّ أَشْهُرٌ مَعْلُومَاتٌ﴾

﴿The Hajj (pilgrimage) is (in) the well-known (lunar year) months.﴾"^[2]

As-Suddi said,

﴿وَأَيُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ﴾

﴿And complete Hajj and 'Umrah for Allāh.﴾

means, "Maintain the performance of *Hajj* and *'Umrah*."^[3] Ibn 'Abbās was reported to have said, "*Hajj* is *'Arafāt*, while *'Umrah* is *Ṭawāf*."^[4] Al-A'mash related that Ibrāhīm said that 'Alqamah commented on Allāh's statement:

﴿وَأَيُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ﴾

﴿And complete Hajj and 'Umrah for Allāh.﴾

"Abdullāh (Ibn Mas'ūd) recited it this way: 'Complete *Hajj* and *'Umrah* to the House, so that one does not exceed the area of the House during the *'Umrah*.'" Ibrāhīm then said, "I mentioned this statement to Sa'īd bin Jubayr and he said; 'Ibn 'Abbās also said that.'"^[5] Sufyān reported that Ibrāhīm said

[1] Ibn Abi Hātim 1 :437.

[2] Ibid.

[3] Aṭ-Ṭabari 4:12.

[4] Ibn Abi Hātim 1 :439.

[5] Aṭ-Ṭabari 4:7.

that 'Alqamah said (regarding the *Āyah* 2:196), "Perform the *Hajj* and 'Umrah to the House."⁽¹⁾ Ath-Thawri reported that Ibrāhīm read (the *Āyah*), "Perform the *Hajj* and 'Umrah to the House."

If One is prevented while in Route, He slaughters the Sacrifice, shaves his Head and ends *Ihrām*

Allāh's statement:

﴿إِنْ لَمْ تَجِدُوا لَهَا شَيْئًا فَاصْطَبُوا مِنْ لَدُنْكُمْ﴾

«But if you are prevented, sacrifice a *Hady* (animals for sacrifice) such as you can afford.»

was revealed in the sixth year of *Hijrah*, the year of the treaty of Al-Ḥudaybiyyah when the polytheists prevented Allāh's Messenger ﷺ from reaching the House. Allāh revealed *Sūrat Al-Fath* (chapter 48 in the Qur'ān) then, and allowed the Muslims to slaughter any *Hady* (animals for sacrifice) they had. They had seventy camels with them for that purpose. They were also permitted to shave their heads and end their *Ihrām*. When the Prophet ﷺ commanded them to shave their heads and end the state of *Ihrām*, they did not obey him, as they were awaiting that order to be abrogated. When they saw that the Prophet ﷺ went out after shaving his head, they imitated him. Some of them did not shave, but only shortened their hair. This is why the Prophet ﷺ said:

«رَجِمَ اللَّهُ الْمُخَلْفِينَ»

«May Allāh award His mercy to those who shaved.»

They said, "What about those who shortened the hair?" He said in the third time, "And to those who shortened."⁽²⁾ Every seven among them shared one camel for their sacrifice. They were one thousand and four hundred Companions and were camping in the area of Al-Ḥudaybiyyah, outside the Sacred Area. It was also reported that they were within the boundaries of the Sacred Area. Allāh knows best.

Being prevented from the House (*Haṣṣ*) includes more than just being sick, fearing an enemy or getting lost on the way to

(1) Ibid.

(2) Muslim 2:946.

Makkah. Imām Aḥmad reported that Al-Ḥajjāj bin 'Amr Al-Anṣārī said that he heard Allāh's Messenger ﷺ saying:

«مَنْ كُسِرَ أَوْ عَرِجَ فَقَدْ خَلَّ وَعَلَيْهِ حَجَّةٌ أُخْرَى»

«Whoever suffered a broken bone or a limb, will have ended his Ihram and has to perform Hajj again.»

He said, "I mentioned that to Ibn 'Abbās and Abu Hurayrah and they both said, 'He (Al-Ḥajjāj) has said the truth'."^[1] This *Ḥadīth* is also reported in the Four Collections.^[2] In the version of Abu Dāwud and Ibn Mājah, the Prophet ﷺ said, "Whoever limped, had a broken bone or became ill..."^[3] Ibn Abu Ḥātim also recorded it and said, "It was reported that Ibn Mas'ūd, Ibn Az-Zubayr, 'Alqamah, Sa'īd bin Musayyib, 'Urwah bin Az-Zubayr, Mujāhid, An-Nakha'ī, 'Atā' and Muqātil bin Ḥayyān said that being prevented (*Ḥaṣr*) entails an enemy, an illness or a fracture."^[4] Ath-Thawri also said, "Being prevented entails everything that harms the person."^[5]

It is reported in the Two *Ṣaḥīḥs* that 'Ā'ishah said that Allāh's Messenger ﷺ went to Dubā'ah bint Az-Zubayr bin 'Abdul-Muṭṭalib who said, "O Messenger of Allāh! I intend to perform *Hajj* but I am ill." He said, "Perform *Hajj* and make the condition: 'My place is where You prevent (or halt) me.'"^[6] Muslim recorded similarly from Ibn 'Abbās.^[7] So saying such a condition for *Hajj* is allowed is based on this *Ḥadīth*.

Allāh's statement:

﴿لَا اسْتِيسْرَ مِنَ الْمَنِيِّ﴾

«...sacrifice a Hady such as you can afford»

includes a sheep also, as Imām Mālik reported that 'Alī bin Abu Ṭālib used to say.^[8] Ibn 'Abbās said, "The *Hady* includes eight types of animals: camels, cows, goats and sheep."^[9]

[1] Aḥmad 3:450.

[2] *Tuḥfat Al-Aḥwadhī* 4:8, and *An-Nasā'ī* 5:198.

[3] Abu Dāwud 2:434, and Ibn Mājah 2:1028.

[4] Ibn Abi Ḥātim 1:444-445.

[5] Ibid.

[6] *Faṭḥ Al-Bāri* 9:34.

[7] Muslim 2:868.

[8] *Al-Muwaffa'* 1:385.

[9] Ibn Abi Ḥātim 1:450.

'Abdur-Razzāq reported that Ibn 'Abbās said about what Allāh said:

﴿فَاَسْتَبْرَأْ مِنَ الْمَنِيِّ﴾

﴿...sacrifice a Hady such as you can afford﴾

"As much as one could afford."^[1] Al-'Awfi said that Ibn 'Abbās said, "If one can afford it, then camels, otherwise cows, or sheep."^[2] Hishām bin 'Urwah quoted his father:

﴿فَاَسْتَبْرَأْ مِنَ الْمَنِيِّ﴾

﴿...sacrifice a Hady (animal, i.e., a sheep, a cow, or a camel) such as you can afford﴾

Depending on the price.^[3]

The proof that sacrificing only a sheep is allowed in the case of being prevented from continuing the rites, is that Allāh has required sacrificing whatever is available as a *Hady*, and the *Hady* is any type of cattle; be it camels, cows or sheep. This is the opinion of Ibn 'Abbās the cousin of Allāh's Messenger ﷺ and the scholar of *Tafsīr*. It is reported in the Two *Ṣaḥīḥs* that 'Ā'ishah, the Mother of the believers, said, "The Prophet ﷺ once offered some sheep as *Hady*."^[4]

Allāh's statement:

﴿وَلَا تَحْلُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْمَنِيُّ مَقْلَهُ﴾

﴿...and do not shave your heads until the Hady reaches the place of sacrifice.﴾

is a continuation of His statement:

﴿وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ﴾

﴿And complete, the Hajj and 'Umrah for Allāh.﴾

and is not dependent upon:

﴿فَإِنْ لَّمْ تَجِدُوا أَسْبَاقًا فَاسْتَبْرَأْ مِنَ الْمَنِيِّ﴾

﴿But if you are prevented, then sacrifice a Hady﴾

[1] Ibn Abi Hātim 1:451.

[2] Aṭ-Ṭabari 4:30.

[3] Ibn Abi Hātim 1:452

[4] Faṭḥ Al-Bārī 3:639 and Muslim 2:958.

as Ibn Jarir has erroneously claimed. When the Prophet ﷺ and his Companions were prevented from entering the Sacred House during the Al-Hudaybiyyah year by the polytheists from Quraysh, they shaved their heads and sacrificed their *Hady* outside the *Haram* (Sacred) area. In normal circumstances, and when one can safely reach the House, he is not allowed to shave his head until:

﴿حَتَّى يَبْلُغَ الْمَذْيَ حَلَمَ﴾

﴿...and do not shave your heads until the *Hady* reaches the place of sacrifice.﴾

and then he ends the rituals of *Hajj* or '*Umrah*, or both if he had assumed *Ihrām* for both. It is recorded in the Two *Ṣaḥīḥs* that Ḥaḥṣah said, "O Allāh's Messenger! What is wrong with the people, they have finished their *Ihrām* for '*Umrah* but you have not?" The Prophet ﷺ said,

﴿إِنِّي لَبَدْتُ رَأْسِي وَقَلَّدْتُ فَنَدِي، فَلَا أَجِلُّ حَتَّى أَنْحَرُ﴾

﴿I matted my hair and I have garlanded my *Hady* (animals for sacrifice), so I will not finish my *Ihrām* till I offer the sacrifice.﴾^[1]

Whoever shaved his Head during *Ihrām*, will have to pay the *Fidyah*

Allāh said:

﴿فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ، فَفِدْيَةٌ مِنْ صِيئَةٍ أَوْ مَذْيَ أَوْ شَعْرًا﴾

﴿And whosoever of you is ill or has an ailment on his scalp (necessitating shaving), he must pay a *Fidyah*.﴾

Al-Bukhārī reported that 'Abdur-Raḥmān bin Asbahānī said that he heard 'Abdullāh bin Ma'qil saying that he sat with Ka'b bin 'Ujrah in the mosque of Kufah (in Iraq). He then asked him about the *Fidyah* of the fasting. Ka'b said, "This was revealed concerning my case especially, but it is also for you in general. I was carried to Allāh's Messenger ﷺ and the lice were falling in great numbers on my face. The Prophet ﷺ said:

[1] *Faḥ Al-Bārī* 3:493 and Muslim 2:902.

«مَا كُنْتُ أَرَى أَنَّ الْجَهْدَ بَلَغَ بِكَ هَذَا، أَمَا تَجِدُ شَاءً؟ قُلْتُ: لَا

«I never thought that your ailment (or struggle) had reached to such an extent as I see. Can you afford a sheep (for sacrifice)?» I replied in the negative.»

He then said:

«صُمْ ثَلَاثَةَ أَيَّامٍ أَوْ أَطْعِمِ سِتَّةَ مَسَاكِينَ، بِكُلِّ مَسْكِينٍ نِصْفَ صَاعٍ مِنْ طَعَامٍ، وَاخْلِقْ رَأْسَكَ»

«Fast for three days or feed six poor persons, each with half a *Ṣā'* of food (1 *Ṣā'* = 3 kilograms approx.) and shave your head.»

So this is a general judgement derived from a specific case.^[1]

Imām Aḥmad recorded that Ka'b bin 'Ujrah said, "Allāh's Messenger ﷺ came by while I was igniting the fire under a pot and while the lice were falling down my head or my eyelids. He said:

«يُؤْذِيكَ هَوَآمُ رَأْسِكَ؟ قُلْتُ: نَعَمْ»

«Do these lice in your head bother you?»

I said, 'Yes.' He said:

«فَاخْلِقْهُ، وَصُمْ ثَلَاثَةَ أَيَّامٍ، أَوْ أَطْعِمِ سِتَّةَ مَسَاكِينَ، أَوْ انْشِكْ نَبِيئَةً»

«Shave it, then fast three days, or feed six poor people, or sacrifice an animal.»

Ayyub (one of the narrators of the *Ḥadīth*) commented, "I do not know which alternative was stated first."^[2] The wording of the Qur'ān begins with the easiest then the more difficult options: "Pay a *Fidyah* of fasting (three days), feeding (six poor persons) or sacrificing (an animal)." Meanwhile, the Prophet ﷺ advised Ka'b with the more rewarding option first, that is, sacrificing a sheep, then feeding six poor persons, then fasting three days. Each Text is suitable in its place and context, all the thanks and praises are due to Allāh.

Tamattu' during Ḥajj

Allāh said:

[1] *Faṭḥ Al-Bārī* 8:34.

[2] Aḥmad 4:241.

﴿وَإِذَا أَيْتَمَ مَنْ تَبَعَ بِالْهَدْيِ إِلَى الْحَجِّ مَا اسْتَغْنَى مِنَ الْهَدْيِ﴾

«Then if you are in safety and whosoever performs the 'Umrah (in the months of Hajj), before (performing) the Hajj, he must slaughter a Hady such as he can afford.»

That is, when you are able to complete the rites, so whoever among you connects his 'Umrah with Hajj having the same *Ihrām* for both, or, first assuming *Ihrām* for 'Umrah, and then assuming *Ihrām* for Hajj when finished the 'Umrah, this is the more specific type of *Tamattu'* which is well-known among the discussion of the scholars whereas in general there are two types of *Tamattu'*, as the authentic *Hadīths* prove, since among the narrators are those who said, "Allāh's Messenger ﷺ performed *Tamattu'*, and others who said, "*Qarin*" but there is no difference between them over the *Hady*.

So Allāh said,

﴿وَإِذَا أَيْتَمَ مَنْ تَبَعَ بِالْهَدْيِ إِلَى الْحَجِّ مَا اسْتَغْنَى مِنَ الْهَدْيِ﴾

«Then if you are in safety and whosoever performs the 'Umrah (in the months of Hajj), before (performing) the Hajj (i.e., Hajj *At-Tamattu'* and *Al-Qirān*), he must slaughter a Hady such as he can afford.»

means let him sacrifice whatever *Hady* is available to him, the least of which is a sheep. One is also allowed to sacrifice a cow because the Prophet ﷺ slaughtered cows on behalf of his wives. Al-Awzā'ī reported that Abu Hurayrah narrated that Allāh's Messenger ﷺ slaughtered cows on behalf of his wives when they were performing *Tamattu'*.^[1] This was reported by Abu Bakr bin Marduwyah.

This last *Hadīth* proves that *Tamattu'* is legislated. It is reported in the Two *Ṣaḥīḥs* that Imrān bin Ḥuṣayn said, "We performed Hajj *At-Tamattu'* in the lifetime of Allāh's Messenger ﷺ and then the Qur'ān was revealed (regarding Hajj *At-Tamattu'*). Nothing was revealed to forbid it, nor did he (the Prophet ﷺ) forbid it until he died. And somebody said what he wished (regarding Hajj *At-Tamattu'*) according to his own opinion."^[2] Al-Bukhārī said that Imrān was talking about

[1] Abu Dāwud 2:362.

[2] *Fath Al-Bārī* 8: 34 and Muslim 2:900.

fast during the *Tashriq* days (11-12-13th day of Dhul-Hijjah). 'A'ishah and Ibn 'Umar said, "Fasting the days of *Tashriq* was only allowed for those who did not find the *Hady*," as Al-Bukhārī has reported. Sufyān related that Ja'far bin Muḥammad narrated that his father said that 'Ali said, "Whoever did not fast the three days during the *Hajj*, should fast them during the days of *Tashriq*." This is also the position taken by 'Ubayd bin 'Umayr Al-Laythi, 'Ikrimah, Al-Ḥasan Al-Baṣri and 'Urwah bin Az-Zubayr,^[1] referring to the general meaning of Allāh's statement:

﴿فَصِيَامُ ثَلَاثَةِ أَيَّامٍ يَوْمَ النَّحْرِ﴾

﴿...fast three days during the Hajj...﴾

As for what Muslim reported that Qutaybah Al-Hudhali said that Allāh's Messenger ﷺ said:

«أَيَّامُ النَّشْرِ أَيَّامُ أَكْلٍ وَشُرْبٍ، وَذَكَرَ اللَّهُ عَزَّ وَجَلَّ»

«The days of *Tashriq* are days of eating and drinking and remembering Allāh the Exalted.»^[2]

This narration is general in meaning while what 'Ā'ishah and Ibn 'Umar narrated is specific.

Allāh said:

﴿وَسَبْعَ إِذَا رَجَعْتُمْ﴾

﴿...and seven days after his return.﴾

There are two opinions regarding the meaning of this *Āyah*. First, it means 'when you return to the camping areas'. The second, upon going back home. 'Abdur-Razzāq reported that Sālim narrated that he heard Ibn 'Umar saying:

﴿مَنْ لَمْ يَجِدْ فِصَامَ ثَلَاثَةِ أَيَّامٍ يَوْمَ النَّحْرِ وَسَبْعَ إِذَا رَجَعْتُمْ﴾

«...but if he cannot (afford it), he should fast three days during the *Hajj* and seven days after his return.»

means when he goes back to his family.^[3] The same opinion was reported from Sa'īd bin Jubayr, Abu Al-'Āliyah, Mujāhid, 'Aṭā', 'Ikrimah, Al-Ḥasan, Qatādah, Imām Az-Zuhri and Ar-

[1] Aṭ-Ṭabari 4:98-99.

[2] Muslim 2:800.

[3] Tafsir 'Abdur-Razzāq 1:76.

Rabī' bin Anas.^[1]

Al-Bukhārī reported that Sālim bin 'Abdullāh narrated that Ibn 'Umar said, "During the Farewell Hajj of Allāh's Messenger ﷺ, he performed *Tamattu'* with 'Umrah and Hajj. He drove a *Hady* along with him from Dhul-Hulayfah. Allāh's Messenger ﷺ started by assuming *Ihrām* for 'Umrah, and then for Hajj. And the people, too, performed the 'Umrah and Hajj along with the Prophet ﷺ. Some of them brought the *Hady* and drove it along with them, while the others did not. So, when the Prophet ﷺ arrived at Makkah, he said to the people:

مَنْ كَانَ مِنْكُمْ أَهْدَى فَإِنَّهُ لَا يَجِلُّ مِنْ شَيْءٍ حَرَّمَ مِنْهُ حَتَّى يَنْقُضِي حَجَّهُ، وَمَنْ لَمْ يَكُنْ مِنْكُمْ أَهْدَى فَلْيَطْفُءْ بِالْيَبِيبِ وَالْمَرْوَةِ وَلْيَقْصُرْ وَلْيُخَلِّلْ، ثُمَّ لْيَهْلِجْ بِالْحَجِّ، فَمَنْ لَمْ يَجِدْ هَدْيًا فَلْيُضْمِ ثَلَاثَةَ أَيَّامٍ فِي الْحَجِّ، وَسَبْعَةً إِذَا رَجَعَ إِلَى أَهْلِهِ.

«Whoever among you has driven the *Hady*, should not finish his *Ihrām* till he completes his Hajj. And whoever among you has not (driven) the *Hady* with him, he should perform *Tawāf* of the Ka'bah and between Aş-Şafā and Al-Marwah. Then, he should shave or cut his hair short and finish his *Ihrām*, and should later assume *Ihrām* for Hajj; [but he must offer a *Hady* (sacrifice)]. And if anyone cannot afford a *Hady*, he should fast for three days during the Hajj and seven days when he returns home.»

He then mentioned the rest of the *Hadīth*, which is reported in the Two *Ṣaḥīḥs*.^[2]

Allāh said:

﴿لَا تَكْتُمُ عَشْرًا كَامِلَةً﴾

«...making ten days in all.»

to emphasize the ruling we mentioned above. This method is common in the Arabic language, for they would say, 'I have seen with my eyes, heard with my ears and written with my hand,' to emphasize such facts. Similarly, Allāh said:

﴿وَلَا تَكْتُمُ بِطَيْرٍ بِحَاجَتِهِ﴾

[1] Ibn Abi Ḥatīm 2:498.

[2] *Faṭḥ Al-Bārī* 3:630 and Muslim 2:901

﴿...nor a bird that flies with its two wings﴾ (6:38) and:

﴿وَلَا تَقْلُمُ بِرِيكَ﴾

﴿...nor did you write any book (whatsoever) with your right hand﴾ (29:48) and:

﴿وَوَدَعْنَا مُوسَىٰ ثَلَاثِينَ لَيْلَةً وَأَتَمَمْتَهَا بِعَشْرِ فَتَمَّ مِيعَتَ رَبِّهِ أَزْبَعَتْ لَيْلَةً﴾

﴿And We appointed for Mūsā thirty nights and added (to the period) ten (more), and he completed the term, appointed by his Lord, of forty nights.﴾ (7:142)

It was also said that the meaning of "ten days in all" emphasizes the order to fast for ten days, not less than that.

The Residents of Makkah do not perform Tamattu'

Allāh said:

﴿ذَٰلِكَ لِمَن لَّمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ﴾

﴿This is for him whose family is not present at Al-Masjid Al-Ḥarām (i.e., non-resident of Makkah).﴾

This Āyah concerns the residents of the area of the Ḥaram, for they do not perform Tamattu'. 'Abdur-Razzāq reported that Ṭāwūs said, "Tamattu' is for the people, those whose families are not residing in the Ḥaram area (Makkah), not for the residents of Makkah. Hence Allāh's Statement:

﴿ذَٰلِكَ لِمَن لَّمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ﴾

﴿This is for him whose family is not present at Al-Masjid Al-Ḥarām (i.e., non-resident of Makkah).﴾

'Abdur-Razzāq then said, "I was also told that Ibn 'Abbās said similar to Ṭāwūs."^[1] Allāh said:

﴿وَاتَّقُوا اللَّهَ﴾

﴿...and fear Allāh﴾ meaning, in what He has commanded you and what He prohibited for you. He then said:

﴿وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

﴿...and know that Allāh is severe in punishment﴾

[1] At-Ṭabari 4:111.

بِالْحَجِّ

٣١

بِالْحَجِّ

الْحَجَّ أَشْهُرٌ مَّعْلُومَةٌ ۖ فَمَنْ رَفَضَ فِيهِمْ لِمَنِ فَلَا رَفْعَ
وَلَا سُوءَ وَلَا جِدَالَ فِي الْحَجِّ ۚ وَمَا تَفْعَلُوا مِنْ خَيْرٍ
يَعْلَمُهُ اللَّهُ وَكَرَّوْهُ وَأَفْلَحَ ۚ خَيْرَ الْأَزْوَاجِ الْفَقْوَى ۚ وَالْفَقْوَى
يَتَأُولَى الْأَنْبِيَاءِ ۖ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ
تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ ۚ فَإِذَا أَفَضْتُمْ مِنْ
عَرَفَاتٍ فَإِذَا ذُكِرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ
وَأَذْكُرُوهُ كَمَا هَدَيْتُمْ ۚ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ
لَيِّنَ الْمُكَالِينَ ۖ ثُمَّ أَفِضُوا مِنْ حَيْثُ أَفَاضَ
النَّاسُ ۚ وَاسْتَغْفِرُوا اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ۖ
فَإِذَا أَفَضْتُمْ مِنْ شَيْكُمْ ۚ فَأَذْكُرُوا اللَّهَ ۚ كَذِكْرِكُمْ
آبَاءَكُمْ ۚ أَوْ أَشْكَدَ ذِكْرًا ۚ فَمَنْ الْكَاسِي مِنْ
يَقُولُ رَبَّنَا إِنِّي أَذْكُرُكَ وَنَا لَكَ فِي الْآخِرَةِ مِنْ
خَلْقِي ۖ وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا إِنِّي أَذْكُرُكَ
حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ۖ
أُولَئِكَ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا ۚ وَاللَّهُ سَرِيعُ الْحِسَابِ ۖ

for those who defy His command and commit what He has prohibited.

﴿الْحَجَّ أَشْهُرٌ مَّعْلُومَةٌ ۖ فَمَنْ رَفَضَ فِيهِمْ لِمَنِ فَلَا رَفْعَ وَلَا سُوءَ وَلَا جِدَالَ فِي الْحَجِّ ۚ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ وَكَرَّوْهُ وَأَفْلَحَ ۚ خَيْرَ الْأَزْوَاجِ الْفَقْوَى ۚ وَالْفَقْوَى يَتَأُولَى الْأَنْبِيَاءِ ۖ﴾

4197. The Hajj (pilgrimage) is (in) the well-known months. So whosoever intends to perform Hajj therein (by assuming Ihram), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj. And whatever good you do,

Allāh knows it. And take provisions for the journey, but the best provision is At-Taquwā (piety, righteousness). So fear Me, O men of understanding!﴾

When does Ihram for Hajj start

Allāh said:

﴿الْحَجَّ أَشْهُرٌ مَّعْلُومَةٌ﴾

﴿The Hajj is (in) the well-known months.﴾

This Āyah indicates that Ihram for Hajj only occurs during the months of Hajj. This was reported from Ibn 'Abbās,^[1] Jābir, 'Atā', Tāwūs and Mujāhid. The proof for this is Allāh's

[1] At-Tabari 4:115.

statement that *Hajj* occurs during known, specific months, which indicates that *Hajj* is not allowed before that, just as the prayer has a fixed time (before which one's prayer is not accepted).

Ash-Shāfi'i recorded that Ibn 'Abbās said, "No person should assume *Ihrām* for *Hajj* before the months of the *Hajj*, for Allāh said:

﴿الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ﴾

﴿The Hajj is (in) the well-known months.﴾^[1]

Ibn Khuzaymah reported that Ibn 'Abbās said, "No *Ihrām* for *Hajj* should be assumed, except during the months of *Hajj*,^[2] for among the Sunnah of *Hajj* is that one assume *Ihrām* for it during the *Hajj* months." This is an authentic narration and the Companion's statement that such and such is among the Sunnah is considered as a *Hadīth* of the Prophet ﷺ, according to the majority of the scholars. This is especially the case when it is Ibn 'Abbās who issued this statement, as he is the *Tarjumān* (translator, interpreter, explainer) of the Qur'ān.

There is a *Hadīth* about this subject too. Ibn Marduwyah related that Jābir narrated that the Prophet ﷺ said:

«لَا يَتَّبِعِي لِأَخِي أَنْ يُحْرِمَ بِالْحَجِّ إِلَّا فِي أَشْهُرِ الْحَجِّ»

«No one should assume *Ihrām* for *Hajj*, but during the months of *Hajj*.»^[3]

The chain of narrators for this *Hadīth* is reasonable. Ash-Shāfi'i and Al-Bayhaqi recorded this *Hadīth* from Ibn Jurayj who related that Abu Az-Zubayr said that he heard Jābir bin 'Abdullāh being asked, "Does one assume *Ihrām* for *Hajj* before the months of the *Hajj*?" He said, "No."^[4] This narration is more reliable than the narration that we mentioned from the Prophet ﷺ. In short, this statement is the opinion of the Companion, supported by Ibn 'Abbās' statement that it is a part of the Sunnah not to assume *Ihrām* for *Hajj* before the

[1] *Al-Umm* 2:132.

[2] Ibn Khuzaymah 4:162.

[3] *Al-Muṣannaf* Ibn Abi Shaybah, and *Tafsir 'Abdur-Razzāq*.

[4] *Al-Umm* 2:132, and Al-Bayhaqi 4:343.

months of the *Hajj*. Allāh knows best.

The Months of *Hajj*

Allāh said:

﴿أَنَّهُمْ مِّنْهُنَّ﴾

﴿...the well-known months.﴾

Al-Bukhārī said that Ibn 'Umar said that these are Shawwāl, Dhul-Qa'dah and the first ten days of Dhul-Hijjah.^[1] This narration for which Al-Bukhārī did not mention the chain of narrators, was collected by a continuous chain of narrators that Ibn Jarīr rendered authentic, leading to Ibn 'Umar, who said:

﴿الْحَجُّ أَشْهُرٌ مِّنْهُنَّ﴾

﴿The *Hajj* (pilgrimage) is (in) the well-known (lunar year) months.﴾

"which are Shawwāl, Dhul-Qa'dah and the (first) ten days of Dhul-Hijjah."^[2] Its chain is *Ṣaḥīḥ*. Al-Hākim also recorded it in his *Mustadrak*, and he said, "It meets the criteria of the Two Shaykhs."^[3]

This statement is also reported from 'Umar, 'Ali, Ibn Mas'ūd, 'Abdullāh bin Az-Zubayr, Ibn 'Abbās, 'Aṭā', Tāwūs, Mujāhid, Ibrāhīm An-Nakha'ī, Imām Ash-Sha'bi, Al-Ḥasan, Ibn Sīrīn, Makhūl, Qatādah, Ad-Dāhḥāk bin Muzāḥim, Ar-Rabī' bin Anas and Muqātil bin Ḥayyān.^[4] This opinion was preferred by Ibn Jarīr who said, "It is a common practice to call two months and a part of the third month as 'months'. This is similar to the Arab's saying, 'I visited such and such person this year or this day.' He only visited him during a part of the year and a part of the day. Allāh said:

﴿مَنْ مَّيَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ﴾

﴿But whosoever hastens to leave in two days, there is no sin on him.﴾

[1] *Fath Al-Bārī* 3:490.

[2] *Aṭ-Ṭabari* 4:116.

[3] *Al-Hākim* 2:276.

[4] *Ibn Abi Ḥatīm* 2:486-488.

In this case, one will only be hastening for one and a half days."

Allāh then said:

﴿مَنْ رَزَّ فِيهِ تَلَجٌ﴾

«So whosoever intends (Farāḍa) to perform Hajj therein (by assuming Ihṛām),»

meaning that one's assuming the Ihṛām requires a Hajj, for the person is required to complete the rituals of Hajj after assuming Ihṛām. Ibn Jarīr said that Al-'Awfī said, "The scholars agree that (Farāḍa) 'intends' mentioned in the Āyah means it is a requirement and an obligation."^[1] 'Alī bin Abū Ṭalḥah said that Ibn 'Abbās said:

﴿مَنْ رَزَّ فِيهِ تَلَجٌ﴾

«So whosoever intends to perform Hajj therein (by assuming Ihṛām),»

refers to those who assume Ihṛām for Hajj and 'Umrah'. 'Atā' said, "Intends', means, assumes the Ihṛām." Similar statements were attributed to Ibrāhīm, Aḍ-Ḍaḥḥāk and others.^[2]

Prohibition of Rafath (Sexual Intercourse) during Hajj

Allāh said:

﴿لَا رَفَثَ﴾

«He should not have Rafath»

This Āyah means that those who assume the Ihṛām for Hajj or 'Umrah are required to avoid the Rafath, meaning, sexual intercourse. Allāh's statement here is similar to His statement:

﴿أَيُّ لَعْنَتِكُمْ لَيْلَةَ الْبَيْتِ الْكَرِيمِ إِنَّ يَسْأَلُكُمْ﴾

«It is made lawful for you to have Rafath (sexual relations) with your wives on the night of the fast.» (2:187)

Whatever might lead to sexual intercourse, such as embracing, kissing and talking to women about similar

[1] Aṭ-Ṭabari 4:120-121.

[2] Aṭ-Ṭabari 4:123.

subjects, is not allowed. Ibn Jarīr reported that Nāfi' narrated that 'Abdullāh bin 'Umar said, "*Rafath* means sexual intercourse or mentioning this subject with the tongue, by either men or women."^[1] 'Aṭā' bin Abu Rabāḥ said that *Rafath* means sexual intercourse and foul speech.^[2] This is also the opinion of 'Amr bin Dinār. 'Aṭā' also said that they used to even prevent talking (or hinting) about this subject.^[3] Ṭāwūs said that *Rafath* includes one's saying, "When I end the *Ihrām* I will have sex with you."^[4] This is also the same explanation offered by Abu Al-'Āliyah regarding *Rafath*. 'Ali bin Abu Ṭalhah said that Ibn 'Abbās said, "*Rafath* means having sex with the wife, kissing, fondling and saying foul words to her, and similar acts."^[5] Ibn 'Abbās and Ibn 'Umar said that *Rafath* means to have sex with women.^[6] This is also the opinion of Sa'īd bin Jubayr, 'Ikrimah, Mujāhid, Ibrāhīm An-Nakha'ī, Abu Al-'Āliyah who narrated it from 'Aṭā' and Makhūl, 'Aṭā' Al-Khurāsānī, 'Aṭā' bin Yasār, 'Aṭiyah, Ibrāhīm, Ar-Rabī', Az-Zuhri, As-Suddi, Mālik bin Anas, Muqātil bin Ḥayyān, 'Abdul-Karīm bin Mālik, Al-Ḥasan, Qatādah and Aḍ-Ḍaḥḥāk, and others.

The Prohibition of *Fusūq* during *Hajj*

Allāh said:

﴿وَلَا تُفْسِقُوا﴾

﴿...nor commit sin﴾ Miqsam and several other scholars related that Ibn 'Abbās said, "It is disobedience." This is also the opinion of 'Aṭā', Mujāhid, Ṭāwūs, 'Ikrimah, Sa'īd bin Jubayr, Muḥammad bin Ka'b, Al-Ḥasan, Qatādah, Ibrāhīm An-Nakha'ī, Az-Zuhri, Ar-Rabī' bin Anas, 'Aṭā' bin Yasār, 'Aṭā' Al-Khurāsānī and Muqātil bin Ḥayyān.^[7]

Ibn Wahb reported that Nāfi' narrated that 'Abdullāh bin

[1] Aṭ-Ṭabari 4:126.

[2] Aṭ-Ṭabari 4:127.

[3] Aṭ-Ṭabari 4:128.

[4] Ibid.

[5] Aṭ-Ṭabari 4:129.

[6] Ibid.

[7] Ibn Abi Ḥatīm 2:497-500.

'Umar said, "*Fusūq* [or sin mentioned in the *Āyah* (2:197)] refers to committing what Allāh has forbidden in the Sacred Area."^[1]

Several others said that *Fusūq* means cursing others, they based this on the authentic *Ḥadīth*:

«مَيْبَاتُ الْمُسْلِمِ نُسُوقٌ وَفِتْنَةٌ كُفْرٌ»

«Cursing the Muslim is *Fusūq*, while fighting him is *Kufr*».^[2]

'Abdur-Raḥmān bin Zayd bin Aslam said *Fusūq* here means slaughtering animals for the idols, as Allāh said:

«أَوْ إِنَّمَا أُيْلٌ يُنْتَرِ اللَّهُ بِهِ»

«...or impious (*Fisq*) meat (of an animal) which is slaughtered as a sacrifice for others than Allāh.» (6:145)

Aḍ-Ḍaḥḥāk said that *Fusūq* is insulting one another with bad nicknames.

Those who said that the *Fusūq* means all types of disobedience are correct. Allāh has also prohibited committing injustice during the months of *Hajj* in specific, although injustice is prohibited throughout the year. This is why Allāh said:

«مِنْهَا أَرْبَعَةٌ حُرُمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ»

«...of them four are sacred. That is the right religion, so wrong not yourselves therein.» (9:36)

Allāh said about the Sacred Area:

«وَمَنْ يُدْرِ فِيهِ بِالْأَعْمَامِ يُظْلَمِ نُفْسَهُ مِنْ عَذَابٍ أَلِيمٍ»

«...and whoever inclines to evil actions therein or to do wrong, him We shall cause to taste from a painful torment.» (22:25)

It is recorded in the Two *Ṣaḥīḥs* that Abu Hurayrah narrated that Allāh's Messenger ﷺ said:

«مَنْ حَجَّ هَذَا الْبَيْتِ، فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ خَرَجَ مِنْ ذُنُوبِهِ كَيَوْمٍ وَلَدَتْهُ أُمُّهُ»

«Whoever performed *Hajj* to this (Sacred) House and did not commit *Rafath* or *Fusūq*, will return sinless, just as the day his

[1] Ibn Abi Ḥatim 2:497.

[2] *Fath Al-Bārī* 1:135.

mother gave birth to him.^[1]

The Prohibition of arguing during Hajj

Allāh said:

﴿وَلَا جِدَالَ فِي الْحَجِّ﴾

﴿nor should there be jidāl during Hajj﴾

meaning, disputes and arguments. Ibn Jarīr related that 'Abdullāh bin Mas'ūd said that what Allāh said:

﴿وَلَا جِدَالَ فِي الْحَجِّ﴾

﴿...nor dispute unjustly during the Hajj.﴾

means to argue with your companion (or fellow) until you make him angry. This is similar to the the opinion that Miqsam and Aḍ-Ḍaḥḥāk related to Ibn 'Abbās.^[2] This is also the same meaning reported from Abu Al-'Āliyah, 'Aṭā', Mujāhid, Sa'īd bin Jubayr, Ikrimah, Jābir bin Zayd, 'Aṭā' Al-Khurāsānī, Makhūl, As-Suddī, Muqātil bin Ḥayyān, 'Amr bin Dinār, Aḍ-Ḍaḥḥāk, Ar-Rabī' bin Anas, Ibrāhīm An-Nakha'ī, 'Aṭā bin Yasār, Al-Ḥasan, Qatādah and Az-Zuhri.^[3]

The Encouragement for Righteous Deeds and to bring Provisions for Hajj

Allāh said:

﴿وَمَا تَعْمَلُوا مِنْ خَيْرٍ يَعْلَمَهُ اللَّهُ﴾

﴿And whatever good you do, Allāh knows it.﴾

After Allāh prohibited evil in deed and tongue, He encouraged righteous, good deeds, stating that He is knowledgeable of the good that they do, and He will reward them with the best awards on the Day of Resurrection.

Allāh said next:

﴿وَتَذَرُوا فَاكِتَ حَبْرَ الزَّادِ الْفَقْرَ﴾

﴿And take provisions (with you) for the journey, but the best

[1] Faḥ Al-Bārī 4 :25 and Muslim 2 :983.

[2] Aṭ-Ṭabari 4 :141.

[3] Ibn Abi Ḥātim 2 :503-505 :

provision is *At-Taqwā* (piety, righteousness).﴾

Al-Bukhārī and Abu Dāwud reported that Ibn 'Abbās said, "The people of Yemen used to go to *Hajj* without taking enough supplies with them. They used to say, 'We are those who have *Tawakkul* (reliance on Allāh).' Allāh revealed this *Āyah*:

﴿وَكَزِدُوا بِكُلِّ فَيْءٍ خَيْرَ الزَّادِ الطَّيِّبِ﴾

﴿And take provisions (with you) for the journey, but the best provision is *At-Taqwā* (piety, righteousness).﴾^[1]

Ibn Jarīr and Ibn Marduyah narrated that Ibn 'Umar said, "When people assumed *Ihrām*, they would throw away whatever provisions they had and would acquire other types of provisions. Allāh revealed:

﴿وَكَزِدُوا بِكُلِّ فَيْءٍ خَيْرَ الزَّادِ الطَّيِّبِ﴾

﴿And take a provisions (with you) for the journey, but the best provision is *At-Taqwā* (piety, righteousness).﴾

Allāh forbade them from this practice and required them to take flour and *Sawīq* (a type of food usually eaten with dates) with them."^[2]

The Provisions of the Hereafter

Allāh said:

﴿فَكُلِّبَ خَيْرَ الزَّادِ الطَّيِّبِ﴾

﴿...but the best provision is *At-Taqwā* (piety, righteousness).﴾

When Allāh required mankind to supply themselves with what sustains them for the journeys of this life, He directed them to the necessary provisions for the Hereafter: *Taqwā*. Allāh said in another *Āyah*:

﴿وَرِبَاضًا وَلِبَاسُ الطَّيِّبِ ذَلِكَ خَيْرٌ﴾

﴿...and as an adornment; and the raiment of *Taqwā*, that is better.﴾ (7:26)

Allāh mentioned the material covering and then He

[1] *Fath Al-Bārī* 3:449, *Abu Dāwud* 2:309.

[2] *Aṭ-Ṭabari* 4:156.

mentioned the spiritual covering, which includes humbleness, obedience and *Taqwā*. He also stated that the latter provision is better and more beneficial than the former.

﴿وَاتَّقُوا يٰٓأُولِى ٱلْأَبْصَٰرِ﴾

﴿So fear Me, O men of understanding!﴾

meaning: 'Fear My torment, punishment, and affliction for those who defy Me and do not adhere to My commands, O people of reason and understanding.'

﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ قَدْ آذَا أَنْفُسُهُمْ مِن عَرَاسَتِكُمْ
فَآذَكُوا اللَّهَ عِندَ النَّعْمِ الْحَرَائِرِ وَأَذَكُوهُ كَمَا هَدَيْتُمْ وَإِن كُنتُمْ مِن قَبْلِهِ
لِينَ الْمَكَالِينَ ﴿١٩٨﴾﴾

﴿198. There is no sin on you if you seek the bounty of your Lord (during pilgrimage by trading). Then when you leave 'Arafāt, remember Allāh (by glorifying His praises, i.e., prayers and invocations) at the Mash'ar-il-Harām. And remember Him (by invoking Allāh for all good) as He has guided you, and verily you were before, of those who were astray﴾.

Commercial Transactions during Hajj

Al-Bukhārī reported that Ibn 'Abbās said, "Ukāz, Mijannah and Dhul-Majāz were trading posts during the time of *Jāhiliyyah*. During that era, they did not like the idea of conducting business transactions during the *Hajj* season. Later, this *Āyah* was revealed:

﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ﴾

﴿There is no sin on you if you seek the bounty of your Lord.﴾^[1]
during the *Hajj* season."

Abu Dāwūd and others recorded that Ibn 'Abbās said, "They used to avoid conducting business transactions during the *Hajj* season, saying that these are the days of *Dhikr*. Allāh revealed:

﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ﴾

[1] *Fath Al-Bārī* 8:34.

«There is no sin on you if you seek the bounty of your Lord (during pilgrimage by trading).»^[1]

This is also the explanation of Mujāhid, Sa'īd bin Jubayr, 'Ikrimah, Manṣūr bin Al-Mu'tamir, Qatādah, Ibrāhīm An-Nakha'ī, Ar-Rabī' bin Anas and others. Ibn Jarīr reported that Abu Umaymah said that when Ibn 'Umar was asked about conducting trade during the *Hajj*, he recited the *Āyah*:

«لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ»

«There is no sin on you if you seek the bounty of your Lord (during pilgrimage by trading).»^[2]

This *Hadīth* is related to Ibn 'Umar with a strong chain of narrators. This *Hadīth* is also related to the Prophet ﷺ, as Aḥmad reported that Abu Umāmah At-Taymi said, "I asked Ibn 'Umar, 'We buy (and sell during the *Hajj*), so do we still have a valid *Hajj*?' He said, 'Do you not perform *Tawāf* around the House, stand at 'Arafāt, throw the pebbles and shave your heads?' I said, 'Yes.' Ibn 'Umar said, 'A man came to the Prophet ﷺ and asked him about what you asked me, and the Prophet ﷺ did not answer him until Jibrīl came down with this *Āyah*:

«لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ»

«There is no sin on you if you seek the bounty of your Lord (during pilgrimage by trading).»

The Prophet ﷺ summoned the man and said: «You are pilgrims».^[3] Ibn Jarīr narrated that Abu Ṣāliḥ said to 'Umar, "O Leader of the faithful! Did you conduct trade transactions during the *Hajj*?" He said, "Was their livelihood except during *Hajj*?"^[4]

Standing at 'Arafāt

Allāh said:

«قَبِلْنَا أَنْفُسَهُمْ مِنْ عَزَقَتِهِمْ فَأَذْكَرُوا اللَّهَ عِنْدَ النَّعْمِ الْكَرَامِ»

[1] Abu Dāwūd 2:350.

[2] Aṭ-Ṭabari 4:165.

[3] Aḥmad 2:155.

[4] Aṭ-Ṭabari 4:168.

«Then when you leave 'Arafāt, remember Allāh (by glorifying His praises, i.e., prayers and invocations) at the Mash'ar-il-Harām.»

'Arafāt is the place where one stands during the Hajj and it is a pillar of the rituals of Hajj. Imām Aḥmad and the Sunan compilers recorded that 'Abdur-Rahmān bin Ya'mar Ad-Diyli said that he heard Allāh's Messenger ﷺ saying:

«الْحَجُّ عَرَفَاتٌ - ثَلَاثًا - فَمَنْ أَدْرَكَ عَرَفَةَ قَبْلَ أَنْ يَطْلُعَ الْفَجْرُ فَقَدْ أَدْرَكَ، وَأَيَّامُ بَنِي ثَلَاثَةَ، فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِيَّامَ عَلَيْهِ، وَمَنْ تَأَخَّرَ فَلَا إِيَّامَ عَلَيْهِ»

'Hajj is 'Arafāt, (thrice). Hence, those who have stood at 'Arafāt before dawn will have performed (the rituals of the Hajj). The days of Minā are three, and there is no sin for those who move on after two days, or for those who stay.^[1]

The time to stand on 'Arafāt starts from noon on the day of 'Arafah until dawn the next day, which is the day of the Sacrifice (the tenth day of Dhul-Hijjah). The Prophet ﷺ stood at 'Arafāt during the Farewell Hajj, after he had offered the *Zuhr* (noon) prayer, until sunset. He said, "Learn your rituals from me."^[2] In this *Hadīth* (i.e., in the previous paragraph) he said, "Whoever stood at 'Arafāt before dawn, will have performed (the rituals of Hajj)."

'Urwah bin Muḍarris bin Hārithah bin Lām Aṭ-Ṭā'i said, "I came to Allāh's Messenger ﷺ at Al-Muzdalifah when it was time to pray. I said, 'O Messenger of Allāh! I came from the two mountains of Ṭayy', and my animal became tired and I became tired. I have not left any mountain, but stood on it. Do I have a valid Hajj?' Allāh's Messenger ﷺ said:

«مَنْ شَهِدَ صَلَاتَنَا هَذِهِ، فَوَقَفَ مَعَنَا حَتَّى نَذْفَعَ، وَقَدْ وَقَفَ بِعَرَفَةَ قَبْلَ ذَلِكَ لَيْلًا أَوْ نَهَارًا فَقَدْ تَمَّ حَجُّهُ وَقَضَى تَقَاتَهُ»

«Whoever performed this prayer with us, stood with us until we moved forth, and had stood at 'Arafāt before that, day or night, will have performed the Hajj and completed its rituals.»

[1] Aḥmad 4:310, Abu Dāwūd 2:485, *Tuhfat Al-Aḥwadhi* 3:633, *An-Nasā'i* 5:256, and Ibn Mājah 2:1003.

[2] Muslim 2:943.

This *Ḥadīth* was collected by Imām Aḥmad and the compilers of the *Sunan*, and At-Tirmidhi graded it *Ṣaḥīḥ*.^[1] It was reported that the mount was called 'Arafāt because, as 'Abdur-Razzāq reported that 'Alī bin Abu Ṭālib said, "Allāh sent Jibrīl to Prophet Ibrāhīm and he performed *Ḥajj* for him (to teach him its rituals). When Ibrāhīm reached 'Arafāt he said, 'I have 'Arafatu (I know this place).' He had come to that area before. Thereafter, it was called 'Arafāt."^[2] Ibn Al-Mubārak said that 'Aṭā' said, "It was called 'Arafāt because Jibrīl used to teach Ibrāhīm the rituals of *Ḥajj*. Ibrāhīm would say, 'I have 'Arafatu, I have 'Arafatu.' It was thereafter called 'Arafāt.'" Similar statements were attributed to Ibn 'Abbās^[3], Ibn 'Umar and Abu Mijlaz.^[4] Allāh knows best.

'Arafāt is also called Al-Mash'ar Al-Ḥarām, Al-Mash'ar Al-Aqsa and Ilāl, while the mount that is in the middle of 'Arafāt is called Jabal Ar-Raḥmah (Mount of Mercy).

The Time to leave 'Arafāt and Al-Muzdalifah

Ibn Abu Ḥātim reported that Ibn 'Abbās said, "During the time of *Jāhiliyyah*, the people used to stand at 'Arafāt. When the sun would be on top of the mountains, just as the turban is on top of a man's head, they would move on. Allāh's Messenger ﷺ delayed moving from 'Arafāt until sunset."^[5] Ibn Marduwyah related this *Ḥadīth* and added, "He then stood at Al-Muzdalifah and offered the *Fajr* (Dawn) prayer at an early time. When the light of dawn broke, he moved on." This *Ḥadīth* has a *Ḥasan* chain of narrators. The long *Ḥadīth* that Jābir bin 'Abdullāh narrated, which Muslim collected, stated, "The Prophet ﷺ kept standing there (meaning at 'Arafāt) until sunset, when the yellow light had somewhat gone and the disc of the sun had disappeared. Then, the Prophet ﷺ made Usāmah sit behind him, and in order to keep her under control, pulled the nose string of Al-Qaṣwā' so hard, that its head touched the saddle. He gestured with his right hand and

[1] Aḥmad 4:261, Abu Dāwud 2:486, *Tuḥfat Al-Aḥwadhī* 3:633, An-Nasā'ī 5:264, and Ibn Mājah 2:1004.

[2] 'Abdur-Razzāq 5:96.

[3] Aṭ-Ṭabari 4:173-174.

[4] Ibn Abi Ḥātim 2:519.

[5] Ibn Abi Ḥātim 2:517.

said, "Proceed calmly people, calmly!" Whenever he happened to pass over an elevated tract of sand, he lightly loosened the nose string of his camel till she climbed up and this is how they reached Al-Muzdalifah. There, he led the *Maghrib* (Evening) and '*Isha*' (Night) prayers with one *Adhān* and two *Iqāmah* (which announces the imminent start of the acts of the prayer) and did not glorify Allāh in between them (i.e., he did not perform voluntary *Rak'ah*). Allāh's Messenger ﷺ then laid down till dawn and offered the *Fajr* (Dawn) prayer with *Adhān* and *Iqāmah*, when the morning light was clear. He again mounted Al-Qaṣwā', and when he came to Al-Mash'ar Al-Ḥarām, he faced towards *Qiblah*, supplicated to Allāh, glorifying Him and saying, *Lā ilāha illallāh*, and he continued standing until the daylight was very clear. He then went quickly before the sun rose."^[1]

It is reported in the Two *Ṣaḥīḥs* that Usāmah bin Zayd was asked, "How was the Prophet's pace when he moved?" He said, "Slow, unless he found space, then he would go a little faster."^[2]

Al-Mash'ar Al-Ḥarām

'Abdur-Razzāq reported that Ibn 'Umar said that all of Al-Muzdalifah is Al-Mash'ar Al-Ḥarām.^[3] It was reported that Ibn 'Umar was asked about Allāh's statement:

﴿فَاذْكُرُوا اللَّهَ عِنْدَ الْمَذَارِئِ﴾

﴿...remember Allāh (by glorifying His praises, i.e., prayers and invocations) at the Mash'ar-il-Ḥarām.﴾

He said, "It is the Mount and the surrounding area."^[4] It was reported that Al-Mash'ar Al-Ḥarām is what is between the two Mounts (refer to the following *Ḥadīth*), as Ibn 'Abbās, Sa'īd bin Jubayr, 'Ikrimah, Mujāhid, As-Suddi, Ar-Rabī' bin Anas, Al-Ḥasan and Qatādah have stated.^[5]

Imām Aḥmad recorded that Jubayr bin Mu'ṭim narrated that the Prophet ﷺ said:

[1] Muslim 2:886.

[2] *Fath Al-Bāri* 3:605, Muslim 2:936.

[3] Ibn Abi Hātim 2:521.

[4] *Aṭ-Ṭabari* 4:176.

[5] Ibn Abi Hātim 2:521-522.

«كُلُّ عَرَفَاتٍ مَوْقِفٌ، وَارْقُمُوا عَنْ عُرْتَه، وَكُلُّ مُزْدَلِفَةٍ مَوْقِفٌ، وَارْقُمُوا عَنْ مُحَاسِرٍ، وَكُلُّ فِجَاجٍ مَكَّةٌ مَنْحَرٌ. وَكُلُّ أَيَّامِ التَّشْرِيقِ ذَبِيحَةٌ»

«All of 'Arafāt is a place of standing, and keep away from 'Uranah. All of Al-Muzdalifah is a place for standing, and keep away from the bottom of Muḥassir. All of the areas of Makkah are a place for sacrifice, and all of the days of Tashriq are days of sacrifice.»^[1]

Allāh then said:

﴿وَاذْكُرُوا كَمَا هَدَيْنَاكُمْ﴾

«And remember Him (by invoking Allāh for all good) as He has guided you.»

This Āyah reminds Muslims of Allāh's bounty on them that He has directed and taught them the rituals of Ḥajj according to the guidance of Prophet Ibrāhīm Al-Khalīl. This is why Allāh said:

﴿وَأَنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الْكَافِرِينَ﴾

«...and verily, you were, before, of those who were astray.»

It was said that this Āyah refers to the condition before the guidance or the Qur'ān or the Messenger ﷺ, all of which are correct meanings.

﴿ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَكَمَرُ الْقَوْمَ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

«199. Then depart from the place whence all the people depart and ask Allāh for His forgiveness. Truly, Allāh is Oft-Forgiving, Most-Merciful.»

The Order to stand on 'Arafāt and to depart from it

«This Āyah contains Allāh's order to those who stand at 'Arafāt to also move on to Al-Muzdalifah, so that they remember Allāh at Al-Mash'ar Al-Ḥarām. Allāh commands the Muslim to stand with the rest of the pilgrims at 'Arafāt, unlike Quraysh who (before Islām) used to remain in the sanctuary, near Al-Muzdalifah, saying that they are the people of Allāh's Town and

^[1] Aḥmad 4:82.

the servants of His House. Al-Bukhārī reported that 'Ā'ishah said, "Quraysh and their allies, who used to be called *Al-Hums*^[1], used to stay in Al-Muzdalifah while the rest of the Arabs would stand at 'Arafāt. When Islām came, Allāh commanded His Prophet ﷺ to stand at 'Arafāt and then proceed from there. Hence Allāh's statement:

﴿مِنْ حَيْثُ أَكَاكِرُ الْأَكَاكِرِ﴾

﴿...from the place whence all the people depart.﴾^[2]

This was also said by Ibn 'Abbās, Mujāhid, 'Atā', Qatādah and As-Suddi and others.^[3] Ibn Jarīr chose this opinion and said that there is *Ijmā'* (a consensus among the scholars) for it.

Imām Aḥmad reported that Jubayr bin Muṭ'im said, "My camel was lost and I went out in search of it on the day of 'Arafah, and I saw the Prophet ﷺ standing in 'Arafāt. I said to myself, 'By Allāh he is from the *Hums*. What has brought him here?'"^[4] This *Ḥadīth* is also reported in the *Ṣaḥīḥayn*.^[5]

Al-Bukhārī reported that Ibn 'Abbās said that 'depart' mentioned in the *Āyah* refers to proceeding from Al-Muzdalifah to Minā to stone the pillars.^[6] Allāh knows best.

Asking Allāh for His Forgiveness

Allāh said:

﴿وَأَسْأَلُ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٍ﴾

﴿...and ask Allāh for His forgiveness. Truly, Allāh is Oft-Forgiving, Most-Merciful.﴾

Allāh frequently orders remembrance of Him after acts of worship are finished. Muslim reported that Allāh's Messenger ﷺ used to ask Allāh for His forgiveness thrice after the prayer

[1] Literally, "strictly religious", Quraysh were called so, as they used to say, "We are the people of Allāh, we do not go out of the sanctuary."

[2] *Faḥ Al-Bārī* 8:35.

[3] *Aṭ-Ṭabari* 4:186-187.

[4] *Aḥmad* 4:80.

[5] *Faḥ Al-Bārī* 3:602, and *Muslim* 2:894.

[6] *Faḥ Al-Bārī* 8:35.

is finished.^[1] It is reported in the Two *Ṣaḥīḥs* that the Prophet ﷺ encouraged *Tasbīḥ* (saying *Subhān Allāh*, i.e., Glorified is Allāh), *Tahmīd* (saying *Al-Ḥamdu Lillāh*, i.e., praise be to Allāh) and *Takbīr* (saying *Allāhu Akbar*, i.e., Allāh is the Most Great) thirty-three times each (after prayer).^[2]

Ibn Marduwyah collected the *Ḥadīth* that Al-Bukhārī reported from Shaddād bin Aws, who stated that Allāh's Messenger ﷺ said:

«سَبُّدُ الْإِسْتِغْفَارِ أَنْ يَقُولَ الْعَبْدُ: اللَّهُمَّ أَنْتَ رَبِّي، لَا إِلَهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أُبْرَأُ لَكَ بِنِعْمَتِكَ عَلَيَّ، وَأُبْرَأُ بِذَنْبِي، فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، مَنْ قَالَهَا فِي لَيْلَةٍ فَمَاتَ فِي لَيْلَتِهِ دَخَلَ الْجَنَّةَ، وَمَنْ قَالَهَا فِي يَوْمٍ فَمَاتَ دَخَلَ الْجَنَّةَ»

‘The master of supplication for forgiveness, is for the servant to say: ‘O Allāh! You are my Lord, there is no deity worthy of worship except You. You have created me and I am Your servant. I am on Your covenant, as much as I can be, and awaiting Your promise. I seek refuge with You from the evil that I have committed. I admit Your favor on me and admit my faults. So forgive me, for none except You forgives the sins.’ Whoever said these words at night and died that same night will enter Paradise. Whoever said it during the day and died will enter Paradise.’^[3]

Furthermore, it is reported in the Two *Ṣaḥīḥs* that ‘Abdullāh bin ‘Amr said that Abu Bakr said, “O Messenger of Allāh! Teach me an invocation so that I may invoke (Allāh) with it in my prayer. He told me to say:

«قُلْ: اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ»

‘Allāhumma inni zalamtu nafsi zulman kathīran, wa la yaghfirudh-dhunūba illa Anta faghfirli maghfiratan min ‘indika, war-ḥamni innaka Antal-Ghafūr-ur-Raḥīm (O Allāh! I have done great injustice to myself and none except You forgives

[1] Muslim 1:414.

[2] *Faṭḥ Al-Bārī* 2:378 and Muslim 1:417.

[3] *Faṭḥ Al-Bārī* 11:100.

sins, so please forgive me and be merciful to me as You are the Forgiver, the Merciful).^[1]

There are many other *Ḥadīths* on this subject.

﴿قَدْ أَفْلَحَ مَن زَكَّاهُ فَذَكَّرْهُ إِنَّكَ أَنتَ أَكْبَرُ ذِكْرًا فَمَنْ
الْبَاقِينَ مَنْ يَقُولُ رَبَّنَا إِنَّا فِي الْآلَمَةِ وَمَا لَمْ يَكُنْ فِي الْآلَمَةِ مِنْ خَلْقٍ وَمَنْهُمْ مَنْ
يَقُولُ رَبَّنَا إِنَّا فِي الْآلَمَةِ حَسَنَةٌ وَفِي الْآلَمَةِ حَسَنَةٌ وَفِي عَذَابِ الْآلَمَةِ أُولَئِكَ
لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ﴾

﴿200. So when you have accomplished your *Manāsik*, remember Allāh as you remember your forefathers or with far more remembrance. But of mankind there are some who say: "Our Lord! Give us (Your bounties) in this world!" and for such there will be no portion in the Hereafter.﴾

﴿201. And of them there are some who say: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!"﴾

﴿202. For them there will be allotted a share for what they have earned. And Allāh is swift at reckoning.﴾

The Order for Remembrance of Allāh and seeking Good in this Life and the Hereafter upon completing the Rites of *Ḥajj*

Allāh commands that He be remembered after the rituals are performed.

﴿ذِكْرُكَ يَا عَزِيزٌ﴾

﴿...as you remember your forefathers﴾

Sa'īd bin Jubayr said that Ibn 'Abbās said, "During the time of *Jāhiliyyah*, people used to stand during the (*Ḥajj*) season, and one of them would say, 'My father used to feed (the poor), help others (end their disputes, with his money), pay the *Diyah* (i.e., blood money),' and so forth. The only *Dhikr* that they had was that they would remember the deeds of their fathers. Allāh then revealed to Muḥammad ﷺ:

[1] *Faṭḥ Al-Bārī* 13:484 and *Muslim* 4:2078.

﴿مَذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا﴾

«Remember Allāh as you remember your forefathers or with far more remembrance.»^[1]

Therefore, remembering Allāh the Exalted and Ever High is always encouraged. We should mention that when Allāh used “or” in the *Āyah*, He meant to encourage the people to remember Him more than they remember their forefathers, not that the word entails a doubt (as to which is larger or bigger). This statement is similar to the *Āyāt*:

﴿فَهُنَّ كَالْحِجَارَةِ أَوْ أَشَدَّ قسْرًا﴾

«...as stones or even worse in hardness» (2:74) and,

﴿يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً﴾

«...fear men as they fear Allāh or even more» (4:77) and,

﴿وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ﴾

«And We sent him to a hundred thousand (people) or even more» (37:147) and,

﴿مَكَانَ ثَابِتٍ قَوْسَيْنِ أَوْ أَدْنَى﴾

«And was at a distance of two bows' length or (even) nearer.» (53:9)

Allāh encourages calling Him in supplication after remembering Him, because this will make it more likely that the supplication will be accepted. Allāh also criticizes those who only supplicate to Him about the affairs of this life, while ignoring the affairs of the Hereafter. Allāh said:

﴿فَمِنْ النَّاسِ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُمْ فِي الْآخِرَةِ مِنْ خَلْقٍ﴾

«But of mankind there are some who say: “Our Lord! Give us (Your bounties) in this world!” and for such there will be no portion in the Hereafter.»

meaning, they have no share in the Hereafter. This criticism serves to discourage other people from imitating those

^[1] Ibn Abi Hātim 2:530.

mentioned.

Sa'd bin Jubayr said that Ibn 'Abbās said, "Some bedouins used to come to the standing area ('Arafāt) and supplicate saying, 'O Allāh! Make it a rainy year, a fertile year and a year of good child bearing.' They would not mention any of the affairs of the Hereafter. Thus, Allāh revealed about them:

﴿فَمِنْ أَتَيْنَا مَنْ يَكُولُ رَيْثَنَا مَا يَكُنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ﴾

«But of mankind there are some who say: "Our Lord! Give us (Your bounties) in this world!" and for such there will be no portion in the Hereafter.»

The believers who came after them used to say:

﴿رَبَّنَا مَا يَكُنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ﴾

«Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!"»

Next, Allāh revealed:

﴿أُولَئِكَ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ﴾

«For them there will be allotted a share for what they have earned. And Allāh is swift at reckoning.»

Hence, Allāh praised those who ask for the affairs of both this life and the Hereafter. He said:

﴿وَمِنْهُمْ مَنْ يَكُولُ رَيْثَنَا مَا يَكُنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ

النَّارِ﴾

«And of them there are some who say: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!"»

The supplication mentioned and praised in the Āyah includes all good aspects of this life and seeks refuge from all types of evil. The good of this life concerns every material request of well-being, spacious dwelling, pleasing mates, sufficient provision, beneficial knowledge, good profession or deeds, comfortable means of transportation and good praise, all of which the scholars of *Tafsīr* have mentioned regarding this subject. All of these are but a part of the good that is sought in this life.

As for the good of the Hereafter, the best of this includes acquiring Paradise, which also means acquiring safety from the greatest horror at the gathering place. It also refers to being questioned lightly and the other favors in the Hereafter.

As for acquiring safety from the Fire, it includes being directed to what leads to this good end in this world, such as avoiding the prohibitions, sins of all kinds and doubtful matters.

Al-Qāsim bin 'Abdur-Raḥmān said, "Whoever is gifted with a grateful heart, a remembering tongue and a patient body, will have been endowed with a good deed in this life, a good deed in the Hereafter and saved from the torment of the Fire."^[1]

This is why the Sunnah encourages reciting this *Du'ā'* (i.e., in the *Āyah* about gaining a good deed in this life and the Hereafter). Al-Bukhārī reported that Anas bin Mālik narrated that the Prophet ﷺ used to say:

«اللَّهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الْآخِرَةِ حَسَنَةً، وَنَجِّنَا مِنْ عَذَابِ النَّارِ»

«O Allāh, our Lord! Give us that which is good in this life, that which is good in the Hereafter and save us from the torment of the Fire.»^[2]

Imām Aḥmad reported that Anas said, "Allāh's Messenger ﷺ visited a Muslim man who had become as weak as a sick small bird. Allāh's Messenger ﷺ said to him, 'Were you asking or supplicating to Allāh about something?' He said, 'Yes. I used to say: O Allāh! Whatever punishment you saved for me in the Hereafter, give it to me in this life.' Allāh's Messenger ﷺ said:

«سُبْحَانَ اللَّهِ لَا تَعْظِيمُهُ أَوْ لَا تَسْتَطِيعُهُ، فَهَلَّا قُلْتَ: ﴿رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَنَجِّنَا مِنْ عَذَابِ النَّارِ﴾»

«All praise is due to Allāh! You cannot bear it -or stand it-. You should have said: «Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!»»

The man began reciting this *Du'ā'* and he was cured."^[3]

[1] Ibn Abi Ḥatim 2:542.

[2] *Fath Al-Bārī* 8:35.

[3] Aḥmad 3:107.

وَأَذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ ۚ وَأَتَقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ﴿٢٠٣﴾ وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَىٰ مَا فِي قَلْبِهِ ۖ وَهُوَ أَلَدُّ الْخِصَامِ ﴿٢٠٤﴾ وَإِذَا تَوَلَّىٰ سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۗ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ ﴿٢٠٥﴾ وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمُ وَلَيْسَ إِلَهَ الْهَادِ ﴿٢٠٦﴾ وَمِنَ النَّاسِ مَنْ يُشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ ۗ وَاللَّهُ رَءُوفٌ بِالْعَاصِينَ ﴿٢٠٧﴾ يَأْتِيهَا الَّذِينَ آمَنُوا وَآذْخُلُوا فِي السِّلْمِ كَآفَّةً وَلَا تَتَذَكَّرُ الْأُولَىٰ حُبُّهُمْ وَاللَّهُ عَزِيزٌ حَسِيمٌ ﴿٢٠٨﴾ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٢٠٩﴾ فَإِنْ زَلَلْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتُ فَأَعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢١٠﴾ هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ إِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٢١١﴾

Muslim also recorded it.^[1]

Al-Hākim reported that Sa'īd bin Jubayr said, "A man came to Ibn 'Abbās and said, 'I worked for some people and settled for a part of my compensation in return for their taking me to perform Hajj with them. Is this acceptable?' Ibn 'Abbās said, 'You are among those whom Allāh described:

﴿أَرْزَلْتِكُمْ لَهُمْ عَمَلٌ قَلِيلًا فَنُكِّلُوا لَهُمْ مِنْهُم مَّا كَانُوا يَعْمَلُونَ﴾^[2]

﴿For them there will be allotted a share for what they have earned. And Allāh is swift at reckoning.﴾^[2]

Al-Hākim then commented; "This Ḥadīth is authentic according to the criteria of the Two Shaykhs (Al-Bukhārī and Muslim) although they did not record it."

﴿وَأَذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ ۚ وَأَتَقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ﴾

﴿203. And remember Allāh during the Appointed Days. But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him, if his aim is to do good and obey Allāh (fear Him), and know that you will surely be gathered unto Him.﴾

[1] Muslim 4:2068.

[2] Al-Hākim 2:277.

Remembering Allāh during the Days of Tashrīq - Days of Eating and Drinking

Ibn 'Abbās said, The Appointed Days are the Days of Tashrīq (11-12-13th of Dhul-Hijjah) while the Known Days are the (first) ten (days of Dhul-Hijjah).^[1] Ikrimah said that:

﴿وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَقْدُورَاتٍ﴾

«And remember Allāh during the Appointed Days.»

means reciting the Takbīr – Allāhu Akbar, Allāhu Akbar, during the days of Tashrīq after the compulsory prayers.^[2]

Imām Aḥmad reported that 'Uqbah bin 'Amr said that Allāh's Messenger ﷺ said:

«يَوْمُ عَرَفَةَ، وَيَوْمُ النَّحْرِ، وَأَيَّامُ التَّشْرِيقِ، عِيدُنَا أَهْلَ الْإِسْلَامِ، وَهِيَ أَيَّامُ أَكْلٍ وَشُرْبٍ»

«The day of 'Arafah (9th of Dhul-Hijjah), the day of the Sacrifice (10th) and the days of the Tashrīq (11-12-13th) are our 'Id (festival) for we people of Islam. These are days of eating and drinking.»^[3]

Imām Aḥmad reported that Nubayshah Al-Hudhali said that Allāh's Messenger ﷺ said:

«أَيَّامُ التَّشْرِيقِ أَيَّامُ أَكْلٍ وَشُرْبٍ وَذِكْرِ اللَّهِ»

«The days of Tashrīq are days of eating, drinking and Dhikr (remembering) of Allāh.»

Muslim also recorded this Ḥadīth^[4]

We also mentioned the Ḥadīth of Jubayr bin Muṭ'im:

«عَرَفَةُ كُلُّهَا مَوْقِفٌ، وَأَيَّامُ التَّشْرِيقِ كُلُّهَا ذَبْحٌ»

«All of 'Arafāt is a standing place and all of the days of Tashrīq are days of Sacrifice.»^[5]

We also mentioned the Ḥadīth by 'Abdur-Raḥmān bin Ya'mar

[1] Al-Qurṭubī 3:3.

[2] Ibn Abi Ḥatīm 2:545.

[3] Aḥmad 4:152.

[4] Aḥmad 5:75, and Muslim 2:800.

[5] Aḥmad 4:82.

Ad-Diyli:

«أَيَّامُ مِنَى ثَلَاثَةٌ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِنَّهُ عَلَيْهِ»

«The days of Minā (Tashriq) are three. Those who hasten in two days then there is no sin in it, and those who delay (i.e., remain in Minā for a third day) then there is no sin in it.»^[1]

Ibn Jarīr reported that Abu Hurayrah narrated that Allāh's Messenger ﷺ said:

«أَيَّامُ التَّشْرِيقِ أَيَّامٌ طَعْمٌ وَذِكْرُ اللَّهِ»

«The days of Tashriq are days of eating and remembering Allāh.»

Ibn Jarīr reported that Abu Hurayrah narrated that Allāh's Messenger ﷺ sent 'Abdullāh bin Hudhāfah to Minā proclaiming:

«لَا تَصُومُوا هَذِهِ الْأَيَّامَ، فَإِنَّهَا أَيَّامُ أَكْلٍ وَشُرْبٍ وَذِكْرِ اللَّهِ عَزَّ وَجَلَّ»

«Do not fast these days (i.e., Tashriq days), for they are days of eating, drinking and remembering Allāh the Exalted and Most Honored.»^[2]

The Appointed Days

Miqsam said that Ibn 'Abbās said that the Appointed Days are the days of Tashriq, four days: the day of the Sacrifice (10th of Dhul-Hijjah) and three days after that.^[3]

This opinion was also reported of Ibn 'Umar, Ibn Az-Zubayr, Abu Mūsā, 'Aṭā', Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, Abu Mālik, Ibrāhīm An-Nakha'ī, Yahyā bin Abu Kathīr, Al-Ḥasan, Qatādah, As-Suddi, Az-Zuhri, Ar-Rabī' bin Anas, Aḍ-Ḍaḥḥāk, Muqātil bin Ḥayyān, 'Aṭā' Al-Khurāsānī, Mālik bin Anas, and others.^[4] In addition, the apparent meaning of the following Āyah supports this opinion:

«مَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِنَّهُ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِنَّهُ عَلَيْهِ»

«But whosoever hastens to leave in two days, there is no sin on

^[1] Abu Dāwud 2:485.

^[2] Aṭ-Ṭabari 4:211.

^[3] Aṭ-Ṭabari 4:213.

^[4] Ibn Abi Ḥātim 2:547-549.

him and whosoever stays on, there is no sin on him.﴾

So the Āyah hints to the three days after the day of Sacrifice.

Allāh's statement:

﴿وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ﴾

﴿And remember Allāh during the Appointed Days﴾

directs remembering Allāh upon slaughtering the animals, after the prayers, and by *Dhikr* (supplication) in general. It also includes *Takbīr* and remembering Allāh while throwing the pebbles every day during the *Tashrīq* days. A *Ḥadīth* that Abu Dāwud and several others collected states:

إِنَّمَا جُعِلَ الطَّوَافُ بِالنَّيِّبِ وَالسَّنْبِي بَيْنَ الصَّفَا وَالْمَرْوَةِ وَرَمَى الْجِمَارِ لِأَقَامَةِ ذِكْرِ اللَّهِ عَزَّ وَجَلَّ

«Tawāf around the House, Sa'i between Aş-Şafā and Al-Marwah and throwing the pebbles were legislated so that Allāh is remembered in *Dhikr*.»^[1]

When mentioning the first procession (refer to 2:199) and the second procession of the people upon the end of the *Hajj* season, when they start to return to their areas, after they had gathered during the rituals and at the standing places, Allāh said,

﴿وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّكُمْ إِلَيْهِ تُعْشَرُونَ﴾

﴿and obey Allāh (fear Him), and know that you will surely be gathered unto Him.﴾

Similarly, Allāh said:

﴿وَمَنْ أَلْهَىٰ ذَاكَ فِي الْأَرْضِ وَإِلَيْهِ تُعْشَرُونَ﴾

﴿And it is He Who has created you on the earth, and to Him you shall be gathered back.﴾ (23:79)

﴿وَمِنَ النَّاسِ مَنْ يُمِجِّبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَىٰ مَا فِي قَلْبِهِ. وَهُوَ اللَّهُ الْخَصِيمُ﴾ وَإِذَا قِيلَ لَهُ اسْكُنْ فِي الْأَرْضِ لِيَفْسَدَ فِيهَا رَأَىٰ إِلَيْكَ الْعُرْتُ وَالْفُسْكَ وَاللَّهُ لَا يُحِبُّ الْفَاسَادَ﴾ وَإِذَا قِيلَ لَهُ إِنَّكَ اللَّهُ أَحَدُهُ الْوَحِيدُ بِالْإِلَهِ فَعَسِبَهُ جَهَنَّمُ وَلَيْسَ

^[1] Abu Dāwud 2:447.

﴿وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ أُتَيْكَاهُ مَهْكَاةً اللَّهُ وَاللَّهُ رَءُوفٌ
بِالْكَاسِرِينَ﴾

﴿204. And of mankind there is he whose speech may please you (O Muḥammad ﷺ), in this worldly life, and he calls Allāh to witness as to that which is in his heart, yet he is the most quarrelsome of the opponents.﴾

﴿205. And when he turns away (from you O Muḥammad ﷺ), his effort in the land is to make mischief therein and to destroy the crops and the cattle, and Allāh likes not mischief.﴾

﴿206. And when it is said to him, "Fear Allāh", he is led by arrogance to (more) crime. So enough for him is Hell, and worst indeed is that place to rest!﴾

﴿207. And of mankind is he who would sell himself, seeking the pleasure of Allāh. And Allāh is full of kindness to (His) servants.﴾

The Characteristics of the Hypocrites

As-Suddi said that these *Ayāt* were revealed about Al-Akhnas bin Sharīq Ath-Thaqafi who came to Allāh's Messenger ﷺ and announced his Islam although his heart concealed otherwise.^[1]

Ibn 'Abbās narrated that these *Āyāt* were revealed about some of the hypocrites who criticized Khubayb and his companions who were killed during the Raji' incident.^[2] Thereafter, Allāh sent down His condemnation of the hypocrites and His praise for Khubayb and his companions:

﴿وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ أُتَيْكَاهُ مَهْكَاةً اللَّهُ﴾

﴿And of mankind is he who would sell himself, seeking the pleasure of Allāh.﴾

It was also said that they refer to the hypocrites and the believers in general.^[3] This is the opinion of Qatādah,

^[1] Aṭ-Ṭabari 4:229.

^[2] When 'Adal and Qārah tribes killed the ten Companions whom the Prophet ﷺ sent to teach them the Qur'ān and Islam.

^[3] Aṭ-Ṭabari 4:230.

Mujāhid, Ar-Rabī' bin Anas and several others, and it is correct.

Ibn Jarīr related that Al-Quraḏī said that Nawf Al-Bikālī, who used to read (previous Divine) Books said, "I find the description of some members of this *Ummah* in the previously revealed Books of Allāh: they (hypocrites) are people who use the religion to gain material benefit. Their tongues are sweeter than honey, but their hearts are more bitter than *Ṣabir* (a bitter plant, aloe). They show the people the appearance of sheep while their hearts hide the viciousness of wolves. Allāh said, They dare challenge Me, but they are deceived by Me. I swear by Myself that I will send a *Fitnah* (trial, calamity) on them that will make the wise man bewildered.' I contemplated about these statements and found them in the Qur'ān describing the hypocrites:

﴿وَمِنَ النَّاسِ مَنْ يَتَّبِعُكَ قَوْلَهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَى مَا فِي قَلْبِهِ﴾

﴿And of mankind there is he whose speech may please you (O Muḥammad ﷺ), in this worldly life, and he calls Allāh to witness as to that which is in his heart,﴾^[1]

This statement by Al-Quraḏī is *Ḥasan Ṣaḥīḥ*. Allāh said:

﴿وَيُشْهَدُ اللَّهُ عَلَى مَا فِي قَلْبِهِ﴾

﴿...and he calls Allāh to witness as to that which is in his heart,﴾

This *Āyah* indicates that such people pretend to be Muslims, but defy Allāh by the disbelief and hypocrisy that their hearts conceal. Similarly Allāh said:

﴿يَسْتَكْفُرُونَ مِنَ النَّاسِ وَلَا يَسْتَكْفُرُونَ مِنَ اللَّهِ﴾

﴿They may hide (their crimes) from men, but they cannot hide (them) from Allāh.﴾ (4:108)

This *Tafsīr* was reported from Ibn 'Abbās^[2] by Ibn Ishāq. It was also said that the *Āyah* means that when such people announce their Islām, they swear by Allāh that what is in their hearts is the same of what their tongues are

[1] Aṭ-Ṭabari 4:232.

[2] Aṭ-Ṭabari 4:230.

pronouncing. This is also a correct meaning for the *Āyah* that was chosen by 'Abdur-Raḥmān bin Zayd bin Aslam.^[1] It is also the choice of Ibn Jarīr who related it to Ibn 'Abbās and Mujāhid. Allāh knows best.

Allāh said:

﴿وَهُوَ أَلَدُّ الْخِصَامِ﴾

«Yet he is the most Aladd of the opponents.» (2:204)

The *Āyah* used the word *Aladd* here, which literally means 'wicked' (here it means 'quarrelsome'). A variation of the word *Ludda* was also used in another *Āyah*:

﴿وَتَذَرُ بِهِ. قَوْلًا لُّدًّا﴾

«So that you (Muḥammad) warn with it (the Qur'ān) a Ludda people.» (19:97)

Hence, a hypocrite lies, alters the truth when he quarrels and does not care for the truth. Rather, he deviates from the truth, deceives and becomes most quarrelsome. It is reported in *Ṣaḥīḥ* that Allāh's Messenger ﷺ said:

«آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ»

«The signs of a hypocrite are three: Whenever he speaks, he tells a lie. Whenever he promises, he always breaks it (his promise). If you have a dispute with him, he is most quarrelsome.»^[2]

Imām Bukhārī reported that 'Ā'ishah narrated that the Prophet ﷺ said:

«إِنَّ أَبْغَضَ الرُّجَالِ إِلَى اللَّهِ أَلَدُّ الْخِصَمِ»

«The most hated person to Allāh is he who is Aladd and Khaṣim (meaning most quarrelsome).»^[3]

Allāh then said:

﴿وَإِنَّا تَوَلَّيْنَا فِي الْأَرْضِ لِنُعَذِّبَ فِيهَا وَنُهْلِكَ أَرْحَامَهُمْ وَاللَّهُ لَا يُبْطِلُ السَّاعَةَ﴾

[1] At-Ṭabari 4:233.

[2] *Faṭḥ Al-Bāri* 1:111.

[3] *Faṭḥ Al-Bāri* 8:36.

﴿And when he turns away (from you O Muhammad), he struggles in the land to make mischief therein and to destroy the crops and the cattle, and Allāh likes not mischief.﴾

This *Āyah* indicates that such persons are deviant in the tongue, evil in the deeds, their words are fabricated, their belief is wicked and their works are immoral. The *Āyah* used the (Arabic word) *Sa'ā* (literally, 'tries' or 'intends'). This word was also used to describe Pharaoh:

﴿ثُمَّ أَدْبَرَ يَسْرَهُ ۖ فَسَوَّرَ فَإِذَا ۝ فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى ۚ فَأَعَدُّهُ اللَّهُ تَكْلَافًا ثَوِيلًا ۝ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّمَن يَخْشَى ۝﴾

﴿Then he turned his back, Yas'ā (striving hard against Allāh). Then he gathered (his people) and cried aloud saying, 'I am your lord, most high.' So Allāh, seized him with a punishing example for his last and first transgression. Verily, in this is an instructive admonition for whosoever fears Allāh.﴾ (79:22-26)

[*Sa'ā* was also used in the *Āyah*]:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِن يَدِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ﴾

﴿O you who believe (Muslims)! When the call is proclaimed for the *Ṣalāh* (prayer) on the day of Friday (*Jumu'ah* prayer), As'av come to the remembrance of Allāh.﴾ (62:9)

This *Āyah* means, '(when the call to the Friday prayer is announced) intend and then proceed to attend the Friday prayer.' We should mention that hastening to the mosque is condemned by the Sunnah (as this is another meaning for the word *Sa'ā*):

﴿إِذَا أَتَيْتُمُ الصَّلَاةَ فَلَا تَأْتَوْهَا وَآتِمُّنَّ نِعَمَتَهَا، وَأَتَوْهَا وَعَلَيْكُمْ السَّكِينَةُ وَالْوَقَارُ﴾

«When you come to attend the prayer, do not come in a *Sa'ī* (haste). Rather, come to it while walking at ease and in peace (or grace).»^[1]

The hypocrite has no motive in this life but to cause mischief and to destroy the crops and the offspring, including what the animals produce and what the people depend on for their livelihood. Mujāhid said, "If the hypocrite strives for mischief

^[1] Muslim 1:420.

in the land, Allāh prevents the rain from falling and thus the crops and the offspring perish." The Āyah continues:

﴿وَاللَّهُ لَا يُحِبُّ الْفَاسِدَ﴾

﴿...and Allāh likes not mischief.﴾ that is, Allāh does not like those who possess these characteristics, or those who act like this.

Rejecting Advice is Characteristic of the Hypocrites

Allāh said:

﴿وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ إِلَهُهُ بِالْإِسْتِغْثَارِ﴾

﴿And when it is said to him, "Fear Allāh", he is led by arrogance to (more) crime.﴾

This Āyah indicates that when the hypocrite, who deviates in his speech and deeds, is advised and commanded to fear Allāh, refrain from his evil deeds and adhere to the truth, he refuses and becomes angry and outraged, as he is used to doing evil. This Āyah is similar to what Allāh said:

﴿وَإِذَا تُلَىٰ عَلَيْهِمْ آيَاتُنَا بَِيِّنَاتٍ مِّنْ دُونِ الْكِتَابِ يَقُولُوا هَذِهِ الْقُرْآنُ الْعَرَبِيَّةُ يَبْغُونَكَ عَنِ إِلَهِكَ قُلْ أَتَأْتِيكُمْ الْبَيِّنَاتُ قُلْ أَفَأَنْتُمْ كَذِبُونَ﴾

﴿And when Our clear verses are recited to them, you will notice a denial on the faces of the disbelievers! They are nearly ready to attack with violence those who recite Our verses to them. Say: "Shall I tell you of something worse than that? The Fire (of Hell) which Allāh has promised to those who disbelieved, and worst indeed is that destination!﴾ (22:72)

This is why in this Āyah, Allāh said:

﴿فَعَسَىٰ جَهَنَّمَ وَلَئِنَّ الْآلِهَةَ﴾

﴿So enough for him is Hell, and worst indeed is that place to rest﴾

meaning, the Fire is enough punishment for the hypocrite.

The Sincere Believer prefers pleasing Allāh

Allāh said:

﴿وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ أُتْبَعًا مِّمَّا كَفَرَ اللَّهُ﴾

«And of mankind is he who would sell himself, seeking the pleasure of Allāh.»

After Allāh described the evil characteristics of the hypocrites, He mentioned the good qualities of the believers. Allāh said:

﴿وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ أُتَيْنَاهُ مِنْكَادَ اللَّهِ﴾

«And of mankind is he who would sell himself, seeking the pleasure of Allāh.»

Ibn 'Abbās, Anas, Sa'īd bin Musayyib, Abu 'Uthmān An-Nahdī, 'Ikrimah and several other scholars said that this *Āyah* was revealed about Ṣuhayb bin Sinān Ar-Rūmī. When Ṣuhayb became a Muslim in Makkah and intended to migrate (to Al-Madīnah), the people (Quraysh) prevented him from migrating with his money. They said that if he forfeits his property, he is free to migrate. He abandoned his money and preferred to migrate, and Allāh revealed this *Āyah* about him. 'Umar bin al-Khaṭṭāb and several other Companions met Ṣuhayb close to the outskirts of Al-Madīnah at Al-Harrah (flat lands with black stones). They said to him, "The trade has indeed been successful." He answered them, "You too, may Allāh never allow your trade to fail. What is the matter?" 'Umar told him that Allāh has revealed this *Āyah* (2:207) about him. It was also reported that Allāh's Messenger ﷺ said, "The trade has been successful, O Ṣuhayb!"^[1]

The meaning of the *Āyah* (2:207) includes every *Mujāhid* in the way of Allāh. Allāh said in another *Āyah*:

﴿إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ يَمُوتُونَ وَيُقْتَلُونَ وَعَدًا عَلَيْهِ حَقًّا فِي الْكُتُبِ وَالْإِنْجِيلِ وَالْفُرْقَانِ وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْرُوا بِعَهْدِكُمُ الَّذِي بَيْنَكُمْ وَبَيْنَهُ وَذَلِكَ هُوَ الْفُرْقَانُ الْعَظِيمُ﴾

«Verily, Allāh has purchased of the believers their lives and their properties for (the price) that theirs shall be the Paradise. They fight in Allāh's cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Tawrah and the Injil and the Qur'ān. And who is truer to his covenant

[1] Aṭ-Ṭabarī 4:248.

than Allāh? Then rejoice in the bargain which you have concluded. That is the supreme success. ﴿9:111﴾

When Hishām bin ‘Āmr penetrated the lines of the enemy, some people criticized him. ‘Umar bin Al-Khaṭṭāb and Abu Hurayrah refuted them and recited this Āyah:

﴿زِمَ الْاِنْسَانُ مِنْ بَشَرِي نَفْسُهُ اَنِكَاهَ مَرْهَاتٍ اَللّٰهُ رَؤُوفٌ بِالْعِساوِ﴾

﴿And of mankind is he who would sell himself, seeking the pleasure of Allāh. And Allāh is full of kindness to (His) servants.﴾

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٢٠٨﴾ فَإِنْ رَجَلْتُمْ مِنْ بَعدِ مَا جَاءَتْكُمْ الْبَيِّنَاتُ فَأَعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٠٩﴾﴾

﴿208. O you who believe! Enter Silm perfectly, and follow not the footsteps of Shayṭān (Satan). Verily, he is to you a plain enemy.﴾

﴿209. Then if you slide back after the clear signs (Prophet Muḥammad ﷺ, and this Qur’ān and Islām) have come to you, then know that Allāh is All-Mighty, All-Wise﴾.

Entering Islām in its Entirety is obligated

Allāh commands His servants who believe in Him and have faith in His Messenger ﷺ to implement all of Islām’s legislation and law, to adhere to all of its commandments, as much as they can, and to refrain from all of its prohibitions. ‘Al-‘Awfi said that Ibn ‘Abbās said, and also Mujāhid, Tāwūs, Aḍ-Ḍaḥḥāk, ‘Ikrimah, Qatādah, As-Suddi and Ibn Zayd said that Allāh’s statement:

﴿ادْخُلُوا فِي السِّلْمِ﴾

﴿Enter Silm﴾ means Islām.^[1] Allāh’s statement:

﴿كَافَّةً﴾

﴿...perfectly﴾ means, in its entirety. This is the *Tafsīr* of Ibn ‘Abbās, Mujāhid, Abu Al-‘Āliyah, ‘Ikrimah, Ar-Rabī’ bin Anas, As-Suddi, Muqātil bin Ḥayyān, Qatādah and Aḍ-Ḍaḥḥāk.^[2]

[1] Aṭ-Ṭabarī 4:252, Ibn Abi Ḥātim 2:584-585.

[2] Ibn Abi Ḥātim 2:586-588.

Mujāhid said that the *Āyah* means, 'Perform all the good works and the various pious deeds, this is especially addressed to those from among the People of the Scripture who embraced the faith.'^[1]

Ibn Abu Hātim reported that Ibn 'Abbās said that:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَآفَّةً﴾

﴿O you who believe! Enter Islām perfectly﴾

refers to the believers among the People of the Scripture. This is because they believed in Allāh, some of them still followed some parts of the Tawrah and the previous revelations. So Allāh said:

﴿ادْخُلُوا فِي السِّلْمِ كَآفَّةً﴾

﴿Enter Islām perfectly.﴾^[2] Allāh thus commanded them to embrace the legislation of the religion of Muḥammad ﷺ in its entirety and to avoid abandoning any part of it. They should no longer adhere to the Tawrah.

Allāh then said:

﴿وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ﴾

﴿...and follow not the footsteps of Shayṭān﴾

meaning, perform the acts of worship and avoid what Satan commands you to do. This is because:

﴿إِنَّمَا يَأْمُرُكُم بِالسُّوءِ وَالْفَحْشَىٰ وَأَن تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ﴾

﴿He (Shayṭān) commands you only what is evil and Fahshā' (sinful), and that you should say about Allāh what you know not.﴾ (2:169) and:

﴿إِنَّمَا يَدْعُوا حِزْبَهُ لِيَكُونُوا مِنَ الْمُقَرَّبِينَ﴾

﴿He only invites his Hizb (followers) that they may become the dwellers of the blazing Fire.﴾ (35:6)

Hence, Allāh said:

﴿إِنَّكُمْ لَكُمْ عَذَابٌ مُّبِينٌ﴾

[1] Ibn Abi Hātim 2:585.

[2] Ibn Abi Hātim 2:582.

﴿Verily, he is to you an open enemy.﴾

Allāh said:

﴿فَإِنْ رَجَعْتُمْ بَعْدَ مَا جَاءَتْكُمْ الْبَيِّنَاتُ﴾

﴿Then if you slide back after the clear signs have come to you﴾ meaning, if you deviate from the Truth after clear proofs have been established against you,

﴿تَاعِلَمُوا أَنَّ اللَّهَ عَزِيزٌ﴾

﴿...then know that Allāh is All-Mighty﴾ in His punishment, and no one can escape His vengeance or defeat Him.

﴿حَكِيمٌ﴾

﴿All-Wise﴾ in His decisions, actions and rulings. Hence Abu Al-'Āliyah, Qatādah and Ar-Rabī' bin Anas said, "He is Mighty in His vengeance, Wise in His decision."^[1]

﴿هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلُلٍ مِنَ الْسَمَاءِ وَفُتًى الْأُمُورِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ﴾

﴿210. Do they then wait for anything other than that Allāh should come to them over the shadows of the clouds and the angels? (Then) the case would be already judged. And to Allāh return all matters (for decision).﴾

Do not delay embracing the Faith

﴿هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلُلٍ مِنَ الْسَمَاءِ وَفُتًى﴾

﴿Do they then wait for anything other than that Allāh should come to them over the shadows of the clouds and the angels?﴾

on the Day of Resurrection to judge the early and the latter creations. Allāh shall then reward each according to his or her deeds; and whoever does good shall see it, and whoever does evil shall see it. This is why Allāh said:

﴿وَفُتًى الْأُمُورِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ﴾

﴿(Then) the case would be already judged. And to Allāh return all matters (for decision).﴾

^[1] Ibn Abi Ḥātim 2:591.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٢

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَلِّ بِقِيَامِهِ بِلَكُمْ مَا تَنْتَهُنَّ مِنْ أَيْمَانِهِمْ وَمَنْ يَسْأَلُ نَصْرَهُ
 اللَّهُ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢٢﴾ زُرْنِ لِلَّذِينَ
 كَفَرُوا الْحَيَاةَ الدُّنْيَا وَسَخَّرُوا مِنَ الَّذِينَ آمَنُوا وَالَّذِينَ
 اتَّقَوْا قَوْمَهُمْ يَوْمَ الْقِيَامَةِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ
 ﴿٢٣﴾ كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّنَّ مُبَشِّرِينَ
 وَمُنْذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ
 فِي مَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُفُوهُ مِنْ بَعْدِ
 مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَيْنَا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا
 لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ لِمَنْ
 صَرَفَ تَسْتَقِيمَ ﴿٢٤﴾ أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا
 يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَاءُ
 وَزُلْزَلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ
 أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴿٢٥﴾ يَسْتَلْزَمُكَ مَاذَا يُنْفِقُونَ قُلْ
 مَا أَنفَقْتُ مِنْ خَيْرٍ فَلِلَّهِ وَلِلَّذِينَ وَالْأَقْرَبِينَ وَالْيَتَامَى وَالْمَسْكِينِ
 وَابْنِ السَّبِيلِ وَمَا نَفَعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢٦﴾

Similarly, Allāh said:

﴿كَلَّا إِذَا دُخِيَ الْأَرْضُ دُخَا
 دُخَا وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا
 صَفًّا ۚ نَسُوءًا يَوْمَئِذٍ بِحَبْنٍ
 يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ رَأَى لَهُ
 الذِّكْرَى ۚ﴾

«Nay! When the earth is ground to powder. And your Lord comes with the angels in rows. And Hell will be brought near that Day. On that Day will man remember, but how will that remembrance (then) avail him?» (89:21-23) and:

﴿مَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ
 السَّحَابُ مِنْ غَبَابٍ أَوْ يَأْتِيَهُمْ
 بَعْثٌ مِنْ رَبِّكَ﴾

«Do they then wait for anything other than that the angels should come to them, or that your Lord (Allāh) should come, or that some of the signs of your Lord should come (i.e., portents of the Hour, e.g., rising of the sun from the west)!» (6:158)

Abu Ja'far Rāzi reported that Abu Al-'Āliyah narrated that:

﴿مَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالنَّجْمِ﴾

«Do they then wait for anything other than that Allāh should come to them over the shadows of the clouds and the angels?»

means, the angels will descend on the shadows of clouds, while Allāh comes as He wills.^[1] Some of the reciters read it,

[1] At-Tabari 4:264.

مَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ وَالْمَلَكُوتُ فِي ظُلُلٍ مِّنَ السَّمَاءِ

Do they then wait for anything other than that Allāh should come to them and also the angels over the shadows of the clouds.

This is similar to Allāh's other statement:

﴿وَيَوْمَ نَنفُخُ السَّاعَةَ وَنُنْزِلُ السَّمَاءَ سَدًّا وَنَجْعِلُ النَّجْمَ ذُرِّيًّا ذَرْبًا﴾

﴿And (remember) the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending.﴾ (25:25)

﴿سَلِّ بِرَبِّكَ عَلَى الَّذِينَ يَلْمِزُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالَّذِينَ يُطْرِقُونَ الْمَدَائِنَ وَالْأَسْوَاقَ وَالْمُجْتَمِعَاتِ وَالْمُكَلَّمَاتِ وَقُلْ لَا يَمْلِكُ لَكُمْ عَاقِبَةُ الشَّيْءِ﴾ (25:26)

﴿211. Ask the Children of Israel how many clear Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) We gave them. And whoever changes Allāh's favor after it has come to him, [e.g., renounces the religion of Allāh (Islām) and accepts Kufr (disbelief)] then surely, Allāh is severe in punishment.﴾

﴿212. Beautified is the life of this world for those who disbelieve, and they mock at those who believe. But those who have Taqwā, will be above them on the Day of Resurrection. And Allāh gives (of His bounty, blessings, favors, and honors on the Day of Resurrection) to whom He wills without limit.﴾

The Punishment for changing Allāh's Favor and mocking the Believers

Allāh mentioned that the Children of Israel, were witnesses to many clear signs that attest to the truth of Moses regarding what he was sent with for them. They witnessed his hand (when it became lit with light), his parting the sea, his striking the rock (and water flowed from the rock), the clouds that shaded them during the intense heat, the manna and the quails, and so forth. These signs attested to the existence of the Creator and the truth of Moses by whose hand these signs appeared. Yet, so many among them changed Allāh's favor, by preferring disbelief to faith and by ignoring Allāh's favors,

﴿وَمَنْ يَنْزِلْ فَضْلُ اللَّهِ مِنْ بَعْدِ مَا جَاءَهُهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

«And whoever changes Allāh's favor after it had come to him, then surely, Allāh is severe in punishment.»

Similarly, Allāh said about the disbelievers of Quraysh:

﴿أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَلَعَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ ﴿٢٨﴾ جَهَنَّمَ يَصَلُّونَهَا وَبَيْنَ أَلْعُرْشَاتِ ﴿٢٩﴾﴾

«Have you not seen those who have changed the blessings of Allāh into disbelief, and caused their people to dwell in the house of destruction? Hell, in which they will burn, – and what an evil place to settle in!» (14:28, 29)

Then Allāh states that He has made the life of this world beautiful for the disbelievers who are satisfied with it, who collect wealth, but refrain from spending it on what they have been commanded, which could earn them Allāh's pleasure. Instead, they ridicule the believers who ignore this life and who spend whatever they earn on what pleases their Lord. The believers spend seeking Allāh's Face, and this is why they have gained the ultimate happiness and the best share on the Day of the Return. Therefore, they will be exalted above the disbelievers at the Gathering Place, when they are gathered, during the resurrection and in their final destination. The believers will reside in the highest grades in the utmost highs, while the disbelievers will reside in the lowest of lows (in the Fire).

This is why Allāh said:

﴿وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ﴾

«And Allāh gives to whom He wills without limit.»

This *Āyah* indicates that Allāh gives sustenance to whomever He wills of His servants without count or limit in this and the Hereafter. A *Ḥadīth* has stated (that Allāh said):

﴿إِنَّ آدَمَ أَنْفَقَ أَنْفَقَ عَلَيْكَ﴾

«O son of Ādam! Spend (in Allāh's cause) and I (Allāh) will spend on you.»^[1]

[1] Al-Ḥumaydi 2:459.

The Prophet ﷺ said:

«أَنْفِقْ بِلَالٍ وَلَا تَخْشَ مِنْ ذِي الْعَرْشِ إِفْلَاحًا»

«O Bilāl! Spend and do not fear deprivation from the Owner of the Throne.»^[1]

Allāh said:

﴿وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ﴾

«...and whatsoever you spend of anything (in Allāh's cause), He will replace it.» (34:39)

In addition, it is reported in the Ṣaḥīḥ (that the Prophet ﷺ said):

«أَنَّ مَلَكَيْنِ يَنْزِلَانِ مِنَ السَّمَاءِ صَبِيحَةً كُلُّ يَوْمٍ يَقُولُ أَحَدُهُمَا: اللَّهُمَّ أَغْنِ مُتَّقِيَا خَلْقًا، وَيَقُولُ الْآخَرُ: اللَّهُمَّ أَغْنِ مُسِيكَا تَلْقَا»

«Every day two angels come down from heavens and one of them says, 'O Allāh! Compensate every person who spends in Your cause,' and the other (angel) says, 'O Allāh! Destroy every miser.'»^[2]

Also in the Ṣaḥīḥ:

«يَقُولُ ابْنُ آدَمَ: مَا لِي بِمَالِي. وَمَنْ لَكَ مِنْ مَالِكَ إِلَّا مَا أَكَلْتُ فَأَنْفَيْتُ، وَمَا لَيْسَتْ فَأَبْلَيْتُ، وَمَا تَصَدَّقْتُ فَأَمْضَيْتُ، وَمَا يَبْقَى ذَلِكَ فَذَا هِبٌ وَتَارِكَةٌ لِلنَّاسِ»

«The son of Ādam says, 'My money, my money!' Yet, what is your money except that which you eat and use up, wear and tear, and spend in charity and thus keep (in your record). Other than that, it will go away and will be left for the people (the inheritors).»^[3]

In addition, Imām Aḥmad reported that the Prophet ﷺ said:

«الدُّنْيَا دَارٌ مَنْ لَا دَارَ لَهُ، وَمَنْ لَا مَالَ لَهُ، وَلَهَا يَجْتَمِعُ مَنْ لَا عَقْلَ لَهُ»

«The Dunyā (life of this world) is the residence of those who have no residence, the wealth of those who have no wealth, and it is harvested by those who have no sense of reason.»^[4]

[1] Aṭ-Ṭabarānī 10:192.

[2] Faṭḥ Al-Bārī 3:357.

[3] Muslim 4:2273.

[4] Aḥmad 6:71.

﴿كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيُحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ مِنْ رَبِّهِمْ فَهَدَى اللَّهُ الَّذِينَ يَشَاءُ إِنَّ صِرَافَ مُنْجِمٍ﴾

﴿213. Mankind was one community and Allāh sent Prophets with glad tidings and warnings, and with them He sent down the Scripture in truth to judge between people in matters wherein they differed. And only those to whom (the Scripture) was given differed concerning it, after clear proofs had come unto them, through hatred, one to another. Then Allāh by His leave guided those who believed to the truth of that wherein they differed. And Allāh guides whom He wills to the straight path﴾.

Disputing, after the Clear Signs have come, indicates Deviation

Ibn Jarir reported that Ibn 'Abbās said, "There were ten generations between Ādam and Nūḥ, all of them on the religion of Truth. They later disputed so Allāh sent the Prophets as warners and bringers of glad tidings." He then said that this is how 'Abdullāh read the Āyah:

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَاخْتَلَفُوا

The people were one Ummah and they then disputed.^[1]

Al-Hākim recorded this in his *Mustadrak* and said, "Its chain of narrators is *Ṣaḥīḥ*, but they (Al-Bukhārī and Muslim) did not record it."^[2] Abu Ja'far Rāzi reported that Abu Al-'Āliyah said that Ubayy bin Ka'b read the Āyah as:

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَاخْتَلَفُوا فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ

The people were one Ummah and they then disputed and Allāh sent the Prophets as warners and bringers of glad tidings.^[3]

'Abdur-Razzāq said that Ma'mar said that Qatādah said that

[1] At-Ṭabari 4:275.

[2] Al-Hākim 2:546.

[3] At-Ṭabari 4:78.

Allāh's statement:

﴿كَانَ النَّاسُ أُمَّةً وَاحِدَةً﴾

﴿Mankind was one community﴾

means; "They all had the guidance. Then:

فَاخْتَلَفُوا فَبَعَثَ اللَّهُ النَّبِيِّنَ

They disputed and Allāh sent Prophets.

The first to be sent was Nūḥ.^[1]

'Abdur-Razzāq reported that Abu Hurayrah commented on:

﴿فَهَدَىٰ اللَّهُ الَّذِينَ ءَامَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ﴾

﴿Then Allāh by His leave guided those who believed to the truth of that wherein they differed.﴾

saying that the Prophet ﷺ said:

«نَحْنُ الْآخِرُونَ الْأَوَّلُونَ يَوْمَ الْقِيَامَةِ، نَحْنُ أَوَّلُ النَّاسِ دُخُولًا الْجَنَّةَ، يَتَذَرُهُمْ
أَوْتُوا الْكِتَابَ مِنْ قَبْلِنَا وَأَوْتِنَاهُ مِنْ بَعْدِهِمْ، فَهَدَانَا اللَّهُ لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ
بِإِذْنِهِ، فَهَذَا الْيَوْمَ الَّذِي اخْتَلَفُوا فِيهِ فَهَدَانَا اللَّهُ لَهُ، فَالْآنَسُ لَنَا فِيهِ نَجْعٌ، فَنَدَا
لِلْيَهُودِ، وَبَعْدَ غَدٍ لِلنَّصَارَى»

«We are the last (nation), but the first (foremost) on the Day of Resurrection. We are the first people to enter Paradise, although they (Jews and Christians) have been given the Book before us and we after them. Allāh has guided us to the truth wherever they disputed over it. This is the day (Friday) that they disputed about, Allāh guided us to it. So, the people follow us, as tomorrow is for the Jews and the day after is for the Christians.»^[2]

Ibn Wahb related that 'Abdur-Raḥmān bin Zayd bin Aslam said that his father said about the Āyah:

﴿فَهَدَىٰ اللَّهُ الَّذِينَ ءَامَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ﴾

﴿Then Allāh by His leave guided those who believed to the truth of that wherein they differed.﴾

They disputed about the day of Congregation (Friday). The

[1] 'Abdur-Razzāq 1 : 82.

[2] 'Abdur-Razzāq 1 : 82.

Jews made it Saturday while the Christians chose Sunday. Allāh guided the *Ummah* of Muḥammad ﷺ to Friday. They also disputed about the true *Qiblah*. The Christians faced the east while the Jews faced Bayt Al-Maqdis. Allāh guided the *Ummah* of Muḥammad ﷺ to the true *Qiblah* (Ka'bah in Makkah). They also disputed about the prayer, as some of them bow down, but do not prostrate, while others prostrate, but do not bow down. Some of them pray while talking and some while walking. Allāh guided the *Ummah* of Muḥammad ﷺ to the truth. They also disputed about the fast; some of them fast during a part of the day, while others fast from certain types of foods. Allāh guided the *Ummah* of Muḥammad ﷺ to the truth. They also disputed about Ibrāhīm. The Jews said, 'He was a Jew,' while the Christians considered him Christian. Allāh has made him a *Haniyfan Musliman*. Allāh has guided the *Ummah* of Muḥammad ﷺ to the truth.

They also disputed about 'Isā. The Jews rejected him and accused his mother of a grave sin, while the Christians made him a god and the son of God. Allāh made him by His Word and a spirit from (those He created) Him. Allāh guided the *Ummah* of Muḥammad ﷺ to the truth."^[1]

Allāh then said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا﴾

﴿...by His leave﴾ meaning, 'By His knowledge of them and by what He has directed and guided them to,' according to Ibn Jarīr.^[2] Also:

﴿وَاللَّهُ يَهْدِي مَنْ يَشَاءُ﴾

﴿And Allāh guides whom He wills﴾

means from among His creation. (Allāh said:)

﴿إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾

﴿...to the straight way﴾ meaning, He commands the decision and the clear proof. Al-Bukhārī and Muslim reported that 'Ā'ishah narrated that when Allāh's Messenger ﷺ used to wake up at night to pray, he would say:

^[1] Aṭ-Ṭabari 4:284.

^[2] Aṭ-Ṭabari 4:286.

«اللَّهُمَّ رَبَّ جِبْرَائِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ، فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ، اهْدِنِي لِمَا اخْتَلَفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ، إِنَّكَ تُهْدِي مَنْ نَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ»

«O Allāh, the Lord of (angels) Jibrīl, Mikā'il and Isrāfīl, Creator of the heavens and earth and Knower of the seen and the unseen. You judge between Your servants regarding what they have disputed in, so guide me to what have been the subject of dispute of the truth by Your leave. Indeed, You guide whom You will to the straight path.»^[1]

A Du'ā reads:

«اللَّهُمَّ ارْزُقْنَا الْحَقَّ حَقًّا، وَارْزُقْنَا اتِّبَاعَهُ، وَارْزُقْنَا الْبَاطِلَ بَاطِلًا، وَارْزُقْنَا اجْتِنَابَهُ، وَلَا تَجْعَلْهُ مُتَبِيعًا غَلَبًا تَفْضِيلًا، وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا»

«O Allāh! Show us the truth as truth, and bestow adherence to it on us. Show us the evil as evil, and make us stay away from it, and do not confuse us regarding the reality of evil so that we will not be led astray by it, and make us leaders for the believers.»^[2]

﴿أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُم مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسْتَكْمِلُنَّ الْبِلَاءَ وَالْعَذَابَ
وَلَا يَذْكُرُوا حَقَّ بَؤْسِ الرَّسُولِ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى تَعَزَّزَ اللَّهُ الْآلَاءُ إِنَّ نَعْرَ اللَّهِ قَرِيبٌ﴾

«214. Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the help of Allāh?" Yes! Certainly, the help of Allāh is near!»

Victory only comes after succeeding in the Trials

Allāh said:

﴿أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ﴾

«Or think you that you will enter Paradise»

[1] Muslim 1:534.

[2] Takhrij Al-Ihyā' 3:1418.

before you are tested and tried just like the nations that came before you? This is why Allāh said:

﴿وَلَمَّا بَلَغَكُمْ نَقْلَ الَّذِينَ خَلَوْا مِن قَبْلِكُمْ نَسْتَكُمُ الْبَاسَةَ وَالضَّرَّاءَ﴾

«...without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments»

meaning, illnesses, pain, disasters and hardships. Ibn Mas'ūd, Ibn 'Abbās, Abu Al-'Āliyah, Mujāhid, Sa'īd bin Jubayr, Murrah Al-Hamdāni, Al-Hasan, Qatādah, Ad-Dahhāk, Ar-Rabī', As-Suddi and Muqātil bin Hayyān said that

﴿الْبَاسَةُ﴾

«Al-Ba'sā'» means poverty.^[1] Ibn 'Abbās said that

﴿وَالضَّرَّاءَ﴾

«...and Ad-Darrā'» means ailments.

﴿وَزُلْزَلُوا﴾

«and were so shaken» for fear of the enemy, and were tested, and put to a tremendous trial. An authentic *Ḥadīth* narrated that Khabbāb bin Al-Aratt said, "We said, 'O Messenger of Allāh! Why do you not invoke Allāh to support us? Why do you not supplicate to Allāh for us?' He said:

«إِنَّ مَن كَانَ قَبْلَكُمْ كَانَ أَحَدُهُمْ يُرْضَعُ الْوَشَارُ عَلَى مَفْرَقِ رَأْسِهِ فَيُخْلَصُ إِلَى قَدَمَيْهِ لَا يَضْرِفُهُ ذَلِكَ عَنْ دِينِهِ، وَيُسْنَطُ بِأَمْشَاطِ الْحَدِيدِ مَا بَيْنَ لَحْمِهِ وَعَظْمِهِ، لَا يَضْرِفُهُ ذَلِكَ عَنْ دِينِهِ».

«The saw would be placed on the middle of the head of one of those who were before you (believers) and he would be sawn until his feet, and he would be combed with iron combs between his skin and bones, yet that would not make him change his religion.»

He then said:

«وَاللَّهِ لَيُيَمِّنَنَّ اللَّهُ هَذَا الْأَمْرَ حَتَّى يَسِيرَ الرَّابِثُ مِنْ صَنْعَاءَ إِلَى حَضْرَمَوْتَ، لَا يَخَافُ إِلَّا اللَّهَ وَالذُّلْبَ عَلَى غَنِيمِهِ، وَلَكِنَّكُمْ قَوْمٌ تَسْتَعْجِلُونَ»

^[1] Ibn Abi Ḥatim 2:616.

«By Allāh! This matter (religion) will spread (or expand) by Allāh until the traveler leaves Ṣan'ā' to Ḥaḍramawt (both in Yemen, but at a great distance from each other) fearing only Allāh and then the wolf for the sake of his sheep. You are just a hasty people.»^[1]

And Allāh said:

﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ أَجْرٌ كَبِيرٌ ۝ وَلَقَدْ فَتَنَّا الَّذِينَ مِن قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ ۝﴾

«Alif-Lām-Mīm. Do people think that they will be left alone because they say: "We believe," and will not be tested? And We indeed tested those who were before them. And Allāh will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars.» (29:1-3)

The Companions experienced tremendous trials during the battle of Al-Aḥzāb (the Confederates). Allāh said:

﴿إِذْ جَاءَكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا ۝ هَٰذَا الَّذِي اُنْبِئْتُكُم بِهِ فَالَّذِينَ كَفَرُوا هُمُ الْمَكِيدُونَ ۝ وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ مَّا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا ۝﴾

«When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harboring doubts about Allāh. There, the believers were tried and shaken with a mighty shaking. And when the hypocrites and those in whose hearts is a disease (of doubts) said: "Allāh and His Messenger promised us nothing but delusion!"» (33:10-12)

When Heraclius asked Abu Sufyān, "Did you fight him (Prophet Muhammad)?" He said, "Yes." Heraclius said, "What was the outcome of warfare between you?" Abu Sufyān said, "Sometimes we lose and sometimes he loses." He said, "Such is the case with Prophets, they are tested, but the final victory is theirs."^[2]

Allāh's statement:

^[1] Faḥ Al-Bārī 6:716.

^[2] Faḥ Al-Bārī 9:25.

﴿مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكَ﴾

﴿...without (such) (trials) as came to those who passed away before you﴾

meaning, their way of life. Similarly, Allāh said:

﴿فَاهْلِكُوا أَنْتُمْ بَطْلًا وَمِثْلُ الْأَوَّلِينَ﴾

﴿Then We destroyed men stronger (in power) than these – and the example of the ancients has passed away (before them)﴾ (43:8) and:

﴿وَزَلُّوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ﴾

﴿...were so shaken that even the Messenger and those who believed along with him said, "When (will come) the help of Allāh."﴾

They pleaded (to Allāh) for victory against their enemies and invoked Him for aid and deliverance from their hardships and trials. Allāh said:

﴿آلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ﴾

﴿Yes! Certainly, the help of Allāh is near!﴾

Allāh said:

﴿فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ۚ إِنَّ مَعَ الْعُسْرِ يُسْرًا﴾

﴿Verily, along with every hardship is relief. Verily, along with every hardship is relief.﴾ (94:5, 6)

So just as there is hardship, its equal of relief will soon arrive. This is why Allāh said:

﴿آلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ﴾

﴿Yes! Certainly, the help of Allāh is near!﴾

﴿يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُ مِنْ خَيْرٍ عَلَىٰ وَالِدَيْهِ وَالْأَقْرَبِينَ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ﴾

﴿215. They ask you (O Muḥammad ﷺ) what they should spend. Say: "Whatever you spend of good must be for parents and kindred and orphans and Al-Masākīn (the poor) and the wayfarer, and whatever you do of good deeds, truly, Allāh

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا
 شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ رَدٌّ لَكُمْ
 وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٣٤﴾ يَسْأَلُونَكَ عَنِ الثَّهْرِ
 الْحَرَامِ فَقَالَ فِيهِ قُلُوفٌ وَقِتَالٌ فِيهِ كَيْدٌ وَصَدْعٌ سَبِيلُ اللَّهِ
 وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْثَرُ
 عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْثَرُ مِنَ الْقَتْلِ وَلَا تَزَالُ تَقْتُلُونَ
 حَتَّى يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنْ أَنْتُمْ تَعْلَمُونَ وَمَنْ يَرْتَدِدْ
 مِنْكُمْ عَنْ دِينِهِ فِيمَتٌ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ
 أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ
 هُمْ فِيهَا خَالِدُونَ ﴿٣٥﴾ إِنْ الَّذِينَ آمَنُوا وَالَّذِينَ
 هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَئِكَ يَرْجُونَ رَحْمَتَ
 اللَّهِ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣٦﴾ يَسْأَلُونَكَ عَنِ الْخَمْرِ
 وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْتَفِعٌ لِلنَّاسِ وَإِثْمُهُمَا
 أَكْبَرُ مِنْ نَفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْمَغْفِرُ
 كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٣٧﴾

knows it well.”

Who deserves the Nafaqah (Spending or Charity)

Muqātil bin Hayyān said that this Āyah was revealed about the voluntary charity.^[1] The Āyah means, They ask you (O Muḥammad ﷺ) how they should spend,’ as Ibn ‘Abbās and Mujāhid have stated. So, Allāh explained it for them, saying:

﴿قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ
 وَالْأَقْرَبِينَ وَالْيَتَامَى وَالْمَسْكِينِ وَابْنِ
 السَّبِيلِ﴾

﴿Say: “Whatever you spend of good must be

for parents and kindred and orphans and Al-Masākin and the wayfarer,”

meaning, spend it on these categories or areas. Similarly, a Ḥadīth states (that those who deserve one’s generosity the most, are):

«أُمُّكَ وَأَبَاكَ وَأَخُتُكَ وَأَخَاكَ ثُمَّ أَذْنَاكَ أَذْنَاكَ»

‘Your mother, father, sister, brother, the closest and then the farthest (relatives).’^[2]

Maymūn bin Mihrān once recited this Āyah (2:215) and commented, “These are the areas of spending. Allāh did not mention among them the drums, pipe, wooden pictures, or the

[1] Ibn Abi Ḥātim 2:619.

[2] Al-Ḥākim 3:611.

curtains that cover the walls."^[1]

Next, Allāh said:

﴿وَمَا تَعْمَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ﴾

﴿...and whatever you do of good deeds, truly, Allāh knows it well.﴾ meaning, whatever you perform of good works, Allāh knows them and He will reward you for them in the best manner, no one will be dealt with unjustly, even the weight of an atom.

﴿كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾

﴿216. Fighting is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allāh knows but you do not know.﴾

Jihād is made Obligatory

In this *Āyah*, Allāh made it obligatory for the Muslims to fight in *Jihād* against the evil of the enemy who transgress against Islām. Az-Zuhri said, "*Jihād* is required from every person, whether he actually joins the fighting or remains behind. Whoever remains behind is required to give support, if support is warranted; to provide aid, if aid is needed; and to march forth, if he is commanded to do so. If he is not needed, then he remains behind." It is reported in the *Ṣaḥīḥ*:

﴿مَنْ مَاتَ وَلَمْ يَغْزُ وَلَمْ يُحَدِّثْ نَفْسَهُ بِالْغَزْوِ، مَاتَ مِيتَةً جَاهِلِيَّةً﴾

«Whoever dies but neither fought (i.e., in Allāh's cause), nor sincerely considered fighting, will die a death of *Jāhiliyyah* (pre-Islāmic era of ignorance).»^[2]

On the day of *Al-Fath* (when he conquered Makkah), the Prophet ﷺ said:

﴿لَا هِجْرَةَ بَعْدَ الْفَتْحِ وَلَكِنْ جِهَادٌ وَبَيَّةٌ، وَإِذَا اسْتَفْرَغْتُمْ فَانْفِرُوا﴾

«There is no *Hijrah* (migration from Makkah to Al-Madīnah) after the victory, but only *Jihād* and good intention. If you were

[1] Ibn Abi Ḥatīm 2:620.

[2] Muslim 3:1517.

required to march forth, then march forth.^[1]

Allāh's statement:

﴿وَمَوْ كُرْ لَكُمْ﴾

«...though you dislike it» means, 'Fighting is difficult and heavy on your hearts.' Indeed, fighting is as the *Āyah* describes it, as it includes being killed, wounded, striving against the enemies and enduring the hardship of travel. Allāh then said:

﴿وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ﴾

«...and it may be that you dislike a thing which is good for you»

meaning, fighting is followed by victory, dominance over the enemy, taking over their lands, money and offspring. Allāh continues:

﴿وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ﴾

«...and that you like a thing which is bad for you.»

This *Āyah* is general in meaning. Hence, one might covet something, yet in reality it is not good or beneficial for him, such as refraining from joining the *Jihād*, for it might lead to the enemy taking over the land and the government. Then, Allāh said:

﴿وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾

«Allāh knows, but you do not know.»

meaning, He has better knowledge than you of how things will turn out to be in the end, and of what benefits you in this earthly life and the Hereafter. Hence, obey Him and adhere to His commands, so that you may acquire the true guidance.

﴿يَسْأَلُكَ عَنِ الْغَرَارِ الْغَرَارِ يَوْمَ قُلْ قَاتِلْ فِيهِ كَيْفَ وَصَدُّ عَنْ سَبِيلِ اللَّهِ وَكُفْرًا بِهِ. وَالْمَسِيحُ الْغَرَارِ وَالْغَرَارِ أَهْلِهِ. مِنْهُ أَكْثَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْثَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ يُقَاتِلُوكُمْ حَتَّى يَرْزُقُوكُمْ عَنْ دِينِكُمْ إِنْ اسْتَظَلُّوْا وَمَنْ يَرْزُقْكُمْ عَنْ دِينِهِمْ فَيَمُتْ وَهُوَ كَاِبْرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٥٦﴾ إِنَّ الْآيَةَ مَأْمُورًا وَالْأَوَّلِينَ حَامِلُونَ وَجَهَدُوا فِي سَبِيلِ اللَّهِ أُولَئِكَ يَرْجُونَ

[1] *Fath Al-Bāri* 4 :56.

رَحِمَتْ أُمَّهُ وَاللَّهُ عَزَّ وَجَلَّ

﴿217. They ask you concerning fighting in the Sacred Months. Say, "Fighting therein is a great (transgression) but a greater (transgression) with Allāh is to prevent mankind from following the way of Allāh, to disbelieve in Him, to prevent access to Al-Masjid Al-Harām (at Makkah), and to drive out its inhabitants, and Al-Fitnah is worse than killing." And they will never cease fighting you until they turn you back from your religion (Islāmic Monotheism) if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever.﴾

﴿218. Verily, those who have believed, and those who have emigrated (for Allāh's religion) and have striven hard in the way of Allāh, all these hope for Allāh's mercy. And Allāh is Oft-Forgiving, Most-Merciful.﴾

The Nakhlah Military Maneuvers, and the Ruling on Fighting during the Sacred Months

Ibn Abu Hātim reported that Jundub bin 'Abdullāh said: Allāh's Messenger ﷺ assembled a group of men under the command of Abu 'Ubaydah bin Jarrah. When he was about to march, he started crying for the thought of missing Allāh's Messenger ﷺ. Consequently, the Messenger ﷺ relieved Abu 'Ubaydah from command, appointed 'Abdullāh bin Jahsh instead, gave him some written instructions and commanded him not to read the instructions until he reached such and such area. He also said to 'Abdullāh:

«لَا تُكْرِهُنَّ أَحَدًا عَلَى السَّيْرِ مَعَكَ مِنْ أَصْحَابِكَ.»

«Do not compel any of your men to continue marching with you thereafter.»

When 'Abdullāh read the instructions, he recited *Istirjā'* [saying, 'Truly! to Allāh we belong and truly, to Him we shall return'; and refer to (2:156)] and said, "I hear and obey Allāh and His Messenger." He then told his companions the story and read the instructions to them, and two men went back while the rest remained. Soon after, they found Ibn Hadrāmī

(one of the disbelievers of Quraysh) and killed him not knowing that that day was in Rajab or Jumādi (where Rajab is the Sacred Month). The polytheists said to the Muslims, "You have committed murder in the Sacred Month." Allāh then revealed:

﴿يَسْأَلُونَكَ عَنِ الْغَرَارِ ۖ قَالِ فِيهِ قُلٌ فِتْنَةٌ فِيهِ كِبِيرٌ﴾

«They ask you concerning fighting in the Sacred Months. Say, "Fighting therein is a great (transgression)..."»^[1]

Abdul-Malik bin Hishām, who compiled the *Sīrah* (life story of the Prophet ﷺ), related that Ziyād bin 'Abdullāh Bakkā'i said that Muḥammad bin Ishāq bin Yasār Al-Madani wrote in his book on the *Sīrah*, "Allāh's Messenger ﷺ sent 'Abdullāh bin Jaḥsh bin Riyāb Al-Asadi in Rajab, after he (the Prophet ﷺ) came back from the first battle of Badr. The Prophet ﷺ sent eight people with him, all from among the Muhājirūn and none from the Anṣār. He also gave him some written instructions and ordered him not to read them until he marched for two days. 'Abdullāh should then read the instructions and march to implement them, but should not force any of those who were with him to accompany him.

The companions of 'Abdullāh bin Jaḥsh were all from the Muhājirūn, from the tribe of Banu 'Abd Shāms bin 'Abd Manāf, there was Abu Ḥudhayfah bin 'Utbah bin Rabī'ah bin 'Abd Shāms bin 'Abd Manāf. From their allies, there was 'Abdullāh bin Jaḥsh, who was the commander of the army unit, and 'Ukkāshah bin Miḥṣan from the tribe of Banu Asad bin Khuzaymah. From the tribe of Banu Nawfal bin 'Abd Manāf, there was 'Utbah bin Ghazwān bin Jābir, one of their allies. From the tribe of Banu Zuhrah bin Kilāb, there was Sa'd bin Abu Waqqāṣ. From Banu Ka'b, there were their allies: 'Adi bin 'Āmr bin Ar-Rabī'ah not from the tribe of Ibn Wā'il; Wāqid bin 'Abdullāh bin 'Abd Manāf bin 'Arīn bin Tha'labah bin Yarbū' from Banu Tamīm; and Khālid bin Bukair from the tribe of Banu Sa'd bin Layth, Suhayl bin Bayḍā' from Banu Al-Ḥārith bin Fihr was also among them. When 'Abdullāh bin Jaḥsh marched for two days, he opened and read the

^[1] Ibn Abi Ḥātim 2:628.

(Prophet's) instructions, "When you read these instructions, march until you set camp at Nakhlah between Makkah and At-Tā'if. There, watch the movements of the caravan of Quraysh and collect news about them for us." When 'Abdullāh bin Jaḥsh read the document, he said, "I hear and obey." He then said to his companions, "Allāh's Messenger ﷺ has commanded me to march forth to Nakhlah to watch the movements of the caravan of Quraysh and to inform him about their news. He has prohibited me from forcing any of you (to go with me). So, those who seek martyrdom, they should march with me. Those who dislike the idea of martyrdom, let them turn back. Surely, I will implement the command of Allāh's Messenger ﷺ." He and his companions continued without any of them turning back.

'Abdullāh entered the Hijāz area (western Arabia) until he reached an area called Buhrān, close to Furu'. There, Sa'd bin Abu Waqqāṣ and 'Utbah bin Ghazwān lost the camel that they were riding in turns, and they went back to search for it while 'Abdullāh bin Jaḥsh and the rest of his companions continued until they reached Nakhlah. Then, a caravan belonging to the Quraysh passed by carrying raisins, food stuff and some trade items for the Quraysh. 'Amr bin Ḥaḍrami, whose name was 'Abdullāh bin 'Abbād, was in the caravan, as well as 'Uthmān bin 'Abdullāh bin Al-Mughīrah and his brother Nawfal bin 'Abdullāh from the tribe of Makhzūm, and Al-Ḥakam bin Kaysān, a freed slave of Hishām bin Al-Mughīrah. When they saw the Companions they were frightened, but when they saw 'Ukkāshah bin Miḥṣan their fears subsided, since his head was shaved. They said, "These people seek the 'Umrah, so there is no need to fear them."

The Companions conferred among themselves. That day was the last day in the (sacred) month of Rajab. They said to each other, "By Allāh! If you let them pass, they will soon enter the Sacred Area and take refuge in it from you. If you kill them, you will kill them during the Sacred Month." They at first hesitated and did not like to attack them. They then began encouraging themselves and decided to kill whomever they could among the disbelievers and to confiscate whatever they had. Hence, Wāqid bin 'Abdullāh At-Tamīmi shot an arrow at 'Amr bin Al-Ḥaḍrami and killed him. 'Uthmān bin 'Abdullāh

and Al-Hakam bin Kaysān gave themselves up, while Nawfal bin 'Abdullāh was able to outrun them in flight. Later on, 'Abdullāh bin Jahsh and his companions went back to Allāh's Messenger ﷺ in Al-Madinah with the caravan and the two prisoners.

Ibn Ishāq went on: I was told that some members of the family of 'Abdullāh bin Jahsh said that 'Abdullāh said to his companions: "Allāh's Messenger ﷺ will have one-fifth of what we have confiscated." This occurred before Allāh required one-fifth for His Messenger from the war booty. So, 'Abdullāh designated one-fifth of the caravan for Allāh's Messenger ﷺ and divided the rest among his companions. Ibn Ishāq also stated that at first, when the *Sariyah* came back to Allāh's Messenger ﷺ, he said to them:

«مَا أَمَرْتُكُمْ بِقِتَالٍ فِي الشَّهْرِ الْحَرَامِ»

«I have not commanded you to conduct warfare during the Sacred Month.»

He left the caravan and the two prisoners alone and did not take any share of the war booty.

When Allāh's Messenger ﷺ did that, the soldiers from the attack were concerned and felt that they were destroyed, and their Muslim brethren criticized them for what they did. The Quraysh said that Muḥammad ﷺ and his Companions violated the sanctity of the Sacred Month and shed blood, confiscated property and took prisoners during it. Those who refuted them among the Muslims who remained in Makkah replied that the Muslims had done that during the month of Sha'bān (which is not a sacred month). Meanwhile, the Jews were pleased about what happened to Allāh's Messenger ﷺ. They said, 'Amr bin Ḥaḍrami was killed by Wāqid bin 'Abdullāh: 'Amr, means the war has started, Ḥaḍrami means the war has come, as for Wāqid (bin 'Abdullāh): the war has raged (using some of the literal meanings of these names to support their fortune-telling)." But, Allāh made all that turn against them.

The people continued talking about this matter, then Allāh revealed to His Messenger ﷺ:

﴿يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ يَسْأَلُ فِيهِ كَثِيرٌ مِّنْ سَبِيلِ اللَّهِ وَاَكْثَرُ بِهِمُ النَّارُ وَتَسْأَلُونَكَ عَنِ الْيَمِينِ وَالْيَمَانَةِ قُلْ الْبَرْءُ مِنَ الْقَوْلِ

«They ask you concerning fighting in the Sacred Months. Say, "Fighting therein is a great (transgression) but a greater (transgression) with Allāh is to prevent mankind from following the way of Allāh, to disbelieve in Him, to prevent access to Al-Masjid Al-Harām (at Makkah), and to drive out its inhabitants, and Al-Fitnah is worse than killing.»

This Āyah means, 'If you had killed during the Sacred Month, they (disbelievers of Quraysh) have hindered you from the path of Allāh and disbelieved in it. They also prevented you from entering the Sacred Mosque, and expelled you from it, while you are its people,

﴿أَكْبَرُ عِنْدَ اللَّهِ﴾

«...a greater (transgression) with Allāh» than killing whom you killed among them. Also:

﴿وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ﴾

«...and Al-Fitnah is worse than killing.»

means, trying to force the Muslims to revert from their religion and re-embrace *Kufr* after they had believed, is worse with Allāh than killing.' Allāh said:

﴿وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنِ امْتُزِعُوا﴾

«And they will never cease fighting you until they turn you back from your religion (Islamic Monotheism) if they can.»

So, they will go on fighting you with unrelenting viciousness.

Ibn Ishāq went on: When the Qur'an touched this subject and Allāh brought relief to the Muslims instead of the sadness that had befallen them, Allāh's Messenger ﷺ took possession of the caravan and the two prisoners. The Quraysh offered to ransom the two prisoners, 'Uthmān bin 'Abdullāh and Ḥakam bin Kaysān. Allāh's Messenger ﷺ said:

﴿لَا نَقْبِذُكُمْ مَّا حَتَّى يَفْدَمَ صَاحِبَانَا﴾

«We will not accept your ransom until our two companions return safely.»

meaning Sa'd bin Abu Waqqāṣ and 'Utbah bin Ghazwān, "For we fear for their safety with you. If you kill them, we will kill your people." Later on, Sa'd and 'Utbah returned safely and

فِي الدُّنْيَا وَالْآخِرَةِ وَكَسَلُوا تَكَ عَنِ الِيسْتَمْنَى قُلْ اِصْلَحْ لَهُمْ
 خَيْرٌ اِنْ غُنَا لَطُوهُمْ فَلَا غُوْنَكُمْ وَاللّٰهُ يَعْلَمُ الْمُفْسِدَ مِنَ
 الْمُصْلِحِ وَلَوْ شَاءَ اللّٰهُ لَآعْتَصَمْتُمْ اِنَّ اللّٰهَ عَزِيزٌ حَكِيْمٌ ﴿٢٢٢﴾
 وَلَا تَنكِحُوا النَّسِرَ كَتَّ حَتَّى يُؤْمِنَ وَلَآئِمَةٌ مُّؤْمِنَةٌ خَيْرٌ
 مِنْ مُّشْرِكَةٍ وَلَوْ اَعْجَبَتْكُمْ وَلَا تَنكِحُوا الْمُشْرِكِيْنَ حَتَّى
 يُؤْمِنُوْا وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِنْ مُّشْرِكٍ وَلَوْ اَعْجَبَكُمْ اُولَٰئِكَ
 يَدْعُوْنَ إِلَى النَّارِ وَاللّٰهُ يَدْعُوْا إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِآيَاتِهِ
 وَبَيِّنَاتٍ ؕ اٰتَيْنَا لِّلنَّاسِ لَعَلَّهُمْ يَذْكُرُوْنَ ﴿٢٢٣﴾ وَكَسَلُوا تَكَ
 عَنِ الْمَرْحِيْصِ قُلْ هُوَ اَذَى فَاَعْرَ لُوا الْاِنْسَاءَ فِي الْمَرْحِيْصِ
 وَلَا تَقْرُبُوْهُنَّ حَتَّى يَطْهَرْنَ فَاِذَا طَهَّرْنَ فَاُتُوْهُنَّ مِنْ حَيْثُ
 اَمَرَكُمُ اللّٰهُ اِنَّ اللّٰهَ يُحِبُّ النَّوَافِلَ وَيُحِبُّ الْمُتَطَهِّرِيْنَ ﴿٢٢٤﴾
 يَسَاوَكُمْ حَرْثٌ لَّكُمْ فَاُتُوا حَرْثَكُمْ اَنْى شِئْتُمْ وَقَدْ مَوَّا لَآفِيَكُمْ
 وَاتَّقُوا اللّٰهَ وَاعْلَمُوْا اَنَّكُمْ مُّكْفَوُوْهُ وَبَشِّرِ الْمُؤْمِنِيْنَ
 ﴿٢٢٥﴾ وَلَا تَجْعَلُوْا اللّٰهَ عَرْضَةً لِّاِيْمِنِيْكُمْ اَنْ تَبْرُوْا
 وَتَتَّقُوْا وَتُصْلِحُوْا بَيْنَ النَّاسِ وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ﴿٢٢٦﴾

Allāh's Messenger ﷺ accepted the Quraysh's ransom for their prisoners. As for Al-Hakam bin Kaysān, he became Muslim and his Islām strengthened. He remained with Allāh's Messenger ﷺ until he was martyred during the incident at Bir Ma'unah (when the Prophet ﷺ sent seventy Companions to Najd to teach them Islām, but Banu Sulaim killed them all except two). As for 'Uthmān bin 'Abdullāh, he went back to Makkah and died there as a disbeliever.

Ibn Ishāq went on: When 'Abdullāh bin

Jahsh and his companions were relieved from their depressing thoughts after the Qur'an was revealed about this subject, they sought the reward of the fighters (in Allāh's way). They said, "O Messenger of Allāh! We wish that this incident be considered a battle for us, so that we gain the rewards of the Mujāhidīn." Then, Allāh revealed:

﴿اِنَّ اَوْلٰئِكَ ؕ اَمْسُوا وَآلِزِيْنَ هَاجَرُوْا وَجَاهَدُوْا فِيْ سَبِيْلِ اللّٰهِ اُولٰٓئِكَ يَرْجُوْنَ رَحْمَتَ اللّٰهِ وَآلَهُ
 عَفُوْرٌ رَّحِيْمٌ ﴿٢٢٧﴾

«Verily, those who have believed, and those who have emigrated (for Allāh's religion) and have striven hard in the way of Allāh, all these hope for Allāh's mercy. And Allāh is Oft-Forgiving, Most Merciful.»

Hence, Allāh has greatly elevated their hopes of gaining what they had wished for.^[1]

﴿يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْمِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعَةٌ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا وَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْفُسْهُمُ كَذَلِكَ يَبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢١٩﴾ فِي الدُّنْيَا وَالْآخِرَةِ وَسْأَلُونَكَ عَنِ الْيَتَامَى قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَارْغَبُوا إِلَيْكُمْ وَأَلَّهُ يَتَوَصَّى بِالْمُفْسِدِ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ لَأَعْنَتَكُمْ إِنْ اللَّهُ غَرُّبٌ حَكِيمٌ ﴿٢٢٠﴾﴾

4219. They ask you (O Muhammad ﷺ) concerning alcoholic drink and gambling. Say: "In them is a great sin, and (some) benefits for men, but the sin of them is greater than their benefit." And they ask you what they ought to spend. Say: "That which is (spare) beyond your needs." Thus Allāh makes clear to you His Laws in order that you may give thought.﴾

4220. In (to) this worldly life and in the Hereafter. And they ask you concerning orphans. Say: "The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers. And Allāh knows (the one) who means mischief (e.g., to swallow their property) from (the one) who means good (e.g., to save their property). And if Allāh had wished, He could have put you into difficulties. Truly, Allāh is All-Mighty, All-Wise."﴾

The Gradual Prohibition of *Khamr* (Alcoholic Drink)

Imām Aḥmad recorded that Abu Maysarah said that 'Umar once said, "O Allāh! Give us a clear ruling regarding *Al-Khamr*!" Allāh sent down the Āyah of Sūrat *Al-Baqarah*:

﴿يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْمِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ﴾

﴿They ask you (O Muhammad ﷺ) concerning alcoholic drink and gambling. Say: "In them is a great sin...﴾

'Umar was then summoned and the Āyah was recited to him. Yet, he still said, "O Allāh! Give us a clear ruling regarding *Al-Khamr*." Then, this Āyah that is in Sūrat *An-Nisā'* was revealed:

^[1] Ibn Hishām 2:252-255.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ﴾

﴿O you who believe! Approach not Aṣ-Ṣalāh (the prayer) when you are in a drunken state.﴾ (4:43)

Then, when the prayer was called for, a person used to herald on behalf of Allāh's Messenger ﷺ, "No drunk person should attend the prayer." 'Umar was summoned again and the Āyah was recited to him. Yet, he still said, "O Allāh! Give us a clear ruling regarding Al-Khamr." Then, the Āyah that is in Sūrat Al-Mā'idah was revealed, 'Umar was again summoned and the Āyah was recited to him. When he reached:

﴿فَهَلْ أَنْتُمْ مُنْتَهُونَ﴾

﴿So, will you not then abstain?﴾ (5:91)

he said, "We did abstain, we did abstain."^[1] This is also the narration that Abu Dāwud, At-Tirmidhi and An-Nasā'i collected in their books.^[2] 'Ali bin Al-Madīni and At-Tirmidhi said that the chain of narrators for this Ḥadīth is sound and authentic. We will mention this Ḥadīth again along with what Imām Aḥmad collected by Abu Hurayrah Allāh's saying in Sūrat Al-Mā'idah:

﴿إِنَّمَا الْخَمْرُ وَالْمَيْمِرُ وَالْأَنسَابُ وَالْأَزْلَامُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُمْ لَعَلَّكُمْ تَكْفُلُونَ﴾

﴿Intoxicants and gambling, and Al-Anṣāb,^[3] and Al-Azlām^[4] are an abomination of Satan's handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.﴾ (5:90)

Allāh said:

﴿يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْمِرِ﴾

﴿They ask you (O Muḥammad ﷺ) concerning alcoholic drinks and gambling.﴾

As for Al-Khamr, 'Umar bin Khaṭṭāb, the Leader of the faithful, used to say, "It includes all what intoxicates the mind." We will also mention this statement in the explanation

[1] Aḥmad 1:531.

[2] Abu Dāwud 4:79, Tuhfat Al-Aḥwadhī 8:415, An-Nasā'i 8:287.

[3] Altars upon which animals were sacrificed for other than Allāh

[4] Arrows used for divination.

of *Sūrat Al-Mā'idah*, along with the topic of gambling.^[1]

Allāh said:

﴿قَدْ فِيهَا لَكُمْ كَثِيرٌ مِّنْ مَّنْفَعٍ لِّلنَّاسِ﴾

﴿Say: In them is a great sin, and (some) benefits for men.﴾

As for the harm that the *Khamr* and gambling cause, it effects the religion. As for their benefit, it is material, including benefit for the body, digesting the food, getting rid of the excrements, sharpening the mind, bringing about a joyous sensation and financially benefiting from their sale. Also, (their benefit includes) earnings through gambling that one uses to spend on his family and on himself. Yet, these benefits are outweighed by the clear harm that they cause which affects the mind and the religion. This is why Allāh said:

﴿وَأَسْهَمُوا أَكْثَرَ مِنْ نَّفْعِهِمَا﴾

﴿...but the sin of them is greater than their benefit.﴾

This *Āyah* was the beginning of the process of prohibiting *Khamr*, not explicitly, but it only implied this meaning. So when this *Āyah* was recited to 'Umar, he still said, "O Allāh! Give us a clear ruling regarding *Al-Khamr*." Soon after, Allāh sent down a clear prohibition of *Khamr* in *Sūrat Al-Mā'idah*:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْأَسْبَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْمَدَادَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْأَسْبَابِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنتُمْ مُنْهَرُونَ ﴿٩١﴾﴾

﴿O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and *Al-Anṣāb*, and *Al-Azlām* are an abomination of Shayṭān's handiwork. So avoid (strictly all) that (abomination) in order that you may be successful. Shayṭān wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allāh and from *Aṣ-Ṣalāh* (the prayer). So, will you not then abstain?﴾ (5:90, 91)^[2]

We will mention this subject, by the will of Allāh, when we

[1] Aḥmad 2:351.

[2] Ibn Abi Ḥātim 2:636.

explain Sūrat Al-Mā'idah.

Ibn 'Umar, Ash-Sha'bi, Mujāhid, Qatādah, Ar-Rabī' bin Anas and 'Abdur-Rahmān bin Aslam stated that the first Āyah revealed about *Khamr* was:

﴿يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْمِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ﴾

«They ask you about *Khamr* and gambling. Say: "In them there is great sin."» (2:219)

Then, the Āyah in Sūrat An-Nisā' was revealed (on this subject) and then the Āyah in Sūrat Al-Mā'idah which prohibited *Khamr*.^[1]

Spending whatever One could spare of his Money on Charity

Allāh said:

﴿يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْمَعْرُوفُ﴾

«And they ask you what they ought to spend. Say: "That which is (spare) beyond your needs."»

Al-Hakam said that Miqsam said that Ibn 'Abbās said that this Āyah means, whatever you can spare above the needs of your family. This is also the opinion of Ibn 'Umar, Mujāhid, 'Aṭā', 'Ikrimah, Sa'īd bin Jubayr, Muḥammad bin Ka'b, Al-Ḥasan, Qatādah, Al-Qāsim, Sālim, 'Aṭā' Al-Khurāsāni and Ar-Rabī' bin Anas.^[2]

Ibn Jarīr related that Abu Hurayrah said that a man said, "O Messenger of Allāh! I have a *Dinār* (a currency)." The Prophet ﷺ said:

«أَنْفِقْهُ عَلَى نَفْسِكَ.»

«Spend it you on yourself.» He said, "I have another *Dinār*." He said:

«أَنْفِقْهُ عَلَى أَهْلِكَ.»

«Spend it on your wife.» He said, "I have another *Dinār*." He said:

[1] At-Ṭabari 4:331-336.

[2] Ibn Abi Ḥatīm 2:656-657.

«أَنْفَعُهُ عَلَى وَلَدِكَ».

«Spend it on your offspring.» He said, «I have another *Dinār*.” He said:

«فَأَنْتَ أَبْصَرُ»

«You have better knowledge (meaning how and where to spend it in charity).»^[1]

Muslim also recorded this *Hadith* in his *Sahih*.

Muslim recorded that Jābir said that Allāh's Messenger ﷺ said to a man:

«ابْدَأْ بِنَفْسِكَ فَتَصَدَّقْ عَلَيْهَا، فَإِنْ فَضَلَ شَيْءٌ فَلِأَهْلِكَ، فَإِنْ فَضَلَ شَيْءٌ عَنْ أَهْلِكَ فَلِلَّذِي قَرَأَيْتَكَ، فَإِنْ فَضَلَ عَنْ ذِي قَرَأَيْتَكَ شَيْءٌ فَهَكَذَا وَهَكَذَا»

«Start with yourself and grant it some charity. If anything remains, then spend it on your family. If anything remains, then spend it on your relatives. If anything remains, then spend it like this and like that (i.e., on various charitable purposes).»^[2]

A *Hadith* states:

«ابْنُ آدَمَ إِنَّكَ أَنْ تَبْدُلَ الْفَضْلَ خَيْرٌ لَكَ، وَأَنْ تُسَبِّكَ شَرٌّ لَكَ، وَلَا تُلَامَ عَلَى كِفَافٍ»

«O son of Ādam! If you spend whatever you can spare, it would be better for you; but if you keep it, it would be worse for you. You shall not be blamed for whatever is barely sufficient.»^[3]

Allāh said:

﴿كَذَٰلِكَ يَبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿١٠٠﴾ فِي الدُّنْيَا وَالْآخِرَةِ﴾

«Thus Allāh makes clear to you His *Ayāt* in order that you may give thought. In (to) this worldly life and in the Hereafter.»

meaning, just as He stated and explained these commandments for you, He also explains the rest of His *Ayāt*

[1] At-Tabari 4:340.

[2] Muslim 2:692.

[3] Muslim no.1036.

regarding the commandments and His promises and warnings, so that you might give thought in this life and the Hereafter. 'Ali bin Abu Ṭalḥah said that Ibn 'Abbās commented, "Meaning about the imminent demise and the brevity of this life, and the imminent commencement of the Hereafter and its continuity."^[1]

Maintaining the Orphan's Property

Allāh said:

﴿وَسْأَلُونَكَ عَنِ الْيَتَامَىٰ قُلْ إِصْلَاحٌ لِّمَ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ لَأَغْنَيْنَكُمْ﴾

«And they ask you concerning orphans. Say: "The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers. And Allāh knows him who means mischief (e.g., to swallow their property) from him who means good (e.g., to save their property). And if Allāh had wished, He could have put you into difficulties.»

Ibn Jarīr reported that Ibn 'Abbās said, "When the Āyāt:

﴿وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ﴾

«And come not near to the orphan's property, except to improve it.» (6:152) and

﴿إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ غُلًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا﴾

«Verily, those who unjustly eat up the property of orphans, they eat up only fire into their bellies, and they will be burnt in the blazing Fire!» (4:10)

were revealed, those who took care of some orphans, separated their food and drink from the orphans' food and drink. When some of the orphans' food and drink remained, they would keep it for them until they eat it or otherwise get spoiled. This situation was difficult for them and they mentioned this subject to Allāh's Messenger ﷺ.

^[1] Aṭ-Ṭabari 4 :348.

﴿وَسْتَأْذِنُكَ عَنِ الْيَتَامَىٰ قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَلَا ضَرَرَ لَكُمْ﴾

«And they ask you concerning orphans. Say: "The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers.»

Hence, they joined their food and drink with the food and drink of the orphans.^[1] This *Hadīth* was also collected by Abu Dāwūd, An-Nasā'ī and Al-Hākim in his *Mustadrak*.^[2] Several others said similarly about the circumstances surrounding the revelation of the *Āyah* (2:220), including Mujāhid, 'Aṭā', Ash-Sha'bi, Ibn Abu Laylā, Qatādah and others among the Salaf and those after them.^[3]

Ibn Jarīr reported that 'Ā'ishah said, "I dislike that an orphan's money be under my care, unless I mix my food with his food and my drink with his drink."^[4]

Allāh said:

﴿قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ﴾

«Say: The best thing is to work honestly in their property.»

meaning, on the one hand (i.e., this is required in any case). Allāh then said:

﴿وَإِنْ تُخَالِطُوهُمْ فَلَا ضَرَرَ لَكُمْ﴾

«...and if you mix your affairs with theirs, then they are your brothers.»

meaning, there is no harm if you mix your food and drink with their food and drink, since they are your brothers in the religion. This is why Allāh said afterwards:

﴿وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ﴾

«And Allāh knows (the one) who means mischief (e.g., to swallow their property) from (the one) who means good (e.g., to save their property).»

meaning, He knows those whose intent is to cause mischief or righteousness. He also said:

[1] Aṭ-Ṭabari 4:350.

[2] Abu Dāwūd 3:291, An-Nasā'ī 6:256 and Al-Hākim 2:103.

[3] Aṭ-Ṭabari 4:350-353.

[4] Aṭ-Ṭabari 4:355.

﴿وَلَوْ شَاءَ اللَّهُ لَأَعْيَبَكُمْ إِنَّ اللَّهَ غَيْرُ حَكِيمٍ﴾

«And if Allāh had wished, He could have put you into difficulties. Truly, Allāh is All-Mighty, All-Wise»

meaning, if Allāh wills, He will make this matter difficult for you. But, He made it easy for you, and allowed you to mix your affairs with the orphans' affairs in a way that is better. Similarly, Allāh said:

﴿وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ﴾

«And come not near to the orphan's property, except to improve it.» (6:152)

Allāh has thus allowed spending from the orphan's estate by its executor, in reasonable proportions, on the condition that he has the intention to compensate the orphan later on, when he can afford it. We will mention about it in detail in Sūrat An-Nisā' by Allāh's will.

﴿وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَ وَلَأَمَةٌ مُؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ وَلَا تُنْكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا وَلَمَنْ قَدْ يُؤْمِنَ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ أُولَٰئِكَ يَدْعُونَ إِلَىٰ اتِّخَاذِ اللَّهِ يَدْعُوا إِلَىٰ الْآلِهَةِ وَالْمَغْفِرَةِ يَذْنِبُونَ وَيَتَّبِعُونَ وَالنَّاسِ لَهُمْ يُنذَرُونَ﴾

4221. And do not marry Al-Mushrikāt (idolatresses) till they believe (worship Allāh Alone). And indeed a slave woman who believes is better than a (free) Mushrikah (idolatress), even though she pleases you. And give not (your daughters) in marriage to Al-Mushrikīn till they believe (in Allāh Alone) and verily, a believing servant is better than a (free) Mushrik (idolator), even though he pleases you. Those (Mushrikīn) invite you to the Fire, but Allāh invites (you) to Paradise and forgiveness by His leave, and makes His Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to mankind that they may remember.»

The Prohibition of marrying Mushrik Men and Women

Allāh prohibited the believers from marrying Mushrik women who worship idols. Although the meaning is general and includes every Mushrik woman from among the idol worshippers and the People of the Scripture, Allāh excluded

the People of the Scripture from this ruling. Allāh stated:

﴿مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ إِنَّا نَنْتَشِعُهُمْ آبُورَهُنَّ مُحْصِينَ عَيَّرَ مُسَوِّغِينَ﴾

﴿(Lawful to you in marriage) are chaste women from those who were given the Scripture (Jews and Christians) before your time when you have given their due dowry, desiring chastity (i.e., taking them in legal wedlock) not committing illegal sexual intercourse.﴾ (5:5)

'Ali bin Abu Ṭalḥah said that Ibn 'Abbās said about what Allāh said:

﴿وَلَا تَنْكِحُوا الْمُشْرِكَةَ حَتَّىٰ يَزِيدَ﴾

﴿And do not marry Al-Mushrikāt (female idolators) till they believe (worship Allāh Alone).﴾

"Allāh has excluded the women of the People of the Scripture."^[1] This is also the explanation of Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, Makhūl, Al-Ḥasan, Aḍ-Ḍaḥḥāk, Zayd bin Aslam and Ar-Rabī' bin Anas and others.^[2] Some scholars said that the *Āyah* is exclusively talking about idol worshippers and not the People of the Scripture, and this meaning is similar to the first meaning we mentioned. Allāh knows best.

Abu Ja'far bin Jarir (Aṭ-Ṭabari) said, after mentioning that there is *Ijmā'* that marrying women from the People of the Scripture is allowed, "Umar disliked this practice so that the Muslims do not refrain from marrying Muslim women, or for similar reasons."^[3] An authentic chain of narrators stated that Shaqīq said: Once Hudhayfah married a Jewish woman and Umar wrote to him, "Divorce her." He wrote back, "Do you claim that she is not allowed for me so that I divorce her?" He said, "No. But, I fear that you might marry the whores from among them." Ibn Jarir related that Zayd bin Wahb said that Umar bin Khaṭṭāb said, "The Muslim man marries the Christian woman, but the Christian man does not marry the Muslim woman." This *Ḥadīth* has a stronger, authentic chain of narrators than the previous *Ḥadīth*.^[4]

[1] Aṭ-Ṭabari 4:362.

[2] Ibn Abi Ḥātim 2:669-671.

[3] Aṭ-Ṭabari 4:366.

[4] See Aṭ-Ṭabari 4:366

Ibn Abu Ḥātim^[1] said that Ibn 'Umar disliked marrying the women from the People of the Scripture. He relied on his own explanation for the *Āyah*:

﴿وَلَا تَنْكِحُوا الْمُشْرِكَةَ حَتَّىٰ يُؤْمِنُ﴾

«And do not marry Al-Mushrikāt (female idolators) till they believe (worship Allāh Alone).»

Al-Bukhārī also reported that Ibn 'Umar said, "I do not know of a bigger *Shirk* than her saying that Jesus is her Lord!"^[2]

Allāh said:

﴿وَلَا أَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَا أَعْبَىٰكُمْ﴾

«And indeed a slave woman who believes is better than a (free) Mushrikah (female idolators), even though she pleases you.»

It is recorded in the Two *Ṣaḥīḥs* that Abu Hurayrah narrated that the Prophet ﷺ said:

«تُنْكَحُ الْمَرْأَةُ لِأَرْبَعٍ: لِمَالِهَا وَلِحَسَبِهَا وَلِجَمَالِهَا وَلِدِينِهَا، فَاظْفَرْ بِذَاتِ الدِّينِ، رُبَّتْ بِذَلِكَ»

«A woman is chosen for marriage for four reasons: her wealth, social status, beauty, and religion. So, marry the religious woman, may your hands be filled with sand (a statement of encouragement).»^[3]

Muslim reported this *Ḥadīth* from Jābir.^[4] Muslim also reported that Ibn 'Amr said that Allāh's Messenger ﷺ said:

«الدُّنْيَا مَتَاعٌ، وَخَيْرُ مَتَاعِ الدُّنْيَا الْمَرْأَةُ الصَّالِحَةُ»

«The life of this world is but a delight, and the best of the delights of this earthly life is the righteous wife.»^[5]

Allāh then said:

﴿وَلَا تُنْكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا﴾

«And give not (your daughters) in marriage to Al-Mushrikīn

[1] Ibn Abi Ḥātim 2:671.

[2] *Fath Al-Bārī* 9:326.

[3] *Fath Al-Bārī* 9:35, Muslim 2:1087.

[4] Muslim 2:1087.

[5] Muslim 2:9010.

till they believe (in Allāh Alone).﴾

meaning, do not marry *Mushrik* men to believing women. This statement is similar to Allāh's statement:

﴿لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ﴾

﴿They are not lawful (wives) for them, nor are they lawful (husbands) for them.﴾ (60:10)

Next, Allāh said:

﴿وَلَمَسَدٌ مُؤْمِنٌ خَيْرٌ مِنْ مُشْرِكٍ وَلَوْ أَعْجَبَكُمْ﴾

﴿...and verily, a believing servant is better than a (free) *Mushrik* (idolator), even though he pleases you.﴾

This *Āyah* indicates that a believing man, even an Abyssinian servant, is better than a *Mushrik* man, even if he was a rich master.

﴿أُولَئِكَ يَدْعُونَ إِلَى النَّارِ﴾

﴿Those (Al-Mushrikūn) invite you to the Fire﴾

meaning, associating and mingling with the disbelievers makes one love this life and prefer it over the Hereafter, leading to the severest repercussions. Allāh said:

﴿وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ﴾

﴿...but Allāh invites (you) to Paradise and forgiveness by His leave﴾

meaning, by His Law, commandments and prohibitions. Allāh said:

﴿وَيَسِّرُ مَآبِتَهُمْ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ﴾

﴿...and makes His *Ayāt* clear to mankind that they may remember.﴾

﴿وَسْئَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَدْنَىٰ مِمَّا تَعْتَرُونَ النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ حَتَّىٰ يَظْهَرَنَّ فَإِنَّا نَظْهَرَنَّ فَأَنُفِئَنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ وَيُحِبُّ الْمُتَكَلِّمِينَ ﴿٢٢٢﴾﴾
 حَرَّمَ لَكُمْ قَاتُلُوا حَرَّمَ أَنْ يَشْتَمَ وَقَدِّمُوا لِأَنْفُسِكُمْ وَأَتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُلْقَوْنَ فِيهِ
 الْمُؤْمِنِينَ ﴿٢٢٣﴾﴾

﴿222. They ask you concerning menstruation. Say: "That is an *Adhā*, therefore, keep away from women during menses and go

not in unto them till they are purified." And when they have purified themselves, then go in unto them as Allāh has ordained for you. Truly, Allāh loves those who turn unto Him in repentance and loves those who purify themselves.﴾

﴿223. Your wives are a tilth for you, so go to your tilth, when or how you will, and send (good deeds, or ask Allāh to bestow upon you pious offspring) for your own selves beforehand. And fear Allāh, and know that you are to meet Him (in the Hereafter), and give good tidings to the believers (O Muḥammad ﷺ).﴾

Sexual Intercourse with Menstruating Women is prohibited

Imām Aḥmad recorded that Anas said that the Jews used to avoid their menstruating women, they would not eat, or even mingle with them in the house. The Companions of the Prophet ﷺ asked about this matter and Allāh revealed:

﴿وَسْأَلُونَكَ عَنِ الْمَيْمُونِ قُلْ هُوَ أَذَىٰ فَأَعْرِضُوا ۚ إِنَّهُ فِي الْمَعْصِيَةِ وَلَا تَقْرُبُوا مَا يَلْهَمُونَ﴾

﴿They ask you concerning menstruation. Say: "That is an Adhā, therefore, keep away from women during menses and go not in unto them till they are purified.﴾

Allāh's Messenger ﷺ said:

«اضْمَعُوا كُلَّ شَيْءٍ إِلَّا الْفَاحِشَ»

«Do everything you wish, except having sexual intercourse.»

When the Jews were told about the Prophet's statement, they said, "What is the matter with this man? He would not hear of any of our practices, but would defy it." Then, Usayd bin Ḥudayr and 'Abbād bin Bishr came and said, "O Messenger of Allāh! The Jews said this and that, should we have sex with our women (meaning, during the menstruation period)?" The face of Allāh's Messenger ﷺ changed color, until the Companions thought that he was angry with them. They left. Soon after, some milk was brought to Allāh's Messenger ﷺ as a gift, and he sent some of it for them to drink. They knew then that Allāh's Messenger ﷺ was not angry with them.^[1]

^[1] Aḥmad 3:132.

Muslim also reported this *Ḥadīth*. Allāh said:

﴿فَاعْتَرِلُوا الْفِتْنَةَ فِي الْحَبِيبِ﴾

«...therefore, keep away from women during menses.»

meaning, avoid the sexual organ. The Prophet ﷺ said:

«اصْنَعُوا كُلَّ شَيْءٍ إِلَّا الْفُكَاخَ»

«Do anything you wish except having sexual intercourse.»^[1]

This is why most of the scholars said that it is allowed to fondle the wife, except for having sexual intercourse (when she is having her menses). Abu Dāwūd reported that Ṭkrimah related to one of the Prophet's wives that she said that whenever the Prophet ﷺ wanted to fondle (one of his wives) during her menses, he would cover her sexual organ with something.^[2]

Abu Ja'far bin Jarīr related that Masrūq went to 'Ā'ishah and greeted her, and 'Ā'ishah greeted him in return. Masrūq said, "I wish to ask you about a matter, but I am shy." She replied, "I am your mother and you are my son." He said, "What can the man enjoy of his wife when she is having her menses?" She said, "Everything except her sexual organ."^[3] This is also the opinion of Ibn 'Abbās, Mujāhid, Al-Ḥasan and Ṭkrimah.

One is allowed to sleep next to his wife and to eat with her (when she is having her menses). 'Ā'ishah said, "Allāh's Messenger ﷺ used to ask me to wash his hair while I was having the menses. He would lay on my lap and read the Qur'ān while I was having the period."^[4] It is also reported in the *Ṣaḥīḥ* that 'Ā'ishah said, "While having the menses, I used to eat from a piece of meat and give it to the Prophet ﷺ who would eat from the same place I ate from. I used to have sips of a drink and would then give the cup to the Prophet ﷺ who would place his mouth where I placed my mouth."^[5]

It is also reported in the Two *Ṣaḥīḥs* that Maymunah bint

[1] Muslim 1:246.

[2] Abu Dāwūd 1:286.

[3] Aṭ-Ṭabari 4:378.

[4] *Faḥ Al-Bārī* 1:479.

[5] Muslim 1:245.

Al-Ḥārith Al-Hilāliyah said, "Whenever the Prophet ﷺ wanted to fondle any of his wives during the periods (menses), he used to ask her to wear an *Izār* (a sheet covering the lower-half of the body)." These are the wordings collected by Al-Bukhārī.^[1] Similar was reported from 'Ā'ishah.^[2] In addition, Imām Aḥmad, Abu Dāwud, At-Tirmidhi and Ibn Mājah reported that 'Abdullāh bin Sa'd Al-Anṣārī asked Allāh's Messenger ﷺ, "What am I allowed of my wife while she is having her menses?" He said, "What is above the *Izār* (a sheet covering the lower-half of the body)."^[3] Hence, Allāh's statement:

﴿وَلَا تَقْرُبُوهُنَّ حَتَّى يَطْهُرْنَ﴾

﴿...and go not in unto them till they are purified.﴾ explains His statement:

﴿فَانْهَئُوا الْفِسَاءَ فِي الْمَحْجَبِ﴾

﴿...therefore, keep away from women during menses.﴾

Allāh prohibited having sexual intercourse with the wife during menstruation, indicating that sexual intercourse is allowed otherwise.

Allāh's statement:

﴿فَإِذَا طَهَّرْنَ فَأَنْذِرْنَ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ﴾

﴿And when they have purified themselves, then go in unto them as Allāh has ordained for you.﴾

indicates that men should have sexual intercourse with their wives after they take a bath. The scholars agree that the woman is obliged to take a bath, or to perform *Tayammum* with sand, if she is unable to use water, before she is allowed to have sexual intercourse with her husband, after the monthly period ends. Ibn 'Abbās said:

﴿حَتَّى يَطْهُرْنَ﴾

“﴿till they are purified﴾ means from blood, and,

[1] *Fath Al-Bārī* 1:483, Muslim 1:243.

[2] *Fath Al-Bārī* 1:480, Muslim 1:242.

[3] Aḥmad 4:342, Abu Dāwud 1:145, *Tuhfat Al-Aḥwadhī* 1:415, Ibn Mājah 1:213.

﴿فَإِنَّا نَقْصِرُهُ﴾

﴿And when they have purified themselves﴾ means with water.” This is also the Tafsir of Mujāhid, ‘Ikrimah, Al-Ḥasan, Muqātil bin Ḥayyān and Al-Layth bin Sa’d and others.^[1]

Anal Sex is prohibited

Allāh said:

﴿بِئْسَ مَا تَأْمُرُكُمْ اللَّهُ﴾

﴿...as Allāh has ordained for you.﴾

this refers to Al-Farj (the vagina), as Ibn ‘Abbās, Mujāhid and other scholars have stated.^[2] Therefore, anal sex is prohibited, as we will further emphasize afterwards, Allāh willing. Abu Razīn, ‘Ikrimah and Aḍ-Ḍaḥḥāk and others said that:

﴿فَأَوْفِرْ بِنِجَتِ أَمْرِكُمْ اللَّهُ﴾

﴿...then go in unto them as Allāh has ordained for you.﴾

means when they are pure, and not during the menses.^[3] Allāh said afterwards:

﴿إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ﴾

﴿Truly, Allāh loves those who turn unto Him in repentance﴾
from the sin even if it was repeated,

﴿وَيُحِبُّ الْمُطَهِّرِينَ﴾

﴿and loves those who purify themselves.﴾

meaning, those who purify themselves from the impurity and the filth that include having sexual intercourse with the wife during the menses and anal sex.

The Reason behind revealing Allāh’s Statement: “Your Wives are a Tilth for You.”

Allāh said:

﴿بِئْسَ مَا تَأْمُرُكُمْ اللَّهُ﴾

[1] Ibn Abi Ḥātim 2:682,683.

[2] Ibn Abi Ḥātim 2:684.

[3] Ibn Abi Ḥātim 2:684,685.

﴿Your wives are a tilth for you,﴾

Ibn 'Abbās commented, "Meaning the place of pregnancy."^[1]
[Allāh then said:]

﴿فَأَوْا حَرْثَكُمْ أَيْنَ شِئْتُمْ﴾

﴿...so go to your tilth, when or how you will,﴾

meaning, wherever you wish from the front or from behind, as long as sex takes place in one valve (the female sexual organ), as the authentic *Hadīths* have indicated.

For instance, Al-Bukhārī recorded that Ibn Al-Munkadir said that he heard Jābir say that the Jews used to claim that if one has sex with his wife from behind (in the vagina) the offspring would become cross-eyed. Then, this *Āyah* was revealed:

﴿يَا أَيُّهَا حَرْثُ لَكُمْ فَأَوْا حَرْثَكُمْ أَيْنَ شِئْتُمْ﴾

﴿Your wives are a tilth for you, so go to your tilth, when or how you will,﴾^[2]

Muslim and Abu Dāwud also reported this *Hadīth*.^[3]

Ibn Abu Hātim said that Muḥammad bin Al-Munkadir narrated that Jābir bin 'Abdullah told him that the Jews claimed to the Muslims that if one has sex with their wife from behind (in the vagina) their offspring will become cross-eyed. Allāh revealed afterwards:

﴿يَا أَيُّهَا حَرْثُ لَكُمْ فَأَوْا حَرْثَكُمْ أَيْنَ شِئْتُمْ﴾

﴿Your wives are a tilth for you, so go to your tilth, when or how you will,﴾

Ibn Jurayj (one of the reporters of the *Hadīth*) said that Allāh's Messenger ﷺ said:

﴿مُقْبِلَةً وَمُذْبِرَةً إِذَا كَانَ ذَلِكَ فِي الْفَرْجِ﴾

﴿From the front or from behind, as long as that occurs in the Farj (vagina).﴾^[4]

[1] At-Tabari 4:397.

[2] *Faṭḥ Al-Bārī* 4:397.

[3] Muslim 2:1058, Abu Dāwud 2:618.

[4] Ibn Abi Hātim 2:693.

Imām Aḥmad recorded that Ibn ‘Abbās said, “The Āyah,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا زَوَاجَكُمْ وَرَاءَ ظُهُورِكُمْ﴾

«Your wives are a tilth for you»

was revealed about some people from the Anṣār who came to the Prophet ﷺ and asked him (about having sex with the wife from behind). He said to them:

«الْيَهْيَا عَلَى كُلِّ حَالٍ إِذَا كَانَ فِي الْفَرْجِ»

«Have sex with her as you like as long as that occurs in the vagina.»^[1]

Imām Aḥmad recorded that ‘Abdullāh bin Sābiṭ said: I went to Ḥafṣah bint ‘Abdur-Raḥmān bin Abu Bakr and said, “I wish to ask you about something, but I am shy.” She said, “Do not be shy, O my nephew.” He said, “About having sex from behind with women.” She said, “Umm Salamah told me that the Anṣār used to refrain from having sex from behind (in the vagina). The Jews claimed that those who have sex with their women from behind would have offspring with crossed-eyes. When the Muhājirūn came to Al-Madīnah, they married Anṣār women and had sex with them from behind. One of these women would not obey her husband and said, ‘You will not do that until I go to Allāh’s Messenger ﷺ (and ask him about this matter).’ She went to Umm Salamah and told her the story. Umm Salamah said, ‘Wait until Allāh’s Messenger ﷺ comes.’ When Allāh’s Messenger ﷺ came, the Ansāri woman was shy to ask him about this matter, so she left. Umm Salamah told Allāh’s Messenger ﷺ the story and he said:

«ادْعِي الْأَنْصَارِيَّةَ»

«Summon the Ansāri woman.»

She was summoned and he recited this Āyah to her:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا زَوَاجَكُمْ وَرَاءَ ظُهُورِكُمْ﴾

«Your wives are a tilth for you, so go to your tilth, when or how you will.» He added:

«صِمَامًا وَاحِدًا»

^[1] Aḥmad 1:268.

«Only in one valve (the vagina).»^[1]

This *Hadīth* was also collected by At-Tirmidhi who said, «*Ḥasan*.»^[2]

An-Nasā'ī reported that Ka'b bin 'Alqamah said that Abu An-Naḍr said that he asked Nāfi', "The people are repeating the statement that you relate from Ibn 'Umar that he allowed sex with women in their rear (anus)." He said, "They have said a lie about me. But let me tell you what really happened. Ibn 'Umar was once reciting the Qur'ān while I was with him and he reached the *Āyah*:

﴿يَسَآؤُكُمْ حَرْثُ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّىٰ يَشْتُمُ﴾

«Your wives are a tilth for you, so go to your tilth, when or how you will,»

He then said, 'O Nāfi! Do you know the story behind this *Āyah*?' I said, 'No.' He said, 'We, the people of Quraysh, used to have sexual intercourse with our wives from the back (in the vagina). When we migrated to Al-Madīnah and married some Ansāri women, we wanted to do the same with them. They disliked it and made a big issue out of it. The Ansāri women had followed the practice of the Jews who have sex with their women while they lay on their sides. Then, Allāh revealed:

﴿يَسَآؤُكُمْ حَرْثُ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّىٰ يَشْتُمُ﴾

«Your wives are a tilth for you, so go to your tilth, when or how you will,»^[3]

This has an authentic chain of narrators.

Imām Aḥmad reported that Khuzaymah bin Thābit Al-Khaṭami narrated that Allāh's Messenger ﷺ said:

«لَا يَسْتَحْيِي اللَّهُ مِنَ الْحَقِّ - ثَلَاثًا - لَا تَأْتُوا النِّسَاءَ فِي أُغْبَازِهِنَّ»

«Allāh does not shy from the truth - he said it thrice-, do not have anal sex with women.»^[4]

[1] Aḥmad 6:305.

[2] *Tuhfat Al-Aḥwadhī* 8:322.

[3] An-Nasā'ī in *Al-Kubrā* 5:315.

[4] Aḥmad 5:215.

This *Hadith* was collected by An-Nasā'ī and Ibn Mājah.^[1]

Abu 'Īsā At-Tirmidhi and An-Nasā'ī reported that Ibn 'Abbās narrated that Allāh's Messenger ﷺ said:

«لَا يَنْظُرُ اللَّهُ إِلَى رَجُلٍ أَتَى رَجُلًا أَوْ امْرَأَةً فِي الدُّبْرِ»

«Allāh does not look at a man who had anal sex with another man or a woman.»^[2]

At-Tirmidhi said, "*Hasan Gharīb*." This is also the narration that Ibn Hibbān collected in his *Ṣaḥīḥ*, while Ibn Ḥazm stated that this is an authentic *Hadith*.

In addition, Imām Aḥmad reported that 'Alī bin Ṭalaq said, "Allāh's Messenger ﷺ forbade anal sex with women, for Allāh does not shy away from truth."^[3] Abu 'Īsā At-Tirmidhi also reported this *Hadith* and said, "*Hasan*".^[4]

Abu Muḥammad 'Abdullāh bin 'Abdur-Raḥmān Dārimi reported in his *Musnad* that Sa'īd bin Yasār Abu Ḥubāb said: I said to Ibn 'Umar, "What do you say about having sex with women in the rear?" He said, "What does it mean?" I said, "Anal sex." He said, "Does a Muslim do that?"^[5] This *Hadith* has an authentic chain of narrators and is an explicit rejection of anal sex from Ibn 'Umar.

Abu Bakr bin Ziyād Naysābūri reported that Ismā'īl bin Rūḥ said that he asked Mālik bin Anas, "What do you say about having sex with women in the anus?" He said, "You are not an Arab? Does sex occur but in the place of pregnancy? Do it only in the *Farj* (vagina)." I said, "O Abu 'Abdullāh! They say that you allow that practice." He said, "They utter a lie about me, they lie about me." This is Mālik's firm stance on this subject. It is also the view of Sa'īd bin Musayyib, Abu Salamah, 'Ikrimah, Ṭawūs, 'Aṭā, Sa'īd bin Jubayr, 'Urwah bin Az-Zubayr, Mujāhid bin Jabr, Al-Ḥasan and other scholars of the Salaf (the Companions and the following two generations

[1] An-Nasā'ī in *Al-Kubrā* 5:316, Ibn Mājah 1:619.

[2] *Tuḥfat Al-Aḥwadhī* 4:329, An-Nasā'ī in *Al-Kubrā* 5:320, *Ṣaḥīḥ Ibn Hibbān* 6:202.

[3] Ibn Hajar mentioned it in *Aṭrāf Al-Musnad* 4:384, but it is not in the published version.

[4] *Tuḥfat Al-Aḥwadhī* 4:274.

[5] Ad-Dārimi 1:277 no. 1143.

after them). They all, along with the majority of the scholars, harshly rebuked the practice of anal sex and many of them called this practice a *Kufr*.

Allāh said:

﴿وَقَدِّمُوا لِأَنفُسِكُمْ﴾

﴿...and send for your own selves beforehand.﴾

meaning, by performing the acts of worship while refraining from whatever Allāh has prohibited for you. This is why Allāh said afterwards:

﴿وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ تُلْقَوْنَ﴾

﴿And fear Allāh, and know that you are to meet Him (in the Hereafter),﴾

meaning, He will hold you accountable for all of your deeds,

﴿وَبَشِّرِ الْمُؤْمِنِينَ﴾

﴿...and give good tidings to the believers (O Muḥammad ﷺ).﴾

meaning, those who obey what Allāh has commanded and refrain from what He has prohibited. Ibn Jarīr reported that 'Aṭā' said, or related it to Ibn 'Abbās,

﴿وَقَدِّمُوا لِأَنفُسِكُمْ﴾

﴿...and send for your own selves beforehand.﴾

means, mention Allāh's Name, by saying, 'Bismillah', before having sexual intercourse.^[1] Al-Bukhārī also reported that Ibn 'Abbās narrated that Allāh's Messenger ﷺ said:

«لَوْ أَنَّ أَحَدَكُمْ إِذَا أَرَادَ أَنْ يَأْتِيَ أَهْلَهُ قَالَ: بِاسْمِ اللَّهِ، اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْنَا، فَإِنَّهُ إِنْ بَقِدَرُ بَيْنَهُمَا وَلَدَ فِي ذَلِكَ، لَمْ يَضُرَّهُ الشَّيْطَانُ أَبَدًا»

'If anyone of you on having sexual relations with his wife said: 'In the Name of Allāh. O Allāh! Protect us from Satan and also protect what you bestow upon us (i.e., the coming offspring) from Satan,' and if it is destined that they should have a child then, Satan will never be able to harm him.'^[2]

[1] Aṭ-Ṭabari 4:417.

[2] Faṭḥ Al-Bārī 9:136.

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبْتُمْ قُلُوبَكُمْ وَاللَّهُ عَفُورٌ حَلِيمٌ ﴿٢٢٤﴾ لِلَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ رَهْصٌ أَرْبَعَةُ أَشْهُرٍ فَإِنْ قَامُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٢٢٥﴾ وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٢٦﴾ وَالْمُطَلَّقَاتُ يَرَئَصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتَسِبْنَ مِمَّا خَلَقَ اللَّهُ فِي أَنْفُسِهِنَّ إِنْ كُنَّ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَهُوَ لَمْ يَحْضَرْهُنَّ أَحَدٌ يَرَاهُنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْنَّ بِالْمَعْرُوفِ وَاللَّيْجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢٧﴾ الطَّلَاقُ مَرَّتَانٍ فَإِنْ سَاكَ يُعْرَفُ أَوْ تَسْرِيحٌ بِإِحْسَنٍ وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا بِمَا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُعْصِيََا حُدُودَ اللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُعْصِيََا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْدُوا وَهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٢٢٨﴾ فَإِنْ طَلَّقَهَا فَلَا يَحِلُّ لَهُ مِنْ بَعْدِ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُعْصِيََا حُدُودَ اللَّهِ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ﴿٢٢٩﴾

﴿وَلَا تَجْعَلُوا اللَّهَ عُرْصَةً لِأَيْمَانِكُمْ أَتَنتَرُوا وَتَقْتُلُوا وَتُقْضِيهِمْ يَوْمَ الْقِيَامِ وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾ لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبْتُمْ قُلُوبَكُمْ وَاللَّهُ عَفُورٌ حَلِيمٌ ﴿٢٢٤﴾

﴿224. And make not Allāh's (Name) an excuse in your oaths against doing good and acting piously, and making peace among mankind. And Allāh is All-Hearer, All-Knower (i.e., do not swear much and if you have sworn against doing something good then give an expiation for the oath and do good).﴾

﴿225. Allāh will not call you to account for that which is unintentional in your oaths, but He will call you to account for that which your hearts have earned. And Allāh is Oft-Forgiving, Most-Forbearing.﴾

The Prohibition of swearing to abandon a Good Deed

Allāh commands, 'You should not implement your vows in Allāh's Name to refrain from pious acts and severing the relations with the relatives, if you swear to abandon such causes.' Allāh said in another Āyah:

﴿وَلَا يَأْتِي أُولَ الْفَضْلِ مِنكُمْ وَالسَّعْيُ أَنْ يُولُوا أُولَى الْقُرْبَى وَالْكَافِرِينَ وَالْمُنَافِقِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْلَمُوا وَلِيَصْغُرُوا أَلَا يُحِبُّونَ أَنْ يَتَغَيَّرَ اللَّهُ لَكُمْ﴾

﴿And let not those among you who are blessed with graces and

wealth swear not to give (any sort of help) to their kinsmen, Al-Masākin (the poor), and those who left their homes for Allāh's cause. Let them pardon and forgive. Do you not love that Allāh should forgive you?» (24:22)

Continuity in a sinful vow is more sinful than breaking it by expiation. Allāh's Messenger ﷺ said:

«وَاللَّهِ لَأَنْ يَلْجَأَ أَحَدُكُمْ بِبَيْتِهِ فِي أَهْلِهِ أَوْ لَهْ عِنْدَ اللَّهِ مِنْ أَنْ يُعْطِيَ كَفَّارَتَهُ الْيَمِينِ أَفَرَضَ اللَّهُ عَلَيْهِ»

«By Allāh! It is more sinful to Allāh that one of you implements his vow regarding (severing the relations with) his relatives than (breaking his promise and) paying the Kaffārah^[1] that Allāh has required in such cases.»

This is how Muslim reported this Ḥadīth and also Imām Aḥmad.^[2]

‘Alī bin Abu Ṭalḥah reported that Ibn ‘Abbās said that what Allāh said:

«وَلَا تَجْعَلُوا اللَّهَ عُرْصَةً لِبَيْنِكُمْ»

«And make not Allāh's (Name) an excuse in your oaths»

means, “Do not vow to refrain from doing good works. (If you make such vow then) break it, pay the Kaffārah and do the good work.”^[3] This was also said by Masrūq, Ash-Sha‘bi, Ibrāhīm An-Nakha‘ī, Mujāhid, Ṭawūs, Sa‘īd bin Jubayr, ‘Aṭā’, Ṭkrimah, Makhūl, Az-Zuhri, Al-Ḥasan, Qatādah, Muqātil bin Hayyān, Ar-Rabī‘ bin Anas, Ad-Ḍaḥḥāk, ‘Aṭā’ Al-Khurāsāni and As-Suddi.^[4]

Supporting this view, which is the majority view, is what is reported in the Two Ṣaḥīḥs that Abu Mūsā Al-Ash‘ari narrated that Allāh's Messenger ﷺ said:

«إِنِّي وَاللَّهِ إِنْ شَاءَ اللَّهُ، لَا أَخْلِفُ عَلَى بَيْنٍ فَأَرَى غَيْرَهَا خَيْرًا مِنْهَا إِلَّا أَتَيْتُ الَّذِي مَوْ خَيْرٍ وَتَحَلَّلْتُهَا»

«By Allāh! Allāh willing, I will not vow to do a thing and then

[1] Expiation, refer to 5:89.

[2] *Fath Al-Bāri* 12:441, Muslim 3:1276, Aḥmad 2:317.

[3] *Aṭ-Ṭabari* 4:422.

[4] Ibn Abi Ḥātim 2:700-702.

see a better act, but I would do what is better and break my vow.^[1] Muslim reported that Abu Hurayrah said that Allāh's Messenger ﷺ said:

«مَنْ حَلَفَ عَلَى يَمِينٍ فَرَأَى خَيْرًا مِنْهَا فَلْيَكْفُرْ عَنْ يَمِينِهِ، وَلْيَفْعَلِ الَّذِي هُوَ خَيْرٌ».

«Whoever makes a vow and then finds what is better than his vow (should break his vow,) pay the Kaffārah and perform the better deed.»^[2]

The Laghw (Unintentional) Vows

Allāh said:

﴿لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ﴾

«Allāh will not call you to account for that which is unintentional in your oaths,»

This Āyah means, 'Allāh does not punish or hold you accountable for the *Laghw* (unintentional) vows that you make.' The *Laghw* vows are unintentional and are just like the habitual statements that the tongue repeats, without really intending them. For instance, it is reported in the Two Ṣaḥīḥs that Abu Hurayrah narrated that Allāh's Messenger ﷺ said:

«مَنْ حَلَفَ فَقَالَ فِي حَلْفِهِ بِاللَّاتِ وَالْعُزَّى، فَلْيَقُلْ لَا إِلَهَ إِلَّا اللَّهُ»

«Whoever swore and (unintentionally) mentioned Al-Lāt and Al-'Uzza (two idols) in his vow, should then say, 'There is no deity worthy of worship except Allāh'».^[3]

The Messenger ﷺ said this statement to some new Muslims whose tongues were, before Islām, used to vowing by their idol Al-Lāt. Therefore, the Prophet ﷺ ordered them to intentionally recite the slogan of *Iklās*, just as they mentioned these words by mistake, so that it (the word of *Iklās*) may eradicate the word (of *Shirk*). This is why Allāh said:

﴿وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كُنْتُمْ تَلْوُونَ﴾

[1] *Faḥḥ Al-Bāri* 11:525, Muslim 3:1268

[2] Muslim 3:1272.

[3] *Faḥḥ Al-Bāri* 11:545, Muslim 2:1268.

﴿...but He will call you to account for that which your hearts have earned.﴾ and in another Āyah:

﴿بِمَا عَقَّدْتُمُ الْأَيْمَانَ﴾

﴿...for your deliberate oaths﴾ (5:89)

Abu Dāwūd reported under Chapter: 'The *Laghw* Vows' that 'Aṭā' said that 'Ā'ishah said that Allāh's Messenger ﷺ said:

«الْلَّغْوُ فِي الْيَمِينِ هُوَ كَلَامُ الرَّجُلِ فِي بَيْتِهِ: كَلَّا وَاللَّهِ، وَبَلَى وَاللَّهِ»

«The *Laghw* in the vows includes what the man says in his house, such as, 'No, by Allāh,' and, 'Yes, by Allāh'.»^[1]

Ibn Abu Hātim reported that Ibn 'Abbās said, "The *Laghw* vow includes vowing while angry."^[2]

He also reported that Ibn 'Abbās said, "The *Laghw* vow includes vowing to prohibit what Allāh has allowed, and this type does not require a *Kaffārah* (expiation)." Similar was said by Sa'īd bin Jubayr.^[3]

In addition, Abu Dāwūd related under Chapter: 'Vowing while Angry' that Sa'īd bin Musayyib said that two Ansāri brothers both received inheritance and one of them asked that the inheritance be divided. His brother said, "If you ask me about dividing the inheritance again, then all of what I have will be spent on the *Ka'bah*'s door." 'Umar said to him, "The *Ka'bah* does not need your money. So break your vow, pay the *Kaffārah* and come to terms with your brother. I heard Allāh's Messenger ﷺ saying:

«لَا يَمِينُ عَلَيْكَ وَلَا تَنْذَرُ فِي مَعْصِيَةِ الرَّبِّ عَزَّ وَجَلَّ، وَفِي قَطِيعَةِ الرَّحِمِ، وَفِيمَا لَا تَمْلِكُ»

«Do not make a vow against yourself, nor to disobey the Lord, cut the relations of the womb or dispose of what you do not own.»^[4]

Allāh said:

﴿وَلَكِنْ يُوَاعِدُكُمْ بَمَا كَسَبَتْ قُلُوبُكُمْ﴾

[1] Abu Dāwūd 3:572.

[2] Ibn Abi Hātim 2:716.

[3] Ibn Abi Hātim 2:715.

[4] Abu Dāwūd 3:581.

﴿...but He will call you to account for that which your hearts have earned,﴾

Ibn ‘Abbās, Mujāhid and several others said that this *Āyah* means swearing about a matter while knowing that he is lying. Mujāhid and others said this *Āyah* is similar to what Allāh said:

﴿وَلَكِنْ يُلَاحِظُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ﴾

﴿... but He will punish you for your deliberate oaths.﴾ (5:89)
Allāh said (2:225 above):

﴿وَاللَّهُ عَفُورٌ حَلِيمٌ﴾

﴿And Allāh is Oft-Forgiving, Most-Forbearing.﴾

meaning, He is Oft-Forgiving to His servants and Most Forbearing with them.

﴿لَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٢٢٦﴾ وَإِنْ طَلَّقُوا

الطَّلَقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٢٧﴾﴾

﴿226. Those who take an oath not to have sexual relation with their wives must wait for four months, then if they return, verily, Allāh is Oft-Forgiving, Most Merciful.﴾

﴿227. And if they decide upon divorce, then Allāh is All-Hearer, All-Knower.﴾

The *Īlā’* and its Rulings

Īlā’ is a type of vow where a man swears not to sleep with his wife for a certain period, whether less or more than four months. If the vow of *Īlā’* was for less than four months, the man has to wait for the vow’s period to end and then is allowed to have sexual intercourse with his wife. She has to be patient and she cannot ask her husband, in this case, to end his vow before the end of its term. It is reported in the Two *Ṣaḥīḥs* that ‘Ā’ishah said that Allāh’s Messenger ﷺ swore he would stay away from with his wives for a month. He then came down after twenty-nine days saying:

«الشَّهْرُ تِسْعٌ وَعِشْرُونَ»

«The (lunar) month is twenty-nine days.»^[1]

[1] *Fath Al-Bārī* 8:380, Muslim 2:1113.

Similar was narrated by 'Umar bin Al-Khaṭṭāb and reported in the Two *Ṣaḥīḥs*.^[1] If the period of *Īlā'* is for more than four months, the wife is allowed in this case to ask her husband, upon the end of the four months, to end the *Īlā'* and have sexual relations with her. Otherwise, he should divorce her, by being forced to do so by the authorities if necessary, so that the wife is not harmed. Allāh said:

﴿لِّلَّذِينَ يُؤْثِرُونَ عَلَىٰ مَا يُهْتَبُونَ﴾

﴿Those who take an oath not to have sexual relations with their wives﴾

meaning, swear not to have sexual relations with the wife. This *Āyah* indicates that the *Īlā'* involves the wife and not a slave-women, as the majority of the scholars have agreed,

﴿وَرَبُّهُنَّ أَشْهَرُ﴾

﴿...must wait for four months,﴾

meaning, the husband waits for four months from the time of the vow and then ends the *Īlā'* (if the vow was for four or more months) and is required to either return to his wife or divorce her. This is why Allāh said next:

﴿فَإِنْ قَامُوا﴾

﴿...then if they return,﴾

meaning, to a normal relationship, having sexual intercourse with the wife. This is the *Tafsīr* of Ibn 'Abbās, Masrūq, Ash-Sha'bi, Sa'īd bin Jubayr and Ibn Jarīr.^[2]

﴿فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ﴾

﴿...verily, Allāh is Oft-Forgiving, Most Merciful.﴾

with any shortcomings that occurred in the rights of the wife because of the vow of *Īlā'*.

Allāh said:

﴿وَإِنْ عَزَمُوا الطَّلَاقَ﴾

﴿And if they decide upon divorce,﴾

[1] *Faḥḥ Al-Bārī* 4:143, Muslim 2:1110.

[2] *Aṭ-Ṭabari* 4:466,467.

indicating that divorce does not occur by merely passing the four month mark (during the *Īlā'*). Mālik reported from Nāfi' that 'Abdullāh bin 'Umar said, "If the man swears to *Īlā'* from his wife, then divorce does not occur automatically even after the four months have passed. When he stops at the four months mark, he should either divorce or return."^[1] Al-Bukhārī also reported this *Ḥadīth*.^[2] Ibn Jarīr reported that Suhayl bin Abu Šālih said that his father said, "I asked twelve Companions about the man who does *Īlā'* with his wife. They all stated that he does not have to do anything until the four months have passed and then has to either retain or divorce her."^[3] Ad-Dāraquṭni also reported this from Suhayl.^[4]

It is also reported from 'Umar, 'Uthmān, 'Ali, Abu Ad-Dardā', 'Ā'ishah, Ibn 'Umar and Ibn Abbās. This is also the opinion of Sa'īd bin Musayyib, 'Umar bin 'Abdul-'Azīz, Mujāhid, Tāwūs, Muḥammad bin Ka'b and Al-Qāsim.

﴿وَالطَّلَاقُ بَرَاءَةٌ لِلْمَرْأَةِ بِإِقْسَامِهَا ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهَا أَنْ يَكْتَسِنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهَا إِنْ كُنْ يَوْمَئِذٍ بِاللهِ وَالْيَوْمِ الْآخِرِ وَتَوَلَّيْنِ لَهَا بَرَاءَةٌ فِي ذَلِكَ إِنْ أَرَادَا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهُنَّ بِالْمَعْرُوفِ وَالْإِجَالُ عَلَيْهِنَّ ذَرْعًا وَاللَّهُ غَفُورٌ حَكِيمٌ ﴿٢٢٨﴾﴾

4228. And divorced women shall wait (as regards their marriage) for three menstrual periods, and it is not lawful for them to conceal what Allāh has created in their wombs, if they believe in Allāh and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable, but men have a degree (of responsibility) over them. And Allāh is All-Mighty, All-Wise. ﴿

The 'Iddah (Waiting Period) of the Divorced Woman

This *Āyah* contains a command from Allāh that the divorced woman, whose marriage was consummated and who still has

[1] *Al-Muwatta'a* 2:556.

[2] *Fath Al-Bāri* 9:335.

[3] *At-Tabari* 4:493.

[4] *Ad-Dardāquṭni* 4:61.

menstruation periods, should wait for three (menstrual) periods (*Quru'*) after the divorce and then remarry if she wishes.

The Meaning of *Al-Quru'*

Ibn Jarīr related that 'Alqamah said: We were with 'Umar bin Al-Khaṭṭāb when a woman came and said, "My husband divorced me one or two periods ago. He then came back to me while I had prepared my water [for taking a bath], took off my clothes and closed my door." 'Umar asked 'Abdullāh bin Mas'ūd, "What do you think?" He said, "I think that she is still his wife, as long as she is not allowed to resume praying (i.e., until the third period ends before he takes her back)." 'Umar said, "This is my opinion too."¹¹ This is also the opinion of Abu Bakr Aṣ-Ṣiddiq, 'Umar, 'Uthmān, 'Alī, Abu Ad-Dardā, 'Ubādah bin Aṣ-Ṣamīt, Anas bin Mālīk, Ibn Mas'ūd, Mu'adh, Ubayy bin Ka'b, Abu Mūsā Al-Ash'ari and Ibn 'Abbās. Furthermore, this is the opinion of Sa'īd bin Musayyib, 'Alqamah, Aswad, Ibrāhīm, Mujāhid, 'Aṭā, Ṭāwūs, Sa'īd bin Jubayr, 'Ikrimah, Muḥammad bin Sīrīn, Al-Ḥasan, Qatādah, Ash-Sha'bi, Ar-Rabī', Muqātil bin Ḥayyān, As-Suddi, Makhūl, Ad-Ḍaḥḥāk and 'Aṭā' Al-Khurāsānī. They all stated that the *Quru'* is the menstruation period. What testifies to this is the *Ḥadīth* that Abu Dāwud and An-Nasā'ī reported that Fāṭimah bint Abu Ḥubaysh said that Allāh's Messenger ﷺ said to her:

«دُعِي الصَّلَاةَ أَيَّامَ أَقْرَائِكَ»

'Do not pray during your *Aqrā'* (pl. for *Quru'*, the menstruation period).¹²

If this *Ḥadīth* was authentic, it would have been a clear proof that the *Quru'* is the menstruation period. However, one of the narrators of this *Ḥadīth*, Al-Mundhir, is an unknown person (in *Ḥadīth* terminology), as Abu Ḥātim has stated, although Ibn Ḥibbān has mentioned Al-Mundhir in his book *Ath-Thiqāt*.

¹¹ Aṭ-Ṭabari 4:502.

¹² Abu Dāwud 1:191, An-Nasā'ī 6:211.

A Woman's Statement about Menses and Purity is to be accepted

Allāh said:

﴿وَلَا يَحِلُّ لَمَنْ أَنْ يَكْتُمَنَّ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِمْ﴾

﴿...and it is not lawful for them to conceal what Allāh has created in their wombs,﴾

meaning, of pregnancy or menstruation periods. This is the *Tafsir* of Ibn 'Abbās, Ibn 'Umar, Mujāhid, Ash-Sha'bi, Al-Hakam bin 'Utaybah, Ar-Rabi' bin Anas, Ad-Dahhāk and others.^[1]

Allāh then said:

﴿إِنْ كُنَّ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾

﴿...if they believe in Allāh and the Last Day.﴾

This *Āyah* warns women against hiding the truth (if they were pregnant or on their menses), indicating that they are the authority in such matters as they alone know such facts about themselves. Since verifying such matters is difficult, Allāh left this decision with them. Yet, women were warned not to hide the truth in case they wish to end the *'Iddah* sooner, or later, according to their desires. Women were thus commanded to say the truth (if they were pregnant or on their menses), no more and no less.

The Husband has the Right to take back his Divorced Wife during the 'Iddah (Waiting Period)

Allāh said:

﴿وَسَوْفَ لَهُنَّ أَشْءٌ يُرِيدْنَ فِي ذَلِكَ إِنْ أَرَادَا إِصْلَاحًا﴾

﴿And their husbands have the better right to take them back in that period, if they wish for reconciliation.﴾

Hence, the husband who divorces his wife can take her back, providing she is still in her *'Iddah* (time spent before a divorced woman or a widow can remarry) and that his aim, by taking her back, is righteous and for the purpose of bringing things back to normal. However, this ruling applies where the

^[1] Ibn Abi Hātim 2:744,745.

husband is eligible to take his divorced wife back. We should mention that (when this Āyah 2:228 was revealed), the ruling that made the divorce thrice and specified when the husband is ineligible to take his divorced wife back, had not been revealed yet. Previously, the man used to divorce his wife and then take her back even if he had divorced her a hundred separate times. Thereafter, Allāh revealed the following Āyah (2:229) that made the divorce only thrice. So there was now a reversible divorce and an irreversible final divorce.

The Rights the Spouses have over Each Other

Allāh said:

﴿وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ﴾

«And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable,»

This Āyah indicates that the wife has certain rights on her husband, just as he has certain rights on her, and each is obliged to give the other spouse his due rights. Muslim reported that Jābir said that Allāh's Messenger ﷺ said:

«فَاتَّقُوا اللَّهَ فِي النِّسَاءِ، فَإِنَّكُمْ أَخَذْتُمُوهُنَّ بِأَمَانَةِ اللَّهِ، وَاسْتَخْلَلْتُمْ فُرُوجَهُنَّ بِكَلِمَةٍ اللَّهُ، وَلَكُمْ عَلَيْهِنَّ أَنْ لَا يُوطِئَنَّ فُرُوسَكُمْ أَحَدًا تَكْرَهُونَهُ، فَإِنْ فَعَلْنَ ذَلِكَ فَاضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبْرَحٍ، وَلَهُنَّ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ»

«Fear Allāh regarding your women, for you have taken them by Allāh's covenant and were allowed to enjoy with them sexually by Allāh's Words. You have the right on them that they do not allow anyone you dislike to sit on your mat. If they do that, then discipline them leniently. They have the right to be spent on and to be bought clothes in what is reasonable.»^[1]

Bahz bin Ḥakīm said that Mu'āwiyah bin Ḥaydah Al-Qushayri related that his grandfather said, "O Messenger of Allāh! What is the right the wife of one of us has?" The Prophet ﷺ said:

«أَنْ تُطْعِمَهَا إِذَا طَعِمْتَ، وَتَكْسُوَهَا إِذَا اكْتَسَبْتَ، وَلَا تُضْرِبَ الرَّجُلَ، وَلَا تُفْعَلْ،

^[1] Muslim 2:886.

وَلَا تَهْجُرْ إِلَّا فِي الْبَيْتِ

‘To feed her when you eat, buy her clothes when you buy for yourself and to refrain from striking her on the face, cursing her or staying away from her except in the house.’^[1]

Waki’ related that Ibn ‘Abbās said, “I like to take care of my appearance for my wife just as I like for her to take care of her appearance for me. This is because Allāh says:

﴿وَمَنْ مِثْلَ الَّذِي عَلَيْهُ بِالْمَرْءِ﴾

‘And they (women) have rights similar (to those of their husbands) over them to what is reasonable.’” This statement is reported by Ibn Jarir and Ibn Abu Hātim.^[2]

The Virtue Men have over Women

Allāh said:

﴿وَالرِّجَالُ عَلَى النِّسَاءِ دَرَجَةٌ﴾

‘but men have a degree (of responsibility) over them.’

This Āyah indicates that men are in a more advantageous position than women physically as well as in their mannerism, status, obedience (of women to them), spending, taking care of the affairs and in general, in this life and in the Hereafter. Allāh said (in another Āyah):

﴿الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ﴾

‘Men are the protectors and maintainers of women, because Allāh has made one of them to excel the other, and because they spend (to support them) from their means.’ (4:34)

Allāh’s statement:

﴿وَاللَّهُ عَزِيزٌ حَكِيمٌ﴾

‘And Allāh is All-Mighty, All-Wise’

means, He is Mighty in His punishment of those who disobey

[1] Abu Dāwud 2:606.

[2] Aṭ-Ṭabari 4:532, Ibn Abi Hātim 2:750.

and defy His commands. He is Wise in what He commands, destines and legislates.

﴿الطَّلَاقُ مَرَّتَانٍ فَإِنْسَاكَ بِمَرْوَبٍ أَوْ تَصْرِحَ بِإِخْسَارٍ وَلَا بَیْلَ لَكُمْ أَن تَأْخُذُوا بِمَا
هَاتَيْنَا مِنْ نَبَأٍ إِلَّا أَن يَحْكُمَ إِلَّاهُ لَا يَحْكُمُ اللَّهُ إِلَّا بِمَا شَاءَ وَأَن يَحْكُمَ اللَّهُ فَلَا جُنَاحَ
عَلَيْهَا فِيمَا أَفْعَدَتْ يَدُهَا إِنَّكَ حُدُودُ اللَّهِ فَلَا تَعْدُوهَا وَمَن يَعْصِ اللَّهَ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٢٢٩﴾
فَإِن طَلَّقَهَا فَلَا جُنَاحَ عَلَى تَنكِحِ زَوْجًا غَيْرَهُ فَإِن طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهَا أَن يَرْجِعَا إِنْ
طَلَّقَ أَن يَحْكُمَ اللَّهُ وَلَئِكَ حُدُودُ اللَّهِ يَتَّبِعَهَا لِقَوْمٍ يَعْلَمُونَ ﴿٢٣٠﴾﴾

﴿229. The divorce is twice, after that either you retain her on reasonable terms or release her with kindness. And it is not lawful for you (men) to take back (from your wives) any of what you gave them (the Mahr, bridal-money given by the husband to his wife at the time of marriage), except when both parties fear that they would be unable to keep the limits ordained by Allāh (e.g., to deal with each other on a fair basis). Then if you fear that they would not be able to keep the limits ordained by Allāh, then there is no sin on either of them if she gives back (the Mahr or a part of it). These are the limits ordained by Allāh, so do not transgress them. And whoever transgresses the limits ordained by Allāh, then such are the wrongdoers.﴾

﴿230. And if he has divorced her (the third time), then she is not lawful unto him thereafter until she has married another husband. Then, if the other husband divorces her, it is no sin on both of them that they reunite, provided they feel that they can keep the limits ordained by Allāh. These are the limits of Allāh, which He makes plain for the people who have knowledge.﴾

Divorce is Thrice

This honorable Āyah abrogated the previous practice in the beginning of Islām, when the man had the right to take back his divorced wife even if he had divorced her a hundred times, as long as she was still in her 'Iddah (waiting period). This situation was harmful for the wife, and this is way Allāh made the divorce thrice, where the husband is allowed to take back his wife after the first and the second divorce (as long as she is still in her 'Iddah). The divorce becomes irrevocable after the

third divorce, as Allāh said:

﴿الطَّلَاقُ مَرَّتَيْنِ فَإِن سَالَتْهُمُ أُورُشُورٌ أَوْ تَرْجٍ﴾

«The divorce is twice, after that, either you retain her on reasonable terms or release her with kindness.»

In his *Sunan*, Abu Dāwud reported in Chapter: "Taking the Wife back after the third (Divorce) is an abrogated practice," that Ibn 'Abbās commented on the *Āyah*:

﴿وَالطَّلَاقُ بَرَاءَةٌ بَيْنَهُنَّ ثَلَاثَةُ قُرُوءٍ وَلَا يَحِلُّ لِمَنْ أَنْ يَكْتُمَنَّ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ﴾

«And divorced women shall wait (as regards their marriage) for three menstrual periods, and it is not lawful for them to conceal what Allāh has created in their wombs,» (2:228)

The man used to have the right to take back his wife even if he had divorced her thrice. Allāh abrogated this and said:

﴿الطَّلَاقُ مَرَّتَيْنِ﴾

«The divorce is twice.»^[1]

This *Hadith* was also collected by An-Nasā'ī.^[2] Ibn Abu Hātim reported that 'Urwah said that a man said to his wife, "I will neither divorce you nor take you back." She said, "How?" He said, "I will divorce you and when your term of *'iddah* nears its end, I will take you back." She went to Allāh's Messenger ﷺ and told him what happened, and Allāh revealed:

﴿الطَّلَاقُ مَرَّتَيْنِ﴾

«The divorce is twice.»^[3]

Ibn Jarīr (Aṭ-Ṭabari) also reported this *Hadith* in his *Tafsir*.^[4]

Allāh said:

﴿فَإِن سَالَتْهُمُ أُورُشُورٌ أَوْ تَرْجٍ﴾

«...after that, either you retain her on reasonable terms or release her with kindness.»

[1] Abu Dāwud 2:644.

[2] An-Nasā'ī 6:212.

[3] Ibn Abi Hātim 2:754.

[4] Aṭ-Ṭabari 4:539.

meaning, 'If you divorce her once or twice, you have the choice to take her back, as long as she is still in her *'Iddah*, intending to be kind to her and to mend differences. Otherwise, await the end of her term of *'Iddah*, when the divorce becomes final, and let her go her own way in peace, without committing any harm or injustice against her.' 'Ali bin Abu Talhah reported that Ibn 'Abbās said, "When the man divorces his wife twice, let him fear Allāh, regarding the third time. He should either keep her with him and treat her with kindness, or let her go her own way with kindness, without infringing upon any of her rights."^[1]

Taking back the *Mahr* (Dowry)

Allāh said:

﴿وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا بِمَا آتَيْتُمُوهُنَّ شَيْئًا﴾

﴿And it is not lawful for you (men) to take back (from your wives) any of (the dowry) what you gave them,﴾

meaning, you are not allowed to bother or pressure your wives to end this situation by giving you back the *Mahr* and any gifts that you have given them (in return for divorce). Similarly, Allāh said:

﴿وَلَا تَضْلُمُوهُنَّ يَتَذَمَّبُوا بِمِصْرٍ مَّا آتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْنِيَنَّ يَخْلِسُنَّ خِيَارًا﴾

﴿...and you should not treat them with harshness, that you may take away part of what you have given them, unless they commit open illegal sexual intercourse.﴾ (4:19)

However, if the wife willingly gives back anything with a good heart, then Allāh said regarding this situation:

﴿إِنْ يَدْرَأَ بَإِتِّمَ لَكُمْ عَنْ شَيْءٍ مِنْهُمَا فُكُوهُمَا فَبِإِذْنِكَا﴾

﴿...but if they, of their own good pleasure, remit any part of it to you, take it, and enjoy it without fear of any harm.﴾ (4:4)

Allowing *Khul'* and the Return of the *Mahr* in that Case

When the spouses have irreconcilable differences wherein the wife ignores the rights of the husband, dislikes him and

[1] At-Tabari 4:543.

becomes unable to live with him any longer, she is allowed to free herself (from married life) by giving him back what he had given her (in gifts and *Mahr*). There is no sin on her in this case nor on him if he accepts such offer. This is why Allāh said:

﴿وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا بِمَا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُعْسَا خُدُوهُ اللَّهُ فَإِنْ خِفْتُمْ أَلَّا يُعْسَا خُدُوهُ اللَّهَ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ﴾

«And it is not lawful for you (men) to take back (from your wives) any of what you gave them, except when both parties fear that they would be unable to keep the limits ordained by Allāh (e.g., to deal with each other on a fair basis). Then if you fear that they would not be able to keep the limits ordained by Allāh, then there is no sin on either of them if she gives back.»

Sometimes, the woman has no valid reason and she still asks for her marriage to be ended. In this case, Ibn Jarir reported that Thawbān said that Allāh's Messenger ﷺ said:

«أَيُّمَا امْرَأَةٍ سَأَلَتْ زَوْجَهَا طَلَاقًا فِي غَيْرِ مَا بَاسٍ، فَحُرَامٌ عَلَيْهَا رَائِحَةُ الْجَنَّةِ»

«Any woman who asks her husband for divorce without justification, then the scent of Paradise will be forbidden for her.»^[1]

At-Tirmidhi recorded this Ḥadīth and stated that it is *Hasan*.^[2]

Ibn Jarir said that the Āyah (2:229) was revealed about Thābit bin Qays bin Shammās and his wife Ḥabībah bint 'Abdullāh bin Ubayy bin Salūl.^[3] In his *Muwatta'*, Imām Mālik reported that Ḥabībah bint Sahl Al-Anṣāriyah was married to Thābit bin Qays bin Shammās and that Allāh's Messenger ﷺ once went to the *Fajr* (Dawn) prayer and found Ḥabībah bint Sahl by his door in the dark. Allāh's Messenger ﷺ said, "Who is this?" She said, "I am Ḥabībah bint Sahl, O Messenger of Allāh!" He said, "What is the matter?" She said, "I and Thābit bin Qays", meaning, (she can no longer be with) her husband. When her husband Thābit bin Qays came, Allāh's Messenger ﷺ

[1] *Aṭ-Ṭabari* 4:569.

[2] *Tuḥfat Al-Aḥwadhī* 4:367.

[3] *Aṭ-Ṭabari* 4:556.

said to him:

«هَذِهِ حَبِيبَةُ سَهْلٍ قَدْ ذَكَرْتُ مَا شَاءَ اللَّهُ أَنْ تَذْكُرَ»

«This is *Habibah bint Sahl*, she said what Allāh has permitted her to say.»

Habibah also said, "O Messenger of Allāh! I still have everything he gave me." Allāh's Messenger ﷺ said:

«خُذْ مِنْهَا»

«Take it from her.» So, he took it from her and she remained in her family's house.^[1]

This was reported by Aḥmad, Abu Dāwud and An-Nasā'ī.^[2]

Al-Bukhārī reported that Ibn 'Abbās said that the wife of Thābit bin Qays bin Shammās came to the Prophet ﷺ and said, "O Messenger of Allāh! I do not criticize his religion or mannerism. But I hate committing *Kufr* in Islām (by ignoring his rights on her)." Allāh's Messenger ﷺ said:

«أَتُرِيدِينَ عَلَيَّ حَدِيثَهُ؟»

«Will you give him back his garden?»

She said, "Yes." Allāh's Messenger ﷺ said:

«اقْبَلِ الْحَدِيثَ وَطَلِّقْهَا نَظْلِيَّةً»

«Take back the garden and divorce her once.»^[3]

An-Nasā'ī also recorded it.^[4]

The 'Iddah (Waiting Period) for the *Khul'*

At-Tirmidhi reported that Rubay' bint Mu'awwidh bin 'Afrā' got a *Khul'* during the time of Allāh's Messenger ﷺ and the Prophet ﷺ ordered her to wait for one menstruation period for *Iddah*.^[5]

Transgressing the set limits of Allāh is an Injustice

Allāh said:

[1] *Al-Muwatta* 2:564.

[2] Aḥmad 6:433, Abu Dāwud 2:667, An-Nasā'ī 6:169.

[3] *Fatḥ Al-Bārī* 9:306.

[4] An-Nasā'ī 6:169.

[5] *Tuḥfat Al-Aḥwadhī* 4:363.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَجَادَلُوا وَلَئِنْ تَتَجَادَلُوا فِي شَيْءٍ فَاجْعَلُوا بَيْنَكُمْ سُلْطَانًا﴾

«These are the limits ordained by Allāh, so do not transgress them. And whoever transgresses the limits ordained by Allāh, then such are the wrongdoers.»

This means that the laws that Allāh has legislated are His set limits, so do not transgress them. An authentic *Hadīth* states:

«إِنَّ اللَّهَ حَدَّ حُدُودًا فَلَا تَعْتَدُوهَا، وَفَرَضَ فَرَائِضَ فَلَا تُضَيِّعُوهَا، وَحَرَّمَ مَحَارِمَ فَلَا تَنْتَهِكُوهَا، وَسَكَتَ عَنْ أَشْيَاءَ رَحْنَةً لَكُمْ مِنْ غَيْرِ نَسْيَانٍ فَلَا تَسْأَلُوا عَنْهَا»

«Allāh has set some limits, so do not transgress them; and commanded some commands, so do not ignore them; and made some things unlawful, so do not commit them. He has also left some matters (without rulings) as a mercy with you, not because He has forgotten them, so do not ask about them.»^[1]

Pronouncing Three Divorces at the same Time is Unlawful

The last *Āyah* we mentioned was used as evidence to prove that it is not allowed to pronounce three divorces at one time. What further proves this ruling is that Maḥmūd bin Labīd has stated - as An-Nasā'ī recorded - that Allāh's Messenger ﷺ was told about a man who pronounced three divorces on his wife at one time, so the Prophet ﷺ stood up while angry and said:

«أُبَلِّغُ بِكِتَابِ اللَّهِ وَأَنَا بَيْنَ أَعْيُنِكُمْ؟»

«The Book of Allāh is being made the subject of jest while I am still amongst you?»

A man then stood up and said, "Should I kill that man, O Messenger of Allāh?"^[2]

The Wife cannot be taken back after the Third Divorce

Allāh said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ﴾

[1] Ad-Darāquṭni 4:298.

[2] An-Nasā'ī 6:142.

﴿And if he has divorced her (the third time), then she is not lawful for him thereafter until she has married another husband.﴾

This Āyah indicates that if the man divorces his wife for the third time after he divorced her twice, then she will no longer be allowed for marriage to him. Allāh said:

﴿حَتَّىٰ تَنْكِحَ زَوْجًا غَيْرًا﴾

﴿...until she has married another husband.﴾

meaning, until she legally marries another man. For instance, if she has sexual intercourse with any man, even her master (if she was a servant), she would still be ineligible for marriage for her ex-husband (who divorced her thrice), because whomever she had sexual relations with was not her legal husband. If she marries a man without consummating the marriage, she will not be eligible for her ex-husband. Muslim reported that 'Ā'ishah said that Allāh's Messenger ﷺ was asked about a woman who marries a man who thereafter divorces her (thrice). She then marries another man and he divorces her before he has sexual relations with her, would she be allowed for her first husband? Allāh's Messenger ﷺ said:

«لَا، حَتَّىٰ يَذُوقَ عُسَيْلَهَا»

«No, until he enjoys her 'Usaylah (sexual relation).»^[1]

Al-Bukhārī also reported this Ḥadīth.^[2]

Imām Aḥmad recorded that 'Ā'ishah said, "The wife of Rifā'ah Al-Qurazī came while I and Abu Bakr were with the Prophet ﷺ and she said, 'I was Rifā'ah's wife, but he divorced me and it was an irrevocable divorce. Then I married 'Abdur-Raḥmān bin Az-Zubayr, but his sexual organ is minute like a string.' She then took a small string of her garment (to resemble how small his sexual organ was). Khālid bin Sa'īd bin Al-'Āṣ, who was next to the door and was not yet allowed in, said, 'O Abu Bakr! Why do you not forbid this (woman) from what she is revealing frankly before the Prophet?' The Prophet ﷺ merely smiled. Then, Allāh's Messenger ﷺ asked her:

[1] Muslim 2:1057.

[2] Faḥ Al-Bārī 9:284.

«كَأَنَّكَ تُرِيدِينَ أَنْ تُرْجِعِي إِلَى رِفَاعَةَ، لَا، حَتَّى تَذُوقِي عُسَيْلَتَهُ، وَتَذُوقَ عُسَيْلَتِكَ»

«Do you want to remarry Rifā'ah? You cannot unless you experience his 'Usaylah and he experiences your 'Usaylah (i.e., had a complete sexual relation with your present husband).»^[1]

Al-Bukhāri, Muslim, and An-Nasā'ī also recorded this *Ḥadīth*.^[2] Muslim's wording is "Rifā'ah divorced his wife for the third and final time."

The word '*Usaylah* mentioned in the *Ḥadīth* means sexual intercourse. Imām Aḥmad and An-Nasā'ī reported that 'Ā'ishah said that Allāh's Messenger ﷺ said:

«أَلَا إِنَّ الْعُسَيْلَةَ الْجِمَاعُ»

«'Usaylah is sexual intercourse.»^[3]

The Curse on the Participants of *Taḥlīl*/*Ḥalālāh*

The reason for the woman (who was divorced thrice) to marry another man must be that the man desires her and has the intention of having an extended married life with her. These are the legal goals and aims behind marriage. If the reason behind the second marriage was to make the woman eligible for her ex-husband again, then this is the *Taḥlīl* that the *Ḥadīths* have cursed and criticized. In addition, when the reason behind this marriage (if it was *Taḥlīl*) is announced in the contract, it would make the contract invalid according to the majority of the scholars.

Imām Aḥmad reported that 'Abdullāh bin Mas'ūd said, "Allāh's Messenger ﷺ cursed the one who does *Taḥlīl*, the one in whose favor it is done, those who eat *Ribā* (usury) and those who feed it (pay the usury)."^[4] At-Tirmidhi and An-Nasā'ī reported this *Ḥadīth*.^[5] and At-Tirmidhi said, "This *Ḥadīth* is *Ḥasan*." He said, "This is what is acted upon according to people of knowledge among the Companions, among whom are

[1] Aḥmad 6:34

[2] *Faṭḥ Al-Bārī* 10:518, Muslim 2:1057, An-Nasā'ī 6:146.

[3] Aḥmad 6:62.

[4] Aḥmad 1:448.

[5] Aḥmad 1:448, *Tuḥfat Al-Aḥwadhī* 4:268, An-Nasā'ī 6:149.

'Umar, 'Uthmān and Ibn 'Umar. It was also the saying of the scholars of *Fiqh* among the *Tabi'in* (second generation of Islām). And it has been reported from 'Ali, Ibn Mas'ūd and Ibn 'Abbās".

In his *Mustadrak*, Al-Hākim reported that Nāfi' said: "A man came to Ibn 'Umar and asked him about a man who divorced his wife three times. Then, his brother married her to make *Tahḷīl* for his brother, without the brother knowing this fact. He then asked, "Is she allowed for the first (husband)?" He said, "No, unless it is a marriage that involves desire. We used to consider this an act of adultery during the time of Allāh's Messenger ﷺ." Al-Hākim said, "This *Ḥadīth* has a *Ṣaḥīḥ* chain although they (Al-Bukhārī and Muslim) did not record it."^[1] The wording of this *Ḥadīth* indicates that the ruling came from the Prophet ﷺ. Abu Bakr bin Abu Shaybah, Al-Jawzjāni, Ḥarb Al-Kirmāni and Abu Bakr Al-Athram said that Qabīṣah bin Jābir said that 'Umar said, "If the participants to *Tahḷīl* are brought to me, I will have them stoned."^[2]

When does a Woman who was divorced Three Times become Eligible for Her First Husband

Allāh said:

﴿إِنْ طَلَّقَهَا﴾

﴿And if he has divorced her﴾ meaning, the second husband after he had complete sexual relations with her,

﴿وَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا﴾

﴿it is no sin on both of them that they reunite﴾ meaning, the wife and her first husband,

﴿إِنْ طَلَّآ أَنْ يُقِيمَا حُدُودَ اللَّهِ﴾

﴿provided they feel that they can keep the limits ordained by Allāh.﴾ meaning, they live together honorably. Mujāhid said, "If they are convinced that the aim behind their marriage is honorable."^[3] Next, Allāh said:

﴿وَتِلْكَ حُدُودُ اللَّهِ﴾

[1] Al-Hākim 2:199.

[2] Ibn Abi Shaybah 4:294.

[3] Aṭ-Ṭabari 4:598.

﴿٢٧﴾

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﴿٢٧﴾

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلَنْ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ
 سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُنْسِكُوهُنَّ ضِرَارًا لِنَعْتِدَّ وَأَمِنْ يَفْعَلُ
 ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ وَلَا تَتَّبِعُوا مَا يَأْتِي اللَّهُ هُزًا وَأَذْكُرُوا
 يَمَنَّتِ اللَّهُ عَلَيْكُمْ وَمَا أُنْزِلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ
 يَعْظُمُكُمْ بِدِينِ اللَّهِ وَأَعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٧﴾
 وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلَنْ أَجَلَهُنَّ فَلَا تَعْصِلُوهُنَّ أَنْ يَنْكِحْنَ
 آرِهِنَّ إِذَا تَرَضَوْا بَيْنَهُنَّ بِالْمَعْرُوفِ ذَلِكَ يُوعَظُ بِهِ مَنْ كَانَ
 مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ لَكُمْ لَكُمْ وَطَهْرٌ وَاللَّهُ
 يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢٨﴾ وَالْأُولَادُ يَرْضِعْنَ أَوْلَادَهُنَّ
 حَتَّى كَامِلَيْنَ لِمَنْ أَرَادَ أَنْ يُنْفِقَ الرِّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ
 وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ
 وَالِدَةٌ بَوْلًا لَهَا وَلَا مَوْلُودٌ لِمَوْلَاةٍ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ
 فَإِنْ أَرَادَ إِصْلَاحًا عَنْ تَرَضٍ مِنْهُمَا وَفَتْيًا وَلَا جُنَاحَ عَلَيْهِمَا أَنْ
 أَرَدْتُمْ أَنْ تَسَرِّعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا
 مَاتِيْتُمُ بِالْمَعْرُوفِ وَأَلْفُوا اللَّهَ وَأَعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٩﴾

«These are the limits of Allah, His commandments and legislation,

﴿يَبَيِّنُهَا﴾

«He makes plain»

﴿لِقَوْمٍ يَعْلَمُونَ﴾

«for the people who have knowledge.»

﴿وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلَنْ أَجَلَهُنَّ
 فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ
 بِمَعْرُوفٍ وَلَا تُنْسِكُوهُنَّ ضِرَارًا
 لِنَعْتِدَّ وَأَمِنْ يَفْعَلُ ذَلِكَ فَقَدْ ظَلَمَ
 نَفْسَهُ وَلَا تَتَّبِعُوا مَا يَأْتِي اللَّهُ هُزًا
 وَأَذْكُرُوا يَمَنَّتِ اللَّهُ عَلَيْكُمْ وَمَا أُنْزِلَ
 عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ
 يَعْظُمُكُمْ بِدِينِ اللَّهِ وَأَعْلَمُوا أَنَّ
 اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

﴿231. And when

you have divorced women and they have fulfilled the term of their prescribed period, either take them back on a reasonable basis or set them free on a reasonable basis. But do not take them back to hurt them, and whoever does that, then he has wronged himself. And treat not the verses (Laws) of Allāh in jest, but remember Allāh's favors on you (i.e., Islām), and that which He has sent down to you of the Book (i.e., the Qur'ān) and Al-Hikmah (the Prophet's Sunnah – legal ways – Islāmic jurisprudence) whereby He instructs you. And fear Allāh, and know that Allāh is All-Aware of everything».

Being Kind to the Divorced Wife

This is a command from Allāh to men that when one of them divorces his wife with a reversible divorce, he should

treat her kindly. So when her term of 'Iddah (waiting period) nears its end, he either takes her back in a way that is better, including having witnesses that he has taken her back, and he lives with her with kindness. Or, he should release her after her 'Iddah finishes and then kindly asks her to depart from his house, without disputing, fighting with her or using foul words. Allāh then said:

﴿وَلَا تُمْسِكُوهُنَّ بِزُرَارَةٍ لِّتَعْتَدُوا﴾

﴿But do not take them back to hurt them,﴾

Ibn 'Abbās, Mujāhid, Masrūq, Al-Ḥasan, Qatādah, Aḍ-Ḍaḥḥāk, Ar-Rabī' and Muqātil bin Ḥayyān said that a man used to divorce his wife, and when her 'Iddah came near its end, he would take her back to harm her and to stop her from marrying someone else. He then divorced her and she would begin her 'Iddah and when her 'Iddah term neared its end, he would take her back again, so that the term of 'Iddah would be prolonged for her. After that, Allāh prohibited this practice.⁽¹⁾ Allāh has also threatened those who indulge in such practices, when He said;

﴿وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ﴾

﴿...and whoever does that, then he has wronged himself.﴾

meaning, by defying Allāh's commandments.

Allāh then said:

﴿وَلَا تَتَجَدَّوْا بِآيَاتِ اللَّهِ هُزُوًا﴾

﴿And treat not the verses (Laws) of Allāh in a jest,﴾

Ibn Jarīr said that Abu Mūsā (Al-Ash'ari) narrated that Allāh's Messenger ﷺ once became angry at the Ash'ari tribe. Abu Mūsā went to him and said, "O Messenger of Allāh! Are you angry with the Ash'ariyyin?" The Prophet ﷺ said:

«يَقُولُ أَحَدُكُمْ: قَدْ طَلَّقْتُ، قَدْ رَاجَعْتُ، لَيْسَ هَذَا طَلَاقُ الْمُسْلِمِينَ، طَلَّقُوا الْمَرْأَةَ فِي قُبُلِ عَدُوِّهَا»

«One of you says, 'I divorced her' -then says- 'I took her back!' This is not the appropriate way Muslims conduct divorce.

⁽¹⁾ Ibn Abi Ḥatīm 2:772-774.

Divorce the woman when she has fulfilled the term of the prescribed period.^[1]

Masrūq said that the *Āyah* refers to the man who harms his wife by divorcing her and then taking her back, so that the *'Iddah* term is prolonged for her.^[2] Al-Ḥasan, Qatādah, 'Aṭā' Al-Khurāsāni, Ar-Rabī' and Muqātil bin Ḥayyān said, "He is the man who divorces his wife and says, 'I was joking.' Or he frees a servant or gets married and says, 'I was only joking.' Allāh revealed:

﴿وَلَا تَجِدُوا آيَةَ اللَّهِ هُزُوءًا﴾

﴿And treat not the verses (Laws) of Allāh in a jest,﴾^[3]

Then such men were made to bear the consequences of their actions.

Allāh then said:

﴿وَاذْكُرُوا أَنْعَمَ اللَّهُ عَلَيْكُمْ﴾

﴿...but remember Allāh's favors on you,﴾

meaning, by His sending His Messenger ﷺ with the right guidance and clear signs to you:

﴿وَمَا أَرْسَلْنَا مِنْكَ مِنْ الْكِتَابِ وَالْحِكْمَةِ﴾

﴿...and that which He has sent down to you of the Book (i.e., the Qur'ān) and Al-Ḥikmah﴾ meaning the Sunnah,

﴿يُعِظُكَ بِهَا﴾

﴿...whereby He instructs you.﴾

meaning, commands you, forbids you and threatens you for transgressing His prohibitions. Allāh said:

﴿وَاتَّقُوا اللَّهَ﴾

﴿And fear Allāh﴾

meaning, concerning what you perform and what you avoid,

﴿وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

﴿and know that Allāh is All-Aware of everything.﴾

^[1] Aṭ-Ṭabari 5:14.

^[2] Aṭ-Ṭabari 5:8.

^[3] Ibn Abi Ḥātim 2:775,776.

none of your secret or public affairs ever escapes His knowledge, and He will treat you accordingly.

﴿وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَلَنْتُمْ أَبْهَنَ فَلَا تَعْسِلُوهُنَّ أَنْ يَكُنَّ آتِيَاتِكُنَّ إِذَا رَمَعْتُمْ بَيْنَهُنَّ بِالْمَعْرُوفِ
ذَلِكَ يُوعِظُ بِه. مَنْ كَانَ مِنْكُمْ يُوَدِّعُ بِأَهْلِهِ وَالْيَتَامَىٰ ذَلِكُمْ أَنْتُمْ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ
لَا تَعْلَمُونَ ﴿٢٣٢﴾﴾

﴿232. And when you have divorced women and they have fulfilled the term of their prescribed period, do not prevent them from marrying their (former) husbands, if they mutually agree on reasonable basis. This (instruction) is an admonition for him among you who believes in Allāh and the Last Day. That is more virtuous and purer for you. Allāh knows and you know not.﴾

The Wali (Guardian) of the Divorced Woman should not prevent Her from going back to Her Husband

‘Ali bin Abu Ṭalḥah reported that Ibn ‘Abbās said, “This Āyah was revealed about the man who divorces his wife once or twice and her ‘Iddah finishes. He later thinks about taking her back in marriage and the woman also wishes that, yet, her family prevents her from remarrying him. Hence, Allāh prohibited her family from preventing her.” Masrūq, Ibrāhīm An-Nakha‘ī, Az-Zuhri and Aḍ-Ḍaḥḥāk stated that this is the reason behind revealing the Āyah (2:232).^[1] These statements clearly conform to the apparent meaning of the Āyah.

There is no Marriage without a Wali (for the Woman)

The Āyah (2:232) also indicates that the woman is not permitted to give herself in marriage. Rather, she requires a Wali (guardian such as her father, brother, adult son, and so forth) to give her away in marriage, as Ibn Jarīr and At-Tirmidhi have stated when they mentioned this Āyah. Also, a Ḥadīth states that:

«لَا تُزَوِّجُ الْمَرْأَةُ الْمَرْأَةَ، وَلَا تُزَوِّجُ الْمَرْأَةُ نَفْسَهَا، فَإِنَّ الرِّائِيَةَ هِيَ الَّتِي تُزَوِّجُ
نَفْسَهَا»

^[1] Aṭ-Ṭabari 5:22,23.

«The woman does not give another woman away for marriage and the woman does not give herself away in marriage, for only the adulteress gives herself away for marriage.»^[1]

Another Ḥadīth states:

«لَا بِنَكَاحٍ إِلَّا بِوَلِيِّ مُرْتَدٍّ وَشَاهِدَيْنِ عَدْلٍ»

«No marriage is valid except with the participation of a mature Wali and two trustworthy witnesses.»^[2]

The Reason behind revealing the Āyah (2:232)

It was reported that this Āyah was revealed about Ma'qil bin Yasār Al-Muzani and his sister. Al-Bukhārī reported in his Ṣaḥīḥ, when he mentioned the Tafsir of this Āyah (2:232), that the husband of the sister of Ma'qil bin Yasār divorced her. He waited until her *Iddah* finished and then asked to remarry her, but Ma'qil refused. Then, this Āyah was sent down:

﴿فَلَا تَحْزَنُوا أَنْ يَنْكِحُوا أَزْوَاجَهُنَّ﴾

«...do not prevent them from marrying their (former) husbands.»^[3]

Abu Dāwud, At-Tirmidhi, Ibn Abu Ḥatim, Ibn Jarīr and Ibn Marduwyah and Al-Bayhaqi reported this Ḥadīth from Al-Ḥasan from Ma'qil bin Yasār.^[4] At-Tirmidhi rendered this Ḥadīth authentic and in his narration, Ma'qil bin Yasār gave his sister in marriage for a Muslim man during the time of Allāh's Messenger ﷺ. She remained with him for a while and he divorced her once and did not take her back until her *Iddah* finished. They then wanted to get back with each other and he came to ask her for marriage. Ma'qil said to him, "O ungrateful one! I honored you and married her to you but you divorced her. By Allāh! She will never be returned to you." But Allāh knew his need for his wife and her need for her husband and He revealed:

[1] Ibn Mājah 1:606.

[2] *Majma' Az-Zawā'id* 4:286

[3] *Fath Al-Bāri* 8:40.

[4] Abu Dāwud 2:569, *Tuhfat Al-Aḥwadhī* 8:325, Ibn Abi Ḥatim 2:778, Aṭ-Ṭabari 5:17-19, Al-Bayhaqi 7:104.

﴿وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلْيُنْفِقْنَ أَجَلَهُنَّ﴾

«And when you have divorced women and they have fulfilled the term of their prescribed period,»

until He said:

﴿وَأَنْتُمْ لَا تَعْلَمُونَ﴾

«...and you know not.»

When Ma'qil heard the Āyah, he said, "I hear and obey my Lord." He then summoned the man and said, "I will honor you and let you remarry (my sister)."^[1] Ibn Marduwyah added (that Ma'qil said), "And will pay (the expiation) for breaking my vow."^[2]

Allāh said:

﴿ذَلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾

«This (instruction) is an admonition for him among you who believes in Allāh and the Last Day.»

meaning, prohibiting you from preventing the women from marrying their ex-husbands, if they both agree to it,

﴿مَنْ كَانَ مِنْكُمْ﴾

«among you» O people,

﴿يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾

«who believes in Allāh and the Last Day.»

meaning, believes in Allāh's commandments and fears His warnings and the torment in the Hereafter. Allāh said:

﴿ذَلِكَ أَنْتُمْ لَكُمْ وَظَنُّكُمْ﴾

«That is more virtuous and purer for you.»

meaning, obeying Allāh's Law by returning the women to their ex-husbands, and abandoning your displeasure, is purer and cleaner for your hearts,

﴿وَاللَّهُ بِمَا تَعْمَلُونَ﴾

[1] Tuhfat Al-Aḥwadhī 8 : 324.

[2] Al-Bayhaqī 7 : 104.

«Allāh knows» the benefits you gain from what He commands and what He forbids.

﴿وَأَنْتُمْ لَا تَعْلَمُونَ﴾

«and you know not» the benefits in what you do or what you refrain from doing.

﴿وَالْوَالِدَتُيْنِ يُرِضِعْنَ أَوْلَدَهُنَّ حَوْلَيْ كَامِلَتَيْنِ لِمَنْ أَرَادَ أَنْ يُنِمَّ الرِّضَاعَةُ وَعَلَى الْمَوْلُودِ لَهُ يَرْزُقُهُنَّ وَكَسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا ضَرْبَ وَدَعَةٍ يُولَدُهَا وَلَا مَوْلُودٌ لَهُمْ يُولَدُوهَا وَعَلَى الْوَارِثِ يَشُلْ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْرِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا مَالَكُمْ بِالْمَعْرُوفِ وَالْقَوْلُ اللَّهُ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

«233. The mothers should suckle their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling, but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis. No person shall have a burden laid on him greater than he can bear. No mother shall be treated unfairly on account of her child, nor father on account of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father). If they both decide on weaning, by mutual consent, and after due consultation, there is no sin on them. And if you decide on a foster suckling-mother for your children, there is no sin on you, provided you pay (the mother) what you agreed (to give her) on a reasonable basis. And fear Allāh and know that Allāh is All-Seer of what you do.»

The Suckling Period is only Two Years

This is a direction from Allāh to the mothers to suckle their infants through the complete term of suckling, which is two years. Hence, suckling after two years is not included in this address. Allāh said:

﴿لِمَنْ أَرَادَ أَنْ يُنِمَّ الرِّضَاعَةُ﴾

«...who desire to complete the term of suckling.»

Therefore, the suckling that establishes *Tahrim* (prohibition, i.e., one cannot marry his mother or sister from suckling) is what occurs before the two years end. If the infant is suckled

only after two years of age, then no *Tahrīm* will be established. At-Tirmidhi under Chapter: 'Suckling establishes *Tahrīm* within the first two years,' reported that Umm Salamah narrated that Allāh's Messenger ﷺ said:

«لَا يَحْرُمُ مِنَ الرُّضَاعِ إِلَّا مَا فَتَقَ الْأَمْعَاءَ فِي الثَّدْيِ وَكَانَ قَبْلَ الْفِطَامِ»

«Suckling establishes *Tahrīm* if it is on the breast and before *Fiṭām* (before weaning, i.e., before the end of the first two years).»^[1]

At-Tirmidhi said, "This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. The majority of the people of knowledge among the Companions of Allāh's Messenger ﷺ and others acted upon this, that is that suckling establishes *Tahrīm* (prohibition in marriage) before the end of the two years and that whatever occurs after that does not establish *Tahrīm*". At-Tirmidhi is alone in recording this *Ḥadīth* and the narrators in its chain meet the criteria of the *Ṣaḥīḥayn*. The Prophet's statement:

«إِلَّا مَا كَانَ فِي الثَّدْيِ»

«On the breast» refers to the organ of suckling before the two years. Imām Ahmad reported a *Ḥadīth* in which Al-Barā' bin 'Āzib narrated, "When Ibrāhīm, the Prophet's son, died, the Prophet ﷺ said:

«إِنَّ ابْنِي مَاتَ فِي الثَّدْيِ، إِنَّ لَهُ مُرْضِعًا فِي الْجَنَّةِ»

«My son has died on the breast and he has someone to suckle him in Paradise.»^[2]

Furthermore, Ad-Dāraquṭnī related that Ibn 'Abbās said that Allāh's Messenger ﷺ said:

«لَا يَحْرُمُ مِنَ الرُّضَاعِ إِلَّا مَا كَانَ فِي الْحَوْلَيْنِ»

«Suckling establishes *Tahrīm* only within the (first) two years.»^[3]

Imām Mālik reported this *Ḥadīth* from Thawr bin Zayd who narrated that Ibn 'Abbās related it to the Prophet ﷺ.^[4] Ad-

[1] *Tuḥfat Al-Aḥwadhī* 4:313.

[2] *Umdat At-Tafsīr* 1:126.

[3] Ad-Darāquṭnī 4:174.

[4] *Al-Muwaffa'* 2:602.

Darāwardi reported this *Hadīth* from Thawr who narrated it from 'Ikrimah who narrated it from Ibn 'Abbās. In this narration, which is more authentic, he added:

«وَمَا كَانَ بَعْدَ الْحَوْلَيْنِ فَلَيْسَ بِشَيْءٍ»

«Whatever occurs after the two years is not considered.»

Suckling beyond the Two Years

It is reported in the *Ṣaḥīḥ* that 'Ā'ishah thought that if a woman gives her milk to an older person (meaning beyond the age of two years) then this will establish *Tahṛīm*.^[1] This is also the opinion of 'Aṭā' bin Abu Rabāḥ and Layth bin Sa'd. Hence, 'Ā'ishah thought that it is permissible to suckle the man whom the woman needs to be allowed in her house. She used as evidence the *Hadīth* of Sālim, the freed slave of Abu Ḥudhayfah, where the Prophet ﷺ ordered Abu Ḥudhayfah's wife to give some of her milk to Sālim, although he was a man, and ever since then, he used to enter her house freely. However, the rest of the Prophet's wives did not agree with this opinion and thought that this was only a special case.^[2] This is also the opinion of the majority of the scholars.

Suckling for Monetary Compensation

Allāh said:

﴿وَعَلَّ الْوَالِدُ لَمْ يَرْفُقْ وَكَسَوْنَهُ بِالْمَعْرُوفِ﴾

«...but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis.»

meaning, the father of the baby is obliged to provide for the expenses of the mother and to buy her clothes, in reasonable amounts usually used by similar women in that area, without extravagance or stinginess. The father spends within his means in this case. Allāh said in another *Āyah*:

﴿لِيُفِيقَ ذُو سَعَةٍ مِّن سَعَتِهِ. وَمَن قُدِّرَ عَلَيْهِ رِفْقٌ فَلْيَرْفُقْ. فَمَا أَنَّهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَّا أَتَتْهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا﴾

«Let the rich man spend according to his means; and the man

[1] Muslim 2:1077.

[2] Abu Dāwūd 2:549,550.

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

Aḍ-Ḍaḥḥāk commented, "If the husband divorces his wife, with whom he had a child, and she suckles that child, he is required to provide for the mother's expenses and clothes within reason."^[1]

No Ḍarār (Harm) or Ḍīrār (Revenge)

Allāh said:

﴿لَا تُكَادُ وَلَدَهُ﴾

﴿No mother shall be treated unfairly on account of her child,﴾

meaning, the mother should not decline to rear her child to harm its father. The mother does not have the right to refrain from suckling the child after giving birth, unless she suckles him/her the milk that is necessary for his/her survival. Later on, she is allowed to give up custody of the child as long as she does not do that intending to harm the father. In addition, the father is not allowed to take the child from his mother to harm the mother. This is why Allāh said:

﴿وَلَا مَوْلَاهُ لَهُ﴾

﴿...nor father on account of his child.﴾

meaning, by taking the child from its mother intending to harm the mother. This is the *Tafsīr* of Mujāhid, Qatādah, Aḍ-Ḍaḥḥāk, Az-Zuhri, As-Suddi, Ath-Thawri and Ibn Zayd, and others on this *Āyah*.^[2]

Allāh then said:

﴿وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ﴾

﴿And on the (father's) heir is incumbent the like of that (which was incumbent on the father).﴾

meaning, by refraining from harming the relative (of the father, i.e., his infant), as Mujāhid, Ash-Sha'bi and Aḍ-Ḍaḥḥāk stated.

^[1] Aṭ-Ṭabari 5:39.

^[2] Aṭ-Ṭabari 5:49,50.

It was also reported that (the *Āyah* requires) the inheritor (of the father) to spend on the mother of the child, just as the father was spending, and to preserve her rights and refrain from harming her, according to the *Tafsir* of the majority of the scholars. We should state that Ibn Jarir has explained this subject in detail in his *Tafsir* and that he also stated that suckling the child after the second year might harm the child's body and mind. Sufyan Ath-Thawri narrated that 'Alqamah asked a woman who was suckling her child after the second year ended, not to do that.^[1]

Fitām (weaning) occurs by Mutual Consent

Allāh said:

﴿إِن أَرَادَا فِصَالًا عَنْ زَاوِي مَبْنِيَّتِهِمَا وَلْتَأْتِرَا وَلَا جُنَاحَ عَلَيْهِمَا﴾

﴿If they both decide on weaning, by mutual consent, and after due consultation, there is no sin on them.﴾

This *Āyah* indicates that if the father and the mother decide on the *Fitām* (weaning) before the two years (of suckling) end, and for a benefit that they duly discuss and agree upon, then there is no sin in this case. So, the *Āyah* indicates that one parent is not allowed to make this kind of decision without duly consulting the other parent, as stated by Ath-Thawri. The method of mutual consultation protects the child's interests. It is also a mercy from Allāh to His servants, for He has legislated the best method for parents to rear their children, and His legislation guides and directs the parents and the children to success. Similarly, Allāh said in *Sūrat At-Ṭalāq* (chapter 65 in the Qur'ān):

﴿إِن أَرْضَعْنَ لَكُمْ فَارْزُقُوهُنَّ أَجْرَهُنَّ وَاتَّقَرُّوا بَيْنَكُمْ بِعَرْفِهِ وَأَنْ تَصْرَحَ لَهُ أُخْرَى﴾

﴿Then if they give suck to the children for you, give them their due payment, and let each of you accept the advice of the other in a just way. But if you make difficulties for one another, then some other woman may give suck for him (the father of the child).﴾ (65:6)

Allāh then said:

^[1] At-Ṭabari 5:36.

بِالْمَعْرُوفِ

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الْبَقَرَةُ

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ
 أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ
 فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ وَاللَّهُ يَمَاعِصِلُونَ خَيْرٌ
 ﴿٣٨﴾ وَلَا جُنَاحَ عَلَيْكُمْ فِي مَا عَرَضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ
 أَوْ أَكْتِنْتُمْ فِي أَنْفُسِكُمْ عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ
 وَلَكِنْ لَا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا
 وَلَا تَمْرِمُوا عُقْدَةَ النِّكَاحِ حَتَّىٰ يَبْلُغَ الْكِتَابُ أَجَلَهُ
 وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ وَاعْلَمُوا
 أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿٣٩﴾ لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ
 مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَتَّعُوهُنَّ عَلَىٰ الْوَسْعِ
 قَدْرُهُ وَعَلَىٰ الْمُقْتِرِ قَدْرُهُ مَتَّعًا بِالْمَعْرُوفِ حَقًّا عَلَىٰ الْحَسَنِينَ
 ﴿٤٠﴾ وَإِنْ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ
 لَهُنَّ فَرِيضَةً فَنَصَفْ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُوَ أَوْ تُعْفُوا
 الَّذِي يَدْرُءُ عُقْدَةُ النِّكَاحِ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَىٰ
 وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ يَمَاعِصِلُونَ بِمِثْرِ ﴿٤١﴾

﴿وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ﴾

«And if you decide on a foster suckling-mother for your children, there is no sin on you, provided you pay (the mother) what you agreed (to give her) on a reasonable basis.»

meaning, if the mother and the father both agree that the father assumes custody of the child due to a circumstance that compels her or allows him to do so, then there is no sin in this case. Hence, the mother is allowed to give up the child and

the father is allowed to assume custody of the child. The father should kindly give the mother her expenses for the previous period (during which she reared and suckled the child), and he should seek other women to suckle his child for monetary compensation. Thereafter, Allāh said:

﴿وَاتَّقُوا اللَّهَ﴾

«And fear Allāh» meaning, in all of your affairs,

﴿وَاعْلَمُوا أَنَّ اللَّهَ يَنْصَرِفُ كُلَّ شَيْءٍ إِلَىٰ نَافِثَتِهِ﴾

«And know that Allāh is All-Seer of what you do.» meaning, none of your affairs or speech escapes His perfect Watch.

﴿وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ وَاللَّهُ يَمَاعِصِلُونَ خَيْرٌ﴾

فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٣٤﴾

﴿234. And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days, then when they have fulfilled their term, there is no sin on you if they (the wives) dispose of themselves in a (just and) honorable manner (i.e., they can marry). And Allāh is well-acquainted with what you do.﴾

The 'Iddah (Waiting Period) of the Widow

This *Āyah* contains a command from Allāh to the wives whose husbands die, that they should observe a period of 'Iddah of four months and ten nights, including the cases where the marriage was consummated or otherwise, according to the consensus (of the scholars).

The proof that this ruling includes the case where the marriage was not consummated is included in the general meaning of the *Āyah*. In a narration recorded by Imām Aḥmad and the compilers of the *Sunan*, which At-Tirmidhi graded *Ṣaḥīḥ*, Ibn Mas'ūd was asked about a man who married a woman, but he died before consummating the marriage. He also did not appoint a *Mahr* (dowry) for her. They kept asking Ibn Mas'ūd about this subject until he said, "I shall give you my own opinion, and if it is correct then it is from Allāh, while if it is wrong it is because of my error and because of (the evil efforts of) Satan. In this case, Allāh and His Messenger are innocent of my opinion. She has her full *Mahr*." In another narration, Ibn Mas'ūd said, "She has a similar *Mahr* to that of the women of her status, without stinginess or extravagance." He then continued, "She has to spend the 'Iddah and has a right to the inheritance." Ma'qil bin Yasār Ashja'i then stood up and said, "I heard Allāh's Messenger ﷺ issue a similar judgment for the benefit of Barwa' bint Wāshiq." 'Abdullāh bin Mas'ūd became very delighted upon hearing this statement. In another narration, several men from Ashja' (tribe) stood up and said, "We testify that Allāh's Messenger ﷺ issued a similar ruling for the benefit of Barwa' bint Wāshiq."^[1]

[1] Aḥmad 3:480, Abu Dāwud 2:588, *Tuḥfat Al-Aḥwadhī* 4:299, An-Nasā'i 6:198, Ibn Majah 1:609.

As for the case of the widow whose husband dies while she is pregnant, her term of *'Iddah* ends when she gives birth, even if it occurs an instant (after her husband dies). This ruling is taken from Allāh's statement:

﴿وَأَزَلَّتْ أَلْعَمَالُ أَلْبَهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ﴾

«And for those who are pregnant, their *'Iddah* is until they lay down their burden.» (65:4)

There is also a *Ḥadīth* from Subay'ah Al-Aslamīyah in the Two *Ṣaḥīḥs*, through various chains of narration. Her husband, Sa'd bin Khawlah, died while she was pregnant and she gave birth only a few nights after his death. When she finished her *Nifās* (postnatal period), she beautified herself for those who might seek to engage her (for marriage). Then, Abu Sanābil bin Ba'kak came to her and said, "Why do I see you beautified yourself, do you wish to marry? By Allāh! You will not marry until the four months and ten nights have passed." Subay'ah said, "When he said that to me, I collected my garments when night fell and went to Allāh's Messenger ﷺ and asked him about this matter. He said that my *'Iddah* had finished when I gave birth and allowed me to get married if I wished."^[1]

The Wisdom behind legislating the *'Iddah*

Sa'd bin Musayyib and Abu Al-ʿĀliyah stated that the wisdom behind making the *'Iddah* of the widow four months and ten nights is that the womb might contain a fetus. When the woman waits for this period, it will become evident if she is pregnant. Similarly, there is a *Ḥadīth* in the Two *Ṣaḥīḥs* narrated by Ibn Mas'ūd stating:

«إِنَّ خَلْقَ أَحَدِكُمْ يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا نُطْقَةً، ثُمَّ يَكُونُ عَلَقَةً بِنَلِّ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً بِنَلِّ ذَلِكَ، ثُمَّ يَبْعَثُ إِلَيْهِ الْمَلَكُ فَيَنْفُخُ فِيهِ الرُّوحَ»

«(The creation of) a human being is put together in the womb of his mother in forty days in the form of a seed, and next he becomes a clot of thick blood for a similar period, and next a morsel of flesh for a similar period. Then, Allāh sends an angel who is ordered to breathe life unto the fetus.»^[2]

[1] *Faḥ Al-Bāri* 9:379, Muslim 2:1122.

[2] *Faḥ Al-Bāri* 13:449, Muslim 4:2036.

So, these are four months and ten more days to be sure, as some months are less (than thirty days), and the fetus will then start to show signs of life after the soul has been breathed into it. Allāh knows best.

The 'Iddah of the Slave Mother whose Master dies

We should state here that the 'Iddah of the slave mother is the same in the case of death, as the 'Iddah of the free woman. Imām Aḥmad reported that 'Amr bin Al-ʿĀṣ said, "Do not confuse the Sunnah of our Prophet for us. The 'Iddah of the mother, who is also a servant, when her master dies, is four months and ten nights."^[1]

Mourning is required during the 'Iddah of Death

Allāh said:

﴿فَإِذَا بَلَغَ أَجَلُهُمْ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَا فِي أَنْفُسِهِمْ بِالْمَوْتِ وَأَلَّا تَمَلُّوا حَبِيرًا﴾

﴿...then when they have fulfilled their term, there is no sin on you if they (the wives) dispose of themselves in a (just and) honorable manner (i.e., they can marry). And Allāh is well-acquainted with what you do.﴾

This Āyah indicates that mourning for the dead husband is required until the 'Iddah is finished. It is also reported in the Two Ṣaḥīḥs that Umm Ḥabibah and Zaynab bint Jaḥsh narrated that Allāh's Messenger ﷺ said:

﴿لَا يَجُزُّ لِمَرْأَةٍ تُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ أَنْ تُجِدَّ عَلَى مَيِّتٍ فَوْقَ ثَلَاثٍ، إِلَّا عَلَى زَوْجِ أَرْبَعَةِ أَشْهُرٍ وَعَشْرًا﴾

«It is not lawful for a woman who believes in Allāh and the Last Day to mourn for more than three days for any dead person except her husband, for whom she mourns for four months and ten days.»^[2]

It is reported in the Two Ṣaḥīḥs that Umm Salamah said that a woman said, "O Messenger of Allāh! My daughter's husband died and she is complaining about her eye, should

[1] Aḥmad 4:302, Abu Dāwud 2:370, Ibn Majah 1:673.

[2] Faṭḥ Al-Bārī 9:394, Muslim 2:1123.

we administer kohl in her eye?" He said, "No," several times upon repeating this question. He then said:

﴿إِنَّمَا هِيَ أَرْبَعَةٌ أَشْهُرٌ وَعَشْرٌ، وَقَدْ كَانَتْ إِحْدَاثُكَ فِي الْجَاهِلِيَّةِ تَنَكُّهُ سَنَةً﴾

«It is four months and ten (nights)! During the Jāhiliyyah, one of you would mourn for an entire year.»^[1]

Zaiynab the daughter of Umm Salamah said (about the pre-Islāmic era of ignorance), "When the woman's husband died, she would go into seclusion and would wear the worst clothes she has. She would refrain from wearing perfume or any adornments until a year passed. She would then come out of seclusion and would be given dung that she would throw. Then an animal would be brought out, a donkey, a sheep, or a bird. Then some blood would be drained from it, usually resulting in its death."

In short, the mourning required from a wife whose husband dies, includes not using beautification aids, such as wearing perfume and the clothes and jewelry that encourage the men to seek marriage from the woman. All widows must observe this period of mourning whether they are young, old, free, servant, Muslim or disbeliever, as the general meaning of the *Āyah* indicates.

Allāh also said:

﴿إِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ﴾

«...then when they have fulfilled their term»

meaning, when the *'Iddah* finishes, according to Aḍ-Ḍaḥḥāk and Ar-Rabī' bin Anas.

﴿فَلَا جُنَاحَ عَلَيْكُمْ﴾

«there is no sin on you» Az-Zuhri said, "Meaning her *Wali* (guardian)."

﴿فِي مَا قَضَىٰ﴾

«if they (the wives) dispose»

meaning, the women whose *'Iddah* has finished. Al-'Awfi said that Ibn 'Abbās said, "If the woman is divorced or if her

^[1] Muslim 2:1124.

husband dies and then her 'Iddah term ends, there is no sin that she beautifies herself, so that she becomes ready for marriage proposals. This is the way 'that is just and honorable'." It was reported that Muqātil bin Hayyān gave the same explanation.^[1] Ibn Jurayj related that Mujāhid said:

﴿لَا جُنَاحَ عَلَيْكَ فِيمَا فَعَلْتَ فِي أَتْفِهِنَ بِالْمَرْفُوقِ﴾

«...there is no sin on you if they (the wives) dispose of themselves in a just and honorable manner.»

"refers to allowed and pure (honorable) marriage."^[2] It was also reported that Al-Hasan, Az-Zuhri and As-Suddi said the same.^[3]

﴿وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّسْتُمْ بِهِ مِنْ خِلَافِ الْمَوْلَىٰ أَوْ اَصْتَحْتُمْ فِي أَنْفُسِكُمْ عِلْمَ اللَّهِ
الَّذِي سَتَرْتُمْ لَهُمْ وَلَكِنْ لَا تَوَاعِدُوهُمْ يَوْمًا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا وَلَا تَمْرُقُوا عَقْدَةً
الْبَيْعِ حَتَّىٰ يَبْلُغَ الْكِتَابُ أَجَلَهُ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا فِي أَنْفُسِكُمْ قَادِرٌ وَاعْلَمُوا
أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ﴾

«235. And there is no sin on you if you make a hint of betrothal or conceal it in yourself, Allāh knows that you will remember them, but do not make a promise (of contract) with them in secret except that you speak an honorable saying. And do not be determined on the marriage bond until the term prescribed is fulfilled. And know that Allāh knows what is in your minds, so fear Him. And know that Allāh is Oft-Forgiving, Most Forbearing.»

Mentioning Marriage indirectly during the 'Iddah

Allāh said:

﴿وَلَا جُنَاحَ عَلَيْكُمْ﴾

«And there is no sin on you»

meaning, to indirectly mention marriage to the widow during the term of 'Iddah for her deceased husband. Ath-Thawri, Shu'bah and Jarir stated that Ibn 'Abbās said:

[1] Ibn Abi Hātim 2:812,813, 1:813.

[2] Aṭ-Ṭabari 5:93.

[3] Ibn Abi Hātim 2:814.

﴿وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطَابٍ أَلَسَ﴾

«And there is no sin on you if you make a hint of betrothal»

“means saying, ‘I want to marry and I am looking for a woman whose qualities are such and such,’ thus talking to her in general terms in a way that is better.” In another narration (by Ibn ‘Abbās), “Saying, ‘I wish that Allāh endows me with a wife,’ but he should not make a direct marriage proposal.”^[1] Al-Bukhārī reported that Ibn ‘Abbās said that the *Āyah*:

﴿وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطَابٍ أَلَسَ﴾

«And there is no sin on you if you make a hint of betrothal»

means, “The man could say, ‘I wish to marry,’ ‘I desire a wife,’ or, ‘I wish I could find a good wife’.”^[2] Mujāhid, Tāwūs, ‘Ikrimah, Sa‘īd bin Jubayr, Ibrāhīm An-Nakha‘ī, Ash-Sha‘bī, Al-Ḥasan, Qatādah, Az-Zuhri, Yazīd bin Qusayr, Muqātil bin Ḥayyān and Al-Qāsim bin Muḥammad^[3] and several others among the Salaf and the Imāms said that one is allowed to mention marriage indirectly to the woman whose husband died.

It is also allowed to indirectly mention marriage to a woman who had gone through final, irrevocable divorce. The Prophet ﷺ ordered Fātimah bint Qays to remain in the house of Ibn Umm Maktūm for *‘Iddah* when her husband Abu ‘Amr bin Ḥaṣṣ divorced her for the third time. He said to her:

«فَإِذَا خَلَّتْ فَأَذِّنِي»

«Inform me when your *‘Iddah* term ends.»

When she finished the *‘Iddah*, Usāmah bin Zayd, the Prophet’s freed slave asked to marry her, and the Prophet ﷺ married her to him.^[4] As for the divorced wife (not irrevocably divorced), there is no disagreement that it is not allowed for other than her husband to mention marriage proposals to her directly or indirectly (before the *‘Iddah* finishes). Allāh knows best.

[1] Aṭ-Ṭabari 5:95, 96.

[2] *Faṭḥ Al-Bārī* 9:84.

[3] Ibn Abi Ḥātim 2:817, 818

[4] Muslim 2:1114.

Allāh said:

﴿أَوْ أَعْتَنَتْ فِي أَنْفُسِكُمْ﴾

﴿...or conceal it in yourself,﴾ meaning, if you hide the intention of seeking marriage with them. Similarly, Allāh said:

﴿وَرَبُّكَ بِمَا تَكِيدُ صَدُورُهُمْ وَبِمَا يُعْلِنُونَ﴾

﴿And your Lord knows what their breasts conceal, and what they reveal﴾ (28:69) and:

﴿وَأَنَا أَقْرَبُ بِمَا تُنْفِقُونَ وَبِمَا أَغْنَمْتُ﴾

﴿...while I am All-Aware of what you conceal and what you reveal.﴾ (60: 1) So, Allāh said here:

﴿عَلَّمَ اللَّهُ أَلَكُمْ سَتَرَهُمْ﴾

﴿Allāh knows that you will remember them﴾ meaning, in your hearts, so He made it easy for you. Allāh then said:

﴿وَلَكِنْ لَا تَوَاعِدُوهُمْ بَيْتًا﴾

﴿...but do not make a promise (of contract) with them in secret﴾

'Ali bin Abu Ṭalḥah reported that Ibn 'Abbās said that

﴿وَلَكِنْ لَا تَوَاعِدُوهُمْ بَيْتًا﴾

﴿but do not make a promise (of contract) with them in secret﴾

means do not say to her, "I am in love (with you)," or, "Promise me you will not marry someone else (after the 'iddah finishes)," and so forth.^[1] Sa'īd bin Jubayr, Ash-Sha'bi, 'Ikrimah, Abu Aḍ-Ḍuhā, Aḍ-Ḍahhāk, Az-Zuhri,^[2] Mujāhid and Ath-Thawri said that it (meaning of the *Āyah*) means taking the woman's promise not to marry someone else.^[3]

Afterwards, Allāh said:

﴿إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا﴾

﴿...except that you speak an honorable saying.﴾

[1] Aṭ-Ṭabari 5:107.

[2] Ibn Abi Ḥātim 2:821.

[3] Aṭ-Ṭabari 5:109.

Ibn 'Abbās, Mujāhid, Sa'īd bin Jubayr,^[1] As-Suddi, Ath-Thawri and Ibn Zayd said that the *Āyah* means to indirectly refer to marriage, such as saying, "I desire someone like you."^[2] Muḥammad bin Sīrīn said: I asked 'Ubaydah about the meaning of Allāh's statement:

﴿إِلَّا أَنْ تَقُولُوا قَوْلًا مَنْرُوفًا﴾

﴿...except that you speak an honorable saying.﴾

He said, "He says to her *Wali*, 'Do not give her away (in marriage) until you inform me first'." This statement was narrated by Ibn Abu Ḥātim.^[3]

Allāh then said:

﴿وَلَا تَمْرُقُوا عُقْدَةَ الزَّكَاجِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ﴾

﴿And do not be determined on the marriage bond until the term prescribed is fulfilled.﴾

meaning, do not make marriage contracts before the 'Iddah finishes. Ibn 'Abbās, Mujāhid, Ash-Sha'bi, Qatādah, Ar-Rabī' bin Anas, Abu Mālik, Zayd bin Aslam, Muqātil bin Ḥayyān, Az-Zuhri, 'Aṭā' Al-Khurāsāni, As-Suddi, Ath-Thawri and Aḍ-Ḍaḥḥāk said that:

﴿حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ﴾

﴿until the term prescribed is fulfilled.﴾

means, 'Do not consummate the marriage before the 'Iddah term finishes.'^[4] The scholars agree that marriage contracts during the 'Iddah are invalid.

Allāh then said:

﴿وَاعْلَمُوا أَنَّ اللَّهَ يَبْلُغُ مَا فِي أَنْفُسِكُمْ فَاتَّقُوا اللَّهَ﴾

﴿And know that Allāh knows what is in your minds, so fear Him.﴾

warning the men against the ideas they conceal in their hearts about women, directing them to think good about them rather

[1] Ibn Abi Ḥātim 2:824.

[2] Aṭ-Ṭabari 5:114.

[3] Ibn Abi Ḥātim 2:826.

[4] Ibn Abi Ḥātim 2:828,829.

than the evil, and Allāh would not let them despair of His mercy, as He said:

﴿وَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَلِيمٌ﴾

﴿And know that Allāh is Oft-Forgiving, Most Forbearing.﴾

﴿لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمْ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَقَرُّوهُنَّ لَهُنَّ فَرِيضَةٌ وَمِمَّا عَلَّمْنَا عَلَى الْقَوِيمِ قَدَرُهُ وَعَلَى الْمُقْتِرِ قَدَرُهُ مِمَّا بِلَيْدِهِمْ خَفَا عَلَى الَّذِينَ آمَنُوا﴾

4236. There is no sin on you, if you divorce women while yet you have not touched them, nor appointed for them their due (dowry). But give them a Mut'ah (a suitable gift, the rich according to his means, and the poor according to his means, a gift of reasonable amount is a duty on the doers of good.)

Divorce before consummating the Marriage

Allāh allowed divorce after the marriage contract and before consummating the marriage. Ibn 'Abbās, Tāwūs, Ibrāhīm and Al-Hasan Al-Basri said that 'touched' (mentioned in the *Āyah*) means sexual intercourse.^[1] The husband is allowed to divorce his wife before consummating the marriage or giving the dowry if it was deferred.

The Mut'ah (Gift) at the time of Divorce

Allāh commands the husband to give the wife (whom he divorces before consummating the marriage) a gift of a reasonable amount, the rich according to his means and the poor according to his means, to compensate her for her loss. Al-Bukhārī reported in his *Ṣaḥīḥ* that Saḥl bin Sa'd and Abu Usayd said that Allāh's Messenger ﷺ married Umaymah bint Sharāḥīl. When she was brought to the Prophet ﷺ he extended his hand to her, but she did not like that. The Prophet ﷺ then ordered Abu Usayd to provide provisions for her along with a gift of two garments.^[2]

﴿وَالَّذِينَ طَلَّقْتُم مِّن بَيْنِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَوَضَعْنَ مَا وَلَّيْتُمْ إِلَّا أَنْ يَتُوبَا إِلَى اللَّهِ وَيَوْمَ الْآخِرِ غُنَّةُ الْكَافِرِ وَالَّذِينَ تَقَرَّوْا بِهِنَّ مِمَّا كَتَبْنَ لَهُنَّ فَلَا تَنْسَوْنَ الْقَوْلَ

[1] Ibn Abi Ḥatīm 2:831.

[2] *Faṭḥ Al-Bārī* 9:269.

يَتَّبِعُكُمْ إِنَّ اللَّهَ يَسْمَعُ سَمْعًا بَصِيرًا ﴿٢٣٧﴾

﴿237. And if you divorce them before you have touched (had a sexual relation with) them, and you have appointed for them their due (dowry), then pay half of that, unless they (the women) agree to remit it, or he (the husband), in whose hands is the marriage tie, agrees to remit it. And to remit is nearer to At-Taqwā (piety, righteousness). And do not forget liberality between yourselves. Truly, Allāh is 'All-Seer of what you do.﴾

The Wife gets half of Her Mahr if She is divorced before the Marriage is consummated

This honorable Āyah is not a continuation of the Mut'ah (gift) that was mentioned in the previous Āyah (i.e., divorce before the marriage is consummated). This Āyah (2:237) requires the husband to relinquish half of the appointed Mahr if he divorces his wife before the marriage is consummated. If it was discussing any other type of gift, then it would have been mentioned that way, especially when this Āyah follows the previous Āyah related to this subject. Allāh knows best. Giving away half of the bridal-money in this case is the agreed practice according to the scholars. So, the husband pays half of the appointed Mahr if he divorces his wife before consummating the marriage.

Allāh then said:

﴿إِلَّا أَنْ يَتَّخِذَ﴾

﴿unless they (the women) agree to remit it,﴾

meaning, the wife forfeits the dowry and relieves the husband from further financial responsibility. As-Suddi said that Abu Šālih mentioned that Ibn 'Abbās commented on Allāh's statement:

﴿إِلَّا أَنْ يَتَّخِذَ﴾

﴿unless they (the women) agree to remit it,﴾

"Unless the wife forfeits her right."⁽¹⁾ Furthermore, Imām Abu

⁽¹⁾ Ibn Abi Hātim 2:839.

Muḥammad bin Abu Ḥātim said that it was reported that Shurayḥ, Saʿd bin Musayyib, ʿIkrimah, Mujāhid, Ash-Shaʿbi, Al-Ḥasan, Nāfiʿ, Qatādah, Jābir bin Zayd, ʿAṭāʾ Al-Khurāsāni, Aḍ-Ḍaḥḥāk, Az-Zuhri, Muqātil bin Ḥayyān, Ibn Sīrīn, Ar-Rabīʿ bin Anas and As-Suddi said similarly.^[1]

Allāh then said:

﴿أَوْ يَقُولَ الْوَلِيُّ بِيَدِهِ الْكِتَابُ﴾

﴿...or he (the husband), in whose hands is the marriage tie, agrees to remit it.﴾

Ibn Abu Ḥātim reported that ʿAmr bin Shuʿayb said that his grandfather narrated that the Prophet ﷺ said:

﴿وَلِيُّ عَقْدَةِ النِّكَاحِ الرَّزَجُ﴾

﴿The husband is he who has the marriage tie.﴾^[2]

Ibn Marduwyah also reported this *Ḥadīth*, and it is the view chosen by Ibn Jarīr. The *Ḥadīth* states that the husband is the person who really holds the marriage tie in his hand, as it is up to him to go on with the marriage or end it. On the other hand, the *Walī* of the wife is not allowed to give away any of her rightful dues without her permission, especially the dowry.

Allāh then stated:

﴿وَأَدَّ تَقْوَا أَقْرَبُ لِلتَّقْوَى﴾

﴿And to remit it is nearer to *At-Taqwā* (piety, righteousness).﴾

Ibn Jarīr said, "Some scholars said that this statement is directed at both men and women." Ibn ʿAbbās said:

﴿وَأَدَّ تَقْوَا أَقْرَبُ لِلتَّقْوَى﴾

﴿And to remit it is nearer to *At-Taqwā* (piety, righteousness).﴾

indicates that the one who forgives, is nearer to *At-Taqwā* (piety).^[3] A similar statement was made by Ash-Shaʿbi and several other scholars.

Mujāhid, An-Nakhāʿi, Aḍ-Ḍaḥḥāk, Muqātil bin Ḥayyān, Ar-

[1] Ibn Abi Ḥātim 2:840-842.

[2] Ibn Abi Ḥātim 2:842.

[3] Aṭ-Ṭabarī 5:162.

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ ﴿٢٣٨﴾ فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ ﴿٢٣٩﴾ وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِّأَزْوَاجِهِمْ مَّتَعًا إِلَى الْوَلَدِ غَيْرِ أَخْرَاجٍ إِنْ خَرَجَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْتُمْ فِي أَنْفُسِهِمْ مِنْ مَّعْرُوفٍ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٤٠﴾ وَالْمُطَلَّقَاتُ مَتَّعٌ بِالْمَعْرُوفِ حَقًّا عَلَى الشَّقِيئِ ﴿٢٤١﴾ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٢٤٢﴾ أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَئِنْ أَسْأَلْتُمُ النَّاسَ لَا يَشْكُرُونَ ﴿٢٤٣﴾ وَقَتِلُوا فِي سَبِيلِ اللَّهِ وَاعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٤٤﴾ مَنْ ذَا الَّذِي يَفْرِضُ اللَّهُ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً وَاللَّهُ يَقْضِي وَبِضْطٍ وَإِلَيْهِ تُجْعَلُونَ ﴿٢٤٥﴾

Rabī' bin Anas and Thawri stated that 'liberality' mentioned in the *Āyah* refers to the woman giving away her half *Mahr*, or the man giving away the full *Mahr*.^[1] This is why Allāh said here:

﴿وَلَا تَنسُوا الْفَضْلَ بَيْنَكُمْ﴾

«And do not forget liberality between yourselves.»

meaning, kindness (or generosity), as Sa'd has stated.^[2] Allāh said:

﴿إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

«Truly, Allāh is All-Seer of what you do.»

meaning, none of your affairs ever escapes His perfect

Watch, and He will reward each according to his deeds.

﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ﴾ فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ ﴿٢٣٨﴾

«238. Guard strictly (five obligatory) Aṣ-Ṣalawāt (the prayers) especially the Middle Ṣalāh. And stand before Allāh with obedience.»

«239. And if you fear (an enemy), (perform Ṣalāh) on foot or riding. And when you are in safety, then remember Allāh (pray) in the manner He has taught you, which you knew not

[1] Aṭ-Ṭabari 5:165,166.

[2] Aṭ-Ṭabari 5:166.

(before). ﴿

Allāh commands that the prayer should be performed properly and on time. It is reported in the Two *Ṣaḥīḥs* that Ibn Mas'ūd said, "I asked the Prophet ﷺ, 'Which deed is the dearest (to Allāh)?' He replied:

«الصَّلَاةُ عَلَى وَفَّيْهَا»

«To offer the prayers at their fixed times.»

I asked, 'What is the next (in goodness)?' He replied:

«الْجِهَادُ فِي سَبِيلِ اللَّهِ»

«To participate in Jihād (religious fighting) in Allāh's cause.»

I again asked, 'What is the next (in goodness)?' He replied:

«بِرُّ الْوَالِدَيْنِ»

«To be good and dutiful to your parents.»

'Abdullāh then added, "The Prophet ﷺ told me these words, and had I asked more, the Prophet ﷺ would have told me more."^[1]

The Middle Prayer

Furthermore, Allāh has specifically mentioned the Middle prayer, which is the 'Aṣr prayer according to the majority of the scholars among the Companions, as At-Tirmidhi and Al-Baghawi have stated. Al-Qāḍi Al-Māwardi added that the majority of the scholars of the *Tābi'īn* also held this view. Al-Ḥāfiẓ Abu 'Umar bin 'Abdul-Barr said that this is also the opinion of the majority of the scholars of the *Athār* (i.e., the *Ḥadīth* and the statements of the *Salaf*). In addition, Abu Muḥammad bin 'Aṭīyah said that this is the *Tafsīr* (of the Middle prayer) of the majority of scholars. Al-Ḥāfiẓ Abu Muḥammad 'Abdul-Mu'min bin Khalaf Ad-Dumyāṭi stated in his book on the Middle prayer that it is the 'Aṣr prayer and mentioned that this is the *Tafsīr* of 'Umar, 'Alī, Ibn Mas'ūd, Abu Ayyub, 'Abdullāh bin 'Amr, Samurah bin Jundub, Abu Hurayrah, Abu Sa'īd, Ḥafṣah, Umm Ḥabībah, Umm Salamah, Ibn 'Abbās and 'Ā'ishah. This is also the *Tafsīr* of 'Ubaydah,

[1] *Fath Al-Bārī* 2:12, Muslim 1:90.

Ibrāhīm An-Nakha'ī, Razīn, Zirr bin Hubaysh, Sa'īd bin Jubayr, Ibn Sīrīn, Al-Ḥasan, Qatādah, Ad-Ḍaḥḥāk, Al-Kalbī, Muqātil, Ubayd bin Abu Maryam, and others.

The Proof that the 'Aṣr Prayer is the Middle Prayer

Imām Aḥmad reported that 'Alī narrated that Allāh's Messenger ﷺ said during the battle of *Al-Aḥzāb* (the Confederates):

«سَنَعْلُوهُنَّ عَنِ الصَّلَاةِ الْوُسْطَى، صَلَاةِ الْغَضْرِ، مَلَأَ اللَّهُ قُلُوبَهُمْ وَبُيُوتَهُمْ نَارًا»

«They (the disbelievers) busied us from performing the Middle prayer, the 'Aṣr prayer, may Allāh fill their hearts and houses with fire.»

He performed the 'Aṣr prayer between Maghrib and 'Ishā'.^[1] Muslim and An-Nasā'ī recorded this Ḥadīth. In addition, the Two Shaykhs, Abu Dāwūd, At-Tirmidhi An-Nasā'ī^[2] and several other collectors of the *Sunan* recorded this Ḥadīth using different chains of narrators to 'Alī.^[3] The Ḥadīth about the battle of *Al-Aḥzāb*, when the *Mushriks* prevented Allāh's Messenger ﷺ and his Companions from performing the 'Aṣr prayer, has been narrated by several other Companions. We only mentioned the narrations that stated that the Middle prayer is the 'Aṣr prayer. Furthermore, Muslim reported similar wordings for this Ḥadīth from Ibn Mas'ūd and Al-Barā' bin 'Azib.^[4]

In addition, Imām Aḥmad reported that Samurah bin Jundub said that Allāh's Messenger ﷺ said:

«صَلَاةُ الْوُسْطَى صَلَاةُ الْغَضْرِ»

«The Middle prayer is the 'Aṣr prayer.»^[5]

In another narration, Allāh's Messenger ﷺ mentioned:

[1] Aḥmad 1:113.

[2] Muslim 1:437, An-Nasā'ī 6:303.

[3] *Fath Al-Bāri* 6:124, 7:467, 8:43, 11:197, Muslim 1:436, Abu Dāwūd 1:287, *Tuḥfat Al-Aḥwadhī* 8:328, An-Nasā'ī 1:236, Aḥmad 1:137.

[4] Muslim 1:437, 438.

[5] Aḥmad 5:22.

«حَنِطُوا عَلَى الْفَكَوَاتِ وَالْفَكَوَاتِ الْوُسْطَى»

«Guard strictly (five obligatory) Aş-Şalawât (the prayers) especially the Middle Şalâh» and stated that it is the 'Aşr prayer.^[1] In another narration, Allâh's Messenger ﷺ said:

«هِيَ الْغَضْرُ»

«It is the 'Aşr prayer.»

and Ibn Ja'far mentioned that the Prophet ﷺ was then being asked about the Middle prayer.^[2] At-Tirmidhi reported this *Hadith* and said, "*Hasan, Şahih*."^[3] In addition, Abu Hâtim bin Hibbân reported in his *Şahih* that 'Abdullâh said that Allâh's Messenger ﷺ said:

«صَلَاةُ الْوُسْطَى صَلَاةُ الْغَضْرِ»

«The Middle prayer is the 'Aşr prayer.»^[4]

At-Tirmidhi reported that Ibn Mas'ûd narrated that Allâh's Messenger ﷺ said:

«صَلَاةُ الْوُسْطَى صَلَاةُ الْغَضْرِ»

«The 'Aşr prayer is the Middle prayer.»

At-Tirmidhi then stated that this *Hadith* is of a *Hasan, Şahih* type.^[5] Muslim reported the *Hadith* in his *Şahih* and his wordings are:

«شَغَلُونَا عَنِ الصَّلَاةِ الْوُسْطَى صَلَاةُ الْغَضْرِ»

«They (disbelievers) busied us from performing the Middle prayer, the 'Aşr prayer.»^[6]

These texts emphasize the fact (that the 'Aşr prayer is the Middle prayer). What further proves this fact is that, in an authentic *Hadith*, Allâh's Messenger ﷺ emphasized the necessity of preserving the 'Aşr prayer, when he said, as Ibn 'Umar narrated:

[1] Aḥmad 5:8.

[2] Aḥmad 5:7.

[3] *Tuhfat Al-Aḥwadhī* 8:328.

[4] Ibn Hibbān 3:121.

[5] *Tuhfat Al-Aḥwadhī* 8:329.

[6] Muslim 1:437.

«مَنْ قَاتَهُ صَلَاةُ الْعَصْرِ نَكَاتَنَا وَبَرَّ أَهْلَهُ وَمَالَهُ»

«Whoever misses the 'Aṣr prayer will be like who has lost his family and money.»^[1]

It is reported in the Ṣaḥīḥ that Buraydah bin Al-Ḥuṣayb said that the Prophet ﷺ said:

«بَكُرُوا بِالصَّلَاةِ فِي يَوْمِ الْغَيْمِ، فَإِنَّهُ مَنْ تَرَكَ صَلَاةَ الْعَصْرِ، فَقَدْ حَبَطَ عَمَلُهُ»

«On a cloudy day, perform the ('Aṣr) prayer early, for whoever misses the 'Aṣr prayer, will have his (good) deeds annulled.»^[2]

The Prohibition of speaking during the Prayer

Allāh said:

﴿وَقُومُوا لِلَّهِ خَانِقِينَ﴾

«And stand before Allāh with obedience.»

meaning, with humbleness and humility before Him (i.e., during the prayer). This command indicates that it is not allowed to speak during the prayer, as speaking contradicts the nature of the prayer. This is why the Prophet ﷺ refused to answer Ibn Mas'ūd when he greeted him while he was praying and said afterwards:

«إِنَّ فِي الصَّلَاةِ لَشُغْلًا»

«The prayer makes one sufficiently busy.»^[3]

(i.e., by the various actions of the body, tongue and heart involved during the prayer.)

Muslim reported that the Prophet ﷺ said to Mu'āwiyah bin Ḥakam As-Sulami when he spoke during the prayer:

«إِنَّ هَذِهِ الصَّلَاةَ لَا يَضِلُّ فِيهَا شَيْءٌ مِنْ كَلَامِ النَّاسِ، إِنَّمَا هِيَ التَّسْبِيحُ وَالتَّكْبِيرُ وَذِكْرُ اللَّهِ»

«The ordinary speech people indulge in is not appropriate during the prayer. The prayer involves only Tasbīḥ (praising Allāh), Takbīr (saying Allāhu Akbar, i.e., Allāh is the Most

[1] Muslim 1:436.

[2] Ibn Mājah 1:224.

[3] Muslim 1:382.

Great) and remembering Allāh. »^[1]

Imām Aḥmad reported that Zayd bin Arqam said, "One used to address his friend about various affairs during the prayer. Then when this Āyah was revealed:

﴿وَقُومُوا لِلَّهِ خَشَعَةً﴾

«And stand before Allāh with obedience.»

we were ordered to refrain from speaking.»^[2] The Group^[3] (i.e., the Ḥadīth collections), except Ibn Mājah, reported this Ḥadīth.

The Fear Prayer

Allāh said:

﴿إِذَا خَشِيتُمُ الرَّيْبَ أَوْ رَكَبْتُمُ الْمَآثِرَ فَأَنذَرْتُكُمْ اللَّهَ كَمَا عَلَّمَكُم بَأْتَكُمْ تَكُونُوا
مَعْلُومِينَ﴾

«And if you fear (an enemy), (perform Ṣalāh) on foot or riding. And when you are in safety, then remember Allāh (pray) in the manner He has taught you, which you knew not (before).»

After Allāh commanded His servants to perform the prayer perfectly and emphasized this commandment, He mentioned the situation where the person might not be able to perform the prayer perfectly, during battle and combat. Allāh said:

﴿إِذَا خَشِيتُمُ الرَّيْبَ أَوْ رَكَبْتُمُ الْمَآثِرَ﴾

«And if you fear (an enemy), perform Ṣalāh on foot or riding.»

meaning, pray in the appropriate manner under these circumstances, whether on foot or riding and whether facing the Qiblah or otherwise. Imām Mālik reported that Nāfi' related that Ibn 'Umar used to describe the Fear prayer when he was asked about it and would then add, "If there is intense fear, pray on foot, riding, facing the Qiblah and otherwise." Nāfi' commented, "I think that he related that to the Prophet ﷺ." ^[4]

[1] Muslim 1:381.

[2] Aḥmad 4:368.

[3] Faḥḥ Al-Bārī 3:88, Muslim 1:383, Abu Dāwud 1:583, Tuhfat Al-Aḥwadhī 8:330, An-Nasā'ī 3:18.

[4] Al-Muwatta' 1:184.

Al-Bukhāri and Muslim reported the *Ḥadīth*.^[1]

Muslim, Abu Dāwud, An-Nasā'ī, Ibn Mājah and Ibn Jarīr reported that Ibn 'Abbās said, "Allāh has ordained the prayer by the words of your Prophet ﷺ: four (*Rak'ah*) while residing, two *Rak'ah* while traveling and one *Rak'ah* during times of fear."^[2] This is also the view of Al-Ḥasan Al-Baṣri, Qatādah, Aḍ-Ḍaḥḥāk, and others.^[3]

In addition, Al-Bukhāri has entitled a Chapter: 'Prayer while confronting the Forts and facing the Enemy'. Al-Awzā'ī said, "If the victory seems near and the Muslims are unable to perform the prayer (in the normal manner), they should pray by nodding each by himself. If they are unable to nod, they should delay the prayer until fighting is finished. When they feel safe, they should pray two *Rak'ah*. If they are unable, they should then pray one *Rak'ah* that includes two prostrations. If they are unable, then *Takbīr* alone does not suffice, so they should delay the prayer until they are safe." This is the same view that Makhūl held. Anas bin Mālik said, "I participated in the attack on the fort of Tostar, when the light of dawn started to become clear. Suddenly, the fighting raged and the Muslims were unable to pray until the light of day spread. We then prayed (the Dawn prayer) with Abu Mūsā and we became victorious. I would not have been pleased if I were to gain in the life of this world and whatever is in it instead of that prayer."^[4] This is the wording of Al-Bukhāri.

Prayer during the Times of Peace is performed normally

Allāh said:

﴿وَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ﴾

﴿And when you are in safety, then remember Allāh (pray)﴾

meaning, 'Perform the prayer as I have commanded you by completing its bowing, prostration, standing, sitting, and with the required attention (in the heart) and supplication.' Allāh said:

[1] *Faṭḥ Al-Bārī* 8:46, Muslim 1:574.

[2] Muslim 1:478,479, Abu Dāwud 2:40, An-Nasā'ī 3:169, Ibn Mājah 1:339, Aṭ-Ṭabari 5:247.

[3] Aṭ-Ṭabari 5:240,241.

[4] *Faṭḥ Al-Bārī* 2:503.

﴿كَمَا عَلَّمَكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ﴾

﴿in the manner He has taught you, which you knew not (before).﴾

meaning, just as He has endowed you, guided you and taught you about what benefits you in this life and the Hereafter, so thank and remember Him. Similarly, Allāh said after He mentioned the prayer of Fear,

﴿وَإِذَا أطمأننتم فأقيموا الصلوة إِنَّ الصلوةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا﴾

﴿...but when you are free from danger, perform Aṣ-Ṣalāh. Verily, Aṣ-Ṣalāh (the prayer) is enjoined on the believers at fixed hours.﴾ (4:103)

We will mention the Ḥadīths about the prayer of Fear and its description in Sūrat An-Nisā' while mentioning Allāh's statement:

﴿وَإِذَا كُنْتَ فِيهِمْ فَأَقِمْ لَهُمُ الصَّلَاةَ﴾

﴿When you (O Messenger Muḥammad ﷺ) are among them, and lead them in Aṣ-Ṣalāh (the prayer).﴾ (4:102)

﴿وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَتْنًا إِلَى الْوَلَدِ غَيْرِ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَعْرُوفٍ وَاللَّهُ عَزِيزٌ حَكِيمٌ﴾ وَالْمُطَلَّاتُ مِنْهُنَّ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَوَكِّلِينَ ﴿١٠٣﴾ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٠٤﴾

﴿240. And those of you who die and leave behind wives should bequeath for their wives a year's maintenance (and residence) without turning them out, but if they (wives) leave, there is no sin on you for that which they do of themselves, provided it is honorable (e.g., lawful marriage). And Allāh is All-Mighty, All-Wise.﴾

﴿241. And for divorced women, maintenance (should be provided) on reasonable (scale). This is a duty on Al-Muttaqīn (the pious).﴾

﴿242. Thus Allāh makes clear His Ayāt (Laws) to you, in order that you may understand.﴾

Āyah (2:240) was abrogated

The majority of the scholars said that this Āyah (2:240) was abrogated by the Āyah (2:234), what Allāh said:

﴿يَرْصَنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا﴾

﴿...they (the wives) shall wait (as regards their marriage) for four months and ten days.﴾ (2:234)

For instance, Al-Bukhārī reported that Ibn Az-Zubayr said: I said to 'Uthmān bin 'Affān:

﴿وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا﴾

﴿And those of you who die and leave wives behind them﴾

was abrogated by the other Āyah (2:234). Therefore, why did you collect it (meaning, in the Qur'ān)?" He said, "O my nephew! I shall not change any part of the Qur'ān from its place."¹¹

The question that Ibn Az-Zubayr asked 'Uthmān means: 'If the ruling of the Āyah (2:240) was abrogated to four months (the 'Iddah of the widow, and refer to 2:234), then what is the wisdom behind including it in the Qur'ān, although its ruling has been abrogated? If the Āyah (2:240) remains (in the Qur'ān) after the Āyah that abrogated it (2:234), this might imply that its ruling is still valid.' 'Uthmān, the Leader of the faithful, answered him by stating that this is a matter of the revelation, which mentioned these Ayāt in this order. Therefore, I shall leave the Āyah where I found it in the Qur'ān.'

Ibn Abu Ḥātim reported that Ibn 'Abbās said about what Allāh said:

﴿وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لَهُنَّ مَتْنَمًا إِلَى الْحَرْلِ عَيْرِ
إِخْرَاجِ﴾

﴿And those of you who die and leave behind wives should bequeath for their wives a year's maintenance (and residence) without turning them out,﴾

"The widow used to reside, and have her provisions provided

¹¹ Fath Al-Bārī 8:48.

for her for a year, in her deceased husband's house. Later, the *Āyah* that specified the inheritance (4:12) abrogated this *Āyah* (2:240), and thus the widow inherits one-fourth or one-eighth of what her (deceased) husband leaves behind.^[1]

Ibn Abu Hātim also related that 'Ali bin Abu Ṭalḥah stated that Ibn 'Abbās said, "When a man died and left behind a widow, she used to remain in his house for a year for her 'Iddah, all the while receiving her provisions during this time. Thereafter, Allāh revealed this *Āyah*:

﴿وَالَّذِينَ يَتَّبِعُونَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا﴾

«And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days.» (2:234)

So, this is the 'Iddah of the widow, unless she was pregnant, for her 'Iddah then ends when she gives birth. Allāh also said:

﴿وَلَهُنَّ الْاَرْبُعُ مِمَّا تَرَكْتُمْ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ وَلَئِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الْاَلْفُ مِمَّا تَرَكْتُمْ﴾

«In that which you leave, their (your wives') share is a fourth if you leave no child; but if you leave a child, they get an eighth of that which you leave.» (4:12)

So Allāh specified the share of the widow in the inheritance and there was no need for the will or the *Nafaqah* (maintenance) which were mentioned in (2:240).^[2]

Ibn Abu Hātim stated that Mujāhid, Al-Ḥasan, 'Ikrimah, Qatādah, Aḍ-Ḍaḥḥāk, Ar-Rabī' and Muqātil bin Ḥayyān said that the *Āyah* (2:240) was abrogated by:

﴿أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا﴾

«four months and ten days.» (2:234)^[3]

Al-Bukhāri reported that Mujāhid said that:

﴿وَالَّذِينَ يَتَّبِعُونَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا﴾

«And those of you who die and leave wives behind them» (2:234)

[1] Ibn Abi Hātim 2:871.

[2] Aṭ-Ṭabari 5:255.

[3] Ibn Abi Hātim 2:875,876.

used to be the 'Iddah, and the widow had to remain with her (deceased) husband's family (during that period, i.e., four months and ten days). Then, Allāh revealed:

﴿وَالَّذِينَ يَتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَتَاعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ
إِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَّعْرُوفٍ﴾

«And those of you who die and leave behind wives should bequeath for their wives a year's maintenance (and residence) without turning them out, but if they (wives) leave, there is no sin on you for that which they do of themselves, provided it is honorable (e.g., lawful marriage).»

So, Allāh made the rest of the year, which is seven months and twenty days, as a will and testament for her. Consequently, if she wants, she could use her right in this will and remain in the residence (for the rest of the year). Or, if she wants, she could leave the (deceased husband's) house after the four months and ten days have passed. This is the meaning of what Allāh said:

﴿غَيْرَ إِخْرَاجٍ إِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ﴾

«...without turning them out, but if they (wives) leave, there is no sin on you.»

Therefore, the required term of 'Iddah is still unchanged (refer to 2:234).

'Atā' quoted Ibn 'Abbās, "This Āyah (2:240) has abrogated (the requirement that) the widow spends the 'Iddah with his (i.e., her deceased husband's) family. So, she spends her 'Iddah wherever she wants. This is the meaning of what Allāh said:

﴿غَيْرَ إِخْرَاجٍ﴾

«without turning them out.»

'Atā' also said: "If she wants, she spends the 'Iddah with his family and resides there according to the will (meaning the rest of the year). If she wants, she is allowed to leave, for Allāh said:

﴿فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ﴾

«there is no sin on you for that which they do of themselves.»

'Atā' then said: "Then (the *Āyah* on) the inheritance (refer to 4:12) came and abrogated the residence. Hence, the widow spends her *'Iddah* wherever she wants and does not have the right to residence any more."^[1]

The statement of 'Atā' and those who held the view that the *Āyah* (2:240) was abrogated by the *Āyah* on the inheritance (4:12), is only valid for more than the four months and ten days (required in 2:234). However, if they mean that the four months and ten days are not required from the deceased husband's estate, then this opinion is the subject of disagreement among the scholars. As proof, they said that the widow is required to remain in her (deceased) husband's house (for four months and ten days) according to what Mālik reported from Zaynab bint Ka'b bin 'Ujrah. She said that Far'ah bint Mālik bin Sinān, the sister of Abu Sa'īd Al-Khudri, told her that she came to Allāh's Messenger ﷺ asking him to return to her family's residence with Banu Khudrah. Her husband had pursued some of his servants who ran away, but when he reached the area of Al-Qadūm, they killed him. She said, "So I asked Allāh's Messenger ﷺ if I should stay with my family in Banu Khudrah, for my (deceased) husband did not leave me a residence that he owns or *Nafaqah* (maintenance). Allāh's Messenger ﷺ answered in the positive. While I was in the room, Allāh's Messenger ﷺ summoned me or had someone summon me and said:

«كَيْفَ قُلْتَ؟»

«What did you say?»

I repeated the story to him about my (deceased) husband. He said:

«انكفي في بيتك حتى يبلغ الكتاب أجله»

«Stay at your home until the term reaches its end.»

So I remained through the *'Iddah* term for four months and ten days in my (deceased husband's) house. Thereafter, 'Uthmān bin 'Affān sent for me during his reign and asked me about this matter and I told him what happened. He made a judgment to the same effect.^[2] This *Ḥadīth* was also collected

[1] Al-Bukhārī 4531, 5344.

[2] Al-Muwatta' 2:591.

by Abu Dāwud, At-Tirmidhi, An-Nasā'ī and Ibn Mājah.^[1] At-Tirmidhi said, "Ḥasan Ṣaḥīḥ".

The Necessity of the Mut'ah (Gift) at the Time of Divorce

Allāh said:

﴿وَالْمُطَاقِنَ مَتَّعًا بِالْمَتْرُوبِ حَقًّا عَلَى الْمُتَّقِينَ﴾

«And for divorced women, maintenance (should be provided) on reasonable (scale). This is a duty on Al-Muttaqīn (the pious).»

'Abdur-Rahmān bin Zayd bin Aslam said that when Allāh's statement:

﴿مَتَّعًا بِالْمَتْرُوبِ حَقًّا عَلَى الْمُتَّقِينَ﴾

«...a gift of reasonable amount is a duty on the doers of good» (2:236)

was revealed, a man said, "If I want, I will be excellent and if I do not, I will not." Thereafter, Allāh revealed this Āyah:

﴿وَالْمُطَاقِنَ مَتَّعًا بِالْمَتْرُوبِ حَقًّا عَلَى الْمُتَّقِينَ﴾

«And for divorced women, maintenance (should be provided) on reasonable (scale). This is a duty on Al-Muttaqīn (the pious).»^[2]

The scholars who ruled that the Mut'ah (reasonable gift) at the time of divorce is required for every divorced woman, whether she had a bridal-money appointed for her or not, and whether the marriage was consummated or not, relied on this Āyah (2:241) when they issued their ruling. This is the view taken on this subject by Sa'īd bin Jubayr and several others among the Salaf^[3] and also Ibn Jarīr. Hence, Allāh's statement:

﴿لَا جُنَاحَ عَلَيْكَ إِنْ طَلَقْتَ الزَّوْجَةَ مَا لَمْ تَمْسُوهَا أَوْ تَقْرُبُوهَا لَهَا فَرِيسَةً وَيَتَوَقَّعَنَّ عَلَى الزَّوْجِ قَدْرًا وَعَلَى الْمُفْرِقِ قَدْرًا مَتَّعًا بِالْمَتْرُوبِ حَقًّا عَلَى الْمُتَّقِينَ﴾

«There is no sin on you, if you divorce women while yet you have not touched (had sexual relation with) them, nor appointed

[1] Abu Dāwud 2:773, Tuḥfat Al-Aḥwadhī 4:319,390, An-Nasā'ī 6:200, Ibn Mājah 1:654.

[2] Aṭ-Ṭabari 5:264.

[3] Aṭ-Ṭabari 5:263.

for them their due (dowry). But bestow on them (a suitable gift), the rich according to his means, and the poor according to his means, a gift of reasonable amount is a duty on the doers of good. (2:236) only mentions some specifics of this general ruling.

Allāh then said:

﴿كَذَٰلِكَ يَبَيِّنُ اللَّهُ لَكَ آيَاتِهِ﴾

﴿Thus Allāh makes clear His *Ayāt* (Laws) to you,﴾

meaning, what He allows, forbids, requires, His set limits, His commandments and His prohibitions are all explained and made plain and clear for you. He did not leave any matter in general terms if you needed the specifics,

﴿لَعَلَّكُمْ تَعْلَمُونَ﴾

﴿in order that you may understand.﴾

meaning, understand and comprehend.

﴿أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢٤٣﴾ وَتَبَيَّنُوا فِي كَيْفِ اللَّهِ وَأَعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٤٤﴾ مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضَاعًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْطِئُ وَإِلَيْهِ تُجْعَلُونَ ﴿٢٤٥﴾﴾

﴿243. Did you (O Muḥammad ﷺ) not think of those who went forth from their homes in the thousands, fearing death? Allāh said to them, "Die". And then He restored them to life. Truly, Allāh is full of bounty to mankind, but most men thank not.﴾

﴿244. And fight in the way of Allāh and know that Allāh is All-Hearer, All-Knower.﴾

﴿245. Who is he that will lend to Allāh a goodly loan so that He may multiply it to him many times? And it is Allāh that decreases or increases (your provisions), and unto Him you shall return.﴾

The Story of the Dead People

Ibn Abu Ḥatim related that Ibn 'Abbās said that these people mentioned herein, were the residents of a village called Dāwardān. 'Alī bin 'Āṣim said that they were from Dāwardān,

a village several miles away from Wāsiṭ (in Iraq).

In his *Tafsīr*, Waki' bin Jarrāh said that Ibn 'Abbās commented,

﴿أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ﴾

﴿Did you (O Muḥammad ﷺ) not think of those who went forth from their homes in thousands, fearing death?﴾

that they were four thousand persons who escaped the plague (that broke out in their land). They said, "We should go to a land that is free of death!" When they reached a certain area, Allāh said to them:

﴿مُتُوْا﴾

﴿"Die."﴾

and they all died. Afterwards, one of the Prophets passed by them and supplicated to Allāh to resurrect them and Allāh brought them back to life. So, Allāh stated:

﴿أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ﴾

﴿Did you (O Muḥammad ﷺ) not think of those who went forth from their homes in the thousands, fearing death?﴾

Furthermore, several scholars among the Salaf said that these people were the residents of a city during the time of the Children of Israel. The weather in their land did not suit them and an epidemic broke out. They fled their land fearing death and took refuge in the wilderness. They later arrived at a fertile valley and they filled what is between its two sides. Then Allāh sent two angels to them, one from the lower side and the other from the upper side of the valley. The angels screamed once and all the people died instantly, just as the death of one man. They were later moved to a different place, where walls and graves were built around them. They all perished, and their bodies rotted and disintegrated. Long afterwards, one of the Prophets of the Children of Israel, whose name was Hizqīl (Ezekiel), passed by them and asked Allāh to bring them back to life by his hand. Allāh accepted his supplication and commanded him to say, "O rotted bones, Allāh commands you to come together." The bones of every body were brought together. Allāh then commanded him to

say, "O bones, Allāh commands you to be covered with flesh, nerves and skin." That also happened while Hizqīl was watching. Allāh then commanded him to say, "O souls, Allāh commands you to return, each to the body that it used to inhabit." They all came back to life, looked around and proclaimed, "All praise is due to You (O Allāh!) and there is no deity worthy of worship except You." Allāh brought them back to life after they had perished long ago.

We should state that bringing these people back to life is a clear proof that physical resurrection shall occur on the Day of Resurrection. This is why Allāh said:

﴿يَكُنِ اللَّهُ لَكُمْ فُضْلًا﴾

﴿Truly, Allāh is full of bounty to mankind﴾

meaning, in that He shows them His great signs, sound proofs and clear evidences. Yet,

﴿وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ﴾

﴿but most men thank not.﴾^[1]

as they do not thank Allāh for what He has given them with in their worldly life and religious affairs.

The story of the dead people (2:244 above) also indicates that no caution can ever avert destiny and that there is no refuge from Allāh, but to Allāh Himself. These people departed from their land fleeing the epidemic and seeking to enjoy a long life. What they earned was the opposite of what they sought, as death came quickly and instantaneously and seized them all.

There is an authentic *Hadīth* that Imām Ahmad reported that 'Abdullāh bin 'Abbās said that 'Umar bin Al-Khaṭṭāb once went to Ash-Shām (Syria). When he reached the area of Sargh, he was met by the commanders of the army: Abu 'Ubaydah bin Jarrāh and his companions. They told him that the plague had broken out in Ash-Shām. The *Hadīth* then mentioned that 'Abdur-Raḥmān bin 'Awf, who was away attending to some of his affairs, came and said, "I have knowledge regarding this matter. I heard Allāh's Messenger ﷺ say:

﴿إِذَا كَانَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا فِرَارًا مِنْهُ، وَإِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ فَلَا تَقْدُمُوا﴾

[1] At-Ṭabarī 5:266.

عَلَيْهِ

‘If it (the plague) breaks out in a land that you are in, do not leave that land to escape from it. If you hear about it in a land, do not enter it.’

‘Umar then thanked Allāh and went back.^[1] This Ḥadīth is also reported in the Ṣaḥīḥayn.^[2]

Abandoning Jihād does not alter Destiny

Allāh said:

﴿وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَاعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ﴾

«And fight in the way of Allāh and know that Allāh is All-Hearer, All-Knower.»

This Āyah indicates that just as caution does not alter destiny, abandoning Jihād will neither bring the appointed term closer nor delay it. Rather, destiny and the appointed provisions are fixed and shall never be changed or altered, neither by addition nor deletion. Similarly, Allāh said:

﴿الَّذِينَ قَالُوا لَا يَخُونُهُمْ وَقَعْدُوا لَوْ آمَعُونَا مَا تُقِلُّوا قُلْ فَأَدْرِمُوا عَنْ أَنْفُسِكُمُ الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ﴾

«(They are) the ones who said about their killed brethren while they themselves sat (at home): “If only they had listened to us, they would not have been killed.” Say: “Avert death from your own selves, if you speak the truth.”» (3:168)

Allāh said:

﴿وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ قُلْ مَتَىٰ اللَّهُ تَعَالَىٰ قِيلَ وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَىٰ وَلَا يُغْنِي عَنْهُمْ قِيلَ ٱلْوَعْدَ إِذْهُمْ يَكْفُرُونَ﴾

«They say: “Our Lord! Why have you ordained for us fighting? Would that you had granted us respite for a short period?” Say: “Short is the enjoyment of this world. The Hereafter is (far) better for him who fears Allāh, and you shall not be dealt with unjustly even equal to the Fatilā (a scallish

^[1] Aḥmad 1:194.

^[2] Faṭḥ Al-Bārī 10:189, 190, 12:361, Muslim 4:1740.

thread in the long slit of a date stone). Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high!" ﴿4:77, 78﴾

Abu Sulaymān, Khālid bin Al-Walīd, the commander of the Muslim armies, the veteran among Muslim soldiers, the protector of Islām and the Sword of Allāh that was raised above His enemies, said while dying, "I have participated in so-and-so number of battles. There is not a part of my body, but suffered a shot (of an arrow), a stab (of a spear) or a strike (of a sword). Yet, here I am, I die on my bed just as the camel dies! May the eyes of the cowards never taste sleep." He, may Allāh be pleased with him, was sorry and in pain because he did not die as martyr in battle. He was sad that he had to die on his bed!^[1]

The Good Loan and its Reward

Allāh said:

﴿مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضَاعًا كَثِيرَةً﴾

«Who is he that will lend to Allāh a goodly loan so that He may multiply it to him many times?»

In this Āyah, Allāh encourages His servants to spend in His cause. Allāh mentioned this same Āyah in several other parts of His Glorious Qur'an. The Ḥadīth that mentions that Allāh descends (every night down on the nearest heaven to us when the last third of the night remains) states that Allāh says:

﴿مَنْ يُقْرِضُ غَيْرَ غَدِيمٍ وَلَا ظَلُومٍ﴾

«Who would give a loan to He Who is neither poor nor unjust.»^[2]

Allāh's statement:

﴿فَيُضَاعِفَهُ لَهُ أَضَاعًا كَثِيرَةً﴾

«He may multiply it to him many times», is similar to His statement:

﴿مَثَلُ الَّذِينَ يُبِغُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَكْبَتْتَ سَمِيمَ سَابِلٍ فِي كُلِّ سَبِيلٍ يَأْتِيهِ﴾

[1] Tahdhīb At-Tahdhīb 3:124.

[2] Muslim 758, Musnad Abu 'Awānah 1:145.

سُورَةُ الْبَقَرَةِ

٤٠

الْبَقَرَةِ

﴿جِبْرِ وَاللَّهُ يَتَوَفَّى لِمَنْ يَشَاءُ﴾

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِآيَاتِنَا وَلَكِن لَّمْ يُؤْتُوا بِمَالِهِمْ يَقُولُونَ إِنَّا نَعْتَدُ لِلَّهِ أَجْرًا لَّئِنْ لَمْ يَنْزِلْ عَلَيْنَا مَائِدَتُكَ إِنَّا لَنَخْشَوْنَ كُنُوزَكَ أَكْثَرَ مِنْ خَشْيَةِ اللَّهِ وَلَئِنْ لَمْ يَنْزِلْ عَلَيْنَا لَنَقُولَنَّ أَفْعِلْ إِنَّكَ زَلَّ السَّبِيلَ وَلَقَدْ أَخْرَجْنَا مِنَ الْمَدْيَنَةِ قَوْمًا لَّا يَنْتَفِعُونَ مِنَ الْمَالِ لِيَرْثُ إِثْمَهُم مُّوسَىٰ وَنَحْنُ نَقُوتُهُمْ عَلَيْهِمْ فَلَمَّا أَتَيْنَاهُمْ فَلَمَّ كُتِبَ عَلَيْهِمُ الْقِتَالُ فَاذْهَبُوا وَأَمَّا لَئِنْ لَمْ يَنْتَفِعْ مِنَ الْمَالِ لَنَقُولَنَّ إِنَّا كُنَّا بِمَا نَعْمَلُ فَاعْمَلُوا صَالِحًا أَلَمْ تَرَ أَنَّا جَعَلْنَا لَوَافِيقَهُمْ بَيْنَهُمْ وَبَيْنَ مَا يَشَاءُونَ مِنَ الْمُنْكَارِ أَفْعِلْ إِنَّهُ زَكَاةُ عُزْلَتِهِمُ وَشَافِعُهُمْ خَلْقُكُمْ أَفْعِلْ إِنَّكُمْ تَخْشَوْنَ كُنُوزَهُمْ إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنَىٰ عَنْهُمْ وَفَرَّقْنَا بَيْنَهُمْ وَأَمَّا رَبُّ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ وَلَهُ الْغَايِبُ الْأُولَىٰ ۚ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا ۖ إِنَّ اللَّهَ أَصْطَفَىٰ لَهُ الْإِسْلَامَ وَلَهُ الْكُلُوفُ وَالْجَنَّةُ وَاللَّهُ يُؤْتِي مَالَكُمْ مِنْ شَاءِ اللَّهِ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٤٦﴾ وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِنْ رَبِّكُمْ وَبَقِيَّةٌ مِمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ ۚ إِنَّ فِي ذَلِكَ لَآيَةً لِّكُمْ إِن كُنْتُمْ مُؤْمِنِينَ ﴿٢٤٧﴾

﴿The likeness of those who spend their wealth in the way of Allāh, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allāh gives manifold increase to whom He wills.﴾ (2:261)

We will mention this Āyah later on. Allāh then said:

﴿وَاللَّهُ يَفْقَهُ تَرْجُمَةً﴾

﴿And it is Allāh that decreases or increases (your provisions),﴾ meaning, 'Spend (in Allāh's cause) and do not be anxious.' Certainly, Allāh is the Sustainer Who increases or decreases

the provisions to whomever He wills among His servants. Allāh's wisdom is perfect, and,

﴿وَالَّذِينَ رُجِعُوا﴾

﴿and unto Him you shall return.﴾ on the Day of Resurrection.

﴿أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِآيَاتِنَا وَلَكِن لَّمْ يُؤْتُوا بِمَالِهِمْ يَقُولُونَ إِنَّا نَعْتَدُ لِلَّهِ أَجْرًا لَّئِنْ لَمْ يَنْزِلْ عَلَيْنَا مَائِدَتُكَ إِنَّا لَنَخْشَوْنَ كُنُوزَكَ أَكْثَرَ مِنْ خَشْيَةِ اللَّهِ وَلَئِنْ لَمْ يَنْزِلْ عَلَيْنَا لَنَقُولَنَّ أَفْعِلْ إِنَّكَ زَلَّ السَّبِيلَ وَلَقَدْ أَخْرَجْنَا مِنَ الْمَدْيَنَةِ قَوْمًا لَّا يَنْتَفِعُونَ مِنَ الْمَالِ لِيَرْثُ إِثْمَهُم مُّوسَىٰ وَنَحْنُ نَقُوتُهُمْ عَلَيْهِمْ فَلَمَّا أَتَيْنَاهُمْ فَلَمَّ كُتِبَ عَلَيْهِمُ الْقِتَالُ فَاذْهَبُوا وَأَمَّا لَئِنْ لَمْ يَنْتَفِعْ مِنَ الْمَالِ لَنَقُولَنَّ إِنَّا كُنَّا بِمَا نَعْمَلُ فَاعْمَلُوا صَالِحًا أَلَمْ تَرَ أَنَّا جَعَلْنَا لَوَافِيقَهُمْ بَيْنَهُمْ وَبَيْنَ مَا يَشَاءُونَ مِنَ الْمُنْكَارِ أَفْعِلْ إِنَّهُ زَكَاةُ عُزْلَتِهِمُ وَشَافِعُهُمْ خَلْقُكُمْ أَفْعِلْ إِنَّكُمْ تَخْشَوْنَ كُنُوزَهُمْ إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنَىٰ عَنْهُمْ وَفَرَّقْنَا بَيْنَهُمْ وَأَمَّا رَبُّ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ وَلَهُ الْغَايِبُ الْأُولَىٰ ۚ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا ۖ إِنَّ اللَّهَ أَصْطَفَىٰ لَهُ الْإِسْلَامَ وَلَهُ الْكُلُوفُ وَالْجَنَّةُ وَاللَّهُ يُؤْتِي مَالَكُمْ مِنْ شَاءِ اللَّهِ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٤٦﴾﴾

﴿246. Have you not thought about the group of the Children of Israel after (the time of) Mūsā? When they said to a Prophet of

theirs, "Appoint for us a king and we will fight in Allāh's way." He said, "Would you then refrain from fighting, if fighting was prescribed for you?" They said, "Why should we not fight in Allāh's way while we have been driven out of our homes and our children (families have been taken as captives)?" But when fighting was ordered for them, they turned away, all except a few of them. And Allāh is All-Aware of the wrongdoers. ﴿

The Story of the Jews Who sought a King to be appointed over Them

Mujāhid said that the Prophet (mentioned in the Āyah 2:246 above) is Shamwīl (Samuel).^[1] Wahb bin Munabbih said: The Children of Israel remained on the straight path for a period of time after Moses. They then innovated in the religion and some of them even worshipped the idols. Yet, there were always Prophets sent among them who would command them to work righteous deeds, refrain from doing evil and who would rule them according to the commands of the Torah. When they (Israelites) committed the evil that they committed, Allāh caused their enemies to overwhelm them, and many fatalities fell among them as a consequence. Their enemies also captured a great number of them, and took over large areas of their land. Earlier, anyone who would fight the Israelites would lose, because they had the Torah and the *Tābūt*,^[2] which they inherited generation after generation ever since the time of Moses, who spoke to Allāh directly. Yet, the Israelites kept indulging in misguidance until some king took the *Tābūt* from them during a battle. That king also took possession of the Torah, and only a few of the Israelites who memorized it remained. The prophethood halted among their various tribes and only a pregnant woman remained of the offspring of Lāvi (Levi), in whom the prophethood still appeared. Her husband had been killed, so the Israelites kept her in a house so that Allāh may give her a boy, who would be their Prophet. The woman also kept invoking Allāh to grant her a boy. Allāh heard her pleas and gave her a boy whom she

[1] Aṭ-Ṭabari 5:293.

[2] "The ark of the Covenant."

creatures' needs, All-Knower."﴾

When the Israelites asked their Prophet to appoint a king over them, he appointed Tālūt (Saul), who was then a soldier. But, Tālūt was not a descendant of the house of kings among them, which was exclusively in the offspring of Yahudhā (Judah). This is why they said:

﴿أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا﴾

﴿How can he be a king over us﴾ meaning, how can he be the king for us,

﴿وَعَرَضَ أَحَدٌ بِالنَّالِ مِنْهُ وَلَمْ يُوْتِ سَعَةً مِنَ النَّالِ﴾

﴿when we are fitter than him for the kingdom, and he has not been given enough wealth?﴾ They said that Tālūt was also poor and did not have the wealth that justifies him being king. Some people stated that Tālūt used to bring water to the people, while others stated that his profession was dyeing skins. The Jews, thus, disputed with their Prophet while they were supposed to obey him and to say good words to him.

Their Prophet answered them:

﴿إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ﴾

﴿Verily, Allāh has chosen him above you﴾

meaning, 'Allāh chose Tālūt from amongst you while having better knowledge about him.' Their Prophet stated, "I did not choose Tālūt to be your king on my own. Rather, Allāh has commanded that upon your request." Further:

﴿وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ﴾

﴿...and has increased him abundantly in knowledge and stature.﴾

meaning, Tālūt is more knowledgeable and honorable than you, and stronger and more patient during combat, and has more knowledge of warfare. In short, he has more knowledge and is stronger than you are. The king should have sufficient knowledge, be fair looking and should have a strong soul and body.' He then said:

﴿وَاللَّهُ يُؤْتِي مُلْكَهُ مَن يَشَاءُ﴾

﴿And Allāh grants His kingdom to whom He wills.﴾

meaning, Allāh Alone is the Supreme Authority Who does what He wills and no one can ask Him about His actions, while they will be asked (about their actions by Him). This is because Allāh has perfect knowledge, wisdom and kindness with His creation. Allāh said:

﴿وَاللَّهُ وَبِعِزَّتِهِ﴾

﴿And Allāh is All-Sufficient for His creatures' needs, All-Knower.﴾

meaning, His favor is encompassing and He grants His mercy to whom He wills. He also knows those who deserve to be kings and those who do not deserve it.

﴿وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّنْ رَبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ إِنَّ فِي ذَلِكَ لَآيَةً لِّكُمْ إِن كُنْتُمْ مُّؤْمِنِينَ﴾

﴿248. And their Prophet said to them: "Verily! The sign of His kingdom is that there shall come to you At-Tābūt, wherein is Sakinah (peace and reassurance) from your Lord and a remnant of that which Mūsā (Moses) and Hārūn (Aaron) left behind, carried by the angels. Verily, in this is a sign for you if you are indeed believers.﴾

Their Prophet then proclaimed, "The sign of the blessings of Tālūt's kingship over you is that Allāh will give you back the Tābūt (wooden box) that has been taken from you." Allāh said:

﴿فِيهِ سَكِينَةٌ مِّنْ رَبِّكُمْ﴾

﴿wherein is Sakinah from your Lord﴾

meaning, peace (or grace) and reassurance. 'Abdur-Razzāq stated that Qatādah said:

﴿فِيهِ سَكِينَةٌ﴾

﴿wherein is Sakinah﴾

means grace.^[1] In addition, Ar-Rabī' said that Sakinah means mercy. This is also the meaning given by Ibn 'Abbās, as Al-'Awfī narrated.

[1] 'Abdur-Razzāq 1:98.

Allāh then said:

﴿وَبَقِيَٰٓةٌ مِّمَّا تَرَكَ ءَالُ مُوسَىٰ وَءَالُ هَارُونَ﴾

﴿...and a remnant of that which Mūsā (Moses) and Hārūn (Aaron) left behind,﴾

Ibn Jarīr related that Ibn 'Abbās said about this Āyah:

﴿وَبَقِيَٰٓةٌ مِّمَّا تَرَكَ ءَالُ مُوسَىٰ وَءَالُ هَارُونَ﴾

﴿...and a remnant of that which Mūsā (Moses) and Hārūn (Aaron) left behind,﴾

Meaning, Moses' staff and the remnants of the Tablets.^[1] This is the same *Tafsir* of Qatādah, As-Suddi, Ar-Rabī' bin Anas and 'Ikrimah, who added, "And also the Torah."^[2] 'Abdur-Razzāq said that he asked Ath-Thawri about the meaning of,

﴿وَبَقِيَٰٓةٌ مِّمَّا تَرَكَ ءَالُ مُوسَىٰ وَءَالُ هَارُونَ﴾

﴿...and a remnant of that which Mūsā (Moses) and Hārūn (Aaron) left behind,﴾

Ath-Thawri said, "Some said that it contained a pot of manna and the remnants of the Tablets, while some others said that it contained (Moses') staff and two shoes (and refer to 20:12)."^[3]

Allāh then said:

﴿نَحْمِلُهَا السَّيِّدَةُ﴾

﴿...carried by the angels.﴾

Ibn Jurayj stated that Ibn 'Abbās said, "The angels came down while carrying the *Tābūt* between the sky and the earth, until they placed it before Ṭālūt while the people were watching." As-Suddi said, "The *Tābūt* was brought to Ṭālūt's house, so the people believed in the prophethood of Sham'un (Simeon) and obeyed Ṭālūt."^[4]

The Prophet then said:

﴿إِنَّ فِي ذَٰلِكَ لَآيَةً لِّكُمْ﴾

[1] Aṭ-Ṭabari 5:331.

[2] Aṭ-Ṭabari 5:331,332.

[3] Aṭ-Ṭabari 5:333.

[4] Aṭ-Ṭabari 5:335.

بِآيَاتِهِ

٤١

الْبَقَرَةِ

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ
 بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ
 مِنِّي إِلَّا مَنْ اغْتَرَفَ غُرْفَةً بِيَدِهِ فَشَرَبُوا مِنْهُ إِلَّا قَلِيلًا
 مِنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا
 لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ قَالَ الَّذِينَ
 يَظُنُّونَ أَنَّهُمْ مُلْكُوا اللَّهَ كَمِ مِنْ فِتْنَةٍ قَلِيلَةٌ
 فَلَمَّا فَرَسَتْ كَثِيرَةٌ يُؤْذِنُ اللَّهُ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٤١﴾
 وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ
 عَلَيْنَا مِائِدَكَ وَفُتِحَتْ آفَاقُ الْمَكَانِ وَأَنْصَرْنَا عَلَى الْقَوْمِ
 الْكَافِرِينَ ﴿٤٢﴾ فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ
 دَاوُدُ جَالُوتَ وَءَاتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ
 وَعَلَّمَهُ مَا يَشَاءُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ
 بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو
 فَضْلٍ عَلَى الْعَالَمِينَ ﴿٤٣﴾ تِلْكَ آيَاتُ اللَّهِ
 تَنْزِيلُهَا عَلَيْكَ بِالْحَقِّ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٤٤﴾

﴿Verily, in this is a sign for you﴾

testifying to my truth in what I was sent with, my prophethood, and my command to you to obey Tālūt,

﴿إِنْ كُنْتُمْ مُؤْمِنِينَ﴾

﴿if you are indeed believers.﴾ in Allāh and the Hereafter.”

﴿فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنْ اغْتَرَفَ غُرْفَةً بِيَدِهِ فَشَرَبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ﴾

قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلْكُوا اللَّهَ كَمِ مِنْ فِتْنَةٍ قَلِيلَةٌ فَلَمَّا فَرَسَتْ كَثِيرَةٌ يُؤْذِنُ اللَّهُ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٤١﴾

﴿249. Then when Tālūt set out with the army, he said: "Verily, Allāh will try you by a river. So whoever drinks thereof, he is not of me; and whoever tastes it not, he is of me, except him who takes (thereof) in the hollow of his hand." Yet, they drank thereof, all, except a few of them. So when he had crossed it (the river), he and those who believed with him, they said: "We have no power this day against Jālūt (Goliath) and his hosts." But those who knew with certainty that they were going to meet Allāh, said: "How often has a small group overcome a mighty host by Allāh's leave?" And Allāh is with Aş-Şābirin (the patient).﴾

Allāh states that Tālūt, the king of the Children of Israel, marched forth with his soldiers and the Israelites who obeyed him. His army was of eighty thousand then, according to As-Suddi,^[1] but Allāh knows best. Tālūt said:

﴿إِنَّكَ اللَّهُ تَبْلِيكُم﴾

«Verily, Allāh will try you»

meaning, He will test you with a river, which flowed between Jordan and Palestine, i.e., the Sharī'ah river, according to Ibn 'Abbās and others.^[2] He continued,

﴿مَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي﴾

«So whoever drinks thereof, he is not of me;»

meaning, shall not accompany me today,

﴿لَمْ يَلْمَسْهُ يَدًا إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ﴾

«and whoever tastes it not, he is of me, except him who takes (thereof) in the hollow of his hand.»

meaning, there is no harm in this case. Allāh then said:

﴿فَشَرَبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ﴾

«Yet, they drank thereof, all, except a few of them.»

Ibn Jurayj stated that Ibn 'Abbās commented, "Whoever took some of it (the river's water) in the hollow of his hand, quenched his thirst; as for those who drank freely from it, their thirst was not quenched."

Ibn Jarīr reported that Al-Barā' bin 'Azib said, "We used to say that the Companions of Muḥammad ﷺ who accompanied him on the battle of Badr were more than three hundred and ten, just as many as the soldiers who crossed the river with Tālūt. Only those who believed crossed the river with him."^[3] Al-Bukhārī also reported this.^[4]

This is why Allāh said:

﴿فَلَمَّا جَاءَهُمْ مُوْءَاتِلُ الرَّيْثِ إِسْتَأْذَنُوا مِنْهُمْ فَاتَّخَذُوا لَهَا الْيَوْمَ يُجَادِلُونَ﴾

[1] At-Ṭabari 5:339.

[2] At-Ṭabari 5:340.

[3] At-Ṭabari 5:345,346,347.

[4] Faṭḥ Al-Bārī 7:339.

﴿So when he had crossed it (the river), he and those who believed with him, they said: "We have no power this day against Jālūt (Goliath) and his hosts."﴾

This Āyah indicates that the Israelites (who remained with Saul) thought that they were few in the face of their enemy who were many then. So, their knowledgeable scholars strengthened their resolve by stating that Allāh's promise is true and that triumph comes from Allāh Alone, not from the large numbers or the adequacy of the supplies. They said to them:

﴿كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ﴾

﴿"How often has a small group overcome a mighty host by Allāh's leave?" And Allāh is with Aṣ-Ṣābirīn (the patient).﴾

﴿وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَخْرِجْ عَلَيْنَا صَبْرًا وَكَفِّتْ أَعْدَانَنَا وَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾ ﴿٢٥١﴾ فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ وَهَاتَمَهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مَا يَشَاءُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَئِنْ كُنَّ اللَّهُ ذُو فَضْلٍ عَلَى الْعَالَمِينَ﴾ ﴿٢٥٢﴾ يَٰلَا إِلَهَ إِلَّا اللَّهُ تَتْلُوهُمَا عَلَيْهِتُكَ بِالْحَقِّ وَإِنَّكَ لَمِنَ الرَّسُولِينَ﴾ ﴿٢٥٣﴾

﴿250. And when they advanced to meet Jālūt (Goliath) and his forces, they invoked: "Our Lord! Pour forth on us patience, and set firm our feet and make us victorious over the disbelieving people."﴾

﴿251. So they routed them by Allāh's leave and Dāwud (David) killed Jālūt (Goliath), and Allāh gave him (Dāwud) the kingdom [after the death of Tālūt and Samuel] and Al-Hikmah (prophethood), and taught him of that which He willed. And if Allāh did not check one set of people by means of another, the earth would indeed be full of mischief. But Allāh is full of bounty to the 'Ālamīn (mankind, Jinn and all that exists).﴾

﴿252. These are the verses of Allāh, We recite them to you (O Muḥammad ﷺ) in truth, and surely, you are one of the Messengers (of Allāh).﴾

When the faithful party, who were few under the command of Tālūt, faced their enemy, who were many under the command of Jālūt,

﴿قَالُوا رَبَّنَا أَنْفِثْ عَلَيْنَا سَبْرًا﴾

﴿they invoked: "Our Lord! Pour forth on us patience..."﴾

meaning, send down patience on us from You.

﴿وَجَعَلْنَا أَقْدَامَنَا﴾

﴿and set firm our feet﴾

meaning, against the enemy and save us from running away and from feebleness,

﴿وَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾

﴿and make us victorious over the disbelieving people.﴾

Allāh said:

﴿فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ﴾

﴿So they routed them by Allāh's leave﴾

meaning, they defeated and overwhelmed them by Allāh's aid and support. Then,

﴿وَقَتَلَ دَاوُدُ جَالُوتَ﴾

﴿and Dāwud killed Jālūt﴾

Israelite accounts claimed that (Prophet) David killed Goliath with a slingshot that he had, which he launched at Goliath causing his death.

Ṭālūt promised that whoever killed Jālūt, would marry his daughter and would share his kingship and authority. He kept his promise. Later, the kingship was transferred to Prophet Dāwud in addition to being granted Prophethood by Allāh. So, Allāh said:

﴿وَجَعَلْنَاهُ اللَّهُ الْمَلِكَ﴾

﴿...and Allāh gave him (Dāwud) the kingdom﴾

that Ṭālūt had and,

﴿وَالْحِكْمَةَ﴾

﴿and Al-Hikmah﴾ that comes with the prophethood, meaning, after Shamwīl. [Allāh then said:]

﴿وَعَلَّمَهُ مَا يَشَاءُ﴾

﴿and taught him of that which He willed.﴾

meaning, what He willed of the knowledge that He bestowed on (Prophet) Dāwud.

Next, Allāh said:

﴿وَلَوْلَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُم بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ﴾

﴿And if Allāh did not check one set of people by means of another, the earth would indeed be full of mischief.﴾

This Āyah indicates that if it were not for the fact that Allāh checks one set of people with another, such as when Tālūt and the bravery of Dāwud helped the Children of Israel (against Goliath), then people would have perished. Similarly, Allāh said:

﴿وَلَوْلَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُم بِبَعْضٍ لَكُنَتْ صَوَائِعُ وَيَعٍ وَصَلَوَاتٌ وَمَسْجِدٌ يُذَكَّرُ فِيهَا
اسْمُ اللَّهِ كَثِيرًا﴾

﴿For had it not been that Allāh checks one set of people by means of another, monasteries, churches, synagogues, and Masjids, wherein the Name of Allāh is mentioned much, would surely, have been pulled down.﴾ (22:40)

Allāh then said:

﴿وَلَعَنَ اللَّهُ ذُرِّيَّةَ قَيْسٍ عَلَىٰ مَا كَانُوا يَكْسِبُونَ﴾

﴿But Allāh is full of bounty to the ‘Ālamīn (mankind, Jinn and all that exists)﴾

meaning, by His mercy and favor He fixes some of them by some others. Surely, Allāh has the wisdom, the supreme authority and the clear proof against His creation in all of His actions and statements.

Allāh said:

﴿إِنَّكَ مَا نَبَأْتَ اللَّهَ تَتْلُو مَا عَلَيْهِ بِالْحَقِّ وَإِنَّكَ لَمِنَ الرُّسُلِ﴾

﴿These are the verses of Allāh, We recite them to you (O Muḥammad ﷺ) in truth, and surely, you are one of the Messengers (of Allāh).﴾

This Āyah states, These Āyāt (verses) of Allāh that We have narrated for you in truth conform to the exact manner that these stories have occurred and to the truth that still remain

in the (Divine) Books that the scholars of the Children of Israel have and know. Allāh said: O Muḥammad,

﴿وَإِنَّكَ﴾

﴿you are﴾

﴿لَمِنَ الرُّسُلِ﴾

﴿one of the Messengers (of Allāh)﴾ emphatically stating the truth of his prophethood⁷⁴¹

☆ *This is the End of Volume One with the Tafsīr of Sūrat Al-Baqarah, verse. 252..*

☆ *Volume Two begins with Sūrat Al-Baqarah, verse. 253.*



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VOLUME 2

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253 to Surat An-Nisa, Verse 147)**

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Second Edition: July 2003

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King Fahd National Library Cataloging-in-Publication Data
Tafsir ibn Kathir/Imam Abu Al-Fida Ismail Ibn Kathir
Safi-ur-Rahman Al-Mubarakpuri-Riyadh.
624p., 14x21 cm. ISBN 9960-892-71-9 (Set).
I-Qur'an-Commentaries II-Title
227.32 dc. 1424/2816

Legal Deposit no. 1424/2816

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

9960-892-73-5 (Vol. 2)

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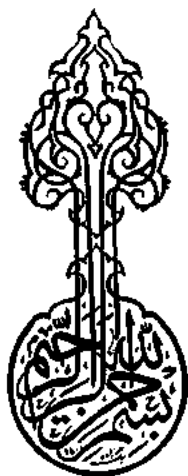
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**In the Name of Allāh
The Most Beneficent, the Most Merciful**

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

Reports from the Companions of the Messenger of Allāh ﷺ

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

Incomplete Chains of Narration

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

- 'Alī bin Abī Ṭalḥah (Al-Wālibī) reported that Ibn 'Abbās said...
- ('Aṭīyah) Al-'Awfī reported that Ibn 'Abbās said...
- Aḍ-Ḍaḥḥāk from Ibn 'Abbās.
- As-Suddī reported from Abu Mālīk and Abu Ṣāliḥ from Ibn 'Abbās, Ibn Mas'ūd and [or] some men among the companions.
- Al-Hasan Al-Baṣrī reporting from or about the Prophet ﷺ.
- Az-Zuhri [Muḥammad bin Shihāb] reporting from or about the Prophet ﷺ.
- 'Urwah bin Az-Zubayr reporting from or about the Prophet ﷺ.
- 'Ikrimah reporting from or about the Prophet ﷺ.
- Qatādah reporting from or about the Prophet ﷺ.

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

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

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

Abu Al-ʿĀliyah, Saʿīd bin Jubayr, Saʿīd bin Al-Musayyib, ʿAṭāʾ (bin Abi Rabāḥ), ʿAṭāʾ Al-Khurrāsānī, Muqātil bin Ḥayyān, Ar-Rabīʿ bin Anas, Ash-Shaʿbbī, Qatādah, Mujāhid, Tkrimah, Aḍ-Ḍaḥḥāk, ʿAbdur-Raḥmān bin Zayd bin Aslam (Ibn Zayd), Ibn Jurayj.

Other Scholars After the Companions

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

Wakīʿ, Sufyān Ath-Thawri, Muḥammad bin Ishāq, Ibn ʿAṭīyyah, Ibn Abi Ḥātim, Ibn Jarīr (Aṭ-Ṭabari).

الْبَقَرَةُ

٤٢

الْمُرْسَلِينَ

﴿تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَءَاتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيْدِنَاهُ يَرْجُحُ الْفُلُودَ وَلَوْ شَاءَ اللَّهُ مَا أَفْتَنَّا الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا أَفْتَنَّا وَلَكِنْ اللَّهُ يَفْعَلُ مَا يُرِيدُ ﴿٢٥٣﴾﴾

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا مَتَارِجَ قَتْلِكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةَ وَلَا شَفْعَةَ وَالْكَافِرُونَ هُمُ الْفَاطِلُونَ ﴿٢٥٤﴾﴾ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْعَلِيُّ الْيَوْمُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾﴾ لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْتُم بِالظُّلُمَاتِ وَيُؤْمِرْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾﴾

﴿تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَءَاتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيْدِنَاهُ يَرْجُحُ الْفُلُودَ وَلَوْ شَاءَ اللَّهُ مَا أَفْتَنَّا الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا أَفْتَنَّا وَلَكِنْ اللَّهُ يَفْعَلُ مَا يُرِيدُ ﴿٢٥٣﴾﴾

253. Those Messengers! We preferred some of them to others; to some of them Allāh spoke (directly); others He raised to degrees (of honor); and to 'Isā, the son of Maryam, We gave clear proofs and evidences, and supported him with

Rūh-il-Qudus [Jibrīl]. If Allāh had willed, succeeding generations would not have fought against each other, after clear Verses of Allāh had come to them, but they differed – some of them believed and others disbelieved. If Allāh had willed, they would not have fought against one another, but Allāh does what He wills.﴾

Allāh Honored Some Prophets Above Others

Allāh states that He has honored some Prophets to others. For instance, Allāh said,

﴿وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ وَءَاتَيْنَا دَاوُدَ زَبُورًا﴾

﴿And indeed, We have preferred some of the Prophets above others, and to Dāwud We gave the Zabūr (Psalms)﴾ [17:55].

In the Āyah above, Allāh said,

﴿يَا أَيُّهَا الرُّسُلُ لَنَنْتَهِنَّ عَنْ بَعْضِهِمْ غَيْرَ بَعْضٍ مِنْكُمْ مَنْ كَلَّمَ اللَّهُ﴾

«Those Messengers! We preferred some of them to others; to some of them Allāh spoke (directly)»

meaning, Mūsā and Muḥammad ﷺ, and also Ādam according to a Ḥadīth recorded in *Ṣaḥīḥ Ibn Hibbān* from Abu Dharr.

﴿وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ﴾

«Others He raised to degrees (of honor)» as is evident in the Ḥadīth about the *Isrā'* journey, when the Messenger of Allāh ﷺ saw the Prophets in the various heavens according to their rank with Allāh.

If somebody asks about the collective meaning of this *Āyah* and the Ḥadīth that the Two *Ṣaḥīḥs* collected from Abu Hurayrah which states, "Once, a Muslim man and a Jew had an argument and the Jew said, 'No, by Him Who gave Mūsā superiority over all human beings!' Hearing him, the Muslim man raised his hand and slapped the Jew on his face and said, 'Over Muḥammad too, O evil one?!' The Jew went to the Prophet ﷺ and complained to him and the Prophet ﷺ said,

«لَا تَفْضُلُونِي عَلَى الْأَنْبِيَاءِ، فَإِنَّ النَّاسَ يَضَعُونَ يَوْمَ الْقِيَامَةِ فَأَكُونُ أَوَّلَ مَنْ يَبْقَى، فَأَجِدُ مُوسَى بَاطِلًا بِقَائِمَةِ الْعَرْشِ، فَلَا أَذْرِي أَفَاقَ قَبْلِي أَمْ جُوزِي بِضَعْفِ الطُّورِ؟
فَلَا تَفْضُلُونِي عَلَى الْأَنْبِيَاءِ»

«Don't give me superiority above the Prophets, for the people will become unconscious on the Day of Resurrection, and I will be the first to be resurrected to see Mūsā holding on to the pillar of Allāh's Throne. I will not know whether the unconsciousness Mūsā suffered on the Day of the Trumpet^[1] sufficed for him, or if he got up before me. So, do not give me superiority above the Prophets.»^[2] In another narration, the Prophet ﷺ said, «Do not give superiority to some Prophets above others.»^[3]

The answer to this question is that this Ḥadīth prohibits preferring some Prophets above others in cases of dispute and

[1] Refer to *Sūrat Al-Baqarah* 2:55-56

[2] *Faṭḥ Al-Bārī* 6:508, *Muslim* 4:1844.

[3] *Faṭḥ Al-Bārī* 6:519, *Muslim* 4:1844.

argument, such as the incident mentioned in the *Ḥadīth*. The *Ḥadīth* indicates that it is not up to creation to decide which Prophet is better, for this is Allāh's decision. The creation is only required to submit to, obey and believe in Allāh's decision.

Allāh's statement,

﴿وَأَتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ﴾

﴿And We gave 'Īsā, the son of Maryam, clear signs﴾

refers to the proofs and unequivocal evidences that testify to the truth that 'Īsā delivered to the Children of Israel, thus testifying that he was Allāh's servant and His Messenger to them.

﴿وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ﴾

﴿And supported him with Rūḥ-il-Qudus﴾

meaning Allāh aided 'Īsā with Jibrīl, peace be upon him. Allāh then said,

﴿وَلَوْ شَاءَ اللَّهُ مَا أَفْتَكَلْنَا بَيْنَ بَنِي إِسْرَءِيلَ مِن بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ وَلَكِنِ اخْتَلَفُوا فَمِنْهُمْ مَّنْ آمَنَ وَمِنْهُمْ مَّنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا أَفْتَكَلُوا﴾

﴿If Allāh had willed, succeeding generations would not have fought against each other, after clear Verses of Allāh had come to them, but they differed – some of them believed and others disbelieved. If Allāh had willed, they would not have fought against one another.﴾

meaning all this happened by Allāh's decree, and this is why He said next,

﴿وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ﴾

﴿But Allāh does what He wills.﴾

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا إِنَّمَا نَزَّلْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفْعَةٌ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ﴾

﴿254. O you who believe! Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the wrongdoers.﴾

Allāh commands His servants to spend for His sake, in the path of righteousness, from what He has granted them, so that they acquire and keep the reward of this righteous deed with their Lord and King. Let them rush to perform this deed in this life,

﴿مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ﴾

«before a Day comes» meaning, the Day of Resurrection,

﴿لَا بَيْعَ فِيهِ وَلَا خُلَّةَ وَلَا شَفْعَةً﴾

«when there will be no bargaining, nor friendship, nor intercession.»

This Āyah indicates that on that Day, no one will be able to bargain on behalf of himself or ransom himself with any amount, even if it was the earth's fill of gold; nor will his friendship or relation to anyone benefit him. Similarly, Allāh said,

﴿فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَسْتَأْذِنُونَ﴾

«Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another» [23:101].

﴿وَلَا شَفْعَةً﴾

«Nor intercession» meaning, they will not benefit by the intercession of anyone.

Allāh's statement,

﴿وَالْكَافِرُونَ هُمُ الظَّالِمُونَ﴾

«and it is the disbelievers who are the wrongdoers»

indicates that no injustice is worse than meeting Allāh on that Day while a disbeliever. Ibn Abi Ḥātim recorded that 'Aṭā' bin Dīnār said, "All thanks are due to Allāh Who said,

﴿وَالْكَافِرُونَ هُمُ الظَّالِمُونَ﴾

«and it is the disbelievers who are the wrongdoers»

but did not say, 'And it is the wrongdoers who are the disbelievers.'^[1]

[1] Ibn Abi Ḥātim 3:966.

﴿إِنَّهُ لَا إِلَهَ إِلَّا هُوَ الَّذِي الْقِيَوْمُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَّهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَتْلُمَ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ
عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ
الْعَظِيمُ﴾

﴿255. Allāh! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists. Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursi extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.﴾

The Virtue of Āyat Al-Kursi

This is Āyat Al-Kursi and tremendous virtues have been associated with it, for the authentic *Hadīth* describes it as 'the greatest Āyah in the Book of Allāh.' Imām Aḥmad recorded that 'Ubayy bin Ka'b said that the Prophet ﷺ asked him about the greatest Āyah in the Book of Allāh, and 'Ubayy answered, "Allāh and His Messenger know better." When the Prophet repeated his question several times, 'Ubayy said, "Āyat Al-Kursi." The Prophet ﷺ commented,

«لَيْسَ عَلَيْكَ الْعِلْمُ أَبَا الْمُنْذِرِ، وَالَّذِي نَفْسِي بِيَدِهِ، إِنَّ لَهَا لِسَانًا وَشَفَتَيْنِ، تُقَدِّسُ الْمَلِكُ
عِنْدَ سَاقِ الْعَرْشِ»

«Congratulations for having knowledge, O Abu Al-Mundhir! By He in Whose Hand is my soul! This Āyah has a tongue and two lips with which she praises the King (Allāh) next to the leg of the Throne.»^[1]

This *Hadīth* was also collected by Muslim^[2], but he did not

[1] Aḥmad 5:14.

[2] Muslim 1:556.

include the part that starts with, "By He in Whose Hand..."

Imām Ahmad recorded that Abu Ayyub said that he had some dates and a Ghoul^[1] used to take some, and he complained to the Prophet. The Prophet ﷺ said to him, "When you see her, say, 'In the Name of Allāh, answer to the Messenger of Allāh.'" Abu Ayyub said that when she came again, he said these words and he was able to grab her. She begged, "I will not come again," so Abu Ayyub released her. Abu Ayyub went to the Prophet ﷺ and the Prophet asked him, "What did your prisoner do?" Abu Ayyub said, "I grabbed her and she said twice, 'I will not come again,' and I released her." The Prophet ﷺ said, "She will come back." Abu Ayyub said, "So I grabbed her twice or three times, yet each time [I would release her when] she vowed not to come back. I would go to the Prophet ﷺ who would ask me, 'What is the news of your prisoner?' I would say, 'I grabbed her, then released her when she said that she would not return.' The Prophet ﷺ would say that she would return. Once, I grabbed her and she said, 'Release me and I will teach you something to recite so that no harm touches you, that is, *Āyat Al-Kursi*.' Abu Ayyub went to the Prophet ﷺ and told him, and the Prophet ﷺ said, "She is liar, but she told the truth."^[2] At-Tirmidhi recorded this *Ḥadīth* in the chapter of the virtues of the Qur'ān and said, "*Ḥasan Gharīb*."^[3] In Arabic, 'Ghoul' refers to the *Jinn* when they appear at night.

Al-Bukhārī recorded a similar story in his *Ṣaḥīḥ* from Abu Hurayrah, in the chapters on the virtues of the Qur'ān and the description of Shayṭān. In this narration, Abu Hurayrah said,

"Allāh's Messenger assigned me to keep watch over the *Ṣadaqah* (charity) of Ramaḍān. A person snuck in and started taking handfuls of foodstuff. I caught him and said, 'By Allāh, I will take you to Allāh's Messenger.' He said, 'Release me, for I am meek and have many dependents and am in great need.' I released him, and in the morning Allāh's Messenger ﷺ asked

[1] That is a category of the *Jinn*, attributed with many different characteristics by different scholars.

[2] Ahmad 5:422.

[3] *Tuḥfat Al-Aḥwadhī* 8:183.

me, 'What did your prisoner do yesterday, O Abu Hurayrah?' I said, 'O Allāh's Messenger! He complained of being needy and of having many dependents, so I pitied him and let him go.' Allāh's Messenger ﷺ said, 'Indeed, he told you a lie and will be coming again.' I believed that he would show up again, for Allāh's Messenger ﷺ had told me that he would return. So, I watched for him. When he (showed up and) started stealing handfuls of foodstuff, I caught hold of him again and said, 'I will definitely take you to Allāh's Messenger.' He said, 'Leave me, for I am very needy and have many dependents. I promise I will not come back again.' I pitied him and let him go. In the morning Allāh's Messenger ﷺ asked me, 'What did your prisoner do last night, O Abu Hurayrah!' I replied, 'O Allāh's Messenger! He complained of his great need and of too many dependents, so I took pity on him and set him free.' Allāh's Messenger ﷺ said, 'Verily, he told you a lie; he will return.' I waited for him attentively for the third time, and when he (came and) started stealing handfuls of the foodstuff, I caught hold of him and said, 'I will surely take you to Allāh's Messenger as it is the third time you promised not to return, yet you returned.' He said, 'Let me teach you some words which Allāh will give you benefit from.' I asked, 'What are they?' He replied, 'Whenever you go to bed, recite *Āyat Al-Kursi*- *Allāhu lā ilaha illa Huwal-Ḥayyul-Qayyūm*, till you finish the whole verse. (If you do so), Allāh will appoint a guard for you who will stay with you, and no Shayṭān will come near you until morning.' So, I released him. In the morning, Allāh's Messenger ﷺ asked, 'What did your prisoner do yesterday?' I replied, 'O Allāh's Messenger! He claimed that he would teach me some words by which Allāh will grant me some benefit, so I let him go.' Allāh's Messenger ﷺ asked, 'What are they?' I replied, 'He said to me: Whenever you go to bed, recite *Āyat Al-Kursi* from the beginning to the end, *Allāhu lā ilaha illa Huwal-Ḥayyul-Qayyūm*. He further said to me: (If you do so), Allāh will appoint a guard for you who will stay with you, and no Shayṭān will come near you until morning.' (One of the narrators) then commented that they (the Companions) were very keen to do good deeds. The Prophet ﷺ said, 'He spoke the truth, although he is a liar. Do you know whom you were talking to, these three nights, O Abu Hurayrah?' Abu Hurayrah said, 'No.' He said, 'It

was Shayṭān.^[1] An-Nasā'ī also recorded this Ḥadīth in *Al-Yawm wa Al-Laylah*.^[2]

Allāh's Greatest Name is in Āyat Al-Kursī

Imām Aḥmad recorded that Asmā' bint Yazīd bin As-Sakan said, "I heard the Messenger of Allāh ﷺ say about these two Āyāt,

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الَّذِي الْقَيُّومُ﴾

«Allāh! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists» [2:255], and,

﴿الْحَمْدُ لِلَّهِ لَا إِلَهَ إِلَّا هُوَ الَّذِي الْقَيُّومُ﴾

«Alif-Lām-Mīm. Allāh! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists» [3:1-2],

«إِنَّ فِيهِمَا اسْمَ اللَّهِ الْأَعْظَمَ»

«They contain Allāh's Greatest Name.»^[3]

This is also the narration collected by Abu Dāwūd, At-Tirmidhi and Ibn Mājah,^[4] and At-Tirmidhi said, "Ḥasan Ṣaḥīḥ".

Further, Ibn Marduwyah recorded that Abu Umāmah reported that the Prophet ﷺ said,

«اسْمُ اللَّهِ الْأَعْظَمُ، الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ، فِي ثَلَاثِ: سُورَةِ الْبَقَرَةِ وَالْإِمْرَانِ وَطِهٍ»

«Allāh's Greatest Name, if He was supplicated with it, He answers the supplication, is in three Sūrah's - Al-Baqarah, Āl 'Imrān and Ṭa-Ha.»^[5]

Hishām bin 'Ammār, the Khaṭīb (orator) of Damascus (one of the narrators in the above narration), said, "As for Al-Baqarah, it is in,

[1] *Fath Al-Bārī* 8:672, 4:568, 6:386.

[2] Ad-Dārimi no. 532.

[3] Aḥmad 6:461.

[4] Abu Dāwūd 2:168, *Tuḥfat Al-Aḥwadhī* 9:447, Ibn Mājah 2:1267

[5] Aṭ-Ṭabarānī 8:282.

﴿إِنَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ﴾

﴿Allāh! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists﴾ [2:255]; in Āl 'Imrān, it is in,

﴿إِنَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ﴾

﴿Alif-Lām-Mīm. Allāh! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists﴾ [3:1-2], while in Ṭa-Ha, it is in,

﴿وَعَبَّ الرُّجُومَ لِلْحَيِّ الْقَيُّومِ﴾

﴿And (all) faces shall be humbled before (Allāh), the Ever Living, the One Who sustains and protects all that exists﴾ [20:111].”

Āyat Al-Kursī has Ten Complete Arabic Sentences

1. Allāh's statement,

﴿إِنَّهُ لَا إِلَهَ إِلَّا هُوَ﴾

﴿Allāh! None has the right to be worshipped but He ﴾

mentions that Allāh is the One and Only Lord of all creation.

2. Allāh's statement,

﴿الْحَيُّ الْقَيُّومُ﴾

﴿Al-Hayyul-Qayyūm﴾ testifies that Allāh is the Ever Living, Who never dies, Who sustains everyone and everything. All creation stands in need of Allāh and totally relies on Him, while He is the Most Rich, Who stands in need of nothing created. Similarly, Allāh said,

﴿وَمِنْ آيَاتِهِ أَنْ يَقُولَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِي﴾

﴿And among His signs is that the heaven and the earth stand by His command﴾ [30:25].

3. Allāh's statement,

﴿لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ﴾

﴿Neither slumber nor sleep overtakes Him﴾

means, no shortcoming, unawareness or ignorance ever

touches Allāh. Rather, He is aware of, and controls what every soul earns, has perfect watch over everything, nothing escapes His knowledge, and no secret matter is secret to Him. Among His perfect attributes, is the fact that He is never effected by slumber or sleep. Therefore, Allāh's statement,

﴿لَا تَأْخُذُ سِنَةٌ﴾

«Neither slumber overtakes Him» indicates that no unawareness due to slumber ever overtakes Allāh. Allāh said afterwards,

﴿وَلَا نَوْمٌ﴾

«nor sleep», which is stronger than slumber. It is recorded in the *Ṣaḥīḥ*^[1] that Abu Musa said, "The Messenger of Allāh ﷺ delivered a speech regarding four words:

«إِنَّ اللَّهَ لَا يَنَامُ، وَلَا يَتَّبِعِي لَهُ أَذٌ يَنَامُ، يَخْفِضُ الْقِسْطَ وَيَرْفَعُهُ، يُرْفَعُ إِلَيْهِ عَمَلُ النَّهَارِ قَبْلَ عَمَلِ اللَّيْلِ، وَعَمَلُ اللَّيْلِ قَبْلَ عَمَلِ النَّهَارِ، جَبَاهُ الثُّورُ - أَوِ النَّارُ - لَوْ كَشَفَتْ لَأَخْرَفَتْ سُجُودَاتُ وَجْهِهِ مَا أَتَتْهُ إِلَّا بِصَرٍّ مِنْ خَلْقِهِ»

«Allāh does not sleep, and it does not befit His majesty that He sleeps. He lowers the scales and raises them. The deeds of the day are resurrected in front of Him before the deeds of the night, and the deeds of the night before the deeds of the day. His Veil is light, or fire, and if He removes it, the rays from His Face would burn whatever His sight reaches of His creation.»

4. Allāh's statement,

﴿لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ﴾

«To Him belongs whatever is in the heavens and whatever is on the earth»

indicates that everyone is a servant for Allāh, a part of His kingdom and under His power and authority. Similarly, Allāh said,

﴿إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا مَا فِي الرَّحْمَنِ عَبْدًا ۚ لَقَدْ أَخَذْنَاهُمْ مِيثَاقًا ۚ وَكُلُّهُمْ مَائِيَّةٌ يَوْمَ الْقِيَامَةِ ۚ قُلْ إِنَّمَا عِزِّي بِرَحْمَةِ اللَّهِ ۚ﴾

[1] Muslim 1:161.

«There is none in the heavens and the earth but comes unto the Most Gracious (Allāh) as a servant. Verily, He knows each one of them, and has counted them a full counting. And everyone of them will come to Him alone on the Day of Resurrection (without any helper, or protector or defender)» [19:93-95].

5. Allāh's statement,

﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾

«Who is he that can intercede with Him except with His permission?»

is similar to His statements,

﴿وَكَمْ مِنْ تِلْكَ فِي السَّمَوَاتِ لَا تُغْنِي شَفَعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ يُرْسِلُ﴾

«And there are many angels in the heavens, whose intercession will avail nothing except after Allāh has given leave for whom He wills and is pleased with» [53:26], and,

﴿وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْضَاهُ﴾

«They cannot intercede except for him with whom He is pleased» [21:28].

These Āyāt assert Allāh's greatness, pride, and grace, and that no one dares to intercede with Him on behalf of anyone else, except by His permission. Indeed, the Ḥadīth about the intercession, states that the Prophet ﷺ said,

«آتَيْتُ نَحْتَ الْعَرْشِ فَأَجِرُ سَاجِدًا، فَيَدْعُنِي مَا شَاءَ اللَّهُ أَنْ يَدْعُنِي. ثُمَّ يُقَالُ: ارْئِعْ رَأْسَكَ، وَقُلْ تُسْمِعُ، وَاشْفَعْ تُشْفَعُ - قَالَ: - فَيُحَدِّثُ لِي خَدًّا فَأَدْخِلُهُمُ الْجَنَّةَ»

«I will stand under the Throne and fall in prostration, and Allāh will allow me to remain in that position as much as He wills. I will thereafter be told, "Raise your head, speak and you will be heard, intercede and your intercession will be accepted". The Prophet ﷺ then said, "He will allow me a proportion whom I will enter into Paradise."»^[1]

6. Allāh's statement,

﴿يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ﴾

[1] Muslim 1:180.

«He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter»

this refers to His perfect knowledge of all creation; its past, present and future. Similarly, Allāh said that the angels proclaimed;

﴿وَمَا نُنْزِلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَلِكَ وَمَا كَانَ رَبُّكَ﴾
﴿يَبْطِلُ﴾

«And we (angels) descend not except by the command of your Lord (O Muhammad ﷺ). To Him belongs what is before us and what is behind us, and what is between those two; and your Lord is never forgetful» [19:64].

7. Allāh's statement,

﴿وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ﴾

«And they will never compass anything of His Knowledge except that which He wills»,

asserts the fact that no one attains any part of Allāh's knowledge except what Allāh conveys and allows. This part of the *Āyah* indicates that no one ever acquires knowledge of Allāh and in His Attributes, except what He conveys to them. For instance, Allāh said,

﴿وَلَا يُحِيطُونَ بِهِ عِلْمًا﴾

«But they will never compass anything of His knowledge» [20:110].

8. Allāh said,

﴿وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ﴾

«His Kursi extends over the heavens and the earth.»

Waki' narrated in his *Tafsir* that Ibn 'Abbās said, "Kursi is the footstool, and no one is able to give due consideration to [Allāh's] Throne."^[1] Al-Hākim recorded this *Ḥadīth* in his *Mustadrak*^[2] from Ibn 'Abbās, who did not relate it to the Prophet ﷺ. Al-Hākim said, "It is *Ṣaḥīḥ* according to the criteria

^[1] At-Ṭabarāni 12:39.

^[2] Al-Hākim 2:282.

of the Two *Ṣaḥīḥs*, and they (Al-Bukhārī and Muslim) did not record it." In addition, Aḍ-Ḍaḥḥāk said that Ibn 'Abbās said, "If the seven heavens and the seven earths were flattened and laid side by side, they would add up to the size of a ring in a desert, compared to the *Kursi*."¹¹

9. Allāh said,

﴿وَلَا يَؤُودُ حِفْظُهُمَا﴾

﴿And He feels no fatigue in guarding and preserving them﴾

meaning, it does not burden or cause Him fatigue to protect the heavens and earth and all that is in between them. Rather, this is an easy matter for Him. Further, Allāh sustains everything, has perfect watch over everything, nothing ever escapes His knowledge and no matter is ever a secret to Him. All matters are insignificant, modest and humble before Him. He is the Most Rich, worthy of all praise. He does what He wills, and no one can ask Him about what He does, while they will be asked. He has supreme power over all things and perfect alertness concerning everything. He is the Most High, the Greatest, there is no deity worthy of worship except Him, and no Lord other than Him.

10. Allāh's statement,

﴿وَهُوَ الْعَلِيُّ الْعَظِيمُ﴾

﴿And He is the Most High, the Most Great﴾ is similar to His statement,

﴿الْكَبِيرُ الْمُتَعَالَى﴾

﴿the Most Great, the Most High﴾ [13:9].

These and similar *Āyāt* and authentic *Ḥadīths* about Allāh's Attributes must be treated the way the Salaf (righteous ancestors) treated them by accepting their apparent meanings without equating them [with the attributes of the creation] or altering their apparent meanings.

﴿لَا إِلَهَ إِلَّا هُوَ ۚ قَدْ بَيَّنَّ الْرُّشْدَ مِنَ الْغَىِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِرْ بِهَا ۖ فَقَدْ

اٰنْتَهَكَ بِالْمَرْءَةِ الْوُفْنَ لَا اَنْصَامَ لَهَا ۚ وَاللّٰهُ يَجِئُ عَلَيْهِ ۝﴾

^[1] Ibn Abi Ḥatim 3:981.

﴿256. There is no compulsion in religion. Verily, the right path has become distinct from the wrong path. Whoever disbelieves in Tāghūt and believes in Allāh, then he has grasped the most trustworthy handhold that will never break. And Allāh is All-Hearer, All-Knower.﴾

No Compulsion in Religion

Allāh said,

﴿لَا إِكْرَاهَ فِي الدِّينِ﴾

﴿There is no compulsion in religion﴾, meaning, "Do not force anyone to become Muslim, for Islām is plain and clear, and its proofs and evidence are plain and clear. Therefore, there is no need to force anyone to embrace Islām. Rather, whoever Allāh directs to Islām, opens his heart for it and enlightens his mind, will embrace Islām with certainty. Whoever Allāh blinds his heart and seals his hearing and sight, then he will not benefit from being forced to embrace Islām."

It was reported that the Anṣār were the reason behind revealing this Āyah, although its indication is general in meaning. Ibn Jarīr recorded that Ibn 'Abbās said [that before Islām], "When (an Anṣār) woman would not bear children who would live, she would vow that if she gives birth to a child who remains alive, she would raise him as a Jew. When Banu An-Naḍīr (the Jewish tribe) were evacuated [from Al-Madīnah], some of the children of the Anṣār were being raised among them, and the Anṣār said, 'We will not abandon our children.' Allāh revealed,

﴿لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ﴾

﴿There is no compulsion in religion. Verily, the right path has become distinct from the wrong path.﴾^[1]

Abu Dāwud and An-Nasā'ī^[2] also recorded this Ḥadīth.

As for the Ḥadīth that Imām Aḥmad recorded, in which Anas said that the Messenger of Allāh ﷺ said to a man,

«أَسْلِمْتُ، قَالَ: إِنِّي أَجِدُنِي كَارِهَاً قَالَ: «وَأِنْ كُنْتُ كَارِهَاً»

[1] Aṭ-Ṭabari 5:407.

[2] Abu Dāwud 3:132, An-Nasā'ī in *Al-Kubrā* 6:304.

“Embrace Islām.” The man said, “I dislike it.” The Prophet ﷺ said, “Even if you dislike it.”^[1]

First, this is an authentic *Hadīth*, with only three narrators between Imām Aḥmad and the Prophet ﷺ. However, it is not relevant to the subject under discussion, for the Prophet ﷺ did not force that man to become Muslim. The Prophet ﷺ merely invited this man to become Muslim, and he replied that he does not find himself eager to become Muslim. The Prophet ﷺ said to the man that even though he dislikes embracing Islām, he should still embrace it, ‘for Allāh will grant you sincerity and true intent.’

Tawḥīd is the Most Trustworthy Handhold

Allāh’s statement,

﴿مَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمَرْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْقِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾

﴿Whoever disbelieves in Ṭāghūt and believes in Allāh, then he has grasped the most trustworthy handhold that will never break. And Allāh is All-Hearer, All-Knower﴾

is in reference to, “Whoever shuns the rivals of Allāh, the idols, and those that Shayṭān calls to be worshipped besides Allāh, whoever believes in Allāh’s Oneness, worships Him alone and testifies that there is no deity worthy of worship except Him, then

﴿فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ﴾

﴿then he has grasped the most trustworthy handhold.﴾

Therefore, this person will have acquired firmness [in the religion] and proceeded on the correct way and the straight path. Abu Al-Qāsim Al-Baghawī recorded that ‘Umar said, “*Jibt* means magic, and *Ṭāghūt* means Shayṭān. Verily, courage and cowardice are two instincts that appear in men, the courageous fights for those whom he does not know and the coward runs away from defending his own mother. Man’s honor resides with his religion and his status is based upon

^[1] Aḥmad 3:181.

his character, even if he was Persian or Nabaṭian.^[1] 'Umar's statement that *Tāghūt* is *Shayṭān* is very sound, for this meaning includes every type of evil that the ignorant people of *Jāhiliyyah* (pre Islāmic era of ignorance) fell into, such as worshipping idols, referring to them for judgement, and invoking them for victory.

Allāh's statement,

﴿فَقَدْ اسْتَسْكَ بِالْمَهُوِّ أَوْفَقَ لَا أَنْفِصَامَ لَهَا﴾

﴿then he has grasped the most trustworthy handhold that will never break﴾

means, "He will have hold of the true religion with the strongest grasp." Allāh equated this adherence to the firm handhold that never breaks because it is built solid and because its handle is firmly connected. This is why Allāh said here,

﴿فَقَدْ اسْتَسْكَ بِالْمَهُوِّ أَوْفَقَ لَا أَنْفِصَامَ لَهَا﴾

﴿then he has grasped the most trustworthy handhold that will never break.﴾

Mujāhid said, "The most trustworthy handhold is *īmān* (faith)."^[2] As-Suddi said that it refers to Islām.^[3] Imām Aḥmad recorded that Qays bin 'Abbād said, "I was in the *Masjid* when a man whose face showed signs of humbleness came and prayed two *Rak'ahs* that were modest in length. The people said, 'This is a man from among the people of Paradise.' When he left, I followed him until he entered his house, and I entered it after him and spoke with him. When he felt at ease, I said to him, 'When you entered the *Masjid*, the people said such and such things.' He said, 'All praise is due to Allāh! No one should say what he has no knowledge of. I will tell you why they said that. I saw a vision during the time of the Messenger of Allāh, and I narrated it to him. I saw that I was in a green garden,' and he described the garden's plants and spaciousness, 'and there was an iron

[1] Aṭ-Ṭabari 5:417. Nabaṭian refers to a people who resided in Jordan, i.e. even if he was not an Arab.

[2] Aṭ-Ṭabari 5:421.

[3] Aṭ-Ṭabari 5:421.

سُورَةُ الْبَقَرَةِ

٤٣

الْأَنْبِيَاءُ

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ
 وَالَّذِينَ كَفَرُوا أَوْلِيَاهُمْ الظُّلُمَاتُ يُخْرِجُونَهُم مِّنَ
 النُّورِ إِلَى الظُّلُمَاتِ أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا
 خَالِدُونَ ﴿٢٠٧﴾ أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رِيءِهِ
 أَنِ اتَّخَذَ اللَّهُ الْمَلَكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّىَ يُبْعَثُ
 وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي
 بِالسَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي
 كَفَرَ وَاللَّهُ لَا يَهْدَى الْقَوْمَ الضَّالِّينَ ﴿٢٠٨﴾ أَوَلَمْ يَكُنْ لَّيْلٌ
 مِّنَ لَّيَالِي مَا تَسُبُّوا اللَّهَ عَلَى غُرُوبِهَا قَالِىَ يُبْعَثُ
 بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ
 قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتَ مِائَةَ عَامٍ
 فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانْظُرْ إِلَى
 جَمَادِكَ وَانْجَمَلِكَ ءَابِكِ لِلنَّاسِ وَانْظُرْ إِلَى
 الْأَعْيَادِ كَيْفَ تُنْشِرُهُمْ تَكُونُ هَا لِكُفْرًا فَمَا
 تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠٩﴾

pole in the middle of the garden affixed in the earth and its tip reached the sky. On its tip, there was a handle, and I was told to ascend the pole. I said, 'I cannot.' Then a helper came and raised my robe from behind and said to me, 'Ascend.' I ascended until I grasped the handle and he said to me, 'Hold on to the handle.' I awoke from that dream with the handle in my hand. I went to the Messenger of Allah ﷺ and told him about the vision and he said,

«أَمَّا الرُّؤْيَا فَرُؤْيَا الْإِسْلَامِ، وَأَمَّا الْعَمُودُ فَعَمُودُ الْإِسْلَامِ، وَأَمَّا الْعُرْوَةُ فَعُرْوَةُ الْإِسْلَامِ، أَنْتَ عَلَى الْإِسْلَامِ حَتَّى تَمُوتَ»

«As for the garden, it represents Islām; as for the pole, it represents the pillar of Islām; and the handle represents the most trustworthy handhold. You shall remain Muslim until you die.»

This Companion was 'Abdullāh bin Salām.^[1]

This Ḥadīth was also collected in the Two Ṣaḥīḥs;^[2] and Al-Bukhārī also recorded it with another chain of narration.^[3]

[1] Aḥmad 5:452.

[2] Faṭḥ Al-Bārī 7:161, Muslim 4:1930.

[3] Faṭḥ Al-Bārī 2:418.

﴿اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَائُهُمُ
الطَّاغُوتُ يُخْرِجُهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا
خَالِدُونَ﴾

﴿257. Allāh is the Wali (Protector or Guardian) of those who believe. He brings them out from darknesses into light. But as for those who disbelieve, their Awliyā' (supporters and helpers) are Ṭāghūt (false deities and false leaders), they bring them out from light into darknesses. Those are the dwellers of the Fire, and they will abide therein forever.﴾

Allāh stated that whoever follows what pleases Him, He will guide him to the paths of peace, that is Islām, or Paradise. Verily, Allāh delivers His believing servants from the darkness of disbelief, doubt and hesitation, to the light of the plain, clear, explained, easy and unequivocal truth. He also stated that Shayṭān is the supporter of the disbelievers who beautifies the paths of ignorance and misguidance that they follow, thus causing them to deviate from the true path into disbelief and wickedness.

﴿أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾

﴿Those are the dwellers of the Fire, and they will abide therein forever.﴾

This is why Allāh mentioned the light in the singular while mentioned the darkness in the plural, because truth is one, while disbelief comes as several types, all of which are false. Similarly, Allāh said,

﴿وَإِنَّ هَذَا صِرَاطٌ مُسْتَقِيمٌ فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ
وَمَنْكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ﴾

﴿And verily, this is my straight path, so follow it, and follow not (other) paths, for they will separate you away from His path. This He has ordained for you that you may have Taqwā﴾ [6:153],

﴿وَبِئْسَ الظُّلُمَاتِ وَالنُّورُ﴾

﴿And originated the darknesses and the light﴾ [6:1], and,

﴿عَنِ الْيَمِينِ وَالشَّمَائِلِ﴾

﴿to the right and to the left﴾ [16:48].

There are many other Āyāt on the subject that mention the truth in the singular and falsehood in the plural, because of falsehood's many divisions and branches.

﴿أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ مَاتَهُ اللَّهُ الْمَلَكُ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُذِّتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الضَّالِّينَ﴾

﴿258. Have you not looked at him who disputed with Ibrāhīm about his Lord (Allāh), because Allāh had given him the kingdom? When Ibrāhīm said (to him): "My Lord is He Who gives life and causes death." He said, "I give life and cause death." Ibrāhīm said, "Verily, Allāh brings the sun from the east; then bring it you from the west." So the disbeliever was utterly defeated. And Allāh guides not the people, who are wrongdoers.﴾

The Debate Between Ibrāhīm Al-Khalīl and King Nimrod

The king who disputed with Ibrāhīm was King Nimrod, son of Canaan, son of Kush, son of Sam, son of Noah, as Mujāhid stated. It was also said that he was Nimrod, son of Fālikh, son of 'Ābir, son of Shālikh, son of Arfakhshand, son of Sam, son of Noah. Mujāhid said, "The kings who ruled the eastern and western parts of the world are four, two believers and two disbelievers. As for the two believing kings, they were Sulaymān bin Dāwud and Dhul-Qarnayn. As for the two disbelieving kings, they were Nimrod and Nebuchadnezzar."¹¹ Allāh knows best.

Allāh said,

﴿أَلَمْ تَرَ﴾

﴿Have you not looked﴾ meaning, "With your heart, O Muḥammad!"

﴿إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ﴾

¹¹ At-Ṭabari 5:433.

﴿at him who disputed with Ibrāhīm about his Lord﴾

meaning, about the existence of Allāh. Nimrod denied the existence of a god other than himself, as he claimed, just as Fir'awn said later to his people,

﴿مَا عَلِمْتُ لَكُمْ مِنْ إِلَهِ غَيْرِي﴾

﴿I know not that you have a god other than me﴾ [28:38].

What made Nimrod commit this transgression, utter disbelief and arrant rebellion was his tyranny and the fact that he ruled for a long time. This is why the *Āyah* continued,

﴿إِنَّ مَتَّعْنَاهُ اللَّهُ الْمُلْكَ﴾

﴿Because Allāh had given him the kingdom.﴾

It appears that Nimrod asked Ibrāhīm to produce proof that Allāh exists. Ibrāhīm replied,

﴿رَبِّكَ الَّذِي يُحْيِي وَيُمِيتُ﴾

﴿My Lord is He Who gives life and causes death﴾

meaning, "The proof of Allāh's existence is the creations that exist after they were nothing and perish after they had existed. This only proves the existence of the Creator, Who does what He wills, for these things could not have occurred on their own without a Creator who created them, and He is the Lord that I call to for worship, Alone without a partner."

This is when Nimrod said,

﴿أَنَا أَنِّي وَابِتٌ﴾

﴿I give life and cause death.﴾

Qatādah, Muḥammad bin Ishāq and As-Suddi said that he meant, "Two men who deserved execution were to be brought before me, and I would command that one of them be killed, and he would be killed. I would command that the second man be pardoned, and he would be pardoned. This is how I bring life and death."^[1] However, it appears that since Nimrod did not deny the existence of a Creator, his statement did not mean what Qatādah said it meant. This explanation does not provide an answer to what Ibrāhīm said. Nimrod arrogantly and defiantly claimed that he was the creator and pretended

[1] Aṭ-Ṭabari 5:433,436,437.

that it was he who brings life and death. Later on, Fir'awn imitated him and announced,

﴿مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي﴾

﴿I know not that you have a god other than me﴾ [28:38].

This is why Ibrāhīm said to Nimrod,

﴿فَأْتِكُ اللَّهَ بِآثَرِ الْشَّرْقِيِّ فَأْتِ بِهَا مِنَ الْغَرْبِيِّ﴾

﴿Verily, Allāh brings the sun from the east; then bring it you from the west.﴾

This Āyah means, "You claim that it is you who brings life and death. He who brings life and death controls the existence and creates whatever is in it, including controlling its planets and their movements. For instance, the sun rises everyday from the east. Therefore, if you were god, as you claimed, bringing life and death, then bring the sun from the west." Since the king was aware of his weakness, inadequacy and that he was not able to reply to Ibrāhīm's request, he was idle, silent and unable to comment. Therefore, the proof was established against him. Allāh said,

﴿وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾

﴿And Allāh guides not the people, who are wrongdoers﴾

meaning, Allāh deprives the unjust people of any valid proof or argument. Furthermore, their false proof and arguments are annulled by their Lord, and they have earned His anger and will suffer severe torment.

The meaning that we provided is better than the meaning that some philosophers offered, claiming that Ibrāhīm used the second argument because it was clearer than the first one. Rather, our explanation asserts that Ibrāhīm refuted both claims of Nimrod, all praise is due to Allāh.

As-Suddi stated that the debate between Ibrāhīm and Nimrod occurred after Ibrāhīm was thrown in the fire, for Ibrāhīm did not meet the king before that day.

﴿أَوِ كَذَلِكَ مَرَّ عَلَى قَوْمٍ مَخَافَةَ عَلَى غُرُوبِهَا قَالَ أَفَى بَنِي. هَذَا اللَّهُ بَعْدَ مَوْتِهَا
فَأَمَّا اللَّهُ بَاقَةٌ عَالِمٌ ثُمَّ بَعَثَ قَالَ حَكَمَ لَيْتُ قَالَ لَيْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَيْتُ
يَوْمًا عَالِمٌ فَانظُرْ إِنَّ طَعَامَكَ وَشَرَابَكَ لَمْ يَنْتَهَ وَأَنْظُرْ إِنَّ جَسَدَكَ لَمْ يَحْترَقْ مَا كُنْتَ

لِقَائِهِ ۖ وَانْظُرْ إِلَى الْوَيْطَانِ كَيْفَ نُدِيرُهُمَا ثُمَّ تَكُونُمْ لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ
 قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٥٩﴾

﴿259. Or like the one who passed by a town in ruin up to its roofs. He said: "How will Allāh ever bring it to life after its death?" So Allāh caused him to die for a hundred years, then raised him up (again). He said: "How long did you remain (dead)?" He (the man) said: "(Perhaps) I remained (dead) a day or part of a day." He said: "Nay, you have remained (dead) for a hundred years, look at your food and your drink, they show no change; and look at your donkey! And thus We have made of you a sign for the people. Look at the bones, how We bring them together and clothe them with flesh." When this was clearly shown to him, he said, "I know (now) that Allāh is able to do all things."﴾

The Story of 'Uzayr

Allāh's statement,

﴿أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ﴾

﴿Have you not looked at him who disputed with Ibrāhīm about his Lord﴾

means, "Have you seen anyone like the person who disputed with Ibrāhīm about his Lord?" Then, Allāh connected the Āyah,

﴿أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا﴾

﴿Or like the one who passed by a town in ruin up to its roofs﴾ to the Āyah above by using 'or'.

Ibn Abi Hātim recorded that 'Alī bin Abi Tālib said that the Āyah [2:259] meant 'Uzayr.^[1] Ibn Jarīr^[2] also reported it, and this explanation was also reported by Ibn Jarīr and Ibn Abi Hātim from Ibn 'Abbās, Al-Ḥasan, Qatādah, As-Suddi and Sulaymān bin Buraydah.^[3]

[1] Ibn Abi Hātim 3:1009.

[2] Aṭ-Ṭabari 5:439.

[3] Aṭ-Ṭabari 5:439,440, Ibn Abi Hātim 3:1009-1010.

Mujāhid bin Jabr said that the *Āyah* refers to a man from the Children of Israel, and the village was Jerusalem, after Nebuchadnezzar destroyed it and killed its people.

﴿وَهِيَ خَاوِيَةٌ﴾

«in ruin» means, it became empty of people. Allāh's statement,

﴿عَلَىٰ غُرُوبِهَا﴾

«up to its roofs» indicates that the roofs and walls (of the village) fell to the ground. Uzayr stood contemplating about what had happened to that city, after a great civilization used to inhabit it. He said,

﴿أَن يَبْقَىٰ. خَذِرُ اللَّهِ بَعْدَ مَوْتِهَا﴾

«Oh! How will Allāh ever bring it to life after its death?»

because of the utter destruction he saw and the implausibility of its returning to what it used to be. Allāh said,

﴿فَأَنشَأَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَسَّطَهُ﴾

«So Allāh caused him to die for a hundred years, then raised him up (again).»

The city was rebuilt seventy years after the man (Uzayr) died, and its inhabitants increased and the Children of Israel moved back to it. When Allāh resurrected Uzayr after he died, the first organ that He resurrected were his eyes, so that he could witness what Allāh does with him, how He brings life back to his body. When his resurrection was complete, Allāh said to him, meaning through the angel,

﴿كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ﴾

«"How long did you remain (dead)?" He (the man) said: "(Perhaps) I remained (dead) a day or part of a day."»

The scholars said that since the man died in the early part of the day and Allāh resurrected him in the latter part of the day, when he saw that the sun was still apparent, he thought that it was the sun of that very day. He said,

﴿أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتَ مِائَةَ عَامٍ فَانْظُرْ إِلَىٰ طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ﴾

«"Or part of a day." He said: "Nay, you have remained (dead) for a hundred years, look at your food and your drink, they

show no change.”﴾

He had grapes, figs and juice, and he found them as he left them; neither did the juice spoil nor the figs become bitter nor the grapes rot.

﴿وَأَنْظُرْ إِلَىٰ جَسَدِكَ﴾

﴿And look at your donkey!﴾, “How Allāh brings it back to life while you are watching.”

﴿وَلَنَجْعَلَ لَكَ آيَةً لِّلنَّاسِ﴾

﴿And thus We have made of you a sign for the people﴾ that Resurrection occurs.

﴿وَأَنْظُرْ إِلَىٰ الظُّلُمَةِ كَيْفَ نُنْشِرُهَا﴾

﴿Look at the bones, how We Nunshizuha﴾

meaning, collect them and put them back together. In his *Mustadrak*, Al-Hākim, recorded that Kharijah bin Zayd bin Thābit said that his father said that the Messenger of Allāh ﷺ read this Āyah,

﴿كَيْفَ نُنْشِرُهَا﴾

﴿how We Nunshizuha.﴾ Al-Hākim said; “Its chain is *Ṣaḥīḥ* and they (Al-Bukhārī and Muslim) did not record it.”^[1] The Āyah was also read,

(نُنْشِرُهَا)

“*Nunshiruha*” meaning, bring them back to life, as Mujāhid stated.^[2]

﴿ثُمَّ نَكْوِىٰ لَهُنَّ لَحْنًا﴾

﴿And clothe them with flesh.﴾

As-Suddi said, “Uzayr observed the bones of his donkey, which were scattered all around him to his right and left, and Allāh sent a wind that collected the bones from all over the area. Allāh then brought every bone to its place, until they formed a full donkey made of fleshless bones. Allāh then covered these bones with flesh, nerves, veins and skin. Allāh sent an angel

^[1] Al-Hākim 2:234.

^[2] Aṭ-Ṭabari 5:476.

تِلْكَ آيَاتُ

٤٤

الْزَّلَازِلِ

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أَرَأَيْتَ إِنْ
تُؤْمِنُ قَالَ بَلَى وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِّنَ
الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ أَجْمَلْ عَلَى كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا
ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٤٤﴾
مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ
أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سَبِيلَةٍ مِّائَةُ حَبَّةٍ وَاللَّهُ يُضَاعِفُ
لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٤٥﴾ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ
فِي سَبِيلِ اللَّهِ لَمْ يَأْتِئْتُم مَّا أَنْفَقُوا مَنًّا وَلَا أَدَّى لَهُمْ
أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ
﴿٤٦﴾ قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتْبَعُهَا
أَذَى وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿٤٧﴾ يَتَابِعُهَا الَّذِينَ آمَنُوا لَا يَبْطِلُوا
صَدَقَتَكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ
وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ
رُتَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَى
شَيْءٍ وَمِمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٤٨﴾

who blew life in the donkeys' nostrils, and the donkey started to bray by Allāh's leave.^[1] All this occurred while Uzayr was watching, and this is when he proclaimed,

﴿قَالَ اعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿He said, "I know (now) that Allāh is able to do all things,"﴾

meaning, "I know that, and I did witness it with my own eyes. Therefore, I am the most knowledgeable in this matter among the people of my time."

﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي

كَيْفَ تُحْيِي الْمَوْتَى قَالَ أَرَأَيْتَ إِنْ تُؤْمِنُ قَالَ بَلَى وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ أَجْمَلْ عَلَى كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٤٤﴾﴾

﴿260. And (remember) when Ibrāhīm said, "My Lord! Show me how You give life to the dead." He (Allāh) said: "Do you not believe?" He (Ibrāhīm) said: "Yes (I believe), but to be stronger in faith." He said: "Take four birds, then cause them to incline towards you (then slaughter them, cut them into pieces), and then put a portion of them on every hill, and call them, they will come to you in haste. And know that Allāh is All-Mighty, All-Wise."﴾

^[1] At-Tabari 5:468.

The Khalil Supplicates to Allāh to Show Him How He Resurrects the Dead

The scholars said that there are reasons behind this request by Ibrāhīm. For instance, when Ibrāhīm said to Nimrod,

﴿رَبِّ الَّذِي بَعَثَ دَاوُدَ بْنَ مَرْيَمَ وَيُوسُفَ﴾

﴿My Lord (Allāh) is He Who gives life and causes death,﴾

he wanted to solidify his knowledge about resurrection by actually witnessing it with his eyes. Prophet Ibrāhīm said,

﴿رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أُولَئِمُ تُؤْمِنُ قَال بَلَىٰ وَلَٰكِن يُشَكِّكُ بَطْنِي﴾

* “My Lord! Show me how You give life to the dead.” He (Allāh) said: “Do you not believe?” He (Ibrāhīm) said: “Yes (I believe), but to be stronger in faith.”

Al-Bukhārī recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

﴿مَنْعَزُ أَحَدٍ بِالشَّكِّ مِنْ إِبْرَاهِيمَ إِذْ قَالَ ﴿رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أُولَئِمُ تُؤْمِنُ قَال بَلَىٰ وَلَٰكِن يُشَكِّكُ بَطْنِي﴾﴾

“We are more liable to be in doubt than Ibrāhīm when he said, “My Lord! Show me how You give life to the dead.” Allāh said, “Don’t you believe?” Ibrāhīm said, “Yes (I believe), but (I ask) in order to be stronger in faith.”^[1]

The Prophet’s statement in the Ḥadīth means, “We are more liable to seek certainty.”

The Answer to Al-Khalil’s Request

Allāh said,

﴿قَالَ فَخُذْ أَرْبَعًا مِّنَ الظَّيْرِ فَصُرْهُنَّ إِلَيْكَ﴾

“He said: “Take four birds, then cause them to incline towards you.”

Scholars of Tafsir disagreed over the type of birds mentioned here, although this matter is not relevant due to the fact that the Qur’ān did not mention it. Allāh’s statement,

[1] Fath Al-Bāri 8 :49.

﴿فَصَرْفَنَ إِلَيْكَ﴾

﴿cause them to incline towards you﴾ means, cut them to pieces. This is the explanation of Ibn 'Abbās, Ikrimah, Sa'īd bin Jubayr, Abu Mālik, Abu Al-Aswad Ad-Dīlī, Wahb bin Munabbih, Al-Ḥasan and As-Suddī.^[1] Therefore, Ibrāhīm caught four birds, slaughtered them, removed the feathers, tore the birds to pieces and mixed the pieces together. He then placed parts of these mixed pieces on four or seven hills. Ibn 'Abbās said, "Ibrāhīm kept the heads of these birds in his hand. Next, Allāh commanded Ibrāhīm to call the birds to him, and he did as Allāh commanded him. Ibrāhīm witnessed the feathers, blood and flesh of these birds fly to each other, and the parts flew each to their bodies, until every bird came back to life and came walking at a fast pace towards Ibrāhīm, so that the example that Ibrāhīm was witnessing would become more impressive. Each bird came to collect its head from Ibrāhīm's hand, and if he gave the bird another head the bird refused to accept it. When Ibrāhīm gave each bird its own head, the head was placed on its body by Allāh's leave and power."^[2] This is why Allāh said,

﴿وَأَعْلَمَنَّ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾

﴿And know that Allāh is All-Mighty, All-Wise﴾

and no one can overwhelm or resist Him. Whatever Allāh wills, occurs without hindrance, because He is the All-Mighty, Supreme above all things, and He is Wise in His statements, actions, legislation and decrees.

'Abdur-Razzāq recorded that Ma'mar said that Ayyub said that Ibn 'Abbās commented on what Ibrāhīm said,

﴿وَلَكِنْ يَنْتَظِرُ قَلْبِي﴾

﴿but to be stronger in Faith﴾, "To me, there is no *Āyah* in the Qur'ān that brings more hope than this *Āyah*."^[3] Ibn Abi Ḥātim recorded that Muḥammad bin Al-Munkadir said that 'Abdullāh bin 'Abbās met 'Abdullāh bin 'Amr bin Al-Āṣ and

[1] Ibn Abi Ḥātim 3:1039, 1040.

[2] Al-Qurṭubī 3:300.

[3] Aṭ-Ṭabarī 5:489.

said to him, "Which Āyah in the Qur'an carries more hope for you?" Ibn 'Amr said,

﴿قُلْ يَمَّادِي الَّذِينَ آمَرُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا﴾

﴿Say: "O 'Ibādī (My servants) who have transgressed against themselves (by committing evil deeds and sins)! Despair not.﴾ [39:53].

Ibn 'Abbās said, "But I say that it is Allāh's statement,

﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أَوَلَمْ تُؤْمِنْ قَالَ بَلَىٰ﴾

﴿And (remember) when Ibrāhīm said, "My Lord! Show me how You give life to the dead." He (Allāh) said: "Do you not believe?" He (Ibrāhīm) said: "Yes (I believe)...﴾

Allāh accepted Ibrāhīm's affirmation when he merely said, 'Yes.' This Āyah refers to the doubts that attack the heart and the thoughts that Shayṭān inspires.^[1] Al-Hākim also recorded this in *Al-Mustadrak* and said; "Its chain is Ṣaḥīḥ but they did not record it."^[2]

﴿مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَتَتْ سَنَفًا فِي كُلِّ سُبُلَةٍ
وَإِنَّهُ حَبَّةٌ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾

﴿261. The parable of those who spend their wealth in the way of Allāh, is that of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allāh gives manifold increase to whom He wills. And Allāh is All-Sufficient for His creatures' needs, All-Knower.﴾

Rewards of Spending in Allāh's Cause

This is a parable that Allāh made of the multiplication of rewards for those who spend in His cause, seeking His pleasure. Allāh multiplies the good deed ten to seven hundred times. Allāh said,

﴿مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ﴾

﴿The parable of those who spend their wealth in the way of Allāh...﴾

[1] Ibn Abi Hātim 3:1032.

[2] Al-Hākim 4:260.

Sa'īd bin Jubayr commented, "Meaning spending in Allāh's obedience."^[1] Makhūl said that the *Āyah* means, "Spending on *Jihād*, on horse stalls, weapons and so forth."^[2] The parable in the *Āyah* is more impressive on the heart than merely mentioning the number seven hundred. This *Āyah* indicates that Allāh 'grows' the good deeds for its doers, just as He grows the plant for whoever sows it in fertile land. The *Sunnah* also mentions that the deeds are multiplied up to seven hundred folds. For instance, Imām Aḥmad recorded that Abu Mas'ūd said that a man once gave away a camel, with its bridle on, in the cause of Allāh and the Messenger of Allāh ﷺ said,

«ثَلَاثِينَ يَوْمَ الْقِيَامَةِ سَبْعِمِائَةَ نَاقَةٍ مَخْطُومَةٍ»

'On the Day of Resurrection, you will have seven hundred camels with their bridles.'^[3]

Muslim and An-Nasā'ī also recorded this *Ḥadīth*, and Muslim's narration reads, "A man brought a camel with its bridle on and said, 'O Messenger of Allāh! This is in the sake of Allāh.' The Messenger said,

«لَكَ بِهَا يَوْمَ الْقِيَامَةِ سَبْعِمِائَةَ نَاقَةٍ»

'You will earn seven hundred camels as reward for it on the Day of Resurrection.'^[4]

Another *Ḥadīth*: Aḥmad recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«كُلُّ عَمَلٍ ابْنِ آدَمَ يُضَاعَفُ، الْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا، إِلَى سَبْعِمِائَةِ ضِعْفٍ، إِلَى مَا شَاءَ اللَّهُ، يَقُولُ اللَّهُ: إِلَّا الصَّوْمَ فَإِنَّهُ لِي، وَأَنَا أَجْزِي بِهِ، يَدْعُ طَعَامَهُ وَشَهْوَتَهُ مِنْ أَجْلِي، وَلِلصَّائِمِ فَرْحَتَانِ: فَرْحَةٌ عِنْدَ فِطْرِهِ وَفَرْحَةٌ عِنْدَ لِقَاءِ رَبِّهِ، وَلَخَلُوفٌ فِيهِ مِنَ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ، الصَّوْمُ جُنَّةٌ، الصَّوْمُ جُنَّةٌ»

'Every good deed that the son of Ādam performs will be multiplied ten folds, to seven hundred folds, to many other

[1] Ibn Abi Ḥātim 3:1047.

[2] Ibn Abi Ḥātim 3:1047.

[3] Aḥmad 4:121.

[4] Muslim 3:1505, An-Nasā'ī 6:49.

folds, to as much as Allāh wills. Allāh said, "Except the fast, for it is for Me and I will reward for it. One abandons his food and desire in My sake." The fasting person has two times of happiness: when he breaks his fast and when he meets his Lord. Verily, the odor that comes from the mouth of whoever fasts is more pure to Allāh than the scent of musk. Fasting is a shield (against sinning), fasting is a shield.^[1] Muslim recorded this Ḥadīth.^[2]

Allāh's statement,

﴿وَاللَّهُ يَعْظُمُ لِمَن يَشَاءُ﴾

«Allāh gives manifold increase to whom He wills»

is according to the person's sincerity in his deeds.

﴿وَاللَّهُ وَبِيعَ عَلَيْهِ﴾

«And Allāh is All-Sufficient for His creatures' needs, All-Knower»

meaning, His Favor is so wide that it encompasses much more than His creation, and He has full knowledge in whoever deserves it, or does not deserve it. All the praise and thanks are due to Allāh.

﴿الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتْبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذًى لَهُمْ أَتُزَكَّرُ عَنْهُمْ رَيْبُهُمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾ ﴿٢٦٢﴾ قَوْلٌ نَّعِيمٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتْبَعُهَا أَذًى وَاللَّهُ غَنِيٌّ حَلِيمٌ﴾ ﴿٢٦٣﴾ يَأْتِيهَا الَّذِينَ آمَنُوا لَا يَبْتَغُوا صَدَقَتِكُمْ بِاللَّيْلِ وَالنَّهَارِ كَأَنَّهُمْ يُنْفِقُونَ مَالَهُمْ رِيقًا أَنفُسُ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ تَسْلُمُ كُلُّ مَغْفِرَةٍ عَلَيْهِ تَرَاتٍ فَأَصَابَهُمْ وَابِلٌ فَتَرَكَكُمْ صَلَاتًا لَا يَقْدِرُونَ عَلَى شَيْءٍ نَّسَا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ﴾ ﴿٢٦٤﴾

4262. Those who spend their wealth in the cause of Allāh, and do not follow up their gifts with reminders of their generosity or with injury, their reward is with their Lord. On them shall be no fear, nor shall they grieve.»

4263. Kind words and forgiving of faults are better than Sadaqah (charity) followed by injury. And Allāh is Rich (free of

[1] Aḥmad 2:443.

[2] Muslim 2:807.

all needs) and He is Most Forbearing.﴾

﴿264. O you who believe! Do not render in vain your Sadaqah (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allāh, nor in the Last Day. His likeness is the likeness of a smooth rock on which is a little dust; on it falls heavy rain which leaves it bare. They are not able to do anything with what they have earned. And Allāh does not guide the disbelieving people.﴾

To Remind About Charity Given is Forbidden

Allāh praises those who spend from their money in His cause, and then refrain from reminding those who received the charity of that fact, whether these hints take the form of words or actions.

Allāh's statement,

﴿وَلَا أَدْرِي﴾

﴿or with injury﴾, indicates that they do not cause harm to those whom they gave the charity to, for this harm will only annul the charity. Allāh next promised them the best rewards for this good deed,

﴿لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ﴾

﴿their reward is with their Lord﴾, indicating that Allāh Himself will reward them for these righteous actions. Further,

﴿وَلَا خَوْفٌ عَلَيْهِمْ﴾

﴿On them shall be no fear﴾ regarding the horrors of the Day of Resurrection,

﴿وَلَا هُمْ يَحْزَنُونَ﴾

﴿nor shall they grieve﴾ regarding the offspring that they leave behind and the adornment and delights of this world. They will not feel sorry for this, because they will acquire what is far better for them.

Allāh then said,

﴿قَوْلًا مَّعْرُوفًا﴾

﴿Kind words﴾ meaning, compassionate words and a

supplication for Muslims,

﴿وَمَغْفِرَةٌ﴾

«and forgiving» meaning, forgiving an injustice that took the form of actions or words,

﴿خَيْرٌ مِنْ صَدَقَةٍ يَتْبَعُهَا أَدَىٰ﴾

«are better than Sadaqah (charity) followed by injury.»

﴿وَاللَّهُ غَنِيٌّ﴾

«And Allāh is Rich» not needing His creation,

﴿عَلِيمٌ﴾

«Most Forbearing» forgives, releases and pardons them.

There are several *Ḥadīths* that prohibit reminding people of acts of charity. For instance, Muslim recorded that Abu Dharr said that the Messenger of Allāh ﷺ said,

«ثَلَاثَةٌ لَا يَكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ، وَلَا يَنْظُرُ إِلَيْهِمْ، وَلَا يُزَكِّيهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ: الْمَنَانُ بِمَا أُعْطِيَ، وَالْمَنِيلُ إِزَارُهُ، وَالْمُنْفِقُ يَلْعَنُهُ بِالْحَلِيبِ الْكَاذِبِ»

«Three persons whom Allāh shall neither speak to on the Day of Resurrection nor look at nor purify, and they shall receive a painful torment: he who reminds (the people) of what he gives away, he who lengthens his clothes below the ankles and he who swears an oath while lying, to sell his merchandise.»^[1]

This is why Allāh said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُطْلُوا صَدَقَتَكُمْ بِالْمَنِّ وَالْأَذَىٰ﴾

«O you who believe! Do not render in vain your Sadaqah (charity) by reminders of your generosity or by injury»

stating that the charity will be rendered in vain if it is followed by harm or reminders. In this case, the reward of giving away charity is not sufficient enough to nullify the harm and reminders. Allāh then said,

﴿كَأَلَدَىٰ مِثْقَالِ بُرَّةٍ أُنْزِلَ﴾

[1] Muslim 1:102.

﴿like him who spends his wealth to be seen of men﴾

meaning, "Do not nullify your acts of charity by following them with reminders and harm, just like the charity of those who give it to show off to people." The boasting person pretends to give away charity for Allāh's sake, but in reality seeks to gain people's praise and the reputation of being kind or generous, or other material gains of this life. All the while, he does not think about Allāh or gaining His pleasure and generous rewards, and this is why Allāh said,

﴿وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾

﴿and he does not believe in Allāh, nor in the Last Day.﴾

Allāh next set the example of whoever gives charity to show off. Aḍ-Ḍaḥḥāk commented that the example fits one who follows his acts of charity with reminders or harm.^[1] Allāh said,

﴿فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ﴾

﴿His likeness is the likeness of Ṣafwān﴾ where Ṣafwān, from is Ṣafwānah, meaning 'the smooth rocks,'

﴿عَلَيْهِ زُرَّتْ فَأَسَابَهُ وَابِلٌ﴾

﴿on which is little dust; on it falls a Wābil﴾ meaning, heavy rain,

﴿فَتَرَكَهُ مَلْدًا﴾

﴿which leaves it bare.﴾ This Āyah means that heavy rain left the Ṣafwān completely barren of dust. Such is the case with Allāh's action regarding the work of those who show off, as their deeds are bound to vanish and disappear, even though people think that these deeds are as plentiful as specks of dust. So Allāh said,

﴿لَا يَقْدِرُونَ عَلَى شَيْءٍ مِمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ﴾

﴿They are not able to do anything with what they have earned.
And Allāh does not guide the disbelieving people.﴾

﴿وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ لِيَتَّبِعَهُمْ رِجْسَاتُ أَهْلِ اللَّهِ وَيَكْلِبُوا فِي أَنْفُسِهِمْ كَمَثَلِ جَنَمٍ بِرَبْوَةٍ﴾

^[1] Aṭ-Ṭabari 5:527.

سورة التوبة

٤٥

التوبة

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ
وَتَنْبِيْئًا مِّنْ أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ
فَقَانَتْ أَكْثُلَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِيبْهَا وَابِلٌ فَطُلَّ
وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٦٥﴾ أَمْوَدٌ أَحَدَكُمْ أَن تَكُونَ
لَهُ جَنَّةٌ مِّنْ نَّجِيلٍ وَأَعْنَابٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ
فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ
فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ يُبَيِّنُ اللَّهُ
لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٦٦﴾ يَا أَيُّهَا الَّذِينَ
آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا
لَكُمْ مِنَ الْأَرْضِ وَلَا تَتَّبِعُوا الْوَعْثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ
بِتَاجِرِيهِ إِلَّا أَنْ تُخِصُّوا فِيهِ وَأَعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ
﴿٢٦٧﴾ الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ
وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦٨﴾
يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ
أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٢٦٩﴾

أَمْوَالَهَا وَابِلٌ فَانْت أَكْثُلَهَا
ضِعْفَيْنِ فَإِن لَّمْ يُصِيبْهَا وَابِلٌ
فَطُلَّ وَاللَّهُ بِمَا تَعْمَلُونَ
بَصِيرٌ ﴿٢٦٥﴾

265. And the parable of those who spend their wealth seeking Allāh's pleasure while they in their own selves are sure and certain that Allāh will reward them (for their spending in His cause), is that of a garden on a height; heavy rain falls on it and it doubles its yield of harvest. And if it does not receive heavy rain, light rain suffices it. And Allāh is All-Seer (knows well) of what you do.﴾

This is the example of the believers who

give away charity seeking only Allāh's pleasure,

﴿وَتَنْبِيْئًا مِّنْ أَنْفُسِهِمْ﴾

﴿while they in their own selves are sure and certain﴾

meaning, they are certain that Allāh shall reward them for these righteous acts with the best rewards. Similarly, in a *Hadith* collected by Al-Bukhārī and Muslim, the Messenger of Allāh ﷺ said,

«مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاجْتِنَابًا»

«Whoever fasts Ramaḍān with faith and expectation...»

meaning, believing that Allāh commanded the fast, all the while awaiting His reward for fasting it.^[1]

[1] *Fath Al-Bārī* 4 :300.

Allāh's statement,

﴿كَذَٰلِكَ جَعَلْنَا رِبْوًا﴾

﴿is that of a garden on a Rabwah﴾ means, the example of a garden on 'a height above the ground', as the majority of scholars have stated. Ibn 'Abbās and Aḍ-Ḍaḥḥāk added that it also has flowing rivers.^[1]

Allāh's statement,

﴿أَسَابَهَا وَأَبِلَ﴾

﴿Wābil falls on it﴾ means, heavy rain as we stated, So it produces its,

﴿أُكْتِنَهَا﴾

﴿yield of harvest﴾ meaning, fruits or produce,

﴿يُضَاعَفُ﴾

﴿doubles﴾, as compared to other gardens.

﴿فَإِنْ لَّمْ يُسَيِّئِ وَابِلٌ فَطَلَّ﴾

﴿And if it does not receive Wābil, a Tall suffices it.﴾

Aḍ-Ḍaḥḥāk said that the 'Tall' is light rain.^[2] The Āyah indicates that the garden on the Rabwah is always fertile, for if heavy rain does not fall on it, light rain will suffice for it. Such is the case regarding the believer's good deeds, for they never become barren. Rather, Allāh accepts the believer's righteous deeds and increases them, each according to his deeds. This is why Allāh said next,

﴿وَأَنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

﴿And Allāh is All-Seer of what you do﴾ meaning, none of His servants' deeds ever escapes His perfect watch.

﴿أَيُّوهُ أَعَدُّكُمْ أَن تَكُونُوا لَمْ جَنَّةٍ مِّن تَجْوِيلٍ وَأَعْنَابٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ لَمْ فِيهَا مِن حُلٍّ أَلْتَرَبُّ وَأَسَابُهُ الْكَبِيرُ وَلَمْ ذُرِّيَّةٌ مِّنْهُمَا فَاسْمَاءُهَا إِنْصَارَ فِيهِ نَارٌ فَاحْتَرَقَتْ
كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَّقُونَ﴾

[1] Aḥ-Ṭabari 5:539.

[2] Aḥ-Ṭabari 5:539.

﴿266. Would any of you wish to have a garden with date palms and vines, with rivers flowing underneath, and all kinds of fruits for him therein, while he is stricken with old age, and his children are weak (not able to look after themselves), then it is struck with a fiery whirlwind, so that it is burnt? Thus does Allāh make clear His Āyāt to you that you may give thought.﴾

The Example of Evil Deeds Nullifying Good Deeds

Al-Bukhārī recorded that Ibn 'Abbās and 'Ubayd bin 'Umayr said that 'Umar bin Al-Khaṭṭāb asked the Companions of the Messenger of Allāh, "According to your opinion, about whom was this Āyah revealed,

﴿أَيُّدُكُمْ أَعْدَكُمْ أَنْ تَكُونَ لَمْ جَنَّةٍ مِنْ نَجِيلٍ وَأَنْصَابٍ﴾

﴿Would any of you wish to have a garden with date palms and vines...?﴾."

They said, "Allāh knows best." 'Umar became angry and said, "Say we know or we do not know." Ibn 'Abbās said, "O Leader of the Faithful! I have an opinion about it." 'Umar said, "O my nephew! Say your opinion and do not belittle yourself." Ibn 'Abbās said, "This is an example set for a deed." 'Umar said, "What type of deed?" Ibn 'Abbās said, "For a wealthy man who works in Allāh's pleasure and then Allāh sends Shayṭān to him, and he works in disobedience, until he annuls his good works."^[1]

This Ḥadīth suffices as an explanation for the Āyah, for it explains the example it sets by a person who does good first and then follows it with evil, may Allāh save us from this end. So, this man annulled his previous good works with his latter evil works. When he desperately needed the deeds of the former type, there were none. This is why Allāh said,

﴿وَأَصَابَهُ الْكِبَرُ وَلَمْ ذُرِّيَّةٌ مَعَهُ فَاَصَابَهُ الْفَصَارُ﴾

﴿while he is stricken with old age, and his children are weak (not able to look after themselves), then it is struck with a whirlwind﴾

with heavy wind,

[1] Fath Al-Bārī 8:49.

﴿يَبْقَى نَارٌ مَّقْذَرَةٌ﴾

«that is fiery, so that it is burnt» meaning, its fruits were burnt and its trees were destroyed. Therefore, what will his condition be like?

Ibn Abi Hātim recorded that Al-'Awfi said that Ibn 'Abbās said, "Allāh has set a good parable, and all His parables are good. He said,

﴿أَبَوْدُ أَسَدُكُمْ أَنْ تَكُونَ لَمْ جَنَّةٍ مِنْ نَيْلٍ وَأَغْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ﴾

«Would any of you wish to have a garden with date palms and vines, with rivers flowing underneath, and all kinds of fruits for him therein.»

But he lost all this in his old age,

﴿وَأَسَابَهُ الْكِبَرُ﴾

«while he is stricken with old age» while his offspring and children are weak just before the end of his life. Then a lightning storm came and destroyed his garden. Then he did not have the strength to grow another garden, nor did his offspring offer enough help. This is the condition of the disbeliever on the Day of Resurrection when he returns to Allāh, for he will not have any good deeds to provide an excuse - or refuge - for him, just as the man in the parable had no strength to replant the garden. The disbeliever will not find anything to resort to for help, just as the offspring of the man in the parable did not provide him with help. So he will be deprived of his reward when he most needs it, just as the man in the parable was deprived of Allāh's garden when he most needed it, when he became old and his offspring weak.^[1]

In his *Mustadrak*, Al-Hākim recorded that the Messenger of Allāh ﷺ used to say in his supplication,

«اللَّهُمَّ اجْعَلْ أَوْسَعَ رِزْقِكَ عَلَيَّ عِنْدَ كِبَرِ سِنِيَّ وَانْقِصَاءِ عُمْرِي»

«O Allāh! Make Your biggest provision for me when I am old in age and at the time my life ends.»^[2]

[1] Ibn Abi Hātim 3:1074.

[2] Al-Hākim 1:542.

This is why Allāh said,

﴿كَذَٰلِكَ يَبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَتَذَكَّرُونَ﴾

«Thus Allāh makes clear to you His Laws in order that you may give thought»

meaning, comprehend and understand the parables and their intended implications. Similarly, Allāh said,

﴿وَلَقَدْ الْأَنْثَلُ نُضَرُّهَا لِلنَّاسِ وَمَا يَقْبَلُهَا إِلَّا الْمُسْلِمُونَ﴾

«And these similitudes We put forward for mankind; but none will understand them except those who have knowledge (of Allāh and His signs)» [29:43].

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ مَّا مَلَكَتْ يَمِينُكُمْ مِمَّا أَرْجَبْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا يُغْنِي عَنْكُمْ الْعَيْتُ مِنْهُ تَتَفَقَهُونَ وَلَنْتُمْ بِقَائِلِيهِ إِلَّا أَنْ تُخْلِفُوا فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾^(٢٦٧) ^(٢٦٨) ^(٢٦٩) ^(٢٧٠) ^(٢٧١) ^(٢٧٢) ^(٢٧٣) ^(٢٧٤) ^(٢٧٥) ^(٢٧٦) ^(٢٧٧) ^(٢٧٨) ^(٢٧٩) ^(٢٨٠) ^(٢٨١) ^(٢٨٢) ^(٢٨٣) ^(٢٨٤) ^(٢٨٥) ^(٢٨٦) ^(٢٨٧) ^(٢٨٨) ^(٢٨٩) ^(٢٩٠) ^(٢٩١) ^(٢٩٢) ^(٢٩٣) ^(٢٩٤) ^(٢٩٥) ^(٢٩٦) ^(٢٩٧) ^(٢٩٨) ^(٢٩٩) ^(٣٠٠) ^(٣٠١) ^(٣٠٢) ^(٣٠٣) ^(٣٠٤) ^(٣٠٥) ^(٣٠٦) ^(٣٠٧) ^(٣٠٨) ^(٣٠٩) ^(٣١٠) ^(٣١١) ^(٣١٢) ^(٣١٣) ^(٣١٤) ^(٣١٥) ^(٣١٦) ^(٣١٧) ^(٣١٨) ^(٣١٩) ^(٣٢٠) ^(٣٢١) ^(٣٢٢) ^(٣٢٣) ^(٣٢٤) ^(٣٢٥) ^(٣٢٦) ^(٣٢٧) ^(٣٢٨) ^(٣٢٩) ^(٣٣٠) ^(٣٣١) ^(٣٣٢) ^(٣٣٣) ^(٣٣٤) ^(٣٣٥) ^(٣٣٦) ^(٣٣٧) ^(٣٣٨) ^(٣٣٩) ^(٣٤٠) ^(٣٤١) ^(٣٤٢) ^(٣٤٣) ^(٣٤٤) ^(٣٤٥) ^(٣٤٦) ^(٣٤٧) ^(٣٤٨) ^(٣٤٩) ^(٣٥٠) ^(٣٥١) ^(٣٥٢) ^(٣٥٣) ^(٣٥٤) ^(٣٥٥) ^(٣٥٦) ^(٣٥٧) ^(٣٥٨) ^(٣٥٩) ^(٣٦٠) ^(٣٦١) ^(٣٦٢) ^(٣٦٣) ^(٣٦٤) ^(٣٦٥) ^(٣٦٦) ^(٣٦٧) ^(٣٦٨) ^(٣٦٩) ^(٣٧٠) ^(٣٧١) 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earned and from the fruits and vegetables that He has grown for them in the land. Ibn 'Abbās said, "Allāh commanded them to spend from the purest, finest and best types of their money and prohibited spending from evil and dishonest money, because Allāh is pure and good and only accepts that which is pure and good." This is why Allāh said,

﴿وَلَا تَسْمُوا الْبَيْتَ﴾

﴿and do not aim at that which is bad﴾ meaning, filthy (impure) money,

﴿وَمِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِكَائِفِينَ﴾

﴿to spend from it, (though) you would not accept it﴾

meaning, "If you were given this type, you would not take it, except if you tolerate the deficiency in it. Verily, Allāh is far Richer than you, He is in no need of this money, so do not give, for His sake, what you would dislike for yourselves." It was reported that,

﴿وَلَا تَسْمُوا الْبَيْتَ مِنْهُ تُنْفِقُونَ﴾

﴿and do not aim at that which is bad to spend from it﴾

means, "Do not spend from the dishonest, impure money instead of the honest, pure money."

Ibn Jarīr recorded that Al-Barā' bin 'Āzib commented on Allāh's statement,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ مَّا كَسَبْتُمْ وَمِمَّا أَوْفَعْنَا لَكُمْ مِنَ الْأَنْزَارِ وَلَا تَسْمُوا الْبَيْتَ مِنْهُ تُنْفِقُونَ﴾

﴿O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it,﴾

that it was revealed about the Anṣār. When the season for harvesting date-trees would start, the Anṣār would collect ripe-date branches from their gardens and hang them on a rope erected between two pillars in the Masjid of the Messenger of Allāh. The poor emigrant Companions would eat from these dates. However, some of them (Anṣār) would also add lesser type of dates in between ripe-date branches, thinking they are

allowed to do so. Allāh revealed this Āyah about those who did this,

﴿وَلَا تَمْسُوا الْبَيْتَ مِنْهُ تَنَفُّوتًا﴾

﴿and do not aim at that which is bad to spend from it.﴾^[1]

‘Ali bin Abi Ṭalḥah said that Ibn ‘Abbās commented on the Āyah,

﴿وَلَسْتُمْ بِعَاجِزِينَ إِلَّا أَنْ تُنْفِضُوا فِيهِ﴾

﴿you would not accept it save if you close your eyes and tolerate therein﴾

means, "If you had a right on someone who would pay you less than what you gave them, you would not agree until you require more from them to make up the difference. This is why Allāh said,

﴿إِلَّا أَنْ تُنْفِضُوا فِيهِ﴾

﴿save if you close your eyes and tolerate therein﴾

meaning, 'How do you agree for Me what you do not agree for yourselves, while I have a right to the best and most precious of your possessions?' Ibn Abi Ḥātim and Ibn Jarīr recorded this Ḥadīth and Ibn Jarīr added, "And this is the meaning of Allāh's statement,

﴿لَنْ تَكُونُوا الْبِرَّ حَتَّى تُنْفِقُوا مِنْ مَّا تُحِبُّونَ﴾

﴿By no means shall you attain Al-Birr, unless you spend of that which you love﴾" [4:92]^[2]

Allāh said next,

﴿وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَسِيدٌ﴾

﴿And know that Allāh is Rich (free of all needs), and worthy of all praise﴾

meaning, "Although Allāh commanded you to give away the purest of your money in charity, He is far Richer from needing your charity, but the purpose is that the distance between the rich and the poor becomes less." Similarly, Allāh said,

^[1] Aṭ-Ṭabari 5:559.

^[2] Ibn Abi Ḥātim 3:1088, Aṭ-Ṭabari 5:565.

﴿لَنْ يَنَالَهُ لَحُومُهُمْ وَلَا دِمَؤُهُمَا وَلَٰكِنَّ بِنَا۟هُ أَتَقَرُّو۟نَ مِنْكُمْ﴾

«It is neither their meat nor their blood that reaches Allāh, but it is piety from you that reaches Him» [22:37].

Allāh is Rich and free of needing anything from any of His creatures, while all of His creatures stand in need of Him. Allāh's bounty encompassing, and what He has never ends. Therefore, whoever gives away good and pure things in charity, let him know that Allāh is the Most Rich, His favor is enormous and He is Most Generous, Most Compassionate; and He shall reward him for his charity and multiply it many times. So who would lend to He Who is neither poor nor unjust, Who is worthy of all praise in all His actions, statements, and decisions, of Whom there is neither a deity worthy of worship except Him, nor a Lord other than Him?

Shayṭānic Doubts Concerning Spending in Charity

Allāh said,

﴿الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَآءِ ۗ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾

«Shayṭān threatens you with poverty and orders you to commit Fahshā'; whereas Allāh promises you forgiveness from Himself and bounty, and Allāh is All-Sufficient for His creatures' needs, All-Knower.»

Ibn Abi Hātim recorded that 'Abdullāh bin Mas'ūd said that the Messenger of Allāh ﷺ said,

«إِنَّ لِلشَّيْطَانِ لَمَّةً بِابْنِ آدَمَ، وَلِلْمَلَكِ لَمَّةٌ، فَأَمَّا لَمَّةُ الشَّيْطَانِ فَيَعِدَادُ بِالْشَّرِّ، وَتَكْذِيبُ بِالْحَقِّ. وَأَمَّا لَمَّةُ الْمَلَكِ فَيَعِدَادُ بِالْخَيْرِ، وَتَصْدِيقُ بِالْحَقِّ، فَمَنْ وَجَدَ ذَلِكَ فَلْيَعْلَمْ أَنَّهُ مِنَ اللَّهِ، فَلْيَحْمَدِ اللَّهَ، وَمَنْ وَجَدَ الْآخَرَى فَلْيَتَوَعَّذْ مِنَ الشَّيْطَانِ»

«Shayṭān has an effect on the son of Ādam, and the angel also has an effect. As for the effect of Shayṭān, it is by his threatening with evil repercussions and rejecting the truth. As for the effect of the angel, it is by his promise of a good end and believing in the truth. Whoever finds the latter, let him know that it is coming from Allāh and let him thank Allāh for it. Whoever finds the former, let him seek refuge - with Allāh -

from Shayṭān.»

The Prophet ﷺ then recited,

﴿الشَّيْطَانُ يَبْذُوكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ وَاللَّهُ يَبْذُوكُم مِّنْهُ وَمَغْنَمًا﴾

«Shayṭān threatens you with poverty and orders you to commit *Fahshā'*; whereas Allāh promises you forgiveness from Himself and bounty»^[1]

This is the narration that At-Tirmidhi and An-Nasā'ī collected in the book of *Tafsīr* in their *Sunan* collections.^[2]

Allāh said,

﴿الشَّيْطَانُ يَبْذُوكُمُ الْفَقْرَ﴾

«Shayṭān threatens you with poverty», so that you hold on to whatever you have and refrain from spending it in Allāh's pleasure.

﴿وَيَأْمُرُكُم بِالْفَحْشَاءِ﴾

«And orders you to commit *Fahshā'*», meaning, "Shayṭān forbids you from spending in charity because of the false fear of becoming poor, and he encourages evil deeds, sins, indulging in what is prohibited, and immoral conduct." Allāh said,

﴿وَاللَّهُ يَبْذُوكُم مِّنْهُ﴾

«Whereas Allāh promises you forgiveness from Himself» instead of the evil that Shayṭān enjoins on you,

﴿وَمَغْنَمًا﴾

«And Bounty» as opposed to the poverty that Shayṭān frightens you with,

﴿وَاللَّهُ وَبِيعٌ عَلِيمٌ﴾

«And Allāh is All-Sufficient for His creatures' needs, All-Knower.»

The Meaning of *Al-Hikmah*

Allāh said,

﴿يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ﴾

^[1] Ibn Abi Hātim 3:1090.

^[2] *Tuhfat Al-Aḥwadhī* 8:332, An-Nasā'ī in *Al-Kubrā* 6:305.

وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهَا وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٦٧﴾ إِنْ تُبْذَرُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفَوْهَا وَتُؤْتَوْهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ وَاللَّهُ يَمَّا تَعْمَلُونَ خَبِيرٌ ﴿٦٨﴾ لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَئِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَا يُنْفِسْكُمْ وَمَا تُنْفِقُوا إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٦٩﴾ لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْكُمُ بِهِمْ الْعِجَابِلُ أَعْيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسَبْتِهِمْ لَا يَسْأَلُونَ النَّاسَ الْعِاقَابَ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٧٠﴾ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِالْإِثْلِ وَالْإِثْلِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٧١﴾

«He grants Hikmah to whom He wills.»

‘Ali bin Abi Talhah reported that Ibn ‘Abbās said, “That is knowledge of the Qur’ān. For instance, the abrogating and the abrogated, what is plain and clear and what is not as plain and clear, what it allows, and what it does not allow, and its parables.”^[1] Imām Ahmad recorded that Ibn Mas‘ūd said that he heard the Messenger of Allāh ﷺ saying,

«لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللَّهُ مَالًا فَسَلَّطَهُ عَلَى مَلَائِكَةٍ فِي الْحَقِّ، وَرَجُلٌ آتَاهُ اللَّهُ حِكْمَةً فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا»

«There is no envy except in two instances: a person whom Allāh has endowed with wealth and he spends it righteously, and a person whom Allāh has given Hikmah and he judges by it and teaches it to others.»^[2]

This was also collected by Al-Bukhārī, Muslim, An-Nasā’ī, Ibn Mājah.^[3]

Allāh’s statement,

﴿وَمَا يَذْكُرْ إِلَّا الَّذِينَ الْأَنْبِيَاءُ﴾

«But none remember (will receive admonition) except men of

[1] At-Tabari 5:576.

[2] Ahmad 1:432.

[3] Fath Al-Bārī 1:199, Muslim 1:559, An-Nasā’ī in Al-Kubrā 3:426, Ibn Mājah 2:1407.

understanding.﴾

means, "Those who will benefit from the advice are those who have sound minds and good comprehension with which they understand the words (of advice and reminder) and their implications."

﴿وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ وَكَانَ كَيْدُكُمْ فِي اللَّهِ يَسَّرُهُ وَمَا يَتَّبِعُكُمُ مِنَ الْأَنْكَارِ ۖ إِنْ تُبْدُوا الصَّدَقَاتِ فَيَسِّرَ لَكُمْ وَيُكَفِّرْ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

4270. And whatever you spend for spendings (e.g., in *Ṣadaqah*) or whatever vow you make, be sure Allāh knows it all. And for the wrongdoers there are no helpers.﴾

4271. If you disclose your *Ṣadaqāt* (almsgiving), it is well; but if you conceal them and give them to the poor, that is better for you. (Allāh) will expiate you some of your sins. And Allāh is Well-Acquainted with what you do.﴾

Allāh states that He has perfect knowledge of the good deeds performed by all of His creation, such as charity and various vows, and He rewards tremendously for these deeds, provided they are performed seeking His Face and His promise. Allāh also warns those who do not work in his obedience, but instead disobey His command, reject His revelation and worship others besides Him:

﴿وَمَا يَنْفَعُكَ مِنْ أَنْكَارٍ﴾

﴿And for the wrongdoers there are no helpers.﴾

meaning, who will save them from Allāh's anger and torment on the Day of Resurrection.

The Virtue of Disclosing or Concealing Charity

Allāh said,

﴿إِنْ تُبْدُوا الصَّدَقَاتِ فَيَسِّرَ لَكُمْ﴾

﴿If you disclose your *Ṣadaqāt*, it is well﴾ meaning, "It is well if you make known the charity that you give away."

Allāh's statement,

﴿وَلِنْ تُخْفُوها وَتُؤْتُوها الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ﴾

﴿But if you conceal them and give them to the poor, that is

better for you.﴾

this indicates that concealing charity is better than disclosing it, because it protects one from showing off and boasting. However, if there is an apparent wisdom behind disclosing the charity, such as the people imitating this righteous act, then disclosing it becomes better than concealing it. The Messenger of Allāh ﷺ said,

«الْجَاهِرُ بِالْقُرْآنِ كَالْجَاهِرِ بِالصَّدَقَةِ، وَالْمُسِرُّ بِالْقُرْآنِ كَالْمُسِرِّ بِالصَّدَقَةِ»

«He who utters aloud Qur'ānic recitation is just like he who discloses charity acts. He who conceals Qur'ānic recitation is just like he who conceals charity acts.»^[1]

The Āyah indicates that it is better that acts of charity be concealed, as reiterated by the Ḥadīth that the Two Ṣaḥīḥs recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«سَبْعَةٌ يُظِلُّهُمُ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: إِمَامٌ عَادِلٌ، وَشَابٌّ نَشَأَ فِي عِبَادَةِ اللَّهِ، وَرَجُلَانِ تَخَابَا فِي اللَّهِ، اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ بِالْمَسْجِدِ، إِذَا خَرَجَ مِنْهُ حَتَّى يَرْجِعَ إِلَيْهِ، وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ، فَقَالَ: إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا، حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ»

«Allāh will give shade to seven on the Day when there will be no shade but His. (They are:) a just ruler, a youth who has been brought up in the worship of Allāh, two persons who love each other only for Allāh's sake who meet and part in Allāh's cause only, a man whose heart is attached to the Masjids from the time he departs the Masjid until he returns to it, a person who remembers Allāh in seclusion and his eyes are then flooded with tears, a man who refuses the call of a charming woman of noble birth for illicit intercourse with her and says, 'I fear Allāh, Lord of the worlds', and a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given.»^[2]

[1] Abu Dāwud 2:83.

[2] Faṭḥ Al-Bāri 3:344, Muslim 2:715.

Giving Charity to Polytheists

Abu 'Abdur-Rahmān An-Nasā'ī recorded that Ibn 'Abbās said that they, "Disliked giving charity to their polytheist relatives, but were later on allowed to give it to them when they inquired about this matter, and this Āyah was revealed,

﴿لَيْسَ عَلَيْكَ مَقْصُودُهُمْ وَلَكِنَّ اللَّهَ يُهْدِي مَنْ يَشَاءُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ
لِنَفْسِكُمْ وَمَا تُنْفِقُوا إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ
لَا تُظْلَمُونَ﴾

«Not upon you (Muhammad ﷺ) is their guidance, but Allāh guides whom He wills. And whatever you spend in good, it is for yourselves, when you spend not except seeking Allāh's Face. And whatever you spend in good, it will be repaid to you in full, and you shall not be wronged.»^[1]

Allāh's statement,

﴿وَمَا تُنْفِقُوا مِنْ خَيْرٍ لِنَفْسِكُمْ﴾

«And whatever you spend in good, it is for yourselves»

is similar to His other statement,

﴿مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ﴾

«Whosoever does righteous good deed, it is for (the benefit of) his ownself.»

There are many other similar Āyāt in the Qur'ān.

Allāh said next,

﴿وَمَا تُنْفِقُوا إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ﴾

«When you spend not except seeking Allāh's Face.»

Al-Ḥasan Al-Baṣrī commented, "Whenever the believer spends, including what he spends on himself, he seeks Allāh's Face with it."^[2] 'Aṭā' Al-Khurāsānī said that the Āyah means, "You give away charity for the sake of Allāh. Therefore, you will not be asked about the deeds [or wickedness] of those who receive it."^[3] This is a sound meaning indicating that when one spends in charity for Allāh's sake, then his reward will be

[1] An-Nasā'ī in *Al-Kubrā* 6:305.

[2] Ibn Abi Ḥātim 3:1115.

[3] Ibn Abi Ḥātim 3:1115.

with Allāh. He will not be asked if the charity unintentionally reached righteous, evil, deserving or undeserving persons, for he will be rewarded for his good intention. The proof to this statement is the Āyah,

﴿وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ﴾

«And whatever you spend in good, it will be repaid to you in full, and you shall not be wronged.»

The Two Ṣaḥīḥs recorded a Ḥadīth by Abu Hurayrah that the Messenger of Allāh ﷺ said,

«قَالَ رَجُلٌ: لَأَتَصَدَّقَ اللَّيْلَةَ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ زَانِيَةٍ، فَأَصْبَحَ النَّاسُ يَتَحَدَّثُونَ: نُصَدِّقُ عَلَى زَانِيَةٍ، فَقَالَ: اللَّهُمَّ لَكَ الْحَمْدُ عَلَى زَانِيَةٍ، لَأَتَصَدَّقَ اللَّيْلَةَ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ غَنِيِّ، فَأَصْبَحُوا يَتَحَدَّثُونَ: نُصَدِّقُ اللَّيْلَةَ عَلَى غَنِيٍّ، قَالَ: اللَّهُمَّ لَكَ الْحَمْدُ عَلَى غَنِيٍّ، لَأَتَصَدَّقَ اللَّيْلَةَ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ سَارِقٍ، فَأَصْبَحُوا يَتَحَدَّثُونَ: نُصَدِّقُ اللَّيْلَةَ عَلَى سَارِقٍ، فَقَالَ: اللَّهُمَّ لَكَ الْحَمْدُ عَلَى زَانِيَةٍ، وَعَلَى غَنِيٍّ، وَعَلَى سَارِقٍ. فَأَتَنِي فَيَقُلُ لِي: أَمَا صَدَقْتُكَ فَقَدْ قُبِلَتْ، وَأَمَا الزَّانِيَةُ فَلَعَلَّهَا أَنْ تَسْتَعِيفَ بِهَا عَنْ زَانَاهَا، وَلَعَلَّ الْغَنِيَّ يَتَغَيَّرُ فَيُتَّقِي مِمَّا أَعْطَاهُ اللَّهُ، وَلَعَلَّ السَّارِقَ أَنْ يَسْتَعِيفَ بِهَا عَنْ سَرِقَتِهِ»

«A man said, "Tonight, I shall give charity." He went out with his charity and (unknowingly) gave it to an adulteress. The next morning the people said that alms were given to an adulteress. The man said, "O Allāh! All the praises are for You. (I gave my alms) to an adulteress. Tonight, I shall give alms again." He went out with his charity and (unknowingly) gave it to a rich person. The next morning (the people) said, "Last night, a wealthy person was given alms." He said, "O Allāh! All the praises are for You. (I gave alms) to a wealthy man. Tonight, I shall again give charity." So he went out with his charity and (unknowingly) gave it to a thief. The next morning (the people) said, "Last night, a thief was given alms." He said, "O Allāh! All the praises are for You. (I have given alms) to an adulteress, a wealthy man and a thief." Then, someone came to him and said, "The alms that you gave away were accepted. As for the adulteress, the alms might make her abstain from adultery. As for the wealthy man, it might

make him take a lesson and spend his wealth that Allāh has given him. As for the thief, it might make him abstain from stealing.”⁽¹⁾

Who Deserves Charity

Allāh said,

﴿لِلْفُقَرَاءِ الَّذِينَ أُغْنُوا فِي سَبِيلِ اللَّهِ﴾

«(Charity is) for the poor, who in Allāh's cause are restricted (from travel)»

meaning, the migrants who migrated to Allāh and His Messenger, resided in Al-Madīnah and did not have resources that sufficiently provided them with their needs,

﴿لَا يَمْشِيُونَ فِي الْأَرْضِ﴾

«And cannot Ḍarbān (move about) in the land»

meaning, “They cannot travel in the land to seek means of livelihood.” Allāh said in other instances [using a variation of the word Ḍarbān]

﴿وَإِذَا سَأَلَكَ فِي الْأَرْضِ فَلَيْسَ عَلَيْكَ جُنَاحٌ أَنْ تَقْصُرَ مِنْ مِّلَّةِ اللَّهِ﴾

«And when you (Muslims) travel in the land, there is no sin on you if you shorten the Ṣalāh (the prayer)» [4:101], and,

﴿عَلِمَ أَنْ سَيَكُونُ مِنْكُمْ مَرْضَىٰ وَآخَرُونَ بِضَرِيَّتِهِ فِي الْأَرْضِ يَتَّبِعُونَ مِنْ فَضْلِ اللَّهِ وَأُخَرُونَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ﴾

«He knows that there will be some among you sick, others traveling through the land, seeking of Allāh's bounty, yet others fighting in Allāh's cause» [73:20].

Allāh then said,

﴿يَحْسِبُهُمُ الْكَافِرُونَ أَنْفِيَةً مِنَ الْغَفْ﴾

«The one who knows them not, thinks that they are rich because of their modesty»

meaning, those who do not know their situation think that they are well-off, because they are modest in their clothes and

⁽¹⁾ Fath Al-Bārī 3:340, Muslim 2:709.

speech. There is a *Hadith* with this meaning that the Two *Sahih*s recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«لَيْسَ الْمِسْكِينُ بِهَذَا الطَّوَّافِ الَّذِي تَرُدُّهُ الثَّمَرَةُ وَالْثَمَرَتَانِ، وَاللُّقْمَةُ وَاللُّقْمَتَانِ، وَالْأُكْلَةُ وَالْأُكْلَتَانِ، وَلَكِنَّ الْمِسْكِينَ الَّذِي لَا يَجِدُ غِنًى بَيْنَهُ، وَلَا يَقْطُرُ لَهُ فَيْصَدَقَ عَلَيْهِ، وَلَا يَسْأَلُ النَّاسَ شَيْئًا»

«The Miskīn (needy) is not he who wanders about and whose need is sufficed by a date or two, a bite or two or a meal or two. Rather, the Miskīn is he who neither has enough resources to sustain him, all the while people are unaware of his need so they do not give to him, nor does he ask people for anything.»^[1]

Imām Aḥmad also recorded this *Hadith* from Ibn Mas'ūd.^[2] Allāh's statement,

«تَعْرِفُهُمْ بِسِيمَتِهِمْ»

«You may know them by their mark» means, "Those who have good minds discover their situation," just as Allāh said in other instances,

«سِيمَانِهِمْ فِي وَجْهِهِمْ»

«The mark of them (i.e. of their faith) is on their faces» [48:29], and,

«وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ»

«But surely, you will know them by the tone of their speech!» [47:30].

Allāh's statement,

«لَا يَسْتَلْزِمُونَ النَّاسَ بِالسَّائِلِ»

«they do not beg of people at all» means, they do not beg and, thus, do not require people to provide them with more than what they actually need. Indeed, those who ask people for help, while having what suffices for their needs, have begged.

^[1] *Fath Al-Bāri* 3:399.

^[2] *Aḥmad* 1:384.

Imām Aḥmad recorded that Abu Sa'īd said, "My mother sent me to the Messenger of Allāh ﷺ to ask him for help, but when I came by him I sat down. The Prophet ﷺ faced me and said to me,

«مَنْ اسْتَعْنَىٰ أَغْنَاهُ اللَّهُ، وَمَنْ اسْتَكْفَىٰ أَكْفَاهُ اللَّهُ، وَمَنْ سَأَلَ وَلَهُ يَمْنَةٌ أَوْ يَمْنَةٌ فَقَدْ أَلْحَقَ»

«Whoever felt satisfied, then Allāh will enrich him. Whoever is modest, Allāh will make him decent. Whoever is content, then Allāh will suffice for him. Whoever asks people, while having a small amount, he will have begged the people.»

Abu Sa'īd said, "I said to myself, I have a camel, Al-Yāqūtah, and indeed, it is worth more than a small amount." And I went back without asking the Prophet ﷺ for anything.^[1] This is the same wording for this Ḥadīth collected by Abu Dāwud and An-Nasā'ī.^[2]

Allāh's statement,

﴿وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلِلَّهِ يَوْمَئِذٍ عِلْمٌ﴾

«And whatever you spend in good, surely Allāh knows it well»

indicates that no charity escapes Him, and He will reward it fully and perfectly on the Day of Resurrection, when it is most desperately needed.

Praise for those who Spend in Charity

Allāh said,

﴿الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِالْإِیْلِ وَالْإِسْرَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

«Those who spend their wealth (in Allāh's cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve.»

This Āyah praises those who spend in charity for Allāh's sake, seeking His pleasure, day and night, publicly and in secret, including what one spends on his family. The Two

[1] Aḥmad 3:9.

[2] Abu Dāwud 2:279, An-Nasā'ī 5:95.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٤٧

الْمَرْفُوعَاتُ

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي
يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ
مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ
مِّن رَّبِّهِ فَاسْتَمَعَهَا فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ
قَالَ لِيَكِ اصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٧٦﴾ يَمْحَقُ
اللَّهُ الرِّبَا وَيُزِيلُ الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٧٧﴾
إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ
وَاتَوَاتُوا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ ﴿٧٨﴾ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ
وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ ﴿٧٩﴾ فَإِن لَّمْ تَفْعَلُوا
فَأَنذَرُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ وَإِن تُبْتِغُوا فَلَكُمْ زُرُوسُ
أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٨٠﴾ وَإِن كَانَتْ
ذُؤُوسُكُمْ فَانظُرْهُ إِلَىٰ مَيْسَرَةٍ وَأَن تَصَدَّقُوا خَيْرٌ لَّكُمْ
إِن كُنْتُمْ تَقْلَمُونَ ﴿٨١﴾ وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى
اللَّهِ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٨٢﴾

Ṣaḥīḥs recorded that the Messenger of Allāh ﷺ said to Sa'd bin Abi Waqqāṣ:

«وَأَنَّكَ لَن تَتَّقِيَ نَفَقَةً تَنْتَفِي بِهَا رُجْهَ اللَّهِ إِلَّا أَرْزَدَتْ بِهَا دَرَجَةً وَرَفَعَتْهُ، حَتَّىٰ مَا تَجْعَلُ فِي يَمِي أَمْرَاتِكَ»

‘You will not spend charity with which you seek Allāh’s Face, but you will ascend a higher degree and status because of it, including what you put in your wife’s mouth.’^[1]

I m ā m A ḥ m a d recorded that Abu Mas’ūd said that the Prophet ﷺ said,

«إِنَّ الْمُسْلِمَ إِذَا أَنْفَقَ

عَلَىٰ أَهْلِهِ نَفَقَةً يَحْتَسِبُهَا، كَانَتْ لَهُ صَدَقَةً»

‘When the Muslim spends on his family while awaiting the reward for it from Allāh, it will be written as charity for him.’^[2]

Al-Bukhārī and Muslim also recorded this *Ḥadīth*.^[3] Allāh said,

﴿فَلَهُمْ أَثْرُهُمْ عِندَ رَبِّهِمْ﴾

‘shall have their reward with their Lord’, on the Day of Resurrection, as reward for what they spent in acts of

[1] *Faṭḥ Al-Bārī* 3:196, *Muslim* 4:1250.

[2] *Aḥmad* 4:122.

[3] *Faṭḥ Al-Bārī* 1:55, *Muslim* 2:695.

obedience. We previously explained the *Āyah*,

﴿لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

﴿there shall be no fear on them nor shall they grieve.﴾

﴿الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَمَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَاتَّقَ اللَّهَ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾

﴿275. Those who eat Ribā will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shayṭān leading him to insanity. That is because they say: "Trading is only like Ribā," whereas Allāh has permitted trading and forbidden Ribā. So whosoever receives an admonition from his Lord and stops eating Ribā, shall not be punished for the past; his case is for Allāh (to judge); but whoever returns (to Ribā), such are the dwellers of the Fire – they will Abide therein.﴾

The Punishment for Dealing with Ribā (Interest and Usury)

After Allāh mentioned the righteous believers who give charity, pay Zakāh and spend on their relatives and families at various times and conditions, He then mentioned those who deal in usury and illegally acquire people's money, using various evil methods and wicked ways. Allāh describes the condition of these people when they are resurrected from their graves and brought back to life on the Day of Resurrection:

﴿الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ﴾

﴿Those who eat Ribā will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shayṭān leading him to insanity.﴾

This *Āyah* means, on the Day of Resurrection, these people will get up from their graves just as the person afflicted by insanity or possessed by a demon would. Ibn 'Abbās said, "On the Day of Resurrection, those who consume Ribā will be

resurrected while insane and suffering from seizures.^[1] Ibn Abi Hātim also recorded this and then commented, "This Tafsīr was reported from 'Awf bin Mālik, Sa'īd bin Jubayr, As-Suddi, Ar-Rabī' bin Anas, Qatādah and Muqātil bin Hayyān."^[2] Al-Bukhārī recorded that Samurah bin Jundub said in the long *Hadīth* about the dream that the Prophet ﷺ had,

«فَأْتَيْنَا عَلَى نَهْرٍ - حَبِيبُ اللَّهِ قَالَ يَقُولُ: أَحْمَرُ مِنْ دَمٍ، وَإِذَا فِي النَّهْرِ رَجُلٌ سَابِحٌ يَسْبَحُ، وَإِذَا عَلَى شَطِئِ النَّهْرِ رَجُلٌ قَدْ جَمَعَ عِنْدَهُ جِجَارَةً كَثِيرَةً، وَإِذَا ذَلِكَ السَّابِحُ يَسْبَحُ مَا يَسْبَحُ، ثُمَّ يَأْتِي ذَلِكَ الَّذِي قَدْ جَمَعَ الْجِجَارَةَ عِنْدَهُ، فَيَقْفَرُ لَهُ فَأَوْ قُلُوبُهُمْ حَبِيرًا»

«We reached a river -the narrator said, "I thought he said that the river was as red as blood"- and found that a man was swimming in the river, and on its bank there was another man standing with a large collection of stones next to him. The man in the river would swim, then come to the man who had collected the stones and open his mouth, and the other man would throw a stone in his mouth.»

The explanation of this dream was that the person in the river was one who consumed *Ribā*.^[3]

Allāh's statement,

«ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّا الْبَيْعُ وَإِنَّا لَمِنَ الْبَاطِلِ وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ رِبَاً»

«That is because they say: "Trading is only like *Ribā*," whereas Allāh has permitted trading and forbidden *Ribā*»

indicates that the disbelievers claimed that *Ribā* was allowed due to the fact that they rejected Allāh's commandments, not that they equated *Ribā* with regular trade. The disbelievers did not recognize that Allāh allowed trade in the Qur'ān, for if they did, they would have said, "*Ribā* is trade." Rather, they said,

«إِنَّا الْبَيْعُ وَإِنَّا لَمِنَ الْبَاطِلِ»

«Trading is only like *Ribā*» meaning, they are similar, so why did

[1] At-Ṭabari 6:9.

[2] Ibn Abi Hātim 3:1130,1131.

[3] *Fath Al-Bārī* 3:295.

Allāh allow this, but did not allow that, they asked in defiance of Allāh's commandments.

Allāh's statement,

﴿وَأَمَّا اللَّهُ فَبَعَثَ رَسُولَهُ﴾

«Whereas Allāh has permitted trading and forbidden Ribā»

might be a continuation of the answer to the disbelievers' claim, who uttered it, although they knew that Allāh decided that ruling on trade is different from that of Ribā. Indeed, Allāh is the Most Knowledgeable, Most Wise, Whose decision is never resisted. Allāh is never asked about what He does, while they will be asked. He is knowledgeable of the true reality of all things and the benefits they carry. He knows what benefits His servants, so He allows it for them, and what harms them, so He forbids them from it. He is more merciful with them than the mother with her own infant.

Thereafter, Allāh said,

﴿فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَاتَّخَذَ مِنْهَا سَلْفًا وَأَنذَرُ، إِلَى اللَّهِ﴾

«So whosoever receives an admonition from his Lord and stops eating Ribā, shall not be punished for the past; his case is for Allāh (to judge).»

meaning, those who have knowledge that Allāh made usury unlawful, and refrain from indulging in it as soon as they acquire this knowledge, then Allāh will forgive their previous dealings in Ribā,

﴿عَمَّا أَتَتْ﴾

«Allāh has forgiven what is past.»

On the day Makkah was conquered the Prophet ﷺ said,

«رُكِّلَ رِبَا فِي الْجَاهِلِيَّةِ مَوْضِعٌ تَحْتَ قَدَمَيَّ هَاتَيْنِ، وَأَوَّلُ رِبَا أَضْعُ، رِبَا الْعَبَّاسِ»

«All cases of Ribā during the time of Jāhiliyyah (pre-Islāmic period of ignorance) is annulled and under my feet, and the first Ribā I annul is the Ribā of Al-'Abbās (the Prophet's uncle).»^[1]

We should mention that the Prophet ﷺ did not require the

^[1] Abu Dāwud 3:628.

return of the interest that they gained on their *Ribā* during the time of *Jāhiliyyah*. Rather, he pardoned the cases of *Ribā* that occurred in the past, just as Allāh said,

﴿لَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ﴾

«shall not be punished for the past; his case is for Allāh (to judge).»

Saʿīd bin Jubayr and As-Suddi said that,

﴿لَهُ مَا سَلَفَ﴾

«shall not be punished for the past» refers to the *Ribā* one consumed before it was prohibited.^[1] Allāh then said,

﴿وَمَنْ عَادَ﴾

«But whoever returns» meaning, deals in *Ribā* after gaining knowledge that Allāh prohibited it, then that warrants punishment, and in this case, the proof will have been established against such person. This is why Allāh said,

﴿فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾

«such are the dwellers of the Fire – they will abide therein forever.»

Abu Dāwud recorded that Jābir said, “When

﴿أَلْقِيَتْ بَأْسُهُمْ فِي النَّارِ لَا يُقِيمُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَرِيِّ﴾

«Those who eat *Ribā* will not stand (on the Day of Resurrection) except like a person beaten by Shayṭān leading him to insanity»

was revealed, the Messenger of Allāh ﷺ said,

﴿مَنْ لَمْ يَنْزِلْ السَّخَابِرَةَ فَلْيُؤْذِنْ بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ﴾

«Whoever does not refrain from *Mukhabarah*, then let him receive a notice of war from Allāh and His Messenger.»^[2]

Al-Hākim also recorded this in his *Mustadrak*,^[3] and he said, “It is *Ṣaḥīḥ* according to the criteria of Muslim, and he did not record it.” *Mukhābarah* (sharecropping), farming land in return

[1] Ibn Abi Hātim 3:1135.

[2] Abu Dāwud 3:695.

[3] Al-Hākim 2:285.

for some of its produce, was prohibited. *Muzābanah*, trading fresh dates still on trees with dried dates already on the ground, was prohibited. *Muhāqalah*, which refers to trading produce not yet harvested, with crops already harvested, was also prohibited. These were prohibited to eradicate the possibility that *Ribā* might be involved, for the quality and equity of such items are only known after they become dry.

The subject of *Ribā* is a difficult subject for many scholars. We should mention that the Leader of the Faithful, 'Umar bin Al-Khaṭṭāb, said, "I wished that the Messenger of Allāh ﷺ had made three matters clearer for us, so that we could refer to his decision: the grandfather (regarding inheriting from his grandchildren), the *Kalālah* (those who leave neither descendants nor ascendants as heirs) and some types of *Ribā*."^[1] 'Umar was referring to the types of transactions where it is not clear whether they involve *Ribā* or not. The *Sharī'ah* supports the rule that for any matter that is unlawful, then the means to it are also unlawful, because whatever results in the unlawful is unlawful, in the same way that whenever an obligation will not be complete except with something, then that something is itself an obligation.

The Two *Ṣaḥīḥs* recorded that An-Nu'mān bin Bashīr said that he heard the Messenger of Allāh ﷺ say,

«إِنَّ الْخَلَالَ بَيْنَ رِأْنِ الْحَرَامِ بَيِّنٌ، وَبَيْنَ ذَلِكَ أُمُورٌ مُشْتَبِهَاتٌ، فَمَنْ اتَّقَى الشُّبُهَاتِ اسْتَبْرَأَ لِنَفْسِهِ وَلِعِرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ. كَالرَّاعِي يَرْعَى حَوْلَ الْجَنَى يُوشِكُ أَنْ يَرْتَعَ فِيهِ»

«Both lawful and unlawful things are evident, but in between them there are matters that are not clear. So whoever saves himself from these unclear matters, he saves his religion and his honor. And whoever indulges in these unclear matters, he will have fallen into the prohibitions, just like a shepherd who grazes (his animals) near a private pasture, at any moment he is liable to enter it.»^[2]

The *Sunan* records that Al-Ḥasan bin 'Alī said that he heard the Messenger of Allāh ﷺ say,

[1] *Faḥ Al-Bāri* 10:48, *Muslim* 4:2322.

[2] *Faḥ Al-Bāri* 1:153, *Muslim* 3:1219.

«دَعْ مَا يَرِيكَ إِلَى مَا لَا يَرِيكَ»

«Leave that which makes you doubt for that which does not make you doubt.»^[1]

Ahmad recorded that Sa'īd bin Al-Musayyib said that 'Umar said, "The *Āyah* about *Ribā* was one of the last *Āyāt* to be revealed, and the Messenger of Allāh ﷺ died before he explained it to us. So leave that which makes you doubt for that which does not make you doubt."^[2]

Ibn Mājah recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«الرِّبَا سَبْعُونَ حَوْثًا، أَيْسَرُهَا أَنْ يَتَكَبَّحَ الرَّجُلُ أُمَّهُ»

«*Ribā* is seventy types, the least of which is equal to one having sexual intercourse with his mother.»^[3]

Continuing on the subject of prohibiting the means that lead to the unlawful, there is a *Ḥadīth* that Ahmad recorded in which 'Ā'ishah said, "When the *Āyāt* in *Sūrat Al-Baqarah* about *Ribā* were revealed, the Messenger of Allāh ﷺ went out to the *Masjid* and recited them and also prohibited trading in alcohol."^[4] The Six collections recorded this *Ḥadīth*, with the exception of At-Tirmidhi.^[5] The Two *Ṣaḥīḥs* recorded that the Messenger of Allāh ﷺ said,

«لَعَنَ اللَّهُ الْيَهُودَ، حُرِّمَتْ عَلَيْهِمُ الشُّحُومُ فَجَمَلُوهَا فَبَاعُوهَا، وَآكَلُوا أَلْفَانَهَا»

«May Allāh curse the Jews! Allāh forbade them to eat animal fat, but they melted it and sold it, eating its price.»^[6]

'Ali and Ibn Mas'ūd narrated that the Messenger of Allāh ﷺ said,

«لَعَنَ اللَّهُ آكِلَ الرِّبَا وَمُوكِلَهُ وَشَاهِدَيْهِ وَكَاتِبَهُ»

[1] *Tuhfat Al-Ahwadhi* 7:221, An-Nasā'i 8:328.

[2] Ahmad 1:36, Ibn Mājah no. 2276.

[3] Ibn Majah 2:764, similar was recorded by Al-Ḥākim 2:37, and he said "It is *Ṣaḥīḥ* according to the criteria of the Two Shaykhs, but they did not record it."

[4] Ahmad 6:46.

[5] *Fath Al-Bāri* 8:51, Muslim 3:1206, Abu Dāwud 3:759, An-Nasā'i in *Al-Kubra* 6:306, Ibn Mājah 2:1122.

[6] *Fath Al-Bāri* 6:572, Muslim 1207.

«May Allāh curse whoever consumes Ribā, whoever pays Ribā, the two who are witnesses to it, and the scribe who records it.»^[1]

They say they only have witnesses and a scribe to write the Ribā contract when they want it to appear to be a legitimate agreement, but it is still invalid because the ruling is applied to the agreement itself, not the form that it appears in. Verily, deeds are judged by their intentions.

﴿يَسْأَلُ اللَّهُ الَّذِينَ يَتَّبِعُ وَاللَّهُ لَا يُجِبُ كُلَّ نَدَاءٍ ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ۚ وَكَفَى السَّاعَةِ الْقَالَةَ ۚ وَكَفَى السَّاعَةِ الْقَالَةَ ۚ وَكَفَى السَّاعَةِ الْقَالَةَ ۚ وَلَا مُمْ يَرْزُوقُ﴾

﴿276. Allāh will destroy Ribā and will give increase for Sadaqāt. And Allāh likes not the disbelievers, sinners.﴾

﴿277. Truly, those who believe, and do deeds of righteousness, and perform the Ṣalāh and give Zakāh, they will have their reward with their Lord. On them shall be no fear, nor shall they grieve.﴾

Allāh Does Not Bless Ribā

Allāh states that He destroys Ribā, either by removing this money from those who eat it, or by depriving them of the blessing, and thus the benefit of their money. Because of their Ribā, Allāh will torment them in this life and punish them for it on the Day of Resurrection. Allāh said,

﴿قُلْ لَا يَسْتَوِي الْخَيْرُ وَالْأَلْبَسُ وَلَا أَغْنِيكَ كَثْرَةُ الْخَيْرِ﴾

﴿Say: "Not equal are Al-Khabīth (evil things) and Al-Tayyib (good things), even though the abundance of Al-Khabīth may please you"﴾ [5:100]

﴿وَيَجْمَعُ الْخَيْرُ بَعْضُهُ عَلَى بَعْضٍ فَيَرْكَبُكُمْ جُوعًا وَفَيْجَعَلَكُمْ فِي جَهَنَّمَ﴾

﴿And put the wicked (disbelievers and doers of evil deeds) one over another, heap them together and cast them into Hell﴾ [8:37], and,

[1] Muslim 3:1219.

﴿وَمَا يَنْبَغُ مِنْ رَبَا لِيَرْبُوا فِي أَمْوَالِ الْآثَرِينَ فَلَا يَرْبُوا عِنْدَ اللَّهِ﴾

«And that which you give in gift (to others), in order that it may increase (your wealth by expecting to get a better one in return) from other people's property, has no increase with Allāh» [30:39].

Ibn Jarir said that Allāh's statement,

﴿يَمْسُقُ اللَّهُ أَرْبَابًا﴾

«Allāh will destroy Ribā» is similar to the statement reported of 'Abdullāh bin Mas'ūd, "Ribā will end up with less, even if it was substantial."^[1] Imām Aḥmad recorded a similar statement in *Al-Musnad*.^[2]

Allāh Increases Charity, Just as One Raises His Animal

Allāh's statement,

﴿وَيَرْبِي السَّدَقَاتُ﴾

«And will give increase for Ṣadaqāt»

means, Allāh makes charity grow, or He increases it. Al-Bukhārī recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«مَنْ تَصَدَّقَ بِعَدَلٍ تَمَرَةٍ مِنْ كَنْسَبٍ طَيِّبٍ، وَلَا يَقْبَلُ اللَّهُ إِلَّا الطَّيِّبَ، فَإِنَّ اللَّهَ يَنْفِخُهَا بِيَمِينِهِ، ثُمَّ يُرَبِّيَهَا لِصَاحِبِهَا، كَمَا يُرَبِّي أَحَدَكُمْ فَلَوْهُ حَتَّى تَكُونَ مِثْلَ الْجَبَلِ»

«Whoever gives in charity what equals a date from honest resources, and Allāh only accepts that which is good and pure, then Allāh accepts it with His right (Hand) and raises it for its giver, just as one of you raises his animal, until it becomes as big as a mountain.»^[3]

This was recorded in the book of *Zakāh*.^[4]

Allāh Does not Like the Disbelieving Sinners

Allāh's statement,

^[1] Aṭ-Tabarī 6:15.

^[2] Aḥmad 1:395.

^[3] *Fath Al-Bārī* 3:326, 13:426.

^[4] Muslim 2:702.

﴿وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ﴾

«And Allāh likes not the disbelievers, sinners»

indicates that Allāh does not like he who has a disbelieving heart, who is a sinner in tongue and action. There is a connection between the beginning of the Āyah on Ribā and what Allāh ended it with. Those who consume Ribā are not satisfied with the permissible and pure resources that Allāh provided them. Instead, they try to illegally acquire people's money by relying on evil methods. This demonstrates their lack of appreciation for the bounty that Allāh provides.

Praising Those Who Thank Allāh

Allāh praised those who believe in His Lordship, obey His commands, thank Him and appreciate Him. They are those who are kind to His creation, establish prayer and give charity due on their money. Allāh informed them of the honor that He has prepared for them and that they will be safe from the repercussions of the Day of Resurrection. Allāh said,

﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٧٧﴾﴾

«Truly, those who believe, and do deeds of righteousness, and perform the Ṣalāh and give Zakāh, they will have their reward with their Lord. On them shall be no fear, nor shall they grieve.»

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُمْ تُحِبُّونَ ﴿٧٨﴾﴾ فَإِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ. وَإِنْ تُبْتِغُوا فَتَكُفُّوا رُءُوسَ أَنْتُمْ كَرِهَ اللَّهُ لِقَابِمْ وَأَنْتُمْ كَرِهْتُمْ. وَإِنْ كَانَتْ دُونَ عَشْرَةِ فَنظَرَةٍ إِنْ مَسَرَّهٗ وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ إِنْ كُنتُمْ تَعْلَمُونَ ﴿٧٩﴾﴾ وَأَتَّقُوا يَوْمًا تُجْعَلُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٨٠﴾﴾

«278. O you who believe! Have Taqwā of Allāh and give up what remains from Ribā, if you are (really) believers.»

«279. And if you do not do it, then take a notice of war from Allāh and His Messenger but if you repent, you shall have your capital sums. Deal not unjustly, and you shall not be dealt

with unjustly.﴾

﴿280. And if the debtor is having a hard time, then grant him time till it is easy for him to repay; but if you remit it by way of charity, that is better for you if you did but know.﴾

﴿281. And have Taqwā the Day when you shall be brought back to Allāh. Then every person shall be paid what he earned, and they shall not be dealt with unjustly.﴾

The Necessity of Taqwā and Avoiding Ribā

Allāh commands His believing servants to fear Him and warns them against what would bring them closer to His anger and drive them away from His pleasure. Allāh said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ﴾

﴿O you who believe! Have Taqwā of Allāh﴾

meaning, fear Him and remember that He is watching all that you do.

﴿وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا﴾

﴿And give up what remains of Ribā﴾ meaning, abandon the Ribā that people still owe you upon hearing this warning,

﴿إِنْ كُنْتُمْ مُؤْمِنِينَ﴾

﴿if you indeed have been believers﴾

believing in the trade that He allowed you and the prohibition of Ribā. Zayd bin Aslam, Ibn Jurayj, Muqātil bin Ḥayyān and As-Suddi said that this Āyah was revealed about Bani 'Amr bin 'Umayr, a sub-tribe of Thaqlif, and Bani Al-Mughīrah, from the tribe of Bani Makhzum, between whom were outstanding transactions of Ribā leftover from time of Jāhiliyyah. When Islām came and both tribes became Muslims, Thaqlif required Bani Al-Mughīrah to pay the Ribā of that transaction, but Bani Al-Mughīrah said, "We do not pay Ribā in Islām." 'Attāb bin Usayd, the Prophet's deputy on Makkah, wrote to the Messenger of Allāh ﷺ about this matter. This Āyah was then revealed and the Messenger of Allāh ﷺ conveyed it to 'Attāb,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِنْ كُنْتُمْ مُؤْمِنِينَ ۚ فَإِنْ لَمْ تَفْعَلُوا

تَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ ۚ﴾

﴿O you who believe! Be afraid of Allāh and give up what remains (due to you) from Ribā (from now onward), if you are (really) believers. And if you do not do it, then take a notice of war from Allāh and His Messenger.﴾

They said, "We repent to Allāh and abandon whatever is left of our Ribā", and they all abandoned it^[1] This Āyah serves as a stern threat to those who continue to deal in Ribā after Allāh revealed this warning.

Ribā Constitutes War Against Allāh and His Messenger

Ibn Jurayj said that Ibn 'Abbās said that,

﴿كَادُوا بِحَرْبٍ﴾

﴿then take a notice of war﴾ means, "Be sure of a war from Allāh and His Messenger."^[2] He also said, "On the Day of Resurrection, those who eat Ribā will be told, 'take up arms for war.'" He then recited,

﴿إِنْ لَمْ تَقْعَلُوا كَادُوا بِحَرْبٍ مِنْ اللَّهِ وَرَسُولِهِ﴾

﴿And if you do not do it, then take a notice of war from Allāh and His Messenger.﴾^[3]

'Ali bin Abi Ṭalhah said that Ibn 'Abbās said about,

﴿إِنْ لَمْ تَقْعَلُوا كَادُوا بِحَرْبٍ مِنْ اللَّهِ وَرَسُولِهِ﴾

﴿And if you do not do it, then take a notice of war from Allāh and His Messenger,﴾

"Whoever kept dealing with Ribā and did not refrain from it, then the Muslim Leader should require him to repent. If he still did not refrain from Ribā, the Muslim Leader should cut off his head."^[4]

Allāh then said,

﴿وَإِنْ تَنْتَهُوا فَلَكُمْ رُؤُوسُ أَنْتَابِكُمْ لَا تَقْلِبُوهَا﴾

﴿But if you repent, you shall have your capital sums. Deal not unjustly﴾

[1] Ibn Abi Ḥatim 3:1140,1141. This story is not authentic.

[2] Aṭ-Ṭabari 6:26.

[3] Aṭ-Ṭabari 6:25.

[4] Aṭ-Ṭabari 6:25.

by taking the *Ribā*,

﴿وَلَا تُظْلَمُونَ﴾

﴿And you shall not be dealt with unjustly﴾

meaning, your original capital will not diminish. Rather, you will receive only what you lent without increase or decrease. Ibn Abi Hātim recorded that ‘Amr bin Al-Aḥwas said, “The Messenger of Allāh ﷺ gave a speech during the Farewell Ḥajj saying;

«أَلَا إِنَّ كُلَّ رِبَا كَانَ فِي الْجَاهِلِيَّةِ، مَوْضُوعٌ عَنْكُمْ كُلُّهُ، لَكُمْ رُؤُوسُ أَمْوَالِكُمْ لَا تَظْلَمُونَ وَلَا تُظْلَمُونَ، وَأَوَّلُ رِبَا مَوْضُوعٍ، رِبَا الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ مَوْضُوعٌ كُلُّهُ»

‘Verily, every case of *Ribā* from the *Jāhiliyyah* is completely annulled. You will only take back your capital, without increase or decrease. The first *Ribā* that I annul is the *Ribā* of Al-‘Abbās bin ‘Abdul-Muṭṭalib, all of it is annulled.’^[1]

Being Kind to Debtors Who Face Financial Difficulties

Allāh said,

﴿وَإِنْ كَانَتْ ذُو عُسْرٍ فَنُظِرْهُ إِلَىٰ مَيْسَرَةٍ وَأَنْ يَصَدَّقُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ﴾

﴿And if the debtor is having a hard time, then grant him time till it is easy for him to repay; but if you remit it by way of charity, that is better for you if you did but know.﴾

Allāh commands creditors to be patient with debtors who are having a hard time financially,

﴿وَإِنْ كَانَتْ ذُو عُسْرٍ فَنُظِرْهُ إِلَىٰ مَيْسَرَةٍ﴾

﴿And if the debtor is having a hard time (has no money), then grant him time till it is easy for him to repay.﴾

During the time of *Jāhiliyyah*, when the debt came to term, the creditor would say to the debtor, “Either pay now or interest will be added to the debt.”

Allāh encouraged creditors to give debtors respite regarding their debts and promised all that is good, and a great reward

[1] Ibn Abi Hātim 3:147.

from Him for this righteous deed,

﴿وَأَنْ تَسْلَمُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ﴾

«But if you remit it by way of charity, that is better for you if you did but know»

meaning, if you forfeit your debts and cancel them completely.

Imām Aḥmad recorded that Sulayman bin Buraydah said that his father said, "I heard the Messenger of Allāh ﷺ say,

«مَنْ أَنْظَرَ مُعْسِرًا، فَلَهُ بِكُلِّ يَوْمٍ مِثْلُهُ صَدَقَةٌ»

«Whoever gives time to a debtor facing hard times, will gain charity of equal proportions for each day he gives.»

I also heard the Prophet ﷺ say,

«مَنْ أَنْظَرَ مُعْسِرًا، فَلَهُ بِكُلِّ يَوْمٍ مِثْلُهُ صَدَقَةٌ»

«Whoever gives time to a debtor facing hard times, will earn charity multiplied two times for each day he gives.»

I said, 'O Messenger of Allāh! I heard you say, 'Whoever gives time to a debtor facing hard times, will gain charity of equal proportions for each day he gives.' I also heard you say, 'Whoever gives time to a debtor facing hard times, will earn charity multiplied by two times for each day he gives.' He ﷺ said,

«لَهُ بِكُلِّ يَوْمٍ مِثْلُهُ صَدَقَةٌ قَبْلَ أَنْ يَجِلَّ الدَّيْنُ، فَإِذَا حُلَّ الدَّيْنُ فَأَنْظَرَهُ، فَلَهُ بِكُلِّ يَوْمٍ مِثْلَانِ صَدَقَةٌ»

«He will earn charity of equal proportions for each day (he gives time) before the term of the debt comes to an end, and when the term comes to an end, he will again acquire charity multiplied by two times for each day if he gives more time.»^[1]

Aḥmad recorded that Muḥammad bin Ka'b Al-Quraẓī said that Abu Qatādah had a debt on a man, who used to hide from Abu Qatādah when he looked for him to pay what he owed him. One day, Abu Qatādah came looking for the debtor and a young boy came out, and he asked him about the debtor and found out that he was in the house eating. Abu

^[1] Aḥmad 5:360.

Qatadah said in a loud voice, "O Fellow! Come out, for I was told that you are in the house." The man came out and Abu Qatadah asked him, "Why are you hiding from me?" The man said, "I am having a hard time financially, and I do not have any money." Abu Qatadah said, "By Allāh, are you truly facing a hard time?" He said, "Yes." Abu Qatadah cried and said, "I heard the Messenger of Allāh ﷺ say,

مَنْ نَفَسَ عَنْ غَرِيْبِهِ أَوْ مَحَا عَنْهُ، كَانَ فِي ظِلِّ الْعَرْشِ يَوْمَ الْقِيَامَةِ

«Whoever gives time to his debtor, or forgives the debt, will be in the shade of the Throne (of Allāh) on the Day of Resurrection.»^[1]

Muslim also recorded this *Hadith* in his *Ṣaḥīḥ*.^[2]

Al-Ḥāfiẓ Abu Ya'la Al-Mawṣili recorded that Ḥudhayfah said that the Messenger of Allāh ﷺ said,

«يَأْتِي اللهُ بِغَنِيْمٍ يَوْمَ الْقِيَامَةِ قَالَ: مَاذَا عَمِلْتَ لِي فِي الدُّنْيَا؟ فَقَالَ: مَا عَمِلْتُ لَكَ يَا رَبِّ بِمَا قَالَ دَرَّةٌ فِي الدُّنْيَا أَرْجُوكَ بِهَا - قَالَهَا ثَلَاثَ مَرَّاتٍ - قَالَ: الْعَبْدُ عِنْدَ آخِرِهَا: يَا رَبِّ إِنَّكَ تَحْتُ أَعْطَيْتَنِي فَضْلَ مَالٍ، وَكُنْتُ رَجُلًا أَبَايَ النَّاسَ، وَكَانَ مِنْ خُلَفَايَ الْجَوَارِ، فَكُنْتُ أَبْسُرُ عَلَى الْمُسِيرِ وَأَنْظُرُ الْمُنْفِرَ، قَالَ: فَيَقُولُ اللهُ عَزَّ وَجَلَّ: أَنَا أَحَقُّ مَنْ يُسْرُ، ادْخُلِ الْجَنَّةَ»

«On the Day of Resurrection, one of Allāh's servants will be summoned before Him and He will ask him, "What deeds did you perform for Me in your life?" He will say, "O Lord! In my life, I have not performed a deed for Your sake that equals an atom," three times. The third time, the servant will add, "O Lord! You granted me wealth and I used to be a merchant. I used to be lenient, giving easy terms to those well-off and giving time to the debtors who faced hard times." Allāh will say, "I Am the Most Worthy of giving easy terms. Therefore, enter Paradise."»

Al-Bukhārī, Muslim and Ibn Mājah also recorded this *Hadith* from Ḥudhayfah, and Muslim recorded a similar wording from 'Uqbah bin 'Amir and Abu Mas'ūd Al-Badri.^[3]

[1] Aḥmad 5:308.

[2] Muslim 4:2084.

[3] *Faṭḥ Al-Bārī* 6:570, Muslim 3:1195, Ibn Mājah 2:808.

بِأَنفُسِكُمْ

٤٨

بِأَنفُسِكُمْ

يَتَأْتِيهَا الَّذِينَ آمَنُوا إِذَا دُعِيتُمْ إِلَىٰ آجَلٍ مَّسْكُومٍ
فَاتَّكَبُوهُ وَلَا تَكْتُبْ بَيْنَكُمْ كَاتِبًا بِالْعَدْلِ وَلَا يَأْبَ
كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيُمْلِلِ
الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتْلِ اللَّهُ رَبِّهِ وَلَا يَخْشَ مِنْهُ شَيْئًا
فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَلِيلًا أَوْ لَا يَسْطِيعُ
أَنْ يُعْلِمَ هُوَ فليُمْلِلْ وَلِيَّهُ بِالْعَدْلِ وَاسْتَشْهِدُوا شَهِيدَيْنِ
مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ
مِمَّنْ رَضَوْنَ مِنَ الشَّهَادَةِ أَنْ تَصِلَ إِلَهُنَّ مَا تَدْعُونَ
إِلَهُنَّ مِمَّا الْآخَرَىٰ وَلَا يَأْبَ الشَّهَادَةُ إِذَا مَا دُعُوا وَلَا تَسْمَعُوا
أَنْ تَكْتُمُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ آجَلِهِ ذَلِكُمْ أَقْسَطُ
عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا إِلَّا أَنْ تَكُونَ
بِحَضْرَةٍ حَاضِرَةٍ تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ
أَلَّا تَكْتُمُوهُمَا وَأَشْهَدُوا إِذَا تَبَايَعْتُمْ وَلَا يُضَارَّ كَاتِبٌ
وَلَا شَهِيدٌ وَإِنْ تَفَعَّلُوا فَإِنَّهُ فَسَوْفَ يَكْتُمُكُمْ وَأَنْفُوا
اللَّهُ وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٤٨﴾

Allāh further advised His servants, by reminding them that this life will soon end and all the wealth in it will vanish. He also reminded them that the Hereafter will surely come, when the Return to Him will occur, and that He will hold His creation accountable for what they did, rewarding them or punishing them accordingly. Allāh also warned them against His torment,

﴿وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ﴾

«And have Taqwā for the Day when you shall be brought back to Allāh. Then every person shall be paid what he earned, and they shall not be dealt with unjustly.»

It was reported that this was the last Āyah revealed from the Glorious Qur'an. An-Nasā'ī recorded that Ibn 'Abbās said, "The last Āyah to be revealed from the Qur'an was,

﴿وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ﴾

«And have Taqwā for the Day when you shall be brought back to Allāh. Then every person shall be paid what he earned, and they shall not be dealt with unjustly.»^[1]

[1] An-Nasā'ī in Al-Kubrā 6:307.

This is the same narration reported by Aḍ-Ḍaḥḥāk and Al-'Awfi from Ibn 'Abbās.^[1]

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَانَيْتُمْ بِدَيْنٍ إِلَى أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ وَلْيَكُتُبْ بَيْنَكُمْ كَاتِبًا بِالْعَدْلِ وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكُتُبْ وَلْيَمْلِكِ عَلَى الْوَلِيِّ عَلَيْهِ الْحَقُّ سَوِيًّا أَوْ ضَعِيفًا أَوْ لَا يَسْتَفِيعُ أَنْ يُؤَمِّلَ هُوَ فَلْيَمْلِكْ وَلْيَكُ بِالْعَدْلِ وَالْمُتَشَبِّهُ شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ رَضَوْنَ مِنَ الشَّهَادَةِ أَنْ تَقِيلَ إِحْدَهُمَا فَتُكْفَرُ بِأَمْرِهِمَا الْأُخْرَى وَلَا يَأْبَ الشَّهَادَةُ إِذَا مَا دُعُوا وَلَا تَحْزَنُوا أَنْ تَكْتُبُوهُ ضَعِيفًا أَوْ كَبِيرًا إِلَى الْإِجْلَاءِ ذَلِكَ أَسْطُ عَنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَى أَلَّا تَرْتَابُوا إِلَّا أَنْ تَكُونَ بَيْنَكُمْ حَاضِرَةٌ تُدِيرُوكُمْ فِيمَا لَكُمْ بَيْنَكُمُ عَلَيَّكُمْ جُنَاحٌ إِلَّا تَكْتُمُوهَا وَأَشْهَدُوا إِذَا نَبَأْتُمْ وَلَا يُغْنَاكُمْ كَاتِبٌ وَلَا شَهِيدٌ إِنْ تَقَعُوا عَلَيْهِ فِئَةٌ مُسَوِّغَةٌ بِكُمْ وَأَتَقُوا اللَّهَ وَرَسُولَهُ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

﴿282. O you who believe! When you contract a debt for a fixed period, write it down. Let a scribe write it down in justice between you. Let not the scribe refuse to write, as Allāh has taught him, so let him write. Let him (the debtor) who incurs the liability dictate, and he must have Taqwā of Allāh, his Lord, and diminish not anything of what he owes. But if the debtor is of poor understanding, or weak, or is unable to dictate for himself, then let his guardian dictate in justice. And get two witnesses out of your own men. And if there are not two men (available), then a man and two women, such as you agree for witnesses, so that if one of them (two women) errs, the other can remind her. And the witnesses should not refuse when they are called (for evidence). You should not become weary to write it (your contract), whether it be small or big, for its fixed term, that is more just with Allāh; more solid as evidence, and more convenient to prevent doubts among yourselves, save when it is a present trade which you carry out on the spot among yourselves, then there is no sin on you if you do not write it down. But take witnesses whenever you make a commercial contract. Let neither scribe nor witness suffer any harm, but if

[1] At-Ṭabari 6:40.

you do (such harm), it would be wickedness in you. So have Taqwā of Allāh; and Allāh teaches you. And Allāh is the All-Knower of everything.﴾

The Necessity of Writing Transactions That Take Effect Later on

This Āyah is the longest in the Glorious Qur'ān. Imām Abu Ja'far bin Jarīr recorded that Sa'īd bin Al-Musayyib said that he was told that the Āyah most recently revealed from above the Throne – the last Āyah to be revealed in the Qur'ān – was the Āyah about debts.^[1]

Allāh's statement,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَى أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ﴾

﴿O you who believe! When you contract a debt for a fixed period, write it down﴾

directs Allāh's believing servants to record their business transactions when their term is delayed, to preserve the terms and timing of these transactions, and the memory of witnesses, as mentioned at the end of the Āyah,

﴿ذَلِكَكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا﴾

﴿that is more just with Allāh; more solid as evidence, and more convenient to prevent doubts among yourselves.﴾

The Two Ṣaḥīḥs recorded that Ibn 'Abbās said, "Allāh's Messenger ﷺ came to Al-Madīnah, while the people were in the habit of paying in advance for fruits to be delivered within one or two years. The Messenger of Allāh ﷺ said,

«مَنْ أَسْلَفَ، فَلْيُسَلَفْ فِي كَيْلٍ مَعْلُومٍ، وَوَزْنٍ مَعْلُومٍ، إِلَى أَجَلٍ مَعْلُومٍ»

«Whoever pays money in advance (for dates to be delivered later) should pay it for known specified measure and weight (of the dates) for a specified date.»^[2]

Allāh's statement,

﴿فَاكْتُبُوهُ﴾

^[1] Aṭ-Ṭabari 6:41.

^[2] Faṭḥ Al-Bārī 4:105, Muslim 3:1226.

«write it down» is a command from Him to record such transactions to endorse and preserve their terms. Ibn Jurayj said, "Whoever borrowed should write the terms, and whoever bought should have witnesses."^[1] Abu Sa'īd, Ash-Sha'bi, Ar-Rabī' bin Anas, Al-Ḥasan, Ibn Jurayj and Ibn Zayd said that recording such transactions was necessary before, but was then abrogated by Allāh's statement,

﴿إِنْ أَيْنَ بَعْضُكُمْ بِبَعْضٍ فَاذْكُرُوا الَّذِي آتَاكُمْ مِنْ رَبِّكُمْ﴾

«Then if one of you entrusts the other, let the one who is entrusted discharge his trust (faithfully).»^[2]

Allāh's statement,

﴿وَلْيَكْتُبْ بَيْنَكُمْ كَاتِبٌ بِالْقِسْطِ﴾

«Let a scribe write it down in justice between you »

and in truth. Therefore, the scribe is not allowed to cheat any party of the contract and is to only record what the parties of the contract agreed to, without addition or deletion. Allāh's statement,

﴿وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ﴾

«Let not the scribe refuse to write, as Allāh has taught him, so let him write»

means, "Those who know how to write should not refrain from writing transaction contracts when asked to do so." Further, let writing such contracts be a type of charity from the scribe for those who are not lettered, just as Allāh taught him what he knew not. Therefore, let him write, just as the Ḥadīth stated,

«إِنْ مِنْ الصَّدَقَةِ أَنْ تُبَيِّنَ صَانِعًا، أَوْ تُصَنِّعَ لِأَخْرَجَ»

«It is a type of charity to help a worker and to do something for a feeble person.»^[3]

In another Ḥadīth, the Prophet ﷺ said,

«مَنْ كَتَمَ عِلْمًا يَعْلَمُهُ، أَلْجِمَ يَوْمَ الْقِيَامَةِ بِلُجَامٍ مِنْ نَارٍ»

[1] Aṭ-Ṭabari 6:47.

[2] Aṭ-Ṭabari 6:47,49,50.

[3] Faḥ Al-Bārī 5:176.

«Whoever kept knowledge to himself will be restrained by a bridle made of fire on the Day of Resurrection.»^[1]

Mujāhid and 'Aṭā' said that if asked to do so, "The scribe is required to record."

Allāh's statement,

﴿وَلْيَسِّرْ لِلَّذِي عَلَيْهِ الْحَقُّ وَلْيَسِّرْ لَهُ رَبُّهُ﴾

«Let him (the debtor) who incurs the liability dictate, and he must have Taqwā of Allāh, his Lord»

indicates that the debtor should dictate to the scribe what he owes, so let him fear Allāh,

﴿وَلَا يَخْشَ مِنْهُ شَيْئًا﴾

«And diminish not anything of what he owes,» meaning, not hide any portion of what he owes.

﴿إِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَهِيمًا﴾

«But if the debtor is of poor understanding»

and is not allowed to decide on such matters, because he used to waste money, for instance,

﴿أَوْ ضَعِيفًا﴾

«Or weak», such as being too young or insane,

﴿أَوْ لَا يَسْتَطِيعُ أَنْ يُبَيِّنَ قَوْلَهُ﴾

«Or is unable to dictate for himself» because of a disease, or ignorance about such matters,

﴿فَلْيَسِّرْ لَهُ وَلْيُسِّرْ بِالْعَدْلِ﴾

«then let his guardian dictate in justice.»

Witnesses Should Attend the Dictation of Contracts

Allāh said,

﴿وَأَسْتَقْبِلُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ﴾

«And get two witnesses out of your own men»

requiring witnesses to attend the dictation of contracts to

[1] At-Ṭabarāni 5:11.

further preserve the contents,

﴿إِنْ لَمْ يَكُنْ رَجُلٌ وَامْرَأَتَانِ﴾

«And if there are not two men (available), then a man and two women »

this requirement is only for contracts that directly or indirectly involve money. Allāh requires that two women take the place of one man as witness, because of the woman's shortcomings, as the Prophet ﷺ described. Muslim recorded in his *Ṣaḥīḥ* that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«بَا مَنَشَرَ النَّارِ نَصَدَّقْ وَأَخْبِرْنَ الْاِسْتِغْفَارَ، فَإِنِّي رَأَيْتُكُمْ أَكْثَرَ أَهْلِ النَّارِ»

«O women! Give away charity and ask for forgiveness, for I saw that you comprise the majority of the people of the Fire.»

One eloquent woman said, "O Messenger of Allāh! Why do we comprise the majority of the people of the Fire?" He said,

«تَكْفُرْنَ الْعَمَلِ، وَتَكْفُرْنَ الْعَقْلِ، وَمَا رَأَيْتُ مِنْ نَاقِضَاتٍ عَقْلٍ وَدِينٍ، أَغْلَبَ لِيذِي لُبٍ يَنْكُرُ»

«You curse a lot and you do not appreciate your mate. I have never seen those who have shortcoming in mind and religion controlling those who have sound minds, other than you.»

She said, "O Messenger of Allāh! What is this shortcoming in mind and religion?" He ﷺ said,

«أَمَّا نَقْصَانُ عَقْلِهَا، فَشَهَادَةُ امْرَأَتَيْنِ تُعَدُّ شَهَادَةَ رَجُلٍ، فَهَذَا نَقْصَانُ الْعَقْلِ، وَنَقْصَانُ الدِّينِ لَا تُصَلِّي وَتُفْطِرُ فِي رَمَضَانَ، فَهَذَا نَقْصَانُ الدِّينِ»

«As for the shortcoming in her mind, the testimony of two women equals the testimony of one man, and this is the shortcoming in the mind. As for the shortcoming in the religion, woman remains for nights at a time when she does not pray and breaks the fast in Ramaḍān»^[1]

Allāh's statement,

﴿مَنْ رَضَوْنَ مِنَ الشَّهَادَةِ﴾

«such as you agree for witnesses» requires competency in the

[1] Muslim 1:87.

witnesses. Further, Allāh's statement,

﴿أَنْ تَقُولَ بِذَنْبٍ﴾

«so that if one of them errs» refers to the two women witnesses; whenever one of them forgets a part of the testimony,

﴿تَتَذَكَّرُ بِذَنْبِهَا الْآخَرَىٰ﴾

«the other can remind her» meaning, the other woman's testimony mends the shortcoming of forgetfulness in the first woman.

Allāh's statement,

﴿وَلَا يَأْتِ الشَّهَادَةَ إِذَا مَا دُعُوا﴾

«And the witnesses should not refuse when they are called»

means, when people are called to be witnesses, they should agree, as Qatādah and Ar-Rabi' bin Anas stated. Similarly, Allāh said,

﴿وَلَا يَأْتِ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ﴾

«Let not the scribe refuse to write as Allāh has taught him, so let him write.»

Some say that this Āyah indicates that agreeing to become a witness is *Fard Kifāyah* (required on at least a part of the Muslim *Ummah*). However, the majority of the scholars say that the Āyah,

﴿وَلَا يَأْتِ الشَّهَادَةَ إِذَا مَا دُعُوا﴾

«And the witnesses should not refuse when they are called»

is referring to testifying to what the witnesses actually witnessed,^[1] thus befitting their description of being 'witnesses'. Therefore, when the witness is called to testify to what he witnessed, he is required to give testimony, unless this obligation was already fulfilled, in which case such testimony becomes *Fard Kifāyah*. Mujāhid and Abu Mijlaz said, "If you are called to be a witness, then you have the choice to agree. If you witnessed and were called to testify, then come forward."^[2] It was reported that Ibn 'Abbās and Al-

[1] Aṭ-Ṭabari 6:68.

[2] Ibn Abi Ḥātim 3:1181, Aṭ-Ṭabari 6:71.

Hasan Al-Basri said that the obligation includes both cases, agreeing to be a witness and testifying to what one witnessed.

Allāh's statement,

﴿وَلَا تَقْرَأُوا أَنْ تَكُونُوا سِينًا أَوْ كَيْدًا إِلَّا أَجْلًا﴾

«You should not become weary to write it (your contract), whether it be small or large, for its fixed term»

perfects this direction from Allāh by commanding that the debt be written, whether the amount is large or small. Allāh said,

﴿وَلَا تَقْرَأُوا﴾

«You should not become weary» meaning, do not be discouraged against writing transactions and their terms, whether the amount involved is large or small. Allāh's statement,

﴿ذَلِكَ أَنْتُمْ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدَقُّ الْأَثَرَاتِ﴾

«that is more just with Allāh; more solid as evidence, and more convenient to prevent doubts among yourselves»

means, writing transactions that will be fulfilled at a later date is more just with Allāh meaning better and more convenient in order to preserve the terms of the contract. Therefore, recording such agreements helps the witnesses, when they see their handwriting - or signatures - later on and thus remember what they witnessed, for it is possible that the witnesses might forget what they witnessed.

﴿وَأَدَقُّ الْأَثَرَاتِ﴾

«And more convenient to prevent doubts among yourselves»

meaning, this helps repel any doubt. Since if you need to refer to the contract that you wrote and the doubt will end.

Allāh's statement,

﴿إِلَّا أَنْ تَكُونَ تِجَارَةً مِّنْ بَيْنِكُمْ فَلْيَسَّ عَلَيْكُمْ جُنَاحُ الْإِثْمِ﴾

«save when it is a present trade which you carry out on the spot among yourselves, then there is no sin on you if you do not write it down»

indicates that if the transaction will be fulfilled immediately, then there is no harm if it is not recorded.

As for requiring witnesses to be present in trading transactions, Allāh said,

﴿وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ﴾

«But take witnesses whenever you make a commercial contract.»

However, this command was abrogated by,

﴿إِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَيِّرُوا بَيْنَهُمُ الْوَدْعَ﴾

«Then if one of you entrusts the other, let the one who is entrusted discharge his trust (faithfully).»

Or, it could be that having witnesses in such cases is only recommended and not obligatory, as evident from the *Hadīth* that Khuzaymah bin Thābit Al-Anṣārī narrated which Imām Aḥmad collected. 'Umārah bin Khuzaymah Al-Anṣārī said that his uncle, who was among the Prophet's Companions, told him that the Prophet ﷺ was making a deal for a horse with a bedouin man. The Prophet ﷺ asked the bedouin to follow him so that he could pay him the price of the horse. The Prophet ﷺ went ahead of the bedouin. The bedouin met several men who tried to buy his horse, not knowing if the Prophet ﷺ was actually determined to buy it. Some people offered more money for the horse than the Prophet ﷺ had. The bedouin man said to the Prophet ﷺ, "If you want to buy this horse, then buy it or I will sell it to someone else." When he heard the bedouin man's words, the Prophet ﷺ stood up and said, "Have I not bought that horse from you?" The bedouin said, "By Allāh! I have not sold it to you." The Prophet ﷺ said, "Rather, I did buy it from you." The people gathered around the Prophet ﷺ and the Bedouin while they were disputing, and the bedouin said, "Bring forth a witness who testifies that I sold you the horse." Meanwhile, the Muslims who came said to the bedouin, "Woe to you! The Prophet only says the truth." When Khuzaymah bin Thābit came and heard the dispute between the Prophet ﷺ and the bedouin who was saying, "Bring forth a witness who testifies that I sold you the horse," Khuzaymah said, "I bear witness that you sold him the horse." The Prophet ﷺ said to Khuzaymah, "What is the basis of your testimony?" Khuzaymah said, "That I entrusted you, O Messenger of Allāh!" Therefore, the Messenger ﷺ made Khuzaymah's testimony

equal to the testimony of two men.^[1] This was also recorded by Abu Dāwud and An-Nasā'i.^[2]

Allāh's statement,

﴿وَلَا يَصْنَعُ كَاتِبٌ وَلَا شَهِيدٌ﴾

«Let neither scribe nor witness suffer (or cause) any harm» also indicates that the scribe and the witness must not cause any harm, such as, when the scribe writes other than what he is being dictated, or the witness testifies to other than what he heard or conceals his testimony. This is the explanation of Al-Ḥasan and Qatādah.^[3]

Allāh's statement,

﴿وَأِنْ تَصِلُوا فَلَنْ تُسَوِّفَ بِهِكُمْ﴾

«But if you do (such harm), it would be wickedness in you» means, "If you defy what you were commanded and commit what you were prohibited, then it is because of the sin that resides and remains with you; sin that you never release or rid yourselves from."

Allāh's statement,

﴿وَاتَّقُوا اللَّهَ﴾

«So have Taqwā of Allāh» means, fear Him, remember His watch over you, implement His command and avoid what He prohibited,

﴿رَبِّكُمْ اللَّهُ﴾

«And Allāh teaches you.» Similarly, Allāh said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا﴾

«O you who believe! If you have Taqwā of Allāh, He will grant you Furqān [(a criterion to judge between right and wrong)]» [8:29], and,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرُسُلِهِ. يَزِدْكُمْ كَفَالَيْنِ مِنْ رَحْمَتِهِ. وَجَعَلَ لَكُمْ تَوْرًا تَشْتُونَ

بِهِ.

«O you who believe! Have Taqwā of Allāh, and believe in His

[1] Aḥmad 5:215.

[2] Abu Dāwud 4:31, An-Nasā'i 7:301.

[3] Aḥ-Ṭabari 6:85,86.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٤٩

الْبَقَرَةُ

﴿وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهْنَ مَقُومَةً ۖ فَإِنْ أَتَىٰ بَعْضُكُم بِبَعْضٍ فليؤدِّ الَّذِي أُوتِيَ مِنْ أَمْنَتِهِ ۚ وَلْيَتَّقِ اللَّهَ رَبَّهُ ۚ وَلَا تَكْتُمُوا الشَّهَادَةَ ۚ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٤٩﴾﴾ ۚ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۚ وَإِنْ تُبَدُّوا مَا فِي أَنْفُسِكُمْ أَتُخْفَوُهُ ۚ بِحُاسِبِكُمْ بِهِ اللَّهُ ۚ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٥٠﴾﴾ ۚ مَا مِنْ رَسُولٍ إِلَّا نُزِّلَ إِلَيْهِ مِنْ رَبِّهِ ۚ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَكِيهِ وَكُتُبِهِ وَرُسُلِهِ ۚ لَا تَفْرِقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۚ غُفِرَ لَكُمْ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٥١﴾﴾ ۚ لَا يَكْفِيكَ اللَّهُ نَفْسًا إِلَّا أَوْسَعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۚ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِمْرًا كَمَا حَمَلْتَهُ ۚ عَلَى الَّذِينَ مِنْ قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۚ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا ۚ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٥٢﴾﴾

Messenger, He will give you a double portion of His mercy, and He will give you a light by which you shall walk (straight)﴾ [57:28].

Allāh said;

﴿وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

﴿And Allāh is the All-Knower of everything﴾

stating that Allāh has perfect knowledge in all matters and in their benefits or repercussions, and nothing escapes His perfect watch, for His knowledge encompasses everything in existence.

﴿وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهْنَ مَقُومَةً ۖ فَإِنْ أَتَىٰ بَعْضُكُم بِبَعْضٍ فليؤدِّ الَّذِي أُوتِيَ مِنْ أَمْنَتِهِ ۚ وَلْيَتَّقِ اللَّهَ رَبَّهُ ۚ وَلَا تَكْتُمُوا الشَّهَادَةَ ۚ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٤٩﴾﴾

﴿وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ﴾

﴿283. And if you are on a journey and cannot find a scribe, then let there be a pledge taken (mortgaging), then if one of you entrusts the other, let the one who is entrusted discharge his trust, and let him have Taqwā of Allāh, his Lord. And conceal not the evidence, for he who hides it, surely, his heart is sinful. And Allāh is All-Knower of what you do.﴾

What is the 'Mortgaging' Mentioned in the Āyah?

Allāh said,

﴿وَإِنْ كُنْتُمْ عَلَى سَفَرٍ﴾

﴿And if you are on a journey﴾ meaning, traveling and some of you borrowed some money to be paid at a later date,

﴿وَلَمْ تَجِدُوا كَاتِبًا﴾

﴿and cannot find a scribe﴾ who would record the debt for you. Ibn 'Abbās said, "And even if they find a scribe, but did not find paper, ink or pen." Then,

﴿فَرَقَنَّا مَقْصُودًا﴾

﴿let there be a pledge taken (mortgaging)﴾

given to the creditor in lieu of writing the transaction. The Two *Ṣaḥīḥs* recorded that Anas said that the Messenger of Allāh ﷺ died while his shield was mortgaged with a Jew in return for thirty Wasq (approximately 180 kg) of barley, which the Prophet ﷺ bought on credit as provisions for his household. In another narration, the *Ḥadīth* stated that this Jew was among the Jews of Al-Madīnah.^[1]

Allāh said,

﴿إِنْ أَيْنَ بَعْضُكُمْ بِعَمَلٍ فَلْيُؤَدِّهِ إِلَىٰ أَهْلِهِ﴾

﴿then if one of you entrusts the other, let the one who is entrusted discharge his trust (faithfully).﴾

Ibn Abi Ḥātim recorded, with a sound chain of narration, that Abu Sa'īd Al-Khudri said, "This *Āyah* abrogated what came before it (i.e. that which required recording the transaction and having witnesses present)."^[2] Ash-Sha'bi said, "If you trust each other, then there is no harm if you do not write the loan or have witnesses present."^[3] Allāh's statement,

﴿وَلْيَسِّرْهُ لَكُمْ﴾

﴿And let him have Taqwā of Allāh﴾ means, the debtor.

Imām Aḥmad and the *Sunan* recorded that Qatādah said that Al-Ḥasan said that Samurah said that the Messenger of Allāh ﷺ said,

[1] *Faḥṣ al-Bāri* 4:354, Muslim 3:1226.

[2] Ibn Abi Ḥātim 3:1202.

[3] Ibn Abi Ḥātim 3:1203.

«عَلَى الْيَدِ مَا أَخَذَتْ، حَتَّى تُؤَدِّيَهُ»

«The hand (of the debtor) will carry the burden of what it took until it gives it back.»^[1]

Allāh's statement,

﴿وَلَا تَكْتُمُوا الشَّهَادَةَ﴾

«And conceal not the evidence» means, do not hide it or refuse to announce it. Ibn 'Abbās and other scholars said, "False testimony is one of the worst of the major sins, and such is the case with hiding the true testimony. This is why Allāh said,

﴿وَمَنْ يَكْتُمْهَا فَإِنَّهُ مَانِعٌ لِّقَلْبِهِ﴾

«For he who hides it, surely, his heart is sinful».

As-Suddi commented, "Meaning he is a sinner in his heart."^[2]

This is similar to Allāh's statement,

﴿وَلَا تَكْتُمُ شَهَادَةَ اللَّهِ إِلَيْنَا إِنْ كُنْتُمْ لِلْإِيمَانِ﴾

«We shall not hide testimony of Allāh, for then indeed we should be of the sinful» [5:106].

Allāh said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَى أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَسْلُبُوا أَوْ تَتْلُوا أَوْ تَمْرُسُوا إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا﴾

«O you who believe! Stand out firmly for justice, as witnesses to Allāh, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allāh is a better Protector to both (than you). So follow not the lusts (of your hearts), lest you avoid justice; and if you distort your witness or refuse to give it, verily, Allāh is Ever Well-Acquainted with what you do» [4:135]

and in this Āyah [2:283] He said,

^[1] Aḥmad 5:13, Abu Dāwud 3:822, Tuhfat Al-Aḥwadhī 4:482, An-Nasā'ī in Al-Kubrā 3:411, Ibn Mājah 2:802.

^[2] Aṭ-Ṭabari 6:100.

﴿وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ رَافٍ قَلْبُهُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ﴾

﴿And conceal not the evidence, for he who hides it, surely, his heart is sinful. And Allāh is All-Knower of what you do.﴾

﴿وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُكْتُمُوْهُ يُعَٰلِمُكُمْ بِهِ اللَّهُ

يَسْمِعُ لِمَنْ يَّشَاءُ وَيَعْلَمُ مَنْ يَّكْتُمُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿284. To Allāh belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in yourselves or conceal it, Allāh will call you to account for it. Then He forgives whom He wills and punishes whom He wills. And Allāh is able to do all things.﴾

Would the Servants be Accountable for What They Conceal in Their Hearts?

Allāh states that His is the kingship of the heavens and earth and of what and whoever is on or between them, that He has perfect watch over them. No apparent matter or secret that the heart conceals is ever a secret to Him, however minor it is. Allāh also states that He will hold His servants accountable for what they do and what they conceal in their hearts. In similar statements, Allāh said,

﴿قُلْ إِنْ تُخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوْهُ يَعْلَمُهُ اللَّهُ وَيَعْلَمُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ وَاللَّهُ

عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿Say (O Muḥammad ﷺ): "Whether you hide what is in your breasts or reveal it, Allāh knows it, and He knows what is in the heavens and what is in the earth. And Allāh is able to do all things﴾ [3:29], and,

﴿يَعْلَمُ الْغِيْثَ وَالْخَفِيَّ﴾

﴿He knows the secret and that which is yet more hidden.﴾

There are many other Āyāt on this subject. In this Āyah [2:284], Allāh states that He has knowledge of what the hearts conceal, and consequently, He will hold the creation accountable for whatever is in their hearts. This is why when this Āyah was revealed, it was hard on the Companions, since out of their strong faith and conviction, they were afraid that

such reckoning would diminish their good deeds.

Imām Aḥmad recorded that Abu Hurayrah said, "When

﴿لِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَان تَدُوْا مَا فِىْ اَنْفُسِكُمْ اَوْ تَخْفَوْا بِمَا يَكْسِبُكُمْ يَخْبِرُ بِمَا يَكْسِبُكُمْ مِنْ بَیْنِكُمْ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ﴾

﴿To Allāh belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in yourselves or conceal it, Allāh will call you to account for it. Then He forgives whom He wills and punishes whom He wills. And Allāh is able to do all things﴾

was revealed to the Messenger of Allāh ﷺ, it was very hard for the Companions of the Messenger ﷺ. The Companions came to the Messenger and fell to their knees saying, 'O Messenger of Allāh! We were asked to perform what we can bear of deeds: the prayer, the fast, Jihād and charity. However, this Āyah was revealed to you, and we cannot bear it.' The Messenger of Allāh ﷺ said,

«تُرِيدُوْنَ اَنْ تَقُوْلُوْا كَمَا قَالَ اَهْلُ الْكِتٰبِيْنَ مِنْ قَبْلِكُمْ: سَمِعْنَا وَعَصَيْنَا؟ بَلْ قُوْلُوْا: سَمِعْنَا وَاَطَعْنَا غُفْرٰنَكَ رَبَّنَا وَاِلَيْكَ الْمَصِيْرُ»

«Do you want to repeat what the People of the Two Scriptures before you said, that is, 'We hear and we disobey?' Rather, say, 'We hear and we obey, and we seek Your forgiveness, O our Lord, and the Return is to You.'»

When the people accepted this statement and their tongues recited it, Allāh sent down afterwards,

﴿مَّا مَنَّ الرَّسُوْلُ بِمَا اُنْزِلَ اِلَيْهِ مِنْ رَبِّهِ. وَالْمُؤْمِنُوْنَ كُلُّ اِمٰنٍ بِالَّذِىْ هُمْ عَلٰىهُ وَرُسُوْلُوْهُ لَا يَفْرِقُوْنَ بَيْنَ اَحَدٍ مِنْ رُّسُوْلِهِ وَقَالُوْا سَمِعْنَا وَاَطَعْنَا غُفْرٰنَكَ رَبَّنَا وَاِلَيْكَ الْمَصِيْرُ﴾

﴿The Messenger believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allāh, His Angels, His Books, and His Messengers. (They say,) 'We make no distinction between one another of His Messengers' – and they say, "We hear, and we obey. (We seek) Your forgiveness, our Lord, and to You is the return (of all)."/>

When they did that, Allāh abrogated the Āyah [2:284] and sent down the Āyah,

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ
كُنَّا لَوْ كُنْهَانَا﴾

«Allāh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error."» until the end.^[1]

Muslim recorded it with the wording: "When they did that, Allāh abrogated it [2:284] and sent down,

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ
كُنَّا لَوْ كُنْهَانَا﴾

«Allāh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error".»

Allāh said, 'I shall (accept your supplication),'

﴿رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِمْرًا كَمَا حَمَلْتُمْ عَلَى الَّذِينَ مِنْ قَبْلِنَا﴾

«"Our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians)"»

Allāh said, 'I shall (accept your supplication),'

﴿رَبَّنَا وَلَا تُحِيزْنَا لَنَا ظَلَامًا أَكْبَرَ مِنْ ذَلِكَ﴾

«"Our Lord! Put not on us a burden greater than we have strength to bear."»

Allāh said, 'I shall (accept your supplication),'

﴿وَارْحَمْنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾

«"Pardon us and grant us forgiveness. Have mercy on us. You are our Mawlā (Supporter and Protector) and give us victory over the disbelieving people."»

Allāh said, 'I shall.'^[2]

Imām Aḥmad recorded that Mujāhid said, "I saw Ibn 'Abbās and said to him, 'O Abu Abbas! I was with Ibn 'Umar, and he

[1] Aḥmad 2:412.

[2] Muslim 1:115.

read this Āyah and cried.' He asked, 'Which Āyah?' I said,

﴿وَأِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُكْتُمُوهُ﴾

'And whether you disclose what is in yourselves or conceal it.'

Ibn 'Abbās said, 'When this Āyah was revealed, it was very hard on the Companions of the Messenger of Allāh ﷺ and worried them tremendously. They said: O Messenger of Allāh! We know that we would be punished according to our statements and our actions, but as for what occurs in our hearts, we do not control what is in them.' The Messenger of Allāh ﷺ said,

«قُولُوا: سَمِعْنَا وَأَطَعْنَا»

'Say, 'We hear and we obey.'

They said, 'We hear and we obey.' Thereafter, this Āyah abrogated the previous Āyah,

﴿مَنْ أَرْسَلَ رَسُولًا بِمَا أَنزَلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ مِمَّنْ بِأَمْرِ

﴿The Messenger believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allāh, until,

﴿لَا يَكُلِفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ﴾

﴿Allāh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned.﴾

Therefore, they were pardoned what happens in their hearts, and were held accountable only for their actions.^[1]

The Group recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«إِنَّ اللَّهَ تَجَاوَزَ لِي عَنْ أُمَّيِّ مَا خَدْتُتُ بِهِ أَنْفُسَهَا مَا لَمْ تَكَلِّمْ أَوْ تَعْمَلْ»

'Allāh has pardoned my Ummah for what they say to themselves, as long as they do not utter it or act on it.'^[2]

[1] Aḥmad 1:332.

[2] Faḥ Al-Bārī 9:300, Muslim 1:117, Abu Dāwūd 2:657, Tuhfat Al-Aḥwadhī 4:361, An-Nasā'ī 6:156, Ibn Mājah 1:658.

The Two Ṣaḥīḥs recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«قَالَ اللَّهُ: إِذَا هَمَّ عَبْدِي بِشَيْءٍ فَلَا نَكْتُبُوهَا عَلَيْهِ، فَإِنْ عَمِلَهَا فَأَكْتُبُوهَا سَيِّئَةً، وَإِذَا هَمَّ بِحَسَنَةٍ فَلَمْ يَفْعَلْهَا فَأَكْتُبُوهَا حَسَنَةً، فَإِنْ عَمِلَهَا فَأَكْتُبُوهَا عَشْرًا»

«Allāh said (to His angels), "If My servant intends to commit an evil deed, do not record it as such for him, and if he commits it, write it for him as one evil deed. If he intends to perform a good deed, but did not perform it, then write it for him as one good deed, and if he performs it, write it for him as ten good deeds."»^[1]

﴿يَا أَيُّهَا الرُّسُلُ مَا أَنزَلَ إِلَهُ مِنْ رَبِّهِ. وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَكِهِ وَكُتُبِهِ وَرُسُلِهِ. لَا تَرَوْنَهُمْ أَعْدَاءُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ؛ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ. هَلْ يَكْفِيكَ اللَّهُ قَسًا إِلَّا دُسْمَهُمَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ كُنَّا سَيِّئَاتٍ أَوْ نَنْسُوا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِمْرًا كَمَا حَمَلْتُمْ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ. وَاعْفُ عَنَّا وَاقْضِ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾

4285. The Messenger believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allāh, His Angels, His Books, and His Messengers. (They say,) "We make no distinction between one another of His Messengers" – and they say, "We hear, and we obey. (We seek) Your forgiveness, our Lord, and to You is the return (of all)."»

4286. Allāh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us forgiveness. Have mercy on us. You are our Maawlā (Patron, Supporter and Protector) and give us victory over the disbelieving people."»

^[1] Fath Al-Bārī 13:473, Muslim 1:117.

The *Ḥadīth*s on the Virtue of These Two *Āyāt*, May Allāh Benefit Us by Them

Al-Bukhārī recorded that Abu Mas'ūd said that the Messenger of Allāh ﷺ said,

«مَنْ قَرَأَ بِالْآيَتَيْنِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ فِي لَيْلَةٍ، كُفِّرَتْ»

«Whoever recites the last two *Āyāt* in Sūrat Al-Baqarah at night, they will suffice for him.»^[1]

The rest of the six also recorded similar wording for this *Ḥadīth*.^[2] The Two *Ṣaḥīḥ*s recorded this *Ḥadīth* using various chains of narration,^[3] and Imām Aḥmad also recorded it.^[4]

Muslim recorded that 'Abdullāh said, "When the Messenger of Allāh ﷺ went on the *Isrā* journey, he ascended to the *Sidrat Al-Muntahā*^[5] in the sixth heaven, where whatever ascends from the earth ends at, and whatever descends from above it ends at.

﴿إِذْ يَشْأَى الْمُنْدَرَةُ مَا يَشْأَى﴾

«When that covered the lote tree which did cover it!» [53:16] meaning, a mat made of gold.

The Messenger of Allāh ﷺ was then given three things: the five prayers, the last *Āyāt* in Sūrat Al-Baqarah and forgiveness for whoever did not associate anything or anyone with Allāh from his *Ummah*.^[6]

Earlier we mentioned the *Ḥadīth* regarding the virtues of Sūrat Al-Fatiḥah from Ibn 'Abbās which stated, "While the Messenger of Allāh ﷺ was with Jibfil, he heard a noise from above. Jibfil lifted his sight to the sky and said, 'This is a door that was opened just now in heaven, and it was never opened before.' An angel came down through the door to the Prophet ﷺ and said, 'Receive the good news of two lights that you have

[1] *Fath Al-Bāri* 8:672.

[2] Muslim 1:555, Abu Dāwud 2:118, *Tuḥfat Al-Aḥwadhī* 8:188, An-Nasā'ī in *Al-Kubrā* 5:14, Ibn Mājah 1:435.

[3] *Fath Al-Bāri* 8:712, 7:369, Muslim 1:554.

[4] Aḥmad 4:118.

[5] Lote-tree of the utmost boundary, beyond which none can pass.

[6] Muslim 1:157.

been given and which no Prophet before you was given: the Opener of the Book (*Al-Fatihah*) and the last *Āyāt* in *Sūrat Al-Baqarah*. You will not read a letter of them, but you will be granted its benefit." This *Ḥadīth* was collected by Muslim and An-Nasā'ī,^[1] and this is the wording collected by An-Nasā'ī.

The Tafsir of the Last Two *Āyāt* of *Sūrat Al-Baqarah*

Allāh said,

﴿كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا تَفَرُّقَ بَيْنَ أَمْرٍ مِنْ رُسُلِهِ﴾

﴿Each one believes in Allāh, His Angels, His Books, and His Messengers. (They say,) "We make no distinction between one another of His Messengers."﴾

Therefore, each of the believers believes that Allāh is the One and Only and the Sustainer, there is no deity worthy of worship except Him and there is no Lord except Him. The believers also believe in all Allāh's Prophets and Messengers, in the Books that were revealed from heaven to the Messengers and Prophets, who are indeed the servants of Allāh. Further, the believers do not differentiate between any of the Prophets, such as, believing in some of them and rejecting others. Rather, all of Allāh's Prophets and Messengers are, to the believers, truthful, righteous, and they were each guided to the path of righteousness, even when some of them bring what abrogates the Law of some others by Allāh's leave. Later on, the Law of Muḥammad, the Final Prophet and Messenger from Allāh, abrogated all the laws of the Prophets before him. So the Last Hour will commence while Muḥammad's Law remains the only valid Law, and all the while a group of his *Ummah* will always be on the path of truth, apparent and dominant. Allāh's statement,

﴿وَقَالُوا سَمِعْنَا وَاتَّقَيْنَا﴾

﴿And they say, "We hear, and we obey"﴾ means, we heard Your statement, O our Lord, comprehended and implemented it, and adhered to its implications.

﴿غُفِرَ لَكَ رَبَّنَا﴾

﴿(We seek) Your forgiveness, our Lord﴾ contains a plea and

[1] Muslim 1:554, An-Nasā'ī in *Al-Kubrā* 5:12.

supplication for Allāh's forgiveness, mercy and kindness.

Allāh's statement,

﴿لَا يَكُفُّ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾

«Allāh burdens not a person beyond his scope» means, Allāh does not ask a soul what is beyond its ability. This only demonstrates Allāh's kindness, compassion and generosity towards His creation. This Āyah is the Āyah that abrogated the Āyah that worried the Companions, that is, Allāh's statement,

﴿وإن تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُعَاقِبْكُمْ بِهِ اللَّهُ﴾

«And whether you disclose what is in yourselves or conceal it, Allāh will call you to account for it.»

This indicates that although Allāh will question His servants and judge them, He will only punish for what one is able to protect himself from. As for what one cannot protect himself from, such as what one says to himself - or passing thoughts - they will not be punished for that. We should state here that to dislike the evil thoughts that cross one's mind is a part of faith. Allāh said next,

﴿لَهَا مَا كَسَبَتْ﴾

«He gets reward for that which he has earned» of good,

﴿وَعَلَيْهَا مَا اكْتَسَبَتْ﴾

«And he is punished for that which he has earned» of evil, that is, concerning the acts that one is responsible for.

Allāh then said, [mentioning what the believers said] while directing His servants to supplicate to Him, all the while promising them that He will answer their supplication:

﴿رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْفَانَا﴾

«Our Lord! Push us not if we forget or fall into error,»

meaning, "If we forgot an obligation or fell into a prohibition, or made an error while ignorant of its ruling." We mentioned the Ḥadīth by Abu Hurayrah, that Muslim collected, wherein Allāh said, "I shall (accept your supplication)."¹¹ There is also the Ḥadīth by Ibn 'Abbās that Allāh said, "I did (accept your

¹¹ Muslim 1:115.

supplication).^[1]

﴿رَبَّنَا وَلَا تَجْعَلْ عَلَيْنَا مِثْرًا كَمَا جَعَلْتُمْ عَلَى الَّذِينَ مِنْ قَبْلِنَا﴾

﴿Our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians).﴾

means, "Even if we were able to perform them, do not require us to perform the difficult deeds as You required the previous nations before us, such as the burdens that were placed on them. You sent Your Prophet Muhammad ﷺ, the Prophet of mercy, to abrogate these burdens through the Law that You revealed to him, the *Hanifi* (Islamic Monotheism), easy religion." Muslim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said that Allāh said, "I shall (accept your supplication)."^[2] Ibn 'Abbās narrated that the Messenger of Allāh ﷺ said that Allāh said, "I did (accept your supplication)."^[3] There is the *Hadith* recorded through various chains of narration that the Messenger of Allāh ﷺ said,

«بُعِثْتُ بِالْحَنِيفِيَّةِ السَّهْوَةِ»

«I was sent with the easy Hanifiyyah way.»^[4]

﴿رَبَّنَا وَلَا تُجِئْنَا بِمَلٍّ أَكْبَرَ كُنْفَتِنَا﴾

﴿Our Lord! Put not on us a burden greater than we have strength to bear﴾

of obligations, hardships and afflictions, do not make us bear what we cannot bear of this.

﴿رَبَّنَا وَلَا تُجِئْنَا بِمَلٍّ أَكْبَرَ كُنْفَتِنَا﴾

﴿Our Lord! Put not on us a burden greater than we have strength to bear.﴾

We mentioned that Allāh said, "I shall (accept your supplication)."^[5] in one narration, and, "I did (accept your supplication)," in another narration.

[1] Muslim 1:116.

[2] Muslim 1:115.

[3] Muslim 1:116.

[4] Ahmad 5:266, 6:116,233. These are references for similar wordings. The first is also recorded by Al-Humaydi, see *Aṣ-Ṣaḥīḥah* 1829, 2924.

[5] Ibn Abi Hātim 3:1235.

﴿وَاَعْفُ عَنَّا﴾

﴿Pardon us﴾ meaning, between us and You regarding what You know of our shortcomings and errors.

﴿وَاغْفِرْ لَنَا﴾

﴿And grant us forgiveness﴾ concerning what is between us and Your servants. So do not expose our errors and evil deeds to them.

﴿وَارْحَمْنَا﴾

﴿Have mercy on us﴾ in what will come thereafter. Therefore, do not allow us to fall into another error. They say that those who commit error need three things: Allāh's forgiveness for what is between Him and them, that He conceals these errors from His other servants, and thus does not expose them before the servants, and that He grants them immunity from further error." We mentioned before that Allāh answered these pleas, "I shall," in one narration and, "I did," in another narration.

﴿أَنْتَ مَوْلَانَا﴾

﴿You are our Mawlā﴾ meaning, You are our supporter and helper, our trust is in You, You are sought for each and every type of help and our total reliance is on You. There is no power or strength except from You.

﴿فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾

﴿And give us victory over the disbelieving people﴾

those who rejected Your religion, denied Your Oneness, refused the Message of Your Prophet ﷺ, worshipped other than You and associated others in Your worship. Give us victory and make us prevail above them in this and the Hereafter. Allāh said, "I shall," in one narration, and, "I did," in the Ḥadīth that Muslim collected from Ibn 'Abbās.

Further, Ibn Jarīr recorded that Abu Ishāq said that whenever Mu'adh would finish reciting this Sūrah,

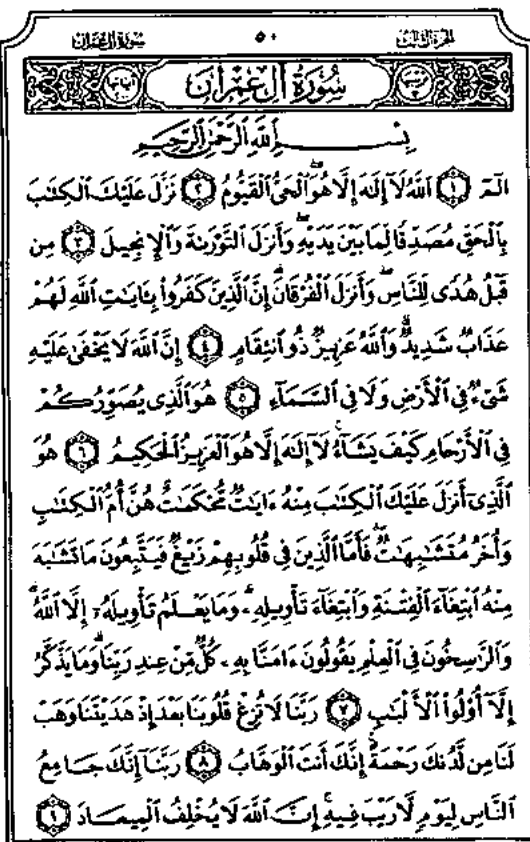
﴿فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾

﴿And give us victory over the disbelieving people﴾, he would say "Āmīn."^[1]

[1] At-Ṭabari 6:146.

The Tafsīr of Sūrah Āl 'Imrān (Chapter 3)

Sūrah Al 'Imrān was revealed in Al-Madīnah, as evident by the fact that the first eighty-three Āyāt in it relate to the delegation from Najrān that arrived in Al-Madīnah on the ninth year of Hijrah (632 CE). We will elaborate on this subject when we explain the Āyah about the Mubāhalah [3:61] in this Sūrah, Allāh willing. We should also state that we mentioned the virtues of Sūrah Āl 'Imrān along with the virtues of Sūrat Al-Baqarah in the beginning of the Tafsīr of Sūrat Al-Baqarah.



﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾

﴿الذِّكْرُ﴾ ١ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْعَلِيُّ الْغَيُّومُ ٢ رَزَّ عَلَىكَ الزَّكَاةُ ٣ وَالْحَقُّ مَصَدَّقًا لِمَا بَيْنَ يَدَيْهِ ٤ وَأَنزَلَ التَّوْرَةَ ٥ وَالْإِنْجِيلَ ٦ مِنْ قَبْلِ هَٰذَا هُدًى لِلنَّاسِ وَأَنزَلَ الْفُرْقَانَ ٧ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ ٨ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ٩ ﴿١﴾

﴿In the Name of Allāh, the Most Gracious, the Most Merciful﴾

﴿1. Alif-Lām-Mīm ﴾

﴿2. Allāh! None has the right to be worshipped but He, the

Ever Living, the One Who sustains and protects all that exists.﴾

﴿3. It is He Who has sent down the Book to you with truth, confirming what came before it. And He sent down the Tawrah and the Injil,﴾

﴿4. Aforetime, as a guidance to mankind. And He sent down the criterion. Truly, those who disbelieve in the Āyāt of Allāh, for them there is a severe torment; and Allāh is All-Mighty, All-Able of Retribution.﴾

We mentioned the *Hadīth* in the *Tafsīr* of Āyat Al-Kursi [2:255] that mentions that Allāh's Greatest Name is contained in these two Āyāt,

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ﴾

﴿Allāh! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists﴾ and,

﴿الْحَمْدُ لِلَّهِ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ﴾

﴿Alif-Lām-Mīm. Allāh! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists.﴾

We also explained the *Tafsīr* of,

﴿الْحَمْدُ﴾

﴿Alif-Lām-Mīm﴾ in the beginning of *Sūrat Al-Baqarah*, and the meaning of,

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ﴾

﴿Allāh! Lā ilahā illa Huwa, Al-Ḥayyul-Qayyūm﴾

in the *Tafsīr* of Āyat Al-Kursi. Allāh's statement,

﴿وَرَزَّكَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ﴾

﴿It is He Who has sent down the Book to you with truth,﴾

means, revealed the Qur'ān to you, O Muḥammad, in truth, meaning there is no doubt or suspicion that it is revealed from Allāh. Verily, Allāh revealed the Qur'ān with His knowledge, and the angels testify to this fact, Allāh is sufficient as a Witness. Allāh's statement,

﴿مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ﴾

«Confirming what came before it» means, from the previous divinely revealed Books, sent to the servants and Prophets of Allāh. These Books testify to the truth of the Qur'ān, and the Qur'ān also testifies to the truth these Books contained, including the news and glad tidings of Muḥammad's prophethood and the revelation of the Glorious Qur'ān.

Allāh said,

﴿وَأَنزَلَ التَّوْرَةَ﴾

«And He sent down the Tawrah» to Musa (Mūsā) son of 'Imrān,

﴿وَالْإِنْجِيلَ﴾

«And the Injil», to 'Isā, son of Mary,

﴿مِّن قَبْلُ﴾

«Aforetime» meaning, before the Qur'ān was revealed,

﴿هُدًى لِّلْعَالَمِينَ﴾

«As a guidance to mankind» in their time.

﴿وَأَنزَلَ الْقُرْآنَ﴾

«And He sent down the criterion»

which is the distinction between misguidance, falsehood and deviation on one hand, and guidance, truth and piety on the other hand. This is because of the indications, signs, plain evidences and clear proofs that it contains, and because of its explanations, clarifications, etc.

Allāh's statement,

﴿إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ﴾

«Truly, those who disbelieve in the Āyāt of Allāh» means they denied, refused and unjustly rejected them,

﴿لَهُمْ عَذَابٌ شَدِيدٌ﴾

«For them there is a severe torment» on the Day of Resurrection,

﴿وَاللَّهُ غَیْبٌ﴾

﴿And Allāh is All-Mighty﴾ meaning, His grandeur is invincible and His sovereignty is infinite,

﴿ذُرِّ اتِّقَابٍ﴾

﴿All-Able of Retribution.﴾ from those who reject His Āyāt and defy His honorable Messengers and great Prophets.

﴿إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ۚ هُوَ الَّذِي يُسَوِّدُكُمْ فِي الْأَرْحَامِ
كَيْفَ يَشَاءُ ۚ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ۝﴾

﴿5. Truly, nothing is hidden from Allāh, in the earth or in the heaven.﴾

﴿6. He it is Who shapes you in the wombs as He wills. None has the right to be worshipped but He, the Almighty, the All-Wise.﴾

Allāh states that He has perfect knowledge in the heavens and earth and that nothing in them is hidden from His watch.

﴿هُوَ الَّذِي يُسَوِّدُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ﴾

﴿He it is Who shapes you in the wombs as He wills.﴾ meaning, He creates you in the wombs as He wills, whether male or female, handsome or otherwise, happy or miserable.

﴿لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ﴾

﴿Lā ilāha illa Huwa (none has the right to be worshipped but He), the Almighty, the All-Wise.﴾

meaning, He is the Creator and thus is the only deity worthy of worship, without partners, and His is the perfect might, wisdom and decision. This Āyah refers to the fact that 'Isā, son of Mary, is a created servant, just as Allāh created the rest of mankind. Allāh created 'Isā in the womb (of his mother) and shaped him as He willed. Therefore, how could 'Isā be divine, as the Christians, may Allāh's curses descend on them, claim? 'Isā was created in the womb and his creation changed from stage to stage, just as Allāh said,

﴿يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِنْ بَعْدِ خَلْقٍ فِي ظُلُمٍ لَّالِبٍ﴾

﴿He creates you in the wombs of your mothers, creation after

creation in three veils of darkness. ﴿39:6﴾.

﴿هُوَ الَّذِي أَنزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ بَيِّنَاتٌ مُّحْكَمَاتٌ مِنْ أَمْرِ الْكِتَابِ وَأُخْرَى مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَبَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالْغَافِلُونَ فِي الَّذِينَ يَتَوَلَّوْنَ مَا بَيْنَ يَدَيْهِمْ أَمَّا يَوْمَ كُلِّ مِنْ عِنْدَ رَبِّنَا وَمَا يَذَّكَّرُ إِلَا أُولُوا الْأَلْبَابِ ۚ إِنَّ رَبَّنَا لَا يَجْعَلُ فِتْنًا مَتَدًا إِذْ حَدَّثْنَا هَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَكَابُ ۚ إِنَّ رَبَّنَا بِأَنَّكَ جَسَّاعٌ أَقَابِرٍ يَدُورُ لَا رَبَّ عِندَ إِلَهِكَ اللَّهُ لَا يَخْلُقُ الْيَمِينَةَ ۚ﴾

47. It is He Who has sent down to you the Book. In it are verses that are entirely clear, they are the foundations of the Book; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow (only) that which is not entirely clear thereof, seeking Al-Fitnah, and seeking its Ta'wil, but none knows its Ta'wil except Allāh. And those who are firmly grounded in knowledge say: "We believe in it; all of it is from our Lord." And none receive admonition except men of understanding. ﴿

48. (They say): "Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower." ﴿

49. "Our Lord! Verily, it is You Who will gather mankind together on the Day about which there is no doubt. Verily, Allāh never breaks His Promise." ﴿

The Mutashābihāt and Muḥkamāt Āyāt

Allāh states that in the Qur'ān, there are Āyāt that are Muḥkamāt, entirely clear and plain, and these are the foundations of the Book which are plain for everyone. And there are Āyāt in the Qur'ān that are Mutashābihāt not entirely clear for many, or some people. So those who refer to the Muḥkam Āyāt to understand the Mutashābih Āyāt, will have acquired the correct guidance, and vice versa. This is why Allāh said,

﴿مِنْ أَمْرِ الْكِتَابِ﴾

﴿They are the foundations of the Book﴾, meaning, they are the basis of the Qur'ān, and should be referred to for clarification, when warranted,

﴿وَأَمْرٌ مُّتَشَبِّهٌ﴾

«And others not entirely clear» as they have several meanings, some that agree with the *Muḥkam* and some that carry other literal indications, although these meaning might not be desired.

The *Muḥkamāt* are the *Āyāt* that explain the abrogating rulings, the allowed, prohibited, laws, limits, obligations and rulings that should be believed in and implemented. As for the *Mutashābihāt Āyāt*, they include the abrogated *Āyāt*, parables, oaths, and what should be believed in, but not implemented.

Muḥammad bin Ishāq bin Yasār commented on,

﴿وَهُنَّ آيَاتٌ مُّتَشَبِّهَاتٌ﴾

«In it are verses that are entirely clear» as "Containing proof of the Lord, immunity for the servants and a refutation of opponents and of falsehood. They cannot be changed or altered from what they were meant for." He also said, "As for the unclear *Āyāt*, they can (but must not) be altered and changed, and this is a test from Allāh to the servants, just as He tested them with the allowed and prohibited things. So these *Āyāt* must not be altered to imply a false meaning or be distorted from the truth."

Therefore, Allāh said,

﴿فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ﴾

«So as for those in whose hearts there is a deviation» meaning, those who are misguided and deviate from truth to falsehood,

﴿يَتَّبِعُونَ مَا نَشَاءُ بِهِ﴾

«they follow that which is not entirely clear thereof» meaning, they refer to the *Mutashābih*, because they are able to alter its meanings to conform with their false interpretation since the wordings of the *Mutashābihāt* encompass such a wide area of meanings. As for the *Muḥkam Āyāt*, they cannot be altered because they are clear and, thus, constitute unequivocal proof against the misguided people. This is why Allāh said,

﴿أَتَتَاءُ الْوَسْوَءِ﴾

«seeking Al-Fitnah» meaning, they seek to misguide their following by pretending to prove their innovation by relying on

the Qur'ān – the *Mutashābih* of it – but, this is proof against and not for them. For instance, Christians might claim that [ʿĪsā is divine because] the Qur'ān states that he is *Rūḥullāh* and His Word, which He gave to Mary, all the while ignoring Allāh's statements,

﴿إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ﴾

«He [ʿĪsā] was not more than a servant. We granted Our favor to him.» [43:59], and,

﴿إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقْنَاهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ﴾

«Verily, the likeness of ʿĪsā before Allāh is the likeness of Ādam. He created him from dust, then (He) said to him: "Be!" and he was.» [3:59].

There are other Āyāt that clearly assert that ʿĪsā is but one of Allāh's creatures and that he is the servant and Messenger of Allāh, among other Messengers.

Allāh's statement,

﴿وَأَنبِئَهُنَّ تَأْوِيلَهُنَّ﴾

«And seeking for its *Ta'wīl*,» to alter them as they desire. Imām Aḥmad recorded that ʿĀ'ishah said, "The Messenger of Allāh ﷺ recited,

﴿هُوَ الَّذِي أَرْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ بَيِّنَاتٌ لِّعُكِّنْتَ مِنْ أَمْرِ الْكِتَابِ وَلَهُ مَنَاسِكُهَا﴾

«It is He Who has sent down to you the Book. In it are verses that are entirely clear, they are the foundations of the Book; and others not entirely clear,» until,

﴿أُولَٰئِكَ الْأَنْبِيَاءُ﴾

«Men of understanding» and he said,

﴿فَإِذَا رَأَيْتُمُ الَّذِينَ يُجَادِلُونَ فِيهِ، فَهُمْ الَّذِينَ عَنِ اللَّهِ، فَأَخَذُوا مِنْهُمْ﴾

«When you see those who argue in it (using the *Mutashābihāt*), then they are those whom Allāh meant. Therefore, beware of them.»^[1]

Al-Bukhārī recorded a similar *Ḥadīth* in the *Tafsīr* of this

^[1] Aḥmad 6:48.

Āyah [3:7], as did Muslim in the book of *Qadar* (the Divine Will) in his *Ṣaḥīḥ*, and Abu Dāwud in the *Sunnah* section of his *Sunan*, from 'Ā'ishah; "The Messenger of Allāh ﷺ recited this Āyah,

﴿مَنْ أَلْفَظَ أَوَّلَ عِلَيْكَ أَلَكْتُبَ مِنْهُ بَيِّنَاتٌ فَتَحْكُمُ﴾

«It is He Who has sent down to you the Book. In it are verses that are entirely clear,» until,

﴿وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ﴾

«And none receive admonition except men of understanding.»

He then said,

«فَإِنَّا رَأَيْنَا الَّذِينَ يَنْتَعِمُونَ مَا تَشَابَهَ مِنْهُ، فَأُولَئِكَ الَّذِينَ سَمَى اللَّهُ، فَاحْذَرُوهُمْ»

«When you see those who follow what is not so clear of the Qur'ān, then they are those whom Allāh described, so beware of them.»^[1]

This is the wording recorded by Al-Bukhārī.

Only Allāh Knows the True Ta'wīl (Interpretation) of the Mutashābihāt

Allāh said,

﴿وَمَا يَتَّبِعُ إِلَّا اللَّهُ﴾

«But none knows its Ta'wīl except Allāh.»

Similarly, as preceded in what has been reported from Ibn 'Abbās, "Tafsīr is of four types: *Tafsīr* that the Arabs know in their language; *Tafsīr* that no one is excused of being ignorant of; *Tafsīr* that the scholars know; and *Tafsīr* that only Allāh knows."^[2] Scholars of Qur'ān recitation have different opinions about pausing at Allāh's Name in this Āyah. This stop was reported from 'Ā'ishah, 'Urwah, Abu Ash-Sha'thā' and Abu Nahīk.

Some pause after reciting,

﴿وَالَّذِينَ يَتَّبِعُونَ فِي الْغَيْبِ﴾

[1] *Fath Al-Bārī* 8:57, Muslim 4:2053, Abu Dāwud 5:6.

[2] *Aṭ-Ṭabārī* 1:75. This report is from a disconnected chain of narrators.

﴿And those who are firmly grounded in knowledge﴾

saying that the Qur'ān does not address the people with what they cannot understand. Ibn Abi Najīh said that Mujāhid said that Ibn 'Abbās said, "I am among those who are firmly grounded in its *Ta'wīl* interpretation."^[1] The Messenger of Allāh ﷺ supplicated for the benefit of Ibn 'Abbās,

«اللَّهُمَّ فَضِّلْهُ فِي الدِّينِ وَعَلِّمَهُ التَّأْوِيلَ»

«O Allāh! Bestow on him knowledge in the religion and teach him the *Ta'wīl* (interpretation).»^[2]

Ta'wīl has two meanings in the Qur'ān, the true reality of things, and what they will turn out to be. For instance, Allāh said,

﴿وَقَالَ يَتَابِتْ هَذَا تَأْوِيلُ رُبِّيْ مِنْ قَبْلُ﴾

﴿And he said: "O my father! This is the *Ta'wīl* of my dream aforetime!"﴾ [12:100], and,

﴿هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلُهُ﴾

﴿Await they just for it's *Ta'wīl*? On the Day (Day of Resurrection) it's *Ta'wīl* is finally fulfilled.﴾ (7:53)

refers to the true reality of Resurrection that they were told about. If this is the meaning desired in the *Āyah* above [3:7], then pausing after reciting Allāh's Name is warranted, because only Allāh knows the true reality of things. In this case, Allāh's statement,

﴿وَالَّذِينَ هُمْ عَنْ آلِهَتِهِمْ أَتَمَّ بِذُنُوبِهِمْ﴾

﴿And those who are firmly grounded in knowledge﴾

is connected to His statement,

﴿يَقُولُونَ آمَنَّا بِهِ﴾

﴿say: "We believe in it"﴾ If the word *Ta'wīl* means the second

[1] Aṭ-Ṭabari 6:203. Editor's note; This report is not authentic, and its meaning contradicts the authentic narration from him that he recited the *Āyah*; "None knows its interpretation except Allāh, and the firmly grounded [*Yaqūl*] say." This is recorded by Aṭ-Ṭabari 6:203, and its chain of narrators meets the criteria of Al-Bukhari.

[2] *Faṭḥ Al-Bārī* 1:205.

meaning, that is, explaining and describing, such as what Allāh said,

﴿يَنْتَنَّا بِتَأْوِيلِهِ﴾

﴿(They said): "Inform us of the Ta'wīl of this"﴾

meaning its explanation, then pausing after reciting,

﴿وَالَّذِينَ هُمْ فِي آلِهِ﴾

﴿And those who are firmly grounded in knowledge﴾

is warranted. This is because the scholars have general knowledge in, and understand what they were addressed with, even though they do not have knowledge of the true reality of things. Therefore, Allāh's statement,

﴿يَقُولُونَ آمَنَّا بِهِ﴾

﴿say: "We believe in it"﴾ describes the conduct of the scholars. Similarly, Allāh said,

﴿وَمَا رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا﴾

﴿And your Lord comes, and the angels, in rows.﴾ [89:22]

means, your Lord will come, and the angels will come in rows.

Allāh's statement that the knowledgeable people proclaim,

﴿يَقُولُونَ آمَنَّا بِهِ﴾

﴿We believe in it﴾ means, they believe in the *Mutashābih*.

﴿مَنْ بَيْنَ يَدَيْ رَبِّنَا﴾

﴿all of it is from our Lord﴾ meaning, both the *Muḥkam* and the *Mutashābih* are true and authentic, and each one of them testifies to the truth of the other. This is because they both are from Allāh and nothing that comes from Allāh is ever met by contradiction or discrepancy. Allāh said,

﴿أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ كَثِيرًا مِّنْ تَنَادٍ﴾

﴿Do they not then consider the Qur'ān carefully? Had it been from other than Allāh, they would surely have found therein many a contradiction.﴾ [4:82].

Allāh said in his Āyah [3:7],

﴿وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ﴾

﴿And none receive admonition except men of understanding.﴾

meaning, those who have good minds and sound comprehension, understand, contemplate and comprehend the meaning in the correct manner. Further, Ibn Al-Mundhir recorded in his *Tafsīr* that Naṣī' bin Yazīd said, "Those firmly grounded in knowledge are those who are modest for Allāh's sake, humbly seek His pleasure, and do not exaggerate regarding those above them, or belittle those below them."

Allāh said that they supplicate to their Lord,

﴿رَبَّنَا لَا تُغِثْ قُلُوبَنَا بَدًّا إِذْ هَدَيْتَنَا﴾

﴿Our Lord! Let not our hearts deviate (from the truth) after You have guided us.﴾

meaning, "Do not deviate our hearts from the guidance after You allowed them to acquire it. Do not make us like those who have wickedness in their hearts, those who follow the *Mutashābih* in the Qur'ān. Rather, make us remain firmly on Your straight path and true religion."

﴿وَعَبَّ لَنَا مِنْ لَدُنْكَ﴾

﴿And grant us from Ladunka﴾ meaning, from You,

﴿رَحْمَةً﴾

﴿Mercy﴾ with which You make our hearts firm, and increase in our Faith and certainty,

﴿إِنَّكَ أَنْتَ الْوَاقِعُ﴾

﴿Truly, You are the Bestower﴾

Ibn Abi Ḥātim and Ibn Jarīr recorded that Umm Salamah said that the Prophet ﷺ used to supplicate,

﴿يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ﴾

«O You Who changes the hearts, make my heart firm on Your religion.»

He then recited,

﴿رَبَّنَا لَا تُغِثْ قُلُوبَنَا بَدًّا إِذْ هَدَيْتَنَا وَعَبَّ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَاقِعُ﴾

﴿"Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly,

الْأَنْبِيَاءُ

٥١

الْأَنْبِيَاءُ

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُنْفَعَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ
 مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ هُمْ وَقُودُ النَّارِ ﴿١٠﴾ كَذَّابٌ مَالٍ
 فِرْعَوْنُ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِنَا فَلَعْنَهُمْ اللَّهُ بِذُنُوبِهِمْ
 وَاللَّهُ شَدِيدُ الْعِقَابِ ﴿١١﴾ قُلْ لِلَّذِينَ كَفَرُوا سَهَابٌ مَوْجُودٌ
 وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ وَبِئْسَ الْيَهَادُ ﴿١٢﴾ قَدْ كَانَ
 لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ
 وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُمْ مِثْلَيْهِمْ رَأَى الْآمِنُ مِنَ اللَّهِ
 يُؤَيِّدُ بِنَصْرِهِ مَنْ يَشَاءُ لَكُمُ فِي ذَلِكَ لَعْنَةٌ أَوْ بَرَكَاتٌ
 الْأَنْبِيَاءُ ﴿١٣﴾ رَيْنَ لِلنَّاسِ مِنْ الشَّهَوَاتِ مِنَ الزَّكَاءِ
 وَالْبَيْنِ وَالْقَنْطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْأَنْبِيَاءُ
 وَالْحَبْلُ الْمُسَوَّمَةُ وَالْأَنْفَعُ وَالْحَرْبُ ذَلِكَ مَتَاعُ
 الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْعِقَابِ ﴿١٤﴾ قُلْ
 أَوْفَيْتُكُمْ بِخَيْرٍ مِنْ ذَلِكُمْ الَّذِينَ اتَّعَوْا عِنْدَ رَبِّهِمْ جَنَّتْ
 تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَرْوَجُ مَطْهَرَةً
 وَرِضْوَانٌ مِنَ اللَّهِ وَاللَّهُ بَهِيمٌ أَلِيمٌ ﴿١٥﴾

You are the
 Bestower.” ﴿١١﴾

The Āyah continues,

﴿رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ يَوْمَ
 رَبِّكَ فِيهِ﴾

“Our Lord! Verily, it
 is You Who will gather
 mankind together on the
 Day about which there
 is no doubt” ﴿

meaning, they say in
 their supplication: O
 our Lord! You will
 gather Your creation
 on the Day of Return,
 judge between them
 and decide over what
 they disputed about.
 Thereafter, You will
 reward or punish
 each according to the
 deeds they did in this
 life.

﴿إِنَّ الَّذِينَ كَفَرُوا لَنْ تُنْفَعَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ هُمْ وَقُودُ
 النَّارِ﴾ كَذَّابٌ مَالٍ فِرْعَوْنُ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِنَا فَلَعْنَهُمْ اللَّهُ بِذُنُوبِهِمْ وَاللَّهُ شَدِيدُ
 الْعِقَابِ ﴿١١﴾

﴿10. Verily, those who disbelieve, neither their properties nor
 their offspring will avail them whatsoever against Allāh; and it
 is they who will be fuel of the Fire.﴾

﴿11. Like the behavior of the people of Fir'aun and those before
 them; they belied Our Āyāt. So Allāh punished them for their
 sins. And Allāh is severe in punishment.﴾

﴿11﴾ Ibn Abi Hātim 2:84, At-Tabari 6:213.

On the Day of Resurrection, No Wealth or Offspring Shall Avail

Allāh states that the disbelievers shall be fuel for the Fire,

﴿يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعَذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ﴾

«The Day when their excuses will be of no profit to wrongdoers. Theirs will be the curse, and theirs will be the evil abode (i.e. painful torment in Hell-fire).» [40:52].

Further, what they were granted in this life of wealth and offspring shall not avail them with Allāh, or save them from His punishment and severe torment. Similarly, Allāh said,

﴿لَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّا نَرِيَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَزُرُفًا

أَنفُسُهُمْ وَهُمْ كَافِرُونَ﴾

«So let not their wealth nor their children amaze you; in reality Allāh's plan is to punish them with these things in the life of this world, and that their souls shall depart (die) while they are disbelievers.» [9:55], and,

﴿لَا يَرْزُقُكَ نَفْلُ الَّذِينَ كَفَرُوا فِي الْبَلَدِ﴾ مَتَّعَ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ

الْمَآبُ﴾

«Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you. A brief enjoyment; then, their ultimate abode is Hell; and worst indeed is that place for rest.» [3:196, 197].

Allāh said in this Āyah [3:10],

﴿إِنَّ الَّذِينَ كَفَرُوا﴾

«Verily, those who disbelieve» meaning, disbelieved in Allāh's Āyāt, denied His Messengers, defied His Books and did not benefit from His revelation to His Prophets,

﴿إِنْ تُخِشُوا عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ هُمُ اقْتَرَبُوا

«Neither their properties nor their offspring will avail them whatsoever against Allāh; and it is they who will be fuel of the Fire.»

meaning, they will be the wood with which the Fire is kindled and fed. Similarly, Allāh said,

﴿إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ﴾

«Certainly you (disbelievers) and that which you are worshipping now besides Allāh, are (but) fuel for Hell!» [21:98].

Allāh said next,

﴿كَذَٰبُ مَا يَرْعُونَ﴾

«Like the Da'b of the people of Fir'aun.» Aḍ-Ḍaḥḥāk said that Ibn 'Abbās said that the Āyah means, "Like the behavior of the people of Fir'aun."^[1] This is the same Tafsir of 'Ikrimah, Mujāhid, Abu Mālik, Aḍ-Ḍaḥḥāk, and others. Other scholars said that the Āyah means, "Like the practice, conduct, likeness of the people of Fir'aun."^[2] These meanings are all plausible, for the Da'b means practice, behavior, tradition and habit. The Āyah indicates that the disbelievers will not benefit from their wealth or offspring. Rather, they will perish and be punished. This is the same end the people of Fir'aun and the previous nations met, those who rejected the Messengers, the Āyāt, and proofs of Allāh that they were sent with.

﴿وَاللَّهُ شَدِيدُ الْعِقَابِ﴾

«And Allāh is severe in punishment.» meaning, His punishment is severe and His torment is painful. None can escape Allāh's grasp, nor does anything escape His knowledge. Allāh does what He wills and prevails over all things, it is He to Whom everything is humbled and there is no deity worthy of worship, nor any Lord except Him.

﴿قُلْ لِلَّهِ كُفْرًا سَتْلَبُونَ وَإِنَّ جَهَنَّمَ لَمِ رِيسًا لِّمَن يَدْعُونَ ۚ قَدْ كَانَتْ لَكُمْ آيَةٌ فِي يَتَّىٰ النَّفَا ۚ إِنَّهُ يُنْزِلُ فِي سَبِيلِ اللَّهِ وَأُنْزِلَ حِكْمُهُ ۚ يَرْزُقُهُمْ وَيَنْتَهِزُ رَأَىٰ النَّبِيِّ وَاللَّهُ يُؤَيِّدُ بِنُصْرِهِ ۚ مَنْ يَشَاءُ ۚ إِنَّ فِي ذَلِكَ لَآيَةً لِّأُولِي الْأَبْصَارِ﴾

«12. Say to those who disbelieve: "You will be defeated and gathered together to Hell, and worst indeed is that place of rest."»

[1] At-Ṭabari 6:224.

[2] Ibn Abi Ḥatim 2:92.

﴿13. There has already been a sign for you in the two armies that met. One was fighting in the cause of Allāh, and as for the other, in disbelief. They saw them with their own eyes twice their number. And Allāh supports with His aid whom He wills. Verily, in this is a lesson for those who understand.﴾

Threatening the Jews With Defeat and Encouraging Them to Learn a Lesson From the Battle of Badr

Allāh commanded the Prophet Muḥammad ﷺ to proclaim to the disbelievers,

﴿سَنُفْلِتُكَ﴾

﴿You will be defeated﴾ in this life,

﴿وَنُنْصِرُكَ﴾

﴿And gathered together﴾ on the Day of Resurrection,

﴿إِلَّا جَهَنَّمَ دَبِيرَ الْيَمَادِ﴾

﴿to Hell, and worst indeed is that place of rest﴾

Muḥammad bin Ishāq bin Yasār recorded that 'Āsim bin 'Umar bin Qatādah said that when the Messenger of Allāh ﷺ gained victory in the battle of Badr and went back to Al-Madīnah, he gathered the Jews in the marketplace of Bani Qaynuqā'.

Therefore, Allāh said,

﴿قَدْ كَانَ لَكُمْ آيَةٌ﴾

﴿There has already been a sign for you﴾ meaning, O Jews, who said what you said! You have an Āyah, meaning proof, that Allāh will make His religion prevail, award victory to His Messenger, make His Word apparent and His religion the highest.

﴿فِي يَوْمَيْنِ﴾

﴿In the two armies﴾ meaning, two camps,

﴿الَّتِي لَقِيَا﴾

﴿that met﴾ in combat (in Badr),

﴿فَبَقِيَ قَتِيلٌ فِي سَبِيلِ اللَّهِ﴾

«One was fighting in the Cause of Allāh» the Muslims,

﴿وَأُخْرَىٰ كَافِرًا﴾

«And as for the other, in disbelief» meaning, the idolators of Quraysh at Badr. Allāh's statement,

﴿يَرَوْنَهُمْ يَنْظُرُونَ رَأَى الْمَعِينِ﴾

«They saw them with their own eyes twice their number»

means, the idolators thought that the Muslims were twice as many as they were, for Allāh made this illusion a factor in the victory that Islām had over them.

It was said that the meaning of Allāh's statement,

﴿يَرَوْنَهُمْ يَنْظُرُونَ رَأَى الْمَعِينِ﴾

«They saw them with their own eyes twice their number»

is that the Muslims saw twice as many idolators as they were, yet Allāh gave them victory over the disbelievers. 'Abdullāh bin Mas'ūd said, "When we looked at the disbelievers' forces, we found that they were twice as many as we were. When we looked at them again, we thought they did not have one man more than we had. So Allāh's statement,

﴿وَإِذْ يُرِيكُمُوهُمْ إِذِ الْتَقَيْتُمْ فِي آعْيُنِكُمْ قَلِيلًا وَقَلِيلٌ لَهُمْ فِي آعْيُنِهِمْ﴾

«And (remember) when you met, He showed them to you as few in your eyes and He made you appear as few in their eyes.» [8:44].^[1]

When the two camps saw each other, the Muslims thought that the idolators were twice as many as they were, so that they would trust in Allāh and seek His help. The idolators thought that the believers were twice as many as they were, so that they would feel fear, horror, fright and despair. When the two camps stood in lines and met in battle, Allāh made each camp look smaller in the eyes of the other camp, so that they would be encouraged to fight each other,

﴿لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا﴾

«so that Allāh might accomplish a matter already ordained.» [8:42]

^[1] At-Ṭabari 6:234.

meaning, so that the truth and falsehood are distinguishable, and thus the word of faith prevails over disbelief and deviation, so that the believers prevail and the disbelievers are humiliated. In a similar statement, Allāh said;

﴿وَلَقَدْ فَصَّرْنَاكُمْ اللَّهُ بَدْرَ وَأَنْتُمْ أَوْلَىٰ﴾

﴿And Allāh has already made you victorious at Badr, when you were a weak little force﴾ [3:123]. In this Āyah [3:13] Allāh said,

﴿وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِ مَن يَشَاءُ إِنَّ فِي ذَلِكَ لَآيَةً لِّأُولِي الْأَبْصَارِ﴾

﴿And Allāh supports with His victory whom He wills. Verily, in this is a lesson for those who understand.﴾

meaning, this should be an example for those who have intelligence and sound comprehension. They should contemplate about Allāh's wisdom, decisions and decree, that He gives victory to His believing servants in this life and on the Day the witnesses stand up to testify.

﴿رُؤْيَىٰ لِّلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّكَاحِ وَالْوَلَدِ وَالْقَنَاطِيرِ الثَّقَلَاتِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْكَرْبُ ذَلِكَ نَسْكَهُ الْكَافِرُونَ أَذْنًا وَاللَّهُ عِنْدُ حُسْنِ الْمَقَابِلِ ۖ قُلْ أَزْيَقُكُمْ بِخَيْرٍ مِّنْ ذَلِكَم بَلِّغُوا إِلَيْنَا رُبِّيهِمْ جَسَتْ تَبْرَىٰ مِّنْ نَّعْمَتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ وَرِضْوَانٌ مِّنَ اللَّهِ وَاللَّهُ بَصِيرٌ ۖ بِالْعِبَادِ﴾

﴿14. Beautified for men is the love of things they covet; women, children, Qanātīr Al-Muqanṭarāh of gold and silver, branded beautiful horses (Musawwamah), cattle and fertile land. This is the pleasure of the present world's life; but Allāh has the excellent return with Him.﴾

﴿15. Say: "Shall I inform you of things far better than those? For those who have Taqwā there are Gardens (Paradise) with their Lord, underneath which rivers flow. Therein (is their) eternal (home) and Azwājun Mutahharatun (purified mates or wives). And Allāh will be pleased with them. And Allāh is All-Seer of the servants."﴾

The True Value of This Earthly Life

Allāh mentions the delights that He put in this life for people, such as women and children, and He started with women, because the test with them is more tempting. For instance, the Ṣaḥīḥ recorded that the Messenger ﷺ said,

«مَا تَرَكْتُ بَعْدِي فِتْنَةً أَضَرَّ عَلَى الرِّجَالِ مِنَ النِّسَاءِ»

«I did not leave behind me a test more tempting to men than women.»^[1]

When one enjoys women for the purpose of having children and preserving his chastity, then he is encouraged to do so. There are many Ḥadīths that encourage getting married, such as,

«وَأَنَّ خَيْرَ هَذِهِ الْأُمَّةِ مَنْ كَانَ أَكْثَرُهَا نِسَاءً»

«Verily, the best members of this Ummah are those who have the most wives»^[2] He ﷺ also said,

«الدُّنْيَا مَتَاعٌ، وَخَيْرُ مَتَاعِهَا الْمَرْأَةُ الصَّالِحَةُ»

«This life is a delight, and the best of its delight is a righteous wife»^[3]

The Prophet ﷺ said in another Ḥadīth,

«حُبِّبَ إِلَيَّ النِّسَاءُ وَالطَّبُّبُ، وَجُعِلَتْ قُرَّةُ عَيْنِي فِي الصَّلَاةِ»

«I was made to like women and perfume, and the comfort of my eye is the prayer.»^[4]

‘Ā’ishah, may Allāh be pleased with her, said, “Nothing was more beloved to the Messenger of Allāh ﷺ than women, except horses,” and in another narration, “...than horses except women.”^[5]

The desire to have children is sometimes for the purpose of pride and boasting, and as such, is a temptation. When the purpose for having children is to reproduce and increase the

[1] *Faḥ Al-Bārī* 9:41.

[2] *Faḥ Al-Bārī* 9:15. That is, a maximum of four at the same time.

[3] *Muslim* 2:1090.

[4] *An-Nasā’ī* in *Al-Kubrā* 5:280.

[5] *An-Nasā’ī* 6:217, 7:61.

Ummah of Muḥammad ﷺ with those who worship Allāh alone without partners, then it is encouraged and praised. A *Ḥadīth* states,

«تَزَوَّجُوا الْوَدُودَ الْوَلُودَ، فَإِنِّي مُكَافِّرُ بِكُمْ الْأَمَمَ يَوْمَ الْقِيَامَةِ»

«Marry the *Wadūd* (kind) and *Walūd* (fertile) woman, for I will compare your numbers to the rest of the nations on the Day of Resurrection.»^[1]

The desire of wealth sometimes results out of arrogance, and the desire to dominate the weak and control the poor, and this conduct is prohibited. Sometimes, the want for more money is for the purpose of spending it on acts of worship, being kind to the family, the relatives, and spending on various acts of righteousness and obedience; this behavior is praised and encouraged in the religion.

Scholars of *Tafsīr* have conflicting opinions about the amount of the *Qinṭār*, all of which indicate that the *Qinṭār* is a large amount of money, as Aḍ-Ḍaḥḥāk and other scholars said.^[2] Abu Hurayrah said "The *Qinṭār* is twelve thousand *Uwqiyah*, each *Uwqiyah* is better than what is between the heavens and earth." [This was recorded by Ibn Jarīr ^[3]].

The desire to have horses can be one of three types. Sometimes, owners of horses collect them to be used in the cause of Allāh, and when warranted, they use their horses in battle. This type of owner shall be rewarded for this good action. Another type collects horses to boast, and out of enmity to the people of Islām, and this type earns a burden for his behavior. Another type collects horses to fulfill their needs and to collect their offspring, and they do not forget Allāh's right due on their horses. This is why in this case, these horses provide a shield of sufficiency for their owner, as evident by a *Ḥadīth* that we will mention, Allāh willing, when we explain Allāh's statement,

﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ﴾

«And make ready against them all you can of power, including steeds of war.» [8:60].

[1] Abu Dāwūd, An-Nasā'ī, and Ibn Ḥibbān 6:134.

[2] Aṭ-Ṭabari 6:250.

[3] Aṭ-Ṭabari 6:244.

As for the *Musawwamah* horses, Ibn 'Abbās said that they are the branded, beautiful horses.^[1] This is the same explanation of Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, 'Abdur-Rahmān bin 'Abdullāh bin Abzā, As-Suddi, Ar-Rabī' bin Anas and Abu Sinān and others.^[2] Makḥūl said the *Musawwamah* refers to the horse with a white spotted faced, and the horse with white feet.^[3] Imām Aḥmad recorded that Abu Dharr said that the Messenger of Allāh ﷺ said,

«لَيْسَ مِنْ فَرَسٍ عَرَبِيٍّ إِلَّا يُؤَدُّ لَهُ مَعَ كُلِّ فَجْرِ يَدْعُو بِدَعْوَتَيْنِ يَقْرَأُ: اللَّهُمَّ إِنَّكَ خَوَّلْتَنِي مِنْ بَنِي آدَمَ، فَاجْعَلْنِي مِنْ أَحَبِّ مَالِهِ وَأَهْلِهِ إِلَيْهِ - أَوْ أَحَبِّ أَهْلِهِ وَمَالِهِ إِلَيْهِ -»

«Every Arabian horse is allowed to have two supplications every dawn, and the horse supplicates, 'O Allāh! You made me subservient to the son of Adam. Therefore, make me among the dearest of his wealth and household to him, or, ...make me the dearest of his household and wealth to him.'^[4]

Allāh's statement,

﴿وَالْأَنْعَامِ﴾

«Cattle» means, camels, cows and sheep.

﴿وَالْعَرَضِ﴾

«And fertile land» meaning, the land that is used to farm and grow plants.

Allāh then said,

﴿ذَٰلِكَ مَتَاعُ الْعَالَمِ الدُّنْيَا﴾

«This is the pleasure of the present world's life»

meaning, these are the delights of this life and its short lived joys,

﴿وَاللَّهُ عِنْدَهُ مَغْزِيُّ الْعُقَابِ﴾

[1] Aṭ-Ṭabari 6:252.

[2] Ibn Abi Ḥātim 2:123-125.

[3] Ibn Abi Ḥātim 2:127.

[4] Aḥmad 5:170.

﴿But Allāh has the excellent return with Him﴾

meaning, the best destination and reward.

The Reward of the Those Who Have Taqwā is Better Than All Joys of This World

This is why Allāh said,

﴿قُلْ أَذْيَبْتُمْ مِنْ دَيْكُمْ﴾

﴿Say: "Shall I inform you of things far better than those?"﴾

This Āyah means, "Say, O Muḥammad, to the people, 'Should I tell you about what is better than the delights and joys of this life that will soon perish?' " Allāh informed them of what is better when He said,

﴿لِلَّذِينَ آمَنُوا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ﴾

﴿For those who have Taqwā there are Gardens (Paradise) with their Lord, underneath which rivers flow﴾

meaning, rivers run throughout it. These rivers carry various types of drinks: honey, milk, wine and water such that no eye has ever seen, no ear has ever heard, and no heart has ever imagined,

﴿خَالِدِينَ فِيهَا﴾

﴿Therein (is their) eternal (home)﴾ meaning, they shall remain in it forever and ever and will not want to be removed from it.

﴿وَأَزْوَاجٌ مُطَهَّرَةٌ﴾

﴿And Azwājun Muṭahharatun (purified mates or wives)﴾

meaning, from filth, dirt, harm, menstruation, post birth bleeding, and other things that affect women in this world.

﴿وَرِضْوَانٌ مِنْ اللَّهِ﴾

﴿And Allāh will be pleased with them﴾ meaning, Allāh's pleasure will descend on them and He shall never be angry with them after that. This is why Allāh said in in Sūrah Barā'ah,

﴿وَرِضْوَانٌ مِنْ اللَّهِ أَكْبَرُ﴾

﴿But the pleasure of Allāh is greater﴾ [9:72], meaning, greater than the eternal delight that He has granted them. Allāh then said,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٥٢

الْمُتَّقِينَ

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا
عَذَابَ النَّارِ ﴿١٦﴾ الْكَافِرِينَ وَالْمُكَذِّبِينَ وَالْمُنْفِقِينَ
وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ ﴿١٧﴾ شَهِدَ
اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَابِئًا بِالْقِسْطِ
لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾ إِنَّ الَّذِينَ عِنْدَ
اللَّهِ لَإِيسَاءٌ وَمَا اخْتَلَفَ الَّذِينَ أَوْتُوا الْكِتَابَ إِلَّا مِنْ
بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ بَيْنَهُمْ وَمَنْ يَكْفُرْ بَعْدَ ذَلِكَ
فَإِنَّ اللَّهَ فَارِكٌ سَرِيعُ الْحِسَابِ ﴿١٩﴾ فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ
وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ
مَنْ أَسْلَمْتُ فَإِنْ أَسْلَمُوا فَقَدْ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا
عَلَيْكَ الْبَلَاءُ وَاللَّهُ يُصِيرُ بِالْوَبَاءِ ﴿٢٠﴾ إِنَّ الَّذِينَ يَكْفُرُونَ
بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ
الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ
بِعَذَابٍ أَلِيمٍ ﴿٢١﴾ أُولَئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ
فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرٍ ﴿٢٢﴾

﴿وَاللَّهُ يَصِيرُ بِالْوَبَاءِ﴾

﴿And Allāh is All-Seer of the (His) servants﴾

and, He gives each provisions according to what they deserve.

﴿الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا

فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ

النَّارِ ﴿١٦﴾ الْكَافِرِينَ وَالْمُكَذِّبِينَ

وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ

بِالْأَسْحَارِ ﴿١٧﴾﴾

﴿16. Those who say: "Our Lord! We have indeed believed, so forgive us our sins and save us from the punishment of the Fire."﴾

﴿17. (They are) the patient, the true believers, and obedient with sincere devotion in wor-

ship to Allāh. Those who spend [in good] and those who pray and beg Allāh's pardon in the last hours of the night.﴾

The Supplication and Description of Al-Muttaqin

Allāh describes the *Muttaqin*, His pious servants, whom He promised tremendous rewards,

﴿الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا

﴿Those who say: "Our Lord! We have indeed believed"﴾

in You, Your Book and Your Messenger.

﴿فَاغْفِرْ لَنَا ذُنُوبَنَا﴾

﴿so forgive us our sins﴾ because of our faith in You and in what You legislated for us. Therefore, forgive us our errors and

shortcomings, with Your bounty and mercy,

﴿وَقِنَا عَذَابَ النَّارِ﴾

﴿and save us from the punishment of the Fire.﴾

Allāh then said,

﴿الضَّائِرِينَ﴾

﴿(They are) those who are patient﴾

while performing acts of obedience and abandoning the prohibitions.

﴿وَالصَّادِقِينَ﴾

﴿those who are true﴾ concerning their proclamation of faith, by performing the difficult deeds.

﴿وَالْقَانِتِينَ﴾

﴿and obedient﴾ meaning, they submit and obey Allāh,

﴿وَالسَّائِقِينَ﴾

﴿those who spend﴾ from their wealth on all the acts of obedience they were commanded, being kind to kith and kin, helping the needy, and comforting the destitute.

﴿وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ﴾

﴿and those who pray and beg Allāh's pardon in the last hours of the night﴾

and this testifies to the virtue of seeking Allāh's forgiveness in the latter part of the night. It was reported that when Ya'qūb said to his children,

﴿سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي﴾

﴿I will ask my Lord for forgiveness for you﴾ [12:98] he waited until the latter part of the night to say his supplication.

Furthermore, the Two Ṣaḥīḥs, the Musnad and Sunan collections recorded through several Companions that the Messenger of Allāh ﷺ said,

يُنْزِلُ اللَّهُ بَارَكَ وَتَعَالَى فِي كُلِّ لَيْلَةٍ إِلَى سَمَاءِ الدُّنْيَا جِبِينَ يَتَقَرَّبُ ثُلُثُ اللَّيْلِ الْآخِرِ،
قَبُولُ: هَلْ مِنْ سَائِلٍ فَأُعْطِيَهُ؟ هَلْ مِنْ دَاعٍ فَأَسْتَجِيبَ لَهُ؟ هَلْ مِنْ مُسْتَغْفِرٍ فَأَغْفِرَ لَهُ؟

to Allāh, and (so have) those who follow me." And say to those who were given the Scripture (Jews and Christians) and to those who are illiterate (Arab pagans): "Do you (also) submit yourselves?" If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message; and Allāh sees the servants.﴾

The Testimony of Tawhīd

Allāh bears witness, and verily, Allāh is sufficient as a Witness, and He is the Most Truthful and Just Witness there is; His statement is the absolute truth,

﴿أَنْتَ لَا إِلَهَ إِلَّا هُوَ﴾

﴿that Lā ilāha illa Huwa﴾ meaning, He Alone is the Lord and God of all creation; everyone and everything are His servants, creation and in need of Him. Allāh is the Most Rich, Free from needing anyone or anything. Allāh said in another Āyah,

﴿لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْنَا﴾

﴿But Allāh bears witness to that which He has sent down (the Qur'ān) unto you (O Muḥammad ﷺ)﴾ [4:166].

Allāh then mentioned the testimony of His angels and those who have knowledge after he mentioned His own testimony,

﴿شَهِدَ اللَّهُ أَنْتَ لَا إِلَهَ إِلَّا هُوَ وَالشَّيْءُكَ وَأُولُوا الْقِلَمِ﴾

﴿Allāh bears witness that none has the right to be worshipped but He), and the angels, and those having knowledge (also bear witness to this)﴾.

This Āyah emphasizes the great virtue of those who have knowledge.

﴿قَاتِلَا بِالْقِسْطِ﴾

﴿(He) maintains His creation in justice﴾ in all that He does,

﴿لَا إِلَهَ إِلَّا هُوَ﴾

﴿None has the right to be worshipped but He﴾

thus emphasizing this fact,

﴿الْقِسْطُ الْمُبِينُ﴾

«the Almighty, the All-Wise.» the Mighty that does not submit to weakness due to His might and greatness, the Wise in all His statements, actions, legislation and decrees.

The Religion with Allāh is Islām

Allāh said,

﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ﴾

«Truly, the religion with Allāh is Islām.» Allāh states that there is no religion accepted with Him from any person, except Islām. Islām includes obeying all of the Messengers until Muḥammad ﷺ who finalized their commission, thus closing all paths to Allāh except through Muḥammad ﷺ. Therefore, after Allāh sent Muḥammad ﷺ, whoever meets Allāh following a path other than Muḥammad's, it will not be accepted of him. In another Āyah, Allāh said,

﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ﴾

«And whoever seeks a religion other than Islām, it will never be accepted of him» [3:85].

In this Āyah [3:19], Allāh said, asserting that the only religion accepted with Him is Islām,

﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ﴾

«Truly, the religion with Allāh is Islām.»

Allāh then states that those who were given the Scripture beforehand divided in the religion after Allāh sent the Messengers and revealed the Books to them providing them the necessary proofs to not do so. Allāh said,

﴿وَمَا اخْتَلَفَ الَّذِينَ أُرُواوا إِلِكْتَبَ إِلَّا مِنْ بَيْنِ مَا جَاءَهُمْ بَيِّنَاتٌ يَتَذَكَّرُ﴾

«Those who were given the Scripture (Jews and Christians) did not differ except out of rivalry, after knowledge had come to them.»

meaning, some of them wronged others. Therefore, they differed over the truth, out of envy, hatred and enmity for each other. This hatred made some of them defy those whom they hated even if they were correct. Allāh then said,

﴿وَمَنْ يَكْفُرْ يَكْفُرْ لِنَفْسِهِ﴾

﴿And whoever disbelieves in the Āyāt of Allāh﴾

meaning, whoever rejects what Allāh sent down in His Book,

﴿فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ﴾

﴿then surely, Allāh is Swift in reckoning.﴾

Allāh will punish him for his rejection, reckon him for his denial, and torment him for defying His Book. Thereafter, Allāh said.

﴿فَإِنْ حَادُّوا﴾

﴿So if they dispute with you (Muḥammad ﷺ)﴾

so if they argue with you about Tawḥid,

﴿فَقُلْ أَنُتَلَّ وَتَجِئُ بِي وَنِي أَنُتَمِّنَ﴾

﴿Say: "I have submitted myself to Allāh (in Islām), and (so have) those who follow me"﴾

meaning, Say, 'I have made my worship sincere for Allāh Alone without partners, rivals, offspring or companion,

﴿وَنِي أَنُتَمِّنَ﴾

﴿and those who follow me﴾ who followed my religion and embraced my creed.' In another Āyah, Allāh said,

﴿قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَنِيَ أَنُتَمِّنَ﴾

﴿Say (O Muḥammad ﷺ): "This is my way; I invite unto Allāh with sure knowledge, I and whosoever follows me..."﴾
[12:108].

Islām is the Religion of Mankind and the Prophet ﷺ Was Sent to all Mankind

Allāh commanded His servant and Messenger, Muḥammad ﷺ, to call the People of the Two Scriptures and the unlettered idolators to his religion, way, Law and all that Allāh sent him with. Allāh said,

﴿وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ أَسْلَمْتُكُمْ فَإِنْ أَتَيْتُمْ قَوْمَ أَهْلَكُوا وَلَيْتَ تَوَلَّوْا فَاسْكَا
عَلَيْكُمْ الْبَلَاءُ﴾

﴿And say to those who were given the Scripture (Jews and Christians) and to those who are illiterates (Arab pagans): "Do

you (also) submit yourselves?" If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message. ﴿

meaning, their reckoning is with Allāh and their return and final destination is to Him. It is He Who guides whom He wills and allows whom He wills to stray, and He has the perfect wisdom and the unequivocal proof for all of this. This is why Allāh said,

﴿وَاللَّهُ يَبْصُرُ بِالسَّاعَةِ﴾

﴿And Allāh sees the servants.﴾

for He has perfect knowledge of who deserves to be guided and who does not deserve to be guided. Verily,

﴿لَا يَسْأَلُ عَمَّا فَعَلَ وَمَنْ يَسْأَلُ﴾

﴿He cannot be questioned for what He does, while they will be questioned.﴾ [21:23]

because of His perfect wisdom and mercy. This and similar *Āyāt* are clear proofs that the Message of Muḥammad ﷺ is universal to all creation, as it is well established in the religion, according to the various texts of the Book and *Sunnah*. For instance, Allāh said,

﴿قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ بِبَيِّنَاتٍ﴾

﴿Say (O Muḥammad ﷺ): "O mankind! Verily, I am sent to you all as the Messenger of Allāh."﴾ [7:158], and,

﴿تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ. لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا﴾

﴿Blessed be He Who sent down the criterion to His servant that he may be a warner to the 'Ālamīn (mankind and jinn).﴾ [25:1].

The Two *Ṣaḥīḥs* and other collections of *Ḥadīth* recorded that the Prophet ﷺ sent letters to the kings of the earth during his time and to different peoples, Arabs and non-Arabs, People of the Book and the unlettered, just as Allāh had commanded him.^[1] 'Abdur-Razzāq recorded that Ma'mar said, that

^[1] *Fath Al-Bārī* 1:42, Muslim 4:1993.

Hammām said that Abu Hurayrah said that the Prophet ﷺ said,

«وَالَّذِي تَنْفَسِي بِيدِهِ، لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَمِ: يَهُودِيٍّ وَلَا نَصْرَانِيٍّ، وَمَاتَ وَلَمْ يُؤْمِنْ بِالَّذِي أُرْسِلْتُ بِهِ، إِلَّا كَانَ مِنْ أَهْلِ النَّارِ»

«By He in Whose Hand is my soul! No member of this Ummah, no Jew or Christian, hears of me but dies without believing in what I was sent with, but will be among the people of the Fire.» Muslim recorded this Ḥadīth.^[1]

The Prophet ﷺ said,

«يُعِثُّ إِلَى الْأَحْمَرِ وَالْأَسْوَدِ»

«I was sent to the red and black.»^[2] and,

«كَانَ النَّبِيُّ يُعِثُّ إِلَى قَوْمِهِ خَاصَّةً، وَيُعِثُّ إِلَى النَّاسِ عَامَّةً»

«A Prophet used to be sent to his people, but I was sent to all mankind.»^[3]

﴿إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ الَّذِينَ مَوَّلُوا اللَّهَ وَالَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ الَّذِينَ مَوَّلُوا اللَّهَ وَالَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ حَقٍّ﴾

﴿21. Verily, those who disbelieve in the Āyāt of Allāh and kill the Prophets without right, and kill those men who order just dealings, then announce to them a painful torment.﴾

﴿22. They are those whose works will be lost in this world and in the Hereafter, and they will have no helpers.﴾

Chastising the Jews for Their Disbelief and for Killing the Prophets and Righteous People

This Āyah chastises the People of the Book for the transgression and prohibitions they committed by their denials in the past and more recent times, of Allāh's Āyāt and the Messengers. They did this due to their defiance and rejection of the Messengers, denial of the truth and refusal to follow it.

[1] Muslim 1:134.

[2] Muslim no. 371.

[3] Al-Bukhārī no. 335.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٥٣

الْأَنْبِيَاءُ

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّوْنَ فِرَقًا مِّنْهُهُمْ وَهُمْ مُّعْرِضُونَ ﴿٥٣﴾ ذَلِكَ بِأَنَّهُمْ قَالُوا لَن نَّمُكِّنَا النَّارَ إِلَّا أَيَّامًا مَّعْدُودَةً وَهُمْ فِي دِينِهِمْ مَا كَانُوا يَفْرُوقُونَ ﴿٥٤﴾ فَكَيْفَ إِذَا جُمِعْتَهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٥٥﴾ قُلِ اللَّهُمَّ مَلِكُ النَّاسِ تُوَفِّي النَّاسَ مَن تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّن تَشَاءُ وَتُعِزُّ مَن تَشَاءُ وَتُذِلُّ مَن تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٥٦﴾ تَوَلَّجَ اللَّيْلُ فِي النَّهَارِ وَتَوَلَّجَ النَّهَارُ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرزُقُ مَن تَشَاءُ بِعِزِّ حَسَابٍ ﴿٥٧﴾ لَا يَتَخَذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِن دُونِ الْمُؤْمِنِينَ وَمَن يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَن تَسْقُوا مِنْهُم مَّنْفَعَةً وَتَحْذَرُكُمْ اللَّهُ تَفَكَّهُمْ إِلَى اللَّهِ الْمَصِيرُ ﴿٥٨﴾ قُلْ إِن تَخَفُوا مَا فِي صُدُورِكُمْ أَوْ بُشِّرُوهُم بِمَا عَظَّمَ اللَّهُ وَيَعْلَمَ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٥٩﴾

They also killed many Prophets when they conveyed to them what Allāh legislated for them, without cause or criminal behavior committed by these Prophets, for they only called them to the truth,

﴿وَيَقْتُلُونَ النَّبِيِّنَ بِآيَاتِهِمْ بِالْقَوْلِ يُرِيدُ النَّاسُ بِالْقَوْلِ يَرْتَأُونَ أَنَّهُمْ﴾

﴿And kill those men who order just dealings﴾ thus, demonstrating the worst type of arrogance. Indeed, the Prophet ﷺ said, «الْكِبْرُ بَطَرُ الْحَقِّ وَغَمْطُ النَّاسِ»

«Kibr (arrogance) is refusing the truth and degrading people»^[1]

This is why when they rejected the truth and acted arrogantly towards the creation, Allāh punished them with humiliation and disgrace in this life, and humiliating torment in the Hereafter. Allāh said,

﴿فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ﴾

﴿then announce to them a painful torment﴾

meaning, painful and humiliating,

﴿أُولَئِكَ الَّذِينَ خَسِرَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَّاصِرِينَ﴾

﴿They are those whose works will be lost in this world and in the Hereafter, and they will have no helpers.﴾.

[1] Muslim 1:93.

﴿أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّوْنَ فَوَيْلٌ لِّهِنَّ وَهُنَّ مُصْرُفُونَ ۚ ذَٰلِكَ بِأَنَّهُنَّ قَالُوا لَن نَّكَسَّ الشَّارُ إِلَّا أَيَّامًا مَّعْدُودَاتٍ وَغَرَّمْ فِي دِينِهِنَّ مَا كَانُوا يَقْتُلُونَ ۚ لَكِنَّتِ إِذَا جُمِعْتُهُنَّ يَوْمَ لَا رَبَّ لِهِنَّ وَوَقِيتَ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُنَّ لَا يُلَاقُونَ ۚ﴾

﴿23. Have you not seen those who have been given a portion of the Scripture? They are being invited to the Book of Allāh to settle their dispute, then a party of them turned away, and they are averse.﴾

﴿24. This is because they say: "The Fire shall not touch us but for a number of days." And that which they used to invent in their religion has deceived them.﴾

﴿25. How (will it be) when We gather them together on the Day about which there is no doubt (i.e. the Day of Resurrection). And each person will be paid in full what he has earned? And they will not be dealt with unjustly.﴾

Chastising the People of the Book for Not Referring to the Book of Allāh for Judgment

Allāh criticizes the Jews and Christians who claim to follow their Books, the Tawrah and the Injil, because when they are called to refer to these Books where Allāh commanded them to follow Muḥammad ﷺ, they turn away with aversion. This censure and criticism from Allāh was all because of their defiance and rejection. Allāh said next,

﴿ذَٰلِكَ بِأَنَّهُنَّ قَالُوا لَن نَّكَسَّ الشَّارُ إِلَّا أَيَّامًا مَّعْدُودَاتٍ﴾

﴿This is because they say: "The Fire shall not touch us but for a number of days."﴾

meaning, what made them dare to challenge and defy the truth is their false claim that Allāh will only punish them for seven days in the Fire, a day for every one thousand years in this life. We mentioned this subject in the *Tafsir* of Sūrat Al-Baqarah.

Allāh then said,

﴿وَنَرَّغْمٌ فِي دِينِهِنَّ مَا كَانُوا يَقْتُلُونَ﴾

﴿And that which they used to invent regarding their religion has deceived them.﴾

meaning, what caused them to remain on their false creed is that they deceived themselves, believing that the Fire will only touch them for a few days for their errors. However, it is they who have invented this notion, and Allāh did not grant them authority to support this claim. Allāh said, while threatening and warning them,

﴿كَيْفَ إِذَا جُمِعْتُمْ يَوْمَ لَا رَبَّ لَكُمْ﴾

﴿How (will it be) when We gather them together on the Day about which there is no doubt (i.e. the Day of Resurrection).﴾

meaning, what will their condition be like after they have uttered this lie about Allāh, rejected His Messengers and killed His Prophets and their scholars who enjoined righteousness and forbade evil? Allāh will ask them about all this and punish them for what they have done. This is why Allāh said,

﴿كَيْفَ إِذَا جُمِعْتُمْ يَوْمَ لَا رَبَّ لَكُمْ﴾

﴿How (will it be) when We gather them together on the Day about which there is no doubt.﴾

meaning, there is no doubt that this Day will come,

﴿وَوُضِعَ الْحُكْمُ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ﴾

﴿And each person will be paid in full what he has earned? And they will not be dealt with unjustly.﴾

﴿قُلِ اللَّهُمَّ مَالِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ يَوْمَ تَذُوقُ الْعَذَابَ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝﴾ قُلْ أَلْبَسَ الْإِنْسَانُ إِلَهًا وَلَهُ إِلَهٌ أَحَدٌ ۝ أَلَيْسَ بِتَضَرُّعٍ إِلَى رَبِّكَ الْخَشْيَةِ وَتَضَرُّعٍ مِنَ الْخَشْيَةِ إِلَى رَبِّكَ يَكَايُ ۝﴾

﴿26. Say: "O Allāh! Possessor of the power, You give power to whom You will, and You take power from whom You will, and You endue with honor whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are able to do all things.﴾

﴿27. You make the night to enter into the day, and You make the day to enter into the night, You bring the living out of the dead, and You bring the dead out of the living. And You give

wealth and sustenance to whom You will, without limit.﴾

Encouraging Gratitude

Allāh said,

﴿قُلْ﴾

﴿Say﴾ O Muḥammad ﷺ, while praising your Lord, thanking Him, relying in all matters upon Him and trusting in Him.

﴿اللَّهُمَّ صَلِّ عَلَى النَّبِيِّ﴾

﴿O Allāh! Possessor of the power﴾ meaning, all sovereignty is Yours,

﴿قُولِي الْمُلْكُ مَنْ شَاءَ وَتَعَزَّي الْمُلْكُ بِمَنْ شَاءَ وَتُعِزُّ مَنْ شَاءَ وَتُذِلُّ مَنْ شَاءَ﴾

﴿You give power to whom You will, and You take power from whom You will, and You endue with honor whom You will, and You humiliate whom You will.﴾

meaning, You are the Giver, You are the Taker, it is Your will that occurs and whatever You do not will, does not occur. This Āyah encourages thanking Allāh for the favors He granted His Messenger ﷺ and his Ummah. Allāh transferred the prophethood from the Children of Israel to the Arab, Qurashi, Makkkan, unlettered Prophet, the Final and Last of all Prophets and the Messenger of Allāh ﷺ to all mankind and Jinn. Allāh endowed the Prophet ﷺ with the best of qualities from the prophets before him. Allāh also granted him extra qualities that no other Prophet or Messenger before him was endowed with, such as granting him (more) knowledge of Allāh and His Law, knowledge of more of the matters of the past and the future, such as what will occur in the Hereafter. Allāh allowed Muḥammad's Ummah to reach the eastern and western parts of the world and gave dominance to his religion and Law over all other religions and laws. May Allāh's peace and blessings be on the Prophet ﷺ until the Day of Judgment, and as long as the day and night succeed each other. This is why Allāh said,

﴿قُلِ اللَّهُمَّ صَلِّ عَلَى النَّبِيِّ﴾

﴿Say: "O Allāh! Possessor of the power,"﴾ meaning, You decide what You will concerning Your creation and You do what you will. Allāh refutes those who thought that they could decide for Allāh,

﴿وَقَالُوا لَوْلَا نُنَزِّلُ هَذَا الْقُرْآنَ عَلَى رَجُلٍ مِنَ الْقَرْيَتَيْنِ عَظِيمٍ﴾

﴿And they say: 'Why is not this Qur'an sent down to some great man of the two towns (Makkah and Ta'if)?'﴾ [43:31].

Allāh refuted them by saying,

﴿أَفَرَأَيْتُمْ بِرَحْمَتِ رَبِّكَ﴾

﴿Is it they who would portion out the Mercy of your Lord?﴾ [43:32],

meaning, "We decide for Our creation what We will, without resistance or hindrance by anyone. We have the perfect wisdom and the unequivocal proof in all of this, and We give the prophethood to whom We will." Similarly, Allāh said,

﴿أَفَأَنْتُمْ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ﴾

﴿Allāh knows best with whom to place His Message﴾ and,

﴿أَنظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ﴾

﴿See how We prefer one above another (in this world)﴾ [17:21]

Allāh said,

﴿تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ﴾

﴿You make the night enter into the day, and You make the day enter into the night﴾

meaning, You take from the length of one of them and add it to the shortness of the other, so that they become equal, and take from the length of one of them and add it to the other so that they are not equal. This occurs throughout the seasons of the year: spring, summer, fall and winter. Allāh's statement,

﴿وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ﴾

﴿You bring the living out of the dead, and You bring the dead out of the living.﴾

means, You bring out the seed from the plant and the plant from the seed; the date from its seed and the date's seed from the date; the faithful from the disbeliever and the disbeliever from the faithful; the chicken from the egg and the egg from the chicken, etc.

﴿وَتَرْزُقْ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ﴾

﴿And You give wealth and sustenance to whom You will, without limit.﴾

meaning, You give whomever You will innumerable amounts of wealth while depriving others from it, out of wisdom, and justice.

﴿لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ يَتَّخِذُوا مِنْهُمْ نُفَعًا وَيُعْذِرُكُمُ اللَّهُ تَقَاتُرًا إِلَى اللَّهِ أَلَمْ تَكُونُوا أَقْبَرُ عِنْدَ اللَّهِ﴾

﴿28. Let not the believers take the disbelievers as friends instead of the believers, and whoever does that, will never be helped by Allāh in any way, unless you indeed fear a danger from them. And Allāh warns you against Himself, and to Allāh is the final return.﴾

The Prohibition of Supporting the Disbelievers

Allāh prohibited His believing servants from becoming supporters of the disbelievers, or to take them as comrades with whom they develop friendships, rather than the believers. Allāh warned against such behavior when He said,

﴿وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ﴾

﴿And whoever does that, will never be helped by Allāh in any way﴾

meaning, whoever commits this act that Allāh has prohibited, then Allāh will discard him. Similarly, Allāh said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِمُ الْمَوَدَّةَ﴾

﴿O you who believe! Take not My enemies and your enemies as friends, showing affection towards them﴾, until,

﴿وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ﴾

﴿And whosoever of you does that, then indeed he has gone astray from the straight path.﴾ [60:1]. Allāh said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أُرِيدُونَ أَنْ يُجْعَلُوا بَيْنَكُمْ وَبَيْنَهُمْ حُزْبًا﴾

«O you who believe! Take not for friends disbelievers instead of believers. Do you wish to offer Allāh a manifest proof against yourselves?» [4:144], and,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضُهُمْ وَمَن يَتَوَلَّهُمْ فَوَاقِلُهُمْ﴾

«O you who believe! Take not the Jews and the Christians as friends, they are but friends of each other. And whoever befriends them, then surely, he is one of them.» [5:51].

Allāh said, after mentioning the fact that the faithful believers gave their support to the faithful believers among the Muhajirīn, Anṣār and Bedouins,

﴿وَالَّذِينَ كَفَرُوا يَتَّبِعُكُمْ أَوْلِيَاءُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضُهُمْ إِن كَانُوا فِي الْأَرْضِ وَقَادُوا﴾

﴿كَبِيرٌ﴾

«And those who disbelieve are allies of one another, (and) if you do not behave the same, there will be Fitnah and oppression on the earth, and a great mischief and corruption.» [8:73].

Allāh said next,

﴿إِلَّا أَن تَخْشَوْا مِنْهُمْ فَتَنَةً﴾

«unless you indeed fear a danger from them»

meaning, except those believers who in some areas or times fear for their safety from the disbelievers. In this case, such believers are allowed to show friendship to the disbelievers outwardly, but never inwardly. For instance, Al-Bukhārī recorded that Abu Ad-Dardā' said, "We smile in the face of some people although our hearts curse them."^[1] Al-Bukhārī said that Al-Ḥasan said, "The *Tuqyah*^[2] is allowed until the Day of Resurrection." Allāh said,

﴿وَيَعِذُّكُمْ اللَّهُ بِمَا تَكْسِبُ﴾

«And Allāh warns you against Himself.» meaning, He warns you against His anger and the severe torment He prepared for those who give their support to His enemies, and those who have enmity with His friends,

[1] *Fath Al-Bārī* 10:544.

[2] To shield what is in one's heart.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٥١

الْإِنشَاء

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُخْتَصَرًا وَمَا عَمِلَتْ
 مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا وَيُحَذِّرُكُمُ
 اللَّهُ نَفْسَهُ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٢٩﴾ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ
 فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ
 ﴿٣٠﴾ قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ قَوْلُوا فَإِنَّ اللَّهَ لَا يَهْدِي
 الْكَافِرِينَ ﴿٣١﴾ إِنْ اللَّهُ أَصْلَفَ أَذَمُّ وَخَافُوا مَا آلِ إِبْرَاهِيمَ
 وَمَا آلِ عِمْرَانَ عَلَى الْمَلَكِينَ ﴿٣٢﴾ ذُرِّيَّةَ بَعْضِهَا مِنْ بَعْضٍ وَاللَّهُ
 سَمِيعٌ عَلِيمٌ ﴿٣٣﴾ إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ
 مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿٣٤﴾ فَلَمَّا
 وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ
 وَلَيْسَ الذَّكَرُ إِلَّا نَفْسٌ وَإِنِّي اسْمِيَّتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ
 وَذُرِّيَّتُهَا مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٣٥﴾ فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ
 حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا
 زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَنفَرِمَ أَنْ لَأَبْهَذَا
 قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ رَزَقُنِي مِنْ شَاءَهِ بِغَيْرِ حِسَابٍ ﴿٣٦﴾

﴿قَالَ اللَّهُ الْمُسِيرُ﴾

﴿And to Allāh is the final return﴾

meaning, the return is to Him and He will reward or punish each person according to their deeds.

﴿قُلْ إِنْ تُحِبُّوا مَا فِي صُدُورِكُمْ أَرِ
 يُنْفِذُهُ يَتَكَلَّمُ اللَّهُ وَيَسْمَعُ مَا فِي
 السَّمْعِ وَمَا فِي الْأَرْوَاحِ وَاللَّهُ عَلَى
 كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٩﴾ يَوْمَ تَجِدُ
 كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ
 مُخْتَصَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ
 لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا
 وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَاللَّهُ رَءُوفٌ
 بِالْعِبَادِ ﴿٣٠﴾﴾

﴿29. Say: "Whether you hide what is in your

breasts or reveal it, Allāh knows it, and He knows what is in the heavens and what is in the earth. And Allāh is able to do all things."﴾

﴿30. On the Day when every person will be confronted with the good he has done, and all the evil he has done, he will wish that there were a great distance between him and his evil. And Allāh warns you against Himself and Allāh is full of kindness with the servants.﴾

Allāh Knows What the Hearts Conceal

Allāh tells His servants that He knows the secrets and apparent matters and that nothing concerning them escapes His observation. Rather, His knowledge encompasses them in all conditions, time frames, days and instances. His knowledge encompasses all that is in heaven and earth, and nothing not

even the weight of an atom, or what is smaller than that in the earth, seas and mountains, escapes His observation. Indeed,

﴿وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿And Allāh is able to do all things.﴾

and His ability encompasses everything. This *Āyah* alerts Allāh's servants that they should fear Him enough to not commit what He prohibits and dislikes, for He has perfect knowledge in all they do and is able to punish them promptly. And He gives respite to some of them, then He punishes them, and He is Swift and Mighty in taking account.

This is why Allāh said afterwards,

﴿يَوْمَ نَعْلَمُ كُلُّ شَيْءٍ فِيمَا تَأْمُرُ بِأَمْرٍ إِحْدَىٰ﴾

﴿On the Day when every person will be confronted with all the good he has done,﴾

meaning, on the Day of Resurrection, Allāh brings the good and evil deeds before the servant, just as He said,

﴿يَوْمَ يُنْفَخُ الْكِتَابُ وَنُفْخَةٌ فِي الْبُيُوتِ وَمَا فَتَعِلُّونَ فِيهَا﴾

﴿On that Day man will be informed of what he sent forward, and what he left behind.﴾ [75:13].

When the servant sees his good deeds, he becomes happy and delighted. When he sees the evil deeds he committed, he becomes sad and angry. Then he will wish that he could disown his evil work and that a long distance separated it from him. He will also say to the devil who used to accompany him in this life, and who used to encourage him to do evil;

﴿يَتَلَبَّثُ بَيْنِي وَبَيْنَكَ بَعْدَ التَّوْبَةِ يُخَسِّرُ الْقَائِمُ﴾

﴿"Would that between me and you were the distance of the two easts" – a horrible companion (indeed)!﴾ [43:38].

Allāh then said, while threatening and warning,

﴿وَيَعِذُّكُمْ اللَّهُ نَفْسُهُ﴾

﴿And Allāh warns you against Himself﴾ meaning, He warns you against His punishment. Allāh then said, while bringing hope to His servants, so that they do not despair from His mercy or feel hopeless of His kindness,

﴿وَاللَّهُ رَءُوفٌ بِالْعِبَادِ﴾

«And Allāh is full of kindness with the servants»

Al-Ḥasan Al-Baṣrī said, "Allāh is so kind with them that He warns them against Himself." Others commented,^[1] "He is merciful with His creation and likes for them to remain on His straight path and chosen religion, and to follow His honorable Messenger."

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ٣١﴾
 ﴿أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ ٣٢﴾

﴿31. Say (O Muḥammad ﷺ to mankind): "If you (really) love Allāh, then follow me (i.e. Muḥammad), Allāh will love you and forgive you your sins. And Allāh is Oft-Forgiving, Most Merciful."﴾

﴿32. Say: "Obey Allāh and the Messenger." But if they turn away, then Allāh does not like the disbelievers.﴾

Allāh's Love is Attained by Following the Messenger ﷺ

This honorable Āyah judges against those who claim to love Allāh, yet do not follow the way of Muḥammad ﷺ. Such people are not true in their claim until they follow the *Sharī'ah* (Law) of Muḥammad ﷺ and his religion in all his statements, actions and conditions. It is recorded in the *Ṣaḥīḥ* that the Messenger of Allāh ﷺ said,

﴿مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ زَوْرٌ﴾

«Whoever commits an act that does not conform with our matter (religion), then it will be rejected of him.»^[2]

This is why Allāh said here,

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ﴾

﴿Say (O Muḥammad ﷺ to mankind): "If you (really) love Allāh, then follow me, Allāh will love you..."﴾

meaning, what you will earn is much more than what you

^[1] At-Ṭabari 6:202.

^[2] *Faṭḥ Al-Bāri* 5:355.

sought in loving Him, for Allāh will love you. Al-Ḥasan Al-Baṣrī and several scholars among the Salaf commented, "Some people claimed that they love Allāh. So Allāh tested them with this Āyah;

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ﴾

«Say (O Muḥammad ﷺ to mankind): "If you (really) love Allāh, then follow me, Allāh will love you..."»^[1]

Allāh then said,

﴿وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾

«"And forgive you your sins. And Allāh is Oft-Forgiving, Most Merciful."»

meaning, by your following the Messenger ﷺ, you will earn all this with the blessing of his mission. Allāh next commands everyone,

﴿قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا﴾

«Say: "Obey Allāh and the Messenger." But if they turn away»

by defying the Prophet ﷺ,

﴿فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ﴾

«then Allāh does not like the disbelievers.» thus, testifying that defiance of the Messenger's way constitutes *Kufr*. Indeed, Allāh does not like whoever does this, even if he claims that he loves Allāh and seeks a means of approach to Him, unless, and until, he follows the unlettered Prophet, the Final Messenger ﷺ from Allāh to the two creations: mankind and the *Jinn*. This is the Prophet ﷺ who, if the previous Prophets and mighty Messengers were to have been alive during his time, they would have no choice but to follow, obey him, and to abide by his Law. We will mention this fact when we explain the Āyah,

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ﴾

«And (remember) when Allāh took the Covenant of the Prophets» [3:81], Allāh willing.

[1] Ibn Abi Ḥatīm 2:205.

﴿إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَإِبْرَاهِيمَ وَمَا لَ عِزْرَهُ عَلَى النَّاسِ ۚ ذُرِّيَّةً بَعْضُهَا مِن
بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾

﴿33. Allāh chose Ādam, Nūh (Noah), the family of Ibrāhīm and the family of 'Imrān above the nations.﴾

﴿34. Offspring, one of the other, and Allāh is All-Hearer, All-Knower.﴾

The Chosen Ones Among the People of the Earth

Allāh states that He has chosen these households over the people of the earth. For instance, Allāh chose Ādam, created him with His Hand and blew life into him. Allāh commanded the angels to prostrate before Ādam, taught him the names of everything and allowed him to dwell in Paradise, but then sent him down from it out of His wisdom. Allāh chose Nūh and made him the first Messenger to the people of the earth, when the people worshipped idols and associated others with Allāh in worship. Allāh avenged the way Nūh was treated, for he kept calling his people day and night, in public and in secret, for a very long time. However, his calling them only made them shun him more, and this is when Nūh supplicated against them. So Allāh caused them to drown, and none among them was saved, except those who followed the religion that Allāh sent to Nūh. Allāh also chose the household of Ibrāhīm, including the master of all mankind, and the Final Prophet, Muḥammad, peace be upon him. Allāh also chose the household of 'Imrān, the father of Maryam bint 'Imrān, the mother of 'Īsā, peace be upon them. So 'Īsā is from the offspring of Ibrāhīm, as we will mention in the *Tafsīr* of Sūrat Al-An'ām, Allāh willing, and our trust is in Him.

﴿إِذْ قَالَتِ امْرَأَتُ عِزْرَةَ رَبِّ إِيَّيْكَ نَذَرْتُ لَكَ مَا فِي بَطْنِي مُعَرَّدًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ
الْعَلِيمُ ۖ فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِيَّيْكَ وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَئِنَّ الْأَذْرَ كَأَلَّا تُنْقِ
وَلَئِنْ سَأَلْتَهُ لَمِثْلًا لَّابَدًا ۚ وَذَرْنَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ﴾

﴿35. (Remember) when the wife of 'Imrān said: "O my Lord! I have vowed to You what is in my womb to be dedicated for Your services, so accept this from me. Verily, You are the All-Hearer, the All-Knowing."﴾

﴿36. Then when she gave birth to her, she said: "O my Lord! I have given birth to a female child," – and Allāh knew better what she bore, – "And the male is not like the female, and I have named her Maryam, and I seek refuge with You for her and for her offspring from Shayṭān, the outcast."﴾

The Story of Maryam's Birth

The wife of 'Imrān mentioned here is the mother of Maryam, and her name is Hannah bint Fāqūdh. Muḥammad bin Ishāq mentioned that Hannah could not have children and that one day, she saw a bird feeding its chick. She wished she could have children and supplicated to Allāh to grant her offspring. Allāh accepted her supplication, and when her husband slept with her, she became pregnant. She vowed to make her child concentrate on worship and serving Bayt Al-Maqdis (the Masjid in Jerusalem), when she became aware that she was pregnant. She said,

﴿رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ﴾

﴿O my Lord! I have vowed to You what is in my womb to be dedicated for Your services, so accept this from me. Verily, You are the All-Hearer, the All-Knowing.﴾

meaning, You hear my supplication and You know my intention. She did not know then what she would give birth to, a male or a female.

﴿فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ﴾

﴿Then when she gave birth to her, she said: "O my Lord! I have given birth to a female child," – and Allāh knew better what she bore.﴾

﴿وَكَيْسَ الذَّكَرُ كَالْأُنْثَىٰ﴾

﴿And the male is not like the female,﴾ in strength and the commitment to worship Allāh and serve the Masjid in Jerusalem.

﴿وَأَنِّي سَمَّيْتُهَا مَرْيَمَ﴾

﴿And I have named her Maryam,﴾

thus, testifying to the fact that it is allowed to give a name to

the newly born the day it is born, as is apparent from the Āyah, which is also a part of the law of those who were before us. Further, the *Sunnah* of the Messenger of Allāh ﷺ mentioned that the Prophet ﷺ said,

«وُلِدَ لِي اللَّيْلَةُ وَلَدٌ، سَمَّيْتُهُ بِاسْمِ أَبِي إِبْرَاهِيمَ»

«This night, a son was born for me and I called him by my father's name, Ibrāhīm.» Al-Bukhārī and Muslim^[1] collected this *Hadīth*.

They also recorded that Anas bin Mālik brought his newborn brother to the Messenger of Allāh ﷺ who chewed a piece of date and put it in the child's mouth and called him 'Abdullāh.^[2] Other new born infants were also given names on the day they were born.

Qatādah narrated that Al-Ḥasan Al-Baṣrī said, that Samurah bin Jundub said that the Messenger of Allāh ﷺ said,

«كُلُّ غُلَامٍ رَهِيْنٌ بِعَقِيْقَتِهِ، يُذْبَحُ عَنْهُ يَوْمَ سَابِعِهِ، وَيُسَمَّى وَيُحْلَقُ رَأْسُهُ»

«Every new born boy held in security by his 'Aqīqah, until his seventh day, a sacrifice is offered on his behalf, he is given a name, and the hair on his head is shaved.»

This *Hadīth* was collected by Aḥmad and the collectors of the *Sunan*,^[3] and was graded *Ṣaḥīḥ* by At-Tirmidhī. We should mention that another narration for this *Hadīth* contained the wording, "and blood is offered on his behalf," which is more famous and established than the former narration, and Allāh knows best.

Allāh's statement that Maryam's mother said,

«وَالَيْكَ أُلِيْعَمَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ»

«"...And I seek refuge with You for her and for her offspring from Shayṭān, the outcast."»

means, that she sought refuge with Allāh from the evil of Shayṭān, for her and her offspring, i.e., 'Īsā, peace be upon him. Allāh accepted her supplication, for 'Abdur-Razzāq

^[1] *Faṭḥ Al-Bāri* 3:306, *Muslim* 4:1807.

^[2] *Faṭḥ Al-Bāri* 9:501.

^[3] *Aḥmad* 5:7, *Abu Dāwud* 3:259, *Tuḥfat Al-Aḥwadhī* 5:115, *An-Nasā'ī* 7:166, *Ibn Mājah* 2:1057.

recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

مَا مِنْ مَوْلُودٍ يُوَلَّدُ إِلَّا مَسَّهُ الشَّيْطَانُ حِينَ يُوَلَّدُ، فَيَسْتَبِيلُ صَارِعًا مِنْ مَسِّهِ إِيَّاهُ، إِلَّا مَرْيَمَ وَابْنَهَا

«Every newly born baby is touched by Shayṭān when it is born, and the baby starts crying because of this touch, except Maryam and her son.»

Abu Hurayrah then said, "Read if you will,

﴿وَأَنزِلْ أَلِفًا لَكَ وَوَرِّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ﴾

«And I seek refuge with You for her and for her offspring from Shayṭān, the outcast».^[1] The Two Ṣaḥīḥs recorded this Ḥadīth.^[2]

﴿فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَنَزَرُ قَالَ لَيْسَ هَذَا مِنْ عِنْدِي إِنَّ اللَّهَ رَزَقُ مِنْ يَشَاءُ بِغَيْرِ حِسَابٍ﴾

«37. So her Lord (Allāh) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakariyyā. Every time he entered the Mihrāb to (visit) her, he found her supplied with sustenance. He said: "O Maryam! From where have you gotten this?" She said, "This is from Allāh." Verily, Allāh provides sustenance to whom He wills, without limit.»

Maryam Grows Up; Her Honor is with Allāh

Allāh states that He has accepted Maryam as a result of her mother's vow and that He,

﴿وَأَنبَتَهَا نَبَاتًا حَسَنًا﴾

«made her grow in a good manner» meaning, made her conduct becoming, her mannerism delightful and He made her well liked among people. He also made her accompany the righteous people, so that she learned righteousness, knowledge and religion.

[1] 'Abdur-Razzāq 1:119.

[2] Faṭḥ Al-Bārī 8:60, Muslim 4:1838.

﴿وَكَلَّمَهَا زَكَرِيَّا﴾

«And put her under the care of Zakariyyā»

meaning, Allāh made Zakariyyā her sponsor. Allāh made Zakariyyā Maryam's guardian for her benefit, so that she would learn from his tremendous knowledge and righteous conduct. He was the husband of her maternal aunt, as Ibn Ishāq and Ibn Jarīr stated, or her brother-in-law, as mentioned in the Ṣaḥīḥ,

«إِذَا يَتَخِمْنَ وَيَعِيسَى، وَهَمَّا ابْنَا الْخَالَةِ»

«I saw John and 'Isā, who are maternal cousins.»^[1]

We should state that in general terms, what Ibn Ishāq said is plausible, and in this case, Maryam was under the care of her maternal aunt. The Two Ṣaḥīḥs recorded that the Messenger of Allāh ﷺ decided that 'Amārah, the daughter of Ḥamzah, be raised by her maternal aunt, the wife of Ja'far bin Abi Ṭālib, saying,

«الْخَالَةُ بِمِثْلِ الْأُمِّ»

«The maternal aunt is just like the mother.»^[2]

Allāh then emphasizes Maryam's honor and virtue at the place of worship she attended,

﴿كَلَّمَاهَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ مِنْدًا وَرِثًا﴾

«Every time he entered the Mihrāb to (visit) her, he found her supplied with sustenance.»

Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, Abu Ash-Sha'thā, Ibrāhīm An-Nakha'ī, Aḍ-Ḍaḥḥāk, Qatādah, Ar-Rabī' bin Anas, 'Aṭīyah Al-'Awfī and As-Suddī said, "He would find with her the fruits of the summer during winter, and the fruits of the winter during summer."^[3] When Zakariyyā would see this;

﴿قَالَ يَتَرْتَمِ أَنْ لَبِىَّ مَتَدًا﴾

«He said: "O Maryam! From where have you gotten this?"»

[1] Faḥ Al-Bārī 6:539.

[2] Faḥ Al-Bārī 7:571.

[3] Ibn Abi Ḥatīm 2:227-229.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٥٥

الْأَنْبِيَاءُ

هَٰذَا لَكَ دُعَاؤُكَ بِرَبِّكَ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً
مُطَهَّرَةً إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿٣٨﴾ فَآتَاهُ الْمَلَكُ ذُرِّيَّةً وَهُوَ قَائِمٌ
يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَى مُصَدِّقًا بِكَلِمَتِكَ مِنْ
اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِنَ الْمُرْسَلِينَ ﴿٣٩﴾ قَالَ رَبِّ
أَنِّي يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغُنِي الْكِبَرُ وَأُمْرًا قِيَامًا قَالَ
كَذَٰلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ ﴿٤٠﴾ قَالَ رَبِّ اجْعَلْ لِي آيَةً
قَالَ مَا يَشَاءُكَ أَلا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْرًا وَآذُنًا
رَبِّكَ كَثِيرًا وَسَمِيعًا بِالْعَشِيِّ وَالْإِبْكَارِ ﴿٤١﴾ وَذَقَاتِ
الْمَلَكُ يَمْرُؤًا إِنَّ اللَّهَ امْطَلَقَكَ وَطَهَّرَكَ وَامْطَلَقَكَ
عَلَى نِسَاءِ الْمَلَائِكَةِ يَمْرُؤًا فَنُتِيَ لِرَبِّكَ وَأَسْمَى
وَأَرْكَبِي مَعَ الرَّاكِبِينَ ﴿٤٢﴾ ذَٰلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ
إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَقُولُ أَفْلَهُمُ أَنْهَمْ يَكْفُلُ
مَرِيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ﴿٤٣﴾ إِذْ قَالَتِ
الْمَلَكُ يَمْرُؤًا إِنَّ اللَّهَ يَبْشِرُكَ بِكَلِمَةٍ فَانْهَ اسْمُهُ السَّيِّئُ
عِيسَى ابْنُ مَرْيَمَ وَجِهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُفْرَرِينَ ﴿٤٤﴾

meaning, where did you get these fruits from?

﴿قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ﴾

﴿She said, "This is from Allāh." Verily, Allāh provides sustenance to whom He wills, without limit.﴾

﴿هَٰذَا لَكَ دُعَاؤُكَ بِرَبِّكَ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً مُطَهَّرَةً إِنَّكَ سَمِيعُ الدُّعَاءِ﴾ ﴿٣٨﴾ فَآتَاهُ الْمَلَكُ ذُرِّيَّةً وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَى مُصَدِّقًا بِكَلِمَتِكَ مِنْ اللَّهٍ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِنَ الْمُرْسَلِينَ﴾ ﴿٣٩﴾ قَالَ رَبِّ أَنِّي يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغُنِي الْكِبَرُ وَأُمْرًا قِيَامًا قَالَ كَذَٰلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ﴾ ﴿٤٠﴾

قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ مَا يَشَاءُكَ أَلا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْرًا وَآذُنًا رَبِّكَ كَثِيرًا وَسَمِيعًا بِالْعَشِيِّ وَالْإِبْكَارِ ﴿٤١﴾

﴿38. At that time Zakariyyā invoked his Lord, saying: "O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation."﴾

﴿39. Then the angels called him, while he was standing in prayer in the Mihrāb, (saying): "Allāh gives you glad tidings of Yahyā, believing in the Word from Allāh, and Sayyidan, and Ḥaṣūran, a Prophet, from among the righteous."﴾

﴿40. He said: "O my Lord! How can I have a son when I am very old, and my wife is barren?" (Allāh) said: "Thus Allāh does what He wills."﴾

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

The Supplication of Zakariyyā, and the Good News of Yaḥyā's Birth

When Zakariyyā saw that Allāh provided sustenance for Maryam by giving her the fruits of winter in summer and the fruits of summer in winter, he was eager to have a child of his own. By then, Zakariyyā had become an old man, his bones feeble and his head full of gray hair. His wife was an old women who was barren. Yet, he still supplicated to Allāh and called Him in secret,

﴿رَبِّ هَبْ لِي مِنْ لَدُنْكَ﴾

﴿O my Lord! Grant me from Ladunka,﴾ from You,

﴿ذُرِّيَّةً طَيِّبَةً﴾

﴿A good offspring﴾ meaning, a righteous offspring,

﴿إِنَّكَ سَمِيعُ الدُّعَاءِ﴾

﴿You are indeed the All-Hearer of invocation.﴾ Allāh said,

﴿فَنَادَاهُ الْمَلَكُ وَهُوَ قَائِمٌ يَصَلِّي فِي الْمِحْرَابِ﴾

﴿Then the angels called him, while he was standing in prayer in the Mihrāb,﴾

meaning, the angels spoke to him directly while he was secluded, standing in prayer at his place of worship. Allāh told us about the good news that the angels delivered to Zakariyyā,

﴿إِنَّ اللَّهَ بَشِّرُكَ بِغُلَامٍ﴾

﴿Allāh gives you glad tidings of Yaḥyā,﴾

of a child from your offspring, his name is Yaḥyā. Qatādah and other scholars said that he was called Yaḥyā (literally, 'he lives') because Allāh filled his life with faith.^[1]

[1] Ibn Abi Hātim 2:235.

Allāh said next,

﴿مُؤْتَا بِكُم مِّنَ اللَّهِ﴾

﴿believing in the Word from Allāh﴾ Al-'Awfī reported that Ibn 'Abbās said, and also Al-Ḥasan, Qatādah, 'Ikrimah, Mujāhid, Abu Ash-Sha'thā, As-Suddi, Ar-Rabī' bin Anas, Aḍ-Ḍaḥḥāk, and several others said that the *Āyah*,

﴿مُؤْتَا بِكُم مِّنَ اللَّهِ﴾

﴿believing in the Word from Allāh﴾ means, "Believing in 'Isā, son of Maryam."^[1]

Abu Al-'Āliyah, Ar-Rabī' bin Anas, Qatādah and Sa'īd bin Jubayr said that Allāh's statement,

﴿وَسَيِّدًا﴾

﴿And Sayyidan﴾ means, a wise man.^[2] Ibn 'Abbās, Ath-Thawri and Aḍ-Ḍaḥḥāk said that *Sayyidan* means, "The noble, wise and pious man."^[3] Sa'īd bin Al-Musayyib said that *Sayyid* is the scholar and *Faqīh*. 'Aṭiyah said that *Sayyid* is the man noble in behavior and piety. 'Ikrimah said that it refers to a person who is not overcome by anger, while Ibn Zayd said that it refers to the noble man. Mujāhid said that *Sayyidan* means, honored by Allāh.

Allāh's statement,

﴿وَحَصْرًا﴾

﴿And Ḥaṣūran﴾ does not mean he refrains from sexual relations with women, but that he is immune from illegal sexual relations. This does not mean that he does not marry women and have legal sexual relations with them, for Zakariyyā said in his supplication for the benefit of Yaḥyā,

﴿مَنْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً﴾

﴿Grant me from You, a good offspring﴾, meaning, grant me a son who will have offspring, and Allāh knows best.

Allāh's statement,

[1] Ibn Abi Ḥatim 2:235-237.

[2] Ibn Abi Ḥatim 2:238.

[3] Aṭ-Ṭabari 6:375,376.

﴿وَنَبِّئَا مِنَ الصَّالِحِينَ﴾

«A Prophet, from among the righteous» delivers more good news of sending Yaḥyā as Prophet after the good news that he will be born. This good news was even better than the news of Yaḥyā's birth. In a similar statement, Allāh said to the mother of Mūsā,

﴿إِنَّا رَآدُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ﴾

«Verily, We shall bring him back to you, and shall make him one of the Messengers.» [28:7]

When Zakariyyā heard the good news, he started contemplating about having children at his age. He said,

﴿قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي عَاقِرٌ قَالَ﴾

«"O my Lord! How can I have a son when I am very old, and my wife is barren?" (He) said...» meaning the angel said,

﴿كَذَٰلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ﴾

«"Thus Allāh does what He wills."» meaning, this is Allāh's matter, He is so Mighty that nothing escapes His power, nor is anything beyond His ability.

﴿قَالَ رَبِّ اجْعَلْ لِي آيَةً﴾

«He said: "O my Lord! Make a sign for me"»

meaning make a sign that alerts me that the child will come,

﴿قَالَ يَا زَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ إِنَّكَ لَا تَسْمَعُ﴾

«(Allāh) said: "Your sign is that you shall not speak to the people for three days except by signals."»

meaning, you will not be able to speak except with signals, although you are not mute. In another Āyah, Allāh said,

﴿ثَلَاثَ لَيَالٍ سَوِيًّا﴾

«For three nights, though having no bodily defect.» [19:10]

Allāh then commanded Zakariyyā to supplicate, thank and praise Him often in that condition,

﴿وَاذْكُرْ رَبَّكَ كَثِيرًا وَسَبِّحْ بِالنَّجْوَى وَالْإِنْكَارِ﴾

«And remember your Lord much and glorify (Him) in the

afternoon and in the morning.﴾

We will elaborate more on this subject in the beginning of *Sūrah Maryam* (chapter 19), Allāh willing.

﴿وَلَمَّا قَالَتِ الْمَلَائِكَةُ يَمْرُؤُا إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْلَقَكِ عَلَى نَجْوَى الْمَرْيَمِ ۚ قَالَ ذَلِكَ مِنْ قِبَلِكِ ۖ إِنَّكِ أَنْتِ الْمُبِينَةُ ۚ وَتَمَّا كُنْتِ لَدَيْهِمْ إِذِ يَقُولُ أَفْلَهُمْ أَنْهُمْ يَكْفُلُ مَرْيَمَ ۚ وَمَا كُنْتِ لَدَيْهِمْ إِذِ يَخْتَوِمُونَ﴾

﴿42. And (remember) when the angels said: "O Maryam! Verily, Allāh has chosen you, purified you, and chosen you above the women of the nations."﴾

﴿43. "O Maryām! Submit yourself with obedience (Aqnuti) to your Lord and prostrate yourself, and bow down along with Ar-Rāki'in."﴾

﴿44. This is a part of the news of the Ghayb (Unseen) which We reveal to you. You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam; nor were you with them when they disputed.﴾

The Virtue of Maryam Over the Women of Her Time

Allāh states that the angels spoke to Maryam by His command and told her that He chose her because of her service to Him, because of her modesty, honor, innocence, and conviction. Allāh also chose her because of her virtue over the women of the world. At-Tirmidhi recorded that 'Ali bin Abi Tālib said, "I heard the Messenger of Allāh ﷺ say,

«خَيْرُ نِسَائِهَا مَرْيَمُ بِنْتُ عِمْرَانَ، وَخَيْرُ نِسَائِهَا خَدِيجَةُ بِنْتُ خُوَيْلِدٍ»

«The best woman (in her time) was Maryam, daughter of 'Imrān, and the best woman (of the Prophet's time) is Khadijah (his wife), daughter of Khuwaylid.»^[1]

The Two *Ṣaḥīḥs* recorded this *Ḥadīth*.^[2] Ibn Jarīr recorded that Abu Musa Al-Ash'ari said that the Messenger of Allāh ﷺ said,

«كَمُلَ مِنَ الرِّجَالِ كَثِيرٌ، وَلَمْ يَكْمُلْ مِنَ النِّسَاءِ إِلَّا مَرْيَمُ بِنْتُ عِمْرَانَ وَآيَةُ امْرَأَةٍ»

[1] *Tuhfat Al-Aḥwadhī* 10:388.

[2] *Faṭḥ Al-Bārī* 6:542, Muslim 4:1886.

فِرْعَوْنَ

«Many men achieved perfection, but among women, only Maryam the daughter of 'Imrān and Āsiyah, the wife of Fir'aun, achieved perfection.»^[1]

The Six - with the exception of Abu Dāwud - recorded it. ^[2] Al-Bukhārī's wording for it reads,

«كَمُلَ مِنَ الرِّجَالِ كَثِيرٌ، وَلَمْ يَكْمُلْ مِنَ النِّسَاءِ إِلَّا أَسِيَّةُ امْرَأَةِ فِرْعَوْنَ، وَمَرْيَمُ بِنْتُ عِمْرَانَ، وَإِنَّ فَضْلَ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ»

«Many men reached the level of perfection, but no woman reached such a level except Āsiyah, the wife of Fir'aun, and Maryam, the daughter of 'Imrān. The superiority of 'Ā'ishah (his wife) to other women, is like the superiority of Tharīd (meat and bread dish) to other meals.»^[3]

We mentioned the various chains of narration and wordings for this *Hadīth* in the story of 'Isā, son of Maryam, in our book, *Al-Bidayah wan-Nihayah*, all the thanks are due to Allāh.

Allāh states that the angels commanded Maryam to increase acts of worship, humbleness, submission, prostration, bowing, and so forth, so that she would acquire what Allāh had decreed for her, as a test for her. Yet, this test also earned her a higher grade in this life and the Hereafter, for Allāh demonstrated His might by creating a son inside her without male intervention. Allāh said,

﴿يَنْتَرِبُ أَقْنُتِي لِرَبِّكِ وَأَسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ﴾

«"O Maryam! Submit yourself with obedience (Aqnuti) and prostrate yourself, and bow down along with Ar-Rākī'in."»

As for *Qunūt* (Aqnuti in the Āyah), it means to submit with humbleness. In another Āyah, Allāh said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْجُدُوا لِلَّهِ رَبِّكُمْ وَالْأَرْضَ كُلَّ لَمْ قَبِضُونَ﴾

[1] At-Tabari 6:397.

[2] *Fath Al-Bāri* 6:543, *Muslim* 4:1886, *Tuhfat Al-Aḥwadhī* 5:563, *An-Nasā'ī* in *Al-Kubrā* 5:93, *Ibn Mājah* 2:1091.

[3] *Fath Al-Bāri* 7:133.

«Nay, to Him belongs all that is in the heavens and on earth, and all surrender with obedience (Qānitūn) to Him.» [2:116]

Allāh next said to His Messenger ﷺ after He mentioned Maryam's story,

﴿ذَٰلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ﴾

«This is a part of the news of the Ghayb which We reveal.»
“and narrate to you (O Muḥammad ﷺ),”

﴿وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَقُولُ أَفْلَحَ لَهُمْ لَيْسَ يَكْفُلُ مَرْيَمَ وَنَا كُنْتَ لَدَيْهِمْ إِذْ يَتَخَيَّرُونَ﴾

«You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam; nor were you with them when they disputed.»

meaning, “You were not present, O Muḥammad, when this occurred, so you cannot narrate what happened to the people as an eye witness. Rather, Allāh disclosed these facts to you as if you were a witness, when they conducted a lottery to choose the custodian of Maryam, seeking the reward of this good deed.”

Ibn Jarīr recorded that 'Ikrimah said, “Maryam's mother left with Maryam, carrying her in her infant cloth, and took her to the rabbis from the offspring of Aaron, the brother of Mūsā. They were responsible for taking care of Bayt Al-Maqdis (the Masjid) at that time, just as there were those who took care of the Ka'bah. Maryam's mother said to them, ‘Take this child whom I vowed [to serve the Masjid], I have set her free, since she is my daughter, for no menstruating woman should enter the Masjid, and I shall not take her back home.’ They said, ‘She is the daughter of our Imām,’ as 'Imrān used to lead them in prayer, ‘who took care of our sacrificial rituals.’ Zakariyyā said, ‘Give her to me, for her maternal aunt is my wife.’ They said, ‘Our hearts cannot bear that you take her, for she is the daughter of our Imām.’ So they conducted a lottery with the pens with which they wrote the Tawrah, and Zakariyyā won the lottery and took Maryam into his care.”^[1] 'Ikrimah,^[2] As-Suddi, Qatādah, Ar-Rabī' bin Anas, and several

[1] Aṭ-Ṭabari 6:351.

[2] Ibn Abi Ḥātim 2:266.

الْأَنْبِيَاءِ

٥٦

الْأَنْبِيَاءِ

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ ﴿٤٥﴾
 قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ قَالَ كَذَلِكَ
 اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٤٦﴾
 وَيَعْلَمُ الْكِتَابَ وَالْحِسْمَةَ وَالْزُّورَةَ وَالْإِنْجِيلَ ﴿٤٧﴾
 وَرَسُولًا إِلَىٰ بَنِي إِسْرَءِيلَ أَنِّي قَدْ جِئْتُكُمْ بِبَيِّنَاتٍ مِّن رَّبِّكُمْ
 أَنِّي أَخْلَقُ لَكُمْ مِنَ الطَّيْرِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ
 فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَةَ وَالْأَنْبَرِ
 وَأُخِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَأُبَشِّرُكُمْ بِسَآتَاكُمْ وَمَآ تَدْخِرُونَ
 فِي بُيُوتِكُمْ إِنِّي فِي ذَلِكَ لَآيَةٌ لَّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ ﴿٤٨﴾
 وَمُصَدِّقًا لِّمَا بَيَّنَّ يَدَيَّ مِنَ التَّوْرَةِ وَلِأُحِلَّ لَكُمْ
 بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ وَجِئْتُكُمْ بِبَيِّنَاتٍ مِّن رَّبِّكُمْ
 فَأَتَقُوا اللَّهَ وَأَطِيعُوا ۖ ﴿٤٩﴾ إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ
 هَذَا صِرَاطٌ مُّسْتَقِيمٌ ﴿٥٠﴾ فَلَمَّا أَحَسَّ عِيسَىٰ مِنْهُمُ
 الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْخَوَارِثُ نَحْنُ
 أَنْصَارُ اللَّهِ مَآ مَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّهُ مُّسْلِمُونَ ﴿٥١﴾

others^[1] said that the rabbis went into the Jordan river and conducted a lottery there, deciding to throw their pens into the river. The pen that remained afloat and idle would indicate that its owner would take care of Maryam. When they threw their pens into the river, the water took all the pens under, except Zakariyyā's pen, which remained afloat in its place. Zakariyyā was also their master, chief, scholar, Imām and Prophet, may Allāh's peace and blessings be on him and the rest of the Prophets.

﴿إِذْ قَالَتِ الْمَلَكَةُ يَسْرِيمُ إِنَّ اللَّهَ بِبَشَرِكَ بِكَلِمَةٍ مِنْهُ أَنَّهُ السَّيِّحُ عِيسَى ابْنُ مَرْيَمَ وَجِهَا لِي
 الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ﴾ وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ ﴿٤٥﴾ قَالَتْ
 رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا
 يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٤٦﴾

445. (Remember) when the angels said: "O Maryam! Verily, Allāh gives you the glad tidings of a Word from Him, his name will be Al-Masih, 'Isā, the son of Maryam, held in honor in this world and in the Hereafter, and he will be one of those who are near to Allāh."

[1] Ibn Abi Hātim 2:267,268.

﴿46. "He will speak to the people, in the cradle and in manhood, and he will be one of the righteous."﴾

﴿47. She said: "O my Lord! How shall I have a son when no man has touched me." He said: "So (it will be) for Allāh creates what He wills. When He has decreed something, He says to it only: 'Be!' – and it is."﴾

Delivering the Good News to Maryam of 'Īsā's Birth

This Āyah contains the glad tidings the angels brought to Maryam that she would give birth to a mighty son who will have a great future. Allāh said,

﴿إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ﴾

﴿(Remember) when the angels said: "O Maryam! Verily, Allāh gives you the glad tidings of a Word from Him,﴾

a son who will come into existence with a word from Allāh, 'Be', and he was. This is the meaning of Allāh's statement (about Yahyā)

﴿مُتَوَفَّا بِكَلِمَةٍ مِنْ اللَّهِ﴾

﴿Believing in the Word from Allāh.﴾ [3:39], according to the majority of the scholars.

﴿أَنَّهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ﴾

﴿His name will be Al-Masīh, 'Īsā, the son of Maryam﴾

and he will be known by this name in this life, especially by the believers. 'Īsā was called "Al-Masīh" (the Messiah) because when he touched (Mash) those afflicted with an illness, they would be healed by Allāh's leave. Allāh's statement,

﴿عِيسَى ابْنُ مَرْيَمَ﴾

﴿'Īsā, the son of Maryam﴾ relates 'Īsā to his mother, because he did not have a father.

﴿وَجِئْنَا بِهَا الْآخِرَةَ وَالْأُولَىٰ مِنْ أَلْفَيْنِ﴾

﴿Held in honor in this world and in the Hereafter, and will be one of those who are near to Allāh.﴾

meaning, he will be a leader and honored by Allāh in this life,

because of the Law that Allāh will reveal to him, sending down the Scripture to him, along with the other bounties that Allāh will grant him with. 'Īsā will be honored in the Hereafter and will intercede with Allāh, by His leave, on behalf of some people, just as is the case with his brethren the mighty Messengers of Allāh, peace be upon them all.

'Īsā Spoke When He was Still in the Cradle

Allāh said,

﴿وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا﴾

﴿He will speak to the people, in the cradle and in manhood.﴾

calling to the worship of Allāh Alone without partners, while still in the cradle, as a miracle from Allāh, and when he is a man, by Allāh's revelation to him.

Muḥammad bin Ishāq recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«مَا تَكَلَّمَ مَوْلُودٌ فِي صَفَرِهِ إِلَّا عِيسَى وَصَاحِبُ جُرَيْجٍ»

«No infant spoke in the cradle except 'Īsā and the companion of Jurayj.»^[1]

Ibn Abi Ḥātim recorded that Abu Hurayrah said that the Prophet ﷺ said,

«لَمْ يَتَكَلَّمْ فِي الْمَهْدِ إِلَّا ثَلَاثَةٌ: عِيسَى، وَصَبِيٌّ كَانَ فِي زَمَنِ جُرَيْجٍ، وَصَبِيٌّ آخَرُ»

«No infant spoke in the cradle except three, 'Īsā, the boy during the time of Jurayj, and another boy.»^[2]

﴿وَمِنَ الْمُتَّقِينَ﴾

﴿And he will be one of the righteous.﴾ in his statements and actions, for he will possess, pure knowledge and righteous works.

'Īsā was Created Without a Father

When Maryam heard the good news that the angels conveyed from Allāh, she said;

^[1] Ibn Abi Ḥātim 2:272,273.

^[2] Ibn Abi Ḥātim 2:272, *Fath Al-Bārī* no. 3436, Muslim 2550.

(saying): "I have come to you with a sign from your Lord, that I design for you out of clay, a figure like that of a bird, and breathe into it, and it becomes a bird by Allāh's leave; and I heal the blind, and the leper, and I bring the dead to life by Allāh's leave. And I inform you of what you eat, and what you store in your houses. Surely, therein is a sign for you, if you believe."

450. "(And I have come) confirming that which was before me of the Tawrah, and to make lawful to you part of what was forbidden to you, and I have come to you with a proof from your Lord. So have Taqwā of Allāh and obey me."

451. "Truly, Allāh is my Lord and your Lord, so worship Him (Alone). This is the straight path."

The Description of 'Īsā and the Miracles He Performed

Allāh states that the good news brought to Maryam about 'Īsā was even better because Allāh would teach him,

﴿الْكِتَابَ وَالْحِكْمَةَ﴾

﴿the Book and Al-Hikmah﴾. It appears that the 'Book' the Āyah mentioned here refers to writing. We explained the meaning of Al-Hikmah in the Tafsir of Sūrat Al-Baqarah.

﴿النَّزِينَ تِلْكَ الْبُيُوتِ﴾

﴿the Tawrah and the Injil﴾. The Tawrah is the Book that Allāh sent down to Mūsā, son of 'Imrān, while the Injil is what Allāh sent down to 'Īsā, son of Maryam, peace be upon them, and 'Īsā memorized both Books. Allāh's statement,

﴿وَرَسُولًا إِلَىٰ بَنِي إِسْرَءِيلَ﴾

﴿And will make him a Messenger to the Children of Israel﴾ means, that Allāh will send 'Īsā as a Messenger to the Children of Israel, proclaiming to them,

أَلَمْ يَأْتِكُمْ بَنِي إِسْرَءِيلَ أَنِّي أَعْلَقْتُ لَكُمْ فِي الْأَنْبِيَاءِ كَيْفَ تَقُولُونَ قَالُوا قَدْ جَاءَنَا طَائِفٌ مِّنَ اللَّهِ

﴿I have come to you with a sign from your Lord, that I design for you out of clay, a figure like that of a bird, and breathe into it, and it becomes a bird by Allāh's leave﴾.

These are the miracles that 'Īsā performed; he used to make the shape of a bird from clay and blow into it, and it became a bird by Allāh's leave. Allāh made this a miracle for 'Īsā to testify that He had sent him.

﴿وَأَرْسِلْهُ الْأَكْمَهَ﴾

﴿And I heal him who is Akmah﴾ meaning, 'a person who was born blind,' which perfects this miracle and makes the challenge more daring.

﴿وَالْأَبْرَصَ﴾

﴿And the leper﴾ which is a known disease,

﴿وَأُنْشِئَ الْمَوْتَى بِإِذْنِ اللَّهِ﴾

﴿And I bring the dead to life by Allāh's leave﴾.

Many scholars stated that Allāh sent every Prophet with a miracle suitable to his time. For instance, in the time of Mūsā, magic was the trade of the time, and magicians held a high position. So Allāh sent Mūsā with a miracle that captured the eyes and bewildered every magician. When the magicians realized that Mūsā's miracle came from the Almighty, Most Great, they embraced Islām and became pious believers. As for 'Īsā, he was sent during a time when medicine and knowledge in physics were advancing. 'Īsā brought them the types of miracles that could not be performed, except by one sent by Allāh. How can any physician bring life to clay, cure blindness and leprosy and bring back to life those entrapped in the grave? Muḥammad ﷺ was sent during the time of eloquent people and proficient poets. He brought them a Book from Allāh; if mankind and the Jinn tried to imitate ten chapters, or even one chapter of it, they will utterly fail in this task, even if they tried to do it by collective cooperation. This is because the Qur'ān is the Word of Allāh and is nothing like that of the creatures.

'Īsā's statement,

﴿وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدْخُلُونَ فِي بُيُوتِكُمْ﴾

﴿And I inform you of what you eat, and what you store in your houses﴾

means, I tell you about what one of you has just eaten and

what he is keeping in his house for tomorrow.

﴿إِنَّ فِي ذَلِكَ﴾

﴿Surely, therein﴾, all these miracles,

﴿لَايَةً لَّكُمْ﴾

﴿is a sign for you﴾ testifying to the truth of what I was sent to you with,

﴿إِنْ كُنْتُمْ تُؤْمِنُونَ ۖ وَمَصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ﴾

﴿If you believe. And I have come confirming that which was before me of the Tawrah﴾,

affirming the Tawrah and upholding it,

﴿وَلِأَجْلِ لَكُمْ بَعْضَ الَّذِي هُرِّمَ عَلَيْكُمْ﴾

﴿and to make lawful to you part of what was forbidden to you.﴾

This part of the Āyah indicates that 'Isā abrogated some of the Laws of the Tawrah and informed the Jews of the truth regarding some issues that they used to dispute about. In another Āyah;

﴿وَلِيُبَيِّنَ لَكُمْ بَعْضَ الَّذِي تَخْتَلِفُونَ فِيهِ﴾

﴿And in order to make clear to you some of the (points) in which you differ﴾ [43:63].

'Isā said next,

﴿وَبَشِّرِكُمْ بِبَآئِرٍ مِّن رَّبِّكُمْ﴾

﴿And I have come to you with a proof from your Lord.﴾

“Containing affirmation and evidence to the truth of what I am conveying to you.”

﴿فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۖ إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ﴾

﴿So have Taqwā of Allāh and obey me. Truly, Allāh is my Lord and your Lord, so worship Him (Alone).﴾

for I and you are equal in our servitude, submission and humbleness to Him,

﴿هَذَا صِرَاطٌ مُسْتَقِيمٌ﴾

﴿This is the straight path.﴾

سورة الحديد

٥٧

الحديد

رَبَّنَا آمَنَّا بِمَا أُنزِلَتْ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ
الشَّاهِدِينَ ﴿٥٢﴾ وَمَكُرُوا وَمَكَّرَ اللَّهُ وَاللَّهُ خَبِيرُ
الْمُكْرِينَ ﴿٥٣﴾ إِذْ قَالَ اللَّهُ يَٰعِيسَى ابْنِ مَرْيَمَ ارْقُطْ
إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ يَكْفُرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ
فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ إِلَىٰ مَرْجِعِكُمْ
فَأَحْكُمْ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٥٤﴾ فَأَمَّا الَّذِينَ
كَفَرُوا فَأَعَذَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا
لَهُمْ مِنْ نَّاصِرِينَ ﴿٥٥﴾ وَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَاللَّهُ لَا يَجِبُ الظَّالِمِينَ ﴿٥٦﴾
ذَٰلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ ﴿٥٧﴾
مِثْلَ عِيسَى ابْنِ مَرْيَمَ ءَادَمَ خَلَقْنَاهُ مِنْ تُرَابٍ ثُمَّ قَالَ
لَهُ كُنْ فَيَكُونُ ﴿٥٨﴾ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُن مِّنَ الْمُنْكَرِينَ ﴿٥٩﴾
فَمَنْ حَاجَّكَ فِيهِ مِن بَعْدِ مَا جَاءَكَ مِنَ الْوَحْيِ فَقُلْ نَعَاوَانِ
أَبْنَاؤُنَا وَآبْنَاؤُكُمْ وَنِسَاءُكُمْ وَأَنفُسَانَا أَنفُسُكُمْ
ثُمَّ نَنبِتْهُمْ فَنَجْعَلَ لَكُمُ الْكُفْرَ عَلَى الْكَفْرِ ﴿٦٠﴾

﴿فَلَمَّا آتَىٰ عِيسَىٰ مِنْهُمُ
الْكُفْرَ قَالَ مَنْ أَنصَارِي إِلَى اللَّهِ؟
قَالَ الْمَوْرُثُونَ نَحْنُ أَنصَارُ اللَّهِ
إِنَّمَا إِلَهُكُمُ اللَّهُ وَإِنَّمَا الْإِنسَانُ
نَجْسٌ مِّمَّنْ خُلِقَ رَبَّنَا ءَامَنَّا بِمَا
أُنزِلَكَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا
مَعَ الشَّاهِدِينَ ﴿٥٢﴾ وَمَكُرُوا
وَمَكَّرَ اللَّهُ وَاللَّهُ خَبِيرُ
الْمُكْرِينَ ﴿٥٣﴾﴾

452. Then when 'Isā came to know of their disbelief, he said: "Who will be my helpers in Allāh's cause?" Al-Hawāriyyūn said: "We are the helpers of Allāh; we believe in Allāh, and bear witness that we are Muslims."

453. "Our Lord! We

believe in what You have sent down, and we follow the Messenger ['Isā]; so write us down among those who bear witness."

454. And they (disbelievers) plotted and Allāh planned too. And Allāh is the Best of those who plot

The Disciples Give Their Support to 'Isā

Allāh said,

﴿فَلَمَّا آتَىٰ عِيسَىٰ﴾

﴿Then when 'Isā came to know﴾, meaning, 'Isā felt that they were adamant in disbelief and continuing in misguidance. He said to them,

﴿مَنْ أَنصَارِي إِلَى اللَّهِ؟﴾

﴿Who will be my helper in Allāh's cause?﴾ Mujāhid commented,

"Meaning, who would follow me to Allāh?"^[1] However, it appears that 'Īsā was asking, "Who would help me convey the Message of Allāh?"

The Prophet ﷺ said during the *Hajj* season, before the Hijrah,

«مَنْ رَجُلٌ يُؤَيِّنِي حَتَّى أُبَلِّغَ كَلَامَ رَبِّي؟ فَإِنْ قُرَيْشًا قَدْ مَنَعُونِي أَنْ أُبَلِّغَ كَلَامَ رَبِّي»

'Who will give me asylum so that I can convey the Speech of my Lord, for the Quraysh have prevented me from conveying the Speech of my Lord.'^[2]

until he found the Anṣār.^[3] The Anṣār helped the Prophet ﷺ and gave him refuge. He later migrated to them, they comforted the Prophet ﷺ and protected him from all his enemies, may Allāh be pleased with them all. This is similar to what happened with 'Īsā, for some of the Children of Israel believed in him, gave him their aid and support and followed the light that was sent with him. This is why Allāh said about them;

﴿فَالَّذِينَ آمَنُوا مِنْ أَهْلِ الْكِتَابِ وَآمَنُوا بِآيَاتِنَا وَأَتَيْنَاهُم بِالْحَقِّ﴾
﴿بِمَا أَرْسَلْنَا الرَّسُولَ فَأَعْتَبْنَا مَعَ الشَّاهِدِينَ﴾

Al-Hawāriyyūn said: "We are the helpers of Allāh; we believe in Allāh, and bear witness that we are Muslims. Our Lord! We believe in what You have sent down, and we follow the Messenger; so write us down among those who bear witness."

Hawāri in Arabic - means 'support'. The Two *Saḥīḥs* recorded that when the Prophet ﷺ encouraged the people to fight during the battle of *Al-Aḥzāb*, Az-Zubayr came forward, and again, when the Prophet ﷺ asked for fighters a second time. The Prophet ﷺ said,

«إِنْ لِكُلِّ نَبِيٍّ حَوَارِيًّا، وَحَوَارِيِّي الزُّبَيْرُ»

'Every Prophet has a Hawāri, and Az-Zubayr is my Hawāri'^[4]

Ibn Abi Hātim recorded that Ibn 'Abbās said about,

[1] Ibn Abi Hātim 3:290.

[2] Aḥmad 3:322.

[3] *Al Bidāyah wan-Nihāyah* 5:140.

[4] *Faṭḥ Al-Bārī* 6:63, Muslim 4:1879.

﴿فَاذْكُوبْنَا مَعَ الْكٰذِبِيْنَ﴾

«so write us down among those who bear witness»

"Meaning among the *Ummah* of Muhammad."^[1] This *Hadith* has a good chain of narration.

The Jews Plot to Kill 'Isā

Allāh states that the Children of Israel tried to kill 'Isā by conspiring to defame him and crucify him. They complained about him to the king who was a disbeliever. They claimed that 'Isā was a man who misguided people, discouraged them from obeying the king, caused division, and separated between man and his own son. They also said other lies about 'Isā, which they will carry on their necks, including accusing him of being an illegitimate son. The king became furious and sent his men to capture 'Isā to torture and crucify him. When they surrounded 'Isā's home and he thought that they would surely capture him, Allāh saved him from them, raising him up from the house to heaven. Allāh put the image of 'Isā on a man who was in the house; when the unjust people went in the house while it was still dark, they thought that he was 'Isā. They captured that man, humiliated and crucified him. They also placed thorns on his head.^[2] However, Allāh deceived these people. He saved and raised His Prophet from them, leaving them in disarray in the darkness of their transgression, thinking that they had successfully achieved their goal. Allāh made their hearts hard, and defiant of the truth, disgracing them in such disgrace that it will remain with them until the Day of Resurrection. This is why Allāh said,

﴿وَمَكَرُوا وَمَكَرَ اللّٰهُ وَاللّٰهُ خَيْرُ الْمٰكِرِيْنَ﴾

«And they plotted, and Allāh planned too. And Allāh is the Best of those who plot.»

﴿اِذْ قَالَ اللّٰهُ يٰٓيٰسَىٰٓ اِنْ مَّرٰىكَ اِلٰى مُّطٰهَرٰتِكَ وَرَافِقِكَ اِلٰى مَطٰهَرٰتِكَ يٰٓاَيُّهَا الَّذِيْنَ كَفَرُوْا وَبٰعِلِ الْاَيْمٰنِ اٰتٰوْكَ قَوْلَ الَّذِيْنَ كَفَرُوْا اِلٰى يَوْمِ الْقِيٰمَةِ ثُمَّ اِلٰى مَرْجِعِكُمْ فَاَحْكُمُ بَيْنَكُمْ فَيَا كٰثِرٌ

^[1] Some of this story is based on a report from Ibn 'Abbās which appears in the explanation of *Sūrat An-Nisā'* no. 156.

^[2] Ibn Abi Hātim 2:294.

يَوْمَ تَخْلِفُونَهُمْ ۖ فَلَنَا الَّذِينَ كَفَرُوا فَأَعَذَيْنَهُمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ
 مُعِيرِينَ ۚ وَأَمَّا الَّذِينَ آمَنُوا وَكَفَلُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَآمَنُوا بِأَوْثْقِهِمْ وَلِلَّهِ لَا يُعِشُ
 الظَّالِمِينَ ۚ ذَٰلِكَ نَقُتِلُكَ مِنْ آيَاتِنَا وَالذِّكْرُ الْمَكْرَمُ ۚ

﴿55. And (remember) when Allāh said : "O 'Isā! I will take you and raise you to Myself and purify [save] you from those who disbelieve, and I will make those who follow you superior to those who disbelieve till the Day of Resurrection. Then you will return to Me and I will judge between you in the matters in which you used to dispute."﴾

﴿56. "As to those who disbelieve, I will punish them with severe torment in this world and in the Hereafter, and they will have no helpers."﴾

﴿57. And as for those who believe and do righteous good deeds, Allāh will pay them their reward in full. And Allāh does not like the wrongdoers.﴾

﴿58. This is what We recite to you of the verses and the Wise Reminder.﴾

Meaning of 'Take You'

Allāh said,

﴿إِنِّي مُتَوَكِّفٌ وَرَافِعُكَ إِلَيَّ﴾

﴿I will take you and raise you to Myself﴾ while you are asleep. Allāh said in a similar Āyat,

﴿وَهُوَ الَّذِي يَتَوَكَّفُ بِمَوْتِكُمْ لَيْلًا﴾

﴿It is He Who takes your souls by night (when you are asleep).﴾ [6:60], and,

﴿اللَّهُ يَتَوَكَّفُ الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّذِي لَمْ يَمُتْ فِي مَنَامِهَا﴾

﴿It is Allāh Who takes away the souls at the time of their death, and those that die not during their sleep.﴾ [39:42].

The Messenger of Allāh ﷺ used to recite the following words when he would awaken;

«الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا، وَإِلَيْهِ النُّشُورُ»

«All the thanks are due to Allāh Who brought us back to life after He had caused us to die (sleep), and the Return is to Him».^[1]

Allāh said,

﴿وَيَكْفُرُهُمْ عَنْ مَرْيَمَ إِذْ هَبَّتْ غَظِيْبًا ﴿١٠١﴾ وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيْحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ ﴿١٠٢﴾﴾

«And because of their disbelief and allegations against Maryam and because of their saying 'We killed Al-Masīḥ 'Īsā, son of Maryam, the Messenger of Allāh,' – but they killed him not, nor crucified him, but it appeared that way to them» until,

﴿وَمَا قَتَلُوهُ يَقِيْنًا ﴿١٠٣﴾ بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيْزًا حَكِيْمًا ﴿١٠٤﴾ وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ بِهِ. قَبْلَ مَوْتِهِ. وَيَوْمَ الْقِيَامَةِ يَكُوْنُ عَلَيْهِمْ شَهِيدًا ﴿١٠٥﴾﴾

«For surely; they killed him not But Allāh raised him up unto Himself. And Allāh is Ever All-Powerful, All-Wise. And there is none of the people of the Scripture (Jews and Christians) but must believe in him before his death. And on the Day of Resurrection, he [ʿĪsā] will be a witness against them.» [4:156-159]

'His death' refers to ʿĪsā, and the *Āyah* means that the People of the Book will believe in ʿĪsā, before ʿĪsā dies. This will occur when ʿĪsā comes back to this world before the Day of Resurrection, as we will explain. By that time, all the People of the Book will believe in ʿĪsā, for he will annul the *Jizyah*^[2] and he will only accept Islām from people. Ibn Abi Ḥātim recorded that Al-Ḥasan said that Allāh's statement,

﴿إِنِّي مُتَوَلِّيْكَ﴾

«I will take you» is in reference to sleep, for Allāh raised ʿĪsā while he was asleep.^[3]

Altering the Religion of ʿĪsā

Allāh said,

[1] *Faḥ Al-Bāri* 11:134.

[2] A tax levied on non-Muslims living under Muslim control.

[3] Ibn Abi Ḥātim 2:296.

﴿وَمُطَهِّرًا مِنَ الَّذِينَ كَفَرُوا﴾

«And purify [save] you from those who disbelieve»
by raising you to heaven,

﴿وَجَاعِلًا لِّذِينَ اتَّبَعُوكَ قُدْرًا عَلَى الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْبَعْثِ﴾

«And I will make those who follow you superior to those who disbelieve, till the Day of Resurrection»

This is what happened. When Allāh raised 'Isā to heaven, his followers divided into sects and groups. Some of them believed in what Allāh sent 'Isā as, a servant of Allāh, His Messenger, and the son of His female-servant.

However, some of them went to the extreme over 'Isā, believing that he was the son of Allāh. Some of them said that 'Isā was Allāh Himself, while others said that he was one of a Trinity. Allāh mentioned these false creeds in the Qur'ān and refuted them. The Christians remained like this until the third century CE, when a Greek king called, Constantine, became a Christian for the purpose of destroying Christianity. Constantine was either a philosopher, or he was just plain ignorant. Constantine changed the religion of 'Isā by adding to it and deleting from it. He established the rituals of Christianity and the so-called Great Trust, which is in fact the Great Treachery. He also allowed them to eat the meat of swine, changed the direction of the prayer that 'Isā established to the east, built churches for 'Isā, and added ten days to the fast as compensation for a sin that he committed, as claimed. So the religion of 'Isā became the religion of Constantine, who built more than twelve thousand churches, temples and monasteries for the Christians as well as the city that bears his name, Constantinople (Istanbul). Throughout this time, the Christians had the upper hand and dominated the Jews. Allāh aided them against the Jews because they used to be closer to the truth than the Jews, even though both groups were and still are disbelievers, may Allāh's curse descend on them.

When Allāh sent Muḥammad ﷺ, those who believed in him also believed in Allāh, His Angels, Books and Messengers in the correct manner. So they were the true followers of every Prophet who came to earth. They believed in the unlettered Prophet ﷺ, the Final Messenger and the master of all mankind,

who called them to believe in the truth in its entirety. This is why they had more right to every Prophet than his own nation, especially those who claim to follow their Prophet's way and religion, yet change and alter his religion. Furthermore, Allāh abrogated all the laws that were sent down to the Prophets with the Law He sent Muḥammad ﷺ with, which consists of the true religion that shall never change or be altered until the commencement of the Last Hour. Muḥammad's religion shall always be dominant and victorious over all other religions. This is why Allāh allowed Muslims to conquer the eastern and western parts of the world and the kingdoms of the earth. Furthermore, all countries submitted to them; they demolished Kisra (king of Persia) and destroyed the Czar, ridding them of their treasures and spending these treasures for Allāh's sake. All this occurred just as their Prophet ﷺ told them it would, when he conveyed Allāh's statement,

﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ
الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا
يَسْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا﴾

«Allāh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession in the land, as He granted it to those before them, and that He will grant them the authority to practice their religion which He has chosen for them. And He will surely give them in exchange a safe security after their fear (provided) they worship Me and do not associate anything with Me.» [24:55].

Therefore, Muslims are the true believers in 'Isā. The Muslims then acquired Ash-Shām from the Christians, causing them to evacuate to Asia Minor, to their fortified city in Constantinople. The Muslims will be above them until the Day of Resurrection. Indeed, he, Muḥammad ﷺ, who is truthful and who received the true news, has conveyed to Muslims that they will conquer Constantinople in the future,^[1] and seize its treasures.

[1] This occurred after Ibn Kathir's time.

Threatening the Disbelievers with Torment in This Life and the Hereafter

Allāh said,

﴿وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ قَوْمَ الذِّكْرِ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ إِلَىٰ رَبِّكُمْ فَأَنذَرْتُكُمْ بَيْنَكُمْ
بَيْنَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ۖ قَالَا الَّذِينَ كَفَرُوا فَأَعَذُّهُمْ عَذَابًا شَدِيدًا ۚ إِنَّ الدِّينَكَ وَالْآخِرَةَ وَمَا
لَهُمْ مِنْ نَاصِرِينَ ۖ﴾

﴿And I will make those who follow you superior to those who disbelieve till the Day of Resurrection. Then you will return to Me and I will judge between you in the matters in which you used to dispute. As to those who disbelieve, I will punish them with a severe torment in this world and in the Hereafter, and they will have no helpers.﴾

This is what Allāh did to the Jews who disbelieved in 'Isā and the Christians who went to the extreme over him. Allāh tormented them in this life; they were killed, captured, and lost their wealth and kingdoms. Their torment in the Hereafter is even worse and more severe,

﴿بِمَا لَمْ يَنْفَعِهِمْ مِنْ اللَّهِ مِنْ وَاقٍ﴾

﴿And they have no Wāq (defender or protector) against Allāh﴾
[13:34].

﴿وَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ﴾

﴿And as for those who believe and do righteous good deeds, Allāh will pay them their reward in full﴾

in this life, with victory and domination, and in the Hereafter, with Paradise and high grades,

﴿وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ﴾

﴿And Allāh does not like the wrongdoers.﴾

Allāh then said,

﴿ذَٰلِكَ نَتْلُو عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْعَكِيمِ ۖ﴾

﴿This is what We recite to you of the verses and the Wise Reminder.﴾

meaning, "What We narrated to you, O Muhammad, regarding 'Isā, his birth and his life, is what Allāh conveyed and revealed

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٥٨

الْحَقُّ

إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَبِكَ اللَّهُ لَهُوَ
الْعَزِيزُ الْحَكِيمُ ﴿١٧﴾ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْرِدِينَ ﴿١٨﴾
قُلْ يَٰ أَهْلَ الْكِتَابِ تَمَتَّلُوا إِلَىٰ كَلِمَتِ رَسُولٍ بَيْنَنَا وَبَيْنَكُمُ
الْأَنْسَبُ إِلَّا اللَّهُ وَلَا تَشْرِكْ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا
بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا
مُسْلِمُونَ ﴿١٩﴾ يَٰ أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي
إِبْرَاهِيمَ وَمَا أُنزِلَتِ التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ أَفَلَا
تَعْقِلُونَ ﴿٢٠﴾ هَكَأَنتمْ هَتُولَاءِ حَنَجِبْتُمْ فِيمَا لَكُمْ بِهِ
عِلْمٌ فَلِمَ تُحَاجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ
لَا تَعْلَمُونَ ﴿٢١﴾ مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ
حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٢٢﴾ إِنَّ أَوَّلَ النَّاسِ
يَاذِهِمُ لِلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ
الْمُؤْمِنِينَ ﴿٢٣﴾ وَدَّتْ طَائِفَةٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّوكُمْ
وَمَا يُضِلُّوكَ إِلَّا أَنْفُسُهُمْ وَمَا يَشْعُرُونَ ﴿٢٤﴾ يَٰ أَهْلَ
الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ تُشْهَدُونَ ﴿٢٥﴾

to you, sent down from the *Al-Lawh Al-Mahfūz* (The Preserved Tablet). So there is no doubt in it. Similarly, Allah said in *Sūrah Maryam*;

﴿ذَٰلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ﴾ ﴿١٧﴾ مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَنَهُ إِذَا فَعَلَ أَمْرًا فَإِنَّا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿١٨﴾

«Such is 'Isā, son of Maryam. (It is) a statement of truth, about which they doubt (or dispute). It befits not Allāh that He should beget a son. Glorified be He. When He decrees a thing, He only says to it: "Be!" and it is. »

﴿إِنَّ شَتْلَ عِيسَى عِنْدَ اللَّهِ كَشَتْلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ﴾ ﴿١٧﴾ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ ﴿١٨﴾ فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْبَيِّنَاتِ فَقُلْ تَمَتَّلُوا نَدْعِ آبَاءَكُمْ وَآبَاءَكُمْ وَرَبَّكُمْ وَأَنْفُسَكُمْ ثُمَّ نَتَّبِعْ لِمَ تَجْعَلُ لَكُمْ آيَاتِ اللَّهِ عَلَى الْكُتُبِ ﴿١٩﴾ إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَبِكَ اللَّهُ لَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٠﴾ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْرِدِينَ ﴿٢١﴾

459. Verily, the likeness of 'Isā before Allāh is the likeness of Ādam. He created him from dust, then said to him: "Be!" and he was. »

460. (This is) the truth from your Lord, so be not of those who doubt. »

461. Then whoever disputes with you concerning him after the

knowledge that has come to you, say: "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then we pray and we invoke Allāh's curse upon the liars."﴾

﴿62. Verily, this is the true narrative, and there is no god except Allāh. And indeed, Allāh is the Almighty, the All-Wise.﴾

﴿63. And if they turn away, then surely, Allāh is All-Aware of those who do mischief.﴾

The Similarities Between the Creation of Ādam and the Creation of 'Īsā

Allāh said,

﴿إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ﴾

﴿Verily, the likeness of 'Īsā before Allāh﴾

regarding Allāh's ability, since He created him without a father,

﴿كَشَلِّ مَا دُم﴾

﴿is the likeness of Ādam﴾, for Allāh created Ādam without a father or a mother. Rather,

﴿خَلَقْنَاهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ﴾

﴿He created him from dust, then (He) said to him: "Be!" and he was.﴾

Therefore, He Who created Ādam without a father or a mother is able to create 'Īsā, as well, without a father. If the claim is made that 'Īsā is Allāh's son because he was created without a father, then the same claim befits Ādam even more. However, since such a claim regarding Ādam is obviously false, then making the same claim about 'Īsā is even more false.

Furthermore, by mentioning these facts, Allāh emphasizes His ability, by creating Ādam without a male or female, Hawā' from a male without a female, and 'Īsā from a mother without a father, compared to His creating the rest of creation from male and female. This is why Allāh said in Sūrah Maryam,

﴿وَلَنَجْعَلَنَّ آيَةً لِلنَّاسِ﴾

﴿And We made him a sign for mankind﴾ [19:21].

Allāh said in this *Āyah*,

﴿الْحَقُّ مِن رَّبِّكَ فَلَا تَكُ مِنَ الْمُتَشَكِّكِينَ﴾

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

meaning, this is the only true story about 'Isā, and what is beyond truth save falsehood? Allāh next commands His Messenger ﷺ to call those who defy the truth, regarding 'Isā, to the *Mubāhalah* (the curse).

The Challenge to the *Mubāhalah*

﴿فَمَنْ حَادَّكَ بِهٖ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْبَيِّنَاتِ فَقُلْ أَتَدْعُونَا وَأَتَدْعُو نِسَاءَكُمْ وَنِسَاءَكُمْ وَأَنْفُسَكُمْ وَأَنْفُسَكُمْ﴾

﴿Then whoever disputes with you concerning him after the knowledge that has come to you, say: "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves"﴾ for the *Mubāhalah*,

﴿ثُمَّ نَبْتَهِلْ﴾

﴿then we pray﴾, supplicate,

﴿فَنَجْعَلُ لَكُمْ اللَّهَ عَلَى الْكَافِرِينَ﴾

﴿and we invoke Allāh's curse upon the liars﴾ among the two of us.

The reason for the call to *Mubāhalah* and the revelation of the *Āyāt* from the beginning of this *Sūrah* until here, is that a delegation from the Christians of Najrān (in Yemen) came to Al-Madīnah to argue about 'Isā, claiming that he was divine and the son of Allāh. Allāh sent down the beginning of this *Sūrah* until here, to refute their claims, as Imām Muḥammad bin Ishāq bin Yasār and other scholars stated.

Muḥammad bin Ishāq bin Yasār said in his famous *Sīrah*, "The delegation of Christians from Najrān came to the Messenger of Allāh ﷺ. The delegation consisted of sixty horsemen, including fourteen of their chiefs who make

decisions. These men were Al-'Āqib, also known as 'Abdul-Masīh, As-Sayyid, also known as Al-Ayham, Abu Ḥārithah bin 'Alqamah, of [the family of] Bakr bin Wā'il and Uways bin Al-Ḥārith. They also included, Zayd, Qays, Yazīd, Nabīh, Khuwaylid, 'Amr, Khālīd, 'Abdullāh and Yuḥannas. Three of these men were chiefs of this delegation, Al-'Āqib, their leader and to whom they referred for advice and decision; As-Sayyid, their scholar and leader in journeys and social gatherings; and Abu Ḥārithah bin 'Alqamah, their patriarch, priest and religious leader. Abu Ḥārithah was an Arab man from [the family of] Bakr bin Wā'il, but when he embraced Christianity, the Romans and their kings honored him and built churches for him (or in his honor). They also supported him financially and gave him servants, because they knew how firm his faith in their religion was."^[1] Abu Ḥārithah knew the description of the Messenger of Allāh ﷺ from what he read in earlier divine Books. However, his otherwise ignorance led him to insist on remaining a Christian, because he was honored and had a high position with the Christians.

Ibn Ishāq said, "Muḥammad bin Ja'far bin Az-Zubayr said that, The (Najrān) delegation came to the Messenger of Allāh ﷺ in Al-Madīnah, entered his *Masjid* wearing robes and garments, after the Prophet ﷺ had prayed the 'Aṣr prayer. They accompanied a caravan of camels led by Bani Al-Ḥārith bin Ka'b. The Companions of the Messenger of Allāh ﷺ who saw them said that they never saw a delegation like them after that... Then Abu Ḥārithah bin 'Alqamah and Al-'Āqib 'Abdul-Masīh or As-Sayyid Al-Ayham spoke to the Messenger of Allāh ﷺ, and they were Christians like the king (Roman King). However, they disagreed about 'Īsā; some of them said, 'He is Allāh,' while some said, 'He is the son of Allāh,' and some others said, 'He is one of a trinity.' Allāh is far from what they attribute to Him."

Indeed, these are the creeds of the Christians. They claim that 'Īsā is God, since he brought the dead back to life, healed blindness, leprosy and various illnesses, told about matters of the future, created the shape of birds and blew life into them, bringing them to life. However, all these miracles occurred by

^[1] Ibn Hishām 2:222.

Allāh's leave, so that 'Īsā would be a sign from Allāh for people.

They also claim that 'Īsā is the son of Allāh, since he did not have a father and he spoke when he was in the cradle, a miracle which had not occurred by any among the Children of Ādam before him, so they claim. They also claim that 'Īsā is one of a trinity, because Allāh would say, 'We did, command, create and demand.' They said, 'If Allāh were one, he would have said, 'I did, command, create and decide.' This is why they claim that 'Īsā and Allāh are one (Trinity). Allāh is far from what they attribute to Him, and we should mention that the Qur'ān refuted all these false Christian claims.

Ibn Ishāq continued, "When these Āyāt came to the Messenger from Allāh ﷺ, thus judging between him and the People of the Book, Allāh also commanded the Prophet ﷺ to call them to the *Mubāhalah* if they still refused the truth. The Prophet ﷺ called them to the *Mubāhalah*. They said, 'O Abu Al-Qāsim! Let us think about this matter and get back to you with our decision to what we want to do.' They left the Prophet ﷺ and conferred with Al-Āqib, to whom they referred to for advice. They said to him, 'O 'Abdul-Masīh! What is your advice?' He said, 'By Allāh, O Christian fellows! You know that Muḥammad is a Messenger and that he brought you the final word regarding your fellow ('Īsā). You also know that no Prophet conducted *Mubāhalah* with any people, and the old persons among them remained safe and the young people grew up. Indeed, it will be the end of you if you do it. If you have already decided that you will remain in your religion and your creed regarding your fellow ('Īsā), then conduct a treaty with the man (Muḥammad) and go back to your land.' They came to the Prophet ﷺ and said, 'O Abu Al-Qāsim! We decided that we cannot do *Mubāhalah* with you and that you remain on your religion, while we remain on our religion. However, send with us a man from your Companions whom you are pleased with to judge between us regarding our monetary disputes, for you are acceptable to us in this regard.'"^[1]

Al-Bukhārī recorded that Hudhayfah said, "Al-Āqib and As-Sayyid, two leaders from Najrān, came to the Messenger of

[1] Ibn Hishām 2:233.

Allāh ﷻ seeking to invoke Allāh for curses (against whoever is unjust among them), and one of them said to the other, 'Let us not do that. By Allāh, if he were truly a Prophet and we invoke Allāh for curses, we and our offspring shall never succeed afterwards.' So they said, 'We will give you what you asked and send a trusted man with us, just a trusted man.' The Messenger of Allāh ﷺ said;

«لَأَبْعَثَنَّ مَعَكُمْ رَجُلًا أَمِينًا حَقَّ أَمِينٍ» فاستشف لها أصحاب رسول الله ﷺ، فقال: «فَمَنْ يَا أَبَا عُيَيْدَةَ بْنِ الْجَرَّاحِ؟» فلما قام، قال رسول الله ﷺ: «هَذَا أَمِينٌ هَذِهِ الْأُمَّةُ»

“Verily, I will send a trusted man with you, a truly trustworthy man.” The Companions of the Messenger of Allāh ﷺ all felt eager to be that man. The Messenger ﷺ said, “O Abu ‘Ubaydah bin Al-Jarrāh! Stand up.” When Abu ‘Ubaydah stood up, the Messenger of Allāh ﷺ said, “This is the trustee of this Ummah.”^[1]

Al-Bukhārī recorded that Anas said that the Messenger of Allāh ﷺ said on another occasion,

«بِكُلِّ أُمَّةٍ أَمِينٌ، وَأَمِينُ هَذِهِ الْأُمَّةِ أَبُو عُيَيْدَةَ بْنُ الْجَرَّاحِ»

“Every Ummah has a trustee, and the trustee of this Ummah is Abu ‘Ubaydah bin Al-Jarrāh.”^[2]

Imām Aḥmad recorded that Ibn ‘Abbās said, “Abu Jahl, may Allāh curse him, said, ‘If I see Muḥammad praying next to the Ka’bah, I will step on his neck.’ The Prophet later said,

«لَوْ فَعَلَ لَأَخَذْتُهُ الْمَلَائِكَةُ عِيَانًا، وَلَوْ أَنَّ الْيَهُودَ نَمَتُوا الْمَوْتَ لَمَاتُوا، وَرَأَوْا مَقَاعِدَهُمْ مِنَ النَّارِ، وَلَوْ خَرَجَ الَّذِينَ يَإْهَلُونَ رَسُولَ اللَّهِ ﷺ نَرَجِعُوا لَا يَجِدُونَ مَالًا وَلَا أَهْلًا».

“Had he tried to do it, the angels would have taken him publicly. Had the Jews wished for death, they would have perished and would have seen their seats in the Fire. Had those who sought Mubāhalah with the Messenger of Allāh, ﷺ went ahead with it, they would not have found estates or families

[1] Faṭḥ Al-Bārī 7 :695.

[2] Faṭḥ Al-Bārī 7 :696.

when they returned home».^[1]

Al-Bukhārī, At-Tirmidhi and An-Nasā'ī^[2] also recorded this *Ḥadīth*, which At-Tirmidhi graded *Ḥasan Ṣaḥīḥ*.

Allāh then said,

﴿إِنَّ هَذَا لَهُوَالْحَقُّ﴾

«Verily, this is the true narrative» meaning, what we narrated to you, O Muḥammad, about 'Īsā is the plain truth that cannot be avoided,

﴿وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَبِكَ اللَّهُ لَهُوَالْكِبَرُ﴾ فَإِنْ تَوَلَّوْا

«and none has the right to be worshipped but Allāh. And indeed, Allāh is the All-Mighty, the All-Wise. And if they turn away,» by abandoning this truth,

﴿فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ﴾

«then surely, Allāh is All-Aware of those who do mischief.»

for those who abandon the truth for falsehood commit mischief, and Allāh has full knowledge of them and will subject them to the worst punishment. Verily, Allāh is able to control everything, all praise and thanks are due to Him, and we seek refuge with Him from His revenge.

﴿قُلْ يَا أَهْلَ الْكِتَابِ تَكَلِّبُوا إِن كُنْتُمْ سَوَّاهُمْ بَيْنَنَا وَبَيْنَكُمْ أَلَا تَسْبُوا إِلَّا اللَّهَ وَلَا تَشْرِكُوا بِهِ-
شَيْئًا وَلَا يَتَّخِذَ بَعْضُهُمْ أَوْلِيَاءَ بَعْضًا أَلَمْ تَكُونُوا أَشْهَادًا أَنَّكُمْ
مُسْلِمُونَ﴾

«64. Say: "O people of the Scripture: Come to a word that is just between us and you, that we worship none but Allāh the same, and that we associate no partners with Him, and that none of us shall take others as lords besides Allāh." Then, if they turn away, say: "Bear witness that we are Muslims."»

Every Person Knows about Tawḥīd

This *Āyah* includes the People of the Book, the Jews and Christians, and those who follow their ways.

[1] Ahmad 1:248.

[2] *Fath Al-Bārī* 8:595, *Tuhfat Al-Aḥwadhī* 9:77, An-Nasā'ī in *Al-Kubrā* 6:518.

﴿قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ تَمَآثَوُا إِلَىٰ كَلِمَةٍ﴾

◀Say: "O people of the Scripture! Come to a word"▶

'Word' - in Arabic - also means a complete sentence, as evident from this Āyah. Allāh described this word as being one,

﴿سَوَآءٌ بَيْنَنَا وَبَيْنَكُمُ﴾

◀that is the same between us and you▶, an honest and righteous word that is fair to both parties. Allāh then explained this word,

﴿أَلَا تَقْبَلُ ٱللَّهُ ذُلَّ ٱلَّذِينَ هُمْ لَا يُشْرِكُونَ﴾

◀that we worship none but Allāh (Alone), and that we associate no partners with Him,▶

we worship neither a statue, cross, idol, Ṭāghūt (false gods), fire or anything else. Rather, we worship Allāh Alone without partners, and this is the message of all of Allāh's Messengers. Allāh said,

﴿وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَٱتَّقُونِ﴾

◀And We did not send any Messenger before you but We revealed to him (saying): "None has the right to be worshipped but I (Allāh)], so worship Me (Alone and none else)."> [21:25] and,

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ وَٱجْتَنِبُوا ٱلتَّغْوِيَّ﴾

◀And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allāh (Alone), and avoid (or keep away from) Ṭāghūt (all false deities)."> [16:36]. Allāh said next,

﴿وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِن دُونِ ٱللَّهِ﴾

◀"and that none of us shall take others as lords besides Allāh."▶

Ibn Jurayj commented, "We do not obey each other in disobedience to Allāh."

﴿فَإِن تَوَلَّوْا۟ فَقُولُوا۟ إِنهٗدُوا۟ بِٱلْأَنفُسِ﴾

◀Then, if they turn away, say: "Bear witness that we are Muslims."▶

if they abandon this fair call, then let them know that you will remain in Islām as Allāh has legislated for you.

We should mention that the letter that the Prophet ﷺ sent to Heraclius reads, "In the Name of Allāh, the Most Gracious, the Most Merciful. From Muḥammad, the Messenger of Allāh, to Heraclius, Leader of the Romans: peace be upon those who follow the true guidance. Embrace Islām and you will acquire safety, embrace Islām and Allāh will grant you a double reward. However, if you turn away from it, then you will carry the burden of the peasants, and,

﴿يَا أَهْلَ الْكِتَابِ تَقَالُوا إِنْ كُنْتُمْ مُسْلِمِينَ وَإِنَّا لَا نَسْبُدُ إِلَهًا إِلَّا اللَّهُ وَلَا تُفْرِكُوا يَوْمَ
شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا آيَةً مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ﴾

“O people of the Scripture: Come to a word that is the same between us and you, that we worship none but Allāh (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allāh.” Then, if they turn away, say: “Bear witness that we are Muslims.”﴾

Muḥammad bin Ishāq and other scholars said that the beginning of *Sūrah Āl ‘Imrān*, and more than eighty verses thereafter; were revealed about the delegation of Najrān. Az-Zuhri stated that the people of Najrān were the first people to pay the *Jizyah* (tax money paid to the Muslim State). However, there is no disagreement that the *Āyah* that ordained the *Jizyah* [9:29] was revealed after the *Fath* (conquering Makkah, and therefore, after the delegation of Najrān came to Al-Madīnah). So, how can this *Āyah* [3:64] be contained in the Prophet’s letter to Heraclius before the victory of Makkah, and how can we harmonize between the statements of Muḥammad bin Ishāq and Az-Zuhri? The answer is that the delegation of Najrān came before Al-Ḥudaybiyyah (before the victory of Makkah), and what they paid was in lieu of the *Mubāhalah*; not as *Jizyah*. The *Āyah* about the *Jizyah* was later revealed, and its ruling supported what occurred with the Najrān people. In support of this opinion, we should mention that in another instance, the ruling on dividing the booty into one-fifth (for the Prophet ﷺ) and four-fifths (for the fighters) agreed with the practice of ‘Abdullāh bin Jahsh during the raid that he led before Badr. An *Āyah* later on upheld the way ‘Abdullāh

divided the booty. Therefore, it is possible that the Prophet ﷺ wrote this statement (Say, "O People of the Scripture...") in his letter to Heraclius before the Āyah was revealed. Later on, the Qur'ān agreed with the Prophet's statement, word by word. It is also a fact that the Qur'ān was revealed in agreement with what 'Umar said regarding the captured disbelievers at Badr, the *Hijāb* (Muslim woman code of dress), refraining from performing prayer for the hypocrites, and regarding his statements:

﴿وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى﴾

﴿And take you the Maqām (place) of Ibrāhīm as a place of prayer.﴾ [2:125], and,

﴿عَسَىٰ رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبَدِّلَهُ أَرْوَاحًا خَيْرًا مِنْكَ﴾

﴿It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you.﴾ [66:5].

﴿يَا أَهْلَ الْكِتَابِ لِمَ تَحْجُوتُ فِي إِبْرَاهِيمَ وَمَا أُنزِلَ الْفُرْقَانُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ ۚ هَٰكَذَا هُوَ حَبَشَتُهُ وَمَا لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَاجُّونَ فِيهِ لَئِنْ لَمْ يَنْزِلْ بِهِ عِلْمٌ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۚ مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَتْ حَنِيفًا مُخْلِصًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ۚ إِنَّكَ أَقْدَمُ النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ﴾

﴿65. O people of the Scripture! Why do you dispute about Ibrāhīm, while the Tawrah and the Injil were not revealed till after him? Have you then no sense?﴾

﴿66. Verily, you are those who have disputed about that of which you have knowledge. Why do you then dispute concerning that of which you have no knowledge? It is Allāh Who knows, and you know not.﴾

﴿67. Ibrāhīm was neither a Jew nor a Christian, but he was a true Muslim Ḥanīfā and he was not of the Mushrikīn﴾

﴿68. Verily, among mankind who have the best claim to Ibrāhīm are those who followed him, and this Prophet and those who have believed. And Allāh is the Walī (Protector and Helper) of the believers.﴾

Disputing with the Jews and Christians About the Religion of Ibrāhīm

Allāh censures the Jews and Christians for their dispute with Muslims over Ibrāhīm Al-Khalīl and the claim each group made that he was one of them. Muḥammad bin Ishāq bin Yasār reported that Ibn 'Abbās said, "The Christians of Najrān and Jewish rabbis gathered before the Messenger of Allāh ﷺ and disputed in front of him. The rabbis said, 'Ibrāhīm was certainly Jewish.' The Christians said, 'Certainly, Ibrāhīm was Christian.' So Allāh sent down,

﴿يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ﴾

﴿O people of the Scripture (Jews and Christians)! Why do you dispute about Ibrāhīm,﴾

meaning, 'How is it that you, Jews, claim that Ibrāhīm was Jew, although he lived before Allāh sent down the Tawrah to Mūsā? How is it that you, Christians, claim that Ibrāhīm was Christian, although Christianity came after his time?'^[1] This is why Allāh said,

﴿أَفَلَا تَعْقِلُونَ﴾

﴿Have you then no sense?﴾

Allāh then said,

﴿كَذَٰلِكَ حُجِّجْتُمْ فِي مَا لَكُمْ بِهِ. وَإِنَّ فَتَنَ تَحَابُّونَ فِي مَا لَيْسَ لَكُمْ بِهِ. عَمَّ﴾

﴿Verily, you are those who have disputed about that of which you have knowledge. Why do you then dispute concerning that of which you have no knowledge?﴾

This Āyah criticizes those who argue and dispute without knowledge, just as the Jews and Christians did concerning Ibrāhīm. Had they disputed about their religions, which they had knowledge of, and about the Law that was legislated for them until Muḥammad ﷺ was sent, it would have been better for them. Rather, they disputed about what they had no knowledge of, so Allāh criticized them for this behavior. Allāh commanded them to refer what they have no knowledge of to He Who knows the seen and unseen matters and Who knows

[1] Aṭ-Ṭabari 6:490.

the true reality of all things. This is why Allāh said,

﴿وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

﴿It is Allāh Who knows, and you know not.﴾

Allāh said,

﴿مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا﴾

﴿Ibrāhīm was neither a Jew nor a Christian, but he was a true Muslim Ḥanīfah, shunning Shirk and living in Imān,

﴿وَمَا كَانَ مِنَ الْمُشْرِكِينَ﴾

﴿and he was not of the Mushrikīn.﴾

This Āyah is similar to the Āyah in Sūrat Al-Baqarah,

﴿وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا﴾

﴿And they say, "Be Jews or Christians, then you will be guided..."﴾ [2:135].

Allāh said next,

﴿إِنَّ أَكْثَر النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّصْرُ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلى الْمُؤْمِنِينَ﴾

﴿Verily, among mankind who have the best claim to Ibrāhīm are those who followed him, and this Prophet and those who have believed. And Allāh is the Walī (Protector and Helper) of the believers.﴾

This Āyah means, "The people who have the most right to be followers of Ibrāhīm are those who followed his religion and this Prophet, Muḥammad ﷺ, and his Companions from the Muhājirīn, Anṣār and those who followed their lead." Sa'īd bin Mansūr recorded that Ibn Mas'ūd said that the Messenger of Allāh ﷺ said,

﴿إِنَّ لِكُلِّ نَبِيٍّ وَلِيًّا مِنْ النَّبِيِّينَ، وَإِنَّ وَلِيَّيَّ مِنْهُمْ أَبِي وَخَلِيلُ رَبِّي عَزَّ وَجَلَّ﴾

﴿Every Prophet had a Walī (supporter, best friend) from among the Prophets. My Walī among them is my father Ibrāhīm, the Khalīl (intimate friend) of my Lord, the Exalted and Most Honored﴾

The Prophet ﷺ then recited,

﴿إِنَّ أَكْثَر النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ﴾

﴿71. "O People of the Scripture! Why do you mix truth with falsehood and conceal the truth while you know?"﴾

﴿72. And a party of the People of the Scripture say: "Believe in the morning in that which is revealed to the believers, and reject it at the end of the day, so that they may turn back.﴾

﴿73. And believe no one except the one who follows your religion." Say (O Prophet): "Verily, right guidance is the guidance of Allāh." (And they say:) "Do not believe that anyone can receive like that which you have received, otherwise they would engage you in argument before your Lord." Say: "All the bounty is in the Hand of Allāh; He grants to whom He wills. And Allāh is All-Sufficient for His creatures' needs, All-Knower."﴾

﴿74. He selects for His Mercy whom He wills and Allāh is the Owner of great bounty.﴾

The Envy the Jews Feel Towards Muslims; Their Wicked Plots Against Muslims

Allāh states that the Jews envy the faithful and wish they could misguide them. Allāh states that the punishment of this behavior will fall back upon them, while they are unaware. Allāh criticizes them,

﴿يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ تَسْهَوْنَ﴾

﴿O People of the Scripture! : Why do you disbelieve in the Āyāt of Allāh, while you bear witness.﴾

You know for certain that Allāh's Āyāt are true and authentic,

﴿يَا أَهْلَ الْكِتَابِ لِمَ تَقُولُونَ الْفُلْ بِالْبَلِيٍّ وَتَكْفُرُونَ بِالْحَقِّ وَأَنْتُمْ تَسْمَعُونَ﴾

﴿O People of the Scripture: Why do you mix truth with falsehood and conceal the truth while you know?﴾

by hiding what is in your Books about the description of Muḥammad ﷺ, while you know what you do.

﴿وَمَا كَانَ لَأَيِّمٍ مِنَ الْمُجْرِمِينَ أَنْ يَأْمُرَ بِالْعَدْلِ وَالْإِيمَانِ إِذْ قَالَ لِلْكَافِرِينَ إِصْرُكُمْ عَلَيْكُمْ وَأَنْتُمْ تَعْلَمُونَ﴾

﴿And a party of the People of the Scripture say: "Believe in the morning in that which is revealed to the believers, and reject it

at the end of the day,﴾

This is a wicked plan from the People of the Book to deceive Muslims who are weak in the religion. They decided that they would pretend to be believers in the beginning of the day, by attending the dawn prayer with the Muslims. However, when the day ended, they would revert to their old religion so that the ignorant people would say, "They reverted to their old religion because they uncovered some shortcomings in the Islāmic religion." This is why they said next.

﴿لَعَلَّهُمْ يَرْجِعُونَ﴾

﴿so that they may turn back.﴾ Ibn Abi Najih said that Mujāhid commented about this *Āyah*, which refers to the Jews, "They attended the dawn prayer with the Prophet ﷺ and disbelieved in the end of the day in order to misguide the people. This way, people would think that they have uncovered shortcomings in the religion that they briefly followed."¹¹

﴿وَلَا تُؤْمِنُوا إِلَّا بِنِعْمِ رَبِّكُمْ﴾

﴿"And believe no one except the one who follows your religion."﴾

They said, do not trust anyone with your secret knowledge, except those who follow your religion. Therefore, they say, do not expose your knowledge to Muslims in order to prevent them from believing in it and, thus, use it as proof against you. Allāh replied,

﴿قُلْ إِنْ أَلْهَمَنِي هَذَا اللَّهُ﴾

﴿Say: (O Prophet) "Verily, right guidance is the guidance of Allāh."﴾

Allāh guides the hearts of the faithful to the perfect faith through the clear *Āyāt*, plain proofs and unequivocal evidence that He has sent down to His servant and Messenger Muḥammad ﷺ. This occurs, O you Jews, even though you hide the description of Muḥammad ﷺ, the unlettered Prophet whom you find in your Books that you received from the earlier Prophets. Allāh's statement;

﴿أَنْ يُولِّكَ أَحَدٌ مِّثْلَ مَا أُرْسِلْتُمْ أَنْ تُبَاجِرُوا عَنْ دِينِكُمْ﴾

^[1] At-Ṭabari 6:508.

﴿(And they say:) "Do not believe that anyone can receive like that which you have received, otherwise they would engage you in argument before your Lord."﴾

They say, "Do not disclose the knowledge that you have to the Muslims, to prevent them from learning it and thus becoming your equals. They will be even better because they will believe in it or will use it against you as evidence with your Lord, and thus establish Allāh's proof against you in this life and the Hereafter." Allāh said,

﴿قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ﴾

﴿Say: "All the bounty is in the Hand of Allāh; He grants to whom He wills.﴾

meaning, all affairs are under His control, and He gives and takes. Verily, Allāh gives faith, knowledge and sound comprehension to whomever He wills. He also misguides whomever He wills by blinding his sight, mind, sealing his heart, hearing and stamping his eyes closed. Allāh has the perfect wisdom and the unequivocal proofs.

﴿وَاللَّهُ وَاسِعٌ عَلِيمٌ ۖ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ۖ﴾

﴿And Allāh is All-Sufficient for His creatures' needs, All-Knower." He selects for His mercy whom He wills and Allāh is the Owner of great bounty.﴾

meaning, He has endowed you, O believers, with tremendous virtue, in that He honored your Prophet Muḥammad ﷺ over all other prophets, and by directing you to the best Sharī'ah there is.

﴿وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْتَهُ بِعِطَافٍ يُدْوِرْهُ بَيْنَ يَدَيْكَ وَيَتُنَبِّئُكَ أَنَّ تَأْتَهُ بِغَنَاءٍ ۚ وَإِنَّ أَكْثَرَهُمْ قَوْمٌ لَا يَفْقَهُونَ ۚ﴾
 ﴿وَمِنْ أَهْلِ الْكِتَابِ رَجُلٌ مِمَّنْ يَقُولُ إِذَا دُعِيَ إِلَى اللَّهِ فَيَدْعُو ۖ وَأَقْبَلُ إِلَيْهِ بِهَيْبَةِ اللَّهِ ۚ﴾

﴿75. Among the People of the Scripture is he who, if entrusted with a Qintār (a great amount of wealth), will readily pay it back; and among them there is he who, if entrusted with a single silver coin, will not repay it unless you constantly stand demanding, because they say: "There is no blame on us to betray and take the properties of the illiterates (Arabs)." But

they tell a lie against Allāh while they know it.﴾

﴿76. Yes, whoever fulfills his pledge and fears Allāh much; verily, then Allāh loves the Muttaqīn (the pious).﴾

How Trustworthy Are the Jews?

Allāh states that there are deceitful people among the Jews. He also warns the faithful against being deceived by them, because some of them,

﴿مَنْ إِنْ تَأْتَهُ يَنْطَلِقْ﴾

﴿if entrusted with a Qintār (a great amount)﴾ of money,

﴿يُؤْذِهِ إِلَيْكَ﴾

﴿will readily pay it back;﴾ This Āyah indicates that this type would likewise give what is less than a Qintār, as is obvious. However,

﴿وَمِنْهُمْ مَنْ إِنْ تَأْتَهُ بِسِكِّينٍ لَا يُؤْذِيكَ إِلَّا مَا دُنتَ عَلَيْهِ قَابًا﴾

﴿and among them there is he who, if entrusted with a single silver coin, will not repay it unless you constantly stand demanding.﴾

and insisting on acquiring your rightful property. If this is what he would do with one *Dinār*, then what about what is more than a *Dinār*? We mentioned the meaning of *Qintār* in the beginning of this *Sūrah*, while the value of *Dinār* is well known. Allāh's statement,

﴿ذَلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ﴾

﴿because they say: "There is no blame on us to betray and take the properties of the illiterates (Arabs).">﴾

means, what made them reject the truth (or what they owed) is that they said, "There is no harm in our religion if we eat up the property of the unlettered ones, the Arabs, for Allāh has allowed it for us." Allāh replied,

﴿وَيَقُولُكَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ﴾

﴿But they tell a lie against Allāh while they know it.﴾

for they invented this lie and word of misguidance. Rather, Allāh would not allow this money for them unless they had a right to it.

'Abdur-Razzāq recorded that Ṣaṣa'ah bin Yazīd said that a man asked Ibn 'Abbās, "During battle, we capture some property belonging to Ahl Adh-Dhimmah,^[1] such as chickens and sheep." Ibn 'Abbās said, "What do you do in this case?" The man said, "We say that there is no sin (if we confiscate them) in this case." He said, "That is what the People of the Book said,

﴿بَشِّرْ عَيْنًا فِي الْأَيْمَانِ سَيِّئًا﴾

﴿There is no blame on us to betray and take the properties of the illiterates (Arabs).﴾

Verily, if they pay the *Jizyah*, then you are not allowed their property, except when they willingly give it up."^[2]

Allāh then said,

﴿بَلَىٰ مَنْ أَوْفَىٰ بِوَعْدِهِ وَاتَّقَىٰ﴾

﴿Yes, whoever fulfills his pledge and fears Allāh much,﴾

fulfills his promise and fears Allāh among you, O People of the Book, regarding the covenant Allāh took from you to believe in Muḥammad ﷺ when he is sent, just as He took the same covenant from all Prophets and their nations. Whoever avoids Allāh's prohibitions, obeys Him and adheres to the *Sharī'ah* that He sent with His Final Messenger ﷺ and the master of all mankind.

﴿إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ﴾

﴿verily, then Allāh loves the Muttaqīn.﴾

﴿إِنَّ الَّذِينَ يَشْرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمًّا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الرِّسْخَةِ وَلَا يَرْجِيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ﴾

﴿77. Verily, those who purchase a small gain at the cost of Allāh's covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allāh speak to them nor look at them on the Day of Resurrection, nor will He purify them, and they shall have a painful torment.﴾

^[1] Jews and Christians living under Muslim control.

^[2] *Tafsir 'Abdur-Razzāq* 1:123.

There is No Share in the Hereafter for Those Who Break Allāh's Covenant

Allāh states that whoever prefers the small things of this short, soon to end life, instead of fulfilling what they have promised Allāh by following Muḥammad ﷺ, announcing his description [from their books] to people and affirming his truth, then,

﴿أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ﴾

﴿they shall have no portion in the Hereafter.﴾

They will not have a share or part in the Hereafter's rewards,

﴿وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ﴾

﴿Neither will Allāh speak to them nor look at them on the Day of Resurrection﴾

with His mercy. This Āyah indicates that Allāh will not speak words of kindness nor look at them with any mercy,

﴿وَلَا يُزَكِّيهِمْ﴾

﴿nor will He purify them﴾ from sins and impurities. Rather, He will order them to the Fire,

﴿وَلَهُمْ عَذَابٌ أَلِيمٌ﴾

﴿and they shall have a painful torment.﴾

There are several Ḥadīths on the subject of this Āyah, some of which follow.

The First Ḥadīth

Imām Aḥmad recorded that Abu Dharr said, "The Messenger of Allāh ﷺ said,

«ثَلَاثَةٌ لَا يَكَلِّمُهُمُ اللَّهُ. وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ، وَلَا يُزَكِّيهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ»

قلت: يا رسول الله، من هم؟ خابروا وخسروا قال: وأعاد رسول الله ﷺ ثلاث

مرات، قال: «الْمُسْبِلُ، وَالْمُسْتَفْزِزُ بِلُحْفِ الْكَاذِبِ، وَالْمُنَانُ»

«There are three persons whom Allāh will not speak to, look at on the Day of Resurrection or purify, and they shall taste a painful torment. I said, 'O Messenger of Allāh! Who are they, may they gain failure and loss?' He said, repeating this

statement thrice, 'The Musbil (man whose clothes reach below the ankles), he who swears while lying so as to sell his merchandize and the one who gives charity and reminds people of it).'^[1]

This was also recorded by Muslim, and the collectors of the Sunan.^[2]

Another Ḥadīth

Imām Aḥmad recorded that 'Adi bin 'Amīrah Al-Kindi said, "Imru' Al-Qays bin 'Ābis, a man from Kindah, disputed with a man from Ḥaḍramūt in front of the Messenger of Allāh ﷺ concerning a piece of land. The Prophet ﷺ required the man from Ḥaḍramūt to present his evidence, but he did not have any. The Prophet ﷺ required Imru' Al-Qays to swear to his truthfulness, but the man from Ḥaḍramūt said, 'O Messenger of Allāh! If you only require him to swear, then by the Lord of the Ka'bah (Allāh), my land is lost.' The Messenger of Allāh ﷺ said,

مَنْ حَلَفَ عَلَى بَيِّنٍ كَاذِبَةٍ لِيَتَّطِعَ بِهَا مَالَ أَحَدٍ، لَقِيَ اللَّهَ عَزَّ وَجَلَّ وَهُوَ عَلَيْهِ غَضَبَانُ

"Whoever swears while lying to acquire the property of others, will meet Allāh while He is angry with him."

Rajā' one of the narrators of the Ḥadīth, said that the Messenger of Allāh ﷺ then recited,

﴿إِنَّ الَّذِينَ يَشْرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا﴾

«Verily, those who purchase a small gain at the cost of Allāh's covenant and their oaths...»

Imru' Al-Qays said, 'What if one forfeits this dispute, what will he gain, O Messenger of Allāh?' The Prophet ﷺ answered, 'Paradise.' Imru' Al-Qays said, 'Bear witness that I forfeit all the land for him.'^[3] An-Nasā'ī also recorded this Ḥadīth.^[4]

[1] Aḥmad 5:148.

[2] Muslim 1:102, Abu Dāwud 4:346, *Tuhfat Al-Aḥwadhī* 4:401, An-Nasā'ī 7:245, Ibn Mājah 2:744.

[3] Aḥmad 4:191.

[4] An-Nasā'ī in *Al-Kubrā* 3:486.

Another Hadith

Imām Aḥmad recorded that 'Abdullāh said that the Messenger of Allāh ﷺ said,

«مَنْ خَلَفَ عَلَى يَمِينٍ مَوْفِيهَا فَاجَرَ، لَيَقْطَعَ بِهَا مَالَ امْرِئٍ مُسْلِمٍ، لَيْقِيَ اللَّهَ عَزَّ وَجَلَّ وَهُوَ عَلَيْهِ غَضَبَان»

«Whoever takes a false oath to deprive a Muslim of his property will meet Allāh while He is angry with him.»

Al-Ash'ath said, "By Allāh! This verse was revealed concerning me. I owned some land with a Jewish man who denied my right, and I complained against him to the Messenger of Allāh. The Prophet ﷺ asked me, 'Do you have evidence?' I said, 'I don't have evidence.' He said to the Jew, 'Take an oath then.' I said, 'O Allāh's Messenger! He will take a (false) oath immediately, and I will lose my property.' Allāh revealed the verse,

﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا

«Verily, those who purchase a small gain at the cost of Allāh's covenant and their oaths...»^[1]

The Two Ṣaḥīḥs recorded this Hadith.^[2]

Another Hadith

Imām Aḥmad recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«ثَلَاثَةٌ لَا يَكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ، وَلَا يَنْظُرُ إِلَيْهِمْ، وَلَا يَرْكَبُهُمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ: رَجُلٌ مَنَعَ ابْنَ السَّبِيلِ فَضْلَ مَاؤُهُ عِنْدَهُ، وَرَجُلٌ خَلَفَ عَلَى سِلْعَةٍ بَعْدَ الْعَصْرِ - يَنْحِي كَاذِبًا - وَرَجُلٌ بَايَعَ إِمَامًا، فَإِنْ أَعْطَاهُ وَفَى لَهُ، وَإِنْ لَمْ يُعْطِهِ لَمْ يَبْ لَهُ»

«Three persons whom Allāh shall not speak to on the Day of Resurrection, or look at, or purify them, and they shall taste a painful torment. (They are) a man who does not give the wayfarer some of the water that he has; a man who swears, while lying, in order to complete a sales transaction after the 'Aṣr prayer; and a man who gives his pledge of allegiance to an

[1] Aḥmad 1:379.

[2] Faṭḥ Al-Bāri 5:336, Muslim 1:122.

وَأَنَّ مِنْهُمْ لَفَرِيقًا يَلُونُ أَلْسِنَتَهُم بِالْكِتَابِ لِتَحْسَبُوهُ
 مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ
 مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ
 وَهُمْ يَعْلَمُونَ ﴿٧٨﴾ مَا كَانَ لِشَيْءٍ أَنْ يُوَفِّيَهُ اللَّهُ الْكِتَابَ
 وَالْعَهْدَ وَالنَّبِيَّ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ
 دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّيْنَ بِمَا كُنْتُمْ تُعْلَمُونَ الْكِتَابَ
 وَبِمَا كُنْتُمْ تَدْرُسُونَ ﴿٧٩﴾ وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا لِلتَّحِيَّةِ
 وَالنَّيِّبِينَ أَرْبَابًا أَيَّامُكُمْ بِالْكُفْرِ بَعْدَ أَنْتُمْ مُسْلِمُونَ ﴿٨٠﴾
 وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الْبَنِي إِسْرَءِيلَ لَمَّا أَتَيْتُكُمْ مِنْ كِتَابِ
 وَحْيِكُمْ ثَوِّدَ جَاءَكُمْ رَسُولٌ مَصْدِيقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ
 بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي
 قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿٨١﴾
 فَمَنْ تَوَلَّىٰ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٨٢﴾
 أَفَغَيْرَ دِينِ اللَّهِ يَبْعَثُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ
 وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ ﴿٨٣﴾

Imām (Muslim Ruler), and if the Imām gives him (something), he fulfills the pledge, but if the Imām does not give him, he does not fulfill the pledge.^[1]

Abu Dāwud and At-Tirmidhi^[2] also recorded this Hadūth, and At-Tirmidhi graded it *Hasan Sahih*.

وَأَنَّ مِنْهُمْ لَفَرِيقًا يَلُونُ
 أَلْسِنَتَهُم بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ
 الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ
 اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ
 يَعْلَمُونَ ﴿٧٨﴾

﴿78. And verily, among them is a party who

distort the Book with their tongues, so that you may think it is from the Book, but it is not from the Book, and they say: "This is from Allāh," but it is not from Allāh; and they speak a lie against Allāh while they know it.﴾

The Jews Alter Allāh's Words

Allāh states that some Jews, may Allāh's curses descend on them, distort Allāh's Words with their tongues, change them from their appropriate places, and alter their intended meanings. They do this to deceive the ignorant people by making it appear that their words are in the Book of Allāh.

[1] Ahmad 2:480.

[2] Abu Dāwud 3:749, Tuhfat Al-Aḥwadhī 5:218.

They attribute their own lies to Allāh, even though they know that they have lied and invented falsehood. Therefore, Allāh said,

﴿وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ﴾

﴿and they speak a lie against Allāh while they know it.﴾

Mujāhid, Ash-Sha'bi, Al-Hasan, Qatādah and Ar-Rabi' bin Anas said that,

﴿يَلُونِ الْكِتَابَ بِأَلْسِنَتِهِمْ﴾

﴿who distort the Book with their tongues,﴾

means, "They alter them (Allāh's Words)."^[1]

Al-Bukhārī reported that Ibn 'Abbās said that the *Āyah* means they alter and add although none among Allāh's creation can remove the Words of Allāh from His Books, they alter and distort their apparent meanings. Wahb bin Munabbih said, "The Tawrah and the Injil remain as Allāh revealed them, and no letter in them was removed. However, the people misguide others by addition and false interpretation, relying on books that they wrote themselves. Then,

﴿وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ﴾

﴿they say: "This is from Allāh," but it is not from Allāh;﴾

As for Allāh's Books, they are still preserved and cannot be changed." Ibn Abi Hātim recorded this statement. However, if Wahb meant the books that are currently in the hands of the People of the Book, then we should state that there is no doubt that they altered, distorted, added to and deleted from them. For instance, the Arabic versions of these books contain tremendous error, many additions and deletions and enormous misinterpretation. Those who rendered these translations have incorrect comprehension in most, rather, all of these translations. If Wahb meant the Books of Allāh that He has with Him, then indeed, these Books are preserved and were never changed.

﴿مَا كَانَ يَنْسَرِ أَنْ يُزَيِّعَ اللَّهُ الْكِتَابَ وَالْعَمَمَ وَالْجُبْنَ ثُمَّ يَقُولُ لِلنَّاسِ كُتُبُوا بِمَا نَحْنُ فِي

[1] Ibn Abi Hātim 2:361.

مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّيْنَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا لِلنَّفْسِ كَزَآئِفَكُمْ أَلَا تَبْهَتُونَ أَفْهَامَكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ﴿٧٩﴾

﴿79. It is not (possible) for any human being to whom Allāh has given the Book and Al-Hukm and prophethood to say to the people: "Be my worshippers rather than Allāh's." On the contrary (he would say): "Be you Rabbāniyyūn, because you are teaching the Book, and you are studying it."﴾

﴿80. Nor would he order you to take angels and Prophets for lords. Would he order you to disbelieve after you have submitted to Allāh's will?﴾

No Prophet Ever Called People to Worship him or to Worship Other Than Allāh

This Āyah [3:79] means, it is not for a person whom Allāh has given the Book, knowledge in the Law and prophethood to proclaim to the people, "Worship me instead of Allāh," meaning, along with Allāh. If this is not the right of a Prophet or a Messenger, then indeed, it is not the right of anyone else to issue such a claim.

This criticism refers to the ignorant rabbis, priests and teachers of misguidance, unlike the Messengers and their sincere knowledgeable followers who implement their knowledge; for they only command what Allāh commands them, as their honorable Messengers conveyed to them. They also forbid what Allāh forbade for them, by the words of His honorable Messengers. The Messengers, may Allāh's peace and blessings be on all of them, are the emissaries between Allāh and His creation, conveying Allāh's Message and Trust. The messengers indeed fulfilled their mission, gave sincere advice to creation and conveyed the truth to them. Allāh's statement,

﴿وَلَكِنْ كُونُوا رَبَّيْنَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ﴾

﴿On the contrary (he would say), "Be you Rabbāniyyūn, because you are teaching the Book, and you are studying it."﴾

means, the Messenger recommends the people to be Rabbāniyyūn. Ibn 'Abbās, Abu Razīn and several others said that Rabbāniyyūn means, "Wise, learned, and forbearing."^[1]

[1] Ibn Abi Ḥatīm 2:365.

Ad-Dahhāk commented concerning Allāh's statement,

﴿وَمَا كُنْتُمْ تُدْرِسُونَ الْكِتَابَ وَمَا كُنْتُمْ تُدْرُسُونَ﴾

«because you are teaching the Book, and you are studying it.»

"Whoever learns the Qur'ān deserves to become a *Faqīh* (learned)."

﴿وَمَا كُنْتُمْ تُدْرُسُونَ﴾

«and you are studying it», preserving its words.

Allāh then said,

﴿وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا لِلْكُفَّةِ وَالْيَاسِينَ أَرْبَابًا﴾

«Nor would he order you to take angels and Prophets for lords.»

The Prophet does not command worshipping other than Allāh, whether a sent Messenger or an angel.

﴿أَيَأْمُرُكُمْ بِالْكُفْرِ مِمَّا إِذْ أَنْتُمْ مُسْلِمُونَ﴾

«Would he order you to disbelieve after you have submitted to Allāh's will?»

meaning, he would not do that, for whoever calls to worshipping other than Allāh, will have called to *Kufr*. The Prophets only call to *Imān* which commands worshipping Allāh Alone without partners. Allāh said in other *Āyāt*,

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

«And We did not send any Messenger before you (O Muḥammad ﷺ) but We revealed to him (saying): "None has the right to be worshipped but I, so worship Me".» [21:25],

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الصُّلُوحَ﴾

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

﴿وَسْئَلُ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ آلِهَةً يُعْبَدُونَ﴾

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

Allāh said concerning the angels,

﴿وَمَنْ يَفْعَلْ يَنْفَعْهُمْ إِنْ رَأَىٰ مِنْكُمْ ذُنُوبًا نَّكَرًا نَجْزِي جَهَنَّمَ كَذَلِكَ نَجْزِي الظَّالِمِينَ﴾

«And if any of them should say: "Verily, I am a god besides Him (Allāh)," such a one We should recompense with Hell. Thus We recompense the wrongdoers.» [21:29].

﴿وَلَا أَخَذَ اللَّهُ مِيثَاقَ الْنَّبِيِّينَ لَمَّا أُنْزِلَ إِلَيْكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ، وَتَحْمِلُوهُ، قَالُوا أَتَقَرَّبُ إِلَيْنَا أَفَرَّشْتُمْ وَأَخَذْتُمْ عَلَيْنَا دِينًا إِنَّا نَأْتِيكُم بِبَيِّنَاتٍ مِنْ رَبِّكُم فَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

481. And (remember) when Allāh took the covenant of the Prophets, saying: "Take whatever I gave you from the Book and Hikmah, and afterwards there will come to you a Messenger confirming what is with you; you must, then, believe in him and help him." Allāh said: "Do you agree (to it) and will you take up Isri?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses."»

482. Then whoever turns away after this, they are the rebellious.»

Taking a Pledge From the Prophets to Believe in Our Prophet, Muḥammad ﷺ

Allāh states that He took a pledge from every Prophet whom He sent from Ādam until 'Isā, that when Allāh gives them the Book and the Hikmah, thus acquiring whatever high grades they deserve, then a Messenger came afterwards, they would believe in and support him. Even though Allāh has given the Prophets the knowledge and the prophethood, this fact should not make them refrain from following and supporting the Prophet who comes after them. This is why Allāh, the Most High, Most Honored, said

﴿وَلَا أَخَذَ اللَّهُ مِيثَاقَ الْنَّبِيِّينَ لَمَّا أُنْزِلَ إِلَيْكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ، وَتَحْمِلُوهُ، قَالُوا أَتَقَرَّبُ إِلَيْنَا أَفَرَّشْتُمْ وَأَخَذْتُمْ عَلَيْنَا دِينًا إِنَّا نَأْتِيكُم بِبَيِّنَاتٍ مِنْ رَبِّكُم فَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

«And (remember) when Allāh took the covenant of the Prophets, saying: "Take whatever I gave you from the Book and Hikmah."»

meaning, if I give you the Book and the Hikmah,

﴿ثُمَّ جَاءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ. وَاتَّبِعْنِي فَمَا أَمْرُكُمْ وَأَعِزَّتُمْ عَنْ دِينِكُمْ إِسْرِي﴾

﴿"and afterwards there will come to you a Messenger confirming what is with you; you must, then, believe in him and help him." Allāh said, "Do you agree (to it) and will you take up Isri?"﴾

Ibn 'Abbās, Mujāhid, Ar-Rabī', Qatādah and As-Suddi said that 'Isri' means, "My covenant."^[1] Muḥammad bin Ishāq said that,

﴿إِسْرِي﴾

﴿Isri﴾ means, "The responsibility of My covenant that you took,"^[2] meaning, the ratified pledge that you gave Me.

﴿قَالُوا أَفَرَأَيْنَا قَالَ فَأَشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ۖ فَمَنْ تَوَلَّى بَعْدَ ذَلِكَ﴾

﴿They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses." then whoever turns away after this,"﴾

from fulfilling this pledge and covenant,

﴿فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ﴾

﴿they are the rebellious.﴾ 'Ali bin Abi Ṭālib and his cousin 'Abdullāh bin 'Abbās said, "Allāh never sent a Prophet but after taking his pledge that if Muḥammad ﷺ were sent in his lifetime, he would believe in and support him."^[3] Allāh commanded each Prophet to take a pledge from his nation that if Muḥammad were sent in their time, they would believe in and support him. Tāwus, Al-Hasan Al-Basri and Qatādah said, "Allāh took the pledge from the Prophets that they would believe in each other", and this statement does not contradict what 'Ali and Ibn 'Abbās stated.

Therefore, Muḥammad is the Final Prophet ﷺ until the Day of Resurrection. He is the greatest Imām, who if he existed in

[1] Ibn Abi Ḥatim 2:373,374.

[2] Ibn Abi Ḥatim 2:273.

[3] Aṭ-Ṭabari 6:555.

قُلْ ءَامَنَّا بِاللّٰهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ عَلَىٰ إِبْرٰهٖمَ
وَإِسْمٰعٖلَ وَإِسْحٰقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ
مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ
مِّنْهُمْ وَنَحْنُ لَهُم مُّسْلِمُونَ ﴿٨٦﴾ وَمَن يَبْتَغِ غَيْرَ الْإِسْلَامِ
دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخٰسِرِينَ ﴿٨٧﴾
كَيْفَ يَهْدِي اللّٰهُ قَوْمًا كَفَرُوا۟ بَعْدَ إِيمَانِهِمْ وَشَهِدُوا
أَنَّ الرُّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ
الظَّالِمِينَ ﴿٨٨﴾ أُولَٰئِكَ جَزَاؤُهُمُ أَنَّ عَلَيْهِمْ لَعْنَةُ اللّٰهِ
وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿٨٩﴾ خٰلِدِينَ فِيهَا لَا يَخْفُ
عَنَّهُمُ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ ﴿٩٠﴾ إِلَّا الَّذِينَ تَابُوا مِن
بَعْدِ ذَٰلِكَ وَأَصْلَحُوا فَإِنَّ اللّٰهَ غَفُورٌ رَّحِيمٌ ﴿٩١﴾ إِنَّ الَّذِينَ
كَفَرُوا۟ بَعْدَ إِيمَانِهِمْ ثُمَّ أَزْدَادُوا كُفْرًا لَّنْ نُقَبِّلَ تَوْبَتَهُمْ
وَأُولَٰئِكَ هُمُ الصَّٰلُونَ ﴿٩٢﴾ إِنَّ الَّذِينَ كَفَرُوا۟ وَمَاتُوا وَهُمْ
كَفَّارٌ فَلَن يُقْبَلَ مِن أَحَدِهِمْ قِيلٌ أَلَّا رَضِيَ ذَٰلِكَ وَلِي
أَفْتَدِي بِهِ أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُم مِّن نَّاصِرِينَ ﴿٩٣﴾

any time period, deserves to be obeyed, rather than all other Prophets. This is why Muḥammad ﷺ led the Prophets in prayer during the night of *Isrā'* when they gathered in Bayt Al-Maqdis (Jerusalem). He is the intercessor on the Day of Gathering, when the Lord comes to judge between His servants. This is *Al-Maqām Al-Maḥmūd* (the praised station) [refer to 17:79] that only Muḥammad deserves, a responsibility which the mighty Prophets and Messengers will decline to assume. However, Muḥammad ﷺ will carry the task

of intercession, may Allāh's peace and blessings be on him.

﴿أَفْتَدِي بِهِمُ إِلَهُ وَيَوْمَ يُقْبَلُ مِنْهُمْ﴾
﴿قُلْ ءَامَنَّا بِاللّٰهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ عَلَىٰ إِبْرٰهٖمَ وَإِسْمٰعٖلَ وَإِسْحٰقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُم مُّسْلِمُونَ﴾
﴿وَمَن يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخٰسِرِينَ﴾

483. Do they seek other than the religion of Allāh, while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned.﴾

484. Say: "We believe in Allāh and in what has been sent

down to us, and what was sent down to Ibrāhīm, Ismā'īl, Ishāq, Ya'qūb and Al-Asbāt, and what was given to Mūsā, 'Īsā and the Prophets from their Lord. We make no distinction between one another among them and to Him (Allāh) we have submitted."

﴿85. And whoever seeks a religion other than Islām, it will never be accepted of him, and in the Hereafter he will be one of the losers.﴾

The Only Valid Religion To Allāh is Islām

Allāh rebukes those who prefer a religion other than the religion that He sent His Books and Messengers with, which is the worship of Allāh Alone without partners, to Whom,

﴿وَلَهُ أَسْلَمَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ﴾

﴿submitted all creatures in the heavens and the earth,﴾

Willingly, or not. Allāh said in other Āyāt,

﴿وَقَدْ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا﴾

﴿And unto Allāh (Alone) falls in prostration whoever is in the heavens and the earth, willingly or unwillingly.﴾ [13:15], and,

﴿أَوَلَمْ يَرَوْا إِلَى مَا خَلَقَ اللَّهُ مِنْ نَفْسٍ يَنْفَخُ فِيهَا مِنْ طَائِفَةٍ مِنْ أَمْثَلِ سُجُجٍ يَخْرُجُ مِنْ بَيْنِ يَدَيْهِمْ رِيحٌ غَافِقٌ يُفْثِنُ فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِنْ كَائِدَةٍ وَالْكَلْبَكَةِ وَهُمْ لَا يُشْكِرُونَ﴾ ﴿يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾

﴿Have they not observed things that Allāh has created: (how) their shadows incline to the right and to the left, making prostration unto Allāh, and they are lowly? And to Allāh prostrate all that is in the heavens and all that is in the earth, of the moving creatures and the angels, and they are not proud. They fear their Lord above them, and they do what they are commanded﴾ [16:48-50].

Therefore, the faithful believer submits to Allāh in heart and body, while the disbeliever unwillingly submits to Him in body only, since he is under Allāh's power, irresistible control and mighty kingship that cannot be repelled or resisted. Wakī' reported that Mujāhid said that the Āyah,

﴿وَلَهُ أَسْلَمَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا﴾

«While to Him submitted all creatures in the heavens and the earth, willingly or unwillingly», is similar to the Āyah,

﴿وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ﴾

«And verily, if you ask them: "Who created the heavens and the earth?" Surely, they will say: "Allāh"»^[1] [39:38].

He also reported that Ibn 'Abbās said about,

﴿وَلَهُ أَسْلَمَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا﴾

«while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly.»

"When He took the covenant from them." ^[2]

﴿وَالَهُ يَرْجَعُونَ﴾

«And to Him shall they all be returned»

on the Day of Return, when He will reward or punish each person according to his or her deeds.

Allāh then said,

﴿قُلْ مَا نَكُ بِاللهِ وَمَا أُنْزِلَ عَلَيْنَا﴾

«Say: "We believe in Allāh and in what has been sent down to us» the Qur'ān,

﴿وَمَا أُنْزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ﴾

«and what was sent down to Ibrāhīm, Ismā'īl, Ishāq, Ya'qūb» the scriptures and revelation,

﴿وَالْأَسْبَاطِ﴾

«and the Asbāṭ,» the Asbāṭ are the twelve tribes who originated from the twelve children of Israel (Ya'qūb).

﴿وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ﴾

«and what was given to Mūsā, 'Isā» the Tawrah and the Injil,

^[1] Aṭ-Ṭabari 6:565.

^[2] Aṭ-Ṭabari 6:565. Refer to 7:172-173.

﴿وَالنَّبِيُّونَ مِنْ رَبِّهِمْ﴾

﴿and the Prophets from their Lord.﴾

and this encompasses all of Allāh's Prophets.

﴿لَا تَفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ﴾

﴿We make no distinction between one another among them﴾
we believe in all of them,

﴿وَعَنْهُمْ لَمْ نُسَلِّمْهُمْ﴾

﴿And to Him (Allāh) we have submitted (in Islām)﴾

Therefore, faithful Muslims believe in every Prophet whom Allāh has sent and in every Book He revealed, and never disbelieve in any of them. Rather, they believe in what was revealed by Allāh, and in every Prophet sent by Allāh. Allāh said next,

﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ﴾

﴿And whoever seeks a religion other than Islām, it will never be accepted of him,﴾

whoever seeks other than what Allāh has legislated, it will not be accepted from him,

﴿وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾

﴿and in the Hereafter he will be one of the losers.﴾

As the Prophet ﷺ said in an authentic *Hadīth*,

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا، فَهُوَ رَدٌّ»

«Whoever commits an action that does not conform to our matter (religion) then it is rejected».^[1]

﴿كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرُّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ
وَأَنَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾ أُولَٰئِكَ جَزَاءُهُمْ أَنَّهُمْ كَفَرُوا بِاللَّهِ وَالرَّسُولِ
وَالنَّاسِ أَجْمَعِينَ﴾ خَلِيلِينَ فِيهَا لَا يُخَفِّفُ عَنْهُمْ الْعَذَابَ وَلَا هُمْ يُنظَرُونَ﴾ إِلَّا الَّذِينَ
تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَسْلَمُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

^[1] *Fath Al-Bāri* 5:355.

﴿86. How shall Allāh guide a people who disbelieved after their belief and after they bore witness that the Messenger is true and after clear proofs came to them? And Allāh guides not the people who are wrongdoers.

﴿87. They are those whose recompense is that on them (rests) the curse of Allāh, of the angels and of all mankind.﴾

﴿88. They will abide therein. Neither will their torment be lightened nor will it be delayed or postponed.﴾

﴿89. Except for those who repent after that and do righteous deeds. Verily, Allāh is Oft-Forgiving, Most Merciful.﴾

Allāh Does Not Guide People Who Disbelieve After they Believed, Unless They Repent

Ibn Jarīr recorded that Ibn 'Abbās said, "A man from the Anṣār embraced Islām, but later reverted and joined the polytheists. He later on became sorry and sent his people to, 'Ask the Messenger of Allāh ﷺ for me, if I can repent.' Then,

﴿كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِسْمِهِمْ﴾

﴿How shall Allāh guide a people who disbelieved after their belief﴾ until,

﴿إِنَّا اللَّهُ غَفُورٌ رَحِيمٌ﴾

﴿Verily, Allāh is Oft-Forgiving, Most Merciful.﴾

was revealed and his people sent word to him and he re-embraced Islām."^[1]

This is the wording recorded by An-Nasā'ī, Al-Hākim and Ibn Hibbān.^[2] Al-Hākim said, "Its chain is Ṣaḥīḥ and they did not record it."

Allāh's statement,

﴿كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِسْمِهِمْ وَشَهِدُوا أَنَّ الرُّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ﴾

﴿How shall Allāh guide a people who disbelieved after their belief and after they bore witness that the Messenger is true and after clear proofs came to them?﴾

^[1] At-Ṭabari 6:572.

^[2] An-Nasā'ī in Al-Kubrā 6:311, Al-Hākim 4:366, Ibn Hibbān 6:323.

means, the proofs and evidences were established, testifying to the truth of what the Messenger was sent with. The truth was thus explained to them, but they reverted to the darkness of polytheism. Therefore, how can such people deserve guidance after they willingly leapt into utter blindness? This is why Allāh said,

﴿وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾

﴿And Allāh guides not the people who are wrongdoers.﴾

He then said,

﴿أُولَئِكَ جَزَاءُكُمْ أَنْ عَلَيْهِمْ نَكَاتُ اللَّهِ وَالتَّائِبِينَ أَجْمَعِينَ﴾

﴿They are those whose recompense is that on them (rests) the curse of Allāh, of the angels and of all mankind.﴾

Allāh curses them and His creation also curses them.

﴿خَالِدِينَ فِيهَا﴾

﴿They will abide therein﴾ in the curse,

﴿لَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا تُمْ يَنْظُرُونَ﴾

﴿Neither will their torment be lightened nor will it be delayed or postponed.﴾

for, the torment will not be lessened, not even for an hour. After that, Allāh said,

﴿إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَسْلَمُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

﴿Except for those who repent after that and do righteous deeds. Verily, Allāh is Oft-Forgiving, Most Merciful.﴾

This Āyah indicates Allāh's kindness, graciousness, compassion, mercy and favor on His creatures when they repent to Him, for He forgives them in this case.

﴿إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِسْمِهِمْ ثُمَّ اتَّزَمُوا كُفْرًا لَنْ تُقْبَلَ تَوْبَتُهُمْ وَأُولَئِكَ هُمُ الضَّالُّونَ﴾ إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يُغْفَرَ مِنْ أَحَدِهِمْ يَلْهُ الْأَرْضَ دَهْرًا وَلَنْ آتَنَّهُمْ فِيهِمْ وَأُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ نَاصِرِينَ﴾

﴿90. Verily, those who disbelieved after their belief and then went on increasing in their disbelief never will their repentance be accepted. And they are those who are astray.﴾

491. Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them if they offered it as a ransom. For them is a painful torment and they will have no helpers.﴾

Neither Repentance of the Disbeliever Upon Death, Nor His Ransoming Himself on the Day of Resurrection Shall be Accepted

Allāh threatens and warns those who revert to disbelief after they believed and who thereafter insist on disbelief until death. He states that in this case, no repentance shall be accepted from them upon their death. Similarly, Allāh said,

﴿وَلَيْسَ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُم الْمَوْتُ﴾

﴿And of no effect is the repentance of those who continue to do evil deeds until death faces one of them﴾ [4:18].

This is why Allāh said,

﴿لَنْ تُقْبَلَ تَوْبَتُهُمْ وَأُولَٰئِكَ هُمُ الضَّالُّونَ﴾

﴿never will their repentance be accepted. And they are those who went astray.﴾

to those who abandon the path of truth for the path of wickedness. Al-Hāfiẓ Abu Bakr Al-Bazzār recorded that Ibn 'Abbās said that some people embraced Islām, reverted to disbelief, became Muslims again, then reverted from Islām. They sent their people inquiring about this matter and they asked the Messenger of Allāh ﷺ. On that, this Āyah was revealed,

﴿إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ أَزَادُوا كُفْرًا لَّنْ تُقْبَلَ تَوْبَتُهُمْ﴾

﴿Verily, those who disbelieved after their belief and then went on increasing in their disbelief never will their repentance be accepted﴾. The chain of narration is satisfactory.^[1]

Thereafter, Allāh said,

﴿إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا فَلَنْ يُمْسِكَ مِنْ أَحَدِهِمْ نِيلٌ إِلَّا أَرْضٌ دُحِّيًّا وَلَوْ﴾

^[1] Ad-Durr Al-Manthūr 2 :258.

﴿أَفْتَدَى بِهَا﴾

«Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them even if they offered it as a ransom.»

Those who die while disbelievers, shall have no good deed ever accepted from them, even if they spent the earth's fill of gold in what was perceived to be an act of obedience. The Prophet ﷺ was asked about 'Abdullāh bin Jud'an, who used to be generous to guests, helpful to the indebted and who gave food (to the poor); will all that benefit him? The Prophet ﷺ said,

«لَا، إِنَّهُ لَمْ يَقُلْ يَوْمًا مِنَ الدَّهْرِ: رَبِّ اغْفِرْ لِي خَطِيئَتِي يَوْمَ الدِّينِ»

«No, for not even one day during his life did he pronounce, 'O my Lord! Forgive my sins on the Day of Judgment.'^[1]»

Similarly, if the disbeliever gave the earth's full of gold as ransom, it will not be accepted from him. Allāh said,

﴿وَلَا يَقْبَلُ بَنَاهَا عَدْلٌ وَلَا تَنْفَعُكَ شَفَعَةٌ﴾

«...nor shall compensation be accepted from him, nor shall intercession be of use to him,» [2:123], and

﴿لَا بَيْعٌ بَيْنَهُ وَلَا خِلَالٌ﴾

«...on which there will be neither mutual bargaining nor befriending.» [14:31], and,

﴿إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَشِئْلَهُمْ مَكْرَهُ لَيَقْتُلُوا بِهَا مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ مَا تُقْبَلُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ﴾

«Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves thereby from the torment on the Day of Resurrection, it would never be accepted of them, and theirs would be a painful torment» [5:36].

This is why Allāh said here,

﴿إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ نَفْلٌ وَلَا الْأَرْضُ جَمِيعًا وَلَهُمْ عَذَابٌ أَلِيمٌ﴾

﴿يَوْمَ﴾

^[1] Muslim 1:196.

«Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them if they offered it as a ransom».

The implication of this *Āyah* is that the disbeliever shall never avoid the torment of Allāh, even if he spent the earth's fill of gold, or if he ransoms himself with the earth's fill of gold, - all of its mountains, hills, sand, dust, valleys, forests, land and sea.

Imām Aḥmad recorded that Anas said that the Messenger of Allāh ﷺ said,

«يَأْتِي بِالرَّجُلِ مِنْ أَهْلِ الْجَنَّةِ فَيَقُولُ لَهُ: يَا ابْنَ آدَمَ، كَيْفَ وَجَدْتَ مَثْرَكَ؟ فَيَقُولُ: أَيْ رَبِّ خَيْرَ مَنْزِلٍ، فَيَقُولُ: سَلْ وَتَمَنَّ، فَيَقُولُ: مَا أَسْأَلُ وَلَا أَتَمَنَّى إِلَّا أَنْ تُرَدَّنِي إِلَى الدُّنْيَا فَأَقْتُلَ فِي سَبِيلِكَ عَشْرَ مَرَارٍ، لِمَا يَرَى مِنْ فَضْلِ الشَّهَادَةِ، وَيَأْتِي بِالرَّجُلِ مِنَ أَهْلِ النَّارِ فَيَقُولُ لَهُ: يَا ابْنَ آدَمَ، كَيْفَ وَجَدْتَ مَثْرَكَ؟ فَيَقُولُ: يَا رَبِّ شَرَّ مَنْزِلٍ، فَيَقُولُ لَهُ: تَتَنَبَّي مِنِّي بِطِلَاعِ الْأَرْضِ ذَهَبًا؟ فَيَقُولُ: أَيْ رَبِّ نَعَمْ، فَيَقُولُ: كَذَبْتَ، قَدْ سَأَلْتُكَ أَقَلَّ مِنْ ذَلِكَ وَأَبْسَرَ قَلَمَ تَعْمَلُ، فَيُرَدُّ إِلَى النَّارِ»

«A man from among the people of Paradise will be brought and Allāh will ask him, "O son of Ādam! How did you find your dwelling?" He will say, "O Lord, it is the best dwelling." Allāh will say, "Ask and wish." The man will say, "I only ask and wish that You send me back to the world so that I am killed ten times in Your cause," because of the honor of martyrdom he would experience. A man from among the people of the Fire will be brought, and Allāh will say to him, "O son of Ādam! How do you find your dwelling?" He will say, "It is the worst dwelling, O Lord." Allāh will ask him, "Would you ransom yourself from Me with the earth's fill of gold?" He will say, "Yes, O Lord." Allāh will say, "You have lied. I asked you to do what is less and easier than that, but you did not do it," and he will be sent back to the Fire.»¹¹

This is why Allāh said,

«أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ نَاصِرِينَ»

¹¹ Aḥmad 3:207.

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ
 فَإِنَّ اللَّهَ يُوَسِّطُ إِلَيْكُمْ كُلَّ لَظْفَارٍ ﴿٩٢﴾ كُلُّ الْطَعَامِ كَانَ جَلًا لِبَيْتِ
 إِسْرَءِيلَ إِلَّا مَا حَرَّمَ إِسْرَءِيلُ عَلَى نَفْسِهِ مِنْ قَبْلِ أَنْ تُنَزَّلَ
 الْتُورَةُ قُلْ فَأَتُوا بِالتَّوْرَةِ فَاتْلُوهَا إِنْ كُنْتُمْ صَادِقِينَ
 ﴿٩٣﴾ فَمَنْ أَفْرَى عَلَى اللَّهِ الْكَذِبَ مِنْ مُعَذِّدِكَ فَأُولَئِكَ
 هُمُ الظَّالِمُونَ ﴿٩٤﴾ قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا
 وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٩٥﴾ إِنْ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي
 بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ ﴿٩٦﴾ فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ
 إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ
 مَنْ اسْتَطَاعَ إِلَى سَبِيلٍ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَفُورٌ
 عَلِيمٌ ﴿٩٧﴾ قُلْ يٰ أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَاللَّهُ شَهِيدٌ
 عَلَى مَا تَعْمَلُونَ ﴿٩٨﴾ قُلْ يٰ أَهْلَ الْكِتَابِ لِمَ تَصُدُّونَ عَنْ
 سَبِيلِ اللَّهِ مَنْ آمَنَ تَبِعُوا عِوَجًا وَأَنْتُمْ شُهَدَاءُ وَمَا اللَّهُ
 بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٩٩﴾ يٰ أَيُّهَا الَّذِينَ آمَنُوا إِنْ تُطِيعُوا
 فِرْقَانِ الَّذِينَ آوَوْا الْكِتَابَ يَرُدُّوكُمْ بِعَدُوِّكُمْ كَافِرِينَ ﴿١٠٠﴾

«For them is a painful torment and they will have no helpers.»

for they shall not have anyone who will save them from the torment of Allāh or rescue them from His painful punishment.

﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ يُوَسِّطُ إِلَيْكُمْ كُلَّ لَظْفَارٍ﴾

«92. By no means shall you attain Al-Birr, unless you spend of that which you love; and whatever of good you spend, Allāh knows it well.»

Al-Birr is Spending from the Best of One's Wealth

In his *Tafsir*, Wakī' reported, that 'Amr bin Maymūn said that

﴿لَنْ تَنَالُوا الْبِرَّ﴾

«By no means shall you attain Al-Birr» is in reference to attaining Paradise.^[1]

Imām Aḥmad reported that Anas bin Mālik said, "Abu Ṭalhah had more property than any other among the Anṣār in Al-Madinah, and the most beloved of his property to him was Bayruḥā' garden, which was in front of the (Messenger's) Masjid. Sometimes, Allāh's Messenger ﷺ used to go to the garden and drink its fresh water." Anas added, "When these verses were revealed,

[1] Aṭ-Ṭabari : 6:587.

﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾

«By no means shall you attain Al-Birr unless You spend of that which you love.»

Abu Ṭalhah said, 'O Allāh's Messenger! Allāh says,

﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾

«By no means shall you attain Al-Birr, unless you spend of that which you love; »

No doubt, Bayruḥā' garden is the most beloved of all my property to me. So I want to give it in charity in Allāh's cause, and I expect its reward and compensation from Allāh. O Allāh's Messenger! Spend it where Allāh makes you think is feasible.' On that, Allāh's Messenger ﷺ said,

«بَيْعٌ بَيْعٌ، ذَاكَ مَالٌ رَايِعٌ، ذَاكَ مَالٌ رَايِعٌ، وَقَدْ سَمِعْتُ، وَأَنَا أَرَى أَنْ تَجْعَلَهَا فِي الْأَقْرَبِينَ»

«Well-done! It is profitable property, it is profitable property. I have heard what you have said, and I think it would be proper if you gave it to your kith and kin.»

Abu Ṭalhah said, 'I will do so, O Allāh's Messenger.' Then Abu Ṭalhah distributed that garden among his relatives and cousins." (1)

This Ḥadīth was recorded in the Two Ṣaḥīḥs.^[2] They also recorded that 'Umar said, "O Messenger of Allāh! I never gained possession of a piece of property more precious to me than my share in Khaybar. Therefore, what do you command me to do with it?" The Prophet ﷺ said,

«خُذْ بِي الْأَضَلِّ وَسَبِّلِ الثَّمَرَةَ»

«Retain the land to give its fruits in Allāh's cause.»^[3]

(1) Aḥmad 3:141.

(2) Faṭḥ Al-Bārī 8:71 and Muslim 2:663.

(3) Its meaning is with Muslim 3:1256 and An-Nasā'ī 6:232, who mentioned it. This is Ibn Mājah's narration.

﴿ كُلُّ الطَّعَامِ كَانَ حَلَالًا لِلْبَنِي إِسْرَءِيلَ إِلَّا مَا حَرَّمَ إِسْرَءِيلُ عَلَى نَفْسِهِ. مِنْ قَبْلِ أَنْ تُنَزَّلَ التَّوْرَةُ قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلُوهَا إِنْ كُنْتُمْ صَادِقِينَ ﴾ فَمَنْ أَفَرَى عَلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ ذَلِكَ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٩٣﴾ قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٩٤﴾

493. All food was lawful to the Children of Israel, except what Isrā'īl made unlawful for himself before the Tawrah was revealed. Say: "Bring here the Tawrah and recite it, if you are truthful." ﴿

494. Then after that, whosoever shall invent a lie against Allāh, then it is these that are the wrongdoers. ﴿

495. Say: "Allāh has spoken the truth; follow the religion of Ibrāhīm the Ḥanīf (monotheist), and he was not of the Mushrikīn (idolators)." ﴿

The Questions that the Jews Asked Our Prophet ﷺ

Imām Aḥmad recorded that Ibn 'Abbās said, "A group of Jews came to Allāh's Prophet ﷺ and said, 'Talk to us about some things we will ask you and which only a Prophet would know.' He said, 'Ask me about whatever you wish. However, give your pledge to Allāh, similar to the pledge that Ya'qūb took from his children, that if I tell you something and you recognize its truth, you will follow me in Islām.' They said, 'Agreed.' The Prophet ﷺ said, 'Ask me about whatever you wish.' They said, 'Tell us about four matters:

1. What kinds of food did Isrā'īl prohibit for himself?
2. What about the sexual discharge of the woman and the man, and what role does each play in producing male or female offspring?
3. Tell us about the condition of the unlettered Prophet during sleep,
4. And who is his *Wālī* (supporter) among the angels?' The Prophet took their covenant that they will follow him if he answers these questions, and they agreed. He said, 'I ask you by He Who sent down the Tawrah to Mūsā, do you not know that Isrā'īl once became very ill? When his illness was prolonged, he vowed to Allāh that if He cures His illness, he would prohibit the best types of drink and food for himself.

Was not the best food to him camel meat and the best drink camel milk?' They said, 'Yes, by Allāh.' The Messenger ﷺ said, 'O Allāh, be Witness against them.' The Prophet ﷺ then said, 'I ask you by Allāh, other than Whom there is no deity (worthy of worship), Who sent down the Tawrah to Mūsā, do you not know that man's discharge is thick and white and woman's is yellow and thin? If any of these fluids becomes dominant, the offspring will take its sex and resemblance by Allāh's leave. Hence, if the man's is more than the woman's, the child will be male, by Allāh's leave. If the woman's discharge is more than the man's, then the child will be female, by Allāh's leave.' They said, 'Yes.' He said, 'O Allāh, be Witness against them.' He then said, 'I ask you by He Who sent down the Tawrah to Mūsā, do you not know that the eyes of this unlettered Prophet sleep, but his heart does not sleep?' They said, 'Yes, by Allāh!' He said, 'O Allāh, be Witness.' They said, 'Tell us now about your *Walī* among the angels, for this is when we either follow or shun you.' He said, 'My *Walī* (who brings down the revelation from Allāh) is Jibrīl, and Allāh never sent a Prophet, but Jibrīl is his *Walī*.' They said, 'We then shun you. Had you a *Walī* other than Jibrīl, we would have followed you.' On that, Allāh, the Exalted revealed,

﴿قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ﴾

﴿Say: "Whoever is an enemy to Jibrīl..."﴾ [2:97]."^[1]

Allāh's statement,

﴿مِنْ قَبْلِ أَنْ نُنَزِّلَ الْتَوْرَةَ﴾

﴿before the Tawrah was revealed﴾ [3:93], means, Isrā'īl forbade that for himself before the Tawrah was revealed. There are two objectives behind revealing this segment of the *Āyah*. First, he forbade himself the most delightful things for Allāh's sake. This practice was allowed during his period of Law, and is, thus, suitable that it is mentioned after Allāh's statement,

﴿لَنْ نَكُونَا إِلَهَ حَتَّى تُنْفِقُوا مِمَّا رَزَقْنَاكُمْ﴾

﴿By no means shall you attain Al-Birr, unless you spend of

^[1] Ahmad 1:287.

that which you love» [3:92].

What we are allowed in our Law is to spend in Allāh's obedience from what we like and covet [but not to prohibit what Allāh has allowed]. Allāh said in other Āyāt;

﴿وَمَنْ أَلْفَاقَ عَنْ حُبِّهِ﴾

«And gives his wealth, in spite of love for it,» [2:177], and;

﴿وَيُطْعِمُونَ الطَّامَ عَنْ حُبِّهِ﴾

«And they give food, in spite of their love for it,» [76:8].

The second reason is that after Allāh refuted the false Christian beliefs and allegations about ʿĪsā and his mother. Allāh started refuting the Jews here, may Allāh curse them, by stating that the abrogation of the Law, that they denied occurs, already occurred in their Law. For instance, Allāh has stated in their Book, the Tawrah, that when Nūḥ departed from the ark, Allāh allowed him to eat the meat of all types of animals. Afterwards, Isrāʾīl forbade the meat and milk of camels for himself, and his children imitated this practice after him. The Tawrah later on prohibited this type of food, and added several more types of prohibitions. Allāh allowed Ādam to marry his daughters to his sons, and this practice was later forbidden. The Law of Ibrāhīm allowed the man to take female servants as companions along with his wife, as Ibrāhīm did when he took Hājar, while he was married to Sārah. Later on, the Tawrah prohibited this practice. It was previously allowed to take two sisters as wives at the same time, as Yaʿqūb married two sisters at the same time. Later on, this practice was prohibited in the Tawrah. All these examples are in the Tawrah and constitute a *Naskh* (abrogation) of the Law. Therefore, let the Jews consider what Allāh legislated for ʿĪsā and if such legislation falls under the category of abrogation or not. Why do they not then follow ʿĪsā in this regard? Rather, the Jews defied and rebelled against ʿĪsā and against the correct religion that Allāh sent Muḥammad ﷺ with.

This is why Allāh said,

﴿كُلُّ الظَّالِمِينَ كَانَ جَلًا لِيَّ إِسْرَءِيلَ إِلَّا مَا حَرَّمَ إِسْرَءِيلُ عَلَى نَفْسِهِ. مِنْ قَبْلِ أَنْ تُنَادَى
النَّارُ﴾

﴿All food was lawful to the Children of Israel, except what Isrā'īl made unlawful for himself before the Tawrah was revealed﴾ [3:93]

meaning, before the Tawrah was revealed, all types of foods were allowed, except what Isrā'īl prohibited for himself. Allāh then said,

﴿قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلَوْهَا إِن كُنتُمْ صَادِقِينَ﴾

﴿Say: "Bring here the Tawrah and recite it, if you are truthful."﴾,

for the Tawrah affirms what we are stating here. Allāh said next,

﴿مَنْ أَضَلُّ عَلَى اللَّهِ الْكَذِبَ مِنْ بَنِي إِدْرِكَ فَأُولَئِكَ هُمُ الظَّالِمُونَ﴾

﴿Then after that, whosoever shall invent a lie against Allāh, then these it is that are the wrongdoers.﴾ [3:94],

in reference to those who lie about Allāh and claim that He made the Sabbath and the Tawrah eternal. They are those who claim that Allāh did not send another Prophet calling to Allāh with the proofs and evidences, although evidence indicates that abrogation, as we have described, occurred before in the Tawrah,

﴿فَأُولَئِكَ هُمُ الظَّالِمُونَ﴾

﴿then these it is that are the wrongdoers.﴾

Allāh then said,

﴿قُلْ صَدَقَ اللَّهُ﴾

﴿Say, "Allāh has spoken the truth;"﴾ [3:95]

meaning, O Muḥammad, say that Allāh has said the truth in what He conveyed and legislated in the Qur'ān,

﴿فَاتَّبِعُوا رِيسَةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ﴾

﴿follow the religion of Ibrāhīm the Ḥanīf, and he was not of the idolators."﴾ [3:95].

Therefore, follow the religion of Ibrāhīm that Allāh legislated in the Qur'ān. Indeed, this is the truth, there is no doubt in it, and the perfect way, and no Prophet has brought a more complete, clear, plain and perfect way than he did. Allāh said in other Āyāt,

﴿قُلْ إِنِّي مَهْدَىٰ نَهْجَ رَبِّي ۖ إِنَّمَا اتَّبَعْتُ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۚ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ۝﴾

«Say: "Truly, my Lord has guided me to a straight path, a right religion, the religion of Ibrāhīm, the Ḥanīf, and he was not of the idolaters."» [6:161]

and,

﴿ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعِ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۚ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ۝﴾

«Then, We have sent the revelation to you (saying): "Follow the religion of Ibrāhīm, the Ḥanīf, and he was not of the idolaters.» [16:123].

﴿إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ ۝ فَبِمَا رَحْمَةٌ مِّنَ رَبِّهِمْ لَمْ يُغْلَبْ وَكَانَ إِذْ يُبْنَىٰ عَلَى ٱلْأَسَاسِ جَنَّ ٱلَّذِينَ مِن بَيْنِ يَدَيْهِمْ أَكْثَرٌ ۚ فَرَأَى ٱللَّهُ غِيءَ عَنِ ٱلْعَالَمِينَ ۝﴾

«96. Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al-'Ālamīn (mankind and Jinn).

«97. In it are manifest signs (for example), the Maqām (station) of Ibrāhīm; whosoever enters it, he attains security. And Hajj to the House is a duty that mankind owes to Allāh, for those who are able to undertake the journey; and whoever disbelieves, then Allāh stands not in need of any of the 'Ālamīn.»

The Ka'bah is the First House of Worship

Allāh said,

﴿إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ﴾

«Verily, the first House appointed for mankind»

for all people, for their acts of worship and religious rituals. They go around the House [in Ṭawāf], pray in its vicinity and remain in its area in I'tikaf.

﴿لَلَّذِي بِبَكَّةَ﴾

«was that at Bakkah,» meaning, the Ka'bah that was built by Ibrāhīm Al-Khalīl, whose religion the Jews and Christians claim

they follow. However, they do not perform *Hajj* to the house that Ibrāhīm built by Allāh's command, and to which he invited the people to perform *Hajj*. Allāh said next,

﴿مَبَارَكًا﴾

«full of blessing», sanctified,

﴿وَهَدَىٰ لِلْعَالَمِينَ﴾

«and a guidance for Al-'Ālamīn.»

Imām Aḥmad recorded that Abu Dharr said; "I said, 'O Allāh's Messenger! Which *Masjid* was the first to be built on the surface of the earth?' He said, 'Al-Masjid Al-Ḥarām (in Makkah).' I said, 'Which was built next?' He replied 'Al-Masjid Al-Aqsā (in Jerusalem).' I said, 'What was the period of time between building the two?' He said, 'Forty years.' He added,

«لَمْ يَخُتْ أَذْرُكْتَ الصَّلَاةَ فَصَلِّ، فَكُلُّهَا مَسْجِدٌ»

«Wherever (you may be, and) the prayer becomes due, perform the prayer there, for the whole earth was made a *Masjid*.»^[1]

Al-Bukhārī and Muslim^[2] also collected this *Ḥadīth*.

The Names of Makkah, Such As 'Bakkah'

Allāh said,

﴿الَّذِي بَكَكَ﴾

«was that at Bakkah», where Bakkah is one of the names of Makkah. Bakkah means, 'it brings *Buka*' (crying, weeping) to the tyrants and arrogant, meaning they cry and become humble in its vicinity. It was also said that Makkah was called Bakkah because people do *Buka* next to it, meaning they gather around it. There are many names for Makkah, such as Bakkah, Al-Bayt Al-'Atīq (the Ancient House), Al-Bayt Al-Ḥarām (the Sacred House), Al-Balad Al-Amin (the City of Safety) and Al-Ma'mūn (Security). Makkah's names include Umm Raḥm (Mother of Mercy), Umm Al-Qurā (Mother of the Towns), Ṣalāh, [as well as others].

^[1] Aḥmad 5:150.

^[2] *Fath Al-Bārī* 6:469. Muslim 1:370.

The Station of Ibrāhīm

Allāh's statement,

﴿فِيهِ آيَاتٌ بَيِّنَاتٌ﴾

«In it are manifest signs» [3:97], means, clear signs that Ibrāhīm built the *Ka'bah* and that Allāh has honored and blessed it. Allāh then said,

﴿مَقَامُ إِبْرَاهِيمَ﴾

«the *Maqām* (station) of Ibrāhīm» When the building [the *Ka'bah*] was raised, Ibrāhīm stood on; the *Maqām* so that he could raise the walls higher, while his son Ismā'īl was handing the stones to him. We should mention that the *Maqām* used to be situated right next to the House. Later, and during his reign, 'Umar bin Al-Khaṭṭab moved the *Maqām* farther to the east, so that those who go around the House in *Ṭawāf* are able to perform it easily, without disturbing those who pray next to the *Maqām* after finishing their *Ṭawāf*. Allāh commanded us to pray next to the *Maqām*;

﴿وَأَتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى﴾

«And take you (people) the *Maqām* (station) of Ibrāhīm as a place of prayer» [2:125].

We mentioned the *Hadīths* about this subject before, and all the thanks are due to Allāh. Al-'Awfī said that, Ibn 'Abbās commented on Allāh's statement,

﴿فِيهِ آيَاتٌ بَيِّنَاتٌ مَقَامُ إِبْرَاهِيمَ﴾

«In it are manifest signs, the *Maqām* of Ibrāhīm;»

"Such as the *Maqām* and *Al-Mash'ar* [*Al-Ḥarām*]." ^[1] Mujāhid said, "The impression of Ibrāhīm's feet remains on the *Maqām* as a clear sign." ^[2] It was reported that 'Umar bin 'Abdul-'Azīz, Al-Ḥasan, Qatādah, As-Suddi, Muqātil bin Ḥayyān and others said similarly. ^[3]

[1] Aṭ-Ṭabari 7:26.

[2] Aṭ-Ṭabari 7:27.

[3] Ibn Abi Ḥatīm 2:412,413.

Al-Ḥaram, the Sacred Area, is a Safe Area

Allāh said,

﴿وَمَنْ دَخَلَ كَانَ بَآئِنًا﴾

﴿whosoever enters it, he attains security,﴾ [3:97]

meaning, the Ḥaram of Makkah is a safe refuge for those in a state of fear. There in its vicinity, they will be safe, just as was the case during the time of *Jāhiliyyah*. Al-Ḥasan Al-Baṣrī said, "(During the time of *Jāhiliyyah*) a man would commit murder, then wear a piece of wool around his neck and enter the Ḥarām. And even when the son of the murdered person would meet him, he would not make a move against him, until he left the sanctuary." Allāh said,

﴿أَرَأَيْتُمْ بَرَأْنَا إِنْ جَعَلْنَا حَرَمًا بَآئِنًا وَنَخْطِفُ النَّاسَ مِنْ حَوْلِهِمْ﴾

﴿Have they not seen that We have made (Makkah) a secure sanctuary, while men are being snatched away from all around them?﴾ [29:67], and,

﴿لَتَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ۖ الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ﴾

﴿So let them worship (Allāh) the Lord of this House (the Ka'bah). (He) Who has fed them against hunger, and has made them safe from fear﴾ [106:3-4].

It is not allowed for anyone to hunt in the Ḥaram or to drive game out of its den to be hunted, or cut the trees in its vicinity, or pick its grass, as the *Ḥadīths* of the Prophet ﷺ and the statements of the Companions testify. The Two *Ṣaḥīḥs* recorded (this being the wording of Muslim) that Ibn 'Abbās said, "On the day of the conquest of Makkah, the Messenger of Allāh ﷺ said,

«لَا مِجْرَةَ، وَلَكِنْ جِهَادٌ وَنِيَّةٌ، وَإِذَا اسْتَشْفَرْتُمْ فَأَنْفِرُوا»

«There is no more Hijrah (migration to Makkah), only Jihād and good intention. If you were mobilized, then march forth.»

He also said on the day of the conquest of Makkah,

«إِنَّ هَذَا الْبَلَدَ حَرَمُ اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ، وَإِنَّهُ لَمْ يَحِلَّ الْقِتَالُ فِيهِ لِأَحَدٍ قَبْلِي، وَلَمْ يَحِلَّ لِي إِلَّا فِي سَاعَةٍ مِنْ

نَهَارٍ، فَهُوَ حَرَامٌ بِحُكْمِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ، لَا يُغْضَدُ شَوْكُهُ، وَلَا يُقَرَّرُ صَبْدُهُ، وَلَا يَنْقَطُ لِقَطْعَتِهَا إِلَّا مَنْ عَرَفَهَا، وَلَا يُخْتَلَى خِلَامًا،

‘Beware! Allāh made this town (Makkah) a sanctuary when He created the heavens and earth, and it is sacred by Allāh’s decree until the Day of Resurrection. Fighting in Makkah was not permitted for anyone before me, and it was made legal for me for only a few hours or so on that day. No doubt it is at this moment a sanctuary by Allāh’s decree until the Day of Resurrection. It is not allowed to uproot its thorny shrubs, hunt its game, pick up its lost objects, except by announcing it, or to uproot its trees.’

Al-Abbās said, ‘Except the lemon grass, O Allāh’s Messenger, as they use it in their houses and graves.’ The Prophet ﷺ said:

«إِلَّا الْأَذْيَرَ»

‘Except lemongrass’.^[1]

The Two Ṣaḥīḥs also recorded that Abu Shurayḥ Al-ʿAdawī said that he said to ‘Amr bin Saʿīd while he was sending the troops to Makkah (to fight ‘Abdullāh bin Az-Zubayr), ‘O Commander! Allow me to tell you what Allāh’s Messenger said on the day following the conquest of Makkah. My ears heard it and my heart memorized it thoroughly, and I saw the Prophet ﷺ with my own eyes when he, after glorifying and praising Allāh, said,

«إِنَّ مَكَّةَ حَرَمَهَا اللَّهُ، وَلَمْ يُحَرِّمْهَا النَّاسُ، فَلَا يَجُلُ لِأَمْرِئٍ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يَشْفِكَ بِهَا دَمًا، وَلَا يَغْضَدَ بِهَا شَجَرَةً، فَإِنْ أَحَدٌ تَرَحَّصَ بِفِتَالِ رَسُولِ اللَّهِ ﷺ فِيهَا فَقُولُوا لَهُ: إِنَّ اللَّهَ أَذِنَ لِرَسُولِهِ وَلَمْ يَأْذَنْ لَكُمْ، وَإِنَّمَا أَذِنَ لِي فِيهَا سَاعَةً مِنْ نَهَارٍ، وَقَدْ عَادَتْ حُرْمَتُهَا الْيَوْمَ كَحُرْمَتِهَا بِالْأَمْسِ فَلْيَتْلَعْ الشَّامِدُ النَّابِ».

‘Allāh, not the people, made Makkah a sanctuary. Therefore, anybody who has belief in Allāh and the Last Day, should neither shed blood in it nor cut down its trees. If anybody argues that fighting in it is permissible on the basis that Allāh’s Messenger fought in Makkah, say to him, ‘Allāh allowed His

[1] Faṭḥ Al-Bārī 4:56, Muslim 2:986.

Messenger and did not allow you.' Allāh allowed me only for a few hours on that day (of the conquest), and today its sanctity is as valid as it was before. So, those who are present, should inform those who are absent of this fact.»"

Abu Shurayh was asked, "What did 'Amr reply?" He said that 'Amr said, "O Abu Shurayh! I know better than you in this respect; Makkah does not give protection to a sinner, a murderer or a thief."^[1]

Jābir bin 'Abdullāh said, "I heard the Messenger of Allāh ﷺ saying,

«لَا يَجُزُّ لِأَحَدِكُمْ أَنْ يَخْبِلَ بِسِكَّةِ السَّلَاحِ»

«None of you is allowed to carry a weapon in Makkah.»
Muslim^[2] recorded this Ḥadīth.

'Abdullāh bin 'Adi bin Al-Ḥamrā' Az-Zuhri said that he heard the Messenger of Allāh ﷺ say while standing at Al-Ḥazwarah in the marketplace of Makkah,

«وَاللَّهِ إِنَّكَ لَخَيْرُ أَرْضِ اللَّهِ، وَأَحَبُّ أَرْضِ اللَّهِ إِلَيَّ، وَلَوْلَا أَنِّي أُخْرِجْتُ مِنْكَ مَا خَرَجْتُ»

«By Allāh! You are the best of Allāh's land and the most beloved land to Allāh. Had it not been for the fact that I was driven out of you, I would not have left you.»^[3]

Imām Aḥmad collected this Ḥadīth and this is his wording. At-Tirmidhi, An-Nasā'ī and Ibn Mājah^[4] also collected it. At-Tirmidhi said, "Ḥasan Ṣaḥīḥ."

The Necessity of Performing Ḥajj

Allāh said,

«وَقَرَّ عَلَى النَّاسِ جُعْ أَلْبَيْتٍ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا»

«And Ḥajj to the House is a duty that mankind owes to Allāh, for those who are able to undertake the journey» [3:97].

[1] Muslim 2:987.

[2] Muslim 2:989.

[3] Aḥmad 4:305.

[4] *Tuḥfat Al-Aḥwadhī* 10:426, An-Nasā'ī in *Al-Kubrā* 2:479, Ibn Mājah 2:1038.

This *Āyah* established the obligation of performing *Hajj*. There are many *Ḥadīths* that mention it as one of the pillars and fundamentals of Islām, and this is agreed upon by the Muslims. According to texts and the consensus of the scholars, it is only obligatory for the adult Muslim to perform it once during his lifetime. Imām Aḥmad recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ once gave a speech in which he said,

«أَيُّهَا النَّاسُ قَدْ فُرِضَ عَلَيْكُمُ الْحَجُّ فَحُجُّوا»

«O people! Hajj has been enjoined on you, therefore, perform Hajj.»

A man asked, "Is it every year, O Allāh's Messenger?" The Prophet ﷺ remained silent until the man repeated the question three times and he then said,

«لَوْ قُلْتُ: نَعَمْ لَوَجِبَتْ وَلَمَّا اسْتَطَعْتُمْ»

«Had I said yes, it would have become an obligation and you would not have been able to fulfill it.» He said next,

«فَدَرْبِي مَا تَرَكْتُكُمْ فَإِنَّمَا هَلَكَ مَنْ كَانَ قُلُوبُكُمْ يَكْتَرُونَ سُؤَالَيهِمْ وَاجْتِلَافِيهِمْ عَلَى أَنْبِيَائِهِمْ، وَإِذَا أَمَرْتُكُمْ بِشَيْءٍ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ، وَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَذَعُّوه»

«Leave me as I leave you, those before you were destroyed because of their many questions and disputing with their Prophets. If I command you with something, perform it as much as you can. If I forbid something for you, then refrain from it.»^[1] Muslim recorded similarly.

Meaning of 'Afford' in the *Āyah*

There are several categories of "the ability to under take the journey". There is the physical ability of the person himself and the ability that is related to other things as mentioned in the books of jurisprudence. Abu 'Īsa At-Tirmidhi recorded that Ibn 'Umar said, "A man stood up and asked the Messenger of Allāh ﷺ, 'O Messenger of Allāh! Who is the pilgrim?' He said, 'He who has untidy hair and clothes.' Another man asked, 'Which *Hajj* is better, O Messenger of Allāh?' He said, 'The noisy

[1] Aḥmad 2:508, Muslim 2: 975.

(with supplication to Allāh) and bloody (with sacrifice).' Another man asked, 'What is the ability to undertake the journey, O Messenger of Allāh?' He said, 'Having provision and a means of transportation.'" [1] This is the narration that Ibn Mājah collected. [2] Al-Hākim narrated that Anas said that the Messenger of Allāh was asked about Allāh's statement,

﴿مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾

﴿for those who are able to undertake the journey;﴾ [3:97]

"What does 'able to undertake the journey' mean?" The Prophet ﷺ answered, "Having sufficient provision and a means of transportation." Al-Hākim stated that this *Ḥadīth*'s chain of narration is authentic, following the guidelines of Muslim in his *Ṣaḥīḥ*, but the Two *Ṣaḥīḥs* did not collect it. [3] Aḥmad recorded that Ibn 'Abbās said that the Messenger of Allāh ﷺ said,

﴿مَنْ أَرَادَ الْحَجَّ فَلْيَتَعَجَّلْ﴾

﴿Whoever intends to perform Ḥajj, let him rush to perform it.﴾ [4] Abu Dāwud also collected this *Ḥadīth*. [5]

The One who Denies the Necessity of Ḥajj Becomes a Disbeliever

Allāh said,

﴿وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ﴾

﴿...and whoever disbelieves, then Allāh stands not in need of any of the 'Alamīn﴾ [3:97].

Ibn 'Abbās, Mujāhid and several others commented on this *Āyah*, "Whoever denies the necessity of Ḥajj becomes disbeliever, and Allāh is far Richer than to need him." Al-Hāfiẓ

[1] *Tuḥfat Al-Aḥwadhī* 8:348.

[2] Ibn Mājah 2:96.

[3] Al-Hākim 1:442. The *Ḥadīths* about provision and means that are mentioned here are all weak narrations. Al-Bayhaqī graded the *Ḥadīth Ḥasan*, but Al-Albānī and Muqbil bin Hādī graded it weak. See *Al-Irwā'* no. 988.

[4] Aḥmad 1:225.

[5] Abu Dāwud 2:350.

Abu Bakr Al-Isma'ili recorded that 'Umar bin Al-Khaṭṭab said, "Whoever can afford *Hajj* but did not perform it, there is no difference in his case if he dies while Jew or Christian." This has an authentic chain of narration leading to 'Umar.^[1]

﴿قُلْ يٰٓأَهْلَ ٱلْكِتَآبِ لِمَ تَكْفُرُونَ بِآيَٰتِ ٱللّٰهِ وَٱللّٰهُ شَهِيدٌ عَلَىٰ مَا تَصَلُّونَ ۖ قُلْ يٰٓأَهْلَ ٱلْكِتَآبِ لِمَ تَصَدُّونَ عَن سَبِيلِ ٱللّٰهِ مَن مَّآءٍ بَعَثْنَا نَحْنًا وَٱنتُمْ شُهَدَآءُ ۖ وَنَا ٱللّٰهُ بِغَيْبِ عَمَّا تَصَلُّونَ ۖ﴾

﴿98. Say: "O People of the Scripture (Jews and Christians)! Why do you reject the *Āyāt* of Allāh, while Allāh is Witness to what you do?"﴾

﴿99. Say: "O People of the Scripture (Jews and Christians)! Why do you stop those who have believed, from the path of Allāh, seeking to make it seem crooked, while you (yourselves) are witnesses? And Allāh is not unaware of what you do."﴾

Chastising the People of the Book for Their Disbelief and Blocking the Path of Allāh

In this *Āyah* Allāh criticizes the disbelieving People of the Book for refusing the truth, rejecting Allāh's *Āyāt* and hindering those who seek to believe from His path, although they know that what the Messenger ﷺ was sent with is the truth from Allāh. They learned this from the previous Prophets and honorable Messengers, may Allāh's peace and blessings be on them all. They all brought the glad tidings and the good news of the coming of the unlettered, Arab, Hāshimi Prophet ﷺ from Makkah, the master of the Children of Ādam, the Final Prophet and the Messenger of the Lord of heavens and earth. Allāh has warned the People of the Book against this behavior, stating that He is Witness over what they do, indicating their defiance of the knowledge conveyed to them by the Prophets. They rejected, denied and refused the very Messenger whom they were ordered to convey the glad tidings about his coming. Allāh states that He is never unaware of what they do, and He will hold them responsible for their actions,

^[1] *Al-Hilyah* 9:252.

سُورَةُ آلِ اِمْرَانَ

٦٣

الْاِسْمِ

وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتُ اللَّهِ وَفِيكُمْ رَسُولُهُ. وَمَنْ يَعْتَصِم بِاللَّهِ فَقَدْ هُدِيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٠٠﴾
يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ. وَلَا تَمُوتُوا إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٠١﴾
وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا. وَأَذْكُرُوا بَعْثَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٢﴾
وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ. وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٣﴾ وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٤﴾
يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ بَيِّنَاتِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿١٠٥﴾ وَأَمَّا الَّذِينَ أبيضَّتْ وُجُوهُهُمْ فَبِئْسَ رَحْمَةً اللَّهُ لَهُمْ فِيهَا خَالِدُونَ ﴿١٠٦﴾ تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعَالَمِينَ ﴿١٠٧﴾

﴿يَوْمَ لَا يَنْفَعُ نَالٌ وَلَا بَنُونَ﴾

«The Day whereon neither wealth nor sons will avail» [26:88].

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن طُيِعُوا فَرِيقًا مِنْ الَّذِينَ أَرَادُوا أَنْ يَنْزِلُوكُمْ بَدَلُكُمْ فِيكُمْ كُفْرًا﴾
وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتُ اللَّهِ وَبَيْنَكُمْ رَسُولُهُ وَمَنْ يَعْتَصِم بِاللَّهِ فَقَدْ هُدِيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٠٠﴾

4100. O you who believe! If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed!»

4101. And how would

you disbelieve, while unto you are recited the verses of Allāh, and among you is His Messenger? And whoever depends upon Allāh, then he is indeed guided to the right path.»

Warning Muslims Against Imitating People of the Scriptures

Allāh warns His believing servants against obeying the People of the Book, who envy the believers for the favor that Allāh gave them by sending His Messenger ﷺ. Similarly, Allāh said,

﴿وَرَدَّ كَثِيرٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يَرُّوْكُمْ يُرَادُ بِكُمْ كُفْرًا حَسْبًا مِنْ عِنْدِ اللَّهِ﴾

«Many of the People of the Scripture (Jews and Christians) wish that they could turn you away as disbelievers after you

have believed, out of their own envy» [2:109].

In this Āyah [3:100], Allāh said,

﴿إِنْ تُطِيعُوا فَرِيقًا مِنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُمْ بَعْدَ إِيمَانِكُمْ كُفْرًا﴾

«If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed!», then said,

﴿وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتُ اللَّهِ وَيُصَلِّىٰكُمْ رَسُولُهُ﴾

«And how would you disbelieve, while unto you are recited the verses of Allāh, and among you is His Messenger?»,

meaning, disbelief is far from touching you, since the Āyāt of Allāh are being sent down on His Messenger ﷺ day and night, and he recites and conveys them to you. Similarly, Allāh said,

﴿وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولِ يَدْعُوكُمْ لِتُؤْمِنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾

«And what is the matter with you that you believe not in Allāh! While the Messenger invites you to believe in your Lord; and He has indeed taken your covenant, if you are real believers» [57:8].

A Hadīth states that one day, the Prophet ﷺ said to his Companions,

«أَيُّ الْمُؤْمِنِينَ أَعْجَبُ إِلَيْكُمْ إِيْمَانًا؟» قالوا: الملائكة. قال: «وَكَيْفَ لَا يُؤْمِنُونَ وَهُمْ عِنْدَ رَبِّهِمْ؟» وذكروا الأنبياء، قال: «وَكَيْفَ لَا يُؤْمِنُونَ وَالْوَحْيُ يَنْزِلُ عَلَيْهِمْ؟» قالوا: فنحن. قال: «وَكَيْفَ لَا تُؤْمِنُونَ وَأَنَا بَيْنَ أَظْهُرِكُمْ؟» قالوا: فأَيُّ النَّاسِ أَعْجَبُ إِيْمَانًا؟ قال: «أَقَوْمٌ يَجِئُونَ مِنْ بَعْدِكُمْ يَجِدُونَ صُحُفًا يُؤْمِنُونَ بِمَا فِيهَا»

«Who among the faithful believers do you consider has the most amazing faith?» They said, «The angels.» He said, «Why would they not believe, since they are with their Lord?» They mentioned the Prophets, and the Prophet ﷺ said, «Why would they not believe while the revelation is sent down to them?» They said, «Then, we are.» He said, «Why would not you believe when I am among you?» They asked, «Who has the most amazing faith?» The Prophet ﷺ said, «A people who will

come after you and who will find only books that they will believe in.”^[1]

Allāh said next,

﴿وَمَنْ يَتَمَنَّ يَأْتِ بِهُ فَتَدَّ هُدًى إِلَىٰ مَرْبٍ شَتِيٍّ﴾

﴿And whoever depends upon Allāh, then he is indeed guided to the right path﴾ [3:101]

for trusting and relying on Allāh are the basis of achieving the right guidance and staying away from the path of wickedness. They also represent the tool to acquiring guidance and truth and achieving the righteous aims.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ. وَلَا تَمُوتُوا إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾ وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ﴾

﴿102. O you who believe! Have Taqwā of Allāh as is His due, and die not except as (true) Muslims.﴾

﴿103. And hold fast, all of you together, to the Rope of Allāh, and be not divided among yourselves, and remember Allāh's favor on you, for you were enemies of one another but He joined your hearts together, so that, by His grace, you became brethren, and you were on the brink of a pit of Fire, and He saved you from it. Thus Allāh makes His Āyāt clear to you, that you may be guided.﴾

Meaning of 'Taqwā of Allāh'

Ibn Abi Ḥātim recorded that 'Abdullāh bin Mas'ūd commented on the Āyah,

﴿اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ﴾

﴿Have Taqwā of Allāh as is His due,﴾

"That He is obeyed and not defied, remembered and not forgotten and appreciated and not unappreciated." ^[2] This has

[1] At-Ṭabarānī 4 :22,23.

[2] Ibn Abi Ḥātim 2 :446.

an authentic chain of narration to 'Abdullāh bin Mas'ūd. Al-Hākim collected this *Hadith* in his *Mustadrak*, from Ibn Mas'ūd, who related it to the Prophet ﷺ. Al-Hākim said, "It is authentic according to the criteria of the Two Shaykhs [Al-Bukhārī and Muslim], and they did not record it."^[1] This is what he said, but it appears that it is only a statement of 'Abdullāh bin Mas'ūd, and Allāh knows best. It was also reported that Anas said, "The servant will not have *Taqwā* of Allāh as is His due until he keeps his tongue idle."^[2] Allāh's statement,

﴿وَلَا تَمُوتُوا إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾

﴿and die not except as (true) Muslims﴾ [3:102], means, preserve your Islām while you are well and safe, so that you die as a Muslim. The Most Generous Allāh has made it His decision that whatever state one lives in, that is what he dies upon and is resurrected upon. We seek refuge from dying on other than Islām.

Imām Ahmad recorded that Mujāhid said, "The people were circling around the Sacred House when Ibn 'Abbās was sitting, holding a bent-handled walking stick. Ibn 'Abbās said, The Messenger of Allāh [recited],

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ. وَلَا تَمُوتُوا إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾

﴿Have Taqwā of Allāh as is His due, die not except as (true) Muslims.﴾ [3:102], [then he said:]

﴿وَلَوْ أَنَّ قُطْرَةً مِنْ الزُّقُومِ قُطِرَتْ لَأَمْرَتْ عَلَى أَهْلِ الْأَرْضِ عَيْشَتَهُمْ، فَكَيْفَ بِمَنْ لَيْسَ لَهُ طَعَامٌ إِلَّا الزُّقُومُ؟﴾

«Verily, if a drop of Zaqqūm (a tree in Hell) falls, it will spoil life for the people of earth. What about those whose food is only from Zaqqūm?»^[3]

This was recorded by At-Tirmidhi, An-Nasā'ī, Ibn Mājah, Ibn Hibbān in his *Ṣaḥīḥ* and Al-Hākim his *Mustadrak*. At-Tirmidhi said, "Hasan Ṣaḥīḥ"^[4] while Al-Hākim said; "It meets the

[1] Al-Hākim 2:294.

[2] Ibn Abi Ḥatim 2:448.

[3] Ahmad 1:300.

[4] *Tuhfat Al-Aḥwadhī* 7:307, An-Nasā'ī in *Al-Kubrā* 6:313, Ibn Mājah 2:1446, Ibn Hibbān 9:278, Al-Hākim 2:294.

conditions of the Two Ṣaḥīḥs and they did not record it."

Imām Aḥmad recorded that Jābir said that three nights before the Messenger of Allāh ﷺ died he heard him saying;

«لَا يَمُوتَنَّ أَحَدُكُمْ إِلَّا وَهُوَ يُخَيِّنُ الظَّنَّ بِاللهِ عَزَّ وَجَلَّ»

«None of you should die except while having sincere trust in Allāh, the Exalted and Most Honorable.»^[1] Muslim also recorded it.^[2]

The Two Ṣaḥīḥs record that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«يَقُولُ اللهُ: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي»

«Allāh said, "I am as My servant thinks of Me."»^[3]

The Necessity of Holding to the Path of Allāh and the Community of the Believers

Allāh said next,

«وَأَعْتَصِمُوا بِحَبْلِ اللهِ جَمِيعًا وَلَا تَفَرَّقُوا»

«And hold fast, all of you together, to the Rope of Allāh, and be not divided among yourselves.» It was said that,

«بِحَبْلِ اللهِ»

«to the Rope of Allāh» refers to Allāh's covenant, just as Allāh said in the following Āyah,

«ضَرَبْتَ عَلَيْهِمُ الْوِلَاةَ أَيْنَ مَا تَفَقَّوْا إِلَّا بِحَبْلِ يَنْ اللهُ وَحَبْلِ بَيْنَ النَّاسِ»

«Indignity is put over them wherever they may be, except when under a covenant (of protection) from Allāh, and from men;» [3:112],

in reference to pledges and peace treaties.

Allāh's statement

«وَلَا تَفَرَّقُوا»

«and be not divided among yourselves», orders sticking to the

[1] Aḥmad 3:315.

[2] Muslim 4:2205.

[3] Faṭḥ Al-Bārī 13:395, Muslim 4:2061.

community of the believers and forbids division. There are several *Ḥadīths* that require adhering to the *Jamā'ah* (congregation of believers) and prohibit division. Muslim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«إِنَّ اللَّهَ يَرْضَى لَكُمْ ثَلَاثًا، وَيَسْخَطُ لَكُمْ ثَلَاثًا: يَرْضَى لَكُمْ أَنْ تَعْبُدُوهُ وَلَا تُشْرِكُوا بِهِ شَيْئًا، وَأَنْ تَتَّصِلُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفْرُقُوا، وَأَنْ تَتَّصِحُوا مَنْ وَلَّاهُ اللَّهُ أَمْرَكُمْ. وَيَسْخَطُ لَكُمْ ثَلَاثًا: قِيلَ وَقَالَ، وَكَثْرَةُ السُّؤَالِ، وَإِصَاعَةُ النَّالِ»

'It pleases Allāh for you to acquire three qualities and displeases Him that you acquire three characteristics. It pleases Him that you worship Him Alone and not associate anything or anyone with Him in worship, that you hold on to the Rope of Allāh altogether and do not divide, and that you advise whoever Allāh appoints as your Leader. The three that displease Him are that you say, 'It was said,' and, 'So-and-so said,' asking many unnecessary questions and wasting money.'^[1]

Allāh said,

﴿وَاذْكُرُوا فَضْلَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بَيْنَهُمْ إِخْوَانًا﴾

«and remember Allāh's favor on you, for you were enemies one to another but He joined your hearts together, so that, by His grace, you became brethren» [3:103].

This was revealed about the Aws and Khazraj. During the time of *Jāhiliyyah*, the Aws and Khazraj were at war and had great hatred, enmity and ill feelings towards each other, causing long conflicts and battles to occur between them. When Allāh brought Islām, those among them who embraced it became brothers who loved each other by Allāh's grace, having good ties for Allāh's sake and helping each other in righteousness and piety. Allāh said,

﴿مَنْ أُولَىٰ أَيْدِيكُمْ فَسُورَةُ وَالْمُؤْمِنِينَ ۚ وَالَّذِينَ آمَنُوا وَلَمْ يَلْحَقُوا بِهِمْ فَأُولَٰئِكَ يَتْلُونَ آيَاتِ اللَّهِ أَكْثَرَ لَعَنَ اللَّهُ لَعْنَةَ الْكَافِرِينَ﴾

[1] Muslim 3:1340.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٦٤

النِّسَاءِ

وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٦٤﴾ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ ءَامَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفٰسِقُونَ ﴿٦٥﴾ لَنْ يَضُرَّكُمْ إِلَّا أَذًى ۖ وَإِنْ يُقَاتِلُواكُمْ يَوْلُوكُمْ إِلَّا ذَبَابًا ثُمَّ لَا تُنْصَرُونَ ﴿٦٦﴾ ضَرَبَتْ عَلَيْهِمُ الذَّلِيلَةَ أَنْ يَأْتِیَواكُمْ إِلَّا بِحَبْلِ مِنَ اللَّهِ وَحَصْلٍ مِنَ النَّاسِ وَبَاءَ وَبَغَضَ مِنَ اللَّهِ وَضَرَبَتْ عَلَيْهِمُ السَّكَنَةَ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٦٧﴾ لَيْسَ أَسَٰوَأَ مِنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَابِلَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ ﴿٦٨﴾ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَنَهَوْنَ عَنِ الْمُنْكَرِ وَسِرْغُونَ فِي الْخَيْرَاتِ وَأُولَٰئِكَ مِنَ الصَّٰلِحِينَ ﴿٦٩﴾ وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ ۗ وَاللَّهُ عَلِيمٌ بِالْمُفْسِقِينَ ﴿٧٠﴾

«He it is Who has supported you with His Help and with the believers. And He has united their hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allāh has united them» [8:62,63],

until the end of the Āyah. Before Islām, their disbelief had them standing at the edge of a pit of the Fire, but Allāh saved them from it and delivered them to faith. The Messenger of Allāh ﷺ reminded the Anṣār [from both Aws and Khazraj] of this bounty when he was dividing the war booty of Hunayn.

During that time, some Anṣār did not like the way the booty was divided, since they did not get what the others did, although that was what Allāh directed His Prophet ﷺ to do. The Messenger of Allāh gave them a speech, in which he said,

«يَا مَعْشَرَ الْأَنْصَارِ أَلَمْ أَجِدْكُمْ ضَلَالًا فَهَدَاكُمْ اللَّهُ بِِي، وَكُنْتُمْ مُتَفَرِّقِينَ فَأَلْتَمَعَكُمْ اللَّهُ بِِي، وَعَالَهَ فَأَعْتَاكُمْ اللَّهُ بِِي؟»

«O Anṣār! Did I not find you misguided and Allāh directed you to guidance because of me? Were you not divided beforehand and Allāh united you around me? Were you not poor and Allāh enriched you because of me?»

Whenever the Prophet ﷺ asked them a question, they would answer, "Indeed, Allāh and His Messenger have granted us

bounty." [1]

﴿وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْعُرْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾ وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَيْنِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَادْعُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ﴾ إِنَّكَ مَلَأْتَ اللَّهُ تَلْوَاهَا عَلَيْكَ بِالْحَقِّ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعَالَمِينَ ﴿وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ﴾

﴿104. Let there arise out of you a group of people inviting to all that is good (Islām), enjoining Al-Ma'rūf (all that Islām orders) and forbidding Al-Munkar (all that Islām has forbidden). And it is they who are the successful.﴾

﴿105. And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment.﴾

﴿106. On the Day (i.e. the Day of Resurrection) when some faces will become white and some faces will become black; as for those whose faces will become black (to them will be said): "Did you reject faith after accepting it? Then taste the torment (in Hell) for rejecting faith."﴾

﴿107. And for those whose faces will become white, they will be in Allāh's mercy (Paradise), therein they shall dwell forever.﴾

﴿108. These are the Āyāt of Allāh. We recite them to you in truth, and Allāh wills no injustice to the 'Ālamīn.﴾

﴿109. And to Allāh belongs all that is in the heavens and all that is in the earth. And all matters go back (for decision) to Allāh.﴾

The Command to Establish the Invitation to Allāh

Allāh said,

﴿وَلَتَكُنْ مِنْكُمْ أُمَّةٌ﴾

﴿Let there arise out of you a group of people﴾

[1] An-Nasā'ī in Al-Kubrā 5:91.

that calls to righteousness, enjoins all that is good and forbids evil in the manner Allāh commanded,

﴿وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

«And it is they who are the successful.»

Aḍ-Ḍaḥḥāk said, "They are a special group of the Companions and a special group of those after them, that is those who perform *Jihād* and the scholars."^[1]

The objective of this Āyah is that there should be a segment of this Muslim *Ummah* fulfilling this task, even though it is also an obligation on every member of this *Ummah*, each according to his ability. Muslim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُخَيِّرْهُ يَدًا، فَإِنْ لَمْ يَسْتَطِعْ فِلِسَانًا، فَإِنْ لَمْ يَسْتَطِعْ فِقَلْبًا،
وَذَلِكَ أَوْفَى الْإِيمَانِ»

«Whoever among you witnesses an evil, let him change it with his hand. If he is unable, then let him change it with his tongue. If he is unable, then let him change it with his heart, and this is the weakest faith.» In another narration, The Prophet ﷺ said,

«وَلَيْسَ وَرَاءَ ذَلِكَ مِنَ الْإِيمَانِ حَبَّةُ خَرْدَلٍ»

«There is no faith beyond that, not even the weight of a mustard seed.»^[2]

Imām Aḥmad recorded that Ḥudhayfah bin Al-Yamān said that the Prophet ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ، لَأَمُرُنَّ بِالْمَعْرُوفِ، وَلَنَنْهَوُنَّ عَنِ الْمُنْكَرِ، أَوْ لَيُؤَيِّدَنَّ اللَّهُ أَوْ يَنْتَعِلَ عَلَيْكُمْ عِقَابًا مِنْ عِنْدِهِ، ثُمَّ لَتَدْعُنَّهُ فَلَا يَسْتَجِيبَ لَكُمْ»

«By He in Whose Hand is my soul! You will enjoin righteousness and forbid evil, or Allāh shall send down a punishment from Him to you. Then, you will supplicate to Him, but He will not accept your supplication.»^[3]

[1] Aṭ-Ṭabari 7:92.

[2] Muslim 1:69,70.

[3] Aḥmad 5:38.

At-Tirmidhi also collected this *Hadith* and said, "*Hasan*".^[1] There are many other *Hadiths* and *Āyāt* on this subject, which will be explained later.

The Prohibition of Division

Allāh said,

﴿وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاختلفُوا مِنْ بَيْنِ مَا بَاءَهُمُ الْبَيِّنَاتُ﴾

«And be not as those who divided and differed among themselves after the clear proofs had come to them» [3:105].

In this *Āyah*, Allāh forbids this *Ummah* from imitating the division and discord of the nations that came before them. These nations also abandoned enjoining righteousness and forbidding evil, although they had proof of its necessity.

Imām Aḥmad recorded that Abu 'Amir 'Abdullāh bin Luḥay said, "We performed *Hajj* with Mu'āwiyah bin Abi Sufyān. When we arrived at Makkah, he stood up after praying *Zuhr* and said, 'The Messenger of Allāh ﷺ said,

«إِنَّ أَهْلَ الْكِتَابَيْنِ افْتَرَقُوا فِي دِينِهِمْ عَلَى ثِنْتَيْنِ وَسَبْعِينَ مِلَّةً، وَإِنَّ هَذِهِ الْأُمَّةَ سَتَفْتَرِقُ عَلَى ثَلَاثٍ وَسَبْعِينَ مِلَّةً - بَعْضُ الْأَهْوَاءِ - كُلُّهَا فِي النَّارِ إِلَّا وَاحِدَةً - وَهِيَ الْجَمَاعَةُ - وَإِنَّهُ سَيَخْرُجُ فِي أُمَّتِي أَقْوَامٌ تَجَارَى بِهِمْ بَلَدُ الْأَهْوَاءِ كَمَا يَتَجَارَى الْكَلْبُ بِصَاحِبِهِ، لَا يَنْفَى مِنْهُ عِرْقٌ وَلَا مَفْصِلٌ إِلَّا دَخَلَهُ»

«The People of the Two Scriptures divided into seventy-two sects. This *Ummah* will divide into seventy-three sects, all in the Fire except one, that is, the *Jama'ah*.^[2] Some of my *Ummah* will be guided by desire, like one who is infected by rabies; no vein or joint will be saved from these desires.»

[Mu'āwiyah said next:] By Allāh, O Arabs! If you do not adhere to what came to you from your Prophet ﷺ then other people are even more prone not to adhere to it."^[3] Similar was recorded by Abu Dāwud^[4] from Aḥmad bin Ḥanbal and Muḥammad bin Yahyā.

[1] *Tuḥfat Al-Aḥwadhī* 6:390

[2] That is, the group that adheres to the teachings of the Prophet ﷺ and his Companions.

[3] Aḥmad 4:102.

[4] Abu Dāwud 5:5.

﴿يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ﴾

«On the Day (i.e. the Day of Resurrection) when some faces will become white and some faces will become black;»

until the end of the *Āyah*. I said to Abu Umamāh, 'Did you hear this from the Messenger of Allāh?' He said, 'If I only heard it from the Messenger of Allāh once, twice, thrice, four times, or seven times, I would not have narrated it to you.' " At-Tirmidhi said, "This *Ḥadīth* is *Ḥasan*."^[1] Ibn Mājah^[2] and Aḥmad^[3] recorded similarly.

Allāh said,

﴿بَلَدَكُم مَّا بَيْنَ يَدَيْكُمْ فَخَرُّوا وَنُحِرُوا﴾

«These are the *Āyāt* of Allāh. We recite them to you»

meaning, 'These are the verses of Allāh, His proofs and signs that We reveal to you, O Muḥammad,'

﴿بِالْحَقِّ﴾

«in truth» making known the true reality of this world and the Hereafter.

﴿وَمَا اللَّهُ بِرَبِّدُّ ظُلْمًا لِّلْعَالَمِينَ﴾

«and Allāh wills no injustice to the 'Ālamīn.»

for He never treats them with injustice. Rather, He is the Just Ruler Who is able to do everything and has knowledge of everything. Therefore, He does not need to treat any of His creatures with injustice, and this is why He said next,

﴿وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ﴾

«and to Allāh belongs all that is in the heavens and all that is in the Earth.»

they are all His servants and His property,

﴿وَالِلَّهِ تُرْجِعُ الْاُمُورَ﴾

«And all matters go back to Allāh,»

[1] *Tuḥfat Al-Aḥwadhī* 8:351.

[2] *Ibn Mājah* 1:62.

[3] *Aḥmad* 5:256.

for His is the decision concerning the affairs of this life and the Hereafter, and His is the Supreme Authority in this life and the Hereafter.

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَذُكِّرْتُمْ بِاللَّهِ وَلَوْ مَا مَكَتِ أَعْلَى الْكَعْبَةِ لَكَانَ خَيْرًا لَهُمْ وَلَهُمْ فِيهِمْ الشُّرُوكُ وَأَعْلَزْتُمْ الْقَبُحَ ۖ لَنْ يَصْرُوكُمْ إِلَّا أَدْنَىٰ وَإِنْ يَتَّبِعُوكُمْ يُولُوكُمْ الْأَذَىٰ ثُمَّ لَا يُصْرُوكُ ۖ ضَرَبْتَ عَلَيْهِمُ الْوَلَاةَ لَنْ مَا يُفْعَلُوا إِلَّا بِحِلٍّ مِنْ اللَّهِ وَحِلٍّ مِنَ النَّاسِ وَيَأْتُو بِغَيْرِ شَيْءٍ اللَّهُ وَضَرَبْتَ عَلَيْهِمُ الْمَسْكَنَةَ ۚ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ ۚ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ۝﴾

¶110. You are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rûf (all that Islām has ordained) and forbid Al-Munkar (all that Islām has forbidden), and you believe in Allāh. And had the People of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are Fāsiqūn (rebellious).﴾

¶111. They will do you no harm, barring a trifling annoyance; and if they fight against you, they will show you their backs, and they will not be helped.﴾

¶112. They are stricken with humility wherever they may be, except when under a covenant (of protection) from Allāh, and a covenant from men; they have drawn on themselves the wrath of Allāh, and destitution is put over them. This is because they disbelieved in the Āyāt of Allāh and killed the Prophets without right. This is because they disobeyed (Allāh) and used to transgress (the limits set by Allāh).﴾

Virtues of the Ummah of Muḥammad ﷺ, the Best Nation Ever

Allāh states that the Ummah of Muḥammad ﷺ is the best nation ever,

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ﴾

¶You are the best of peoples ever raised up for mankind¶ [3:110].

Al-Bukhāri recorded that Abu Hurayrah commented on this

Āyah, "(You, Muslims, are) the best nation of people for the people, you bring them tied in chains on their necks (capture them in war) and they later embrace Islām." [1] Similar was said by Ibn 'Abbās, Mujāhid, 'Atiyah Al-'Awfi, 'Ikrimah, 'Atā' and Ar-Rabī' bin Anas that,

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ﴾

«You are the best of peoples ever raised up for mankind;»

means, the best of peoples for the people.[2]

The meaning of the Āyah is that the *Ummah* of Muḥammad is the most righteous and beneficial nation for mankind. Hence Allāh's description of them,

﴿تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَهُمْ ذُوْا بَالٍ﴾

«you enjoin Al-Ma'rūf and forbid Al-Munkar and believe in Allāh» [3:110].

Aḥmad,[3] At-Tirmidhi,[4] Ibn Mājah,[5] and Al-Ḥākim recorded that Ḥakīm bin Mu'āwiyah bin Haydah narrated that his father said that the Messenger of Allāh ﷺ said,

«أَنْتُمْ نَوْفُلُونَ سَبْعِينَ أُمَّةً، أَنْتُمْ خَيْرُهَا، وَأَنْتُمْ أَكْثَرُكُمْ عَلَى اللَّهِ عَزَّ وَجَلَّ»

«You are the final of seventy nations, you are the best and most honored among them to Allāh.»

This is a well-known Ḥadīth about which At-Tirmidhi said, "Ḥasan", and which is also narrated from Mu'adh bin Jabal and Abu Sa'īd. The *Ummah* of Muḥammad achieved this virtue because of its Prophet, Muḥammad, peace be upon him, the most regarded of Allāh's creation and the most honored Messenger with Allāh. Allāh sent Muḥammad ﷺ with the perfect and complete Law that was never given to any Prophet or Messenger before him. In Muḥammad's Law, few deeds take the place of the many deeds that other nations performed. For instance, Imām Aḥmad recorded that 'Alī bin Abi Ṭalib said,

[1] *Faḥ al-Bārī* 8:72.

[2] Ibn Abi Ḥatīm 2:472,473.

[3] Aḥmad 5:3.

[4] *Tuḥfat Al-Aḥwadhī* 8:352.

[5] Ibn Mājah 2:1433.

"The Messenger of Allāh ﷺ said,

«أَعْطِيتُ مَا لَمْ يَنْعَ أَحَدٌ مِنَ الْأَنْبِيَاءِ»

'I was given what no other Prophet before me was given.'

We said, 'O Messenger of Allāh! What is it?' He said,

«نُصِرْتُ بِالرُّغَبِ، وَأَعْطِيتُ مَفَاتِيحَ الْأَرْضِ، وَسُمِّيتُ أَحْمَدَ، وَجُعِلَ التُّرَابُ لِي طَهُورًا، وَجُعِلَتْ أُمَّتِي خَيْرَ الْأُمَمِ»

'I was given victory by fear, I was given the keys of the earth, I was called Ahmad, the earth was made a clean place for me (to pray and perform Tayammum with it) and my Ummah was made the best Ummah.' [1]

The chain of narration for this Ḥadīth is Ḥasan. There are several Ḥadīths that we should mention here.

The Two Ṣaḥīḥs recorded that Az-Zuhri said that, Sa'īd bin Al-Musayyib said that Abu Hurayrah narrated to him, "I heard the Messenger of Allāh ﷺ saying,

«يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي زُمَرَةٌ وَهُمْ سَبْعُونَ أَلْفًا، نُفُوسُهُمْ إِضَاءَةُ الْقَمَرِ لَيْلَةَ الْبَدْرِ» قال أبو هريرة: فقام عكاشة بن محصن الأسدي يرفع نمرة عليه، فقال: يا رسول الله، ادع الله أن يجعلني منهم، فقال رسول الله ﷺ: «اللَّهُمَّ اجْعَلْهُ مِنْهُمْ» ثم قام رجل من الأنصار فقال: يا رسول الله! ادع الله أن يجعلني منهم، فقال: «سَبَقَكَ بِهَا عَكَّاشَةٌ»

'A group of seventy thousand from my Ummah will enter Paradise, while their faces are radiating, just like the moon when it is full.' Ukkāshah bin Miḥṣan Al-Asadi stood up, saying, 'O Messenger of Allāh! Supplicate to Allāh that I am one of them.' The Messenger of Allāh ﷺ said, 'O Allāh! Make him one of them.' A man from the Anṣār also stood and said, 'O Messenger of Allāh! Supplicate to Allāh that I am one of them.' The Messenger said, 'Ukkashah has beaten you to it.' [2]

[1] Aḥmad 1:98.

[2] Faṭh Al-Bāri 11:413, Muslim 1:197.

Another *Hadīth* that Establishes the Virtues of the *Ummah* of Muḥammad ﷺ in this Life and the Hereafter.

Imām Aḥmad recorded that Jābir said, "I heard the Messenger of Allāh ﷺ saying,

«إِنِّي لَأَرْجُو أَنْ يَكُونَ مَنْ يَتَّبِعُنِي مِنْ أُمَّتِي يَوْمَ الْقِيَامَةِ رُبُعَ الْجَنَّةِ. قَالَ: فَكَبِرْنَا، ثُمَّ قَالَ: «أَرْجُو أَنْ يَكُونُوا ثُلُثَ النَّاسِ» قَالَ: فَكَبِرْنَا، ثُمَّ قَالَ: «أَرْجُو أَنْ تَكُونُوا الشَّطْرُ»

'I hope that those who follow me will be one-fourth of the residents of Paradise on the Day of Resurrection.' We said, 'Allāhu Akbar'. He then said, 'I hope that they will be one-third of the people.' We said, 'Allāhu Akbar'. He then said, 'I hope that you will be one-half.'^[1]

Imām Aḥmad recorded the same *Hadīth* with another chain of narration,^[2] and this *Hadīth* meets the criteria of Muslim in his *Ṣaḥīḥ*. In the Two *Ṣaḥīḥs*, it is recorded that 'Abdullāh bin Mas'ūd said, "The Messenger of Allāh ﷺ said to us,

«أَمَا تَرْضَوْنَ أَنْ تَكُونُوا رُبُعَ أَهْلِ الْجَنَّةِ؟»

'Does it please you that you will be one-fourth of the people of Paradise?'

We said, 'Allāhu Akbar!' He added,

«أَمَا تَرْضَوْنَ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ؟»

'Does it please you that you will be one-third of the people of Paradise?' We said, 'Allāhu Akbar!' He said,

«إِنِّي لَأَرْجُو أَنْ تَكُونُوا شَطْرَ أَهْلِ الْجَنَّةِ؟»

'I hope that you will be half of the people of Paradise.'^[3]

Another *Hadīth*

Imām Aḥmad recorded that Buraydah said that the Prophet ﷺ said,

«أَهْلُ الْجَنَّةِ عِشْرُونَ وَبِائِثَةٌ صَفٌّ، هَذِهِ الْأُمَّةُ مِنْ ذَلِكَ لَمَّا تَوَرَّ صَفًّا»

[1] Aḥmad 3:346.

[2] Aḥmad 3:383.

[3] *Fath Al-Bārī* 11:385, Muslim 1:200.

«The people of Paradise are one hundred and twenty rows, this Ummah takes up eighty of them.»^[1]

Imām Aḥmad also collected this Ḥadīth through another chain of narration.^[2] At-Tirmidhi and Ibn Mājah^[3] also collected this Ḥadīth, and At-Tirmidhi said, 'This Ḥadīth is Ḥasan.'^[4]

'Abdur-Razzāq recorded that Abu Hurayrah said that, the Prophet ﷺ said,

«نَحْنُ الْأَخِيرُونَ الْأَوَّلُونَ يَوْمَ الْقِيَامَةِ، نَحْنُ أَوَّلُ النَّاسِ دُخُولًا الْجَنَّةَ، يَبْدَأُهُمْ
أَرْثُوا الْكِتَابَ مِنْ قَبْلِنَا وَأَوَّلِينَ مِنْ بَعْدِهِمْ، فَهَذَا اللَّهُ لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ،
فَهَذَا الْيَوْمُ الَّذِي اخْتَلَفُوا فِيهِ، النَّاسُ لَنَا فِيهِ نَبْعٌ، غَدًا لِلْيَهُودِ، وَلِلنَّصَارَى بَعْدَ غَدِهِ

«We (Muslims) are the last to come, but the foremost on the Day of Resurrection, and the first people to enter Paradise, although the former nations were given the Scriptures before us and we after them. Allāh gave us the guidance of truth that they have been disputing about. This (Friday) is the Day that they have been disputing about, and all the other people are behind us in this matter: the Jews' (day of congregation is) tomorrow (Saturday) and the Christians' is the day after tomorrow (Sunday).»

Al-Bukhārī^[5] and Muslim^[6] collected this Ḥadīth. Muslim recorded Abu Hurayrah saying that the Messenger of Allāh ﷺ said,

«نَحْنُ الْأَخِيرُونَ الْأَوَّلُونَ يَوْمَ الْقِيَامَةِ، نَحْنُ أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ»

«We (Muslims) are the last (to come), but (will be) the foremost on the Day of Resurrection, and will be the first people to enter Paradise...» until the end of the Ḥadīth.^[7]

[1] Aḥmad 5:355.

[2] Aḥmad 5:347.

[3] *Tuhfat Al-Aḥwadhī* 7:256.

[4] Ibn Mājah 2:134.

[5] Al-Bukhārī no. 896, 3486 and 3487.

[6] Muslim no. 855.

[7] Muslim no. 855.

These and other *Ḥadīths* conform to the meaning of the *Āyah*,

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ﴾

«You are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rūf (all that Islām has ordained) and forbid Al-Munkar (all that Islām has forbidden), and you believe in Allāh».

Therefore, whoever among this *Ummah* acquires these qualities, will have a share in this praise. Qatādah said, "We were told that 'Umar bin Al-Khaṭṭab recited this *Āyah* [3:110] during a *Ḥajj* that he performed, when he saw that the people were rushing. He then said, 'Whoever likes to be among this [praised] *Ummah*, let him fulfill the condition that Allāh set in this *Āyah*.'" Ibn Jarīr⁽¹⁾ recorded this. Those from this *Ummah* who do not acquire these qualities will be just like the People of the Scriptures whom Allāh criticized, when He said,

﴿كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ﴾

«They did not forbid one another from the Munkar which they committed...» [5:79].

This is the reason why, after Allāh praised the Muslim *Ummah* with the qualities that He mentioned, He criticized the People of the Scriptures and chastised them, saying,

﴿وَلَوْ أَنَّهُمْ فَعَلُوا مَا كُنْتُمْ عَنِ النَّاسِ﴾

«And had the People of the Scripture (Jews and Christians) believed» [3:110],

in what was sent down to Muḥammad ﷺ,

﴿لَكَانَ خَيْرًا لَّهُمْ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْكَافِرُونَ﴾

«it would have been better for them; among them are some who have faith, but most of them are Fāsiqūn (rebellious).»

Therefore only a few of them believe in Allāh and in what was sent down to you and to them. The majority of them follow deviation, disbelief, sin and rebellion.

⁽¹⁾ At-Ṭabari 7:102.

The Good News that Muslims will Dominate the People of the Book

While delivering the good news to His believing servants that victory and dominance will be theirs against the disbelieving, atheistic People of the Scriptures, Allāh then said,

﴿لَنْ يَضُرَّكُمْ إِلَّا أَذًى وَانْ يَنْتَهِلُوكُم بِأُلْوَاحِهِمْ ثُمَّ لَا تُفَعِّلُونَ﴾

«They will do you no harm, barring a trifling annoyance; and if they fight against you, they will show you their backs, and they will not be helped.» [3:111]

This is what occurred, for at the battle of Khaybar, Allāh brought humiliation and disgrace to the Jews. Before that, the Jews in Al-Madīnah, the tribes of Qaynuqā', Naḍīr and Qurayzah, were also humiliated by Allāh. Such was the case with the Christians in the area of Ash-Shām later on, when the Companions defeated them in many battles and took over the leadership of Ash-Shām forever. There shall always be a group of Muslims in Ash-Shām area until 'Īsā, son of Maryam, descends while they are like this [on the truth, apparent and victorious]. 'Īsā will at that time rule according to the Law of Muḥammad ﷺ, break the cross, kill the swine, banish the *Jizyah* and only accept Islām from the people.

Allāh said next,

﴿شَرِيتُمْ عَلَى اللَّهِ أَنْ مَا تُقِفُوا إِلَّا بِحَبْلٍ مِنْ اللَّهِ وَحَبْلِ مِنْ الْإِنْسَانِ﴾

«Indignity is put over them wherever they may be, except when under a covenant (of protection) from Allāh, and a covenant from men;»

meaning, Allāh has placed humiliation and disgrace on them wherever they may be, and they will never be safe,

﴿إِلَّا بِحَبْلٍ مِنْ اللَّهِ﴾

«except when under a covenant from Allāh,»

under the *Dhimmah* (covenant of protection) from Allāh that requires them to pay the *Jizyah* (tax, to Muslims,) and makes them subservient to Islāmic Law.

﴿وَحَبْلِ مِنْ الْإِنْسَانِ﴾

«and a covenant from men;» meaning, covenant from men,

such as pledges of protection and safety offered to them by Muslim men and women, and even a slave, according to one of the sayings of the scholars. Ibn 'Abbās said that,

﴿إِلَّا بِعَمَلٍ مِنْ اللَّهِ وَحَبْلِ بْنِ الْإِنْسِ﴾

«except when under a covenant from Allāh, and a covenant from men;»

refers to a covenant of protection from Allāh and a pledge of safety from people.^[1] Similar was said by Mujāhid, 'Ikrimah, 'Atā', Aḍ-Ḍaḥḥāk, Al-Ḥasan, Qatādah, As-Suddi and Ar-Rabī' bin Anas.^[2] Allāh's statement,

﴿وَبَاءُوا بِغَضَبٍ مِنَ اللَّهِ﴾

«they have drawn on themselves the wrath of Allāh,»

means, they earned Allāh's anger, which they deserved,

﴿وَضُرِبَتْ عَلَيْهِمُ الْكِسْفَةُ﴾

«and destitution is put over them», meaning they deserve it by decree and legislatively.

Allāh said next,

﴿ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقِّ﴾

«This is because they disbelieved in the Āyāt of Allāh and killed the Prophets without right.»

meaning, what drove them to this was their arrogance, transgression and envy, earning them humiliation, degradation and disgrace throughout this life and the Hereafter. Allāh said,

﴿ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ﴾

«This is because they disobeyed and used to transgress (the limits set by Allāh).»

meaning, what lured them to disbelieve in Allāh's Āyāt and kill His Messengers, is the fact that they often disobeyed Allāh's commands, committed His prohibitions and transgressed His set limits. We seek refuge from this behavior, and Allāh Alone is sought for each and every type of help.

[1] Aṭ-Ṭabari 7:112.

[2] Ibn Abi Ḥatim 2:480,481.

سُورَةُ آلِ

٦٥

الْإِمْرَانِ

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِي عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ
 مِنْ اللَّهِ شَيْئًا وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١١٣﴾
 مَثَلُ مَا يُبْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا
 صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنْفُسَهُمْ فَأَهْلَكَتْهُ وَمَا
 ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنْفُسُهُمْ يَظْلِمُونَ ﴿١١٤﴾ بَنِي آدَمَ الَّذِينَ
 ءَامَنُوا لَا تَتَّخِذُوا بِطَانَةَ مِنْ دُونِكُمْ لَا يَأْتِ لَوْثُكُمْ خَبَالًا
 وَلَا أَمَاعِينَمْ قَدْ بَدَتْ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي
 صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١١٥﴾
 هَآأَنْتُمْ أَوْلَىٰ بِحُبِّنَاهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ
 وَإِذَا الْقَوُكُمْ قَالُوا ءَامَنَّا وَإِذَا خَلَا عَصَاكُمْ أَلْمَأَمِلَ
 مِنَ الْغَيْبِ قُلْ مَوْتُوا بِعِطْ كُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١١٦﴾
 إِنْ تَمْسِكُمْ حَسَنَةً سَنُؤْتِيكُمْ وَإِنْ تُصِيبْكُمْ سَيِّئَةٌ يَفْرَحُوا
 بِهَا وَإِنْ تُصِيبُوا وَتَقْتُلُوا لَا يَصْرُكُمْ كَيْدُهُمْ شَيْئًا
 إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿١١٧﴾ وَإِذْ عَدَوْتَ مِنْ أَهْلِكَ
 تُبَوِّئُ الْمُؤْمِنِينَ مَقْعِدًا لِلْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١١٨﴾

﴿١١٣﴾ لَيْسُوا سَوَاءً مِنْ أَهْلِ
 الْكِتَابِ إِنَّهُمْ قَاهِسَةٌ يَقُولُونَ مَا يَنْتَ
 اللَّهُ مَا لَهُ أَكْبَرُ وَلَهُمْ يُسَبِّحُونَ ﴿١١٤﴾
 يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
 وَآمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ
 الْمُنْكَرِ وَيُسْرِعُونَ فِي الْخَيْرَاتِ
 وَأُولَئِكَ مِنْ الصَّالِحِينَ ﴿١١٥﴾ وَمَا
 يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوا
 وَاللَّهُ عَلِيمٌ بِالْمُفْسِدِينَ ﴿١١٦﴾ إِنَّ
 الَّذِينَ كَفَرُوا لَنْ تُغْنِي عَنْهُمْ
 أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ
 شَيْئًا وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ
 فِيهَا خَالِدُونَ ﴿١١٧﴾ مَثَلُ مَا يُبْفِقُونَ
 فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ
 رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ
 ظَلَمُوا أَنْفُسَهُمْ فَأَهْلَكَتْهُ وَمَا
 ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنْفُسُهُمْ
 يَظْلِمُونَ ﴿١١٨﴾

﴿113. Not all of them are alike; a party of the People of the Scripture stand for the right, they recite the verses of Allāh during the hours of the night, prostrating themselves in prayer.﴾

﴿114. They believe in Allāh and the Last Day; they enjoin Al-Ma'rūf and forbid Al-Munkar; and they hasten in (all) good works; and they are among the righteous.﴾

﴿115. And whatever good they do, nothing will be rejected of them; for Allāh knows well the Muttaqīn (the pious).﴾

﴿116. Surely, those who disbelieve, neither their properties nor their offspring will avail them against Allāh. They are the dwellers of the Fire, therein they will abide.﴾

«117. The parable of what they spend in this world is that of a wind of *Şir*; it struck the harvest of a people who did wrong against themselves and destroyed it. Allāh wronged them not, but they wronged themselves.»

Virtues of the People of the Scriptures Who Embrace Islām

Muḥammad bin Ishāq and others, including Al-'Awfī who reported it from Ibn 'Abbās, said; "These *Āyāt* were revealed about the clergy of the People of the Scriptures who embraced the faith. For instance, there is 'Abdullāh bin Salām, Asad bin 'Ubayd, Tha'labah bin Sa'yah, Usayd bin Sa'yah, and so forth. This *Āyah* means that those among the People of the Book whom Allāh rebuked earlier are not at all the same as those among them who embraced Islām. Hence Allāh's statement,

﴿لَيْسُوا سَوَاءً﴾

«Not all of them are alike» [3:113]."¹¹

Therefore, these two types of people are not equal, and indeed, there are believers and also criminals among the People of the Book, just as Allāh said,

﴿بَيْنَ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ﴾

«a party of the People of the Scripture stand for the right»

for they implement the Book of Allāh, adhere to His Law and follow His Prophet Muḥammad ﷺ. Therefore, this type is on the straight path,

﴿يَتْلُونَ آيَاتِ اللَّهِ أَتْلًا وَأَلَّيْلًا وَهُمْ يَسْتَجِدُّونَ﴾

«they recite the verses of Allāh during the hours of the night, prostrating themselves in prayer.»

They often stand in prayer at night for *Tahajjud*, and recite the Qur'ān in their prayer,

﴿يُذَكِّرُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسْرِعُونَ فِي الْحَيَرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ﴾

¹¹ Al-Muḥarrar Al-Wajīz 1:492

﴿They believe in Allāh and the Last Day; they enjoin Al-Ma'rūf and forbid Al-Munkar; and they hasten in (all) good works; and they are among the righteous﴾ [3:114].

This is the same type of people mentioned at the end of the Sūrah;

﴿وَلَا يَنْفَعُ مِنْ أَهْلِ الْكِتَابِ لَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنْزِلَ إِلَيْكُمْ وَمَا أُنْزِلَ إِلَيْهِمْ خَشِيعِينَ لِلَّهِ﴾

﴿And there are, certainly, among the People of the Scripture (Jews and Christians), those who believe in Allāh and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allāh.﴾ [3:199].

Allāh said here,

﴿وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوا﴾

﴿And whatever good they do, nothing will be rejected of them;﴾ [3:115]

meaning, their good deeds will not be lost with Allāh. Rather, He will award them the best rewards,

﴿وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ﴾

﴿for Allāh knows well the Muttaqin (the pious).﴾

for no deed performed by any person ever escapes His knowledge, nor is any reward for those who do good deeds ever lost with Him. Allāh mentions the disbelieving polytheists:

﴿لَنْ تُنْفِكَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَرْكَهُمُ مِنَ اللَّهِ شَيْئًا﴾

﴿neither their properties nor their offspring will avail them against Allāh﴾ [3:116].

meaning, nothing can avert Allāh's torment and punishment from striking them,

﴿وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾

﴿They are the dwellers of the Fire, therein they will abide.﴾

The Parable of What the Disbelievers Spend in This Life

Allāh gave a parable for what the disbelievers spend in this life, as Mujāhid, Al-Ḥasan and As-Suddi said.^[1]

^[1] Ibn Abi Hātim 2:493.

﴿118. O you who believe! Take not as (your) Biṭānah (advisors, helpers) those other than your own, since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the Āyāt if you understand.﴾

﴿119. Lo! You are the ones who love them but they love you not, and you believe in all the Scriptures. And when they meet you, they say, "We believe." But when they are alone, they bite their Anāmīl at you in rage. Say: "Perish in your rage. Certainly, Allāh knows what is in the breasts (all the secrets).">﴾

﴿120. If a good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it. But if you remain patient and have Taqwā, not the least harm will their cunning do to you. Surely, Allāh surrounds all that they do.﴾

The Prohibition of Taking Advisors From Among the Disbelievers

Allāh forbids His believing servants from taking the hypocrites as advisors, so that the hypocrites do not have the opportunity to expose the secrets of the believers and their plans against their enemies. The hypocrites try their very best to confuse, oppose and harm the believers any way they can, and by using any wicked, evil means at their disposal. They wish the very worst and difficult conditions for the believers. Allāh said,

﴿لَا تَتَّخِذُوا بِطَانَةً مِّن دُونِكُمْ﴾

﴿Take not as (your) Biṭānah those other than your own﴾
[3:118],

in reference to taking followers of other religions as consultants and advisors, for advisors of a certain person have access to his most secret affairs. Al-Bukhārī and An-Nasā'ī recorded that, Abu Sa'īd said that the Messenger of Allāh ﷺ said,

«مَا بَعَثَ اللَّهُ مِن نَّبِيٍّ وَلَا اسْتَخْلَفَ مِن خَلِيفَةٍ إِلَّا كَانَتْ لَهُ بَطَانَتَانِ: بَطَانَةٌ تَأْمُرُهُ بِالْخَيْرِ وَتَنْهَاهُ عَنِ الشَّرِّ وَتَحْفَظُهُ عَلَيْهِ، وَالْمَنْصُومُ مَن غَصَمَ اللَّهُ»

«Allāh has not sent any Prophet nor was there any Khalīfah but they have two types of advisors, one that commands him with righteousness and advises it, and another that commands him with evil and advises him with it. Only those whom Allāh gives immunity are immune.»^[1]

Ibn Abi Hātim reported that Ibn Abi Ad-Dahqānah said, "Umar bin Al-Khaṭṭab was told, 'There is young man here from the people of Hīrah (in Iraq, who were Christians) who is a proficient scribe. Why do you not appoint him as a scribe?' Umar said, 'I would then be taking advisors from among the disbelievers.'"^[2] This Āyah and the story about Umar testify to the fact that Muslims are not allowed to use *Ahl Adh-Dhimmah* to be scribes in matters that affect the affairs of Muslims and expose their secrets, for they might convey these secrets to combatant disbelievers. This is why Allāh said,

﴿لَا يَأْتِيَنَّكُمْ حَيَّاكَ وَدُّ مَا عَنِتُّمْ﴾

«since they will not fail to do their best to corrupt you. They desire to harm you severely.»

Allāh then said,

﴿قَدْ بَدَتْ الْبَغْضَةُ مِنْ أَمْوَاهُمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ﴾

«Hatred has already appeared from their mouths, but what their breasts conceal is far worse.»

meaning, enmity appears on their faces and in what they sometimes utter, as well as, the enmity they have against Islām and its people in their hearts. Since this fact is apparent to every person who has sound comprehension, therefore,

﴿قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾

«Indeed We have made plain to you the Āyāt if you understand.»

Allāh said next,

﴿هَآأَنْتُمْ أُولَآءِ عُبِدْتُمْ وَلَا يُؤْمِنُكُمْ﴾

«O! You are the ones who love them but they love you not»,

^[1] *Fath Al-Bāri* 13:201, *An-Nasāʾi* 7:158.

^[2] *Ibn Abi Hātim* 2:500.

meaning, O believers! You like the hypocrites because you think they are believers, for they pretend to be so, but they do not like you publicly or secretly.

﴿وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ﴾

﴿And you believe in all the Scriptures﴾

meaning, you have no doubt in any part of Allāh's Book, while the hypocrites have deep doubts, confusion and reservations about it.

Muḥammad bin Ishāq reported that Ibn 'Abbās said that,

﴿وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ﴾

﴿and you believe in all the Scriptures,﴾

means, you believe in your Book, their Book, and the previous Books, while the hypocrites disbelieve in your Book, and this is why they deserve that you dislike them instead of them disliking you. Ibn Jarīr collected this statement.^[1]

﴿وَإِذَا لَقُواكَ قَالُوا آمَنَّا وَإِذَا خَلَوْا عَصَوْا عَنْكَ الْأَنَامِلَ مِنَ الْغَيْظِ﴾

﴿And when they meet you, they say, "We believe." But when they are alone, they bite their Anāmīl at you in rage.﴾

The word *Anāmīl*, means the tips of the fingers, as Qatādah stated.^[2] This is the behavior of the hypocrites who pretend to be believers and kind when they are with the believers, all the while concealing the opposite in their hearts in every respect. This is the exact situation that Allāh describes,

﴿وَإِذَا خَلَوْا عَصَوْا عَنْكَ الْأَنَامِلَ مِنَ الْغَيْظِ﴾

﴿But when they are alone, they bite their Anāmīl at you in rage﴾

and rage is extreme anger and fury. Allāh said to them,

﴿قُلْ مَوْتُيَ بِغَيْظِكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ﴾

﴿Say: "Perish in your rage. Certainly, Allāh knows what is in the breasts (all the secrets).">﴾

for no matter how much you envy the believers and feel rage

[1] Aṭ-Ṭabari 7:149.

[2] Aṭ-Ṭabari 7:153.

towards them, know that Allāh shall perfect His favor on His believing servants, complete His religion, raise high His Word and give dominance to His religion. Therefore, O hypocrites, die in rage,

﴿إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ﴾

﴿Allāh knows what is in the breasts.﴾

Allāh has perfect knowledge of what you conceal in your hearts and chests and in the rage, envy and hatred you have against the believers. Allāh will punish you for all this in this life, and they will have the good that you dislike for them. In the Hereafter, you will suffer severe torment in the Fire where you will remain for eternity.

Thereafter, Allāh said,

﴿إِنْ نَسَلَكُمْ حَسَنَةً نُسُوتُمْ وَإِنْ تُصِيبَكُمْ سَيِّئَةٌ تَفْرَحُوا بِهَا﴾

﴿If a good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it﴾ [3:120].

This only emphasizes the severity of the enmity that the hypocrites feel against the believers. If the believers enjoy fertile years, victories, support and their numbers and following increase, the hypocrites become displeased. When the Muslims suffer a drought or their enemies gain the upper hand against them, by Allāh's decree, just as occurred during the battle of Uhud, the hypocrites become pleased. Allāh said to His believing servants,

﴿وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرَّكُمْ كَيْدُهُمْ شَيْئًا﴾

﴿But if you remain patient and have Taqwa, not the least harm will their cunning do to you.﴾

Allāh directs the believers to safety from the wickedness of evil people and the plots of the sinners, by recommending them to revert to patience and by having fear of Allāh and trusting Him. Allāh encompasses the enemies of the believers, all the while the believers have no power or strength except from Him. Whatever Allāh wills, occurs, and whatever He does not will, does not occur. Nothing happens in His Kingdom except with His decision and according to His decrees. Verily, whoever relies on Allāh, Allāh shall suffice for him.

سُورَةُ آلِ اِمْرَانٍ ٦٦

إِذْ هَمَّتْ طَافِقَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيُّهُمَا وَعَلَى
 اللَّهُ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٢٢﴾ وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ
 أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٣﴾ إِذْ يَقُولُ الْمُؤْمِنِينَ
 أَلَنْ يَكْفِيَكُمْ أَنْ يُبَدِّدَ رَبُّكُمْ ثَلَاثَةَ أَيَّامٍ مِنْ أَلْمَلِكَةِ
 مُنْزِلِينَ ﴿١٢٤﴾ بَلَى إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُمْ مِنْ فُورِهِمْ
 هَذَا يُمْدِدْكُمْ رَبُّكُمْ بِخَمْسَةِ أَيَّامٍ مِنَ الْمَلِكَةِ مُسَوِّمِينَ
 ﴿١٢٥﴾ وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَى لَكُمْ وَلَظْمِينَ قُلُوبِكُمْ بِهِ وَمَا
 النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١٢٦﴾ لَيَقْطَعَنَّ طَرَفًا
 مِنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتُنَّهُمْ فَيَنْفِلُوا خَائِبِينَ ﴿١٢٧﴾ لَيْسَ لَكَ
 مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ
 ﴿١٢٨﴾ وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ يَغْفِرُ لِمَنْ يَشَاءُ
 وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَفُورٌ رَحِيمٌ ﴿١٢٩﴾ يَتَابِعُهَا الَّذِينَ
 ءَامَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُضَاعَفَةً وَاتَّقُوا اللَّهَ
 لَعَلَّكُمْ تُفْلِحُونَ ﴿١٣٠﴾ وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ
 ﴿١٣١﴾ وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٣٢﴾

Allāh then mentions the story of Uḥud, the defeat that He tested the believers with, His distinguishing the believers from the hypocrites and their patience.

﴿وَإِذْ عَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ
 الْمُؤْمِنِينَ مَقْعِدًا لِلْقِتَالِ وَاللَّهُ
 سَمِيعٌ عَلِيمٌ ﴿١٢٢﴾ إِذْ هَمَّتْ طَافِقَتَانِ
 مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيُّهُمَا
 وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٢٣﴾
 وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ
 فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٤﴾﴾

﴿121. And (remember) when you left your household in the morning to post the believers at their stations for the battle (of Uḥud). And

Allāh is All-Hearer, All-Knower.﴾

﴿122. When two parties from among you were about to lose heart, but Allāh was their Walī (Supporter and Protector). And in Allāh should the believers put their trust.﴾

﴿123. And Allāh has already made you victorious at Badr, when you were a weak little force. So have Taqwā of Allāh that you may be grateful.﴾

The Battle of Uḥud

According to the majority of scholars, these Āyāt are describing the battle of Uḥud, as Ibn 'Abbās, Al-Ḥasan, Qatādah, As-Suddi and others said.^[1] The battle of Uḥud

[1] Ibn Abi Ḥatīm 2:510.

occurred on a Saturday, in the month of Shawwāl on the third year of Hijrah. 'Ikrimah said that Uhūd occurred in the middle of the month of Shawwāl, and Allāh knows best.

The Reason Behind the Battle of Uhūd

The idolators suffered many casualties among their noble men at the battle of Badr. The caravan that Abu Sufyān led (before Badr) returned safely to Makkah, prompting the remaining Makkan leaders and the children of those who were killed at Badr to demand from Abu Sufyān to, "Spend this money on fighting Muḥammad!" Consequently, they spent the money from the caravan on warfare expenses and mobilized their forces including the Aḥabish tribes (tribes living around the city). They gathered three thousand soldiers and marched until they camped near Uhūd facing Al-Madīnah. The Messenger of Allāh ﷺ led the Friday prayer and when he finished with it, he performed the funeral prayer for a man from Bani An-Najjār called Mālik bin 'Amr. The Prophet ﷺ then asked the Muslims for advice, if they should march to meet the disbelievers, or fortify themselves in Al-Madīnah. 'Abdullāh bin Ubayy (the chief hypocrite) advised that they should remain in Al-Madīnah, saying that if the disbelievers lay siege to Al-Madīnah, the siege would be greatly disadvantageous to them. He added that if they decide to attack Al-Madīnah, its men would face off with them, while women and children could throw rocks at them from above their heads; and if they decide to return to Makkah, they would return with failure. However, some companions who did not attend the battle of Badr advised that the Muslims should go out to Uhūd to meet the disbelievers.

The Messenger of Allāh ﷺ went to his home, put on his shield and came out. The companions were weary then and said to each other, "Did we compel the Messenger of Allāh to go out?" They said, "O Messenger of Allāh! If you wish, we will remain in Al-Madīnah." The Messenger of Allāh ﷺ said,

مَا يَتَّبِعِي لِنَبِيٍّ إِذَا لَيْسَ لَأَمَّتُهُ أَنْ يَرْجِعَ حَتَّى يَحْكُمَ اللَّهُ لَهُ.

(It is not for a Prophet to wear his shield for war then lay down his arms before Allāh decides in his favor.)^[1]

^[1] Recorded by Al-Bukhārī in abridged form, and At-Ṭabarānī and others recorded the story with authentic connected chains.

The Messenger of Allāh ﷺ marched with a thousand of his Companions. When they reached the Shawţ area, 'Abdullāh bin Ubayy went back to Al-Madīnah with a third of the army, claiming he was angry the Prophet ﷺ did not listen to his advice. He and his supporters said, "If we knew that you would fight today, we would have accompanied you. However, we do not think that you will fight today." The Messenger of Allāh ﷺ marched until he reached the hillside in the area of Uhud, where they camped in the valley with Mount Uhud behind them. The Messenger of Allāh ﷺ said,

«لَا يُقَاتِلَنَّ أَحَدٌ حَتَّى نَأْمُرَهُ بِالْقِتَالِ»

«No one starts fighting until I issue the command to fight.»

The Messenger ﷺ prepared his forces for battle, and his army was seven hundred men. He appointed 'Abdullāh bin Jubayr, from Bani 'Amr bin 'Awf, to lead the archers who were fifty men. The Prophet ﷺ said to them,

«انْفَضُّوا الْخَيْلَ غَنًا، وَلَا تُؤَتُّنَّ مِنْ قِبَلِكُمْ، وَالزَّمُوا مَكَانَكُمْ، إِنْ كَانَتِ الثَّرْبَةُ لَنَا أَوْ عَلَيْنَا، وَإِنْ رَأَيْتُمُونَا تَحْطَفُنَا الطَّيْرُ فَلَا تَبْرَحُوا مَكَانَكُمْ»

«Keep the horsemen away from us, and be aware that we might be attacked from your direction. If victory was for or against us, remain in your positions. And even if you see us being picked up by birds, do not abandon your positions.»

The Prophet ﷺ wore two protective shields and gave the flag to Mus'ab bin 'Umayr of Bani 'Abd Ad-Dār. The Prophet ﷺ also allowed some young men to participate in fighting, but not others, whom he allowed to participate in the battle of Al-Khandaq two years later. The Quraysh mobilized their forces of three thousand men with two hundred horsemen on each flank. They appointed Khālid bin Al-Walid to lead the right side of the horsemen and 'Ikrimah Ibn Abi Jahl on the left side. They also gave their grand flag to the tribe of Bani 'Abd Ad-Dār. Allāh willing, we will mention the details of this battle later on, if Allāh wills. Allāh said here,

﴿وَإِذْ عَدَّتْ مِنْ أَهْلِكَ ثُبُوءُ الْمُؤْمِنِينَ مُقْبِلَةً لِقِتَالِهِ﴾

«And (remember) when you left your household in the morning to post the believers at their stations for the battle» [3:121],

designating them to various positions, dividing the army to the left and right sides and placing them wherever you command them.

﴿وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾

﴿And Allāh is All-Hearer, All-Knower﴾, He hears what you say and knows what you conceal in your hearts. Allāh said next,

﴿إِذْ مَكَتَ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا﴾

﴿When two parties from among you were about to lose heart,﴾
[3:122].

Al-Bukhārī recorded that Jābir bin ‘Abdullāh said, “The Āyah,

﴿إِذْ مَكَتَ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا﴾

﴿When two parties from among you were about to lose heart﴾ was revealed about us, [the two Muslim tribes of] Bani Hārithah and Bani Salamah. I (or we) would not be pleased if it was not revealed, because Allāh said in it,

﴿وَاللَّهُ رَظِيءُهُمْ﴾

﴿but Allāh was their Walī (Supporter and Protector)﴾
[3:122].^[1]

Muslim recorded this Ḥadīth from Sufyān bin ‘Uyaynah.^[2]

Reminding the Believers of Their Victory at Badr

Allāh said,

﴿وَلَقَدْ فَصَّرْنَاكُمْ إِنَّ اللَّهَ بِبَدْرٍ﴾

﴿And Allāh has already made you victorious at Badr,﴾[3:123] meaning, during the battle of Badr, which occurred on a Friday, the seventeenth of Ramaḍān, in the second year of Hijrah.

The day of Badr is known as *Yawm Al-Furqān* [the Day of the Clarification], by which Allāh gave victory and dominance to Islām and its people and disgraced and destroyed *Shirk*, even though the Muslims were few. The Muslims numbered

[1] *Fath Al-Bārī* 8:63

[2] Muslim 4:1948.

three hundred and thirteen men, with two horses and seventy camels. The rest were foot soldiers without enough supplies for the battle. The enemy army consisted of nine hundred to a thousand men, having enough shields and supplies, battle-ready horses and even various adornments.

However, Allāh gave victory to His Messenger ﷺ, supported His revelation, and illuminated success on the faces of the Prophet ﷺ and his following. Allāh also brought disgrace to Shayātān and his army. This is why Allāh reminded His believing servants and pious party of this favor,

﴿وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنتُمْ أَذِلَّةٌ﴾

«And Allāh has already made you victorious at Badr, when you were a weak little force»,

when you were few then. This Āyah reminds them that victory is only from Allāh, not because of a large army and adequate supplies. This is why Allāh said in another Āyah,

﴿وَيَوْمَ حُنَيْنٍ إِذْ أَعْيَبْتُمْ كَرْتُمْ فَلَمْ تَكُنْ مِنْكُمْ شَيْئًا﴾

«...and on the day of Hunayn (battle) when you rejoiced at your great number, but it availed you naught» [9:25], until,

﴿وَاللَّهُ غَفُورٌ رَحِيمٌ﴾

«And Allāh is Oft-Forgiving, Most Merciful» [9:27].

Badr is an area between Makkah and Al-Madīnah and is known by the well that bears its name, which in turn was so named after Badr bin An-Narayn, the person who dug the well.

﴿فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُشْكُرُونَ﴾

«So have Taqwā of Allāh that you may be grateful.» [3:123], means, fulfill the obligations of His obedience.

﴿إِذْ نَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُبَدِّلَكُمْ رَبُّكُمْ بِثَلَاثَةِ مِائَةٍ مِنَ الْمَلَائِكَةِ مُهَيَّيْنَ ۚ بَلْ لَا يَنْصَرُونَ وَلَا يُتَّقُوا وَلَا يُؤْتُونَ مِنْ قُوَّتِهِمْ هَذَا يُبَدِّلُكُمْ رَبُّكُمْ بِخَمْسَةِ مِائَةٍ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ ۚ وَمَا جَعَلَ اللَّهُ إِلَّا بَشْرًا لَكُمْ وَلِقَابُكُمْ يَوْمَ ۖ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ ۚ لِيَقْطَعَ طَرَقًا مِنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتُنَّمْ وَيَقْبَلُوا عَذَابًا ۚ لَقَدْ لَكُمُ الْأَمْرُ مِنْ أَوْ بِتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَلَا إِلَهَ إِلَّا اللَّهُ ۚ وَلَقَدْ مَا فِي السَّكُونِ وَمَا فِي

الْأَزْيِينَ يَمِيزُ لِسِنَ بَنَاتِهِ وَيُعَذِّبُ مَن يَشَاءُ وَاللَّهُ عَزَّوَجَلَّ ذِكْرًا ﴿١٢٤﴾

﴿124. (Remember) when you said to the believers, "Is it not enough for you that your Lord should help you with three thousand angels sent down?"﴾

﴿125. "But, if you hold on to patience and have Taqwā, and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks (of distinction).">﴾

﴿126. Allāh made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from Allāh, the All-Mighty, the All-Wise.﴾

﴿127. That He might cut off a part of those who disbelieve, or expose them to infamy, so that they retire frustrated.﴾

﴿128. Not for you is the decision; whether He turns in mercy to (pardon) them or punishes them; verily, they are the wrongdoers.﴾

﴿129. And to Allāh belongs all that is in the heavens and all that is in the earth. He forgives whom He wills, and punishes whom He wills. And Allāh is Oft-Forgiving, Most Merciful.﴾

The Support of the Angels

The scholars of Tafsir differ over whether the promise contained in these Āyāt referred to the battle of Badr or Uhud.

The First View

There are two opinions about this, one of them saying that Allāh's statement,

﴿إِذْ تَقُولُ لِلْمُؤْمِنِينَ﴾

﴿(Remember) when you said to the believers﴾ [3:124],

is related to His statement,

﴿وَلَقَدْ فَصَلْنَاكَ اللَّهُ بِبَدْرٍ﴾

﴿And Allāh has already made you victorious at Badr﴾ [3:123].

This was reported from Al-Hasan Al-Basri, 'Āmr Ash-Sha'bi, Ar-Rabi' bin Anas and several others,^[1] Ibn Jarir also agreed

[1] Ibn Abi Hātim no. 519-521.

with this opinion. 'Abbād bin Manṣūr said that Al-Ḥasan said that Allāh's statement,

﴿إِذْ نَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُبَدِّلَ رَبُّكُمْ بِثَلَاثَةِ أَلْفٍ مِنَ الْمَلَائِكَةِ﴾

«(Remember) when you said to the believers, "Is it not enough for you that your Lord should help you with three thousand angels?"» [3:124],

is about the battle of Badr.^[1] Ibn Abi Ḥātim also recorded this statement.

Ibn Abi Ḥātim then reported that 'Āmr Ash-Sha'bi said, "On the day of Badr, the Muslims received information that Kurz bin Jābir (a prominent tribe chief) was aiding the idolators, and this news was hard on them, so Allāh revealed;

﴿أَلَنْ يَكْفِيَكُمْ أَنْ يُبَدِّلَ رَبُّكُمْ بِثَلَاثَةِ أَلْفٍ مِنَ الْمَلَائِكَةِ مُزِيلِينَ﴾

«"Is it not enough for you that your Lord (Allāh) should help you with three thousand angels sent down?"», until,

﴿مُؤَيَّنِينَ﴾

«having marks (of distinction)» [3:124,125].

The news of the defeat of the idolators [at Badr] reached Kurz and he did not reinforce them, and thus, Allāh did not reinforce the Muslims with the five (thousands of angels)."^[2]

As for Ar-Rabi' bin Anas, he said, "Allāh supported the Muslims with one thousand (angels), then the number reached three thousand, then five thousand."^[3] If one asks, according to this opinion, how can we combine between this Āyah and Allāh's statement about Badr,

﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَبَ لَكُمْ أَنِّي مُبَدِّلُكُمْ بِأَلْفٍ مِنَ الْمَلَائِكَةِ مُزَوِّجِينَ﴾

«(Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand angels, each behind the other (following one another) in succession."» [8:9], until,

﴿بِإِذْنِ اللَّهِ عَزِيزٍ حَكِيمٍ﴾

[1] Aṭ-Ṭabari 7:174.

[2] Ibn Abi Ḥātim 2:520.

[3] Aṭ-Ṭabari 7:178.

«Verily! Allāh is All-Mighty, All-Wise?» We say that the one thousand mentioned here does not contradict the three thousand mentioned in the above *Āyah* [3:124]. The word “in succession” means they follow each other and thus indicates that thousands more will follow them. The two *Āyāt* above [8:9 and 3:124] are similar in meaning and it appears that they both were about the battle of Badr, because the angels did fight in the battle of Badr, as the evidence indicates. Allāh knows best. Allāh’s statement,

﴿بَلَىٰ إِن تَصْبِرُوا وَتَتَّقُوا﴾

«But if you hold on to patience and have *Taqwā*,» [3:125]

means, if you observe patience while fighting the enemy, all the while fearing Me and obeying My command. Al-Ḥasan, Qatādah, Ar-Rabīʿ and As-Suddi said that Allāh’s statement,

﴿وَيَأْتِيَكُم مِّن فَوْرِهِم هَٰذَا﴾

«and they will come rushing» means, they (angels) will rush to you instantaneously.^[1] Al-ʿAwfi said that Ibn ʿAbbās said that the *Āyah* means, “All at once”. It is also said that it means, before their anger subsides (against the disbelievers).^[2]

The Second View

The second opinion stipulates that the promise mentioned here [concerning the angels participating in battle] is related to Allāh’s statement,

﴿وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ يُقَاتِلُ﴾

«And (remember) when you left your household in the morning to post the believers at their stations for the battle»

of Uhud. However, we should add, the angels did not come to the aid of Muslims at Uhud, because Allāh made it conditional,

﴿بَلَىٰ إِن تَصْبِرُوا وَتَتَّقُوا﴾

«But if you hold on to patience and have *Taqwā*» [3:125].

[1] Ibn Abi Ḥatim 2:523, 524.

[2] Aṭ-Ṭabari 7:182.

The Muslims were not patient at Uhud. Rather, they ran away and, consequently, did not receive the support of even one angel.

Allāh's statement.

﴿يُنذِرُكُمْ رَبُّكُمْ بِخَسَفِ اللَّيْلِ مِنَ اللَّيْلِ وَمِنَ الْمَلَكِ الْمُسَوِّمِينَ﴾

your Lord will help you with five thousand angels having marks, of distinction.

Abu Ishâq As-Subay'î said; from Hārithah bin Muḍarrib said that 'Alī bin Abi Ṭālib said, "The angels were distinguished by wearing white wool at Badr." ⁽¹⁾ The angels also had special markings distinguishing their horses.

Allâh said,

﴿وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلَسَطَمَ قُلُوبُكُمْ بِهِ﴾

﴿Allah made it not but as a message of good news for you and as an assurance to your hearts﴾ [3:126].

This *Āyah* means, "Allāh sent down angels and told you about their descent to encourage you and to comfort and reassure your hearts. You should know that victory only comes from Allāh and that if He willed, He would have defeated your enemy without you having to fight them." For instance, Allāh said after commanding the believers to fight,

﴿ ذَٰلِكَ رِزْقُ اللَّهِ لَا يُفْزَعُ مِنْهُمُ وَلَٰكِنْ يَتَّبِعُهُمُ الْبَلَاءُ ۚ أُولَٰئِكَ قُرُونٌ فِي سَبِيلِ اللَّهِ فَأَنْ يُقِيلَ
أَمْرُهُمْ ۖ سَيَجِدُهُمُ وَّضَلُّوا ۖ وَيُؤْتِيهِمُ اللَّهُ رِزْقَهُمْ خَفِيفًا ۚ ذَٰلِكَ عَذَابُهُمْ ۖ ﴾

﴿But if it had been Allāh's will, He Himself could certainly have punished them (without you). But (He lets you fight) in order to test some of you with others. But those who are killed in the way of Allāh, He will never let their deeds be lost. He will guide them and set right their state. And admit them to Paradise which He has made known to them﴾ [47:4-6].

This is why Allāh said here,

﴿وَمَا جَعَلَ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلَعَلَّكُمْ تَهْتَكُونَ﴾ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْمَكِيدِ ﴿١٠١﴾

^[1] Ibn Abi Hâtim 2:525.

﴿Allāh made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from Allāh, the All-Mighty, the All-Wise﴾ [3:126].

This Āyah means, "Allāh is the Almighty Whose power can never be undermined, and He has the perfect wisdom in His decrees and in all His decisions." Allāh said,

﴿يَنْقُطُ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا﴾

﴿That He might cut off a part of those who disbelieve,﴾ [3:127]

meaning, out of His wisdom, He commands you to perform Jihād and to fight.

Allāh then mentions the various consequences of performing Jihād against the disbelievers. For instance, Allāh said,

﴿يَنْقُطُ طَرَفًا﴾

﴿That He might cut off a part...﴾ meaning, to cause a part of a nation to perish,

﴿مِنَ الَّذِينَ كَفَرُوا أَوْ يَكْسِبُ﴾

﴿of those who disbelieve, or expose them to infamy,﴾

by disgracing them and forcing them to return with only their rage, having failed in their aim to harm you. This is why Allāh said next,

﴿أَوْ يَكْسِبُ بَغْيًا﴾

﴿or expose them to infamy, so that they retire﴾

to go back to their land,

﴿غَائِبِينَ﴾

﴿frustrated﴾ without achieving their aims.

Allāh then mentions a statement that testifies that the decision in this life and the Hereafter is for Him Alone without partners,

﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ﴾

﴿Not for you is the decision﴾ [3:128]

meaning, "The matter is all in My Hand." Allāh also said,

﴿إِنَّمَا عَلَيْكَ الْبَلَاءُ وَمَعَيْنَا الْأَمْسَارُ﴾

«your duty is only to convey (the Message) and on Us is the reckoning.» [13:40], and,

﴿لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ﴾

«Not upon you is their guidance, but Allāh guides whom He wills.» [2:272], and,

﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ﴾

«Verily, you guide not whom you like, but Allāh guides whom He wills» [28:56].

Muḥammad bin Ishāq said that Allāh's statement,

﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ﴾

«Not for you is the decision;», means, "No part of the decision regarding My servants is yours, except what I command you."⁽¹⁾ Allāh then mentions the rest of the consequences of Jihād,

﴿أَوْ يَرْبِّحَ عَلَيْهِمْ﴾

«whether He pardons them» concerning the acts of disbelief that they commit, thus delivering them from misguidance to the guidance.

﴿أَوْ يَمْزِجَهُمْ﴾

«or punishes them;» in this life and the Hereafter because of their disbelief and errors,

﴿فَإِنَّهُمْ ظَالِمُونَ﴾

«verily, they are the wrongdoers», and thus, they deserve such a fate.

Al-Bukhārī recorded that, Sālim bin 'Abdullāh said that his father said that he heard the Messenger of Allāh ﷺ saying - when he raised his head from bowing in the second unit of the Fajr prayer - "O Allāh! Curse so-and-so," after saying; *Sami' Allāhu Liman Hamidah, Rabbāna wa lakal-Ḥamd*. Thereafter, Allāh revealed this Āyah,

﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ﴾

⁽¹⁾ Aṭ-Ṭabari 7:195.

﴿Not for you is the decision;﴾^[1] This was also recorded by An-Nasā'ī.^[2] Imām Aḥmad recorded that Sālim bin 'Abdullāh said that his father said that he heard the Messenger of Allāh ﷺ saying,

«اللَّهُمَّ الْعَنْ قُلَانَا، اللَّهُمَّ الْعَنْ الْحَارِثَ بْنَ هِشَامٍ، اللَّهُمَّ الْعَنْ سُهَيْلَ بْنَ عَمْرِو،
اللَّهُمَّ الْعَنْ صَفْوَانَ بْنَ أُمَيَّةَ»

«O Allāh! Curse so-and-so. O Allāh! Curse Al-Harith bin Hishām. O Allāh! Curse Suhayl bin 'Amr. O Allāh! Curse Ṣafwān bin Umayyah.»

Thereafter, this Āyah was revealed;

﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ﴾

﴿Not for you is the decision; whether He turns in mercy to (pardon) them or punishes them; verily, they are the wrongdoers﴾ [3:128].

All these persons were pardoned (after they embraced Islām later on).^[3]

Al-Bukhārī recorded that Abu Hurayrah said that when Allāh's Messenger ﷺ would supplicate against or for someone, he would do so when he was finished bowing and saying; *Sami' Allāhu Liman Ḥamidah, Rabbāna wa lakal-Ḥamd*. He would then say, (the Qunūt)

«اللَّهُمَّ أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ، وَسَلَمَةَ بْنَ هِشَامٍ وَعَيَّاشَ بْنَ أَبِي رَيْعَةَ،
وَالْمُسْتَضْعِفِينَ مِنَ الْمُؤْمِنِينَ، اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ، وَاجْعَلْهَا عَلَيْهِمْ سِنِينَ
كَسَنِي يُونُسَ»

«O Allāh! Save Al-Walīd bin Al-Walīd, Salamah bin Hishām, 'Ayyāsh bin Abi Rab'āh and the weak and the helpless people among the faithful believers. O Allāh! Be hard on the tribe of Muḍar and let them suffer from years of famine like that of the time of Yūsuf.»

He would say this supplication aloud. He sometimes would supplicate during the Dawn prayer, «O Allāh! Curse so-and-so

[1] *Faṭḥ Al-Bārī* 8:73.

[2] An-Nasā'ī in *Al-Kubrā* 6:314.

[3] Aḥmad 2:93.

(persons),” mentioning some Arab tribes. Thereafter, Allāh revealed,

﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ﴾

﴿Not for you is the decision.﴾^[1]

Al-Bukhārī recorded that Ḥamīd and Thābit said that, Anas bin Mālik said that the Prophet ﷺ was injured during the battle of Uḥud and said,

«كَيْفَ يَنْجُلُ قَوْمٌ شَجَّوْا نَبِيَّهُمْ؟»

«How can a people achieve success after having injured their Prophet?»

Thereafter,

﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ﴾

﴿Not for you is the decision,﴾ was revealed.^[2]

Imām Aḥmad recorded that Anas said that, the Prophet's front tooth was broken during the battle of Uḥud and he also sustained injuries on his forehead until blood dripped on his face. The Prophet ﷺ said,

«كَيْفَ يَنْجُلُ قَوْمٌ فَعَلُوا هَذَا بِنَبِيِّهِمْ، وَهُوَ يَدْعُوهُمْ إِلَىٰ رَبِّهِمْ غَرًّا وَجَلًّا؟»

«How can a people achieve success after having done this to their Prophet who is calling them to their Lord, the Exalted and Most Honored?» Allāh revealed,

﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَلَا إِلَهَ إِلَّا اللَّهُ﴾

﴿Not for you is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the wrongdoers.﴾^[3] Muslim also collected this Ḥadīth.^[4]

Allāh then said,

﴿وَهُوَ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ﴾

[1] Al-Bukhārī no. 4560.

[2] Faṭḥ Al-Bārī 7:365.

[3] Aḥmad 3:99.

[4] Muslim no. 1791.

الْزُّبُرِ

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الْزُّبُرِ

﴿ وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا
السَّمَوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴾ (١٣٠) الَّذِينَ يُفْقُونَ
فِي الشَّرَاءِ وَالْبُرَاءِ وَالْكَيْلِ الْمُنَافِقِينَ وَالْمُؤْمِنِينَ إِذَا
مَعْلُومَاتُهُمْ أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا
لِدُنُوبِهِمْ وَمَن يَغْفِرَ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوْا عَلَى
مَافَعَلُوا وَهُمْ يَعْلَمُونَ ﴾ (١٣١) أُولَٰئِكَ جَزَاءُ مَّغْفِرَةٍ
مِّن رَّبِّهِمْ وَجَنَّتْ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
فِيهَا وَبِهِمْ أَجْرُ الْعَمِلِينَ ﴾ (١٣٢) تَذَخَّلَتْ مِنْ قَبْلِكُمْ سُنَنٌ
فَإِذَا فِي الْأَرْضِ فَأَنْظِرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ
﴿ هَٰذَا يَوْمُ الْبَاسِ لِلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ﴾ (١٣٣)
وَلَا تَنْهَوُا وَلَا تَنْهَرُوا وَأَنْتُمْ الْأَعْلَوْنَ إِن كُنْتُمْ مُؤْمِنِينَ
﴿ إِن يَمَسُّكُمْ فَرَحٌ فَقَدْ مَسَّ الْقَوْمَ فَرَحٌ مِّثْلُهُ
وَلَٰكِ الْآيَاتُ نَذِيرٌ لِّلنَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ
آمَنُوا وَيَتَّخِذَ مِنْكُمُ شُهَدَاءَ ۗ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴾ (١٣٤)

«And to Allāh belongs all that is in the heavens and all that is in the Earth.» [3:129],

everything is indeed the property of Allāh and all are servants in His Hand.

﴿يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ﴾

«He forgives whom He wills, and punishes whom He wills.»

for His is the decision and none can resist His decision. Allāh is never asked about what He does, while they will be asked,

﴿وَاللَّهُ غَفُورٌ رَّحِيمٌ﴾

«and Allāh is Oft-Forgiving, Most Merciful.»

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ مَتَّعَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ۝
وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ ۝ وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ۝
وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ۝
الَّذِينَ يُفْقُونَ فِي الشَّرَاءِ وَالْبُرَاءِ وَالْكَيْلِ الْمُنَافِقِينَ وَالْمُؤْمِنِينَ إِذَا مَعْلُومَاتُهُمْ أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ
وَمَن يَغْفِرَ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوْا عَلَى مَافَعَلُوا وَهُمْ يَعْلَمُونَ ۝ أُولَٰئِكَ جَزَاءُ مَّغْفِرَةٍ
مِّن رَّبِّهِمْ وَجَنَّتْ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَبِهِمْ أَجْرُ الْعَمِلِينَ ۝﴾

«130. O you who believe! Do not consume Ribā doubled and multiplied, but fear Allāh that you may be successful.»

«131. And fear the Fire, which is prepared for the

disbelievers.﴾

﴿132. And obey Allāh and the Messenger that you may obtain mercy.﴾

﴿133. And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for the Muttaqīn (the pious).﴾

﴿134. Those who spend (in Allāh's cause) in prosperity and in adversity, who repress anger, and who pardon men; verily, Allāh loves the Muḥsinīn (the good-doers).﴾

﴿135. And those who, when they have committed Faḥīshah (immoral sin) or wronged themselves with evil, remember Allāh and ask forgiveness for their sins; and none can forgive sins but Allāh, and do not persist in what (wrong) they have done, while they know.﴾

﴿136. For such, the reward is forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (of good).﴾

Interest (Rībā) is Prohibited

Allāh prohibits His believing servants from dealing in Ribā and from requiring interest on their capital, just as they used to do during the time of Jāhiliyyah. For instance, when the time to pay a loan comes, the creditor would say to the debtor, "Either pay now, or the loan will incur interest." If the debtor asks for deferment of the loan, the creditor would require interest and this would occur year after year until the little capital becomes multiplied many times. Allāh also commands His servants to have Tagwā of Him so that they may achieve success in this life and the Hereafter. Allāh also threatens them with the Fire and warns them against it, saying,

﴿وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ ۚ وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ۝﴾

﴿And fear the Fire, which is prepared for the disbelievers. And obey Allāh and the Messenger that you may obtain mercy.﴾
[3:131,132].

The Encouragement to Do Good for which Paradise is the Result

Allāh encourages His servants to perform righteous deeds and to rush to accomplish the acts of obedience. Allāh said,

﴿وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ﴾

«And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for the Muttaqin (the pious)» [3:133].

Just as the Fire was prepared for the disbelievers. It was reported that the meaning of Allāh's statement,

﴿عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ﴾

«as wide as the heavens and the earth»

draws the attention to the spaciousness of Paradise. For instance, Allāh said in another Āyah, while describing the couches of Paradise,

﴿بَلَّابُنَا مِنْ يَنْتَرُونَ﴾

«lined with silk brocade» [55:54], so what about their outer covering? It was also said that Paradise is as wide as its length, because it is a dome under the Throne. The width and length of a dome or a circle are the same in distance. This is supported by what is found in the *Ṣaḥīḥ*;

«إِذَا سَأَلْتُمُ اللَّهَ الْجَنَّةَ فَاسْأَلُوهُ الْفِرْدَوْسَ، فَإِنَّهُ أَعْلَى الْجَنَّةِ، وَأَوْسَطُ الْجَنَّةِ، وَمِنْهُ تَجْرُ أَنْهَارُ الْجَنَّةِ، وَسَفْفُهَا عَرْشُ الرَّحْمَنِ»

«When you ask Allāh for Paradise, ask Him for Al-Firdaws which is the highest and best part of Paradise. From it originate the rivers of Paradise, and above it is the Throne of the Most Beneficent (Allāh).»^[1]

This Āyah [3:133 above] is similar to Allāh's statement in *Sūrat Al-Ḥadīd*,

﴿سَابِقَرًا إِلَى مَغْفِرَةٍ مِّن رَّبِّكَ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ﴾

[1] *Fath Al-Bārī* 6:14.

«Race with one another in hastening towards forgiveness from your Lord (Allāh), and Paradise the width whereof is as the width of the heaven and the Earth» [57:21].

Al-Bazzār recorded that Abu Hurayrah said that a man came to the Messenger of Allāh ﷺ and asked him, about Allāh's statement,

﴿وَجَنَّوْا عَنْهَا السَّمَوَاتِ وَالْأَرْضِ﴾

«Paradise as wide as the heavens and the Earth» [3:133];

“Where is the Fire then?” The Prophet ﷺ said,

«أَرَأَيْتَ اللَّيْلَ إِذَا جَاءَ لَيْسَ كُلُّ شَيْءٍ، فَأَيْنَ النَّهَارُ؟»

«When the night comes, it overtakes everything, so where is the day?»

The man said, “Where Allāh wants it to be.” The Prophet ﷺ said,

«وَكَذَلِكَ النَّارُ تَكُونُ حَيْثُ شَاءَ اللَّهُ عَزَّ وَجَلَّ»

«Similarly, the Fire is where Allāh wants it to be.»^[1]

This *Hadīth* has two possible meanings. First, when we do not see the night during the day, this does not mean that the day is not somewhere else, even though we cannot see it. Such is the case with Hell-fire, for it is where Allāh wants it to be. The second meaning is that when the day overcomes this part of the world, the night overtakes the other part. Such is the case with Paradise, for it is in the utmost heights above the heavens and under the Throne. The width of Paradise is, as Allāh stated,

﴿كَمَرِيزِ السَّمَاءِ وَالْأَرْضِ﴾

«whereof is as the width of the heaven and the Earth» [57:21].

The Fire, on the other hand, is in the lowest of lows. Therefore, Paradise being as wide as the heavens and Earth does not contradict the fact that the Fire exists wherever Allāh wills it to be.

Allāh said, while describing the people of Paradise,

﴿الَّذِينَ يُوفَّقُونَ فِي السَّعَادَةِ وَالْفَرَادَةِ﴾

^[1] *Kashf Al-Astār* 3:43.

﴿Those who spend (in Allāh's cause) in prosperity and in adversity﴾ [3:134],

in hard times and easy times, while active (or enthusiastic) and otherwise, healthy or ill, and in all conditions, just as Allāh said in another Āyah,

﴿الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً﴾

﴿Those who spend their wealth (in Allāh's cause) by night and day, in secret and in public﴾ [2:274]

These believers are never distracted from obeying Allāh, spending on what pleases Him, being kind to His servants and their relatives, and other acts of righteousness. Allāh said,

﴿وَالْكَاظِمِينَ الْغَيْظَ وَالصَّافِينَ عَنِ النَّأَسِ﴾

﴿who repress anger, and who pardon men﴾ [3:134]

for when they are angry, they control their anger and do act upon it. Rather, they even forgive those who hurt them. Imām Aḥmad recorded that Abu Hurayrah said that the Prophet ﷺ said,

«لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ، وَلَكِنَّ الشَّدِيدَ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ»

«The strong person is not he who is able to physically overcome people. The strong person is he who overcomes his rage when he is angry.»^[1]

This Ḥadīth is also recorded in the Two Ṣaḥīḥs.^[2] Imām Aḥmad recorded that Ibn 'Abbās said that the Messenger of Allāh ﷺ said,

«مَنْ أَنْظَرَ مُعِيرًا أَوْ وَضَعَ لَدَى وَقَاءِ اللَّهِ مِنْ قَنْجِ جَهَنَّمَ، أَلَا إِنْ عَمَلَ الْجَنَّةَ حَزَنَ بِرَبْوَةٍ - ثَلَاثًا - أَلَا إِنْ عَمَلَ النَّارَ سَهَلَ بِسَهْوَةٍ. وَالْعَبِيدُ مَنْ وَفَى الْفَقْرَ، وَمَا مِنْ جُرْعَةٍ أَحَبَّ إِلَى اللَّهِ مِنْ جُرْعَةٍ غَبِطَ يَكْظُمُهَا عَبْدٌ، مَا كَظَمَهَا عَبْدٌ لِلَّهِ إِلَّا مَلَأَ جَوْفَهُ إِيمَانًا»

«He who gives time to a debtor or forgives him, then Allāh will save him from the heat of Jahannam (Hell-fire). Behold! The deeds of Paradise are difficult to reach, for they are on top of a

[1] Aḥmad 2:236.

[2] Faṭḥ Al-Bārī 10:535, Muslim 4:2014.

hill, while the deeds of the Fire are easy to find in the lowlands. The happy person is he who is saved from the tests. Verily, there is no dose of anything better to Allāh than a dose of rage that the servant controls, and whenever the servant of Allāh controls it, he will be internally filled with faith.^[1]

This Ḥadīth was recorded by Imām Aḥmad, its chain of narration is good, it does not contain any dispraised narrators, and the meaning is good.

Imām Aḥmad recorded that Saḥl bin Mu'ādh bin Anas said that his father said that the Messenger of Allāh ﷺ said,

مَنْ كَتَمَ غَيْظًا وَهُوَ قَادِرٌ عَلَى أَنْ يُنْفِذَهُ دَعَا اللَّهَ عَلَى رُؤُوسِ الْخَلَائِقِ حَتَّى يُخَيِّرَهُ
بَيْنَ أَوَى الْخَوَرِ شَاءَ

‘Whoever controlled rage while able to act upon it, then Allāh will call him while all creation is a witness, until He gives him the choice of any of the Hūris (fair females with wide, lovely eyes - as mates for the pious) he wishes.’

Abu Dāwud, At-Tirmidhi and Ibn Mājah collected this Ḥadīth,^[2] which At-Tirmidhi said was “Ḥasan Gharīb”.

Ibn Marduwyah recorded that Ibn 'Umar said that the Messenger of Allāh ﷺ said,

«مَا تَجَرَّعَ عَبْدٌ مِنْ جَرَعَةٍ أَفْضَلَ أَجْرًا مِنْ جَرَعَةٍ غَبِظَ كَظَمَهَا ابْتِغَاءَ وَجْهِ اللَّهِ»

‘There is not a dose of anything that the servant takes which is better than a dose of control of rage that he feels, when he does it seeking Allāh's Face.’^[3]

Ibn Jarīr and Ibn Mājah^[4] also collected this Ḥadīth.

Allāh said,

﴿وَالْكَاظِمِينَ الْغَيْظَ﴾

‘who repress anger’ meaning, they do not satisfy their rage upon people. Rather, they refrain from harming them and await their rewards with Allāh, the Exalted and Most Honored. Allāh then said,

[1] Aḥmad 1:327.

[2] Aḥmad 3:438,440, Abu Dāwud 5:137, Tuḥfat Al-Aḥwadhī 6:139, Ibn Mājah 2:1400.

[3] Aḥmad 2:128.

[4] Ibn Mājah 2:1401.

﴿وَالصَّافِينَ عَنِ النَّاسِ﴾

«and who pardon men;» They forgive those who treat them with injustice. Therefore, they do not hold any ill feelings about anyone in their hearts, and this is the most excellent conduct in this regard. This is why Allāh said,

﴿وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ﴾

«verily, Allāh loves the Muhsinīn (the good-doers).»

This good conduct is a type of *Ihsān* [excellence in the religion]. There is a *Hadīth* that reads,

«ثَلَاثُ أَقْسَمٍ عَلَيْهِمْ: مَا نَقَصَ نَالٌ مِنْ صَدَقَةٍ، وَمَا زَادَ اللَّهُ عَبْدًا بِمَغْفِرٍ إِلَّا عِزًّا، وَمَنْ تَوَاضَعَ لِلَّهِ رَفَعَهُ اللَّهُ»

«I swear regarding three matters: no charity shall ever decrease the wealth; whenever one forgives people, then Allāh will magnify his honor; and he who is humble for Allāh, then Allāh will raise his rank.»^[1]

Allāh said,

﴿وَالَّذِينَ إِذَا فَعَلُوا فَحِشًا أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ﴾

«And those who, when they have committed *Fāhishah* or wronged themselves with evil, remember Allāh and ask forgiveness for their sins» [3:135].

Therefore, if they commit an error they follow it with repentance and ask forgiveness. Imām Aḥmad recorded that Abu Hurayrah said that the Prophet ﷺ said,

«إِنَّ رَجُلًا أَذْنَبَ ذَنْبًا فَقَالَ: رَبِّ إِنِّي أَذْنَبْتُ ذَنْبًا فَاعْفُرْهُ، فَقَالَ اللَّهُ عَزَّ وَجَلَّ: عَبْدِي عَمِلَ ذَنْبًا فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ، قَدْ عَفَرْتُ لِعَبْدِي، ثُمَّ عَمِلَ ذَنْبًا آخَرَ فَقَالَ: رَبِّ إِنِّي عَمِلْتُ ذَنْبًا فَاعْفُرْهُ، فَقَالَ تَبَارَكَ وَتَعَالَى: عَلِمَ عَبْدِي أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ، قَدْ عَفَرْتُ لِعَبْدِي، ثُمَّ عَمِلَ ذَنْبًا آخَرَ فَقَالَ: رَبِّ إِنِّي عَمِلْتُ ذَنْبًا فَاعْفُرْهُ، فَقَالَ اللَّهُ عَزَّ وَجَلَّ: عَلِمَ عَبْدِي أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ، قَدْ عَفَرْتُ لِعَبْدِي، ثُمَّ عَمِلَ ذَنْبًا آخَرَ فَقَالَ: رَبِّ إِنِّي عَمِلْتُ ذَنْبًا فَاعْفُرْهُ لِي، فَقَالَ اللَّهُ عَزَّ وَجَلَّ: عَلِمَ عَبْدِي أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ، أَشْهَدُكُمْ أَنِّي قَدْ عَفَرْتُ

^[1] Aḥmad 4:231.

لَعَبْدِي فَلْيَغْمِلْ مَا شَاءَ»

«A man once committed an error and said, 'O Lord! I committed an error, so forgive me.' Allāh said, 'My servant committed an error and knew that he has a Lord Who forgives or punishes for the error. I have forgiven My servant.' The man committed another error and said, 'O Lord! I committed an error, so forgive me.' Allāh said, 'My servant knew that he has a Lord Who forgives or punishes for the sin. I have forgiven My servant.' The man committed another error and said, 'O Lord! I committed an error, so forgive me.' Allāh said, 'My servant knew that he has a Lord Who forgives or punishes for the error. I have forgiven my servant.' He then committed another error and said, 'O Lord! I committed an error, so forgive me.' Allāh said, 'My servant knew that he has a Lord Who forgives or punishes for the error. Bear witness that I have forgiven My servant, so let him do whatever he likes.'^[1] A similar narration was collected in the Ṣaḥīḥ.^[2]

'Abdur-Razzāq recorded that Anas bin Mālik said, "I was told that when the Āyah,

﴿وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ﴾

«And those who, when they have committed Fāhishah or wronged themselves with evil, remember Allāh and ask forgiveness for their sins,»

was revealed, Iblīs (Shayaṭān) cried."^[3] Allāh's statement,

﴿وَمَنْ يَتُوبِ إِلَّاهُ﴾

«and none can forgive sins but Allāh», means that none except Allāh forgives sins.

Allāh said,

﴿وَلَمْ يَصِرُوا عَلٰى مَا فَعَلُوا وَمُمْ يَكْتُمُونَ﴾

«And do not persist in what (wrong) they have done, while they know»,

[1] Aḥmad 2:296.

[2] Faṭḥ Al-Bārī 13:474.

[3] 'Abdul-Razzāq 1:133.

underneath (Paradise) carrying all kinds of drinks,

﴿خَالِدِينَ فِيهَا﴾

﴿wherein they shall abide forever﴾ and ever,

﴿وَيُضْمَرُ أَجْرُ الْعَامِلِينَ﴾

﴿How excellent is this reward for the doers﴾ Allāh praises Paradise in this part of the Āyah.

﴿قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ فَاذْكُرُوا فِي الْأَرْضِ فَأَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿١٣٧﴾ هَذَا يَوْمَ الْآثَارِ وَهَدَى وَمَوْعِظَةٌ لِلْمُتَّقِينَ ﴿١٣٨﴾ وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمُ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٣٩﴾ إِنْ يَسْكُنْكُمْ فِرْعَ فَقَدْ مَسَّ الْقَوْمَ فِرْعَ وَيَسْلُكُ ذَلِكَ الْآيَاتِمَ لَدَاوِلَهَا بَيْنَ النَّاسِ وَلَيْسَ اللَّهُ الْذَوِيكُ ؕ آمَنُوا وَبَشِّرْ بِنُكْحِ شَهَادَةٍ وَأَلَّهُ لَا يُحِبُّ الْفَاسِقِينَ ﴿١٤٠﴾ وَلَيْسَ اللَّهُ الْذَوِيكُ ؕ آمَنُوا وَيَتَمَقَّقِ الْكَافِرِينَ ﴿١٤١﴾ أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَكِنْ لَا يَعْلَمُ اللَّهُ الَّذِينَ يَكْفُرُونَ ؕ وَلَقَدْ كُنْتُمْ تَمُوتُونَ مِمَّنْ قَبْلَ أَنْ تَقُولَ قَدْ رَأَيْتُمْو وَأَنْتُمْ تُنظَرُونَ ﴿١٤٢﴾﴾

﴿137. Many similar ways (and mishaps of life) were faced [by nations (believers and disbelievers) that have passed away] before you, so travel through the earth, and see what was the end of those who denied.﴾

﴿138. This is a plain statement for mankind, a guidance and instruction for the Muttaqīn.﴾

﴿139. So do not become weak, nor be sad, and you will be triumphant if you are indeed believers.﴾

﴿140. If a wound has touched you, be sure a similar wound has touched the others. And so are the days, that We give to men by turns, that Allāh may know (test) those who believe, and that He may take martyrs from among you. And Allāh likes not the wrongdoers.﴾

﴿141. And that Allāh may test those who believe and destroy the disbelievers.﴾

﴿142. Do you think that you will enter Paradise before Allāh knows (tests) those of you who performed Jihād and knows (tests) those who are patient?﴾

﴿143. You did indeed wish for death before you met it. Now

you have seen it openly with your own eyes.﴾

The Wisdom Behind the Losses Muslims Suffered During Uhud

Allāh states to His believing servants who suffered losses in the battle of Uhud, including seventy dead,

﴿قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ﴾

﴿Many similar ways (and mishaps of life) were faced before you﴾,

for the previous nations who followed their Prophets before you, they too suffered losses. However, the good end was theirs, and the ultimate defeat was for the disbelievers. This is why Allāh said,

﴿قَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ﴾

﴿so travel through the earth, and see what was the end of those who denied﴾. Allāh said next,

﴿هَذَا بَيِّنٌ لِلنَّاسِ﴾

﴿This is a plain statement for mankind﴾,

meaning, the Qur'ān explains the true reality of things and narrates how the previous nations suffered by the hands of their enemies.

﴿وَهُدًى وَمَوْعِظَةٌ﴾

﴿And a guidance and instruction﴾ for the Qur'ān contains the news of the past, and,

﴿هُدًى﴾

﴿guidance﴾ for your hearts,

﴿وَمَوْعِظَةٌ لِلْمُتَّقِينَ﴾

﴿and instruction for the Muttaqin﴾ to discourage committing the prohibited and forbidden matters.

Allāh comforts the believers by saying,

﴿وَلَا تَهِنُوا﴾

﴿So do not become weak﴾, because of what you suffered,

﴿وَلَا تَحْزَنُوا وَاتَّبِعُوا الْآخِلُونَ إِنَّ كُنْتُمْ مُؤْمِنِينَ﴾

«nor be sad, and you will be triumphant if you are indeed believers» ,

for surely, the ultimate victory and triumph will be yours, O believers.

﴿إِنْ يَسْكُمَ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِثْلُهُ﴾

«If a wound has touched you, be sure a similar wound has touched the others» [3:140].

Therefore, the *Āyah* says, if you suffered injuries and some of you were killed, then your enemies also suffered injuries and fatalities.

﴿وَذَلِكَ الْآيَاتُ نُنَازِلُهَا بَيْنَ الْقَائِمِينَ﴾

«And so are the days, that We give to men by turns» ,
and at times - out of wisdom - We allow the enemy to overcome you, although the final good end will be yours.

﴿وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا﴾

«and that Allāh may know (test) those who believe,»
meaning, "So that We find out who would be patient while fighting the enemies," according to Ibn 'Abbās.

﴿وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ﴾

«and that He may take martyrs from among you»
those who would be killed in Allāh's cause and gladly offer their lives seeking His pleasure.

﴿وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ۚ وَلِيَتَّخِذَ اللَّهُ الَّذِينَ آمَنُوا﴾

«And Allāh likes not the wrongdoers. And that Allāh may test those who believe» [3:140,141],
by forgiving them their sins if they have any. Otherwise, Allāh will raise their grades according to the losses they suffered. Allāh's statement,

﴿وَيَسْمَحَ الْكَافِرِينَ﴾

«and destroy the disbelievers», for it is their conduct that if they gain the upper hand, they transgress and commit aggression.

However, this conduct only leads to ultimate destruction, extermination, perishing and dying out.

Allāh then said,

﴿أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمُ الْمَوْتُ وَلَمْ يَكُنْ لَكُمْ فِتْنَةٌ أَلَمْ تَكُنْ أَتَى الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ أَمْ يَعْلَمُ الْغَيْبُ بِمَا خَفَا مِنْ قَبْلُ﴾ [3:142]

«Do you think that you will enter Paradise before Allāh knows (tests) those of you who will perform Jihād and (also) knows (tests) those who are the patient?» [3:142].

The Āyah asks, do you think that you will enter Paradise without being tested with warfare and hardships? Allāh said in Sūrat Al-Baqarah,

﴿أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمُ الْمَوْتُ وَلَمْ يَكُنْ لَكُمْ فِتْنَةٌ أَلَمْ تَكُنْ أَتَى الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ أَمْ يَعْلَمُ الْغَيْبُ بِمَا خَفَا مِنْ قَبْلُ﴾ [2:214]. Allāh said,

«Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken...» [2:214]. Allāh said,

﴿أَلَمْ يَكُنْ لَهُمْ آيَاتُ أَنْ يَقُولُوا إِنَّا بِأَنْفُسِنَا أَغْنَىٰ عَنْكُمْ اللَّهُ وَرَسُولُهُ أَلَمْ يَكُنْ لَهُمْ الْآيَاتُ أَنْ يَقُولُوا إِنَّا بِأَنْفُسِنَا أَغْنَىٰ عَنْكُمْ اللَّهُ وَرَسُولُهُ أَلَمْ يَكُنْ لَهُمْ الْآيَاتُ أَنْ يَقُولُوا إِنَّا بِأَنْفُسِنَا أَغْنَىٰ عَنْكُمْ اللَّهُ وَرَسُولُهُ﴾ [29:1,2].

«Alif Lām Mīm. Do people think that they will be left alone because they say: "We believe," and will not be tested?» [29:1,2].

This is why He said here,

﴿أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمُ الْمَوْتُ وَلَمْ يَكُنْ لَكُمْ فِتْنَةٌ أَلَمْ تَكُنْ أَتَى الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ أَمْ يَعْلَمُ الْغَيْبُ بِمَا خَفَا مِنْ قَبْلُ﴾ [3:142]

«Do you think that you will enter Paradise before Allāh knows (tests) those of you who will perform Jihād and (also) knows (tests) those who are the patient?» [3:142]

meaning, you will not earn Paradise until you are tested and thus Allāh knows who among you are the ones who struggle and fight in His cause and are patient in the face of the enemy. Allāh said,

﴿وَلَقَدْ كُنتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ تَنْظُرُونَ﴾ [3:143]

«You did indeed wish for death (martyrdom) before you met it. Now you have seen it openly with your own eyes» [3:143].

The Āyah proclaims, O believers! Before today, you wished

world, We shall give him of it; and whoever desires a reward in the Hereafter, We shall give him thereof. And We shall reward the grateful.﴾

﴿146. And many a Prophet fought and along with him many Ribbiyyūn. But they never lost heart for that which befall them in Allāh's way, nor did nor they weaken nor degrade themselves. And Allāh loves the patient.﴾

﴿147. And they said nothing but: "Our Lord! Forgive us our sins and our transgressions, establish our feet firmly, and give us victory over the disbelieving folk."﴾

﴿148. So Allāh gave them the reward of this world, and the excellent reward of the Hereafter. And Allāh loves the good-doers.﴾

The Rumor that the Prophet ﷺ was Killed at Uhud

When Muslims suffered defeat in battle at Uhud and some of them were killed, Shaytān shouted, "Muḥammad has been killed." Ibn Qam'ah went back to the idolators and claimed, "I have killed Muḥammad." Some Muslims believed this rumor and thought that the Messenger of Allāh ﷺ had been killed, claiming that this could happen, for Allāh narrated that this occurred to many Prophets before. Therefore, the Muslims' resolve was weakened and they did not actively participate in battle. This is why Allāh sent down to His Messenger His statement,

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ﴾

﴿Muḥammad is no more than a Messenger, and indeed Messengers have passed away before him.﴾

he is to deliver Allāh's Message and may be killed in the process, just as what happened to many Prophets before. Ibn Abi Najīh said that his father said that a man from the Muhājirīn passed by an Anṣārī man who was bleeding (during Uhud) and said to him, "O fellow! Did you know that Muḥammad was killed?" The Anṣārī man said, "Even if Muḥammad was killed, he has indeed conveyed the Message. Therefore, defend your religion." The Āyah,

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ﴾

﴿Muhammad is no more than a Messenger, and indeed (many) Messengers have passed away before him﴾,

was revealed. This story was collected by Al-Ḥāfiẓ Abu Bakr Al-Bayhaqi in *Dalā'il An-Nubuwwah*.^[1]

Allāh said next, while chastising those who became weak,

﴿أَفَأَمِنَ مَنَآ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ﴾

﴿If he dies or is killed, will you then turn back on your heels?﴾, become disbelievers,

﴿وَمَن يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَن يَمَسُّهُ اللَّهُ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ﴾

﴿And he who turns back on his heels, not the least harm will he do to Allāh; and Allāh will give reward to those who are grateful﴾,

those who obeyed Allāh, defended His religion and followed His Messenger ﷺ whether he was alive or dead. The *Ṣaḥīḥ*, *Musnad* and *Sunan* collections gathered various chains of narration stating that Abu Bakr recited this *Āyah* when the Messenger of Allāh ﷺ died. Al-Bukhārī recorded that 'Ā'ishah said that Abu Bakr came riding his horse from his dwelling in As-Sunḥ. He dismounted, entered the *Masjid* and did not speak to anyone until he came to her [in her room] and went directly to the Prophet, who was covered with a marked blanket. Abu Bakr uncovered his face, knelt down and kissed him, then started weeping and proclaimed, "My father and my mother be sacrificed for you! Allāh will not combine two deaths on you. You have died the death, which was written for you."

Ibn 'Abbās narrated that Abu Bakr then came out, while 'Umar was addressing the people, and Abu Bakr told him to sit down but 'Umar refused, and the people attended to Abu Bakr and left 'Umar. Abu Bakr said, "To proceed; whoever among you worshipped Muḥammad, then Muḥammad is dead, but whoever worshipped Allāh, Allāh is alive and will never die. Allāh said,

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ أَفَأَمِنَ مَنَآ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ﴾

﴿وَمَن يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَن يَمَسُّهُ اللَّهُ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ﴾

[1] *Dalā'il An-Nubuwwah* 3:248. This is a *Mursal* narration.

﴿Muḥammad is no more than a Messenger and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels? And he who turns back on his heels, not the least harm will he do to Allāh; and Allāh will reward the grateful.﴾”

The narrator added, “By Allāh, it was as if the people never knew that Allāh had revealed this verse before until Abu Bakr recited it, and then whoever heard it, started reciting it.” Sa’id bin Al-Musayyib said that ‘Umar said, “By Allāh! When I heard Abu Bakr recite this Āyah, my feet could not hold me, and I fell to the ground.”^[1]

Allāh said,

﴿وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كَتَبْنَا مُوَدَّتَهَا﴾

﴿And no person can ever die except by Allāh’s leave and at an appointed term.﴾ [3:145]

meaning, no one dies except by Allāh’s decision, after he has finished the term that Allāh has destined for him. This is why Allāh said,

﴿كَتَبْنَا مُوَدَّتَهَا﴾

﴿at an appointed term﴾ which is similar to His statements,

﴿وَمَا يُعْمَرُ مِنْ مُعَمَّرٍ وَلَا يُنْقُصُ مِنْ عُمرِهِ إِلَّا فِي كِتَابٍ﴾

﴿And no aged man is granted a length of life nor is a part cut off from his life, but it is in a Book﴾ [35:11], and,

﴿هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا وَأَجَلٌ مُّسَمًّى عِنْدَهُ﴾

﴿He it is Who has created you from clay, and then has decreed a (stated) term (for you to die). And there is with Him another determined term (for you to be resurrected)﴾ [6:2].

This Āyah [3:145] encourages cowards to participate in battle; for doing so, or avoiding battle neither decreases, nor increases the life term. Ibn Abi Hātim narrated that, Ḥabīb bin Suhbān said that a Muslim man, Ḥujr bin ‘Adi, said in a battle, “What prevents you from crossing this river (the Euphrates) to the enemy?

^[1] *Faṭḥ Al-Bārī* 7:751.

burn therein disgraced and despised. And whoever desires the Hereafter and strives for it, with the necessary effort due for it while he is a believer, then such are the ones whose striving shall be appreciated» [17:18-19].

In this Āyah [3:145], Allāh said,

﴿وَسَنَجْزِي الشَّاكِرِينَ﴾

«And We shall reward the grateful.»

meaning, We shall award them with Our favor and mercy in this life and the Hereafter, according to the degree of their appreciation [of Allāh] and their good deeds.

Allāh then comforts the believers because of what they suffered in Uhud,

﴿وَكَايَ لِمَنْ مَّيَّ قَتَلَ مَعَهُ رِبِّيُّونَ كَثِيرٌ﴾

«And many a Prophet fought and along with him many Ribbiyyūn.»

It was said that this Āyah means that many Prophets and their companions were killed in earlier times, as is the view chosen by Ibn Jarīr. It was also said that the Āyah means that many Prophets witnessed their companions' death before their eyes. However, Ibn Ishāq mentioned another explanation in his *Sīrah*, saying that this Āyah means, "Many a Prophet was killed, and he had many companions whose resolve did not weaken after their Prophet died, and they did not become feeble in the face of the enemy. What they suffered in *Jihād* in Allāh's cause and for the sake of their religion did not make them lose heart. This is patience,

﴿وَاللَّهُ يُحِبُّ الصَّابِرِينَ﴾

«and Allāh loves the patient.»

As-Suhayli agreed with this explanation and defended it vigorously. This view is supported by Allāh saying;

﴿مَعَ رَبِّيُّونَ كَثِيرٌ﴾

«And along with him many Ribbiyyūn.»

In his book about the battles, Al-Amawi mentioned only this explanation for the Āyah.

Sufyān Ath-Thawri reported that, Ibn Mas'ūd said that,

﴿رَبِّيُونَ كَثِيرٌ﴾

«many Ribbiyyūn» means, thousands.^[1] Ibn 'Abbās, Mujāhid, Sa'īd bin Jubayr, Ikrimah, Al-Hasan, Qatādah, As-Suddi, Ar-Rabī' and 'Atā' Al-Khurāsāni said that the word *Ribbiyyūn* means, 'large bands'.^[2] 'Abdur-Razzāq narrated that Ma'mmar said that Al-Hasan said that,

﴿رَبِّيُونَ كَثِيرٌ﴾

«many Ribbiyyūn» means, many scholars. He also said that it means patient and pious scholars.

﴿فَمَا رَهَبُوا إِنَّمَا أَصَابَهُمُ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا﴾

«But they never lost heart for that which befell them in Allāh's way, nor did they weaken nor degrade themselves.»

Qatādah and Ar-Rabī' bin Anas said that,

﴿وَمَا ضَعُفُوا﴾

«nor did they weaken», means, after their Prophet was killed.^[3]

﴿وَمَا اسْتَكَانُوا﴾

«nor degrade themselves», by reverting from the true guidance and religion. Rather, they fought on the path that Allāh's Prophet fought on until they met Allāh. Ibn 'Abbās said that,

﴿وَمَا اسْتَكَانُوا﴾

«nor degrade themselves» means, nor became humiliated, while As-Suddi and Ibn Zayd said that it means, they did not give in to the enemy.

﴿وَاللَّهُ يُحِبُّ الصَّابِرِينَ﴾ وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي

أَمْرِنَا وَتَقِمْتْ أَدْعَاؤُنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٧٧﴾

«And Allāh loves the patient. And they said nothing but: "Our Lord! Forgive us our sins and our transgressions, establish our feet firmly, and give us victory over the disbelieving folk."»

[1] At-Tabari 7:266.

[2] Ibn Abi Hātim 2:587-588.

[3] Ibn Abi Hātim 2:591.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٦٩

الْأَنْبِيَاءُ

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَطِيعُوا الَّذِينَ كَفَرُوا
يَرُدُّوكُمْ عَلَى أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿٦٩﴾
بَلَىٰ اللَّهُ مَوْلَاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ ﴿٧٠﴾ سَنُلْقِي
فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ
مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَمَأْوَهُمُ النَّارُ وَبِئْسَ
مَثْوَى الظَّالِمِينَ ﴿٧١﴾ وَلَقَدْ صَدَقَكُمُ اللَّهُ
وَعْدَهُ إِذْ تَعُسُوهُمْ بِآذِينِهِ حَتَّىٰ إِذَا فَجِلْتُمْ
وَتَنَزَّعْتُمْ فِي الْأَسْرِ وَعَصَيْتُمْ مِمَّا أَمَرْنَا
مَا تُجِبُونَ مِنْكُمْ مَنْ يُرِيدُ اللَّهُ الْفِتْيَا وَمِنْكُمْ
مَنْ يُرِيدُ الْآخِرَةَ ثُمَّ صَرَّفَكُمُ عَنْهُمْ لِتُبَيِّنَ لَهُمُ
وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ ﴿٧٢﴾
﴿٧٣﴾ إِذْ تَصَوَّدَتِ الْكُفْرُ وَلَا تَكُونُ عَلَى أَحَدٍ
وَالرَّسُولُ يَدْعُوكُمْ فِي أَخْرَجَكُمْ فَأَتَيْنَكُمُ
عَمَّا يَمَرُّ لِكَيْلًا تَحَرَّوْا عَلَى مَا فَاتَكُمْ
وَلَا مَا أَصَابَكُمْ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٧٤﴾

[3:146-147],

and this was the statement that they kept repeating. Therefore,

﴿فَاتَهُمُ اللَّهُ ثَوَابَ الْآخِرَةِ﴾

﴿So Allāh gave them the reward of this world﴾ victory, triumph and the good end,

﴿وَحَسَنَ ثَوَابَ الْآخِرَةِ﴾

﴿and the excellent reward of the Hereafter﴾ added to the gains in this life,

﴿وَاللَّهُ يُحِبُّ النَّاصِحِينَ﴾

﴿And Allāh loves the good-doers﴾.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا

إِن تَطِيعُوا الَّذِينَ

كَفَرُوا يَرُدُّوكُمْ عَلَى

أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿٦٩﴾ بَلَىٰ اللَّهُ مَوْلَاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ ﴿٧٠﴾ سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَمَأْوَهُمُ النَّارُ وَبِئْسَ مَثْوَى الظَّالِمِينَ ﴿٧١﴾ وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَعُسُوهُمْ بِآذِينِهِ حَتَّىٰ إِذَا فَجِلْتُمْ وَتَنَزَّعْتُمْ فِي الْأَسْرِ وَعَصَيْتُمْ مِمَّا أَمَرْنَا مَا تُجِبُونَ مِنْكُمْ مَنْ يُرِيدُ اللَّهُ الْفِتْيَا وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ ثُمَّ صَرَّفَكُمُ عَنْهُمْ لِتُبَيِّنَ لَهُمُ وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ ﴿٧٢﴾ ﴿٧٣﴾ إِذْ تَصَوَّدَتِ الْكُفْرُ وَلَا تَكُونُ عَلَى أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أَخْرَجَكُمْ فَأَتَيْنَكُمُ عَمَّا يَمَرُّ لِكَيْلًا تَحَرَّوْا عَلَى مَا فَاتَكُمْ وَلَا مَا أَصَابَكُمْ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٧٤﴾

﴿149. O you who believe! If you obey those who disbelieve, they will send you back on your heels, and you will turn back as losers.﴾

﴿150. Nay, Allāh is your protector, and He is the best of helpers.﴾

﴿151. We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with Allāh, for which He sent no authority; their abode will be the Fire and how evil is the abode of the wrongdoers.﴾

﴿152. And Allāh did indeed fulfill His promise to you when you were killing them (your enemy) with His permission; until Fashiltūm and fell to disputing about the order, and disobeyed after He showed you what you love. Among you are some that desire this world and some that desire the Hereafter. Then He made you flee from them, that He might test you. But surely, He forgave you, and Allāh is Most Gracious to the believers.﴾

﴿153. (And remember) when you ran away without even casting a side glance at anyone, and the Messenger was in your rear calling you back. There did Allāh give you one distress after another by way of requital, to teach you not to grieve for that which had escaped you, nor for what struck you. And Allāh is Well-Aware of all that you do.﴾

The Prohibition of Obeying the Disbelievers; the Cause of Defeat at Uhud

Allāh warns His believing servants against obeying the disbelievers and hypocrites, because such obedience leads to utter destruction in this life and the Hereafter. This is why Allāh said,

﴿إِنْ تُطِيعُوا الَّذِينَ كَفَرُوا يَزِيدُوا فِي بُرْءِكُمْ عَنْ أَفْئَتِكُمْ فَتَسْقِلُوا خَيْرِينَ﴾

﴿If you obey those who disbelieve, they will send you back on your heels, and you will turn back (from faith) as losers﴾ [3:149].

Allāh also commands the believers to obey Him, take Him as their protector, seek His aid and trust in Him. Allāh said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَوْلَاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ﴾

﴿Nay, Allāh is your protector, and He is the best of helpers﴾.

Allāh next conveys the good news that He will put fear of the Muslims, and feelings of subordination to the Muslims in the

hearts of their disbelieving enemies, because of their Kufr and Shirk. And Allāh has prepared torment and punishment for them in the Hereafter. Allāh said,

﴿سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُؤْتَلِ بِهِ سُلْطَانًا وَمَأْوَاهُمُ النَّارُ وَبِئْسَ مَثْوًى لِلظَّالِمِينَ﴾

«We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with Allāh, for which He sent no authority; their abode will be the Fire and how evil is the abode of the wrongdoers».

In addition, the Two Ṣaḥīḥs recorded that Jābir bin 'Abdullāh said that the Messenger of Allāh ﷺ said,

«أُعْطِيتْ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِنَ الْأَنْبِيَاءِ قَبْلِي: نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ، وَجُعِلَتْ لِيَ الْأَرْضُ مَسْجِدًا وَطَهُورًا، وَأُجِلَّتْ لِيَ الْغَنَائِمُ، وَأُعْطِيتِ الشَّفَاعَةُ، وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً»

«I was given five things that no other Prophet before me was given. I was aided with fear the distance of one month, the earth was made a Masjid and clean place for me, I was allowed war booty, I was given the Intercession, and Prophets used to be sent to their people, but I was sent to all mankind particularly.»^[1]

Allāh said,

﴿وَلَقَدْ كَفَضْنَاكَ اللَّهُ وَعْدَهُ﴾

«And Allāh did indeed fulfill His promise to you» [3:152],
in the beginning of the day of Uḥud,

﴿إِذْ تَحْشُرُهُمْ﴾

«when you were killing them», slaying your enemies,

﴿بِإِذْنِهِ﴾

«with His permission», for He allowed you to do that against them,

﴿حَتَّىٰ إِذَا فَشِلْتُمْ﴾

^[1] Fath Al-Bāri 1:519, Muslim 1:370.

«until when you *Fashiltū*». Ibn Jurayj said that Ibn 'Abbās said that *Fashiltū* means, 'lost courage'.^[1]

﴿وَتَنَزَعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ﴾

«and fell to disputing about the order, and disobeyed»
such as the mistake made by the archers,

﴿يَا بَدِ مَا أَرْسَلَكُمْ مَا تُحِبُّونَ﴾

«after He showed you what you love», that is, victory over the disbelievers,

﴿وَمِنْكُمْ مَنْ يُرِيدُ الدُّنْيَا﴾

«Among you are some that desire this world»
referring to those who sought to collect the booty when they saw the enemy being defeated,

﴿وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ ثُمَّ مَرْغَبَكُمْ عَنْهُمْ لِتَتْلِيَكُمْ﴾

«and some that desire the Hereafter. Then He made you flee from them, that He might test you».

This Āyah means, Allāh gave them the upper hand to try and test you, O believers,

﴿وَلَقَدْ عَفَا عَنْكُمْ﴾

«but surely, He forgave you»,

He forgave the error you committed, because, and Allāh knows best, the idolators were many and well supplied, while Muslims had few men and few supplies.

Al-Bukhārī recorded that Al-Barā' said, "We met the idolators on that day (Uḥud) and the Prophet ﷺ appointed 'Abdullāh bin Jubayr as the commander of the archers. He instructed them, 'Retain your position, and if you see that we have defeated them, do not abandon your positions. If you see that they defeated us, do not rush to help us.' The disbelievers gave flight when we met them, and we saw their women fleeing up the mountain while lifting up their clothes revealing their anklets and their legs. So, the companions (of 'Abdullāh bin Jubayr) said, 'The booty, the booty!' 'Abdullāh bin Jubayr said, 'Allāh's

[1] Aṭ-Ṭabarī 7:291.

Messenger ﷺ commanded me not to allow you to abandon your position.' They refused to listen, and when they left their position, Muslims were defeated and seventy of them were killed. Abu Sufyān shouted, 'Is Muḥammad present among these people?' The Prophet ﷺ said, 'Do not answer him.' Then he asked, 'Is the son of Abu Quḥafah (Abu Bakr) present among these people?' The Prophet ﷺ said, 'Do not answer him.' He asked again, 'Is the son of Al-Khaṭṭab ('Umar) present among these people? As for these (men), they have been killed, for had they been alive, they would have answered me.' 'Umar could not control himself and said (to Abu Sufyān), 'You lie, O enemy of Allāh! The cause of your misery is still present.' Abu Sufyān said, 'O Hubal, be high!' On that the Prophet ﷺ said (to his Companions), 'Answer him back.' They said, 'What shall we say?' He said, 'Say, Allāh is Higher and more Sublime.' Abu Sufyān said, 'We have the (idol) Al-'Uzza, and you have no 'Uzza.' The Prophet ﷺ said, 'Answer him back.' They asked, 'What shall we say?' He said, 'Say, Allāh is our protector and you have no protector.' Abu Sufyān said, 'Our victory today is vengeance for yours in the battle of Badr, and in war (the victory) is always undecided and is shared in turns by the belligerents. You will find some of your killed men mutilated, but I did not urge my men to do so, yet I do not feel sorry for their deed.'" Only Al-Bukhārī collected this *Ḥadīth* using this chain of narration.^[1]

Muḥammad bin Ishāq said that, 'Abdullāh bin Az-Zubayr narrated that Az-Zubayr bin Al-'Awwām said, "By Allāh! I saw the female servants and female companions of Hind (Abu Sufyān's wife) when they uncovered their legs and gave flight. At that time, there was no big or small effort separating us from capturing them. However, the archers went down the mount when the enemy gave flight from the battlefield, seeking to collect the booty. They uncovered our back lines to the horsemen of the disbelievers, who took the chance and attacked us from behind. Then a person shouted, 'Muḥammad has been killed.' So we pulled back, and the disbelievers followed us, after we had killed those who carried their flag, and none of them dared to come close the flag, until then."'

[1] *Fath Al-Bārī* 7:405.

Muḥammad bin Ishāq said next, "The flag of the disbelievers was left on the ground until 'Amrah bint 'Alqamah Al-Ḥārithiyyah picked it up and gave it to the Quraysh who held it."

Allāh said,

﴿ثُمَّ صَرَّفْنَا عَنْهُمْ وَتَبَيَّنَّاكُمْ﴾

﴿Then He made you flee from them, that He might test you﴾
[3:152].

Al-Bukhārī recorded that Anas bin Mālik said, "My uncle Anas bin An-Naḍr was absent from the battle of Badr. He said, 'I was absent from the first battle the Prophet ﷺ fought (against the pagans). (By Allāh) if Allāh gives me a chance to fight along with the Messenger of Allāh, then Allāh will see how (bravely) I will fight.' On the day of Uḥud when the Muslims turned their backs and fled, he said, 'O Allāh! I apologize to You for what these (meaning the Muslims) have done, and I denounce what these pagans have done.' Then he advanced lifting his sword, and when Sa'd bin Mu'ādh met him, he said to him, 'O Sa'd bin Mu'ādh! Where are you! Paradise! I am smelling its aroma coming from before (Mount) Uḥud,' and he went forth, fought and was killed. We found more than eighty stab wounds, sword blows or arrow holes on his body, which was mutilated so badly that none except his sister could recognize him, and she could only do so by his fingers or by a mole." This is the narration reported by Al-Bukhārī,^[1] Muslim also collected a similar narration from Thābit from Anas.^[2]

The Defeat that the Muslims Suffered During the Battle of Uḥud

Allāh said,

﴿إِذْ هَمُّوْا۟ وَلَا تَكَوْنُوْا۟ عَلٰٓى اَكْبَعٍ﴾

﴿(And remember) when you (Tuṣ'idūna) ran away dreadfully without casting even a side glance at anyone﴾,

and Allāh made the disbelievers leave you after you went up the mount, escaping your enemy. Al-Ḥasan and Qatādah said

^[1] *Faṭḥ Al-Bārī* 7:411.

^[2] *Muslim* 3:1512.

that, *Tuṣ'idūna*, means, 'go up the mountain'.^[1]

﴿وَلَا تَكُونُوا عَلَىٰ أَحَدٍ﴾

﴿without even casting a side glance at anyone﴾

meaning, you did not glance at anyone else due to shock, fear and fright.

﴿وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَاكُمْ﴾

﴿and the Messenger was in your rear calling you back﴾,

for you left him behind you, while he was calling you to stop fleeing from the enemy and to return and fight.

As-Suddi said, "When the disbelievers attacked Muslim lines during the battle of Uḥud and defeated them, some Muslims ran away to Al-Madīnah, while some of them went up Mount Uḥud, to a rock and stood on it. On that, the Messenger of Allāh ﷺ kept heralding, 'Come to me, O servants of Allāh! Come to me, O servants of Allāh!' Allāh mentioned that the Muslims went up the Mount and that the Prophet ﷺ called them to come back, and said,

﴿إِذْ ضَبَّوْا وَلَا تَكُونُوا عَلَىٰ أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَاكُمْ﴾

﴿(And remember) when you ran away without even casting a side glance at anyone, and the Messenger was in your rear calling you back﴾."^[2]

Similar was said by Ibn 'Abbās, Qatādah, Ar-Rabī' and Ibn Zayd.^[3]

The Anṣār and Muhājirīn Defended the Messenger ﷺ

Al-Bukhārī recorded that Qays bin Abi Ḥāzim said, "I saw Ṭalḥah's hand, it was paralyzed, because he shielded the Prophet ﷺ with it." meaning on the day of Uḥud.^[4] It is recorded in the Two *Ṣaḥīḥs* that Abu 'Uthmān An-Nahdi said, "On that day (Uḥud) during which the Prophet ﷺ fought, only Ṭalḥah bin 'Ubaydullāh and Sa'd remained with the

[1] Ibn Abi Ḥatīm 2:609.

[2] Aṭ-Ṭabari 7:301.

[3] Aṭ-Ṭabari 7:303.

[4] *Fath Al-Bāri* 7:416.

Prophet.^[1]

Sa'īd bin Al-Musayyib said, "I heard Sa'd bin Abi Waqqās saying, The Messenger of Allāh ﷺ gave me arrows from his quiver on the day of Uhūd and said, 'Shoot, may I sacrifice my father and mother for you.'" Al-Bukhārī also collected this *Hadīth*.^[2] The Two *Ṣaḥīḥs* recorded that Sa'd bin Abi Waqqās said, "On the day of Uhūd, I saw two men wearing white clothes, one to the right of the Prophet ﷺ and one to his left, who were defending the Prophet fiercely. I have never seen these men before or after that day." Meaning angels Jibrīl and Mikā'īl, peace be upon them.^[3]

Abu Al-Aswad said that, 'Urwah bin Az-Zubayr said, "Ubayy bin Khalaf of Bani Jumah swore in Makkah that he would kill the Messenger of Allāh ﷺ. When the Messenger ﷺ was told of his vow, he said, 'Rather, I shall kill him, Allāh willing.' On the day of Uhūd, Ubayy came while wearing iron shields and proclaiming, 'May I not be saved, if Muḥammad is saved.' He then headed to the direction of the Messenger of Allāh ﷺ intending to kill him, but Muṣ'ab bin 'Umayr, from Bani Abd Ad-Dār, intercepted him and shielded the Prophet ﷺ with his body, and Muṣ'ab bin 'Umayr was killed. The Messenger of Allāh ﷺ saw Ubayy's neck exposed between the shields and helmet, stabbed him with his spear, and Ubayy fell from his horse to the ground. However, no blood spilled from his wound. His people came and carried him away while he was moaning like an ox. They said to him, 'Why are you so anxious, it is only a flesh wound?' Ubayy mentioned to them the Prophet's vow, 'Rather, I shall kill Ubayy', then commented, 'By He in Whose Hand is my soul! If what hit me hits the people of Dhul-Majāz (a popular pre-Islāmic marketplace), they would all have perished.' He then died and went to the Fire,

﴿فَنُفِثَ فِي نَارِ جَهَنَّمَ﴾

«So, away with the dwellers of the blazing Fire!» [67:11]."

This was collected by Musā bin 'Uqbah from Az-Zuhri from Sa'īd bin Al-Musayyib.^[4]

[1] Al-Bukhārī no. 4060 and Muslim no. 2414.

[2] Al-Bukhārī no. 4055.

[3] Al-Bukhārī no. 4054, Muslim no. 2306.

[4] The narrations from 'Urwah and Sa'īd are *Mursal*.

It is recorded in the Two *Ṣaḥīḥ* that when he was asked about the injuries the Messenger ﷺ sustained [in Uhud], Sahl bin Sa'd said, "The face of Allāh's Messenger ﷺ was injured, his front tooth was broken and his helmet was smashed on his head. Therefore, Fāṭimah, the daughter of Allāh's Messenger ﷺ washed off the blood while 'Alī was pouring water on her hand. When Fāṭimah saw that the bleeding increased more by the water, she took a mat, burnt it, and placed the ashes in the wound of the Prophet ﷺ and the blood stopped oozing out." Allāh said next,

﴿فَأَنْتَبِذْكُمْ غَمًّا بِغَمٍّ﴾

«There did Allāh give you one distress after another» [3:153],

He gave you grief over your grief. Ibn 'Abbās said, "The first grief was because of the defeat, especially when it was rumored that Muḥammad ﷺ was killed. The second grief was when the idolators went up the mount and The Messenger of Allāh ﷺ said, 'O Allāh! It is not for them to rise above us.'"^[1]

'Abdur-Raḥmān bin 'Awf said, "The first distress was because of the defeat and the second when a rumor started that Muḥammad ﷺ was killed, which to them, was worse than defeat." Ibn Marduyah recorded both of these. Mujāhid and Qatādah said, "The first distress was when they heard that Muḥammad ﷺ was killed and the second when they suffered casualties and injury." It has also been reported that Qatādah and Ar-Rabī' bin Anas said that it was the opposite [order]. As-Suddi said that the first distress was because of the victory and booty that they missed and the second because of the enemy rising above them (on the mount). Allāh said,

﴿يَكِيدَ لَا تَخْزَنُوا عَلَى مَا فَاتَكُمْ﴾

«by way of requital to teach you not to grieve for that which had escaped you»,

for that you missed the booty and triumph over your enemy.

﴿وَلَا مَا أَصَابَكُمْ﴾

«nor for what struck you», of injury and fatalities, as Ibn 'Abbās, 'Abdur-Raḥmān bin 'Awf, Al-Ḥasan, Qatādah and As-Suddi

^[1] This narration is not authentic.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمْنَةً نَسَا بَعْضُكُمْ طَائِفَةً مِنْكُمْ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنْفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُوا هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي أَنْفُسِهِمْ مَا لَا يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هُنَا قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحَّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٥١﴾ إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿١٥٢﴾ يَتْلُوهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُرًى لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ وَاللَّهُ يُخَيِّمُ وَيُمِيتُ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٥٣﴾ وَلَكِنْ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُسْتَضْعَفُونَ مِنَ اللَّهِ وَرَحْمَةً خَيْرٌ مِمَّا يَجْمَعُونَ ﴿١٥٤﴾

stated.^[1] Allāh said next,

﴿وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ﴾

«And Allāh is Well-Aware of all that you do.»

all praise is due to Him, and thanks, there is no deity worthy of worship except Him, the Most High, Most Honored.

﴿ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمْنَةً نَسَا بَعْضُكُمْ طَائِفَةً مِنْكُمْ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنْفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُوا هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي أَنْفُسِهِمْ مَا لَا يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هُنَا قُلْ

لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحَّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٥١﴾ إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿١٥٢﴾

﴿154. Then after the distress, He sent down security for you. Slumber overtook a party of you, while another party was thinking about themselves and thought wrongly of Allāh - the thought of ignorance. They said, "Have we any part in the affair?" Say: "Indeed the affair belongs wholly to Allāh." They hide within themselves what they dare not reveal to you, saying: "If we had anything to do with the affair, none of us

[1] Ibn Abi Hātim 2:613.

would have been killed here." Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death," but that Allāh might test what is in your breasts; and to purify that which was in your hearts (sins), and Allāh is All-Knower of what is in the breasts.﴾

﴿155. Those of you who turned back on the day the two hosts met, Shaytān only caused them to err because of some of what they had earned. But Allāh, indeed, has forgiven them. Surely, Allāh is Oft-Forgiving, Most Forbearing.﴾

Slumber Overcame the Believers; the Fear that the Hypocrites Suffered

Allāh reminds His servants of His favor when He sent down on them tranquillity and slumber that overcame them while they were carrying their weapons and feeling distress and grief. In this case, slumber is a favor and carries meanings of calmness and safety. For instance, Allāh said in *Sūrat Al-Anfāl* about the battle of Badr,

﴿إِذْ يَغْشَىٰ قَوْمَكُمُ النَّاسُ أَنَّهُ يَخْرُجُ﴾

﴿(Remember) when He covered you with a slumber as a security from Him﴾ [8:11].

Al-Bukhārī recorded that Anas said that, Abu Ṭalhah said, "I was among those who were overcome by slumber during the battle of Uhud. My sword fell from my hand several times and I would pick it up, then it would fall and I would pick it up again."^[1] Al-Bukhārī collected this *Ḥadīth* in the stories of the battles without a chain of narration, and in the book of *Tafsīr* with a chain of narrators.^[2] At-Tirmidhi, An-Nasā'ī and Al-Ḥākim recorded from Anas that Abu Ṭalhah said, "On the day of Uhud, I raised my head and looked around and found that everyone's head was nodding from slumber." This is the wording of At-Tirmidhi, who said, "*Ḥasan Ṣaḥīḥ*."^[3] An-Nasā'ī also recorded this *Ḥadīth* from Anas who said that Abu Ṭalhah

[1] *Fath Al-Bārī* 7:22.

[2] *Fath Al-Bārī* 8:76, *Tuhfat Al-Aḥwadhī* 8:358.

[3] *Tuhfat Al-Aḥwadhī* 8:358, An-Nasā'ī in *Al-Kubrā* 6:349, Al-Ḥākim 2:297.

said, "I was among those who were overcome by slumber."^[1]

The second group mentioned in the Āyah were the hypocrites who only thought about themselves, for they are the most cowardly people and those least likely to support the truth,

﴿يَتْلُوتُكَ بِإِلَهِ غَيْرِ الْحَقِّ ظَنُّ الْكَافِرِينَ﴾

﴿and thought wrongly of Allāh - the thought of ignorance﴾
[3:154],

for they are liars and people who have doubts and evil thoughts about Allāh, the Exalted and Most Honored. Allāh said,

﴿ثُمَّ أُنْزِلَ عَلَيْكُمْ مِنْ بَدِّ الْقَمَرِ أَمْنٌ ثَمَّ شَاكِسًا يَنْشَوْنَ طَائِفَةً مِنْكُمْ﴾

﴿Then after the distress, He sent down security for you.
Slumber overlook a party of you﴾,

the people of faith, certainty, firmness and reliance (on Allāh) who are certain that Allāh shall give victory to His Messenger ﷺ and fulfill his objective.

﴿وَطَائِفَةٌ ذُو أَعْمَتِهِمْ أَنْفُسِهِمْ﴾

﴿While another party was thinking about themselves﴾,
and they were not overcome by slumber because of their worry, fright and fear,

﴿يَتْلُوتُكَ بِإِلَهِ غَيْرِ الْحَقِّ ظَنُّ الْكَافِرِينَ﴾

﴿and thought wrongly of Allāh - the thought of ignorance﴾.

Similarly, Allāh said in another statement,

﴿بَلْ ظَنَنْتُمْ أَنْ يَنْقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَىٰ أَهْلِيهِمْ أَبَدًا﴾

﴿Nay, but you thought that the Messenger and the believers
would never return to their families﴾ [48:12].

This group thought that the idolators achieved ultimate victory, when their forces took the upper hand in battle, and that Islām and its people would perish. This is typical of people of doubt and hesitation, in the event of a hardship, they fall into such evil thoughts. Allāh then described them that,

^[1] An-Nasā'ī in Al-Kubrā 6:349.

﴿يَقُولُونَ﴾

﴿they said﴾ in this situation,

﴿هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ﴾

﴿"Have we any part in the affair?"﴾ Allāh replied,

﴿قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي أَنْفُسِهِمْ مَا لَا يَبْدُونَ لَكَ﴾

﴿Say: "Indeed the affair belongs wholly to Allāh." They hide within themselves what they dare not reveal to you.﴾

Allāh exposed their secrets, that is,

﴿يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هُنَا﴾

﴿saying: "If we had anything to do with the affair, none of us would have been killed here."﴾

although they tried to conceal this thought from the Messenger of Allāh ﷺ.

Ibn Ishāq recorded that 'Abdullāh bin Az-Zubayr said that Az-Zubayr said, "I was with the Messenger of Allāh ﷺ when fear intensified and Allāh sent sleep to us (during the battle of Uhud). At that time, every man among us (except the hypocrites) was nodding off. By Allāh! As if in a dream, I heard the words of Mu'attib bin Qushayr, 'If we had anything to do with the affair, none of us would have been killed here.' I memorized these words of his, which Allāh mentioned later on,

﴿يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هُنَا﴾

﴿saying: "If we had anything to do with the affair, none of us would have been killed here.﴾"

Ibn Abi Hātim collected this Ḥadīth.^[1]

Allāh the Exalted said,

﴿قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ﴾

﴿Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death,"﴾

meaning, this is Allāh's appointed destiny and a decision that

[1] Ibn Abi Hātim 2:620.

will certainly come to pass, and there is no escaping it. Allāh's statement,

﴿وَلِيَبْلُغَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحَّصَ مَا فِي قُلُوبِكُمْ﴾

﴿that Allāh might test what is in your breasts; and to purify that which was in your hearts.﴾

means, so that He tests you with whatever befell you, to distinguish good from evil and the deeds and statements of the believers from those of the hypocrites,

﴿وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ﴾

﴿and Allāh is All-Knower of what is in the breasts﴾,
and what the hearts conceal.

Some of the Believers Give Flight on the Day of Uhud

Allāh then said,

﴿إِنَّ الَّذِينَ قَالُوا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا﴾

﴿Those of you who turned back on the day the two hosts met, Shayṭān only caused them to err because of some of what they had earned﴾ [3:155],

because of some of their previous errors. Indeed, some of the Salaf said, "The reward of the good deed includes being directed to another good deed that follows it, while the retribution of sin includes committing another sin that follows it." Allāh then said,

﴿وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ﴾

﴿but Allāh, indeed, has forgiven them﴾, their giving flight,

﴿إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ﴾

﴿surely, Allāh is Oft-Forgiving, Most Forbearing﴾

He forgives sins, pardons and exonerates His creatures. Imām Aḥmad recorded that Shaqlīq said, " 'Abdur-Raḥmān bin 'Awf met Al-Walīd bin 'Uqbah, who said to him, 'Why did you desert 'Uthmān, the Leader of the Faithful?' 'Abdur-Raḥmān said, 'Tell him that I did not run away during Uhud, remain behind during Badr, nor abandon the Sunnah of 'Umar.' Al-Walīd told 'Uthmān what 'Abdur-Raḥmān said. 'Uthman

بِالْأَمْرِ

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بِالْأَمْرِ

وَلَيْنَ مُثَمَّ أَوْ قُتِلْتُمْ لَا إِلَهَ إِلَّا اللَّهُ تَحْتَرُونَ ﴿٧١﴾ فَمَا رَحِمُوا مِنَ
 اللَّهُ لَيْتَ لَهُمْ وَلَوْ كُنْتَ قَطًّا غَلِيظَ الْقَلْبِ لَا تَقْضُوا مِنْ حَوْلِكَ
 فَأَعَفَ عَنْهُمْ وَاسْتَغْفَرَ لَهُمْ وَشَاوَرَهُمْ فِي الْأَمْرِ فَاذًا عَزَبَتْ
 فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿٧٢﴾ إِنْ يَنْصُرْكُمْ اللَّهُ
 فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرْكُمْ مِنْ
 بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٧٣﴾ وَمَا كَانَ لِنَبِيٍّ أَنْ
 يَكْفُرَ وَمَنْ يَكْفُرْ يَأْتِ بِمَا عَلَّ يَوْمَ الْقِيَمَةِ ثُمَّ تَوَفَّى كُلُّ
 نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٧٤﴾ أَفَمِنْ أَنْتَعِ رِضْوَانِ
 اللَّهِ كَمَنْ بَاءَ بِسَخَطِ مِنَ اللَّهِ وَمَا لَهُ جَهَنَّمَ وَبِشْرِ الْمَصِيرِ
 ﴿٧٥﴾ هُمْ دَرَجَتْ عِنْدَ اللَّهِ وَاللَّهُ بِصِيرِهِمْ يَعْلَمُوكَ ﴿٧٦﴾
 لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ
 يَتْلُوا عَلَيْهِمْ مَا يَنْتَوُونَ وَيُرَكِّبُهُمْ وَيُعَلِّمُهُمُ الْكِتَابَ
 وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴿٧٧﴾
 أَوْلَمَّا أَصَبَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَهَا قُلْتُمْ أَنْ هَذَا
 قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ وَفِيرٌ ﴿٧٨﴾

replied, 'As for his statement, 'I did not run away during Uhud,' how can he blame me for an error that Allāh has already forgiven. Allāh said,

﴿إِنَّ الَّذِينَ تَوَلَّوْا يَنْتَهُمْ يَوْمَ الْقِيَمَةِ إِنَّمَا أَهْلَكَهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ﴾

«Those of you who turned back on the day the two hosts met, Shay-tān only caused them to err because of some of what they had earned. But Allāh, indeed, has forgiven them».

As for his statement that I remained

behind from participating in Badr, I was nursing Ruqayyah, the daughter of the Messenger of Allāh ﷺ, until she passed away. The Messenger of Allāh ﷺ gave me a share in the booty of Badr, and whoever gets a share in the booty from the Messenger of Allāh ﷺ will have participated in battle. As for his statement that I abandoned the *Sunnah* of 'Umar, neither I nor he are able to endure it. Go and convey this answer to him."^[1]

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَكَلَّمُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لَا خِزْيَ لَنَا فِي الْإِسْلَامِ أَوْ كَانُوا
 غُرَىٰ لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْزَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ وَاللَّهُ يُحْيِي وَيُمِيتُ
 وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٧٩﴾ وَلَيْنَ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مِتُّمْ لَمَغْفِرَةٌ مِنَ اللَّهِ وَرَحْمَةٌ
 خَيْرٌ مِمَّا يَجْمَعُونَ ﴿٨٠﴾ وَلَيْنَ مُثَمَّ أَوْ قُتِلْتُمْ لَا إِلَهَ إِلَّا اللَّهُ تَحْتَرُونَ ﴿٨١﴾﴾

[1] Ahmad 1:68.

﴿156. O you who believe! Be not like those who disbelieve and who say to their brethren when they travel through the earth or go out to fight: "If they had stayed with us, they would not have died or been killed," so that Allāh may make it a cause of regret in their hearts. It is Allāh that gives life and causes death. And Allāh is All-Seer of what you do.﴾

﴿157. And if you are killed or die in the way of Allāh, forgiveness and mercy from Allāh are far better than all that they amass.﴾

﴿158. And whether you die or are killed, verily, unto Allāh you shall be gathered.﴾

Prohibiting the Ideas of the Disbelievers about Death and Predestination

Allāh forbids His believing servants from the disbelievers' false creed, seen in their statement about those who died in battle and during travel; "Had they abandoned these trips, they would not have met their demise." Allāh said,

﴿يَتْلُوا آيَاتِ اللَّهِ مَا نَزَّلَ لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لَإِخْرَجْنَاهُمْ﴾

﴿O you who believe! Be not like those who disbelieve (hypocrites) and who say to their brethren﴾,

about their dead brethren,

﴿إِذَا سَرَوْا بِالْأَرْضِ﴾

﴿when they travel through the earth﴾

for the purpose of trading and otherwise,

﴿أَوْ كَانُوا غُرًى﴾

﴿or go out to fight﴾, participating in battles,

﴿أَوْ كَانُوا عِنْدَنَا﴾

﴿"If they had stayed with us,"﴾ in our area,

﴿مَا مَاتُوا وَمَا قُتِلُوا﴾

﴿"they would not have died or been killed,"﴾

they would not have died while traveling or been killed in battle. Allāh's statement,

﴿يَجْعَلُ اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ﴾

﴿so that Allāh may make it a cause of regret in their hearts.﴾

means, Allāh creates this evil thought in their hearts so that their sadness and the grief they feel for their loss would increase. Allāh refuted them by saying,

﴿وَاللَّهُ يَحْيِي وَيُمِيتُ﴾

﴿It is Allāh that gives life and causes death.﴾

for the creation is under Allāh's power, and the decision is His Alone. No one lives or dies except by Allāh's leave, and no one's life is increased or decreased except by His decree.

﴿وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

﴿And Allāh is All-Seer of what you do,﴾

for His knowledge and vision encompasses all His creation and none of their affairs ever escapes Him. Allāh's statement,

﴿وَلَوْ كُنْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّنَا لَمَغْفِرَةٌ مِنَ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِنَّا يَجْمَعُونَ﴾

﴿And if you are killed or die in the way of Allāh, forgiveness and mercy from Allāh are far better than all that they amass.﴾ [3:157],

indicating that death and martyrdom in Allāh's cause are a means of earning Allāh's mercy, forgiveness and pleasure. This, indeed, is better than remaining in this life with its short lived delights. Furthermore, whoever dies or is killed will return to Allāh, the Exalted and Most Honored, and He will reward him if he has done good deeds, or will punish him for his evil deeds. Allāh said,

﴿وَلَوْ كُنْتُمْ تُحِبُّونَ اللَّهَ أَتَذْكُرُونَ﴾

﴿And whether you die or are killed, verily, unto Allāh you shall be gathered.﴾ [3:158].

﴿يَا رَحْمَتُ رَبِّكَ إِنَّكَ كُنْتَ تَطَّاءَلُ الْقُلُوبَ لَأَنفَضُوا وَنَحْنُ فَجَاءَ قَوْمُكَ أَتَانًا فَمَا عَزَمْتَ فَتَوَلَّى عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ۝ إِن يَشَأْ يُضْهِكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ ۚ وَإِنْ يَشَأْ يُغْضِبْكُمْ فَمَنْ ذَا الَّذِي يَنْصَرُّكُمْ مِنْ بَعْدِهِ ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ۝ وَمَا كَانَ لِنَبِيٍّ أَنْ يَكُلَّ وَمَنْ يَكُلَّ يَأْتِ بِمَا عَلَى يَوْمِ الْقِيَامَةِ ثُمَّ تُوفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ۝ أَفَسَوْىٰ أَتَيْتُمْ بِضُرُونِ اللَّهِ أَنْ كُنَّا بَاءَ بِسَخَطٍ مِنَ اللَّهِ

وَمَا وَدَّ جَهَنَّمَ رَوْسَ الْقَوِيهِ ۖ هُمْ دَرَجَتٌ عِنْدَ اللَّهِ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿١٥٩﴾ لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَرَزَّكَهُمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِسَابَ ۚ وَإِنْ كَانُوا مِنْ قَبْلِ لَيْسَ سَلَكَ تُبَيِّنُ ﴿١٦٠﴾

﴿159. And by the mercy of Allāh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pardon them, and ask forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allāh, certainly, Allāh loves those who put their trust (in Him).﴾

﴿160. If Allāh helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allāh (Alone) let believers put their trust.﴾

﴿161. It is not for any Prophet to illegally take a part of the booty, and whosoever deceives his companions over the booty, he shall bring forth on the Day of Resurrection that which he took. Then every person shall be paid in full what he has earned, and they shall not be dealt with unjustly.﴾

﴿162. Is then one who follows (seeks) the pleasure of Allāh like the one who draws on himself the wrath of Allāh? His abode is Hell, and worse indeed is that destination!﴾

﴿163. They are in varying grades with Allāh, and Allāh is All-Seer of what they do.﴾

﴿164. Indeed, Allāh conferred a great favor on the believers when He sent among them a Messenger from among themselves, reciting unto them His verses (the Qur'ān), and purifying them, and instructing them (in) the Book (the Qur'ān) and Al-Hikmah [the wisdom and the Sunnah], while before that they had been in manifest error.﴾

Among the Qualities of Our Prophet Muḥammad ﷺ are Mercy and Kindness

Allāh addresses His Messenger ﷺ and reminds him and the believers of the favor that He has made his heart and words soft for his Ummah, those who follow his command and refrain from what he prohibits.

﴿يَا رَحْمَنُ مِنِ اللَّهِ لَيْسَ لَهُمْ﴾

﴿And by the mercy of Allāh, you dealt with them gently﴾
[3:159].

meaning, who would have made you this kind, if it was not Allāh's mercy for you and them. Qatādah said that,

﴿فَمَا رَحِمَهُ مِنْ أَمْرِ يَنْتَ لَهُمْ﴾

﴿And by the mercy of Allāh, you dealt with them gently﴾

means, "With Allāh's mercy you became this kind." Al-Ḥasan Al-Baṣrī said that this, indeed, is the description of the behavior that Allāh sent Muḥammad ﷺ with. This Āyah is similar to Allāh's statement,

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ
بِالتَّوْبِينَ رَؤُوفٌ رَحِيمٌ﴾

﴿Verily, there has come unto you a Messenger from among yourselves. It grieves him that you should receive any injury or difficulty. He is anxious over you (to be rightly guided, to repent to Allāh); for the believers (he is) full of pity, kind, and merciful﴾ [9:128]. Allāh said next,

﴿وَلَوْ كُنْتَ ظَالِمًا غَیْطَ الْقَلْبِ لَاقْتَضَىٰ مِنْ حَوْلِكَ﴾

﴿And had you been severe and harsh-hearted, they would have broken away from about you ;﴾

The severe person is he who utters harsh words, and,

﴿غَیْطَ الْقَلْبِ﴾

﴿harsh-hearted﴾ is the person whose heart is hard. Had this been the Prophet's behavior, "They would have scattered from around you. However, Allāh gathered them and made you kind and soft with them, so that their hearts congregate around you." 'Abdullāh bin 'Amr said that he read the description of the Messenger of Allāh ﷺ in previous Books, "He is not severe, harsh, obscene in the marketplace or dealing evil for evil. Rather, he forgives and pardons."^[1]

The Order for Consultation and to Abide by it

Allāh said,

[1] *Fath Al-Bāri* 8 :449.

﴿وَأَعِظْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ﴾

«So pardon them, and ask (Allāh's) forgiveness for them; and consult them in the affairs.»

The Messenger of Allāh used to ask his Companions for advice about various matters, to comfort their hearts, and so they actively implement the decision they reach. For instance, before the battle of Badr, the Prophet ﷺ asked his Companions for if Muslims should intercept the caravan (led by Abu Sufyān). They said, "O Messenger of Allāh! If you wish to cross the sea, we would follow you in it, and if you march forth to Barkul-Ghimād we would march with you. We would never say what the Children of Israel said to Mūsā, 'So go, you and your Lord, and fight you two, we are sitting right here.' Rather, we say march forth and we shall march forth with you; and before you, and to your right and left shall we fight." The Prophet ﷺ also asked them for their opinion about where they should set up camp at Badr. Al-Mundhir bin 'Amr suggested to camp close to the enemy, for he wished to acquire martyrdom.

Concerning the battle of Uḥud, the Messenger ﷺ asked the Companions if they should fortify themselves in Al-Madīnah or go out to meet the enemy, and the majority of them requested that they go out to meet the enemy, and he did. He also took their advice on the day of Khandaq (the Trench) about conducting a peace treaty with some of the tribes of Al-Aḥzab (the Confederates), in return for giving them one-third of the fruits of Al-Madīnah. However, Sa'd bin 'Ubadah and Sa'd bin Mu'adh rejected this offer and the Prophet ﷺ went ahead with their advice. The Prophet ﷺ also asked them if they should attack the idolators on the Day of Ḥudaybiyyah, and Abu Bakr disagreed, saying, "We did not come here to fight anyone. Rather, we came to perform 'Umrah." The Prophet ﷺ agreed.

On the day of Ifk, (i.e. the false accusation), the Messenger of Allāh ﷺ said to them, "O Muslims! Give me your advice about some men who falsely accused my wife (Ā'ishah). By Allāh! I never knew of any evil to come from my wife. And they accused whom? They accused he from whom I only knew righteous conduct, by Allāh!" The Prophet ﷺ asked 'Ali and Usamah about divorcing Ā'ishah. In summary, the Prophet ﷺ used to take his Companions' advice for battles and other important events.

Ibn Mājah recorded that Abu Hurayrah said that the Prophet ﷺ said;

«الْمُسْتَشَارُ مُؤْتَمَرٌ»

«The one whom advice is sought from is to be entrusted»

This was recorded by Abu Dāwud, At-Tirmidhi, and An-Nasā'ī who graded it *Hasan*.^[1]

Trust in Allāh After Taking the Decision

Allāh's statement,

﴿إِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ﴾

«Then when you have taken a decision, put your trust in Allāh,» means, if you conduct the required consultation and you then make a decision, trust in Allāh over your decision,

﴿إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ﴾

«certainly, Allāh loves those who put their trust (in Him)».

Allāh's statement,

﴿إِنْ يَصْرِكُمْ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَنْصُرْكُمْ فَسَنَ ذَا الَّذِي يَصْرِكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾

«If Allāh helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allāh (Alone) let believers put their trust»,

is similar to His statement that we mentioned earlier,

﴿وَمَا أَنْصُرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَلِيِّ الْعَلِيِّ﴾

«And there is no victory except from Allāh the Almighty, the All-Wise» [3:126].

Allāh next commands the believers to trust in Him,

﴿وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾

«And in Allāh (Alone) let believers put their trust».

Treachery with the Spoils of War was not a Trait of the Prophet ﷺ

Allāh said,

[1] Abu Dāwud 5:345, Tuhfat Al-Aḥwadhī 8:109.

﴿وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ﴾

﴿It is not for any Prophet to illegally take a part of the booty,﴾

Ibn 'Abbās, Mujāhid and Al-Ḥasan said that the Āyah means, "It is not for a Prophet to breach the trust."^[1] Ibn Jarīr recorded that, Ibn 'Abbās said that, this Āyah,

﴿وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ﴾

﴿It is not for any Prophet to illegally take a part of the booty,﴾

was revealed in connection with a red robe that was missing from the spoils of war of Badr. Some people said that the Messenger of Allāh ﷺ might have taken it. When this rumor circulated, Allāh sent down,

﴿وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ وَمَنْ يَغْلُ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ﴾

﴿It is not for any Prophet to illegally take a part of the booty, and whosoever is deceitful with the booty, he shall bring forth on the Day of Resurrection that which he took.﴾^[2]

This was also recorded by Abu Dāwud and At-Tirmidhi, who said "Ḥasan Gharīb".^[3] This Āyah exonerates the Messenger of Allāh ﷺ of all types of deceit and treachery, be it returning what was entrusted with him, dividing the spoils of war, etc.

Allāh then said,

﴿وَمَنْ يَغْلُ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ﴾

﴿and whosoever is deceitful with the booty, he shall bring forth on the Day of Resurrection that which he took. Then every person shall be paid in full what he has earned, and they shall not be dealt with unjustly.﴾

This Āyah contains a stern warning and threat against Ghulūl [stealing from the booty], and there are also Ḥadīths, that prohibit such practice. Imām Aḥmad recorded that Abu Mālik Al-Ashja'i said that the Prophet ﷺ said,

«أَعْظَمُ الْغُلُولِ عِنْدَ اللَّهِ ذِرَاعٌ مِنَ الْأَرْضِ، تَجِدُونَ الرَّجُلَيْنِ جَارَيْنِ فِي الْأَرْضِ -

[1] Ibn Abi Ḥatim 2:37.

[2] At-Ṭabari 7:348.

[3] Abu Dāwud 4:280, Tuhfat Al-Aḥwadhī 8:359.

أو في الدار - فَيَقْطَعُ أَحَدُهُمَا مِنْ حَظِّ صَاحِبِهِ ذِرَاعًا، فَإِذَا اقْطَعَهُ، طَوَّقَهُ مِنْ سَبْعِ أَرْضِينَ إِلَى يَوْمِ الْقِيَامَةِ»

«The worst Ghulūl (i.e. stealing) with Allāh is a yard of land, that is, when you find two neighbors in a land or home and one of them illegally acquires a yard of his neighbor's land. When he does, he will be tied with it from the seven earths until the Day of Resurrection.»^[1]

Imām Aḥmad recorded that Abu Ḥumayd As-Sāʿdi said, "The Prophet ﷺ appointed a man from the tribe of Al-Azd, called Ibn Al-Lutbiyyah, to collect the Zakāh. When he returned he said, 'This (portion) is for you and this has been given to me as a gift.' The Prophet ﷺ stood on the Minbar and said,

«مَا بَالُ الْعَامِلِ تَبِعَهُ قَبِيحٌ يَقُولُ: هَذَا لَكُمْ، وَهَذَا أَمْدِي لِي، أَفَلَا جَلَسَ فِي بَيْتِ أَبِيهِ وَأُمِّهِ فَيَنْظُرُ أَتَهْدِي إِلَيْهِ أَمْ لَا؟ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَا يَأْتِي أَحَدٌ مِنْكُمْ مِنْهَا بِشَيْءٍ إِلَّا جَاءَ بِهِ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ، إِنْ كَانَ يَبِيرًا لَهُ رُغَاءٌ، أَوْ بَقَرَةٌ لَهَا خَوَازِ، أَوْ شَاةٌ تَبْعَرُ، ثُمَّ رَفَعَ يَدَيْهِ حَتَّى رَأَيْنَا غَمْرَةَ يُطْبِئُ، ثُمَّ قَالَ: «اللَّهُمَّ هَلْ بَلَّغْتُ» ثَلَاثًا.

«What is the matter with a man whom we appoint to collect Zakāh, when he returns he said, 'This is for you and this has been given to me as a gift.' Why hadn't he stayed in his father's or mother's house to see whether he would be given presents or not? By Him in Whose Hand my life is, whoever takes anything from the resources of the Zakāh (unlawfully), he will carry it on his neck on the Day of Resurrection; if it be a camel, it will be grunting; if a cow, it will be mooing; and if a sheep, it will be bleating. The Prophet ﷺ then raised his hands till we saw the whiteness of his armpits, and he said thrice, 'O Allāh! Haven't I conveyed Your Message.'»

Hishām bin ʿUrwah added that Abu Ḥumayd said, "I have seen him with my eyes and heard him with my ears, and ask Zayd bin Thabit." This is recorded in the Two Ṣaḥīḥs.^[2]

In the book of Aḥkam of his Sunan, Abu ʿIsā At-Tirmidhi

^[1] Aḥmad 4:140.

^[2] Aḥmad 5:423, Al-Bukhārī no. 2597, 7174, Muslim no. 1832.

recorded that Mu'adh bin Jabal said, "The Messenger of Allāh ﷺ sent me to Yemen, but when I started on the journey, he sent for me to come back and said,

«أَتَدْرِي لِمَ بَعَثْتُ إِلَيْكَ؟ لَا تُصَيِّبَنَّ شَيْئًا بِغَيْرِ إِذْنِي، فَإِنَّهُ غُلُولٌ»

«Do you know why I summoned you back? Do not take anything without my permission, for if you do, it will be Ghulūl.»

﴿وَمَنْ يَغْلُلْ يَأْتِ بِمَا عَلَ يَوْمَ الْقِيَامَةِ﴾

«and whosoever deceives his companions over the booty, he shall bring forth on the Day of Resurrection that which he took».

«لِهَذَا دَعَوْتُكَ فَأَمْضِ لِمَسَلِكَ»

«This is why I summoned you, so now go and fulfill your mission.»^[1] At-Tirmidhi said, "This Ḥadīth is Ḥasan Gharīb."

In addition, Imām Aḥmad recorded that Abu Hurayrah said, "The Prophet ﷺ got up among us and mentioned Ghulūl and emphasized its magnitude. He then said,

«لَا أَلْبِيقُ أَحَدَكُمْ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ بِعَيْرِ لَهُ رُغَاءَ، يَقُولُ: يَا رَسُولَ اللَّهِ أَغْنِنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ مِنْ اللَّهِ شَيْئًا، قَدْ أَبْلَغْتُكَ، لَا أَلْبِيقُ أَحَدَكُمْ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ قَرَسَ لَهَا حَمْحَمَةٌ، يَقُولُ: يَا رَسُولَ اللَّهِ أَغْنِنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ مِنْ اللَّهِ شَيْئًا، قَدْ أَبْلَغْتُكَ، لَا أَلْبِيقُ أَحَدَكُمْ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ رِفَاعَ تَخْفُفٍ يَقُولُ: يَا رَسُولَ اللَّهِ أَغْنِنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ مِنْ اللَّهِ شَيْئًا، قَدْ أَبْلَغْتُكَ، لَا أَلْبِيقُ أَحَدَكُمْ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ صَابِئًا، يَقُولُ: يَا رَسُولَ اللَّهِ أَغْنِنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ مِنْ اللَّهِ شَيْئًا، قَدْ أَبْلَغْتُكَ»

«I will not like to see anyone among you on the Day of Resurrection, carrying a grunting camel over his neck. Such a man will say, 'O Allāh's Messenger! Intercede on my behalf,' and I will say, 'I can't intercede for you with Allāh, for I have conveyed (Allāh's Message) to you.' I will not like to see any of

[1] Tuhfat Al-Aḥwadhī 4 :564 .

you coming on the Day of Resurrection while carrying a neighing horse over his neck. Such a man will be saying, 'O Allāh's Messenger! Intercede on my behalf,' and I will reply, 'I can't intercede for you with Allāh, for I have conveyed (Allāh's Message) to you.' I will not like to see any of you coming on the Day of Resurrection while carrying clothes that will be fluttering, and the man will say, 'O Allāh's Messenger! Intercede (with Allāh) for me,' and I will say, 'I can't help you with Allāh, for I have conveyed (Allāh's Message) to you.' I will not like to see any of you coming on the Day of Resurrection while carrying gold and silver on his neck. This person will say, 'O Allāh's Messenger! Intercede (with Allāh) for me.' And I will say, 'I can't help you with Allāh, for I have conveyed (Allāh's Message) to you.'^[1] This Ḥadīth was recorded in the Two Ṣaḥīḥs.^[2]

Imām Aḥmad recorded that 'Umar bin Al-Khaṭṭāb said, "During the day (battle) of Khaybar, several Companions of the Messenger of Allāh ﷺ came to him and said, 'So-and-so died as a martyr, so-and-so died as a martyr.' When they mentioned a certain man that died as a martyr, the Messenger of Allāh ﷺ said,

«كَلَّا إِنِّي رَأَيْتُهُ فِي النَّارِ فِي بُرْدَةٍ غَلَبَهَا - أَوْ عَبَاءَةٍ -»

«No. I have seen him in the Fire because of a robe that he stole (from the booty).»

The Messenger of Allāh ﷺ then said,

«يَا ابْنَ الْخَطَّابِ، اذْهَبْ فَتَأْذِ فِي النَّاسِ: إِنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا الْمُؤْمِنُونَ»

«O Ibn Al-Khaṭṭāb! Go and announce to the people that only the faithful shall enter Paradise.»

So I went out and proclaimed that none except the faithful shall enter Paradise." This was recorded by Muslim and At-Tirmidhi, who said "Ḥasan Ṣaḥīḥ".^[3]

The Honest and Dishonest are Not Similar

Allāh said,

^[1] Aḥmad 2:426.

^[2] *Faṭḥ Al-Bārī* 6:214, Muslim 3: 1416.

^[3] Aḥmad 1:30, Muslim no.114, At-Tirmidhi no. 1574.

﴿أَفَمَنْ اتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخَطِ اللَّهِ وَمَا لَهُ جَهَنَّمَ رَيْسًا أَلْعِيذُ بِهِ﴾

«Is then one who follows (seeks) the pleasure of Allāh like the one who draws on himself the wrath of Allāh? His abode is Hell, and worse indeed is that destination!» [3:162],

This refers to those seeking what pleases Allāh by obeying His legislation, thus earning His pleasure and tremendous rewards, while being saved from His severe torment. This type of person is not similar to one who earns Allāh's anger, has no means of escaping it and who will reside in *Jahannam* on the Day of Resurrection, and what an evil destination it is.

There are many similar statements in the Qur'ān, such as,

﴿أَفَمَنْ يَمْلِكُ أَنْزِلَ إِلَيْكَ مِنْ رَبِّكَ لَقَدْ كُنْ هُوَ أَعْمَى﴾

«Shall he then who knows that what has been revealed unto you (O Muḥammad ﷺ) from your Lord is the truth be like him who is blind?» [13:19], and,

﴿أَفَمَنْ وَعَدْنَاهُ وَعْدًا حَسَنًا فَهُوَ لَئِيْفٍ كَمَنْ مَنَعْنَاهُ مَنَعَ الْحَبْوَةِ الدَّيَا﴾

«Is he whom We have promised an excellent promise (Paradise) which he will find true, like him whom We have made to enjoy the luxuries of the life of (this) world?» [28:61].

Allāh then said,

﴿هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ﴾

«They are in varying grades with Allāh,» [3:163]

meaning, the people of righteousness and the people of evil are in grades, as Al-Ḥasan Al-Baṣrī and Muḥammad bin Ishāq said.^[1] Abu 'Ubaydah and Al-Kisā'i said that this Āyah refers to degrees, meaning there are various degrees and dwellings in Paradise, as well as, various degrees and dwellings in the Fire. In another Āyah, Allāh said,

﴿لَكُمْ فِي دَرَجَاتٍ مِمَّا عَمِلْتُمْ﴾

«For all there will be degrees (or ranks) according to what they did» [6:132]. Next, Allāh said,

[1] Ibn Abi Ḥatīm 2:646, Aṭ-Ṭabari 7:367.

﴿وَاللَّهُ بِمَا يَسْلُوكَ﴾

﴿and Allāh is All-Seer of what they do﴾, and He will compensate or punish them, and will never rid them of a good deed, or increase their evil deeds. Rather, each will be treated according to his deeds.

The Magnificent Blessing in the Advent of Our Prophet Muhammad ﷺ

Allah the Most High said:

﴿لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ﴾

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

Meaning, from their own kind, so that it is possible for them to speak with him, ask him questions, associate with him, and benefit from him. Just as Allāh said:

﴿وَمِنْ مَآبِينِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا فِيهَا﴾

﴿And among His signs is that he created for them mates, that they may find rest in.﴾

Meaning; of their own kind. And Allāh said;

﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَا إِلَهُكُمْ إِلَهٌ وَاحِدٌ﴾

﴿Say: "I am only a man like you. It has been revealed to me that your God is One God"﴾ [18:110].

﴿وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَبَاكُلُوا الطَّعَامَ وَيَشْرُونَ فِي الْأَسْوَاقِ﴾

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

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ مِنْ أَمَلِ الْقَرْيَةِ﴾

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

﴿يَسْتَشِرُّ لِيْلِي وَالْإِنْسِ أَنْ يَأْتِيَكُمْ رَسُولٌ مِنْكُمْ﴾

﴿O you assembly of Jinn and mankind! "Did not there come to you Messengers from among you...?"﴾ [6:130].

Allāh's favor is perfected when His Messenger to the people

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٧٢

الْإِنشَاء

وَمَا أَصَابَكُمْ يَوْمَ التَّنِيزِ الْجَمْعَانِ فَيَا ذِي اللَّهِ وَلَيْسَ اللَّهُ الْمُؤْمِنِينَ ﴿٧٢﴾ وَلَيْسَ الَّذِينَ تَأْتُوا وَقِيلَ لَهُمْ تَعَالَوْا فَنَنْبِذْ فِي سَبِيلِ اللَّهِ أَوْادَ فَعُولًا قَالُوا لَوْ نَعْلَمُ قَتَلْنَا لَأَتَيْنَكُمُكُمْ هُمْ لِلْكَفَرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ ﴿٧٣﴾ الَّذِينَ قَالُوا لِلْإِخْوَانِمْ وَقَعَدُوا لَوْ أَطَاعُوا مَا قَتَلُوا قَتْلًا فَادْرُءُوا عَنْ أَنْفُسِكُمْ أَلَمْ تَكُنْ مِنْكُمْ صَادِقِينَ ﴿٧٤﴾ وَلَا تَحْسَبَنَّ الَّذِينَ قَتَلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿٧٥﴾ فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٧٦﴾ يَسْتَبْشِرُونَ بِنِعْمَةِ اللَّهِ وَفَضْلِهِ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ ﴿٧٧﴾ الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرَ عَظِيمٍ ﴿٧٨﴾ الَّذِينَ قَالُوا لَهُمْ النَّاسُ إِنْ أَنْتَ إِلَّا نَسِيتُ الْكُفْرَ فَخَشَنَهُمْ فَرَادَهُمْ يُمِنْنَا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ﴿٧٩﴾

is from their own kind, so that they are able to talk to him and inquire about the meanings of Allāh's Word. This is why Allāh said,

﴿يَتْلُوا عَلَيْهِمْ مَا يَتْلُوا﴾

﴿reciting unto them His verses﴾ [3:164], the Qur'an,

﴿وَرَزَقَهُمْ﴾

﴿and purifying them﴾, commanding them to do righteous works and forbidding them from committing evil. This is how their hearts will be purified and cleansed of the sin and evil that used to fill them when they were disbelievers and ignorant.

﴿وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ﴾

﴿and instructing them (in) the Book and the Hikmah﴾

the Qur'an and the Sunnah,

﴿وَلَمَّا كَانُوا مِنْ قَبْلُ﴾

﴿while before that they had been﴾, before sending this Prophet, Muhammad ﷺ,

﴿لَمْ يَكُنْ مِنْكُمْ شَيْءٌ﴾

﴿in manifest error﴾

indulging in plain and unequivocal error and ignorance that are clear to everyone.

﴿أَوْ لَمَّا أَصَابَكُمْ مُصِيبَةٌ فَدَّ أَصَابَكُمْ مِثْلَهَا فَلَمْ تَأْنِ هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ إِنَّ اللَّهَ

عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٦٥﴾ وَمَا أَصَابَكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ فَبِإِذْنِ اللَّهِ وَلَيْسَ الَّذِينَ آمَنُوا أَنَّهُمْ يُفْلِحُونَ ﴿١٦٦﴾ وَلَيْسَ الَّذِينَ آمَنُوا أَنَّهُمْ يُفْلِحُونَ ﴿١٦٧﴾ وَلَيْسَ الَّذِينَ آمَنُوا أَنَّهُمْ يُفْلِحُونَ ﴿١٦٨﴾ وَلَيْسَ الَّذِينَ آمَنُوا أَنَّهُمْ يُفْلِحُونَ ﴿١٦٩﴾ وَلَيْسَ الَّذِينَ آمَنُوا أَنَّهُمْ يُفْلِحُونَ ﴿١٧٠﴾ وَلَيْسَ الَّذِينَ آمَنُوا أَنَّهُمْ يُفْلِحُونَ ﴿١٧١﴾ وَلَيْسَ الَّذِينَ آمَنُوا أَنَّهُمْ يُفْلِحُونَ ﴿١٧٢﴾ وَلَيْسَ الَّذِينَ آمَنُوا أَنَّهُمْ يُفْلِحُونَ ﴿١٧٣﴾ وَلَيْسَ الَّذِينَ آمَنُوا أَنَّهُمْ يُفْلِحُونَ ﴿١٧٤﴾ وَلَيْسَ الَّذِينَ آمَنُوا أَنَّهُمْ يُفْلِحُونَ ﴿١٧٥﴾ وَلَيْسَ الَّذِينَ آمَنُوا أَنَّهُمْ يُفْلِحُونَ ﴿١٧٦﴾ وَلَيْسَ الَّذِينَ آمَنُوا أَنَّهُمْ يُفْلِحُونَ ﴿١٧٧﴾ وَلَيْسَ الَّذِينَ آمَنُوا أَنَّهُمْ يُفْلِحُونَ ﴿١٧٨﴾ وَلَيْسَ الَّذِينَ آمَنُوا أَنَّهُمْ يُفْلِحُونَ ﴿١٧٩﴾ وَلَيْسَ الَّذِينَ آمَنُوا أَنَّهُمْ يُفْلِحُونَ ﴿١٨٠﴾

﴿165. (What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come to us?" Say, "It is from yourselves." And Allāh has power over all things.﴾

﴿166. And what you suffered on the day the two armies met, was by the leave of Allāh, in order that He might test the believers﴾.

﴿167. And that He might test the hypocrites, it was said to them: "Come, fight in the way of Allāh or defend yourselves." They said: "Had we known that fighting will take place, we would certainly have followed you." They were that day, nearer to disbelief than to faith, saying with their mouths what was not in their hearts. And Allāh has full knowledge of what they conceal.﴾

﴿168. (They are) the ones who said about their killed brethren while they themselves sat (at home): "If only they had listened to us, they would not have been killed." Say: "Avert death from your own selves, if you speak the truth."﴾

The Reason and Wisdom Behind the Defeat at Uhud

Allāh said,

﴿أَرَأَيْتُمْ أَصَابَكُمْ مُجِيبَةٌ﴾

﴿When a single disaster smites you﴾, in reference to when the Muslims suffered seventy fatalities during the battle of Uhud,

﴿فَدَأَىٰ أَصَابَكُمْ يَنْفِيلًا﴾

﴿although you smote (your enemies) with one twice as great,﴾

during Badr, when the Muslims killed seventy Mushriks and captured seventy others,

﴿قُلْتُمْ أَنَّى هَذَا﴾

﴿you say: "From where does this come to us?"﴾

why did this defeat happen to us?

﴿قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ﴾

﴿Say, "It is from yourselves."﴾ Ibn Abi Hātim recorded that Umar bin Al-Khaṭṭāb said, "When Uhūd occurred, a year after Badr, Muslims were punished for taking ransom from the disbelievers at Badr [in return for releasing the *Mushriks* whom they captured in that battle]. Thus, they suffered the loss of seventy fatalities and the Companions of the Messenger of Allāh ﷺ gave flight and abandoned him. The Messenger ﷺ suffered a broken tooth, the helmet was smashed on his head and blood flowed onto his face. Allāh then revealed,

﴿أَوَلَمْ نَكُنْ أَصَبْتَكُمْ مَسِيئَةً فَذُوْا عَلَيْهَا قُلْتُمْ أَنَّى هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ﴾

﴿When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come to us?" Say, "It is from yourselves"﴾,

because you took the ransom." Furthermore, Muḥammad bin Ishāq, Ibn Jurayj, Ar-Rabī' bin Anas and As-Suddi said that the *Āyah*,

﴿قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ﴾

﴿Say, "It is from yourselves."﴾ means, because you, the archers, disobeyed the Messenger's ﷺ command to not abandon your positions.

﴿إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿And Allāh has power over all things.﴾ and He does what He wills and decides what He wills, and there is none who can resist His decision.

Allāh then said,

﴿وَمَا أَصَابَكُمْ يَوْمَ الْتَقَى الْفِيلَانِ فِإِذَنْ أَمَرَهُ﴾

﴿And what you suffered on the day the two armies met, was by the leave of Allāh﴾,

for when you ran away from your enemy, who killed many of you and injured many others, all this occurred by Allāh's will

and decree out of His perfect wisdom,

﴿وَلَيَعْلَمَنَّ الْمُؤْمِنِينَ﴾

﴿in order that He might test the believers.﴾

who were patient, firm and were not shaken,

﴿وَلَيَعْلَمَنَّ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ مَقَالُوا فَتِنُوا فِي سَبِيلِ اللَّهِ أَوْ اذْهَبُوا قَالُوا لَوْ نَعْلَمُ إِنَّا لَأَنفَعُكُمْ﴾

﴿And that He might test the hypocrites, it was said to them: "Come, fight in the way of Allāh or defend yourselves." They said: "Had we known that fighting will take place, we would certainly have followed you."﴾ [3:167],

This refers to the Companions of 'Abdullāh bin Ubayy bin Salūl who went back (to Al-Madīnah) with him before the battle. Some believers followed them and encouraged them to come back and fight, saying,

﴿أَوْ اذْهَبُوا﴾

﴿or defend﴾, so that the number of Muslims increases, as Ibn 'Abbās, 'Ikrimah, Sa'īd bin Jubayr, Aḍ-Ḍaḥḥāk, Abu Ṣāliḥ, Al-Ḥasan and As-Suddi stated. Al-Ḥasan bin Ṣāliḥ said that this part of the Āyah means, help by supplicating for us, while others said it means, man the posts. However, they refused, saying,

﴿لَوْ نَعْلَمُ إِنَّا لَأَنفَعُكُمْ﴾

﴿"Had we known that fighting will take place, we would certainly have followed you."﴾

meaning, according to Mujāhid, if we knew that you would fight today, we would join you, but we think you will not fight. Allāh said,

﴿هُمْ لِلْكَافِرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ﴾

﴿They were that day, nearer to disbelief than to faith.﴾

This Āyah indicates that a person passes through various stages, sometimes being closer to Kufr and sometimes closer to faith, as evident by,

﴿هُمْ لِلْكَافِرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ﴾

﴿They were that day, nearer to disbelief than to faith.﴾

Allāh then said,

﴿يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ﴾

﴿saying with their mouths what was not in their hearts.﴾

for they utter what they do not truly believe in, such as,

﴿لَوْ نَعْلَمُ قِتَالًا لَّاتَّبَعْنَاكُمْ﴾

﴿"Had we known that fighting will take place, we would certainly have followed you."﴾

They knew that there was an army of idolators that came from a far land raging against the Muslims, to avenge their noble men whom the Muslims killed in Badr. These idolators came in larger numbers than the Muslims, so it was clear that a battle will certainly occur. Allāh said;

﴿وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ﴾

﴿And Allāh has full knowledge of what they conceal.﴾

﴿الَّذِينَ قَالُوا لَا يَخْرُجِينَ وَفَعَدُوا لَوْ اطَاعُوا مَا قُتِلُوا﴾

﴿(They are) the ones who said about their killed brethren while they themselves sat (at home): "If only they had listened to us, they would not have been killed."﴾

had they listened to our advice and not gone out, they would not have met their demise. Allāh said,

﴿قُلْ قَادِرُوا عَلَى أَنْفُسِكُمُ الْمَوْتُ إِنْ كُنْتُمْ صَادِقِينَ﴾

﴿Say: "Avert death from your own selves, if you speak the truth."﴾ meaning, if staying at home saves one from being killed or from death, then you should not die. However death will come to you even if you were hiding in fortified castles. Therefore, fend death off of yourselves, if you are right.

Mujahid said that Jābir bin 'Abdullāh said, "This Āyah [3:168] was revealed about 'Abdullāh bin Ubayy bin Salūl (the chief hypocrite)." ⁽¹⁾

﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاةٌ عِنْدَ رَبِّهِمْ يُرَدُّونَ﴾ ﴿١٦٨﴾ ﴿فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ﴾

⁽¹⁾ At-Ṭabari 7:383.

﴿173. Those to whom the people said, "Verily, the people have gathered against you, therefore, fear them." But it (only) increased them in faith, and they said: "Allāh is Sufficient for us, and He is the Best Disposer of affairs."﴾

﴿174. So they returned with grace and bounty from Allāh. No harm touched them; and they followed the pleasure of Allāh. And Allāh is the Owner of great bounty.﴾

﴿175. It is only Shayṭān that suggests to you the fear of his friends; so fear them not, but fear Me, if you are indeed believers.﴾

Virtues of the Martyrs

Allāh states that even though the martyrs were killed in this life, their souls are alive and receiving provisions in the Dwelling of Everlasting Life. In his Ṣaḥīḥ, Muslim recorded that Masrūq said, "We asked 'Abdullāh about this Āyah,

﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ﴾

﴿Think not of those as dead who are killed in the way of Allāh. Nay, they are alive, with their Lord, and they have provision.﴾

He said, 'We asked the Messenger of Allāh ﷺ the same question and he said,

«أَرْوَاهُمْ فِي جَوْفِ طَيْرٍ خَضِرٍ، لَهَا قَنَادِيلُ مُعَلَّقَةٌ بِالْعَرْشِ، تَسْرَحُ مِنَ الْجَنَّةِ حَيْثُ شَاءَتْ، ثُمَّ تَأْوِي إِلَى بِلَاقِ الْقَنَادِيلِ، فَاطْلَعُ إِلَيْهِمْ رَبُّهُمْ أَطْلَاعَةً فَقَالَ: هَلْ تَسْتَهْوُونَ شَيْئًا؟ فَقَالُوا: أَيْ شَيْءٍ نَسْتَهْوِي وَنَحْنُ نَسْرَحُ مِنَ الْجَنَّةِ حَيْثُ شِئْنَا؟ فَقَعَلَ ذَلِكَ بِهِمْ ثَلَاثَ مَرَّاتٍ، فَلَمَّا رَأَوْا أَنَّهُمْ لَنْ يَتْرَكُوا مِنْ أَنْ يَسْأَلُوا، قَالُوا: يَا رَبِّ نُرِيدُ أَنْ تَرُدَّ أَرْوَاحَنَا فِي أَجْسَادِنَا حَتَّى نَقْتَلَ فِي سَبِيلِكَ مَرَّةً أُخْرَى، فَلَمَّا رَأَى أَنْ لَيْسَ لَهُمْ حَاجَةٌ، تَرَكُوا»

«Their souls are inside green birds that have lamps, which are hanging below the Throne (of Allāh), and they wander about in Paradise wherever they wish. Then they return to those lamps. Allāh looks at them and says, 'Do you wish for anything?' They say, 'What more could we wish for, while we go wherever we wish in Paradise?' Allāh asked them this question thrice, and when they realize that He will keep asking them until they

give an answer, they say, 'O Lord! We wish that our souls be returned to our bodies so that we are killed in Your cause again.' Allāh knew that they did not have any other wish, so they were left.^[1] There are several other similar narrations from Anas and Abu Sa'īd.

Imām Aḥmad recorded that Anas said that the Messenger of Allāh ﷺ said,

«مَا مِنْ نَفْسٍ تَمُوتُ، لَهَا عِنْدَ اللَّهِ خَيْرٌ، يَسْرُهَا أَنْ تَرْجِعَ إِلَى الدُّنْيَا، إِلَّا الشَّهِيدُ، فَإِنَّهُ يَسْرُهُ أَنْ يَرْجِعَ إِلَى الدُّنْيَا فَيُقْتَلَ مَرَّةً أُخْرَى، لِمَا يَرَى مِنْ فَضْلِ الشَّهَادَةِ»

«No soul that has a good standing with Allāh and dies would wish to go back to the life of this world, except for the martyr. He would like to be returned to this life so that he could be martyred again, for he tastes the honor achieved from martyrdom.» Muslim collected this Ḥadīth^[2]

In addition, Imām Aḥmad recorded that, Ibn 'Abbās said that the Messenger of Allāh ﷺ said,

«لَمَّا أُصِيبَ إِخْوَانُكُمْ بِأُحُدٍ، جَعَلَ اللَّهُ أَرْوَاحَهُمْ فِي أَجْوَافِ طَيْرٍ خَضِرٍ، تَرُدُّ أَشْهَارَ الْجَنَّةِ، وَتَأْكُلُ مِنْ ثَمَرِهَا، وَتَأْتِي إِلَى قَنَادِيلٍ مِنْ ذَهَبٍ فِي ظِلِّ الْعَرْشِ، فَلَمَّا وَجَدُوا طَيْبَ مَسَرِّبِهِمْ وَمَأْكُلِهِمْ، وَحَسَنَ مَنَاقِلِهِمْ قَالُوا: يَا لَيْتَ إِخْوَانَنَا يَعْلَمُونَ مَا صَنَعَ اللَّهُ لَنَا، لَعَلَّا يَزِيدُوا فِي الْجِهَادِ، وَلَا يَتَكَلَّوْا عَنِ الْحَرْبِ، فَقَالَ اللَّهُ عَزَّ وَجَلَّ: أَنَا أَبْلَغُهُمْ عَنْكُمْ»

«When your brothers were killed in Uhud, Allāh placed their souls inside green birds that tend to the rivers of Paradise and eat from its fruits. They then return to golden lamps hanging in the shade of the Throne. When they tasted the delight of their food, drink and dwelling, they said, 'We wish that our brothers knew what Allāh gave us so that they will not abandon Jihād or warfare.' Allāh said, 'I will convey the news for you.'» Allāh revealed these and the following Āyat,

﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءُ عِنْدَ رَبِّهِمْ يُرَدُّونَ﴾

«Think not of those as dead who are killed in the way of Allāh.

[1] Muslim 3: 1502.

[2] Aḥmad 3:126, Muslim 1877.

Nay, they are alive, with their Lord, and they have provision. ﴿^[1]

Qatādah, Ar-Rabī' and Ad-Ḍaḥḥāk said that these Āyāt were revealed about the martyrs of Uhud. ﴿^[2]

Abu Bakr Ibn Marduwyah recorded that Jābir bin 'Abdullāh said, "The Messenger of Allāh ﷺ looked at me one day and said, 'O Jābir! Why do I see you sad?' I said, 'O Messenger of Allāh! My father was martyred and left behind debts and children.' He said,

«أَلَا أُخْبِرُكَ؟ مَا كَلَّمَ اللَّهُ أَحَدًا قَطُّ إِلَّا مِنْ وَرَاءِ حِجَابٍ، وَإِنَّهُ كَلَّمَ أَبَاكَ كِفَاحًا»،
قال علي: الكفاح: المواجهة «فَالَ: سَلْنِي أُعْطِكَ. قَالَ: أَسْأَلُكَ أَنْ أُرَدُّ إِلَى الدُّنْيَا فَأُقْتَلَ فِيكَ ثَانِيَةً، فَقَالَ الرَّبُّ عَزَّ وَجَلَّ: إِنَّهُ قَدْ سَبَقَ مِنِّي الْقَوْلُ: إِنَّهُمْ إِلَيْهَا لَا يَرْجِعُونَ. قَالَ: أَيُّ رَبِّ قَائِلُغٍ مَنْ وَرَائِي»

'Should I tell you that Allāh never spoke to anyone except from behind a veil? However, He spoke to your father directly. He said, 'Ask Me and I will give you.' He said, 'I ask that I am returned to life so that I am killed in Your cause again.' The Lord, Exalted He be, said, 'I have spoken the word that they shall not be returned back to it (this life).' He said, 'O Lord! Then convey the news to those I left behind.' Allāh revealed,

﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا﴾

«Think not of those as dead who are killed in the way of Allāh...» ﴿^[3]

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

«الشُّهَدَاءُ عَلَى بَارِقٍ نَهْرٍ بِبَابِ الْجَنَّةِ، فِي قُبَّةٍ خَضْرَاءَ، يُخْرَجُ عَلَيْهِمْ رِزْقُهُمْ مِنْ الْجَنَّةِ بَكْرَةً وَعَشِيًّا»

«The martyrs convene at the shore of a river close to the door of Paradise, in a green tent, where their provisions are brought to them from Paradise day and night.»

[1] Aḥmad 1:265.

[2] At-Ṭabari 7:389-390.

[3] Dalā'il An-Nubuwwah by Al-Bayhaqi 3:299.

Aḥmad^[1] and Ibn Jarīr^[2] collected this *Ḥadīth*, which has a good chain of narration. It appears that the martyrs are of different types, some of them wander in Paradise, and some remain close to this river by the door of Paradise. It is also possible that the river is where all the souls of the martyrs convene and where they are provided with their provision day and night, and Allāh knows best.

Imām Aḥmad narrated a *Ḥadīth* that contains good news for every believer that his soul will be wandering in Paradise, as well, eating from its fruits, enjoying its delights and happiness and tasting the honor that Allāh has prepared in it for him. This *Ḥadīth* has a unique, authentic chain of narration that includes three of the Four Imāms. Imām Aḥmad narrated this *Ḥadīth* from Muḥammad bin Idrīs Ash-Shāfi'ī who narrated it from Mālik bin Anas Al-Asbuḥī, from Az-Zuhri, from 'Abdur-Raḥmān bin Ka'b bin Mālik that his father said that the Messenger of Allāh ﷺ said,

«نَسَمَةُ الْمُؤْمِنِ طَائِرٌ يَغْلُقُ فِي شَجَرِ الْجَنَّةِ حَتَّى يَرْجِعَهُ اللَّهُ إِلَى جَسَدِهِ يَوْمَ يَبْعَثُهُ»

«The soul of the believer becomes a bird that feeds on the trees of Paradise, until Allāh sends him back to his body when He resurrects him.»^[3]

This *Ḥadīth* states that the souls of the believers are in the shape of a bird in Paradise. As for the souls of martyrs, they are inside green birds, like the stars to the rest of the believing souls. We ask Allāh the Most Generous that He makes us firm on the faith.

Allāh's statement,

﴿وَرَحِبْنَ بِمَا آتَاهُمُ اللَّهُ﴾

«They rejoice in what Allāh has bestowed upon them»

indicates that the martyrs who were killed in Allāh's cause are alive with Allāh, delighted because of the bounty and happiness they are enjoying. They are also awaiting their brethren, who will die in Allāh's cause after them, for they will be meeting them soon. These martyrs do not have fear about

[1] Aḥmad 1:266

[2] Aṭ-Ṭabarī 7:387

[3] Aḥmad 3:455.

the future or sorrow for what they left behind. We ask Allāh to grant us Paradise. The Two Ṣaḥīḥs record from Anas, the story of the seventy Anṣār Companions who were murdered at Bir Ma'unah in one night. In this Ḥadīth, Anas reported that the Prophet ﷺ used to supplicate to Allāh in Qunūt in prayer against those who killed them. Anas said, "A part of the Qur'ān was revealed about them, but was later abrogated, 'Convey to our people that we met Allāh and He was pleased with us and made us pleased.'" [1]

Allāh said next,

﴿يَسْتَبْشِرُونَ بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ﴾

﴿They rejoice in a grace and a bounty from Allāh, and that Allāh will not waste the reward of the believers﴾ [3:171].

Muḥammad bin Ishāq commented, "They were delighted and pleased because of Allāh's promise that was fulfilled for them, and for the tremendous rewards they earned." 'Abdur-Raḥmān bin Zayd bin Aslam said, "This Āyah encompasses all the believers, martyrs and otherwise. Rarely does Allāh mention a bounty and a reward that He granted to the Prophets, without following that with what He has granted the believers after them."

The Battle of Hamrā' Al-Asad

Allāh said,

﴿الَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنذَرُوا النَّفْسَ النَّاصِيَةَ﴾

﴿Those who answered (the Call of) Allāh and the Messenger after being wounded﴾ [3:172].

This occurred on the day of Hamrā' Al-Asad. After the idolators defeated the Muslims (at Uḥud), they started on their way back home, but soon they were concerned because they did not finish off the Muslims in Al-Madīnah, so they set out to make that battle the final one. When the Messenger of Allāh ﷺ got news of this, he commanded the Muslims to march to meet the disbelievers, to bring fear to their hearts and to demonstrate that the Muslims still had strength to fight. The

[1] *Faṭḥ Al-Bārī* 7:445, Muslim 1:468.

Prophet ﷺ only allowed those who were present during Uhud to accompany him, except for Jābir bin 'Abdullāh Al-Anṣārī, as we will mention. The Muslims mobilized, even though they were still suffering from their injuries, in obedience to Allāh and His Messenger ﷺ.

Ibn Abi Hātim recorded that 'Ikrimah said, "When the idolators returned [towards Makkah] after Uhud, they said, 'You neither killed Muḥammad nor collected female captives. Woe to you for what you did. Let us go back.' When the Messenger of Allāh ﷺ heard this news, he mobilized the Muslim forces, and they marched until they reached Ḥamrā Al-Asad. The idolators said, 'Rather, we will meet next year', and the Messenger of Allāh ﷺ went back [to Al-Madīnah], and this was considered a *Ghazwah* (battle). Allāh sent down,

﴿الَّذِينَ استَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أُولَٰئِكَ عَلَيْهِمْ عَظِيمٌ﴾

«Those who answered (the Call of) Allāh and the Messenger after being wounded; for those of them who did good deeds and feared Allāh, there is a great reward.»^[1]

Al-Bukhārī recorded that 'Ā'ishah said to 'Urwah about the Āyah;

﴿الَّذِينَ استَجَابُوا لِلَّهِ وَالرَّسُولِ﴾

«Those who answered (the Call of) Allāh and the Messenger»

"My nephew! Your fathers Az-Zubayr and Abu Bakr were among them. After the Prophet ﷺ suffered the calamity at Uhud and the idolators went back, he feared that the idolators might try to come back and he said, 'Who would follow them?' Seventy men, including Az-Zubayr and Abu Bakr, volunteered." This was recorded by Al-Bukhari alone.^[2]

As for Allāh's statement,

﴿الَّذِينَ قَالُوا لَهُمْ الْإِنْسَانُ إِذَا الْآنَسَ قَدْ جِئُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا﴾

«Those unto whom the people said, "Verily, the people have gathered against you, therefore, fear them." But it (only)

[1] An-Nasā'ī in *Al-Kubrā* no. 11083.

[2] Al-Bukhārī no. 4077.

increased them in faith» [3:173],

it means, those who threatened the people, saying that the disbelievers have amassed against them, in order to instill fear in them, but this did not worry them, rather, they trusted in Allāh and sought His help,

﴿وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ﴾

«and they said: "Allāh is Sufficient for us, and He is the Best Disposer of affairs."»

Al-Bukhārī recorded that Ibn 'Abbās said,

﴿حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ﴾

«"Allāh Alone is Sufficient for us and He is the Best Disposer of affairs for us."»

"Ibrāhīm said it when he was thrown in fire. Muḥammad said it when the people said, 'Verily, the people have gathered against you, therefore, fear them.' But it only increased them in faith, and they said, 'Allāh is Sufficient for us and He is the Best Disposer of affairs for us.'"^[1] Abu Bakr Ibn Marduwyah recorded that Anas bin Mālik said that the Prophet ﷺ was told on the day of Uḥud, "Verily, the people have gathered against you, therefore, fear them." Thereafter, Allāh sent down this Āyah [3:173].

This is why Allāh said,

﴿فَانْقَلَبُوا بِنِعْمَةٍ مِنْ اللَّهِ وَفَضْلٍ لَّمْ يَمَسَّ لَهُمْ سُوءٌ﴾

«So they returned with grace and bounty from Allāh. No harm touched them;»

for when they relied on Allāh, Allāh took care of their worries, He confounded the plots of their enemies, and the Muslims returned to their land,

﴿بِنِعْمَةٍ مِنْ اللَّهِ وَفَضْلٍ لَّمْ يَمَسَّ لَهُمْ سُوءٌ﴾

«with grace and bounty from Allāh. No harm touched them;»
safe from the wicked plots of their enemies,

﴿وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ﴾

[1] Fath Al-Bārī 8:77.

﴿and they followed the pleasure of Allāh. And Allāh is the Owner of great bounty.﴾

Al-Bayhaqi recorded that Ibn 'Abbās said about Allāh's statement,

﴿فَانْقَلَبُوا بِمَنْعَةٍ مِنَ اللَّهِ وَفَضْلٍ﴾

﴿So they returned with grace and bounty from Allāh,﴾

"The 'Grace' was that they were saved. The 'Bounty' was that a caravan passed by, and those days were [Hajj] season days. Thus the Messenger of Allāh ﷺ bought and sold and made a profit, which he divided between his Companions." ^[1]

Allāh then said,

﴿إِنَّمَا ذِكْمُ الشَّيْطَانِ يُخَوِّفُ أَوْلِيَاءَهُ﴾

﴿It is only Shayṭān that suggests to you the fear of his friends,﴾
[3:175]

meaning, Shayṭān threatens you with his friends and tries to pretend they are powerful and fearsome. Allāh said next,

﴿فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُمْ مُؤْمِنُونَ﴾

﴿so fear them not, but fear Me, if you are indeed believers.﴾

meaning, "If Shayṭān brings these thoughts to you, then depend on Me and seek refuge with Me. Indeed, I shall suffice you and make you prevail over them." Similarly, Allāh said,

﴿إِنِّسَ اللَّهُ بِكَابِ عَبْدَهُ وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ﴾

﴿Is not Allāh Sufficient for His servant? Yet they try to frighten you with those besides Him!﴾ [39:36], until,

﴿قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ﴾

﴿Say: "Sufficient for me is Allāh; in Him those who trust must put their trust."﴾ [39:38]. Allāh said,

﴿فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا﴾

﴿So fight you against the friends of Shayṭān; ever feeble indeed is the plot of Shayṭān.﴾ [4:76] and

^[1] Dalā'il An-Nubuwwah 3:318.

﴿أُولَٰئِكَ حِزْبُ الشَّيْطَانِ ۚ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْفَٰسِقُونَ﴾

«They are the party of Shayṭān. Verily, it is the party of Shayṭān that will be the losers!» [58:19],

﴿كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي ۚ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ﴾

«Allāh has decreed: "Verily, it is I and My Messengers who shall be the victorious." Verily, Allāh is All-Powerful, All-Mighty.» [58:21] and

﴿وَلَيَنْصُرَنَّ اللَّهُ مَن يَنْصُرُهُ﴾

«Verily, Allāh will help those who help His (cause).» [22:40] and

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ﴾

«O you who believe! If you help (in the cause of) Allāh, He will help you» [47:7], and,

﴿إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيٰوةِ الدُّنْيَا وَنَوْمِ ۖ وَنُعَمُّ الْأَشْهُدَ ۖ يَوْمَ لَا نَبْعَثُ الظَّٰلِمِينَ نَعُودُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ۖ﴾

«Verily, We will indeed make victorious Our Messengers and those who believe, in this world's life and on the Day when the witnesses will stand forth. The Day when their excuses will be of no profit to wrongdoers. Theirs will be the curse, and theirs will be the evil abode.» [40:51,52]

﴿وَلَا يَحْزَنكَ الَّذِينَ يُسْرِعُونَ فِي الْكُفْرِ ۚ إِنَّهُمْ لَنَبْعُرُوا اللَّهَ حِينًا يُرِيدُ اللَّهُ ۖ أَلَّا يَجْعَلَ لَهُمْ حَقًّا فِي الْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ۖ﴾ إِنَّ الَّذِينَ آمَنُوا الْكَفَرُ بِالْإِيمَانِ لَنَبْعُرُوا اللَّهَ حِينًا وَلَهُمْ عَذَابٌ أَلِيمٌ ۖ وَلَا يَحْزَنُ الَّذِينَ كَفَرُوا أَنَّا نَمُوتُ قَبْلَ قَوْمِهِمْ ۚ إِنَّمَا نَمُوتُ لِيَزْدَادُوا إِسْمًا وَلَهُمْ عَذَابٌ مُّهِينٌ ۖ مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ ۚ وَمَا كَانَ اللَّهُ لِيُعَذِّبَكُمْ عَلَى النَّبِيِّ وَلَكِنَّ اللَّهَ جَعَلَكُمْ حِينَئِذٍ مِنْ بَنَاءِ قَائِلًا بِإِثْمِ رَسُولِهِ ۚ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ ۖ وَلَا يَحْزَنُ الَّذِينَ يَبْتَغُونَ بِمَا مَنَعَهُمُ اللَّهُ مِنْ فَضْلِهِ ۚ هُوَ خَيْرٌ لَّهُمْ عَلَىٰ هُوَ نَرُّهُمْ سَبْعَ لَوْحُونَ مَا يَحِلُّ لَهُمْ يَوْمَ الْقِسْمَةِ وَهُمْ يَرْثُ السَّمٰوٰتِ وَالْأَرْضِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۖ﴾

«176. And let not those grieve you who rush with haste to

disbelieve; verily, not the least harm will they do to Allāh. It is Allāh's will to give them no portion in the Hereafter. For them there is a great torment.﴾

﴿177. Verily, those who purchase disbelief at the price of faith, not the least harm will they do to Allāh. For them, there is a painful torment.﴾

﴿178. And let not the disbelievers think that Our postponing their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness. And for them is a disgraceful torment.﴾

﴿179. Allāh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allāh disclose to you the secrets of the Unseen, but Allāh chooses of His Messengers whom He wills. So believe in Allāh and His Messengers. And if you believe and have Taqwā of Allāh, then for you there is a great reward.﴾

﴿180. And let not those who are stingy with that which Allāh has bestowed on them of His bounty think that it is good for them. Nay, it will be worse for them; the things that they were stingy with shall be tied to their necks like a collar on the Day of Resurrection. And Allāh's is the inheritance of the heavens and the earth; and Allāh is Well-Acquainted with all that you do.﴾

Comforting the Messenger of Allāh ﷺ

Allāh said to His Prophet,

﴿وَلَا يَحْزَنْكَ الَّذِينَ يُسْرِعُونَ فِي الْكُفْرِ﴾

﴿And let not those grieve you who rush with haste to disbelieve﴾ [3:176].

Because the Prophet ﷺ was eager for people's benefit, he would become sad when the disbelievers would resort to defiance, rebellion and stubbornness. Allāh said, 'Do not be saddened by this behavior,'

﴿إِنَّهُمْ لَنْ يَضُرُّوا اللَّهَ شَيْئًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حَقًّا فِي الْآخِرَةِ﴾

﴿verily, not the least harm will they do to Allāh. It is Allāh's will to give them no portion in the Hereafter.﴾

for He decided with His power and wisdom that they shall not

acquire any share in the Hereafter,

﴿وَلَهُمْ عَذَابٌ عَظِيمٌ﴾

﴿For them there is a great torment.﴾

Allāh said about the disbelievers,

﴿إِنَّ الَّذِينَ اشْتَرَوُا الْكُفْرَ بِالْإِيمَانِ﴾

﴿Verily, those who purchase disbelief at the price of faith,﴾
by exchanging disbelief for faith,

﴿لَنْ يَضُرُّوا اللَّهَ شَيْئًا﴾

﴿not the least harm will they do to Allāh.﴾

Rather, they will only harm themselves,

﴿وَلَهُمْ عَذَابٌ أَلِيمٌ﴾

﴿For them, there is a painful torment.﴾

Allāh said next,

﴿وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّنا نَمُوتُ لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ إِنَّا نَمُوتُ لَهُمْ لِيَزْدَادُوا إِسْمًا وَلَهُمْ عَذَابٌ مُّهِينٌ﴾

﴿And let not the disbelievers think that Our postponing their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness. And for them is a disgraceful torment﴾ [3:178].

This statement is similar to Allāh's other statements,

﴿يَحْسَبُونَ أَنَّا مُدْمِرُونَ لَهُمْ مِنْ قَبْلِ أَنَّا نَحْكُمَ فِي قُلُوبِهِمْ لَآ يَشْعُرُونَ﴾

﴿Do they think that because We have given them abundant wealth and children, [that] We hasten unto them with good things. Nay, but they perceive not.﴾ [23:55,56] and

﴿قَدْ رَفَعْنَا لَهُمْ ذِكْرَهُمْ فَزَادَهُمُ فِيهِمْ حَسَبَ مَا يَكْفُرُونَ﴾

﴿Then leave Me Alone with such as belie this Qur'ān. We shall punish them gradually from directions they perceive not.﴾ [68:44], and,

﴿وَلَا تَحْشَبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ أَن يُغْلِبَهُمْ بِآيَاتِهِ وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَافِرُونَ﴾

﴿And let not their wealth or their children amaze you. Allāh's plan is to punish them with these things in this world, and that their souls shall depart (die) while they are disbelievers﴾ [9:85].

Allāh then said,

﴿مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ﴾

﴿Allāh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good.﴾ [3:179],

meaning, He allows a calamity to happen, and during this calamity His friend becomes known and His enemy exposed, the patient believer recognized and the sinful hypocrite revealed. This Āyah refers to Uḥud, since Allāh tested the believers in that battle, thus making known the faith, endurance, patience, firmness and obedience to Allāh and His Messenger ﷺ that the believers had. Allāh exposed the hypocrites in their defiance, reverting from *Jihād*, and the treachery they committed against Allāh and His Messenger ﷺ. This is why Allāh said,

﴿مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ﴾

﴿Allāh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good.﴾

Mujāhid commented, "He distinguished between them during the day of Uḥud."^[1] Qatādah said, "He distinguished between them in *Jihād* and *Hijrah*."^[2] Allāh said next,

﴿وَمَا كَانَ اللَّهُ لِيُخَالِفَكُمْ عَلَى النَّبِيِّ﴾

﴿Nor will Allāh disclose to you the secrets of the Unseen.﴾

meaning, you do not have access to Allāh's knowledge of His creation so that you can distinguish between the believer and the hypocrite, except by the signs of each type that Allāh uncovers. Allāh's statement,

﴿وَلِكَيْنَ اللَّهُ يَخْتِي مِنْ رَسُولِهِ مَنْ يَشَاءُ﴾

﴿but Allāh chooses of His Messengers whom He wills.﴾ is similar to another Āyah,

[1] At-Ṭabari 7:424.

[2] At-Ṭabari 7:424.

﴿عَلِيمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا إِلَّا مَنِ ارْتَضَى مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ رِجَالًا مِنَ خَلْقِهِ رَصَدًا ۝﴾

«(He Alone is) the All-Knower of the Unseen, and He reveals to none His Unseen. Except to a Messenger (from mankind) whom He has chosen, and then He makes a band of watching guards (angels) to march before him and behind him.» [72:26,27]. Allāh then said,

﴿فَآمِنُوا بِاللَّهِ وَرُسُلِهِ﴾

«So believe in Allāh and His Messengers.»

Obey Allāh and His Messenger ﷺ and adhere to the law that he legislated for you,

﴿وَأِنْ تُؤْمَرُوا وَتَنْقَرُوا لَكُمْ أَجْرٌ عَظِيمٌ﴾

«and if you believe and fear Allāh, then for you there is a great reward.»

The Censure of Selfishness, and Warning Against it

Allāh said,

﴿وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لِمِمَّا بَلَ هُوَ شَرٌّ لَكُمْ﴾

«And let not those who are stingy with that which Allāh has bestowed on them of His bounty (wealth) think that it is good for them. Nay, it will be worse for them.» [3:180]

Therefore, the Āyah says that the miser should not think that collecting money will benefit him. Rather, it will harm him in his religion and worldly affairs. Allāh mentions the money that the miser collected on the Day of Resurrection,

﴿سَيُلَوِّقُونَ مَا بَحِلُوا بِهِ يَوْمَ الْقِيَامَةِ﴾

«the things that they stingy with shall be tied to their necks like a collar on the Day of Resurrection.»

Al-Bukhāri recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«مَنْ آتَاهُ اللَّهُ مَالًا فَلَمْ يُؤَدِّ زَكَاتَهُ، مِثْلَ لَهُ شَجَاعًا أَقْرَعَ، لَهُ رَيْبَتَانِ، بَطْلُوهُ يَوْمَ الْقِيَامَةِ، يَأْخُذُ بِلَهْزِمَتَيْهِ - بَنِي بِشْدَقِيهِ - يَقُولُ: أَنَا مَالِكٌ، أَنَا كَزْرُكٌ»

‘Whoever Allāh makes wealthy and he does not pay the Zakāh due on his wealth, then (on the Day of Resurrection) his wealth will be made in the likeness of a bald-headed poisonous male snake with two black spots over the eyes. The snake will encircle his neck and bite his cheeks and proclaim, ‘I am your wealth, I am your treasure.’

The Prophet ﷺ then recited the Āyah,

﴿وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا أَنٰتَهُمُ ٱللَّهُ مِن فَضْلِهِ ۚ هُوَ عِندَ ٱللَّهِ أَلْفَ نَفْسٍ ۖ وَهُوَ شَرٌّ لَهُمْ﴾

‘And let not those who are stingy with that which Allāh has bestowed on them of His bounty think that it is good for them. Nay, it will be worse for them’,

until the end.^[1] Al-Bukhārī, but not Muslim, collected this Ḥadīth using this chain of narration, Ibn Ḥibbān also collected it in his *Ṣaḥīḥ*.^[2]

Imām Aḥmad recorded that ‘Abdullāh said that the Prophet ﷺ said,

«مَا مِنْ عَبْدٍ لَا يُؤَدِّي زَكَاةَ مَالِهِ إِلَّا جُعِلَ لَهُ شُجَاعٌ أَفْرَعُ يَتَّبِعُهُ، يَفِرُّ مِنْهُ وَهُوَ يَتَّبِعُهُ،
قَبُولُ: أَنَا كَتَرْتُ»

‘Every person who does not pay the Zakāh due on his wealth, will have his money made into the shape of a bald-headed, poisonous male snake who will follow him. The person will run away from the snake, who will follow him and proclaim, ‘I am your treasure.’

‘Abdullāh then recited the Āyah in Allāh’s Book that testifies to this fact,

﴿مَبْلُوطُونَ مَا يَحْمِلُونَ ۚ يَوْمَ الْقِيٰمَةِ﴾

‘the things that they were stingy with shall be tied to their necks like a collar on the Day of Resurrection.’^[3]

This was recorded by At-Tirmidhi,^[4] An-Nasā’i,^[5] and Ibn

[1] *Faṭḥ Al-Bārī* 8:78.

[2] *Ibn Ḥibbān* 5:107.

[3] *Aḥmad* 1:377.

[4] *Tuḥfat Al-Aḥwadhī* 8:393.

[5] *An-Nasā’i in Al-Kubrā* 6:317.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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الْأَنْبِيَاءِ

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ
سَنَكْتُبُ مَا قَالُوا وَقَتْلُهُمْ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَنَقُولُ
ذُوقُوا عَذَابَ الْحَرِيقِ ﴿٧٤﴾ ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيَكُمْ
وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِلْعَمِيدِ ﴿٧٥﴾ الَّذِينَ قَالُوا إِنَّ
اللَّهَ عَهْدُ الْإِنْسَانِ الْأَتُّومِ لِرَسُولٍ حَتَّى يَأْتِيَنَا بِقُرْآنٍ
تَأْكُلُهُ النَّارُ قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِنْ قَبْلِ يَاسِينَ
وَبِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿٧٦﴾
فَإِنْ كَذَّبُوكَ فَقَدْ كَذَّبَ رَسُولٌ مِنْ قَبْلِكَ جَاءُوا بِالْبَيِّنَاتِ
وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ ﴿٧٧﴾ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ
وَلِنَسْأَلَنَّ أَجُورَكُمْ يَوْمَ الْفَيْصَةِ مِمَّنْ رُحِيَ
عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا
إِلَّا لَمَتَاعٌ الْفُرُورِ ﴿٧٨﴾ لَتَسْتَبْلُوكَ فِي أَمْوَالِكُمْ
وَأَنْفُسِكُمْ وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أَوْفُوا الْكَيْبَ
مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذَى كَثِيرًا
وَإِنْ تَصْبِرُوا وَاتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿٧٩﴾

Mājah,^[1] and At-Tirmidhi said, "Ḥasan Ṣaḥīḥ."

Allāh's statement,

﴿وَهُوَ يَوْمُ الثَّغْوِ وَالْأَرْضِ﴾

﴿And to Allāh belongs the inheritance of the heavens and the Earth﴾, means,

﴿وَأَنْفُسُ مَا جَعَلَكُمْ تَسْتَعِينِ
فِيهِ﴾

﴿and spend of that whereof He has made you trustees﴾ [57:7].

Therefore, since all affairs are under Allāh's control, then spend from your money so it will benefit you on the Day of Return,

﴿وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

﴿and Allāh is Well-Acquainted with all that you do.﴾

with your intentions and what your hearts conceal.

﴿لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ سَنَكْتُبُ مَا قَالُوا وَقَتْلُهُمُ
الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ ﴿٧٤﴾ ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيَكُمْ وَأَنَّ اللَّهَ
لَيْسَ بِظَلَّامٍ لِلْعَمِيدِ ﴿٧٥﴾ الَّذِينَ قَالُوا إِنَّ اللَّهَ عَهْدُ الْإِنْسَانِ الْأَتُّومِ لِرَسُولٍ حَتَّى
يَأْتِيَنَا بِقُرْآنٍ تَأْكُلُهُ النَّارُ قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِنْ قَبْلِ يَاسِينَ وَبِالَّذِي قُلْتُمْ فَلِمَ
قَتَلْتُمُوهُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿٧٦﴾ فَإِنْ كَذَّبُوكَ فَقَدْ كَذَّبَ رَسُولٌ مِنْ قَبْلِكَ جَاءُوا
بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ ﴿٧٧﴾ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَلِنَسْأَلَنَّ
أَجُورَكُمْ يَوْمَ الْفَيْصَةِ مِمَّنْ رُحِيَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ
الدُّنْيَا إِلَّا لَمَتَاعٌ الْفُرُورِ ﴿٧٨﴾ لَتَسْتَبْلُوكَ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ وَلَتَسْمَعُنَّ
مِنَ الَّذِينَ أَوْفُوا الْكَيْبَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذَى كَثِيرًا وَإِنْ تَصْبِرُوا
وَاتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿٧٩﴾﴾

[1] Ibn Mājah 2:568.

¶181. Indeed, Allāh has heard the statement of those who say: "Truly, Allāh is poor and we are rich!" We shall record what they have said and their killing of the Prophets unjustly, and We shall say: "Taste you the torment of the burning (Fire)." ¶

¶182. This is because of that which your hands have sent before you. And certainly, Allāh is never unjust to (His) servants. ¶

¶183. Those who said: "Verily, Allāh has taken our promise not to believe in any Messenger unless he brings to us an offering which the fire (from heaven) shall devour." Say: "Verily, there came to you Messengers before me, with Al-Bayināt and even with what you speak of; why then did you kill them, if you are truthful?" ¶

¶184. Then if they reject you, so were Messengers rejected before you, who came with Al-Bayināt and the Scriptures and the Book of Enlightenment. ¶

Allāh Warns the Idolators

Sa'īd bin Jubayr said that Ibn 'Abbās said, "When Allāh's statement,

﴿مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضَاعًا كَثِيرَةً﴾

¶Who is he that will lend to Allāh a goodly loan so that He may multiply it to him many times?¶ [2:245]

was revealed, the Jews said, 'O Muḥammad! Has your Lord become poor so that He asks His servants to give Him a loan?' Allāh sent down,

﴿أَلَمْ تَسْمَعْ اللَّهَ يَقُولَ الْيَمِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ﴾

¶Indeed, Allāh has heard the statement of those (Jews) who say: "Truly, Allāh is poor and we are rich!"¶ [3:181].

This Ḥadīth was collected by Ibn Marduwyah and Ibn Abi Hātim.

Allāh's statement,

﴿سَنُكَلِّمُ مَا قَالُوا﴾

¶We shall record what they have said¶

contains a threat and a warning that Allāh followed with His statement,

﴿وَقَتْلُهُمُ الْأنْبِيَاءَ بِغَيْرِ حَقٍّ﴾

﴿and their killing of the Prophets unjustly,﴾

This is what they say about Allāh and this is how they treat His Messengers. Allāh will punish them for these deeds in the worst manner,

﴿وَنَقُولُ دُوقُوا عَذَابَ الْحَرِيقِ ۖ ذَٰلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ

لِّلْعَالَمِينَ﴾

﴿and We shall say: "Taste you the torment of the burning (Fire)." This is because of that which your hands have sent before you. And certainly, Allāh is never unjust to (His) servants.﴾

They will be addressed like this as a way of chastising, criticism, disgrace and humiliation.

Allāh said,

﴿الَّذِينَ قَالُوا إِنَّ اللَّهَ عَهْدٌ إِلَيْنَا إِلَّا نَنْتَهِزُ عَهْدَ اللَّهِ مَا نَكُفُّهُ

النَّارُ﴾

﴿Those (Jews) who said: "Verily, Allāh has taken our promise not to believe in any Messenger unless he brings to us an offering which the fire (from heaven) shall devour."﴾

Allāh refuted their claim that in their Books, Allāh took a covenant from them to only believe in the Messenger whose miracles include fire coming down from the sky that consumes the charity offered by a member of the Messenger's nation, as Ibn 'Abbās and Al-Ḥasan stated. Allāh replied,

﴿قَدْ جَاءَكُمْ رُسُلٌ مِن قَبْلِي بِالْبَيِّنَاتِ﴾

﴿Say: "Verily, there came to you Messengers before me, with Al-Bayināt..."﴾

with proofs and evidence,

﴿وَالَّذِي تُلْتَمِسُ﴾

﴿and even with what you speak of﴾

a fire that consumes the accepted charity, as you asked,

﴿فَكَيْفَ تَقْتُلُوهُمْ﴾

«why then did you kill them?» Why did you meet these Prophets with denial, defiance, stubbornness and even murder,

﴿إِنْ كُنْتُمْ صَادِقِينَ﴾

«if you are truthful», if you follow the truth and obey the Messengers?.

Allāh then comforts His Prophet Muhammad ﷺ,

﴿إِنْ كَذَّبُوكَ فَقَدْ كَذَّبَ رَسُولٌ مِنْ قَبْلِكَ جَاءَ بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ﴾

«Then if they reject you, so were Messengers rejected before you, who came with Al-Baiyyināt and the Scripture, and the Book of Enlightenment. »

meaning, do not be sad because they deny you, for you have an example in the Messengers who came before you. These Messengers were rejected although they brought clear proofs, plain evidence and unequivocal signs,

﴿وَالزُّبُرِ﴾

«and the Zubūr», the divinely revealed Books that were sent down to the Messengers,

﴿وَالْكِتَابِ الْمُنِيرِ﴾

«and the Book of Enlightenment» meaning the clarification and best explanation.

﴿كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّا تَوَلَّوْكَ أُمُورَكُمْ يَوْمَ الْفَيْصَةِ فَمَنْ دُخِيَ عَنْ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيْرَةُ إِلَّا مَا تَتَّبَعَ الضُّلُوعُ﴾ ﴿تَبْلُوكَ﴾ أَنْتُمْ وَالْأَيْمُنُ وَالْأَمْرُ أَوْفُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنْ أَلْوَيْنِ أَشْرَكُوا أَذَى كَثِيرًا وَإِنْ تَصَبَّرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ﴾

«185. Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is moved away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception. »

«186. You shall certainly be tried and tested in your wealth and properties and in yourselves, and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe

partners to Allāh; but if you persevere patiently, and have Taqwā, then verily, that will be a determining factor in all affairs.►

Every Soul Shall Taste Death

Allāh issues a general and encompassing statement that every living soul shall taste death. In another statement, Allāh said,

﴿كُلُّ شَيْءٍ عِنْدَ اللَّهِ بِآلٍ وَآلٍ وَرَبِّكَ ذُو الْمَلَكُوتِ وَآلِ الْكَرَامِ﴾

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

Therefore, Allāh Alone is the Ever-Living Who never dies, while the Jinn, mankind and angels, including those who carry Allāh's Throne, shall die. The Irresistible One and Only, will alone remain for ever and ever, remaining Last, as He was the First. This Āyah comforts all creation, since every soul that exists on the earth shall die. When the term of this life comes to an end and the sons of Ādam no longer have any new generations, and thus this world ends, Allāh will command that the Day of Resurrection commence. Allāh will then recompense the creation for their deeds, whether minor or major, many or few, big or small. Surely, Allāh will not deal unjustly with anyone, even the weight of an atom, and this is why He said,

﴿وَالَّذِينَ هُمْ عَنْ أُجُورِهِمْ يَوْمَ الْقِيَامَةِ﴾

﴿And only on the Day of Resurrection shall you be paid your wages in full﴾ [3:185].

Who Shall Gain Ultimate Victory?

Allāh said,

﴿فَمَنْ رُفِعَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ﴾

﴿And whoever is moved away from the Fire and admitted to Paradise, he indeed is successful.►

meaning, whoever is kept away from the Fire, saved from it and entered into Paradise, will have achieved the ultimate success.

Ibn Abi Hātim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«مَوْضِعُ سَوْطٍ فِي الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا، اقْرَأُوا إِنَّ نِشْمًا»

«A place in Paradise as small as that which is occupied by a whip is better than the world and whatever is on its surface. Read if you will»,

«فَمَنْ رُحِيَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ قَازَى»

«And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful».

This was collected in the Two *Ṣaḥīḥs*, but using another chain of narration and without the addition (the *Āyah*).^[1] Abu Hātim Ibn Hibbān recorded it in his *Ṣaḥīḥ* without the addition^[2] as did Al-Hākim in his *Mustadrak*.^[3]

Allāh said,

«وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْفُرُودِ»

«The life of this world is only the enjoyment of deception.»

belittling the value of this life and degrading its importance. This life is short, little and finite, just as Allāh said,

«يَا أَيُّهَا الَّذِينَ آمَنُوا الْهَيْوَةُ الدُّنْيَا وَالْآخِرَةُ خَيْرٌ وَأَبْقَى»

«Nay, you prefer the life of this world. Although the Hereafter is better and more lasting.» [87:16,17], and,

«وَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَّعُ الْحَيَاةُ الدُّنْيَا وَزِينَتَهَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى»

«And whatever you have been given is an enjoyment of the life of (this) world and its adornment, and that (Hereafter) which is with Allāh is better and will remain forever» [28:60]. A *Ḥadīth* states,

«وَاللَّهُ مَا الدُّنْيَا فِي الْآخِرَةِ إِلَّا كَمَا يَغِيْسُ أَحَدُكُمْ أَضْبَعَهُ فِي الْيَمِّ، فَلْيَنْظُرْ بِمَنْ تَرَجُعَ إِلَيْهِ»

«By Allāh! This life, compared to the Hereafter, is just as

[1] *Faḥ Al-Bāri* 6:100.

[2] *Ibn Hibbān* 9:252.

[3] *Al-Hākim* 2:299

suffered from the People of the Scriptures and the polytheists;

﴿وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ﴾

﴿but if you persevere patiently, and have Taqwā, then verily, that will be a determining factor in all affairs.﴾

Therefore, Allāh commanded the believers to be forgiving, patient and forbearing until He brought His awaited aid.

Al-Bukhārī recorded that Usāmah bin Zayd said that Allāh's Messenger ﷺ rode a donkey with a saddle covered by a velvet sheet and let Usāmah ride behind him (on the donkey). The Prophet ﷺ wanted to visit Sa'd bin 'Ubādah in Bani Al-Ḥārith bin Al-Khazraj, and this occurred before the battle of Badr. The Prophet ﷺ passed by a gathering in which 'Abdullāh bin Ubayy bin Salūl was sitting, before 'Abdullāh bin Ubayy became Muslim. That gathering was made up of various Muslims as well as *Mushriks*, who worshipped the idols, and some Jews. 'Abdullāh bin Rawahah was sitting in that gathering. When the Prophet ﷺ reached 'Abdullāh bin Ubayy, the donkey caused some sand to fall on the group. Then, 'Abdullāh bin Ubayy covered his nose with his robe and said, 'Do not fill us with sand.' The Messenger of Allāh ﷺ greeted the gathering with *Salām*, called them to Allāh and recited some of the Qur'ān to them. 'Abdullāh bin Ubayy said, 'O fellow! No other speech is better than what you said, if it was true! However, do not bother us in our gatherings. Go back to your place and whoever came to you, narrate your stories to him.' 'Abdullāh bin Rawahah said, 'Rather, O Messenger of Allāh! Attend our gatherings for we like that.' The Muslims, *Mushriks* and Jews then cursed each other, and they almost fought with each other. The Prophet ﷺ tried to calm them down, until they finally settled. The Prophet ﷺ rode his donkey and went to Sa'd bin 'Ubādah, saying, 'O Sa'd! Have you heard what Abu Ḥubbāb said (meaning 'Abdullāh bin Ubayy)? He said such and such things.' Sa'd said, 'O Messenger of Allāh! Forgive and pardon him. By Allāh, Who sent down the Book to you, Allāh brought us the truth that you came with at a time when the people of this city almost appointed him king. When Allāh changed all that with the truth that He gave you, he choked on it, and this is the reason behind the behavior you saw from him.' The Messenger of Allāh ﷺ forgave him. Indeed, the

Messenger of Allāh ﷺ and his Companions used to forgive the *Mushriks* and the People of the Scriptures, just as Allāh commanded them, and they used to tolerate the harm that they suffered. Allāh said,

﴿وَلَتَسْمَعَنَّ مِنَ الَّذِينَ آتَوْكَ الْكِتَابَ مِنَ الْيَهُودِ وَالنَّصَارَىٰ كَثِيرًا ۖ

and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allāh;﴾ [3:186], and,

﴿وَكَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُم مِّنْ بَعْدِ إِيمَانِكُمْ كَانُوا هَسَٰبًا مِّنْ عِندِ

أَنفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ ۚ فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ﴾

Many of the People of the Scripture (Jews and Christians) wish that they could turn you away as disbelievers after you have believed, out of envy from their own selves, even after the truth has become manifest unto them. But forgive and overlook, till Allāh brings His command﴾ [2:109].

The Prophet ﷺ used to implement the pardon that Allāh commanded him until He gave His command (to fight the disbelievers). When the Messenger ﷺ fought at Badr, and Allāh killed, by his hand, the leaders of the disbelievers from Quraysh, 'Abdullāh bin Ubayy bin Saḥl and the *Mushriks* and idol worshippers who were with him said, 'This matter has prevailed,' and they gave their pledge to the Prophet ﷺ and became Muslims.^[1]

Therefore, every person who stands for truth, enjoins righteousness and forbids evil, will be harmed in some manner. In such cases, there is no cure better than being patient in Allāh's cause, trusting in Him and returning to Him.

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ آتَوْكَ الْكِتَابَ لَتَتَّبِعُنَّ لِلْقَاسِ وَلَا تَكْفُرُونَّ ۚ فَصَدَّقُوا ۖ وَرَأَىٰ ظُهُورَهُمْ

وَأَشْرَوْا بِهِ. ثُمَّ قَلِيلًا مِّنْهُمْ مَّا بَشَّرُوا بِهِ ۚ لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا آتَوْا وَيُجِبُونَ أَنَّ يُحَسَّدُوا

بِمَا لَمْ يَفْعَلُوا وَلَا تَحْسَبَنَّاهُمْ يَسْتَفَازُونَ مِنَ الْعَذَابِ ۚ وَلَهُمْ عَذَابٌ أَلِيمٌ ۚ وَلِلَّهِ تِلْكَ السُّنُوبُ وَالْأَزِينُ

وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝﴾

[1] Al-Bukhāri no. 4566, Muslim no. 1798.

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ
وَلَا تَكْتُمُونَهُ. فَبَيَّنَّوْهُ وَرَأَىٰ ظُهُورَهُمْ وَآسَرُوا بِهٖ نَمْسًا
قَلِيلًا فِيمَنْ مَّا بَشَرُوكَ ﴿١٨٧﴾ لَا تَحْسِبَنَّ الَّذِينَ يَفْرَحُونَ
بِمَا آتَوْا وَيُحْسِنُونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسِبَنَّهُمْ
بِمَعَارِفٍ مِنَ الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٨٨﴾ وَلِلَّهِ مُلْكُ
السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٨٩﴾ إِنِّي فِي
خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَأَخْتِلَافِ أَيْدِيَّ وَالنَّهَارِ لَا بَشَرٍ
لِّأُولَى الْأَلْبَابِ ﴿١٩٠﴾ الَّذِينَ يَذْكُرُونَ اللَّهَ فَيَسْكَنُوا وَقَعُودًا
وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ
رَبَّنَا مَا خَلَقْتَ هَذَا بَطَلًا سُبْحَنَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾
رَبَّنَا إِنَّكَ مَنْ تَدْخِلُ النَّارَ فَقَدْ أَخْرَجْتَهُ. وَمَا لِلظَّالِمِينَ مِنْ
أَنْصَارٍ ﴿١٩٢﴾ رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ
آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا
سَيِّئَاتِنَا وَتَوَقَّنَا مِنَ الْأَنْبَارِ ﴿١٩٣﴾ رَبَّنَا وَهَذَا مَا وَعَدْتَنَا
عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَمَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ ﴿١٩٤﴾

﴿187. (And remember) when Allāh took a covenant from those who were given the Scripture (Jews and Christians) to make it (the truth) known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought.﴾

﴿188. Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done, think not that they are rescued from the torment, and for them is a painful torment.﴾

﴿189. And to Allāh belongs the dominion of the heavens and the earth, and Allāh has power over all things.﴾

Chastising the People of the Scriptures for Breaking the Covenant and Hiding the Truth

In this *Āyah*, Allāh chastises the People of the Scriptures, from whom Allāh took the covenant by the words of their Prophets, that they would believe in Muḥammad ﷺ and describe him to the people, so that they would recognize and follow him when Allāh sent him. However, they hid this truth and preferred the the small amounts and the material gains instead of the rewards of this life and the Hereafter that they were promised. This is a losing deal and a failing trade, indeed.

These *Āyāt* also contain a warning for the scholars not to

imitate their behavior, so that they do not suffer the same fate and become like them. Therefore, the scholars are required to spread the beneficial knowledge that they have, encouraging the various righteous good deeds. They are also warned against hiding any part of their knowledge. A *Hadith* states that the Prophet ﷺ said,

«مَنْ سُئِلَ عَنْ عِلْمٍ فَكَتَمَهُ، أَلْجِمَ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِنْ نَارٍ»

«Whoever was asked about knowledge that he knew but did not disclose it, will be tied with a bridle made of fire on the Day of Resurrection.»^[1]

Chastising Those Who Love to be Praised for What They Have not Done

Allāh's statement,

«لَا تَحْسَبَنَّ الَّذِينَ يَمْرُقُونَ بِمَا آتَوْا وَيُحْمَدُونَ أَن يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا»

«Think not that those who rejoice in what they have done, and love to be praised for what they have not done»,

refers to those who show off, rejoice in what they do and claim to do what they have not done. The Two *Ṣaḥīḥs* recorded that the Prophet ﷺ said,

«مَنْ ادَّعَى دَعْوَةَ كَاذِبَةٍ لِيَتَكَبَّرَ بِهَا، لَمْ يَزِدْهُ اللَّهُ إِلَّا قَلَّةً»

«Whoever issues a false claim to acquire some type of gain, then Allāh will only grant him decrease.»^[2]

The *Ṣaḥīḥ* also recorded;

«الْمُتَشَبِّعُ بِمَا لَمْ يَفْعَلْ، كَلَابِيسِ نِوَابِي زُورٍ»

«He who claims to do what he has not done, is just like a person who wears two robes made of falsehood.»^[3]

Imām Aḥmad recorded that Marwān told his guard Rāfi' to go to Ibn 'Abbās and proclaim to him, "If every person among us who rejoices with what he has done and loves to be praised for what he has not done will be tormented, we all will be

[1] Aṭ-Ṭabarānī 8:401.

[2] Al-Bukhārī no. 6105, 6652 Muslim 1:104.

[3] Muslim no. 2129.

tormented." Ibn 'Abbās said, "This *Āyah* was revealed about the People of the Scriptures." He then recited the *Āyah*,

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَاشْتَرَوْا بِهِ قَلِيلًا فَبَشَّرُوهُم بِشَرِّ مَا بَشَّرُوكَ﴾

«(And remember) when Allāh took a covenant from those who were given the Scripture (Jews and Christians) to make it (the truth) known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought.» then the *Āyah*,

﴿لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا آتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا﴾

«Think not that those who rejoice in what they have done, and love to be praised for what they have not done»

Ibn 'Abbās said, "The Prophet ﷺ asked them about something, and they hid its knowledge, giving him an incorrect answer. They parted after showing off and rejoicing in front of him because they answered him, so they pretended, and they were delighted that they hid the correct news about what he had asked them."^[1] This was recorded by Al-Bukhārī,^[2] Muslim,^[3] At-Tirmidhī^[4] and An-Nasā'ī.^[5]

Al-Bukhārī recorded that Abu Sa'īd Al-Khudri said, "During the time of the Messenger of Allāh ﷺ, when the Messenger ﷺ would go to battle, some hypocrite men would remain behind and rejoice because they did not accompany the Prophet ﷺ in battle. When the Messenger ﷺ would come back, they would ask him to excuse them swearing to having some excuse, and wanting to be praised for that which they did not do. So Allāh revealed,

﴿لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا آتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا﴾

[1] Aḥmad 1:298.

[2] *Fath Al-Bārī* 8:81.

[3] Muslim 4:2143.

[4] *Tuḥfat Al-Aḥwadhī* 8:66.

[5] An-Nasā'ī in *Al-Kubrā* 6:318.

created this without purpose, glory to You! Give us salvation from the torment of the Fire.﴾

﴿192. "Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him; and never will the wrongdoers find any helpers.﴾

﴿193. "Our Lord! Verily, we have heard the call of one calling to faith: 'Believe in your Lord,' and we have believed. Our Lord! Forgive us our sins and expiate from us our evil deeds, and make us die along with Al-Abrār (the most righteous).﴾

﴿194. "Our Lord! Grant us what You promised us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) Promise."﴾

The Proofs of Tawhīd for People of Understanding, their Characteristics, Speech, and Supplications

Allāh said,

﴿إِنِّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ﴾

﴿Verily, in the creation of the heavens and the Earth,﴾ [3:190],

referring to the sky in its height and spaciousness, the earth in its expanse and density, the tremendous features they have of rotating planets, seas, mountains, deserts, trees, plants, fruits, animals, metals and various beneficial colors, scents, tastes and elements.

﴿وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ﴾

﴿And in the alternation of night and day,﴾,

as one follows and takes from the length of the other. For instance, at times one of them becomes longer than the other, shorter than the other at times and equal to the other at other times, and the same is repeated again and again, and all this occurs by the decision of the Almighty, Most Wise. This is why Allāh said,

﴿لَا يَذَرُ ذَلِيلًا وَلَا نَجِيرًا﴾

﴿there are indeed signs for men of understanding,﴾,

referring to the intelligent and sound minds that contemplate about the true reality of things, unlike the deaf and mute who

do not have sound comprehension. Allāh said about the latter type,

﴿وَكَايَ الَّذِينَ اتَّخَذُوا آلَهُمُ الْغُوثَ ۚ وَأُولَٰئِكَ ظَنَّوْا أَنَّهُم مُّجْرِبُونَ ۚ إِنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ بِغُلُوبٍ ۚ إِنَّ أَكْثَرَهُمْ شَاكِرُونَ ١٠٦﴾
﴿أَكْثَرُهُمْ بِٱللَّهِ إِلَّا وَهُمْ يَشْرِكُونَ ١٠٧﴾

﴿And how many a sign in the heavens and the earth they pass by, while they are averse therefrom. And most of them believe not in Allāh except that they attribute partners unto Him﴾ [12:105,106].

Allāh then describes those who have good minds,

﴿ٱلَّذِينَ يَذْكُرُونَ ٱللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ﴾

﴿Those who remember Allāh standing, sitting, and lying down on their sides﴾ [3:191].

Al-Bukhāri recorded that 'Imrān bin Ḥuṣayn said that, the Messenger of Allāh ﷺ said,

«صَلِّ قَائِمًا، فَإِنْ لَمْ تَسْتَطِعْ قَاعِدًا، فَإِنْ لَمْ تَسْتَطِعْ فَعَلَىٰ جَنْبٍ»

«Pray while standing, and if you can't, pray while sitting, and if you cannot do even that, then pray lying on your side.»^[1]

These people remember Allāh in all situations, in their heart and speech,

﴿وَتَتَفَكَّرُونَ فِي خَلْقِ السَّمٰوٰتِ وَٱلْأَرْضِ﴾

﴿and think deeply about the creation of the heavens and the Earth﴾,

contemplating about signs in the sky and earth that testify to the might, ability, knowledge, wisdom, will and mercy of the Creator. Allāh criticizes those who do not contemplate about His creation, which testifies to His existence, Attributes, *Shar'ah*, His decree and *Āyāt*. Allāh said,

﴿وَكَايَ الَّذِينَ اتَّخَذُوا آلَهُمُ الْغُوثَ ۚ وَأُولَٰئِكَ ظَنَّوْا أَنَّهُم مُّجْرِبُونَ ۚ إِنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ بِغُلُوبٍ ۚ إِنَّ أَكْثَرَهُمْ شَاكِرُونَ ١٠٦﴾
﴿أَكْثَرُهُمْ بِٱللَّهِ إِلَّا وَهُمْ يَشْرِكُونَ ١٠٧﴾

﴿And how many a sign in the heavens and the Earth they pass by, while they are averse therefrom. And most of them believe

[1] *Faṭḥ Al-Bāri* 2:684.

not in Allāh except that they attribute partners unto Him» [12:105,106].

Allāh also praises His believing servants,

﴿الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُهُودِهِمْ وَذَقُّوا فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ﴾

«Those who remember Allāh standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth»,

supplicating;

﴿رَبَّنَا مَا خَلَقْتَ هَذَا بَعِيدًا﴾

«“Our Lord! You have not created this without purpose,”»

You did not create all this in jest and play. Rather, You created it in truth, so that You recompense those who do evil in kind, and reward those who do righteous deeds with what is better.

The faithful believers praise Allāh and deny that He does anything in jest and without purpose, saying,

﴿سُبْحَانَكَ﴾

«“glory to You,”», for You would never create anything without purpose,

﴿فَوَيْلٌ لِّلنَّاسِ إِذَا دُفِعُوا عَنَّا﴾

«“Give us salvation from the torment of the Fire.”»,

meaning, “O You Who created the creation in truth and justice, Who is far from any shortcomings, or doing things without purpose or with jest, save us from the torment of the Fire with Your power and strength. Direct us to perform the deeds that make You pleased with us. Guide us to righteous work from which You admit us into the delightful Paradise, and save us from Your painful torment.”

They next supplicate,

﴿رَبَّنَا إِنَّكَ مَن تُدْخِلُ النَّارَ فَقَدْ أَخْرَجْتَهُ﴾

«“Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him;»,

by humiliating and disgracing him before all people on the Day of Gathering,

﴿وَمَا يظِلُّوكَ مِنْ أَنْصَارٍ﴾

﴿“and never will the wrongdoers find any helpers.”﴾,
on the Day of Judgment, who would save them from You.
Therefore, there is no escaping whatever fate You decided for
them.

﴿رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ﴾

﴿“Our Lord! Verily, we have heard the call of one calling to
faith,”﴾,
a caller who calls to faith, referring to the Messenger of Allāh
ﷺ,

﴿أَنْ دَاعُوا بِرَبِّكُمْ فَأَمَّا﴾

﴿‘Believe in your Lord,’ and we have believed﴾,
accepted his call and followed him.

﴿رَبَّنَا فَاعْفِرْ لَنَا ذُنُوبَنَا﴾

﴿“Our Lord! Forgive us our sins”﴾, on account of our faith and
obeying Your Prophet ﷺ

﴿فَاعْفِرْ لَنَا ذُنُوبَنَا﴾

﴿“Forgive us our sins”﴾, and cover them,

﴿وَكُفِّرْ عَنَّا سَيِّئَاتِنَا﴾

﴿“and expiate from us our evil deeds”﴾,
between us and You, in private,

﴿وَتَوَفَّنَا مَعَ الْأَبْرَارِ﴾

﴿“and make us die along with Al-Abrār.”﴾,
join us with the righteous people.

﴿رَبَّنَا وَمَا وَعَدْنَا عَلَى رُسُلِكَ﴾

﴿“Our Lord! Grant us what You promised unto us through
Your Messengers”﴾

for our faith in Your Messengers, or, and this explanation is
better; grant us what You promised us by the words of Your
Messengers,

﴿وَلَا تُخْزِيَنَا يَوْمَ الْقِيَامَةِ﴾

﴿“and disgrace us not on the Day of Resurrection,”﴾,
before all creation,

﴿إِنَّكَ لَا تَخْلِفُ آلِيعَادَ﴾

﴿“for You never break (Your) Promise.”﴾,

for surely, the promise that You conveyed to Your Messengers, which includes us being resurrected before You, shall certainly come to pass.

It was the Prophet's tradition to recite the ten *Āyāt* at the end of [Sūrah] *Āl 'Imrān* when he woke up at night for (voluntary) prayer. Al-Bukhārī recorded that Ibn 'Abbās said, “I slept one night at the house of my aunt, Maymunah. The Messenger of Allāh ﷺ spoke with his wife for a while and then went to sleep. When it was the third part of the night, he stood up, looked at the sky and recited,

﴿بِئْسَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآئِدٌ لِأُولِي الْأَلْبَابِ﴾

﴿Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding﴾ [3:190].

The Prophet ﷺ then stood up, performed ablution, used *Siwāk* (to clean his teeth) and prayed eleven units of prayer. When Bilāl said the *Adhān*, the Prophet ﷺ prayed two units of prayer, went out (to the *Masjid*) and led the people in the Dawn prayer.^[1] This was also collected by Muslim.^[2]

Ibn Marduwyah recorded that 'Aṭā' said, “I, Ibn 'Umar and 'Ubayd bin 'Umayr went to 'Ā'ishah and entered her room, and there was a screen between us and her. She said, ‘O 'Ubayd! What prevents you from visiting us?’ He said, ‘What the poet said, ‘Visit every once in a while, and you will be loved more.’ Ibn 'Umar said, ‘Tell us about the most unusual thing you witnessed from the Messenger of Allāh ﷺ.’ She cried and said, ‘All his matters were amazing. On night, he came close to me until his skin touched my skin and said, ‘Let me worship my

[1] *Fath Al-Bārī* 8:83.

[2] Muslim 1:530.

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَمِلٍ مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ أَنِّي بَعْضُكُمْ مِّنْ بَعْضٍ فَأَلَّيْنِ هَاجِرُوا وَأَخْرَجُوا مِّنْ دِينِهِمْ وَأَوْدُوا فِي سَبِيلِي وَقَتَلُوا وَقُتِلُوا لَا كُفْرَانَ عَنْهُمْ سِقَاتِيهِمْ وَلَا ذُلٌّ لَهُمْ جَنَّتْ بَحْرِي مِنْ تَحْتِهَا الْأَنْهَارُ تَوَابًا مِّنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حَسَنُ التَّوَابِ ﴿١٣٥﴾ لَا يَمُرُّ نَفْسٌ مِّنْكَ نَفْسٌ إِلَّا وَفِي السَّبِيلِ ﴿١٣٦﴾ مَتَّعَ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَفِيهَا لَهُمُ الْعَذَابُ ﴿١٣٧﴾ لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّتٌ بَحْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نَزَّلَا مِّنْ عِنْدِ اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْآبِرَارِ ﴿١٣٨﴾ وَإِنْ مِنْ أَهْلِ الْكِتَابِ لَمَن يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ إِلَيْكُمْ وَمَا أُنزِلَ إِلَيْهِمْ خَشِيعِينَ لِلَّهِ لَا يَشْتَرُونَ بِمَا يَدَّيْنِ اللَّهُ تَمَسَّا قَلِيلًا أَوْ كَثِيرًا لَّهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ بِمَا كَانُوا عَمِلُوا ﴿١٣٩﴾ يَأْتِيهَا الَّذِينَ آمَنُوا أَصْدِرُوا وَصَارُوا وَرَاطِبُوا وَأَتَقُوا اللَّهَ لَعَلَّكُمْ تَتْلِحُونَ ﴿١٤٠﴾

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Lord.' I said, 'By Allāh I love your being close to me. I also love that you worship your Lord.' He used the water-skin and performed ablution, but did not use too much water. He then stood up in prayer and cried until his beard became wet. He prostrated and cried until he made the ground wet. He then laid down on his side and cried. When Bilal came to alert the Prophet ﷺ for the Dawn prayer, he said, 'O Messenger of Allāh! What makes you cry, while Allāh has forgiven you your previous and latter sins?' He ﷺ said,

«وَيْحَكَ يَا بِلَالُ، وَمَا يَمْنَعُنِي أَنْ أَبْكِي، وَقَدْ أُنْزِلَ عَلَيَّ فِي هَذِهِ اللَّيْلَةِ»

«O Bilal! What prevents me from crying, when this night, this Āyah was revealed to me,»

﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَالتَّخْلُفِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ﴾

«Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.»

«وَيَلِّ لِمَنْ قَرَأَهَا وَلَمْ يَتَفَكَّرْ فِيهَا»

«Woe to he who recites it but does not contemplate it.» (1)

(1) Mawārid Az-Zamān no. 139.

﴿فَأَسْتَجَابَ لَهُمْ رَبُّهُمْ إِنَّي لَا أُلْسِعُ عَبْدًا وَعَمِلَ مِنْكُمْ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ بِقَضَائِكُمْ مِنْ بَيْنِي
وَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُزِفُوا فِي سَبِيلِي وَقُتِلُوا وَقُتِلُوا لَأَكْفِرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ
وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ
الْثَوَابِ﴾

¶195. So their Lord accepted of them (their supplication and answered them), "Never will I allow to be lost the work of any of you, be he male or female. You are (members) one of another, so those who emigrated and were driven out from their homes, and suffered harm in My cause, and who fought and were killed (in My cause), verily, I will expiate from them their evil deeds and admit them into Gardens under which rivers flow (in Paradise); a reward from Allāh, and with Allāh is the best of rewards."¶

Allāh Accepts the Supplication of Men of Understanding

Allāh said,

﴿فَأَسْتَجَابَ لَهُمْ رَبُّهُمْ﴾

¶So their Lord accepted of them¶, answered their invocation. Sa'īd bin Manṣūr recorded that Salamah, a man from the family of Umm Salamah said, "Umm Salamah said, 'O Messenger of Allāh! Allāh does not mention women in connection with *Hijrah* (Migration).' Allāh sent down the *Āyah*,

﴿فَأَسْتَجَابَ لَهُمْ رَبُّهُمْ إِنَّي لَا أُلْسِعُ عَبْدًا وَعَمِلَ مِنْكُمْ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ﴾

¶So their Lord accepted of them (their supplication and answered them), "Never will I allow to be lost the work of any of you, be he male or female.¶

The Anṣār say that Umm Salamah was the first woman to migrate to them.^[1] Al-Ḥākim collected this *Ḥadīth* in his *Mustadrak*,^[2] and said, "It is *Ṣaḥīḥ* according to the criteria of Al-Bukhārī but they [Al-Bukhārī and Muslim] did not collect it".

Allāh's statement,

[1] Sa'īd bin Manṣūr 3:1136.

[2] Al-Ḥākim 2:300.

﴿إِنِّي لَا أَضِيعُ عَمَلَ عِبِلٍ مِنْكُمْ مِنْ ذَكَرٍ أَوْ أَنْثَى﴾

«Never will I allow to be lost the work of any of you, be he male or female,»

explains the type of answer Allāh gave them, stating that no deed of any person is ever lost with Him. Rather, He will completely reward each person for his or her good deeds. Allāh's statement,

﴿بَعْضُكُمْ مِنْ بَعْضٍ﴾

«You are (members) one of another»

means, you are all equal in relation to gaining My reward. Therefore,

﴿فَالَّذِينَ هَاجَرُوا﴾

«those who emigrated», by leaving the land of Shirk and migrating to the land of faith, leaving behind their loved ones, brethren, friends and neighbors,

﴿وَأُخْرِجُوا مِنْ دِيَارِهِمْ﴾

«and were driven out from their homes»,

when the Mushriks tormented them and forced them to migrate,

﴿وَرَأَوْا فِي سَبِيلِ﴾

«and suffered harm in My cause», for their only wrong, to the people, was that they believed in Allāh Alone. In similar Āyāt, Allāh said,

﴿يُخْرِجُونَ الرُّسُلَ وَإِيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ﴾

«and have driven out the Messenger and yourselves because you believe in Allāh your Lord!» [60:1], and,

﴿وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ﴾

«And they had no fault except that they believed in Allāh, the Almighty, Worthy of all praise!» [85:8]. Allāh's statement,

﴿وَقَاتِلُوا وَفُتِلُوا﴾

«and who fought and were killed (in My cause),» [3:195]

refers to the highest rank there is, that one fights in the cause of Allāh and dies in the process, with his face covered in dust and blood. It is recorded in the *Ṣaḥīḥ* that a man said,

يا رسول الله، أرايت إن قُلت في سبيل الله صابراً محتسباً مقبلاً غير مدبر، أيكفر الله عني خطاياي؟ قال: «نعم» ثُمَّ قَالَ: «كَيْفَ قُلْتَ؟» فأعاد عليه ما قال، فقال: «نعم، إلا الدين، قاله لي جبريل أنفاً»

‘O Messenger of Allāh! If I was killed in Allāh’s cause, observing patience, awaiting Allāh’s reward, attacking, not retreating, would Allāh forgive my sins?’ The Prophet ﷺ said, ‘Yes.’ The Prophet ﷺ then asked the man, ‘What did you ask?’ When the man repeated the question, the Prophet ﷺ said, ‘Yes, except for the debt, for Jibril conveyed this to me right now’.⁽¹⁾

This is why Allāh said here,

﴿لَا كُفْرَ عَنْهُمْ سَيِّئَاتِهِمْ وَلَآ ذُنُوبَهُمْ حَسَّتْ جَسَدِي مِنْ قَتْلِكَ الْآنْهَرُ﴾

«verily, I will expiate from them their evil deeds and admit them into Gardens under which rivers flow»,

within Paradise, where there are rivers of various drinks: milk, honey, wine and fresh water. There is what no eye has ever seen, no ear has ever heard and no heart has ever imagined [of delights in Paradise]. Allāh’s statement,

﴿نَوَابِإٍ مِنْ عِنْدِ اللَّهِ﴾

«a reward from Allāh» testifies to His might, for the Mighty and Most Great only gives tremendous rewards. Allāh’s statement,

﴿وَاللَّهُ عِنْدُ خَيْرِ النَّوَإِ﴾

«and with Allāh is the best of rewards.”»

for those who perform good deeds.

﴿لَا يَغْرُوكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ﴾ مَتَّعَ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَرِيشُ الْمَهَادِ ﴿١٩٧﴾ لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَمَّا حِثَّتْ خُمُرِي مِنْ قَتْلِكَ الْآنْهَرُ خَلِيلِيكَ فِيهَا نَزَّلَا مِنْ عِنْدِ اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْآزَارِ ﴿١٩٨﴾

«196. Let not the free disposal (and affluence) of the disbelievers

⁽¹⁾ Muslim 3:1501.

throughout the land deceive you.﴾

﴿197. A brief enjoyment; then their ultimate abode is Hell; and worst indeed is that place for rest.﴾

﴿198. But, for those who have Taqwā of their Lord, are Gardens under which rivers flow (in Paradise); therein are they to dwell, an entertainment from Allāh; and that which is with Allāh is the best for Al-Abrār (the most righteous).﴾

Warning Against Being Deceived by This Life; the Rewards of the Righteous Believers

Allāh said, do not look at the disbelievers, who are enjoying various delights and joys. Soon, they will loose all this and be tied to their evil works, for verily, we are only giving them time, which deceives them, when all they have is,

﴿مَتَّعَ قَلِيلٌ ثُمَّ مَأْوَهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ﴾

﴿A brief enjoyment; then their ultimate abode is Hell; and worst indeed is that place for rest.﴾

This Āyah is similar to several other Āyāt, such as,

﴿مَا يَجِدُ فِي إِلَهِهِ إِلَّا الْإِينَ كَفَرُوا فَلَا يَمُرُّونَ عَلَيْهِمْ فِي الْبَلَدِ﴾

﴿None disputes in the Āyāt of Allāh but those who disbelieve. So, let not their ability of going about here and there through the land deceive you!﴾ [40:4],

﴿إِنَّ الْإِينَ يَمُرُّونَ عَلَى اللَّهِ الْكَذِبَ لَا يُلْمَعُونَ﴾ ﴿مَتَّعَ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ﴾

﴿Verily, those who invent a lie against Allāh, will never be successful. (A brief) enjoyment in this world! and then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve.﴾ [10:69,70],

﴿نُفِثْنَاهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ﴾

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

﴿فَهَبْ لَكَ الْكَافِرِينَ أَنفُسَهُمْ زُبَارًا﴾

﴿So, give a respite to the disbelievers; deal gently with them for

a while.﴾ [86:17], and,

﴿أَفَنُزَعْدُهُ وَعْدًا حَسَنًا فَهُوَ لَنُفِيدَ كَمَنْ نَمَنَعُهُ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَامَةِ مِنَ الْمُحْضَرِينَ﴾

﴿Is he whom We have promised an excellent promise (Paradise) which he will find true - like him whom We have made to enjoy the luxuries of the life of (this) world, then on the Day of Resurrection, he will be among those brought up (to be punished in the Hell-fire)?﴾ [28:61].

After Allāh mentioned the condition of the disbelievers in this life and their destination to the Fire, He said,

﴿لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نُزُلًا مِنْ عِنْدِ اللَّهِ﴾

﴿But, for those who have Taqwā of their Lord, are Gardens under which rivers flow (in Paradise); therein are they to dwell, an entertainment from Allāh,﴾ [3:198], for certainly,

﴿وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْآبِرَارِ﴾

﴿and that which is with Allāh is the best for Al-Abrār.﴾

Ibn Jarīr recorded that Abu Ad-Dardā' used to say, "Death is better for every believer. Death is better for every disbeliever, and those who do not believe me should read Allāh's statements,

﴿وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْآبِرَارِ﴾

﴿and that which is with Allāh is the best for Al-Abrār﴾, and,

﴿وَلَا يَحْسِبَنَّ الَّذِينَ كَفَرُوا أَنَّا نُمَلِّئُ لَهُمْ خَيْرٌ لَأَنفُسِهِمْ إِنَّا نُمَلِّئُ لَهُمْ يَوْمَ يَرْتَدَّوْنَ أُنْفُسًا ذَلِيلًا﴾

﴿And let not the disbelievers think that Our postponing of their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness. And for them is a disgraceful torment.﴾ [3:178].^[1]

[1] At-Ṭabari 7:496.

﴿وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنْزِلَ إِلَيْكُمْ وَمَا أُنْزِلَ إِلَيْهِمْ خَشِيعِينَ لِلَّهِ لَا يَشْتَرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا أُولَئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩٩﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٠٠﴾﴾

﴿199. And there are, certainly, among the People of the Scripture (Jews and Christians), those who believe in Allāh and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allāh. They do not sell the verses of Allāh for a small price, for them is a reward with their Lord. Surely, Allāh is swift in account.﴾

﴿200. O you who believe! Endure and be more patient, and Rābiṭū, and have Taqwā of Allāh, so that you may be successful.﴾

The Condition of Some of the People of the Scriptures and their Rewards

Allāh states that some of the People of the Book truly believe in Him and in what was sent down to Muḥammad ﷺ, along with believing in the previously revealed Books, and they are obedient to Him and humble themselves before Allāh.

﴿لَا يَشْتَرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا﴾

﴿They do not sell the verses of Allāh for a small price﴾ [3:199], for they do not hide what they know of the glad tidings about the description of Muḥammad ﷺ, his Prophethood, and the description of his Ummah. Indeed, these are the best people among the People of the Book, whether they were Jews or Christians. Allāh said in Sûrat Al-Qaṣaṣ,

﴿الَّذِينَ آمَنُوا مِنْ قَبْلِهِمْ بِالْبُحُرِ ۖ وَآتَاَهُمُ الْكِتَابَ مِنْ قَبْلِهِ ۖ ثُمَّ إِذْ تَبَأْتُ الْوَيْلَ مِنْ قَبْلِهِمْ ۖ وَتَقُولُ ۖ سُبْحٰنَ اللَّهِ ۖ وَتَدْنِي ۖ وَيَوْمَ يُدْعَىٰ الصَّالِحِينَ ﴿٢٨﴾﴾

﴿Those to whom We gave the Scripture before it, they believe in it (the Qur'ān). And when it is recited to them, they say: 'We believe in it. Verily, it is the truth from our Lord. Indeed even before it we were Muslims. These will be given their reward twice over, because they are patient,﴾ [28:52-54]. Allāh said,

﴿الَّذِينَ مَاتَنَاهُمْ أَكْتَبَ بَنَؤُهُمْ حَتَّى يَلَاوِيَهُ أَوَّلِيكَ يُؤْمِنُونَ بِهِ﴾

«Those to whom We gave the Book, recite it (follow it) as it should be recited (i.e. followed), they are the ones who believe therein.» [2:121],

﴿وَمِنْ قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ﴾

«And of the people of Mūsā there is a community who lead with truth and establish justice therewith.» [7:159],

﴿لَيْسُوا سَوَاءً بَيْنَ أَهْلِ الْكِتَابِ أُمَّةٌ قَابِلَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ﴾

«Not all of them are alike; a party of the people of the Scripture stand for the right, they recite the verses of Allāh during the hours of the night, prostrating themselves in prayer.» [3:113], and,

﴿قُلْ آمِنُوا بِهِ أَوْ لَا تُؤْمِنُوا إِنَّ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا وَيَخِرُّونَ لِلْأَذْقَانِ يَسْكُوتُونَ وَرَبِّهِمْ فَخُشوعًا﴾

«Say: "Believe in it (the Qur'ān) or do not believe (in it). Verily, those who were given knowledge before it, when it is recited to them, fall down on their faces in humble prostration." And they say: "Glory be to our Lord! Truly, the promise of our Lord must be fulfilled." And they fall down on their faces weeping and it increases their humility.» [17:107- 109].

These qualities exist in some of the Jews, but only a few of them. For instance, less than ten Jewish rabbis embraced the Islāmic faith, such as 'Abdullāh bin Salām. Many among the Christians, on the other hand, embraced the Islāmic faith. Allāh said,

﴿لَتَجِدَنَّ أُمَّةً فَاتَرَكُوا عِندَ اللَّهِ زَكَاةً وَمَا تَشَاءُونَ وَتَجِدَنَّ أَقْرَبَهُم مَوَدَّةً لِلَّذِينَ آمَنُوا الْيَهُودَ وَالنَّصَارَى قَالُوا إِنَّا تَحَسُّبُكَ

«Verily, you will find the strongest among men in enmity to the believers the Jews and those who commit Shirk, and you will find the nearest in love to the believers those who say: "We

are Christians.” [5:82], until,

﴿فَأَنبَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا﴾

«So because of what they said, Allāh rewarded them Gardens under which rivers flow (in Paradise), they will abide therein forever» [5:85]. In this Āyah,

Allāh said,

﴿أُولَئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ﴾

«for them is a reward with their Lord» [3:199].

When Ja'far bin Abi Ṭālib recited Sūrah Maryam [chapter 19] to An-Najāshi, King of Ethiopia, in the presence of Christian priests and patriarchs, he and they cried until their beards became wet from crying.^[1] The Two Ṣaḥīḥs record that when An-Najāshi died, the Prophet ﷺ conveyed the news to his Companions and said,

«إِنَّ أَخَا لَكُمْ بِالْحَبَشَةِ قَدْ نَافَا، فَصَلُّوا عَلَيْهِ»

«A brother of yours from Ethiopia has passed, come to offer the funeral prayer.»

He went out with the Companions to the Muṣallā lined them up in rows, and after that led the prayer.^[2]

Ibn Abi Najīḥ narrated that Mujāhid said that,

﴿وَإِنَّ مِنْ أَهْلِ الْكِتَابِ﴾

«And there are, certainly, among the People of the Scripture», refers to those among them who embraced Islām.^[3] ‘Abbād bin Manṣūr said that he asked Al-Ḥasan Al-Baṣrī about Allāh's statement,

﴿وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ﴾

«And there are, certainly, among the People of the Scripture, those who believe in Allāh».

Al-Ḥasan said, “They are the People of the Book, before Muḥammad ﷺ was sent, who believed in Muḥammad ﷺ and

[1] Ibn Hishām 1 :357.

[2] Faṭḥ Al-Bārī 7 :230, Muslim 2 :657.

[3] Aṭ-Ṭabari 7 :499.

recognized Islām. Allāh gave them a double reward, for the faith that they had before Muḥammad ﷺ, and for believing in Muḥammad ﷺ (after he was sent as Prophet)." Ibn Abi Ḥatīm recorded both of these statements. The Two Ṣaḥīḥs record that Abu Mūsā said that the Messenger of Allāh ﷺ said,

«ثَلَاثَةٌ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ»

«Three persons will acquire a double reward.»^[1]

He mentioned among them,

«وَرَجُلٌ مِنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّيَّ وَآمَنَ بِي»

«A person from among the People of the Book who believed in his Prophet and in me.»

Allāh's statement,

«لَا يَشْتَرُونَ بِقَائِمَتِ اللَّهِ شَيْئًا قَلِيلًا»

«They do not sell the verses of Allāh for a small price»,

means, they do not hide the knowledge that they have, as the cursed ones among them have done. Rather, they share the knowledge without a price, and this is why Allāh said,

«أُولَئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّكَ اللَّهُ سَرِيعُ الْحِسَابِ»

«for them is a reward with their Lord. surely, Allāh is Swift in account.»

Mujāhid commented on the verse,

«سَرِيعُ الْحِسَابِ»

«(Surely, Allāh is) swift in account», "He is swift in reckoning," as Ibn Abi Ḥatīm and others have recorded from him.

The Command for Patience and Ribāṭ

Allāh said,

«يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا»

«O you who believe! Endure and be more patient, and Rābiṭū»
[3:200].

Al-Ḥasan Al-Baṣrī said, "The believers are commanded to be

[1] Fath Al-Bārī 6:169, Muslim 1:134.

patient in the religion that Allāh chose for them, Islām. They are not allowed to abandon it in times of comfort or hardship, ease or calamity, until they die as Muslims. They are also commanded to endure against their enemies, those who hid the truth about their religion.”^[1] Similar explanation given by several other scholars among the *Salaf*.

As for *Murabaṭah*, it is to endure in acts of worship and perseverance. It also means to await prayer after prayer, as Ibn 'Abbās, Sahl bin Hanīf and Muḥammad bin Ka'b Al-Qurazī stated. Ibn Abi Hātim collected a *Ḥadīth* that was also collected by Muslim and An-Nasā'ī from Abu Hurayrah that the Prophet ﷺ said,

«أَلَا أُخْبِرُكُمْ بِمَا يَمْحُو اللَّهُ بِهِ الْخَطَايَا، وَيَرْفَعُ بِهِ الدَّرَجَاتِ؟ إِسْبَاغُ الْوُضُوءِ عَلَى الْمَكَارِهِ، وَكَثْرَةُ الْخُطَا إِلَى الْمَسَاجِدِ، وَاتِّبَاطُ الصَّلَاةِ بَعْدَ الصَّلَاةِ، فَذَلِكَ الرِّبَاطُ، فَذَلِكَ الرِّبَاطُ، فَذَلِكَ الرِّبَاطُ»

‘Should I tell you about actions with which Allāh forgives sins and raises the grade? Performing perfect ablution in unfavorable conditions, the many steps one takes to the Masajid, and awaiting prayer after the prayer, for this is the Ribāṭ, this is the Ribāṭ, this is the Ribāṭ.’^[2]

They also say that the *Murabaṭah* in the above *Āyah* refers to battles against the enemy, and manning Muslim outposts to protect them from enemy incursions inside Muslim territory. There are several *Ḥadīths* that encourage *Murabaṭah* and mention its rewards. Al-Bukhārī recorded that Sahl bin Sa'd As-Sa'dī said that the Messenger of Allāh ﷺ said,

«رِبَاطٌ يَوْمٍ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا»

‘A Day of Ribāṭ in the cause of Allāh is better than this life and all that is in it.’^[3]

Muslim recorded that Salmān Al-Fārisī said that the Messenger of Allāh ﷺ said,

«رِبَاطٌ يَوْمٍ وَلَيْلَةٌ خَيْرٌ مِنْ حَيْثَامٍ شَهْرٍ وَقِيَامِهِ، وَإِنْ مَاتَ جَرَى عَلَيْهِ عَمَلُهُ الَّذِي كَانَ

[1] At-Ṭabari 7:502.

[2] Muslim 1:219, An-Nasā'ī 1:89.

[3] Al-Bukhārī no. 2892.

يَعْمَلُهُ، وَأَجْرِي عَلَيْهِ رِزْقُهُ، وَأَمِنْ الْقَتَانِ»

«Ribāt for a day and a night is better than fasting the days of a month and its Qiyām (voluntary prayer at night). If one dies in Ribāt, his regular righteous deeds that he used to perform will keep being added to his account, and he will receive his provision, and will be saved from the trials of the grave.»^[1]

Imām Ahmad recorded that Faḍālah bin 'Ubayd said that he heard the Messenger of Allāh ﷺ saying,

«كُلُّ مَيِّتٍ يُخْتَمُ عَلَى عَمَلِهِ إِلَّا الَّذِي مَاتَ مُرَابِّطًا فِي سَبِيلِ اللَّهِ، فَإِنَّهُ يُنْبِئُ لَهُ عَمَلُهُ إِلَى يَوْمِ الْقِيَامَةِ، وَيَأْمَنُ بِنَتْنِ الْقَبْرِ»

«Every dead person will have his record of deeds sealed, except for whoever dies while in Ribāt in the cause of Allāh, for his work will keep increasing until the Day of Resurrection, and he will be safe from the trial of the grave.»^[2]

This is the same narration collected by Abu Dāwūd and At-Tirmidhi, who said, «*Hasan Ṣaḥīḥ*».^[3] Ibn Hibbān also collected this Ḥadīth in his Ṣaḥīḥ.^[4]

At-Tirmidhi recorded that Ibn 'Abbās said that he heard the Messenger of Allāh ﷺ saying,

«عَيْنَانِ لَا تَمَسُّهُمَا النَّارُ: عَيْنٌ بَكَتْ مِنْ خَشْيَةِ اللَّهِ، وَعَيْنٌ بَاتَتْ تُحْرُسُ فِي سَبِيلِ اللَّهِ»

«Two eyes shall not be touched by the Fire: an eye that cried for fear from Allāh and an eye that spent the night guarding in Allāh's cause.»^[5]

Al-Bukhārī recorded in his Ṣaḥīḥ that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«تَعَسَّ عِنْدَ الدِّنَارِ وَعِنْدَ الدَّرَقَمِ وَعِنْدَ الْخَمِيصَةِ، إِنْ أُعْطِيَ رَظِيٍّ، وَإِنْ لَمْ يُعْطَ سَخِطَ، تَعَسَّ وَاتَّكَسَ، وَإِذَا شَبِكَ فَلَا انْتَقَسَ، طَوَّيْتُ لِعَبْدٍ آخِذٍ بِعَتَانٍ قَرِيبٍ فِي

[1] Muslim no. 1913.

[2] Ahmad 6:20.

[3] Abu Dāwūd 3:20, Tuhfat Al-Aḥwadhī 5:249.

[4] Ibn Hibbān 7:69.

[5] At-Tirmidhi no. 1639.

سَبِيلِ اللَّهِ، أَشَعَتْ رَأْسُهُ، مُغْبِرَةٌ قَدَمَاهُ، إِنْ كَانَ فِي الْجِرَاسَةِ كَانَ فِي الْجِرَاسَةِ،
وَإِنْ كَانَ فِي الشَّاقَةِ كَانَ فِي الشَّاقَةِ، إِنْ اسْتَأْذَنَ لَمْ يُؤْذَنَ لَهُ، وَإِنْ شَفَعَ لَمْ يُنْفَعْ

'Let the servant of the Dīnār, the servant of the Dirham and the servant of the Khamīṣah (of clothes) perish, as he is pleased if these things are given to him, and if not, he is displeased. Let such a person perish and be humiliated, and if he is pierced with a thorn, let him not find anyone to take it out for him. Paradise is for him who holds the reins of his horse, striving in Allāh's cause, with his hair unkempt and feet covered with dust: if he is appointed to the vanguard, he is perfectly satisfied with his post of guarding, and if he is appointed in the rearguard, he accepts his post with satisfaction; if he asks for permission he is not permitted, and if he intercedes, his intercession is not accepted.'^[1]

Ibn Jarīr recorded that Zayd bin Aslam said, "Abu 'Ubaydah wrote to 'Umar bin Al-Khaṭṭāb and mentioned to him that the Romans were mobilizing their forces. 'Umar wrote back, 'Allāh will soon turn whatever hardship a believing servant suffers, to ease, and no hardship shall ever overcome two types of ease. Allāh says in His Book,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ﴾

'O you who believe! Endure and be more patient, and Rābiṭū, and have Taqwā of Allāh, so that you may be successful'
[3:200].^[2]

Al-Hāfiẓ Ibn 'Asākir mentioned in the biography of 'Abdullāh bin Al-Mubārak, that Muḥammad bin Ibrāhīm bin Abi Sakīnah said, "While in the area of Tarsus, 'Abdullāh bin Al-Mubārak dictated this poem to me when I was greeting him goodbye. He sent the poem with me to Al-Fuḍayl bin 'Iyāḍ in the year one hundred and seventy, 'O he who worships in the vicinity of the Two Holy Masjids! If you but see us, you will realize that you are only jesting in worship. He who brings wetness to his cheek with his tears, should know that our necks are being wet by our blood. He who tires his horses

[1] Al-Bukhārī no. 2886.

[2] Aṭ-Ṭabari 7:503.

without purpose, know that our horses are getting tired in battle. Scent of perfume is yours, while our scent is the glimmer of spears and the stench of dust [in battle]. We were narrated about in the speech of our Prophet, an authentic statement that never lies. That the dust that erupts by Allāh's horses and which fills the nostrils of a man shall never be combined with the smoke of a raging Fire. This, the Book of Allāh speaks among us that the martyr is not dead, and the truth in Allāh's Book cannot be denied.' I met Al-Fuḍayl Ibn 'Yāḍ in the Sacred *Masjid* and gave him the letter. When he read it, his eyes became tearful and he said, 'Abu 'Abdur-Rahmān ('Abdullāh bin Al-Mubārak) has said the truth and offered sincere advice to me.' He then asked me, 'Do you write the *Ḥadīth*?' I said, 'Yes.' He said, 'Write this *Ḥadīth* as reward for delivering the letter of Abu 'Abdur-Rahmān to me. He then dictated, 'Maṣṣūr bin Al-Mu'tamir narrated to us that Abu Sāliḥ narrated from Abu Hurayrah that a man asked, 'O Messenger of Allāh! Teach me a good deed that will earn me the reward of the *Mujāhidīn* in Allāh's cause.' The Prophet ﷺ said,

«مَنْ تَسْتَطِيعُ أَنْ تُصَلِّيَ فَلَا تُفْطِرَ، وَتُصُومَ فَلَا تُفْطِرَ؟»

«Are you able to pray continuously and fast without breaking the fast?»

The man said, 'O Messenger of Allāh! I cannot bear it.' The Prophet ﷺ said,

«قَوْلَ الَّذِي نَفْسِي بِيَدِهِ لَوْ طَوَّفْتُ ذَلِكَ مَا بَلَغْتَ الْمَجَاهِدِينَ فِي سَبِيلِ اللَّهِ، أَوْ مَا غَلَبْتَ أَنْ قَرَسَ الْمَجَاهِدُ لَيْسَتْ لَهُ فِي طَوْلِهِ، فَيَكْتَبُ لَهُ بِذَلِكَ الْحَسَنَاتُ»

«By He in Whose Hand is my soul! Even if you were able to do it, you will not achieve the grade of the *Mujāhidīn* in Allāh's cause. Did you not know that the horse of the *Mujāhid* earns rewards for him as long as it lives.»^[1]

Allāh said next,

«وَاتَّقُوا اللَّهَ»

«and have *Taqwā* of Allāh», concerning all your affairs and

^[1] Ahmad 5:236.

situations. For instance, the Prophet ﷺ said to Mu'adh when he sent him to Yemen,

«اتَّقِ اللَّهَ حَيْثُمَا كُنْتَ، وَأَتْبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمْحُهَا، وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ»

«Have Taqwā of Allāh wherever you may be, follow the evil deed with a good deed and it will erase it, and deal with people in a good manner.»^[1]

Allāh said next,

﴿لَكُمْ مِّنْ فَتْنَةٍ﴾

«so that you may be successful.», in this life and the Hereafter. Ibn Jarīr recorded that Muḥammad bin Ka'b Al-Qurazī said that, Allāh's statement,

﴿وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ﴾

«and have Taqwā of Allāh, so that you may be successful.»

means, "Fear Me concerning what is between you and Me, so that you may acquire success when you meet Me tomorrow."^[2]

The Tafsīr of Sūrah Āl 'Imrān ends here, all praise is due to Allāh, and we ask Him that we die while on the path of the Qur'ān and Sunnah, Āmīn.

[1] Tuhfat Al-Aḥwadhī 6:123.

[2] At-Ṭabari 7:510.

The Tafsīr of Sūrat An-Nisā' (Chapter 4)

Virtues of Sūrat An-Nisā', A Madinan Sūrah

Al-'Awfi reported that Ibn 'Abbās said that Sūrat An-Nisā' was revealed in Al-Madīnah. Ibn Marduwyah recorded similar statements from 'Abdullāh bin Az-Zubayr and Zayd bin Thābit. In his *Mustadrak*, Al-Hākim recorded that 'Abdullāh bin Mas'ūd said, "There are five Āyāt in Sūrat An-Nisā' that I would prefer to the life of this world and all that is in it,

﴿إِنَّ اللَّهَ لَا يَظْلِمُ شَيْئًا دَرَوْ﴾

﴿Surely, Allāh wrongs not even the weight of an atom,﴾ [4:40],

﴿إِنْ جَنَّبْنَا كَبَائِرَ مَا نُهَوْنَ عَنْهُ﴾

﴿If you avoid the great sins which you are forbidden to do﴾ [4:31],

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونِ ذَلِكَ لِمَنْ يَشَاءُ﴾

﴿Verily, Allāh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills﴾ [4:48],

﴿وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ﴾

﴿If they (hypocrites), when they had been unjust to themselves, had come to you﴾ [4:64], and,

﴿وَمَنْ يَمْسَلْ سَوْءًا أَوْ يَظْلِمْ نَفْسَهُ نَدَّرَ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا﴾

﴿And whoever does evil or wrongs himself, but afterwards seeks Allāh's forgiveness, he will find Allāh Oft-Forgiving, Most Merciful﴾ [4:110]."^[1]

Al-Hākim recorded that Ibn 'Abbās said, "Ask me about Sūrat An-Nisā', for I learned the Qur'an when I was still young." Al-Hākim said, "This Ḥadīth is Ṣaḥīḥ according to the criteria of the Two Ṣaḥīḥs, and they did not collect it."^[2]

^[1] Al-Hākim 2:305.

^[2] Al-Hākim 2:301.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٧٧

الزَّكَاةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا
 زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ
 بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾ وَآتُوا الْيَتَامَى أَمْوَالَهُمْ
 وَلَا تَقْبِضُوا أَلْفَيْتَ بِالطَّيِّبِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَى أَمْوَالِكُمْ إِنَّهُ
 كَانَ حُوبًا كَبِيرًا ﴿٢﴾ وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَى فَانكِسُوا
 مِطَاطَبَ لَكُمْ مِنَ النِّسَاءِ مِثْنًا وَثَلَاثًا وَرُبْعًا فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا
 فَوَاحِدَةٌ أَوْ مَا مَلَكَتْ أَيْمَنُكُمْ ذَلِكَ أَذَىٰ أَتَىٰ الْأَتْعُولَ ﴿٣﴾ وَآتُوا
 النِّسَاءَ صَدُقَتَيْنِ عِلَّةً فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ
 هَنَئِمًا تَرِيًّا ﴿٤﴾ وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ
 قِيَامًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿٥﴾ وَابْتَغُوا
 الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا
 إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا وَمَنْ كَانَ
 غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ فَإِذَا
 دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهِدُوا عَلَيْهِمْ وَكَفَىٰ بِاللَّهِ حَسِيبًا ﴿٦﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾

41. O mankind! Have Taqwā of your Lord, Who created you from a single person, and from him He created his mate, and from them both He created many men and women, and have Taqwā of Allāh through Whom you demand your mutual

(rights), and revere the wombs. Surely, Allāh is always watching over you. ﴿

The Command to have Taqwā, a Reminder about Creation, and Being Kind to Relatives

Allāh commands His creatures to have Taqwā of Him by worshipping Him Alone without partners. He also reminds to them of His ability, in that He created them all from a single person, Ādam, peace be unto him.

﴿وَخَلَقَ مِنْهَا زَوْجَهَا﴾

﴿And from him He created his wife﴾ Hawwā' (Eve), who was created from Ādam's left rib, from his back while he was sleeping. When Ādam woke up and saw Hawwā', he liked her

and had affection for her, and she felt the same toward him. An authentic Ḥadīth states,

«إِنَّ الْمَرْأَةَ خُلِقَتْ مِنْ ضِلَعٍ، وَإِنَّ أَغْوَجَ شَيْءٍ فِي الضِّلَعِ أَغْلَاهُ، فَإِنْ ذَعَبْتَ نَجِيئَهُ
مَرَّتَهُ، وَإِنْ اسْتَقَمَّتْ بِهَا اسْتَقَمَّتْ بِهَا وَفِيهَا عِوَجٌ»

«Woman was created from a rib. Verily, the most curved portion of the rib is its upper part, so, if you should try to straighten it, you will break it, but if you leave it as it is, it will remain crooked.»^[1] Allāh's statement,

﴿وَمِنْهُمْ رِجَالًا كَثِيرًا وَنِسَاءً﴾

«And from them both He created many men and women ;»

means, Allāh created from Ādam and Ḥawwā' many men and women and distributed them throughout the world in various shapes, characteristics, colors and languages. In the end, their gathering and return will be to Allāh. Allāh then said,

﴿وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ﴾

«And have Taqwā of Allāh through Whom you demand your mutual (rights) and revere the wombs),

protect yourself from Allāh by your acts of obedience to Him. Allāh's statement,

﴿الَّذِي تَسَاءَلُونَ بِهِ﴾

«through Whom you demand your mutual (rights))»,

is in reference to when some people say, "I ask you by Allāh, and then by the relation of the Raḥīm (the womb, i.e. my relationship to you)", according to Ibrāhīm, Mujāhid and Al-Ḥasan.^[2] Aḍ-Ḍaḥḥāk said; "Fear Allāh Whom you invoke when you conduct transactions and contracts."^[3] "And revere the womb by not cutting the relations of the womb, but keep and honor them, as Ibn 'Abbās, Tkrimah, Mujāhid, Al-Ḥasan, Aḍ-Ḍaḥḥāk, Ar-Rabī', and others have stated."^[4]

[1] Fath Al-Bārī 6:418.

[2] Aṭ-Ṭabari 7:519.

[3] Aṭ-Ṭabari 7:518.

[4] Aṭ-Ṭabari 7:521, 522.

Allāh's statement,

﴿إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾

«Surely, Allāh is always watching over you.»

means, He watches all your deeds and sees your every circumstance. In another Āyah, Allāh said;

﴿وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ﴾

«And Allāh is Witness over all things.» [58:6]. An authentic Hadīth states,

«عِبُدُوا اللَّهَ كَأَنَّكُمْ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ، فَإِنَّهُ يَرَاكَ»

«Worship Allāh as if you see Him, for even though you cannot see Him, He sees you.»^[1]

This part of the Āyah encourages having a sense of certainty that Allāh is always watching, in a complete and perfect manner.

Allāh mentioned that He has created mankind from a single father and a single mother, so that they feel compassion for each other and are kind to the weaker among them.

In his *Ṣaḥīḥ*, Muslim recorded that Jarīr bin 'Abdullāh Al-Bajali said that a delegation from Muḍar came to the Messenger of Allāh ﷺ, and he saw their state, wearing striped woolen clothes due to poverty. After the *Zuhr* prayer, the Messenger of Allāh ﷺ stood up and gave a speech in which he recited,

﴿يَا أَيُّهَا النَّاسُ أَتَمَرْنَا بِكُمْ الْوَلَدُ عَلَى نَفْسٍ وَاحِدَةٍ﴾

«O mankind! Have Taqwā of your Lord, Who created you from a single person.»

until the end of the Āyah. He ﷺ also recited,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ رَقِيبًا عَلَى مَا قَدَّمْتُمْ لِغَدٍ﴾

«O you who believe! Have Taqwā of Allāh. And let every person look to what he has sent forth for the tomorrow» [59:18].

He also encouraged them to give charity, saying,

[1] *Fath Al-Bārī* 1:140.

«تَصَدَّقَ رَجُلٌ مِنْ دِينَارٍ، مِنْ دِرْهَمٍ، مِنْ صَاعِ بُرٍّ، مِنْ صَاعِ تَمْرٍ»

«A man gave Ṣadaqah from his Dīnār, from his Dirham, from his Sā' of wheat, from his Sā' of dates» until the end of the Hadīth.^[1]

This narration was also collected by Aḥmad and the Sunan compilers from Ibn Mas'ūd.^[2]

﴿وَأُولَ الْيَتَامَىٰ أَمْوَالُهُمْ وَلَا تَبَدَّلُوا بِهَا بَأْسًا وَلَا تَكُونُوا بَأْسَافًا ۖ إِنَّ أَمْوَالَهُمْ لِلَّهِ كَانَ حُجَّتُكُمْ عَلَيْهَا ۖ وَإِنْ خِفْتُمْ أَلَّا تَقْسِطُوا فِي الْيَتَامَىٰ فَانكِسُوا مَا عَالَمَ لَكُمْ مِنَ الْيَسَارَةِ ۚ وَكَذَلِكَ وَتَرَىٰ يَدُوكُمْ أَيْمَانًا أَوْ أَعْيُنًا ۚ وَمَا مَلَكَتْ أَيْمَانُكُمْ فَوْقَ أَعْيُنِكُمْ وَلَا تَبَدَّلُوا بِهَا بَأْسًا وَلَا تَكُونُوا بَأْسَافًا ۚ إِنَّ يَدَ الْيَمِينِ لَكُمْ عَنْ حُرْمَةٍ وَأَنْتُمْ عَنْهَا مُرَبَّيَاتٌ ۚ﴾

﴿2. And give unto orphans their property and do not exchange (your) bad things for (their) good ones; and devour not their substance (by adding it) to your substance. Surely, this is a great sin.﴾

﴿3. And if you fear that you shall not be able to deal justly with the orphan girls, then marry (other) women of your choice, two or three, or four; but if you fear that you shall not be able to deal justly (with them), then only one or (the captives and the servants) that your right hands possess. That is nearer to prevent you from Ta'ūlil.﴾

﴿4. And give to the women (whom you marry) their Ṣaduqāt (or dowry) Niḥlah (with a good heart), but if they, of their own good pleasure, remit any part of it to you, take it, and enjoy it without fear of any harm.﴾

Protecting the Property of the Orphans

Allāh commands that the property of the orphans be surrendered to them in full when they reach the age of adolescence, and He forbids using or confiscating any part of it. So He said;

﴿وَلَا تَبَدَّلُوا بِهَا بَأْسًا وَلَا تَكُونُوا بَأْسَافًا ۚ﴾

[1] Muslim 2:705.

[2] Aḥmad 4:358, An-Nasā'ī 5:75 Ibn Mājah 1:74.

﴿and do not exchange (your) bad things for (their) good ones;﴾

Sa'id bin Al-Musayyib and Az-Zuhri commented, "Do not substitute a weak animal of yours for a fat animal (of the orphans)."^[1] Ibrāhīm An-Nakha'ī and Aḍ-Ḍaḥḥāk commented, "Do not give something of bad quality for something of good quality."^[2] As-Suddi said, "One of them (caretakers of orphans) would take a fat sheep from the orphan's property and put in its place, a weak sheep of his, saying, 'A sheep for a sheep.' He would also take a good *Dirham* and exchange it for a fake *Dirham*, saying, 'A *Dirham* for a *Dirham*.'" ^[3] Allāh's statement,

﴿وَلَا تَأْكُلُوا أَمْوَالَكُمْ إِنْ أُمِرْتُمْ﴾

﴿and devour not their substance to your substance.﴾

means, do not mix them together so that you eat up both, as Mujāhid, Sa'id bin Jubayr, Muqātil bin Ḥayyān, As-Suddi and Sufyān bin Ḥassān stated.^[4] Allāh said,

﴿إِنَّهُ كَانَ حُوبًا كَبِيرًا﴾

﴿Surely, this is a great sin.﴾, a major and substantial sin, according to Ibn 'Abbās.^[5] This was also reported from Mujāhid, Ikrimah, Sa'id bin Jubayr, Al-Ḥasan, Ibn Sīrīn, Qatādah, Muqātil bin Ḥayyān, Aḍ-Ḍaḥḥāk, Abu Mālik, Zayd bin Aslam and Abu Sinān.^[6] The meaning above is: adding their property to your property is a grave sin and a major mistake, so avoid it.

The Prohibition of Marrying Female Orphans Without Giving a Dowry

Allāh said,

﴿وَأَنْ عِنْتُمْ آلَا تُقْبِلُوا فِي الْيَتَامَىٰ فَاتَّخِذُوا مَا مَلَكَتْ أَيْمَانُ الْيَتَامَىٰ مَتْنًا﴾

^[1] Aṭ-Ṭabari 7:525.

^[2] Aṭ-Ṭabari 7:525.

^[3] Aṭ-Ṭabari 7:526.

^[4] Aṭ-Ṭabari 7:528.

^[5] Aṭ-Ṭabari 7:530.

^[6] Aṭ-Ṭabari 7:530.

﴿And if you fear that you shall not be able to deal justly with the orphan girls, then marry (other) women of your choice, two﴾

Allāh commands, when one of you is the caretaker of a female orphan and he fears that he might not give her a dowry that is suitable for women of her status, he should marry other women, who are plenty as Allāh has not restricted him.

Al-Bukhārī recorded that 'Ā'ishah said, "A man was taking care of a female orphan and he married her, although he did not desire to marry her. That girl's money was mixed with his, and he was keeping her portion from her. Afterwards, this Āyah was revealed about his case;

﴿وَيَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا

﴿If you fear that you shall not be able to deal justly﴾^[1]

Al-Bukhārī recorded that 'Urwah bin Az-Zubayr said that he asked 'Ā'ishah about the meaning of the statement of Allāh,

﴿وَيَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا فِي الْيَتَامَىٰ

﴿If you fear that you shall not be able to deal justly with the orphan girls.﴾

She said, "O my nephew! This is about the orphan girl who lives with her guardian and shares his property. Her wealth and beauty may tempt him to marry her without giving her an adequate dowry which might have been given by another suitor. So, such guardians were forbidden to marry such orphan girls unless they treated them justly and gave them the most suitable dowry; otherwise they were ordered to marry woman besides them." 'Ā'ishah further said, "After that verse, the people again asked the Messenger of Allāh ﷺ (about marriage with orphan girls), so Allāh revealed the Āyah,

﴿وَسْأَلُونَكَ فِي النِّسَاءِ﴾

﴿They ask your instruction concerning the women...﴾ [4:127]."

She said, "Allāh's statement in this Āyah,

﴿وَرَبُّنَا أَنَّ نَكْثُلُهُنَّ﴾

[1] Fath Al-Bāri 8:87.

﴿yet whom you desire to marry﴾ [4:127]

refers to the guardian who does not desire to marry an orphan girl under his supervision because she is neither wealthy nor beautiful. The guardians were forbidden to marry their orphan girls possessing property and beauty without being just to them, as they generally refrain from marrying them (when they are neither beautiful nor wealthy).^[1]

The Permission to Marry Four Women

Allāh's statement,

﴿مَنْ شَاءَ زَوَّجْهُ﴾

﴿two or three, or four﴾, means, marry as many women as you like, other than the orphan girls, two, three or four. We should mention that Allāh's statement in another Āyah,

﴿جَاعِلِ الْمَلَكِ رُسُلًا أُولَ الْأَعْيُنِ مَنَاقِبُ وَتِلْكَ رُسُلُ﴾

﴿Who made the angels messengers with wings, - two or three or four﴾ [35:1],

does not mean that other angels do not have more than four wings, as there are proofs that some angels do have more wings. Yet, men are prohibited from marrying more than four wives, as the Āyah decrees, since the Āyah specifies what men are allowed of wives, as Ibn 'Abbās and the majority of scholars stated. If it were allowed for them to have more than four wives, the Āyah would have mentioned it.

Imām Ahmad recorded that Sālim said that his father said that Ghilān bin Salamah Ath-Thaqafi had ten wives when he became Muslim, and the Prophet ﷺ said to him, "Choose any four of them (and divorce the rest)." During the reign of 'Umar, Ghilān divorced his remaining wives and divided his money between his children. When 'Umar heard news of this, he said to Ghilān, "I think that the devil has conveyed to your heart the news of your imminent death, from what the devil hears during his eavesdropping. It may as well be that you will not remain alive but for a little longer. By Allāh! You will take back your wives and your money, or I will take possession of this all and will order that your grave be stoned as is the case with the

[1] *Fath Al-Bāri* 8:87.

grave of Abu Righal (from Thamūd, who was saved from their fate because he was in the Sacred Area. But, when he left it, he was tormented like they were)." Ash-Shāfi'i, At-Tirmidhi, Ibn Mājah, Ad-Dāraquṭni and Al-Bayhaqi collected this *Ḥadīth* up to the Prophet's statement, "Choose any four of them." Only Aḥmad collected the full version of this *Ḥadīth*.^[1]

Therefore, had it been allowed for men to marry more than four women at the same time, the Prophet ﷺ would have allowed Ghilān to keep more than four of his wives since they all embraced Islām with him. When the Prophet ﷺ commanded him to keep just four of them and divorce the rest, this indicated that men are not allowed to keep more than four wives at a time under any circumstances. If this is the case concerning those who already had more than four wives upon embracing Islām, then this ruling applies even more so to marrying more than four.

Marrying Only One Wife When One Fears He Might not Do Justice to His Wives

Allāh's statement,

﴿إِن يَخَفْ أَلاَّ يُقْسِطَ فَرْجَهُ أَوْ مَا مَلَكَتْ أَيْمَانُهُ﴾

«But if you fear that you will not be able to deal justly (with them), then only one or what your right hands possess.»

The *Āyah* commands, if you fear that you will not be able to do justice between your wives by marrying more than one, then marry only one wife, or satisfy yourself with only female captives, for it is not obligatory to treat them equally, rather it is recommended. So if one does so, that is good, and if not, there is no harm on him. In another *Āyah*, Allāh said,

﴿وَلَنْ تَسْتَطِيعُوا أَنْ تَقْسُوا بَيْنَ الْإِثْنَيْنِ وَلَوْ رَرَضْتُمْ﴾

«You will never be able to do perfect justice between wives even if it is your ardent desire» [4:129]. Allāh said,

﴿ذَلِكَ أَذَى أَلاَّ تُقْسُوا﴾

[1] Aḥmad 2:14, Al-Umm 5:49, At-Tirmidhi no.1128, Ibn Mājah no.1953, Ad-Dāraquṭni 3:271 Al-Bayhaqi 7:182.

«That is nearer to prevent you from Ta'ulū»,

meaning, from doing injustice. Ibn Abi Hātim, Ibn Marduwyah and Abu Hātim Ibn Hibbān, in his *Ṣaḥīḥ*, recorded that 'Ā'ishah said that, the Prophet ﷺ said that the *Āyah*,

﴿وَلَكُمْ أُنُفُكُ الْأُنُفُكُ﴾

«That is nearer to prevent you from Ta'ulū»,

means, from doing injustice.^[1] However, Ibn Abi Hātim said that his father said that this *Ḥadīth* to the Prophet ﷺ is a mistake, for it should be attributed to 'Ā'ishah not the Prophet ﷺ.

Ibn Abi Hātim reported from Ibn 'Abbās, 'Ā'ishah, Mujāhid, Ikrimah, Al-Ḥasan, Abu Mālik, Abu Razīn, An-Nakha', Ash-Sha'bi, Aḍ-Ḍaḥḥāk, 'Aṭā' Al-Khurāsāni, Qatādah, As-Suddi and Muqātil bin Ḥayyān that *Ta'ulū* means to deviate [from justice].^[2]

Giving the Dowry is Obligatory

'Ali bin Abi Ṭalḥah reported Ibn 'Abbās saying, *Nihlah*, in Allāh's statement,

﴿وَمِمَّا أَلَيْسَ صَدَقَتَيْنِ عِلَّةٌ﴾

«And give to the women (whom you marry) their *Saduqāt* *Nihlah*» refers to the dowry.^[3]

Muḥammad bin Ishāq narrated from Az-Zuhri that 'Urwah said that 'Ā'ishah said that '*Nihlah*' means 'obligatory'. Muqātil, Qatādah and Ibn Jurayj said, '*Nihlah*' means 'obligatory' Ibn Jurayj added: 'specified'.^[4] Ibn Zayd said, "In Arabic, *Nihlah*, refers to what is necessary. So Allāh is commanding: Do not marry unless you give your wife something that is her right. No person after the Prophet ﷺ is allowed to marry a woman except with the required dowry, nor by giving false promises about the dowry [intended]."^[5] Therefore, the man is required

[1] Ibn Hibbān 6:134.

[2] Aṭ-Ṭabari 7:549-551.

[3] Aṭ-Ṭabari 7:553.

[4] Aṭ-Ṭabari 7:553.

[5] Aṭ-Ṭabari 7:553.

to pay a dowry to his wife with a good heart, just as he gives a gift with a good heart. If the wife gives him part or all of that dowry with a good heart, her husband is allowed to take it, as it is lawful for him in this case. This is why Allāh said afterwards,

﴿إِنْ طَلِقَ لَكُمْ عَنْ شَيْءٍ مِنْهُ فَكُلُوا مِنْهُ حَيْثُ شِئْتُمْ﴾

«But if they, of their own pleasure, remit any part of it to you, take it, and enjoy it without fear of any harm.»

﴿وَلَا تُؤْتُوا أَسْمَاءَهُمْ أَمْوَالَكُمْ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ۚ وَقَالُوا الْمَسْكِينُ سَخٍ إِذَا يَقْتَرُوا إِلَيْكَ إِنْ نَأْسَمُ بِهِمْ إِنَّهُمْ كَادُوا يَتَذَكَّرُونَ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعِظْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ ۚ إِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ وَكَفَى بِاللَّهِ حَكِيمًا ۝﴾

«5. And give not unto the unwise your wealth which Allāh has made a means of support for you, but feed and clothe them therewith, and speak to them words of kindness and justice.»

«6. And test orphans until they reach the age of marriage; if then you find sound judgment in them, release their property to them, but consume it not wastefully and hastily, fearing that they should grow up. And whoever among guardians is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his work). And when you release their property to them, take a witness in their presence; and Allāh is All-Sufficient in taking account.»

Holding the Property of the Unwise in Escrow

Allāh prohibited giving the unwise the freedom to do as they wish with wealth, which Allāh has made as a means of support for people. This ruling sometimes applies because of being young, as young people are incapable of making wise decisions. It also applies in cases of insanity, erratic behavior and having a weak intellect or religious practice. It applies in cases of bankruptcy, when the debtors ask that the property of a bankrupt person is put in escrow, when his debts cannot be paid off with his money. Aḍ-Ḍaḥḥāk reported that Ibn 'Abbās said that Allāh's statement,

﴿وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ﴾

﴿And give not unto the unwise your property﴾

refers to children and women.^[1] Similar was also said by Ibn Mas'ud, Al-Hakam bin 'Uyaynah, Al-Hasan and Ad-Dahhak: "Women and boys."^[2] Sa'id bin Jubayr said that 'the unwise' refers to the orphans.^[3] Mujahid, Ikrimah and Qatadah said: "They are women."^[4]

Spending on the Unwise with Fairness

Allah said,

﴿وَأَنْذَرُوهُمْ فِيهَا وَأَكْرِمُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا﴾

﴿but feed and clothe them therewith, and speak to them words of kindness and justice.﴾

'Ali bin Abi Talhah said that Ibn 'Abbās commented, "Do not give your wealth, what Allah has made you responsible for and made a means of sustenance to you, to your wife or children. Rather, hold on to your money, take care of it, and be the one who spends on them for clothes, food and provision."^[5] Mujahid said that the *Āyah*,

﴿وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا﴾

﴿and speak to them words of kindness and justice.﴾

refers to kindness and keeping good relations. This honorable *Āyah* commands kind treatment, in deed, with family and those under one's care. One should spend on them for clothes and provisions, and be good to them, such as saying good words to them.

Giving Back the Property of the Orphans When They Reach Adulthood

Allah said,

﴿وَأَنْتَلُوا إِلَيْهِمْ﴾

[1] At-Tabari 7:562.

[2] At-Tabari 7:562.

[3] At-Tabari 7:563.

[4] At-Tabari 7:564

[5] At-Tabari 7:570.

«And test orphans» meaning, test their intelligence, as Ibn 'Abbās, Mujāhid, Al-Ḥasan, As-Suddi and Muqātil bin Ḥayyān stated.^[1]

﴿حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ﴾

«until they reach the age of marriage»,

the age of puberty, according to Mujāhid.^[2] The age of puberty according to the majority of scholars comes when the child has a wet dream.

In his *Sunan*, Abu Dāwud recorded that 'Ali said, "I memorized these words from the Messenger of Allāh ﷺ,

«لَا يَتَمَّ بَعْدَ اخْتِلَامٍ، وَلَا صَمَاتٍ يَوْمَ إِلَى اللَّيْلِ»

«There is no orphan after the age of puberty nor vowing to be silent throughout the day to the night.»^[3]

In another *Ḥadīth*, 'Ā'ishah and other Companions said that the Prophet ﷺ said,

«رُفِعَ الْقَلَمُ عَنْ ثَلَاثَةٍ، عَنِ الصَّبِيِّ حَتَّى يَخْتَلِمَ، وَعَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ، وَعَنِ الْمَجْنُونِ حَتَّى يَفِيْقَ»

«The pen does not record the deeds of three persons: the child until the age of puberty, the sleeping person until waking up, and the senile until sane.»^[4]

Or, the age of fifteen is considered the age of adolescence. In the Two *Ṣaḥīḥs*, it is recorded that Ibn 'Umar said, "I was presented in front of the Prophet ﷺ on the eve of the battle of Uḥud, while I was fourteen years of age, and he did not allow me to take part in that battle. But I was presented in front of him on the eve of the battle of Al-Khandaq (The Trench) when I was fifteen years old, and he allowed me (to join that battle)." 'Umar bin 'Abdul-'Azīz commented when this *Ḥadīth* reached him, "This is the difference between a child and an adult."^[5]

There is a difference of opinion over whether pubic hair is

[1] Aṭ-Ṭabari 7 :574.

[2] Aṭ-Ṭabari 7 :575.

[3] Abu Dāwud 3 :293.

[4] Abu Dāwud 4 :558-560.

[5] Al-Bukhāri no. 2664, Muslim no.1868.

considered a sign of adulthood, and the correct opinion is that it is. The *Sunnah* supports this view, according to a *Ḥadīth* collected by Imām Aḥmad^[1] from 'Atiyah Al-Quraḥi who said, We were presented to the Prophet ﷺ on the day of Qurīzah, whoever had pubic hair was killed, whoever did not was left free to go, I was one of those who did not, so I was left free." The Four *Sunan* compilers also recorded similar to it.^[2] At-Tirmidhi said, "*Ḥasan Ṣaḥīh*."

Allāh's statement,

﴿فَإِنْ مَنَعْتُمْ فِيهِمْ شُكْرًا فَادْفِنُوا إِلَيْهِمْ أَمْوَالَهُمْ﴾

﴿if then you find sound judgment in them, release their property to them,﴾

Sa'īd bin Jubayr said that this portion of the *Āyah* means, when you find them to be good in the religion and wise with their money. Similar was reported from Ibn 'Abbās, Al-Ḥasan Al-Baṣri and others among the Imāms.^[3] The scholars of *Fiqh* stated that when the child becomes good in the religion and wise concerning with money, then the money that his caretaker was keeping for him should be surrendered to him.

Poor Caretakers are Allowed to Wisely Spend from the Money of the Orphan Under Their Care, to Compensate for Their Work

Allāh said,

﴿وَلَا تَأْكُلُوا أَمْوَالَكُمْ إِسْرَافًا وَدِفَارًا أَنْ يَكْبُرُوا﴾

﴿But consume it not wastefully and hastily, fearing that they should grow up.﴾

Allāh commands that the money of the orphan should not be spent unnecessarily,

﴿إِسْرَافًا وَدِفَارًا﴾

﴿Wastefully and hastily﴾ for fear they might grow up. Allāh also commands,

[1] Aḥmad 4:310.

[2] Abu Dāwūd 4:561, *Tuhfat Al-Aḥwadhī* 5:207, An-Nasā'i in *Al-Kubrā* 5:185, Ibn Mājah 2:849.

[3] Aṭ-Ṭabari 7:576.

﴿وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَوْفْ﴾

«And whoever among guardians is rich, he should take no wages.»

Hence, the guardian who is rich and does not need the orphan's money, should not take any of it as wages.

﴿وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ﴾

«but if he is poor, let him have for himself what is just and reasonable.»

Ibn Abi Ḥatīm recorded that 'Ā'ishah said, "This Āyah,

﴿وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَوْفْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ﴾

«And whoever among guardians is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable.»

was revealed about the guardian of the orphan and pertains to whatever work he does for the orphan's estate."^[1] Al-Bukhārī also collected this Ḥadīth.^[2]

Imām Aḥmad recorded that 'Amr bin Shu'ayb said that his father said that his father told him that a man asked the Messenger of Allāh ﷺ, "I do not have money, but I have an orphan under my care." The Messenger said,

«كُلْ مِنْ مَالِ يَتِيمِكَ غَيْرَ مُسْرِفٍ وَلَا مُبَذِّرٍ وَلَا مُتَأَتِّلٍ مَالًا، وَمِنْ غَيْرِ أَنْ تَقِي مَالَكَ - أَوْ قَالَ - تُقْدِي مَالَكَ بِمَالِهِ»

«Eat from your orphan's wealth without extravagance or wastefulness, or mixing it, and without saving your money by spending his.»^[3]

Allāh said,

﴿فَإِذَا دَقَّقْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ﴾

«And when you release their property to them.»

after they become adults, and you see that they are wise, then,

[1] At-Ṭabari 7:593.

[2] Faḥ Al-Bārī 8:89.

[3] Aḥmad 3:186.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٧٨

الْبَقَرَةُ

لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ
 مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا
 مَّفْرُوضًا ﴿٧٨﴾ وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ
 وَالْمَسْكِينُ فَأَنزِلُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا
 ﴿٧٩﴾ وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَفًا
 خَافُوا عَلَيْهِمْ فَلْيَسْقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا ﴿٨٠﴾
 إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَكُونُونَ فِي
 بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا ﴿٨١﴾ يُوصِيكُمُ اللَّهُ
 فِي أَوْلَادِهِ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَةِ فَإِنْ كُنَّ نِسَاءً
 فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا
 النِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِنْ
 كَانَ لَهُ وَلَدٌ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ آبَاؤُهُ فَلِلْأُمِّهِ الثُّلُثُ
 فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِلْأُمِّهِ السُّدُسُ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي
 بِهَا أَوْ دَيْنٍ ؕ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَنَدِرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ
 نَفْعًا فَرِيضَةٌ مِنَ اللَّهِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٨٢﴾

﴿فَاشْهَدُوا عَلَيْهِمْ﴾

﴿take a witness in their presence;﴾ Allāh commands the guardians of orphans to surrender the property of the orphans who become consenting adults, in the presence of witnesses, so that none of them denies the fact that he received his money. Allāh said next,

﴿وَكَفَىٰ اللَّهُ حَسِيبًا﴾

﴿and Allāh is All-Sufficient in taking account.﴾

meaning, Allāh is sufficient as Witness, Reckoner and Watcher over their

work for orphans, and when they surrender their money to them, whether their property was complete and whole, or deficient and less. Indeed, Allāh knows all of that. In his *Ṣaḥīḥ*, Muslim recorded that the Messenger of Allāh ﷺ said,

«يَا أَبَا ذَرٍّ إِنِّي أَرَاكَ ضَعِيفًا، وَإِنِّي أَحِبُّ لَكَ مَا أَحِبُّ لِنَفْسِي، لَا تَأْمُرْ عَلَى اثْنَيْنِ، وَلَا تَلِيَنَّ مَالَ يَتِيمٍ»

«O Abu Dharr! Verily, you are weak, and I love for you what I love for myself. Do not become a leader of two nor assume guardianship of an orphan's property.»^[1]

﴿لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَّفْرُوضًا﴾

[1] Muslim 3:1458.

مِنْهُ أَوْ كَثْرَ نَسَبًا مَّفْرُوضًا ﴿٧﴾ وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقَرْبَى وَالْيَتَامَى وَالْمَسْكِينُ فَارْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿٨﴾ وَلْيَخْشَ الَّذِينَ لَوْ رَكَّبُوا مِنْ خَلْفِهِمْ ذُرِّيَةً يُفْعَلُ مَا عَلَيْهِمْ فَلْيَسْقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا ﴿٩﴾ إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا ﴿١٠﴾

﴿7. There is a share for men and a share for women from what is left by parents and those nearest in relation, whether the property be small or large - a legal share.﴾

﴿8. And when the relatives, and the orphans, and the poor are present at the time of division, give them from the property, and speak to them words of kindness and justice.﴾

﴿9. And let those (executors and guardians) have the same fear in their minds as they would have for their own, if they had left weak offspring behind. So, let them have Taqwā of Allāh and speak truthfully.﴾

﴿10. Verily, those who unjustly eat up the property of orphans, they eat up only a fire into their bellies, and they will be burnt in the blazing Fire!﴾

The Necessity of Surrendering the Inheritance According to the Portions that Allāh Ordained

Sa'īd bin Jubayr and Qatādah said, "The idolators used to give adult men a share of inheritance and deprive women and children of it. Allāh revealed;

﴿لِلرِّجَالِ نَصِيبٌ مِمَّا رَكَ الْأَوْلِيَانِ وَالْأَقْرَبُونَ﴾

﴿There is a share for men from what is left by parents and those nearest in relation.﴾

Therefore, everyone is equal in Allāh's decision to inherit, even though their shares vary according to the degree of their relationship to the deceased, whether being a relative, spouse, etc. Ibn Marduwyah reported that Jābir said, "Umm Kujjah came to the Messenger of Allāh ﷺ and said to him, 'O Messenger of Allāh! I have two daughters whose father died, and they do not own anything.' So Allāh revealed;

﴿لِلرِّجَالِ نَصِيبٌ مِمَّا رَكَ الْأَوْلِيَانِ وَالْأَقْرَبُونَ﴾

«There is a share for men from what is left by parents and those nearest in relation.»

We will mention this *Hadīth* when explaining the two *Āyāt* about inheritance. Allāh knows best.^[1] Allāh said,

﴿وَإِذَا حَضَرَ الْقِسْمَةَ﴾

«are present at the time of division,» those who do not have a share in the inheritance,

﴿وَالْيَتَامَىٰ وَالسَّكِينِ﴾

«and the orphans and the poor», are also present upon dividing the inheritance, give them a share of the inheritance.^[2] Al-Bukhārī recorded that Ibn 'Abbās said that the *Āyah*,

﴿وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالسَّكِينِ﴾

«And when the relatives and the orphans and the poor are present at the time of division», was not abrogated.^[3]

Ibn Jarīr recorded that Ibn 'Abbās said that this *Āyah* still applies and should be implemented.^[4] Ath-Thawri said that Ibn Abi Najīh narrated from Mujāhid that implementing this *Āyah*, "Is required from those who have anything to inherit, paid from whatever portions their hearts are satisfied with giving away."^[5] Similar explanation was reported from Ibn Mas'ūd, Abu Mūsā, 'Abdur-Rahmān bin Abi Bakr, Abu Al-'Aliyah, Ash-Sha'bi and Al-Ḥasan.^[6] Ibn Sirīn, Sa'īd bin Jubayr, Makhul, Ibrāhīm An-Nakha'ī, 'Aṭā' bin Abi Rabāh, Az-Zuhri and Yahyā bin Ya'mar said this payment is obligatory. Others say that this refers to the bequeathal at the time of death. And others say that it was abrogated.

Al-'Awfi reported that Ibn 'Abbās said that this *Āyah*,

﴿وَإِذَا حَضَرَ الْقِسْمَةَ﴾

[1] Abu Dāwud 3:314.

[2] *Faṭḥ Al-Bārī* 8:90.

[3] *Aṭ-Ṭabari* 8:8.

[4] *Aṭ-Ṭabari* 8:8.

[5] *Aṭ-Ṭabari* 8:8.

[6] Narrations about the cause of this *Āyah*'s revelation are not authentic.

﴿And when are present at the time of division﴾,

refers to divisions of inheritance. So, when poor relatives, who are ineligible for inheritance, orphans, and the poor attend the division of the inheritance, which is sometimes substantial, their hearts will feel eager to have a share, seeing each eligible person assuming his share; while they are desperate, yet are not given anything. Allāh the Most Kind, Most Compassionate, commands that they should have a share in the inheritance as an act of kindness, charity, compassion and mercy for them.

Observing Fairness in the Will

Allāh said,

﴿وَلْيَسِّرْ لَكَ ذِكْرًا مِنْ خَلْقِهِمْ﴾

﴿And let those have the same fear in their minds as they would have for their own, if they had left behind...﴾

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said that this part of the *Āyah*, "Refers to a man who is near death and he dictates a will and testament that harms some of the rightful inheritors. Allāh commands whoever hears such will to fear Allāh, and direct the dying man to do what is right and to be fair, being as eager to protect the inheritors of the dying man as he would be with his own."^[1] Similar was reported from Mujāhid and several others.^[2]

The Two *Ṣaḥīḥs* record that when the Messenger of Allāh ﷺ visited Sa'd bin Abi Waqqāṣ during an illness he suffered from, Sa'd said to the Messenger, "O Messenger of Allāh! I am wealthy and have no inheritors except a daughter. Should I give two-thirds of my property in charity?" He said, "No." Sa'd asked, "Half?" He said, "No." Sa'd said, "One-third?" The Prophet ﷺ said;

«الثلث، والثلث كثير»

«One-third, and even one-third is too much.»

The Messenger of Allāh ﷺ then said,

«إِنَّكَ أَنْ تَذَرَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَذَرَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ»

^[1] Aṭ-Ṭabari 8:19.

^[2] Aṭ-Ṭabari 8:21.

‘You’d better leave your inheritors wealthy rather than leaving them poor, begging from others.’^[1]

A Stern Warning Against Those Who Use Up the Orphan’s Wealth

It was also said that the *Āyah*

﴿وَلَا تَأْكُلُوا أَمْوَالَكُمْ إِسْرَافًا وَهَرَفًا أَنْ يَكْبُرُوا﴾

‘consume it not wastefully and hastily, fearing that they should grow up,’

means, let them have *Taqwā* of Allāh when taking care of the orphan’s wealth, as Ibn Jarīr recorded from Al-‘Awfī who reported this explanation from Ibn ‘Abbās.^[2]

This is a sound opinion that is supported by the warning that follows against consuming the orphan’s wealth unjustly. In this case, the meaning becomes: Just as you would want your offspring to be treated fairly after you, then treat other people’s offspring fairly when you are given the responsibility of caring for them.

Allāh proclaims that those who unjustly consume the wealth of orphans, will be eating fire into their stomach, this is why Allāh said,

﴿إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ آلَتَنِي فَلَمَّا ضَلَّوْا فِي سُبُلِهِمْ ذُرُّوا رَبِّهِمْ﴾
﴿سُجِرُوا﴾

‘Verily, those who unjustly eat up the property of orphans, they eat up only a fire into their bellies, and they will be burnt in the blazing Fire!’

meaning, when you consume the orphan’s wealth without a right, then you are only consuming fire, which will kindle in your stomach on the Day of Resurrection.

It is recorded in the Two *Ṣaḥīḥs* that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«اجْتَنِبُوا السَّبْعَ الْمُفْسِدَاتِ»

‘Avoid the seven great destructive sins.’

[1] *Faḥ al-Bārī* 5:427, *Muslim* 4:1253.

[2] *Aṭ-Ṭabari* 8:23.

The people asked, "O Allāh's Messenger! What are they?" He said,

«الشُّرْكُ بِاللَّهِ، وَالسَّخَرُ، وَتَقْتُلُ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ، وَأَكُلُ الرِّبَا، وَأَكُلُ مَا آتَا النَّيِّيمَ، وَالتَّوَلَّى يَوْمَ الرَّحْفِ، وَقَذَفَ الْمُخَضَّنَاتِ الْمُؤْمِنَاتِ الْغَافِلَاتِ»

«To join others in worship along with Allāh, magic, to kill the life which Allāh has forbidden except for a just cause, to consume interest, to consume an orphan's property, to turn your back to the enemy and flee from the battlefield at the time of fighting, and to accuse chaste women who never even think of anything harmful to their chastity being good believers.»^[1]

﴿يُؤْتِيكَ اللَّهُ فِي الْأَمْوَالِ لَدَّكَ بِمِثْلِ حَقِّ الْأُنثَىٰ إِنْ كَانَ يُوتَىٰ ثَلَاثُ مِثَالٍ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلِأَخَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا الشُّدْرُ مِمَّا رَزَقَ إِنْ كَانَ لَهُ وَلَدٌ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ أُبُوهُ فَلِلْأَبِ الثُّلُثُ وَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِلْإِخْوَةِ الشُّدْرُ مِنْ بَيْنِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ مَّا تَرَكَمُ وَالْأَقْرَبُونَ لَهُمْ أَزْوَاجُكُمْ ثَلَاثًا قَدْ وَصَّىٰ اللَّهُ فِي الْقُرْآنِ أَنْ اللَّهُ كَانَ عَلِيمًا حَكِيمًا﴾

411. Allāh commands you for your children's (inheritance): to the male, a portion equal to that of two - females; if only daughters, two or more, their share is two thirds of the inheritance; if only one, her share is half. For parents, a sixth share of inheritance to each if the deceased left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased left brothers or (sisters), the mother has a sixth. (The distribution in all cases is) after the payment of legacies he may have bequeathed or debts. You know not which of them, whether your parents or your children, are nearest to you in benefit, (these fixed shares) are ordained by Allāh. And Allāh is Ever All-Knower, All-Wise. ﴿

Learning the Various Shares of the Inheritance is Encouraged

This, the following, and the last honorable Āyah in this Sūrah contain the knowledge of *Al-Farā'id*, inheritance. The knowledge of *Al-Farā'id* is derived from these three Āyāt and

^[1] *Faṭḥ Al-Bārī* 5:462, Muslim 1:92.

from the *Hadiths* on this subject which explain them. Learning this knowledge is encouraged, especially the specific things mentioned in the *Āyāt*. Ibn 'Uyaynah said; "Knowledge of *Al-Farā'id* was called half of knowledge, because it effects all people."

The Reason Behind Revealing *Āyah* 4:11

Explaining this *Āyah*, Al-Bukhārī recorded that Jābir bin 'Abdullāh said, "Allāh's Messenger came visiting me on foot with Abu Bakr at Banu Salamah's (dwellings), and the Prophet ﷺ found me unconscious. He asked for some water, performed ablution with it, then poured it on me, and I regained consciousness. I said, 'What do you command me to do with my money, O Allāh's Messenger?' this *Āyah* was later revealed,

﴿يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلَّذِي يَرِثُكَ مِنَ الذَّكَرِ نِصْفُ مَا يَرِثُكَ مِنَ الْأُنثَىٰ﴾

«Allāh commands you for your children's (inheritance); to the male, a portion equal to that of two females».^[1]

This is how it was recorded by Muslim^[2] and An-Nasā'ī.^[3] The remainder of the Six compilers also collected this *Hadith*.^[4]

Another *Hadith* from Jābir concerning the reason behind revealing *Āyah* 4:11

Aḥmad recorded from Jābir that he said, "The wife of Sa'd bin Ar-Rabī' came to Allāh's Messenger ﷺ and said to him, 'O Allāh's Messenger! These are the two daughters of Sa'd bin Ar-Rabī', who was killed as a martyr at Uḥud. Their uncle took their money and did not leave anything for them. They will not be married unless they have money.' The Messenger ﷺ said, 'Allāh will decide on this matter.' The *Āyah* about the inheritance was later revealed and the Messenger of Allāh ﷺ sent word to their uncle commanding him,

[1] *Fath Al-Bāri* 8:91.

[2] Muslim 3:1235.

[3] An-Nasā'ī in *Al-Kubrā* 6:320.

[4] *Fath Al-Bāri* 1:118, Muslim 3:1234, Abu Dawud 3:308, *Tuhfat Al-Aḥwadhī* 8:368, An-Nasā'ī 1:77, Ibn Mājah 2:911.

«أَعْطِ ابْنَتِي سَدِّ الثَّلَاثِينَ، وَأُتْرُغَا الثَّمَنَ، وَمَا بَقِيَ فَهُوَ لَكَ»

«Give two-thirds (of Sa'd's money) to Sa'd's two daughters and one eighth for their mother, and whatever is left is yours.»^[1]

Abu Dāwud,^[2] At-Tirmidhi,^[3] and Ibn Mājah^[4] collected this *Hadīth*. It is apparent, however, that the first *Hadīth* from Jābir was about the case of the last *Āyah* in the Sūrah [4:176, rather than 4:11], for at the time this incident occurred, Jābir had sisters and did not have daughters, parents or offspring to inherit from him. Yet, we mentioned the *Hadīth* here just as Al-Bukhārī did.

Males Get Two Times the Share of Females for Inheritance

Allāh said,

﴿يُورِثُكُمُ اللَّهُ فِي أَوْلَادِكُمُ الذَّكَرُ مِثْلُ حَظِّ الْأُنثِيَيْنِ﴾

«Allāh commands you for your children's (inheritance): to the male, a portion equal to that of two females;»

Allāh commands: observe justice with your children. The people of *Jāhiliyyah* used to give the males, but not the females, a share in the inheritance. Therefore, Allāh commands that both males and females take a share in the inheritance, although the portion of the males is twice as much as that of the females. There is a distinction because men need money to spend on their dependants, commercial transactions, work and fulfilling their obligations. Consequently, men get twice the portion of the inheritance that females get. Allāh's statement,

﴿يُورِثُكُمُ اللَّهُ فِي أَوْلَادِكُمُ الذَّكَرُ مِثْلُ حَظِّ الْأُنثِيَيْنِ﴾

«Allāh commands you for your children's (inheritance): to the male, a portion equal to that of two females;»

testifies to the fact that Allāh is more merciful with children

[1] *Aḥmad* 3:352.

[2] *Abu Dāwud* 3:314.

[3] *Tuḥfat Al-Aḥwadhī* 6:267.

[4] *Ibn Mājah* 2:908.

than their own parents are with them, since He commands the parents to be just and fair with their own children.

An authentic *Hadith* stated that a captured woman was looking for her child and when she found him, she held him, gave him her breast and nursed him. The Messenger of Allāh ﷺ said to his Companions,

«أَتُرَوْنَ هَذِهِ طَارِحَةً وَلَدَهَا فِي النَّارِ وَهِيَ تَقْبِرُ عَلَى ذَلِكَ؟»

«Do you think that this woman would willingly throw her child in the fire?»

They said, "No, O Messenger of Allāh." He said,

«فَوَاللَّهِ لَأَرْحَمُ بِعِبَادِهِ مِنْ هَذِهِ بِوَلَدِهَا»

«By Allāh! Allāh is more merciful with His servants than this woman is with her own child.»^[1]

Al-Bukhāri recorded that Ibn 'Abbās said, "The custom (in old days) was that the property of the deceased would be inherited by his offspring; as for the parents (of the deceased), they would inherit by the will of the deceased. Then Allāh cancelled whatever He willed from that custom and ordained that the male get twice the amount inherited by the female, and for each parent a sixth (of the whole legacy), for the wife an eighth or a fourth, and for the husband a half or a fourth."^[2]

The Share of the Females When They Are the Only Eligible Heirs

Allāh said,

﴿إِن كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ﴾

«if only daughters, two or more, their share is two-thirds of the inheritance;»

We should mention here that some people said the *Āyah* only means two daughters, and that 'more' is redundant, which is not true. Nothing in the Qur'ān is useless or redundant. Had the *Āyah* been talking about only two women,

[1] Muslim 4:2109.

[2] *Fath Al-Bāri* 8:93.

it would have said, "The share of both of them is two-thirds."

As for the daughters, two or more, the ruling that they get two-thirds was derived from this *Āyah*, stating that the two sisters get two-thirds. We also mentioned the *Hadīth* in which the Prophet ﷺ commanded that two-thirds be the share of the two daughters of Sa'd bin Ar-Rabi'. So this is proven in the Book and the Sunnah.

﴿وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ﴾

﴿if only one, her share is half.﴾

If there are two daughters, then there are texts to prove they share a half. Therefore, two-thirds is the share of the two daughters or sisters, and Allāh knows best.

Share of the Parents in the Inheritance

Allāh said,

﴿وَلِلّٰهِ النِّصْفُ الَّذِي كَانَ لِلَّهِ وَالَّذِينَ أَحْرَبُوا﴾

﴿For parents, a sixth share of inheritance to each﴾

There are several forms of the share that the parents get in the inheritance.

1. If the deceased left behind children, the parents get a sixth each. When the deceased had only one daughter, she gets half of the inheritance and the parents each one sixth, and another sixth is given to the father.

2. When the parents are the only inheritors, the mother gets one-third while the father gets the remaining two-thirds. In this case, the father's share will be twice the mother's share. If the deceased had a surviving spouse, the spouse gets half, in the case of a husband, or a fourth in the case of a surviving wife. In both cases, the mother of the deceased gets one-third of the remaining inheritance. This is because the remaining portion of the inheritance is treated just as the entire legacy in regard to the parents' share.

Allāh has given the mother one-half of what the father gets. Therefore, the mother gets a third of the remaining inheritance while the father gets two-thirds.

3. If the deceased left behind surviving brothers and sisters, whether half brothers, half sisters or from the same father and mother, their presence does not cause reduction in the father's

share. Yet, their presence reduces the share of the mother to one-sixth instead of one-third, and the father gets the rest, when there are no other heirs. Ibn Abi Hātim recorded that Qatādah commented on the *Āyah*,

﴿إِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ﴾

«If the deceased left brothers or (sisters), the mother has a sixth.»

“Their presence will reduce the share of the mother, but they will not inherit. If there is only one surviving brother, the mother’s share will remain one-third, but her share will be reduced if there is more than one surviving brother. The people of knowledge attribute this reduction in the mother’s share from one-third (to one-sixth) to the fact that the father is the one who helps the brothers (and sisters) of the deceased get married, spending from his own money for this purpose. The mother does not spend from her money for this purpose.” This is a sound opinion.

First the Debts are Paid Off, then the Will, then the Fixed Inheritance

Allāh said,

﴿يُرَىٰ بَعْدَ وَصْيَهِ يُوصِي بِهَا أَوْ دَيْنًا﴾

«(The distribution in all cases is) after the payment of legacies he may have bequeathed or debts.»

The scholars of the Salaf and the Khalaf agree that paying debts comes before fulfilling the will, and this is apparent to those who read the *Āyah* carefully.

Allāh said next,

﴿مِمَّا تَرَكْتُمْ وَلِأَنفُسِكُمْ لَا تَدْرُونَ أَيُّهُمَ أَقْرَبُ لَكُمْ نَفْسًا﴾

«You know not which of them, whether your parents or your children, are nearest to you in benefit.»

This *Āyah* means: We have appointed a share to the parents and children, contrary to the practice of *Jāhiliyyah* and the early Islāmic era, when the inheritance would go to the children, and parents get a share only if they were named in

﴿وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ أَرْبَعُ مِثَالٍ تَرَكَتُمْ مِنْ بَعْدِ وَصِيَّتِي يَوْصِيكُمْ بِهَا أَوْ دَيْنٍ وَلَهُنَّ أَرْبَعُ مِثَالٍ تَرَكَتُمْ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّلُثُ مِمَّا تَرَكَتُمْ مِنْ بَعْدِ وَصِيَّتِي تَوْصُونَ بِهَا أَوْ دَيْنٍ وَإِنْ كَانَتْ رَجُلٌ يُوْرَثُ كَتَلَةً أَوْ امْرَأَةً وَلَهُ، أَوْ أَخْتُ فَلِكُلِّ وَجِدٍ مِنْهُمَا الشُّدْرُ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ مِنْ بَعْدِ وَصِيَّتِي يَوْصِي بِهَا أَوْ دَيْنٍ غَيْرَ مُضَاعَفٍ وَصِيَّتِي مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ خَبِيرٌ﴾

﴿12. In that which your wives leave, your share is half if they have no child; but if they leave a child, you get a fourth of that which they leave after payment of legacies that they may have bequeathed or debts. In that which you leave, their (your wives) share is a fourth if you leave no child; but if you leave a child, they get an eighth of that which you leave after payment of legacies that you may have bequeathed or debts. If the man or woman whose inheritance is in Kalālah has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third; after payment of legacies he (or she) may have bequeathed or debts, so that no loss is caused (to anyone). This is a Commandment from Allāh; and Allāh is Ever All-Knowing, Most Forbearing.﴾

Share of the Spouses in the Inheritance

Allāh says to the husband, you get half of what your wife leaves behind if she dies and did not have a child. If she had a child, you get one-fourth of what she leaves behind, after payment of legacies that she may have bequeathed, or her debts. We mentioned before that payment of debts comes before fulfilling the will, and then comes the will, then the inheritance, and there is a consensus on this matter among the scholars. And the rule applies to the grandchildren as well as the children, even if they are great-grandchildren (or even further in generation)

Allāh then said,

﴿وَلَهُنَّ أَرْبَعُ مِثَالٍ تَرَكَتُمْ﴾

﴿In that which you leave, their (your wives) share is a fourth﴾
 and if there is more than one wife, they all share in the fourth, or one-eighth that the wife gets. Earlier, we explained Allāh's statement,

﴿مِنْ بَيْنِ وَصِيَّتِي﴾

﴿After payment of legacies﴾

The Meaning of Kalālah

Allāh said,

﴿وَإِنْ كَانَتْ رَجُلٌ يَرِثُ كَالْأَلْفِ﴾

﴿If the man or woman whose inheritance is in question was left in Kalālah.﴾

Kalālah is a derivative of *Iklīl*; the crown that surrounds the head. The meaning of *Kalālah* in this Āyah is that the person's heirs come from other than the first degree of relative. Ash-Sha'bi reported that when Abu Bakr Aṣ-Ṣiddīq was asked about the meaning of *Kalālah*, he said, "I will say my own opinion about it, and if it is correct, then this correctness is from Allāh. However, if my opinion is wrong, it will be my error and because of the evil efforts of Shayṭān, and Allāh and His Messenger have nothing to do with it. *Kalālah* refers to the man who has neither descendants nor ascendants." When 'Umar became the Khalīfah, he said, "I hesitate to contradict an opinion of Abu Bakr."^[1] This was recorded by Ibn Jarīr and others.

In his *Tafsīr*, Ibn Abi Ḥātim recorded that Ibn 'Abbās said, "I was among the last persons to see 'Umar bin Al-Khaṭṭāb, and he said to me, 'What you said was the correct opinion.' I asked, 'What did I say?' He said, 'That *Kalālah* refers to the person who has no child or parents.'"^[2] This is also the opinion of 'Alī bin Abi Ṭālib, Ibn Mas'ūd, Ibn 'Abbās, Zayd bin Thābit, Ash-Sha'bi, An-Nakha'ī, Al-Ḥasan Al-Baṣri, Qatādah, Jābir bin Zayd and Al-Ḥakam.^[3] This is also the view of the

[1] Aṭ-Ṭabari 8:53.

[2] Aṭ-Ṭabari 8:59.

[3] Aṭ-Ṭabari 8:55-57.

people of Al-Madinah, Kūfah, Baṣrah, the Seven Fuqahā',^[1] the Four Imāms and the majority of scholars of the past and present, causing some scholars to declare that there is a consensus on this opinion.

The Ruling Concerning Children of the Mother From Other Than the Deceased's Father

Allāh said,

﴿وَلَهُ أَضْأُ أَرْأُ﴾

«But has left a brother or a sister», meaning, from his mother's side, as some of the Salaf stated, including Sa'd bin Abi Waqqāṣ. Qatādah reported that this is the view of Abu Bakr Aṣ-Ṣiddiq.

﴿فَلِكُلِّ وَجِدٍ مِّنْهُمَا الشُّدُّ إِنْ كَانُوا أَضْأُ أَضْأُ مِنْ ذَلِكَ فَهُمْ شُرْكَاءُ فِي الثُّلَاثِ﴾

«Each one of the two gets a sixth; but if more than two, they share in a third.»

There is a difference between the half brothers from the mother's side and the rest of the heirs. First, they get a share in the inheritance on account of their mother. Second, the males and females among them get the same share. Third, they only have a share in the inheritance when the deceased's estate is inherited in *Kalālah*, for they do not have a share if the deceased has a surviving father, grandfather, child or grandchild. Fourth, they do not have more than a third, no matter how numerous they were.

Allāh's statement,

﴿مِّنْ بَعْدِ وَصِيَّتِهِ يَوْصِي بِهَا أَوْ دَيْنٍ غَيْرِ مُعَسَّرَةٍ﴾

«After payment of legacies he (or she) may have bequeathed or debts, so that no loss is caused (to anyone).»

[1] They are listed by Dr. 'Umar Al-Ashqar (*Tārīkh Al-Fiqh Al-Islāmi* p. 85) as: Sa'd bin Al-Musayyib (Died in 94 H.), 'Urwah bin Az-Zubayr (Died in 94 H.), Abu Bakr bin 'Abdur-Rahmān bin Al-Hārith bin Hishām Al-Makhzūmī (Died in 94 H.), 'Ubaydullāh bin 'Abdullāh bin 'Utbah bin Mas'ūd (Died in 98 H.), Khārījāh bin Zayd bin Thābit (Died in 99 H.), Al-Qāsim bin Muḥammad bin Abu Bakr (Died in 94 H.), Sulaymān bin Yasār (Died in 107 H.)

means, let the will and testament be fair and free of any type of harm, without depriving some rightful heirs from all, or part of their share, or adding to the fixed portion that Allāh or dained for some heirs. Indeed, whoever does this, will have disputed with Allāh concerning His decision and division. An authentic *Ḥadīth* states,

«إِنَّ اللَّهَ فَذَّ أَعْطَى كُلَّ ذِي حَقٍّ حَقَّهُ فَلَا وَصِيَّةَ لِرِثٍ»

«Allāh has given each his fixed due right. Therefore, there is no will for a rightful inheritor.»^[1]

﴿تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٣﴾ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَّقِ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ ثَوِيٌّ ﴿١٤﴾﴾

﴿13. These are the limits (set by) Allāh, and whosoever obeys Allāh and His Messenger, will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and is the great success.﴾

﴿14. And whosoever disobeys Allāh and His Messenger, and transgresses His (set) limits, He will cast him into the Fire, to abide therein; and he shall suffer a disgraceful torment.﴾

Warning Against Transgressing the Limits for Inheritance

Meaning, the *Farā'id* are Allāh's set limits. This includes what Allāh has allotted for the heirs, according to the degree of relation they have to the deceased, and their degree of dependency on him. Therefore, do not transgress or violate them. So Allāh said;

﴿وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ﴾

﴿And whosoever obeys Allāh and His Messenger,﴾

regarding the inheritance, and does not add or decrease any of these fixed shares by use of tricks and plots. Rather, he gives each his appointed share as Allāh commanded, ordained and decided,

[1] Abu Dāwud no. 2870, At-Tirmidhi no. 2121, 2122, An-Nasā'i no. 3673, Ibn Mājah nos. 2712 and 2713.

﴿يُدْخِلُهُ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْقَرُورُ
الْعَظِيمُ ۖ وَمَنْ يَتَعِصِ اللَّهَ وَرَسُولَهُ وَيَتَّقْ حُدُودَ اللَّهِ يَدْخُلْهَا نَارًا خَالِدًا فِيهَا
وَلَهُ عَذَابٌ مُهِمٌ ۖ﴾

«Will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and is the great success. And whosoever disobeys Allāh and His Messenger, and transgresses His (set) limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment.»

This is because he changed what Allāh has ordained and disputed with His judgment. Indeed, this is the behavior of those who do not agree with what Allāh has decided and divided, and this is why Allāh punishes them with humiliation in the eternal, painful torment.

Imām Aḥmad recorded that Abu Hurayrah said that, the Messenger of Allāh ﷺ said,

«إِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْخَيْرِ سَبْعِينَ سَنَةً، فَإِذَا أَوْصَى خَافَ فِي وَصِيِّهِ،
فَيُخْثِمُ لَهُ بِشَرِّ عَمَلِهِ، فَيَدْخُلُ النَّارَ، وَإِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الشَّرِّ سَبْعِينَ سَنَةً،
فَيَتَّعِلُّ فِي وَصِيِّهِ فَيُخْثِمُ لَهُ بِخَيْرِ عَمَلِهِ فَيَدْخُلُ الْجَنَّةَ»

«A man might perform the actions of righteous people for seventy years, but when it is time to compile his will, he commits injustice. So his final work will be his worst, and he thus enters the Fire. A man might perform the deeds of evil people for seventy years, yet he is fair in his will. So his final work will be his best, and he thus enters Paradise.»

Abu Hurayrah said, "Read, if you will,

﴿يُنْفَكْ حُدُودَ اللَّهِ﴾

«These are the limits (set by) Allāh» until,

﴿عَذَابٌ مُهِمٌ﴾

«a disgraceful torment.»^[1]

In the chapter on injustice in the will, Abu Dāwud recorded

[1] Aḥmad 2:278.

وَالَّذِي يَأْتِيكَ الْفَنَاحَةُ مِنْ نِسَائِكَ فَاسْتَشْهِدُوا عَلَيْهِنَ أَرْبَعَةً مِنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى يَتَوَقَّعَنَّ الْمَوْتَ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا ﴿١٥﴾ وَالَّذَانِ يَأْتِيَنَّهَا مِنْكُمْ فَتَادُوهُمَا فَإِنْ تَابَا وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَا إِنَّ اللَّهَ كَانَ تَوَّابًا رَحِيمًا ﴿١٦﴾ إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهْلَةٍ ثُمَّ يَتَوُوبُونَ مِنْ قَرِيبٍ فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٧﴾ وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّى إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْفَنَاحَةَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ أُولَئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٨﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا وَلَا تَتَّصِلُوهُنَّ لِنَدَاهُمْ أَوْ بِبَعْضِ مَا أَتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَنَاحَةٍ مَبِينَةٍ وَغَايِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَمَعَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿١٩﴾

in his Sunan that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«إِنَّ الرَّجُلَ لَيَعْمَلُ - أَوْ الْمَرْأَةُ - بِطَاعَةِ اللَّهِ سِتِينَ سَنَةً، ثُمَّ يَحْضَرُهَا الْمَوْتُ، فَيُضَارِّانِ فِي الْوَصِيَّةِ، فَتَجِبُ لَهَا النَّارُ»

«A man or a woman might perform actions in obedience to Allāh for sixty years. Yet, when they are near death, they leave an unfair will and thus acquire the Fire.»

Abu Hurayrah then recited the Āyah,

«مِنْ بَعْدِ وَصِيَّتِهِ يَوْصِي بِهَا أَوْ دَيْنٍ غَيْرَ مُضَافٍ»

«After payment of legacies he (or she) may

have bequeathed or debts, so that no loss is caused», until,

«وَذَلِكَ الْقَوْزُ الْعَظِيمُ»

«and that is the great success.»^[1] This was also recorded by At-Tirmidhi^[2] and Ibn Mājah,^[3] and At-Tirmidhi said, «Ḥasan Gharīb».

«وَالَّذِي يَأْتِيكَ الْفَنَاحَةُ مِنْ نِسَائِكَ فَاسْتَشْهِدُوا عَلَيْهِنَ أَرْبَعَةً مِنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى يَتَوَقَّعَنَّ الْمَوْتَ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا ﴿١٥﴾ وَالَّذَانِ يَأْتِيَنَّهَا

[1] Abu Dāwud 3:288.

[2] Tuhfat Al-Aḥwadhī 6:304.

[3] Ibn Mājah 2:902.

مِنْكُمْ تَنَادَوْهُمَا فَلَا تَنَالَا وَأَمْلِكَا فَأَعْرِضُوا عَنْهُمَا إِنَّ اللَّهَ كَانَ نَوَّابًا
رَّجِيمًا ﴿١٥﴾

﴿15. And those of your women who commit illegal sexual intercourse, take the evidence of four witnesses from among you against them; and if they testify, confine them (i.e. women) to houses until death comes to them or Allāh ordains for them some (other) way.﴾

﴿16. And the two persons among you who commit illegal sexual intercourse, punish them both. And if they repent and do righteous good deeds, leave them alone. Surely, Allāh is Ever the One Who accepts repentance, (and He is) Most Merciful.﴾

The Adulteress is Confined in her House; A Command Later Abrogated

At the beginning of Islām, the ruling was that if a woman commits adultery as stipulated by sufficient proof, she was confined to her home, without leave, until she died. Allāh said,

﴿وَالَّذِي يَأْتِيكَ الْفَاحِشَةُ﴾ يعني الزنا ﴿فَإِنْ يَسَاطَعُكُمْ فَاسْتَشْهِدُوا عَلَيْهَا أَرْبَعَةٌ مِنْكُمْ
فَإِنْ شَهِدُوا فَامْكُوفُوهَا فِي الْبُيُوتِ حَتَّى يَمُوتَ أَوْ يَمُوتَ اللَّهُ لَهَا سَبِيلًا﴾

﴿And those of your women who commit illegal sexual intercourse, take the evidence of four witnesses from among you against them; and if they testify, confine them (i.e. women) to houses until death comes to them or Allāh ordains for them some (other) way.﴾

'Some other way' mentioned here is the abrogation of this ruling that came later. Ibn 'Abbās said, "The early ruling was confinement, until Allāh sent down *Sūrat An-Nūr* (chapter 24) which abrogated that ruling with the ruling of flogging (for fornication) or stoning to death (for adultery)." Similar was reported from 'Ikrimah, Sa'īd bin Jubayr, Al-Ḥasan, 'Aṭā' Al-Khurāsāni, Abu Ṣāliḥ, Qatādah, Zayd bin Aslam and Aḍ-Ḍaḥḥāk, and this is a matter that is agreed upon.

Imām Aḥmad recorded that 'Ubādah bin As-Ṣāmit said, "When the revelation descended upon the Messenger of Allāh ﷺ, it would affect him and his face would show signs of strain.

One day, Allāh sent down a revelation to him, and when the Messenger ﷺ was relieved of its strain, he said,

«خُذُوا عَنِّي، قَدْ جَعَلَ اللَّهُ لَهُنَّ سَبِيلًا، النِّيبُ بِالنِّيبِ، وَالْبِكْرُ بِالْبِكْرِ، النِّيبُ جَلْدُ مِائَةٍ، وَرَجْمٌ بِالْحِجَارَةِ، وَالْبِكْرُ جَلْدُ مِائَةٍ ثُمَّ نَفْيٌ سَنَةً»

«Take from me: Allāh has made some other way for them. The married with the married, the unmarried with the unmarried. The married gets a hundred lashes and stoning to death, while the unmarried gets a hundred lashes then banishment for a year.»^[1]

Muslim and the collectors of the Sunan recorded that 'Uḇādah bin Aṣ-Ṣāmit said that the Prophet ﷺ said,

«خُذُوا عَنِّي خُذُوا عَنِّي، قَدْ جَعَلَ اللَّهُ لَهُنَّ سَبِيلًا، الْبِكْرُ بِالْبِكْرِ جَلْدُ مِائَةٍ وَتَغْرِبُ غَامٌ، وَالنِّيبُ بِالنِّيبِ جَلْدُ مِائَةٍ وَالرَّجْمُ»

«Take from me, take from me. Allāh has made some other way for them: the (unmarried) gets a hundred lashes and banishment for one year, while the (married) gets a hundred lashes and stoning to death.»^[2]

At-Tirmidhi said, "Ḥasan Ṣaḥīḥ".

Allāh said,

﴿وَالَّذَانِ يَأْتِيَانِيَا مِنْكُمْ فَأَكْذَبُوهُمَا﴾

«And the two persons among you who commit illegal sexual intercourse, punish them both.»

Ibn 'Abbās and Sa'īd bin Jubayr said that this punishment includes cursing, shaming them and beating them with sandals.^[3] This was the ruling until Allāh abrogated it with flogging or stoning, as we stated. Mujāhid said, "It was revealed about the case of two men who do it."^[4] As if he was referring to the actions of the people of Lūṭ, and Allāh knows best.

^[1] Aḥmad 5:317.

^[2] Muslim 3:1316, Abu Dāwud 4:570, *Tuḥfat Al-Aḥwadhī* 4:705, An-Nasā'ī in *Al-Kubrā* 4:270, Ibn Mājah 2:852.

^[3] Aṭ-Ṭabari 8:85.

^[4] Aṭ-Ṭabari 8:82.

The collectors of *Sunan* recorded that Ibn 'Abbās said that the Messenger of Allāh ﷺ said,

«مَنْ رَأَى نَفْسًا تَعْمَلُ عَمَلُ قَوْمِ لُوطٍ، فَاقْتُلُوا الْفَاعِلَ وَالْمَفْعُولَ بِهِ»

«Whoever you catch committing the act of the people of Lūt (homosexuality), then kill both parties to the act.»^[1]

Allāh said,

﴿فَإِنْ تَابَا وَأَمْلَسَا﴾

«And if they repent and do righteous good deeds», by refraining from that evil act, and thereafter their actions become righteous,

﴿فَأَعْرِضُوا عَنْهُمَا﴾

«leave them alone», do not verbally abuse them after that, since he who truly repents is just like he who has no sin,

﴿إِنَّ اللَّهَ كَانَ تَوَّابًا رَحِيمًا﴾

«Surely, Allāh is Ever the One Who accepts repentance, Most Merciful.»

The following is recorded in the Two *Sahīhs*:

«إِذَا زَنَتْ أَمَةٌ أَحَدَكُمْ، فَلْيُجْلِدْهَا الْحَدَّ، وَلَا يَنْزُبْ عَلَيْهَا»

«When the slave-girl of one of you commits illegal sexual intercourse, let him flog her and not chastise her afterwards.»^[2]

because the lashes she receives erase the sin that she has committed.

﴿إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ النُّسْرَةَ يُهْتَلَوْنَ ثُمَّ يُتُوبُونَ مِنْ قَرِيبٍ فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا﴾^[3] وَلَيْسَ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ النِّسْيَانِ حَتَّى إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْفَنِّ وَلَا الَّذِينَ يَمُرُّونَ وَهُمْ كَمَا تُرُفُّ أُولَئِكَ أَغْنَيْنَا عَنْهُمْ عَذَابَ آلِيسَا﴾

«17. Allāh accepts only the repentance of those who do evil in ignorance and foolishness and repent soon [afterwards]; it is

[1] Abu Dāwūd 4:607, *Tuhfat Al-Aḥwadhī* 5:21, An-Nasā'ī in *Al-Kubrā* 4:322 and Ibn Mājah 2:856.

[2] *Faṭḥ Al-Bārī* 4:491 and Muslim 3:1338.

they to whom Allāh will forgive and Allāh is Ever All-Knower, All-Wise.﴾

﴿18. And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: "Now I repent;" nor of those who die while they are disbelievers. For them, We have prepared a painful torment.﴾

Repentance is Accepted Until one Faces death

Allāh states that He accepts repentance of the servant who commits an error in ignorance and then repents, even just before he sees the angel who captures the soul, before his soul reaches his throat. Mujāhid and others said, "Every person who disobeys Allāh by mistake, or intentionally is ignorant, until he refrains from the sin."^[1] Qatādah said that Abu Al-'Āliyah narrated that the Companions of the Messenger of Allāh ﷺ used to say, "Every sin that the servant commits, he commits out of ignorance."^[2] 'Abdur-Razzāq narrated that, Ma'mar said that Qatādah said that, the Companions of the Messenger of Allāh ﷺ agreed that every sin that is committed by intention or otherwise, is committed in ignorance."^[3] Ibn Jurayj said, "Abdullāh bin Kathīr narrated to me that Mujāhid said, 'Every person who disobeys Allāh (even willfully), is ignorant while committing the act of disobedience.'" Ibn Jurayj said, "Aṭā' bin Abi Rabāḥ told me something similar."^[4] Abu Sāliḥ said that Ibn 'Abbās commented, "It is because of one's ignorance that he commits the error."^[5] 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said about the Āyah,

﴿ثُمَّ يَتُوبُ مِنْ قَرِيبٍ﴾

﴿and repent soon (afterwards)﴾, "Until just before he (or she) looks at the angel of death."^[6] Aḍ-Ḍaḥḥāk said, "Every thing before death is 'soon [afterwards].'"^[7] Al-Ḥasan Al-Baṣrī said about the Āyah,

[1] Aṭ-Ṭabari 8:89.

[2] Aṭ-Ṭabari 8:89.

[3] 'Abdur-Razzāq 1:151.

[4] Aṭ-Ṭabari 8:90.

[5] Aṭ-Ṭabari 8:90.

[6] Aṭ-Ṭabari 8:94.

[7] Aṭ-Ṭabari 8:94.

﴿نَدَّرَ بِتَوْبَتِكَ مِنْ قَرِيبٍ﴾

«and repent soon afterwards», “Just before his last breath leaves his throat.”^[1] ‘Ikrimah said, “All of this life is ‘soon [afterwards].’”^[2] Imām Aḥmad recorded that Ibn ‘Umar said that the Messenger said,

﴿إِنَّ اللَّهَ يَقْبَلُ تَوْبَةَ الْعَبْدِ مَا لَمْ يَغْزِزْ﴾

«Allāh accepts the repentance of the servant as long as the soul does not reach the throat.»^[3]

This *Hadīth* was also collected by At-Tirmidhi^[4] and Ibn Mājah,^[5] and At-Tirmidhi said, “*Ḥasan Gharīb*”. By mistake, Ibn Mājah mentioned that this *Hadīth* was narrated through ‘Abdullāh bin ‘Amr. However, what is correct is that ‘Abdullāh bin ‘Umar bin Al-Khaṭṭab was the narrator.

Allāh said,

﴿فَأُولَٰئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا﴾

«It is they to whom Allāh will forgive and Allāh is Ever All-Knower, All-Wise.»

Surely, when hope in continued living diminishes, the angel of death comes forth and the soul reaches the throat, approaches the chest and arrives at the state where it is being gradually pulled out, then there is no accepted repentance, nor a way out of that certain end. Hence Allāh’s statements,

﴿وَلَيْسَ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْفَنِّ﴾

«And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: “Now I repent,”» and,

﴿فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَحَدُّهُ﴾

[1] At-Tabari 8:96.

[2] At-Tabari 8:94.

[3] Aḥmad 2:132.

[4] *Tuhfat Al-Aḥwadhī* 9:521.

[5] Ibn Mājah 2:1420.

﴿النِّسَاء﴾

٨١

﴿النِّسَاء﴾

وَإِنْ أَرَدْتُمْ أَنْ نَبْدِلَ آلَ زَوْجٍ مَكَّاتٍ زَوْجٌ وَمَأْتِيَتُهُ
 إِحْدُهُنَّ يَنْظُرُ أَفَلَا تَأْخُذُ وَآيَةٌ مِنْكُمْ أَنْ تَأْخُذُوهُ.
 بُهْتَنَّا وَإِنَّمَا مِثْلُنَا ﴿٨٠﴾ وَكَيْفَ تَأْخُذُوهُ. وَقَدْ أَفْضَى
 بَعْضُكُمْ إِلَى بَعْضٍ وَأَخَذْتُ مِنْكُمْ مِيثَاقًا
 غُلِيظًا ﴿٨١﴾ وَلَا تَكِيحُوا مَا نَكِّحَ مَا بَاؤُكُمْ مِنْ
 النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ إِنَّهُ كَانَ فَحِشَةً وَمَقْتًا
 وَسَاءَ سَبِيلًا ﴿٨٢﴾ حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ
 وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ
 الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمْ أَلْفِي أَرْضَعْتُمْ
 وَأَخَوَاتُكُمْ مِنْ أَلْفِي أَرْضَعْتُمْ وَأُمَّهَاتُ نِسَائِكُمْ
 وَرَبِّبِيكُمْ أَلْفِي فِي حُجُورِكُمْ مِنْ نِسَائِكُمْ
 أَلْفِي دَخَلْتُمْ بِهِنَّ فَإِنْ لَمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ
 فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَّ طَلِّ أَسْنَائِكُمْ الَّذِينَ
 مِنْ أَصْلَابِكُمْ وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ
 إِلَّا مَا قَدْ سَلَفَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿٨٣﴾

«So when they saw Our punishment, they said: "We believe in Allāh Alone..."» [40:84]

Allāh decided that repentance shall not be accepted from the people of the earth when the sun rises from the west, as Allāh said,

﴿يَوْمَ يَأْتِي بَعْضُ يَوْمِكُمْ الَّذِي لَا يَنْفَعُ
 نَفْسًا إِسْتِغَاثَةً وَلَا يَنْفَعُ مَالًا مَنِ اتَّبَعَ
 بَعْدَ ذَلِكَ سَبِيلًا﴾

«The day that some of the signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good through his faith.» [6:158].

Allāh said,

﴿وَلَا الَّذِينَ يَسْتُرُونَ لَهُمْ عَذَابٌ﴾

«nor of those who die while they are disbelievers.»

Consequently, when the disbeliever dies while still a disbeliever and polytheist, his sorrow and repentance shall not avail him. If he were to ransom himself, even with the earth's fill of gold, it will not be accepted from him. Ibn 'Abbās, Abu Al-'Āliyah and Ar-Rabi' bin Anas said that the Āyah:

﴿وَلَا الَّذِينَ يَسْتُرُونَ لَهُمْ عَذَابٌ﴾

«nor of those who die while they are disbelievers»,

was revealed about the people of *Shirk*. Imām Aḥmad recorded that Usamah bin Salmān said that Abu Dharr said that the Messenger of Allāh ﷺ said,

strong covenant?﴾

﴿22. And marry not women whom your fathers married, except what has already passed; indeed it was shameful and Maqtan, and an evil way.﴾

Meaning of 'Inheriting Women Against Their Will'

Al-Bukhāri recorded that Ibn 'Abbās said about the Āyah,

﴿يَتَأْتِيهَا مِنَ اللَّهِ بَيْنَ مَا شِئُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا﴾

﴿O you who believe! You are not permitted to inherit women against their will,﴾

"Before, the practice was that when a man dies, his male relatives used to have the right to do whatever they wanted with his wife. If one of them wants, he would marry her, give her in marriage, or prevent her from marriage, for they had more right to her than her own family. Thereafter, this Āyah was revealed about this practice,

﴿يَتَأْتِيهَا مِنَ اللَّهِ بَيْنَ مَا شِئُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا﴾

﴿O you who believe! You are not permitted to inherit women against their will.﴾" ^[1]

Women Should not Be Treated with Harshness

Allāh said,

﴿وَلَا تَمْسُلُوهُنَّ لِيَذْهَبُوا بِبَعْضِ مَا آتَيْنَهُنَّ﴾

﴿nor to prevent them from marriage, in order to take part of what you have given them,﴾

Allāh commands: Do not treat the woman harshly so that she gives back all or part of the dowry that she was given, or forfeits one of her rights by means of coercion and oppression. Allāh's statement,

﴿إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبِينَةٍ﴾

﴿unless they commit open Fāḥishah.﴾

Ibn Mas'ūd, Ibn 'Abbās, Sa'īd bin Al-Musayyib, Ash-Sha'bi,

^[1] *Fath Al-Bāri* 8:93.

Al-Hasan Al-Basri, Muhammad bin Sirin, Sa'id bin Jubayr, Mujahid, 'Ikrimah, 'Ata' Al-Khurasani, Ad-Dahhak, Abu Qilabah, Abu Salih, As-Suddi, Zayd bin Aslam and Sa'id bin Abi Hilal said that this refers to illicit sex. Meaning that if the wife commits adultery, you are allowed to take back the dowry you gave her. You are also allowed to annoy her, until she gives back the dowry in return for a *Khula*.^[1] In *Surat Al-Baqarah*, Allah said,

﴿وَلَا يَجِلُّ لَكُمْ أَنْ تَأْخُذُوا بِمَا ءَاتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُحْسِنَا مُحَدَدَةً آيَاتِهِ﴾

«And it is not lawful for you (men) to take back (from your wives) any of what you have given them, except when both parties fear that they would be unable to keep the limits ordained by Allah» [2:229].

Ibn 'Abbās, 'Ikrimah and Ad-Dahhak said that *Fāhishah* refers to disobedience and defiance.^[2] Ibn Jarir chose the view that it is general, encompasses all these meanings, adultery, disobedience, defiance, rudeness, and so forth. Meaning that he is allowed to annoy his wife when she does any of these acts until she forfeits all or part of her rights and he then separates from her, and this [view] is good, and Allah knows best.

Live With Women Honorably

Allah said,

﴿وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ﴾

«And live with them honorably», by saying kind words to them, treating them kindly and making your appearance appealing for them, as much as you can, just as you like the same from them. Allah said in another *Ayah*,

﴿وَلَهُنَّ مِثْلُ الَّذِي عَلَيْكُمْ بِالْمَعْرُوفِ﴾

«And they have rights similar over them to what is reasonable» [2:228].

The Messenger of Allah ﷺ said,

[1] At-Tabari 8:115-117.

[2] At-Tabari 8:117.

«خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ، وَأَنَا خَيْرُكُمْ لِأَهْلِي»

«The best among you is he who is the best with his family.
Verily, I am the best one among you with my family.»^[1]

It was the practice of the Messenger of Allāh ﷺ to be kind, cheerful, playful with his wives, compassionate, spending on them and laughing with them. The Messenger ﷺ used to race with 'Ā'ishah, the Mother of the Faithful, as a means of kindness to her. 'Ā'ishah said, "The Messenger of Allāh ﷺ raced with me and I won the race. This occurred before I gained weight, and afterwards I raced with him again, and he won that race. He said,

«هَذِهِ بِتِلْكَ»

«This [victory] is for that [victory].»^[2]

When the Prophet ﷺ was at the home of one of his wives, sometimes all of his wives would meet there and eat together, and they would then go back to their homes. He and his wife would sleep in the same bed, he would remove his upper garment, sleeping in only his lower garment. The Prophet ﷺ used to talk to the wife whose night it was, after praying 'Ishā' and before he went to sleep. Allāh said,

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾

«Indeed in the Messenger of Allāh you have a good example to follow» [33:21].

Allāh said,

﴿إِنْ كَرِهْتُمُوهُنَّ فَسَيُؤْنِسُنَّكُمْ بَشَارَاتٌ مِنْهُنَّ وَيُخَفِّفَ اللَّهُ عَنْكُمْ حَمَلَهُنَّ أَثْقَالًا﴾

«If you dislike them, it may be that you dislike a thing and Allāh brings through it a great deal of good.»

Allāh says that your patience, which is demonstrated by keeping wives whom you dislike, carries good rewards for you in this life and the Hereafter. Ibn 'Abbās commented on this Āyah, "That the husband may feel compassion towards his wife and Allāh gives him a child with her, and this child

^[1] Tuhfat Al-Aḥwadhī 10:394.

^[2] Abu Dāwūd 3:66.

carries tremendous goodness.” An authentic *Ḥadīth* states,

«لَا يَفْرُقُ مُؤْمِنٌ مُؤِمَّةً، إِذْ سَخَطَ مِنْهَا خُلُقًا، رَضِيَ مِنْهَا آخَرَ»

‘No believing man should hate his believing wife. If he dislikes a part of her conduct, he would surely like another.’^[1]

The Prohibition of Taking Back the Dowry

Allāh said,

﴿وَإِنْ أَرَدْتُمْ أَنْ تَسْخَبُوا نَفْسَ اللَّهِ فَاتَّخِذُوا مِنْهُ شَيْئًا أَتَأْخُذُونَ مِنْهُ شَيْئًا وَإِنْ لَمْ يَكُنْ مِنْكُمْ شَيْئٌ فَاتَّخِذُوا مِنْهُ شَيْئًا﴾

‘But if you intend to replace a wife by another and you have given one of them a *Qintār*, take not the least bit of it back; would you take it wrongfully without a right and (with) a manifest sin?’

The *Āyah* commands: When one of you wants to divorce a wife and marry another one, he must not take any portion of the dowry he gave to the first wife, even if it were a *Qintār* of money. We mentioned the meaning of *Qintār* in the *Tafsir* of *Sūrah Āl ‘Imrān*.

This *Āyah* is clear in its indication that the dowry could be substantial. ‘Umar bin Al-Khaṭṭab used to discourage giving a large dowry, but later on changed his view. Imām Aḥmad recorded that Abu Al-‘Ajfā’ As-Sulami said that he heard ‘Umar bin Al-Khaṭṭab saying, “Do not exaggerate with the dowry of women, had this practice been an honor in this world or a part of *Taqwā*, then the Prophet ﷺ would have had more right to practice it than you. The Messenger ﷺ of Allāh never gave any of his wives, nor did any of his daughters receive a dowry more than twelve *Uwqiyah*.”^[2] A man used to pay a substantial dowry and thus conceal enmity towards his wife!” Aḥmad^[3] and the collectors of *Sunan* collected this *Ḥadīth* through various chains of narration,^[4] and At-Tirmidhi said,

[1] Muslim 1:1091.

[2] Approximately 400 *Dirhams*, refer to the next *Ḥadīth*

[3] Aḥmad 1:40.

[4] This story, and the earlier report from ‘Umar, were both classified as weak by Muqbil bin Hādī.

"Hasan Ṣaḥīḥ".

Al-Hāfiẓ Abu Ya'la recorded that Masrūq said, "Umar bin Al-Khaṭṭab stood up on the *Minbar* of the Messenger of Allāh ﷺ and said, 'O people! Why do you exaggerate concerning the dowry given to women? The Messenger of Allāh ﷺ and his Companions used to pay up to four hundred *Dirhams* for a dowry, or less than that. Had paying more for a dowry been a part of *Taqwā* or an honor, you would not have led them in this practice. Therefore, I do not want to hear about a man who pays more than four hundred *Dirhams* for a dowry.' He then went down the *Minbar*, but a woman from Quraysh said to him, 'O Leader of the Faithful! You prohibited people from paying more than four hundred *Dirhams* in a dowry for women?' He said, 'Yes.' She said, 'Have you not heard what Allāh sent down in the Qur'ān?' He said, 'Which part of it?' She said, 'Have you not heard Allāh's statement,

﴿وَمَا يَكُنْ لَهُنَّ فِي نِكَاحِهِنَّ قِنْطَارٌ﴾

﴿And you have given one of them a *Qinṭār*﴾?

He said, 'O Allāh! Forgive me...' He then went back and stood up on the *Minbar* saying, 'I had prohibited you from paying more than four hundred *Dirhams* in a dowry for women. So, let everyone pay what he likes from his money.'" The chain of narration for this *Ḥadīth* is strong.^[1]

﴿وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ بَيْنَكُمْ إِلَىٰ بَعْضٍ﴾

﴿And how could you take it (back) while you have gone in unto each other﴾

how can you take back the dowry from the woman with whom you had sexual relations and she had sexual relations with you? Ibn 'Abbās, Mujāhid, As-Suddi and several others said that this means sexual intercourse.^[2] The Two *Ṣaḥīḥs* record that the Messenger of Allāh ﷺ said three times to the spouses who said the *Mulā'anah*,^[3]

[1] Abu Dāwūd 2:582, *Tuhfat Al-Aḥwadhī* 4:255, An-Nasā'ī 6:117, Ibn Mājah 1:601.

[2] Aṭ-Ṭabari 8:126.

[3] Refer to *Sūrat An-Nūr* 24:6-9.

«اللَّهُ يَعْلَمُ أَنَّ أَحَدَكُمَا كَاذِبٌ، فَهَلْ يَتُوبُ تَائِبٌ؟»

«Allāh knows that one of you is a liar, so would any of you repent?»

The man said, "O Messenger of Allāh! My money," referring to the dowry that he gave his wife. The Messenger said,

«لَا مَالَ لَكَ، إِنْ كُنْتَ صَدَقْتَ عَلَيْهَا فَهِيَ بِمَا اسْتَخْلَلْتَ مِنْ فَرْجِهَا، وَإِنْ كُنْتَ كَذَبْتَ عَلَيْهَا فَهِيَ أَبْعَدُ لَكَ مِنْهَا»

«You have no money. If you are the one who said the truth, the dowry is in return for the right to have sexual intercourse with her. If you are the one who uttered the lie, then this money is even further from your reach.»^[1]

Similarly Allāh said;

﴿وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ وَأَخَذْتُ مِنْكُمْ مِيثَاقًا غَلِيظًا﴾

«And how could you take it (back) while you have gone in unto each other and they have taken from you a firm and strong covenant»

this refers to the marriage tie, according to Ibn 'Abbās, Mujāhid and Sa'īd bin Jubayr.^[2] In his *Ṣaḥīḥ*, Muslim recorded that Jābir said that during the speech that the Prophet ﷺ gave in the Farewell *Hajj*, he said,

«رَأْسُؤُوسَا بِالنِّسَاءِ خَيْرًا، فَإِنَّكُمْ أَخَذْتُمُوهُنَّ بِأَمَانِ اللَّهِ، وَاسْتَخْلَلْتُمْ فُرُوجَهُنَّ بِكَلِمَةِ اللَّهِ»

«Be kind with women, for you have taken them by Allāh's covenant and earned the right to have sexual relations with them by Allāh's Word.»^[3]

Marrying the Wife of the Father is Prohibited

Allāh said,

﴿وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ﴾

«And marry not women whom your fathers married,»

[1] *Faṭḥ Al-Bārī* 9:366 and Muslim 2:1131.

[2] *Aṭ-Ṭabari* 8:129.

[3] Muslim 2:889.

Allāh prohibits marrying the women whom the father married, in honor and respect to the fathers, not allowing their children to have sexual relations with their wives after they die. A woman becomes ineligible for the son of her husband as soon as the marriage contract is conducted, and there is a consensus on this ruling.

Ibn Jarīr recorded that Ibn 'Abbās said, "During the time of *Jāhiliyyah*, the people used to prohibit what Allāh prohibits (concerning marriage), except marrying the stepmother and taking two sisters as rival wives. Allāh sent down,

﴿وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنْ نِسَاءٍ﴾

﴿And marry not women whom your fathers married,﴾ and,

﴿وَأَنْ تَجْعَلُوا بَيْنَكُمُ الْأُخْتَيْنِ﴾

﴿and two sisters in wedlock at the same time﴾ [4:23]."^[1]

Similar was reported from 'Atā' and Qatādah.^[2]

Therefore, the practice that the *Āyah* mentions is prohibited for this *Ummah*, being disgraced as an awful sin,

﴿إِنَّهُ كَانَ فَحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا﴾

﴿Indeed it was shameful and Maqtan, and an evil way.﴾

Allāh said in other *Āyāt*,

﴿وَلَا تَقْرَبُوا الْقَوَائِمَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ﴾

﴿Come not near to Al-Fawāhish (shameful acts) whether committed openly or secretly﴾ [6:151], and,

﴿وَلَا تَقْرَبُوا الزِّنَى إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا﴾

﴿And come not near to unlawful sex. Verily, it is a *Fāhishah* and an evil way.﴾ [17:32]

In this *Āyah* (4:22), Allāh added,

﴿وَمَقْتًا﴾

﴿and Maqtan﴾, meaning, offensive. It is a sin itself and causes the son to hate his father after he marries his wife. It is usual

^[1] At-Ṭabari 8:132.

^[2] At-Ṭabari 8:132-134.

guardianship, born of your wives unto whom you have gone in - but there is no sin on you if you have not gone in unto them (to marry their daughters), - the wives of your sons who (spring) from your own loins, and two sisters in wedlock at the same time, except for what has already passed; verily, Allāh is Oft-Forgiving, Most Merciful.﴿

Degrees of Women Never Eligible for One to Marry

This honorable Āyah is the Āyah that establishes the degrees of women relatives who are never eligible for one to marry, because of blood relations, relations established by suckling or marriage. Ibn Abi Hātim recorded that Ibn 'Abbās said, "(Allāh said) I have prohibited for you seven types of relatives by blood and seven by marriage." Ibn 'Abbās then recited the Āyah,

﴿حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَتُكُمْ

﴿Forbidden to you (for marriage) are: your mothers, your daughters, your sisters...﴾^[1]

At-Tabari recorded that Ibn 'Abbās said, "Seven degrees of blood relation and seven degrees of marriage relation are prohibited (for marriage)." He then recited the Āyah,

﴿حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأَخْتِ﴾

﴿Forbidden to you (for marriage) are: your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters﴾

and these are the types prohibited by blood relation."^[2]
Allāh's statement,

﴿وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ﴾

﴿Your foster mothers who suckled you, your foster milk suckling sisters﴾

[1] At-Tabari 8:142.

[2] At-Tabari 8:141.

means, just as your mother who bore you is prohibited for you in marriage, so is your mother from suckling prohibited for you.

Al-Bukhārī and Muslim recorded that 'Ā'ishah, the Mother of the Faithful, said that the Messenger of Allāh ﷺ said,

«إِنَّ الرُّضَاعَةَ تُحَرِّمُ مَا تُحَرِّمُ الْوِلَادَةُ»

'Suckling prohibits what birth prohibits.'

In another narration reported by Muslim,

«يُحَرِّمُ مِنَ الرُّضَاعَةِ مَا يُحَرِّمُ مِنَ النَّسَبِ»

'Suckling establishes prohibited degrees just as blood does.'^[1]

'Suckling' that Establishes Prohibition for Marriage

Less than five incidents of suckling will not establish prohibition for marriage. In his *Ṣaḥīḥ*, Muslim recorded that 'Ā'ishah said, "Among the parts of the Qur'ān that were revealed, is the statement, 'Ten incidents of suckling establishes the prohibition (concerning marriage).' It was later abrogated with five, and the Messenger of Allāh ﷺ died while this statement was still recited as part of the Qur'ān."^[2]

A *Ḥadīth* that Sahlah bint Suhayl narrated states that the Messenger of Allāh ﷺ ordered her to suckle Sālim the freed slave of Abu Ḥudhayfah with five."^[3]

We should assert that the suckling mentioned here must occur before the age of two, as we stated when we explained the Āyah in *Sūrat Al-Baqarah*,

﴿رَضِعْنَ أَوْلَادَهُنَّ حَلَالِينَ لِمَنْ أَرَادَ أَنْ يُنِمَّ الرُّضَاعَةُ﴾

«(The mothers) should suckle their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling» [2:233].

[1] *Fath Al-Bārī* 9:43 and Muslim 2:1068.

[2] Muslim 2:1075.

[3] Abu Dāwud 2:550.

The Mother-in-Law and Stepdaughter are Prohibited in Marriage

Allāh said next,

﴿وَأُمَّهَاتُ بَنَاتِكُمْ بِرَبِّبِكُمْ الَّتِي فِي حُجُورِكُمْ مِنْ نِسَائِكُمُ الَّتِي دَخَلْتُمْ بِهِنَ فَإِنْ لَمْ تَكُونُوا دَخَلْتُمْ بِهِنَ فَلَا جُنَاحَ عَلَيْكُمْ﴾

«Your wives' mothers, your stepdaughters under your guardianship, born of your wives unto whom you have gone in - but there is no sin on you if you have not gone in unto them.»

As for the mother of the wife, she becomes prohibited for marriage for her son-in-law when the marriage is conducted, whether the son-in-law has sexual relations with her daughter or not. As for the wife's daughter, she becomes prohibited for her stepfather when he has sexual relations with her mother, after the marriage contract is ratified. If the man divorces the mother before having sexual relations with her, he is allowed to marry her daughter. So Allāh said;

﴿وَرَبِّبَتُكُمُ الَّتِي فِي حُجُورِكُمْ مِنْ نِسَائِكُمُ الَّتِي دَخَلْتُمْ بِهِنَ فَإِنْ لَمْ تَكُونُوا دَخَلْتُمْ بِهِنَ فَلَا جُنَاحَ عَلَيْكُمْ﴾

«Your stepdaughters under your guardianship, born of your wives unto whom you have gone in - but there is no sin on you if you have not gone in unto them,»

to marry the stepdaughter.

The Stepdaughter is Prohibited in Marriage Even if She Was Not Under the Guardianship of Her Stepfather

Allāh said,

﴿وَرَبِّبَتُكُمُ الَّتِي فِي حُجُورِكُمْ﴾

«...your stepdaughters under your guardianship,»

The majority of scholars state that the stepdaughter is prohibited in marriage for her stepfather [who consummated his marriage to her mother] whether she was under his guardianship or not. The Two Ṣaḥīḥ recorded that Umm Habibah said, "O Messenger of Allāh! Marry my sister, the daughter of Abu Sufyān (and in one narration 'Azzah bint Abu Sufyān)." He said,

«أَوْ تُجِيرَ ذَلِكَ؟» قالت: نعم. لست لك بمخلية، وأحب من شاركني في خير اختي، قال: «فَإِنَّ ذَلِكَ لَا يَحِلُّ لِي». قالت: فإنا نتحدث أنك تريد أن تتكح بنت أبي سلمة، قال: «بِئْسَ أُمُّ سَلَمَةَ؟» قالت: نعم. قال: «إِنَّمَا لَوْ لَمْ تَكُنْ رَيْبِي فِي جَجْرِي مَا خَلَّتْ لِي، إِنَّمَا لَيْتُ أَخِي مِنَ الرِّضَاعَةِ، أَرْضَعْتَنِي وَأَبَا سَلَمَةَ نُؤَيَّةً، فَلَا نَعْرِضَنَّ عَلَيَّ بَنَاتُكَ وَلَا أَخَوَاتُكَ».

“Do you like that I do that?” She said, “I would not give you up for anything, but the best of whom I like to share with me in that which is righteously good, is my sister.” He said, “That is not allowed for me.” She said, “We were told that you want to marry the daughter of Abu Salamah.” He asked, “The daughter of Umm Salamah?” She said, “Yes.” He said, “Even if she was not my stepdaughter and under my guardianship, she is still not allowed for me because she is my niece from suckling, for Thutwaybah suckled me and Abu Salamah. Therefore, do not offer me to marry your daughters or sisters.”^[1] In another narration from Al-Bukhārī,

«إِنِّي لَوْ لَمْ أَنْزُجْ أُمَّ سَلَمَةَ مَا خَلَّتْ لِي»

“Had I not married Umm Salamah, her daughter would not have been allowed for me anyway.”^[2]

Consequently, the Messenger ﷺ stated that his marriage to Umm Salamah was the real reason behind that prohibition.

Meaning of ‘gone in unto them’

The Āyah continues,

﴿الَّتِي دَخَلْتُمْ بِهِنَّ﴾

«Your wives unto whom you have gone in», meaning, had sexual relations with them, according to Ibn ‘Abbās and several others.^[3]

Prohibiting the Daughter-in-Law for Marriage

Allāh said,

[1] *Faḥ Al-Bārī* 9:64 and *Muslim* 2:1073.

[2] *Faḥ Al-Bārī* 9:62.

[3] *Al-Ṭabari* 8:148.

﴿وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْنَابِكُمْ﴾

«The wives of your sons who (spring) from your own loins,»

Therefore, you are prohibited to marry the wives of your own sons, but not the wives of your adopted sons, as adoption was common practice in *Jāhiliyyah*. Allāh said,

﴿فَلَمَّا فَضَّيَ زَيْدٌ بِهَا وَطَرًا رَوَّضْنَاهَا لِكَوْنِ لَا بَكْوَنَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ
أَدْعِيَائِهِمْ﴾

«So when Zayd had accomplished his desire from her (i.e. divorced her), We gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e. they had divorced them).»
[33:37]

Ibn Jurayj said, "I asked 'Atā' about Allāh's statement,

﴿وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْنَابِكُمْ﴾

«The wives of your sons who (spring) from your own loins,»

He said, 'We were told that when the Prophet ﷺ married the ex-wife of Zayd (who was the Prophet's adopted son before Islām prohibited this practice), the idolators in Makkah criticized him. Allāh sent down the Āyāt:

﴿وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْنَابِكُمْ﴾

«The wives of your sons who (spring) from your own loins,»

﴿وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ﴾

«nor has He made your adopted sons your real sons.» [33:4],
and,

﴿فَمَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ﴾

«Muhammad is not the father of any of your men»
[33:40].¹¹¹

Ibn Abi Ḥatīm recorded that Al-Ḥasan bin Muḥammad said, "These Āyāt are encompassing,

¹¹¹ Aṭ-Ṭabari 8:149.

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ
 كَتَبَ اللَّهُ عَلَيْكُمْ وَإِجْلَ لَكُمْ مَا وَرَاةَ ذَلِكَمُ أَنْ تَتَّعُوا
 بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ فَمَا اسْتَمْتَعْتُمْ بِهِ
 مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً وَلَا جُنَاحَ عَلَيْكُمْ
 فِي مَا تَرَضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ عَلِيمًا
 حَكِيمًا ﴿١١﴾ وَمَنْ لَمْ يَسْطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ
 الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ
 فَتَيَاتِكُمُ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ بَعْضُكُمْ مِنْ
 بَعْضٍ فَانكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَآتُوهُنَّ أُجُورَهُنَّ
 بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسْفِحَاتٍ وَلَا مُتَّخِذَاتِ
 أَخْدَانٍ فَإِذَا أَحْصَيْتُمْ إِنْ أَتَيْتُمْ بِغَضَضَةٍ فَعَلَيْهِنَّ يَصِفُ
 مَا عَلَى الْمُحْصَنَاتِ مِنْ الْعَذَابِ ذَلِكَ لِمَنْ خَشِيَ
 اللَّهَ مِنْكُمْ وَأَنْ تَصْبِرُوا خَيْرٌ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ
 ﴿١٢﴾ يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ الَّذِي
 بَيْنَكُمْ وَبَيْنَ قُلُوبِهِمْ وَيَتُوبَ عَلَيْكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٣﴾

﴿وَمَلَكَتْ أَيْمَانُكُمْ﴾

«the wives of
your sons», and,

﴿وَأَتَتْهُنَّ بَنَاتُهُمْ﴾

«your wives' mothers».

This is also the explanation of Tāwus, Ibrāhīm, Az-Zuhri and Makḥul. It means that these two *Āyāt* encompass these types of women, whether the marriage was consummated or not, and there is a consensus on this ruling.

A Doubt and Rebuttal

Why is the wife of one's son from suckling prohibited

for him for marriage - that is, if she is no longer married to his son from suckling - as the majority of scholars state, although they are not related by blood? The answer is the Prophet's statement,

«يُحْرَمُ مِنَ الرِّضَاعِ مَا يُحْرَمُ مِنَ النَّسَبِ»

«Suckling prohibits what blood relations prohibit.»^[1]

The Prohibition of Taking Two Sisters as Rival Wives

Allāh said,

﴿وَأَنْ تَتَّخِذُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ﴾

[1] Muslim 2:1072.

﴿...and two sisters in wedlock at the same time, except for what has already passed ;﴾

The Āyah commands: you are prohibited to take two sisters as rival wives, or rival female-servants, except for what had happened to you during the time of *Jāhiliyyah*, which We have forgiven and erased. Therefore, no one is allowed to take or keep two sisters as rival wives, according to the consensus of the scholars of the Companions, their followers, and the Imāms of old and present. They all stated that taking two sisters as rival wives is prohibited, and that whoever embraces Islām while married to two sisters at the same time is given the choice to keep one of them and divorce the other. Imām Aḥmad recorded that Aḍ-Ḍaḥḥāk bin Fayrūz said that his father said, "I embraced Islām while married to two sisters at the same time and the Prophet ﷺ commanded me to divorce one of them." [1]

﴿وَالنِّسَاءُ مِنَ الَّذِينَ لَا مَلَكَتْ أَيْمَانُكُمْ كَنُتَبِ اللَّهُ عَلَيْكُمْ وَأَجَلَ لَكُمْ مَا وَرَاءَ ذَلِكَ أَنْ تَتَنَاقَظُوا بِمُحْصِنِينَ غَيْرِ مُسْتَفِيدِينَ مِمَّا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَتَأْتُوهُنَّ أَجُورَهُنَّ فَرِيضَةً وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا رَزَقْتُهُنَّ مِنْ بَيْنِ يَدَيْهِ الْفَرِيضَةُ إِنْ أَلَّهَ كَانَ عَلَيْكُمْ حَكِيمًا﴾

﴿24. Also (forbidden are) women already married, except those (slaves) whom your right hands possess. Thus has Allāh ordained for you. All others are lawful, provided you seek them (with a dowry) from your property, desiring chastity, not fornication. So with those among them whom you have enjoyed, give them their required due, but if you agree mutually (to give more) after the requirement (has been determined), there is no sin on you. Surely, Allāh is Ever All-Knowing, All-Wise.﴾

Forbidding Women Already Married, Except for Female Slaves

Allāh said,

﴿وَالنِّسَاءُ مِنَ الَّذِينَ لَا مَلَكَتْ أَيْمَانُكُمْ﴾

[1] Aḥmad 4:232.

﴿Also (forbidden are) women already married, except those whom your right hands possess.﴾

The Āyah means, you are prohibited from marrying women who are already married,

﴿إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ﴾

﴿except those whom your right hands possess﴾

except those whom you acquire through war, for you are allowed such women after making sure they are not pregnant.

Imām Aḥmad recorded that Abu Sa'īd Al-Khudri said, "We captured some women from the area of Awṭās who were already married, and we disliked having sexual relations with them because they already had husbands. So, we asked the Prophet ﷺ about this matter, and this Āyah was revealed,

﴿وَالَّذِينَ يَنْتَظِرُونَ الْغَوَابَةَ مِنَ الْمَوْتِ، إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ﴾

﴿Also (forbidden are) women already married, except those whom your right hands possess.﴾

Consequently, we had sexual relations with these women.^[1] This is the wording collected by At-Tirmidhi^[2] An-Nasā'i,^[3] Ibn Jarīr^[4] and Muslim in his *Ṣaḥīḥ*.^[5]

Allāh's statement,

﴿يَسِّرْهُ لَكُمْ﴾

﴿Thus has Allāh ordained for you﴾ means, this prohibition was ordained for you by Allāh. Therefore, adhere to Allāh's Book, do not transgress His set limits, and adhere to His legislation and decrees.

The Permission to Marry All Other Women

Allāh said,

﴿وَأُولَئِكَ مَتَّعْتُمْ﴾

[1] Aḥmad 3:72

[2] *Tuhfat Al-Aḥwadhī* 4:282

[3] An-Nasā'i in *Al-Kubrā* 3:308

[4] Aṭ-Ṭabari 8:153

[5] Muslim 2:1080

«All others are lawful» meaning, you are allowed to marry women other than the prohibited types mentioned here, as 'Atā' and others have stated.^[1] Allāh's statement,

﴿أَنْ يَتَنَوَّاهُمْ بِأَمْوَالِكُمْ مُحْسِنِينَ غَيْرَ مُسْفِهِينَ﴾

«provided you seek them (with a dowry) from your property, desiring chastity, not fornication,»

meaning, you are allowed to use your money to marry up to four wives and for (the purchase of) as many female slaves as you like, all through legal means,

﴿مُحْسِنِينَ غَيْرَ مُسْفِهِينَ﴾

«(desiring) chastity, not fornication.»

Allāh's statement,

﴿فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً﴾

«So with those among them whom you have enjoyed, give them their required due,»

means, to enjoy them sexually, surrender to them their rightful dowry as compensation. In other Āyāt, Allāh said,

﴿وَكَيْفَ تَأْخُذُوهُ وَقَدْ أَقْبَىٰ بَعْضُكُم بِآخَرٍ﴾

«And how could you take it (back) while you have gone in unto each other»,

﴿وَأُولَٰئِكَ صَدَقْتُمْ عَيْلَةً﴾

«And give to the women (whom you marry) their dowry with a good heart», and,

﴿وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا بِمَا آتَيْتُمُوهُنَّ شَيْئًا﴾

«And it is not lawful for you (men) to take back (from your wives) any of what (dowry) you gave them»

Prohibiting the Mut'ah of Marriage

Mujāhid stated that,

﴿فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً﴾

^[1] At-Ṭabari 8:172

«So with those among them whom you have enjoyed, give them their required due,»

was revealed about the *Mut'ah* marriage.^[1] A *Mut'ah* marriage is a marriage that ends upon a predetermined date.

In the Two *Ṣaḥīḥs*, it is recorded that the Leader of the Faithful 'Ali bin Abi Ṭālib said, "The Messenger of Allāh ﷺ prohibited *Mut'ah* marriage and eating the meat of domesticated donkeys on the day of Khaybar (battle)."^[2]

In addition, in his *Ṣaḥīḥ*, Muslim recorded that Ar-Rabī' bin Sabrah bin Ma'bad Al-Juhani said that his father said that he accompanied the Messenger of Allāh ﷺ during the conquest of Makkah, and that the Prophet ﷺ said,

«يَا أَيُّهَا النَّاسُ! إِنِّي كُنْتُ أَذْنْتُ لَكُمْ فِي الْأَسْتِمْنَاعِ مِنَ النِّسَاءِ، وَإِنَّ اللَّهَ قَدْ حَرَّمَ ذَلِكَ إِلَى يَوْمِ الْقِيَامَةِ، فَمَنْ كَانَ عَنْدهُ مِنْهُنَّ شَيْءٌ فَلْيُخْلِ سَبِيلَهُ، وَلَا تَأْخُذُوا بِمَا آتَيْتُمُوهُنَّ شَيْئًا»

«O people! I allowed you the *Mut'ah* marriage with women before. Now, Allāh has prohibited it until the Day of Resurrection. Therefore, anyone who has any women in *Mut'ah*, let him let them go, and do not take anything from what you have given them.»^[3] Allāh's statement,

﴿وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا رَزَقْتُمْهُنَّ مِنْ بَعْدِ الْفَرَسَةِ﴾

«but if you agree mutually (to give more) after the requirement (has been determined), there is no sin on you.» is similar to His other statement,

﴿وَاتُوا النِّسَاءَ صَدُقَتِهِنَّ مَحَلَّةً﴾

«And give to the women their dowry with a good heart».

The meaning of these *Āyāt* is: If you have stipulated a dowry for her, and she later forfeits it, either totally or partially, then this bears no harm on you or her in this case. Ibn Jarīr said, "Al-Ḥaḍrami said that some men would designate a certain dowry, but then fall into financial difficulties. Therefore, Allāh

[1] Aṭ-Ṭabari 8:176

[2] *Faḥḥ Al-Bārī* 9:590, Muslim 2:1027.

[3] Muslim 2:1025

said that there is no harm on you, O people, concerning your mutual agreement after the requirement (has been determined).¹¹¹ meaning, if she gives up part of the dowry, then you men are allowed to accept that. Allāh's statement,

﴿إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا﴾

«Surely, Allāh is Ever All-Knowing, All-Wise.» is suitable here, after Allāh mentioned these prohibitions.

﴿وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكَحَ النُّكَحَتِ الْمُؤْمِنَتِ فَمِنْ مَّا مَلَكَتْ أَيْمَانُكُمْ فَمِنْ فَتْيَتِكُمْ الْمُؤْمِنَتِ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ بَعْضُكُمْ مِنْ بَعْضٍ فَانْكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَهُنَّ أَجُورُهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسَوِّغَاتٍ وَلَا مُتَّخَذَاتٍ أَخْدَانٍ فَإِذَا أَحْصَيْتُمْ أَنْ تَبْرَأَ مِنْهُنَّ فَلْيَنْكِحْنَهُنَّ بِصَفٍ مَا عَلَى النُّكَحَتِ مِنَ الْعَذَابِ ذَلِكَ لِمَنْ خَشِيَ اللَّهَ مِنْكُمْ وَأَنْ تَصْرَبُوا بِهِ لَكُمْ وَاللَّهُ عَفُورٌ رَحِيمٌ﴾

«25. And whoever of you have not the means wherewith to wed free believing women, they may wed believing girls from among those whom your right hands possess, and Allāh has full knowledge about your faith, you are one from another. Wed them with the permission of their own folk (guardians) and give them their due in a good manner; they should be chaste, not fornicators, nor promiscuous. And after they have been taken in wedlock, if they commit Fāhishah, their punishment is half that for free (unmarried) women. This is for him among you who is afraid of being harmed in his religion or in his body; but it is better for you that you practice self-restraint, and Allāh is Oft-Forgiving, Most Merciful.»

Marrying a Female Slave, if One Cannot Marry a Free Woman

Allāh said, those who do not have,

﴿مِنْكُمْ طَوْلًا﴾

«the means», financial capability,

﴿أَنْ يَنْكَحَ النُّكَحَتِ الْمُؤْمِنَتِ﴾

«Wherewith to wed free believing women»

¹¹¹ At-Tabari 8:180

meaning, free faithful, chaste women.

﴿فَمِنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِنْ فَتَيَاتِكُمُ الْمُؤْمِنَاتِ﴾

«They may wed believing girls from among those whom your right hands possess.»

meaning, they are allowed to wed believing slave girls^[1] owned by the believers.

﴿وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ بَعْضُكُمْ مِنْ بَعْضٍ﴾

«and Allāh has full knowledge about your faith; you are one from another.»

Allāh knows the true reality and secrets of all things, but you people know only the apparent things. Allāh then said,

﴿فَأَنكِسُوهُنَّ بِإِذْنِ أَهْلِهِنَّ﴾

«Wed them with the permission of their own folk»

indicating that the owner is responsible for the slave girl, and consequently, she cannot marry without his permission. The owner is also responsible for his male slave and they cannot wed without his permission. A *Hadīth* states,

«أَيُّمَا عَبْدٍ تَزَوَّجَ بِغَيْرِ إِذْنِ مَوْلَاهُ، فَهُوَ غَاِمِرٌ»

«Any male slave who marries without permission from his master, is a fornicator.»^[2]

When the owner of the female slave is a female, those who are allowed to give away the free woman in marriage, with her permission, become responsible for giving away her female slave in marriage, as well. A *Hadīth* states that

«لَا تُزَوِّجُ الْمَرْأَةُ الْمَرْأَةَ، وَلَا الْمَرْأَةُ نَفْسَهَا، فَإِنَّ الرَّاِيَةَ هِيَ الَّتِي تُزَوِّجُ نَفْسَهَا»

«The woman does not give away another woman, or herself in marriage, for only the adulteress gives herself away in marriage.»^[3]

Allāh's statement,

﴿وَالْمُؤْمِنَاتُ أُولُوهُنَّ بِالْمَعْرُوفِ﴾

[1] Recently converted captives of war.

[2] Abu Dāwud 2:563

[3] Ibn Mājah 1:606

﴿And give them their due in a good manner;﴾

meaning, pay them their dowry with a good heart, and do not keep any of it, belittling the matter due to the fact that they are owned slaves. Allāh's statement,

﴿مُحْصَنَاتٍ﴾

﴿they should be chaste﴾ means, they are honorable women who do not commit adultery, and this is why Allāh said,

﴿غَيْرَ مُسْفَحَاتٍ﴾

﴿not fornicators﴾ referring to dishonorable women, who do not refrain from illicit sexual relations with those who ask. Ibn 'Abbās said that the fornicating women are the whores, who do not object to having relations with whomever seeks it, while,

﴿وَلَا مُتَجِدِّاتٍ أَتْدَانٍ﴾

﴿nor promiscuous.﴾ refers to taking boyfriends.^[1] Similar was said by Abu Hurayrah, Mujāhid, Ash-Sha'bi, Aḍ-Ḍaḥḥāk, 'Atā' Al-Khurāsāni, Yahyā bin Abi Kathīr, Muqātil bin Ḥayyān and As-Suddi.^[2]

The Slave Girl's Punishment for Adultery is Half that of a Free Unmarried Woman

Allāh said,

﴿فَإِذَا أَحْمَرُ فَإِنْ أَتَيْتُمْ بِتَحْوِيلَةٍ فَلَهُنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ﴾

﴿And after they have been taken in wedlock, if they commit Fāhishah, their punishment is half of that for free (unmarried) women.﴾

this is about the slave women who got married, as indicated by the Āyah;

﴿وَمَنْ لَّمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكَحِ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَّا مَلَكَتْ أَيْمَانُكُمْ فَمِنْ قَبْلِكُمُ الْمُؤْمِنَاتُ﴾

﴿And whoever of you have not the means wherewith to wed free believing women, they may wed believing girls from among

[1] At-Ṭabari 8:193

[2] At-Ṭabari 8:194

وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ
الشَّهَوَاتِ أَنْ يُبْسِلُوا مِثْلًا عَظِيمًا ﴿٢٧﴾ يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ
عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا ﴿٢٨﴾ يَا أَيُّهَا الَّذِينَ
آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ
تَكُونُوا بَيْنَكُمْ رَاضٍ وَبَيْنَكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ
إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿٢٩﴾ وَمَنْ يَعْمَلْ ذَلِكَ عُدُوًّا
وِظْلَمًا فَسَوْفَ نُصْلِيهِ نَارًا وَكَانَ ذَلِكَ عَلَى اللَّهِ
يَسِيرًا ﴿٣٠﴾ إِنْ تَحْتَسِبُوا كِبَاءَ مَا تُنْتَهُونَ عَنْهُ نَكْفُرْ
عَنْكُمْ سَيِّئَاتِكُمْ وَنَذْخِلْكُمْ مَدْخَلًا كَرِيمًا ﴿٣١﴾
وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ
لِلرِّجَالِ نَصِيبٌ مِمَّا اكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِمَّا اكْتَسَبْنَ
وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ
عَلِيمًا ﴿٣٢﴾ وَلِكُلٍّ جَعَلْنَا مَوَالِيًّا وَمِمَّا تَرَكَ الْوَالِدَانِ
وَالْأَقْرَبُونَ وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ فَعَاثُوهُمْ
نَصِيبُهُمْ إِنْ اللَّهُ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا ﴿٣٣﴾

those whom your
right hands
possess,﴾

Therefore, since the honorable Ayah is about believing slave girls, then,

﴿لَا ذَا أَحْوَجَ﴾

﴿And after they have been taken in wedlock,﴾

refers to when they (believing slave girls) get married, as Ibn 'Abbās and others have said.^[1] Allāh's statement,

﴿يُضْفُ مَا عَلَى الْمُعْتَدَةِ مِنَ
الْعَذَابِ﴾

﴿their punishment is half of that for free (un-married) women.﴾

indicates that the

type of punishment prescribed here is the one that can be reduced to half, lashes in this case, not stoning to death, and Allāh knows best. Allāh's statement,

﴿ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ﴾

﴿This is for him among you who is afraid of being harmed in his religion or in his body;﴾

indicates that marrying slave girls, providing one satisfies the required conditions, is for those who fear for their chastity and find it hard to be patient and refrain from sex. In this difficult circumstance, one is allowed to marry a slave girl. However, it is better to refrain from marrying slave girls and to observe

[1] At-Tabari 8:202

patience, for otherwise, the offspring will become slaves to the girl's master. Allāh said,

﴿وَأَنْ تَصْرِفُوا حَيْرَ لَكُمْ وَقَدْ عَفُوٌّ رَحِيمٌ﴾

﴿but it is better for you that you practice self-restraint, and Allāh is Oft-Forgiving, Most Merciful.﴾

﴿يُرِيدُ اللَّهُ يَتَّبِعَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ وَاللَّهُ عَلِيمٌ
حَكِيمٌ ۝ وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ يُقِيلُوا مِنْهَا
عَظِيمًا ۝ يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ دَحْلِقَ الْإِنْسَانِ ضَعِيفًا ۝﴾

﴿26. Allāh wishes to make clear (what is lawful and what is unlawful) to you, and to show you the ways of those before you, and accept your repentance, and Allāh is All-Knower, All-Wise.﴾

﴿27. Allāh wishes to accept your repentance, but those who follow their lusts, wish that you (believers) should deviate tremendously away (from the right path)﴾

﴿28. Allāh wishes to lighten (the burden) for you; and man was created weak.﴾

Allāh explains to the believers what He has allowed and prohibited for them in this and other Sūrahs,

﴿وَيَهْدِيكُمْ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ﴾

﴿And to show you the ways of those before you,﴾

meaning their righteous ways and how to adhere to the commandments that He likes and is pleased with.

﴿وَيَتُوبَ عَلَيْكُمْ﴾

﴿and accept your repentance﴾ from sin and error,

﴿وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾

﴿and Allāh is All-Knower, All-Wise.﴾

in His commands, decrees, actions and statements. Allāh's statement,

﴿وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ يُقِيلُوا مِنْهَا عَظِيمًا﴾

﴿but those who follow their lusts, wish that you (believers) should deviate tremendously away from the right path)﴾

indicates that the followers of Shayṭān among the Jews, Christians and the adulterous, wish that you would take the horrendous path of falsehood instead of the truth.

﴿رَبُّهُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ﴾

﴿Allāh wishes to lighten (the burden) for you﴾

His legislation, orders, what He prohibits and what He decrees for you. This is why Allāh has allowed free men to marry slave girls under certain conditions, as Mujāhid and others have stated.^[1]

﴿وَخَلَقَ الْإِنْسَانَ ضَعِيفًا﴾

﴿and man was created weak.﴾

and this is why it is suitable in his case that the commands are made easy for him, because of his weakness and feebleness.

Ibn Abi Ḥātim recorded that Ṭāwus said that,

﴿وَخَلَقَ الْإِنْسَانَ ضَعِيفًا﴾

﴿and man was created weak﴾, "Concerning women".^[2] Waki' said, "Man's mind leaves when women are involved."

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ بَعْضُكُمْ مِنْ رِجَالِكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ۚ وَمَنْ يَفْعَلْ ذَلِكَ عُدُوًّا وَغُلًّا قَتَلَهُ قَتْلًا ضَالًّا ۚ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ۚ إِنْ تَحْسَبُوا كِبَايَرَ مَا تُهَوِّنُ عَنْهُ تُكْفِرُ عَنْكُمْ سَيِّئَاتِكُمْ وَتُدْخِلُكُمْ ثَخَلًا كَرِيمًا ۚ﴾

﴿29. O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allāh is Most Merciful to you.﴾

﴿30. And whoever commits that through aggression and injustice, We shall cast him into the Fire, and that is easy for Allāh.﴾

﴿31. If you avoid the great sins which you are forbidden to do, We shall remit from you your (small) sins, and admit you to a

^[1] At-Ṭabari 8:215

^[2] At-Ṭabari 8:216

Noble Entrance (i.e. Paradise).﴾

Prohibiting Unlawfully Earned Money

Allāh, the Exalted and Most Honored, prohibits His believing servants from illegally acquiring each other's property using various dishonest methods such as *Ribā*, gambling and other wicked methods that appear to be legal, but Allāh knows that, in reality, those involved seek to deal in interest.

Ibn Jarīr recorded that Ibn 'Abbās commented on a man who buys a garment, saying that if he likes it he will keep it, or he will return it along with an extra *Dirham*, "This is what Allāh meant, when He said,

﴿وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ﴾

﴿Eat not up your property among yourselves unjustly.﴾^[1]

'Alī bin Abi Ṭalhah reported that Ibn 'Abbās said, "When Allāh sent down,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ﴾

﴿O you who believe! Eat not up your property among yourselves unjustly﴾

some Muslims said, 'Allāh has forbidden us from eating up each other's property unjustly, and food is our best property. Therefore, none among us is allowed to eat from anyone else's food.' After that Allāh sent down,

﴿لَيْسَ عَلَى الْأَعْمَى حَرَجٌ﴾

﴿There is no restriction on the blind﴾ (until the end of the *Āyah*). [24:61]."

Qatādah said similarly. Allāh's statement,

﴿إِلَّا أَنْ تَكُونَ بَيْنَكُمْ بِمُتَقَاتِلَةٍ عَنْ رَأْيٍ وَسُكُونٍ﴾

﴿except it be a trade amongst you, by mutual consent.﴾

means, do not revert to illegal ways and means to acquire money. However, there is no harm in commercial transactions that transpire between the buyer and the seller with mutual consent, so that money is legally earned from these

[1] Aṭ-Ṭabari 8:217

transactions. Mujāhid said that,

﴿إِلَّا أَنْ تَكُونَ بَحْكَرَةً عَنْ تَرَايَ وَتَنْكُم﴾

«except it be a trade amongst you, by mutual consent.»

means, "By selling and buying, or giving someone a gift." Ibn Jarir recorded this statement.^[1]

The Option to Buy or Sell Before Parting, is Part of 'Mutual Consent' in Trading

Mutual agreement in various transactions is attained when both parties have the right to uphold or dissolve the agreement before they part. In the Two *Ṣaḥīḥs*, it is recorded that the Messenger of Allāh ﷺ said,

«الْبَيْعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا»

«The seller and the buyer retain the (right to change their mind) as long as they have not parted.»^[2] Al-Bukhārī's wording for this *Ḥadīth* reads,

«إِذَا بَايَعَ الرَّجُلَانِ فَكُلُّ وَاحِدٍ مِنْهُمَا بِالْخِيَارِ، مَا لَمْ يَتَفَرَّقَا»

«When two men conduct a transaction, they retain their (right to change their mind) as long as they have not parted.»^[3]

Forbidding Murder and Suicide

Allāh said,

﴿وَلَا تَقْتُلُوا أَنْفُسَكُمْ﴾

«And do not kill yourselves.» by committing Allāh's prohibitions, falling into sin and eating up each other's property unjustly,

﴿إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا﴾

«Surely, Allāh is Most Merciful to you.» in what He commanded you and prohibited you from.

Imām Aḥmad recorded that 'Amr bin Al-'Āṣ said that when

^[1] Aṭ-Ṭabarī 8:221

^[2] *Faḥ Al-Bārī* 4:385, Muslim 3:1163

^[3] *Faḥ Al-Bārī* 4:390

the Prophet ﷺ sent him for the battle of Dhāt As-Salāsil, "I had a wet dream during a very cold night and feared that if I bathed, I would die. So I performed *Tayammum* (with pure earth) and led my company in the Dawn prayer. When I went back to the Messenger of Allāh ﷺ, I mentioned what had happened to me and he said,

«يَا عَمْرُو! صَلَّيْتَ بِأَصْحَابِكَ وَأَنْتَ جُنُبٌ!»

«O 'Amr! Have you led your people in prayer while you were in a state of sexual impurity?»

I said, 'O Messenger of Allāh! I had a wet dream on a very cold night and feared that if I bathed I would perish, and I remembered Allāh's statement,

﴿وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا﴾

«And do not kill yourselves. Surely, Allāh is Most Merciful to you».

So I performed *Tayammum* and prayed.' The Messenger of Allāh ﷺ smiled and did not say anything." This is the narration reported by Abu Dāwud.

Ibn Marduwyah mentioned this honorable *Āyah* and then reported that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«مَنْ قَتَلَ نَفْسَهُ بِحَدِيدَةٍ، فَحَدِيدَتُهُ فِي يَدِهِ، يَجَأُ بِهَا بَطْنَهُ يَوْمَ الْقِيَامَةِ فِي نَارِ جَهَنَّمَ، خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا، وَمَنْ قَتَلَ نَفْسَهُ بِسُمِّ فَسُمُّهُ فِي يَدِهِ، يَنْحَسُّهُ فِي نَارِ جَهَنَّمَ، خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا، وَمَنْ تَرَدَّى مِنْ جَبَلٍ فَقَتَلَ نَفْسَهُ، فَهُوَ مُتَرَدٍّ فِي نَارِ جَهَنَّمَ، خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا»

«Whoever kills himself with an iron tool, then his tool will be in his hand and he will keep stabbing himself with it in the Fire of Jahannam, forever and ever. Whoever kills himself with poison, then his poison will be in his hand and he will keep taking it in the Fire of Jahannam forever and ever. Whoever kills himself by throwing himself from a mountain, will keep falling in the Fire of Jahannam forever and ever.»

This *Ḥadīth* was also collected in the Two *Ṣaḥīḥs*. Abu Qilābah said that Thābit bin Aḍ-Ḍaḥḥāk said that the Messenger of Allāh ﷺ said,

«مَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ، عَذَّبَ بِهِ يَوْمَ الْقِيَامَةِ»

«Whoever kills himself with an instrument, will be punished with it on the Day of Resurrection.»

This Ḥadīth was collected by the Group. This is why Allāh said,

﴿وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا﴾

«And whoever commits that through aggression and injustice,» meaning, whoever commits what Allāh has forbidden for him transgression and injustice - while knowing that it is forbidden for him, yet he still dares to commit it,

﴿فَنُفِثَ فِي نَارِهِ﴾

«We shall cast him into the Fire,».

This Āyah carries a stern warning and a truthful promise. Therefore, every sane person should beware of it, those who hear the speech with full comprehension.

Minor Sins Will be Pardoned if One Refrains from Major Sins

Allāh said,

﴿إِنْ جَنَّبُوا كِبَارَ مَا نَهَوْا عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ﴾

«If you avoid the great sins which you are forbidden to do, We shall remit from you your (small) sins,»

meaning, if you avoid the major evil deeds that you were prohibited We will forgive you the minor evil deeds and will admit you into Paradise. This is why Allāh said,

﴿وَنُدْخِلْكُمْ مَدْخَلَ كَرِيمًا﴾

«and admit you to a Noble Entrance (i.e. Paradise).»

There are several Ḥadīths on the subject of this honorable Āyah. Imām Aḥmad recorded that Salmān Al-Fārisi said, "The Prophet ﷺ said to me, 'Do you know what the day of Al-Jumu'ah is?' I said, 'It is the day during which Allāh brought together the creation of your father (Ādam).' He said,

«لَكِنْ أَذْرِي مَا يَوْمَ الْجُمُعَةِ، لَا يَنْظَرُ الرَّجُلُ فَيُحِبُّ طَهْرَهُ، ثُمَّ يَأْتِي الْجُمُعَةَ

فَتَنَبَّأْتُ حَتَّى يَفْصِي الْإِمَامُ صَلَاتَهُ، إِلَّا كَانَ كَفَّارَةً لِمَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْمُتْبَعَةِ.
مَا اجْتَنِبْتُ الْمُنَافَةَ»

‘I know what the day of Jumu’ah is. Anyone who takes a bath and cleans himself as much as he can and then proceeds for the Friday prayer and remains quiet until the Imām finishes the prayer, all his sins in between the present and the next Friday will be forgiven, as long as major sins were avoided.’

Al-Bukhārī recorded similar wording from Salmān Al-Fārisī.

The Seven Destructive Sins

What are the Seven Destructive Sins?

In the Two Ṣaḥīḥs, it is recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«اجْتَنِبُوا السَّبْعَ الْكُوفَاتِ»

‘Avoid the seven great destructive sins.’

The people inquired, ‘O Allāh’s Messenger! What are they?’ He said,

«الشِّرْكُ بِاللهِ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللهُ إِلَّا بِالْحَقِّ، وَالسَّخَرُ، وَأَكْلُ الرِّبَا، وَأَكْلُ
مَالِ الْيَتِيمِ، وَالتَّوَلَّى بِزَمِ الرَّخْفِ، وَقَذْفُ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ الْغَافِلَاتِ»

‘To join others in worship along with Allāh, to kill the life which Allāh has forbidden except for a just cause, magic, to consume Ribā, to consume an orphan’s wealth, to turn away from the enemy and flee from the battlefield when the battle begins, and to accuse chaste women, who never even think of anything that would tarnish their chastity and are good believers.’^[1]

Another Ḥadīth that mentions False Witness

Imām Aḥmad recorded that Anas bin Mālik said, “The Messenger of Allāh ﷺ mentioned the major sins, or was asked about the major sins. He said,

«الشِّرْكُ بِاللهِ، وَقَتْلُ النَّفْسِ، وَعُقُوقُ الزَّوَالِدَيْنِ»

^[1] Faṭḥ Al-Bārī 5:462, Muslim 1:92

‘Associating others with Allāh in worship, killing the life, and being undutiful to the parents.’

He then said,

«أَلَا أُبَيِّنُكُمْ بِأَكْبَرِ الْكِبَايِرِ؟» قَالَ: «قَوْلُ الزُّوْرِ - أَوْ شَهَادَةُ الزُّوْرِ -»

‘Should I tell you about the biggest of the major sins? The false statement - or the false testimony.’

Shu’bah - one of the narrators of the Ḥadīth - said, “Most likely, in my opinion, he said, ‘False testimony.’”^[1] The Two Ṣaḥīḥs recorded this Ḥadīth from Shu’bah from Anas.^[2]

Another Ḥadīth

In the Two Ṣaḥīḥs, it is recorded that ‘Abdur-Raḥmān bin Abi Bakrah said that his father said, “The Prophet ﷺ said,

«أَلَا أُبَيِّنُكُمْ بِأَكْبَرِ الْكِبَايِرِ؟»

‘Should I inform you about the greatest of the great sins?’

We said, ‘Yes, O Allāh’s Messenger!’ He said,

«الْإِشْرَاكُ بِاللهِ، وَعُقُوقُ الْوَالِدَيْنِ»

‘To join others in worship with Allāh and to be undutiful to one’s parents.’

He was reclining, then he sat up and said;

«أَلَا وَشَهَادَةُ الزُّوْرِ، أَلَا وَقَوْلُ الزُّوْرِ»

‘And I warn you against false testimony and false speech.’

and he continued repeating it until we wished that he would stop.^[3]

Another Ḥadīth that mentions killing the Offspring

In the Two Ṣaḥīḥs, it is recorded that ‘Abdullāh bin Mas’ūd said, “I asked, ‘O Allāh’s Messenger! What is the greatest sin?’ [(in one narration) the biggest sin]?” He said,

«أَنْ تَجْعَلَ لَكَ وَلَدًا وَتُهْلِكَهُ»

[1] Aḥmad 3:131

[2] Faṭḥ Al-Bāri 10:419, Muslim 1:91

[3] Faṭḥ Al-Bāri 5:309, Muslim 1:91

«To make a rival for Allāh while He Alone created you.»

I said, 'Then?' He said,

«أَنْ تَقْتُلَ وَلَدَكَ خَشْيَةً أَنْ يَطْعَمَ مَعَكَ»

«To kill your offspring for fear that he might share your food with you.»

I said, 'Then?' He said,

«أَنْ تُزَانِيَ حَبِيلَةَ جَارِكَ»

«To commit adultery with your neighbor's wife.»^[1] He then recited,

﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا مَّاخِرًا﴾

«And those who invoke not any other god along with Allāh», until,

﴿إِلَّا مَنْ تَابَ﴾

«Except those who repent.»

Another Ḥadīth from 'Abdullāh bin 'Amr

Imām Aḥmad recorded that 'Abdullāh bin 'Amr said that the Prophet ﷺ said,

«أَكْبَرُ الْكِبَايِرِ: الْإِشْرَاقُ بِأَهْلِهِ، وَغُرُوقُ الْوَالِدَيْنِ - أَوْ قَتْلُ النَّفْسِ شِعْبَةَ الشَّامِ - وَالْيَمِينُ الْغَمُوسُ»

«The greatest sins are: To join others in worship with Allāh, to be unduliful to one's parents - or to take a life» Shu'bah was uncertain of which one - «and the false oath».^[2] Recorded by Al-Bukhāri, At-Tirmidhi, and An-Nasāi.

Another Ḥadīth by 'Abdullāh bin 'Amr about Causing one's Parents to be Cursed

'Abdullāh bin 'Amr said that the Messenger of Allāh ﷺ said,

«إِنَّ مِنْ أَكْبَرِ الْكِبَايِرِ أَنْ يُلْعَنَ الرَّجُلُ وَالِدَيْهِ»

^[1] *Faṭḥ Al-Bārī* 8:350, *Muslim* 1:90

^[2] *Al-Bukhāri* 6675, *Tuḥfat Al-Aḥwadhī* 3021 and *An-Nasā'i* 8:63

«Among the worst of the major sins is for a man to curse his own parents.»

They said, "How can one curse his own parents?" He said,

«يَسُبُّ الرَّجُلُ أَبَا الرَّجُلِ، يَسُبُّ أَبَاهُ، وَيَسُبُّ أُمَّهُ يَسُبُّ أُمَّهُ»

«One curses another man's father, and that man curses his father in retaliation, or he curses someone's mother and that man curses his mother.»

This is the wording of Muslim.^[1] At-Tirmidhi said, "Ṣaḥīḥ." It is recorded in the Ṣaḥīḥ that the Messenger of Allāh ﷺ said,

«سَبُّ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ»

«Cursing a Muslim is a sin and fighting him is Kufr.»^[2]

﴿وَلَا تَسْتَمِرُّوْا مَا فَضَّلَ اللّٰهُ بِكُمْ عَلَى بَعْضِ الرِّجَالِ نَحِبٌ يَّمَّا أَكْتَبُوا وَلِلنِّسَاءِ

نَحِبٌ يَّمَّا أَكْتَبْنَ وَاسْتَلُوا اللّٰهَ مِنْ فَضْلِهِ، إِنَّ اللّٰهَ كَانَ بِكُلِّ شَيْءٍ عَلِيْمًا﴾

﴿32. And wish not for the things in which Allāh has made some of you to excel others. For men there is reward for what they have earned, (and likewise) for women there is reward for what they have earned, and ask Allāh of His bounty. Surely, Allāh is Ever All-Knower of everything.﴾

Do Not Wish for the Things Which Allāh has Made Some Others to Excel In

Imām Aḥmad recorded that Umm Salamah said, "O Messenger of Allāh! Men go to battle, but we do not go to battle, and we earn one-half of the inheritance (that men get)." Allāh sent down,

﴿وَلَا تَسْتَمِرُّوْا مَا فَضَّلَ اللّٰهُ بِكُمْ عَلَى بَعْضِ الرِّجَالِ نَحِبٌ يَّمَّا أَكْتَبُوا وَلِلنِّسَاءِ

﴿And wish not for the things in which Allāh has made some of you to excel others﴾.^[3]

At-Tirmidhi also recorded this Ḥadīth.^[4] Allāh's statement,

[1] Muslim no. 90

[2] Al-Bukhārī : 5973, Muslim : 64

[3] Aḥmad 6:322

[4] Tuhfat Al-Aḥwadhī 8:375, 377

﴿لِّلرِّجَالِ نَصِيبٌ مِّمَّا كَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَسَبْنَ﴾

«For men there is reward for what they have earned, (and likewise) for women there is reward for what they have earned, »

indicates, according to Ibn Jarīr, that each person will earn his wages for his works, a reward if his deeds are good, and punishment if his deeds are evil.

It was also reported that this Āyah is talking about inheritance, indicating the fact that each person will get his due share of the inheritance, as Al-Wālibi^[1] reported from Ibn 'Abbās. Allāh then directed the servants to what benefits them,

﴿وَسْأَلُوا اللَّهَ مِنْ فَضْلِهِ﴾

«and ask Allāh of His Bounty.» Therefore, the Āyah states, "Do not wish for what other people were endowed with over you, for this is a decision that will come to pass, and wishing does not change its decree. However, ask Me of My favor and I will grant it to you, for I Am Most Generous and Most Giving." Allāh then said,

﴿إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا﴾

«Surely, Allāh is Ever All-Knower of everything.»

meaning, Allāh knows who deserves this life, and so He gives him riches, and whoever deserves poverty, He makes him poor. He also knows who deserves the Hereafter, and He directs him to perform the deeds that will help him to be successful in it, and whoever deserves failure, He prevents him from achieving righteousness and what leads to it. Hence, Allāh said,

﴿إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا﴾

«Surely, Allāh is Ever All-Knower of everything.»

﴿وَلِكُلِّ جَمَلَةٍ مَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلْزَّوْجِ عَقْدَتُمْ أَنبَشَكُمْ فَنَأَوُّهُمْ
نَصِيبُهُمْ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا﴾

433. And to everyone, We have appointed Mawālī of that left by parents and relatives. To those also with whom you have

[1] 'Ali bin Abi Ṭalḥah.

made a pledge (brotherhood), give them their due portion (by will). Truly, Allāh is Ever a Witness over all things.﴾

Ibn 'Abbās, Mujāhid, Sa'īd bin Jubayr, Abu Šālih, Qatādah, Zayd bin Aslam, As-Suddi, Aḍ-Ḍaḥḥāk, Muqātil bin Ḥayyān, and others said that Allāh's statement,

﴿وَلِكُلِّ جَمَلًا مِّمَّا﴾

﴿And to everyone, We have appointed Mawālī﴾

means, "Heirs."¹¹ Ibn 'Abbās was also reported to have said that *Mawālī* refers to relatives. Ibn Jarīr commented, "The Arabs call the cousin a *Mawlā*."

Ibn Jarīr continued, "Allāh's statement,

﴿يَسِّرْنَا رَبِّكَ الْوَالِدَانِ وَالْأَقْرَبُونَ﴾

﴿of that (property) left by parents and relatives.﴾

means, from what he inherited from his parents and family members. Therefore, the meaning of the *Āyah* becomes: To all of you, O people, We appointed relatives (such as children) who will later inherit what you inherited from your own parents and relatives." Allāh's statement,

﴿وَالَّذِينَ عَقَدْتَ أَيْمَانُكُمْ فَأَنْتُمْ بِهِمْ عَمَلٌ﴾

﴿To those also with whom you have made a pledge (brotherhood), give them their due portion.﴾

means, "Those with whom you have a pledge of brotherhood, give them their share of inheritance, thus fulfilling the ratified pledges that you gave them. Allāh has witnessed all of you when you gave these pledges and promises." This practice was followed in the beginning of Islām, but was later on abrogated when Muslims were commanded to fulfill the pledges (brotherhood) they had already given, but to refrain from making any new pledges after that.

Al-Bukhārī recorded that Ibn 'Abbās said,

﴿وَلِكُلِّ جَمَلًا مِّمَّا﴾

﴿And to everyone, We have appointed Mawālī﴾ "meaning, heirs;

¹¹ At-Ṭabari 8:270-271

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٨٤

الْمَدِينَةِ

الزَّيَالِ قَوْمٌ عَلَى الْإِسَاءِ بِمَا فَصَّلَ اللَّهُ بَعْضُهُمْ
 عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَأَلْصَقَ لِحَدِّ
 قَدِينَتُ حَفِظْتُ لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَالَّذِي نَخَافُونَ
 نُشْرُهُمْ فَعِظُواهُمْ وَأَهْجُرُوهُمْ فِي الْمَضَاجِعِ
 وَأَصْرِبُوهُمْ إِنْ أَطَعْتُمْ فَلَا تَبْغُوا عَلَيْهِمْ سَبِيلًا
 إِنْ اللَّهُ كَانَتْ عَلَيْكُمْ كِبْرًا ﴿٨٤﴾ وَإِنْ خِفْتُمْ شِقَاقَ
 بَيْنِهِمَا فَأَبْعَثُوا حَكَمًا مِنْ أَهْلِهِ وَحَكَمًا مِنْ أَهْلِهَا إِنْ
 يُرِيدَا إِصْلَاحًا يُوَفِّي اللَّهُ بَيْنَهُمَا إِنْ اللَّهُ كَانَ عَلِيمًا حَكِيمًا
 ﴿٨٥﴾ وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَاللَّوَلَيْنِ
 إِحْسَانًا وَبِذِي الْقُرْنَيْنِ وَالْأَيْتَمَنِ وَالسَّكِينِ وَالْجَارِ
 ذِي الْقُرْنَيْنِ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ
 وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنْ اللَّهُ لَا يُحِبُّ مَنْ
 كَانَ مُخْتَالًا فَخُورًا ﴿٨٦﴾ الَّذِينَ يَبْتَخُلُونَ وَيَأْمُرُونَ
 النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ
 مِنْ فَضْلِهِ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿٨٧﴾

﴿وَالَّذِينَ عَقَدْتَ أَيْمَانُكُمْ﴾

«To those also with whom you have made a pledge (brotherhood)»

When the emigrants came to Al-Madīnah, the emigrant would inherit from the Anṣārī, while the latter's relatives would not inherit from him because of the bond of brotherhood which the Prophet ﷺ established between them (the emigrants and the Anṣār). When the verse,

﴿وَلِكُلِّ جَمَلْنَا مَوَالِي﴾

«And to everyone We have appointed Mawālī» was revealed, it

cancelled (the pledge of brotherhood regarding inheritance).^[1] Then he said, "The verse,

﴿وَالَّذِينَ عَقَدْتَ أَيْمَانُكُمْ فَآتُوهُمْ نَصِيبَهُمْ﴾

«To those also with whom you have made a pledge (brotherhood), give them their due portion.»

remained valid for cases of co-operation and mutual advice, while the matter of inheritance was excluded and it became permissible to assign something in one's will to the person who had the right of inheriting before.^[1]

الزَّيَالِ قَوْمٌ عَلَى الْإِسَاءِ بِمَا فَصَّلَ اللَّهُ بَعْضُهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ

[1] Fath Al-Bāri 8:96

أَمُولُهُمُ وَالصَّالِحَاتُ قَانِتَاتٌ لِّفَضْلِ مَا حَفِظَ اللَّهُ وَالَّتِي تَخَافُونَ نُزُومَ
 قُطُومِهِمْ وَأَنْجَرُوهُمْ فِي الْمَضَاجِعِ وَأَضْرِبُوهُمْ فَإِنَّ اللَّهَ كَانَ سَمِيعًا بَلِ اللَّهُ
 كَاتِبٌ عَلَيْكُمْ كَبِيرٌ ﴿٣٤﴾

﴿34. Men are the protectors and maintainers of women, because Allāh has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are Qānītāt, and guard in the husband's absence what Allāh orders them to guard. As to those women on whose part you see ill conduct, admonish them, and abandon them in their beds, and beat them, but if they return to obedience, do not seek a means against them. Surely, Allāh is Ever Most High, Most Great.﴾

Allāh said,

﴿الزَّيَالُ قَوَّموهُ عَلَى النِّسَاءِ﴾

﴿Men are the protectors and maintainers of women,﴾

meaning, the man is responsible for the woman, and he is her maintainer, caretaker and leader who disciplines her if she deviates.

﴿بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ﴾

﴿because Allāh has made one of them to excel the other,﴾

meaning, because men excel over women and are better than them for certain tasks. This is why prophethood was exclusive of men, as well as other important positions of leadership. The Prophet ﷺ said,

«لَنْ يَفْلِحَ قَوْمٌ وَلَوْ أَمَرَهُمْ امْرَأَةٌ»

«People who appoint a woman to be their leader, will never achieve success.»

Al-Bukhārī recorded this *Hadīth*.^[1] Such is the case with appointing women as judges or on other positions of leadership.

﴿وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ﴾

﴿and because they spend from their means.﴾ meaning the dowry,

[1] *Fath Al-Bārī* 7:732

expenditures and various expenses that Allāh ordained in His Book and the Sunnah of His Messenger for men to spend on women. For these reasons it is suitable that he is appointed her maintainer, just as Allāh said,

﴿وَالرِّجَالُ عَلَىٰ نِسَائِهِمْ﴾

«But men have a degree (of responsibility) over them».

Qualities of the Righteous Wife

Allāh said,

﴿وَالصَّالِحَاتُ﴾

«Therefore, the righteous» women,

﴿قَانِتَاتُ﴾

«are Qānitāt», obedient to their husbands, as Ibn 'Abbās and others stated.^[1]

﴿حَافِظَاتُ لِنَفْسِهِ﴾

«and guard in the husband's absence»

As-Suddi and others said that it means she protects her honor and her husband's property when he is absent, and Allāh's statement,

﴿بِمَا حَفِظَ اللَّهُ﴾

«what Allāh orders them to guard.»

means, the protected [husband] is the one whom Allāh protects.^[2] Ibn Jarīr recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«خَيْرُ النِّسَاءِ امْرَأَةٌ إِذَا نَظَرْتَ إِلَيْهَا سَرَّتْكَ، وَإِذَا أَمَرْتَهَا أَطَاعَتْكَ، وَإِذَا غَبَّتْ عَنْهَا حَفِظَتْكَ فِي نَفْسِهَا وَمَالِكَ»

«The best women is she who when you look at her, she pleases you, when you command her she obeys you, and when you are absent, she protects her honor and your property.»

Then, the Messenger of Allāh ﷺ recited the Āyah,

^[1] At-Ṭabari 8:294

^[2] At-Ṭabari 8:295

﴿الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ﴾

«Men are the protectors and maintainers of women,»
until its end.^[1]

Imām Ahmad recorded that 'Abdur-Rahmān bin 'Awf said that the Messenger of Allāh ﷺ said,

«إِذَا صَلَّتِ الْمَرْأَةُ خَمْسَتَهَا، وَصَامَتْ شَهْرَهَا، وَحَفِظَتْ فَرْجَهَا، وَأَطَاعَتْ زَوْجَهَا،
قِيلَ لَهَا: ادْخُلِي الْجَنَّةَ مِنْ أَيِّ الْأَبْوَابِ شِئْتَ»

«If the woman prayed her five daily prayers, fasted her month, protected her chastity and obeyed her husband, she will be told, 'Enter Paradise from any of its doors you wish.'»^[2]

Dealing with the Wife's Ill-Conduct

Allāh said,

﴿وَالَّذِي تَخَاوَرْتُمُوهُنَّ﴾

«As to those women on whose part you see ill conduct,»

meaning, the woman from whom you see ill conduct with her husband, such as when she acts as if she is above her husband, disobeys him, ignores him, dislikes him, and so forth. When these signs appear in a woman, her husband should advise her and remind her of Allāh's torment if she disobeys him. Indeed, Allāh ordered the wife to obey her husband and prohibited her from disobeying him, because of the enormity of his rights and all that he does for her. The Messenger of Allāh ﷺ said,

«لَوْ كُنْتُ آيِرًا أَحَدًا أَنْ يَسْجُدَ لِأَخِي، لَأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا، مِنْ عِظَمِ حَقِّ عَلَيْهَا»

«If I were to command anyone to prostrate before anyone, I would have commanded the wife to prostrate before her husband, because of the enormity of his right upon her.»^[3]

Al-Bukhāri recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

[1] At-Tabari 8:295

[2] Ahmad 1:191

[3] Tuhfat Al-Aḥwadhī 4:323

«إِذَا دَعَا الرَّجُلُ امْرَأَتَهُ إِلَى فِرَاشِهِ فَأَبَتْ عَلَيْهِ، لَعَنَتُهَا الْمَلَائِكَةُ حَتَّى تُصْبِحَ»

«If the man asks his wife to come to his bed and she declines, the angels will keep cursing her until the morning.»^[1]

Muslim recorded it with the wording,

«إِذَا بَاتَتِ الْمَرْأَةُ هَاجِرَةً فِرَاشَ زَوْجِهَا، لَعَنَتُهَا الْمَلَائِكَةُ حَتَّى تُصْبِحَ»

«If the wife goes to sleep while ignoring her husband's bed, the angels will keep cursing her until the morning.»^[2]

This is why Allāh said,

﴿وَالَّذِينَ تَعْلَوْنَ فَوُشُومَهُمْ فِي ظُهُورِهِمْ﴾

«As to those women on whose part you see ill conduct, admonish them (first)».

Allāh's statement,

﴿وَالْمُتْرَفِيفُ فِي الْمَضَاجِعِ﴾

«abandon them in their beds,» 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said "The abandonment refers to not having intercourse with her, to lie on her bed with his back to her."^[3] Several others said similarly. As-Suddi, Aḍ-Ḍaḥḥāk, 'Ikrimah, and Ibn 'Abbās, in another narration, added, "Not to speak with her or talk to her."^[4] The Sunan and Musnad compilers recorded that Mu'āwiyah bin Ḥaydah Al-Qushayri said, "O Allāh's Messenger! What is the right that the wife of one of us has on him?" The Prophet ﷺ said,

«أَنْ تُطْعِمَهَا إِذَا طَعِمْتَ، وَتَكْثُرَ مَا إِذَا اكْتَسَبْتَ، وَلَا تُضْرِبَ الْوَجْهَ، وَلَا تُفْجَحَ، وَلَا تَهْجُرَ إِلَّا فِي الْبَيْتِ»

«To feed her when you eat, cloth her when you buy clothes for yourself, refrain from striking her face or cursing her, and to not abandon her, except in the house.»^[5] Allāh's statement,

[1] Fath Al-Bāri 9:205

[2] Muslim 2:1059

[3] Aṭ-Ṭabari 8:302

[4] Aṭ-Ṭabari 8:302-304

[5] Abu Dāwud 2:606, An-Nasā'ī in Al-Kubrā 5:375, Ibn Mājah 1:593, Aḥmad 5:3

﴿وَأَضْرِبُوهُنَّ﴾

﴿beat them﴾ means, if advice and ignoring her in the bed do not produce the desired results, you are allowed to discipline the wife, without severe beating. Muslim recorded that Jābir said that during the Farewell *Hajj*, the Prophet ﷺ said;

«وَاتَّقُوا اللَّهَ فِي النِّسَاءِ، فَإِنَّهُنَّ عِنْدَكُمْ عَوَانٍ، وَلَكُمْ عَلَيْهِنَّ أَنْ لَا يُوْطِئَنَّ فُرُشَكُمْ أَحَدًا تَكْرَهُوْنَ، فَإِنْ فَعَلْنَ ذَلِكَ فَاضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبْرَحٍ، وَلَهُنَّ عَلَيْكُمْ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ»

«Fear Allāh regarding women, for they are your assistants. You have the right on them that they do not allow any person whom you dislike to step on your mat. However, if they do that, you are allowed to discipline them lightly. They have a right on you that you provide them with their provision and clothes, in a reasonable manner.»^[1]

Ibn 'Abbās and several others said that the *Āyah* refers to a beating that is not violent.^[2] Al-Ḥasan Al-Baṣri said that it means, a beating that is not severe.^[3]

When the Wife Obeys Her Husband, Means of Annoyance Against Her are Prohibited

Allāh said,

﴿فَإِنْ أَطَعْتُمَ فَلَا تَبْغُوا عَلَيْهَا سَبِيلًا﴾

﴿but if they return to obedience, seek not against them means (of annoyance),﴾

meaning, when the wife obeys her husband in all that Allāh has allowed, then no means of annoyance from the husband are allowed against his wife. Therefore, in this case, the husband does not have the right to beat her or shun her bed. Allāh's statement,

﴿إِنَّ اللَّهَ كَاتِبٌ عَلَيْهَا كَبِيرًا﴾

[1] Muslim 8:886

[2] Aṭ-Ṭabari 8:314

[3] Aṭ-Ṭabari 8:316

«Surely, Allāh is Ever Most High, Most Great.» reminds men that if they transgress against their wives without justification, then Allāh, the Ever Most High, Most Great, is their Protector, and He will exert revenge on those who transgress against their wives and deal with them unjustly.

﴿وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَأَرْسَلُوا حَكَمًا مِنْ أَهْلِهِ. وَحَكَمًا مِنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّي اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا﴾

«35. If you fear a breach between the two, appoint (two) arbitrators, one from his family and the other from her's; if they both wish for peace, Allāh will cause their reconciliation. Indeed Allāh is Ever All-Knower, Well-Acquainted with all things.»

Appointing Two Arbitrators When the Possibility of Estrangement Between Husband and Wife Occurs

Allāh first mentioned the case of rebellion on the part of the wife. He then mentioned the case of estrangement and alienation between the two spouses. Allāh said,

﴿وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَأَرْسَلُوا حَكَمًا مِنْ أَهْلِهِ. وَحَكَمًا مِنْ أَهْلِهَا﴾

«If you fear a breach between the two, appoint (two) arbitrators, one from his family.»

The Fuqahā' (scholars of Fiqh) say that when estrangement occurs between the husband and wife, the judge refers them to a trusted person who examines their case in order to stop any wrongs committed between them. If the matter continues or worsens, the judge sends a trustworthy person from the woman's family and a trustworthy person from the man's family to meet with them and examine their case to determine whether it is best for them to part or to remain together. Allāh gives preference to staying together, and this is why Allāh said,

﴿إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّي اللَّهُ بَيْنَهُمَا﴾

«if they both wish for peace, Allāh will cause their reconciliation.»

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "Allāh commands that a righteous man from the husband's side of the family and the wife's side of the family are appointed, so

that they find out who among the spouses is in the wrong. If the man is in the wrong, they prevent him from his wife, and he pays some restitution. If the wife is in the wrong, she remains with her husband, and he does not pay any restitution. If the arbitrators decide that the marriage should remain intact or be dissolved, then their decision is upheld. If they decide that the marriage remains intact, but one of the spouses disagrees while the other agrees, and one of them dies, then the one who agreed inherits from the other, while the spouse who did not agree does not inherit from the spouse who agreed." This was collected by Ibn Abi Hātim and Ibn Jarir.^[1]

Shaykh Abu 'Umar bin 'Abdul-Barr said, "The scholars agree that when the two arbitrators disagree, then the opinion that dissolves the marriage will not be adopted. They also agree that the decision of the arbitrators is binding, even if the two spouses did not appoint them as agents. This is the case if it is decided that they should stay together, but they disagree whether it is binding or not when they decide for separation." Then he mentioned that the majority holds the view that the decision is still binding, even if they did not appoint them to make any decision.

﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا﴾

﴿36. Worship Allāh and join none with Him in worship, and do good to parents, kinsfolk, orphans, the poor, the neighbor who is near of kin, the neighbor who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allāh does not like such as are proud and boastful.﴾

The Order to Worship Allāh Alone and to Be Dutiful to Parents

Allāh orders that He be worshipped Alone without partners,

[1] At-Tabari 8:325

because He Alone is the Creator and Sustainer Who sends His favors and bounties on His creation in all situations and instances. Therefore He deserves to be singled out, without associating anything or anyone from His creation with Him in worship. Indeed, the Prophet ﷺ said to Mu'adh,

«أَتَذَرِي مَا حَقَّ اللَّهُ عَلَى الْعِبَادِ؟»

«Do you know what Allāh's right on His servants is?»

Mu'adh replied, "Allāh and His Messenger know better." He said,

«أَنْ يَتَعَبَّدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا»

«That they should worship Him and should not worship any others with Him.»

The Prophet ﷺ then said,

«أَتَذَرِي مَا حَقَّ الْعِبَادَ عَلَى اللَّهِ إِذَا فَعَلُوا ذَلِكَ؟ أَلَنْ لَا يَعْذِبُهُمْ»

«Do you know what the right of the servants on Allāh is if they do this? He should not punish them.»^[1]

Allāh then commands the servants to be dutiful to their parents, for Allāh made parents the reason for the servants to come to existence, after they did not exist. Allāh joins the order to worship Him with being dutiful to parents in many places. For example, He said,

﴿أَنْ أَشْكُرَ لِي وَلِوَالِدَيْكَ﴾

«give thanks to Me and to your parents», and,

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَالْوَالِدَيْنِ إِحْسَانًا﴾

«And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents».

After Allāh ordained being dutiful to parents, He ordained kind treatment of relatives, males and females. A Ḥadīth states,

«الصَّدَقَةُ عَلَى الْمِسْكِينِ صَدَقَةٌ، وَعَلَى ذِي الرَّحِمِ صَدَقَةٌ وَصِلَةٌ»

«Charity given to the poor is Ṣadaqah, while charity given to

[1] Faḥ Al-Bārī 13:359

relatives is both *Ṣadaqah* and *Ṣilāh* (keeping the relations).^[1]

Allāh then said,

﴿وَالْيَتَامَىٰ﴾

﴿orphans﴾, because they lost their caretakers who would spend on them. So Allāh commands that the orphans be treated with kindness and compassion. Allāh then said,

﴿وَالْمَسْكِينِ﴾

﴿Al-Masākin (the poor)﴾ who have various needs and cannot find what sustains these needs. Therefore, Allāh commands they should be helped in acquiring their needs in a sufficient manner that will end their inadequacy. We will further elaborate on the matter of the destitute and the poor in *Sūrah Barā'h* (9:60).

The Right of the Neighbor

Allāh said,

﴿وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ﴾

﴿the neighbor who is near of kin, the neighbor who is a stranger﴾

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

﴿وَالْجَارِ ذِي الْقُرْبَىٰ﴾

﴿the neighbor who is near of kin﴾ means, “The neighbor who is also a relative”^[2], while,

﴿وَالْجَارِ الْجُنُبِ﴾

﴿The neighbor who is a stranger﴾ means, “Who is not a relative.”^[3] It was also reported that ‘Ikrimah, Mujāhid, Maymūn bin Mihrān, Aḍ-Ḍaḥḥāk, Zayd bin Aslam, Muqātil bin Ḥayyān and Qatādah said similarly.^[4] Mujāhid was also reported to have said that Allāh’s statement,

[1] *Tuḥfat Al-Aḥwadhī* 3:324

[2] *Aṭ-Ṭabari* 8:335

[3] *Aṭ-Ṭabari* 8:338

[4] *Aṭ-Ṭabari* 8:335-336

﴿وَالْجَارِ الْجُنُبِ﴾

«the neighbor who is a stranger» means, "The companion during travel."^[1] There are many *Hadīths* that command kind treatment to the neighbors, and we will mention some of them here with Allāh's help.

The First *Hadīth*

Imām Aḥmad recorded that 'Abdullāh bin 'Umar said that the Messenger of Allāh ﷺ said,

«مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيَرُدُّهُ»

«Jibrīl kept reminding of the neighbor's right, until I thought that he was going to give him a share of the inheritance.»^[2]

The Two *Ṣaḥīḥs* recorded this *Hadīth*.^[3]

The Second *Hadīth*

Imām Aḥmad recorded that 'Abdullāh bin 'Amr said that the Messenger of Allāh ﷺ said,

«مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُورِثُهُ»

«Jibrīl kept reminding me of the neighbor's right, until I thought he was going to appoint a share of the inheritance for him.»^[4]

Abu Dāwud and At-Tirmidhi recorded this *Hadīth*, which At-Tirmidhi said was "*Ḥasan Gharīb* through this route."^[5]

The Third *Hadīth*

Imām Aḥmad recorded that 'Abdullāh bin 'Amr bin Al-Ās said that the Prophet ﷺ said,

«خَيْرُ الْأَصْحَابِ عِنْدَ اللَّهِ خَيْرُهُمْ لِصَاحِبِهِ، وَخَيْرُ الْجِيرَانِ عِنْدَ اللَّهِ خَيْرُهُمْ لِجَارِهِ»

«The best companions according to Allāh are those who are the best with their friends, and the best neighbors according to

[1] Aṭ-Ṭabarī 8:341

[2] Aḥmad 2:85

[3] *Faṭḥ Al-Bāri* 10:455, Muslim 4:2025

[4] Aḥmad 2:160

[5] Abu Dāwud 5:357, *Tuḥfat Al-Aḥwadhī* 6:72-73

Allāh are the best with their neighbors.^[1] At-Tirmidhi recorded this Ḥadīth and said, "Ḥasan Gharīb".^[2]

The Fourth Ḥadīth

Imām Aḥmad recorded that Al-Miqdād bin Al-Aswad said that the Messenger of Allāh ﷺ asked his Companions,

«مَا تَقُولُونَ فِي الزِّنَا؟»

«What do you say about adultery?»

They said, "It is prohibited, for Allāh and His Messenger have prohibited it. So it is forbidden until the Day of Resurrection." The Messenger of Allāh ﷺ said,

«لَأَنْ يَزْنِيَ الرَّجُلُ بِعَشْرِ نِسَوَةٍ، أَيْسَرُ عَلَيْهِ مِنْ أَنْ يَزْنِيَ بِامْرَأَةٍ جَارِهِ»

«For a man to commit adultery with his neighbor's wife is worse than if he commits adultery with ten women.» He then said,

«مَا تَقُولُونَ فِي السَّرِقَةِ؟»

«What do you say about theft?» They said, "It is prohibited, for Allāh and His Messenger prohibited it." He said,

«لَأَنْ يَسْرِقَ الرَّجُلُ مِنْ عَشْرَةِ آيَاتٍ، أَيْسَرُ عَلَيْهِ مِنْ أَنْ يَسْرِقَ مِنْ جَارِهِ»

«If a man steals from his neighbor, it is worse for him than stealing from ten homes.»^[3] Only Aḥmad recorded this Ḥadīth.

A similar Ḥadīth is recorded in the Two Ṣaḥīḥs, Ibn Mas'ūd said, "I asked, 'O Allāh's Messenger! What is the greatest sin?' He said,

«أَنْ تَجْعَلَ لِلَّهِ يَدًا وَهُوَ خَلَقَكَ»

«To make a rival for Allāh while He Alone created you.» I said, "Then?" He said,

«أَنْ تَقْتُلَ وَلَدَكَ خَشِيَةً أَنْ يَطْعَمَ مِنْكَ»

[1] Aḥmad 2:167

[2] Tuhfat Al-Aḥwadhī 6:75

[3] Aḥmad 6:8

«To kill your offspring for fear that he might share your food with you.» I said, 'Then?' He said,

«أَنْ تُزَانِيَ خَلِيلَةَ جَارِكَ»

«To commit adultery with your neighbor's wife.»^[1]

The Fifth Ḥadīth

Imām Aḥmad recorded that 'Ā'ishah asked the Messenger of Allāh, "I have two neighbors, so whom among them should I give my gift?" He said,

«إِلَى أَقْرَبِهِمَا مِنْكَ بَابًا»

«The neighbor whose door is the closest to you.» Al-Bukhārī narrated this Ḥadīth^[2]

We will elaborate on this subject in the *Tafsīr* of Sūrah Barā'h, Allāh willing and upon Him we depend.

Being Kind to Slaves and Servants

Allāh said,

﴿وَمَا مَلَكَتْ أَيْمَانُكُمْ﴾

«and those (slaves) whom your right hands possess,»

this is an order to be kind to them because they are weak, being held as captives by others.

An authentic Ḥadīth records that during the illness that preceded his death, the Messenger of Allāh ﷺ continued advising his Ummah:

«الصَّلَاةُ الصَّلَاةُ، وَمَا مَلَكَتْ أَيْمَانُكُمْ»

«(Protect) the prayer, (protect) the prayer, and (those slaves) whom your hands possess.»^[3] He was repeating it until his tongue was still.

Imām Aḥmad recorded that Al-Miqdām bin Ma'dykarib said that the Messenger of Allāh ﷺ said,

«مَا أَطْعَمْتُ نَفْسَكَ فَهُوَ لَكَ صَدَقَةٌ، وَمَا أَطْعَمْتُ وَلَدَكَ فَهُوَ لَكَ صَدَقَةٌ، وَمَا

[1] *Faḥ Al-Bārī* 8:350, *Muslim* 1:90

[2] *Aḥmad* 6:175, *Al-Bukhārī* 6020

[3] *An-Nasā'ī in Al-Kubrā* 4:258

أَطْنَنْتَ رَزْجَكَ فَهَرَّ لَكَ صَدَقَةٌ، وَمَا أَطْنَنْتَ خَادِمَكَ فَهَرَّ لَكَ صَدَقَةٌ

‘What you feed yourself is a *Ṣadaqah* (charity) for you, what you feed your children is *Ṣadaqah* for you, what you feed your wife is *Ṣadaqah* for you and what you feed your servant is *Ṣadaqah* for you.’^[1]

An-Nasā’i recorded this *Ḥadīth*^[2] which has an authentic chain of narration, all the thanks are due to Allāh.

‘Abdullāh bin ‘Amr said to a caretaker of his, “Did you give the slaves their food yet?” He said, “No.” Ibn ‘Amr said, “Go and give it to them, for the Messenger of Allāh ﷺ said,

«كَفَى بِالْمَرْءِ إِثْمًا أَنْ يَنْجِسَ عَمَّنْ يَمْلِكُ قُوْنَهُمْ»

‘It is enough sin for someone to prevent whomever he is responsible for from getting their food.’ Muslim recorded this *Ḥadīth*.^[3]

Abu Hurayrah narrated that the Prophet ﷺ said,

«لِلْمَمْلُوكِ طَعَامُهُ وَكِسْوَتُهُ، وَلَا يَكْلَفُ مِنَ الْعَمَلِ إِلَّا مَا يَطِيقُ»

‘The slave has the right to have food, clothing and to only be required to perform what he can bear of work.’ Muslim also recorded this *Ḥadīth*.^[4]

Abu Hurayrah narrated that the Prophet ﷺ said,

«إِنَّمَا أَتَى أَحَدَكُمْ خَادِمُهُ بِطَعَامِهِ، فَإِنْ لَمْ يُجْلِسْهُ مَعَهُ فَلْيَبَاوِلْهُ لُقْمَةً أَوْ لُقْمَتَيْنِ - أَوْ أَكْلَةً أَوْ أَكْلَتَيْنِ - فَإِنَّهُ وَلِيُّ خَرٍّ وَعِلَاجُهُ»

‘When your servant brings meals to one of you, if he does not let him sit and share the meal, then he should at least give him a mouthful or two mouthfuls of that meal or a meal or two, for he has prepared it.’^[5] This is the wording collected by Al-Bukhārī.

Allāh Does Not Like the Arrogant

Allāh said,

[1] Aḥmad 4:131

[2] An-Nasā’i in *Al-Kubrā* 5:376

[3] Muslim 2:692

[4] Muslim 3:1284

[5] *Fath Al-Bārī* 5:214, Muslim 3:1284

وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِيقَةً مِنَ النَّاسِ وَلَا يُوْمِنُونَ
 بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَمَنْ يَكْفُرْ الشَّيْطَانُ لَهُ فَرِيضَةٌ
 قَرِيبًا ﴿٢٨﴾ وَمَا ذَا عَلَيْهِمْ لَوْ آمَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَنْفَقُوا
 مِنْ أَمْوَالِهِمْ أَلَّا يَكُونَ اللَّهُ وَكَانَ اللَّهُ بِهِمْ عَلِيمًا ﴿٢٩﴾ إِنَّ اللَّهَ لَا يَظْلِمُ
 شَيْئًا قَلِيلًا وَلَا كَثِيرًا إِنَّ تِلْكَ حَسْبُكَ يُنْصِفُهَا وَيُؤْتِي مِنْ لَدُنْهُ
 أَجْرًا عَظِيمًا ﴿٣٠﴾ فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ
 وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا ﴿٣١﴾ يَوْمَ يُدْعَى الَّذِينَ
 كَفَرُوا وَعَصُوا الرَّسُولَ لَوْ تُسَوَّى بِهِمُ الْأَرْضُ وَلَا يَكْتُمُونَ
 اللَّهَ حَدِيثًا ﴿٣٢﴾ يَأْتِيهَا الَّذِينَ آمَنُوا لَا تَقْرُبُوا الصَّلَاةَ
 وَأَنْتُمْ سُكَارَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي
 سَبِيلٍ حَتَّى تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرَضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ
 أَحَدٌ مِنْكُم مِّنَ الْغَائِطِ أَوْ لَمْ تُنِسْ الْمَاءَ فَلَمْ تَجِدُوا مَاءً
 فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ إِنَّ
 اللَّهَ كَانَ عَفُورًا غَفُورًا ﴿٣٣﴾ أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ
 الْكِتَابِ يَشْتُرُونَ الضَّلَالَةَ وَيُرِيدُونَ أَنْ تَبْذُلُوا السَّبِيلَ ﴿٣٤﴾

﴿إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ
 غَخًا فَخُورًا﴾

«Verily, Allāh does not like such as are proud and boastful.»

meaning, one who is proud and arrogant, insolent and boasts to others. He thinks that he is better than other people, thus thinking high of himself, even though he is insignificant to Allāh and hated by people. Mujāhid said that Allāh's statement,

﴿إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ
 غَخًا فَخُورًا﴾

«Verily, Allāh does not like such as are proud» means arrogant, while,

﴿فَخُورًا﴾

«boastful» means boasting about what he has, while he does not thank Allāh.^[1] This Āyah indicates that such a person boasts with people about the bounty that Allāh has given him, but he is actually ungrateful to Allāh for this bounty.

Ibn Jarir recorded that 'Abdullāh bin Wāqid Abu Rajā' Al-Harawi said, "You will find that those who are mean are also proud and boasting. He then recited,

﴿وَمَا مَلَكَتْ أَيْمَانُكُمْ﴾

«and those (slaves) whom your right hands possess,»

[1] At-Ṭabari 8:350

You will find that he who is undutiful (to parents) is also arrogant, and deprived. He then recited,

﴿وَبَرًّا بِوَالِدِيَّ وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا﴾

«And dutiful to my mother, and made me not arrogant, deprived.»

Once a man asked the Prophet, "O Messenger of Allāh, advise me." The Prophet ﷺ said,

«إِيَّاكَ وَإِسْبَالَ الْإِزَارِ، فَإِنَّ إِسْبَالَ الْإِزَارِ مِنَ الْمَخِيلَةِ، وَإِنَّ اللَّهَ لَا يُحِبُّ الْمَخِيلَةَ»

«Avoid lengthening the dress (below the ankles), for this practice is from arrogance. Verily, Allāh does not like arrogance.»^[1]

﴿الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا﴾ وَالَّذِينَ يُنْفِقُونَ رِقَاعَ النَّارِ وَلَا يَرْضَوْنَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَمَنْ يَكْفُ الْكَفْلَ لَمْ قَرِبا قَرِبا قَرِبا وَمَاذَا عَلَيْهِمْ لَوْ آتَاهُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَأَتَوْهُمَا بِمَا زَكَّاهُمْ اللَّهُ وَكَانَ اللَّهُ بِهِمْ عَلِيمًا﴾

«37. Those who are stingy and encourage people to be stingy and hide what Allāh has bestowed upon them of His bounties. And We have prepared for the disbelievers a disgraceful torment.»

«38. And (also) those who spend of their wealth to be seen of men, and believe not in Allāh and the Last Day, and whoever takes Shayṭān as an intimate; then what a dreadful intimate he has!»

«39. And what loss have they if they had believed in Allāh and in the Last Day, and they spend out of what Allāh has given them for sustenance? And Allāh is Ever All-Knower of them.»

The Censure of Stingy Behavior

Allāh chastises the stingy behavior of those who refuse to spend their money for what Allāh ordered them, such as being kind to parents and compassionate to relatives, orphans, the poor, the relative who is also a neighbor, the companion

[1] Aḥmad 5:64

during travel, the needy wayfarer, the slaves and servants. Such people do not give Allāh's right from their wealth, and they assist in the spread of stingy behavior. The Messenger of Allāh ﷺ said,

«وَأَيُّ ذَاؤٍ أَذْرَأُ مِنَ الْبَخْلِ»

«What disease is more serious than being stingy?»^[1] He also said,

«إِيَّاكُمْ وَالشُّحَّ، فَإِنَّهُ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ، أَمَرَهُمْ بِالْفُطَيْنَةِ فَقَطَعُوا، وَأَمَرَهُمْ بِالْفُجُورِ فَفَجَرُوا»

«Beware of being stingy, for it destroyed those who were before you, as it encouraged them to cut their relations and they did, and it encouraged them to commit sin and they did.»^[2]

Allāh said,

﴿وَيَكْتُمُونَ مَا أَنزَلْنَاهُمْ مِنَ فَضْلِهِ﴾

«and hide what Allāh has bestowed upon them of His bounties,»

Therefore, the miser is ungrateful for Allāh's favor, for its effect does not appear on him, whether in his food, clothes or what he gives. Similarly, Allāh said,

﴿إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ۖ وَإِنَّ عَلَىٰ ذَٰلِكَ لَشَهِيدًا﴾

«Verily, man is ungrateful to his Lord. And to that he bears witness.»

by his manners and conduct,

﴿وَإِنَّهُ لِحُبِّ الْغَيْرِ لَشَدِيدٌ﴾

«And verily, he is violent in the love of wealth.» Allāh said,

﴿وَيَكْتُمُونَ مَا أَنزَلْنَاهُمْ مِنَ فَضْلِهِ﴾

«and hide what Allāh has bestowed upon them of His bounties»

and this is why He threatened them,

[1] Al-Adab Al-Mufrad 83

[2] Abu Dāwud 2:324

﴿وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا﴾

«And We have prepared for the disbelievers a disgraceful torment.»

Kufr means to cover something. Therefore, the *Bakhil* (miser) covers the favors that Allāh has blessed him with, meaning he does not spread those favors. So he is described by the term *Kāfir* (ungrateful) regarding the favors that Allāh granted him. A *Hadith* states that,

«إِنَّ اللَّهَ إِذَا أَنْعَمَ بِنِعْمَةٍ عَلَى عَبْدٍ، أَحَبَّ أَنْ يَظْهَرَ أَرْعَاهُ عَلَيْهِ»

«When Allāh grants a servant a favor, He likes that its effect appears on him.»¹¹

Some of the *Salaf* stated that this *Āyah* [4:37] is describing the Jews who hid the knowledge they had about the description of Muḥammad, and there is no doubt that the general meaning of the *Āyah* includes this. The apparent wording for this *Āyah* indicates that it is talking about being stingy with money, even though miserly conduct with knowledge is also included. The *Āyah* talks about spending on relatives and the weak, just as the *Āyah* after it,

﴿وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِيَاءَ النَّاسِ﴾

«And (also) those who spend of their wealth to be seen of men,»

Allāh first mentions the punished misers who do not spend, then He mentions those who spend to show off to gain the reputation that they are generous, not for the Face of Allāh. A *Hadith* states that the first three persons on whom the fire will feed are a scholar, a fighter and a spender who shows off with their actions. For instance,

«يَقُولُ صَاحِبُ الْمَالِ: مَا تَرَكْتُ مِنْ شَيْءٍ تُحِبُّ أَنْ يُنْفَقَ فِيهِ، إِلَّا أَتَّفَقْتُ فِي سَبِيلِكَ، فَيَقُولُ اللَّهُ: كَذَبْتَ، إِنَّمَا أَرَدْتُ أَنْ يَقَالَ: جَوَادٌ، فَقَدْ قِيلَ»

«The wealthy will say, "I did not leave any area that You like to be spent on, but I spent on it in Your cause." Allāh will say, "You lie, you only did that so that it is said, 'He is

¹¹ At-Ṭabarāni in *Al-Kabir* 18:135

generous.' And it was said..."

meaning you acquired your reward in the life, and this is indeed what you sought with your action.^[1] This is why Allāh said,

﴿وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ﴾

﴿and believe not in Allāh and the Last Day,﴾

meaning, it is Shayṭān who lured them to commit this evil action, instead of performing the good deed as it should be performed. Shayṭān encouraged, excited and lured them by making the evil appear good,

﴿وَمَنْ يَكُنِ الشَّيْطَانُ لَمْ قَرِيبًا فَكَيْدًا﴾

﴿And whoever takes Shayṭān as an intimate; then what a dreadful intimate he has!﴾

Allāh then said,

﴿وَمَاذَا عَلَيْهِمْ لَوْ آمَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَنفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ﴾

﴿And what loss have they if they had believed in Allāh and in the Last Day, and they spend out of what Allāh has given them for sustenance?﴾

This Āyah means, what harm would it cause them if they believe in Allāh, go on the righteous path, replace showing off with sincerity, have faith in Allāh, and await His promise in the Hereafter, for those who do good and spend what He has given them on what He likes and is pleased with.

Allāh's statement:

﴿وَكَانَ اللَّهُ بِهِمْ عَلِيمًا﴾

﴿And Allāh is Ever All-Knower of them.﴾

means, He has perfect knowledge of their intentions, whether good or evil. Indeed, Allāh knows those who deserve success, and He grants them success and guidance, directing them to perform righteous actions that will earn them His pleasure. He also knows those who deserve failure and expulsion from His great mercy, which amounts to utter failure in this life and the Hereafter for them, we seek refuge in Allāh from this evil end.

[1] An-Nasā'ī 6:24

﴿إِنَّ اللَّهَ لَا يَظْلِمُ شَيْئًا ذَرَّةً وَإِن تَكُ حَسَنَةً يَّضْعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ أَجْرًا عَظِيمًا ۝
 تَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَٰؤُلَاءِ شَهِيدًا ۝
 الْيَوْمَ كَفَرُوا وَكَفَرُوا الرُّسُلَ لَوْ كُنتُمْ فِي الْأَرْضُ لَآتَيْنَاكُمْ بِالْحَدِيدِ ۝﴾

440. Surely! Allāh wrongs not even of the weight of a speck of dust, but if there is any good (done), He doubles it, and gives from Him a great reward.﴾

441. How (will it be) then, when We bring from each nation a witness and We bring you (O Muḥammad) as a witness against these people?﴾

442. On that day those who disbelieved and disobeyed the Messenger will wish that they were buried in the earth, but they will never be able to hide a single fact from Allāh.﴾

Allāh Wrongs Not Even the Weight of a Speck of Dust

Allāh states that He does not treat any of His servants with injustice on the Day of Resurrection, be it the weight of a mustard seed or a speck of dust. Rather, Allāh shall reward them for this action and multiply it, if it were a good deed. For instance, Allāh said,

﴿وَنَضَعُ الْمَوَازِينَ الْقِسْطَ﴾

﴿And We shall set up balances of justice﴾

Allāh said that Luqmān said,

﴿يٰٓبُنَيَّ إِنِ تَكُ مِثْقَالَ ذَرَّةٍ خَيْرًا مِّنْ رَّدِي فَتَكُنْ فِي سَحَابٍ أَوْ فِي الْمَسْكُونَتِ أَوْ فِي الْأَرْضِ
 بِأَن يَّهَا اللَّهُ﴾

﴿O my son! If it be (anything) equal to the weight of a mustard seed, and though it be in a rock, or in the heavens or in the earth, Allāh will bring it forth.﴾

Allāh said,

﴿يَوْمَئِذٍ يَصُدُّ النَّاسُ أَنفُسًا لِّمَن لَّارُوا أَعْمَلْتُمْ ۝ فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا
 يَرَهُ ۝ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۝﴾

﴿That Day mankind will proceed in scattered groups that they may be shown their deeds. So whosoever does good equal to the weight of a speck of dust shall see it. And whosoever does evil equal to the weight of a speck of dust shall see it.﴾

The Two Ṣaḥīḥs recorded the long Ḥadīth about the intercession that Abu Sa'īd Al-Khudri narrated, and in which the Messenger of Allāh ﷺ said,

«قَبُولُ اللَّهِ عَزَّ وَجَلَّ: ارجعوا، فمن وجدتم في قلبه بمِثْقَالَ حَبَّةِ خَرْدَلٍ مِنْ إِيْمَانٍ، فَأَخْرِجُوهُ مِنَ النَّارِ»

«Allāh then says, "Go back, and take out of the Fire everyone in whose heart you find the weight of a mustard seed of faith"»

In another narration, Allāh says,

وفي لفظ: «أَذْنَى أَذْنَى أَذْنَى بِمِثْقَالِ ذَرَّةٍ مِنْ إِيْمَانٍ، فَأَخْرِجُوهُ مِنَ النَّارِ، فَيُخْرِجُونَ خَلْقًا كَثِيرًا»

«Whosoever had the least, least, least speck of faith, take him out of the Fire," and they will take out many people.»

Abu Sa'īd then said, "Read, if you will,

﴿إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ﴾

«Surely! Allāh wrongs not even of the weight of a speck of dust.»^[1]

Will Punishment be Diminished for the Disbelievers?

Sa'īd bin Jubayr commented about Allāh's statement,

﴿وَإِنْ تَكُنْ حَسَنَةً يَنْتَوِفَهَا﴾

«but if there is any good (done), He doubles it,»

"As for the disbeliever, his punishment will be lessened for him on the Day of Resurrection, but he will never depart the Fire." He used as evidence the authentic Ḥadīth in which Al-'Abbās said, "O Messenger of Allāh! Your uncle Abu Ṭālib used to protect and support you, did you benefit him at all?" The Messenger ﷺ said,

«نَعَمْ هُوَ فِي ضَخْصَاحٍ مِنْ نَارٍ، وَلَوْلَا أَنَا، لَكَانَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ»

«Yes. He is in a shallow area in Hell-fire, and were it not for me, he would have been in the deepest depths of the Fire.»^[2]

[1] Faṭḥ Al-Bārī 13:413, Muslim 1:167

[2] Al-Bukhārī nos. 3883, 6208 and Muslim no. 209

However, this *Hadith* only applies to Abu Tālib, not the rest of the disbelievers. To support this, we mention what Abu Dāwud Aṭ-Ṭayālisi recorded in his *Musnad* that Anas said that the Messenger of Allāh ﷺ said,

«إِنَّ اللَّهَ لَا يَظْلِمُ الْمُؤْمِنَ حَسَنَةً، يَنَابُ عَلَيْهَا الرِّزْقَ فِي الدُّنْيَا، وَيُجْزَى بِهَا فِي
الْآخِرَةِ، وَأَمَّا الْكَافِرُ فَيُطْعَمُ بِهَا فِي الدُّنْيَا، فَإِذَا كَانَ يَوْمَ الْقِيَامَةِ لَمْ يَكُنْ لَهُ حَسَنَةٌ،

«Allāh does not wrong the faithful even concerning one good action, for he will be rewarded for it by provision in this life and awarded for it in the Hereafter. As for the disbeliever, he will be provided provision in this life for his good action, and on the Day of Resurrection, he will not have any good deed.»^[1]

What Does 'Great Reward' Mean?

Abu Hurayrah, 'Ikrimah, Sa'īd bin Jubayr, Al-Ḥasan, Qatādah and Aḍ-Ḍaḥḥāk said that Allāh's statement,

﴿وَيُؤْتِي مِنْ لَدُنْهُ أَجْرًا عَظِيمًا﴾

«and gives from Him a great reward.» refers to Paradise. We ask Allāh for His pleasure and Paradise. Ibn Abi Ḥātim recorded that Abu 'Uthmān An-Nahdi said, "No other person accompanied Abu Hurayrah more than I. One year, he went to *Hajj* before me, and I found the people of Al-Baṣrah saying that he narrated that he heard the Messenger of Allāh ﷺ saying,

«إِنَّ اللَّهَ يُضَاعِفُ الْحَسَنَةَ أَلْفَ أَلْفٍ حَسَنَةً،

«Allāh rewards the good deed with a million deeds.»

So I said, 'Woe to you! No person accompanied Abu Hurayrah more than I, and I never heard him narrate this *Hadith*!' When I wanted to meet him, I found that he had left for *Hajj* so I followed him to *Hajj* to ask him about this *Hadith*."

Ibn Abi Ḥātim also recorded this *Hadith* using another chain of narration leading to Abu 'Uthmān. In this narration, Abu 'Uthmān said, "I said, 'O Abu Hurayrah! I heard my brethren in Al-Baṣrah claim that you narrated that you heard the Messenger of Allāh ﷺ saying,

[1] *Musnad Aṭ-Ṭayālisi* p. 47, Muslim no. 2808

«إِنَّ اللَّهَ يُجْزِي بِالْحَسَنَةِ أَلْفَ أَلْفِ حَسَنَةٍ»

«Allāh rewards the good deed with a million deeds.» Abu Hurayrah said, 'By Allāh! I heard the Messenger of Allāh ﷺ saying,

«إِنَّ اللَّهَ يُجْزِي بِالْحَسَنَةِ أَلْفَيْنِ أَلْفِ حَسَنَةٍ»

«Allāh rewards the good deed with two million deeds.» He then recited this Āyah,

﴿فَمَا شَغَلْنَاهُم بِالْآخِرَةِ إِلَّا لَيْلٌ﴾

«But little is the enjoyment of the life of this world as compared to the Hereafter».^[1]

Our Prophet ﷺ will be a Witness Against, or For his Ummah on the Day of Resurrection, When the Disbelievers Will Wish for Death

Allāh said,

﴿كَذَٰلِكَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰؤُلَاءِ شَهِيدًا﴾

«How (will it be) then, when We bring from each nation a witness and We bring you (O Muḥammad) as a witness against these people?»

Allāh describes the horrors, hardships and difficulties of the Day of Resurrection, saying, how would it be on that Day when there will be a witness from every nation, meaning the Prophets, just as Allāh said;

﴿وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِئَتْ بِالشَّاهِدِينَ وَالشُّهَدَاءُ﴾

«And the earth will shine with the light of its Lord, and the Book will be placed (open); and the Prophets and the witnesses will be brought forward», and,

﴿وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ﴾

«And (remember) the Day when We shall raise up from every nation a witness against them from amongst themselves».

Al-Bukhāri recorded that 'Abdullāh bin Mas'ūd said, "The

[1] Aḥmad no. 7932.

Messenger of Allāh ﷺ said to me, 'Recite to me.' I said, 'O Messenger of Allāh! Should I recite (the Qur'ān) to you, while it was revealed to you?' He said, 'Yes, for I like to hear it from other people.' I recited *Sūrat An-Nisā'* until I reached this *Āyah*,

﴿كَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا﴾

«How (will it be) then, when We bring from each nation a witness and We bring you (O Muḥammad) as a witness against these people?»

He then said, 'Stop now.' I found that his eyes were tearful.^[1] Allāh's statement,

﴿يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوُوا أَرْسُولَ اللَّهِ أَلَّا يُرْسَلُوا إِلَى يَوْمِ الْحِسَابِ﴾

«On that day those who disbelieved and disobeyed the Messenger will wish that they were buried in the earth, but they will never be able to hide a single fact from Allāh.»

means, they will wish that the earth would open up and swallow them because of the horror of the gathering place and the disgrace, dishonor and humiliation they will suffer on that Day. This is similar to Allāh's statement,

﴿يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَايِهِ﴾

«The Day when man will see that (the deeds) which his hands have sent forth»

Allāh then said,

﴿وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا﴾

«but they will never be able to hide a single fact from Allāh.»

indicating that they will admit to everything they did and will not hide any of it.

'Abdur-Razzāq recorded that Sa'īd bin Jubayr said, "A man came to Ibn 'Abbās and said to him, 'There are things that confuse me in the Qur'ān.' Ibn 'Abbās said, 'What things do you have doubts about in the Qur'ān?' He said, 'Not doubts, but rather confusing things.' Ibn 'Abbās said, 'Tell me what caused you confusion.' He said, 'I hear Allāh's statement,

[1] *Fath Al-Bāri* 8:712

﴿ثُمَّ لَوْ تَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهُ رَبُّنَا مَا كُنَّا مُشْرِكِينَ﴾

◀There will then be no test for them but to say: "By Allāh, our Lord, we were not those who joined others in worship with Allāh."▶

but He also says,

﴿وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا﴾

◀but they will never be able to hide a single fact from Allāh.▶

They have indeed hid something.' Ibn 'Abbās said, 'As for Allāh's statement,

﴿ثُمَّ لَوْ تَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهُ رَبُّنَا مَا كُنَّا مُشْرِكِينَ﴾

◀There will then be no test for them but to say: "By Allāh, our Lord, we were not those who joined others in worship with Allāh."▶,

when they see that on the Day of Resurrection that Allāh does not forgive, except for the people of Islām, and that He forgives the sins, no matter how big they are, except Shirk, then the Mushriks will lie. They will say,

﴿وَاللَّهُ رَبُّنَا مَا كُنَّا مُشْرِكِينَ﴾

◀"By Allāh, our Lord, we were not those who joined others in worship with Allāh."▶,

hoping that Allāh will forgive them. However, Allāh will then seal their mouths, and their hands and feet will disclose what they used to do. Then,

﴿يَوْمَ الَّذِينَ كَفَرُوا وَصَغَوْا الرُّسُولَ لَوْ شِئِيَ الْاَرْضُ بِهُمْ اَلْكَرْبُ وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا﴾

◀those who disbelieved and disobeyed the Messenger will wish that they were buried in the earth, but they will never be able to hide a single fact from Allāh.▶^[1]

﴿يَا أَيُّهَا الَّذِينَ لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّى تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنَا إِلَّا عَابِرِ سَبِيلٍ حَتَّى تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَى سَفَرٍ أَوْ جَاءَكُم مِّنَ الْمَاءِ أَوْ كُنْتُمْ إِذَا نَزَلْتُمْ مِنَ الْمَرْكَبِ فَاغْتَسِلُوا صَبِغُوا بِمِائِةٍ مِّنَ الْمَاءِ وَابْرِئْكُمْ مِنْ ذُنُوبِكُمْ فَإِنْ لَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِرُءُوسِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ

[1] 'Abdur-Razzāq 1:160

كَانَ عَفْوَ غَفُورًا ﴿٤٣﴾

﴿43. O you who believe! Do not approach Ṣalāh while you are in a drunken state until you know what you are saying, nor while Junub (sexually impure), except while passing through, until you bathe (your entire body), and if you are ill, or on a journey, or one of you comes from the Ghā'it (toilet), or from Lānastum (touching) women, but you do not find water, then perform Tayammum with clean earth, rubbing your faces and hands. Truly, Allāh is Ever Oft-Pardoning, Oft-Forgiving.﴾

The Prohibition of Approaching Prayer When Drunk or Junub

Allāh forbade His believing servants from praying while drunk, for one does not know the meaning of what he is saying in that state, and He forbade them from attending the *Masjids* while sexually impure, except when one is just passing through the *Masjid* from one door to another. This *Āyah* was revealed before alcohol consumption was completely prohibited, as evident by the *Hadūth* that we mentioned, in *Sūrat Al-Baqarah* when we explained Allāh's statement,

﴿يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْمِرِ﴾

﴿They ask you about alcoholic drink and gambling﴾.

In that *Hadūth*, the Messenger of Allāh ﷺ recited this *Āyah* to 'Umar, who said, "O Allāh! Explain the ruling about *Khamr* (intoxicants) for us in a plain manner." When this *Āyah* [4:43] was revealed, the Prophet ﷺ recited it to 'Umar, who still said, "O Allāh! Explain the ruling about *Khamr* (intoxicants) for us in a plain manner." After that, they would not drink alcohol close to the time of prayer. When Allāh's statement,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْفَنَاءُ وَالْمَيْمِرُ وَالْأَنسَابُ وَالْأَزْلَامُ رِجْسٌ مِنْ عَدَى الشَّيْطَانِ فَلْيَبْذُوهُ لَعَلَّكُمْ

تَقْبَلُونَ ﴿٩٠﴾﴾

﴿O you who believe! alcoholic drinks, gambling, Al-Ansāb, and Al-Azlām^[1] are an abomination of Shayṭān's handiwork. So avoid that in order that you may be successful.﴾ [5:90], until,

^[1] Al-Ansāb are stone altars used for the sacrifice of animals to other than Allāh. Al-Azlām refers to a type of arrows used for divination.

﴿فَهَلْ أَنْتُمْ مُنْتَهُونَ﴾

«So, will you not then abstain?» [5:91] was revealed, 'Umar said, "We abstain, we abstain."^[1]

In another narration, when the Āyah in Sūrat An-Nisā' was revealed,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّى تَعْلَمُوا مَا تَقُولُونَ﴾

«O you who believe! Do not approach Ṣalāh while you are in a drunken state until you know what you are saying,»

at the time of prayer, the Messenger of Allāh ﷺ would have someone proclaim;

"Let not any drunk approach the prayer." This is the wording collected by Abu Dāwud.^[2]

Causes of Its Revelation

Ibn Abi Ḥātim has recorded some reports about the incident of its revelation: Sa'd said, "Four Āyāt were revealed concerning me. A man from the Anṣār once made some food and invited some Muhājirīn and Anṣār men to it, and we ate and drank until we became intoxicated. We then boasted about our status." Then a man held a camel's bone and injured Sa'd's nose, which was scarred ever since. This occurred before Al-Khamr was prohibited, and Allāh later revealed,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ﴾

«O you who believe! Approach not As-Salat (the prayer) when you are in a drunken state».^[3]

Muslim recorded this Ḥadīth,^[4] and the collectors of the Sunan recorded it, with the exception of Ibn Mājah.^[5]

[1] Aḥmad 1:53

[2] Abu Dāwud 4:80

[3] Abu Dāwud Aṭ-Ṭayālisi, 28

[4] Muslim 4:1878

[5] Abu Dāwud: 1773, Tuhfat Al-Aḥwadhī 8:466, An-Nasā'i in Al-Kubrā 6:348

Another Reason

Ibn Abi Hātim narrated that 'Ali bin Abi Ṭālib said, "Abdur-Rahmān bin 'Awf made some food to which he invited us and served some alcohol to drink. When we became intoxicated, and the time for prayer came, they asked someone to lead us in prayer. He recited 'Say, 'O disbelievers! I do not worship that which you worship, but we worship that which you worship [refer to the correct wording of the Sūrah: 109].'" Allāh then revealed,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّى تَعْلَمُوا مَا تَقُولُونَ﴾

«O you who believe! Do not approach Ṣalāh when you are in a drunken state until you know what you are saying».^[1]

This is the narration collected by Ibn Abi Hātim and At-Tirmidhi, who said "Ḥasan [Gharīb] Ṣaḥīḥ."^[2] Allāh's statement,

﴿حَتَّى تَعْلَمُوا مَا تَقُولُونَ﴾

«until you know what you are saying» is the best description for when one is intoxicated, that is, when he does not know the meaning of what he is saying. When a person is drunk, he makes obvious mistakes in the recitation and will not be able to be humble during the prayer.

Imām Aḥmad recorded that Anas said that the Messenger of Allāh ﷺ said,

«إِذَا نَعَسَ أَحَدُكُمْ وَهُوَ يُصَلِّي، فَلْيَنْصَرِفْ فَلَيْتَمَ، حَتَّى يَعْلَمَ مَا يَقُولُ»

«If one feels sleepy while he is praying, let him sleep for a while so that he knows the meaning of what he is saying».^[3]

This was also recorded by Al-Bukhārī^[4] and An-Nasā'ī.^[5] In

[1] Aṭ-Ṭabari 8:378

[2] *Tuḥfat Al-Aḥwadhī* 8:380. What is between the brackets is found in the reference given here. This text is considered authentic, although there are some technical problems with its narration. See the reference noted as well as *Al-Mustadrak* no. 3199.

[3] Aḥmad 3:142

[4] *Faṭḥ Al-Bārī* 1:377

[5] An-Nasā'ī 1:215

some of the narrations of this *Hadīth*, the Messenger ﷺ said,

«فَلَعَلَّهُ يَذْمُبُ يَسْتَنْفِرُ فَيُذَنِّبُ نَفْسَهُ»

‘...For he might want to ask for forgiveness, but instead curses himself!’^[1]

Allāh said,

«وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا»

«nor while Junub (sexually impure), except while passing through, until you bathe (your entire body),»

Ibn Abi Hātim recorded that Ibn ‘Abbās said that Allāh’s statement,

«وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا»

«nor while Junub (sexually impure), except while passing through, until you bathe (your entire body),»

means, “Do not enter the *Masjid* when you are *Junub*, unless you are just passing by, in which case, you pass through without sitting down.”^[2]

Ibn Abi Hātim said that similar is reported from ‘Abdullāh bin Mas‘ūd, Anas, Abu ‘Ubaydah, Sa‘īd bin Al-Musayyib, Abu Aḍ-Ḍuhā, ‘Aṭā’, Mujāhid, Masrūq, Ibrāhīm An-Nakha‘ī, Zayd bin Aslam, Abu Mālik, ‘Amr bin Dīnār, Al-Ḥakam bin ‘Uṭaybah, ‘Ikrimah, Al-Ḥasan Al-Baṣrī, Yahyā bin Sa‘īd Al-Anṣārī, Ibn Shihāb and Qatādah.^[3] Ibn Jarīr recorded that Yazīd bin Abi Ḥabīb commented on Allāh’s statement,

«وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ»

«nor while Junub (sexually impure), except while passing through,»

when some men from the Anṣār, whose doors literally opened into the *Masjid*, were sexually impure, and they did not have water, their only way to get water was to pass through the *Masjid*. So, Allāh sent down,

[1] *Faḥḥ Al-Bārī* 1 :375

[2] *Aṭ-Ṭabari* 8 :382

[3] *Aṭ-Ṭabari* 8 :381-384

﴿وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ﴾

«nor while Junub (sexually impure), except while passing through.»^[1]

What supports this statement by Yazid bin Abi Habib, may Allāh have mercy upon him, is Al-Bukhārī's report in his *Ṣaḥīḥ*, that the Messenger of Allāh ﷺ said,

«اسْدُدُوا كُلَّ خُرُوجٍ فِي الْمَسْجِدِ إِلَّا خُرُوجَ أَبِي بَكْرٍ»

«Close all the small doors in this Masjid, except that of Abu Bakr.»^[2]

This is what the Prophet ﷺ commanded at the end of his life, knowing that Abu Bakr will be the Khalifah after him, and that he would need to enter the Masjid on numerous occasions to manage the important affairs of the Muslims. Yet, the Messenger of Allāh ﷺ commanded that all the small doors that open into the Masjid be closed, except Abu Bakr's door. Some of the *Sunan* compilers recorded the Prophet ﷺ saying that only 'Ali's door should remain open, but this is an error, what is in the *Ṣaḥīḥ* is what is correct.

In his *Ṣaḥīḥ*, Muslim recorded that 'Ā'ishah said, "The Messenger of Allāh ﷺ said to me,

«تَأْوِيلِي الْخُمُرَةَ مِنَ الْمَسْجِدِ»

«Bring me the garment from the Masjid.»

I said, 'I am having my period.' He said,

«إِنَّ حَيْضَتَكَ لَيْسَتْ فِي يَدِكَ»

«Your period is not in your hand.»^[3]

Muslim also collected a similar narration from Abu Hurayrah.^[4] This *Ḥadīth* indicates that the woman is allowed to pass through the Masjid during menses or post-natal bleeding, and Allāh knows best.

[1] Aṭ-Ṭabarī 8:384. The chain is not authentic.

[2] *Faṭḥ Al-Bārī* 1:665

[3] Muslim 1:245

[4] Muslim 1:245

Description of Tayammum

Allāh said,

﴿إِذَا كُنْتُمْ تَهْجُونَ أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَائِطِ أَوْ لَسْتُمْ اِلَى الْمَاءِ فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا﴾

«and if you are ill, or on a journey, or one of you comes from the Ghā'it (toilet), or from Lāmastum (touching) women, but you do not find water, then perform Tayammum with clean earth, rubbing your face and hands. Truly, Allāh is Ever Oft-Pardoning, Oft-Forgiving.»

As for the type of illness which would allow *Tayammum*, it is an illness that one fears would be aggravated by using water, which could be detrimental to a part of the body, or when doing so would prolong an illness. Some scholars said that any type of illness warrants *Tayammum*, because of the general indications of the *Āyah*. As for travelling on a journey, it is known, regardless of its length. Allāh then said,

﴿أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَائِطِ﴾

«or comes from the Ghā'it». The Ghā'it is, literally, the flat land,^[1] and this part of the *Āyah* refers to the minor impurity. Allāh then said,

﴿أَوْ لَسْتُمْ اِلَى الْمَاءِ﴾

«or you Lāmastum women», which was recited *Lamastum* and *Lāmastum*, referring to sexual intercourse. For instance, Allāh said in another *Āyah*,

﴿إِذَا طَلَّقْتُمُوهُنَّ مِن قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَوَضَعْتُمَا فَصُفِّ مَا قَضَيْتُمُ﴾

«And if you divorce them before you have touched them, and you have appointed unto them the dowry, then pay half of that» [2:237], and,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَكَهَّنَ الْمُؤْمِنَةُ ثَرَّ طَلَّقْتُمُوهُنَّ مِن قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عَدْوٍ مَّا دُونَهَا﴾

«O you who believe! When you marry believing women, and

[1] That is, where one goes to relieve oneself.

then divorce them before you have touched them, no 'Iddah (period of waiting) have you to count in respect of them» [33:49].

Ibn Abi Hātim recorded that Ibn 'Abbās said that Allāh's statement,

﴿أَوْ لَسْتُمْ أَنْسَاءَ﴾

﴿or Lāmastum women﴾ refers to sexual intercourse.^[1]

It was reported that 'Ali, Ubayy bin Ka'b, Mujāhid, Ṭāwus, Al-Ḥasan, 'Ubayd bin 'Umayr, Sa'īd bin Jubayr, Ash-Sha'bi, Qatādah and Muqātil bin Ḥayyān said similarly.^[2] Allāh said,

﴿لَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا﴾

﴿but you do not find water, then perform Tayammum with clean earth,﴾

In the Two Ṣaḥīḥs, it is recorded that Imrān bin Ḥuṣayn said,

إن رسول الله ﷺ رأى رجلا معترلا لم يصل في القوم فقال: يَا فُلَانُ مَا مَنَعَكَ أَنْ تُصَلِّيَ مَعَ الْقَوْمِ، أَلَسْتَ بِرَجُلٍ مُسْلِمٍ؟ قال: بلى، يا رسول الله! ولكن أصابني جنابة ولا ماء، قال: عَلَيْكَ بِالصَّيْدِ، فَإِنَّهُ يَكْفِيكَ

«Allāh's Messenger saw a person sitting away from the people and not praying with them. He asked him, 'O so-and-so! What prevented you from offering the prayer with the people, are not you Muslim?' He replied, 'Yes, O Allāh's Messenger! I am junub and there is no water.' The Prophet ﷺ said, 'Perform Tayammum with clean earth and that will be sufficient for you.'^[3]

The linguistic meaning of Tayammum is to intend, as Arabs say, "May Allāh Tayammamaka (direct at you) His care." 'Clean earth' means dust. In his Ṣaḥīḥ, Muslim recorded that Ḥudhayfah bin Al-Yamān said that the Messenger of Allāh ﷺ said,

«فُضِّلْنَا عَلَى النَّاسِ بِثَلَاثٍ: جُعِلَتْ صُفُوفُنَا كَصُفُوفِ الْمَلَائِكَةِ، وَجُعِلَتْ لَنَا

[1] Aṭ-Ṭabari 8:392

[2] Aṭ-Ṭabari 8:392-393

[3] Faṭḥ Al-Bārī 1:545, Muslim 1:474

«الْأَرْضُ كُلُّهَا مَسْجِدًا، وَجُعِلَتْ نُرُوتُهَا لَنَا طَهُورًا، إِذَا لَمْ نَجِدِ الْمَاءَ»

«We were given preference over people in three things. Our lines (in prayer) were arranged in rows to resemble the rows of the angels, all of the earth was made a Masjid for us, and its dust was made clean for us when there is no water.»^[1]

The Messenger ﷺ mentioned the favor of making dust a purifier for us, and if there were any other substance to replace it for *Tayammum*, he would have mentioned it.

Imām Aḥmad and the collectors of *Sunan*, with the exception of Ibn Mājah, recorded that Abu Dharr said that the Messenger of Allāh ﷺ said,

«الصَّعِيدُ الطَّيِّبُ طَهُورٌ الْمُسْلِمِ، وَإِنْ لَمْ يَجِدِ الْمَاءَ عَشْرَ جَجَجٍ، فَإِذَا وَجَدَهُ فَلْيُبْسِئْهُ بَشْرَتَهُ، فَإِنَّ ذَلِكَ خَيْرٌ»

«Clean earth is pure for the Muslim, even if he does not find water for ten years. When he finds water, let him use it for his skin, for this is better.»^[2] At-Tirmidhi said, «Ḥasan Ṣaḥīḥ». Allāh's statement,

﴿فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ﴾

«rubbing your faces and hands (Tayammum)»

indicates that *Tayammum* is a substitute for normal ablution, not that it involves cleaning the parts that normal ablution does. Therefore, it is sufficient in *Tayammum* to just wipe the face and hands, as the consensus concurs. The face and hands are wiped with one strike on the sand in this case, as Imām Aḥmad recorded that 'Abdur-Raḥmān bin Abzā said that a man came to 'Umar and asked him, "I am *Junub*, but there is no water." 'Umar said, "Then, do not pray." 'Ammār said, "Do you not remember, O Leader of the Faithfull You and I were on a military expedition when we became *Junub* and did not find water. You did not pray, but I rolled myself in the sand and then prayed. When we went back to the Prophet, we mentioned to him what had happened. He said to me,

[1] Muslim 1: 371

[2] Aḥmad 5:180, Abu Dāwud 1:235, *Tuhfat Al-Aḥwadhī* 1:388, An-Nasā'ī 1:171

«إِنَّمَا كَانَ يَكْفِيكَ»

«This would have been sufficient for you», and the Prophet ﷺ stroked his hand on the earth once, blew into it and wiped his face and hands.^[1]

The Muslim *Ummah*, rather than all other nations, was favored with the allowance of *Tayammum*. In the Two *Ṣaḥīḥs*, it is recorded that Jābir bin ‘Abdullāh said that the Messenger of Allāh ﷺ said,

«أَعْطَيْتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ قَبْلِي: نُصِرْتُ بِالرَّغَبِ مَسِيرَةَ شَهْرٍ، وَجُعِلَتْ لِيَ الْأَرْضُ مَسْجِدًا وَطَهُورًا، فَأَيُّمَا رَجُلٍ مِنْ أُمَّتِي أَدْرَكْتُهُ الصَّلَاةَ فَلْيُصَلِّ، وَفِي لَفْظٍ: «فَعِنْدَهُ طَهُورُهُ وَمَسْجِدُهُ، وَأُجِلَّتْ لِيَ الْقَنَائِمُ، وَلَمْ تَجَلْ لِأَحَدٍ قَبْلِي، وَأَعْطَيْتُ الشَّفَاعَةَ، وَكَانَ النَّبِيُّ يَنْتَعِلُ إِلَى قَوْمِهِ، وَيُبْعَثُ إِلَى النَّاسِ عَامَّةً»

«I have been given five things which were not given to any (Prophet) before me: Allāh made me victorious with fright that covers a month's distance. The earth has been made for me (and for my followers) a place for praying and an object to perform purification with. Therefore let my followers pray wherever the time of a prayer is due - and in another narration - he will have his means of purity and his Masjid. The spoils of war have been made lawful for me and it was not made so for anyone else before me. I have been given the right of intercession (on the Day of Resurrection.) Every Prophet used to be sent to his nation exclusively, but I have been sent to all mankind.^[2]

We also mentioned the *Ḥadīth* of Hudhayfah that Muslim recorded;

«فُضِّلْنَا عَلَى النَّاسِ بِثَلَاثٍ، جُعِلَتْ صُفُوفُنَا كَصُفُوفِ الْمَلَائِكَةِ، وَجُعِلَتْ لَنَا الْأَرْضُ مَسْجِدًا، وَتُرْبَتُهَا طَهُورًا، إِذَا لَمْ نَجِدِ الْمَاءَ»

«We were preferred with three things over people. Our lines (in prayer) were arranged in rows to resemble the rows of the angels, all of the earth was made a Masjid for us, and its dust was made clean for us when there is no water.^[3]

[1] Aḥmad 4:265

[2] *Faḥ Al-Bārī* 1:519, Muslim 1:370

[3] Muslim 1:371

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٨٦

الْأَنْبِيَاءِ

وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ وَكَفَى بِاللَّهِ وَلِيًّا وَكَفَى بِاللَّهِ نَصِيرًا ﴿١٥﴾
 مِنَ الَّذِينَ هَادُوا بِحُرُوفِ الْكِتَابِ عَنْ مَوَاضِعِهِ وَيَقُولُونَ
 سَمِعْنَا وَعَصَيْنَا وَأَسْمِعْ غَيْرَ مُسْمِعٍ وَرَاعِنَا لِيَّا بِأَلْسِنَتِهِمْ
 وَطَعْنَا فِي الَّذِينَ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَأَسْمِعْ وَأَنْظِرْنَا
 لَكَانَ خَيْرًا لَهُمْ وَأَقْوَمَ وَلَكِنْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ
 إِلَّا قَلِيلًا ﴿١٦﴾ يَتَأْتِيَ الَّذِينَ أُوتُوا الْكِتَابَ مَا مَثَارُ نَارٍ
 مُصَدِّقًا لِمَا مَعَكُمْ مِنْ قَبْلِ أَنْ نَطْمِسَ وَجُوهًا فَنَرُدَّهَا
 عَلَى أَدْبَارِهَا أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ النَّبِيِّ وَكَانَ أَمْرُ
 اللَّهِ مَفْعُولًا ﴿١٧﴾ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ
 ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَى إِثْمًا عَظِيمًا
 ﴿١٨﴾ أَلَمْ تَرَ إِلَى الَّذِينَ يَزْكُونَ أَنْفُسَهُمْ بِاللَّهِ يَزْكِي مَنْ يَشَاءُ
 وَلَا يَظْلُمُونَ قَلِيلًا ﴿١٩﴾ أَنْظِرْ كَيْفَ يَقْرَءُونَ عَلَى اللَّهِ الْكِتَابَ
 وَكَفَى بِهِ إِثْمًا مُبِينًا ﴿٢٠﴾ أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا
 مِنَ الْكِتَابِ يُؤْمِنُونَ بِالْجَنَّةِ وَالْطَّغُوتِ وَيَقُولُونَ
 لِلَّذِينَ كَفَرُوا هَؤُلَاءِ أَهْدَى مِنَ الَّذِينَ آمَنُوا سَبِيلًا ﴿٢١﴾

Allāh said in this
 Āyah,

﴿فَاسْتَوْحُوا بِوُجُوْهِكُمْ وَآيَاتِهِمْ إِنَّ
 اللَّهَ كَانَ غَفُورًا﴾

﴿rubbing your faces and
 hands. Truly, Allāh is
 Ever Oft-Pardoning,
 Oft-Forgiving.﴾

meaning, a part of
 His pardoning and
 forgiving is that He
 allows you to use
 Tayammum and to
 pray after using it
 when there is no
 water, to make things
 easy for you. This
 Āyah sanctifies the
 position of the prayer,
 it being too sacred
 than to be performed
 in a defecient
 manner, like in a
 state of drunkenness,

until one becomes aware of what he is saying, or sexually impure, until he bathes (Ghusl), or after answering the call of nature, until he performs ablution. There are exceptions when one is ill or when there is no water. In this case, Allāh allows us to use Tayammum, out of His mercy and kindness for His servants, and to facilitate them, all praise is due to Allāh.

The Reason behind allowing Tayammum

Al-Bukhāri recorded that 'Ā'ishah said, "We set out with Allāh's Messenger ﷺ on one of his journeys until we reached Al-Bayḍā' or Dhāt-ul-Jaysh, where a necklace of mine was broken (and lost). Allāh's Messenger ﷺ stayed there to search for it, and so did the people along with him. There was no water source or any water with them at that place, so the people went to Abu Bakr Aṣ-Ṣiddiq and said, 'Don't you see

what 'Ā'ishah has done! She has made Allāh's Messenger and the people stay where there is no source of water and they have no water with them.' Abu Bakr came while Allāh's Messenger ﷺ was sleeping with his head on my thigh. He said to me, 'You have detained Allāh's Messenger and the people where there is no source of water and they have no water with them.' So he admonished me and said what Allāh wished him to say and hit me on my flank with his hand. Nothing prevented me from moving (because of pain) but the position of Allāh's Messenger on my thigh. Allāh's Messenger ﷺ got up when dawn broke and there was no water. So Allāh revealed the verses of *Tayammum*, and they all performed *Tayammum*. Usayd bin Ḥudayr said, 'O the family of Abu Bakr! This is not the first blessing of yours.' Then the camel on which I was riding was moved from its place and the necklace was found beneath it.'^[1] Al-Bukhārī and Muslim recorded this *Ḥadīth*.^[2]

﴿أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ بَشَرُوا أَن تَضَلُّوا أَلْسِنَافَهُمْ ۚ وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ وَكَفَى بِاللَّهِ وَلِيًّا وَكَفَى بِاللَّهِ نَصِيرًا ۚ﴾^[1] بَيْنَ الَّذِينَ هَادُوا يَحْرُفُونَ أَلَا تَعْلَمُ أَنَّ مَوَاضِعَهُمْ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَاتَّبَعْنَا مَن سَمِعَ وَذَاعُوا بِمَا بَالِسِينِهِمْ وَطَلَعُوا فِي الَّذِينَ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَاتَّبَعْنَا لَكَانَ خَيْرًا لَهُمْ وَأَقْوَمَ وَلَكِن لَّمْ يَفْقَهُوا لَفِ سَمِعْنَا وَاللَّهُ يَكْفُرُهُمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ۝

444. Have you not seen those (the Jews) who were given a portion of the Book, purchasing the wrong path, and wishing that you should go astray from the right path.﴾

445. Allāh has full knowledge of your enemies, and Allāh is sufficient as a Wali (Protector), and Allāh is sufficient as a Helper.﴾

446. Among those who are Jews, there are some who displace words from (their) right places and say: "We hear your word and disobey," and "Hear and let you hear nothing." And Rā'ina with a twist of their tongues and as a mockery of the religion. And if only they had said: "We hear and obey", and "Do make us understand," it would have been better for them,

[1] *Fath Al-Bārī* 1:514

[2] *Fath Al-Bārī* 7:24, 12:180 and Muslim 1:279

and more proper; but Allāh has cursed them for their disbelief, so they believe not except a few.﴾

Chastising the Jews for Choosing Misguidance, Altering Allāh's Words, and Mocking Islām

Allāh states that the Jews, may Allāh's continued curse fall on them until the Day of Resurrection, have purchased the wrong path instead of guidance, and ignored what Allāh sent down to His Messenger Muḥammad ﷺ. They also ignored the knowledge that they inherited from previous Prophets, about the description of Muḥammad ﷺ, so that they may have a small amount of the delights of this life.

﴿وَيُرِيدُونَ أَن تَضِلُّوا السَّبِيلَ﴾

﴿and wishing that you should go astray from the right path.﴾

for they would like that you disbelieve in what was sent down to you, O believers, and that you abandon the guidance and beneficial knowledge that you have.

﴿وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ﴾

﴿Allāh has full knowledge of your enemies﴾

meaning, Allāh has better knowledge of your enemies, and He warns you against them.

﴿وَكَفَىٰ بِاللَّهِ وَلِيًّا وَكَفَىٰ بِاللَّهِ تَعِيًّا﴾

﴿and Allāh is sufficient as a Wali (Protector), and Allāh is Sufficient as a Helper﴾

He is a Sufficient Protector for those who seek refuge with Him and a Sufficient Supporter for those who seek His help. Allāh then said,

﴿يَمْحُورُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ﴾

﴿there are some who displace words from (their) right places﴾

meaning, they intentionally and falsely alter the meanings of the Words of Allāh and explain them in a different manner than what Allāh meant,

﴿وَقُولُونَ سَمِعْنَا وَعَصَيْنَا﴾

﴿And say: 'We hear your word and disobey﴾

saying, "We hear what you say, O Muḥammad, but we do not

obey you in it," as Mujāhid and Ibn Zayd explained.^[1]

This is the implied meaning of the *Āyah*, and it demonstrates the Jews' disbelief, stubbornness and disregard for Allāh's Book after they understood it, all the while aware of the sin and punishment that this behavior will earn for them. Allāh's statement,

﴿وَأَمِمْ غَيْرَ مَسْمُوعٍ﴾

﴿And "Hear and let you hear nothing."﴾

means, hear our words, may you never hear anything, as Aḍ-Ḍaḥḥāk reported from Ibn 'Abbās.^[2] This is the Jews' way of mocking and jesting, may Allāh's curse descend on them.

﴿وَدَعَا لَنَا بِالسِّنِّهِمْ وَلَمَّا فِي الدِّينِ﴾

﴿And Rā'inā, with a twist of their tongues and as a mockery of the religion.﴾

meaning, they pretend to say, 'Hear us,' when they say, *Rā'inā* (an insult in Hebrew, but in Arabic it means 'Listen to us.'). Yet, their true aim is to curse the Prophet ﷺ. We mentioned this subject when we explained Allāh's statement,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا﴾

﴿O you who believe! Say not Rā'inā but say Unẓurnā (make us understand)﴾.

Therefore, Allāh said about them, while they pretend to say other than what they truly mean,

﴿لَا بِالسِّنِّهِمْ وَلَمَّا فِي الدِّينِ﴾

﴿With a twist of their tongues and as a mockery of the religion﴾ because of their cursing the Prophet ﷺ. Allāh then said,

﴿وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا لَكُنَّا عَنْ بَعْضٍ أَهْلاً وَكُنَّا لَهُمْ بَشِيرَةً لَّكَانَ خَيْرًا لَّهُمْ وَأَقْرَبَ وَلَكِنْ لَمْسَهُمْ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا﴾

﴿And if only they had said: "We hear and obey", and "Do make us understand," it would have been better for them, and more proper; but Allāh has cursed them for their disbelief, so

[1] Aṭ-Ṭabari 8:433

[2] Aṭ-Ṭabari 8:434

they believe not except a few.﴾

meaning, their hearts are cast away from the path of righteousness and therefore, no beneficial part of faith enters it. Earlier, when we explained,

﴿قَلِيلًا مَّا يُؤْمِنُونَ﴾

﴿so little is that which they believe﴾ which means they do not have beneficial faith.

﴿يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ آمِنُوا بِمَا رَزَقْنَا مُصَدِّقًا لِمَا مَعَكُمْ مِنْ قَبْلِ أَنْ نَقْلَسَ وَجُوهَكُمْ
فَتَرُدُّهَا عَلَىٰ أَدْبَارِهَا أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ النَّارِ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ۚ إِنَّ اللَّهَ لَا
يَمَيِّرُ أَنْ يَشْرَكَ بِهِ وَيَمَيِّرُ مَا دُونِ ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا
عَظِيمًا ۖ﴾

447. O you who have been given the Scripture (Jews and Christians)! Believe in what We have revealed confirming what is with you, before We efface faces and turn them backwards or curse them as We cursed the people of the Sabbath. And the commandment of Allāh is always executed.﴾

448. Verily, Allāh forgives not that partners should be set up with Him (in worship), but He forgives except that to whom He wills; and whoever sets up partners with Allāh in worship, he has indeed invented a tremendous sin.﴾

Calling the People of the Book to Embrace the Faith, Warning them Against Doing Otherwise

Allāh commands the People of the Scriptures to believe in what He has sent down to His servant and Messenger, Muḥammad ﷺ, the Glorious Book that conforms to the good news that they already have about Muḥammad ﷺ. He also warns them,

﴿مِنْ قَبْلِ أَنْ نَقْلَسَ وَجُوهَكُمْ فَتَرُدُّهَا عَلَىٰ أَدْبَارِهَا﴾

﴿before We efface faces and turn them backwards﴾

Al-'Awfi said that Ibn 'Abbās said that 'effacing' here refers to blindness,

﴿فَتَرُدُّهَا عَلَىٰ أَدْبَارِهَا﴾

﴿and turn them backwards﴾ meaning, We put their faces on

their backs, and make them walk backwards, since their eyes will be in their backs.^[1] Similar was said by Qatādah and 'Atiyah Al-'Awfi.^[2]

This makes the punishment even more severe, and it is a parable that Allāh set for ignoring the truth, preferring the wrong way and turning away from the plain path for the paths of misguidance. Therefore, such people walk backwards.

Similarly, some said that Allāh's statement,

﴿إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا تَبَعَىٰ إِلَى الْأَعْنَاقِ فَهُمْ مُّقْمَرُونَ ۚ وَإِنَّا جَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَبَاطًا﴾

﴿Verily, We have put on their necks iron collars reaching to the chins, so that their heads are raised up. And We have put a barrier before them﴾

that is a parable that Allāh gave for their deviation and hindrance from guidance.

Ka'b Al-Aḥbār Embraces Islām Upon Hearing this Āyah [4:47]

It was reported that Ka'b Al-Aḥbār became Muslim when he heard this Āyah [4:47]. Ibn Jarīr recorded that 'Isā bin Al-Mughīrah said: We were with Ibrāhīm when we talked about the time when Ka'b became Muslim. He said, 'Ka'b became Muslim during the reign of 'Umar, for he passed by Al-Madīnah intending to visit Jerusalem, and 'Umar said to him, "Embrace Islām, O Ka'b." Ka'b said, 'Do you not read in your Book,

﴿مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ﴾

﴿The likeness of those who were entrusted with the Tawrah...﴾ [62:5] until,

﴿أَنْزَلْنَا﴾

﴿Books﴾ I am among those who were entrusted with the Tawrah.' 'Umar left him alone and Ka'b went on to Ḥimṣ (in Syria) and heard one of its inhabitants recite this Āyah while

^[1] Aṭ-Ṭabari 8:440

^[2] Aṭ-Ṭabari 8:441

feeling sad,

﴿يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ آمِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِمَا مَعَكُمْ مِنْ قَبْلِ أَنْ نَقْبَسَ وَجُوهًا
فَنَرَدُّهَا عَلَىٰ أَذْهَانِهَا﴾

﴿O you who have been given the Scripture (Jews and Christians)! Believe in what We have revealed confirming what is with you, before We efface faces and turn them backwards﴾.

Ka'b said, 'I believe, O Lord! I embraced Islām, O Lord!' for He feared that this might be struck by this threat. He then went back to his family in Yemen and returned with them all as Muslims.^[1] Allāh's statement,

﴿أَوْ نَعْتَبُهُمْ كَمَا عَتَبْنَا شُعُوبًا أُخَرًا﴾

﴿or curse them as We cursed the people of the Sabbath﴾

refers to those who breached the sanctity of the Sabbath, using deceit, for the purpose of doing more work. Allāh changed these people into apes and swine, as we will come to know in the explanation of Sūrat Al-A'raf (7). Allāh's statement,

﴿وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا﴾

﴿And the commandment of Allāh is always executed﴾

means, when He commands something, then no one can dispute or resist His command.

Allāh Does not Forgive Shirk, Except After Repenting From it

Allāh said that He,

﴿لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ﴾

﴿forgives not that partners should be set up with Him (in worship)﴾,

meaning, He does not forgive a servant if he meets Him while he is associating partners with Him,

﴿وَيَغْفِرُ مَا دُونِ ذَلِكَ﴾

^[1] At-Tabari 8:446

«but He forgives except that» of sins,

﴿لَيْسَ بِكَذِبٍ﴾

«to whom He wills» of His servants.

Imām Aḥmad recorded that Abu Dharr said that the Messenger of Allāh ﷺ said,

«إِنَّ اللَّهَ يَقُولُ: يَا عَبْدِي مَا عْبَدْتَنِي وَرَجَوْتَنِي، فَإِنِّي غَافِرٌ لَكَ عَلَى مَا كَانَ فِيكَ، يَا عَبْدِي إِنَّكَ إِن لَقِيتَنِي بِقُرَابِ الْأَرْضِ خَطِيئَةً مَا لَمْ تُشْرِكْ بِي، لَقِيتَكَ بِقُرَابِهَا مَغْفِرَةً»

«Allāh said, "O My servant! As long as you worship and beg Me, I will forgive you, no matter your shortcomings. O My servant! If you meet Me with the earth's fill of sin, yet you do not associate any partners with Me, I will meet you with its fill of forgiveness."»

Only Aḥmad recorded this Ḥadīth with this chain of narration.^[1]

Imām Aḥmad recorded that Abu Dharr said, "I came to the Messenger of Allāh ﷺ and he said,

«مَا مِنْ عَبْدٍ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ ثُمَّ مَاتَ عَلَى ذَلِكَ، إِلَّا دَخَلَ الْجَنَّةَ، قُلْتُ: وَإِنْ زَنَى وَإِنْ سَرَقَ؟ قَالَ: «وَإِنْ زَنَى وَإِنْ سَرَقَ». قُلْتُ: وَإِنْ زَنَى وَإِنْ سَرَقَ؟ قَالَ: «وَإِنْ زَنَى وَإِنْ سَرَقَ ثَلَاثًا»، ثُمَّ قَالَ فِي الرَّابِعَةِ: «عَلَى رَغْمِ أَنْفِ أَبِي ذَرٍّ»

«"No servant proclaims, 'There is no deity worthy of worship except Allāh,' and dies on that belief, but will enter Paradise." I said, "Even if he committed adultery and theft?" He said, "Even if he committed adultery and theft." I asked again, "Even if he committed adultery and theft?" He said, "Even if he committed adultery and theft." The fourth time, he said, "Even if Abu Dharr's nose was put in the dust."»^[2]

Abu Dharr departed while pulling his *Izār* and saying, "Even if Abu Dharr's nose was put in the dust." Ever since that happened, Abu Dharr used to narrate the Ḥadīth and then comment, "Even if Abu Dharr's nose was put in dust."^[3] The

[1] Aḥmad 5:154

[2] Meaning, "In spite of Abu Dharr".

[3] Aḥmad 5:152

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٨٧

الرَّحْمَنِ الرَّحِيمِ

أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ وَمَنْ يَلْعَنِ اللَّهُ فَلَنْ مَجْدَلَهُ. بَصِيرًا ﴿٨٧﴾
 أَمْ لَهُمْ نَصِيبٌ مِنَ الْمَالِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا ﴿٨٨﴾ أَمْ
 يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ ءَاتَيْنَا
 آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَءَاتَيْنَاهُمْ مُلْكًا عَظِيمًا ﴿٨٩﴾
 فَمِنْهُمْ مَنْ ءَامَنَ بِهِ وَمِنْهُمْ مَنْ صَدَّ عَنْهُ وَكَفَى بِجَهَنَّمَ سَعِيرًا ﴿٩٠﴾
 إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كَمَا نُصْلِي
 جُلُودَهُمْ بِدَلَّتِهِمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ إِنَّ اللَّهَ
 كَانَ غَنِيًّا حَكِيمًا ﴿٩١﴾ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
 سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا
 لَهُمْ فِيهَا أَرْوَاحٌ مُطَهَّرَةٌ وَهُمْ فِيهَا شُرَافٌ مُرْتَفَعُونَ ﴿٩٢﴾ وَإِنْ
 اللَّهُ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ
 النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا
 بَصِيرًا ﴿٩٣﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى
 الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ
 تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٩٤﴾

Two *Ṣaḥīḥs* recorded this *Ḥadīth*⁽¹⁾

Al-Bazzār recorded that Ibn 'Umar said, "We used to refrain from begging (Allāh) for forgiveness for those who commit major sins until we heard our Prophet ﷺ reciting,

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾

«Verily, Allāh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills;», and his ﷺ saying,

«أَخَّرْتُ شَفَاعَتِي لِأَهْلِ الْكِبَايِرِ مِنْ أُمَّتِي يَوْمَ الْقِيَامَةِ»

«I have reserved my intercession on the Day of Resurrection for those among my Ummah who commit major sins.»⁽²⁾

Allāh's statement,

﴿وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا﴾

«and whoever sets up partners with Allāh in worship, he has indeed invented a tremendous sin.» is similar to His statement,

﴿إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾

⁽¹⁾ *Faṭḥ Al-Bāri* 10:294 and *Muslim* 1:95

⁽²⁾ *Kashf Al-Astār* 4:84

«Verily, joining others in worship with Allāh is a great *Zūlm* (wrong) indeed.»

In the Two *Ṣaḥīḥs*, it is recorded that Ibn Mas'ūd said, "I said, 'O Messenger of Allāh! Which is the greatest sin?' He said,

«أَنْ تَجْعَلَ لَهُ نِدًّا وَتُؤْمَرَ خَلْقَكَ»

«To make a rival with Allāh, while He Alone created you.»^[1]

«أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ بِلِلَّهِ بِرٌّ مِّنْ بَيْنِهِمْ وَلَا يُلَاقُونَ فِي سَبِيلِهِ إِنَّا نَنْظُرُ كَيْفَ يَقْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَكَفَى بِهِ إِثْمًا مُّبِينًا.» أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجَنَّةِ وَالْغَنَةِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هُكَوْلَاهُ أَهْلُكَ مِنَ الَّذِينَ آمَنُوا سَبِيلًا.» أُولَئِكَ الَّذِينَ لَعَنَهُ اللَّهُ وَمَنْ يَلْعَنِ اللَّهُ فَلَنْ نَجِدَ لَهُ نَصِيرًا.»

449. Have you not seen those who claim sanctity for themselves? Nay, but Allāh sanctifies whom He wills, and they will not be dealt with injustice even equal to the extent of a *Fatīl*.

450. Look, how they invent a lie against Allāh, and enough is that as a manifest sin.

451. Have you not seen those who were given a portion of the Scripture? They believe in *Jibt* and *Ṭāghūt* and say to those who disbelieve, "These people are better guided on the way," than the believers.

452. They are those whom Allāh has cursed, and he whom Allāh curses, you will not find for him (any) helper.

Chastising and Cursing the Jews for Claiming Purity for Themselves and Believing in *Jibt* and *Ṭāghūt*

Al-Ḥasan and Qatādah said, "This *Āyah*,

«أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ

«Have you not seen those who claim sanctity for themselves?»

was revealed about the Jews and Christians when they said, 'We are Allāh's children and His loved ones.'^[2] Ibn Zayd also

[1] *Faṭḥ Al-Bārī* 8:350 and *Muslim* 1:90

[2] *Aṭ-Ṭabarī* 8:452

said, "This Āyah was revealed concerning their statement,

﴿هَمْزُ ابْنَتُوا اللَّهَ وَأَحِبُّوا﴾

﴿We are the children of Allāh and His loved ones﴾

and their statement,

﴿لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصْرَانًا﴾

﴿None shall enter Paradise unless he be a Jew or a Christian﴾.^[1]

This is why Allāh said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا هَذِهِ السَّبِيلَ﴾

﴿Nay, but Allāh sanctifies whom He wills,﴾

meaning, the decision in this matter is with Allāh Alone, because He has perfect knowledge of the true reality and secrets of all things. Allāh then said,

﴿وَلَا يَظْلَمُونَ شَيْئًا﴾

﴿And they will not be dealt with injustice even equal to the extent of a Fatīl,﴾

meaning, He does no injustice with anyone's compensation in any part of his reward, even if it was the weight of a *Fatīl*. Ibn 'Abbās, Mujāhid, 'Ikrimah, 'Atā', Al-Ḥasan, Qatādah and others among the Salaf said that *Fatīl* means, "The scaly thread in the long slit of the date-stone."^[2] Allāh said,

﴿انظُرْ كَيْفَ يَقْتَرُونَ عَلَى اللَّهِ الْكَذِبَ﴾

﴿Look, how they invent a lie against Allāh,﴾ claiming purity for themselves, their claim that they are Allāh's children and His loved ones, their statement;

﴿لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصْرَانًا﴾

﴿None shall enter Paradise unless he be a Jew or a Christian﴾
their statement;

﴿فَنَسَحْنَا الْكَافُورَ إِلَّا لِقَامًا تَنْدَوْدَسُ﴾

[1] At-Ṭabari 8:453

[2] At-Ṭabari 8:458,459

﴿The Fire shall not touch us but for a number of days﴾

and their reliance on the righteous deeds of their forefathers. Allāh has decreed that the good actions of the fathers do not help the children, when He said,

﴿بَلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ﴾

﴿That was a nation who has passed away. They shall receive the reward of what they earned and you of what you earn﴾.

Allāh then said,

﴿وَكَفَىٰ بِهِ إِثْمًا مُّبِينًا﴾

﴿and enough is that as a manifest sin.﴾ meaning, these lies and fabrications of theirs are sufficient. Allāh's statement,

﴿أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالْتَاتُوتِ﴾

﴿Have you not seen those who were given a portion of the Scripture? They believe in jibt and Ṭāghūt﴾.

Muḥammad bin Ishāq said from Ḥassan bin Fā'id that 'Umar bin Al-Khaṭṭāb said, "Jibt is sorcery and Ṭāghūt is the Shayṭān."^[1] Abu Naṣr Ismā'il bin Ḥammād Al-Jawhari, the renowned scholar, said in his book *As-Siḥaḥ*, "Al-Jibt means idol, soothsayer and sorcerer." Ibn Abi Ḥātim recorded that Jābir bin 'Abdullāh was asked about Ṭāghūt, and he said, "They are soothsayers upon whom the devils descend."^[2] Mujāhid said "Ṭāghūt is a devil in the shape of man, and they refer to him for judgment."^[3] Imām Mālik said, "Ṭāghūt is every object that is worshipped instead of Allāh, the Exalted and Most Honored."

Disbelievers Are not Better Guided Than Believers

Allāh said,

﴿وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ آمَنُوا سَبِيلًا﴾

﴿and say to those who disbelieve, "These people are better guided on the way," than the believers.﴾

^[1] Aṭ-Ṭabari 8:462

^[2] Ibn Abi Ḥātim 3:994

^[3] Aṭ-Ṭabari 8:462

preferring the disbelievers over Muslims, because of their ignorance, un-religious nature and disbelief in Allāh's Book which is before them.

Ibn Abi Ḥātim recorded that 'Ikrimah said, "Ḥuyay bin Akḥṭab and Ka'b bin Al-Ashraf (two Jewish leaders) came to the people of Makkah, who said to them, 'You (Jews) are people of the Book and knowledge, so judge us and Muḥammad.' They said, 'Describe yourselves and describe Muḥammad.' They said, 'We keep relation with kith and kin, slaughter camels (for the poor), release the indebted and provide water for the pilgrims. As for Muḥammad he is without male children, he severed our relations, and the thieves who rob pilgrims (the tribe of) Ghifār follow him. So who is better, we or him?' They said, 'You are more righteous and better guided.' Thereafter, Allāh sent down,

﴿أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا﴾

«Have you not seen those who were given a portion?».^[1]

This story was also reported from Ibn 'Abbās and several others among the Salaf.

Allāh's Curse on the Jews

This Āyah [4:52] contains a curse for the Jews and informs them that they have no supporter in this life or the Hereafter, because they sought the help of the idolators. They uttered this statement [in Āyah 4:51] to lure the disbelievers into supporting them, and they ultimately gathered their forces for the battle of Al-Aḥzab,^[2] forcing the Prophet ﷺ and his Companions to dig a defensive tunnel around Al-Madīnah. But, Allāh saved the Muslims from their evil,

﴿وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِعَبْطِهِمْ لَمَّا بَنَوْا عَدْوًا وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا

مُعِزًّا﴾

«And Allāh drove back those who disbelieved in their rage, they gained no advantage (booty). Allāh sufficed for the believers in the fighting. And Allāh is Ever All-Strong, All-Mighty».

[1] Ibn Abi Ḥātim 3:994, and Aṭ-Ṭabari 5:133

[2] See Sūrat Al-Aḥzāb (33)

﴿أَمْ لَهُمْ شِرْكٌ مِنْ آلِهَةٍ إِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا ۚ أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَهُمْ مُلْكًا عَظِيمًا ۚ فَيَتَمَنَّوْنَ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ مَنْ سَدَّ عَنْهُ ۚ وَكَفَى بِجَهَنَّمَ سَعِيرًا ۚ﴾

453. Or have they a share in the dominion? Then in that case they would not give mankind even a Naqir.

454. Or do they envy men for what Allāh has given them of His bounty? Then, We have already given the family of Ibrāhīm the Book and Al-Hikmah, and conferred upon them a great kingdom.

455. Of them were (some) who believed in it, and of them were (some) who rejected it; and enough is Hell for burning (them).

The Envy and Miserly Conduct of the Jews

Allāh asked the Jews if they have a share in the dominion. That is merely a statement of rebuke, since they do not have any share in the dominion. Allāh then described them as misers,

﴿إِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا﴾

﴿Then in that case they would not give mankind even a Naqir.﴾

Meaning, if they had a share in the sovereignty and dominion, they would not give anyone anything, especially Muḥammad ﷺ, even if it was the speck on the back of a date-stone, which is the meaning of Naqir according to Ibn 'Abbās and the majority of the scholars. This Āyah is similar to another of Allāh's statements,

﴿قُلْ لَوْ أَنَّمْ تَتْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا لَأَسْكُمُ خَبَةً ۚ﴾

﴿Say: "If you possessed the treasure of the mercy of my Lord, then you would surely withhold it out of fear of spending it.﴾

meaning, for fear that what you have might end, although there is no such possibility here. This only demonstrates their greedy and stingy nature. This is why Allāh said,

﴿وَكَانَ الْإِنْسَانُ قَتُورًا﴾

﴿And man is ever Qatūr﴾ meaning Bakhū (stingy). Allāh then said,

﴿أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ﴾

﴿Or do they envy men for what Allāh has given them of His Bounty?﴾ referring to their envy of the Prophet ﷺ for the great prophethood that Allāh entrusted him with. Their envy made them reject him, because he was an Arab and not from the Children of Israel.

Aṭ-Ṭabarānī recorded that Ibn 'Abbās said that,

﴿أَمْ يَحْسُدُونَ النَّاسَ﴾

﴿Or do they envy men﴾ means, "We are the worthy people, rather than the rest of the people."^[1] Allāh said,

﴿فَقَدْ آتَيْنَا آلَ إِبْرَهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا﴾

﴿Then, We have already given the family of Ibrāhīm the Book and Al-Ḥikmah, and conferred upon them a great kingdom.﴾

meaning, We gave the prophethood to the tribes of the Children of Israel, who are among the offspring of Ibrāhīm and sent down the Books to them. These Prophets ruled the Jews with the prophetic tradition, and We made kings among them. Yet,

﴿فَمِنْهُمْ مَّنْ آمَنَ بِهِ﴾

﴿Of them were (some) who believed in it;﴾

referring to Allāh's favor and bounty (Prophets, Books, kingship),

﴿وَمِنْهُمْ مَّنْ مَّكَرَ عَنَّهُ﴾

﴿and of them were (some) who rejected it﴾

by disbelieving in it, ignoring it, and hindering the people from its path, although this bounty was from and for them, the Children of Israel. They disputed with their own Prophets; so what about you, O Muḥammad ﷺ, especially since you are not from the Children of Israel? Mujāhid said,

﴿وَمِنْهُمْ مَّنْ آمَنَ بِهِ﴾

﴿Of them were (some) who believed in [him].﴾ "Muḥammad ﷺ,

﴿وَمِنْهُمْ مَّنْ مَّكَرَ عَنَّهُ﴾

[1] Aṭ-Ṭabarānī 11:146

﴿and of them were (some) who rejected [him]﴾.⁽¹⁾

Therefore, O Muḥammad, the rejection of you because of their disbelief is even more severe and they are even further from the truth that you brought them. This is why Allāh threatened them,

﴿وَكُنْ بِمَقْعَدِمْ سَوِيرًا﴾

﴿and enough is Hell for burning (them)﴾, meaning, the Fire is a just punishment for them because of their disbelief, rebellion and defiance of Allāh's Books and Messengers.

﴿إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كُلَّ نَفْسٍ جُلِدَتْهُمْ بِأَلْسِنَتِهِمْ جُودًا غَيْرًا يَدْرُقُوا
الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا ۝ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ
تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِينَ فِيهَا أَبَدًا لَمْ يَكُنْ فِيهَا آزْوَاجٌ مُكْهَرَّاتٌ وَدَدْخِلُهُمْ ظِلَالٌ ظِلِيلًا ۝﴾

456. Surely, those who disbelieved in Our Āyāt, We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment. Truly, Allāh is Ever Most Powerful, All-Wise.

457. But those who believe and do deeds of righteousness, We shall admit them to Gardens under which rivers flow (Paradise), abiding therein forever. Therein they shall have Azwājun Mutahharatun (purified mates), and We shall admit them to shades, wide and ever deepening.

The Punishment of Those Who Disbelieve in Allāh's Books and Messengers

Allāh describes the torment in the Fire of Jahannam for those who disbelieve in His Āyāt and hinder from the path of His Messengers. Allāh said,

﴿إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا﴾

﴿Surely, those who disbelieved in Our Āyāt ,﴾

meaning, We will place them in the Fire which will encompass every part of their bodies. Allāh then states that their punishment and torment are everlasting,

⁽¹⁾ Aṭ-Ṭabari 8:482, meaning the personal pronoun *Ha* was understood by "him" to be "him" rather than "it".

﴿كُلَّمَا نَضِجَتْ جُلُودُهُمْ بِدَلْنَهُمْ جُلُودًا غَيْرَهَا يَذُوقُوا الْعَذَابَ﴾

«We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment».

Al-A'mash said that Ibn 'Umar said, "When their skin are burned, they will be given another skin in replacement, and this skin will be as white as paper."^[1] This was collected by Ibn Abi Hātim, who also recorded that Al-Ḥasan said,

﴿كُلَّمَا نَضِجَتْ جُلُودُهُمْ﴾

«As often as their skins are roasted through,»

"Their skin will be roasted through, seventy thousand times every day." Ḥusayn said; Fuḍayl added that Hishām said that Al-Ḥasan also said that,

﴿كُلَّمَا نَضِجَتْ جُلُودُهُمْ﴾

«As often as their skins are roasted through,»

means, "Whenever the Fire has roasted them through and consumed their flesh, they will be told, 'Go back as you were before,' and they will."^[2]

The Wealth of the Righteous; Paradise and its Joy

Allāh said,

﴿وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا﴾

«But those who believe and do deeds of righteousness, We shall admit them to Gardens under which rivers flow (Paradise), abiding therein forever.»

describing the destination of the happy ones in the gardens of Eden, beneath which rivers flow in all of its areas, spaces and corners, wherever they desire and wish. They will reside in it for eternity, and they will not be transferred or removed from it, nor would they want to move from it. Allāh said,

﴿لَهُمْ فِيهَا أَنْدَادٌ مُطَهَّرَةٌ﴾

[1] At-Ṭabari 8:484

[2] At-Ṭabari 8:485

«Therein they shall have Azwājun Mutahharatun (purified mates).»

free of menstruation, postnatal bleeding, filth, bad manners and shortcomings. Ibn 'Abbās said that the *Āyah* means, "They are purified of filth and foul things."^[1] Similar was said by 'Atā', Al-Ḥasan, Aḍ-Ḍaḥḥāk, An-Nakha'ī, Abu Ṣāliḥ, 'Aṭiyah, and As-Suddī.^[2] Mujāhid said that they are, free of urine, menstruation, spit, mucous and pregnancies." Allāh's statement,

﴿وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا﴾

«And We shall admit them to shades, wide and ever deepening (Paradise).»

means, wide, extensive, pure and elegant shade. Ibn Jarīr recorded that Abu Hurayrah said that the Prophet ﷺ said,

«إِنَّ فِي الْجَنَّةِ لَشَجَرَةً يَسِيرُ الرَّايِبُ فِي ظِلِّهَا بِأَنَّهُ غَامٌ لَا يَقْطَعُهَا: شَجَرَةُ الْخُلْدِ»

«There is a tree in Paradise, that if a rider travels under its shade for a hundred years, he will not cross it. It is the Tree of Everlasting Life.»^[3]

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَعْلَمُوا بِالْقَدْرِ﴾

﴿إِنَّ اللَّهَ يَنْظُرُ إِلَيْكُمْ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا﴾

«58. Verily, Allāh commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allāh) gives you! Truly, Allāh is Ever All-Hearer, All-Seer.»

The Command to Return the Trusts to Whomever They Are Due

Allāh commands that the trusts be returned to their rightful

[1] Aṭ-Ṭabari 1:395

[2] Ibn Abi Ḥātim 1:92

[3] Aṭ-Ṭabari 8:489 It is also recorded by Aḥmad and Aṭ-Ṭayālisi. This version, with the words, "The Tree of Everlasting Life." Is not authentic. The remainder of the *Ḥadīth*, which is authentic, was recorded by Al-Bukhārī and others.

owners. Al-Hasan narrated that Samurah said that the Messenger of Allāh ﷺ said,

«أَدِّ الْأَمَانَةَ إِلَى مَنِ اتَّمَكَ، وَلَا تَخُنْ مَنْ خَانَكَ»

«Return the trust to those who entrusted you, and do not betray those who betrayed you.»

Imām Aḥmad and the collectors of *Sunan* recorded this *Ḥadīth*.^[1] This command refers to all things that one is expected to look after, such as Allāh's rights on His servants: praying, *Zakāh*, fasting, penalties for sins, vows and so forth. The command also includes the rights of the servants on each other, such as what they entrust each other with, including the cases that are not recorded or documented. Allāh commands that all types of trusts be fulfilled. Those who do not implement this command in this life, it will be extracted from them on the Day of Resurrection. It is recorded in the *Ṣaḥīḥ* that the Messenger of Allāh ﷺ said,

«لَتُرَدَّ الْحُقُوفُ إِلَى أَهْلِهَا حَتَّى يُقْتَصَرَ لِلشَّاةِ الْجَمَاءِ مِنَ الْقَرَنَاءِ»

«The rights will be rendered back to those to whom they are due, and even the sheep that does not have horns will take revenge from the horned sheep.»^[2]

Ibn Jarīr recorded that Ibn Jurayj said about this *Āyah*, "It was revealed concerning 'Uthmān bin Ṭalḥah from whom the Messenger of Allāh ﷺ took the key of the Ka'bah and entered it on the Day of the victory of Makkah. When the Prophet ﷺ went out, he was reciting this *Āyah*,

﴿إِنَّ اللَّهَ بِأَمْرِكُمْ أَن تَرْجِعُوا الْأَمْثِلَ إِلَى أَهْلِهَا﴾

«Verily, Allāh commands that you should render back the trusts to those, to whom they are due».

He then called 'Uthmān and gave the key back to him." Ibn Jarīr also narrated that 'Umar bin Al-Khaṭṭāb said, "When the Messenger of Allāh ﷺ went out of the Ka'bah, he was reciting this *Āyah*,

﴿إِنَّ اللَّهَ بِأَمْرِكُمْ أَن تَرْجِعُوا الْأَمْثِلَ إِلَى أَهْلِهَا﴾

[1] Aḥmad 3:414, Abu Dāwud 3:805 and *Tuḥfat Al-Aḥwadhī* 4:479

[2] Muslim 4:1097

«Verily, Allāh commands that you should render back the trusts to those, to whom they are due».

May I sacrifice my father and mother for him, I never heard him recite this *Āyah* before that.^[1] It is popular that this is the reason behind revealing the *Āyah* (4:58). Yet, the application of the *Āyah* is general, and this is why Ibn 'Abbās and Muhammad bin Al-Hanafiyyah said, "This *Āyah* is for the righteous and wicked," meaning it is a command that encompasses everyone.

The Order to Be Just

Allāh said,

﴿وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَعْلَمُوا بِالْقَدْلِ﴾

«and that when you judge between men, you judge with justice.»

commanding justice when judging between people. Muḥammad bin Ka'b, Zayd bin Aslam and Shahr bin Hawshab said; "This *Āyah* was revealed about those in authority",^[2] meaning those who judge between people. A *Hadīth* states,

﴿إِنَّ اللَّهَ مَعَ الْحَاكِمِ مَا لَمْ يَجُرْ، فَإِذَا جَارَ وَكَلَهُ اللَّهُ إِلَى نَفْسِهِ﴾

«Allāh is with the judge as long as he does not commit injustice, for when he does, Allāh will make him reliant on himself.»^[3]

A statement goes, "One day of justice equals forty years of worship."^[4] Allāh said,

﴿إِنَّ اللَّهَ يَنْتَظِرُ بِكُمْ﴾

«Verily, how excellent is the teaching which He (Allāh) gives you!»

[1] At-Ṭabari 8:492, as well as others. The narrations, about the revelation of the *Āyah*, and the statement of 'Umar, may Allāh be pleased with him, are not authentic. There is, however a narration supporting the remainder of the information with Al-Bukhārī, no. 4289.

[2] At-Ṭabari 8:490

[3] Ibn Mājah 2:775

[4] Al-Kanz 6:12

meaning, His commands to return the trusts to their owners, to judge between people with justice, and all of His complete, perfect and great commandments and laws. Allāh's statement,

﴿إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا﴾

«Truly, Allāh is Ever All-Hearer, All-Seer.»

means, He hears your statements and knows your actions.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾

459. O you who believe! Obey Allāh and obey the Messenger, and those of you who are in authority. If you differ in anything among yourselves, refer it to Allāh and His Messenger, if you believe in Allāh and in the Last Day. That is better and more suitable for final determination.»

The Necessity of Obeying the Rulers in Obedience to Allāh

Al-Bukhārī recorded that Ibn 'Abbās said that the Āyah,

﴿أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ﴾

«Obey Allāh and obey the Messenger, and those of you who are in authority.»

“Was revealed about ‘Abdullāh bin Ḥudhāfah bin Qays bin ‘Adi, who the Messenger of Allāh ﷺ sent on a military expedition.”^[1] This statement was collected by the Group, with the exception of Ibn Mājah^[2] At-Tirmidhi said, “*Hasan, Gharīb*”. Imām Aḥmad recorded that ‘Ali said, “The Messenger of Allāh ﷺ sent a troop under the command of a man from Al-Anṣār. When they left, he became angry with them for some reason and said to them, ‘Has not the Messenger of Allāh ﷺ commanded you to obey me?’ They said, ‘Yes.’ He said, ‘Collect some wood,’ and then he started a fire with the wood, saying, ‘I command you to enter the fire.’ The people almost entered the fire, but a young man among them said, ‘You only ran away

[1] *Fath Al-Bārī* 8:101

[2] Muslim 3:1465, Abu Dāwud 3:92, *Tuḥfat Al-Aḥwadhī* 5:364 and An-Nasā’ī 7:154

from the Fire to Allāh's Messenger. Therefore, do not rush until you go back to Allāh's Messenger, and if he commands you to enter it, then enter it.' When they went back to Allāh's Messenger ﷺ, they told him what had happened, and the Messenger ﷺ said,

«لَوْ دَخَلْتُمُوهَا مَا خَرَجْتُمْ مِنْهَا أَبَدًا، إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ»

«Had you entered it, you would never have departed from it. Obedience is only in righteousness.»^[1]

This *Hadīth* is recorded in the Two *Ṣaḥīḥs*.^[2] Abu Dāwud recorded that 'Abdullāh bin 'Umar said that the Messenger of Allāh ﷺ said,

«السَّمْعُ وَالطَّاعَةُ عَلَى الْمَرْءِ الْمُسْلِمِ فِيمَا أَحَبَّ وَكَرِهَ، مَا لَمْ يُؤْمَرْ بِمَعْصِيَةٍ، فَإِنَّا أَمْرٌ بِمَعْصِيَةٍ فَلَا سَمْعَ وَلَا طَاعَةَ»

«The Muslim is required to hear and obey in that which he likes and dislikes, unless he was commanded to sin. When he is commanded with sin, then there is no hearing or obeying.»

This *Hadīth* is recorded in the Two *Ṣaḥīḥs*.^[3] Ubādah bin Aṣ-Ṣāmit said, "We gave our pledge to Allāh's Messenger to hear and obey (our leaders), while active and otherwise, in times of ease and times of difficulty, even if we were deprived of our due shares, and to not dispute this matter (leadership) with its rightful people. The Prophet ﷺ said,

«إِلَّا أَنْ تَرَوْا كُفْرًا بَوَاحًا، عِنْدَكُمْ فِيهِ مِنَ اللَّهِ بُرْهَانٌ»

«Except when you witness clear Kufr about which you have clear proof from Allāh.»

This *Hadīth* is recorded in the Two *Ṣaḥīḥs*.^[4] Another *Hadīth* narrated by Anas states that the Messenger of Allāh ﷺ said,

«اسْمَعُوا وَأَطِيعُوا، وَإِنْ أَمَرَ عَلَيْكُمْ عَبْدٌ حَبَشِيٌّ كَانَ رَأْسُ رَاسِيَةٍ»

«Hear and obey (your leaders), even if an Ethiopian slave whose head is like a raisin, is made your chief.»

[1] Aḥmad 1:82

[2] *Fath Al-Bāri* 7:655, Muslim 3:1469

[3] Abd Dāwud: 2626, Bukhari: 7144 and Muslim: 1839

[4] *Fath Al-Bāri* 13:204, Muslim 3:470

Al-Bukhāri recorded this Ḥadīth.^[1] Umm Al-Ḥuṣayn said that she heard the Messenger of Allāh ﷺ giving a speech during the Farewell Ḥajj, in which he said;

«وَلَوْ اسْتُعْمِلَ عَلَيْكُمْ عَبْدٌ يَقُودُكُمْ بِكِتَابِ اللَّهِ، اسْمَعُوا لَهُ وَأَطِيعُوا»

«Even if a slave was appointed over you, and he rules you with Allāh's Book, then listen to him and obey him.»

Muslim recorded this Ḥadīth.^[2] In another narration with Muslim, the Prophet ﷺ said,

«عَبْدًا حَبَشِيًّا مَجْدُوعًا»

«Even if an Ethiopian slave, whose nose was mutilated...»

In the Two Ṣaḥīḥs, it is recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ، وَمَنْ أَطَاعَ أَمِيرِي فَقَدْ أَطَاعَنِي، وَمَنْ عَصَى أَمِيرِي فَقَدْ عَصَانِي»

«Whoever obeys me, obeys Allāh, and whoever disobeys me, disobeys Allāh. Whoever obeys my commander, obeys me, and whoever disobeys my commander, disobeys me.»^[3]

This is why Allāh said,

﴿أَطِيعُوا اللَّهَ﴾

«Obey Allāh», adhere to His Book,

﴿وَأَطِيعُوا الرَّسُولَ﴾

«and obey the Messenger», adhere to his Sunnah,

﴿وَأُولَ الْأَمْرِ مِنْكُمْ﴾

«And those of you who are in authority»

in the obedience to Allāh which they command you, not what constitutes disobedience of Allāh, for there is no obedience to anyone in disobedience to Allāh, as we mentioned in the authentic Ḥadīth,

^[1] *Faḥ Al-Bārī* 13:130

^[2] Muslim:1838

^[3] *Faḥ Al-Bārī* 13:119 and Muslim 3:1466

الْأَمْرُ

٨٨

الْأَمْرُ

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنْزِلَ إِلَيْكَ
وَمَا أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَكَّمُوا إِلَى الظَّالِمِينَ
وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ
خَلْقًا بَعِيدًا ﴿٨٨﴾ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ
اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتُ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ
صُدُودًا ﴿٨٩﴾ فَكَيْفَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ بِمَا
قَدَّمَتْ أَيْدِيهِمْ قَالُوا هَذَا الَّذِي كَفَرْنَا بِهِ أَلَمْ يَأْتِ
إِنْشَاءً وَتَوْفِيقًا ﴿٩٠﴾ أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا
فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي
أَنْفُسِهِمْ قَوْلًا بَلِيغًا ﴿٩١﴾ وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا
لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ
جَاءَهُمْ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ
لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ﴿٩٢﴾ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ
حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا
فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٩٣﴾

«إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوبِ»

«Obedience is only in righteousness.»^[1]

The Necessity of Referring to the Qur'an and Sunnah for Judgment

Allāh said,

﴿إِنْ تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ﴾

«(And) if you differ in anything amongst yourselves, refer it to Allāh and His Messenger».

Mujāhid and several others among the Salaf said that the Āyah means, «(Refer) to the Book of Allāh and the Sunnah of His Messenger.»^[2]

This is a command

from Allāh that whatever areas the people dispute about, whether major or minor areas of the religion, they are required to refer to the Qur'an and Sunnah for judgment concerning these disputes. In another Āyah, Allāh said,

﴿وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكِّمُوهُ إِلَى اللَّهِ﴾

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

Therefore, whatever the Book and Sunnah decide and testify to the truth of, then it, is the plain truth. What is beyond truth, save falsehood? This is why Allāh said,

[1] *Fath Al-Bāri* 13:130

[2] *Aṭ-Ṭabari* 8:504

﴿إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ وَالتَّوْبَةَ الْآخِرَةَ﴾

﴿if you believe in Allāh and in the Last Day.﴾

meaning, refer the disputes and conflicts that arise between you to the Book of Allāh and the Sunnah of His Messenger ﷺ for judgment. Allāh's statement,

﴿إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ وَالتَّوْبَةَ الْآخِرَةَ﴾

﴿if you believe in Allāh and in the Last Day.﴾

indicates that those who do not refer to the Book and Sunnah for judgment in their disputes, are not believers in Allāh or the Last Day. Allāh said,

﴿ذَلِكَ خَيْرٌ﴾

﴿That is better﴾ meaning, referring to the Book of Allāh and the Sunnah of His Messenger for judgment in various disputes is better,

﴿وَأَحْسَنُ تَأْوِيلًا﴾

﴿and more suitable for final determination.﴾

meaning, "Has a better end and destination," as As-Suddi and several others have stated^[1] while Mujāhid said, "Carries a better reward."^[2]

﴿أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا نُزِّلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ
يَتَّكِبُوا إِلَى الْغُلُوبِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا
بَعِيدًا ﴿٦٠﴾ وَإِذَا قِيلَ لَهُمْ تَسَالَوْا إِلَى مَا أَنزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتُ الْمُسْتَفِيزِينَ يَمُشُّونَ
عَنْكَ مُدِرِدًا ﴿٦١﴾ فَكَيفَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ
يَقُولُونَ يَا أَعُوذُنَا إِلَّا بِكُنُوسِنَا وَقَوْمِئِذٍ لَآتِيكَ الْوَيْتُ بِمَا بَلَغَ اللَّهُ مَا فِي
قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا ﴿٦٢﴾﴾

﴿60. Have you not seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgment (in their disputes) to the Tāghūt while they have been

[1] Aṭ-Ṭabari 8:506

[2] Aṭ-Ṭabari 8:506

ordered to reject them. But Shaytān wishes to lead them far astray.﴾

﴿61. And when it is said to them: "Come to what Allāh has sent down and to the Messenger," you see the hypocrites turn away from you with aversion.﴾

﴿62. How then, when a catastrophe befalls them because of what their hands have sent forth, they come to you swearing by Allāh, "We meant no more than goodwill and conciliation!"﴾

﴿63. They (hypocrites) are those of whom Allāh knows what is in their hearts; so turn aside from them (do not punish them) but admonish them, and speak to them an effective word to reach their inner selves.﴾

Referring to Other than the Qur'ān and Sunnah for Judgment is Characteristic of Non-Muslims

Allāh chastises those who claim to believe in what Allāh has sent down to His Messenger ﷺ and to the earlier Prophets, yet they refer to other than the Book of Allāh and the Sunnah of His Messenger ﷺ for judgment in various disputes. It was reported that the reason behind revealing this Āyah was that a man from the Anṣār and a Jew had a dispute, and the Jew said, "Let us refer to Muḥammad to judge between us." However, the Muslim man said, "Let us refer to Ka'b bin Al-Ashraf (a Jew) to judge between us." It was also reported that the Āyah was revealed about some hypocrites who pretended to be Muslims, yet they sought to refer to the judgment of Jāhiliyyah. Other reasons were also reported behind the revelation of the Āyah. However, the Āyah has a general meaning, as it chastises all those who refrain from referring to the Qur'ān and Sunnah for judgment and prefer the judgment of whatever they chose of falsehood, which befits the description of Tāghūt here. This is why Allāh said,

﴿يُرِيدُونَ أَن يُتَّكَرَّمُوا إِلَى الظَّالِمِينَ﴾

﴿and they wish to go for judgment to the Tāghūt﴾
until the end of the Āyah. Allāh's statement,

﴿يُتَّكَرَّمُونَ عَنْكَ صُدُوكَا﴾

﴿turn away from you with aversion﴾

means, they turn away from you in arrogance, just as Allāh described the polytheists,

﴿وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا﴾

◀When it is said to them: "Follow what Allāh has sent down." They say: "Nay! We shall follow what we found our fathers following."▶

This is different from the conduct of the faithful believers, whom Allāh describes as,

﴿إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا﴾

◀The only saying of the faithful believers, when they are called to Allāh and His Messenger, to judge between them, is that they say: "We hear and we obey."▶

Chastising the Hypocrites

Chastising the hypocrites, Allāh said,

﴿فَكَيْفَ إِذَا آتَيْنَهُمْ مُصِيبَةً بِمَا قَدَّمْت أَيْدِيهِمْ﴾

◀How then, when a catastrophe befalls them because of what their hands have sent forth,▶

meaning, how about it if they feel compelled to join you because of disasters that they suffer due to their sins, then they will be in need of you.

﴿ثُمَّ جَاءَكَ يَخْلَفُونَ بِاللَّهِ إِِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا﴾

◀They come to you swearing by Allāh, "We meant no more than goodwill and conciliation!"▶

apologizing and swearing that they only sought goodwill and reconciliation when they referred to other than the Prophet ﷺ for judgment, not that they believe in such alternative judgment, as they claim. Allāh describes these people to us further in His statement,

﴿فَقَرَى الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ يُسْرِعُونَ فِيهِمْ يَقُولُونَ نَخْشَى﴾

◀And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: "We fear"▶, until,

﴿يَقْتَصِرُوا عَلَى مَا أَمَرُوا فِي أَنْفُسِهِمْ تَتَّبِعُونَ﴾

«Then they will become regretful for what they have been keeping as a secret in themselves».

Aṭ-Ṭabarānī recorded that Ibn 'Abbās said, "Abu Barzah Al-Aslami used to be a soothsayer who judged between the Jews in their disputes. When some Muslims came to him to judge between them, Allāh sent down,

﴿أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ﴾

«Have you not seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you», until,

﴿إِنْ أَرَدْنَا إِلَّا إِسْخَاتًا وَتَوْفِيقًا﴾

﴿"We meant no more than goodwill and conciliation!"﴾^[1]

Allāh then said,

﴿أُوْثِقَ الَّذِينَ لَا يُؤْمِنُونَ بِمَا فِي قُلُوبِهِمْ﴾

«They (hypocrites) are those of whom Allāh knows what is in their hearts»;

These people are hypocrites, and Allāh knows what is in their hearts and will punish them accordingly, for nothing escapes Allāh's watch. Consequently, O Muḥammad! Let Allāh be sufficient for you in this regard, because He has perfect knowledge of their apparent and hidden affairs. This is why Allāh said,

﴿فَاعْرِضْ عَنْهُمْ﴾

«so turn aside from them (do not punish them)»

meaning, do not punish them because of what is in their hearts.

﴿وَعِظْهُمْ﴾

«but admonish them» means, advise them against the hypocrisy and evil that reside in their hearts,

﴿وَقُلْ لَهُمْ ذِكْرُكُمْ أَفَ تَكْفُرُونَ﴾

«and speak to them an effective word to reach their inner

[1] Aṭ-Ṭabarānī 11:373

selves»

advise them, between you and them, using effective words that might benefit them.

﴿وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا يَأْذِيكَ اللَّهُ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ وَرَءَاكُمْ رَبِّكَ لَا يُوْثِقُكَ حَتَّى يُحْكَمَ بِكَ مِنْ شَيْءٍ يَتَّبِعُهُ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَمًا مِمَّا قَتَلَتْ وَاسْتَلَمُوا سَلِيمًا﴾

¶64. We sent no Messenger, but to be obeyed by Allāh's leave. If they, when they were unjust to themselves, had come to you and begged Allāh's forgiveness, and the Messenger had begged forgiveness for them, indeed, they would have found Allāh All-Forgiving, Most Merciful.﴾

¶65. But no, by your Lord, they can have no faith, until they make you judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.﴾

The Necessity of Obeying the Messenger ﷺ

Allāh said,

﴿وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا يَطِيعُكَ﴾

¶We sent no Messenger, but to be obeyed¶ meaning, obeying the Prophet was ordained for those to whom Allāh sends the Prophet. Allāh's statement,

﴿يَأْذِيكَ اللَّهُ﴾

¶by Allāh's leave¶ means, "None shall obey, except by My leave," according to Mujāhid.^[1] This Āyah indicates that the Prophets are only obeyed by whomever Allāh directs to obedience. In another Āyah, Allāh said,

﴿وَلَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ أَخْرَجَهُمْ مِنْ بَنِي إِسْرَءِيلَ﴾

¶And Allāh did indeed fulfill His promise to you when you were killing them (your enemy) with His permission﴾

[1] At-Ṭabari 8:516

meaning, by His command, decree, will and because He granted you superiority over them. Allāh's statement,

﴿وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ﴾

﴿If they (hypocrites), when they had been unjust to themselves,﴾

directs the sinners and evildoers, when they commit errors and mistakes, to come to the Messenger ﷺ, so that they ask Allāh for forgiveness in his presence and ask him to supplicate to Allāh to forgive them. If they do this, Allāh will forgive them and award them His mercy and pardon. This is why Allāh said,

﴿لَوْ يَدْرَأُ اللَّهُ تَوَابًا رَجِيماً﴾

﴿they would have found Allāh All-Forgiving (One Who forgives and accepts repentance), Most Merciful﴾.

One Does not Become a Believer Unless He Refers to the Messenger for Judgment and Submits to his Decisions

Allāh said,

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُ حَتَّىٰ يُحْكُمُونَكَ بَيْنًا شَجَرَ بَيْنَهُمْ﴾

﴿But no, by your Lord, they can have no faith, until they make you judge in all disputes between them,﴾

Allāh swears by His Glorious, Most Honorable Self, that no one shall attain faith until he refers to the Messenger ﷺ for judgment in all matters. Thereafter, whatever the Messenger ﷺ commands, is the plain truth that must be submitted to inwardly and outwardly. Allāh said,

﴿ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾

﴿and find in themselves no resistance against your decisions, and accept (them) with full submission.﴾

meaning: they adhere to your judgment, and thus do not feel any hesitation over your decision, and they submit to it inwardly and outwardly. They submit to the Prophet's decision with total submission without any rejection, denial or dispute.

Al-Bukhārī recorded that 'Urwah said, "Az-Zubayr quarreled with a man about a stream which both of them used for irrigation. Allāh's Messenger said to Az-Zubayr,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٨٩

الْمُرْسَلِينَ

وَلَوْ أَنَا كُنَّا عَلَيْهِمْ أَنِ اقْتُلُوا أَنْفُسَكُمْ أَوِ اخْرُجُوا مِنْ دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَسَدَ ثَمَرًا ﴿٨٩﴾ وَإِذَا لَا يَجِدُهُمْ مِنْ دُونِنَا أَجْرًا عَظِيمًا ﴿٩٠﴾ وَلَهْدَيْتُهُمْ صِرَاطًا مُسْتَقِيمًا ﴿٩١﴾ وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا ﴿٩٢﴾ ذَلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَى بِاللَّهِ عَلِيمًا ﴿٩٣﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا اخْذُوا حِذْرَكُمْ فَانْفِرُوا ثُبَاتٍ أَوْ يَنْفِرُوا جُمُعًا ﴿٩٤﴾ وَإِنْ مِنْكُمْ لَمَنْ لَا يُلَاحِظَ فَإِنْ أَصَابَكُمْ مُصِيبَةٌ قَالُوا قَدْ أَنْعَمَ اللَّهُ عَلَيْنَا إِذْ لَوْ أَكُنْ مَعَهُمْ شَهِيدًا ﴿٩٥﴾ وَلَئِنْ أَصَابَكُمْ قَضَلٌ مِنَ اللَّهِ لَيَقُولَنَّ كَأَن لَّمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يَلَيْسَ لِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا ﴿٩٦﴾ فَلْيَقْتُلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ وَمَنْ يُقْتَلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿٩٧﴾

«اشق يا زُبَيْر! ثُمَّ أَرْسِلِ الْمَاءَ إِلَى جَارِكَ»

«O Zubayr! Irrigate (your garden) first, and then let the water flow to your neighbor.»

The Anṣārī became angry and said, 'O Allāh's Messenger! Is it because he is your cousin?' On that, the face of Allāh's Messenger ﷺ changed color (because of anger) and said,

«اشق يا زُبَيْر! ثُمَّ اخْبِسِ الْمَاءَ حَتَّى يَرْجِعَ إِلَى الْجَذْرِ، ثُمَّ أَرْسِلِ الْمَاءَ إِلَى جَارِكَ»

«Irrigate (your garden), O Zubayr, and then withhold the water until it reaches the walls (sur-

rounding the palms). Then, release the water to your neighbor.»

So, Allāh's Messenger ﷺ gave Az-Zubayr his full right when the Anṣārī made him angry. Before that, Allāh's Messenger ﷺ had given a generous judgment, beneficial for Az-Zubayr and the Anṣārī. Az-Zubayr said, 'I think the following verse was revealed concerning that case,

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ﴾

«But no, by your Lord, they can have no faith, until they make you (O Muḥammad ﷺ) judge in all disputes between them.»^[1]

[1] Faṭh Al-Bārī 8:103

Another Reason

In his *Tafsir*, Al-Hāfiẓ Abu Ishāq Ibrāhīm bin ‘Abdur-Raḥmān bin Ibrāhīm bin Duḥaym recorded that Ḍamrah narrated that two men took their dispute to the Prophet ﷺ, and he gave a judgment to the benefit of whoever among them had the right. The person who lost the dispute said, “I do not agree.” The other person asked him, “What do you want then?” He said, “Let us go to Abu Bakr Aṣ-Ṣiddīq.” They went to Abu Bakr and the person who won the dispute said, “We went to the Prophet ﷺ with our dispute and he issued a decision in my favor.” Abu Bakr said, “Then the decision is that which the Messenger of Allāh ﷺ issued.” The person who lost the dispute still rejected the decision and said, “Let us go to ‘Umar bin Al-Khaṭṭāb.” When they went to ‘Umar, the person who won the dispute said, “We took our dispute to the Prophet ﷺ and he decided in my favor, but this man refused to submit to the decision.” ‘Umar bin Al-Khaṭṭāb asked the second man and he concurred. ‘Umar went to his house and emerged from it holding aloft his sword. He struck the head of the man who rejected the Prophet’s decision with the sword and killed him. Consequently, Allāh revealed,

﴿لَا وَرَبِّكَ لَا يُؤْمِنُونَ﴾

﴿But no, by your Lord, they can have no faith﴾.^[1]

﴿وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنِ اقْتُلُوا أَنْفُسَكُمْ أَوْ أَخْرِجُوا مِنْ دِينِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ
وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَّهُمْ وَأَشَدَّ ثَبَاتًا ۖ وَإِنَّا لَآتَيْنَهُمْ مِنْ لَدُنَّا آيَاتٍ
عَلَيْهَا ۖ وَلَٰكِنَّهُمْ صَرَفُوا بُصُوتَهُمْ مُنْتَبِهًا ۖ وَرَمَى اللَّهُ طُغْيَانَهُ ۖ وَالَّذِينَ آمَنُوا اللَّهُ
عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالْقِدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ۚ ذَٰلِكَ الْفَضْلُ
مِنَ اللَّهِ وَكَفَىٰ بِالْعَالَمِينَ﴾

466. And if We had ordered them (saying), “Kill yourselves (i.e. the innocent ones kill the guilty ones) or leave your homes,” very few of them would have done it; but if they had done what they were told, it would have been better for them, and would have strengthened their conviction; ﴿

[1] *Ad-Durr Al-Manthar* 2 :322. This narration is not authentic. Ḍamrah was not a Companion.

﴿67. And indeed We would then have bestowed upon them a great reward from Ourselves.﴾

﴿68. And indeed We would have guided them to the straight way.﴾

﴿69. And whoever obeys Allāh and the Messenger, then they will be in the company of those on whom Allāh has bestowed His grace, of the Prophets, the Şiddiqin, the martyrs, and the righteous. And how excellent these companions are!﴾

﴿70. Such is the bounty from Allāh, and Allāh is sufficient as All-Knower.﴾

Most People Disobey What They Are Ordered

Allāh states that even if the people were commanded to commit what they were prohibited from doing, most of them would not submit to this command, for their wicked nature is such that they dispute orders. Allāh has complete knowledge of what has not occurred, and how it would be if and when it did occur. This is why Allāh said,

﴿وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنِ اقْتُلُوا أَنْفُسَكُمْ﴾

﴿And if We had ordered them (saying), "Kill yourselves (i.e. the innocent ones kill the guilty ones)﴾

until the end of the Āyah. This is why Allāh said,

﴿وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ﴾

﴿but if they had done what they were told,﴾

meaning, if they do what they were commanded and refrain from what they were prohibited,

﴿لَكَانَ خَيْرًا لَّهُمْ﴾

﴿it would have been better for them,﴾

than disobeying the command and committing the prohibition,

﴿وَأَشَدُّ تَنَبُّيًّا﴾

﴿and would have strengthened their conviction,﴾

stronger *Taşdiq* (conviction of faith), according to As-Suddi.

﴿وَإِنَّا لَآتَيْنَهُمْ مِنَ لَدُنَّا﴾

«And indeed We should then have bestowed upon them from *Ladunnā*» from Us,

﴿أَجْرًا عَظِيمًا﴾

«A great reward», Paradise,

﴿وَلَهَدَيْنَهُمْ صِرَاطًا مُسْتَقِيمًا﴾

«And indeed We should have guided them to the straight way.»
in this life and the Hereafter.

Whoever Obeys Allāh and His Messenger ﷺ Will Be Honored by Allāh

Allāh then said,

﴿وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ
وَالْمَسْلُومِينَ وَحَسَنَ أُولَٰئِكَ رَفِيقًا﴾

«And whoever obeys Allāh and the Messenger, then they will be in the company of those on whom Allāh has bestowed His grace, of the Prophets, the *Ṣiddiqīn*, the martyrs, and the righteous. And how excellent these companions are!»

Consequently, whosoever implements what Allāh and His Messenger ﷺ have commanded him and avoids what Allāh and His Messenger ﷺ have prohibited, then Allāh will grant him a dwelling in the Residence of Honor. There, Allāh will place him in the company of the Prophets, and those who are lesser in grade, the true believers, then the martyrs and then the righteous, who are righteous inwardly and outwardly. Allāh then praised this company,

﴿وَحَسَنَ أُولَٰئِكَ رَفِيقًا﴾

«And how excellent these companions are!»

Al-Bukhārī recorded that 'Ā'ishah said, "I heard the Messenger of Allāh ﷺ saying,

«مَا مِنْ نَبِيٍّ يَمْرُضُ إِلَّا أُخِيرَ بَيْنَ الدُّنْيَا وَالْآخِرَةِ»

«Every Prophet who falls ill is given the choice between this life and the Hereafter.»

During the illness that preceded his death, his voice became

weak and I heard him saying,

﴿مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالْمَلَائِكِينَ﴾

«in the company of those on whom Allāh has bestowed His grace, the Prophets, the true believers (Ṣiddiqīn), the martyrs and the righteous»

I knew then that he was being given the choice." [1] Muslim recorded this *Hadīth*. [2]

This *Hadīth* explains the meaning of another *Hadīth*; the Prophet ﷺ said before his death;

«اللَّهُمَّ (فِي) الرَّفِيقِ الْأَعْلَى»

«O Allāh! In the Most High Company» three times, and he then died, may Allāh's best blessings be upon him. [3]

The Reason Behind Revealing this Honorable Āyah

Ibn Jarīr recorded that Sa'īd bin Jubayr said, "An Anṣārī man came to the Messenger of Allāh ﷺ while feeling sad. The Prophet ﷺ said to him, 'Why do I see you sad?' He said, 'O Allāh's Prophet! I was contemplating about something.' The Prophet ﷺ said, 'What is it?' The Anṣārī said, 'We come to you day and night, looking at your face and sitting by you. Tomorrow, you will be raised with the Prophets, and we will not be able to see you.' The Prophet ﷺ did not say anything, but later Jibrīl came down to him with this Āyah,

﴿وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ﴾

«And whoever obeys Allāh and the Messenger then they will be in the company of those on whom Allāh has bestowed His grace, of the Prophets»,

and the Prophet ﷺ sent the good news to the Anṣārī man. [4] This *Hadīth* was narrated in *Mursal* form [5] from Masrūq, Ikrimah, 'Āmir Ash-Sha'bi, Qatādah and Ar-Rabī' bin Anas. This is the version with the best chain of narrators. Abu Bakr bin Marduwyah recorded it with a different chain from 'Ā'ishah,

[1] *Fath Al-Bārī* 8:103.

[2] Muslim 4:1893

[3] Muslim 4:1894

[4] *Aṭ-Ṭabari* 8:534

[5] The chain of narration is missing the name of the Companion.

who said; "A man came to the Prophet ﷺ and said to him, 'O Messenger of Allāh! You are more beloved to me than myself, my family and children. Sometimes, when I am at home, I remember you, and I cannot wait until I come and look at you. When I contemplate about my death and your death, I know that you will be with the Prophets when you enter Paradise. I fear that I might not see you when I enter Paradise.' The Prophet ﷺ did not answer him until the *Āyah*,

﴿وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ
وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا﴾

«And whoever obeys Allāh and the Messenger, then they will be in the company of those on whom Allāh has bestowed His grace, of the Prophets, the true believers, the martyrs, and the righteous. And how excellent these companions are!»

was revealed to him." This was collected by Al-Hāfiẓ Abu 'Abdullāh Al-Maqdisi in his book, *Ṣifat Al-Jannah*, he then commented, "I do not see problems with this chain."^[1] And Allāh knows best. Muslim recorded that Rabī'ah bin Ka'b Al-Aslami said, "I used to sleep at the Prophet's house and bring him his water for ablution and his needs. He once said to me, 'Ask me.' I said, 'O Messenger of Allāh! I ask that I be your companion in Paradise.' He said, 'Anything except that?' I said, 'Only that.' He said,

«فَاعْنِي عَلَى نَفْسِكَ بِكَثْرَةِ السُّجُودِ»

«Then help me (fulfill this wish) for you by performing many prostrations.»^[2]

Imām Aḥmad recorded that 'Amr bin Murrah Al-Juhani said, "A man came to the Prophet ﷺ and said, 'O Allāh's Messenger! I bear witness that there is no deity worthy of worship except Allāh and that you are the Messenger of Allāh, pray the five (daily prayers), give the *Zakāh* due on my wealth and fast the month of Ramaḍān.' The Messenger of Allāh ﷺ said,

«مَنْ مَاتَ عَلَى هَذَا كَانَ مَعَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ يَوْمَ الْقِيَامَةِ، مَكَّدًا

[1] Aṭ-Ṭabarāni in *Aṣ-Ṣaghīr* 3308, *Al-Hilyah* 8:125. This narration is authentic and a support for the previous one.

[2] Muslim: 489

forth (on an expedition) in parties, or go forth all together.﴾

﴿72. There is certainly among you he who would linger behind. If a misfortune befalls you, he says, "Indeed Allāh has favored me in that I was not present among them."﴾

﴿73. But if a bounty comes to you from Allāh, he would surely say – as if there had never been ties of affection between you and him, "Oh! I wish I had been with them; then I would have achieved a great success."﴾

﴿74. So fight those who trade the life of this world with the Hereafter, in the cause of Allāh, and whoever fights in the cause of Allāh, and is killed or gets victory, We shall bestow on him a great reward.﴾^[1]

The Necessity of Taking Necessary Precautions Against the Enemy

Allāh commands His faithful servants to take precautions against their enemies, by being prepared with the necessary weapons and supplies, and increasing the number of troops fighting in His cause.

﴿فَاتَّخِذُوا﴾

﴿in parties﴾ means, group after group, party after party, and expedition after expedition. 'Ali bin Ṭalḥah reported that Ibn 'Abbās said that,

﴿فَاتَّخِذُوا فِئَاتٍ﴾

﴿and either go forth in parties﴾ means, "In groups, expedition after expedition,

﴿أَوْ أَنْزِلُوا جَمِيعًا﴾

﴿or go forth all together﴾, means, all of you."^[2] Similar was reported from Mujāhid, 'Ikrimah, As-Suddi, Qatādah, Aḍ-

^[1] There is a difference of opinion over the statement translated here as; "those who trade the life of this world with the Hereafter." It could mean; "sold the life of this world for the sake of the Hereafter", or; "purchased the life of this world at the expense of the Hereafter." So it is either an order for those of conviction to fight, or an order to those whose hearts waver in faith, who are quoted in the previous *Āyah*, to fight with sincerity, not for worldly matters. Most of the commentators see it as the first example.

^[2] Aṭ-Ṭabari 8:537

Ḍahḥāk, 'Aṭā' Al-Khurrāsāni, Muqātil bin Ḥayyān and Khuṣayf Al-Jazari.^[1]

Refraining from Joining *Jihād* is a Sign of Hypocrites

Allāh said,

﴿وَلَا يَسْكُرُ لَكُمْ يَتْلِفَنَّ﴾

«There is certainly among you he who would linger behind.»

Mujāhid and others said that this *Āyah* was revealed about the hypocrites.^[2] Muqātil bin Ḥayyān said that,

﴿يَتْلِفَنَّ﴾

«linger behind» means, stays behind and does not join *Jihād*. It is also possible that this person himself lingers behind, while luring others away from joining *Jihād*. For instance, 'Abdullāh bin Ubayy bin Salūl, may Allāh curse him, used to linger behind and lure other people to do the same and refrain from joining *Jihād*, as Ibn Jurayj and Ibn Jarīr stated. This is why Allāh said about the hypocrite, that when he lingers behind from *Jihād*, then:

﴿فَإِنْ أَصَابَكَ مُصِيبَةٌ﴾

«If a misfortune befalls you» death, martyrdom, or - by Allāh's wisdom - being defeated by the enemy,

﴿قَالَ قَدْ أَنْعَمَ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُنْ مَعَهُمْ شَهِيدًا﴾

«he says, "Indeed Allāh has favored me that I was not present among them."»

meaning, since I did not join them in battle. Because he considers this one of Allāh's favors on him, unaware of the reward that he might have gained from enduring war or martyrdom, if he was killed.

﴿وَلَئِنْ أَصَابَكُمْ فَضْلٌ مِنَ اللَّهِ﴾

«But if a bounty comes to you from Allāh»

such as victory, triumph and booty,

[1] Aṭ-Ṭabari 8:537-538

[2] Aṭ-Ṭabari 8:538

الْأَنْفَالِ

٩٠

الْأَنْفَالِ

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ
وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ
الظَّالِمِ أَهْلُهَا وَاجْعَل لَّنَا مِن لَّدُنكَ وَلِيًّا وَاجْعَل لَّنَا مِن لَّدُنكَ
نَصِيرًا ﴿٧٩﴾ الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا
يُقَاتِلُونَ فِي سَبِيلِ الْطَّاغُوتِ فَفَعِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ
الشَّيْطَانِ كَانَ ضَعِيفًا ﴿٨٠﴾ أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ
وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فِرَقٌ
مِّنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا رَبَّنَا لِمَ
كُتِبَ عَلَيْنَا الْقِتَالُ لَوْلَا أَخَّرْنَا إِلَىٰ أَجَلٍ قَرِيبٍ قُلْ مَنَعَ الدُّنْيَا
قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَىٰ وَلَا يُظْلَمُونَ فَبِيلًا ﴿٨١﴾ أَيْنَمَا
تَكُونُوا يَدْرِكَكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي رُوحٍ مُّسِيدٍ وَإِن تَصُِبْهُمْ
حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِندِ اللَّهِ وَإِن تُصِيبْهُمْ سَيِّئَةٌ يَقُولُوا
هَذِهِ مِنْ عِندِكَ قُلْ كُلٌّ مِنْ عِندِ اللَّهِ فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ
يَفْقَهُونَ حَدِيثًا ﴿٨٢﴾ مَّا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ
سَيِّئَةٍ فَمِن نَّفْسِكَ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا وَكَفَىٰ بِاللَّهِ شَهِيدًا ﴿٨٣﴾

﴿لَيَقُولَنَّ كَانَ لَمْ تَكُنْ يَتَنَكَّمُ
وَيَتَنَكَّمُ مَوَدَّةً﴾

﴿he would surely say - as if there had never been ties of affection between you and him,﴾

meaning, as if he was not a follower of your religion,

﴿يَتَلَبَّسَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ
فَوْزًا عَظِيمًا﴾

﴿"Oh! I wish I had been with them; then I would have achieved a great success."﴾

by being assigned a share of the booty and taking possession of that share. This is his ultimate aim and objective.

The Encouragement to Participation in Jihād

Allāh then said,

﴿فَلْيُقَاتِلْ﴾

﴿So fight﴾ the believer with an aversion (to fighting),

﴿فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ﴾

﴿those who trade the life of this world with the Hereafter﴾

referring to those sell their religion for the meager goods of the world, and they only do this because of their disbelief and lack of faith. Allāh then said;

﴿وَمَن يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا﴾

﴿And whoever fights in the cause of Allāh, and is killed or gets

victory, We shall bestow on him a great reward.﴾

meaning, whoever fights in the cause of Allāh, whether he was killed or triumphant, he will earn an immense compensation and a great reward with Allāh. The Two *Ṣaḥīḥs* recorded,

«وَكَفَّلَ اللَّهُ لِلْمُجَاهِدِ فِي سَبِيلِهِ، إِنْ تَوَفَّاهُ أَنْ يُدْخِلَهُ الْجَنَّةَ، أَوْ يُرْجِعَهُ إِلَى مَنْزِلِهِ الْأَيْدِي خُرَجَ مِنْهُ، بِمَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ»

«Allāh has guaranteed the Mujāhid in His cause that He will either bring death to him, admitting into Paradise; or, He will help him return safely to his home with whatever reward and booty he gained.»^[1]

﴿وَمَا تَكُ لَا تَقْتُلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمُ أَهْلُهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا ۝﴾
الَّذِينَ آمَنُوا يَقْتُلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يَقْتُلُونَ فِي سَبِيلِ الظَّالِمِينَ فَفَتِنَا أُولَئِكَ أَتَشْكِلُكَ إِنْ كَيْدَ الشَّيْطَانِ كَانَ ضَيًّا ۝﴾

﴿75. And what is wrong with you that you fight not in the cause of Allāh, and for those weak, ill-treated and oppressed among men, women, and children, whose cry is: "Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help."﴾

﴿76. Those who believe, fight in the cause of Allāh, and those who disbelieve, fight in the cause of the Tāghūt. So fight against the friends of Shayṭān; ever feeble indeed is the plot of Shayṭān.﴾

Encouraging Jihād to Defend the Oppressed

Allāh encouraged His believing servants to perform *Jihād* in His cause and to strive hard to save the oppressed Muslims in Makkah, men, women and children who were restless because of having to remain there. This is why Allāh said,

﴿الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ﴾

^[1] *Faḥ Al-Bāri* 6:253 and *Muslim* 3:1496

رَسُولًا وَكَفَى بِاللَّهِ شَهِيدًا ۖ

477. Have you not seen those who were told to hold back their hands (from fighting) and perform Ṣalāh and give Zakāh, but when the fighting was ordained for them, behold! a section of them fear men as they fear Allāh or even more. They say: "Our Lord! Why have You ordained for us fighting? Would that You granted us respite for a short period?" Say: "Short is the enjoyment of this world. The Hereafter is (far) better for him who fears Allāh, and you shall not be dealt with unjustly even equal to the Fatil.﴾

478. "Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high!" And if some good reaches them, they say, "This is from Allāh," but if some evil befalls them, they say, "This is from you." Say: "All things are from Allāh," so what is wrong with these people that they fail to understand any word?﴾

479. Whatever of good reaches you, is from Allāh, but whatever of evil befalls you, is from yourself. And We have sent you as a Messenger to mankind, and Allāh is sufficient as a Witness.﴾

The Wish that the Order for Jihād be Delayed

In the beginning of Islām, Muslims in Makkah were commanded to perform the prayer and pay some charity, so as to comfort the poor among them. They were also commanded to be forgiving and forbearing with the idolators and to observe patience with them at the time. However, they were eager and anticipating the time when they would be allowed to fight, so that they could punish their enemies. The situation at that time did not permit armed conflict for many reasons. For instance, Muslims were few at the time, compared to their numerous enemies. The Muslims' city was a sacred one and the most honored area on the earth, and this is why the command to fight was not revealed in Makkah. Later on when the Muslims controlled a town of their own, Al-Madīnah, and had strength, power and support, Jihād was then legislated. Yet, when the command to fight was revealed, just as Muslims wished, some of them became weary and were very fearful of

facing the idolators in battle.

﴿وَقَالُوا رَبَّنَا لِمَ كُنتَ عَلَيْنَا الْغَنَاءَ لَوْلَا آتَيْنَا إِلَّا آجُلًا ذَرِيرًا﴾

«They say: "Our Lord! Why have You ordained for us fighting? Would that You had granted us respite for a short period?"»

meaning, we wish that *Jihād* was delayed until a later time, because it means bloodshed, orphans and widows. In a similar *Āyah*, Allāh said,

﴿وَيَقُولُ الَّذِينَ آمَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ فَإِذَا أُنزِلَتْ سُورَةٌ مُحْكَمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ﴾

«Those who believe say: "Why is not a *Sūrah* sent down (for us)? But when a decisive is sent down, and fighting is mentioned».

Ibn Abi Hātim recorded that Ibn 'Abbās said that 'Abdur-Rahmān bin 'Awf and several of his companions came to the Prophet ﷺ while in Makkah and said, "O Allāh's Prophet! We were mighty when we were pagans, but when we embraced the faith, we became weak." The Prophet ﷺ said,

﴿إِنِّي أُمِرْتُ بِالْعَفْرِ فَلَا تُقَاتِلُوا الْقَوْمَ﴾

«I was commanded to pardon the people, so do not fight them.»

When Allāh transferred the Prophet ﷺ to Al-Madīnah, He commanded him to fight (the idolators), but they (some Muslims) held back. So, Allāh revealed the *Āyah*;

﴿أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ﴾

«Have you not seen those who were told to hold back their hands»^[1]

This *Ḥadīth* was collected by An-Nasā'ī and Al-Ḥākim.^[2] Allāh's statement,

﴿قُلْ مَتَى الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِّمَنِ لَّيْسَ النَّفْسُ﴾

«Say: "Short is the enjoyment of this world. The Hereafter is (far) better for him who fears Allāh,»

means, the destination of the one who with *Taqwā* is better for

^[1] At-Tabari 8:549

^[2] An-Nasā'ī in Al-Kubrā 6:325 and Al-Ḥākim 2:307

him than this life.

﴿وَلَا تُلَاقُوا فِيهَا﴾

﴿and you shall not be dealt with unjustly even equal to the Fatil.﴾

for your good deeds. Rather, you will earn your full rewards for them. This promise directs the focus of believers away from this life and makes them eager for the Hereafter, all the while encouraging them to fight in *Jihād*.

There is No Escaping Death

Allāh said,

﴿أَيْنَمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُجٍ مُّشِيدَةٍ﴾

﴿Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high!﴾

meaning, you shall certainly die and none of you shall ever escape death. Allāh said,

﴿كُلُّ مَن عَلَى الْوَجْهِ﴾

﴿Whatsoever is on it (the earth) will perish﴾,

﴿كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ﴾

﴿Everyone shall taste death﴾, and,

﴿وَمَا جَعَلْنَا لِلشَّرِّ مِن قَبْلِكَ الْخُلْدَ﴾

﴿And We granted not to any human being immortality before you﴾.

Therefore, every soul shall taste death and nothing can save any person from it, whether he performed *Jihād* or not. Everyone has an appointed time, and a limited term of life.

In the illness that preceded his death, Khālīd bin Al-Walīd said, while in his bed, "I participated in so and so number of battles, and every part of my body sustained an injury due to a stab or a shot. Yet here I am, I die in my bed! Let not the eyes of the cowards ever taste sleep." Allāh's statement,

﴿وَلَوْ كُنْتُمْ فِي بُرُجٍ مُّشِيدَةٍ﴾

﴿even if you are in fortresses built up strong and high!﴾

means, entrenched, fortified, high and towering. No caution or fortification can ever avert death.

The Hypocrites Sense a Bad Omen Because of the Prophet ﷺ!

Allāh said,

﴿وَلِنْ تُبَيِّنَهُمْ حَسَنَةً﴾

﴿And if some good reaches them﴾ meaning, fertile years and provision of fruits, produce, children, etc., as said by Ibn 'Abbās, Abu Al-'Āliyah and As-Suddi.

﴿يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ تُبَيِّنَهُمْ سَيِّئَةً﴾

﴿they say, "This is from Allāh," but if some evil befalls them﴾ drought, famine, shortages of fruits and produce, death that strikes their children or animals, and so forth, as Abu Al-'Āliyah and As-Suddi stated.

﴿يَقُولُوا هَذِهِ مِنْ عِنْدِكَ﴾

﴿they say, "This is from you,"﴾

meaning, because of you and because we followed you and embraced your religion.

Allāh said about the people of Fir'awn,

﴿إِذَا جَاءَتْهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ وَإِنْ تُبَيِّنَهُمْ سَيِّئَةً يَكْفِرُوا بِمُوسَىٰ وَرَبِّهِمْ﴾

﴿But whenever good came to them, they said: "Ours is this." And if evil afflicted them, they ascribed it to evil omens connected with Mūsā and those with him.﴾

Allāh said,

﴿وَمَنْ الْكَافِرُ مَنِ يَعْبُدُ اللَّهَ عَلَىٰ حَرْثٍ﴾

﴿And among mankind is he who worships Allāh as it were upon the edge (i.e. in doubt)﴾.

The same is the statement uttered by the hypocrites, who embraced Islām outwardly, but disliked it inwardly. This is why when a calamity befell them, they attributed it to following the Prophet ﷺ. Consequently, Allāh revealed,

﴿قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ﴾

﴿Say: "All things are from Allāh,"﴾

Allāh's statement that all things are from Him means, everything occurs by the decision and decree of Allāh, and His decision shall come to pass for both the righteous and the wicked, the faithful and the disbelievers. Allāh then said while addressing His Messenger ﷺ, but refering to mankind in general,

﴿مَا أَصَابَكَ مِنْ حَسَنٍ مِنْ اللَّهِ﴾

«Whatever of good reaches you, is from Allāh,»
meaning, of Allāh's bounty, favor, kindness and mercy.

﴿وَمَا أَصَابَكَ مِنْ سَيِّئٍ مِنْ نَفْسِكَ﴾

«But whatever of evil befalls you, is from yourself,» meaning because of you and due to your actions. Similarly, Allāh said,

﴿وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْرِفُونَ كَثِيرًا﴾

«And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much.»

As-Suddi, Al-Ḥasan Al-Baṣri, Ibn Jurayj and Ibn Zayd said that,

﴿وَمِنْ نَفْسِكَ﴾

«from yourself» means, because of your errors. Qatādah said that,

﴿وَمِنْ نَفْسِكَ﴾

«From yourself» means, as punishment for you, O son of Ādam, because of your sins. Allāh said,

﴿وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا﴾

«And We have sent you as a Messenger to mankind,»
so that you convey to them Allāh's commandments, what He likes and is pleased with, and what He dislikes and refuses.

﴿وَكُنْ بِاللَّهِ شَهِيدًا﴾

«and Allāh is sufficient as a Witness.» that He has sent you. He is also Witness over you and them, having full knowledge in what you convey to them and the disbelief and rebellion with which they respond to the truth.

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا ﴿٨٠﴾ وَيَقُولُوا طَاعَةٌ فَإِذَا بَرَرُوا مِنْ عِنْدِكَ بَيَّتَ طَائِفَةٌ مِنْهُمْ غَيْرَ الَّذِي تَقُولُ وَاللَّهُ يَكْتُبُ مَا يُبَيِّنُونَ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿٨١﴾ أَفَلَا يَتَذَكَّرُونَ الْفَرَارَى وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ﴿٨٢﴾ وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَ الَّذِينَ يُسْتَنْطَلُونَهُ مِنْهُمْ وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا ﴿٨٣﴾ فَقِيلَ فِي سَبِيلِ اللَّهِ لَا تَكْفُلُ إِلَّا نَفْسُكَ وَخَرَصَ الْمُؤْمِنِينَ عَنِ اللَّهِ أَنْ يَكْفَ بِأَسِ الَّذِينَ كَفَرُوا وَاللَّهُ أَشَدُّ بِأَسًا وَأَشَدُّ تَنكِيلًا ﴿٨٤﴾ مَنْ يَشْفَعْ شَفْعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِنْهَا وَمَنْ يَشْفَعْ شَفْعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِنْهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقْبِلًا ﴿٨٥﴾ وَإِذَا حُيِّيتُمْ بِنَجْوَى فَجِبُوا بَأَحْسَنِ مِنْهَا أَوْرُدُوهَا إِنْ اللَّهُ كَانَ عَلَى كُلِّ شَيْءٍ حَاشِيًا ﴿٨٦﴾

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا ﴿٨٠﴾ وَيَقُولُوا طَاعَةٌ فَإِذَا بَرَرُوا مِنْ عِنْدِكَ بَيَّتَ طَائِفَةٌ مِنْهُمْ غَيْرَ الَّذِي تَقُولُ وَاللَّهُ يَكْتُبُ مَا يُبَيِّنُونَ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿٨١﴾

﴿80. He who obeys the Messenger, has indeed obeyed Allāh, but he who turns away, then We have not sent you as a watcher over them.﴾

﴿81. They say: "We are obedient," but when they leave you, a section of them spends all night in planning other than what you say. But Allāh records their nightly

(plots). So turn aside from them (do not punish them), and put your trust in Allāh. And Allāh is Ever All-Sufficient as a Disposer of affairs.﴾

Obeying the Messenger ﷺ is Obeying Allāh

Allāh states that whoever obeys His servant and Messenger, Muḥammad ﷺ, obeys Allāh; and whoever disobeys him, disobeys Allāh. Verily, whatever the Messenger ﷺ utters is not of his own desire, but a revelation inspired to him. Ibn Abi Ḥātim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ غَضَانِي فَقَدْ غَضَى اللَّهَ، وَمَنْ أَلَامَنِي فَقَدْ أَلَامَنِي، وَمَنْ غَضَى الْأَمِيرَ فَقَدْ غَضَانِي،

«Whoever obeys me, obeys Allāh; and whoever disobeys me, disobeys Allāh. Whoever obeys the Amīr (leader, ruler), obeys me; and whoever disobeys the Amīr, disobeys me.»^[1]

This Ḥadīth was recorded in the Two Ṣaḥīḥs.^[2] Allāh's statement,

﴿وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا﴾

«But he who turns away, then We have not sent you as a watcher over them.»

means, do not worry about him. Your job is only to convey, and whoever obeys you, he will acquire happiness and success and you will gain a similar reward to that he earns. As for the one who turns away from you, he will gain failure and loss and you will not carry a burden because of what he does. A Ḥadīth states,

﴿مَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ قَدْ رَشَدَ، وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّهُ لَا ضَرَّ إِلَّا نَفْسُهُ﴾

«Whoever obeys Allāh and His Messenger, will acquire guidance; and whoever disobeys Allāh and His Messenger, will only harm himself.»^[3]

The Foolishness of the Hypocrites

Allāh said,

﴿وَقَالُوا لَا مَلَأْنَاكَ غُلَامًا﴾

«They say: "We are obedient,"». Allāh states that the hypocrites pretend to be loyal and obedient.

﴿فَإِذَا بَرَأُوا مِنْ عَبْدِكَ﴾

«but when they leave you», meaning, when they depart and are no longer with you,

﴿يَتَّبِعُ طَائِفَةٌ مِنْهُمْ غَيْرَ الَّذِي تَقُولُ﴾

«a section of them spends all night in planning other than what

[1] Aḥmad 1:252

[2] Fath Al-Bārī 6:135 and Muslim 3:1466

[3] Muslim 2:594

you say».

They plot at night among themselves for other than what they pretend when they are with you. Allāh said,

﴿وَاللَّهُ يَكْتُبُ مَا يُبْسُتُونَ﴾

«But Allāh records their nightly (plots).» meaning, He has full knowledge of their plots and records it through His command to His scribes, the angels who are responsible for recording the actions of the servants.

This is a threat from Allāh, stating that He knows what the hypocrites try to hide, their plotting in the night to defy the Messenger ﷺ and oppose him, even though they pretend to be loyal and obedient to him. Allāh will certainly punish them for this conduct. In a similar Āyah, Allāh said,

﴿وَقَالُوا مَاذَا قَالَ رَبُّنَا وَالْمَلَأْنَا﴾

«They (hypocrites) say: 'We have believed in Allāh and in the Messenger, and we obey,'»

until the end of the Āyah. Allāh's statement,

﴿فَاغْرِضْ عَنْهُمْ﴾

«So turn aside from them» means, pardon them, be forbearing with them, do not punish them, do not expose them to the people and do not fear them.

﴿وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا﴾

«and put your trust in Allāh. And Allāh is Ever All-Sufficient as a Disposer of affairs.»

meaning, He is sufficient as Protector, Supporter and Helper for those who rely on Him and return to Him.

﴿أَفَلَا يَتَذَكَّرُونَ الْفُرْقَانُ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا وَإِنَّا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولَى الْأَمْرِ مِنْهُمْ لَعَزَّ الَّذِينَ يَسْتَظِلُّونَهُمْ وَإِنَّهُمْ عَلَى اللَّهِ لَفُضِّلُوا عَلَيْهِمْ وَلَوْ أَنَّ اللَّهَ فَضَّلَ اللَّهُ عَلَيْكُمْ وَرَحْمَتَهُ لَآتَمَمْتُمْ السَّبِيلَ إِنَّا قَبِيلًا﴾

«82. Do they not then consider the Qur'ān carefully? Had it been from other than Allāh, they would surely have found therein contradictions in abundance».

﴿83. When there comes to them some matter touching (public) safety or fear, they make it known (among the people); if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly). Had it not been for the grace and mercy of Allāh upon you, you would have followed Shayṭān, except a few of you.﴾

The Qur'ān is True

Allāh commands them to contemplate about the Qur'ān and forbids them from ignoring it, or ignoring its wise meanings and eloquent words. Allāh states that there are no inconsistencies, contradictions, conflicting statements or discrepancies in the Qur'ān, because it is a revelation from the Most-Wise, Worthy of all praise. Therefore, the Qur'ān is the truth coming from the Truth, Allāh. This is why Allāh said in another Āyah,

﴿أَفَلَا يَتَذَكَّرُونَ الْفُرْقَانَ أَذْ عَلَى قُلُوبٍ أَقْفَالُهَا﴾

﴿Do they not then think deeply in the Qur'ān, or are their hearts locked up (from understanding it)?﴾ Allāh then said,

﴿وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ﴾

﴿Had it been from other than Allāh,﴾ meaning, had it been fraudulent and made up, as the ignorant idolators and hypocrites assert in their hearts,

﴿لَوَجَدُوا فِيهِ اخْتِلَافًا﴾

﴿they would surely, have found therein contradictions, discrepancies and inconsistencies,

﴿كَثِيرًا﴾

﴿in abundance﴾. However, this Qur'ān is free of shortcomings, and therefore, it is from Allāh. Similarly, Allāh describes those who are firmly grounded in knowledge,

﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ﴾

﴿We believe in it, all of it is from our Lord.﴾ (3:7)

meaning, the *Muḥkam* sections (entirely clear) and the

Mutashābih sections (not entirely clear) of the Qur'ān are all true. So they understand the not entirely clear from the clear, and thus gain guidance. As for those in whose heart is the disease of hypocrisy, they understand the *Muḥkam* from the *Mutashābih*; thus only gaining misguidance. Allāh praised those who have knowledge and criticized the wicked.

Imām Aḥmad recorded that 'Amr bin Shu'ayb said that his father said that his grandfather said, "I and my brother were present in a gathering, which is more precious to me than red camels. My brother and I came and found that some of the leaders of the Companions of the Messenger of Allāh ﷺ were sitting close to a door of his. We did not like the idea of being separate from them, so we sat near the room. They then mentioned an *Āyah* and began disputing until they raised their voices. The Messenger of Allāh ﷺ was so angry that when he went out his face was red. He threw sand on them and said to them,

«مَهْلًا يَا قَوْمَ، بِهَذَا أَمْلَكْتُ الْأَمَمُ مِنْ قَلِيلِكُمْ، بِاخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ، وَضَرْبِهِمُ
الْكِتَابَ بَعْضَهَا بِبَعْضٍ، إِنَّ الْقُرْآنَ لَمْ يَنْزِلْ يُكَذِّبُ بَعْضُهُ بَعْضًا، إِنَّمَا يُصَدِّقُ بَعْضُهُ
بَعْضًا، فَمَا عَرَفْتُمْ بِهِ فَأَعْمَلُوا بِهِ، وَمَا جَهِلْتُمْ بِهِ فَرُدُّوهُ إِلَى عَالِمِهِ»

«Behold, O people! This is how the nations before you were destroyed, because of their disputing with their Prophets and their contradicting parts of the Books with other parts. The Qur'ān does not contradict itself. Rather, it testifies to the truth of itself. Therefore, whatever of it you have knowledge in, then implement it, and whatever you do not know of it, then refer it to those who have knowledge in it.»^[1]

Aḥmad recorded that 'Abdullāh bin 'Amr said, "I went to the Messenger of Allāh ﷺ one day. When we were sitting, two men disputed about an *Āyah*, and their voices became loud. The Prophet ﷺ said,

«إِنَّمَا مَلَكَتِ الْأَمَمُ قَلِيلُكُمْ بِاخْتِلَافِهِمْ فِي الْكِتَابِ»

«Verily, the nations before you were destroyed because of their

^[1] Aḥmad 2:181

disagreements over the Book.^[1] Muslim^[2] and An-Nasā'ī^[3] recorded this Ḥadīth.

The Prohibition of Disclosing Unreliable and Uninvestigated News

Allāh said,

﴿وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ﴾

«When there comes to them some matter touching (public) safety or fear, they make it known (among the people);»

chastising those who indulge in things before being sure of their truth, disclosing them, making them known and spreading their news, even though such news might not be true at all. In the introduction to his *Ṣaḥīḥ*, Imām Muslim recorded that Abu Hurayrah said that the Prophet ﷺ said,

«كُفِيَ بِالْمَرْءِ كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ»

«Narrating everything one hears is sufficient to make a person a liar.»^[4]

This is the same narration collected by Abu Dāwūd in the section of *Adab* (manners) in his *Sunan*.^[5] In the Two *Ṣaḥīḥs*, it is recorded that Al-Mughīrah bin Shu'bah said that the Messenger of Allāh ﷺ prohibited, "It was said," and, "So-and-so said."^[6] This Ḥadīth refers to those who often convey the speech that people utter without investigating the reliability and truth of what he is disclosing. The *Ṣaḥīḥ* also records,

«مَنْ حَدَّثَ بِحَدِيثٍ وَهُوَ يَرَى أَنَّهُ كَذِبٌ، فَهُوَ أَحَدُ الْكَاذِبَيْنِ»

«Whoever narrates a Ḥadīth while knowing it is false, then he is one of the two liars (who invents and who spreads the lie).»^[7]

We should mention here the Ḥadīth of 'Umar bin Al-Khaṭṭāb collected in the Two *Ṣaḥīḥs*. When 'Umar was informed that

[1] Aḥmad 2:192

[2] Muslim 4:2053

[3] An-Nasā'ī in *Al-Kubrā* 5:33

[4] Muslim 1:10

[5] Abu Dāwūd 5:226

[6] Muslim: 5 and Abu Dāwūd: 4992

[7] Muslim 1:9

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ
وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا ﴿٩٧﴾ ﴿٩٨﴾ فَمَا لَكُمْ فِي السُّنَنِ
فِيهِ وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا أَتْرِيدُونَ أَنْ تَتَّخِذُوا مِنْ
أَضْلَى اللَّهِ وَمَنْ يَضِلِ اللَّهُ فَمَا لَهُ سَبِيلًا ﴿٩٩﴾ وَذُوالْ
تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً فَلَا تَتَّخِذُوا مِنْهُمْ
أَوْلِيَاءَ حَتَّى يَهْجَرُوا فِي سَبِيلِ اللَّهِ فَإِنْ تَوَلَّوْا فَخُذُوا مِنْهُمْ
وَأَقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ وَلَا تَتَّخِذُوا مِنْهُمْ وَلِيًّا وَلَا نَصِيرًا ﴿١٠٠﴾
إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ رِسْقٌ أَوْ جَاءَهُمْ
حَصْرٌ صُدُّوا عَنْهُمْ أَنْ يَقْتُلُوكُمْ أَوْ يَقْبَلُوا قَوْمَهُمْ وَلَوْ شَاءَ
اللَّهُ لَسَاطَهُمْ عَلَيْكُمْ فَلَقَاتِلُوكُمْ فَإِنْ اعْتَزَلُوكُمْ فَلَمْ يَقْبَلُوا
وَأَلْقُوا إِلَيْكُمْ السَّلَامَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ﴿١٠١﴾
سَتَجِدُونَ الْآخَرِينَ يُرِيدُونَ أَنْ يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ كُلٌّ
مَارَدُؤًا إِلَى الْفِتْنَةِ أَوْ كَسُوافِيهَا فَإِنْ لَمْ يَفْعَلُوا وَلَوْ عَزَّ وَجَلَّ
إِلَيْكُمْ السَّلَامَ وَيَكْفُرُوا أَلَيْسَ فِيهِمْ فِتْنَةٌ فَخُذُوا مِنْهُمْ
وَأَقْتُلُوهُمْ حَيْثُ تَقْبَلُوهُمْ وَأُولَئِكَ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُبِينًا ﴿١٠٢﴾

the Messenger of Allāh ﷺ divorced his wives, he came from his house, entered the Masjid and found the people talking about this news. He could not wait and went to the Prophet ﷺ to ask him about what had truly happened, asking him, "Have you divorced your wives?" The Prophet ﷺ said, "No." Umar said, "I said, *Allāhu Akbar...*" and mentioned the rest of the *Hadith*. In the narration that Muslim collected, Umar said, "I asked, 'Have you divorced them?' He said, 'No.' So, I stood by the door of the Masjid and shouted

with the loudest voice, The Messenger of Allāh ﷺ did not divorce his wives.' Then, this *Āyah* was revealed,

﴿وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَ الَّذِينَ يُسْتَأْذِنُونَ مِنْهُمْ﴾

«When there comes to them some matter touching (public) safety or fear, they make it known (among the people), if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly).» So I properly investigated that matter. ^[1]

[1] *Fath Al-Bāri* 9:187 and Muslim 2:1105

This Āyah refers to proper investigation, or extraction of matters from their proper resources. Allāh's statement,

﴿لَا تَتَّبِعُوا الْاَيْتَانَ اِلَّا قَلِيلاً﴾

«you would have followed Shayṭān except a few of you.» refers to the believers, as 'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās.^[1]

﴿فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ اِلَّا نَفْسُكَ وَنَجْسُكَ لِلَّذِينَ عَمَى اللَّهُ اَنْ يَكُفَّ بَأْسَ اللَّهِ الَّذِي كَذَّبُوا وَاللَّهُ اَسَدُّ بَأْسًا وَاَسَدُّ نَجْسًا مَّنْ يَنْفَعُ شَفَعَةً حَسَنَةً يَّكُنْ لَهُ نَصِيبٌ مِّنْهَا وَمَنْ يَنْفَعُ شَفَعَةً سَيِّئَةً يَّكُنْ لَهُ كِفْلٌ مِّنْهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقِيبًا ﴿٨٤﴾ وَاِذَا حُيِّيتُمْ بِتَحِيَّاتٍ فَجَازِيَهَا بِأَحْسَنِ مِنْهَا اَوْ رُدُّوهَا اِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا ﴿٨٥﴾ اللَّهُ لَا اِلَهَ اِلَّا هُوَ لِيَجْزِيَكُمْ اِذَا تَوَفَّى اَلْوَيْلَ لَآ رَبَّ فِيْهِ وَمَنْ اَسَدَقُ مِنَ اللَّهِ حَدِيْثًا ﴿٨٦﴾﴾

«84. Then fight in the cause of Allāh, you are not tasked (held responsible) except for yourself, and incite the believers (to fight along with you), it may be that Allāh will restrain the evil might of the disbelievers. And Allāh is Stronger in might and Stronger in punishing.»

«85. Whosoever intercedes for a good cause, will have the reward thereof; and whosoever intercedes for an evil cause, will have a share in its burden. And Allāh is Ever All-Able to do everything.»

«86. When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally. Certainly, Allāh is Ever a Careful Account Taker of all things.»

«87. Allāh! None has the right to be worshipped but He. Surely, He will gather you together on the Day of Resurrection about which there is no doubt. And who is truer in statement than Allāh?»

Allāh Commands His Messenger ﷺ to Perform Jihād

Allāh commands His servant and Messenger, Muḥammad ﷺ, to himself fight in Jihād and not to be concerned about those who do not join Jihād. Hence Allāh's statement,

[1] At-Ṭabari 8:575

﴿لَا تُكَلَّفُ إِلَّا نَفْسَكَ﴾

«you are not tasked (held responsible except for yourself).»

Ibn Abi Hātim recorded that Abu Ishāq said, "I asked Al-Barā bin 'Āzib about a man who meets a hundred enemies and still fights them, would he be one of those referred to in Allāh's statement,

﴿وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ﴾

«And do not throw yourselves into destruction (by not spending your wealth in the cause of Allāh)»?

He said, 'Allāh said to His Prophet,

﴿نَقِيلُ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسُكَ وَحَرِّضَ الْمُؤْمِنِينَ﴾

«Then fight in the cause of Allāh; you are not tasked (held responsible) except for yourself, and incite the believers (to fight along with you).»

Imām Aḥmad recorded Sulaymān bin Dāwud saying that Abu Bakr bin 'Ayyāsh said that Abu Ishāq said, "I asked Al-Barā, 'If a man attacks the lines of the idolators, would he be throwing himself to destruction?' He said, 'No because Allāh has sent His Messenger ﷺ and commanded him,

﴿نَقِيلُ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسُكَ﴾

«Then fight in the cause of Allāh, you are not tasked (held responsible) except for yourself.»

That Āyah is about spending [in Allāh's cause].^[1]

Inciting the Believers to Fight

Allāh said,

﴿وَحَرِّضَ الْمُؤْمِنِينَ﴾

«and incite the believers» to fight, by encouraging them and strengthening their resolve in this regard. For instance, the Prophet ﷺ said to the believers at the battle of Badr, while organizing their lines,

«قُومُوا إِلَى جَنْبِ غَرَضِهَا السَّمَوَاتِ وَالْأَرْضِ»

^[1] Aḥmad 4:281

«Stand up and march forth to a Paradise, as wide as the heavens and Earth.»^[1]

There are many *Ḥadīths* that encourage *Jihād*. Al-Bukhārī recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«مَنْ آمَنَ بِاللَّهِ وَرَسُولِهِ، وَأَقَامَ الصَّلَاةَ، وَآتَى الزَّكَاةَ، وَصَامَ رَمَضَانَ، كَانَ حَقًّا عَلَى اللَّهِ أَنْ يَدْخِلَهُ الْجَنَّةَ، هَاجَرَ فِي سَبِيلِ اللَّهِ أَوْ جَلَسَ فِي أَرْضِهِ الَّتِي وُلِدَ فِيهَا»

«Whoever believes in Allāh and His Messenger, offers prayer, pays the Zakāh and fasts the month of Ramadān, will rightfully be granted Paradise by Allāh, no matter whether he migrates in Allāh's cause or remains in the land where he is born.»

The people said, 'O Allāh's Messenger! Shall we acquaint the people with this good news?' He said,

«إِنَّ فِي الْجَنَّةِ يَأْتِي دَرَجَتٍ أَعْدَدَهَا اللَّهُ لِلْمُجَاهِدِينَ فِي سَبِيلِ اللَّهِ، بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، فَإِذَا سَأَلْتُمْ اللَّهَ فَاسْأَلُوهُ الْفِرْدَاوسَ، فَإِنَّهُ وَسْطُ الْجَنَّةِ، وَأَعْلَى الْجَنَّةِ، وَفَوْقَهُ عَرْشُ الرَّحْمَنِ، وَمِنْهُ تَنْجَرُ أَنْهَارُ الْجَنَّةِ»

«Paradise has one hundred grades which Allāh has reserved for the Mujāhidīn who fight in His cause, the distance between each two grades is like the distance between the heaven and the Earth. So, when you ask Allāh, ask for Al-Firdaws, which is the best and highest part of Paradise, above it is the Throne of the Most Beneficent (Allāh) and from it originate the rivers of Paradise.»^[2]

There are various narrations for this *Ḥadīth* from 'Ubādah,^[3] Mu'adh,^[4] and Abu Ad-Dardā'. Abu Sa'īd Al-Khudri narrated that the Messenger of Allāh ﷺ said,

«يَا أَبَا سَعِيدٍ! مَنْ رَضِيَ بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ ﷺ نَبِيًّا، وَجَبَتْ لَهُ الْجَنَّةُ»

«O Abu Sa'īd! Whoever accepts Allāh as his Lord, Islām as his

[1] Muslim 3:1510

[2] *Fath Al-Bārī* 6:14

[3] *Tuhfat Al-Aḥwadhī* 7:237

[4] Ibn Mājah 2:1448

religion and Muhammad as the Prophet, then he would rightfully acquire Paradise.»

Abu Sa'īd liked these words and said, "O Allāh's Messenger! Repeat them for me." The Prophet ﷺ repeated his words, then said,

«وَأُخْرَى يَرْفَعُ اللَّهُ الْعَبْدَ بِهَا مِائَةَ دَرَجَةٍ فِي الْجَنَّةِ، مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ»

«And (there is) another deed for which Allāh raises the servant a hundred grades in Paradise, between each two grades is the distance between heaven and Earth.»

Abu Sa'īd said, "What is it, O Allāh's Messenger?" He said,

«الْجِهَادُ فِي سَبِيلِ اللَّهِ»

«Jihād in Allāh's cause.» This Ḥadīth was collected by Muslim.^[1]

Allāh's statement,

«عَسَى اللَّهُ أَنْ يَكْفِيَ بَأْسَ الَّذِينَ كَفَرُوا»

«it may be that Allāh will restrain the evil might of the disbelievers.»

means, by your encouraging them to fight, their resolve will be strengthened to meet the enemy in battle, to defend Islām and its people and to endure and be patient against the enemy. Allāh's statement,

«وَاللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنْكِيلًا»

«And Allāh is Stronger in might and Stronger in punishing.»

means, He is able over them in this life and the Hereafter, just as He said in another Āyah,

«ذَلِكَ وَلَوْ تَشَاءُ اللَّهُ لَانْتَصَرَ بِهِمْ وَلَكِنْ لِنَبْلُوًا بِمَعْصِكُمْ يَتَمَنَّوْنَ»

«But if it had been Allāh's will, He Himself could certainly have punished them (without you). But (He lets you fight) in order to test some of you with others» (47:4).

[1] Muslim 3:1501

Interceding for a Good or an Evil Cause

Allāh said,

﴿مَنْ يَشْفَعْ شَفْعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِنْهَا﴾

«Whosoever intercedes for a good cause, will have the reward thereof;»

meaning, whoever intercedes in a matter that produces good results, will acquire a share in that good.

﴿وَمَنْ يَشْفَعْ شَفْعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِنْهَا﴾

«And whosoever intercedes for an evil cause, will have a share in its burden.»

meaning, he will carry a burden due to what resulted from his intercession and intention. For instance, it is recorded in the *Ṣaḥīḥ* that the Prophet ﷺ said,

«اشْفَعُوا تُؤْجَرُوا، وَيَنْفِضِي اللَّهُ عَلَى لِسَانِ نَبِيِّ مَا شَاءَ»

«Intercede and you will gain a reward of it. Yet, Allāh shall decide whatever He wills by the words of His Prophet.»^[1]

Mujāhid bin Jabr said, "This Āyah was revealed about the intercession of people on behalf of each other."^[2] Allāh then said,

﴿وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُنِيبًا﴾

«And Allāh is Ever Muqīt over everything.»

Ibn 'Abbās, 'Aṭā', 'Aṭiyah, Qatādah and Maṭar Al-Wārraq said that,

﴿مُنِيبًا﴾

«Muqīt» means, "Watcher."^[3] Mujāhid said that *Muqīt* means, 'Witness', and in another narration, 'Able to do.'^[4]

Returning the Salām, With a Better Salām

Allāh said,

[1] *Faṭḥ Al-Bārī* 3:351

[2] *Aṭ-Ṭabari* 8:581

[3] *Aṭ-Ṭabari* 8:583

[4] *Aṭ-Ṭabari* 8:583.

﴿وَإِذَا حُيِّمُ بِتَحِيَّاتٍ فَجِوْا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا﴾

«When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally.»

meaning, if the Muslim greets you with the *Salām*, then return the greeting with a better *Salām*, or at least equal to the *Salām* that was given. Therefore, the better *Salām* is recommended, while returning it equally is an obligation.

Imām Aḥmad recorded that Abu Rajā' Al-'Uṭarīdi said that 'Imrān bin Ḥuṣayn said that a man came to the Messenger of Allāh ﷺ and said, "As-Salāmu 'Alaykum". The Prophet ﷺ returned the greeting, and after the man sat down he said, "Ten." Another man came and said, "As-Salāmu 'Alaykum wa Raḥmatullāh, O Allāh's Messenger." The Prophet ﷺ returned the greeting, and after the man sat down he said, "Twenty." Then another man came and said, "As-Salāmu 'Alaykum wa Raḥmatullāh wa Barakātuh." The Prophet returned the greeting, and after the man sat down he said, "Thirty."^[1] This is the narration recorded by Abu Dāwud, At-Tirmidhi, An-Nasā'i and Al-Bazzār also recorded it. At-Tirmidhi said, "*Ḥasan Gharīb*". There are several other *Ḥadīths* on this subject from Abu Sa'īd, 'Alī, and Sahl bin Hanīf.^[2] When the Muslim is greeted with the full form of *Salām*, he is obliged to return the greeting equally.

As for *Ahl Adh-Dhimmah*^[3] the *Salām* should not be initiated nor should the greeting be added to when returning their greeting. Rather, as recorded in the Two *Ṣaḥīḥs* their greeting is returned to them equally. Ibn 'Umar narrated that the Messenger of Allāh ﷺ said,

﴿إِذَا سَلَّمَ عَلَيْكُمُ الْيَهُودُ، فَإِنَّمَا يَقُولُ أَحَدُهُمْ: السَّلَامُ عَلَيْكَ، قُلْ: وَعَلَيْكَ،

«When the Jews greet you, one of them would say, 'As-Sāmu 'Alayka (death be unto you).' Therefore, say, 'Wa 'Alayka (and the same to you).'^[4]

[1] Aḥmad 4:439

[2] Abu Dāwud 5:379, *Tuḥfat Al-Aḥwadhī* 7:463, *Kashf Al-Astār* 2:418

[3] Non-Muslims under Muslim control.

[4] *Faṭḥ Al-Bārī* 12:293 and Muslim 4:1706

In his *Ṣaḥīḥ*, Muslim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«لَا تَبْدَأُوا الْيَهُودَ وَالنَّصَارَى بِالسَّلَامِ، وَإِذَا لَقِيتُمُوهُمْ فِي طَرِيقٍ فَاضْطَرُّوهُمْ إِلَى أَضْيَعِهِ»

«Do not initiate greeting the Jews and Christians with the Salām, and when you pass by them on a road, force them to its narrowest path.»^[1]

Abu Dāwud recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ، لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا، أَفَلَا أَدْلِكُكُمْ عَلَى أَمْرٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ؟ أَفَشُوا السَّلَامَ بَيْنَكُمْ»

«By He in Whose Hand is my soul! You will not enter Paradise until you believe, and you will not believe until you love each other. Should I direct you to an action that would direct you to love each other? Spread the Salām among yourselves.»^[2]

Allāh said,

﴿إِلَٰهَ لَا إِلَٰهَ إِلَّا هُوَ﴾

﴿Allāh! none has the right to be worshipped but He﴾ informing that He is singled out as the sole God of all creation. Allāh then said,

﴿لَجَمْعَتُكُمْ إِلَى يَوْمِ الْبَيْعَةِ لَا رَيْبَ فِيهِ﴾

﴿Surely, He will gather you together on the Day of Resurrection about which there is no doubt.﴾

swearing that He will gather the earlier and latter generations in one area, rewarding or punishing each person according to his or her actions. Allāh said,

﴿وَمَنْ أَضَدُّ مِنْ اللَّهِ حَدِيثًا﴾

﴿And who is truer in statement than Allāh?﴾ meaning, no one utters more truthful statements than Allāh, in His promise, warning, stories of the past and information of what is to come; there is no deity worthy of worship nor Lord except Him.

﴿فَمَا لَكُمْ فِي التَّنْذِيرِ يَفْتَنِي وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا أَتُرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ﴾

[1] Muslim 4:1707

[2] Abu Dāwud 5:378

اللَّهُ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ يَجِدَ لَهُ سَبِيلًا ۖ وَذُو لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً فَلَا تَتَّخِذُوا مِنْهُمْ زُورِيَّةً حَتَّى يَمُوتُوا فِي سَبِيلِ اللَّهِ فَإِنْ تَوَلَّوْا فَخُذُوهُمْ وَأَقْبَلُوهُمْ حَيْثُ رَمَلْتُمْهُمْ وَلَا تَتَّخِذُوا مِنْهُمْ وَرِثًا وَلَا صَبِيحًا ۖ إِلَّا الَّذِينَ يَمِيلُونَ إِنْ قَوْمٍ يَتَّبِعُكُمْ وَيَتَّبِعُهُمْ مِثْلُ الَّذِي جَاءَكُمْ حَصْرَتٌ مِمَّا كَانُوا يَفْعَلُونَ ۚ أَوْ يَقْتُلُوكُمْ أَوْ يُغْلَبُوا قَوْمُهُمْ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتِلُوكُمْ فَإِنْ امْتَارَكُمْ لَقَمْتُمْ بِقَتْلِهِمْ وَالْقَوْمَ إِذْ يَكُونُ النَّاسُ لَكُمْ عَلَيْهِمْ سَبِيلًا ۖ سَتَجِدُونَ الْعَرَبَ يَوْمَئِذٍ يُرِيدُونَ أَنْ يُؤْخَذُوا وَيَأْمُرُوا قَوْمَهُمْ كُلٌّ مَا زَدُوا إِلَّا الْفِتْنَةَ أَزْكَا فَبِمَا كَانُوا يَفْعَلُونَ ۚ لَمْ يَكُنْ لَكُمْ وَالْفَرَاغُ إِلَّا كَمَا آتَيْنَاكُمْ وَرَكِبُوا فِئْلَانًا مِنْهُمُ غُلَامًا مَشَاطِرًا لَمْ يَكُنْ لَكُمْ عَلَيْهِمْ سُلْطَانٌ مُبِينًا ۖ

488. Then what is the matter with you that you are divided into two parties about the hypocrites? Allāh has cast them back because of what they have earned. Do you want to guide him whom Allāh has made to go astray? And he whom Allāh has made to go astray, you will never find for him a way.﴾

489. They wish that you reject faith, as they have rejected, and thus that you all become equal (like one another). So take not *Awliyā'* from them, till they emigrate in the way of Allāh. But if they turn back, take (hold of) them and kill them wherever you find them, and take neither *Awliyā'* nor helpers from them.﴾

490. Except those who join a group, between you and whom there is a treaty (of peace), or those who approach you with their breasts restraining from fighting you as well as fighting their own people. Had Allāh willed, indeed He would have given them power over you, and they would have fought you. So, if they withdraw from you, and fight not against you, and offer you peace, then Allāh has made no way for you against them.﴾

491. You will find others that wish to have security from you and security from their people. Every time they are sent back to *Fitnah*, they yield thereto. If they withdraw not from you, nor offer you peace, nor restrain their hands, take (hold of) them and kill them wherever you *Thaqiftumuhum*. In their case, We have provided you with a clear warrant against them.﴾

Censuring the Companions for Disagreeing over the Hypocrites who Returned to Al-Madīnah Before Uhud

Allāh criticizes the believers for disagreeing over the hypocrites. There are conflicting opinions over the reason behind revealing this Āyah.

Imām Aḥmad recorded that Zayd bin Thābit said that Messenger of Allāh ﷺ marched towards Uhud. However, some people who accompanied him went back to Al-Madīnah, and the Companions of the Messenger of Allāh ﷺ divided into two groups concerning them, one saying they should be killed and the other objecting. Allāh sent down,

﴿مَا لَكُمْ فِي التَّائِبِينَ فِئَتَيْنِ﴾

«Then what is the matter with you that you are divided into two parties about the hypocrites?»

The Messenger of Allāh ﷺ said,

«إِنَّهَا طَيِّبَةٌ، وَإِنَّهَا تُنْفِي الْخَبَثَ، كَمَا يَنْفِي الْكِبْرُ خَبَثَ الْحَدِيدِ»

«She (Al-Madīnah) is Taybah, and she expels filth, just as the billow expels rust from iron.»^[1] The Two Ṣaḥīḥs also recorded this Ḥadīth.^[2]

Al-'Awfi reported that Ibn 'Abbās said that the Āyah was revealed about some people in Makkah who said they embraced Islām, yet they gave their support to the idolators. One time, these people went out of Makkah to fulfill some needs and said to each other, "If we meet the Companions of Muḥammad, there will be no harm for us from their side." When the believers got news that these people went out of Makkah, some of them said, "Let us march to these cowards and kill them, because they support your enemy against you." However, another group from the believers said, "Glory be to Allāh! Do you kill a people who say as you have said, just because they did not perform Hījah or leave their land? Is it allowed to shed their blood and confiscate their money in this case?" So they divided to two groups, while the Messenger ﷺ was with them, and did not prohibit either group from

[1] Aḥmad 5:184

[2] Faṭḥ Al-Bāri 4:115 and Muslim 2:1007

reiterating their argument. Thereafter, Allāh revealed,

﴿مَا لَكُمْ فِي التَّوْفِيقِ فِتْنَةً﴾

«Then what is the matter with you that you are divided into two parties about the hypocrites?»^[1] Ibn Abi Ḥātim recorded this Ḥadīth.

Allāh said,

﴿وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا﴾

«Allāh has cast them back because of what they have earned.»

meaning, He made them revert to, and fall into error. Ibn 'Abbās said that,

﴿أَرْكَسَهُمْ﴾

«Arkasahum» means, 'cast them'.^[2] Allāh's statement,

﴿بِمَا كَسَبُوا﴾

«because of what they have earned» means, because of their defiance and disobedience to the Messenger ﷺ and following falsehood.

﴿أَتُرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ اللَّهُ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا﴾

«Do you want to guide him whom Allāh has made to go astray? And he whom Allāh has made to go astray, you will never find for him a way.»

meaning, there will be no path for him, or way to guidance. Allāh's statement,

﴿وَدُّوا أَنْ يُكْفَرُوا كَمَا كَفَرُوا فَتَكُونُوا سَوَاءً﴾

«They wish that you reject faith, as they have rejected, and thus that you all become equal.»

means, they wish that you fall into misguidance, so that you and they are equal in that regard. This is because of their extreme enmity and hatred for you. Therefore, Allāh said,

﴿فَلَا تَسْخَرُوا مِنْهُمْ أَوْلِيَاءَ سَخَىٰ بَاهِرُوا فِي سَبِيلِ اللَّهِ فَإِنْ تَوَلَّوْا﴾

^[1] Aṭ-Ṭabari 9:10. As was mentioned earlier, the narrations from Al-'Awfi are not authentic.

^[2] Aṭ-Ṭabari 9:15

«So take not *Awliyā'* from them, till they emigrate in the way of Allāh. But if they turn back,»

if they abandon *Hijrah*, as Al-'Awfi reported from Ibn 'Abbās.^[1] As-Suddi said that this part of the *Āyah* means, "If they make their disbelief public."

Combatants and Noncombatants

Allāh excluded some people;

﴿إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقٌ﴾

«Except those who join a group, between you and whom there is a treaty (of peace), »

meaning, except those who join and take refuge with a people with whom you have a pact of peace, or people of *Dhimmah*, then treat them as you treat the people with whom you have peace. This is the saying of As-Suddi, Ibn Zayd and Ibn Jarīr.^[2]

In his *Ṣaḥīḥ*, Al-Bukhārī recorded the story of the treaty of Al-Ḥudaybiyyah, where it was mentioned that whoever liked to have peace with Quraysh and conduct a pact with them, then they were allowed. Those who liked to have peace with Muḥammad ﷺ and his Companions and enter a pact with them were allowed.^[3] It was reported that Ibn 'Abbās said that this *Āyah* was later abrogated by Allāh's statement,

﴿إِذَا انْسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ﴾

«Then when the Sacred Months have passed, kill the idolators wherever you find them»^[4]

Allāh said,

﴿أَوْ جَاءَكُمْ حَصْرَتْ صُدُورُهُمْ﴾

«or those who approach you with their breasts restraining»

referring to another type of people covered by the exclusion from fighting. They are those who approach the Muslims with

[1] Aṭ-Ṭabari 9:17

[2] Aṭ-Ṭabari 9:19

[3] *Faṭḥ Al-Bārī* 5:388 and *Aḥmad* 4:325

[4] Aṭ-Ṭabari 9:18

hesitation in their hearts because of their aversion to fighting the Muslims. They do not have the heart to fight with the Muslims against their own people. Therefore, they are neither with nor against Muslims.

﴿وَلَوْ شَاءَ اللَّهُ لَطَمَ بِهِمُ عَلَيْكَ فَلَقَدْ عَلِمْتُمْ﴾

«Had Allāh willed, indeed He would have given them power over you, and they would have fought you.»

meaning, it is from Allāh's mercy that He has stopped them from fighting you.

﴿فَإِنْ أَعْرَضُوا عَنْكُمْ فَلَمْ يَقْبَلُوا إِلَيْكُمْ أِنَّهُمْ﴾

«So, if they withdraw from you, and fight not against you, and offer you peace,»

meaning, they revert to peace,

﴿فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا﴾

«then Allāh has opened no way for you against them», you do not have the right to kill them, as long as they take this position.

This was the position of Banu Hāshim (the tribe of the Prophet ﷺ), such as Al-'Abbās, who accompanied the idolators in the battle of Badr, for they joined the battle with great hesitation. This is why the Prophet ﷺ commanded that Al-'Abbās not be killed, but only captured. Allāh's statement,

﴿سَتَجِدُونَ الْعِزَّةَ يُرِيدُونَ أَنْ يُبْسِطُوا رِجْلَهُمْ وَيَأْمُرُوا قَوْمَهُمْ﴾

«You will find others that wish to have security from you and security from their people.»

refers to a type of people who on the surface appear to be like the type we just mentioned. However, the intention of each type is different, for the latter are hypocrites. They pretend to be Muslims with the Prophet ﷺ and his Companions, so that they could attain safety with the Muslims for their blood, property and families. However, they support the idolators in secret and worship what they worship, so that they are at peace with them also. These people have secretly sided with the idolators, just as Allāh described them,

﴿وَإِذَا عَزَلُوا إِلَىٰ شُيُطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ﴾

«But when they are alone with their Shayāṭīn, they say: "Truly, we

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٩٣

الرَّحْمَنِ الرَّحِيمِ

وَمَا كَانُوا لِيُؤْمِنُوا أَنْ يَقْتُلُوا مُؤْمِنًا إِلَّا خَطَاؤًا وَمَنْ قَتَلَ
 مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ إِلَى
 أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا فَإِنْ كَانَتْ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ
 وَهُمْ مُؤْمِنُونَ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَتْ
 مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فِدْيَةٌ مُسَلَّمَةٌ
 إِلَى أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ فَمَنْ لَمْ يَجِدْ
 فَصِيَامُ شَهْرَيْنِ مُتَابَعَيْنِ تَوْبَةً مِنَ اللَّهِ وَكَانَ
 اللَّهُ عَلِيمًا حَكِيمًا ﴿٩٣﴾ وَمَنْ يَقْتُلْ مُؤْمِنًا
 مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ
 اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ﴿٩٤﴾ يَأَيُّهَا
 الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَيَبَّسُوا وَلَا تَقُولُوا
 لِمَنْ آتَى إِلَيْكُمْ السَّلَامُ لَسْتَ مُؤْمِنًا تَبْتَغُونَ
 عَرَضَ الْحَيَاةِ الدُّنْيَا فَمِنَ اللَّهِ مَغَائِمٌ كَثِيرَةٌ
 كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنْ اللَّهُ عَلَيْكُمْ
 فَتَيَبَّسُوا إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٩٥﴾

are with you.”

In this *Āyah*, Allāh said,

﴿كُلُّ مَا رَدُّوا إِلَى الْفِتْنَةِ
 أَزْكُوا بَيْنًا﴾

«Every time they are sent back to *Fitnah*, they yield thereto.»

meaning, they dwell in *Fitnah*. As-Suddi said that the *Fitnah* mentioned here refers to *Shirk*.^[1] Ibn Jarīr recorded that Mujāhid said that the *Āyah* was revealed about a group from Makkah who used to go to the Prophet ﷺ [in Al-Madīnah] pretending to be Muslims. However, when they went back to Quraysh, they

reverted to worshipping idols. They wanted to be at peace with both sides. Allāh commanded they should be fought against, unless they withdraw from combat and resort to peace.^[2] This is why Allāh said,

﴿إِنْ لَمْ يَنْتَهِوا عَنْ ذِكْرِ اللَّهِ وَإِنَّكُمُ

«If they withdraw not from you, nor offer you peace»

meaning, revert to peaceful and complacent behavior,

﴿وَيَنْتَهِوا عَنْ يَدَيْهِمْ﴾

«nor restrain their hands» refrain from fighting you,

[1] At-Tabari 9 :28

[2] At-Tabari 9 :27

﴿تَحْذَرُهُمْ﴾

«take (hold of) them», capture them,

﴿وَأَقْتُلُوهُمْ حَيْثُ تَقْبِضُوهُمْ﴾

«and kill them wherever you Thaqiftumuhum.»,
wherever you find them,

﴿وَأَوَّلَيْكُمْ جَمَلًا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُبِينًا﴾

«In their case, We have provided you with a clear warrant against them», meaning an unequivocal and plain warrant.

﴿وَمَا كَانُوا لِيُؤْمِنُوا أَنْ يَقْتُلُوا مُؤْمِنًا إِلَّا خَطَاً وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ
مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ إِلَى أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا فَإِنْ كَانُوا مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُمْ
مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانُوا مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدْيَةٌ
مُسَلَّمَةٌ إِلَى أَهْلِهِ. وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ
تَوْبَةً مِنَ اللَّهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ٩٢﴾ وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا
فَجَزَاءُ مِنْهُ جَهَنَّمُ خَالِدًا فِيهَا وَعَذَابُ اللَّهِ عَلَيْهِ وَلَهُمْ أَعْدَاءٌ لَهُ عَذَابًا عَظِيمًا ٩٣﴾

﴿92. It is not for a believer to kill a believer except by mistake; and whosoever kills a believer by mistake, he must set free a believing slave and submit compensation (blood money) to the deceased's family unless they remit it. If the deceased belonged to a people at war with you and he was a believer, the freeing of a believing slave (is prescribed); and if he belonged to a people with whom you have a treaty of mutual alliance, then compensation (blood money) must be paid to his family, and a believing slave must be freed. And whoso finds this beyond his means, he must fast for two consecutive months in order to seek repentance from Allāh. And Allāh is Ever All-Knowing, All-Wise.﴾

﴿93. And whoever kills a believer intentionally, his recompense is Hell to abide therein; and the wrath and the curse of Allāh are upon him, and a great punishment is prepared for him.﴾

The Ruling Concerning Killing a Believer by Mistake

Allāh states that the believer is not allowed to kill his believing brother under any circumstances. In the Two Ṣaḥīḥs,

it is recorded that Ibn Mas'ûd said that the Messenger of Allāh ﷺ said,

«لَا يَجْلُ دُمُ امْرِئٍ مُّسْلِمٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ، إِلَّا بِأَحَدٍ
ثَلَاثٍ: النَّفْسُ بِالنَّفْسِ، وَالزَّيْبُ الزَّانِي، وَالنَّارُكَ لِدِينِهِ الْمُفَارِقُ لِلْجَمَاعَةِ»

«The blood of a Muslim who testifies that there is no deity worthy of worship except Allāh and that I am the Messenger of Allāh, is sacred, except in three instances. (They are:) life for life, the married adulterer, and whoever reverts from the religion and abandons the Jamā'ah (community of the faithful believers).»^[1]

When one commits any of these three offenses, it is not up to ordinary citizens to kill him or her, because this is the responsibility of the Muslim Leader or his deputy. Allāh said,

﴿إِلَّا خَطَا﴾

«except by mistake». There is a difference of opinion concerning the reason behind revealing this part of the Āyah. Mujāhid and others said that it was revealed about 'Ayyāsh bin Abi Rabī'ah, Abu Jahl's half brother, from his mother's side, Asmā' bint Makhrabah. 'Ayyāsh killed a man called Al-Hārith bin Yazīd Al-'Āmiri, out of revenge for torturing him and his brother because of their Islām. That man later embraced Islām and performed *Hijrah*, but 'Ayyāsh did not know this fact. On the Day of the Makkan conquest, 'Ayyāsh saw that man and thought that he was still a disbeliever, so he attacked and killed him. Later, Allāh sent down this Āyah.^[2]

'Abdur-Raḥmān bin Zayd bin Aslam said that this Āyah was revealed about Abu Ad-Dardā' because he killed a man after he embraced the faith, just as Abu Ad-Dardā' held the sword above him. When this matter was conveyed to the Messenger of Allāh ﷺ, Abu Ad-Dardā' said, "He only said that to avert death." The Prophet ﷺ said to him,

«مَلَأَ شَفَقَتَ عَن قَلْبِهِ»

[1] *Fath Al-Bārī* 12:209 and *Muslim* 3:1302

[2] *Aṭ-Ṭabari* 9:32

«Have you opened his heart?»¹¹ The basis for this story is in the *Ṣaḥīḥ*, but it is not about Abu Ad-Dardā'.

Allāh said,

﴿وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحَرُّرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَّةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ﴾

«and whosoever kills a believer by mistake, he must set free a believing slave and submit compensation (blood money) to the deceased's family»

thus, ordaining two requirements for murder by mistake. The first requirement is the *Kaffārah* (fine) for the great sin that has been committed, even if it was a mistake. The *Kaffārah* is to free a Muslim slave, not a non-Muslim slave.

Imām Aḥmad recorded that a man from the Anṣār said that he brought a slave and said, "O Messenger of Allāh! I have to free a believing slave, so if you see that this slave is a believer, I will free her." The Messenger of Allāh ﷺ asked her,

«أَتَشْهَدِينَ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ؟»

«Do you testify that there is no deity worthy of worship except Allāh?»

She said, "Yes." He asked her,

«أَتَشْهَدِينَ أَنِّي رَسُولُ اللَّهِ؟»

«Do you testify that I am the Messenger of Allāh?»

She said, "Yes." He asked,

«أَتُؤْمِنِينَ بِالْبَعْثِ بَعْدَ الْمَوْتِ؟»

«Do you believe in Resurrection after death?» She said, "Yes." The Prophet ﷺ said,

«أَغْنِيهَا»

«Then free her.»¹² This is an authentic chain of narration, and not knowing the name of the Anṣārī Companion does not lessen its authenticity. Allāh's statement,

﴿وَدِيَّةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ﴾

¹¹ Aḥ-Ṭabari 9:34

¹² Aḥmad 3:451

﴿and submit compensation (blood money) to the deceased's family﴾

is the second obligation which involves the killer and the family of the deceased, who will receive blood money as compensation for their loss. The compensation is only obligatory for the one who possesses one of five; as Imām Aḥmad, and the *Sunan* compilers recorded from Ibn Mas'ūd. He said; "Allāh's Messenger ﷺ determined that the *Diyah* (blood money) for unintentional murder is twenty camels which entered their fourth year, twenty camels which entered their fifth year, twenty camels which entered their second year, and twenty camels which entered their third year."^[1]

This is the wording of An-Nasā'ī. This *Diyah* is required from the elders of the killer's tribe, not from his own money.

In the Two *Ṣaḥīḥs*, it is recorded that Abu Hurayrah said, "Two women from Hudhayl quarreled and one of them threw a stone at the other and killed her and her unborn fetus. They disputed before the Messenger of Allāh ﷺ and he decided that the *Diyah* of the fetus should be to free a male or a female slave. He also decided that the *Diyah* of the deceased is required from the elders of the killer's tribe."^[2]

This *Ḥadīth* indicates that in the case of what appears to be intentional murder, the *Diyah* is the same as that for killing by virtual mistake. The former type requires three types of *Diyah*, just like intentional murder, because it is somewhat similar to intentional murder.

Al-Bukhārī recorded in his *Ṣaḥīḥ* that 'Abdullāh bin 'Umar said, "The Messenger of Allāh ﷺ sent Khālīd bin Al-Walīd to Banu Jadhīmah and he called them to Islām, but they did not know how to say, 'We became Muslims.' They started saying, 'Ṣaba'nā, Ṣaba'nā (we became Sabians). Khālīd started killing them, and when this news was conveyed to the Messenger of Allāh ﷺ, he raised his hands and said,

«اللَّهُمَّ إِنِّي أَبْرَأُ إِلَيْكَ بِمَا صَنَعَ خَالِدٌ»

«O Allāh! I declare my innocence before You of what Khālīd

[1] An-Nasā'ī no. 4799, Aḥmad 1:384, Abu Dāwūd no. 4545, At-Tirmidhi no. 1386, and Ibn Mājah no. 3631.

[2] *Faṭḥ Al-Bārī* 12:263 and Muslim 3:1309

did. ^[1]

The Messenger sent 'Ali to pay the *Diyah* of those who were killed and to compensate for the property that was destroyed, to the extent of replacing the dog's bowl. This *Hadith* indicates that the mistake of the Leader or his deputy (Khālid in this case) is paid from the Muslim Treasury.

Allāh said,

﴿إِلَّا أَنْ يَصَدَّقُوا﴾

«unless they remit it», meaning, the *Diyah* must be delivered to the family of the deceased, unless they forfeit their right, in which case the *Diyah* does not become necessary. Allāh's statement,

﴿إِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُمْ مُمْسِقُونَ فَعَنْدَهُمْ رَدَقَةٌ مُمَسَّقَةٌ﴾

«If the deceased belonged to a people at war with you and he was a believer, the freeing of a believing slave (is prescribed);»

means, if the murdered person was a believer, yet his family were combatant disbelievers, then they will receive no *Diyah*. In this case, the murderer only has to free a believing slave. Allāh's statement,

﴿وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ﴾

«and if he belonged to a people with whom you have a treaty of mutual alliance,»

meaning, if the family of the deceased were from *Ahl Adh-Dhimma* or with whom there is a peace treaty, then they deserve his *Diyah*; full *Diyah* if the deceased was a believer, in which case the killer is required to free a believing slave also.

﴿فَمَنْ لَمْ يَجِدْ فَيَسَاءُ مَثَرَتَيْنِ مُتَسَاوَيْنِ﴾

«And whoso finds this beyond his means, he must fast for two consecutive months»

without breaking the fast (in the days of) the two months. If he breaks the fast without justification, i.e. illness, menstruation, post-natal bleeding, then he has to start all over again. Allāh's statement,

[1] *Fath Al-Bāri* 7:653

﴿تَوْبَةً مِّنَ اللَّهِ وَكَاتَ اللَّهُ عَلِيمًا حَكِيمًا﴾

﴿to seek repentance from Allāh. And Allāh is Ever All-Knowing, All-Wise.﴾

means, this is how the one who kills by mistake can repent, he fasts two consecutive months if he does not find a slave to free.

﴿وَكَاتَ اللَّهُ عَلِيمًا حَكِيمًا﴾

﴿And Allāh is Ever All-Knowing, All-Wise﴾, we mentioned the explanation of this before.

Warning Against Intentional Murder

After Allāh mentioned the ruling of unintentional murder, He mentioned the ruling for intentional murder. Allāh said,

﴿وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا﴾

﴿And whoever kills a believer intentionally,﴾

This Āyah carries a stern warning and promise for those who commit so grave a sin that it is mentioned along with *Shirk* in several Āyāt of Allāh's Book. For instance, in Sūrat Al-Furqān, Allāh said,

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

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

Allāh said,

﴿قُلْ تَسَاءَلُوا أَتِلَ مَا حَرَّمَ رَبِّيَ عَلَيْكُمْ أَنَّى قَدَرْتُمْ بِهِ. سُبْحَانَ﴾

﴿Say: "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him.﴾ [6:151].

There are many Āyāt and Ḥadīths that prohibit murder. In the Two Ṣaḥīḥs, it is recorded that Ibn Mas'ūd said that the Messenger of Allāh ﷺ said,

«أَوَّلُ مَا يُفْضَلُ بَيْنَ النَّاسِ يَوْمَ الْقِيَامَةِ فِي الدِّمَاءِ»

«Blood offenses are the first disputes to be judged between the people on the Day of Resurrection.»^[1]

^[1] Faḥ Al-Bāri 11 :402 and Muslim 3 :1304

In a *Hadith* that Abu Dāwud recorded, 'Ubadah bin Aṣ-Ṣamit states that the Messenger of Allāh ﷺ said,

«لَا يَزَالُ الْمُؤْمِنُ مُعَيَّنًا صَالِحًا، مَا لَمْ يُصِبْ دَمًا حَرَامًا، فَإِذَا أَصَابَ دَمًا حَرَامًا بَلَغَ»

«The believer will remain unburdened in righteousness as long as he does not shed prohibited blood. When he sheds forbidden blood, he will become burdened.»^[1]

Another *Hadith*, states,

«لَزَوَالِ الدُّنْيَا أَهْوَنُ عِنْدَ اللَّهِ مِنْ قَتْلِ رَجُلٍ مُسْلِمٍ»

«The destruction of this earthly life is less significant before Allāh than killing a Muslim man (or woman).»^[2]

Will the Repentance of those who Commit Intentional Murder, be Accepted?

Ibn 'Abbās held the view that the repentance of one who intentionally murders a believer, will not be accepted. Al-Bukhārī recorded that Ibn Jubayr said, "The people of knowledge of Al-Kufah differed on this subject, I traveled to Ibn 'Abbās to ask him about it. He said, This *Āyah*,

«وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ»

«And whoever kills a believer intentionally, his recompense is Hell»

was the last revealed [on this subject] and nothing abrogated it.^[3] Muslim^[4] and An-Nasā'ī^[5] also recorded it. However, the majority of scholars of the earlier and later generations said that the killer's repentance can be accepted. If he repents, and goes back to Allāh humbly, submissively, and performing righteous deeds, then Allāh will change his evil deeds into good deeds and compensate the deceased for his loss by rewarding him for his suffering. Allāh said,

[1] Abu Dāwud no. 4270, *Jami' Al-Masānid was-Sunan* 7:143

[2] *Tuhfat Al-Aḥwadhī* 4:652

[3] *Fath Al-Bāri* 8:106

[4] Muslim 4:2318

[5] An-Nasā'ī in *Al-Kubrā* 6:326

﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا مَّاخِرَ﴾

﴿And those who invoke not any other god along with Allāh﴾, until,

﴿إِلَّا مَن تَابَ وَآمَنَ وَعَمِلَ عَمَلًا مَّسْبُوحًا﴾

﴿Except those who repent and believe, and do righteous deeds﴾.

The Āyah we just mentioned should not be considered abrogated or only applicable to the disbelievers [who become Muslim], for this contradicts the general, encompassing indications of the Āyah and requires evidence to support it. Allāh knows best.

Allāh said,

﴿مَنْ يَتَّبِعِ الْبَاطِلَ عَلَى أَنْفُسِهِمْ لَا تَنْظُرُوا مِنْ رَحْمَةِ اللَّهِ﴾

﴿Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allāh﴾.

This Āyah is general, covering all types of sins, including *Kufr*, *Shirk*, doubt, hypocrisy, murder, sin, and so forth. Therefore, everyone who repents sincerely from any of these errors, then Allāh will forgive him. Allāh said,

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَاءُ﴾

﴿Verily, Allāh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills﴾.

This Āyah is general and includes every sin except *Shirk*, and it has been mentioned in this Sūrah, both after this Āyah and before it, in order to encourage hope in Allāh, and Allāh knows best. It is confirmed in the Two *Ṣaḥīḥs*, that an Israeli killed one hundred people then he asked a scholar, "Is it possible for me to repent?" So he replied, "What is there that would prevent you from repentance?" So he told him to go to another land where Allāh was worshipped. He began to emigrate to it but died on the way, and the angel of mercy was the one to take him.^[1] Although this *Ḥadīth* is about an Israeli, it is even more suitable for the Muslim community that their repentance be accepted. Indeed, Allāh relieved Muslims

[1] *Faṭḥ Al-Bārī* 6:591 and *Muslim* 4:2118

from the burdens and restrictions that were placed on the Jews, and He sent our Prophet ﷺ with the easy *Hanifiyyah* way (Islāmic Monotheism).

As for the honorable *Ayah*,

﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا﴾

﴿And whoever kills a believer intentionally﴾, Abu Hurayrah and several among the Salaf said that this is his punishment, if Allāh decides to punish him. And this is the case with every threat that is issued for every sin. For instance, there could be good deeds that this person has done that would prevent him from being punished for that, and Allāh knows best. Even if the murderer inevitably enters the Fire – as Ibn ‘Abbās stated because his repentance was not accepted, or he did not have good deeds to save him, he will not remain there for eternity, but only for a long time. There are *Mutawātir* *Hadīths* stating that the Messenger of Allāh ﷺ said,

﴿إِنَّهُ يُخْرَجُ مِنَ النَّارِ مَنْ كَانَ فِي قَلْبِهِ أَذَى ذَرَّةٍ مِنْ إِيْمَانٍ﴾

‘Whoever has the least speck of faith in his heart shall ultimately depart the Fire.’^[1]

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّا صَرَّفْنَا فِي سَبِيلِ اللَّهِ فَيَقِينُوا وَلَا تَقُولُوا لِشَيْءٍ إِلَّا بِنِعْمَةِ اللَّهِ إِنَّكُمْ كُنْتُمْ مِنْ قَبْلِهِ كَافِرِينَ﴾
 ﴿كَذَلِكَ كُنْتُمْ مِنْ قَبْلِهِ فَمَسَكُ اللَّهُ عَلَيْكُمْ تَبَيَّنُوا إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا﴾

494. O you who believe! When you go (to fight) in the cause of Allāh, verify (the truth), and say not to anyone who greets you: “You are not a believer;” seeking the perishable goods of the worldly life. There is much more benefit with Allāh. Even as he is now, so were you yourselves before, till Allāh conferred on you His Favors, therefore, be cautious in discrimination. Allāh is Ever Well-Aware of what you do.﴾

Greeting with the *Salām* is a Sign of Islām

Imām Aḥmad recorded that ‘Ikrimah said that Ibn ‘Abbās

^[1] Al-Bukhārī no. 44, 7509 and At-Tirmidhi no. 2598.

said, "A man from Bani Sulaym, who was tending a flock of sheep, passed by some of the Companions of the Prophet ﷺ and said *Salām* to them. They said (to each other), 'He only said *Salām* to protect himself from us.' Then they attacked him and killed him. They brought his sheep to the Prophet ﷺ, and this *Āyah* was revealed,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا﴾

﴿O you who believe!﴾, until the end of the *Āyah*.^[1] At-Tirmidhi recorded this in his (chapter on) *Tafsīr*, and said, "This *Hadīth* is *Ḥasan*, and it is also reported from Usāmah bin Zayd."^[2] Al-Ḥākim also recorded it and said, "Its chain is *Ṣaḥīḥ*, but they did not collect it."^[3] Al-Bukhārī recorded that Ibn 'Abbās commented;

﴿وَلَا تَقُولُوا لِمَن أَلَقَ إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا﴾

﴿and say not to anyone who greets you: "You are not a believer,"﴾,

"A man was tending his sheep and the Muslims caught up with him. He said, '*As-Salāmu 'Alaykūm*.' However, they killed him and took his sheep. Allāh revealed the *Āyah*;

﴿وَلَا تَقُولُوا لِمَن أَلَقَ إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا﴾

﴿And say not to anyone who greets you: "You are not a believer; seeking the perishable goods of the worldly life"﴾.

Ibn 'Abbās said; "The goods of this world were those sheep." And he recited,

﴿السَّلَامُ﴾

﴿Peace﴾^[4]

Imām Aḥmad recorded that Al-Qa'qa' bin Abdullāh bin Abi Ḥadrad narrated that his father 'Abdullāh bin Abi Ḥadrad said, "The Messenger of Allāh ﷺ sent us to (the area of) Idam. I rode out with a group of Muslims that included Abu Qatādah,

[1] Aḥmad 1:272

[2] *Tuḥfat Al-Aḥwadhī* 8:386

[3] Al-Ḥākim 2:235

[4] *Fath Al-Bārī* 8:107.

Al-Hārith bin Rabī and Muḥallam bin Juthāmah bin Qays. We continued on until we reached the area of Idam, where 'Āmr bin Al-Aḍbat Al-Ashjaī passed by us on his camel. When he passed by us he said *Salām* to us, and we did not attack him. Because of some previous problems with him, Muḥallam bin Juthāmah killed him and took his camel. When we went back to the Messenger of Allāh ﷺ and told him what had happened, a part of the Qur'ān was revealed about us,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّا صَرَّفْنَا فِي سَبِيلِ اللَّهِ﴾

«O you who believe! When you go (to fight) in the cause of Allāh», until,

﴿حَسِيرًا﴾

«Well-Aware»." Only Aḥmad recorded this *Hadīth*.^[1]

Al-Bukhārī recorded that Ibn 'Abbās said that the Messenger of Allāh ﷺ said to Al-Miqdād,

«إِذَا كَانَ رَجُلٌ مُؤْمِنٌ يُخْفِي إِيمَانَهُ مَعَ قَوْمٍ كُفَّارٍ فَأَظْهَرَ إِيمَانَهُ فَقَتَلْتَهُ، فَكَذَلِكَ كُنْتَ أَنْتَ تُخْفِي إِيمَانَكَ بِمَكَّةَ مِنْ قَبْلُ»

«You killed a believing man who hid his faith with disbelieving people, after he had announced his faith to you. Remember that you used to hide your faith in Makkah before.»

Al-Bukhārī recorded this shorter version without a complete chain of narrators.^[2] However a longer version with a connected chain of narrators has also been recorded. Al-Ḥāfiẓ Abu Bakr Al-Bazzār recorded that Ibn 'Abbās said, "The Messenger of Allāh ﷺ sent a military expedition under the authority of Al-Miqdād bin Al-Aswad and when they reached the designated area, they found the people had dispersed. However, a man with a lot of wealth did not leave and said, 'I bear witness that there is no deity worthy of worship except Allāh.' Yet, Al-Miqdād killed him, and a man said to him, 'You killed a man after he proclaimed: "There is no deity worthy of worship except Allāh. By Allāh I will mention what you did to the Prophet ﷺ." When they went back to the Messenger of

[1] Aḥmad 6:11. This narration is not authentic.

[2] Al-Bukhārī no. 6866.

Allāh, they said, 'O Messenger of Allāh! Al-Miqdād killed a man who testified that there is no deity worthy of worship except Allāh.' He said,

«ادْعُوا لِي الْمِقْدَادَ، يَا مِقْدَادُ! أَتَقْتُلُ رَجُلًا يَقُولُ: لَا إِلَهَ إِلَّا اللَّهُ، فَكَيْفَ لَكَ بِذَا إِلَهَ إِلَّا اللَّهُ غَدًا؟»

«Summon Al-Miqdād before me. O Miqdad! Did you kill a man who proclaimed, "There is no deity worthy of worship except Allāh?" What would you do when you face, "There is no deity worthy of worship except Allāh tomorrow?"»

Allāh then revealed;

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّا صَرَّفْنَا فِي سَبِيلِ اللَّهِ قِتْلَتَنَا وَلَا نَقُولُا لِمَنْ أَلْفَجَ إِلَيْكُمْ أَلَسْتُمْ لَنَا مُؤْمِنًا كَتَبْتُمْ عَزَمَ الْحَيَاةِ أَلَيْسَا قَوْلَهُ اللَّهُ مَكَائِدُ كَثِيرَةٌ كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنْ أَكَلَّ اللَّهُ عَلَيْكُمْ قَتِيلُوا﴾

«O you who believe! When you go (to fight) in the cause of Allāh, verify (the truth), and say not to anyone who greets you: "You are not a believer;" seeking the perishable goods of the worldly life. There are much more profits and booties with Allāh. Even as he is now, so were you yourselves before till Allāh conferred on you His Favors, therefore, be cautious in discrimination».

The Messenger of Allāh ﷺ said to Al-Miqdād,

«كَانَ رَجُلٌ مُؤْمِنٌ يُخْفِي إِيمَانَهُ مَعَ قَوْمٍ كُفَّارٍ فَأَظْهَرَ إِيمَانَهُ فَقَتَلْتَهُ، فَكَذَلِكَ كُنْتَ أَنْتَ نُخْفِي إِيمَانَكَ بِمَكَّةَ مِنْ قَبْلُ»

«He was a believing man who hid his faith among disbelieving people, and he announced his faith to you, but you killed him, although you used to hide your faith before, in Makkah.»^[1]

Allāh's statement,

﴿قَوْلَهُ اللَّهُ مَكَائِدُ كَثِيرَةٌ﴾

«There is much more benefit with Allāh.»

means, better than what you desired of worldly possessions which made you kill the one who greeted you with the Salām

[1] Majma' Az-Zawā'id 7 :9

الْمُجَاهِدِينَ

٩٤

الْمُجَاهِدِينَ

لَا يَسْتَوِي الْقَائِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ
 فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ
 وَأَنْفُسِهِمْ عَلَى الْقَائِدِينَ دَرَجَةً وَلَا وَعَدَ اللَّهُ الْخَسَنَ وَفَضَّلَ اللَّهُ
 الْمُجَاهِدِينَ عَلَى الْقَائِدِينَ أَجْرًا عَظِيمًا ﴿٩٤﴾ دَرَجَتٌ مِنْهُ وَمَغْفِرَةٌ
 وَرَحْمَةٌ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٩٥﴾ إِنَّ الَّذِينَ تَوَفَّيْنَاهُمُ الْفَالِسِينَ
 ظَالِمِينَ أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُتَضَاعِفِينَ فِي الْأَرْضِ
 قَالُوا أَلَمْ تَكُنْ أَرْضَ اللَّهِ وَاسِعَةً فَهَاجَرُوا فِيهَا قَالُوا لَيْتَكُمَا وَهُمْ
 جَهَنَّمُ وَسَاءَتْ مَصِيرًا ﴿٩٦﴾ وَلَا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ
 وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ جِلَّةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿٩٧﴾
 قَالُوا لَيْتَكُمَا عَلَى اللَّهِ أَنْ يَعْقُوبَ عَنْهُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٩٨﴾
 وَمَنْ هَاجَرَ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَاعًا كَثِيرًا وَسَعَةً
 وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ
 فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٩٩﴾ وَإِذَا ضَرَأْتُمْ
 فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ
 أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنْ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُبِينًا ﴿١٠٠﴾

above. Allāh said,

﴿وَأَذْكُرُوا إِذْ أَنتُمْ قَلِيلٌ تُسْتَضْعَفُونَ فِي الْأَرْضِ﴾

﴿And remember when you were few and were reckoned weak in the land﴾.

'Abdur-Razzāq recorded that Sa'īd bin Jubayr commented about Allāh's statement,

﴿كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ﴾

﴿so were you yourselves before﴾, "You used to hide your faith, just as this shepherd hid his faith."^[1] Allāh said,

﴿تَتَّبِعُونَا﴾

[1] 'Abdur-Razzāq 1:170

and pronounced his faith to you. Yet, you ignored all this and accused him of hypocrisy, to acquire the gains of this life. However, the pure wealth with Allāh is far better than what you acquired.

Allāh's statement,

﴿كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ
 فَمَنْ اللَّهُ عَلَيْكُمْ﴾

﴿so were you yourselves before, till Allāh conferred on you His Favours﴾.

means, beforehand, you used to be in the same situation like this person who hid his faith from his people. We mentioned the relevant *Hadiths*

«therefore, be cautious in discrimination», then said,

﴿إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا﴾

«Allāh is Ever Well-Aware of what you do.» and this part of the Āyah contains a threat and a warning, as Saʿd bin Jubayr stated.

﴿لَا يَسْتَوِي الْقَائِمُونَ مِنَ الْمُؤْمِنِينَ عَدُوُّ الْقُرَى وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَائِمِينَ دَرَجَةً وَلَئِنْ اللَّهُ أَهْمَنَ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَائِمِينَ أَجْرًا عَظِيمًا ۖ وَرَجَبٌ مِنَ الْقُرَى وَرَجَبٌ مِنَ اللَّهِ عَفْوًا رَجَبًا ۖ﴾

«95. Not equal are those of the believers who sit (at home), except those who are disabled, and those who strive hard and fight in the cause of Allāh with their wealth and their lives. Allāh has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit (at home). Unto each, Allāh has promised good (Paradise), but Allāh has preferred those who strive hard and fight, above those who sit (at home), by a huge reward.»

«96. Degrees of (higher) grades from Him, and forgiveness and mercy. And Allāh is Ever Oft-Forgiving, Most Merciful.»

The Mujāhid and those Who Do not Join Jihād are Not the Same, [and Jihād is Farḍ Kifāyah]^[1]

Al-Bukhārī recorded that Al-Barā' said, "When the Āyah,

﴿لَا يَسْتَوِي الْقَائِمُونَ مِنَ الْمُؤْمِنِينَ﴾

«Not equal are those of the believers who sit (at home),»

was revealed, the Messenger of Allāh ﷺ called Zayd and commanded him to write it. Then, Ibn Umm Maktūm came and mentioned that he was blind. Allāh revealed,

﴿عَدُوُّ أُولَى الْقُرَى﴾

«except those who are disabled (by injury or are blind or lame)». ^[2]

^[1] This part of the heading was added to the English publication for the benefit of the reader, since Ibn Kathīr makes this statement here.

^[2] Faṭḥ Al-Bārī 8:108

Al-Bukhārī recorded that Sahl bin Sa'd As-Sa'di said, "I saw Marwān bin Al-Ḥakam sitting in the *Masjid*. I came and sat by his side. He told us that Zayd bin Thābit told him that Allāh's Messenger ﷺ dictated this *Āyah* to him,

﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ﴾

«Not equal are those of the believers who sit (at home), except those who are disabled, and those who strive hard and fight in the cause of Allāh»

Ibn Umm Maktūm came to the Prophet ﷺ as he was dictating that very *Āyah* to me. Ibn Umm Maktūm said, 'O Allāh's Messenger! By Allāh, if I had power, I would surely take part in *Jihād*.' He was a blind man. So Allāh sent down revelation to His Messenger while his thigh was on mine and it became so heavy for me that I feared that my thigh would be broken. That ended after Allāh revealed,

﴿غَيْرُ أُولِي الضَّرَرِ﴾

«except those who are disabled».^[1] This was recorded by Al-Bukhārī. At-Tirmidhī recorded that Ibn 'Abbās said,

﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ﴾

«Not equal are those of the believers who sit (at home), except those who are disabled»,

refers to those who did not go to the battle of Badr and those who went to Badr. When the battle of Badr was about to occur, Abu Aḥmad bin Jaḥsh and Ibn Umm Maktūm said, 'We are blind, O Messenger of Allāh! Do we have an excuse?' The *Āyah*,

﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ﴾

«Not equal are those of the believers who sit (at home), except those who are disabled» was revealed.

Allāh made those who fight, above those who sit in their homes not hindered by disability.

﴿وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَثَرًا عَظِيمًا﴾

«but Allāh has preferred those who strive hard and fight, above

[1] *Fath Al-Bāri* 8:108

those who sit (at home), by a huge reward. Degrees of (higher) grades from Him»,

above the believers who sit at home without a disability hindering them." This is the wording recorded by At-Tirmidhi, who said, "Ḥasan Gharīb."^[1]

Allāh's statement,

﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ﴾

«Not equal are those of the believers who sit (at home),»

this is general. Soon after, the revelation came down with,

﴿غَيْرِ أُولِ الْأَرْبَعِ﴾

«except those who are disabled». So whoever has a disability, such as blindness, a limp, or an illness that prevents them from joining *Jihād*, they were not compared to the *Mujāhidīn* who strive in Allāh's cause with their selves and wealth, as those who are not disabled and did not join the *Jihād* were.

In his *Ṣaḥīḥ*, Al-Bukhārī recorded that Anas said that the Messenger of Allāh ﷺ said,

«إِنَّ بِالْمَدِينَةِ أَقْوَامًا مَا بَرَزْتُمْ مِنْ مَسِيرٍ، وَلَا قَطَعْتُمْ مِنْ وَادٍ، إِلَّا وَهُمْ مَعَكُمْ فِيهِ»
قالوا: وهم بالمدينة يا رسول الله؟

«There are people who remained in Al-Madīnah, who were with you in every march you marched and every valley you crossed.»

They said, "While they are still in Al-Madīnah, O Messenger of Allāh?" He said,

«نَعَمْ حِينَئِذٍ الْعُذْرُ»

«Yes. Only their disability hindered them (from joining you).»^[2]

Allāh said,

﴿وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى﴾

«Unto each, Allāh has promised good» meaning, Paradise and tremendous rewards. This *Āyah* indicates that *Jihād* is not *Fard* on each and every individual, but it is *Fard Kifayah*

^[1] *Tuḥfat Al-Aḥwadhī* 8 :388

^[2] *Faṭḥ Al-Bārī* 7 :732

(which is a collective duty). Allāh then said,

﴿وَنَزَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْفَائِزِينَ أَجْرًا عَظِيمًا﴾

«but Allāh has preferred those who strive hard and fight, above those who sit (at home), by a huge reward».

Allāh mentions what He has given them rooms in Paradise, along with His forgiveness and the descent of mercy and blessing on them, as a favor and honor from Him. So He said;

﴿وَرَجَعْتُ مِنْهُ وَفَوْرًا وَرَحْمَةً وَكَانَ اللَّهُ غَفُورًا رَحِيمًا﴾

«Degrees of (higher) grades from Him, and forgiveness and mercy. And Allāh is Ever Oft-Forgiving, Most Merciful».

In the Two *Ṣaḥīḥs*, it is recorded that Abu Sa'īd Al-Khudri said that the Messenger of Allāh ﷺ said,

«إِنَّ فِي الْجَنَّةِ مِائَةَ دَرَجَةٍ، أَعَدَّهَا اللَّهُ لِلْمُجَاهِدِينَ فِي سَبِيلِهِ، مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ»

«There are a hundred grades in Paradise that Allāh has prepared for the Mujāhidin in His cause, between each two grades is the distance between heaven and Earth.»^[1]

﴿إِنَّ الَّذِينَ تَوَلَّوْا النَّارَ كَانُوا بِأَفْظِهِمْ لَوْ أَنَّهُمْ قَالُوا إِنَّا كُنَّا مُتَخَفِّينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا﴾^[2] إِلَّا الَّذِينَ تَخَفَّيُوا مِنَ الْعِلَاجِ وَالْقِسْلَةِ وَالْوَلَدَيْنِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا فَأُولَئِكَ عَنِ اللَّهِ أَنْ يَعْمُوا عَنْهُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرْعًا كَثِيرًا وَسَعَةً وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْوُتُّ فَقَدْ أَجْرًا عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا﴾

«97. Verily, as for those whom the angels take (in death) while they are wronging themselves, they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on the earth." They (angels) say: "Was not the earth of Allāh spacious enough for you to emigrate therein?" Such men will find their abode in Hell - what an evil destination!»

«98. Except the weak ones among men, women and children

[1] Muslim 3:1501

who cannot devise a plan, nor are they able to direct their way.﴾

﴿99. These are they whom Allāh is likely to forgive them, and Allāh is Ever Oft-Pardoning, Oft-Forgiving.﴾

﴿100. He who emigrates in the cause of Allāh, will find on earth many dwelling places and plenty to live by. And whosoever leaves his home as an emigrant unto Allāh and His Messenger, and death overtakes him, his reward is then surely incumbent upon Allāh. And Allāh is Ever Oft-Forgiving, Most Merciful.﴾

The Prohibition of Residing Among the Disbelievers While Able to Emigrate

Al-Bukhārī recorded that Muḥammad bin 'Abdur-Raḥmān, Abu Al-Aswad, said, "The people of Al-Madinah were forced to prepare an army (to fight against the people of Ash-Shām during the Khilāfah of Abdullāh bin Az-Zubayr at Makkah), and I was enlisted in it. Then I met 'Ikrimah, the freed slave of Ibn 'Abbās, and informed him (about it), and he forbade me strongly from doing so (i.e., to enlist in that army), and then he said to me, Ibn 'Abbās told me that some Muslims used to go out with the idolators increasing the size of their army against the Messenger of Allāh ﷺ. Then, an arrow would hit one of them and kill him, or he would be struck on his neck (with a sword) and killed, and Allāh sent down the Āyah,

﴿إِنَّ الَّذِينَ قَاتَلُوكُمُ الْمُشْرِكِينَ ظَالِمِينَ أَنفُسِهِمْ﴾

﴿Verily, as for those whom the angels take (in death) while they are wronging themselves﴾.^[1]

Aḍ-Ḍaḥḥāk stated that this Āyah was revealed about some hypocrites who did not join the Messenger of Allāh ﷺ but remained in Makkah and went out with the idolators for the battle of Badr. They were killed among those who were killed. Thus, this honorable Āyah was revealed^[2] about those who reside among the idolators, while able to perform *Hijrah* and unable to practice the faith. Such people will be committing

[1] *Fath Al-Bārī* 8:111

[2] *Aṭ-Ṭabari* 9:108

injustice against themselves and falling into a prohibition according to the consensus and also according to this *Āyah*,

﴿إِنَّ الَّذِينَ تَوَفَّيْنَاهُمُ الْغَالِبِينَ ظَالِمِينَ أَنْفُسِهِمْ﴾

«Verily, as for those whom the angels take (in death) while they are wronging themselves,» by refraining from *Hijrah*,

﴿قَالُوا فِيهِ كُنْمْ﴾

«They (angels) say (to them): "In what (condition) were you?"»

meaning, why did you remain here and not perform *Hijrah*?

﴿قَالُوا كُنَّا مُتَضَمِّنِينَ فِي الْأَرْضِ﴾

«They reply: "We were weak and oppressed on the earth."»

meaning, we are unable to leave the land or move about in the earth,

﴿قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً﴾

«They (angels) say: "Was not the earth of Allāh spacious enough for you?».

Abu Dāwud recorded that Samurah bin Jundub said that the Messenger of Allāh ﷺ said,

«مَنْ جَامَعَ الْمُشْرِكَ وَسَكَنَ مَعَهُ فَإِنَّهُ مِثْلُهُ،

«Whoever mingles with the idolator and resides with him, he is just like him.»^[1]

Allāh's statement,

﴿إِلَّا الضَّعِيفِينَ﴾

«Except the weak» until the end of the *Āyah*, is an excuse that Allāh gives for this type of people not to emigrate, because they are unable to free themselves from the idolators. And even if they did, they would not know which way to go. This is why Allāh said,

﴿لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا﴾

«Who cannot devise a plan, nor are they able to direct their

^[1] Abu Dāwud 3:224

way»,

meaning, they do not find the way to emigrate, as Mujāhid, Ṭkrimah and As-Suddi stated.^[1]

Allāh's statement,

﴿مَّا وَلَّيَكَ عَلَىٰ آلِهِ أَنْ يَقُولَ عَنْهُمْ﴾

«These are they whom Allāh is likely to forgive them,»

means, pardon them for not migrating, and here, 'likely' means He shall,

﴿وَمَا كَانَ اللَّهُ عَفُورًا غَفُورًا﴾

«and Allāh is Ever Oft-Pardoning, Oft-Forgiving».

Al-Bukhārī recorded that Abu Hurayrah said, "While the Messenger of Allāh ﷺ was praying 'Ishā', he said, 'Samī' Allāhu Liman Ḥamidah.' He then said before he prostrated,

«اللَّهُمَّ أَنْجِ عَيَّاشَ بْنَ أَبِي رَيْعَةَ، اللَّهُمَّ أَنْجِ سَلَمَةَ بْنَ هِشَامٍ، اللَّهُمَّ أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ، اللَّهُمَّ أَنْجِ الْمُتَضَمِّنِينَ مِنَ الْمُؤْمِنِينَ، اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَىٰ مُضَرَ، اللَّهُمَّ اجْعَلْهَا سِنِينَ كَسَيْنَ يُوشَفَ»

«O Allāh! Save 'Ayyāsh bin Abi Rabī'ah. O Allāh! Save Salamah bin Hishām. O Allāh! Save Al-Walīd bin Al-Walīd. O Allāh! Save the weak Muslims. O Allāh! Be very hard on Muḍar tribe. O Allāh! Afflict them with years (of famine) similar to the (famine) years of the time of Prophet Yūsuf.»^[2]

Al-Bukhārī recorded that Abu An-Nu'mān said that Ḥammād bin Zayd said that Ayyub narrated that Ibn Abi Mulaykah said that Ibn 'Abbās commented on the verse,

﴿إِلَّا الضَّعِيفِينَ﴾

«Except the weak ones among men»,

"I and my mother were among those (weak ones) whom Allāh excused."^[3]

Allāh's statement,

﴿وَمَنْ يَهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَافِقًا كَثِيرًا وَسَعَةً﴾

[1] At-Ṭabari 9:111

[2] Al-Bukhārī no. 804

[3] Faḥḥ Al-Bārī 8:113

«He who emigrates in the cause of Allāh, will find on earth many dwelling places and plenty to live by.»

this encourages the believers to perform *Hijrah* and abandon the idolators, for wherever the believer emigrates, he will find a safe refuge to resort to. Mujāhid said that,

﴿مَرْغًا كَثِيرًا﴾

«many dwelling places» means, he will find a way out of what he dislikes. Allāh's statement,

﴿وَسَعَةً﴾

«and plenty to live by.» refers to provision. Qatādah also said that,

﴿يَجِدُ فِي الْأَرْضِ مَرْغًا كَثِيرًا وَسَعَةً﴾

«...will find on earth many dwelling places and plenty to live by.»

means, Allāh will take him from misguidance to guidance and from poverty to richness.^[1] Allāh's statement,

﴿وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْوُتُّ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ﴾

«And whosoever leaves his home as an emigrant unto Allāh and His Messenger, and death overtakes him, his reward is then surely, incumbent upon Allāh.»

means, whoever starts emigrating and dies on the way, he will acquire the reward of those who emigrate for Allāh. The Two *Ṣaḥīḥs*, along with the *Musnad* and *Sunan* compilers, recorded that 'Umar bin Al-Khaṭṭāb said that the Messenger of Allāh ﷺ said,

«إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، فَهِيَ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا، أَوْ امْرَأَةٍ يَتَرَوُّهَا، فَهِيَ هِجْرَتُهُ إِلَى مَا عَاجَرَ إِلَيْهِ»

«The reward of deeds depends upon the intentions, and every person will be rewarded according to what he has intended. So, whoever emigrated to Allāh and His Messenger, then his

[1] Aṭ-Ṭabari 9:121

emigration is for Allāh and His Messenger. And whoever emigrated for worldly benefits or for a woman to marry, his emigration is for what he emigrated for. »^[1]

This *Hadīth* is general, it applies to *Hijrah* as well as every other deed. In the Two *Ṣaḥīḥs*, it is recorded that a man killed ninety-nine people and completed the number one hundred when he killed a worshipper. He then asked a scholar if he has a chance to repent. The scholar said, "What prevents you from repentance?" The scholar told the killer to emigrate from his land to another land where Allāh is worshipped. When he left his land and started on the migration to the other land, death overtook him on the way. The angels of mercy and the angels of torment disputed about the man, whereas the former said that he went out in repentance, while the latter said that he did not arrive at his destination. They were commanded to measure the distance between the two lands and to whichever land he is closer to, he will be considered part of that land. Allāh commanded that the righteous land to move closer and the land of evil to move farther. The angels found that he died closer to the land that he intended to emigrate to by a hand-span, and thus the angels of mercy captured his soul. In another narration, when death came to that man, he moved his chest towards the righteous village that he emigrated to.^[2]

﴿وَمَا مَنَعَكُمْ فِي الْأَرْضِ فَلَّسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَاذِبُونَ كَذَبُوا عَصَا يُسُفَاةٍ﴾

«101. And when you *Ḍarabtum* in the land, there is no sin on you if you shorten the *Ṣalāh* if you fear that the disbelievers may put you in trial, verily, the disbelievers are ever unto you open enemies.»

Ṣalāt Al-Qaṣr, Shortening the Prayer

Allāh said,

﴿وَمَا مَنَعَكُمْ فِي الْأَرْضِ﴾

[1] *Faṭḥ Al-Bāri* 1:164, *Muslim* 3:1515, *Abu Dawūd* 2:651, *Tuḥfat Al-Aḥwadhī* 5:283, *An-Nasāʾī* 7:713, *Ibn Mājah* 2:1413, *Aḥmad* 1:25

[2] *Faṭḥ Al-Bāri* 6:591 and *Muslim* 4:2118

«And when you *Ḍarabtum* in the land,» meaning if you travel in the land. In another *Āyah*, Allāh said,

﴿عَلِمَ أَنْ سَبَكُودُ بَعْضِكُمْ مَرِيضٌ وَمَاخَرُونَ بِبَعْضِكُمْ فِي الْأَرْضِ يَتَّبِعُونَ مِنْ فَضْلِ اللَّهِ﴾

«He knows that there will be some among you sick, others *Yaḍribūna* (traveling) through the land, seeking of Allāh's bounty...» [73:20]. Allāh's statement,

﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ﴾

«there is no sin on you if you shorten the *Ṣalāh* (prayer)» by reducing (the units of the prayer) from four to two. Allāh's statement,

﴿إِنْ خِفْتُمْ أَنْ يُفْتِنَكُمْ الْكُفَرَاءُ﴾

«if you fear that the disbelievers may put you in trial (attack you)»,

refers to the typical type of fear prevalent when this *Āyah* was revealed. In the beginning of Islām, and after the *Hijrah*, Muslims used to experience fear during most of their travels. Rather, they restricted their movements to large or short military expeditions. During that era, most areas were areas of combatant enemies of Islām and its people. But when the prevalent circumstances cease, or a new situation is prevalent, decrees of this nature may not be understood, as Allāh said;

﴿وَلَا تُكْرِهُوا فَتِيْنَكُمْ عَلَى الْبَعَا إِنْ أَرَدْنَ عَفْوَ﴾

«And force not your slave girls to prostitution, if they desire chastity». And His saying;

﴿وَرَبِّهِنَّ الَّتِي فِي حُلُومِكُمْ مِنْ نِسَائِكُمْ﴾

«And your stepdaughters, under your guardianship, born of your wives whom you have gone into»

Imām Aḥmad recorded that Ya'la bin Umayyah said, "I asked Umar bin Al-Khaṭṭāb about the verse:

﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يُفْتِنَكُمْ الْكُفَرَاءُ﴾

«there is no sin on you if you shorten the prayer. If you fear that the disbelievers may put you in trial,»

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٩٥

الْبَقَرَةِ

وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلَنْتُمْ طَائِفَةً مِنْهُمْ مَعَكَ وَلِيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلِتَأْتِ طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلِيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَذَ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَذًى مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَى أَنْ تَضَعُوا أَسْلِحَتَكُمْ وَخُذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿٩٥﴾ فَإِذَا قُضِيَتِ الصَّلَاةُ فَادْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا ﴿٩٦﴾ وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ إِنْ تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ وَرَجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٩٧﴾ إِنَّا أَنْزَلْنَاهُ إِلَيْكَ بِالْحَقِّ لِنَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَبَكَ اللَّهُ وَلَا تُكِنُّ السُّلُوبِينَ خَصِمًا ﴿٩٨﴾

'Allāh granted Muslims safety now?' Umar said to me, 'I wondered about the same thing and asked the Messenger of Allāh ﷺ about it and he said,

«صَدَقَ اللَّهُ بِهَا عَلَيْكُمْ
فَاقْبَلُوا صَدَقَتَهُ»

'A gift that Allāh has bestowed on you, so accept His gift'.^[1]

Muslim and the collectors of *Sunan* recorded this *Hadīth*. At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ*".^[2] 'Ali bin Al-Madīni said, "This *Hadīth* is *Ḥasan Ṣaḥīḥ* from the narration of 'Umar, and it is not preserved by any

other route besides this one, and its narrators are all known." Abu Bakr Ibn Abi Shaybah recorded that Abu Ḥanzalah Al-Ḥadhā' said, "I asked Ibn 'Umar about the *Qaṣr* prayer and he said, 'It consists of two *Rak'ahs*.' I said, what about Allāh's statement,

﴿إِنْ يَنْتَهِمُ أَنْ يَفْتِكُمْ الَّذِينَ كَفَرُوا﴾

«if you fear that the disbelievers may put you in trial (attack you).»

'We are safe now.' He said, 'This is the *Sunnah* of the

[1] Aḥmad 1:25

[2] Muslim 1:478, Abu Dāwud 2:7, *Tuhfat Al-Aḥwadhī* 8:392, An-Nasā'ī in *Al-Kubārā* 6:327 and Ibn Mājah 1:339

Messenger of Allāh ﷺ.”^[1]

Al-Bukhārī recorded that Anas said, “We went out with the Messenger of Allāh ﷺ from Al-Madīnah to Makkah; he used to pray two *Rak’ahs* until we went back to Al-Madīnah.” When he was asked how long they remained in Makkah, he said, “We remained in Makkah for ten days.”^[2] This was recorded by the Group.^[3]

Imām Aḥmad recorded that Hārithah bin Wahb Al-Khuzā’i said, “I prayed behind the Prophet ﷺ for the *Zuhr* and ‘*Aṣr* prayers in Minā, when the people were numerous and very safe, and he prayed two *Rak’ahs*.”^[4] This was recorded by the Group, with the exception of Ibn Mājah.^[5]

Al-Bukhārī’s narration of this *Ḥadīth* reads, “The Prophet ﷺ led us in the prayer at Minā during the peace period by offering two *Rak’ahs*.”^[6]

﴿وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَيْدِيَهُمْ فَلَا تَجْزُوا فَيَكُونُوا مِنْ زُرَّارِكُمْ وَلَيَأْتِ طَائِفَةٌ أُخْرَىٰ لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْبِغَتْ يَدُ الَّذِينَ كَرَّرُوا لَوْ تَفْلَحُونَ عَنِ أَيْدِيكُمْ وَأَنْتُمْ خَائِفُونَ عَلَيْكُمْ نَبِئَةُ رَجْدَةٍ وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَدَىٰ مِنْ نَفْسٍ أَوْ كُنْتُمْ مَرْمَرَةً أَنْ تَقْعُوا أَيْدِيَكُمْ وَأَخْذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا﴾

﴿102. When you (O Messenger Muhammad ﷺ) are among them, and lead them in *Ṣalāh*, let one party of them stand up [in prayer] with you, taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which have not yet prayed, and let them pray with you, taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your

[1] Ibn Abi Shaybah 2:447

[2] *Fath Al-Bārī* 2:653

[3] Muslim 1:481, Abu Dāwud 2:25, *Tuhfat Al-Aḥwadhī* 3:110, An-Nasā’ī 3:121 and Ibn Mājah 1:342

[4] Aḥmad 4:306

[5] *Fath Al-Bārī* 2:655, Muslim 1:484, Abu Dāwud 2:493, *Tuhfat Al-Aḥwadhī* 3:621 and An-Nasā’ī 3:119

[6] *Fath Al-Bārī* 2:655

arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, Allāh has prepared a humiliating torment for the disbelievers.﴾

The Description of The Fear Prayer

The Fear prayer has different forms, for the enemy is sometimes in the direction of the *Qiblah* and sometimes in another direction. The Fear prayer consists sometimes of four *Rak'ahs*, three *Rak'ahs*, as for *Maghrib*, and sometimes two *Rak'ah* like *Fajr* and prayer during travel. The Fear prayer is sometimes prayed in congregation, but when the battle is raging, congregational prayer may not be possible. In this case, they pray each by himself, facing the *Qiblah* or otherwise, riding or on foot. In this situation, they are allowed to walk and fight, all the while performing the acts of the prayer.

Some scholars said that in the latter case, they pray only one *Rak'ah*, for Ibn 'Abbās narrated, "By the words of your Prophet ﷺ, Allāh has ordained the prayer of four *Rak'ah* while residing, two *Rak'ah* during travel, and one *Rak'ah* during fear." Muslim, Abu Dāwud, An-Nasā'i and Ibn Mājah recorded it.^[1] This is also the view of Aḥmad bin Ḥanbal. Al-Mundhiri said, "This is the saying of 'Aṭā', Jābir, Al-Ḥasan, Mujāhid, Al-Ḥakam, Qatādah and Ḥammād; and Ṭāwus and Aḍ-Ḍaḥḥāk also preferred it." Abu 'Āsim Al-'Abādi mentioned that Muḥammad bin Naṣr Al-Marwazi said the *Fajr* prayer also becomes one *Rak'ah* during fear. This is also the opinion of Ibn Ḥazm. Ishāq bin Rāhwayh said, "When a battle is raging, one *Rak'ah* during which you nod your head is sufficient for you. If you are unable, then one prostration is sufficient, because the prostration is remembrance of Allāh."

The Reason behind Revealing this Āyah

Imām Aḥmad recorded that Abu 'Ayyāsh Az-Zuraqi said, "We were with the Messenger of Allāh ﷺ in the area of 'Uṣfān (a

[1] Muslim: 687, Abu Dāwud: 1247, An-Nasā'i 3:169 and Ibn Mājah: 1068

well known place near Makkah), when the idolators met us under the command of Khālīd bin Al-Walīd, and they were between us and the Qiblah. The Messenger of Allāh ﷺ led us in *Zuhr* prayer, and the idolators said, 'They were busy with something during which we had a chance to attack them.' They then said, 'Next, there will come a prayer ('*Aṣr*) that is dearer to them than their children and themselves.' However, Jibrīl came down with these *Āyāt* between the prayers of *Zuhr* and '*Aṣr*,

﴿وَإِذَا كُنْتَ فِيهِمْ فَأَقِمْ لَهُمُ الصَّلَاةَ﴾

«When you (O Messenger Muḥammad ﷺ) are among them, and lead them in *Ṣalāh* (prayer)».

When the time for prayer came, the Messenger of Allāh ﷺ commanded Muslims to hold their weapons and he made us stand in two lines behind him. When he bowed, we all bowed behind him. When he raised his head, we all raised our heads. The Prophet ﷺ then prostrated with the line that was behind him while the rest stood in guard. When they finished with the prostration and stood up, the rest sat and performed prostration, while those who performed it stood up in guard after the two lines exchanged position. The Prophet ﷺ then bowed and they all bowed after him, then raised their heads after he raised his head. Then the Prophet ﷺ performed prostration with the line that was behind him, while the rest stood in guard. When those who made prostration sat, the rest prostrated. The Prophet ﷺ then performed the *Taslīm* and ended the prayer. The Messenger of Allāh ﷺ performed this prayer twice, once in *Uṣfān* and once in the land of Banu Sulaym.^[1]

This is the narration recorded by Abu Dāwūd and An-Nasā'ī,^[2] and it has an authentic chain of narration and many other texts to support it.

Al-Bukhārī recorded that Ibn 'Abbās said, "Once the Prophet ﷺ led the Fear prayer and the people stood behind him. He said *Allāhu-Akbar* and the people said the same. He bowed and some of them bowed. Then he prostrated and they also prostrated. Then he stood for the second *Rak'ah* and those who

[1] Aḥmad 4:59-60

[2] Abu Dāwūd 2:28 and An-Nasā'ī 3:176-177

had prayed the first *Rak'ah* left and guarded their brothers. The second party joined him and performed bowing and prostration with him. All the people were in prayer, but they were guarding one another during the prayer.^[1]

Imām Aḥmad recorded that Jābir bin 'Abdullāh said that the Messenger of Allāh ﷺ led them in the Fear prayer. A group of them stood before him and a group behind him. The Prophet ﷺ led those who were behind him with one *Rak'ah* and two prostrations. They then moved to the position of those who did not pray, while the others stood in their place, and the Messenger of Allāh ﷺ performed one *Rak'ah* and two prostrations and then said the *Salām*. Therefore, the Prophet prayed two *Rak'ah* while they prayed one.^[2] An-Nasā'ī recorded this *Hadīth*, while Muslim collected other wordings for it. Collectors of the *Ṣaḥīḥ*, *Sunan* and *Musnad* collections recorded this in a *Hadīth* from Jābir.

Ibn Abi Hātim recorded that Sālim said that his father said,

﴿وَإِذَا كُنْتَ فِيهِمْ فَأَقِمْ لَهُمُ الصَّلَاةَ﴾

«When you (O Messenger Muḥammad ﷺ) are among them, and lead them in *Ṣalāh* (prayer)»

refers to the Fear prayer.

The Messenger of Allāh ﷺ led one group and prayed one *Rak'ah*, while the second group faced the enemy. Then the second group that faced the enemy came and Allāh's Messenger ﷺ led them, praying one *Rak'ah*, and then said the *Salām*. Each of the two groups then stood up and prayed one more *Rak'ah* each (while the other group stood in guard).^[3] The Group collected this *Hadīth* with Ma'mar in its chain of narrators. This *Hadīth* also has many other chains of narration from several Companions, and Al-Ḥāfiẓ Abu Bakr Ibn Marduwah collected these various narrations, as did Ibn Jarīr.

As for the command to hold the weapons during the Fear prayer, a group of scholars said that it is obligatory according to the *Āyah*. What testifies to this is that Allāh said;

[1] *Faṭḥ Al-Bārī* 2:502

[2] Aḥmad 3:298, An-Nasā'ī 3:174 and Muslim: 840

[3] *Ad-Durr Al-Manthūr* 2:375

﴿وَلَا جُنَاحَ عَلَيْكُمْ إِن كَانَ بِكُمْ أَذًى مِّن مَّطَرٍ أَوْ كُنتُمْ مَّرْضَىٰ أَن تَضَعُوا أَسْلِحَتَكُمْ
وَعُدُّوا حُرَّتَكُمْ﴾

«But there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves»

meaning, so that when necessary, you will be able to get to your weapons easily,

﴿إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُّبِينًا﴾

«Verily, Allāh has prepared a humiliating torment for the disbelievers».

﴿إِذَا قُضِيَتِ الصَّلَاةُ فَادْكُرُوا اللَّهَ يَكُنْكُمْ دَعْوًا مِّنْكُمْ وَإِذَا أَطَأْتُمُ تَلَاقِيُوا
الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الَّذِينَ آمَنُوا كِتَابًا مُّؤْتًى ۖ وَلَا تَهْجُرُوا فِي آيَاتِهِ الْقُرْآنَ إِن
تَكُونُوا تَأْمِنُونَ فَإِنَّهُمْ يَأْتُمُونَ كَمَا تَأْتُمُونَ وَرَبُّونَ مِن قَبْلِهِ مَا لَا يَرْجِعُونَ ۚ وَكَانَ اللَّهُ
عَلِيمًا حَكِيمًا﴾

«103. When you have finished the Ṣalāh, remember Allāh standing, sitting down, and on your sides, but when you are free from danger, perform the Ṣalāh. Verily, Ṣalāh is kitāban on the believers at fixed hours.»

«104. And don't be weak in the pursuit of the enemy; if you are suffering (hardships) then surely they (too) are suffering (hardships) as you are suffering, but you have a hope from Allāh (for the reward, i.e. Paradise) that for which they hope not; and Allāh is Ever All-Knowing, All-Wise.»

The Order for Ample Remembrance After the Fear Prayer

Allāh commands *Dhikr* after finishing the Fear prayer, in particular, even though such *Dhikr* is encouraged after finishing other types of prayer in general. In the case of Fear prayer, *Dhikr* is encouraged even more because the pillars of the prayer are diminished since they move about while performing it, etc., unlike other prayers. Allāh said about the Sacred Months,

﴿فَلَا تَقْلِيلُوا فِيهِمْ أَنْفُسَكُمْ﴾

﴿so wrong not yourselves therein﴾,

even though injustice is prohibited all year long. However, injustice is particularly outlawed during the Sacred Months due to their sanctity and honor. So Allāh's statement,

﴿إِذَا قُضِيَتِ الصَّلَاةُ فَادْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ﴾

﴿When you have finished Ṣalāh, remember Allāh standing, sitting down, and on your sides,﴾

means, in all conditions,

﴿إِذَا أَمَأْتُمْ فَأَيُّمُوا الصَّلَاةَ﴾

﴿But when you are free from danger perform the Ṣalāh.﴾

when you are safe, tranquil and fear subsides,

﴿فَأَيُّمُوا الصَّلَاةَ﴾

﴿perform the Ṣalāh﴾ by performing it as you were commanded; fulfilling its obligations, with humbleness, completing the bowing and prostration positions etc.

Allāh's statement,

﴿إِنَّ الصَّلَاةَ كَانَتْ عَلَى النَّبِيِّ كَيْدًا مُؤْتَقَا﴾

﴿Verily, the Ṣalāh is Kitāban on the believers at fixed hours.﴾

means, enjoined, as Ibn 'Abbās stated.^[1] Ibn 'Abbās also said, "The prayer has a fixed time, just as the case with Ḥajj."^[2] Similar is reported from Mujāhid, Sālim bin 'Abdullāh, 'Alī bin Al-Huṣayn, Muḥammad bin 'Alī, Al-Ḥasan, Muqātil. As-Suddi and 'Aṭiyah Al-'Awfi.^[3]

The Encouragement to Pursue the Enemy Despite Injuries

Allāh's statement,

﴿وَلَا تَهِنُوا فِي آيَةِ الْقُوَى﴾

﴿And don't be weak in the pursuit of the enemy;﴾

means, do not weaken your resolve in pursuit of your enemy.

[1] Aṭ-Ṭabari 9:169

[2] Aṭ-Ṭabari 9:169

[3] Aṭ-Ṭabari 9:167, 168

وَأَسْتَغْفِرُ اللَّهَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿١٦﴾ وَلَا تَحْزَنْ
عَنِ الَّذِينَ يَخْتَلُونَ أَنفُسَهُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ
خَوَافًا أَثِيمًا ﴿١٧﴾ يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ
مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّنُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ وَكَانَ
اللَّهُ بِمَا يَفْعَلُونَ مُحِيطًا ﴿١٨﴾ هَكَأَنَّهُ هُوَ لَا يَجِدُ لَهُمْ
عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا فَمَنْ يُجِدِ اللَّهُ لَهُمْ يَوْمَ
الْقِيَامَةِ أَم مَّن يَكُونُ عَلَيْهِمْ وَكِيلًا ﴿١٩﴾ وَمَن يَمْلِكْ
سُوءًا أَوْ يُظْلِمَ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا
رَّحِيمًا ﴿٢٠﴾ وَمَن يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ عَلَى نَفْسِهِ
وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٢١﴾ وَمَن يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا
ثُمَّ يَرْمِ بِهِ بَرِيئًا فَقَدْ احْتَمَلَ بُهْتَانًا وَإِثْمًا مُّبِينًا ﴿٢٢﴾ وَلَوْلَا
فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ مِنْهُمْ أَنْ
يُضِلُّوكَ وَمَا يُضِلُّوكَ إِلَّا أَنفُسُهُمْ وَمَا يَضُرُّوكَ مِنْ
شَيْءٍ وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ
مَا لَمْ تَكُن تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ﴿٢٣﴾

Rather, pursue them vigorously, fight them and be wary of them.

﴿إِنْ تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ﴾

﴿if you are suffering then surely they are suffering as you are suffering,﴾

meaning, just as you suffer from injuries and death, the same happens to the enemy.

In another *Āyah*, Allāh said,

﴿إِنْ يَسْكُنْكُمْ فِرَاحٌ فَقَدْ مَسَّ الْقَوْمَ فَرَحٌ يُشْلِيهِ﴾

﴿If you suffer a harm, be sure a similar harm has struck the others﴾.

Allāh then said,

﴿وَرَجُونَ مِنْ أَفْوَمَا لَا يَرْجُونَ﴾

﴿but you have a hope from Allāh that for which they hope not;﴾

meaning, you and they are equal regarding the injuries and pain that you suffer from. However, you hope for Allāh's reward, victory and aid, just as He has promised you in His Book and by the words of his Messenger ﷺ. Surely, Allāh's promise is true. On the other hand, your enemies do not have hope for any of this. So, it is you, not they, who should be eager to fight so that you establish the Word of Allāh and raise it high.

﴿وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا﴾

﴿And Allāh is Ever All-Knowing, All-Wise.﴾

means, He is most knowledgeable and wise in all what He decides, decrees, wills and acts on concerning various worldly and religious ordainments, and He is worthy of praise in all conditions.

﴿إِنَّا أَرْسَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَبَكَ اللَّهُ وَلَا تَكُنَ لِلظَّالِمِينَ
حَصِيصًا ۚ وَاسْتَغْفِرِ اللَّهَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ۚ وَلَا تَتَّبِعُوا أَهْوَاءَ الَّذِينَ
يَسْتَفْخُونَ مِنْكُمْ وَلَا يَحْكُمُونَ أَمْرَهُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ حَوَافًا أَيْمًا ۚ يَسْتَفْخُونَ مِنَ النَّاسِ وَلَا
يَسْتَفْخُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ وَكَانَ اللَّهُ بِمَا يَفْعَلُونَ
بَصِيرًا ۚ هَتَأْتُهُمْ هَتُوءًا جَدَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا فَمَنْ يُجِدِدُ اللَّهُ عَنْهُمْ يَوْمَ
الْقِيَامَةِ أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكِيلًا ۚ﴾

﴿105. Surely, We have sent down to you (O Muḥammad ﷺ) the Book in truth that you might judge between men by that which Allāh has shown you, so be not a pleader for the treacherous.﴾

﴿106. And seek the forgiveness of Allāh, certainly, Allāh is Ever Oft-Forgiving, Most Merciful.﴾

﴿107. And argue not on behalf of those who deceive themselves. Verily, Allāh does not like anyone who is a betrayer, sinner.﴾

﴿108. They may hide (their crimes) from men, but they cannot hide (them) from Allāh; for He is with them (by His knowledge), when they plot by night in words that He does not approve. And Allāh ever encompasses what they do.﴾

﴿109. Lo! You are those who have argued for them in the life of this world, but who will argue for them on the Day of Resurrection against Allāh, or who will then be their defender?﴾

The Necessity of Referring to What Allāh has Revealed for Judgement

Allāh says to His Messenger, Muḥammad ﷺ,

﴿إِنَّا أَرْسَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ﴾

﴿Surely, We have sent down to you the Book in truth﴾

meaning, it truly came from Allāh and its narrations and

commandments are true. Allāh then said,

﴿يَتَعَمَّقُ بَيْنَ النَّاسِ بِمَا أَرَاهُ اللَّهُ﴾

«that you might judge between men by that which Allāh has shown you,»

In the Two *Ṣaḥīḥs*, it is recorded that Zaynab bint Umm Salamah said that Umm Salamah said that the Messenger of Allāh ﷺ heard the noise of disputing people close to the door of his room, and he went out to them saying,

«أَلَا إِنَّمَا أَنَا بَشَرٌ، وَإِنَّمَا أَقْضِي بَيْنَكُمْ مِمَّا أَسْمَعُ، وَلَعَلَّ أَحَدَكُمْ أَنْ يَكُونَ الْحَرَجُ بِحُجَّتِهِ مِنْ بَعْضٍ فَأَقْضِي لَهُ، فَمَنْ قَضَيْتُ لَهُ مِنْ بَحْثٍ مُسْلِمٍ، فَإِنَّمَا مِنِّي قِطْعَةٌ مِنَ النَّارِ، فَلْيَحْمِلْهَا أَوْ لِيَذَرَهَا»

«Verily, I am only human and I judge based on what I hear. Some of you might be more eloquent in presenting his case than others, so that I judge in his favor. If I judge in one's favor concerning the right of another Muslim, then it is a piece of the Fire. So let one take it or leave it.»^[1]

Imām Aḥmad recorded that Umm Salamah said, "Two men from the Anṣār came to the Messenger of Allāh ﷺ with a dispute regarding some old inheritance, but they did not have evidence. The Messenger of Allāh ﷺ said,

«إِنِّكُمْ تَحْتَصِمُونَ إِلَيَّ، وَإِنَّمَا أَنَا بَشَرٌ، وَلَعَلَّ بَعْضَكُمْ أَلْحَنُ بِحُجَّتِهِ مِنْ بَعْضٍ، وَإِنَّمَا أَقْضِي بَيْنَكُمْ عَلَى نَحْوِ مِمَّا أَسْمَعُ، فَمَنْ قَضَيْتُ لَهُ مِنْ حَقِّ أَخِيهِ شَيْئًا فَلَا يَأْخُذْهُ، فَإِنَّمَا أَطْلَعُ لَهُ قِطْعَةً مِنَ النَّارِ، يَأْتِي بِهَا إِسْطِمًا فِي عُنُقِهِ يَوْمَ الْقِيَامَةِ»

«You bring your disputes to me, but I am only human. Some of you might be more persuasive in their arguments than others. I only judge between you according to what I hear. Therefore, whomever I judge in his favor and give him a part of his brother's right, let him not take it, for it is a part of the Fire that I am giving him and it will be tied around his neck on the Day of Resurrection.»

The two men cried and each one of them said, 'I forfeit my right to my brother.' The Messenger of Allāh ﷺ said,

[1] *Fath Al-Bārī* 5:128 and *Muslim* 3:1337

«أَنَا إِذْ قُلْتُمْ قَاتِلُوا فَاقْتَسِمُوا، ثُمَّ تَوَخَّيَا الْحَقَّ ثُمَّ اسْتَهْمَا، ثُمَّ لِيُخْلِلَ كُلُّ وَاحِدٍ
بِكُنْهَ صَاحِبِهِ»

«Since you said that, then go and divide the inheritance, and try to be just in your division. Then draw lots, and each one of you should forgive his brother thereafter (regardless of who got the best share).» [1]

Allāh's statement,

﴿يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ﴾

«They may hide (their crimes) from men, but they cannot hide (them) from Allāh;»

chastises the hypocrites because they hide their evil works from the people so that they will not criticize them. Yet, the hypocrites disclose this evil with Allāh, Who has perfect watch over their secrets and knows what is in their hearts. This is why Allāh said,

﴿وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ وَكَانَ اللَّهُ بِمَا يَمْكُرُونَ مُحِيطًا﴾

«for He is with them (by His knowledge), when they plot by night in words that He does not approve. And Allāh ever encompasses what they do» threatening and warning them.

Allāh then said,

﴿هَآؤُنْتُمْ هَؤُلَاءِ جَدَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا﴾

«Lo! You are those who have argued for them in the life of this world,» meaning, suppose these people gain the verdict from the rulers in their favor in this life, since the rulers judge according to what is apparent to them. However, what will their condition be on the Day of Resurrection before Allāh, Who knows the secret and what is even more hidden? Who will be his advocate on that Day? Verily, none will support them that Day. Hence, Allāh's statement,

﴿أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكِيلًا﴾

«or who will then be their defender?»

[1] Ahmad 6:320

﴿وَمَنْ يَمْشِلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا﴾ وَمَنْ يَكْتِبْ إِثْمًا فَإِنَّمَا يَكْتِبُهُ عَلَى نَفْسِهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا وَمَنْ يَكْتِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرَى بِهِ بَرِيئًا فَقَدِ احْتَمَلَ بُهْتَانًا وَإِثْمًا مُبِينًا وَلَا فَضْلَ اللَّهُ عَلَيْكَ وَرَحْمَتُهُ لَمَمَتْ ظِلَافَكُمْ مِنْهُمْ أَنْ يُبْلُوكَ وَمَا يُبْلُوكَ إِلَّا أَنْفُسَهُمْ وَمَا يَغْفُورُكَ مِنْ غَيْرِ وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا

4110. And whoever does evil or wrongs himself but afterwards seeks Allāh's forgiveness, he will find Allāh Oft-Forgiving, Most Merciful.

111. And whoever earns sin, he earns it only against himself. And Allāh is Ever All-Knowing, All-Wise.

4112. And whoever earns a fault or a sin and then blames it on someone innocent, he has indeed burdened himself with falsehood and a manifest sin.

4113. Had not the grace of Allāh and His mercy been upon you, a party of them would certainly have made a decision to mislead you, but they mislead none except their own selves, and no harm can they do to you in the least. Allāh has sent down to you the Book, and the Hikmah, and taught you that which you knew not. And ever great is the grace of Allāh unto you.

The Encouragement to Seek Allāh's Forgiveness, and Warning those who Falsely Accuse Innocent People

Allāh emphasizes His generosity and kindness, in that He forgives whoever repents to Him from whatever evil they commit. Allāh said,

﴿وَمَنْ يَمْشِلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا﴾

And whoever does evil or wrongs himself but afterwards seeks Allāh's forgiveness, he will find Allāh Oft-Forgiving, Most Merciful.

‘Ali bin Abi Ṭalḥah said that Ibn ‘Abbās commented about this Āyah, “Allāh informs His servants of His forgiveness, forbearing generosity and expansive mercy. So whoever commits a sin, whether minor or major,

﴿ثُمَّ يَسْتَغْفِرِ اللَّهُ يَجِدُ اللَّهَ غَفُورًا رَحِيمًا﴾

«but afterwards seeks Allāh's forgiveness, he will find Allāh Oft-Forgiving, Most Merciful.»

even if his sins were greater than the heavens, the earth and the mountains.^[1]

Imām Aḥmad recorded that 'Alī said, "Whenever I hear anything from the Messenger of Allāh, Allāh benefits me with whatever He wills of that. Abu Bakr told me, and Abu Bakr has said the truth, that the Messenger of Allāh ﷺ said,

«مَا مِنْ مُسْلِمٍ يَذِيبُ ذَنْبًا، ثُمَّ يَتَوَضَّأُ فَيُصَلِّي رَكْعَتَيْنِ، ثُمَّ يَسْتَغْفِرُ اللَّهَ لِذَلِكَ الذَّنْبِ، إِلَّا غُفِرَ لَهُ»

«No Muslim commits a sin and then performs ablution, prays two Rak'ahs and begs Allāh for forgiveness for that sin, but He forgives him.»

He then recited these two Āyāt,

﴿وَمَنْ يَمْسِلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ﴾

«And whoever does evil or wrongs himself», and,

﴿وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ﴾

«And those who, when they have committed Fāḥishah or wronged themselves with evil.»^[2]

Allāh's statement,

﴿وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ عَلَى نَفْسِهِ﴾

«And whoever earns sin, he earns it only against himself.»

is similar to His statement,

﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ﴾

«And no bearer of burdens shall bear the burden of another.»

So no one will avail anyone else. Rather, every soul, and none else, shall carry its own burden. This is why Allāh said,

﴿وَكَانَ اللَّهُ عَليمًا حَكِيمًا﴾

^[1] At-Ṭabari 9:195

^[2] Aḥmad 1:8

سُورَةُ الْاِنشَاءِ

٩٧

الْاِنشَاءِ

﴿لَا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا﴾ وَمَن يُشَاقِقِ الرَّسُولَ مِن بَعْدِ مَا بَيَّنَّ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ رِسَالَةٌ ذَٰلِكَ لِمَن يَشَاءُ وَمَن يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١٠١﴾ إِن يَدْعُونَ مِن دُونِهِ إِلَّا إِنْتِ شَاوًا وَإِن يُدْعُونَ إِلَّا لَسَيِّطُنَا مَرِيدًا ﴿١٠٢﴾ لَعَنَهُ اللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَّفْرُوضًا ﴿١٠٣﴾ وَلَا ضَلَالَتُهُمْ وَلَا مُبِينَتُهُمْ وَلَا مُرَدَّتُهُمْ فَلْيَبْتَئِسْ كُنَّ مَا ذَاكَ الْأَنْعَامِ وَلَا مَرْتَبَهُمْ فَلْيَغْتَرِبْ خَلَقَ اللَّهُ وَمَن يَتَّخِذِ الشَّيْطَانُ وَلِيًّا مِّن دُونِ اللَّهِ فَقَدْ خَسِرَ خَسْرَانًا مُّبِينًا ﴿١٠٤﴾ يَعِدُهُمْ وَيُمَنِّيهِمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا ﴿١٠٥﴾ أُولَٰئِكَ مَا وَلَّهُمْ جَهَنَّمُ وَلَا يُجَدُّونَ عَنْهَا بِحِصَا ﴿١٠٦﴾

until the end of the Sūrah. Allāh said,

﴿وَمَا كُنْتُمْ تَرْجَوْنَ أَن يُلْقَىٰ إِلَيْكُمُ الْكِتَابُ إِلَّا رَحْمَةً مِّن رَّبِّكَ﴾

﴿And you were not expecting that the Book (this Qur'ān) would be sent down to you, but it is a mercy from your Lord﴾.

So Allāh said;

﴿وَكَاكَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا﴾

﴿And ever great is the grace of Allāh unto you (O Muḥammad ﷺ)﴾.

﴿لَا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا﴾ وَمَن يُشَاقِقِ الرَّسُولَ مِن بَعْدِ مَا بَيَّنَّ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ رِسَالَةٌ ذَٰلِكَ لِمَن يَشَاءُ وَمَن يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١٠١﴾ إِن يَدْعُونَ مِن دُونِهِ إِلَّا إِنْتِ شَاوًا وَإِن يُدْعُونَ إِلَّا لَسَيِّطُنَا مَرِيدًا ﴿١٠٢﴾ لَعَنَهُ اللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَّفْرُوضًا ﴿١٠٣﴾ وَلَا ضَلَالَتُهُمْ وَلَا مُبِينَتُهُمْ وَلَا مُرَدَّتُهُمْ فَلْيَبْتَئِسْ كُنَّ مَا ذَاكَ الْأَنْعَامِ وَلَا مَرْتَبَهُمْ فَلْيَغْتَرِبْ خَلَقَ اللَّهُ وَمَن يَتَّخِذِ الشَّيْطَانُ وَلِيًّا مِّن دُونِ اللَّهِ فَقَدْ خَسِرَ خَسْرَانًا مُّبِينًا ﴿١٠٤﴾ يَعِدُهُمْ وَيُمَنِّيهِمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا ﴿١٠٥﴾ أُولَٰئِكَ مَا وَلَّهُمْ جَهَنَّمُ وَلَا يُجَدُّونَ عَنْهَا بِحِصَا ﴿١٠٦﴾

﴿And Allāh is Ever All-Knowing, All-Wise﴾.

meaning, this occurs due to His knowledge, wisdom, fairness and mercy.

﴿وَعَلَّمَكُمَا مَا لَمْ تَكُونِ تَعْلَمُ﴾

﴿and taught you that which you knew not﴾, before this revelation was sent down to you.

Similarly, Allāh said,

﴿وَكَذَٰلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ﴾

﴿And thus We have sent to you (O Muḥammad ﷺ) a Rūh (a revelation, and a mercy) of Our command. You knew not what is the Book﴾

﴿هَٰئِهِمْ سَمَاءٌ مِّمَّهَا﴾

¶114. There is no good in most of their secret talks save (in) him who orders *Ṣadaqah*, or goodness, or conciliation between mankind; and he who does this, seeking the good pleasure of Allāh, We shall give him a great reward.

¶115. And whoever contradicts and opposes the Messenger after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell – what an evil destination!﴿

Righteous *Najwā*, Secret Talk

Allāh said,

﴿لَا خَيْرَ فِي كَثِيرٍ مِنْ نَجْوَاهُمْ﴾

¶There is no good in most of their secret talks﴿

meaning, what the people say to each other.

﴿إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ﴾

¶save him who orders *Ṣadaqah* (charity), or goodness, or reconciliation between mankind;﴿

meaning, except for this type of talk.

Imām Aḥmad recorded that Umm Kulthūm bint 'Uqbah said that she heard the Messenger of Allāh ﷺ saying,

«لَيْسَ الْكَذَّابُ الَّذِي يُصْلِحُ بَيْنَ النَّاسِ قَبِيحِي خَيْرًا، أَوْ يَقُولُ خَيْرًا»

«He who brings about reconciliation between people by embellishing good or saying good things, is not a liar.»

She also said, "I never heard him allow what the people say (lies) except in three cases: in war, bringing peace between people and the man's speech (invented compliments) to his wife and her speech to her husband." Umm Kulthūm bint 'Uqbah was among the immigrant women who gave their pledge of allegiance to the Messenger of Allāh ﷺ.^[1] The Group also recorded this *Ḥadūth*, with the exception of Ibn Mājah.^[2]

Imām Aḥmad recorded that Abu Ad-Dardā' said that the

[1] Aḥmad 6:403

[2] *Faṭḥ Al-Bārī* 5:353, *Muslim* 4:2011, *Abu Dāwud* 5:218, *Tuḥfat Al-Aḥwadhī* 6:70 and *An-Nasā'ī in Al-Kubrā* 5:193

Messenger of Allāh ﷺ said,

«أَلَا أُخْبِرُكُمْ بِأَفْضَلِ مِنْ دَرَجَةِ الصَّيَّامِ، وَالصَّلَاةِ، وَالصَّدَقَةِ؟»

«Should I tell you what is better than the grade of fasting, praying and Ṣadaqah?»

They said, "Yes, O Allāh's Messenger!" He said,

«إِضْلَاحُ ذَاتِ الْبَيْنِ»

«Bringing reconciliation between people.»

He also said,

«وَفَسَادُ ذَاتِ الْبَيْنِ هِيَ الْخَالِفَةُ»

«Spoiling the relationship (between people) is the destroyer.»

Abu Dāwud and At-Tirmidhi also recorded this Ḥadīth,^[1] and At-Tirmidhi said, "Ḥasan Ṣaḥīḥ".

Allāh said,

﴿وَمَنْ يَعْمَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ﴾

﴿and he who does this, seeking the good pleasure of Allāh,﴾

with sincerity and awaiting the reward with Allāh, the Exalted and Most Honored,

﴿سَنُؤْتِيهِ أَجْرًا عَظِيمًا﴾

﴿We shall give him a great reward.﴾

meaning, an immense, enormous and tremendous reward.

The Punishment for Contradicting and Opposing the Messenger and Following a Path Other than That of the Believers

Allāh's statement,

﴿وَمَنْ يَتَّبِعِ الرَّسُولَ مِنْ بَعْدِ مَا بَيَّنَّ لَهُ الْهُدَى﴾

﴿And whoever contradicts and opposes the Messenger after the right path has been shown clearly to him.﴾

refers to whoever intentionally takes a path other than the path of the Law revealed to the Messenger, after the truth has

^[1] Aḥmad 6:444, Abu Dāwud no. 4919 and At-Tirmidhi 2509.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ
جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا وَعَدَ
اللَّهُ حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا ﴿٩٨﴾ لَيْسَ بِأَمَانِيكُمْ
وَلَا أَمَانِي أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَى بِهِ،
وَلَا يَحْذَرُ اللَّهَ مِنَ اللَّهِ وَلِيًّا وَلَا تَصِيرَ ﴿٩٩﴾ وَمَنْ
يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أَنَّى وَهُوَ مُؤْمِنٌ
فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا ﴿١٠٠﴾ وَمَنْ
أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ
مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا ﴿١٠١﴾ وَلِلَّهِ مَا
فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ
مُحِيطًا ﴿١٠٢﴾ وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ
فِيهِنَّ وَمَا يُتْلَى عَلَيْكُمْ فِي الْكِتَابِ فِي يَتِمَّى النِّسَاءِ
الَّتِي لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَرَغِبُونَ أَنْ تَنْكِحُوهُنَّ
وَالْمُسْتَضَمِّينَ مِنَ الْوُلَدِ وَأَنْ تَقُولُوا لِيُتِمَّ
بِالْقِسْطِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِكُمْ عَلِيمًا ﴿١٠٣﴾

been made clear, apparent and plain to him.

Allāh's statement,

﴿رَبِّعَ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ﴾

and follows other than the believers' way,﴾

refers to a type of conduct that is closely related to contradicting the Messenger ﷺ. This contradiction could be in the form of contradicting a text (from the Qur'an or Sunnah) or contradicting what the Ummah of Muḥammad ﷺ has agreed on. The Ummah of Muḥammad ﷺ is immune from error

when they all agree on something, a miracle that serves to increase their honor, due to the greatness of their Prophet.

There are many authentic *Hadīths* on this subject. Allāh warned against the evil of contradicting the Prophet ﷺ and his Ummah, when He said,

﴿قُولُوا مَا قَوْلِي وَتَصِلُوا جَهَنَّمَ وَتَدْعُوا مُصِيرًا﴾

﴿We shall keep him in the path he has chosen, and burn him in Hell – what an evil destination!﴾

meaning, when one goes on this wicked path, We will punish him by making the evil path appear good in his heart, and will beautify it for him so that he is tempted further. For instance, Allāh said,

﴿مَدَنِيٍّ وَمَنْ يَكُذِّبْ بِهَذَا الْقُرْآنِ مَتَدَبِّرُهُ مِنْ حَيْثُ لَا يَلْمُونَ﴾

«Then leave Me Alone with such as belie this Qur'ān. We shall punish them gradually from directions they perceive not»,

﴿فَلَمَّا رَأَوْا آيَاتَ اللَّهِ تَوَلَّوْهُمْ﴾

«So when they turned away (from the path of Allāh), Allāh turned their hearts away», and,

﴿وَتَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ﴾

«And We shall leave them in their trespass to wander blindly».

Allāh made the Fire the destination of such people in the Hereafter. Indeed, the path of those who avoid the right guidance will only lead to the Fire on the Day of Resurrection, as evident by Allāh's statements,

﴿لَا تُخْزُوا اللَّهَ عَمَلَكُمْ وَأَنْتُمْ تَعْلَمُونَ﴾

«(It will be said to the angels): "Assemble those who did wrong, together with their companions (from the devils)», and,

﴿وَمَا الْمَجْرُمُونَ إِلَّا نَذَرٌ فَبَطَلُوا أَرْحَامَهُمْ وَمَوَالِيَهُمْ وَلَمْ يَحْزَنْهُمْ عَنْهَا مَضْرِبًا﴾

«And the criminals, shall see the Fire and apprehend that they have to fall therein. And they will find no way of escape from there».

﴿إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ﴾ وَيَقُولُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ سَلَكًا يَمِيدًا ﴿١١٦﴾ إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنْسًا وَإِنْ يَدْعُونَ إِلَّا سَتَقَلُّوا مَرِيدًا ﴿١١٧﴾ لَعَنَهُ اللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَمِيبًا مَفْرُوسًا ﴿١١٨﴾ وَلَأُجَنِّبَنَّهُمْ وَلَأُمَنِّيَنَّهُمْ وَلَأَمْلَأَنَّهُمْ قَبِيضًا مِمَّا دُونَ ذَلِكَ وَلَأُغْنِيَنَّهُمْ وَلَأُغْنِيَنَّهُمْ قَلْبِيكَ خَلَقَ اللَّهُ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِنَ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُبِينًا ﴿١١٩﴾ يَتَذَكَّرُ أُولَئِكَ مَا لَهُمْ جَهَنَّمُ وَلَا يُغْنِيَنَّهُمْ عَنْهَا كَيْفًا ﴿١٢٠﴾ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا وَعَدَ اللَّهُ حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا ﴿١٢١﴾

«116. Verily, Allāh forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills, sins other than that, and whoever sets up partners in worship with Allāh, has indeed strayed far away.»

﴿117. They invoke nothing but female deities besides Him (Allāh), and they invoke nothing but Shayṭān, a persistent rebel!﴾

﴿118. Allāh cursed him. And he [Shayṭān] said: "I will take an appointed portion of your servants."﴾

﴿119. "Verily, I will mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to slit the ears of cattle, and indeed I will order them to change the nature created by Allāh." And whoever takes Shayṭān as a Wali instead of Allāh, has surely suffered a manifest loss.﴾

﴿120. He [Shayṭān] makes promises to them, and arouses in them false desires; and Shayṭān's promises are nothing but deceptions.﴾

﴿121. The dwelling of such (people) is Hell, and they will find no way of escape from it.﴾

﴿122. And those who believe and do righteous good deeds, We shall admit them to the Gardens under which rivers flow (i.e. in Paradise) to dwell therein forever. Allāh's promise is the truth; and whose words can be truer than those of Allāh?﴾

Shirk Shall not be Forgiven, in Reality the Idolators Worship Shayṭān

We talked about Allāh's statement,

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ. وَيَغْفِرُ مَا دُونَ ذَلِكَ﴾

﴿Verily, Allāh forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills, sins other than that.﴾

before and mentioned the relevant Ḥadīths in the beginning of this Sūrah. Allāh's statement,

﴿وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا﴾

﴿and whoever sets up partners in worship with Allāh, has indeed strayed far away.﴾

means, he will have taken other than the true path, deviated from guidance and righteousness, destroyed himself in this life and the Hereafter, and lost contentment in this life and the Hereafter.

Juwaybir said that Aḍ-Ḍaḥḥāk said about Allāh's statement,

﴿إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنْسَانًا﴾

﴿They invoke nothing but female deities besides Him (Allāh).﴾

"The idolators claimed that the angels are Allāh's daughters,^[1] saying, 'We only worship them so that they bring us closer to Allāh.' So they took the angels as gods, made the shapes of girls and decided, 'These (idols) resemble the daughters of Allāh (i.e., the angels), Whom we worship.'" This is similar to Allāh's statements,

﴿أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ﴾

﴿Have you then considered Al-Lāt and Al-'Uzzā?﴾^[2]

﴿وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِنْدَ الرَّحْمَنِ إِنْسَانًا﴾

﴿And they make the angels who themselves are servants of the Most Gracious (Allāh) females﴾ and,

﴿وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجِنَّةِ نَبَاً﴾

﴿And they have invented a kinship between Him and the Jinn﴾.

Allāh's statement,

﴿وَإِنْ يَدْعُونَ إِلَّا سَاطِنًا تَرِيدُوا﴾

﴿and they invoke nothing but Shayṭān, a persistent rebel!﴾

means, Shayṭān has commanded them to do this and made it seem fair and beautiful in their eyes. Consequently, they are worshipping Shayṭān in reality, just as Allāh said in another Āyah,

﴿أَلَمْ أَعْهِدْ إِلَىٰكُمْ يَبْنَیٰ مَادَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ﴾

﴿Did I not command you, O Children of Ādam, that you should not worship Shayṭān﴾

Allāh said that, on the Day of Resurrection, the angels shall proclaim about the idolators who worshipped them in this life:

﴿بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ يَتَّبِعُونَ﴾

﴿Nay, but they used to worship the Jinn; most of them were

[1] At-Ṭabari 9:209

[2] Two of the most popular idols during that time.

believers in them».

Allāh's statement,

﴿لَعَنَهُ اللَّهُ﴾

«Allāh cursed him», means, He expelled him and banished him from His mercy and His grace.

﴿وَأُخْذَ مِنْ عِكَادِكَ نَيْبًا مَقْرُوسًا﴾

«I will take an appointed portion of your servants»

means, a fixed and known share. Muqātil bin Ḥayyān commented, "From every one thousand, nine hundred and ninety-nine will go to the Fire and one to Paradise."

﴿وَلَا يَهْتَدُونَ﴾

«Verily, I will mislead them» from the true path,

﴿وَلَا يَهْتَدُونَ﴾

«and surely, I will arouse in them false desires;»

tempting them to feign repentance, arousing false hopes in them, encouraging them to delay and procrastinate with righteous deeds, deceiving them.

﴿وَأْمُرُهُمْ يَتَكَبَّرُوا مَا ذَكَرَ الْإِنشِير﴾

«and certainly, I will order them to slit the ears of cattle,»

meaning, slitting their ears to designate them as *Bahīrah*,^[1] *Sā'ibah*,^[2] and a *Waṣīlah*,^[3] as Qatādah and As-Suddi stated.^[4]

﴿وَأْمُرُهُمْ فَلْيَنْزِلْ خَلْقَ اللَّهِ﴾

«And indeed I will order them to change the nature created by Allāh.»

^[1] A camel whose milk was spared for the idols and nobody was allowed to milk it.

^[2] A camel let loose for free pasture for their idols and nothing was allowed to be carried on it.

^[3] A camel set free for idols because it has given birth to a female camel at its first delivery, and then again gives birth to a female camel at its second delivery.

^[4] Aṭ-Ṭabari 9:214

means tattooing, according to Al-Hasan bin Abi Al-Hasan Al-Basri.

In his *Ṣaḥīḥ*, Muslim recorded the prohibition of tattooing the face, which in one of its wordings states: "May Allāh curse whoever does this."^[1] It is also recorded in the *Ṣaḥīḥ* that Ibn Mas'ūd said, "May Allāh curse those who have tattoos and those who do it, who pluck their (facial) hairs and the one who does it for them, and those who make spaces between their teeth for the purpose of beauty, changing what Allāh has created." He then said, "Why should not I curse whom the Messenger of Allāh ﷺ has cursed, when the Book of Allāh commands it," referring to the *Āyah*,

﴿وَمَا يَنْتَهِمُ الرَّسُولُ فَاخْذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾

﴿And whatsoever the Messenger gives you, take it; and whatsoever he forbids you, abstain (from it)﴾.^[2]

Allāh's statement,

﴿وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِّن دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا﴾

﴿And whoever takes Shayṭān as a Wali (protector or helper) instead of Allāh, has surely suffered a manifest loss.﴾

means, he will have lost this life and the Hereafter. Indeed, this is a type of loss that cannot be compensated or restored. Allāh's statement,

﴿يَبْدُءُ وَيُتَمِّمُ مَا يُبَدِّئُ وَاللَّيْلُ لِلَّهِ إِلَّا غُرُوبًا﴾

﴿He [Shayṭān] makes promises to them, and arouses in them false desires;﴾

explains the true reality. Surely, Shayṭān deceitfully promises his supporters and tempts them into believing that they are winners in this and the Hereafter. This is why Allāh said,

﴿وَمَا يَبْدُءُ الشَّيْطَانُ إِلَّا غُرُوبًا﴾

﴿and Shayṭān's promises are nothing but deceptions.﴾

Allāh states that on the Day of Return,

[1] Muslim 3:1618, *Faṭḥ Al-Bāri* 10:392, and the tattooing cursed is not restricted to the face, as it appears Ibn Kathir intended.

[2] *Faṭḥ Al-Bāri* 8:498

﴿وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدْتُكُمْ فَأَنْقَضْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ﴾

«And Shayṭān will say when the matter has been decided: "Verily, Allāh promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you», until,

﴿إِنَّ الْفَٰلِغِينَ لَهُمْ عَذَابٌ أَلِيمٌ﴾

«Verily, there is a painful torment for the wrongdoers.»
Allāh's statement,

﴿وَأُولَٰئِكَ﴾

«of such (people)» refers to those who like and prefer what Shayṭān is promising and assuring them of,

﴿مَأْوَاهُمْ جَهَنَّمُ﴾

«The dwelling of such (people) is Hell», as their destination and abode on the Day of Resurrection,

﴿وَلَا يَجِدُونَ عَنْهَا مَخْرَجًا﴾

«and they will find no way of escape from it.», meaning, they will not be able to avoid, avert, evade or elude the Hellfire.

The Reward of Righteous Believers

Allāh then mentions the condition of the content righteous believers and the perfect honor they will earn in the end. Allāh said,

﴿وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّٰلِحٰتِ﴾

«And those who believe and do righteous good deeds,»
meaning, their hearts were truthful and their limbs obedient with the righteous acts they were commanded, all the while abandoning the evil they were prohibited from doing.

﴿سَنُدْخِلُهُمْ جَنَّٰتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ﴾

«We shall admit them to Gardens under which rivers flow (Paradise)»

meaning, they will think of where they want these rivers to

flow and they will flow there,

﴿خَالِدِينَ فِيهَا أَبَدًا﴾

«to dwell therein forever», without end or being removed from it.

﴿وَعَدَ اللَّهُ حَقًّا﴾

«Allāh's promise is the truth», meaning, this is a true promise from Allāh, and verily, Allāh's promise shall come to pass. Allāh then said,

﴿وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا﴾

«and whose words can be truer than those of Allāh?»

meaning, none is more truthful in statement and narration than Allāh. There is no deity worthy of worship, or Lord except Him. The Messenger of Allāh ﷺ used to proclaim in his speech,

«إِنَّ أَصْدَقَ الْخَبِيثِ كَلَامُ اللَّهِ، وَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ، وَشَرُّ الْأُمُورِ مُخْدَنَاتُهَا، وَكُلُّ مُخْدَنَةٍ بَدْعٌ، وَكُلُّ بَدْعٍ ضَلَالَةٌ، وَكُلُّ ضَلَالَةٍ فِي النَّارِ»

«The most truthful speech is Allāh's Speech, and the best guidance is the guidance of Muhammad. The worst matters are the newly invented (in religion), every newly invented matter is an innovation, and every innovation is a heresy, and every heresy is in the Fire.»

﴿إِنَّمَا يَأْمُرُكُمْ وَلَا يَنْهَى عَنْكُمْ إِلَّا مَا فِي الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا يَصِيرَ ﷻ وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أَنَّى وَهُوَ مُؤَيِّنٌ قَوْلَيْكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَبْرَةَ ﷻ وَمَنْ أَحْسَنُ دِينًا وَمَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ رِيسََ حَقِيقًا وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ حَبِيبًا ﷻ وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُخِيبًا ﷻ﴾

«123. It will not be in accordance with your desires, nor those of the People of the Scripture, whosoever works evil, will have the recompense thereof, and he will not find any protector or helper besides Allāh.»

«124. And whoever does righteous good deeds, male or female, and is a believer, such will enter Paradise and not the least injustice, even to the size of a Naqir, will be done to them.»

«125. And who can be better in religion than one who submits

his face (himself) to Allāh; and he is a Muḥsin (a doer of good).
And follows the religion of Ibrāhīm the Hanīf (Monotheist).
And Allāh did take Ibrāhīm as a Khalīl (an intimate friend)!﴿

﴿126. And to Allāh belongs all that is in the heavens and all that is in the earth. And Allāh is Ever Encompassing all things.﴾

Success is Only Achieved by Performing Righteous Deeds, not Wishful Thinking

Qatādah said, "We were told that the Muslims and the People of the Scriptures mentioned their own virtues to each other. People of the Scriptures said, 'Our Prophet came before your Prophet and our Book before your Book. Therefore, we should have more right to Allāh than you have.' Muslims said, 'Rather, we have more right to Allāh than you, our Prophet is the Final Prophet and our Book supersedes all the Books before it.' Allāh sent down,

﴿لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ﴾

﴿It will not be in accordance with your desires (Muslims), nor those of the People of the Scripture (Jews and Christians), whosoever works evil, will have the recompense thereof﴾,

﴿وَمَنْ أَحْسَنَ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ﴾

﴿And who can be better in religion than one who submits his face (himself) to Allāh; and he is a Muḥsin.﴾

Allāh then supported the argument of the Muslims against their opponents of the other religions.^[1] Similar statements were attributed to As-Suddi, Masrūq, Aḍ-Ḍaḥḥāk and Abu Ṣāliḥ.^[2] Al-'Awfi reported that Ibn 'Abbās commented on this Āyah [4:123], "The followers of various religions disputed, the people of the Tawrah said, 'Our Book is the best Book and our Prophet (Mūsā) is the best Prophet.' The people of the Injil said similarly, the people of Islām said, 'There is no religion except Islām, our Book has abrogated every other Book, our Prophet is the Final Prophet, and you were commanded to believe in

[1] Aṭ-Ṭabari 9:229

[2] Aṭ-Ṭabari 9:229-231

your Books and adhere to our Book.' Allāh judged between them, saying,

﴿لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ﴾

﴿It will not be in accordance with your desires, nor those of the People of the Scripture, whosoever works evil, will have the recompense thereof﴾.^[1]

This Āyah indicates that the religion is not accepted on account of wishful thinking or mere hopes. Rather, the accepted religion relies on what resides in the heart and which is made truthful through actions. It is not true that when one utters a claim to something, he attains it merely on account of his claim. It is not true that every person who claims to be on the truth is considered as such, merely on account of his words, until his claim gains merit with proof from Allāh. Hence Allāh's statement,

﴿لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ﴾

﴿It will not be in accordance with your desires, nor those of the People of the Scripture, whosoever works evil, will have the recompense thereof﴾,

meaning safety will not be acquired by you or them just by wishful thinking. Rather, the key is in obeying Allāh and following what He has legislated through the words of His honorable Messengers. This is why Allāh said afterwards,

﴿مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ﴾

﴿whosoever works evil, will have the recompense thereof﴾

Similarly, Allāh said,

﴿مَنْ يَعْمَلْ يَنْفَكَالَ ذَرَّةً خَيْرًا يَرَهُ ۖ وَمَنْ يَعْمَلْ يَنْفَكَالَ ذَرَّةً شَرًّا يَرَهُ ۖ﴾

﴿So whosoever does good equal to the weight of an atom, shall see it. And whosoever does evil equal to the weight of an atom, shall see it﴾.

and it was reported that when these Āyāt were revealed, they became hard on many Companions.

[1] At-Ṭabari 9:230

Ibn Abi Hātim recorded that 'Ā'ishah said, "I said, 'O Messenger of Allāh! I know the hardest Āyah in the Qur'ān.' He said, 'What is it, O 'Ā'ishah!' I said,

﴿مَنْ يَمَلَّ سَوْأًا يَجْزَ بِهِ﴾

«whoever works evil, will have the recompense thereof,»

He said,

﴿مُمْرٌ مَا يُصِيبُ الْعَبْدَ الْمُؤْمِنَ، حَتَّى التَّكْبَةِ يَنْكُبَهَا﴾

«That is what strikes the believing servant, even the problems that bother him.»^[1] Ibn Jarīr and Abu Dāwud^[2] also recorded this Ḥadīth.

Sa'īd bin Manṣūr recorded that Abu Hurayrah said, "When the Āyah,

﴿مَنْ يَمَلَّ سَوْأًا يَجْزَ بِهِ﴾

«whosoever works evil, will have the recompense thereof,»

was revealed, it was hard on Muslims. The Messenger of Allāh ﷺ said to them,

«سَدُّوْا وَقَارِبُوْا، فَإِنَّ فِي كُلِّ مَا يُصَابُ بِهِ الْمُسْلِمُ كَفَّارَةٌ، حَتَّى الشَّوْكَةُ يُشَاكِيهَا،
وَالْتَّكْبَةُ يَنْكُبَهَا»

«Be steadfast and seek closeness. Everything that afflicts the Muslim, even the thorn that pierces his skin and the hardship he suffers, will be an expiation for him.»^[3]

This is the wording collected by Aḥmad through Sufyān bin 'Uyaynah.^[4] Muslim^[5] and At-Tirmidhi^[6] also recorded it.

Allāh's statement,

﴿وَلَا يَجِدْ لَكُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا﴾

«and he will not find any protector or helper besides Allāh,»

'Alī bin Abi Ṭalḥah reported that Ibn 'Abbās said; "Unless he

[1] At-Ṭabari 9:244

[2] At-Ṭabari 9:246 and Abu Dāwud 3:471

[3] Sa'īd bin Manṣūr 4:1378

[4] Aḥmad 2:248

[5] Muslim 4:1993

[6] Tuhfat Al-Aḥwadhī 8:400 and An-Nasā'ī in Al-Kubrā 6:328

repents and Allāh forgives him." Ibn Abi Hātim recorded it.^[1]
Allāh then said,

﴿وَمَنْ يَمَلَّ مِنَ الْفَعَالَةِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ﴾

«And whoever does righteous good deeds, male or female, and is a believer».

Allāh mentions the recompense for evil actions and that He will surely inflict its punishment on the servant, either in this life, which is better for him, or in the Hereafter, we seek refuge with Allāh from this end. We also beg Allāh for our well-being in this life and the Hereafter and for His forgiveness, mercy and pardon.

Allāh then mentions His kindness, generosity and mercy in accepting the good deeds from His servants, whether male or female, with the condition that they embrace the faith. He also stated that He will admit the believers into Paradise and will not withhold any of their righteous deeds, even the weight of a *Naqir* - speck on the back of a date-stone. Earlier, we discussed the *Fatīl* - the scaly thread in the long slit of a date-stone, and both of these, along with the *Qitmir* - the thin membrane over the date-stone were mentioned in the Qur'ān.

Allāh then said,

﴿وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ﴾

«And who can be better in religion than one who submits his face to Allāh.»

meaning, performs the good actions in sincerity for his Lord with faith and awaiting the reward with Allāh,

﴿وَهُوَ مُحْسِنٌ﴾

«and he is a *Muhsin*» following the correct guidance that Allāh legislated in the religion of truth which He sent His Messenger ﷺ with.

These are the two conditions, in the absence of which no deed will be accepted from anyone; sincerity and correctness. The work is sincere when it is performed for Allāh alone and it becomes correct when it conforms to the *Shari'ah*. So, the

[1] At-Ṭabari 9:239

deed becomes outwardly correct with following the Sunnah and inwardly correct with sincerity. When any deed lacks either of these two conditions, the deed becomes null and void.

For instance, when one lacks the pillar of sincerity in his work, he becomes a hypocrite who shows off for people. Whoever does not follow the *Sharī'ah*, he becomes an ignorant, wicked person. When one combines both pillars, his actions will be the deeds of the faithful believers whose best deeds are accepted from them and their errors erased. Consequently, Allāh said,

﴿وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا﴾

﴿And follows the religion of Ibrāhīm the Ḥanīf (Monotheist).﴾

referring to Muḥammad ﷺ and his following, until the Day of Resurrection. Allāh said,

﴿إِنَّ أَوَّلَ الْآئِينَ إِبْرَاهِيمَ ثُمَّ لَوْلَا أَتَّبَعُوهُ هَذَا الْآئِينَ﴾

﴿Verily, among mankind who have the best claim to Ibrāhīm are those who followed him, and this Prophet﴾, and,

﴿ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ﴾

﴿Then, We have sent the Revelation to you (saying): "Follow the religion of Ibrāhīm the Ḥanīf (Monotheist) and he was not of the Mushrikin﴾.

The *Ḥanīf*, intentionally and with knowledge, avoids *Shirk*, he goes attentively to the truth, allowing no one to hinder him or stop him from it.

Ibrāhīm is Allāh's Khalīl

Allāh's statement,

﴿وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا﴾

﴿And Allāh did take Ibrāhīm as a Khalīl (an intimate friend)!﴾

encourages following Ibrāhīm Al-Khalīl, because he was and still is an Imām whose conduct is followed and imitated. Indeed, Ibrāhīm reached the ultimate closeness to Allāh that the servants seek, for he attained the grade of *Khalīl*, which is the highest grade of love. He acquired all this due to his obedience to His Lord, just as Allāh has described him,

﴿وَابْرَاهِيمَ الَّذِي وَفَّى﴾

«And of Ibrāhīm, the one who fulfilled»,

﴿وَلَمَّا بَلَغَ إِيسَىٰ رَأْسَهُ هَمَّرَ بِكُتُبِهِ فَعُثِّرْهُ﴾

«And (remember) when the Lord of Ibrāhīm tried him with (certain) commands, which he fulfilled», and,

﴿إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَهُوَ بَرٌّ مِّنَ الْمُشْرِكِينَ﴾

«Verily, Ibrāhīm was an Ummah, obedient to Allāh, a Ḥanif, and he was not one of the Mushrikīn».

Al-Bukhārī recorded that ‘Amr bin Maymūn said that when Mu‘adh came back from Yemen, he led them in the *Fajr* prayer and recited,

﴿وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا﴾

«And Allāh did take Ibrāhīm as a Khalīl!»

One of the men present commented, “Surely, the eye of Ibrāhīm’s mother has been comforted.”^[1]

Ibrāhīm was called Allāh’s *Khalīl* due to his Lord’s great love towards him, on account of the acts of obedience he performed that Allāh loves and prefers.

We should mention here that in the Two *Ṣaḥīḥs*, it is recorded that Abu Sa‘īd Al-Khudrī said that when the Messenger of Allāh ﷺ gave them his last speech, he said,

«أَنَا بَعْدُ، أَيُّهَا النَّاسُ فَلَوْ كُنْتُ مَتَّخِذًا مِنْ أَهْلِ الْأَرْضِ خَلِيلًا، لَأَتَّخِذْتُ أَبَا بَكْرٍ
ابْنَ أَبِي قُحَّافَةَ خَلِيلًا، وَلَكِنْ صَاحِبُكُمْ خَلِيلُ اللَّهِ»

‘O people! If I were to take a *Khalīl* from the people of the earth, I would have taken Abu Bakr bin Abi Quḥāfah as my *Khalīl*. However, your companion (meaning himself) is the *Khalīl* of Allāh.”^[2]

Jundub bin ‘Abdullāh Al-Bajalī, ‘Abdullāh bin ‘Amr bin Al-‘Āṣ and ‘Abdullāh bin Mas‘ūd narrated that the Prophet ﷺ said,

﴿إِنَّ اللَّهَ اتَّخَذَنِي خَلِيلًا، كَمَا اتَّخَذَ إِبْرَاهِيمَ خَلِيلًا﴾

^[1] *Faṭḥ Al-Bārī* 7:662

^[2] *Faṭḥ Al-Bārī* 7:15; *Muslim* 4:1854

«Allāh has chosen me as His Khalīl, just as He has chosen Ibrāhīm as His Khalīl.»^[1]

Allāh's statement,

﴿وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ﴾

«And to Allāh belongs all that is in the heavens and all that is in the earth.»

means, everything and everyone are His property, servants and creation, and He has full authority over all of this. There is no one who can avert Allāh's decision or question His judgment. He is never asked about what He does due to His might, ability, fairness, wisdom, compassion and mercy. Allāh's statement,

﴿وَكَانَ اللّٰهُ بِكُلِّ شَيْءٍ خَبِيْرًا﴾

«And Allāh is Ever Encompassing all things.»

means, His knowledge encompasses everything and nothing concerning His servants is ever hidden from Him. Nothing, even the weight of an atom, ever escapes His observation in the heavens and earth, nor anything smaller or bigger than that.

﴿وَسْتَفْتِيْكَ فِيْ النِّسَآءِ قُلِ اللّٰهُ يُنَبِّئُكُمْ فِيْهِنَّ وَمَا يُتْلٰى عَلَيْكُمْ فِي الْكِتٰبِ فِيْ يَتٰمٰى
النِّسَآءِ الَّتِي لَا تُوْتُوْنَهُنَّ مَا كَتَبَ لَهُنَّ وَرَضُوْنَ اَنْ تَكُوْنُوْهُنَّ وَالْمُسْتَضْعِيْنَ مِنْ اَوْلٰدِنَا
وَاَنْ تَقُوْمُوْا لِلْيَتٰمٰى بِالْقِسْطِ وَمَا تَفْعَلُوْا مِنْ خَيْرٍ فَلَنْ يَّكُنَ اللّٰهُ بِكُمْ عَلِيْمًا ۝۱۲۷﴾

«127. They ask your legal instruction concerning women. Say: "Allāh instructs you about them, and about what is recited unto you in the Book concerning the orphan girls whom you give not what they deserve and yet whom you desire to marry, and the children who are weak and oppressed, and that you stand firm for justice to orphans. And whatever good you do, Allāh is Ever All-Aware of it.»

The Ruling Concerning Female Orphans

Al-Bukhāri recorded that 'Ā'ishah said about the Āyah,

^[1] Muslim 1:377 and 4:1855, Ibn Mājah 1:50, Muslim 4:1855

﴿وَسْتَفْتُونَكَ فِي النِّسَاءِ قُلْ اللَّهُ يُفَصِّلُ لَكُمْ فِيهِنَّ﴾

«They ask your instruction concerning women. Say, "Allāh instructs you about them..." until,

﴿وَرَغِبُونَ أَنْ تَنْكِحُوهُنَّ﴾

«whom you desire to marry...»

"It is about the man who is taking care of a female orphan, being her caretaker and inheritor. Her money is joined with his money to such an extent, that she shares with him even the branch of a date that he has. So he likes (for material gain) to marry her himself, and hates to marry her to another man who would have a share in his money, on account of her share in his money. Therefore, he refuses to let her marry anyone else. So, this *Āyah* was revealed."^[1] Muslim also recorded it.^[2]

Ibn Abi Hātim recorded that 'Ā'ishah said, "The people asked Allāh's Messenger ﷺ (about orphan girls), so Allāh revealed,

﴿وَسْتَفْتُونَكَ فِي النِّسَاءِ قُلْ اللَّهُ يُفَصِّلُ لَكُمْ فِيهِنَّ وَمَا يَنْتَلِ عَلَيْكُمْ فِي الْكِتَابِ﴾

«They ask your instruction concerning women. Say, "Allāh instructs you about them and about what is recited unto you in the Book..."»

What is meant by Allāh's saying, 'And about what is recited unto you in the Book' is the former verse which said,

﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ﴾

«If you fear that you shall not be able to deal justly with the orphan girls, then marry (other) women of your choice.»^[3]

'Ā'ishah said, "Allāh's statement,

﴿وَرَغِبُونَ أَنْ تَنْكِحُوهُنَّ﴾

«whom you desire to marry...» also refers to the desire of the guardian not to marry an orphan girl under his supervision when she lacks property or beauty. The guardians were

[1] *Fath Al-Bāri* 8:114

[2] *Muslim* 4:1423

[3] *Aṭ-Ṭabari* 9:258

forbidden to marry their orphan girls possessing property and beauty without being just to them, as they generally refrain from marrying them (when they are neither beautiful nor wealthy).^[1] The basis of this is recorded in Two *Ṣaḥīḥs*.

Consequently, when a man is the caretaker of a female orphan, he might like to marry her himself. In this case, Allāh commands him to give her a suitable dowry that other women of her status get. If he does not want to do that, then let him marry other women, for Allāh has made this matter easy for Muslims.

Sometimes, the caretaker does not desire to marry the orphan under his care, because she is not attractive to his eye. In this case, Allāh forbids the caretaker from preventing the female orphan from marrying another man for fear that her husband would share in the money that is mutually shared between the caretaker and the girl.

'Alī bin Abi Ṭalḥah said that Ibn 'Abbās said, "During the time of *Jāhiliyyah*, the caretaker of a female orphan would cover her with his rope, and when he did that, no man would marry her. If she was beautiful and he desired to marry her, he married her and took control of her wealth. If she was not beautiful, he did not allow her to marry until she died, and when she died he inherited her money. Allāh prohibited and outlawed this practice."^[2]

He also said about Allāh's statement,

﴿وَالسَّكِينِ بِرَبِّ الْوَلَدَيْنِ﴾

﴿and the children who are weak and oppressed,﴾

that during the time of *Jāhiliyyah*, they used to deny young children and females a share of inheritance. So Allāh's statement,

﴿لَا تَوْفُّوهُمْ مَا كَسَبَ لَهُمْ﴾

﴿you give not what they deserve﴾

thus prohibiting this practice and designating a fixed share for each,

[1] *Faṭḥ Al-Bārī* 9:6 and *Muslim* 4:2313

[2] *Aṭ-Ṭabari* 9:264

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَإِنْ أَمْرًا خَافَتْ مِنْ بَعْلِهَا ثُورًا أَوْ إِعْرَاصًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُخْبِرَتِ الْأَنْفُسُ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٩٩﴾ وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ الْإِنْسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمِيلِ فَتَدْرُواهَا كَالْمِغْلَقَةِ وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿١٠٠﴾ وَإِنْ يُفَرِّقَا بَيْنَ اللَّهِ كَلًّا مِنْ سَعْيِهِ وَكَانَ اللَّهُ وَسيعًا حَكِيمًا ﴿١٠١﴾ وَاللَّهُ مَافِي السَّمَوَاتِ وَمَافِي الْأَرْضِ وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَافِي الْأَرْضِ وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا ﴿١٠٢﴾ وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَافِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿١٠٣﴾ إِنَّ يَسَاءُ يَذْهَبُكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخِرِينَ وَكَانَ اللَّهُ عَلَى ذَلِكَ قَدِيرًا ﴿١٠٤﴾ مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا ﴿١٠٥﴾

﴿لَا تُكْرِ يَمْلُ حَظِّ الْأُنثَى﴾

«To the male, a portion equal to that of two females...»

whether they were young or old, as Saïd bin Jubayr and others stated.^[1] Saïd bin Jubayr said about Allāh's statement,

﴿وَأَنْ تَقُومُوا لِلْيَتَامَى بِالْقِسْطِ﴾

«and that you stand firm for justice to orphans.»

"Just as when she is beautiful and wealthy you would want to marry her and have her for yourself, so when she is not wealthy or beautiful,

marry her and have her for yourself."^[2] Allāh's statement,

﴿وَمَا تَعْمَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا﴾

«And whatever good you do, Allāh is Ever All-Aware of it.»

encourages performing the good deeds and fulfilling the commandments, and states that Allāh is knowledgeable of all of this and He will reward for it in the best and most perfect manner.

﴿وَإِنْ أَمْرًا خَافَتْ مِنْ بَعْلِهَا ثُورًا أَوْ إِعْرَاصًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُخْبِرَتِ الْأَنْفُسُ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا

[1] At-Tabari 9:255

[2] At-Tabari 9:255

تَمَلُّوكَ حَبِيبًا ۖ وَلَنْ تُنَاصِحُوا أَنْ تُدَلُّوا بَيْنَ الْإِنْسَانِ وَلَوْ حَرَصْتُمْ فَلَا تَكُونُوا عَلَى
الْطَّبَلِ تَتَذَرُوهُمَا كَالَّذِينَ هُمْ وَإِنْ شَهِدُوا وَتَوَقَّعُوا لَأَكْفَأَ اللَّهُ كَانَ عَفُورًا رَحِيمًا ۖ وَإِنْ
بَغَرْتُمْ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ عَدَّ اللَّهُ بِكُمْ حَسْبًا ۖ وَكَانَ اللَّهُ عَظِيمًا ۖ

¶128. And if a woman fears cruelty or desertion on her husband's part, there is no sin on them both if they make terms of peace between themselves; and making peace is better. And human souls are swayed by greed. But if you do good and have Taqwā, verily, Allāh is Ever Well-Acquainted with what you do.﴾

¶129. You will never be able to do perfect justice between wives even if it is your ardent desire, so do not incline too much to one of them so as to leave the other hanging. And if you do justice, and do all that is right and have Taqwā, then Allāh is Ever Oft-Forgiving, Most Merciful.﴾

¶130. But if they separate (by divorce), Allāh will provide abundance for everyone of them from His bounty. And Allāh is Ever All-Sufficient for His creatures' needs, All-Wise.﴾

The Ruling Concerning Desertion on the Part of the Husband

Allāh states, and thus legislates accordingly, that sometimes, the man inclines away from his wife, sometimes towards her and sometimes he parts with her. In the first case, when the wife fears that her husband is steering away from her or deserting her, she is allowed to forfeit all or part of her rights, such as provisions, clothing, dwelling, and so forth, and the husband is allowed to accept such concessions from her. Hence, there is no harm if she offers such concessions, and if her husband accepts them. This is why Allāh said,

﴿فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا﴾

¶there is no sin on them both if they make terms of peace between themselves;﴾

He then said,

﴿وَالصُّلْحُ خَيْرٌ﴾

¶and making peace is better¶ than divorce. Allāh's statement,

﴿وَأَخْضِرَتِ الْأَنفُسُ الشُّحَّ﴾

﴿And human souls are swayed by greed.﴾

means, coming to peaceful terms, even when it involves forfeiting some rights, is better than parting.

Abu Dāwud Aṭ-Ṭayālisi recorded that Ibn ‘Abbās said, “Ṣawdah feared that the Messenger of Allāh ﷺ might divorce her and she said, ‘O Messenger of Allāh! Do not divorce me; give my day to ‘Ā’ishah.’ And he did, and later on Allāh sent down,

﴿وَإِنْ أَرْأَتْ مِنْ بَعْلِهَا ثُورًا وَارْعَاةً فَلَا جُنَاحَ عَلَيْهِمَا﴾

﴿And if a woman fears cruelty or desertion on her husband's part, there is no sin on them both﴾

Ibn ‘Abbās said, “Whatever (legal agreement) the spouses mutually agree to is allowed.”^[1] At-Tirmidhi recorded it and said, “*Ḥasan Gharīb*.”^[2]

In the Two *Ṣaḥīḥs*, it is recorded that ‘Ā’ishah said that when Ṣawdah bint Zam‘ah became old, she forfeited her day to ‘Ā’ishah, and the Prophet ﷺ used to spend Ṣawdah’s night with ‘Ā’ishah.^[3] There is a similar narration also collected by Al-Bukhārī.^[4]

Al-Bukhārī also recorded that ‘Ā’ishah commented;

﴿وَإِنْ أَرْأَتْ مِنْ بَعْلِهَا ثُورًا وَارْعَاةً﴾

﴿And if a woman fears cruelty or desertion on her husband's part﴾, that it refers to, “A man who is married to an old woman, and he does not desire her and wants to divorce her. So she says, ‘I forfeit my right on you.’ So this *Āyah* was revealed.”^[5]

Meaning of “Making Peace is Better”

Allāh said,

﴿وَالصُّلْحُ خَيْرٌ﴾

[1] Abu Dāwud Aṭ-Ṭayālisi: 349

[2] *Tuhfat Al-Aḥwadhī* 8:403

[3] *Faṭḥ Al-Bārī* 9:223 and Muslim 2:1085

[4] *Faṭḥ Al-Bārī* 5:257

[5] Al-Bukhārī: 4601

«And making peace is better». 'Ali bin Abi Ṭalḥah related that Ibn 'Abbās said that the *Āyah* refers to, "When the husband gives his wife the choice between staying with him or leaving him, as this is better than the husband preferring other wives to her."^[1]

However, the apparent wording of the *Āyah* refers to the settlement where the wife forfeits some of the rights she has over her husband, with the husband agreeing to this concession, and that this settlement is better than divorce. For instance, the Prophet ﷺ kept Ṣawdah bint Zam'ah as his wife after she offered to forfeit her dower for 'Ā'ishah. By keeping her among his wives, his *Ummah* may follow this kind of settlement. Since settlement and peace are better with Allāh than parting, Allāh said,

﴿وَالطَّلَاقُ خَيْرٌ مِّنْهُ﴾

«and making peace is better». Divorce is not preferred with Allāh. The meaning of Allāh's statement,

﴿وَإِنْ تُحِبُّوا رَسُوْلًا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا﴾

«But if you do good and have Taqwā, verily, Allāh is Ever Well-Acquainted with what you do»

if you are patient with the wife you dislike and treat her as other wives are treated, then Allāh knows what you do and will reward you for it perfectly. Allāh's statement,

﴿وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ الْوَلَدَيْنِ وَلَوْ حَرَصْتُمْ﴾

«You will never be able to do perfect justice between wives even if it is your ardent desire,»

means, O people! You will never be able to be perfectly just between wives in every respect. Even when one divides the nights justly between wives, there will still be various degrees concerning love, desire and sexual intimacy, as Ibn 'Abbās, 'Ubaydah As-Salmāni, Mujāhid, Al-Ḥasan Al-Baṣri and Aḍ-Ḍaḥḥāk bin Muzāḥim stated.^[2]

Imām Aḥmad and the collectors of the *Sunan* recorded that

[1] Aṭ-Ṭabari 9:272

[2] Aṭ-Ṭabari 9:285-287

'Ā'ishah said, "The Messenger of Allāh ﷺ used to treat his wives equally and proclaim,

«اللَّهُمَّ هَذَا قَسْمِي فِي مَا أَمْلِكُ، فَلَا تُؤْنِبْنِي فِي مَا تَمْلِكُ وَلَا أَمْلِكُ»

«O Allāh! This is my division in what I own, so do not blame me for what You own and I do not own»

referring to his heart. This was the wording that Abu Dāwud collected, and its chain of narrators is *Ṣaḥīḥ*.^[1]

Allāh's statement,

«لَا تَيْبَلُوا كُلَّ النِّسَاءِ»

«so do not incline too much to one of them»

means, when you like one of your wives more than others, do not exaggerate in treating her that way,

«فَتَذَرُوهَا كَالْمُعَلَّقَةِ»

«so as to leave the other hanging.» referring to the other wives. Ibn 'Abbās, Mujāhid, Sa'īd bin Jubayr, Al-Ḥasan, Aḍ-Ḍaḥḥāk, Ar-Rabī' bin Anas, As-Suddi and Muqātil bin Ḥayyān said that *Mu'allaqah* [hanging] means, "She is neither divorced nor married."^[2]

Abu Dāwud Aṭ-Ṭayālisi recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«مَنْ كَانَتْ لَهُ امْرَأَتَانِ فَقَالَ إِلَى إِحْدَاهُمَا، جَاءَ يَوْمَ الْقِيَامَةِ وَاحِدٌ مِنْهُمَا سَاقِطًا»

«Whoever has two wives and inclines to one of them (too much), will come on the Day of Resurrection with one of his sides dragging.»^[3]

Allāh's statement,

«وَإِنْ تَصِبْحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ عَفُورًا رَحِيمًا»

«And if you do justice, and do all that is right and have *Taqwā*, then Allāh is Ever Oft-Forgiving, Most Merciful.»

The *Āyah* states: If you do justice and divide equally in what

[1] Abu Dāwud: 2134, *Tuhfat Al-Aḥwadhī*: 1140, Ibn Mājah: 1971 and *An-Nasā'ī* 7:63

[2] Aṭ-Ṭabari 9:290-292

[3] Abu Dāwud Aṭ-Ṭayālisi: 322

you have power over, while fearing Allāh in all conditions, then Allāh will forgive you the favoritism that you showed to some of your wives. Allāh then said,

﴿وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِنْ سَعْيِهِ. وَكَانَ اللَّهُ ذَمِيمًا حَكِيمًا﴾

«But if they separate (divorce), Allāh will provide abundance for everyone of them from His bounty. And Allāh is Ever All-Sufficient for His creatures' needs, All-Wise.»

This is the third case between husband and wife, in which divorce occurs. Allāh states that if the spouses separate by divorce, then Allāh will suffice them by giving him a better wife and her a better husband. The meaning of,

﴿وَكَانَ اللَّهُ ذَمِيمًا حَكِيمًا﴾

«And Allah is Ever All-Sufficient for His creatures' needs, All-Wise.»

is: His favor is tremendous, His bounty is enormous and He is All-Wise in all His actions, decisions and commandments.

﴿وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَلَقَدْ وَصَّيْنَا الَّذِيْنَ اٰوٰا اَلْكِتٰبَ مِنْ قَبْلِكُمْ وَاِيَّاكُمْ اَنْ اَتَّقُوْا اللّٰهَ وَاِنْ تَكْفُرُوْا فَاِنَّ اللّٰهَ مٰا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَكَانَ اللّٰهُ غَنِيًّا حَمِيْدًا ۝۱۳۱ وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَلَكِنْ يَّالُوْا وَكَيْلًا ۝۱۳۲ اِنْ يَشَآءْ يَدْخِلْكُمْ اَيَّامًا اَلْتَّاسَ وَيَآتِ بِتَحٰوِيْرٍ ۝۱۳۳ وَكَانَ اللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرًا ۝۱۳۴ مَنْ كَانَ يُرِيْدُ ثَوَابَ الدُّنْيَا فَاِنَّ اللّٰهَ مُنْذِرًا لِّقَوْمٍ كَثُوْرًا ۝۱۳۵ وَكَانَ اللّٰهُ ذَمِيْمًا حَكِيْمًا ۝۱۳۶﴾

«131. And to Allāh belongs all that is in the heavens and all that is in the earth. And verily, We have recommended to the People of the Scripture before you, and to you that you have Taqwā of Allāh. But if you disbelieve, then unto Allāh belongs all that is in the heavens and all that is in the earth, and Allāh is Ever Rich (free of any needs), Worthy of all praise.»

«132. And to Allāh belongs all that is in the heavens and all that is in the earth. And Allāh is Ever All-Sufficient as Disposer of affairs.»

«133. If He wills, He can take you away, O people, and bring others. And Allāh is Ever All-Potent over that.»

«134. Whoever desires the rewards of this life, then with Allāh is the reward of this worldly life and of the Hereafter. And

Allāh is Ever All-Hearer, All-Seer.﴾

The Necessity of Taqwā of Allāh

Allāh states that He is the Owner of the heavens and earth and that He is the Supreme Authority over them. Hence Allāh's statement,

﴿وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ﴾

﴿And verily, We have recommended to the People of the Scripture before you, and to you ﴾

meaning, We have recommended to you what We recommended to the People of Scriptures; *Taqwā* of Allāh, by worshipping Him Alone without partners. Allāh then said,

﴿وَأَنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ﴾

﴿But if you disbelieve, then unto Allāh belongs all that is in the heavens and all that is in the earth﴾.

In another *Āyah*, Allāh said that Mūsā said to his people,

﴿إِنْ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جِئِمَا فَلَيْتَ اللَّهُ لَنُفِئَ حَيْدُ﴾

﴿'If you disbelieve, you and all on the earth together, then verily, Allāh is Rich (free of any need), Owner of all praise.'﴾.

Allāh said,

﴿تَكْفُرُوا وَقُولُوا لَوْلَا وَاسْتَفْتَى اللَّهُ وَاللَّهُ غَنِيٌّ حَيْدُ﴾

﴿So they disbelieved and turned away. But Allāh was not in need (of them). And Allāh is Rich (free of any need), Worthy of all praise﴾

meaning, He is far too Rich than to need His servants, and worthy of all praise in all His decisions and commandments. The meaning of Allāh's statement,

﴿وَلَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا﴾

﴿And to Allāh belongs all that is in the heavens and all that is in the earth. And Allāh is Ever All-Sufficient as a Disposer of affairs.﴾

He has perfect watch over every soul, knowing what it deserves, He is the Watcher, and Witness of all things. Allāh's statement,

﴿إِنْ يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِغَيْرِكُمْ ۚ وَكَانَ اللَّهُ عَلَىٰ ذَٰلِكُمْ قَوِيًّا ۝١٤٠﴾

﴿If He wills, He can take you away, O people, and bring others. And Allāh is Ever All-Potent over that.﴾

means, He is able to take you away and replace you with other people if you disobey Him. In a similar Āyah, Allāh said,

﴿وَلَا تَتَوَلَّوْا بَسْبِيلَ قَوْمٍ غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَلَكُمْ ۝١٤١﴾

﴿And if you turn away, He will exchange you for some other people and they will not be your likes﴾

Allāh's statement,

﴿مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَوَدَّ اللَّهُ ثَوَابَ الدُّنْيَا وَالْآخِرَةِ ۝١٤٢﴾

﴿Whoever desires the rewards of this life, then with Allāh is the reward of this worldly life and of the Hereafter.﴾

means, O those whose ultimate desire is this life, know that Allāh owns the rewards of this life and the Hereafter. Therefore, if you ask Allāh for both, He will enrich you, award you and suffice for you. As Allāh said,

﴿فَمِنْ أَلْسَائِرٍ مَنْ يَقُولُ رَبَّنَا مَا لَنَا فِي الدُّنْيَا وَمَا لَنَا فِي الْآخِرَةِ مِنْ خَلْقٍ ۝١٤٣ وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا مَا لَنَا فِي الدُّنْيَا حَسَنَةٌ وَفِي الْآخِرَةِ حَسَنَةٌ وَقَدْ آذَانُ ۝١٤٤ أُولَٰئِكَ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا ۝١٤٥﴾

﴿But of mankind there are some who say: "Our Lord! Give us in this world!" and for such there will be no portion in the Hereafter. And of them there are some who say: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!" For them there will be allotted a share for what they have earned﴾,

﴿مَنْ كَانَ يُرِيدُ ثَوَابَ الْآخِرَةِ نَزَدْنَا لَهُ فِي هَٰذِهِ ۝١٤٦﴾

﴿Whosoever desires (by his deeds) the reward of the Hereafter, We give him increase in his reward﴾, and

﴿مَنْ كَانَ يُرِيدُ السَّالِةَ عَمَلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ۝١٤٧﴾

﴿Whoever desires the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like﴾ until,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١٠٠

الْأَنْزِلَانِ

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَى أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا وَإِنْ تَلَوْا أَوْ نَعِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٣٥﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ وَالْكِتَابَ الَّذِي أَنزَلَ مِنْ قَبْلُ وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١٣٦﴾ إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ أزدَادُوا كُفْرًا أَلَمْ يَكُنِ اللَّهُ يَغْفِرْ لَهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا ﴿١٣٧﴾ بَشِّرِ الْمُتَّقِينَ بِأَنَّهُمْ عَذَابَ آيِسَاءَ ﴿١٣٨﴾ الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَيْنِ تَقُوتُ عِنْدَهُمُ الْعِزَّةُ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا ﴿١٣٩﴾ وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتَ اللَّهِ يَكْفُرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَعْدُوا مَعَهُمْ حَتَّىٰ يَخْرُجُوا فِي حَدِيثٍ غَيْرٍ وَإِذَا كُنَّا أَزْوَاجًا لَمَسُّهُمُ إِنَّ اللَّهَ جَامِعُ الْمُتَّقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ﴿١٤٠﴾

﴿انظر كيف ضللتنا بعضهم على بعض﴾

«See how We prefer one above another (in this world)».

So Allāh said here,

﴿وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا﴾

«And Allāh is Ever All-Hearer, All-Seer.»

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَى أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا وَإِنْ تَلَوْا أَوْ نَعِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا﴾

﴿135. O you who believe! Stand out

firmly for justice, as witnesses to Allāh, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allāh is a better Protector to both. So follow not the lusts, lest you may avoid justice; and if you Talwā or Tu'riḏū, it, verily, Allāh is Ever Well-Acquainted with what you do.﴾

Commanding Justice and Conveying the Witness for Allāh

Allāh commands His believing servants to stand up for justice and fairness and not to deviate from it, right or left. They should not fear the blame of anyone or allow anyone to prevent them from doing something for the sake of Allāh. They are also required to help, support and aid each other for Allāh's sake.

Allāh's statement,

﴿شَهِدَ لِلَّهِ﴾

﴿as witnesses to Allāh﴾ is similar to His statement,

﴿وَأَقِمُوا الشَّهَادَةَ لِلَّهِ﴾

﴿And establish the testimony for Allāh﴾.

Testimony should be delivered precisely, for the sake of Allāh, thus making the testimony correct, truly just, and free of alterations, changes or deletions. This is why Allāh said,

﴿وَلَوْ عَلَى أَنْفُسِكُمْ﴾

﴿even though it be against yourselves,﴾

meaning, give correct testimony, and say the truth when you are asked about it, even if harm will effect you as a consequence. Indeed, Allāh shall make a way out and give relief for those who obey Him in every matter. Allāh's statement,

﴿أَوْ الْوَالِدَيْنِ وَالْأَقْرَبِينَ﴾

﴿or your parents, or your kin,﴾

means, even if you have to testify against your parents and kin, do not compromise for their sake. Rather, give the correct and just witness even if they are harmed in the process, for the truth presides above everyone and is preferred to everyone.

Allāh's statement,

﴿إِنْ يَكُنْ غَنِيًّا أَوْ فَاقِرًا فَإِنَّهُ أَوْلَىٰ بِهِمَا﴾

﴿be he rich or poor, Allāh is a better Protector to both.﴾

means, do not favor someone (in your testimony) because he is rich, or feel pity for him because he is poor, for Allāh is their caretaker, a better Protector of them than you, and has better knowledge of what is good for them. Allāh's statement,

﴿وَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا﴾

﴿So follow not the lusts, lest you may avoid justice;﴾

means, let not desire, lust or the hatred you have against others, lure you into injustice in your affairs. Rather, stand for justice in all situations.

Allāh said;

﴿وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلٰٓى اَلَّا تَمْلِكُوْا اَعْيُوْا مَرَّ اَنْفَرٍ لِّتَقُوْا﴾

«And let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety»

when the Prophet ﷺ sent 'Abdullāh bin Rawāḥah to collect the tax on the fruits and produce of the Jews of Khaybar, they offered him a bribe so that he would go easy on them. He said; "By Allāh! I have come to you from the dearest of the creation to me (Muḥammad), and you are more hated by me than an equivalent number of apes and swine. However, my love for him (the Prophet ﷺ) and hatred for you shall not prevent me from being just with you." On that, they said, "This (justice) is the basis which the heavens and earth were created." We will mention this Ḥadīth later in Sūrat Al-Mā'idah (chapter 5) Allāh willing.

Allāh's statement afterwards,

﴿وَاِنْ تَلَوْا اَوْ تَمْرُسُوْا﴾

«and if you Talwū or Tu'riḍū»

means, "Distort your testimony and change it", according to Mujāhid and several others among the Salaf.^[1] Talwū, includes distortion and intentional lying. For instance, Allāh said,

﴿وَاِنْ مِنْهُمْ فَرِيقٌ يَّكُوْنُ اَلَيْسَتَهُمْ بِالْكِتٰبِ﴾

«And verily, among them is a party who Yalwūna (distort) the Book with their tongues (as they read)».

Tu'riḍū, includes hiding and withholding the testimony.

Allāh said,

﴿وَمَنْ يَّخْتَصِبْهَا فَاِنَّهُۥٓ اِمِيْنٌۭ قَلْبُهُۥ﴾

«Who hides it, surely, his heart is sinful»

The Prophet ﷺ said,

«خَيْرُ الشُّهَدَاءِ الَّذِي يَأْتِي بِشَهَادَتِهِ قَبْلَ اَنْ يُسْأَلَهَا»

«The best witness is he who discloses his testimony before being

[1] At-Ṭabari 9:308

asked to do so.^[1]

Allāh then warned,

﴿إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا﴾

﴿Verily, Allāh is Ever Well-Acquainted with what you do.﴾
and will reward or punish you accordingly.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ. وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ. وَالْكِتَابِ الَّذِي
أَنزَلَ مِن قَبْلُ وَمَن يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ. وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا
بَعِيدًا﴾

﴿136. O you who believe! Believe in Allāh, and His Messenger, and the Book (the Qur'ān) which He has sent down to His Messenger, and the Scripture which He sent down to those before; and whosoever disbelieves in Allāh, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away.﴾

The Order to Have Faith after Believing

Allāh commands His faithful servants to adhere to all the elements of faith, its branches, pillars and cornerstones. This is not stated as mere redundancy, but from the view of completing faith and the continual maintenance of it. For instance, the believer proclaims in every prayer,

﴿أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾

﴿Guide us to the straight way.﴾ which means, make us aware of the straight path and increase us in guidance and strengthen us on it.

In this Āyah [4:136], Allāh commands the believers to believe in Him and in His Messenger, just as He said elsewhere,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ﴾

﴿O you who believe! Have Taqwā of Allāh, and believe in His Messenger,﴾.

Allāh's statement,

[1] Muslim 3:1344

﴿وَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ﴾

﴿and the Book which He has sent down to His Messenger,﴾
refers to the Qur'ān, while,

﴿وَالْكِتَابِ الَّذِي نَزَّلَ مِن قَبْلُ﴾

﴿and the Scripture which He sent down to those before (him);﴾
refers to the previously revealed divine Books. Allāh then said,

﴿وَمَن يَكْفُرْ بِاللَّهِ وَرُسُلِهِ وَكُتُبِهِ وَآيَاتِهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا﴾

﴿and whosoever disbelieves in Allāh, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away.﴾

meaning, he will have deviated from the correct guidance and strayed far away from its path.

﴿إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا كَفَرُوا لَمْ يَكُنِ اللَّهُ يَتَبَرَّ لَهُمْ وَلَا لِيُؤْتِيَهُمْ سَبِيلًا﴾ ﴿يَشِرُّ السَّافِرِينَ﴾ ﴿أَنَّ لَمْ عَذَابًا أَلِيمًا﴾ ﴿الَّذِينَ يَتَّبِعُونَ الْكُفْرَ أَفَلَا يَكْفُرُونَ﴾ ﴿أَلَمْ يَكُنِ اللَّهُ يَتَبَرَّ لَهُمْ﴾ ﴿وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَن إِذَا جَاءَكُمْ مِنَ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا فَامْلِكُوا لَهُمْ حَتَّىٰ يَخْرُجُوا فِي حَيَاتِهِمْ غَيْرُهُ﴾ ﴿إِنَّمَا يَتَّبِعُونَ﴾ ﴿إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا﴾

﴿137. Verily, those who believe, then disbelieve, then believe (again), and (again) disbelieve, and go on increasing in disbelief; Allāh will not forgive them, nor guide them on the (right) way.﴾

﴿138. Give to the hypocrites the tidings that there is for them a painful torment.﴾

﴿139. Those who take disbelievers for friends instead of believers, do they seek honor with them? Verily, then to Allāh belongs all honor.﴾

﴿140. And it has already been revealed to you in the Book that when you hear the verses of Allāh being denied and mocked at, then sit not with them, until they engage in talk other than that; certainly in that case you would be like them. Surely, Allāh will collect the hypocrites and disbelievers all together in Hell.﴾

Characteristics of the Hypocrites and Their Destination

Allāh states that whoever embraces the faith, reverts from it, embraces it again, reverts from it and remains on disbelief and increases in it until death, then he will never have a chance to gain accepted repentance after death. Nor will Allāh forgive him, or deliver him from his plight to the path of correct guidance. This is why Allāh said,

﴿لَا يَكُنِيَ اللَّهُ يَتُوبَ لَهُمْ وَلَا يَهْدِيَهُمْ سَبِيلًا﴾

«Allāh will not forgive them, nor guide them on the (right) way».

Ibn Abi Hātim recorded that his father said that Aḥmad bin 'Abdah related that Ḥafṣ bin Jamī' said that Samāk said that 'Ikrimah reported that Ibn 'Abbās commented;

﴿ثُمَّ أَزَادُوا كُفْرًا﴾

«and go on increasing in disbelief», "They remain on disbelief until they die." Mujāhid said similarly.^[1] Allāh then said,

﴿يُنْشِئُ الْمَكْنُفِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا﴾

«Give to the hypocrites the tidings that there is for them a painful torment.»

Hence, the hypocrites have this characteristic, for they believe, then disbelieve, and this is why their hearts become sealed. Allāh describes the hypocrites as taking the disbelievers as friends instead of the believers, meaning they are the disbelievers' supporters in reality, for they give them their loyalty and friendship in secret. They also say to disbelievers when they are alone with them, "We are with you, we only mock the believers by pretending to follow their religion." Allāh said, while chastising them for being friends with the disbelievers,

﴿أَتَيْتُمُوهُمْ عَنْهُمْ الزَّيْرَ﴾

«do they seek honor, with them?»

Allāh then states that honor, power and glory is for Him Alone without partners, and for those whom Allāh grants such

^[1] At-Ṭabari 9:315

qualities to. Allāh said,

﴿مَنْ كَانَ يُرِيدُ الْمِرَّةَ فَلِلَّهِ الْمِرَّةُ حَيْثُ﴾

﴿Whosoever desires honor, then to Allāh belong all honor﴾,
and,

﴿وَلِلَّهِ الْمِرَّةُ وَلِرَسُولِهِ. وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ﴾

﴿But honor belongs to Allāh, and to His Messenger, and to the believers, but the hypocrites know not﴾.

The statement that honor is Allāh's Alone, is meant to encourage the servants to adhere to their servitude to Allāh and to be among His faithful servants who will gain victory in this life and when the Witnesses stand up to testify on the Day of Resurrection.

Allāh's statement,

﴿وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتَ اللَّهِ يَكْفُرُ بِهَا وَيَسْتَهْزِئُ بِهَا فَلَا تَقْعُدُوا
مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِذْكَ إِذَا نَهَاكُمُ﴾

﴿And it has already been revealed to you in the Book that when you hear the verses of Allāh being denied and mocked at, then sit not with them, until they engage in talk other than that; certainly in that case you would be like them.﴾

The Āyah means, if you still commit this prohibition after being aware of its prohibition, sitting with them where Allāh's Āyāt are rejected, mocked at and denied, and you sanction such conduct, then you have participated with them in what they are doing. So Allāh said,

﴿إِذْكَ إِذَا نَهَاكُمُ﴾

﴿(But if you stayed with them) certainly in that case you would be like them.﴾

concerning the burden they will earn. What has already been revealed in the Book – as the Āyah says – is the Āyah in Sūrat Al-An'ām [6], which was revealed in Makkah,

﴿وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ﴾

﴿And when you see those who engage in false conversation about Our verses (of the Qur'ān) by mocking at them, stay away from them﴾.

سُورَةُ النِّسَاءِ

١٠١

الْمُؤْمِنِينَ

الَّذِينَ يَتَّبِعُونَ بِكُمْ فَإِنْ كَانَ لَكُمْ فِتْحٌ مِنْ اللَّهِ قَالُوا أَلَمْ نَسْتَحِذْ
 نَكُنْ مَعَكُمْ وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَلَمْ نَسْتَحِذْ
 عَلَيْكُمْ وَنَمْنَعُكُمُ مِنَ الْمُؤْمِنِينَ فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ
 الْقِيَمَةِ وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا ﴿١٠١﴾
 إِنَّ الْمُسْتَفِيقِينَ يُخَدِّعُونَ اللَّهَ وَهُوَ خَدِّعُهُمْ وَإِذَا قَامُوا إِلَى
 الصَّلَاةِ قَامُوا كَسَالَىٰ يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا
 قَلِيلًا ﴿١٠٢﴾ مُذَبِّدِينَ بَيْنَ ذَلِكَ لَا إِلَىٰ هَؤُلَاءِ وَلَا إِلَىٰ هَؤُلَاءِ
 وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا ﴿١٠٣﴾ يٰٓأَيُّهَا الَّذِينَ آمَنُوا
 لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أُرِيدُونَ
 أَنْ يُجْعَلُوا إِلَٰهَ عَلَيْكُمْ سُلْطَانًا مُبِينًا ﴿١٠٤﴾ إِنَّ الْمُسْتَفِيقِينَ
 فِي الذِّكْرِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا ﴿١٠٥﴾
 إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا
 دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ مَعَ الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِ اللَّهُ
 الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿١٠٦﴾ مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ
 إِنْ شَكَرْتُمْ وَءَامَنْتُمْ وَكَانَ اللَّهُ شَٰكِرًا عَلِيمًا ﴿١٠٧﴾

Muqātil bin Hayyān said that this Āyah [4:140] abrogated the Āyah in Sūrat Al-An'ām, referring to the part that says here,

﴿إِنَّكَ إِنْ يَنْتَهَ﴾

«(But if you stayed with them) certainly in that case you would be like them».

and Allāh's statement in Al-An'ām,

﴿وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ
 جَاهِلِيَّةٍ مِنْ شَيْءٍ وَلَكِنْ
 ذِكْرُنَا لَعَلَّهُمْ يَتَّقُونَ﴾

«Those who fear Allāh, keep their duty to Him and avoid evil, are not responsible for them (the disbelievers) in any case, but (their duty) is to

remind them, that they may have Taqwā».

Allāh's statement,

﴿إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا﴾

«Surely, Allāh will collect the hypocrites and disbelievers all together in Hell.»

means, just as the hypocrites participate in the Kufr of disbelievers, Allāh will join them all together to reside in the Fire for eternity, dwelling in torment, punishment, enchained, restrained and in drinking boiling water.

﴿الَّذِينَ يَتَّبِعُونَ بِكُمْ فَإِنْ كَانَ لَكُمْ فِتْحٌ مِنْ اللَّهِ قَالُوا أَلَمْ نَكُنْ مَعَكُمْ وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَلَمْ نَسْتَحِذْ عَلَيْكُمْ وَنَمْنَعُكُمُ مِنَ الْمُؤْمِنِينَ فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَمَةِ وَلَنْ

يَجْمَلُ اللَّهُ الْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا ﴿١٤١﴾

﴿141. Those who wait and watch about you; if you gain a victory from Allāh, they say: "Were we not with you?" But if the disbelievers gain a success, they say (to them): "Did we not gain mastery over you and did we not protect you from the believers?" Allāh will judge between you (all) on the Day of Resurrection. And never will Allāh grant to the disbelievers a way (to triumph) over the believers.﴾

Hypocrites Wait and Watch what Happens to Muslims

Allāh states that the hypocrites watch and await the harm that occurs to the believers, awaiting the time when the Muslim circumstances and religion are dissolved and the state of Kufr takes over.

﴿وَإِنْ كَانَ لَكُمْ فَتْحٌ مِنَ اللَّهِ﴾

﴿if you gain a victory from Allāh﴾ triumph, aid and booty,

﴿قَالُوا أَلَمْ نَكُنْ مَعَكُمْ﴾

﴿they say, "Were we not with you?"﴾

trying to come closer to the believers with this statement. However,

﴿وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ﴾

﴿But if the disbelievers gain a success,﴾

by gaining victory over the believers sometimes, just as occurred during Uhud, for surely, the Messengers are tested, but the final victory is theirs.

﴿قَالُوا أَلَمْ نَسْعُدْكُمْ وَلَقَدْ رَكَبْنَا الْكُفْرَ﴾

﴿they say (to them), "Did we not gain mastery over you and did we not protect you from the believers?"﴾

meaning, did we not help you in secret and try our best to confuse the believers and weaken their resolve, until you gained victory over them? This statement of the hypocrites is an attempt to strengthen relations with the disbelievers, because they pretend to be friends with both parties so that they will be safe from their harm, due to their weak faith and

lack of certainty. Allāh said,

﴿وَاللَّهُ يَكْتُمُ بَيْنَكُمْ يَوْمَ الْقِيَمَةِ﴾

«Allāh will judge between you (all) on the Day of Resurrection»

meaning, by what He knows about you, O hypocrites. Therefore, do not be deceived by being shaded under the protection of Islāmic Law in this life, which is such only out of Allāh's wisdom. Surely, on the Day of Resurrection, your pretending shall not benefit you, because on that Day, the secrets of the souls will be disclosed and the contents of the hearts will be collected.

Allāh said,

﴿وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا﴾

«And never will Allāh grant to the disbelievers a way (to triumph) over the believers».

'Abdur-Razzāq recorded that Yasi' Al-Kindi said, "A man came to 'Alī bin Abi Tālib and said, 'What about this Āyah,

﴿وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا﴾

«And never will Allāh grant to the disbelievers a way (to triumph) over the believers.»

'Alī said, 'Come closer, come closer. Allāh will judge between you on the Day of Resurrection, and He will not grant victory for the disbelievers over the believers.'^[1] Ibn Jurayj recorded that 'Atā' Al-Khurāsāni said that Ibn 'Abbās said that,

﴿وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا﴾

«And never will Allāh grant to the disbelievers a way (to triumph) over the believers.»

"Will occur on the Day of Resurrection."^[2] As-Suddi recorded that Abu Mālik Al-Ashja'i said that it occurs on the Day of Resurrection.^[3] As-Suddi said that "way" means, proof.^[4] It is possible that the meaning of, 'and never will Allāh grant to the

[1] Tafsīr 'Abdur-Razzāq 1:175

[2] At-Ṭabari 9:328

[3] At-Ṭabari 9:328

[4] At-Ṭabari 9:328

disbelievers a way (to triumph) over the believers', is in this life by being unable to exterminate the believers completely, although they sometimes gain victory over some Muslims. However, the Final Triumph will be for the believers in this life and the Hereafter. Allāh said,

﴿إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا﴾

﴿Verily, We will indeed make victorious Our Messengers and those who believe in the worldly life﴾

This provides a rebuttal to the wishes of the hypocrites for the destruction of the believers, and their loyalty to the disbelievers, fearing for themselves if they are victorious.

In another Āyah, Allāh said,

﴿فَرَى الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ يُسْرِعُونَ فِيهِمْ﴾

﴿And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship﴾, until,

﴿تَتَذَيَّبُ﴾

﴿Regretful﴾

﴿إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَدِيعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَافٍ وَأَعْوَنَ أُنَاسٍ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا﴾ ﴿١٤٢﴾ ﴿مُتَذَيِّبِينَ بَيْنَ ذَٰلِكَ لَا إِلَى هَٰؤُلَاءِ وَلَا إِلَى هَٰؤُلَاءِ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ يَجِدَ لَهُ سَبِيلًا﴾ ﴿١٤٣﴾

﴿142. Verily, the hypocrites seek to deceive Allāh, but it is He Who deceives them. And when they stand up for Ṣalāh, they stand with laziness and to be seen of men, and they do not remember Allāh but little.﴾

﴿143. (They are) swaying between this and that, belonging neither to these nor to those; and he whom Allāh sends astray, you will not find for him a way.﴾

The Hypocrites Try to Deceive Allāh and Sway Between Believers and Disbelievers

In the beginning of Sūrat Al-Baqarah [2], we mentioned Allāh's statement,

﴿يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا﴾

﴿They (think to) deceive Allāh and those who believe﴾.

Here, Allāh states,

﴿إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ﴾

﴿Verily, the hypocrites seek to deceive Allāh, but it is He Who deceives them.﴾

There is no doubt that Allāh can never be deceived, for He has perfect knowledge of the secrets and what the hearts conceal. However, the hypocrites, due to their ignorance, scarce knowledge and weak minds, think that since they were successful in deceiving people, using Islāmic Law as a cover of safety for themselves, they will acquire the same status with Allāh on the Day of Resurrection and deceive Him too. Allāh states that on that Day, the hypocrites will swear to Him that they were on the path of righteousness and correctness thinking that such statement will benefit them with Allāh. For instance, Allāh said,

﴿يَوْمَ يَنْتَهُمُ اللَّهُ جِيماً فَيَقُولُونَ لَمْ كُنَّا بِمُؤْمِنِينَ لَكُمْ﴾

﴿On the Day when Allāh will resurrect them all together; then they will swear to Him as they swear to you﴾ Allāh's statement,

﴿وَهُوَ خَادِعُهُمْ﴾

﴿but it is He Who deceives them﴾ means, He lures them further into injustice and misguidance. He also prevents them from reaching the truth in this life and on the Day of Resurrection. Allāh said,

﴿يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا انظُرُوا فَقِيمُوا مِنُورِكُمْ﴾

﴿On the Day when the hypocrites – men and women – will say to the believers: "Wait for us! Let us get something from your light!" It will be said: "Go back to your rear! Then seek a light!"﴾ until,

﴿وَرَيْسُ الْمَصِيرِ﴾

﴿And worst indeed is that destination﴾.

A Ḥadīth states;

«مَنْ سَمِعَ سَمِعَ اللَّهُ بِهِ، وَمَنْ رَأَى رَأَى اللَّهُ بِهِ»

«Whoever wants to be heard of, Allāh will make him heard of, and whoever wants to be seen, Allāh will show him.»^[1]

Allāh's statement,

﴿وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالًا﴾

«And when they stand up for Ṣalāh, they stand with laziness».

This is the characteristic of the hypocrites with the most honored, best and righteous act of worship, the prayer. When they stand for prayer, they stand in laziness because they neither truly intend to perform it nor do they believe in it, have humility in it, or understand it. This is the description of their outward attitude! As for their hearts, Allāh said,

﴿يُرَادُّونَ النَّاسَ﴾

«to be seen of men» meaning, they do not have sincerity when worshipping Allāh. Rather, they show off to people so that they gain closeness to them. They are often absent from the prayers that they can hide away from, such as the 'Ishā' prayer and the Dawn prayer that are prayed in darkness. In the Two Ṣaḥīḥs, it is recorded that the Messenger of Allāh ﷺ said,

«أَثْقَلُ الصَّلَاةِ عَلَى الْمُنَافِقِينَ صَلَاةُ الْعِشَاءِ وَصَلَاةُ الْفَجْرِ، وَلَوْ يَعْلَمُونَ مَا فِيهَا لَأَتَوْهَا وَلَوْ خَبْرًا، وَلَقَدْ هَمَمْتُ أَنْ أَمُرَ بِالصَّلَاةِ فَتُقَامَ، ثُمَّ أَمُرَ رَجُلًا فَيُصَلِّيَ بِالنَّاسِ، ثُمَّ أُنْطَلِقَ مَعِيَ بِرَجَالٍ مَعَهُمْ حُزْمٌ مِنْ خَطَبٍ، إِلَى قَوْمٍ لَا يَنْتَهِدُونَ الصَّلَاةَ، فَأُحْرَقَ عَلَيْهِمْ بَيْتُهُمْ بِالنَّارِ».

«The heaviest prayers on the hypocrites are the 'Ishā' and Dawn prayers. If they know their rewards, they will attend them even if they have to crawl. I was about to order someone to pronounce the Adhān for the prayer, then order someone to lead the prayer for the people, then order some men to collect firewood (fuel); then I would burn the houses around men who did not attend the (compulsory congregational) prayer.»^[2]

In another narration, the Prophet ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ، لَوْ عَلِمَ أَحَدُهُمْ أَنَّهُ يَجِدُ عَرْقًا سَوِيًّا أَوْ مِرْمَاتَيْنِ حَسَنَتَيْنِ،

^[1] Faḥ Al-Bāri 11:343

^[2] Faḥ Al-Bāri 2:53 and Muslim 1:451

لَسَهَدَ الصَّلَاةَ، وَلَوْلَا مَا فِي الْيُوتِ مِنَ النَّاسِ وَالذَّرِيَّةُ لَحَرَقْتُ عَلَيْهِمْ بُيُوتَهُمْ
بِالنَّارِ

«By Him, in Whose Hand my soul is, if anyone of them had known that he would get a bone covered with good meat or two (small) pieces of meat between two ribs, he would have turned up for the prayer, and had it not been that the houses have women and children in them, I would burn their homes around them.»^[1]

Allāh's statement,

﴿وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا﴾

«And they do not remember Allāh but little» means, during the prayer they do not feel humbleness or pay attention to what they are reciting. Rather, during their prayer, they are inattentive, jesting and avoid the good that they are meant to receive from prayer.

Imām Mālik reported that Al-'Alā' bin 'Abdur-Raḥmān said that Anas bin Mālik said that the Messenger of Allāh ﷺ said,

«بَلَّكَ صَلَاةُ الْمُنَافِقِ، بَلَّكَ صَلَاةُ الْمُنَافِقِ، بَلَّكَ صَلَاةُ الْمُنَافِقِ، يَجْلِسُ يَرْقُبُ
الشَّمْسَ، حَتَّى إِذَا كَانَتْ بَيْنَ قَرْنَيْ الشَّيْطَانِ، قَامَ فَتَقَرَّ أَرْبَعًا، لَا يَذْكُرُ اللَّهَ فِيهَا إِلَّا
قَلِيلًا»

«This is the prayer of the hypocrite, this is the prayer of the hypocrite. He sits watching the sun until when it goes down between the two horns of the devil, he stands up pecks out four Rak'ahs (for 'Aṣr) without remembering Allāh during them except little.»^[2] Muslim, At-Tirmidhi and An-Nasā'i also recorded it. At-Tirmidhi said «Ḥasan Ṣaḥīḥ».^[3]

Allāh's statement,

﴿مُتَدَبِّينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ﴾

«(They are) swaying between this and that, belonging neither to these»

[1] Faḥ Al-Bārī 2 :248 and Muslim 1 :325

[2] Al-Muwaṭṭa'a 1 :220

[3] Muslim 1 :434, Tuhfat Al-Aḥwadhī 1 :497 and An-Nasā'i 1 :254

means that the hypocrites are swaying between faith and disbelief. So they are neither with believers inwardly or outwardly nor with disbelievers inwardly or outwardly. Rather, they are with the believers outwardly and with the disbelievers inwardly. Some of them would suffer fits of doubt, leaning towards these sometimes and towards those sometimes,

﴿كَلَّمَا أَهَلَ لَهُمْ مَنْوَاهُ فَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا﴾

«Whenever it flashes for them, they walk therein, and when darkness covers them, they stand still».

Mujāhid said;

﴿مُتَذَبِّبِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ﴾

«(They are) swaying between this and that, belonging neither to these» "The Companions of Muḥammad ﷺ,

﴿وَلَا إِلَى هَؤُلَاءِ﴾

«nor to those»: the Jews."

Ibn Jarir recorded that Ibn 'Umar said that the Prophet ﷺ said,

«مَثَلُ الْمُنَافِي كَمَثَلِ الشَّاةِ الْعَاثِرَةِ بَيْنَ الْغَنَمَيْنِ، تَعْبُرُ إِلَى هَذِهِ مَرَّةً، وَإِلَى هَذِهِ مَرَّةً، وَلَا تَذَرِي أَتْبَعُهُمَا تَتَّبِعُ»

«The example of the hypocrite is the example of the sheep wandering between two herds, sometimes she goes to one of them, and sometimes the other, confused over whom she should follow.»^[1] Muslim also recorded it.^[2]

This is why Allāh said afterwards,

﴿وَمَنْ يُضِلِلِ اللَّهُ فَهُوَ جَدُّ لَمْ يَكُنْ﴾

«and he whom Allāh sends astray, you will not find for him a way.»

meaning, whomever He leads astray from the guidance,

﴿قَلَنْ يَجِدَ لَهُ وَليًا مُرِيدًا﴾

«For him you will find no Wali (guiding friend) to lead him (to

^[1] At-Ṭabari 9:333

^[2] Muslim 4:2146

the right path)» because,

﴿مَنْ يُضِلِلِ اللَّهُ فَلاَ هَادِيَ لَهُ﴾

«Whomsoever Allāh sends astray, none can guide him».

So the hypocrites whom Allāh has led astray from the paths of safety will never find a guide to direct them, nor someone to save them. There is none who can resist Allāh's decision, and He is not asked about what He does, while they all will be asked.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أُرِيدُونَ أَنْ تَجْمَعُوا بَيْنَ
عَلَيْكُمْ سُلْطَانًا مُبِينًا ۚ إِنَّ الَّذِينَ يَصِفُونَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ يَجِدَ لَهُمْ
نَصِيرًا ۚ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاتَّبَعُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَئِكَ مَعَ
الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ۚ مَا يَفْعَلُ اللَّهُ بِمَذْمُوكُمْ إِنْ شَكَرْتُمْ
وَأَمَنْتُمْ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ۝۷۷﴾

«144. O you who believe! Do not take disbelievers as friends instead of believers. Do you wish to offer Allāh a manifest Sullān against yourselves?»

«145. Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them.»

«146. Except those who repent, do righteous good deeds, depend on Allāh, and purify their religion for Allāh, then they will be with the believers. And Allāh will grant the believers a great reward.»

«147. Why should Allāh punish you if you have thanked (Him) and have believed in Him. And Allāh is Ever All-Appreciative (of good), All-Knowing.»

The Prohibition of Wilāyah with the Disbelievers

Allāh forbids His believing servants from taking the disbelievers as friends instead of the believers. This includes being friends and associates of the disbelievers, advising them, being intimate with them and exposing the secrets of the believers to them. In another Āyah, Allāh said,

﴿لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ قَبِلَ مِنَ اللَّهِ
تَبَهُ ۚ إِلَّا أَنْ كَفَرُوا مِنْهُمْ نَفْسًا وَيَعْبُذْكُمْ اللَّهُ تَقَاتُ﴾

﴿Let not the believers take the disbelievers as friends instead of the believers, and whoever does that, will never be helped by Allāh in any way, except if you indeed fear a danger from them. And Allāh warns you against Himself﴾.

meaning, He warns you against His punishment if you fall into what He has prohibited. This is why Allāh said here,

﴿أَتُرِيدُونَ أَنْ يُبَدِّلُوا دِينَكُمْ سُلْطَانًا مُبِينًا﴾

﴿Do you wish to offer Allāh a manifest Sultān against yourselves?﴾

meaning, proof against you that warrants receiving His torment.

Ibn Abi Hātim narrated that Ibn 'Abbās commented;

﴿سُلْطَانًا مُبِينًا﴾

﴿manifest Sultān﴾, "The word Sultān in the Qur'ān means proof."

There is an authentic chain of narration for this statement, which is also the saying of Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, Muḥammad bin Ka'b Al-Qurāzī, Aḍ-Ḍaḥḥāk, As-Suddī and An-Naḍr bin 'Arabi.

The Hypocrites and the Friends of Disbelievers are in the Lowest Depth of the Fire, Unless they Repent

Allāh then states that,

﴿إِنَّ الَّذِينَ يَتَّبِعُونَ فِي الدِّينِ الْأَشْقَىٰ مِنَ النَّارِ﴾

﴿Verily, the hypocrites will be in the lowest depths of the Fire;﴾

on the Day of Resurrection due to their tremendous Kufr. Al-Walibi [Ali bin Abi Ṭalḥah] said that Ibn 'Abbās said,

﴿فِي الدِّينِ الْأَشْقَىٰ مِنَ النَّارِ﴾

﴿in the lowest depths (grade) of the Fire;﴾ means, in the bottom of the Fire.^[1]

Other scholars said that the Fire has ever lower depths just as Paradise had ever higher grades.

Ibn Jarīr recorded that 'Abdullāh bin Mas'ūd said that,

^[1] Aṭ-Ṭabari 9:339

﴿إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ﴾

«Verily, the hypocrites will be in the lowest depths (grade) of the Fire»,

“Inside coffins of Fire that surround them, for they are closed and sealed in them.”^[1]

Ibn Abi Ḥatīm recorded that when Ibn Mas'ūd was asked about the hypocrites, he said, “They will be placed in coffins made of fire and they will be closed in them in the lowest depth of the Fire.”

﴿وَلَنْ يَجِدَ لَهُمْ نَصِيرًا﴾

«no helper will you find for them.»

to save them from their misery and painful torment. Allāh then states that whoever among the hypocrites repents in this life, Allāh will accept his repentance and sorrow, if his repentance were sincere and he then follows it by performing righteous deeds, all the while depending on his Lord. Allāh said,

﴿إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ﴾

«Except those who repent (from hypocrisy), do righteous good deeds, depend on Allāh, and purify their religion for Allāh» replacing showing off with sincerity, so that their good deeds will benefit them, even if they were minute.

﴿فَأُولَٰئِكَ مَعَ الْمُؤْمِنِينَ﴾

«then they will be with the believers.» on the Day of Resurrection,

﴿وَسَوْفَ يُوَفَّى اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا﴾

«And Allāh will grant to the believers a great reward.»

Allāh then states that He is too Rich to need anyone and that He only punishes the servants because of their sins,

﴿مَا يَفْعَلُ اللَّهُ بِدَائِبِكُمْ إِنْ شَكَرْتُمْ وَآمَنْتُمْ﴾

«Why should Allāh punish you if you have thanked (Him) and have believed in Him.»

[1] At-Ṭabari 9:339

by correcting your actions and having faith in Allāh and His Messenger ﷺ,

﴿ذَكَرَ اللَّهُ شَاكِرًا عَلِيمًا﴾

﴿And Allāh is Ever All-Appreciative (of good), All-Knowing.﴾

Allāh appreciates those who appreciate Him, and has knowledge of those whose hearts believe in Him, and He will give them perfect reward.

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Riyadh, Houston, New York, Lahore

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Second Edition: July 2003

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King Fahd National Library Cataloging-in-Publication Data
Tafsir Ibn Kathir/Imam Abu Al-Fida Ismail Ibn Kathir
Safi-ur-Rahman Al-Mubarakpuri-Riyadh.
548p., 14x21 cm. ISBN 9960-892-71-9 (Set).

I-Qur'an-Commentaries II-Title
227.32 dc. 1424/2816

Legal Deposit no. 1424/2816

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

9960-892-74-3 (Vol. 3)

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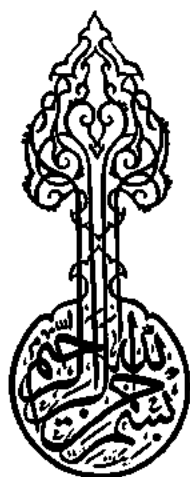
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The Most Beneficent, the Most Merciful**

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

Reports from the Companions of the Messenger of Allāh ﷺ

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

Incomplete Chains of Narration

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

- 'Alī bin Abī Ṭalḥah (Al-Wālibī) reported that Ibn 'Abbās said...
- ('Atīyah) Al-'Awfī reported that Ibn 'Abbās said...
- Aḍ-Ḍaḥḥāk from Ibn 'Abbās.
- As-Suddī reported from Abu Mālīk and Abu Ṣāliḥ from Ibn 'Abbās, Ibn Mas'ūd and [or] some men among the companions.
- Al-Ḥasan Al-Baṣrī reporting from or about the Prophet ﷺ.
- Az-Zuhri [Muḥammad bin Shihāb] reporting from or about the Prophet ﷺ.
- 'Urwah bin Az-Zubayr reporting from or about the Prophet ﷺ.
- 'Ikrimah reporting from or about the Prophet ﷺ.
- Qatādah reporting from or about the Prophet ﷺ.

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

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

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

Abu Al-'Aliyah, Sa'id bin Jubayr, Sa'id bin Al-Musayib, 'Atā' (bin Abi Rabāh), 'Atā' Al-Khurrāsāni, Muqātil bin Ḥayyān, Ar-Rabī' bin Anas, Ash-Sha'bī, Qatādah, Mujāhid, Ikrimah, Aḍ-Ḍaḥḥāk, 'Abdur-Raḥmān bin Zayd bin Aslam (Ibn Zayd), Ibn Jurayj.

Other Scholars After the Companions

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

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

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالشُّوْءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلِمَ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا ﴿١٤٨﴾ إِنْ تُبْدُوا خَيْرًا أَوْ تُخْفَوْهُ أَوْ تَعْفُوا عَنْهُ عَنْ شَيْءٍ فَإِنَّ اللَّهَ كَانَ عَفُوًّا قَدِيرًا ﴿١٤٩﴾ إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُوا نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا ﴿١٥٠﴾ أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿١٥١﴾ وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِنْهُمْ أُولَٰئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرُهُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿١٥٢﴾ يَسْأَلُ أَهْلَ الْكِتَابِ أَنْ تُنَزَّلَ عَلَيْهِمْ كِتَابٌ مِنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَىٰ أَكْبَرُ مِنْ ذَلِكَ فَقَالُوا أَرِنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّاعِقَةُ بِظُلْمِهِمْ ثُمَّ أَخَذُوا آلَ الْوَعْدِ مِنْ بَدُوٍّ مَجَاءَهُمْ ثُمَّ أَلْيَسَتْ فَعَفَوْنَا عَنْ ذَلِكَ وَمَا آتَيْنَا مُوسَىٰ سُلْطَانًا مُبِينًا ﴿١٥٣﴾ وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِثْقَلِ هَيْكَلٍ وَفَلَنَاهُمْ أَذْخُلُوا الْبَابَ مُجْتَمِعًا وَفَلَنَاهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ﴿١٥٤﴾

﴿لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالشُّوْءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلِمَ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا﴾ إِنْ تُبْدُوا خَيْرًا أَوْ تُخْفَوْهُ أَوْ تَعْفُوا عَنْ شَيْءٍ فَإِنَّ اللَّهَ كَانَ عَفُوًّا قَدِيرًا ﴿١٤٨﴾

﴿148. Allāh does not like that the evil should be uttered in public except by him who has been wronged. And Allāh is Ever All-Hearer, All-Knower.﴾

﴿149. Whether you disclose a good deed or conceal it, or pardon an evil, verily, Allāh is Ever Pardoning, All-Powerful.﴾

The Permission to Utter Evil in Public, For One Who Was Wronged

'Ali bin Abi Ṭalḥah said that Ibn 'Abbās commented on the Āyah,

﴿لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالشُّوْءِ مِنَ الْقَوْلِ﴾

﴿Allāh does not like that the evil should be uttered in public﴾

"Allāh does not like that any one should invoke Him against anyone else, unless one was wronged. In this case, Allāh allows one to invoke Him against whoever wronged him. Hence Allāh's statement,

﴿إِلَّا مَنْ ظَلِمَ﴾

﴿except by him who has been wronged.﴾

Yet, it is better for one if he observes patience."¹¹ Al-Ḥasan

¹¹ At-Ṭabari 9:344.

Al-Baṣri commented, "One should not invoke Allāh (for curses) against whoever wronged him. Rather, he should supplicate, 'O Allāh! Help me against him and take my right from him.'"⁽¹⁾ In another narration, Al-Ḥasan said, "Allāh has allowed one to invoke Him against whoever wronged him without transgressing the limits."

'Abdul-Karīm bin Mālik Al-Jazari said about this Āyah; "When a man curses you, you could curse him in retaliation. But if he lies about you, you may not lie about him."

﴿وَلَكِنْ اَنْصَرِ بَعْدَ ظُلْمِكَ مَا عَلَيكَ مِنْ سَبِيلٍ﴾

«And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them.»

Abu Dāwud recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«الْمُسْتَبَايَنَ مَا قَالَا ، فَعَلَى الْبَادِي مِنْهُمَا مَا لَمْ يَغْتَدِ الْمُظْلَمُ»

«Whatever words are uttered by those who curse each other, then he who started it will carry the burden thereof, unless the one who was wronged transgresses the limit.»⁽²⁾

Allāh said,

﴿إِنْ تُبْدُوا خَيْرًا أَوْ تُخْفَوْهُ أَوْ تَعْفُوا عَنْ سُوءِ فَإِنَّ اللَّهَ كَانَ عَفُورًا قَدِيرًا﴾

«Whether you disclose a good deed, or conceal it, or pardon an evil; verily, Allāh is Ever Pardoning, All-Powerful.»

Meaning when you, mankind, admit to a good favor done to you, or conceal it, and forgive those who wrong you, then this will bring you closer to Allāh and increase your reward with Him.

Among Allāh's attributes is that He forgives and pardons His servants, although He is able to punish them. Hence Allāh's statement,

﴿إِنَّ اللَّهَ كَانَ عَفُورًا قَدِيرًا﴾

«Verily, Allāh is Ever Pardoning, All-Powerful.»

It was reported that some of the angels who carry Allāh's

⁽¹⁾ Aṭ-Ṭabari 9:344.

⁽²⁾ Abu Dāwud: 4894.

Throne praise Him saying, "All praise is due to You for Your forbearing even though You have perfect knowledge (in all evil committed)." Some of them supplicate, "All praise is due to You for Your forgiving even though You have perfect ability (to punish)." An authentic Ḥadīth states,

«مَا تَقَصَّ مَالٌ مِنْ صَدَقَةٍ، وَلَا زَادَ اللَّهُ عَبْدًا بِغَفْوٍ إِلَّا عِزًّا، وَمَنْ تَوَاضَعَ لِلَّهِ رَفَعَهُ اللَّهُ»

«No charity shall ever decrease wealth, and Allāh will only increase the honor of a servant who pardons, and he who is humble for Allāh's sake, then Allāh will elevate his grade.»^[1]

﴿إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُوا نُؤْمِنُ بِبَعْضٍ وَنَكْذُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا ۚ أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِمًّا ۚ وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَمْرِ اللَّهِ وَأَمْرِ الْمُرْسَلِينَ أُولَٰئِكَ يَتْلُونَ آيَاتِ اللَّهِ الَّتِي كُتِبَ عَلَيْهَا الْإِيمَانُ وَلَهُمْ أَجْرٌ كَبِيرٌ﴾

﴿150. Verily, those who disbelieve in Allāh and His Messengers and wish to make distinction between Allāh and His Messengers saying, "We believe in some but reject others," and wish to adopt a way in between.﴾

﴿151. They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment.﴾

﴿152. And those who believe in Allāh and His Messengers and make no distinction between any of them (Messengers), We shall give them their rewards; and Allāh is Ever Forgiving, Most Merciful.﴾

Believing in Some Prophets and Rejecting Others is Pure Kufr

Allāh threatens those who disbelieve in Him and in His Messengers, such as the Jews and Christians, who differentiate between Allāh and His Messengers regarding faith. They believe in some Prophets and reject others, following their desires, lusts and the practices of their forefathers. They do not follow any proof for such distinction, because there is no such proof. Rather, they follow their lusts and prejudices.

^[1] Muslim 4 :2001.

The Jews, may Allāh curse them, believe in the Prophets, except 'Isā and Muḥammad, peace be upon them. The Christians believe in the Prophets but reject their Final and Seal, and the most honored among the prophets, Muḥammad, peace be upon him. In addition, the Sāmīrah (Samaritans) do not believe in any Prophet after Yuwsha' (Joshua), the successor of Mūsā bin 'Imrān. The Majūs (Zoroastrians) are said to believe only in a Prophet called Zoroaster, although they do not believe in the law he brought them casting it behind them, and Allāh knows best.

Therefore, whoever rejects only one of Allāh's Prophets, he will have disbelieved in all of them, because it is required from mankind to believe in every prophet whom Allāh sent to the people of the earth. And whoever rejects one Prophet, out of envy, bias and personal whim, he only demonstrates that his faith in other Prophets is not valid, but an act of following desire and whim. This is why Allāh said,

﴿إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ﴾

﴿Verily, those who disbelieve in Allāh and His Messengers...﴾

Thus, Allāh describes these people as disbelievers in Allāh and His Messengers;

﴿وَرِيدُونَ أَنْ يُبَدِّلُوا بَيْنَ اللَّهِ وَرُسُلِهِ﴾

﴿and wish to make distinction between Allāh and His Messengers﴾ in faith,

﴿وَيَقُولُونَ نَحْنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَرِيدُونَ أَنْ يُبَدِّلُوا بَيْنَ ذَلِكَ سَبِيلًا﴾

﴿saying, "We believe in some but reject others," and wish to adopt a way in between.﴾

Allāh then describes them;

﴿أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا﴾

﴿They are in truth disbelievers.﴾

meaning, their disbelief in the Prophet they claim to believe in is clear. This is because their claimed faith in a certain Messenger is not true, for had they truly believed in him, they would have believed in other Messengers, especially if the other Messenger has a stronger proof for his truthfulness. Or

at least, they would have strived hard to acquire knowledge of the truth of the other Messenger.

Allāh said,

﴿وَأَعَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا﴾

﴿And We have prepared for the disbelievers a humiliating torment.﴾

This is just punishment for belittling the Prophets whom they disbelieved in, by ignoring what the Prophet brought to them from Allāh, and because they are interested in the insignificant possessions of this world. Or, their behavior could be the result of their disbelief in the Prophet after they were aware of his truth, just as the Jewish rabbis did during the time of Muḥammad, the Messenger of Allāh ﷺ. The Jews envied the Messenger because of the great prophethood that Allāh gave him, and as a consequence, they denied the Messenger, defied him, became his enemies and fought against him. Allāh sent humiliation upon them in this life, that shall be followed by disgrace in the Hereafter,

﴿وَمُشِرَّتْ عَلَيْهِمُ الرِّيلَةُ وَالنَّسْفَةُ وَمَأْوَاهُمْ فِي النَّارِ﴾

﴿And they were covered with humiliation and misery, and they drew on themselves the wrath of Allāh.﴾

in this life and the Hereafter. Allāh's statement,

﴿وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ. وَلَمْ يَفْرُقُوا بَيْنَ أَحَدٍ مِنْهُمْ﴾

﴿And those who believe in Allāh and His Messengers and make no distinction between any of them,﴾

This refers to the Ummah of Muḥammad ﷺ who believe in every Book that Allāh has revealed and in every Prophet whom Allāh has sent. Allāh said,

﴿مَنْ الرُّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ. وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ﴾

﴿The Messenger believes in what has been revealed to him from his Lord, and (so do) the believers. All of them believe in Allāh.﴾ (2:285).

Allāh then states that He has prepared great rewards for them, tremendous favor and a handsome bounty,

﴿أُولَئِكَ سَوْفَ يُؤْتِيهِمُ اللَّهُ أَجْرًا كَثِيرًا﴾

﴿We shall give them their rewards;﴾ because of their faith in Allāh and His Messengers,

﴿وَكَانَ اللَّهُ غَفُورًا رَحِيمًا﴾

﴿and Allāh is Ever Forgiving, Most Merciful.﴾ for their sin, if they have any.

﴿يَسْأَلُ أَهْلُ الْكِتَابِ أَنْ تُنَزِّلَ عَلَيْهِمْ كِتَابًا مِنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَى أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرَأَى اللَّهِ جَهْرَةً فَأَخَذَتْهُمُ الصَّاعِقَةُ بِظُلْمِهِمْ ثُمَّ اتَّخَذُوا الْعِجْلَ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ فَعَفَوْنَا عَنْ ذَلِكَ وَإِنَّا مُؤْمِنُونَ سَأَلْنَا تُيُوسُفَ وَرَقِيصًا فَوَقَّعَهُمُ الْكُفْرَ بَيْنَهُمْ وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ حُدًى وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا﴾

﴿153. The People of the Scripture (Jews) ask you to cause a book to descend upon them from heaven. Indeed, they asked Mūsā for even greater than that, when they said: "Show us Allāh in public," but they were struck with a bolt of lightning for their wickedness. Then they worshipped the calf even after Al-Bayyināt had come to them. (Even) so We forgave them. And We gave Mūsā a clear proof of authority.﴾

﴿154. And for their covenant, We raised over them the mount and (on the other occasion) We said: "Enter the gate prostrating (or bowing) with humility;" and We commanded them: "Transgress not on the Sabbath (Saturday)." And We took from them a firm covenant.﴾

The Stubbornness of the Jews

Muḥammad bin Ka'b Al-Qurazī, As-Suddi and Qatādah said that the Jews asked the Messenger of Allāh to cause a book to come down to them from heaven, just as the Tawrah was sent down to Mūsā.^[1] Ibn Jurayj said that the Jews asked the Messenger to cause books to come down to them addressed to so-and-so among them, testifying to the truth of what he was sent with.^[2] The Jews only asked for this because of their stubbornness, defiance, rejection and disbelief. The disbelievers of Quraysh also asked for similar things from the Prophet, as is mentioned in *Sūrat Al-Isrā'*,

^[1] At-Ṭabari 9:356, 357.

^[2] At-Ṭabari 9:357.

﴿وَقَالُوا لَنْ نُؤْمِنَ بِكَ حَتَّى تُنْزِلَ لَنَا مِنَ الْأَرْضِ بَيْتُورًا﴾

«And they say: "We shall not believe in you, until you cause a spring to gush forth from the earth for us;" (17:90)

Allāh said,

﴿فَلَمَّا سَأَلُوا مُوسَى أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا لَرَبِّكَ اللَّهُ جَهْرًا نَأْخُذُكَ مِنَ الضُّعْفَةِ بِطَنِيهِمْ﴾

«Indeed, they asked Mūsā for even greater than that, when they said, "Show us Allāh in public," but they were struck with a bolt of lightning for their wickedness.»

injustice, transgression, defiance and rebellion. This part was explained in Sūrat Al-Baqarah,

﴿وَلَمَّا قُلْتُمْ يُبْرَأُ لَنْ نُؤْمِنَ بِكَ حَتَّى نَرَى اللَّهَ جَهْرًا فَأَخَذْنَاكَ مِنَ الضُّعْفَةِ وَأَنشَرْنَا نَظْرَهُمْ ﴿٥٥﴾ ثُمَّ بَعَثْنَاكَ مِنْ بَدْنِ مَوْتِكَمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٦﴾﴾

«And (remember) when you said: "O Mūsā! We shall never believe in you until we see Allāh plainly." But you were struck by a bolt of lightning while you were looking. Then We raised you up after your death, so that you might be grateful.» (2:55,56)

Allāh's statement,

﴿ثُمَّ اتَّخَذُوا الْعِجْلَ مِنْ بَدْنِ مَا جَاءَهُمْ مِنَ الْآيَاتِ﴾

«Then they worshipped the calf even after Al-Bayyināt had come to them.»

meaning, after they witnessed the tremendous miracles and unequivocal proofs at the hand of Mūsā in Egypt. They also witnessed the demise of their enemy, Fir'awn and his soldiers, when they all drowned in the sea. Yet soon after, when they passed by a people who were worshipping idols, they said to Mūsā,

﴿اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ﴾

«Make for us a god as they have gods.»

Allāh explains the story of the Jews worshipping the calf in Sūrat Al-A'rāf (7) and Sūrah Ta Ha (20) after Mūsā went to meet with his Lord. When Mūsā returned, Allāh decreed that in order for the Jews to earn accepted repentance, then those

who did not worship the calf would have to kill those who worshipped it. They complied with this command, and Allāh resurrected them afterwards. Allāh said here,

﴿فَعَمَّرْنَا عَنْ ذَلِكَ وَالْبَنِيَ آمَنَ سُلَيْمَانُ يُبَيِّنُ﴾

﴿(Even) so We forgave them. And We gave Mūsā a clear proof of authority.﴾

Allāh then said,

﴿وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِثْقَلِ ذَرَّةٍ﴾

﴿And for their covenant, We raised over them the mount,﴾

This was when they refrained from implementing the rulings of the Tawrah and refused what Mūsā brought them from Allāh. So Allāh raised the mountain above their heads and they were ordered to prostrate, which they did. Even so, they were looking above when they were prostrating for fear that the mountain might fall on them,

﴿وَرَأَوْا تَنَزُّ الْجِبَلَ فَظَنُّوا أَنَّهُ سَاقِطٌ عَلَيْهِمْ وَكُفُّوا أَعْيُنُهُمْ يَجُوزُونَ﴾

﴿And (remember) when We raised the mountain over them as if it had been a canopy, and they thought that it was going to fall on them. (We said): "Hold firmly to what We have given you."﴾

Allāh then said,

﴿وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا﴾

﴿and We said, "Enter the gate prostrating (or bowing) with humility;"﴾

meaning that they also defied this command in word and action. They were commanded to enter Bayt Al-Quds (in Jerusalem) while bowing and saying "Hijtah", meaning: 'O Allāh! take from us our sin of abandoning Jihād.' This was the cause of their wandering in the desert of Tih for forty years. Yet, they entered the House while crawling on their rear ends and saying 'Hintah (a wheat grain) in Sha'rah (the hair)'.

﴿وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ﴾

﴿and We commanded them, "Transgress not the Sabbath (Saturday)."﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١٠٣

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

فَمَا نَقِصَهُمْ مِمَّا قَالُوا وَكَفَرُوا بِآيَاتِ اللَّهِ وَقَالُوا لَا إِلَهَ إِلَّا
 بَنِي حَقٍّ وَقَوْلُهُمْ قُلُوبُنَا غُلْفٌ بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ
 فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿١٥٥﴾ وَكَفَرُوا بِهٖمْ وَقَوْلُهُمْ عَلَىٰ مَرْيَمَ
 بُهْتَنًا عَظِيمًا ﴿١٥٦﴾ وَقَوْلُهُمْ إِنَّا قَتَلْنَا الْيَسَّيْحَ عِيسَى ابْنَ مَرْيَمَ
 رَسُولَ اللَّهِ وَمَا قُلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ
 اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ
 وَمَا قُلُوهُ يَقِينًا ﴿١٥٧﴾ بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا
 ﴿١٥٨﴾ وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَلْأَيْمَنِ بِهِ قَبْلُ مَوْفِعِهِ وَنُوعِمَ
 الْيَقِينُ يَكُونُ عَلَيْهِمْ شَهِيدًا ﴿١٥٩﴾ فَيُظَاهَرُونَ الَّذِينَ هَادُوا
 حَرَمًا عَلَيْهِمْ طَبَعَتْ لَهُمْ فِي صُدُورِهِمْ عَنْ سَبِيلِ اللَّهِ
 كِبَرًا ﴿١٦٠﴾ وَأَخَذَهُمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ وَأَكْبَهُمْ آمُومًا النَّاسِ
 بِالْبَاطِلِ وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا ﴿١٦١﴾ لَنَكُنَّ
 أَرْسِيحُونَ فِي الْعَالَمِينَ وَمَنَّهُمُ الْمُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا
 أُنزِلَ مِنْ قَبْلِكَ وَالْمُقِيمِينَ الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ
 وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَٰئِكَ سَنُعْطِيهِمُ أَعْرَافًا ﴿١٦٢﴾

meaning, We commanded them to honor the Sabbath and honor what Allāh prohibited them on that day.

﴿وَلَا تَدْنَا مِنْهُمْ نَشَأًا غَلِيظًا﴾

﴿And We took from them a firm covenant.﴾

meaning, strong covenant. They rebelled, transgressed and committed what Allāh prohibited by using deceit and trickery, as is mentioned in Sūrat Al-A'raf (7),

﴿وَسَأَلْتَهُمْ مِّنَ الْقَرْيَةِ الَّتِي

كَانَتْ حَاضِرَةً الْبَحْرِ﴾

﴿And ask them about the town that was by the sea.﴾

﴿فَمَا نَقِصَهُمْ مِمَّا قَالُوا وَكَفَرُوا بِآيَاتِ اللَّهِ وَقَالُوا لَا إِلَهَ إِلَّا بَنِي حَقٍّ وَقَوْلُهُمْ قُلُوبُنَا غُلْفٌ بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿١٥٥﴾ وَكَفَرُوا بِهٖمْ وَقَوْلُهُمْ عَلَىٰ مَرْيَمَ بُهْتَنًا عَظِيمًا ﴿١٥٦﴾ وَقَوْلُهُمْ إِنَّا قَتَلْنَا الْيَسَّيْحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قُلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قُلُوهُ يَقِينًا ﴿١٥٧﴾ بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٥٨﴾ وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَلْأَيْمَنِ بِهِ قَبْلُ مَوْفِعِهِ وَنُوعِمَ الْيَقِينُ يَكُونُ عَلَيْهِمْ شَهِيدًا ﴿١٥٩﴾﴾

﴿155. Because of their breaking the covenant, and their rejecting the Āyāt of Allāh, and their killing the Prophets unjustly, and their saying: "Our hearts are Ghulf," nay, Allāh has set a seal upon their hearts because of their disbelief, so they believe not but a little.﴾

﴿156. And because of their disbelief and uttering against Maryam a grave false charge.﴾

﴿157. And because of their saying, "We killed Al-Masīh 'Isā, son of Maryam, the Messenger of Allāh," but they killed him not, nor crucified him, but it appeared as that to them, and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not.﴾

﴿158. But Allāh raised him up unto Himself. And Allāh is Ever All-Powerful, All-Wise.﴾

﴿159. And there is none of the People of the Scripture, but must believe in him, before his death. And on the Day of Resurrection, he will be a witness against them.﴾

The Crimes of the Jews

The sins mentioned here are among the many sins that the Jews committed, which caused them to be cursed and removed far away from right guidance. The Jews broke the promises and vows that Allāh took from them, and also rejected Allāh's Āyāt, meaning His signs and proofs, and the miracles that they witnessed at the hands of their Prophets. Allāh said,

﴿وَقَتَلُوا النَّبِيَّةَ بَنِيَّ حَقًّا﴾

﴿and their killing the Prophets unjustly,﴾

because their many crimes and offenses against the Prophets of Allāh, for they killed many Prophets, may Allāh's peace be upon them Their saying:

﴿قُلُوبَنَا غُلُفٌ﴾

﴿"Our hearts are Ghulf,"﴾

meaning, wrapped with covering, according to Ibn 'Abbās, Mujāhid, Sa'īd bin Jubayr, 'Ikrimah, As-Suddi and Qatādah.^[1] This is similar to the what the idolators said,

﴿وَقَالُوا قُلُوبُنَا فِي أَكْفَرٍ مِنَّا نَدْمُونَا إِلَيْهِ﴾

^[1] At-Ṭabari 9:364.

﴿And they say: "Our hearts are under coverings (screened) from that to which you invite us."﴾

Allāh said,

﴿بَلْ طَعَّ اللَّهُ عَلَىٰ بِكْرِهِمْ﴾

﴿nay, Allāh has set a seal upon their hearts because of their disbelief,﴾

It is as if they had given an excuse that their hearts do not understand what the Prophet says since their hearts are wrapped with coverings, so they claim. Allāh said that their hearts are sealed because of their disbelief, as we mentioned before in the explanation of Sūrat Al-Baqarah. Allāh then said,

﴿لَا يُؤْمِنُونَ إِلَّا قَلِيلًا﴾

﴿so they believe not but a little.﴾

for their hearts became accustomed to *Kufr*, transgression and weak faith.

The Evil Accusation the Jews Uttered Against Maryam and Their Claim that They Killed 'Isā

Allāh said,

﴿وَبِكْفَرِهِمْ وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ بَيْتَنَا عَظِيمًا﴾

﴿And because of their (Jews) disbelief and uttering against Maryam a grave false charge.﴾

'Ali bin Abi Ṭalhah said that Ibn 'Abbās stated that the Jews accused Maryam of fornication.^[1] This is also the saying of As-Suddi, Juwaybir, Muḥammad bin Ishāq and several others.^[2] This meaning is also apparent in the *Āyah*, as the Jews accused Maryam and her son of grave accusations: They accused her of fornication and claimed that 'Isā was an illegitimate son. Some of them even claimed that she was menstruating while fornicating. May Allāh's continued curse be upon them until the Day of Resurrection. The Jews also said,

﴿إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ﴾

^[1] Aṭ-Ṭabari 9:367.

^[2] Aṭ-Ṭabari 9:367.

﴿'We killed Al-Masīh, 'Īsā, son of Maryam, the Messenger of Allāh,'﴾

meaning, we killed the person who claimed to be the Messenger of Allāh. The Jews only uttered these words in jest and mockery, just as the polytheists said,

﴿يَا أَيُّهَا الَّذِينَ نَزَّلَ عَلَيْنَا الْكِتَابَ إِنَّكَ لَمَجْنُونٌ﴾

﴿O you to whom the Dhikr (the Qur'ān) has been sent down!
Verily, you are a mad man!﴾

When Allāh sent 'Īsā with proofs and guidance, the Jews, may Allāh's curses, anger, torment and punishment be upon them, envied him because of his prophethood and obvious miracles; curing the blind and leprous and bringing the dead back to life, by Allāh's leave. He also used to make the shape of a bird from clay and blow in it, and it became a bird by Allāh's leave and flew. 'Īsā performed other miracles that Allāh honored him with, yet the Jews defied and belied him and tried their best to harm him. Allāh's Prophet 'Īsā could not live in any one city for long and he had to travel often with his mother, peace be upon them. Even so, the Jews were not satisfied, and they went to the king of Damascus at that time, a Greek polytheist who worshipped the stars. They told him that there was a man in Bayt Al-Maqdis misguiding and dividing the people in Jerusalem and stirring unrest among the king's subjects. The king became angry and wrote to his deputy in Jerusalem to arrest the rebel leader, stop him from causing unrest, crucify him and make him wear a crown of thorns. When the king's deputy in Jerusalem received these orders, he went with some Jews to the house that 'Īsā was residing in, and he was then with twelve, thirteen or seventeen of his companions. That day was a Friday, in the evening. They surrounded 'Īsā in the house, and when he felt that they would soon enter the house or that he would sooner or later have to leave it, he said to his companions, "Who volunteers to be made to look like me, for which he will be my companion in Paradise?" A young man volunteered, but 'Īsā thought that he was too young. He asked the question a second and third time, each time the young man volunteering, prompting 'Īsā to say, "Well then, you will be that man." Allāh made the young man look exactly like 'Īsā, while a hole opened in the roof of

the house, and 'Isā was made to sleep and ascended to heaven while asleep. Allāh said,

﴿إِذْ قَالَ اللَّهُ يَسُوعَ بْنَ مَرْيَمَ ائِنِّي مُتَوِّظٌ بِكَ وَرَافِعُكَ اِلَيَّ﴾

«And (remember) when Allāh said: "O 'Isā! I will take you and raise you to Myself."»

When 'Isā ascended, those who were in the house came out. When those surrounding the house saw the man who looked like 'Isā, they thought that he was 'Isā. So they took him at night, crucified him and placed a crown of thorns on his head. The Jews then boasted that they killed 'Isā and some Christians accepted their false claim, due to their ignorance and lack of reason. As for those who were in the house with 'Isā, they witnessed his ascension to heaven, while the rest thought that the Jews killed 'Isā by crucifixion. They even said that Maryam sat under the corpse of the crucified man and cried, and they say that the dead man spoke to her. All this was a test from Allāh for His servants out of His wisdom.

Allāh explained this matter in the Glorious Qur'an which He sent to His honorable Messenger, whom He supported with miracles and clear, unequivocal evidence. Allāh is the Most Truthful, and He is the Lord of the worlds Who knows the secrets, what the hearts conceal, the hidden matters in heaven and earth, what has occurred, what will occur, and what would occur if it was decreed. He said,

﴿وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ﴾

«but they killed him not, nor crucified him, but it appeared as that to them,»

referring to the person whom the Jews thought was 'Isā. This is why Allāh said afterwards,

﴿وَالَّذِينَ اخْتَلَفُوا فِيهِ لَيْسَ عَلَيْهِمْ شَيْءٌ مِنْ عِلْمٍ اِلَّا اِتِّبَاعُ الْظُلْمِ﴾

«and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture.»

referring to the Jews who claimed to kill 'Isā and the ignorant Christians who believed them. Indeed they are all in confusion, misguidance and bewilderment. This is why Allāh said,

﴿وَمَا قَتَلُوهُ يَقِيْنًا﴾

﴿For surely; they killed him not.﴾

meaning they are not sure that 'Īsā was the one whom they killed. Rather, they are in doubt and confusion over this matter.

﴿بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا﴾

﴿But Allāh raised him up unto Himself. And Allāh is Ever All-Powerful,﴾

meaning, He is the Almighty, and He is never weak, nor will those who seek refuge in Him ever be subjected to disgrace,

﴿حَكِيمًا﴾

﴿All-Wise.﴾ in all that He decides and ordains for His creatures. Indeed, Allāh's is the clearest wisdom, unequivocal proof and the most glorious authority. Ibn Abi Hātim recorded that Ibn 'Abbās said, "Just before Allāh raised 'Īsā to the heavens, 'Īsā went to his companions, who were twelve inside the house. When he arrived, his hair was dripping water and he said, 'There are those among you who will disbelieve in me twelve times after he had believed in me.' He then asked, 'Who volunteers that his image appear as mine, and be killed in my place. He will be with me (in Paradise)?' One of the youngest ones among them volunteered and 'Īsā asked him to sit down. 'Īsā again asked for a volunteer, and the young man kept volunteering and 'Īsā asking him to sit down. Then the young man volunteered again and 'Īsā said, 'You will be that man,' and the resemblance of 'Īsā was cast over that man while 'Īsā ascended to heaven from a hole in the house. When the Jews came looking for 'Īsā, they found that young man and crucified him. Some of 'Īsā's followers disbelieved in him twelve times after they had believed in him. They then divided into three groups. One group, Al-Ya'qūbiyyah (Jacobites), said, 'Allāh remained with us as long as He willed and then ascended to heaven.' Another group, An-Nasṭūriyyah (Nestorians), said, 'The son of Allāh was with us as long as he willed and Allāh took him to heaven.' Another group, Muslims, said, 'The servant and Messenger of Allāh remained with us as long as Allāh willed, and Allāh then took him to Him.' The two disbelieving groups cooperated against the Muslim group and they killed them. Ever since that happened, Islām was then veiled until Allāh

sent Muḥammad ﷺ.^[1] This statement has an authentic chain of narration leading to Ibn 'Abbās, and An-Nasā'ī narrated it through Abu Kurayb who reported it from Abu Mu'āwiyah.^[2] Many among the Salaf stated that 'Isā asked if someone would volunteer for his appearance to be cast over him, and that he will be killed instead of 'Isā, for which he would be his companion in Paradise.

All Christians Will Believe in 'Isā Before He Dies

Allāh said,

﴿وَرَأَىٰ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنُوا بِهِ قَبْلَ مَوْتِهِ. وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا﴾

«And there is none of the People of the Scripture, but must believe in him, before his death. And on the Day of Resurrection, he will be a witness against them.»

Ibn Jarīr recorded that Ibn 'Abbās commented,

﴿وَرَأَىٰ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنُوا بِهِ قَبْلَ مَوْتِهِ﴾

«And there is none of the People of the Scripture, but must believe in him, before his death.»

before the death of 'Isā, son of Maryam, peace be upon him.^[3] Al-'Awfi reported similar from Ibn 'Abbās.^[4] Abu Mālik commented;

﴿إِلَّا لِيُؤْمِنُوا بِهِ قَبْلَ مَوْتِهِ﴾

«but must believe in him, before his death.»

"This occurs after 'Isā returns and before he dies, as then, all of the People of the Scriptures will believe in him."^[5]

The Ḥadīths Regarding the Descent of 'Isā Just Before the Day of Judgement, and his Mission

In the chapter about the Prophets in his Ṣaḥīḥ, under, "The Descent of 'Isā, Son of Maryam," Al-Bukhārī recorded that Abu

[1] Ibn Abi Ḥātim 4:1110.

[2] An-Nasā'ī in *Al-Kubrā* 6:489.

[3] Aṭ-Ṭabari 9:380.

[4] Aṭ-Ṭabari 9:380.

[5] Aṭ-Ṭabari 9:380.

Hurayrah said that the Messenger of Allāh ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ، لَيُورِيَنَّكُمْ أَنْ يَنْزِلَ فِيكُمْ ابْنُ مَرْيَمَ حَكَمًا عَدْلًا، فَيَكْسِرَ الصَّلِيبَ، وَيَقْتُلَ الْخِنْزِيرَ، وَيَضَعُ الْجِزْيَةَ، وَيَقْبِضَ الْمَالَ حَتَّى لَا يَقْبَلَهُ أَحَدٌ، حَتَّى تَكُونَ السَّجْدَةُ خَيْرًا لَهُمْ مِنَ الدُّنْيَا وَمَا فِيهَا»

«By Him in Whose Hands my soul is, the son of Maryam ('Isā) will shortly descend among you as a just ruler, and will break the cross, kill the pig and abolish the Jizyah.^[1] Then there will be an abundance of wealth and nobody will accept charitable gifts any more. At that time, one prostration will be better for them than this life and all that is in it.»

Abu Hurayrah then said, "Read if you will,

﴿وَأَنْ يَنْ أَهْلَ الْكِتَابِ إِلَّا لِيُؤْمِنُوا بِهِ، قَبْلَ مَوْتِهِ. وَرَوْمَ الَّذِينَ يَكُونُ عَلَيْهِمْ شُهَدَاءُ﴾

«And there is none of the People of the Scripture, but must believe in him, before his death. And on the Day of Resurrection, he will be a witness against them.»^[2]

Muslim recorded this Ḥadīth.^[3] So, Allāh's statement,

﴿قَبْلَ مَوْتِهِ﴾

«before his death» refers to the death of 'Isā, son of Maryam.

Another Ḥadīth by Abu Hurayrah

Imām Aḥmad recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«لَيَهْلُنَّ عَيْسَى بَفَيْحِ الرُّوْحَاءِ بِالْحَجِّ أَوْ الْعُمْرَةِ، أَوْ لَيَشِيَّتُهُمَا جَمِيعًا»

«'Isā will say Ihlāl^[4] from the mountain highway of Ar-Rawḥā' for Hajj, 'Umrah or both.»^[5]

Muslim also recorded it.^[6] Aḥmad recorded that Abu

[1] A tax taken from non-Muslims, who are under the protection of the Muslim government.

[2] *Fath Al-Bārī* 6:566.

[3] Muslim 1:135, and refer to *Fath Al-Bārī* 5:44 and 4:483.

[4] "Loud calling", as a Muḥrim has to recite *Talbiyah* aloud when assuming the state of *Ihrām*.

[5] Aḥmad 2:513. Ar-Rawḥā' is on route between Makkah and Al-Madinah.

[6] Muslim 1:135.

Hurayrah said that the Prophet ﷺ said,

«يَنْزِلُ عِيسَى ابْنُ مَرْيَمَ فَيَقْتُلُ الْخَنَازِيرَ، وَيَتِمُّو الصَّلَاةَ، وَتُجْمَعُ لَهُ الصَّلَاةُ، وَيُنْفَقُ الْمَالُ حَتَّى لَا يُقْبَلَ، وَيَضَعُ الْخَرَاجَ، وَيَنْزِلُ الرَّوْحَاءَ فَيُحْجُ مِنْهَا أَوْ يَغْتَمِرُ أَوْ يَجْمَعُنَّهَا»

‘Isā, son of Maryam, will descend and will kill the pig, break the cross, lead the prayer in congregation and give away wealth until it is no longer accepted by anyone. He will also abolish the Jizyah and go to Ar-Rawḥā’ from where he will go to perform Hajj, ‘Umrah or both.’

Abu Hurayrah then recited,

«وَأَنْ يَنْزِلَ مِنْ أَهْلِ الْكِتَابِ إِلَّا يُؤْمِنَ بِهِ قَبْلَ مَوْتِهِ»

«And there is none of the People of the Scripture, but must believe in him, before his death.»

Ḥanzalah said, “Abu Hurayrah added, ‘Will believe in ‘Isā before ‘Isā dies,’ but I do not know if this was a part of the Prophet’s Ḥadīth or if it was something that Abu Hurayrah said on his own.”^[1]

Ibn Abi Ḥātim also recorded this Ḥadīth.

Another Ḥadīth

Al-Bukhārī recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«كَيْفَ بِكُمْ إِذَا نَزَلَ فِيكُمْ الْمَسِيحُ ابْنُ مَرْيَمَ وَإِمَامُكُمْ مِنْكُمْ»

«How will you be when Al-Masīḥ, son of Maryam (‘Isā) descends among you while your Imām is from among yourselves?»^[2]

Imām Aḥmad^[3] and Muslim also recorded this Ḥadīth.

Another Ḥadīth

Imām Aḥmad recorded that Abu Hurayrah said that the Prophet ﷺ said,

[1] Aḥmad 2:290.

[2] Faṭḥ Al-Bārī 6:566.

[3] Aḥmad 2:272 and Muslim 1:136-137.

«الأنبياء إخوة لعلاب، أمهاتهم شتى، ودينهم واحد، وإني أولى الناس بعيسى ابن مريم، لأنه لم يكن نبي بيني وبينه، وإنه نازل فإذا رأيتموه فاعرفوه: رجل مرويح إلى الحُمْرة والبياض، عليه ثوبان مُمَصَّرَان، كأن رأسه يقطر، وإن لم يصبه بقل، فيدق الصليب، ويقتل الخنزير، ويتفع الجزية، ويدعو الناس إلى الإسلام، ويهلك الله في زمانه الجمل كلها إلا الإسلام، ويهلك الله في زمانه المسيح الدجال، ثم تقع الأمّة على الأرض حتى ترفع الأسود مع الإبل، والتمار مع البقر، والدواب مع الغنم، وتلعب الصبيان بالحيات لا تضرهم، فيمكث أربعين سنة ثم يترقى، ويصلي عليه المسلمون»

«The Prophets are paternal brothers; their mothers are different, but their religion is one. I, more than any of mankind, have more right to 'Isā, son of Maryam, for there was no Prophet between him and I. He will descend, and if you see him, know him. He is a well-built man, (the color of his skin) between red and white. He will descend while wearing two long, light yellow garments. His head appears to be dripping water, even though no moisture touched it. He will break the cross, kill the pig, and banish the Jizyah and will call the people to Islām. During his time, Allāh will destroy all religions except Islām and Allāh will destroy Al-Masīḥ Ad-Dajjāl (the False Messiah). Safety will then fill the earth, so much so that the lions will mingle with camels, tigers with cattle and wolves with sheep. Children will play with snakes, and they will not harm them. 'Isā will remain for forty years and then will die, and Muslims will offer the funeral prayer for him.» Abu Dāwud also recorded it.^[1]

Another Ḥadīth

In his *Ṣaḥīḥ*, Muslim recorded that Abu Hurayrah related to the Messenger of Allāh ﷺ that he said,

«لا تقوم الساعة حتى ينزل الروم بالأغصاق أو بداب، فيخرج إليهم جيش من المدينة من خيار أهل الأرض يومئذ، فإذا تصافوا، قالت الروم: خلوا بيننا وبين

^[1] Aḥmad 2:406, Abu Dāwud: 4324, Aṭ-Ṭabari 9:388.

الَّذِينَ سَبَّوْا مِنَّا فَتَابَلَهُمْ، يَقُولُ الْمُسْلِمُونَ: لَا وَاهٍ، لَا نُحِلِّي بَيْنَكُمْ وَبَيْنَ إِخْوَانِنَا، فَيَقَاتِلُونَهُمْ، [فَيَنْهَزِمُ] تِلْكَ لَا يُتَوَّبُ اللَّهُ عَلَيْهِمْ أَبَدًا، وَيُقْتَلُ تِلْكَ أَفْضَلُ الشَّهَدَاءِ عِنْدَ اللَّهِ، وَيَفْتَحُ التِّلْكَ لَا يُقْتَلُونَ أَبَدًا، فَيَنْتَحُونَ قُسْطُطِيَّةً، فَيَبْنِي مَا هُمْ يَتَّبِعُونَ الْقَنَائِمَ قَدْ غَلَقُوا سُبُوقَهُمْ بِالرَّزِيئِينَ، إِذْ صَاحَ فِيهِمُ الشَّيْطَانُ: إِنَّ الْمَسِيحَ قَدْ خَلَقَكُمْ فِي أَهْلِيكُمْ، فَيَخْرُجُونَ، وَذَلِكَ بَاطِلٌ، فَإِذَا جَاءُوا الشَّامَ خَرَجَ، فَيَبْنِي مَا هُمْ يُعْدُونَ لِلْقِتَالِ بِسُورَةِ الصُّغُوفِ، إِذْ أُقِيمَتِ الصَّلَاةُ قَبِلَ ابْنُ مَرْيَمَ، فَأَمَّهُمْ، فَإِذَا رَأَى غَدُوَّ اللَّهِ، ذَابَ كَمَا يَذُوبُ الْمِلْحُ فِي الْمَاءِ، فَلَزَّ تَرْكُهُ لَأَنْذَابٍ حَتَّى يَبْلُوكَ، وَلَكِنْ يَفْتَنُهُ اللَّهُ بِإِيْدِهِ، فَيَرِيهِمْ دَمَهُ فِي حَرْبِهِ»

«The (Last) Hour will not start until the Romans occupy Al-A'māq or Dābiq.^[1] An army, comprised of the best of the people of the earth then, will come from Al-Madīnah and challenge them. When they camp face to face, the Romans will say, 'Let us fight those who captured some of us.' The Muslims will say, 'Nay! By Allāh, we will never let you get to our brothers.' They will fight them. A third of the (Muslim) army will flee in defeat, and those are the ones whom Allāh will never forgive. Another third will be killed, and those are the best martyrs before Allāh. The last third will be victorious, and this third will never be stricken with Fitnah, and they will capture Constantinople (Istanbul). While they are dividing war booty, after hanging their swords on olive trees, Shayṭān will shout among them, saying, 'Al-Masīh (Ad-Dajjāl) has cornered your people'. They will leave to meet Ad-Dajjāl in Ash-Shām. This will be a false warning, and when they reach Ash-Shām, Ad-Dajjāl will then appear. When the Muslims are arranging their lines for battle and the prayer is called for, 'Isā, son of Maryam, will descend and lead them in prayer. When the enemy of Allāh (the False Messiah) sees him, he will dissolve just as salt dissolves in water, and if any of him were left, he would continue dissolving until he died. Allāh will kill him with the hand of 'Isā and will show the Muslims his blood on his spear.'^[2]

[1] Two cities close to Aleppo in Syria.

[2] Muslim 4:2221.

Muslim recorded that 'Abdullāh bin 'Amr said that the Messenger of Allāh ﷺ said,

«لَتَقَاتِلَنَّ الْيَهُودَ فَلَتَقْتُلَنَّهُمْ، حَتَّى يَقُولَ الْحَجَرُ: يَا مُسْلِمُ هَذَا يَهُودِي فَتَقَاتِلْ فَاقْتُلْ»

‘You will fight the Jews and will kill them, until the stone will say, ‘O Muslim! There is a Jew here, so come and kill him.’^[1]

Muslim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«لَا تَقُومُ السَّاعَةُ حَتَّى يُقَاتِلَ الْمُسْلِمُونَ الْيَهُودَ، فَيَقْتُلُهُمُ الْمُسْلِمُونَ حَتَّى يَخْتَبِئَ الْيَهُودِيُّ مِنْ وَرَاءِ الْحَجَرِ وَالشَّجَرِ، فَيَقُولُ الْحَجَرُ وَالشَّجَرُ: يَا مُسْلِمُ يَا عَبْدَ اللَّهِ هَذَا يَهُودِي خَلْفِي فَتَقَاتِلْ فَاقْتُلْ - إِلَّا الْغَرْقَدَ فَإِنَّهُ مِنْ شَجَرِ الْيَهُودِ»

‘The Hour will not start, until after the Muslims fight the Jews and the Muslims kill them. The Jew will hide behind a stone or tree, and the tree will say, ‘O Muslim! O servant of Allāh! This is a Jew behind me, come and kill him.’ Except Al-Gharqad, for it is a tree of the Jews.’^[2]

Muslim bin Al-Hajjāj recorded in his *Ṣaḥīḥ* that An-Nawwās bin Sam‘ān said, “The Messenger of Allāh ﷺ mentioned Ad-Dajjāl one day and kept belittling him (because being blind, yet claiming to be Allāh) and speaking in grave terms about him until we thought that he was hiding in gardens of date-trees (in Al-Madīnah). When we went by the Messenger, he sensed this anxiety in us and said,

«مَا شَأْنُكُمْ؟»

‘What is the matter with you?’

We said, ‘O Messenger of Allāh! Earlier, you mentioned Ad-Dajjāl and while belittling him you spoke gravely about him until we thought that he was hiding in gardens of date-trees (of Al-Madīnah).’ He said,

«غَيْرُ الدُّجَالِ أَخَوْفُنِي عَلَيْكُمْ، إِنْ بَخَرَجَ وَأَنَا فِيكُمْ فَأَنَا حَاجِبُهُ دُونَكُمْ، وَإِنْ يَخْرُجَ وَلَسْتُ فِيكُمْ فَأَمُرُّ حَاجِبِي نَفْسِي، وَاللَّهُ خَلِيفَتِي عَلَى كُلِّ مُسْلِمٍ. إِنَّهُ شَابٌ قَطَطٌ، عَيْنُهُ طَائِفَةٌ كَأَنِّي أَسْبِغُهُ بِمَبْدِ الْعَرَى بْنِ قَطَنِ، مَنْ أَذْرَكَ بَيْنَكُمْ فَلْيَبْرَأْ عَلَيْهِ فَوَاتِنِ»

[1] Muslim 4:2238.

[2] Muslim 4:2239.

سُورَةُ الْكَافِّهِ، إِنَّهُ خَارِجٌ مِنْ خَلْقٍ بَيْنَ الشَّامِ وَالْعِرَاقِ، فَعَاثَ بَيْنَنَا وَغَاثَ شِمَالًا،
بِإِعْثَادِ اللَّهِ فَاتَّبِعُوا»

«I fear other than Ad-Dajjāl for you! If he appears while I am still among you, I will be his adversary on your behalf. If he appears while I am not among you, each one will depend on himself and Allāh will be the Helper of every Muslim after me. He is young, with very curly hair and his eye is smashed. I thought that he looked like 'Abdul-'Uzzā bin Qaṭan. Whoever lives long and meets Ad-Dajjāl, then let him recite the beginnings of Sūrat Al-Kahf. He will appear on a pass between Ash-Shām (Syria) and Al-'Irāq. He will wreak havoc to the right and left. O Servants of Allāh! Hold fast.»

We said, 'O Messenger of Allāh! How long will he stay on earth?' He said,

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

«Forty days: One day as long as a year, one day as long as a month and one day as long as a week. The rest of his days will be as long as one of your ordinary days.»

We said, 'O Messenger of Allāh! As for the day that is like a year, will the prayers of one day suffice for it?' He said,

«لَا، اقْدُرُوا لَهُ قَدْرَهُ»

«No. Count for its due measure.»

We said, 'O Messenger of Allāh, how will his speed be on earth?' He said,

«كَالْعَلَبِ اسْتَذْبَرْتَهُ الرِّيحُ فَيَأْتِي عَلَى قَوْمٍ فَيَدْعُوهُمْ فَيُؤْمِنُونَ بِهِ، وَيَسْتَجِيبُونَ لَهُ، فَيَأْمُرُ السَّمَاءَ فَتُمْطِرُ، وَالْأَرْضَ فَتَنْثِيثُ، فَتَرْوَحُ عَلَيْهِمْ سَارِحَتُهَا أَطْوَلُ مَا كَانَتْ دُرَى، وَأَسْبَغَتْهُ ضُرُوعًا، وَأَمَدَهُ خَوَاصِرُ، ثُمَّ يَأْتِي الْقَوْمَ فَيَدْعُوهُمْ فَيَرُدُّونَ عَلَيْهِ قَوْلَهُ، فَيَنْصَرِفُ عَنْهُمْ فَيُضَيِّحُونَ مُنْجِلِينَ لَيْسَ بِأَيْدِيهِمْ شَيْءٌ مِنْ أُمُورِهِمْ وَيَمُرُّ بِالْخَرِيَةِ فَيَقُولُ لَهَا: أَخْرِجِي كُتُوزَكَ، فَتَنْتَعُهُ كُتُوزُهَا كَيْتَابِيْبِ النَّحْلِ، ثُمَّ يَدْعُو رَجُلًا مِنْكُمْ شَبَابًا فَيَضْرِبُهُ بِالسَّيْفِ، فَيَقْطَعُهُ جِرْلَتَيْنِ رَمِيَّةَ الْفَرَسِ، ثُمَّ يَدْعُوهُ، فَيَقْبِلُ وَيَنْهَلُ وَجْهَهُ وَيَضْحَكُ، فَيَنْتَهِمَا هُوَ كَذَلِكَ إِذْ بَعَثَ اللَّهُ الْمَسِيحَ ابْنَ مَرْيَمَ عَلَيْهِ السَّلَامُ، فَيَنْزِلُ عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ شَرْقِيٍّ وَمَشْأَقٍ بَيْنَ مَهْرُودَتَيْنِ، وَاصِعًا كَفَيْهِ عَلَى

أَجْنَحَهُ مَلَائِكِينَ، إِذَا طَافًا رَأْسَهُ قَطَرًا، وَإِذَا رَفَعَهُ تَحَدَّرَ مِنْهُ جُمَانٌ كَاللُّؤْلُؤِ، وَلَا يَجِلُّ لِكَافِرٍ يَجِدُ بَيْحَ نَفْسِهِ إِلَّا مَاتَ، وَنَفْسُهُ يَتَّبِعِي حَيْثُ يَتَّبِعِي طَرَفُهُ، فَيَطْلُبُهُ حَتَّى يَدْرِكَهُ يَتَابِ لَدُنْ، فَيَقُولُ، ثُمَّ يَأْتِي عِيسَى عَلَيْهِ السَّلَامُ فَوَمًا قَدْ غَضَمَهُمُ اللَّهُ مِنْهُ، فَيَنْسُجُ عَنْ وَجُوهِهِمْ، وَيُحْدِثُهُمْ بِذَرْجَاتِهِمْ فِي الْحَبَّةِ، فَيَسْتَأْذِنُ كَذَلِكَ إِذْ أَوْسَى اللَّهُ عَزَّ وَجَلَّ إِلَى عِيسَى: إِنِّي قَدْ أَخْرَجْتُ عِبَادًا لِي لَا يَدَانِ لِأَخِيذٍ بِفِتَالِهِمْ، فَحَرِّزْ عِبَادِي إِلَى الطُّورِ، وَيَتَّبِعْ اللَّهُ يَأْجُوجَ وَمَأْجُوجَ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ، فَيَمُرُّ أَوَّلَهُمْ عَلَى بُحَيْرَةِ طَبْرِئَةٍ فَيَشْرَبُونَ مَا فِيهَا، وَيَمُرُّ آخِرُهُمْ فَيَقُولُونَ: لَقَدْ كَانَ بِهَذِهِ مَرَّةً مَاءٌ، وَيُخْضِرُ نَبِيُّ اللَّهِ عِيسَى وَأَصْحَابُهُ، حَتَّى يَكُونَ رَأْسُ الثَّوْرِ لِأَخِيذِهِمْ خَيْرٌ مِنْ مَاءَةٍ دِينَارٍ لِأَخِيذِهِمُ الْيَوْمَ، فَيَرْغَبُ نَبِيُّ اللَّهِ عِيسَى وَأَصْحَابُهُ، فَيُرْسِلُ اللَّهُ عَلَيْهِمُ الثَّغَفَ فِي رِقَائِهِمْ، فَيُضَيِّحُونَ فَرَسِي كَمْزُوتَ نَفْسِي وَاجِدَةٍ، ثُمَّ يَهَيِّطُ نَبِيُّ اللَّهِ عِيسَى وَأَصْحَابُهُ إِلَى الْأَرْضِ، فَلَا يَجِدُونَ فِي الْأَرْضِ مَوْضِعَ شِبِيرٍ إِلَّا مَلَأَهُ زَهْمُهُمْ وَتَنَّتُهُمْ، فَيَرْغَبُ نَبِيُّ اللَّهِ عِيسَى وَأَصْحَابُهُ إِلَى اللَّهِ، فَيُرْسِلُ اللَّهُ، طَيْرًا تَأْغَانِي الْبُخْبَ، فَتَحْمِلُهُمْ فَتَقْطَرُحُهُمْ حَيْثُ شَاءَ اللَّهُ، ثُمَّ يُرْسِلُ اللَّهُ مَطَرًا لَا يَكُنْ مِنْهُ بَيْتٌ مَذِرٌ، وَلَا وَبَرٌ، فَيَنْبِلُ الْأَرْضَ حَتَّى يَتْرُكَهَا كَالرِّقَّةِ، ثُمَّ يَقَالُ لِلْأَرْضِ: أَخْرِجِي ثَمْرَكَ وَرُدِّي بَرَكَتَكَ، فَيُزَمِّدُ تَأْكُلُ الْعِصَابَةُ مِنَ الرُّمَامَةِ، وَيَسْتَظِلُّونَ بِقُفُفِهَا، وَيَتَارِكُ اللَّهُ فِي الرِّسْلِ حَتَّى إِنَّ اللَّفْحَةَ مِنَ الْإِبِلِ لَتَكْفِي الْفَتَامَ، [مِنْ النَّاسِ وَاللَّقْمَةَ مِنَ الْقَمِ لَتَكْفِي الْقَحِذَ مِنَ النَّاسِ]، فَيَسْتَأْذِنُ كَذَلِكَ إِذْ بَعَثَ اللَّهُ رِبْعًا طَيِّبَةً، فَتَأْخُذُهُمْ تَحْتَ أَبَابِطِهِمْ، فَتَقْبِضُ رُوحَ كُلِّ مُؤْمِنٍ وَكُلِّ مُسْلِمٍ، وَيَبْقَى شِرَارُ النَّاسِ يَتَهَارَجُونَ فِيهَا تَهَارُجَ الْحُمُرِ، فَعَلَيْهِمْ نَقُومُ السَّاعَةِ»

«Like the storm when driven by the wind. He will come to a people and will call them (to his worship), and they will believe in him and accept his call. He will order the sky and it will rain, the land and it will grow (vegetation). Their cattle will return to them with their hair the longest, their udders the fullest (with milk) and their stomachs the fattest. He will come to a different people and will call them (to his worship), and they will reject his call. He will then leave them. They will wake up in the morning destitute, missing all of their possessions. He will pass by a deserted land and will say to it, 'Bring out your treasures', and its treasures will follow him

just like swarms of bees. He will summon a man full of youth and will strike him with the sword once and will cut him into two pieces (and will separate between them like) the distance (between the hunter and) the game. He will call the dead man and he will come, and his face will be radiant with pleasure and laughter. Afterwards (while all this is happening with Ad-Dajjāl), Allāh will send Al-Masīh ('Isā), son of Maryam down. He will descend close to the white minaret to the east of Damascus. He will be wearing garments lightly colored with saffron and his hands will be placed on the wings of two angels. Whenever he lowers his head droplets fall. Whenever he raises his head, precious stones that look like pearls fall. No disbeliever can survive 'Isā's breath, which reaches the distance of his sight. He will pursue Ad-Dajjāl and will follow him to the doors of (the Palestinian city of) Ludd where he will kill him. A group of people who, by Allāh's help, resisted and survived Ad-Dajjāl, will pass by 'Isā and he will anoint their faces and inform them about their grades in Paradise. Shortly afterwards, while this is happening with 'Isā, Allāh will reveal to him, 'I raised a people of My creation that no one can fight. Therefore, gather My servants to Aṭ-Ṭūr (the mountain of Mūsā in Sinai).' Then, Allāh will raise Gog and Magog and they will swiftly swarm from every mound. Their front forces will reach Lake Tabariah (Sea of Galilee) and will drink all its water. The last of their forces will say as they pass by the lake, 'This lake once had water!' Meanwhile, 'Isā, Allāh's Prophet, will be cornered along with his companions until the head of a bull will be more precious to them than a hundred Dīnārs to you today. 'Isā, Allāh's Prophet, and his companions will invoke Allāh for help and Allāh will send An-Naghaf (a worm) into the necks of Gog and Magog! The morning will come, and they will all be dead as if it was the death of one soul. Afterwards, 'Isā, the Prophet of Allāh, will come down with his companions to the low grounds (from Mount Aṭ-Ṭūr). They will find that no space of a hand-span on the earth was free of their fat and rot (rotten corpses). 'Isā, the Prophet of Allāh, and his companions will seek Allāh in supplication. Allāh will send birds as large as the necks of camels. They will carry them (the corpses of Gog and Magog) and will throw them wherever Allāh wills.

Afterwards, Allāh will send rain that no house made of mud or animal hair will be saved from, and it will cleanse the earth until it is as clean as a mirror. The earth will be commanded (by Allāh), 'Produce your fruits and regain your blessing.' Then, the group will eat from a pomegranate and will take shelter under the shade of its skin. Milk will be blessed, so much so that the milk-producing camel will yield large amounts that suffice for a large group of people. Meanwhile, Allāh will send a pure wind that will overcome Muslims from under their arms and will take the soul of every believer and Muslim. Only the evildoers among people will remain. They will indulge in shameless public sex like that of donkeys. On them, the Hour will begin.»^[1]

Imām Ahmad and the collectors of the *Sunan* also recorded this *Ḥadīth*.^[2] We will mention this *Ḥadīth* again using the chain of narration collected by Ahmad explaining Allāh's statement in *Sūrat Al-Anbiyā'* (chapter 21),

﴿حَتَّىٰ إِنَّا فُتِنَتْ بِأَجْمٍ وَمَأْمُوجٍ﴾

«Until, when Ya'jūj and Ma'jūj (Gog and Magog people) are let loose (from their barrier).»

In our time, in the year seven hundred and forty-one, a white minaret was built in the Umayyad *Masjid* (in Damascus) made of stone, in place of the minaret that was destroyed by a fire which the Christians were suspected to have started. May Allāh's continued curses descend on the Christians until the Day of Resurrection. There is a strong feeling that this minaret is the one that 'Isā will descend on, according to this *Ḥadīth*.

Another *Ḥadīth*

Muslim recorded in his *Ṣaḥīḥ* that Ya'qūb bin 'Āṣim bin 'Urwah bin Mas'ūd Ath-Thaqafi said, "I heard 'Abdullāh bin 'Amr saying to a man who asked him, 'What is this *Ḥadīth* that you are narrating? You claim that the Hour will start on such and such date.' He said, 'Subḥān Allāh (glory be to

^[1] Muslim 4:2250.

^[2] Ahmad 4:181, Abu Dāwud 4:496, *Tuhfat Al-Aḥwadhī* 6:499, An-Nasā'ī in *Al-Kubrā* 5:15, Ibn Mājah 2:1356.

Allāh), or he said, 'There is no deity worthy of worship except Allāh.'

I almost decided to never narrate anything to anyone. I only said, "Soon, you will witness tremendous incidents, the House (the Ka'bah) will be destroyed by fire, and such and such things will occur." He then said, 'The Messenger of Allāh ﷺ said,

«يَخْرُجُ الدَّجَالُ فِي أَثْنِي فَيَمُوتُ أَرْبَعِينَ، لَا أَذْرِي أَرْبَعِينَ يَوْمًا أَوْ أَرْبَعِينَ شَهْرًا أَوْ أَرْبَعِينَ عَامًا، فَيَمُوتُ اللَّهُ تَعَالَى عِيسَى ابْنُ مَرْيَمَ كَأَنَّهُ عُرْوَةٌ بَيْنَ مَسْعُودٍ، فَيُطْلَبُ فَيُهْلِكُهُ، ثُمَّ يَمُوتُ النَّاسُ سِتْعَ سِنِينَ لَيْسَ بَيْنَ اثْنَيْنِ عَدَاوَةٌ، ثُمَّ يُرْسِلُ اللَّهُ رِيحًا بَارِدَةً مِنْ قِبَلِ الشَّامِ، فَلَا يَتَّقَى عَلَى وَجْهِ الْأَرْضِ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ خَيْرٍ - أَوْ إِسَاءَةٍ - إِلَّا قَبَضَتْهُ، حَتَّى لَوْ أَنَّ أَحَدَكُمْ دَخَلَ فِي كَيْدِ جَبَلٍ لَدَخَلَتْهُ عَلَيْهِ حَتَّى تَقْبِضَهُ، قَالَ: سَمِعْتَهَا مِنْ رَسُولِ اللَّهِ ﷺ «فَيَقْتُلُ شِرَارَ النَّاسِ فِي خِطِّ الطَّيْرِ وَأَخْلَامِ السَّبَاعِ، لَا يَعْرِفُونَ مَغْرُوفًا، وَلَا يُكْرَهُونَ مُكْرًا، فَيَسْتَمَلُّ لَهُمُ الشَّيْطَانُ قَبُولًا: أَلَا تَسْتَجِيبُونَ؟ فَيَقُولُونَ: فَمَا نَأْمُرُنَا؟ فَيَأْمُرُهُمْ بِعِبَادَةِ الْأَوْتَانِ، وَهُمْ فِي ذَلِكَ دَارٌ رِزْقُهُمْ، حَسَنٌ عَيْشُهُمْ، ثُمَّ يَنْفُخُ فِي الصُّورِ فَلَا يَسْمَعُهُ أَحَدٌ إِلَّا أَصْعَقَى لَنَا وَرَفَعَ لَنَا، قَالَ: وَأَوَّلُ مَنْ يَسْمَعُهُ رَجُلٌ يَلُوطُ حَوْضَ إِبِلِهِ، قَالَ: قَبِضَتْهُ وَبَضَعَتْهُ النَّاسُ، ثُمَّ يُرْسِلُ اللَّهُ - أَوْ قَالَ: يُنَزِّلُ اللَّهُ - مَطَرًا كَأَنَّهُ الطَّلُ - أَوْ قَالَ الطَّلُ - نُعْمَانُ الشَّاكِّ - فَتَتَبَثُ مِنْهُ أَجْسَادُ النَّاسِ، ثُمَّ يَنْفُخُ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ. ثُمَّ يَقَالُ: أَيُّهَا النَّاسُ: هَلُمُّوا إِلَى رَبِّكُمْ»

«Ad-Dajjal will appear in my nation and will remain for forty. (The narrator doubts whether it is forty days, months, or years). Then, Allāh will send down 'Isā, son of Maryam, looking just like 'Urwah bin Mas'ūd and he will seek Ad-Dajjal and will kill him. People will remain for seven years with no enmity between any two. Allāh will send a cool wind from As-Shām that will leave no man on the face of the earth who has even the weight of an atom of good or faith, but will capture (his soul). Even if one of you takes refuge in the middle of a mountain, it will find him and capture (his soul). Afterwards, only the most evil people will remain. They will be as light as birds, with the comprehension of beasts. They will not know or enjoin righteousness or forbid or know evil. Shaytān will appear

to them and will say to them, 'Would you follow me.' They will say, 'What do you command us?' He will command them to worship the idols. Meanwhile, their provision will come to them in abundance and their life will be good. Then the Trumpet will be blown and every person who hears it, will lower one side of his head and raise the other side (trying to hear that distant sound). The first man who will hear the Trumpet is someone who is preparing the water pool for his camels, and he and the people will swoon away. Allāh will send down heavy rain and the bodies of people will grow with it. The Trumpet will be blown in again and the people will be resurrected and looking all about, staring. It will be said to them, 'O people! Come to your Lord,'

﴿وَقُفُّوا إِنَّمَا تُنْشَرُونَ﴾

«But stop them, verily, they are to be questioned.»

«ثم يقال: أخرجوا بعث النار، فيقال: من كم؟ فيقال: من كل ألف تسعمائة وتسعة وتسعين، قال: فذلك يوم»

«It will then be said, 'Bring forth the share of the Fire.' It will be asked, 'How many?' It will be said, 'From every one thousand, nine hundred and ninety-nine.' That Day is when,»

﴿يَحْمِلُ الْوَلَدَانِ شَيْبًا﴾

«the children will turn grey-headed,» and,

﴿يَوْمَ يُكَنَفُ عَنْ سَاقٍ﴾

«The Day when the Shin shall be laid bare».^[1]

The Description of 'Īsā, upon him be Peace

As mentioned earlier, 'Abdur-Rahmān bin Ādam narrated that Abu Hurayrah said that the Prophet ﷺ said,

«فَإِذَا رَأَيْتُمُوهُ فَاعْرِفُوهُ: رَجُلٌ مَرْبُوعٌ إِلَى الْخُمْرَةِ وَالْيَاسِرِ، عَلَيْهِ ثَوْبَانِ مَصْرَانِ،
كَأَنَّ رَأْسَهُ يَقَطُرُ وَإِنْ لَمْ يَبْصُرْ بَلَلٌ»

[1] Muslim 4:2258.

«If you see 'Isā, know him. He is a well-built man, (the color of his skin) between red and white. He will descend while wearing light yellow garments. His head looks like it is dripping water, even though no moisture touched it.»^[1]

In the *Hadīth* that An-Nawwās bin Sam'ān narrated,

«فَيَنْزِلُ عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ شَرْقِيَّ دِمَشْقَ بَيْنَ مَهْرُودَتَيْنِ وَاحِدَةً كَفَيْهِ عَلَى أَجْنِحَةٍ مَلَائِكِي، إِذَا طَاطَأَ رَأْسُهُ فَطَرَّ، وَإِذَا رَفَعَهُ تَحَدَّرَ مِنْهُ مِثْلُ جُمَانِ اللُّؤْلُؤِ، لَا يَحِلُّ لِكَافِرٍ يَجِدُ رِيحَ نَفْسِهِ إِلَّا مَاتَ، وَنَفْسُهُ يَتَّبِعِي حَيْثُ يَتَّبِعِي طَرَفُهُ»

«He will descend close to the white minaret to the east of Damascus. He will be wearing two garments lightly colored with saffron, having his hands on the wings of two angels. Whenever he lowers his head, drops will fall off of it. Whenever he raises his head, precious jewels like pearls will fall off of it. No disbeliever can survive 'Isā's breath, and his breath reaches the distance of his sight.»^[2]

Al-Bukhārī and Muslim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«لَيْلَةَ أُسْرِيَ بِي لَقِيتُ مُوسَى»

«I met Mūsā on the night of my Ascension to heaven.»

The Prophet ﷺ then described him saying, as I think,

«مُضْطَرِبٌّ، رَجُلُ الرَّأْسِ كَأَنَّهُ مِنْ رَجَالِ شَنْوَةَ»

«He was a tall person with hair as if he was one of the men from the tribe of Shanū'ah.»^[3] The Prophet ﷺ further said,

«وَلَقِيتُ عِيسَى فَنَعْتَهُ النَّبِيُّ ﷺ فَقَالَ: «رَبْمَعٌ أَحْمَرُ كَأَنَّهُ خَرَجَ مِنْ دِيْمَاسٍ» بِعَنِ الْحَمَامِ، «وَرَأَيْتُ إِبْرَاهِيمَ وَأَنَا أَشَبُّ وَلَدِهِ بِهِ»

«I met 'Isā. The Prophet ﷺ described him saying, 'He was of moderate height and was red-faced as if he had just come out of a bathroom. I saw Ibrāhīm whom I resembled more than any of his children did.»^[4]

[1] Abu Dāwūd 4:498.

[2] Muslim 4:2250.

[3] The name of a tribe, descending from the Qahtāni Arabs.

[4] *Fath Al-Bāri* 6:493, Muslim 1:154.

Al-Bukhārī recorded that Mujāhid said that Ibn 'Umar said that the Messenger of Allāh ﷺ said,

«رَأَيْتُ مُوسَى وَعِيسَى وَإِبْرَاهِيمَ، فَأَنَا عِيسَى فَأَحْمَرُ جَعْدٌ غَرِيضُ الصُّدْرِ، وَأَنَا مُوسَى فَأَدَمُ جَبِيمٌ سَبَطٌ، كَأَنَّهُ مِنْ رِجَالِ الزُّطِّ»^[1]

«I saw Mūsā, 'Īsā and Ibrāhīm. 'Īsā was of red complexion and had curly hair and a broad chest. Mūsā was of brown complexion and had straight hair and a tall stature, as if he was from the people of Az-Zuṭṭ.»^[1]

Al-Bukhārī and Muslim recorded that Ibrāhīm said that 'Abdullāh bin 'Umar said, "The Prophet ﷺ once mentioned the False Messiah (Al-Masīḥ Ad-Dajjāl) to people, saying,

«إِنَّ اللَّهَ لَيْسَ بِأَعْوَرَ، أَلَا إِنَّ الْمَسِيحَ الدَّجَالَ أَغْوَرَ الْعَيْنِ الْيُمْنَى، كَأَنَّ عَيْنَهُ عَيْتَةٌ طَائِيَّةٌ»

«Allāh is not blind in His Eye. Al-Masīḥ Ad-Dajjāl is blind in his right eye. His eye is like a protruding grape.»^[2]

Muslim recorded that the Messenger of Allāh ﷺ said,

«وَرَأَانِي اللَّهَ عِنْدَ الْكَعْبَةِ فِي الْمَنَامِ، فَإِذَا رَجُلٌ أَدَمٌ تَأَخَّسَ مَا تَرَى مِنْ أَدَمِ الرِّجَالِ، تَضَرَّبَ لَعْنَةُ بَيْنَ مَنَكِبَيْهِ، رَجُلٌ الشَّعْرُ يَقَطُرُ رَأْسُهُ مَاءً، وَاضِعًا يَدَيْهِ عَلَى مَنَكِبَيْهِ رَجُلَيْنِ، وَهُوَ يَطُوفُ بِالْيَتِيمِ، فَقُلْتُ: مَنْ هَذَا؟ فَقَالُوا: هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ، ثُمَّ رَأَيْتُ وَرَاءَهُ رَجُلًا جَعْدًا قَطَطًا، أَغْوَرَ الْعَيْنِ الْيُمْنَى، تَأَخَّسَ مَنْ رَأَيْتُ بَابِنِ قَطَنِ، وَاضِعًا يَدَيْهِ عَلَى مَنَكِبَيْهِ رَجُلٍ، يَطُوفُ بِالْيَتِيمِ، فَقُلْتُ: مَنْ هَذَا؟ قَالُوا: الْمَسِيحُ الدَّجَالُ»

«In a dream, I was at the Ka'bah and Allāh made me see a light - colored man, a color that is as beautiful as a light - colored man could be, with combed hair that reached his shoulders. His hair was dripping water, and he was leaning on the shoulders of two men while circling the Ka'bah. I asked, 'Who is this man?' I was told, 'This is the Al-Masīḥ, son of Maryam.' Behind him, I saw a man with very curly hair who was blind

[1] Faḥḥ Al-Bāri 6:549, "Az-Zuṭṭ", the term was used to refer to a people from India or the Sudan region. See An-Nihāyah.

[2] Muslim 4:2248.

in his right eye. He looked exactly as Ibn Qaṭan, and he was leaning on the shoulder of a man while circling the House. I asked, 'Who is this man?' I was told, 'He is Al-Masīh Ad-Dajjāl.'^[1]

Al-Bukhārī recorded that Sālim said that his father said, "No, By Allāh! The Prophet ﷺ did not say that 'Isā was of red complexion but said,

«بَيْنَمَا أَنَا نَائِمٌ اطَّرَفُ بِالْكَنَبَةِ، فَإِذَا رَجُلٌ أَدَمُ سَبَطُ الشَّعْرِ، يَتَهَادَى بَيْنَ رَجُلَيْنِ، يَنْطَلِقُ رَأْسُهُ مَاءً - أَوْ يَهْرَأَقُ رَأْسُهُ مَاءً - قُلْتُ: مَنْ هَذَا؟ فَقَالُوا: ابْنُ مَرْيَمَ، فَذَمَبْتُ أَلْتَفْتُ، فَإِذَا رَجُلٌ أَحْمَرُ جَسِيمٌ، جَعْدُ الرَّأْسِ، أَغْوَرُ عَيْنَيْهِ الْيَمْنَى، كَانَ عَيْنُهُ عَيْنَةً طَائِفَةً، قُلْتُ: مَنْ هَذَا؟ قَالُوا: الدَّجَالُ، وَأَقْرَبُ النَّاسِ بِهَ شَبَهَا ابْنُ قَطَرٍ»

«While I was asleep circumambulating the Ka'bah (in my dream), I suddenly saw a man of brown complexion and ample hair walking between two men with water dripping from his head. I asked, 'Who is this?' The people said, 'He is the son of Maryam.' Then I looked behind and I saw a red-complexioned, fat, curly-haired man, blind in the right eye, which looked like a bulging out grape. I asked, 'Who is this?' They replied, 'He is Ad-Dajjāl.' The person he most resembled is Ibn Qaṭan.»^[2]

Az-Zuhri commented that Ibn Qaṭan was a man from the tribe of Khuḏā'ah who died during the time of Jāhiliyyah. This is the wording of Al-Bukhārī. Allāh's statement,

﴿وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا﴾

«And on the Day of Resurrection, he ('Isā) will be a witness against them»

Qatādah said, "He will bear witness before them that he has delivered the Message from Allāh and that he is but a servant of His." In a similar statement in the end of Sūrat Al-Mā'idah,

﴿وَإِذْ قَالَ اللَّهُ يَتُوبِي أَنْ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ﴾

«And (remember) when Allāh will say (on the Day of Resurrection): "O 'Isā, son of Maryam! Did you say unto men..."» until,

[1] Muslim 1:154.

[2] Faṭḥ Al-Bārī 6:550.

﴿الْمَرْيُ الْقَكِي﴾

﴿Almighty, the All-Wise.﴾

﴿يُظَاهِرُ مِنَّا الَّذِينَ كَادُوا حَرَمًا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّت لَكُمْ وَصَدَّوْهُمْ عَنْ سَبِيلِ اللَّهِ كَثِيرًا ۖ وَأَخْذُهُمْ الزِّنَا وَقَدْ نُهُوا عَنْهُ وَأَكْلُهُمْ أَثْمَالَ النَّارِ بِالتَّحْلِيلِ وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا ۖ لَكِنِ الرَّاسِخُونَ فِي الدِّينِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِن قَبْلِكَ وَالْمُسْلِمُونَ الصَّالِحُونَ وَالْمُؤْمِنَاتُ الرَّكَعَةُ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَٰئِكَ سَنُعْطِيهِم لِبَرٍّ عَظِيمًا﴾

﴿160. For the wrongdoing of the Jews, We made unlawful for them certain good foods which had been lawful for them – and for their hindering many from Allāh's way.﴾

﴿161. And their taking of Ribā though they were forbidden from taking it, and their devouring men's substance wrongfully. And We have prepared for the disbelievers among them a painful torment.﴾

﴿162. But those among them who are well-grounded in knowledge, and the believers, believe in what has been sent down to you and what was sent down before you; and those who perform the Ṣalāh, and give Zakāh and believe in Allāh and in the Last Day, it is they to whom We shall give a great reward.﴾

Some Foods Were Made Unlawful for the Jews Because of their Injustice and Wrongdoing

Allāh states that because of the injustice and transgression of the Jews, demonstrated by committing major sins, He prohibited some of the lawful, pure things which were previously allowed for them. This prohibition could be only that of decree, meaning that Allāh allowed the Jews to falsely interpret their Book and change and alter the information about what was allowed for them. They thus, out of exaggeration and extremism in the religion, prohibited some things for themselves. It could also mean that in the Tawrah, Allāh prohibited things that were allowed for them before. Allāh said,

﴿كُلِّ الطَّعَامِ كَانَ حَلَالًا يَتَىٰ إِبْرَاهِيمَ إِلَّا مَا حَرَّمَ إِسْرَءِيلُ عَلَىٰ نَفْسِهِ. مِن قَبْلِ أَن تُنَزَّلَ التَّوْرَةُ﴾

﴿All food was lawful to the Children of Israel, except what Isrā'īl made unlawful for himself before the Tawrah was revealed.﴾

We mentioned this Āyah before, which means that all types of food were allowed for the Children of Israel before the Tawrah was revealed, except the camel's meat and milk that Isrā'īl prohibited for himself. Later, Allāh prohibited many things in the Tawrah. Allāh said in Sūrat Al-An'am (chapter 6),

﴿وَعَلَى الَّذِينَ هَادُوا حَرَّمًا كُلُّ ذِي نَظْمٍ مِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمًا عَلَيْهِمْ شُحُومُهُمْ إِلَّا مَا حَلَّتْ ظُهُورُهُمْ أَوِ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِغَلَبِ ذَلِكَ جَزَيْنَاهُم بِمَا كَفَرُوا وَإِنَّا لَصَادِقُونَ﴾

﴿And unto those who are Jews, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the sheep except what adheres to their backs or their entrails, or is mixed up with a bone. Thus We recompensed them for their rebellion. And verily, We are Truthful.﴾

This means, We prohibited these things for them because they deserved it due to their transgression, injustice, defying their Messenger and disputing with him. So Allāh said;

﴿وَنُظَاهِرُ مِنَّا الَّذِينَ هَادُوا حَرَّمًا عَلَيْهِمْ طَيْبَاتٌ أُحِلَّت لَهُمْ وَبِصَدِّيقِهِمْ عَنِ سَبِيلِ اللَّهِ كَثِيرًا﴾

﴿For the wrongdoing of the Jews, We made unlawful to them certain good foods which had been lawful to them, and for their hindering many from Allāh's way.﴾

This Āyah states that they hindered themselves and others from following the truth, and this is the behavior that they brought from the past to the present. This is why they were and still are the enemies of the Messengers, killing many of the Prophets. They also denied Muḥammad and 'Isā, peace be upon them.

Allāh said,

﴿وَأَخَذْنَاهُمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ﴾

﴿And their taking of Ribā' though they were forbidden from taking it,﴾

Allāh prohibited them from taking Ribā', yet they did so

using various kinds of tricks, ploys and cons, thus devouring people's property unjustly. Allāh said,

﴿وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا﴾

«And We have prepared for the disbelievers among them a painful torment.» Allāh then said,

﴿لَنْ يَكُنَ الرَّسَّادُونَ فِي الْعِلْمِ مِنْهُمْ﴾

«But those among them who are well-grounded in knowledge...»

firm in the religion and full of beneficial knowledge. We mentioned this subject when we explained *Sūrah Āl 'Imrān* (3). The Āyah;

﴿وَالْمُؤْمِنُونَ﴾

«and the believers...» refers to the well-grounded in knowledge;

﴿يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ﴾

«believe in what has been sent down to you and what was sent down before you;»

Ibn 'Abbās said, "This Āyah was revealed concerning 'Abdullāh bin Salām, Thālabah bin Sa'yah, Zayd bin Sa'yah and Asad bin 'Ubayd who embraced Islām and believed what Allāh sent Muḥammad ﷺ with. Allāh said,

﴿وَالْمُؤْمِنُونَ بِالْزَكَاةِ﴾

«and give Zakāh,» This could be referring to the obligatory charity due on one's wealth and property, or those who purify themselves, or both. Allāh knows best.

﴿وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾

«and believe in Allāh and in the Last Day,»

They believe that there is no deity worthy of worship except Allāh, believe in Resurrection after death and the reward or punishment for the good or evil deeds. Allāh's statement,

﴿أُولَئِكَ﴾

«It is they,» those whom the Āyah described above,

﴿سَيُؤْتِيهِمْ أَجْرًا عَظِيمًا﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ ۚ
وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ
وَالْأَسْبَاطِ وَعِيسَى وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ
وَمَا آتَيْنَا دَاوُدَ زَبُورًا ۚ﴾ وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ
مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ مُوسَى
تَكْلِيمًا ﴿١٦٣﴾ رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ
لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا
﴿١٦٤﴾ لَئِنْ لَمْ يَنْشَأْ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ
وَالْمَلَائِكَةُ يَشْهَدُونَ وَكَفَى بِاللَّهِ شَهِيدًا ﴿١٦٥﴾ إِنَّ الَّذِينَ
كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ قَدْ ضَلُّوا ضَلَالًا بَعِيدًا
﴿١٦٦﴾ إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ يَغْفِرْ لَهُمْ وَلَا
يَهْدِيهِمْ طَرِيقًا ﴿١٦٧﴾ إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا
وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٦٨﴾ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ
الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَآمِنُوا خَيْرًا لَكُمْ وَإِنْ تَكْفُرُوا
فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٦٩﴾

«To whom We shall give a great reward.» means Paradise.

﴿إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا
أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ
وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ
وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ
وَعِيسَى وَأَيُّوبَ وَيُونُسَ وَهَارُونَ
وَسُلَيْمَانَ وَمَا آتَيْنَا دَاوُدَ زَبُورًا ۚ﴾
رُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ
قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ
وَكََلَّمَ اللَّهُ مُوسَى تَكْلِيمًا ﴿١٦٣﴾
رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا
يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ
الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا
حَكِيمًا ﴿١٦٤﴾

«163. Verily, We have sent the revelation to you

as We sent the revelation to Nūh and the Prophets after him; We (also) sent the revelation to Ibrāhīm, Ismā'īl, Ishāq, Ya'qūb, and Al-Asbāt, (the offspring of the twelve sons of Ya'qūb) 'Isā, Ayyūb, Yūnus, Hārūn, and Sulaymān; and to Dāwud We gave the Zabūr.»

«164. And Messengers We have mentioned to you before, and Messengers We have not mentioned to you, and to Mūsā Allāh spoke directly.»

«165. Messengers as bearers of good news and warning, in order that mankind should have no plea against Allāh after the (coming of) Messengers. And Allāh is Ever All-Powerful, All-Wise.»

Revelation Came to Prophet Muḥammad ﷺ, Just as it Came to the Prophets Before Him

Muḥammad bin Ishāq narrated that Muḥammad bin Abi Muḥammad said that Ṭkrimah, or Sa'īd bin Jubayr, related to Ibn 'Abbās that he said, "Sukayn and 'Adi bin Zayd said, 'O Muḥammad! We do not know that Allāh sent down anything to any human after Mūsā.' Allāh sent down a rebuttal of their statement,

﴿إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ﴾

﴿Verily, We have inspired you (O Muḥammad) as We inspired Nūḥ and the Prophets after him.﴾^[1]

Allāh states that He sent down revelation to His servant and Messenger Muḥammad ﷺ just as He sent down revelation to previous Prophets. Allāh said,

﴿إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ﴾

﴿Verily, We have inspired you (O Muḥammad) as We inspired Nūḥ and the Prophets after him,﴾ until,

﴿وَمَا آتَيْنَا دَاوُدَ زَبُورًا﴾

﴿...and to Dāwud We gave the Zabūr.﴾

The 'Zabūr' (Psalms) is the name of the Book revealed to Prophet Dawūd, peace be upon him.

Twenty-Five Prophets Are Mentioned in the Qur'ān

Allāh said,

﴿وَرُسُلًا قَدْ فَضَّلْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ تَضَعْهُمْ عَلَيْكَ﴾

﴿And Messengers We have mentioned to you before, and Messengers We have not mentioned to you﴾

Before the revelation of this Āyah. The following are the names of the Prophets whom Allāh named in the Qur'ān. They are: Ādam, Idrīs, Nūḥ (Noah), Hūd, Ṣāliḥ, Ibrāhīm (Abraham), Lūṭ, Ismā'īl (Ishmael), Ishāq (Isaac), Ya'qūb (Jacob), Yūsuf (Joseph), Ayyūb (Job), Shu'ayb, Mūsā (Moses), Hārūn (Aaron), Yūnus (Jonah), Dāwud (David), Sulaymān (Solomon), Ilyās (Elias), Al-

^[1] At-Ṭabari 9:400 The chain of narrators for this report is not authentic.

Yasa' (Elisha), Zakariyā (Zachariya), Yahyā (John) and 'Isā (Jesus), and their leader, Muḥammad ﷺ. Several scholars of Tafsīr also listed Dhul-Kifl among the Prophets.

Allāh's statement,

﴿وَرُسُلًا لَّمْ نَقْضُفْهُمْ عَلَيْكَ﴾

﴿and Messengers We have not mentioned to you,﴾

means, 'there are other Prophets whom We did not mention to you in the Qur'an.'

The Virtue of Mūsā

Allāh said,

﴿وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا﴾

﴿and to Mūsā Allāh spoke directly.﴾

This is an honor to Mūsā, and this is why he is called the *Kalīm*, he whom Allāh spoke to directly. Al-Hāfiẓ Abu Bakr bin Marduwyah recorded that 'Abdul-Jabbār bin 'Abdullāh said, "A man came to Abu Bakr bin 'Ayyāsh and said, 'I heard a man recite (this Āyah this way):

﴿وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا﴾

"and to Allāh, Mūsā spoke directly."

Abu Bakr said, 'Only a disbeliever would recite it like this.' Al-A'mash recited it with Yahyā bin Withāb, who recited it with Abu 'Abdur-Raḥmān As-Sulami who recited it with 'Alī bin Abi Tālib who recited with the Messenger of Allāh ﷺ,

﴿وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا﴾

﴿and to Mūsā Allāh spoke directly.﴾"¹¹

Abu Bakr bin Abi Ayyash was so angry with the man who recited the Āyah differently, because he altered its words and meanings. That person was from the group of Mu'tazilah who denied that Allāh spoke to Mūsā or that He speaks to any of His creation. We were told that some of the Mu'tazilah once recited the Āyah that way, so one teacher present said to him, "O son of a stinking woman! What would you do concerning

[1] Aṭ-Ṭabarāni in *Al-Awsaṭ*: 3325.

Allāh's statement,

﴿وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ﴾

﴿And when Mūsā came at the time and place appointed by Us, and his Lord spoke to him,﴾ [7:143]”

The Shaykh meant that the later Āyah cannot be altered or changed.

The Reason Behind Sending the Prophets is to Establish the Proof

Allāh said,

﴿رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ﴾

﴿Messengers as bearers of good news as well as of warning,﴾

meaning, the Prophets bring good news to those who obey Allāh and practice the good things that please Him. They also warn against His punishment and torment for those who defy His commandments. Allāh said next,

﴿لَعَلَّ لَا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا﴾

﴿in order that mankind should have no plea against Allāh after the Messengers. And Allāh is Ever All-Powerful, All-Wise.﴾

Allāh sent down His Books and sent His Messengers with good news and warnings. He explained what He likes and is pleased with and what He dislikes and is displeased with. This way, no one will have an excuse with Allāh. Allāh said in other Āyāt,

﴿وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِمَذَاقٍ مِن قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ مِن قَبْلِ أَن نَّذِيلَ وَنَحْزَنَ﴾

﴿And if We had destroyed them with a torment before this, they would surely have said: "Our Lord! If only You had sent us a Messenger, we should certainly have followed Your Āyāt, before we were humiliated and disgraced."﴾ and,

﴿وَلَوْلَا أَن تُصِيبَهُم مُّصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ﴾

﴿And if (We had) not (sent you to the people of Makkah) in case a calamity should seize them for (the deeds) that their hands have sent forth.﴾

for you. But if you disbelieve, then certainly to Allāh belongs all that is in the heavens and the earth. And Allāh is Ever All-Knowing, All-Wise.﴾

Allāh's statement

﴿إِنَّا أَنۢزَلۡنَا إِلَیۡكَ﴾

﴿Verily, We have inspired you...﴾

emphasized the Prophet's prophethood and refuted the idolators and People of the Scripture who denied him. Allāh said,

﴿لَٰكِنۡ اَللّٰهُ یَشۡهَدُ بِمَاۤ اَنۢزَلۡنَا اِلَیۡكَ﴾

﴿But Allāh bears witness to that which He has sent down unto you,﴾

meaning, even if they deny, defy and disbelieve in you, O Muḥammad, Allāh testifies that you are His Messenger to whom He sent down His Book, the Glorious Qur'ān that,

﴿لَا یَأۡتِیۡهِ الْبَیۡطُۜرُ مِنۡ بَیۡنِ یَدَیۡهِ وَلَا مِنۡ خَلۡفِیۡهِۚ نَزَّلَ مِنۡ حَکۡمِۭهِۚ حَمِیۡدٌ ۭ﴾

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

Allāh then said,

﴿اَنۢزَلۡنَا بِعِلۡمِۭهِۚ﴾

﴿He has sent it down with His knowledge,﴾

The knowledge of His that He willed His servants to have access to. Knowledge about the clear signs of guidance and truth, what Allāh likes and is pleased with, what He dislikes and is displeased with, and knowledge of the Unseen, such as the past and the future. This also includes knowledge about His honorable attributes that no sent Messenger or illustrious angel can even know without Allāh's leave. Similarly, Allāh said,

﴿وَلَا یُحِیۡطُوۡنَ بِشَیۡءٍ مِّنۡ عِلۡمِہٖۤ اِلَّا بِمَا شَآءَ﴾

﴿And they will never compass anything of His knowledge except that which He wills.﴾ and,

﴿وَلَا یُحِیۡطُوۡنَ بِہٖۤ عَلٰنًا﴾

﴿but they will never compass anything of His knowledge.﴾

Allāh's statement,

﴿وَاللَّيْلُ بِشَهِدُونَ﴾

﴿and the angels bear witness.﴾ to the truth of what you came with and what was revealed and sent down to you, along with Allāh's testimony to the same,

﴿وَكُنْ بِأَمْرِ شَهِدًا﴾

﴿And Allāh is All-Sufficient as a Witness.﴾ Allāh said,

﴿إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ قَدْ ضَلُّوا ضَلَالًا بَعيدًا﴾

﴿Verily, those who disbelieve and prevent (others) from the path of Allāh, they have certainly strayed far away.﴾

For they are disbelievers themselves and do not follow the truth. They strive hard to prevent people from following and embracing Allāh's path. Therefore, they have defied the truth, deviated, and strayed far away from it. Allāh also mentions His judgment against those who disbelieve in His Āyāt, Book and Messenger, those who wrong themselves by their disbelief and hindering others from His path, committing sins and violating His prohibitions. Allāh states that He will not forgive them;

﴿وَلَا يَهْدِيهِمْ سَبِيلًا﴾

﴿nor will He guide them to a way (that is, of good).﴾

﴿إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا﴾

﴿Except the way of Hell, to dwell therein forever...﴾ and this is the exception. Allāh then said,

﴿يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَآمِنُوا خَيْرًا لَكُمْ﴾

﴿O mankind! Verily, there has come to you the Messenger with the truth from your Lord, so believe in him, it is better for you.﴾

This Āyah means, Muhammad ﷺ has come to you with guidance, the religion of truth and clear proof from Allāh. Therefore, believe in what he has brought you and follow him, for this is better for you. Allāh then said,

﴿وَإِنْ تَكْفُرُوا فَإِنَّ اللَّهَ فِي السَّمَوَاتِ وَالْأَرْضِ﴾

الْحَقُّ

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الْحَقُّ

يَأْمُرُ الْكَتَبَ لَا تَقُولُوا فِي دِينِكُمْ وَلَا تَقُولُوا
عَلَى اللَّهِ إِلَّا الْحَقُّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ
اللَّهِ وَكَلِمَتُهُ أَلْقَيْنَاهَا إِلَى مَرْيَمَ وَدُوحٌ مِنْهُ فَآمَنُوا بِاللَّهِ
وَرُسُلِهِ وَلَا تَقُولُوا ثَلَاثَةٌ انْتَهُوا خَيْرًا لَكُمْ إِنَّمَا اللَّهُ إِلَهٌ
وَاحِدٌ سُبْحَنَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَوَاتِ
وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿١٠١﴾ لَنْ يَسْتَنْكِفَ
الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ
وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرْهُمْ
إِلَيْهِ جَمِيعًا ﴿١٠٢﴾ فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
فَيُؤْتِيهِمْ أَجُورَهُمْ وَيَزِيدُهُمْ مِنْ فَضْلِهِ وَأَمَّا الَّذِينَ
اسْتَكْبَرُوا فَسَيَكْفُرُوا أَقْبَعُ بِهُمْ عَذَابُ أَلِيمًا وَلَا
يَجُودُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٠٣﴾ يَتَأْتِيَ النَّاسَ
فَدَجَاءَهُمْ بُرْهَنٌ مِنْ رَبِّكَ وَأُنزِلْنَا إِلَيْكُمْ نُورًا مُبِينًا ﴿١٠٤﴾
فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ
فِي رَحْمَتِهِ وَفَضْلٍ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمًا ﴿١٠٥﴾

«But if you disbelieve, then certainly to Allāh belongs all that is in the heavens and the earth.»

Allāh is far too rich than to need you or your faith, and no harm could ever affect Him because of your disbelief. Allāh said in another *Ayah*,

﴿وَقَالَ مُوسَىٰ إِن تَكْفُرُوا أَنَّمَا نُوْنِي فِي الْأَرْضِ يَحْيَا لَكُمْ اللَّهُ تَعَالَىٰ جَبَدٌ﴾

«And Mūsā said: "If you disbelieve, you and all on earth together, then verily, Allāh is Rich (Free of all needs), Owner of all praise."»

Allāh said here,

﴿وَكَانَ اللَّهُ غَنِيًّا﴾

«And Allāh is Ever All-Knowing,»

He knows those who deserve to be guided, and He will guide them. He also knows those who deserve deviation, and He leads them to it,

﴿حَكِيمًا﴾

«All-Wise» in His statements, actions, legislation and all that He decrees.

﴿يَأْمُرُ الْكَتَبَ لَا تَقُولُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقُّ إِنَّمَا الْمَسِيحُ
عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَيْنَاهَا إِلَى مَرْيَمَ وَدُوحٌ مِنْهُ فَآمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَا
تَقُولُوا ثَلَاثَةٌ انْتَهُوا خَيْرًا لَكُمْ إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ سُبْحَنَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَوَاتِ
وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا﴾ ﴿١٠١﴾

﴿171. O People of the Scripture! Do not exceed the limits in your religion, nor say of Allāh except the truth. Al-Masīh 'Īsā, son of Maryam, was (no more than) a Messenger of Allāh and His Word, which He bestowed on Maryam and a spirit from [created by] Him; so believe in Allāh and His Messengers. Say not: "Three!" Cease! (it is) better for you. For Allāh is (the only) One God, hallowed be He above having a son. To Him belongs all that is in the heavens and all that is in the earth. And Allāh is All-Sufficient as a Disposer of affairs.﴾

Prohibiting the People of the Book From Going to Extremes in Religion

Allāh forbids the People of the Scriptures from going to extremes in religion, which is a common trait of theirs, especially among the Christians. The Christians exaggerated over 'Īsā until they elevated him above the grade that Allāh gave him. They elevated him from the rank of prophethood to being a god, whom they worshipped just as they worshipped Allāh. They exaggerated even more in the case of those who they claim were his followers, claiming that they were inspired, thus following every word they uttered whether true or false, be it guidance or misguidance, truth or lies. This is why Allāh said,

﴿اَتَّخَذُوا اَنْبِيَائَهُمْ رُؤَسَاءَ مِنْ دُونِ اللَّهِ﴾

﴿They took their rabbis and their monks to be their lords besides Allāh.﴾

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

«لَا تُطْرُونِي كَمَا اطْرَبَ النَّصَارَى عِيسَى ابْنَ مَرْيَمَ. فَإِنَّمَا أَنَا عَبْدٌ فَقُولُوا: عَبْدُ اللَّهِ وَرَسُولُهُ»

«Do not unduly praise me like the Christians exaggerated over 'Īsā, son of Maryam. Verily, I am only a servant, so say, 'Allāh's servant and His Messenger.'»^[1]

This is the wording of Al-Bukhārī.^[2]

[1] Aḥmad 1:23.

[2] Faṭḥ Al-Bārī 6:551.

Imām Aḥmad recorded that Anas bin Mālīk said that a man once said, "O Muḥammad! You are our master and the son of our master, our most righteous person and the son of our most righteous person..." The Messenger of Allāh said,

«يَا أَيُّهَا النَّاسُ! عَلَيْكُمْ بِقَوْلِكُمْ، وَلَا يَسْتَهْوِيَنَّكُمُ الشَّيْطَانُ، أَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، عَبْدُ اللَّهِ وَرَسُولُهُ، وَاللَّهُ مَا أُحِبُّ أَنْ تَرْفَعُونِي فَوْقَ مَنْزِلَتِي الَّتِي أَنْزَلَنِي اللَّهُ عَزَّ وَجَلَّ»

"O people! Say what you have to say, but do not allow Shayṭān to trick you. I am Muḥammad bin 'Abdullāh, Allāh's servant and Messenger. By Allāh! I do not like that you elevate me above the rank that Allāh has granted me."^[1]

Allāh's statement,

﴿وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ﴾

«nor say of Allāh except the truth.»

means, do not lie and claim that Allāh has a wife or a son, Allāh is far holier than what they attribute to Him. Allāh is glorified, praised, and honored in His might, grandure and greatness, and there is no deity worthy of worship nor Lord but Him. Allāh said;

﴿إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ﴾

«Al-Masīḥ 'Īsā, son of Maryam, was (no more than) a Messenger of Allāh and His Word, which He bestowed on Maryam and a spirit from [created by] Him;»

'Īsā is only one of Allāh's servants and one of His creatures. Allāh said to him, 'Be', and he was, and He sent him as a Messenger. 'Īsā was a word from Allāh that He bestowed on Maryam, meaning He created him with the word 'Be' that He sent with Jibrīl to Maryam. Jibrīl blew the life of 'Īsā into Maryam by Allāh's leave, and 'Īsā came to existence as a result. This incident was in place of the normal conception between man and woman that results in children. This is why 'Īsā was a word and a Rūḥ (spirit) created by Allāh, as he had no father to conceive him. Rather, he came to existence through the word that Allāh uttered, 'Be,' and he was, through the life that Allāh sent with Jibrīl. Allāh said,

[1] Aḥmad 3:153.

﴿تَا الْمَسِيحُ أَنْتَ مَرْبِيءٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأَنْتَ مِثْلُ مَا كُنَّا نَاكُلُ مِنَ الطَّعَامِ﴾

«Al-Masīh [ʿĪsā], son of Maryam, was no more than a Messenger; many were the Messengers that passed away before him. His mother [Maryam] was a Siddiqah. They both ate food.»

And Allāh said,

﴿إِنَّ مَثَلَ عِيسَى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقْنَاهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ﴾

«Verily, the likeness of ʿĪsā before Allāh is the likeness of Ādam. He created him from dust, then (He) said to him: "Be!" – and he was.»

﴿وَالَّذِي أَحْصَيْنَا فَرَجَهَا فَنَنفَخُنَا فِيهَا مِنْ رُوحِنَا وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِلْعَالَمِينَ﴾

«And she who guarded her chastity, We breathed into her (garment) and We made her and her son [ʿĪsā] a sign for all that exists.» (21:91)

﴿وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَيْنَا فَرَجَهَا﴾

«And Maryam, the daughter of ʿImrān who guarded her chastity,»

and Allāh said concerning the Messiah,

﴿إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ﴾

«He [ʿĪsā] was not more than a servant. We granted Our favor to him.»

The Meaning of "His Word and a spirit from Him"

ʿAbdur-Razzāq narrated that Ma'mar said that Qatādah said that the Āyah,

﴿وَكَلِمَتُهُ أَلْقْنَاهَا إِلَىٰ مَرْيَمَ وَرُوحٌ مِنْهُ﴾

«And His Word, which He bestowed on Maryam and a spirit from [created by] Him;»

means, He said,

﴿كُنْ﴾

﴿Be﴾ and he was.^[1]

Ibn Abi Hātim recorded that Aḥmad bin Sinān Al-Wāsiṭi said that he heard Shādh bin Yaḥyā saying about Allāh's statement,

﴿وَكَلِمَتُهُ أَلْقَيْنَا إِلَىٰ مَرْيَمَ نَدُّوحَ مِنْهُ﴾

﴿and His Word, which He bestowed on Maryam and a spirit from [created by] Him ;﴾

“Isā was not the word. Rather, ‘Isā came to existence because of the word.’^[2] Al-Bukhārī recorded that ‘Ubādah bin Aṣ-Ṣāmiṭ said that the Prophet ﷺ said,

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

‘If anyone testifies that none has the right to be worshipped but Allāh Alone Who has no partners, and that Muḥammad is His servant and Messenger, and that ‘Isā is Allāh’s servant and Messenger and His Word which He bestowed on Maryam and a spirit created by Him, and that Paradise is true and Hell is true, then Allāh will admit him into Paradise with the deeds which he performed.’^[3]

In another narration, the Prophet ﷺ said,

«مِنْ أَبْوَابِ الْجَنَّةِ الثَّمَانِيَةِ يَدْخُلُ مِنْ أَيِّهَا شَاءَ»

‘...through any of the eight doors of Paradise he wishes.’ Muslim^[4] also recorded it. Therefore, ‘Rūḥ from Allāh’, in the Āyah and the Ḥadīth is similar to Allāh’s statement,

﴿وَسَخَّرَ لَكُم مَّا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ﴾

﴿And has subjected to you all that is in the heavens and all that

[1] ‘Abdur-Razzāq 1:177.

[2] Ibn Abi Hātim: 6310.

[3] Faṭḥ Al-Bārī 6:547.

[4] Muslim 1:57.

is in the earth; it is all from Him.»

meaning, from His creation. 'from Him' does not mean that it is a part of Him, as the Christians claim, may Allāh's continued curses be upon them. Saying that something is from Allāh, such as the spirit of Allāh, the she-camel of Allāh or the House of Allāh, is meant to honor such items. Allāh said,

﴿هَذِهِ نَاقَةُ اللَّهِ﴾

«This is the she-camel of Allāh...» and,

﴿وَمَهَرْتَنِي الْبَيْتَ﴾

«and sanctify My House for those who circumambulate it.»

An authentic *Ḥadīth* states,

«فَأَدْخُلْ عَلَى رَبِّي فِي بَيْتِهِ»

«I will enter on my Lord in His Home»^[1]

All these examples are meant to honor such items when they are attributed to Allāh in this manner. Allāh said,

﴿فَآمِنُوا بِاللَّهِ وَرَسُولِهِ﴾

«so believe in Allāh and His Messengers.»

believe that Allāh is One and Alone and that He does not have a son or wife. Know and be certain that 'Isā is the servant and Messenger of Allāh. Allāh said after that,

﴿وَلَا تَقُولُوا ثَلَاثَةٌ﴾

«Say not: "Three!"» do not elevate 'Isā and his mother to be gods with Allāh. Allāh is far holier than what they attribute to Him. In *Sūrat Al-Mā'idah* (chapter 5), Allāh said,

﴿لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهُ وَحِيدٌ﴾

«Surely, disbelievers are those who said: "Allāh is the third of the three." But there is none who has the right to be worshipped but One God.»

Allāh said by the end of the same *Sūrah*,

﴿وَإِذْ قَالَ اللَّهُ يَتُوبُ إِلَىَّ آتِ مَنِّمَ أَأَنْتَ قُلْتَ لِلنَّاسِ اعْبُدُونِي﴾

[1] Al-Bukhārī 13:246, from the lengthy *Ḥadīth* about the intercession.

«And (remember) when Allāh will say (on the Day of Resurrection): "O 'Isā, son of Maryam! Did you say unto men: 'Worship me'?"»

and in its beginning,

﴿لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ﴾

«Surely, in disbelief are they who say that Allāh is the Messiah, son of Maryam.»

The Christians, may Allāh curse them, have no limit to their disbelief because of their ignorance, so their deviant statements and their misguidance grows. Some of them believe that 'Isā is Allāh, some believe that he is one in a trinity and some believe that he is the son of Allāh. Their beliefs and creeds are numerous and contradict each other, prompting some people to say that if ten Christians meet, they would end up with eleven sects!

The Christian Sects

Sa'īd bin Baṭrīq, the Patriarch of Alexandria and a famous Christian scholar, mentioned in the year four hundred after the Hijrah, that a Christian Council convened during the reign of Constantine, who built the city that bears his name. In this Council, the Christians came up with what they called the Great Trust, which in reality is the Great Treachery. There were more than two thousand patriarchs in this Council, and they were in such disarray that they divided into many sects, where some sects had twenty, fifty or a hundred members, etc.! When the king saw that there were more than three hundred Patriarchs who had the same idea, he agreed with them and adopted their creed. Constantine who was a deviant philosopher - gave his support to this sect for which, as an honor, churches were built and doctrines were taught to young children, who were baptized on this creed, and books were written about it. Meanwhile, the king oppressed all other sects. Another Council produced the sect known as the Jacobites, while the Nestorians were formed in a third Council. These three sects agreed that 'Isā was divine, but disputed regarding the manner in which 'Isā's divinity was related to his humanity; were they in unity or did Allāh incarnate in 'Isā! All three of these sects accuse each other of heresy and, we

believe that all three of them are disbelievers. Allāh said,

﴿اِنَّهُمْ لَكُفْرٌ﴾

«Cease! (it is) better for you.» meaning, it will be better for you,

﴿اِنَّا اللّٰهُ وَحْدٌ سُبْحٰنَهُ اَنْ يَّكُوْنَ لَهٗ وَلَدٌ﴾

«For Allāh is (the only) One God, hallowed be He above having a son.»

and He is holier than such claim,

﴿وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَكَفَىٰ بِاللّٰهِ وَكِيلًا﴾

«To Him belongs all that is in the heavens and all that is in the earth. And Allāh is All-Sufficient as a Disposer of affairs,»

for all are creatures, property and servants under His control and disposal, and He is the Disposer of the affairs. Therefore, how can He have a wife or a son among them,

﴿بَدِيعُ السَّمٰوٰتِ وَالْاَرْضِ اَلَيْسَ يَكُوْنُ لَهٗ وَلَدٌ﴾

«He is the originator of the heavens and the earth. How can He have children.» and

﴿وَقَالُوا اتَّخَذَ الرَّحْمٰنُ وَلَدًا ۚ لَقَدْ جِئْتُمْ شَيْئًا اِثْمًا﴾

«And they say: "The Most Gracious (Allāh) has begotten a son. Indeed you have brought forth (said) a terrible evil thing."»

Up to His saying,

﴿فَرَادَا﴾

«Alone.»

﴿لَنْ يَسْتَعِيْذَ السَّيِّعُ اَنْ يَّكُوْنَ عَبْدًا لِّلّٰهِ وَلَا الْمَلٰٓئِكَةُ الْمُقَرَّبُوْنَ وَمَنْ يَّشْكُفْ عَنْ عِبَادَتِهِ. وَتَسْخَرُ مِنْهُمْ اِيَّاهُ جَمِيعًا ۚ اِنَّمَا الْاٰلِهَةُ اَحَدٌ ۚ عَزَّوَجَلَّ وَعَلِمُوْا اَنَّ السَّمٰوٰتِ لَا يَمْلِكْنَ فِيْهَا اَشْجُوْرُهُمْ وَرَبُّهُمْ مِنْ قُلُوْبِهِمْ ۚ وَاِنَّمَا الْاٰلِهَةُ اَحَدٌ ۚ اَسْتَكْبَرُوْا فَبِعَذَابِهَا اِيْتٰ وَلَا يَجِدُوْنَ لَهٗمْ يَنْ دُوْنَ اَلّٰهِوْا وَلٰٓئِكَ لَا تَصِيْرُا ۝۱۷۲﴾

«172. Al-Masīh will never be too proud to be a servant of Allāh, nor the angels who are the near (to Allāh). And

whosoever rejects His worship and is proud, then He will gather them all together unto Himself.﴾

﴿173. So, as for those who believed and did deeds of righteousness, He will give them their (due) rewards – and more out of His bounty. But as for those who refused His worship and were proud, He will punish them with a painful torment. And they will not find for themselves besides Allāh any protector or helper.﴾

The Prophets and Angels Are Never too Proud to Worship Allāh

Ibn Abi Hātim recorded that Ibn 'Abbās said that, 'proud', means insolent. Qatādah said that,

﴿الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ﴾

﴿Al-Masīh will never be too proud to be a servant of Allāh nor the angels who are near (to Allāh).﴾

[they] will never be arrogant,^[1] Allāh then said,

﴿وَمَنْ يَسْتَكْبِرْ عَنْ عِبَادَتِي. رَسْتُكَرَ سَيَحْشُرُهُمُ إِلَيَّ جِيَمًا﴾

﴿And whosoever rejects His worship and is proud, then He will gather them all together unto Himself.﴾

on the Day of Resurrection. Then, Allāh will judge between them with His just judgment that is never unjust or wrong.

﴿فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَزَيَّدَهُمْ مِنْ فَضْلِهِ﴾

﴿So, as for those who believed and did deeds of righteousness, He will give them their (due) rewards, and more out of His bounty.﴾

Allāh will award them their full rewards for their righteous actions and will give them more of His bounty, kindness, ample mercy and favor.

﴿وَأَمَّا الَّذِينَ اسْتَكْبَرُوا فَاسْتَكْبَرُوا﴾

﴿But as for those who refused His worship and were proud,﴾ out of arrogance, they refused to obey and worship Him,

﴿فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا﴾

^[1] At-Tabari 9:424.

«He will punish them with a painful torment. And they will not find for themselves besides Allāh any protector or helper.»

In another Āyah, Allāh said,

﴿إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَبِّحُوا لَهُمْ دَاجِرَاتٍ﴾

«Verily! Those who scorn My worship, they will surely enter Hell in humiliation,»

degradation, disgrace and dishonor, for they were arrogant and rebellious.

﴿يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِنْ رَبِّكُمْ وَأَرْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا﴾

﴿وَاللَّهُ رَافِعُكُمْ بِهِ. فَاذْكُرُونَهُ أَنْتُمْ وَأَنْتُمُ الْمَذْكُورُونَ﴾

«174. O mankind! Verily, there has come to you a convincing proof from your Lord; and We sent down to you a manifest light.»

«175. So, as for those who believed in Allāh and held fast to [depend on] Him, He will admit them to His mercy and grace (i.e. Paradise), and guide them to Himself by a straight path.»

The Description of the Revelation that Came From Allāh

Allāh informs all people that a plain, unequivocal proof has come to them from Him. One that eradicates all possibility of having an excuse, or falling prey to evil doubts. Allāh said,

﴿وَأَرْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا﴾

«and We sent down to you a manifest light.»

that directs to the Truth. Ibn Jurayj and others said, "It is the Qur'ān."^[1]

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا بِاللَّهِ وَارْتَمِكُوا بِهِ﴾

«So, as for those who believed in Allāh and held fast to [depend on] Him,»

by worshipping Him and relying on Him for each and every thing. Ibn Jurayj said that this part of the Āyah means, "They believe in Allāh and hold fast to the Qur'ān."^[2]

^[1] At-Ṭabari 9:428.

^[2] At-Ṭabari 9:429.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١٠٦

الْكَالَالَةُ

يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَالَالَةِ إِنِ امْرَأَةٌ هَامَتْ وَلَدًا وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَا إِن لَّمْ يَكُنْ لَهَا وَلَدٌ فَإِن كَانَتَا اثْنَتَيْنِ فَلَهُمَا الشُّكْلَانِ إِن تَرَكَ وَإِن كَانُوا إِخْوَةً رِّجَالًا وَنِسَاءً فَلِلَّذَكَرِ مِثْلُ حِظِّ الْأُنثَيْنِ يُبَيِّنُ اللَّهُ لَكُمْ أَن تَصَلُّوا عَلَى كُلِّ شَيْءٍ عَلَيْهِ ۖ

سُورَةُ الْمَائِدَةِ ١٠٦

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
يَأْتِيهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ أُحِلَّتْ لَكُمْ بَيْعَةُ
الْأَنْعَامِ إِلَّا مَوْبِتَلٌ عَلَيْكُمْ عِندَ حَيْلِ الصَّيْدِ وَأَنْتُمْ حُرْمٌ إِنَّ اللَّهَ
يَحْكُمُ مَا يُرِيدُ ۚ يَأْتِيهَا الَّذِينَ آمَنُوا لَا يُحِلُّوا سَعِيرَ اللَّهِ
وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْعُقَاتِ وَلَا مَا يَمِينُ الْيَتِ
الْحَرَامَ يَنْتَعُونَ فَضْلًا مِنْ رَبِّهِمْ وَرِضْوَانًا إِذَا حَلَلْتُمْ فَاصْطَادُوا
وَلَا يَجْرِمُكُمْ شَتَانُ قَوْمٍ أَن صَدَّكُمْ عَنِ الْمَسْجِدِ
الْحَرَامِ أَن تَعْبُدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا
عَلَى الْإِثْمِ وَالْعُدْوَنِ وَأَنْفُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۚ

﴿تَسْتَفْتُونَ فِي رَحْمَةِ رَبِّهِ وَتَقُولُ﴾

﴿He will admit them to His mercy and grace,﴾ meaning, He will grant them His mercy and admit them into Paradise, and will increase and multiply their rewards and their ranks, as a favor and bounty from Him.

﴿وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾

﴿and guide them to Himself by a straight path.﴾

and a clear way that has no wickedness in it or deviation. This, indeed, is the description of the believers in this life and the Hereafter, as they are on the straight and safe path

in matters of action and creed. In the Hereafter, they are on the straight path of Allāh that leads to the gardens of Paradise.

﴿يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَالَالَةِ إِنِ امْرَأَةٌ هَامَتْ وَلَدًا وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَا إِن لَّمْ يَكُنْ لَهَا وَلَدٌ فَإِن كَانَتَا اثْنَتَيْنِ فَلَهُمَا الشُّكْلَانِ إِن تَرَكَ وَإِن كَانُوا إِخْوَةً رِّجَالًا وَنِسَاءً فَلِلَّذَكَرِ مِثْلُ حِظِّ الْأُنثَيْنِ يُبَيِّنُ اللَّهُ لَكُمْ أَن تَصَلُّوا عَلَى كُلِّ شَيْءٍ عَلَيْهِ ۖ﴾

﴿176. They ask you for a legal verdict. Say: "Allāh directs (thus) about Al-Kalālah. If it is a man that dies leaving a sister, but no child, she shall have half the inheritance, and [in her case] he will be her heir if she has no children. If there are two sisters, they shall have two-thirds of the inheritance; if there are

brothers and sisters, the male will have twice the share of the female. (Thus) does Allāh make clear to you (His Law) lest you go astray. And Allāh is the All-Knower of everything.”﴿

This is the Last Āyah Ever Revealed, the Ruling on Al-Kalālah

Al-Bukhārī recorded that Al-Barā' said that the last Sūrah to be revealed was Sūrah Barā'ah (chapter 9) and the last Āyah to be revealed was,

﴿يَسْتَأْذِنُكَ﴾

﴿They ask you for a legal verdict...﴾^[1]

Imām Aḥmad recorded that Jābir bin 'Abdullāh said, "The Messenger of Allāh ﷺ came visiting me when I was so ill that I fell unconscious. He performed ablution and poured the remaining water on me, or had it poured on me. When I regained consciousness, I said, 'I will only leave inheritance through Kalālah, so what about the inheritance that I leave behind?' Allāh later revealed the Āyah about Farā'id (inheritance [4:11])."^[2] The Two Ṣaḥīḥs^[3] and also the Group recorded it. In one of the wordings, Jābir said that the Āyah on inheritance was revealed;

﴿يَسْتَأْذِنُكَ قُلْ اللَّهُ يُنَبِّئُكُمْ فِي الْكَلَالَةِ﴾

﴿They ask you for a legal verdict. Say: "Allāh directs (thus) about Al-Kalālah.﴾^[4]

The wording of the Āyah indicates that the question was about the Kalālah,

﴿قُلْ اللَّهُ يُنَبِّئُكُمْ﴾

﴿Say: "Allāh directs (thus)...﴾

We mentioned the meaning of Kalālah before, that it means the crown that surrounds the head from all sides. This is why the scholars stated that Kalālah pertains to one who dies and

[1] *Faḥ Al-Bārī* 8:117.

[2] *Aḥmad* 3:298.

[3] *Faḥ Al-Bārī* 12:26 and *Muslim* 3:1235.

[4] *Faḥ Al-Bārī* 12:5, *Muslim* 3:1235, *Abu Dāwūd* 3:308, *Tuḥfat Al-Aḥwadhī* 6:273, *An-Nasā'ī in Al-Kubrā* 4:59 and *Ibn Mājah* 1:462.

leaves behind neither descendants, nor ascendants. Some said that the *Kalālah* pertains to one who has no offspring, as the *Āyah* states,

﴿إِنْ أَمْرًا هَلَكَ لَيْسَ لَهُ وَلَدٌ﴾

«If it is a man that dies, leaving no child,»

The meaning and ruling of *Kalālah* was somewhat confusing to the Leader of the Faithful 'Umar bin Al-Khaṭṭāb. It is recorded in the Two *Ṣaḥīḥs* that 'Umar said, "There are three matters that I wished the Messenger of Allāh ﷺ had explained to us, so that we could abide by his explanation. (They are: the share in the inheritance of) the grandfather, the *Kalālah* and a certain type of *Ribā*."^[1] Imām Aḥmad recorded that Ma'dān bin Abi Talḥah said that 'Umar bin Al-Khaṭṭāb said, "There is nothing that I asked the Messenger of Allāh ﷺ about its meaning more than the *Kalālah*, until he stabbed me with his finger in my chest and said,

«يُخْبِرُكَ آيَةُ الصَّبِّ الَّتِي فِي آخِرِ سُورَةِ النِّسَاءِ»

«The *Āyah* that is in the end of *Sūrat An-Nisā'* should suffice for you.»^[2]

Aḥmad mentioned this short narration for this *Ḥadīth*, Muslim recorded a longer form of it.^[3]

The Meaning of This *Āyah*

Allāh said,

﴿إِنْ أَمْرًا هَلَكَ﴾

«If it is a man that dies.» Allāh said in another *Āyah*,

﴿كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ﴾

«Everything will perish save His Face.»

Therefore, everything and everyone dies and perishes except Allāh, the Exalted and Most Honored. Allāh said,

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿١٧﴾ وَبَقِيَ وَجْهُ رَبِّكَ ذُو الْمَلَكُوتِ وَالْإِكْرَامِ ﴿١٨﴾﴾

[1] *Faḥ Al-Bārī* 1:48 and Muslim 4:2322.

[2] Aḥmad 1:26.

[3] Muslim 3:1236.

«Whatsoever is on it (the earth) will perish. And the Face of your Lord full of majesty and honor will remain forever.»

Allāh said here,

﴿لَيْسَ لَهُ وَلَدٌ﴾

«leaving no child,» referring to the person who has neither children, nor parents. What testifies to this, is that Allāh said afterwards,

﴿وَلَهُ أَنتِ نَصِيبٌ مِّمَّا رَكَتِ﴾

«Leaving a sister, she shall have half the inheritance.»

Had there been a surviving ascendant, the sister would not have inherited anything, and there is a consensus on this point. Therefore, this *Āyah* is referring to the man who dies leaving behind neither descendants nor ascendants, as is apparent for those who contemplate its meaning. This is because when there is a surviving parent, the sister does not inherit anything, let alone half of the inheritance.

Ibn Jarir and others mentioned that Ibn 'Abbās and Ibn Az-Zubayr used to judge that if a person dies and leaves behind a daughter and a sister, the sister does not inherit anything. They would recite,

﴿إِنْ أَمْرًا مَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أَنتِ نَصِيبٌ مِّمَّا رَكَتِ﴾

«If it is a man that dies, leaving a sister, but no child, she shall have half the inheritance.»

They said that if one leaves behind a daughter, then he has left behind a child. Therefore the sister does not get anything. The majority of scholars disagreed with them, saying the daughter gets one half and the sister the other half, relying on other evidence. This *Āyah* (4:176 above) gives the sister half of the inheritance in the case that it specifies. As for giving the sister half in other cases, Al-Bukhārī recorded that Sulaymān said that Ibrāhīm reported to Al-Aswad that he said, "During the time of the Messenger of Allāh ﷺ, Mu'adh bin Jabal gave a judgment that the daughter gets one half and the sister the other half."^[1] Al-Bukhārī recorded that Huzayl bin Shurahbīl

[1] Al-Bukhārī: 6741.

said, "Abu Mūsā Al-Ash'ari was asked about the case when there was a daughter, grand-daughter and sister to inherit. He said, 'The daughter gets one-half and the sister one-half.' Go and ask Ibn Mas'ūd, although I think he is going to agree with me.' So Ibn Mas'ūd was asked and was told about Abu Mūsā's answer, and Ibn Mas'ūd commented, 'I would have deviated then and would not have become among those who are rightly guided. I will give a judgment similar to the judgment given by the Prophet ﷺ. The daughter gets one-half, the grand-daughter gets one-sixth, and these two shares will add up to two-thirds. Whatever is left will be for the sister.' We went back to Abu Mūsā and conveyed to him Ibn Mas'ūd's answer and he said, 'Do not ask me (for legal verdicts) as long as this scholar is still among you.'"^[1]

Allāh then said,

﴿وَمَنْ يَرْتَمِسْ إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ﴾

«... and he will be her heir if she has no children.»

This *Āyah* means, the brother inherits all of that his sister leaves behind if she has no surviving offspring or parents. If she has a surviving parent, her brother would not inherit anything. If there is someone who gets a fixed share in the inheritance, such as a husband or half brother from the mother's side, they take their share and the rest goes to the brother. It is recorded in the Two *Ṣaḥīḥs* that Ibn 'Abbās said that the Messenger of Allāh ﷺ said,

«الْجُفُورُ الْفَرَايِضَ بِأَهْلِهَا، فَمَا أَبْقِيَ الْفَرَايِضَ فَلِأَوْلَى رَجُلٍ ذَكَرَ»

«Give the *Farā'id* to its people, and whatever is left is the share of the nearest male relative.»^[2]

Allāh said,

﴿إِنْ كَانَتَا اثْنَتَيْنِ فَلَهُمَا الثُّلَاثُ بِأَسْوَدَ﴾

«If there are two sisters, they shall have two-thirds of the inheritance;»

meaning, if the person who dies in *Kalālah* has two sisters, they get two-thirds of the inheritance. More than two sisters

[1] Al-Bukhārī: 6736.

[2] *Fath Al-Bārī* 12:17, Muslim 3:1233.

share in the two-thirds. From this *Āyah*, the scholars took the ruling regarding the two daughters, or more, that they share in the two-thirds, just as the share of the sisters (two or more) was taken from the *Āyah* about the daughters,

﴿إِن كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ﴾

﴿if (there are) only daughters, two or more, their share is two thirds of the inheritance.﴾ [4:11].

Allāh said,

﴿وَأَن كَانُوا إِخْوًا وَنِسَاءً فَلِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ﴾

﴿if there are brothers and sisters, the male will have twice the share of the female.﴾

This is the share that the male relatives (sons, grandsons, brothers) regularly get, that is, twice as much as the female gets. Allāh said,

﴿يُبَيِّنُ اللَّهُ لَكُمُ﴾

﴿(Thus) does Allāh make clear to you...﴾

His Law and set limits, clarifying His legislation,

﴿أَن تَضِلُّوا﴾

﴿Lest you go astray.﴾ from the truth after this explanation,

﴿وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

﴿And Allāh is the All-Knower of everything.﴾

Allāh has perfect knowledge in the consequences of everything and in the benefit that each matter carries for His servants. He also knows what each of the relatives deserves from the inheritance, according to the degree of relation he or she has with the deceased.

Ibn Jarīr recorded that Tāriq bin Shihāb said that 'Umar gathered the Companions of the Messenger of Allāh ﷺ once and said, "I will give a ruling concerning the *Kalālah* that even women will talk about it in their bedrooms." A snake then appeared in the house and the gathering had to disperse. 'Umar commented, 'Had Allāh willed this ('Umar's verdict regarding the *Kalālah*) to happen, it would have happened."^[1]

[1] Aṭ-Ṭabarī 9:439.

The chain of narration for this story is authentic. Al-Ḥākim, Abu 'Abdullāh An-Naysaburi recorded that 'Umar bin Al-Khaṭṭāb said, 'Had I asked the Messenger of Allāh ﷺ regarding three things, it would have been better for me than red camels. (They are:) who should be the Khalīfah after him; about a people who said, 'We agree to pay *Zakāh*, but not to you (meaning to the Khalīfah),' if we are allowed to fight them; and about the *Kalālah*.' Al-Ḥākim said, "Its chain is *Ṣaḥīḥ* according to the Two Shaykhs, and they did not recorded it."^[1] Ibn Jarir also said that it was reported that 'Umar said, "I feel shy to change a ruling that Abu Bakr issued. Abu Bakr used to say that the *Kalālah* is the person who has no descendants or ascendants."^[2] Abu Bakr's saying is what the majority of scholars among the Companions, their followers and the earlier and later Imāms agree with. This is also the ruling that the Qur'ān indicates. For Allāh stated that He has explained and made plain the ruling of the *Kalālah*, when He said,

﴿يَسِّرُ اللَّهُ لَكُمْ أَنْ تَفْهَمُوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

﴿(Thus) does Allāh makes clear to you (His Law) lest you go astray. And Allāh is the All-Knower of everything.﴾

And Allāh knows best.

^[1] Al-Ḥākim 2:304.

^[2] Aṭ-Ṭabari 9:437.

The Tafsīr of Sūrat Al-Mā'idah (Chapter - 5)

The Virtues of Sūrat Al-Mā'idah; When It was Revealed

At-Tirmidhi recorded that 'Abdullāh bin 'Amr said, "The last Sūrahs to be revealed were Sūrat Al-Mā'idah and Sūrat Al-Fath (chapter 48)." At-Tirmidhi commented, "This Ḥadīth is Ḥasan, Gharīb."^[1] and it was also reported that Ibn 'Abbās said that the last Sūrah to be revealed was,

﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾

﴿When there comes the help of Allāh and the Conquest,﴾^[2]

Al-Ḥākim collected a narration similar to that of At-Tirmidhi in his *Mustadrak*, and he said, "It is Ṣaḥīḥ according to the criteria of the Two Shaykhs and they did not record it."^[3] Al-Ḥākim narrated that Jubayr bin Nufayr said, "I performed Ḥajj once and visited 'Ā'ishah and she said to me, 'O Jubayr! Do you read (or memorize) Al-Mā'idah?' I answered 'Yes.' She said, 'It was the last Sūrah to be revealed. Therefore, whatever permissible matters you find in it, then consider (treat) them permissible. And whatever impermissible matters you find in it, then consider (treat) them impermissible.'" Al-Ḥākim said, "It is Ṣaḥīḥ according to the criteria of the Two Shaykhs and they did not record it."^[4] Imām Aḥmad recorded that 'Abdur-Raḥmān bin Mahdi related that Mu'āwiyah bin Ṣāliḥ added this statement in the last Ḥadīth, "I (Jubayr) also asked 'Ā'ishah about the Messenger of Allāh's conduct and she answered by saying, 'The Qur'ān.'" An-Nasā'ī also recorded it.^[5]

[1] *Tuhfat Al-Aḥwadhī* 8:436.

[2] *Tuhfat Al-Aḥwadhī* 8:437.

[3] Al-Ḥākim 2:311.

[4] Al-Ḥākim 2:311.

[5] Aḥmad 6:188 and An-Nasā'ī in *Al-Kubrā*: 11138.

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُقَالُ عَلَيْكُمْ خِثْلُ الْقَيْدِ وَأَنْتُمْ حُرٌّ بِإِذْنِ اللَّهِ بِحَسَبِ مَا يُرِيدُ ۖ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْلُوا شَعِيرَةَ اللَّهِ وَلَا أَنْتَهَرِ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا آتِينَ الْبَيْتِ الْحَرَامِ يَتَتَفَعُونَ خُنُوفًا مِنْ رَبِّهِمْ وَيَرْشُقُونَ وَإِذَا خَلْتُمْ فَانْطَافُوا وَلَا يَجْرِي بَيْنَكُمْ شَتَاءٌ قَوْمٍ أَنْ مَدُّكُمْ عَنِ التَّسْجِدِ لِقَرَارٍ أَنْ تَمْتَدُّوا وَتَمَادُّوا عَلَى الْإِزِّ وَالْقَفْوَى وَلَا تَمَادُّوا عَلَى الْإِخْرِ وَالْمَدَدِ وَأَتَقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

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

﴿1. O you who believe! Fulfill (your) obligations. Lawful to you (for food) are all the beasts of cattle except that which will be announced to you (herein), game (also) being unlawful when you assume Ihram. Verily, Allāh commands that which He wills.﴾

﴿2. O you who believe! Violate not the sanctity of the symbols of Allāh, nor of the Sacred Month, nor of the Hady brought for sacrifice, nor the garlands, nor the people coming to the Sacred House (Makkah), seeking the bounty and good pleasure of their Lord. But when you finish the Ihram, then hunt, and let not the hatred of some people in (once) stopping you from Al-Masjid Al-Haram (at Makkah) lead you to transgression. Help you one another in Al-Birr and At-Taqwā, but do not help one another in sin and transgression. And have Taqwā of Allāh. Verily, Allāh is severe in punishment.﴾

Ibn Abi Hātim recorded that a man came to 'Abdullāh bin Mas'ūd and said to him, "Advise me." He said, "When you hear Allāh's statement,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا﴾

﴿O you who believe!﴾ then pay full attention, for it is a righteous matter that He is ordaining or an evil thing that He is forbidding." Khaythamah said, "Everything in the Qur'an that reads,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا﴾

﴿O you who believe!﴾ reads in the Tawrah, 'O you who are in need.'" Allāh said,

﴿أَوْفُوا بِالْمُعْثُورِ﴾

﴿Fulfill (your) obligations.﴾

Ibn 'Abbās, Mujāhid and others said that 'obligations' here means treaties.^[1] Ibn Jarir mentioned that there is a consensus for this view. Ibn Jarir also said that it means treaties, such as the alliances that they used to conduct.^[2] 'Ali bin Abi Ṭalhah reported that Ibn 'Abbās commented:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْمُعْثُورِ﴾

﴿O you who believe! Fulfill (your) obligations.﴾

"Refers to the covenants, meaning, what Allāh permitted, prohibited, ordained and set limits for in the Qur'an. Therefore, do not commit treachery or break the covenants. Allāh emphasized this command when He said,

﴿وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ يَرْطَبُونَ مَا آمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ﴾

﴿And those who break the covenant of Allāh, after its ratification, and sever that which Allāh has commanded to be joined,﴾ until,

﴿سَوْءَ الْمَكَارِ﴾

﴿unhappy (evil) home (i.e. Hell).﴾^[3]

Aḍ-Ḍaḥḥāk said that,

﴿أَوْفُوا بِالْمُعْثُورِ﴾

﴿Fulfill your obligations.﴾

"Refers to what Allāh has permitted and what He has prohibited. Allāh has taken the covenant from those who proclaim their faith in the Prophet ﷺ and the Book to fulfill the obligations that He has ordered for them in the permissible and the impermissible."

Explaining the Lawful and the Unlawful Beasts

Allāh said,

﴿أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ﴾

[1] Aṭ-Ṭabari 9:450.

[2] Aṭ-Ṭabari 9:449.

[3] Aṭ-Ṭabari 9:452.

«Lawful to you (for food) are all the beasts of cattle»

camels, cows and sheep, as Al-Hasan, Qatadah and several others stated.^[1] Ibn Jarir said that this *Tafsir* conforms to the meaning of ('beasts of cattle') that the Arabs had. We should mention that Ibn Umar, Ibn 'Abbās and others relied on this *Āyah* as evidence to allow eating the meat of the fetus if it is found dead in the belly of its slaughtered mother.^[2] There is a *Hadith* to the same effect collected in the *Sunan* of Abu Dawud, At-Tirmidhi and Ibn Mājah and narrated by Abu Sa'īd who said, "We asked, 'O Messenger of Allāh! When we slaughter a camel, cow or sheep, we sometimes find a fetus in its belly, should we discard it or eat its meat?' He said,

«كُلُّهُ إِنْ شِئْتُمْ فَإِنْ ذَكَاتُ ذَكَاءَ أُمِّهِ»

«Eat it if you want, because its slaughter was fulfilled when its mother was slaughtered.»

At-Tirmidhi said, "This *Hadith* is *Hasan*."^[3] Abu Dāwud recorded that Jābir bin 'Abdullāh said that the Messenger of Allāh ﷺ said,

«ذَكَاءُ الْجَنِينِ ذَكَاءُ أُمِّهِ»

«Proper slaughter of the fetus is fulfilled with the slaughter of its mother.» Only Abu Dāwud collected this narration.^[4]

Allāh's statement,

«إِلَّا مَا بَيْنَ عَيْنَيْكُمْ»

«except that which will be announced to you (herein),»

'Ali bin Abi Ṭalhah reported that Ibn 'Abbās said that it refers to, "The flesh of dead animals, blood and the meat of swine."^[5] Qatadah said, "The meat of dead animals and animals slaughtered without Allāh's Name being pronounced at the time of slaughtering."^[6] It appears, and Allāh knows best, that the *Āyah* refers to Allāh's other statement,

[1] At-Ṭabari 9:455.

[2] At-Ṭabari 9:456.

[3] Abu Dāwud 3:252, *Tuḥfat Al-Aḥwadhī* 5:48 and Ibn Mājah 2:1066.

[4] Abu Dāwud 3:253.

[5] At-Ṭabari 9:458.

[6] At-Ṭabari 9:458.

﴿حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهِلَ لِغَيْرِ اللَّهِ بِهِ، وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ
وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ﴾

«Forbidden to you (for food) are: Al-Maytah (the dead animals), blood, the flesh of swine, and what has been slaughtered as a sacrifice for others than Allāh, and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns - and that which has been (partly) eaten by a wild animal.» [5:3],

for although the animals mentioned in this Āyah are types of permissible cattle (except for swine), they become impermissible under the circumstances that the Āyah [5:3] specifies. This is why Allāh said afterwards,

﴿إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ﴾

«Unless you are able to slaughter it (before its death) and that which is sacrificed (slaughtered) on An-Nuṣub (stone altars)»

as the latter type is not permissible, because it can no longer be slaughtered properly. Hence, Allāh's statement,

﴿أُحِلَّتْ لَكُم بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُنْفَخُ عَلَيْكُمْ﴾

«Lawful to you are all the beasts of cattle except that which will be announced to you,»

means, except the specific circumstances that prohibit some of these which will be announced to you.

Allāh said,

﴿غَيْرِ مِثْلِ الْقَيْدِ وَأَنْتُمْ حُرِّمٌ﴾

«game (also) being unlawful when you assume Ihṛām.»

Some scholars said that the general meaning of 'cattle' includes domesticated cattle, such as camels, cows and sheep, and wild cattle, such as gazelle, wild cattle and wild donkeys. Allāh made the exceptions mentioned above (dead animals blood, flesh of swine etc.), and prohibited hunting wild beasts while in the state of Ihṛām. It was also reported that the meaning here is, "We have allowed for you all types of cattle in all circumstances, except what We excluded herewith for the one hunting game while in the state of Ihṛām." Allāh said,

﴿مَنْ أَضْطَرَّ غَيْرَ بَاطِلٍ وَلَا عَادٍ فَلَا إِلَهَ إِلَّا اللَّهُ غُفُورٌ رَحِيمٌ﴾

«But if one is forced by necessity, without willful disobedience, and not transgressing, then, Allāh is Oft-Forgiving, Most Merciful.»

This Āyah means, "We allowed eating the meat of dead animals, when one is forced by necessity, under the condition that one is not transgressing the limits or overstepping them." Here, Allāh states, "Just as We allowed the meat of cattle in all conditions and circumstances, then do not hunt game when in the state of *Ihrām*, for this is the decision of Allāh, Who is the Most Wise in all that He commands and forbids." So Allāh said;

﴿إِنَّ اللَّهَ بِكُمْ مَا يُرِيدُ﴾

«Verily, Allāh commands that which He wills.»

The Necessity of Observing the Sanctity of the Sacred Area and the Sacred Months

Allāh continues,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَجْلُوا شَعَائِرَ اللَّهِ﴾

«O you who believe! Violate not the sanctity of *Sha'a'ir* Allāh (the symbols of Allāh),»

Ibn 'Abbās said, "*Sha'a'ir* Allāh means the rituals of *Hajj*."^[1] Mujāhid said, "Aṣ-Ṣafā and Al-Marwah, and the sacrificial animal are the symbols of Allāh."^[2] It was also stated that *Sha'a'ir* Allāh is what He prohibited. Therefore, it means, do not violate what Allāh prohibited. Allāh said afterwards,

﴿وَلَا النَّهْرَ الْحَرَامَ﴾

«nor of the Sacred Month,»

for you are required to respect and honor the Sacred Month and to refrain from what Allāh forbade during it, such as fighting. This also lays emphasis on avoiding sins during that time. As Allāh said;

[1] Aṭ-Ṭabari 9:463.

[2] Aṭ-Ṭabari 9:463.

﴿يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ﴾

«They ask you concerning fighting in the Sacred Month. Say, "Fighting therein is a great (transgression).»

and,

﴿إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا﴾

«Verily, the number of months with Allāh is twelve months (in a year).»

Al-Bukhārī recorded in his *Ṣaḥīḥ* that Abu Bakrah said that the Messenger of Allāh ﷺ said during the Farewell *Hajj*,

«إِنَّ الزَّمَانَ قَدِ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ السَّنَةُ اثْنَا عَشَرَ شَهْرًا، مِنْهَا أَرْبَعَةٌ حُرُمٌ، ثَلَاثٌ مُتَوَالِيَاتٌ: ذُو الْقَعْدَةِ وَذُو الْحِجَّةِ وَالْمَحَرَّمُ، وَرَجَبُ مُضَرَ الَّذِي بَيْنَ جُمَادَى وَشَعْبَانَ»

«The division of time has returned as it was when Allāh created the Heavens and the earth. The year is twelve months, four of which are sacred: Three are in succession, (they are:) Dhul-Qa'dah, Dhul-Hijjah and Muḥarram, and (the fourth is) Rajab of (the tribe of) Muḍar which comes between Jumādā (Al-Thaniyah) and Sha'bān.»^[1]

This *Ḥadīth* testifies to the continued sanctity of these months until the end of time.

Taking the *Hady*^[2] to the Sacred House of Allāh, Al-Ka'bah

Allāh's statement,

﴿وَلَا الْمُنَى وَلَا الْقَتَادَ﴾

«nor of the *Hady* brought for sacrifice, nor the garlands,»

means, do not abandon the practice of bringing the *Hady* (sacrificial animals) to the Sacred House, as this ritual is a form of honoring the symbols of Allāh. Do not abandon the practice of garlanding these animals on their necks, so that they are distinguished from other cattle. This way, it will be

[1] *Fath Al-Bāri* 10:10.

[2] The animal offered as a sacrifice by the pilgrims.

known that these animals are intended to be offered as *Hady* at the *Ka'bah*, and thus those who might intend some harm to them would refrain from doing so. Those who see the *Hady* might be encouraged to imitate this ritual, and indeed, he who calls to a type of guidance, will earn rewards equal to the rewards of those who follow his lead, without decrease in their own rewards. When the Messenger of Allāh ﷺ intended to perform *Hajj*, he spent the night at Dhul-Hulayfah, which is also called Wādi Al-'Aqīq. In the morning, the Prophet ﷺ made rounds with his wives, who were nine at that time, performed *Ghusl* (bath), applied some perfume and performed a two *Rak'ah* prayer. He then garlanded the *Hady* and announced aloud his intention to perform *Hajj* and '*Umrah*. The Prophet's *Hady* at the time consisted of plenty of camels, more than sixty, and they were among the best animals, the healthiest and most physically acceptable, just as Allāh's statement proclaims,

﴿ذَلِكَ وَمَنْ يُعِظْكُمْ شَيْئًا فَهُوَ إِلَهُكُمْ مِنْ قُرْبَىٰ أَلْقُوبٍ ۚ﴾

«Thus it is, and whosoever honors the symbols of Allāh, then it is truly, from the piety of the hearts.»

Muqātil bin Hayyān said that Allāh's statement,

﴿وَلَا تَقْبَلُوا لَهُمْ جَزَاءً﴾

«nor the garlands» means, "Do not breach their sanctity." During the time of *Jāhiliyyah*, the people used to garland themselves with animal hair and pelts when they left their areas in months other than the Sacred Months. The idolators of the Sacred House Area used to garland themselves with the tree-stems of the Sacred Area, so that they were granted safe passage." This statement was collected by Ibn Abi Hātim, who also recorded that Ibn 'Abbās said, "There are two *Āyāt* in this *Sūrah* (*Al-Mā'idah*) that were abrogated, the *Āyah* about the garlands [5:2], and

﴿إِنْ جَاءَكَ فَاعْلَمْ بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ﴾

«So if they come to you (O Muḥammad ﷺ), either judge between them, or turn away from them.»^[1]

[1] Aṭ-Ṭabari 10:332.

The Necessity of Preserving the Sanctity and Safety of those who Intend to Travel to the Sacred House

Allāh said,

﴿وَلَا يَأْتِيَنَّ الْحَرَامَ يَتَتَوَّعُونَ فَضْلًا مِنْ رَبِّهِمْ وَرِضْوَانًا﴾

«nor the people coming to the Sacred House (Makkah), seeking the bounty and good pleasure of their Lord.»

The Āyah commands: Do not fight people who are heading towards the Sacred House of Allāh, which if anyone enters it, he must be granted safe refuge. Likewise, those who are heading towards the Sacred House seeking the bounty and good pleasure of Allāh, must not be stopped, prevented, or frightened away from entering the Sacred House. Mujāhid, 'Atā', Abu Al-'Āliyah, Muṭarrif bin 'Abdullāh, 'Abdullāh bin 'Ubayd bin 'Umayr, Ar-Rabī' bin Anas, Muqātil bin Ḥayyān, Qatādah and several others said that,

﴿يَتَتَوَّعُونَ فَضْلًا مِنْ رَبِّهِمْ﴾

«seeking the bounty of their Lord.»

refers to trading.^[1] A similar discussion preceded concerning the Āyah;

﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ﴾

«There is no sin on you if you seek the bounty of your Lord (during pilgrimage by trading).»

Allāh said;

﴿وَرِضْوَانًا﴾

«and pleasure.»

Ibn 'Abbās said that the word 'pleasure' in the Āyah refers to, "seeking Allāh's pleasure by their Ḥajj." Ikrimah, As-Suddi and Ibn Jarīr mentioned that this Āyah was revealed concerning Al-Ḥuṭam bin Hind Al-Bakri, who had raided the cattle belonging to the people of Al-Madīnah. The following year, he wanted to perform 'Umrah to the House of Allāh and some of the Companions wanted to attack him on his way to

[1] Aṭ-Ṭabari 9:480-481.

the House. Allāh revealed,

﴿وَلَا يَأْتِيَنَّ الْحَرَامَ يَتَفَوَّنَ فُضْلًا مِنْ رَبِّهِمْ وَرِضْوَانًا﴾

«nor the people coming to the Sacred House (Makkah), seeking the bounty and good pleasure of their Lord.»⁽¹⁾

Hunting Game is Permissible After Ihram Ends

Allāh said,

﴿وَإِذَا حَلَلْتُمْ فَاصْطَادُوا﴾

«But when you finish the Ihram, then hunt.»

When you end your Ihram, it is permitted for you to hunt game, which was prohibited for you during Ihram. Although this Āyah contains a command that takes effect after the end of a state of prohibition (during Ihram in this case), the Āyah, in fact, brings back the ruling that was previously in effect. If the previous ruling was an obligation, the new command will uphold that obligation, and such is the case with recommended and permissible matters. There are many Āyāt that deny that the ruling in such cases is always an obligation. Such is also the case against those who say that it is always merely allowed. What we mentioned here is the correct opinion that employs the available evidence, and Allāh knows best.

Justice is Always Necessary

Allāh said,

﴿وَلَا يَحْرِمَنَّكُمْ شَنَاؤُ قَوْمٍ أَنْ مَسَدُكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَنْ تَسَدُّوا﴾

«and let not the hatred of some people in (once) stopping you from Al-Masjid Al-Haram (at Makkah) lead you to transgression (and hostility on your part).»

The meaning of this Āyah is apparent, as it commands: Let not the hatred for some people, who prevented you from reaching the Sacred House in the year of Hudaibiyah, make you transgress Allāh's Law and commit injustice against them in retaliation. Rather, rule as Allāh has commanded you, being

⁽¹⁾ At-Tabari 9:472,475. The narrations about the cause of revelation for this Āyah are not authentic.

just with every one. We will explain a similar *Āyah* later on,

﴿وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلٰٓى اَلَّا تَعْدِلُوْا اَعْدِلُوْا هُوَ اَقْرَبُ بِالتَّقْوٰى﴾

«And let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety.»

which commands: do not be driven by your hatred for some people into abandoning justice, for justice is ordained for everyone, in all situations. Ibn Abi Hātim recorded that Zayd bin Aslam said, "The Messenger of Allāh ﷺ and his Companions were in the area of Al-Hudaybiyyah when the idolators prevented them from visiting the House, and that was especially hard on them. Later on, some idolators passed by them from the east intending to perform 'Umrah. So the Companions of the Prophet ﷺ said, 'Let us prevent those (from 'Umrah) just as their fellow idolators prevented us.' Thereafter, Allāh sent down this *Āyah*."^[1] Ibn Abbas and others said that "Shana'ān" refers to enmity and hate. Allāh said next,

﴿وَتَعَاوَنُوْا عَلِى الْبِرِّ وَالتَّقْوٰى وَلَا تَعَاوَنُوْا عَلِى الْاِثْمِ وَالْعَدْوٰى﴾

«Help you one another in Al-Birr and At-Taqwā; but do not help one another in sin and transgression.»

Allāh commands His believing servants to help one another perform righteous, good deeds, which is the meaning of 'Al-Birr', and to avoid sins, which is the meaning of 'At-Taqwā'. Allāh forbids His servants from helping one another in sin, 'Ithm' and committing the prohibitions. Ibn Jarīr said that, "Ithm means abandoning what Allāh has ordained, while transgression means overstepping the limits that Allāh set in your religion, along with overstepping what Allāh has ordered concerning yourselves and others."^[2] Imām Aḥmad recorded that Anas bin Mālik said that the Messenger of Allāh ﷺ said,

«اَنْصُرْ اَخَاكَ ظَالِمًا اَوْ مَظْلُوْمًا»

«Support your brother whether he was unjust or the victim of injustice.»

He was asked, "O Messenger of Allāh! We know about helping him when he suffers injustice, so what about helping

^[1] Aṭ-Ṭabari 9:478.

^[2] Aṭ-Ṭabari 9:490.

بُخَارِي

١٠٧

بُخَارِي

حُرِّمَتْ عَلَيْكُمْ الْمَيْسَةُ وَاللَّمَمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهْلِيَ لِقَبْرِ اللَّهِ
بِهِ. وَالْمُنْخَرَفَةُ وَالْمَوْفُودَةُ وَالْمَرْدِيَّةُ وَالنَّطِيعَةُ وَمَا أَكَلَ
السَّيِّئُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْلَقُوا
بِالْأَزْلَمِ ذَلِكُمْ فَسُقَى الْيَوْمَ يَسَّ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ
فَلَا تَحْشَوْهُمْ وَاخْشَوْنِ الْيَوْمَ أَكُنْتُ لَكُمْ وَبَيْنَكُمْ وَأَتَمَمْتُ
عَلَيْكُمْ نَفْسِي وَرَضِيتُ لَكُمْ الْإِسْلَامَ وَإِنَّمَا أَصْطَرَفِي
مَخْصَصَةً غَيْرَ مُتَجَانِفٍ لِإِسْرَافِ اللَّهِ غَفُورٌ رَحِيمٌ ﴿٢﴾
يَسْأَلُونَكَ مَاذَا أُحِلَّ لَكُمْ قُلْ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَمَا عَلَّمْتُمْ
مِنَ الْجَوَارِجِ مُكْتَبِينَ سَمِعْتُمْ مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا أَمْسَكْنَ
عَلَيْكُمْ وَادْكُرُوا لَكُمْ اللَّهُ عَالِمٌ غَنِيٌّ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ
﴿٣﴾ الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حُلٌّ
لَكُمْ وَطَعَامُكُمْ حُلٌّ لَهُمْ وَاللَّحْمَ حَمَضَتْ مِنَ الْخَنَازِيرِ وَالْمُحْضَنَاتُ
مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أُجُورُهُنَّ
مُحْصَنِينَ غَيْرِ مُسْتَوْفِينَ وَلَا مُمْسِكِي خُلَى أَعْدَانٍ وَمَنْ يَكْفُرْ
بِالْإِسْلَامِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِرِينَ ﴿٤﴾

him when he commits injustice?" He said,

«تَحْجِزُوهُ وَتَمْنَعُوا بَيْنَ الظُّلَمِ
فَذَلِكَ نَفْسُهُ»

«Prevent and stop him from committing injustice, and this represents giving support to him.»^[1]

Al-Bukhārī recorded this *Hadīth* through Hushaym.^[2] Aḥmad recorded that one of the Companions of the Prophet ﷺ narrated the *Hadīth*,

«الْمُؤْمِنُ الَّذِي يُخَالِطُ النَّاسَ
وَيَضُرُّ عَلَى أَذَاهُمْ أَغْظَمُ أَجْرًا
مِنَ الَّذِي لَا يُخَالِطُ النَّاسَ وَلَا
يَضُرُّ عَلَى أَذَاهُمْ»

«The believer who

mingles with people and is patient with their annoyance, earns more reward than the believer who does not mingle with people and does not observe patience with their annoyance.»^[3]

Muslim^[4] recorded a *Hadīth* that states,

«مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الْأَجْرِ يَنْظُلُ أَجْرُ مَنْ أَتَبَعَهُ إِلَى يَوْمِ الْقِيَامَةِ لَا يَنْقُصُ
ذَلِكَ مِنْ أَجُورِهِمْ شَيْئًا، وَمَنْ دَعَا إِلَى ضَلَالَةٍ كَانَ عَلَيْهِ مِنَ الْإِثْمِ يَنْظُلُ آثَامُ مَنْ أَتَبَعَهُ
إِلَى يَوْمِ الْقِيَامَةِ، لَا يَنْقُصُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئًا»

«He who calls to a guidance, will earn a reward similar to the

[1] Aḥmad 3:99.

[2] *Fath Al-Bārī* 5:117.

[3] Aḥmad 5:365.

[4] Muslim 4:2060.

rewards of those who accept his call, until the Day of Resurrection, without decreasing their rewards. Whoever calls to a heresy, will carry a burden similar to the burdens of those who accept his call, until the Day of Resurrection, without decreasing their own burdens.﴾

﴿حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِزْيِرِ وَمَا أُوْهِلَ لِغَيْرِ اللَّهِ بِهِ. وَالْمُنْخَفَقَةُ وَالْمُتَوَدَّدَةُ وَالْمُزَوَّجَةُ وَالْمُطَيَّبَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُوْجٌ عَلَى الْأَنْثَى وَلَا يَخْتَبِرُونَ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَبَشِّرِ الَّذِينَ كَفَرُوا بِأَنَّ لَهُمْ فِي دِينِكُمْ غَلَاظَ عَذَابٍ وَأَنَّهُمْ فِي غَمٍّ شَدِيدٍ﴾

﴿3. Forbidden to you (for food) are: Al-Maytah (the dead animals), blood, the flesh of swine, and that which has been slaughtered as a sacrifice for other than Allāh, and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns – and that which has been (partly) eaten by a wild animal – unless you are able to slaughter it (before its death) - and that which is sacrificed (slaughtered) on An-Nuṣub (stone altars). (Forbidden) also is to make decisions with Al-Azlām (arrows) (all) that is Fisq (disobedience and sin). This day, those who disbelieved have given up all hope of your religion; so fear them not, but fear Me. This day, I have perfected your religion for you, completed My favor upon you, and have chosen for you Islām as your religion. But as for him who is forced by severe hunger, with no inclination to sin (such can eat these above mentioned animals), then surely, Allāh is Oft-Forgiving, Most Merciful.﴾

The Animals that are Unlawful to Eat

Allāh informs His servants that He forbids consuming the mentioned types of foods, such as the Maytah, which is the animal that dies before being properly slaughtered or hunted. Allāh forbids this type of food due to the harm it causes, because of the blood that becomes clogged in the veins of the dead animal. Therefore, the Maytah is harmful, religiously and physically, and this is why Allāh has prohibited it. The only

exception to this ruling is fish, for fish is allowed, even when dead, by slaughtering or otherwise. Mālik in his *Muwatta*, also Abu Dāwud, At-Tirmidhi, An-Nasā'i and Ibn Mājah in their *Sunan*, Ibn Khuzaymah and Ibn Hibbān in their *Ṣaḥīḥs*, all recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ was asked about seawater. He said,

«مَرَّ الطَّهْرُ مَاءُ الْجَلِّ مَيْتَةً»

«Its water is pure and its dead are permissible.»^[1]

The same ruling applies to locusts, as proven in a *Ḥadīth* that we will mention later. Allāh's statement,

﴿وَالْدَّمُ﴾

«blood...»

This refers to flowing blood, according to Ibn 'Abbās and Sa'īd bin Jubayr, and it is similar to Allāh's other statement,

﴿دَمًا تَسْفُوسًا﴾

«Blood poured forth...»

Ibn Abi Hātim recorded that Ibn 'Abbās was asked about the spleen and he said, "Eat it." They said, "It is blood." He said, "You are only prohibited blood that was poured forth." Abu 'Abdullāh, Muḥammad bin Idrīs Ash-Shāfi'i recorded that Ibn 'Umar said that the Messenger of Allāh ﷺ said,

«أَجَلَ لَكَ مَيْتَانِ وَدَمَانِ، فَأَمَّا الْمَيْتَانِ فَالضَّمَكُ وَالْجَرَادُ، وَأَمَّا الدَّمَانِ فَالْكَبِدُ وَالطَّحَالُ»

«We were allowed two dead animals and two (kinds of) blood. As for the two dead animals, they are fish and locust. As for the two bloods, they are liver and spleen.»^[2]

Imām Aḥmad bin Hanbal, Ibn Mājah, Ad-Dāraquṭni and Al-Bayhaqi also recorded this *Ḥadīth* through 'Abdur-Raḥmān bin Zayd bin Aslam, who is a weak narrator.^[3]

[1] Abu Dāwud 1:64, *Tuhfat Al-Aḥwadhī* 1:224, An-Nasā'i 1:50, Ibn Mājah 1:136, Ibn Khuzaymah 1:59, Ibn Hibbān 2:272.

[2] *Musnad Ash-Shāfi'i* 2:173.

[3] Aḥmad 2:97, Ad-Dāraquṭni 4:272, Al-Bayhaqi 1:254, and others. It is considered authentic due to its many routes.

Allāh's statement,

﴿وَلَحْمَ الْخِنْزِيرِ﴾

«the flesh of swine...»

includes domesticated and wild swine, and also refers to the whole animal, including its fat, for this is what the Arabs mean by *Lahm* or 'flesh'. Muslim recorded that Buraydah bin Al-Huṣayb Al-Aslami said that the Messenger of Allāh ﷺ said,

«مَنْ لَعِبَ بِالنَّرْدَشِيرِ، فَكَأَنَّمَا صَبَغَ يَدَهُ فِي لَحْمِ الْخِنْزِيرِ وَدَمِهِ»

«He who plays Nardshīr (a game with dice that involves gambling) is just like the one who puts his hand in the flesh and blood of swine.»^[1]

If this is the case with merely touching the flesh and blood of swine, so what about eating and feeding on it? This *Hadīth* is a proof that *Lahm* means the entire body of the animal, including its fat. In is recorded in the Two *Ṣaḥīḥs* that the Messenger of Allāh ﷺ said,

«إِنَّ اللَّهَ حَرَّمَ بَيْعَ الْخَمْرِ وَالْمَيْتَةِ وَالْخِنْزِيرِ وَالْأَصْنَامِ»

«Allāh made the trade of alcohol, dead animals, pigs and idols illegal.»

The people asked, "O Allāh's Messenger! What about the fat of dead animals, for it was used for greasing the boats and the hides; and people use it for lanterns?" He said,

«لَا، هُوَ حَرَامٌ»

«No, it is illegal.»^[2]

In the *Ṣaḥīḥ* of Al-Bukhārī, Abu Sufyān narrated that he said to Heraclius, Emperor of Rome, "He (Muḥammad) prohibited us from eating dead animals and blood."

Allāh said,

﴿وَمَا أُوتِيَ بِشَيْءٍ يُذَكَّرُ بِهِ﴾

«And that which has been slaughtered as a sacrifice for other than Allāh.»

[1] Muslim 4:1770.

[2] *Faḥ Al-Bārī* 4:495, Muslim 3:1207.

Therefore, the animals on which a name other than Allāh was mentioned upon slaughtering it, is impermissible, because Allāh made it necessary to mention His Glorious Name upon slaughtering the animals, which He created. Whoever does not do so, mentioning other than Allāh's Name, such as the name of an idol, a false deity or a monument, when slaughtering, he makes this meat unlawful, according to the consensus.

Allāh's statement,

﴿وَالضَّرْفَةَ﴾

﴿and that which has been killed by strangling...﴾

either intentionally or by mistake, such as when an animal moves while restrained and dies by strangulation because of its struggling, this animal is also unlawful to eat.

﴿وَالْمَوْقُوتَةَ﴾

﴿or by a violent blow...﴾

This refers to the animal that is hit with a heavy object until it dies. Ibn 'Abbās and several others said it is the animal that is hit with a staff until it dies.^[1] Qatādah said, "The people of *Jāhiliyyah* used to strike the animal with sticks and when it died, they would eat it."^[2] It is recorded in the *Ṣaḥīḥ* that 'Adi bin Hātim said, "I asked, 'O Allāh's Messenger! I use the *Mi'rāq*^[3] for hunting and catch game with it.' He replied,

«إِذَا رَمَيْتَ بِالْمِغْرَاضِ فَخَرَقَ فَكُلْهُ، وَإِنْ أَصَابَ بَعْرَضِهِ فَلَا تَأْكُلْهُ»

«If the game is hit by its sharp edge, eat it. But, if it is hit by its broad side, do not eat it, for it has been beaten to death.»^[4]

Therefore, the Prophet ﷺ made a distinction between killing the animal with the sharp edge of an arrow or a hunting stick, and rendered it lawful, and what is killed by the broad side of an object, and rendered it unlawful because it was beaten to death. There is a consensus among the scholars of *Fiqh* on this subject.

[1] Aṭ-Ṭabari 9:496.

[2] Aṭ-Ṭabari 9:496.

[3] A sharp-edged piece of wood or a piece of wood provided with a piece of iron used for hunting.

[4] *Faḥḥ Al-Bārī* 9:518.

As for the animal that falls headlong from a high place and dies as a result, it is also prohibited. 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said that an animal that dies by a headlong fall, "Is that which falls from a mountain."^[1] Qatādah said that it is the animal that falls in a well.^[2] As-Suddi said that it is the animal that falls from a mountain or in a well.^[3]

As for the animal that dies by being gorged by another animal, it is also prohibited, even if the horn opens a flesh wound and it bleeds to death from its neck.

Allāh's statement,

﴿وَمَا أَكَلَ السَّحَابُ﴾

﴿and that which has been (partly) eaten by a wild animal,﴾

refers to the animal that was attacked by a lion, leopard, tiger, wolf or dog, then the wild beast eats a part of it and it dies because of that. This type is also prohibited, even if the animal bled to death from its neck. There is also a consensus on this ruling. During the time of *Jāhiliyyah*, the people used to eat the sheep, camel, or cow that were partly eaten by a wild animal. Allāh prohibited this practice for the believers.

Allāh's statement,

﴿إِلَّا مَا ذَكَّبْتُمْ﴾

﴿unless you are able to slaughter it,﴾

before it dies, due to the causes mentioned above. This part of the *Āyah* is connected to,

﴿وَالنَّخْلَةَ وَالْمَوْقُودَةَ وَالْمَرْدِيَّةَ وَالطَّيْحَةَ وَمَا أَكَلَ السَّحَابُ﴾

﴿and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns - and that which has been (partly) eaten by a wild animal.﴾

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās commented on Allāh's statement,

﴿إِلَّا مَا ذَكَّبْتُمْ﴾

[1] Aṭ-Ṭabari 9:498.

[2] Aṭ-Ṭabari 9:498.

[3] Aṭ-Ṭabari 9:498.

﴿unless you are able to slaughter it,﴾

"Unless you are able to slaughter the animal in the cases mentioned in the *Āyah* while it is still alive, then eat it, for it was properly slaughtered."^[1] Similar was reported from Sa'īd bin Jubayr, Al-Ḥasan Al-Baṣrī and As-Suddī.^[2] Ibn Jarīr recorded that 'Alī, may Allāh be pleased with him, said, "If you are able to slaughter the animal that has been hit by a violent blow, or by a headlong fall, or by the gorging of horns while it still moves a foot or a leg, then eat from its meat."^[3] Similar was reported from Ṭāwus, Al-Ḥasan, Qatādah, 'Ubayd bin 'Umayr, Aḍ-Ḍaḥḥāk and several others, that if the animal that is being slaughtered still moves, thus demonstrating that it is still alive while slaughtering, then it is lawful.^[4]

The Two *Ṣaḥīḥs* recorded that Rāfi' bin Khadij said, "I asked, 'O Allāh's Messenger! We fear that we may meet our enemy tomorrow and we have no knives, could we slaughter the animals with reeds?' The Prophet ﷺ said,

«مَا أَنْهَرَ الدَّمَ، وَذَكَرَ اسْمُ اللَّهِ عَلَيْهِ، فَكُلُوهُ، لَيْسَ السِّنُّ وَالظُّفْرُ، وَسَأَحَدُكُمْ عَنْ ذَلِكَ: أَمَا السِّنُّ فَعَظْمٌ، وَأَمَا الظُّفْرُ فَمَدَى الْخَيْشَةِ»

«You can use what makes blood flow and you can eat what is slaughtered with the Name of Allāh. But do not use teeth or claws (in slaughtering). I will tell you why, as for teeth, they are bones, and claws are used by Ethiopians for slaughtering.»^[5]

Allāh said next,

﴿وَمَا ذُبِحَ عَلَى النُّصُبِ﴾

﴿and that which is sacrificed on An-Nuṣub.﴾

Nuṣub were stone altars that were erected around the *Ka'bah*, as Mujāhid and Ibn Jurayj stated.^[6] Ibn Jurayj said, "There were three hundred and sixty *Nuṣub* [around the

[1] Aṭ-Ṭabari 9:502.

[2] Aṭ-Ṭabari 9:504, 507.

[3] Aṭ-Ṭabari 9:503.

[4] Aṭ-Ṭabari 9:504.

[5] *Faṭḥ Al-Bārī* 9:554, *Muslim* 3:1558.

[6] Aṭ-Ṭabari 9:508.

Ka'bah that the Arabs used to slaughter in front of, during the time of *Jāhiliyyah*. They used to sprinkle the animals that came to the *Ka'bah* with the blood of slaughtered animals, whose meat they cut to pieces and placed on the altars.^[1] Allāh forbade this practice for the believers. He also forbade them from eating the meat of animals that were slaughtered in the vicinity of the *Nuṣub*, even if Allāh's Name was mentioned on these animals when they were slaughtered, because it is a type of *Shirk* that Allāh and His Messenger ﷺ have forbidden.

The Prohibition of Using *Al-Azlām* for Decision Making

Allāh said,

﴿وَأَنْ تَقْضُوا بِالْأَزْلَامِ﴾

﴿(Forbidden) also is to make decisions with *Al-Azlām*﴾

The *Āyah* commands, "O believers! You are forbidden to use *Al-Azlām* (arrows) for decision making," which was a practice of the Arabs during the time of *Jāhiliyyah*. They would use three arrows, one with the word 'Do' written on it, another that says 'Do not', while the third does not say anything. Some of them would write on the first arrow, 'My Lord commanded me,' and, 'My Lord forbade me,' on the second arrow and they would not write anything on the third arrow. If the blank arrow was picked, the person would keep trying until the arrow that says do or do not was picked, and the person would implement the command that he picked. Ibn 'Abbās said that the *Azlām* were arrows that they used to seek decisions through.^[2] Muḥammad bin Ishāq and others said that the major idol of the tribe of Quraysh was Hubal, which was erected on the tip of a well inside the *Ka'bah*, where gifts were presented and where the treasure of the *Ka'bah* was kept. There, they also had seven arrows that they would use to seek a decision concerning matters of dispute. Whatever the chosen arrow would tell them, they would abide by it!^[3] Al-Bukhārī^[4] recorded that when the Prophet ﷺ entered *Al-*

[1] Aṭ-Ṭabari 9:508.

[2] Aṭ-Ṭabari 9:515.

[3] Aṭ-Ṭabari 9:513.

[4] *Fath Al-Bārī* 6:446.

Ka'bah (after Makkah was conquered), he found pictures of Ibrāhīm and Ismā'īl in it holding the Azlām in their hands. The Prophet commented,

«قَاتَلَهُمُ اللَّهُ لَقَدْ عَلِمُوا أَنَّهُمَا لَمْ يَنْتَفِسَا بِهَا أَبَدًا»

«May Allāh fight them (the idolaters)! They know that they never used the Azlām to make decisions.»

Mujāhid commented on Allāh's statement,

«وَأَن تَنْتَفِسُوا بِالْأَزْلَامِ»

«(Forbidden) also is to make decisions with Al-Azlām,»

“These were arrows that the Arabs used, and dice that the Persians and Romans used in gambling.”^[1] This statement by Mujāhid, that these arrows were used in gambling, is doubtful unless we say that they used the arrows for gambling sometimes and for decisions other times, and Allāh knows best. We should also state that Allāh mentioned Azlām and gambling in His statement before the end of the Sūrah (5:90, 91),

«يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْيَيْبُرُ وَالْأَنسَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوا لَهُمْ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُفِضَ بَيْنَكُمْ الْمَدَاءَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْيَيْبُرِ وَيُضِلَّكُمْ عَن ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنتُمْ مُنْتَبِهُونَ ﴿٩١﴾»

«O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Anṣāb, and Al-Azlām are an abomination of Shayṭān's handiwork. So avoid that in order that you may be successful. Shayṭān wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allāh and from the Ṣalāh (the prayer). So, will you not then abstain?»

In this Āyah, Allāh said,

«وَأَن تَنْتَفِسُوا بِالْأَزْلَامِ ذِكْرُكُمْ فَتَقُوا»

«(Forbidden) also is to make decisions with Al-Azlām, (all) that is Fisq.»

meaning, all these practices constitute disobedience, sin, misguidance, ignorance and, above all, Shirk.

[1] Aṭ-Ṭabari 9:512.

Sawal 5 Al-Ma'idah (3) (Part-6)

Allah has commanded the believers to seek decisions from Him when they want to do something, by first worshipping Him and then asking Him for the best decision concerning the matter they seek.

Imām Aḥmad, Al-Bukhārī and the collectors of Sunan recorded that Jābir bin 'Abdullāh said, "The Prophet ﷺ used to teach us how to make Istikhārah (asking Allāh to guide one to the right action), in all matters, as he taught us the Sūrah of the Qur'ān. He said,

«إِذَا هَمَّ أَحَدُكُمْ بِالْأَمْرِ فَلْيَرْكَعْ رَكَعَتَيْنِ مِنْ غَيْرِ الْفَرِيضَةِ، ثُمَّ لْيَقُلْ: اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ وَتَعْلَمُ وَلَا أَعْلَمُ، وَأَنْتَ عَلَّامُ الْغُيُوبِ، اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ - وَيُسَمِّيهِ بِاسْمِهِ - خَيْرٌ لِي فِي دِينِي وَدُنْيَايَ وَمَعَاشِي وَعَاقِبَةِ أُمْرِي - أَوْ قَالَ: عَاجِلِ أَمْرِي وَآجِلِهِ - فَاقْدُرْهُ لِي، وَيَسْرُهُ لِي، ثُمَّ بَارِكْ لِي فِيهِ، اللَّهُمَّ وَإِنْ كُنْتَ تَعْلَمُ أَنَّهُ شَرٌّ لِي فِي دِينِي وَدُنْيَايَ وَمَعَاشِي وَعَاقِبَةِ أُمْرِي، فَاصْرِفْني عَنْهُ، وَاصْرِفْهُ عَنِّي، وَاقْدُرْ لِي الْخَيْرَ حَيْثُ كَانَ، ثُمَّ رَضِّنِي بِهِ»

«If anyone of you thinks of doing any matter, he should offer a two Rak'ah prayer, other than the compulsory, and say (after the prayer) 'O Allāh! I ask guidance from Your knowledge, from Your ability and I ask for Your great bounty, for You are capable and I am not, You know and I do not, and You know the Unseen. O Allāh! If You know that this matter (and one should mention the matter or deed here) is good for my religion, my livelihood and the Hereafter (or he said, 'for my present and later needs') then ordain it for me, make it easy for me to have, and then bless it for me. O Allāh! And if You know that this is harmful to me in my religion and livelihood and for the Hereafter then keep it away from me and let me be away from it. And ordain whatever is good for me, and make me satisfied with it.'»^[1]

This is the wording collected by Aḥmad, and At-Tirmidhi said, "Ḥasan Ṣaḥīḥ Gharīb."

[1] Aḥmad 3:344, Faḥ Al-Bārī 3:58, Abu Dāwud 2:187, Tuhfat Al-Aḥwadhī 2:591, An-Nasā'ī 6:80 and Ibn Mājah 1:440.

Shayṭān and the Disbelievers Do Not Hope that Muslims Will Ever Follow Them

Allāh said,

﴿أَلْيَوْمَ يَيْسُ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ﴾

«This day, those who disbelieved have given up all hope of your religion;»

‘Ali bin Abi Ṭalḥah reported that Ibn ‘Abbās said that the *Āyah* means, “They gave up hope that Muslims would revert to their religion.”^[1] This is similar to the saying of ‘Aṭā’ bin Abi Rabāḥ, As-Suddi and Muqātil bin Ḥayyān.^[2] This meaning is supported by a *Ḥadīth* recorded in the *Ṣaḥīḥ* that states,

﴿إِنَّ الشَّيْطَانَ قَدْ يَيْسَ أَنْ يَعْبُدَهُ الْمُضِلُّونَ فِي جَزِيرَةِ الْعَرَبِ، وَلَكِنْ بِالتَّحْرِيشِ بَيْنَهُمْ﴾

«Verily, Shayṭān has given up hope that those who pray in the Arabian Peninsula, will worship him. But he will still stir trouble among them.»^[3]

It is also possible that the *Āyah* negates the possibility that the disbelievers and Shayṭān will ever be like Muslims, since Muslims have various qualities that contradict *Shirk* and its people. This is why Allāh commanded His believing servants to observe patience, to be steadfast in defying and contradicting the disbelievers, and to fear none but Allāh. Allāh said,

﴿فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي﴾

«So fear them not, but fear Me.»

meaning, ‘do not fear them when you contradict them. Rather, fear Me and I will give you victory over them, I will eradicate them, and make you prevail over them, I will please your hearts and raise you above them in this life and the Hereafter.’

Islām Has Been Perfected For Muslims

Allāh said,

[1] Aṭ-Ṭabari 9:516.

[2] Aṭ-Ṭabari 9:516.

[3] Muslim 4:2166.

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

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

This, indeed, is the biggest favor from Allāh to this Ummah, for He has completed their religion for them, and they, thus, do not need any other religion or any other Prophet except Muḥammad ﷺ. This is why Allāh made Muḥammad ﷺ the Final Prophet and sent him to all humans and Jinn. Therefore, the permissible is what he allows, the impermissible is what he prohibits, the Law is what he legislates and everything that he conveys is true and authentic and does not contain lies or contradictions. Allāh said;

﴿وَنُفِثَ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا﴾

«And the Word of your Lord has been fulfilled in truth and in justice,»

meaning, it is true in what it conveys and just in what it commands and forbids. When Allāh completed the religion for Muslims, His favor became complete for them as well. Allāh said,

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

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

meaning, accept Islām for yourselves, for it is the religion that Allāh likes and which He chose for you, and it is that with which He sent the best of the honorable Messengers and the most glorious of His Books.

Ibn Jarīr recorded that Hārūn bin 'Antarah said that his father said, "When the Āyah,

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ﴾

«This day, I have perfected your religion for you...»

was revealed, during the great day of Ḥajj (the Day of 'Arafah, the ninth day of Dhul-Ḥijjah) 'Umar cried. The Prophet ﷺ said, 'What makes you cry?' He said, 'What made me cry is that our

religion is being perfected for us. Now it is perfect, nothing is perfect, but it is bound to deteriorate.' The Prophet ﷺ said,

«صَدَقْتُ»

«You have said the truth.»^[1] What supports the meaning of this *Hadith* is the authentic *Hadith*,

«إِنَّ الْإِسْلَامَ بَدَأَ غَرِيبًا، وَسَيَعُودُ غَرِيبًا، فَطُوبَى لِلْغُرَبَاءِ»

«Islam was strange in its beginning and will return strange once more. Therefore, *Ṭubā*^[2] for the strangers.»^[3]

Imām Aḥmad recorded that Tāriq bin Shihāb said, “A Jewish man said to ‘Umar bin Al-Khaṭṭāb, ‘O Leader of the Believers! There is a verse in your Book, which is read by all of you (Muslims), and had it been revealed to us, we would have taken that day (on which it was revealed) as a day of celebration.’ ‘Umar bin Al-Khaṭṭāb asked, ‘Which is that verse?’ The Jew replied,

«الْيَوْمَ اكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي»

«This day, I have perfected your religion for you, completed My favor upon you...»

‘Umar replied, ‘By Allāh! I know when and where this verse was revealed to Allāh’s Messenger ﷺ. It was the evening on the Day of ‘Arafah on a Friday.’^[4] Al-Bukhārī recorded this *Hadith* through Al-Ḥasan bin As-Ṣabbāḥ from Ja‘far bin ‘Awn.^[5] Muslim, At-Tirmidhi and An-Nasā’ī^[6] also recorded this *Hadith*.

In the narration collected by Al-Bukhārī in the book of *Tafsir*, through Tāriq, he said, “The Jews said to ‘Umar, ‘By Allāh! There is a verse that is read by all of you (Muslims), and had it been revealed to us, we would have taken that day (on which it was revealed) as a day of celebration.’ ‘Umar said,

[1] Aṭ-Ṭabari 9:519.

[2] *Ṭubā* means “good news”, and it is also a tree in Paradise. See the *Tafsir of Sūrat Ar-Ra’d* 13:29 (volume five).

[3] Muslim 1:130.

[4] Aḥmad 1:38.

[5] *Fath Al-Bāri* 1:129.

[6] Muslim 4:2313, At-Tirmidhi *Tuḥfat Al-Aḥwadh* 8:407 and An-Nasā’ī 5:251.

'By Allāh! I know when and where this verse was revealed and where the Messenger of Allāh ﷺ was at that time. It was the day of 'Arafah, and I was at 'Arafah, by Allāh.'^[1] Sufyān (one of the narrators) doubted if Friday was mentioned in this narration. Sufyān's confusion was either because he was unsure if his teacher included this statement in the *Ḥadīth* or not. Otherwise, if it was because he doubted that the particular day during the Farewell *Hajj* was a Friday, it would be a mistake that could not and should not have come from someone like Sufyān Ath-Thawri. The fact that it was a Friday, is agreed on by the scholars of *Sīrah* and *Fiqh*. There are numerous *Ḥadīths* that support this fact that are definitely authentic and of the *Mutawātir*^[2] type. This *Ḥadīth* was also reported from 'Umar through various chains of narration.

Permitting the Dead Animals in Conditions of Necessity

Allāh said,

﴿فَمَنْ أَشْكَرَ فِي عَمَلِهِ غَيْرَ مَتَجَانِبٍ لِإِنِّمَ فَإِنَّ اللَّهَ عَفُورٌ رَحِيمٌ﴾

«But as for him who is forced by severe hunger, with no inclination to sin (such can eat these above mentioned animals), then surely, Allāh is Oft-Forgiving, Most Merciful.»

Therefore, when one is forced to take any of the impermissible things that Allāh mentioned to meet a necessity, he is allowed and Allāh is Oft-Forgiving, Most Merciful with him. Allāh is well aware of His servant's needs during dire straits, and He will forgive and pardon His servant in this case. In the *Musnad* and the *Ṣaḥīḥ* of Ibn Hibbān, it is recorded that Ibn 'Umar said that Messenger of Allāh ﷺ said,

«إِنَّ اللَّهَ يُحِبُّ أَنْ تُؤْتَى رُخْصَتُهُ كَمَا يَنْكَرُ أَنْ تُؤْتَى نَهْيُهُ»

«Allāh likes that His *Rukhsah* (allowance) be used, just as He dislikes that disobedience to Him is committed.»^[3]

We should mention here that it is not necessary for one to

[1] *Fath Al-Bāri* 8:119.

[2] The name applied to a report whose every chain of narration contains a number of trustworthy narrators in each level of the chain.

[3] Ibn Hibbān 4:182.

wait three days before eating the meat of dead animals, as many unlettered Muslims mistakenly think. Rather, one can eat such meat when the dire need arises.

Imām Aḥmad recorded that Abu Wāqid Al-Laythi said that the Companions asked, "O Messenger of Allāh! We live in a land where famine often strikes us. Therefore, when are we allowed to eat the meat of dead animals?" The Prophet ﷺ replied,

«إِذَا لَمْ تَضْطَرُّوهُ، وَلَمْ تَتَغَيَّرُوا، وَلَمْ تَخْتَفُوا بَقْلًا فَتَنَاكُم بِهَا»

«When you neither find food for lunch and dinner nor have any produce to eat, then eat from it.»

Only Imām Aḥmad^[1] collected this narration and its chain meets the criteria of the Two *Ṣaḥīḥs*.

Allāh said,

﴿عَبْرَ مُتَجَانِبٍ لِإِثْمٍ﴾

«with no inclination to sin,»

meaning, one does not incline to commit what Allāh has prohibited. Allāh has allowed one when necessity arises to eat from what He otherwise prohibits, under the condition that his heart does not incline to eat what Allāh prohibited. Allāh said in *Sūrat Al-Baqarah*,

﴿فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

«But if one is forced by necessity without willful disobedience nor transgressing due limits, then there is no sin on him.

Truly, Allāh is Oft-Forgiving, Most Merciful.»

Some scholars used this *Āyah* as evidence that those who travel for the purpose of committing an act of disobedience are not allowed to use any of the legal concessions of travel, because these concessions are not earned through sin, and Allāh knows best.

﴿يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمُ الْغَنَائِمُ وَمَا عَلَّمْتُم مِّنَ الْجَوَارِغِ فَكَيْفَ تَقُولُونَ يَا أَيُّهَا الَّذِينَ آمَنُوا أَسْأَلُكُمْ عَلَيْكُمْ وَأَتْلُوهُنَّ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ﴾

«4. They ask you what is lawful for them. Say: "Lawful unto

[1] Aḥmad 5:218.

you are *Aṭ-Ṭayyibāt* (the good things). And those *Jawāriḥ* (beasts and birds of prey) which you have trained as hounds, training and teaching them (to catch) in the manner as directed to you by Allāh; so eat of what they catch for you, but pronounce the Name of Allāh over it, and have *Taqwā* of Allāh. Verily, Allāh is swift in reckoning.”﴿

Clarifying the Lawful

In the previous *Āyah* Allāh mentioned the prohibited types of food, the impure and unclean things, harmful for those who eat them, either to their bodies, religion or both, except out of necessity,

﴿وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ﴾

«while He has explained to you in detail what is forbidden to you, except under compulsion of necessity»

After that, Allāh said,

﴿يَسْأَلُونَكَ مَاذَا أُحِلَّ لَكُمْ قُلْ أُحِلَّ لَكُمْ الْطَيِّبَاتُ﴾

«They ask you what is lawful for them. Say, “Lawful unto you are *Aṭ-Ṭayyibāt*...”﴿

In *Sūrat Al-A'raf* Allāh describes Muhammad ﷺ allowing the good things and prohibiting the filthy things. Muqātil said, “*Aṭ-Ṭayyibāt* includes everything Muslims are allowed and the various types of legally earned provision.” Az-Zuhri was once asked about drinking urine for medicinal purposes and he said that it is not a type of *Ṭayyibāt*.” Ibn Abi Ḥātim also narrated this statement.

Using *Jawāriḥ*^[1] to Hunt Game is Permissible

Allāh said,

﴿وَمَا عَلَيْكُمْ مِنَ الْبَرَايِطِ﴾

«And those *Jawāriḥ* (beasts and birds of prey) which you have trained as hounds...»

That is, lawful for you are the animals slaughtered in Allāh's Name, and the good things for sustenance. [The game you

[1] Hunting animal.

catch] with the *Jawāriḥ* are also lawful for you. This refers to trained dogs and falcons, as is the opinion of the majority of the Companions, their followers, and the Imāms. 'Alī bin Abi Talḥah reported that Ibn 'Abbās said that,

﴿وَمَا عَلَيْكُمْ مِنَ الْوَارِثِ مَكِيلٌ﴾

«And those *Jawāriḥ* (beasts and birds of prey) which you have trained as hounds...»

refers to trained hunting dogs, falcons and all types of birds and beasts that are trained to hunt, including dogs, wild cats, falcons, and so forth.^[1] Ibn Abi Ḥātim collected this and said, "Similar was reported from Khaythamah, Ṭāwus, Mujāhid, Makḥūl and Yaḥyā bin Abi Kathir."^[2] Ibn Jarīr recorded that Ibn 'Umar said, "You are permitted the animal that the trained birds, such as falcons, hunt for you if you catch it (before it eats from it). Otherwise, do not eat from it."^[3] I say, the majority of scholars say that hunting with trained birds is just like hunting with trained dogs, because bird's of prey catch the game with their claws, just like dogs. Therefore, there is no difference between the two. Ibn Jarīr recorded that 'Adi bin Ḥātim said that he asked the Messenger of Allāh ﷺ about the game that the falcon hunts and the Messenger ﷺ said,

﴿مَا أَمْسَكَ عَلَيْكَ فَكُلْ﴾

«Whatever it catches for you, eat from it.»^[4]

These carnivores that are trained to catch game are called *Jawāriḥ* in Arabic, a word that is derived from *Jarḥ*, meaning, what one earns. The Arabs would say, "So-and-so has *Jaraḥa* something good for his family," meaning, he has earned them something good. The Arabs would say, "So-and-so does not have a *Jāriḥ* for him," meaning, a caretaker. Allāh also said,

﴿وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ﴾

«And He knows what you have done during the day...»

^[1] At-Ṭabari 9:548.

^[2] At-Ṭabari 9:547-548.

^[3] At-Ṭabari 9:549.

^[4] At-Ṭabari 9:550.

meaning, the good or evil you have earned or committed.

Allāh's statement,

﴿مُكَلِّينَ﴾

«trained as hounds,» those *Jawāriḥ* that have been trained to hunt as hounds with their claws or talons. Therefore, if the game is killed by the weight of its blow, not with its claws, then we are not allowed to eat from the game. Allāh said,

﴿تَتَّبِعُونَ بِمَا عَلَّمَكُمْ اللَّهُ﴾

«training them in the manner as directed to you by Allāh,»

as when the beast is sent, it goes after the game, and when it catches it, it keeps it until its owner arrives and does not catch it to eat it itself. This is why Allāh said here,

﴿كُلُوا مِمَّا أَكَلَتْ عَلَيْهِمْ وَأَذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ﴾

«so eat of what they catch for you, but pronounce the Name of Allāh over it,»

When the beast is trained, and it catches the game for its owner who mentioned Allāh's Name when he sent the beast after the game, then this game is allowed according to the consensus of scholars, even if it was killed. There are *Hadīths* in the *Sunnah* that support this statement. The Two *Ṣaḥīḥs* recorded that 'Adi bin Hātim said, 'I said, 'O Allāh's Messenger! I send hunting dogs and mention Allāh's Name.' He replied,

«إِذَا أَرْسَلْتَ كَلْبَكَ الْمُعَلَّمِ وَذَكَرْتَ اسْمَ اللَّهِ فَكُلْ مَا أَكَلَتْ عَلَيْهِ»

«If, with mentioning Allāh's Name, you let loose your tamed dog after a game and it catches it, you may eat what it catches.»

I said, 'Even if it kills the game?' He replied,

«وَإِنْ قَتَلَ، مَا لَمْ يَشْرُكْهَا كَلْبٌ لَيْسَ مِنْهَا، فَإِنَّكَ إِنَّمَا سَبَيْتَ عَلَى كَلْبِكَ وَلَمْ تُسَمِّ عَلَى غَيْرِهِ»

«Even if it kills the game, unless another dog joins the hunt, for you mentioned Allāh's Name when sending your dog, but not the other dog.»

I said, 'I also use the *Mī'rāḍ* and catch game with it.' He replied,

«إِذَا رَمَيْتَ بِالْمِغْرَاضِ فَخَرَقْ نَكْلَهُ، وَإِنْ أَصَابَهُ بِعَرْضٍ فَإِنَّهُ زَيْدٌ فَلَا تَأْكُلْهُ»

«If the game is hit by its sharp edge, eat it, but if it is hit by its broad side, do not eat it, for it has been beaten to death.»^[1]

In another narration, the Prophet ﷺ said,

«وَإِذَا أُرْسِلَتْ كَلْبُكَ فَأَذْكُرِ اسْمَ اللَّهِ، فَإِنْ أَمْسَكَ عَلَيْكَ، فَأَذْرَكْتَهُ حَيًّا فَادْبَحْهُ، وَإِنْ أَذْرَكْتَهُ فَذَقْ قَتْلَ وَلَمْ يَأْكُلْ مِنْهُ نَكْلَهُ، فَإِنْ أَخَذَ الْكَلْبُ ذِكَاثَهُ»

«If you send your hunting dog, then mention Allāh's Name and whatever it catches for you and you find alive, slaughter it. If you catch the game dead and the dog did not eat from it, then eat from it, for the dog has caused its slaughter to be fulfilled.»^[2]

In yet another narration of two Ṣaḥīḥs, the Prophet ﷺ said,

«فَإِنْ أَكَلَ فَلَا تَأْكُلْ، فَإِنِّي أَخَافُ أَنْ يَكُونُ أَمْسَكَ عَلَى نَفْسِهِ»

«If the dog eats from the game, do not eat from it for I fear that it has caught it as prey for itself.»^[3]

Mention Allāh's Name Upon Sending the Predators to Catch the Game

Allāh said,

﴿تَكُلُوا مِمَّا امْسَكْنَ عَلَيْكُمْ وَادْكُرُوا اسْمَ اللَّهِ عَلَيْهِ﴾

«so eat of what they catch for you, but pronounce the Name of Allāh over it,»

meaning, upon sending it. The Prophet ﷺ said to 'Adi bin Hātim,

«إِذَا أُرْسِلَتْ كَلْبُكَ الْمُتَلَمِّمُ، وَذَكَرْتَ اسْمَ اللَّهِ، فَكُلْ مَا أَمْسَكَ عَلَيْكَ»

«When you send your trained dog and mention Allāh's Name, eat from what it catches for you.»^[4]

It is recorded in the Two Ṣaḥīḥs that Abu Tha'labah related

[1] *Faḥ Al-Bāri* 9:527, *Muslim* 3:1529.

[2] *Faḥ Al-Bāri* 9:513, *Muslim* 3:1530.

[3] *Faḥ Al-Bāri* 9:527, *Muslim* 3:1529.

[4] *Faḥ Al-Bāri* 9:524.

that the Prophet ﷺ said,

«إِذَا أُرْسِلَتْ كَلْبُكَ فَأَذْكُرِ اسْمَ اللَّهِ، وَإِذَا رُمِيَ بِسَهْمِكَ فَأَذْكُرِ اسْمَ اللَّهِ»

*'If you send your hunting dog, mention Allāh's Name over it.
If you shoot an arrow, mention Allāh's Name over it.'*^[1]

'Ali bin Abi Ṭaḥhah reported that Ibn 'Abbās commented,

«وَأَذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ»

«but pronounce the Name of Allāh over it,»

"When you send a beast of prey, say, 'In the Name of Allāh!' If you forget, then there is no harm."^[2] It was also reported that this Āyah commands mentioning Allāh's Name upon eating. It is recorded in the Two Ṣaḥīḥs that the Messenger of Allāh ﷺ taught his stepson 'Umar bin Abu Salamah saying,

«سَمِ اللَّهَ وَكُلْ بِيَمِينِكَ وَكُلْ مِمَّا بَيْنَكَ»

'Mention Allāh's Name, eat with your right hand and eat from the part of the plate that is in front of you.'^[3]

Al-Bukhāri recorded that 'Ā'ishah said, "They asked, 'O Allāh's Messenger! Some people, - recently converted from disbelief - bring us some meats that we do not know if Allāh's Name was mentioned over or not.' He replied,

«سَمُوا اللَّهَ أَنْتُمْ وَكُلُوا»

«Mention Allāh's Name on it and eat from it.'»^[4]

«الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حَلَلٌ لَكُمْ وَطَعَامُكُمْ حَلَلٌ لَّهُمْ وَاللَّحْمَ وَالْخَنَازِيرَ وَالنَّجَسَاتِ مِنْ الدِّينِ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا بَاتِمْ مُشْرِكِينَ أَخْبَرْتُمْ أَهْلَ الْبَيْتِ عَنْكُمْ وَأَنْتُمْ كَاذِبُونَ»

«5. Made lawful to you this day are Aṭ-Tayyibāt. The food of the People of the Scripture is lawful to you, and your food is lawful to them. (Lawful to you in marriage) are chaste women

[1] Faḥ Al-Bāri 9:527, Muslim 3:1532.

[2] Aṭ-Ṭabari 9:571.

[3] Faḥ Al-Bāri 9:431, Muslim 3:1599.

[4] Faḥ Al-Bāri 9:550.

from the believers and chaste women from those who were given the Scripture before your time when you have given them their due, desiring chastity, not illegal sexual intercourse, nor taking them as girlfriends (or lovers). And whosoever rejects faith, then fruitless is his work; and in the Hereafter he will be among the losers. ﴿

Permitting the Slaughtered Animals of the People of the Book

After Allāh mentioned the filthy things that He prohibited for His believing servants and the good things that He allowed for them, He said next,

﴿آيَمٌ أُحِلَّ لَكُمْ الْيَتِيمَ﴾

﴿Made lawful to you this day are At-Tayyibāt.﴾

Allāh then mentioned the ruling concerning the slaughtered animals of the People of the Book, the Jews and Christians,

﴿وَمِمَّا أَلَيْنَا لَكُمْ جِلَّ لَكُمْ﴾

﴿The food of the People of the Scripture is lawful to you.﴾

meaning, their slaughtered animals, as Ibn 'Abbās, Abu Umāmah, Mujāhid, Sa'īd bin Jubayr, 'Ikrimah, 'Atā', Al-Ḥasan, Makhūl, Ibrāhīm An-Nakha'ī, As-Suddi and Muqātil bin Ḥayyān stated.^[1] This ruling, that the slaughtered animals of the People of the Book are permissible for Muslims, is agreed on by the scholars, because the People of the Book believe that slaughtering for other than Allāh is prohibited. They mention Allāh's Name upon slaughtering their animals, even though they have deviant beliefs about Allāh that do not befit His majesty.

It is recorded in the *Ṣaḥīḥ* that 'Abdullāh bin Mughaffal said, "While we were attacking the fort of Khaybar, a person threw a leather bag containing fat, and I ran to take it and said, 'I will not give anyone anything from this container today.' But when I turned I saw the Prophet ﷺ (standing behind) while smiling."^[2] The scholars rely on this *Ḥadīth* as evidence that we are allowed to eat what we need of foods from the booty

[1] At-Ṭabari 9:573-577.

[2] *Faṭḥ Al-Bārī* 9:552.

before it is divided. The scholars of the Ḥanafī, the Shāfi'ī and the Ḥanbali *Madhhabs* rely on this *Ḥadīth* to allow eating parts of the slaughtered animals of the Jews that they prohibit for themselves, such as the fat. They used this *Ḥadīth* as evidence against the scholars of the Māliki *Madhhab* who disagreed with this ruling. A better proof is the *Ḥadīth* recorded in the *Ṣaḥīḥ* that the people of Khaybar gave the Prophet ﷺ a gift of a roasted leg of sheep, which they poisoned. The Prophet ﷺ used to like eating the leg of the sheep and he took a bite from it, but it told the Prophet ﷺ that it was poisoned, so he discarded that bite. The bite that the Prophet ﷺ took effected the palate of his mouth, while Bishr bin Al-Barā' bin Ma'rūr died from eating from that sheep. The Prophet ﷺ had the Jewish woman, Zaynab, who poisoned the sheep, killed. Therefore, the Prophet ﷺ and his Companions wanted to eat from that sheep and did not ask the Jews if they removed what the Jews believed was prohibited for them, such as its fat.¹¹¹

Allāh's statement,

﴿وَمَا كَانَ لَكُمْ عَلَيْهِمْ﴾

﴿and your food is lawful to them.﴾ means, you are allowed to feed them from your slaughtered animals. Therefore, this part of the *Āyah* is not to inform the People of the Scriptures that they are allowed to eat our food – unless we consider it information for us about the ruling that they have – i.e., that they are allowed all types of foods over which Allāh's Name was mentioned, whether slaughtered according to their religion or otherwise. The first explanation is more plausible. So it means: you are allowed to feed them from your slaughtered animals just as you are allowed to eat from theirs, as equal compensation and fair treatment. The Prophet ﷺ gave his robe to 'Abdullāh bin Ubayy bin Salūl, who was wrapped with it when he died. They say that he ﷺ did that because 'Abdullāh had given his robe to Al-'Abbās when Al-'Abbās came to Al-Madīnah. As for the *Ḥadīth*,

﴿لَا تَصْخَبْ إِلَّا لِمُؤْمِنًا، وَلَا يَأْكُلْ طَعَامُكَ إِلَّا تَمِيًّا﴾

‘Do not befriend but a believer, nor should other than a Taqi

¹¹¹ *Fath Al-Bāri* 7:569.

(pious person) eat your food.^[1]

This is to encourage such behavior, and Allāh knows best.

The Permission to Marry Chaste Women From the People of the Scriptures

Allāh said,

﴿وَالْحَسَنَاتُ مِنَ الْمُؤْمِنَاتِ﴾

«(Lawful to you in marriage) are chaste women from the believers»

The Āyah states: you are allowed to marry free, chaste believing women. This Āyah is talking about women who do not commit fornication, as evident by the word 'chaste'. Allāh said in another Āyah,

﴿مُحْصَنَاتٍ غَيْرِ مُسَفُوحَاتٍ وَلَا مُتَّخَذَاتِ أَغْدَانٍ﴾

«Desiring chastity not committing illegal sexual intercourse, nor taking them as boyfriends (lovers).» [4:25]

'Abdullāh Ibn 'Umar used to advise against marrying Christian women saying, "I do not know of a worse case of Shirk than her saying that 'Isā is her lord, while Allāh said,

﴿وَلَا تَنْكِحُوا الْمُشْرِكَةَ حَتَّىٰ يُؤْمِنَ﴾

«And do not marry idolatresses till they believe.»

Ibn Abi Hātim recorded that Abu Mālik Al-Ghifārī said that Ibn 'Abbās said that when this Āyah was revealed,

﴿وَلَا تَنْكِحُوا الْمُشْرِكَةَ حَتَّىٰ يُؤْمِنَ﴾

«And do not marry idolatresses till they believe,»

the people did not marry the pagan women. When the following Āyah was revealed,

﴿وَالْحَسَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ﴾

«(Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture before your time»

^[1] Abu Dāwud 5:167. 'Abdullāh bin Ubayy was known as a hypocrite.

they married women from the People of the Book." Some of the Companions married Christian women and did not see any problem in this, relying on the honorable Āyah,

﴿وَالْحَمْسَةُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ﴾

«(Lawful to you in marriage) are chaste women from those who were given the Scripture before your time»

Therefore, they made this Āyah an exception to the Āyah in Sūrat Al-Baqarah,

﴿وَلَا تَنْكِحُوا الْمُشْرِكَةَ حَتَّىٰ يُوَدِّعَ﴾

«And do not marry the idolatresses till they believe,»

considering the latter Āyah to include the People of the Book in its general meaning. Otherwise, there is no contradiction here, since the People of the Book were mentioned alone when mentioning the rest of the idolators.

Allāh said,

﴿لَا يَكُنِ الَّذِينَ كَفَرُوا مِن أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُتَكَبِّرِينَ حَتَّىٰ تَأْتِيَهُمُ الْبَيِّنَةُ ۖ﴾

«Those who disbelieve from among the People of the Scripture and the idolators, were not going to leave (their disbelief) until there came to them clear evidence.»

and,

﴿وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيَّةَ مَا أَمَرْنَا فَإِنِ اسْتَلَمُوا فَقَدْ هُدُوا﴾

«And say to those who were given the Scripture and to those who are illiterates: "Do you (also) submit yourselves?" If they do, they are rightly guided.»

Allāh said next,

﴿إِذَا مَا تَأْتَوْنَهُنَّ مُبْرَأِينَ﴾

«When you have given them their due».

This refers to the *Mahr*, so just as these women are chaste and honorable, then give them their *Mahr* with a good heart. We should mention here that Jābir bin 'Abdullāh, 'Āmir Ash-Sha'bi, Ibrāhīm An-Nakha'ī and Al-Ḥasan Al-Baṣrī stated that when a man marries a woman and she commits illegal sexual intercourse before the marriage is consummated, the marriage is annulled. In this case, she gives back the *Mahr* that he paid

بَيِّنَات

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بَيِّنَات

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا
وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ
وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَرُوا
وَأِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْمَآطِ
أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا
فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ
لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَٰكِنْ يُرِيدُ لِيُطَهِّرَكُمْ
وَيُجَنِّبَكُمْ مِّنَ الْعَدَىٰ إِنَّكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿١﴾
وَأَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِثْقَلَةَ الذِّكْرِ وَانْقُصُوا
مِمَّا كُنْتُمْ تَكْفُرُونَ ﴿٢﴾ سَمِعْنَا وَأَطَعْنَا وَأَنفُوا اللَّهَ إِنَّ اللَّهَ عَلَيْهِ يَدَاتِ
الصُّدُورِ ﴿٣﴾ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا كُتُوبًا مُّقْرَأَتٍ
شَهِدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ
أَلَّا تَعْدِلُوا أَعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ
اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٤﴾ وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا
وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٥﴾

her. (1)

Allāh said,

﴿مُحْصِنِينَ غَيْرَ مُسْتَفْهِينَ وَلَا
مُتَّخِذِي أَخْدَانٍ﴾

﴿Desiring chastity, not
illegal sexual intercourse,
nor taking them as girl-
friends (or lovers).﴾

And just as women
must be chaste and
avoid illegal sexual
activity, such is the
case with men, who
must also be chaste
and honorable.
Therefore, Allāh said,

﴿غَيْرَ مُسْتَفْهِينَ﴾

﴿...not illegal sexual
intercourse﴾

as adulterous people
do, those who do not
avoid sin, nor reject
adultery with

whomever offers it to them.

﴿وَلَا مُتَّخِذِي أَخْدَانٍ﴾

﴿nor taking them as girl-friends (or lovers).﴾

meaning those who have mistresses and girlfriends who
commit illegal sexual intercourse with them, as we mentioned
in the explanation of Sūrat An-Nisā'.

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا
وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ
وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَرُوا
وَأِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْمَآطِ
أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا
طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ
لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَٰكِنْ يُرِيدُ لِيُطَهِّرَكُمْ
وَيُجَنِّبَكُمْ مِّنَ الْعَدَىٰ إِنَّكُمْ لَعَلَّكُمْ تَشْكُرُونَ﴾

(1) At-Tabari 9:585-586.

يُرِيدُ يُطَهِّرَكُمْ وَلِيُتِمَّ بِكُمْ عَلَيْكُمْ لَمْ يَكُنْ تَتَكْرَرُ ﴿٦﴾

«6. O you who believe! When you stand (intend) to offer the Ṣalāh (the prayer), then wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles. If you are in a state of Janāba, purify yourselves (bathe your whole body). But if you are ill or on a journey or any of you comes from the Ghā'it (toilet) or you have touched women and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands. Allāh does not want to place you in difficulty, but He wants to purify you, and to complete His Favor to you that you may be thankful.»

The Order to Perform Wuḍū'

Allāh said,

﴿إِذَا قُمْتُمْ إِلَى الصَّلَاةِ﴾

«When you stand for (intend to offer) the Ṣalāh,»

Allāh commanded performing Wuḍū' for the prayer. This is a command of obligation in the case of impurity, and in the case of purity, it is merely a recommendation. It was said that in the beginning of Islām, Muslims had to perform Wuḍū' for every prayer, but later on, this ruling was abrogated. Imām Aḥmad bin Ḥanbal recorded that Sulaymān bin Buraydah said that his father said, "The Prophet ﷺ used to perform Wuḍū' before every prayer. On the Day of Victory, he performed Wuḍū' and wiped on his Khuffs and prayed the five prayers with one Wuḍū'. 'Umar said to him, 'O Messenger of Allāh! You did something new that you never did before.' The Prophet ﷺ said,

«إني عمدا فعلته يا عمر»

«I did that intentionally O 'Umar!»^[1] Muslim^[2] and the collectors of the Sunan also recorded this Ḥadīth. At-Tirmidhi said, «Ḥasan Ṣaḥīḥ.»^[3]

[1] Aḥmad 5:358.

[2] Muslim 1:232.

[3] Abu Dāwud 1:120, Tuhfat Al-Aḥwadhī 1:194, An-Nasā'ī 1:86, Ibn Mājah 1:170.

Ibn Jarīr recorded that Al-Faḍl bin Al-Mubashshir said, "I saw Jābir bin 'Abdullāh perform several prayers with only one *Wuḍū'*. When he would answer the call of nature, he performed *Wuḍū'* and wiped the top of his *Khuffs* with his wet hand. I said, 'O Abu 'Abdullāh! Do you do this according to your own opinion?' He said, 'Rather, I saw the Prophet ﷺ do the same thing. So, I do what I saw the Messenger of Allāh ﷺ doing.'"^[1] Ibn Mājah also recorded this *Ḥadīth*.^[2] Aḥmad recorded that 'Ubaydullāh bin 'Abdullāh bin 'Umar was asked; "Did you see 'Abdullāh bin 'Umar perform *Wuḍū'* for every prayer, whether he was in a state of purity or not?" So he replied, "Asmā' bint Zayd bin Al-Khaṭṭāb told him that 'Abdullāh bin Ḥanzalah bin Abi 'Āmir Al-Ghasīl told her that the Messenger of Allāh ﷺ was earlier commanded to perform *Wuḍū'* for every prayer, whether he needed it or not. When that became hard on him, he was commanded to use *Siwāk* for every prayer, and to perform *Wuḍū'* when *Ḥadath* (impurity) occurs. 'Abdullāh (Ibn 'Umar) thought that he was able to do that (perform *Wuḍū'* for every prayer) and he kept doing that until he died."^[3] Abu Dāwud^[4] also collected this narration. This practice by Ibn 'Umar demonstrates that it is encouraged, not obligatory, to perform *Wuḍū'* for every prayer, and this is also the opinion of the majority of scholars.

Abu Dāwud recorded that 'Abdullāh bin 'Abbās said that when the Messenger of Allāh ﷺ once left the area where he answered the call of nature, he was brought something to eat. They said, "Should we bring you your water for *Wuḍū'*?" He said,

«إِنَّمَا أَمِرْتُ بِالْوُضُوءِ إِذَا قُمْتُ إِلَى الصَّلَاةِ»

"I was commanded to perform *Wuḍū'* when I stand up for prayer."^[5]

At-Tirmidhi and An-Nasā'ī^[6] also recorded this *Ḥadīth* and At-Tirmidhi said, "This *Ḥadīth* is *Ḥasan*." Muslim recorded

[1] Aṭ-Ṭabari 10:11.

[2] Ibn Mājah 1:170.

[3] Aḥmad 5:225.

[4] Abu Dāwud 1:41.

[5] Abu Dāwud 4:36.

[6] *Tuḥfat Al-Aḥwadhī* 5:579 and An-Nasā'ī 1:85.

that Ibn 'Abbās said, "We were with the Prophet ﷺ when he went to answer the call of nature and when he came back, he was brought some food. He was asked, 'O Messenger of Allāh! Do you want to perform Wudū'?" He said,

«لِمَ أَصْلِي فَأَتَوُضَّأُ»

'Why? Am I about to pray so that I have to make Wudū'.'^[1]

The Intention and Mentioning Allāh's Name for Wudū'

Allāh said;

﴿فَاغْسِلُوا وُجُوهَكُمْ﴾

«then wash your faces...»

The obligation for the intention before Wudū' is proven by this Āyah;

﴿إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ﴾

«When you stand (intend) to offer the Ṣalāh then wash your faces...»

This is because it is just like the Arabs saying; "When you see the leader, then stand." Meaning stand for him.

And the Two Ṣaḥīḥs recorded the Ḥadīth,

«الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَّا نَوَىٰ»

«Actions are judged by their intentions, and each person will earn what he intended.»^[2]

It is also recommended before washing the face that one mentions Allāh's Name for the Wudū'. A Ḥadīth that was narrated by several Companions states that the Prophet ﷺ said,

«لَا وُضُوءَ لِمَنْ لَمْ يَذْكُرِ اسْمَ اللَّهِ عَلَيْهِ»

«There is no Wudū' for he who does not mention Allāh's Name over it.»^[3]

[1] Muslim 1:283.

[2] Faḥ Al-Bārī 1:15, Muslim 3:1515.

[3] Abu Dāwud 1:75.

It is also recommended that one washes his hands before he puts his hands in the vessel of water, especially after one wakes up from sleep, for the Two *Ṣaḥīḥs* recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلَا يُدْخِلْ يَدَهُ فِي الْإِنَاءِ قَبْلَ أَنْ يَغْسِلَهَا ثَلَاثًا، فَإِنْ أَحَدُكُمْ لَا يَدْرِي أَيْنَ بَاتَ لَيْلَهُ»

'If one of you wakes up from his sleep, let him not put his hand in the pot until he washes it thrice, for one of you does not know where his hand spent the night.'^[1]

The face according to the scholars of *Fiqh* starts where the hair line on the head starts, regardless of one's lack or abundance of hair, until the end of the cheeks and chin, and from ear to ear.

Passing the Fingers through the Beard While Performing *Wuḍū'*

Imām Aḥmad recorded that Abu Wā'il said, "I saw 'Uthmān when he was performing *Wuḍū'*... When he washed his face, he passed his fingers through his beard three times. He said, 'I saw the Messenger of Allāh do what you saw me doing.'^[2] At-Tirmidhi and Ibn Mājah^[3] also recorded this *Ḥadīth*. At-Tirmidhi said "*Ḥasan Ṣaḥīḥ*." while Al-Bukhāri graded it *Ḥasan*.

How to Perform *Wuḍū'*

Imām Aḥmad recorded that Ibn 'Abbās once performed *Wuḍū'* and took a handful of water and rinsed his mouth and nose with it. He took another handful of water and joined both hands and washed his face. He took another handful of water and washed his right hand, and another handful and washed his left hand with it. He next wiped his head. Next, he took a handful of water and sprinkled it on his right foot and washed it and took another handful of water and washed his left foot. When he finished, he said, "This is how I saw the Messenger of Allāh ﷺ (performing *Wuḍū'*)."^[4] Al-Bukhāri also recorded

[1] *Faḥḥ Al-Bārī* 1:316, Muslim 1:233.

[2] *Jāmi' Al-Māsaniḍ was-Sunan* 17:197.

[3] *Tuḥfat Al-Aḥwadhī* 1:133 and Ibn Mājah 1:148.

[4] Aḥmad 1:268.

it.^[1] Allāh said,

﴿وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ﴾

﴿and your hands (forearms) up to (Ila) the elbows...﴾

meaning, including the elbows. Allāh said in another Āyah [using Ila],

﴿وَلَا تَأْكُلُوا أَمْوَالَكُمْ إِلَى أَنْ تَصِلُوا إِلَيْهَا إِنَّكُمْ بِرِءَايَةِ رَبِّكُمْ كُنْتُمْ﴾

﴿And devour not their substance to (Ila) your substance (by adding or including it in your property). Surely, this is a great sin.﴾

It is recommended that those who perform Wudū' should wash a part of the upper arm with the elbow. Al-Bukhārī and Muslim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«إِنَّ أُمَّتِي يُدْعَوْنَ يَوْمَ الْقِيَامَةِ غُرًّا مُحَجَّلِينَ مِنْ آثَارِ الْوُضُوءِ، فَمَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يُطِيلَ غُرَّتَهُ فَلْيَفْعَلْ»

«On the Day of Resurrection, my Ummah will be called "those with the radiant appendages" because of the traces of Wudū'. Therefore, whoever can increase the area of his radiance should do so.»^[2]

Muslim recorded that Abu Hurayrah said, "I heard my intimate friend (the Messenger ﷺ) saying,

«تَبْلُغُ الْحِلْيَةُ مِنَ الْمُؤْمِنِ حَيْثُ يَبْلُغُ الْوُضُوءُ»

«The radiance of the believer reaches the areas that the water of (his) Wudū' reaches.»^[3]

Allāh said next,

﴿وَأَمْسَحُوا بِرُءُوسِكُمْ﴾

﴿Rub your heads.﴾

It is recorded in the Two Ṣaḥīḥs that Mālik bin 'Amr bin Yahyā Al-Māzinī said that his father said that a man said to 'Abdullāh bin Zayd bin 'Āsim, the grandfather of 'Amr bin Yahyā and one of the Companions of the Messenger ﷺ, "Can you show me how the Messenger of Allāh ﷺ used to perform

[1] Fath Al-Bārī 1:290.

[2] Fath Al-Bārī 1:283, Muslim 1:216.

[3] Muslim 1:219.

Wuḍūʾ?" 'Abdullāh bin Zayd said, "Yes." He then asked for a pot of water. He poured from it on his hands and washed them twice, then he rinsed his mouth and washed his nose [with water] thrice [by putting water in it and blowing it out]. He washed his face thrice and after that he washed his forearms up to the elbows twice. He then passed his wet hands over his head from its front to its back and vice versa, beginning from the front and taking them to the back of his head up to the nape of the neck and then brought them to the front again from where he had started. He next washed his feet.^[1] A similar description of the *Wuḍūʾ* of the Messenger of Allāh ﷺ was performed by 'Alī in the *Ḥadīth* by 'Abdu Khayr.^[2] Abu Dāwud recorded that Mu'āwiyah and Al-Miqdād bin Ma'dīkarib narrated similar descriptions of the *Wuḍūʾ* of the Messenger of Allāh ﷺ.^[3] These *Ḥadīths* indicate that it is necessary to wipe the entire head.

'Abdur-Razzāq recorded that Ḥumrān bin Abān said, "I saw 'Uthmān bin 'Affān performing *Wuḍūʾ*", and he poured water over his hands and washed them thrice, and then rinsed his mouth and washed his nose [by putting water in it, and then blowing it out]. Then he washed his face thrice, and then his right forearm up to the elbows thrice, and washed the left forearm thrice. Then he passed his wet hands over his head, then he washed his right foot thrice, and next his left foot thrice. After that 'Uthmān said, "I saw the Prophet ﷺ performing *Wuḍūʾ* like this, and said,

مَنْ تَوَضَّأَ نَحْوِي هَذَا، ثُمَّ صَلَّى رَكْعَتَيْنِ لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

'if anyone performs *Wuḍūʾ* like that of mine and offers a two-Rak'ah prayer during which he does not think of anything else, then his past sins will be forgiven.'^[4]

Al-Bukhārī^[5] and Muslim^[6] also recorded this *Ḥadīth* in the

[1] *Fath Al-Bāri* 1:347, Muslim 1:210.

[2] Abu Dāwud 1:82.

[3] Abu Dāwud 1:88-89.

[4] Abdur Razzāq 1:44.

[5] *Fath Al-Bāri* 1:311.

[6] Muslim 1:205.

Two *Ṣaḥīḥs*. In his *Sunan*, Abu Dāwud also recorded it from 'Uthmān, under the description of *Wuḍū'*, and in it, that he wiped his head one time.^[1]

The Necessity of Washing the Feet

Allāh said,

﴿رَأْسُكُمْ إِلَى الْكَعْبَيْنِ﴾

«and your feet up to ankles.»

Ibn Abi Ḥatīm recorded that Ibn 'Abbās stated that the *Āyah* refers to washing (the feet).^[2] 'Abdullāh bin Mas'ūd, 'Urwah, 'Aṭā', 'Ikrimah, Al-Ḥasan, Mujāhid, Ibrāhīm, Aḍ-Ḍaḥḥāk, As-Suddi, Muqātil bin Ḥayyān, Az-Zuhri and Ibrāhīm At-Taymi said similarly.^[3] This clearly indicates the necessity of washing the feet, just as the Salaf have said, and not only wiping over the top of the bare foot.

The Ḥadīths that Indicate the Necessity of Washing the Feet

We mentioned the *Ḥadīths* by the two Leaders of the Faithful, 'Uthmān and 'Alī, and also by Ibn 'Abbās, Mu'āwiyah, 'Abdullāh bin Zayd bin 'Āsim and Al-Miqdād bin Ma'dikarib, that the Messenger of Allāh ﷺ washed his feet for *Wuḍū'*, either once, twice or thrice.

It is recorded in the Two *Ṣaḥīḥs* that 'Abdullāh bin 'Amr said, "The Messenger of Allāh ﷺ was once late during a trip we were taking, and he caught up with us when the time remaining for the 'Aṣr prayer was short. We were still performing *Wuḍū'* (in a rush) and we were wiping our feet. He shouted at the top of his voice,

«أَسْبِغُوا الْوُضُوءَ وَتَلَّ لِلْأَغْفَابِ مِنَ النَّارِ»

«Perform *Wuḍū'* thoroughly. Save your heels from the Fire.»^[4]

The same narration was also collected in the Two *Ṣaḥīḥs*

[1] Abu Dāwud 1:80, 82.

[2] Aṭ-Ṭabari 10:55.

[3] Aṭ-Ṭabari 10:54-57.

[4] *Fath Al-Bāri* 1:319, Muslim 1:214.

from Abu Hurayrah.^[1] Muslim recorded that 'Ā'ishah said that the Prophet ﷺ said,

«أَسْبِغُوا الْوُضُوءَ وَتَلِّ لِبِأَغْغَابِ مِنَ النَّارِ»

«Perform Wudū' thoroughly. Save your heels from the Fire.»^[2]

'Abdullāh bin Al-Harith bin Jaz' said that he heard the Messenger of Allāh ﷺ saying,

«وَتَلِّ لِبِأَغْغَابِ وَتَطْلُونَ الْأَقْدَامَ مِنَ النَّارِ»

«Save your heels and the bottom of the feet from the Fire.»

It was recorded by Al-Bayhaqi and Al-Hākim, and this chain is *Ṣaḥīḥ*.^[3]

Muslim recorded that 'Umar bin Al-Khaṭṭāb said that a man once performed Wudū' and left a dry spot the size of a fingernail on his foot. The Prophet saw that and he said to him,

«ارْجِعْ فَأَخِينِ وَضُوءَكَ»

«Go back and perform proper Wudū'.»^[4]

Al-Hāfiẓ Abu Bakr Al-Bayhaqi also recorded that Anas bin Mālik said that a man came to the Prophet ﷺ, after he performed Wudū' and left a dry spot the size of a fingernail on his foot. The Messenger of Allāh ﷺ said to him,

«ارْجِعْ فَأَخِينِ وَضُوءَكَ»

«Go back and perform proper Wudū'.»^[5]

Imām Aḥmad recorded that some of the wives of the Prophet ﷺ said that the Prophet saw ﷺ a man praying, but noticed a dry spot on his foot, the size of a *Dirham*. The Messenger of Allāh ﷺ ordered that man to perform Wudū' again.^[6] This *Ḥadīth* was also collected by Abu Dāwud from Baqiyyah, who added in his narration, "And (the Prophet

[1] *Faṭḥ Al-Bārī* 1:321, Muslim 1:215.

[2] Muslim 1:213.

[3] Al-Bayhaqi 1:70 and Al-Hākim in *Al-Mustadrak* 1:162.

[4] Muslim 1:215.

[5] Al-Bayhaqi 1:70.

[6] Aḥmad 3:424.

ordered him) to repeat the prayer."^[1] This *Ḥadīth* has a strong, reasonably good chain of narrators. Allāh knows best.

The Necessity of Washing Between the Fingers

In the *Ḥadīth* that Ḥumrān narrated, 'Uthmān washed between his fingers when he was describing the *Wuḍū'* of the Prophet ﷺ.^[2] The collectors of the *Sunan* recorded that Laqīṭ bin Šabrah said, "I said, 'O Messenger of Allāh! Tell me about *Wuḍū'*.' The Messenger ﷺ replied,

«أَسْبِغِ الْوُضُوءَ، وَخَلِّ بَيْنَ الْأَصَابِعِ، وَبَالِغٌ فِي الْإِسْتِنْشَاقِ إِلَّا أَنْ تَكُونَ صَائِمًا»

«Perform *Wuḍū'* thoroughly, wash between the fingers and exaggerate in rinsing your nose, unless you are fasting.»^[3]

Wiping Over the *Khuffs*^[4] is an Established Sunnah

Imām Aḥmad bin Ḥanbal recorded that Aws bin Abi Aws said, "I saw the Messenger of Allāh ﷺ perform *Wuḍū'* and wipe over his *Khuffs*. He then stood up for prayer."^[5] Abu Dāwud recorded this *Ḥadīth* by Aws bin Abi Aws, who said in this narration, "I saw the Messenger of Allāh ﷺ, after he answered the call of nature, perform *Wuḍū'* and wipe over his *Khuffs* and feet."^[6]

Imām Aḥmad recorded that Jarīr bin 'Abdullāh Al-Bajali said, "I embraced Islām after *Sūrat Al-Mā'idah* was revealed and I saw the Messenger of Allāh wipe after I became Muslim."^[7] It is recorded in the Two *Ṣaḥīḥs* that Hammām said, "Jarīr answered the call of nature and then performed *Wuḍū'* and wiped over his *Khuffs*. He was asked, 'Do you do this?' He said, 'Yes. I saw the Messenger of Allāh ﷺ, after he answered the call of nature, perform *Wuḍū'* and wipe on his *Khuffs*.'" Al-A'mash commented that Ibrāhīm said, "They liked

[1] Abu Dāwud 1:121.

[2] *Majma' Az-Zawā'id* 1:235.

[3] Abu Dāwud 1:99, *Tuḥfat Al-Aḥwadhi* 1:149, *An-Nasa'i* 1:79, *Ibn Mājah* 1:142.

[4] Leather socks.

[5] Aḥmad 4:8.

[6] Abu Dāwud 1:113.

[7] Aḥmad 4:363.

this *Hadith* because Jarir embraced Islām after *Sūrat Al-Mā'idah* was revealed.^[1] This is the wording collected by Muslim. The subject of the Messenger of Allāh ﷺ wiping over his *Khuffs*, instead of washing the feet, if he had worn his *Khuffs* while having *Wuḍū'*, reaches the *Mutawātir* grade of narration, and they describe this practice by his words and actions.

Performing *Tayammum* with Clean earth When There is no Water and When One is Ill

Allāh said,

﴿وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَمَدٌ مِّنَ الْمَاءِ أَوْ لَسْتُمْ بِالْمَاءِ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ مِنْهُ﴾

﴿But if you are ill or on a journey or any of you comes from the *Ghā'it* (toilet), or you have touched women^[2] and you find no water, then perform *Tayammum* with clean earth and rub therewith your faces and hands.﴾

We discussed all of this in *Sūrat An-Nisā'*, and thus we do not need to repeat it here. We also mentioned the reason behind revealing this *Āyah*. Yet, Al-Bukhārī mentioned an honorable *Hadith* here specifically about the *Tafsir* of this noble *Āyah*. He recorded that 'Ā'ishah said, "Upon returning to Al-Madīnah, a necklace of mine was broken (and lost) in Al-Bayḍā' area. Allāh's Messenger ﷺ stayed there and went to sleep with his head on my lap. Abu Bakr ('Ā'ishah's father) came and hit me on my flank with his hand saying, 'You have detained the people because of a necklace?' So I wished I were dead because (I could not move) the Messenger was ﷺ sleeping on my lap and because of the pain Abu Bakr caused me. Allāh's Messenger ﷺ got up when dawn broke and there was no water. So Allāh revealed,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّا فُتِنَّا إِلَى الْكَلَاةِ فَأَغْيَرْنَا وَجُوهَكُمْ﴾

﴿O you who believe! When you stand (intend) to offer *Aṣ-Ṣalāh* (the prayer), then wash your faces﴾

[1] *Fath Al-Bāri* 1:589, *Muslim* 1:228.

[2] See *Surat An-Nisā'*, no.43 for an explanation of 'touched women'

until the end of the *Āyah*. Usayd bin Al-Hudayr said, 'O the family of Abu Bakr! Allāh has blessed the people because of you. Therefore, you are only a blessing for the people.'^[1]

Allāh said,

﴿مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ﴾

﴿Allāh does not want to place you in difficulty,﴾

This is why He made things easy and lenient for you. This is why He allowed you to use *Tayammum* when you are ill and when you do not find water, to make things comfortable for you and as mercy for you. Allāh made *Tayammum* in place of *Wuḍū'*, and Allāh made it the same as ablution with water for the one who it is legitimate for, except for certain things, as we mentioned before. For example; *Tayammum* only involves one strike with the hand on the sand and wiping the face and hands. Allāh said,

﴿وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَليُتِمَّ بِكُمْ فَضْلَهُ لَعَلَّكُمْ تَشْكُرُونَ﴾

﴿but He wants to purify you, and to complete His favor on you that you may be thankful.﴾

for His bounties on you, such as His easy, kind, merciful, comfortable and lenient legislation.

Supplicating to Allāh after *Wuḍū'*

The Sunnah encourages supplicating to Allāh after *Wuḍū'* and states that those who do so are among those who seek to purify themselves, as the *Āyah* above states. Imām Aḥmad, Muslim and the collectors of *Sunan* narrated that 'Uqbah bin 'Āmir said, "We were on watch, guarding camels, and when my turn to guard came, I took the camels back at night. I found that the Messenger of Allāh ﷺ was giving a speech to the people. I heard these words from that speech:

«مَا مِنْ مُسْلِمٍ يَتَوَضَّأُ فَيُحْسِنُ وُضُوءَهُ، ثُمَّ يَقُومُ فَيُصَلِّي رُكْعَتَيْنِ مُقْبِلًا عَلَى مَا بَيْنَ يَدَيْهِ، إِلَّا وَجَبَتْ لَهُ الْجَنَّةُ،

«Any Muslim who performs *Wuḍū'* properly, then stands up and prays a two Rak'ah prayer with full attention in his heart

^[1] *Faṭḥ Al-Bāri* 8:121.

and face^[1], will earn Paradise.)

I said, 'What a good statement this is!' A person who was close by said, 'The statement he said before it is even better.' When I looked, I found that it was 'Umar, who said, 'I saw that you just came. The Prophet said,

«مَا يَنْتَظِرُ مِنْ أَحَدٍ يَتَوَضَّأُ فَيُبَيِّنُ أَرْبَعِينَ الرَّضْوَةَ، يَقُولُ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، إِلَّا فُتِحَتْ لَهُ أَبْوَابُ الْجَنَّةِ الثَّمَانِيَةِ، يَدْخُلُ مِنْ أَيِّهَا شَاءَ»

'When any of you performs Wudu' properly and says, 'I bear witness that there is no deity worthy of worship except Allāh and that Muḥammad is His servant and Messenger', the eight doors of Paradise will be opened for him so that he can enter from any door he wishes.'"

This is the wording collected by Muslim.^[2]

The Virtue of Wudu'

Malik recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«إِذَا تَوَضَّأَ الْعَبْدُ الْمُسْلِمُ أَوْ الْمُؤْمِنُ فَمَسَلَ وَجْهَهُ، خَرَجَ مِنْ وَجْهِهِ، كُلُّ خَطِيئَةٍ نَظَرَ إِلَيْهَا بِعَيْنَيْهِ مَعَ الْمَاءِ أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ، فَإِذَا غَسَلَ يَدَيْهِ خَرَجَ مِنْ يَدَيْهِ كُلُّ خَطِيئَةٍ بَطَّشَتْهَا يَدَاهُ مَعَ الْمَاءِ أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ، فَإِذَا غَسَلَ رِجْلَيْهِ خَرَجَتْ كُلُّ خَطِيئَةٍ مَسَّتَهَا رِجْلَاهُ مَعَ الْمَاءِ أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ، حَتَّى يَخْرُجَ نَفْسًا مِّنَ الذُّنُوبِ»

'When the Muslim or the believing servant performs Wudu' and washes his face, every sin that he looked at with his eyes will depart from his face with the water, or with the last drop of water. When he washes his hands, every sin that his hands committed will depart from his hands with the water, or with the last drop of water. When he washes his feet, every sin to which his feet took him will depart with the water, or with the last drop of water. Until, he ends up sinless.'^[3] Muslim also recorded it.^[4]

[1] According to An-Nawawi; "Submission of the limbs and humility of the heart."

[2] Aḥmad 4:153, Muslim: 1:209, Abu Dāwud 1:118, An-Nasā'i 1:92, Ibn Mājah 1:159.

[3] Al-Muwatta' 1:32.

[4] Muslim 1:215.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ
 الْجَحِيمِ ﴿١٠٩﴾ يَتَأْتِيهِمُ الَّذِينَ آمَنُوا أَذْكُرُوا نَسِيتَ
 اللَّهُ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ أَنْ يَسْطُورَ إِلَيْكُمْ أَيْدِيَهُمْ
 فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَتَوْا اللَّهَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ
 الْمُؤْمِنُونَ ﴿١١٠﴾ وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي
 إِسْرَءِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ اللَّهُ
 إِنِّي مَعَكُمْ لَئِنْ أَقْسَمْتُمْ الصَّلَاةَ وَآتَيْتُمْ الزَّكَاةَ
 وَآمَنْتُمْ بِرُسُلِي وَعَزَّرْتُمْهُمْ وَأَقْرَضْتُمْ اللَّهَ قَرْضًا
 حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ
 جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ فَمَنْ كَفَرَ بَعْدَ
 ذَٰلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١١١﴾ فِيمَا
 نَقُصُّهُمْ يُسْئَلُهُمْ لَمَنَّهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً
 يُخَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا مِمَّا
 ذُكِّرُوا بِهِ وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِبَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ
 فَاعْفُ عَنْهُمْ وَأَصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١١٢﴾

Muslim recorded that Abu Mālik Al-Ash'ari said that the Messenger of Allāh ﷺ said,

«الطُّهُورُ شَطْرُ الْإِيمَانِ، وَالْحَمْدُ لِلَّهِ تَمْلَأُ الْمِيزَانَ، وَسُبْحَانَ اللَّهِ وَآلِهِ أَكْبَرُ تَمْلَأُ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، وَالصُّومُ جَنَّةٌ، وَالصَّبْرُ ضِيَاءٌ، وَالصَّدَقَةُ بُرْهَانٌ، وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ، كُلُّ النَّاسِ يَنْزِلُ فَبِأَيِّ نَفْسٍ فَتَعْتَقُهَا أَوْ مَوْتُهَا»

«Purity is half of faith and Al-Hamdu Lillah (all the thanks are due to Allāh) fills the Mizān (the Scale). And Subhān Allāh and Allāhu Akbar (all praise is due to Allāh, and Allāh is the

Most Great) fills what is between the heaven and earth. As-Sawm (the fast) is a Junnah (a shield), Ṣabr (patience) is a light, Ṣadaqah (charity) is evidence (of faith) and the Qur'ān is proof for, or against you. Every person goes out in the morning and ends up selling himself, he either frees his soul or destroys it.»^[1]

Muslim recorded that Ibn 'Umar said that the Messenger of Allāh ﷺ said,

«لَا يَقْبَلُ اللَّهُ صَدَقَةً مِنْ غُلُولٍ، وَلَا صَلَاةً بِغَيْرِ طُهْرٍ»

«Allāh does not accept charity from one who commits Ghulūl,^[2] or prayer without purity.»^[3]

[1] Muslim 1:203.

[2] Ghulūl means to behave treacherously. Here it is about stealing from the goods taken during war.

[3] Muslim 1:204.

﴿وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّيْ وَابْتِغَاءَ الْوَقَارِ إِذْ تَلَذَّثْتُمْ مَعَ آلِ عَادٍ وَآلِ هَارَانَ وَأَقْرَبَ لِلشَّقَوَىٰ وَأَنْفَرُوا اللَّهَ بِأَنَّ اللَّهَ عَظِيمٌ ﴿٧٠﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْمَجِيمِ ﴿٧١﴾ بَلَّغْنَا الْآيَاتِ فَأَمَّا الَّذِينَ كَفَرُوا نَصَبَ اللَّهُ عَلَيْهِمُ الْغُيُوبَ إِذْ هُمْ قَوْمٌ لَا يَعْلَمُونَ ﴿٧٢﴾ وَكَذَّبُوا بِآيَاتِنَا فَاهْلَاكَ اللَّهُ أُولَٰئِكَ أَصْحَابُ الْمَغْجَمِ ﴿٧٣﴾﴾

﴿7. And remember Allāh's favor to you and His covenant with which He bound you when you said: "We hear and we obey." And have Taqwā of Allāh. Verily, Allāh is All-Knower of that which is in the breasts.﴾

﴿8. O you who believe! Stand out firmly for Allāh as just witnesses; and let not the enmity and hatred of others make you avoid justice. Be just, that is nearer to Taqwā; and have Taqwā of Allāh. Verily, Allāh is Well-Acquainted with what you do.﴾

﴿9. Allāh has promised those who believe and do deeds of righteousness, that for them there is forgiveness and a great reward (i.e. Paradise).﴾

﴿10. And they who disbelieve and deny Our Āyāt are those who will be the dwellers of the Hell-fire.﴾

﴿11. O you who believe! Remember the favor of Allāh unto you when some people desired (made a plan) to stretch out their hands against you, but (Allāh) held back their hands from you. So have Taqwā of Allāh. And in Allāh let the believers put their trust.﴾

Reminding the Believers of the Bounty of the Message and Islām

Allāh reminds His believing servants of His bounty by legislating this glorious religion and sending them this honorable Messenger. He also reminds them of the covenant and pledges that He took from them to follow the Messenger ﷺ, support and aid him, implement his Law and convey it on his behalf, while accepting it themselves. Allāh said,

﴿وَاذْكُرُوا إِيمَانَ اللَّهِ عَلَيْكُمْ وَبَيْعَتِهِ الَّتِي أَنْتُمْ سَوَّيْتُمْ وَأَطَعْتُمْ﴾

﴿And remember Allāh's favor upon you and His covenant with which He bound you when you said, "We hear and we obey."﴾

This is the pledge that they used to give to the Messenger of Allāh ﷺ when they embraced Islām. They used to say, "We gave our pledge of obedience to the Messenger of Allāh ﷺ to hear and obey, in times when we are active and otherwise, even if we were passed on for rights, and not to dispute leadership with its rightful people." Allāh also said,

﴿وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولِ يَدْعُوكُمْ لِتُؤْمِنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ مِنْكُمْ بَيْعَتًا إِذْ كُنْتُمْ أَقْرَبَ﴾

﴿And what is the matter with you that you believe not in Allāh! While the Messenger invites you to believe in your Lord; and He has indeed taken your covenant, if you are real believers.﴾

It was also said that this Āyah (5:7) reminds the Jews of the pledges and promises Allāh took from them to follow Muḥammad ﷺ and adhere to his Law, as 'Alī bin Abi Ṭaḥḥah reported that Ibn 'Abbās stated.

Allāh then said,

﴿وَاتَّقُوا اللَّهَ﴾

﴿And have Taqwā of Allāh.﴾

in all times and situations. Allāh says that He knows the secrets and thoughts that the hearts conceal,

﴿إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ﴾

﴿Verily, Allāh is All-Knower of the secrets of (your) breasts.﴾

The Necessity of Observing Justice

Allāh said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ﴾

﴿O you who believe! Stand out firmly for Allāh...﴾

meaning, in truth for the sake of Allāh, not for the sake of people or for fame,

﴿شُهَدَاءَ بِالْضَمِّ﴾

«as just witnesses» observing justice and not transgression. It is recorded in the Two *Ṣaḥīḥs* that An-Nu'mān bin Bashīr said, "My father gave me a gift, but 'Amrah bint Rawāḥah, my mother, said that she would not agree to it unless he made Allāh's Messenger ﷺ as a witness to it. So, my father went to Allāh's Messenger ﷺ to ask him to be a witness to his giving me the gift. Allāh's Messenger ﷺ asked,

«أَكَلَ وَلَدُكَ نَحْلَتَ مِثْلَهُ؟»

‘Have you given the like of it to everyone of your offspring?’

He replied in the negative. Allāh's Messenger ﷺ said,

«اتَّقُوا اللَّهَ وَاعْدِلُوا فِي أَرْزَالِكُمْ»

‘Have Taqwā of Allāh and treat your children equally.’

And said;

«إِنِّي لَا أَشْهَدُ عَلَى جُزْءٍ»

‘I shall not be witness to injustice.’

My father then returned and took back his gift.”^[1]

Allāh said;

﴿وَلَا يَجْرِمَنَّكُمْ شَنَايُنَا قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا﴾

«and let not the enmity and hatred of others make you avoid justice.»

The *Āyah* commands: Do not be carried away by your hatred for some people to avoid observing justice with them. Rather, be just with every one, whether a friend or an enemy. This is why Allāh said,

﴿اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ﴾

«Be just: that is nearer to Taqwā» this is better than if you abandon justice in this case.

Although Allāh said that observing justice is ‘nearer to Taqwā’, there is not any other course of action to take, therefore ‘nearer’ here means ‘is’. Allāh said in another *Āyah*,

[1] *Faḥḥ Al-Bārī* 5:250, *Muslim* 3:1242.

﴿أَمْحَبَّ الْجَنَّةَ يُؤْتِيهِمْ مِنْهَا حَيْرًا مُنْفَرًا وَلَمْ يَنْفَرًا مَقِيلًا﴾

«The dwellers of Paradise will, on that Day, have the best abode, and have the fairer of places for repose.»

Some of the female Companions said to 'Umar, "You are more rough and crude than the Messenger of Allāh ﷺ," meaning, you are rough, not that the Prophet ﷺ is rough at all.

Allāh said next,

﴿وَأَتَقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ﴾

«and have Taqwa of Allāh. Verily, Allāh is Well-Acquainted with what you do.»

and consequently, He will reward or punish you according to your actions, whether good or evil. Hence Allāh's statement afterwards,

﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ﴾

«Allāh has promised those who believe and do deeds of righteousness, that for them there is forgiveness»

for their sins,

﴿وَأَجْرٌ عَظِيمٌ﴾

«and a great reward.» which is Paradise, that is part of Allāh's mercy for His servants. They will not earn Paradise on account of their good actions, but rather on account of His mercy and favor, even though they will qualify to earn this mercy on account of their good actions. Allāh has made these actions the cause and path that lead to His mercy, favor, pardon and acceptance. Therefore, all this is from Allāh Alone and all thanks are due to Him.

Allāh said next,

﴿وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ﴾

«And they who disbelieve and deny our Āyāt are those who will be the dwellers of the Hell-fire.»

This only demonstrates Allāh's perfect justice, wisdom and judgment, He is never wrong, for He is the Most Wise, Most Just and Most Able.

Among Allāh's Favors is that He Prevented the Disbelievers from Fighting the Muslims

Allāh said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ أَنْ يَسْطُرُوا إِلَيْكُمْ
أَيُّهُمْ ذَكَرَ أَبَوَيْهِمْ عَنْكُمْ﴾

«O you who believe! Remember the favor of Allāh unto you when some people desired (made a plan) to stretch out their hands against you, but (Allāh) withheld their hands from you.»

'Abdur-Razzāq recorded that Jābir said, "The Prophet ﷺ once stayed at an area and the people spread out seeking shade under various trees. The Prophet ﷺ hung his weapon on a tree, and a bedouin man came and took possession of the Prophet's weapon and held it aloft. He came towards the Prophet ﷺ and said, 'Who can protect you from me?' He replied, 'Allāh, the Exalted, Most Honored.' The bedouin man repeated his question twice or thrice, each time the Prophet ﷺ answering him by saying, 'Allāh.' The bedouin man then lowered the sword, and the Prophet ﷺ called his Companions and told them what had happened while the bedouin was sitting next to him, for the Prophet ﷺ did not punish him.' Ma'mar said that Qatādah used to mention that some Arabs wanted to have the Prophet ﷺ killed, so they sent that bedouin. Qatādah would then mention this *Āyah*,

﴿أَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ أَنْ يَسْطُرُوا إِلَيْكُمْ أَيُّهُمْ﴾

«Remember the favor of Allāh unto you when some people desired (made a plan) to stretch out their hands against you...»^[1]

The story of this bedouin man, whose name is Ghawrath bin Al-Hārith, is mentioned in the *Ṣaḥīḥ*.^[2]

Muḥammad bin Ishāq bin Yasār, Mujāhid and 'Ikrimah said that this *Āyah* was revealed about Bani An-Naḍir, who plotted to drop a stone on the head of the Messenger ﷺ when he came to them for help to pay the blood money of two persons

[1] 'Abdur-Razzāq 1:185.

[2] Al-Bukhārī nos: 4135, 4136, 4139.

وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصْرُوهُ أَخَذْنَا مِيثَقَهُمْ
فَسَوَّاهُمْ مِمَّا دُكِّرُوا بِهِ، فَأَغْنَيْنَاهُمْ الْمُدَّاءَ
وَالْبَيْضَاءَ إِلَى يَوْمِ الْفَيْمَةِ وَسَوْفَ يُنْفِثُهُمُ اللَّهُ
بِمَا كَانُوا يَصْنَعُونَ ﴿١١﴾ يَتَاهَلُّ الْكِتَابِ
فَدَجَاءَ كُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا
كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْقُوا عَنْ
كَثِيرٍ فَدَجَاءَ كُمْ رَبُّ اللَّهِ نُورًا وَكِتَابٌ
مُبِينٌ ﴿١٢﴾ يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ
سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى
النُّورِ بِإِذْنِهِ، وَيَهْدِي بِهِمُ إِلَى صِرَاطٍ مُسْتَقِيمٍ
﴿١٣﴾ لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ
ابْنُ مَرْيَمَ قُلْ فَمَن يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ
أَن يُهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُ، وَفِي
الْأَرْضِ جَمِيعًا وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ
وَمَا يَنْتَهَمَا يَخْلُقُ مَا يَشَاءُ وَاللَّهُ عَلِيمٌ ذَكِيرٌ ﴿١٤﴾

whom Muslims killed.⁽¹⁾ The Jews left the execution of this plot to 'Amr bin Jihash bin Ka'b and ordered him to throw a stone on the Prophet ﷺ from above, when he came to them and sat under the wall. Allāh told His Prophet ﷺ about their plot, and he went back to Al-Madīnah and his Companions followed him later on. Allāh sent down this *Āyah* concerning this matter. Allāh's statement,

﴿وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾

«And in Allāh let the believers put their trust.»

and those who do so, then Allāh shall suffice for them and shall protect them from the evil plots of the people. Thereafter, Allāh commanded His Messenger ﷺ to expel Bani An-Nadīr, and he laid siege to their area and forced them to evacuate Al-Madīnah.

﴿وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَءِيلَ وَبَعَثْنَا فِيهِمُ اثْنَيْ عَشَرَ نَبِيًّا وَقَالَ
اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي وَوَقَرْتُمْ
وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَّأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُعْطِيَنَّكُمُ جَنَّتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ فَمَن كَفَرَ بَعْدَ ذَلِكَ مِنكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٥﴾ فِيمَا نَقُصُّهُمْ
يُنْفِثُهُمْ لَمَنَّهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا

⁽¹⁾ The Prophet ﷺ had a treaty with the Jews to help him pay the *Diyah*, when warranted.

مِمَّا ذُكِّرُوا بِهِ، وَلَا تَزَالُ تَطَّلِعُ عَلَى خَافٍ مِنْهُمْ إِلَّا يَجْلِبُوا عَنْ نَذَارِهِمْ وَأَسْمَعُ إِذْ اللَّهُ يُحِبُّ الْمُتَعِينِينَ ﴿١٢﴾ وَمِمَّنْ أَلْفَمْنَا لَوْلَا إِنْكَارُكُمْ أَتَيْنَاكُمْ مَعَكُمْ فَكُنْتُمْ أَكْفَرًا مِمَّا كُنتُمْ بِمَا كُنتُمْ يَوْمَ. فَأَغْنَيْنَا عَنْهُمْ الْعَذَابَ وَالْغَنَصَةَ إِنَّ يَوْمَ الْيُسُوفِ وَسْوَكَ مِنْهُمْ اللَّهُ بِيَدِهِ كَانُوا يَصْنَعُونَ ﴿١٣﴾

﴿12. Indeed, Allāh took the covenant from the Children of Israel (Jews), and We appointed twelve leaders among them. And Allāh said: "I am with you if you perform the Ṣalāh and give the Zakāh and believe in My Messengers; honor and assist them, and lend to Allāh a good loan, verily, I will remit your sins and admit you to Gardens under which rivers flow (in Paradise). But if any of you after this, disbelieved, he has indeed gone astray from the straight way."﴾

﴿13. So, because of their breach of their covenant, We cursed them and made their hearts grow hard. They changed the words from their (right) places and have abandoned a good part of the Message that was sent to them. And you will not cease to discover deceit in them, except a few of them. But forgive them and overlook (their misdeeds). Verily, Allāh loves the doers of good.﴾

﴿14. And from those who call themselves Christians, We took their covenant, but they have abandoned a good part of the Message that was sent to them. So We planted amongst them enmity and hatred till the Day of Resurrection; and Allāh will inform them of what they used to do.﴾

Cursing the People of the Book for Breaking the Covenant

Allāh commanded His believing servants to fulfill the promises and pledges that He took from them and which they gave His servant and Messenger, Muḥammad, peace be upon him. Allāh also commanded them to stand for the truth and give correct testimony. He also reminded them of the obvious and subtle favors of the truth and guidance that He granted them. Next, Allāh informed them of the pledges and promises that He took from the People of the Book, who were before them, the Jews and Christians. When they broke these promises and covenants, Allāh cursed them as a consequence

and expelled them from His grace and mercy. He also sealed their hearts from receiving guidance and the religion of truth, beneficial knowledge and righteous actions. Allāh said,

﴿وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَءِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا﴾

﴿Indeed Allāh took the covenant from the Children of Israel and We appointed twelve leaders among them.﴾

These twelve people were leaders who gave the pledge to Allāh to listen and obey Allāh, His Messenger and His Book on behalf of their tribes. Muḥammad bin Ishāq and Ibn 'Abbās said that this occurred when Mūsā went to fight the mighty enemy (in Palestine), and Allāh commanded him to choose a leader from every tribe.^[1]

The Leaders of Anṣār on the Night of 'Aqabah

Likewise, when the Messenger of Allāh ﷺ took the pledge from the Anṣār in the 'Aqabah area, there were twelve leaders from the Anṣār. There were three men from the tribe of Aws: Usayd bin Al-Ḥuḍayr, Sa'd bin Khaythamah and Rifā'ah bin 'Abdul-Mundhir, or Abu Al-Haytham bin At-Tayhān. There were nine people from the tribe of Khazraj: Abu Umāmah As'ad bin Zurārah, Sa'd bin Ar-Rabi', 'Abdullāh bin Rawāḥah, Rāfi' bin Mālik bin Al-'Ajlān, Al-Barā' bin Ma'rūr, 'Ubādah bin Aṣ-Ṣamīṭ, Sa'd bin 'Ubādah, 'Abdullāh bin 'Amr bin Ḥarām and Al-Mundhir bin 'Umar bin Khunays. Ka'b bin Mālik mentioned these men in his poem, as recorded by Ibn Ishāq.^[2] On that night, these men were the leaders or representatives of their tribes by the command of the Prophet ﷺ. They gave the pledge and promise of allegiance and obedience to the Prophet ﷺ on behalf of their people. Allāh said,

﴿وَقَالَ اللَّهُ إِنِّي مَعَكُمْ﴾

﴿And Allāh said, "I am with you...﴾ with My protection, support and aid,

﴿لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي﴾

﴿if you perform the Ṣalāh and give the Zakāh and believe in My

[1] Aṭ-Ṭabari 10:113.

[2] Ibn Hishām 2:86-87.

Messengers;»

concerning what they bring you of the revelation,

﴿وَعَزَّزْنَاهُمْ﴾

«honor and assist them...» and support them on the truth,

﴿وَأَقْرَضْنَاهُ اللَّهَ قَرْضًا حَسَنًا﴾

«and lend to Allāh a good loan...» by spending in His cause, seeking to please Him.

﴿لَا أَكْزِرُنَّ عَنْكُمْ سَيِّئَاتِكُمْ﴾

«verily, I will remit your sins» and errors, I will erase them, cover them, and will not punish you for them,

﴿وَلَا أَظْلِمَنَّكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ﴾

«and admit you to Gardens under which rivers flow (in Paradise).»

thus, protecting you from what you fear and granting you what you seek.

Breaking the Covenant

Allāh said,

﴿فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ﴾

«But if any of you after this, disbelieved, he has indeed gone astray from the straight way.»

Therefore, those who break this covenant, even though they pledged and vowed to keep it, yet, they broke it and denied it ever existed, they have avoided the clear path and deviated from the path of guidance to the path of misguidance. Allāh then mentioned the punishment that befell those who broke His covenant and the pledge they gave Him,

﴿فَبِمَا نَقَوْهُمْ يُنْكَرُهُمُ لَعْنُهُمْ﴾

«So because of their breach of their covenant, We cursed them...»

Allāh states, because of their breaking the promise that We took from them, We cursed them, deviated them away from the truth, and expelled them from guidance,

﴿وَجَعَلْنَا قُلُوبَهُمْ قَسِيَةً﴾

«and made their hearts grow hard...» and they do not heed any word of advice that they hear, because of the hardness of their hearts.

﴿يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ﴾

«They change the words from their (right) places...»

Since their comprehension became corrupt, they behaved treacherously with Allāh's Āyāt, altering His Book from its apparent meanings which He sent down, and distorting its indications. They attributed to Allāh what He did not say, and we seek refuge with Allāh from such behavior.

﴿وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ﴾

«and have abandoned a good part of the Message that was sent to them.»

by not implementing it and by ignoring it. Allāh said next,

﴿وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ﴾

«And you will not cease to discover deceit in them,»

such as their plots and treachery against you, O Muḥammad, and your Companions. Mujāhid said that this Āyah refers to their plot to kill the Messenger of Allāh ﷺ.^[1]

﴿فَاعْفُ عَنْهُمْ وَاصْفَحْ﴾

«But forgive them, and overlook (their misdeeds).»

This, indeed, is the ultimate victory and triumph. Some of the Salaf said, "You would never treat those who disobey Allāh with you better than obeying Allāh with them." This way, their hearts will gather around the truth and Allāh might lead them to the right guidance. This is why Allāh said,

﴿إِنَّ اللَّهَ يُحِبُّ الْمُتَصِفِينَ﴾

«Verily, Allāh loves the doers of good.»

Therefore, forgive those who err against you. Qatādah said that this Āyah was abrogated with Allāh's statement,

﴿فَتَبَايَعُوا الَّذِينَ كَفَرُوا بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ﴾

[1] At-Ṭabari 10:131.

«Fight against those who believe not in Allāh, nor in the Last Day».^[1]

The Christians Also Broke their Covenant with Allāh and the Repercussion of this Behavior

Allāh said,

﴿وَمِنَ الَّذِينَ قَالُوا إِنَّا نَحْكُمُ أَحْذَنًا مِّمَّنْهُمْ﴾

«And from those who call themselves Christians, We took their covenant,»

Meaning: 'From those who call themselves Christians and followers of 'Isā, son of Maryam, while in fact they are not as they claim. We took from them the covenant and pledges that they would follow the Prophet ﷺ, aid him, honor him and follow his footsteps.' And that they would believe in every Prophet whom Allāh sends to the people of the earth. They imitated the Jews and broke the promises and the pledges. This is why Allāh said,

﴿فَنَسُوا حَظًّا مِمَّا دُكِّرُوا بِهِ. فَأَغْرَيْنَا بَيْنَهُمُ الْمَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ﴾

«but they have abandoned a good part of the Message that was sent to them. So We planted amongst them enmity and hatred till the Day of Resurrection ;»

Meaning: 'We planted enmity and hatred between them, and they will remain like this until the Day of Resurrection.' Indeed, the numerous Christian sects have always been enemies and adversaries of each other, accusing each other of heresy and cursing each other. Each sect among them excommunicates the other sects and does not allow them entrance to their places of worship. The Monarchist sect accuses the Jacobite sect of heresy, and such is the case with the Nestorians and the Arians. Each sect among them will continue to accuse the other of disbelief and heresy in this life and on the Day when the Witnesses will come forth. Allāh then said,

﴿وَسَوْفَ يُنْشِئُهُمُ اللَّهُ بِمَا كَانُوا يَفْسُقُونَ﴾

[1] At-Ṭabari 10:134.

﴿and Allāh will inform them of what they used to do.﴾

warning and threatening the Christians because of their lies against Allāh and His Messenger and their false claims about Allāh, hallowed be He above what they say about Him. The Christians attribute a companion and a son to Allāh, while He is the One and Only, the All-Sufficient, Who neither begets nor was He begotten, and there is none like unto Him.

﴿يَتَأَمَّلِ الْكِتَابَ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ
 مِنَ الْكِتَابِ وَيَعْقُو عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ
 يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ مَجِئَ السَّاعَةِ وَيُخْرِجُهُم مِنَ الظُّلُمَاتِ إِلَى
 النُّورِ بِإِذْنِهِ. وَتَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ۝﴾

﴿15. O People of the Scripture! Now has come to you Our Messenger explaining to you much of that which you used to hide from the Scripture and passing over much. Indeed, there has come to you from Allāh a light and a plain Book.﴾

﴿16. Wherewith Allāh guides all those who seek His Pleasure to ways of peace, and He brings them out of darkness by His permission unto light and guides them to a straight path.﴾

Explaining the Truth Through the Messenger and the Qur'an

Allāh states that He sent His Messenger Muḥammad ﷺ with the guidance and the religion of truth to all the people of the earth, the Arabs and non-Arabs, lettered and unlettered. Allāh also states that He sent Muḥammad ﷺ with clear evidences and the distinction between truth and falsehood. Allāh said,

﴿يَتَأَمَّلِ الْكِتَابَ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ
 مِنَ الْكِتَابِ وَيَعْقُو عَنْ كَثِيرٍ﴾

﴿O People of the Scripture! Now has come to you Our Messenger explaining to you much of that which you used to hide from the Scripture and passing over much.﴾

So the Prophet ﷺ explained where they altered, distorted, changed and lied about Allāh. He also ignored much of what they changed, since it would not bring about any benefit if it was explained. In his *Mustadrak*, Al-Ḥākim recorded that Ibn

وَقَالَتِ الْيَهُودُ وَالنَّصَارَىٰ نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبُّهُ قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ بَلْ أَنْتُمْ بَشَرٌ مِّمَّنْ خَلَقَ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَإِلَيْهِ الْمَصِيرُ ﴿١٨﴾ يٰٓأَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَىٰ فَتْرَةٍ مِّنَ الرَّسُلِ أَن تَقُولُوا مَا جَاءَنَا مِن بَشِيرٍ وَلَا نَذِيرٍ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٩﴾ وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يُقُولُوا أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَ لَكُم مَّلُوكًا وَءَاتَاكُمْ مَّا لَمْ يُوْتِ أَحَدٌ مِّنَ الْعَالَمِينَ ﴿٢٠﴾ يَقُولُوا آذِخُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْدُوا عَلَىٰ أَذْيَارِكُمْ فَتَنَقَّلُوا خَنَسِيرِينَ ﴿٢١﴾ قَالُوا يٰمُوسَىٰ إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَنَدْخُلُهَا حَقًّا يَخْرُجُوا مِنْهَا فَإِن يَخْرُجُوا مِنْهَا فَإِنَّا دَاخِلُونَ ﴿٢٢﴾ قَالَ رَبِّ اجْعَلْ لِّي آيَةً قَالَ رَبُّكَ فَانْمَعْ أَتَمَّ اللَّهُ عَلَيْهِمَا آذِخُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ عَلَيْهِمُوعُونَ وَعَلَىٰ اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُّؤْمِنِينَ ﴿٢٣﴾

'Abbās said, "He who disbelieves in stoning (the adulterer to death) will have inadvertently disbelieved in the Qur'an, for Allāh said,

﴿يٰٓأَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِّمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ﴾

«O People of the Scripture! Now has come to you Our Messenger explaining to you much of that which you used to hide from the Scripture»

and stoning was among the things that they used to hide.^[1]

Al-Hākim said, "Its chain is Ṣaḥīḥ, and

they did not record it."

Allāh next mentions the Glorious Qur'an that He sent down to His honorable Prophet ﷺ,

﴿قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُّبِينٌ ﴿١﴾ يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ عَلَىٰ الصِّرَاطِ ۚ﴾

«Indeed, there has come to you from Allāh a light and a plain Book. Wherewith Allāh guides all those who seek His pleasure to ways of peace.»

meaning, ways of safety and righteousness,

﴿وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَهُدًى وَبُشْرَىٰ لِلْمُسْلِمِينَ﴾

^[1] Al-Hākim 4:359.

«and He brings them out of darkness by His permission unto light and guides them to a straight path.»

He thus saves them from destruction and explains to them the best, most clear path. Therefore, He protects them from what they fear, and brings about the best of what they long for, all the while ridding them of misguidance and directing them to the best, most righteous state of being.

﴿لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ قُلْ مَن يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُ وَرَأْسُ الْآدَمِ جَمِيعًا ۖ وَاللَّهُ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝١٧ وَقَالَتِ الْيَهُودُ وَالنَّصَارَىٰ نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبُّوهُ ۖ قُلْ فَلِمَ يُعَذِّبُكُم بِذُنُوبِكُمْ بَلْ أَنْتُمْ بَشَرٌ مِّثْلُ سَائِرِ الْخَلْقِ ۚ يَتَخَرَّصُ لِمَنْ يَشَاءُ ۖ وَيُعَذِّبُ مَن يَشَاءُ ۚ وَاللَّهُ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۚ وَلَئِنَّ الْعَجِيزَ لَلشَّهِيدُ ۝١٨﴾

﴿17. Surely, in disbelief are they who say that Allāh is the Messiah, son of Maryam. Say: "Who then has the least power against Allāh, if He were to destroy the Messiah, son of Maryam, his mother, and all those who are on the earth together?" And to Allāh belongs the dominion of the heavens and the earth, and all that is between them. He creates what He wills. And Allāh is able to do all things.﴾

﴿18. And the Jews and the Christians say: "We are the children of Allāh and His loved ones." Say: "Why then does He punish you for your sins?" Nay, you are but human beings of those He has created, He forgives whom He wills and He punishes whom He wills. And to Allāh belongs the dominion of the heavens and the earth and all that is between them; and to Him is the return (of all).﴾

The Polytheism and Disbelief of the Christians

Allāh states that the Christians are disbelievers because of their claim that ʿĪsā, son of Maryam, one of Allāh's servants and creatures, is Allāh. Allāh is holier than what they attribute to Him. Allāh then reminds them of His perfect ability over everything and that everything is under His complete control and power,

﴿قُلْ مَنْ يَمْلِكُ مِنْ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُ
وَمَنْ فِي الْأَرْضِ جَمِيعًا﴾

﴿Say: "Who then has the least power against Allāh, if He were to destroy the Messiah, son of Maryam, his mother, and all those who are on the earth together?"﴾

Therefore, if Allāh wills to do that, who would be able to stop Him or prevent Him from doing it? Allāh then said,

﴿وَهُوَ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ﴾

﴿And to Allāh belongs the dominion of the heavens and the earth, and all that is between them. He creates what He wills.﴾

All things in existence are Allāh's property and creation and He is able to do everything. He is never asked about what He does with His power, domain, justice and greatness so this refutes the Christian creed, may Allāh's continued curses be upon them until the Day of Resurrection.

Refuting the People of the Book's Claim that they are Allāh's Children

Allāh then refutes the Christians' and Jews' false claims and lies,

﴿وَقَالَتِ الْيَهُودُ وَالنَّصَارَىٰ عَنَّا ابْنَا اللَّهِ وَوَحْدُنَا﴾

﴿And the Jews and the Christians say, "We are the children of Allāh and His loved ones."﴾

They claim: "We are the followers of Allāh's Prophets, who are His children, whom He takes care of. He also loves us." The People of the Book claim in their Book that Allāh said to His servant Isrā'īl, "You are my firstborn." But they explained this statement in an improper manner and altered its meaning. Some of the People of the Book who later became Muslims refuted this false statement saying, "This statement only indicates honor and respect, as is common in their speech at that time." The Christians claim that 'Īsā said to them, "I will go back to my father and your father," meaning, my Lord and your Lord. It is a fact that the Christians did not claim that they too are Allāh's sons as they claimed about 'Īsā. Rather this statement by 'Īsā only meant to indicate a

closeness with Allāh. This is why when they said that they are Allāh's children and loved ones, Allāh refuted their claim,

﴿قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ﴾

﴿Say, "Why then does He punish you for your sins?"﴾

meaning, if you were truly as you claim, Allāh's children and loved ones, then why did He prepare the Fire because of your disbelief, lies and false claims?

﴿بَلْ أَنتُمْ بَشَرٌ مِّثْلُ خَلْقٍ﴾

﴿Nay, you are but human beings, of those He has created,﴾

Allāh states: you are just like the rest of the children of Ādam, and Allāh is the Lord of all His creation,

﴿يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ﴾

﴿He forgives whom He wills and punishes whom He wills.﴾

Allāh does what He wills, there is none who can escape His judgement, and He is swift in reckoning.

﴿وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا﴾

﴿And to Allāh belongs the dominion of the heavens and the earth and all that is between them;﴾

Therefore, everything is Allāh's property and under His power and control,

﴿وَالِإِلَهِ الْمَصِيرُ﴾

﴿and to Him is the return.﴾

In the end, the return will be to Allāh and He will judge between His servants as He will, and He is the Most Just Who is never wrong in His judgment.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قَدْ جَاءَكُم رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَى فَهْمٍ مِّنَ الرَّسُولِ أَن تَقُولُوا مَا جَاءَنَا مِن بَشِيرٍ

وَلَا نَذِيرٍ فَقَدْ جَاءَكُم بَشِيرٌ وَنَذِيرٌ ۗ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٩﴾﴾

﴿19. O People of the Scripture! Now has come to you Our Messenger making (things) clear unto you, after a break in (the series of) Messengers, lest you say: "There came to us no bringer of glad tidings and no warner." But now has come unto you a bringer of glad tidings and a warner. And Allāh is able to do all things.﴾

Allāh is addressing the People of the Book – the Jews and the Christians, saying that He has sent His Messenger Muḥammad ﷺ to them, the Final Prophet, after whom there will be no Prophet or Messenger. Rather, He is the Final Messenger who came after a long time passed between him and ʿĪsā, son of Maryam peace be upon them.

There is a difference of opinion about the length of time between ʿĪsā and Muḥammad ﷺ. Abu ʿUthmān An-Nahdi and Qatādah were reported to have said that this period was six hundred years.^[1] Al-Bukhārī also recorded this opinion from Salmān Al-Fārisi.^[2] Qatādah said that this period was five hundred and sixty years,^[3] while Ma'mar said that it is five hundred and forty years.^[4] Some said that this period is six hundred and twenty years. There is no contradiction here if we consider the fact that those who said that this period was six hundred years were talking about solar years, while the second refers to lunar years, since there is a difference of about three years between every one hundred lunar and solar years. As in Allāh's statement,

﴿وَلَبِثُوا فِي كَهْنِهِمْ ثَلَاثَ مِائَةٍ سِتِينَ وَارْبَعًا﴾

«And they stayed in their Cave three hundred years, adding nine.»

meaning, nine more lunar years to substitute for the difference between lunar and solar years, thus agreeing with the three hundred years that the People of the Book knew about. We should assert again that the time period we mentioned here was between ʿĪsā, the last Prophet to the Children of Israel, and Muḥammad ﷺ, the Last Prophet and Messenger among the children of Ādam. In the Ṣaḥīḥ collected by Al-Bukhārī, Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«إِنَّ أَوْلَى النَّاسِ بِإِبْنِ مَرْيَمَ لَنَا، لَيْسَ بَيْنِي وَبَيْنَهُ نَبِيٌّ»

«I, among all people, have the most right to the son of Maryam, for there was no Prophet between Him and I.»^[5]

[1] Al-Baghawi 2:23.

[2] Fath Al-Bāri 7:324.

[3] Al-Baghawi 2:23.

[4] 'Abdur-Razzāq 1:186.

[5] Fath Al-Bāri 6:550.

This *Hadith* refutes the opinion of Al-Qudā'ī and others, that there was a Prophet after 'Isā called Khālīd bin Sinān.

Allāh sent Muḥammad ﷺ after a period of time during which there was no Prophet, clear path, or unchanged religions. Idol worshipping, fire worshipping and cross worshipping flourished during this time. Therefore, the bounty of sending Muḥammad ﷺ was the perfect bounty at a time when he was needed the most. Evil had filled the earth by then, and tyranny and ignorance had touched all the servants, except a few of those who remained loyal to the true teachings of previous Prophets, such as some Jewish rabbis, Christian priests and Sabian monks.

Imām Aḥmad recorded that 'Iyād bin Ḥimār Al-Mujāshī said that the Prophet ﷺ gave a speech one day and said,

«إِنَّ رَبِّي أَمَرَنِي أَنْ أَعْلَمَكُمْ مَا جِئْتُمْ مِنَّا عُلِمَ فِي يَوْمِي هَذَا، كُلُّ مَا لَيْ نَحْلَهُ عِبَادِي حَلَالٌ، وَإِنِّي خَلَقْتُ عِبَادِي حَقًّا كُلُّهُمْ، وَإِنَّ الشَّيَاطِينَ أَتَتْهُمْ فَأَضَلَّتْهُمْ عَنْ دِينِهِمْ، وَخَرَمْتُ عَلَيْهِمْ مَا أَخْلَقْتُ لَهُمْ، وَأَمَرْتُهُمْ أَنْ يُسِرُّوا بِي مَا لَمْ أُنْزَلْ بِهِ سُلْطَانًا، ثُمَّ إِنَّ اللَّهَ عَزَّ وَجَلَّ نَظَرَ إِلَى أَهْلِ الْأَرْضِ فَمَقَّتَهُمْ عَرَبِيَّتَهُمْ وَعَجَمَتَهُمْ، إِلَّا بَقَايَا مِنْ بَنِي إِسْرَائِيلَ، وَقَالَ: إِنَّمَا بَقِيَكَ لِأَبْنَيْكَ وَأَبْنَيْكَ بِكَ، وَأَنْزَلْتُ عَلَيْكَ كِتَابًا لَا يَغْيِلُهُ الْمَاءُ، تَقْرَأُهُ نَابِئًا وَيَقْطَعُ، ثُمَّ إِنَّ اللَّهَ أَمَرَنِي أَنْ أُحَرِّقَ قُرْبَانًا فَقُلْتُ: يَارَبِّ إِذَنْ يُلْعَنُوا رَأْسِي، فَيَدْعُوهُ خُبْرَةٌ، فَقَالَ: اسْتَخْرِجْهُمْ كَمَا اسْتَخْرِجُوكَ، وَاعْزِمْهُمْ نَفْرَكَ، وَأَتَّفِقْ عَلَيْهِمْ فَسَتَقِفْ عَلَيْكَ، وَأَبْعَثْ جَيْشًا نَبْعَثْ خَسَنًا أَمَنَالَهُ، وَقَاتِلْ بِمَنْ أَطَاعَكَ مِنْ عَصَاكَ، وَأَهْلُ الْجَنَّةِ ثَلَاثَةٌ: ذُو سُلْطَانٍ مُقِيطٌ مُوَفَّقٌ مُتَصَدِّقٌ، وَرَجُلٌ رَجِيمٌ رَقِيقُ الْقَلْبِ بِكُلِّ ذِي قُرْبَى وَمُسْلِمٍ، وَرَجُلٌ غَنِيٌّ فَقِيرٌ ذُو عِيَالٍ [مُتَصَدِّقٌ]. وَأَهْلُ النَّارِ خَمْسَةٌ: الضَّعِيفُ الَّذِي لَا دِينَ لَهُ، وَالذَّيْنُ هُمْ فِيكُمْ تَبِعَ أَوْ تَبَعًا - شَكَّ يَحْيَى - لَا يَتَّقُونَ أَهْلًا وَلَا مَالًا، وَالْخَائِنُ الَّذِي لَا يَخْفَى لَهُ طَمَعٌ وَإِنْ دَقَّ إِلَّا خَائِنَةً، وَرَجُلٌ لَا يَضِيحُ وَلَا يُنْسِي إِلَّا وَهُوَ يُخَادِعُكَ عَنْ أَهْلِكَ وَمَالِكَ - وَذَكَرَ الْبُخَيْرِيُّ أَوْ الْكَذَّابُ - وَالشَّنْفِيزِيُّ: الْفَاجِسُ»

«My Lord has commanded me to teach you what you have no knowledge of and of which He taught me this day, 'All the wealth that I gave to My servants is permissible. I created all My servants Hunafā (monotheists). But, the devils came to them and deviated them from their religion, prohibited for them

what I allowed and commanded them to associate others with Me [in worship], which I gave no permission for.' Then Allāh looked at the people of the earth and disliked them all, the Arabs and non-Arabs among them, except a few from among the Children of Israel. Allāh said (to me), 'I only sent you to test you and to test with you. I sent to you a Book that cannot be washed by water (it is eternal), and you will read it while asleep and while awake.' Allāh has also Commanded me to burn (destroy) Quraysh. So I said, 'O Lord! They will smash my head and leave it like a piece of bread.' He said, 'I will drive them out as they drove you out, and when you invade them We will help you. Spend on them (your companions) and We will spend on you, send an army and We will send five armies like it (in its support). Fight with those who obey you, against those who disobey you. And the inhabitants of Paradise are three: a just, prosperous, and charitable ruler; A merciful man who has a kind heart toward every relative and every Muslim; a forgiving, poor man with dependants [who is charitable]. And the inhabitants of the Fire are five: the weak one with no religion; those who follow after you not for family reasons nor wealth; and the treacherous who does not hide his treachery, acting treacherous in even the most insignificant matters; and a person who comes every morning and every evening, is cheating your family or your wealth.'^[1] And he mentioned the stingy, or the liar, and the foulmouthed person.^[11]

Therefore, the *Hadīth* states that Allāh looked at the people of the earth and disliked them all, both the Arabs and non-Arabs among them, except a few among the Children of Israel, or a few among the People of the Book as Muslim recorded.^[12] The religion was distorted and changed for the people of the earth until Allāh sent Muḥammad ﷺ, and Allāh, thus, guided the creatures and took them away from the darkness to the light and placed them on a clear path and a glorious Law. Allāh said,

﴿أَنْ تَقُولُوا مَا جَاءَنَا مِنْ بَشِيرٍ وَلَا نَذِيرٍ﴾

«lest you say, "There came unto us no bringer of glad tidings

^[1] Aḥmad 4:162, and Muslim, as noted below.

^[12] Muslim 4:2197.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١١٢

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَالُوا يَسْمُوعَ إِنَّا لَن نَدْخُلُهَا أَبَدًا مَا دَامُوا فِيهَا قَاذِبٌ
 أَنْتَ وَرَبُّكَ فَقَتِلَا إِنَّا هَهُنَا قَاعِدُونَ ﴿١١٠﴾ قَالَ رَبِّ
 إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَافَرَّقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ
 الْفَاسِقِينَ ﴿١١١﴾ قَالَ فَإِنَّا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً
 يَتِيهُونَ فِي الْأَرْضِ فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ
 ﴿١١٢﴾ وَأَنْتَ عَلَيْهِمْ نَبَأُ ابْنَىٰ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا
 فَتُقْبِلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ
 قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ﴿١١٣﴾ لَئِن بَسَطَ إِلَىٰ يَدِكَ
 لِتُقْتَلَني مَا أَنَا بِبَاسِطِ يَدِي إِلَيْكَ لَأَقْتُلَنَّكَ إِنِّي أَخَافُ اللَّهَ
 رَبَّ الْعَالَمِينَ ﴿١١٤﴾ إِنِّي أُرِيدُ أَنْ نَبُوءَ بِإِخْوَانِي وَأُتَمِّكَ فَتَكُونَ
 مِنْ أَصْحَابِ النَّارِ وَذَلِكَ جَزَاءُ الظَّالِمِينَ ﴿١١٥﴾ فَطَوَّعَتْ
 لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ ﴿١١٦﴾
 فَبَعَثَ اللَّهُ غُرَابًا يَبْحِثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُؤَدِّي
 سَوْءَ أَخِيهِ قَالَ يُؤَدِّيهِ أَخْبَرْتُ أَنْ أَكُونَ مِثْلَ هَذَا
 الْغُرَابِ فَأُوَدِّي سَوْءَ أَخِي فَأَصْبَحَ مِنَ النَّادِمِينَ ﴿١١٧﴾

and no warner."﴾

meaning, so that you, who changed the true religion, do not make it an excuse and say, "No Messenger came to us bringing glad tidings and warning against evil." There has come to you a bringer of good news and a warner, Muhammad ﷺ.

﴿وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿And Allāh is able to do all things.﴾

Ibn Jarir said this part of the *Āyah* means, "I am able to punish those who disobey Me and to reward those who obey Me."^[1]

﴿وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ﴾

يَقُولُوا أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ ثُلُوكًا وَهَأَنْتُمْ مِمَّنْ يَبْذُونَ
 آمِنًا إِلَىٰ الْعَالَمِينَ ﴿١١٨﴾ يَقُولُوا ادْخُلُوا الْمَقْدَسَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَىٰ
 أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿١١٩﴾ قَالُوا يَسْمُوعَ إِنَّا فِيهَا قَوْمًا جَبَّارِينَ وَلَوْلَا أَنْ نَدْخُلَهَا حَتَّىٰ يَخْرُجُوا
 مِنْهَا لَإِنْ يَخْرُجُوا مِنَّا لَلْنَا دَاخِلُونَ ﴿١٢٠﴾ قَالَ رَبُّكُلَانِ مِنَ الَّذِينَ يَخْأَفُونَ أَنْتُمْ اللَّهُ
 عَلَيْهَا ادْخُلُوا عَلَيْكُمْ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَالِكُمْ عِيْلُونَ وَعَلَىٰ اللَّهِ فَتَرَكُوكُمْ إِنْ كُنْتُمْ
 مُؤْمِنِينَ ﴿١٢١﴾ قَالُوا يَسْمُوعَ إِنَّا لَن نَدْخُلُهَا أَبَدًا مَا دَامُوا فِيهَا قَاذِبٌ أَنْتَ وَرَبُّكَ فَقَتِلَا
 إِنَّا هَهُنَا قَاعِدُونَ ﴿١٢٢﴾ قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَافَرَّقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ
 الْفَاسِقِينَ ﴿١٢٣﴾ قَالَ فَإِنَّا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي الْأَرْضِ فَلَا تَأْسَ عَلَىٰ
 الْقَوْمِ الْفَاسِقِينَ ﴿١٢٤﴾

[1] At-Tabari 10:158.

﴿20. And (remember) when Mūsā said to his people: "O my people! Remember the favor of Allāh to you: when He made Prophets among you, made you kings and gave you what He had not given to any other among the nations (Al-'Ālamīn).">﴾

﴿21. "O my people! Enter the Holy Land which Allāh has assigned to you and turn not back; for then you will be returned as losers."﴾

﴿22. They said: "O Mūsā! In it are a people of great strength, and we shall never enter it, till they leave it; when they leave, then we will enter."﴾

﴿23. Two men of those who feared (Allāh and) on whom Allāh had bestowed His grace said: "Assault them through the gate; for when you are in, victory will be yours. And put your trust in Allāh if you are believers indeed."﴾

﴿24. They said: "O Mūsā! We shall never enter it as long as they are there. So go, you and your Lord, and fight you two, we are sitting right here."﴾

﴿25. He [Mūsā] said: "O my Lord! I have power only over myself and my brother, so Ifruq us from the rebellious people!"﴾

﴿26. (Allāh) said: "Therefore it is forbidden to them for forty years; in distraction they will wander through the land. So do not grieve for the rebellious people."﴾

Mūsā Reminds His People of Allāh's Favors on Them; The Jews Refuse to Enter the Holy Land

Allāh states that His servant, Messenger, to whom He spoke directly, Mūsā, the son of Imrān, reminded his people that among the favors Allāh granted them, is that He will give them all of the good of this life and the Hereafter, if they remain on the righteous and straight path. Allāh said,

﴿وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ، يَتَقَوَّمُوا أَدْخُلُوا بِعَمَّةِ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ﴾

﴿And (remember) when Mūsā said to his people: "O my people! Remember the favor of Allāh to you, when He made Prophets among you,﴾

for whenever a Prophet died, another rose among them, from the time of their father Ibrāhīm and thereafter.

There were many Prophets among the Children of Israel

calling to Allāh and warning against His torment, until ʿĪsā was sent as the final Prophet from the Children of Israel. Allāh then sent down the revelation to the Final Prophet and Messenger, Muḥammad, the son of ʿAbdullāh, from the offspring of Ismāʿīl, the son of Ibrāhīm, peace be upon them. Muḥammad ﷺ is the most honorable Prophet of all times.

Allāh said next,

﴿وَجَعَلَكُمْ مُلُوكًا﴾

﴿made you kings﴾ 'Abdur-Razzāq recorded that Ibn 'Abbās commented:

"Having a servant, a wife and a house."^[1] In his *Mustadrak*, Al-Ḥākim recorded that Ibn 'Abbās said, "A wife and a servant, and,

﴿وَمَا آتَاكُمْ مَا لَمْ يُؤْتِ أَحَدًا مِنَ الْعَالَمِينَ﴾

﴿and gave you what He had not given to any other among the nations (ʿĀlamīn).﴾

means, during their time."^[2] Al-Ḥākim said, "Ṣaḥīḥ according to the criteria of the Two Ṣaḥīḥs, but they did not collect it." Qatādah said, "They were the first people to take servants."^[3]

A Ḥadīth states,

«مَنْ أَصْبَحَ مِنْكُمْ مُعَافًى فِي جَسَدِهِ، آمِنًا فِي مَرْبِيهِ، عِنْدَهُ قُوتٌ يَوْمِيٍّ، فَكَأَنَّمَا جِيزَتْ لَهُ الدُّنْيَا بِحَدَافِيرِهَا»

«He among you who wakes up while healthy in body, safe in his family and having the provision for that very day, is as if the world and all that was in it were collected for him.»^[4]

Allāh's statement,

﴿وَمَا آتَاكُمْ مَا لَمْ يُؤْتِ أَحَدًا مِنَ الْعَالَمِينَ﴾

﴿and gave you what He had not given to any other among the nations (Al-'Ālamīn).﴾

means, during your time, as we stated. The Children of Israel

[1] 'Abdur-Razzāq 1:187.

[2] Al-Ḥākim 2:312.

[3] At-Ṭabari 10:163.

[4] *Tuhfat Al-Aḥwadhī* 7:11.

were the most honorable among the people of their time, compared to the Greek, Copts and the rest of mankind. Allāh said in another Āyah,

﴿وَلَقَدْ آتَيْنَا بَنِي إِسْرَءِيلَ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ وَزَيَّنَّا لَهُمُ الْآيَاتِ وَأَعْزَلْنَاهُمْ عَلَى الْعَالَمِينَ﴾

﴿٥٨﴾

﴿And indeed We gave the Children of Israel the Scripture, and the understanding of the Scripture and its laws, and the Prophethood; and provided them with good things, and preferred them above the nations (Al-'Ālamīn).﴾

Allāh said,

﴿لَهُمْ قَالُوا يَسِّرْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ فَهْلُونَ ﴿٥٩﴾ إِنَّ هَؤُلَاءِ شَرٌّ نَا مُمْ يَوْمٌ يَوْمَ لَا كَانُوا بِمَشْجُورِينَ ﴿٦٠﴾ قَالَ أَفَغَيْرَ آلِهَةٍ أَنْبِئُكُمْ إِلَهًا وَمَا تَشْكُرُونَ ﴿٦١﴾ عَلَى الْعَالَمِينَ ﴿٦٢﴾﴾

﴿They said: "O Mūsā! Make for us a god as they have gods." He said: "Verily, you are an ignorant people." [Mūsā added:] "Verily, these people will be destroyed for that which they are engaged in (idol worship)." And all that they are doing is in vain. He said: "Shall I seek for you a god other than Allāh, while He has given you superiority over the nations."﴾

Therefore, they were the best among the people of their time. The Muslim Ummah is more respected and honored before Allāh, and has a more perfect legislative code and system of life, it has the most honorable Prophet, the larger kingdom, more provisions, wealth and children, a larger domain and more lasting glory than the Children of Israel. Allāh said,

﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى الْعَالَمِينَ﴾

﴿Thus We have made you, a just (the best) nation, that you be witnesses over mankind.﴾

We mentioned the Mutawātir Ḥadīths about the honor of this Ummah and its status and honor with Allāh, when we explained Allāh's statement in Sūrah Al-Imrān (3),

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلْعَالَمِينَ﴾

﴿You are the best of peoples ever raised up for mankind...﴾

Allāh states next that Mūsā encouraged the Children of

Israel to perform *Jihād* and enter Jerusalem, which was under their control during the time of their father Ya'qūb. Ya'qūb and his children later moved with his children and household to Egypt during the time of Prophet Yūsuf. His offspring remained in Egypt until their exodus with Mūsā. They found a mighty, strong people in Jerusalem who had previously taken it over. Mūsā, Allāh's Messenger, ordered the Children of Israel to enter Jerusalem and fight their enemy, and he promised them victory and triumph over the mighty people if they did so. They declined, rebelled and defied his order and were punished for forty years by being lost, wandering in the land uncertain of where they should go. This was their punishment for defying Allāh's command.

Allāh said that Mūsā ordered them to enter the Holy Land,

﴿أَلَيْكَ كَتَبَ اللَّهُ لَكُمْ﴾

﴿which Allāh has assigned to you﴾

meaning, which Allāh has promised to you by the words of your father Isrā'īl, that it is the inheritance of those among you who believe.

﴿وَلَا تَوَلُّوْا عَلَىٰ أَدْبَارِكُمْ﴾

﴿and turn not back﴾ in flight from *Jihād*.

﴿فَتَنقَلِبُوا خَاسِرِينَ﴾ قَالُوا يَمْشُونَ فِيهَا وَقَوْمًا جِبَارِينَ وَإِنَّا لَنَنذُرُهَا حَتَّىٰ يَخْرُجُوا مِنْهَا فَإِن يَخْرُجُوا مِنْهَا فَإِنَّا دَاخِلُونَ ﴿٢١﴾

﴿"...for then you will be returned as losers." They said, "O Mūsā! In it are a people of great strength, and we shall never enter it, till they leave it; when they leave, then we will enter."﴾

Their excuse was this, in this very town you commanded us to enter and fight its people, there is a mighty, strong, vicious people who have tremendous physique and physical ability. We are unable to stand against these people or fight them. Therefore, they said, we are incapable of entering this city as long as they are still in it, but if they leave it, we will enter it. Otherwise, we cannot stand against them.

The Speeches of Yuwsha' (Joshua) and Kālib (Caleb)

Allāh said,

﴿قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنَّمَّ اللَّهُ عَلَيْهِمَا﴾

﴿Two men of those who feared (Allāh and) on whom Allāh had bestowed His grace said...﴾

When the Children of Israel declined to obey Allāh and follow His Messenger Mūsā, two righteous men among them, on whom Allāh had bestowed a great bounty and who were afraid of Allāh and His punishment, encouraged them to go forward. It was also said that the *Āyah* reads in a way that means that these men were respected and honored by their people. These two men were Yuwsha', the son of Nūn, and Kālib, the son of Yūfnā, as Ibn 'Abbās, Mujāhid, 'Ikrimah, 'Aṭīyyah, As-Suddi, Ar-Rabī' bin Anas and several other Salaf and latter scholars stated.^[1] These two men said to their people,

﴿ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ عَلَيْهِمْ وَعَلَىٰ أَنفُسِكُمْ وَلَٰكِن كُنتُمْ مُّؤْمِنِينَ﴾

﴿"Assault them through the gate, for when you are in, victory will be yours. And put your trust in Allāh if you are believers indeed."﴾

Therefore, they said, if you rely on and trust in Allāh, follow His command and obey His Messenger, then Allāh will give you victory over your enemies and will give you triumph and dominance over them. Thus, you will conquer the city that Allāh has promised you. This advice did not benefit them in the least,

﴿قَالُوا يٰمُوسَىٰ إِنَّا لَنَنۢدَعِبَنَّكِ أَيْدِيَ نَا مَاوَا فِيهَا فَاذْهَبِ أَنْتَ وَرَبُّكَ فَتَنَّا إِنَّا هُنَا مُّعْذِرُونَ﴾

﴿They said, "O Mūsā! We shall never enter it as long as they are there. So go, you and your Lord, and fight you two, we are sitting right here."﴾

This is how they declined to join Jihād, defied their Messenger, and refused to fight their enemy.

[1] Aṭ-Ṭabari 10:176-178.

The Righteous Response of the Companions During the Battle of Badr

Compare this to the better response the Companions gave to the Messenger of Allāh ﷺ during the battle of Badr, when he asked for their advice about fighting the Quraysh army that came to protect the caravan led by Abu Sufyān. When the Muslim army missed the caravan and the Quraysh army, between nine hundred and one thousand strong, helmeted and drawing closer, Abu Bakr stood up and said something good. Several more Muhājirin also spoke, all the while the Messenger of Allāh ﷺ saying,

«أشيروا علي أيها المسلمون»

«Advise me, O Muslims!» inquiring of what the Anṣār, the majority then, had to say. Sa'd bin Mu'adh said, "It looks like you mean us, O Messenger of Allāh! By He Who has sent you with the Truth! If you seek to cross this sea and went in it, we will follow you and none among us will remain behind. We would not hate for you to lead us to meet our enemy tomorrow. We are patient in war, vicious in battle. May Allāh allow you to witness from our efforts what comforts your eyes. Therefore, march forward with the blessing of Allāh." The Messenger of Allāh (ﷺ) was pleased with the words of Sa'd and was encouraged to march on.^[1]

Abu Bakr bin Marduwyah recorded that Anas said that when the Messenger of Allāh ﷺ went to Badr, he asked the Muslims for their opinion, and 'Umar gave his. The Prophet ﷺ again asked the Muslims for their opinion and the Anṣār said, "O Anṣār! It is you whom the Prophet wants to hear." They said, "We will never say as the Children of Israel said to Mūsā,

﴿فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ﴾

«So go, you and your Lord, and fight you two, we are sitting right here.»

By He Who has sent you with the Truth! If you took the camels to Bark Al-Ghimād (near Makkah) we shall follow you."

[1] Aṭ-Ṭabari 13:399.

Imām Ahmad, An-Nasā'ī and Ibn Hibbān^[1] also recorded this *Hadith*.

In the Book of *Al-Maghāzi* and *At-Tafsir*, Al-Bukhārī recorded that 'Abdullāh bin Mas'ūd said, "On the day of Badr, Al-Miqdād said, 'O Messenger of Allāh! We will never say to you what the Children of Israel said to Mūsā,

﴿قَالَ رَبِّ إِنِّي لَا أَتَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَافْرِقْ بَيْنَنَا وَقَوْمَ الْمَفْسِقِينَ﴾

«So go, you and your Lord, and fight you two, we are sitting right here.»

Rather, march on and we will be with you.' The Messenger of Allāh ﷺ was satisfied after hearing this statement.^[2]

Mūsā Supplicates to Allāh Against the Jews

Mūsā said,

﴿قَالَ رَبِّ إِنِّي لَا أَتَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَافْرِقْ بَيْنَنَا وَقَوْمَ الْمَفْسِقِينَ﴾

«"O my Lord! I have power only over myself and my brother, so separate us from the rebellious people!"»

When the Children of Israel refused to fight, Mūsā became very angry with them and supplicated to Allāh against them,

﴿رَبِّ إِنِّي لَا أَتَمْلِكُ إِلَّا نَفْسِي وَأَخِي﴾

«O my Lord! I have power only over myself and my brother»

meaning, only I and my brother Hārūn among them will obey, implement Allāh's command and accept the call,

﴿فَافْرِقْ بَيْنَنَا وَقَوْمَ الْمَفْسِقِينَ﴾

«So Ifruq us from the rebellious people!»

Al-'Awfī reported that Ibn 'Abbās said, "Meaning, judge between us and them."^[3] 'Ali bin Abi Ṭāḥah reported similarly from him.^[4] Aḍ-Ḍaḥḥāk said that the *Āyah* means, "Judge

[1] Ahmad 3:105, An-Nasā'ī in *Al-Kubrā* 6:334 and Ibn Hibbān 7:109. The chain for this narration is not authentic, but some of the story is supported by the narration that follows as well as the one before it.

[2] Al-Bukhārī no. 4609.

[3] Aḍ-Ḍaḥḥāk 10:188.

[4] Aḍ-Ḍaḥḥāk 10:189.

and decide between us and them."¹¹ Other scholars said that the *Āyah* means, "Separate between us and them."

Forbidding the Jews from Entering the Holy Land for Forty Years

Allāh said,

﴿فَلَهَا حُرَّتْ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتَهَوَّتْ فِي الْأَرْضِ﴾

«Therefore it is forbidden to them for forty years; in distraction they will wander through the land.»

When Mūsā supplicated against the Jews for refusing to fight in *Jihād*, Allāh forbade them from entering the land for forty years. They wandered about lost in the land of At-Tih, unable to find their way out. During this time, tremendous miracles occurred, such as the clouds that shaded them and the manna and quails Allāh sent down for them. Allāh brought forth water springs from solid rock, and the other miracles that He aided Mūsā bin 'Imrān with. During this time, the Tawrah was revealed and the Law was established for the Children of Israel and the Tabernacle of the Covenant was erected.

Conquering Jerusalem

Allāh's statement,

﴿أَرْبَعِينَ سَنَةً﴾

«for forty years;» defines,

﴿يَتَهَوَّتْ فِي الْأَرْضِ﴾

«in distraction they will wander through the land.»

When these years ended, Yuwsha' bin Nūn led those who remained among them and the second generation, and laid siege to Jerusalem, conquering it on a Friday afternoon. When the sun was about to set and Yuwsha' feared that the Sabbath would begin, he said (to the sun), "You are commanded and I am commanded, as well. O Allāh! Make it stop setting for me." Allāh made the sun stop setting until Yuwsha' bin Nūn

^[1] At-Ṭabari 10:189.

conquered Jerusalem. Next, Allāh commanded Yuwsha' to order the Children of Israel to enter Jerusalem from its gate while bowing and saying *Hittah*, meaning, 'remove our sins.' Yet, they changed what they were commanded and entered it while dragging themselves on their behinds and saying, '*Habbah* (a seed) in *Sha'rah* (a hair).' We mentioned all of this in the *Tafsir* of *Sūrat Al-Baqarah*.

Ibn Abi Hātim recorded that Ibn 'Abbās commented,

﴿فَإِنَّهَا مُعْرَجَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي الْأَرْضِ﴾

«Therefore it is forbidden to them for forty years; in distraction they will wander through the land.»

"They wandered in the land for forty years, during which Mūsā and Hārūn died, as well as everyone above forty years of age. When the forty years ended, Yuwsha' son of Nūn assumed their leadership and later conquered Jerusalem.^[1] When Yuwsha' was reminded that the day was Friday and the sun was about to set, while they were still attacking Jerusalem, he feared that the Sabbath might begin. Therefore, he said to the sun, 'I am commanded and you are commanded.' Allāh made the sun stop setting and the Jews conquered Jerusalem and found wealth unseen before. They wanted to let the fire consume the booty, but the fire would not do that. Yuwsha' said, 'Some of you have committed theft from the booty.' So he summoned the twelve leaders of the twelve tribes and took the pledge from them. Then, the hand of one of them became stuck to the hand of Yuwsha' and Yuwsha' said, 'You committed the theft, so bring it forth.' So, that man brought a cow's head made of gold with two eyes made of precious stones and a set of teeth made of pearls. When Yuwsha' added it to the booty, the fire consumed it, as they were prohibited to keep the booty." There is evidence supporting all of this in the *Ṣaḥīḥ*.

Allāh Comforts Mūsā

Comforting Mūsā, Allāh said

﴿لَا تَأْسَ عَلَى الْقَوْرِ الْفَاسِقِينَ﴾

«So do not grieve for the rebellious people.»

[1] A Similar version was recorded by Aṭ-Ṭabari 10:193.

Allāh said: Do not feel sorrow or sadness over My judgment against them, for they deserve such judgment.

This story chastises the Jews, exposes their defiance of Allāh and His Messenger, and their refusal to obey the order for *Jihād*. They were weak and could not bear the thought of fighting their enemy, being patient, and enduring this way. This occurred although they had the Messenger of Allāh and the one whom He spoke to among them, the best of Allāh's creation that time. Their Prophet promised them triumph and victory against their enemies. They also witnessed the torment and punishment of drowning with which Allāh punished their enemy Fir'awn and his soldiers, so that their eyes were pleased and comforted. All this did not happen too long ago, yet they refused to perform *Jihād* against people who had less than a tenth of the power and strength than the people of Egypt had. Therefore, the evil works of the Jews were exposed to everyone, and the exposure was such an enormous one that the night, or the tail, can never cover its tracks. They were also blinded by their ignorance and transgression. Thus, they became hated by Allāh, and they became His enemies. Yet, they claim that they are Allāh's children and His loved ones! May Allāh curse their faces that were transformed to the shape of swine and apes, and may Allāh's curse accompany them to the raging Fire. May Allāh make them abide in the Fire for eternity, and He did; all thanks are due to Him.

﴿وَأَنذَرْتَهُمْ نَارًا أُتَتْهَا بِلَاغٍ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَلَمْ يُنْقَبَلْ مِنَ الْآخَرِ قَالَ لَا أُنتَفِكُ قَالَ إِنَّا بُعِثْنَا بِقَبْلِ اللَّهِ مِنَ الشُّعْيَةِ ﴿٢٦﴾ لَعَنَ بَطْشَ إِيكَ بِمَا لَفْتَكُنِي يَا آدَمُ يَدِي إِلَيْكَ لِأُفْتَلِكَ إِنْ أَصَافَ اللَّهُ رَبَّ الْمَلَكِينَ ﴿٢٧﴾ إِنْ أَرِيدُ أَنْ نَبْنِيَ بُيُوتًا وَإِلَيْكَ مُتَّكُونَ مِنْ أَصْحَابِ النَّارِ وَذَلِكَ جَزَاءُ الْفَاسِقِينَ ﴿٢٨﴾ فَكَلَّمَتْ لَمْ تَقْضِ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْقَاصِيَةِ ﴿٢٩﴾ فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُوَرِّى سَوَاءَ آخِيهِ قَالَ يَوَارِثُ بَعَثْتُ أَنْ أَكُونَ مِنْهُ هَذَا الْقُرْبُ فَأَوْرَثَ سَوَاءَ آخِي فَأَصْبَحَ مِنَ الْقَاصِيَةِ ﴿٣٠﴾﴾

﴿27. And recite to them the story of the two sons of Ādam in truth; when each offered a sacrifice, it was accepted from the one but not from the other. The latter said to the former: "I will surely, kill you." The former said: "Verily, Allāh accepts

only from those who have Taqwā.﴾

﴿28. "If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you, for I fear Allāh; the Lord of all that exists."﴾

﴿29. "Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire, and that is the recompense of the wrongdoers."﴾

﴿30. So the soul of the other encouraged him and made fair-seeming to him the murder of his brother; he murdered him and became one of the losers.﴾

﴿31. Then Allāh sent a crow who scratched the ground to show him how to hide the dead body of his brother. He said: 'Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother?' Then he became one of those who regretted.﴾

The Story of Hābīl (Abel) and Qābīl (Cain)

Allāh describes the evil end and consequence of transgression, envy and injustice in the story of the two sons of Ādam, Hābīl and Qābīl. One of them fought against the other and killed him out of envy and transgression, because of the bounty that Allāh gave his brother and because the sacrifice that he sincerely offered to Allāh was accepted. The murdered brother earned forgiveness for his sins and was admitted into Paradise, while the murderer failed and earned a losing deal in both the lives. Allāh said,

﴿وَاتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ﴾

﴿And recite to them the story of the two sons of Ādam in truth;﴾

meaning, tell these envious, unjust people, the brothers of swine and apes from the Jews and their likes among mankind, the story of the two sons of Ādam, Hābīl and Qābīl, as many scholars among the Salaf and later generations said.

Allāh's statement,

﴿بِالْحَقِّ﴾

﴿in truth;﴾ means, clearly and without ambiguity, alteration,

confusion, change, addition or deletion. Allāh said in other Āyāt,

﴿إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ﴾

﴿Verily, this is the true narrative [about the story of 'Īsā],﴾

﴿عَنْ نَفْسٍ عَلَيْنَا بِأَنَّهُم بِالْحَقِّ﴾

﴿We narrate unto you their story with truth,﴾ and,

﴿ذَلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ﴾

﴿Such is 'Īsā, son of Maryam. (It is) a statement of truth.﴾

Several scholars among the Salaf and the later generations said that Allāh allowed Ādam to marry his daughters to his sons because of the necessity of such action. They also said that in every pregnancy, Ādam was given a twin, a male and a female, and he used to give the female of one twin, to the male of the other twin, in marriage. Hābīl's sister was not beautiful while Qābīl's sister was beautiful, resulting in Qābīl wanting her for himself, instead of his brother. Ādam refused unless they both offer a sacrifice, and he whose sacrifice was accepted, would marry Qābīl's sister. Hābīl's sacrifice was accepted, while Qābīl's sacrifice was rejected, and thus what Allāh told us about them occurred.

Ibn Abi Hātim recorded that Ibn 'Abbās said - that during the time of Ādam - "The woman was not allowed in marriage for her male twin, but Ādam was commanded to marry her to any of her other brothers. In each pregnancy, Ādam was given a twin, a male and a female. A beautiful daughter was once born for Ādam and another one that was not beautiful. So the twin brother of the ugly daughter said, 'Marry your sister to me and I will marry my sister to you.' He said, 'No, for I have more right to my sister.' So they both offered a sacrifice. The sacrifice of the one who offered the sheep was accepted while the sacrifice of the other [the twin brother of the beautiful daughter], which consisted of some produce, was not accepted. So the latter killed his brother." This story has a better than good chain of narration.^[1]

[1] Aṭ-Ṭabari 10:223.

The statement,

﴿إِنَّمَا يَقْبَلُ اللَّهُ مِنَ التَّوَّابِينَ﴾

«Verily, Allāh accepts only from those who have Taqwā.»
who fear Allāh in their actions. Ibn Abi Hātim recorded that Abu Ad-Dardā' said, "If I become certain that Allāh has accepted even one prayer from me, it will be better for me than this life and all that in it. This is because Allāh says,

﴿إِنَّمَا يَقْبَلُ اللَّهُ مِنَ التَّوَّابِينَ﴾

«Verily, Allāh accepts only from the those who have Taqwā.»

The statement,

﴿لَئِنْ بَطَلْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاطِلٍ يَدِي إِلَيْكَ لِأَقْتُلَنَّكَ إِنَّي أَتَّقِي اللَّهَ رَبَّ

التَّالِينَ﴾

«If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you, for I fear Allāh; the Lord of all that exists.»

Qābīl's brother, the pious man whose sacrifice was accepted because of his piety, said to his brother, who threatened to kill him without justification,

﴿لَئِنْ بَطَلْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاطِلٍ يَدِي إِلَيْكَ لِأَقْتُلَنَّكَ﴾

«If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you,»

I will not commit the same evil act that you threaten to commit, so that I will not earn the same sin as you,

﴿إِنَّي أَتَّقِي اللَّهَ رَبَّ التَّالِينَ﴾

«for I fear Allāh; the Lord of the all that exists.»

and, as a result, I will not commit the error that you threaten to commit. Rather, I will observe patience and endurance.

'Abdullāh bin 'Amr said, "By Allāh! Hābīl was the stronger of the two men. But, fear of Allāh restricted his hand." The Prophet ﷺ said in a Ḥadīth recorded in the Two Ṣaḥīḥs,

«إِذَا تَوَاجَعَا الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ»

«When two Muslims fight (meet) each other with their swords, both the murderer as well as the murdered will go to the

Hellfire.»

They said, "O Allāh's Messenger! It is all right for the murderer, but what about the victim?" Allāh's Messenger ﷺ replied,

«إِنَّهُ كَانَ حَرِيصًا عَلَى قَتْلِ صَاحِبِهِ»

«He surely had the intention to kill his comrade.»^[1]

Imām Aḥmad recorded that, at the beginning of the calamity that 'Uthmān suffered from, Sa'd bin Abi Waqqāṣ said, "I bear witness that the Messenger of Allāh ﷺ said,

«إِنَّهَا سَتَكُونُ فِتْنَةٌ الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ، وَالْقَائِمُ خَيْرٌ مِنَ الْمَاشِي، وَالْمَاشِي خَيْرٌ مِنَ السَّاعِي»

«There will be a Fitnah, and he who sits idle during it is better than he who stands up, and he who stands up in it is better than he who walks, and he who walks is better than he who is walking at a fast pace.»

When he was asked, 'What if someone enters my home and stretched his hand to kill me?' He said,

«كُنْ كَابْنِ آدَمَ»

«Be just like (the pious) son of Ādam.»^[2]

At-Tirmidhi also recorded it this way, and said, "This *Ḥadīth* is *Ḥasan*, and similar is reported on this subject from Abu Hurayrah, Khabbāb bin Al-Aratt, Abu Bakr, Ibn Mas'ūd, Abu Wāqid and Abu Mūsā."^[3]

The Qur'ān continues,

﴿إِنِّي أُرِيدُ أَنْ يَبْتَأَ يُائِي وَيَأْتِي وَرَأَيْكَ فَتَكُونَ مِنَ أَصْحَابِ النَّارِ وَذَلِكَ جَزَاءُ الظَّالِمِينَ﴾

«Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire, and that is the recompense of the wrongdoers.»

Ibn 'Abbās, Mujāhid, Aḍ-Ḍaḥḥāk, As-Suddi and Qatādah said that,

[1] *Fath Al-Bāri* 13:35, *Muslim* 4:2214.

[2] *Aḥmad* 1:185.

[3] *Tuhfat Al-Aḥwadh* 6:436.

﴿إِنْ أَرِيدُ أَنْ نَبْنِيَ بِإِثْمِي وَإِثْمَكَ﴾

﴿“Verily, I intend to let you draw my sin on yourself as well as yours...”﴾

means, the sin of murdering me, in addition to your previous sins. Ibn Jarir recorded this.^[1] Allāh’s statement,

﴿فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ مَا أَصْبَحَ مِنْ وَلَدِهِ﴾

﴿So the soul of the other encouraged him and made fair-seeming to him the murder of his brother; he murdered him and became one of the losers.﴾

means, his conscience encouraged him to kill his brother by making it seem like a sensible thing to do, so he killed him, even after his brother admonished him. Ibn Jarir said, “When he wanted to kill his brother, he started to twist his neck. So Shayṭān took an animal and placed its head on a rock, then he took another rock, and smashed its head with it until he killed it while the son of Ādam was looking. So he did the same thing to his brother.”^[2] Ibn Abi Ḥatim also recorded this. ‘Abdullāh bin Wahb said that ‘Abdur-Raḥmān bin Zayd bin Aslam said that his father said, “Qābīl held Hābīl by the head to kill him, so Hābīl laid down for him and Qābīl started twisting Hābīl’s head, not knowing how to kill him. Shayṭān came to Qābīl and said, ‘Do you want to kill him?’ He said, ‘Yes.’ Shayṭān said, ‘Take that stone and throw it on his head.’ So Qābīl took the stone and threw it at his brother’s head and smashed his head. Shayṭān then went to Ḥawwā’ in a hurry and said to her, ‘O Ḥawwā’! Qābīl killed Hābīl.’ She asked him, ‘Woe to you! What does ‘kill’ mean?’ He said, ‘He will no longer eat, drink or move.’ She said, ‘And that is death?’ He said, ‘Yes it is.’ So she started to weep until Ādam came to her while she was weeping and said, ‘What is the matter with you?’ She did not answer him. He asked her two more times, but she did not answer him. So he said, ‘You and your daughters will inherit the practice of weeping, while I and my sons are free of it.’” Ibn Abi Hatim recorded it.

Allāh’s statement,

[1] Aṭ-Ṭabari 10:215-216.

[2] Aṭ-Ṭabari 4:536.

﴿فَأَصْحَبَ مِنْهُمْ﴾

«And became one of the losers.» in this life and the Hereafter, and which loss is worse than this? Imām Aḥmad recorded that 'Abdullāh bin Mas'ūd said that the Messenger of Allāh ﷺ said,

«لَا تُقْتَلُ نَفْسٌ ظُلْمًا إِلَّا كَانَ عَلَى ابْنِ آدَمَ الْأَوَّلِ كِفْلٌ مِنْ دِمَائِهَا، لِأَنَّهُ كَانَ أَوَّلَ مَنْ سَنَّ الْقَتْلَ»

«Any soul that is unjustly killed, then the first son of Ādam will carry a burden of its shedding, for he was the first to practice the crime of murder.»^[1]

The Group, with the exception of Abu Dāwūd, also recorded this Ḥadīth.^[2] Ibn Jarīr recorded that 'Abdullāh bin 'Amr used to say, "The son of Ādam, who killed his brother, will be the most miserable among men. There is no blood shed on earth since he killed his brother, until the Day of Resurrection, but he will carry a burden from it, for he was the first person to establish murder."^[3]

Allāh said,

﴿قَبَعَتْ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُوَارِي سَوْءَ أَخِيهِ قَالَ يُوزِلَقُ أَعْمَرْتُ أَنْ أكونَ يثلَ هَذَا الْفَلَّابِ قَادِرِي سَوْءَ أَخِي فَأَصْبَحَ مِنَ النَّادِمِينَ﴾

«Then Allāh sent a crow who scratched the ground to show him how to hide the dead body of his brother. He (the murderer) said, 'Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother?' Then he became one of those who regretted.»

As-Suddi said that the Companions said, "When his brother died, Qābīl left him on the bare ground and did not know how to bury him. Allāh sent two crows, which fought with each other until one of them killed the other. So it dug a hole and threw sand over the dead corpse (which it placed in the hole). When Qābīl saw that, he said,

[1] Aḥmad 1:383.

[2] Faḥ Al-Bāri 12:198, Muslim 3:1303, Tuḥfat Al-Aḥwadhī 7:436, An-Nasā'ī in Al-Kubrā 6:334, Ibn Mājah 2:873.

[3] Aṭ-Ṭabari 10:219.

﴿يَتَوَلَّىٰ أَعْرَجْتُ أَن أَكُونَ يَشَدَّ
 هَذَا الْقَرْبِ فَأَرَىٰ سَوَاءَ لَيْتَ﴾
 ﴿Woe to me! Am I not
 even able to be as this
 crow and to hide the
 dead body of my
 brother?﴾^[1]
 'Ali bin Abi Talhah
 reported that Ibn
 'Abbās said, "A crow
 came to the dead
 corpse of another
 crow and threw sand
 over it, until it hid it
 in the ground. He
 who killed his brother
 said,
 ﴿يَتَوَلَّىٰ أَعْرَجْتُ أَن أَكُونَ يَشَدَّ
 هَذَا الْقَرْبِ فَأَرَىٰ سَوَاءَ لَيْتَ﴾
 ﴿Woe to me! Am I not
 even able to be as this
 crow and to hide the
 dead body of my

brother?﴾^[2]

Al-Hasan Al-Basri commented on the statement,

﴿فَأَصَحَّ مِنَ النَّدِيمِ﴾

﴿Then he became one of those who regretted.﴾

"Allāh made him feel sorrow after the loss that he earned."

The Swift Punishment for Transgression and Cutting the Relations of the Womb

A Hadith states that the Prophet ﷺ said,

[1] At-Tabari 10:225.

[2] At-Tabari 10:226.

«مَا مِنْ ذَنْبٍ أَجْدَرُ أَنْ يُعَجِّلَ اللَّهُ عُقُوبَتَهُ فِي الدُّنْيَا مَعَ مَا يَدَّخِرُ لِصَاحِبِهِ فِي الْآخِرَةِ
مِنَ النَّبِيِّ وَقَطِيعَةِ الرَّحِمِ»

«There is no sin that is more worthy of Allāh hastening its punishment in this life, in addition to what He has in store for its offender in the Hereafter, more than transgression and cutting the relations of the womb.»^[1]

The act of Qābīl included both of these. We are Allāh's and to Him is our return.

«مِنْ أَمَلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَءِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي
الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ
جَاءَهُمْ رَسُولُنَا رَبُّهُمْ بِالْبَيِّنَاتِ وَإِنْ كُنْتُمْ مِنْهُمْ بِمَدَدِ الْيَمِينِ فِي الْأَرْضِ لَتُسْفَرُنَّ ۖ إِنَّكُمْ
جَزَاءُ الَّذِينَ يُخَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ
تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَرُوا مِنْ الْأَرْضِ ذَلِكَ لَهُمْ جِزَاؤُا
الَّذِينَ كَفَرُوا فِي الْآخِرَةِ ۚ عَذَابٌ عَظِيمٌ ۝ إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْرَأَ عَلَيْهِمُ
الْقُرْآنَ ۚ فَتِلْكَ آيَةُ اللَّهِ تُنذِرُ ۝»

﴿32. Because of that, We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. And indeed, there came to them Our Messengers with Al-Bayyināt, even then after that many of them continued to exceed the limits in the land!﴾

﴿33. The recompense of those who wage war against Allāh and His Messenger and do mischief in the land is only that they shall be killed or crucified, or their hands and their feet be cut off on opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter.﴾

﴿34. Except for those who (having fled away and then) came back (as Muslims) with repentance before they fall into your power; in that case, know that Allāh is Oft-Forgiving, Most Merciful.﴾

[1] Abu Dāwūd 5:208.

Human Beings Should Respect the Sanctity of Other Human Beings

Allāh says, because the son of Ādam killed his brother in transgression and aggression,

﴿كَتَبْنَا عَلَىٰ بَنِي إِسْرَءِيلَ﴾

﴿We ordained for the Children of Israel...﴾ meaning, We legislated for them and informed them,

﴿أَنْتُمْ مَنْ قَتَلْتُمْ نَفْسًا يَغْتَرِ بَنُورٍ أَوْ فَكَارٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَنْجَاكُمْ فَكَأَنَّمَا أَنْجَا النَّاسَ جَمِيعًا﴾

﴿that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind.﴾

The Āyah states, whoever kills a soul without justification – such as in retaliation for murder or for causing mischief on earth – will be as if he has killed all mankind, because there is no difference between one life and another.

﴿وَمَنْ أَنْجَاكُمْ﴾

﴿and if anyone saved a life...﴾ by preventing its blood from being shed and believing in its sanctity, then all people will have been saved from him, so,

﴿فَكَأَنَّمَا أَنْجَا النَّاسَ جَمِيعًا﴾

﴿it would be as if he saved the life of all mankind.﴾

Al-A'mash and others said that Abu Ṣāliḥ said that Abu Hurayrah said, "I entered on 'Uthmān when he was under siege in his house and said, 'I came to give you my support. Now, it is good to fight (defending you) O Leader of the Faithful! He said, 'O Abu Hurayrah! Does it please you that you kill all people, including me?' I said, 'No.' He said, 'If you kill one man, it is as if you killed all people. Therefore, go back with my permission for you to leave. May you receive your reward and be saved from burden.' So I went back and did not fight." 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "It is as Allāh has stated,

﴿مَنْ قَتَلَ نَفْسًا يَغْتَرِ بَنُورٍ أَوْ فَكَارٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ

﴿أَنبَا مَا نَكَاْنَا أَنبَا النَّاسِ جَمِيعًا﴾

«if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind.»

Saving life in this case occurs by not killing a soul that Allāh has forbidden. So this is the meaning of saving the life of all mankind, for whoever forbids killing a soul without justification, the lives of all people will be saved from him.^[1] Similar was said by Mujāhid;

﴿وَمَنْ أَنبَا مَا﴾

«And if anyone saved a life...» means, he refrains from killing a soul.^[2]

Al-'Awfi reported that Ibn 'Abbās said that Allāh's statement,

﴿نَكَاْنَا قَتَلَ النَّاسِ جَمِيعًا﴾

«it would be as if he killed all mankind...» means, "Whoever kills one soul that Allāh has forbidden killing, is just like he who kills all mankind."^[3] Sa'īd bin Jubayr said, "He who allows himself to shed the blood of a Muslim, is like he who allows shedding the blood of all people. He who forbids shedding the blood of one Muslim, is like he who forbids shedding the blood of all people." In addition, Ibn Jurayj said that Al-A'raj said that Mujāhid commented on the *Āyah*,

﴿نَكَاْنَا قَتَلَ النَّاسِ جَمِيعًا﴾

«it would be as if he killed all mankind,» "He who kills a believing soul intentionally, Allāh makes the Fire of Hell his abode, He will become angry with him, and curse him, and has prepared a tremendous punishment for him, equal to if he had killed all people, his punishment will still be the same." Ibn Jurayj said that Mujāhid said that the *Āyah*,

[1] Aṭ-Ṭabari 10:235.

[2] Aṭ-Ṭabari 10:236.

[3] Aṭ-Ṭabari 10:233.

﴿وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا﴾

﴿and if anyone saved a life, it would be as if he saved the life of all mankind.﴾

means, "He who does not kill anyone, then the lives of people are safe from him."^[1]

Warning Those who Commit Mischief

Allāh said,

﴿وَلَقَدْ جَاءَهُمْ رَسُولًا بِالْأَيِّنِّاتِ﴾

﴿And indeed, there came to them Our Messengers with Al-Bayyināt,﴾

meaning, clear evidences, signs and proofs,

﴿ثُمَّ إِنِّي أَعْيَا مِنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَنَسِفُونَ﴾

﴿even then after that many of them continued to exceed the limits in the land!﴾

This *Āyah* chastises and criticizes those who commit the prohibitions, after knowing that they are prohibited from indulging in them. The Jews of Al-Madīnah, such as Banu Qurayzah, An-Naḍir and Qaynuqā', used to fight along with either Khazraj or Aws, when war would erupt between them during the time of *Jāhiliyyah*. When these wars would end, the Jews would ransom those who were captured and pay the blood money for those who were killed. Allāh criticized them for this practice in *Sūrat Al-Baqarah*,

﴿وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ بَيْنَ يَدَيْكُمْ ثُمَّ أَفَرَضْتُمْ أَنْتُمْ تَقْتُلُونَ قَتَلْتُمْ أَنْفُسَكُمْ وَخَرَجْتُمْ قَرِيضًا يَسْكُنُ بَيْنَ يَدَيْكُمْ تَظَاهَرُونَ عَلَيْهِمْ بِالْإِثْمِ وَالْعُدْوَانِ وَإِنْ يَأْتِوكُمْ أُكْرِهْ قَتَلْتُمُوهُمْ وَهُوَ حَرَمٌ عَلَيْكُمْ إِحْرَاجُهُمْ أَنْتُمْ مَشْرُوعُونَ بَعْضُ الرِّكَابِ وَكَتُفَرَّتْ مِنْ بَعْضِهِمْ قِسْرَةٌ قَدْ أَفْعَلُوا ذَلِكَ يُصْعِقُكُمْ إِلَّا بِزُرَى فِي الْعَبْرَةِ الدُّنْيَا وَرَوْمَ الْيَمَنِ يَرُدُّونَ إِلَيْهِ أَلَمْ تَعْلَمُوا وَمَا اللَّهُ بِمُنْظِلٍ عَنَّا تَسْمَلُونَ﴾

﴿And (remember) when We took your covenant (saying): Shed

^[1] At-Ṭabari 10:235.

not your (people's) blood, nor turn out your own people from their dwellings. Then, (this) you ratified and (to this) you bear witness. After this, it is you who kill one another and drive out a party of your own from their homes, assist (their enemies) against them, in sin and transgression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allāh is not unaware of what you do. ﴿[2:84-85]

The Punishment of those Who Cause Mischief in the Land

Allāh said next,

﴿إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ نَسَافًا فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا
أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ﴾

«The recompense of those who wage war against Allāh and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off on the opposite sides, or be exiled from the land.»

'Wage war' mentioned here means, oppose and contradict, and it includes disbelief, blocking roads and spreading fear in the fairways. Mischief in the land refers to various types of evil. Ibn Jarīr recorded that 'Ikrimah and Al-Ḥasan Al-Baṣrī said that the Āyah,

﴿إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ﴾

«The recompense of those who wage war against Allāh and His Messenger» until,

﴿إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

«Allāh is Of-Forgiving, Most Merciful,» "Were revealed about the idolators. Therefore, the Āyah decrees that, whoever among them repents before you apprehend them, then you have no right to punish them. This Āyah does not save a Muslim from punishment if he kills, causes mischief in the land or wages

war against Allāh and His Messenger and then joins rank with the disbelievers, before the Muslims are able to catch him. He will still be liable for punishment for the crimes he committed."^[1] Abu Dāwud and An-Nasā'i recorded that 'Ikrimah said that Ibn 'Abbās said that the Āyah,

﴿إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا﴾

«The recompense of those who wage war against Allāh and His Messenger and do mischief in the land...»

"Was revealed concerning the idolators, those among them who repent before being apprehended, they will still be liable for punishment for the crimes they committed."^[2]

The correct opinion is that this Āyah is general in meaning and includes the idolators and all others who commit the types of crimes the Āyah mentioned. Al-Bukhārī and Muslim recorded that Abu Qilābah 'Abdullāh bin Zayd Al-Jarmi, said that Anas bin Mālik said, "Eight people of the 'Ukl tribe came to the Messenger of Allāh ﷺ and gave him their pledge to follow Islām. Al-Madinah's climate did not suit them and they became sick and complained to Allāh's Messenger ﷺ. So he said,

«أَلَا تَخْرُجُونَ مَعَ رَاعِيْنَا فِي إِبِلِهِ، فَتُصَيِّبُوا مِنْ أَوْهَالِهَا وَأَلْبَانِهَا»

«Go with our shepherd to be treated by the milk and urine of his camels.»

So they went as directed, and after they drank from the camels' milk and urine, they became healthy, and they killed the shepherd and drove away all the camels. The news reached the Prophet ﷺ and he sent (men) in their pursuit and they were captured. He then ordered that their hands and feet be cut off (and it was done), and their eyes were branded with heated pieces of iron. Next, they were put in the sun until they died." This is the wording of Muslim. In another narration for this Ḥadīth, it was mentioned that these people were from the tribes of 'Ukl or 'Uraynah. Another narration reported that these people were put in the Ḥarrah area (of Al-Madinah), and when they asked for water, no water was given to them.^[3]

[1] Aṭ-Ṭabari 10:244.

[2] Abu Dāwud 4:536, An-Nasā'i 7:101.

[3] Faṭḥ Al-Bārī 12:114, Muslim 3:1296.

Allāh said,

﴿أَنْ يُقْتَلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلْفٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ﴾

«they shall be killed or crucified or their hands and their feet be cut off on the opposite sides, or be exiled from the land.»

'Alī bin Abi Ṭalhah said that Ibn 'Abbās said about this Āyah, 'He who takes up arms in Muslim land and spreads fear in the fairways and is captured, the Muslim Leader has the choice to either have him killed, crucified or cut off his hands and feet.'^[1] Similar was said by Sa'īd bin Al-Musayyib, Mujāhid, 'Atā', Al-Ḥasan Al-Baṣrī, Ibrāhīm An-Nakha'ī and Aḍ-Ḍaḥḥāk, as Abu Ja'far Ibn Jarīr recorded.^[2] This view is supported by the fact that the word *Aw* (or), indicates a choice. As Allāh said,

﴿فَبِمَا رَزَاكَ مَا قَتَلَ مِنْ النَّعْمِ بِكُمْ يُؤْخَذُ دُونَهُ عَدْلٌ مِنْكُمْ هَذَا يُبَلِّغُ الْكَفَى أَوْ كَفَرَةً مَعَاذَ مَسْكِينٍ أَوْ عَدْلٌ ذَلِكَ مِثْلًا﴾

«The penalty is an offering, brought to the Ka'bah, of an eatable animal equivalent to the one he killed, as adjudged by two just men among you; or, for expiation, he should feed the poor, or its equivalent in fasting.»[5:95]

Allāh said,

﴿فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَذِيَّةٌ مِنْ مِثْلِهِ أَوْ صَدَقَةٌ أَوْ شُلُوعٌ﴾

«And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a ransom of either fasting or giving charity or offering a sacrifice.» and,

﴿فَكَفَّارَةٌ بِطَعَامٍ عَشْرَةَ مَسْكِينٍ مِنْ أَوْسَطِ مَا قَلَّمْتُمْ أَعْيَالَكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ﴾

«...for its expiation feed ten of the poor, on a scale of the average of that with which you feed your own families, or clothe them, or free a slave.»

All of these Āyāt offer a choice, just as the Āyah above.

^[1] Aṭ-Ṭabari 10:263.

^[2] Aṭ-Ṭabari 10:262-263.

As for Allāh's statement,

﴿أَوْ يُنْفَوْنَ مِنَ الْأَرْضِ﴾

﴿or be exiled from the land.﴾ some said that it means, he is actively pursued until he is captured, and thus receives his prescribed punishment, or otherwise he escapes from the land of Islām, as Ibn Jarīr recorded from Ibn 'Abbās, Anas bin Mālik, Sa'īd bin Jubayr, Aḍ-Ḍaḥḥāk, Ar-Rabī' bin Anas, Az-Zuhri, Al-Layth bin Sa'd and Mālik bin Anas. Some said that the *Āyah* means these people are expelled to another land, or to another state by the Muslims authorities.^[1] Sa'īd bin Jubayr, Abu Ash-Sha'thā', Al-Ḥasan, Az-Zuhri, Aḍ-Ḍaḥḥāk and Muqātil bin Ḥayyān said that he is expelled, but not outside of the land of Islām, while others said that he is to be imprisoned.

Allāh's statement,

﴿وَلَهُمْ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ﴾

﴿That is their disgrace in this world, and a great torment is theirs in the Hereafter.﴾

means, the punishment We prescribed, killing these aggressors, crucifying them, cutting off their hands and feet on opposite sides, or expelling them from the land is a disgrace for them among mankind in this life, along with the tremendous torment Allāh has prepared for them in the Hereafter. This view supports the opinion that these *Āyāt* were revealed about the idolators. As for Muslims, in his *Ṣaḥīḥ*, Muslim recorded that 'Ubādah bin Aṣ-Ṣāmiṭ said, "The Messenger of Allāh ﷺ took the same pledge from us that he also took from women: That we do not associate anything with Allāh in worship, we do not steal, commit adultery, or kill our children, and that we do not spread falsehood about each other. He said that he who keeps this pledge, then his reward will be with Allāh. He who falls into shortcomings and was punished, then this will be his expiation. And those whose errors were covered by Allāh, then their matter is for Allāh: If He wills, He will punish them and If He wills, He will pardon them."^[2] 'Alī narrated that the Messenger of Allāh ﷺ said,

[1] Aṭ-Ṭabari 10:268-270.

[2] Muslim 3:1333.

«مَنْ أَذْنَبَ ذَنْبًا فِي الدُّنْيَا فَمُوتَ بِهِ، فَاللَّهُ أَعْذَلُ مِنْ أَنْ يُنْتَهَى عُقُوبَتُهُ عَلَى عَبْدِهِ،
وَمَنْ أَذْنَبَ ذَنْبًا فِي الدُّنْيَا فَسَتَرَهُ اللَّهُ عَلَيْهِ وَعَفَا عَنْهُ، فَاللَّهُ أَكْرَمُ مِنْ أَنْ يُعَوَّدَ عَلَيْهِ فِي
شَيْءٍ قَدْ عَفَا عَنْهُ»

«He who sins in this life and was punished for it, then Allāh is far more just than to combine two punishments on His servant. He who commits an error in this life and Allāh hides this error and pardons him, then Allāh is far more generous than to punish the servant for something that He has already pardoned.»

Recorded by Aḥmad, Ibn Mājah and At-Tirmidhi who said, "Ḥasan Gharīb."^[1] Al-Ḥāfiẓ Ad-Dāraquṭnī was asked about this Ḥadīth, and he said that it was related to the Prophet ﷺ in some narrations, and it was related to the Companions in others, and that this narration from the Prophet ﷺ is Ṣaḥīḥ.^[2]

Ibn Jarīr commented on Allāh's statement,

﴿ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا﴾

«That is their disgrace in this world,» "Meaning, shame, humiliation, punishment, contempt and torment in this life, before the Hereafter,

﴿وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ﴾

«and a great torment is theirs in the Hereafter.»

if they do not repent from these errors until death overcomes them. In this case, they will be stricken by the punishment that We prescribed for them in this life and the torment that We prepared for them therein,

﴿عَذَابٌ عَظِيمٌ﴾

«a great torment» in the Fire of Jahannam.^[3]

[1] Aḥmad 1:159, Tuhfat Al-Aḥwadhī 7:377, Ibn Mājah 2:868.

[2] Ad-Daraqutnī 3:215.

[3] Aṭ-Ṭabari 10:276.

The Punishment of those who Wage War Against Allāh and His Messenger is Annulled if They Repent Before their Apprehension

Allāh said,

﴿إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْرُبَهُمْ عَلَيْهِمْ فَأَعْلَمُوا أَنَّ اللَّهَ عَفُوٌّ رَحِيمٌ﴾

«Except for those who (having fled away and then) came back (as Muslims) with repentance before they fall into your power; in that case, know that Allāh is Oft-Forgiving, Most Merciful.»

This *Āyah* is clear in its indication that it applies to the idolators. As for the Muslims who commit this crime and repent before they are apprehended, the punishment of killing, crucifixion and cutting the limbs will be waved. The practice of the Companions in this regard is that all of the punishments prescribed in this case will be waved, as is apparent from the wording of the *Āyah*. Ibn Abi Ḥātim recorded that Ash-Sha'bi said, "Ḥarithah bin Badr At-Tamimi was living in Al-Baṣrah, and he committed the crime of mischief in the land. So he talked to some men from Quraysh, such as Al-Ḥasan bin 'Ali, Ibn 'Abbās and 'Abdullāh bin Ja'far, and they talked to 'Ali about him so that he would grant him safety, but 'Ali refused. So Ḥarithah went to Sa'd bin Qays Al-Hamadani who kept him in his house and went to 'Ali, saying, 'O Leader of the Faithful! What about those who wage war against Allāh and His Messenger and cause mischief in the land?' So he recited the *Āyah* until he reached,

﴿إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْرُبَهُمْ عَلَيْهِمْ﴾

«Except for those who (having fled away and then) came back (as Muslims) with repentance before they fall into your power.»

So 'Ali wrote a document that granted safety, and Sa'd bin Qays said, 'This is for Ḥarithah bin Badr.' Ibn Jarir recorded this *Ḥadīth*.^[1]

Ibn Jarir recorded that 'Amir Ash-Sha'bi said, "A man from Murād came to Abu Mūsā, while he was the governor of Al-Kūfah during the reign of 'Uthmān, and said to him after he

[1] At-Tabari 10:280.

offered the obligatory prayer, 'O Abu Mūsā! I seek your help. I am so-and-so from Murād and I waged war against Allāh and His Messenger and caused mischief in the land. I repented before you had any authority over me.' Abu Mūsā proclaimed, 'This is so-and-so, who had waged war against Allāh and His Messenger and caused mischief in the land, and he repented before we had authority over him. Therefore, anyone who meets him, should deal with him in a better way. If he is saying the truth, then this is the path of those who say the truth. If he is saying a lie, his sins will destroy him. So the man remained idle for as long as Allāh willed, but he later rose against the leaders, and Allāh punished him for his sins and he was killed." Ibn Jarir recorded that Mūsā bin Ishāq Al-Madani said that 'Ali Al-Asadi waged war, blocked the roads, shed blood and plundered wealth. The leaders and the people alike, sought to capture him, but they could not do that until he came after he repented, after he heard a man reciting the *Āyah*,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَىٰ أَنْفُسِهِمْ لَا تَقْضُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا
إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾

﴿O My servants who have transgressed against themselves! Despair not of the mercy of Allāh, verily, Allāh forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.﴾

So he said to that man, "O servant of Allāh! Recite it again." So he recited it again, and 'Ali put down his sword and went to Al-Madīnah in repentance, arriving during the night. He washed up and went to the *Masjid* of the Messenger of Allāh ﷺ and prayed the dawn prayer. He sat next to Abu Hurayrah amidst his companions. In the morning, the people recognized him and went after him. He said, "You have no way against me. I came in repentance before you had any authority over me." Abu Hurayrah said, "He has said the truth," and he held his hand and went to Marwān bin Al-Hakam, who was the governor of Al-Madīnah during the reign of Mu'āwiyah. Abu Hurayrah said, "This is 'Ali and he came in repentance and you do not have a way against him, nor can you have him killed." So 'Ali was absolved of punishment and remained on his repentance and went to the sea to perform *Jihād* in Allāh's cause. The Muslims met the Romans in battle, and the

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١١٤

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يُرِيدُونَ أَنْ يُخْرِجُوا مِنَ النَّارِ وَمَا هُمْ بِخَارِجِينَ مِنْهَا
وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٣٥﴾ وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا
أَيْدِيَهُمَا جِزَاءً بِمَا كَسَبَا كَلَامًا مِنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ
﴿٣٦﴾ فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ
عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣٧﴾ الَّذِينَ تَعْلَمُونَ أَنَّ اللَّهَ لَهُ مُلْكُ
السَّمَوَاتِ وَالْأَرْضِ يُعَذِّبُ مَنْ يَشَاءُ وَيَغْفِرُ لِمَنْ يَشَاءُ
وَاللَّهُ عَلَى كُلِّ شَيْءٍ وَفِيدٌ ﴿٣٨﴾ يَأْتِيهَا الرُّسُولُ
لَا يَخْرُجُكَ الَّذِينَ يُسْرِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ
قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ وَمِنَ الَّذِينَ
هَادُوا وَاسْتَعُوبُوا لِلْكَذِبِ سَتُغْنِي عَنْهُمْ
آخِرِينَ لَمْ يَأْتُوكَ بِمُخْرَفٍ مِنَ الْكِبَرِ مِنْ بَعْدِ مَوَاضِعِهِ
يَقُولُونَ إِنْ أُوْتِينَا هَذَا أَفْخَذُوهُ وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا
وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا
أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يَظْهَرِ قُلُوبُهُمْ لَهُمْ فِي
الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٣٩﴾

Muslims brought the ship 'Ali was in to one of the Roman ships, and 'Ali crossed to that ship and the Romans escaped from him to the other side of the ship, and the ship capsized and they all drowned.⁽¹⁾

﴿يَأْتِيهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ
وَاتَّبِعُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا
فِي سَبِيلِهِ لِمَلِكِكُمْ تَقْلَعُونَ
إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَا
فِي الْأَرْضِ جَمِيعًا مِثْلَ مَا
يَسْتَفْتَدُونَ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ
مَا لَقُوا مِنْهُ وَلَهُمْ عَذَابٌ أَلِيمٌ
يُرِيدُونَ أَنْ يُخْرِجُوا مِنَ
النَّارِ وَمَا هُمْ بِخَارِجِينَ مِنْهَا
وَلَهُمْ عَذَابٌ مُّقِيمٌ﴾

﴿35. O you who believe! Have Taqwā of Allāh and seek the Wasīlah to Him, and strive hard in His cause, so that you may be successful.﴾

﴿36. Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves thereby from the torment on the Day of Resurrection, it would never be accepted of them. And theirs would be a painful torment.﴾

﴿37. They will long to get out of the Fire, but never will they get out therefrom; and theirs will be a lasting torment.﴾

⁽¹⁾ At-Ṭabari 10:284.

Commanding *Taqwā*, *Wasīlah*, and *Jihād*

Allāh commands His faithful servants to fear Him in *Taqwā*, which if mentioned along with acts of obedience, it means to refrain from the prohibitions and the prohibited matters. Allāh said next,

﴿وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ﴾

«*seek the Wasīlah to Him.*» Sufyān Ath-Thawri said that Ṭalḥah said that 'Aṭā' said that Ibn 'Abbās said that *Wasīlah* means 'the means of approach'.^[1] Mujāhid, Abu Wā'il, Al-Ḥasan, Qatādah, 'Abdullāh bin Kathir, As-Suddi, Ibn Zayd and others gave the same meaning for *Wasīlah*. Qatādah said that the *Āyah* means, "Seek the means of approach to Him by obeying Him and performing the acts that please Him."^[2]

﴿أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَيْكَ الْوَسِيلَةَ﴾

«*Those whom they call upon seek a means of access to their Lord (Allāh).*» [17:57]

Wasīlah is a means of approach to achieve something, and it is also used to refer to the highest grade in Paradise, and it is the grade of the Messenger of Allāh ﷺ, his residence and the nearest grade in Paradise to Allāh's Throne. Al-Bukhārī recorded that Jābir bin 'Abdullāh said that the Messenger of Allāh ﷺ said,

«مَنْ قَالَ جِبْنَ نَسَحَ النَّدَاءَ: اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ الثَّامِيَةُ، وَالصَّلَاةُ الْقَائِمَةُ، أَنْ تُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ، وَابْتَعَهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ، إِلَّا خَلَّتْ لَهُ النُّفَاعَةُ يَوْمَ الْقِيَامَةِ»

«*Whoever, after hearing to the Adhān says, "O Allāh! Lord of this perfect call and of the regular prayer which is going to be established! Grant Muḥammad the Wasīlah and superiority and send him [on the Day of Judgment] to the praiseworthy station which You have promised him," then intercession from me will be permitted for him on the Day of Resurrection.*»^[3]

Muslim recorded that 'Abdullāh bin 'Amr bin Al-ʿĀṣ said

[1] Aṭ-Ṭabari 10:291.

[2] Aṭ-Ṭabari 10:291.

[3] *Faḥ Al-Bārī* 8:251.

that he heard the Prophet ﷺ saying,

«إِذَا سَمِعْتُمُ الْمُؤَذِّنَ فَقُولُوا مِثْلَ مَا يَقُولُ، ثُمَّ صَلُّوا عَلَيَّ، فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللَّهُ عَلَيْهِ عَشْرًا، ثُمَّ سَلُوا لِي الْوَسِيلَةَ، فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ لَا تَنْبَغِي إِلَّا لِعَبْدٍ مِنْ عِبَادِ اللَّهِ، وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ، فَمَنْ سَأَلَ لِي الْوَسِيلَةَ حَلَّتْ عَلَيْهِ الشَّفَاعَةُ»

«When you hear the Mu'adhdhin, repeat what he says, and then ask for Ṣalāh (blessing, mercy from Allāh) for me. Verily, whoever asks for Ṣalāh for me, then Allāh will grant ten Ṣalāh to him. Then, ask for the Wasīlah for me, for it is a grade in Paradise that only one servant of Allāh deserves, and I hope that I am that servant. Verily, whoever asks (Allāh) for Wasīlah for me, he will earn the right of my intercession.»⁽¹⁾

Allāh said,

﴿وَجَاهِدُوا فِي سَبِيلِي لَعَلَّكُمْ تُفْلِحُونَ﴾

«and strive hard in His cause as much as you can. So that you may be successful.»

After Allāh commanded Muslims to avoid the prohibitions and to work towards obedience, He commanded them to fight against their enemies, the disbelievers and idolators who have deviated from the straight path and abandoned the correct religion. Allāh encouraged the believers by reminding them of the unending success and great happiness that He prepared for them for the Day of Resurrection, which will never change or decrease for those who join *Jihād* in His cause. They will remain in the lofty rooms of Paradise that are safe and beautiful. Those who live in these dwellings will always be comfortable and will never be miserable, living, never dying, and their clothes will never grow thin, nor will their youth ever end.

No Amount of Ransom Shall Be Accepted from the Disbelievers on the Day of the Judgment and They Will Remain in the Fire

Allāh then describes the painful torment and punishment that He has prepared for His disbelieving enemies for the Day

⁽¹⁾ Muslim 1:288.

of Resurrection. Allāh said,

﴿إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ مَا تُقْبَلُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ٣٥﴾

﴿Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves thereby from the torment on the Day of Resurrection, it would never be accepted of them. And theirs would be a painful torment.﴾

So if a disbeliever brought the earth's fill of gold, and twice as much as that amount on the Day of Judgment to ransom himself from Allāh's torment that has surrounded him, and he is certain that he will suffer from it, it will not be accepted of him. Rather, there is no escaping the torment, and he will not be able to evade or save himself from it. Hence Allāh's statement,

﴿وَلَهُمْ عَذَابٌ أَلِيمٌ﴾

﴿And theirs would be a painful torment.﴾ meaning, hurtful,

﴿يُرِيدُونَ أَن يُخْرَجُوا مِنَ النَّارِ وَمَا هُمْ بِخَارِجِينَ مِنْهَا وَلَهُمْ عَذَابٌ مُّهِمٌ ٣٦﴾

﴿They will long to get out of the Fire, but never will they get out therefrom, and theirs will be a lasting torment.﴾

In another Āyah, Allāh said,

﴿كُلَّمَا أَرَادُوا أَن يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا﴾

﴿Every time they seek to get away therefrom, in anguish, they will be driven back therein.﴾

Therefore, they will still long to leave the torment because of the severity and the pain it causes. They will have no way of escaping it. The more the flames lift them to the upper part of Hell, the more the angels of punishment will strike them with iron bars and they will fall down to its depths,

﴿وَلَهُمْ عَذَابٌ مُّهِمٌ﴾

﴿And theirs will be a lasting torment.﴾ meaning, eternal and everlasting, and they will never be able to depart from it or avoid it. Anas bin Mālik said that the Messenger of Allāh ﷺ said,

يُؤْتَى بِالرَّجُلِ مِنْ أَهْلِ النَّارِ فَيَقَالُ لَهُ: يَا ابْنَ آدَمَ! كَيْفَ وَجَدْتَ مَضْجَعَكَ؟ فَيَقُولُ: شَرٌّ مَضْجِعٍ، فَيَقَالُ: هَلْ تَفْتَدِي بِفَرَاغِ الْأَرْضِ ذَهَبًا؟ قَالَ: قَيُّوْلُ: نَعَمْ يَا رَبِّ! فَيَقُولُ اللَّهُ: كَذَبْتَ، قَدْ سَأَلْتُكَ أَقْلَ مِنْ ذَلِكَ فَلَمْ تَقْعَلْ، فَيُؤْمَرُ بِهِ إِلَى النَّارِ»

«A man from the people of the Fire will be brought forth and will be asked, 'O son of Ādam! How did you find your dwelling?' He will say, 'The worst dwelling.' He will be told, 'Would you ransom yourself with the earth's fill of gold?' He will say, 'Yes, O Lord!' Allāh will say to him, 'You have lied. I asked you for what is less than that and you did not do it,' and he will be ordered to the Fire.»

Muslim and An-Nasā'ī^[1] recorded it.

﴿وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالًا مِنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ﴾ فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿٤٠﴾ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يَعْذِبُ مَنْ يَشَاءُ وَيَغْفِرُ لِمَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤١﴾

﴿38. And (as for) the male thief and the female thief, cut off their hands as a recompense for that which both committed, a punishment by way of example from Allāh. And Allāh is All-Powerful, All-Wise.﴾

﴿39. But whosoever repents after his crime and does righteous good deeds, then verily, Allāh will pardon him. Verily, Allāh is Oft-Forgiving, Most Merciful.﴾

﴿40. Know you not that to Allāh (Alone) belongs the dominion of the heavens and the earth! He forgives whom He wills and He punishes whom He wills. And Allāh is able to do all things.﴾

The Necessity of Cutting off the Hand of the Thief

Allāh commands and decrees that the hand of the thief, male or female be cut off. During the time of *Jāhiliyyah*, this was also the punishment for the thief, and Islām upheld this punishment. In Islām, there are several conditions that must

^[1] Muslim 4:2162 and An-Nasā'ī 6:36.

be met before this punishment is carried out, as we will come to know, Allāh willing. There are other rulings that Islām upheld after modifying these rulings, such as that of blood money for example.

When Does Cutting the Hand of the Thief Become Necessary?

In is recorded in the Two Ṣaḥīḥs that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«لَعَنَ اللَّهُ السَّارِقَ يَسْرِقُ الْبَيْضَةَ تَقَطَّعَ يَدُهُ، وَيَسْرِقُ الْحَبْلَ تَقَطَّعَ يَدُهُ»

«May Allāh curse the thief who steals an egg and as a result his hand is cut off, and who steals rope and as a result his hand is cut off.»^[1]

Al-Bukhāri and Muslim recorded that 'Ā'ishah said that the Messenger of Allāh ﷺ said,

«تَقَطَّعَ يَدُ السَّارِقِ فِي رُبْعِ دِينَارٍ فَضَاعِدًا»

«The hand of the thief shall be cut off if he steals a quarter of a Dīnār or more.»^[2]

Muslim recorded that 'Ā'ishah, may Allāh be pleased with her, said that the Messenger of Allāh ﷺ said,

«لَا تَقَطَّعُ يَدُ السَّارِقِ إِلَّا فِي رُبْعِ دِينَارٍ فَضَاعِدًا»

«The hand of the thief shall only be cut off if he steals a quarter of a Dīnār or more.»^[3]

This Ḥadīth is the basis of the matter since it specifies (that the least amount of theft that deserves cutting the hand) is a quarter of a Dīnār.

So this Ḥadīth fixes the value. And saying that it is three Dirhams is not a contradiction. This is because the Dīnār in question was equal to twelve Dirhams, so three Dirhams equalled a fourth of a Dīnār. So in this way it is possible to harmonize these two views. This opinion was reported from 'Umar bin Al-Khaṭṭāb, 'Uthmān bin 'Affān, 'Alī bin Abi Ṭālib -

[1] Faṭḥ Al-Bāri 12:83, Muslim 3:1314.

[2] Faṭḥ Al-Bāri 12:99, Muslim 3:1312.

[3] Muslim 3:1313.

may Allāh be pleased with them - and it is the view of 'Umar bin 'Abdul-'Azīz, Al-Layth bin Sa'd, Al-Awzā'i, and Ash-Shāfi'i and his companions. This is also the view of Imām Aḥmad bin Ḥanbal and Ishāq bin Rāhwayh in one of the narrations from him, as well as Abu Thawr, and Dāwud bin 'Alī Az-Zāhari, may Allāh have mercy upon them.

As for Imām Abu Ḥanīfah and his students Abu Yūsuf, Muḥammad and Zufar, along with Sufyān Ath-Thawri, they said that the least amount of theft that deserves cutting off the hand is ten *Dirhams*, whereas a *Dīnār* was twelve *Dirhams* at that time. The first ruling is the correct one, that the least amount of theft is one forth of a *Dīnār* or more. This meager amount was set as the limit for cutting the hand, so that the people would refrain from theft, and this is a wise decision to those who have sound comprehension. Hence Allāh's statement,

﴿جَزَاءُ مَا كَفَا نَكَالًا مِّنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ﴾

﴿as a recompense for that which both committed, a punishment by way of example from Allāh. And Allāh is All-Powerful, All-Wise.﴾

This is the prescribed punishment for the evil action they committed, by stealing the property of other people with their hands. Therefore, it is fitting that the tool they used to steal the people's wealth be cut off as punishment from Allāh for their error.

﴿وَاللَّهُ عَزِيزٌ﴾

﴿And Allāh is All-Powerful,﴾ in His torment,

﴿حَكِيمٌ﴾

﴿All-Wise.﴾ in His commands, what he forbids, what He legislates and what He decrees.

Repentance of the Thief is Acceptable

Allāh said next,

﴿مَنْ تَابَ مِن بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ﴾

﴿But whosoever repents after his crime and does righteous good deeds, then verily, Allāh will pardon him. Verily, Allāh is Oft-

Forgiving, Most Merciful. ﴿

Therefore, whoever repents and goes back to Allāh after he commits theft, then Allāh will forgive him.

Imām Aḥmad recorded that 'Abdullāh bin 'Amr said that a woman committed theft during the time of the Messenger of Allāh ﷺ and those from whom she stole brought her and said, "O Allāh's Messenger! This woman stole from us." Her people said, "We ransom her." The Messenger of Allāh ﷺ said,

«أَقْطَعُوا يَدَهَا»

«Cut off her hand.» They said, "We ransom her with five hundred *Dīnārs*." The Prophet ﷺ said,

«أَقْطَعُوا يَدَهَا»

«Cut off her hand.» Her right hand was cut off and the woman asked, "O Messenger of Allāh! Is there a chance for me to repent?" He said,

«نَعَمْ أَنْتِ الْيَوْمَ مِنْ خَطِيئَتِكَ كَيَوْمَ وَلَدَتْكَ أُمُّكَ»

«Yes. This day, you are free from your sin just as the day your mother gave birth to you.»

Allāh sent down the verse in Sūrat Al-Mā'idah,

﴿مَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ٣٨﴾

﴿But whosoever repents after his crime and does righteous good deeds (by obeying Allāh), then verily, Allāh will pardon him. Verily, Allāh is Oft-Forgiving, Most Merciful.﴾^[1]

This woman was from the tribe of Makhzūm. Her story was narrated in the Two *Ṣaḥīḥs* from Az-Zuhri from 'Urwah from 'Ā'ishah, The incident caused concern for the Quraysh after she committed the theft during the time of the battle of the Conquest [of Makkah]. They said, "Who can talk to Allāh's Messenger ﷺ about her matter?" They then said, "Who dares speak to him about such matters other than Usāmah bin Zayd, his loved one." When the woman was brought to the Messenger of Allāh ﷺ, Usāmah bin Zayd talked to him about her and the face of the Messenger ﷺ changed color (because of anger) and

[1] Aḥmad 2:177.

he ﷺ said,

«أَتُسْتَفْعُ فِي حَدٍّ مِنْ حُدُودِ اللَّهِ عَزَّ وَجَلَّ؟»

«Do you intercede in a punishment prescribed by Allāh?»

Usamah said to him, "Ask Allāh to forgive me, O Allāh's Messenger!" During that night, the Messenger of Allāh ﷺ stood up and gave a speech and praised Allāh as He deserves to be praised. He then said,

«أَمَّا بَعْدُ فَإِنَّمَا أَهْلَكَ الَّذِينَ مِنْ قَبْلِكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ، وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ، وَإِنِّي وَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا»

«Those who were before you were destroyed because when an honorable person among them would steal, they would leave him. But, when a weak man among them stole, they implemented the prescribed punishment against him. By Him in Whose Hand is my soul! If Fāṭimah the daughter of Muḥammad stole, I will have her hand cut off.»

The Prophet ﷺ commanded that the hand of the woman who stole be cut off, and it was cut off. 'Ā'ishah said, 'Her repentance was sincere afterwards, and she got married and she used to come to me so that I convey her needs to the Messenger of Allāh.'^[1] This is the wording that Muslim collected, and in another narration by Muslim, 'Ā'ishah said, "She was a woman from Makhzūm who used to borrow things and deny that she took them. So the Prophet ordered that her hand be cut off."^[2]

Allāh then said,

«أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ؟»

«Know you not that to Allāh (Alone) belongs the dominion of the heavens and the earth!»

He owns everything and decides what He wills for it and no one can resist His judgment,

«يَتَعَفَّرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ»

[1] *Faḥ Al-Bārī* 7:619, Muslim 3:1315.

[2] Muslim 3:1316.

come to you. They change the words from their places; they say, "If you are given this, take it, but if you are not given this, then beware!" And whomsoever Allāh wants to put in Fitnah, you can do nothing for him against Allāh. Those are the ones whose hearts Allāh does not want to purify; for them there is a disgrace in this world, and in the Hereafter a great torment.﴾

﴿42. They (like to) listen to falsehood, to devour Suḥṭ. So if they come to you, either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least. And if you judge, judge with justice between them. Verily, Allāh loves those who act justly.﴾

﴿43. But how do they come to you for a decision while they have the Tawrah, in which is the decision of Allāh; yet even after that they turn away. For they are not believers.﴾

﴿44. Verily, We did send down the Tawrah, therein was guidance and light, by which the Prophets who submitted themselves to Allāh's will, judged for the Jews. And the Rabbāniyyūn and the Aḥbār, for to them was entrusted the protection of Allāh's Book, and they were witnesses thereto. Therefore fear not men but fear Me and sell not My verses for a miserable price. And whosoever does not judge by what Allāh has revealed, such are the disbelievers.﴾

Do Not Feel Sad Because of the Behavior of the Jews and Hypocrites

These honorable Āyāt were revealed about those who rush into disbelief, deviating from the obedience of Allāh, His Messenger, preferring their opinions and lusts to what Allāh has legislated,

﴿مِنَ الَّذِينَ قَالُوا إِنَّا بِأَفْوَاهِهِمْ ذَكَرُوا تُؤْمِنُ قُلُوبُهُمْ﴾

﴿of such who say, "We believe" with their mouths but their hearts have no faith.﴾

These people pretend to be faithful with their words, but their hearts are empty from faith, and they are the hypocrites.

﴿مِنَ الَّذِينَ هَادُوا﴾

﴿And of the Jews...﴾ the enemies of Islām and its people, they and the hypocrites all,

﴿سَتَمُونُ الْكُذِبَ﴾

﴿listen much and eagerly to lies...﴾ and they accept and react to it positively,

﴿سَتَمُونَ لِقَوْمٍ لَّمْ يَأْتُواكُم﴾

﴿listening to others who have not come to you,﴾

meaning, they listen to some people who do not attend your meetings, O Muḥammad. Or, the Āyah might mean, they listen to what you say and convey it to your enemies who do not attend your audience.

The Jews Alter and Change the Law, Such As Stoning the Adulterer

﴿يُحَرِّفُونَ الْكَلِمَ مِنْ مَوَاضِعِهَا﴾

﴿They change the words from their places:﴾ by altering their meanings and knowingly distorting them after they comprehended them,

﴿يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا﴾

﴿they say, "If you are given this, take it, but if you are not given this, then beware!"﴾

It was reported that this part of the Āyah was revealed about some Jews who committed murder and who said to each other, "Let us ask Muḥammad to judge between us, and if he decides that we pay the *Diyah*, accept his judgement. If he decides on capital punishment, do not accept his judgement." The correct opinion is that this Āyah was revealed about the two Jews who committed adultery. The Jews changed the law they had in their Book from Allāh on the matter of punishment for adultery, from stoning to death, to a hundred flogs and making the offenders ride a donkey facing the back of the donkey. When this incident of adultery occurred after the Hijrah, they said to each other, "Let us go to Muḥammad and seek his judgement. If he gives a ruling of flogging, then implement his decision and make it a proof for you with Allāh. This way, one of Allāh's Prophets will have upheld this ruling amongst you. But if he decides that the punishment should be

stoning to death, then do not accept his decision."

There are several *Hadiths* mentioning this story. Mālik reported that Nāfi' said that 'Abdullāh bin 'Umar said, "The Jews came to Allāh's Messenger ﷺ and mentioned that a man and a woman from them committed adultery. Allāh's Messenger ﷺ said to them,

«مَا تَجِدُونَ فِي التَّوْرَةِ فِي شَأْنِ الرُّجْمِ؟»

«What do find of the ruling about stoning in the Tawrah?»

They said, 'We only find that they should be exposed and flogged.' 'Abdullāh bin Salām said, 'You lie. The Tawrah mentions stoning, so bring the Tawrah.' They brought the Tawrah and opened it but one of them hid the verse about stoning with his hand and recited what is before and after that verse. 'Abdullāh bin Salām said to him, 'Remove your hand,' and he removed it, thus uncovering the verse about stoning. So they said, He ('Abdullāh bin Salām) has said the truth, O Muḥammad! It is the verse about stoning.' The Messenger of Allāh ﷺ decided that the adulterers be stoned to death and his command was carried out. I saw that man shading the woman from the stones with his body." Al-Bukhāri and Muslim also collected this *Hadith* and this is the wording collected by Al-Bukhāri. In another narration by Al-Bukhāri, the Prophet ﷺ said to the Jews,

«مَا تَصْنَعُونَ بِهِمَا؟»

«What would you do in this case?» They said, "We would humiliate and expose them." The Prophet ﷺ recited,

﴿فَأْتُوا بِالَّتَّوْرَةِ فَانْلُوهَا إِن كُنتُمْ صَادِقِينَ﴾

«Bring here the Tawrah and recite it, if you are truthful.»

So they brought a man who was blind in one eye and who was respected among them and said to him, "Read (from the Tawrah)." So he read until he reached a certain verse and then covered it with his hand. He was told, "Remove your hand," and it was the verse about stoning. So that man said, "O Muḥammad! This is the verse about stoning, and we had hid its knowledge among us." So the Messenger ﷺ ordered that the two adulterers be stoned, and they were stoned.^[1]

[1] Al-Bukhāri no. 4556.

Muslim recorded that a Jewish man and a Jewish woman were brought before Allāh's Messenger ﷺ because they committed adultery. The Messenger of Allāh went to the Jews and asked them,

«مَا تَجِدُونَ فِي التَّوْرَةِ عَلَى مَنْ زَنَى؟»

«What is the ruling that you find in the Tawrah for adultery?»

They said, "We expose them, carry them (on donkeys) backwards and parade them in public." The Prophet ﷺ recited:

«فَأْتُوا بِالتَّوْرَةِ فَانْلُؤْهَا إِنَّ كُنْتُمْ صَادِقِينَ»

«Bring here the Tawrah and recite it, if you are truthful.»

So they brought the Tawrah and read from it until the reader reached the verse about stoning. Then he placed his hand on that verse and read what was before and after it. 'Abdullāh bin Salām, who was with the Messenger of Allāh ﷺ, said, "Order him to remove his hand," and he removed his hand and under it was the verse about stoning. So the Messenger of Allāh ﷺ commanded that the adulterers be stoned, and they were stoned. 'Abdullāh bin 'Umar said, "I was among those who stoned them and I saw the man shading the woman from the stones with his body."^[1] Abu Dāwud recorded that Ibn 'Umar said, "Some Jews came to the Messenger of Allāh ﷺ and invited him to go to the Quff area. So he went to the house of Al-Midrās and they said, 'O Abu Al-Qāsim! A man from us committed adultery with a woman, so decide on their matter.' They arranged a pillow for the Messenger of Allāh ﷺ and he sat on it and said,

«أُتُونِي بِالتَّوْرَةِ»

«Bring the Tawrah to me.»

He was brought the Tawrah and he removed the pillow from under him and placed the Tawrah on it, saying,

«أَفَئِنَّتُ بِكَ وَيَسَّرَ أَتَزْلِكُ»

«I trust you and He Who revealed it to you.»

He then said,

^[1] Muslim 3:1326.

«الْأَنْبِيَاءُ بِأَعْلَمِكُمْ»

«Bring me your most knowledgeable person.»

So he was brought a young man... " and then he mentioned the rest of the story that Mālik narrated from Nāfi'.^[1]

These *Ḥadīths* state that the Messenger of Allāh ﷺ issued a decision that conforms with the ruling in the Tawrah, not to honor the Jews in what they believe in, for the Jews were commanded to follow the Law of Muḥammad ﷺ only. Rather, the Prophet did this because Allāh commanded him to do so. He asked them about the ruling of stoning in the Tawrah to make them admit to what the Tawrah contains and what they collaborated to hide, deny and exclude from implementing for all that time. They had to admit to what they did, although they did it while having knowledge of the correct ruling. What made them go to the Prophet ﷺ for judgement in this matter was their lusts and desires, hoping that the Prophet ﷺ would agree with their opinion, not that they believed in the correctness of his judgment. This is why they said,

«إِنْ أُوتِيتُمْ هَذَا»

«If you are given this,» referring to flogging, then take it,

«وَلِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا»

«but if you are not given this, then beware!» and do not accept or implement it. Allāh said next,

«وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئاً أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يَهْدِمْ قُلُوبَهُمْ كَفَمُ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ۝ سَتَجِدُنَا أَكْثَرُ النَّاسِ أَكْثَرُ النَّاسِ أَكْثَرُ النَّاسِ أَكْثَرُ النَّاسِ»

«And whomsoever Allāh wants to put in Fitnah, you can do nothing for him against Allāh. Those are the ones whose hearts Allāh does not want to purify; for them there is a disgrace in this world, and in the Hereafter a great torment. They (like to) listen to falsehood, to devour Suḥt»

'Suḥt' refers to bribes, as Ibn Mas'ūd and others stated.^[2] The

[1] Abu Dāwud 4:597.

[2] Aṭ-Ṭabari 10:319.

Āyah states that if one is like this, how can Allāh cleanse his heart and accept his supplication? Allāh said to His Prophet ﷺ,

﴿إِنْ جَاءُوكَ﴾

«So if they come to you...» so that you judge between them,

﴿فَأَحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ وَإِنْ تُعْرِضْ عَنْهُمْ فَكَنْ يَضُرُّوكَ شَيْئًا﴾

«either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least.»

meaning, there is no harm if you do not judge between them. This is because when they came to you to judge between them, they did not seek to follow the truth, but only what conformed to their lusts. We should mention here that Ibn 'Abbās, Mujāhid, 'Ikrimah, Al-Ḥasan, Qatādah, As-Suddi, Zayd bin Aslam, 'Aṭā' Al-Khurāsāni, and several others said that this part of the Āyah was abrogated by Allāh's statement,

﴿وَلَنْ أَمْكُم بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ﴾

«And so judge among them by what Allāh has revealed.»^[1]

﴿وَإِنْ حَكَمْتَ فَأَحْكُم بَيْنَهُم بِالْقِسْطِ﴾

«And if you judge, judge with justice between them.»

and with fairness, even if the Jews were unjust and outcasts from the path of fairness,

﴿إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾

«Verily, Allāh loves those who act justly.»

Chastising the Jews for Their Evil Lusts and Desires, While Praising the Tawrah

Allāh then chastises the Jews for their false ideas and deviant desires to abandon what they believe is true in their Book, and which they claim is their eternal Law that they are always commanded to adhere to. Yet, they do not adhere to the Tawrah, but they prefer other laws over it, although they believe that these other laws are not correct and do not apply

^[1] At-Ṭabari 10:330-332.

to them. Allāh said,

﴿وَكَيْفَ يُحْكُمُوكَ وَعِنْدَهُ الْقُرْآنُ فِيهَا حُكْمُ اللَّهِ ثُمَّ بَتَلْتُمْ مِنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ
بِالْمُؤْمِنِينَ﴾

«But how do they come to you for decision while they have the *Tawrah*, in which is the decision of Allāh; yet even after that they turn away. For they are not believers.»

Allāh next praises the *Tawrah* that He sent down to His servant and Messenger Mūsā, son of 'Imrān,

﴿إِنَّا أَنْزَلْنَا الْقُرْآنَ فِيهَا هُدًى وَنُورٌ يُحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا﴾

«Verily, We did send down the *Tawrah* [to Mūsā], therein was guidance and light, by which the Prophets who submitted themselves to Allāh's will, judged the Jews.»

and these Prophets did not deviate from the law of the *Tawrah*, change or alter it,

﴿وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ﴾

«And (also) the *Rabbāniyyūn* and the *Aḥbār*...»

wherein *Rabbāniyyūn* refers to the worshippers who are learned and religious, and *Aḥbār* refers to the scholars,

﴿بِمَا أَسْتَخْفِلُوا مِنْ كِتَابِ اللَّهِ﴾

«for to them was entrusted the protection of Allāh's Book,»

meaning, they were entrusted with the Book of Allāh, and they were commanded to adhere to it and not hide any part of,

﴿وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوُا النَّكَاسَ وَأَخْشَوُا اللَّهَ وَلَا تَتَّبِعُوا بِمَا يَتَّبِعُنَا فَتَبْدُلُوا
وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ﴾

«and they were witnesses thereto. Therefore fear not men but fear Me and sell not My verses for a miserable price. And whosoever does not judge by what Allāh has revealed, such are the disbelievers.»

There are two ways to explain this *Āyah* and we will mention the later.

Another Reason Behind Revealing these Honorable *Āyāt*

Imām Aḥmad recorded that Ibn 'Abbās said, "Allāh sent

down the *Āyāt*,

﴿وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ﴾

«And whosoever does not judge by what Allāh has revealed, such are the disbelievers,»

﴿فَأُولَٰئِكَ هُمُ الظَّالِمُونَ﴾

«Such are the unjust,» and,

﴿فَأُولَٰئِكَ هُمُ الْمُنَافِقُونَ﴾

«Such are the rebellious.» about two groups among the Jews. During the time of *Jāhiliyyah*, one of them had defeated the other. As a result, they made a treaty that they would pay blood money totaling fifty *Wasaq* [of gold] (each *Wasaq* approx. 3 kg) for every dead person from the defeated group killed by the victors, and a hundred *Wasaq* for every dead person the defeated group killed from the victors. This treaty remained in effect until the Prophet ﷺ came to Al-Madinah and both of these groups became subservient under the Prophet ﷺ. Yet, when the mighty group once suffered a casualty at the hands of the weaker group, the mighty group sent a delegation demanding the hundred *Wasaq*. The weaker group said, 'How can two groups who have the same religion, one ancestral lineage and a common land, have a *Diyah* that for some of them is half of that of the others? We only agreed to this because you oppressed us and because we feared you. Now that Muḥammad has come, we will not give you what you asked.' So war was almost rekindled between them, but they agreed to seek Muḥammad's judgement in their dispute. The mighty group among them said [among themselves], 'By Allāh! Muḥammad will never give you double the *Diyah* that you pay to them compared to what they pay to you. They have said the truth anyway, for they only gave us this amount because we oppressed and overpowered them. Therefore, send someone to Muḥammad who will sense what his judgement will be. If he agrees to give you what you demand, accept his judgment, and if he does not give you what you seek, do not refer to him for judgement.' So they sent some hypocrites to the Messenger of Allāh ﷺ to try and find out the Messenger's judgement. When they came to the Messenger ﷺ, Allāh informed him of their

matter and of their plot. Allāh sent down,

﴿يَأْتِيهَا الرُّسُولُ لَا يَحْزُنكَ الَّذِينَ يُسُوءُونَ فِي الْكَفْرِ﴾

«O Messenger! Let not those who hurry to fall into disbelief grieve you,» until,

﴿الْفَاسِقُونَ﴾

«Such are the rebellious.»

By Allāh! It is because of their problem that Allāh sent down these verses and it is they whom Allāh meant.^[1] Abu Dāwud collected a similar narration for this *Ḥadīth*.^[2]

Abu Ja'far Ibn Jarīr recorded that Ibn 'Abbās said that the *Āyah* in *Sūrat Al-Mā'idah*,

﴿فَأَعْلَمُ بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ﴾

«either judge between them, or turn away from them...» until,

﴿الْمُفْسِدِينَ﴾

«Those who act justly.»

was revealed concerning the problem of blood money between Bani An-Naḍir and Bani Qurayzah. The dead of Bani An-Naḍir were being honored more and they received the full amount of *Diyah*, while Qurayzah received half the *Diyah* for their dead. So they referred to the Messenger of Allāh ﷺ for judgement and Allāh sent down these verses about them. The Messenger of Allāh ﷺ compelled them to adhere to the true judgement in this matter and made the *Diyah* the same for both groups and Allāh knows best about that matter.^[3] Aḥmad, Abu Dāwud and An-Nasā'ī^[4] also recorded this *Ḥadīth* from Abu Ishāq.

Al-'Awfī and 'Alī bin Abi Ṭāḥah reported that Ibn 'Abbās said that these *Āyāt* were revealed about the two Jews who committed adultery, and we mentioned the *Ḥadīths* about this story before. It appears that both of these were the reasons behind revealing these *Āyāt*, and Allāh knows best. This is why Allāh said afterwards,

[1] Aḥmad 1:246.

[2] Abu Dāwud 4:7.

[3] Aṭ-Ṭabari 10:326.

[4] Aḥmad 1:363, Abu Dāwud 4:16 and An-Nasā'ī 8:19.

﴿وَكُنَّا عَلَيْهِمْ نَبِيًّا ۖ إِنَّ النَّفْسَ الْفَاسِقَ وَالْمَظْمُونَةَ﴾

﴿And We ordained therein for them: Life for life, eye for eye﴾

until the end of the *Āyah*, which strengthens the opinion that the story of the *Diyah* was behind revealing the *Āyāt* as we explained above. Allāh knows best.

Allāh said,

﴿وَمَنْ لَّدُنْ يَحْكُم بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ﴾

﴿And whosoever does not judge by what Allāh has revealed, such are the disbelievers.﴾

Al-Barā' bin 'Āzib, Ḥudhayfah bin Al-Yamān, Ibn 'Abbās, Abu Mijlaz, Abu Rajā' Al-'Uṭāridi, 'Ikrimah, 'Ubaydullāh bin 'Abdullāh, Al-Ḥasan Al-Baṣri and others said that this *Āyah* was revealed about the People of the Book.^[1] Al-Ḥasan Al-Baṣri added that this *Āyah* also applies to us.^[2] 'Abdur-Razzāq said that Ath-Thawri said that Maṣṣūr said that Ibrāhīm said that these *Āyāt*, "Were revealed about the Children of Israel, and Allāh accepted them for this *Ummah*." Ibn Jarīr recorded this statement.^[3]

'Ali bin Abi Ṭalḥah also stated that Ibn 'Abbās commented on Allāh's statement,

﴿وَمَنْ لَّدُنْ يَحْكُم بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ﴾

﴿And whosoever does not judge by what Allāh has revealed, such are the disbelievers,﴾

"Whoever rejects what Allāh has revealed, will have committed *Kufr*, and whoever accepts what Allāh has revealed, but did not rule by it, is a *Zālim* (unjust) and a *Fāsiq* (rebellious) and a sinner." Ibn Jarīr recorded this statement.^[4]

'Abdur-Razzāq said, "Ma'mar narrated to us that Ṭāwus said that Ibn 'Abbās was asked about Allāh's statement,

﴿وَمَنْ لَّدُنْ يَحْكُم﴾

[1] Aṭ-Ṭabari 10:347-357.

[2] Aṭ-Ṭabari 10:357.

[3] Aṭ-Ṭabari 10:356.

[4] Aṭ-Ṭabari 4:597.

﴿And whosoever does not judge...﴾

He said, 'It is an act of *Kufr*.' Ibn Tāwus added, 'It is not like those who disbelieve in Allāh, His angels, His Books and His Messengers.' Ath-Thawri narrated that Ibn Jurayj said that 'Atā' said, 'There is *Kufr* and *Kufr* less than *Kufr*, *Zulm* and *Zulm* less than *Zulm*, *Fisq* and *Fisq* less than *Fisq*.'⁽¹⁾ Wakī' said that Sa'īd Al-Makki said that Tāwus said that,

﴿وَمَنْ لَمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ﴾

﴿And whosoever does not judge by what Allāh has revealed, such are the disbelievers,﴾

"This is not the *Kufr* that annuls one's religion."⁽²⁾

﴿وَكُتِبَ عَلَيْهِمُ فِيهَا أَنْ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنفَ بِالْأَنفِ وَالْأُذُنَ بِالْأُذُنِ
وَالْيَدَ بِالْيَدِ وَالْجُرُوحَ قِصَامًا فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارٌ لَّهُ وَمَنْ لَمْ يَحْكَمْ
بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ﴾

445. And We ordained therein for them "Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal." But if anyone remits the retaliation by way of charity, it shall be for him an expiation. And whosoever does not judge by that which Allāh has revealed, such are the unjust.﴾

This *Āyah* also chastises and criticizes the Jews because in the Tawrah, they have the law of a life for a life. Yet, they defied this ruling by transgression and rebellion. They used to apply this ruling when a person from Bani An-Nadīr was killed by a Qurayzah person, but this was not the case when the opposite occurred. Rather, they would revert to *Diyah* in this case. They also defied the ruling in the Tawrah to stone the adulterer and instead came up with their own form of punishment, flogging, humiliation and parading them in public. This is why Allāh said in the previous *Āyah*,

﴿وَمَنْ لَمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ﴾

﴿And whosoever does not judge by what Allāh has revealed,

(1) 'Abdur-Razzāq 1:191, Aṭ-Ṭabari 4:595.

(2) Aṭ-Ṭabari 10:355.

such are the disbelievers.»

because they rejected Allāh's command with full intention and with transgression and rebellion. In this Āyah, Allāh said,

﴿فَأُولَٰئِكَ هُمُ الظَّالِمُونَ﴾

«*such are the unjust.*» because they did not exact the oppressed his due rights from the oppressor in a matter which Allāh ordered that all be treated equally and fairly. Instead, they defied that command, committed injustice and transgressed against each other.

A Man is Killed for a Woman Whom He Kills

Imām Abu Naṣr bin Aṣ-Ṣabbāgh stated in his book, *Ash-Shāmil*, that the scholars agree that this Āyah [5:45] should be implemented, and the Imāms agree that the man is killed for a woman whom he kills, according to the general indications of this Āyah. A Ḥadīth that An-Nasā'ī^[1] recorded states that the Messenger of Allāh ﷺ had this statement written in the book that he gave 'Amr bin Ḥazm,

«أَنَّ الرَّجُلَ يُقْتَلُ بِالنِّسَاءِ»

«*The man is killed for the woman (whom he kills).*»

In another Ḥadīth, the Messenger ﷺ said,

«الْمُسْلِمُونَ تَكَافَأُوا دِمَائِهِمْ»

«*Muslims are equal regarding the sanctity of their blood.*»^[2]

This is also the opinion of the majority of the scholars.

What further supports what Ibn Aṣ-Ṣabbāgh said is the Ḥadīth that Imām Aḥmad recorded that Anas bin Mālik said, "Ar-Rabī' (his aunt) broke the tooth of a girl, and the relatives of Ar-Rabī' requested the girl's relatives to forgive (the offender), but they refused. So, they went to the Prophet ﷺ who ordered them to bring about retaliation. Anas bin An-Naḍr, her brother, asked, 'O Allāh's Messenger! Will the tooth of Ar-Rabī' be broken?' The Messenger of Allāh said, 'O Anas! The Book of Allāh prescribes retaliation.' Anas said, 'No, by Him Who has sent you with the Truth, her tooth will not be broken.'

[1] An-Nasā'ī 8:58.

[2] Ibn Mājah 2:895.

Later the relatives of the girl agreed to forgive Ar-Rabī' and forfeit their right to retaliation. The Messenger of Allāh ﷺ said,

«إِنَّ مِنْ عِبَادِ اللَّهِ مَنْ لَوْ أَقْسَمَ عَلَى اللَّهِ لَا يَرُدُّهُ»

«There are some of Allāh's servants who, if they take an oath by Allāh, Allāh fulfils them.»^[1]

It was recorded in the Two Ṣaḥīḥs.^[2]

Retaliation for Wounds

Allāh said,

﴿وَالْجُرُوحُ يُكَاوِئُ﴾

«and wounds equal for equal.»

'Ali bin Abi Ṭalhah reported that Ibn 'Abbās said, "Life for life, an eye for an eye, a nose, if cut off, for a nose, a tooth broken for a tooth and wounds equal for wound."^[3] The free Muslims, men and women, are equal in this matter. And their slaves, male and female, are equal in this matter. And this ruling is the same regarding intentional murder and lesser offenses, as Ibn Jarīr and Ibn Abi Ḥātim recorded.

An Important Ruling

The retaliation for wounds should not be implemented until the wounds of the victim heal. If retaliation occurs before the wound heals, and then the wound becomes aggravated, the victim will have no additional rights in this case. The proof for this ruling is what Imām Aḥmad narrated from 'Amr bin Shu'ayb, from his father, from his grandfather that a man once stabbed another man in his leg using a horn. The victim came to the Prophet ﷺ asking for retaliation, and the Prophet ﷺ said,

«حَتَّى يَبْرِأَ»

«Not until you heal.»

The man again came to the Prophet ﷺ and asked for equality in retaliation and the Prophet ﷺ allowed him that. Later on,

[1] Aḥmad 3:167.

[2] Faṭḥ Al-Bārī 8:124, Muslim 3:1302.

[3] Aṭ-Ṭabari 10:360.

that man said, "O Messenger of Allāh! I limp now." The Messenger ﷺ said,

«قَدْ نَهَيْتُكَ فَتَعْصَيْتَنِي، فَأَبْعَدَكَ اللَّهُ وَبَطَلَ عَرْجُكَ»

"I had asked you to wait, but you disobeyed me. Therefore, Allāh cast you away and your limp has no compensation."

Afterwards, the Messenger of Allāh ﷺ forbade that the wound be retaliated for until the wound of the victim heals.^[1]

If the victim is allowed to retaliate for his wound caused by the aggressor and the aggressor dies as a result, there is no compensation in this case, according to the majority of the Companions and their followers.

The Pardon is Expiation for Such Offenses

Allāh said,

﴿مَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَّهُ﴾

«But if anyone remits the retaliation by way of charity, it shall be for him an expiation.»

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās commented that

﴿مَنْ تَصَدَّقَ بِهِ﴾

«But if anyone remits the retaliation by way of charity» means; "If one pardons by way of charity, it will result in expiation for the aggressor and reward for the victim."^[2] Sufyān Ath-Thawri said that 'Aṭā' bin As-Sā'ib said that Sa'īd bin Jubayr said that Ibn 'Abbās said, 'He who pardons the retaliation by way of charity, it will be an expiation for the aggressor and a reward for the victim with Allāh.'^[3] Ibn Abi Ḥātim recorded this statement.

Jābir bin 'Abdullāh said that Allāh's statement,

﴿مَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَّهُ﴾

«But if anyone remits the retaliation by way of charity, it shall be for him an expiation.»

"For the victim." This is also the opinion of Al-Ḥasan Al-Baṣrī, Ibrāhīm An-Nakha'ī and Abu Ishāq Al-Hamdānī.

[1] Aḥmad 2:217.

[2] Aṭ-Ṭabari 10:367.

[3] Aṭ-Ṭabari 10:326.

confirming the Tawrah that had come before him, and We gave him the Injil, in which was guidance and light and confirmation of the Tawrah that had come before it, a guidance and an admonition for those who have Taqwa.﴾

﴿47. Let the people of the Injil judge by what Allāh has revealed therein. And whosoever does not judge by what Allāh has revealed, such are the rebellious.﴾

Allāh Mentions 'Īsā and Praises the Injil

Allāh said,

﴿وَفَعَّلْنَا﴾

﴿and We sent...﴾ meaning, We sent

﴿عَلَىٰ أَرْسَالِهِمْ﴾

﴿in their footsteps﴾ meaning the Prophets of the Children of Israel,

﴿يُمِيسُ ابْنُ مَرْيَمَ صَدَقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ﴾

﴿'Īsā, son of Maryam, confirming the Tawrah that had come before him,﴾

meaning, he believed in it and ruled by it.

﴿وَأَتَيْنَاهُ الْإِنجِيلَ فِيهِ هُدًى وَنُورٌ﴾

﴿and We gave him the Injil, in which was guidance and light﴾
a guidance that directs to the truth and a light that removes the doubts and solves disputes,

﴿وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ﴾

﴿and confirmation of the Tawrah that had come before it,﴾
meaning, he adhered to the Tawrah, except for the few instances that clarified the truth where the Children of Israel differed. Allāh states in another Āyah that 'Īsā said to the Children of Israel,

﴿وَأُحِلَّ لَكُمْ بَعْضَ الَّذِي هُرِّمَ عَلَيْكُمْ﴾

﴿...and to make lawful to you part of what was forbidden to you.﴾

So the scholars say that the Injil abrogated some of the

rulings of the Tawrah. Allāh's statement,

﴿وَهَدَىٰ ذُرِّيَّتَهُ لِمَنْشُورٍ﴾

«a guidance and an admonition for those who have Taqwā.»

means, We made the Injil guidance and an admonition that prohibits committing sins and errors, for those who have Taqwā of Allāh and fear His warning and torment.

Allāh said next,

﴿وَلِيُحْكُمَ أَهْلَ الْإِنجِيلِ بِمَا أَرْسَلَ اللَّهُ فِيهِ﴾

«Let the people of the Injil judge by what Allāh has revealed therein.»

meaning, so that He judges the people of the Injil by it in their time. Or, the *Āyah* means, so that they believe in all that is in it and adhere to all its commands, including the good news about the coming of Muḥammad ﷺ and the command to believe in and follow him when he is sent. Allāh said in other *Āyāt*,

﴿قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَىٰ شَيْءٍ حَتَّىٰ تُبَيِّنُوا الْقُرْآنَ وَلَا تُبْجِلُوا وَمَا أَرْسَلَ إِلَيْكُمْ مِن رَّبِّكُمْ﴾

«Say "O People of the Scripture! You have nothing (guidance) until you act according to the Tawrah, the Injil, and what has been sent down to you from your Lord."» and,

﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي الْقُرْآنِ﴾

«Those who follow the Messenger, the Prophet who can neither read nor write whom they find written with them in the Tawrah...» until,

﴿الْمُفْلِحِينَ﴾

«...successful.» Here, Allāh said,

﴿وَمَن لَّا يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ﴾

«And whosoever does not judge by what Allāh has revealed, such are the rebellious.»

meaning, the rebellious and disobedient of Allāh who prefer falsehood and abandon truth. We mentioned before that this

Āyah was revealed about the Christians, and this is evident from the context of the Āyah.

﴿وَأَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ قَاتِلْهُمْ يَتُخَّرُ بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَمَلْنَا بَيْنَكُمُ بَرَزَةً وَمِنْهَا جُنُودٌ وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِنَبْلُوَكُمْ فِي مَا آفَكْتُمْ فَاسْتَقِمْ وَاسْقُوا غِلَابَ الْخَبِيرِ إِلَى اللَّهِ مَرَجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿٤٨﴾ وَلَوْ أَنَّهُمْ يَتَنَبَّأُونَ بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَلَا تَهْتَكُوا عَمَّا نُزِّلَ إِلَيْكَ فَإِنْ تَوَلَّوْا نَعْتَمَ إِنَّا بِمَا يَفْعَلُونَ اللَّهُ أَنْ يُبَيِّنَ سُبُوحٌ دُونِهِ وَلَوْ كَثُرَ لَا تَنفَعُ لِقَائِهِمْ أَلَسَ بَعْضُكُمْ لِبَعْضٍ يَكُونُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ ﴿٤٩﴾﴾

448. And We have sent down to you the Book (this Qur'ān) in truth, confirming the Scripture that came before it and Muhayminan over it (old Scriptures). So judge between them by what Allāh has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way. If Allāh willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds. The return of you (all) is to Allāh; then He will inform you about that in which you used to differ.﴾

449. And so judge between them by what Allāh has revealed and follow not their vain desires, but beware of them lest they turn you far away from some of that which Allāh has sent down to you. And if they turn away, then know that Allāh's will is to punish them for some sins of theirs. And truly, most men are rebellious.

450. Do they then seek the judgement of (the days of) ignorance? And who is better in judgement than Allāh for a people who have firm faith.﴾

Praising the Qur'ān; the Command to Refer to the Qur'ān for Judgment

Allāh mentioned the Tawrah that He sent down to His Prophet Mūsā, the one whom He spoke directly to, praising it, commanding that it should be implemented, before it was

abrogated. Allāh then mentioned the Injil, praised it and commanded its people to adhere to it and follow it, as we stated. He next mentioned the Glorious Qur'an that He sent down to His honorable servant and Messenger. Allāh said,

﴿وَأَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ﴾

﴿And We have sent down to you the Book in truth...﴾

meaning, with the truth that, no doubt, is coming from Allāh,

﴿مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ﴾

﴿confirming the Scripture that came before it﴾

meaning, the Divinely Revealed Books that praised the Qur'an and mentioned that it would be sent down from Allāh to His servant and Messenger Muḥammad ﷺ. The Qur'an was revealed as was foretold in the previous Scriptures. This fact increased faith in the previous Scriptures for the sincere who have knowledge of these Scriptures, those who adhered to Allāh's commands and Laws and believed in His Messengers. Allāh said,

﴿قُلْ مَنِاسِكُوا بِهِ أَزِلَ لَا تُؤْمِنُوا بِهِ الْبَيْنُ أَوْرَثُوا الْعِلَمَ مِنْ قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا ۖ وَيَقُولُونَ سُبْحَنَ رَبِّنَا إِنَّ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ۖ﴾

﴿Say: "Believe in it or do not believe (in it). Verily, those who were given knowledge before it, when it is recited to them, fall down on their faces in humble prostration." And they say: "Glory be to our Lord! Truly, the promise of our Lord must be fulfilled."﴾

meaning that they say, the promise of our Lord, concerning the coming of Muḥammad ﷺ by the words of His previous Messengers, will certainly be fulfilled.

Allāh's statement,

﴿وَمُحَمَّدٌ عَلَيْنَا﴾

﴿and Muḥayminan over it﴾

means entrusted over it, according to Sufyān Ath-Thawri who narrated it from Abu Ishāq from At-Tamīmī from Ibn 'Abbās.^[1]

^[1] Aṭ-Ṭabari 10:378.

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "*Muḥaymin* is, 'the Trustworthy'. Allāh says that the Qur'ān is trustworthy over every Divine Book that preceded it."^[1] This was reported from 'Ikrimah, Sa'īd bin Jubayr, Mujāhid, Muḥammad bin Ka'b, 'Aṭiyyah, Al-Ḥasan, Qatādah, 'Aṭā' Al-Khurāsāni, As-Suddi and Ibn Zayd.^[2] Ibn Jarīr said, "The Qur'ān is trustworthy over the Books that preceded it. Therefore, whatever in these previous Books conforms to the Qur'ān is true, and whatever disagrees with the Qur'ān is false." Al-Wālibi said that Ibn 'Abbās said that *Muḥayminan* means, 'Witness'.^[3] Mujāhid, Qatādah and As-Suddi said the same. Al-'Awfi said that Ibn 'Abbās said that *Muḥayminan* means, 'dominant over the previous Scriptures'.^[4] These meanings are similar, as the word *Muḥaymin* includes them all. Consequently, the Qur'ān is trustworthy, a witness, and dominant over every Scripture that preceded it. This Glorious Book, which Allāh revealed as the Last and Final Book, is the most encompassing, glorious and perfect Book of all times. The Qur'ān includes all the good aspects of previous Scriptures and even more, which no previous Scripture ever contained. This is why Allāh made it trustworthy, a witness and dominant over all Scriptures. Allāh promised that He will protect the Qur'ān and swore by His Most Honorable Self,

﴿إِنَّا عَنْ زَيْنِ الْذِّكْرِ وَإِنَّا لَمُحَاطُونَ﴾

﴿Verily, We, it is We Who have sent down the Dhikr and surely, We will guard it (from corruption).﴾

Allāh said,

﴿مَنْ حَكَمَ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ﴾

﴿So judge between them by what Allāh has revealed.﴾

The Āyah commands: O Muḥammad! Rule between the people, Arabs and non-Arabs, lettered and unlettered, by what Allāh has revealed to you in this Glorious Book and what it

[1] Aṭ-Ṭabari 10:379.

[2] Aṭ-Ṭabari 10:377-380.

[3] Aṭ-Ṭabari 10:377.

[4] Aṭ-Ṭabari 10:379.

approves of for you from the Law of the previous Prophets, as Ibn Jarir said.^[1] Ibn Abi Hātim reported that Ibn 'Abbās said, "The Prophet had the choice to judge between them or to turn away from them and refer them to their own Law. Then this Āyah was revealed,

﴿وَأَن تَحْكُمَ بَيْنَهُمْ بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ﴾

«So judge between them by what Allāh has revealed, and follow not their vain desires...»

and he was commanded to judge between them by our Book."^[2]

Allāh's statement

﴿وَلَا تَتَّبِعْ أَهْوَاءَهُمْ﴾

«and follow not their vain desires...»

This means the ideas they promote, because of which they turned away from what Allāh revealed to His Messengers. This is why Allāh said,

﴿وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ﴾

«And follow not their vain desires, diverging away from the truth that has come to you.»

The Āyah commands: Do not diverge from the truth that Allāh has ordained for you, to the vain desires of these miserable, ignorant people. Allāh's statement,

﴿لِكُلِّ جَمَلَةٍ مِنْكُمْ شَرْعٌ وَبَيِّنَاتٌ﴾

«To each among you, We have prescribed a law and a clear way.»

﴿لِكُلِّ جَمَلَةٍ مِنْكُمْ شَرْعٌ﴾

«To each among you, We have prescribed a law»

Shir'at meaning, a clear path, as Ibn Abi Hātim recorded from Ibn 'Abbās.^[3]

﴿وَلَوْ شَاءَ اللَّهُ لَجَمَعْتُمْ أُمَّةً وَاحِدَةً﴾

[1] At-Tabari 10:382.

[2] At-Tabari 10:332.

[3] At-Tabari 10:387.

﴿If Allāh willed, He would have made you one nation.﴾

This is a general proclamation to all nations informing them of Allāh's mighty ability. If Allāh wills, He would make all mankind follow one religion and one Law, that would never be abrogated. Allāh decided that every Prophet would have his own distinct law that is later abrogated partially or totally with the law of a latter Prophet. Later on, all previous laws were abrogated by the Law that Allāh sent with Muḥammad ﷺ, His servant and Messenger, whom Allāh sent to the people of earth as the Final Prophet. Allāh said,

﴿وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يَبْتَلِيكُمْ فِي مَا آتَاكُمْ﴾

﴿If Allāh willed, He would have made you one nation, but that (He) may test you in what He has given you.﴾

This Āyah means, Allāh has instituted different laws to test His servants' obedience to what He legislates for them, thus, He rewards or punishes them according to their actions and what they intend. 'Abdullāh bin Kathīr said that the Āyah,

﴿فِي مَا آتَاكُمْ﴾

﴿In what He has given you.﴾ means, of the Book.

Next, Allāh encouraged rushing to perform good deeds,

﴿فَاتَّبِعُوا الطَّيِّبَاتِ﴾

﴿so strive as in a race in good deeds.﴾

which are obedience to Allāh, following His Law that abrogated the laws that came before it, and believing in His Book, the Qur'ān, which is the Final Book that He revealed. Allāh said next,

﴿إِلَى اللَّهِ مَرْجِعُكُمْ﴾

﴿The return of you (all) is to Allāh;﴾

Therefore, O people, your return and final destination is to Allāh on the Day of Resurrection,

﴿يُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ﴾

﴿then He will inform you about that in which you used to differ.﴾

Allāh will inform you about the truth in which you used to

differ and will reward the sincere, as compensation for their sincerity, and will punish the disbelieving, rebellious people who rejected the truth and deviated from it to other paths, without proof or evidence to justify their actions. Rather, they have rejected the clear evidences, unequivocal proofs and established signs. Aḍ-Ḍaḥḥāk said that,

﴿فَاسْتَبِقُوا الْعَزَّزَاتِ﴾

﴿So strive as in a race in good deeds.﴾ is directed at the Ummah of Muḥammad ﷺ, but the first view is more apparent. Allāh's statement,

﴿وَأَن أُنْكُمُ بَيْنَهُمْ مَا أُنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ﴾

﴿And so judge between them by what Allāh has revealed and follow not their vain desires,﴾

emphasizes this command and forbids ignoring it. Allāh said next,

﴿وَأَعِزَّهُمْ أَنْ يَتَّبِعُواكَ عَنْ بَعْضِ مَا أُنْزَلَ اللَّهُ إِلَيْكَ﴾

﴿but beware of them lest they turn you far away from some of that which Allāh has sent down to you.﴾

meaning; beware of the Jews, your enemies, lest they distort the truth for you in what they convey to you. Therefore, do not be deceived by them, for they are liars, treacherous and disbelievers.

﴿فَإِنْ تَوَلَّوْا﴾

﴿And if they turn away,﴾ from the judgement that you pass in their disputes, and they defy Allāh's Law,

﴿فَاعْلَمُوا أَنَّمَا يُرِيدُ اللَّهُ أَنْ يُعَذِّبَ بَعْضَ ذُنُوبِهِمْ﴾

﴿then know that Allāh's will is to punish them for some sins of theirs.﴾

meaning, know that this will occur according to the decree of Allāh, and because out of His wisdom they have deviated from the truth, and because of their previous sins.

﴿وَأَنَّ كَثِيرًا مِّنَ النَّاسِ فَاسِقُونَ﴾

﴿And truly, most men are rebellious.﴾

Therefore, the majority of humans are disobedient to their Lord, defiant of the truth and deviate away from it. Allāh said in other Āyāt,

﴿وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ﴾

«And most people will not believe even if you desire it eagerly,» and,

﴿وَيَذَلُّكَ عَنْ سَبِيلِ اللَّهِ﴾

«And if you obey most of those on the earth they will mislead you far away from Allāh's path.»

Muḥammad bin Ishāq reported that Ibn 'Abbās said, "Ka'b bin Asad, Ibn Ṣalūbā, 'Abdullāh bin Sūryā and Shās bin Qays said to each other, 'Let us go to Muḥammad to try and misguide him from his religion.' So they went to the Prophet ﷺ and said, 'O Muḥammad! You know that we are the scholars, noblemen and chiefs of the Jews. If we follow you, the Jews will follow suit and will not contradict us. But, there is enmity between us and some of our people, so we will refer to you for judgement in this matter, and you should rule in our favor against them and we will believe in you.' The Messenger of Allāh ﷺ refused the offer and Allāh sent down these Āyāt about them,

﴿وَأَن أَسْأَلُكُمْ فِيهِمَ إِنَّمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَن يَفْتِنُوكَ عَنْ بَعْضِ مَا أُنزَلَ اللَّهُ إِلَيْكَ﴾

«And so judge between them by what Allāh has revealed and follow not their vain desires, but beware of them lest they turn you far away from some of that which Allāh has sent down to you.» until,

﴿لِقَوْمٍ يُوَفِّقُوكَ﴾

«for a people who have firm faith.»"

Ibn Jarīr^[1] and Ibn Abi Ḥātim recorded this Ḥadīth. Allāh continues,

﴿أَفَتَضِلُّكُمْ لَهَا فِرَاقٌ وَهُمْ هَادُونَ وَمَنْ أَحْسَنُ مِنْ اللَّهِ مَهْدًى لَّكُمْ لِقَوْمٍ يُفَتِّحُونَ﴾

[1] At-Ṭabari 10:393.

«Do they then seek the judgement of (the days of) ignorance?
And who is better in judgement than Allāh for a people who
have firm faith?»

Allāh criticizes those who ignore Allāh's commandments, which include every type of righteous good thing and prohibit every type of evil, but they refer instead to opinions, desires and customs that people themselves invented, all of which have no basis in Allāh's religion. During the time of *Jāhiliyyah*, the people used to abide by the misguidance and ignorance that they invented by sheer opinion and lusts. The Tatar (Mongols) abided by the law that they inherited from their king Genghis Khan who wrote *Al-Yāsiq*, for them. This book contains some rulings that were derived from various religions, such as Judaism, Christianity and Islām. Many of these rulings were derived from his own opinion and desires. Later on, these rulings became the followed law among his children, preferring them to the Law of the Book of Allāh and the Sunnah of His Messenger ﷺ. Therefore, whoever does this, he is a disbeliever who deserves to be fought against, until he reverts to Allāh's and His Messenger's decisions, so that no law, minor or major, is referred to except by His Law. Allāh said,

﴿أَفَأَنْتُمْ الْمُهَيِّئُونَ﴾

«Do they then seek the judgement of (the days of) ignorance?»

meaning, they desire and want this and ignore Allāh's judgement,

﴿وَمَنْ أَحْسَنُ مِنْ اللَّهِ حُكْمًا لِّقَوْمٍ يُقِظُونَ﴾

«And who is better in judgement than Allāh for a people who have firm faith?»

Who is more just in decision than Allāh for those who comprehend Allāh's Law, believe in Him, who are certain that Allāh is the best among those who give decisions and that He is more merciful with His creation than the mother with her own child? Allāh has perfect knowledge of everything, is able to do all things, and He is just in all matters.

Al-Hāfiẓ Abu Al-Qāsim Aṭ-Ṭabarānī recorded that Ibn 'Abbās said that the Messenger of Allāh ﷺ said,

«أُبْغِضُ النَّاسَ إِلَى اللَّهِ عَزَّ وَجَلَّ، مَنْ يَتَّبِعِي فِي الْإِسْلَامِ شَيْءَ الْجَاهِلِيَّةِ، وَطَالِبُ دَمٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١١٧

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَى أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ يَتَوَلَّاهُمْ فَأَنذَرْتُكُمْ اللَّهَ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥١﴾ نَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسْتَعِذُونَ فِيهِمْ يَقُولُونَ خَشِئْنَا أَنْ تُصِيبَنَا آيَةٌ فَكَفَى اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِنْ عِنْدِهِ فَيُصِيبَهُمْ أَوْ يَكُونُوا فِي أَنْفُسِهِمْ تَدْبِيرٌ ﴿٥٢﴾ وَيَقُولُ الَّذِينَ آمَنُوا أَهَؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ إِنَّهُمْ لَمَعَكُمْ حَبِطَتْ أَعْمَالُهُمْ فَأَصْبَحُوا خَاسِرِينَ ﴿٥٣﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ رَقَدَ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِيَ اللَّهُ بِقَوْمٍ يُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ أَلَمًا لَمْ يَكُنْ ذَلِكَ فَضْلَ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٥٤﴾ إِنَّمَا أَوْلِيَاكُمْ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ ذَكَاةٌ ﴿٥٥﴾ وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حَرْبَ اللَّهِ هُمَا الظَّالِمُونَ ﴿٥٦﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا وَيَتَزَكَّرُوا وَلِئَامًا مِنَ الَّذِينَ اتَّخَذُوا أَوْلِيَاءَ مِنَ قَبْلِكُمْ وَالْكُفَّارَ أَوْلِيَاءَ وَانْفُوا اللَّهَ إِنَّكُمْ تَكُونُونَ

انمرى: يعبر حق ليريق
دعه

«The most hated person to Allāh is the Muslim who seeks the ways of the days of ignorance and he who seeks to shed the blood of a person without justification.»^[1]

Al-Bukhārī recorded Abu Al-Yamān narrating a similar Hadīth, with some addition.^[2]

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَى أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ يَتَوَلَّاهُمْ فَأَنذَرْتُكُمْ اللَّهَ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥١﴾ نَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسْتَعِذُونَ فِيهِمْ يَقُولُونَ خَشِئْنَا أَنْ تُصِيبَنَا آيَةٌ فَكَفَى اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِنْ عِنْدِهِ فَيُصِيبَهُمْ أَوْ يَكُونُوا فِي أَنْفُسِهِمْ تَدْبِيرٌ ﴿٥٢﴾ وَيَقُولُ الَّذِينَ آمَنُوا أَهَؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ إِنَّهُمْ لَمَعَكُمْ حَبِطَتْ أَعْمَالُهُمْ فَأَصْبَحُوا خَاسِرِينَ ﴿٥٣﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ رَقَدَ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِيَ اللَّهُ بِقَوْمٍ يُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ أَلَمًا لَمْ يَكُنْ ذَلِكَ فَضْلَ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٥٤﴾ إِنَّمَا أَوْلِيَاكُمْ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ ذَكَاةٌ ﴿٥٥﴾ وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حَرْبَ اللَّهِ هُمَا الظَّالِمُونَ ﴿٥٦﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا وَيَتَزَكَّرُوا وَلِئَامًا مِنَ الَّذِينَ اتَّخَذُوا أَوْلِيَاءَ مِنَ قَبْلِكُمْ وَالْكُفَّارَ أَوْلِيَاءَ وَانْفُوا اللَّهَ إِنَّكُمْ تَكُونُونَ

بِالْفَتْحِ أَوْ أَمْرٍ مِنْ عِنْدِهِ فَيُصِيبَهُمْ أَوْ يَكُونُوا فِي أَنْفُسِهِمْ تَدْبِيرٌ ﴿٥٢﴾ وَيَقُولُ الَّذِينَ آمَنُوا أَهَؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ إِنَّهُمْ لَمَعَكُمْ حَبِطَتْ أَعْمَالُهُمْ فَأَصْبَحُوا خَاسِرِينَ ﴿٥٣﴾

﴿51. O you who believe! Do not take friends from the Jews and the Christians, as they are but friends of each other. And if any among you befriends them, then surely, he is one of them. Verily, Allāh guides not those people who are the wrongdoers.﴾

﴿52. And you see those in whose hearts there is a disease, they hurry to their friendship, saying: "We fear lest some misfortune of a disaster may befall us." Perhaps Allāh may bring a victory or a decision according to His will. Then they will become

[1] At-Ṭabarānī 10:374.

[2] Faṭh Al-Bārī 12:219.

regretful for what they have been keeping as a secret in themselves.﴾

﴿53. And those who believe will say: "Are these the men who swore their strongest oaths by Allāh that they were with you?" All that they did has been in vain, and they have become the losers.﴾

The Prohibition of Taking the Jews, Christians and Enemies of Islām as Friends

Allāh forbids His believing servants from having Jews and Christians as friends, because they are the enemies of Islām and its people, may Allāh curse them. Allāh then states that they are friends of each other and He gives a warning threat to those who do this,

﴿وَمَنْ يَتَوَلَّهُمْ فَبِمَا يَتَوَلَّهُمْ﴾

﴿And if any among you befriends them, then surely he is one of them.﴾

Ibn Abi Hātim recorded that 'Umar ordered Abu Mūsā Al-Ash'ari to send him on one sheet of balance the count of what he took in and what he spent. Abu Mūsā then had a Christian scribe, and he was able to comply with 'Umar's demand. 'Umar liked what he saw and exclaimed, "This scribe is proficient. Would you read in the *Masjid* a letter that came to us from Ash-Shām?" Abu Mūsā said, "He cannot." 'Umar said, "Is he not pure?" Abu Mūsā said, "No, but he is Christian." Abu Mūsā said, "So 'Umar admonished me and poked my thigh (with his finger), saying, 'Drive him out (from Al-Madīnah).' He then recited,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَى أَوْلِيًّا﴾

﴿O you who believe! Take not the Jews and the Christians as friends...﴾^[1]

Then he reported that 'Abdullāh bin 'Utbah said, "Let one of you beware that he might be a Jew or a Christian, while unaware." The narrator of this statement said, "We thought that he was referring to the *Āyah*,

[1] *Ad-Durr Al-Manthūr* 3:100.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَى أَوْلِيَاءَ﴾

«O you who believe! Take not the Jews and the Christians as friends,»^[1] Allāh said,

﴿تَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ﴾

«And you see those in whose hearts there is a disease...»

A disease of doubt, hesitation and hypocrisy.

﴿يَسْتَكْبِرُونَ بِهِمْ﴾

«they hurry to their friendship,» meaning, they rush to offer them their friendship and allegiances in secret and in public,

﴿يَقُولُونَ نَخْشَى أَنْ تُصِيبَنَا دَآئِرَةٌ﴾

«saying: "We fear lest some misfortune of a disaster may befall us."»

They thus offer this excuse for their friendship and allegiances to the disbelievers, saying that they fear that the disbelievers might defeat the Muslims, so they want to be in favor with the Jews and Christians, to use this favor for their benefit in that eventuality! Allāh replied,

﴿فَعَسَىٰ أَمْرُهُ أَنْ يُاتِيَ بِالْفَتْحِ﴾

«Perhaps Allāh may bring a victory...» referring to the conquering of Makkah, according to As-Suddi.^[2]

﴿أَوْ أَمْرٌ مِنْ عِنْدِهِ﴾

«or a decision according to His will» requiring the Jews and Christians to pay the *Jizyah*, as As-Suddi stated,

﴿يُصْبِحُوا﴾

«Then they will become» meaning, the hypocrites who gave their friendship to the Jews and Christians, will become,

﴿عَلَىٰ مَا أَسْرَوْا فِي أَنْفُسِهِمْ﴾

«for what they have been keeping as a secret in themselves» of allegiances,

[1] Ibn Abi Hātim 4:1156.

[2] Aṭ-Ṭabari 10:405.

﴿تَدْيِيمٌ﴾

﴿regretful,﴾ for their friendship with the Jews and Christians which did not benefit them or protect them from any harm. Rather, it was nothing but harm, as Allāh exposed their true reality to His faithful servants in this life, although they tried to conceal it. When the signs that exposed their hypocrisy were compiled against them, their matter became clear to Allāh's faithful servants. So the believers were amazed at these hypocrites who pretended to be believers, swearing to their faithfulness, yet their claims were all lies and deceit. This is why Allāh said,

﴿رَبُّهُمْ الَّذِينَ آمَنُوا أَهْلَاءَ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ إِنَّهُمْ لَمَعَكُمْ حَبِطَتْ أَشْجَارُهُمْ
فَأَصْبَحُوا خَيْرِينَ ۝﴾

﴿And those who believe will say, "Are these the men who swore their strongest oaths by Allāh that they were with you?" All that they did has been in vain, and they have become the losers.﴾

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ
أَكْرَمُ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ۚ ذَٰلِكُمْ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ
وَاللَّهُ وَاسِعٌ عَلِيمٌ ۝ إِنَّا وَفِّقْنَا اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُحْسِنُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ
ذَكُّونَ ۝ وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ رِزْقَ اللَّهِ لَهُ الْغَنِيُّ ۝﴾

454. O you who believe! Whoever from among you turns back from his religion (Islām), Allāh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the way of Allāh, and never fearing the blame of the blamers. That is the grace of Allāh which He bestows on whom He wills. And Allāh is All-Sufficient for His creatures' needs, All-Knower.﴾

455. Verily, your Protector is Allāh, His Messenger, and the believers, those who perform the Ṣalāh, and give Zakāh, and they bow down.﴾

456. And whosoever takes Allāh, His Messenger, and those who have believed, as protectors, then the party of Allāh will be the victorious.﴾

Threatening to Replace the Believers With Another People if They Revert from Islām

Allāh emphasizes His mighty ability and states that whoever reverts from supporting His religion and establishing His Law, then Allāh will replace them with whomever is better, mightier and more righteous in Allāh's religion and Law. Allāh said in other Āyāt,

﴿وَابْتَغُوا بَسْبِيلَ مَا سَعَىٰ لَهُمْ أَن يَكُونُوا بَعْدَ الْوَيْلِ﴾

﴿And if you turn away, He will exchange you for some other people and they will not be your likes.﴾ and,

﴿أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنْ يَشَأْ يُدْخِلْكُمْ فِيهَا جُثَاثًا ﴿١٩﴾ وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ ﴿٢٠﴾﴾

﴿Do you not see that Allāh has created the heavens and the earth with truth? If He will, He can remove you and bring (in your place) a new creation! And for Allāh that is not hard or difficult.﴾ [14:19-20].

Verily this is not difficult or hard on Allāh. Allāh said here,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ رَجَعْ إِلَيْكُمْ مِنْ دُونِ

﴿O you who believe! Whoever from among you turns back from his religion...﴾

and turns back from the truth to falsehood, from now until the commencement of the Last Hour. Allāh said next,

﴿أُولَئِكَ عَلَى الشُّرُكِ فَأَعْتَصِمُوا عَلَ الْكَافِرِينَ﴾

﴿humble towards the believers, stern towards the disbelievers.﴾

These are the qualities of perfect believers, as they are humble with their believing brothers and allies, stern with their enemies and adversaries. In another Āyah, Allāh said,

﴿يُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَرِ رُحَمَاءُ بَيْنَهُمْ﴾

﴿Muhammad is the Messenger of Allāh. And those who are with him are severe against disbelievers, and merciful among themselves.﴾

The Prophet ﷺ is described as the smiling fighter, smiling to his allies and fighting his enemies. Allāh's statement,

﴿يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ﴾

«Fighting in the way of Allāh, and never fearing the blame of the blamers.»

Nothing prevents them from obeying Allāh, establishing His Law, fighting His enemies, enjoining righteousness and forbidding evil. Certainly, nothing prevents them from taking this path, neither someone who seeks to hinder them, nor one who blames or chastises them.

Imām Aḥmad recorded that Abu Dharr said, "My *Khalīl* (intimate friend, the Messenger) has commanded me to do seven deeds. He commanded me to love the poor and to be close to them. He commanded me to look at those who are less than me and not those who are above me. He commanded me to keep the relations of the womb, even if they cut it. He commanded me not to ask anyone for anything, to say the truth even if it was bitter, and to not fear the blame of anyone for the sake of Allāh. He commanded me to often repeat, '*Lā ḥawla wa lā quwwata illa billāh* (There is no strength or power except from Allāh)', for these words are from a treasure under the Throne (of Allāh)."^[1] It is confirmed in the *Ṣaḥīḥ*;

﴿مَا يَنْتَعِي لِلْمُؤْمِنِ أَنْ يُذِلَّ نَفْسَهُ﴾

«The believer is not required to humiliate himself.»

He ﷺ was asked; "How does one humiliate himself, O Messenger of Allāh?" So he ﷺ replied;

﴿يَتَحَمَّلُ مِنَ الْبَلَاءِ مَا لَا يُطِيقُ﴾

«He takes on tests that he cannot bear.»^[2]

﴿ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ﴾

«That is the grace of Allāh which He bestows on whom He wills.»

meaning, those who have these qualities, acquired it by Allāh's bounty and favor and because He granted them these qualities.

^[1] Aḥmad 5:405, *Tuḥfat Al-Aḥwadhī* 6:531, and Ibn Mājah 2:1332.

^[2] Aḥmad 5:159.

﴿وَاللَّهُ دَسِيعٌ عَلِيمٌ﴾

«And Allāh is All-Sufficient for His creatures' needs, All-Knower,»

His favor is ever extending, and He has perfect knowledge of those who deserve or do not deserve His favor and bounty.

Allāh's statement,

﴿إِنَّا وَلِيُّكُمْ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا﴾

«Verily, your Protector is Allāh, His Messenger, and the believers...»

means, the Jews are not your friends. Rather, your allegiance is to Allāh, His Messenger and the faithful believers.

﴿الَّذِينَ يُبْسِطُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ﴾

«those who perform the Ṣalāh, and give the Zakāh...»

referring to the believers who have these qualities and establish the prayer, which is one of the most important pillars of Islām, for it includes worshipping Allāh alone without partners. They pay Zakāh, which is the right of the creation and a type of help extended to the needy and the poor. As for Allāh's statement,

﴿وَعَمَّ زَكَوَنُ﴾

«and they bow down,» some people thought that they give the Zakāh while bowing down. If this were the case, then paying the Zakāh while bowing would be the best form of giving Zakāh. No scholar from whom religious rulings are taken says this, as much as we know. Therefore,

﴿وَعَمَّ زَكَوَنُ﴾

«and they bow down,» means, they attend the prayer in congregation in Allāh's *Masjids* and spend by way of charity on the various needs of Muslims. Allāh said;

﴿وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْمُتَغَلِبُونَ﴾

«And whosoever takes Allāh, His Messenger, and those who have believed, as protectors, then the party of Allāh will be the victorious.»

الْأَنْبِيَاءُ

١١٨

الْأَنْبِيَاءُ

وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوا هَاهُنَا وَإِخَاءَ ذَلِكَ أَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿٥٨﴾ قُلْ يَٰ أَهْلَ الْكِتَابِ هَلْ تَقْسِمُونَ مِنَّا أَنَّا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ مِن قَبْلُ وَأَنَّا نَكْفُرُ فَنُحْيُونَ ﴿٥٩﴾ قُلْ هَلْ أُنَبِّئُكُمْ بِشَرِّينَ ذَٰلِكَ مَثُوبَةٌ عِندَ اللَّهِ مِنْ لَعْنَةِ اللَّهِ وَغَضَبِ عَلَيْهِ وَجَعَلَ مِنْهُمْ الْفِرْدَوْسَ وَلِخَنَازِيرٍ وَعَبَدَ الطَّاغُوتِ أُولَٰئِكَ شَرٌّ مَّكَافَا وَأَضَلُّ عَن سَوَاءِ السَّبِيلِ ﴿٦٠﴾ وَإِذْ أَجَاؤُكُمْ قَالُوا مَا آمَنَّا وَقَدْ دَخَلُوا بِالْكَفْرِ وَهُمْ قَدْ خَرَجُوا إِلَى اللَّهِ أَغْرَبُ مِمَّا كَانُوا يَعْتَكِفُونَ ﴿٦١﴾ وَفَرَىٰ كَثِيرٌ مِّنْهُمْ يَسْرِعُونَ فِي الْإِيمَانِ وَالْعُدَّةِ وَأَكْثُهُمُ الشُّحْتُ لَيْسَ مَا كَانُوا يَعْمَلُونَ ﴿٦٢﴾ لَوْلَا يَتَّبِعُهُمُ الزَّيْبُوتُ وَالْأَحْبَارُ عَنْ قَوْلِهِمُ الْإِيمَانُ وَأَكْثُهُمُ الشُّحْتُ لَيْسَ مَا كَانُوا يَصْنَعُونَ ﴿٦٣﴾ وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلِقُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُثَبِّتُ كَيْفَ يَشَاءُ وَلَنْ يَزِيدَ كَيْدًا مِنْهُمْ مَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ طُغْيَانًا وَكُفْرًا وَالْقِسَايَاتِ مِنْهُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ إِلَى يَوْمِ الْقِيَامَةِ كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ لَمُطَاةَا اللَّهُ وَسِعُونَ فِي الْأَرْضِ فَسَادًا وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٦٤﴾

similarly Allāh said;

﴿كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قُوَىٰ عَزِيزٌ ﴿٥٨﴾ لَا يَجِدُ قَوْمًا يُضَلُّونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرُسُلَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَٰئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِنَّا وَيَدَّ بَلَدَهُ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رِضَىٰ اللَّهِ عَنْهُمْ وَرِضَا عَنْهُ أُولَٰئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴿٥٩﴾﴾

¶Allāh has decreed: "Verily, it is I and My Messengers who shall be the victorious." Verily, Allāh is All-Powerful, Almighty. You will not

find any people who believe in Allāh and the Last Day, making friendship with those who oppose Allāh and His Messenger, even though they were their fathers or their sons or their brothers or their kindred (people). For such He has written faith in their hearts, and strengthened them with a Rūh (proof) from Himself. And He will admit them to Gardens (Paradise) under which rivers flow to dwell therein (forever). Allāh is pleased with them, and they with Him. They are the party of Allāh. Verily, it is the party of Allāh that will be the successful.﴾

Therefore, those who accept the allegiance of Allāh - His Messenger and the faithful believers - will gain success in this life and the Hereafter. Hence Allāh's statement here,

﴿وَمَنْ يَزَلَّ اللَّهُ وَرُسُلَهُ وَالَّذِينَ آمَنُوا هُمُ الْفَائِزُونَ ﴿٦٤﴾﴾

¶And whosoever takes Allāh, His Messenger, and those who

have believed, as protectors, then the party of Allāh will be the victorious.﴾

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوًا وَلَعِبًا مِّنَ الَّذِينَ آمَنُوا أَوَّلًا الْكِتَابَ مِن قَبْلِكُمْ وَالْكُفْرَ أَزِيدُ ۚ وَاتَّقُوا اللَّهَ إِنَّكُمْ تَكُونُونَ رُءُوفًا عَلَيْهِمْ وَاتَّقُوا اللَّهَ إِن كُنتُمْ تَعْلَمُونَ ۚ وَإِنَّا نَادَيْتُمْ إِلَى الْعَمَلِكُمْ أَنْخَضُوا هُمْ وَأَمَّا دِينُهُمْ فَلَا يَنفَعُهُمْ قُوَّةٌ وَلَا يَقُولُونَ ۚ﴾

﴿57. O you who believe! Do not take as friends those who take your religion for a mockery and fun from those who received the Scriptures before you, and (nor) the disbelievers; and have Taqwā of Allāh if you indeed are true believers.﴾

﴿58. And when you proclaim the call for the Ṣalāh, they take it (but) as a mockery and fun; that is because they are a people who understand not.﴾

The Prohibition of Being Loyal Friends with Disbelievers

This Āyah discourages and forbids taking the enemies of Islām and its people, such as the People of the Book and the polytheists, as friends. These disbelievers mock the most important acts that any person could ever perform, the honorable, pure acts of Islām which include all types of good for this life and the Hereafter. They mock such acts and make them the subject of jest and play, because this is what these acts represent in their misguided minds and cold hearts.

Allāh said;

﴿مِنَ الَّذِينَ آمَنُوا أَوَّلًا الْكِتَابَ مِن قَبْلِكُمْ وَالْكُفْرَ﴾

﴿from those who received the Scriptures before you and (nor) the disbelievers...﴾

This is to clarify the particular category (of disbelievers). As Allāh said,

﴿تَأْتِيهِمُ الرِّيحُ مِنَ الْأَرْضِ﴾

﴿So shun the evil of the idols...﴾ [22:30]

So some recited it "Kuffāri", making it an object of the preposition, and others recited it "Kuffāra", making it a predicate noun;

﴿لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوًا وَلَعِبًا مِّنَ الَّذِينَ آمَنُوا أَوَّلًا الْكِتَابَ مِن قَبْلِكُمْ﴾

«Take not as friends those who take your religion for a mockery and fun from those who received the Scriptures before you...»

with the meaning of "nor",

﴿وَالْكُفَّارُ أُولَٰئِكَ﴾

«nor the disbelievers as friends»

That is, do not take these people nor those people as friends. The meaning here of "Kuffār" [disbelievers] is idolators.

Similarly, Ibn Jarir recorded that in the recitation of Ibn Mas'ūd [in place of "Kuffār" he recited it: "and those who commit Shirk."^[1]

Allāh's statement,

﴿وَاتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾

«And have Taqwā of Allāh if you indeed are true believers.»

means, fear Allāh and do not take the enemies of you and your religion as friends, if you believe in Allāh's Law and religion that these people mocked and jested about. Allāh said in another Āyah,

﴿لَا يَنْجِي الْمُؤْمِنُونَ الْكَافِرِينَ أُولَٰئِكَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَٰلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَسْتَأْذِنُوا مِنْهُمْ ثَمَّ رُبُّكُمْ اللَّهُ تَفَكَّرُوا إِنَّ اللَّهَ أَلِيمٌ بِذُنُوبِهِمْ﴾

«Let not the believers take the disbelievers as friends instead of the believers, and whoever does that, will never be helped by Allāh in any way, except if you indeed fear a danger from them. And Allāh warns you against Himself, and to Allāh is the final return.»

The Disbelievers Mock the Prayer and the Adhān

Allāh said,

﴿وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُوًا وَلَعِبًا﴾

«And when you proclaim the call for the Ṣalāh, they take it (but) as a mockery and fun;»

When you proclaim the Adhān for the prayer, which is the best action there is, for those who have sound minds and good

^[1] Aṭ-Ṭabari 10:430.

comprehension,

﴿أَعْتَدُوا﴾

﴿they take it...﴾ also,

﴿هَزْأًا وَلَيْسَ ذَلِكَ بِأُنْهَمُ قَوْمٌ لَا يَفْقَهُونَ﴾

﴿as a mockery and fun; that is because they are a people who understand not.﴾

the acts of worship and Allāh's Law. These are the characteristics of the followers of Shayṭān who,

﴿إِذَا سَمِعَ الْأَذَانَ أَذْبَرَ وَلَهُ حُصَاصٌ، أَيْ ضَرَاطٌ، حَتَّى لَا يَسْمَعَ التَّأَذِينَ فَإِذَا قُضِيَ التَّأَذِينَ، أَقْبَلَ فَإِذَا نُوبَ لِلصَّلَاةِ أَذْبَرَ، فَإِذَا قُضِيَ التَّوْبُ أَقْبَلَ حَتَّى يَخْطُرَ بَيْنَ الْمَرْءِ وَقَلْبِهِ، يَقُولُ: اذْكُرْ كَذَا اذْكُرْ كَذَا، لِمَا لَمْ يَكُنْ يَذْكُرْ حَتَّى يَظَلَّ الرَّجُلُ لَا يَذْكُرُ كَمْ صَلَّى، فَإِذَا وَجَدَ أَخَذَكُمْ ذَلِكَ، فَلْيَسْجُدْ سَجْدَتَيْنِ قَبْلَ السَّلَامِ﴾

«When the call for prayer is made, Shayṭān takes to his heels passing wind so that he may not hear the Adhān. When the call is finished he comes back, and when the Iqāmah is pronounced, Shayṭān again takes to his heels. When the Iqāmah is finished he comes back again and tries to interfere with the person and his thoughts and to say, 'Remember this and that,' which he has not thought of before the prayer, until the praying person forgets how much he has prayed. If anyone of you does not remember, then he should perform two prostrations before pronouncing the Salām.»^[1]

This Hadīth is agreed upon. Az-Zuhri said, "Allāh mentioned the Adhān in His Book,

﴿وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ فَأَعْتَدُوا هَزْأًا وَلَيْسَ ذَلِكَ بِأُنْهَمُ قَوْمٌ لَا يَفْقَهُونَ﴾

«And when you proclaim the call for the Ṣalāh, they take it (but) as a mockery and fun; that is because they are a people who understand not.﴾"

Ibn Abi Ḥātim recorded this statement.^[2]

﴿قُلْ يَٰأَهْلَ الْكِتَابِ هَلْ تَعْلَمُونَ يَتَىٰ إِنَّمَا أَنْشَأَ بِأَخِيهِ وَمَا أَنزَلَ مِنَّا شَيْءٌ وَإِنَّا نَزَّلْنَا مِن قَبْلُ وَإِنَّا أَكْثَرُ

^[1] Al-Bukhārī nos. 608, 1222, 1231 and Muslim 1:291, 398.

^[2] Ibn Abi Ḥātim 4:1164.

فَيَقُولُونَ ﴿٥٩﴾ قُلْ هَلْ أُنَبِّئُكُمْ بِشَيْءٍ مِنْ ذَلِكَ مُنْجِيَةً عِنْدَ اللَّهِ مِنْ لَعْنَةِ اللَّهِ وَغَيْصٍ عَلَيْهِ وَجَعَلَ مِنْهُمْ
الْقُرْآنَ وَالْحَزْنَ وَعَبْدَ الْاَضْمُوتِ اُولَئِكَ سَرُّ مَا كُنَّا وَاحْضَلُ عَنْ سَوَاءِ السَّبِيلِ ﴿٦٠﴾ وَإِذَا جَاءَكُمْ قَالُوا
مَآءًا وَقَدْ دَخَلُوا بِالْكَفَرِ وَهُمْ قَدْ خَرَجُوا بِهِ وَاللَّهُ أَفْلَحُ بِمَا كَانُوا يَكْتُمُونَ ﴿٦١﴾ وَرَبِّ كِبِيرًا مِنْهُمْ
يُسْوَغُونَ فِي الْإِنْمِرِ وَالْعَذْوَنِ وَأَحْلِيهِمْ اَلشَّحْتُ لَيْسَ مَا كَانُوا يَمْكُلُونَ ﴿٦٢﴾ لَوْلَا يَتَّبِعُهُمُ الرَّاكِبُونَ
وَالْأَحْبَارُ عَنْ قَوْلِهِ الْإِنْمِرِ وَأَحْلِيهِمْ اَلشَّحْتُ لَيْسَ مَا كَانُوا يَمْكُلُونَ ﴿٦٣﴾

459. Say: "O People of the Scripture! Do you criticize us for no other reason than that we believe in Allāh, and in what has been sent down to us and in that which has been sent down before (us), and that most of you are rebellious?" ﴿

460. Say: "Shall I inform you of something worse than that, regarding the recompense from Allāh: those who incurred the curse of Allāh and His wrath, and those of whom He transformed into monkeys and swine, and those who worshipped Tāghūt; such are worse in rank, and far more astray from the straight path." ﴿

461. When they come to you, they say: "We believe." But in fact they enter with disbelief and they go out with the same. And Allāh knows all that they were hiding. ﴿

462. And you see many of them hurrying for sin and transgression, and eating illegal things. Evil indeed is that which they have been doing. ﴿

463. Why do not the Rabbāniyyūn and the Aḥbār forbid them from uttering sinful words and from eating illegal things. Evil indeed is that which they have been performing. ﴿

The People of the Book are Enraged at the Believers Because of their Faith in Allāh

Allāh commands: Say, O Muḥammad, to those who mock and jest about your religion from among the People of the Scriptures,

﴿هَلْ نَبِّئُكُمْ بِمَا آتَاكُمْ بِهِ رَبُّكُمْ وَمَا تَأْتِيهِمْ مِنْ قَبْلِ﴾

﴿Do you criticize us for no other reason than that we believe in Allāh, and in what has been sent down to us and in that which has been sent down before (us)?﴾

Do you have any criticism or cause of blame for us, other than this? This, by no means, is cause of blame or criticism. Allāh said in other Āyah,

﴿وَمَا تَقْصُرُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَلِيِّزِّ الْحَقِيدِ﴾

«And they had no fault except that they believed in Allāh, the Almighty, Worthy of all praise!»

and,

﴿وَمَا تَقْصُرُوا إِلَّا أَنْ أَغْنَاهُمْ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ﴾

«and they could not find any cause to do so except that Allāh and His Messenger had enriched them of His bounty.» [9:74]

In an agreed upon Ḥadīth, the Prophet ﷺ said,

«مَا يَنْقُمُ ابْنُ جُمَيْلٍ إِلَّا أَنْ كَانَ فَقِيرًا فَأَغْنَاهُ اللَّهُ»

«What caused Ibn Jamīl to Yanqim (refuse to give Zakāh), although he was poor and Allāh made him rich?»^[1]

Allāh's statement,

﴿وَأَنْ أَكْثَرُ فَسَادًا﴾

«and that most of you are rebellious...» is connected to

﴿إِنْ آمَنَّا بِالْقُرْآنِ وَمَا أُنْزِلَ فِيهِ وَمَا أُنْزِلَ مِنْ قَبْلُ﴾

«that we believe in Allāh, and in that which has been sent down to us and in that which has been sent down before (us).»

Therefore, the meaning of this part of the Āyah is: we also believe that most of you are rebellious and deviated from the straight path.

The People of the Scriptures Deserve the Worst Torment on the Day of Resurrection

Allāh said next,

﴿قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ﴾

«Say: "Shall I inform you of something worse than that, regarding the recompense from Allāh?"»

The Āyah commands the Prophet ﷺ to say: Shall I inform

^[1] Fath Al-Bāri 3:388, Muslim 2:676.

you about a worse people with Allāh on the Day of Resurrection than what you think of us? They are you, with these characteristics,

﴿مَنْ لَعَنَ اللَّهُ﴾

﴿those who incurred the curse of Allāh﴾ were expelled from His mercy,

﴿وَعُصِبَ عَلَيْهِ﴾

﴿and who incurred His wrath﴾ and anger, after which He will never be pleased with them,

﴿وَجَعَلَ مِنْهُمْ الْفِرَّةَ وَالْحَنَازِيرَ﴾

﴿those of whom He transformed into monkeys and swine,﴾

as we mentioned in Sūrat Al-Baqarah (2) and as we will mention in Sūrat Al-A'raf (7). Sufyān Ath-Thawri narrated that Ibn Mas'ūd said, "Allāh's Messenger ﷺ was asked if the current monkeys and swine were those whom Allāh transformed. He said,

«إِنَّ اللَّهَ لَمْ يَهْلِك قَوْمًا، أَوْ لَمْ يَنْسَخْ قَوْمًا فَيَجْعَلْ لَهُمْ نَسْلًا وَلَا عَقِبًا، وَإِنَّ الْفِرَّةَ وَالْحَنَازِيرَ كَانَتْ قَبْلَ ذَلِكَ»

«Allāh never destroyed a people by transforming them and making offspring or descendants for them. The monkeys and swine existed before that.»^[1]

This was also recorded by Muslim.^[2]

Allāh said,

﴿وَعَبَدَ الطَّاغُوتَ﴾

﴿Those who worshipped Ṭāghūt...﴾

and served them, becoming their servants. The meaning of this Āyah is: you, O People of the Scriptures, who mock our religion, which consists of Allāh's Tawhīd, and singling Him out in worship without others, how can you mock us while these are your characteristics? This is why Allāh said,

﴿أُولَئِكَ سُرُّ نَكَاحٍ﴾

[1] Mushkil Al-Āthār 4 :275.

[2] Muslim 4 :2051.

«such are worse in rank...» than what you - People of the Scriptures - think of us Muslims,

﴿وَأَسَلْ عَنْ سَوَاءِ السَّبِيلِ﴾

«and far more astray from the straight path.»

'More' in the Āyah does not mean that the other party is 'less' astray, but it means that the People of the Scriptures are far astray. In another Āyah, Allāh said,

﴿أَسْحَبُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا وَأَحْسَنُ مَقِيلًا﴾

«The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose.»

The Hypocrites Pretend to be Believers but Hide their Kufr

Allāh said,

﴿وَإِذَا جَاءُوكُمْ قَالُوا آمَنَّا وَهُمْ لَا يُؤْمِنُونَ﴾

«When they come to you, they say, "We believe." But in fact they enter with (an intention of) disbelief and they go out with the same.»

This is the description of the hypocrites, for they pretend to be believers while their hearts hide Kufr. So Allāh said;

﴿وَهُمْ لَا يَخْلُقُونَ﴾

«But in fact they enter» on you, O Muḥammad,

﴿بِالْكَفْرِ﴾

«with disbelief» in their hearts and they depart with Kufr, and this is why they do not benefit from the knowledge they hear from you, nor does the advice and reminder move them. So,

﴿وَهُمْ لَا يَخْرُجُونَ﴾

«and they go out with the same» meaning, they alone,

﴿وَأَلْفَ أَفْئِدَةٍ كَاذِبَةٍ﴾

«and Allāh knows all that they were hiding.»

Allāh knows their secrets and what their hearts conceal, even if they pretend otherwise with His creatures, thus

pretending to be what they are not. Allāh, Who has perfect knowledge of the seen and unseen, has more knowledge about the hypocrites than any of His creatures do and He will recompense them accordingly. Allāh's statement,

﴿وَرَأَى كَثِيرًا مِنْهُمْ يَسْرِعُونَ فِي الْأَمْرِ وَالْعَدْوِ وَأَكْلِهِمُ الشُّعْتُ﴾

«And you see many of them (Jews) hurrying for sin and transgression, and eating illegal things.»

They hurry to devour prohibited and illegal things, all the while transgressing against people, unjustly consuming their property through bribes and *Ribā*,

﴿لَيْسَ مَا كَانُوا يَمْسُكُونَ﴾

«Evil indeed is that which they have been doing.»

Indeed, horrible is that which they used to do and the transgression that they committed.

Criticizing Rabbis and Learned Religious Men for Giving up on Forbidding Evil

Allāh said,

﴿وَلَا يَنْهَاهُمُ الرَّكَبُوتُ وَالْأَحْبَارُ عَنْ قَوْلِهِ الْإِنِّ وَأَكْلِهِمُ الشُّعْتُ لَيْسَ مَا كَانُوا يَمْسُكُونَ﴾

«Why do not the *Rabbāniyyūn* and the *Aḥbār* forbid them from uttering sinful words and from eating illegal things. Evil indeed is that which they have been performing.»

meaning why don't the *Rabbāniyyūn* and the *Aḥbār* forbid them from this evil? The *Rabbāniyyūn* are the scholars who are in positions of authority, while the *Aḥbār* are the regular scholars.

﴿لَيْسَ مَا كَانُوا يَمْسُكُونَ﴾

«Evil indeed is that which they have been performing.»

referring to the *Rabbāniyyūn*, as 'Alī bin Abi Ṭalḥah reported from Ibn 'Abbās,^[1] because they abandoned forbidding evil. Ibn Jarīr recorded that Ibn 'Abbās said, "There is no *Āyah* in the Qur'an that has more severe admonition than this *Āyah*,

[1] Aḥ-Ṭabari 10:450.

﴿لَوْلَا يَنْهَاهُمُ الرَّبَّانِيُّونَ وَالْأَحْبَارُ عَنْ قَوْلِهِ الْإِنَّمَا اتَّخَذُوا لِنَفْسِهِمْ مَا كَانُوا يَصْنَعُونَ﴾

«Why do not the Rabbāniyyūn and the Aḥbār forbid them from uttering sinful words and from eating illegal things. Evil indeed is that which they have been performing.»^[1]

Ibn Abi Ḥātim recorded that Yahyā bin Ya'mar said, " 'Ali bin Abi Ṭālib once gave a speech, which he started by praising Allāh and thanking Him. He then said, 'O people! Those who were before you were destroyed because they committed sins and the Rabbāniyyūn and Aḥbār did not forbid them from evil. When they persisted in sin, they were overcome by punishment. Therefore, enjoin righteousness and forbid evil before what they suffered also strikes you. Know that enjoining righteousness and forbidding evil does not reduce the provision or shorten the term of life.'"^[2] Imām Aḥmad recorded that Jarīr said that the Messenger of Allāh ﷺ said,

«مَا مِنْ قَوْمٍ يَكُونُ بَيْنَ أَظْهَرِهِمْ مَنْ يَفْعَلُ بِالْمَعَاصِي هُمْ أَغْرَؤُهَا وَأَمْنَعُ، وَلَمْ يَغَيِّرُوا إِلَّا أَصَابَهُمُ اللَّهُ مِنْهُ بِعَذَابٍ»

«There is no people among whom there are those who commit sins, while the rest are more powerful and mightier than the sinners, yet they do not stop them, but Allāh will send a punishment upon them.»

Aḥmad was alone with this wording.^[3] Abu Dāwud recorded it, but in his narration Jarīr said, "I heard the Messenger of Allāh ﷺ saying,

«مَا مِنْ رَجُلٍ يَكُونُ فِي قَوْمٍ يَفْعَلُ فِيهِمْ بِالْمَعَاصِي، يَقْدِرُونَ أَنْ يَغَيِّرُوا عَلَيْهِ، فَلَا يَغَيِّرُوا إِلَّا أَصَابَهُمُ اللَّهُ بِعَذَابٍ قَبْلَ أَنْ يَمُوتُوا»

«There is no one who resides among people committing evil among them, and they do not stop him though they are able to do so, but Allāh will punish them [all] before they die.»^[4]

[1] Aṭ-Ṭabari 10:449.

[2] Kanz Al-'Ummāl 3:683.

[3] Aḥmad 4:363.

[4] Abu Dāwud 4:510.

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ ءَامَنُوا وَاتَّقَوْا لَكُنَّا عَنْهُمْ سِتًّا ۖ فَيَمْنَعُهُمْ وَلَا دَخَلَتْهُمْ جَنَّتِ النَّارُ ۖ وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكَلُوا مِنْ فَوْقِهِمْ مِنْ تَحْتِ أَرْجُلِهِمْ مِنْهُمْ أُمَّةٌ مُقْتَصِدَةٌ وَكَثِيرٌ مِنْهُمْ سَاءَ مَا يَعْمَلُونَ ﴿٦٦﴾ بِأَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ ۚ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ۚ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٦٧﴾ قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُ عَلَى فَنٍّ ۚ حَتَّى تُقِيمُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَئِنْ يَدْرِكْ كَثِيرٌ مِنْهُمْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَنًا وَكُفْرًا فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٦٨﴾ إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّابِقُونَ وَالصَّادِقُونَ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٩﴾ لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ وَارْسَلْنَا إِلَيْهِمْ رَسُولًا قُلْنَا جَاءَ هُمْ رَسُولُكُمْ بِمَا لَا تَهْوَى أَنْفُسُهُمْ فَرِيقًا كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ ﴿٧٠﴾

Ibn Mājah⁽¹⁾ also recorded this Ḥadīth.

﴿وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَقْلُوبَةٌ عَلَيْنَا أُنْزِلَ إِلَيْنَا مَا نَكُونُ فِيهِ مِنَ الْفِتْنَةِ﴾ وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكَلُوا مِنْ فَوْقِهِمْ مِنْ تَحْتِ أَرْجُلِهِمْ مِنْهُمْ أُمَّةٌ مُقْتَصِدَةٌ وَكَثِيرٌ مِنْهُمْ سَاءَ مَا يَعْمَلُونَ ﴿٦٦﴾ بِأَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ ۚ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ۚ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٦٧﴾ قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُ عَلَى فَنٍّ ۚ حَتَّى تُقِيمُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَئِنْ يَدْرِكْ كَثِيرٌ مِنْهُمْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَنًا وَكُفْرًا فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٦٨﴾ إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّابِقُونَ وَالصَّادِقُونَ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٩﴾ لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ وَارْسَلْنَا إِلَيْهِمْ رَسُولًا قُلْنَا جَاءَ هُمْ رَسُولُكُمْ بِمَا لَا تَهْوَى أَنْفُسُهُمْ فَرِيقًا كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ ﴿٧٠﴾

﴿64. The Jews say: "Allāh's Hand is tied up." Be their hands tied up and be they accursed for what they uttered. Nay, both His Hands are widely outstretched. He spends as He wills. Verily, the revelation that has come to you from your Lord makes many of them increase in rebellion and disbelief. We have put enmity and hatred among them till the Day of Resurrection. Every time they kindled the fire of war, Allāh extinguished it; and they (ever) strive to make mischief on the earth. And Allāh does not like the mischief-makers.﴾

﴿65. And if only the People of the Scripture had believed and had Taqawā, We would indeed have expiated for them their sins

(1) Ibn Mājah 2:1329.

and admitted them to Gardens of pleasure (in Paradise).﴾

﴿66. And if only they had acted according to the Tawrah, the Injil, and what has (now) been sent down to them from their Lord (the Qur'an), they would surely have gotten provision from above them and from underneath their feet. And among them is a Muqtaṣid Ummah, but for most of them; evil is their work.﴾

The Jews Say That Allāh's Hand is Tied up!

Allāh states that the Jews, may Allāh's continuous curses descend on them until the Day of Resurrection, describe Him as a miser. Allāh is far holier than what they attribute to Him. The Jews also claim that Allāh is poor, while they are rich. 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās commented on Allāh's statement,

﴿وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَرْبُوءَةٌ﴾

﴿The Jews say, "Allāh's Hand is tied up."﴾

"They do not mean that Allāh's Hand is literally tied up. Rather, they mean that He is a miser and does not spend from what He has. Allāh is far holier than what they attribute to Him."^[1] Similar was reported from Mujāhid, 'Ikrimah, Qatādah, As-Suddi and Aḍ-Ḍaḥḥāk.^[2] Allāh said in another Āyah,

﴿وَلَا يَجْعَلْ يَدَكَ مَرْبُوءَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا﴾

﴿And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty.﴾

In this Āyah, Allāh prohibits stinginess and extravagance, which includes unnecessary and improper expenditures. Allāh describes stinginess by saying,

﴿وَلَا يَجْعَلْ يَدَكَ مَرْبُوءَةً إِلَىٰ عُنُقِكَ﴾

﴿And let not your hand be tied (like a miser) to your neck.﴾

Therefore, this is the meaning that the Jews meant, may

[1] Aṭ-Ṭabari 10:452.

[2] Aṭ-Ṭabari 10:453.

Allāh's curses be on them. Ikrimah said that this *Āyah* was revealed about Finhās, one of the Jews,^[1] may Allāh curse him. We mentioned before that Finhās said,

﴿إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ﴾

◀"Truly, Allāh is poor and we are rich!"▶

and that Abu Bakr smacked him. Allāh has refuted what the Jews attribute to Him and cursed them in retaliation for their lies and fabrications about Him. Allāh said,

﴿عَلَّتْ أَيْدِيهِمْ وَلُعُنُوا بِمَا قَالُوا﴾

◀Be their hands tied up and be they accursed for what they uttered.▶

What Allāh said occurred, for the Jews are indeed miserly, envious, cowards and tremendously humiliated. Allāh said in other *Āyāt*,

﴿أَمْ لَمْ يَكُنْ مِنْ آلِ الْإِسْكَانِ إِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا ۚ أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا بَاءَتْهُمْ

اللَّهُ مِنْ فَضْلِهِ ۚ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا ۚ﴾

◀Or have they a share in the dominion? Then in that case they would not give mankind even a Naqir. Or do they envy men for what Allāh has given them of His bounty? Then, We had already given the family of Ibrāhīm the Book and the Hikmah, and conferred upon them a great kingdom.▶ and,

﴿مُتْرِكَ عَلَيْهِمُ الذُّلَّةَ﴾

◀Indignity is put over them.▶

Allāh's Hands are Widely Outstretched

Allāh said next,

﴿يَا أَيُّهَا الْمُبْتُكِّلُونَ يُتَوَكَّلْ كَيْفَ يَشَاءُ﴾

◀Nay, both His Hands are widely outstretched. He spends (of His bounty) as He wills.▶

Allāh's favors are ample, His bounty unlimited, as He owns the treasures of everything. Any good that reaches His

[1] At-Tabari 10:153.

servants is from Him alone, without partners. He has created everything that we need by night or by day, while traveling or at home and in all situations and conditions. Allāh said,

﴿وَاتَّخَذَ مِنْكُمْ بَيْنَ يَدَيْهِ مِائَةً أَلْفَ نَفْسٍ مِنْكُمْ وَمَا سَأَلْتُمُوهُ وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنَّ الْإِنْسَانَ لَقَلِيلٌ مُشْكِرٌ﴾

«And He gave you of all that you asked for, and if you count the blessings of Allāh, never will you be able to count them. Verily, man is indeed an extreme wrongdoer, an extreme ingrate.»

There are many other Āyāt on this subject. Imām Aḥmad bin Ḥanbal said that 'Abdur-Razzāq narrated to him that Ma'mar said that Hammām bin Munabbih said, "This is what Abu Hurayrah narrated to us that the Messenger of Allāh ﷺ said,

«إِنَّ بِيَمِينِ اللَّهِ مَلَأَى، لَا يَبْيَضُّهَا تَفَقُّدٌ، سَحَاءَ اللَّيْلِ وَالنَّهَارِ، أَرَأَيْتُمْ مَا أَنْفَقَ مِنْذُ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ، فَإِنَّهُ لَمْ يَنْقُصْ مَا فِي يَمِينِهِ - قَالَ -: وَعَرَّضَهُ عَلَى الْمَاءِ، وَفِي يَدِهِ الْآخَرَى الْقَبْضُ يَرْفَعُ وَيَنْخِفُ»

«Allāh's Right Hand is perfectly full, and no amount of spending can decrease what He has, even though He spends by night and by day. Do you see how much Allāh has spent since He created the heavens and earth? Yet surely it has not decreased what He has in His Right Hand. His Throne is over the water and in His Other Hand is the hold by which He raises and lowers.»

He also said,

«قُلُوبُ اللَّهِ تَعَالَى: أَنْفَقَ، أَنْفَقَ عَلَيْكَ»

«Allāh said, 'Spend and I will spend on you.'^[1]

This Ḥadīth was recorded in the Two Ṣaḥīḥs.^[2]

The Revelation to the Muslims only Adds to the Transgression and Disbelief of the Jews

Allāh said,

^[1] Aḥmad 2:313.

^[2] Faṭḥ Al-Bāri 13:415, Muslim 2:691.

﴿وَلَزِدْتِكُمْ كَيْدًا مِنْهُمْ تَأْتِيهِمْ مِنْ رَبِّكَ عُذْرًا وَكُفْرًا﴾

«Verily, the revelation that has come to you from your Lord makes many of them increase in rebellion and disbelief.»

meaning, the bounty that comes to you, O Muhammad, is a calamity for your enemies, the Jews and their kind. The more the revelation increases the believers in faith, good works, and beneficial knowledge, the more the disbelievers increase in envy for you and your Ummah, the more they increase in *Tughyān* – which is to exceed the ordained limits for things – and in disbelief – meaning denial of you. Allāh said in other *Āyāt*,

﴿قُلْ هُوَ الَّذِي هَدَىٰ وَشَكَاهُ وَالَّذِينَ لَا بُدَّ لَهُمْ فِي مَا دَانَاهُمْ وَفَرَّ وَهُوَ عَلَيْهِمْ عَمَىٰ أُولَٰئِكَ يَنَادُونَ مِنْ تَحْتِهَا يَبْغِيوْا﴾

«Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it is blindness for them. They are those who are called from a place far away."» and,

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

«And We send down of the Qur'ān that which is a healing and a mercy to those who believe, and it increases wrongdoers in nothing but loss.»

Allāh said next,

﴿وَالَّذِينَ بَيْنَهُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ إِلَىٰ يَوْمِ الْقِيَامَةِ﴾

«We have put enmity and hatred among them till the Day of Resurrection.»

Therefore, their hearts are never united. Rather, their various groups and sects will always have enmity and hatred for each other, because they do not agree on the truth, and because they opposed you and denied you.

Allāh's statement,

﴿كُلَّمَا أَوْقَدُوا نَارًا لِّعَارِبِ اللَّقَامَةِ أَفْجَتْ﴾

«Every time they kindled the fire of war, Allāh extinguished it;»

means, every time they try to plot against you and kindled the

fire of war, Allāh extinguishes it and makes their plots turn against them. Therefore, their evil plots will return to harm them.

﴿وَسَيَسْتَمُونَ فِي الْأَرْضِ نَكَادًا وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ﴾

﴿and they (ever) strive to make mischief on earth. And Allāh does not like the mischief-makers.﴾

It is their habit to always strive to cause mischief on the earth, and Allāh does not like those with such behavior.

Had the People of the Book Adhered to their Book, they Would Have Acquired the Good of this Life and the Hereafter

Allāh said next,

﴿وَلَوْ أَنَّ أَمَلَ الْكِتَابِ ءِاسْتَوُوا وَأَتَّقَوْا﴾

﴿And if only the People of the Scripture had believed and had Taqwā...﴾

Consequently, had the People of the Book believed in Allāh and His Messenger ﷺ and avoided the sins and prohibitions that they committed;

﴿لَكَفَرْنَا عَنْهُمْ سِيَئَاتِهِمْ وَلَكَنَّا ظَنَنَّهُم بَنَاتِ النَّعِيمِ﴾

﴿We would indeed have expiated for them their sins and admitted them to Gardens of pleasure (in Paradise).﴾

meaning We would have removed the dangers from them and granted them their objectives.

﴿وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ﴾

﴿And if only they had acted according to the Tawrah, the Injil, and what has (now) been sent down to them from their Lord,﴾

meaning, the Qur'ān, as Ibn 'Abbās and others said.^[1]

﴿لَأَكَلُوا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ﴾

﴿they would surely have gotten provision from above them and from underneath their feet.﴾

Had they adhered to the Books that they have with them

^[1] At-Tabari 10:463.

which they inherited from the Prophets, without altering or changing these Books, these would have directed them to follow the truth and implement the revelation that Allāh sent Muhammad ﷺ with. These Books testify to the Prophet's truth and command that he must be followed.

Allāh's statement,

﴿لَأَكْفُلُوا مِنْ فَوْقِهِمْ وَيَنْزِلُ عَلَيْهِمْ ثَمَرٌ﴾

﴿they would surely have gotten provision from above them and from underneath their feet.﴾

refers to the tremendous provision that would have descended to them from the sky and grown for them on the earth. Allāh said in another Āyah,

﴿وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ﴾

﴿And if the people of the towns had believed and had Taqwā, certainly, We should have opened for them blessings from the heaven and the earth.﴾

Allāh's statement,

﴿بَيْنَهُمْ أَتَمَّةٌ مُّقْتَصِدَةٌ وَكَثِيرٌ مِّنْهُمْ سَاءَ مَا يَحْكُمُونَ﴾

﴿And among them is a Muqtaṣid Ummah, but for most of them; evil is their work.﴾

is similar to Allāh's statement,

﴿وَمِنْ قَوْمِ مُوسَىٰ أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَبْدُونَ﴾

﴿And of the people of Mūsā there is a community who lead (the men) with truth and establish justice therewith.﴾[7:159]

and His statement about the followers of 'Isā, peace be upon him,

﴿فَنَزَّلْنَا الذِّكْرَ وَأَمْثَلْنَا إِلَهُهْمُ أَبْرَهَمَ﴾

﴿So We gave those among them who believed, their (due) reward.﴾

Therefore, Allāh gave them the highest grade of Iqtiṣād, which is the middle course, given to this Ummah. Above them there is the grade of Sābiqūn, as Allāh described in His statement;

﴿ثُمَّ أَرْسَلْنَا الْكَتَابَ الَّذِينَ أَصْلَحْنَا مِنْ عِبَادِنَا فَيَنْهَرُ ظُلُمًا إِنَّهُمْ مُّقْتَصِدُونَ وَنَتَّبِعُ

سَابِقٌ بِالْغَيْرَةِ يُؤْذِنُ اللَّهُ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴿٣٢﴾ جَعَلْتُ عَذْنِي بِخَلْقِي يُحَاسِنُونَ
فِيهَا مِنْ أَسَاوِدَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٣٣﴾

¶Then We gave the Book as inheritance to such of Our servants whom We chose. Then of them are some who wrong themselves, and of them are some who follow a middle course, and of them are some who, by Allāh's permission, are Sābiq (foremost) in good deeds. That itself is indeed a great grace. 'Adn (Eden) Paradise (everlasting Gardens) will they enter, therein will they be adorned with bracelets of gold and pearls, and their garments there will be of silk. ﴿[35:32-33]﴾

﴿يَا أَيُّهَا الرُّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ مَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَهْدِي الْقَوْمَ الْكَافِرِينَ﴾

¶67. O Messenger! Convey what has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allāh will protect you from mankind. Verily, Allāh guides not the people who disbelieve.¶

Commanding the Prophet ﷺ to Convey the Message; Promising Him Immunity and Protection

Allāh addresses His servant and Messenger Muḥammad ﷺ by the title 'Messenger' and commands him to convey all that He has sent him, a command that the Prophet ﷺ has fulfilled in the best manner.

Al-Bukhārī recorded that 'Ā'ishah said, "Whoever says to you that Muḥammad hid any part of what Allāh revealed to him, then he is uttering a lie. Allāh said,

﴿يَا أَيُّهَا الرُّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ﴾

¶O Messenger! Convey what has been sent down to you from your Lord.¶^[1]

Al-Bukhārī collected the short form of this story here, but mentioned the full narration in another part of his book. Muslim in the Book of Imān,^[2] At-Tirmidhi, and An-Nasā'ī in

[1] Fath Al-Bāri 8:124.

[2] Muslim 1:159.

the Book of *Tafsir* of their *Sunans*^[1] also collected this *Hadith*.

In is recorded in the Two *Ṣaḥīḥs* that 'Ā'ishah said, "If Muḥammad hid anything from the Qur'ān, he would have hidden this *Āyah*,

﴿وَتَخْفَى فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ﴾

«But you did hide in yourself that which Allāh will make manifest, you did fear the people while Allāh had a better right that you should fear Him.»^[2]

Al-Bukhārī recorded that Az-Zuhri said, "From Allāh comes the Message, for the Messenger is its deliverance and for us is submission to it."^[3] The *Ummah* of Muḥammad ﷺ has testified that he has delivered the Message and fulfilled the trust, when he asked them during the biggest gathering in his speech during the Farewell *Hajj*. At that time, there were over forty thousand of his Companions. Muslim recorded that Jābir bin 'Abdullāh said that the Messenger of Allāh ﷺ said in his speech on that day,

«أَيُّهَا النَّاسُ إِنِّكُمْ مَسْئُورُونَ عَلَيَّ، فَمَا أَنْتُمْ قَائِلُونَ؟»

«O people! You shall be asked about me, so what are you going to reply?»

They said, "We bear witness that you have conveyed (the Message), fulfilled (the trust) and offered sincere advice." The Prophet ﷺ kept raising his finger towards the sky and then pointing at them, saying,

«اللَّهُمَّ هَلْ بَلَّغْتُ؟ اللَّهُمَّ هَلْ بَلَّغْتُ؟»

«O Allāh! Did I convey? O Allāh! Did I convey?»^[4]

Allāh's statement,

﴿وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ وَرَسُولِي﴾

«And if you do not, then you have not conveyed His Message.»

[1] *Tuḥfat Al-Aḥwadhī* 8:441 and *An-Nasā'ī* in *Al-Kubrā* 6:315.

[2] *Faṭḥ Al-Bārī* 13:415, *Muslim* 1:160.

[3] *Faṭḥ Al-Bārī* 13:512.

[4] *Muslim* 2:886.

meaning: If you do not convey to the people what I sent to you, then you have not conveyed My Message. Meaning, the Prophet ﷺ knows the consequences of this failure. 'Ali bin Abi Ṭalhah reported that Ibn 'Abbās commented on the Āyah,

﴿وَأَنْ لَّكَ قَوْلٌ لَّأَ بَلَّغْتَ رِسَالَتَهُ﴾

«And if you do not, then you have not conveyed His Message.»

“It means, if you hide only one Āyah that was revealed to you from your Lord, then you have not conveyed His Message.”^[1]

Allāh's statement,

﴿وَأَلَلَّهُ بِمُوسَىٰ مِنْ النَّاسِ﴾

«Allāh will protect you from mankind.» means, you convey My Message and I will protect, aid and support you over your enemies and will grant you victory over them. Therefore, do not have any fear or sadness, for none of them will be able to touch you with harm. Before this Āyah was revealed, the Prophet ﷺ was being guarded, as Imām Aḥmad recorded that 'Ā'ishah said that the Prophet ﷺ was vigilant one night when she was next to him; she asked him, “What is the matter, O Allāh's Messenger?” He said,

﴿لَيْتَ رَجُلًا صَالِحًا مِنْ أَصْحَابِي يَحْرُسُنِي اللَّيْلَةَ﴾

«Would that a pious man from my companions guard me tonight!»

She said, “Suddenly we heard the clatter of arms. The Prophet ﷺ said,

﴿مَنْ هَذَا؟﴾

«Who is that?».»

He (the new comer) replied, “I am Sa'd bin Mālik (Sa'd bin Abi Waqqāṣ).” The Prophet ﷺ asked,

﴿مَا جَاءَ بِكَ؟﴾

«What brought you here?»

He said, “I have come to guard you, Allāh's O Messenger.”

[1] Aṭ-Ṭabari 10:468.

'Ā'ishah said, "So, the Prophet slept (that night) and I heard the noise of sleep coming from him."^[1] This *Ḥadīth* is recorded in Two *Ṣaḥīḥs*.^[2]

Another narration for this *Ḥadīth* reads,

"The Messenger of Allāh ﷺ was vigilant one night, after he came to Al-Madīnah..."^[3] meaning, after the Hijrah and after the Prophet consummated his marriage to 'Ā'ishah in the second year of Hijrah.^[4]

Ibn Abi Ḥātim recorded that 'Ā'ishah said, "The Prophet ﷺ was being guarded until this *Āyah*,

﴿وَأَلَّهِ بِمُصَلَّتِكَ مِنَ النَّاسِ﴾

﴿Allāh will protect you from mankind﴾ was revealed." She added; "The Prophet ﷺ raised his head from the room and said;

﴿يَا أَيُّهَا النَّاسُ! انْصَرِفُوا فَقَدْ عَصَنِي اللَّهُ عَزَّ وَجَلَّ﴾

"O people! Go away, for Allāh will protect me."^[5]

At-Tirmidhi recorded it and said, "This *Ḥadīth* is *Gharīb*."^[6] It was also recorded by Ibn Jarīr,^[6] and Al-Ḥākim in his *Mustadrak*, where he said, "Its chain is *Ṣaḥīḥ*, but they did not record it."

Allāh's statement,

﴿إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ﴾

﴿Verily, Allāh guides not those who disbelieve.﴾

means, O Muḥammad, you convey, and Allāh guides whom He wills, and misguides whom He wills. In other *Āyāt*, Allāh said,

﴿لَيْسَ عَلَيْكَ مَهْمُهُمْ وَلَيَكُنَّ اللَّهُ يَهْدِي مَنْ يَشَاءُ﴾

﴿Not upon you is their guidance, but Allāh guides whom He

[1] Aḥmad 6:141.

[2] *Faḥ Al-Bāri* 13:232, Muslim 4:1875.

[3] *Faḥ Al-Bāri* 6:95, Muslim 4:1875.

[4] The correct view is that the Prophet ﷺ consummated his marriage with 'Ā'ishah, may Allah be pleased with her, during the first year of the Hijrah.

[5] *Tuḥfat Al-Aḥwadhī* 8:410.

[6] Aṭ-Ṭabari 10:469 and Al-Ḥākim 2:313.

wills, and,

﴿إِنَّمَا عَلَيْكَ الْبَلَّغُ وَعَلَيْنَا الْحِسَابُ﴾

«Your duty is only to convey and on Us is the reckoning.»

﴿قُلْ يَٰأَهْلَ الْكِتَابِ لَسْتُ عَلَىٰ خَوْفٍ فَأَتَّبِعُوا الْوَحْيَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَئِيْدَتُكُمْ كَثِيْرًا مِنْهُمْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ مُطْمَئِنِّنًا وَكَثَرًا فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِيْنَ ۝٦٨ إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِيْنَ هَادُوا وَالصَّابِغُوْنَ وَالصَّهَابُ مِنْ ءَاسَمِ وَالَّذِيْنَ تَبَوَّءُوا الدِّيْنَ وَالْآخِرَ وَعَمِلُوا صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ۝٦٩﴾

«68. Say: "O People of the Scripture! You have nothing till you act according to the Tawrah, the Injil, and what has (now) been sent down to you from your Lord (the Qur'ān)." Verily, the revelation that has come to you from your Lord makes many of them increase in rebellion and disbelief. So do not grieve for the people who disbelieve.»

«69. Surely, those who believe, and those who are the Jews and the Sabians and the Christians, whosoever believed in Allāh and the Last Day, and worked righteousness, on them shall be no fear, nor shall they grieve.»

There is no Salvation Except through Faith in the Qur'ān

Allāh says: O Muḥammad, say,

﴿يَٰأَهْلَ الْكِتَابِ لَسْتُ عَلَىٰ خَوْفٍ﴾

«O People of the Scripture! You have nothing...»

meaning no real religion until you adhere to and implement the Tawrah and the Injil. That is, until you believe in all the Books that you have that Allāh revealed to the Prophets. These Books command following Muḥammad ﷺ and believing in his prophecy, all the while adhering to his Law. Before, we explained Allāh's statement,

﴿وَلَئِيْدَتُكُمْ كَثِيْرًا مِنْهُمْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ مُطْمَئِنِّنًا وَكَثَرًا﴾

«Verily, the revelation that has come to you from your Lord makes many of them increase in rebellion and disbelief.»

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١٢٠

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَحَسِبُوا أَنَّ أَتَّكُونَ فِيْنَا فَعَمُوا وَصَمُوا ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ ثُمَّ عَمُوا وَصَمُوا كَثِيرٌ مِنْهُمْ وَاللَّهُ بِعَمِيرٍ بِمَا يَعْمَلُونَ ﴿٦١﴾ لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ ابْنَ اللَّهِ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ بَنِي إِسْرَءِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٦٢﴾ لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ ابْنَ اللَّهِ تَالَتْ لَنُلْذِقُنَّ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَحْدَهُ إِنَّ لَعْنَتَهُمْ عَمَّا يَقُولُونَ لَيْسَ لِلَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾ أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونََهُ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٦٤﴾ مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلَانِ الطَّعَامَ انْظُرْ كَيْفَ بَيَّنَّ لَهُمُ الْآيَاتِ ثُمَّ انْظُرْ أَنَّى يُؤْفَكُونَ ﴿٦٥﴾ قُلْ أَعْبُدُوا مِن دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ شَرًّا وَلَا نَفْعًا وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦٦﴾

﴿فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ﴾

«So do not grieve for the people who disbelieve», Do not be sad or taken aback by their disbelief. Allāh said next,

﴿إِنَّ الَّذِينَ آمَنُوا﴾

«Surely, those who believe» referring to Muslims,

﴿وَالَّذِينَ هَادُوا﴾

«those who are the Jews» who were entrusted with the Tawrah,

﴿وَالصَّبِّئُونَ﴾

«and the Sabians...» a sect from the Christians and Magians who did not follow any particular

religion, as Mujāhid stated. As for the Christians, they are known and were entrusted with the Injil. The meaning here is that if each of these groups believed in Allāh and the Hereafter, which is the Day of Judgement and Reckoning, and performed good actions, which to be so, must conform to Muḥammad's Law, after Muḥammad ﷺ was sent to all mankind and the Jinns. If any of these groups held these beliefs, then they shall have no fear of what will come or sadness regarding what they lost, nor will grief ever affect them. We discussed a similar Āyah before in Sūrat Al-Baqarah [2:62].

﴿لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ وَارْسَلْنَا إِلَيْهِمْ رَسُولًا قُلْنَا جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُهُمْ فَرِيقًا كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ ﴿٦٧﴾ وَحَسِبُوا أَنَّ أَتَّكُونَ فِيْنَا فَعَمُوا وَصَمُوا ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ ثُمَّ عَمُوا وَصَمُوا كَثِيرٌ مِنْهُمْ وَاللَّهُ بِعَمِيرٍ بِمَا يَعْمَلُونَ ﴿٦٨﴾﴾

﴿70. Verily, We took the covenant of the Children of Israel and sent Messengers to them. Whenever there came to them a Messenger with what they themselves desired not, a group of them they called liars, and others among them they killed.﴾

﴿71. They thought there will be no Fitnah (trial or punishment), so they became blind and deaf; after that Allāh turned to them (with forgiveness); yet again many of them became blind and deaf. And Allāh is the All-Seer of what they do.﴾

Allāh reminds that He took the covenant and pledges from the Children of Israel to hear and obey Him and His Messenger. They broke these pledges and covenants and followed their lusts and desires instead of the law, and whichever part of the law they agreed with, they took it. Otherwise, they abandoned it, if it did not conform to their desires. This is why Allāh said,

﴿كَلَّمَا جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُهُمْ فَرِيقًا كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ ﴿٧٠﴾ وَتَوَلَّوْا
أَلَّا تَكُونُوا مِنَّا قَوْمًا وَكُنَّا﴾

﴿Whenever there came to them a Messenger with what they themselves desired not - a group of them they called liars, and others among them they killed. They thought there will be no Fitnah (trial or punishment) so they became blind and deaf.﴾

thinking that they would suffer no repercussions for of the evil that they committed. Consequently, they were blinded from the truth and became deaf, incapable of hearing the truth. For these reasons they were unable to be guided by it. Allāh forgave that, then,

﴿عَسَاوَا وَكُنَّا﴾

﴿yet they became blind and deaf﴾ again,

﴿كَثِيرٌ مِّنْهُمْ وَاللَّهُ يَعْلَمُ ﴿٧١﴾﴾

﴿many of them, and Allāh is the All-Seer of what they do.﴾

He has perfect knowledge of what they do and whomever among them deserves the guidance and whomever deserves misguidance.

﴿لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ۚ وَقَالَ الْمَسِيحُ بَنِي إِسْرَءِيلَ اتَّقُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّكُمْ مَن يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِن أَنصَابٍ ۚ﴾ لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ تَالِيكَ تَلَذُّنَا وَمَا مِن إِلَهِ إِلَّا إِلَهُ وَاحِدٌ وَإِن لَّمْ يَنفَعُوا مِنَّا بِغُلُوبٍ لَّبِئْسَ الَّذِينَ كَفَرُوا بِنَهْمِهِ ۚ هَذَٰلِكَ آيَةُ ٱللَّهِ يُخَوِّتُ إِلَى ٱللَّهِ هَٰتِفَتُهُمْ وَٱللَّهُ عَزِيزٌ ذٰجِبٌ ۚ ﴿٧٢﴾ مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ وَأَتَتْهُ مِزْبَئِيلَةُ ۖ كَنَّا بَٰعْثِلَآنَ ٱلْأَنفُسَآءِ ۖ كَيْفَ نُبَيِّنُ لَهُمُ ٱلْآيَٰتِ كُلَّ قَوْمٍ لَّن مِّنْ أَمَلٍ ۚ ﴿٧٣﴾﴾

472. Surely, they have disbelieved who say: "Allāh is the Messiah [ʿĪsā], son of Maryam." But the Messiah said: "O Children of Israel! worship Allāh, my Lord and your Lord." Verily, whosoever sets up partners (in worship) with Allāh, then Allāh has forbidden Paradise for him, and the Fire will be his abode. And for the wrongdoers there are no helpers. ﴿

473. Surely, they have disbelieved who say: "Allāh is the third of three." And there is no god but One God (Allāh). And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them. ﴿

474. Will they not repent to Allāh and ask His forgiveness? For Allāh is Oft-Forgiving, Most Merciful. ﴿

475. The Messiah [ʿĪsā], son of Maryam, was no more than a Messenger; many were the Messengers that passed away before him. His mother [Maryam] was a Siddiqah. They both used to eat food. Look how We make the Āyāt clear to them; yet look how they are deluded away (from the truth). ﴿

The Disbelief of the Christians; ʿĪsā Only called to Tawhīd

Allāh states that the Christians such sects as Monarchite, Jacobite and Nestorite are disbelievers, those among them who say that ʿĪsā is Allāh. Allāh is far holier than what they attribute to Him. They made this claim in spite of the fact that ʿĪsā made it known that he was the servant of Allāh and His Messenger. The first words that ʿĪsā uttered when he was still a baby in the cradle were, "I am ʿAbdullāh (the servant of Allāh)." He did not say, "I am Allāh," or, "I am the son of

Allāh." Rather, he said,

﴿إِنِّي عَبْدُ اللَّهِ مَنَّانِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا﴾

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

until he said,

﴿وَلِلَّهِ رَبِّي وَرَبُّكُمْ تَعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ﴾

﴿"And verily Allāh is my Lord and your Lord. So worship Him (Alone). That is the straight path."﴾

He also proclaimed to them when he was a man, after he was sent as a Prophet, commanding them to worship his Lord and their Lord, alone without partners,

﴿وَقَالَ الْمَسِيحُ بَنِي إِسْرَءِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَن يُشْرِكْ بِاللَّهِ﴾

﴿But the Messiah said, "O Children of Israel! worship Allāh, my Lord and your Lord." Verily, whosoever sets up partners with Allāh...﴾ in worship;

﴿فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ﴾

﴿...then Allāh has forbidden Paradise for him, and the Fire will be his abode.﴾

as He will send him to the Fire and forbid Paradise for him. Allāh also said;

﴿إِنَّ اللَّهَ لَا يَمُوزُ أَن يَشْرَكَ بِهِ. وَيَغْفِرَ مَا دُونِ ذَلِكَ لِمَن يَشَاءُ﴾

﴿Verily, Allāh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills.﴾ and,

﴿وَنَادَىٰ أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنِ افْعَلُوا عَلَيْنَا مِن الْمَاءِ أَوْ مِنَّا رَزَقَكُمُ اللَّهُ قَالُوا إِنَّ اللَّهَ حَرَّمَهُمَا عَلَى الْكَافِرِينَ﴾

﴿And the dwellers of the Fire will call to the dwellers of Paradise; "Pour on us some water or anything that Allāh has provide you with." They will say: "Allāh has forbidden both to the disbelievers."﴾

It is recorded in the *Ṣaḥīḥ* ^[1] that the Prophet ﷺ had someone proclaim to the people,

إِنَّ الْجَنَّةَ لَا يَدْخُلُهَا إِلَّا نَفْسٌ مُسْلِمَةٌ،

«Only a Muslim soul shall enter Paradise.»

In another narration,

مُؤْمِنَةٌ،

«Only a believing soul...»

This is why Allāh said that 'Isā said to the Children of Israel,

﴿إِنَّكُمْ مَن يَشْرِكْ بِإِلَهِهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ﴾

«Verily, whosoever sets up partners with Allāh, then Allāh has forbidden Paradise for him, and the Fire will be his abode. And there are no helpers for the wrongdoers.»

There is no help from Allāh, nor anyone who will support or protect them from the state they will be in.

Allāh's statement,

﴿لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّكَ ثَلَاثُ ثُلُثٍ﴾

«Surely, they have disbelieved who say: "Allāh is the third of three."»

Mujāhid and several others said that this Āyah was revealed about the Christians in particular. As-Suddi and others said that this Āyah was revealed about taking 'Isā and his mother as gods besides Allāh, thus making Allāh the third in a trinity.^[2] As-Suddi said, "This is similar to Allāh's statement towards the end of the *Sūrah*,

﴿وَإِذْ قَالَ اللَّهُ يٰعِيسَى ابْنُ مَرْيَمَ مَا أَنتَ لِلنَّاسِ اتَّخِذُونَ وَإِني إِلَهِمِّنْ دُونِ اللَّهِ قَالَ سُبْحَانَكَ﴾

«And (remember) when Allāh will say: "O 'Isā, son of Maryam! Did you say unto men: 'Worship me and my mother as two gods besides Allāh?' He will say, "Glory be to You!"» [5:116].^[3]

[1] *Faṭḥ Al-Bārī* 6:207.

[2] *Aṭ-Ṭabari* 10:483.

[3] *Aṭ-Ṭabari* 10:483.

Allāh replied,

﴿وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَحْدَهُ﴾

﴿But there is no god but One God.﴾

meaning there are not many worthy of worship but there is only One God without partners, and He is the Lord of all creation and all that exists. Allāh said next, while threatening and admonishing them,

﴿وَأَن لَّيْسَنَّهُمْ عَلَانَا بِقَوْلِهِمْ﴾

﴿And if they cease not from what they say,﴾ their lies and false claims,

﴿لَيَسَّرَ الْآزِيمَ كَفَرُوا مِنْهُمْ عَذَابَ آيَةٍ﴾

﴿verily, a painful torment will befall the disbelievers among them.﴾ in the Hereafter, shackled and tormented. Allāh said next,

﴿أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَ اللَّهَ عَزَّوَجَلَّ رَجِيمٌ﴾

﴿Will they not repent to Allāh and ask His Forgiveness? For Allāh is Oft-Forgiving, Most Merciful.﴾

This demonstrates Allāh's generosity, kindness and mercy for His creatures, even though they committed this grave sin and invented such a lie and false allegation. Despite all of this, Allāh calls them to repent so that He will forgive them, for Allāh forgives those who sincerely repent to Him.

'Isā is Allāh's Servant and His Mother is a Truthful Believer

Allāh said,

﴿تَا السَّيِّعُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ﴾

﴿The Messiah, son of Maryam, was no more than a Messenger; many were the Messengers that passed away before him.﴾

'Isā is just like the previous Prophets, and he is one of the servants of Allāh and one of His honorable Messengers. Allāh said in another Āyah,

﴿إِن مَّا هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَءِيلَ﴾

﴿He ['Isā] was not more than a servant. We granted Our favor

قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ
وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا
كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ ﴿٧٦﴾ لِمَنِ الَّذِينَ
كَفَرُوا مِنْ بَنِي إِسْرَءِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى
ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٧٧﴾
كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ
مَا كَانُوا يَفْعَلُونَ ﴿٧٨﴾ تَرَى كَثِيرًا مِنْهُمْ
يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنْفُسُهُمْ
أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ ﴿٧٩﴾
وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ مَا اخْتَدَوْهُمُ أُولَئِكَ كَثِيرًا مِنْهُمْ فَيَقْسِفُونَ
﴿٨٠﴾ لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا الْيَهُودَ
وَالَّذِينَ أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ
آمَنُوا الَّذِينَ قَالُوا إِنَّا نَصْرُكَ إِنَّكَ بَيْنَ يَدَيْهِمْ
فَيَقْسِفُونَ وَرُفْسَانَا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ ﴿٨١﴾

to him, and We made him an example for the Children of Israel.﴾

Allāh said next,

﴿وَأَشْهُ صِدِّيقَةً﴾

﴿His mother was a Siddiqah﴾ for she believed in Allāh with complete trust in Him. This is the highest rank she was given, which proves that she was not a Prophet.

Allāh said next,

﴿كَانَا يَأْكُلَانِ الظَّلَامَ﴾

﴿They both used to eat food﴾ needing nourishment and to relieve the call of nature. Therefore, they are just servants like other servants, not

gods as ignorant Christian sects claim, may Allāh's continued curses cover them until the Day of Resurrection. Allāh said next,

﴿أَنظُرْ كَيْفَ نَبِّئُ لَهُمُ الْآيَاتِ﴾

﴿Look how We make the Āyāt clear to them.﴾ making them unequivocal and plain,

﴿ثُمَّ أَنظُرْ أَنَّ يُؤْتَكُوتَ﴾

﴿yet look how they are deluded away (from the truth).﴾

look at the opinions, misguided ideas, and claims they cling to, even after Our clarification and plain, unequivocal explanation.

﴿قُلْ أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّهُمُ الشَّيْءُ
الْعَلِيمُ ﴿٧٦﴾ قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ

فَذُكُّوا مِنْ قَبْلِ وَأَعْلُوا كَثِيرًا وَكَلُوا عَنْ سَوَاءِ الْكَيْدِ ﴿٧٦﴾

﴿76. Say: "How do you worship besides Allāh something which has no power either to harm or to benefit you? But it is Allāh Who is the All-Hearer, All-Knower."﴾

﴿77. Say: "O People of the Scripture! Exceed not the limits in your religion beyond the truth, and do not follow the vain desires of people who went astray before and who misled many, and strayed (themselves) from the right path."﴾

The Prohibition of Shirk (Polytheism) and Exaggeration in the Religion

Allāh admonishes those who take up rivals with Him and worship the idols, monuments and false deities. Allāh states that such false deities do not deserve any degree of Divinity. Allāh said,

﴿قُلْ﴾

﴿Say﴾ O Muḥammad, to those from among the Children of Ādam, such as the Christians, who worship other than Allāh,

﴿أَتَدْعُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ﴾

﴿How do you worship besides Allāh something which has no power either to harm or to benefit you?﴾

meaning, which cannot prevent harm for you nor bring about your benefit,

﴿وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ﴾

﴿But it is Allāh Who is the All-Hearer, All-Knower.﴾

He hears what His servants say and has knowledge of all things. Therefore, how did you worship inanimate objects that do not hear, see or know anything - having no power to bring harm or benefit to themselves let alone others - instead of worshipping Allāh? Allāh then said,

﴿قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ﴾

﴿Say: "O People of the Scripture! Exceed not the limits in your religion beyond the truth,﴾

Meaning: Do not exceed the limits concerning the truth and exaggeration in praising whom you were commanded to honor. You exaggerated in his case and elevated him from the rank of Prophet to the rank of a god. You did this with 'Isā, who was a Prophet, yet you claimed that he is god besides Allāh. This error occurred because you followed your teachers, the advocates of misguidance who came before your time and who,

﴿وَأَسْلَوْا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ﴾

﴿...and who misled many, and strayed (themselves) from the right path,﴾

deviated from the straight path, to the path of misguidance and deviation.

﴿لَوْ أَنَّ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَءِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٧٨﴾ كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُشْكَرِ قُلُوبِهِمْ لَيْسَ مَا كَانُوا يَفْعَلُونَ ﴿٧٩﴾ كَذَرِ كَثِيرًا وَهُمْ بِتَوَلُّوتِ الَّذِينَ كَفَرُوا لَيْسَ مَا كَانُوا يَفْعَلُونَ ﴿٨٠﴾ فَكَرِهْنَاهُمْ لِأَنَّ سَخَطَ اللَّهِ عَلَيْهِمْ فِي الْكَذَابِ هُمْ خَالِدُونَ ﴿٨١﴾ وَلَوْ كَانُوا يُؤْمِنُونَ بِاللهِ وَالْيَوْمِ وَالْآخِرِ وَمَا أَتَوْا آلِهَهُ مَا أَخَذْنَاهُمْ آزِلَةً وَلَكِنَّ كَثِيرًا مِنْهُمْ فَسِقُونَ ﴿٨٢﴾﴾

﴿78. Those among the Children of Israel who disbelieved were cursed by the tongue of Dawūd and 'Isā, son of Maryam. That was because they disobeyed (Allāh and the Messengers) and were ever transgressing (beyond the bounds).﴾

﴿79. They used not to forbid one another from the evil they committed. Vile indeed was what they used to do.﴾

﴿80. You see many of them taking the disbelievers as their friends. Evil indeed is that which they have sent forward before themselves; for that (reason) Allāh is wrath with them, and in torment they will abide.﴾

﴿81. And had they believed in Allāh, and in the Prophet and in what has been revealed to him, never would they have taken them as friends; but many of them are rebellious.﴾

Allāh Cursed the Disbelievers Among the Children of Israel

Allāh states that He has cursed the disbelievers among the Children of Israel long ago, and revealed this fact to His

Prophets Dāwud and 'Isā, son of Maryam. He cursed them because they disobeyed Allāh and transgressed against His creatures. Al-'Awfi reported that Ibn 'Abbās said, "They were cursed in the Tawrah, the Injil, the Zabūr (Psalms) and the Furqān (Qur'ān)." Allāh then states that during their time, their habit was that,

﴿كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُعْصِيَةِ اللَّهِ﴾

«They used not to forbid one another from the evil they committed.»

They did not forbid each other from committing sins and the prohibitions. Allāh chastised them for this behavior, so that their behavior would not be imitated. Allāh said,

﴿بِئْسَ مَا كَانُوا يَفْعَلُونَ﴾

«Vile indeed was what they used to do.»

Hadīths that Order Enjoining Righteousness and Forbidding Evil

There are many *Hadīths* that order enjoining righteousness and forbidding evil. Imām Aḥmad recorded that Hudhayfah bin Al-Yamān said that the Prophet ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ، لَأُأْمَرَنَّ بِالْمَعْرُوفِ، وَلَنْتَهَوَّ عَنْ الْمُنْكَرِ، أَوْ لَيُوشِكَنَّ اللَّهُ أَنْ يَنْفَعَكُمْ عَلَيَّكُمْ عِقَابًا مِنْ عِنْدِهِ، ثُمَّ لَتَدْعُنَّهُ فَلَا يَسْتَجِيبَ لَكُمْ»

«By He in Whose Hand is my soul! You will enjoin righteousness and forbid evil, or Allāh will send a punishment on you from Him. Then, you will supplicate to Him, but He will not accept your supplication.»^[1]

At-Tirmidhi also recorded it and said, "This *Hadīth* is *Hasan*."^[2]

Muslim recorded that Abu Sa'īd Al-Khudri said that the Messenger of Allāh ﷺ said,

«مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ»

[1] Aḥmad 5:388

[2] *Tuhfat Al-Aḥwadhī* 6:391.

«He among you who witnesses an evil, let him change it with his hand, if he cannot do that, then by his tongue, if he cannot do even that, then with his heart, and this is the weakest faith.»^[1]

Abu Dāwud said that Al-'Urs, meaning Ibn 'Amīrah, said that the Prophet ﷺ said,

«إِذَا عَمِلَتِ الْخَطِيئَةُ فِي الْأَرْضِ كَانَ مَنْ شَهِدَهَا فَكَرَمَهَا، - وَقَالَ مَرَّةً فَأَنْكَرَهَا -
كَانَ كَمَنْ غَابَ عَنْهَا، وَمَنْ غَابَ عَنْهَا فَرَضِيهَا كَانَ كَمَنْ شَهِدَهَا»

«When sin is committed on the earth, then whoever witnesses it and hates - (once he said): forbids it, will be like those who did not witness it. Whoever was absent from it, but agreed with it, will be like those who witness it.»

Only Abu Dāwud recorded this *Hadīth*.^[2] Abu Dāwud recorded that one of the Companions said that the Prophet ﷺ said,

«لَنْ يَهْلِكَ النَّاسُ حَتَّى يَغْدِرُوا أَوْ يُعْذِرُوا مِنْ أَنْفُسِهِمْ»

«The people will not perish until they do not leave -or- have any excuse for themselves.»^[3]

Ibn Mājah recorded that Abu Sa'īd Al-Khudri said that the Messenger of Allāh ﷺ gave a speech once and said,

«أَلَا لَا يَمْتَنِعَنَّ رَجُلًا مَخِيئَةُ النَّاسِ أَنْ يَقُولَ الْحَقَّ إِذَا عَلِمَهُ»

«Behold! Fear from people should not prevent one from saying the truth if he knows it.» Abu Sa'īd then cried and said, "By Allāh! We have seen some errors, but we feared (the people)."^[4]

Another *Hadīth* that Abu Sa'īd narrated states that the Messenger of Allāh ﷺ said,

«أَفْضَلُ الْجِهَادِ كَلِمَةُ حَقٍّ عِنْدَ سُلْطَانٍ جَائِرٍ»

«The best Jihād is a word of truth proclaimed before an unjust ruler.»

[1] Muslim 1:69.

[2] Abu Dāwud: 4345.

[3] Abu Dāwud: 4347.

[4] Ibn Mājah: 4007.

Recorded by Abu Dāwud, At-Tirmidhi, and Ibn Mājah.^[1] At-Tirmidhi said, "*Ḥasan Gharīb* from this route of narration."

Imām Aḥmad recorded that Ḥudhayfah said that the Prophet ﷺ said,

«لَا يَبْغِي لِمُسْلِمٍ أَنْ يَذِلَّ نَفْسَهُ»

«It is not required of the Muslim that he humiliate himself.»

They said, 'How does one humiliate himself?' he said;

«يَتَعَرَّضُ مِنَ الْبَلَاءِ لِمَا لَا يَطِيقُ»

«He takes on trials that he is not capable of enduring.»^[2]

This was recorded by At-Tirmidhi and Ibn Mājah, and At-Tirmidhi said, "This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*."^[3]

Censuring the Hypocrites

Allāh said,

﴿كَرِهَ كَثِيرًا مِنْهُمْ أَنْ يُولُوا الَّذِينَ كَفَرُوا﴾

«You see many of them taking the disbelievers as their friends.»

Mujāhid said that this *Āyah* refers to the hypocrites. Allāh's statement,

﴿لَيْسَ مَا قَدَّمَتْ لَهُمْ أَنْفُسُهُمْ﴾

«Evil indeed is that which they have sent forward before themselves;»

by giving their loyalty and support to the disbelievers, instead of the believers. This evil act caused them to have hypocrisy in their hearts and brought them the anger of Allāh, that will remain with them until the Day of Return. Allāh said;

﴿أَنْ سَخَطَ اللَّهُ عَلَيْهِمْ﴾

«for that (reason) Allāh is wrath with them» because of what they did. Allāh next said that,

﴿وَفِي الْمَكَاذِبِ قَوْمٌ خَلِيلُونَ﴾

[1] Abu Dāwud 4:514, *Tuḥfat Al-Aḥwadhi* 6:395, and Ibn Mājah 2:1329.

[2] Aḥmad 5:1405.

[3] *Tuḥfat Al-Aḥwadhi* 6:531, Ibn Mājah 2:1332.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١٢٢

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَإِذْ أَسْمِعُوا مَا أُنْزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٨٦﴾ وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبَّنَا مَعَ الْقَوْمِ الصَّالِحِينَ ﴿٨٧﴾ فَأَنْذَرَهُمْ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَٰلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٨٨﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿٨٩﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحَرُّوا طَيْبًا مَّا مَلَكَ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٩٠﴾ وَكُلُوا مِمَّا رَزَقَكُمْ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿٩١﴾ لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ ۖ فَكَفَرْتُمْ ۖ فَاطْعَامُ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا تُطْعَمُونَ ۖ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ ۚ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ۚ ذَٰلِكَ كَفْرَةٌ أَيْدِيكُمْ إِذَا حَلَفْتُمْ ۚ وَاحْفَظُوا أَيْمَانَكُمْ ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٩٢﴾

believe in Allāh, the Prophet ﷺ and what was revealed to him,

﴿وَلَكِنْ كَثِيرًا مِنْهُمْ فَسِيقُونَ﴾

﴿but many of them are rebellious﴾. disobedient to Allāh and His Messenger and defiant of the *Āyāt* of His revelation that He sent down.

﴿لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدُوًّا لِلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَتَرَكُوا وَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ آمَنُوا الْيَهُودَ قَالُوا إِنَّا نَفْسُكَ ذَٰلِكَ بِأَنَّ مِنْهُمْ قَنِينَ ۖ وَهُمْ قَا وَهُمْ لَا يَتَّبِعُونَ ﴿٨٦﴾ وَإِذْ أَسْمِعُوا مَا أُنْزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٨٧﴾ وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبَّنَا مَعَ الْقَوْمِ الصَّالِحِينَ ﴿٨٨﴾ فَأَنْذَرَهُمْ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَٰلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٨٩﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا

﴿in torment they will abide﴾ on the Day of Resurrection.

Allāh's statement,

﴿وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ وَالْآخِرِ وَمَا أَتَتْ إِلَيْهِمْ مَا آخِذُهُمْ أُولَٰئِكَ﴾

﴿And had they believed in Allāh, and in the Prophet and in what has been revealed to him, never would they have taken them as friends.﴾

meaning, had they sincerely believed in Allāh, His Messenger and the Qur'an, they would not have committed the evil act of supporting the disbelievers in secret and being enemies with those who

يَا أَيُّهَا الَّذِينَ آمَنُوا أَحْسَنُ لِلْمَجْرِمِ

﴿82. Verily, you will find the strongest among men in enmity to the believers the Jews and those who commit Shirk, and you will find the nearest in love to the believers those who say: 'We are Christians.' That is because among them are priests and monks, and they are not proud.﴾

﴿83. And when they listen to what has been sent down to the Messenger, you see their eyes overflowing with tears because of the truth they have recognized. They say: "Our Lord! We believe; so write us down among the witnesses."﴾

﴿84. "And why should we not believe in Allāh and in that which has come to us of the truth? And we wish that our Lord will admit us along with the righteous people."﴾

﴿85. So because of what they said, Allāh awarded them with Gardens under which rivers flow, they will abide therein forever. Such is the reward of good-doers.﴾

﴿86. But those who disbelieved and belied Our Āyāt, they shall be the dwellers of Hell.﴾

The Reason Behind Revealing these Āyāt

Sa'īd bin Jubayr, As-Suddi and others said that these Āyāt were revealed concerning a delegation that An-Najāshi (King of Ethiopia) sent to the Prophet ﷺ in order to hear his words and observe his qualities. When the delegation met with the Prophet ﷺ and he recited the Qur'ān to them, they embraced Islām, cried and were humbled. Then they returned to An-Najāshi and told him what happened.^[1] 'Atā' bin Abi Rabāh commented, "They were Ethiopians who embraced Islām when the Muslims who migrated to Ethiopia resided among them." Qatādah said, "They were some followers of the religion of 'Īsā, son of Maryam, who when they saw Muslims and heard the Qur'ān, they became Muslims without hesitation."^[2] Ibn Jarīr said that these Āyāt were revealed concerning some people who fit this description, whether they were from Ethiopia or otherwise.

Allāh said,

^[1] Aṭ-Ṭabari 10:499,500.

^[2] Aṭ-Ṭabari 10:501.

﴿وَتَجِدَنَّ أَشَدَّ النَّاسِ عَدُوًّا لِلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا﴾

﴿Verily, you will find the strongest among men in enmity to the believers the Jews and those who commit Shirk,﴾

This describes the Jews, since their disbelief is that of rebellion, defiance, opposing the truth, belittling other, people and degrading the scholars. This is why the Jews - may Allāh's continued curses descend on them until the Day of Resurrection - killed many of their Prophets and tried to kill the Messenger of Allāh ﷺ several times, as well as, performing magic spells against him and poisoning him. They also incited their likes among the polytheists against the Prophet ﷺ.

Allāh's statement,

﴿وَتَجِدَنَّ أَقْرَبَهُم مَّوَدَّةَ الَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا نَسْرُوهُ﴾

﴿and you will find the nearest in love to the believers those who say: "We are Christians."﴾

refers to those who call themselves Christians, who follow the religion of the Messiah and the teachings of his Injil. These people are generally more tolerant of Islām and its people, because of the mercy and kindness that their hearts acquired through part of the Messiah's religion. In another Āyah, Allāh said;

﴿وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهَابَنَةً﴾

﴿And We ordained in the hearts of those who followed him, compassion, mercy, and monasticism...﴾^[1] [57:27].

In their book is the saying; "He who strikes you on the right cheek, then turn the left cheek for him." And fighting was prohibited in their creed, and this is why Allāh said,

﴿ذَٰلِكَ بِأَنَّهُمْ قَتَلُوا نَبِيَّكُمْ وَأَنَّهُمْ لَا يَتَضَرَّعُونَ﴾

^[1] Ibn Kathir only mentioned this much of the Āyah, and what he intended by it should be clear to the reader. However, the remainder of the Āyah, which can be translated as; ﴿that they invented which We did not prescribe for them.﴾ (referring to monasticism) obviously contradicts Ibn Kathir's objective here. He himself discusses this issue shortly, as well as at the end of the Tafsir of Sūrat Al-Hadid, as will appear later, if Allāh wills.

﴿That is because among them are Qissisīn (priests) and Ruḥbān (monks), and they are not proud.﴾

This means that among them are Qissisīn (priests). The word *Ruḥbān* refers to one dedicated to worship.

Allāh said,

﴿ذَٰلِكَ بِأَنَّهُمْ فَيَسْبِيحُونَ وَرُحَبَاءَ وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ﴾

﴿That is because among them are priests and monks, and they are not proud.﴾

This describes them with knowledge, worship and humbleness, along with following the truth and fairness.

﴿وَإِذَا سَمِعُوا مَا أُنْزِلَ إِلَى الرَّسُولِ رَأَوْا أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ﴾

﴿And when they listen to what has been sent down to the Messenger, you see their eyes overflowing with tears because of the truth they have recognized.﴾

This refers to the good news that they have about the advent of Muḥammad ﷺ,

﴿يَقُولُونَ رَبَّنَا مَا أَفْكُنَاكَ مِنَ الْثَّاهِلِينَ﴾

﴿They say: "Our Lord! We believe; so write us down among the witnesses."﴾

who testify to the truth and believe in it.

﴿وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ وَنَطْلُعُ أَنْ يُدْعِيََنَا رَبَّنَا مَعَ الْقَوْمِ

الصَّالِحِينَ﴾

﴿"And why should we not believe in Allāh and in that which has come to us of the truth? And We wish that our Lord will admit us (in Paradise) along with the righteous people."﴾

Such sect of Christians are those mentioned in Allāh's statement,

﴿وَإِنْ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنْزِلَ إِلَيْكُمْ وَمَا أُنْزِلَ إِلَيْهِمْ خَشِيعِينَ لِلَّهِ﴾

﴿And there are, certainly, among the People of the Scripture, those who believe in Allāh and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allāh.﴾ [3:199] and,

﴿الَّذِينَ آمَنُوا بِالْكِتَابِ مِنْ قَبْلِهِ. هُمْ بِهِ يُؤْمِنُونَ ۖ وَلَئِنْ قِيلَ لَهُمْ قَالُوا مَا آمَنَّا بِهِ إِلَّا الْحَقُّ

مِنْ رَبِّنَا إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ ﴿٥٣﴾

«Those to whom We gave the Scripture before it, they believe in it (the Qur'ān). And when it is recited to them, they say, "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we were Muslims"» [28:52-53], until,

﴿لَا يَتَّبِعُ الْجَاهِلِينَ﴾

«"We seek not the ignorant."» [28:55]

This is why Allāh said here,

﴿فَأَنبَهُهُ اللَّهُ بِمَا قَالُوا﴾

«So because of what they said, Allāh awarded them...» rewarding them for embracing the faith and recognizing and believing in the truth,

﴿جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا﴾

«Gardens under which rivers flow (in Paradise), they will abide therein forever.»

and they will never be removed from it, for they will dwell and remain in it forever and ever,

﴿وَذَٰلِكَ جَزَاءُ الْمُحْسِنِينَ﴾

«Such is the reward of good-doers» who follow the truth and obey it wherever, whenever and with whomever they find it. Allāh then describes the condition of the miserable.

﴿وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا﴾

«But those who disbelieved and belied Our Āyāt,» defied and opposed them,

﴿أُولَٰئِكَ أَصْحَابُ الْجَهَنَّمَ﴾

«they shall be the dwellers of the (Hell) Fire.»

For they are the people of the Fire who will enter and reside in it (eternally).

﴿يُنَادِيهِمُ الَّذِينَ آمَنُوا لَا تَحْزَنْهُمْ حَبِيبٌ مَا لَمْ يَلَمْ اللَّهُ نَفْسًا وَلَا مَقْدُونًا إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْمُنْفَرِينَ ﴿٥٤﴾﴾

﴿وَالَّذِينَ آمَنُوا وَكَانُوا فِي شُكٍّ﴾

«87. O you who believe! Make not unlawful the good things

which Allāh has made lawful to you, and transgress not. Verily, Allāh does not like the transgressors.﴾

﴿88. And eat of the things which Allāh has provided for you, lawful and good, and have Taqwā of Allāh in Whom you believe.﴾

There is No Monasticism in Islām

'Ali bin Abi Ṭalḥah said that Ibn 'Abbās said, "This Āyah [5:87] was revealed about some of the Companions of the Prophet ﷺ who said, 'We should cut off our male organs, abandon the desires of this life and travel in the land, just as the *Ruhbān* (monks) do.' When the Prophet ﷺ heard of this statement, he summoned them and asked them if they made this statement and they answered 'Yes.' The Prophet ﷺ said,

«لِكِنِّي أَصُومُ وَأُفْطِرُ، وَأُصَلِّي، وَأَنَاْمُ، وَأَتَكِبُ النِّسَاءَ، فَمَنْ أَخَذَ بِشَيْءٍ فَهُوَ مِنِّي، وَمَنْ لَمْ يَأْخُذْ بِشَيْءٍ فَلَيْسَ مِنِّي»

«I fast and break my fast, pray and sleep, and marry women. Whoever follows my Sunnah is of me, and whoever abandons my Sunnah is not of me.»^[1]

Ibn Abi Hātim also collected this Ḥadīth. Ibn Marduwyah recorded that Al-'Awfi said that Ibn 'Abbās narrated a similar Ḥadīth. It is recorded in the Two *Ṣaḥīḥs* that 'Ā'ishah said that some of the Companions asked the wives of the Prophet ﷺ about the acts of worship that he performed in private. One of them said, "I will not eat meat," another said, "I will not marry women," while the third said, "I will not sleep on the bed." When the Prophet ﷺ heard this statement, he said,

«مَا بَالُ أَقْوَامٍ يَقُولُ أَخَذَهُمْ كَذَا وَكَذَا، لِكِنِّي أَصُومُ وَأُفْطِرُ، وَأَنَاْمُ وَأَتَكِبُ، وَاللَّحْمُ، وَأَتَزَوَّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَنْ شَيْءٍ فَلَيْسَ مِنِّي»

«What is the matter with some people who said such and such? I fast and break the fast, sleep and wake to stand to pray, eat meat, and marry women. He who is not pleased with my Sunnah is not of me.»^[2]

[1] At-Ṭabari 10:518. Similar mention of the cause of revelation is recorded by Al-Bukhārī.

[2] *Fath Al-Bārī* 9:5, Muslim 2:1020.

Allāh's statement,

﴿وَلَا تَسْرِبُوا﴾

﴿and transgress not.﴾

means, do not exaggerate and make it hard for yourselves by prohibiting the permissible things. Do not transgress the limits by excessively indulging in the permissible matters; only use of it what satisfies your need; and do not fall into extravagance. Allāh said in other *Āyāt*,

﴿وَكُلُوا وَشَرِبُوا وَلَا تَسْرِبُوا﴾

﴿And eat and drink but waste not by extravagance.﴾[7:31], and,

﴿وَالَّذِينَ إِذَا أَنفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا﴾

﴿And those, who, when they spend, are neither extravagant nor miserly, but hold a medium (way) between those (extremes).﴾[25:67]

So Allāh legislated a medium way between those who are extreme and those who fall into shortcomings, and it does not allow excessive application, nor lack of application. This is why Allāh said here,

﴿لَا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَسْرِبُوا بِمَا اللَّهُ لَا يُحِبُّ الْمُسْرِفِينَ﴾

﴿Make not unlawful the good things which Allāh has made lawful to you, and transgress not. Verily, Allāh does not like the transgressors.﴾

then He said,

﴿وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا﴾

﴿And eat of the things which Allāh has provided for you, lawful and good,﴾[5:88],

eat of those items that are pure and lawful for you,

﴿وَاتَّقُوا اللَّهَ﴾

﴿and have Taqwā of Allāh,﴾

in all your affairs, obey Him and seek His pleasure, all the while staying away from defiance and disobedience of Allāh,

﴿وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ مِنْهُ مُخْشِعُونَ﴾

﴿and have Taqwā of Allāh in Whom you believe.﴾

﴿لَا يُؤَاخِذُكُمُ اللَّهُ بِالْفُحْشِ إِنَّمَا يَأْخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ فَكَفَّرتُمْ، إِمَامًا
عَشْرَةَ مَسْكِينٍ مِنْ أَوْسَطِ مَا تَطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْفَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ مَنْ لَمْ يَجِدْ
فِي سَبِيلِ اللَّهِ مَالًا فَلْيَقْرَأْ بِالْأَيْمَانِ إِذَا حَلَفَ وَأَحْصُوا أَيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ
آيَاتِهِ لَعَلَّكُمْ تَتَّقُونَ﴾

﴿89. Allāh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten poor, on a scale of the Awsat of that with which you feed your own families; or clothe them; or free a slave. But whosoever cannot afford, then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths. Thus Allāh makes clear to you His Āyāt that you may be grateful.﴾

Unintentional Oaths

We mentioned the subject of unintentional oaths in Sūrat Al-Baqarah, all praise and thanks are due to Allāh, and so we do not need to repeat it here. We also mentioned that the *Laghw* in oaths refers to one's saying, "No by Allāh," or, "Yes, by Allāh," unintentionally.

Expiation for Breaking the Oaths

Allāh said,

﴿وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ﴾

﴿but He will punish you for your deliberate oaths.﴾ in reference to the oaths that you intend in your hearts,

﴿كَفَّرتُمْ، إِمَامًا عَشْرَةَ مَسْكِينٍ﴾

﴿for its expiation (a deliberate oath) feed ten poor,﴾, who are needy, not able to find necessities of the life.

Allāh's statement,

﴿مِنْ أَوْسَطِ مَا تَطْعَمُونَ أَهْلِيكُمْ﴾

﴿on a scale of the Awsat of that with which you feed your own families;﴾

means, "On the average scale of what you feed your families."

according to Ibn 'Abbās, Sa'īd bin Jubayr and 'Ikrimah.^[1] 'Aṭā' Al-Khurāsānī commented on the *Āyah*, "From the best of what you feed your families".^[2] Allāh's statement,

﴿أَوْ كَسَوْتُهُمْ﴾

«*or clothe them*» refers to clothing each of the ten persons with what is suitable to pray in, whether the poor person was male or female. Allāh knows best. Al-'Awfi said that Ibn 'Abbās said that the *Āyah* means a robe or garment for each poor person (of the ten).^[3] Mujāhid also said that the least of clothing, referred to in the *Āyah*, is a garment, and the most is whatever you wish.^[4] Al-Ḥasan, Abu Ja'far Al-Bāqir, 'Aṭā', Ṭāwūs, Ibrāhīm An-Nakha'ī, Ḥammād bin Abi Sulaymān and Abu Mālik said that it means (giving each of the ten poor persons) a garment each.^[5] Allāh's statement,

﴿أَوْ تَحْرِيرُ رَقَبَةٍ﴾

«*or free a slave*» refers to freeing a believing slave. In the *Muwatta'* of Mālik, the *Musnad* of Ash-Shāfi'ī and the *Ṣaḥīḥ* of Muslim, a lengthy *Ḥadīth* was recorded that 'Umar bin Al-Ḥakam As-Sulami said that he once had to free a slave (as atonement) and he brought a black slave girl before the Messenger of Allāh ﷺ, who asked her;

«أَيْنَ اللَّهُ؟»

«Where is Allāh?» She said, "Above the heavens." He said,

«مَنْ أَنَا؟»

«Who am I?» She said, "The Messenger of Allāh." He said,

«أَغْنِيهَا فَإِنَّهَا مُؤْمِنَةٌ»

«Free her, for she is a believer.»^[6]

There are three types of expiation for breaking deliberate

[1] Aṭ-Ṭabari 10:541.

[2] Aṭ-Ṭabari 10:531.

[3] Aṭ-Ṭabari 10:547.

[4] Aṭ-Ṭabari 10:545.

[5] Aṭ-Ṭabari 10:545, 546.

[6] Al-Muwatta' 2:776, Ar-Risālah no.75, Muslim 1:38.

بِأَيِّهَا

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بِأَيِّهَا

يَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنصَابُ وَالْأَزْلَمُ رَجَسٌ
 مِّنْ عَمَلِ الشَّيْطَانِ فَأَجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٢٣﴾ ۞ إِنَّمَا يُرِيدُ
 الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ
 وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿١٢٤﴾ ۞ وَأَطِيعُوا
 اللَّهَ وَأَطِيعُوا الرَّسُولَ وَاحِدًا وَإِنْ تَوَلَّيْتُمْ فَأَعْلَوْنَا أَنَّمَا عَلَى
 رَسُولِنَا الْبَلَاغُ الْمُبِينُ ﴿١٢٥﴾ ۞ لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا
 الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا ءَامَنُوا وَعَمِلُوا
 الصَّالِحَاتِ ثُمَّ اتَّقَوْا ءَامَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا اللَّهُ يُحِبُّ الْمُحْسِنِينَ
 ﴿١٢٦﴾ ۞ يَأْتِيهَا الَّذِينَ ءَامَنُوا لِيَبْلُوَكُمْ اللَّهُ بِشَيْءٍ مِّنَ الصَّيْدِ تَلَّاهُ
 أَيَدِيكُمْ وَرِمَاحَكُمْ لِيَعْلَمَ اللَّهُ مَنِ اخْتَفَاهُ ۖ بِالْغَيْبِ فَمَنِ اعْتَدَىٰ بَعْدَ
 ذَلِكَ فَلَهُ ۖ عَذَابٌ أَلِيمٌ ﴿١٢٧﴾ ۞ يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَقْتُلُوا الصَّيْدَ
 وَأَنْتُمْ حُرُمٌ وَمَنْ قَتَلَهُ ۖ مِنْكُمْ مُّعْتَمِدًا قَضَاءً ۖ يُثَلَّ بِمَا قَتَلَ مِنَ النَّعِيمِ
 يُحْكَمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ هَذَا بِأَنَّ الْكُتُبَ أَوْ كَثْرَةُ طَعْمِ
 مَسْكِينٍ أَوْ عَدْلٌ ذَاكٍ صِيَامًا لِّذَوِّقٍ وَبِالْأَمْرِ ۖ عَفَا اللَّهُ عَنْهَا
 مَلْفٌ وَمَنْ عَادَ ۖ فَيَسْخَرْهُمُ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ﴿١٢٨﴾ ۞

oaths, and whichever one chooses, it will suffice, according to the consensus (of the scholars). Allāh mentioned the easiest, then the more difficult options, since feeding is easier than giving away clothes, and giving away clothes is easier than freeing a slave. If one is unable to fulfill any of these options, then he fasts for three days for expiation, just as Allāh said,

﴿مَنْ لَمْ يَجِدْ فِيمَا تَلَّاهُ الْكُفْرَ﴾

﴿But whosoever cannot afford (that), then he should fast for three days.﴾

Ubayy bin Ka'b and Ibn Mas'ūd and his

students read this Āyah as follows, "Then he should fast three consecutive days."¹¹ Even if this statement was not narrated to us as a part of the Qur'ān through *Mutawātir* narration, it would still be an explanation of the Qur'ān by the Companions that has the ruling of being related from the Prophet ﷺ. Allāh's statement,

﴿ذَلِكَ كَثْرَةُ إِمْتِنَانِكُمْ إِذَا حَلَقْتُمْ﴾

﴿That is the expiation for the oaths when you have sworn.﴾ [5:89] means, this is the legal way to atone for deliberate oaths,

﴿وَأَحْفَظُوا أَيْمَانَكُمْ﴾

¹¹ At-Tabari 5:31.

'Ali bin Abi Ṭālib, the Leader of the Faithful, said that chess is a type of gambling.^[1] Ibn Abi Ḥātim recorded that 'Aṭā', Mujāhid and Ṭāwus, or , two of them, said that every type of gambling, including children's playing with (a certain type of) nuts, is *Maysir*.^[2] Ibn 'Umar said that *Al-Maysir* means gambling,^[3] and this is the same statement that Aḍ-Ḍaḥḥāk reported from Ibn 'Abbās,^[4] who added, "They used to gamble during the time of *Jāhiliyyah*, until Islām came. Allāh then forbade them from this evil behavior."

Meaning of *Anṣāb* and *Azlām*

Al-Anṣāb were altar stones, in whose vicinity sacrifices were offered (during the time of *Jāhiliyyah*), according to Ibn 'Abbās, Mujāhid, 'Aṭā', Sa'īd bin Jubayr and Al-Ḥasan. They also said that *Al-Azlām* were arrows that they used for lotteries to make decisions, as Ibn Abi Ḥātim narrated.

Allāh said,

﴿رِيْسٌ مِّنْ عَمَلِ الشَّيْطَانِ﴾

«A Rijs of Shayṭān's handiwork»

meaning, abomination of Shayṭān's handiwork, according to 'Ali bin Abi Ṭalḥah who reported it from Ibn 'Abbās.^[5] Sa'īd bin Jubayr said that *Rijs* means 'sin'^[6] while Zayd bin Aslam said; "An evil handiwork of Shayṭān."^[7]

﴿فَاجْتَنِبُوا﴾

«So avoid that» avoid all of these abominations,

﴿لَّعَلَّكُمْ تَتْلِبُونَ﴾

«in order that you may be successful.» and this is a statement of encouragement. Allāh said next,

[1] Such saying, through all of its routes, is not authentically attributable to him, may Allāh be pleased with him.

[2] Aṭ-Ṭabari 4:322,323.

[3] Aṭ-Ṭabari 4:325.

[4] Aṭ-Ṭabari 4:324.

[5] Aṭ-Ṭabari 10:565.

[6] Aṭ-Ṭabari 4:330.

[7] Aṭ-Ṭabari 10:565.

﴿إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ﴾ (٩١)

﴿Shayṭān wants only to excite enmity and hatred between you with Khamr (intoxicants) and Maysir (gambling), and hinder you from the remembrance of Allāh and from the Ṣalāh (the prayer). So, will you not then abstain?﴾

This is a threat and a warning.

Ḥadīths that Prohibit Khamr (Intoxicants)

Imām Aḥmad recorded that Abu Hurayrah said, "There were three stages to prohibiting Khamr (intoxicants). When the Messenger of Allāh ﷺ migrated to Al-Madīnah, the people were consuming alcohol and gambling, so they asked the Messenger of Allāh ﷺ about these things, Allāh revealed,

﴿يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعَةٌ لِلنَّاسِ﴾

﴿They ask you about alcoholic drink and gambling. Say: "In them is a great sin, and (some) benefit for men."﴾ [2:219],

until the end of the Āyah. The people said, 'They (intoxicants and gambling) were not prohibited for us. Allāh only said,

﴿فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعَةٌ لِلنَّاسِ﴾

﴿In them is a great sin, and (some) benefit for men.﴾

So they went on drinking Khamr until one day, one of the emigrants lead his companions in the Maghrib prayer and mixed up the Āyāt in his recitation. Thereafter, Allāh sent down a tougher statement,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّى تَعْلَمُوا مَا تَقُولُونَ﴾

﴿O you who believe! Approach not the Ṣalāh (the prayer) when you are in a drunken state until you know (the meaning of) what you utter.﴾ [4:43]

Then, the people would drink before the time of the prayer so that they would attend the prayer while sober. A firmer Āyah was later revealed,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا لَكُمْ مِنَ الْخَمْرِ وَالْمَيْسِرِ وَالْأَصَابِ وَالْأَزْلَمِ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ

تَقْلِحُونَ﴾ (٩٠)

﴿O you who believe! Khamr, Maysir, Anṣāb, and Azlām are an abomination of Shayṭān's handiwork. So avoid that in order that you may be successful.﴾[5:90-91]

So they said, 'We abstained, O Lord!' Later, some people said, 'O Allāh's Messenger! Some people died in the cause of Allāh, while some others died in their beds, but they used to drink alcohol and indulge in gambling, which Allāh has made a Rījs of the work of Shayṭān.' So Allāh sent down,

﴿قَسَىٰ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ إِمَّا يَمْشُوا﴾

﴿Those who believe and do righteous good deeds, there is no sin on them for what they ate...﴾ [5:93], until the end of the Āyah.

The Prophet ﷺ said,

﴿لَوْ حُرِّمَ عَلَيْهِمْ لَتَرَكُوهُ كَمَا تَرَكْتُمْ﴾

«Had they been made impermissible for them, they would have abandoned them as you have abandoned them.» Aḥmad recorded this Ḥadīth.^[1]

Imām Aḥmad recorded that 'Umar bin Al-Khaṭṭāb said, "O Allāh! Explain the verdict about Khamr to us clearly." The Āyah in Sūrat Al-Baqarah was revealed,

﴿يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْمِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ﴾

﴿They ask you about alcoholic drink and gambling. Say: "In them is a great sin."﴾[2:219]

'Umar was summoned and this Āyah was recited to him, but he still said, "O Allāh! Make the verdict of Khamr clear to us." Then the Āyah in Sūrat An-Nisā' was revealed,

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنتُمْ سُكَارَىٰ﴾

﴿O you who believe! Do not approach the Ṣalāh when you are in a drunken state.﴾[4:43]

Thereafter, the Prophet ﷺ had someone herald when it was time to pray, "Those in a drunken state are not to approach the prayer." 'Umar was again summoned and the Āyah was recited to him, but he still said, "O Allāh! Make the verdict concerning

[1] Aḥmad 2:351.

Khamr clear to us." Then, the *Āyah* in *Sūrat Al-Mā'idah* [5:91] was revealed, and 'Umar was summoned and it was recited to him. When he reached the part of the *Āyah* that reads,

﴿فَلْأَنْتُمْ شُرَكَاءُ﴾

«So, will you not then abstain?» [5:91],

'Umar said, "We abstained, we abstained."^[1] Abu Dāwud, At-Tirmidhi, and An-Nasā'ī^[2] recorded this *Hadīth*. 'Ali bin Al-Madīni and At-Tirmidhi graded it *Ṣaḥīḥ*.

It is recorded in the Two *Ṣaḥīḥs*, that 'Umar bin Al-Khaṭṭāb said in a speech; while standing on the *Minbar* of the Messenger of Allāh (in the Prophet's *Masjid* in Al-Madīnah) "O people! The prohibition of *Khamr* was revealed; and *Khamr* was extracted from five things: From grapes, dates, honey, wheat and barley. *Khamr* is what intoxicates the mind."^[3] Al-Bukhārī recorded that Ibn 'Umar said, "The prohibition of *Khamr* was revealed when there were five kinds of intoxicants in Al-Madīnah, besides what was produced from grapes."^[4]

Another *Ḥadīth*

Imām Aḥmad recorded that Anas said, "I once was giving an alcoholic beverage to Abu 'Ubaydah bin Al-Jarrāḥ, 'Ubayy bin Ka'b, Suhayl bin Bayḍā' and several of their friends meeting at Abu Ṭalḥah's house. When they were almost intoxicated, some Muslims came and said, 'Did you not know that *Khamr* has been prohibited?' They said, 'We'll wait and ask.' They then said, 'O Anas! Spill the remaining alcohol out of your container.' By Allāh! They never drank it again, and their *Khamr* at that time was made from unripe and normal dates."^[5] This is also recorded in the Two *Ṣaḥīḥs*. In another narration by Anas, "I was the butler of the people in the house of Abu Ṭalḥah when *Khamr* was prohibited, and in those days alcohol was made from unripe and normal dates. A caller then

[1] Aḥmad 1:53.

[2] Abu Dāwud 4:79, *Tuḥfat Al-Aḥwadhī* 8:417, An-Nasā'ī 8:286.

[3] *Fath Al-Bārī* 8:126, Muslim 4:2322.

[4] *Fath Al-Bārī* 8:126.

[5] Aḥmad 3:181.

heralded, and Abu Talḥah ordered me to see what it was about. So I found that a person was announcing that alcoholic drinks had been prohibited. Abu Talḥah ordered me to go out and spill the wine. I went out and spilled it, and it flowed in the streets of Al-Madīnah. Some people said, 'Some people were killed and wine was still in their stomachs.' Later on, Allāh's revelation came,

﴿لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا﴾

«Those who believe and do righteous good deeds, there is no sin on them for what they ate...» [5:93].^[1]

Ibn Jarīr recorded that Anas bin Mālik said, "I was serving Abu Talḥah, Abu 'Ubaydah bin Al-Jarrāḥ, Abu Dujānah, Mu'adh bin Jabal and Suhayl bin Bayḍā', until they became intoxicated from an alcoholic drink made of mixed unripe and normal dates. Then I heard someone herald, 'Khamr has been made illegal.' So no one went in or out until we spilled the alcohol and broke its barrels. Some of us then performed ablution and others took a shower, and we wore some perfume. We then went out to the Masjid while the Messenger of Allāh ﷺ was reciting,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّا جَعَلْنَا الْخَمْرَ وَالْأَنسَابَ وَالْأَزْلَامَ رِجْسًا وَمِثْلَ نَجَسٍ عَلَيَّ النَّجَاسَىٰ فَاجْتَنِبُوا﴾

«O you who believe! Khamr, Maysir, Anṣāb, and Azlām are only an abomination of Shayṭān's handiwork. So avoid that...» [5:90], until,

﴿فَهَلْ أَنتُم مُّتَعَدُّونَ﴾

«So, will you not then abstain?» [5:91].

A man asked, 'O Allāh's Messenger! What about those who died drinking it?' Allāh sent down the verse,

﴿لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا﴾

«Those who believe and do righteous good deeds, there is no sin on them for what they ate...» [5:93].^[2]

[1] Fath Al-Bārī 5:133, Muslim 3:1570.

[2] Aṭ-Ṭabari 10:578.

Another Hadith

Imām Aḥmad recorded that Ibn 'Umar said that the Messenger of Allāh ﷺ said,

«لُعِنَتِ الْخَمْرُ عَلَى عَشْرَةٍ أَوْجُو: لُعِنَتِ الْخَمْرُ بِمَيْيَتِهَا، وَشَارِبُهَا، وَسَاقِيهَا، وَبَائِعُهَا، وَمُبْتَاعُهَا، وَعَاصِرُهَا، وَمُعْتَصِرُهَا، وَحَامِلُهَا، وَالْمَحْمُولَةُ إِلَيْهِ، وَآكِلُ نَمِيَّتِهَا»

«Ten matters related to Khamr were cursed. Khamr itself was cursed, whoever drinks it, its server, seller, buyer, brewer, who asks for it to be brewed, whoever carries it, whomever it is carried to and whoever consumes its price.»^[1] Abu Dāwud and Ibn Majāh^[2] recorded this Hadith.

Aḥmad recorded that Ibn 'Umar said, "Once, the Messenger of Allāh ﷺ went out and I went out with him. I walked to his right, but Abu Bakr came along and I gave way to him, and Abu Bakr was walking on the Prophet's right, while I was walking on his left. Then 'Umar came along and he was walking on the Prophet's left, since I gave way to him. The Messenger of Allāh then found a leather skin hanging containing alcohol, so he asked for a knife and ordered that the skin be cut open. He then said,

«لُعِنَتِ الْخَمْرُ وَشَارِبُهَا، وَسَاقِيهَا، وَبَائِعُهَا، وَمُبْتَاعُهَا، وَحَامِلُهَا، وَالْمَحْمُولَةُ إِلَيْهِ، وَعَاصِرُهَا وَمُعْتَصِرُهَا، وَآكِلُ نَمِيَّتِهَا»

«Khamr was cursed, and so are those who drink it, serve it, sell it, buy it, carry it, have it carried to them, brew it, have it brewed and consume its price.»^[3]

Another Hadith

Al-Ḥāfiẓ Abu Bakr Al-Bayhaqi recorded that Sa'd said, "There were four Āyāt revealed about Khamr..." He then said, "A man from Al-Anṣār made some food and invited us. We drank Khamr before it was prohibited and became intoxicated, and thus started to boast about our status. The Anṣār said that

[1] Aḥmad 2:25.

[2] Abu Dāwud no.2674, Ibn Mājah no.3380.

[3] Aḥmad 2:71.

they were better, while Quraysh (the Muhājirīn) said that they were better. So a man from the Anṣār took a bone and struck Sa'd's nose with it and made a flesh wound on it. Ever since that happened, Sa'd's nose had a scar from that wound. The Āyah,

﴿إِنَّمَا الْفَنَاءُ وَالْبَيْسُ﴾

«Intoxicants, gambling,» until,

﴿هَلْ أَنتُمْ مُنْهَوْنَ﴾

«So, will you not then abstain?» was later revealed." Muslim recorded this Ḥadīth.^[1]

Another Ḥadīth

Ibn Abi Ḥātim recorded that 'Abdullāh bin 'Amr said, "This Āyah in the Qur'ān,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْفَنَاءُ وَالْبَيْسُ وَالْأَنسَابُ وَالْأَزْلَامُ رِجْسٌ مِنْ عَيْنِ الْمَلِئِكَةِ يُبَيِّنُوهَا لِنَفْسِكُمْ﴾

«O you who believe! Khamr, Maysir, Anṣāb, and Azlām are only an abomination of Shayṭān's handiwork. So avoid that in order that you may be successful.» [5:90],

was also in the Tawrāh; 'Allāh has sent down truth to eradicate falsehood, joyful play, flute or wind instruments, Zafan (dances) and Kibūrat (referring to cabarets using the lute and bagpipe), tambourine, guitar, harp and lyric and love poetry. And Khamr is bitter for those who taste it. Allāh has vowed by His grace and power, "Whoever drinks it after I prohibited it, I will make him thirsty on the Day of Resurrection. Whoever abandons it after I prohibited it, I will let him taste it in the residence of Grace (Paradise)." Its chain of narration is Ṣaḥīḥ.^[2]

Another Ḥadīth

Ash-Shāfi'ī narrated that Mālik narrated that Nāfi' said that Ibn 'Umar said that the Messenger of Allāh ﷺ said,

[1] Al-Bayhaqī 8:285, Muslim no.1748.

[2] Ibn Abi Ḥātim 4:1196.

«مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا ثُمَّ لَمْ يَتُبْ مِنْهَا حُرِمَهَا فِي الْآخِرَةِ»

«Whoever drinks Khamr in the life of this world and does not repent from it, will be deprived of it in the Hereafter.»

Al-Bukhārī and Muslim recorded this *Hadīth*.^[1] Muslim recorded that Ibn 'Umar said that the Messenger of Allāh ﷺ said,

«كُلُّ مُسْكِرٍ خَمْرٌ، وَكُلُّ مُسْكِرٍ حَرَامٌ، وَمَنْ شَرِبَ الْخَمْرَ فَمَاتَ وَهُوَ يَذِمُّهَا وَلَمْ يَتُبْ مِنْهَا، لَمْ يَشْرَبْهَا فِي الْآخِرَةِ»

«Every intoxicant is Khamr, and every intoxicant is unlawful. Whoever drinks Khamr and dies while addicted to it, without repenting from drinking it, will not drink it in the Hereafter.»^[2]

'Abdur-Raḥmān bin Al-Ḥārith bin Hishām said that he heard 'Uthmān bin 'Affān saying, "Avoid Khamr, for it is the mother of all sins. There was a man before your time who used to worship Allāh secluded from the people. Later, an evil woman loved him and sent her female servant to him saying that they wanted him to witness something. So he went with the servant. Whenever they went through the door, she locked it behind them, until he reached a beautiful woman with a young servant boy and some alcohol. She said to him, 'By Allāh! I did not invite you to be a witness for anything, but called you to have sex with me, kill this boy or drink this alcohol.' So she gave him some alcohol, and he kept asking for more until he (became intoxicated and) had sex with her and killed the boy. Therefore, avoid Khamr, because it is never combined with faith, but one of them is bound to expel the other (from the heart)." This was recorded by Al-Bayhaqī.^[3] This statement has an authentic chain of narration. Abu Bakr bin Abi Ad-Dunyā recorded this statement in his book on the prohibition of intoxicants, but he related it from the Prophet. ﷺ Relating it from 'Uthmān is more authentic, and Allāh knows best.

Aḥmad bin Ḥanbal recorded that Ibn 'Abbās said, "When

[1] *Musnad Ash-Shāfi'i* no.1763, Al-Bukhārī no.5575, Muslim 2003.

[2] Muslim no.2003.

[3] Al-Bayhaqī 8:287,288.

Khamr was prohibited, some people said, 'O Allāh's Messenger! What about our brethren who died while still drinking Khamr?' Allāh sent down the Āyah

﴿لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعَمُوا﴾

«Those who believe and do righteous good deeds, there is no sin on them for what they ate,»

until the end of the Āyah. When the Qiblah (direction of the prayer) was changed (from Jerusalem to Makkah), some people asked, 'O Allāh's Messenger! What about our brethren who died while still praying toward Jerusalem?' Allāh sent down,

﴿وَمَا كَانَ اللَّهُ لِيُضِلَّ عِبْرَتَكُمْ﴾

«And Allāh would never make your faith to be lost.» [2:143]^[1]

'Abdullāh bin Mas'ūd said that the Prophet ﷺ said when the Āyah,

﴿لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعَمُوا إِذَا مَا اتَّقَوْا وَآمَنُوا﴾

«Those who believe and do righteous good deeds, there is no sin on them for what they ate, if they have Taqwā, and believe...»

was revealed,

﴿قِيلَ لِي: أَنْتَ مِنْهُمْ﴾

«I was told, that you are among them.»

This is the narration that Muslim, At-Tirmidhi and An-Nasā'ī^[2] collected.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا بَلِّغُوا لِلَّهِ الْخَبْرَ بَيْنَ الْأَيْدِيكُمْ وَرِثَاكُمْ يَدْرُكُ اللَّهُ مَنْ يَخْلُقُ بِالْقَلَمِ قَمِي أَصْحَابَ بَدَ ذَلِكَ فَكَلَّمَ عَذَابُ الْيَمِّ ﴿١٥﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الْقَتِيلَ وَأَنْتُمْ حُرْمٌ وَمَنْ قَتَلَهُ بِكُمْ مُتَعَمِّدًا فَجَزَاءٌ بِمَا قَتَلَ مِنْ النَّفْسِ بِكُمْ بِهِ دُونِ عَذَابِ نَفْسِكُمْ هَذَا بَلِّغِ الْكَلِمَةَ أَوْ كَلِمَةً مَسَامَةً مَسْكُونَةً أَوْ عَذَابُ ذَلِكَ بِمَا كَلَّمَ لِيَذُوقُوا وَبِالْأَمْرِ عَنَّا اللَّهُ عَمَّا سَلَفَ وَمَنْ عَادَ قَسَمْنَا اللَّهُ يَوْمَهُ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ﴿١٦﴾﴾

[1] Ahmad 1:295.

[2] Muslim 4:1910, Tuhfat Al-Ahwadhi 8:419, An-Nasā'ī in Al-Kubrā 6:337.

﴿94. O you who believe! Allāh will certainly make a trial for you with something in the game that is well within reach of your hands and your lances, that Allāh may test who fears Him in the unseen. Then whoever transgresses thereafter, for him there is a painful torment.﴾

﴿95. O you who believe! Kill not game while you are in a state of *Ihrām*, and whosoever of you kills it intentionally, the penalty is an offering, brought to the Ka'bah, of livestock equivalent to the one he killed, as adjudged by two just men among you; or, for expiation, he should feed the poor, or its equivalent in fasting, that he may taste the heaviness (punishment) of his deed. Allāh has forgiven what is past, but whosoever commits it again, Allāh will take retribution from him. And Allāh is Almighty, All-Able of Retribution.﴾

Prohibiting Hunting Game in the Sacred Area and During the State of *Ihrām*

[‘Ali bin Abi Ṭalḥah] Al-Wālibi said that Ibn ‘Abbās said that Allāh’s statement,

﴿يَبْلُوكُمُ اللَّهُ بِشَيْءٍ مِنَ الصَّيْدِ تَأْتِيكُمْ وَرِمَانُكُمْ﴾

﴿Allāh will certainly make a trial for you with something in (the matter of) the game that is well within reach of your hands and your lances,﴾ [5:94],

refers to, “The weak and young game. Allāh tests His servants with such game during their *Ihrām*, that if they wish, they would be able to catch it with their hands. Allāh has commanded them to avoid catching it.”^[1] Mujāhid said that,

﴿تَأْتِيكُمْ﴾

﴿well within reach of your hands﴾ refers to the young game and chicks, while

﴿وَرِمَانُكُمْ﴾

﴿and your lances,﴾ refers to mature game.^[2] Muqātil bin Hayyān said that this Āyah was revealed during the *‘Umrah* of

^[1] At-Ṭabari 10:584.

^[2] At-Ṭabari 10:583.

Al-Ḥudaybiyyah, when wild game and birds were coming to the Muslim camping area, which they had never seen the likes of before. Allāh prohibited them from hunting the game while in the state of *Ihrām*,

﴿يَعْلَمُ اللَّهُ مَنْ يَخَالُفُ بِالْغَيْبِ﴾

﴿that Allāh may test who fears Him in the unseen.﴾^[1]

Therefore, Allāh tests His servants with the game that comes near their camping area, for if they wish, they can catch it with their hands and spears in public and secret. This is how the obedience of those who obey Allāh in public and secret becomes apparent and tested. In another *Āyah*, Allāh said;

﴿إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ﴾

﴿Verily! Those who fear their Lord in the unseen, theirs will be forgiveness and a great reward (i.e. Paradise).﴾

Allāh said next,

﴿نَسِيَ أَفْعَاكِي بَعْدَ ذَلِكَ﴾

﴿Then whoever transgresses thereafter.﴾

after this warning and threat, according to As-Suddi, then,

﴿ذَلِكَ عَذَابٌ أَلِيمٌ﴾

﴿for him there is a painful torment.﴾

for his defiance of Allāh's command and what He has decreed.

Allāh said next,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ

﴿O you who believe! Kill not game while you are in a state of *Ihrām*.﴾

This *Āyah* prohibits killing the game in the state of *Ihrām*, except what is exempt from this as mentioned in the Two *Ṣaḥīḥs*; 'Ā'ishah narrated that the Messenger of Allāh ﷺ said,

«خَمْسٌ قَوَاسِقُ يُقْتَلْنَ فِي الْجَبَلِ وَالْخَرَمِ: الْغُرَابُ، وَالْجِدَاءُ، وَالْمَغْرَبُ، وَالْقَارَةُ،
وَالْكَلْبُ الْعَقُورُ»

[1] Ad-Durr Al-Manthūr 3:185.

«Five are *Fawāsiq*, they may be killed while in *Ihrām* or not; the crow, the kite, the scorpion, the mouse and the rabid dog.»^[1]

Ibn 'Umar narrated that the Messenger of Allāh ﷺ said,

«خَمْسٌ مِنَ الدَّوَابِّ لَيْسَ عَلَى الْمُحْرِمِ فِي قَتْلِهِنَّ جُنَاحٌ: الْقُرَابُ، وَالْجَذَاءُ، وَالْعَفْرَبُ، وَالْفَأَزَةُ، وَالْكَلْبُ الْعَفُورُ»

«It is not harmful in a state of *Ihrām* to kill five kinds of animals: the crow, the kite, the scorpion, the mouse and the rabid dog.»^[2]

This *Hadīth* was recorded in the Two *Ṣaḥīḥs*.^[3] Ayyub narrated that Nāfi' narrated similar wordings for this *Hadīth* from Ibn 'Umar.^[4] Ayyub said, "So I said to Nāfi', 'What about the snake?' He said, 'There is no doubt that killing the snake is allowed.'"^[5] The ruling concerning the rabid dog also includes the wolf, lion, leopard, tiger and their like, since they are more dangerous than the rabid dog, or because the term *Kalb* (dog) covers them. Allāh knows best.

Abu Sa'īd narrated that the Prophet ﷺ was asked about the animals that the *Muḥrim* is allowed to kill and he said,

«الْحَبَّةُ، وَالْعَفْرَبُ، وَالْقُورَيْبَةُ، وَيَرْبِي الْقُرَابُ وَلَا يَقْتُلُهُ، وَالْكَلْبُ الْعَفُورُ، وَالْجَذَاءُ، وَالسَّبُعُ الْعَادِي»

«The snake, the scorpion, the mouse, and the crow - which is shot at but not killed - the rabid dog, the kite and wild beasts of prey.»

Abu Dāwud recorded this *Hadīth*, as did At-Tirmidhi, who said, "*Ḥasan*", and Ibn Majāh.^[6]

[1] Al-Bukhārī no. 3314, Muslim no. 1198.

[2] *Al-Muwatta'* 1:356.

[3] *Fath Al-Bārī* 4:42, Muslim 2:858.

[4] *An-Nasā'i* 5:190.

[5] *Fath Al-Bārī* 6:44.

[6] Abu Dāwud 2:424, *Tuhfat Al-Aḥwadhī* 3:576, Ibn Mājah 2:1032.

The Penalty of Killing Game in the Sacred Area or in the State of *Ihrām*

Allāh said,

﴿وَمَنْ قَتَلَ مِنْكُمْ مَتَعِدًا مَبْرُورًا بِئْسَ مَا قَتَلَ مِنَ النَّعْمِ﴾

«And whosoever of you kills it intentionally, the penalty is [an offering of] livestock equivalent to the one he killed.»

Mujāhid bin Jabr said, "The meaning of 'intentionally' here is that one intends to kill the game while forgetting that he is in the state of *Ihrām*. Whoever intentionally kills the game while aware that he is in the state of *Ihrām*, then this offense is more grave than to make an expiation, and he also loses his *Ihrām*."^[1] This statement is odd, and the view of majority is that they have to pay the expiation for killing the game whether they forgot that they are in *Ihrām* or not. Az-Zuhri said, "The Book (the Qur'ān) asserts the expiation for intentional killing, and the Sunnah included those who forget, as well."^[2] The meaning of this statement is that the Qur'ān mentioned the expiation and sin of those who intentionally kill game,

﴿يَذُوقْ ذَلَالًا أَمْرًا. عَمَّا أَفْعَى سَلَفٌ وَمَنْ عَادَ يَنْتَهِمْ اللَّهُ يَسْتَأْذِنُ﴾

«that he may taste the heaviness (punishment) of his deed. Allāh has forgiven what is past, but whosoever commits it again, Allāh will take retribution from him.»

the Sunnah that includes the rulings issued by the Prophet ﷺ and his Companions, indicated the necessity of expiation in cases of unintentional killing of game, just as the Book legislated expiation for intentional killing. Killing game is a form of waste, which requires expiation in intentional and unintentional cases, although those who intend it have sinned, rather than those who made an honest error.

Allāh's statement,

﴿مَبْرُورًا بِئْسَ مَا قَتَلَ مِنَ النَّعْمِ﴾

«The penalty is [an offering of] livestock equivalent to the one he killed.»

[1] Aṭ-Ṭabari 11:8.

[2] Aṭ-Ṭabari 11:11.

indicates the necessity of offering an equivalent animal to the one the *Muḥrim* killed. The Companions gave rulings that the camel, for instance, is the equivalent of the ostrich, the cow is the equivalent of wild cattle, and the goat for the deer. As for the cases when there is no equivalent for the killed animal, Ibn 'Abbās said that one should spend its amount in Makkah (i.e. charity), as Al-Bayhaqi recorded.

Allāh's statement,

﴿يَعْتَمِدُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ﴾

﴿As adjudged by two just men among you ;﴾

means, two just Muslim men should determine an animal equivalent to the game killed, or the amount of its price. Ibn Jarīr recorded that Abu Jarīr Al-Bajali said, "I killed a deer when I was in the state of *Iḥrām* and mentioned this fact to 'Umar, who said, 'Bring two of your brethren and let them judge you.' So I went to 'Abdur-Raḥmān and Sa'd and they said that I should offer a male sheep."¹¹ Ibn Jarīr recorded that Tāriq said, "Arbad killed a deer while in the state of *Iḥrām* and he went to 'Umar to judge him. 'Umar said to him, 'Let us both judge,' and they judged that Arbad should offer a goat that was fed on abundant water and grass. 'Umar commented,

﴿يَعْتَمِدُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ﴾

﴿As adjudged by two just men among you ;﴾.¹²

Allāh's statement,

﴿هَذًا بَلِغَ الْكَبِيرَ﴾

﴿...an offering brought to the Ka'bah.﴾

indicates that this equivalent animal should be brought to the *Ka'bah*, meaning, the Sacred Area, where it should be slaughtered and its meat divided between the poor of the Sacred Area. There is a consensus on this ruling. Allāh said,

﴿أَوْ كَفَرْتُمْ طَعَامُ سَكِينٍ أَوْ عَدْلُ ذَلِكَ مِمَّا﴾

﴿or, for expiation, he should feed the poor, or its equivalent in fasting.﴾

¹¹ At-Ṭabari 11 :27.

¹² At-Ṭabari 11 :26.

that is, if the *Muḥrim* does not find an equivalent to what he killed, or the animal hunted is not comparable to anything else.

'Ali bin Abi Ṭalḥah said that Ibn 'Abbās commented on the Āyah,

﴿هَذَا بَلَغَ الْكَفَرَةِ طَعَامُ مَسْكِينٍ أَوْ عَدْلُ ذَلِكَ صِيَامًا﴾

﴿...an offering brought to the Ka'bah, or, for expiation, he should feed the poor, or its equivalent in fasting.﴾

"If the *Muḥrim* killed game, then his judgement is its equivalent. If he kills an antelope, he offers a sheep slaughtered in Makkah. If he cannot, then he feeds six poor people, otherwise he should fast for three days. If he kills a deer, he offers a cow. If unable, he feeds twenty poor people, or otherwise if unable, he fasts for twenty days. If he kills an ostrich or zebra, he offers a camel, or he feeds thirty poor people, or fasts thirty days." Ibn Abi Hātim and Ibn Jarīr recorded this statement, and in Ibn Jarīr's narration, the food measurement is a *Mudd* (4 handfuls of food) each that suffices for the poor.^[1]

Allāh's statement,

﴿يَذُوقْ وَبَالَ أَمْرِئِهِ﴾

﴿that he may taste the heaviness (punishment) of his deed.﴾

means, We have required him to pay this expiation so that he tastes the punishment of his error,

﴿عَمَّا اللَّهُ عَمَّا سَلَفَ﴾

﴿Allāh has forgiven what is past.﴾ during the time of *Jāhiliyyah*, provided that one becomes good in Islām and follows Allāh's Law, all the while avoiding the sin. Allāh then said,

﴿وَمَنْ عَادَ فَيَسْتَلِمْهُ اللَّهُ يَسْأَلْ﴾

﴿but whosoever commits it again, Allāh will take retribution from him.﴾

meaning, whoever does this after it has been prohibited in Islām and having knowledge that it is prohibited,

^[1] Aṭ-Ṭabari 11:31.

﴿يَسْتَلِمُ اللَّهُ يَنْدُ وَأَلَّهُ عَزِيزٌ ذُو انْتِقَامٍ﴾

«Allāh will take retribution from him. And Allāh is Almighty, All-Able of retribution.»

Ibn Jurayj said, "I said to 'Aṭā', 'What is the meaning of,

﴿عَفَا اللَّهُ عَنْكَ﴾

«Allāh has forgiven what is past.»? He said, 'Meaning, during the time of *Jāhiliyyah*.' I asked about,

﴿وَمَنْ عَادَ يَسْتَلِمُ اللَّهُ يَنْدُ﴾

«but whosoever commits it again, Allāh will take retribution from him.»

He said, 'Whoever commits this offense again in Islām, then Allāh will take retribution from him and he also has to pay the expiation.' I asked, 'Is there any punishment for repeating this offense that you know of?' He said, 'No.' I said, 'Do you think that the authorities should punish him?' He said, 'No, for it is a sin that he committed between him and Allāh. He should pay the expiation.'"^[1] Ibn Jarīr recorded this statement.

It was said that the 'Allāh will take retribution' refers to the expiation, according to Sa'īd bin Jubayr, 'Aṭā', and the majority among the earlier and later generations.^[2] They stated that when the *Muhrim* kills game, the expiation becomes necessary, regardless of whether it was the first, second or third offense, and whether intentional or by error.

Ibn Jarīr commented on Allāh's statement;

﴿وَأَلَّهُ عَزِيزٌ ذُو انْتِقَامٍ﴾

«And Allāh is Almighty, All-Able of retribution.»

"Allāh says that He is invincible in His control, none can resist Him, prevent Him from exacting retribution from anyone, or stop Him from punishing anyone. This is because all creation is His creation and the decision is His, His is the might, and His is the control. His statement,

﴿ذُو انْتِقَامٍ﴾

^[1] Aṭ-Ṭabari 11 :48.

^[2] Aṭ-Ṭabari 11 :50.

﴿٩٦﴾

١٢٤

﴿٩٧﴾

أَحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَّكُمْ وَلِلسَّيَافِ وَحُرِّمَ
عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرُمًا وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ
تُحْشَرُونَ ﴿٩٦﴾ جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ
فِي مَنَآئِلِنَا وَلِلنَّاسِ وَالشُّهَرَا الْحَرَامَ وَالْهَدْيَ وَالْقَلْبَدُ ذَلِكَ لِتَعْلَمُوا
أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ يَكِلِي
شُيْءًا عَلَيْهِ ﴿٩٧﴾ اعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ
عَفُورٌ رَّحِيمٌ ﴿٩٨﴾ مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ وَاللَّهُ يَعْلَمُ مَا
تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٩٩﴾ قُلْ لَا يَسْتَوِي الْحَيْثُ وَالطَّيْبُ
وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَيْثِ فَاَتَّقُوا اللَّهَ يَأْتِي أُولَى الْأَلْسِنِ
لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠٠﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا
عَنْ أَشْيَاءَ إِن بُدِّلَ لَكُمْ قَسْوُكُمْ وَإِنْ سَأَلْتُمْ عَنْهَا جَاءَ بِكُمْ
الْفُرْقَانُ إِن بُدِّلَ لَكُمْ عَقَا اللَّهُ عَنْهَا وَاللَّهُ عَفُورٌ رَّحِيمٌ ﴿١٠١﴾
سَأَلَهَا قَوْمٌ مِّن قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ ﴿١٠٢﴾
مَا جَعَلَ اللَّهُ مِنَ بَحِيرَةٍ وَلَا سَاجِيَةٍ وَلَا وَصِيلَةٍ وَلَا حَامِرٍ لَّكِنَ
الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَكَاهَنُهُمْ لَا يَعْقِلُونَ ﴿١٠٣﴾

﴿All-Able of retribution.﴾

meaning, He punishes those who disobey Him for their disobedience of Him. ⁽¹⁾

﴿أَحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ
مَتَاعًا لَّكُمْ وَلِلسَّيَافِ وَحُرِّمَ عَلَيْكُمْ
صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرُمًا وَاتَّقُوا
اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٩٦﴾
جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ
الْحَرَامَ فِي مَنَآئِلِنَا وَالشُّهَرَا الْحَرَامَ
وَالْهَدْيَ وَالْقَلْبَدُ ذَلِكَ لِتَعْلَمُوا أَنَّ
اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي
الْأَرْضِ وَأَنَّ اللَّهَ يَكِلِي شُيْءًا
عَلَيْهِ ﴿٩٧﴾ اعْلَمُوا أَنَّ اللَّهَ شَدِيدُ
الْعِقَابِ وَأَنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ﴿٩٨﴾
مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ وَاللَّهُ يَعْلَمُ
مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٩٩﴾﴾

﴿96. Lawful to you is water game and its use for food – for the benefit of yourselves and those who travel, but forbidden is (the pursuit of) land game as long as you are in a state of Ihram. And have Taqwa of Allāh to Whom you shall be gathered back.﴾

﴿97. Allāh has made the Ka'bah, the Sacred House, an asylum of security and benefits for mankind, and also the Sacred Month and the animals of offerings and the garlanded, that you may know that Allāh has knowledge of all that is in the heavens and all that is in the earth, and that Allāh is the All-Knower of each and everything.﴾

(1) At-Tabari 11:57.

﴿98. Know that Allāh is severe in punishment and that Allāh is Oft-Forgiving, Most Merciful.﴾

﴿99. The Messenger's duty is but to convey. And Allāh knows all that you reveal and all that you conceal.﴾

Water Game is Allowed for the Muḥrim

Sa'id bin Al-Musayyib, Sa'id bin Jubayr and others commented on Allāh's statement;

﴿أَيْلَ لَكُمْ سِيءَ الْبَحْرِ﴾

﴿Lawful to you is (the pursuit of) water game...﴾

that it means, what one eats fresh from it, while,

﴿وَمَا مَلَأَ﴾

﴿And its use for food﴾ what is eaten dry and salted.^[1] Ibn 'Abbās said that 'water game' refers to what is taken from water while still alive, while,

﴿وَمَا مَلَأَ﴾

﴿and its use for food﴾ refers to what the water throws ashore dead. Similar statements were reported from Abu Bakr Aṣ-Ṣiddiq, Zayd bin Thābit, 'Abdullāh bin 'Amr, Abu Ayyub Al-Anṣārī, 'Ikrimah, Abu Salamah bin 'Abdur-Raḥmān, Ibrāhīm An-Nakha'ī and Al-Ḥasan Al-Baṣrī.

Allāh's statement,

﴿مِمَّا لَكُمْ وَمِمَّا لِكُمُومُ﴾

﴿for the benefit of yourselves and those who travel,﴾

as food and provision for you,

﴿وَمِمَّا لِكُمُومُ﴾

﴿and those who travel,﴾ those who are in the sea and traveling along the sea, according to 'Ikrimah.^[2] Other scholars said that water game is allowed for those who fish it from the sea, as well as, when it is salted and used as food for travelers inland. A similar statement was reported from Ibn 'Abbās, Mujāhid and

[1] Aṭ-Ṭabari 11:59.

[2] Aṭ-Ṭabari 11:71.

As-Suddi and others.^[1] Imām Mālik bin Anas recorded that Jābir bin 'Abdullāh said, "Allāh's Messenger ﷺ sent an army towards the east coast and appointed Abu 'Ubaydah bin Al-Jarrāḥ as their commander, and the army consisted of three hundred men, including myself. We marched on until we reached a place where our food was about to finish. Abu 'Ubaydah ordered us to collect all the food for our journey, and it was collected in two bags of dates. Abu 'Ubaydah kept on giving us our daily ration in small amounts from it, until it was exhausted. The share of each of us used to be one date only." I (one of the narrators from Jābir) said, "How could one date suffice for you?" Jābir replied, "We came to know its value when even that finished." Jābir added, "When we reached the seashore, we saw a huge fish which was like a small mountain. The army ate from it for eighteen days. Then Abu 'Ubaydah ordered that two of its ribs be affixed in the ground. Then he ordered that a she-camel be ridden, and it passed under the two ribs (forming an arch) without touching them."^[2] This *Ḥadīth* was also collected in the Two *Ṣaḥīḥs*.^[3]

Mālik recorded that Abu Hurayrah said, "A man asked Allāh's Messenger, 'O Allāh's Messenger! We go to sea and carry little water with us. If we use it for *Wuḍū'*, we get thirsty, so should we use seawater for *Wuḍū'*?' The Messenger of Allāh ﷺ said,

«مُزِ الطَّهُورُ مَاءُهُ الْجَلُّ مَيْتَةً»

«Its water is pure and its dead are lawful».^[4]

The two Imāms, Ash-Shāfi'ī and Aḥmad bin Ḥanbal, recorded this *Ḥadīth*, along with the Four *Sunan* compilers. Al-Bukhārī, At-Tirmidhi and Ibn Ḥibbān graded it *Ṣaḥīḥ*. This *Ḥadīth* was also recorded from the Prophet ﷺ by several other Companions.^[5]

[1] At-Ṭabari 11:72,73.

[2] *Al-Muwatta'* 2:930.

[3] *Faḥ Al-Bārī* 5:152, Muslim 3:1535.

[4] *Al-Muwatta'* 1:22.

[5] *Musnad Ash-Shāfi'ī* no. 25, Aḥmad 2:238, Abu Dāwūd no.83, At-Tirmidhi no. 69, An-Nasā'ī 1:50, Ibn Mājah no. 386, Ibn Khuzaymah no.111, Ibn Ḥibbān no. 119.

Hunting Land Game is Prohibited During *Ihrām*

Allāh said,

﴿وَمَنْ عَلَيْكُمْ صَيْدَ الْبَرِّ مَا دُمْتُمْ حُرُمًا﴾

«but forbidden is land game as long as you are in a state of *Ihrām*.»

Therefore, hunting land game during *Ihrām* is not allowed, and if someone who is in the state of *Ihrām* hunts, he will have to pay expiation, along with the sin he earns if he does it intentionally. If he hunts by mistake, he will have to pay the expiation and is not allowed to eat from it, because this type of game is just like dead animals, be he a *Muḥrim* or a non-*Muḥrim*.

If someone who is not in the state of *Ihrām* hunts and gives the food to a *Muḥrim*, the *Muḥrim* is not allowed to eat from its meat if it was killed for him in particular. Aṣ-Ṣa'b bin Jaththāmah said that he gave a zebra as a gift to the Prophet ﷺ in the area of Waddān or Abwā', the Prophet ﷺ gave it back. When the Prophet ﷺ saw the effect of his returning the gift on Aṣ-Ṣa'b's face, he said,

﴿إِنَّا لَمْ نَرُدَّهُ عَلَيْكَ إِلَّا أَنَّا حُرُمٌ﴾

«We only gave it back to you because we are in a state of *Ihrām*.»

This *Ḥadīth* was collected in the Two *Ṣaḥīḥs*.^[1] The Prophet ﷺ thought that Aṣ-Ṣa'b hunted the zebra for him, and this is why he refused to take it. Otherwise, the *Muḥrim* is allowed to eat from the game if one who is not in *Ihrām* hunts it. For when Abu Qatādah hunted a zebra when he was not a *Muḥrim* and offered it to those who were in the state of *Ihrām*, they hesitated to eat from it. They asked the Messenger of Allāh ﷺ and he said,

﴿أَمَلْتُمْ أَنِّي أَشَارُ إِلَيْهَا أَوْ أَغَاثَ فِي قَتْلِهَا؟﴾

«Did any of you point at it or help kill it?» They said, "No." He said,

[1] Al Bukhārī no. 1825, 2573, Muslim 2:850.

«تَكُلُوا»

«Then eat,» and he also ate from it. This *Hadith* is also in the Two *Ṣaḥīḥs* with various wordings.^[1]

[Ibn Kathīr only mentioned *Āyāt* 96 to 99 here and explained the better part of *Āyah* number 96, but he did not mention the explanation of the rest of that *Āyah* or the other *Āyāt* (97 to 99). This is the case in all of the copies of his *Tafsīr* in existence, and he might have forgotten to do that, for it is less likely that all who copied this book forgot to copy only this part. So we used a summary of the *Tafsīr* of these *Āyāt* from the Imām of *Tafsīr*, Ibn Jarīr Aṭ-Ṭabari. We tried to summarize Aṭ-Ṭabari's eloquent words to the best of our ability, by Allāh's help and leave.]

﴿وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ﴾

«And have *Taqwā* of Allāh to Whom you shall be gathered back.»

Allāh says, fear Allāh, O people, and beware of His might, by obeying what He commands you and avoiding what He prohibits for you in these *Āyāt* revealed to your Prophet ﷺ. These *Āyāt* forbid *Khamr*, gambling, *Al-Anṣāb* and *Al-Azlām*, along with hunting land game and killing it while in the state of *Ihrām*. To Allāh will be your return and destination, and He will punish you for disobeying Him and will reward you for obeying Him.

﴿جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا لِلنَّاسِ﴾

«Allāh has made the *Ka'bah*, the Sacred House, an asylum of security and benefits for mankind.»

Allāh says, Allāh made the *Ka'bah*, the Sacred House, an asylum of safety for the people who have no chief to prevent the strong from transgressing against the weak, the evil from the good-doers, and the oppressors from the oppressed.

﴿وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَتَادَ﴾

«And also the Sacred Month and the animals of offerings and

[1] *Faṭḥ Al-Bāri* 9:528, *Muslim* 2:362.

the garlanded.﴾

Allāh says that He made these symbols an asylum of safety for the people, just as He made the *Ka'bah* an asylum of safety for them, so that He distinguishes them from each other, for this is their asylum and symbol for their livelihood and religion. Allāh made the *Ka'bah*, the Sacred Month, the *Hady*, the garlanded animals and people an asylum of safety for the Arabs who used to consider these symbols sacred. Thus, these symbols were just like the chief who is obeyed by his followers, and who upholds harmony and public safety. As for the *Ka'bah*, it includes the entire sacred boundary. Allāh termed it "*Harām*" because He prohibited hunting its game and cutting its trees or grass. Similarly, the *Ka'bah*, the Sacred Month, the animals of offerings and the garlands were the landmarks of existing Arabs. These symbols were sacred during the time of *Jāhiliyyah* and the people's affairs were guided and protected by them. With Islām they became the symbols of their *Hajj*, their rituals, and the direction of the prayer. [i.e., the *Ka'bah* in Makkah.]

﴿ذَٰلِكَ يَتْلَوْنَ أَنَّ اللَّهَ بِمَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

﴿that you may know that Allāh has knowledge of all that is in the heavens and all that is in the earth, and that Allāh is the All-Knower of each and everything.﴾

Allāh says; O people, I made these symbols an asylum for you, so that you know that He Who made these symbols that benefit your life and provide you with security, also knows everything in the heavens and earth that brings about your immediate or eventual benefit. Know that He has perfect knowledge of everything and that none of your deeds or affairs ever escapes His observation; and He will count them for you so that He rewards those who do good with the same and those who do evil in kind.

﴿اعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

﴿Know that Allāh is severe in punishment and that Allāh is Oft-Forgiving, Most Merciful.﴾

Allāh says, know that your Lord, Who has perfect knowledge of whatever is in the heavens and earth, and Who is never

unaware of your deeds - public or secret - is severe in punishment for those who disobey and defy Him. He also pardons the sins of those who obey and repent to Him, more Merciful than to punish them for the sins that they repented from.

﴿مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ ۚ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ﴾

«The Messenger's duty is but to convey. And Allāh knows all that you reveal and all that you conceal.»

This is a warning from Allāh for His servants in which He says: Our Messenger, whom We sent to you, has only to convey Our Message and then the reward for the obedience, and punishment for the disobedience is on Us. The obedience of those who accept Our Message never escapes Our knowledge, just as in the case of those who disobey and defy Our Message. We know what one of you does, demonstrates physically, announces, and utters with his tongue, and what you hide in your hearts, be it of faith, disbelief, certainty, doubt or hypocrisy. He Who is so capable, then nothing that the hearts conceal, nor any of the apparent acts of the souls in the heavens and earth could escape His knowledge. In His Hand, alone, is the reward and punishment, and He is worthy to be feared, obeyed and never disobeyed.

﴿قُلْ لَا يَسْتَوِي الْخَيْرُ وَالْأَلْبِيسُ ۚ وَرُوْا أَصْحَابَكُم كَثَرُوا خَيْرًا ۚ فَاذْكُرُوا اللَّهَ بِتَأْوِيلِ الْآيَاتِ لَعَلَّكُمْ تُفْلِحُونَ﴾ ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَن أَشْيَاءَ إِن بُدِّ لَكُمْ شَيْءٌ ۚ وَإِن تَسْأَلُوا عَنْهَا مِن بَعْدِ يُرْسَلُ إِلَيْكُمْ عَمَّا أَفَاءَ اللَّهُ عَلَيْنَا ۚ وَاللَّهُ غَفُورٌ حَلِيمٌ﴾ ﴿قَدْ سَأَلَهَا قَوْمٌ مِّن قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ﴾

«100. Say: "Not equal are the bad things and the good things, even though the abundance of the bad may please you." So have Taqwa of Allāh, O men of understanding in order that you may be successful.»

«101. O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur'an is being revealed, they will be made plain to you. Allāh has forgiven that, and Allāh is Oft-Forgiving, Most Forbearing.»

«102. Before you, a community asked such questions, then on that account they became disbelievers.»

Allāh says to His Messenger ﷺ,

﴿قُلْ﴾

﴿Say,﴾ O Muḥammad ﷺ,

﴿لَا يَسْتَوِي الْغَيِّثُ وَالطَّيْتُ وَرُوْا أَفْجَكَ﴾

﴿Not equal are the bad things and the good things, even though they may please you﴾ O human,

﴿كَثْرَةُ الْغَيِّثِ﴾

﴿the abundance of bad.﴾ This Āyah means, the little permissible is better than the abundant evil.

﴿فَاتَّقُوا اللَّهَ يَتَذَكَّرُ الْآتِبِ﴾

﴿have Taqwā of Allāh, O men of understanding...﴾

who have sound minds, avoid and abandon the impermissible, and let the permissible be sufficient for you,

﴿لَعَلَّكُمْ تَفْلَحُونَ﴾

﴿in order that you may be successful.﴾ in this life and the Hereafter.

Unnecessary Questioning is Disapproved of

Allāh said next,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَن شَيْءٍ إِذْ يَسْتَفْتِيكُمْ تَكُونَ لَكُم مِّنْ شَيْءٍ﴾

﴿O you who believe! Ask not about things which, if made plain to you, may cause you trouble.﴾

This Āyah refers to good conduct that Allāh is teaching His believing servants, by forbidding them from asking about useless things. Since if they get the answers they sought, they might be troublesome for them and difficult on their ears. Al-Bukhārī recorded that Anas bin Mālik said, "The Messenger of Allāh ﷺ gave a speech unlike anything I heard before. In this speech, he said,

«إِن تَعْلَمُونَ مَا أَغْلَمُ، لَضَحِكْتُمْ قَلِيلًا، وَلَبَكَّيْتُمْ كَثِيرًا»

«If you but know what I know, you will laugh little and cry a lot.»

The companions of Allāh's Messenger ﷺ covered their faces and the sound of crying was coming out of their chests. A man asked, 'Who is my father?' The Prophet ﷺ said, 'So-and-so'. This Āyah was later revealed,

﴿لَا تَسْأَلُوا عَنْ أَشْيَاءَ﴾

«Ask not about things...».^[1]

Muslim, Aḥmad, At-Tirmidhi and An-Nasā'ī recorded this Hadīth.^[2]

Ibn Jarīr recorded that Qatādah said about Allāh's statement,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبَدَّ لَكُمْ تَسْأَلُونَ﴾

«O you who believe! Ask not about things which, if made plain to you, may cause you trouble.»

Anas bin Mālik narrated that once, the people were questioning the Messenger of Allāh ﷺ until they made him angry. So he ascended the *Minbar* and said,

﴿لَا تَسْأَلُونِي الْيَوْمَ عَنْ شَيْءٍ إِلَّا يَبَيِّنَ لَكُمْ﴾

«You will not ask me about anything today but I will explain it to you.»

So the Companions of the Messenger of Allāh ﷺ feared that it was the commencement of a momentous event, and I looked to my right and left and found only people who covered their faces, crying. An argumentative man who was said to be the son of someone other than his true father asked, "O Allāh's Messenger! Who is my father? The Prophet ﷺ said, 'Your father is Ḥudhāfah.' 'Umar stood up (when he saw anger on the Prophet's face) and said, "We accept Allāh as our Lord, Islām as our religion and Muḥammad ﷺ as our Messenger, I seek refuge with Allāh from the evil of the *Fitan* (trials in life and religion)." The Messenger of Allāh ﷺ said,

﴿لَمْ أَرْ فِي الْخَيْرِ وَالشَّرِّ نَاقِئِمَ قَطٍّ، صَوَّرْتُ لِي الْجَنَّةَ وَالنَّارَ حَتَّى رَأَيْتُهُمَا دُونَ الْحَاظِ﴾

[1] *Fath Al-Bāri* 8:130.

[2] *Fath Al-Bāri* 11:326, Muslim 4:1832, Aḥmad 3:180, *Tuhfat Al-Aḥwadhī* 8:421, *Tuhfat Al-Ashrāf* 1:413.

«I have never witnessed both goodness and evil like I have today. Paradise and the Fire were shown to me and I saw them before that wall.»^[1] This Ḥadīth was recorded in the Two Ṣaḥīḥs from Saʿīd.^[2]

Al-Bukhārī recorded that Ibn ʿAbbās said, "Some people used to question the Messenger of Allāh ﷺ to mock him. One of them would ask, 'Who is my father,' while another would ask, 'Where is my camel,' when he lost his camel. Allāh sent down this Āyah about them,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَن أَشْيَاءَ إِن بُدِّ لَكُمْ تَوَكَّلُوا﴾

«O you who believe! Ask not about things which, if made plain to you, may cause you trouble...»^[3]

Imām Aḥmad recorded that ʿAlī said, "When this Āyah was revealed,

﴿وَلَقَدْ عَلَّ النَّاسُ حُجَّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾

«And Hajj to the House is a duty that mankind owes to Allāh, those who can bear the journey.» [3:97],

they asked, 'O Allāh's Messenger! Is it required every year?' He did not answer them, and they asked again, 'Is it every year?' He still did not answer them, so they asked, 'Is it every year?' He said,

«لا، وَلَوْ قُلْتُ: نَعَمْ لَوَجِبَتْ وَلَوْ وَجِبَتْ لَمَّا اسْتَطَعْتُمْ»

«No, and had I said 'yes', it would have become obligated, and had it become obligated, you would not be able to bear it.»

Allāh sent down,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَن أَشْيَاءَ إِن بُدِّ لَكُمْ تَوَكَّلُوا﴾

«O you who believe! Ask not about things which, if made plain to you, may cause you trouble.»

At-Tirmidhi and Ibn Majāh also recorded this Ḥadīth.^[4] The apparent wording of this Āyah indicates that we are forbidden

[1] At-Ṭabari 11:100.

[2] Faṭḥ Al-Bāri 13:47, Muslim 4:1834.

[3] Faṭḥ Al-Bāri 8:130.

[4] Aḥmad 1:113, At-Tirmidhi no. 3055, Ibn Majāh no. 2884.

to ask about things that if one has knowledge of, he would be sorry he had asked. Consequently, it is better to avoid such questions.

Allāh's statement,

﴿وَإِنْ سَأَلْتُمْ عَنَّا جَاءَ بِسْرَالْقُرْآنِ يُخْبِرُكُمْ﴾

﴿But if you ask about them while the Qur'ān is being revealed, they will be made plain to you.﴾

means, if you ask about things that you are prohibited from asking about, then when the revelation about them comes to the Messenger ﷺ, they will be made plain for you,

﴿وَاللَّهُ عَلَى اللَّهِ بَصِيرٌ﴾

﴿Verily! That is easy for Allāh.﴾ Allāh said next,

﴿عَمَّا أَفْعَمْنَا﴾

﴿Allāh has forgiven that,﴾ what you did before this,

﴿وَاللَّهُ غَفُورٌ حَلِيمٌ﴾

﴿and Allāh is Oft-Forgiving, Most Forbearing.﴾

Do not ask about things that do not have a ruling yet, for because of your questions, a difficult ruling may be ordained. A *Ḥadīth* states,

«أَعْظَمُ الْمُنَافِقِينَ جُرْمًا مَنْ سَأَلَ عَنْ شَيْءٍ لَمْ يُحَرِّمْ، فَحَرَّمَ مِنْ أَجْلِ مَسْأَلَتِهِ»

«The worst criminal among the Muslims is he who asks if a matter is unlawful (or not), and it becomes unlawful because of his asking about it.»^[1]

It is recorded in the *Ṣaḥīḥ* that the Messenger of Allāh ﷺ said,

«ذَرُونِي مَا تَرَكْتُكُمْ، فَإِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ كَثْرَةُ سَوَالِهِمْ وَاخْتِلَافُهُمْ عَلَى أَنْبِيَائِهِمْ»

«Leave me as I have left you, those before you were destroyed because of many questions and disputing with their Prophets.»^[2] An authentic *Ḥadīth* also states,

^[1] Al-Bukhārī no. 7289, Muslim no. 2358.

^[2] Muslim 4:1831.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا
حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْلَمُونَ
شَيْئًا وَلَا يَسْتَدُونَ ﴿١٢٥﴾ بَيِّنَاتٍ لِّلَّذِينَ آمَنُوا عَلَيْهِمْ أَنْفُسُكُمْ
لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا
فِي نَجَاتٍ كَمَا كُنْتُمْ تَعْمَلُونَ ﴿١٢٦﴾ بَيِّنَاتٍ لِّلَّذِينَ آمَنُوا شَهَادَةٌ
بَيْنَكُمْ إِذَا حَضَرَ أَحَدُكُمْ الْمَوْتُ حِينَ الْوَصِيَّةِ إِنَّمَا زَاوَا
عَدْلٍ مِنْكُمْ أَوْ آخَرِينَ مِنْ غَيْرِكُمْ إِنْ أَنْتُمْ ضَرَبْتُمْ فِي الْأَرْضِ
فَأَصْبَحْتُمْ مَصِيبَةُ الْمَوْتِ تُحْسِنُونَ نَهْمًا مِنْ بَعْدِ الْفَضْلَةِ
فَيَقْسِمَانِ بِاللَّهِ إِنْ أَرَبْتُمْ لَا نَشْتَرِي بِمَعْنَا وَلَوْ كَانَ ذَا قُرْبَى
وَلَا نَكْتُمُ شَهَادَةَ اللَّهِ إِنَّا إِذًا لَمِنَ الْآثِمِينَ ﴿١٢٧﴾ فَإِنْ عُدُّوا عَلَى
أَنفُسِهِمْ سِخْقًا إِنَّمَا تَفَخْرَانِ يَوْمَ مَا يُفْجَرُ مِنْهَا مِمَّا مَنِتُّوا
أَسْتَخْفُ عَلَيْهِمُ الْآثِمِينَ فَيَقْسِمَانِ بِاللَّهِ لَشَهَدْنَا أَحَقَّ
مِنْ شَهَدِنَاهُمَا وَمَا نَعْتَدُ بِئَا إِذَا لَمِنَ الظَّالِمِينَ ﴿١٢٨﴾ ذَلِكَ
أَدْنَى أَنْ يَقُولَ الشَّاهِدُونَ عَلَى وَجْهِهَا أَوْ يَخَافُونَ أَنْ تُرَدَّ أَيْمَانٌ بَعْدَ
أَيْمَانِهِمْ وَاتَّقُوا اللَّهَ وَاسْمَعُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿١٢٩﴾

«أَنَّ اللَّهَ تَعَالَى قَرَضَ قَرَائِصَ
فَلَا تُضَيِّرُوهُمَا، وَحَدَّ حُدُودًا
فَلَا تَتَعَدُّوهُمَا، وَحَرَّمَ أَشْيَاءَ فَلَا
تَتَهَكَّرُوهُمَا، وَسَكَّتَ عَنْ أَشْيَاءَ
رَحْمَةً بِكُمْ غَيْرَ بَيِّنَاتٍ فَلَا
تَسْأَلُوا عَنْهَا»

«Allah, the Most Honored, has ordained some obligations, so do not ignore them; has set some limits, so do not trespass them; has prohibited some things, so do not commit them; and has left some things without rulings, out of mercy for you, not that He forgot them, so do not ask about them.»^[1]

Allāh said next,

«قَدْ سَأَلَهَا قَوْمٌ مِنْ

قَبْلِكُمْ ثُمَّ أَسْبَغُوا بِهَا كَلِمَاتٍ ﴿١٢٥﴾

«Before you, a community asked such questions, then on that account they became disbelievers.»

meaning, some people before your time asked such questions and they were given answers. They did not believe the answers, so they became disbelievers because of that. This occurred because these rulings were made plain to them, yet they did not benefit at all from that, for they asked about these things not to gain guidance, but only to mock and defy.

«مَا جَعَلَ اللَّهُ مِنْ يَحِيدٍ وَلَا سَكِينَةٍ وَلَا ذَمِيلَةٍ وَلَا حَلْوٍ وَلَكِنَّ الَّذِينَ كَفَرُوا يَتَنَوَّلُونَ عَلَى اللَّهِ

[1] Al-Bukhārī 4623 and Muslim 2856.

الْكَذِبَ وَأَكْتَرَهُمْ لَا يَعْلَمُونَ ﴿١٠٣﴾ وَإِنَّا لَنَرُّوهُمْ إِلَى مَا نُفَرِّقُ اللَّهُ وَإِلَى الرَّسُولِ قَائِلًا
حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أَفَوَلَوْ كَانُوا يَفْقَهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا يَسْتَدُونَ ﴿١٠٤﴾

﴿103. Allāh has not instituted things like Bahīrah or a Sā'ibah or a Waṣīlah or a Hām. But those who disbelieve invent lies against Allāh, and most of them have no understanding.﴾

﴿104. And when it is said to them: "Come to what Allāh has revealed and unto the Messenger." They say: "Enough for us is that which we found our fathers following," even though their fathers had no knowledge whatsoever and no guidance.﴾

The Meaning of Bahīrah, Sā'ibah, Waṣīlah and Hām

Al-Bukhārī recorded that Sa'īd bin Al-Musayyib said, "The Bahīrah is a female camel whose milk was spared for the idols and no one was allowed to milk it. The Sā'ibah is a female camel let loose for free pasture for the idols, and nothing was allowed to be carried on it. Abu Hurayrah said that the Messenger of Allāh ﷺ said,

رَأَيْتُ عَمْرُو بْنَ غَابِرِ الْخَزَائِمِيِّ يَجُرُّ قُضْبَهُ فِي النَّارِ، وَكَانَ أَوَّلَ مَنْ سَبَّ
السَّوَابِ

"I saw 'Amr bin 'Āmir Al-Khuzā'i pulling his intestines behind him in the Fire, and he was the first to start the practice of Sā'ibah."^[1]

As for the Waṣīlah, it is a female camel set free for the idols, because it had given birth to a she-camel in its first delivery and then another she-camel at its second delivery. They used to set such camel free if she gave birth to two females without a male between them. As for the Hām, it is a male camel which would be freed from work for the idols, after it had finished a number of copulations assigned for it. The male camel freed from work in this case is called a Hāmi."^[2] Muslim and An-Nasā'i^[3] recorded this Ḥadīth.

Imām Aḥmad recorded that 'Abdullāh bin Mas'ūd said that

[1] Al-Bayhaqi 10:12.

[2] Faḥ Al-Bārī 8:133.

[3] Muslim 4:2192, An-Nasā'i in Al-Kubrā 6:338.

the Prophet ﷺ said,

«إِنَّ أَوَّلَ مَنْ سَبَّ السَّوَابِ وَعَبَدَ الْأَصْنَامَ أَبُو خُرَاعَةَ عَمْرُو بْنُ عَامِرٍ، وَإِنِّي رَأَيْتُهُ
يَجُرُّ أَمْعَاءَهُ فِي النَّارِ»

«The first to start the practice of *Sā'ibah* and worshipping idols was Abu Khuzā'ah, 'Amr bin 'Āmir. I saw him pulling his intestines behind him in the Fire.»^[1]

The 'Amr mentioned in the above *Hadīth* is the son of Luḥay bin Qam'ah, one of the chiefs of the tribe of Khuzā'ah who were the caretakers of the House of Allāh after the tribe of Jurhum, (and before the Prophet's ﷺ tribe, Quraysh). He was the first to change the religion of Ibrāhīm (Al-Khalīl in Makkah) bringing idol worshipping to the area of Hījaz (Western Arabia). He also called the foolish people to worship idols and offer sacrifices to them and started these ignorant rituals concerning the animals as well as other rituals of *Jāhiliyyah*. Allāh said in *Sūrat Al-An'ām*,

﴿وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا﴾

«And they assign to Allāh a share of the tilth and cattle which He has created...» [3:136].

As for the *Bahīrah*, 'Alī bin Abi Ṭalḥah said that Ibn 'Abbās said, "It is the female camel that has given delivery five times. After that, they looked at the fifth delivery, if it were a male, they would slaughter it and give it to the men only and not the women. If it were a female, they would cut off its ears and proclaim, 'This is a *Bahīrah* (no one is allowed to milk it).'"^[2] As-Suddi and others mentioned a similar statement.^[3] As for the *Sā'ibah*, Mujāhid said that it is for sheep, and mentioned a similar meaning as for *Bahīrah*. He said that it delivers six females and then a male, female or two males, and that they then would slaughter it (the newly born sheep) and feed its meat to the men, but not to the woman.^[4]

Muḥammad bin Ishāq said that the *Sā'ibah* is the female

[1] Aḥmad 1:446.

[2] Aṭ-Ṭabari 11:129.

[3] Aṭ-Ṭabari 11:130.

[4] Aṭ-Ṭabari 11:128.

camel that delivers ten females, without giving birth to a single male between them. They would then set it free and no one was allowed to ride it, cut its wool or milk it, except for a guest. Abu Rawq said, "The *Sā'ibah* was made as such when one goes out for some of his affairs and succeeds in whatever he intended to do. So he would designate a *Sā'ibah* from his property, a female camel or another type, and would set it free for the idols (in appreciation for his success). Then, whatever this camel gave birth to was set free for the idols too." As-Suddi said, "When one's affair was successful, or if he was cured from an illness, or if his wealth increased, he would set some of his wealth free for the idols. Those who would try to acquire any of the *Sā'ibah* property were punished in this world."

As for the *Waṣīlah*, 'Ali bin Abi Ṭalḥah said that Ibn 'Abbās said, "It is the sheep that gives birth seven times, if she gives birth to a male or a female stillborn at its seventh delivery, the men, but not the women, would eat from it. If she gave birth to a female, or a female and a male, they would set them free, proclaiming (about the male in this case), His sister *Waṣalat* (literally, 'connected him to being forbidden on us')." Ibn Abi Ḥātim recorded this statement.^[1] 'Abdur-Razzāq narrated that Ma'mar said that Az-Zuhri said that Sa'd bin Al-Musayyib said that,

﴿وَلَا وَصِيلَ﴾

﴿Or a *Waṣīlah*﴾

"It is the female camel that gives delivery to a female and then another female at its second delivery. They would call such a camel a *Waṣīlah*, proclaiming that she has *Waṣalat* (connected) between two females without giving birth to a male between them. So they used to cut off the ears of the *Waṣīlah* and let it roam free to pasture for their idols."^[2] A similar explanation was reported from Imām Mālik bin Anas. Muḥammad bin Ishāq said, "The *Waṣīlah* sheep is the ewe that gives birth to ten females in five deliveries, giving birth to two females at each delivery. This sheep would be called

[1] Ibn Abi Ḥātim 4:1222.

[2] 'Abdur-Razzāq 1:196.

Waṣīlah and would be set free. Whatever this sheep delivers afterwards, male or female, would be given to the men, but not the women, but if it delivers a stillborn, men and women would share it!"

As for the *Hām*, Al-'Awfi said that Ibn 'Abbās said, "If a man's camel performs ten copulations, they would call him a *Hām*, 'So set him free.'^[1] Similar was reported from Abu Rawq and Qatādah. 'Ali bin Abi Ṭalḥah said that Ibn 'Abbās said, "The *Hām* is the male camel whose offspring gave birth to their own offspring; they would then proclaim, 'This camel has *Hāma* (protected) its back.' Therefore, they would not carry anything on this male camel, cut his wool, prevent him from grazing wherever he likes or drinking from any pool, even if the pool did not belong to its owner."^[2] Ibn Wahb said, "I heard Mālik saying, 'As for the *Hām*, it is the male camel who is assigned a certain number of copulations, and when having finished what was assigned to him, would have peacock feathers placed on him and be set free.'" Other opinions were also mentioned to explain this *Āyah*.

There is a *Hadīth* on this subject that Ibn Abi Hātim collected from Abu Ishāq As-Subay'i from Al-Aḥwaṣ Al-Jushami from his father Mālik bin Naḍlah who said, "I came to the Prophet ﷺ wearing old clothes. So he said to me,

«مَلَّ لَكَ مِنْ مَالٍ؟»

«Do you have any property?» I said, 'Yes.' He asked,

«مِنْ أَيِّ الْمَالِ؟»

«What type?» I said, 'All types; camels, sheep, horses and slaves.' He said,

«يَذَا آتَاكَ اللَّهُ مَالًا فَلْيُرَ عَلَيْكَ»

«If Allāh gives you wealth, then let it show on you.» He then asked,

«تُسَيِّجُ إِلَيْكَ رَائِيَةً أَذَانَهَا؟»

«Do your camels deliver calves that have full ears?» I said, 'Yes,

[1] At-Ṭabari 11:129.

[2] Ibn Abi Hātim 4:1225.

and do camels give birth but to whole calves?' He said,

«فَلَمَّا تَأْخُذُ الْمَوْسَى فَتَقْطَعُ آذَانَ طَائِفَةٍ مِنْهَا وَتَقُولُ: هَذِهِ بَحِيرَةٌ، نُسِقُ آذَانَ طَائِفَةٍ مِنْهَا وَتَقُولُ: هَذِهِ حُرْمٌ»

«Do you take the knife and cut off the ears of some of them saying, 'This is a Bahīrah,' and tear the ears of some of them and proclaim, 'This is Sacred?」

I said, 'Yes.' He said,

«فَلَا تَفْعَلْ إِنَّ كُلَّ مَا آتَاكَ اللَّهُ لَكَ حِلٌّ»

«Then do not do that, for all the wealth that Allāh has given you is allowed for you.» Then he said;

﴿مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ﴾

«Allāh has not instituted things like Bahīrah or a Sā'ibah or a Waṣīlah or a Hām.»

As for the *Bahīrah*, it is the animal whose ears were cut, one would not allow his wife, daughters, or any of his household to benefit from its wool, hair or milk. But, if it died, they would share it. As for the *Sā'ibah*, they used to set it free for their idols and announce this fact in the vicinity of the idols. As for the *Waṣīlah*, it is the sheep that gives birth to six offspring. When she delivered for the seventh time, they would cut its ears and horns, saying, 'It has *Waṣalat* (connected deliveries),' and they would not slaughter it, hit it or prevent it from drinking from any pool.^[1] This *Ḥadīth* was narrated with the addition of the explanation of these words in it. In another narration for this *Ḥadīth* from Abu Ishāq from Abu Al-Aḥwas, 'Awf bin Mālik used his own words (i.e., he explained these words not as a part of the *Ḥadīth* itself) and this is more sound. Imām Aḥmad recorded this *Ḥadīth* from Sufyān bin 'Uyaynah, from Abu Az-Za'rā' 'Amr bin 'Amr, from his uncle Abu Al-Aḥwas 'Awf bin Mālik bin Naḍlah from his father, Mālik bin Naḍlah.^[2] This narration also does not contain the explanation of *Bahīrah*, *Hām* etc., that is added to the *Ḥadīth* above, and Allāh knows best.

[1] Ibn Abi Ḥātim 4:1220.

[2] Aḥmad 4:136.

Allāh's statement,

﴿وَالَّذِينَ الَّذِينَ كَفَرُوا يَتَّبِعُونَ عَلَى اللَّهِ الْكُذُوبَ وَأَكْثُهُمْ لَا يَعْقِلُونَ﴾

﴿But those who disbelieve invent lies against Allāh, and most of them have no understanding.﴾

means, Allāh did not legislate these invented rituals and He does not consider them acts of obedience. Rather, it is the idolators who made them into rituals and acts of worship that they used to draw near to Allāh. But they did not and will not help them to draw near to Him, rather, these innovations will only harm them.

﴿وَإِذَا قِيلَ لَهُمْ تَسَالَوْا إِلَىٰ مَا أَنزَلَ اللَّهُ وَإِلَىٰ الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدَ آبَاؤُنَا﴾

﴿And when it is said to them: "Come to what Allāh has revealed and to the Messenger." They say: "Enough for us is that which we found our fathers following,"﴾

meaning, if they are called to Allāh's religion, Law and commandments and to avoiding what He prohibited, they say, 'The ways and practices that we found our fathers and forefathers following are good enough for us.' Allāh said,

﴿أُولَٰئِكَ كَانُوا آبَاءَهُمْ لَا يَعْلَمُونَ شَيْئًا﴾

﴿even though their fathers had no knowledge whatsoever...﴾

That is, even though their fathers did not understand or recognize the truth or find its way. Therefore, who would follow their forefathers, except those who are even more ignorant and misguided than they were?

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا أَعْتَدْتُمْ إِلَى اللَّهِ مَرْجِعَكُمْ جَمِيعًا
لَّيْسَ بِكُمْ مِمَّا كُنتُمْ تَعْمَلُونَ﴾

4105. O you who believe! Take care of yourselves. If you follow the right guidance, no hurt can come to you from those who are in error. The return of you all is to Allāh, then He will inform you about (all) that you used to do.﴾

One is Required to Reform Himself First

Allāh commands His believing servants to reform themselves and to do as many righteous deeds as possible. He also informs them that whoever reforms himself, he would not be

affected by the wickedness of the wicked, whether they were his relatives or otherwise.

Imām Aḥmad recorded that Qays said, "Abu Bakr Aṣ-Ṣiddīq stood up, thanked Allāh and praised Him and then said, 'O people! You read this Āyah,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا اهْتَدَيْتُمْ﴾

«O you who believe! Take care of yourselves. If you follow the right guidance, no hurt can come to you from those who are in error.»

You explain it the wrong way. I heard the Messenger of Allāh ﷺ say,

﴿إِنَّ النَّاسَ إِذَا رَأَوْا النُّكْرَ لَا يَتَّبِعُونَهُ، يُوشِكُ اللَّهُ عَزَّ وَجَلَّ أَنْ يَعْطَهُمْ بِعَاقِبِهِ﴾

«If the people witness evil and do not change it, then Allāh is about to send His punishment to encompass them.»

I (Qays) also heard Abu Bakr say, 'O people! Beware of lying, for lying contradicts faith.'^[1]

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا شَهِدُوا بَيْنَكُمْ إِذَا حَضَرَ أَحَدُكُمُ الْمَوْتُ حِينَ الْوَيْسَةِ اثْنَانِ ذَوَا عَدْلٍ مِّنْكُمْ أَوْ اخْرَاجَ مِنْ عَهْدِكُمْ إِن أَنتُمْ صَدَقْتُمْ فِي الْأَرْضِ فَأَمْسِكْكُمْ ثُمْبِيَّةَ الْمَوْتِ تَحْسِبُونَهَا مِنْ بَدَى الْمَلَكَةِ فَيَقْسِيَانِ بِأَمْرِ إِنْ أَرْتَبْتُمْ لَا تَشْرَى بِهِ. فَمَا كَانَ قَوْلُهُمْ وَلَا تَكْفُرُ شَهَادَةُ اللَّهِ إِنَّا إِذَا لَيْسَ الْأَشْيَاءُ فَإِنْ عَزَّ عَلَى أَهْلِهَا اسْتَحَقَّ إِذَا فَاتَرَا بَقَوَانِ مَقَامَهَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأَوَّلِينَ فَيَقْسِيَانِ بِأَمْرِ لَنُشْهِدَنَّ أَحَدًا مِنْ شَهَدَتِهِمَا وَمَا اهْتَدَيْنَا إِنَّا إِذَا لَيْسَ الظَّالِمِينَ ذَلِكَ أَدْرَأَ أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَى وَجْهَيْهَا أَوْ يَحْلِفُوا أَنْ تَرَوْا بَيْنَ يَدَيْهِمْ وَأَتَقُوا اللَّهَ وَاسْتَمَعُوا لِلَّهِ لَا يَهْدَى الْقَوْمُ الْقَاسِيُونَ﴾

4106. O you who believe! When death approaches any of you, and you make a bequest, then take the testimony of two just men of your own folk or two others from outside, if you are traveling through the land and the calamity of death befalls you. Detain them both after the Ṣalāh (the prayer), (then) if you are in doubt (about their truthfulness), let them both swear by Allāh (saying): "We wish not for any worldly gain in this, even though he (the beneficiary) be our near relative. We shall

[1] Aḥmad 1:5.

not hide the testimony of Allāh, for then indeed we should be of the sinful.”﴾

﴿107. If it then becomes known that these two had been guilty of sin, let two others stand forth in their places, nearest in kin from among those who claim a lawful right. Let them swear by Allāh (saying): “We affirm that our testimony is truer than that of both of them, and that we have not trespassed (the truth), for then indeed we should be of the wrongdoers.”﴾

﴿108. That should make it closer (to the fact) that their testimony would be in its true nature and shape, or else they would fear that (other) oaths would be admitted after their oaths. And have Taqwa of Allāh and listen (with obedience to Him). And Allāh guides not the rebellious people.﴾

Testimony of Two Just Witnesses for the Final Will and Testament

This honorable Āyah contains a glorious ruling from Allāh. Allāh's statement,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَيْسَةِ اثْنَانِ﴾

﴿O you who believe! When death approaches any of you, and you make a bequest, then take the testimony of two...﴾

meaning that there should be two witnesses in such cases,

﴿ذَوَا عَدْلٍ﴾

﴿just men...﴾ thus, describing them as just,

﴿مِنْكُمْ﴾

﴿of your own folk﴾ Muslims.

﴿أَوْ مِمَّا بَيْنَ يَدَيْكُمْ﴾

﴿or two others from outside﴾ non-Muslims, meaning the People of the Book, according to Ibn ‘Abbās as Ibn Abi Hātim recorded.^[1]

Allāh said next,

﴿إِنْ أَنتُمْ مِّنْهُنَّ فِي الْأَرْضِ﴾

^[1] Ibn Abi Hātim 12:1229.

﴿if you are traveling through the land﴾ on a journey,

﴿فَأَمِّنْكُمْ تُبَيِّتُ الْمَوْتَ﴾

﴿and the calamity of death befalls you.﴾

These are two conditions that permit using non-Muslims from among the *Dhimmis* for witnesses when there are no Muslims present: When one is traveling and needs to write a will, as Sharīḥ Al-Qāḍī said. Ibn Jarīr recorded that Sharīḥ said, "The witness of the Jews and Christians is not allowed except while traveling, and even then only to witness the dictation of the will."^[1] Allāh's statement,

﴿تَحْبِسُونَهُمَا مِنْ بَعْدِ الصَّلَاةِ﴾

﴿Detain them both after the Ṣalāh (the prayer).﴾

refers to the 'Aṣr prayer, according to Al-'Awfī who reported it from Ibn 'Abbās.^[2] This is the same explanation reported from Sa'īd bin Jubayr, Ibrāhīm An-Nakha'ī, Qatādah, 'Ikrimah and Muḥammad bin Sirīn. As for Az-Zuhri, he said that they are detained after Muslim prayer (i.e., in congregation).^[3] Therefore, these two witnesses will be detained after a congregational prayer,

﴿يُقْسِمَانِ بِاللَّهِ إِنْ أَرَيْتُمْ﴾

﴿let them both swear by Allāh if you are in doubt.﴾

meaning, if you are in doubt that they might have committed treachery or theft, then they should swear by Allāh,

﴿لَا تَشْرَى بِهِ﴾

﴿We wish not in this﴾ in our vows, according to Muqātil bin Hayyān,

﴿لِنَا﴾

﴿for any worldly gain﴾ of this soon to end life,

﴿وَلَوْ كَانَ فَا تَرَاهُ﴾

﴿even though he be our near relative.﴾ meaning, if the beneficiary

[1] Aṭ-Ṭabari 11:163,164.

[2] Aṭ-Ṭabari 11:172.

[3] Aṭ-Ṭabari 11:174.

be our near relative, we will still not compromise on the truth.

﴿وَلَا نَكْتُمُ شَهَادَةَ اللَّهِ﴾

«We shall not hide the testimony of Allāh,» thus stating that the testimony is Allāh's, as a way of respecting it and valuing its significance,

﴿إِنَّا إِذَا لَيْنَ الْأَمِينِ﴾

«for then indeed we should be of the sinful.» if we distort the testimony, change, alter or hide it entirely. Allāh said next,

﴿إِن عَرِضَ عَلَيْكُمُ الشَّيْءُ فَأَنظِرُوا فِيهِ نَهْرَ يَوْمَ الْقِيَامَةِ﴾

«If it then becomes known that these two had been guilty of sin...» if the two witnesses were found to have cheated or stolen from the money, that the will is being written about,

﴿يَقُومَانِ سَوَاءُ مَقَامًا مِنَ الَّذِينَ اسْتَفْتَى عَلَيْهِمُ الْأَوَّلِينَ﴾

«let two others stand forth in their places, nearest in kin from among those who claim a lawful right.»

This Āyah indicates that if the two witnesses were found to have committed treachery, then two of the nearest rightful inheritors should stand for witness in their place,

﴿يَقْسِمَانِ بِاللَّهِ لَنَكُونَنَّ أَحَقُّ مِنْ شَهَادَتِهِمَا﴾

«Let them swear by Allāh (saying): "We affirm that our testimony is truer than that of both of them..."»

Meaning, our testimony that they have cheated is more truthful than the testimony that they have offered,

﴿وَمَا أَفْتَدَيْنَا﴾

«and that we have not trespassed (the truth),» when we accused them of treachery,

﴿إِنَّا إِذَا لَيْنَ الظَّالِمِينَ﴾

«for then indeed we should be of the wrongdoers.» if we had lied about them.

This is the oath of the heirs, and preference is to be given to their saying. Just as in the case with the oath of relative of a murdered person if he attempts to tarnish the case of the murdered person. So his family takes an oath in defense of his

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١٢٦

الرَّحْمَنِ الرَّحِيمِ

يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أَجَبْتُمْ قَالَُوا لَا عِلْمَ
لَنَا إِنَّكَ أَنْتَ عَلَّمَهُ الْغُيُوبَ ﴿١٢٦﴾ إِذْ قَالَ اللَّهُ يٰيُحْيَىٰ ابْنَ مَرْيَمَ
اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَيَّدْتُكَ بِرُوحِ
الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْتُكَ
الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ تَخْلُقُ
مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا
بِإِذْنِي وَتَبْرِئُ الْأَكْمَامَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ
الْمَوْتِ بِإِذْنِي وَإِذْ كَفَفْتُ بَيْنَ إِسْرَءِيلَ عَنْكَ إِذْ
جُنِّتَهُم بِالْبَيْتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا أَسْحَرُ
تُيُوتُ ﴿١٢٧﴾ وَإِذْ أُوحِيَ إِلَى الْخَوَارِجِ أَنْ مَا امْنُوا بِ
وِرْثُولِي قَالُوا أَمْ آتَاكُمْ أَشْهَادٌ أَنْتُمْ مُسْلِمُونَ ﴿١٢٨﴾ إِذْ قَالَ
الْخَوَارِجُ يٰيُحْيَىٰ ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ
يُنْزِلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ قَالَ اتَّقُوا اللَّهَ إِنْ كُنْتُمْ
مُؤْمِنِينَ ﴿١٢٩﴾ قَالُوا نَرِيدُ أَنْ نَأْكُلَ مِنْهَا وَنَحْمِلَ أَثْقَالَهَا
وَلَعَلَّكُمْ أَنْ تَدْعُوا إِلَى الْفِتْنَةِ فَعَلِمَ اللَّهُ مَا فِي قُلُوبِهِمْ

honor. This is discussed in the studies of the oaths in the books of Ahkam. Allāh's statement,

﴿ذَلِكَ آيَةٌ أَنْ يَأْتِيَ بِالْقُدُسِ عَلَى رُجُومِهِمْ﴾

﴿That should make it closer (to the fact) that their testimony would be in its true nature and shape (and thus accepted).﴾

means, the ruling requiring the two Dhimmi witnesses to swear, if there is a doubt that they were not truthful, might compel them to admit to the testimony in its true form. Allāh's statement,

﴿أَوْ يَخَافُوا أَنْ تَرُدَّ إِلَيْهِمُ﴾

﴿بِمَا أُبَيِّنُ﴾

﴿or else they would fear that (other) oaths would be admitted after their oaths.﴾

means, requiring them to swear by Allāh might encourage them to admit to the true testimony because they respect swearing by Allāh and they glorify and revere Him. They also fear exposure if the heirs of the deceased are required to swear instead of them. In this case, the heirs would swear and earn the rightful inheritance that the two witnesses failed to declare. This is why Allāh said,

﴿أَوْ يَخَافُوا أَنْ تَرُدَّ إِلَيْهِمُ بِمَا أُبَيِّنُ﴾

﴿or else they would fear that (other) oaths would be admitted

after their oaths.›, then,

﴿وَاتَّقُوا اللَّهَ﴾

«And have Taqwā of Allāh› in all of your affairs,

﴿وَأَسْمَعُوا﴾

«and listen.› and obey,

﴿وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْقَاسِينَ﴾

«And Allāh guides not the rebellious people.› who do not obey Him or follow His Law.

﴿يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُوا لَا عِلْمَ لَنَا إِنَّكَ أَنْتَ عَلَّمَهُ

الغُيُوبِ﴾

«109. On the Day when Allāh will gather the Messengers together and say to them: "What was the response you received (from men to your teaching)?" They will say: "We have no knowledge, verily, only You are the Knower of all that is hidden."›

The Messengers Will be Asked About Their Nations

Allāh states that on the Day of Resurrection, He will ask the Messengers about how their nations, to whom He sent them, answered and responded to their teachings. Allāh said in other Āyāt,

﴿فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ﴾

«Then surely, We shall question those (people) to whom it (the Book) was sent and verily, We shall question the Messengers.› [7:6], and,

﴿قَرَّبْنَاكَ لِنَسْأَلَنَّهُمْ أَمِيعَةً ۖ عَمَّا كَانُوا يَعْمَلُونَ﴾

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

The statement of the Messengers here,

﴿لَا عِلْمَ لَنَا﴾

«We have no knowledge› is the result of the horror of that Day, according to Mujāhid, Al-Ḥasan Al-Baṣri and As-Suddi.^[1]

[1] Aṭ-Ṭabari 11:210.

'Abdur-Razzāq narrated that Ath-Thawri said that Al-A'mash said that Mujāhid said about the Āyah,

﴿يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ قِيْلَ مَاذَا أُجِبْتُمْ﴾

«On the Day when Allāh will gather the Messengers together and say to them: "What was the response you received?"»

They will become afraid and reply,

﴿لَا عِلْمَ لَنَا﴾

«We have no knowledge...»^[1]

Ibn Jarīr^[2] and Ibn Abi Ḥātim also recorded this explanation. 'Ali bin Abi Ṭalḥah said that Ibn 'Abbās commented on the Āyah,

﴿يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ قِيْلَ مَاذَا أُجِبْتُمْ قَالُوا لَا عِلْمَ لَنَا إِنَّكَ أَنْتَ عَلَّمُ النَّبِيِّينَ﴾

«On the Day when Allāh will gather the Messengers together and say to them: "What was the response you received (from men to your teaching)?" They will say: "We have no knowledge, verily, only You are the Knower of all that is hidden."»

"They will say to the Lord, Most Honored, 'We have no knowledge beyond what we know, and even that, You have more knowledge of them than us.'^[3] This response is out of respect before the Lord, Most Honored, and it means, we have no knowledge compared to Your encompassing knowledge. Therefore, our knowledge only grasped the visible behavior of these people, not the secrets of their hearts. You are the Knower of everything, Who has encompassing knowledge of all things, and our knowledge compared to Your knowledge is similar to not having any knowledge at all, for

﴿أَنْتَ عَلَّمُ النَّبِيِّينَ﴾

«only You are the Knower of all that is hidden.»

﴿إِذْ قَالَ اللَّهُ يٰبَنِي آدَمَ اذْكُرُوا نِعْمَتِيَ عَلَيْكُمْ وَعَلَىٰ أَوْلِيَائِكُمْ اِذْ أَنْذَرْتُكُمْ شُرَٰطِيقَ الْعَذَابِ

[1] 'Abdur-Razzāq 1:201.

[2] Aṭ-Ṭabari 11:210.

[3] Aṭ-Ṭabari 11:211.

تُكَيِّدُ النَّاسَ فِي آيَاتِهِ وَصَهْلًا وَإِذْ عَلَّمْنَاكَ الْحِكْمَةَ وَالزُّبْرَةَ وَالْإِنْجِيلَ وَإِذْ
خَلَقْنَا مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنَفَّخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي وَتَدْرِي الْأَكْصَنَةَ
وَالْأَكْزَمَ بِإِذْنِي وَإِذْ نُخْرِجُ الرُّوحَ بِالرُّوحِ بِإِذْنِي وَإِذْ كَفَفْتُ بَنِي إِسْرَءِيلَ عَنْكَ إِذْ جِئْتَهُمْ
بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا بِهِمْ إِنَّ هَٰذَا إِلَّا سِحْرٌ مُبِينٌ ﴿١١٠﴾ وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ
يَأْتُوا بِ وَرَسُولِي قَالُوا مَا مَا وَاتَّبَعُوا بِأَنَّا مُسْلِمُونَ ﴿١١١﴾

﴿110. (Remember) when Allāh will say (on the Day of Resurrection): "O 'Īsā, son of Maryam! Remember My favor to you and to your mother when I supported you with Rūḥ - il-Qudus [Jibril] so that you spoke to the people in the cradle and in maturity; and when I taught you the Book, the Hikmah, the Tawrah and the Injil; and when you made out of the clay, as it were, the figure of a bird, by My permission, and you breathed into it, and it became a bird by My permission, and you healed those born blind, and the lepers by My permission, and when you brought forth the dead by My permission; and when I restrained the Children of Israel from you since you came unto them with clear proofs, and the disbelievers among them said: 'This is nothing but evident magic.'">﴾

﴿111. "And when I Awhaytu [put in the hearts of] Al-Hawāriyyin to believe in Me and My Messenger, they said: 'We believe. And bear witness that we are Muslims.'">﴾

Reminding 'Īsā of the Favors that Allāh Granted him

Allāh mentions how He blessed His servant and Messenger, 'Īsā, son of Maryam, and the miracles and extraordinary acts He granted him. Allāh said,

﴿أَذْكُرُ نَسْتِي مَلِكٌ﴾

﴿Remember My favor to you﴾ when I created you from your mother, without male intervention, and made you a sign and clear proof of My perfect power over all things.

﴿وَعَلَى زَيْنِكَ﴾

﴿And to your mother﴾ when I made you testify to her chastity and you thus absolved her from the sin that the unjust, ignorant liars accused her of,

﴿إِذْ أَيْدٰثُكَ بِرُوحِ الْقُدُسِ﴾

﴿when I supported you with Rūh - il-Qudus﴾

the angel Jibrīl, and made you a Prophet, calling to Allāh in the cradle and manhood. I made you speak in the cradle, and you testified that your mother was free from any immoral behavior, and you proclaimed that you worship Me. You also conveyed the news of My Message and invited them to worship Me.

﴿تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا﴾

﴿so that you spoke to the people in the cradle and in maturity;﴾

Meaning you called the people to Allāh in childhood and in maturity.

And the word *Tukallim* means invited, because his speaking to people while a child is nothing strange by itself.

Allāh's statement,

﴿وَإِذْ عَلَّمْنَاكَ الْكِتٰبَ وَالْحِكْمَةَ﴾

﴿And when I taught you the Book and the Hikmah,﴾ the power of writing and understanding,

﴿وَالْقُرْآنَ﴾

﴿and the Tawrah,﴾ which was revealed to Mūsā, son of 'Imrān, who spoke to Allāh directly. Allāh's statement,

﴿وَإِذْ خَلَقْنَا مِنْ طِیْنٍ طَعْنٍ بِإِذْنِ﴾

﴿and when you made out of the clay, as it were, the figure of a bird, by My permission,﴾

means: 'you shaped it in the figure of a bird by My permission, and it became a bird with My permission, after you blew into it'. Then, it became a flying bird with a soul by Allāh's permission. Allāh said;

﴿وَنُفِیَّا الْأَعْمٰیةَ وَالْأَبْرَمَ بِإِذْنِ﴾

﴿and you healed those born blind, and the lepers by My permission,﴾

This was explained before in Sūrah Āl 'Imrān (chapter 3) and we do not need to repeat it here. Allāh's statement,

﴿وَإِذْ نَفَخْنَا فِي السَّمَاءِ الْمَدَّ﴾

﴿And when you brought forth the dead by My permission,﴾
meaning, you called them and they rose from their graves by Allāh's leave, power, intent and will. Allāh said next,

﴿وَإِذْ كَفَلْتُ بَنِي إِسْرَءِيلَ عَنْكَ إِذْ جِئْتَهُم بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا بِهِمْ إِنَّ هَٰذَا إِلَّا سِحْرٌ مُبِينٌ﴾

﴿and when I restrained the Children of Israel from you since you came unto them with clear proofs, and the disbelievers among them said: "This is nothing but evident magic."﴾

Meaning: 'remember My favor, when I stopped the Children of Israel from harming you, when you brought them the clear proofs and evidence, testifying to your prophethood and Message from Me to them. They rejected you and accused you of being a magician and tried to kill you by crucifixion, but I saved you, raised you to Me, purified you from their vulgarity and protected you from their harm.'

The wording of this *Āyah* indicates that 'Isā will be reminded of these favors on the Day of Resurrection. Allāh used the past tense in these *Āyāt* indicating that it is a forgone matter that will certainly occur. This *Āyah* also contains some of the secrets of the Unseen that Allāh revealed to His Messenger Muḥammad ﷺ. Allāh said,

﴿وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا بِي وَبِرَسُولِي﴾

﴿And when I (Allāh) Awhaytu Al-Hawāriyyin to believe in Me and My Messenger.﴾

This is also a reminder of Allāh's favor on 'Isā, by making disciples and companions for him. It is also said that *Awhaytu* in the *Āyah* means, 'inspired', just as in another *Āyah*, Allāh said;

﴿وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ﴾

﴿And We inspired the mother of Mūsā (saying): Suckle him...﴾ [28:7].

Allāh said in other *Āyāt*,

﴿وَلَا تَحْزَنْ رَبُّكَ إِلَى الْفَقْرِ إِنَّمَا يَنْزِلُ بِالْغِنَىٰ مِنْ ذِكْرِكَ رَبُّكَ إِنَّكَ كُنْتَ مِنَ الْغَافِلِينَ﴾
﴿لَا تَحْزَنْ رَبُّكَ إِلَى الْفَقْرِ إِنَّكَ كُنْتَ مِنَ الْغَافِلِينَ﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١٢٧

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَسَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ
تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ وَارْزُقْنَا وَأَنْتَ
خَيْرُ الرَّاغِبِينَ ﴿١١٢﴾ قَالَ اللَّهُ إِنِّي مَرْسَلُهَا عَلَيْكُمْ مِنْ كَفَرٍ مِنْكُمْ
فَالْيَاقِظُونَ عَذَابًا لَا أَعَذِبُهُ وَأَعَذَابُ الَّذِينَ الْعَالَمِينَ ﴿١١٣﴾
وَإِذْ قَالَ اللَّهُ يُعِيسَى ابْنُ مَرْيَمَ مَا أَنْتَ لِلنَّاسِ اتِّخَذُوفِي
وَأُنْحَى إِلَهُيْنِ مِنْ دُونِ اللَّهِ قَالَ سُبْحَنَكَ مَا يَكُونُ لِي أَنْ
أَقُولَ مَا لَيْسَ لِي بِحَقٍّ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمُ مَا فِي
نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلِيمُ الْغُيُوبِ ﴿١١٤﴾ مَا
قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْزِلُوا إِلَهُي مِنَ السَّمَاءِ وَكَُنْتُ
عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الْقَرِيبُ
عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿١١٥﴾ إِنْ تَعَذَّبْتَهُمْ فَإِنَّهُمْ
عِبَادُكَ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْمَرْبُّ الْحَكِيمُ ﴿١١٦﴾ قَالَ اللَّهُ هَذَا يَوْمُ
يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١١٧﴾
لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ ﴿١١٨﴾

﴿And your Lord Awha (inspired) the bee, saying: "Take habitations in the mountains and in the trees and in what they erect. Then, eat of all fruits, and follow the ways of your Lord made easy (for you).﴾" [16:68-69]

Al-Hasan Al-Basri commented about the Hawariyyūn, "Allāh inspired them", while As-Suddi said, "He put in their hearts," and the Hawariyyūn said,

﴿مَآثًا وَآثَنًا بِأَنَّا مُسْلِمُونَ﴾

﴿We believe. And bear witness that we are Muslims.﴾

﴿إِذْ قَالَ الْحَوَارِيُّونَ يُعِيسَى

ابْنُ مَرْيَمَ هَلْ يَنْزِلُ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ قَالَ اتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١١٢﴾ قَالُوا رَبُّنَا

رَبُّنَا أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ قَالُوا رَبُّنَا رَبُّنَا وَنَعْلَمُ أَنْ قَدْ صَدَّقْنَا وَكَانُوا عَلَيْهَا مِنَ الشَّكَّافِينَ ﴿١١٣﴾ قَالَ
عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَسَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ وَارْزُقْنَا وَأَنْتَ
خَيْرُ الرَّاغِبِينَ ﴿١١٤﴾ قَالَ اللَّهُ إِنِّي مَرْسَلُهَا عَلَيْكُمْ مِنْ كَفَرٍ مِنْكُمْ فَالْيَاقِظُونَ عَذَابًا لَا أَعَذِبُهُ وَأَعَذَابُ الَّذِينَ الْعَالَمِينَ ﴿١١٥﴾

﴿112. (Remember) when Al-Hawariyyūn said: "O 'Isā, son of Maryam! Can your Lord send down to us a Mā'idah from heaven?" 'Isā said: "Have Taqwā of Allāh, if you are indeed believers.﴾"

﴿113. They said: "We wish to eat thereof and to be stronger in faith, and to know that you have indeed told us the truth and

that we ourselves be its witnesses.”﴾

﴿114. ‘Isā, son of Maryam, said: “O Allāh, our Lord! Send us from heaven a table spread (with food) that there may be for us – for the first and the last of us – a festival and a sign from You; and provide us sustenance, for You are the Best of sustainers.”﴾

﴿115. Allāh said: “I am going to send it down unto you, but if any of you after that disbelieves, then I will punish him with a torment such as I have not inflicted on anyone among the ‘Ālamīn.”﴾

Sending Down the Mā'idah

This is the story of the Mā'idah, the name of which this Sūrah bears, Sūrat Al-Mā'idah. This is also among the favors that Allāh granted His servant and Messenger, ‘Isā, accepting his request to send the Mā'idah down, and doing so as clear proof and unequivocal evidence. Allāh said,

﴿إِذْ قَالَ الْحَرَارِيُّونَ﴾

﴿(Remember) when Al-Hawāryūn said...﴾ the disciples of ‘Isā said,

﴿يَا عِيسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ﴾

﴿O ‘Isā, son of Maryam! Can your Lord send down to us a Mā'idah from heaven?﴾

The Mā'idah is the table that has food on it. Some scholars said that the disciples requested this table because they were poor and deprived. So they asked ‘Isā to supplicate to Allāh to send a table of food down to them that they could eat from every day and thus be more able to perform the acts of worship.

﴿قَالَ أَتَقْرَأُونَ اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾

﴿‘Isā said: “Have Taqwā of Allāh, if you are indeed believers.”﴾

‘Isā answered them by saying, ‘Have Taqwā of Allāh! And do not ask for this, for it may become a trial for you, but trust in Allāh for your provisions, if you are truly believers.’

﴿قَالُوا رُبُّدُ أَنْ نَأْكُلَ مِنْهَا﴾

«They said: "We wish to eat thereof."» we need to eat from it,

﴿وَنُظَمِّينَ قُلُوبَنَا﴾

«and to be stronger in faith,» when we witness it descending from heaven as sustenance for us,

﴿وَقَلَّمْ أَنْ تَدَّ مَدَقَّتَنَا﴾

«and to know that you have indeed told us the truth,» of your Message and our faith in you increases and also our knowledge,

﴿وَنَكُونُ عَلَيْهَا مِنَ الشَّاهِدِينَ﴾

«and that we ourselves be its witnesses.»

testifying that it is a sign from Allāh, as proof and evidence that you are a Prophet, and attesting to the truth of what you brought us,

﴿قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا
وَعَآخِرِنَا﴾

«'Isā, son of Maryam, said: "O Allāh, our Lord! Send us from heaven a table spread (with food) that there may be for us – for the first and the last of us – a festival..."»

As-Suddi commented that the *Āyah* means, "We will take that day on which the table was sent down as a day of celebration, that we and those who come after us would consider sacred."^[1] Sufyān Ath-Thawri said that it means, "A day of prayer."^[2]

﴿وَمَا يَذْكُرُكَ﴾

«and a sign from You.» proving that You are able to do all things and to accept my supplication, so that they accept what I convey to them from You,

﴿وَأَنْزَلْنَا﴾

«and provide us sustenance,» a delicious food from You that does not require any effort or hardship,

^[1] At-Ṭabari 11:225.

^[2] At-Ṭabari 11:225.

﴿وَأَنْتَ خَيْرُ الرَّازِقِينَ﴾ قَالَ اللَّهُ إِنِّي مَرْسَلُهَا عَلَيْكَ فَمَنْ يَكْفُرْ بَدَّ يَسْكَمْ ﴿١٥﴾

“For You are the Best of sustainers.” Allāh said: “I am going to send it down unto you, but if any of you after that disbelieves...”

by denying this sign and defying its implication, O Īsā,

﴿فَإِنِّي أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِنَ النَّاسِ﴾

“then I will punish him with a torment such as I have not inflicted on anyone among the ‘Ālamīn.”

among the people of your time. Allāh said in similar Āyāt,

﴿وَيَوْمَ نَقُومُ السَّاعَةَ أَذِلَّةً يَدْخُلُونَ فِي مَفْصِلِ الْمَذَابِ﴾

“And on the Day when the Hour will be established (it will be said to the angels): “Cause Fir‘awn’s people to enter the severest torment!” [40:46], and,

﴿إِنَّ الْكَافِرِينَ فِي الدَّرَجَةِ الْأَسْفَلِ مِنَ النَّارِ﴾

“Verily, the hypocrites will be in the lowest depths of the Fire.” [4:145]

Ibn Jarīr said that ‘Abdullāh bin ‘Amr said, “Those who will receive the severest torment on the Day of Resurrection are three: The hypocrites, those from the people of *Al-Mā'idah* who disbelieved in it, and the people of Fir‘awn.”^[1]

Ibn Abi Hātim recorded that Ibn ‘Abbās said, “They said to Īsā, son of Maryam, ‘Supplicate to Allāh to send down to us from heaven, a table spread with food.’ He also said, ‘So the angels brought the table down containing seven fish and seven pieces of bread and placed it before them. So the last group of people ate as the first group did.’^[2] Ibn Jarīr recorded that Ishāq bin ‘Abdullāh said that the table was sent down to Īsā son of Maryam having seven pieces of bread and seven fish, and they ate from it as much as they wished. But when some of them stole food from it, saying, “It might not come down tomorrow,” the table ascended.”^[3]

[1] Aṭ-Ṭabari 11:233.

[2] Aṭ-Ṭabari 5:132, Ibn Abi Hātim 4:1246.

[3] Aṭ-Ṭabari 5:134.

﴿O 'Isā, son of Maryam! Did you say unto men: 'Worship me and my mother as two gods besides Allāh?'﴾

This is a threat and a warning to Christians, chastising them in public, as Qatādah and others said, and Qatādah mentioned this Āyah as evidence,

﴿هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صُدُورُهُمْ﴾

﴿"This is a Day on which the truthful will profit from their truth."﴾ [5:119]

Allāh's statement,

﴿سُبْحَنَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ﴾

﴿Glory be to You! It was not for me to say what I had no right (to say)...﴾

contains Allāh's direction for 'Isā to utter the perfect answer. Ibn Abi Ḥatim recorded that Abu Hurayrah said, "Isā will be taught his argument in reply to what Allāh will ask him,

﴿وَلَا قَالَ اللَّهُ يُعِيسَى ابْنُ مَرْيَمَ مَا نَتَّ لِّلنَّاسِ ائْتِذُونِي وَأُتِىَ إِلَهُتَيْنِ مِنْ دُونِ اللَّهِ﴾

﴿And (remember) when Allāh will say (on the Day of Resurrection): "O 'Isā, son of Maryam! Did you say unto men: 'Worship me and my mother as two gods besides Allāh?'﴾ [5:116]."

Abu Hurayrah then narrated that the Prophet ﷺ said that Allāh taught 'Isā to say,

﴿سُبْحَنَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ﴾

﴿Glory be to You! It was not for me to say what I had no right (to say)...﴾^[1]

Ath-Thawri narrated this Ḥadīth from Ma'mar from Ibn Ṭāwus from Ṭāwus.

'Isā's statement,

﴿إِنْ كُنْتُ قُلْتُ فَقَدْ عَلِمْتُمْ﴾

﴿Had I said such a thing, You would surely have known it.﴾

means, had I said it, You, my Lord, would have known it, for

^[1] Ibn Abi Ḥatim 4:1253.

nothing escapes Your knowledge. Rather, I have not said these words nor did the thought even cross my mind, this why he said,

﴿مَلَّمْتُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ﴾ مَا قُلْتُ لَهُمْ إِلَّا مَا أَرْسَلَنِي بِهِۦ

«You know what is in my inner self though I do not know what is in Yours, truly, You, only You, are the Knower of all that is hidden and unseen. Never did I say to them ought except what You (Allāh) did command me to say...»

and convey,

﴿إِنْ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ﴾

«Worship Allāh, my Lord and your Lord.»

I only called them to what You sent me with and commanded me to convey to them,

﴿إِنْ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ﴾

«Worship Allāh, my Lord and your Lord»

and this is what I conveyed to them,

﴿وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ﴾

«And I was a witness over them while I dwelled amongst them,»

I was a witness over what they did when I was amongst them,

﴿قَلَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ﴾

«but when You took me [up], You were the Watcher over them, and You are a Witness to all things.»

Abu Dāwud Aṭ-Ṭayālisi recorded that Ibn 'Abbās said, "The Messenger of Allāh ﷺ stood up once and gave us a speech in which he said,

«يَا أَيُّهَا النَّاسُ! إِنَّكُمْ مَخْشُورُونَ إِلَى اللَّهِ عُرَى وَجُلَّ حُفَاةٌ، عُرَاةٌ، غُرْلَاءُ»

«O people! You will be gathered to Allāh while barefooted, naked and uncircumcised;

﴿كَأَنَّا بَنَاءٌ أَقْلَ حُلَيْنٍ يُبِيدُهُ﴾

«As We began the first creation, We shall repeat it.»

وَأَنَّ أَوَّلَ الْخَلْقِ يُخْسَى يَوْمَ الْقِيَامَةِ إِبْرَاهِيمُ، أَلَا وَإِنَّهُ يُجَاءُ بِرَجَالٍ مِنْ أُمَّيْ
فَيُؤْخَذُ بِهِمْ ذَاتَ الشَّمَالِ، فَأَقُولُ: أَصْحَابِي، فَيَقَالُ: إِنَّكَ لَا تَدْرِي مَا أَخَذْتُوا
بَعْدَكَ، فَأَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ

The first among the creation who will be covered with clothes will be Ibrāhīm. Some men from my Ummah will be brought and taken to the left (to the Fire) and I will yell, 'They are my followers!' It will be said, 'You do not know what they innovated after you (in religion).' So I will say just as the righteous servant ('Isa) said,

«وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا مَتَّ فِيهِمْ فَلَمَّا رَفَعْتَنِي كُنْتُ أَنْتَ الرَّاقِبُ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ۖ إِنَّ تَعْلَمُهُمْ فَلَيْسَ بِعِبَادَتِكَ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الرَّحِيمُ»

«And I was a witness over them while I dwelled amongst them, but when You took me [up], You were the Watcher over them, and You are a Witness to all things. If You punish them, they are Your servants, and if You forgive them, verily You, only You are the Almighty, the All-Wise.»

فَيَقَالُ: إِنَّ هَؤُلَاءِ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَى أَعْقَابِهِمْ مِنْذُ نَارَقْتَهُمْ

«It will further be said, 'These people kept reverting back on their heels after you left them.'»^[1]

Al-Bukhārī^[2] also recorded this Ḥadīth in the explanation of this Āyah.

Allāh said;

«إِنْ تَعْلَمُهُمْ فَلَيْسَ بِعِبَادَتِكَ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الرَّحِيمُ»

«If You punish them, they are Your servants, and if You forgive them, verily You, only You are the Almighty, the All-Wise.»

All matters refer back to Allāh, for He does what He Wills and none can question Him about what He does, while He will question them. This Āyah also shows the crime of the

^[1] Musnad Aṭ-Ṭayālīsī no. 343.

^[2] Faḥḥ Al-Bārī 8:135.

Christians who invented a lie against Allāh and His Messenger, thus making a rival, wife and son for Allāh. Allāh is glorified in that He is far above what they attribute to Him. So this Āyah [5:118] has tremendous value and delivers unique news.

﴿قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَلَا بُرْهَانٌ لَكُمْ أَنَّ اللَّهَ عَزَّ وَجَلَّ ذَا الْفَرْقِ الْعَظِيمِ ﴿١١٩﴾ لَهُ مَلَكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٢٠﴾﴾

﴿119. Allāh will say: "This is a Day on which the truthful will profit from their truth: Theirs are Gardens under which rivers flow (in Paradise) - they shall abide therein forever. Allāh is pleased with them and they with Him. That is the great success.﴾

﴿120. To Allāh belongs the dominion of the heavens and the earth and all that is therein, and He is able to do all things.﴾

Only Truth will be of Benefit on the Day of Resurrection

Allāh answers His servant and Messenger 'Isā, son of Maryam, after he disowns the disbelieving Christians who lied about Allāh and His Messenger, and when 'Isā refers their end to the will of his Lord,

﴿هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ﴾

﴿This is a Day on which the truthful will profit from their truth.﴾

Ad-Ḍaḥḥāk said that Ibn 'Abbās commented, "This is the Day when Tawḥīd will benefit those who believed in it."

﴿لَهُمْ جَنَّاتٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَلَا بُرْهَانٌ لَكُمْ﴾

﴿Theirs are Gardens under which rivers flow (in Paradise) - they shall abide therein forever.﴾

and they will never be removed from it,

﴿رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ﴾

﴿Allāh is pleased with them and they with Him.﴾

﴿وَرِضْوَانٌ مِنْ أَمْرِ أَكْبَرٍ﴾

«But the greatest bliss is the good pleasure of Allāh.» [9:72]
We will mention the Ḥadīths about this Āyah [9:72] later on.
Allāh's statement,

﴿ذَٰلِكَ الْفَوْزُ الْعَظِيمُ﴾

«That is the great success.» means, this is the great success, other than which there is no greater success. Allāh said in another Āyah,

﴿لِيُشِلَّ مِنَّا فُتَحًا لِّمَن يَّعْمَلُ الصَّالِحِينَ﴾

«For the like of this let the workers work.» [37:61], and,

﴿وَمَن ذَٰلِكَ لِيَتَنَافَسَ الْمُتَنَفِّرُونَ﴾

«And for this let (all) those strive who want to strive.» [83:26]
Allāh's statement,

﴿لِلَّهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا فِيْهِنَّ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

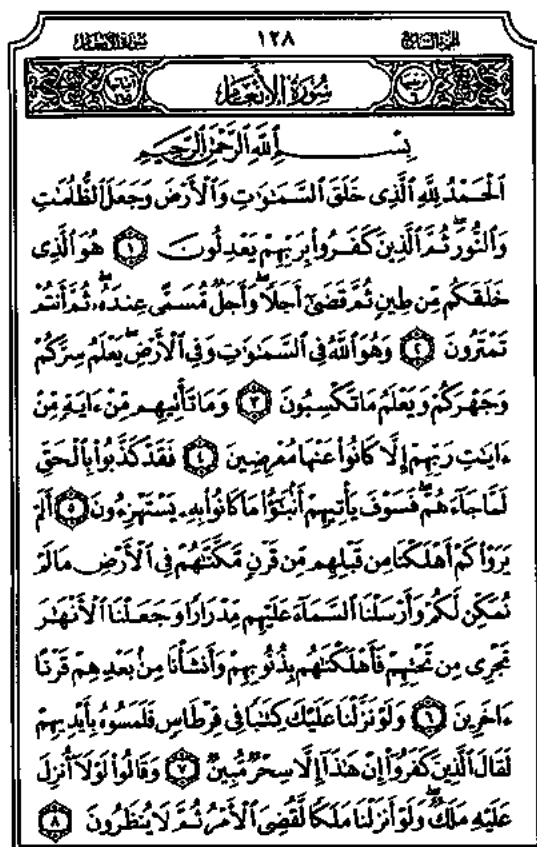
«To Allāh belongs the dominion of the heavens and the earth and all that is therein, and He is able to do all things.»

means, He created everything, owns everything, controls the affairs of everything and is able to do all things. Therefore, everything and everyone are in His domain and under His power and will. There is none like Him, nor is there rival, ancestor, son, or wife for Him, nor a lord or god besides Him. Ibn Wahb said that he heard Ḥuyay bin 'Abdullāh saying that Abu 'Abdur-Rahmān Al-Ḥabli said that 'Abdullāh bin 'Amr said, "The last revealed Sūrah was Sūrat Al-Mā'idah."^[1]

^[1] At-Tirmidhi no. 3063.

The Tafsīr of Sūrat Al-An'ām (Chapter - 6)

Which was Revealed in Makkah



The Virtue of Sūrat Al-An'ām and When it Was Revealed

Al-'Awfi, 'Ikrimah and 'Aṭā' said that Ibn 'Abbās said, "Sūrat Al-An'ām was revealed in Makkah"^[1] Aṭ-Ṭabarāni recorded that Ibn 'Abbās said, "All of Sūrat Al-An'ām was revealed in Makkah at night, accompanied by seventy thousand angels, raising their voices in glorification of Allāh"^[2] As-Suddi said that Murrah said that 'Abdullāh said, "Sūrat Al-An'ām was revealed in the company of seventy thousand angels."^[3]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

[1] Ad-Durr Al-Manthūr 3:243.

[2] Aṭ-Ṭabarāni 12:215.

[3] Ad-Durr Al-Manthūr 3:243.

﴿الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَقُولُونَ ۖ هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا وَأَجَلٌ مُّسَمًّى عِنْدَ رَبِّهِ ثُمَّ أُنشِرُوا ۖ ثُمَّ إِلَهُ فِي السَّمَوَاتِ فِي الْأَرْضِ يَعْلَمُ بِرَحْمَتِكُمْ وَجَهْرِكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ ۝﴾

﴿1. All praise be to Allāh, Who created the heavens and the earth, and originated the darkness and the light, yet those who disbelieve hold others as equal with their Lord.﴾

﴿2. He it is Who has created you from clay, and then has decreed a stated term. And there is with Him another determined term, yet you doubt.﴾

﴿3. And He is Allāh, in the heavens and the earth, He knows what you conceal and what you reveal, and He knows what you earn.﴾

All Praise is Due to Allāh for His Glorious Ability and Great Power

Allāh praises and glorifies His Most Honorable Self for creating the heavens and earth, as a dwelling for His servants, and for making the darkness and the light to benefit them in the night and the day. In this *Āyah*, Allāh describes darkness in the plural, *Zulumāt* [where *Zulmah* is singular for darkness], while describing the light in the singular, *An-Nūr*, because *An-Nūr* is more honored. In other *Āyāt*, Allāh said,

﴿عَنِ الْيَمِينِ وَالشَّمَائِلِ﴾

﴿To the right and to the left.﴾ [16:48]

Near the end of this *Sūrah* (chapter 6), Allāh also said;

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ۖ﴾

﴿And verily, this is my straight path, so follow it, and follow no (other) ways, for they will separate you away from His way.﴾ [6:153]

Allāh said next,

﴿ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَقُولُونَ﴾

﴿Yet those who disbelieve hold others as equal with their Lord.﴾

meaning, in spite of all this, some of Allāh's servants disbelieve in Him and hold others as partners and rivals with Him. Some

of Allāh's servants claimed a wife and a son for Allāh, hallowed be He far above what they attribute to Him. Allāh's statement,

﴿هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ﴾

﴿He it is Who has created you from clay,﴾

refers to the father of mankind, Ādam, from whom mankind originated, multiplied in numbers and spread about, east and west. Allāh said,

﴿ثُمَّ قَضَىٰ أَجَلًا وَأَلَلَّ يُسْئِلُ عَنْدَهُ﴾

﴿Then has decreed a stated term. And there is with Him another determined term...﴾ His saying;

﴿ثُمَّ قَضَىٰ أَجَلًا﴾

﴿Then has decreed a stated term,﴾ refers to death, while,

﴿وَأَلَلَّ يُسْئِلُ عَنْدَهُ﴾

﴿And there is with Him another determined term...﴾

refers to the Hereafter, according to Sa'īd bin Jubayr who reported this from Ibn 'Abbās.^[1] Similar statements were narrated from Mujāhid, Ikrimah, Sa'īd bin Jubayr, Al-Ḥasan, Qatādah, Aḍ-Ḍaḥḥāk, Zayd bin Aslam, 'Atiyyah, As-Suddi, Muqātil bin Hayyān and others.^[2] Ibn 'Abbās and Mujāhid said that,

﴿ثُمَّ قَضَىٰ أَجَلًا﴾

﴿And then has decreed a stated term,﴾ is the term of this earthly life, while,

﴿وَأَلَلَّ يُسْئِلُ عَنْدَهُ﴾

﴿And there is with Him another determined term﴾ refers to man's extent of life until he dies as mentioned in Allāh's statement;^[3]

﴿وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ بِالنَّهَارِ﴾

﴿It is He, Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day,

[1] Aṭ-Ṭabari 11:257.

[2] Aṭ-Ṭabari 11:256-258.

[3] Aṭ-Ṭabari 11:256.

then He raises (wakes) you up again that a term appointed (life) be fulfilled. ﴿6:60﴾

The meaning of Allāh's statement,

﴿عِنْدَهُ﴾

﴿With Him﴾ is that none but Him knows when it will occur. Allāh said in other Āyāt,

﴿إِنَّمَا عِنْدَنَا عِلْمُ ذَلِكَ لَا يُبْلِيكَ وَقْتًا إِلَّا مَوْءُودٌ﴾

﴿The knowledge thereof is with my Lord. None can reveal its time but He.﴾ [7:187], and,

﴿يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ۚ قُلْ إِنَّمَا أَعْلَمُ أَنَّهَا إِذَا نَزَلَ عَذَابُ رَبِّكَ فَكُنْتُمْ تُخَشَعُونَ﴾

﴿They ask you about the Hour - when will be its appointed time? You have no knowledge to say anything about it. To your Lord belongs (the knowledge of) the term thereof.﴾ [79:42-44]

Allāh said,

﴿لَقَدْ أَنتُمْ تَمَرُّونَ﴾

﴿Yet you doubt.﴾ the coming of the (last) Hour, according to As-Suddi.^[1] Allāh said next,

﴿وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ يَعْلَمُ سِرَّكُمْ وَنَجْوَاهُمْ وَيَعْلَمُ مَا تُكْسِرُونَ﴾

﴿And He is Allāh in the heavens and the earth, He knows what you conceal and what you reveal, and He knows what you earn.﴾

Meaning, it is He Who is called Allāh, throughout the heavens and the earth, that is, it is He who is worshipped, singled out, whose divinity is believed in by the inhabitants of the heavens and the earth. They call Him Allāh, and they supplicate to Him in fear and hope, except those who disbelieve among the *Jinns* and mankind. In another Āyah, Allāh said;

﴿وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌُ وَفِي الْأَرْضِ إِلَهٌُ﴾

﴿It is He Who is God in the heavens and the earth.﴾[43:84] meaning, He is the God of those in heaven and those on earth,

[1] At-Ṭabari 11:260.

and He knows all affairs, public and secret.

﴿وَيَقْلَمُ مَا تَكْسِبُونَ﴾

«And He knows what you earn» all the good and bad deeds that you perform.

﴿وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤٤﴾ فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَسَوْفَ يَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٤٥﴾ أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرُونٍ مَضَتْهُمْ فِي الْأَرْضِ مَا لَهُمْ لَكُمْ وَرَأْسُكَ إِلَهُةٌ عَلَيْهِمْ يَذَرُونَ حَتَّىٰ آتَيْنَا الْأَنْهَارَ نَجْرِي مِنْ تَحْتِهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا مَخْرُوجِينَ ﴿٤٦﴾﴾

«44. And never an Āyah comes to them from the Āyāt of their Lord, but that they have been turning away from it.»

«45. Indeed, they rejected the truth when it came to them, but there will come to them the news of that which they used to mock at.»

«46. Have they not seen how many a generation before them We have destroyed whom We had established on the earth such as We have not established you? And We poured out on them rain from the sky in abundance, and made the rivers flow under them. Yet We destroyed them for their sins, and created after them other generations.»

Threatening the Idolators for their Stubbornness

Allāh states that the rebellious, stubborn polytheists will turn away from every Āyah, meaning, sign, miracle and proof that is evidence of Allāh's Uniqueness and the truth of His honorable Messengers. They will not contemplate about these Āyāt or care about them. Allāh said,

﴿فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَسَوْفَ يَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٤٥﴾﴾

«Indeed, they rejected the truth when it came to them, but there will come to them the news of that which they used to mock at.»

This Āyah contains a warning and a stern threat for the disbelievers' rejection of the truth, stating that the disbelievers will surely know the truth of what they used to deny and taste the evil end of their behavior. Allāh advises and warns the disbelievers, that they should avoid the torments and

afflictions of this life, similar to what befell their likes from previous nations, who were stronger, wealthier, had more offspring, and were more exploitive on the earth. Allāh said,

﴿أَلَمْ يَبْقَاكُمْ مَلَائِكَةٌ مِنْ قَبْلِهِمْ فِي الْأَرْضِ مَا لَكُمْ لَنْتِكُمْ لَكُرًا﴾

«Have they not seen how many a generation before them We have destroyed whom We had established on the earth such as We have not established you?»

meaning, they had more wealth, children, buildings, abundant provision, riches and soldiers. Allāh said next,

﴿وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِدْرَارًا﴾

«and We poured out on them rain from the sky in abundance,» in reference to rain that comes often,

﴿وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ﴾

«And made the rivers flow under them.»

as rain was abundant and the springs were plentiful, so that We deceived them.

﴿فَأَمْلَكْنَاهُمْ بُدُورَهُمْ﴾

«Yet We destroyed them for their sins»

meaning the mistakes and errors that they committed,

﴿وَأَنبَأْنَا مِنْ بَعْدِهِمْ قَرْنًا مَخْرُوجِينَ﴾

«and created after them other generations,»

for, these generations of old perished and became as legends and stories,

﴿وَأَنبَأْنَا مِنْ بَعْدِهِمْ قَرْنًا مَخْرُوجِينَ﴾

«And created after them other generations.»

so that We test the new generations, as well. Yet, they committed similar errors and were destroyed, as their ancestors were destroyed. Therefore, beware of the same end that might befall you, for you are not dearer to Allāh than these previous nations, but the Messenger whom you defied is dearer to Allāh than the Messengers they defied. Thus, you are more liable than them to receive torment, if it was not for Allāh's mercy and kindness.

بِسْمِ اللَّهِ

١٢٩

الْكَافِرِينَ

وَلَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِمْ مَا يَلْبُسُونَ ﴿٧﴾ وَلَقَدْ أَرْسَلْنَا نُوحًا بِرُسُلِنَا قَبْلَكَ فَكَفَىٰ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَأْكَاثًا وَيَنْتَهُرُونَ ﴿٨﴾ قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ ﴿٩﴾ قُلْ لِّمَن مَّا فِي السَّمٰوٰتِ وَالْأَرْضِ قُلُوبٌ كَتَبَ عَلَىٰ نَفْسِهِ الرَّحْمَةُ لِيَجْمَعَ إِلَيْكَ يَوْمَ الْآخِرَةِ لَا رَيْبَ فِيهِ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿١٠﴾ وَلَهُ مَا سَكَنَ فِي الْآلِ وَالنَّهَارِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١١﴾ قُلْ أَغْيَاثُ اللَّهِ أَمْثَلُ وَأَقْوَامُ الْأَسْمَدِ وَالْأَرْضِ وَهُوَ يُطْعِمُهُ وَلَا يُلْطَعُ قُلُوبُهُمْ أَنِ أُنْكُرْتَ أَزْوَاجَ مَنْ أَنْسَأَ وَلَا تَكُونَنَّ مِنَ الْمُتَشَكِّكِينَ ﴿١٢﴾ قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّيَ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٣﴾ مَن يُصْرِفْ عَنْهُ يَوْمَ يَزْفَرُ رَحْمَةً، وَذَٰلِكَ الْقَوْرُ الْمُنِيرُ ﴿١٤﴾ وَإِن يَسْتَسْكِنُكَ اللَّهُ يَضْرِبْ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِن يَسْتَسْكِنُكَ بَعْدَ ذَلِكَ فَمَا عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٥﴾ وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ، وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿١٦﴾

﴿وَلَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِمْ مَا يَلْبُسُونَ﴾
 ﴿وَلَقَدْ أَرْسَلْنَا نُوحًا بِرُسُلِنَا قَبْلَكَ فَكَفَىٰ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَأْكَاثًا وَيَنْتَهُرُونَ﴾
 ﴿قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ﴾
 ﴿قُلْ لِّمَن مَّا فِي السَّمٰوٰتِ وَالْأَرْضِ قُلُوبٌ كَتَبَ عَلَىٰ نَفْسِهِ الرَّحْمَةُ لِيَجْمَعَ إِلَيْكَ يَوْمَ الْآخِرَةِ لَا رَيْبَ فِيهِ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ﴾
 ﴿لَهُ مَا سَكَنَ فِي الْآلِ وَالنَّهَارِ وَهُوَ السَّمِيعُ الْعَلِيمُ﴾
 ﴿قُلْ أَغْيَاثُ اللَّهِ أَمْثَلُ وَأَقْوَامُ الْأَسْمَدِ وَالْأَرْضِ وَهُوَ يُطْعِمُهُ وَلَا يُلْطَعُ قُلُوبُهُمْ أَنِ أُنْكُرْتَ أَزْوَاجَ مَنْ أَنْسَأَ وَلَا تَكُونَنَّ مِنَ الْمُتَشَكِّكِينَ﴾
 ﴿قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّيَ عَذَابَ يَوْمٍ عَظِيمٍ﴾
 ﴿مَن يُصْرِفْ عَنْهُ يَوْمَ يَزْفَرُ رَحْمَةً، وَذَٰلِكَ الْقَوْرُ الْمُنِيرُ﴾
 ﴿وَإِن يَسْتَسْكِنُكَ اللَّهُ يَضْرِبْ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِن يَسْتَسْكِنُكَ بَعْدَ ذَلِكَ فَمَا عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾
 ﴿وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ، وَهُوَ الْحَكِيمُ الْخَبِيرُ﴾

﴿7. And even if We had sent down unto you a Message written on paper so that they could touch it with their hands, the disbelievers

would have said: "This is nothing but obvious magic!"﴾

﴿8. And they say: "Why has not an angel been sent down to him?" Had We sent down an angel, the matter would have been judged at once, and no respite would be granted to them.﴾

﴿9. And had We appointed him an angel, We indeed would have made him a man, and We would have certainly caused them confusion in a matter which they have already covered with confusion.﴾

﴿10. And indeed Messengers were mocked before you, but their scoffers were surrounded by the very thing that they used to mock at.﴾

﴿11. Say: "Travel in the land and see what was the end of those who rejected truth."﴾

Censuring the Rebellious and their Refusal to Accept Human Messengers

Allāh describes the rebellion and stubbornness of the idolators in defying the truth and arguing against it,

﴿وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي فِرْطَاسٍ فَلْيَسُّوا إِلَيْهِمْ﴾

﴿And even if We had sent down unto you a Message written on paper so that they could touch it with their hands,﴾

meaning, if they saw this Message's descent and were eye-witnesses to that,

﴿لَقَالُ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُبِينٌ﴾

﴿the disbelievers would have said: "This is nothing but obvious magic!"﴾

This is similar to Allāh's description of the disbelievers' defiance of facts and truth,

﴿وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِّنَ السَّمَاءِ فَظَلُّوا فِيهِ يَعْرُجُونَ ﴿٤٤﴾ لَقَالُوا إِنَّمَا سُكَّرَتْ أَعْيُنُنَا أَوْ نَزَّلُوا سَحَابًا مَّزْجُورًا ﴿٤٥﴾﴾

﴿And even if We opened to them a gate from the heaven and they were to continue ascending thereto. They would surely say: "Our eyes have been (as if) dazzled. Nay, we are a people bewitched."﴾ [15:14-15], and,

﴿وَأَن يَرَوْا كِسْفًا مِّنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَّرْكُومٌ ﴿٤٦﴾﴾

﴿And if they were to see a piece of the heaven falling down, they would say, "Clouds gathered in heaps!"﴾ [52:44].

﴿وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ مَلَكٌ﴾

﴿And they say: "Why has not an angel been sent down to him?"﴾

to convey the Message with admonition along with him. Allāh replied,

﴿وَلَوْ أَرْسَلْنَا مَلَكَ فَتُؤَيِّدُ الْآخَرُ ثُمَّ لَا خِطْبَةَ لَهُ﴾

﴿Had We sent down an angel, the matter would have been judged at once, and no respite would be granted to them.﴾

Consequently, even if the angels descend, while the

disbelievers still had the same attitude, then the torment will surely befall them from Allāh as a consequence. Allāh said in other Āyāt,

﴿مَا نُنَزِّلُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذَا نُظِرُوا﴾

«We send not the angels down except with the truth (i.e. for torment, etc.), and in that case, they (the disbelievers) would have no respite!» [15:8], and,

﴿يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَىٰ يَوْمَئِذٍ لِلْمُجْرِمِينَ﴾

«On the Day they will see the angels, no glad tidings will there be for the criminals that day.» [25:22]

Allāh's statement,

﴿وَلَوْ جَعَلْنَاهُ مَلَكًا لَّجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِ مَا يَلْبِسُونَ﴾

«And had We appointed him an angel, We indeed would have made him a man, and We would have certainly caused them confusion in a matter which they have already covered with confusion.»

meaning, if We send an angel along with the human Messenger, or if We send an angel as a Messenger to mankind, he would be in the shape of a man so that they would be able to speak to him and benefit from his teachings. In this case, the angel (in the shape of a human) will also cause confusion for them, just as the confusion they caused themselves over accepting humans as Messengers! Allāh said,

﴿فَلَوْ كَانُوا فِي الْأَرْضِ مَلَائِكَةً يَّسُورُونَ لَأَرْكَبُوا عَلَيْهِمْ مِنْ أَنْبَاءِ مَلَائِكَةٍ﴾

﴿رُسُلًا﴾

«Say: "If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger."» [17:95]

It is a mercy from Allāh to His creation that He sends every type of creation, Messengers from among their kind, so that they are able to call their people to Allāh, and their people able to talk to them, ask them and benefit from them. In another Āyah, Allāh said;

﴿لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَرَزَقَهُمُ﴾

«Indeed Allāh conferred a great favor on the believers when He sent among them a Messenger from among themselves, reciting unto them His verses (the Qur'ān), and purifying them.» [3:164]

Ad-Ḍaḥḥāk said that Ibn 'Abbās said about the Āyah [6:9 above], "If an angel was sent to them, he would come in the shape of a man. This is because they will not be able to look at the angel due to light."^[1]

﴿وَلَقَدْ لَبِئْسَ عَلَيْهِمْ نَاقِلِيَةٌ﴾

«... and We would have certainly caused them confusion in a matter which they have already covered with confusion.»

meaning, We would confuse them over their confusion. And Al-Wālibi reported Ibn 'Abbās saying; "We brought doubts around them."

Allāh's statement,

﴿وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ فَكَانَ بِالذِّمَةِ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ﴾

«And indeed Messengers were mocked before you, but their scoffers were surrounded by the very thing that they used to mock at.»

comforts the Messenger ﷺ concerning the denial of him by his people. The Āyah also promises the Messenger ﷺ, and his believers, of Allāh's victory and the good end in this life and the Hereafter. Allāh said next,

﴿قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ﴾

«Say: "Travel in the land and see what was the end of those who rejected truth."»

meaning, contemplate about yourselves and think about the afflictions Allāh struck the previous nations with, those who defied His Messengers and denied them. Allāh sent torment, afflictions and punishment on them in this life, as well as the painful torment in the Hereafter, while saving His Messengers and believing servants.

[1] At-Ṭabari 11:268.

﴿قُلْ لِمَنْ مَا فِي السَّمَوَاتِ وَالْأَرْضِ قُلْ لِلَّهِ كَتَبَ عَلَى نَفْسِهِ الرَّحْمَةُ لِيَجْمَعَكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ يَوْمَ تَأْتِي سَافِرَاتُ الْغَيْمِ وَهُمْ فِي سُحُبٍ مُخْتَلِفٍ أَلْوَانٍ وَالشَّجَرُ يَسْجُدُ لِلَّذِي خَلَقَهُ خَاشِعِينَ مُقْنِعِينَ رُءُوسًا وَمِنَ السَّجْدِ لِلَّذِي يَوْمُ السَّجْدِ لَا يُكْفَرُ عَنْهُ وَلَا يَكْفُرُ ۚ قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ۝ مَنْ يُعْرِضْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَجِمَهُ وَذَلِكَ الْقَرَارُ لِلنَّاسِ ۝﴾

﴿12. Say: "To whom belongs all that is in the heavens and the earth?" Say: "To Allāh." He has prescribed mercy for Himself. Indeed He will gather you together on the Day of Resurrection, about which there is no doubt. Those who destroy themselves will not believe.﴾

﴿13. And to Him belongs whatsoever exists in the night and the day, and He is the All-Hearing, the All-Knowing.﴾

﴿14. Say: "Shall I take as a guardian any other than Allāh, the Creator of the heavens and the earth? And it is He Who feeds but is not fed." Say: "Verily, I am commanded to be the first of those who submit. "And be not you of the idolators.﴾

﴿15. Say: "I fear, if I disobey my Lord, the torment of a Mighty Day."﴾

﴿16. Who is averted from (such a torment) on that Day; then He (Allāh) has surely been Merciful to him. And that would be the obvious success.﴾

Allāh is the Creator and the Sustainer

Allāh states that He is the King and Owner of the heavens and earth and all of what is in them, and that He has written mercy on His Most Honorable Self. It is recorded in the Two *Sahīhs*, that Abu Hurayrah said that the Prophet ﷺ said,

«إِنَّ اللَّهَ لَمَّا خَلَقَ الْخَلْقَ، كَتَبَ بِكِتَابٍ عِنْدَهُ فَرَّقَ الْعَرْشَ، إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي»

«When Allāh created the creation, He wrote in a Book that He has with Him above the Throne; 'My mercy overcomes My anger.'^[1]»

^[1] Fath Al-Bāri 13 :395, Muslim 4 :2107.

Allāh said;

﴿لَجَجْمَعُكُمْ إِلَى يَوْمِ الْبَيْعَةِ لَا رَيْبَ فِيهِ﴾

«Indeed He will gather you together on the Day of Resurrection, about which there is no doubt.»

swearing by His Most Honored Self that He will gather His servants,

﴿إِلَى رِيْقَتِ يَوْمِ تَعْلَمُونَ﴾

«For appointed meeting of a known Day.» [56:50],

the Day of Resurrection that will certainly occur, and there is no doubt for His believing servants in this fact. As for those who deny and refuse, they are in confusion and disarray. Allāh's statement,

﴿الَّذِينَ خَرِبُوا أَنْفُسَهُمْ﴾

«Those who destroy themselves» on the Day of Resurrection,

﴿فَهُمْ لَا يُؤْمِنُونَ﴾

«will not believe.» in the Return and thus do not fear the repercussions of that Day. Allāh said next,

﴿وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ﴾

«And to Him belongs whatsoever exists in the night and the day.»

meaning, all creatures in the heavens and earth are Allāh's servants and creatures, and they are all under His authority, power and will; there is no deity worthy of worship except Him,

﴿وَهُوَ السَّمِيعُ الْعَلِيمُ﴾

«and He is the All-Hearing, the All-Knowing.»

He hears the statements of His servants and knows their actions, secrets and what they conceal. Allāh then said to His servant and Messenger Muḥammad ﷺ, whom He sent with the pure *Tawḥīd* and the straight religion, commanding him to call the people to Allāh's straight path;

﴿قُلْ أَغَيْرَ اللَّهِ أُقِيْدُ رَبِّا قَالُوا نَعْبُدُكَ وَالْأَرْضِ﴾

«Say: "Shall I take as a guardian any other than Allāh, the Creator of the heavens and the earth?"»

Similarly, Allāh said,

﴿قُلْ أَتَمَرُّوا اللَّهَ تَأْمُرُونِي أَعْبُدُ أَيُّهَا الْمُشْرِكُونَ﴾

﴿Say: "Do you order me to worship other than Allāh, O you fools?"﴾ [39:64].

The meaning here is, I will not take a guardian except Allāh, without partners, for He is the Creator of the heavens and earth Who originated them without precedent,

﴿رَبُّو يُطِئُ وَلَا يُطْعَمُ﴾

﴿And it is He Who feeds but is not fed.﴾

For He sustains His creatures without needing them. Allāh also said;

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِي﴾

﴿And I created not the Jinn and humans except that they should worship Me (Alone).﴾ [51:56]

Some scholars read it,

﴿وَهُوَ يُطْعِمُ وَلَا يَطْعَمُ﴾

"And it is He Who feeds but He does not eat."

meaning, Allāh does not eat. Abu Hurayrah narrated, "A man from Al-Anṣār from the area of Qubā' invited the Prophet ﷺ to eat some food, and we went along with the Prophet ﷺ. When the Prophet ﷺ ate and washed his hands, he said,

«الْحَمْدُ لِلَّهِ الَّذِي يُطْعِمُ وَلَا يَطْعَمُ، وَمَنْ عَلَيْنَا فَهَذَا وَأَطَعْنَا، وَسَقَانَا مِنَ الشَّرَابِ، وَكَسَانَا مِنَ الْعُرْيِ، وَكُلَّ بَلَاءٍ حَسَنٍ أَبْلَانَا، الْحَمْدُ لِلَّهِ غَيْرَ مُوَدَّعٍ رَبِّي وَلَا مُكَافَأَ وَلَا تَكْفُورٍ، وَلَا مُسْتَنْقَى عَنِّي، الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا مِنَ الطَّعَامِ، وَسَقَانَا مِنَ الشَّرَابِ، وَكَسَانَا مِنَ الْعُرْيِ، وَهَدَانَا مِنَ الضَّلَالِ، وَبَصَّرَنَا مِنَ الْعَمَى، وَفَضَّلَنَا عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلًا، الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ»

«All praise is due to Allāh, Who feeds but is never fed, He bestowed bounty unto us, Who gave us guidance and fed us, gave us something to drink, covered our nakedness; and for every favor He has given us. All praise is due to Allāh, praise that should not be neglected, my Lord, all the while affirming that we will never be able to duly thank Him; nor be appreciative enough of Him, nor be free of needing Him.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١٣٠

الْأَنْعَامِ

قُلْ أَعَىٰ شَيْءٌ أَكْثَرُ شُكْرًا قُلْ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَٰذَا الْقُرْآنُ أَنْ لِأُنْذِرَكُمْ بِهِ وَمَنْ بَلَغَ أَتَيْتُكُمْ لَتَشْهَدُنَّ أَنَّ مَعَ اللَّهِ الْإِلَهَ ۚ أُخْرِجُوا قُلُوبَكُمْ لَنْ لَا تَشْهَدُوا ۚ إِنَّهَا هِيَ إِلَهُ وَحْدٌ وَإِنِّي نَبِيٌّ مِمَّا تَشْرِكُونَ ﴿١٣٠﴾ الَّذِينَ آتَيْنَهُمُ الْكِتَابَ يَفْرُقُونَهُ كَمَا يَفْرُقُونَ آبْنَاءَهُمُ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿١٣١﴾ وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ فَإِنَّهُ لَا يَفْطَحُ الظَّالِمُونَ ﴿١٣٢﴾ وَيَوْمَ نَحْشُرُهُمْ جِجَارًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا إِنَّا سَمِعُوا كُفْرَكُمْ الَّذِينَ كُنتُمْ تَزْعُمُونَ ﴿١٣٣﴾ ثُمَّ لَنْ نَكُنْ مِنكُمْ ۖ إِنَّا فَاعِلُونَ ﴿١٣٤﴾ وَإِنَّا لَمَّا كُنَّا مُشْرِكِينَ ﴿١٣٥﴾ أَنْظَرُ كَيْفَ كَذَبُوا عَلَى أَنْفُسِهِمْ وَنَسُوا عَنَّا مَا كَانُوا يَفْعَلُونَ ﴿١٣٦﴾ وَهُمْ مَن يَسْمَعُ إِلَيْكَ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ يَرَوْا كِسْفًا مِّنَ السَّيْفِ لَا يَهْبِئُوا ۚ إِنَّا إِذَا جَاءَكَ رُسُلُنَا لَوَلَّيْتَكَ الْيَدَيْنَيْنِ أَذِنَ اللَّهُ لَإِن هَٰذَا إِلَّا آسَاطِيرُ الْأَوَّلِينَ ﴿١٣٧﴾ وَهُمْ يَهْتَوُونَ عَنْهُ وَيَنْتَوُونَ عَنْهُ وَإِنْ يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿١٣٨﴾ وَلَوْ تَرَىٰ إِذْ وَقَعُوا عَلَى النَّارِ فَقَالُوا بَلَاءُ بَلَاءُ ثُمَّ تَبَدَّلَ لَوْحَتُهُمْ نَارًا وَكَانُوا فِيهَا مَكِينًا ﴿١٣٩﴾

All thanks and praises are due to Allāh Who fed us the food, gave us the drink, covered our nudity, guided us from misguidance, gave us sight from blindness, and honored us above many of His creaturers. All praise is due to Allāh, Lord of all that exists.” (130)

﴿قُلْ إِنِّي أُنذِرُ أَنْ أَصْحَبَ أُولَٰئِكَ مِنْ أَسَدٍ﴾

﴿Say: “Verily, I am commanded to be the first of those who submit themselves to Allāh as (Muslims).”﴾ from this Ummah,

﴿وَلَا تَكُونُوا مِنَ الشَّارِكِينَ﴾

﴿قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ﴾

﴿And be not you of the idolaters. Say: “I fear, if I disobey my Lord, the torment of a Mighty Day.”﴾ [6:14-15],

the Day of Resurrection,

﴿مَنْ يَصْرِفْ عَنْهُ﴾

﴿Who is averted from﴾ such a torment,

﴿يَوْمَئِذٍ قَدْ رَجِمَهُ﴾

﴿on that Day, He has surely been Merciful to him﴾ meaning, Allāh will have been merciful to him,

﴿وَذَٰلِكَ الْقَوْلُ الْبَرُّ﴾

[1] An-Nasāʾi in Al-Kubrā 6:82.

﴿And that would be the obvious success.﴾ Allāh also said,

﴿مَنْ زُجِرَ عَنِ الْكَافِرِ وَأُذِلَّ الْجَنَّةُ فَقَدْ فَازَ﴾

﴿And whoever is moved away from the Fire and admitted to Paradise, he indeed is successful.﴾ [3:185],

success here indicates acquiring profit and negates loss.

﴿وَلَنْ يَسْتَسْكِنَ اللَّهُ بِشَرِّ مَا كَانَتْ لَهُ إِلَّا هُوَ وَإِنْ يَسْتَكِنَ بِشَرِّ مَا هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝ وَهُوَ الْغَايُورُ فَوْقَ عِبَادِهِ ۝ وَهُوَ الْحَكِيمُ الْخَبِيرُ ۝ قُلْ أَفَأَنْتُمْ أَنْتُمْ شُهَدَاؤُا عَلَى اللَّهِ أَنْتُمْ تَشْهَدُونَ قُلْ اللَّهُ أَكْبَرُ شَهِدَ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَٰذَا الْقُرْآنُ لِأُنْذِرَكُمْ بِهِ ۝ وَمَنْ يَلْحَقْ أَهْلَكُمْ لَتَشْهَدْنَ أَنَّ مَعَ اللَّهِ إِلَهًا آخَرَ ۝ قُلْ لَا أَشْهَدُ قُلْ إِنَّمَا هُوَ إِلَهُ وَحْدٌ وَإِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ۝ الَّذِينَ آمَنَتْهُمْ الْكِتَابَ بِمَوَافِقِهِمْ كَمَا يَمُرُّونَ أَيْنَامَهُمْ الَّذِينَ خَيْرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ۝ وَمَنْ أَظْلَمُ مِمَّنِ اتَّخَذَ عَلَىٰ أَنفُسِهِمْ كُذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُؤْمِنُ بِالْقَلِيلِ ۝﴾

﴿17. And if Allāh touches you with harm, none can remove it but He, and if He touches you with good, then He is able to do all things.﴾

﴿18. And He is the Irresistible, above His servants, and He is the All-Wise, Well-Acquainted with all things.﴾

﴿19. Say: "What thing is the most great in witness?" Say: "Allāh is Witness between you and I; this Qur'ān has been revealed to me that I may therewith warn you and whomsoever it may reach. Can you verily bear witness that besides Allāh there are other gods?" Say "I bear no (such) witness!" Say: "Only He is God, alone, and truly I am innocent of what you join in worship with Him."﴾

﴿20. Those to whom We have given the Scripture recognize him, as they recognize their own children. Those who have lost (destroyed) themselves will not believe.﴾

﴿21. And who does more wrong than he who invents a lie against Allāh or rejects His Āyāt? Verily, the wrongdoers shall never be successful.﴾

Allāh is the Irresistible, Able to Bring Benefit and Protect from Harm

Allāh states that He Alone brings benefit or harm, and that He does what He wills with His creatures, none can resist His

judgment or prevent what He decrees,

﴿وَلَنْ يَنْسَخَ اللَّهُ بِمَنْعٍ فَلَكَ كَافًا لَهُ إِلَّا هُوَ وَإِنَّ يَنْسَخَ بِمَنْعٍ نَهَوْ عَنْ كَيْ مَنَعٍ﴾

﴿يُذِيقُ﴾

«And if Allāh touches you with harm, none can remove it but He, and if He touches you with good, then He is able to do all things.»

Similarly, Allāh said,

﴿مَا يَسْأَلُ اللَّهُ فَتَأْتِيهِ مِنْ رَحْمَةٍ فَلَا مَنَعَ لَهَا وَمَا يُمْسِكُ فَلَا يُرْسِلُ لَهُ مِنْ بَحْرِهِ﴾

«Whatever mercy, Allāh may grant to mankind, none can withhold it, and whatever He may withhold, none can grant it thereafter» {35:2}.

It is recorded in the *Sahih* that the Messenger of Allāh ﷺ used to supplicate,

«اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِي لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ»

«O Allāh, there is none Who can avert what You grant or give what You deprive, and no fortune ever helps the fortunate against You.»^[1]

This is why Allāh said,

﴿وَهُوَ الْقَائِرُ قَرَرٌ يَجُودُ﴾

«And He is the Irresistible, above His servants,»

meaning, to Him the necks are subservient, the tyrants humble before Him and He has complete control over all things. The creatures have all bowed to Allāh and are humbled before His grace, honor, pride, greatness, highness and ability over all things. The creatures are insignificant before Him, for they are all under His irresistible decision and power,

﴿وَهُوَ الْعَزِيزُ﴾

«and He is the All-Wise,» in all His actions,

﴿الْقَدِيرُ﴾

«Well-Acquainted with all things.» Who places everything in its

[1] *Fath Al-Bari* 2:379.

rightful place, grants and favors whomever deserves His favor. Allāh said next,

﴿قُلْ أَكْبَرُ شَيْئًا﴾

﴿Say: "What thing is the most great in witness?"﴾

or what is the greatest witness,

﴿قُلْ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ﴾

﴿Say: "Allāh (the Most Great!) is Witness between you and I"﴾ for He knows what I brought you and what you will answer me with,

﴿وَأُوحِيَ إِلَيَّ هَٰذَا الْقُرْآنُ لِأُذْهِبَ بِهِ مِمَّا يَدْعُونَ مِن دُونِ اللَّهِ﴾

﴿this Qur'ān has been revealed to me that I may therewith warn you and whomsoever it may reach.﴾

Therefore, this Qur'ān is a warner for all those who hear of it. In another Āyah, Allāh said,

﴿وَمَن يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ﴾

﴿But those of the sects that reject it, the Fire will be their promised meeting place.﴾ [11:17]

Ar-Rabī' bin Anas said, "Those who follow the Messenger of Allāh ﷺ ought to call to what the Messenger of Allāh ﷺ called to and warn against what he warned against." Allāh said next,

﴿أَلَيْسَ لَكُم شَاهِدُونَ﴾

﴿"Can you verily bear witness..."﴾ O idolators,

﴿أَأَن تَعْبُدُوا إِلَهًا مَّالِكَةً لَّكُم قُلُوبٌ لَا تَفْقَهُونَ﴾

﴿"that besides Allāh there are other gods?"﴾ Say, "I bear no (such) witness!"﴾

Similarly, in another Āyah, Allāh said;

﴿إِن شَهِدُوا فَلَا تَشْهَدُ مَعَهُمْ﴾

﴿Then if they testify, testify not you with them.﴾ [6:150]

Allāh said next,

﴿قُلْ إِنَّمَا هُوَ إِلَهٌ وَحْدَهُ دَاعِيَ إِلَىٰ بَرٍّ مَّا تَشْكُرُونَ﴾

﴿Say: "Only He is God, alone, and truly I am innocent of what you join in worship with Him."﴾

People of the Book Recognize the Prophet ﷺ Just as They Recognize Their Own Children

Allāh says, the People of the Book know what you brought them, O Muḥammad ﷺ, as they know their own children. This is because they received good news from the previous Messengers and Prophets about the coming of Muḥammad ﷺ, his attributes, homeland, his migration, and the description of his Ummah. Allāh said next,

﴿الَّذِينَ خَسِرُوا أَنْفُسَهُمْ﴾

«Those who have lost (destroyed) themselves» and thus incurred the ultimate loss,

﴿فَهُمْ لَا يُمْنُونَ﴾

«will not believe.» in this clear matter. A matter about which the previous Prophets gave good news, and a matter extolled about in ancient and modern times. Allāh said next,

﴿وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ﴾

«And who does more wrong than he who invents a lie against Allāh or rejects His Āyāt?»

meaning, there is no person more unjust than he who lies about Allāh and claims that Allāh has sent him, while Allāh did not send him. There is no person more unjust than he who denies Allāh's proofs, signs and evidences,

﴿إِنَّهُمْ لَا يَصْلَحُ الظَّالِمُونَ﴾

«Verily, the wrongdoers shall never be successful.»

Surely, both of these people will never acquire success, whoever falsely [claims that Allāh sent him] and whoever refuses [Allāh's Āyāt].

﴿يَوْمَ نَحْشُرُهُمْ جِوْمًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا إِنَّا سُرَّكَاكُمُ الَّذِينَ كُنتُمْ تَزْعُمُونَ ﴿١٦﴾ ثُمَّ لَا تَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبَّنَا مَا كُنَّا مُشْرِكِينَ ﴿١٧﴾ أَظْهَرَ كَيْفَ كَذَبُوا عَلَى أَنْفُسِهِمْ وَنَسُوا عَنَّا مَا كَانُوا يَفْعَلُونَ ﴿١٨﴾ وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْنَا وَنَحْنُ عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَهُمْ يَرَوْنَا وَلَكِنْ لَا يَأْمُرُونَ بِمَا حَرَّمَ إِنَّا جَاءُوكَ بِمُتَوَلِّكٍ يَنْقُضُ الْعَهْدَ وَيَنْقُضُ الْأَعْدَىٰ ﴿١٩﴾ وَهُمْ يَهْتَوُونَ عَنْهُ وَيَتَنَوَت عَنْهُ وَلَنْ يُبْلَغُوا إِلَّا أَنْفُسُهُمْ وَمَا يَحْشُرُونَ ﴿٢٠﴾﴾

﴿22. And on the Day when We shall gather them all together, We shall say to those who joined partners in worship (with Us): "Where are your partners (false deities) whom you used to assert (as partners in worship with Allāh)?﴾

﴿23. There will then be (left) no Fitnah for them but to say: "By Allāh, our Lord, we were not those who joined others (in worship with Allāh).﴾

﴿24. Look! How they lie against themselves! But the (lie) which they invented will disappear from them.﴾

﴿25. And of them there are some who listen to you; but We have set veils on their hearts, so they understand it not, and deafness in their ears; if they see every one of the Āyāt they will not believe therein; to the point that when they come to you to argue with you, those who disbelieve say: "These are nothing but tales of the men of old.﴾

﴿26. And they prevent others from him and they themselves keep away from him, and (by doing so) they destroy none but themselves, yet they perceive (it) not.﴾

The Polytheists Shall be Questioned About the Shirk They Committed

About the polytheists, Allāh said:

﴿وَيَوْمَ نَحْشُرُهُمْ جِجَمًا﴾

﴿And on the Day when We shall gather them all together,﴾

This is on the Day of Resurrection, when He will ask them about the idols and rivals that they worshipped instead of Him. Allāh will say to them,

﴿إِنِّ شُرَكَاءُكُمُ الَّذِينَ كُنتُمْ تَزْعُمُونَ﴾

﴿Where are your partners (false deities) whom you used to assert (as partners in worship with Allāh)?﴾

Allāh said in Sūrat Al-Qaṣaṣ,

﴿وَيَوْمَ يَدْعَاهُمْ يَتَقُولُ إِنِّ شُرَكَاءِيَ الَّذِينَ كُنتُمْ تَزْعُمُونَ﴾

﴿And (remember) the Day when He will call to them, and say, "Where are My (so-called) partners whom you used to assert?"﴾ [28:62].

Allāh's statement,

﴿ثُمَّ لَئِنْ تَكُنْ فِتْنَةً﴾

«There will then be (left) no Fitnah for them» means, argument. 'Aṭā' Al-Khurāsāni said that,

﴿ثُمَّ لَئِنْ تَكُنْ فِتْنَةً﴾

«There will then be (left) no Fitnah for them» in the face of the affliction that will be placed on them,

﴿إِلَّا أَنْ قَالُوا وَاللَّهِ رَبَّنَا مَا كُنَّا مُشْرِكِينَ﴾

«but to say: "By Allāh, our Lord, we were not those who joined others (in worship with Allāh).»^[1]

Allāh said next,

﴿أَنظُرْ كَيْفَ كَذَبُوا عَلَىٰ أَنفُسِهِمْ وَصَلَّ عَلَيْنَا مَا كَانُوا بِفِتْنَةٍ﴾

«Look! How they lie against themselves! But the (lie) which they invented will disappear from them.»

which is similar to His other statement,

﴿ثُمَّ يَدَّعَوْا لَهُمْ أَتَىٰ مَا كَفَرُوا فَيُشْرِكُونَ ۖ مِنْ دُونِ اللَّهِ قَالُوا هَلْ عَلَيْنَا لَوْلَا تَكُنْ تَدْعُوا مِنْ قَبْلُ شَيْئًا كَذَلِكَ يُضِلُّ اللَّهُ الْكَافِرِينَ﴾

«Then it will be said to them: "Where are (all) those whom you used to join in worship as partners. Besides Allāh?" They will say, "They have vanished from us: Nay, we did not invoke (worship) anything before." Thus Allāh leads astray the disbelievers.» [40:73-74]

The Miserable Do Not Benefit from the Qur'ān

Allāh's statement,

﴿وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْنَا وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ يَرَوْا كُذُّبًا لَا يُؤْمِنُوا بِهِ﴾

«And of them there are some who listen to you; but We have set veils on their hearts, so they understand it not, and deafness in their ears; if they see every one of the Āyāt they will not believe therein;»

^[1] At-Ṭabari 11:299.

means, they come to you, (O Muḥammad ﷺ), so that they hear you recite the Qur'ān, but its recitation does not benefit them, because Allāh has set veils on their hearts, and so they do not understand the Qur'ān,

﴿وَقَدْ مَكَانَهُمْ وَقَرَأَ﴾

﴿and (set) deafness in their ears;﴾ that prevents them from hearing what benefits them. In another Āyah, Allāh said;

﴿وَنَسُتِلْ الَّذِينَ كَفَرُوا كَيْفَ يُبَيِّنُ بِأَلَّا يَسْمَعُوا دُعَاءَهُمْ﴾

﴿And the example of those who disbelieve, is as that of him who shouts at one who hears nothing but calls and cries.﴾ [2:171]

Allāh said next,

﴿وَكَيْفَ يَرَوْا كُلَّ آيَةٍ إِلَّا يُكْفَرُوا بِهَا﴾

﴿if they see every one of the Āyāt they will not believe therein;﴾ meaning, they will not believe in any of the Āyāt, proofs, clear evidences and signs they witness because they do not have sound comprehension or fair judgment. In another Āyah, Allāh said,

﴿وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَّأَسْمَعَهُمْ﴾

﴿Had Allāh known of any good in them, He would indeed have made them listen.﴾ [8:23]

Allāh said,

﴿حَتَّىٰ إِنَّا كَذَبْنَاهُ فَيُضِلُّوكَ﴾

﴿to the point that when they come to you to argue with you...﴾ using falsehood against truth,

﴿يَقُولُ الَّذِينَ كَفَرُوا إِنَّا كَذَّبْنَا الْأَوَّلِينَ﴾

﴿those who disbelieve say: "These are nothing but tales of the men of old."﴾

The disbelievers say, what you (O Muḥammad ﷺ) brought us was taken from the books of those who were before us, meaning plagiarized,

﴿وَهُمْ يَتَّبِعُونَ عَنْهُ وَيَتَنَوَّعُونَ عَنْهُ﴾

بَلِّغُوا

١٣١

الْحَقِّ

بَلِّغُوا إِلَهُكُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَادُوا لِمَانُوعَاتِهِ
وَأَنَّهُمْ لَكَذِبُونَ ﴿١٣١﴾ وَقَالُوا إِن هِيَ إِلَّا أَحْيَانَا الدُّنْيَا وَمَا نَحْنُ
بِمُعْصِيَيْنِ ﴿١٣٢﴾ وَلَوْ تَرَى إِذْ وَقَفُوا عَلَى رَبِّهِمْ قَالَ أَلَيْسَ هَذَا
بِالْحَقِّ قَالُوا بَلَى وَرَبَّنَا قَالْ فَذُو الْعَذَابِ بِمَا كُنْتُمْ تَكْفُرُونَ
﴿١٣٣﴾ قَدْ خَسِرَ الَّذِينَ كَذَبُوا بِقَوْلِ اللَّهِ حَتَّى إِذَا جَاءَهُمْ النَّسَاءُ
بَعَثَتْ قَالُوا يَا خَسِرْنَا عَلَى مَا فَرَطْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ
عَلَى ظُهُورِهِمْ إِلَّا سَاءَ مَا يَرُونِ ﴿١٣٤﴾ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا
لُغْوٌ وَلَهُوَ الْوَلَدَارُ الْآخِرَةُ خَيْرٌ لِّ الَّذِينَ يَتَّقُونَ أَفَلَا تَتَّقُونَ
﴿١٣٥﴾ قَدْ نَعْلَمُ إِنَّهُ لَيَحْزَنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يَكْذِبُونَكَ
وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ ﴿١٣٦﴾ وَلَقَدْ كَذَّبَتْ
رُسُلٌ مِنْ قَبْلِكَ فَصَبَرُوا عَلَى مَا كَذَّبُوا وَآوَدُوا وَحَتَّى آتَاهُم نَصْرًا
وَلَا مُبْدِلَ لِكَلِمَاتِ اللَّهِ وَلَقَدْ جَاءَكَ مِنْ نَبِيِّنَا الْمُرْسَلِينَ
﴿١٣٧﴾ وَإِنْ كَانَ كِبَارُكَ عَلَيْكَ إِنْغَرَّضْهُمْ فَإِنْ اسْتَطَعْتَ أَنْ تَبْنِي
نَقْفًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ فَتَأْتِيَهُمْ بِآيَةٍ وَلَوْ شَاءَ
اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَى فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ ﴿١٣٨﴾

«And they prevent others from him and they themselves keep away from him.»

They discourage people from following the truth, believing in Muhammad ﷺ and obeying the Qur'an,

﴿وَيَتَوَكَّنَ﴾

«and they themselves keep away from him.»

They thus combine both evil acts, for they neither benefit themselves, nor let others benefit from the Prophet ﷺ. 'Ali bin Abi Talhah said that Ibn 'Abbās said that the Āyah,

﴿وَمَنْ يَتَوَكَّنْ﴾

«And they prevent others from him.»

means, they hinder people from believing in Muhammad ﷺ.^[1] Muhammad bin Al-Hanafiyyah said, "The disbelievers of Quraysh used to refrain from meeting Muhammad ﷺ and they discouraged people from coming to him."^[2] Similar was reported from Qatādah, Mujāhid and Aḍ-Ḍaḥḥāk and several others.^[3]

﴿وَلَنْ يَكُونُوا إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ﴾

«and (by doing so) they destroy not but themselves, yet they perceive (it) not.»

[1] At-Ṭabari 11:311.

[2] At-Ṭabari 11:311.

[3] At-Ṭabari 11:312.

They destroy themselves by committing this evil action, and its harm will only touch them. Yet, they do not perceive this fact!

﴿وَلَوْ تَرَىٰ إِذْ دُعُوا إِلَىٰ طَائِفَتِنَا لَقُلْنَا لَا تَجْزِبِ إِلَيْنَا رُبَّنَا وَتَكُونُوا مِنَ الْكَافِرِينَ ﴿٢٧﴾ بَلَىٰ لَكُمْ نَارُ كَانُوا يُخْفُونَ مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٢٨﴾ وَقَالُوا إِنَّا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٢٩﴾ وَلَوْ تَرَىٰ إِذْ دُعُوا إِلَىٰ طَائِفَتِنَا قَالَ أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلَىٰ وَرَبَّنَا قَالَ فَذُقُوا الْمَذَابَ إِنَّا كُنْتُمْ نَكْفُرُونَ ﴿٣٠﴾﴾

﴿27. If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the Āyāt of our Lord, and we would be of the believers!"﴾

﴿28. Nay, what they had been concealing before has become manifest to them. But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed they are liars.﴾

﴿29. And they said: "There is no (other life) but our (present) life of this world, and never shall we be resurrected."﴾

﴿30. If you could but see when they will stand before their Lord! He will say: "Is not this the truth?" They will say: "Yes, by our Lord!" He will then say: "So taste you the torment because you used not to believe."﴾

Wishes and Hopes Do Not Help One When He Sees the Torment

Allāh mentions the condition of the disbelievers when they are made to stand before the Fire on the Day of Resurrection and witness its chains and restraints, along with seeing the horrible, momentous conditions in the Fire with their own eyes. This is when the disbelievers will say,

﴿يَتَجَنَّبُنَا رَبُّهُ وَلَا تَنْجِيهِ رَبَّنَا وَتَكُونُوا مِنَ الْكَافِرِينَ﴾

﴿"Would that we were but sent back (to the world)! Then we would not deny the Āyāt of our Lord, and we would be of the believers!"﴾

They wish that they would be sent back to the life of the world so that they could perform righteous deeds, refrain from disbelieving in the Āyāt of their Lord and be among the

believers. Allāh said,

﴿يَلْبَسَا لَكُمْ مَا كَانُوا يَخْفَوْنَ مِنْ قَبْلُ﴾

﴿Nay, what they had been concealing before has become manifest to them.﴾

meaning, the disbelief, denial and rebellion that they used to hide in their hearts will then be uncovered, even though they will try to hide this fact in this life and the Hereafter. Earlier, Allāh said,

﴿ثُمَّ لَوْ كُنْزِي فَنَقَلْتَهُمْ إِلَّا أَنْ قَالُوا وَأَمْ رَبَّنَا مَا كُنَّا شُرَكَّاءَ ۖ أَنْظِرْ كَيْفَ كَذَّبُوا عَلَى أَنْفُسِهِمْ
وَسَلَّ عَلَيْنَهُمْ مَا كَانُوا بِمَشْجَلَةٍ ۝﴾

﴿There will then be (left) no trial for them but to say: "By Allāh, our Lord, we were not those who joined others in worship with Allāh." Look! How they lie against themselves! But the (lie) which they invented will disappear from them.﴾

It is also possible that the meaning here is that the disbelievers will realize the truth that they knew all along in their hearts, that is, that what the Messengers brought them in this life is true, although they used to deny his Message before their followers. Allāh said that Mūsā said to Fir'aawn,

﴿لَقَدْ عَلِمْتَ مَا أَنْزَلَ هَذِهِ إِلَّا رَبُّ السَّمَوَاتِ وَالْأَرْضِ بِصَافِرٍ﴾

﴿"Verily, you know that these signs have clearly been sent down by none but the Lord of the heavens and the earth as eye-opening evidence."﴾ [17:102]

Allāh said about Fir'aawn and his people,

﴿وَمَعَدُوا بِهَا وَلَقَعْنَهَا أَنْفُسَهُمْ ظُلْمًا وَغُلُوًّا﴾

﴿And they belied them (those Āyāt) wrongfully and arrogantly, though they were themselves convinced thereof.﴾ [27:14]

﴿يَلْبَسَا لَكُمْ مَا كَانُوا يَخْفَوْنَ مِنْ قَبْلُ﴾

﴿Nay, it has become manifest to them what they had been concealing before.﴾ [6:28]

When this occurs, and the disbelievers ask to be returned to this life, they will not do so because they truly wish to embrace the faith. Rather, they ask to be returned to this life for fear of the torment that they are witnessing before them,

as punishment for the disbelief they committed, and to try and avoid the Fire that they see before their eyes.

﴿وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ﴾

﴿But if they were returned, they would certainly revert to that which they were forbidden. And indeed they are liars.﴾

meaning, they lie when they say they wish to go back to this life so that they can embrace the faith. Allāh states that even if they were sent back to the life of this world, they will again commit the disbelief and defiance that they were prohibited.

﴿وَإِنَّهُمْ لَكَاذِبُونَ﴾

﴿And indeed they are liars.﴾ in their statement that,

﴿يَقِيلُكَ تُرْدُ وَلَا نَكُذِّبُ بِآيَاتِ رَبِّنَا وَلَكُونَ مِنَ الْقَائِمِينَ ﴿٢٧﴾ بَلْ لَمَّا قُمْنَا كَانُوا يَجْعَلُونَ مِن قَبْلُ وَكَلَّا
رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٢٨﴾ وَقَالُوا إِن بِنَا إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا عُثْرُ
بِمَعْنُوَيْنِ ﴿٢٩﴾﴾

﴿"Would that we were but sent back! Then we would not deny the Āyāt of our Lord, and we would be of the believers!" Nay, what they had been concealing before has become manifest to them. But if they were returned, they would certainly revert to that which they were forbidden. And indeed they are liars. And they said: "There is no (other life) but our (present) life of this world, and never shall we be resurrected."﴾

Therefore, they will revert to their old behavior and say,

﴿إِن بِنَا إِلَّا حَيَاتُنَا الدُّنْيَا﴾

﴿There is no life but our life of this world﴾ and there is no Hereafter,

﴿وَمَا عُثْرُ بِمَعْنُوَيْنِ ﴿٢٩﴾﴾

﴿and never shall we be resurrected.﴾ Allāh said,

﴿وَلَوْ تَرَىٰ إِذْ دُقُّوا عَلَىٰ رُءُوسِهِمْ﴾

﴿If you could but see when they will stand before their Lord!﴾ in front of Him,

﴿الَّذِينَ هُمْ بِالْحَقِّ﴾

﴿"Is not this the truth?"﴾ meaning, is not Resurrection true,

contrary to what you thought,

﴿قَالُوا بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ﴾

﴿They will say: "Yes, by our Lord!" He will then say: "So taste you the torment because you used not to believe."﴾

and because you today denied Resurrection. Therefore, taste the torment,

﴿أَفَيْسَرَ خَلَدًا أَمْ أَنَشْرَ لَا تَبْصُرُونَ﴾

﴿"Is this magic, or do you not see?"﴾ [52:15]

﴿قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَالَّذِينَ هُمْ يُرْسِلُونَ ۚ إِنَّا جَاءَنَّهُمُ السَّاعَةُ بَنُتًى قَالُوا يُحْسَرُنَا عَلَىٰ مَا قَرَّرْنَا ۖ وَبِمَا هُمْ بِحَامِلُونَ ۚ أَفَرَأَيْتُمْ أَزْوَاجَهُمْ عَلَىٰ ظُهُورِهِمْ ۖ فَلَا سَاءَ مَا يُرْسِلُونَ ۚ وَمَا الْحَيَوةُ الدُّنْيَا إِلَّا لَبِثٌ وَلَهُوَ وَلَدَارُ الْآخِرَةِ ۚ خَسِرَ الَّذِينَ يَتَّبِعُونَ أَفْوَاقًا تَتَّبِعُونَ﴾

﴿31. They indeed are losers who denied their meeting with Allāh, until all of a sudden, the Hour (signs of death) is upon them, and they say: "Alas for us that we gave no thought to it," while they will bear their burdens on their backs; and evil indeed are the burdens that they will bear!﴾

﴿32. And the life of this world is nothing but play and amusement. But far better is the abode of the Hereafter for those have Taqwā. Will you not then understand?﴾

Allāh describes the regret of the disbelievers when facing Him, and their disappointment at the commencement, along with their sorrow for not performing good deeds and for their evil deeds. This is why Allāh said,

﴿حَقٌّ إِنَّا جَاءَنَّهُمُ السَّاعَةُ بَنُتًى قَالُوا يُحْسَرُنَا عَلَىٰ مَا قَرَّرْنَا فِيهَا﴾

﴿until all of a sudden, the Hour (signs of death) is upon them, and they say: "Alas for us that we gave no thought to it."﴾

'It' here refers to either the life of this world, or the affairs of the Hereafter. Allāh's statement,

﴿وَهُمْ يَحْمِلُونَ أَزْوَاجَهُمْ عَلَىٰ ظُهُورِهِمْ ۖ فَلَا سَاءَ مَا يُرْسِلُونَ﴾

﴿while they will bear their burdens on their backs; and evil indeed are the burdens that they will bear!﴾

Asbāṭ said that As-Suddi said, "Upon entering his grave, every unjust person will meet a man with an ugly face, dark

إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَى يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ
يَرْجَعُونَ ﴿٣٣﴾ وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ
قَادِرٌ عَلَى أَنْ يُزِيلَ آيَةَ وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٣٤﴾ وَمَا
مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَيْرٍ يَطِيرُ بِجَنَاحِهِ إِلَّا أَمَّ أُنثَىٰ نَحْنُ
نُفَرِّطُنَا فِي الْكِتَابِ مِنْ شَيْءٍ تُعْرَىٰ رِجْلَيْهِمْ بِعَشْرٍ وَتُؤَمُّ
وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُدُّوا عَنْكُمْ فِي الظُّلُمَاتِ مِنْ يَسْمِ اللَّهِ
يُضِلُّهُ وَمِنْ يُشَاءُ يَجْعَلُهُ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٣٥﴾ قُلْ
أَرَأَيْتُمْ إِنْ أَنْتُمْ عَذَابَ اللَّهِ أَوْ أَنْتُمْ السَّاعَةَ أَغَيَّرَ اللَّهُ
تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٦﴾ بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا
تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْفَسُونَ مَا أَنْفَسُوكُمْ ﴿٣٧﴾ وَلَقَدْ أَرْسَلْنَا
إِلَىٰ أَمْرٍ مِنْ قَبْلِكَ فَخَذَّاهُمْ بِالْأَسْلَةِ وَالْهَرَمِ لَعَلَّهُمْ يَنْفَرُونَ
﴿٣٨﴾ فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَكِنْ قَسَتْ قُلُوبُهُمْ
وَرَزَيْنَ لَهُمُ الشَّيْطَانَ مَأْكَأَ نُؤَابِصَلُوكَ ﴿٣٩﴾ فَلَمَّا
نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمُ أَبْوَابَ كُلِّ شَيْءٍ
حَتَّىٰ إِذَا فُزِحُوا بِمَا أُفُوا الْعَذَابُ لَهُمْ بِقَعَتِهِ وَإِذَا هُمْ مُبْلِسُونَ ﴿٤٠﴾

skin, awful odor, wearing dirty clothes, who will enter his grave with him. When the unjust person sees him, he will say, 'How ugly is your face!' He will reply, 'So was your work, it was ugly.' The unjust person will say, 'How foul is the odor coming from you!' He will reply, 'Such was the case with your work, it stunk.' The unjust person will say, 'How dirty are your clothes!' He will reply, 'And your work too was dirty.' The unjust person will ask, 'Who are you?' He will reply, 'I am your deeds.' So he will remain with the

unjust person in his grave, and when he is resurrected on the Day of Resurrection, his companion will say to him, 'In the life of the world, I used to carry you because you followed desire and lust. Today, you carry me.' So he will ride on the unjust person's back and lead him until he enters the Fire. So Allāh said,

﴿وَهُمْ يَحْمِلُونَ أَوْثَارَهُمْ عَلَىٰ ظُهُورِهِمْ إِلَّا سَاءَ مَا يَحْكُمُونَ﴾

«while they will bear their burdens on their backs; and evil indeed are the burdens that they will bear!» [6:31]^[1]

Allāh's statement,

﴿وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَبَثٌ وَكَلْبَةٌ﴾

[1] At-Tabari 11:328.

«And the life of this world is nothing but play and amusement.»

means, most of it is play and amusement,

﴿وَالْآخِرَةُ خَيْرٌ لِّ الَّذِينَ يُنْفِقُونَ أَفَلَا تَعْلَمُونَ﴾

«But far better is the abode of the Hereafter for those who have Taqwā. Will you not then understand?»

﴿قَدْ سَلَّمَ إِنَّهُ لَإِنَّكَ لَأَلَّى يَقُولُونَ إِنَّهُمْ لَا يُكْذِبُونَ وَلَكِنَّ أَفْئِدَتِنَا بِمَا يَكْتُمُونَ ﴿٣٣﴾ وَلَقَدْ كَذَّبَتْ رُسُلٌ مِنْ قَبْلِكَ فَصَبَرُوا عَلَى مَا كُذِّبُوا وَأَوَدُوا حَتَّىٰ آتَاهُم نَصْرٌ مِنْ رَبِّكَ لِيُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَقَدْ جَاءَكَ مِنْ نَبِيِّ الْأَنْبِيَاءِ ﴿٣٤﴾ وَإِنْ كَانَ كِبَارُكَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنْ انْشَغَلْتَ أَنْ تَنْتَقِي نَفَقًا فِي الْأَرْضِ أَوْ سُلَامًا فِي السَّمَاءِ فَتَأْتِيهِمْ بِآيَاتِنَا وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهَدْيِ فَلَا تَكُونُ مِنَ الْخَالِينَ ﴿٣٥﴾ إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَاللَّهُ يَسْمَعُ اللَّهُ ثُمَّ إِلَهُ يَجْمَعُونَ ﴿٣٦﴾﴾

«33. We know indeed the grief which their words cause you; it is not you that they deny, but it is the verses of Allāh that the wrongdoers deny.»

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

«35. If their aversion is hard on you, then if you were able to seek a tunnel in the ground or a ladder to the sky, so that you may bring them a sign. And had Allāh willed, He could have gathered them together upon true guidance, so be not you one of the ignorant.»

«36. It is only those who listen, that will respond, but as for the dead, Allāh will raise them up, then to Him they will be returned.»

Comforting the Prophet ﷺ

Allāh comforts the Prophet ﷺ in his grief over his people's denial and defiance of him,

﴿قَدْ سَلَّمَ إِنَّهُ لَإِنَّكَ لَأَلَّى يَقُولُونَ﴾

﴿We know indeed the grief which their words cause you ;﴾
 meaning, We know about their denial of you and your sadness
 and sorrow for them. Allāh said in other Āyāt,

﴿فَلَا تَنْهَبْ نَفْسَكَ عَلَيْهِمْ حَسْرَةً﴾

﴿So destroy not yourself in sorrow for them.﴾ [35:8], and

﴿فَلَمَّا بَلَغَ نَفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ﴾

﴿It may be that you are going to kill yourself with grief, that
 they do not become believers.﴾ [26:3], and,

﴿فَلَمَّا بَلَغَ نَفْسَكَ عَلَى مَا كَذَّبُوا بِهِذَا الْحَدِيثِ أَنتَاهَا﴾

﴿Perhaps, you, would kill yourself in grief, over their footsteps
 (for their turning away from you), because they believe not in
 this narration.﴾ [18:6]

Allāh's statement,

﴿إِنَّهُمْ لَا يَكْفُرُونَكَ وَلَكِنَّ الظَّالِمِينَ إِنَّمَا يُكَذِّبُوكُمُ اللَّهُ يَكْفُرُونَ﴾

﴿it is not you that they deny, but it is the verses of Allāh that
 the wrongdoers deny.﴾

means, they do not accuse you of being a liar,

﴿وَلَكِنَّ الظَّالِمِينَ إِنَّمَا يُكَذِّبُوكُمُ اللَّهُ يَكْفُرُونَ﴾

﴿but it is the Verses of Allāh that the wrongdoers deny.﴾

It is only the truth that they reject and refuse. Muḥammad bin Ishāq mentioned that Az-Zuhri said that Abu Jahl, Abu Sufyān Ṣakhr bin Ḥarb and Al-Akhnas bin Shurayq once came to listen to the Prophet ﷺ reciting the Qur'ān at night, but these three men were not aware of the presence of each other. So they listened to the Prophet's recitation until the morning, and then left. They met each other on their way back and each one of them asked the others, "What brought you?" So they mentioned to each other the reason why they came. They vowed not to repeat this incident so that the young men of Quraysh would not hear of what they did and imitate them. On the second night, each one of the three came back thinking that the other two would not come because of the vows they made to each other. In the morning, they again met each other on their way back and criticized each other, vowing not to

repeat what they did. On the third night, they again went to listen to the Prophet ﷺ and in the morning they again vowed not to repeat this incident. During that day, Al-Akhnas bin Shurayq took his staff and went to Abu Sufyān bin Ḥarb in his house saying, "O Abu Ḥanzalah! What is your opinion concerning what you heard from Muḥammad." Abu Sufyān said, "O Abu Tha'labah! By Allāh, I have heard some things that I recognize and know their implications. I also heard some things whose meaning and implications were unknown to me." Al-Akhnas said, "And I the same, by He Whom you swore by!" Al-Akhnas left Abu Sufyān and went to Abu Jahl and asked him, "O Abu Al-Ḥakam! What is your opinion about what you heard from Muḥammad." Abu Jahl said, "We competed with Bani 'Abd Manāf (the Prophet's subtribe) and so we fed as they fed and gave away as they gave away. So, when we were neck and neck with them, just as two horses in a race, they said, 'There is a Prophet from among us, to whom revelation from the heaven comes.' So how can we ever beat them at that? By Allāh we will never believe in him or accept what he says.' This is when Al-Akhnas left Abu Jahl and went away."^[1]

Allāh's statement,

﴿وَلَقَدْ كَذَّبَ رُسُلٌ مِنْ قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَأَوَدُّوا حَقَّ أَنْفُسِهِمْ نَجَارًا﴾

﴿Verily, (many) Messengers were denied before you, but with patience they bore the denial, and they were hurt, till Our help reached them,﴾

This comforts the Prophet's concern for those who denied and rejected him. Allāh also commands the Prophet ﷺ to be patient, just as the mighty Messengers before him were. He also promised him victory, just as the previous Messengers were victorious and the good end was theirs, after the denial and harm their people placed on them. Then, victory came to them in this life, just as victory is theirs in the Hereafter. Allāh said,

﴿وَلَا يَبْدِلُ أَيْكُنْثِي اللَّهُ﴾

﴿and none can alter the Words of Allāh.﴾

This refers to His decision that victory in this life and the

^[1] Ibn Hishām 1:337, from the view of the chain of narrators, this story is not authentic.

Hereafter is for His believing servants. Allāh said in other Āyāt,

﴿وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِإِيبَادِنَا الرُّسُلَ إِنَّهُمْ لَمُ سَاسُونَ ﴿١٧٢﴾ وَلَوْ جُنُودُ الْمُفْلِكِينَ ﴿١٧٣﴾﴾

«And, verily, Our Word has gone forth of old for Our servants, the Messengers. That they verily would be made triumphant. And that Our hosts, they verily would be the victors.» [37:171-173], and,

﴿كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٥٨﴾﴾

«Allāh has decreed: "Verily! It is I and My Messengers who shall be the victorious." Verily, Allāh is All-Powerful, Almighty.» [58:21]

Allāh said;

﴿وَلَقَدْ جَاءَكَ مِنْ نَبِيِّنَا الرُّسُلُ﴾

«Surely, there has reached you the information about the Messengers (before you).»

who were given victory and prevailed over the people who rejected them. And you (O Muḥammad ﷺ), have a good example in them. Allāh said next,

﴿وَإِنْ كَانَ كِبَرَ عَلَيْكَ إِعْرَاضُهُمْ﴾

«If their aversion is hard on you,» and you cannot be patient because of their aversion,

﴿وَإِنْ أَسْتَظْلَمْتَ أَنْ تَبْلُغَ فِي الْأَرْضِ أَوْ سُلْكًا فِي السَّمَاءِ﴾

«then if you were able to seek a tunnel in the ground or a ladder to the sky...»

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās commented, "If you were able to seek a tunnel and bring them an Āyah, or go up a ladder in the sky and bring a better Āyah than the one I (Allāh) gave them, then do that."^[1] Similar was reported from Qatādah, As-Suddi and others.^[2] Allāh's statement,

﴿وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهَدْيِ فَلَا تَكُونَنَّ مِنَ الْخَاسِرِينَ﴾

[1] Aṭ-Ṭabari 11:338.

[2] Aṭ-Ṭabari 11:338.

﴿And had Allāh willed, He could have gathered them together upon true guidance, so be not you one of the ignorant.﴾

is similar to His statement,

﴿وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا﴾

﴿And had your Lord willed, those on earth would have believed, all of them together﴾

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said about Allāh's statement,

﴿وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَى﴾

﴿And had Allāh willed, He could have gathered them together upon true guidance,﴾

"The Messenger of Allāh ﷺ was eager that all people believe and be guided to follow him. Allāh told him that only those whose happiness Allāh has written in the first *Dhikr* will believe."^[1] Allāh's statement,

﴿إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ﴾

﴿It is only those who listen, that will respond,﴾

means, only those who hear the speech, comprehend and understand it, will accept your call, O Muḥammad ﷺ! In another *Āyah*, Allāh said;

﴿إِن شِئْنَا لَنَذِيرَ مَنْ كَانَ حَيًّا وَيَحْيِ الْقَوْلَ عَلَى الْكَافِرِينَ﴾

﴿That it may give warning to him who is living, and that the Word may be justified against the disbelievers.﴾ [36:70].

Allāh's statement,

﴿وَالْمَوْتُ يَحْيِيهِمْ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ﴾

﴿but as for the dead, Allāh will raise them up, then to Him they will be returned.﴾

refers to the disbelievers because their hearts are dead. Therefore, Allāh resembled them to dead corpses as a way of mocking and belittling them, saying,

﴿وَالْمَوْتُ يَحْيِيهِمْ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ﴾

^[1] At-Ṭabari 11:340. Meaning those He had decreed to believe.

﴿but as for the dead (disbelievers), Allāh will raise them up, then to Him they will be returned (for their recompense).﴾

﴿وَقَالُوا لَوْلَا نَزَلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِمْ قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَى أَنْ يُنْزِلَ آيَةً وَلَٰكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٣٧﴾ وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُنْمِئْنَاكُمْ مَتَا قَرَعْنَا فِي الْكِتَابِ مِنْ شَيْءٍ إِنَّكُمْ عِنْدَ رَبِّكُمْ بِخَشْرَةٍ ﴿٣٨﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سُوءُ وَبُكْمٍ فِي الظَّلَمَةِ مَنْ يَشَاءُ اللَّهُ يَفْضِلْهُ وَمَنْ يَشَاءُ يَجْعَلْهُ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٣٩﴾﴾

﴿37. And they said: "Why is not a sign sent down to him from his Lord?" Say: "Allāh is certainly able to send down a sign, but most of them know not."﴾

﴿38. There is not a moving creature on earth, nor a bird that flies with its two wings, but are Umam like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered.﴾

﴿39. Those who reject Our Āyāt are deaf and dumb in darkness. Allāh sends astray whom He wills and He guides on the straight path whom He wills.﴾

The Idolators Ask for a Miracle

Allāh states that the idolators used to proclaim, "Why does not (Muḥammad) bring an Āyah from his Lord," meaning, a miracle of their choice! They would sometimes say,

﴿أَنْ تَأْتِيَنَا اللَّهُ حَتَّى تَنْجِرَ لَنَا مِنَ الْأَرْضِ بَيْعُوعًا﴾

﴿"We shall not believe in you, until you cause a spring to gush forth from the ground for us."﴾ [17:90].

﴿قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَى أَنْ يُنْزِلَ آيَةً وَلَٰكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ﴾

﴿Say: "Allāh is certainly able to send down a sign, but most of them know not."﴾

Certainly, Allāh is able to send an Āyah (sign). But, He decided out of His wisdom to delay that, because if He sends an Āyah of their liking and they still do not believe, this will hasten their punishment as with the previous nations. Allāh said in other Āyāt,

﴿وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ وَآتَيْنَا نُوحًا نَذِيرًا فَقَالَ مُبِرًا فَنَظَرْنَا لَهُ﴾

﴿بِمَا دَنَا تَزِيلُ الْآيَاتِ إِلَّا غِيَا﴾

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

﴿إِنْ لَّمَّا نَزَّلْ عَلَيْهِمُ مِنَ السَّمَاءِ نَائِبَةً لَّذِكْرُكَ لَأَخَذْنَهُمْ لَمَّا خَسِرُوا﴾

«If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility» [26:4].

The Meaning of *Umam*

Allāh said,

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُنْثِيَ أَتَانِكُمْ﴾

«There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are *Umam* like you.»

Mujāhid commented, "Meaning, various species that have distinct names."^[1] Qatādah said, "Birds are an *Ummah*, humans are an *Ummah* and the *Jinns* are an *Ummah*."^[2] As-Suddi said that,

﴿إِلَّا أُنْثِيَ أَتَانِكُمْ﴾

«but are *Umam* like you.» means, creations (or species).^[3]

Allāh's statement,

﴿وَمَا فَزَلْنَا فِي الْكِتَابِ مِنْ شَيْءٍ﴾

«We have neglected nothing in the Book.» means, the knowledge about all things is with Allāh, and He never forgets any of His creatures, nor their sustenance, nor their affairs, whether these creatures live in the sea or on land. In another *Āyah*, Allāh said;

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرُّهَا وَمُسْتَوْدَعُهَا كُلٌّ فِي كِتَابٍ

﴿ثَبِيرٍ﴾

[1] At-Tabari 11:345.

[2] At-Tabari 11:345.

[3] At-Tabari 11:345.

«And no moving creature is there on earth but its provision is due from Allāh. And He knows its dwelling place and its deposit (in the uterus, grave, etc.). All is in a Clear Book.» [11:6],

there is a record of their names, numbers, movements, and lack of movement. In another Āyah, Allāh said;

﴿وَصَلَّىٰ مِنْ تَحْتِ لَا يَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا رِزْقًا وَمَا أَتَيْتُ الْمَلِئْمِ﴾

«And so many a moving creature there is, that carries not its own provision! Allāh provides for it and for you. And He is the All-Hearer, the All-Knower.» [29:60]

Ibn Abi Hātim reported that Ibn 'Abbās said about the Āyah,

﴿ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ﴾

«then unto their Lord they (all) shall be gathered.»

“Death gathers them.”^[1] It was also said that the Day of Resurrection gathers them, for in another Āyah, Allāh said;

﴿وَالْوُحُوشُ حُشِرَتْ﴾

«And when the wild beasts shall be gathered together.» [81:5]

'Abdur-Razzāq recorded that Abu Hurayrah said about Allāh's statement,

﴿إِلَّا أَنَّمَا أَنشَأَكُم مَّا فَزَعْنَا فِي الْكِتَابِ مِنْ نَفْسٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ﴾

«but are Umam like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered.»

“All creatures will be gathered on the Day of Resurrection, the beasts, birds and all others. Allāh's justice will be so perfect, that the un-horned sheep will receive retribution from the horned sheep. Allāh will then command them, ‘Be dust!’ This is when the disbeliever will say,

﴿يَتْلُو كَذِبًا﴾

«‘Woe to me! Would that I were dust!’» [78:40].^[2]

And this was reported from the Prophet ﷺ in the Ḥadīth about the Trumpet.

[1] Ibn Abi Hātim 4:1286.

[2] Aṭ-Ṭabari 11:347.

The Disbelievers will be Deaf and Mute in Darkness

Allāh said,

﴿وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سُمْ وَهُمْ فِي ظُلُمَاتٍ﴾

«Those who reject Our Āyāt are deaf and dumb in darkness.»

due to their ignorance, little knowledge and minute comprehension. Their example is that of the deaf-mute who cannot hear nor speak, as well as being blinded by darkness. Therefore, how can such a person find guidance to the path or change the condition he is in? Allāh said in other Āyāt,

﴿تَنَلَّهُمْ كَمَلٍ أُذِيَ اسْتَوْدَعَ نَارًا فَلَمَّا أَتَاهَا ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يَبْصُرُونَ ۚ سُمُّهُمْ عَنْهُمْ فَأَعْيُنُهُمْ لَا يُبْصِرُونَ﴾

«Their parable is that of one who kindled a fire; then, when it illuminated all around him, Allāh took away their light and left them in darkness. (So) they could not see. They are deaf, dumb, and blind, so they return not (to the right path)» [2:17-18], and,

﴿أَوْ كَالظُّلُمَاتِ فِي بَحْرٍ لَبِيٍّ يَتَنَصَّلُهُ مَوْجٌ مِنْ قَوْفِهِ. مَوْجٌ مِنْ قَوْفِهِ. سَحَابٌ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكِدْ يَرَاهَا وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ﴾

«Or like the darkness in a vast deep sea, overwhelmed with a great wave topped by a great wave, topped by dark clouds, darkness, one above another, if a man stretches out his hand, he can hardly see it! And he for whom Allāh has not appointed light, for him there is no light.» [24:40]

This is why Allāh said here,

﴿مَنْ يَشَأِ اللَّهُ يُضِلَّهُ وَمَنْ يَشَأِ اللَّهُ يُهْدِهِمْ عَلَى صِرَاطٍ مُسْتَقِيمٍ﴾

«Allāh sends astray whom He wills and He guides on the straight path whom He wills.»

for He does what He wills with His creatures.

﴿قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَاكُمْ السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ ۚ لَا إِلَهَ إِلَّا اللَّهُ فَكَيْفَ تَدْعُونَ إِلَهَ إِنْ شَاءَ وَتَسْتَوُونَ مَا تُفَرِّقُونَ ۚ وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِنْ قَبْلِكَ فَاتَّخَذْتَهُمْ آيَاتِنَا وَالضَّلَّةَ لَعَلَّهُمْ يَهْتَمُّونَ ۚ فَوَلَّوْا إِذَا جَاءَهُمْ بَاسٌ فَتَضَرَّعُوا وَلَكِنْ كَذَّبُوا عَنْهُمْ وَتَوَكَّنْ ۚ أَلَمْ تَكُنْ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْبُدُونَ ۚ فَلَمَّا شَرَا مَا

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١٢٢

الْقَوْمِ

فَقَطَّعَ دَابِرَ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٠﴾
 قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَخَمَّ عَلَى قُلُوبِكُمْ
 مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ أَنْظِرْ كَيْفَ نَضْرِبُ الْآيَاتِ
 لَعَنَهُمْ يَصْدِفُونَ ﴿٤١﴾ قُلْ أَرَأَيْتُمْ إِنْ أَنْتُمْ عَذَابُ اللَّهِ
 بَعَثَ أَوْجَهَةً هَلْ يَهْلِكُ إِلَّا الْقَوْمُ الظَّالِمُونَ ﴿٤٢﴾ وَمَا
 رُسُلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ فَمَنْ أَمَنَ وَأَصْلَحَ
 فَلَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٤٣﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا
 بِمَسْمُومِ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ ﴿٤٤﴾ قُلْ لَا أَقُولُ لَكُمْ
 عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبِ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ
 إِن أَنْتَبِخْ إِلَّا مَا يُوحَى إِلَيَّ قُلْ هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ
 أَفَلَا تَتَفَكَّرُونَ ﴿٤٥﴾ وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا
 إِلَى رَبِّهِمْ لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَعَلَّهُمْ يَتَّقُونَ
 ﴿٤٦﴾ وَلَا تَنْظُرُوا الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدُوِّ وَالْأَعْيُنِ يَرِيدُونَ
 وَجْهَهُ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ
 عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ ﴿٤٧﴾

دُحِكُوا بِهِ فَتَمَحَّ عَلَيْهِمْ
 أَنْوَابُ كُلِّ قَوْمٍ مَخِي
 إِذَا رُحُوا بِمَا أُرُوا لَعَنَهُمُ
 بَعَثَ فَإِنَّمَا هُمْ ظَالِمُونَ ﴿٤٠﴾
 فَقَطَّعَ دَابِرَ الْقَوْمِ الَّذِينَ
 ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ
 الْعَالَمِينَ ﴿٤١﴾

40. Say: "Tell me if Allāh's torment comes upon you, or the Hour comes upon you, would you then call upon any one other than Allāh? (Reply) if you are truthful!"

41. Nay! To Him alone you call, and, if He willed, He would remove that (distress) for which you call upon Him, and you forget at that time

whatever partners you joined with Him (in worship)! ﴿٤٢﴾

42. Verily, We sent (Messengers) to many nations before you. And We seized them with extreme poverty and loss of health so that they might believe with humility. ﴿٤٣﴾

43. When Our torment reached them, why then did they not believe with humility? But their hearts became hardened, and Shayṭān made fair-seeming to them that which they used to do. ﴿٤٤﴾

44. So, when they forgot (the warning) with which they had been reminded, We opened to them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them to punishment, and lo! They were plunged into destruction with deep regrets and sorrows. ﴿٤٥﴾

445. So the roots of the people who did wrong were cut off.
And all the praises and thanks be to Allāh, the Lord of the all
that exists.﴾

The Idolators Call On Allāh Alone During Torment and Distress

Allāh states that He does what He wills with His creatures and none can resist His decision or avert what He decrees for them. He is the One Who has no partners, Who accepts the supplication from whomever He wills. Allāh said,

﴿مَنْ أَرْبَبُكُمْ إِنْ أَنْتُمْ عَذَابَ اللَّهِ أَوْ أَنْتُمْ السَّاعَةُ أَمْ اللَّهُ مَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ﴾

﴿Say: "Tell me if Allāh's torment comes upon you, or the Hour comes upon you, would you then call upon any one other than Allāh? (Reply) if you are truthful!"﴾

This means, you – disbelievers – will not call other than Allāh in this case, because you know that none except He is able to remove the affliction. Allāh said,

﴿إِنْ كُنْتُمْ صَادِقِينَ﴾

﴿if you are truthful?﴾ by taking gods besides Him.

﴿يَا أَيُّهَا الَّذِينَ كَفَرُوا مَا تَدْعُونَ إِلَّا إِلَهُهٖ وَإِنْ شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ ﴿٦٦﴾﴾

﴿Nay! To Him alone you call, and, if He willed, He would remove that (distress) for which you call upon Him, and you forget at that time whatever partners you joined with Him (in worship)!﴾

for in times of necessity, you only call on Allāh and forget your idols and false deities. In another Āyah, Allāh said;

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

﴿And when harm touches you upon the sea, those that you call upon besides Him vanish from you except Him (Allāh)﴾
[17:67].

Allāh said;

﴿وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَلَمَّا كَفَرْنَا بِهِمْ إِنَّا سَلَوْنَا﴾

﴿Verily, We sent (Messengers) to many nations before you.
And We seized them with extreme poverty...﴾

That is, loss of wealth and diminished provisions,

﴿وَالْأَعْيُنَ﴾

﴿and loss of health﴾ various illnesses, diseases and pain,

﴿لَتَلْمِزَنَّ بِعَثْرَتَيْنِ﴾

﴿so that they might believe with humility﴾

and call Allāh and supplicate to Him with humbleness and humility. Allāh said;

﴿قُلُوا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا﴾

﴿When Our torment reached them, why then did they not believe with humility?﴾

Meaning: Why do they not believe and humble themselves before Us when We test them with disaster?'

﴿وَلَكِنْ قَسَتْ قُلُوبُهُمْ﴾

﴿But their hearts became hardened,﴾ for their hearts are not soft or humble,

﴿وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ﴾

﴿and Shayṭān made fair-seeming to them that which they used to do.﴾

That is, Shirk, defiance and rebellion.

﴿فَلَنَسُوا مَا دُفِعُوا بِهِ﴾

﴿So, when they forgot (the warning) with which they had been reminded,﴾

by ignoring and turning away from it,

﴿فَنَحْنُ عَلَيْهِمْ أَبْوَابٌ مَنُورَةٌ﴾

﴿We opened to them the gates of everything,﴾

Meaning: 'We opened the gates of provisions for them from wherever they wished, so that We deceive them.' We seek refuge with Allāh from such an end. This is why Allāh said,

﴿حَتَّىٰ إِذَا فُزِّعُوا بِمَا أُوتُوا﴾

﴿until in the midst of their enjoyment in that which they were given,﴾ such as wealth, children and provisions,

﴿لَعَنَهُمْ بَعَثَ إِذَا هُمْ يَلْسُونُ﴾

«all of a sudden, We took them to punishment and lo! They were plunged into destruction with deep regrets and sorrows.»

They have no hope for any type of good thing. Al-Ḥasan Al-Baṣri said, "Whomever Allāh gives provision and he thinks that Allāh is not testing him, has no wisdom. Whomever has little provision and thinks that Allāh will not look at (provide for) him, has no wisdom." He then recited the Āyah,

﴿قُلْنَا نَرَأَوْا مَا دُخِّرُوا بِهِ. فَفَتَحْنَا عَلَيْهِمُ أَبْوَابَ كُلِّ شَيْءٍ حَتَّى إِذَا فَرِحُوا بِمَا أُوتُوا
لَعَنَهُمْ بَعَثَ إِذَا هُمْ يَلْسُونُ ﴿١١﴾﴾

«So, when they forgot (the warning) with which they had been reminded, We opened to them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them to punishment, and lo! They were plunged into destruction with deep regrets and sorrows.»

He added, "By the Lord of the Ka'bah! Allāh deceived these people, when He gave them what they wished, and then they were punished." Ibn Abi Ḥātim recorded this statement.^[1]

﴿قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَخَمَّ عَنْ قُلُوبِكُمْ فَقَدْ لَكُمْ غَيْرُ اللَّهِ عَمَّا يُدْعُونَ ﴿١٢﴾ قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ عَذَابَكُمْ عَذَابَ بَعَثَ أَوْ جَهَنَّمَ هَلْ لَكُمْ مِنْ دُونِ الْآلِهَةِ إِلَّا الْقَوْمُ الْفَاسِقُونَ ﴿١٣﴾ وَمَا تَرْجُوا مِنَ الْمَوْلَى إِلَّا الْمُتَكِبِينَ وَمَنْ يَتَكَبَّرْ فَلَا حَوْلَ عَلَيْهِمْ وَلَا هُمْ يَرْجُونَ ﴿١٤﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يُسَمُّهُمُ الْمَذَابُ بِمَا كَانُوا يَفْسُقُونَ ﴿١٥﴾﴾

446. Say: "Tell me, if Allāh took away your hearing and your sight, and sealed up your hearts, is there a god other than Allāh who could restore them to you?" See how variously We explain the Āyāt, yet they turn aside.»

447. Say: "Tell me, if the punishment of Allāh comes to you suddenly, or openly, will any be destroyed except the wrongdoing people?"»

[1] Ad-Durr Al-Marthūr 3:270, Ibn Abi Ḥātim 4:1291.

448. And We send not the Messengers but as givers of glad tidings and as warners. So whosoever believes and does righteous good deeds, upon such shall come no fear, nor shall they grieve.﴾

449. But those who reject Our Āyāt, the torment will strike them for their rebelling.﴾

Allāh said to His Messenger, say, O Muḥammad ﷺ, to those rebellious liars,

﴿أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَرَكُمْ﴾

﴿Tell me, if Allāh took away your hearing and your sight.﴾

just as He gave these senses to you. In another Āyah, Allāh said;

﴿مَنْ أَلْهَىٰ أَفْئَادَهُمْ وَلَهُمْ لَكُمُ الْبَصَرُ وَالْأَبْصَرُ﴾

﴿It is He Who has created you, and endowed you with hearing, seeing.﴾ [67:23].

The Āyah above might also mean that Allāh will not allow the disbelievers to benefit from these senses in religious terms. This is why He said next,

﴿وَضَعْنَا عَلَىٰ قُلُوبِهِمْ﴾

﴿and sealed up your hearts.﴾ He also said in other Āyāt,

﴿أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَرَ﴾

﴿Or who owns hearing and sight?﴾ [10:31], and,

﴿وَأَعْلَمُوا أَنَّ اللَّهَ بَيْنَ الْمَرْءِ وَقَلْبِهِ﴾

﴿And know that Allāh comes in between a person and his heart.﴾ Allāh said;

﴿قَنْ لَّهِ إِلَهٌ غَيْرَ اللَّهِ يَأْتِيَكُمْ بِهِ﴾

﴿Is there a god other than Allāh who could restore them to you?﴾

Meaning, is there anyone except Allāh who is able to give you back these senses if Allāh took them from you? Only Allāh is able to do so, and this is why He said here,

﴿أَنْظُرْ كَيْفَ تُصْرَفُ الْآيَاتُ﴾

﴿See how variously We explain the Āyāt,﴾

and make them plain and clear, testifying to Allāh's Oneness in lordship and that those worshipped besides Him are all false and unworthy.

﴿ثُمَّ هُمْ يَصِيدُونَ﴾

﴿yet they turn aside.﴾ After this explanation, they still turn away from the truth and hinder people from following it. Allāh's statement,

﴿قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَتَوْا بِمَنْجَاةٍ﴾

﴿Say: "Tell me, if the punishment of Allāh comes to you suddenly..."﴾

means, while you are unaware - or during the night - striking you all of a sudden,

﴿أَوْ جَهْرَةً﴾

﴿or openly﴾ during the day, or publicly,

﴿مَلْ يَهْلِكُ إِلَّا الْقَوْمُ الظَّالِمُونَ﴾

﴿will any be destroyed except the wrongdoing people?﴾

This torment only strikes those who commit injustice against themselves by associating others with Allāh, while those who worship Allāh alone without partners will be saved from it, and they will have no fear or sorrow. In another Āyah, Allāh said;

﴿الَّذِينَ آمَنُوا وَرَرُوا بِإِسْمِهِمْ بِظُلْمٍ﴾

﴿It is those who believe and confuse not their belief with Zulm, (wrong or Shirk).﴾ [6:82]

Allāh's statement,

﴿وَمَا أَرْسَلْنَا إِلَّا رُسُلًا بَشَرًا﴾

﴿And We send not the Messengers but as bearers of glad tidings and as warners.﴾

means, the Messengers bring good news to Allāh's servants, as well as, command all that is good and righteous. They also warn those who disbelieve in Allāh of His anger and of all types of torment. Allāh said,

﴿فَمَنْ أَمَرَ وَأَسْلَحَ﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١٣٤

الْأَنْعَامِ

وَكَذَلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِّيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ ﴿١٣٤﴾ وَإِذَا جَاءَهُ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلِّمُوا عَلَيْكُمْ كَسَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهْلَةٍ ثُمَّ تابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ ﴿١٣٥﴾ وَكَذَلِكَ نَقُصُّ عَلَيْكَ الْأَنْبِيَاءَ وَلِتُسَيِّبَ سَیِلُ الْمُجْرِمِينَ ﴿١٣٦﴾ قُلْ إِنِّي خَشِيتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ قُلْ لَا آتِئُهُمْ أَهْوَاءَ قَدْ ضَلَلْتُ إِذًا وَمَا أَنَا مِنَ الْمُهْتَدِينَ ﴿١٣٧﴾ قُلْ إِنِّي عَلَ بَشِيرٍ مِنْ رَبِّي وَكَذَّبْتُم بِهِ مَا عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ إِنْ الْحُكْمُ إِلَّا لِلَّهِ يَقْضِي الْحَقَّ وَهُوَ سَرِيعٌ ﴿١٣٨﴾ قُلْ لَوْ أَنَّ عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ لَفُوتِي الْأَمْزِجِيَّتَيْنِ وَبَيْنَكُمْ وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ ﴿١٣٩﴾ وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ يُعَلِّمُ مَا يَشَاءُ الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ زَرْقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿١٤٠﴾

«So whosoever believes and does righteous good deeds.»

meaning, whoever believes in his heart with what the Messengers were sent with and makes his works righteous by imitating them;

﴿فَلَا خَوْفٌ عَلَيْهِمْ﴾

«upon such shall come no fear,» concerning the future,

﴿وَلَا هُمْ يَحْزَنُونَ﴾

«nor shall they grieve.» about what they missed in the past and left behind them in this world. Certainly, Allāh will be the *Walī* and Protector over what they left behind. Allāh said next,

﴿وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَسْتُمِ السَّعِيرُ مَا كَانُوا يَسْتَغْفِرُونَ﴾

«But those who reject Our Āyāt, the torment will strike them for their rebelling.»

The torment will strike them because of disbelieving in the Message of the Messengers, defying Allāh's commands, committing what He prohibited and transgressing His set limits.

﴿قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبِ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِنِّي أَنَا نَذِيرٌ إِنِّي قُلْتُ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ﴾ وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُنْسَبُوا إِلَىٰ رَبِّهِمْ أَلَيْسَ لَهُمْ مِنْ دُونِهِ دَارٌ وَلَا شَفِيعٌ لَهُمْ بَلَاءُونَ وَلَا تَقْرَأُ الَّذِينَ يُتْلُونَ عَلَيْهِمُ الْآيَاتِ إِلَّا تُنْفِرُ وَلَحْنًا وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٤١﴾

عَلَيْهِمْ مِنْ شَيْءٍ فَتَعْلَمُكُمْ فَتَكُونُ مِنَ الظَّالِمِينَ ﴿٥٠﴾ وَكَذَلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ ﴿٥١﴾ وَإِنَّا جَاءَكُم بِالْغَيْبِ بُرْهَانًا فَكُلُوا مِنْهُ لَكُمْ عَلَيْهِ كُتُبٌ رُحُومٌ عَلَى قُلُوبِهِمْ أَلَمْ تَعْلَمُوا أَنَّكُمْ مِنْ عِندِ رَبِّكُمْ سَوَاءٌ يَجْعَلُ لَهُ نَبَأٌ مِنْ بَيْنِهِمْ وَأَصْلَحَ فَأَنْتُمْ غَفُورٌ رَحِيمٌ ﴿٥٢﴾

﴿50. Say: "I don't tell you that with me are the treasures of Allāh, nor (that) I know the Unseen; nor do I tell you that I am an angel. I but follow what is revealed to me." Say: "Are the blind and the one who sees equal? Will you not then consider?"﴾

﴿51. And warn therewith those who fear that they will be gathered before their Lord, when there will be neither a protector nor an intercessor for them besides Him, so that they may have Taqwā.﴾

﴿52. And turn not away those who invoke their Lord, morning and evening seeking His Face. You are accountable for them in nothing, and they are accountable for you in nothing, that you may turn them away, and thus become of the wrongdoers.﴾

﴿53. Thus We have tried some of them with others, that they might say: "Is it these (poor believers) that Allāh has favored from amongst us?" Does not Allāh know best those who are grateful?﴾

﴿54. When those who believe in Our Āyāt come to you, say: "Salāmun 'Alaykum" (peace be on you); your Lord has written mercy for Himself, so that, if any of you does evil in ignorance, and thereafter repents and does righteous good deeds, then surely, He is Oft-Forgiving, Most Merciful.﴾

The Messenger Neither has the Key to Allāh's Treasures, Nor Knows the Unseen

Allāh said to His Messenger ﷺ,

﴿قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ آيَاتِ اللَّهِ﴾

﴿Say: "I don't tell you that with me are the treasures of Allāh."﴾

meaning, I do not own Allāh's treasures or have any power over them,

﴿وَلَا أَعْلَمُ الْغَيْبَ﴾

﴿nor (that) I know the Unseen,﴾ and I do not say that I know the Unseen, because its knowledge is with Allāh and I only know what He conveys of it to me.

﴿وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ﴾

﴿nor I tell you that I am an angel.﴾

meaning, I do not claim that I am an angel. I am only a human to whom Allāh sends revelation, and He honored me with this duty and favored me with it.

﴿إِن أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ﴾

﴿I but follow what is revealed to me.﴾ and I never disobey the revelation in the least.

﴿قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ﴾

﴿Say: "Are the blind and the one who sees equal?"﴾

meaning, 'Is the one who is guided, following the truth, equal to the one misled?'

﴿أَفَلَا تَتَذَكَّرُونَ﴾

﴿Will you not then consider?﴾ In another Āyah, Allāh said;

﴿أَفَلَا أَمْثَلُ بَلَدًا أَنَا أَنزَلُ إِلَيْهِ مِنْ رَبِّكَ الْقُرْآنَ كَذَّبَ عَنْهُ الَّذِينَ أُوتُوا الْكِتَابَ﴾

﴿Shall he then who knows that what has been revealed to you from your Lord is the truth, be like him who is blind? But it is only the men of understanding that pay heed.﴾ [13:19]

Allāh's statement,

﴿وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُجْعَلُوا إِلَٰهَ غَيْرَ إِلَٰهٍ وَلَا شَافِعٍ﴾

﴿And warn therewith those who fear that they will be gathered before their Lord, when there will be neither a protector nor an intercessor for them besides Him,﴾

means, warn with this Qur'ān, O Muḥammad ﷺ,

﴿الَّذِينَ هُمْ عَنْ عَذَابِهِمْ يَخْشَوْنَ﴾

﴿Those who live in awe for fear of their Lord﴾ [23:57], who,

﴿يَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ﴾

«Fear their Lord, and dread the terrible reckoning.» [13:21],

﴿الَّذِينَ يَخَافُونَ أَنْ يَحْشُرُوا إِلَىٰ رَبِّهِمْ﴾

«those who fear that they will be gathered before their Lord,»
on the Day of Resurrection,

﴿لَيْسَ لَهُمْ مِنْ دُونِهِ رُكُوفٌ وَلَا شَفِيعٌ﴾

«when there will be neither a protector nor an intercessor for them besides Him,»

for on that Day, they will have no relative or intercessor who can prevent His torment if He decides to punish them with it,

﴿لَمَّا هُمْ يَنْفُتُونَ﴾

«so that they may have Taqwa.» Therefore, warn of the Day when there will be no judge except Allāh,

﴿لَمَّا هُمْ يَنْفُتُونَ﴾

«so that they may have Taqwa.» and thus work good deeds in this life, so that their good deeds may save them on the Day of Resurrection from Allāh's torment, and so that He will grant them multiple rewards.

Prohibiting the Messenger from Turning the Weak Away and the Order to Honor Them

Allāh said,

﴿وَلَا تَقْرُرُوا الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ﴾

«And turn not away those who invoke their Lord, morning and evening seeking His Face.»

meaning, do not turn away those who have these qualities, instead make them your companions and associates. In another Āyah, Allāh said;

﴿وَأَمِيرٌ تَتَّبَعُكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَقْرُرُوا عَنْهُمْ﴾

﴿وَأَمِيرٌ تَتَّبَعُكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَقْرُرُوا عَنْهُمْ﴾

﴿وَأَمِيرٌ تَتَّبَعُكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَقْرُرُوا عَنْهُمْ﴾

«And keep yourself patiently with those who call on their Lord morning and evening, seeking His Face, and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our remembrance, one who follows his own lusts and whose affair (deeds) has been lost.» [18:28]

Allāh's statement,

﴿يَدْعُونَ رَبَّهُمْ﴾

«invoke their Lord...» refers to those who worship Him and supplicate to Him,

﴿بِالْفَلَدَةِ وَالْيَمِينِ﴾

«morning and evening.» referring to the obligatory prayers, according to Sa'īd bin Al-Musayyib, Mujāhid, Al-Ḥasan and Qatādah. In another Āyah, Allāh said;

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ﴾

«And your Lord said, "Invoke Me, I will respond (to your invocation).» [40:60],

I will accept your supplication. Allāh said next,

﴿يُرِيدُونَ وَجْهَهُ﴾

«seeking His Face.» meaning, they seek Allāh's Most Generous Face, by sincerity for Him in the acts of worship and obedience they perform. Allāh said;

﴿مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ﴾

«You are accountable for them in nothing, and they are accountable for you in nothing.»

This is similar to the answer Nūḥ gave to his people when they said,

﴿أَتُؤْمِنُ بِكَ وَأَتَّبِعَكَ الْأَلَذَّالُونَ﴾

«Shall we believe in you, when the meekest (of the people) follow you?» [26:111].

Nūḥ answered them,

﴿وَمَا عَلَيَّ بِمَا كَفَرُوا بِسُلُوكِ ۖ إِنَّ حِسَابَهُمْ إِلَّا عَلَى رَبِّي لَوْ تَشْعُرُونَ﴾

﴿And what knowledge have I of what they used to do? Their account is only with my Lord, if you could (but) know.﴾ [26:112-113],

meaning, their reckoning is for Allāh not me, just as my reckoning is not up to them. Allāh said here,

﴿تَتَلَوْنَهُمْ فَنَحْكُمُ مِنْ أَطْلَلِيك﴾

﴿that you may turn them away, and thus become of the wrongdoers.﴾

meaning, you will be unjust if you turn them away.

Allāh's statement,

﴿وَكَذَلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ﴾

﴿Thus We have tried some of them with others﴾

means, We tested, tried and checked them with each other,

﴿يَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا﴾

﴿That they might say: "Is it these (poor believers) that Allāh has favored from amongst us?"﴾

This is because at first, most of those who followed the Messenger of Allāh ﷺ were the weak among the people, men, women, slaves, and only a few chiefs or noted men followed him. Nūh, was also addressed by his people

﴿وَمَا زَيْنَاكَ أَهْلَكَ إِلَّا الَّذِينَ هُمْ أَرَادُوا بِكَ بِرَاءً﴾

﴿Nor do we see any follow you but the meekest among us and they (too) followed you without thinking.﴾ [11:27]

Heraclius, emperor of Rome, asked Abu Sufyān, "Do the noblemen or the weak among people follow him (Muḥammad ﷺ)?" Abu Sufyān replied, "Rather the weak among them." Heraclius commented, "Such is the case with followers of the Messengers."

The idolators of Quraysh used to mock the weak among them who believed in the Prophet ﷺ and they even tortured some of them. They used to say, "Are these the ones whom Allāh favored above us?" meaning, Allāh would not guide these people, instead of us, to all that is good, if indeed what they embraced is good. Allāh mentioned similar statements in the Qur'ān from the disbelievers,

﴿لَوْ كَانَتْ خَيْرًا لَّ مَا سَبَقُونَا إِلَيْهَا﴾

«Had it been a good thing, they (weak and poor) would not have preceded us to it!» [46:11], and,

﴿وَإِذَا تَنَزَّلَتْ عَلَيْهِمْ آيَاتُنَا بِشَيْءٍ قَالِ الْيَقِينُ كَفَرُوا لِلَّذِينَ آمَنُوا أَلَيْسَ الْفِرَقَتَيْنِ سَوًى مَّقَامًا وَآخِرًا

يَوْمَئِذٍ﴾

«And when Our clear verses are recited to them, those who disbelieve say to those who believe: "Which of the two groups is best in position and station."» [19:73]

Allāh said in reply,

﴿وَكَمْ أَفْلَكْنَا قَبْلَهُمْ مِنْ قَوْمٍ لَهُمْ خَيْرٌ مِنْ أَنْتُمْ وَبَدَّوْهُمْ﴾

«And how many a generation (past nations) have We destroyed before them, who were better in wealth, goods and outward appearance?» [19:74].

Here, Allāh answered the disbelievers when they said,

﴿أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ﴾

«"Is it these (poor believers) that Allāh has favored from amongst us?" Does not Allāh know best those who are grateful?»

Meaning is not Allāh more knowledgeable of those who thank and appreciate Him in statement, action and heart? Thus Allāh directs these believers to the ways of peace, transfers them from darkness to light by His leave, and guides them to the straight path. In another Āyah, Allāh said;

﴿وَالَّذِينَ جَاهَدُوا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ﴾

«As for those who strive hard for Us (Our cause), We will surely guide them to Our paths (i.e. Allāh's religion). And verily, Allāh is with the doers of good» [29:69].

An authentic Hadīth states,

«إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورَتِكُمْ وَلَا إِلَى أَلْوَابِكُمْ، وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ»

«Allāh does not look at your shapes or colors, but He looks at your heart and actions.»^[1]

[1] Muslim 4 : 1987.

Allāh's statement,

﴿وَالَّذِينَ آمَنُوا بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ﴾

«When those who believe in Our Āyāt come to you, say:
"Salāmun 'Alaykum" (peace be on you);»

means, honor them by returning the Salām and give them the good news of Allāh's exclusive, encompassing mercy for them. So Allāh said;

﴿كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ﴾

«your Lord has written Mercy for Himself,»

meaning, He has obliged His Most Honored Self to grant mercy, as a favor, out of His compassion and beneficence,

﴿أَنْتُمْ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهْلَةٍ﴾

«So that, if any of you does evil in ignorance...»

as every person who disobeys Allāh does it in ignorance,

﴿ثُمَّ تَابَ مِنْ بَاطِلِهِ وَأَصْلَحَ﴾

«and thereafter repents and does righteous good deeds,»

by repenting from the sins that he committed, intending not to repeat the sin in the future, but to perform righteous deeds,

﴿فَأَنَّهُ عَفُودٌ رَحِيمٌ﴾

«then surely, He is Oft-Forgiving Most Merciful.»

Imām Aḥmad recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«لَمَّا قَضَى اللَّهُ الْخَلْقَ كَتَبَ فِي كِتَابٍ فَهُوَ عِنْدَهُ فَوْقَ الْعَرْشِ: إِنَّ رَحْمَتِي غَلَبَتْ غَضَبِي»

«When Allāh finished with the creation, He wrote in a Book that He has with Him above the Throne, 'My mercy prevails over My anger'.^[1]»

This Ḥadīth was also recorded in the The Two Ṣaḥīḥs.^[2]

﴿وَكَذَلِكَ تَقُولُ الْأَنْبِيَاءُ رَسُولُ الْمُرْسَلِينَ﴾ قُلْ إِنِّي نَبِيٌّ أَن أَعْلَمَ الْأَنْبِيَاءَ تَعْمُونَ

^[1] Aḥmad 2:313.

^[2] Faṭḥ Al-Bāri 13:395, Muslim 4: 2107.

مِنْ دُونِ اللَّهِ قُلْ لَا أَتَّبِعُ أَهْوَاءَكُمْ قَدْ ضَلَلْتُ إِذًا وَمَا أَنَا مِنَ الْمُهْتَدِينَ ﴿٥٥﴾ قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَكَذَّبْتُمْ بِوَيْدِي مَا تَسْتَجِيبُونَ يَوْمَ إِنْ إِلَهُكُم إِلَّا هُوَ يُقْسِمُ بِاللَّهِ وَهُوَ حَكِيمٌ عَلِيمٌ ﴿٥٦﴾ قُلْ لَوْ أَنِّي عِنْدِي مَا تَسْتَجِيبُونَ بِهِ لَقُضِيَ الْأَمْرُ بَيْنِي وَبَيْنَكُمْ وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ ﴿٥٧﴾ وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَمْلِكُهَا إِلَّا هُوَ وَسِعَ مَا فِي السَّمَاوَاتِ وَالْبَحْرِ وَمَا تَقْطَعُ مِنْ ذَرْبِهِ إِلَّا يَمْلِكُهَا وَلَا حَبْرَ فِي غُلَّتِ الْأَرْضُ وَلَا غَطْوٍ وَلَا يَابِسَ إِلَّا فِي كِتَابٍ مُّبِينٍ ﴿٥٨﴾

﴿55. And thus do We explain the Āyāt in detail, that the way of the criminals, may become manifest.﴾

﴿56. Say: "I have been forbidden to worship those whom you invoke (worship) besides Allāh." Say: "I will not follow your vain desires. If I did, I would go astray, and I would not be one of the rightly guided."﴾

﴿57. Say: "I am on clear proof from my Lord, but you deny it. I do not have what you are hastily seeking (the torment). The decision is only for Allāh, He declares the truth, and He is the best of judges."﴾

﴿58. Say: "If I had that which you are asking for impatiently (the torment), the matter would have been settled at once between you and I, but Allāh knows best the wrongdoers."﴾

﴿59. And with Him are the keys of the Ghayb (all that is hidden), none knows them but He. And He knows whatever there is on the land and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.﴾

The Prophet ﷺ Understands What He Conveys; Torment is in Allāh's Hands Not the Prophet's

Allāh says, just as We mentioned the clear signs that testify and direct to the path of guidance, all the while chastising useless arguments and defiance,

﴿كَذَٰلِكَ نَقُصُّ عَلَيْكَ الْآيَاتِ﴾

﴿And thus do We explain the Āyāt in detail,﴾

that is, whatever responsible adults need explained to them, in the affairs of life and religion,

﴿وَلَسْتَ يَن سَبِيلَ الْمُجْرِمِينَ﴾

«That the way of the criminals may become manifest.»

so that the path of the criminals who defy the Prophets is apparent and clear. This *Āyah* was also said to mean, so that you, O Muḥammad ﷺ, are aware of the path of the criminals. Allāh's statement,

﴿قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي﴾

«Say: "I am on clear proof from my Lord..."»

means: I have a clear understanding of the Law of Allāh that He has revealed to me,

﴿وَكَذَّبْتُمْ بِهِ﴾

«but you deny it.» meaning, but you disbelieve in the truth that came to me from Allāh.

﴿مَا عِندِي مَا تَسْتَعْجِلُونَ بِهِ﴾

«I do not have what you are hastily seeking» meaning, the torment,

﴿إِنَّ أَلَمَكُمْ إِلَّا بِنُورٍ﴾

«The decision is only for Allāh,» for the ruling of this is with Allāh. If He wills, He will punish you soon in response to your wish! If He wills, He will give you respite, out of His great wisdom. This is why Allāh said,

﴿يَقُضُ الْحَقُّ وَهُوَ خَيْرُ النَّاصِيحِينَ﴾

«He declares the truth, and He is the best of judges.» and the best in reckoning between His servants. Allāh's statement,

﴿قُلْ لَوْ أَنِّي مَعَكُمْ لَأُفِضَ الْأَمْرَ بَيْنِي وَبَيْنَكُمْ﴾

«Say: "If I had that which you are asking for impatiently (the torment), the matter would have been settled at once between you and I,"»

means, if I have what you ask for, I will surely send down what you deserve of it,

﴿وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ﴾

«but Allāh knows best the wrongdoers»

Someone might ask about the meaning of this *Āyah* compared to the *Hadīth* in the Two *Ṣaḥīḥs*, from 'Ā'ishah, may Allāh be pleased with her, that she said to the Messenger, "O Allāh's Messenger ﷺ! Have you encountered a day harder than the day (of the battle) of Uhūd?" The Prophet ﷺ replied,

«لَقَدْ لَقِيتُ مِنْ قَوْمِي، وَكَانَ أَشَدَّ مَا لَقِيتُ مِنْهُمْ يَوْمَ الْعَقَبَةِ، إِذْ عَرَضْتُ نَفْسِي عَلَى ابْنِ عَبْدِيَالِيلَ بْنِ عَبْدِكُلَالٍ، فَلَمْ يُجِبْنِي إِلَى مَا أَرَدْتُ، فَانْطَلَقْتُ وَأَنَا مُهْومٌ عَلَى رُجُوبِي، فَلَمْ أَسْتَقِنْ إِلَّا بِقَرْنِ الثَّعَالِبِ، فَرَفَعْتُ رَأْسِي، فَإِذَا أَنَا بِسَحَابَةٍ قَدْ ظَلَّلَتْني، فَتَنَظَّرْتُ فَإِذَا فِيهَا جِبْرِيلُ عَلَيْهِ السَّلَامُ، فَتَدَانِي فَقَالَ: إِنَّ اللَّهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ، وَمَا زِدُوا عَلَيْكَ، وَقَدْ بَعَثَ إِلَيْكَ مَلَكَ الْجِبَالِ، لِتَأْمُرَهُ بِمَا شِئْتَ فِيهِمْ، قَالَ: فَتَدَانِي مَلَكُ الْجِبَالِ وَسَلَّمَ عَلَيَّ، ثُمَّ قَالَ: يَا مُحَمَّدُ! إِنَّ اللَّهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ، وَقَدْ بَعَثَنِي رَبُّكَ إِلَيْكَ، لِتَأْمُرَنِي بِأَمْرِكَ فِيمَا شِئْتَ، إِنْ شِئْتَ أَطِيعْتُ عَلَيْهِمُ الْأَخْسَنِينَ» فَقَالَ رَسُولُ اللَّهِ ﷺ: «بَلِ أَرْجُو أَنْ يُخْرِجَ اللَّهُ مِنْ أَصْلَابِهِمْ، مَنْ يَبْغُدُ اللَّهَ لَا يُشْرِكْ بِهِ شَيْئًا»

«Your people have troubled me alot and the worst trouble was on the day of 'Aqabah when I presented myself to Ibn 'Abd Yālil bin 'Abd Kulāl, who did not respond to my call. So I departed, overwhelmed with severe sorrow, proceeded on and could not relax until I found myself at Qarn Ath-Tha'ālib where I raised my head towards the sky to see a cloud unexpectedly shading me. I looked up and saw Jibril in it and he called me saying, 'Indeed Allāh has heard what you said to the people and what they have responded to you. Therefore, Allāh has sent the Angel of the Mountains to you so that you may order him to do whatever you wish to these people.' The Angel of the Mountains called and greeted me, and then said, 'O Muḥammad! verily, Allāh has heard how your people responded to you and He has sent me to you so that you could order me to do what you wish. If you like, I will let Al-Akhshabayn (two mountains to the north and south of Makkah) fall on them.' The Prophet ﷺ said, No, but I hope that Allāh will let them generate offspring who will worship Allāh Alone, and will worship none besides Him.»^[1]

[1] Fath Al-Bārī 6:360, Muslim 3: 1420.

This is the wording of Muslim. Tormenting the disbelievers of Quraysh was offered to the Prophet ﷺ, but he chose patience and asked Allāh for respite for them, so that Allāh might let them generate offspring who will not associate anything with Him in worship. Therefore, how can we combine the meaning of this *Hadūth* and the honorable *Āyah*,

﴿قُلْ لَوْ أَنِّي عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ لَفُتِحَ الْأُمُّرُ بَيْنِي وَبَيْنَكُمْ وَأَنَا أَعْلَمُ بِالظَّالِمِينَ﴾

﴿Say: "If I had that which you are asking for impatiently (the torment), the matter would have been settled at once between you and I, but Allāh knows best the wrongdoers."﴾

The answer to this question is, Allāh knows the best, that the *Āyah* states that if the punishment that they asked for was in the Prophet's hand at the time, he would have sent it on them as they asked. As for the *Hadīth*, the disbelievers did not ask the Prophet ﷺ to send the torment down on them. Rather, the angel responsible for the mountains offered him the choice to let the two mountains to the north and south of Makkah close in on the disbelievers and crush them. The Prophet ﷺ did not wish that and asked for respite out of compassion for them.

Only Allāh Knows the Unseen

Allāh said next,

﴿عِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ﴾

﴿And with Him are the keys of the Ghayb (all that is hidden), none knows them but He.﴾

Al-Bukhārī recorded that Sālim bin 'Abdullāh said that his father said that the Messenger of Allāh ﷺ said,

﴿مَفَاتِحُ الْغَيْبِ خَمْسٌ لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ﴾

«The keys of the Unseen are five and none except Allāh knows them :

﴿إِنَّ اللَّهَ عِنْدَهُ وَلَمْ يَنْسَأْهُ وَمُزَلَّ الْقَيْدَ وَرَمَدَ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَتَى تَكْفِي مَلَأَ وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾

«Verily, Allāh! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allāh is All-Knower,

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وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنْفِخُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٦٠﴾ وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفِرُّونَ ﴿٦١﴾ ثُمَّ رُدُّوا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقُّ ۖ أَلَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاكِمِينَ ﴿٦٢﴾ قُلْ مَنْ يُنْجِيكُمْ مِنَ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ يَدْعُوهُ ۖ تَضَرَّعُوا وَخُفِيَٰ لَيْلٌ أَنْجَمَانٍ مِّنْ هَلْوَءٍ لَّنْ كُوفَنَّ مِنَ الشَّاكِرِينَ ﴿٦٣﴾ قُلْ اللَّهُ يَتَوَفَّاكُم مِّنْ كُلِّ مَرْجَبٍ ثُمَّ أَنْتُمْ تُشْرِكُونَ ﴿٦٤﴾ قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيْعًا وَيَضَعُكُمْ أَفْأَسَ بَعْضُ أَنْظُرْ كَيْفَ تُصَرِّفُ ۚ أَلَا كُنْتَ لَعَلَّهِمْ يَفْقَهُونَ ﴿٦٥﴾ وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ ۚ قُلْ لَسْتُ عَلَيْكُمْ بِوَكِيلٍ ﴿٦٦﴾ لِكُلِّ نَبِيٍّ مُّسْتَفْرَضٌ وَسَوْفَ تَعْلَمُونَ ﴿٦٧﴾ وَإِنَّا نَأْتِي الَّذِينَ يَخُفُّونَ مِنَّا إِلَيْنَا فَاغْمِضْ عَنْهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ وَإِنَّمَا يُغْنِيكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِىٰ مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٦٨﴾

All-Aware ﴿٦٠﴾

[31:34].^[1]

Allāh's statement,

﴿وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ﴾

«And He knows whatever there is on the land and in the sea;» means, Allāh's honored knowledge encompasses everything, including the creatures living in the sea and on land, and none of it, not even the weight of an atom on earth or in heaven, ever escapes His knowledge.

Allāh's statement,

﴿وَمَا تَقْطَعُ مِنْ ذَرْعِهِ إِلَّا يَسْمُرُ﴾

«not a leaf falls, but He knows it.»

means, He knows the movements of everything including inanimate things. Therefore, what about His knowledge of the living creatures, especially, those whom the Divine laws have been imposed upon such as mankind and the Jinns? In another Āyah, Allāh said;

﴿يَعْلَمُ غَايَةَ الْأَبْصَارِ وَمَا تُخْفِي الصُّدُورُ﴾

«Allāh knows the fraud of the eyes, and all that the breasts conceal.» [40:19]

﴿وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنْفِخُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٦٠﴾ وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ

^[1] Fath Al-Bārī 8:141.

meaning, He knows the deeds and actions that you perform during the day.^[1] This Āyah demonstrates Allāh's perfect knowledge of His creation, by day and night, and in their movements and idleness. Allāh said in other Āyāt,

﴿سَوَاءٌ يَنْصُرُكَ مِنْ أَسْرَ الْقَوْلِ وَمَنْ جَهَرَ بِهِ. وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ﴾

﴿It is the same (to Him) whether any of you conceal his speech or declare it openly, whether he be hid by night or go forth freely by day.﴾ [13:10], and

﴿وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ﴾

﴿It is out of His mercy that He made night and day, so that you may rest therein﴾, by night,

﴿وَلِتَسْتَغْفِرُوا بِرَحْمَتِهِ﴾

﴿and that you may seek of His bounty﴾ by day. Allāh said,

﴿وَجَعَلْنَا اللَّيْلَ لِبَاسًا ۖ وَجَعَلْنَا النَّهَارَ مَعَاشًا﴾

﴿And (We) have made the night as a covering. And (We) have made the day for livelihood.﴾ [78:10-11].

Allāh said here,

﴿وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ﴾

﴿It is He, Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day.﴾ [6:60],

Then said,

﴿ثُمَّ يَبْعَثُكُم فِيهِ﴾

﴿then he raises (wakes) you up again.﴾ by day, according to Mujāhid, Qatādah and As-Suddi.

Allāh's statement,

﴿لِكُلِّ نَفْسٍ أَجَلٌ مُّسَمًّى﴾

﴿that a term appointed be fulfilled﴾ refers to the life span of every person,

^[1] At-Tabari 5:212.

﴿ثُمَّ إِلَيْهِ مَرْجِعُكُمْ﴾

«then (in the end), unto Him will be your return.» on the Day of Resurrection,

﴿ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ﴾

«Then He will inform you of what you used to do.»

He will reward you, good for good, and evil for evil. Allāh's statement,

﴿وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ﴾

«He is the Qāhir over His servants.»

The Qāhir means, the one who controls everything, all are subservient to His supreme grace, greatness and majesty,

﴿وَرَسُولٌ عَلَيْكُمْ حَفَظَةٌ﴾

«and He sends guardians over you,» angels who guard mankind. In another Āyah, Allāh said;

﴿لَهُمْ مَقِيبَتٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَ مِنْ أَمْرِ اللَّهِ﴾

«For each (person), there are angels in succession, before and behind him. They guard him by the command of Allāh.» [13:11],

watching his deeds and recording them. Allāh said,

﴿وَرَأَى عَلَيْكُمْ كَتَائِبًا﴾

«But verily, over you (are appointed angels in charge of mankind) to watch you.» [82:10], and,

﴿إِذْ يَقُولُ الْمَلَائِكَةُ الَّتِي يَنْفُخُ فِي الصُّورِ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ﴾

«(Remember!) that the two receivers (recording angels) receive, one sitting on the right and one on the left. Not a word does he utter, but there is a watcher by him, ready.» [50:17-18].

Allāh's statement,

﴿حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ﴾

«until when death approaches one of you...» refers to, when one's life span comes to an end and he is dying,

﴿وَقَفَّتْهُ رُسُلُنَا﴾

«Our messengers take his soul...» meaning, there are angels who are responsible for this job. Ibn 'Abbās and several others said that the Angel of Death has angels who pull the soul from its body and when it reaches the throat, the Angel of Death captures it.^[1] Allāh said;

﴿وَعَمَّ لَا يَقْرَءُونَ﴾

«and they never neglect their duty.»

They guard the soul of the dead person and take it to wherever Allāh wills, to *'Ilīyyūn* if he was among the righteous, and to *Sijjīn*^[2] if he was among the wicked (disbelievers, sinners, etc.), we seek refuge with Allāh from this end. Allāh said next,

﴿ثُمَّ رُدُّوا إِلَى اللَّهِ مَوْلَهُمُ الْحَقِّ﴾

«Then they are returned to Allāh, their Master, the Just Lord.»

Imām Ahmad recorded that Abu Hurayrah said that the Prophet ﷺ said,

«إِنَّ الْمَيِّتَ تَحْضُرُهُ الْمَلَائِكَةُ فَإِذَا كَانَ الرَّجُلُ الصَّالِحَ، قَالُوا: اخْرِجِي أَتَيْتِ النَّفْسَ الطَّيِّبَةَ كَانَتْ فِي الْجَسَدِ الطَّيِّبِ، اخْرِجِي حَمِيدَةً، وَأَبْشِرِي بِرُوحٍ وَرَيْحَانٍ، وَرَبِّ غَيْرِ غَضَبَانٍ، فَلَا تَزَالُ يُقَالُ لَهَا ذَلِكَ حَتَّى تَخْرُجَ، ثُمَّ يُعْرَجُ بِهَا إِلَى السَّمَاءِ، فَيَسْتَنْتَحُ لَهَا فَيَقَالُ مَنْ هَذَا؟ فَيَقَالُ: فَلَانٌ، فَيَقَالُ: مَرْحَبًا بِالنَّفْسِ الطَّيِّبَةِ، كَانَتْ فِي الْجَسَدِ الطَّيِّبِ، ادْخُلِي حَمِيدَةً وَأَبْشِرِي بِرُوحٍ وَرَيْحَانٍ وَرَبِّ غَيْرِ غَضَبَانٍ، فَلَا تَزَالُ يُقَالُ لَهَا ذَلِكَ حَتَّى يَنْتَهِيَ بِهَا إِلَى السَّمَاءِ الَّتِي فِيهَا اللَّهُ عَزَّ وَجَلَّ، وَإِذَا كَانَ الرَّجُلُ الشَّوْءَ، قَالُوا: اخْرِجِي أَتَيْتِ النَّفْسَ الْخَبِيثَةَ كَانَتْ فِي الْجَسَدِ الْخَبِيثِ، اخْرِجِي ذَمِيمَةً وَأَبْشِرِي بِحَوِيمٍ وَغَسَافٍ، وَآخِرَ مِنْ شَكْلِهِ أَرْوَاجٍ، فَلَا تَزَالُ يُقَالُ لَهَا ذَلِكَ حَتَّى تَخْرُجَ، ثُمَّ يُعْرَجُ بِهَا إِلَى السَّمَاءِ، فَيَسْتَنْتَحُ لَهَا فَيَقَالُ: مَنْ هَذَا؟ فَيَقَالُ: فَلَانٌ، فَيَقَالُ: لَا مَرْحَبًا بِالنَّفْسِ الْخَبِيثَةِ كَانَتْ فِي الْجَسَدِ الْخَبِيثِ، اِرْجِعِي ذَمِيمَةً، فَإِنَّهُ لَا يَفْتَحُ لَكَ أَبْوَابَ السَّمَاءِ، فَتُرْسَلُ مِنَ السَّمَاءِ ثُمَّ تُصِيرُ إِلَى الْقَبْرِ، فَيُجْلَسُ

[1] At-Tabari 11:410.

[2] Refer to Sūrat Al-Muṭaffifīn, 83:7-9 and 18-21.

الرَّجُلُ الصَّالِحُ، يُقَالُ لَهُ مِثْلُ مَا قِيلَ فِي الْحَدِيثِ الْأَوَّلِ، رَجُلٌ الرَّجُلُ السَّوْءُ
يُقَالُ لَهُ مِثْلُ مَا قِيلَ فِي الْحَدِيثِ الثَّانِي

‘The angels attend the dying person. If he is a righteous person, the angels will say, ‘O pure soul from a pure body! Come out with honor and receive the good news of rest, satisfaction and a Lord Who is not angry.’ The angels will keep saying this until the soul leaves its body, and they will then raise it up to heaven and will ask that the door be opened for the soul and it will be asked, ‘Who is this?’ It will be said, ‘(The soul of) so-and-so.’ It will be said, ‘Welcome, to the pure soul that inhabited the pure body. Enter with honor and receive the good news of rest, satisfaction and a Lord Who is not angry.’ This statement will be repeated until the soul reaches the heaven above which there is Allāh. If the dying person is evil, the angels will say, ‘Get out (of your body), O wicked soul from a wicked body! Get out in disgrace and receive the news of boiling fluid, a fluid dark, murky, intensely cold and other (torments) of similar kind - all together - to match them.’ This statement will be said repeatedly until the evil soul leaves its body. The soul will be raised up to heaven and a request will be made that the door be opened for it. It will be asked, ‘Who is this?’ It will be said, ‘(The soul of) so and so.’ It will be said, ‘No welcome to the wicked soul from the wicked body. Return with disgrace, for the doors of heaven will not be opened for you.’ So it will be thrown from heaven until it returns to the grave. So the righteous person sits and similar is said to him as before. And the evil person sits and similar is said to him as before.’¹¹⁾ It is also possible that the meaning of,

﴿ثُمَّ رُدُّوا﴾

﴿Then they are returned...﴾

refers to the return of all creation to Allāh on the Day of Resurrection, when He will subject them to His just decision. Allāh said in other Āyāt,

﴿قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ ﴿١﴾ لَمَجْمُوعُونَ إِلَىٰ يَوْمِ نُفْخِ الصُّورِ ﴿٢﴾﴾

¹¹⁾ Ahmad 2:364.

﴿Say: "(Yes) verily, those of old, and those of later times. All will surely be gathered together for an appointed meeting of a known Day."﴾ [56:49-50] and,

﴿وَجَمَعْنَاهُمْ لَكُمْ يَوْمَ الْقِيَامِ﴾

﴿And We shall gather them all together so as to leave not one of them behind...﴾ [18:47] until,

﴿وَلَا يَظْلِمُ رَبُّكَ أَحَدًا﴾

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

Allāh said here,

﴿مَوْلَاهُمْ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ هُوَ أَسْرَعُ الْحَسِبِينَ﴾

﴿their Master, the just Lord. Surely, His is the judgement and He is the swiftest in taking account.﴾ [6:62]

﴿قُلْ مَنْ يَنْصِبُكُمْ مِنْ ظُلُمَاتِ اللَّيْلِ وَالنَّهَارِ تَدْعُوهُمْ فَجَعَلْنَا لَكُمُ الْآيَاتِ مِنْ هَؤُلَاءِ لَتَكُونُوا مِنَ الشَّاكِرِينَ ﴿١٢﴾ قُلْ اللَّهُ يَجْعَلُ لَكُمْ رِزْقًا مِنْ كُلِّ شَيْءٍ ثُمَّ أَنْتُمْ مُشْكِرُونَ ﴿١٣﴾ قُلْ هُوَ الْغَايُورُ عَلَى أَنْ يَسْأَلَ عَنْكُمْ عَذَابًا مِنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْبَابِكُمْ أَوْ يَلْبِسَكُمْ شِيكًا وَيَجْعَلَ بَيْنَكُمْ بَغِيضًا بَعْضُ أَنْظَرُ كَيْفَ تُصَرِّفُونَ الْآيَاتِ لِقَوْمٍ يَقْتُتِلُونَ ﴿١٤﴾﴾

﴿63. Say: "Who rescues you from the dark recesses of the land and the sea, when you call upon Him begging and in secret (saying): 'If He (Allāh) only saves us from these (dangers), we shall truly be grateful.'"﴾

﴿64. Say: "Allāh rescues you from these (dangers) and from all distress, and yet you commit Shirk."﴾

﴿65. Say: "He has the power to send torment on you from above or from under your feet, or to Yalbisakum in party strife, and make you taste the violence of one another." See how variously We explain the Āyāt, so that they may understand.﴾

Allāh's Compassion and Generosity, and His Power and Torment

Allāh mentions how He favors His servants, saving them during times of need, in the darkness of land and at sea, such as when storms strike. In such cases, they call on Allāh alone, without partners, in supplication. In other Āyāt, Allāh said,

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

«And when harm strikes you at sea, those that you call upon besides Him vanish from you except Him.» [17:67],

﴿مَنْ إِلَى يَمِينِهِ الْيَمِينُ وَالْبَحْرِ مَخْلُوقٌ إِذَا كُنْتُمْ فِي الْفُلِ وَجَعَلَكُمْ مِنْهُ مَخْرَجًا وَدَخِلْتُمْ بِهِ الْبَارِئَاتِ رِيحًا عَاصِفًا وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِنْ أَجَبْنَا مِنْ مَدُونِهِمْ لَتَكُونَنَّ مِنَ الشَّاكِرِينَ﴾

«He it is Who enables you to travel through the land and the sea, till when you are in the ships and they sail with them with a favorable wind, and they rejoice, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein, they invoke Allāh, making their faith pure for Him alone, saying: "If You deliver us from this, we shall truly be of the grateful"» [10:22], and,

﴿أَمْ أَنْ يَهْدِيَهُمْ فِي ظُلُمَاتٍ لَيْلٍ وَالْبَحْرِ وَمَنْ يُرْسِلُ الرِّيَّاحَ بُشْرًا لَبَدٍّ أَوْ أَوَّلَهُ ثُمَّ اللَّهُ يُفَلِّئُ اللَّهُ عَنْكَ الْفُرُجَ﴾

«Is not He (better than your gods) Who guides you in the darkness of the land and the sea, and Who sends the winds as heralds of glad tidings, going before His mercy? Is there any god with Allāh? High Exalted be Allāh above all that they associate as partners (with Him)!» [27:63].

Allāh said in this honorable Āyah,

﴿قُلْ مَنْ يُجِيبُكَ مِنَ ظُلُمَاتِ الْبَحْرِ تَدْعُونَهُ سِرًّا وَخَفِيًّا﴾

«Say: "Who rescues you from the dark recesses of the land and the sea, when you call upon Him begging and in secret."» i.e., in public and secret,

﴿لَئِنْ أَجَبْنَا﴾

«(Saying): 'If He (Allāh) only saves us...» from this distress,

﴿لَتَكُونَنَّ مِنَ الشَّاكِرِينَ﴾

«we shall truly be grateful.» thereafter. Allāh said,

﴿قُلْ اللَّهُ يُجِيبُكُمْ إِنِّي أَعْلَمُ كُلَّ شَيْءٍ قَدِيرٌ﴾

﴿Say: "Allāh rescues you from these (dangers) and from all distress, and yet you commit Shirk."﴾

meaning, yet you call other gods besides Him in times of comfort. Allāh said;

﴿قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ﴾

﴿Say: "He has the power to send torment on you from above or from under your feet,"﴾

He said this after His statement,

﴿ثُمَّ أَنْتُمْ تُشْرِكُونَ﴾

﴿And yet you commit Shirk.﴾ Allāh said next,

﴿قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا﴾

﴿Say: "He has the power to send torment on you.."﴾, after He saves you. Allāh said in Sūrah Subhān (chapter 17),

رَبُّكُمْ الَّذِي يُرِيكُمْ لَكُمْ الْفَلَاحَ فِي الْبَحْرِ لِيَتَّقُوا مِنْ فَضْلِهِ إِنَّهُمْ كَانُوا بِكُمْ رَبِّمًا ۝
وَإِذَا نَسَكُمُ الْمَوْتُ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَهُةً مَّا تُشْكُرُونَ إِلَى اللَّهِ أَفَرَأَيْتُمْ كَانَ الْإِنْسَانُ
كَلْبًا ۝ أَفَأَنْتُمْ أَنْ يَخْلِفَ بِكُمْ جَاءِبَ اللَّهِ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا يَجِدُوا لَكُمْ
وَكِيلًا ۝ أَمْ أَنْتُمْ أَنْ يُبْعِدَكُمْ يَوْمَ نَارُ الْآفَاقِ تَهْتَزُّ فَرُجُلٌ عَلَى كَعْبٍ فَأَيُّهَا مِنَ الرِّيحِ مُبْعِدُكُمْ
بِمَا كَفَرْتُمْ ثُمَّ لَا تَجِدُوا لَكُمْ عُتْبًا ۝ يُسَاءَلُونَ

﴿Your Lord is He Who drives the ship for you through the sea, in order that you may seek of His bounty. Truly! He is Ever Merciful towards you. And when harm strikes you upon the sea, those that you call upon besides Him vanish from you except Him. But when He brings you safely to land, you turn away (from Him). And man is ever ungrateful. Do you then feel secure that He will not cause a side of the land to swallow you up, or that He will not send against you a storm of stones? Then, you shall find no guardian. Or do you feel secure that He will not send you back a second time to sea, and send against you a hurricane of wind and drown you because of your disbelief, then you will not find any avenger therein against Us?﴾ [17:66-69].

Al-Bukhārī, may Allāh grant him His mercy, commented on Allāh's statement,

﴿قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيَمًا وَيُغَيِّرَ بَعْضَكُمْ لِبَاسَ بَعْضٍ ۚ إِنَّظِرْ كَيْفَ تُصَرِّفُ الْآيَاتِ لِقَوْمٍ يُفْهَمُونَ﴾^[1]

«Say: "He has the power to send torment on you from above or from under your feet, or to Yalbisakum in party strife, and make you taste the violence of one another." See how variously We explain the Āyāt, so that they may understand.»

"Yalbisakum means, 'cover you with confusion', So it means to, 'divide into parties and sects'. Jābir bin 'Abdullāh said, 'When this Āyah was revealed,

﴿قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِنْ فَوْقِكُمْ﴾

«Say: "He has power to send torment on you from above"»

Allāh's Messenger ﷺ said,

«أَعُوذُ بِوَجْهِكَ»

«I seek refuge with Your Face.»

﴿أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ﴾

«or from under your feet,» he ﷺ again said,

«أَعُوذُ بِوَجْهِكَ»

«I seek refuge with Your Face.»

﴿أَوْ يَلْبِسَكُمْ شِيَمًا وَيُغَيِّرَ بَعْضَكُمْ لِبَاسَ بَعْضٍ﴾

«or to cover you with confusion in party strife, and make you to taste the violence of one another.» he ﷺ said,

«هَذِهِ أَمْرٌ - أَوْ أُبْسِرُ»

«This is less burdensome or easier.»^[1]

Al-Bukhārī recorded this Ḥadīth again in the book of Tawhīd (in his *Ṣaḥīḥ*),^[2] and An-Nasā'ī also recorded it in the book of *Tafsīr*.^[3]

[1] *Fath Al-Bārī* 8:141.

[2] *Fath Al-Bārī* 13:400.

[3] An-Nasā'ī in *Al-Kubrā* 6:340.

Another Ḥadīth

Imām Aḥmad recorded that Sa'd bin Abi Waqqas said, We accompanied the Messenger of Allāh ﷺ and passed by the Masjid of Bani Mu'āwiyah. The Prophet ﷺ went in and offered a two Rak'ah prayer, and we prayed behind him. He supplicated to his Lord for a long time and then said,

«سَأَلْتُ رَبِّي ثَلَاثًا: سَأَلْتُهُ أَنْ لَا يَهْلِكَ أُمَّتِي بِالْفَرَقِ فَأَعْطَانِيهَا، وَسَأَلْتُهُ أَنْ لَا يَهْلِكَ أُمَّتِي بِالسَّيِّئَةِ فَأَعْطَانِيهَا، وَسَأَلْتُهُ أَنْ لَا يَجْعَلَ بَيْنَهُمْ بَيْنَهُمْ فَمَنْعَنِيهَا»

'I asked my Lord for three: I asked Him not to destroy my Ummah (Muslims) by drowning and He gave that to me. I asked Him not to destroy my Ummah by famine and He gave that to me. And I asked Him not to make them taste the violence of one another, but He did not give that to me.'

Muslim, but not Al-Bukhārī, recorded this Ḥadīth in the book on Fitan (trials) (of his Ṣaḥīḥ).^[1]

Another Ḥadīth

Imām Aḥmad recorded that Khabbāb bin Al-Aratt, who attended the battle of Badr with the Messenger of Allāh ﷺ, said, "I met Allāh's Messenger ﷺ during a night in which he prayed throughout it, until dawn. When the Messenger of Allāh ﷺ ended his prayer, I said, 'O Allāh's Messenger! This night, you have performed a prayer that I never saw you perform before.' Allāh's Messenger ﷺ said,

«أَجَلُ إِنَّهَا صَلَاةُ رَغَبٍ وَرَهَبٍ، سَأَلْتُ رَبِّي عَزَّ وَجَلَّ فِيهَا ثَلَاثَ خِصَالٍ، فَأَعْطَانِي اثْنَتَيْنِ وَمَنْعَنِي وَاحِدَةً، سَأَلْتُ رَبِّي عَزَّ وَجَلَّ أَنْ لَا يَهْلِكَ بَيْنَا أُمَّتُكَ بِهَ الْاُمَمِ قَبْلَنَا فَأَعْطَانِيهَا، وَسَأَلْتُ رَبِّي عَزَّ وَجَلَّ أَنْ لَا يَطْهَرَ عَلَيْنَا عَدُوًّا مِنْ غَيْرِنَا فَأَعْطَانِيهَا، وَسَأَلْتُ رَبِّي عَزَّ وَجَلَّ أَنْ لَا يُلْجِسَنَا شَيْعًا فَمَنْعَنِيهَا»

'Yes, it was a prayer of eagerness and fear. During this prayer, I asked my Lord for three things and He gave me two and refused to give me the third. I asked my Lord not to destroy us with what He destroyed the nations before us and He gave me that. I asked my Lord not to make our enemies prevail

^[1] Aḥmad 1:175, Muslim no. 2890.

above us and He gave me that. I asked my Lord not to cover us with confusion in party strife, but He refused.^[11]

An-Nasā'ī, Ibn Hibbān in his *Ṣaḥīḥ*, and At-Tirmidhi also recorded it. In the book on *Fitān*, in *Al-Jāmi'*,^[12] At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ*". Allāh's statement,

﴿أَزِيلَكُمْ بِهَا﴾

﴿or to cover you with confusion in party strife,﴾

means, He causes you to be in disarray and separate into opposing parties and groups. Al-Wālibi ('Alī bin Abi Ṭalḥah) reported that Ibn 'Abbās said that this *Āyah* refers to desires.^[13] Mujāhid and several others said similarly.^[14] A *Ḥadīth* from the Prophet ﷺ, collected from various chains of narration, states,

«وَسَتَفْرَقُ عَلَيْهِ الْأُمَّةُ عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً، كُلُّهَا فِي النَّارِ إِلَّا وَاحِدَةً»

«And this Ummah (Muslims) will divide into seventy - three groups, all of them in the Fire except one.»^[15] Allāh said;

﴿وَيُذِيقُ بَعْضُكُم بَأْسَ بَعْضٍ﴾

﴿and make you taste the violence of one another.﴾

meaning, some of you will experience torture and murder from one another, according to Ibn 'Abbās and others.^[16]

Allāh said next,

﴿أَنظُرْ كَيْفَ تُصَرِّفُ الْآيَاتِ﴾

﴿See how variously We explain the Āyāt,﴾ by making them clear, plain and duly explained,

﴿لَعَلَّكُمْ يَتَّقُونَ﴾

﴿So that they may understand.﴾ and comprehend Allāh's *Āyāt*, proofs and evidences.

[11] Aḥmad 3:108.

[12] An-Nasā'ī 3:217, Ibn Hibbān 9:179, *Tuḥfat Al-Aḥwadhī* 6:397, Aḥmad 5:108.

[13] At-Ṭabari 11:420.

[14] At-Ṭabari 11:419.

[15] Abu Dāwūd 5:5, *Tuḥfat Al-Aḥwadhī* 7:399, Ibn Mājah 2:1322.

[16] At-Ṭabari 11:421.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١٣٦

الْأَنْعَامِ

وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَلَئِنْ
ذُكِّرُوا لَمَّا هُمْ يَتَّقُونَ ﴿٦٦﴾ وَذَرِ الَّذِينَ اتَّخَذُوا
وَيْثَهُمْ لَعِبًا وَلَهْوًَا غَرَّتَّهُمُ الْحَيَوةُ الدُّنْيَا وَذَكَّرُوهُ
أَنْ يُسَلِّ نَفْسٍ بِمَا كَسَبَتْ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَلِيٌّ
وَلَا شَفِيعٌ وَإِنْ تَعْدِلْ كُلُّ عَدْلٍ لَا يُؤْخَذُ بِهَا وَلَئِنَّ
الَّذِينَ أَتَوْا بِمَا كَسَبُوا لَهْوًَا شَرَّابٌ مِنْ حَمِيمٍ وَعَذَابُ
أَلِيمٍ بِمَا كَانُوا يَكْفُرُونَ ﴿٦٧﴾ قُلْ أَدْعُوا إِلَى دُونِ اللَّهِ
مَا لَا يَنْفَعُنَا وَلَا يَضُرُّهُ عَلَى أَغْقَابِنَا بَعْدَ إِذْ هَدَى اللَّهُ
كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانٌ لَهُ أَصْحَابٌ
يَدْعُوهُمْ إِلَى الْهُدَى أَنْتُمْ أَقْلَامٌ هَدَى اللَّهُ هُوَ الْهُدَى
وَأَمْرًا لِلْإِسْلَامِ رَبِّ الْعَالَمِينَ ﴿٦٨﴾ وَأَنْ أَوْسُوا الصَّلَاةَ
وَاتَّقُوا وَهُوَ الَّذِي إِلَيْهِ تُعْشَرُونَ ﴿٦٩﴾ وَهُوَ الَّذِي
خَلَقَ السَّمَكِينَ وَالْأَرْضَ وَالْحَقَّ وَبِوَعْدِهِمْ يَنْفَعُ كُنْ
فَيَكُونُ قَوْلُهُ الْحَقُّ وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ فِي الصُّورِ
عِلْمُ الْغَيْبِ وَالشَّهَادَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿٧٠﴾

﴿وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ قُلْ لَنْتُ مِنْكُمْ بِكَلِمَةٍ﴾ ﴿٦٦﴾ لِكُلِّ قَوْمٍ نُسْتَفَرُّ وَتَوَكَّلْ عَلَى اللَّهِ ﴿٦٧﴾ وَلَئِنَّ الَّذِينَ يَتَّقُونَ فِي مَا يَبْئُتُونَكَ مِنْهُمْ شَيْءٌ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ وَلَئِنْ بِرَبِّكَ الشُّبُهَاتُ فَلَا تَقْعُدَ بَعْدَ الذِّكْرِنَ مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٦٨﴾ وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَلَئِنْ ذُكِّرُوا لَمَّا هُمْ يَتَّقُونَ ﴿٦٩﴾

466. But your people have denied it (the Qur'an) though it is the truth. Say: "I am not responsible for your affairs."

467. For every news there is a reality and you will come to know.

468. And when

you see those who engage in false conversation about Our verses (of the Qur'an) by mocking at them, stay away from them till they turn to another topic. And if Shaytān causes you to forget, then after the remembrance, sit not you in the company of those people who are the wrongdoers.﴾

469. There is no responsibility for them upon those who have Taqwa, but (their duty) is to remind them, that they may (attain) Taqwa.﴾

The Invitation to the Truth is Guidance Without Coercion

Allāh said,

﴿وَكَذَّبَ بِهِ﴾

﴿But have denied it﴾ denied the Qur'an, guidance and clear

explanation that you (O Muḥammad ﷺ) have brought them,

﴿قَوْلُكَ﴾

«your people» meaning, Quraysh,

﴿وَمَوْلَا الْعَرَبِ﴾

«though it is the truth.» beyond which there is no other truth.

﴿فَلَا أَنُكَلُّكُمْ بِكَيْدٍ﴾

«Say: "I am not responsible for your affairs."»

meaning, I have not been appointed a guardian or watcher over you. Allāh also said;

﴿وَقُلِ الْحَقُّ مِن رَّبِّكَ فَمَن شَاءَ فَلْيُؤْمِن وَمَن شَاءَ فَلْيُكْفِرْ﴾

«And say: "The truth is from your Lord." Then whosoever wills, let him believe, and whosoever wills, let him disbelieve.» [18:29],

This means, my duty is to convey the Message and your duty is to hear and obey. Those who follow me, will acquire happiness in this life and the Hereafter. Those who defy me will become miserable in this life and the Hereafter. So Allāh said;

﴿لِكُلِّ نَبَأٍ نُّبَأٌ﴾

«For every news there is a reality...» meaning, for every news, there is a reality, in that, this news will occur, perhaps after a while, according to Ibn 'Abbās and others. Allāh said in other Āyāt,

﴿وَلَتَعْلَمَنَّ أَنَا مَدِّ جِبْرِيلَ﴾

«And you shall certainly know the truth of it after a while.» [38:88] and,

﴿لِكُلِّ أَمْرٍ كِتَابٌ﴾

«(For) each and every matter there is a decree (from Allāh).» [13:38].

This, indeed, is a warning and a promise that will surely occur,

﴿وَسَوْفَ تَعْلَمُونَ﴾

﴿and you will come to know.﴾ Allāh's statement,

﴿وَلَمَّا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا﴾

﴿And when you see those who engage in false conversation about Our verses (of the Qur'ān)﴾, by denying and mocking them.

The Prohibition of Sitting with Those Who Deny and Mock Allāh's Āyāt

﴿فَاعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ﴾

﴿stay away from them till they turn to another topic.﴾

until they talk about a subject other than the denial they were engaged in.

﴿وَلَمَّا يُنْسِيَكَ الشَّيْطَانُ﴾

﴿And if Shayṭān causes you to forget...﴾

This command includes every member of this *Ummah*. No one is to sit with those who deny and distort Allāh's Āyāt and explain them incorrectly. If one forgets and sits with such people,

﴿فَلَا تَعْمَدْ بَعْدَ الْإِذْكَرِ﴾

﴿then after the remembrance sit not you﴾ after you remember,

﴿مَعَ الْقَوْمِ الظَّالِمِينَ﴾

﴿in the company of those people who are the wrongdoers.﴾.

A *Hadīth* states,

«رَفَعَ عَنْ أُمَّتِي الْخَطَأَ وَالنِّسْيَانَ وَمَا اسْتَكْرَمُوا عَلَيْهِ»

«My *Ummah* was forgiven unintentional errors, forgetfulness and what they are coerced to do.»^[1]

The Āyah above [6:68] is the Āyah mentioned in Allāh's statement,

^[1] Ibn Mājah 1:659.

﴿وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ مَا بَدَأَ اللَّهُ يَكْفُرُ بِهِ وَيُسْتَهْزَأُ بِهِ فَلَا تُقَعِّدُوا
مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ إِنَّكُمْ إِذًا مِثْلَهُمْ﴾

«And it has already been revealed to you in the Book that when you hear the Verses of Allāh being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them.» [4:140],

for, if you still sit with them, agreeing to what they say, you will be just like them. Allāh's statement,

﴿وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ﴾

«There is no responsibility for them upon those who have Taqwā,»

means, when the believers avoid sitting with wrongdoers in this case, they will be innocent of them and they will have saved themselves from their sin. Allāh's statement,

﴿وَلَكِنْ ذَكَّرَ لَعَلَّهُمْ يَتَّقُونَ﴾

«but (their duty) is to remind them, that they may avoid that,»

means, We commanded you to ignore and avoid them, so that they become aware of the error they are indulging in, that they may avoid this behavior and never repeat it again.

﴿وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لُيُوءًا وَهُمْ غَوَّاهُ الْقَبْرِ الدُّنْيَا وَذَكَرَ بِهِمْ أَنْ تَبْسَلَ
نَفْسًا بِمَا كَسَبَتْ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَلَكْ وَلَا شَيْعٍ ۚ وَإِنْ تَدِيلَ كُلَّ عَدْلٍ لَا يُغْنِي
عَنْهُمْ أُولَئِكَ الَّذِينَ أُبْهِلُوا بِمَا كَسَبُوا لَهُمْ شُرَكَاءُ مِنْ دُونِ اللَّهِ وَأَعْدَاءُ يُبْسَلُ بِمَا كَانُوا
يَكْفُرُونَ﴾

470. And leave alone those who take their religion as play and amusement, and are deceived by the life of this world. But remind (them) with it (the Qur'ān) lest a soul Tubsal for that which one has earned, when he will find for himself no protector or intercessor besides Allāh, and even if he offers every ransom, it will not be accepted from him. Such are they who are given up to destruction because of that which they have earned. For them will be a drink of boiling water and a painful

torment because they used to disbelieve.﴾

Allāh said,

﴿وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لِبَآءٍ وَلَهُمْ وَعَرَفْتُهُمُ الْحَيٰوةَ الدُّنْيَا﴾

﴿And leave alone those who take their religion as play and amusement, and are deceived by the life of this world.﴾

The Āyah commands to leave such people, ignore them and give them respite, for soon, they will taste a tremendous torment. This is why Allāh said,

﴿وَذَكِّرْ بِهِ﴾

﴿But remind with it﴾ meaning, remind the people with this Qur'ān and warn them against Allāh's revenge and painful torment on the Day of Resurrection. Allāh said;

﴿أَنْ تَبْسَلَ نَفْسٌ بِمَا كَسَبَتْ﴾

﴿lest a soul Tubsal for that which one has earned,﴾

meaning, so that it is not *Tubsal*. Ad-Daḥḥāk from Ibn 'Abbās, Mujaḥid, Ikrimah, Al-Hasan and As-Suddi said that *Tubsal* means, be submissive.^[1] Al-Wālibi said that Ibn 'Abbās said that *Tubsal* means, 'be exposed'.^[2] Qatādah said that *Tubsal* means, 'be prevented',^[3] Murrah and Ibn Zayd said that it means, 'be recompensed',^[4] Al-Kalbi said, 'be reckoned'.^[5] All these statements and expressions are similar, for they all mean exposure to destruction, being kept away from all that is good, and being restrained from attaining what is desired. Allāh also said;

﴿كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ إِلَّا أَلْفَافٌ مِّنَ الرَّحْمَةِ﴾

﴿Every person is restrained by what he has earned. Except those on the Right.﴾ [74:38-39], and

﴿لَيْسَ لَهَا مِن دُونِ اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ﴾

[1] At-Tabari 11:443.

[2] At-Tabari 11:444.

[3] At-Tabari 11:443.

[4] At-Tabari 11:443.

[5] At-Tabari 11:444.

is He to Whom you shall be gathered.﴾

﴿73. It is He Who has created the heavens and the earth in truth, and on the Day He will say: "Be!" it shall become. His Word is the truth. His will be the dominion on the Day when the Šūr will be blown. All-Knower of the unseen and the seen. He is the All-Wise, Well-Aware.﴾

The Parable of Those Who Revert to Disbelief After Faith and Good Deeds

As-Suddi said, "Some idolators said to some Muslims, 'Follow us and abandon the religion of Muḥammad.' Allāh sent down the revelation,

﴿قُلْ أَتَدْعُونِى مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰ أَعْقَابِنَا﴾

﴿Say: "Shall we invoke others besides Allāh, that can do us neither good nor harm, and shall we turn on our heels..."﴾

by reverting to disbelief,

﴿بَعْدَ إِذْ هَدَيْنَا اللَّهَ﴾

﴿"...after Allāh has guided us?..."﴾ for if we do this, our example will be like he whom the devils have caused to wander in confusion throughout the land. Allāh says here, your example, if you revert to disbelief after you believed, is that of a man who went with some people on a road, but he lost his way and the devils led him to wander in confusion over the land. Meanwhile, his companions on the road were calling him to come to them saying, 'Come back to us, for we are on the path.' But, he refused to go back to them. This is the example of he who follows the devil after recognizing Muḥammad ﷺ, and Muḥammad ﷺ is the person who is calling the people to the path, and the path is Islām." Ibn Jarīr recorded this statement.^[1] Allāh's statement,

﴿كَأَنَّى اسْتَهْوَيْنَا الشَّيَاطِينَ فِي الْأَرْضِ﴾

﴿Like one whom the Shayāṭīn (devils) have made to go astray (wandering) through the land,﴾

refers to ghouls,

^[1] Aṭ-Ṭabari 11:452.

﴿يَدْعُونَهُ﴾

«calling him» by his name, his father's and his grandfather's names. So he follows the devils' call thinking that it is a path of guidance, but by the morning he will find himself destroyed and perhaps they eat him. The *Jinns* will then let him wander in a wasteland where he will die of thirst. This is the example of those who follow the false gods that are being worshipped instead of Allāh, Most Honored. Ibn Jarīr also recorded this.^[1] Allāh said,

﴿قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَى﴾

«Say: "Verily, Allāh's guidance is the only guidance,"»

Allāh said in other instances,

﴿وَمَنْ يَهْدِ اللَّهُ فَمَا لَهٗ مِنْ مُبِيلٍ﴾

«And whomsoever Allāh guides, for him there will be none to misguide him.» [39:37], and,

﴿إِنْ تَحَرَّضَ عَلَىٰ هُدًىٰ لَهُمُ فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ يُضِلُّ وَمَا لَهُمْ مِنْ مُنْصِرٍ﴾

«If you covet for their guidance, then verily Allāh guides not those whom He makes to go astray. And they will have no helpers.» [17:37]

Allāh's statement,

﴿وَأَمْرًا يُسَلِّمُ إِلَيْنَا الْعَالَمِينَ﴾

«and we have been commanded to submit to the Lord of all that exists.»

means, we were commanded to worship Allāh in sincerity to Him alone, without partners.

﴿وَأَنۢ أَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ﴾

«And to perform the *Ṣalāh*, and have *Taqwā* of Him.»

meaning, we were commanded to perform the prayer and to fear Allāh in all circumstances,

﴿وَهُوَ الَّذِي إِلَيْهِ تُحْشَرُونَ﴾

[1] Aṭ-Ṭabari 11:452.

﴿and it is He to Whom you shall be gathered.﴾ on the Day of Resurrection.

﴿وَقَدْ أَلْهَىٰ نَاقَىٰ السَّمَوَاتِ وَالْأَرْضِ بِالْحَقِّ﴾

﴿It is He Who has created the heavens and the earth in truth.﴾

meaning, in justice, and He is their Originator and Owner Who governs their affairs and the affairs of their inhabitants. Allāh said,

﴿وَيَوْمَ يَقُولُ كُنْ فَيَكُونُ﴾

﴿and on the Day He will say: "Be!" it shall become.﴾

Referring to the Day of Resurrection, which will come faster than the blink of an eye, when Allāh says to it, 'Be.'

Aṣ-Ṣūr; The Trumpet

Allāh's statement,

﴿يَوْمَ يُنْفَخُ فِي الصُّورِ﴾

﴿on the Day when the Ṣūr will be blown...﴾

refers to His statement,

﴿وَيَوْمَ يَقُولُ كُنْ فَيَكُونُ﴾

﴿and on the Day He will say: "Be!" it shall become.﴾ as we stated above. Or, it means,

﴿وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ فِي الصُّورِ﴾

﴿His will be the dominion on the Day when the Ṣūr will be blown.﴾

Allāh said in other Āyāt,

﴿لَمَنَ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ﴾

﴿Whose is the kingdom this Day? It is Allāh's, the One, the Irresistible!﴾ [40:16], and,

﴿الْمُلْكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَذَابًا﴾

﴿The sovereignty on that Day will be the true (sovereignty), belonging to the Most Beneficent (Allāh), and it will be a hard Day for the disbelievers.﴾ [25:26]

The Ṣūr is the Trumpet into which the angel Isrāfīl, peace be

وَاِذْ قَالَ اِبْرٰهِيْمُ لِاَبِيْهِ اَزَرَ اَتَتَّخِذُ اَصْنَامًا ؕ اِلٰهَةً اِنِّىْۤ اَرٰكَ وَقَوْمَكَ فِىۤ ضَلٰلٍ مُّبِيْنٍ ﴿٧٤﴾ وَكَذٰلِكَ نَرٰى اِبْرٰهِيْمَ مَلَكُوْتَ السَّمٰوٰتِ وَالْاَرْضِ وَلَيْكُوْنَ مِنَ الْمُؤْمِنِيْنَ ﴿٧٥﴾ فَلَمَّا جَنَّ عَلَيْهِ اِلْتِمٌ رَا كَوْكَبًا قَالْ هٰذَا رَبِّىْ فَلَمَّا اَقْلَ قَالَ لَا اُحِبُّ الْاَلٰفِيْلَ ﴿٧٦﴾ فَلَمَّا رَا الْقَمَرَ بَارِعًا قَالْ هٰذَا رَبِّىْ فَلَمَّا اَقْلَ قَالَ لَيْنَ تَمَّ يَدِيْ رَبِّىْ لَا كُوْنُكَ مِنَ الْقَوْمِ الضَّالِّيْنَ ﴿٧٧﴾ فَلَمَّا رَا الشَّمْسَ بَارِعَةً قَالْ هٰذَا رَبِّىْ هٰذَا اَكْبَرُ فَلَمَّا اَقْلَتْ قَالْ يَنْقُورُ اِنِّىْ بِرَبِّىْۤ اِيْمًا تُشْرِكُوْنَ ﴿٧٨﴾ اِنِّىْ وَجْهْتُ وَجْهِيَ لِلَّذِىۤ فَطَرَ السَّمٰوٰتِ وَالْاَرْضَ حَنِيفًا وَّمَا اَنَا مِنَ الْمُشْرِكِيْنَ ﴿٧٩﴾ وَحَاجَّجْهُ قَوْمَهُۥۭ قَالْ اَتُمْنَعُوْنَ فِىۤ اِلٰهٍ وَقَدْ هَدٰىنِىْ وَلَا اَخَافُ مَا تُشْرِكُوْنَ بِهٖۤ اِلَّا اَنْ يَّشَآءَ رَبِّىْ سَيَتَاوَسِعُ رَبِّىْ كُلَّ شَيْءٍ وَّعِلْمًا اَفَلَا تَتَذَكَّرُوْنَ ﴿٨٠﴾ وَكَيْفَ اَخَافُ مَا اُشْرِكْتُمْ وَلَا تَخَافُوْنَ اَنْتُمْ اُشْرِكْتُمْ بِاللّٰهِ مَا لَمْ يُنَزَّلْ بِهٖۤ عَلَيْنَا تَاۤوِيْلٌ ﴿٨١﴾ سُلْطٰنًا قَاۤىِٕمٌ الْفَرِيقَيْنِ اَحٰىۤ بِالْاٰمَنِ اِنْ كُنْتُمْ تَعْلَمُوْنَ ﴿٨٢﴾

upon him, will blow. The Messenger of Allāh ﷺ said,

«إِنَّ إِسْرَافِيلَ فِى الْقَمَرِ الصُّورِ، وَحَتَّىٰ جِبْتُهُ يَنْتَظِرُ مَتَىٰ يُؤْمَرُ فَيَنْفُخُ»

«Isrāfīl has held the Šūr in his mouth and lowered his forehead, awaiting the command to blow in it.»⁽¹⁾

Muslim recorded this Ḥadīth in his Ṣaḥīḥ. Imām Aḥmad recorded that ‘Abdullāh bin ‘Amr said, ‘O Allāh’s Messenger! What is the Šūr?’ He said,

«قُرْنٌ يَنْفُخُ فِيْهِ»

«A Trumpet which will be blown.»⁽²⁾

﴿٧٤﴾ وََاِذْ قَالَ اِبْرٰهِيْمُ لِاَبِيْهِ اَزَرَ اَتَتَّخِذُ اَصْنَامًا ؕ اِلٰهَةً اِنِّىْۤ اَرٰكَ وَقَوْمَكَ فِىۤ ضَلٰلٍ مُّبِيْنٍ ﴿٧٤﴾ وَكَذٰلِكَ نَرٰى اِبْرٰهِيْمَ مَلَكُوْتَ السَّمٰوٰتِ وَالْاَرْضِ وَلَيْكُوْنَ مِنَ الْمُؤْمِنِيْنَ ﴿٧٥﴾ فَلَمَّا جَنَّ عَلَيْهِ اِلْتِمٌ رَا كَوْكَبًا قَالْ هٰذَا رَبِّىْ فَلَمَّا اَقْلَ قَالَ لَا اُحِبُّ الْاَلٰفِيْلَ ﴿٧٦﴾ فَلَمَّا رَا الْقَمَرَ بَارِعًا قَالْ هٰذَا رَبِّىْ فَلَمَّا اَقْلَ قَالَ لَيْنَ تَمَّ يَدِيْ رَبِّىْ لَا كُوْنُكَ مِنَ الْقَوْمِ الضَّالِّيْنَ ﴿٧٧﴾ فَلَمَّا رَا الشَّمْسَ بَارِعَةً قَالْ هٰذَا رَبِّىْ هٰذَا اَكْبَرُ فَلَمَّا اَقْلَتْ قَالْ يَنْقُورُ اِنِّىْ بِرَبِّىْۤ اِيْمًا تُشْرِكُوْنَ ﴿٧٨﴾ اِنِّىْ وَجْهْتُ وَجْهِيَ لِلَّذِىۤ فَطَرَ السَّمٰوٰتِ وَالْاَرْضَ حَنِيفًا وَّمَا اَنَا مِنَ الْمُشْرِكِيْنَ ﴿٧٩﴾

﴿74. And (remember) when Ibrāhīm said to his father Āzar: “Do you take idols as gods? Verily, I see you and your people

(1) At-Ṭabari 5:238.

(2) Tuhfat Al-Aḥwadhī 7:117, Aḥmad 2:162.

in manifest error."﴾

﴿75. Thus did we show Ibrāhīm the kingdom of the heavens and the earth that he be one of those who have faith with certainty.﴾

﴿76. When the night overcame him he saw a Kawkab. He said: "This is my lord." But when it Afala, he said: "I like not those that set."﴾

﴿77. When he saw the moon rising up, he said: "This is my lord." But when it set, he said: "Unless my Lord guides me, I shall surely be among the misguided people."﴾

﴿78. When he saw the sun rising up, he said: "This is my lord. This is greater." But when it Afalat, he said: "O my people! I am indeed free from all that you join as partners in worship with Allāh.﴾

﴿79. Verily, I have turned my face towards Him Who has created the heavens and the earth, Ḥanīfan, and I am not of the idolaters."﴾

Ibrāhīm Advises his Father

Ibrāhīm advised, discouraged and forbade his father from worshipping idols, just as Allāh stated,

﴿وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ مَا زِدْ أَتَعْبُدُ أَصْنَامًا مِّنْ دُونِ اللَّهِ﴾

﴿And (remember) when Ibrāhīm said to his father Āzar: "Do you take idols as gods?"﴾

meaning, do you worship an idol instead of Allāh?

﴿إِنِّي أَرَأَيْتَ إِذْ أَكْرَمْتَ وَقَوْمَكَ﴾

﴿Verily, I see you and your people...﴾ who follow your path,

﴿فِي سَكَلٍ مُّبِينٍ﴾

﴿in manifest error﴾ wandering in confusion unaware of where to go. Therefore, you are in disarray and ignorance, and this fact is clear to all those who have sound reason. Allāh also said,

﴿وَأَذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ إِذْ كَانَ صَافِيًا نَّيًّا ۖ إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ۚ يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْوَلَدِ مَا لَمْ يَكُنْ فَايِمًّا أَفْعِدُكَ حَرَمًا مَّوَدًّا ۖ يَا أَبَتِ لَا تَقْبَلِ الْبَيْعَ مِنَ الْفَاسِقِينَ ۚ إِنَّ الْفَاسِقِينَ كَانُوا لِلرَّحْمَنِ عَصِيًّا ۖ يَا أَبَتِ إِنِّي أَخَافُ

أَنْ يَسْأَلَكَ عَذَابٌ مِنْ الرَّعْنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا ﴿١٩﴾ قَالَ أَرَأَيْتَ أَنْتَ عَنِ الْإِلَهِ كَائِرٌ ﴿٢٠﴾
 لَهُن لَمْ تَنْتَ لِأَرْحَمَكَ وَأَهْجَرِي مِيًّا ﴿٢١﴾ قَالَ سَلِمَ عَلَيْكَ سَأَسْتَغْفِرُكَ لَكَ رَبِّي إِنَّهُ كَانَ
 بِى حَفِيًّا ﴿٢٢﴾ وَأَعْتَرَلَكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي
 نَقِيرًا ﴿٢٣﴾

«And mention in the Book (the Qur'an, the story of) Ibrāhīm. Verily! He was a man of truth, a Prophet. When he said to his father: "O my father! Why do you worship that which hears not, sees not and cannot avail you in anything? O my father! Verily! There has come to me of knowledge that which came not unto you. So follow me. I will guide you to a straight path. O my father! Worship not Shayṭān. Verily! Shayṭān has been a rebel against the Most Beneficent (Allāh). O my father! Verily! I fear lest a torment from the Most Beneficent (Allāh) overtakes you, so that you become a companion of Shayṭān (in the Hell-fire)." He (the father) said: "Do you reject my gods, O Ibrāhīm? If you stop not (this), I will indeed stone you. So get away from me safely before I punish you." Ibrāhīm said: "Peace be on you! I will ask forgiveness of my Lord for you. Verily! He is unto me, Ever Most Gracious. And I shall turn away from you and from those whom you invoke besides Allāh. And I shall call on my Lord; and I hope that I shall not be unanswered in my invocation to my Lord."» [19:41-48]

Ibrāhīm continued asking for forgiveness for his father for the rest of his father's life. When his father died an idolator and Ibrāhīm realized this fact, he stopped asking Allāh for forgiveness for him and disassociated himself from him. Allāh said,

﴿وَمَا كَانَتْ اسْتِغْفَارُكَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدْنَاهُ لَئِنْ بَيَّنَّنَا لَهُ أَنَّهُ
 عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ ابْنَ تِلْكَ الرَّجُلِ الْكَافِرِ﴾

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

It was recorded in the *Ṣaḥīḥ* that Ibrāhīm will meet his father Āzar on the Day of Resurrection and Āzar will say to him, "My son! This Day, I will not disobey you." Ibrāhīm will say, "O Lord! You promised me not to disgrace me on the Day they are resurrected; and what will be more disgraceful to me than cursing and dishonoring my father?" Then Allāh will say, "O Ibrāhīm! Look behind you!" He will look and there he will see (that his father was changed into) a male hyena covered in dung, which will be caught by the legs and thrown in the (Hell) Fire."^[1]

Tawḥīd Becomes Apparent to Ibrāhīm

Allāh's statement,

﴿وَكَذَلِكَ رَأَىٰ إِبْرَاهِيمَ مَلَكُوتَ السَّمَوَاتِ وَالْأَرْضِ﴾

«Thus did We show Ibrāhīm the kingdom of the heavens and the earth...» [6:75],

means, when he contemplated about the creation of the heaven and earth, We showed Ibrāhīm the proofs of Allāh's Oneness over His dominion and His creation, which indicate that there is no god or Lord except Allāh. Allāh said in other *Āyāt*,

﴿قُلْ أَنْظَرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ﴾

«Say: "Behold all that is in the heavens and the earth."» [10:101], and,

﴿أَفَلَمْ يَرَوْا إِلَىٰ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ مِنْ السَّمَاءِ وَالْأَرْضِ إِنَّ لَنَا خَافِضًا يَهُمُّ الْأَرْضَ
أَوْ يُنْقِطُ عَلَيْهِمْ كَفًا مِنْ السَّمَاءِ إِنَّ فِي ذَلِكَ لَآيَةً لِّكُلِّ عَبْدٍ مُّنِيبٍ ﴿٩﴾﴾

«See they not what is before them and what is behind them, of the heaven and the earth? If We will, We sink the earth with them, or cause a piece of the sky to fall upon them. Verily, in this is a sign for every servant who turns to Allāh.» [34:9]

Allāh said next,

[1] *Faṭḥ Al-Bārī* 6:445. There are a number of reasons explained for this incident, among them, that Ibrāhīm will not feel disgraced by seeing a dung-covered hyena thrown in the Fire, and that this is the true worth of his father. See the reference given for more comments.

﴿فَلَمَّا جَاءَ عَلَيْهِ أَلِيلٌ﴾

«When the night overcame him» covered him with darkness,

﴿رَمَا كَوْكَبًا﴾

«He saw a Kawkab» a star.

﴿قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ﴾

«He said: "This is my lord." But when it Afala,» meaning, set, he said,

﴿لَا أُحِبُّ الْآظِلِينَ﴾

«I like not those that set.»

Qatādah commented, "Ibrāhīm knew that his Lord is Eternal and never ceases."¹¹

﴿فَلَمَّا رَمَا الْقَمَرَ كَوْكَبًا قَالَهُ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَيْتَ أَنِّي مِمَّنْ لَّاحِقُونَ مِنَ الْقَوْمِ

الضَّالِّينَ ﴿٧٧﴾ فَلَمَّا رَمَا الشَّمْسَ كَوْكَبَةً قَالَهُ هَذَا رَبِّي﴾

«When he saw the moon rising up, he said: "This is my lord." But when it set, he said: "Unless my Lord guides me, I shall surely be among the misguided people." When he saw the sun rising up, he said: "This is my lord."»

this radiating, rising star is my lord,

﴿هَذَا أَكْبَرُ﴾

«This is greater» bigger than the star and the moon, and more radiant.

﴿فَلَمَّا أَفَلَتْ﴾

«But when it Afalat» set,

﴿قَالَ يَنْفَعُونَ إِنِّي بِرَبِّي مُنْفَرِكُونَ ﴿٧٨﴾ إِنِّي وَجَّهْتُ وَجْهِيَ

«he said: "O my people! I am indeed free from all that you join as partners in worship with Allāh. Verily, I have turned my face..."»

meaning, I have purified my religion and made my worship sincere,

^[1] At-Tabari 11:480.

﴿يَلْزَمِي نَظَرَ السَّمَوَاتِ وَالْأَرْضِ﴾

﴿"towards Him Who has created the heavens and the earth,"﴾
Who originated them and shaped them without precedence,

﴿حَقِيقًا﴾

﴿Hanīfan﴾ avoiding *Shirk* and embracing *Tawhīd*. This is why he said next,

﴿وَمَا أَنَا مِنَ الْمُشْرِكِينَ﴾

﴿"and I am not of the idolators."﴾

Prophet Ibrāhīm Debates with his People

We should note here that, in these *Āyāt*, Ibrāhīm, peace be upon him, was debating with his people, explaining to them the error of their way in worshipping idols and images. In the first case with his father, Ibrāhīm explained to his people their error in worshipping the idols of earth, which they made in the shape of heavenly angels, so that they intercede on their behalf with the Glorious Creator. His people thought that they are too insignificant to worship Allāh directly, and this is why they turned to the worship of angels as intercessors with Allāh for their provisions, gaining victory and attaining their various needs.

He then explained to them the error and deviation of worshipping the seven planets, which they said were the Moon, Mercury, Venus, the Sun, Mars, Jupiter and Saturn. The brightest of these objects and the most honored to them was the Sun, the Moon then Venus. Ibrāhīm, may Allāh's peace and blessings be on him, first proved that Venus is not worthy of being worshipped, for it is subservient to a term and course appointed that it does not defy, nor swerving right or left. Venus does not have any say in its affairs, for it is only a heavenly object that Allāh created and made bright out of His wisdom. Venus rises from the east and sets in the west where it disappears from sight. This rotation is repeated the next night, and so forth. Such an object is not worthy of being a god. Ibrāhīm then went on to mention the Moon in the same manner in which he mentioned Venus, and then the Sun. When he proved that these three objects were not gods,

although they are the brightest objects the eyes can see,

﴿قَالَ يَتَوَلَّى إِلَىٰ بَرَىٰٓ ذُنُبًا تَضُرُّونَ﴾

﴿he said: "O my people! I am indeed free from all that you join as partners in worship with Allāh."﴾

meaning, I am free from worshipping these objects and from taking them as protectors. Therefore, if they are indeed gods as you claim, then all of you bring your plot against me and do not give me respite.

﴿إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ﴾

﴿Verily, I have turned my face towards Him Who has created the heavens and the earth, Hanīfan, and I am not one of the idolators.﴾

meaning, I worship the Creator of these things, Who originated and decreed them, and Who governs their affairs and made them subservient. It is He in Whose Hand is the dominion of all things, and He is the Creator, Lord, King and God of all things in existence. In another *Āyah*, Allāh said;

﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ بِغِيْرِ إِلَٰهٍ إِلَٰهًا بَطْلُهُ خَيْرٌ مِنَ النَّارِ وَالْقَمَرِ وَالشُّجُومِ مُسَخَّرِينَ بِأَمْرِهِ ۚ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۚ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

﴿Indeed your Lord is Allāh, Who created the heavens and the earth in six Days, and then He Istawā (rose over) the Throne. He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars, subjecting them to His command. Surely, His is the creation and commandment. Blessed be Allāh, the Lord of all that exists!﴾ [7:54].

Allāh described Prophet Ibrāhīm,

﴿وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُسُدَهُ مِنْ قَبْلُ وَكُنَّا بِهِ عَلِيمِينَ﴾ ۞ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ
 ٱلْأَصْنَانُ الَّتِي ٱنتُزِعَتْ لَكُمْ مِنْ عِشْرَتِكُمْ ۞

﴿And indeed We bestowed aforetime on Ibrāhīm his (portion of) guidance, and We were well-acquainted with him. When he said to his father and his people: "What are these images, to which you are devoted?"﴾ [21:51-52].

Zulm (wrong), for them (only) there is security and they are the guided.﴾

﴿83. And that was Our proof which We gave Ibrāhīm against his people. We in degrees raise whom We will. Certainly your Lord is All-Wise, All-Knowing.﴾

Allāh states that His Khalīl, Prophet Ibrāhīm, said when his people mentioned various doubts and disputed with him about the Tawhīd that he called to:

﴿أَتَحْجُرُونِي فِيهِ أَهْوَ رَقَدَ هَدَيْتُنِي﴾

﴿Do you dispute with me about Allāh while He has guided me?﴾.

The Āyah means, do you argue with me about Allāh, other than Whom there is no god worthy of worship, while He has guided me to the Truth and made me aware of it? Therefore, how can I ever consider your misguided statements and false doubts? Ibrāhīm said next,

﴿وَلَا أَنَا مَّا تُشْرِكُونَ بِهِ إِلَّا أَنْ يَشَاءَ رَبِّي شَيْئًا﴾

﴿and I fear not those whom you associate with Allāh in worship. (Nothing can happen to me) except when my Lord wills something.﴾

Ibrāhīm said, among the proofs to the falsehood of your creed, is that these false gods that you worship do not bring about any effect, and I do not fear them or care about them. Therefore, if these gods are able to cause harm, then use them against me and do not give me respite. Ibrāhīm's statement,

﴿إِلَّا أَنْ يَشَاءَ رَبِّي شَيْئًا﴾

﴿except when my Lord wills something.﴾ means, only Allāh causes benefit or harm.

﴿وَبِيعَ رَبِّي كُلُّ شَيْءٍ عِنْدَهُ﴾

﴿My Lord comprehends in His knowledge all things.﴾

meaning, Allāh's knowledge encompasses all things and nothing escapes His complete observation,

﴿أَفَلَا تَتَذَكَّرُونَ﴾

﴿Will you not then remember?﴾

what I explained to you, considering your idols as false gods and refraining from worshipping them? This reasoning from Prophet Ibrāhīm is similar to the argument that Prophet Hūd used against his people, 'Ād. Allāh mentioned this incident in His Book, when He said,

﴿قَالُوا بَشَرٌ مِّثْلُكُمْ وَمَا نَحْنُ بِمُؤْمِنِينَ ﴿٥٤﴾ إِنْ نَحْنُ إِلَّا نَحْنُ وَإِلَّا مُشْرِكُونَ ﴿٥٥﴾ إِنْ أَنْتُمْ إِلَّا نَحْنُ وَإِلَّا مُشْرِكُونَ ﴿٥٦﴾﴾
 ﴿قَالُوا بَشَرٌ مِّثْلُكُمْ وَمَا نَحْنُ بِمُؤْمِنِينَ ﴿٥٤﴾ إِنْ نَحْنُ إِلَّا نَحْنُ وَإِلَّا مُشْرِكُونَ ﴿٥٥﴾ إِنْ أَنْتُمْ إِلَّا نَحْنُ وَإِلَّا مُشْرِكُونَ ﴿٥٦﴾﴾
 ﴿قَالُوا بَشَرٌ مِّثْلُكُمْ وَمَا نَحْنُ بِمُؤْمِنِينَ ﴿٥٤﴾ إِنْ نَحْنُ إِلَّا نَحْنُ وَإِلَّا مُشْرِكُونَ ﴿٥٥﴾ إِنْ أَنْتُمْ إِلَّا نَحْنُ وَإِلَّا مُشْرِكُونَ ﴿٥٦﴾﴾

﴿They said: "O Hūd! No evidence have you brought us, and we shall not leave our gods for your (mere) saying! And we are not believers in you. All that we say is that some of our gods have seized you with evil." He said: "I call Allāh to witness - and bear you witness - that I am free from that which you ascribe as partners in worship with Him (Allāh). So plot against me, all of you, and give me no respite. I put my trust in Allāh, my Lord and your Lord! There is not a moving creature but He has grasp of its forelock. Verily, my Lord is on the straight path (the truth).﴾" [11:53-56]

Ibrāhīm's statement,

﴿وَكَيْفَ أَتَىٰ مَا أَشْرَكْتُمْ﴾

﴿And how should I fear those whom you associate...﴾

means, how should I fear the idols that you worship instead of Allāh,

﴿وَلَا تَخَافُوكُمْ أَنْتُمْ أَشْرَكْتُمْ بِاللَّهِ مَا لَمْ يُرْسَلْ بِهِ عَلَيْكُمْ مِنْهُنَّ﴾

﴿while you fear not that you have joined in worship with Allāh things for which He has not sent down to you any Sultān.﴾

meaning, proof, according to Ibn 'Abbās and others among the Salaf.^[1] Allāh said in similar Āyāt,

﴿أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذِنَ بِهِ اللَّهُ﴾

﴿Or have they partners who have instituted for them a religion which Allāh has not allowed?﴾ [42:21], and,

^[1] At-Ṭabari 11:491.

﴿إِنْ مِنْ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ﴾

«They are but names which you have named, you and your fathers, for which Allāh has sent down no authority.» [53:21]

His statement,

﴿فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ﴾

«(So) which of the two parties has more right to be in security? If you but know.»

means, which of the two parties is on the truth, those who worship Him in Whose Hand is harm and benefit, or those who worship what cannot bring harm or benefit, without authority to justify worshipping them? Who among these two parties has more right to be saved from Allāh's torment on the Day of Resurrection? Allāh said,

﴿الَّذِينَ آمَنُوا وَكَرِهَوا يَسْتَسْئِرُونَ بِنُزُلِهِ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ﴾

«It is those who believe and confuse not their belief with *Zulm* (wrong), for them (only) there is security and they are the guided.»

Therefore, those who worship Allāh alone without partners, will acquire safety on the Day of Resurrection, and they are the guided ones in this life and the Hereafter.

Shirk is the Greatest *Zulm* (Wrong)

Al-Bukhārī recorded that 'Abdullāh said, "When the *Āyah*,

﴿وَكَرِهَوا يَسْتَسْئِرُونَ بِنُزُلِهِ﴾

«and confuse not their belief with *Zulm* (wrong).»

was revealed, the Companions of the Prophet ﷺ said, 'And who among us did not commit *Zulm* against himself?' The *Āyah*,

﴿إِنَّ الْفِرْكَ لَكَبِيرٌ﴾

«Verily! Joining others in worship with Allāh is a great *Zulm* (wrong) indeed.» [31:13],

was later revealed.^[1] Imām Aḥmad recorded that 'Abdullāh said, "When this *Āyah* was revealed,

[1] *Fath Al-Bāri* 8:144.

﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ﴾

«It is those who believe and confuse not their belief with *Zulm* (wrong).»

it was hard on the people. They said, 'O Allāh's Messenger! Who among us did not commit *Zulm* against himself?' He said,

﴿إِنَّهُ لَيْسَ الَّذِي تَعْتَوْنَ، أَلَمْ تَسْمَعُوا مَا قَالَ الْعَبْدُ الصَّالِحُ﴾

«It is not what you understood from it. Did you not hear what the righteous servant (Luqmān) said,

﴿يَنْبَغُ لَا تَشْرِكْ بِأَقْوَامٍ إِنَّكَ الْفَرَكُ لَظُلْمٌ عَظِيمٌ﴾

«O my son! Join not in worship others with Allāh. Verily! *Shirk* is a great *Zulm* (wrong) indeed.» [31:13].

Therefore, it is about *Shirk*.^[1]

Allāh's statement,

﴿وَرَبِّكَ حُجَّتًا ۖ أَتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ﴾

«And that was Our proof which We gave Ibrāhīm against his people.»

means, We directed him to proclaim Our proof against them. Mujāhid and others said that 'Our proof' refers to,

﴿وَكَيْفَ أَتَانَا مَا اشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُمْ بِأَقْوَامٍ مَا لَمْ يَكُنْ لَهُمْ مِنْكُمْ شَيْءٌ وَلَا يَكُنْ لَهُمْ مِنْكُمْ شَيْءٌ وَلَا يَكُنْ لَهُمْ مِنْكُمْ شَيْءٌ﴾

«And how should I fear those whom you associate in worship with Allāh (though they can neither benefit nor harm), while you fear not that you have joined in worship with Allāh things for which He has not sent down to you any *Sultān*. (So) which of the two parties has more right to be in security?»^[2]

Allāh has testified Ibrāhīm's statement and affirmed security and guidance, saying;

﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُسْتَقِيمُونَ﴾

«It is those who believe and confuse not their belief with *Zulm*,

[1] Aḥmad 1:444.

[2] Aṭ-Ṭabari 11:505.

for them there is security and they are the guided.﴾

Allāh said,

﴿وَلِلَّهِ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَى قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مَن نَّشَاءُ﴾

﴿And that was Our proof which We gave Ibrāhīm against his people. We raise in degrees whom We will.﴾ And;

﴿إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ﴾

﴿Certainly your Lord is All-Wise, All-Knowing.﴾

He is All-Wise in His statements and actions, All-Knower of those whom He guides or misguides, and whether the proof was established against them or not. Allāh also said,

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

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

This is why Allāh said here,

﴿إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ﴾

﴿Certainly your Lord is All-Wise, All-Knowing.﴾

﴿وَوَهَبْنَا لَهُ إِسْحَاقَ وَيُصْفٰى كُلًّا هَدَيْنَا وَنُوحًا هَدَيْنَا مِن قَبْلُ ۚ وَمِن ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمٰنَ وَأَيُّوبَ وَيُصْفٰى وَمُوسٰى وَهَارُونَ ۚ وَكَذٰلِكَ نَجْزِي الْمُتَّقِينَ ۚ وَكَرِيمًا رَّحِيمًا وَيَعْقٰى رَافِئٰسَ كُلِّ مِّنَ الْمَسْكُونِينَ ۚ وَاسْمٰئِيلَ وَالْيَسَعَ وَيُصْفٰى وَلُوطًا ۚ وَكُلًّا فَضَّلْنَا عَلَىٰ الْعَالَمِينَ ۚ وَمِن مَّا أَنبَأْنَاهُمْ فِي خُبْرِهِمْ وَيُصْفٰى وَلَيْسَتُمْ وَهَدَيْنَاهُمْ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ۚ ذٰلِكَ هُدٰى اللَّهُ يٰيُصْفٰى ۚ مَن يَشَآءُ ۚ وَلَوْ أَنفَرُوا لَحِيطَ عَنْهُمْ مَّا كَانُوا يَسْمَعُونَ ۚ أُولَٰئِكَ الَّذِينَ أَنبَأْنَاهُمُ الْكِتَآبَ وَلَقَدْ رَاسُوْهُ قَانَ يَكْفُرُ بِهَا هَؤُلَاءُ فَقَدْ وَكَلْنَا بِهَا قَوْمًا لَّيْسُوا بِهَا بِكَافِرِينَ ۚ أُولَٰئِكَ الَّذِينَ هَدٰى اللَّهُ فَبُهِدْنَاهُمْ أَفْئِدَتَهُمْ قُلْ لَّآ أَشْكُمُ عَلَيْهٖ جَبْرًا ۚ إِنَّ هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ ۚ﴾

484. And We bestowed upon him Ishāq and Ya'qūb, each of them We guided, and before him, We guided Nūh and among his progeny Dāwūd, Sulaymān, Ayyub, Yūsuf, Mūsā, and Hārūn. Thus do We reward the good-doers.﴾

﴿85. And Zakariyyā, and Yahyā and 'Isā and Iliyās, each one of them was of the righteous.﴾

﴿86. And Ismā'il and Al-Yasa', and Yūnus and Lūṭ, and each one of them We preferred above the 'Ālamīn (mankind and Jinns, of their times).﴾

﴿87. And also some of their fathers and their progeny and their brethren, We chose them, and We guided them to a straight path.﴾

﴿88. This is the guidance of Allāh with which He guides whomsoever He wills of His servants. But if they had joined in worship others with Allāh, all that they used to do would have been of no benefit to them.﴾

﴿89. They are those whom We gave the Book, Al-Ḥukm, and prophethood. But if they disbelieve therein, then, indeed We have entrusted it to a people who are not disbelievers therein.﴾

﴿90. They are those whom Allāh had guided. So follow their guidance. Say: "No reward I ask of you for this (the Qur'ān). It is only a reminder for the 'Ālamīn (mankind and Jinns)."

Ibrāhīm Receives the News of Ishāq and Ya'qūb During His Old Age

Allāh states that after Ibrāhīm became old and he, and his wife, Sārah, lost hope of having children, He gave them Ishāq. The angels came to Ibrāhīm on their way to the people of Prophet Lūṭ (to destroy them) and they delivered the good news of a child to Ibrāhīm and his wife. Ibrāhīm's wife was amazed at the news,

﴿فَكَانَ يَرْجُو أَن يُؤْتَىٰ بِأَبْنٍ وَأَنَا عَجُوزٌ وَهَٰذَا بَشَرٌ نِّحَدُّ بِشَيْءٍ إِتْ هَٰذَا لَنَوْنٌ عَجِيبٌ ﴿٧٦﴾ قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحْمَةُ اللَّهِ وَرَحْمَةُكَ عَلَيْنَا قُلْ أَتِلَا أَلَسْتُ بِرَجُلٍ ﴿٧٧﴾ إِنَّهُ حَيْدٌ مُّبِينٌ ﴿٧٨﴾﴾

﴿She said (in astonishment): "Woe unto me! Shall I bear a child while I am an old woman, and here is my husband, an old man? Verily! This is a strange thing!" They said: "Do you wonder at the decree of Allāh? The mercy of Allāh and His blessings be on you, O the family [of Ibrāhīm]. Surely, He (Allāh) is All-Praiseworthy, All-Glorious."﴾ [11:72-73]

The angels also gave them the good news that Ishāq will be a

Prophet and that he will have offspring of his own. In another *Āyah*, Allāh said;

﴿وَنَزَّلْنَاهُ بِإِسْحَاقَ نَبِيًّا مِّنَ الصَّالِحِينَ﴾

﴿And We gave him the good news of Ishāq a Prophet from the righteous.﴾ [37:112],

which perfects this good news and completes the favor. Allāh said,

﴿وَبِإِسْحَاقَ وَمِنْ ذُرِّيَّتِهِ إِسْحَاقَ يَتَّقُونَ﴾

﴿of Ishāq, and after him, of Ya'qūb...﴾ [11:71],

meaning, this child will have another child in your lifetime, so that your eyes are comforted by him, just as your eyes will be comforted by his father. Certainly, one becomes jubilant and joyous when he becomes a grandfather, because this means that his offspring will continue to exist. It was also expected that if an elderly couple had children, due to the child's weakness, he would have no offspring. This is why Allāh delivered the good news of Ishāq and of his son Ya'qūb, whose name literally means 'multiplying and having offspring'. This was a reward for Ibrāhīm who left his people and migrated from their land so that he could worship Allāh alone. Allāh compensated Ibrāhīm with better than his people and tribe when He gave him righteous children of his own, who would follow his religion, so that his eyes would be comforted by them. In another *Āyah*, Allāh said;

﴿فَلَمَّا أَغْتَرَكُم مَّا يَجْعَلُونَ مِن دُونِ اللَّهِ وَهَمًا لَّهُمْ إِسْحَاقَ وَيَعْقُوبَ رَجُلًا مِّمَّنْ جَعَلْنَا نَبِيًّا﴾

﴿So when he turned away from them and from those whom they worshipped besides Allāh, We gave him Ishāq and Ya'qūb, and each one of them We made a Prophet.﴾ [19:49]

Allāh said here,

﴿وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا﴾

﴿And We bestowed upon him Ishāq and Ya'qūb, each of them We guided,﴾ Allāh said;

﴿وَنُوحًا هَدَيْنَا مِن قَبْلُ﴾

﴿and before him, We guided Nūh...﴾

meaning, We guided Nūh before and gave him righteous offspring, just as We guided Ibrāhīm and gave him righteous children.

Qualities of Nūh and Ibrāhīm

Each of these two Prophets had special qualities. When Allāh caused the people of the earth to drown, except those who believed in Nūh and accompanied him in the ark, Allāh made the offspring of Nūh the dwellers of the earth thereafter. Ever since that occurred, the people of the earth were and still are the descendants of Nūh. As for Ibrāhīm, Allāh did not send a Prophet after him but from his descendants. Allāh said in other Āyāt,

﴿وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ﴾

﴿And We ordained among his (Ibrāhīm's) offspring prophethood and the Book.﴾ [29:27],

﴿وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ﴾

﴿And indeed, We sent Nūh and Ibrāhīm, and placed in their offspring Prophethood and the Book.﴾ [57:26], and,

﴿أُولَئِكَ الَّذِينَ آتَاهُمُ اللَّهُ عَظِيمًا مِنَ الْبَرَكَاتِ مِنْ ذُرِّيَّتِهِ آدَمَ وَمِنْ حَمَلَةٍ مَعَ نُوحٍ وَمِنْ ذُرِّيَّتِهِ إِبْرَاهِيمَ وَإِسْرَءِيلَ وَمِنْ هَدْيَانَا لِبَنِي إِسْرَءِيلَ إِذَا نَزَّلْنَا عَلَيْهِمُ الْآيَاتِ الْخَاسِرَاتِ خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَكَانَ مِنْهُمْ ذُرِّيَّتُكَ يُسُوفُ﴾

﴿Those were they unto whom Allāh bestowed His grace from among the Prophets, of the offspring of Ādam, and of those whom We carried (in the ship) with Nūh, and of the offspring of Ibrāhīm and Isrā'il and from among those whom We guided and chose. When the verses of the Most Beneficent (Allāh) were recited unto them, they fell down prostrating and weeping.﴾ [19:58]

Allāh said in this honorable Āyah here,

﴿وَمِنْ ذُرِّيَّتِهِ﴾

﴿and among his progeny...﴾ meaning, We guided from among his offspring,

﴿دَاوُدَ وَسُلَيْمَانَ﴾

«Dāwud, Sulaymān...» from the offspring of Nūḥ, according to Ibn Jarīr.^[1] It is also possible that the *Āyah* refers to Ibrāhīm since it is about him that the blessings were originally mentioned here, although Lūṭ is not from his offspring, for he was Ibrāhīm's nephew, the son of his brother Mārān, the son of Āzar. It is possible to say that Lūṭ was mentioned in Ibrāhīm's offspring as a generalization. As Allāh said,

﴿أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِي قَالُوا نَعْبُدُ إِلَٰهَكَ وَإِلَٰهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْحَاقَ وَإِسْحَاقَ إِلَٰهًا وَحَدًّا وَنَحْنُ لَمُ مُسْلِمُونَ ٢١٣﴾

«Or were you witnesses when death approached Ya'qūb? When he said unto his sons, 'What will you worship after me?' They said, 'We shall worship your God, and the God of your fathers, Ibrāhīm, Ismā'īl, Ishāq, One God, and to Him we submit.'» [2:133].

Here, Ismā'īl was mentioned among the ascendants of Ya'qūb, although he was Ya'qūb's uncle. Similarly Allāh said,

﴿فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ٢٨ إِلَّا إِبْلِيسَ أَبَىٰ أَنْ يَكُونَ مَعَ السَّاجِدِينَ ٢٩﴾

«So the angels prostrated themselves, all of them together. Except Iblīs - he refused to be among those to prostrate.» [15:30-31].

Allāh included Iblīs in His order to the angels to prostrate, and chastised him for his opposition, all because he was similar to them in that (order), so he was considered among them in general, although he was a *Jinn*. Iblīs was created from fire while the angels were created from light. Mentioning 'Īsā in the offspring of Ibrāhīm, or Nūḥ as we stated above, is proof that the grandchildren from a man's daughter's side are included among his offspring. 'Īsā is included among Ibrāhīm's progeny through his mother, although 'Īsā did not have a father. Ibn Abi Hātim recorded that Abu Ḥarb bin Abi Al-Aswad said, "Al-Ḥajjāj sent to Yaḥyā bin Ya'mar, saying, 'I was told that you claim that Al-Ḥasan and Al-Ḥusayn are from the offspring of the Prophet ﷺ, did you find it in the Book of Allāh? I read the Qur'ān from beginning to end and did not find it.' Yaḥyā said, 'Do you not read in *Sūrat Al-An'ām*,

[1] Aṭ-Ṭabari 11:507.

﴿وَمِنْ ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ﴾

﴿and among his progeny Dāwud, Sulaymān...﴾ until,

﴿وَيَحْيَىٰ وَيَعْقُوبَ﴾

﴿and Yahyā and 'Isā...﴾

Al-Ḥajjāj said, 'Yes.' Yahyā said, 'Is not 'Isā from the offspring of Ibrāhīm, although he did not have a father?' Al-Ḥajjāj said, 'You have said the truth.'^[1]

For example, when a man leaves behind a legacy, a trust, or gift to his "offspring" then the children of his daughters are included. But if a man gives something to his "sons", or he leaves a trust behind for them, then that would be particular to his male children and their male children. Allāh's statement,

﴿وَمِنْ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ﴾

﴿And also some of their fathers and their progeny and their brethren,﴾ [6:87],

mentions that some of these Prophets' ascendants and descendants were also guided and chosen. So Allāh said,

﴿وَأَخْيَرْنَاهُمْ إِذْ صَرَّفْنَا إِلَيْهِمْ إِنْ صَرَّفْنَا إِلَيْهِمْ﴾

﴿We chose them, and We guided them to a straight path.﴾

Shirk Eradicates the Deeds, Even the Deeds of the Messengers

Allāh said next,

﴿ذَٰلِكَ هُدَىٰ آلِهِ بِإِذْنِ رَبِّهِمْ﴾

﴿This is the guidance of Allāh with which He guides whomsoever He wills of His servants.﴾

meaning, this occurred to them by Allāh's leave and because He directed them to guidance. Allāh said;

﴿وَلَوْ أَنَّهُمْ كَانُوا يَشْكُرُونَ﴾

﴿But if they had joined in worship others with Allāh, all that

^[1] Ad-Durr Al-Manthūr 3:311.

they used to do would have been of no benefit to them.﴾

This magnifies the serious danger of *Shirk* and the gravity of committing it. In another *Āyah*, Allāh said;

﴿وَلَقَدْ أَوْحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَنتُمْ لَيَسْجُدْنَ لِغُلَامٍ﴾

﴿And indeed it has been revealed to you, as it was to those (Allāh's Messengers) before you: "If you join others in worship with Allāh, surely your deeds will be in vain."﴾ [39:65]

If here does not mean that this would ever occur, as is similar in Allāh's statement;

﴿قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَابِدِينَ﴾

﴿Say: "If the Most Beneficent had a son, then I am the first of Allāh's worshippers."﴾ [43:81], and

﴿لَوْ أَرَدْنَا أَنْ نَتَّخِذَ مَوْءَاظًا مِنْ دُونِهَا لَفَعَلْنَا بِهِمْ ذُنُوبًا إِنَّهُمْ كَانُوا فِي سَبِيلٍ﴾

﴿If We intended to take a pastime (a wife or a son, etc.) We could surely have taken it from Us, if We were going to do (that)﴾ [21:17], and,

﴿لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَأَخْتَارَ مِمَّا يَخْلُقُ مَا يَشَاءُ فَمِنْكُمْ هُوَ اللَّهُ الرَّبُّ الْعَزِيزُ﴾

﴿الْقَهَّارُ﴾

﴿If Allāh wished to take a son, He could have chosen whom He pleased out of those whom He created. But glory be to Him! He is Allāh, the One, the Compelling.﴾ [39:4]

Allāh said,

﴿أُولَٰئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنَّبِيَّةَ﴾

﴿They are those whom We gave the Book, Al-Hukm, and prophethood.﴾

We bestowed these bounties on them, as a mercy for the servants, and out of our kindness for creation.

﴿إِنْ يَكْفُرْ بِهَا﴾

﴿But if they disbelieve therein...﴾ in the prophethood, or the three things; the Book, the *Hukm* and the prophethood,

﴿مَوْلَا﴾

«They...» refers to the people of Makkah, according to Ibn 'Abbās, Sa'īd bin Al-Musayyib, Aḍ-Ḍaḥḥāk, Qatādah, As-Suddi, and others.^[1]

﴿فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَّيْسُوا بِهَا بِكَافِرِينَ﴾

«then, indeed We have entrusted it to a people who are not disbelievers therein.»

This Āyah means, if the Quraysh and the rest of the people of the earth - Arabs and non-Arabs, illiterate and the People of the Scripture - disbelieve in these bounties, then We have entrusted them to another people, the Muhājirūn and Anṣār, and those who follow their lead until the Day of Resurrection,

﴿لَّيْسُوا بِهَا بِكَافِرِينَ﴾

«who are not disbelievers therein.»

They will not deny any of these favors, not even one letter. Rather, they will believe in them totally, even the parts that are not so clear to some of them. We ask Allāh to make us among them by His favor, generosity and kindness. Addressing His servant and Messenger, Muḥammad ﷺ, Allāh said;

﴿لَوْ لَدَّكَ﴾

«They are...» the Prophets mentioned here, along with their righteous fathers, offspring and bretheren,

﴿الَّذِينَ هَدَىٰ اللَّهُ﴾

«those whom Allāh had guided.» meaning, they alone are the people of guidance,

﴿فَتَّبِعُوهُمْ أَتَّبِعُوا﴾

«So follow their guidance.» Imitate them. This command to the Messenger ﷺ certainly applies to his Ummah, according to what he legislates and commands them. While mentioning this Āyah, Al-Bukhārī recorded that Mujāhid asked Ibn 'Abbās, "Is there an instance where prostration is warranted in [Sūrah] Ṣād?" Ibn 'Abbās said, "Yes." He then recited,

[1] Aṭ-Ṭabari 11:515,516.

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ

١٣٩

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنزَلَ اللَّهُ عَلَى بَشَرٍ مِّن شَيْءٍ قُلْ مَن أَنزَلَ الْكِتَابَ الَّذِي جَاء بِهِ مُوسَى نُورًا وَهُدًى لِّلنَّاسِ تَجْعَلُونَهُ قُرْآنًا طَائِفِينَ مُدَوِّعًا وَتُخَفُونَ كَثِيرًا وَعِلَّمْتُمْ مَا لَمْ تَعْلَمُوا أَنتُمْ وَلَا آبَاؤُكُمْ قُلِ اللَّهُ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ ﴿١٣٩﴾ وَهَذَا كِتَابٌ أَنزَلْنَاهُ مُبَارَكٌ مُّصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ وَهُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ ﴿١٤٠﴾ وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنْزِلُ مِثْلَ مَا أَنزَلَ اللَّهُ وَلَوْ تَرَى إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ أَخْرِجُوا أَنفُسَكُمُ الْيَوْمَ تُجْرَوْنَ عَذَابَ الْهُونِ بِمَا كُنتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴿١٤١﴾ وَلَقَدْ جِئْتُمُونَا فُرَادَى كَمَا خَلَقْتُمْ أَوَّلَ مَرَّةٍ وَرَكُم مَّا حَوَّلَتْكُمْ وَرَاءَ ظُهُورِكُمْ وَمَا نَرَى مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ لَقَدْ نَقَطَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا كُنتُمْ تَزْعُمُونَ ﴿١٤٢﴾

﴿وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ﴾

﴿...And We bestowed upon him Ishāq and Ya'qub...﴾ until,
﴿فِيهِدْهُمْ اقْتِدَا﴾

﴿...So follow their guidance.﴾

He commented, "He (our Prophet, Muhammad ﷺ) was among them." In another narration, Mujāhid added that Ibn 'Abbās said, "Your Prophet ﷺ was among those whose guidance we were commanded to follow."^[1] Allāh's statement,

﴿قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا﴾

﴿Say: "No reward I ask of you for this."﴾

means, I do not ask you for any reward for delivering the Qur'an to you, nor anything else,

﴿إِن هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ﴾

﴿"It is only a reminder for the 'Ālamīn (mankind and jinns).">﴾

so they are reminded by it and guided from blindness to clarity, from misguidance to guidance, and from disbelief to faith.

﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنزَلَ اللَّهُ عَلَى بَشَرٍ مِّن شَيْءٍ قُلْ مَن أَنزَلَ الْكِتَابَ الَّذِي

[1] *Fath Al-Bāri* 8:144. The reference is to no. 24 of *Ṣād* (38) where it is mentioned that Dāwūd, peace be upon him, prostrated. Since Allāh ordered following what they were guided to in these *Āyāt* of *Al-An'ām*, then we should also prostrate at the mention of the Prophets prostrations, according to Ibn 'Abbās.

﴿وَمَا مَنَعَ أَنفُسَهُمْ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا ۖ قُلْ لَوْ كَانَتْ فِي الْأَرْضِ مَلَائِكَةٌ يَسْمُوعُونَ مُلَاقِينَ لَرَأَوْا عَلَيْهُمْ مِنْ السَّمَاءِ مَلَكًا رَسُولًا﴾

«And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allāh sent a man as Messenger?" Say: "If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger."» [17:94-95].

Allāh said here,

﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنزَلَ اللَّهُ عَلَىٰ بَشَرٍ مِنْ شَيْءٍ﴾

«They did not estimate Allāh with an estimation due to Him when they said: "Nothing did Allāh send down to any human being (by inspiration)."»

Allāh answered them,

﴿قُلْ مَنْ أَنزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَىٰ نُورًا وَهُدًى لِلنَّاسِ﴾

«Say: "Who then sent down the Book which Mūsā brought, a light and a guidance to mankind?"»

meaning, say, O Muḥammad ﷺ, to those who deny the concept that Allāh sent down Books by revelation, answering them specifically,

﴿مَنْ أَنزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَىٰ﴾

«Who then sent down the Book which Mūsā brought?»

in reference to the Tawrah that you and all others know that Allāh sent down to Mūsā, son of Imrān. Allāh sent the Tawrah as a light and a guidance for people, so that it could shed light on the answers to various disputes, and to guide away from the darkness of doubts. Allāh's statement,

﴿تَجْلِسُونَ قُرْآنَيسَ يُدَوِّنَهَا وَيُخْفُونَ كَثِيرًا﴾

«which you have made into (separate) papersheets, disclosing (some of it) and concealing (much).»

means, you made the Tawrah into separate sheets which you copied from the original and altered, changed and distorted as

you wished. You then said, "this is from Allāh," meaning it is in the revealed Book of Allāh, when in fact, it is not from Allāh. This is why Allāh said here,

﴿تَجْمَلُونَهَا فَاَنطَبَسَ عَلَيْهَا طَائِفٌ مِّنْ رَّجُلِهَا وَهُمْ فِي شَكٍّ مِّنْهَا﴾

«which you have made into (separate) papersheets, disclosing (some of it) and concealing (much).» Allāh said;

﴿وَعَلَّمْتُم مَّا لَمْ يَكُن لَّكُمْ بِهِ عِلْمٌ وَلَا لٰكُم مِّنْهُ عِلْمٌ شَيْءٌ﴾

«And you were taught that which neither you nor your fathers knew.»

meaning, Who sent down the Qur'an in which Allāh taught you the news of those who were before you and the news of what will come after, that neither you nor your fathers had knowledge of. Allāh's statement,

﴿قُلْ اَللّٰهُ﴾

«Say: "Allāh."»

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "Meaning, 'Say, Allāh sent it down.'" Allāh said,

﴿لَهُمْ دَرَجَاتٌ فِيْ حُجُوبِهِمْ يَلْعَبُوْنَ﴾

«Then leave them to play in their vain discussions.»

leave them to play in ignorance and misguidance until the true news comes to them from Allāh. Then, they will know whether the good end is theirs or for the fearful servants of Allāh. Allāh said,

﴿وَهٰذَا كِتٰبُ﴾

«And this is a Book,» the Qur'an,

﴿اَنزَلْنٰهُ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَلِتُنْذِرَ اُمَّ الْقُرٰىنِ﴾

«Blessed, which We have sent down, confirming which came before it, so that you may warn the Mother of Towns» that is, Makkah,

﴿وَمَنْ حَوْلَهَا﴾

«and all those around it...» referring to the Arabs and the rest of the children of Ādam, Arabs and non-Arabs alike. Allāh said in other Āyāt,

This is why Allāh said,

﴿وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ﴾

﴿Those who believe in the Hereafter believe in it,﴾

meaning, those who believe in Allāh and the Last Day, believe in this blessed Book, the Qur'ān, which We revealed to you, O Muḥammad ﷺ,

﴿وَهُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ﴾

﴿and they are constant in guarding their Ṣalāh.﴾

for they perform what Allāh ordered them, offering the prayers perfectly and on time.

﴿وَمَنْ أَظْلَمُ مِمَّنِ اتَّخَذَ عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ شَيْءٌ مِّنْ قَالَ سَأُنْزِلُ
بِشَيْءٍ مَّا نَزَّلَ اللَّهُ وَلَوْ تَرَكَ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ خَفَرُوا
أَن تُسْأَلَهُمُ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنتُمْ عَنْ آيَاتِهِ
تَسْتَكْبِرُونَ﴾ وَلَقَدْ جِئْتُمُوهُمْ فَذَرَيْتُمُوهُمُ إِذْ كَفَرُوا بِكُمْ وَلَقَدْ جِئْتُمُوهُمْ فَذَرَيْتُمُوهُمْ إِذْ كَفَرُوا بِكُمْ
وَمَا تَرَى مِنْكُمْ شُفْعَةً لِلَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ
كُنتُمْ زَعَمُونَ﴾

﴿93. And who can be more unjust than he who invents a lie against Allāh, or says: "I have received inspiration," whereas he is not inspired in anything; and who says, "I will reveal the like of what Allāh has revealed." And if you could but see when the wrongdoers are in the agonies of death, while the angels are stretching forth their hands (saying): "Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allāh other than the truth. And you used to reject His Āyāt with disrespect!"﴾

﴿94. And truly you have come unto Us alone, as We created you the first time. You have left behind you all that which We had bestowed on you. We see not with you your intercessors whom you claimed to be your partners. Now you and they have been cut off, and all that you used to claim has vanished from you.﴾

None is Worse Than One who Invents a Lie Against Allāh and Claims that Revelation Came to Him

Allāh said,

﴿وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا﴾

«And who can be more unjust than he who invents a lie against Allāh,»

Therefore, none is more unjust than one who lies about Allāh claiming that He has partners or a son, or falsely claiming that Allāh sent him as a Prophet;

﴿أَوْ قَالَ أُوْحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ﴾

«or says: "I have received inspiration," whereas he is not inspired with anything;»

Ikrimah and Qatādah said that this Āyah was revealed about Mūsāylimah Al-Kadhdhāb.^[1]

﴿وَمَنْ قَالَ سَأُنْزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ﴾

«and who says, "I will reveal the like of what Allāh has revealed."»

This refers to he, who claims that the lies he invents rival the revelation that came from Allāh. In another Āyah, Allāh said,

﴿وَإِذَا قِيلَ لَهُمْ تِلْكَ آيَاتُ اللَّهِ وَلَهُ الْحُكْمُ أَعْبَهُمْ﴾

«And when Our verses (of the Qur'ān) are recited to them, they say: "We have heard this (the Qur'ān); if we wish we can say the like of this."»

The Condition of These Unjust People Upon Death and on the Day of Resurrection

Allāh, the Most Honored, said,

﴿وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ﴾

«And if you could but see when the wrongdoers are in the agonies of death...»

[1] Aṭ-Ṭabarī 11:533-535. "Al-Kadhdhāb," meaning the Liar. He claimed to be a prophet during the lifetime of Allāh's Messenger ﷺ, then he repented. Later after the death of Allāh's Messenger ﷺ, it is reported that he made claims that are similar or the same.

suffering from the hardships, agonies and afflictions of death,

﴿وَاللّٰهُ يَمْلِكُ بَاسْطُرَا اَيْدِيْهِمْ﴾

«while the angels are stretching forth their hands...» beating them. Allāh said in other Āyāt:

﴿لَبِثًا بَسَطْتَ اِيْمًا يَدَاكَ لِتَقْتُلَنِيْ﴾

«If you do stretch your hand against me to kill me...» [5:28] and,

﴿وَيَسْتَبْرِئُوْا اِيْنَكُمْ اَيْدِيْهِمْ وَاَلْسِنَتُهُمْ بِاَلْسِنَةٍ﴾

«And stretch forth their hands and their tongues against you with evil.» [60:2]

Aḍ-Ḍaḥḥāk and Abu Ṣāliḥ said that, 'stretch forth their hands,' means, 'with torment'.^[1] In another Āyah, Allāh said,

﴿وَلَوْ نَشَاءُ اِذَا يَتَوَلَّى الْوَيْلَ الْاَلَيْسَ كَمَا كُنْتُمْ تَكْفُرُوْنَ﴾

«And if you could see when the angels take away the souls of those who disbelieve they smile their faces and their backs.» [8:50]

Allāh said,

﴿وَاللّٰهُ يَمْلِكُ بَاسْطُرَا اَيْدِيْهِمْ﴾

«while the angels are stretching forth their hands»

beating them, until their souls leave their bodies, saying,

﴿اَخْرِجُوْا اَنْفُسَكُمْ﴾

«"Deliver your souls!"» When the disbeliever is near death, the angels will convey the 'good news' to him of torment, vengeance, chains, restraints, Hell, boiling water and the anger of the Most Beneficent, Most Merciful. The soul will then scatter in the body of the disbeliever and refuse to get out of it. The angels will keep beating the disbeliever until his soul exits from his body,

﴿اَخْرِجُوْا اَنْفُسَكُمْ اَلْيَوْمَ تُعْزِرُوْنَ عَذَابَ الْهُوْنِ بِمَا كُنْتُمْ تَقُوْلُوْنَ عَلٰٓى اَنَّا عَمِلْنَا﴾

«(Saying): "Deliver your souls! This day you shall be recompensed with the torment of degradation because of what

^[1] At-Ṭabari 11:539.

you used to say about Allāh other than the truth.”)

This *Āyah* means, today, you will be utterly humiliated because you used to invent lies against Allāh and arrogantly refused to follow His *Āyāt* and obey His Messengers.

There are many *Ḥadīths*, of *Mutawātir*¹¹ grade, that explain what occurs when the believers and disbelievers die, and we will mention these *Ḥadīths* when explaining Allāh's statement,

﴿يَبْقَىٰ اللَّهُ الْآزِلَ ۖ آمَنُوا بِالْقَوْلِ الثَّانِي ۖ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ﴾

﴿Allāh will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter.﴾ [14:27]

Allāh said next,

﴿وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْتُمْ أَوَّلَ مَرَّةٍ﴾

﴿And truly you have come unto Us alone as We created you the first time.﴾ [6:94],

and this statement will be said on the Day of Return. In another *Āyah*, Allāh said,

﴿وَعُودُوا عَلٰى رَبِّكَ صَفًّا لَّقَدْ جِئْتُمُونَا كَمَا خَلَقْتُمْ أَوَّلَ مَرَّةٍ﴾

﴿And they will be set before your Lord in rows, (and Allāh will say): “Now indeed, you have come to Us as We created you the first time.”﴾ [18:48],

meaning, just as We started your creation, We brought you back, although you used to deny Resurrection and reject its possibility. Therefore, this is the Day of Resurrection! Allāh said,

﴿وَرَكْنَكُمْ مَا كُنتُمْ تَكْتُمُونَ ۚ﴾

﴿You have left behind you all that which We had bestowed on you.﴾ [6:94],

The wealth and the money that you collected in the life of the world, you left all this behind you. It is recorded in the *Ṣaḥīḥ* that Allāh's Messenger ﷺ said,

﴿يَقُولُ ابْنُ آدَمَ مَا لِي مَالِي وَمَنْ لَكَ مِنْ مَالِكَ إِلَّا مَا أَكَلْتُ فَأَقْبَلْتُ، أَوْ تَبَيْتُ﴾

¹¹ A *Ḥadīth* reported by numerous routes, having many different narrators at each level of every chain.

فَأَنْبِئْتُ، أَوْ تَصَدَّقْتُ فَأَمْضَيْتُ، وَمَا بَقِيَ ذَلِكَ فَذَاهِبٌ وَتَارِكُهُ لِلنَّاسِ»

'The Son of Ādam says, 'My money, my money!' But, what part of your money do you have, other than what you eat of it and is thus spent, what you wear and tear and what you gave in charity and thus remains (in the record of good deeds)? Other than that, you will depart and leave it to the people.'^[1]

Al-Hasan Al-Basri said, "On the Day of Resurrection, the Son of Ādam will be brought, as if he were a golden chariot and Allāh, the Most Honored, will ask, 'Where is what you collected?' He will reply, 'O Lord! I collected it and left it as intact as ever.' Allāh will say to him, 'O Son of Ādam! Where is what you sent forth for yourself (of righteous, good deeds),' and he will realize that he did not send forth anything for himself." Al-Hasan then recited the Āyah,

﴿وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَرَزَقَكُم مَّا حَوَّلَكُم وَرَاءَ ظُهُورِكُمْ﴾

«And truly you have come unto Us alone as We created you the first time. You have left behind you all that which We had bestowed on you.»

Ibn Abi Hātim recorded this statement. Allāh said;

﴿وَمَا نَرَىٰ مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ دَعَيْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ﴾

«We see not with you your intercessors whom you claimed to be your partners.»

This chastises and criticizes the disbelievers for the rivals, idols and images that they worshipped in this life, thinking they will avail them in this life and upon Resurrection, if there is Resurrection, as they thought. On the Day of Resurrection, all relationships will be cut off, misguidance will be exposed, and those whom they used to call upon as gods will disappear from them. Allāh will then call them, while the rest of creation is listening,

﴿إِن شِرْكَاءِيَ الَّذِينَ كُنتُمْ تَزْعُمُونَ﴾

«Where are My (so-called) partners whom you used to assert?»
[28:62] And,

^[1] Muslim 4 : 2273.

﴿زَيْدٌ لَمْ يَنْ مَّا كُنْتُمْ تَعْبُدُونَ﴾ مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُكُمْ أَوْ يُضِلُّكُمْ ﴿٩٢﴾

«And it will be said to them: 'Where are those that you used to worship. Instead of Allāh? Can they help you or help themselves?'» [26:92-93]

Allāh said here,

﴿وَمَا نَرَى مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ﴾

«We see not with you your intercessors whom you claimed were partners.»

meaning partners in worship. That is, partners in a share of your worship.

﴿لَقَدْ نَقَعْنَا بَيْنَكُمْ﴾

«Now you and they have been cut off»

or, the *Āyah* is recited with the meaning: all connections, means, and ties between you and them have been severed.

﴿وَوَضَعْنَا عَنْكُمْ﴾

«and vanished from you» you have lost,

﴿مَا كُنْتُمْ زَعُمُونَ﴾

«all that you used to claim» of hope in the benefit of the idols and rivals (you worshipped with Allāh). Allāh said in other *Āyāt*,

﴿إِذْ تَبَرَأَ الَّذِينَ اتَّبَعُوا مِنَ الْكُفَرِ أَتَّخَذُوا وَرَاءَ الْكُفَرِ وَتَنَزَّلَتْ بِهِمُ الْأَسْبَابُ﴾ ﴿١٦٦﴾ وَقَالَ
الَّذِينَ اتَّبَعُوا لَوْ كُنَّا كُفَرًا فَقَبِّحُوا بِهِنَّ كَمَا قَبَّحُوا بِنَا كَذَلِكَ يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ
رِجْسَ الَّذِينَ اتَّبَعْتُمْ وَمَا تُمْ بِخَارِجِينَ مِنَ النَّارِ ﴿١٦٧﴾

«When those who were followed, declare themselves innocent of those who followed (them), and they see the torment, then all their relations will be cut off from them. And those who followed will say: "If only we had one more chance to return, we would disown them as they have disowned us." Thus Allāh will show them their deeds as regret for them. And they will never get out of the Fire.» [2:166-167], and

﴿فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْفَابَ يَنْهَضُهُمْ رَبُّهُمْ وَلَا يَنْسَؤُونَ﴾ ﴿١٦٨﴾

﴿إِنَّ اللَّهَ فَالِقُ الْغَيْبِ وَالنَّوْثِ يَخْرِجُ الْمَيِّتَ مِنَ الْقَبْرِ وَمَخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ ذَلِكَمُ اللَّهُ فَأَنْتُمْ تَكْفُرُونَ﴾ ﴿٩٣﴾ فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٩٤﴾ وَهُوَ الَّذِي جَعَلَ لَكُمْ النَّجْمَ لِقَوْمٍ لِيَسْتَدِينُوا بِهَا فِي ظُلُمَاتٍ اللَّيْلِ وَالنَّجْمَ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٩٥﴾ وَهُوَ الَّذِي أَنشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ فَمُسْتَوْسِدُونَ ﴿٩٦﴾ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ ﴿٩٧﴾ وَهُوَ الَّذِي أَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرِجُ مِنْهُ حَبًّا مُتَرَاكِبًا وَمِنْ النَّخْلِ مِنْ طَلْعِهَا رِجَافٌ دَانِيَةٌ وَجَعَلْنَا مِنَ الْأَنْجَابِ وَالرِّجَافِ وَالرُّمَانِ مِثْلَهَا وَغَيْرَ مُنْتَبِهِ أَنْظَرُوا إِلَى نَسْرِهِ إِذَا أُنْمِرُوا وَيَنْصَرُّوا فِي ذَلِكَمُ الْآيَاتِ لِقَوْمٍ يُؤْمِنُونَ ﴿٩٨﴾ وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ سُبْحَانَهُ وَتَعَالَى عَمَّا يُصِفُونَ ﴿٩٩﴾ يَدْعُوا السَّمَوَاتِ وَالْأَرْضَ أَنْ يَكُونَا لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٠٠﴾

«Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.» [23:101], and

﴿إِنَّمَا اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْثَانًا مَوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ بَعْضٌ يَبْتغِي وَبَلَّغَ بَعْضُكُم بِبَعْضٍ وَمَأْوَاكُمُ النَّارُ وَمَا لَكُمْ مِنْ نَاصِرِينَ﴾

«You have taken (for worship) idols instead of Allāh, and the love between you is only in the life of this world, but on the Day of Resurrection, you shall disown each other, and curse each other, and your abode will be the Fire, and you

shall have no helper.» [29:25], and

﴿قِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمُ فَلَمْ يَسْتَجِيبُوا لَهُمْ﴾

«And it will be said (to them): "Call upon your partners", and they will call upon them, but they will give no answer to them.» [28:64], and

﴿يَوْمَ نَحْشُرُهُمْ جَمَاعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا﴾

«And the Day whereon We shall gather them all together, then We shall say to those who committed Shirk...» [10:28] until,

﴿وَسَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ﴾

«And their invented false deities will vanish from them.» [10:30]

﴿إِنَّ اللَّهَ فَإِنَّ اللَّيْلَ وَالنَّوْثَ يُخْرِجُ الْمَيِّتَ مِنَ اللَّيْلِ وَيُخْرِجُ الْحَيَّ مِنَ اللَّيْلِ إِنَّ اللَّهَ قَدْ تَوَكَّلْنَا عَلَيْهِ﴾ فَإِنَّ الْإِنْسَانَ كَذَّابٌ وَمَنْ يَخْلُقُ الْحَيَّ مِنَ الْمَيِّتِ وَالْمَيِّتَ مِنَ الْحَيِّ وَالْقَوْمَ الَّذِينَ كَفَرُوا يَكْتُمُونَ ﴿٩٥﴾ وَهُوَ الَّذِي جَعَلَ لَكُمُ الشَّمْسَ نُورًا وَالْقَمَرَ لَيْلًا وَمِنْ فَاكِهَةٍ تَأْكُلُونَ ﴿٩٦﴾ وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِيَسْكُنُوا فِيهَا وَالنَّجْمَ وَالْقَمَرَ لِيَهْدِيَكُمْ سَبِيلَكُمْ وَلِيَجْزِيَ أَعْمَالَكُمْ ﴿٩٧﴾

﴿95. Verily! It is Allāh Who causes the seed grain and the fruit stone to split and sprout. He brings forth the living from the dead, and it is He Who brings forth the dead from the living. Such is Allāh, then how are you deluded away from the truth?﴾

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

﴿97. It is He Who has set the stars for you, so that you may guide your course with their help through the darkness of the land and the sea. We have (indeed) explained in detail Our Āyāt for people who know.﴾

Recognizing Allāh Through Some of His Āyāt

Allāh states that He causes the seed grain and the fruit stone to split and sprout in the ground, producing various types, colors, shapes, and tastes of grains and produce. The Āyah,

﴿فَإِنَّ اللَّيْلَ وَالنَّوْثَ﴾

﴿Who causes the seed grain and the fruit stone to split and sprout.﴾

is explained by the next statement,

﴿يُخْرِجُ الْمَيِّتَ مِنَ اللَّيْلِ وَيُخْرِجُ الْحَيَّ مِنَ اللَّيْلِ﴾

﴿He brings forth the living from the dead, and it is He Who brings forth the dead from the living.﴾

meaning, He brings the living plant from the seed grain and the fruit stone, which is a lifeless and inanimate object. Allāh said,

﴿وَرَبِّهِمْ أَرْضُ الْمَيِّتِ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَيَسْتَكُونُ﴾

﴿And a sign for them is the dead land. We gave it life, and We

brought forth from it grains, so that they eat thereof.﴾ [36:33]
until,

﴿وَمِنْ أَنفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ﴾

﴿as well as of their own (human) kind (male and female), and
of that which they know not.﴾ [36:36]

Allāh's statement,

﴿وَنُخْرِجُ النَّبْتَ مِنَ الْعِصَى﴾

﴿and it is He Who brings forth the dead from the living.﴾

There are similar expressions in meaning such as, He brings the egg from the chicken, and the opposite. Others said that it means, He brings the wicked offspring from the righteous parent and the opposite, and there are other possible meanings for the Āyah. Allāh said,

﴿ذَٰلِكُمُ اللّٰهُ﴾

﴿Such is Allāh,﴾ meaning, He Who does all this, is Allāh, the One and Only without partners,

﴿فَإِنَّ تَوَلَّوْاْ﴾

﴿then how are you deluded away from the truth?﴾

meaning, look how you are deluded from Truth to the falsehood of worshipping others besides Allāh. Allāh's statement,

﴿فَإِنَّ الْإِصْبَحَ وَجَعَلَ اللَّيْلَ سَكَنًا﴾

﴿(He is the) Cleaver of the daybreak. He has appointed the night for resting.﴾

means, He is the Creator of light and darkness. Allāh said in the beginning of the Sūrah,

﴿وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ﴾

﴿And originated the darkness and the light.﴾

Indeed, Allāh causes the darkness of the night to disappear and brings forth the day, thus bringing brightness to the world and light to the horizon, while dissipating darkness and ending the night with its depth of darkness and starting the day with its brightness and light. Allāh said,

﴿يَبْسُئُ اللَّيْلَ أَنهَارٍ يَطْلُبُهُ حِينًا﴾

﴿He brings the night as a cover over the day, seeking it rapidly.﴾ [7:54]

In this *Āyah*, Allāh reminds of His ability to create diversified things in opposites, testifying to His perfect greatness and supreme power. Allāh states that He is the Cleaver of the daybreak and mentioned its opposite, when He said,

﴿وَجَعَلَ اللَّيْلَ مَكًا﴾

﴿He has appointed the night for resting,﴾

meaning, created darkness, in order for the creation to become halt and rest during it. Allāh said in other *Āyāt*,

﴿وَالضُّحَىٰ ۝ وَاللَّيْلِ إِذَا سَجَىٰ ۝﴾

﴿By the forenoon. And by the night when it is still.﴾ [93:1-2],

﴿وَاللَّيْلِ إِذَا يَغْشَىٰ ۝ وَالنَّهَارِ إِذَا تَجَلَّىٰ ۝﴾

﴿By the night as it envelops. And by the day as it appears in brightness.﴾ [92:1,2] and,

﴿وَالنَّهَارِ إِذَا تَجَلَّىٰ ۝ وَاللَّيْلِ إِذَا يَغْشَىٰ ۝﴾

﴿And by the day as it shows up (the sun's) brightness. And by the night as it conceals it.﴾ [91:3-4]

Allāh's statement,

﴿وَالْقَمَرَ وَالْقَمَرَ حِينًا﴾

﴿...And the sun and the moon for reckoning.﴾

means, the sun and the moon have specific orbits, according to a term appointed with magnificent precision that never changes or alters. Both the sun and the moon have distinct positions that they assume in summer and winter, effecting changes in the length of night and day. Allāh said in other *Āyāt*,

﴿هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ﴾

﴿It is He Who made the sun a shining thing and the Moon as a light and measured out stages for it.﴾ [10:5],

﴿لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٣٦﴾﴾

«It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit.» [36:40],
And,

﴿وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ يُسَبِّحُونَ بِأَمْرِهِ﴾

«The sun and the moon; and the stars are subjected by His command.» [16:12]

Allāh's statement,

﴿ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ﴾

«Such is the measuring of the Almighty, the All-Knowing.»

means, all of this occurs according to the decree and due measurement of the Almighty Who is never resisted or contradicted. He is the Knower of all things and nothing ever escapes His knowledge, not even the weight of an atom on earth or in heavens. Allāh often mentions the creation of the night, the day, the sun and the moon and then ends His Speech by mentioning His attributes of power and knowledge, as in this Āyah above [6:96], and in His statement,

﴿وَبَآيَئَاتِهِمُ اللَّيْلُ تَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمُ ظُلُمُونَ ﴿٣٧﴾ وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا﴾

﴿ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٣٨﴾﴾

«And a sign for them is the night, We withdraw therefrom the day, and behold, they are in darkness. And the sun runs on its fixed course for a term. That is the decree of the Almighty, the All-Knowing.» [36:37-38]

In the beginning of Sūrat Hā-Mīm As-Sajdah, after mentioning the creation of the heavens and earth and all that is in them, Allāh said:

﴿وَرَوَّعْنَا أَتَمَّتْ الدُّنْيَا بِمَصْبِيحٍ وَزَيَّنَّا لَكُمُ الْأَنْجُمَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ اللَّيْلِ وَالنَّهَارِ﴾

«And We adorned the nearest (lowest) heaven with lamps (stars) to be an adornment as well as to guard. Such is the decree of Him, the Almighty, the All-Knower.» [41:12]

Allāh said next,

﴿وَهُوَ الْأَوَّلُ جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ اللَّيْلِ وَالنَّهَارِ﴾

﴿It is He Who has set the stars for you, so that you may guide your course with their help through the darkness of the land and the sea.﴾

Some of the Salaf said; Whoever believes in other than three things about these stars, then he has made a mistake, and lied against Allāh. Indeed Allāh made them as decorations for the heavens, and to shoot at the Shayāṭīn, and for directions in the dark recesses of the land and sea.

Then, Allāh said,

﴿قَدْ فَصَّلْنَا الْآيَاتِ﴾

﴿We have explained in detail Our Āyāt.﴾ meaning, We made them clear and plain,

﴿لِقَوْمٍ يَعْلَمُونَ﴾

﴿for people who know.﴾ who have sound minds and are able to recognize the truth and avoid falsehood.

﴿وَهُوَ الَّذِي أَنشَأَكُم مِّن نَّفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ﴾
 وَهُوَ الَّذِي أَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَبَاتٌ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُّخْرِجُ مِنْهُ
 حَبًّا مُّتَرَاكِبًا وَمِنَ النَّخْلِ مِن طَلْعِهَا قُوتٌ وَنَوَارٌ كَأَنَّ الْوَرْثِينَ وَالرَّامِينَ مَشْرِيقَهَا
 وَهِيَ مَتَشَبِهَةٌ لِّلْقُلُوبِ الْغَالِيَةِ إِذَا أَمَرَ بِتَوْبِهِ إِنِّي إِلَيْكُمْ لَآتِي لِقَوْمٍ يُفَكِّرُونَ ﴿٩٨﴾﴾

﴿98. It is He Who has created you from a single person, and has given you a place of residing and a place of storage. Indeed, We have explained in detail Our revelations for people who understand.﴾

﴿99. It is He Who sends down water from the sky, and with it We bring forth vegetation of all kinds, and out of it We bring forth green stalks, from which We bring forth thick clustered grain. And out of the date-palm and its sprouts come forth clusters of dates hanging low and near, and gardens of grapes, olives and pomegranates, each similar, yet different. Look at their fruits when they begin to bear, and Yan'ih. Verily! In these things there are signs for people who believe.﴾

Allāh said,

﴿وَهُوَ الَّذِي أَنشَأَكُم مِّن نَّفْسٍ وَاحِدَةٍ﴾

﴿It is He Who has created you from a single person,﴾ [6:98]

in reference to Ādam, peace be upon him. In another Āyah, Allāh said;

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُم مِّن نَّفْسٍ وَاحِدَةٍ وَطَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا
وَمِنْثَةً﴾

«O mankind! Have Taqwā of your Lord, Who created you from a single person, and from him He created his mate, and from them both He created many men and women.» [4:1]

Allāh said,

﴿مُسْتَقَرٍّ وَمُسْتَوْدَعٍ﴾

«*Mustaqar and Mustawda'*»

Ibn Mas'ūd, Ibn 'Abbās, Abu 'Abdur-Raḥmān As-Sulami, Qays bin Abu Ḥāzim, Mujāhid, 'Aṭā', Ibrāhīm An-Nakha'ī, Aḍ-Ḍaḥḥāk, Qatādah, As-Suddi and 'Aṭā' Al-Khurāsāni and others said that,

﴿مُسْتَقَرٍّ﴾

«*Mustaqar*», 'in the wombs'. They, or most of them, also said that,

﴿وَمُسْتَوْدَعٍ﴾

«*And Mustawda'*», means, 'in your father's loins'.^[1] Ibn Mas'ūd and several others said that, *Mustaqar*, means residence in this life, while, *Mustawda'*, means the place of storage after death (the grave).

Allāh's statement,

﴿قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يُفْقَهُونَ﴾

«Indeed, We have explained in detail Our revelations for people who understand.»

refers to those who comprehend and understand Allāh's Words and its meanings. Allāh said next,

﴿وَهُوَ الَّذِي أُنْزِلَ مِنْ السَّمَاءِ مَاءً﴾

«It is He Who sends down water (rain) from the sky»

^[1] Aṭ-Ṭabari 11:565-570.

in due measure, as a blessing and provision for the servants, relief and means of survival for the creatures and mercy from Allāh for His creation. Allāh's statement,

﴿وَأَخْرَجْنَا مِنْهُ كُلَّ شَيْءٍ﴾

﴿And with it We bring forth vegetation of all kinds,﴾ is similar to,

﴿وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيًّا﴾

﴿And We have made from water every living thing.﴾ [21:30]

﴿وَأَخْرَجْنَا مِنْهُ خَضِرًا﴾

﴿and out of it We bring forth green stalks,﴾ green produce and trees, on which We grow seeds and fruits.

﴿فَنُخْرِجُ مِنْهُ حَبًّا مُتَرَاكِبًا﴾

﴿from which We bring forth thick clustered grain.﴾

lined on top of each other in clusters, like an ear or spike of grain.

﴿وَمِنَ النَّخْلِ مِنْ طَلْعٍ يَنْزِيلًا﴾

﴿And out of the date-palm and its sprouts come forth clusters﴾ of dates

﴿دَانِيَةً﴾

﴿hanging low﴾ Within reach and easy to pick. 'Alī bin Abī Ṭalḥah Al-Wālibī said that Ibn 'Abbās said that,

﴿وَقَرَارٌ دَانِيَةً﴾

﴿clusters hanging low﴾ refers to short date trees whose branches hang low, close to the ground. This was recorded by Ibn Jarīr.^[1]

Allāh's statement

﴿وَجَنَّاتٍ مِنْ أَعْنَابٍ﴾

﴿and gardens of grapes,﴾ means, We bring forth gardens of grapes. Grapes and dates are the most precious fruits to the people of Al-Hijāz (Western Arabia), and perhaps both are the best fruits in this world. Allāh has reminded His servants of His

[1] Aṭ-Ṭabari 11:576.

favor in making these two fruits for them, when He said,

﴿وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَلَيَّذُونَ مِنْهُ سَكَرًا وَرِفَاقًا هَٰذَا﴾

«And from the fruits of date-palms and grapes, you derive strong drink and a goodly provision.» [16:67]

before intoxicating drinks were prohibited, and;

﴿وَجَعَلْنَا فِيهَا جَنَّاتٍ مِنْ نَخِيلٍ وَأَعْنَابٍ﴾

«And We have made therein gardens of date-palms and grapes.» [36:34].

Allāh said,

﴿وَالزَّيْتُونَ وَالرَّيْحَانُ مِثْلَهَا وَفِيهَا مَنَاقِبُ﴾

«olives and pomegranates, each similar yet different.»

The leaves are similar in shape and appearance, yet different in the shape, and taste. And the kind of fruit each plant produces is different, according to the explanation of Qatādah and several others.^[1] Allāh's statement,

﴿انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَتَوَدَّ﴾

«Look at their fruits when they begin to bear, and Yan'ih.»

means, when the fruits become ripe, according to Al-Barā' bin 'Āzib, Ibn 'Abbās, Ad-Ḍaḥḥāk, 'Aṭā' Al-Khurāsānī, As-Suddī, Qatādah and others.^[2]

This Āyah means, contemplate the ability of the Creator of these fruits, Who brought them into existence after they were dry wood, and they later became grapes and dates; and similar is the case with the various colors, shapes, tastes and fragrance of whatever Allāh created. Allāh said,

﴿وَبِى الْأَرْضِ قِطْعٌ مَتَجَوَّزَاتٌ وَجَنَّاتٌ مِنْ أَعْنَابٍ وَزَيْتُونَ وَنَخِيلٌ مُتَوَاكِبٌ يُسْقَوْنَ مِنْ آيَةٍ وَنَضِيلٌ يَنْفَعُ عَلَىٰ بَعْضٍ لِي الْأَكْلِ﴾

«And in the earth are neighbouring tracts, and gardens of vines, and green crops, and date-palms, growing out, two or three from a single stem root, or otherwise, watered with the same water, yet some of them We make better than others to eat.» [13:4]

[1] At-Ṭabari 11:578.

[2] At-Ṭabari 11:582.

slit the ears of cattle, and indeed I will order them to change the nature created by Allāh." And whoever takes Shayṭān as a protector instead of Allāh, has surely suffered a manifest loss. He [Shayṭān] makes promises to them, and arouses in them false desires; and Shayṭān's promises are nothing but deceptions.﴾ [4:117-120] and,

﴿أَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِن دُونِ﴾

﴿Will you then take him (Iblīs) and his offspring as protectors and helpers rather than Me?﴾ [18:50]

Ibrāhīm said to his father,

﴿يَا أَبَتِي لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَمِيًّا﴾

﴿"O my father! Worship not Shayṭān. Verily! Shayṭān has been a rebel against the Most Beneficent (Allāh).">﴾ [19:44]

Allāh said,

﴿أَلَمْ أَوْفِّكَ بِالْعَهْدِ إِذْ أَخَذْتُكَ بِالْعَهْدِ أَنْ لَا تَعْبُدَ الشَّيْطَانَ إِنَّهُ لَكَ عَدُوٌّ مُّبِينٌ ﴿٦٠﴾ وَإِنِّي أَخْذُوكَ هَذَا بَصِيرَتِي مُسْتَبِيرًا﴾

﴿Did I not ordain for you, O Children of Ādam, that you should not worship Shayṭān. Verily, he is a plain enemy to you. And that you should worship Me. That is a straight path.﴾ [36:60-61]

On the Day of Resurrection, the angels will proclaim,

﴿سُبْحَانَكَ أَنْتَ وَلِيُّنَا مِن دُونِهِمْ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرُهُم يَوْمَ تَقُومُ السَّاعَةُ﴾

﴿Glorified be You! You are our Protector instead of them. Nay, but they used to worship the jinn; most of them were believers in them.﴾ [34:41]

This is why Allāh said here,

﴿وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ﴾

﴿Yet, they join the Jinns as partners in worship with Allāh, though He has created them.﴾ [6:100],

Alone without partners. Consequently, how is it that another deity is being worshipped along with Him? As Ibrāhīm said,

﴿قَالَ أَتَعْبُدُونَ مَا تَنْجُونَ ﴿١٠٠﴾ وَاللَّهُ خَلَقَكُمْ وَمَا تَعْبُدُونَ﴾

﴿Worship you that which you (yourselves) carve? While Allāh has created you and what you make!﴾ [37:95-96]

Allāh alone is the Creator without partners. Therefore, He Alone deserves to be worshipped without partners. Allāh said next,

﴿وَعَرَفُوا لَهُمْ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ﴾

﴿And they Kharaqū (attribute falsely) without knowledge, sons and daughters to Him.﴾

Allāh mentions the misguidance of those who were led astray and claimed a son or offspring for Him, as the Jews did with 'Uzayr, the Christians with 'Īsā and the Arab pagans with the angels whom they claimed were Allāh's daughters. Allāh is far holier than what the unjust, polytheist people associate with Him. The word, *Kharaqū*, means 'falsely attributed, invented, claimed and lied', according to the scholars of the Salaf. Allāh's statement next,

﴿سُبْحَنَكَ رَبَّنَا لَمَّا بَدَعُوا﴾

﴿Be He Glorified and Exalted above (all) that they attribute to Him.﴾

means, He is holier than, hallowed, and Exalted above the sons, rivals, equals and partners that these ignorant, misled people attribute to Him.

﴿بَدَعَ السَّمَوَاتِ وَالْأَرْضِ لَمَّا يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ مَرْجُوءٌ فَلَمَّا بَدَعَ كُلُّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

﴿101. He is the *Badi'* (Originator) of the heavens and the earth. How can He have children when He has no wife? He created all things and He is the All-Knower of everything.﴾

Meaning of *Badi'*

﴿بَدَعَ السَّمَوَاتِ وَالْأَرْضِ﴾

﴿He is the *Badi'* of the heavens and the earth﴾

Meaning He originated, created, invented and brought them into existence without precedence, as Mujāhid and As-Suddi said.^[1] This is why the word for innovation - *Bid'ah* - comes

[1] At-Tabari 2:540.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

فَالِكُمْ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَلَقَ كُلَّ شَيْءٍ
فَاعْبُدُوهُ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ ﴿١٤١﴾ لَا تَذَرِكُهُ
الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٤٢﴾
فَدَجَّاءَ كُمْ بَصَائِرُ مِنْ رَبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ. وَمَنْ عَمِيَ
فَعَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ ﴿١٤٣﴾ وَكَذَلِكَ نَصْرَفُ
الْآيَاتِ وَلِيَقُولُوا أَدْرَسَتْ وَلَيْسَ لِنَبِيِّنَا أَلْوَقْرٌ يَعْلَمُونَ ﴿١٤٤﴾
أَتَبَعِ مَا أَوْحَى إِلَيْكَ مِنْ رَبِّكَ لَا إِلَهَ إِلَّا هُوَ وَأَعْرِضْ عَنِ
الشُّرَكِ كِ ۖ ﴿١٤٥﴾ وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا وَمَا جَعَلْنَاكَ عَلَيْهِمْ
حَفِظًا وَمَا أَنتَ عَلَيْهِمْ بِوَكِيلٍ ﴿١٤٦﴾ وَلَا تَسْجُدُوا لِلشَّمْسِ
يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسْجُدْ أَعْدَاؤُكُمْ لِغَيْرِ اللَّهِ كَذَلِكَ زَيَّنَّا
لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُم بِمَا كَانُوا
يَعْمَلُونَ ﴿١٤٧﴾ وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَهُمْ نَذِيرٌ
لَّيُؤْمِنُنَّ بِهِ أَقْلًا إِنَّمَا الْأَبْصَارُ عِنْدَ اللَّهِ وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا
جَاءَتْ لَا يُؤْمِنُونَ ﴿١٤٨﴾ وَتَقَلَّبَ أَثَرُهُمْ أَبْصَارُهُمْ كَمَا لَوْ
يُؤْمِنُونَ بِهِ أَوَّلَ مَرَّةٍ وَنَدَرْتُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٤٩﴾

from it, because it is something that did not have a precedence.

﴿أَنَّى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ
مَنْجُوَةً﴾

«How can He have children when He has no wife?»

for the child is the offspring of two compatible spouses. Allāh does not have an equal, none of His creatures are similar to Him, for He alone created the entire creation. Allāh said;

﴿وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ۚ
لَقَدْ جِئْتُمْ شَيْئًا إِدًّا﴾ ﴿١٤٨﴾

«And they say:
"The Most
Beneficent (Allāh)

has begotten a son." Indeed you have brought forth (said) a terrible evil thing.﴾ [19:88-89], until,

﴿وَكُلُّهُمْ إِلَيْهِ يَوْمَ يُلْقَوْنَ فَرَاتًا﴾ ﴿١٤٩﴾

«And everyone of them will come to Him alone on the Day of Resurrection.﴾ [19:95].

﴿وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

«He created all things and He is the All-Knower of everything.﴾

He has created everything and He is All-Knower of all things. How can He have a wife from His creation who is suitable for His majesty, when there is none like Him? How can He have a

child then? Verily, Allāh is Glorified above having a son.

﴿ذَٰلِكُمْ اللَّهُ رَبُّكُمُ لَا إِلَهَ إِلَّا هُوَ خَلَقَ كُلَّ شَيْءٍ وَتَعْبُدُونَهُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ۝ لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ الْغَلِيبُ الْقَبِيرُ﴾

﴿102. Such is Allāh, your Lord! None has the right to be worshipped but He, the Creator of all things. So worship Him (alone), and He is the Guardian over all things.﴾

﴿103. No vision can grasp Him, but His grasp is over all vision. He is the Most Subtle, Well-Acquainted (with all things).﴾

Allāh is Your Lord

Allāh said,

﴿ذَٰلِكُمْ اللَّهُ رَبُّكُمُ﴾

﴿Such is Allāh, your Lord!﴾ Who created everything and has neither a son nor a wife,

﴿لَا إِلَهَ إِلَّا هُوَ خَلَقَ كُلَّ شَيْءٍ وَتَعْبُدُونَهُ﴾

﴿None has the right to be worshipped but He, the Creator of all things. So worship Him,﴾

Alone without partners, and attest to His Oneness, affirming that there is no deity worthy of worship except Him. Allāh has neither descendants, nor ascendants, wife, equal or rival,

﴿وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ﴾

﴿And He is the Guardian over all things.﴾ meaning, Trustee, Watcher and Disposer of affairs for all things in existence, giving them provisions and protection by day and night.

Seeing Allāh in the Hereafter

Allāh said,

﴿لَا تُدْرِكُهُ الْأَبْصَارُ﴾

﴿No vision can grasp Him﴾ in this life. The vision will be able to look at Allāh in the Hereafter, as affirmed and attested to by the numerous *Hadiths* from the Prophet ﷺ through authentic chains of narration in the collections of the *Ṣaḥīḥs*, *Musnad*

and Sunan collections. As for this life, Masrūq narrated that 'Ā'ishah said, "Whoever claims that Muḥammad ﷺ has seen his Lord, will have uttered a lie against Allāh, for Allāh the Most Honored, says,

﴿لَا تُدْرِكُهُ الْبَصَرُ وَهُوَ يُدْرِكُ الْبَصَرَ﴾

«No vision can grasp Him, but His grasp is over all vision.»^[1]

In the *Ṣaḥīḥ* (Muslim) it is recorded that Abu Mūsā Al-Ash'ari narrated from the Prophet ﷺ,

«إِنَّ اللَّهَ لَا يَنَامُ وَلَا يَتَغَيَّرُ لَهُ أَنْ يَنَامَ، يَخْفِضُ الْقِسْطَ وَيَرْفَعُهُ، يَرْفَعُ إِلَيْهِ عَمَلُ النَّهَارِ قَبْلَ اللَّيْلِ، وَعَمَلُ اللَّيْلِ قَبْلَ النَّهَارِ، حِجَابُهُ النُّورُ - أَوْ النَّارُ - لَوْ كَشَفَهُ لَأُخْرِقَتْ سُبُحَاتُ وَجْهِهِ مَا أَتَتْهُ إِلَيْهِ بَصَرُهُ مِنْ خَلْقٍ»

«Verily, Allāh does not sleep and it does not befit His majesty that He should sleep. He lowers the scale (of everything) and raises it. The deeds of the day are ascended to Him before the night, and the deeds of the night before the day. His Veil is the Light - or Fire - and if He removes it (the veil), the Light of His Face will burn every created thing that His sight reaches.»^[2]

In the previous [revealed] Books there is this statement, "When Mūsā requested to see Him, Allāh said to Mūsā: 'O Mūsā! Verily, no living thing sees Me, but it dies and no dried things sees me, but it rolls up.' " Allāh said,

﴿فَلَمَّا جَعَلَ رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَىٰ صَوْفًا فَلَمَّا نَالَ سُجُنَكَ كَتَمْتَ لِيَنَّكَ وَأَنَا أَوَّلُ الْغَافِقِينَ﴾

«So when his Lord appeared to the mountain, He made it collapse to dust, and Mūsā fell down unconscious. Then when he recovered his senses he said: "Glory be to You, I turn to You in repentance and I am the first of the believers."» [7:143].

These *Āyāt*, *Ḥadīths* and statements do not negate the fact

^[1] *Faṭḥ Al-Bārī* 8:472, *Muslim* 1: 159, *Tuhfat Al-Aḥwadhī* 8:441, *An-Nasā'ī in Al-Kubrā* 6:335, *Muslim* 6: 49.

^[2] *Muslim* 1: 162.

that Allāh will be seen on the Day of Resurrection by His believing servants, in the manner that He decides, all the while preserving His might and grace as they are.

The Mother of the Faithful, 'Ā'ishah, used to affirm that Allāh will be seen in the Hereafter, but denied that it could occur in this life, mentioning this Āyah as evidence,

﴿لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ﴾

«No vision can grasp Him, but His grasp is over all vision.»

Her denial was a denial of the ability to encompass Him, meaning to perfectly see His grace and magnificance as He is, for that is not possible for any human, angel or anything created. Allāh's statement,

﴿وَهُوَ يُدْرِكُ الْأَبْصَارَ﴾

«but His grasp is over all vision.» means, He encompasses all vision and He has full knowledge of them, for He created them all. In another Āyah, Allāh said;

﴿أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾

«Should not He Who has created know? And He is the Most Subtle, Well Acquainted (with all things).» [67:14]

It is also possible that 'all vision' refers to those who have the vision. As-Suddi said that Allāh's statement,

﴿لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ﴾

«No vision can grasp Him, but His grasp is over all vision.»

means, "Nothing sees Him (in this life), but He sees all creation." Abu Al-Āliyah said that Allāh's statement,

﴿وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾

«He is the Most Subtle, Well-Acquainted (with all things).»

means, "He is the Most Subtle, bringing forth all things, Well-Acquainted with their position and place." Allāh knows best. In another Āyah, Allāh mentions Luqmān's advice to his son,

﴿يَبْنَؤُهَا إِنَّا إِنَّكَ إِذَا عَمَدْتَ بَيْنَ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَكِ أَوْ فِي الْأَرْضِ

يَأْتِي بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ﴾

«O my son! If it be (anything) equal to the weight of grain of

mustard seed, and though it be in a rock, or in the heavens or in the earth, Allāh will bring it forth. Verily, Allāh is Most Subtle, Well Acquainted» [31:16]

﴿قَدْ جَاءَكُمْ بَصَائِرُ مِنْ رَبِّكُمْ فَمَنْ أَضَلَّ فَلَئِنَّ فِتْنَةً لَكُمْ أَنْ تَكُونُوا عَلَىٰ مَا لَمْ يَحْكُمِ اللَّهُ بِهِ ۖ وَكَذَٰلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ﴾

«104. Verily, Baṣā'ir (proofs) have come to you from your Lord, so whosoever sees, will do so for (the good of) himself, and whosoever blinds himself, will do so against himself, and I am not a Ḥafīẓ over you.»

«105. Thus We explain variously the verses so that they (the disbelievers) may say: "You have Darasta (studied)" and that We may make the matter clear for the people who have knowledge.»

The Meaning of Baṣā'ir

Baṣā'ir are the proofs and evidences in the Qur'ān and the Message of Allāh's Messenger ﷺ. The Āyah,

﴿فَمَنْ أَضَلَّ فَلَئِنَّ فِتْنَةً لَكُمْ﴾

«so whosoever sees, will do so for (the good of) himself.» is similar to,

﴿فَمَنْ أَهْتَدَىٰ فَأَنَا يَتَدَىٰ لِفِتْنَةٍ ۖ وَمَنْ ضَلَّ فَأَنَا يَضِلُّ عَلَيْهِ﴾

«So whosoever receives guidance, he does so for the good of himself, and whosoever goes astray, he does so at his own loss.» [10:108]

After Allāh mentioned the Baṣā'ir, He said,

﴿وَمَنْ عَمِيَ فَغَايِبٌ﴾

«And whosoever blinds himself, will do so against himself,» meaning, he will only harm himself. Allāh said,

﴿فَإِنَّمَا لَا تَمَسُّ الْأَبْصَارُ وَلَكِنْ تَمَسُّ الْقُلُوبُ ۚ أَلَمْ يَكُن فِي السُّجُورِ﴾

«Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.» [22:46]

﴿وَمَا آتَا عَلَيْكُمْ مِنْ حَكِيمٍ﴾

«And I (Muhammad) am not a Hafiz over you.»

neither responsible, nor a watcher over you. Rather, I only convey, Allāh guides whom He wills and misguides whom He wills. Allāh said,

﴿وَكَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ﴾

«Thus We explain variously the verses...» [6:105],

meaning, just as We explained the Āyāt in this Sūrah, such as explaining *Tawhīd* and that there is no deity worthy of worship except Allāh. This is how We explain the Āyāt and make them plain and clear in all circumstances, to suffice the ignorance of the ignorant; and so that the idolators and disbelievers who deny you say, 'O Muḥammad! You have *Dārasta* with those who were before you from among the People of the Book and learned with them'. Ibn 'Abbās, Mujāhid, Sa'īd bin Jubayr and Aḍ-Ḍaḥḥāk said similarly.^[1] Aṭ-Ṭabarāni narrated that 'Amr bin Kaysan said that he heard Ibn 'Abbās saying, "*Dārasta*, means, 'recited, argued and debated.'"^[2] This is similar to Allāh's statement about the denial and rebellion of the disbelievers,

﴿وَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا إِفْكُ افْتَرَاهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ مَّخْرُوعُونَ فَقَدْ جَاءُوا ظُلْمًا وَكُذُوبًا ۖ وَقَالُوا لَا تَهْدِنَا السَّبِيلَ ۚ أَكُنْتُمْ فِي شَكٍّ مِنْهُ لَبِيبًا يُنْفِقُ رِزْقَهُ ذَلِيلًا ۚ﴾

«Those who disbelieve say, "This (the Qur'ān) is nothing but a lie that he has invented, and others have helped him at it, so that they have produced an unjust wrong (thing) and a lie." And they say, "Tales of the ancients, which he has written down, and they are dictated to him morning and afternoon."» [25:4-5]

Allāh described the chief liar of the disbelievers [Al-Walid bin Al-Mughirah Al-Makhzūmi],

﴿إِنَّمَا تَكْفُرُ بَعْدَ الْإِيمَانِ أَنْ تَقُولَ إِنَّمَا إِلَهُكُمُ الرَّسُولُ يُذَلِّلُنَا وَيُعِزِّنُنَا ۚ وَالْحَقُّ أَنَّا رَايَاهُ وَسَمِعْنَاهُ يُنَادِي النَّاسَ ۚ﴾

«Verily, he thought and plotted. So let him be cursed! How he plotted! And once more let him be cursed, how he plotted! Then

[1] Aṭ-Ṭabarī 12:27.

[2] Aṭ-Ṭabarāni 11:137.

believers, and that those in whose hearts is a disease (of hypocrisy) and the disbelievers may say, "What does Allāh intend by this example?" Thus Allāh leads astray whom He wills and guides whom He wills. And none can know the hosts of your Lord but He. ﴿74:31﴾, and;

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

﴿And We send down in the Qur'ān that which is a healing and a mercy to the believers, and it increases the wrongdoers in nothing but loss.﴾ [17:82], and,

﴿قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَرَحْمَةٌ وَلِلَّذِينَ كَفَرُوا عَذَابٌ أَلِيمٌ لَا يَرْجِعُونَ فِي آيَاتِنَا لَهُمْ قُرْءَانٌ وَعَرُّهُم مِّنْهَا وَقَدْ مَنَّ اللَّهُ عَلَى الْأَوَّلِينَ إِذْ أَنزَلْنَا إِلَيْكَ الْكِتَابَ فِيهَا تَمَامٌ عَلَى كُلِّ شَيْءٍ وَإِن يَسْأَلُكَ إِنَّمَا تَقُولُ إِنَّمَا وَحْيٌ مِّنِّي وَإِن يَسْأَلُكَ إِنَّمَا تَقُولُ إِنَّمَا وَحْيٌ مِّنِّي﴾

﴿Say, "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness in their ears, and it is blindness for them. They are those who are called from a place far away."﴾ [41:44]

There are similar Āyāt that testify that Allāh sent down the Qur'ān as guidance to those who fear Him and that He guides or misguides whom He wills by the Qur'ān.

﴿أَتَتْنِي مَا أَوْحَىٰ إِلَيْكَ مِن رَّبِّكَ لَا إِلَهَ إِلَّا هُوَ وَأَعْرِضْ عَنِ الْشُرَكَاءِ ۚ﴾ ﴿وَلَوْ كُنَّا إِلَهًُا مَا أَتَانَا مَا تَأْتِيكَ﴾ ﴿وَمَا جَعَلْنَاكَ حَفِظًا وَمَا أَنتَ عَلَيْهِم بِكَلِيمٍ﴾

﴿106. Follow what has been inspired (revealed) to you from your Lord, none has the right to be worshipped but He, and turn aside from the idolators.﴾

﴿107. Had Allāh willed, they would not have taken others besides Him in worship. And We have not made you Ḥafīẓ over them nor are you set over them to dispose of their affairs.﴾

The Command to Follow the Revelation

Allāh commands His Messenger ﷺ and those who followed his path,

﴿أَتَتْنِي مَا أَوْحَىٰ إِلَيْكَ مِن رَّبِّكَ﴾

﴿Follow what has been inspired to you from your Lord,﴾

meaning, follow it, obey it and act according to it. What has been revealed to you from your Lord is the Truth, no doubt,

and there is no deity worthy of worship except Him,

﴿وَأَعْرِضْ عَنِ الْمُشْرِكِينَ﴾

﴿and turn aside from the idolators﴾ meaning, forgive them, be forbearing and endure their harm until Allāh brings relief to you, supports you and makes you triumphant over them. Know - O Muḥammad ﷺ - that there is a wisdom behind misleading the idolators, and that had Allāh willed, He would have directed all people to guidance,

﴿وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا﴾

﴿Had Allāh willed, they would not have taken others besides Him in worship.﴾

Allāh's is the perfect will and wisdom in all decrees and decisions, and He is never questioned about what He does, while they all will be questioned. Allāh's statement,

﴿وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِيظًا﴾

﴿And We have not made you Hafiz over them.﴾ means, a watcher who observes their statements and deeds,

﴿وَمَا أَنْتَ عَلَيْهِمْ بِكَلِيلٍ﴾

﴿Nor are you set over them to dispose of their affairs.﴾ or to control their provision. Rather, your only job is to convey, just as Allāh said,

﴿فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ۚ لَنْ عَلَيْكَ بِمُصِطِرٍ﴾

﴿So remind them, you are only one who reminds. You are not a dictator over them.﴾ [88:21-22] and,

﴿إِنَّمَا عَلَدُ الْإِثْمِ وَعَلَيْنَا الْحِسَابُ﴾

﴿Your duty is only to convey and on Us is the reckoning.﴾ [13:40]

﴿وَلَا تُسَبِّحُوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ ۚ كَذَلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِنْ رَبِّهِمْ تَرْجُمُهُمْ فَلْيَسُبُّهُمْ إِنَّمَا كَانَ بِقَلْبِكَ عَمَلُكَ﴾

﴿108. And insult not those whom they worship besides Allāh, lest they insult Allāh wrongfully without knowledge. Thus We have made fair seeming to each people its own doings; then to

their Lord is their return and He shall inform them of all that they used to do.﴾

The Prohibition of Insulting the False gods of the Disbelievers, So that they Do not Insult Allāh

Allāh prohibits His Messenger ﷺ and the believers from insulting the false deities of the idolators, although there is a clear benefit in doing so. Insulting their deities will lead to a bigger evil than its benefit, for the idolators might retaliate by insulting the God of the believers, Allāh, none has the right to be worshipped but He.

'Alī bin Abi Ṭalḥah said that Ibn 'Abbās commented on this Āyah [6:108]; "They (disbelievers) said, 'O Muḥammad! You will stop insulting our gods, or we will insult your Lord.' Thereafter, Allāh prohibited the believers from insulting the disbelievers' idols,

﴿فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ﴾

﴿lest they insult Allāh wrongfully without knowledge.﴾⁽¹⁾

'Abdur-Razzāq narrated that Ma'mar said that Qatādah said, "Muslims used to insult the idols of the disbelievers and the disbelievers would retaliate by insulting Allāh wrongfully without knowledge. Allāh revealed,

﴿وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ﴾

﴿And insult not those whom they worship besides Allāh.﴾⁽²⁾

On this same subject - abandoning what carries benefit to avert a greater evil - it is recorded in the Ṣaḥīḥ that the Messenger of Allāh ﷺ said,

﴿مَلْعُونٌ مَنْ سَبَّ وَالِدَيْهِ﴾

﴿Cursed is he who insults his own parents!﴾

They said, "O Allāh's Messenger! And how would a man insult his own parents?" He said,

﴿يَسُبُّ أَبَا الرَّجُلِ فَيَسُبُّ أَبَاهُ وَيَسُبُّ أُمَّهُ فَيَسُبُّ أُمَّهُ﴾

(1) At-Ṭabari 12:34.

(2) 'Abdur-Razzāq 2:215.

«He insults a man's father, and that man insults his father, and insults his mother and that man insults his mother.»^[1]

Allāh's statement,

﴿كَذَٰلِكَ رَوَّيْنَا لِكُلِّ أُمَّةٍ عَمَلَهُمْ﴾

«Thus We have made fair seeming to each people its own doings;»

means, as We made fair seeming to the idolators loving their idols and defending them, likewise We made fair seeming to every previous nation the misguidance they indulged in. Allāh's is the most perfect proof, and the most complete wisdom in all that He wills and chooses.

﴿ثُمَّ إِلَىٰ رَبِّهِمْ تَرْجِعُهُمْ﴾

«then to their Lord is their return,» gathering and final destination,

﴿فَيُنَبِّئُهُمْ بِمَا كَانُوا يَمْكُلُونَ﴾

«and He shall then inform them of all that they used to do.»

He will compensate them for their deeds, good for good and evil for evil.

﴿وَاتَّقُوا بِاللّٰهِ جَهْدَ أُنْفُسِكُمْ لَّيْسَ بِكُمْ جَاهَتُمْ إِلَٰهٌ إِلَّا جَاهَةُ اللَّهِ عِندَ اللَّهِ وَنَا يُشِيرُكُمْ إِنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ ﴿١٠٩﴾ وَقُلُوبُ أَفْعَسَتْهُمْ وَأَبْصَرُهُمْ كَمَا لَا يُؤْمِنُونَ بِهِ أُولَٰئِكَ سَئَرُوا وَكَذَّبُوا فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١١٠﴾﴾

«109. And they swear their strongest oaths by Allāh, that if there came to them a sign, they would surely believe therein. Say: "Signs are but with Allāh and what will make you perceive that (even) if it came, they will not believe?"»

«110. And We shall turn their hearts and their eyes away, as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly.»

Asking for Miracles and Swearing to Believe if They Come

Allāh states that the idolators swore their strongest oaths by Allāh,

^[1] *Faṭḥ Al-Bārī* 10:417.

﴿لَئِنْ جَاءَتْهُمْ آيَةٌ﴾

﴿that if there came to them a sign...﴾ a miracle or phenomenon,

﴿يُؤْمِنُوا بِهَا﴾

﴿they would surely believe therein.﴾ affirming its truth,

﴿قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ﴾

﴿Say: "Signs are but with Allāh."﴾ [6:109]

meaning: Say, O Muḥammad ﷺ - to those who ask you for signs out of defiance, disbelief and rebellion, not out of the desire for guidance and knowledge - "The matter of sending signs is for Allāh. If He wills, He sends them to you, and if He wills, He ignores your request." Allāh said next,

﴿وَمَا يَشْعُرُكُمْ أَنَّهُمَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ﴾

﴿And what will make you perceive that (even) if it came, they will not believe?﴾

It was said that 'you' in 'make you perceive' refers to the idolators, according to Mujāhid. In this case, the Āyah would mean, what makes you - you idolators - perceive that you are truthful in the vows that you swore? Therefore, in this recitation, the Āyah means, the idolators will still not believe if the sign that they asked for came. It was also said that 'you' in, 'what will make you perceive', refers to the believers, meaning, what will make you perceive, O believers, that the idolators will still not believe if the signs come. Allāh also said,

﴿وَمَا نَعْلَمُ آلَ فِرْعَوْنَ أَنزَلْنَاهُ﴾

﴿"What prevented you (O Iblīs) that you did not prostrate, when I commanded you?"﴾ [7:12] and,

﴿وَحَرَمْنَا عَلَىٰ قَرْيَةٍ أَفْلَحَكُنَّهَا أَنَّهُمْ لَا يَرْجِعُونَ﴾

﴿And a ban is laid on every town (population) which We have destroyed that they shall not return (to this world again).﴾ [21:95]

These Āyāt mean: 'What made you, O Iblīs, refrain from prostrating, although I commanded you to do so, and, in the

second Āyah, that village shall not return to this world again. In the Āyah above [6:109], the meaning thus becomes: What makes you perceive, O believers, who wish eagerly for the disbelievers to believe, that if the Āyāt came to them they would believe?

Allāh said next,

﴿وَنَقَلِبْ أَعْيُنَهُمْ وَانْمُكِرْهُمْ كَمَا تَزِيدُونَا بِهِ ۖ أَوَّلَ مَرَّةٍ﴾

﴿And We shall turn their hearts and their eyes away, as they refused to believe therein for the first time,﴾

Al-'Awfi said that Ibn 'Abbās said about this Āyah, "When the idolators rejected what Allāh sent down, their hearts did not settle on any one thing and they turned away from every matter (of benefit)."^[1] Mujāhid said that Allāh's statement,

﴿وَنَقَلِبْ أَعْيُنَهُمْ وَانْمُكِرْهُمْ﴾

﴿and We shall turn their hearts and their eyes away,﴾

means, We prevent them from the faith, and even if every sign came to them, they will not believe, just as We prevented them from faith the first time. Similar was said by 'Ikrimah and 'Abdur-Raḥmān bin Zayd bin Aslam. 'Ali bin Abi Ṭalḥah said that Ibn 'Abbās said, "Allāh mentions what the servants will say before they say it and what they will do before they do it. Allāh said;

﴿وَلَا يَخْبِرُكَ بِشَيْءٍ خَيْرٌ﴾

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

﴿أَنْ تَقُولَ نَحْنُ بِعَمْرٍكَ عَلَى مَا قَوْلُكَ فِي جُنُبِ آفَ﴾

﴿Lest a person should say, "Alas, my grief that I was undutiful to Allāh."﴾ [39:56] until,

﴿لَوْ أَنَّكَ لِي كَرَّةً فَأَكُونَ مِنَ الْمُحْسِنِينَ﴾

﴿"If only I had another chance, then I should indeed be among the doers of good."﴾ [39:58].

So Allāh, glory be to Him, states that if they were sent back

^[1] At-Ṭabari 12:44.

الْأَنفِثُوا

١٤٢

الْأَنفِثُوا

﴿وَلَوْ أَنَّنَا نَرَاهُمْ أَلْمَاحِكَةً وَكَلِمَةً لَّوَقَّ وَحَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ وَقُلْنَا مَا كَانُوا يَتُوبُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ وَلَكِنْ أَكْثَرُهُمْ يَجْهَلُونَ﴾ ١٤٢ ﴿وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَفْسٍ عَذَابًا شَدِيدًا إِنَّ لِيْ أَلْيِينَ مِنَ الْإِنسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْعَلُونَ﴾ ١٤٣ ﴿وَالصَّغِيرَ الْيَتِيمَ أَفْهَدُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلَيْسَ لَهُمْ مَقَرٌّ وَمُقَرَّرُونَ﴾ ١٤٤ ﴿أَفَغَيْرَ اللَّهِ ابْتَغَى حَكَمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا وَالَّذِينَ آمَنُوا بِهِمْ يُكْسِبُونَ أُنْهَ مُنْزَلٍ مِنْ رَبِّكَ بِالْحَقِّ فَلَا تَكُونُونَ مِنَ الْمُنْزَلِينَ﴾ ١٤٥ ﴿وَقَمْتُ كَلِمَتِكَ مِنْكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَتِي وَهُوَ السَّمِيعُ الْعَلِيمُ﴾ ١٤٦ ﴿وَإِنْ تُطِيعُوا أَكْثَرَكُمْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ﴾ ١٤٧ ﴿إِنْ رَبُّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْثِرِينَ﴾ ١٤٨ ﴿فَكُلُوا مِنْهُمَا ذِكْرَ اسْمِ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ﴾ ١٤٩

to life, they would not accept the guidance,

﴿وَلَوْ رَدُّوا لَعَادُوا إِنَّا بِمَا عَمِلُوا وَآثِمِينَ﴾

﴿But if they were returned, they would certainly revert to that which they were forbidden. And indeed they are liars.﴾ [6:28]

Allāh said,

﴿رَفَعْنَا آفَاتِهِمْ وَأَضَلَّاهُمْ كَمَا لَا يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ﴾

﴿And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time,﴾

meaning: 'If they were sent back to this life, they would be

prevented from embracing the guidance, just as We prevented them from it the first time, when they were in the life of this world.'^[1] Allāh said,

﴿وَنَذَرُهُمْ﴾

﴿and We shall leave them...﴾ and abandon them,

﴿فِي مَقَاتِلِهِمْ﴾

﴿in their trespass...﴾ meaning, disbelief, according to Ibn 'Abbās and As-Suddi. Abu Al-'Āliyah, Ar-Rabī' bin Anas and Qatādah said that 'their trespass' means, 'their misguidance'.

﴿يَسْمَهُونَ﴾

^[1] At-Tabari 12:45.

«to wander blindly» or playfully, according to Al-A'mash. Ibn 'Abbās, Mujāhid, Abu Al-'Āliyah, Ar-Rabi', Abu Mālik and others commented, "to wander in their disbelief."

﴿وَلَوْ أَنَّا رَزَلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَالْكُتُبَ الْغُوثَىٰ وَكَُنَّا بِعَيْنِنَا لَمَّا خُصِرُوا وَغُلِبُوا هَاهُنَا بِقُوَّةٍ فَاسْتَفْسَدُوا وَلَوْ أَنَّا رَزَلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَالْكُتُبَ الْغُوثَىٰ وَكَُنَّا بِعَيْنِنَا لَمَّا خُصِرُوا وَغُلِبُوا هَاهُنَا بِقُوَّةٍ فَاسْتَفْسَدُوا﴾

¶111. And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all things before them, they would not have believed, unless Allāh willed, but most of them behave ignorantly.¶

Allāh says: 'Had We accepted what the disbelievers asked for,' that is – those who swore their strongest oaths by Allāh that if a miracle came to them they would believe in it – 'had We sent down angels,' to convey to them Allāh's Message, in order to support the truth of the Messengers, as they asked, when they said,

﴿أَوْ نَأْتِيَ بِاللَّهِ وَالْمَلَائِكَةِ نَبِلًا﴾

«or you bring Allāh and the angels before (us) face to face.» [17:92]

﴿قَالُوا لَنْ نُؤْمِنَ حَتَّىٰ نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ﴾

¶They said: "We shall not believe until we receive the like of that which the Messengers of Allāh had received."¶ [6:124] and,

﴿وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنْزِلَ عَلَيْنَا الْكِتَابُ لَأَرْوِيَنَّ لَكُمْ أَعْيُنَكُمْ بِمَا تَعْتَدُونَ﴾

¶And those who expect not a meeting with Us said: "Why are not the angels sent down to us, or why do we not see our Lord?" Indeed they think too highly of themselves, and are scornful with great pride.¶ [25:21]

Allāh said,

﴿وَالْكُتُبَ الْغُوثَىٰ﴾

«and the dead had spoken unto them,»

This is, to inform them of the truth of what the Messengers brought them;

﴿وَجَمَعْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا﴾

﴿and We had gathered together all things before them,﴾

before their eyes, as 'Ali bin Abi Talhah and Al-'Awfi reported from Ibn 'Abbās. This is the view of Qatādah and 'Abdur-Rahmān bin Zayd bin Aslam. This Āyah means, if all nations were gathered before them, one after the other, and each one testifies to the truth of what the Messengers came with,

﴿مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ﴾

﴿they would not have believed, unless Allāh willed,﴾

for guidance is with Allāh not with them. Certainly, Allāh guides whom He wills and misguides whom He wills, and He does what He wills,

﴿لَا يَسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ﴾

﴿He cannot be questioned about what He does, while they will be questioned.﴾ [21:23],

This is due to His knowledge, wisdom, power, supreme authority and irresistibility. Similarly, Allāh said,

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

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

﴿وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ الْقَوْلِ
غُرُورًا ۚ وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ ۖ فَذَرْهُمْ وَمَا يَفْعَلُونَ ۚ ﴿١١٢﴾ وَلِتَسْقِطَ إِلَيْهِمُ الْوَيْدُ الْآزِينَ لَا
يُؤْمِنُونَ ۚ وَالْآخِرَةُ زُلْزَمَتْهُمُ وَلَٰيَتْهُمُ ۚ وَمَا هُمْ بِمُعْتَرِفِينَ ۚ﴾

﴿112. And so We have appointed for every Prophet enemies - Shayāṭīn among mankind and Jinn, inspiring one another with adorned speech as a delusion. If your Lord had so willed, they would not have done it; so leave them alone with their fabrications.﴾

﴿113. And Taṣghā to it that the hearts of those who do not believe in the Hereafter may incline to such (deceit), and that

they may remain pleased with it, and that they may commit what they are committing.﴾

Every Prophet Has Enemies

Allāh says, just as We made enemies for you, O Muḥammad, who will oppose and rebel against you and become your adversaries, We also made enemies for every Prophet who came before you. Therefore, do not be saddened by this fact. Allāh said in other Āyāt:

﴿وَلَقَدْ كُذِّبَتْ رُسُلٌ مِنْ قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَأُوذُوا﴾

﴿Verily, Messengers were denied before you, but with patience they bore the denial, and they were hurt...﴾ [6:34], and,

﴿مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ﴾

﴿Nothing is said to you except what was said to the Messengers before you. Verily, your Lord is the Possessor of forgiveness, and (also) the Possessor of painful punishment.﴾ [41:43] and,

﴿وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِنَ الْمُجْرِمِينَ﴾

﴿Thus have We made for every Prophet an enemy among the criminals.﴾ [25:31].

Waraqah bin Nawfal said to Allāh's Messenger ﷺ, "None came with what you came with but he was the subject of enmity."^[1]

Allāh's statement,

﴿شَٰطِطِينَ الْإِنسِ﴾

﴿Shayāṭīn among mankind...﴾ refers to,

﴿عَدُوًّا﴾

﴿enemies...﴾ meaning, the Prophets have enemies among the devils of mankind and the devils of the Jinns. The word, *Shayṭān*, describes one who is dissimilar to his kind due to his or her wickedness. Indeed, only the *Shayāṭīn*, may Allāh humiliate and curse them, from among mankind and the Jinns oppose the Messengers. 'Abdur-Razzāq said that Ma'mar

[1] Al-Bukhārī no: 3

narrated that Qatadah commented on Allāh's statement,

﴿شَیْطَانٍ آتَيْنِ الْإِنسَ وَالْجِنَّ﴾

﴿Shayātīn (devils) among mankind and Jinn...﴾

"There are devils among the Jinns and devils among mankind who inspire each other."

Allāh's statement,

﴿يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا﴾

﴿inspiring one another with adorned speech as a delusion.﴾

means, they inspire each other with beautified, adorned speech that deceives the ignorant who hear it,

﴿وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ﴾

﴿If your Lord had so willed, they would not have done it;﴾

for all this occurs by Allāh's decree, will and decision, that every Prophet had enemies from these devils,

﴿فَذَرْنَهُمْ وَمَا يَفْتَرُونَ﴾

﴿so leave them alone with their fabrications.﴾

and lies. This Āyah orders patience in the face of the harm of the wicked and to trust in Allāh against their enmity, for, "Allāh shall suffice for you (O Muḥammad) and aid you against them." Allāh's statement,

﴿وَلْيَصْنِ إِلَىٰ﴾

﴿And Taṣghā to it.﴾

means, according to Ibn 'Abbās, "incline to it."^[1]

﴿الْقُلُوبِ لَا يَوْمَنُوتُ بِالْآخِرَةِ﴾

﴿the hearts of those who do not believe in the Hereafter...﴾

their hearts, mind and hearing. As-Suddi said that this Āyah refers to the hearts of the disbelievers.^[2]

﴿وَلْيَرْضَوْا﴾

﴿And that they may remain pleased with it.﴾

[1] At-Ṭabari 12:58

[2] At-Ṭabari 12:59

they like and adore it. Only those who disbelieve in the Hereafter accept this evil speech, being enemies of the Prophets, etc., just as Allāh said in other *Āyāt*,

﴿إِنَّكَ وَمَا تُعْبُدُ مِنْ دُونِ اللَّهِ عَلَىٰ يَمِينٍ ۖ وَإِلَّا مَنْ هُوَ مَالِكُ الْيَمِينِ ۖ﴾

«So, verily, you (pagans) and those whom you worship (idols). Cannot lead astray. Except those who are predestined to burn in Hell!» [37:161-163] and,

﴿إِنَّكَ لَبِىَّرَ قَوْلٍ مَّخْلُوبٍ ۚ يُوَفَّىٰ عَنْهُ مِمَّا أَكَلُ ۚ﴾

«Certainly, you have different ideas. Turned aside therefrom is he who is turned aside.» [51:8-9]

Allāh said;

﴿وَلْيَفْعَلُوا مَا هُمْ مُفْعَلُونَ﴾

«And that they may commit what they are committing.»

meaning, "let them earn whatever they will earn", according to 'Alī bin Abī Ṭāḥah who reported this from Ibn 'Abbās.^[1] As-Suddi and Ibn Zayd also commented, "Let them do whatever they will do."^[2]

﴿أَفَتَسْتَبْرِئُونَ مِنْهُ بَلْ أُمِرَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقُرْآنُ أَنْ يَتَذَكَّرُوا ۖ أَلَمْ يَكُنْ لَهُمْ آيَاتُ أَنْ يَحْكُمُوا بِرَأْيِ اللَّهِ ۚ إِنَّهُمْ قَوْمٌ مُّسْرِئُونَ ۚ﴾
﴿وَلَا تَكُونُوا مِنَ الْمُمْتَرِينَ ۚ وَتَمَتَّ كَيْتُ رَبِّكَ ۚ﴾
﴿وَمَا يَنْفَعُكُمْ دِينُ الْيَوْمِ إِذْ تُتْعَذَرُونَ ۚ﴾

«114. [Say:] "Shall I seek a judge other than Allāh while it is He Who has sent down unto you the Book, explained in detail." Those unto whom We gave the Scripture know that it is revealed from your Lord in truth. So be not you of those who doubt.»

«115. And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words. And He is the All-Hearer, the All-Knower.»

Allāh tells His Prophet ﷺ to say to these polytheists who worship others besides Allāh,

[1] At-Ṭabari 12:59

[2] At-Ṭabari 12:60

﴿أَفَتَبْتَ بَيْنَهُمَا﴾

«Shall I seek a judge other than Allāh...» between you and I,

﴿وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا﴾

«while it is He Who has sent down unto you the Book, explained...» in detail,

﴿وَالَّذِينَ آمَنُوا بِالْكِتَابِ﴾

«and those unto whom We gave the Scripture» the Jews and the Christians,

﴿يَعْلَمُونَ أَنَّهُ مُنْزَّلٌ مِنْ رَبِّكَ بِالْحَقِّ﴾

«know that it is revealed from your Lord in truth.»

because the previous Prophets have conveyed the good news of you coming to them. Allāh's statement,

﴿فَلَا تَكُونَنَّ مِنَ الْمُتَشَكِّكِينَ﴾

«So be not you of those who doubt.» is similar to His other statement,

﴿إِنْ كُنْتَ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَتَلِ الَّذِينَ يَقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ فَقَدْ جَاءَكَ

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿٩٤﴾﴾

«So if you are in doubt concerning that which We have revealed unto you, then ask those who are reading the Book before you. Verily, the truth has come to you from your Lord. So be not of those who doubt (it).» [10:94]

The conditional 'if' in this Āyah does not mean that 'doubt' will ever occur to the Prophet ﷺ. Allāh said,

﴿وَنُفِثَ كَلِمَتُ رَبِّكَ وَصَدَقَ وَعْدًا﴾

«And the Word of your Lord has been fulfilled in truth and in justice.»

Qatādah commented, "In truth concerning what He stated and in justice concerning what He decided."^[1] Surely, whatever Allāh says is the truth and He is Most Just in what

[1] At-Ṭabari 12:63

He commands. All of Allāh's statements are true, there is no doubt or cause for speculation about this fact, and all His commandments are pure justice, besides which there is no justice. All that He forbade is evil, for He only forbids what brings about evil consequences. Allāh said in another Āyah,

﴿يَأْمُرُهُم بِالْعُرُوبِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ﴾

﴿He commands them with good; and forbids them from evil...﴾
[7:157] until the end of the Āyah.

﴿لَا مَبْدَلَ لِكَلِمَاتِهِ﴾

﴿None can change His Words.﴾ meaning, none can avert Allāh's judgment whether in this life or the Hereafter,

﴿وَهُوَ السَّمِيعُ﴾

﴿And He is the All-Hearer,﴾ Hearing, His servants' statements,

﴿الْعَلِيمُ﴾

﴿The All-Knower.﴾ of their activities and lack of activity, Who awards each according to their deeds.

﴿وَمَنْ تَتَّبِعْ أَكْثَرَ مِنْ فِي الْأَرْضِ مُضِلُّكَ عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ

إِلَّا يَخْرُصُونَ ﴿١١٦﴾ إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِ اللَّهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١١٧﴾﴾

﴿116. And if you obey most of those on the earth, they will mislead you far away from Allāh's path. They follow nothing but conjecture, and they do nothing but lie.﴾

﴿117. Verily, your Lord! It is He Who knows best who strays from His way, and He knows best the rightly guided.﴾

Most People are Misguided

Allāh states that most of the people of the earth, are misguided. Allāh said in other Āyāt,

﴿وَلَقَدْ سَلَّ قَبْلَهُمْ أَكْثَرُ الْأَوَّلِينَ ﴿٧١﴾﴾

﴿And indeed most of the men of old went astray before them.﴾
[37:71] and,

﴿وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٠٣﴾﴾

﴿And most of mankind will not believe even if you eagerly desire it.﴾[12:103]

وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ وَإِنَّ كَثِيرًا لَيُضِلُّونَ بِأَهْوَاءِهِمْ بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ﴿١١٨﴾ وَذَرُوا ظَهْرَ الْأَثَرِ وَبَاطِنَهُ إِنَّ الَّذِينَ يَكْسِبُونَ الْأَثَرَ سَيَجْزَوْنَ بِمَا كَانُوا يَقْتَرُونَ ﴿١١٩﴾ وَلَا تَأْكُلُوا مِمَّا كَانَتْ تَرْتَدُّ عَنْهُ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَى أَوْلِيَآئِهِمْ لِيُجْنِدُوا لَكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ﴿١٢٠﴾ أَوْ مَن كَانَ مِيسًا فَأَحْيَيْنَاهُ وَجَعَلْنَاهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَن مَّثَلَهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٢١﴾ وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْثَرَ مُنْجٍ مِنْهَا لِيَسْكَرُوا فِيهَا وَمَا يَتَعَكَّرُونَ إِلَّا أَنْفُسِهِمْ وَمَا يَشْعُرُونَ ﴿١٢٢﴾ وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا إِنَّا تُومِنُ حَتَّى تَأْتِيَنَا آيَةٌ رُّسُلِ اللَّهِ أَلَمْ يَعْلَمُوا حَيْثُ يَعْصِلُ رِسَالَتَهُ سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَتَعَكَّرُونَ ﴿١٢٣﴾

They are misguided, yet they have doubts about their way, and they rely on wishful thinking and delusions.

﴿إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ﴾

﴿They follow nothing but conjecture, and they do nothing but lie.﴾

Thus, they fulfill Allāh's decree and decision concerning them,

﴿هُوَ أَعْلَمُ مَنْ يَعْمَلُ فِي سِتْرِهِ﴾

﴿It is He Who knows best who strays from His way.﴾ and facilitates that for him,

﴿وَهُوَ أَعْلَمُ بِالْمُنْتَهِينَ﴾

﴿And He knows best the rightly guided.﴾ He facilitates that for them, all of them are facilitated for what He created them.

﴿تَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ﴾ وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ وَإِنَّ كَثِيرًا لَيُضِلُّونَ بِأَهْوَاءِهِمْ بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ﴿١١٨﴾

﴿118. So eat of that on which Allāh's Name has been mentioned, if you are believers in His Āyat.﴾

﴿119. And why should you not eat of that on which Allāh's Name has been mentioned, while He has explained to you in detail what is forbidden to you, except under compulsion of necessity? And surely, many do lead astray by their own desires through lack of knowledge. Certainly your Lord knows

best the transgressors.﴾

Allowing What was Slaughtered in the Name of Allāh

This is a statement of permission from Allāh, for His servants, allowing them to eat the slaughtered animals wherein His Name was mentioned when slaughtering them. It is understood from it that He has not allowed that over which Allāh's Name was not mentioned when slaughtering. This was the practice of the pagans of Quraysh who used to eat dead animals and eat what was slaughtered for the idols.

Allāh next encourages eating from the meat of sacrificed animals on which His Name was mentioned upon slaughtering,

﴿وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِّرَ أَنْتُمْ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ﴾

﴿And why should you not eat of that on which Allāh's Name has been mentioned, while He has explained to you what is forbidden to you...﴾

meaning, He has explained and made clear to you what He has prohibited for you in detail,

﴿إِلَّا مَا اضْطُرِرْتُ إِلَيْهِ﴾

﴿except under compulsion of necessity.﴾

In which case, you are allowed to eat whatever you can find. Allāh next mentions the ignorance of the idolators in their misguided ideas, such as eating dead animals and what was sacrificed while other than Allāh's Name was mentioned when slaughtering them. Allāh said,

﴿وَإِنْ كَثِيرًا لَّيْلُونَ بِأَهْوَاءِهِمْ بِتَرَفٍ عَلَيْهِمْ وَإِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُنْفَرِينَ﴾

﴿And surely, many do lead astray by their own desires through lack of knowledge. Certainly your Lord knows best the transgressors.﴾

He has complete knowledge of their transgression, lies and inventions.

﴿وَذَرُوا ظُلُمَ الْإِنْمِرِ وَظُلُمَةُ إِنَّ الْآيَاتِ يَكْسِبُونَ الْإِنْمِرَ سَجَرُونَ بِمَا كَانُوا يَفْعَلُونَ﴾

﴿120. Leave sin, open and secret. Verily, those who commit sin will get due recompense for that which they used to commit.﴾

Mujāhid said that,

﴿وَذَرُوا ظَهْرَ الْإِثْمِ وَبَاطِنَهُ﴾

«Leave evil, open and secret...»

refers to all kinds of sins committed in public and secret.^[1] Qatādah said that,

﴿وَذَرُوا ظَهْرَ الْإِثْمِ وَبَاطِنَهُ﴾

«Leave sin, open and secret...»

encompasses sins committed in public and secret, whether few or many.^[2] In another statement, Allāh said,

﴿قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ﴾

«Say: "(But) the things that my Lord has indeed forbidden are Al-Fawāhish (evil sins) whether committed openly or secretly.» [7:33]

This is why Allāh said,

﴿إِنَّ الَّذِينَ يَكْسِبُونَ الْإِثْمَ سَجِرُونَ بِمَا كَانُوا يَفْعَلُونَ﴾

«Verily, those who commit sin will get due recompense for that which they used to commit.»

Whether the sins they committed were public or secret, Allāh will compensate them for these sins. Ibn Abi Hātim recorded that An-Nawwās bin Sam‘ān said, "I asked Allāh's Messenger ﷺ about Al-Ithm. He said,

«إِثْمٌ مَا خَالَفَ فِي صَدْرِكَ وَكَرِهْتَ أَنْ يَطَّلِعَ النَّاسُ عَلَيْهِ»

«The sin is that which you find in your heart and you dislike that people become aware of it.»^[3]

﴿وَلَا تَأْكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ عَلَيْهِ رِزْقٌ وَإِنَّ الْبَاطِلَ لَيُؤْحِنُ إِلَىٰ أُفُوقِهِمْ لِيُجْهَلَ لَهُمْ وَإِنْ أَفْتَرْتُمْ لَكُمْ عَذَابٌ عَظِيمٌ﴾

«121. Eat not of that on which Allāh's Name has not been pronounced, for surely it is disobedience. And certainly, the Shayāṭīn do inspire their friends to dispute with you, and if you

[1] Aṭ-Ṭabari 12:73

[2] Aṭ-Ṭabari 12:72

[3] Muslim 4:1980

obey them, then you would indeed be polytheists.﴾

The Prohibition of what was Slaughtered in other than Allāh's Name

This Āyah is used to prove that slaughtered animals are not lawful when Allāh's Name is not mentioned over them – even if slaughtered by a Muslim. The Āyah about hunting game,

﴿كُلُوا مِمَّا آتَاكُمْ مِنْهُنَّ وَذَكِّرُوا اسْمَ اللَّهِ عَلَيْهِ﴾

﴿So eat of what they (trained hunting dogs or birds of prey) catch for you, but pronounce the Name of Allāh over it.﴾ [5:4]

supports this. The Āyah here emphasized this ruling, when Allāh said,

﴿وَالَّذِي نَفْسِي﴾

﴿for surely it is disobedience.﴾

They say that "it" refers to eating it, and others say that it refers to the sacrifice for other than Allāh. There are various Ḥadīths that order mentioning Allāh's Name when slaughtering and hunting. The Ḥadīth narrated by 'Adi bin Ḥatīm and Abu Thālabah (that the Prophet ﷺ said);

«إِذَا أَرْسَلْتَ كَلْبَكَ الْمُعَلَّمِ وَذَكَرْتَ اسْمَ اللَّهِ عَلَيْهِ فَكُلْ مَا آتَاكَ عَلَيْهِ»

«When you send your trained hunting dog and mention Allāh's Name on releasing it, then eat from whatever it catches for you.»

This Ḥadīth was collected in the Two Ṣaḥīḥs.^[1] The Rāfi' bin Khadīj narrated that the Prophet ﷺ said;

«مَا أَنْهَرَ الدَّمَ وَذُكِرَ اسْمُ اللَّهِ عَلَيْهِ فَكُلُوهُ»

«You can use what would make blood flow (i.e., slaughter) and you can eat what is slaughtered and the Name of Allāh is mentioned at the time of slaughtering.»

This Ḥadīth was also collected in the Two Ṣaḥīḥs.^[2] Ibn Mas'ūd narrated that Allāh's Messenger ﷺ said to the Jinns.

«لَكُمْ كُلُّ عَظْمٍ ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ»

[1] Faḥ Al-Bāri 9:524 and 9:137 and Muslim 3:1529 and 3:1532

[2] Faḥ Al-Bāri 9:546 and Muslim 3:1558

«(For food) you have every bone on which Allāh's Name was mentioned on slaughtering.» Muslim collected this Ḥadīth.^[1]

Jundub bin Sufyān Al-Bajali said that the Messenger of Allāh ﷺ said,

«مَنْ ذَبَحَ قَبْلَ أَنْ يُصَلِّيَ فَلْيَذْبَحْ مَكَانَهَا أُخْرَى، وَمَنْ لَمْ يَكُنْ ذَبَحَ، حَتَّى صَلَّيْنَا فَلْيَذْبَحْ بِاسْمِ اللَّهِ»

«Whoever slaughtered before he prayed (the 'Id prayer), let him slaughter another sacrifice in its place. Whoever did not offer the sacrifice before we finished the prayer, let him slaughter and mention Allāh's Name.» The Two Ṣaḥīḥs recorded this Ḥadīth.^[2]

The Devil's Inspiration

Allāh said,

﴿وَالشَّيْطَانُ يُوْحَىٰ إِلَىٰ أَتْلَافِهِمْ﴾

«And certainly, the Shayāṭīn do inspire their friends to dispute with you,»

Ibn Abi Ḥātim recorded that Abu Ishāq said that a man said to Ibn 'Umar that Al-Mukhtār claimed that he received revelation. So Ibn 'Umar said, "He has said the truth," and recited this Āyah,

﴿وَالشَّيْطَانُ يُوْحَىٰ إِلَىٰ أَتْلَافِهِمْ﴾

«And certainly, the Shayāṭīn do inspire their friends...»^[3]

Abu Zamīl said, "I was sitting next to Ibn 'Abbās at a time when Al-Mukhtār bin Abi 'Ubayd was performing Ḥajj. So a man came to Ibn 'Abbās and said, 'O Ibn 'Abbās! Abu Ishāq (Al-Mukhtār) claimed that he received revelation this night.' Ibn 'Abbās said, 'He has said the truth.' I was upset and said, 'Ibn 'Abbās says that Al-Mukhtār has said the truth?' Ibn 'Abbās replied, 'There are two types of revelation, one from

[1] Muslim 1:332

[2] Faṭḥ Al-Bārī 9:546 and Muslim 3:1551

[3] Ibn Abi Ḥātim 4:1379

Allāh and one from the devil. Allāh's revelation came to Muḥammad ﷺ, while the *Shayṭān's* revelation comes to his friends.' He then recited,

﴿وَالَّذِينَ الشَّيْطَانُ يُوحِي إِلَيْكَ أُلُوهًا يَهُودَ﴾

«And certainly, the *Shayṭān* do inspire their friends...»^[1]

We also mentioned Ikrimah's commentary on the *Āyah*,

﴿يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا﴾

«Inspiring one another with adorned speech as a delusion.»

Allāh said next,

﴿يُجَادِلُوكُمْ﴾

«to dispute with you,» Ibn Jarīr recorded that Ibn 'Abbās commented;

﴿وَلَا تَأْكُلُوا مِمَّا زَكَّرَ بِكُمْ أَنَّهُ أُلُوهٌ عَلَيْهِ﴾

«Eat not of that on which Allāh's Name has not been mentioned...» until,

﴿يُجَادِلُوكُمْ﴾

«...to dispute with you,» "The devils inspire their loyal supporters, 'Do you eat from what you kill but not from what Allāh causes to die?'"^[2]

As-Suddi said; "Some idolators said to the Muslims, 'You claim that you seek Allāh's pleasure. Yet, you do not eat what Allāh causes to die, but you eat what you slaughter?' Allāh said,

﴿وَالَّذِينَ أَطَعْتُم مَّا أَطَعْتُمُوهُمْ﴾

«and if you obey them...», and eat dead animals,

﴿إِنَّكُمْ لَكَاكِرُونَ﴾

«then you would indeed be polytheists.»^[3]

Similar was said by Mujāhid, Aḍ-Ḍaḥḥāk and several others

[1] Aṭ-Ṭabari 12:86

[2] Aṭ-Ṭabari 12:81

[3] Aṭ-Ṭabari 12:81

among scholars of the Salaf.^[1]

Giving Preference to Anyone's Saying Over the Legislation of Allāh is Shirk

Allāh's statement,

﴿وَلِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ﴾

﴿and if you obey them, then you would indeed be polytheists.﴾

means, when you turn away from Allāh's command and Legislation to the saying of anyone else, preferring other than what Allāh has said, then this constitutes *Shirk*. Allāh said in another *Āyah*,

﴿تَتَّخِذُوا أَحْبَابَهُمْ وَرُفَعَتَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ﴾

﴿They (Jews and Christians) took their rabbis and their monks to be their lords besides Allāh.﴾[9:31]

In explanation of this *Āyah*, At-Tirmidhi recorded that 'Adi bin Hātim said, "O Allāh's Messenger! They did not worship them." The Prophet ﷺ said,

«بَلَى إِنَّهُمْ أَحَلُّوا لَهُمُ الْحَرَامَ وَحَرَّمُوا عَلَيْهِمُ الْحَلَالَ فَاتَّبَعُوهُمْ فَذَلِكَ عِبَادَتُهُمْ
إِيَّاهُمْ»

«Yes they did. They (monks and rabbis) allowed the impermissible for them and they prohibited the lawful for them, and they followed them in that. That was their worship of them.»^[2]

﴿أَوَمَنْ كَانَ مَيِّتًا فَاحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ
لَيْسَ بِضَافِقٍ مِنْهَا كَذَلِكَ زَيْنَ لِلْكَافِرِينَ مَا كَانُوا يَعْلَمُونَ﴾

﴿122. Is he who was dead, and We gave him life, and set for him a light, whereby he can walk among men – like him who is in the darkness from which he can never come out? Thus it is made fair seeming to the disbelievers that which they used to do.﴾

[1] At-Tabari 12:80

[2] Tuhfat Al-Ahwadhi 8:492

The Parable of the Disbeliever and the Believer

This is an example that Allāh has given of the believer who was dead, meaning, wandering in confusion and misguidance. Then, Allāh brought life to him, by bringing life to his heart with faith, guiding him to it and guiding him to obeying His Messengers,

﴿وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّارِ﴾

﴿And set for him a light whereby he can walk amongst men.﴾

for he became guided to where he should go and how to remain on the correct path. The light mentioned here is the Qur'ān, according to Ibn 'Abbās, as Al-'Awfi and Ibn Abi Ṭalhah reported from him.^[1] As-Suddi said that the light mentioned here is Islām.^[2] Both meanings are correct.

﴿كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ﴾

﴿Like him who is in the darkness﴾ of ignorance, desires and various types of deviation,

﴿لَيْسَ بِخَارِجٍ مِنْهَا﴾

﴿From which he can never come out?﴾ for he is unable to find a way out from what he is in. In *Musnad Ahmad*, it is recorded that the Prophet ﷺ said;

«إِنَّ اللَّهَ خَلَقَ خَلْقَهُ فِي ظُلْمَةٍ، ثُمَّ رَشَّ عَلَيْهِمْ مِنْ نُورِهِ، فَمَنْ أَصَابَهُ ذَلِكَ النُّورُ اهْتَدَى، وَمَنْ أَخْطَأَهُ ضَلَّ»

«Allāh created creation in darkness, then He showered His Light upon them. Whoever was struck by that light is guided, whoever it missed is astray.»^[3]

Allāh said in other Āyāt,

﴿اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ
الطَّاغُوتُ يُخْرِجُهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا
خَالِدُونَ﴾

[1] Aṭ-Ṭabari 12:91.

[2] Aṭ-Ṭabari 12:91.

[3] Aḥmad 2:176

﴿وَكَذَٰلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْثَرَ شُرَيْكِهِاِ لِيَتَعَكَرُوا فِيْهَا وَهُمْ يَحْكُمُونَ إِلَّا
 بِأَنفُسِهِمْ وَمَا يُنْتَهُونَ﴾ ﴿١٢٣﴾ وَلَا جَآءَهُمْ نَاصِيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّىٰ نُؤْتَىٰ رِسَالًا مِّمَّا أُوتِيَ رُسُلُ اللَّهِ
 اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ سُبْحٰنَ الَّذِيْنَ أَجْمَلُوا صَعَارًا عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ
 بِمَا كَانُوا يَمْكُرُونَ﴾ ﴿١٢٤﴾

﴿123. And thus We have set up in every town great ones of its wicked people to plot therein. But they plot not except against themselves, and they perceive (it) not.﴾

﴿124. And when there comes to them a sign they say: "We shall not believe until we receive the like of that which the Messengers of Allāh received." Allāh knows best with whom to entrust His Message. Humiliation and disgrace from Allāh and a severe torment will overtake the criminals for that which they used to plot.﴾

Evil Plots of the Leaders of the Criminals and their Subsequent Demise

Allāh says: Just as We appointed chiefs and leaders for the criminals who call to disbelief, hinder from the path of Allāh, and oppose and defy you in your town, O Muḥammad. Such was also the case with the Messengers before you, who were tested with the same. But the good end was always theirs.' Allāh said in other Āyāt,

﴿وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ الْمُجْرِمِينَ﴾

﴿Thus have We made for every Prophet an enemy among the criminals.﴾ [25:31]

Allāh said,

﴿وَإِذَا أَرَدْنَا أَن نَّهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيْهَا فَفَسَقُوا فِيْهَا﴾

﴿And when We decide to destroy a town, We send a definite order to those among them who lead a life of luxury, and they transgress therein.﴾ [17:16]

meaning, We command them to obey Us, but they defy the command and as a consequence, We destroy them. It was also said that, "We send a definite order", in the last Āyah means, "We decree for them," as Allāh stated here

﴿يَسْكُرُوا فِيهَا﴾

﴿to plot therein.﴾

Ibn Abi Talḥah reported that Ibn 'Abbās explained the Āyah

﴿أَكْبَرُ مُجْرِمِيهَا يَسْكُرُوا فِيهَا﴾

﴿...great ones of its wicked people to plot therein.﴾

"We give the leadership to these wicked ones and they commit evil in it. When they do this, We destroy them with Our torment."

Mujāhid and Qatādah said that in the Āyah,

﴿أَكْبَرُ مُجْرِمِيهَا﴾

﴿great ones﴾ refers to leaders.^[1] I say that this is also the meaning of Allāh's statements,

﴿وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوعًا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿٣٤﴾ وَقَالُوا غَرُّ أَكْثَرُ أَمْوَالِنَا وَأَوْلَادُنَا وَمَا غَرُّ بِمُعْذِيبِنَا ﴿٣٥﴾﴾

﴿And We did not send a warner to a township, but those who were given the worldly wealth and luxuries among them, said: "We believe not in what you have been sent with." And they say: "We have too much wealth and too many children and we are not going to suffer punishment."﴾ [34:34-35]

And,

﴿وَكَذَٰلِكَ مَا أَرْسَلْنَا مِن قَبْلِكَ فِي قَرْيَةٍ مِّن نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوعًا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ مِثْلِ هَٰذَا ﴿٤٣﴾ وَنَحْنُ بِمَا نَعْمَدُونَ ﴿٤٤﴾﴾

﴿And similarly, We sent not a warner before you to any town but the luxurious ones among them said: "We found our fathers following a certain way and religion, and we will indeed follow their footsteps."﴾ [43:23]

'Plot' in the Āyah [6:123] refers to beautified speech and various actions with which the evil ones call to misguidance. Allāh said about the people of Prophet Nuh, peace be upon him,

^[1] Aṭ-Ṭabari 12:94.

﴿وَنَكَرُوا نَكَرًا عَظِيمًا﴾

﴿And they have plotted a mighty plot.﴾ [71:22]

Allāh said,

﴿وَلَوْ رَزَقْنَاهُ مِنَ الظَّالِمِينَ تَوَقُّوهُمْ عِنْدَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَىٰ بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ اسْتَضَمُّوهُمُ لِلَّذِينَ اسْتَكْبَرُوا لَوْلَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ ﴿٧١﴾ قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتَضَمُّوهُمُ أَفَنُكَرُ عَنْ آلِهَتِنَا بِمَا إِذْ جَاءَنَا بِكَ كُفْرًا مُّجْرِمِينَ ﴿٧٢﴾ وَقَالَ الَّذِينَ اسْتَضَمُّوهُمُ لِلَّذِينَ اسْتَكْبَرُوا بَلْ سَكَرَ الْيَلْبُ وَالنَّهَارُ إِذْ تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ وَنَجْمَلَ لَهُ أَندَادًا﴾

﴿But if you could see when the wrongdoers will be made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we should certainly have been believers." And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you? Nay, but you were criminals." Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allāh and set up rivals for Him!"﴾ [34:31-33].

Ibn Abi Hātim reported that Ibn Abi 'Umar said that Sufyān said, "Every 'plot' mentioned in the Qur'ān refers to actions." Allāh's statement,

﴿وَمَا يَنْكُرُونَ إِلَّا بِأَنْفُسِهِمْ وَمَا يَشْعُرُونَ﴾

﴿But they plot not except against themselves, and they perceive (it) not.﴾

means, the harm of their wicked plots, as well as misguiding those whom they lead astray, will only strike them. Allāh said in other Āyāt,

﴿وَلِيَحْمِلُوا أَثْقَالَهُمْ وَأَثْقَالًا مَعَ أَثْقَالِهِمْ﴾

﴿And verily, they shall bear their own loads, and other loads besides their own.﴾ [29:13] and,

﴿وَمِنْ أَثْقَارِ الَّذِينَ يُبْلَوْنَهُمْ بِغَيْرِ عِلْمٍ وَلَا سَكَاةٍ مَا يَرْجُونَ﴾

﴿And also of the burdens of those whom they misled without knowledge. Evil indeed is that which they shall bear!﴾ [16:25].

Allāh said;

﴿وَإِنَّمَا جَاءَهُمْ بَآئِلَةٌ فَكَفَرُوا كَمَا كَفَرُوا بِرُسُلِ اللَّهِ﴾

﴿And when there comes to them a sign they say: "We shall not believe until we receive the like of that which the Messengers of Allāh received."﴾

When there comes to them a sign they say,

﴿لَنْ نُؤْمِنَ حَتَّى نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ﴾

﴿"We shall not believe until we receive the like of that which the Messengers of Allāh received."﴾

until the angels bring us the Message from Allāh, just as they brought it to the Messengers. In another Āyah, Allāh said,

﴿وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا أُرْسِلْ عَلَيْنا غَاشِقَةٌ أَوْ سَاحِلٌ مِّنَ السَّيْلِ﴾

﴿And those who expect not a meeting with Us said: "Why are not the angels sent down to us, or why do we not see our Lord?"﴾ [25:21].

Allāh's statement,

﴿اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ﴾

﴿Allāh knows best with whom to entrust His Message.﴾

means, He knows best with whom His Message should be given and which of His creatures are suitable for it. Allāh said in other Āyāt,

﴿وَقَالُوا لَوْلَا نَزَّلَ هَٰذَا الْقُرْآنُ عَلَىٰ رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ ۚ أَتَمُرُّ بِقُيُومٍ صَغِيرٍ وَقَدْ صَدَقَ بِهِ رَجُلٌ﴾

﴿And they say: "Why is not this Qur'ān sent down to some great man of the two towns?" Is it they who would portion out the mercy of your Lord?﴾ [43:31-32].

They said, why was not this Qur'ān revealed to a mighty, respectable leader, honored by us,

﴿مِّنَ الْقَرْيَتَيْنِ﴾

﴿...from one of the two towns?﴾

Of Makkah and Aṭ-Ṭā'if. This is because they, may Allāh curse them, belittled the Messenger ﷺ out of envy,

transgression, rebellion and defiance. Allāh described them,

﴿وَإِذَا رَأَوْكَ إِتَّخَذُوكَ إِلَّا مَرْوًا أَهَذَا الَّذِي بَعَثَ اللَّهُ رَسُولًا ۖ﴾

﴿And when they see you, they only mock: "Is this the one whom Allāh has sent as a Messenger?"﴾ [25:41] and

﴿وَإِذَا رَمَاكَ الَّذِينَ كَفَرُوا إِتَّخَذُوكَ إِلَّا مَرْوًا أَهَذَا الَّذِي يَذْكُرُ آلِهَتَكُمْ
وَقَدْ يَذْكُرُ الَّذِينَ هُمْ كَافِرُونَ ۖ﴾

﴿And when those who disbelieved see you, they only mock at you: "Is this the one who talks about your gods?" While they disbelieve at the mention of the Most Gracious (Allāh).﴾ [21:36], and,

﴿وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فَأَمَّا بِالَّذِينَ كَفَرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ۖ﴾

﴿Indeed Messengers were mocked before, but the scoffers were surrounded by that, whereat they used to mock.﴾ [21:41]

The Disbelievers Admit to the Prophet's Nobility of Lineage

The disbelievers did all of this although they admitted to the Prophet's virtue, honorable lineage, respectable ancestry and purity of household and upbringing, may Allāh, His angels, and the believers send blessings upon him. The disbelievers used to call the Prophet ﷺ, before he received revelation, 'Al-Amīn' – the Truthful. The leader of the Quraysh disbelievers, Abu Sufyān, had to admit to this fact when Heraclius, emperor of Rome, asked him, "How honorable is his (the Prophet's) ancestral lineage among you?" Abu Sufyān answered, "His ancestry is highly regarded among us." Heraclius asked, "Do you find that he lied, before he started his mission?" Abu Sufyān replied, "No." The emperor of Rome relied on the honor and purity of the Prophet ﷺ to recognize the truth of his prophethood and what he came with.

Imām Ahmad recorded that Wāthilah bin Al-Asqa' said that the Messenger of Allāh ﷺ said,

«إِنَّ اللَّهَ اصْطَفَى مِنْ وَلَدِ إِبْرَاهِيمَ إِسْمَاعِيلَ، وَاصْطَفَى مِنْ بَنِي إِسْمَاعِيلَ بَنِي كِنَانَةَ
وَاصْطَفَى مِنْ بَنِي كِنَانَةَ قُرَيْشًا وَاصْطَفَى مِنْ قُرَيْشٍ بَنِي هَاشِمٍ وَاصْطَفَانِي مِنْ بَنِي
هَاشِمٍ»

‘Verily, Allāh has chosen Ismā’il from the offspring of Ibrāhīm, Bani Kinānah from the offspring of Ismā’il, Quraysh from Bani Kinānah, Bani Hāshim from Quraysh and, He has chosen me from Bani Hāshim.’^[1]

Muslim recorded this *Ḥadīth*.^[2] Al-Bukhārī recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«بُعِثْتُ مِنْ خَيْرِ قُرُونِ بَنِي آدَمَ قَرْنَا قَرْنَا، حَتَّى بُعِثْتُ مِنَ الْقَرْنِ الَّذِي كُنْتُ فِيهِ»

‘I was chosen from a succession of the best generations of the Children of Ādam, until the generation I was sent in.’^[3]

Allāh’s said,

«سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ»

«Humiliation and disgrace from Allāh and a severe torment will overtake the criminals...»

This is a stern threat and sure promise from Allāh for those who arrogantly refrain from obeying His Messengers and adhering to what they came with. On the Day of Resurrection, they will suffer humiliation and eternal disgrace before Allāh, because they were arrogant in the worldly life. This is why it is befitting that they earn disgrace on the Day of Resurrection. Allāh said in another *Āyah*,

«إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ»

«Verily, those who scorn My worship, they will surely enter Hell in humiliation!» [40:60]

disgrace and dishonor. Allāh said next,

«وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَسْكُرُونَ»

«and a severe torment for that which they used to plot.»

Since plotting usually takes place in secret and involves treachery and deceit, the disbelievers were recompensed with severe torment from Allāh on the Day of Resurrection, as a just reckoning,

«وَلَا يَخْلِفُ رَبُّكَ آمَنًا»

[1] Aḥmad 4:107.

[2] Muslim 4:1682.

[3] Faḥ Al-Bārī 6:653.

﴿١٢٥﴾

١٢٤

﴿١٢٤﴾

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ، يَتَّبِعْ صِدْرَهُ، لِلْإِسْلَامِ، وَمَنْ يُرِدْ أَنْ يُضِلَّهُ، يُجْعَلْ صِدْرُهُ، ضَيْقًا حَرِيكًا، كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ، كَذَلِكَ يُجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ ﴿١٢٥﴾ وَهَذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا، قَدْ فَصَّلْنَا الْآيَاتِ لِلْقَوْمِ ذِي أَلْبَانٍ ﴿١٢٦﴾ لَمْ يَدَارِ السَّكْرَ عِنْدَ رَبِّهِمْ، وَهُوَ وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٢٧﴾ وَيَوْمَ يُحْشَرُهُمْ جَمِيعًا يَنْعَشِرُ الْخَلْقُ، قَدْ اسْتَكْبَرْتُمْ مِنَ الْإِنْسِ، وَقَالَ أَوْلِيَاهُمْ مِنَ الْإِنْسِ رَبَّنَا اسْتَمَعَ بَعْضُنَا مِنْ بَعْضٍ وَلَكُنَّا آلِفًا أَلْوَىٰ أَجَلْتَ لَنَا قَالَ النَّارُ مَثْوًى لَكُمْ، فَخَلَّيْنِ فِيهَا، لَا مَأْشَاءَ لِلَّهِ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿١٢٨﴾ وَكَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿١٢٩﴾ يَنْعَشِرُ الْخَلْقُ وَالْإِنْسِ الْفَرِيقُ، كَمْ رُسُلٍ مِّنْكُمْ بَقِيعُونَ عَلَيْكُمْ، أَيْدِي رُسُلِهِمْ وَفُكْرُ لِقَاءِ يَوْمِكُمْ هَذَا، قَالُوا شَهِدْنَا عَلَىٰ أَنْفُسِنَا، وَغَرَّتْهُمْ الْحَيَاةُ الدُّنْيَا، وَشَهِدُوا عَلَىٰ أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿١٣٠﴾ ذَلِكَ أَنْ لَّمْ يَكُنْ رَبُّكَ مُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا غَافِلُونَ ﴿١٣١﴾

«And your Lord treats no one with injustice» [18:49]

Allāh said in another Āyah,

﴿يَوْمَ تَبْلُغُ الْأَسْرَارُ﴾

«The Day when all the secrets will be examined.» [86:9]

Meaning, the secrets, hidden thoughts and intentions will be exposed.

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

«يُنْصَبُ لِكُلِّ غَادِرٍ لُؤَاءٌ عِنْدَ اسْتِثْوَايَوْمِ الْقِيَامَةِ، قِيَالُ: هَذِهِ غَدْرَةُ فُلَانٍ بْنِ فُلَانٍ»

«A banner will be raised for every deceitful person from his anus on the

Day of Resurrection, and it will say; 'This is the treacherous plot of so-and-so, son of so-and-so, son of so-and-so.'»^[1]

The wisdom in this is that since a plot occurs in secret, and people are usually unaware of it, then on the Day of Resurrection the plot itself will become public news testifying to the actions of those who committed it.

﴿فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ، يَتَّبِعْ صِدْرَهُ، لِلْإِسْلَامِ، وَمَنْ يُرِدْ أَنْ يُضِلَّهُ، يُجْعَلْ صِدْرُهُ، ضَيْقًا حَرِيكًا، كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ، كَذَلِكَ يُجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ﴾

«125. And whomsoever Allāh wills to guide, He opens his

[1] *Faṭḥ Al-Bārī* 6:327 and *Muslim* 4:1361

breast to Islām; and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. Thus Allāh puts the wrath on those who believe not.﴾

Allāh said,

﴿مَنْ يُرِدْ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ﴾

﴿And whomsoever Allāh wills to guide, He opens his breast to Islām;﴾

He makes Islām easy for him and strengthens his resolve to embrace it, and these are good signs. Allāh said in other Āyāt,

﴿أَفَنُشْرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِّنْ رَّبِّهِ﴾

﴿Is he whose breast Allāh has opened to Islām, so that he is in light from His Lord (as he who is a non-Muslim)?﴾ [39:22] and,

﴿وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَٰئِكَ هُمُ الرَّاشِدُونَ﴾

﴿But Allāh has endeared the faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience hated by you. Such are they who are the rightly guided.﴾ [49:7]

Ibn 'Abbās commented on Allāh's statement,

﴿مَنْ يُرِدْ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ﴾

﴿And whomsoever Allāh wills to guide, He opens his breast to Islām;﴾,

"Allāh says that He will open his heart to Tawhīd and faith in Him."^[1] This is the same as was reported from Abu Mālik and several others, and it is sound.

Allāh's statement,

﴿وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرْمًا﴾

﴿and whomsoever He wills to send astray, He makes his breast closed and constricted,﴾

[1] Ad-Durr Al-Manthūr 3:356

refers to inability to accept guidance, thus being deprived of beneficial faith.

﴿كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ﴾

﴿...as if he is climbing up to the sky.﴾ because of the heaviness of faith on him. Sa'īd bin Jubayr commented that in this case, "(Islām) finds every path in his heart impassable."^[1]

Al-Ḥakam bin Abān said that 'Ikrimah narrated from Ibn 'Abbās that he commented on:

﴿كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ﴾

﴿...as if he is climbing up to the sky﴾,

"Just as the Son of Ādam cannot climb up to the sky, *Tawḥīd* and faith will not be able to enter his heart, until Allāh decides to allow it into his heart."^[2]

Imām Abu Ja'far bin Jarīr commented: "This is a parable that Allāh has given for the heart of the disbeliever, which is completely impassable and closed to faith. Allāh says, the example of the disbeliever's inability to accept faith in his heart and that it is too small to accommodate it, is the example of his inability to climb up to the sky, which is beyond his capability and power."^[3] He also commented on Allāh's statement,

﴿كَذَٰلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ﴾

﴿Thus Allāh puts the Rijs (wrath) on those who believe not.﴾

"Allāh says that just as He makes the heart of whomever He decides to misguide, closed and constricted, He also appoints *Shayṭān* for him and for his likes, those who refused to believe in Allāh and His Messenger. Consequently, *Shayṭān* lures and hinders them from the path of Allāh."^[4] 'Alī bin Abī Ṭāḥah reported that Ibn 'Abbās said that, *Rijs*, refers to *Shayṭān*,^[5] while Mujāhid said that it refers to all that does not contain goodness.^[6] 'Abdur-Raḥmān bin Zayd bin Aslam said that,

[1] Aṭ-Ṭabari 12:105

[2] *Ad-Durr Al-Manthūr* 3:356

[3] Aṭ-Ṭabari 12:109

[4] Aṭ-Ṭabari 12:110

[5] Aṭ-Ṭabari 12:111

[6] Aṭ-Ṭabari 12:111

Rijs, means, 'torment'.

﴿وَهَذَا صِرَاطٌ رَبِّكَ مُسْتَقِيمٌ ۚ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ۚ لَمْ يَكُنْ لَكَ الْكَلِمَ عِنْدَ رَبِّهِمْ وَهُوَ وَابِعُهُمْ بِنَا كَانُوا يَعْمَلُونَ﴾

﴿126. And this is the path of your Lord leading straight. We have detailed Our Āyāt for a people who take heed.﴾

﴿127. For them will be the abode of peace with their Lord. And He will be their Walī because of what they used to do.﴾

After Allāh mentioned the way of those who were themselves led to stray from His path and who hindered others from it, He emphasized the honor of the guidance and religion of truth that He sent His Messenger with. Allāh said next,

﴿وَهَذَا صِرَاطٌ رَبِّكَ مُسْتَقِيمٌ﴾

﴿And this is the path of your Lord leading straight.﴾

that is, Islām, that We have legislated for you, O Muḥammad, by revealing this Qur'ān to you, is Allāh's straight path.

﴿قَدْ فَصَّلْنَا الْآيَاتِ﴾

﴿We have detailed Our Āyāt...﴾

We have explained the Āyāt and made them clear and plain,

﴿لِقَوْمٍ يَعْلَمُونَ﴾

﴿for a people who take heed﴾ those who have sound comprehension and understand what Allāh and His Messenger convey to them,

﴿لَمْ يَكُنْ لَكَ الْكَلِمَ﴾

﴿For them will be the abode of peace﴾ Paradise,

﴿عِنْدَ رَبِّهِمْ﴾

﴿with their Lord.﴾ on the Day of Resurrection. Allāh described Paradise as 'the abode of peace', because its residents are safe due to their access to the straight path, which conforms to the way of the Prophets. And just as their way was not wicked, they earned the abode of peace [which is free from all wickedness].

﴿وَهُوَ وَابِعُهُمْ﴾

﴿And He will be their Walī﴾ Protector, Supporter and Helper,

﴿يَسَا كَانُوا يَعْمَلُونَ﴾

﴿because of what they used to do,﴾ As reward for their good deeds, Allāh has favored them and been generous with them, and awarded them Paradise.

﴿يَوْمَ يَحْشُرُهُمْ جِبرِيْلٌ بِمَنْشَرٍ لِّمَنِ قَدْ اسْتَكْبَرْتُمْ مِنَ الْإِنسِ وَكَانَ أَوْلِيَاؤُهُمْ مِنَ الْإِنسِ
رَبَّنَا اسْتَنْتَعْ بَعْضَنَا بَعْضًا وَرَفَعْنَا لَعْنَا أَلْوَيْ لَئِكَ لَنَا كَالِ الْآثَارِ نَتَّبِعُكُمْ خَلِيلِينَ فِيهَا إِلَّا مَا
شَاءَ اللَّهُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ﴾

﴿128. And on the Day when He will gather them together (and say): "O you assembly of Jinn! Many did you mislead of men," and their friends among the people will say: "Our Lord! We benefited one from the other, but now we have reached our appointed term which You did appoint for us." He will say: "The Fire be your dwelling place, you will dwell therein forever, except as Allāh may will. Certainly your Lord is All-Wise, All-Knowing."﴾

Allāh says, 'Mention, O Muḥammad, in what you convey and warn,' that,

﴿يَوْمَ يَحْشُرُهُمْ جِبرِيْلٌ﴾

﴿on the Day when He will gather them (all) together.﴾

gather the Jinns and their loyal supporters from mankind who used to worship them in this life, seek refuge with them, obey them and inspire each other with adorned, deceitful speech. Allāh will proclaim then,

﴿يَنْشُرُ لِمَنِ قَدْ اسْتَكْبَرْتُمْ مِنَ الْإِنسِ﴾

﴿O you assembly of Jinn! Many did you mislead of men,﴾ So the Āyah;

﴿قَدْ اسْتَكْبَرْتُمْ مِنَ الْإِنسِ﴾

﴿Many did you mislead of men﴾ refers to their misguiding and leading them astray. Allāh also said;

﴿أَلَمْ أَوْحَ إِلَيْكُمْ يَا بَنِي آدَمَ أَنْ لَا تَقْبَلُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٦٨﴾
لَقَدْ أَمَرْتُ نُوحًا ﴿١٦٩﴾ وَقَدْ أَمَلْتُ بِكُمْ جِبِلًّا كَبِيرًا ﴿١٧٠﴾ أَتَمَّ تَكُونُوا تَقُولُونَ ﴿١٧١﴾﴾

﴿Did I not command you, O Children of Ādam, that you

should not worship Shayṭān. Verily, he is a plain enemy to you. And that you should worship Me. That is the straight path. And indeed he (Shayṭān) did lead astray a great multitude of you. Did you not, then, understand?» [36:60-62], and

﴿وَقَالَ أَوْلِيَاؤُهُمْ مِنَ الْإِنسِ رَبَّنَا اسْتَنْتَعْ بَعْضًا بَعْضًا يَتَّبِعُونَ﴾

«and their friends among the people will say: "Our Lord! We benefited one from the other..."»

The friends of the Jinns among humanity will give this answer to Allāh, after Allāh chastises them for being misguided by the Jinns. Al-Ḥasan commented, "They benefited from each other when the Jinns merely commanded and mankind obeyed."^[1]

Ibn Jurayj said, "During the time of *Jāhiliyyah*, a man would reach a land and proclaim, 'I seek refuge with the master (Jinn) of this valley,' and this is how they benefited from each other. They used this as an excuse for them on the Day of Resurrection."^[2] Therefore, the Jinns benefit from humans since humans revere the Jinns by invoking them for help. The Jinns would then proclaim, "We became the masters of both mankind and the Jinns."

﴿وَلَقَدْ أَتَيْنَا أَجَلَنَا الَّذِي أَجَّلْتَ لَنَا﴾

«but now we have reached our appointed term which You did appoint for us.»

meaning, death, according to As-Suddi.

﴿قَالَ أَتَأْتُونَكَم﴾

«He (Allah) will say: "The Fire be your dwelling place..."»

where you will reside and live, you and your friends,

﴿خَالِدِينَ فِيهَا﴾

«you will dwell therein forever.»

and will never depart except what Allāh may will.

﴿وَرَكَدَكَ تَوَلَّى بَشَرٌ نَقَلَّيْنِ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ﴾

[1] Ad-Durr Al-Manthūr 3:357

[2] Aṭ-Ṭabari 12:116

﴿129. And thus We do make the wrongdoers supporters of one another, because of that which they used to earn.﴾

The Wrongdoers Are the Supporters of Each other

Ma'mar said that Qatādah commented on this Āyah, "Allāh makes the wrongdoers supporters for each other in the Fire by following one another into it."^[1] 'Abdur-Rahmān bin Zayd bin Aslam commented on Allāh's statement,

﴿وَكَذَٰلِكَ قَوْلُ بَعْضِ الْفَٰلِطِينَ بَعْثًا﴾

﴿And thus We do make the wrongdoers supporters of one another.﴾

"It refers to the wrongdoers of the Jinns and mankind."^[2] He then recited,

﴿وَمَنْ يَعْصِ عَنْ ذِكْرِ الرَّحْمٰنِ نُفِضْ لَمْ شَيْطٰنًا فَهُوَ لَمْ يَرِنْ﴾

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

He said next – concerning the meaning of the Āyah; "We appoint the wrongdoer of the Jinns over the wrongdoer of mankind." A poet once said, "There is no hand, but Allāh's Hand is above it, and no wrongdoer but will be tested by another wrongdoer."

The meaning of this honorable Āyah thus becomes: 'Just as We made this losing group of mankind supporters of the Jinns that misguided them, We also appoint the wrongdoers over one another, destroy them by the hands of one another, and take revenge from them with one another. This is the just recompense for their injustice and transgression.'

﴿يَتَمَنَّوْنَ الْيٰٓحْيٰ وَالتَّيٰٓحِيْنَ اَلَمْ يَأْتِكُمْ رُسُلٌ مِّنْكُمْ بِقُصُوْدٍ عَلَيْكُمْ مَّا بَيَّنَّا وَلِيَدْرُوْكُمْ اِلٰهًا
يَوْمَكُمْ هَٰذَا قَالُوْا سَهْدًا عَلٰٓى اَنْفُسِنَا وَغَرَّتْهُمُ الْغِيْبَةُ الدُّنْيَا وَشَهِدُوْا عَلٰٓى اَنْفُسِهِمْ اَنَّهُمْ كَاٰوُا
كَذِبًا﴾

﴿130. O you assembly of Jinn and humans! "Did not there

[1] 'Abdur-Razzāq 2:218

[2] Aṭ-Ṭabari 12:119

come to you Messengers from amongst you, reciting unto you My verses and warning you of the meeting of this Day of yours?" They will say: "We bear witness against ourselves." It was the life of this world that deceived them. And they will bear witness against themselves that they were disbelievers.﴾

Chastising the Jinns and Humans after their Admission that Allāh Sent Messengers to Them

Allāh will chastise the disbelieving Jinns and humans on the Day of Resurrection, when He asks them, while having better knowledge, if the Messengers delivered His Messages to them,

﴿يَتَمَتَّرَ لِمَنْ وَالْإِنْسِ أَنْ يَأْتِيَهُمْ رَسُولٌ مِنْكُمْ﴾

﴿"O you assembly of Jinn and humans! Did not there come to you Messengers from among you?"﴾

We should note here that the Messengers are from among mankind only, not vice versa, as Mujāhid, Ibn Jurayj and others from the Imāms of Salaf and later generations have stated.^[1] The proof for this is that Allāh said,

﴿إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ﴾

﴿Verily, We have sent the revelation to you as We sent the revelation to Nūh and the Prophets after him.﴾ [4:163],

until,

﴿رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ﴾

﴿Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allāh after the (coming of) Messengers.﴾ [4:165]

Allāh said, concerning the Prophet Ibrāhīm,

﴿وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ﴾

﴿And We ordained among his offspring prophethood and the Book﴾ [29:27],

thus sending the prophethood and the Book exclusively through the offspring of the Prophet Ibrāhīm. No one has

^[1] Aṭ-Ṭabari 12:122

claimed that there were Prophets from among the *Jinns* before the time of Ibrāhīm, but not after that. Allāh said,

﴿وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَبَاكِلٌ أَطْعَامٍ وَيَشْهَوْنَ فِي الْأَسْوَاقِ﴾

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

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحٍ إِيَّاهُمْ مِنْ أَهْلِ الْقُرَىٰ﴾

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

Therefore, concerning prophethood, the *Jinns* follow mankind in this regard and this is why Allāh said about them,

﴿وَرَأَىٰ صَافًَا إِلَيْكَ نَفَرٌ مِنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا خَفَوا قَالُوا أَنْصِتُوا فَلَمَّا قُتِبَ إِلَهُ الْقَوْمِ الْفَٰرِغِينَ ﴿١٢٩﴾ قَالُوا يُنْفِقُونَ إِنَّا سَمِعْنَا كِتَابًا أُنْزِلَ مِنْ بَعْدِ مُوسَىٰ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَّا طَائِفَةٌ مِّنْهُمْ يَسْتَفْتِمُ ﴿١٣٠﴾ يُنْفِقُونَ لِيُحِبُّوا دِينِ اللَّهِ وَمَا نُثَبِّتُ بِهِ لَكُمْ مِنْ دِينِكُمْ فَتَعْبُدُوهُ مِنْ غَيْرِ كَيْفَ الْيَحْيَىٰ ﴿١٣١﴾ وَمَنْ لَا يُجِبِ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعِجِرٍ فِي الْأَرْضِ وَلَٰكِنَّ مِنْ دُونِهِ أُولَٰئِكَ أُولَٰئِكَ فِي سَلَٰلٍ مُّبِينٍ ﴿١٣٢﴾﴾

﴿And (remember) when We sent towards you a group of the Jinn, listening to the Qur'ān. When they stood in the presence thereof, they said: "Listen in silence!" And when it was finished, they returned to their people, as warners. They said: "O our people! Verily, we have heard a Book sent down after Mūsā, confirming what came before it, it guides to the truth and to the straight way. O our people! Respond to Allāh's caller, and believe in him. He (Allāh) will forgive you your sins, and will save you from a painful torment (i.e. Hell-fire). And whosoever does not respond to Allāh's caller, he cannot escape on earth, and there will be no helpers for him besides Allāh. Those are in manifest error.﴾ [46:29-32]

A *Hadīth* collected by At-Tirmidhi stated that the Messenger of Allāh ﷺ recited Sūrat Ar-Rahmān, to these *Jinns*, in which Allāh said,

﴿سَتَرْجُلُ لَكُمْ آيَةُ الْفَلَاحِ ﴿١﴾ يَا أَيُّهَا الَّذِينَ كَفَرُوا﴾

﴿We shall attend to you, O you two classes (Jinn and men)! Then which of the blessings of your Lord will you both (Jinn

﴿٥٥﴾

١٤٥

﴿٥٥﴾

وَلِكُلِّ دَرَجَةٍ مِمَّا عَمِلُوا وَمَا رُبُّكَ بِغَفِيلٍ عَنَّا
 يَسْمُوكَ ﴿٥٥﴾ وَرَبُّكَ الْغَفِيُّ ذُو الرَّحْمَةِ إِنْ يَشَاءُ
 يَذْهَبْكُمْ وَيَسْتَخِفُّ مِنْ بَعْدِكُمْ مَا يَشَاءُ كَمَا
 أَنْشَأَكُمْ مِنْ ذُرِّيَةِ قَوْمٍ مُخْصِيَةٍ ﴿٥٦﴾ إِنْ مَا
 تَوَكَّلْتُمْ لِآتِي وَمَا أَشَدُّ مُعْجِزِينَ ﴿٥٧﴾ قُلْ يَتُوبُ
 أَعْمَلُوا عَلَى مَكَاتِبِكُمْ إِنِّي عَائِلٌ فَسَوْفَ تَعْلَمُونَ
 مَنْ تَكُونُ لَهُ عَقِيبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ
 ﴿٥٨﴾ وَجَعَلُوا لِلَّهِ مِثْلَ دُرِّ الْحَزْنِ وَأَلَانَعِمَ
 نَصِيبًا مِمَّا كَانُوا يَكْفُرُونَ ﴿٥٩﴾ وَهَذَا الشُّرَكَاءُ
 فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ
 وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَى شُرَكَائِهِمْ
 سَاءَ مَا يَحْكُمُونَ ﴿٦٠﴾ وَكَذَلِكَ زُفِرَ
 لِكَثِيرٍ مِنَ الْمُشْرِكِينَ قَتْلُ أَوْلَادِهِمْ
 شُرَكَاءُ لَهُمْ لِيُرْدُوهُمْ وَلِيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ
 وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْكُرُونَ ﴿٦١﴾

and men) deny?﴾

[55:31-32] ^[1]

Allāh said in this honorable Āyah,

﴿يَسْمُرُ الْجِنُّ وَالْإِنْسُ أَلَمْ
 يَأْتِكُمْ رُسُلٌ مِنْكُمْ يَقُصُّونَ
 عَلَيْكُمْ آيَاتِي وَيُذَكِّرُونَ لِقَاءَ
 يَوْمِكُمْ هَذَا قَالُوا بُهْتَانًا عَلَى
 أَنْفُسِنَا﴾

﴿O you assembly of Jinn and humans! "Did not there come to you Messengers from amongst you, reciting unto you My verses and warning you of the meeting of this Day of yours?" They will say: "We bear witness against ourselves."﴾

meaning, we affirm that the Messengers have conveyed Your

Messages to us and warned us about the meeting with You, and that this Day will certainly occur. Allāh said next,

﴿وَعَرَّبَهُمُ الْحَيَاةَ الدُّنْيَا﴾

﴿It was the life of this world that deceived them.﴾ and they wasted their lives and brought destruction to themselves by rejecting the Messengers and denying their miracles. This is because they were deceived by the beauty, adornment and lusts of this life.

﴿وَيُجَادُوا عَلَى أَنْفُسِهِمْ﴾

﴿And they will bear witness against themselves﴾ on the Day of Resurrection,

[1] Tuhfat Al-Aḥwadhī 9:177

﴿أَنَّهُمْ كَانُوا كَافِرِينَ﴾

﴿that they were disbelievers...﴾ in this worldly life, rejecting what the Messengers, may Allāh's peace and blessings be on them, brought them.

﴿ذَلِكَ أَن لَّمْ يَكُنْ رَبُّكَ مُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا غَافِلُونَ﴾^{١٣١}
﴿عَسَاوُا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ﴾^{١٣٢}

﴿131. This is because your Lord would not destroy the (populations of) towns for their wrongdoing while their people were unaware.﴾

﴿132. For all there will be degrees according to what they did. And your Lord is not unaware of what they do.﴾

Allāh said,

﴿ذَلِكَ أَن لَّمْ يَكُنْ رَبُّكَ مُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا غَافِلُونَ﴾^{١٣١}

﴿This is because your Lord would not destroy the (populations of) towns for their wrongdoing while their people were unaware.﴾

meaning: 'We sent the Messengers and revealed the Books to the Jinns and mankind, so that no one has an excuse that he is being punished for his wrongs although he did not receive Allāh's Message. Therefore, We did not punish any of the nations, except after sending Messengers to them, so that they have no excuse.' Allāh said in other Āyāt,

﴿وَلَا يَنْفَعُ إِلَّا خَلَا فِيهَا نَذِيرٌ﴾

﴿And there never was a nation but a warner had passed among them.﴾ [35:24], and

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾

﴿And verily, We have sent among every Ummah a Messenger (proclaiming): 'Worship Allāh, and stay away from At-Ṭāghūt (all false deities).﴾ [16:36], and

﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ بَعَثَ رَسُولًا﴾

﴿And We never punish until We have sent a Messenger.﴾ [17:15], and,

﴿لَمَّا أَنزَلْنَا إِلَيْكَ الْكِتَابَ أَخَذْنَا مِنْ آلِ إِبْرَاهِيمَ مِيثَاقًا بَلِ الْكَافِرُ وَلِيُّ الشَّافِرِ﴾

«Every time a group is cast therein, its keeper will ask: "Did no warner come to you?" They will say: "Yes, indeed a warner did come to us, but we belied him."» [67:8-9]

There are many other Āyāt on this subject. Aṭ-Ṭabari said, "Allāh's statement,

﴿وَلِكُلِّ دَرَجَةٍ مِنْكُمْ عَمَلٌ﴾

«For all there will be degrees according to what they did.»

means, every person who obeys Allāh or behaves disobediently, has grades and ranks according to their works, which Allāh gives them as recompense, good for good and evil for evil." I say, it is possible that Allāh's statement,

﴿وَلِكُلِّ دَرَجَةٍ مِنْكُمْ عَمَلٌ﴾

«For all there will be degrees according to what they did.»

refers to the disbelievers of the Jinns and mankind who will earn a place in the Fire according to their evil deeds. Allāh said,

﴿قَالَ يٰٓإِبْرٰهٖمُ ٱضربْ﴾

«He will say: "For each one there is double (torment).» [7:38], and,

﴿الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ يَدْخُلُونَهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ﴾

«Those who disbelieved and hinder (others) from the path of Allāh, for them We will add torment to the torment because they used to spread corruption.» [16:88]

Allāh said next,

﴿وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَمْشُونَ﴾

«And your Lord is not unaware of what they do.»

Ibn Jarīr commented, "All these deeds that they did, O Muḥammad, they did while your Lord is aware of them, and He collects and records these deeds with Him, so that He recompenses them when they meet Him and return to Him."^[1]

[1] Aṭ-Ṭabari 12:125

﴿وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ إِنْ يَشَأْ يُدْهِمَكُمْ وَيَسْتَخْلِفْ مِنْ بَدَلِكُمْ مَا يَشَاءُ كَمَا
 أَنشَأَكُمْ مِنْ ذُرِّيَّتِهِ قَوْمٍ مَخْصُوفٍ ﴿١٣٣﴾ إِنَّكَ مَا تَعْلَمُونَ لَا تَرَىٰ مَا أَشَدَّ يُمْحِينَ ﴿١٣٤﴾
 قُلْ يَتُوبَ إِلَىٰ عِزِّهِ مَنْ تَعْلَمُونَ مَنْ تَعْلَمُونَ أَنْ تَكُونُوا لَهُ عِقْبَةً أَتَذَرُ
 الْبَاطِلَ لَا يَفْلِحُ الْغَالِبُونَ ﴿١٣٥﴾﴾

﴿133. And your Lord is Al-Ghani, full of mercy; if He wills, He can destroy you; and in your place make whom He wills as your successors, as He raised you from the seed of other people.﴾

﴿134. Surely, that which you are promised, will verily come to pass, and you cannot escape.﴾

﴿135. Say: "O my people! Work according to your way, surely, I too am working, and you will come to know for which of us will be the (happy) end in the Hereafter. Certainly the wrongdoers will not be successful."﴾

If They Disobey, They Will Perish

Allāh said,

﴿وَرَبُّكَ﴾

﴿And your Lord...﴾, O Muḥammad,

﴿الْغَنِيُّ﴾

﴿is Al-Ghani﴾

Rich, free from needing His creatures in any way or form, while they stand in need of Him in all situations,

﴿ذُو الرَّحْمَةِ﴾

﴿full of mercy;﴾ towards creation. Allāh said in another Āyah,

﴿إِنَّ اللَّهَ بِالْكَافِرِينَ لَئِيمٌ﴾

﴿Truly, Allāh is full of kindness, the Most Merciful towards mankind.﴾ [2:143]

﴿إِنْ يَشَأْ يُدْهِمَكُمْ﴾

﴿if He wills, He can destroy you.﴾ if you defy His commandments,

﴿وَنُخْلِفَ مِنْ بَنِيكُمْ مَا يَشَاءُ﴾

«And in your place make whom He wills as your successors,»
who behave obediently,

﴿كَأَنَّا أَنشَأَكُم مِّنْ ذُرِّيَّتِهِ قَوْمٍ آخَرِينَ﴾

«As He raised you from the seed of other people.»

and surely, He is able to do this, and it is easy for Him. And just as Allāh has destroyed the earlier nations and brought their successors, He is able to do away with these generations and bring other people in their place. Allāh has also said;

﴿إِن يَشَاءُ يُخَيِّطْكُمْ أَتَيْنَا النَّاسَ وَبَآئٍ يَخْلَعُونَ وَكَانَ اللَّهُ عَلَىٰ ذَٰلِكُمْ قَدِيرًا﴾

«If He wills, He can take you away, O people, and bring others. And Allāh is Ever Capable over that.» [4:133],

﴿يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿١٥﴾ إِنْ يَشَاءُ يُدْهِبْكُمْ

وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٦﴾ وَمَا ذَٰلِكَ عَلَى اللَّهِ بِعَزِيزٍ ﴿١٧﴾﴾

«O mankind! It is you who stand in need of Allāh. But Allāh is Rich (free of all needs), Worthy of all praise. If He willed, He could destroy you and bring about a new creation. And that is not hard for Allāh.» [35:15-17],

and,

﴿وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ وَإِن تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَلَكُمْ﴾

«But Allāh is Rich (free of all needs), and you are poor. And if you turn away, He will exchange you for some other people and they will not be your likes.» [47:38].

Muḥammad bin Ishāq said that Ya'qūb bin 'Utbah said that he heard Abān bin 'Uthmān saying about this Āyah,

﴿كَأَنَّا أَنشَأَكُم مِّنْ ذُرِّيَّتِهِ قَوْمٍ آخَرِينَ﴾

«As He raised you from the seed of other people.»

“The seed’ means the offspring and the children.”^[1] Allāh’s statement,

[1] Ad-Durr Al-Manthūr 3:361

﴿إِنَّمَا مَا تُوعَدُونَ لَآتٍ وَتُمْ أَنْتُمْ مُبْعِدُونَ﴾

«Surely, that which you are promised, will verily, come to pass and you cannot escape.»

means, tell them, O Muḥammad, that what they have been promised of Resurrection will surely occur,

﴿وَمَا أَنْتُمْ بِمُفْعِدِينَ﴾

«and you cannot escape.» from Allāh. Rather, He is able to resurrect you even after you become dust and bones. Certainly, Allāh is able to do all things and nothing ever escapes His power.

Allāh said;

﴿قُلْ يَتُوبُ غَيْرُكُمْ عَلَى مَكَانَتِكُمْ إِنِّي عَايِلٌ فَسَوْفَ تَعْلَمُونَ﴾

«Say: "O my people! Work according to your way, surely, I too am working and you will come to know."»

This contains a stern warning and a sure promise, saying; remain on your way, if you think that you are rightly guided, for I will remain on mine. Allāh said in another Āyah,

﴿وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ أَعْمَلُوا عَلَى مَكَانَتِكُمْ إِنَّا عَايِلُونَ﴾ وَانظُرُوا إِنَّا مُنظِرُونَ ﴿١٢١﴾

«And say to those who do not believe: "Act according to Makānatikum, We are acting (in our way). And you wait! We (too) are waiting."» [11:121-122].

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

﴿عَلَى مَكَانَتِكُمْ﴾

«according to Makānatikum...» means, your way.⁽¹⁾

﴿فَسَوْفَ تَعْلَمُونَ مَنْ تَكُونُ لَهُ عَنَقَةُ الدَّارِ إِذْ لَا يَصْلُحُ الْظَالِمُونَ﴾

«And you will come to know for which of us will be the (happy) end in the Hereafter. Certainly the wrongdoers will not be successful» [6:135],

You will come to know if the happy end will be mine (Muḥammad's) or yours (the disbelievers). Allāh has indeed kept His promise and allowed Muḥammad ﷺ to prevail in the

⁽¹⁾ Aṭ-Ṭabari 12:129

land and rise above those who defied him. He conquered Makkah for him and made him triumphant over his people who rejected and showed enmity towards him. The Prophet's rule soon spread over the Arabian Peninsula, Yemen and Bahrain, and all this occurred during his lifetime. After his death, the various lands and provinces were conquered during the time of his successors, may Allāh be pleased with them all. Allāh also said,

﴿كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ مَجِيدٌ ﴿٥٨﴾﴾

«Allāh has decreed: "Verily, it is I and My Messengers who shall be the victorious." Verily, Allāh is All-Powerful, Almighty.» [58:21]

﴿إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهُدُ ﴿٥٩﴾ يَوْمَ لَا يَنْفَعُ الْكَاذِبِينَ مَعَذَرَتُهُمْ وَلَهُمُ اللَّهُمَّ وَلَهُمْ سَوْءُ الْمَقَارِ ﴿٦٠﴾﴾

«Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth. The Day when their excuses will be of no profit to the wrongdoers. Theirs will be the curse, and theirs will be the evil abode.» [40:51-52]

and,

﴿وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِن بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ ﴿١٠٥﴾﴾

«And indeed We have written in the Zabūr after the Dhikr^[1] that My righteous servants shall inherit the land.» [21:105]

﴿وَجَعَلُوا بَيْنَ يَدَيْهِ رِجَالَكُمُ الْعَاثِرِينَ ﴿١٣٦﴾ وَتَوَلَّوْا بَيْنَ يَدَيْهِ رِجَالَكُمُ الْعَاثِرِينَ ﴿١٣٧﴾ وَتَوَلَّوْا بَيْنَ يَدَيْهِ رِجَالَكُمُ الْعَاثِرِينَ ﴿١٣٨﴾ وَتَوَلَّوْا بَيْنَ يَدَيْهِ رِجَالَكُمُ الْعَاثِرِينَ ﴿١٣٩﴾ وَتَوَلَّوْا بَيْنَ يَدَيْهِ رِجَالَكُمُ الْعَاثِرِينَ ﴿١٤٠﴾﴾

«136. And they assign to Allāh a share of the tilth and cattle which He has created, and they say: "This is for Allāh," according to their claim, "and this is for our partners." But the share of their "partners" reaches not Allāh, while the share of Allāh reaches their "partners"! Evil is the way they judge!»

[1] There are different explanations of this Āyah. See the Tafsir of Sūrat Al-Anbiyā' no. 105 for its commentary.

Some Acts of Shirk

Allāh chastises and criticizes the idolators who invented innovations, *Kufr* and *Shirk*, and called on partners and rivals with Allāh among His creation, although He created every thing, all praise is due to Him. This is why Allāh said,

﴿وَجَعَلُوا لِيُؤْتِيَنَا ذَرًّا﴾

﴿And they assign to Allāh from that which He has created,﴾

﴿وَمِنَ الْغَنَةِ﴾

﴿of the tilth﴾ meaning, fruits and produce,

﴿وَالْأَنْعَامِ نَصِيبًا﴾

﴿and of the cattle a share﴾ meaning a part and a section.

﴿فَقَالُوا هَذَا لِلّٰهِ بِرَبِّهِمْ وَهَذَا لِشُرَكَائِنَا﴾

﴿and they say: "This is for Allāh," according to their claim, "and this is for our partners."﴾

Allāh said next,

﴿نَا كَانَتْ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ وَمَا كَانَتْ لَهُمْ فَوَهِ يَصِلُ إِلَى شُرَكَائِهِمْ﴾

﴿But the share of their "partners" reaches not Allāh, while the share of Allāh reaches their "partners"!﴾

'Ali bin Abi Ṭalḥah and Al-'Awfi narrated that Ibn 'Abbās said; "When they, the enemies of Allāh, would cultivate the land or collect produce, they would assign a part of it to Allāh and another part to the idol. They would keep the share for the idol, whether land, produce or anything else, and preserve its division to such an extent that they would collect anything that accidentally falls from the share they assigned to Allāh and add it to the share of the idol. If the water that they assigned for the idol irrigated something (a section of land, for instance) that they assigned for Allāh, they would add whatever this water irrigated to the idol's share! If the land or produce that they assigned for Allāh was accidentally mixed with the share that they assigned for the idol, they would say that the idol is poor. Therefore, they would add it to the share they assigned for the idol and would not return it to the share

they assigned for Allāh. If the water that they assigned for Allāh irrigated what they assigned for the idol they would leave it (the produce) for the idol. They also made some of their other property sacred, like the *Bahīrah*, *Sā'ibah*, *Waṣīlah* and *Ham*, assigning them to the idols, claiming that they do so as way of seeking a means of approach to Allāh. Allāh said,

﴿وَجَعَلُوا لِلَّهِ رِشَاءَ ذَرًّا مِنَ الْكُفْرِ وَالْأَنْكِبِ نَسِيًّا﴾

«And they assign to Allāh a share of the tilth and cattle which He has created...».^[1]

Similar was said by Mujāhid, Qatādah, As-Suddi and others.^[2] 'Abdur-Rahmān bin Zayd bin Aslam commented; "Every type of slaughter that they would assign for Allāh, would never be eaten unless they mentioned the names of their idols when slaughtering it. Yet for what they sacrificed in the names of the idols, they would not mention Allāh's Name when slaughtering it." He then recited the *Āyah* (6:136) until he reached,

﴿سَاءَ مَا يَحْكُمُونَ﴾

«Evil is the way they judge!»^[3]

This *Āyah* means, evil is that which they determined, for they committed error in the division. Certainly, Allāh is the Lord, Owner and Creator of all things and His is the dominion. All things are His property and under His supreme control, will and decree. There is no deity worthy of worship, or Lord, except Him.

And even when the polytheists made this evil division, they did not preserve it, but cheated in it. Allāh said in other *Āyāt*,

﴿وَجَعَلُوا لِلَّهِ شُرَكَاءَ صِبْيَانًا وَهُمْ لَا يَشْعُرُونَ﴾

«And they assign daughters unto Allāh - glory be to Him - and unto themselves what they desire.» [16:57], and

﴿وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْأً إِنَّ الْإِنْسَانَ لَكَفُورٌ مُبِينٌ﴾

«Yet, they assign to some of His servants a share with Him.

[1] At-Ṭabari 12:131-132

[2] At-Ṭabari 12:133

[3] At-Ṭabari 12:134

Verily, man is indeed a manifest ingrate! ﴿43:15﴾, and,

﴿أَلَيْسَ الذَّكَرُ لِلَّهِ الْأُنْثَىٰ عَلَيْهِ إِلَّا فِئَةً ضَيْعًا﴾

﴿Is it for you the males and for Him the females? That indeed is a division most unfair!﴾ [53:21-22].

﴿وَكَذَٰلِكَ زُجِّجَ لِكَثِيرٍ مِّنَ الْمُشْرِكِينَ قَتْلَ أَوْلَادِهِمْ شُرَكَاؤُهُمْ لِيُرْذَوْهُمْ

وَلِيُخْلِسُوا عَلَيْهِمْ دِينَهُمْ وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ فَذَرْنَهُمْ وَمَا يَفْعَلُونَ﴾

﴿137. And so to many of the idolators, their "partners" have made fair seeming the killing of their children, in order to lead them to their own destruction and cause confusion in their religion. And if Allāh had willed, they would not have done so. So leave them alone with their fabrications.﴾

Shayṭān Lured the Idolators to Kill Their Children

Allāh says, just as the Shayṭān lured the idolators to assign a share for Allāh from what He created of agriculture and cattle - and a share for the idols, they also made it seem fair for them to kill their children, for fear of poverty, and burying their daughters alive, for fear of dishonor.

‘Alī bin Abī Ṭalḥah reported from Ibn ‘Abbās that he commented;

﴿وَكَذَٰلِكَ زُجِّجَ لِكَثِيرٍ مِّنَ الْمُشْرِكِينَ قَتْلَ أَوْلَادِهِمْ شُرَكَاؤُهُمْ﴾

﴿And so to many of the idolators, their "partners" have made fair seeming the killing of their children...﴾

"They make killing their children attractive to them."^[1]

Mujāhid said, "Idolators' partners among the devils ordered them to bury their children for fear of poverty."^[2] As-Suddi said, "The devils commanded them to kill their daughters so that they,

﴿لِيُرْذَوْهُمْ﴾

﴿lead them to their own destruction﴾, and to,

[1] Aṭ-Ṭabari 12:136

[2] Aṭ-Ṭabari 12:136.

﴿١٤٣﴾

١٤٦

﴿١٤٤﴾

وَقَالُوا هَذِهِ أَمْثَلُ الَّذِي هُوَ جَعَلَ لَكُم مِّنْ دُونِهَا أَنْ تَكُونَ مِثْلَ هَذِهِ الْأَمْثَلِ
 نَسَاءٌ بَرَّيْنَهُمَا وَأَنْتُمْ هُنَّ مِثْلُ هَؤُلَاءِ وَلَكِنَّ أَكْثَرَكُمْ لَا يَدْرُونَ
 أَسَدَ اللَّهِ عَلَيْهَا أَفْرَاءٌ عَلَيْهِمْ سَجَزِيهِمْ يَمَا كَانُوا
 يَفْتَرُونَ ﴿١٤٣﴾ وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ
 خَالِصَةٌ لِّذِكْرِكُمْ وَأَمْثَلُ عَلَىٰ أَرْوَاحِكُمْ إِن يَكُنْ
 مِثْلَهُمْ فَهِيَ فِيهِ شُرَكَاءُ سَجَزِيهِمْ وَصَفَهُمْ إِنَّهُ
 حَكِيمٌ عَلَيْهِ ﴿١٤٤﴾ فَذَخِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ
 سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ أُفْرَاءً عَلَىٰ آلِهِ
 فَذَكَّرُوا وَمَا كَانُوا مُهْتَدِينَ ﴿١٤٥﴾ وَهُوَ الَّذِي
 أَنْشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ
 مُخْتَلِفًا أَلْوَانُهُ وَالزَّيْتُونَ وَالزَّمَانَاتِ مُتَنَسِّجًا وَغَيْرَ
 مُتَنَسِّجٍ كُلًّا مِّنْ ثَمَرٍ إِذَا أَنتَمَوْا أَلَوْا حَقَّهُ. يَوْمَ
 حَصَادِهِمْ وَلَا تَشْرُقُوا إِلَيْكُمْ لَا يُحِبُّ الْمُسْرِفِينَ ﴿١٤٦﴾
 وَبِمِثْلِ الْأَنْعَامِ حَمُولَةً وَفَرْشًا كُلُّوْا مِمَّا رَزَقَكُمُ
 اللَّهُ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿١٤٧﴾

﴿وَلْيَسِّرُوا عَلَيْهِمْ دِينَهُمْ﴾

﴿cause confusion in their religion﴾^[1]

Allāh said,

﴿وَلَوْ شَاءَ اللَّهُ مَا مَكَلُوا﴾

﴿And if Allāh had willed, they would not have done so﴾

meaning, all this occurred by Allāh's leave, will and decree, but He dislikes these practices, and He has the perfect wisdom in every decree. He is never questioned about what He does, but they all will be questioned.

﴿فَذَرَهُمْ وَمَا بَعَثُوا﴾

﴿So leave them alone with their fabrications﴾

meaning, avoid and

abandon them and what they do, for Allāh will judge between you and them.

﴿وَقَالُوا هَذِهِ أَمْثَلُ الَّذِي هُوَ جَعَلَ لَكُم مِّنْ دُونِهَا أَنْ تَكُونَ مِثْلَ هَذِهِ الْأَمْثَلِ
 تَهْمُوهَا وَأَنْتُمْ لَا تَذَكَّرُونَ أَسَدَ اللَّهِ عَلَيْهَا أَفْرَاءٌ عَلَيْهِمْ سَجَزِيهِمْ يَمَا كَانُوا
 يَفْتَرُونَ﴾

4138. And according to their claim, they say that such and such cattle and crops are Hijr (forbidden), and none should eat of them except those whom we allow. And (they say) there are cattle forbidden to be used for burden, and cattle on which (at slaughtering) the Name of Allāh is not pronounced; lying

[1] At-Tabari 12:137

against Him (Allāh). He will recompense them for what they used to fabricate.﴾

The Idolators Forbade Certain Types of Cattle

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "Ḥijr refers to what they forbade, such as the Waṣīlah, and the like."^[1]

Similar was said by Mujāhid, Aḍ-Ḍaḥḥāk, As-Suddi, Qatādah, 'Abdur-Raḥmān bin Zayd bin Aslam and others.^[2] Qatādah commented on,

﴿وَقَالُوا فَلْيَنْزِلِ اللَّهُ ذِكْرًا﴾

﴿They say that such and such cattle and crops are Ḥijr,﴾

"It is a prohibition that the Shayāṭīn appointed for their wealth, and a type of exaggeration and extremism that did not come from Allāh." ['Abdur-Raḥmān] Ibn Zayd bin Aslam said that,

﴿وَجِبْر﴾

﴿Ḥijr,﴾ refers to what the idolators designated for their deities.^[3] As-Suddi said that the Āyah,

﴿لَا يُلَاقِيهَا إِلَّا مَن أَمَرَ بِهَا﴾

﴿And none should eat of them except those whom we allow, they claimed...﴾

means, "They said, only those whom we choose can eat of them., and the rest are prohibited from eating them."^[4]

Similar to this honorable Āyah, Allāh said,

﴿قُلْ أَرَأَيْتُمْ مَا أَنزَلَ اللَّهُ لَكُمْ مِن رِّزْقٍ فَجَعَلْتُم مِّنْهُ حَرَامًا وَحَلَالًا قُلْ إِنَّهُ أَوَّلُ لَعْنٍ
أَنزَلَ عَلَى الْكَافِرِينَ﴾

﴿Say: "Tell me, what provision Allāh has sent down to you! And you have made of it lawful and unlawful." Say: "Has Allāh permitted you (to do so), or do you invent a lie against Allāh?"﴾ [10:59],

[1] Aṭ-Ṭabari 12:143

[2] Aṭ-Ṭabari 12:143

[3] Aṭ-Ṭabari 12:143

[4] Aṭ-Ṭabari 12:143

and,

﴿مَا جَعَلَ اللَّهُ مِنْ بَيْعِهِمْ وَلَا شَيْعِهِمْ وَلَا وَصِيْلَهُمْ وَلَا حَالٍ وَلَكِنَّ الَّذِينَ كَفَرُوا يَقْتُلُونَ عَلَى اللَّهِ
الْكُذِبَ وَآكَرَهُمْ لَا يَعْقِلُونَ﴾

«Allāh has not instituted things like Bahīrah or a Sā'ibah or a Waṣīlah or a Hām. But those who disbelieve invent lies against Allāh, and most of them have no understanding.» [5:103]

As-Suddi said that cattle forbidden to be used for burden were the Bahīrah, Sā'ibah, Waṣīlah and Hām, as well as cattle for which the idolators did not mention Allāh's Name when slaughtering them nor when they were born.

Abu Bakr bin 'Ayyāsh said that 'Āsim bin Abi An-Najūd said, "Abu Wā'il said to me, 'Do you know the meaning of the Āyah,

﴿وَأَنفَرْتُ مَرْمَتَ مَلْهُوْمَا وَأَنفَرْتُ لَا يَذْكُرُونَ أَسْمَ اللَّهِ عَلَيْهَا﴾

«And (they say) there are cattle forbidden to be used for burden, and cattle on which the Name of Allāh is not pronounced.»

I said, 'No.' He said, 'It is the Bahīrah, which they would not use to for Hajj (either by riding it or carrying things on it)."^[1] Mujāhid also said that they were some of the camels belonging to idolators on which Allāh's Name was not mentioned when riding, milking, carrying things, copulation or any other action.^[2]

﴿أَنفَرَا عَلَيْهِ﴾

«lying against Him.» against Allāh. The idolators indeed lied when they attributed this evil to Allāh's religion and Law; He did not allow them to do that nor did He approve of it,

﴿سَيَبْرِيهِمْ بِمَا كَانُوا يَفْرَدُونَ﴾

«He will recompense them for what they used to fabricate.» against Him, and falsely attribute to Him.

﴿وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَفْئِدَةِ غَالِبَةٌ ۖ وَخُفِّيْنَا عَلَىٰ أَرْوَاجِنَا ۚ إِنَّ بِكُمْ
قِتْنَةً ۖ فَهُمْ فِي شُرَكَائِهِمْ سَيَبْرِيهِمْ وَضَلُّهُمْ إِنَّهُمْ حَكِيمُونَ عَلَيْهِ﴾

^[1] At-Tabari 12:144

^[2] At-Tabari 12:145

﴿139. And they say: "What is in the bellies of such and such cattle is for our males alone, and forbidden to our females, but if it is born dead, then all have shares therein." He will punish them for their attribution (of such false orders to Allāh). Verily, He is All-Wise, All-Knower.﴾

Abu Ishāq As-Subay'ī narrated that 'Abdullāh bin Abi Al-Hudhayl reported that Ibn 'Abbās said that,

﴿وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْثَىٰ ذَاكَ لَنَا إِنَّا كَفُورُونَ﴾

﴿And they say: "What is in the bellies of such and such cattle is for our males alone..."﴾ refers to milk.^[1]

'Awfī said that Ibn 'Abbās said about this Āyah,

﴿وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْثَىٰ ذَاكَ لَنَا إِنَّا كَفُورُونَ﴾

﴿And they say: "What is in the bellies of such and such cattle is for our males alone..."﴾

"It is about milk, which they prohibited for their females and allowed only their males to drink. When a sheep would give birth to a male sheep, they would slaughter it and feed it to their males, but not to their females. If the newly born lamb was a female, they would not slaughter it, but if it was stillborn, they would share in it (with their females)! Allāh forbade this practice."^[2] Similar was said by As-Suddī.^[3]

Ash-Sha'bi said, "The *Bahīrah*'s milk was only given to the men. But if any cattle from the *Bahīrah* died, both men and women would share in eating it." Similar was said by 'Ikrimah, Qatādah and 'Abdur-Rahmān bin Zayd bin Aslam.

Mujāhid commented;

﴿وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْثَىٰ ذَاكَ لَنَا إِنَّا كَفُورُونَ﴾ وَمَعْنَاهُ عَلَىٰ أَنْوَاعٍ

﴿And they say: "What is in the bellies of such and such cattle is for our males alone, and forbidden to our females..."﴾

"It refers to the *Sā'ibah* and the *Bahīrah*."^[4] Abu Al-'Āliyah, Mujāhid and Qatādah said that Allāh's statement,

[1] At-Ṭabari 12:146

[2] At-Ṭabari 12:147

[3] At-Ṭabari 12:148

[4] At-Ṭabari 12:148

﴿سَيُزِيلُهُمْ﴾

﴿He will punish them for their attribution.﴾ means, uttering such falsehood.^[1] This is explained by Allāh's statement,

﴿وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكُذِبَ هَذَا حَلَلٌ وَهَذَا حَرَامٌ لِنَقْتُلُوا عَلَى اللَّهِ الْكُذِبَ
إِنَّ الَّذِينَ يَفْعَلُونَ عَلَى اللَّهِ الْكُذِبَ لَا يُمْلِكُونَ﴾

﴿And say not concerning that which your tongues falsely utter: "This is lawful and this is forbidden." so as to invent lies against Allāh. Verily, those who invent lies against Allāh will never prosper.﴾ [16:116]

Allāh said,

﴿إِنَّهُ حَكِيمٌ﴾

﴿Verily, He is All-Wise.﴾ in His actions, statements, Law and decree,

﴿عَلِيمٌ﴾

﴿All-Knower﴾, in the actions of His servants, whether good or evil, and He will recompense them for these deeds completely.

﴿قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَى اللَّهِ
قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ﴾

﴿140. Indeed lost are they who have killed their children, foolishly, without knowledge, and (they) have forbidden that which Allāh has provided for them, inventing a lie against Allāh. They have indeed gone astray and were not guided.﴾

Allāh says that those who committed these evil acts have earned the loss of this life and the Hereafter. As for this life, they lost when they killed their children and made it difficult for themselves by prohibiting some types of their wealth, as an act of innovation that they invented on their own. As for the Hereafter, they will end up in the worst dwellings, because they used to lie about Allāh and invent falsehood about Him. Allāh also said,

﴿إِنَّ الَّذِينَ يَفْعَلُونَ عَلَى اللَّهِ الْكُذِبَ لَا يُمْلِكُونَ﴾

^[1] At-Tabari 12:152

Allāh Created the Produce, Seed Grains and Cattle

Allāh states that He created everything, including the produce, fruits and cattle that the idolators mishandled by their misguided ideas, dividing them into various designated parts, allowing some and prohibiting some. Allāh said,

﴿وَهُوَ الَّذِي أَنشَأَ جَنَّاتٍ مَّقْرُونَاتٍ وَغَيْرَ مَقْرُونَاتٍ﴾

«And it is He Who produces gardens Ma'rūshāt and not Ma'rūshāt,»

'Ali bin Abi Ṭalhah reported that Ibn 'Abbās commented, "Ma'rūshāt refers to what the people trellise, while 'not Ma'rūshāt' refers to fruits (and produce) that grow wild inland and on mountains."^[1] 'Aṭa' Al-Khurāsāni said that Ibn 'Abbās said, "Ma'rūshāt are the grapevines that are trellised, while 'not Ma'rūshāt' refers to grapevines that are not trellised." As-Suddi said similarly. As for these fruits being similar, yet different, Ibn Jurayj said, "They are similar in shape, but different in taste."^[2] Muḥammad bin Ka'b said that the Āyah,

﴿كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ﴾

«Eat of their fruit when they ripen,»

means, "(Eat) from the dates and grapes they produce."^[3] Allāh said next,

﴿وَمَّا أَثْمَرَ حَقُّهُ يَوْمَ حَصَادِهِ﴾

«but pay the due thereof on the day of their harvest,»

Mujāhid commented, "When the poor people are present (on the day of harvest), give them some of the produce."^[4] 'Abdur-Razzāq recorded that Mujāhid commented on the Āyah,

﴿وَمَّا أَثْمَرَ حَقُّهُ يَوْمَ حَصَادِهِ﴾

«but pay the due thereof on the day of their harvest.»

"When planting, one gives away handfuls (of seed grains) and on harvest, he gives away handfuls and allows them to pick

[1] Aṭ-Ṭabari 12:156

[2] Aṭ-Ṭabari 12:157

[3] Aṭ-Ṭabari 12:157

[4] Aṭ-Ṭabari 12:163

whatever is left on the ground of the harvest.^[1] Ath-Thawri said that Ḥammād narrated that Ibrāhīm An-Nakha'ī said, "One gives away some of the hay."^[2] Ibn Al-Mubārak said that Shurayk said that Sālim said that Sa'īd bin Jubayr commented;

﴿وَمَا كُنَّا بِحَقِّهِ يَوْمَ حَصَادِهِ﴾

﴿but pay the due thereof on the day of their harvest,﴾

"This ruling, giving the poor the handfuls (of seed grains) and some of the hay as food for their animals, was before Zakāh became obligatory."

Allāh has chastised those who harvest, without giving away a part of it as charity. Allāh mentioned the story of the owners of the garden in Sūrat Nūn,

﴿إِذْ أَتَاؤُا لِمَعِينَهَا مُتَّبِعِينَ ﴿١٤١﴾ فَلَا يَشْكُرُونَ ﴿١٤٢﴾ فَلَا عَلَيْهَا عَلَيْهِمْ يُصْعِقُ ﴿١٤٣﴾ أَنِ أَتَاؤُا عَلَى سُرُورٍ ﴿١٤٤﴾ فَاسْلَفُوا دُورَ ﴿١٤٥﴾ يَتَخَفَتُونَ ﴿١٤٦﴾ أَنِ لَا يَنْفَلِتُ اللَّهُ عَنْكُم مِّنْ يَّوْمِكُمْ ﴿١٤٧﴾ فَذَرَا عَلَى خُرُوفٍ ﴿١٤٨﴾ فَمَا زَالُوا قَالُوا يَا لَسَاءَؤُنَا ﴿١٤٩﴾ عَلَى عُرُوفِنَا ﴿١٥٠﴾ قَالَ أَوْفَعُكُمْ آلُ قُل لَّكُم وَلَا تُخْشَعُونَ ﴿١٥١﴾ قَالُوا سُبْحَانَ رَبَّنَا إِنَّا كُنَّا ظَالِمِينَ ﴿١٥٢﴾ فَأَنزَلَ بِضْعُ مِائَةٍ يَتَكَوَّمُونَ ﴿١٥٣﴾ قَالُوا يَوَيْلًا إِنَّا كُنَّا مُطِيعِينَ ﴿١٥٤﴾ عَنِ رَبِّنَا إِن يُّؤَيَّدَ مِنَّا بِشَاءٍ ﴿١٥٥﴾ إِن يَّزِيدَنَا غَضَبًا فَزَيْدُوا ﴿١٥٦﴾ فَكَانَ الْعَذَابُ أَكْبَرَ لَوْ كَانُوا يَشْكُرُونَ ﴿١٥٧﴾﴾

«When they swore to pluck the fruits of the (garden) in the morning. Without saying: "If Allāh wills." Then there passed by on the (garden) a visitation (fire) from your Lord at night, burning it while they were asleep. So the (garden) became black by the morning, like a pitch dark night (in complete ruins). Then they called out one to another as soon as the morning broke. Saying: "Go to your tilth in the morning, if you would pluck the fruits." So they departed, conversing in secret low tones (saying). "No poor person shall enter upon you into it today." And they went in the morning with strong intention, thinking that they have power (to prevent the poor taking anything of the fruits therefrom). But when they saw the (garden), they said: "Verily, we have gone astray." (Then they

[1] 'Abdur-Razzāq 2:219

[2] Aṭ-Ṭabari 12:165

said): "Nay! Indeed we are deprived of (the fruits)!" The best among them said: "Did I not tell you, why say you not: 'If Allāh wills'." They said: "Glory to Our Lord! Verily, we have been wrongdoers." Then they turned one against another, blaming. They said: "Woe to us! We have transgressed. We hope that our Lord will give us in exchange a better (garden) than this. Truly, we turn to our Lord." Such is the punishment (in this life), but truly, the punishment of the Hereafter is greater if they but knew. ﴿68:18-33﴾.

Prohibiting Extravagance

Allāh said,

﴿وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ﴾

﴿And waste not by extravagance. Verily, He likes not the wasteful.﴾

It was said that the extravagance prohibited here refers to excessive charity beyond normal amounts. Ibn Jurayj said, "This Āyah was revealed concerning Thābit bin Qays bin Shammās, who plucked the fruits of his date palms. Then he said to himself, 'This day, every person who comes to me, I will feed him from it.' So he kept feeding (them) until the evening came and he ended up with no dates. Allāh sent down,

﴿وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ﴾

﴿And waste not by extravagance. Verily, He likes not the wasteful.﴾"

Ibn Jarir recorded this statement from Ibn Jurayj. However, the apparent meaning of this Āyah, and Allāh knows best, is that;

﴿كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَامْلَأُوا حُقُومَهُ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا﴾

﴿Eat of their fruit when they ripen, but pay the due thereof on the day of their harvest, and waste not...﴾

refers to eating, meaning, do not waste in eating because this spoils the mind and the body. Allāh said in another Āyah,

﴿وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا﴾

﴿And eat and drink but waste not by extravagance.﴾ [7:31]

In his *Ṣaḥīḥ*, Al-Bukhārī recorded a *Ḥadīth* without a chain of narration;

﴿كُلُوا وَاشْرَبُوا وَابْسُوا مِنْ غَيْرِ إِسْرَافٍ وَلَا تَبْخِيلٍ﴾

‘Eat, drink and clothe yourselves without extravagance or arrogance.’^[1]

Therefore, these *Āyāt* have the same meaning as this *Ḥadīth* and Allāh knows best.

Benefits of Cattle

Allāh's statement,

﴿وَمِنْ الْأَنْعَامِ حَمُولَةٌ وَفَرْشٌ﴾

﴿And of the cattle (are some) for burden and (some smaller) for Farsh.﴾

means, He created cattle for you, some of which are suitable for burden, such as camels, and some are *Farsh*. *Ath-Thawri* narrated that Abu Ishāq said that Abu Al-Aḥwas said that ‘Abdullāh said that ‘animals for burden’ are the camels that are used for carrying things, while, ‘*Farsh*’, refers to small camels. Al-Ḥākim recorded it and said, “Its chain is *Ṣaḥīḥ* and they did not record it.”^[2] ‘Abdur-Raḥmān bin Zayd bin Aslam said that ‘animals for burden’ refers to the animals that people ride, while, ‘*Farsh*’ is that they eat (its meat) and milk it. The sheep is not able to carry things, so you eat its meat and use its wool for covers and mats (or clothes).^[3] This statement of ‘Abdur-Raḥmān is sound, and the following *Āyāt* testify to it,

﴿أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِنْ مِثْلِ مَا عَمِلَتْ أَيْدِيُنَا أَنْعَامًا فَهُمْ لَهَا مَالِكُونَ ۖ وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ﴾

﴿وَمِنْهَا يَأْكُلُونَ﴾

﴿Do they not see that We have created for them of what Our Hands have created, the cattle, so that they are their owners.

[1] The Book of Clothing, the first chapter, with slightly different wording. It was recorded with a complete chain by Ibn Mājah, An-Nasā’ī, and others.

[2] Al-Ḥākim 2:317

[3] Aṭ-Ṭabari 12:181

And We have subdued them unto them so that some of them they have for riding and some they eat.﴾ [36:71-72], and,

﴿وَلَكُمْ فِي الْأَنْعَامِ لَعِبٌ لَّيْسَ فِي بُطُونِهِمْ مِنْ بَيْنِ قَرْنٍ مِثْقَالُ ذَرَّةٍ خَالِصًا سَائِغًا لِلشَّارِبِينَ﴾

﴿And verily, in the cattle, there is a lesson for you. We give you to drink of that which is in their bellies, from between excretions and blood, pure milk; palatable to the drinkers.﴾ [16:66], until,

﴿وَمِنْ أَمْوَالِهِمْ وَأَوْبَارِهِمْ وَأَنْعَامِهِمْ أَتَيْنَا وَتَتَمَّا إِلَيْنَ جِئِينَ﴾

﴿And of their wool, fur and hair, furnishings and articles of convenience, comfort for a while.﴾ [16:80].

Eat the Meat of These Cattle, But Do Not Follow Shayṭān's Law Concerning Them

Allāh said,

﴿كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ﴾

﴿Eat of what Allāh has provided for you,﴾

of fruits, produce and cattle. Allāh created all these and provided you with them as provision.

﴿وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ﴾

﴿and follow not the footsteps of Shayṭān.﴾

meaning, his way and orders, just as the idolators followed him and prohibited fruits and produce that Allāh provided for them, claiming that this falsehood came from Allāh.

﴿إِنَّهُ لَكُمْ﴾

﴿Surely, he is to you﴾ meaning; Shayṭān, O people, is to you,

﴿عَدُوٌّ مُبِينٌ﴾

﴿an open enemy﴾ and his enmity to you is clear and apparent. Allāh said in other Āyāt,

﴿إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ﴾

﴿Surely, Shayṭān is an enemy to you, so take (treat) him as an enemy. He only invites his Hizb (followers) that they may

two males or the two females, or (the young) which the wombs of the two females enclose? Inform me with knowledge if you are truthful."»

«144. And of the camels two, and of oxen two. Say: "Has He forbidden the two males or the two females or (the young) which the wombs of the two females enclose? Or were you present when Allāh ordered you such a thing? Then who does more wrong than one who invents a lie against Allāh, to lead mankind astray without knowledge. Certainly Allāh guides not the people who are wrongdoers."»

These Āyāt demonstrate the ignorance of the Arabs before Islām. They used to prohibit the usage of some of their cattle and designate them as *Bahūrah*, *Sā'ibah*, *Waṣīlah* and *Hām* etc. These were some of the innovations they invented for cattle, fruits and produce. Allāh stated that He has created gardens, trellised and untrellised, and cattle, as animals of burden and as *Farsh*. Allāh next mentioned various kinds of cattle, male and female, such as sheep and goats. He also created male and female camels and the same with cows. Allāh did not prohibit any of these cattle or their offspring. Rather, they all were created for the sons of Ādam as a source for food, transportation, work, milk, and other benefits, which are many. Allāh said,

﴿وَأَزَلَّ لَهُمُ بَنُ الْأُنثَىٰ ثَمِينًا﴾

«And He has sent down for you of cattle eight pairs...» [39:6]

Allāh said;

﴿إِنَّمَا أَشْخَضْتُ عَلَيْهِمْ أَرْحَامُ الْأُنثَىٰ﴾

«...or (the young) which the wombs of the two females enclose...»

This refutes the idolators' statement,

﴿مَا فِي بُطُونِ هَؤُلَاءِ الْأَنْثَىٰ خَالِصَةٌ لِّأَصْحَابِنَا وَحَرَامٌ عَلَىٰ أَرْوَاحِنَا﴾

«What is in the bellies of such and such cattle is for our males alone, and forbidden to our females.» [6:139]

Allāh said,

﴿يَتَّبِعُونَ بِإِيمَانٍ إِنْ كُنْتُمْ مُسْلِمِينَ﴾

﴿Inform me with knowledge if you are truthful.﴾

meaning, tell me with sure knowledge, how and when did Allāh prohibit what you claimed is prohibited, such as the Bahūrah, Sā'ibah, Waṣīlah and Ḥām etc.?

Al-'Awfi said that Ibn 'Abbās said, "Allāh's statement,

﴿ثَمِينَةَ أَرْبَعٍ يَتِ الْمَتَانِ اثْنَتَا وَرَمَتِ الْمَعَزِ اثْنَتَيْنِ﴾

﴿Eight pairs: of the sheep two, and of the goats two...﴾ these are four pairs,

﴿قُلْ مَا لَكُمْ بَيْنِي وَمَنْ أَغْلِبَ الْأُنثَيْنِ﴾

﴿Say: "Has He forbidden the two males or the two females..."﴾
I (Allāh) did not prohibit any of these.

﴿إِنَّا أَنْشَأْنَاهُنَّ إِنْشَاءً﴾

﴿or (the young) which the wombs of the two females enclose?﴾
and does the womb produce but males and females? So why do you prohibit some and allow some others?

﴿يَتَوْنِ بِمِلْءٍ إِنْ كُنْتُمْ صَادِقِينَ﴾

﴿Inform me with knowledge if you are truthful.﴾

Allāh is saying that all of this is allowed.^[1] Allāh said,

﴿أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَصَّيْنَاهُ اللَّهُ بِهَذَا﴾

﴿Or, were you present when Allāh ordered you such a thing?﴾
mocking the idolators' innovations, and their lies that Allāh made sacred what they have prohibited.

﴿فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا يُضِلُّ النَّاسَ بِغَيْرِ عِلْمٍ﴾

﴿Then who does more wrong than one who invents a lie against Allāh, to lead mankind astray without knowledge.﴾

Therefore, no one is more unjust than the people described here and

﴿إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ﴾

﴿Certainly, Allāh guides not the people who are wrongdoers.﴾

The person most worthy of this condemnation is 'Amr bin

[1] At-Ṭabari 12:187

Luhay bin Qum'ah. He was the first person to change the religion of the Prophets and designate the *Sā'ibah*, *Waṣilah* and *Ham*, as mentioned in the *Ṣaḥīḥ*.^[1]

﴿قُلْ لَا أَلْهَدِي مَا أَوْحَى إِلَيَّ مُحَمَّدًا عَنْ طَائِفٍ يَتْلُمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا
مَسْفُورًا أَوْ لَحْمٍ خَنزِيرٍ فَلَيْسَ رِجْسٌ أَوْ فِئَا أَوَّلَ لَيْتِهِ اللَّهُ يَوْمَ قَمَنٍ اضْطَرَّ غَيْرَ بَلَاغٍ
وَلَا عَارٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ﴾

¶145. Say: "I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be *Maytah* (a dead animal) or blood poured forth, or the flesh of swine; for that surely, is unclean (*Rijs*), or immorally slaughtered in the name of other than Allāh. But whosoever is forced by necessity without willful disobedience, nor transgressing due limits; (for him) certainly, your Lord is Oft-Forgiving, Most Merciful."»

Forbidden Things

Allāh commands His servant and Messenger, Muḥammad ﷺ,

﴿قُلْ﴾

¶Say¶ O Muḥammad ﷺ to those who prohibited what Allāh has provided them, claiming this falsehood to be from Allāh,

﴿قُلْ لَا أَلْهَدِي مَا أَوْحَى إِلَيَّ مُحَمَّدًا عَنْ طَائِفٍ يَتْلُمُهُ﴾

¶I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it,¶

This *Āyah* means, I do not find any animals that are prohibited, except these mentioned here. We should mention here that the prohibited things mentioned in *Sūrat Al-Mā'idah* and the *Ḥadīths* on this subject amend the meaning of this *Āyah*.

﴿أَوْ دَمًا مَسْفُورًا﴾

¶or blood poured.¶ Qatādah commented, "Poured blood was prohibited, but the meat that still has some blood in it is

[1] *Fath Al-Bāri* 8:132

allowed.”^[1]

Al-Ḥumaydi said that Sufyān narrated to us that ‘Amr bin Dinār narrated to us, “I said to Jābir bin ‘Abdullāh, ‘They claim that the Messenger of Allāh ﷺ prohibited the meat of donkeys during (the day of) Khaybar.’ He said, ‘Al-Ḥakam bin ‘Amr narrated that from the Messenger of Allāh ﷺ. That scholar - referring to Ibn ‘Abbās - denied it, reciting the *Āyah*;

﴿قُلْ لَا أَمْرُ فِي مَا أُوحِيَ إِلَيَّ مَحْرَمًا عَلَى طَائِعٍ يَتْلُمُهُ﴾

«Say: “I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it...”»^[2] Al-Bukhārī and Abu Dāwud collected it.^[3]

Abu Bakr bin Marduwyah and Al-Ḥākim, in his *Mustadrak*, recorded that Ibn ‘Abbās said, “During the time of *Jāhiliyyah*, the people used to eat some things and avoid some other things, because they disliked them. Later on, Allāh sent His Prophet ﷺ, revealed His Book, allowed what He allowed, and prohibited what He prohibited. Therefore, whatever Allāh allowed is lawful and whatever He prohibited is unlawful. Whatever He did not mention, there is no sin in it.” He then recited the *Āyah*,

﴿قُلْ لَا أَمْرُ فِي مَا أُوحِيَ إِلَيَّ مَحْرَمًا عَلَى طَائِعٍ يَتْلُمُهُ﴾

«Say: “I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it...”»

This is the wording with Ibn Marduwyah. Abu Dāwud also recorded this statement, and Al-Ḥākim said, “Its chain is *Ṣaḥīḥ* and they did not record it.”^[4]

Imām Aḥmad recorded that Ibn ‘Abbās said, “A sheep belonging to Sawdah bint Zam‘ah died and she said, ‘O Allāh’s Messenger! So-and-so (sheep) has died.’ He said,

﴿فَلِمَ لَا أَخَذْتُمْ مِنْهَا؟﴾

«Why did you not use its skin?»

[1] Aṭ-Ṭabari 12:193

[2] Al-Ḥumaydi 2:379

[3] *Faḥḥ Al-Bārī* 9:570 and Abu Dāwud 4:162

[4] Abu Dāwud, 3800 and Al-Ḥākim 4:115

She said, 'Should we use the skin of a sheep that has died?' Allāh's Messenger ﷺ said,

«إِنَّمَا قَالَ اللَّهُ: ﴿قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَتَلَمَّذُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خَنْزِيرٍ﴾ وَإِنَّكُمْ لَا تَطْعَمُونَهُ أَنْ تَذَبُّوهُ فَتَتَغَيَّرَ بِهِ»

«Allāh only said, «Say: "I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, except Maytah (a dead animal) or blood poured forth, or the flesh of swine....» You will not be eating it if you tan its skin and benefit from it.»

So she had the sheep skinned, the skin was tanned and made into a water skin that she kept until it wore out.^[1] Al-Bukhārī and an-Nasā'ī collected a similar *Hadīth*.^[2]

Allāh said,

﴿مَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ﴾

«But whosoever is forced by necessity without willful disobedience, nor transgressing due limits;»

Therefore, whoever is forced by necessity to eat anything that Allāh has forbidden in this honorable *Āyah*, without transgressing his limits, then for him,

﴿إِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ﴾

«certainly, your Lord is Oft-Forgiving, Most Merciful.»

We mentioned the explanation of this *Āyah* in *Sūrat Al-Baqarah*. This honorable *Āyah* contradicts the idolators' innovated prohibitions for certain kinds of wealth, relying merely on their misguided ideas, such as the *Bahīrah*, *Sā'ibah*, *Waṣṭlah* and *Hām*. Allāh commanded His Messenger ﷺ to inform them that he does not find that such types of animals are prohibited in what Allāh revealed to him. In this *Āyah*, Allāh only prohibited dead animals, poured blood, the flesh of swine and what has been slaughtered for something other than Allāh. Other things were not prohibited here, but rather treated as that which does not have a ruling, i.e., permissible. Therefore, how do you – idolators – claim that such items are

[1] Aḥmad 1:327

[2] *Fath Al-Bārī* 11:557 and *An-Nasā'ī* 7:173

prohibited, and why did you prohibit them when Allāh did not prohibit them?

﴿وَعَلَى الَّذِينَ هَادُوا حَزَلٌ ذِي ظُلْمٍ وَمِنَ الْبَقَرِ وَالنَّعِيرِ حَزْمًا عَلَيْهِمْ
شُعْرُهُمْ إِلَّا مَا صَلَّتْ ظُهُورُهُمْ أَوِ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِظُلْمٍ ذَلِكَ جَزَاءُ مُّصِيبِهِمْ
وَإِنَّ لَصَدِيقُونَ﴾

﴿146. And unto those who are Jews, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the sheep except what adheres to their backs or their Hawāyā, or is mixed up with a bone. Thus We recompensed them for their rebellion. And verily, We are Truthful.﴾

Foods that were Prohibited for the Jews Because of their Transgression

Allāh says, We forbade for the Jews every bird and animal with undivided hoof,^[1] such as the camel, ostrich, duck and goose. Allāh said here,

﴿وَمِنَ الْبَقَرِ وَالنَّعِيرِ حَزْمًا عَلَيْهِمْ شُعْرُهُمْ﴾

﴿and We forbade them the fat of the ox and the sheep...﴾

The Jews used to forbid these types of foods saying that Isrā'īl, or Ya'qūb, used to forbid them for himself so they too forbid them. This was mentioned by As-Suddi.

'Alī bin Abi Ṭalḥah reported that Ibn 'Abbās said that,

﴿إِلَّا مَا صَلَّتْ ظُهُورُهُمْ﴾

﴿except what adheres to their backs﴾

refers to the fat that clings to their backs.^[2] Allāh said next,

﴿أَوِ الْحَوَايَا﴾

﴿or their Hawāyā﴾

that is, the entrails, according to Abu Ja'far bin Jarīr. He also said, "The meaning here is, 'And from ox and sheep, We forbade their fat for the Jews, except the fat on their backs and what the entrails carry.'" 'Alī bin Abi Ṭalḥah said that, Ibn

[1] See the comments on Sūrah Al 'Imrān, 3:93

[2] Al-Ṭabari 12:202

'Abbās said that the, *Hawāyā*, are the entrails.^[1] Similar was reported from Mujāhid,^[2] Sa'īd bin Jubayr and Aḍ-Ḍaḥḥāk.^[3] Allāh's statement,

﴿أَمْ مَّا لَمْ يَخْتَلَطْ بِعَظْمٍ﴾

﴿...or is mixed up with a bone.﴾

means, We allowed the Jews the fat that is mixed with bones. Ibn Jurayj commented, "The fat on the rump that is mixed with the tailbone was allowed for them, and also the fat on the legs, head, eyes and what adheres to the bones."^[4] As-Suddi said similarly.^[5] Allāh said,

﴿ذَلِكَ جَزَاءُ مَن يَكْفُرْ﴾

﴿Thus We recompensed them for their rebellion.﴾

meaning, We imposed this restriction on them as recompense for their rebellion and defying Our commandments. Allāh said in another *Āyah*,

﴿فَيُظْلَمُونَ أَلَدَّتْ حَرَمَنَا عَلَيْهِمْ فَبَدَّلَ اللَّهُ صَفَافَ مَا كَانَ اللَّهُ يَفْعَلُ لِقَوْمٍ كَذِبًا﴾

﴿كثيرا﴾

﴿For the wrongdoing of the Jews, We made unlawful for them certain good foods which had been lawful for them - and for their hindering many from Allāh's way﴾ [4:160].

Allāh's statement,

﴿وَأَنَا لَصَادِقُونَ﴾

﴿And verily, We are Truthful.﴾

means, We were justified in the penalty We gave them. Ibn Jarīr commented, "We are Truthful in what We informed you of, O Muḥammad; Our forbidding these foods for them, not as they claimed, that Israel merely forbade these things for himself (so they imitated him, they claimed)."^[6]

[1] Aṭ-Ṭabari 12:203

[2] Aṭ-Ṭabari 12:204

[3] Aṭ-Ṭabari 12:204

[4] Aṭ-Ṭabari 12:205

[5] Aṭ-Ṭabari 12:205

[6] Aṭ-Ṭabari 12:206

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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فَإِنْ كَذَّبُوكَ فَقُلْ رَبِّكُمْ دُورُ حِمْلٍ وَاسْمِعُوا وَلَا يَسْمَعُوا
 بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿١٤٧﴾ سَيَقُولُ الَّذِينَ أَشْرَكُوا
 لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ
 كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّى ذَاقُوا بَأْسَنَا
 قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُنَا إِنْ نَسِعْنَاهُنَّ مِنْ
 الْأَرْضِ وَإِنْ أَنْتُمْ إِلَّا خَرُصُونَ ﴿١٤٨﴾ قُلْ فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ
 فَلَوْ شَاءَ لَهَدَمْنَاكُمْ أَجْمَعِينَ ﴿١٤٩﴾ قُلْ هَلَمْ يَشْهَدَ اللَّهُ
 أَنْهُ حَرَّمَ هَذَا إِنْ شِئْتُمْ فَلَا تَشْهَدُ
 مَعَهُ وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَالَّذِينَ
 لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ بِرَبِّهِمْ يَعْدِلُونَ ﴿١٥٠﴾ قُلْ
 تَكَاثُرُوا أَتْلُ مَا حَرَّمَ رَبِّي عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ
 شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ
 إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ
 مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي
 حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكَ وَمَنْكُمْ بِهِ لَعَلَّكُمْ تَعْلَمُونَ ﴿١٥١﴾

The Tricks of the Jews, and Allāh's Curse

'Abdullāh bin 'Abbās narrated, "When 'Umar bin Al-Khaṭṭāb was told that Samurah sold liquor, he commented, 'May Allāh fight Samurah! Did he not know that the Messenger of Allāh ﷺ said,

«لَعَنَ اللَّهُ الْيَهُودَ حُرِّمَتْ عَلَيْهِمُ الشُّحُومُ فَجَمَلُوهَا فَبَاعُوهَا»

«May Allāh curse the Jews! The fats were forbidden for them, so they melted the fat and sold it.»

This Ḥadīth is recorded in the Two Ṣaḥīḥs.^[1] Jābir bin 'Abdullāh said, "In the

year of the victory of Makkah, I heard Allāh's Messenger ﷺ saying;

«إِنَّ اللَّهَ وَرَسُولَهُ حَرَّمَ بَيْعَ الْخَمْرِ وَالْمَيْتَةِ وَالْخَنَازِيرِ وَالْأَصْنَامِ»

«Allāh and His Messenger have forbidden selling alcoholic drinks (intoxicants), dead animals, swine and idols.»

He was asked, 'What about the fat of dead animals? They are used to dye skins, paint ships and are used as light by the people.' He said,

«لَا هُوَ حَرَامٌ»

«No, it is still unlawful.»

[1] Fath Al-Bārī 4:483 and Muslim 3:1207

He ﷺ then said,

﴿قَاتَلَ اللَّهُ الْيَهُودَ إِنَّ اللَّهَ لَمَّا حَرَّمَ عَلَيْهِمْ شُحُومَهَا جَمَلُوهُ ثُمَّ بَاغَوْهُ وَأَكَلُوا ثَمَّتَهُ﴾

‘May Allāh fight the Jews! When Allāh forbade them the fats of animals, they melted the fat, sold it and ate its price.’^[1]

The Group recorded this Ḥadīth.^[2]

﴿إِن كَذَّبُوكَ فَقُلْ رَبُّكُمْ ذُو رَحْمَةٍ وَاسِعَةٍ وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ﴾

‘147. If they deny you say: “Your Lord is the Owner of vast mercy, and never will His wrath be turned back from the people who are criminals.”’

Allāh says, if your opponents among the idolators, Jews and their likes reject you, O Muḥammad,

﴿قُلْ رَبُّكُمْ ذُو رَحْمَةٍ وَاسِعَةٍ﴾

‘Say: “Your Lord is the Owner of vast mercy...”’ encouraging them to seek Allāh’s vast mercy and follow His Messenger ﷺ,

﴿وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ﴾

‘and never will His wrath be turned back from the people who are criminals.’

discouraging them from defying the Messenger, the Final Prophet, Muḥammad ﷺ.

Allāh often joins encouragement with threats in the Qur’ān. Allāh said at the end of this Sūrah:

﴿إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَشَدِيدُ الرَّجِيمِ﴾

‘Surely, your Lord is swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.’ [6:165]

Allāh also said,

﴿وَإِنَّ رَبَّكَ لَذُو مَنُونٍ يُغْفِرُ لِمَن يَشَاءُ وَإِنَّهُ لَشَدِيدُ الْعِقَابِ﴾

‘But verily, your Lord is full of forgiveness for mankind in spite of their wrongdoing. And verily, your Lord is (also) severe in punishment.’ [13:6], and

^[1] Fath Al-Bārī 4:495

^[2] Fath Al-Bārī 4:495, Muslim 3:1207, Abu Dāwūd 3:356, Tuhfat Al-Aḥwadhī 4:521, An-Nasā’ī 7:309 and Ibn Mājah 2:732

﴿يَعْلَمُ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ ﴿٤٩﴾ وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ ﴿٥٠﴾﴾

«Declare unto My servants, that truly, I am the Oft-Forgiving, the Most Merciful. And that My torment is indeed the most painful torment.» [15:49-50], and

﴿غَالِرٌ لِّذُنْبٍ وَكَافٍ لِّلنَّوْبِ شَدِيدٌ لِّلْعِقَابِ ﴿٤٠﴾﴾

«The Forgiver of sin, the Acceptor of repentance, the Severe in punishment.» [40:3] and,

﴿إِنَّا بَلَدْنَاهُ لَنَبِيٍّ لَّا يَشْكُرُهُ أَصْحَابُ الْأَيْمَانِ وَلَا أَصْحَابُ الْأَعْيُنِ وَلَا يَخْشَاهُ الْعَمَلُونَ ﴿١٢﴾﴾

«Verily, the punishment of your Lord is severe and painful. Verily, He it is Who begins and repeats. And He is Oft-Forgiving, full of love.» [85:12-14].

There are many other *Āyāt* on this subject.

﴿سَيَقُولُ الَّذِينَ أَفْرَأُوا لَوْ شَاءَ اللَّهُ مَا أَفْرَعْنَا وَلَا آبَاءُنَا وَلَا حَرَمًا مِن شَيْءٍ كَذَلِكَ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ حَتَّىٰ ذَاقُوا بَأْسَنَا قُلْ هَلْ عِندَكُمْ مِّنْ عِلْمٍ فَتُخْرِجُوهُ لَوْلَا أَن نَّتَّخِذَ لَكُم مِّن قَبْلِهِم مَّاوَءًا وَلَا تَلْعَلْ أَعْيُنُ النَّاسِ عَلَىٰ عَنَّا وَهُمْ يَشْهَدُونَ لَوْلَا أَن يَخْرِجَهُ اللَّهُ لَخَرَجَ لَكُم مِّن قَبْلِهِم مَّاوَءٌ كَثِيرٌ مِّن مَّا يَخْتَارُونَ ﴿١٤٨﴾﴾

«148. Those who committed Shirk say: "If Allāh had willed, we would not have committed Shirk, nor would our fathers, and we would not have forbidden anything (against His will)." Likewise belied those who were before them, till they tasted Our wrath. Say: "Have you any knowledge (proof) that you can produce before us? Verily, you follow the Zann and you do nothing but lie."»

«149. Say: "With Allāh is the perfect proof and argument; had He so willed, He would indeed have guided you all."»

«150. Say: "Bring forward your witnesses, who can testify that Allāh has forbidden this." Then if they testify, do not testify with them. And do not follow the vain desires of those who belie Our *Āyāt*, and such as believe not in the Hereafter, and they hold others as equal with their Lord.»

A False Notion and its Rebuttal

Here Allāh mentioned a debate with the idolators, refuting a false notion they have over their *Shirk* and the things that they prohibited. They said, surely, Allāh has full knowledge of the *Shirk* we indulge in, and that we forbid some kinds of wealth. Allāh is able to change this *Shirk* by directing us to the faith, - they claimed - and prevent us from falling into disbelief, but He did not do that. Therefore - they said Allah indicated that He willed, decided and agreed that we do all this. They said,

﴿لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ﴾

﴿"If Allāh had willed, we would not have taken partners (in worship) with Him, nor would our fathers, and we would not have forbidden anything."﴾

Allāh said in another *Āyah*,

﴿وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ﴾

﴿And they said: "If it had been the will of the Most Gracious (Allāh), we should not have worshipped them (false deities)"﴾ [43:20].

Similar is mentioned in *Sūrat An-Nahl*. Allāh said next,

﴿كَذَٰلِكَ كَذَّبَ الْأَوَّلِينَ مِنْ قَبْلِهِمْ﴾

﴿Likewise belied those who were before them,﴾

for by using and relying on this understanding, the misguided ones before them were led astray. This notion is false and ungrounded, for had it been true, Allāh would not have harmed them, destroyed them, aided His honorable Messengers over them, and made them taste His painful punishment.

﴿قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ﴾

﴿Say: "Have you any knowledge..."﴾ that Allāh is pleased with you and with your ways,

﴿فَتُخَرِّجُوهُنَا لَنَا﴾

﴿that you can produce before us.﴾ and make it plain, apparent and clear for us. However,

﴿إِنْ تَكْفُرُوا إِلَّا أَنْتُمْ﴾

«Verily, you only follow the *Zann*» doubts and wishful thinking,

﴿وَمَا أَنْتُمْ إِلَّا خَافِرُونَ﴾

«and you do nothing but lie» about Allāh in the false claims that you utter. Allāh said next,

﴿قُلْ لِلَّهِ الْحُجَّةُ الْبَالِغَةُ فَلَوْ شَاءَ لَهَدَيْتُكُمْ أَجْمِينَ﴾

«Say: "With Allāh is the perfect proof and argument; had He so willed, He would indeed have guided you all."»

Allāh said to His Prophet ﷺ

﴿قُلْ﴾

«Say» O Muḥammad, to them,

﴿قُلْ لِلَّهِ الْحُجَّةُ الْبَالِغَةُ﴾

«"With Allāh is the perfect proof and argument..."» the perfect wisdom and unequivocal proof to guide whom He wills and misguide whom He wills.

﴿فَلَوْ شَاءَ لَهَدَيْتُكُمْ أَجْمِينَ﴾

«had He so willed, He would indeed have guided you all.»

All of this happens according to His decree, His will, and His choice. So in this way, He is pleased with the believers, and angry with the disbelievers. Allāh said in other Āyāt,

﴿وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَى﴾

«And had Allāh willed, He could have gathered them together (all) on true guidance,» [6:35] and

﴿وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ﴾

«And had your Lord willed, those on earth would have believed, all of them together.» [10:99] and,

﴿وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ﴾

﴿وَلَوْ شَاءَ رَبُّكَ لَأَمَلَأَ الْجَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمِينَ﴾

«And if your Lord had so willed, He could surely have made mankind one Ummah, but they will not cease to disagree.

Except him on whom your Lord has bestowed His mercy and for that did He create them. And the Word of your Lord has been fulfilled: "Surely, I shall fill Hell with Jinns and men all together." ﴿11:118-119﴾

Ad-Ḍaḥḥāk said, "No one has an excuse if he disobeys Allāh. Surely, Allāh has the perfect proof established against His servants." Allāh said,

﴿قُلْ هَلْ مِنْ شَهِدَاءِكُمْ﴾

﴿Bring forward your witnesses,﴾ produce your witnesses,

﴿الَّذِينَ يَشْهَدُونَ أَنَّ اللَّهَ حَرَّمَ هَذَا﴾

﴿who can testify that Allāh has forbidden this.﴾

which you have forbidden and lied and invented about Allāh in this regard,

﴿إِنْ شَهِدُوا فَلَا فَتَنْهَوْهُمْ مَعَهُ﴾

﴿Then if they testify, do not testify with them.﴾

because in this case, their testimony is false and untrue,

﴿وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ كَذَبُوا بِآيَاتِنَا وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ بِرَبِّهِمْ
يَتَكِبُونَ﴾

﴿And do not follow the vain desires of those who belie Our Āyāt, and such as believe not in the Hereafter, and they hold others as equal with their Lord.﴾

by associating others with Allāh in worship and treating them as equals to Him.

﴿قُلْ مَكَالًا آتَىٰ مَا حَرَّمَ رَبِّيَ كُفٌّ عَنْ رَبِّكُمْ عَلَيْكُمْ إِلَّا تَتَّقُوا بِهِ. سُبْحًا وَالَّذِينَ يَحْسَبُونَ
وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِنْتَاهٍ نَحْنُ نَرْزُقُكُمْ وَأَيْهَاتُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ
وَمِنْهَا وَكَانَ بَطْلًا وَلَا تَقْتُلُوا أَنْفُسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذِكْرًا وَمَنْكُمْ بِهِ. لَقَدْ
تَوَلَّوْا﴾

﴿151. Say: "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be kind and dutiful to your parents; kill not your children because of poverty - We provide sustenance for you and for them. Come not near to Al-Fawāḥish (immoral sins) whether committed

openly or secretly; and kill not anyone whom Allāh has forbidden, except for a just cause. This He has commanded you that you may understand."﴾

Ten Commandments

Dāwud Al-Awdy narrated that, Ash-Sha'bi said that, 'Alqamah said that Ibn Mas'ūd said, "Whoever wishes to read the will and testament of the Messenger of Allāh ﷺ on which he placed his seal, let him read these Āyāt,

﴿قُلْ مَسَالُوا أَتْلُ مَا حَرَّمَ رَبِّيَ عَلَيْكُمْ أَنِّي نَهَايْتُ بِهِمْ سَبْعًا﴾

﴿Say: "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him..."﴾

until,

﴿لَعَلَّكُمْ تَتَّقُونَ﴾

﴿...so that you may have Taqwā﴾ [6:153].^[1]

In his *Mustadrak*, Al-Hākim recorded that Ibn 'Abbās said, "In Sūrah Al-An'ām [6], there are clear Āyāt, and they are the Mother of the Book (the Qur'ān)." He then recited,

﴿قُلْ مَسَالُوا أَتْلُ مَا حَرَّمَ رَبِّيَ عَلَيْكُمْ﴾

﴿Say: "Come, I will recite what your Lord has prohibited you from..."﴾

Al-Hākim said, "Its chain is *Ṣaḥīḥ*, and they did not record it."^[2]

In his *Mustadrak* Al-Hākim also recorded that 'Ubādah bin Aṣ-Ṣāmiṭ said, "The Messenger of Allāh ﷺ said,

﴿أَبِئْتُمْ بِثَلَاثٍ﴾

﴿Who among you will give me his pledge to do three things?﴾

He then recited the Āyah,

﴿قُلْ مَسَالُوا أَتْلُ مَا حَرَّمَ رَبِّيَ عَلَيْكُمْ﴾

﴿Say: "Come, I will recite what your Lord has prohibited you from..."﴾

^[1] *Tuḥfat Al-Aḥwadhī* 8:446

^[2] *Al-Hākim* 2:317

until the end of the *Āyāt*. He then said,

فَمَنْ رَفَى فَأَجْرُهُ عَلَى اللَّهِ وَمَنْ انْتَقَصَ مِنْهُنَّ شَيْئًا فَأَذْرَكَ اللَّهُ بِهِ فِي الدُّنْيَا كَانَتْ عُقُوبَتُهُ، وَمَنْ أَخَّرَ إِلَى الْآخِرَةِ فَأَمَرُهُ إِلَى اللَّهِ إِنْ شَاءَ عَذَّبَهُ وَإِنْ شَاءَ عَفَا عَنْهُ

«Whoever fulfills (this pledge), then his reward will be with Allāh, but whoever fell into shortcomings and Allāh punishes him for it in this life, then that will be his recompense. Whoever Allāh delays (his reckoning) until the Hereafter, then his matter is with Allāh. If He wills, He will punish him, and if He wills, He will forgive him.»

Al-Hākim said, "Its chain is *Ṣaḥīḥ* and they did not record it."^[1]

As for the explanation of this *Āyah*, Allāh said to His Prophet and Messenger Muḥammad ﷺ: Say, O Muḥammad, to those idolators who worshipped other than Allāh, forbade what Allāh provided them with and killed their children, following their opinions and the lures of the devils,'

﴿قُلْ﴾

﴿Say﴾ to them

﴿مَأْتُوا﴾

﴿Come﴾ come here, come close

﴿أَنْذَرُ مَا حَرَّمَ رَبِّيَ عَلَيْكُمْ﴾

﴿I will recite what your Lord has prohibited you from.﴾

meaning, I will inform you about what your Lord has forbidden for you in truth, not guessing or wishful thinking. Rather, it is revelation and an order from Him.

Shirk is Forbidden

﴿أَلَّا تَشْرِكُوا بِهِ شَيْئًا﴾

﴿Join not anything in worship with Him ;﴾

this Allah has ordained, for He said at the end of the *Āyah*,

﴿ذِكْرُكُمْ وَمَنْكُمْ بِهِ لَعَلَّكُمْ تَقُولُونَ﴾

^[1] Al-Hākim 2:318

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ. وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾

«Verily, Allāh forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills, sins other than that.» [4:116]

Muslim recorded a Ḥadīth in the Ṣaḥīḥ that reads,

مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ

«Whoever dies associating none with Allāh will enter Paradise.»^[1]

There are many Āyāt and Ḥadīths on this subject.

The Order for Kindness to Parents

Allāh said next,

﴿وَالْوَالِدَيْنِ إِحْسَانًا﴾

«be kind and dutiful to your parents;»

meaning, Allāh has commanded and ordered you to be kind to your parents. Allāh said in another Āyah,

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدَ إِلَّا يَٰهُنَا وَالْوَالِدَيْنِ إِحْسَانًا﴾

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

Allāh often mentions obeying Him and being dutiful to parents together. Allāh said,

﴿أَنِ اسْكُرْ لِي وَلِوَالِدَيْكَ إِلَٰهَ الْعَالَمِينَ ﴿٢٤﴾ وَإِنْ جَاهِدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢٥﴾﴾

«Give thanks to Me and to your parents. Unto Me is the final destination. But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in this world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.» [31:14-15]

^[1] Muslim 1:94

Therefore, Allāh ordered children to be dutiful and kind to their parents, even if they were idolators. Allāh also said,

﴿وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا﴾

«And (remember) when We took a covenant from the Children of Israel, (saying): Worship none but Allāh and be dutiful and kind to parents.» [2:83]

There are several Āyāt on this subject. It is recorded in the Two Ṣaḥīḥs that Ibn Mas'ūd said, "I asked Allāh's Messenger ﷺ about which deed is the best. He said,

«الصَّلَاةُ عَلَى وَقْتِهَا»

«The prayer, when it is performed on time.»

I said, 'Then?' He said,

«بِرُّ الْوَالِدَيْنِ»

«Being dutiful to parents.»

I asked, 'Then?' He said,

«الْجِهَادُ فِي سَبِيلِ اللَّهِ»

«Jihād in Allāh's cause.»

Ibn Mas'ūd said, "The Messenger of Allāh ﷺ said these words to me, and had I asked him for more, he would have said more."^[1]

Killing Children is Forbidden

Allāh said,

﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِنَّهُمْ﴾

«Kill not your children because of poverty, We shall provide sustenance for you and for them.»

After Allāh commanded kindness to parents and grandparents, He next ordered kindness to children and grandchildren. Allāh said,

﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ﴾

«kill not your children because of poverty,»

[1] Faṭḥ Al-Bārī 2:12 and Muslim 1:89

because the idolators used to kill their children, obeying the lures of the devils. They used to bury their daughters alive for fear of shame, and sometimes kill their sons for fear of poverty. It is recorded in the Two *Ṣaḥīḥs* that ‘Abdullāh bin Mas‘ūd said, “I asked the Messenger of Allāh ﷺ, ‘Which sin is the biggest?’ He said,

«أَنْ تَجْعَلَ لِلَّهِ يَدًا وَهُوَ خَلَقَكَ»

‘To call a rival for Allāh, while He Alone created you.’

I said, ‘Then what?’ He said,

«أَنْ تَقْتُلَ وَلَدَكَ خَشْيَةً أَنْ يَطْعَمَ مَعَكَ»

‘To kill your son for fear that he might share your food.’

I said, ‘Then what?’ He said,

«أَنْ تُزَانِيَ حَلِيلَةَ جَارِكَ»

‘To commit adultery with your neighbor’s wife.’

Then the Messenger of Allāh ﷺ recited the *Āyah*,

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

‘And those who invoke not any other god along with Allāh, nor kill such person as Allāh has forbidden, except for just cause, nor commit illegal sexual intercourse...’ [25:68].^[1]

Allāh’s statement,

﴿وَيْزِنَ الْمِيزَانَ﴾

‘Because of *Imlāq*’ refers to poverty, according to Ibn ‘Abbās, Qatādah, As-Suddi and others.^[2] The *Āyah* means, do not kill your children because you are poor. Allāh said in *Sūrat Al-Isrā’*,

﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةً إِنْ يَكُنْ﴾

‘And do not kill your children for fear from *Imlāq*.’ [17:31],

that is, do not kill your children for fear that you might become poor in the future. This is why Allāh said,

[1] *Fath Al-Bārī* 8:350 and Muslim 1:98

[2] *Aṭ-Ṭabari* 12:217

﴿مَنْ رَزَقْنَاهُمْ وَإِيَّاكَ﴾

«We shall provide sustenance for them and for you» [17:31],

thus mentioning the provision of the children first, meaning, do not fear poverty because of feeding your children. Certainly, their provision is provided by Allāh. Allāh said,

﴿مَنْ رَزَقْنَاهُمْ وَإِيَّاهُمْ﴾

«We provide sustenance for you and for them,»

thus starting with parents, because this is the appropriate subject here and Allāh knows. Allāh said next,

﴿وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ﴾

«Come not near Al-Fawāhish (immoral sins) whether committed openly or secretly»

Allāh said in a similar Āyah,

﴿قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِقِيَرِ أَلْعَقَىٰ وَأَن تَقْرَبُوا آبَاءَكُمْ
رُءُوسًا ۖ سُلَاطِنًا ۖ وَأَن تَقُولُوا عَلَىٰ اللَّهِ مَا لَا تَعْلَمُونَ﴾

«Say: "(But) the things that my Lord has indeed forbidden are Al-Fawāhish (immoral sins) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allāh for which He has given no authority, and saying things about Allāh of which you have no knowledge."» [7:33]

We also explained this meaning in the explanation of the Āyah,

﴿وَذَرُوا ظَهَرَ الْإِثْمِ وَبَاطِنَهُ﴾

«Leave sin, open and secret» [6:120].

The Two Ṣaḥīḥs recorded that Ibn Mas'ūd said that the Messenger of Allāh ﷺ said,

«لَا أَحَدٌ أَغْيَرَ مِنَ اللَّهِ، مِنْ أَجْلِ ذَلِكَ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ»

«None is more jealous than Allāh. This is why He has forbidden the immoral sins committed openly or secretly.»^[1]

^[1] Fath Al-Bāri 8:146 and Muslim 4:2114

'Abdul-Mālik bin 'Umayr said that Warrād narrated that Al-Mughīrah said that Sa'd bin 'Ubādah said, "If I see a man with my wife (committing adultery), I will kill him with the sword." When the matter came to the Messenger of Allāh ﷺ, he said,

«أَتَعْجَبُونَ مِنْ غَيْرَةِ سَعْدٍ؟ فَإِنَّهُ لَأَنَا أَغْيَرُ مِنْ سَعْدٍ، وَاللَّهُ أَغْيَرُ مِنِّي، مِنْ أَجْلِ ذَلِكَ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ»

«Do you wonder at Sa'd's jealousy? By Allāh, I am more jealous than Sa'd, and Allāh is more jealous than I. This is why He has forbidden the immoral sins committed openly and in secret.»

This Ḥadīth is in the Two Ṣaḥīḥs.^[1]

The Prohibition of Unjustified Killing

Allāh said,

﴿وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ﴾

«And kill not anyone whom Allāh has forbidden, except for a just cause (according to Islāmic law).»

This part of the Āyah emphasizes this prohibition in specific, although it is included in the immoral sins committed openly and in secret. In the Two Ṣaḥīḥs, it is recorded that Ibn Mas'ūd said that the Messenger of Allāh ﷺ said,

«لَا يَجُزُّ دَمُ امْرِئٍ مُسْلِمٍ يُشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ، إِلَّا يَأْخُذَ ثَلَاثٌ: الثِّبْتُ الزَّانِي، وَالنَّفْسُ بِالنَّفْسِ، وَالتَّارِكُ لِبَيْتِهِ الْمَفَارِقُ لِلْجَمَاعَةِ»

«The blood of a Muslim person who testifies that there is no deity worthy of worship except Allāh and that I am the Messenger of Allāh is prohibited, except for three offenses: a married person who commits illegal sexual intercourse, life for life, and whoever reverts from the religion and abandons the Jamā'ah (the community of faithful believers).»^[2]

There is a prohibition, a warning and a threat against killing the Mu'āhid, i.e., non-Muslims who have a treaty of peace with Muslims. Al-Bukhārī recorded that 'Abdullāh bin 'Amr said that the Prophet ﷺ said,

[1] Faḥ Al-Bāri 13:411 and Muslim 2:1136

[2] Faḥ Al-Bāri 12:209 and Muslim 3:1302

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١٤٩

الْأَنْعَامِ

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ
وَأَوْفُوا بِالْعَهْدِ وَالْعَهْدُ بَيْنَ أَيْدِيكُمْ لَا تَنْكُفُوا عَنْهُ إِلَّا
وُسْعُهُمْ وَإِذَا قُلْتُمْ قَاعِدُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِعَهْدِ
اللَّهِ أَوْفُوا ذَٰلِكُمْ وَصْنُكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٤٩﴾
وَأَنَّ هَٰذَا صِرَاطِي مُسْتَقِيمًا فَاتَّقِيُمُوهُ وَلَا تَتَّبِعُوا السُّبُلَ
فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَٰلِكُمْ وَصْنُكُمْ بِهِ لَعَلَّكُمْ
تَتَّقُونَ ﴿١٥٠﴾ ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي
أَحْسَنَ وَتَفَصِيلًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّعَلَّاهُمْ يَلْتَمَذُوا
رَبَّهُمْ يُؤْمِنُونَ ﴿١٥١﴾ وَهَٰذَا كِتَابُ أَنْزَلْنَاهُ مَبَارَكًا فَآتِيُمُوهُ
وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿١٥٢﴾ أَنْ تَقُولُوا إِنَّمَا أُنْزِلَ الْكِتَابُ
عَلَى طَائِفَتَيْنِ مِن قَبْلِنَا وَإِنْ كُنَّا عَن دِرَاسَتِهِمْ لَغَنِيْلِينَ
﴿١٥٣﴾ أَوْ تَقُولُوا لَوْلَا أُنْزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَىٰ مِنْهُمْ
فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِّن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ مِّن
أَعْلَاهُمْ مَّن كَذَّبَ بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا سَعَجَرَى الَّذِينَ
يَصْدِفُونَ عَنْ آيَاتِنَا سُوءَ الْعَذَابِ بِمَا كَانُوا يَصْدِفُونَ ﴿١٥٤﴾

مَنْ قَتَلَ مُعَاهِدًا لَمْ يَرَحْ رَائِحَةَ
الْجَنَّةِ، وَإِنْ رِيحُهَا لِيُوجَدُ مِنْ
مَبِيرَةٍ أَرْبَعِينَ عَامًا

«Whoever killed a person having a treaty of protection with Muslims, shall not smell the scent of Paradise, though its scent is perceived from a distance of forty years.»^[1]

Abu Hurayrah narrated that the Prophet ﷺ said,

مَنْ قَتَلَ مُعَاهِدًا لَهُ ذِمَّةُ اللَّهِ
وَذِمَّةُ رَسُولِهِ فَقَدْ أَخْفَرَ بِذِمَّةِ
اللَّهِ، فَلَا يَرَحْ رَائِحَةَ الْجَنَّةِ،
وَإِنْ رِيحُهَا لِيُوجَدُ مِنْ مَبِيرَةٍ
سَبْعِينَ خَرِيفًا

«Whoever killed a person having a

treaty of protection with the Muslims, and who enjoys the guarantee of Allāh and His Messenger, he will have spoiled the guarantee of Allāh [for him]. He shall not smell the scent of Paradise though its smell is perceived from a distance of seventy years.»

Ibn Majāh and At-Tirmidhi recorded this Ḥadīth, and At-Tirmidhi said, “Ḥasan Ṣaḥīḥ.”^[2] Allāh's statement,

﴿ذَٰلِكُمْ وَصْنُكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ﴾

﴿This He has commanded you that you may understand.﴾

means, this is what He has commanded you that you may comprehend His commandments and prohibitions.

[1] Fath Al-Bāri 12:370

[2] Tuhfat Al-Aḥwadhī 4:658 and Ibn Majāh 2:896

﴿وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ مِنْ أَمْسَرٍ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ وَالْعَهْدُ الَّذِي بَيْنَ يَدَيْكُمْ لَا يُكَلِّفُ نَفْسًا إِلَّا رُسْمًا وَإِذَا قُلْتُمْ فَاعْدُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِعَهْدِ اللَّهِ أَوْفُوا ذَٰلِكُمْ وَرَسَمٌ فِي دِلِّكُمْ تَذَكُّرُونَ﴾

﴿152. "And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice." - We burden not any person, but that which he can bear - "And whenever you speak, say the truth even if a near relative is concerned, and fulfill the covenant of Allāh. This He commands you, that you may remember."﴾

The Prohibition of Consuming the Orphan's Property

'Aṭā' bin As-Sā'ib said that Sa'īd bin Jubayr said that Ibn 'Abbās said, "When Allāh revealed,

﴿وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ مِنْ أَمْسَرٍ﴾

﴿And come not near to the orphan's property, except to improve it.﴾ and,

﴿إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتِيمِ ظُلْمًا﴾

﴿Verily, those who unjustly eat up the property of orphans.﴾

those who were guardians of orphans separated their food from the orphans' food and their drink from their drink. When any of that food or drink remained, they used to keep it for the orphan until he or she ate it or it spoiled. This became difficult for the companions and they talked about it to the Messenger of Allāh ﷺ, and Allāh sent down the *Āyah*,

﴿وَسْأَلُونَكَ عَنِ الْيَتِيمِ قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَلَا وَفَاءَ بَيْنَهُمْ﴾

﴿And they ask you about orphans. Say: "The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers."﴾ [2:220]

Thereafter, they mixed their food and drink with food and drink of the orphans." Abu Dāwud collected this statement.^[1] Allāh's statement,

[1] Abu Dāwud 3:291

﴿عَتَىٰ يَلِغَ الشُّبُهَاتُ﴾

﴿until he (or she) attains the age of full strength ;﴾,
refers to reaching the age of adolescence, according to Ash-Sha'bi, Mālik and several others among the Salaf.^[1]

The Command to Give Full Measure and Full Weight with Justice

Allāh's statement,

﴿وَأَوْزُوا الْكَفِيلَ وَالْيَمَانَ بِالْقِسْطِ﴾

﴿and give full measure and full weight with justice.﴾

is a command to establish justice while giving and taking. Allāh has also warned against abandoning this commandment, when He said,

﴿رَبِّهِ لِلْمُغْلِبِينَ ۖ الَّذِينَ إِذَا أَكَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ۚ وَإِذَا كَالُهُمْ أَوْ وَزَوْهُمْ يَخْصِرُونَ ۚ أَلَا يَطْلُبُ أُولَٰئِكَ أَنَّهُمْ سَبَوْنَ ۚ إِنَّهُمْ عَظِيمُونَ ۚ يَوْمَ يَقُومُ النَّاسُ لِرَبِّهِمُ الْكَافِرِينَ ۚ﴾

﴿Woe to Al-Mutaffifin. Those who, when they have to receive by measure from men, demand full measure. And when they have to give by measure or weight to (other) men, give less than due. Do they not think that they will be resurrected (for reckoning). On a Great Day? The Day when (all) mankind will stand before the Lord of all that exists?﴾ [83:1-6].

Allāh destroyed an entire nation that was accustomed to giving less in weights and measures.^[2]

Allāh said next,

﴿لَا تَكُنْ تَقَا إِلَّا وُسْعَهَا﴾

﴿We burden not any person, but that which he can bear.﴾

that is, whoever strives while pursuing his rights and giving other peoples' full rights, then there is no sin on him if he commits an honest mistake after trying his best and striving to do what is right.

[1] At-Ṭabari 12:223

[2] That is, the nation of Prophet Shu'ayb, see Sūrat Al-A'rāf 7:85-92.

The Order for Just Testimony

Allāh said;

﴿وَإِذَا قُلْتُمْ فَاعْدُوا وَلَوْ كَانَ ذَا قُرْبَىٰ﴾

«And whenever you give your word, say the truth even if a near relative is concerned.»

This is similar to His statement,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوِّمِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ﴾

«O you who believe! Stand out firmly for Allāh as just witnesses.» [5:8]

And there is a similar Āyah in Sūrat An-Nisā'. So Allāh commands justice in action and statement, with both near relatives and distant relatives. Indeed, Allāh orders justice for everyone at all times and in all situations.

Fulfilling the Covenant of Allāh is an Obligation

Allāh said next,

﴿وَبِمَهْدِ اللَّهِ أَوْفُوا﴾

«and fulfill the Covenant of Allāh.»

Ibn Jarīr commented, "Allāh commands: Fulfill Allāh's commandments that He has ordered you. You will do so when you obey Him in what He commanded, refrain from what He prohibited and abide by His Book and the Sunnah of His Messenger ﷺ. This constitutes fulfilling the covenant of Allāh,

﴿ذَلِكَ مِمَّا لَمْ تَذْكُرُوا﴾

«...This He commands you, that you may remember.»

Allāh says here, that this is what He has ordered and commanded, and He stressed its importance for you,

﴿لَمْ تَذْكُرُوا﴾

«...that you may remember.», that you may be advised and thus refrain from what you used to do before this.^[1]

[1] At-Tabari 12:225

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا أَسْبِلًا فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ وَصَّيْنَاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ﴾

﴿153. "And verily, this is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path. This He has ordained for you that you may have Taqwā."﴾

The Command to Follow Allāh's Straight Path and to Avoid All Other Paths

'Alī bin Abi Ṭalḥah reported that Ibn 'Abbās commented on Allāh's statements,

﴿وَلَا تَتَّبِعُوا أَسْبِلًا فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ﴾

﴿And follow not (other) paths, for they will separate you away from His path.﴾, and,

﴿أَنْ أَيْمَنُوا بِالَّذِينَ وَلَا تَتَفَرَّقُوا فِيهِ﴾

﴿(Saying) that you should establish religion and make no divisions in it.﴾ [42:13],

and similar Āyāt in the Qur'ān, "Allāh commanded the believers to adhere to the *Jamā'ah* and forbade them from causing divisions and disputes. He informed them that those before them were destroyed because of divisions and disputes in the religion of Allāh."^[1] Similar was said by Mujāhid and several others.^[2]

Imām Aḥmad bin Ḥanbal recorded that 'Abdullāh bin Mas'ūd said, "The Messenger of Allāh ﷺ drew a line with his hand (in the sand) and said,

«هَذَا سَبِيلُ اللَّهِ مُسْتَقِيمًا»

«This is Allāh's path, leading straight.»

He then drew lines to the right and left of that line and said,

«فَلْيِهِ السَّبِيلُ لَيْسَ مِنْهَا سَبِيلٌ إِلَّا عَلَيْهِ شَيْطَانٌ يَدْعُو إِلَيْهِ»

«These are the other paths, on each path there is a devil who

[1] At-Ṭabari 12:229

[2] At-Ṭabari 12:229

calls to it.»

He then recited,

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ﴾

«And verily, this is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path.» [6:153]^[1]

Al-Hākim also recorded this *Hadīth* and said; “Its chain is *Ṣaḥīḥ*, but they did not record it.”^[2]

Imām Aḥmad and ‘Abd bin Ḥumayd recorded (and this is the wording of Aḥmad) that Jābir said; “We were sitting with the Prophet ﷺ when he drew a line in front of him and said,

«هَذَا سَبِيلُ اللَّهِ»

«This is Allāh’s path.»

He also drew two lines to its right and two lines to its left and said,

«هَذِهِ سُبُلُ الشَّيْطَانِ»

«These are the paths of Shayṭān.»

He then placed his hand on the middle path and recited this *Āyah*;

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَٰلِكُمْ وَصَّيْتُكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ﴾

«And verily, this is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path. This He has ordained for you that you may have *Taqwā*.»^[3]

Imām Aḥmad, Ibn Majāh, in the Book of the Sunnah in his *Sunan*, and Al-Bazzār collected this *Hadīth*.^[4] Ibn Jarir recorded that a man asked Ibn Mas‘ūd, “What is *Aṣ-Ṣirāṭ Al-Mustaqīm* (the straight path)?” Ibn Mas‘ūd replied,

[1] Aḥmad 1:465

[2] Al-Hākim 2:318

[3] Aḥmad 3:397 and ‘Abd bin Ḥumayd no. 345

[4] Ibn Majāh: 11

"Muḥammad ﷺ left us at its lower end and its other end is in Paradise. To the right of this Path are other paths, and to the left of it are other paths, and there are men (on these paths) calling those who pass by them. Whoever goes on the other paths will end up in the Fire. Whoever takes the Straight Path, will end up in Paradise." Ibn Mas'ūd then recited the *Āyah*;

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ﴾

«And verily, this is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path.»^[1]

Imām Aḥmad recorded that, An-Nawwās bin Sam'ān said that the Messenger of Allāh ﷺ said,

«ضَرَبَ اللَّهُ مَثَلًا صِرَاطًا مُسْتَقِيمًا، وَعَنْ يَمِينِي الصِّرَاطِ سُرَّانٍ فِيهِمَا أَبْوَابٌ مُفْتَحَةٌ، وَعَلَى الْأَبْوَابِ سُورٌ مُرَخَّاةٌ وَعَلَى بَابِ الصِّرَاطِ ذَاغٌ يَدْعُو: يَا أَيُّهَا النَّاسُ هَلُمَّوا ادْخُلُوا الصِّرَاطَ الْمُسْتَقِيمَ جَمِيعًا وَلَا تَفْرُقُوا وَذَاغٌ يَدْعُو مِنْ فَوْقِ الصِّرَاطِ فَإِذَا أَرَادَ الْإِنْسَانُ أَنْ يَفْتَحَ شَيْئًا مِنْ تِلْكَ الْأَبْوَابِ قَالَ وَيَحَكْ لَا تَفْتَحْهُ فَإِنَّكَ إِنْ فَتَحْتَهُ تَلَجَّهُ فَالصِّرَاطُ الْإِسْلَامُ وَالسُّرَّانِ حُدُودُ اللَّهِ وَالْأَبْوَابُ الْمَفْتَحَةُ مَحَارِمُ اللَّهِ وَذَلِكَ الدَّاعِي عَلَى رَأْسِ الصِّرَاطِ كِتَابُ اللَّهِ، وَالدَّاعِي مِنْ فَوْقِ الصِّرَاطِ وَاعِظُ اللَّهِ فِي قَلْبِ كُلِّ مُسْلِمٍ»

«Allāh has given a parable of the straight path, and on the two sides of this path, there are two walls containing door ways. On these door ways, there are curtains that are lowered down. on the gate of this path there is a caller heralding, 'O people! come and enter the straight path all together and do not divide.' There is also another caller that heralds from above the path, who says when a person wants to remove the curtain on any of these doors, 'Woe to you! Do not open this door, for if you open it, you will enter it. The (straight) path is Islām, the two walls are Allāh's set limits, the open doors lead to Allāh's prohibitions, the caller on the gate of the path is Allāh's Book (the Qur'ān), while the caller from above the path is Allāh's admonition in the heart of every Muslim.»^[2]

[1] At-Ṭabari 12:230

[2] Aḥmad 4:182

At-Tirmidhi and An-Nasā'ī also recorded this *Ḥadīth*, and At-Tirmidhi said, "*Ḥasan Gharīb*."^[1]

Allāh's statement,

﴿فَاتَّبِعُوا وَلَا تَتَّبِعُوا السَّبِيلَ﴾

﴿so follow it, and follow not (other) paths...﴾

describes Allāh's path in the singular sense, because truth is one. Allāh describes the other paths in the plural, because they are many and are divided. Allāh said in another *Āyah*,

﴿اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أُولَئِكَ لَمَّا كَانُوا فِي الظُّلُمَاتِ يُخْرِجُهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٥٧﴾﴾

﴿Allāh is the *Walī* (Protector or Guardian) of those who believe. He brings them out from darknesses into light. But as for those who disbelieve, their supporters are *Tāghūt* (false deities), they bring them out from light into darknesses. Those are the dwellers of the Fire, and they will abide therein forever.﴾
[2:257]

﴿ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ وَتَفْصِيلًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّعَلَّهُمْ يُلَاقُوا رَبَّهُمْ رَبُّهُمْ يَوْمَئِذٍ مُّبَارَكٌ فَاتَّبِعُوا وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿١٥٤﴾﴾

﴿154. Then, We gave Mūsā the Book [the *Tawrah*], complete for that which is best, and explaining all things in detail and a guidance and a mercy that they might believe in the meeting with their Lord.﴾

﴿155. And this is a blessed Book (the *Qur'ān*) which We have sent down, so follow it and have *Taqwā*, so that you may receive mercy.﴾

Praising the *Tawrah* and the *Qur'ān*

After Allāh described the *Qur'ān* by saying,

﴿وَأَنَّ هَذَا صِرَاطٌ مُسْتَقِيمٌ فَاتَّبِعُوهُ﴾

﴿And verily, this is My straight path, so follow it...﴾

He then praised the *Tawrah* and its Messenger,

[1] *Tuhfat Al-Aḥwadhī* 8:152 and An-Nasā'ī

﴿ثُمَّ مَاتَيْنَا مُوسَى الْكِتَابَ﴾

«Then, We gave Mūsā the Book...»

Allāh often mentions the Qur'ān and the Tawrah together. Allāh said,

﴿وَمِن قَبْلِهِ كَتَبْتُ مُوسَىٰ مِصْرَٰتَٰهُ وَهَٰذَا كِتَابٌ مُّصَدِّقٌ لِّمَا نَزَّلْنَا عَرَبِيًّا﴾

«And before this was the Scripture of Mūsā as a guide and a mercy. And this is a confirming Book in the Arabic language.» [46:12].

Allāh said in the beginning of this Sūrah,

﴿قُلْ مَنْ أَنزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَىٰ نُورًا وَهُدًى لِّبَنِي إِسْرَٰءِيلَ يُجَمِّلُوهُ قَرِيبًا تَدْرُسُ وَيُكْمِلُونَ خِلْقَتَهُ أَكْثَرًا﴾

«Say: "Who then sent down the Book which Mūsā brought, a light and a guidance to mankind which you have made into paper sheets, disclosing (some of it) and concealing (much)?"» [6:91], and

﴿وَهَٰذَا كِتَابٌ أَنزَلْنَاهُ مُبَارَكٌ﴾

«And this is a blessed Book which we have sent down...» [6:92] Allāh said about the idolators,

﴿فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِندِنَا قَالُوا لَوْلَا أُوتِيَٰ نَارًا مِنْ رَبِّهِ﴾

«But when the truth has come to them from Us, they say: "Why is he not given the like of what was given to Mūsā?"» [28:48]. Allāh replied,

﴿أَوَلَمْ يَكْفُرُوا بِمَا أُوتِيَٰ مُوسَىٰ مِن قَبْلُ قَالُوا سِحْرَانِ تَظَاهَرَا وَقَالُوا إِنَّا بِكُلِّ كَافِرٍ﴾

«"Did they not disbelieve in that which was given to Mūsā of old?" They say: "Two kinds of magic [the Tawrah and the Qur'ān], each helping the other!" And they say: "Verily, in both we are disbelievers."» [28:48]

Allāh said about the Jinns that they said,

﴿يَقُولُونَ إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِن بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا يَنذَرُ بَيْنَ يَدَيْهِ إِلَى الْحَقِّ﴾

«"O our people! Verily, we have heard a Book sent down after Mūsā, confirming what came before it, it guides to the truth."» [46:30]

Allāh's statement,

﴿تَمَامًا عَلَىٰ الَّذِي أَحْسَنَ وَتَفْوِيلاً﴾

«...complete for that which is best, and explaining all things in detail...»

means; 'We made the Book that We revealed to Mūsā, a complete and comprehensive Book, sufficient for what he needs to complete his Law.' Similarly, Allāh said in another Āyah,

﴿وَكُتِبْنَا لَهُ فِي الْأَلْوَابِ مِن كُلِّ شَيْءٍ﴾

«And We wrote for him on the Tablets the lesson to be drawn from all things.» [7:145]

Allāh's statement,

﴿عَلَىٰ الَّذِي أَحْسَنَ﴾

«for that which is best,» means: 'as a reward for his doing right and obeying Our commands and orders.' Allāh said in other Āyāt,

﴿هَلْ جَزَاءُ الْإِحْسَنِ إِلَّا الْإِحْسَنُ﴾

«Is there any reward for good other than what is best?» [55:60],

﴿وَلَمَّا أَتَىٰ إِبْرَاهِيمَ رَبَّهُ بِأَمْرٍ فَتَوَلَّىٰ أَتَتْهُ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا﴾

«And (remember) when the Lord of Ibrāhīm tried him with (certain) commands, which he fulfilled. He (Allāh) said (to him), "Verily, I am going to make you an Imām for mankind."» [2:124] and,

﴿وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَنَا صَبْرًا وَكَانُوا وَإِلَيْنَا مُرْجُونَ﴾

«And We made from among them (Children of Israel), leaders, giving guidance under Our command, when they were patient and believed with certainty in Our Āyāt.» [32:24]

Allāh said;

﴿وَتَفْوِيلاً لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً﴾

«and explaining all things in detail and a guidance and a mercy»

praising the Book that Allāh sent down to Mūsā, while,

﴿لَهُمْ فِيهَا رَبُّهُمْ يُدْعُونَ﴾ ﴿١٥٦﴾ وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿١٥٧﴾

﴿...that they might believe in the meeting with their Lord. And this is a blessed Book (the Qur'ān) which We have sent down, so follow it and have Taqwā so that you may receive mercy.﴾

This calls to following the Qur'ān. Allāh encourages His servants to follow His Book (the Qur'ān) and orders them to understand it, adhere to it and call to it. He also describes it as being blessed, for those who follow and implement it in this life and the Hereafter, because it is the Firm Rope of Allāh.

﴿أَنْ تَقُولُوا إِنَّمَا أُنْزِلَ الْكِتَابُ عَلَى طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَنَنصِلُوكَ﴾ ﴿١٥٦﴾ أَوْ تَقُولُوا لَوْ أَنَّا أُنْزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَى مِنْهُمْ فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ فَمَنْ أَظْلَمُ مِنْ كَذَّبَ بِآيَاتِ اللَّهِ وَمَدَفَّ عَنْهَا سَتَجِدُ الَّذِينَ يُضِلُّونَ عَنْ آيَاتِنَا سُوءَ الْمَذَابِ بِمَا كَانُوا يَصْدِفُونَ ﴿١٥٧﴾

﴿156. Lest you should say: "The Book was sent down only to two sects before us, and for our part, we were in fact unaware of what they studied."﴾

﴿157. Or lest you should say: "If only the Book had been sent down to us, we would surely have been better guided than they." So now has come unto you a clear proof from your Lord, and a guidance and a mercy. Who then does more wrong than one who rejects the Āyāt of Allāh and Sadafa away therefrom? We shall requite those who turn away from Our Āyāt with an evil torment, because of their turning away.﴾

The Qur'ān is Allāh's Proof Against His Creation

Ibn Jarīr commented on the Āyah, "The Āyah means, this is a Book that We sent down, so that you do not say,

﴿إِنَّمَا أُنْزِلَ الْكِتَابُ عَلَى طَائِفَتَيْنِ مِنْ قَبْلِنَا﴾

﴿"The Book was sent down only to two sects before us."﴾

This way, you will have no excuse. Allāh said in another Āyah,

﴿وَلَوْلَا أَنْ تُبِيتَهُمْ مُبَیِّعَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ قَالُوا لَوْلَا أُنْزِلَ إِلَيْنَا رِسَالَةٌ فَتَنْبِئُنَا بِأَنْبِئِكُمْ﴾

«Otherwise, they would have suffered a calamity because of what their hands sent forth, and said: "Our Lord! Why did You not send us a Messenger? We would then have followed Your Āyāt."» [28:47].^[1]

The Āyah,

﴿عَلَىٰ طَائِفَتَيْنِ مِن قَبْلِنَا﴾

«to two sects before us» refers to the Jews and Christians, according to 'Ali bin Abi Ṭalḥah who narrated it from Ibn 'Abbās.^[2] Similar was reported from Mujāhid, As-Suddi, Qatādah and several others.^[3] Allāh's statement,

﴿وَرَأَيْنَا كَتَاٰبَهُمْ لَتُفْلِتَنَّ﴾

«"...and for our part, we were in fact unaware of what they studied."»

meaning: 'we did not understand what they said because the revelation was not in our tongue. We, indeed, were busy and unaware of their message,' so they said. Allāh said next,

﴿أَوْ تَقُولُوا لَوْ أَنَّا أُنزِلَ عَلَيْهِ الْكِتَابُ لَكُنَّا أَهْدَىٰ مِنَّهُمْ﴾

«Or lest you should say: "If only the Book had been sent down to us, we would surely, have been better guided than they."»

meaning: We also refuted this excuse, had you used it, lest you say, "If a Book was revealed to us, just as they received a Book, we would have been better guided than they are." Allāh also said.

﴿وَأَنصَرُوا لِلَّهِ جَهْدَ أَيْمَانِهِمْ لَعَلَّ بَعْضَ نَذِيرٍ لَّيَكُونُنَّ أَهْدَىٰ مِنَ الْأَوَّلِينَ﴾

«And they swore by Allāh their most binding oath that if a warner came to them, they would be more guided than any of the nations (before them).» [35:42]

Allāh replied here,

﴿فَقَدْ جَاءَكُمْ مِن لَّدُن رَّبِّكُمْ دَلَالَةٌ وَرَحْمَةٌ﴾

«So now has come unto you a clear proof from your Lord, and

^[1] At-Ṭabari 12:239

^[2] At-Ṭabari 12:240

^[3] At-Ṭabari 12:241

﴿١٥٨﴾

١٥٠

﴿١٥٧﴾

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ مَأْمَنَةً مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا قُلِ انْظُرُوا أَيُّكُمْ أَشَدُّ مُنَظَرًا ﴿١٥٧﴾ إِنَّ الَّذِينَ قَفَرُوا مِنْهُمْ وَكَانُوا إِشْيَاعًا لَسْتُ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنْفِثُهُمْ جَمًّا كَانُوا يَنْفَعُونَ ﴿١٥٨﴾ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَلِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلُهَا وَهُمْ لَا يُظْلَمُونَ ﴿١٥٩﴾ قُلِ إِنِّي هَدَيْتُ رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيَمًا لِيَلْزِمَهُمْ خَيْرًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٦٠﴾ قُلِ إِنْ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦١﴾ لَا شَرِيكَ لَهُ، وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٢﴾ قُلِ أَغَيْرَ اللَّهِ أَنْبِيَ رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا تَكْفُرْ كُلُّ نَفْسٍ إِلَّا عَلَىهَا وَلَا يَرْزُقُهَا رِزْقًا وَلَا يَمُوتُ إِلَّا بِإِذْنِهِ وَأَنْتَ تَرْجِعُهَا فِي مَجْمَعِكُمْ فَيَتَّبِعُكُمْ بِمَا كُنتُمْ فِيهِ تَخْلِفُونَ ﴿١٦٣﴾ وَهُوَ الَّذِي جَعَلَ لَكُمْ خَلْقَ الْأَرْضِ رَفَعَ بِعَصَاكُمْ قَوْمَ بَعْضٍ دَرَجَاتٍ لِيَسْأَلُكُمْ فِي مَا كُنتُمْ تَعْمَلُونَ ﴿١٦٤﴾ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ ﴿١٦٥﴾

a guidance and a mercy.﴾

Allāh says, there has come to you from Allāh a Glorious Qur'ān revealed to Muḥammad ﷺ, the Arab Prophet. In it is the explanation of the lawful and unlawful matters, guidance for the hearts and mercy from Allāh to His servants who follow and implement it.

Allāh said;

﴿مَنْ أَظْلَمُ مِنْ كَذَّبَ بِآيَاتِ اللَّهِ وَصَدَّقَ عَنْهَا﴾

﴿Who then does more wrong than one who rejects the Āyāt of Allāh and Ṣadafa away therefrom?﴾

This refers to the one who neither benefited from what the Messenger ﷺ brought, nor followed what he was sent with by abandoning all other ways. Rather, he Ṣadafa from following the Āyāt of Allāh, meaning, he discouraged and hindered people from following it. This is the explanation of As-Suddi for Ṣadafa, while Ibn 'Abbās, Mujāhid and Qatādah said that Ṣadafa means, he turned away from it.

﴿هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ مَأْمَنَةً مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا قُلِ انْظُرُوا أَيُّكُمْ أَشَدُّ مُنَظَرًا﴾

﴿158. Do they then wait for anything other than that the angels should come to them, or that your Lord should come, or that

some of the Signs of your Lord should come! The day that some of the signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good with his faith. Say: "Wait you! We (too) are waiting." ﴿

The Disbelievers Await the Commencement of the Hereafter, or Some of its Portents

Allāh sternly threatens the disbelievers, those who defy His Messengers, deny His Āyāt and hinder from His path,

﴿مَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يُأْتِيَ رَبُّكَ﴾

﴿Do they then wait for anything other than that the angels should come to them, or that your Lord (Allāh) should come...﴾

on the Day of Resurrection,

﴿أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا﴾

﴿or that some of the signs of your Lord should come! The day that some of the signs of your Lord do come no good will it do to a person to believe then.﴾

Before the commencement of the Day of Resurrection, there will come signs and portents of the Last Hour that will be witnessed by the people living at that time. In a section explaining this Āyah, Al-Bukhārī recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«لَا تَقُومُ السَّاعَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا فَإِذَا رَأَاهَا النَّاسُ آمَنَ مَنْ عَلَيْهَا
فَذَلِكَ جَبَرٌ»

«The Last Hour will not commence until the sun rises from the west. When the people witness that, they will all believe. This is when.

﴿لَا يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ﴾

﴿no good will it do to a person to believe then, if he believed not before.﴾^[1]

Ibn Jarīr recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«ثَلَاثٌ إِذَا خَرَجْنَ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا

[1] Fath Al-Bārī 8:147

غَيْرًا، طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا وَالذَّجَالُ وَذَابَةُ الْأَرْضِ»

‘Three, if they appear, then a soul will not benefit from its faith, if it had not believed before or earned good in its faith: when the sun rises from the west, Ad-Dajjāl and the Beast of the earth. ۱۱

Aḥmad also recorded this Ḥadīth, and in his narration, the Prophet ﷺ mentioned the Smoke.^[2]

Imām Aḥmad recorded that ‘Amr bin Jarīr said, “Three Muslim men sat with Marwān in Al-Madīnah and they heard him talking about the signs (of the Last Hour). He said that the first sign will be the appearance of Ad-Dajjāl. So these men went to ‘Abdullāh bin ‘Amr and told him what they heard from Marwān about the signs. Ibn ‘Amr said, Marwān said nothing. I remember that I heard the Messenger of Allāh ﷺ saying,

«إِنَّ أَوَّلَ الْآيَاتِ خُرُوجَ طُلُوعِ الشَّمْسِ مِنْ مَغْرِبِهَا وَخُرُوجَ الدَّابَّةِ صُحَى فَأَيُّهُمَا كَانَتْ قَبْلَ صَاحِبَتِهَا فَلَا أُخْرَى عَلَى أَثَرِهَا»

‘The first of the signs to appear are the sun rising from the west and the Beast that appears in the early morning. Whichever comes before the other, then the second sign will appear soon after it. ۱۳

Then ‘Abdullāh said - and he used to read the Scriptures - “And I think the first of them is the sun rising from the west. That is because when it sets it comes under the Throne, prostrates and seeks permission to return.

So it is permitted to return until Allāh wants it to rise from the west. So it does as it normally would, it comes beneath the Throne, it prostrates and seeks permission to return. But it will get no response. Then it will seek permission to return [again], but it will get no response, until what Allāh wills of the night to pass goes by, and it realizes that if it is permitted to return it would not [be able to] reach the east.

It says; ‘My Lord! The east is so far, what good would I be to

[1] Aṭ-Ṭabari 12:265

[2] Aḥmad 2:445

[3] Aḥmad 2:201

the people?' Until the horizons appear as a [lightless] ring, it seeks permission to return and is told; 'Rise from your place,' so it rises upon the people from where it set." Then he recited,

﴿لَا يَنْفَعُ نَفْسًا إِشْقَا رُتُكُ مَا نَسَتْ مِنْ قَبْلُ﴾

﴿no good will it do to a person to believe then, if he believed not before,﴾

This was also recorded by Muslim in his *Ṣaḥīḥ*, and Abu Dāwud and Ibn Majāh in their *Sunans*.⁽¹⁾

Allāh's statement,

﴿لَا يَنْفَعُ نَفْسًا إِشْقَا رُتُكُ مَا نَسَتْ مِنْ قَبْلُ﴾

﴿no good will it do to a person to believe then, if he believed not before,﴾

means, when the disbeliever believes then, it will not be accepted from him. As for those who were believers before, if they earned righteous deeds, they will have earned a great deal of good. If they had not done good nor repented before then, it will not be accepted from them, according to the *Ḥadīths* that we mentioned. This is also the meaning of Allāh's statement,

﴿أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا﴾

﴿...nor earned good through his faith.﴾ meaning, one's good deeds will not be accepted from him unless he performed good deeds before. Allāh said next,

﴿قُلْ نَتَظَرُ يَا مُنَظِّرُونَ﴾

﴿Say: "Wait you! We (too) are waiting."﴾

This is a stern threat to the disbelievers and a sure promise for those who delay embracing the faith and repenting until a time when faith or repentance shall not avail. This will occur when the sun rises from the west because the Last Hour will then be imminent and its major signs will have begun to appear. Allāh said in other *Āyāt*,

⁽¹⁾ Muslim 4:2260, Abu Dāwud 4:490 and Ibn Majāh 2:1353. The entire text is with Aḥmad. The *Ḥadīth* is with Muslim, the first sentence from 'Abdullāh is with the others.

﴿فَلْيَنْتَظِرُوا إِلَّا الْيَوْمَ الَّذِي يَأْتِيهِمْ بَغْتَةً فَتَدْجُوهُ أُنْزِلَتْهَا فَأَلَّيْكُمْ يَوْمَ الْيَوْمِ ۚ وَذَكِّرْهُمْ ۝﴾

«Do they then await (anything) other than the Hour, that it should come upon them suddenly? But some of its portents have already come; and when it is upon them, how can they benefit then by their reminder?» [47:18],

and,

﴿لَمَّا رَأَوْا بَأْسَنَا قَالُوا مَاذَا جَاءَنَا بِإِلَهِهِمْ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ ۝ فَلَمَّا بَلَغَ يَوْمَهُمُ الْيَوْمِ لَمَّا رَأَوْا بَأْسَنَا ۝﴾

«So when they saw Our punishment, they said: "We believe in Allāh alone and reject (all) that we used to associate with Him as partners." Then their faith could not avail them when they saw Our punishment.» [40:84-85]

﴿إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيكًا لَسْتَ فِيهِمْ فِي شَيْءٍ إِلَّا أَنْ يَأْمُرَهُمْ إِلَهُهُ ثُمَّ يُنَزِّلُ بِهِمْ مَا كَانُوا يَعْمَلُونَ ۝﴾

«159. Verily, those who divide their religion and break up into sects, you have no concern with them in the least. Their affair is only with Allāh, Who then will tell them what they used to do.»

Criticizing Division in the Religion

Mujāhid, Qatādah, Aḍ-Ḍaḥḥāk and As-Suddi said that this Āyah was revealed about the Jews and Christians.^[1] Al-'Awfi said that Ibn 'Abbās commented,

﴿إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيكًا﴾

«Verily, those who divide their religion and break up into sects...»

"Before Muḥammad ﷺ was sent, the Jews and Christians disputed and divided into sects. When Muḥammad ﷺ was sent, Allāh revealed to him,

﴿إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيكًا لَسْتَ فِيهِمْ فِي شَيْءٍ﴾

«Verily, those who divide their religion and break up into sects,

[1] Aṭ-Ṭabari 12:269-270

you have no concern with them in the least.^[1]

It is apparent that this *Āyah* refers to all those who defy the religion of Allāh, or revert from it. Allāh sent His Messenger ﷺ with guidance and the religion of truth so that He makes it victorious and dominant above all religions. His Law is one and does not contain any contradiction or incongruity. Therefore, those who dispute in the religion,

﴿وَكَاوُوا بَيْنَنَا﴾

﴿...and break up into sects,﴾

religious sects, just like those who follow the various sects, desires and misguidance - then Allāh has purified His Messenger ﷺ from their ways. In a similar *Āyah*, Allāh said,

﴿شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ﴾

﴿He (Allāh) has ordained for you the same religion which He ordained for Nūh, and that which We have revealed to you.﴾[42:13]

A *Hadīth* reads,

﴿نَحْنُ مَعَاشِرُ الْأَنْبِيَاءِ أَوْلَادُ عِلَاقٍ وَبَيْنَنَا وَاحِدٌ﴾

﴿We, the Prophets, are half brothers but have one religion.﴾^[2]

This, indeed, is the straight path which the Messengers have brought and which commands worshipping Allāh alone without partners and adhering to the Law of the last Messenger ﷺ whom Allāh sent. All other paths are types of misguidance, ignorance, sheer opinion and desires; and as such, the Messengers are free from them. Allāh said here,

﴿أَنْتَ رَئِيسُهُمْ فِي شَيْءٍ﴾

﴿You have no concern with them in the least...﴾ [6:159].

Allāh's statement,

﴿إِنَّا أَرْسَلْنَاهُمْ إِلَى اللَّهِ ثُمَّ يَتَّبِعُهُمُ بَآ كَاوُوا بِمَلَكُون﴾

﴿Their affair is only with Allāh, Who then will tell them what they used to do.﴾

[1] At-Tabari 12:269

[2] Fath Al-Bari 6:550

is similar to His statement,

﴿إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ وَالْمَجُوسَ وَالنَّصَارَى الَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْعَلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ﴾

«Verily, those who believe, and those who are Jews, and the Sabians, and the Christians, and the Majūs, and those who worship others besides Allāh; truly, Allāh will judge between them on the Day of Resurrection.» [22:17]

Allāh then mentioned His kindness in His decisions and His justice on the Day of Resurrection, when He said,

﴿مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ مَثَلًا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا يَنْفَاهَا وَمَنْ لَا يُظْلَمُونَ﴾

«160. Whoever brings a good deed shall have ten times the like thereof to his credit, and whoever brings an evil deed shall have only the recompense of the like thereof, and they will not be wronged.»

The Good Deed is Multiplied Tenfold, While the Sin is Recompensed with the Same

This Āyah explains the general Āyah;

﴿مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ مَثَلًا﴾

«Whoever comes with good, then he will receive better than that.» [28:84]

There are several *Hadīths* that are in agreement with the apparent wording of this honorable Āyah. Imām Aḥmad bin Ḥanbal recorded that Ibn 'Abbās said that the Messenger of Allāh ﷺ said about his Lord,

«إِنَّ رَبَّكُمْ عَزَّ وَجَلَّ رَجِيمٌ مَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَفْعَلْهَا كُتِبَتْ لَهُ حَسَنَةٌ فَإِنْ عَمِلَهَا كُتِبَتْ لَهُ عَشْرًا إِلَى سَبْعِينَ أَلْفًا إِلَى أَضْعَافٍ كَثِيرَةٍ. وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَفْعَلْهَا كُتِبَتْ لَهُ حَسَنَةٌ فَإِنْ عَمِلَهَا كُتِبَتْ لَهُ وَاحِدَةٌ أَوْ يَمْحُومَهَا اللَّهُ عَزَّ وَجَلَّ وَلَا يَهْلِكُ عَلَى اللَّهِ إِلَّا مَا لَكَ»

«Your Lord is Most Merciful. Whoever intends to perform a good deed and does not do it, it will be written for him as a good deed. If he performs it, it will be written for him as ten

deeds, to seven hundred, to multifold. Whoever intends to commit an evil deed, but does not do it, it will be written for him as a good deed. If he commits it, it will be written for him as a sin, unless Allāh erases it. Only those who deserve destruction will be destroyed by Allāh. ⁽¹⁾

Al-Bukhārī, Muslim and An-Nasā'ī also recorded this Hadīth. ⁽²⁾

Aḥmad also recorded that Abu Dharr said that the Messenger of Allāh ﷺ said,

«يَقُولُ اللَّهُ عَزَّ وَجَلَّ: مَنْ عَمِلَ حَسَنَةً فَلَهُ عَشْرُ أَثْنَاءِهَا وَأَزِيدُ وَمَنْ عَمِلَ سَيِّئَةً فَجَزَاؤُهَا بِثَلَاثٍ أَوْ أَغْفِرُ وَمَنْ عَمِلَ قُرَابَ الْأَرْضِ خَطِيئَةً ثُمَّ لَقِيَني لَا يُشْرِكُ بِي شَيْئًا جَعَلْتُ لَهُ بِثَلَاثٍ مَغْفِرَةً، وَمَنْ اقْتَرَبَ إِلَيَّ شِبْرًا اقْتَرَبْتُ إِلَيْهِ ذِرَاعًا وَمَنْ اقْتَرَبَ إِلَيَّ ذِرَاعًا اقْتَرَبْتُ إِلَيْهِ بَاعًا وَمَنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً»

«Allāh says, 'Whoever performs a good deed, will have tenfold for it and more. Whoever commits a sin, then his recompense will be the same, unless I forgive. Whoever commits the earth's fill of sins and then meets Me while associating none with Me, I will give him its fill of forgiveness. Whoever draws closer to Me by a hand's span, I will draw closer to him by a forearm's length. Whoever draws closer to Me by a forearm's length, I will draw closer to him by an arm's length. And whoever comes to Me walking, I will come to him running.' ⁽³⁾

Muslim also collected this Hadīth. ⁽⁴⁾

Know that there are three types of people who refrain from committing a sin that they intended. There are those who refrain from committing the sin because they fear Allāh, and thus will have written for them a good deed as a reward. This type contains both a good intention and a good deed. In some narrations of the Ṣaḥīḥ, Allāh says about this type, "He has left the sin for My sake." Another type does not commit the sin because of forgetfulness or being busy attending to other affairs. This type of person will neither earn a sin, nor a

⁽¹⁾ Aḥmad 1:279

⁽²⁾ Fath Al-Bāri 11:331, Muslim 1:118 and An-Nasā'ī 4:396

⁽³⁾ Aḥmad 5:153

⁽⁴⁾ Muslim 4:2068

reward. The reason being that, this person did not intend to do good, nor commit evil. Some people abandon the sin because they were unable to commit it or due to laziness, after trying to commit it and seeking the means that help commit it. This person is just like the person who commits the sin. There is an authentic *Hadīth* that states,

«إِذَا لَقِيَ الْمُسْلِمَانِ بِسَيْفَيْهِمَا نَالِقَاتِلٌ وَالْمَقْتُولُ فِي النَّارِ»

«When two Muslims meet with their swords, then the killer and the killed will be in the Fire.»

They said, "O Allāh's Messenger! We know about the killer, so what about the killed?" He said,

«إِنَّهُ كَانَ حَرِيصًا عَلَى قَتْلِ صَاحِبِهِ»

«He was eager to kill his companion.»⁽¹⁾

Al-Ḥāfiẓ Abu Al-Qāsim Aṭ-Ṭabarānī said that Abu Mālik Al-Ash'arī said that the Messenger of Allāh ﷺ said,

«الْجُمُعَةُ كَمَارَةٌ لِمَا بَيْنَهَا وَبَيْنَ الْجُمُعَةِ الَّتِي تَلِيهَا وَزِيَادَةُ ثَلَاثَةِ أَيَّامٍ، وَذَلِكَ لِأَنَّ اللَّهَ تَعَالَى قَالَ: ﴿مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَثَرَاتٍ﴾»

«Friday (prayer) to the next Friday (preayer), plus three more days, erase whatever was committed (of sins) between them. This is because Allāh says: Whoever brings a good deed shall have ten times the like thereof to his credit»⁽²⁾

Abu Dharr narrated that the Messenger of Allāh ﷺ said,

«مَنْ صَامَ ثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ فَقَدْ صَامَ الدَّهْرَ كُلَّهُ»

«Whoever fasts three days every month, will have fasted all the time.»

Aḥmad, An-Nasā'ī, and Ibn Majāh recorded this *Hadīth*, and this is Aḥmad's wording. At-Tirmidhī also recorded it with this addition;

«فَأَنْزَلَ اللَّهُ تَعَالَى ذَلِكَ فِي كِتَابِهِ»

«So Allāh sent down affirmation of this statement in His Book,»

(1) Al-Bukhārī, nos. 31, 6875 and 7083

(2) Aṭ-Ṭabarānī 3:298

﴿مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَثَابٍ﴾

«Whoever brings a good deed shall have ten times the like thereof to his credit.»

«اليوم عشرة أيام»

‘Therefore, a day earns ten days.’ At-Tirmidhi said; “This *Hadith* is *Hasan*”.^[1] There are many other *Hadiths* and statements on this subject, but what we mentioned should be sufficient, Allāh willing, and our trust is in Him.

﴿قُلْ إِنِّي مَدَنِيٌّ رَّبِّ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ۚ﴾ قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ۚ لَا شَرِيكَ لَهُ ۚ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ۚ﴾

¶161. Say: “Truly, my Lord has guided me to a straight path, a right religion, the religion of Ibrāhīm, Hanīfan (monotheism) and he was not of the Mushrikīn.”

¶162. Say: “Verily, my *Salāh*, my sacrifice, my living, and my dying are for Allāh, the Lord of all that exists.”

¶163. “He has no partner. And of this I have been commanded, and I am the first of the Muslims.”

Islām is the Straight Path

Allāh commands His Prophet ﷺ, the chief of the Messengers, to convey the news of being guided to Allāh's straight path. This path is neither wicked, nor deviant,

﴿وَبِهَا يَسَّ﴾

«a right religion...» that is, established on firm grounds,

﴿يَمَّةٌ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ﴾

«The religion of Ibrāhīm, Hanīfan and he was not of the Mushrikīn.»

Allāh said in similar *Āyāt*,

﴿وَمَنْ يَرْغَبْ عَنِّي فَلَا مِن سِيفٍ نَفْسُهُ﴾

^[1] Ahmād 5:146, *Tuhfat Al-Aḥwadhī* 3:470, An-Nasā'ī 4:218 and Ibn Mājah 1:545

«And who turns away from the religion of Ibrāhīm except him who deludes himself?» [2:130], and,

﴿وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكَ فِي الدِّينِ مِنْ حَرَجٍ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ﴾

«And strive hard in Allāh's cause as you ought to strive. He has chosen you, and has not laid upon you in religion any hardship: it is the religion of your father Ibrāhīm.» [22:78],

and,

﴿إِنَّا إِبْرَاهِيمَ كَانَتْ أُمَّةً نَافِلَةً فَخَلَقْنَا لَهُ مِنْ خَلْقِنَا وَلَوْ بِكَ مِنَ الشَّاكِرِينَ ﴿١٦١﴾ شَاكِرًا لِّأَنْعُمِهِ اجْتَبَيْنَاهُ وَوَدَدْنَاهُ إِنَّا جَمِلُ الْمُتَّقِينَ ﴿١٦٢﴾ وَدَلَّلْنَاهُ عَلَى الْبَتِّ حَسَنَةً وَقُلْنَا لَهُ الْكَلِمَ اتِّبِعِ الْفَالِغِينَ ﴿١٦٣﴾ ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنِ اتَّبِعِ مِلَّةَ إِبْرَاهِيمَ خَلِيفَةً وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٦٤﴾﴾

«Verily, Ibrāhīm was an Ummah (or a nation), obedient to Allāh, a Ḥanīf, and he was not one of the Mushrikīn. (He was) thankful for His (Allāh's) favors. He (Allāh) chose him (as an intimate friend) and guided him to a straight path. And We gave him good in this world, and in the Hereafter he shall be of the righteous. Then, We have sent the revelation to you (saying): "Follow the religion of Ibrāhīm, (he was a) Ḥanīf, and he was not of the Mushrikīn"» [16:120-123].

Ordering the Prophet ﷺ to follow the religion of Ibrāhīm, the Ḥanīfiyyah,^[1] does not mean that Prophet Ibrāhīm reached more perfection in it than our Prophet ﷺ. Rather, our Prophet ﷺ perfectly established the religion and it was completed for him; and none before him reached this level of perfection. This is why he is the Final Prophet, the chief of all the Children of Ādam who holds the station of praise and glory, the honor of intercession on the Day of Resurrection. All creation (on that Day) will seek him, even Ibrāhīm the friend of Allāh, peace be upon him [to request the beginning of Judgement].

Imām Aḥmad recorded that Ibn 'Abbās said, "The Messenger of Allāh was asked, 'Which religion is the best with Allāh, the Exalted?' He said,

«الْحَنِيفَةُ الْمُسْتَقِيمَةُ»

[1] See the Tafsīr of Sūrat Al-Baqarah no. 124.

«Al-Hanifiyyah As-Samḥah (the easy monotheism)»^[1]

The Command for Sincerity in Worship

Allāh said next,

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ﴾

«Say: "Verily, my Ṣalāh, my sacrifice, my living, and my dying are for Allāh, the Lord of the all that exists."»

Allāh commands the Prophet ﷺ to inform the idolators who worship other than Allāh and sacrifice to something other than Him, that he opposes them in all this, for his prayer is for Allāh, and his rituals are in His Name alone, without partners. Allāh said in a similar statement,

﴿نَسِئَ لِرَبِّكَ وَأَعْرَضَ﴾

«Therefore turn in prayer to your Lord and sacrifice.» [108:2],

meaning, make your prayer and sacrifice for Allāh alone. As for the idolators, they used to worship the idols and sacrifice to them, so Allāh commanded the Prophet ﷺ to defy them and contradict their practices. Allah, the Exalted, commanded him to dedicate his intention and heart to being sincere for Him alone. Mujāhid commented,

﴿إِنَّ صَلَاتِي وَنُسُكِي﴾

«Verily, my prayer and my Nusuk...»

refers to sacrificing during *Hajj* and 'Umrah.

Islām is the Religion of all Prophets

The Āyah,

﴿وَأَنَا أَوَّلُ الْمُسْلِمِينَ﴾

«and I am the first of the Muslims.»

means, from this *Ummah*, according to Qatādah.^[2] This is a sound meaning, because all Prophets before our Prophet ﷺ were calling to Islām, which commands worshipping Allāh alone without partners. Allāh said in another Āyah,

[1] Aḥmad 1:236

[2] Aṭ-Ṭabari 12:285

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُولٍ إِلَّا نُوْحِيْ اِلَيْهِ اِنَّ اِلَهَآ لَنَا فَاحْمَدُوْهُ ۝۲۵﴾

﴿And We did not send any Messenger before you but We revealed to him (saying): "None has the right to be worshipped but I, so worship Me."﴾ [21:25]

Allāh informed us that Nūḥ said to his people,

﴿اِنْ تَوَلَّيْتُمْ مَّا سَأَلْتُكُمْ اَنْ تَعْبُدُوْا اِلَّا عَالِىَ اللّٰهِ وَاُذِرْتُ اَنْ اَكُوْنَ مِنَ الْمُتَّبِعِيْنَ ۝۲۶﴾

﴿But if you turn away, then no reward have I asked of you, my reward is only from Allāh, and I have been commanded to be of the Muslims.﴾ [10:72]

Allāh said,

﴿وَمَنْ يَرْجِعْ عَنْ دِيْنِ اِبْرٰهِيْمَ اِلَّا مَنْ سَفِهَ نَفْسَهُ وَلَقَدْ اصْطَلَيْتُمْ فِي الْاٰخِرَةِ لِمِنْ الضّٰلِّيْنَ ۝۲۷ اِذْ قَالَ لَكُمْ رَبُّكُمْ اَسْلِمُوْا اَسْلَمْتُ رَبِّيَ الْاِسْلٰمَ ۝۲۸ وَوَعَىٰ بِهَا اِبْرٰهِيْمَ بَنِيْهِ وَيَتَّبِعُوْا يَتَّبِعُوْا اِلَّا اللّٰهَ اصْطَلٰى لَكُمْ اَلِيْنٌ فَلَا تُشْرِكُوْا ۝۲۹﴾

﴿And who turns away from the religion of Ibrāhīm except him who deludes himself? Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous. When his Lord said to him, "Submit (i.e. be a Muslim)!" He said, "I have submitted myself (as a Muslim) to the Lord of the all that exists." And this was enjoined by Ibrāhīm upon his sons and by Ya'qūb (saying), "O my sons! Allāh has chosen for you the (true) religion, then die not except as Muslims."﴾ [2:130-132].

Yūsuf, peace be upon him, said,

﴿رَبِّ قَدْ اٰتٰنِيْ مِنَ الْمُلْكِ وَعَلَّمَنِيْ مِنْ تَاْوِيْلِ الْاَلْمِيْزٰنِ فَاِلَيْكَ اَتَّوَكَّلُ وَالْاَرْضُ اَنْتَ اَرْبُّهَا ۝۳۰ وَالْاٰخِرَةُ قَوْلِيْ سَلٰمًا وَالْاَوَّلٰى وَالْاٰخِرَةُ ۝۳۱﴾

﴿My Lord! You have indeed bestowed on me of the sovereignty, and taught me something of the interpretation of dreams - the (Only) Creator of the heavens and the earth! You are my Walī (Protector) in this world and in the Hereafter. Cause me to die as a Muslim, and join me with the righteous.﴾ [12:101]

Mūsā said,

﴿وَقَالَ مُوسٰى يٰقَوْمِ اَتُمَنُّوْنَ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْا اَمْرًا ۝۳۲﴾

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ ﴿٨٤﴾ وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ ﴿٨٥﴾

«And Mūsā said: "O my people! If you have believed in Allāh, then put your trust in Him if you are Muslims." They said: "In Allāh we put our trust. Our Lord! Make us not a trial for the folk who are wrongdoers. And save us by your mercy from the disbelieving folk"» [10:84-86]

Allāh said,

﴿إِنَّا أَرْسَلْنَا نُوحًا فِيهَا هُدًى وَنُورٌ بَعَثْنَا فِيهَا النَّبِيِّينَ الَّذِينَ آتَيْنَاهُمْ هَادُوا وَالرَّبَّيُّونَ وَالْأَحْبَادُ﴾

«Verily, We did send down the Tawrah, therein was guidance and light, by which the Prophets, who submitted themselves to Allāh's will, judged for the Jews. And the rabbis and the priests [did also].» [5:44],

and,

﴿وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنِ آمِنُوا بِي وَبِرَسُولِي قَالُوا مَا مَنَّا بِمَا نَشْهَدُ أَنَّا مَسْلُومُونَ﴾

«And when I (Allāh) inspired Al-Hawāriyyūn (the disciples) [of 'Isā] to believe in Me and My Messenger, they said: "We believe. And bear witness that we are Muslims."» [5:111]

Therefore, Allāh states that He sent all His Messengers with the religion of Islām, although their respective laws differed from each other, and some of them abrogated others. Later on, the Law sent with Muḥammad ﷺ abrogated all previous laws and nothing will ever abrogate it, forever. Certainly, Muḥammad's Law will always be apparent and its flags raised high, until the Day of Resurrection.

The Prophet ﷺ said,

«نَحْنُ مَعَايِرُ الْأَنْبِيَاءِ أَوْلَادُ عُلَّاتٍ بَيْتًا وَاحِدًا»

«We, the Prophets, are half brothers, but our religion is one.»^[1]

Half brothers, mentioned in the Ḥadīth, refers to the brothers to one father, but different mothers. Therefore, the religion, representing the one father, is one; worshipping Allāh

[1] Faṭḥ Al-Bārī 6 :550

alone without partners, even though the laws which are like the different mothers in this parable, are different. Allāh the Most High knows best.

Imām Aḥmad recorded that 'Ali said that when the Messenger of Allāh ﷺ used to start the prayer with *Takbūr* [saying, "Allāhu Akbar" (Allāh is the Great)] he would then supplicate,

وَوَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

«I have directed my face towards He Who has created the heavens and earth, Hanīfan and I am not among the Mushrikīn. Certainly, my prayer, sacrifice, living and dying are all for Allāh, Lord of the worlds.»

«اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ، أَنْتَ رَبِّي وَأَنَا عَبْدُكَ ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذُنُوبِي فَاعْفُرْ لِي ذُنُوبِي جَمِيعًا لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، وَامْدِدْنِي لِأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ، وَاصْرِفْ عَنِّي شَيْئًا لَا يُصْرِفُ عَنِّي شَيْئًا إِلَّا أَنْتَ، بَارَكْتَ وَتَعَالَيْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ»

«O Allāh! You are the King, there is no deity worthy of worship except You. You are my Lord and I am Your servant. I have committed wrong against myself and admitted to my error, so forgive me all my sins. Verily, You, only You forgive the sins. (O Allāh!) Direct me to the best conduct, for none except You directs to the best conduct. Divert me from the worst conduct, for only You divert from the worst conduct. Glorified and Exalted You are. I seek Your forgiveness and repent to You.»^[1]

This Hadīth, which was also recorded by Muslim in the *Ṣaḥīḥ*,^[2] continues and mentions the Prophet's supplication in his bowing, prostrating and final sitting positions.

«قُلْ أَقْبَرُ اللَّهُ أَمِيرُ رَبِّ كُلِّ عَمَلٍ وَلَا تَكُوبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا تَزِدُ دَارَهُ وَتَزِدُ لِقَائَهُ ثُمَّ إِنَّ رَبَّكَ تَهَيَّأَ لِقَائِكَ بِمَنْ كُنْتُمْ يَوْمَ تَقْلَقُونَ»

^[1] Aḥmad 1:102

^[2] Muslim 1:534

﴿164. Say: "Shall I seek a lord other than Allāh, while He is the Lord of all things? No person earns any (sin) except against himself (only), and no bearer of burdens shall bear the burden of another. Then unto your Lord is your return, so He will tell you that wherein you have been differing."﴾

The Command to Sincerely Trust in Allāh

Allāh said,

﴿قُلْ﴾

﴿Say﴾, O Muḥammad ﷺ, to those idolators, about worshipping Allāh alone and trusting in Him,

﴿أَلَمْ أُنِزْ﴾

﴿Shall I seek a lord other than Allāh...﴾ [6:164],

﴿وَمَنْ رَبِّي فَمَا يَكْفُرُ﴾

﴿while He is the Lord of all things?﴾ and Who protects and saves me and governs all my affairs? But, I only trust in Him and go back to Him, because He is the Lord of everything, Owner of all things and His is the creation and the decision.

This Āyah commands sincerely trusting Allāh, while the Āyah before it commands sincerely worshipping Allāh alone without partners. These two meanings are often mentioned together in the Qur'ān. Allāh directs His servants to proclaim,

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

﴿You (alone) we worship, and You (alone) we ask for help (for each and every thing).﴾ [1:5]

Allāh said,

﴿مَاعْبُدُكُمْ وَلَا تَعْبُدُوا شَيْئًا مِنْ دُونِهِ﴾

﴿So worship Him and put your trust in Him.﴾ [11:123], and

﴿قُلْ هُوَ الرَّحْمَنُ الْمَنَّانُ بِهِ. دَعَبْتُمْ وَكَلَّمْتُمْ﴾

﴿Say: "He is the Most Gracious (Allāh), in Him we believe, and in Him we put our trust".﴾ [67:29], and,

﴿رَبِّكَ لِلشَّرِّ لَقَرِيبٌ لَا إِلَهَ إِلَّا هُوَ فَاعْبُدْهُ وَكَلِّمْهُ﴾

«Lord of the east and the west; none has the right to be worshipped but He. So take Him a guardian.» [73:9]

There are similar Āyāt on this subject.

Every Person Carries His Own Burden

Allāh said,

﴿وَلَا تَكُوبُ عَلَى نَفْسٍ إِلَّا عَظِيمًا وَلَا تَزِدْ لِلْكَافِرِ وَلَدًا إِنَّكَ أَنْتَ الظَّالِمُ﴾

«No person earns any (sin) except against himself (only), and no bearer of burdens shall bear the burden of another.»

thus emphasizing Allāh's reckoning, decision and justice that will occur on the Day of Resurrection. The souls will only be recompensed for their deeds, good for good and evil for evil. No person shall carry the burden of another person, a fact that indicates Allāh's perfect justice. Allāh said in other Āyāt,

﴿وَلَنْ نَقْعُ ثِقَلَهُ إِلَّا جَهْلًا لَا يَحْمِلُ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ﴾

«And if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin.» [35:18],

and,

﴿وَلَا يَخَافُ عُقْبًا وَلَا مَصْرًا﴾

«Then he will have no fear of injustice, nor of any curtailment (of his reward).» [20:112]

Scholars of Tafsīr commented, "No person will be wronged by carrying the evil deeds of another person, nor will his own good deeds be curtailed or decreased." Allāh also said;

﴿كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ إِلَّا أَمَنَ بِلِقَائِ رَبِّهِ﴾

«Every person is a pledge for what he has earned. Except those on the Right.» [74:38-39],

meaning, every person will be tied to his evil deeds. But, for those on the right – the believers – the blessing of their good works will benefit their offspring and relatives, as well. Allāh said in Sūrat At-Tūr,

﴿وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِذْنِ اللَّهِ فَأُولَئِكَ يَتْلُونَ صُحُفَهُمْ وَيَسْمَعُونَ أَدْبَارَهُمْ وَنَسُوا حَظًّا مِمَّا كُتِبَ لَهُمْ لَا يَخَافُونَ أَدْبَارَهُمْ﴾

«And those who believe and whose offspring follow them in

faith, to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything. ﴿52:21﴾,

meaning, We shall elevate their offspring to their high grades in Paradise, even though the deeds of the offspring were less righteous, since they shared faith with them in its general form. Allāh says, We did not decrease the grades of these righteous believers so that those (their offspring and relatives) who have lesser grades, can share the same grades as them. Rather Allāh elevated the lesser believers to the grades of their parents by the blessing of their parents' good works, by His favor and bounty. Allāh said next (in *Sūrat Aṭ-Ṭūr*),

﴿كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَوِيَّةٌ﴾

﴿Every person is a pledge for that which he has earned.﴾
[52:21], meaning, of evil.

Allāh's statement here,

﴿ثُمَّ إِلَىٰ رَبِّكَ رَجْعُكُمْ إِنِّي أَنبِئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ﴾

﴿Then unto your Lord is your return, so He will tell you that wherein you have been differing.﴾

means, work you (disbelievers), and we will also work. Surely, both you and us will be gathered to Allāh and He will inform us of our deeds and your deeds and the decision on what we used to dispute about in the life of this world. Allāh said in other *Āyāt*,

﴿قُلْ لَا تَسْأَلُونَنَا عَمَّا لَمْ يَنْزِلْ عَلَيْنَا مَعْمَلُونَ﴾ ﴿١٦﴾ قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ

بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ ﴿١٧﴾﴾

﴿Say: "You will not be asked about our sins, nor shall we be asked of what you do." Say: "Our Lord will assemble us all together, then He will judge between us with truth. And He is the Just Judge, the All-Knower of the true state of affairs."﴾
[34:25-26].

﴿وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ﴾

﴿إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ﴾ ﴿١٦٥﴾﴾

﴿165. And it is He Who has made you generations coming after generations, replacing each other on the earth. And He has

raised you in ranks, some above others that He may try you in that which He has bestowed on you. Surely, your Lord is Swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.﴾

Allāh Made Mankind Dwellers on the earth, Generation After Generation, of Various Grades, in order to Test Them

Allāh said,

﴿وَمَنْ أَلْزَمَ جَمْعَكُمْ خَلْقَ الْأَرْضِ﴾

﴿And it is He Who has made you generations coming after generations, replacing each other on the earth.﴾

meaning, He made you dwell on the earth generation after generation, century after century and offspring after forefathers, according to Ibn Zayd and others. Allāh also said,

﴿وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ خَلْقَكُمُ فِي الْأَرْضِ يَخْلُفُونَ﴾

﴿And if it were Our will, We would have made angels to replace you on the earth﴾ [43:60], and,

﴿وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ﴾

﴿And makes you inheritors of the Earth, generations after generations.﴾ [27:62], and

﴿إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً﴾

﴿Verily, I am going to place (mankind) generations after generations on earth.﴾ [2:30],

and,

﴿عَن رَّبِّكُمْ أَن يَهْلِكَ عِزُّكُمْ وَتَسْتَكْبِرُوا فِي الْأَرْضِ يَنْظُرُ كَيْفَ تَقُولُونَ﴾

﴿It may be that your Lord will destroy your enemy and make you successors on the earth, so that He may see how you act.﴾ [7:129]

Allāh's statement,

﴿وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ﴾

﴿And He has raised you in ranks, some above others,﴾

means, He has made you different from each other with regards to provision, conduct, qualities, evilness, shapes, color of skin, and so forth, and He has the perfect wisdom in all this. Allāh said in other Āyāt,

﴿عَنْ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَسَاءَلُوا
بَعْضُهُمْ بَعْضًا سُخْرًا﴾

﴿It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work.﴾ [43:32],

and,

﴿أَنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ وَلَآخِرَةُ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا﴾

﴿See how We prefer one above another (in this world), and verily, the Hereafter will be greater in degrees and greater in preferment.﴾ [17:21]

Allāh's statement,

﴿يَبْلُوكُمْ فِي مَا أَنْعَمْتُ﴾

﴿that He may try you in that which He has bestowed on you.﴾

means, so that He tests you in what He has granted you, for Allāh tries the rich concerning his wealth and will ask him about how he appreciated it. He also tries the poor concerning his poverty and will ask him about his patience with it. Muslim recorded that Abu Sa'īd Al-Khudri said that the Messenger of Allāh ﷺ said,

﴿إِنَّ الدُّنْيَا حُلْوَةٌ خَضِرَةٌ وَإِنَّ اللَّهَ مُتَخَلِّفُكُمْ فِيهَا فَتَاظِرٌ مَاذَا تَعْمَلُونَ، فَاتَّقُوا اللَّهَ
وَاتَّقُوا النِّسَاءَ فَإِنَّ أَوَّلَ بَنِي إِسْرَآئِيلَ كَانَتْ فِي النِّسَاءِ﴾

«Verily, this life is beautiful and green, and Allāh made you dwell in it generation after generation so that He sees what you will do. Therefore, beware of this life and beware of women, for the first trial that the Children of Israel suffered from was with women.»^[1]

Allāh's statement,

﴿إِنَّ رَيْبَكُمْ أَلْوَابٍ وَأَلَمٌ لَقَدْ رَجِمَ﴾

[1] Muslim 4:2098

﴿Surely, your Lord is swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.﴾

this is both discouragement and encouragement, by reminding the believers that Allāh is swift in reckoning and punishment with those who disobey Him and defy His Messengers,

﴿وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ﴾

﴿And certainly He is Oft-Forgiving, Most Merciful.﴾

for those who take Him as protector and follow His Messengers in the news and commandments they conveyed. Allāh often mentions these two attributes together in the Qur'ān. Allāh said,

﴿وَإِنَّ رَبَّكَ لَذُو مَنُونٍ لِلنَّاسِ عَلَى ظُلُمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ﴾

﴿But verily, your Lord is full of forgiveness for mankind in spite of their wrongdoing. And verily, your Lord is (also) severe in punishment﴾ [13:6],

and,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنِّي أَنَا الْغَفُورُ الرَّحِيمُ ۝ وَإِنَّ عَذَابِي هُوَ أَلِيمٌ ۝﴾

﴿Declare unto My servants, that truly, I am the Oft-Forgiving, the Most Merciful. And that My torment is indeed the most painful torment.﴾ [15:49-50]

There are similar *Āyāt* that contain encouragement and discouragement. Sometimes Allāh calls His servants to Him with encouragement, describing Paradise and making them eager for what He has with Him. Sometimes, He calls His servants with discouragement, mentioning the Fire and its torment and punishment, as well as, the Day of Resurrection and its horrors. Sometimes Allāh mentions both so that each person is affected by it according to his or her qualities. We ask Allāh that He makes us among those who obey what He has commanded, avoid what He has prohibited, and believe in Him as He has informed. Certainly, He is Near, hears and answers the supplication, and He is the Most Kind, Generous and Bestowing.

Imām Ahmad recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«لَوْ يَعْلَمُ الْمُؤْمِنُ مَا عِنْدَ اللَّهِ مِنَ الْعُقُوبَةِ مَا طَمِعَ بِجَنَّتِهِ أَحَدٌ، وَلَوْ يَعْلَمُ الْكَافِرُ مَا

عِنْدَ اللَّهِ مِنَ الرَّحْمَةِ مَا قَنَطَ أَحَدٌ مِنَ الْجَنَّةِ، خَلَقَ اللَّهُ بِأَلْفِ رَحْمَةٍ فَوَضَعَ وَاحِدَةً بَيْنَ خَلْقِهِ يَتَرَاخَمُونَ بِهَا وَعِنْدَ اللَّهِ تِسْعَةٌ وَتِسْعُونَ.

«If the believer knew Allāh's punishment, no one will hope in entering His Paradise. And if the disbeliever knew Allāh's mercy, no one will feel hopeless of acquiring Paradise. Allāh created a hundred kinds of mercy. He sent down one of them to His creation, and they are merciful to each other on that account. With Allāh, there remains ninety-nine kinds of mercy.»^[1]

Muslim and At-Tirmidhi also recorded this Ḥadīth, At-Tirmidhi said "Ḥasan". Abu Hurayrah narrated that the Messenger of Allāh ﷺ said,

«لَمَّا خَلَقَ اللَّهُ الْخَلْقَ كَتَبَ فِي كِتَابٍ فَهُوَ عِنْدَهُ فَوْقَ الْعَرْشِ إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي»

«When Allāh created the creation, He wrote in a Book, and this Book is with Him above the Throne: 'My mercy overcomes My anger.'»^[2]

This is the end of the Tafsir of Sūrat Al-An'ām, all the thanks and appreciation for Allāh.

☆ *This is the End of Volume Three.*

☆ *Volume Four begins with Sūrat Al-A'rāf*



[1] Aḥmad, 2:334, Tuḥfat Al-Aḥwadhī 9:527 and Muslim 4:2109

[2] Muslim 4:2107.

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ISBN: 9960-892-75-1



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Publishers & Distributors
Riyadh, Houston, New York, Lahore

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Second Edition: July 2003

© Maktaba Dar-us-Salam, 2003
King Fahd National Library Cataloging-in-Publication Data
Tafsir Ibn Kathir/ Imam Abu Al-Fida Ismail Ibn Kathir
Safi-ur-Rahman Al-Mubarakpuri-Riyadh.
668p., 14x21 cm. ISBN 9960-892-71-9 (Set).
I-Qur'an-Commentaries II-Title
227.32dc. 1424/2816
Legal Deposit no. 1424/2816
ISBN 9960-892-71-9 (Set).
9960-892-75-1 (Vol. 4)

Head Office: P.O. Box: 22743, Riyadh 11416, K.S.A. Tel: 00966-01-4033962/4043432 Fax: 4021659
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The Most Beneficent, the Most Merciful**

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

Reports from the Companions of the Messenger of Allāh ﷺ

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

Incomplete Chains of Narration

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

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

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

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

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

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

Abu Al-ʿĀliyah, Saʿīd bin Jubayr, Saʿīd bin Al-Musayyib, ʿAṭāʾ (bin Abi Rabāh), ʿAṭāʾ Al-Khurrāsānī, Muqātil bin Ḥayyān, Ar-Rabīʿ bin Anas, Ash-Shaʿbbī, Qatādah, Mujāhid, ʿIkrimah, Aḍ-Ḍaḥḥāk, ʿAbdur-Raḥmān bin Zayd bin Aslam (Ibn Zayd), Ibn Jurayj.

Other Scholars After the Companions

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

Wakīʿ, Sufyān Ath-Thawri, Muḥammad bin Ishāq, Ibn ʿAṭīyyah, Ibn Abi Ḥātim, Ibn Jarīr (Aṭ-Ṭabari).

The Tafsīr of Sūrat Al-A'rāf (Chapter - 7)

Which was revealed in Makkah

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾

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

سُورَةُ الْأَعْرَافِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

التَّص ﴿١﴾ كِتَابٌ أَنْزَلْنَاهُ فِي صَدْرِكَ حَرَجٍ مِنْهُ
يُنذِرُ بِهِ، وَذَكَرَى لِلْمُؤْمِنِينَ ﴿٢﴾ اتَّبِعُوا مَا أَنْزَلْنَا إِلَيْكُمْ
مِنْ رَبِّكُمْ وَلَا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ قَلِيلًا مِمَّا تَدَّكُرُونَ ﴿٣﴾
وَكَمِ مِنْ قَرِينٍ أَهْلَكَ بِهَا فَجَاءَهَا بِأَسْنَانٍ آتَاهُمْ فَأَلْبَسَتْ
﴿٤﴾ فَمَا كَانَ دَعْوَانَهُمْ إِذْ جَاءَهُمْ بِأَسْنَانٍ إِلَّا أَنْ قَالُوا إِنَّا كُنَّا
ظَالِمِينَ ﴿٥﴾ فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ
الْمُرْسَلِينَ ﴿٦﴾ فَلَنَقْصُصَ عَلَيْهِمْ يَعْلَمُونَ مَا كُنَّا عَايِينَ ﴿٧﴾
وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ
الْمُفْلِحُونَ ﴿٨﴾ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا
أَنْفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ ﴿٩﴾ وَلَقَدْ مَكَرْتُمْ
فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعْيِشًا قَلِيلًا مِمَّا تَحْكُمُونَ ﴿١٠﴾
وَلَقَدْ خَلَقْتُمْ ثُمَّ صَوَّرْتُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا
لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُنْ مِنَ السَّاجِدِينَ ﴿١١﴾

﴿التَّص ﴿١﴾ كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ فَلَا
يَكُنْ فِي صَدْرِكَ حَرَجٌ مِنْهُ يُنذِرُ
بِهِ، وَذَكَرَى لِلْمُؤْمِنِينَ ﴿٢﴾ اتَّبِعُوا
مَا أَنْزَلْنَا إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَا تَتَّبِعُوا
مِنْ دُونِهِ أَوْلِيَاءَ قَلِيلًا مِمَّا
تَدَّكُرُونَ ﴿٣﴾﴾

﴿1. Alif-Lām-Mīm-Sād.﴾

﴿2. (This is the) Book (the Qur'ān) sent down unto you, so let not your breast be narrow therefrom, that you warn thereby; and a reminder unto the believers.﴾

﴿3. Follow what has been sent down unto you from your Lord, and follow not any Awliyā' (protectors), besides Him (Allāh). Little do you remember!﴾

We mentioned before the explanation of the letters [such as,

Alif-Lām, that are in the beginning of some Sūrahs in the Qur'ān].

﴿كِتَابٌ أَنْزَلْنَاهُ﴾

«(This is the) Book (the Qur'an) sent down unto you (O Muhammad)», from your Lord,

﴿فَلَا يَكُنْ فِي سَدْرِكَ حَزَنٌ مِّنْهُ﴾

«so let not your breast be narrow therefrom,»

meaning, having doubt about it according to Mujāhid, Qatādah and As-Suddi.^[1] It was also said that the meaning here is: 'do not hesitate to convey the Qur'an and warn with it,'

﴿فَاصْبِرْ كَمَا صَبَرْنَا الْأَوَّلَىٰ مِنَ الرُّسُلِ﴾

«Therefore be patient as did the Messengers of strong will» [46:35].

Allāh said here,

﴿لِنُنْذِرَ بِهِ﴾

«that you warn thereby» meaning, 'We sent down the Qur'an so that you may warn the disbelievers with it,'

﴿وَذَكِّرَ لِلْمُؤْمِنِينَ﴾

«and a reminder unto the believers». Allāh then said to the world,

﴿اتَّبِعُوا مَا أُنْزِلَ إِلَيْكُم مِّن رَّبِّكُمْ﴾

«Follow what has been sent down unto you from your Lord»

meaning, follow and imitate the unlettered Prophet ﷺ, who brought you a Book that was revealed for you, from the Lord and master of everything.

﴿وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ﴾

«and follow not any Awliya', besides Him (Allāh)»

meaning, do not disregard what the Messenger ﷺ brought you and follow something else, for in this case, you will be deviating from Allāh's judgment to the decision of someone else. Allāh's statement,

﴿قَلِيلًا مَّا تَذَكَّرُونَ﴾

«Little do you remember!» is similar to,

﴿وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ﴾

[1] At-Tabari 12:296.

﴿And most of mankind will not believe even if you desire it eagerly﴾[12:103], and;

﴿وَلَنْ تُفْلِحَ كَثْرَ مَنْ فِي الْأَرْضِ بِضُلُوكَ عَنْ سَبِيلِ اللَّهِ﴾

﴿And if you obey most of those on the earth, they will mislead you far away from Allāh's path﴾[6:116], and,

﴿وَمَا يَزِيدُ أَكْثَرُهُمْ إِلَّا وَهْمًا شُرَكَاءَهُ﴾

﴿And most of them believe not in Allāh except that they attribute partners unto Him﴾[12:106].

﴿وَكَمْ مِنْ قَرْيَةٍ أَفْلَحْنَاهَا فَمَادَامَا بَاسًا يَتَنَازَعُونَ﴾^(١) فَمَا كَانَ دَعْوَاهُمْ إِذْ جَاءَهُمْ
بَاسٌ إِلَّا أَنْ قَالُوا إِنَّا كُنَّا عَلَيْهِمْ مُّسِيءِينَ ﴿٢﴾ فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ
﴿٣﴾ فَلَنَقْصُرَ عَنْهُمْ يَوْمَ مَا كُنَّا عَلَيْهِمْ ﴿٤﴾

4. And a great number of towns We destroyed. Our torment came upon them by night or while they were taking their midday nap.﴾

5. No cry did they utter when Our torment came upon them but this: "Verily, we were wrongdoers."﴾

6. Then surely, We shall question those (people) to whom it was sent and verily, We shall question the Messengers.﴾

7. Then surely, We shall narrate unto them (their whole story) with knowledge, and indeed We have not been absent.﴾

Nations that were destroyed

Allāh said,

﴿وَكَمْ مِنْ قَرْيَةٍ أَفْلَحْنَاهَا﴾

﴿And a great number of towns We destroyed.﴾

for defying Our Messengers and rejecting them. This behavior led them to earn disgrace in this life, which led them to disgrace in the Hereafter. Allāh said in other Āyāt,

﴿وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ مُّسَدِّدًا بِالْبَيِّنَاتِ سَاجِدُونَ مِنْهُمْ تَائِبُونَ ﴿١﴾
يَسْتَهْزِئُونَ ﴿٢﴾﴾

﴿And indeed (many) Messengers before you were mocked at,

but their scoffers were surrounded by the very thing that they used to mock at» [6:10], and

﴿تَكَايُنَ يَنْ فَزَجْنِي أَمَلَكْتَهَا وَهِيَ ظَالِمَةٌ فَمِنْ ذَٰلِكُمْ عَلَىٰ عُرُوشِهِمْ أُبْرِجَتْ مُنَاقِلُهُمْ وَفُصِّرَ سَرِيحُهُمْ﴾

«And many a township did We destroy while they were given to wrongdoing, so that it lie in ruins (up to this day), and (many) a deserted well and lofty castle!» [22:45], and,

﴿وَكَمْ أَمَلَكْنَا مِنْ قَرْيَةٍ بَطَرَتْ مَيْمَنَتُهَا فِئَاطُكَ مَسْكَنُهُمْ لَا يَنْصُرُهُمْ يَوْمَ دَحْرِهِ إِلَّا قَلِيلًا وَكُنَّا عَنِ الْأَرْشِ قَابِلِينَ﴾

«And how many a town have We destroyed, which was thankless for its means of livelihood And those are their dwellings, which have not been inhabited after them except a little. And verily, We have been the heirs»[28:58].

Allāh's saying,

﴿فَبِمَا بَأْسُنَا يَبْتَأِ الَّذِينَ هُمْ قَائِلُونَ﴾

«Our torment came upon them by night or while they were taking their midday nap.»

means, Allāh's command, torment and vengeance came over them at night or while taking a nap in the middle of the day. Both of these times are periods of rest and leisure or heedlessness and amusement. Allāh also said

﴿أَتَأْمِنُ أَهْلُ الْقُرَىٰ أَنْ يَأْتِيَهُمْ بَأْسُنَا بَيْنَ يَدَيْهِمْ وَهُمْ نَائِمُونَ ﴿٧٧﴾ أَوْ يُوقِنُ أَهْلُ الْقُرَىٰ أَنْ يَأْتِيَهُمْ بَأْسُنَا ضَعْفَىٰ وَهُمْ يُلَاعِبُونَ ﴿٧٨﴾﴾

«Did the people of the towns then feel secure against the coming of Our punishment by night while they were asleep? Or, did the people of the towns then feel secure against the coming of Our punishment in the forenoon while they were playing?»[7:97-98] and,

﴿أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخِفَّ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿١٦﴾ أَوْ يَأْخُذَهُمْ فِي تَقْلُيبِهِمْ فَكَا هُمْ يُسْتَعْجِلُونَ ﴿١٧﴾ أَوْ يَأْخُذَهُمْ عَلَىٰ تَخَوُّفٍ فَإِنَّ رَبَّهُمْ لَا يُرَوِّقُ رَجُلًا ﴿١٨﴾﴾

«Do then those who devise evil plots feel secure that Allāh will

not sink them into the earth, or that the torment will not seize them from directions they perceive not? Or that He may catch them in the midst of their going to and from, so that there be no escape for them? Or that He may catch them with gradual wastage. Truly, Your Lord is indeed full of kindness, Most Merciful? [16:45-47]. Allāh's saying;

﴿فَمَا كَانَ دَعْوَاهُمْ إِذْ جَاءَهُمْ إِلَّا أَنْ قَالُوا إِنَّا كُنَّا ظَالِمِينَ﴾

«No cry did they utter when Our torment came upon them but this: "Verily, we were wrongdoers."»

This means, when the torment came to them, their cry was that they admitted their sins and that they deserved to be punished. Allāh said in a similar Āyah,

﴿وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً﴾

«How many a town given to wrongdoing, have We destroyed» [21:11], until,

﴿خَالِيَةٍ﴾

«Extinct» [21:15]. Allāh's saying.

﴿فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ﴾

«Then surely, We shall question those (people) to whom it (the Book) was sent» is similar to the Āyāt,

﴿يَوْمَ يَأْتِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ﴾

«And (remember) the Day (Allāh) will call them, and say: "What answer gave you to the Messengers?"» [28:65], and,

﴿يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أَجَبْتُمُ قَالَوَا لَا عِلْمَ لَكَ إِنَّكَ أَنْتَ عَلَّمُ الْغُيُوبِ﴾

«On the Day when Allāh will gather the Messengers together and say to them: "What was the response you received?" They will say: "We have no knowledge, verily, only You are the Knower of all that is unseen."» [5:109].

Allāh will question the nations, on the Day of Resurrection, how they responded to His Messengers and the Messages He sent them with. He will also question the Messengers if they conveyed His Messages. So, 'Ali bin Abi Ṭalḥah reported from

Ibn 'Abbās, who said commenting on the *Āyah*:

﴿فَنَسْتَأْتِيكَ أَتَيْتَ أَتَيْتَ وَإِلَيْهِمُ رَأْسُكَ وَتَسْتَأْتِيكَ أَتَيْتَ﴾

«Then surely, We shall question those (people) to whom it (the Book) was sent and verily, We shall question the Messengers.»

He said; "About what they conveyed."^[1]

Ibn 'Abbās commented on Allāh's statement,

﴿فَنَقُصِّ عَنْهُمْ صَبْرَهُمْ وَنَا كُنَّا غَائِبِينَ﴾

«Then surely, We shall narrate unto them (their whole story) with knowledge, and indeed We have not been absent.»

"The Book^[2] will be brought forth on the Day of Resurrection and it will speak, disclosing what they used to do."^[3]

﴿وَنَا كُنَّا غَائِبِينَ﴾

«and indeed We have not been absent»

meaning, On the Day of Resurrection, Allāh will inform His servants about what they said and did, whether substantial or minor. Certainly, He witnesses to everything, nothing escapes His observation, and He is never unaware of anything. Rather, He has perfect knowledge of what the eyes are deluded by and what the hearts conceal,

﴿وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَدْرِكُهَا وَلَا يَمَسُّهَا إِلَّا فِي كِتَابٍ مُبِينٍ﴾

«Not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.» [6:59]

﴿وَالزُّرُّ بِرَبِّهِ الْحَقُّ مَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾

﴿وَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَلْعَنُونَ﴾

«8. And the weighing on that Day will be the true (weighing). So, as for those whose scale (of good deeds) will be heavy, they will be the successful (by entering Paradise).»

[1] At-Tabari 12:306.

[2] The Book. See Sūrat Al-Kahf 18:49.

[3] At-Tabari 12:308.

﴿9. And as for those whose scale will be light, they are those who will lose themselves for their wrongful behavior with Our Āyāt.﴾

The Meaning of weighing the Deeds

Allāh said,

﴿وَالْوَزْنُ﴾

﴿And the weighing﴾, of deeds on the Day of Resurrection,

﴿الْحَقُّ﴾

﴿will be the true (weighing)﴾, for Allāh will not wrong anyone. Allāh said in other Āyāt,

﴿وَنَضَعُ الْمَوَيزَ النَّاسِ يَوْمَ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَلَوْ كُنْتَ مِنْ خِزْلٍ آبٍ إِنَّا بِأَنْتَ وَكَفَى بِمَا حَسِبْتَ﴾

﴿And We shall set up the Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We to take account.﴾ [21:47],

﴿إِنَّ اللَّهَ لَا يَظْلِمُ شَيْئًا وَلَوْ كُنْتَ حَسَنَةً يُحْصِيهَا وَيُؤْتِي مِنْ لَدُنْهِ أَجْرًا عَظِيمًا﴾

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

﴿فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ﴿٦٠﴾ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ﴿٦١﴾ وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ﴿٦٢﴾ فَأِنَّهُ فِي عَذَابٍ مُهِينٍ ﴿٦٣﴾ وَمَا أُدرِكَ مَا وَجِبَ ﴿٦٤﴾ نَارُ حَابِئَةٍ ﴿٦٥﴾﴾

﴿Then as for him whose scale (of good deeds) will be heavy. He will live a pleasant life (in Paradise). But as for him whose scale (of good deeds) will be light. He will have his home in Hāwiyah (pit, Hell). And what will make you know what it is? (It is) a fiercely blazing Fire!﴾ [101:6-11] and,

﴿فَلَمَّا رُفِعَ فِي الشَّعْرِ فَلَا أَنْسَابَ يَتَّبِعُهُمْ بُرْهَنٌ ذُو بَسَاطَةٍ ﴿١٠١﴾ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٢﴾ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدِينَ ﴿١٠٣﴾﴾

«Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another. Then, those whose scales (of good deeds) are heavy, they are the successful. And those whose scales (of good deeds) are light, they are those who lose themselves, in Hell will they abide» [23:101-103].

As for what will be placed on the Balance on the Day of Resurrection, it has been said that the deeds will be placed on it, even though they are not material objects. Allāh will give these deeds physical weight on the Day of Resurrection. Al-Baghawi said that this was reported from Ibn 'Abbās.^[1] It is recorded in the *Ṣaḥīḥ* that *Al-Baqarah* (chapter 2) and *Al-Imrān* (chapter 3) will come on the Day of Resurrection in the shape of two clouds, or two objects that provide shade, or two lined groups of birds.^[2] It is also recorded in the *Ṣaḥīḥ* that the Qur'ān will come to its companion (who used to recite and preserve it) in the shape of a pale-faced young man. He will ask (the young man), "Who are you?" He will reply, "I am the Qur'ān, who made you stay up sleeplessly at night and caused you thirst in the day."^[3] The *Ḥadīth* that Al-Barā' narrated about the questioning in the grave states,

«فَيَأْتِي الْمُؤْمِنَ شَابٌّ حَسَنُ اللَّوْنِ طَيِّبُ الرَّيْحِ فَيَقُولُ: مَنْ أَنْتَ؟ فَيَقُولُ: أَنَا عَمَلُكَ الصَّالِحُ»

«A young man with fair color and good scent will come to the believer, who will ask, 'Who are you?' He will reply, 'I am your good deeds'».^[4]

The Prophet ﷺ mentioned the opposite in the case of the disbeliever and the hypocrite.

It was also said that the Book of Records that contains the deeds will be weighed. A *Ḥadīth* states that a man will be brought forth and ninety-nine scrolls containing errors and sins will be placed on one side of the balance each as long as the sight can reach. He will then be brought a card on which

[1] Al-Baghawi 2:149.

[2] Muslim 1:553.

[3] Ibn Mājah 2:1242.

[4] Ahmad 4:287.

'Lā ilāha illallāh' will be written. He will say, "O Lord! What would this card weigh against these scrolls?" Allāh will say, "You will not be wronged." So the card will be placed on the other side of the Balance, and as the Messenger of Allāh ﷺ said,

«فَطَانَتِ السُّجُلَاتُ وَثَقَلَتِ الْبَطَاقَةُ»

«Behold! The (ninety-nine) scrolls will go up, as the card becomes heavier.»^[1]

At-Tirmidhi recorded similar wording for this Ḥadīth and said that it is authentic. It was also said that the person who performed the deed will be weighed. A Ḥadīth states,

«يَوْمَ الْقِيَامَةِ بِالرَّجُلِ السَّيِّئِ فَلَا يَزُنُ عِنْدَ اللَّهِ جَنَاحُ بَعُوضَةٍ»

«On the Day of Resurrection, a fat man will be brought forth, but he will not weigh with Allāh equal to the wing of a mosquito».

He then recited the Āyah,

﴿وَلَا نُعِمْ لَهُمْ يَوْمَ الْقِيَامَةِ وَتًا﴾

«And on the Day of Resurrection, We shall assign no weight for them» [18:105].^[2]

Also, the Prophet ﷺ said about 'Abdullāh bin Mas'ūd,

«أَتَعْجَبُونَ مِنْ دِقَّةِ سَاقَيْهِ وَالَّذِي نَفْسِي بِيَدِهِ لَهُمَا فِي الْمِيزَانِ أَثْقَلُ مِنْ أَحَدٍ»

«Do you wonder at the thinness of his legs? By He in Whose Hand is my soul! They are heavier on the Balance than (Mount) Uhud.»^[3]

It is also possible to combine the meanings of these Āyāt and Ḥadīths by stating that all this will truly occur, for sometimes the deeds will be weighed, sometimes the scrolls where they are recorded will be weighed, and sometimes those who performed the deeds will be weighed. Allāh knows best.

﴿وَلَقَدْ كَتَبْنَاكُمْ فِي الْأَرْضِ وَمَعَكُمْ لَكُمْ فِيهَا مَعْيَشٌ قَلِيلًا مَا تَفَكَّرُونَ﴾

[1] *Tuḥfat Al-Aḥwadhī* 7:395.

[2] *Fath Al-Bārī* 8:279.

[3] *Aḥmad* 1:420.

﴿10. And surely, We gave you authority on the earth and appointed for you therein livelihoods. Little thanks do you give.﴾

All Bounties in the Heavens and Earth are for the Benefit of Mankind

Allāh reminds of His favor on His servants in that He made the earth a fixed place for dwelling, placed firm mountains and rivers on it and made homes and allowed them to utilize its benefits. Allāh made the clouds work for them (bringing rain) so that they may produce their sustenance from them. He also created the ways and means of earnings, commercial activities and other professions. Yet, most of them give little thanks for this. Allāh said in another *Āyah*,

﴿وَلَا تَعْدُوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ﴾

﴿And if you count the blessings of Allāh, never will you be able to count them. Verily, man is indeed a wrongdoer, an ingrate.﴾ [14:34]

﴿وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى﴾
 ﴿وَلَقَدْ عَلَّمْتُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى﴾

﴿11. And surely, We created you and then gave you shape; then We told the angels, "Prostrate yourselves to Adam," and they prostrated, except Iblis (Shayṭān), he refused to be of those who prostrated.﴾

Prostration of the Angels to Ādam and Shayṭān's Arrogance

Allāh informs the Children of Ādam about the honor of their father and the enmity of Shayṭān, who still has envy for them and for their father Ādam. So they should beware of him and not follow in his footsteps. Allāh said,

﴿وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا﴾

﴿And surely, We created you and then gave you shape; then We told the angels, "Prostrate yourselves to Adam," and they prostrated,﴾

﴿١٥٢﴾

١٥٢

﴿١٥٣﴾

قَالَ مَا مَنَّكَ إِلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِمَّنْ خَلَقْتَنِي مِنْ نَارٍ
وَخَلَقْتَهُ مِنْ طِينٍ ﴿١٥٢﴾ قَالَ فَأَهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ
فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ ﴿١٥٣﴾ قَالَ أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ
﴿١٥٤﴾ قَالَ إِنَّكَ مِنَ النَّظِيرِينَ ﴿١٥٥﴾ قَالَ فِيمَا أُغْوِيَنِي لِأَقْعُدَ لَهُمْ
صِرَاطَكَ الْمُسْتَقِيمَ ﴿١٥٦﴾ ثُمَّ لَا يَنْصُرُهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ
وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ ﴿١٥٧﴾ قَالَ
اخْرُجْ مِنْهَا مَذْءُومًا مَدْحُورًا لَنْ يَجْعَلَ مِنْهُمْ لَهْفًا مِنْ جِهَتِهِمْ مِنْكُمْ
أَجْمَعِينَ ﴿١٥٨﴾ وَكَأَدُمْ اسْتَخِفْنَا رُوحَكَ وَوَعَدْنَاكَ الْجَنَّةَ فَمَلَأْنَاهَا مِنْ حَبْثٍ
يَنْتِفَاوُ لَا تَقْرَأُ هَٰذَا الشَّجَرَةَ فَتَكُونًا مِنَ الظَّالِمِينَ ﴿١٥٩﴾ فَوَسَّوَسَ
لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا رِىَ عَنْهُمَا مِنْ سُرُوْرِهِمَا وَقَالَ
مَا نَهَىٰ عَنْكُمَا رَبُّكُمَا عَنْ هَٰذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَتَيْنِ ۚ أَوْ تَكُونَا
مِنَ الْخَالِدِينَ ﴿١٦٠﴾ وَكَاسَهُمَا آيِنُ لُكُمَا لِيْنِ النَّاصِحِينَ ﴿١٦١﴾
فَدَلَّهُمَا بِهَزْمٍ خَفَا ۖ وَفَلَّآ ۖ ذَاقَا الشَّجَرَةَ ۖ بَدَتْ لَهُمَا سَوْرُهُمَا ۖ وَطُفِقَا
بِعِصْيَانٍ ۖ عَلَتُهُمَا سُورَةُ الْجَنَّةِ ۖ وَكَأَدَتْهُمَا رَبُّهُمَا ۖ أَزْلًا نَهْكَمَا
عَنِ الشَّجَرَةِ ۖ وَأَقْبَلُ لُكُمَا إِنِ الشَّيْطَانُ لَكَآءِدُوْهُنِ ﴿١٦٢﴾

This is like His saying,

﴿وَادَّ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَلَقْتُ
بَنِيَّ مِنْ طِينٍ مَّسْكُورٍ مِنْ حَمَلٍ
تَشْوِيرٍ ﴿١٥٢﴾ فَلَمَّا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ
رُوحِي فَقَعُوا لَهُمْ سَاجِدِينَ ﴿١٥٣﴾﴾

﴿And (remember) when your Lord said to the angels: "I am going to create a man from dried (sounding) clay of altered mud. So, when I have fashioned him completely and breathed into him the soul (which I created for him), then fall (you) down prostrating yourselves unto him."﴾ [15:28-29].

After Allāh created Ādam with His Hands from dried clay of altered mud and

made him in the shape of a human being. He blew life into him and ordered the angels to prostrate before him, honoring Allāh's glory and magnificence. The angels all heard, obeyed and prostrated, but Iblis did not prostrate. We explained this subject in the beginning of Sūrat Al-Baqarah.

Therefore, the Āyah (7:11) refers to Ādam, although Allāh used the plural in this case, because Ādam is the father of all mankind. Similarly, Allāh said to the Children of Israel who lived during the time of the Prophet ﷺ,

﴿وَعَلَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَاتْرَكْنَا عَلَيْكُمُ الْقُرْآنَ وَالْغُلُوقَ﴾

﴿And We shaded you with clouds and sent down on you manna and the quail,﴾ [2:57]

This refers to their forefathers who lived during the time of

Moses. But, since that was a favor given to the forefathers, and they are their very source, then the offspring have also been favored by it. This is not the case in:

﴿وَلَقَدْ خَلَقْنَا آدَمَ مِنْ سُلْطَانٍ مِنْ طِينٍ﴾

﴿And indeed We created man out of an extract of clay (water and earth.)﴾[23:12]

For this merely means that Ādam was created from clay. His children were created from *Nutfah* (mixed male and female sexual discharge). This last *Āyah* is thus talking about the origin of mankind, not that they were all created from clay, and Allāh knows best.

﴿قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِنْ بَنِي عَالَمِينَ مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ﴾

﴿12. (Allāh) said: "What prevented you (O Iblīs) that you did not prostrate, when I commanded you?" Iblīs said: "I am better than him (Ādam), You created me from fire, and him You created from clay."﴾

Allāh said,

﴿مَا مَنَعَكَ أَلَّا تَسْجُدَ﴾

﴿What prevented you (O Iblīs) that you did not prostrate﴾ [7:12]

meaning, what stopped and hindered you from prostrating after I ordered you to do so, according to Ibn Jarīr. This meaning is sound, and Allāh knows best. Iblīs, may Allāh curse him, said,

﴿لَا خَيْرَ بِنِي﴾

﴿I am better than him (Ādam)﴾, and this excuse is worse than the crime itself! *Shayṭān* said that he did not obey Allāh because he who is better cannot prostrate to he who is less. *Shayṭān*, may Allāh curse him, meant that he is better than Ādam, "So how can You order me to prostrate before him?" *Shayṭān* said that he is better than Ādam because he was created from fire while, "You created him from clay, and fire is better." The cursed one looked at the origin of creation not at the honor bestowed, that is, Allāh creating Ādam with His Hand and blowing life into him. *Shayṭān* made a false comparison when confronted by Allāh's command,

﴿تَقَعُوا لَّهُ سَاجِدِينَ﴾

﴿“Then you fall down prostrate to him”﴾[38:72].

Therefore, *Shayṭān* alone contradicted the angels, because he refused to prostrate. He, thus, became ‘*Ablasa*’ from the mercy, meaning, lost hope in acquiring Allāh’s mercy. He committed this error, may Allāh curse him, due to his false comparison. His claim that the fire is more honored than mud was also false, because mud has the qualities of wisdom, forbearance, patience and assurance, mud is where plants grow, flourish, increase, and provide good. To the contrary, fire has the qualities of burning, recklessness and hastiness. Therefore, the origin of creation directed *Shayṭān* to failure, while the origin of Ādam led him to return to Allāh with repentance, humbleness, obedience and submission to His command, admitting his error and seeking Allāh’s forgiveness and pardon for it.

Muslim recorded that ‘Āishah said that the Messenger of Allāh ﷺ said,

«خُلِقَتِ الْمَلَائِكَةُ مِنْ نُورٍ وَخُلِقَ إِبْلِيسُ مِنْ مَّارٍ مِنْ نَارٍ وَخُلِقَ آدَمُ مِنْ مَّاءٍ وَصِفَ لَكُمْ»

«The angels were created from light, *Shayṭān* from a smokeless flame of fire, while Ādam was created from what was described to you».^[1]

Iblīs was the First to use Qiyās (Analogical Comparison)

Ibn Jarīr recorded that Al-Ḥasan commented on *Shayṭān*’s statement,

﴿خَلَقَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ﴾

﴿“You created me from fire, and him You created from clay.”﴾

“Iblīs used *Qiyās* [analogy], and he was the first one to do so.”^[2] This statement has an authentic chain of narration. Ibn Jarīr recorded that Ibn Sīrīn said, “The first to use *Qiyās* was Iblīs, and would the sun and moon be worshipped if it was not

^[1] Muslim 4:2294.

^[2] Aṭ-Ṭabari 12:328.

for *Qiyās*?⁽¹⁾ This statement also has an authentic chain of narration.

﴿قَالَ فَاقْبَلْ مِنَّا مَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ﴾ قَالَ أَنْظِرْنِي إِلَى يَوْمِ يَمْعُورُونَ ﴿١٥﴾ قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ ﴿١٦﴾﴾

﴿13. (Allāh) said: "(O Iblis) get down from this (Paradise), it is not for you to be arrogant here. Get out, for you are of those humiliated and disgraced."﴾

﴿14. (Iblīs) said: "Allow me respite till the Day they are raised up (the Day of Resurrection)."﴾

﴿15. (Allāh) said: "You are of those respited."﴾

Allāh ordered Iblīs;

﴿فَاقْبَلْ مِنَّا﴾

﴿Get down from this﴾ "because you defied My command and disobeyed Me. Get out, it is not for you to be arrogant here," in Paradise, according to the scholars of *Tafsir*. It could also refer to particular status which he held in the utmost highs. Allāh said to Iblīs,

﴿فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ﴾

﴿Get out, for you are of those humiliated and disgraced.﴾

as just recompense for his ill intentions, by giving him the opposite of what he intended (arrogance). This is when the cursed one remembered and asked for respite until the Day of Judgment,

﴿فَأَنْظِرْنِي إِلَى يَوْمِ يَمْعُورُونَ﴾ قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ ﴿١٥﴾﴾

﴿Then allow me respite till the Day they are raised up. (Allāh) said: "Then you are of those respited."﴾ [15: 36-37]

Allāh gave *Shayṭān* what he asked for out of His wisdom, being His decision and decree, that is never prevented or resisted. Surely, none can avert His decision, and He is swift in reckoning.

﴿قَالَ إِنَّمَا أَغْوَيْتَنِي لَأَقْدِرَنَّ فَعْمَ مِرْطَاكَ السَّعْتِيمَ﴾ ثُمَّ لَاقَيْنَهُمَا بَيْنَ يَدَيْهِمَا وَفِي خَلْفِهِمَا وَفِي أَيْمَانِهِمَا وَفِي شَمَائِلِهِمَا وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ ﴿١٦﴾﴾

⁽¹⁾ At-Ṭabari 12:328.

﴿16. (Iblīs) said: "Because You have 'Aghwaytni', surely, I will sit in wait against them (human beings) on Your straight path.

﴿17. "Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them to be thankful."﴾

Allāh said that after He gave respite to Shayṭān,

﴿إِن يَرَوْا بَیِّنَاتٍ﴾

﴿till the Day they are raised up (resurrected)﴾

and Iblīs was sure that he got what he wanted, he went on in defiance and rebellion. He said,

﴿يَمَّا أَتَيْنِي لِأَعْتَدَ لَكُمْ سَبِيلَكَ الْمُسْتَقِيمَ﴾

﴿"Because You have 'Aghwaytani', surely, I will sit in wait against them (human beings) on Your straight path."﴾

meaning, as You have sent me astray. Ibn 'Abbās said that 'Aghwaytani' means, "Misguided me." ^[1] Others said, "As You caused my ruin, I will sit in wait for Your servants whom You will create from the offspring of the one you expelled me for." He went on,

﴿وَسَبِيلَكَ الْمُسْتَقِيمَ﴾

﴿Your straight path﴾, the path of truth and the way of safety. I (Iblīs) will misguide them from this path so that they do not worship You Alone, because You sent me astray. Mujāhid said that the 'straight path', refers to the truth. Imām Aḥmad recorded that Saburah bin Abi Al-Fākih said that he heard the Messenger of Allāh ﷺ saying,

«إِنَّ الشَّيْطَانَ قَعَدَ لِابْنِ آدَمَ بِطَرَفَيْهِ، فَقَعَدَ لَهُ بِطَرَفِي الْإِسْلَامِ، فَقَالَ: أَتَسْلِمُ وَتَذَرُ دِينَكَ وَدِينَ آبَائِكَ؟ قَالَ: فَمَضَاهُ وَأَسْلَمَ. قَالَ: «قَعَدَ لَهُ بِطَرَفِي الْهَوَاجِرَةِ فَقَالَ: أَتَهَاجِرُ وَتَذَعُ أَرْضَكَ وَسَمَاءَكَ؟ وَإِنَّمَا مَثَلُ الْمُهَاجِرِ كَالْفَرَسِ فِي الطَّوْلِ، فَمَضَاهُ وَهَاجَرَ، ثُمَّ قَعَدَ لَهُ بِطَرَفِي الْجِهَادِ وَهُوَ جِهَادُ النَّفْسِ وَالْمَالِ، فَقَالَ: تَقَاتِلُ فَتَقْتُلُ فَتَكْتَحِبُ الْمَرْأَةَ وَيَتَسَمَّى الْمَالُ، قَالَ: فَمَضَاهُ وَجَاهَدَهُ، وَقَالَ رَسُولُ اللَّهِ ﷺ: «فَمَنْ فَعَلَ ذَلِكَ مِنْهُمْ فَمَاتَ، كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُدْخِلَهُ الْجَنَّةَ، وَإِنْ قِيلَ كَانَ حَقًّا عَلَى

[1] At-Ṭabari 12:332.

الله أَنْ يُدْخِلَهُ الْجَنَّةَ، وَإِنْ غَرِقَ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُدْخِلَهُ الْجَنَّةَ أَوْ رَقَصَتْ دَابَّةٌ
كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُدْخِلَهُ الْجَنَّةَ»

«Shaytān sat in wait for the Son of Ādam in all his paths. He sat in the path of Islām, saying, 'Would you embrace Islām and abandon your religion and the religion of your forefathers?' However, the Son of Ādam disobeyed Shaytān and embraced Islām. So Shaytān sat in the path of Hijrah (migration in the cause of Allāh), saying, 'Would you migrate and leave your land and sky?' But the parable of the Muhājir is that of a horse in his stamina. So, he disobeyed Shaytān and migrated. So Shaytān sat in the path of Jihād, against one's self and with his wealth, saying, 'If you fight, you will be killed, your wife will be married and your wealth divided.' So he disobeyed him and performed Jihād. Therefore, whoever among them (Children of Ādam) does this and dies, it will be a promise from Allāh that He admits him into Paradise. If he is killed, it will be a promise from Allāh that He admits him into Paradise. If he drowns, it will be a promise from Allāh that He admits him into Paradise. If the animal breaks his neck, it will be a promise from Allāh that He admits him into Paradise.»^[1]

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās commented on:

﴿ثُمَّ لَآتِيَنَّهُمْ مِنْ بَيْنِ أَيْدِيهِمْ﴾

«Then I will come to them from before them»

Raising doubts in them concerning their Hereafter,

﴿وَمِنْ خَلْفِهِمْ﴾

«and (from) behind them», making them more eager for this life,

﴿وَعَنْ أَيْمَانِهِمْ﴾

«from their right», causing them confusion in the religion,

﴿وَعَنْ شَمَائِلِهِمْ﴾

«and from their left» luring them to commit sins.»^[2]

This is meant to cover all paths of good and evil. Shaytān

^[1] Aḥmad 3:483.

^[2] Aṭ-Ṭabari 12:338.

discourages the people from the path of good and lures them to the path of evil. Al-Hākam bin Abbās said that 'Ikrimah narrated from Ibn 'Abbās concerning the Āyah,

﴿ثُمَّ لَآتِيَنَهُم مِّن يَّمِ يَأْتِيَنَهُم وَرَيْنَ خَلْفِهِمْ وَعَنْ أَيْمَنِهِمْ وَعَنْ شَمَائِلِهِمْ﴾

﴿Then I will come to them from before them and behind them, from their right and from their left,﴾

"He did not say that he will come from above them, because the mercy descends from above."^[1] 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said,

﴿وَلَا يَجِدُ أَكْثَرَهُمْ شَاكِرِينَ﴾

﴿and You will not find most of them to be thankful.﴾

"means, those who single Him out [in worship]."^[2] When Shayṭān said this, it was a guess and an assumption on his part. Yet, the truth turned out to be the same, for Allāh said,

﴿وَلَقَدْ سَدَدَ عَلَيْنِهِمُ الْإِبِلَاسَ فَلَمْ يَلْبِسُوا إِلَّا قِرْبًا مِّنَ الْمُؤْمِنِينَ ﴿٢٠﴾ وَمَا كَانَ لَهُ عَلَيْهِمْ مِنْ سُلْطَانٍ إِلَّا لِنَعْلَمَ مَنْ يُّؤْمِنُ بِالْآخِرَةِ مِمَّنْ هُوَ فِي شَاكٍ وَرَبُّكَ عَلَى كُلِّ شَيْءٍ حَفِیظٌ ﴿٢١﴾﴾

﴿And indeed Iblīs (Shayṭān) did prove true his thought about them, and they followed him, all except a group of true believers. And he had no authority over them, except that We might test him who believes in the Hereafter, from him who is in doubt about it. And your Lord is Watchful over everything.﴾ [34:20-21].

This is why there is a Ḥadīth that encourages seeking refuge with Allāh from the lures of Shayṭān from all directions. Imām Aḥmad narrated that 'Abdullāh bin 'Umar said, "The Messenger of Allāh ﷺ used to often recite this supplication in the morning and when the night falls,

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي، اللَّهُمَّ اسْتُرْ عَوْرَاتِي وَآمِنْ رَوْعَاتِي، اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيْ وَمِنْ خَلْفِي وَعَنْ يَمِينِي وَعَنْ شِمَالِي وَمِنْ فَوْقِي وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَغْيِيهِ

[1] Aṭ-Ṭabari 12:341.

[2] Aṭ-Ṭabari 12:342.

“O Allāh! I ask You for well-being in this life and the Hereafter. O Allāh! I ask You for pardon and well-being in my religion, life, family and wealth. O Allāh! Cover my errors and reassure me in times of difficulty. O Allāh! Protect me from before me, from behind me, from my right, from my left and from above me. I seek refuge with Your greatness from being killed from below me.”

Waki' commented (about being killed from below), “This refers to earthquakes.” [1] Abu Dāwud, An-Nasā'i, Ibn Mājah, Ibn Hibbān and Al-Hākim collected this Ḥadīth, [2] and Al-Hākim said, “Its chain is Ṣaḥīḥ.”

﴿قَالَ لَتَخِرَّ بَيْنَا مَدْرُومًا مَدْحُورًا لَنْ يَمُوتَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ﴾

﴿18. (Allāh) said (to Iblīs): “Get out from this (Paradise), Madh'ūman Madhūra. Whoever of them (mankind) will follow you, then surely, I will fill Hell with you all.”﴾

Allāh emphasized His cursing, expelling, banishing and turning Shayṭan away from the uppermost heights, saying:

Ibn Jarīr said, “As for *Madh'ūm*, it is disgraced.” And he said, “*Madhūr* is the distanced, that is, he is banished and expelled.” [3] ‘Abdur-Raḥmān bin Zayd bin Aslam said, “We do not know of any who is *Madh'ūh* and *Madhmūm* except for one.” [4] Sufyān Ath-Thawri narrated from Abu Ishāq from At-Tamīmī from Ibn ‘Abbās,

﴿لَتَخِرَّ بَيْنَا مَدْرُومًا مَدْحُورًا﴾

﴿Get out from this (Paradise), Madh'ūman Madhūra﴾ “despised.” [5] ‘Alī bin Abi Ṭalḥah reported that Ibn ‘Abbās commented on,

﴿لَتَخِرَّ بَيْنَا مَدْرُومًا مَدْحُورًا﴾

﴿Get out from this (Paradise), Madh'ūman Madhūra﴾ [7:18] “Belittled and despised”, [6] while As-Suddi commented,

[1] Aḥmad 2:25.

[2] Abu Dāwud 5:315, An-Nasā'i 8:282, Ibn Mājah 2:1273, Ibn Hibbān 2:155 and Al-Hākim 1:517.

[3] Aṭ-Ṭabari 12:342.

[4] Aṭ-Ṭabari 12:344.

[5] Aṭ-Ṭabari 12:344.

[6] Aṭ-Ṭabari 12:343.

to uncover that which was hidden from them of their private parts (before); he said: "Your Lord did not forbid you this tree save you should become angels or become of the immortals."»

﴿21. And he Qāsamahuma: "Verily, I am one of the sincere well-wishers for you both."»

Shayṭān's Deceit with Ādam and Hawwā' and Their eating from the Forbidden Tree

Allāh states that He allowed Ādam and his wife to dwell in Paradise and to eat from all of its fruits, except one tree. We have already discussed this in *Sūrat Al-Baqarah*. Thus, Shayṭān envied them and plotted deceitfully, whispering and suggesting treachery. He wished to rid them of the various favors and nice clothes that they were enjoying.

﴿وَقَالَ﴾

﴿He (Shayṭān) said﴾ uttering lies and falsehood,

﴿مَا نَهَاكَ رَبُّكَ عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَائِكَةً﴾

﴿"Your Lord did not forbid you this tree save you should become angels..."﴾

meaning, so that you do not become angels or dwell here for eternity. Surely, if you eat from this tree, you will attain both, he said. In another *Āyah*,

﴿قَالَ يَتْلَاهُمْ حُلَّ أُولَئِكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٌ لَّا يَبُلُ﴾

﴿Shayṭān whispered to him, saying: "O Ādam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?"﴾ [20:120].

Here, the wording is similar, so it means, 'so that you do not become angels' as in;

﴿يَبَيِّنُ اللَّهُ لَكُمْ أَنْ تَضِلُّوا﴾

﴿(Thus) does Allāh make clear to you (His Law) lest you go astray.﴾ [4:176]

meaning, so that you do not go astray, and,

﴿وَأَلْقَى فِي الْأَرْضِ رَوَاكٍ أَنْ تُبِيدَ بِكُمْ﴾

﴿And He has affixed into the earth mountains standing firm,

تِلْكَ الْأَشْجَارُ

١٥٣

الْخَيْرِينَ

فَلَا رَيْبَ أَنْتَنَا أَنْفُسَا وَإِنْ لَمْ تَقِفِرْنَا لَوَقَعْنَا مِنْكُمْ أَنَّ كُنَّا مِنَ
 الْخَيْرِينَ ﴿٢١﴾ قَالَ أَهِيَطُوا بَعْضُكُمْ لِبَعْضٍ عَذُوًّا وَلَكُمْ فِي
 الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَى حِينٍ ﴿٢٢﴾ قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا
 تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ ﴿٢٣﴾ يَبْنِي ءَادَمُ قَدْرًا عَلَيْنَا كَيْلَاسَا
 يُؤَرِّى سَوَاءَ تَكْمُ وَرَيْشَا وَلِيَّاسَ التَّوْبَى ذَٰلِكَ خَيْرٌ ذَٰلِكَ مِنْ
 مَا يَنْتَبِ اللَّهُ لَعَلَّهُمْ يَذْكُرُونَ ﴿٢٤﴾ يَبْنِي ءَادَمُ لَا يَفْنَى تَكْمُ
 الشَّيْطَانُ كَمَا أَخْرَجَ آبَاكُمْ مِنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِيَاسْمَا
 لِيَرْبِيَهُمَا سَوَاءَ تِيْمَا إِنَّهُ يَرِي تَكْمُ هُوَ وَفِيْلَهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ
 إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ ﴿٢٥﴾ وَإِذْ قُلْنَا
 فَتَحْشَ قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا قُلْنَا قَدْ
 لَا بِأَمْرِي فَتَحْشَ أَنْفَعُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٢٦﴾ قُلْ
 أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ
 وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ كَمَا بَدَأَكُمْ تَعُودُونَ ﴿٢٧﴾ فَرِيقًا
 هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ
 أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنََّّهُمْ مُهْتَدُونَ ﴿٢٨﴾

lest it should
 shake with you; ﴿
 [16:15]

that is, so that the
 earth does not shake
 with you.

﴿وَقَسَمًا﴾

﴿And he Qāsamahuma﴾,
 swore to them both by
 Allāh, saying,

﴿إِنِّي لَكَا فِيمَ الشَّيْطَانِ﴾

﴿"Verily, I am one of
 the sincere well-wishers
 for you both."﴾

for I was here before
 you and thus have
 better knowledge of
 this place.

It is a fact that the
 believer in Allāh
 might sometimes
 become the victim of
 deceit. Qatādah
 commented on this

Āyah, "Shayṭān swore by Allāh, saying, 'I was created before
 you, and I have better knowledge than you. Therefore, follow
 me and I will direct you.'"

﴿هَدَيْنَاهَا بِمَنْزِلٍ فَلَمَّا ذُكِّرُوا بِهَا خَرَّتْ عَلَيْهَا مِنْ دُونِ الْحَيَاةِ
 وَكَادَتْهَا رَيْبًا أَوْ أَنْتَبَهَتْ عَنْ يَلِكَا الشَّجَرَةِ وَأَقْبَلَتْ لَكَا إِذْ الشَّيْطَانُ لَكَا عَدُوًّا خِيْبًا ﴿٢٨﴾ فَلَا
 رَيْبَ أَنْتَنَا أَنْفُسَا وَإِنْ لَمْ تَقِفِرْنَا لَوَقَعْنَا مِنْكُمْ أَنَّ كُنَّا مِنَ الْخَيْرِينَ ﴿٢٩﴾﴾

﴿22. So he misled them with deception. Then when they tasted
 of the tree, that which was hidden from them of their shame
 (private parts) became manifest to them and they began to cover
 themselves with the leaves of Paradise. And their Lord called
 out to them (saying): "Did I not forbid you that tree and tell
 you: Verily, Shayṭān is an open enemy unto you?"﴾

423. They said: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your mercy, we shall certainly be of the losers."¹

Ubayy bin Ka'b said, "Ādam was a tall man, about the height of a palm tree, and he had thick hair on his head. When he committed the error that he committed, his private part appeared to him while before, he did not see it. So he started running in fright through Paradise, but a tree in Paradise took him by the head. He said to it, 'Release me,' but it said, 'No, I will not release you.' So his Lord called him, 'O Ādam! Do you run away from Me?' He said, 'O Lord! I felt ashamed before You.'² Ibn Jarīr and Ibn Marduwyah collected this statement using several chains of narration from Al-Ḥasan from Ubayy bin Ka'b who narrated it from the Prophet ﷺ.³ However, relating the Ḥadīth to Ubayy is more correct.

Ibn 'Abbās commented on the Āyah,

﴿وَلَمَّا بَعَثْنَا فِيهِمَا رِزْقًا مِّنَ الشَّجَرِ﴾

«And they began to cover themselves with the leaves of Paradise.»

"Using fig leaves."⁴ This statement has an authentic chain of narration leading to Ibn 'Abbās. Mujāhid said that they began to cover themselves with the leaves of Paradise, "Making them as a dress (or garment)."⁵ Commenting on Allah's statement,

﴿يَنْعِجُ عَنْهَا بَأْسُهُمَا﴾

«Stripping them of their raiment» [7:27]

Wahb bin Munabbih said, "The private parts of Ādam and Ḥawwā' had a light covering them which prevented them from seeing the private parts of each other. When they ate from the tree, their private parts appeared to them." Ibn Jarīr reported this statement with an authentic chain of narration.⁶

Abdur-Razzāq reported from Qatādah, "Ādam said, 'O Lord!

[1] Aṭ-Ṭabari 12:354.

[2] Aṭ-Ṭabari 12:352.

[3] Aṭ-Ṭabari 12:354.

[4] Aṭ-Ṭabari 12:353.

[5] Aṭ-Ṭabari 12:355.

What if I repented and sought forgiveness?' Allāh said, 'Then, I will admit you into Paradise.' As for *Shayṭān*, he did not ask for forgiveness, but for respite. Each one of them was given what he asked for.^[1] Aḍ-Ḍaḥḥāk bin Muzāḥim commented,

﴿رَبَّنَا ظَنَّمَا أَنفُسَنَا بِكَ وَرَأَيْنَاكَ لَنَا تَقَوُّرًا وَمِنَ الْخَسِرِينَ﴾

﴿"Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your mercy, we shall certainly be of the losers."﴾

"These are the words that Ādam received from his Lord."^[2]

﴿قَالَ أَفْطَلُوا بَعْضُكُمْ لِبَعْضٍ عَدُوًّا وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَسَتَعْلَمُ إِنَّ هَٰذَا صِدْقٌ﴾
﴿فِيهَا تَمْوَلُونَ وَمِنْهَا تُخْرَجُونَ﴾

﴿24. (Allāh) said: "Get down, one of you an enemy to the other. On earth will be a dwelling place for you and an enjoyment for a time."﴾

﴿25. He said: "Therein you shall live, and therein you shall die, and from it you shall be brought out (resurrected).">﴾

Sending Them All Down to Earth

It was said that,

﴿أَفْطَلُوا﴾

﴿Get down﴾, was addressed to Ādam, Ḥawwā', Iblīs and the snake. Some scholars did not mention the snake, and Allāh knows best. The enmity is primarily between Ādam and Iblīs, and Ḥawwā' follows Ādam in this regard. Allāh said in Sūrah Ṭā Hā,

﴿أَفْطَلَا مِنْهَا جَمِيعًا﴾

﴿"Get you down (from the Paradise to the earth), both of you, together..."﴾ [20:123].

If the story about the snake is true, then it is a follower of Iblīs. Some scholars mentioned the location on earth they were sent down, but these accounts are taken from the Israelite tales, and only Allāh knows if they are true. If having known these areas was useful for the people in matters of religion or

[1] 'Abdur-Razzāq 2:226. See Sūrat Al-Baqarah 2:37.

[2] Aṭ-Ṭabari 12:357.

life, Allāh would have mentioned them in His Book, and His Messenger ﷺ would have mentioned them too. Allāh's statement,

﴿وَلَكُمْ فِي الْأَرْضِ مَسْكَنٌ وَمَتَّعٌ إِلَىٰ حِينٍ﴾

«On earth will be a dwelling place for you and an enjoyment for a time.»

means, on earth you will have dwellings and known, designated, appointed terms that have been recorded by the Pen, counted by Predestination and written in the First Record.

﴿قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَبِهَا تُخْرَجُونَ﴾

«He (Allāh) said: "Therein you shall live, and therein you shall die, and from it you shall be brought out (resurrected).»

This Āyah is similar to Allāh's other statement,

﴿وَبِهَا خَلَقْنَكُمْ وَفِيهَا نُعِيدُكُمْ وَفِيهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ﴾

«Thereof (the earth) We created you, and into it We shall return you, and from it We shall bring you out once again.» [20:55].

Allāh states that He has made the earth a dwelling place for the Children of Ādam, for the remainder of this earthly life. On it, they will live, die and be buried in their graves; and from it, they will be resurrected for the Day of Resurrection. On that Day, Allāh will gather the first and last of creatures and reward or punish each according to his or her deeds.

﴿يٰۤاٰدَمُ قَدْ اَرْسَلْنَا عَلٰىكَ لِبَاسًا يُّزِي سَوِيَّكُمْ وَرِيشًا وَالْقَوٰى ذٰلِكَ خَيْرٌ ذٰلِكَ مِنْ لِبَاسٍ اَوْ لَعَلَّكُمْ تَذَكَّرُوْنَ﴾

«26. O Children of Ādam! We have bestowed Libās (raiment) upon you to cover yourselves with, and as Rīsh (adornment); and the Libās (raiment) of Taqwā, that is better. Such are among the Āyāt of Allāh, that they may remember.»

Bestowing Raiment and Adornment on Mankind

Allāh reminds His servants that He has given them Libās and Rīsh. Libās refers to the clothes that are used to cover the private parts, while Rīsh refers to the outer adornments used

for purposes of beautification. Therefore, the first type is essential while the second type is complimentary. Ibn Jarîr said that *Rîsh* includes furniture and outer clothes.^[1]

'Abdur-Rahmân bin Zayd bin Aslam commented on the *Āyah*,

﴿وَلِبَاسُ الْقَوَى﴾

﴿and the *Libās* (raiment) of *Taqwā*...﴾ "When one fears Allāh, Allāh covers his errors. Hence the '*Libās of Taqwā*' (that the *Āyah* mentions)."^[2]

﴿يَنْبَغِي مَا دَمَ لَا يَفْتَنَنَّكُمُ الشَّيْطَانُ كَمَا فُتِحَ آبَاؤُكُمْ مِنَ الْجَنَّةِ بِرِجِّ عَصَاهُمْ لِبَاسَهُمَا لِيُرِيَهُمَا
سَوْآتِهِمْ إِنَّكُمْ يَرْتَضَوْنَ لَهُمْ وَيُقْبَلُونَ مِنْ حَيْثُ لَا تَرَوْنَهُمْ إِنَّا جَنَلْنَا الشَّيْطَانَ أَزْوَاجًا لِلَّذِينَ لَا يُؤْمِنُونَ

﴿٧﴾

﴿27. O Children of Ādam! Let not Shayṭān deceive you, as he got your parents out of Paradise, stripping them of their raiment, to show them their private parts. Verily, he and his tribe see you from where you cannot see them. Verily, We made the Shayṭān friends of those who believe not.﴾

Warning against the Lures of Shayṭān

Allāh warns the Children of Ādam against Iblīs and his followers, by explaining about his ancient enmity for the father of mankind, Ādam peace be upon him. Iblīs plotted to have Ādam expelled from Paradise, which is the dwelling of comfort, to the dwelling of hardship and fatigue (this life) and caused him to have his private part uncovered, after it had been hidden from him. This, indeed, is indicative of deep hatred (from Shayṭān towards Ādam and mankind). Allāh said in a similar *Āyah*,

﴿أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَمَنْ لَكُمْ عَذَابٌ بِمَنْ لِلظَّالِمِينَ بَدَلًا﴾

﴿Will you then take him (Iblīs) and his offspring as protectors and helpers rather than Me, while they are enemies to you? What an evil is the exchange for the wrongdoers.﴾ [18:50].

﴿وَلَمَّا قُتِلُوا قَتِلَتْهُمُ فَتُحِبُّهُمْ قَالُوا وَجَدْنَا عَلَيْهِمُ آبَاءَنَا وَاللَّهُ أَشَدُّ حُبًّا قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُوا أَمْرَهُمْ وَلَا تَتَّبِعُوا سُلُوكَهُمْ

[1] At-Ṭabari 12:364.

[2] At-Ṭabari 12:368.

أَقْرَبُونَ عَلَى اللَّهِ مَا لَا تَقْلُوبُونَ ﴿٤٢٨﴾ قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ خَلِيلِينَ لَهُ الْإِثْمُ كَمَا يَدَّأُكُمْ تَحْدِيثُ ﴿٤٢٩﴾ قَرِيبًا مَدَنَى وَرَقِيبًا حَقَّ عَلَيْهِمُ النَّارُ إِنَّهُمْ أَكْفَرُوا عَلَى الْبَاطِلِ أُولِيَاءَ مِنْ دُونِ اللَّهِ فَكُفِّرُوا عَنْهُمْ مَقْعَدُ تَشْتِيتِ ﴿٤٣٠﴾

428. And when they commit a Fāhishah, they say: "We found our fathers doing it, and Allāh has commanded it for us." Say: "Nay, Allāh never commands Fāhishah. Do you say about Allāh what you know not?"

429. Say: "My Lord has commanded justice and that you should face Him only, in every Masjid and invoke Him only, making your religion sincere to Him. As He brought you (into being) in the beginning, so shall you be brought into being again."

430. A group He has guided, and a group deserved to be in error; (because) surely, they took the Shayāṭīn as supporters instead of Allāh, and think that they are guided.

Disbelievers commit Sins and claim that Allāh commanded Them to do so!

Mujāhid said, "The idolators used to go around the House (Ka'bah) in Ṭawāf while naked, saying, 'We perform Ṭawāf as our mothers gave birth to us.' The woman would cover her sexual organ with something saying, 'Today, some or all of it will appear, but whatever appears from it, I do not allow it (it is not for adultery or for men to enjoy looking at it).' Allāh sent down the Āyah,

﴿وَرَأَى نَكْرًا كُرْهًا قَالُوا وَبَعَثْنَا عَلَيْهَا رُسُلًا فَاتَّخَذُوا آلِهَةً مَعَ اللَّهِ وَالَّذِينَ آمَنُوا﴾

4And when they commit a Fāhishah (sin), they say: "We found our fathers doing it, and Allāh has commanded it for us." [7:28]^[1]

I say, the Arabs, with the exception of the Quraysh, used to perform Ṭawāf naked. They claimed they would not make Ṭawāf while wearing the clothes that they disobeyed Allāh in. As for the Quraysh, known as Al-Ḥums,^[2] they used to

[1] Literally: strictly religious. Called such, as they used to say, 'We are the people of Allāh, we shall not go out of the sanctuary.'

[2] Aṭ-Ṭabari 12:377.

perform *Tawāf* in their regular clothes. Whoever among the Arabs borrowed a garment from one of *Al-Hums*, he would wear it while in *Tawāf*. And whoever wore a new garment, would discard it and none would wear it after him on completion of *Tawāf*. Those who did not have a new garment, or were not given one by *Al-Hums*, then they would perform *Tawāf* while naked. Even women would go around in *Tawāf* while naked, and one of them would cover her sexual organ with something and proclaim, "Today, a part or all of it will appear, but whatever appears from it I do not allow it." Women used to perform *Tawāf* while naked usually at night. This was a practice that the idolators invented on their own, following only their forefathers in this regard. They falsely claimed that what their forefathers did was in fact following the order and legislation of Allāh. Allāh then refuted them, Allāh said,

﴿رَبِّا فَجَعَلْنَا قُلُوبًا وَجَدْنَا عَلَيْهِا مِاٰمَنًا وَاللّٰهُ اَمْرًا يُطٰىءُ﴾

«And when they commit a *Fāḥishah*, they say: "We found our fathers doing it, and Allāh has commanded it for us."»

Allāh does not order *Faḥshā'*, but orders Justice and Sincerity

Allāh replied to this false claim,

﴿قُلْ﴾

«Say», O Muḥammad, to those who claimed this,

﴿اِنَّ اللّٰهَ لَا يَأْمُرُ بِالْفَحْشَآءِ﴾

«"Nay, Allāh never commands *Faḥshā'*..."»

meaning, the practice you indulge in is a despicable sin, and Allāh does not command such a thing.

﴿اَتَقُولُوْنَ عَلٰى اللّٰهِ مَا لَا تَعْلَمُوْنَ﴾

«"Do you say about Allāh what you know not?"»

that is, do you attribute to Allāh statements that you are not certain are true? Allāh said next,

﴿قُلْ اَمَرَ رَبِّ بِالْقِسْطِ﴾

«Say: "My Lord has commanded justice, (fairness and honesty)"»,

﴿وَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا دَينَ أَبِيكَ وَسَبِّحْ وَادْعُهُ غَلِيصًا لَهُ الْيَمِينُ﴾

“And that you should face Him only, in every Masjid, and invoke Him only making your religion sincere to Him...”

This *Āyah* means, Allāh commands you to be straightforward in worshipping Him, by following the Messengers who were supported with miracles and obeying what they conveyed from Allāh and the Law that they brought. He also commands sincerity in worshipping Him, for He, Exalted He is, does not accept a good deed until it satisfies these two conditions: being correct and in conformity with His Law, and being free of *Shirk*.

The Meaning of being brought into Being in the Beginning and brought back again

Allāh's saying

﴿كَأَنَّمَا بَدَأْتُمْ مُرْدُونَ﴾

“As He brought you in the beginning, so shall you be brought into being again” [7:29]. Until;

﴿الْمَلَكَةُ﴾

“error.” There is some difference over the meaning of:

﴿كَأَنَّمَا بَدَأْتُمْ مُرْدُونَ﴾

“As He brought you in the beginning, so shall you be brought into being again.”

Ibn Abi Najih said that Mujahid said that it means, “He will bring you back to life after you die.”^[1] Al-Ḥasan Al-Baṣri commented, “As He made you begin in this life, He will bring you back to life on the Day of Resurrection.”^[2] Qatādah commented on:

﴿كَأَنَّمَا بَدَأْتُمْ مُرْدُونَ﴾

“As He brought you in the beginning, so shall you be brought into being again.”

^[1] At-Ṭabari 12:385.

^[2] At-Ṭabari 12:385.

"He started their creation after they were nothing, and they perished later on, and He shall bring them back again."^[1] 'Abdur-Rahmān bin Zayd bin Aslam said, "As He created you in the beginning, He will bring you back in the end."^[2] This last explanation was preferred by Abu Ja'far Ibn Jarīr and he supported it with what he reported from Ibn 'Abbās, "The Messenger of Allāh ﷺ stood up and gave us a speech, saying,

«يَا أَيُّهَا النَّاسُ إِنَّكُمْ تُحْشَرُونَ إِلَى اللَّهِ حُفَاءَ غُرْلًا ﴿كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ
تُؤَيَّدُ رَعْدًا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ﴾»

"O people! You will be gathered to Allāh while barefooted, naked and uncircumcised, ﴿As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it﴾". [21:104]^[3]

This *Hadīth* was collected in the Two *Ṣaḥīḥs*.^[4]

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās commented on the *Ayah*,

﴿كَمَا بَدَأَكُمْ تَوَدُّونَ﴾ قَرِيبًا مَدَنٍ وَقَرِيبًا حَقَّ عَلَيْهِمُ الْعَذَابُ

﴿As He brought you in the beginning, so shall you be brought into being again. A group He has guided, and a group deserved to be in error;﴾

"Allāh, the Exalted, began the creation of the Sons of Ādam, some believers and some disbelievers, just as He said,

﴿هُوَ الَّذِي خَلَقَكُمْ فَنَسَكَ كَافِرٌ وَبَعْضُكُمْ مُؤْمِنٌ﴾

﴿He it is Who created you, then some of you are disbelievers and some of you are believers﴾ [64:2].

He will then return them on the Day of Resurrection as He started them, some believers and some disbelievers.^[5] I say, what supports this meaning, is the *Hadīth* from Ibn Mas'ūd that Al-Bukhārī recorded, (that the Prophet ﷺ said:)

[1] Aṭ-Ṭabari 12:385.

[2] Aṭ-Ṭabari 12:385.

[3] Aṭ-Ṭabari 12:386.

[4] *Faṭḥ Al-Bārī* 6:445 and 8:135 and Muslim 4:2194.

[5] Aṭ-Ṭabari 12:382.

فَوَالَّذِي لَا إِلَهَ غَيْرُهُ إِنْ أَخَذَكُمْ لِيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا بَاعٌ أَوْ ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ لِيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا، وَإِنْ أَخَذَكُمْ لِيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا بَاعٌ أَوْ ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، لِيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُ الْجَنَّةَ،

«By He, other than Whom there is no god, one of you might perform the deeds of the people of Paradise until only the length of an arm or a forearm would separate him from it. However, that which was written in the Book takes precedence, and he commits the work of the people of the Fire and thus enters it. And one of you might perform the deeds of the people of the Fire until only the length of an arm or a forearm separates between him and the Fire. However, that which was written in the Book takes precedence, and he performs the work of the people of Paradise and thus enters Paradise.»^[1]

We should combine this meaning – if it is held to be the correct meaning for the *Āyah* – with Allāh's statement:

﴿فَأَوَّضَ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا﴾

«So set you your face towards the religion, *Ḥanīfan*. Allāh's *Fiṭrah* with which He has created mankind»^[2] [30:30],

and what is recorded in the Two *Ṣaḥīḥs* from Abu Hurayrah who said that the Messenger of Allāh ﷺ said:

«كُلُّ مَوْلُودٍ يُولَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَرِّدَاهُ يَهُودِيًّا وَيُنَصِّرَاهُ وَيُمَجْسِسَاهُ»

«Every child is born upon the *Fiṭrah*, it is only his parents who turn him into a Jew, a Christian or a Zoroastrian.»^[3]

Muslim recorded that *Tyāḍ bin Ḥimār* said that the Messenger of Allāh ﷺ said,

«يَقُولُ اللَّهُ تَعَالَى: إِنِّي خَلَقْتُ عِبَادِي حَقَاءَ، فَجَاءَتْهُمْ الشَّيَاطِينُ فَاجْتَالَتْهُمْ عَنْ دِينِهِمْ»

^[1] *Fath Al-Bārī* 11:486.

^[2] The meaning of this *Āyah* is, "Dedicate yourself to the natural religion of Allāh which He made for humanity."

^[3] *Fath Al-Bārī* 3:290 and *Muslim* 4:2047

«Allāh said, 'I created My servants *Hunafā'* (monotheists), but the devils came to them and deviated them from their religion.'^[1]

The collective meaning here is, Allāh created His creatures so that some of them later turn believers and some turn disbelievers. Allāh has originally created all of His servants able to recognize Him, to single Him out in worship, and know that there is no deity worthy of worship except Him. He also took their covenant to fulfill the implications of this knowledge, which He placed in their consciousness and souls. He has decided that some of them will be miserable and some will be happy,

﴿مَنْ أَلْهَىٰ خَلْقَهُ بَيْنَهُ كَافِرٌ وَمِمَّنْ مَّؤْمِنٌ﴾

«He it is Who created you, then some of you are disbelievers and some of you are believers» [64:2].

Also, a *Ḥadīth* states,

﴿كُلُّ النَّاسِ يَخْدُو قَبَائِعَ نَفْسِهِ فَمُعِيقُهَا أَوْ مُوَفِّقُهَا﴾

«All people go out in the morning and sell themselves, and some of them free themselves while some others destroy themselves.»^[2]

Allāh's decree will certainly come to pass in His creation. Verily, He it is

﴿وَالَّذِي قَدَّرَ فَهَنَیْ﴾

«Who has measured (everything); and then guided» [87:3], and,

﴿الَّذِي أَنْعَمَ كُلَّ شَيْءٍ خَلَقَهُ ثُمَّ هَدَىٰ﴾

«He Who gave to each thing its form and nature, then guided it aright» [20:50].

And in the Two *Ṣaḥīḥs*:

﴿فَأَمَّا مَنْ كَانَ يَنْتَحِيزُ مِنَ الْغَفَاةِ فَيَسْئُرُ لِمَعَلِ أَهْلِ السَّعَادَةِ، رَأْمًا مَنْ كَانَ مِنْ
أَهْلِ الشَّقَاةِ فَيَسْئُرُ لِمَعَلِ أَهْلِ الشَّقَاةِ﴾

^[1] Muslim 4:2197.

^[2] Muslim 1:203.

﴿١٥٤﴾

١٥٤

﴿١٥٤﴾

﴿يَتَّبِعْ مَا دَمَ حُدُودَ زَيْتُونَةٍ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ﴾ ﴿١٥٤﴾ قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ كَذَلِكَ تَفْصِيلُ الْآيَةِ لِقَوْمٍ يَعْلَمُونَ ﴿١٥٥﴾ قُلْ إِنَّمَا حَرَّمَ رَفِي الْفَوَاحِشِ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمُ وَالْبَغْيُ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُزَلِّ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٥٦﴾ وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْذِنُونَ سَاعَةً وَلَا يَسْتَقْدِرُونَ ﴿١٥٧﴾ يَتَّبِعْ مَا دَمَ إِمَامًا يَنْتَكُمُ رَسُولٌ مِنْكُمْ يَتَّبِعُونَ عَلَى كَيْفَ يَأْتِيهِمْ نَمْنُ أَنْفَقَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٥٨﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١٥٩﴾ فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ أُولَئِكَ يَتْلَوْنَ نَجْمَهُمْ فِي الْأَكْثَادِ كَذِبًا إِذَا جَاءَهُمْ رَسُولٌ مُسْتَأْنَفُونَ قَالُوا أَيْنَ مَا كُنْتُمْ تَدْعُونَ مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنْهُمْ وَشَهِدُوا عَلَى أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿١٦٠﴾

«As for those among you who are among the people of happiness, they will be facilitated to perform the deeds of the people of happiness. As for those who are among the miserable, they will be facilitated to commit the deeds of the miserable».^[1]

This is why Allāh said here,

﴿قَرِيبًا هَذِهِ وَرِيقًا حَقٌّ عَلَيْهِمْ
الْمَسْكُونَةُ﴾

«A group He has guided, and a group deserved to be in error»;

Allāh then explained why,

﴿إِنَّهُمْ أَفْضَلُوا الشَّيَاطِينَ أَزْوَاجًا
مِنْ دُونِ اللَّهِ﴾

«(because) surely, they took the Shayāṭīn as supporters instead of Allāh».

Ibn Jarīr said, "This is one of the clearest arguments proving the mistake of those who claim that Allāh does not punish anyone for disobedient acts he commits of deviations he believes in until after knowledge of what is correct reaches him, then he were to obstinately avoid it anyway. If this were true, then there would be no difference between the deviations of the misguided group - their belief that they are guided - and the group that is in fact guided. Yet Allāh has differentiated between the two in this noble Āyah, doing so in both name and judgement."^[2]

[1] Aṭ-Ṭabarī 12:388. See the explanation of Sūrat At-Tawbah 9:115, and Aṭ-Ṭabarī's comments on it.

[2] Faḥ Al-Bārī 3:267 and Muslim 4:2039.

﴿يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ وَكُلُوا وَشَرِبُوا وَلَا تُفْسِدُوا إِنَّمَا لَا يَحِبُّ
الْعَرِيفُونَ﴾

﴿31. O Children of Ādam! Take your adornment to every Masjid, and eat and drink, but waste not by extravagance, certainly He (Allāh) likes not the wasteful.﴾

Allāh commands taking Adornment when going to the Masjid

This honorable Āyah refutes the idolators' practice of performing Ṭawāf around the Sacred House while naked. Muslim, An-Nasā'ī and Ibn Jarīr, (the following wording is that of Ibn Jarīr) recorded that Shu'bah said that Salamah bin Kuhayl said that Muslim Al-Baṭīn said that Sa'īd bin Jubayr said that Ibn 'Abbās said, "The idolators used to go around the House while naked, both men and women, men in the day and women by night. The woman would say, "Today, a part or all of it will be unveiled, but whatever is exposed of it, I do not allow."^[1]

Allāh said in reply,

﴿خُذُوا زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ﴾

﴿Take your adornment to every Masjid,﴾ Al-'Awfi said that Ibn 'Abbās commented on:

﴿خُذُوا زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ﴾

﴿Take your adornment to every Masjid﴾

"There were people who used to perform Ṭawāf around the House while naked, and Allāh ordered them to take adornment, meaning, wear clean, proper clothes that cover the private parts. people were commanded to wear their best clothes when performing every prayer."^[2] Mujāhid, 'Aṭā', Ibrāhīm An-Nakha'ī, Sa'īd bin Jubayr, Qatādah, As-Suddi, Aḍ-Ḍaḥḥāk and Mālik narrated a similar saying from Az-Zuhri,^[3] and from several of the Salaf. They said that this Āyah was

^[1] Muslim 4:2320, An-Nasā'ī in *Al-Kubrā*, 6:345 and Aṭ-Ṭabari 12:390

^[2] Aṭ-Ṭabari 12:391

^[3] Aṭ-Ṭabari 12:392-394.

revealed about the idolators who used to perform *Tawāf* around the House while naked.

This *Āyah* (7:31), as well as the Sunnah, encourage wearing the best clothes when praying, especially for Friday and 'Id prayers. It is also recommended [for men] to wear perfume for prayer, because it is adornment, and to use *Siwāk* for it is part of what completes adornment.

The best color for clothes is white, for Imām Aḥmad narrated that Ibn 'Abbās said that the Messenger of Allāh ﷺ said,

«الْبَسُوا مِنْ ثِيَابِكُمُ الْبَيَاضَ فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ، وَكَفُّوا فِيهَا مَوْتَانِكُمْ وَإِنْ خَيْرَ أَكْحَالِكُمْ إِلَّا نَمْدُ فَإِنَّهُ يَجْلُو الْبَصَرَ وَيُنِيبُ الشَّعْرَ»

«Wear white clothes, for it is among your best clothes, and also wrap your dead with it. And Ithmid (antimony) is among the best of your Kuhl, for it clears the sight and helps the hair grow.»^[1]

This *Hadith* has a sound chain of narration, consisting of narrators who conform to the conditions and guidelines of Imām Muslim. Abu Dāwud, At-Tirmidhi and Ibn Mājah also recorded it, and At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ*."^[2]

Prohibiting Extravagance

Allāh said,

﴿وَكُلُوا وَاشْرَبُوا﴾

«And eat and drink...». Al-Bukhārī said that Ibn 'Abbās said, "Eat what you wish and wear what you wish, as long as you avoid two things: extravagance and arrogance."^[3] Ibn Jarīr said that Muḥammad bin 'Abdul-A'lā narrated to us that Muḥammad bin Thawr narrated to us from Ma'mar from Ibn Tāwus from his father who said that Ibn 'Abbās said, "Allāh has allowed eating and drinking, as long as it does not contain extravagance or arrogance."^[4] This chain is *Ṣaḥīḥ*. Imām Aḥmad recorded that Al-Miqdām bin Ma'dikarib Al-Kindi said

[1] Aḥmad 1:247.

[2] Abu Dāwud 4:332, *Tuhfat Al-Aḥwadhī* 7:72 and Ibn Mājah 1:473.

[3] *Fath Al-Bārī* 1:264.

[4] Aṭ-Ṭabari 12:394.

that he heard the Messenger of Allāh ﷺ saying,

«مَا مَلَأَ ابْنُ آدَمَ وَغَاءَ شَرًّا مِنْ بَطْنِهِ بِحَسْبِ ابْنِ آدَمَ أَكَلَاتٍ يُقْنِى صُلْبَهُ فَإِنْ كَانَ فَاعِلًا لَا مَحَالَةَ تَلَّتْ طَعَامٌ وَتَلَّتْ شَرَابٌ وَتَلَّتْ لِقْمِيهِ»

«The Son of Ādam will not fill a pot worse for himself than his stomach. It is enough for the Son of Ādam to eat a few bites that strengthens his spine. If he likes to have more, then let him fill a third with food, a third with drink and leave a third for his breathing.»^[1]

An-Nasā'ī and At-Tirmidhi collected this Ḥadīth,^[2] At-Tirmidhi said, "Ḥasan" or "Ḥasan Ṣaḥīḥ" according to another manuscript.

'Aṭā' Al-Khurāsānī said that Ibn 'Abbās commented on the Āyah,

﴿رَكْعُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ﴾

«And eat and drink but waste not by extravagance, certainly He (Allāh) likes not the wasteful.»

"With food and drink."^[3] Ibn Jarīr commented on Allāh's statement,

﴿إِنَّكُمْ لَا تُحِبُّونَ الْمُسْرِفِينَ﴾

«Certainly He (Allāh) likes not the wasteful.»

"Allāh the Exalted says that He does not like those who trespass the limits on an allowed matter or a prohibited matter, those who go to the extreme over what He has allowed, allow what He has prohibited, or prohibit what He has allowed. But, He likes that what He has allowed be considered as such (without extravagance) and what He has prohibited be considered as such. This is the justice that He has commanded."^[4]

﴿قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ﴾

[1] Aḥmad 4:132.

[2] Tuhfat Al-Aḥwadhī 7:51 and An-Nasā'ī 4:178.

[3] Aṭ-Ṭabari 12:394.

[4] Aṭ-Ṭabari 12:395.

432. Say: "Who has forbidden the adornment with clothes given by Allāh, which He has produced for His servants, and *Al-Ṭayyibāt* (good things) of sustenance?" Say: "They are, in the life of this world, for those who believe, (and) exclusively for them (believers) on the Day of Resurrection." Thus We explain the *Āyāt* in detail for people who have knowledge.﴾

Allāh refutes those who prohibit any type of food, drink or clothes according to their own understanding, without relying on what Allāh has legislated,

﴿قُلْ﴾

﴿Say﴾ O Muḥammad, to the idolators who prohibit some things out of false opinion and fabrication,

﴿مَنْ حَرَّمَ اللَّهُ إِلَهَ آخَرَ إِلَّا كُفْرًا﴾

﴿Who has forbidden the adornment with clothes given by Allāh, which He has produced for His servants﴾

meaning, these things were created for those who believe in Allāh and worship Him in this life, even though the disbelievers share in these bounties in this life. In the Hereafter, the believers will have all this to themselves and none of the disbelievers will have a share in it, for Paradise is prohibited for the disbelievers.

﴿قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالنَّهْيَ وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْعَبَثِ إِنَّ رَبِّي لَصَلِيمٌ﴾

433. Say: "(But) the things that my Lord has indeed forbidden are the *Fawāḥish* (immoral deeds) whether committed openly or secretly, and *Ithm*, and transgression without right, and joining partners with Allāh for which He has given no authority, and saying things about Allāh of which you have no knowledge."﴾

Fāḥishah, Sin, Transgression, Shirk and Lying about Allāh are prohibited

Imām Aḥmad recorded that 'Abdullāh said that the Messenger of Allāh ﷺ said,

﴿لَا أَخَذَ أُخَيْرٌ مِنَ اللَّهِ فَلَيْلِكَ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ، وَلَا أَخَذَ أَحَبُّ

إِلَى الْمَذْحُ مِنَ اللَّهِ

‘None is more jealous than Allāh, and this is why He prohibited *Fawāhish*, committed openly or in secret. And none likes praise more than Allāh’.^[1]

This was also recorded in the Two *Ṣaḥīḥs*.^[2] In the explanation of Sūrat Al-An‘ām, we explained the *Fāḥishah* that is committed openly and in secret. Allāh said next,

﴿وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ﴾

﴿and *lthm*, and transgression without right,﴾ [7:33].

As-Suddi commented, “*Al-lthm* means, ‘disobedience’. As for unrighteous oppression, it occurs when you transgress against people without justification.”^[3] Mujāhid said, “*lthm* includes all types of disobedience. Allāh said that the oppressor commits oppression against himself.”^[4] Therefore, the meaning of, *lthm* is the sin that one commits against himself, while ‘oppression’ pertains to transgression against other people, and Allāh prohibited both. Allāh’s statement,

﴿وَأَنْ تَشْرِكُوا بِاللَّهِ مَا لَمْ يَرْزُقْكُمْ مِنْ شَيْءٍ﴾

﴿and joining partners with Allāh for which He has given no authority,﴾

prohibits calling partners with Allāh in worship.

﴿وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ﴾

﴿and saying things about Allāh of which you have no knowledge.﴾

such as lies and inventions, like claiming that Allāh has a son, and other evil creeds that you – O idolators – have no knowledge of. This is similar to His saying:

﴿فَلْيَحْذَرُوا الزَّيْفَ مِنَ الْآدَانِ﴾

﴿So shun the abomination (worshipping) of the idols﴾ [22:30].

[1] Ahmad 1:381.

[2] *Faḥ Al-Bāri* 9:230 and Muslim 4:2114.

[3] At-Ṭabari 12:403.

[4] At-Ṭabari 12:403.

﴿وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْذِنُونَ سَاعَةً وَلَا يَسْتَأْخِرُونَ ۚ بَيْنَ يَدَيْهِ يَوْمَئِذٍ أَجَلٌ إِنَّهَا بِأَيْدِنَا رُسُلُكُمْ يَتَّبِعُونَ عَلَىٰ أَنْفُسِهِمْ أَنفُسُكُمْ أَفَلَا تَتَّقُونَ ۚ وَلَا تَحْزَنُوا عَلَيْهِمْ وَلَا تُمْسِكُوا بِعِصَمِ الْكَافِرِينَ ۚ وَالَّذِينَ كَفَرُوا بِآيَاتِنَا وَأَسْتَكْبَرُوا عَنْهَا أُولَٰئِكَ أَسْحَبُ السَّعَابِ ۚ وَمِمَّا فِيهَا خِلَافٌ ۚ﴾

434. And every Ummah has its appointed term; when their term comes, neither can they delay it nor can they advance it an hour (or a moment).﴾

435. O Children of Ādam! If there come to you Messengers from among you, reciting to you My Āyāt, then whosoever has Taqwā and becomes righteous, on them shall be no fear nor shall they grieve.﴾

436. But those who reject Our Āyāt and treat them with arrogance, they are the dwellers of the Fire, they will abide therein forever.﴾

Allāh said,

﴿وَلِكُلِّ أُمَّةٍ﴾

﴿And every Ummah has﴾, meaning, each generation and nation,

﴿أَجَلٌ فَإِذَا جَاءَ أَجَلُهُمْ﴾

﴿its appointed term; when their term comes﴾ which they were destined for,

﴿لَا يَسْتَأْذِنُونَ سَاعَةً وَلَا يَسْتَأْخِرُونَ﴾

﴿neither can they delay it nor can they advance it an hour (or a moment)﴾.

Allāh then warned the Children of Ādam that He sent to them Messengers who conveyed to them His Āyāt. Allāh also conveyed good news, as well as warning,

﴿فَمَنْ أَتَقَىٰ﴾

﴿then whosoever has Taqwā and becomes righteous﴾ by abandoning the prohibitions and performing acts of obedience,

﴿فَلَا تَحْزَنُوا عَلَيْهِمْ وَلَا تُمْسِكُوا بِعِصَمِ الْكَافِرِينَ ۚ وَالَّذِينَ كَفَرُوا بِآيَاتِنَا وَأَسْتَكْبَرُوا عَنْهَا﴾

﴿on them shall be no fear nor shall they grieve. But those who reject Our Āyāt and treat them with arrogance,﴾

meaning, their hearts denied the Āyāt and they were too

arrogant to abide by them,

﴿أَزَلَّتْكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾

«they are the dwellers of the Fire, they will abide therein forever.»

without end to their dwelling in it.

﴿فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ أَزَلَّتْكَ بَيْنَكُم مَّيْمَنُ الْكِتَابِ حَتَّىٰ إِذَا جَاءَهُمْ مُّسْكٍ يُنْزَلُهُمْ عَلَيْهِمْ قَالُوا إِنَّا هُنَا مُّسْكٌ نَّدْعُونَ مِنْ دُونِ اللَّهِ مَا قَالُوا مُّسْكٌ عَنَّا وَإِثْمُكُمْ عَلَىٰ أَنفُسِكُمْ أَنتُمْ كَاذِبُونَ ﴿٣٧﴾﴾

«37. Who is more unjust than one who invents a lie against Allāh or rejects His Āyāt? For such their appointed portion will reach them from the Book (of Decrees) until Our messengers (the angel of death and his assistants) come to them to take their souls, they (the angels) will say: "Where are those whom you used to invoke and worship besides Allāh," they will reply, "They have vanished and deserted us." And they will bear witness against themselves, that they were disbelievers.»

Idolators enjoy Their destined Share in This Life, but will lose Their Supporters upon Death

Allāh said,

﴿فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ﴾

«Who is more unjust than one who invents a lie against Allāh or rejects His Āyāt?»

meaning, none is more unjust than whoever invents a lie about Allāh or rejects the Āyāt that He has revealed. Muḥammad bin Ka'b Al-Qurāzī said that,

﴿أَزَلَّتْكَ بَيْنَكُم مَّيْمَنُ الْكِتَابِ﴾

«For such their appointed portion will reach them from the Book»

refers to each person's deeds, allotted provisions and age.^[1] Similar was said by Ar-Rabī' bin Anas and 'Abdur-Raḥmān bin Zayd bin Aslam.^[2] Allāh said in similar statements,

^[1] At-Ṭabari 12:413.

^[2] At-Ṭabari 12:413-414.

﴿إِنَّ الَّذِينَ يَتَّبِعُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُلَاحِظُونَ ﴿٦٩﴾ مَتَّعَ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ
ثُمَّ يُعَذِّبُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ ﴿٧٠﴾﴾

«Verily, those who invent a lie against Allāh, will never be successful. (A brief) enjoyment in this world! And then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve.» [10:69-70]

and,

﴿وَمَنْ كَفَرَ فَلَا يَحْزَنكَ كُفْرُهُ ﴿٢٣﴾ إِلَيْنَا مَرْجِعُهُمْ فَنُعَذِّبُهُمْ بِمَا عَمِلُوا إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ
الْصُّدُورِ ﴿٢٤﴾﴾ نُنِيمُهُمْ قَلِيلًا ﴿٢٥﴾﴾

«And whoever disbelieves, let not his disbelief grieve you. To Us is their return, and We shall inform them what they have done. Verily, Allāh is the All-Knower of what is in the breasts (of men). We let them enjoy for a little while.» [31:23-24].

Allāh said next,

﴿حَتَّىٰ إِذَا جَاءَهُمْ مُّسَلِّمًا يُؤْتُونَهُمْ﴾

«until when Our messengers come to them to take their souls.»

Allāh states that when death comes to the idolators and the angels come to capture their souls to take them to Hellfire, the angels horrify them, saying, "Where are the so-called partners (of Allāh) whom you used to call in the life of this world, invoking and worshipping them instead of Allāh? Call them so that they save you from what you are suffering." However, the idolators will reply,

﴿سَلَا عَنَّا﴾

«"They have vanished and deserted us"» meaning, we have lost them and thus, we do not hope in their benefit or aid,

﴿وَتَشْهَدُوا عَلَيْنَا أَنفُسِهِمْ﴾

«And they will bear witness against themselves»

they will admit and proclaim against themselves,

﴿أَنَّهُمْ كَانُوا كَافِرِينَ﴾

«that they were disbelievers.»

﴿قَدْ خَلَتْ مِن قَبْلِكُمْ﴾

«Who passed away before you» from the earlier disbelieving nations,

﴿وَمِنَ الْإِنسِ وَالْجِنِّ فِي النَّارِ﴾

«Of men and Jinn, into the Fire.» Allāh said next,

﴿كُلَّمَا دَخَلَ أَقْوَامٌ أَقْوَامَهُ فَسَتَّ لَهَا﴾

«Every time a new nation enters, it curses its sister nation (that went before)»

Al-Khalīl (Prophet Ibrāhīm), peace be upon him, said,

﴿شَرُّ يَوْمٍ الْفِتْنَةِ يَكْفُرُ بَعْضُكُمْ بِبَعْضٍ﴾

«“But on the Day of Resurrection, you shall deny each other» [29:25].

Also, Allāh said,

﴿إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَعَتْ بِهِمُ الْأَسْبَابُ ۖ وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّا كُنَّا نَعْلَمُ قَدْ تَبَرَّأْنَا مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا كَذَلِكَ يُرِيدُ اللَّهُ لِيُفْضِلَ عَلَيْهِمُ الْخَالِفِينَ ۚ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ۖ﴾

«When those who were followed declare themselves innocent of those who followed (them), and they see the torment, then all their relations will be cut off from them. And those who followed will say: “If only we had one more chance to return (to the worldly life), we would declare ourselves as innocent from them as they have declared themselves as innocent from us.” Thus Allāh will show them their deeds as regrets for them. And they will never get out of the Fire» [2:166-167].

Allāh's statement,

﴿حَتَّىٰ إِذَا أَتَوْكُم بِهَا جَمِيعًا﴾

«until they are all together in the Fire» means, they are all gathered in the Fire,

﴿وَأُولَٰئِكَ لَمْ يَصِلُوا إِلَى اللَّهِ ۚ﴾

«The last of them will say to the first of them»

that is, the nation of followers that enter last will say this to

the first nations to enter. This is because the earlier nations were worse criminals than those who followed them, and this is why they entered the Fire first. For this reason, their followers will complain against them to Allāh, because they were the ones who misguided them from the correct path, saying,

﴿رَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَاعْتَبِرْ عَذَابًا مُثَلًّا ۖ زَيْنَ الْآثَارِ﴾

“Our Lord! These misled us, so give them a double torment of the Fire.”

multiply their share of the torment. Allāh said in another instance,

﴿يَوْمَ تَقُفُّ أَمْثَلُهُمْ فِي النَّارِ يَقُولُونَ بَلَّغْنَا أَمْرًا إِلَهُ وَأَطَعْنَا الرَّسُولَ ۚ وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلًا ۚ رَبَّنَا إِنَّا أَتَيْنَا مِنْكَ الْغَايِبَ﴾

“On the Day when their faces will be turned over in the Fire, they will say: “Oh! Would that we had obeyed Allāh and obeyed the Messenger.” And they will say: “Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (right) way. Our Lord! Give them a double torment.” [33:66-68].

Allāh said in reply,

﴿قَالَ لِكُلِّ ضِعْفٌ﴾

“He will say: “For each one there is double (torment)...”

We did what you asked, and recompensed each according to their deeds.’ Allāh said in another Āyah,

﴿الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا﴾

“Those who disbelieved and hinder (men) from the path of Allāh, for them We will add torment” [16:88].

Furthermore, Allāh said,

﴿وَلِيَحْمِلَ أَثْقَالَهُمْ وَأَثْقَالًا مَعَ أَثْقَالِهِمْ﴾

“And verily, they shall bear their own loads, and other loads besides their own” [29:13] and,

﴿وَمِنْ أَوْزَارِ الَّذِينَ يُحْمَلُونَ بِهَا يَحْمِلُونَهَا فِي عِزِّهِمْ﴾

“And also (some thing) of the burdens of those whom they

misled without knowledge» [16:25].

﴿وَمَا كُنَّا أَوْلَىٰ أَحَدٍ﴾

«The first of them will say to the last of them» meaning, the followed will say to the followers,

﴿فَمَا كُنَّا لَكُمْ عَلَيْهَا مِن فَضْلٍ﴾

«“You were not better than us...”» meaning, you were led astray as we were led astray, according to As-Suddi.^[1]

﴿فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْسِبُونَ﴾

«“So taste the torment for what you used to earn.”»

Allāh again described the condition of the idolators during the gathering (of Resurrection), when He said;

﴿قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتَغْفِرُوا أَنَّهُمْ سَدَدْنَاهُمْ عَنْ الْغَنَىٰ بَعْدَ إِذْ جَاءَهُمْ بَلْ كُنْتُمْ تُجْرِمُونَ ۖ وَقَالَ الَّذِينَ اسْتَغْفِرُوا لِلَّذِينَ اسْتَكْبَرُوا بَلْ مَكْرُ الْأَيْلِ وَالشَّهَارِ إِذْ تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَندَادًا وَأَسْرَأُوا أَتَذَكَّرُونَ ۚ لَنَا رَأُوا الْعَذَابَ وَجَعَلْنَا الْأَعْقَابَ فِي أَغْنَانِ الَّذِينَ كَفَرُوا هَلْ يَجْزُونَ إِلَّا مَا كَانُوا يَسْمُكُونَ ۖ﴾

«And those who were arrogant will say to those who were deemed weak: “Did we keep you back from guidance after it come to you? Nay, but you were criminals.” Those who were deemed weak will say to those who were arrogant: “Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allāh and set up rivals to Him!” And each of them (parties) will conceal their own regrets, when they behold the torment. And We shall put iron collars round the necks of those who disbelieved. Are they requited aught except what they used to do?» [34:32-33]

﴿إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا يَتَخَذَتُهُمْ أَتُوبُ السَّوْءَ وَلَا يَنْتَلُونَ الْجَنَّةَ حَتَّىٰ يُلَاحَظَ فِي سَتْرِ اللَّيْلِ وَكَذَلِكَ نَجْزِي الْمُجْرِمِينَ ۖ ثُمَّ يَنْجِيهِمْ رَبُّهُمْ مِنْ قُرُونِهِمْ غَوَّابٌ وَكَذَلِكَ نَجْزِي الظَّالِمِينَ ۖ﴾

«40. Verily, those who belie Our Āyāt and treat them with

^[1] At-Ṭabari 12:420.

arrogance, for them the gates of the heavens will not be opened, and they will not enter Paradise until the Jamāl goes through the eye of the needle. Thus do We recompense the criminals.﴾

﴿41. Theirs will be Mihād from the Fire, and over them Ghawāsh. Thus do We recompense the wrongdoers.﴾

Doors of Heaven shall not open for Those Who deny Allāh's Āyāt, and They shall never enter Paradise

Allāh said,

﴿لَا تَنْفَعُ لَهُمْ أَسْئَلُهُ﴾

﴿for them the gates of the heavens will not be opened,﴾

meaning, their good deeds and supplication will not ascend through it, according to Mujāhid, Sa'īd bin Jubayr and Ibn 'Abbās, as Al-'Awfī and 'Alī bin Abi Ṭalḥah reported from him.^[1] Ath-Thawri narrated that, Layth said that 'Aṭā' narrated this from Ibn 'Abbās.^[2] It was also said that the meaning here is that the doors of the heavens will not be opened for the disbelievers' souls, according to Aḍ-Ḍaḥḥāk who reported this from Ibn 'Abbās.^[3] As-Suddi and several others mentioned this meaning.^[4] What further supports this meaning, is the report from Ibn Jarīr that Al-Barā' said that the Messenger of Allāh mentioned capturing the soul of the 'Fājir' (wicked sinner or disbeliever), and that his or her soul will be ascended to heaven. The Prophet ﷺ said,

«يَبْصُرُونَ بِهَا، فَلَا تَمُرُّ عَلَى مَلَأٍ مِنَ الْمَلَائِكَةِ إِلَّا قَالُوا مَا هَذِهِ الرُّوحُ الْخَبِيثَةُ؟
فَيَقُولُونَ: فَلَانِ بِأَفْئِحِ أَسْمَائِهِ الَّتِي كَانَ يُدْعَى بِهَا فِي الدُّنْيَا، حَتَّى يَتَهَوَّ بِهَا إِلَى
السَّمَاءِ فَيَسْتَنْشِرُونَ بِأَتْبَاعِهَا لَهْ فَلَا يَنْفَعُ لَهُ»

'So they (angels) ascend it and it will not pass by a gathering of the angels, but they will ask, who's wicked soul is this?' They will reply, 'The soul of so-and-so,' calling him by the

[1] At-Ṭabari 12:422-423.

[2] At-Ṭabari 12:422.

[3] At-Ṭabari 12:422.

[4] At-Ṭabari 12:422.

worst names he was called in this life. When they reach the (lower) heaven, they will ask that its door be opened for the soul, but it will not be opened for it.¹

The Prophet ﷺ then recited,

﴿لَا تَفْتَحُ لَهُمُ ابْوَابُ السَّمَاءِ﴾

«For them the gates of heaven will not be opened».^[1]

This is a part of a long Ḥadīth which was also recorded by Abu Dāwud, An-Nasā'ī and Ibn Mājah.^[2]

Ibn Jurayj commented on the Āyah,

﴿لَا تَفْتَحُ لَهُمُ ابْوَابُ السَّمَاءِ﴾

«for them the gates of heaven will not be opened»

“(The gates of heaven) will not be opened for their deeds or souls.”^[3] This explanation combines the two meanings we gave above, and Allāh knows best. Allāh’s statement,

﴿وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ﴾

«and they will not enter Paradise until the Jamal goes through the eye of the needle.»

refers to the male camel. Ibn Mas‘ūd said it is a male camel from the she camel. In another narration it refers to the spouse of the she camel.^[4] Mujāhid and ‘Ikrimah said that Ibn ‘Abbās used to recite this Āyah this way, “Until the Jummal goes through the eye of the needle”, whereas ‘Jummal’ is a thick rope.^[5] Allāh’s statement,

﴿لَهُمْ فِي جَهَنَّمَ مِهَادٌ﴾

«Theirs will be Mihād from the Fire» means, beds, while;

﴿وَمِنْ فَوْقِهِمْ غَوَاشٍ﴾

«and over them Ghawāsh», means, coverings, according to Muḥammad bin Ka‘b Al-Quraḏī.^[6] Similar was said by Aḏ-

[1] Aṭ-Ṭabari 12:422.

[2] Abu Dāwud 5:114, An-Nasā'ī 4:87 and Ibn Mājah 1:494.

[3] Aṭ-Ṭabari 12:423.

[4] Aṭ-Ṭabari 12:428.

[5] Aṭ-Ṭabari 12:431.

[6] Aṭ-Ṭabari 12:436.

Ḍaḥḥāk bin Muzāḥim and As-Suddi.^[1] Allāh said next,

﴿وَكَذَلِكَ نَجْزِي الظَّالِمِينَ﴾

«Thus do We recompense the wrongdoers.»

﴿وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ﴾ ﴿٤٢﴾ وَرَفَعْنَا مَا فِي صُدُورِهِمْ مِنْ عِلٍّ عَلَىٰ غَيْرٍ مِنْ تَحِيْمٍ الْأَنْهَارُ وَكَانُوا لِلْعَذَابِ وَوَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا يَلْبَسُونَ الْحُلَّةَ الْبِئْسَ أَزْوَاجًا لِلَّذِينَ ظَلَمُوا إِنَّ هَٰذَا جَنَّةُ رَبِّهِمْ الَّتِي كَانُوا يُكْفَرُونَ ﴿٤٣﴾

«42. But those who believed, and worked righteousness - We burden not any person beyond his scope - such are the dwellers of Paradise. They will abide therein.»

«43. And We shall remove from their breasts any Ghill; rivers flowing under them, and they will say: "All the praises and thanks be to Allāh, Who has guided us to this, and never could we have found guidance, were it not that Allāh had guided us! Indeed, the Messengers of our Lord did come with the truth." And it will be cried out to them: "This is the Paradise which you have inherited for what you used to do."»

Destination of Righteous Believers

After Allāh mentioned the condition of the miserable ones, He then mentioned the condition of the happy ones, saying,

﴿وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾

«But those who believed, and worked righteousness»

Their hearts have believed and they performed good deeds with their limbs and senses, as compared to those who disbelieved in the Āyāt of Allāh and were arrogant with them. Allāh also said that embracing faith and implementing it are easy, when He said,

﴿وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ﴾ ﴿٤٢﴾ وَرَفَعْنَا مَا فِي صُدُورِهِمْ مِنْ عِلٍّ

«But those who believed, and worked righteousness - We

^[1] Aṭ-Ṭabari 12:436.

burden not any person beyond his scope – such are the dwellers of Paradise. They will abide therein. And We shall remove from their breasts any Ghill;»

meaning, envy and hatred. Al-Bukhārī recorded that Abu Saʿīd Al-Khudrī said that the Messenger of Allāh ﷺ said,

«إِذَا خَلَصَ الْمُؤْمِنُونَ مِنَ النَّارِ حُجِبُوا عَلَى فَنَظَرَةٍ بَيْنَ الْجَنَّةِ وَالنَّارِ فَاقْتَصَرَ لَهُمْ مَطَالِمٌ كَانَتْ بَيْنَهُمْ فِي الدُّنْيَا حَتَّى إِذَا هُذِبُوا وَتَقَوَّأْ أَدْنَى لَهُمْ فِي دُخُولِ الْجَنَّةِ قَوْلَ الَّذِي نَفْسِي بِيَدِهِ إِنْ أَحَدُهُمْ يَسْتَرْزِلُ فِي الْجَنَّةِ أَذَلُّ بَتْ بِسُكَّتِهِ كَانَ فِي الدُّنْيَا»

«After the believers are saved from entering the Fire, they will be kept in wait by a bridge between Paradise and Hellfire. Then, transgression that occurred between them in the life of this world will be judged. Until, when they are purified and cleansed, they will be given permission to enter Paradise. By He in Whose Hand is my soul! One of them will be able to find his dwelling in Paradise more so than he did in the life of this world.»^[1]

As-Suddī said about Allāh's statement,

«وَرَزَقْنَا نَا فِي صُدُورِهِمْ مِّنْ غَيْرِ مِزْنٍ مِّنْ تَحِيْمٍ الْيَمِينِ»

«And We shall remove from their breasts any Ghill; rivers flowing under them,»

“When the people of Paradise are taken to it, they will find a tree close to its door, and two springs from under the trunk of that tree. They will drink from one of them, and all hatred will be removed from their hearts, for it is the cleansing drink. They will take a bath in the other, and the brightness of delight will radiate from their faces. Ever after, they will never have messy hair or become dirty.”^[2]

An-Nasāʾī and Ibn Marduwyah (this being his wording) recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«كُلُّ أَهْلِ الْجَنَّةِ يَرَى مَقْعَدَهُ مِنَ النَّارِ، يَقُولُ: لَوْلَا أَنَّ اللَّهَ هَدَانِي، لَكُنْتُ لَهُ شُكْرًا، وَكُلُّ أَهْلِ النَّارِ يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ يَقُولُ: لَوْلَا أَنَّ اللَّهَ هَدَانِي، لَكُنْتُ لَهُ حَسْرَةً»

^[1] *Fath Al-Bārī* 5:115.

^[2] *At-Tabarī* 12:439.

﴿٤٤﴾

١٥٦

﴿٤٣﴾

وَنَادَىٰ أَصْحَابُ الْجَنَّةِ النَّارَ أَنِ اقْعُدُوا مَا وَعَدَنَا رَبُّنَا حَقًّا
فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا قَالُوا بَلَىٰ قَدْ جَاءَ مُؤَدِّنُنَا
أَمْرًا اللَّهُ عَلَى الظَّالِمِينَ ﴿٤٣﴾ الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا
عُوجًا وَهُمْ بِالْآخِرَةِ كَافِرُونَ ﴿٤٤﴾ وَيَتَسَاءَلُونَ عَلَى الْأَعْرَافِ
رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَتِهِمْ وَنَادَىٰ أَصْحَابُ الْجَنَّةِ أَنِ سَلِّمُوا عَلَيْنَا
لَنَدْخُلَنَّهُمْ فَيُطْمَعُونَ ﴿٤٥﴾ وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ
أَصْحَابِ النَّارِ قَالُوا إِنَّا لَا نَجْعَلُنَا مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٤٦﴾ وَنَادَىٰ أَصْحَابُ
الْأَعْرَافِ رِجَالًا يَعْرِفُونَهُمْ بِسِيمَتِهِمْ قَالُوا مَا أَغْنَىٰ عَنْكُمْ جَمْعُكُمْ
وَمَا كُنْتُمْ تَتَذَكَّرُونَ ﴿٤٧﴾ أَهَؤُلَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ
اللَّهُ بِرَحْمَةٍ أَدْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنتُمْ تَحْزَنُونَ
﴿٤٨﴾ وَنَادَىٰ أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنِ افْصَحُوا عَلَيْنَا
مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ قَالُوا لَئِنْ اللَّهُ حَرَمَهُمَا عَلَى
الْكَافِرِينَ ﴿٤٩﴾ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلَعِبًا
وَعَرَّثُوهُمْ الْخَبِيرَ الَّذِي قَالَ يَوْمَ تَنْسَهُهُ كَمَا سَأَلُوا
إِلَٰهَهُمْ يَوْمَئِذٍ مَا كَانُوا يَنبَغِي أَنْ يُعْجِدُوا ﴿٥٠﴾

«Each of the people of Paradise will see his seat in the Fire and he will say, 'Had not Allāh guided me! And this will cause him to be grateful. Each of the people of the Fire will see his seat in Paradise, and he will say, 'Might that Allāh had guided me!' So it will be a cause of anguish for him.»^[1]

This is why when the believers are awarded seats in Paradise that belonged to the people of the Fire, they will be told, "This is the Paradise that you inherited because of what you used to do." This means, because of your good deeds,

you earned Allāh's mercy and thus entered Paradise and took your designated dwellings in it, comparable to your deeds. This is the proper meaning here, for it is recorded in the Two *Sahīhs* that the Prophet ﷺ said,

«وَاغْلُمُوا أَنْ أَخَذَكُمْ لَنْ يُدْخِلَهُ عَمَلُهُ الْجَنَّةَ»

«And know that the good deeds of one of you will not admit him into Paradise.»

They said, "Not even you, O Allāh's Messenger?" He said,

«وَلَا أَنَا إِلَّا أَنْ يَتَّقِدَنِي اللَّهُ بِرَحْمَتِهِ وَفَضْلِهِ»

«Not even I, unless Allāh grants it to me out of His mercy and

^[1] An-Nasā'i in *Al-Kubrā* 6:447.

favor.^[1]

﴿وَرَأَى أَهْلَ الْجَنَّةِ أَهْلَ النَّارِ أَن قَدْ وَجَدْنَا مَا وَعَدَنَا رَبَّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا قَالُوا نَعْلَمُ قَالَتْ مَرْوَةٌ مِنْهُمْ أَن لَأَنَّ اللَّهَ عَلَى الظَّالِمِينَ ۝ الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَسْتَوْفُونَ عِوَابًا وَيَسْتَوْفُونَ عِوَابًا وَيَسْتَوْفُونَ عِوَابًا ۝﴾

44. And the dwellers of Paradise will call out to the dwellers of the Fire (saying): "We have indeed found true what our Lord had promised us; have you also found true what your Lord promised (warned)?" They shall say: "Yes." Then a crier will proclaim between them: "The curse of Allāh is on the wrongdoers."

445. Those who hindered (men) from the path of Allāh, and would seek to make it crooked, and they were disbelievers in the Hereafter.

People of Hellfire will feel Anguish upon Anguish

Allāh mentioned how the people of the Fire will be addressed, chastised and admonished when they take their places in the Fire,

﴿قَدْ وَجَدْنَا مَا وَعَدَنَا رَبَّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا قَالُوا نَعْلَمُ﴾

44. "We (dwellers of Paradise) have indeed found true what our Lord had promised us; have you (dwellers of Hell) also found true what your Lord promised (warned)?" They shall say: "Yes."

In Sūrat Aṣ-Ṣaffāt, Allāh mentioned the one who had a disbelieving companion,

﴿فَالْتَمَعُ قَرِيْنًا فِي سَرَّةِ الْحَجِيرِ ۝ قَالَ تَاللَّهِ إِن كِدْتَ لَتُرَوِّبُنِي ۝ وَتُلَوِّدُنِي وَنَسْتَ رَبِّي لَأَكْفُرَنَّ ۝﴾

44. So he looked down and saw him in the midst of the Fire. He said: "By Allāh! You have nearly ruined me. Had it not been for the grace of my Lord, I would certainly have been among those brought forth (to Hell)." (The dwellers of Paradise will say!) "Are we then not to die (any more)? Except our first

[1] Faḥ Al-Bārī 11:300 and Muslim 4:2170.

death, and we shall not be punished?" [37:55-59].

Allāh will punish the disbeliever for the claims he used to utter in this life. The angels will also admonish the disbelievers, saying,

﴿هَذِهِ النَّارُ الَّتِي كُنتُمْ بِهَا تُكَذِّبُونَ ۚ أَتَيْتُمْ هَٰذَا أَمْ لَمْ تَأْتُوا ۚ لَا تُعْمِرُونَ ۝ فَاصْبِرُوا أَوْ لَا تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ إِنَّمَا تُحْشَرُونَ مَا كُنتُمْ تَعْمَلُونَ ۝﴾

«This is the Fire which you used to belie. Is this magic or do you not see? Taste you therein its heat and whether you are patient of it or impatient of it, it is all the same. You are only being requited for what you used to do» [52:14-16].

The Messenger of Allāh ﷺ admonished the inhabitants of the well at Badr:

«يَا أَبَا جَهْلٍ بْنُ هِشَامٍ وَيَا عُتْبَةَ بْنَ رَبِيعَةَ وَيَا شَيْبَةَ بْنَ رَبِيعَةَ - وَاسْمَى دُؤُسَهُمْ -
هَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا فَلْيُؤْيِي وَجَدْتُ مَا وَعَدَنِي رَبِّي حَقًّا»

«O Abu Jahl bin Hishām! O 'Utbah bin Rabī'ah! O Shaybah bin Rabī'ah (and he called their leaders by name)! Have you found what your Lord promised to be true (the Fire)? I certainly found what my Lord has promised me to be true (victory).»

'Umar said, "O Allāh's Messenger! Do you address a people who have become rotten carrion?" He ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ مَا أَنتُمْ بِأَسْمَعَ لَنَا أَقْوَلُ مِنْهُمْ وَلَكِنْ لَا يَسْتَعِظُونَ أَنْ يُجِئُوا»

«By He in Whose Hand is my soul! You do not hear what I am saying better than they do, but they cannot reply.»^[1]

Allāh's statement,

﴿فَأَذِّنْ لِلْمُؤْمِنِينَ﴾

«Then a crier will proclaim between them» will herald and announce,

﴿أَنَّ لَعْنَةَ اللَّهِ عَلَى الْفَٰكِلِينَ﴾

«The curse of Allāh is on the wrongdoers» meaning, the curse will

^[1] Muslim 3:2203. Those were the disbelievers of the Quraysh who were killed at the battle of Badr, Their corpses were thrown into the well.

that Allāh described,

﴿مَضْرِبَ يَتِيمٍ يُسْوِرَ لَهُمُ بَابٌ يَأْتِيهِمُ فِيهِ الرَّحْمَةُ وَقَلِيلٌ مِنْهُ عَذَابٌ﴾

﴿So a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment.﴾ [57:13]

It is also about Al-A'rāf that Allāh said,

﴿وَعَلَى الْأَعْرَابِ يَمَاقِلُ﴾

﴿and on Al-A'rāf will be men﴾.”^[1]

Ibn Jarīr recorded that As-Suddi said about Allāh's statement,

﴿وَبَيْنَهُمَا حِجَابٌ﴾

﴿And between them will be a screen﴾ “It is the wall, it is Al-A'rāf.”^[2] Mujāhid said, “Al-A'rāf is a barrier between Paradise and the Fire, a wall that has a gate.”^[3]

Ibn Jarīr said, “Al-A'rāf is plural for 'Urf, where every elevated piece of land is known as 'Urf to the Arabs.”

As-Suddi said, “Al-A'rāf is so named because its residents recognize (Ya'rifūn) the people. Al-A'rāf's residents are those whose good and bad deeds are equal, as Ḥudhayfah, Ibn 'Abbās, Ibn Mas'ūd and several of the Salaf and later generations said.” Ibn Jarīr recorded that Ḥudhayfah was asked about the people of Al-A'rāf and he said, “A people whose good and bad deeds are equal. Their evil deeds prevented them from qualifying to enter Paradise, and their good deeds qualified them to avoid the Fire. Therefore, they are stopped there on the wall until Allāh judges them.”^[4]

Ma'mar said that Al-Ḥasan recited this Āyah,

﴿لَنْ يَدْخُلُوهَا وَهُمْ يَلْمِزُونَ﴾

﴿and at that time they will not yet have entered it (Paradise), but they will hope to enter (it).﴾

Then he said, “By Allāh! Allāh did not put this hope in their hearts, except for an honor that He intends to bestow on

[1] Aṭ-Ṭabari 12:249.

[2] Aṭ-Ṭabari 12:449.

[3] Aṭ-Ṭabari 12:451.

[4] Aṭ-Ṭabari 12:453.

them."^[1] Qatādah said; "Those who hope are those among you whom Allāh informed of their places."^[2]

Allāh said next,

﴿وَإِذَا صُرِفَتْ أَبْصَارُهُمْ إِلَيْكَ يَكُونُ أَلْفًا مِمَّنْ لَا يَحْتَسِبُ مَعَ الْقَوْمِ الظَّالِمِينَ﴾

«And when their eyes will be turned towards the dwellers of the Fire, they will say: "Our Lord! Place us not with the people who are wrongdoers."»

Aḍ-Ḍaḥḥāk reported that Ibn 'Abbās said, "When the people of Al-A'rāf look at the people of the Fire and recognize them, they will supplicate, 'O Lord! Do not place us with the people who are wrongdoers.'"^[3]

﴿وَأَذَى أَصْحَابِ الْأَعْرَافِ رِيَالًا بِمِرْيَتِهِمْ يَسْتَكْبِرُونَ قَالُوا مَا أَفْنَى عَنْكُمْ جَمْعُكُمْ وَمَا كُنْتُمْ تَسْتَكْبِرُونَ﴾^[4] أَفْكَرَ الَّذِينَ آمَنُوا لَا يَسْأَلُهُمُ اللَّهُ رِجْزَهُمْ أَذَلُّوا لِقَاءَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ

«48. And the men on Al-A'rāf will call unto the men whom they would recognize by their marks, saying: "Of what benefit to you was your gathering, and your arrogance?"»

«49. "Are they those, of whom you swore that Allāh would never show them mercy? (Behold! It has been said to them): 'Enter Paradise, no fear shall be on you, nor shall you grieve.' "»

Allāh states that the people of Al-A'rāf will admonish some of the chiefs of the idolators whom they recognize by their marks in the Fire, saying,

﴿مَا أَفْنَى عَنْكُمْ جَمْعُكُمْ﴾

«"Of what benefit to you was your gathering..."» meaning, your great numbers,

﴿وَمَا كُنْتُمْ تَسْتَكْبِرُونَ﴾

«"...and your arrogance?"» This Āyah means, your great numbers and wealth did not save you from Allāh's torment. Rather, you are dwelling in His torment and punishment. 'Ali

[1] 'Abdur-Razzāq 2:230.

[2] Aḥ-Ṭabari 12:465.

[3] Aḥ-Ṭabari 12:463.

bin Abi Ṭalhah reported from Ibn 'Abbās,

﴿أَمْ لَآ الَّذِينَ أَقْسَمْتُمْ لَا بِآلِهِمْ اللَّهُ بِرَحْمَةٍ﴾

﴿Are they those, of whom you swore that Allāh would never show them mercy?﴾

refers to the people of Al-A'rāf who will be told when Allāh decrees:

﴿اَدْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ﴾

﴿(Behold! It has been said to them): "Enter Paradise, no fear shall be on you, nor shall you grieve."﴾^[1]

﴿وَنَادَىٰ أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ قَالُوا إِنَّ اللَّهَ حَرَّمَهَا عَلَى الْكَافِرِينَ ﴿٥٠﴾ أَلَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلَيْلًا وَعَرِزَتْهُمْ الْحُكُومَةُ الَّذِينَ قَالُوا لَوْلَا نُفُسُهُمْ كَانُوا بِآيَاتِهِ هَادِينَ ﴿٥١﴾ وَمَا كَانُوا بِآيَاتِنَا يَحْسِطُونَ﴾

﴿50. And the dwellers of the Fire will call to the dwellers of Paradise: "Pour on us some water or anything that Allāh has provided you with." They will say: "Both (water and provision) Allāh has forbidden for the disbelievers.﴾

﴿51. "Who took their religion as amusement and play, and the life of the world deceived them." So this Day We shall forget them as they forgot their meeting of this Day, and as they used to reject Our Āyāt.﴾

The Favors of paradise are Prohibited for the People of the Fire

Allāh emphasizes the disgrace of the people of the Fire. They will ask the people of Paradise for some of their drink and food, but they will not be given any of that. As-Suddi said,

﴿وَنَادَىٰ أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ﴾

﴿And the dwellers of the Fire will call to the dwellers of Paradise: "Pour on us some water or anything that Allāh has provided you with."﴾

"That is food".^[2] Ath-Thawri said that 'Uthmān Ath-Thaqafi

^[1] At-Ṭabari 12:469.

^[2] At-Ṭabari 12:473.

said that Sa'īd bin Jubayr commented on this Āyah, "One of them will call his father or brother, 'I have been burned, so pour some water on me.' The believers will be asked to reply, and they will reply,

﴿إِنَّ اللَّهَ حَرَّمَهَا عَلَى الْكَافِرِينَ﴾

﴿"Both Allāh has forbidden to the disbelievers."﴾^[1]

'Abdur-Raḥmān bin Zayd bin Aslam said that,

﴿إِنَّ اللَّهَ حَرَّمَهَا عَلَى الْكَافِرِينَ﴾

﴿"Both Allāh has forbidden to the disbelievers."﴾ "Refers to the food and drink of Paradise."^[2]

Allāh describes the disbelievers by what they used to do in this life, taking the religion as amusement and play, and being deceived by this life and its adornment, rather than working for the Hereafter as Allāh commanded,

﴿ثُمَّ يَوْمَ نَسْفُهُمْ ذُنُوبُهُمْ لِيَْسَءَ بِرِءْهِمْ هَذَا﴾

﴿So this Day We shall forget them as they forgot their meeting of this Day﴾

meaning, Allāh will treat them as if He has forgotten them. Certainly, nothing escapes Allāh's perfect watch and He never forgets anything. Allāh said in another Āyah,

﴿وَنُكِتَ لَا يُغِثُ رَبِّي وَلَا يُنْقِ﴾

﴿In a Record. My Lord neither errs nor forgets﴾ [20:52]

Allāh said - that He will forget them on that Day - as just recompense for them, because,

﴿نَسُوا اللَّهَ فَنَسِيَهُمْ﴾

﴿They have forgotten Allāh, so He has forgotten them﴾ [9:67]

﴿كَذَلِكَ أَنشَأَ دَابَّتَنَا فَابْتِئْنَا فَزَيَّنَّا وَكَذَلِكَ الْيَوْمَ تُنْفَخُ﴾

﴿Like this: Our Āyāt came unto you, but you disregarded them, and so this Day, you will be neglected﴾ [20:126] and,

﴿وَقِيلَ الْيَوْمَ نَسْتَكْفُرُ كَمَا كُنْتُمْ تُفَكِّرُونَ هَذَا﴾

[1] At-Ṭabari 12:474.

[2] At-Ṭabari 12:474.

وَلَقَدْ جِئْتَهُمْ بِكُتُبٍ فَصَلَّتْ عَلَىٰ عَلَيْهِمْ هُدًى وَرَحْمَةً لِّقَوْمٍ
 يُؤْمِنُونَ ﴿٥١﴾ هَلْ يَنْظُرُونَ إِلَّا نَارَ يَوْمِهِمْ يَوْمَ يَأْتِي تَارِيضَهُ يَقُولُ
 الَّذِينَ كَفَرُوا مِنْ قَبْلُ قَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ فَهَلْ لَنَا
 مِنْ شَفَعَاءَ فَيُشْفَعُوا لَنَا أَوْ نُرْدَّفَ فَنَعْمَلْ غَيْرَ الَّذِي كُنَّا نَعْمَلُ
 قَدْ خَسِرُوا أَنْفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْرُدُونَ ﴿٥٢﴾
 إِنْ رَبُّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ
 أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يَعْلَمُ السَّيِّئَ النَّهَارَ يَطْلُبُهُ حَبِثًا
 وَالشَّيْئَ وَالْقَمَرَ وَالشُّجُومَ مُسْحَرَاتٍ بَأْمَرِهِمْ لَا لَهُ الْخَلْقُ
 وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْمَلَكِينَ ﴿٥٣﴾ أَذْعُورِيبُكُمْ تَضَرَّعًا
 وَخَفِيَّةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٥٤﴾ وَلَا تَقْسِدُوا فِي
 الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ
 اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴿٥٥﴾ وَهُوَ الَّذِي يُرْسِلُ
 الرِّيحَ بُشْرًا يَتَذَكَّرُ فِيهَا مَنَاسِكُ اللَّهِ إِذَا أَلْقَتْ سَعَابًا
 يَتَعَلَّلْنَ فِيهَا وَلَوْلَا بَرِيَّتُهُ لَقَاحُهَا لَمْ يَكُن لَّهَا فَاخٌ فَجَنَابُهُ مِنْ كُلِّ
 الشَّرِّ كَذَلِكَ تُخْرَجُ الْوُجُوهُ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٦﴾

«And it will be said: "This Day We will forget you as you forgot the meeting of this Day of yours."» [45:34]

Al-'Awfi reported that Ibn 'Abbās commented on,

﴿قَالِيَوْمَ نَسْنَسُهُمْ كَمَا نَسُوا
 لِقَاءَ يَوْمِهِمْ هَذَا﴾

«So this Day We shall forget them as they forgot their meeting of this Day»

"Allāh will forget the good about them, but not their evil."

And 'Ali bin Abi Talhah reported that Ibn 'Abbās said, "We shall forsake them as they have forsaken the meeting of this Day of theirs."

Mujāhid said, "We shall leave them in the Fire." As-Suddi said, "We shall leave them from any mercy, just as they left any action on behalf of the meeting on this Day of theirs."

It is recorded in the *Sahīh* that Allāh will say to the servant on the Day of Resurrection:

«أَلَمْ أَرْزُقْكَ؟ أَلَمْ أَحْمِزْكَ؟ أَلَمْ أُسَخِّرْ لَكَ الْخَيْلَ وَالْإِبِلَ وَالْأَنْزَلَ تَرَأْسَ وَتَرْبَع؟
 قِيْلَ: بَلَى، قِيْلَ: أَطَعْتَ أَنَّكَ مُلَافِي؟ قِيْلَ: لَا، قِيْلَ: اللَّهُ تَعَالَى: قَالِيَوْمَ
 أَنْشَأَ كَمَا نَبِيْتِي»

"Have I not gotten you married? Have I not honored you? Have I not made horses and camels subservient for you and allowed you to become a leader and a master?" He will say, "Yes." Allāh will say, "Did you think that you will meet

Me?" He will say, "No." Allāh the Exalted will say, "Then this Day, I will forget you as you have forgotten Me."^[1]

﴿وَلَقَدْ جِئْتَهُم بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ﴾ هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلَهُ يَقُولُ الْذِينَ كُفُّوا مِن قَبْلُ قَدْ جَاءَتْكُم رُسُلٌ مِنَّا بِالْحَقِّ لَكِن لَّا يَنْصَحُوا قَوْمَهُمْ فَيَكُونُوا لَهُمْ أَذًى وَهُمْ لَا يَفْقَهُونَ ﴿٥٢﴾

﴿52. Certainly, We have brought to them a Book (the Qur'ān) which We have explained in detail with knowledge, a guidance and a mercy to a people who believe.﴾

﴿53. Await they just for the final fulfillment of the event? On the Day the event is finally fulfilled, those who neglected it before will say: "Verily, the Messengers of our Lord did come with the truth, now are there any intercessors for us that they might intercede on our behalf? Or could we be sent back (to the first life of the world) so that we might do (good) deeds other than those (evil) deeds which we used to do?" Verily, they have lost themselves and that which they used to fabricate has gone away from them.﴾

The Idolators have no Excuse

Allāh states that He has left no excuse for the idolators, for He has sent to them the Book that the Messenger ﷺ came with, and which is explained in detail,

﴿كِتَابٌ أَنْزَلْنَاهُ بِحُكْمٍ رَبِّكَ ثُمَّ فَصَّلْنَاهُ﴾

﴿(This is) a Book, the Āyāt whereof are perfected (in every sphere of knowledge), and then explained in detail﴾ [11:1]

Allāh said next,

﴿فَصَّلْنَاهُ عَلَىٰ عِلْمٍ﴾

﴿We have explained in detail with knowledge﴾ meaning, 'We have perfect knowledge of what We explained in it'. Allāh said in another Āyah,

﴿أَنْزَلْنَاهُ بِحُكْمٍ رَبِّكَ﴾

^[1] Muslim 4:2279.

﴿He has sent it down with His Knowledge,﴾ [4:166]

The meaning here is that after Allāh mentioned the loss the idolators end up with in the Hereafter, He stated that He has indeed sent Prophets and revealed Books in this life, thus leaving no excuse for them. Allāh also said;

﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا﴾

﴿And We never punish until We have sent a Messenger (to give warning).﴾ [17:15]

This is why Allāh said here,

﴿فَلْيَنْظُرُوا إِلَىٰ نَارِهِمْ﴾

﴿Await they just for the final fulfillment of the event?﴾

in reference to what they were promised of torment, punishment, the Fire; or Paradise, according to Mujāhid and several others.^[1]

﴿يَوْمَ يَأْتِي تَأْوِيلُهُ﴾

﴿On the Day the event is finally fulfilled,﴾ on the Day of Resurrection, according to Ibn 'Abbās,^[2]

﴿يَقُولُ الَّذِينَ قَبْلُ﴾

﴿those who neglected it before will say﴾ those who ignored it in this life and neglected abiding by its implications will say,

﴿قَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ فَهَلْ لَنَا مِن تَفْعَةٍ تَتَفَعَّلُونَ﴾

﴿"Verily, the Messengers of our Lord did come with the truth, now are there any intercessors for us that they might intercede on our behalf?"﴾

so that we are saved from what we ended up in.

﴿أَوْ نُرَدُّ﴾

﴿"Or could we be sent back"﴾, to the first life,

﴿فَتَعْمَلْ فِيهِ الْإِثْمَ كَمَا كُنَّا نَعْمَلُ﴾

﴿"So that we might do (good) deeds other than those (evil) deeds which we used to do?"﴾.

[1] Aṭ-Ṭabari 12:479.

[2] Aṭ-Ṭabari 12:479.

This part of the *Āyah* is similar to Allāh's statement,

﴿وَرَوْىٰ رَبُّكَ إِذْ يَقُولُ مَقَالُوا بِمَآ كُنَّا نَعْبُدُ رَبَّنَا وَكُنْ مِنْ الْقَوْمِ ۚ بَلْ بَدَا لَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ وَكُنْ لَهُمْ لَدُنَا إِنَّا هُمْ عَنْهُمْ وَرَأَيْتُمْ لَكُمُودًا ۝﴾

«If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back! Then we would not deny the *Āyāt* of our Lord, and we would be of the believers!" Nay, it has become manifest to them what they had been concealing before. But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed they are liars» [6:27-28]

Allāh said here,

﴿فَدَّخِرُوا أَنفُسَهُمْ وَصَلَّ عَنْهُمْ مَا كَانُوا يَفْعَلُونَ﴾

«Verily, they have lost themselves and that which they used to fabricate has gone away from them.»

meaning, they destroyed themselves by entering the Fire for eternity,

﴿وَصَلَّ عَنْهُمْ مَا كَانُوا يَفْعَلُونَ﴾

«And that which they used to fabricate has gone away from them.»

What they used to worship instead of Allāh abandoned them and will not intercede on their behalf, aid them or save them from their fate.

﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ بِغَيْبِ
الْبَاطِنِ أَفَبِلِهَاطِهِمْ خَبِيرٌ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ أَلَا لَهُ الْفَتْقُ وَالْأَمْرُ
تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ۝﴾

«54. Indeed, your Lord is Allāh, Who created the heavens and the earth in Six Days, and then He rose over (*Istawā*) the Throne. He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His command. Surely, His is the creation and commandment. Blessed is Allāh, the Lord of all that exists!»

The Universe was created in Six Days

Allāh states that He created the universe, the heavens and

earth and all that is in, on and between them in six days, as He has stated in several *Āyāt* in the Qur'ān. These six days are: Sunday, Monday, Tuesday, Wednesday, Thursday and Friday. On Friday, the entire creation was assembled and on that day, Ādam was created. There is a difference of opinion whether these days were the same as our standard days as suddenly comes to the mind, or each day constitutes one thousand years, as reported from Mujāhid,^[1] Imām Aḥmad bin Ḥanbal, and from Ibn 'Abbās according to Aḍ-Ḍaḥḥāk's narration from him. As for Saturday, no creation took place in it since it is the seventh day of (of the week). The word 'As-Sabt' means stoppage, or break.

Imām Aḥmad recorded Abu Hurayrah saying: 'Allāh's Messenger ﷺ told me:

«خَلَقَ اللَّهُ، [عَزَّ وَجَلَّ]، التُّرْبَةَ يَوْمَ السَّبْتِ، وَخَلَقَ فِيهَا الْجِبَالَ يَوْمَ الْأَحَدِ، وَخَلَقَ الشَّجَرَ يَوْمَ الْاِثْنَيْنِ، وَخَلَقَ الْمَكْرُوهَ يَوْمَ الثَّلَاثَاءِ، وَخَلَقَ الشُّورَ يَوْمَ الْأَرْبَعَاءِ، وَبَتَّ فِيهَا الدَّوَابَّ يَوْمَ الْخَمِيسِ، وَخَلَقَ آدَمَ، عَلَيْهِ السَّلَامُ، بَعْدَ الْغَضْرِ مِنْ يَوْمِ الْجُمُعَةِ، فِي آخِرِ الْخَلْقِ، فِي آخِرِ سَاعَةٍ مِنْ سَاعَاتِ الْجُمُعَةِ، فِيمَا بَيْنَ الْغَضْرِ إِلَى اللَّيْلِ».

«Allāh created the dust on Saturday, and He created the mountains on Sunday, and He created the trees on Monday, and He created the unpleasant things on Tuesday and He created the light on Wednesday and He spread the creatures through out it on Thursday and He created Ādam after 'Aṣr on Friday. He was the last created during the last hour of Friday, between 'Aṣr and the night.»^[2]

Meaning of Istawā

As for Allāh's statement,

﴿ثُمَّ أَسْتَوَىٰ عَلَى الْمَرْثِ﴾

«and then He rose over (Istawā) the Throne»

the people had several conflicting opinions over its meaning. However, we follow the way that our righteous predecessors

^[1] Aṭ-Ṭabarī 12:482.

^[2] Aḥmad 2:327 and Muslim no. 2149

took in this regard, such as Mālik, Al-Awzā'i, Ath-Thawri, Al-Layth bin Sa'd, Ash-Shāfi'i, Aḥmad, Ishāq bin Rāḥwayh and the rest of the scholars of Islām, in past and present times. Surely, we accept the apparent meaning of, *Al-Istawā*, without discussing its true essence, equating it (with the attributes of the creation), or altering or denying it (in any way or form). We also believe that the meaning that comes to those who equate Allāh with the creation is to be rejected, for nothing is similar to Allāh,

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

«There is nothing like Him, and He is the All-Hearer, the All-Seer.» [42:11]

Indeed, we assert and affirm what the Imāms said, such as Nu'aym bin Ḥammād Al-Khuzā'i, the teacher of Imām Al-Bukhārī, who said, "Whoever likens Allāh with His creation, will have committed *Kufr*. Whoever denies what Allāh has described Himself with, will have committed *Kufr*. Certainly, there is no resemblance (of Allāh with the creation) in what Allāh and His Messenger ﷺ have described Him with. Whoever attests to Allāh's attributes that the plain *Āyāt* and authentic *Ḥadīths* have mentioned, in the manner that suits Allāh's majesty, all the while rejecting all shortcomings from Him, will have taken the path of guidance."

The Day and the Night are among the Signs of Allāh

Allāh said,

﴿يُنْزِلُ أَيْلَ النَّهَارِ بِطَلَبِهِ حِينًا﴾

«He brings the night as a cover over the day, seeking it rapidly,»

meaning, the darkness goes away with the light, and the light goes away with the darkness. Each of them seeks the other rapidly, and does not come late, for when this vanishes, the other comes, and vice versa. Allāh also said;

﴿وَأَيُّهُ لَمَّا أَيْلَ تَسْلَخُ مِنْهُ النَّهَارُ فَإِذَا هُم مُّظْلِمُونَ﴾ وَالْقَمَرُ يَجْرِي لِيَسْتَنْقِزَ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ وَالْقَمَرَ قَدَرْتَهُ سَائِلًا حَتَّىٰ عَادَ كَالْعُرْوَةِ الْقَدِيرِ لَا الْقَمَرُ يَلْغِي لَمَّا أَنْ تَدْرِكُ الْقَمَرَ وَلَا أَيْلَ سَائِلُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ﴾

«And a sign for them is the night. We withdraw therefrom the

day, and behold, they are in darkness. And the sun runs on its fixed course for a term (appointed). That is the decree of the All-Mighty, the All-Knowing. And the moon, We have measured for it mansions (to traverse) till it returns like the old dried curved date stalk. It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit.﴾ [36:37-40]

Allāh's statement,

﴿لَا أَيْلَ سَابِقِ النَّهَارِ﴾

﴿Nor does the night outstrip the day﴾ [36:40] means, the night follows the day in succession and does not come later or earlier than it should be. This is why Allāh said here,

﴿يَعْلَمُ حَيْثُ وَالشَّمْسُ وَالْقَمَرُ وَالنَّجْمُ مَسْرُوعٌ بِأَمْرِهِ﴾

﴿seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His command.﴾

meaning, all are under His command, will and dominion. Allāh alerted us afterwards,

﴿أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ﴾

﴿Surely, His is the creation and commandment﴾ the dominion and the decision. Allāh said next,

﴿بَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

﴿Blessed is Allāh, the Lord of the all that exists!﴾ which is similar to the Āyah,

﴿تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا﴾

﴿Blessed be He Who has placed in the heaven big stars﴾ [25:61]

Abu Ad-Dardā' said a supplication, that was also attributed to the Prophet ﷺ,

«اللَّهُمَّ لَكَ الْمُلْكُ كُلُّهُ وَلَكَ الْخِزْيَانَةُ كُلُّهَا وَإِلَيْكَ يُرْجَعُ الْأَمْرُ كُلُّهُ، أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ وَأَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ»

«O Allāh! Yours is all the kingdom, all the praise, and Yours is the ownership of all affairs. I ask You for all types of good and seek refuge with You from all types of evil.»

﴿ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يَحِبُّ الْمُعْتَدِينَ﴾ وَلَا تَقْسِدُوا فِي الْأَرْضِ بَعْدَ
إِصْلَاحِهَا وَادْعُوهُ حَوْكًا وَقَلَمًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ لِّذِي النُّعْمَيْنِ ﴿٥٥﴾

﴿55. Invoke your Lord Tadarru'an and Khufyah. He likes not the aggressors.﴾

﴿56. And do not do mischief on the earth, after it has been set in order, and invoke Him with fear and hope. Surely, Allāh's mercy is (ever) near unto the good-doers.﴾

Encouraging supplicating to Allāh

Allāh commands His servants to supplicate to Him, for this will ensure their welfare in this life and the Hereafter. Allāh said,

﴿ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً﴾

﴿Invoke your Lord Tadarru'an and Khufyah﴾ meaning, in humbleness and humility. Allāh said in a similar Āyah,

﴿وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ﴾

﴿And remember your Lord within yourself﴾ [7:205]

It is recorded in the Two *Ṣaḥīḥs* that Abu Mūsā Al-Ash'ari said, "The people raised their voices with supplications but the Messenger of Allāh ﷺ said,

«يَا أَيُّهَا النَّاسُ ارْزُقُوا عَلَى أَنْفُسِكُمْ فَإِنَّكُمْ لَا تَدْعُونَ أَسْمًا وَلَا غَايَةً إِنَّ الَّذِي تَدْعُونَ سَمِيعٌ قَرِيبٌ»

«O people! Take it easy on yourselves. Verily, you are not calling one who is deaf or absent, rather, the One you are calling is All-Hearer, Near (to His servants by His knowledge).»^[1]

Ibn Jarīr said that,

﴿تَضَرُّعًا﴾

﴿Tadarru'an﴾, means obeying Him in humility and humbleness,

﴿وَخُفْيَةً﴾

[1] *Fath Al-Bāri* 11:191 and Muslim 4:2076.

«and Khufyah», with the humbleness in your hearts and certainty of His Oneness and Lordship not supplicating loudly to show off.^[1]

Forbidding Aggression in Supplications

It was reported that 'Aṭā' Al-Khurāsāni narrated from Ibn 'Abbās, who said about Allāh's statement,

﴿إِنَّهُ لَا يُحِبُّ الْمُنْتَدِينَ﴾

«He likes not the aggressors» "In the Du'ā' and otherwise." ^[2] Abu Mijlaz commented on,

﴿إِنَّهُ لَا يُحِبُّ الْمُنْتَدِينَ﴾

«He likes not the aggressors», "Such (aggression) as asking to reach the grade of the Prophets."^[3] Imām Aḥmad narrated that Abu Ni'āmah said that 'Abdullāh bin Mughaffal heard his son supplicating, "O Allāh! I ask you for the white castle on the right side of Paradise, if I enter it." So 'Abdullāh said, "O my son! Ask Allāh for Paradise and seek refuge with Him from the Fire, for I heard the Messenger of Allāh ﷺ saying,

«يَكُونُ قَوْمٌ يَغْتَدُونَ فِي الدُّعَاءِ وَالطَّهْوَرِ»

«There will come some people who transgress in supplication and purification»^[4]

Ibn Mājah^[5] and Abu Dāwud^[6] recorded this Ḥadīth with a good chain that there is no harm in, and Allāh knows best.

The Prohibition of causing Mischief in the Land

Allāh said next,

﴿وَلَا تَمْسُدُوا فِي الْأَرْضِ بَعْدَ إِسْلَامِهَا﴾

«And do not do mischief on the earth, after it has been set in order» [5:56].

[1] Aṭ-Ṭabari 12:485.

[2] Aṭ-Ṭabari 12:486.

[3] Aṭ-Ṭabari 12:486.

[4] Aḥmad 5:55

[5] Ibn Mājah 2:2171.

[6] Abu Dāwud 1:73.

﴿١٥٨﴾

١٥٨

﴿١٥٨﴾

وَالْبَلَدُ الطَّيِّبُ يَخْرِجُ نَبَاتَهُ وَيَأْتِيَنَّ رَيْسُ الَّذِينَ ظَنَنْتُمْ لَا يَجُزُّ
إِلَّا أَنْ تَكُونَ أَكْثَرُكُمْ نَصْرَفُ الْأَيَّامِ لِقَوْمٍ يَشْكُرُونَ ﴿١٥٨﴾
لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَتَّقُوا اللَّهَ مَا لَهُ مَالٌ
مِّنْكُمْ وَلَا غَيْرَهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥٩﴾
قَالَ الْمَلَأُ مِن قَوْمِهِ إِنَّا لَنَرِيكَ فِي ضَلَالٍ مُّبِينٍ ﴿١٦٠﴾ قَالَ
يَتَّقُوا اللَّهَ يَلَيْسَ بِي ضَلَالَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ﴿١٦١﴾
أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنْصَحُ لَكُمْ وَأَعْلَمُ أَنَّ اللَّهَ
مَا لَا تَعْلَمُونَ ﴿١٦٢﴾ أَوْ عَجِبْتَ أَنَّ جَاءَ كُرْذُلٌ مِّن رَّبِّكُمْ عَلَى
صُلْبٍ يَنْكَرُ سَيْذِرْكُمْ وَلَتَنْفُقُوا وَلَعَلَّكُمْ تَرْحَمُونَ ﴿١٦٣﴾ فَكَذَّبُوهُ
فَأَجْتَنَّهُ وَالَّذِينَ مَعَهُ فِي الْفُلْكِ وَأَعْرَفْنَا الَّذِينَ كَذَّبُوا
بِآيَاتِنَا أَنَّهُمْ كَانُوا قَوْمًا عَصِينَ ﴿١٦٤﴾ وَإِلَىٰ عَادٍ إِنَّا هُمْ
هُودٌ قَالَ يَتَّقُوا اللَّهَ مَا لَهُ مَالٌ مِّنْكُمْ وَلَا غَيْرَهُ إِنَّا لَنَنْفِقُونَ
﴿١٦٥﴾ قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِن قَوْمِهِ إِنَّا لَنَرِيكَ فِي
سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ مِنَ الْكَاذِبِينَ ﴿١٦٦﴾ قَالَ يَتَّقُوا
اللَّهَ يَلَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ﴿١٦٧﴾

Allāh prohibits causing mischief on the earth, especially after it has been set in order. When the affairs are in order and then mischief occurs, it will cause maximum harm to the people; thus Allāh forbids causing mischief and ordained worshipping Him, supplicating to Him, begging Him and being humble to Him.

Allāh said,

﴿وَادْعُوهُ خَوْفًا وَطَمَعًا﴾

﴿and invoke Him with fear and hope﴾ fearing what He has of severe torment and hoping in what He has of tremendous reward.

Allāh then said,

﴿إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُتَّقِينَ﴾

﴿Surely, Allāh's mercy is (ever) near unto the good-doers﴾

meaning, His mercy is for the good-doers who obey His commands and avoid what He prohibited. Allāh said in another Āyah,

﴿وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ سَأُعْطِيهِمُ لِقَاءَ رَبِّهِمْ إِن يَتَّقُونَ﴾

﴿And My mercy envelopes all things. That (mercy) I shall ordain for those who who have Taqwā.﴾ [7:156].

Maṭar Al-Warrāq said, "Earn Allāh's promise by obeying Him, for He ordained that His mercy is near to the good-doers." Ibn

Abi Hātim collected this statement.^[1]

﴿رَفَعُوا إِلَٰهَهُمْ يُرْسِلِ الرِّيحَ بِشْرًا يَكُنُّ بَدَنُ الرِّيحِ حَرًّا إِذَا أَقْبَلَتْ سَحَابًا يُمِيطُهَا سُبْحَةً
لِيَكُنَّ مَتْنِبًا فَأَوْفَا فِي الْمَاءِ فَأَخْرِجَنَا مِنْهُ مِنْ كُلِّ الثَّرْوَةِ كَذَلِكَ نُخْرِجُ الْمَوْتَ لِمَنَّا
تَذَكُّرُونَ ﴿٥٧﴾ وَاللَّهُ الْعَلِيمُ بِخَيْرِ مَا نَعْمُ يَا أَيُّهَا رَبُّنَا وَالَّذِي خَبَّرَ لَا يَخْرُجُ إِلَّا تَكْدِيرًا
كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَشْكُرُونَ﴾

457. And it is He Who sends the winds as heralds of glad tidings, going before His mercy (rain). Till when they have carried a heavy-laden cloud, We drive it to a land that is dead, then We cause water (rain) to descend thereon. Then We produce every kind of fruit therewith. Similarly, We shall raise up the dead, so that you may remember or take heed.

458. The vegetation of a good land comes forth (easily) by the permission of its Lord; and that which is bad, brings forth nothing but (a little) with difficulty. Thus do We explain variously the Āyāt for a people who give thanks.

Among Allāh's Signs, He sends down the Rain and brings forth the Produce

After Allāh stated that He created the heavens and earth and that He is the Owner and Possessor of the affairs Who makes things subservient (for mankind), He ordained that He be invoked in *Du'ā'*, for He is able to do all things. Allāh also stated that He is the Sustainer and He resurrects the dead on the Day of Resurrection. Here, Allāh said that He sends the wind that spreads the clouds that are laden with rain. Allāh said in another Āyah,

﴿وَمِنْ آيَاتِهِ أَنْ يُرْسِلَ الرِّيحَ بِشْرًا﴾

﴿And among His signs is this, that He sends the winds with glad tidings﴾ [30:46]. Allāh's statement,

﴿يَكُنُّ بَدَنُ الرِّيحِ حَرًّا﴾

﴿going before His mercy﴾ means, before the rain. Allāh also said;

[1] Ibn Abi Hātim 5:1501.

﴿وَهُوَ الَّذِي يُزِيلُ إِلَيْكَ الْمَاءَ وَيَشْرِي رَحْمَتَهُ وَهُوَ الْغَلِيظُ الْحَكِيمُ﴾

«And He it is Who sends down the rain after they have despaired, and spreads His mercy. And He is Al-Walī (the Guardian), Al-Ḥamīd (the praiseworthy) [42:28] and,

﴿فَانظُرْ إِلَى مَائِرِ رَحْمَتِ اللَّهِ كَيْفَ صَبَّغَ بِحِى الْأَرْضِ بَعْدَ مَوْتِهَا إِنَّ ذَلِكَ لَمُنْبِى الْمَوْتِ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

«Look then at the results of Allāh's mercy, how He revives the earth after its death. Verily, that [is the one Who] shall indeed raise the dead, and He is able to do all things [30:50].

Allāh said next,

﴿حَتَّىٰ إِذَا أَثْقَلَ مَحَابِلُ فَأَلَا﴾

«Till when they have carried a heavy-laden cloud»

when the wind carries clouds that are heavy with rain, and this is why these clouds are heavy, close to the earth, and their color is dark. Allāh's statement,

﴿سُقْنَتُهُ يُدْرِكُ مَيِّتًا﴾

«We drive it to a land that is dead» that is, a dry land that does not have any vegetation. This Āyah is similar to another Āyah,

﴿وَمَا يَذَّكَّرُ لَهُمُ الْأَرْضُ الَّتِي تَحْيِيهَا﴾

«And a sign for them is the dead land. We give it life» [36:33].

This is why Allāh said here,

﴿فَأَخْرَجْنَا مِنْهُ كُلَّ الثَّمَرَاتِ كَذَلِكَ نُخْرِجُ الْمَوْتِ﴾

«Then We produce every kind of fruit therewith. Similarly, We shall raise up the dead.»

meaning, just as We bring life to dead land, We shall raise up the dead on the Day of Resurrection, after they have disintegrated. Allāh will send down rain from the sky and the rain will pour on the earth for forty days. The corpses will then be brought up in their graves, just as the seeds become grow in the ground (on receiving rain). Allāh often mentions this similarity in the Qur'ān when He gives the example of what will happen on the Day of Resurrection, and bringing life to dead land,

﴿لَمَّا كُم تَذَكَّرُونَ﴾

«so that you may remember or take heed.»

Allāh's statement,

﴿وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ﴾

«The vegetation of a good land comes forth (easily) by the permission of its Lord;»

meaning, the good land produces its vegetation rapidly and proficiently. Allāh said in another Āyah (about Maryam, mother of 'Isā, peace be upon him);

﴿وَأَنْبَتَهَا نَبَاتًا سَاءً﴾

«He made her grow in a good manner.» [3:37]

The Āyah continues,

﴿وَالَّذِي خَبَثَ لَا يَخْرُجُ إِلَّا نَكِدًا﴾

«and that which is bad, brings forth nothing but with difficulty.»

Mujahid, and others such as As-Sibakh, etc. also said this.^[1]

Al-Bukhārī recorded that Abu Mūsā said that the Messenger of Allāh ﷺ said,

«مَثَلُ مَا بَعَثَنِي اللَّهُ بِهِ مِنَ الْعِلْمِ وَالْهُدَى كَمَثَلِ الْغَيْثِ الْكَثِيرِ أَصَابَ أَرْضًا فَكَانَتْ مِنْهَا نَبَاتٌ قَلْبَ الْمَاءِ فَأَنْبَتَ الْكَلَّا وَالْغُسْبُ الْكَثِيرُ وَكَانَتْ مِنْهَا أَجَادِبُ أَمْسَكَبَ الْمَاءَ فَفَعَّ اللَّهُ بِهَا النَّاسَ فَشَرِبُوا وَشَفَوْا وَزَرَعُوا وَأَصَابَ بَيْنَهَا طَائِفَةٌ أُخْرَى إِنْسًا هِيَ قِيْعَانٌ لَا تُمِسُّكَ مَاءٌ وَلَا تُنْبِتُ كَلًّا، فَذَلِكَ مَثَلُ مَنْ فَقَّهَ فِي دِينِ اللَّهِ وَفَقَّهَ مَا بَعَثَنِي اللَّهُ بِهِ فَعَلِمَ وَعَلِمَ وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا وَلَمْ يَقْبَلْ هُدَى اللَّهِ الَّذِي أَرْسَلْتُ بِهِ»

«The parable of the guidance and knowledge with which Allāh has sent me is that of an abundant rain falling on a land, some of which was fertile soil that absorbed rain water and brought forth vegetation and grass in abundance. And another portion of it was hard and held the rain water; and Allāh benefited the people with it, they utilized it for drinking, making their

[1] At-Tabari 12:497.

animals drink from it, and for irrigation of the land for cultivation. And a portion of it was barren which could neither hold the water nor bring forth vegetation. The first is the example of the person who comprehends Allāh's religion and gets benefit which Allāh sent me with, by learnign and teaching others. The last example is that of a person who does not care for it and does not accept the guidance Allāh sent me with.^[1]

﴿لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَتَقَوُّوا عُبادُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۖ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ۝ قَالَ الْمَلَأُ مِنْ قَوْمِهِ إِنَّا لَنَرَاكَ فِي سَكَلٍ مُّبِينٍ ۝ قَالَ يَتَقَوُّوا لَيْسَ بِي مَسْئَلَةٌ وَلَكِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ ۝ أَلَيْسَ لَكُمْ رَسُولٌ أَمَرَ أَنْ تَعْبُدُوا رَبَّكُمْ وَرَبَّكُمْ رَبِّي وَأَصْحَىٰ لَكُمْ وَأَعْلَمُ مِنْ اللَّهِ مَا لَا تَعْلَمُونَ ۝﴾

﴿59. Indeed, We sent Nūh to his people and he said: "O my people! Worship Allāh! You have no other god but Him. Certainly, I fear for you the torment of a Great Day!"﴾

﴿60. The leaders of his people said: "Verily, we see you in plain error."﴾

﴿61. [Nūh] said: "O my people! There is no error in me, but I am a Messenger from the Lord of all that exists!"﴾

﴿62. I convey unto you the Messages of my Lord and give sincere advice to you. And I know from Allāh what you know not."﴾

The Story of Nūh and His People

After Allāh mentioned the story of Ādam in the beginning of this Sūrah, He started mentioning the stories of the Prophets, the first then the latter of them. Allāh mentioned the story of Nūh, because he was the first Messenger Allāh sent to the people of the earth after Ādam. His name was Nūh bin Lāmak bin Matūshalakh bin Khanūkh. And Khanūkh was, as they claim, the Prophet Idrīs. And Idrīs was the first person to write letters using pen, and he was the son of Barad bin Mahlīl, bin Qanīn bin Yānish bin Shīth bin Ādam, upon them all be peace. This lineage is mentioned by Muḥammad bin Ishāq and other Imāms who document lineage.

^[1] Fath Al-Bāri 1:211.

'Abdullāh bin 'Abbās and several other scholars of *Tafsīr* said that the first idol worship began when some righteous people died and their people built places of worship over their graves. They made images of them so that they could remember their righteousness and devotion, and thus, imitate them. When time passed, they made statues of them and later on worshipped these idols, naming them after the righteous people: Wadd, Suwā', Yaghūth, Ya'ūq and Nasr. After this practice became popular, Allāh sent Nūḥ as a Messenger, all thanks are due to Him. Nūḥ commanded his people to worship Allāh alone without partners, saying,

﴿يَقُولُوا اتَّبِعُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ﴾

“O my people! Worship Allāh! You have no other god but Him. Certainly, I fear for you the torment of a Great Day!”

the torment of the Day of Resurrection, if you meet Allāh while associating others with Him.

﴿قَالَ الْمَلَأُ مِنْ قَوْمِهِ﴾

«The leaders of his people said» meaning, the general public, chiefs, commanders and great ones of his people said,

﴿إِنَّا لَنَرُوكَ فِي ضَلَالٍ مُبِينٍ﴾

“Verily, we see you in plain error” because of your calling us to abandon the worship of these idols that we found our forefathers worshipping.

This, indeed, is the attitude of evil people, for they consider the righteous people to be following misguidance. Allāh said in other *Āyāt*,

﴿وَلَمَّا رَأَوْهُمْ قَالُوا إِنَّ هَؤُلَاءِ لَضَالُونَ ﴿٨٣﴾﴾

«And when they saw them, they said: “Verily, these have indeed gone astray!”» [83:32] and,

﴿وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْ كَانَ خَيْرًا مَا سَبَعُوا إِلَيْهِمْ وَإِنَّهُمْ لَمُتَّوُونَ ﴿٨٤﴾﴾
﴿مَنْ أَتَىٰ إِلَهُكَ فَبِعِزَّتِكَ ﴿٨٥﴾﴾

«And those who disbelieve say of those who believe: “Had it been a good thing, they (the weak and poor) would not have preceded us thereto!” And when they have not let themselves be

guided by it (this Qur'ān), they say: "This is an ancient lie!" ﴿46:11﴾

There are several other Āyāt on this subject.

﴿قَالَ يَنْفَرُ لَيْسَ بِى سَلَٰةٌ وَلَٰكِنِّى رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ﴾

﴿[Nūh] said: "O my people! There is no error in me, but I am a Messenger from the Lord of all that exists!"﴾

meaning, there is nothing wrong with me, but I am a Messenger from the Lord of all that exists, Lord and King of all things,

﴿أَتَيْتُكُمْ بِرِسَالَةٍ مِنِّى وَأَصْحَ لَكُمْ وَعَلَّمَ مِمَّا لَّا تَعْلَمُونَ﴾

﴿"I convey unto you the Messages of my Lord and give sincere advice to you. And I know from Allāh what you know not."﴾

This is the attribute of a Messenger, that he conveys using plain, yet eloquent words, offers sincere advice and is knowledgeable about Allāh; indeed, no other people can compete with the Prophets in this regard. In his *Ṣaḥīḥ*, Muslim recorded that the Messenger of Allāh ﷺ said to his Companions on the Day of 'Arafah, when their gathering was as large as it ever was,

«أَيُّهَا النَّاسُ إِنِّكُمْ مَسْئُولُونَ عَنِّى فَمَا أَنْتُمْ قَائِلُونَ؟»

«O people! You will be asked about me, so what will you say?»

They said, "We testify that you have conveyed and delivered (the Message) and offered sincere advice." So he kept raising his finger to the sky and lowering it towards them, saying,

«اللَّهُمَّ اشْهَدْ اللَّهُمَّ اشْهَدْ»

«O Allāh! Bear witness, O Allāh! Bear witness.»^[1]

﴿أَوَ عَجَبٌ أَنْ يَدْعُوا مِن رَّبِّكَ عَلَى رَسُولٍ يَنْبَغُ يُنذِرُكُمْ وَلَقَدْ كُنتُم مِّنَ الْمُنذَرِينَ﴾
 ﴿تَذَكَّرُوا مَا بَيَّعْتَهُمُ فِي الْأَنْفُسِ وَأَعْرَضْنَا عَنْهُمْ فَخَرُّوا يُعَاجِلُونَ أَنفُسَهُمْ كَانُوا قَوْمًا عِيبًا﴾

463. "Do you wonder that there has come to you a Reminder from your Lord through a man from among you, that he may

[1] Muslim 2:890.

warn you, so that you may fear Allāh and that you may receive (His) mercy?"

﴿64. But they belied him, so We saved him and those along with him in the Fulk, and We drowned those who belied Our Āyāt. They were indeed a blind people.﴾

Allāh said that Nūḥ proclaimed to his people,

﴿أَرَأَيْتُمْ﴾

﴿"Do you wonder..."﴾, do not wonder because of this. Surely, it is not strange that Allāh sends down revelation to a man among you as mercy, kindness and compassion for you, so that he warns you that you may avoid Allāh's torment by associating none with Him,

﴿وَمَا تَكْفُرُونَ﴾

﴿"and that you may receive (His) mercy."﴾ Allāh said,

﴿كَذَّبُوا﴾

﴿But they belied him﴾ but they insisted on rejecting and opposing him, and only a few of them believed in him, as Allāh stated in another Āyah. Allāh said next,

﴿فَأَنجَيْنَاهُ وَأَصْحَابَهُ مِنَ الْفُلِ﴾

﴿So We saved him and those along with him in the Fulk﴾ the ark,

﴿وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا﴾

﴿And We drowned those who belied Our Āyāt.﴾

Allāh said in another Āyah,

﴿مِمَّا خَطِبْتِهِمْ أُفْرِقُوا فَأَذِلُّوا نَارًا فَلَمْ يَجِدُوا لَهَا مِن دُونِ اللَّهِ أَصَاةً﴾

﴿Because of their sins they were drowned, then they were admitted into the Fire. And they found none to help them instead of Allāh.﴾ [71:25]

Allāh said,

﴿إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ﴾

﴿They were indeed a blind people.﴾ meaning, blind from the Truth, unable to recognize it or find their way to it. Here, Allāh said that He has taken revenge from His enemies and saved His

أَتَيْتُكُمْ رَسُولَ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ ﴿١٥٩﴾ أَوْ عَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَى رَجُلٍ مِنْكُمْ لِيُنذِرَكُمْ وَأَذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِي الْخَلْقِ بَضْطَةً فَأَذْكُرُوا مَا آتَاهُ اللَّهُ لَعَلَّكُمْ تَتَّقُونَ ﴿١٦٠﴾ قَالُوا أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ وَنَذَرَ مَا كَانَ يَعْبُدُ آبَاؤُنَا فَأُنِصِّهِمْ أَمْ أَنْتَ مِنْ الضَّالِّينَ ﴿١٦١﴾ قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِنْ رَبِّكُمْ رِجْسٌ وَعَصَیْبٌ أَنْتُمْ حَدِّثُونَ فِيهِ أَنْتُمْ أَسْمَأَوْ سَمِعْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ تَأْتِرُ اللَّهُ بِهِمْ مِنْ سُلْطَانٍ فَانظُرُوا إِلَيَّ مَعَكُمْ مِنَ الْمُنْظَرِينَ ﴿١٦٢﴾ فَأَجِيبْنَهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِنَّا وَقُطْعَانَا وَالَّذِينَ كَذَبُوا بآيَاتِنَا وَمَا كَانُوا مُؤْمِنِينَ ﴿١٦٣﴾ وَإِنْ تَعْمُدْ أَحَاهُمْ صَلَاحًا قَالِ يَنْقُومُ عِبَادُ اللَّهِ مَا لَكُمْ مِنَ اللَّهِ غَيْرُهُ قَدْ جَاءَكُمْ نَصِيحَةٌ مِنْ رَبِّكُمْ هَذِهِ نَافَةٌ اللَّهُ لَكُمْ آيَةٌ فَذَرُوهَا تَأْكُلْ فِي الْأَرْضِ وَلَا تَتَسَوَّهَ بِنُصُوحٍ فَاتَّخِذْكُمْ عَذَابًا أَلِيمًا ﴿١٦٤﴾

Messenger and those who believed in him, while destroying their disbelieving enemies. Allah said in another *Ayah*,

﴿إِنَّا لَنَنْصُرُ رُسُلَنَا﴾

﴿Verily, We will indeed make victorious Our Messengers﴾ [40:51].

This is Allāh's Sunnah (way) with His servants, in this life and the Hereafter, that the good end, victory and triumph is for those who fear Him. For example, Allāh destroyed the people of Nūh, and saved Nūh and his believing followers. Ibn Wahb said that he was told that Ibn 'Abbās said that

eighty men were saved with Nūh in the ship, one of them was Jurhum, who spoke Arabic. Ibn Abi Hātim collected this statement, which was also narrated with a continuous chain of narration from Ibn 'Abbās.

﴿وَالَّذِينَ عَادُوا لَنَا قَالُوا يَنْقُومُ عِبَادُ اللَّهِ مَا لَكُمْ مِنْ اللَّهِ غَيْرُهُ قَالُوا لَقَدْ جَاءَكُمْ نَصِيحَةٌ مِنْ رَبِّكُمْ هَذِهِ نَافَةٌ اللَّهُ لَكُمْ آيَةٌ فَذَرُوهَا تَأْكُلْ فِي الْأَرْضِ وَلَا تَتَسَوَّهَ بِنُصُوحٍ فَاتَّخِذْكُمْ عَذَابًا أَلِيمًا﴾

﴿65. And to 'Ad (the people, We sent) their brother Hūd. He

said: "O my people! Worship Allāh! You have no other god but Him. Will you then not have Taqwā?" ﴿٦٦﴾

466. The leaders of those who disbelieved among his people said: "Verily, we see you in foolishness, and verily, we think you are one of the liars." ﴿٦٧﴾

467. (Hūd) said: "O my people! There is no foolishness in me, but (I am) a Messenger from the Lord of all that exists!" ﴿٦٨﴾

468. "I convey unto you the Messages of my Lord, and I am a trustworthy adviser (or well-wisher) for you." ﴿٦٩﴾

469. "Do you wonder that there has come to you a Reminder (and an advice) from your Lord through a man from among you to warn you? And remember that He made you successors (generations after generations) after the people of Nūh and increased you amply in stature. So remember the graces (bestowed upon you) from Allāh so that you may be successful." ﴿٧٠﴾

The Story of Hūd, Peace be upon Him, and the Lineage of the People of 'Ād

Allāh says, just as We sent Nūh to his people, similarly, to the 'Ād people, We sent Hūd one of their own brethren. Muhammad bin Ishāq said that the tribe of 'Ād were the descendants of 'Ād, son of Iram, son of 'Aws, son of Sām, son of Nūh. I say, these are indeed the ancient people of 'Ād whom Allāh mentioned, the children of 'Ād, son of Iram who were living in the deserts with lofty pillars or statues. Allāh said,

﴿أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِإِرَامَ ۖ بَنَى الْإِسَارَ ۚ إِلَىٰ تَمَ ۖ بَخَانَ يَتْلُوا فِي الْبَلَدِ ۚ﴾

﴿Have you not seen how your Lord dealt with 'Ād (people). Of Iram like (lofty) pillars. The like of which were not created in the land?﴾ [89:6-8]

because of their might and strength. Allāh said in another instance,

﴿فَأَنَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي

خَلَقَهُمْ هُوَ أَشَدُّ مِنَّا قُوَّةً وَقَالُوا بِآيَاتِنَا يَجْحَدُونَ ۚ﴾

﴿As for 'Ād, they were arrogant in the land without right, and they said: "Who is mightier than us in strength?" See they not

that Allāh Who created them was mightier in strength than them. And they used to deny Our Āyāt! ﴿41:15﴾.

The Land of 'Ād

The people of 'Ād lived in Yemen, in the area of Aḥqāf, which means sand mounds. Muḥammad bin Ishāq narrated that Abu Aṭ-Ṭufayl 'Āmir bin Wāthilah said that he heard 'Ali (bin Abi Ṭālib) saying to a man from Ḥaḍramawt (in Yemen), "Have you seen a red sand mound, where there are a lot of Arāk and Lote trees in the area of so-and-so in Ḥaḍramawt? Have you seen it?" He said, "Yes, O Commander of the faithful! By Allāh, you described it as if you have seen it before." 'Ali said, "I have not seen it, but it was described to me." The man asked, "What about it, O Commander of the faithful?" 'Ali said, "There is the grave of Hūd, peace be upon him, in its vicinity."^[1] Ibn Jarīr recorded this statement, which gives the benefit of indicating that 'Ād used to live in Yemen, since Prophet Hūd was buried there. Prophet Hūd was among the noble men and chiefs of 'Ād, for Allāh chose the Messengers from among the best, most honorable families and tribes. Hūd's people were mighty and strong, but their hearts were mighty and hard, for they were among the most denying of Truth among the nations. Prophet Hūd called 'Ād to worship Allāh alone without partners, and to obey and fear Him.

Debate between Hūd and his People

﴿قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ﴾

﴿The leaders of those who disbelieved among his people said...﴾

meaning, the general public, chiefs, masters and commanders of his people said,

﴿إِنَّا لَنَرَاكَ فِي سَفَاهٍ وَإِنَّا لَنَظُنُّكَ مِنَ الْكَاذِبِينَ﴾

﴿"Verily, we see you in foolishness, and verily, we think you are one of the liars"﴾

meaning, you are misguided because you call us to abandon worshipping the idols in order to worship Allāh Alone.

^[1] Aṭ-Ṭabari 12:507.

Similarly, the chiefs of Quraysh wondered at the call to worship One God, saying,

﴿اجْمَلْ آلِهَةً إِلَهًا وَاحِدًا﴾

﴿"Has he (Muhammad) made the gods (all) into One God?"﴾
[38:5].

﴿قَالَ يَقْوِي لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ﴾

﴿(Hūd) said: "O my people! There is no foolishness in me, but (I am) a Messenger from the Lord of all that exists!"﴾

Hūd said, I am not as you claim. Rather, I brought you the Truth from Allāh, Who created everything, and He is the Lord and King of all things,

﴿أَتَأْتِيَكُمْ رَسُولًا مِمَّنْ لَكُمْ بَالُغٌ أَمِيرًا﴾

﴿"I convey unto you the Messages of my Lord, and I am a trustworthy adviser for you."﴾

These, indeed, are the qualities of the Prophets: conveying, sincerity and honesty,

﴿أَوْ يَحْتَسِبُ أَنْ جَاءَهُ ذِكْرٌ مِنْ رَبِّكَ عَنْ رَسُولٍ مِمَّنْ لَكُمْ بَالُغٌ أَمِيرًا﴾

﴿"Do you wonder that there has come to you a Reminder from your Lord through a man from among you to warn you?"﴾

Prophet Hūd said, do not wonder because Allāh sent a Messenger to you from among yourselves to warn you about Allāh's Days (His torment) and meeting with Him. Rather than wondering, you should thank Allāh for this bounty.

﴿وَأَذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ﴾

﴿"And remember that He made you successors (generations after generations) after the people of Nūh..."﴾

meaning, remember Allāh's favor on you in that He made you among the offspring of Nūh, because of whose supplication Allāh destroyed the people of the earth after they defied and opposed him.

﴿وَزَادَكُمْ فِي الْخَلْقِ بَسْطَةً﴾

﴿"and increased you amply in stature."﴾ making you taller than other people. Similarly, Allāh said in the description of Tālūt

(Sa'ul),

﴿وَمَا يَنْبَغِي فِي الْإِسْلَامِ وَالْجَنَّةِ﴾

﴿And has increased him abundantly in knowledge and stature.﴾
[2:247] Hud continued,

﴿فَاذْكُرْهُ إِذَا رَأَى﴾

﴿"So remember the graces (bestowed upon you) from Allah."﴾ in
reference to Allah's favors and blessings

﴿فَاذْكُرْهُ إِذَا رَأَى﴾

﴿"so that you may be successful."﴾

﴿وَمَا يَنْبَغِي فِي الْإِسْلَامِ وَالْجَنَّةِ﴾
﴿وَمَا يَنْبَغِي فِي الْإِسْلَامِ وَالْجَنَّةِ﴾
﴿وَمَا يَنْبَغِي فِي الْإِسْلَامِ وَالْجَنَّةِ﴾
﴿وَمَا يَنْبَغِي فِي الْإِسْلَامِ وَالْجَنَّةِ﴾
﴿وَمَا يَنْبَغِي فِي الْإِسْلَامِ وَالْجَنَّةِ﴾

﴿70. They said: "You have come to us that we should worship
Allah Alone and forsake that which our fathers used to worship.
So bring us that wherewith you have threatened us if you are of
the truthful."﴾

﴿71. (Hud) said: "Rijs (torment) and wrath have already fallen
on you from your Lord. Dispute you with me over names which
you have named - you and your fathers - with no authority
from Allah? Then wait, I am with you among those who
wait."﴾

﴿72. So We saved him and those who were with him out of
mercy from Us, and We severed the roots of those who belied
Our Ayat; and they were not believers.﴾

Allah mentions the rebellion, defiance and stubbornness of
Hud's people, and their opposition to him, peace be upon him.

﴿وَمَا يَنْبَغِي فِي الْإِسْلَامِ وَالْجَنَّةِ﴾

﴿They said: "You have come to us that we should worship
Allah Alone?"﴾

Later on, the disbelievers of Quraysh said,

﴿رَأَوْا لِلَّهِ إِذَا كُنَّا مِنْكُمْ مَعًا هُوَ أَعْلَمُ بِمَا نَحْنُ عَلَيْهِمْ فَكَلِمَاتُ يَوْمٍ
الْعَذَابِ﴾

«And (remember) when they said: "O Allāh! If this (the Qur'ān) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment."»

Muḥammad bin Ishāq said that the people of Hūd used to worship several idols, such as Šudā', Šamūd and Al-Habā'. This is why Hūd, peace be upon him, said to them,

﴿قَدْ رَفَعَ عَلَيْكُمْ مِنْ رَبِّكُمْ رِيْضٌ وَعَذَابٌ﴾

«"Rijs and wrath have already fallen on you from your Lord."»
you deserve 'Rijs' from your Lord because of what you said. Ibn 'Abbās said that, 'Rijs', means scorn and anger.^[1]

﴿تُجَادِلُونِي فِي أَسْمَاءِ سَبَّوْهُمَا أَنْتَ ذُنُوبٌ كَثِيرَةٌ﴾

«"Dispute you with me over names which you have named - you and your fathers?"» [7:71].

Hūd said, do you dispute with me over these idols that you and your fathers made gods, even though they do not bring harm or benefit; did Allāh give you authority or proof allowing you to worship them? Hūd further said,

﴿مَا نَزَّلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ فَانظُرُوا إِلَىٰ مَعَكُمْ مِنَ السَّاطِرِ﴾

«"with no authority from Allāh? Then wait, I am with you among those who wait."»

this is a threat and warning from the Messenger to his people.

The End of 'Ād

So Allāh said;

﴿فَأَنجَيْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِنَّا وَطَغَيْنَاهُ الْآبَاءَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَمَا كَانُوا
مُؤْمِنِينَ﴾

«So We saved him and those who were with him out of mercy

^[1] At-Ṭabari 12:522.

from Us, and We severed the roots of those who belied Our Āyāt; and they were not believers.﴾

Allāh mentioned several times in the Qur'ān, the way the people of 'Ād were destroyed stating that He sent a barren wind that destroyed everything it passed by. Allāh said in another Āyah,

﴿وَأَمَّا عَادٌ فَأَتَيْنَهُمُ فِي يَوْمِكَ بَارِيجٌ مِّنْ سَمَرٍ مَّوْءٍ عَالِيَةٍ سَافِرًا عَلَيْهِمُ سَبْعَ لَيَالٍ وَفَنِيْنَةً أَيَّامٍ ضُرُومًا تَتَرَفُّ الْوَعْدَ فِيهَا صَٰرَعْنَ كَالنَّحْمِ أَغْجَارًا تَتَلَوَّيْنَ ۖ هَلْ رَأَوْا لَهُمْ مِن بَارِئَةٍ مِّنْهُنَّ ۚ﴾

﴿And as for 'Ād, they were destroyed by a furious violent wind! They were subjected to it for seven nights and eight days in succession, so that you could see men lying overthrown (destroyed), as if they were hollow trunks of date palms! Do you see any remnants of them?﴾ [69:6-8]

When 'Ād rebelled and transgressed, Allāh destroyed them with a strong wind that carried them, one by one, up in the air and brought each one of them down on his head, thus smashing his head and severing it from its body. This is why Allāh said,

﴿كَانَتْهُمْ أَغْجَارُ تَتَلَوَّيْنَ﴾

﴿as if they were hollow trunks of date palms!﴾ [69:7]

Muḥammad bin Ishāq said that 'Ād used to live in Yemen between Oman and Ḥaḍramawt. They also spread throughout the land and defeated various peoples, because of the strength that Allāh gave them. They used to worship idols instead of Allāh, and Allāh sent to them Prophet Hūd, peace be upon him. He was from their most common lineage and was the best among them in status. Hūd commanded them to worship Allāh Alone and associate none with him. He also ordered them to stop committing injustice against the people. But they rejected him and ignored his call. They said, 'Who is stronger than us?' Some of them, however, followed Hūd, although they were few and had to conceal their faith. When 'Ād defied the command of Allāh, rejected His Prophet, committed mischief in the earth, became arrogant and built high palaces on every high place – without real benefit to them – Hūd spoke to them, saying,

﴿أَتَبْنُونَ بِكُلِّ رِيعٍ مَأْبَهُ مُتَشَبِهُونَ ۚ وَتَجِدُونَ لَكُمْ لَعَلَّكُمْ عُشْرُونَ ۚ وَإِنَّا بِكُنُوزِكُمْ لَظَنُّونَ ۚ﴾
 ﴿جَايِلِينَ ۚ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۖ﴾

“Do you build high palaces on every high place, while you do not live in them? And do you get for yourselves palaces (fine buildings) as if you will live therein forever. And when you seize (somebody), seize you (him) as tyrants? Have Taqwā of Allāh, and obey me.” [26:128-131]

However,

﴿قَالُوا بَعْدُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِشَارِكٍ بِاللَّهِ إِفَّا عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ۚ إِنْ نَقُولُ إِلَّا اعْمَرْنَا بِعَصْرِ اللَّهِ نَا بَعْدُ ۚ﴾

“They said: “O Hūd! No evidence have you brought us, and we shall not leave our gods for your (mere) saying! And we are not believers in you. All that we say is that some of our gods have seized you with evil.”

meaning, madness,

﴿قَالَ إِنِّي أَنبَأْتُ اللَّهَ وَاتَّقُوا أَنِّي بَرِيءٌ ۚ وَمِمَّا تَشْكُرُونَ ۚ﴾
 ﴿وَمِنْ دُونِهِ فَكَيْدُونِي جِيمًا ثُمَّ لَا تَطْرُدُونِي ۚ﴾
 ﴿إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ مَلَكَةٍ إِلَّا حَاضِرَةٌ ۚ إِنَّ رَبِّي عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ۚ﴾

“He said: “I call Allāh to witness, and bear you witness that I am free from that which you associate with Him. So plot against me, all of you, and give me no respite. I put my trust in Allāh, my Lord and your Lord! There is not a moving creature but He has the grasp of its forelock. Verily, my Lord is on the straight path (the truth).” [11:53-56].”¹¹⁾

Story of the Emissary of ‘Ād

Imām Aḥmad recorded that Al-Hārith Al-Bakri said: “I went to the Messenger of Allāh ﷺ to complain to him about Al-‘Alā bin Al-Ḥaḍrami. When I passed by the area of Ar-Rabdhah, I found an old woman from Bani Tamīm who was alone in that area. She said to me, “O servant of Allāh! I need to reach the Messenger of Allāh ﷺ to ask him for some of my needs, will you

¹¹⁾ Aṭ-Ṭabari 12:507.

take me to him?" So I took her along with me to Al-Madinah and found the *Masjid* full of people. I also found a black flag raised high, while Bilal was holding a sword before the Messenger of Allāh ﷺ. I asked, "What is the matter with the people?" They said, "The Prophet ﷺ intends to send 'Amr bin Al-Āṣ (on a military expedition) somewhere." So I sat down. When the Prophet ﷺ went to his house, I asked for permission to see him, and he gave me permission. I entered and greeted him. He said, "Was there a dispute between you and Bani Tamīm?" I said, "Yes. And we had been victorious over them. I passed by an old woman from Bani Tamīm, who was alone, and she asked me to bring her to you, and she is at the door". So he allowed her in and I said, "O Allāh's Messenger! What if you make a barrier between us and (the tribe of) Bani Tamīm, such as Ad-Dahnā' (Desert)?" The old woman became angry and opposed me. So I said, "My example is the example of a sheep that carried its own destruction. I carried this woman and did not know that she was an opponent. I seek refuge with Allāh and His Messenger that I become like the emissary of 'Ād.' So the Prophet ﷺ asked me about the emissary of 'Ād, having better knowledge in it, but he liked to hear the story again. I said, "Once, 'Ād suffered from a famine and they sent an emissary [to get relief], whose name was Qayl. Qayl passed by Mu'āwiyah bin Bakr and stayed with him for a month. Mu'āwiyah supplied him with alcoholic drinks, and two female singers were singing for him. When a month ended, Qayl went to the mountains of Muhrah and said, 'O Allāh! You know that I did not come here to cure an ill person or to ransom a prisoner. O Allāh! Give 'Ād water as You used to.' So black clouds came and he was called, 'Choose which one of them you wish (to go to 'Ād)!' So he pointed to one of the black clouds and he heard someone proclaiming from it, 'Take it, as ashes that will leave none in 'Ād.' And it has been conveyed to me that the wind sent to them was no more than what would pass through this ring of mine, but it destroyed them." Abu Wā'il said, "That is true. When a man or a woman would send an emissary, they would tell him, 'Do not be like the emissary of 'Ād (bringing disaster and utter destruction to them instead of relief).'" Imām Aḥmad collected this story in the *Musnad*.^[1] At-

[1] Aḥmad 3:482.

﴿٧٦﴾

١٦٠

﴿٧٧﴾

وَأَذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ عَادٍ وَبَوَّأَكُمْ
 فِي الْأَرْضِ تَتَّخِذُونَ مِنْ شُهُولِهَا قُصُورًا وَتَنْجُونَ
 الْجِبَالَ يَوْمًا ثَاذًا كُرُوا مَا لَآ إِلَهَ إِلَّا اللَّهُ وَلَا تَقْعُوزُوا فِي الْأَرْضِ
 مُفْسِدِينَ ﴿٧٦﴾ قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ
 قَوْمِهِ لِلَّذِينَ اسْتُضِعُوا لِمَنْ أَمَنَ مِنْهُمْ أَنْقُلُوا
 أُنْكَ صَلَاحًا تُرْسِلَ مِنْ رَبِّهِمْ قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ
 مُؤْمِنُونَ ﴿٧٧﴾ قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي
 آمَنْتُمْ بِهِ كَافِرُونَ ﴿٧٨﴾ فَعَقَّبُوا النَّاقَةَ وَعَتَوْا عَنْ
 أَمْرِ رَبِّهِمْ وَقَالُوا يُصْلِحُ أَنْثَى بَاطِلًا إِنَّ كُتَّ مِنْ
 الْمُرْسَلِينَ ﴿٧٩﴾ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ
 جُثَّةٍ ﴿٨٠﴾ فَنُوحِيَ عَنْهُمْ وَقَالَ يَنْقُورُ لَقَدْ أَتَيْتُكُمْ
 رَسُولًا رَبِّي وَفَصَحْتُ لَكُمْ وَلَكِنْ لَا تَنصِتُونَ النَّاصِحِينَ
 ﴿٨١﴾ وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ
 بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ﴿٨٢﴾ إِنَّكُمْ لَأَتُونَ الرِّجَالَ
 شَهْوَةً مِنْ دُونِ الْيَسَاءِ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿٨٣﴾

Tirmidhi^[1] recorded similar wording for it, as did An-Nasā'ī^[2] and Ibn Mājah.^[3]

﴿٧٦﴾ وَإِلَٰهٌ مُشْرِكُكُمْ مَبْلَغًا قَالَ
 يَنْقُورُ أَنْتُمْ أَتَدْعُونَ اللَّهَ مَا لَكُمْ مِنْ
 إِلَٰهٍ غَيْرِهِ قَدْ جَاءَكُمْ بَيِّنَةٌ
 مِنْ رَبِّكُمْ هَذِهِ نَاقَةُ اللَّهِ
 لَكُمْ آيَةٌ فَذَرُوهَا تَأْكُلْ فِي
 أَرْضِ اللَّهِ وَلَا تَتَّبِعُوا أَهْوَاءَ
 قُلُوبِكُمْ عَذَابٌ أَلِيمٌ ﴿٧٧﴾
 وَأَذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ
 بَعْدِ عَادٍ وَبَوَّأَكُمْ فِي الْأَرْضِ
 تَتَّخِذُونَ مِنْ شُهُولِهَا قُصُورًا
 وَتَنْجُونَ الْجِبَالَ يَوْمًا ثَاذًا كُرُوا
 مَا لَآ إِلَهَ إِلَّا اللَّهُ وَلَا تَقْعُوزُوا فِي الْأَرْضِ
 مُفْسِدِينَ ﴿٧٨﴾ قَالَ الْمَلَأُ الَّذِينَ
 اسْتَكْبَرُوا مِنْ قَوْمِهِ لِلَّذِينَ
 اسْتُضِعُوا لِمَنْ أَمَنَ مِنْهُمْ أَنْقُلُوا
 أُنْكَ صَلَاحًا تُرْسِلَ مِنْ رَبِّهِمْ قَالُوا
 إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ ﴿٧٩﴾
 فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ
 جُثَّةٍ ﴿٨٠﴾ فَنُوحِيَ عَنْهُمْ وَقَالَ
 يَنْقُورُ لَقَدْ أَتَيْتُكُمْ رَسُولًا رَبِّي
 وَفَصَحْتُ لَكُمْ وَلَكِنْ لَا تَنصِتُونَ
 النَّاصِحِينَ ﴿٨١﴾ وَلَوْطًا إِذْ قَالَ
 لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ
 بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ﴿٨٢﴾
 إِنَّكُمْ لَأَتُونَ الرِّجَالَ شَهْوَةً مِنْ
 دُونِ الْيَسَاءِ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿٨٣﴾

أَنْقُلُوا أُنْكَ صَلَاحًا تُرْسِلَ مِنْ رَبِّهِمْ قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ ﴿٧٧﴾
 اسْتَكْبَرُوا إِنَّا بِالَّذِي آمَنْتُمْ بِهِ كَافِرُونَ ﴿٧٨﴾ فَعَقَّبُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا
 يُصْلِحُ أَنْثَى بَاطِلًا إِنَّ كُتَّ مِنْ الْمُرْسَلِينَ ﴿٧٩﴾ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ
 جُثَّةٍ ﴿٨٠﴾ فَنُوحِيَ عَنْهُمْ وَقَالَ يَنْقُورُ لَقَدْ أَتَيْتُكُمْ رَسُولًا رَبِّي وَفَصَحْتُ لَكُمْ وَلَكِنْ لَا تَنصِتُونَ
 النَّاصِحِينَ ﴿٨١﴾

﴿73. And to Thamūd (people, We sent) their brother Šāliḥ. He said: "O my people! Worship Allāh! You have no other god but Him. Indeed there has come to you a clear sign from your Lord. This she-camel of Allāh is a sign unto you; so you leave her to

[1] Tuhfat Al-Aḥwadhī 9:161.

[2] Al-Kubrā 5:181.

[3] Ibn Mājah 2:941.

graze in Allāh's earth, and touch her not with harm, lest a painful torment should seize you.﴾

﴿74. And remember when He made you successors (generations) after 'Ād and gave you habitations in the land, you build for yourselves palaces in plains, and carve out homes in the mountains. So remember the graces (bestowed upon you) from Allāh, and do not go about making mischief on the earth.﴾

﴿75. The leaders of those who were arrogant among his people said to those who were counted weak - to such of them as believed: "Know you that Ṣāliḥ is one sent from his Lord." They said: "We indeed believe in that with which he has been sent."﴾

﴿76. Those who were arrogant said: "Verily, we disbelieve in that which you believe in."﴾

﴿77. So they killed the she-camel and insolently defied the commandment of their Lord, and said: "O Ṣāliḥ! Bring about your threats if you are indeed one of the Messengers (of Allāh)."﴾

﴿78. So the earthquake seized them, and they lay (dead), prostrate in their homes.﴾

Thamūd: Their Land and Their Lineage

Scholars of *Tafsīr* and genealogy say that (the tribe of Thamūd descended from) Thamūd bin 'Āthir bin Iram bin Sām bin Nūḥ, and he is brother of Jadīs son of 'Āthir, similarly the tribe of Ṭasm, and they were from the ancient Arabs, *Al-'Aribah*,^[1] before the time of Ibrāhīm, Thamūd came after 'Ād. They dwelled between the area of the Ḥijāz (Western Arabia) and Ash-Shām (Greater Syria). The Messenger of Allāh ﷺ passed by the area and ruins of Thamūd when he went to Tabūk (in northern Arabia) during the ninth year of Ḥijrah.

Imām Aḥmad recorded that Ibn 'Umar said, "When the Messenger of Allāh ﷺ went to the area of Al-Ḥijr in Tabūk with the people, he camped near the homes of Thamūd, in Al-Ḥijr and the people brought water from the wells that Thamūd used

^[1] As opposed to *Al-Musta'ribah*, such as the descendants of Prophet Ismā'īl, son of Ibrāhīm.

before. They used that water to make dough and placed the pots (on fire) for cooking. However, the Prophet ﷺ commanded them to spill the contents of the pots and to give the dough to their camels. He then marched forth with them from that area to another area, near the well that the camel (as will follow) used to drink from. He forbade the Companions from entering the area where people were tormented, saying,

«إِنِّي أَخْشَى أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَهُمْ فَلَا تَدْخُلُوا عَلَيْهِمْ»

«I fear that what befell them might befall you as well. Therefore, do not enter on them.»^[1]

Aḥmad narrated that 'Abdullāh bin 'Umar said that the Messenger of Allāh ﷺ said while in the Hījr area,

«لَا تَدْخُلُوا عَلَى هَؤُلَاءِ الْمُعَذِّبِينَ إِلَّا أَنْ تَكُونُوا بَاكِينَ فَإِنْ لَمْ تَكُونُوا بَاكِينَ فَلَا تَدْخُلُوا عَلَيْهِمْ أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَهُمْ»

«Do not enter on these who were tormented, unless you do so while crying. If you are not crying, then do not enter on them, so that what befell them does not befall you, as well.»^[2]

The basis of this Ḥadīth is mentioned in Two Ṣaḥīḥs.^[3]

The Story of Prophet Ṣāliḥ and Thamūd

Allāh said,

﴿وَالِئِنَّكُمْ﴾

«And to Thamūd», meaning, to the tribe of Thamūd, We sent their brother Ṣāliḥ,

﴿قَالَ يَتَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ﴾

«He said: "O my people! Worship Allāh! You have no other god but Him."»

All Allāh's Messengers called to the worship of Allāh alone without partners. Allāh said in other Āyāt,

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

[1] Aḥmad 2:117.

[2] Aḥmad 2:74.

[3] Faṭḥ Al-Bārī 6:436 and Muslim 4:2286.

«And We did not send any Messenger before you but We revealed to him (saying): "None has the right to be worshipped but I, so worship Me."» [21:25] and,

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الصُّلُوحَ﴾

«And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allāh (Alone), and avoid Ṭāghūt (all false deities)"» [16:36].

Thamūd asked that a Camel appear from a Stone, and it did

Prophet Ṣāliḥ said,

﴿فَإِذَا جَاءَكُمْ بُيُوتٌ مِنْ رَبِّكُمْ فَذُوقُوا نَاقَةَ اللَّهِ لَكُمْ آيَةٌ﴾

«"Indeed there has come to you a clear sign from your Lord. This she-camel of Allāh is a sign unto you;"»

meaning, a miracle has come to you from Allāh testifying to the truth of what I came to you with.

Ṣāliḥ's people asked him to produce a miracle and suggested a certain solid rock that they chose, which stood lonely in the area of Hījr, and which was called Al-Kātibah. They asked him to bring a pregnant camel out of that stone. Ṣāliḥ took their covenant and promises that if Allāh answers their challenge, they would believe and follow him. When they gave him their oaths and promises to that, Ṣāliḥ started praying and invoked Allāh (to produce that miracle). All of a sudden, the stone moved and broke apart, producing a she-camel with thick wool. It was pregnant and its fetus was visibly moving in its belly, exactly as Ṣāliḥ's people asked. This is when their chief, Jundu' bin 'Amr, and several who followed him believed. The rest of the noblemen of Thamūd wanted to believe as well, but Dhu'āb bin 'Amr bin Labīd, Al-Ḥabbāb, who tended their idols, and Rabbāb bin Ṣum'ar bin Jilhīs stopped them. One of the cousins of Jundu' bin 'Amr, whose name was Shihāb bin Khalīfah bin Mikhlāt bin Labīd bin Jawwās, was one of the leaders of Thamūd, and he also wanted to accept the message. However, the chiefs whom we mentioned prevented him, and he conceded to their promptings.

The camel remained in Thamūd, as well as, its offspring

after she delivered it before them. The camel used to drink from its well on one day and leave the well for Thamūd the next day. They also used to drink its milk, for on the days she drank water, they used to milk her and fill their containers from its milk. Allāh said in other Āyāt,

﴿وَبَيِّنْهُمْ أَنَّ الْمَاءَ فِصْمَةٌ بَيْنَهُمْ كُلُّ يَوْمٍ تَحْتَمِلُهُ﴾

«And inform them that the water is to be shared between (her and) them, each one's right to drink being established (by turns)» [54:28] and,

﴿هَذِهِ نَاقَةُ لَكُمْ يَوْمَ يَنْزِلُ وَلَكُلَّ يَوْمٍ يَوْمٍ تَقْلُبُونَ﴾

«Here is a she-camel: it has a right to drink (water), and you have a right to drink (water) (each) on a day, known» [26:155]

The camel used to graze in some of their valleys, going through a pass and coming out through another pass. She did that so as to be able to move easily, because she used to drink a lot of water. She was a tremendous animal that had a strikingly beautiful appearance. When she used to pass by their cattle, the cattle would be afraid of her. When this matter continued for a long time and Thamūd's rejection of Ṣāliḥ became intense, they intended to kill her so that they could take the water for themselves every day. It was said that all of them (the disbelievers of Thamūd) conspired to kill the camel. Qatādah said that he was told that, "The designated killer of the camel approached them all, including women in their rooms and children, and found out that all of them agreed to kill her."^[1] This fact is apparent from the wording of the Āyāt,

﴿فَكَذَّبُوهُ فَعَقَرُوهَا فَجَمَعَ بَيْنَهُمْ فِي هَذِهِ نَسِيتُمْ آلِهَتَكُمْ فَذُكِّرْتُمْ﴾

«Then they denied him and they killed it. So their Lord destroyed them because of their sin, and made them equal in destruction!» [91:14], and,

﴿وَمَا يَأْتِيَنَّامُودَ الْآلَاءُ مَبِيرًا فَظَلَمُوا بِهَا﴾

«And We sent the she-camel to Thamūd as a clear sign, but they did her wrong.» [17:59]

[1] At-Ṭabari 12:537.

Allāh said here,

﴿مَمَرُوا النَّاقَةَ﴾

﴿So they killed the she-camel﴾

Therefore, these Āyāt stated that the entire tribe shared in agreeing to this crime, and Allāh knows best.

Thamūd kills the She-Camel

Imām Abu Ja'far Ibn Jarir and other scholars of *Tafsir* said that the reason behind killing the camel was that a disbelieving old woman among them named Umm Ghanm 'Unayzah, the daughter of Ghanm bin Mijlaz, had the severest enmity among Thamūd towards Ṣāliḥ, peace be upon him. She had beautiful daughters and she was wealthy, and Dhu'āb bin 'Amr, one of the leaders of Thamūd, was her husband.

There was another noblewoman whose name was Ṣadūf bint Al-Muḥayyā bin Dahr bin Al-Muḥayyā, who was of noble family, wealthy and beautiful. She was married to a Muslim man from Thamūd, but she left him. These two women offered a prize for those who swore to them that they would kill the camel. Once, Ṣadūf summoned a man called Al-Ḥabbāb and offered herself to him if he would kill the camel, but he refused. So she called a cousin of hers whose name was Muṣaddi' bin Mihraj bin Al-Muḥayyā, and he agreed. As for 'Unayzah bint Ghanm, she called Qudār bin Ṣālif bin Jundu', a short person with red-blue skin, a bastard, according to them. Qudār was not the son of his claimed father, Ṣālif, but the son of another man called, Ṣuhyād. However, he was born on Ṣālif's bed (and thus named after him). 'Unayzah said to Qudār, "I will give you any of my daughters you wish, if you kill the camel." Qudār bin Ṣālif and Muṣaddi' bin Mihraj went along and recruited several mischievous persons from Thamūd to kill the camel. Seven more from Thamūd agreed, and the group became nine, as Allāh described, when He said,

﴿وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَفِيعٍ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ﴾

﴿And there were in the city nine men, who made mischief in the land, and would not reform.﴾

These nine men were chiefs of their people, and they lured the entire tribe into agreeing to kill the camel. So they waited

until the camel left the water well, where Qudār waited beside a rock on its path, while Musaddi' waited at another rock. When the camel passed by Musaddi' he shot an arrow at her and the arrow pierced her leg. At that time, 'Unayzah came out and ordered her daughter, who was among the most beautiful women, to uncover her face for Qudār, encouraging Qudār to swing his sword, hitting the camel on her knee. So she fell to the ground and screamed once to warn her offspring. Qudār stabbed her in her neck and slaughtered her. Her offspring went up a high rock and screamed.^[1] 'Abdur-Razzāq recorded from Ma'mar that someone reported from Al-Ḥasan Al-Baṣari that the offspring said, "O my Lord! Where is my mother?" It was said that her offspring screamed thrice and entered a rock and vanished in it, or, they followed it and killed it together with its mother.^[2] Allāh knows best. When they finished the camel off and the news reached Prophet Ṣāliḥ, he came to them while they were gathered. When he saw the camel, he cried and proclaimed,

﴿تَسْتَمُوا فِي بَارِكْتُمْ ثَلَاثَةَ أَيَّامٍ﴾

﴿"Enjoy yourselves in your homes for three days."﴾ [11:65]

The Wicked Ones Plot to Kill Prophet Ṣāliḥ, But the Torment descended on Them

The nine wicked persons killed the camel on a Wednesday, and that night, they conspired to kill Ṣāliḥ. They said, "If he is truthful, we should finish him before we are finished. If he is a liar, we will make him follow his camel."

﴿قَالُوا تَقَامِسُوا بِاللَّهِ لَنُبَيِّنَنَّ وَأَهْلَهُ ثُمَّ نَنفِرُ إِلَىٰ رَبِّنَا مَا شَهَدْنَا مِنْهُ لِيَوْمِئِذٍ أَنَّهُ رَاۓٍ
لَمُصِطَفِينَ ۚ وَمَكْرُؤًا مَضًّى وَعَمْرُوًا مَكْرُؤًا وَمَنْ لَا يَشْعُرْ بِشَيْءٍ﴾

﴿They said: "Swear one to another by Allāh that we shall make a secret night attack on him and his household, and thereafter we will surely say to his near relatives: 'We witnessed not the destruction of his household, and verily, we are telling the truth.'" So they plotted a plot, and We planned a plan, while

[1] Aṭ-Ṭabari 12:531.

[2] 'Abdur-Razzāq 2:231.

they perceived not. ﴿27:49-50﴾

When they conspired to kill Ṣāliḥ and gathered at night to carry out their plot, Allāh, to Whom belongs all might and Who protects His Messengers, rained down stones that smashed the heads of these nine people before the rest of the tribe. On Thursday, the first of the three days of respite, the people woke up and their faces were pale (yellow), just as Prophet Ṣāliḥ had promised them. On the second day of respite, Friday, they woke up and found their faces had turned red. On the third day of the respite, Saturday, they woke up with their faces black. On Sunday, they wore the fragrance of Ḥanūṭ [the perfume for enshrouding the dead before burial] and awaited Allāh's torment and revenge, we seek refuge with Allāh from it. They did not know what will be done to them or how and from where the torment would come. When the sun rose, the Ṣayḥah (loud cry) came from the sky and a severe tremor overtook them from below; the souls were captured and the bodies became lifeless, all in an hour.

﴿فَأَمْسَحُوا فِي دَارِهِمْ جَنِينًا﴾

﴿And they lay (dead), prostrate in their homes.﴾

They became dead and lifeless and none among them, whether young, old, male or female, escaped the torment.^[1]

The scholars of *Tafsir* said that none from the offspring of Thamūd remained, except Prophet Ṣāliḥ and those who believed in him. A disbelieving man called Abu Righāl was in the Sacred Area at the time and the torment that befell his people did not touch him. When he went out of the Sacred Area one day, a stone fell from the sky and killed him. 'Abdur-Razzāq narrated that Ma'mar said that Ismā'īl bin Umayyah said that the Prophet ﷺ passed by the gravesite of Abu Righāl and asked the Companions if they knew whose grave it was. They said, "Allāh and His Messenger know better." He said,

«أَتَذَرُونَ مَنْ هَذَا؟» قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ «هَذَا قَبْرُ أَبِي رِغَالٍ رَجُلٍ مِنْ ثَمُودَ
كَانَ فِي حَرَمِ اللَّهِ فَمَنَعَهُ حَرَمُ اللَّهِ عَذَابَ اللَّهِ، فَلَمَّا خَرَجَ أَصَابَهُ مَا أَصَابَ قَوْمَهُ فَذَفِنَ
هَاهُنَا وَذَفِنَ مَعَهُ غُضُنٌ مِنْ ذَهَبٍ، فَتَزَلَّ الْقَوْمُ فَاثْبَتَرُوهُ بِأَشْيَانِهِمْ فَبَحَثُوا عَنْهُ

^[1] At-Ṭabari 12:534.

فَاسْتَخْرُجُوا الْغَضْنَ

«This is the grave of Abu Righāl, a man from Thamūd. He was in the Sacred Area of Allāh and this fact saved him from receiving Allāh's torment. When he went out of the Sacred Area, what befell his people also befell him. He was buried here along with a branch made from gold.»

So the people used their swords and looked for the golden branch and found it. ^[1] 'Abdur-Razzāq narrated that Ma'mar said that Az-Zuhri said that Abu Righāl is the father of the tribe of Thaqlif. ^[2]

﴿قَوْلًا عَنْهُمْ وَقَالَ يَنْفِرُوا لَنَدْ أَلْبَنُكُمْ بِسَآءَةِ رَبِّي وَنَهَضْتُ لَكُمْ وَلَكِنْ لَا تُجِيبُونَ
الْمُسْتَجِيبِينَ﴾

﴿79. Then he [Sālih] turned from them, and said: "O my people! I have indeed conveyed to you the Message of my Lord, and have given you good advice, but you like not good advisers."﴾

These are the words of admonishment that Sālih conveyed to his people after Allāh destroyed them for defying Him, rebelling against Him, refusing to accept the truth, avoiding guidance, and preferring misguidance instead. Sālih said these words of admonishment and criticism to them after they perished, and they heard him (as a miracle for Prophet Sālih from Allāh). Similarly, it is recorded in the Two Ṣaḥīḥs that after the Messenger of Allāh ﷺ defeated the disbelievers in the battle of Badr, he remained in that area for three days, and then rode his camel, which was prepared for him during the latter part of the night. He went on until he stood by the well of Badr (where the corpses of the disbelievers were thrown) and said,

«يَا أَبَا جَهْلٍ بِنَ هِشَامٍ يَا عُتْبَةَ بِنَ رَبِيعَةَ يَا شَيْبَةَ بِنَ رَبِيعَةَ وَيَا فُلَانٍ بِنَ فُلَانٍ هَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا؟ فَإِنِّي وَجَدْتُ مَا وَعَدَنِي رَبِّي حَقًّا»

«O Abu Jahl bin Hishām! O 'Utbah bin Rab'ah! O Shaybah bin Rab'ah! Did you find what your Lord has promised you (of torment) to be true, for I found what my Lord promised me (of

[1] 'Abdur-Razzāq 2:232.

[2] 'Abdur-Razzāq 2:232.

victory) to be true.»

Umar said to him, "O Allāh's Messenger! Why do you speak to a people who have rotted?" He ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ مَا أَتَيْتُمْ بِأَسْمَعٍ لَنَا أَقُولُ مِنْهُمْ وَلَكِنْ لَا يُجِيبُونَ»

«By He in Whose Hand is my soul! You do not hear what I am saying better than they, but they cannot reply. »^[1]

Similarly, Prophet Ṣāliḥ, peace be upon him, said to his people,

«لَقَدْ بَلَّغْتُكُمْ رِسَالَةَ رَبِّي وَصَحْتُ لَكُمْ»

«I have indeed conveyed to you the Message of my Lord, and have given you good advice,»

but you did not benefit from it because you do not like the Truth and do not follow those who give you sincere advice,

«وَلَكِنْ لَا يُحِبُّونَ الْحَقَّ»

«but you like not good advisers.»

«وَلَوْ مَا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفِتْنَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْقَبْلِينَ ﴿٨٠﴾ إِنَّكُمْ

تَأْتُونَ أَرْجَالَ شَهْوَةٍ مِنْ دُونِ الْبِرِّ إِنَّكُمْ قَوْمٌ مُتْرِكُونَ ﴿٨١﴾»

«80. And (remember) Lūṭ, when he said to his people: "Do you commit lewdness such as none preceding you has committed in all of the nations?"

«81. "Verily, you practice your lusts on men instead of women. Nay, but you are a people transgressing beyond bounds."»

The Story of Prophet Lūṭ, upon Him be Peace, and His People

Allāh said, We sent,

«وَإِلَّا

«And»

«وَلَوْ مَا إِذْ قَالَ لِقَوْمِهِ»

^[1] Fath Al-Bārī 7 :351 and Muslim 4 :2204.

﴿Lūṭ, when he said to his people..﴾ Lūṭ (Lot) is the son of Hārān the son of Āzar (Terah), and he was the nephew of Ibrāhīm, peace be upon them both. Lūṭ had believed in Ibrāhīm and migrated with him to the Shām area. Allāh then sent Lūṭ to the people of Sadūm (Sodom) and the surrounding villages, to call them to Allāh, enjoin righteousness and forbid them from their evil practices, their sin, and wickedness. In this area, they did things that none of the children of Ādam or any other creatures ever did before them. They used to have sexual intercourse with males instead of females. This evil practice was not known among the Children of Ādam before, nor did it even cross their minds, so they were unfamiliar with it before the people of Sodom invented it, may Allāh's curse be on them.

'Amr bin Dīnār commented on;

﴿مَا سَبَقَكُمْ بِهَا مِنْ أَمْرِ تِلْكَ النَّاسِ﴾

﴿"...as none preceding you has committed in all of the nations."﴾

"Never before the people of Lūṭ did a male have sex with another male."⁽¹⁾

This is why Lūṭ said to them,

﴿أَتَأْتُونَ الذَّكَرَ مَا سَبَقَكُمْ بِهَا مِنْ أَمْرِ تِلْكَ النَّاسِ﴾ إِنَّكُمْ تَأْتُونَ الرِّجَالَ شَهْوَةً
مِنْ دُونِ النِّسَاءِ ﴿

﴿"Do you commit lewdness such as none preceding you has committed in all of the nations? Verily, you practice your lusts on men instead of women."﴾

meaning, you left women whom Allāh created for you and instead had sex with men? Indeed, this behavior is evil and ignorant because you have placed things in their improper places. Lūṭ, peace be upon him, said to them:

﴿هَؤُلَاءِ بَنَاتُ إِنْ كُنْتُمْ فَاعِلِينَ﴾

﴿"these (the girls of the nation) are my daughters (to marry lawfully), if you must act (so)."> [15:71]

So he reminded them of their women, and they replied that they do not desire women!

⁽¹⁾ At-Ṭabari 12:548.

وَمَا كَانَتْ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مِنْ قَرْيَتِكُمْ إِنَّهُمْ أَنْفَاسٌ يَنْظُرُونَ ﴿٨١﴾ فَأَجَبَتْهُمْ وَأَهْلُهُ إِلَّا أَمْرَ أُنْتَه. كَانَتْ مِنْ الْغَنِيِّينَ ﴿٨٢﴾ وَأَمَطَرْنَا عَلَيْهِمْ مَطَرًا فَأَنْظَرَكُمْ كَيْفَ كَانَتْ عَقِيبَةُ الْمُجْرِمِينَ ﴿٨٣﴾ وَإِلَى مَدِينَةِ آخَاهُمْ شُعَيْبًا قَالَ يَبْقَوُوا آعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ. قَدْ جَاءَ نَكْمٌ مِنْ رَبِّكُمْ فَارْتَوْا الْكَفِيلَ وَالْيَمِينَاتِ وَلَا تَبْخَسُوا النَّفَاسَ أَنْفِيَاهُمْ وَلَا تَفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٨٤﴾ وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ وَتَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ آمَنَ بِهِ. وَتَمِيقُوا هَا عِوَجًا وَأَذْكُرُوا إِذْ كُنْتُمْ قَلِيلًا فَكَذَّبْتُمْ وَأَنْظَرُوا كَيْفَ كَانَتْ عَقِيبَةُ الْمُفْسِدِينَ ﴿٨٥﴾ وَإِنْ كَانَ طَائِفَةٌ مِنْكُمْ آمَنُوا بِالَّذِي أُرْسِلْتُ بِهِ. وَطَائِفَةٌ لَمْ يُؤْمِنُوا فَاصْبِرُوا حَتَّى يَحْكُمَ اللَّهُ بَيْنَنَا وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿٨٦﴾

﴿قَالُوا لَقَدْ عَلِمْتُمْ مَا لَنَا فِي بَيْتِكُمْ مِنْ حَقٍّ وَرَبِّهِ لَنَنْظُرَنَّ مَا لَكُمْ مِنْ رَبِّهِ﴾

﴿They said: "Surely, you know that we have neither any desire nor need of your daughters, and indeed you know well what we want!"﴾ [11:79]

meaning, you know that we have no desire for women and you know what we desire with your guests.^[1]

﴿وَمَا كَانَتْ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مِنْ قَرْيَتِكُمْ إِنَّهُمْ أَنْفَاسٌ يَنْظُرُونَ﴾

482. And the answer of his people was only that they said: "Drive them out of your town, these

are indeed men who want to be pure (from sins)!"﴾

So they answered Prophet Lūt by trying to expel and banish him from their village, along with those who believed with him. Allāh indeed removed Prophet Lūt safely from among them, and He destroyed them in their land in disgrace and humiliation. They said (about Lūt and the believers):

﴿إِنَّهُمْ أَنْفَاسٌ يَنْظُرُونَ﴾

﴿"These are indeed men who want to be pure (from sins)!"﴾

Qatādah commented, "They shamed them (Lūt and the

^[1] This refers to the angels who came in the shape of men to destroy them.

believers) with what is not a shame at all.”^[1] Mujāhid commented, “(Lūṭ’s people said about Lūṭ and the believers,) They are a people who want to be pure from men’s anuses and women’s anuses!”^[2] Similar was narrated from Ibn ‘Abbās. ^[3]

﴿فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ﴾ وَأَنْظَرْنَا عَلَيْهِمْ نَضْرًا مَّا ظَنَرُوا
كَفَّ كَاتٍ عَنِ الْمُنْجَرِينَ ﴿٨٣﴾

﴿83. Then We saved him and his family, except his wife; she was of the Ghābirīn (those who lagged behind).﴾

﴿84. And We rained down on them a rain (of stones). Then see what was the end of the criminals.﴾

Allāh says, We saved Lūṭ and his family, for only his household believed in him. Allāh said in another Āyah,

﴿فَأَخْرَجْنَا مِمَّنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ ﴿٥١﴾ فَمَا بَعَدْنَا فِيهَا غَيْرَ بَتٍّ مِنَ السَّالِفِينَ ﴿٥٢﴾﴾

﴿So We brought out from therein the believers. But We found not there any household of the Muslims except one [of Lūṭ and his daughters]﴾ [51:35-36].

Only his wife (from his family) did not believe, remaining on the religion of her people. She used to conspire with them against Lūṭ and inform them of who came to visit him, using certain signals that they agreed on. This is why when Lūṭ was commanded to leave by night with his family, he was ordered not to inform his wife or take her with him. Some said that she followed them, and when the torment struck her people, she looked back and suffered the same punishment as them. However, it appears that she did not leave the town and that Lūṭ did not tell her that they would depart. So she remained with her people, as apparent from Allāh’s statement,

﴿إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ﴾

﴿except his wife; she was of the Ghābirīn﴾

meaning, of those who remained, or they say: of those who were destroyed, and this is the more obvious explanation.

[1] Aṭ-Ṭabari 12:550.

[2] Aṭ-Ṭabari 12:550.

[3] Aṭ-Ṭabari 12:550.

Allāh's statement,

﴿وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا﴾

﴿And We rained down on them a rain﴾ is explained by His other statement,

﴿وَأَمْطَرْنَا عَلَيْهَا حِكَاةً مِنْ سِجِّيلٍ مُنْشُورٍ ﴿٨٧﴾ مُسَوِّمَةً عِنْدَ رَبِّكَ وَمَا مِنْ آلٍ إِلَّا بِأَعْيُنِنَا﴾

﴿And rained on them stones of baked clay, in a well-arranged manner one after another. Marked from your Lord; and they are not ever far from the wrongdoers.﴾ [11:82-83].

Allāh said here,

﴿فَانظُرْ كَيْفَ كَانَتْ عَذَابُ الْمُعْصِيْنَ﴾

﴿Then see what was the end of the criminals.﴾

This Āyah means: 'See, O Muḥammad, the end of those who dared to disobey Allāh and reject His Messengers.'

Imām Aḥmad, Abu Dāwud, At-Tirmidhi, Ibn Mājah, all recorded a Ḥadīth [from] Ibn 'Abbās who said that Allāh's Messenger ﷺ said;

«مَنْ وَجَدْتُمُوهُ يَفْعَلُ عَمَلُ قَوْمِ لُوطٍ فَاقْتُلُوا الْقَاعِلَ وَالْمَفْعُولَ بِهِ»

«Whoever is found doing the act of the people of Lūt, then kill them; the doer and the one it is done to.»^[1]

﴿وَإِنْ مَذَبَتْ أَهْلَانِمُ شَيْئًا قَالَ يَقْوَرِ أَغْبُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ قَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ فَأَوْفُوا الْكَيْلَ وَالْيَمَانَ وَلَا تَبْخَسُوا الْكَيْسَ أَتْسَبِّهْتُمْ وَلَا تُقْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾

485. And to (the people of) Madyan, (We sent) their brother Shu'ayb. He said: "O my people! Worship Allāh! You have no other God but Him. Verily, a clear proof (sign) from your Lord has come unto you; so give full measure and full weight and wrong not men in their things, and do not do mischief on the earth after it has been set in order, that will be better for you, if

^[1] Aḥmad 1:300, At-Tirmidhi 1456, Abu Dāwud 4462, and Ibn Mājah 2561.

you are believers.﴾

Story of Shu'ayb, upon him be Peace, and the Land of Madyan

Muḥammad bin Ishāq said, "They (the people of Madyan) are the descendents of Madyan, son of Midyān, son of Ibrāhīm. Shu'ayb was the son of Mikāl bin Yashjur. And in the Syrian language, his name was Yathrūn (Jethro)".^[1] I (Ibn Kathir) say, Madyan was the name of the tribe and also a city that is close to Ma'ān on route to the Hījāz (from Ash-Shām). Allāh said in another Āyah,

﴿وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةٌ مِنَ النَّاسِ يَسْقُونَ﴾

﴿And when he arrived at the water (a well) of Madyan he found there a group of men watering (their flocks).﴾ [28:23]

They are also the people of Al-Aykah (the Woods), as we will mention later on, Allāh willing, and our trust is in Him.

﴿قَالَ يَتْلُوا آيَاتِ اللَّهِ مَا لَكُم مِّنْ إِلَهِ غَيْرِهِ﴾

﴿He said: "O my people! Worship Allāh! You have no other God but Him"﴾

and this is the call of all Messengers,

﴿قَدْ جَاءَكُمْ بَيِّنَةٌ مِّن رَّبِّكُمْ﴾

﴿"Verily, a clear proof (sign) from your Lord has come unto you;"﴾

meaning, 'Allāh has presented the proof and evidences of the truth of what I brought you.' He then advised them and commanded them to give full measure and full weight and not to wrong men in their dealings, meaning, to refrain from cheating people in buying and selling. They used to treacherously avoid giving full weight and measure. Allāh said in other Āyāt,

﴿وَيْلٌ لِّلظَّالِمِينَ﴾

﴿Woe to Al-Muṭaffifīn (those who give less in measure and weight)...﴾ [83:1]

^[1] At-Ṭabari 12:554.

until He said,

﴿رَبِّ الْاَلَمِينَ﴾

«before the Lord of all that exists?» [83:6]. These Āyāt contain a stern warning and sure promise that we ask Allāh to save us from. Shu'ayb was called 'Speaker of the Prophets', because of his eloquent words and eloquent advice, and Allāh stated that Shu'ayb said:

﴿وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ وَتَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ مَآءٍ يَوْمَ
وَسِعُوتُهَا عِوَجًا وَأَذْكُرُوا إِذْ كُنْتُمْ قَلِيلًا نَكَّرْكُمْ وَأَنْظَرُوا كَيْفَ كَانَتْ عَذَابَةُ
الْفَاسِقِينَ﴾ وَإِنْ كَانَ طَائِفَةٌ مِنْكُمْ مَائِمًا بِاللَّهِ أَزِيدُوا وَيَظَاهِرُهُمْ رُجُومًا
تَاصِرُونَ حَتَّى يَحْكُمَ اللَّهُ بَيْنَكُمْ وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿٨٧﴾

«86. "And sit not on every road, threatening, and hindering from the path of Allāh those who believe in Him, and seeking to make it crooked. And remember when you were but few, and He multiplied you. And see what was the end of the mischief-makers.»

«87. "And if there is a party of you who believes in that with which I have been sent and a party who does not believe, so be patient until Allāh judges between us, and He is the best of judges.»

Prophet Shu'ayb forbade his people from setting up blockades on the roads, saying,

﴿وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ﴾

«"And sit not on every road, threatening,"» threatening people with death if they do not give up their money, as they were bandits, according to As-Suddi.^[1] Ibn 'Abbās, Mujāhid and several others commented:

﴿وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ﴾

«"And sit not on every road, threatening."» the believers who come to Shu'ayb to follow him.^[2] The first meaning is better, because Prophet Shu'ayb first said to them,

[1] At-Ṭabari 12:557.

[2] At-Ṭabari 12:557.

﴿بِكُلِّ صِرَاطٍ﴾

﴿"on every road..."﴾ He then mentioned the second meaning,

﴿وَصُدُّوا عَنْ سَبِيلِ اللَّهِ مَنِ آمَنَ بِهِ. وَتَبِعُوا هَذَا عِوَجًا﴾

﴿"and hindering from the path of Allāh those who believe in Him, and seeking to make it crooked."﴾

meaning, you seek to make the path of Allāh crooked and deviated,

﴿وَأَذْكُرُوا إِذْ كُنْتُمْ قَلِيلًا نَكَّرَكُم﴾

﴿"And remember when you were but few, and He multiplied you."﴾

meaning, you were weak because you were few. But you later on became mighty because of your large numbers. Therefore, remember Allāh's favor.

﴿وَانظُرُوا كَيْفَ كَانَتْ عَاقِبَةُ الْمُفْسِدِينَ﴾

﴿"And see what was the end of the mischief-makers."﴾

from the previous nations and earlier generations. See the torment and punishment they suffered, because they disobeyed Allāh and rejected His Messengers. Shu'ayb continued;

﴿وَلَا يَكُنْ طَائِفَةٌ مِنْكُمْ آمَنُوا بِالَّذِي أُرْسِلْتُ بِهِ. وَطَائِفَةٌ لَا يُؤْمِنُوا﴾

﴿"And if there is a party of you who believes in that with which I have been sent and a party who does not believe,"﴾

that is, if you divided concerning me,

﴿فَاصْبِرُوا﴾

﴿"so be patient"﴾ that is, then wait and see,

﴿حَتَّى يَحْكُمَ اللَّهُ بَيْنَنَا﴾

﴿"until Allāh judges between us,"﴾, and you,

﴿وَهُوَ خَيْرُ الْحَاكِمِينَ﴾

﴿"and He is the best of judges."﴾

Surely, Allāh will award the best end to those who fear and obey Him and He will destroy the disbelievers.

الَّذِينَ

١٦٢

الَّذِينَ

﴿ قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لَمُخْرِجِكَ بِشَعِيبٍ
وَالَّذِينَ اسْتَوَامَعَكَ مِنْ قَرِيْبَتَا أَوْ لَعُوْدُنَّ فِي مِلَّةِنَا قَالَ أُولُو
كَكَرِهِيْنَ ﴾ ١٦٢ ﴿ قَدْ أَفْتَرْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا فِي مِلَّتِكُمْ
بَعْدَ إِذْ جَعَلْنَا اللَّهُ مِلَّةَ إِبْرَاهِيمَ أَنْ لَا يَكُونَ لَنَا مِنْ تَعْبُودِ فِيهَا إِلَّا أَنْ يُشَاءَ
اللَّهُ رَبُّنَا وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا افْتَحْ
بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَصِيْحِيْنَ ﴾ ١٦٣ ﴿ وَقَالَ لِلْمَلَأِ
الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ لَئِنْ أَتَيْتُمْ شَعِيْبًا الْكَاذِبُ إِذْ الْخَسِرُوْنَ
﴿ ١٦٤ ﴾ فَآخَذَهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جِثْمِيْنَ ﴿ ١٦٥ ﴾
الَّذِينَ كَذَّبُوا شَعِيْبًا كَانُوا يَمْنُنُوْنَ عَلَيْهَا الَّذِينَ كَذَّبُوا شَعِيْبًا
كَانُوا هُمُ الْخَسِرِيْنَ ﴿ ١٦٦ ﴾ فَتَوَلَّى عَنْهُمْ وَقَالَ يَ قَوْمٍ لَقَدْ
أَتَيْتُكُمْ بِرُسُلٍ مِنْ رَبِّي وَنُصَحْتُ لَكُمْ فَكَيْفَ مَكِنِ
عَلَى قَوْمٍ كَافِرِيْنَ ﴿ ١٦٧ ﴾ وَمَا أَرْسَلْنَا فِي قَرِيْبَةٍ مِنْ نَبِيٍّ إِلَّا
أَخَذْنَا أَهْلَهَا بِالْأَسْرَةِ وَالْأَضْرَاءِ لَعَلَّهُمْ يَرْجِعُوْنَ ﴿ ١٦٨ ﴾ ثُمَّ
بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّى عَفَوْا وَقَالُوا قَدْ مَسَّ
مَلَأَةُ نَا الضَّرْرَةَ وَالسَّرَّاءُ فَأَخَذْنَاهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُوْنَ ﴿ ١٦٩ ﴾

﴿ قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا
مِنْ قَوْمِهِ لَمُخْرِجِكَ بِشَعِيبٍ وَالَّذِينَ
اسْتَوَامَعَكَ مِنْ قَرِيْبَتَا أَوْ لَعُوْدُنَّ
فِي مِلَّةِنَا قَالَ أُولُو كَكَرِهِيْنَ ﴾
﴿ قَدْ أَفْتَرْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا
فِي مِلَّتِكُمْ بَعْدَ إِذْ جَعَلْنَا اللَّهُ مِلَّةَ
إِبْرَاهِيمَ أَنْ لَا يَكُونَ لَنَا مِنْ تَعْبُودِ
فِيهَا إِلَّا أَنْ يُشَاءَ اللَّهُ رَبُّنَا وَسِعَ
رَبُّنَا كُلَّ شَيْءٍ عِلْمًا عَلَى اللَّهِ تَوَكَّلْنَا
رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا
بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَصِيْحِيْنَ ﴾

488. The chiefs of those who were arrogant among his people said: "We shall certainly drive you out, O Shu'ayb and those who have believed with you from our town, or else you (all) shall return to our religion."

He said: "Even though we hate it?"

489. "We should have invented a lie against Allāh if we returned to your religion, after Allāh has rescued us from it. And it is not for us to return to it unless Allāh, our Lord, should will. Our Lord comprehends all things in His knowledge. In Allāh (Alone) we put our trust. Our Lord! Judge between us and our people in truth, for You are the best of those who give judgment."

Allāh describes the way the disbelievers answered His Prophet Shu'ayb and those who believed in him, by threatening them with expulsion from their village, or with forceful reversion to the disbeliever's religion. The chiefs spoke the words mentioned here to the Messenger Shu'ayb, but intended it for those who followed his religion too. The statement,

﴿أَوَلَوْ كُنَّا كَارِهِينَ﴾

﴿"Even though we hate it?"﴾, means, would you force us to do that, even though we hate what you are calling us to? Certainly if we revert to your religion and accept your ways, we will have uttered a tremendous lie against Allāh by calling partners as rivals to Him,

﴿وَمَا يَكُونُ لَنَا أَنْ نَمُودَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا﴾

﴿And it is not for us to return to it unless Allāh, our Lord, should will.﴾

This part of the Āyah refers all matters to Allāh's will, and certainly, He has perfect knowledge of all matters and His observation encompasses all things,

﴿عَلَّ اللَّهُ تَوَكَّلْنَا﴾

﴿In Allāh (Alone) we put our trust.﴾, concerning all our affairs, what we practice of them and what we ignore,

﴿رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ﴾

﴿Our Lord! Judge between us and our people in truth﴾

judge between us and our people and give us victory over them,

﴿وَأَنْتَ خَيْرُ الْفَاضِلِينَ﴾

﴿for You are the best of those who give judgment﴾

and You are the Most Just Who never wrongs any in His judgment.

﴿وَكَانَ لِلَّذِينَ كَفَرُوا مِنْ قَوْمِهِ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ۚ فَاصْبِرُوا فِي دَارِكُمْ خَشِيعَاتِ ۝ الَّذِينَ كَذَّبُوا بِمَا كَانُوا يُفْعَلُونَ بِمَا كَذَّبُوا بِمَا كَانُوا يَفْعَلُونَ ۚ فَاصْبِرُوا فِي دَارِكُمْ خَشِيعَاتِ ۝﴾

490. The chiefs of those who disbelieved among his people said (to their people): "If you follow Shu'ayb, be sure then you will be the losers!"﴾

491. So the earthquake seized them and they lay (dead), prostrate in their homes.﴾

492. Those who belied Shu'ayb, became as if they had never

dwelt there (in their homes). Those who belied Shu'ayb, they were the losers.﴾

Allāh describes the enormity of disbelief, rebellion, transgression and misguidance (of Shu'ayb's people) and the defiance of truth encrypted in their hearts. They vowed, saying,

﴿لَئِنْ أَتَيْتُمْ شَيْئًا الْكُبْرَ لَبِئْسَ لَنَا لَغِيْرُونَ﴾

﴿"If you follow Shu'ayb, be sure then you will be the losers!"﴾

Allāh answered them,

﴿فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَنِيْنًا ۝۹۸﴾

﴿So the earthquake seized them and they lay (dead), prostrate in their homes﴾

Allāh said that the earthquake shook them, as punishment for threatening to expel Shu'ayb and his followers. Allāh mentioned their end again in *Sūrah Hūd*,

﴿وَلَمَّا جَاءَ أَمْرُنَا جِئْنَا مِنْبَأَ آلِ يٰسَافَ وَمِمَّنْ سَبَّاهُ وَآخَرِينَ مِنْهُمْ لَمَّا أَبَازُوا ۝۹۸﴾

﴿فَأَصْبَحُوا فِي دَارِهِمْ جَنِيْنًا ۝۹۹﴾

﴿And when Our commandment came, We saved Shu'ayb and those who believed with him by a mercy from Us. And the *Ṣayḥah* (loud cry) seized the wrongdoers, and they lay (dead) prostrate in their homes.﴾ [11:94]

This *Āyah* mentions the *Ṣayḥah* (cry) that struck them after they mocked Shu'ayb, saying,

﴿أَسْمَأْتِكُ نَارِيْكَ﴾

﴿Does your *Ṣalāh* (prayer) command you...﴾ so it was befitting to mention here the cry that made them silence. In *Sūrat Ash-Shu'arā'*, Allāh said,

﴿فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ يَوْمَ الظُّلُمِۥ إِنَّمُ كَانَ عَذَابَ يَوْمٍ عَظِيْمٍ ۝۱۸﴾

﴿But they belied him, so the torment of the Day of Shadow (a gloomy cloud) seized them. Indeed that was the torment of a Great Day﴾ [26:189]

because they challenged Shu'ayb,

﴿فَأَنذَرْتُ عَلَيْكَ كَيْفَ يَنْتَقِلُ﴾

﴿"So cause a piece of the heaven to fall on us, if you are of the truthful!"﴾ [26:187].

Therefore, Allāh stated that each of these forms of punishment struck them on the Day of the Shadow. First,

﴿فَأَخَذَهُم عَذَابٌ يَوْمَ الظُّلُمِ﴾

﴿So the torment of the Day of Shadow (a gloomy cloud) seized them﴾ [26:189]

when a gloomy cloud came over them (containing) fire, flames and a tremendous light. Next, a cry from the sky descended on them and a tremor shook them from beneath. Consequently, their souls were captured, their lives were taken and their bodies became idle,

﴿فَأَنصَبُوا فِي دَارِهِم جَثِيئِينَ﴾

﴿and they lay (dead), prostrate in their homes﴾.

Allāh said next,

﴿كَأَن لَّمْ يَتَوَرَّأَ فِيهَا﴾

﴿They became as if they had never dwelt there﴾

meaning, after the torment seized them, it looked as if they never dwelled in the land from which they wanted to expel their Messenger Shu'ayb and his followers. Here, Allāh refuted their earlier statement,

﴿الَّذِينَ كَذَّبُوا شَيْئًا كَانُوا هُمُ الْخَاسِرِينَ﴾

﴿Those who belied Shu'ayb, they were the losers.﴾

﴿فَنُفِّلَ عَنْهُمْ وَقَالَ يَاقَوْمِ إِنَّكُمْ رَبَّنَا كَذَّبْتُمْ فَتَقْوُوا﴾

﴿كَفَرْتُمْ﴾

﴿93. Then he (Shu'ayb) turned from them and said: "O my people! I have indeed conveyed my Lord's Messages unto you and I have given you good advice. Then how can I grieve over people who are disbelievers."﴾

Prophet Shu'ayb, peace be upon him, turned away from his people after the torment, punishment and destruction struck them, admonishing and censuring them by saying to them,

﴿يَقَوْمِ إِنَّكُمْ رَبَّنَا كَذَّبْتُمْ فَتَقْوُوا﴾

«"O my people! I have indeed conveyed my Lord's Messages unto you and I have given you good advice."»

Shu'ayb said, I have conveyed to you what I was sent with, so I will not feel any sorrow for you since you disbelieved in what I brought you,

﴿كَفَيْتَ نَاسًا عَلَى قَوْمٍ كَيْفَاتٌ﴾

«"Then how can I grieve over people who are disbelievers?"»

﴿وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِنْ نَبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبَاسِ وَالضَّرَةِ لَعَلَّهُمْ يَضُرَّعُونَ﴾ ثُمَّ بَدَّلْنَا مَكَانَ الشَّقَاءِ الْحَسَنَ حَتَّىٰ عَفَوْا وَقَالُوا قَدْ مَسَّ آبَاءَنَا الضَّرَّةُ وَالْأُتْرَاقُ فَاتَّخَذْنَاهُمْ بَنِينَ وَهُمْ لَا يَشْعُرُونَ﴾

﴿94. And We sent no Prophet unto any town (and they denied him), but We seized its people with Ba'sā' and Ḍarrā', so that they might humble themselves (to Allāh).﴾

﴿95. Then We changed the evil for the good, until they 'Aṣaw (increased), and said: "Our fathers were touched with evil and with good." So We seized them all of a sudden while they were unaware.﴾

Afflictions that struck Earlier Nations

Allāh mentions the Ba'sā' and Ḍarrā' that struck the earlier nations to whom He sent Prophets. Ba'sā', refers to the physical sicknesses and ailments that they suffered, while Ḍarrā', refers to the poverty and humiliation that they experienced,

﴿لَعَلَّهُمْ يَضُرَّعُونَ﴾

﴿so that they might humble themselves﴾

supplicate, humble themselves and invoke Allāh, that He might remove the afflictions that they suffered from. This Āyah indicates that Allāh sent down severe afflictions to them so that they might invoke Him, but they did not do what He ordered them. Therefore, He changed the affliction into prosperity to test them,

﴿ثُمَّ بَدَّلْنَا مَكَانَ الشَّقَاءِ الْحَسَنَ﴾

﴿Then We changed the evil for the good,﴾

Therefore, Allāh changed the hardship into prosperity, disease and sickness into health and well-being, and poverty into richness in provision, so that they might be thankful to Allāh for this, but they did none of that.

Allāh's statement,

﴿حَتَّىٰ عَفَوا﴾

﴿until they 'Afaḥa﴾ refers to increase in numbers, wealth and offspring.

Allāh said next,

﴿وَقَالُوا قَدْ مَسَّ آبَاؤُنَا الضَّرَّةُ وَالسَّرَّةُ فَأَعَزَّنَاهُمْ بَيْنَهُ وَهُمْ لَا يَشْعُرُونَ﴾

﴿.. and they said: "Our fathers were touched with evil and with good." So We seized them all of a sudden while they were unaware.﴾

He tested them with this (afflictions) and that (ease and abundance) so that they may humble themselves and repent to Him. However, they failed both tests, for neither this nor that compelled them to change their ways. They said, "We suffered *Ba'sā'* and *Ḍarrā'*, but prosperity came afterwards, just as like our forefathers in earlier times." "Therefore," they said, "it is a cycle where we sometimes suffer a hardship and at other times, we enjoy a bounty."

However, they did not comprehend Allāh's wisdom, nor the fact that He is testing them in both cases. To the contrary, the believers are grateful to Allāh in good times and practice patience in hard times. In the *Ṣaḥīḥ*, there is a *Ḥadīth* that says;

«عَجَبًا لِلْمُؤْمِنِ لَا يَفْضِي اللَّهُ لَهُ قَضَاءٌ إِلَّا كَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ»

«The matter of the believer is amazing, for nothing that Allāh decrees for him, but it is better for him. If a *Ḍarrā'* (harm) strikes him, he is patient, and this is better for him, if he is given *Sarrā'* (prosperity), he thanks (Allāh) for it and this is better for him.»^[1]

The believer, therefore, is aware of the test behind the

^[1] Muslim 4 :2295.

سورة الاحقاف

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سورة الاحقاف

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ مَأْشُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ
 مِنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِنْ كَذَّبُوا فَأَخَذْنَاهُمْ بِمَا كَانُوا
 يَكْسِبُونَ ﴿١٦٣﴾ أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَنْ يَأْتِيَهُمْ بَأْسُنَا
 وَهُمْ لَا يُؤْمِنُونَ ﴿١٦٤﴾ أَوَإِنِ أَهْلُ الْقُرَىٰ أَنْ يَأْتِيَهُمْ بَأْسُنَا
 ضُحًى وَهُمْ يُلْعَبُونَ ﴿١٦٥﴾ أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ
 مَكْرَ اللَّهِ إِلَّا الْأَقْوَامُ الْخَاسِرُونَ ﴿١٦٦﴾ أَوَلَمْ يَهْدِ لِلَّذِينَ
 يَرْتُفُونَ الْأَرْضَ مِنْ بَعْدِ أَهْلِهَا أَنْ لَوْ نَشَاءُ أَصْبَتَهُمْ
 بِذُنُوبِهِمْ وَنَطْبَعُ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ ﴿١٦٧﴾
 ذَٰلِكَ الْقُرْآنُ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِهَا وَلَقَدْ جَاءَتْهُمْ رُسُلُهُمْ
 بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا مِنْ قَبْلُ
 كَذَٰلِكَ يَطْبَعُ اللَّهُ عَلَىٰ قُلُوبِ الْكَافِرِينَ ﴿١٦٨﴾ وَمَا وَجَدْنَا
 لِأَكْثَرِهِمْ مِنْ عَهْدٍ وَإِنْ وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ ﴿١٦٩﴾
 ثُمَّ بَعَثْنَا مِنْ بَعْدِهِم مُّوسَىٰ بِنَايَيْنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ
 فَظَلَمُوا بِهَا فَانظُرْ كَيْفَ كَانَتْ عِقَابَةُ الْمُفْسِدِينَ ﴿١٧٠﴾
 وَقَالَ مُوسَىٰ يَفِرْعَوْنُ إِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ ﴿١٧١﴾

﴿فَأَخَذْنَاهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ﴾

«So We seized them all of a sudden while they were unaware.»
 meaning, We struck them with punishment all of a sudden,
 while they were unaware. A *Hadith* describes sudden death,

«مَوْتُ الْفَجَاءِ رَحْمَةٌ لِلْمُؤْمِنِ وَأَخْذَةٌ أَسْفٌ لِلْكَافِرِ»

«Sudden death is a mercy for the believer, but a sorrowful
 punishment for the disbeliever.»^[1]

﴿وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ مَأْشُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ وَلَٰكِنْ كَذَّبُوا
 فَأَخَذْنَاهُمْ بِمَا كَانُوا يَكْسِبُونَ﴾ ﴿١٦٣﴾ أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَنْ يَأْتِيَهُمْ بَأْسُنَا وَهُمْ لَا يُؤْمِنُونَ﴾

afflictions whether it
 may be prosperity or
 adversity that Allāh
 sends to him, as well
 as the blessings.

Similarly, in another
Hadith,

«لَا يَزَالُ الْبَلَاءُ بِالْمُؤْمِنِ حَتَّى
 يَخْرُجَ نَفِيًّا مِنْ دُنُوبِهِ، وَالْمُتَانِقِ
 بِمِثْلِ كَمَثَلِ الْحِمَارِ لَا يَدْرِي
 فِيهِمْ رَبُّطَةُ أَهْلِهِ وَلَا فِيهِمْ
 أَرْسُلُهُ»

«The believer will
 continue to be tested by
 afflictions until he ends
 up pure from sin. And
 the parable of the hypo-
 crite is that of a donkey,
 it does not know why its
 owners tied it or released
 it.»^[1]

Allāh said next,

[1] Ahmad 2:450.

[2] Ahmad 6:136.

أَوْ آمِنَ أَفَلْ الْفَرِيقَ أَنْ يَأْتِيَهُمْ بَأْسًا شَدِيدًا وَمَنْ يَلْمِزْهُمْ أَفَإِنْ يَمُوتُوا أَفَأَمْرًا مَكْرَهُ اللَّهُ فَلَا يَأْتِيَنَّ مَكْرَهُ اللَّهِ إِلَّا الْفَوْسُ الْغَائِبَةُ ﴿١٠﴾

496. And if the people of the towns had believed and had Taqwā, certainly, We should have opened for them blessings from the heaven and the earth, but they belied (the Messengers). So We took them (with punishment) for what they used to earn. ▶

¶97. Did the people of the towns then feel secure against the coming of Our punishment by night while they were asleep?¶

498. Or, did the people of the towns then feel secure against the coming of Our punishment in the forenoon while they were playing?

﴿99. Did they then feel secure against Allāh's plan? None feels secure from Allāh's plan except the people who are the losers.﴾

Blessings come with Faith, while Kufr brings Torment

Allāh mentions here the little faith of the people of the towns to whom He sent Messengers. In another instance, Allāh said,

﴿لَوْلَا كَانَتْ قَرِيبًا ۖ مَا مَنَّتْ لَكُمْ فِتْنَتَهَا إِلَّا لَأَن تَرَوْا بُرْهَانَ لَنَا ۚ مَا مَنَّا كُفْرًا ۖ كُفَرْنَا عَنْهُمْ وَعَلَابَ الْعِزِّي
فِي الْحَيَاةِ الدُّنْيَا ۖ وَنُصَلِّمُ إِلَيْهِمْ﴾

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

This *Āyah* indicates that no city believed in its entirety, except the city of Prophet Yūnus, for they all believed after they were stricken by punishment. Allāh said (about Prophet Yūnus),

﴿وَأَرْسَلْنَاهُ إِلَىٰ بَنِي إِسْرَءِيلَ أَنْ يَدْعُوا أَنَا رَبُّكَ ۚ فَقَامُوا فَمَنَعَهُمْ إِلَىٰ جُودٍ ۖ﴾

¶ And We sent him to a hundred thousand (people) or even more. And they believed; so We gave them enjoyment for a while. ¶ [37:147-148]

Allāh said in another *Āyah*,

﴿وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّذِيرٍ﴾

﴿And We did not send a warner to a township....﴾ [34:34]

Allāh said here,

﴿وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَانَسُوا وَأَنفَقُوا﴾

﴿And if the people of the towns had believed and had Taqwā...﴾

meaning their hearts had faith in what the Messenger brought them, believed and obeyed him, and had *Taqwā* by performing the acts of obedience and abstaining from the prohibitions,

﴿لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ﴾

﴿We should have opened for them blessings from the heaven and the earth,﴾

in reference to the rain that falls from the sky and the vegetation of the earth. Allāh said,

﴿وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ﴾

﴿but they belied (the Messengers). So We took them (with punishment) for what they used to earn.﴾

They denied their Messengers, so that We punished them and sent destruction on them as a result of the sins and wickedness that they earned. Allāh then said, while warning and threatening against defying His orders and daring to commit His prohibitions,

﴿أَفَأَمِنَ أَهْلُ الْقُرَىٰ﴾

﴿Did the people of the towns then feel secure﴾, meaning the disbelievers among them,

﴿أَن يَأْتِيَهُم بَأْسُنَا﴾

﴿that should come to them our punishment﴾, Our torment and punishing example,

﴿يَئْتِنَا﴾

﴿Bayātan﴾ during the night,

﴿وَهُمْ يَأْمُرُونَ بِٱلْظُلْمِ ۚ أَوْ ءَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُم بَأْسُنَا ضَعْفٌ ۚ وَهُمْ يَلْمِزُونَ﴾

«while they were asleep? Or, did the people of the towns then feel secure against the coming of Our punishment in the forenoon while they were playing?»

while they are busy in their affairs and unaware.

﴿أَنَّا مَكْرُؤُاٌ مُّكْتَرٍ﴾

«Did they then feel secure against Allāh's plan?»

His torment, vengeance, and His power to destroy them while they are inattentive and heedless,

﴿فَلَا يَأْمَنُ مَكْرَءَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ﴾

«None feels secure from Allāh's plan except the people who are the losers.»

Al-Ḥasan Al-Baṣri said, "The believer performs the acts of worship, all the while feeling fear, in fright and anxiety. The *Fājir* (wicked sinner, or disbeliever) commits the acts of disobedience while feeling safe (from Allāh's torment)!"

﴿أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ مِنْ بَعدِ أَهْلِهَا أَن لَوْ نَشَاءُ لَنَمَسُّنَهُمْ بِأُتُوبِهِمْ وَنَطْفِئَ عَنْ قُلُوبِهِمْ فَهُمْ لَا يَتَذَكَّرُونَ﴾

«100. Is it not a guidance for those who inherit the earth from its previous inhabitants that had We willed, We would have punished them for their sins. And We seal up their hearts so that they hear not?»

Ibn 'Abbās commented on Allāh's statement,

﴿أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ مِنْ بَعدِ أَهْلِهَا﴾

«Is it not a guidance for those who inherit the earth from its previous inhabitants...»

"(Allāh says,) did We not make clear to them that had We willed, We would have punished them because of their sins?" Mujāhid and several others said similarly.^[1] Abu Ja'far bin Jarīr Aṭ-Ṭabari explained this *Āyah*, "Allāh says, 'Did We not make clear to those who succeeded on the earth after destroying the previous nations who used to dwell in that land. Then they followed their own ways, and behaved as they did and were unruly with their Lord. [Did We not make clear

[1] Aṭ-Ṭabari 12:580.

to them] that,

﴿أَن لَّوْ شَاءَ آمَنَّا بِهِمْ﴾

«that had We willed, We would have punished them for their sins.»

by bringing them the same end that was decreed for those before them,

﴿وَنَطَعْنَا عَلَى قُلُوبِهِمْ﴾

«And We seal up their hearts», We place a cover over their heart,

﴿فَهُمْ لَا يَسْمَعُونَ﴾

«so that they hear not», words of advice or reminding?^[1]

I say that similarly, Allāh said,

﴿أَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ الْقُرُونِ يَمْشُونَ فِي مَسْجِدِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ﴾

«Is it not a guidance for them: how many generations We have destroyed before them, in whose dwellings they walk? Verily, in this are signs indeed for men of understanding.» [20:128]

﴿أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّنَ الْقُرُونِ يَمْشُونَ فِي مَسْجِدِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ﴾

«Is it not a guidance for them: how many generations We have destroyed before them in whose dwellings they do walk about? Verily, therein indeed are signs. Would they not then listen?» [32:26] and,

﴿أَوَلَمْ نَكُورُوا أَهْلَكُم مِّن قَبْلُ مَا كُنتُمْ مِن ذَّالِقِينَ ۚ وَكَانَ فِي مَسْجِدِ الْكَافِرِينَ ۖ أَكْثَرُ عَنَافِتٍ فَانظُرِ الْإِنشَادَ﴾

«Had you not sworn aforetime that you would not leave (the world for the Hereafter). And you dwelt in the dwellings of men who wronged themselves» [14:44-45]

Also, Allāh said,

﴿وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرِينٍ هَلْ يَنْصَحُونَكَ ۚ إِنَّهُمْ كَانُوا فِي مَقَامِكَ كَافِرِينَ ۚ وَلَوْ كُنْتَ فَاهِمًا لِّمَا يَقُولُونَ ۚ وَسَقَرْنَا قُرْصَاتِهِمُ لَعَلَّ هُمْ يَرْجِعُونَ﴾

[1] Aṭ-Ṭabari 12:579.

﴿And how many a generation before them have We destroyed!
Can you find a single one of them or hear even a whisper of
them?﴾ [19:98]

meaning, do you see any of them or hear their voices? There are many other *Āyāt* that testify that Allāh's torment strikes His enemies, while His bounty reaches His faithful believers.

Thereafter comes Allāh's statement, and He is the Most Truthful, the Lord of all that exists,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّا جَاءْنَاكُمْ بِالْبَيِّنَاتِ فَكُنَّا لَعَنَةً لِّكُمْ إِنَّمَا كُنَّا لَعَنَةً لِّكُمْ إِنَّمَا كُنَّا لَعَنَةً لِّكُمْ إِنَّمَا كُنَّا لَعَنَةً لِّكُمْ
كَذَّبُوا مِنْ قَبْلُ كَذَلِكَ يَطِيعُ اللَّهُ عَلَى قُلُوبِ الْكَافِرِينَ ﴿١٠١﴾ وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ
عَهْدٍ وَإِنْ وَجَدْنَا أَكْثَرَهُمْ لَفَتَنِينَ ﴿١٠٢﴾﴾

﴿101. Those were the towns whose story We relate unto you.
And there came indeed to them their Messengers with clear
proofs, but they were not such who would believe in what they
rejected before. Thus Allāh does seal up the hearts of the
disbelievers.﴾

﴿102. And most of them We found not true to their covenant,
but most of them We found indeed rebellious.﴾

After narrating the stories of the people of Prophets Nūh, Hūd, Sālih, Luṭ and Shu'ayb, destroying the disbelievers, saving the believers, warning these nations by explaining the truth to them with the evidence sent in the words of His Messengers, may Allāh's peace and blessings be on them all, Allāh said;

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّا جَاءْنَاكُمْ بِالْبَيِّنَاتِ فَكُنَّا لَعَنَةً لِّكُمْ إِنَّمَا كُنَّا لَعَنَةً لِّكُمْ إِنَّمَا كُنَّا لَعَنَةً لِّكُمْ﴾

﴿Those were the towns that We relate to you﴾ O Muḥammad,

﴿وَمِنْ أَنْبَاءِ﴾

﴿their story﴾, and news,

﴿وَلَقَدْ جَاءْتَهُمْ رَسُولُهُمْ بِالْبَيِّنَاتِ﴾

﴿And there came indeed to them their Messengers with clear
proofs,﴾

and evidences of the truth of what they brought them. Allāh said in other *Āyah*,

﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا﴾

«And We never punish until We have sent a Messenger (to give warning).» [17:15], and,

﴿ذَلِكَ مِنْ أَنْبَاءِ الْفَرَى نَعَشُمُ عَلَيْكَ مِنْهَا قَائِمٌ وَحَصِيدٌ ۖ وَمَا ظَلَمْتَهُمْ وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ﴾

«That is some of the news of the towns which We relate unto you; of them, some are standing, and some have been reaped. We wronged them not, but they wronged themselves.» [11:100-101]

Allāh said

﴿فَمَا كَانُوا يَنْدَبُوا بِهَا كَذِبًا مِنْ قَبْلُ﴾

«but they were not such who would believe in what they had rejected before.»

meaning they would not have later on believed in what the Messengers brought them, because they denied the truth when it first came to them (although they recognized it), according to the *Tafsir* of Ibn 'Atiyyah. This explanation is sound, and is supported by Allāh's statement,

﴿وَمَا يُخِيرُكُمْ إِلَهًا إِذَا جَاءَتْ لَا يُؤْمِنُونَ ۚ وَقَلْبُهُمْ شَفِهُوا فَكَانُوا يُفْسِدُونَ ۚ﴾

«And what will make you perceive that if it came, they will not believe? And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time.» [6:109-110]

This is why Allāh said here,

﴿كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الْكَافِرِينَ ۚ وَمَا وَجَدْنَا لِأَكْثَرِهِمْ﴾

«Thus Allāh does seal up the hearts of the disbelievers. And most of them We found not...»

meaning, We did not find most of the previous nations,

﴿مِنْ عَهْدٍ ذَانِ وَجَدْنَا أَكْثَرَهُمْ لَفِيقِينَ﴾

«true to their covenant, but most of them We found to indeed be rebellious.»

This *Āyah* means, We found most of them to be rebellious, deviating away from obedience and compliance.

The covenant mentioned here is the *Fiṭrah* that Allāh instilled in them while still in their fathers' loins, and taking their covenant, that He is their Lord, King, and that there is no deity worthy of worship except Him,. They affirmed this covenant and testified against themselves to this fact. However, they defied this covenant, threw it behind their backs and worshipped others besides Allāh, having no proof or plea, nor support from rationality or by divine law. Surely, the pure *Fiṭrah* defies these actions, while all the honorable Messengers, from beginning to end, forbade them. Muslim collected the *Hadīth*,

«يَقُولُ اللَّهُ تَعَالَى إِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ فَجَاءَتْهُمْ الشَّيَاطِينُ فَاجْتَالَتْهُمْ عَنْ دِينِهِمْ
وَحَرَمْتُ عَلَيْهِمْ مَا أَخَلَّلْتُ لَهُمْ»

«Allāh said, "I created My servants *Hunafā'* (monotheists), but the devils came to them and deviated them from their religion and prohibited them what I allowed them."»^[1]

It is recorded in the Two *Ṣaḥīḥs*,

«كُلُّ مَوْلُودٍ يُرَلَّدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ وَيُنَصِّرَانِهِ وَيُمَجَّسَانِهِ»

«Every child is born upon the *Fiṭrah*, it is only his parents who turn him into a Jew, a Christian or a Zoroastrian.»^[2]

«ثُمَّ بَعَثْنَا مِنْ بَنِي إِسْرَءِيلَ نُوحًا بِآيَاتِنَا إِلَى زُرْعُونٍ وَمَلِكِيٍّ. فَكَذَّبُوا بِهَا فَآتَيْنَاهُمْ كَيْفَ كَانَتْ
عَذَابَةُ الْفَاسِقِينَ.»

4103. Then after them We sent Mūsā with Our signs to Fir'awn and his chiefs, but they wrongfully rejected them. So see how was the end of the mischief-makers»

Story of Prophet Mūsā, upon him be Peace, and Fir'awn

Allāh said,

«ثُمَّ بَعَثْنَا مِنْ بَنِي إِسْرَءِيلَ نُوحًا بِآيَاتِنَا إِلَى زُرْعُونٍ وَمَلِكِيٍّ. فَكَذَّبُوا بِهَا فَآتَيْنَاهُمْ كَيْفَ كَانَتْ
عَذَابَةُ الْفَاسِقِينَ.»

^[1] Muslim 4:2197.

^[2] *Faṭḥ Al-Bārī* 3:290 and Muslim 4:2047.

﴿١٦٤﴾

١٦٤

﴿١٦٤﴾

حَقِيقٌ عَلَىٰ أَنْ لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقُّ قَدْ جِئْتُمْكُمْ
بِبَيِّنَةٍ مِّن رَّبِّكُمْ فَارْسِلْ مَعِيَ بَنِي إِسْرَءِيلَ ﴿١٦٥﴾ قَالَ إِنْ كُنْتَ
حَسِبْتَ بِبَنِي إِسْرَءِيلَ أَنِّي مَعَهُمْ فَارْسِلْ مَعَهُمُ الصَّدِيقِينَ ﴿١٦٦﴾ قَالُوا لَنْ
عَصَا فَإِذَا هِيَ تَنُوبُ ﴿١٦٧﴾ وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ
لِّلنَّظِيرِينَ ﴿١٦٨﴾ قَالَ الْمَلَأُ مِن قَوْمِ فِرْعَوْنَ إِنَّ هَذَا لَسَاحِرٌ
عَلِيمٌ ﴿١٦٩﴾ يُرِيدُ أَنْ يُخْرِجَكُمْ مِّنْ أَرْضِكُمْ فَمَاذَا تَأْمُرُونَ ﴿١٧٠﴾
قَالُوا أَرْبِهِ وَأَخَاهُ وَارْسِلْ فِي الْمَدَائِنِ خَبِيرِينَ ﴿١٧١﴾ يَا تُوَكَّ
يَكُلُّ سَاحِرٌ عَلِيمٌ ﴿١٧٢﴾ وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا إِنَّ
لَنَا لَأَجْرًا إِنْ كُنَّا نَحْنُ الْغَالِبِينَ ﴿١٧٣﴾ قَالَ نَعَمْ وَإِنَّكُمْ
لِئِنِ الْمُفْرَقِينَ ﴿١٧٤﴾ قَالُوا يَمْوَسَّىٰ إِنَّمَا أَنْتَ مُنْجِي وَإِنَّمَا أَنْ
تَكُونَ نَحْنُ الْمُلْقِينَ ﴿١٧٥﴾ قَالَ أَلْقُوا فَلَمَّا أَلْقَوْا سَحَرُوا
أَعْيُنَ النَّاسِ وَاسْتَرْهَبُوهُمْ وَجَاءُوا بِسِحْرٍ عَظِيمٍ ﴿١٧٦﴾
﴿١٧٧﴾ وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ فَإِذَا هِيَ تَلْقَفُ مَا
يَأْفِكُونَ ﴿١٧٨﴾ فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ﴿١٧٩﴾ فَغُلِبُوا
هُنَالِكَ وَانْقَلَبُوا صَغِيرِينَ ﴿١٨٠﴾ وَأَلْقَى السَّحَرَةُ سِحْرَ بَنِي إِسْرَءِيلَ

﴿Then after them We sent﴾, after the Messengers whom We mentioned, such as Nuh, Hud, Salih Lut and Shu'ayb (may Allāh's peace and blessings be on them and the rest of Allāh's Prophets), We sent,

﴿مُوسَىٰ بِآيَاتِنَا﴾

﴿Mūsā with Our signs﴾ proofs and clear evidences, to Fir'awn, who was ruler of Egypt during the time of Mūsā,

﴿وَأَنبِيَائِهِ﴾

﴿and his chiefs﴾ the people of Fir'awn,

﴿فَنَقَلْنَاهُمَا﴾

﴿but they wrongfully rejected them﴾, they

denied and disbelieved in the signs, out of injustice and stubbornness on their part. Allāh said about them in another Āyah,

﴿وَعَمَدُوا بِهَا وَاسْتَفْتَاهَا أَنْفُسُهُمْ فَلَمَّا رَأَوْهُ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ﴾ ﴿١٨١﴾

﴿And they belied them (those Āyāt) wrongfully and arrogantly, though they were themselves convinced thereof. So see what was the end of the evildoers.﴾ [27:14]

The Āyah says, 'those who hindered from the path of Allāh and belied in His Messengers, look how We punished them, We caused them to drown, all of them, while Mūsā and his people were watching.' Public drowning added disgrace to the punishment that Fir'awn and his people suffered, while adding comfort to the hearts of Allāh's party, Mūsā and those people

who believed in him.

﴿وَقَالَ مُوسَىٰ يُذِيعُونَ إِلَىٰ رَسُولٍ مِنْ رَبِّ الْمَلَكِينَ ﴿١٠٤﴾ حَقِيقٌ عَلَىٰ أَنْ لَا أَقُولَ عَلَىٰ اللَّهِ إِلَّا الْحَقُّ قَدْ جِئْتُكُمْ بِبَيِّنَةٍ مِنْ رَبِّكُمْ فَأَرْسِلْ مَعِيَ بَنِي إِسْرَءِيلَ ﴿١٠٥﴾ قَالَ إِنْ كُنْتَ بِبَيِّنَةٍ فَاتَّبِعْنِي أِنَّكَ مِنَ الصَّادِقِينَ ﴿١٠٦﴾﴾

﴿104. And Mūsā said: "O Fir'awn! Verily, I am a Messenger from the Lord of all that exists."﴾

﴿105. "Proper it is for me that I say nothing concerning Allāh but the truth. Indeed I have come unto you from your Lord with a clear proof. So let the Children of Israel depart along with me."﴾

﴿106. [Fir'awn] said: "If you have come with a sign, show it forth, if you are one of those who tell the truth."﴾

Allāh mentions a debate that took place between Mūsā and Fir'awn, and Mūsā's refuting Fir'awn with the unequivocal proof and clear miracles, in the presence of Fir'awn and his people, the Copts of Egypt. Allāh said,

﴿وَقَالَ مُوسَىٰ يُذِيعُونَ إِلَىٰ رَسُولٍ مِنْ رَبِّ الْمَلَكِينَ ﴿١٠٤﴾﴾

﴿And Mūsā said: "O Fir'awn! Verily, I am a Messenger from the Lord of all that exists".﴾

meaning Mūsā said, 'the one Who sent me is the Creator, Lord and King of all things,'

﴿حَقِيقٌ عَلَىٰ أَنْ لَا أَقُولَ عَلَىٰ اللَّهِ إِلَّا الْحَقُّ﴾

﴿"Proper it is for me that I say nothing concerning Allāh but the truth."﴾

It is incumbent and a duty for me to convey only the Truth from Him, because of what I know of His might and power.'

﴿قَدْ جِئْتُكُمْ بِبَيِّنَةٍ مِنْ رَبِّكُمْ﴾

﴿"Indeed I have come unto you from your Lord with a clear proof."﴾

I brought unequivocal evidence that Allāh gave me to prove that I am conveying the truth to you.'

﴿فَأَرْسِلْ مَعِيَ بَنِي إِسْرَءِيلَ﴾

﴿"So let the Children of Israel depart along with me."﴾

means, release them from your slavery and subjugation. Let them worship your Lord and their Lord. They are from the offspring of an honorable Prophet, Isrā'īl, who is Ya'qūb son of Ishāq son of Ibrāhīm, the Khalīl (intimate friend) of Allāh.

﴿قَالَ إِنْ كُنْتُمْ جُنْتُمْ بِآيَاتِي فَإِن كُنْتُمْ مِنَ الصّٰدِقِيْنَ﴾

«[Fir'awn] said: "If you have come with a sign, show it forth, if you are one of those who tell the truth."»

Fir'awn said, 'I will not believe in what you have said nor entertain your request'. Therefore, he said, 'if you have proof, then produce it for us to see, so that we know if your claim is true.'

﴿فَالْقُلُوبُ غَمَاقٌ إِذَا هِيَ تُبَيَّنُ ثُبَانٌ ﴿١٠٧﴾ وَرَجَّحَ يَدَهُ إِذَا هِيَ بَيِّنَةٌ لِلنَّظَرِ ﴿١٠٨﴾﴾

«107. Then [Mūsā] threw his staff and behold! it was a [Thu'bān] serpent, manifest!»

«108. And he drew out his hand, and behold! it was white (with radiance) for the beholders.»

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās commented on Allāh's statement,

﴿ثُبَانٌ ثُبِينٌ﴾

«a [Thu'bān] serpent, manifest», refers to "The male snake."^[1] As-Suddi and Aḍ-Ḍaḥḥāk said similarly.^[2] A report from Ibn 'Abbās said,

﴿فَالْقُلُوبُ غَمَاقٌ﴾

"«Then (Mūsā) threw his staff», and it turned into a huge snake that opened its mouth and rushed towards Fir'awn. When Fir'awn saw the snake rushing towards him, he jumped from his throne and cried to Mūsā for help, so that Mūsā would remove the snake from his way. Mūsā did that.»^[3] As-Suddi commented,

﴿فَإِذَا هِيَ تُبَيَّنُ ثُبَانٌ ثُبِينٌ﴾

«and behold! it was a [Thu'bān] serpent, manifest!»

[1] At-Ṭabarī 13:16.

[2] At-Ṭabarī 13:15-17.

[3] At-Ṭabarī 13:16.

"This [Thu'bān] refers to male snakes. The snake opened its mouth and headed towards Fir'awn to swallow him, placing its lower jaw on the ground and its upper jaw reaching the (top of the) wall of the palace. When Fir'awn saw the snake, he was frightened, so he jumped and wet himself and he never wet himself before this incident. He cried, 'O Mūsā! Take it away and I will believe in you and release the Children of Israel to you.' So Mūsā, peace be on him, took it, and it became a staff again."^[1]

﴿وَرَجَّ بِدَمٍ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ﴾

«And he drew out his hand, and behold! it was white (with radiance) for the beholders.»

Mūsā took his hand out of his cloak after he inserted his hand in it and it was shining, not because of leprosy or sickness. Allāh said in another Āyah,

﴿وَأَنزِلْ يَدَكَ فِي جَيْبِكَ تَخْرُجَ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ﴾

«And put your hand into your bosom, it will come forth white without hurt.» [27:12]

Ibn 'Abbās said, "without hurt", means, 'not because of leprosy'. Mūsā inserted his hand again in his sleeve and it returned back to its normal color."^[2] Mujāhid and several others said similarly.^[3]

﴿قَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ فَكَذَّابٌ مُرْسِلٌ﴾

«109. The chiefs of the people of Fir'awn said: "This is indeed a well-versed sorcerer."»

«110. "He wants to get you out of your land, so what do you advise?"»

Fir'awn's People say that Mūsā is a Magician!

The chiefs and noblemen of the people of Fir'awn agreed with Fir'awn's statement about Mūsā. After Fir'awn felt safe and

[1] Aṭ-Ṭabari 13:15.

[2] Aṭ-Ṭabari 13:17.

[3] Aṭ-Ṭabari 13:18.

returned to his throne, he said to the chiefs of his people,

﴿إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ﴾

﴿This is indeed a well-versed sorcerer﴾

and they agreed. They held counsel to decide what they should do about Mūsā. They conspired to extinguish the light that he brought and bring down his word. They plotted to portray Mūsā as a liar and fake. They feared that he might lure people to his side by his magic, they claimed, and thus prevail over them and drive them away from their land. What they feared occurred, just as Allāh said,

﴿وَرَأَىٰ فِرْعَوْنُ وَهْنَهُ وَكُفْرَهُ فَمَنَّ بِهِمْ مَا كَانُوا يَخْذَعُونَ﴾

﴿And We let Fir'aun and Hāmān and their hosts receive from them that which they feared.﴾ [28:6]

After they conferred about Mūsā, they agreed on a plot, as Allāh said about them,

﴿قَالُوا أَنِمْ وَأَخَاهُ وَأَزِيلَ فِي الدِّيَارِ خَيْرِينَ ﴿١١١﴾ بِأُتُوكَ بِحُلٍّ سَجِرٍ عَلِيمٍ ﴿١١٢﴾﴾

﴿111. They said: "Put him and his brother off (for a time), and send callers to the cities to collect"﴾

﴿112. "That they bring to you all well-versed sorcerers."﴾

Ibn 'Abbās commented,

﴿أَنِمْ﴾

﴿"Put him off"﴾, means, "delay him (for a time)."^[1]

﴿وَأَزِيلَ فِي الدِّيَارِ﴾

﴿"and send to the cities"﴾, areas and provinces of your kingdom – O Fir'aun,

﴿خَيْرِينَ﴾

﴿"to collect"﴾ to gather magicians from various lands. At this time, magic was the trade of the day and it was widespread and popular. They had the idea that what Mūsā brought was a type of magic similar to the magic that the sorcerers of their time practiced. Because of this incorrect assumption, they brought

[1] At-Tabari 13:22

all the magicians in order to defeat the miracles that he showed them. Allāh said about Fir'awn,

﴿فَلَنَأْتِيَنَّكَ بِسِحْرِ مِثْلِهِ ۖ فَأَجْمَلْ ۚ يَتَنَبَّأُ بِرَبِّكَ مَوْعِدًا لَا تَخْلِفُهُ عَنْهُ وَلَا أَنْتَ مَكَا مَوْىٰ ۖ ﴿٥٩﴾
 قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ وَأَنْ يُخَشِرَ الْإِنْسَ خُشْعًا ﴿٦٠﴾ فَتَوَكَّلْ ۚ يُرْعَوْنَ فَجْيعَ كَيْدِهِ ثُمَّ إِنَّ ﴿٦١﴾﴾

﴿Then verily, we can produce magic the like thereof; so appoint a meeting between us and you, which neither we nor you shall fail to keep, in an open place where both shall have a just and equal chance.﴾ [Mūsā] said: "Your appointed meeting is the day of the festival, and let the people assemble when the sun has risen (forenoon)." So Fir'awn withdrew, devised his plot and then came back.﴾ [20:58-60].

Allāh said,

﴿وَبَآءَ النَّحْرُ زُفُوتٌ ۚ قَالُوا إِنَّ لَنَا لَأَجْرًا إِنْ كُنَّا نَحْنُ الْغَالِبِينَ ﴿٦٢﴾ قَالَ نَعَمْ وَإِنَّكُمْ لَئِنْ التَّقَرَّبْتُمْ ﴿٦٣﴾﴾

﴿113. And so the sorcerers came to Fir'awn. They said: "Indeed there will be a (good) reward for us if we are the victors."﴾

﴿114. He said: "Yes, and moreover you will (in that case) be of the nearest (to me)."﴾

The Magicians convene and change Their Ropes into Snakes before Mūsā

Allāh describes the conversation that took place between Fir'awn and the magicians he collected to defeat Mūsā, peace be upon him. Fir'awn told them that he will reward them and give them tremendous provisions. He made them hope in acquiring what they wished for and to make them among his private audience and best associates. When they were assured of the cursed Fir'awn's promises,

﴿قَالُوا بِشَوْسِقٍ إِنَّا أَنْ تُلْقَىٰ رَبَّنَا أَنْ تُلْقُوهُنَّ النَّارِ ۚ قَالَ الْفَرَأْنَاءُ لَمَّا الْفَرَآ سَحَرًا ﴿٦٤﴾ أَعْيَتِ الْآثَرِ ۚ وَاسْتَفْهِمُوا رِبَّاءُ بِسِحْرِ عَظِيمٍ ﴿٦٥﴾﴾

﴿115. They said: "O Mūsā! Either you throw (first), or shall we have the (first) throw?"﴾

﴿116. He [Mūsā] said: "Throw you (first)." So when they threw, they bewitched the eyes of the people, and struck terror

﴿١٦٥﴾

١٦٥

﴿١٦٦﴾

قَالُوا أَمَّا رَبُّ الْعَالَمِينَ ﴿١٦٥﴾ رَبِّ مُوسَى وَهَارُونَ ﴿١٦٦﴾ قَالَ
 فِرْعَوْنُ مَا أَنْتُمْ بِدُيُوتٍ قَبْلَ أَنْ أَدْنِيَ لَكُمُ الْهَذَا لَكُمُ الْسَّكْرُ مَكْرُومُهُ
 فِي الْمَدِينَةِ لَخُفْرُ جِوَارِئِهَا أَهْلُهَا فَسَوْفَ تَعْلَمُونَ ﴿١٦٧﴾ لَأَقْطَعَنَّ
 أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ ثُمَّ لَأُصَلِّبَنَّكُمْ أَجْمَعِينَ ﴿١٦٨﴾
 قَالُوا إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ ﴿١٦٩﴾ وَمَا نَنْفَعُ مِنَّا إِلَّا أَتَانَا
 بِتَابِتٍ رَبَّنَا لَمَجَاجَةٌ تَتَرَبَّأَتْنَا أَفَرَأَيْتَ عَلَيْنَا صَبْرًا وَتَوَقُّفًا مُسْتَلِيمِينَ
 ﴿١٧٠﴾ وَقَالَ الْمَلَأِينَ قُوْرَ فِرْعَوْنَ أَنْذَرْتُ مُوسَىٰ وَقَوْمَهُ لِيُفْسِدُوا
 فِي الْأَرْضِ وَيَذَرَكَ وَآلِهَتَكَ قَالَ سَنُقَرِّبُ أَبْنَاءَهُمْ وَنَسْتَعِیْ
 نِسَاءَهُمْ وَإِنَّا فَوْقَهُمْ قَاهِرُونَ ﴿١٧١﴾ قَالَ مُوسَىٰ لِقَوْمِهِ
 اسْتَعِیْزُوا بِاللَّهِ وَاصْبِرُوا إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ
 يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿١٧٢﴾ قَالُوا أَوَلَمْ نَكُنْ
 مِنْ قَبْلُ أَنْ تَأْتِنَا وَمِنْ بَعْدِ مَا جِئْتَنَا قَالَ عَنِ رَبِّكُمْ
 أَنْ يَهْلِكَ عِذْوُكُمْ وَیَسْتَخْلِفَكُمْ فِي الْأَرْضِ
 فَيَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٧٣﴾ وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ
 بِالْسِینِ وَنَقَصْنَا مِنَ الشَّجَرِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿١٧٤﴾

into them, and they displayed a great trick.﴾

The magicians challenged Mūsā, when they said,

﴿إِنَّا أَنْ ثَلَاثِي رَبَّنَا أَنْ تَكُونَ
 عَنَّا الثَّلَاثِينَ﴾

«Either you throw (first), or shall we have the (first) throw?»

before you. In another *Ayah*, they said,

﴿وَبِمَا أَنْ تَكُونَ أَوَّلَ مَنْ أَلْقَى﴾

«Or we be the first to throw» [20:65].

Mūsā said to them, you throw first. It was said that the wisdom behind asking them to throw first, is that - Allāh knows best -

the people might witness the magicians' sorcery first. When the magicians had cast their spell and captured the eyes, the clear and unequivocal truth came, at a time when they all anticipated and waited for it to come, thus making the truth even more impressive to their hearts. This is what happened. Allāh said,

﴿فَلَمَّا أَلْقَوْا سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَغْفَرُوا لَهُمْ﴾

«So when they threw, they bewitched the eyes of the people, and struck terror into them,﴾

meaning, they deceived the eyes and made them think that the trick was real, when it was only an illusion, just as Allāh said,

﴿فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَى ۚ فَلَمَّا لَا تَخِفْ إِلَيْكَ أَنْتَ الْأَعْلَى ۚ وَالَّذِي مَا فِي يَمِينِكَ تَلْقَفُ مَا سَأَلُوا بِإِثْمِهِمْ كَيْدَ سِحْرِ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَنْ ۚ﴾

﴿So Mūsā conceived fear in himself. We (Allāh) said: "Fear not! Surely, you will have the upper hand. And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never be successful, to whatever amount (of skill) he may attain"﴾ [20:67-69].

Ibn 'Abbās commented that the magicians threw, "Thick ropes and long sticks, and they appeared to be crawling, an illusion that they created with their magic."¹¹

﴿رَأَيْنَاهَا إِلَىٰ مُوسَىٰ أَنَّ أَتَىٰ عَصَاكَ ۖ فَإِنَّا فِي تَلْقَفَ مَا يُؤْكَلُونَ ۚ تَرَوْنَ الْحَقَّ وَظَلُّوا مَا كَانُوا يَسْئَلُونَ ۚ فَضَلُّوا عَنْهَا ۖ وَانْقَلَبُوا صَاحِبُونَ ۚ وَالَّذِينَ اتَّخَذُوا سِحْرَيْنِ ۚ قَالَ لَا مَنَاءَ لَنَا إِلَّا بِاللَّيْلِ ۚ رَبِّ مُوسَىٰ وَهَارُونَ ۚ﴾

﴿117. And We revealed to Mūsā (saying): "Throw your stick," and behold! It swallowed up straight away all the falsehood which they showed.﴾

﴿118. Thus truth was confirmed, and all that they did was made of no effect.﴾

﴿119. So they were defeated there and returned disgraced.﴾

﴿120. And the sorcerers fell down prostrate.﴾

﴿121. They said: "We believe in the Lord of all that exists.﴾

﴿122. "The Lord of Mūsā and Hārūn."﴾

Mūsā defeats the Magicians, Who believe in Him

Allāh states that at that tremendous moment, in which Allāh differentiated between Truth and Falsehood, He sent a revelation to His servant and Messenger Mūsā, peace be upon him, ordering him to throw the stick that he held in his right hand,

﴿فَإِنَّا فِي تَلْقَفَ﴾

﴿It swallowed straight away﴾ and devoured,

^[1] At-Ṭabari 13:28.

﴿مَا يَأْكُورُنَّ﴾

﴿all the falsehood which they showed.﴾ the magic that they caused the illusion with, of magic with which they caused making it appear real, whereas it was not real at all. Ibn 'Abbās said that Mūsā's stick swallowed all the ropes and sticks that the magicians threw. The magicians realized that this was from heaven and was by no means magic. They fell in prostration and proclaimed,

﴿إِنَّا نَشْكُرُكَ رَبَّ الْعَالَمِينَ ﴿١٢١﴾ رَبِّ مُوسَى وَهَارُونَ ﴿١٢٢﴾﴾

﴿'We believe in the Lord of all that exists. The Lord of Mūsā and Hārūn.﴾

Muḥammad bin Ishāq commented, "It followed the ropes and sticks one after another, until nothing that the sorcerers threw remained. Mūsā then held it in his hand, and it became a stick again just as it was before. The magicians fell in prostration and proclaimed, 'We believe in the Lord of all that exists, the Lord of Mūsā and Hārūn. Had Mūsā been a magician, he would not have prevailed over us.'^[1] Al-Qāsim bin Abi Bazzah commented, "Allāh revealed to Mūsā to throw his stick. When he threw his stick, it became a huge, manifest snake that opened its mouth and swallowed the magicians' ropes and sticks. On that, the magicians fell in prostration. They did not raise their heads before seeing the Paradise, the Fire, and the recompense of their inhabitants."^[2]

﴿قَالَ فِرْعَوْنُ مَا سَأَلَ بِهِ قَوْمُكَ لِكُلِّ إِهْلَاكِ هَٰذَا فَكَّرْتُمُوهُ فِي الْبَيْتِ لِتُخْرِجُوا مِنهَا أَهْلَهَا فَسَوْفَ تَعْلَمُونَ ﴿١٢٣﴾ أَفَلَمْ نَلِدْكُمْ وَأَنْتُمْ كُنْتُمْ أَهْلًا فَمِمَّ أَهْلِيكُمْ فَبِمَا كَفَرْتُمْ أَتُوعَدُونَ ﴿١٢٤﴾ وَمَا نُنْفِذُ بِهِ إِلَّا نَارَ آتِ الْيَوْمِ وَلَٰكِنْ أَنتُمْ شَكَّاءُ ﴿١٢٥﴾﴾

﴿123. Fir'awn said: "You have believed in him [Mūsā] before I gave you permission. Surely, this is a plot which you have plotted in the city to drive out its people, but you shall come to know."[﴾]

^[1] At-Ṭabari 13:30.

^[2] At-Ṭabari 13:30.

﴿124. "Surely, I will cut off your hands and your feet from opposite sides, then I will crucify you all."﴾

﴿125. They said: "Verily, we are returning to our Lord."﴾

﴿126. "And you take vengeance on us only because we believed in the Āyāt of our Lord when they reached us! Our Lord! pour out on us patience, and cause us to die as Muslims."﴾

Fir'awn threatens the Magicians after They believed in Mūsā and Their Response to Him

Allāh mentions the threats that the Fir'awn - may Allāh curse him - made to the magicians after they believed Mūsā, peace be upon him, and the deceit and cunning that Fir'awn showed the people. Fir'awn said,

﴿إِنَّ هَذَا لَكُفْرٌ تَكْرُرُهُ فِي الدِّينِ لِتُخْرِجُوا مِنهَا أَعْلَمَانًا﴾

﴿Surely, this is a plot which you have plotted in the city to drive out its people,﴾

meaning Fir'awn proclaimed, 'Mūsā's defeating you today was because you plotted with him and agreed to that.' Fir'awn also said,

﴿إِنَّكُمْ لَكَايِرِكُمْ أَلَيْسَ عَلَيْنَكُمُ الْيَعْرُ﴾

﴿He (Mūsā) is your chief who has taught you magic.﴾ [20:71]

However, Fir'awn and all those who had any sense of reason knew for sure that what Fir'awn said was utterly false. As soon as Mūsā came from Madyan, he called Fir'awn to Allāh and demonstrated tremendous miracles and clear proofs for the Truth that he brought. Fir'awn then sent emissaries to various cities of his kingdom and collected magicians who were scattered throughout Egypt. Fir'awn and his people chose from them, summoned them, and Fir'awn promised them great rewards. These magicians were very eager to prevail over Mūsā in front of Fir'awn, so that they might become closer to him. Mūsā neither knew any of them nor saw or met them before. Fir'awn knew that, but he claimed otherwise to deceive the ignorant masses of his kingdom, just as Allāh described them,

﴿فَانْتَحَفَتْ فِئَمَةٌ مِّمَّنْ فَأَمَّاغُورُ﴾

﴿Thus he [Fir'awn] fooled his people, and they obeyed him.﴾
[43:54]

Certainly, a people who believed Fir'awn in his statement,

﴿لَا إِلَهَ إِلَّا أَنَا﴾

﴿"I am your lord, most high."﴾ [79:24], are among the most ignorant and misguided creatures of Allāh.

In his *Tafsir*, As-Suddi reported that Ibn Mas'ūd, Ibn 'Abbās, and several other Companions, commented,

﴿إِن هَذَا لَمَكْرٌ مَّكَّرْتُمُوهُ فِي الْمَدِينَةِ﴾

﴿"Surely, this is a plot which you have plotted in the city..."﴾

"Mūsā met the leader of the magicians and said to him, 'If I defeat you, will you believe in me and bear witness that what I brought is the truth?' The magician said, 'Tomorrow, I will produce a type of magic that cannot be defeated by another magic. By Allāh! If you defeat me, I will believe in you and testify to your truth.' Fir'awn was watching them, and this is why he said what he said."⁽¹⁾ His statement,

﴿إِخْرِجُوا رَبَّنَا أَهْلَ الْبَلَدِ﴾

﴿"to drive out its people"﴾, means, so that you all cooperate to gain influence and power, replacing the chiefs and masters of this land. In this case, power in the state will be yours,

﴿فَسَوْفَ تَعْلَمُونَ﴾

﴿"but you shall come to know"﴾, what I will do to you. He then explained his threat,

﴿لَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ﴾

﴿"Surely, I will cut off your hands and your feet from opposite sides."﴾

by cutting the right hand and the left leg or the opposite,

﴿ثُمَّ لَأَقْطَعَنَّ آمْعُنَكُمْ﴾

﴿"then I will crucify you all."﴾ just as he said in another Āyah,

﴿فِي جُذُوعِ النَّخْلِ﴾

⁽¹⁾ At-Tabari 13:33.

﴿“Fi the trunks of date palms”﴾ [20:71], *Fi* in this *Āyāh* means “on”.

Ibn ‘Abbās said that Fir‘awn was the first to crucify and cut off hands and legs on opposite sides.^[1] The magicians said,

﴿إِنَّا إِلَىٰ رَبِّنَا مُقْبِلُونَ﴾

﴿“Verily, we are returning to our Lord.”﴾

They said, ‘We are now sure that we will go back to Allāh. Certainly, Allāh’s punishment is more severe than your punishment and His torment for what you are calling us to, this day, and the magic you forced us to practice, is greater than your torment. Therefore, we will observe patience in the face of your punishment today, so that we are saved from Allāh’s torment.’ They continued,

﴿رَبَّنَا أَخْرِجْ عَلَيْنَا مَكْرَهُ﴾

﴿“Our Lord! pour out on us patience”﴾, with your religion and being firm in it,

﴿وَوَكَّلْنَا مُوسَىٰ﴾

﴿“and cause us to die as Muslims.”﴾, as followers of Your Prophet Mūsā, peace be upon him. They also said to Fir‘awn,

﴿فَاتَّخِذْ مَا آتَيْتَ قَائِمًا إِنَّمَا نَقْضِي هَذِهِ الْقَبْلَةَ الَّتِي كُفِّرْنَا بَاطِلًا لِّمَنَّا مِنَّا مَكْرَهُ إِنَّا نَمُنُّ بِرَبِّنَا لَا يَغْفِرُ لَنَا خَطِيئَاتِنَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ وَاللَّهُ خَيْرٌ وَأَلْقَى إِلَهُهُم مِّن يَّأْسٍ رَبُّنَا يُجْزِمُهُمْ وَإِنَّ لَهُم جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَٰئِكَ لَهُمُ الدَّرَجَاتُ الْأَعْلَىٰ﴾

﴿“So decide whatever you desire to decree, for you can only decide for the life of this world. Verily, we have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us. And Allāh is better [to reward] and more lasting [in punishment]. Verily, whoever comes to his Lord as a criminal, then surely, for him is Hell, wherein he will neither die nor live. But whoever comes to Him (Allāh) as a believer, and has done righteous good deeds, for such are the high ranks (in the Hereafter).﴾ [20:72-75].

The magicians started the day as sorcerers and ended as honorable martyrs! Ibn ‘Abbās, ‘Ubayd bin ‘Umayr, Qatādah

^[1] At-Ṭabari 13:34.

and Ibn Jurayj commented, "They started the day as sorcerers and ended it as martyrs." [1]

﴿وَقَالَ الْكَلَّا مِنْ قَوْمِ فِرْعَوْنَ أَنْتَرُ مُوسَى وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ وَوَدَّعَا رَبَّهُمَا الْإِسْكَنْتُ لَهُمْ رَبِّي وَأَنَا مُوسَى فَفَعَلْتُ ۚ﴾ قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ بَنِي آدَمَ وَالْعَاقِبَةُ لِلشَّائِعِينَ ﴿١٢٧﴾ قَالُوا أَوَلَمْ يَكُنْ لَنَا قَبْلُ نُصُرٌ وَرِجَالٌ مِنْ بَنِي إِسْرَءِيلَ مَا جَاءَنَا بِشَيْءٍ قَالُوا فَصَبْرًا قَدْ كُنَّا فِي الْأَرْضِ نَكُفِّرُ كَثِيرًا مِمَّا كُنَّا نَعْمَلُ ۚ﴾

﴿127. The chiefs of Fir'awn's people said: "Will you leave Mūsā and his people to spread mischief in the land, and to abandon you and your gods?" He said: "We will kill their sons, and let their women live, and we have indeed irresistible power over them."﴾

﴿128. Mūsā said to his people: "Seek help in Allāh and be patient. Verily, the earth is Allāh's. He gives it as a heritage to whom He wills of His servants; and the (blessed) end is for the pious and righteous persons."﴾

﴿129. They said: "We suffered troubles before you came to us, and since you have come to us." He said: "It may be that your Lord will destroy your enemy and make you successors on the earth, so that He may see how you act?"﴾

Fir'awn vows to kill the Children of Israel, Who complain to Mūsā; Allāh promises Them Victory

Allāh mentions the conspiracy of Fir'awn and his people, their ill intentions and their hatred for Mūsā and his people.

﴿وَقَالَ الْكَلَّا مِنْ قَوْمِ فِرْعَوْنَ﴾

﴿The chiefs of Fir'awn's people said﴾, to Fir'awn,

﴿أَنْتَرُ مُوسَى وَقَوْمَهُ﴾

﴿"Will you leave Mūsā and his people"﴾, will you let them be free,

﴿لِيُفْسِدُوا فِي الْأَرْضِ﴾

﴿"to spread mischief in the land"﴾, spreading unrest among your

[1] At-Ṭabari 13:36.

subjects and calling them to worship their Lord instead of you?

Amazingly, these people were worried that Mūsā and his people would cause mischief! Rather, Fir'awn and his people are the mischief-makers, but they did not realize it. They said,

﴿رَبِّكَ وَالْهَمَكُ﴾

﴿“and to abandon you and your gods?”﴾

‘Your gods’, according to Ibn ‘Abbās, as As-Suddi narrated from him, “Were cows. Whenever they saw a beautiful cow, Fir'awn would command them to worship it. This is why As-Sāmiri, made the statue of a calf that seemed to moo for the Children of Israel.”⁽¹⁾ Fir'awn accepted his people's recommendation, saying,

﴿سَقَتِلْ أَبْنَاءَ الْمُشْكِينَ يَأْتِيهِمْ﴾

﴿“We will kill their sons, and let their women live”﴾

thus reiterating his previous order concerning the Children of Israel. He had tormented them [killing every newly born male] before Mūsā was born, so that Mūsā would not live. However, the opposite of what Fir'awn sought and intended occurred. The same end struck Fir'awn that he intended to subjugate and humiliate the Children of Israel with. Allāh gave victory to the Children of Israel, humiliated and disgraced Fir'awn, and caused him to drown along with his soldiers.

When Fir'awn insisted on his evil plot against the Children of Israel,

﴿قَالَ مُوسَى لِقَوْمِهِ اسْمِعُوا يَا اللَّهُ وَأَطِيعُوا﴾

﴿Mūsā said to his people: “Seek help in Allāh and be patient”﴾

and promised them that the good end will be theirs and that they will prevail, saying,

﴿إِنَّكَ الْأَرْضُ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ لِلْمُتَّقِينَ﴾ قَالُوا أَوَدِينَا مِنَ

كُتُبِ أَنْ تَأْتِيَنَا دَرِينُ بَعْدَ مَا جِئْتَنَا﴾

﴿“Verily, the earth is Allāh's. He gives it as a heritage to whom He wills of His servants; and the (blessed) end is for the pious and righteous persons.” They said: “We suffered troubles

⁽¹⁾ At-Tabari 13:38.

سورة القصص

١٦٦

القصص

فَإِذَا جَاءَ نَهُدُ الْحَسَنَةِ قَالُوا إِنَّا هَذِهِ وَإِنْ نُسَبِّحُكُمْ سَبِّحَةً
يَطْبُرُوا يَمْشُونَ وَمَنْ مَعَهُمْ إِلَّا إِنَّمَا طَلَبْتُمْ عَنْدَ اللَّهِ وَلَكِنْ
أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٣٠﴾ وَقَالُوا إِنَّمَا تَأْتِيَنَا بِآيَاتٍ مِنْ آيَاتِ
الْغُفْلَانِ وَالْجُرَادِ وَالْفُحْلِ وَالضَّفَادِعِ وَاللَّهُمَّ مَا بَيْنَ مَقْصَلَتِ
فَأَسْتَكَبَرُوا وَكَانُوا قَوْمًا مُجْرِمِينَ ﴿١٣١﴾ وَلَمَّا وَقَعَ عَلَيْهِمُ
الْزَجْرُ قَالُوا يَمْشُوا أَدْعُنَا رَبَّكَ بِمَا عَاهَدْتَ عِنْدَكَ لَنْ
كُفِّتَ عَنَّْا الزَّجْرَ لَكُمْ وَلَمْ يَسْلَمْ مَعَكِ ابْنُ
إِسْرَءِيلَ ﴿١٣٢﴾ فَلَمَّا كَشَفْنَا عَنْهُمْ الزَّجْرَ إِلَى أَجَلٍ
هُمْ يُلْفَوْهُ إِذَا هُمْ يَسْكُتُونَ ﴿١٣٣﴾ فَانْقَمْنَا مِنْهُمْ غَارَفَتَهُمْ
فِي الْيَمِّ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَتَاةً عَظِيمِينَ ﴿١٣٤﴾
وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضَعُونَ مَشْرِقَ
الْأَرْضِ وَمَغْرِبَهَا الَّتِي بَشَرْنَا فِيهَا وَتَمَّتْ كَلِمَتُ رَبِّكَ
الْحَقُّ عَلَى بَنِي إِسْرَءِيلَ بِمَا صَبَرُوا وَدَمَرْنَا مَا كَانُوا
يَصْنَعُونَ ﴿١٣٥﴾ وَقَوْمَهُ وَمَا كَانُوا يَعْرِشُونَ ﴿١٣٦﴾

before you came to us, and since you have come to us.”

The Children of Israel replied to Mūsā, they (Fir'awn and his people) inflicted humiliation and disgrace on us, some you witnessed, both before and after you came to us, O Mūsā! Mūsā replied, reminding them of their present situation and how it will change in the future,

عَنْ رَبِّكُمْ أَنْ يَهْلِكَ عَذَقُكُمْ ﴿١٣٠﴾

“It may be that your Lord will destroy your enemy...”

encouraging them to appreciate Allāh when the afflictions are removed and replaced by a bounty.

﴿وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ وَنَقْصٍ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَذْكُرُونَ﴾ ﴿١٣٠﴾ فَإِذَا جَاءَ نَهُدُ الْحَسَنَةِ قَالُوا لَنَا هَذِهِ وَإِنْ نُسَبِّحُكُمْ سَبِّحَةً يَطْبُرُوا يَمْشُونَ وَمَنْ مَعَهُمْ إِلَّا إِنَّمَا طَلَبْتُمْ عَنْدَ اللَّهِ وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٣١﴾

﴿130. And indeed We punished the people of Fir'awn with years of drought and lack of fruits (crops), that they might remember (take heed).﴾

﴿131. But whenever good came to them, they said: “This is for us.” And if evil afflicted them, they considered it an omen about Mūsā and those with him. Be informed! Verily, their omens are with Allāh but most of them know not.﴾

Fir'awn and His People suffer Years of Drought

Allāh said,

﴿وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ﴾

﴿And indeed We punished the people of Fir'awn﴾ We tested and tried them,

﴿بِالسِّنِّينَ﴾

﴿with years of drought﴾ of famine due to little produce,

﴿وَنَقَمٍ مِّنَ الثَّوَابِ﴾

﴿and lack of fruits﴾, which is less severe, according to Mujāhid.^[1] Abu Ishāq narrated that Rajā' bin Ḥaywah said, "The date tree used to produce only one date!"^[2]

﴿لَعَلَّهُمْ يَذْكُرُونَ﴾ فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ

﴿That they might remember (take heed). But whenever good came to them﴾

such as a fertile season and provisions,

﴿قَالُوا لَا مَنِيَّةَ﴾

﴿they said, "This is for us."﴾, because we deserve it,

﴿وَلَئِنْ تَوَسَّعَتْ سِجِّتُهُ﴾

﴿and if evil afflicted them﴾ drought and famine,

﴿يَتَلَبَّسُوا بِمُؤْمِنٍ مِّنْهُمْ﴾

﴿they considered it an omen Mūsā and those with him.﴾

saying that this hardship is because of them and what they have done.

﴿أَلَا إِنَّا طَبَّعْنَاهُمْ عَلَىٰ ذَٰلِكَ﴾

﴿Verily, their omens are with Allāh﴾

'Ali bin Abi Ṭalhah reported that Ibn 'Abbās commented on the Āyah,

^[1] At-Ṭabari 13:46.

^[2] At-Ṭabari 13:46.

﴿أَلَا إِنَّمَا ظَنَرْتُمْ عِندَ اللَّهِ﴾

﴿Verily, their omens are with Allāh﴾

"Allāh says that their afflictions are with and from Him,

﴿وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ﴾

﴿but most of them know not.﴾^[1]

﴿وَقَالُوا مَهْمَا تَأْتِينَا مِنْ آيَاتٍ لَنَسْحَرَنَهَا بِهَا فَمَا عَنِ اللَّهِ بِمُؤَيَّدٍ ﴿١٣٢﴾ فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجُرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالْدَّمَ ۚ إِنِّي مُمِطٌّ فَاصْتَكِبُوا وَكَانُوا قَوْمًا تَجْرِمِينَ ﴿١٣٣﴾ وَلَمَّا رَفَعَ عَلَيْهِمُ الرِّجْزَ قَالُوا يَسْمُو أَدْعُ لَنَا رَبَّكَ بِمَا عَاهَدَ عِنْدَكَ لَئِنْ كَشَفْتَ عَنَّا الرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِي إِسْرَءِيلَ ﴿١٣٤﴾ فَلَمَّا كَشَفْنَا عَنْهُمْ الرِّجْزَ إِلَى أَجَلٍ هُمْ بِلِقَاؤِهِ إِذَا هُمْ يَنْكُورُونَ ﴿١٣٥﴾﴾

﴿132. They said [to Mūsā]: "Whatever Āyāt you may bring to us, to work therewith your sorcery on us, we shall never believe in you."﴾

﴿133. So We sent on them: the *Tuwfān*, the locusts, the *Qummāl*, the frogs, and the blood (as a succession of) manifest signs, yet they remained arrogant, and they were of those people who were criminals.﴾

﴿134. And when the punishment struck them, they said: "O Mūsā! Invoke your Lord for us because of His promise to you. If you remove the punishment from us, we indeed shall believe in you, and we shall let the Children of Israel go with you."﴾

﴿135. But when We removed the punishment from them for a fixed term, which they had to reach, behold! They broke their word!﴾

Allāh punishes the People of Fir'awn because of Their Rebellion

Allāh describes the rebellion, tyranny, defiance of the truth and insistence on falsehood of the people of Fir'awn, prompting them to proclaim,

﴿مَهْمَا تَأْتِينَا مِنْ آيَاتٍ لَنَسْحَرَنَهَا بِهَا فَمَا عَنِ اللَّهِ بِمُؤَيَّدٍ﴾

[1] At-Ṭabari 13:48.

﴿"Whatever Āyāt you may bring to us, to work therewith your sorcery on us, we shall never believe in you."﴾

They said, 'whatever miracle, proof and evidence you bring us, we will neither accept it from you nor believe in you or what you came with.' Allāh said,

﴿فَأَرْسَلْنَا عَلَيْهِمُ الْفُوفَانَ﴾

﴿So We sent on them the Tūfān﴾

Ibn 'Abbās commented; "It was a heavy rain that ruined the produce and fruits." He is also reported to have said that Tūwfān refers to mass death. Mujāhid said it is water that carries the plague every where. As for the locust, it is the well-known insect, which is permissible to eat. It is recorded in the Two Ṣaḥīḥs, that Abu Yafūr said that he asked 'Abdullāh bin Abi Awfā about locust. He said, "We participated in seven battles with the Messenger of Allāh ﷺ, and we used to eat locusts."^[1] Ash-Shāfi'ī, Aḥmad bin Ḥanbal and Ibn Mājah recorded from 'Abdur-Raḥmān bin Zayd bin Aslam that his father narrated from Ibn 'Umar that the Prophet ﷺ said,

«أَجَلْتُ لَكُمْ مَيْتَانِ وَدَمَانِ: الْحُرثُ وَالْجَرَادُ وَالْكَبِدُ وَالطَّحَالُ»

«We were allowed two dead animals and two [kinds off] blood: fish and locust, and kidney and spleen.»^[2]

Ibn Abi Najīḥ narrated from Mujāhid about Allāh's statement,

﴿فَأَرْسَلْنَا عَلَيْهِمُ الْفُوفَانَ وَالْجَرَادَ﴾

﴿So We sent on them: the flood, the locusts ...﴾

"Eating the nails on their doors and leaving the wood."^[3] As for the Qummal, Ibn 'Abbās said that it is the grain bug^[4], or, according to another view; small locusts that do not have wings.^[5] Similar was reported from Mujāhid, Ikrimah and Qatādah. Al-Ḥasan and Sa'īd bin Jubayr said that 'Qummal'

[1] *Faṭḥ Al-Bārī* 9:535 and *Muslim* 3:1546.

[2] *Musnad Ash-Shāfi'ī* 2:173, *Aḥmad* 2:97 and *Ibn Mājah* 2:1073.

[3] *Aṭ-Ṭabari* 13:68.

[4] *Aṭ-Ṭabari* 13:54.

[5] *Aṭ-Ṭabari* 13:54.

are small black insects.^[1]

Abu Ja'far bin Jarir recorded that Sa'id bin Jubayr said, "When Mūsā came to Fir'awn, he demanded, 'Release the Children of Israel to me.' But, Fir'awn did not comply; and Allāh sent the *ṭuḥfān*, and that is a rain which continued until they feared that it was a form of torment. They said to Mūsā, 'Invoke your Lord to release us from this rain, and we will believe in you and send the Children of Israel with you.' Mūsā invoked his Lord and He removed the affliction from them. However, they did not believe, nor did they send the Children of Israel with him.

In that year, Allāh allowed (the earth) to grow various types of produce, fruits and grass for them as never before. They said, 'This is what we hoped for.' So Allāh sent the locusts, and the locusts started to feed on the grass. When they saw the effect the locusts had on the grass, they knew that no vegetation would be saved from devastation. They said, 'O Mūsā! Invoke your Lord so that He will remove the locusts from us, and we will believe in you and release the Children of Israel to you.' Mūsā invoked his Lord, and He removed the locusts. Still, they did not believe and did not send the Children of Israel with him.

They collected grains and kept them in their homes. They said, 'We saved our crops.' However, Allāh sent the *Qummal*, grain bugs, and one of them would take ten bags of grains to the mill, but only reap three small bags of grain. They said, 'O Mūsā! Ask your Lord to remove the *Qummal* (weevil) from us and we will believe in you and send the Children of Israel with you.' Mūsā invoked his Lord, and Allāh removed the *Qummal* from them. However, they did not send the Children of Israel with him.

Once, when he was with Fir'awn, Mūsā heard the sound of a frog and said to Fir'awn, 'What will you and your people suffer from this (the frogs)?' Fir'awn said, 'What can frogs do?' Yet, by the time that night arrived a person would be sitting in a crowd of frogs that reached up to his chin and could not open his mouth to speak without a frog jumping in it. They said to Mūsā, 'Invoke your Lord to remove these frogs from us, and

[1] Aṭ-Ṭabari 13:55.

we will believe in you and send the Children of Israel with you.' Mūsā invoked his Lord, but they did not believe.

Allāh then sent blood that filled the rivers, wells and the water containers they had. They complained to Fir'awn, saying, 'We are inflicted with blood and do not have anything to drink.' He said, 'Mūsā has bewitched you.' They said, 'How could he do that when whenever we look for water in our containers we found that it has turned into blood?' They came to Mūsā and said, 'Invoke your Lord to save us from this blood, and we will believe in you and send the Children of Israel with you.' Mūsā invoked his Lord and the blood stopped, but they did not believe nor send the Children of Israel with him." A similar account was attributed to Ibn 'Abbās, As-Suddi, Qatādah and several others among the Salaf.

Muḥammad bin Ishāq bin Yasār said, "The enemy of Allāh, Fir'awn, went back defeated and humiliated, after the sorcerers believed (in Mūsā). He insisted on remaining in disbelief and persisted in wickedness. Allāh sent down the signs to him, and he (and his people) were first inflicted by famine. Allāh then sent the flood, the locusts, the Qummal, the frogs then blood, as consecutive signs. When Allāh sent the flood, it filled the surface of the earth with water. But the water level receded, and they could not make use of it to till the land or do anything else. They became hungry. This is when,

﴿قَالُوا يَتُوسَىٰ أَدِّمْ لَنَا ذِكْرَ مَا عَهِدَ عِنْدَكَ لَنَا إِنَّا نَكُفُّ عَنْكَ عَنَّا إِنْجَرَ لَتُؤْمِنَنَّ لَكَ وَلَعَلَّكَ
مَمْلُوكٌ بِبَنِي إِسْرَءِيلَ﴾

﴿They said: "O Mūsā! Invoke your Lord for us because of His promise to you. If you remove the punishment from us, we indeed shall believe in you, and we shall let the Children of Israel go with you."﴾

Mūsā invoked his Lord and He removed the affliction from them, but they did not keep their promises.

So Allāh sent locusts that ate the trees and consumed the nails on their doors, until the doors fell from their homes and residences. They again said what they said to Mūsā before, and he called on his Lord and He removed the affliction.

Still, they did not keep their promises, and Allāh sent the

Qummal. Mūsā, peace be upon him, was commanded to go to a mound and strike it with his staff. So Mūsā went to a huge mound, struck it with his staff and the *Qummal* fell out of it in tremendous numbers, until they overwhelmed the houses and food reserves, ultimately depriving them of sleep and rest. When they suffered under this affliction, they said similar to what they said before, and Mūsā invoked his Lord and He removed the affliction.

They did not keep their promise and Allāh sent the frogs to them, and they filled the houses, foods and pots. One of them would not pick up a piece of clothing, or uncover some food, without finding frogs in it. When this affliction became hard on them, they made similar promises as before, Mūsā supplicated to his Lord and Allāh removed the affliction.

They did not keep any of the promises they made, and Allāh sent the blood, and the waters of the people of Fir'aun turned to blood. Any water they collected from a well, a river, or a container, turned to blood.^[1]

﴿فَأَنفَقْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ فِي الْيَمِّ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٣٦﴾ وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسَخِّمُونَ مَسْكَنَكَ الْأَرْضِ وَمَكْرَهَنَا أَلَىٰ بَنِي إِسْرَءِيلَ وَكُنْتَ لَدَيْكَ الْخُسْفَىٰ عَلَىٰ بَيْتِ إِسْرَءِيلَ بِمَا صَبَرُوا وَدَمَرْنَا مَا كَانَتْ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا بِآيَاتِنَا أَكْفَارًا﴾

﴿136. So We took retribution from them. We drowned them in the sea, because they belied Our Āyāt and were heedless with them.﴾

﴿137. And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed. And the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance. And We destroyed what Fir'aun and his people produced, and what they erected.﴾

The People of Fir'aun drown in the Sea; the Children of Israel inherit the Holy Land

Allāh states that when the people of Fir'aun rebelled and

^[1] At-Tabari 13:63.

transgressed, even though He inflicted them with consecutive signs, one after another, He took retribution from them by drowning them in the sea that Mūsā parted by Allāh's power, and he and the Children of Israel passed through. In their pursuit, Fir'awn and his soldiers went in the sea chasing Mūsā and his people. When they all had gone inside the water, the sea closed in on them and they all drowned, because they belied the Āyāt of Allāh and were heedless of them. Allāh said that He has granted the people who were considered weak, the Children of Israel, to inherit the eastern and western parts of the land.

Al-Ḥasan Al-Baṣri and Qatādah commented that Allāh's statement,

﴿نَسْفِكَ الْأَرْضَ وَمَكْرَهَآ إِلَيَّ بَرْكَآ يَبَآ﴾

﴿...the eastern parts of the land and the western parts thereof which We have blessed.﴾

refers to the Sham area (Greater Syria). Also, Mujāhid and Ibn Jarīr said that Allāh's statement,

﴿وَكُنْتُ كَلِمَتَ رَبِّكَ الْحَقُّ عَلَى بَنِي إِسْرَآءِيلَ بِمَا صَبَرُوا﴾

﴿And the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance.﴾

is explained by Allāh's other statement,

﴿وَرِيدُ أَن نَّمُنَّ عَلَى آلِهِمْ أَنْضَافَهُمْ فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ ۚ﴾

﴿وَنُكَرِّنَ لَهُمْ فِي الْأَرْضِ وَنُرِيَّ فِرْعَوْنَ وَهَامَانَ وَهُنُلُوهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ ۝﴾

﴿And We wished to do a favor to those who were weak (and oppressed) in the land, and to make them rulers and to make them the inheritors. And to establish them in the land, and We let Fir'awn and Hāmān and their hosts receive from them that which they feared﴾ [28:5-6].

Further, Allāh's statement,

﴿وَدَمَّرْنَا مَا كَانَتْ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ﴾

﴿And We destroyed what Fir'awn and his people produced,﴾

meaning, We destroyed what Fir'awn and his people produced, such as agriculture and buildings.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١٦٧

الْبَحْرُ

وَجَنُوزًا بَيْنَ يَدَيْ إِبْرَاهِيمَ عَلَى الْبَحْرِ فَأَتَوْا عَلَى قَوْمٍ يَعْكُفُونَ عَلَى أَصْنَانٍ لَهُمْ قَالُوا يَنْمُوسُ أَجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ﴿١٣٨﴾ إِنَّ هَؤُلَاءِ مُتَّبِعُونَ مَا بِهِ غَدَلٌ نَأْكَوْا بَعْدَهُمْ وَنَحْنُ نَحْمِلُ ثَوَارِثَ مَا كَانُوا يَعْبُدُونَ ﴿١٣٩﴾ قَالَ أَغَيْرَ اللَّهِ أَبْغِيكُمْ إِلَهًا وَهُوَ فَضَّلَكُمْ عَلَى الْعَالَمِينَ ﴿١٤٠﴾ وَإِذْ أُنْحِيتُمْ مِنْ آلِ فِرْعَوْنَ بِسُومٍ كُمْ سُوءَ الْعَذَابِ يُقَالُونَ أَبْنَاءُكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ ﴿١٤١﴾ وَوَعَدْنَا مُوسَى نَلْقَاهُ لَيْلَةً وَأَتَسْتَسْئِلُنَّاهُ بِمَنْ يَمُوتُ مِنْكُمْ وَنَبِيٌّ لَيْلَةً وَقَالَ مُوسَى لِأَخِيهِ هَارُونَ أَخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ ﴿١٤٢﴾ وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ قَالَ لَنْ نَرِيكَ وَلَكِنْ أَنْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ نَرِيكَ فَلَمَّا سَجَلْ رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَى صَعِقًا فَلَمَّا أَفَاقَ قَالَ سُبْحَنَكَ ثُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ ﴿١٤٣﴾

﴿وَمَا كَانُوا يَمْشُونَ﴾

﴿and what they erected.﴾
Ibn 'Abbās and Mujāhid said that

﴿يَمْشُونَ﴾

﴿they erected﴾ means, they built.

﴿وَجَنُوزًا بَيْنَ يَدَيْ إِبْرَاهِيمَ عَلَى الْبَحْرِ فَأَتَوْا عَلَى قَوْمٍ يَعْكُفُونَ عَلَى أَصْنَانٍ لَهُمْ قَالُوا يَنْمُوسُ أَجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ﴾ إِنَّ هَؤُلَاءِ مُتَّبِعُونَ مَا بِهِ غَدَلٌ نَأْكَوْا بَعْدَهُمْ وَنَحْنُ نَحْمِلُ ثَوَارِثَ مَا كَانُوا يَمْشُونَ ﴿١٣٨﴾

﴿138. And We brought the Children of Israel (with safety) across the sea, and they came upon a people devoted to some of their idols (in wor-

ship). They said: "O Mūsā! Make for us a god as they have gods." He said: "Verily, you are an ignorant people."﴾

﴿139. [Mūsā added:] "Verily, these people will be destroyed for that which they are engaged in (idols' worship). And all that they are doing is in vain."﴾

The Children of Israel safely cross the Sea, but still held on to the Idea of Idol Worshipping

Allāh mentions the words that the ignorant ones among the Children of Israel uttered to Mūsā after they crossed the sea and witnessed Allāh's *Āyāt* and great power.

﴿نَأْكَوْا عَلَى قَوْمٍ يَعْكُفُونَ عَلَى أَصْنَانٍ لَهُمْ﴾

﴿And they came upon a people devoted to some of their idols (in

worship).﴾

Some scholars of *Tafsīr* said that the people mentioned here were from Canaan, or from the tribe of Lakhm. Ibn Jarīr commented, "They were worshipping idols that they made in the shape of cows, and this influenced the Children of Israel later when they worshipped the calf. They said here,

﴿يَسْأَلُونَكَ لِمَ إِذَا هَؤُلَاءِ سُكِّنُوا إِلَهُهُمْ قَالِ إِنَّكُمْ قَوْمٌ مَّجْهُلُونَ﴾

﴿"O Mūsā! Make for us a god as they have gods." He said:
"Verily, you are an ignorant people."﴾⁽¹⁾

Mūsā replied, you are ignorant of Allāh's greatness and majesty and His purity from any partners or anything resembling Him.

﴿إِنْ هَؤُلَاءِ سُئِلُوا بِمَا هُمْ فِيهِ﴾

﴿"Verily, these people will be destroyed for that which they are engaged in﴾ they will perish,

﴿وَيُضِلُّ مَا كَانُوا يَعْمَلُونَ﴾

﴿"and all that they are doing is in vain."﴾

Commenting on this *Ayāh*, Imām Abu Ja'far bin Jarīr reported from Abu Wāqid Al-Laythi that they (the Companions) went out from Makkah with the Messenger of Allāh ﷺ for (the battle of) Hunayn. Abu Wāqid said, "Some of the disbelievers had a lote tree whose vicinity they used to remain in, and upon which they would hang their weapons on. That tree was called 'Dhāt Al-Anwāf'. So when we passed by a huge, green lote tree, we said, 'O Messenger of Allāh! Appoint for us a Dhāt Al-Anwāf as they have.' He said,

﴿فَلَنْتُمْ وَالَّذِي نَفْسِي بِيَدِهِ كَمَا قَالَ قَوْمُ مُوسَى لِمُوسَى:

﴿by He in Whose Hand is my soul! You said just as what the people of Mūsā said to him:

﴿اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ قَالِ إِنَّكُمْ قَوْمٌ مَّجْهُلُونَ﴾ ﴿إِنْ هَؤُلَاءِ سُئِلُوا بِمَا هُمْ فِيهِ﴾
﴿وَيُضِلُّ مَا كَانُوا يَعْمَلُونَ﴾﴾

﴿"Make for us a god as they have gods." He said: "Verily,

⁽¹⁾ At-Ṭabari 13:80.

you are an ignorant people. Verily, these people will be destroyed for that which they are engaged in, and all that they are doing is in vain.” ﴿١٤١﴾

﴿قَالَ أَفَرَأَيْتُمْ إِيَّاهُ إِنَّهُ يَنْفَخُ فِيهِمْ سَوْءَ الْمَغَاطِبِ يُفْقِلُونَ إِبْنَاءَهُمْ أَتَنُحُونَ بِأَنَّهُمْ رِجَالٌ يَلْعَلُ لَكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ﴾

﴿140. He said: "Shall I seek for you an ilāh (a god) other than Allāh, while He has given you superiority over the nations."﴾

﴿141. And (remember) when We rescued you from Fir'aun's people, who were afflicting you with the worst torment, killing your sons and letting your women live. And in that was a great trial from your Lord.﴾

Reminding the Children of Israel of Allāh's Blessings for Them

Mūsā reminded the Children of Israel of Allāh's blessings, such as saving them from Fir'aun, his tyranny and the humiliation and disgrace they suffered. He reminded them of the glory and revenge against their enemy, when they watched them suffering in disgrace, destroyed by drowning and meeting utter demise. We mentioned this subject in the *Tafsir* of *Sūrat Al-Baqarah*.^[2]

﴿وَلَدَعْنَا مُوسَىٰ ذُرِّيَّتَهُ لَيْلَةَ الْكَلْبِ وَكَانَ الْيَوْمُ لِلْكَافِرِينَ أَيْسَرُ ﴿١٤٢﴾﴾

﴿142. And We appointed for Mūsā thirty nights and added ten, and he completed the term, appointed by his Lord, of forty nights. And Mūsā said to his brother Hārūn: "Replace me among my people, act in the right way and follow not the way of the mischief-makers."﴾

Mūsā fasts and worships Allāh for Forty Days

Allāh reminds the Children of Israel of the guidance that He

[1] At-Tabari 13:82.

[2] See the *Tafsir* of *Sūrat Al-Baqarah* [2:49-50].

sent to them by speaking directly to Mūsā and revealing the Tawrah to him. In it, was their law and the details of their legislation. Allāh stated here that He appointed thirty nights for Mūsā. The scholars of *Tafsir* said that Mūsā fasted this period, and when they ended, Mūsā cleaned his teeth with a twig. Allāh commanded him to complete the term adding ten more days, making the total forty. When the appointed term finished, Mūsā was about to return to Mount Tūr, as Allāh said,

﴿يَبْنَؤُا بَنِي إِسْرَءِيلَ قَدْ أَجْبَيْتُمْ مِنِّي عَهْدِي وَوَعَدْتُكُمْ جَانِبَ الطُّورِ الْأَيْمَنِ﴾

﴿O Children of Israel! We delivered you from your enemy, and We made a covenant with you on the right side of the Mount﴾
[20:80].

Mūsā left his brother Hārūn with the Children of Israel and commanded him to use wisdom and refrain from mischief. This was only a reminder, for Hārūn was an honorable and noble Prophet who had grace and exalted standard with Allāh, may Allāh's peace and blessings be upon him and the rest of the Prophets.

﴿وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنظُرْ إِلَيْكَ قَالَ لَن نَرِيكَ وَلَٰكِن نُّنْظِرُ
إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ نَرِيكَ فَلَمَّا سَآءَ لََّهُمُ الْوَجَدُ الْغَيْبُ كَانُوا دُكَّاءُ وَحَرًّا
مُوسَىٰ صَوْفًا فَلَمَّا آفَقَ قَالَ سُبْحَنَكَ بُتْ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ ﴿١٤٣﴾﴾

﴿143. And when Mūsā came at the time and place appointed by Us, and his Lord (Allāh) spoke to him; he said: "O my Lord! Show me (Yourself), that I may look upon You." Allāh said: "You cannot see Me, but look upon the mountain; if it stands still in its place then you shall see Me." So when his Lord appeared to the mountain, He made it collapse to dust, and Mūsā fell down unconscious. Then when he recovered his senses he said: "Glory be to You, I turn to You in repentance and I am the first of the believers."﴾

Mūsā asks to see Allāh

Allāh said that when Mūsā came for His appointment and spoke to Him directly, he asked to see Him,

﴿رَبِّ أَرِنِي أَنظُرْ إِلَيْكَ قَالَ لَن نَرِيكَ﴾

«O my Lord! Show me (Yourself), that I may look upon You.” Allāh said: “You cannot see Me.”»

You cannot' (Lan) by no means indicates that seeing Allāh will never occur, as (the misguided sect of) Al-Mu'tazilah claimed. The *Ḥadīths* of *Mutawātir* grade^[1] narrated from the Messenger of Allāh, affirm that the believers will see Allāh in the Hereafter. We will mention these *Ḥadīths* under the explanation of Allāh's statement,

﴿رُؤُوسُهُمْ يَافِقُونَ إِلَىٰ رَبِّهِمْ فَإِذَا أَفَاطُوا بِلِقَائِهِمْ رَبَّهُمْ خَلَّوْا سَوَاءً﴾

«Some faces that Day shall be radiant. Looking at their Lord.»
[75:22-23]

In earlier Scriptures, it was reported that Allāh said to Mūsā, "O Mūsā! No living soul sees Me, but will perish, and no solid but will be demolished."^[2] Allāh said here,

﴿فَلَمَّا بَلَغَ لِقَاءَ رَبِّهِ لِلْجَبَلِ جَمْعَهُ دَسًّا وَخَرَّ مُوسَىٰ صَوِقًا﴾

«So when his Lord appeared to the mountain, He made it collapse to dust, and Mūsā fell down unconscious.»

In his *Musnad* Imām Aḥmad recorded from Anas bin Mālik that the Prophet ﷺ said about Allāh's saying:

﴿فَلَمَّا بَلَغَ لِقَاءَ رَبِّهِ لِلْجَبَلِ﴾

«And when his Lord appeared to the mountain,»

«هَكَذَا»

«Like this» then he held out the tip of his little finger.^[3] At-Tirmidhi recorded this in the chapter of *Tafsir* for this *Āyah*, then he said; "This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*."^[4]

This was also recorded by Al-Hākim in his *Mustadrak* through the route of Ḥamād bin Salamah, and he said; "This *Ḥadīth* is *Ṣaḥīḥ* according to the criteria of Muslim and they did not record it."^[5] And As-Suddi reported that 'Ikrimah

[1] Having numerous narrators in each link of every chain.

[2] *Al-Bidāyah wan-Nihāyah* 3:112.

[3] Aḥmad 3:125.

[4] *Tuḥfat Al-Aḥwadhī* 8:451.

[5] Al-Hākim 2:320.

reported from Ibn 'Abbās about Allāh's saying,

﴿فَلَمَّا بَلَغَ رُؤُوسَهُ الْجَبَلَ﴾

﴿And when his Lord appeared to the mountain,﴾

Only the extent of the little finger appeared from Him,

﴿جَعَلَهُ دَكًّا﴾

﴿He made it collapse﴾ as dust;

﴿وَوَحَّىٰ مَوْحًى صَوْفًا﴾

﴿And Mūsā fell down unconscious﴾ fainting from it. Ibn Jarīr recorded these because of the relation to the word Al-Ghashī.^[1]

﴿فَلَمَّا أَتَىٰ﴾

﴿Then when he (Mūsā) recovered his senses﴾ after he lost consciousness,

﴿قَالَ سُبْحَنَكَ﴾

﴿he said: "Glory be to You,"﴾ thus, praising, glorifying and honoring Allāh since no living soul could see Him in this life and remain alive. Mūsā' statement,

﴿تَوَّابٌ إِلَيْكَ﴾

﴿"I turn to You in repentance"﴾ means, according to Mujāhid, that from asking you to look at you,

﴿وَأَنَا أَوَّلُ الْمُؤْمِنِينَ﴾

﴿"and I am the first of the believers."﴾, among the Children of Israel, according to Ibn 'Abbās, Mujāhid, and Ibn Jarīr preferred this view. Or, according to another narration from Ibn 'Abbās, the meaning of,

﴿وَأَنَا أَوَّلُ الْمُؤْمِنِينَ﴾

﴿"and I am the first of the believers."﴾, is that 'none shall see You (in this life).' Allāh said,

﴿وَوَحَّىٰ مَوْحًى صَوْفًا﴾

﴿And Mūsā fell down unconscious.﴾

[1] At-Ṭabari 13:97.

قَالَ يَمْسُوسُ إِنِّي أَصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَتِي وَبِكَلْبِي
فَعُذْ مَا أَتَيْتُكَ وَكُنْ مِنَ الشَّاكِرِينَ ﴿١٦٨﴾ وَكَتَبْنَا
لَهُ فِي الْأَلْوَابِ مِنْ كُلِّ شَيْءٍ وَمَوْعِظَةً وَتَفْصِيلًا لِكُلِّ
شَيْءٍ وَفَعُذْ مَا يَفُوقُ وَأَمْرٌ قَوْمَكَ بِأَخْذِهَا بِأَحْسَنِ سَاورِيكَ
دَارَ الْفَيْسِفِينَ ﴿١٦٩﴾ سَأَمُرُّكَ عَنْ مَا بَيْنِي وَالَّذِينَ يَتَكَبَّرُونَ
فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِنْ يَرَوْا كُلاًّ آيَةً لَا يَزِيدُونَهَا
بِهَا وَإِنْ يَرَوْا سَيْلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِنْ يَرَوْا
سَيْلَ الْغِيِّ يَتَّخِذُوهُ سَبِيلًا ذَلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا
وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٧٠﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِفَكَاهِ
الْآخِرَةِ حِطَّتْ أُعْمَالُهُمْ هَلْ يُعْجِزُونَ إِلَّا مَا كَانُوا
يَعْمَلُونَ ﴿١٧١﴾ وَأَتَّخِذُ قَوْمَ مُوسَى مِنْ بَعْدِهِمْ خُلَيفَةً
عِجْلًا جَسَدًا اللَّهُ خَوَّارٌ أَلَمْرُورُ أَنَّهُ لَا يَكْفُلُهُمْ وَلَا يَهْدِيهِمْ
سَبِيلًا أَتَّخِذُوهُ وَكَانُوا ظَالِمِينَ ﴿١٧٢﴾ وَلَمَّا شَقِطَ
فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا قَالُوا لَئِنْ لَمْ يَرْحَمْنَا
رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿١٧٣﴾

Abu Sa'īd Al-Khudri and Abu Hurayrah narrated a *Hadīth* from the Prophet ﷺ that is suitable to mention here. As for the *Hadīth* from Abu Sa'īd, Al-Bukhārī recorded in his *Ṣaḥīḥ* that he said: A Jew came to the Prophet ﷺ after his face was smacked, and said, "O Muḥammad! One of your companions from Al-Anṣār smacked me on the face." The Prophet ﷺ said,

«ادْعُوهُ»

«Summon him» and he was summoned. The Prophet ﷺ asked him,

«لِمَ لَطَمْتَ وَجْهَهُ؟»

«Why did you smack his face?» He said, "O Allāh's Messenger! I passed by that Jew and heard him swearing, 'No, by He Who has chosen Mūsā over mankind!' I said, 'Over Muḥammad too?', and I became angry and struck his face." The Prophet ﷺ said,

«لَا تُخَيِّرُونِي مِنْ بَيْنِ الْأَنْبِيَاءِ فَإِنَّ النَّاسَ يَضَعِفُونَ يَوْمَ الْقِيَامَةِ فَأَكُونُ أَوَّلَ مَنْ يَتَبَيَّنُ، فَإِذَا أَنَا بِمُوسَى أَخِذَ بِقَابِئَةٍ مِنْ قَوَائِمِ الْعَرْشِ، فَلَا أَدْرِي أَفَأَقَّ قَلْبِي أَمْ جُوزِي بِضَغْفَةِ الطُّورِ؟»

«Do not prefer me above the Prophets. Verily, on the Day of Resurrection, people will be struck unconscious, and I (feel that I) am the first to wake up. Thereupon I will find that Mūsā is holding onto a pillar of the Throne ('Arsh of Allāh). I will not know if he woke up before me or he received his due (because of

his) unconsciousness on (Mount) At-Tur.^[1]

Al-Bukhārī recorded this *Hadīth* in many locations of his *Sahīh*, as did Muslim and Abu Dāwud.^[2] As for the *Hadīth* from Abu Hurayrah, Imām Aḥmad and the Two Shaykhs (Al-Bukhārī and Muslim) collected his narration.^[3]

﴿قَالَ يَشُوخٌ إِلَىٰ أَمَلَيْتُكَ عَلَى النَّاسِ بِرِسَالَتِي وَبِكَلِمَةٍ تَخَذُ مَا نَأْتِيكَ وَكُنَ مِنَ
الْمُنْكَرِينَ ۖ وَكَتَبْنَا لَهُ فِي الْأَلْوَابِ مِنْ كُلِّ شَيْءٍ مَوْعِظَةً وَتَفْصِيلًا لِّكُلِّ شَيْءٍ فَخَذَهَا
يَمُوزًا وَأَمَرْنَا قَوْمَكَ بِاتِّخَاذِهَا ذِكْرًا ۖ وَالَّذِينَ آمَنُوا بِآيَاتِنَا وَأَنصَرُوا رَسُولَنَا فَذَرْهُمُ ۚ

﴿144. (Allāh) said: "O Mūsā I have chosen you above men by My Messages, and by My speaking (to you). So hold that which I have given you and be of the grateful."﴾

﴿145. And We wrote for him on the Tablets the exhortation all things and the explanation for all things (and said): Hold unto these with firmness, and enjoin your people to take the better therein. I shall show you the home of the rebellious.﴾

Allāh chooses Mūsā and gives Him the Tablets

Allāh states that He spoke to Mūsā directly and informed him that He has chosen him above the people of his time, by His Message and by speaking to him.

Here we should mention that there is no doubt that Muḥammad ﷺ is the chief of all the Children of Ādam, the earlier and later ones among them. This is why Allāh has chosen him to be the Final and Last Prophet and Messenger, whose Law shall remain dominant and valid until the commencement of the Last Hour. Muḥammad's followers are more numerous than the followers of all Prophets and Messengers. After Muḥammad ﷺ, the next in rank of honor and virtue is Ibrāhīm upon him be peace, then Mūsā, son of 'Imrān, who spoke to the Most Beneficent directly. Allāh commanded Mūsā, saying,

﴿قَالَ يَا أَيُّهَا الْمَوْءُودُ﴾

[1] *Faḥ Al-Bārī* 8:152.

[2] Al-Bukhārī, nos. 4638, 2412, 6917, 3398, 7427 and 6518, Muslim 2374 and Abu Dāwud 4668.

[3] Aḥmad 2:264, *Faḥ Al-Bārī* 13:455 and Muslim 4:1844.

«So hold to that which I have given you», of My Speech and conversation with you,

﴿وَكُنْ مِنَ الشَّاكِرِينَ﴾

«and be of the grateful», for it and do not ask for what is beyond your capacity to bear.

Allāh stated that He has written lessons and exhortation for all things and explanations for all things on the Tablets. It was said that in the Tablets, Allāh wrote advice and the details of the commandments for lawful and prohibited matters. The Tablets contained the Tawrah, that Allāh described;

﴿وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ الْأُولَىٰ بِآيَاتِنَا لِلنَّاسِ﴾

«And indeed We gave Mūsā - after We had destroyed the generations of old - the Scripture as an enlightenment for mankind»[28:43].

It was also said that Allāh gave Mūsā the Tablets before the Tawrah, and Allāh knows best. Allāh said next,

﴿تَتَّخِذُوا بِقُوَّةٍ﴾

«Hold unto these with firmness», be firm on the obedience,

﴿وَأْمُرْ قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا﴾

«and enjoin your people to take the better therein.»

Sufyān bin 'Uyaynah said, "Abu Sa'd narrated to us from 'Ikrimah from Ibn 'Abbās that "Mūsā, peace be upon him, was commanded to adhere to the toughest of what was ordained on his people."^[1] Allāh's statement,

﴿سَأُرِيكُمْ دَارَ الْفَاسِقِينَ﴾

«I shall show you the home of the rebellious»,

means, you will witness the recompense of those who defy My order and deviate from My obedience, the destruction, demise and utter loss they will suffer.

﴿سَأُرِيكُمْ عَنْ يَمِينِي الَّذِينَ يَكْفُرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِنْ يَرَوْا كُفْلًا مِمَّا يَوْسَوْا بِهَا وَإِنْ يَرَوْا سَيْلَ الْمَوْتِ لَا يُنْقِذُوهُ سَيْلًا وَإِنْ يَرَوْا كُفْلًا مِمَّا يَوْسَوْا بِهَا وَإِنْ يَرَوْا سَيْلَ الْمَوْتِ لَا يُنْقِذُوهُ سَيْلًا﴾

^[1] At-Tabari 13:110.

ذَٰلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٤٦﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلَكِنَّهُمُ الْآخِرِينَ
حَاطَتْ أَعْيُنُهُمْ فُلٌ مُّجْتَرٍ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿١٤٧﴾

﴿146. I shall turn away from My Āyāt those who behave arrogantly on the earth, without a right, and (even) if they see all the Āyāt, they will not believe in them. And if they see the way of righteousness, they will not adopt it as the way, but if they see the way of error, they will adopt that way, that is because they have rejected Our Āyāt and were heedless of them.﴾

﴿147. Those who deny Our Āyāt and the meeting in the Hereafter, vain are their deeds. Are they requited with anything except what they used to do?﴾

Arrogant People will be deprived of Allāh's Āyāt

Allāh said,

﴿سَأُفْرِقَ عَنْ مَائِيكَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ﴾

﴿I shall turn away from My Āyāt those who behave arrogantly on the earth, without a right﴾.

Allāh says, "I shall deprive the hearts of those who are too proud to obey Me, and arrogant with people without right, from understanding the signs and proofs that testify to My Might, Law and Commandments." And just as they acted arrogantly without justification, Allāh has disgraced them with ignorance. Allāh said in another Āyah,

﴿وَنُفِخَ فِي قُلُوبِهِمْ وَابْصُرْهُمْ كَمَا لَا يَبْصُرُونَ بِهِ. أَوَّلَ مَرَّةٍ﴾

﴿And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time﴾ [6:110], and,

﴿فَلَمَّا رَأَوْا آيَاتِنَا اللَّهُ فُتِنَهُمْ﴾

﴿So when they turned away (from the path of Allāh), Allāh turned their hearts away (from the right path).﴾ [61:5]

Sufyān bin Uyaynah commented on this Āyah,

﴿سَأُفْرِقَ عَنْ مَائِيكَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ﴾

«I shall turn away from My Āyāt those who behave arrogantly on the earth, without a right»,

“(Allāh says) I shall snatch away comprehension of the Qur’ān from them and turn them away from My Āyāt.”^[1] Ibn Jarīr commented on Sufyān’s statement that, “This indicates that this part of the Āyah is addressed to this Ummah.”^[2] This is not necessarily true, for Ibn ‘Uyaynah actually meant that this occurs in every Ummah and that there is no difference between one Ummah and another Ummah in this regard. Allāh knows best. Allāh said next,

﴿وَأَن يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا﴾

«and (even) if they see all the Āyāt, they will not believe in them». Allāh said in a similar Āyāh,

﴿إِنَّا أَنزَلْنَا حَقًّا عَلَىٰ نَجْمِكَ كَتَبْنَا فِيكَ لَا يُؤْمِنُونَ ﴿٩٦﴾ وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَقًّا مَّا نَالُوا الْفِكْرَ الْآخِرَ ﴿٩٧﴾﴾

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

Allāh’s statement,

﴿وَأَن يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا﴾

«And if they see the way of righteousness, they will not adopt it as the way»,

means, even if the way of guidance and safety appears before them, they will not take it, but if the way that leads to destruction and misguidance appears to them, they adopt that way. Allāh explains why they do this,

﴿ذَٰلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا﴾

«that is because they have rejected Our Āyāt», in their hearts,

﴿وَكَانُوا عَنْهَا غَافِلِينَ﴾

«and were heedless of them.», gaining no lessons from the Āyāt. Allāh’s statement,

[1] At-Tabari 13:112.

[2] At-Tabari 13:113.

﴿وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ حَبَطَتْ أُعْسَلُهُمْ﴾

«Those who deny Our Āyāt and the meeting in the Hereafter, vain are their deeds.»

indicates that whoever among them does this, remaining on this path until death, then all his deeds will be in vain. Allāh said next,

﴿هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ﴾

«Are they requited with anything except what they used to do?»

meaning, 'We only recompense them according to the deeds that they performed, good for good and evil for evil. Surely, as you bring forth, you reap the harvest thereof.'

﴿وَاتَّخَذَ قَوْمُ مُوسَىٰ مِنْ بَنِيِّهِمْ عِجْلًا جَسَدًا لَهُ خَوَافٌ إِنَّهُ يَكَلِّمُهُمْ وَيَذَرُهُمْ سَبِيلًا ۚ انْجَدَوْهُمْ ۚ وَكَانُوا ظَالِمِينَ ۝﴾
 ﴿وَلَمَّا سَفَطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْ سَلَوُا قَالُوا لَنْ نَمُوتَ بِرَحْمَتِ رَبِّنَا ۚ وَمَنْ يَنْفِرْ لَنَا لَيَكُونَنَّ مِنَ الْخَاسِرِينَ ۝﴾

«148. And the people of Mūsā made in his absence, out of their ornaments, the image of a calf (for worship). It had a sound. Did they not see that it could neither speak to them nor guide them to the way? They took it (for worship) and they were wrongdoers.»

«149. And when they regretted and saw that they had gone astray, they said: "If our Lord have not mercy upon us and forgive us, we shall certainly be of the losers"»

Story of worshipping the Calf

Allāh describes the misguidance of those who worshipped the calf that As-Sāmiri made for them from the ornaments they borrowed from the Copts. He made the shape of a calf with these ornaments and threw in it a handful of dust from the trace of the horse that the Angel Jibrīl was riding, and the calf seemed to moo. This occurred after Mūsā went for the appointed term with his Lord, where Allāh told him about what happened when he was on Mount Ṭūr. Allāh said about His Honorable Self,

﴿قَالَ فَإِنَّكَ قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَأَسْلَمَ السَّامِرِيُّ ۝﴾

«(Allāh) said: "Verily, We have tried your people in your absence, and As-Sāmiri has led them astray"» [20:85].

The scholars of *Tafsir* have different views over the calf, whether it actually became alive and mooing, or if it remained made of gold, but the air entering it made it appear to be mooing. These are two opinions. Allāh knows best. It was reported that when the statue mooed, the Jews started dancing around it and fell into misguidance because they adored it. They said that this, the calf, is your god and the god of Mūsā, but Mūsā forgot it! Allāh answered them,

﴿أَفَلَا يَرَوْنَ أَنَّهُ لَا يُرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ صَرًّا وَلَا تَفْعَالًا﴾

«Did they not see that it could not return them a word (for answer), and that it had neither power to harm them nor to do them good?» [20:89]. Allāh said here,

﴿أَلَمْ يَرَوْا أَنَّهُ لَا يَكْلِمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا﴾

«Did they not see that it could neither speak to them nor guide them to the way?»

Allāh condemned the Jews for falling into misguidance, worshipping the calf and ignoring the Creator of the heavens and earth, the Lord and King of all things. They worshipped besides Him a statue made in the shape of a calf, that seemed to moo, but it neither spoke to them nor brought them any benefit. Rather, their very sense of reason was blinded because of ignorance and misguidance.

Allāh's statement,

﴿وَلَا تُؤْخَذُ فِيهِمْ آيَاتِهِمْ﴾

«And when they regretted», and felt sorrow for their action,

﴿وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا قَالُوا لَئِنْ لَمْ يَرْحَمْنَا رَبُّنَا وَيَتَغَمَّدْنَا لَفَاقِدُوا السَّبِيلَ﴾

﴿الْحَسِيرِينَ﴾

«and saw that they had gone astray, they said: "If our Lord have not mercy upon us and forgive us, we will certainly become among the losers."»

or among the destroyed ones. This was their recognition of their sin and their way of seeking salvation from Allāh the Most Mighty and Majestic.

anger.

Allah states that when Musa returned to his people after conversation with his Lord, he became angry and full of regret. Abu Ad-Darda' said that Asif, or regret, is the severest type of

Who show mercy.

4151. He (Musa) said: "O my Lord! Forgive me and my brother, and admit us into Your mercy, for You are the Most Merciful of those

உ. மார்ட்டின

Tablets and seized his brother by (the hair of) his head and dragged him towards him. He (Harrin) said : " O son of my mother! Indeed the people judged me weak and were about to kill me, so make not the enemies rejoice over me, nor put me among the people who are

"in matter of your Lord?"

4150. And when Musa returned to his people, angry and grieved, he said: "What an evil thing is that which you have done during my absence. Did you hasten in the matter of your idols?"

सिद्धिं प्रदत्तं

ॐ नमो भगवते वासुदेवाय

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میں نے اپنے لیے ایک کتب خانہ بنایا ہے

ॐ नमो भगवते वासुदेवाय

কেন্দ্রীয় সরকার

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«He (Mūsā) said: "What an evil thing is that which you have done during my absence."»

evil it is that which you committed after I departed and left you, by worshipping the calf,

﴿أَعْمَلْتُمْ أَسْرَؤَكُمْ﴾

«Did you hasten in the matter of your Lord? »

Mūsā said, 'You wanted me to rush back to you, even though [being there] this was Allāh's decision?' Allāh said next,

﴿وَأَلْقَى الْأَلْوَابَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ﴾

«And he threw down the Tablets and seized his brother by his head and dragged him towards him.»

This Āyah demonstrates the meaning of the Ḥadīth,

«لَيْسَ الْخَبَرُ كَالْمُعَانَبَةِ»

«Information is not the same as observation.»^[1]

It indicates that Mūsā threw down the Tablets because he was angry at his people, according to the majority of scholars of early and latter times. Allāh said,

﴿وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ﴾

«and seized his brother by (the hair of) his head and dragged him towards him.»

for Mūsā feared that Hārūn might have not tried hard enough to forbid them from their evil action. In another Āyah, Allāh said,

﴿قَالَ يَهْرُودُ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا أَنْ تَلَّيْتَهُمْ أَفَصَبْتَ أَمْ لَمْ تُنَبِّهْهُمْ وَلَوْ أَنَّهُمْ فَرَّقْتُ بَيْنَ يَدَيْهِمْ أَفَافْتَنُ إِنَّهُمْ خَفِيضُونَ قُلْ قَوْلِي لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَءِيلَ وَلَمْ تَرْفَعْ قَوْلِي﴾

«He [Mūsā] said: "O Hārūn ! What prevented you when you saw them going astray. That you followed me not (according to my advice to you)? Have you then disobeyed my order?" He [Hārūn] said: "O son of my mother! Seize (me) not by my beard, nor by my head! Verily, I feared lest you should say: 'You have caused a division among the Children of Israel, and

[1] Aḥmad 1:271.

you have not respected (waited or observed) my word!'" ﴿20:92-94﴾.

Here, Allāh said that Hārūn said,

﴿إِنِّ أَمُّ إِيَّ الْقَوْمِ اسْتَخَفُّونِي وَكَادُوا يَقْتُلُونِي فَلَا تُخْشِعْ بَنِي الْأَعْدَاءِ وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ﴾

﴿"O son of my mother! Indeed the people judged me weak and were about to kill me, so make not the enemies rejoice over me, nor put me among the people who are wrongdoers."﴾

Hārūn said, 'Do not place me on the same level as they are, as if I was one of them.' Further, Hārūn said, 'O son of my mother', so that Mūsā would feel more mercy and leniency towards him, even though Hārūn was also the son of Mūsā's father. When Mūsā was satisfied that his brother was innocent,

﴿وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ يَقَوْمُ إِنَّكَ تَفْتَنُ بَنِي دَاوُدَ رَبِّكُمْ الرَّحْمَنُ فَاتَّبِعُونِي وَاطِيعُوا أَمْرِي﴾

﴿And Hārūn indeed had said to them beforehand: "O my people! You are being tried in this, and verily, your Lord is (Allāh) the Most Gracious, so follow me and obey my order."﴾ ﴿20:90﴾, this is when,

﴿قَالَ﴾

﴿he said﴾ Mūsā,

﴿رَبِّ اغْفِرْ لِي وَلِإِخِي وَأَدْخِلْنَا فِي رَحْمَتِكَ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ﴾

﴿"O my Lord! Forgive me and my brother, and admit us into Your mercy, for you are the Most Merciful of those who show mercy."﴾

Ibn Abi Hātim recorded that Ibn 'Abbās said that the Messenger of Allāh ﷺ said,

﴿يَرْحَمُ اللَّهُ مُوسَى إِذِ انْصَرَفَ بِالْأُتْرَاقِ كَالْمُغِيرِ أَخْبِرَهُ رَبُّهُ عَزَّ وَجَلَّ أَنَّ قَوْمَهُ قُتِلُوا بَعْدَهُ فَلَمْ يَلْقُ الْأُتْرَاقَ فَلَمَّا رَأَاهُمْ وَعَابَهُمْ أَلْقَى الْأُتْرَاقَ﴾

﴿May Allāh grant His mercy to Mūsā! Surely, he who observes [something] is nothing like he who is informed about it. His Lord, the Exalted and Most Honored, told him that his people

were tested after him, but he did not throw the Tablets. When he saw them with his eyes, then he threw the Tablets.^[1]

﴿إِنَّ الَّذِينَ أَخَذُوا الْوَيْلَ سَبَاتَكُمْ غَضَبٌ مِنْ رَبِّهِمْ وَذِلَّةٌ فِي الْمُنَازَعَاتِ وَالَّذِينَ عَمِلُوا الشَّيْءَاتِ ثُمَّ تَابُوا مِنْ بَعْدِهَا وَآمَنُوا إِذْ رَأَوْا مِنْ بَعْدِهَا لَعَنُوا رَبَّهُمْ﴾

﴿152. Certainly, those who took the calf (for worship), wrath from their Lord and humiliation will come upon them in the life of this world. Thus do We recompense those who invent lies.﴾

﴿153. But those who committed evil deeds and then repented afterwards and believed, verily, your Lord after (all) that is indeed Oft-Forgiving, Most Merciful.﴾

The 'wrath' mentioned here that struck the Children of Israel because of their worshipping the calf, means, Allāh did not accept their repentance until some of them [who did not worship the calf] killed others [who worshipped the calf]. We mentioned this story in *Sūrat Al-Baqarah*,

﴿تَوَلَّوْا إِلَىٰ بَارِيكُمْ فَاقْتُلُوا أَنْفُسَكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِيكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ الْتَوَّابُ الرَّحِيمُ﴾

﴿So turn in repentance to your Creator and kill yourselves (the guilty), that will be better for you before your Creator." Then He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful.﴾ [2:54]

As for the humiliation mentioned in the *Āyah*, it pertains to the disgrace and humiliation that the Jews suffered in the life of this world. Allāh's statement,

﴿وَكَذَٰلِكَ يَجْزَى الْمُفْسِدُونَ﴾

﴿Thus do We recompense those who invent lies﴾

is for all those who invent an innovation (in religion). Surely, the disgrace resulting from inventing an innovation (in religion) and defying Allāh's Message, will be placed in the heart and from there on to the shoulders. Al-Ḥasan Al-Baṣri said; "The disgrace of innovation will weigh on their shoulders even if

^[1] Ibn Mājah 2:380.

they were to gallop on their mules or trot on their work horses." Ayyūb As-Sakhtiyāni narrated from Abu Qilābah Al-Jarmi that he commented on this Āyah,

﴿وَكَذَلِكَ يَجْزِي الْمُفْتَرِينَ﴾

﴿Thus do We recompense those who invent lies.﴾

"By Allāh! This Āyah is for all those who invent a lie, until the Day of Resurrection."^[1] Also, Sufyān bin 'Uyaynah said, "Every person who invents a *Bid'ah* (innovation in the religion) will taste disgrace."^[2] Allāh tells His servants that He accepts repentance from His servants for any sin, even *Shirk*, *Kufr*, hypocrisy and disobedience. Allāh said:

﴿وَالَّذِينَ عَمِلُوا الشَّيْئَاتِ ثُمَّ تابُوا مِن بُدْيَهِهَا وَأَسَؤُوا إِنَّ رَبَّكَ﴾

﴿But those who committed evil deeds and then repented afterwards and believed, verily, your Lord﴾

O Muḥammad, Messenger of Repentance and Prophet of Mercy,

﴿مِن بُدْيَهِهَا﴾

﴿after that﴾ after committing that evil action,

﴿لَعَفُورٌ رَّحِيمٌ﴾

﴿is indeed Oft-Forgiving, Most Merciful.﴾

Ibn Abi Ḥātim reported that 'Abdullāh bin Mas'ūd was asked about a man committing fornication with a woman and then marrying her, and Ibn Mas'ūd recited this Āyah,

﴿وَالَّذِينَ عَمِلُوا الشَّيْئَاتِ ثُمَّ تابُوا مِن بُدْيَهِهَا وَأَسَؤُوا إِنَّ رَبَّكَ مِن بُدْيَهِهَا لَعَفُورٌ رَّحِيمٌ﴾

﴿But those who committed evil deeds and then repented afterwards and believed, verily, your Lord after (all) that is indeed Oft-Forgiving, Most Merciful.﴾

'Abdullāh recited this Āyah ten times, neither allowing nor disallowing it.^[3]

﴿وَلَمَّا سَكَتَ عَن مُّوسَى الْغَضَبُ أَخَذَ الْأَلْوَاحَ وَفِي شِعْرِبِهَا هُدًى وَرَحْمَةٌ لِّلَّذِينَ هُمْ لِرَبِّهِمْ

﴿يُذْهِبُونَ﴾

[1] At-Ṭabari 13:135.

[2] At-Ṭabari 13:136.

[3] Ad-Durr Al-Manthūr 3:566.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَأَكْتَسَبَ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هَذَا نَالُ إِلَيْكَ قَالَ عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ وَفَسَّأْتُ لِلَّذِينَ يَنْفَقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ ﴿١٦٩﴾ الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْنُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَإِذْ بَرَأَ أَمْوَالَهُمْ وَعِزَّزَهُمْ وَنَصَرَهُمْ وَاتَّبَعُوا النَّوْرَ الَّذِي أَنْزَلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٧٠﴾ قُلْ يَأَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٧١﴾ وَرَبُّ قَوْمِ مُوسَى أَمَّهُ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْبُدُونَ ﴿١٧٢﴾

¶154. And when the anger of Mūsā calmed, he took up the Tablets; and in their inscription was guidance and mercy for those who fear their Lord.﴾

Mūsā picked up the Tablets when His Anger subsided

Allāh said next,

﴿وَلَمَّا سَكَتَ﴾

﴿And when calmed﴾ and subsided,

﴿عَنْ مُوسَى الْقَضَبُ﴾

﴿the anger of Mūsā﴾ with his people,

﴿أَخَذَ الْأَلْوَابِحَ﴾

﴿he took up the Tablets﴾, which he had thrown out of jealousy

for Allāh and anger for His sake, because of his people worshipping the calf,

﴿وَفِي تَنْخِيئِهَا هُدًى وَرَحْمَةٌ لِلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ﴾

﴿and in their inscription was guidance and mercy for those who fear their Lord.﴾

Several scholars of *Tafsir* said that when Mūsā threw the Tablets on the ground they were shattered and he collected the pieces afterwards. Mūsā found in its inscription guidance and mercy, but the specific details of the Law was lost, so they said. They also claimed that the shattered pieces of the Tablets still remained in the treasury safes of some Israelite kings until the Islāmic State came into existence. Only Allāh knows if these statements are true.

﴿وَاتَّخَذَ مُوسَىٰ قَوْمَهُ سَبِيعِينَ رَجُلًا لِّيُفَضِّلُوا بَيْنَنَا أَجَلَهُمُ الرَّجْعَةَ قَالَ رَبِّ لَوْ شِئْتَ أَفْلَكْتَهُمْ
 بَيْنَ قَبْلٍ وَمِنْ بَيْنِكُمْ يَوْمَ فَكَّرَ اللَّهُ عَلَيْهِمْ إِنِّي إِذْ بَرَأَ إِلَيْكَ تَوَلَّىٰ يُدَلُّ بِهَا مِنْ نَفْسِهِ وَيَتَدَبَّرُ مِنْ
 قَفَاةٍ أَنْتَ وَلِيُّهَا فَأَقْبَرْنَا وَلَا وَرِثَتْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ ﴿١٥٥﴾ وَكَضِبَ لَنَا فِي هَذِهِ الْأَذَىٰ حَسَنَةً
 وَفِي الْآخِرَةِ إِنَّا هُنَا إِلَيْكَ قَالِ عَذَابٌ أَصِيبُ بِهِ مَنْ أَتَاكَ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ
 فَسَأَلْنَاهَا لِلَّذِينَ يَتَّقُونَ دُفْعًا مِنَ الْكَرَةِ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ ﴿١٥٦﴾﴾

﴿155. And Mūsā chose out of his people seventy (of the best) men for Our appointed time and place of meeting, and when they were seized with a violent earthquake, he said: "O my Lord, if it had been Your Will, You could have destroyed them and me before; would You destroy us for the deeds of the foolish among us? It is only Your trial by which You lead astray whom You will, and keep guided whom You will. You are our protector, so forgive us and have mercy on us: for You are the best of those who forgive.﴾

﴿156. "And ordain for us good in this world, and in the Hereafter. Certainly we have Hūdā unto You." He said: (As to) My punishment I afflict therewith whom I will and My mercy embraces all things. That (mercy) I shall ordain for those who have Taqwā, and give Zakāh; and those who believe in Our Āyāt.﴾

Seventy Men from the Children of Israel go for the appointed Meeting Place that Allāh designated, Allāh later on destroys Them

'Alī bin Abi Ṭalḥah reported that Ibn 'Abbās commented; "Allāh commanded Mūsā to choose seventy men. So he chose them and proceeded with them in order that they supplicate to their Lord. Their supplication included asking Allāh, 'O Allāh! Give us what you have never given anyone before us and will never give anyone after us!' Allāh disliked this supplication and they were seized with a violent earthquake, Mūsā said:

﴿رَبِّ لَوْ شِئْتَ أَفْلَكْتَهُمْ بَيْنَ قَبْلٍ وَمِنْ بَيْنِكُمْ﴾

﴿"O my Lord, if it had been Your will, You could have destroyed them and me before.﴾" ^[1]

[1] Aṭ-Ṭabari 13:141.

As-Suddi said, "Allāh commanded Mūsā to come with thirty men from the Children of Israel, apologizing for worshipping the calf; and He gave them an appointed time and place.

﴿وَاخْتَارَ مُوسَىٰ قَوْمَهُ سَبْعِينَ رَجُلًا﴾

﴿And Mūsā chose out of his people seventy (of the best) men.﴾

He chose these men and went along with them so that they could apologize. When they reached the appointed place, they said,

﴿لَنْ نُؤْمِنَ لَكَ﴾

﴿We shall never believe in you﴾. [2:55] 'O Mūsā,

﴿حَتَّىٰ نَرَى اللَّهَ جَهْرَةً﴾

﴿until we see Allāh plainly,﴾ for you spoke to Him,' they said, 'therefore, show Him to us.'

﴿فَأَخَذْنَاهُمُ الصَّوْقَةَ﴾

﴿but they were struck with a bolt of lightning﴾ [4:153]

and they died. Mūsā stood up crying, invoking Allāh, 'O Lord! What should I tell the Children of Israel, when I go back to them after You destroyed their best men?'

﴿رَبِّ لَوْ شِئْتَ أَفْلَكْهُمْ بَيْنَ قَبْلٍ وَآخِرٍ﴾

﴿"O my Lord, if it had been Your will, You could have destroyed them and me before"﴾.¹¹¹

Muḥammad bin Ishāq said, "Mūsā chose seventy of the best men from the Children of Israel. He said to them, 'Go to the meeting with Allāh and repent for what you committed. Beg His forgiveness for those of your people whom you left behind. Fast, purify yourselves and clean your clothes.' So, he went with them to Mount Ṭūr in Sinai for the meeting place and time designated by his Lord. He went there only with the leave and knowledge of Allāh. According to what has been mentioned to me, when the seventy did what he ordered them to do, and went with him to the meeting of Mūsā with his Lord, they said, 'Request that we may also hear the words of

¹¹¹ At-Ṭabari 13:140.

our Lord.' So he replied, 'I shall.' When Mūsā approached the mountain it became completely covered with columns of clouds, Mūsā approached it and entered in them. He said to the people, 'Approach.' But when Allāh spoke to Mūsā, his cloak was surrounded by a brilliant light which no human could bear to look at, so below him a barrier was placed and the people approached. When they entered the cloud they fell prostrate and they heard Him while he was speaking to Mūsā, commanding him and forbidding him, saying what to do and what not to do. When He completed commanding him, and removed the cloud from Mūsā, he faced the people and they said, 'O Mūsā! We will not believe in you unless we see Allāh directly.' So the thunder shook them, their souls were captured and they all died. Mūsā stood up invoking, begging and supplicating to his Lord,

﴿رَبِّ لَوْ شِئْتَ أَفْلَكْتَهُمْ مِنْ قَبْلِ وَاقِعٍ﴾

“O my Lord, if it had been Your will, You could have destroyed them and me before.”^[1]

meaning, 'They were foolish. Would You destroy anyone who comes after me from the Children of Israel?'

Ibn 'Abbās, Qatādah, Mujāhid and Ibn Jarīr Aṭ-Ṭabari said, "They were seized by the tremor or lightning, because they neither shunned nor forbade their people who worshipped the calf."^[2] This is supported by Mūsā's statement,

﴿أَتَرْكُنَا بِمَا عَمِلْنَا مِنْ غُلُوبٍ﴾

“would You destroy us for the deeds of the fools among us?”

He said next,

﴿إِنْ مِنْ إِلَّا يَنْتَظِرُ﴾

“It is only Your Fitnah” affliction, test and trial, according to Ibn 'Abbās, Saʿd bin Jubayr, Abu Al-ʿĀliyah, Ar-Rabīʿ bin Anas and several among the Salaf and latter scholars.^[3] This is the only plausible meaning, in which Mūsā says, “The decision is Yours (O Allāh), and the judgment, and whatever You will

[1] Aṭ-Ṭabari 13:140.

[2] Aṭ-Ṭabari 13:143-144.

[3] Aṭ-Ṭabari 13:151.

occurs. You misguide whom You will, guide whom You will, and none can guide whom You misguide or misguide whom You guide. There is none who can give what You deprive or avert what You give. The sovereignty is all Yours, and Yours is the judgment, the creation and the decision." The *Āyah*,

﴿أَنْتَ رَبُّنَا فَاعْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ﴾

﴿"You are our protector, so forgive us and have mercy on us: for You are the best of those who forgive."﴾,

pertains to (Allāh's) covering the mistake and not punishing for the sin. Whenever mercy is mentioned along with forgiveness [such as in Mūsā's supplication to Allāh], it includes the hope that Allāh does not permit one to fall into that act again.

﴿وَأَنْتَ خَيْرُ الْغَافِرِينَ﴾

﴿"for You are the best of those who forgive,"﴾ for none except You can forgive the sin.

﴿وَأَكْتُبْ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ﴾

﴿"And ordain for us good in this world, and in the Hereafter."﴾

The first part of Mūsā's supplication was to fend off what should be avoided, while this part is a request for what is sought. The meaning of,

﴿وَأَكْتُبْ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ﴾

﴿"And ordain for us good in this world, and in the Hereafter."﴾

is, 'ordain for us and grant us all that is good in both lives. We mentioned the meaning of 'good' before in *Sūrat Al-Baqarah*.^[1]

﴿إِنَّا هُنَا إِلَيْكَ﴾

﴿"We have Hūdā unto You"﴾ 'we repent, go back and return unto You,' according to the meaning of, 'Hūdā', given by Ibn 'Abbās, Sa'īd bin Jubayr, Mujāhid, Abu Al-'Āliyah, Aḍ-Ḍaḥḥāk, Ibrāhīm At-Taymī, As-Suddī, Qatādah and several others.^[2]

[1] See the *Tafsir* of *Sūrat Al-Baqarah* [2: 200-202].

[2] At-Ṭabari 13:154-155.

﴿قَالَ عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ وَنَسَخْنَاهَا لِذِينَ يُنْفِقُونَ
رِزْقَهُمْ لِرِزْقِ الْكَافِرِينَ هُمْ يَأْتِينَنَا يَوْمَئِذٍ يَوْمَئِذٍ﴾

﴿He said: (As to) My punishment I afflict therewith whom I will and My mercy embraces all things. That (mercy) I shall ordain for those who have Taqwā, and give Zakāh; and those who believe in Our Āyāt.﴾ [7:156]

Allāh's Mercy is for Those Who have Taqwā and believe in Allāh's Āyāt and His Messenger ﷺ

Allāh answers the statement,

﴿إِنْ يَنْتَظِرْ﴾

﴿"It is only Your trial..."﴾ [7:155], by saying,

﴿عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ﴾

﴿(As to) My punishment I afflict therewith whom I will and My mercy embraces all things.﴾

Allāh says here, 'I do what I will, decide what I will and I have wisdom and justice in all matters.' Certainly, there is no deity worthy of worship except Allāh. Allāh's statement,

﴿وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ﴾

﴿and My mercy embraces all things﴾

testifies to His encompassing mercy. Allāh said that the angels who carry His Throne and those around the Throne supplicate,

﴿رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا﴾

﴿"Our Lord! You comprehend all things in mercy and knowledge."﴾ [40:7]

Imām Aḥmad recorded that Jundub bin 'Abdullāh Al-Bajali said, "A bedouin man came, he made his camel kneel and he tied it. Then he prayed behind the Messenger of Allāh ﷺ. When the Messenger of Allāh ﷺ finished the prayer, that man untied his camel mounted it and supplicated aloud, 'O Allāh! Grant Your mercy to me and to Muḥammad, and do not give a share in it to anyone else.' The Messenger of Allāh ﷺ

commented (to his Companions),

«أَتَقُولُونَ مَذَا أَضَلُّ أَمْ يَبْعِرُهُ أَلَمْ تَسْمَعُوا مَا قَالَ؟»

«Do you think that this man is more misguided or his camel?
Did you not hear what this man has said?»

They said, 'Yes.' He ﷺ said,

«لَقَدْ خَطَرَتْ رَحْمَةً وَاسِعَةً إِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ مِائَةَ رَحْمَةٍ فَأَنْزَلَ رَحْمَةً بِمَا طَافَتْ
بِهَا الْخَلْقُ جَنَّاتُهَا وَإِنْسَانُهَا وَبَهَائِمُهَا وَأَخْرَجَ مِنْهَا نَسَمًا وَتِسْعِينَ رَحْمَةً أَتَقُولُونَ هُوَ أَضَلُّ
أَمْ يَبْعِرُهُ؟»

«You (the bedouin man) have restricted a vast mercy! Allāh, the Exalted, the most Honored has created a hundred mercies and sent down one of them by which the creation, men, jinn and animals, show mercy to each other. He left with Him ninety-nine mercies, so do you say that this man is more misguided or his camel?»

Aḥmad^[1] and Abu Dāwūd collected this Ḥadīth.^[2] Imām Aḥmad recorded that Salmān narrated that the Prophet ﷺ said,

«إِنَّ اللَّهَ عَزَّ وَجَلَّ مِائَةَ رَحْمَةٍ فَمِنْهَا رَحْمَةٌ بَيْنَ رَاحِمٍ بِهَا الْخَلْقُ وَبِهَا تَغْطِفُ الْوُحُوشُ
عَلَى أَوْلَادِهَا وَأَخْرَجَ نَسَمَةً وَتِسْعِينَ إِلَى يَوْمِ الْقِيَامَةِ»

«Allāh, the Exalted and Most Honored, has a hundred mercies. With one of them, the creations show mercy to each other, and even the beasts show kindness to their offspring. He has kept ninety-nine mercies with Him for the Day of Resurrection.»^[3]

Muslim recorded it.^[4] Allāh said next,

﴿فَسَاكِنَهَا إِلَيَّ يَتَذَكَّرُونَ﴾

«That (mercy) I shall ordain for those who have Taqwā,»

meaning, I will ordain My mercy for them, as a favor and kindness from Me to them. Allāh said in a similar Āyah,

[1] Aḥmad 4:312.

[2] Abu Dāwūd 5:197.

[3] Aḥmad 5:439.

[4] Muslim 4:2108.

﴿كُنْزٌ رَّبِّكُمْ عَلَى نَفْسِهِ الرَّحْمَةُ﴾

﴿He has prescribed mercy for Himself﴾ [6:12]

Allāh's statement,

﴿لِلَّذِينَ يَتَّقُونَ﴾

﴿for those who have Taqwā﴾, means, 'I will ordain My mercy for those who possess these qualities, and they are the Ummah of Muḥammad,'

﴿لِلَّذِينَ يَتَّقُونَ﴾

﴿for those who have Taqwā﴾, who avoid Shirk and major sins,

﴿وَرَزَقُوا الزَّكَاةَ﴾

﴿and give the Zakāh﴾, purify themselves, according to one opinion. It was also said that, 'the Zakāh', here pertains to wealth. It is possible that both meanings are included here, for this Āyah was revealed in Makkah [before Zakāh in fixed shares was ordained],

﴿وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ﴾

﴿and those who believe in Our Āyāt﴾, those who have faith in them.

﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَدْعُوهُمْ إِلَى مَحْكُومٍ وَنُحْيِيهِمْ فِي النُّورِ وَالْإِنجِيلِ بِأَسْرِهِمْ بِالسُّرُورِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَاَلَّذِينَ ظَالَمُوا مِنْهُمْ وَعَزَّوْهُ وَنَسَوْهُ وَابْتَغَوْا النَّوْرَ الَّذِي أُنْزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ﴾

4157. Those who follow the Messenger, the Prophet who can neither read nor write whom they find written of with them in the Tawrah and the Injil, - he commands them to do good; and forbids them from evil; he makes lawful for them the good things, and forbids them from the evil things, he releases them from their heavy burdens and from the fetters that were upon them. So those who believe in him, honor him, help him, and follow the light which has been sent down with him, it is they who will be successful.﴾

The Description of that Messenger ﷺ

﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ﴾

«Those who follow the Messenger, the Prophet who can neither read nor write whom they find written with them in the Tawrah and the Injil.»

This is the description of the Prophet Muhammad ﷺ in the Books of the Prophets. They delivered the good news of his advent to their nations and commanded them to follow him. His descriptions were still apparent in their Books, as the rabbis and the priests well know. Imām Aḥmad recorded that Abu Ṣakhr Al-ʿUqayli said that a bedouin man said to him, "I brought a milk-producing camel to Al-Madīnah during the life time of Allāh's Messenger. After I sold it, I said to myself, 'I will meet that man (Muḥammad) and hear from him.' So I passed by him while he was walking between Abu Bakr and ʿUmar, and I followed them until they went by a Jewish man, who was reading from an open copy of the Tawrah. He was mourning a son of his who was dying and who was one of the most handsome boys. The Messenger of Allāh ﷺ asked him (the father),

«أَتَسْأَلُكَ بِالَّذِي أَنْزَلَ التَّوْرَةَ هَلْ نَجِدُ فِي كِتَابِكَ هَذَا صِغَتِي وَمَخْرَجِي؟»

«I ask you by He Who has sent down the Tawrah, do you not find the description of me and my advent in your Book?»

He nodded his head in the negative. His son said, 'Rather, yes, by He Who has sent down the Tawrah! We find the description of you and your advent in our Book. I bear witness that there is no deity worthy of worship except Allāh and that you are the Messenger of Allāh.' The Prophet ﷺ said (to the Companions),

«أَمْسِكُوا الْيَهُودِيَّ عَنْ أَخِيكُمْ»

«Stop the Jew (the father) from (taking care of) your brother (in Islam).»

The Prophet ﷺ then personally took care of the son's funeral and led the funeral prayer on him.^[1] This Ḥadīth is sound and is supported by a similar Ḥadīth in the Ṣaḥīḥ narrated

[1] Aḥmad 5:411.

from Anas.^[1]

Ibn Jarīr recorded that Al-Muthannā said that 'Atā' bin Yasār said, "I met 'Abdullāh bin 'Amr and asked him, 'Tell me about the description of Allāh's Messenger ﷺ in the Tawrah.' He said, 'Yes, by Allāh! He is described in the Tawrah, just as he is described in the Qur'an,

﴿بَيِّنًا نَبِيًّا إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا﴾

﴿O Prophet! Verily, We have sent you as a witness, and a bearer of glad tidings, and a warner.﴾ [33:45]

as a safe refuge for the unlettered ones. 'You are My servant and Messenger. I have called you 'Al-Mutawakkil' (who trusts in Allāh), not hard or harsh.' Neither uttering foul speech in the markets nor returning evil deed with one in kind. Rather, he forgives and forgoes. Allāh will not end his life until He straightens through him the crooked religion, so that they might proclaim, 'There is no deity worthy of worship except Allāh.' He will open through him sealed hearts, deaf ears and blind eyes." 'Atā' then said, "I also met Ka'b and asked him the same question, and his answer did not differ from 'Abdullāh's answer, even concerning one letter."^[2] Al-Bukhārī recorded it^[3] from 'Abdullāh bin 'Amr. It was also recorded by Al-Bukhārī [up to the word] forgoes. And he mentioned the narration of 'Abdullāh bin 'Amr then he said; "It was common in the speech of our Salaf that they describe the Books of the People of the Two Scriptures as the Tawrah, as some Ḥadūths concur. Allāh knows best."

Allāh's statement,

﴿يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ﴾

﴿He commands them to do good; and forbids them from evil;﴾

This is the description of the Messenger of Allāh ﷺ in previous Books. These were the true qualities of our Messenger ﷺ, as well, for he only ordained good and forbade evil. We should mention here that 'Abdullāh bin Mas'ūd said, "When you hear Allāh's statement,

[1] *Fath Al-Bārī* 3 :259.

[2] *At-Ṭabari* 13 :164.

[3] *Fath Al-Bārī* 4 :402.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا﴾

«O you who believe!», then pay it your full attention, for it is a good that you are being commanded, or an evil that you are being forbidden.” And the most important and greatest of these commands and prohibitions, is that Allāh has sent the Messenger ﷺ to order worshipping Him Alone without partners and forbid worshipping others besides Him. This is the Message that Allāh has sent all Messengers with before Muḥammad ﷺ, just as Allāh said,

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾

«And verily, We have sent among every Ummah a Messenger (proclaiming): “Worship Allāh, and avoid the Ṭāghūt (false deities)”» [16:36].

Allāh’s statement,

﴿وَجَعَلَ لَهُمُ الطَّيِّبَاتِ وَحُرِّمَ عَلَيْهُمُ الْخَبَائِثَ﴾

«He makes lawful for them the good things, and forbids them from the evil things.»

meaning, he makes the Baḥīrah, Sā’ibah, Waṣīlah and Hām, etc., lawful. They were prohibitions that they invented which were only hard for themselves. He also forbids them from evil things, such as the flesh of the pig, *Ribā*, and foods that were treated as lawful although Allāh the Exalted had forbidden them. ‘Alī bin Abi Ṭalḥah reported this from Ibn ‘Abbās.^[1] Allāh’s statement,

﴿وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ﴾

«He (Muḥammad) releases them from their heavy burdens, and from the fetters that were upon them.»

indicates that Muḥammad ﷺ came with leniency and an easy religion. As mentioned in the *Hadīth* recorded from many routes that Allāh’s Messenger ﷺ said,

﴿بُعِثْتُ بِالْخَيْفَةِ السَّهْوَةِ﴾

«I was sent with the easy way of Hanīfiyyah [monotheism]»^[2]

[1] At-Ṭabari 13:166.

[2] Aḥmad 5:266 and 6:116.

The Prophet ﷺ said to the two Commanders he appointed, Mu'ādh and Abu Mūsā Al-Ash'ari, when he sent them to Yemen,

«بَشْرًا وَلَا تُفْزِرًا وَيَسْرًا وَلَا تُعْصِرًا وَتَطَوَّعًا وَلَا تَخْتَلِفًا»

«Bring glad tidings and do not drive people away, make things easy and do not make them difficult, obey each other and do not differ among yourselves». ^[1]

Abu Barzah Al-Aslami, the Prophet's Companion, said, "I accompanied the Messenger of Allāh and saw how easy he was. The nations that were before us had things made difficult for them in their laws. Allāh made the law encompassing and easy for this Ummah. Hence the statement of the Messenger of Allāh,

«إِنَّ اللَّهَ تَجَاوَزَ لِأُمَّتِي مَا حَدَّثَتْ بِهِ أَنْفُسُهَا مَا لَمْ تَقُلْ أَوْ تَفْعَلْ»

«Allāh has forgiven my Ummah for what occurs in themselves, as long as they do not utter it or act upon it». ^[2]

The Prophet ﷺ said,

«رُفِعَ عَنْ أُمَّتِي الْخَطَأُ وَالنِّسْيَانُ وَمَا اسْتُكْرِهُوا عَلَيْهِ»

«My Ummah was forgiven (by Allāh) unintentional errors, forgetfulness and what they are forced to do». ^[3]

This is why Allāh has guided this Ummah to proclaim,

«رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِمْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ»

«Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us forgiveness. Have mercy on us. You are our Mawlā (Patron, Supporter and Protector) and give us victory over the

[1] Fath Al-Bārī 5:188.

[2] Fath Al-Bārī 9:300.

[3] Ibn Mājah 1:659.

disbelieving people.﴾ [2:286]

It is recorded in *Sahih Muslim* that [the Prophet ﷺ said that] Allāh the Exalted said after every one of these supplications, "I shall accept (your supplication)." Allāh's statement,

﴿قَالِيبَتِ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ﴾

﴿So those who believe in him, honor him, help him.﴾

refers to respecting and honoring Muḥammad ﷺ,

﴿وَاتَّبِعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ﴾

﴿and follow the light which has been sent down with him,﴾

the Qur'ān and the revelation [Sunnah] that the Prophet delivered to mankind,

﴿أُولَئِكَ هُمُ الْمُفْلِحُونَ﴾

﴿it is they who will be successful.﴾

in this life and the Hereafter.

﴿قُلْ يٰٓأَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ بِبَيِّنَاتٍ مِّنْ مَّا تَدْعُونَ إِلَى السُّكُوتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الَّذِي يَدْعُو إِلَى اللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ﴾

﴿158. Say: "O mankind! Verily, I am sent to you all as the Messenger of Allāh - to Whom belongs the dominion of the heavens and the earth. None has the right to be worshipped but He. It is He Who gives life and causes death. So believe in Allāh and His Messenger, the Prophet who can neither read nor write, who believes in Allāh and His Words, and follow him so that you may be guided."﴾

Muḥammad's Message is Universal

Allāh says to His Prophet and Messenger Muḥammad ﷺ,

﴿قُلْ﴾

﴿Say﴾, O Muḥammad,

﴿يٰٓأَيُّهَا النَّاسُ﴾

﴿O mankind!﴾, this is directed to mankind red and black, and the Arabs and non-Arabs alike.

﴿إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا﴾

﴿I am sent to you all as the Messenger of Allāh,﴾

This Āyah mentions the Prophet's honor and greatness, for he is the Final Prophet who was sent to all mankind [and the Jinns]. Allāh said,

﴿قُلْ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرَكُمْ بِهِ. وَمَنْ يَنْصُرْ﴾

﴿Say, "Allāh is Witness between you and I; this Qur'ān has been revealed to me that I may therewith warn you and whomsoever it may reach."﴾ [6:19],

﴿وَمَنْ يَكْفُرْ بِهِ. مِنَ الْأَحْزَابِ فَآلِهَاتُ مَوْعِدُهُ﴾

﴿but those of the sects that reject it, the Fire will be their promised meeting place﴾[11:17], and,

﴿وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأَوَّلِينَ: أَسْلَمْتُمْ إِنْ أَسْلَمُوا فَقَدْ أَفْكَدُوا ذَرْبَ قَوْلِنا فَاسْكِنُوا
عَلَيْكَ أَنْتُمْ﴾

﴿And say to those who were given the Scripture and to the illiterates (Arab pagans): "Do you (also) submit yourselves (to Allāh in Islām)?" If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message.﴾ [3:20]

There are many other Āyāt and more Ḥadīths than can be counted on this subject. It is also well-known in our religion that the Messenger of Allāh ﷺ was sent to all mankind [and the Jinns]. Al-Bukhārī recorded that Abu Ad-Dardā' said, "Abu Bakr and 'Umar had an argument in which Abu Bakr made 'Umar angry. So 'Umar went away while angry and Abu Bakr followed him asking him to forgive him, but 'Umar refused. 'Umar shut his door closed in Abu Bakr's face and Abu Bakr went to the Messenger of Allāh ﷺ while we were with him. The Messenger of Allāh ﷺ said,

﴿أَمَا صَاحِبُكُمْ هَذَا فَقَدْ غَامَرُ﴾

﴿This fellow of yours (Abu Bakr) has made someone angry!﴾

'Umar became sorry for what he did, went to the Prophet ﷺ and greeted him with the Salām and sat next to him, telling

him what had happened. The Messenger of Allāh ﷺ became angry (at Umar), and realizing that, Abu Bakr said, 'O Allāh's Messenger! It was me who was unjust.' The Messenger of Allāh ﷺ said,

«هَلْ أَنْتُمْ تَارِكُو لِي صَاحِبِي؟ إِنِّي قُلْتُ: يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا فَقُلْتُمْ: كَذَبْتَ وَقَالَ أَبُو بَكْرٍ: صَدَقْتَ»

«Will you leave my Companion (Abu Bakr) alone! I said, 'O People! I am the Messenger of Allāh to you all,' and you said, 'You lie,' but Abu Bakr declared, 'You said the truth.'» Al-Bukhārī recorded it.^[1]

Imām Ahmad recorded that Ibn 'Abbās said that the Messenger of Allāh ﷺ said,

«أَعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ نَبِيٌّ قَبْلِي وَلَا أَقُولُهُ فَخَرًّا يُعْثُ إِلَى النَّاسِ كَأَنَّهُ الْأَحْمَرُ وَالْأَسْوَدُ وَنُصِرْتُ بِالرُّعْبِ سَبِيرَةً شَهْرٌ وَأَجَلْتُ لِي الْغَنَائِمُ وَلَمْ تَحِلَّ لِأَحَدٍ قَبْلِي وَجُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَطَهُورًا وَأَعْطِيتُ الشَّفَاعَةَ فَأَخْرَجْتُهَا لِأُمَّتِي يَوْمَ الْقِيَامَةِ فَمَنْ لَمْ يَشْرِكْ بِاللَّهِ شَيْئًا»

«I have been given five things which were not given to any Prophet before me, and I do not say it out of pride. I was sent to all mankind (their) black and white alike. Allāh made me victorious by fright, (by His frightening my enemies) for a distance of one month's journey. The spoils of war are lawful for me, yet it was not lawful for anyone else before me. The earth has been made for me (and for my followers) a place for praying and a thing to perform purification with. I have been given the Shafā'ah (right of intercession), and I saved it for my Ummah on the Day of Resurrection. Therefore, the Shafā'ah will reach those who associate none with Allāh in worship.»^[2]

This Hadūth's chain of narration is suitable, but the Two Ṣaḥīḥs did not record it. Allāh's statement,

﴿إِلَهِی لَمْ يَلَمْثْ السَّمَوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ یُعِیْ وَیُحْیِی﴾

«to Whom belongs the dominion of the heavens and the earth. None has the right to be worshipped but He. It is He Who

[1] *Fath Al-Bārī* 8:153.

[2] *Aḥmad* 1:301.

gives life and causes death.﴾

describes Allāh by the words of the Messenger ﷺ that He Who has sent him is the Creator, Lord and King of all things and in His Hand is the control, life, death and the decision. Just as Allāh said

﴿فَتَأْمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ﴾

﴿So believe in Allāh and His Messenger, the Prophet who can neither read nor write,﴾

Allāh proclaims here that Muḥammad ﷺ is His Messenger and reiterates this fact by commanding that he be believed in and followed. Allāh said,

﴿النَّبِيِّ الْأُمِّيِّ﴾

﴿The Prophet who can neither read nor write﴾ who you were promised and given the good news of in previous revealed books.

Certainly, Muḥammad ﷺ was amply described in the previous books, including his description as being the unlettered Prophet. Allāh's statement,

﴿الَّذِي يُؤْتِي بِآيَاتِنَا وَيُصَدِّقُهَا﴾

﴿who believes in Allāh and His Words﴾, means, his actions conform with his words and he believes in what he was given from his Lord.

﴿وَاتَّبِعُوهُ﴾

﴿And follow him﴾, embrace his path and guidance,

﴿لَعَلَّكُمْ تَهْتَدُونَ﴾

﴿so that you may be guided﴾ to the Straight Path.

﴿وَمِنْ قَوْمِ مُوسَىٰ أُمَّةٍ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ﴾

﴿159. And of the people of Mūsā there is a community who lead (the men) with truth and establish justice therewith.﴾

Allāh stated that of the Children of Israel there are some who follow the truth and judge by it, just as He said in another Āyah,

الْحَقُّ

١٧١

الْحَقُّ

وَقَطَعْنَهُمْ اثْنَيْ عَشَرَ نَبِطًا أَمَّا وَأَوْجِبْنَا إِلَى مَوْصٍ
 إِذِ اسْتَقْنَاهُ قَوْمَهُ، أَرَبَ أَضْرِبَ بِمِصْرِكَ الْحَجَرِ
 فَأَنْجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ
 مَشْرِبَهُمْ وَظَلَّلْنَا عَلَيْهِمُ الْغَمَمَ وَأَنزَلْنَا عَلَيْهِمُ الْمَن
 وَالسَّلَوى كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا
 ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿١٧١﴾ وَإِذْ
 قِيلَ لَهُمْ اسْكُنُوا هَذِهِ الْقَرْيَةَ وَكُلُوا مِنْهَا حَيْثُ
 شِئْتُمْ وَقُولُوا حِطَّةٌ وَادْخُلُوا الْبَابَ سُجَّدًا نَغْفِرْ
 لَكُمْ خَطِيئَتَكُمْ سَتَزِيدُ الْمُحْسِنِينَ ﴿١٧٢﴾ فَبَدَّلَ
 الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ
 فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِنْ السَّمَاءِ بِمَا كَانُوا
 يَظْلِمُونَ ﴿١٧٣﴾ وَسَأَلَهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ
 حَاصِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ
 حِثَابُهَا يُؤْمَسُّ يَوْمَ سَبْتِهِمْ شُرَعًا وَيَوْمَ لَا يَسْبِتُونَ
 لَا تَأْتِيهِمْ كَذَلِكَ بَلَّوْهُم بِمَا كَانُوا يَفْسُقُونَ ﴿١٧٤﴾

﴿مِنْ أَهْلِ الْكِتَابِ أَنْتُمْ قَائِمَةٌ
 يَتْلُونَ مَا يَدَّبُ اللَّهُ مَا لَكُمْ أَلَيْسَ وَمَنْ
 يَسْجُدُونَ﴾

«A party of the people of the Scripture stand for the right, they recite the verses of Allāh during the hours of the night, prostrating themselves in prayer» [3:113],

﴿وَإِنْ مِنْ أَهْلِ الْكِتَابِ لَمَنْ
 يُؤْمِنُ بِاللَّهِ وَمَا أُنْزِلَ إِلَيْكُمْ وَمَا
 أُنْزِلَ إِلَيْهِمْ خَشِيعُونَ لِلَّهِ لَا
 يَسْتَوُونَ بِمَا يَدَّبُ اللَّهُ فَمَنْ قِيلَ لَا
 أُولَئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ
 رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ
 الْحِسَابِ﴾

«And there are, certainly, among the

People of the Scripture, those who believe in Allāh and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allāh. They do not sell the verses of Allāh for a small price, for them is a reward with their Lord. Surely, Allāh is Swift in account.» [3:199]

﴿الَّذِينَ آمَنُوا بِالْكِتَابِ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ ﴿٢٨٥﴾ وَلَئِنْ قِيلَ لَهُمْ قَالُوا مَا شَاءَ بِهِ إِنَّهُ الْحَقُّ
 مِنْ رَبِّنَا إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ ﴿٢٨٦﴾ أُولَئِكَ يُؤْتُونَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا﴾

«Those to whom We gave the Scripture before it, they believe in it (the Qur'ān). And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from those who submit themselves. These will be given their reward twice over, because they are patient.» [28:52-54], and,

﴿إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا ۖ وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ۖ وَيَخِرُّونَ لِلْأَذْقَانِ يَسْكُوتُونَ وَزَيْدُهُمْ هُتُوًا ۝﴾

«Verily, those who were given knowledge before it, when it (this Qur'ān) is recited to them, fall down on their faces in humble prostration. And they say: "Glory be to our Lord! Truly, the promise of our Lord must be fulfilled." And they fall down on their faces weeping and it increases their humility.» [17:107-109]

﴿وَقَطَعْنَاهُمْ الْفَجْرَ عَشْرَةَ أَصْبَاحًا أُنْثَىٰ وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ إِذِ اسْتَسْقَنَهُ قَوْمُهُ آبَٰبَ امْرِئِ بِمِصْرَافٍ لِّمِصْرَ ۖ فَانْبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرِيبَهُمْ ۖ وَظَلَمْنَا عَلَيْهِمُ الْقَتْلَ وَأَنزَلْنَا عَلَيْهِمُ الْغَمَّ ۖ وَآتَيْنَاهُم مِّن مَّا رَدُّوهُم مَّا وَصَّاهُمَا وَلَكِنَّ كَاثَرًا مِّنْهُمْ يَظْلِمُونَ ۝﴾ وَإِذْ قِيلَ لَهُمُ اسْكُفُوا هَذِهِ الْقَرْيَةَ وَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ وَقُولُوا حِطَّةٌ وَادْخُلُوا الْبَابَ سُجَّدًا نَّفُورًا لَّكُمْ خَلِيقَتُهُمْ سَازِغَةُ الْمُضْمِرِينَ ۝﴾ فَبَدَّلَ الذُّوْقَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَيْهِمُ رِجْسًا مِن نَّاسِكَ ۖ كَاثَرًا يَظْلِمُونَ ۝﴾

«160. And We divided them into twelve tribes (as distinct) nations. We revealed to Mūsā when his people asked him for water (saying): "Strike the stone with your stick," and there gushed forth out of it twelve springs, each group knew its own place for water. We shaded them with the clouds and sent down upon them the manna and the quail (saying): "Eat of the good things with which We have provided you." They harmed Us not but they used to harm themselves.»

«161. And (remember) when it was said to them: "Dwell in this town (Jerusalem) and eat therefrom wherever you wish, and say, '(O Allāh) forgive our sins'; and enter the gate prostrating (bowing with humility). We shall forgive you your wrongdoings. We shall increase (the reward) for the good-doers."»

«162. But those among them who did wrong, changed the word that had been told to them. So We sent on them a torment from the heaven in return for their wrongdoings.»

We discussed these *Āyāt* in *Sūrat Al-Baqarah*,^[1] which was revealed in Al-Madīnah, while these *Āyāt* were revealed in Makkah. We also mentioned the difference between the two narrations, and thus we do not need to repeat it here, all thanks are due to Allāh and all the favors are from Him.

﴿وَسَأَلْنَهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ جِثَابُهُمْ يَوْمَ سَبْتِهِمْ شُرْعًا وَيَوْمَ لَا سَبْطَ لَهُمْ لَا تَأْتِيهِمْ كَذَلِكَ نَبْلُوهُمْ بِمَا كَانُوا يَفْسُقُونَ﴾

163. And ask them about the town that was by the sea; when they transgressed in the matter of the Sabbath: when their fish came to them openly on the Sabbath day, and did not come to them on the day they had no Sabbath. Thus We made a trial for them, for they used to rebel against Allāh's command.

The Jews transgress the Sanctity of the Sabbath

This *Āyah* explains Allāh's statement,

﴿وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ﴾

«And indeed you knew those among you who transgressed in the matter of the Sabbath...» [2:65]

Allāh says to His Prophet ﷺ here,

﴿وَسَأَلْنَهُمْ﴾

«And ask them» ask the Jews who are with you, about the story of their fellow Jews who defied Allāh's command, so that His punishment overtook them all of a sudden for their evil actions, transgression and defiance by way of deceit. Also, warn the Jews (O Muḥammad) against hiding your description that they find in their books, so that they do not suffer what their forefathers suffered. The village mentioned here is Aylah, on the shore of the Qulzum (Red) Sea. Muḥammad bin Ishāq recorded from Dāwud bin Al-Ḥuṣayn from 'Ikrimah that Ibn 'Abbās commented on Allāh's statement,

﴿وَسَأَلْنَهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ﴾

«And ask them about the town that was by the sea...»

[1] See the *Tafsir* of *Sūrat Al-Baqarah* [2:60].

"A village called Aylah between Madyan and Aṭ-Tur (which is in Sinai).^[1] Ikrimah, Mujāhid, Qatādah and As-Suddi said similarly.^[2] Allāh's statement,

﴿إِذْ يَتَدَوَّرُونَ فِي السَّبْتِ﴾

﴿when they transgressed in the matter of the Sabbath;﴾

means, they transgressed in the Sabbath and defied Allāh's command to them to keep it sanctified,

﴿إِذْ تَأْتِيهِمْ جِثَاثُهُمْ يَوْمَ سَبْتِهِمْ شُرَكَاَ﴾

﴿when their fish came to them openly on the Sabbath day,﴾

visible on top of the water, according to Aḍ-Ḍaḥḥāk who reported it from Ibn 'Abbās.^[3] Ibn Jarīr said, "Allāh's statement,

﴿وَيَوْمَ لَا يَنْبُتُونَ وَلَا تَأْتِيهِمْ كَذَلِكَ يَلْوَمُ﴾

﴿and did not come to them on the day they had no Sabbath.

Thus We made a trial of them,﴾

means, this is how We tested them by making the fish swim close to the surface of the water, on the day which they were prohibited to fish. The fish would be hidden from them on the day when they were allowed to fish,

﴿كَذَلِكَ يَلْوَمُ﴾

﴿Thus We made a trial for them,﴾ so that We test them,

﴿بِمَا كَانُوا يَنْسِفُونَ﴾

﴿for they used to rebel against Allāh's command﴾

by defying His obedience and rebelling against it."^[4]

Therefore, these were a people who used a trick to violate Allāh's prohibitions, taking an action that seemed legal on the surface. However, in reality, this action was meant to transgress the prohibition. Imām and scholar Abu 'Abdullāh Ibn Baṭṭāh reported that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

[1] Aṭ-Ṭabari 13:180.

[2] Aṭ-Ṭabari 13:180-181.

[3] Aṭ-Ṭabari 13:183.

[4] Aṭ-Ṭabari 13:183.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١٧٢

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَإِذْ قَالَتْ أُمَّةٌ مِنْهُمْ لِمَ تَعِظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ
عَذَابًا شَدِيدًا قَالُوا مَعْذِرَةُ إِنَّ رَبَّكُمْ وَعَلَّاهُمْ يَقُولُونَ ﴿١٦٤﴾
فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ اتَّخَذْنَا مِنَ الَّذِينَ يَنْهَوْنَ عَنِ الشُّرِّ
وَآخِذًا بِالَّذِينَ تَلَّمُوا بِعَذَابٍ بَئِيسٍ بِمَا كَانُوا يَقْسُقُونَ
﴿١٦٥﴾ فَلَمَّا عَتَوْا عَنْ مَا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ
﴿١٦٦﴾ وَإِذْ تَأَذَّتْ رُؤُوسُكَ يَبِيعُوكَ عَلَيْهِمْ إِلَى يَوْمِ الْفَيْسَمَةِ مِنْ
يَسَوْمِهِمْ شُوءَ الْعَذَابِ إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ وَإِنَّهُ
لَغَفُورٌ رَحِيمٌ ﴿١٦٧﴾ وَطَلَعَتْهُمْ فِي الْأَرْضِ أُمَمٌ مِنْهُمْ
الضَّالِّينَ وَهُمْ دُونَ ذَلِكَ رَبُّوهُمْ بِالْحَسَنَاتِ
وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿١٦٨﴾ فَخَلَفَ مِنْ بَعدِهِمْ خَلْفٌ
وَوَرِثُوا الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَى وَيَقُولُونَ سَيُغْفَرُ لَنَا
وَإِنْ بَأْسُهُمْ عَرَضُ بَشَلَةٍ بَأْخُذُوا لَوْ يَفْخَدُ عَلَيْهِمْ يَمِشُّ الْكِتَابُ
أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا فِيهِ وَاللَّارَ الْآخِرَةَ
خَيْرَ لِلَّذِينَ يَقُولُونَ أَفَلَا تَتَّقُونَ ﴿١٦٩﴾ وَالَّذِينَ يَمْسِكُونَ
بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نَضْمِيعُ أَجْرَ الصَّالِحِينَ ﴿١٧٠﴾

«لَا تَرْتَكِبُوا مَا ارْتَكَبَتِ الْيَهُودُ
فَتَسْتَحِلُّوا مَحَارِمَ اللَّهِ بِأَدْنَى
الْحِجَلِ»

«Do not repeat what the
Jews committed, and violate
Allāh's prohibitions using
deceitful tricks.»^[1]

This Hadith has a
reasonable chain.

«وَإِذْ قَالَتْ أُمَّةٌ مِنْهُمْ لِمَ تَعِظُونَ
قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ
عَذَابًا شَدِيدًا قَالُوا مَعْذِرَةُ إِنَّ رَبَّكُمْ
وَعَلَّاهُمْ يَقُولُونَ ﴿١٦٤﴾ فَلَمَّا نَسُوا مَا
ذُكِّرُوا بِهِ اتَّخَذْنَا مِنَ الَّذِينَ يَنْهَوْنَ
عَنِ الشُّرِّ وَآخِذًا بِالَّذِينَ تَلَّمُوا
بِعَذَابٍ بَئِيسٍ بِمَا كَانُوا
يَقْسُقُونَ ﴿١٦٥﴾ فَلَمَّا عَتَوْا عَنْ مَا نُهُوا
عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً
خَاسِئِينَ ﴿١٦٦﴾»

«164. And when a community among them said: "Why do you preach to a people whom Allāh is about to destroy or to punish with a severe torment?" (The preachers) said: "In order to be free from guilt before your Lord (Allāh), and perhaps they may fear Allāh."»

«165. So when they forgot the reminder that had been given to them, We rescued those who forbade evil, but with a severe torment We seized those who did wrong, because they used to rebel against Allāh's command.»

«166. So when they exceeded the limits of what they were prohibited, We said to them: "Be you monkeys, despised."»

[1] Adāb Az-Zafāf p. 192.

Those Who breached the Sabbath were turned into Monkeys, but Those Who prohibited Their Actions were saved

Allāh said that the people of this village were divided into three groups, a group that committed the prohibition, catching fish on the Sabbath, as we described in the *Tafsīr* of Sūrat Al-Baqarah.^[1] Another group prohibited them from transgression and avoided them. A third group neither prohibited them, nor participated in their action. The third group said to the preachers,

﴿لِمَ تَبْطُلُونَ قَوْمًا لَّهِ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا﴾

◀“Why do you preach to a people whom Allāh is about to destroy or to punish with a severe torment?”▶

They said, ‘why do you forbid these people from evil, when you know that they are destroyed and have earned Allāh’s punishment?’ Therefore, they said, there is no benefit in forbidding them. The preachers replied,

﴿مَعَذِرَةٌ إِنَّ رَبَّكَ﴾

◀“In order to be free from guilt before your Lord (Allāh),”▶
‘for we were commanded to enjoin righteousness and forbid evil,’

﴿وَلَعَلَّهُمْ يَنْتَهُونَ﴾

◀“and perhaps they may fear Allāh”▶ for on account of our advice, they might stop this evil and repent to Allāh. Certainly, if they repent to Allāh, Allāh will accept their repentance and grant them His mercy.’ Allāh said,

﴿فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ﴾

◀So when they forgot the reminder that had been given to them,▶

when the evil doers refused the advice,

﴿أَنجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ الْإِثْمِ وَآتَيْنَا آلَ إِبْرَاهِيمَ﴾

◀We rescued those who forbade evil, but We seized who did wrong,▶

[1] See the *Tafsīr* of Sūrat Al-Baqarah [2:65-66].

who committed the transgression,

﴿مَذَابٍ بَعْيٍ﴾

«with a severe torment». Allāh stated that those who enjoined good were saved, while those who committed the transgression were destroyed, but He did not mention the end of those who were passive (the third group), for the compensation is comparable to the deed. This type did not do what would warrant praise, nor commit wrong so that they are admonished.

Ikrimah said, "Ibn 'Abbās said about the Āyah: I do not know whether or not the people were saved who said;

﴿لِمَ يَظُنُّ قَوْمًا أَنَّهُ مُجِيبُكُمْ﴾

«'Why do you preach to a people whom Allāh is about to destroy...?'»

So I continued discussing it with him until I convinced him that they were. Then he gave me [the gift of] a garment.^[1]

Allāh said,

﴿وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِمَذَابٍ بَعْيٍ﴾

«and We seized those who did wrong with a Ba'is torment»

indicating that those who remained were saved. As for 'Ba'is', it means 'severe', according to Mujāhid,^[2] or 'painful', according to Qatādah.^[3] These meanings are synonymous, and Allāh knows best. Allāh said next,

﴿خَبِيرٍ﴾

«despised», humiliated, disgraced and rejected.

﴿وَإِذْ نَادَىٰ رَبُّكَ لِيَمُنَّ عَلَيْهِنَّ إِنَّ يَوْمَ الْفَيْسَمَةِ يَوْمَ الْمَذَابِ الْبَعْيِ﴾

﴿لَسِيرِ الْمَقَابِ وَإِنَّهُمْ لَفُوقَ رُءُوسِهِمْ﴾

«167. And (remember) when your Lord declared that He would certainly keep on sending against them, till the Day of Resurrection, those who would afflict them with a humiliating

[1] At-Tabari 13:187.

[2] At-Tabari 13:202.

[3] At-Tabari 13:202.

torment. Verily, your Lord is quick in retribution and certainly He is Oft-Forgiving, Most Merciful.

Eternal Humiliation placed on the Jews

﴿تَأَذَّتْ﴾

﴿Ta'dhdhana﴾ means 'declared', according to Mujāhid, or 'ordained', according to others. This part of the Āyah indicates a vow,

﴿يَبْقَىٰ عَلَيْهِمْ﴾

﴿that He will keep on sending against them﴾ against the Jews,

﴿إِنَّ يَوْمَ الْقِيَامَةِ مَنْ يُسْأَلُهُمْ سَوْءَ الْعَذَابِ﴾

﴿till the Day of Resurrection, those who would afflict them with a humiliating torment.﴾

on account of their disobedience, defying Allāh's orders and Law and using tricks to transgress the prohibitions. It was reported that Mūsā required the Jews to pay the production tax for seven or thirteen years, and he was the first to do so. Also, the Jews fell under the humiliating rule of the Greek Kushdanīn,^[1] Chaldeans and later on the Christians, who subjugated and disgraced them, and required them to pay the *Jizyah* (tribute tax). When Islām came and Muḥammad ﷺ was sent, they became under his power and had to pay the *Jizyah*, as well. Therefore, the humiliating torment mentioned here includes disgrace and paying the *Jizyah*, as Al-'Awfi narrated from Ibn 'Abbās.^[2] In the future, the Jews will support the Dajjāl (False Messiah); and the Muslims, along with 'Isā, son of Mary, will kill the Jews. This will occur just before the end of this world. Allāh said next,

﴿إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ﴾

﴿Verily, your Lord is quick in retribution﴾, with those who disobey Him and defy His Law,

﴿وَأَنْتُمْ تَقْتُلُونَ رُسُلَهُ﴾

[1] Perhaps it refers to the Kushite Dynasty, and Allāh knows best.

[2] Aṭ-Ṭabari 13:205.

﴿and certainly He is Oft-Forgiving, Most Merciful.﴾

for those who repent and go back to Him. This *Āyah* mentions both the mercy, as well as, the punishment, so that no despair is felt. Allāh often mentions encouragement and warning together, so that hearts always have a sense of hope and fear.

﴿وَقَطَعْنَاهُمْ فِي الْأَرْضِ أَسْمًا يَنْتَهَدِ الْمُصَلِّينَ مِنْهُمْ دُونَ ذَلِكَ وَبَلَوْنَهُمْ بِالْحَسَنَاتِ وَالْكَفَّاتِ لَعَلَّهُمْ يَرْجِعُونَ﴾ فَخَلَفَ مِنْ بَعدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ بِالْأَعْدَادِ عَرَضَ هَذَا الْأَدْنَى وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِنْ يَأْتِهِمْ عَرَضٌ مِثْلُ الَّذِي أَخَذُوا أَخَذُوا بِرِجَالِهِمْ عَلَى الْكُتُبِ أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا مَا فِيهِ وَالنَّارُ الْآخِرَةُ حَرٌّ فَلَا تَصِفُوهَا بِأَنْفُسِكُمْ أَفَلَا تُعْقِلُونَ وَالَّذِينَ يَسْكُوتُوا بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نَضِيعُ أجرَ الْمُصَلِّينَ﴾

﴿168. And We have broken them (the Jews) up into various separate groups on the earth: some of them are righteous and some are away from that. And We tried them with good (blessings) and evil (calamities) in order that they might turn (to Allāh).﴾

﴿169. Then after them succeeded an (evil) generation, which inherited the Book, but they chose (for themselves) the goods of this low life saying: "(Everything) will be forgiven to us." And if (again) the offer of the like (evil pleasures of this world) came their way, they would (again) seize them (would commit those sins). Was not the covenant of the Book taken from them that they would not say about Allāh anything but the truth? And they have studied what is in it (the Book). And the home in the Hereafter is better for those who have Taqwa. Do not you then understand?﴾

﴿170. And as to those who hold fast to the Book (act on its teachings) and perform the Ṣalāh, certainly We shall never waste the reward of those who do righteous deeds.﴾

The Children of Israel scatter throughout the Land

Allāh states that He divided the Jews into various nations, sects and groups,

﴿وَقُلْنَا مِنْ بَعدِهِمُ إِنَّا أَنْشَأْنَا لَكَ أَجْزَاءً وَفَعَلْنَا بِكُمُ لَبِئْسَ

﴿And We said to the Children of Israel after him (after Mūsā

died): "Dwell in the land, then, when the final and the last promise comes near, We shall bring you altogether as a mixed crowd (gathered out of various nations)." [17:104]

﴿يَنْهَدُ الصَّالِحُونَ وَهُمْ دُونَ ذَلِكَ﴾

«some of them are righteous and some are away from that»,
some of them are led aright and some are not righteous, just
as the Jinns declared,

﴿وَأَنَا مِمَّا الصَّالِحُونَ وَمَا دُونَ ذَلِكَ كَمَا طَرَفَ يَدَايَ﴾

«"There are among us some that are righteous, and some the contrary; we are groups having different ways (religious sects)."» [72:11]

Allāh said here,

﴿وَبَلَوْنَهُمْ﴾

«And We tried them», and tested them,

﴿بِالْمُسْتَبْتِ وَالْمُضْتَبْتِ﴾

«with good and evil», with times of ease, difficulty, eagerness,
fear, well-being and affliction,

﴿لَعَلَّهُمْ يَرْجِعُونَ﴾

«in order that they might turn (to Allāh)»

Allāh said next,

﴿فَنَلَفَ مِنْ بَيْنِهِمْ خَلْفٌ وَرَوُوا الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَى﴾

«Then after them succeeded an (evil) generation, which
inherited the Book, but they chose (for themselves) the goods of
this low life»

This Āyah means, after the generation made up of righteous and unrighteous people, another generation came that did not have goodness in them, and they inherited the Tawrah and studied it. Mujāhid commented on Allāh's statement,

﴿يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَى﴾

«They chose (for themselves) the goods of this low life»

"They will consume anything they can consume in this life,
whether legally or illegally. Yet, they wish for forgiveness,

﴿وَقُولُوا سَيَغْفِرَ لَنَا وَإِنْ يَأْتِهِمْ عَرَضٌ يَنْتَهِمُ﴾

«Saying: "(Everything) will be forgiven for us." And if (again) the offer of the like came their way, they would (again) seize them.»^[1]

Qatadah commented on Allāh's statement,

﴿يَأْخُذُونَ عَرَضَ هَذَا الدُّنْيَا﴾

«they chose (for themselves) the goods of this low life»

"This, by Allāh, is an evil generation,

﴿وَرِثُوا الْكِتَابَ﴾

«which inherited the Book» after their Prophets and Messengers, for they were entrusted with this job by Allāh's command to them. Allāh said in another Āyah,

﴿خَلَفَ مِنْ بَينِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ﴾

«Then, there has succeeded them a posterity who neglect the Ṣalāh (the prayers).» [19:59]

Allāh said next,

﴿يَأْخُذُونَ عَرَضَ هَذَا الدُّنْيَا وَقُولُوا سَيَغْفِرَ لَنَا﴾

«They chose the goods of this low life saying: "(Everything) will be forgiven to us."»

They wish and hope from Allāh, while deceiving themselves,

﴿وَإِنْ يَأْتِهِمْ عَرَضٌ يَنْتَهِمُ﴾

«And if (again) the offer of the like came their way, they would (again) seize them.»

Nothing stops them from this behavior, for whenever they are given an opportunity in this life, they will consume regardless of it being allowed or not.»^[2] As-Suddi said about Allāh's statement,

﴿فَنَخَلَفَ مِنْ بَينِهِمْ خَلْفٌ﴾

«Then after them succeeded an (evil) generation» until,

[1] At-Tabari 13:212.

[2] At-Tabari 13:213.

﴿وَدَرَسُوا مَا فِيهِ﴾

﴿and they have studied what is in it (the Book).﴾

"Every time the Children of Israel appointed a judge, he used to take bribes. The best ones among them held a counsel and took covenants from each that they would not take bribes. However, when one of them would take bribes in return for judgment and was asked, 'What is the matter with you; you take a bribe to grant judgment?', he replied, 'I will be forgiven.' So the rest of his people would admonish him for what he did. But when he died, or was replaced, the one who replaced him would take bribes too. Therefore, Allāh says, if the others (who admonished him) would have a chance to loot this world, they will take it."^[1] Allāh said,

﴿أَلَمْ يَذَرُوا عَمَّ يُذَكِّرُ الْكِتَابَ أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ﴾

﴿Was not the covenant of the Book taken from them that they would not say about Allāh anything but the truth?﴾

thus, admonishing them for this behavior. Allāh took a pledge from them that they would declare the truth to people and not hide it. Allāh said in another Āyah,

﴿وَإِذْ أَخَذَ اللَّهُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ لِيُبَيِّنَ لَهُمُ الْآيَاتِ وَلَا تَكْتُمُوهَا فَسَيُؤَذِّنُكُمْ اللَّهُ عَلَيْهَا قَوْلًا وَعَلَىٰ قَوْلِهِمْ وَأَشْرَوْا بِهِ ثَمَنًا قَلِيلًا فَبُخْسَ مَا بَشَرُوهَا﴾

﴿(And remember) when Allāh took a covenant from those who were given the Scripture to make it known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought﴾ [3:187].

Ibn Jurayj said that Ibn 'Abbās said about the Āyah,

﴿أَلَمْ يَذَرُوا عَمَّ يُذَكِّرُ الْكِتَابَ أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ﴾

﴿Was not the covenant of the Book taken from them that they would not say about Allāh anything but the truth?﴾,

"Their claim that Allāh will forgive the sins they keep committing without repenting from them."^[2] Allāh said,

^[1] At-Ṭabari 13:213.

^[2] At-Ṭabari 13:215.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١٧٣

الْبُرْجَانِ

﴿وَإِذْ نَفَخْنَا الْبَرْقَ فَوْقَهُمْ كَأَنَّهُ ظُلَّةٌ وَظَنُّوا أَنَّهُ وَافِعٌ بِهِمْ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧١﴾ وَإِذْ أَخَذْنَا مِنْ بُنِيِّ آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَمَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿١٧٢﴾ أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ ﴿١٧٣﴾ وَكَذَلِكَ نَقُصُّ الْأَنْبِيَاءَ وَلَعَلَّهُمْ يَرْجِعُونَ ﴿١٧٤﴾ وَأَنْزَلْنَا عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ فَإِنَّمَا فَاسِخٌ مِنْهَا فَأَتَتْهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ ﴿١٧٥﴾ وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلَ عَلَيْهِ يَلْهَثَ أَوْ تَرَكَهٗ يَلْهَثُ ذَٰلِكَ مِثْلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٧٦﴾ سَاءَ مَثَلًا الْقَوْمُ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَأَنْفُسُهُمْ كَانُوا بِظُلْمٍ ﴿١٧٧﴾ مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدَىٰ وَمَنْ يُضِلِلْ فَلَا تِلْكَ لَهُمُ الْخَيْرُونَ ﴿١٧٨﴾﴾

﴿وَالَّذِي الْآخِرَةُ خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَفَلَا يَمْلِكُونَ﴾

«And the home in the Hereafter is better for those who have Taqwā Do not you then understand?»

Encouraging them to seek Allāh's tremendous reward and warning them against His severe torment. Allāh says here, 'My reward and what I have are better for those who avoid prohibitions, abandon lusts and become active in the obedience of their Lord.'

﴿أَفَلَا يَمْلِكُونَ﴾

«Do not you then understand?» Allāh says 'Do not these people, who preferred this life instead of what is with Me, have any sense to prohibit them from their foolish and extravagant ways?' Allāh then praises those who adhere to His Book, which directs them to follow His Messenger Muḥammad ﷺ.

﴿وَالَّذِينَ يُسَبِّحُونَ بِحَمْدِ رَبِّكَ﴾

«And as to those who hold fast to the Book»

adhere to it, implement its commands and refrain from its prohibitions,

﴿وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نَسْفَعُ لِمَنْ الظَّالِمِينَ﴾

«and perform the Ṣalāh, certainly We shall never waste the reward of those who do righteous deeds.»

﴿رَأَى تَنَاقُصَ الْجِبَلِ قَوْمَهُمْ كَأَنَّهُ ظُلَّةٌ وَظَنُّوا أَنَّهُ وَاقِعٌ بِهِمْ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ﴾

﴿171. And (remember) when We Nataqnā the mountain over them as if it had been a canopy, and they thought that it was going to fall on them. (We said): "Hold firmly to what We have given you [the Tawrah], and remember that which is therein (act on its commandments), so that you may fear Allāh and obey Him."﴾

Raising Mount Tūr over the Jews, because of Their Rebellion

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās commented on the Āyah,

﴿رَأَى تَنَاقُصَ الْجِبَلِ قَوْمَهُمْ﴾

﴿And (remember) when We Nataqnā the mountain over them﴾,
"We raised the mountain, as Allāh's other statement testifies,

﴿وَرَفَعْنَا قَوْمَهُمُ الْتُورَ بِسِتِّهِمْ﴾

﴿And for their covenant, We raised over them the mountain﴾
[4:154]."^[1]

Also, Sufyān Ath-Thawri narrated that Al-A'mash said that, Sa'īd bin Jubayr said that Ibn 'Abbās said, "The angels raised the Mount over their heads, as reiterated by Allāh's statement,

﴿وَرَفَعْنَا قَوْمَهُمُ الْتُورَ﴾

﴿We raised over them the mountain﴾ [4:154]."

Al-Qāsim bin Abi Ayyub narrated that Sa'īd bin Jubayr said that Ibn 'Abbās said, "Mūsā later on proceeded with them to the Sacred Land. He took along the Tablets, after his anger subsided, and commanded them to adhere to the orders that Allāh ordained to be delivered to them. But these orders became heavy on them and they did not want to implement them until Allāh raised the mountain over them,

﴿كَأَنَّهُ ظُلَّةٌ﴾

^[1] Aṭ-Ṭabari 13:218.

«as if it had been a canopy», that is, when the angels raised the mountain over their heads." An-Nasā'i collected it.^[1]

﴿رَبِّكَ أَنْذَرَكُمْ مِنْ رَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ۖ أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِنْ بَيْنِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْأَوَّلُونَ ۚ﴾ وَكَذَلِكَ نَقُصُّ عَلَيْكَ الْأَنْبِيَاءَ وَقَلِّلْنَا مِنْهُمْ
رِجْزًا

«172. And (remember) when your Lord brought forth from the Children of Ādam, from their loins, their seed and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! We testify," lest you should say on the Day of Resurrection: "Verily, we were unaware of this."»

«173. Or lest you should say: "It was only our fathers aforetime who took others as partners in worship along with Allāh, and we were (merely their) descendants after them; will You then destroy us because of the deeds of men who practiced falsehood?"»

«174. Thus do We explain the Āyāt in detail, so that they may turn (unto the truth).»

The Covenant taken from the Descendants of Ādam

Allāh stated that He brought the descendants of Ādam out of their fathers' loins, and they testified against themselves that Allāh is their Lord and King and that there is no deity worthy of worship except Him. Allāh created them on this *Fitrah*, or way, just as He said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا زِينَتَكُمْ لِلَّذِينَ يَخْلُقُوا فَمَنْ خَلَقَهُمْ لَا يَخْلُقُ لَهُمْ سَائِرَ الْأَلْبَابِ ۚ﴾

«So set you (O Muḥammad) your face truly towards the religion, *Ḥanīfan*. Allāh's *Fitrah* with which He has created mankind. No change let there be in *Khalqillah*.» ^[2] [30:30]

And it is recorded in the Two *Ṣaḥīḥs* from Abu Hurayrah who said that the Messenger of Allāh ﷺ said,

^[1] An-Nasā'i in *Al-Kubrā*: 6:396.

^[2] The meaning of this Āyah is, "Dedicate yourself to the natural religion of Allāh which He made for humanity."

«كُلُّ مَوْلُودٍ يُرْوَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ وَيُنَصِّرَانِهِ وَيُمَجْسِنَانِهِ كَمَا نُؤَلِّدُ بَهِيمَةَ جَنَمَاءَ هَلْ تُجِسُّونَ فِيهَا مِنْ جَذْعَاءَ»

«Every child is born upon the Fitrah, it is only his parents who turn him into a Jew, a Christian or a Zoroastrian. Just as animals are born having full bodies, do you see any of them having a cutoff nose (when they are born)».^[1]

Muslim recorded that 'Iyād bin 'Himār said that the Messenger of Allāh ﷺ said;

«يَقُولُ اللَّهُ: إِنِّي خَلَقْتُ عِبَادِي حَقَاءَ فَجَاءَتْهُمْ الشَّيَاطِينُ فَأَجْنَأَتْهُمْ عَنْ دِينِهِمْ وَحَرَمَتْ عَلَيْهِمْ مَا أَخَلَلْتُ لَهُمْ»

«Allāh said, 'I created My servants Ḥunafā' (monotheists), but the devils came to them and deviated them from their religion, prohibiting what I allowed».^[2]

There are Ḥadīths that mention that Allāh took Ādam's offspring from his loins and divided them into those on the right and those on the left. Imām Aḥmad recorded that Anas bin Mālīk said that the Prophet ﷺ said,

«يَقَالُ لِلرَّجُلِ مِنْ أَهْلِ النَّارِ يَوْمَ الْقِيَامَةِ أَرَأَيْتَ لَوْ كَانَ لَكَ مَا عَلَى الْأَرْضِ مِنْ شَيْءٍ أَكُنْتَ مُقْتَدِيًا بِهِ قَالَ: قَيِّمُورُ: نَعَمْ قَيِّمُورُ: قَدْ أَرَدْتُ مِنْكَ أَهْوَنَ مِنْ ذَلِكَ قَدْ أَخَذْتُ عَلَيْكَ فِي ظَهْرِ آدَمَ أَنْ لَا تُشْرِكَ بِي شَيْئًا فَأَيَّتَ إِلَّا أَنْ تُشْرِكَ بِي»

«It will be said to a man from the people of the Fire on the Day of Resurrection, 'If you owned all that is on the earth, would you pay it as ransom?' He will reply, 'Yes.' Allāh will say, 'I ordered you with what is less than that, when you were still in Ādam's loins, that is, associate none with Me (in worship). You insisted that you associate with Me (in worship)».^[3]

This was recorded in the Two Ṣaḥīḥs^[4]

Commenting on this Āyah (7:172), At-Tirmidhi recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

[1] Faṭḥ Al-Bāri 3:290 and Muslim 4:2047.

[2] Muslim 4:2197.

[3] Aḥmad 3:127.

[4] Faṭḥ Al-Bāri 6:419 and Muslim 4:2160.

«لَمَّا خَلَقَ اللَّهُ آدَمَ مَسَحَ ظَهْرَهُ فَسَقَطَ مِنْ ظَهْرِهِ كُلُّ نَسَمَةٍ هُوَ خَالِقُهَا مِنْ ذُرِّيَّتِهِ إِلَى يَوْمِ الْقِيَامَةِ وَجَعَلَ بَيْنَ عَيْنَيْ كُلِّ إِنْسَانٍ مِنْهُمْ وَبَيْضًا مِنْ نُورٍ ثُمَّ عَرَضَهُمْ عَلَى آدَمَ فَقَالَ: أَيُّ رَبِّ مَنْ هَؤُلَاءِ؟ قَالَ: هَؤُلَاءِ ذُرِّيَّتُكَ فَرَأَى رَجُلًا مِنْهُمْ فَأَعْيَبَهُ وَبَيَّضَ مَا بَيْنَ عَيْنَيْهِ قَالَ: أَيُّ رَبِّ مَنْ هَذَا؟ قَالَ: هَذَا رَجُلٌ مِنْ آخِرِ الْأُمَمِ مِنْ ذُرِّيَّتِكَ يُقَالُ لَهُ دَاوُدُ قَالَ: رَبِّ وَكَمْ جَعَلْتَ عُمْرَهُ؟ قَالَ: سِتِّينَ سَنَةً، قَالَ: أَيُّ رَبِّ وَقَدْ وَعَدْتُ لَكَ مِنْ عُمْرِي أَرْبَعِينَ سَنَةً فَلَمَّا انْقَضَى عُمْرُ آدَمَ جَاءَهُ مَلَكُ الْمَوْتِ قَالَ: أَوَلَمْ يَنْقُ مِنْ عُمْرِي أَرْبَعُونَ سَنَةً قَالَ: أَوَلَمْ تُعْطِهَا ابْنُكَ دَاوُدَ؟ قَالَ: فَجَحَدَ آدَمُ فَجَحَدَتْ ذُرِّيَّتُهُ وَنَسِيَ آدَمُ فَنَسَتْ ذُرِّيَّتُهُ وَخَطِيءُ آدَمَ فَحَطَّتْ ذُرِّيَّتُهُ»

«When Allāh created Ādam, He wiped Ādam's back and every person that He will create from him until the Day of Resurrection fell out from his back. Allāh placed a glimmering light between the eyes of each one of them. Allāh showed them to Ādam and Ādam asked, 'O Lord! Who are they?' Allāh said, 'These are your offspring.' Ādam saw a man from among them whose light he liked. He asked, 'O Lord! Who is this man?' Allāh said, 'This is a man from the latter generations of your offspring. His name is Dāwud.' Ādam said, 'O Lord! How many years would he live?' Allāh said, 'Sixty years.' Ādam said, 'O Lord! I have forfeited forty years from my life for him.' When Ādam's life came to an end, the angel of death came to him (to take his soul). Ādam said, 'I still have forty years from my life term, don't I?' He said, 'Have you not given it to your son Dāwud?' So Ādam denied that and his offspring followed suit (denying Allāh's covenant), Ādam forgot and his offspring forgot, Ādam made a mistake and his offspring made mistakes.»

At-Tirmidhi said, "This *Hadīth* is *Ḥasan Ṣaḥīḥ*, and it was reported from various chains of narration through Abu Hurayrah from the Prophet ﷺ".^[1] Al-Ḥākim also recorded it in his *Mustadrak*, and said; "*Ṣaḥīḥ* according to the criteria of Muslim, and they did not record it."^[2]

These and similar *Hadīths* testify that Allāh, the Exalted and Most Honored, brought forth Ādam's offspring from his loins

[1] *Tuḥfat Al-Aḥwadhī* 8:457.

[2] *Al-Ḥākim* 2:325.

and separated between the inhabitants of Paradise and those of the Fire. Allāh then said,

﴿وَأَشْهِدْهُمْ عَلَىٰ أَنفُسِهِم أَن لَّيْسَ بِرَبِّكَمْ قَالُوا بَلَىٰ﴾

﴿and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes!"﴾

Therefore, Allāh made them testify with themselves by circumstance and words. Testimony is sometimes given in words, such as,

﴿قَالُوا شَهِدْنَا عَلَىٰ أَنفُسِنَا﴾

﴿They will say: "We bear witness against ourselves."﴾ [6:130]

At other times, testimony is given by the people themselves, such as Allāh's statement,

﴿مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَىٰ أَنفُسِهِم بِالْكَفْرِ﴾

﴿It is not for the Mushrikin, (polytheists) to maintain the mosques of Allāh, while they testify against their own selves of disbelief.﴾ [9:17]

This Āyah means that their disbelief testifies against them, not that they actually testify against themselves here. Another Āyah of this type is Allāh's statement,

﴿وَلَا تَعْلَمُ عَلَىٰ ذَٰلِكَ لَٰبِدَةً﴾

﴿And to that he bears witness (by his deeds).﴾ [100:7]

The same is the case with asking, sometimes takes the form of words and sometimes a situation or circumstance. For instance, Allāh said,

﴿وَمَا سَأَلْتُمْهُ﴾

﴿And He gave you of all that you asked for.﴾ [14:34]

Allāh said here,

﴿أَنْ تَقُولُوا﴾

﴿lest you should say﴾, on the Day of Resurrection

﴿إِنَّا كُنَّا عَنْ هَٰذَا﴾

﴿we were of this﴾ of Tawhīd

﴿عَلَيْهِمْ﴾ أَوْ قُولُوا إِنَّمَا أَكُنَّا مَعَكُمْ

﴿unaware. Or lest you should say: "It was only our fathers aforetime who took others as partners in worship along with Allāh,"﴾ [7:172-173]

﴿وَأَقْل عَلَيْهِمْ نَبَأَ آلِ إِيْسَىٰ مَاتَتْهُ مَائِيْنَا فَانْسَلَخَ مِنْهَا فَأَتَيْتُمُ الشَّجَرَةَ فَكَانَ مِنَ الْمَانِيكِ﴾ وَكَوْ شَيْفَا لَرَفَتْهُ بِهَا وَلَكِنَّهُ لَنَدَّ إِلَى الْأَرْضِ وَاتَّعَ هَوَاهُ فَشَلَّه كَشَلَّي الْكَتَبِ إِنْ تَحْمِل عَلَيْهِ يَلْهَثُ أَوْ تَتْرُكُهُ يَلْهَثُ ذَلِكَ شَبْلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَاقْصِصْ الْقِصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٧٦﴾ سَلَا الْقَوْمَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَانْهَسْتُمْ كَاثِرًا بِظُلْمِكُمْ ﴿١٧٧﴾

﴿175. And recite to them the story of him to whom We gave Our Āyāt, but he threw them away; so Shayṭān followed him up, and he became of those who went astray.﴾

﴿176. And had We willed, We would surely have elevated him therewith, but he clung to the earth and followed his own vain desires. So his parable is the parable of a dog: if you drive him away, he pants, or if you leave him alone, he (still) pants. Such is the parable of the people who reject Our Āyāt. So relate the stories, perhaps they may reflect.﴾

﴿177. Evil is the parable of the people who rejected Our Āyāt, and used to wrong themselves.﴾

Story Bal'am bin Bā'ūrā'

'Abdur-Razzāq recorded that 'Abdullāh bin Mas'ūd said that Allāh's statement,

﴿وَأَقْل عَلَيْهِمْ نَبَأَ آلِ إِيْسَىٰ مَاتَتْهُ مَائِيْنَا فَانْسَلَخَ مِنْهَا﴾

﴿And recite to them the story of him to whom We gave Our Āyāt, but he threw them away﴾

"Is about Bal'am bin Bā'ūrā' a man from the Children of Israel."^[1] Shu'bah and several other narrators narrated this statement from Manṣūr who got it from Ibn Mas'ūd.^[2] Sa'īd bin Abi 'Arūbah narrated that Qatādah said that Ibn 'Abbās

[1] 'Abdur-Razzāq 2:443.

[2] Aṭ-Ṭabari 13:253.

said, "He is Şayfi, son of Ar-Rāhib." Qatādah commented that Ka'b said, "He was a man from Al-Balqlā' (a province of Jordan) who knew Allāh's Greatest Name. He used to live in Bayt Al-Maqdis with the tyrants." Al-'Awfi reported that Ibn 'Abbās said, "He is Bal'am bin Bā'ūrā', a man from Yemen whom Allāh had given the knowledge of His Āyāt, but he abandoned them."^[1] Mālik bin Dīnār said, "He was one of the scholars of the Children of Israel whose supplication was acceptable. They used to seek his lead in supplication in times of difficulty. Allāh's Prophet Mūsā sent him to the King of Madyan to call him to Allāh. That king appeased him and gave him land and gifts, and he reverted from the religion of Mūsā and followed the king's religion." Imrān bin 'Uyaynah narrated that Ḥuşayn said that Imrān bin Al-Ḥarith said that Ibn 'Abbās said, "He is Bal'am son of Bā'ūrā'."^[2] Similar was said by Mujāhid and 'Ikrimah.^[3] Therefore, it is well-known that this honorable Āyah was revealed about a man from the Children of Israel in ancient times, according to Ibn Mas'ūd and several others among the Salaf.^[4] 'Alī bin Abi Ṭalḥah reported that Ibn 'Abbās said, "He is a man from the city of the tyrants (Jerusalem) whose name was Bal'am and who knew Allāh's Greatest Name."^[5] 'Alī bin Abi Ṭalḥah also reported that Ibn 'Abbās that he said, "When Mūsā and those with him went to the city of the tyrants (Jerusalem), the cousins of Bal'am and his people came to him and said, 'Mūsā is a strong man, and he has many soldiers. If he gains the upper hand over us, we will be destroyed. Therefore, supplicate to Allāh that He prevents Mūsā and those with him from prevailing over us.' Bal'am said, 'If I supplicate to Allāh that He turns back Mūsā and those with him, I will lose in this life and the Hereafter.' They kept luring him until he supplicated against Mūsā and his people, and Allāh took away what he bestowed on him (of knowledge). Hence Allāh's statement,

[1] Aṭ-Ṭabari 13:261.

[2] Aṭ-Ṭabari 13:253.

[3] Aṭ-Ṭabari 13:254.

[4] Aṭ-Ṭabari 13:253

[5] Aṭ-Ṭabari 13:258.

﴿فَانْتَفَعَ مِنْهَا تَابِعَهُ الشَّيْطَانُ﴾

﴿but he threw them away; so Shayṭān followed him up﴾.^[1]

Allāh said next,

﴿وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ لَمَلَإِ الْأَرْضَ بِذَنِّهِ﴾

﴿And had We willed, We would surely have elevated him therewith but he clung to the earth and followed his own vain desires﴾.

Allāh said,

﴿وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا﴾

﴿And had We willed, We would surely have elevated him therewith﴾

from the filth of this earthly life through the Āyāt that We gave him knowledge of,

﴿وَلَكِنَّهُ لَمَلَإِ الْأَرْضَ﴾

﴿but he clung to the earth﴾, he became interested in the adornment of this life and its delights. He indulged in the lusts of life and its joys and was deceived by it, just as life deceived others like him, without sound comprehension or a good mind. Muḥammad bin Ishāq bin Yasār narrated from Sālim, from Abu An-Naḍr that when Mūsā entered the land of Bani Canaan in the area of Ash-Shām (Greater Syria), the people of Bal'am came to him, saying, "This is Mūsā, son of 'Imrān with the Children of Israel. He wants to drive us out from our land, kill us and replace us with the Children of Israel. We are your people and have no other dwelling area. You are a person whose supplication is acceptable (to Allāh), so go out and supplicate to Allāh against them." He said, "Woe to you! Here is Allāh's Prophet (Mūsā) with whom the angels and believers are! How can I supplicate against them when I know from Allāh what I know?" They said, "We have no other dwelling area." So they kept luring and begging him until he was tempted by the trial and went on his donkey towards Mount Ḥusbān, which was behind the Israelite military barracks. When he proceeded

[1] Aṭ-Ṭabari 13:260.

on the Mount for a while, the donkey sat down and refused to proceed. He got off the donkey and struck it until it stood up again and he rode it. The donkey did the same after a little while, and he struck it again until it stood up... So he proceeded and tried to supplicate against Mūsā and his people. However, Allāh made his tongue mention his people with evil and the Children of Israel with good instead of his people, who protested, "O Bal'am! What are you doing? You are supplicating for them and against us!" He said, "It is against my will. This is a matter that Allāh has decided." He then said to them, as his tongue was made to loll out of his mouth, "Now I have lost this life and the Hereafter." This Āyah was revealed about the story of Bal'am son of Bā'ūrā'

﴿وَأَنذَلْ عَلَيْهِمْ نَبَأَ الَّذِي آمَنَتْهُ يُبَيِّنُهَا لَنَسْلَخَ مِنْهَا﴾

﴿And recite to them the story of him to whom We gave Our Āyāt, but he threw them away.﴾, until,

﴿لَعَلَّهُمْ يَتَفَكَّرُونَ﴾

﴿perhaps they may reflect.﴾

Allāh said next,

﴿فَتَنَّمْ كَنَلِ الْكَلْبِ إِن تَحْمِلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ يَلْهَثْ﴾

﴿So his parable is the parable of a dog: if you drive him away, he pants, or if you leave him alone, he (still) pants.﴾

Scholars of *Tafsīr* have conflicting opinions regarding the meaning of this Āyah. Some scholars said that it refers to the end of Bal'am's tongue which flickered out of his mouth, as in the story narrated from Ibn Ishāq, from Sālim, from Abu An-Naḍr.^[1] Therefore, his example is the example of the dog, its tongue pants regardless of whether it is driven away or not. It was also said that the meaning here is a parable of this man – and his like – concerning their misguidance, persisting the wrong path and not being able to benefit from faith or comprehend what they are being called to. So his example is that of a dog which pants whether it was driven away or left alone. The person described here does not benefit from the

[1] At-Ṭabari 13:265.

advice or the call to faith, just as if the advice and call never occurred. Allāh said in another Āyah,

﴿سَوَاءٌ عَلَيْهِمْ أَدْعَيْتَهُمْ أَمْ لَمْ تُدْعِهِمْ لَا يُؤْمِنُوا﴾

«It is the same to them (disbelievers) whether you warn them or do not warn them, they will not believe.» [2:6] and,

﴿أَسْتَغْفِرَ لَهُمْ أَوْ لَا تَسْتَغْفِرَ لَهُمْ إِنْ تَسْتَغْفِرَ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ﴾

«Whether you ask forgiveness for them (hypocrites) or ask not forgiveness for them – (and even) if you ask seventy times for their forgiveness – Allāh will not forgive them.» [9:80]

and similar Āyāt. It was also said that the meaning here, is that the heart of the disbeliever, the hypocrite and the wicked is weak and devoid of guidance. Therefore, it keeps faltering. Similar was narrated from Al-Ḥasan Al-Baṣri.

﴿فَأَقْصِبْ قَصَصَهُمْ لَعَلَّهُمْ يَتَذَكَّرُونَ﴾

«So relate the stories, perhaps they may reflect»

Allāh said next to His Prophet Muḥammad ﷺ,

﴿فَأَقْصِبْ قَصَصَهُمْ لَعَلَّهُمْ يَتَذَكَّرُونَ﴾

«So relate the stories, perhaps they may» the Children of Israel, who have knowledge of the story of Bal'am and what happened to him when Allāh allowed him to stray and expelled him from His mercy. Allāh favored him by teaching him His Greatest Name, by which, if He is asked, He will grant, and if He is called upon, He answers. But Bal'am used it in disobedience to Allāh and invoked Him against His own party of the people of faith, followers of His servant and Messenger during that time, Mūsā, the son of 'Imrān, peace be upon him, whom Allāh spoke to directly,

﴿لَعَلَّهُمْ يَتَذَكَّرُونَ﴾

«perhaps they may reflect.» and avoid Bal'am's behavior, for Allāh has given the Jews knowledge and made them superior to the bedouins surrounding them. He gave them the description of Muḥammad ﷺ which would allow them to recognize him, as they recognize their own children. They, among people, have the most right to follow, aid and support Muḥammad ﷺ, in obedience to their Prophets who informed them of him and

commanded them to follow him. Therefore, whoever among them defies the knowledge in their Books or hides it from the servants, Allāh will place disgrace on him in this life, followed by humiliation in the Hereafter. Allāh said,

﴿سَاءَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِنَا﴾

«Evil is the parable of the people who rejected Our Āyāt.»

Allāh says, evil is the example of the people who deny Our Āyāt in that they are equated with dogs that have no interest but to collect food and satisfy lusts.' Therefore, whoever goes out of the area of knowledge and guidance, and seeks satisfaction for his lusts and vain desires, is just like a dog; what an evil example. The Ṣaḥīḥ recorded that the Messenger of Allāh ﷺ said,

«لَيْسَ لَنَا مَثَلُ الشَّوْءِ، الْمَاعِيْدُ فِي بَيْتِهِ كَالْكَلْبِ يَمُودُ فِي قَيْئِهِ»

«The evil example is not suitable for us: he who goes back on his gift is just like the dog that eats its vomit.»^[1]

Allāh's statement,

﴿وَأَنفُسَهُمْ كَانُوا يَظْلِمُونَ﴾

«and they used to wrong themselves.»

means, Allāh did not wrong them, but they wronged themselves by rejecting guidance, not obeying the Lord, being content with this life that will soon end, all the while seeking to fulfill desires and obey lusts.

﴿مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِىَّ وَمَنْ يُضِلِلْ فَلَا تِلْكَ هُمْ الْخَاسِرُونَ﴾

«178. Whomsoever Allāh guides, he is the guided one, and whomsoever He sends astray, - then those! They are the losers.»

Allāh says, whomever He leads aright, then none can lead him to misguidance, and whomever He leads astray, will have acquired failure, loss and sure misguidance. Verily, whatever Allāh wills occurs; and whatever He does not will, does not occur. A Ḥadīth narrated from 'Abdullāh bin Mas'ūd reads,

«إِنَّ الْخُذْلَ اللَّهُ نَحْمَدُهُ وَنُسْتَعِيْنُهُ وَنُسْتَفِيْزُهُ وَنُتَمَوِّدُ بِاللَّهِ مِنْ شُرُوْرِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُضِلِلْ اللَّهُ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ

[1] Fath Al-Bāri 5:288.

سورة الاحقاف

١٧٤

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ أَسْمُوعٌ لَا تَسْمَعُونَ بِهَا أُولَٰئِكَ كَالْأَنْعَامِ خُلُودٌ ﴿١٧٤﴾
وَلَهُمُ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَاءِهِ سَبِيحُونَ مَا كَانُوا يَعْلَمُونَ ﴿١٧٥﴾ وَمِمَّنْ خَلَقْنَا أُنثَىٰ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ﴿١٧٦﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿١٧٧﴾ وَأُمْلٍ لَهُمْ آيَاتٌ كِيدَىٰ مَبِينٌ ﴿١٧٨﴾ أُولَٰئِكَ يَنْفَكِرُوا إِذَا صَاحِبِهِمْ مِنْ جَنَّتٍ إِنَّ هُوَ إِلَّا تَذِيرٌ مُّبِينٌ ﴿١٧٩﴾ أُولَٰئِكَ نَنْظُرُ فِي مَكْرُوبِ السَّمَوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ وَأَنْ عَسَىٰ أَنْ يَكُونَ قَدِ اقْتَرَبَ أَجَلُهُمْ فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ﴿١٨٠﴾ مَنْ يُضِلِلِ اللَّهُ فَكَ لَا هَادِيَ لَهُ وَيَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٨١﴾ تَسْتَخْلِفُونَ عَنَ السَّاعَةِ آيَاتٍ مِّنْ سَنَاهَا قُلْ إِنَّمَا عِلْمُهَُا عِنْدَ رَبِّي لَا يُحِيطُ بِهَا الْقَوْمُ بِهَا إِلَّا هُوَ يُنْقَلِتُ فِي السَّمَوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمُ الْآيَةُ تَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا قُلْ إِنَّمَا عِلْمُهَُا عِنْدَ اللَّهِ وَلَكِنْ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ ﴿١٨٢﴾

لَا إِلَهَ إِلَّا اللَّهُ وَخَدَّ لَا شَرِيكَ لَهُ وَاشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

«All praise is due to Allāh, Whom we praise and seek help, guidance and forgiveness from. We seek refuge with Allāh from the evils within ourselves and from the burden of our evil deeds. He whom Allāh guides, will never be misled; and he whom He misguides, will never have one who will guide him. I bear witness that there is no deity worthy of worship except Allāh without partners and that Muḥammad is His servant and Messenger.»

The complete Ḥadīth was collected by Imām Aḥmad and the collectors of Sunan and others.^[1]

﴿وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ أَسْمُوعٌ لَا تَسْمَعُونَ بِهَا أُولَٰئِكَ كَالْأَنْعَامِ خُلُودٌ﴾

4179. And surely, We have created many of the Jinn and mankind for Hell. They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones.﴾

[1] Aḥmad 1:392, Abu Dāwud 2:591, Tuhfat Al-Aḥwadhī 4:237, An-Nasāʾī 3:105 and Ibn Mājah 1:609.

Disbelief and the Divine Decree

Allāh said,

﴿وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ﴾

«And surely, We have created for Hell» We made a share in the Fire for,

﴿كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ﴾

«many of the Jinn and mankind» We prepared them for it by their performance of the deeds of its people. When Allāh intended to create the creation, He knew what their work will be before they existed. He wrote all this in a Book, kept with Him, fifty thousand years before He created the heavens and earth. Muslim recorded that 'Abdullāh bin 'Amr narrated that the Messenger of Allāh ﷺ said,

«إِنَّ اللَّهَ قَدَّرَ مَقَادِيرَ الْخَلْقِ قَبْلَ أَنْ يَخْلُقَ السَّمَوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ»

«Verily, Allāh decided the destination and due measurement of the creation fifty thousand years before He created the heavens and earth, and His Throne was over the water.»^[1]

There are many *Hadīths* on this subject, and certainly, the matter of *Al-Qadar* is of utmost importance, yet this is not where we should discuss it.

Allāh said,

﴿لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ أَنَافُثٌ لَا يَسْمَعُونَ بِهَا﴾

«They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not.»

meaning, they do not benefit from these senses that Allāh made for them as a means of gaining guidance. Similarly, Allāh said,

﴿وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَارًا وَأَنفُسًا ۖ فَمَا أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَارُهُمْ وَلَا أَنفُسُهُمْ ۚ إِنَّهُمْ كَافِرُونَ﴾

«And We had assigned them the (faculties of) hearing, seeing, and hearts; but their hearing, seeing, and their hearts availed

[1] Muslim 4:2044.

them nothing since they used to deny the Āyāt. ﴿46:26﴾.

Allāh also said about the hypocrites,

﴿مُمْ بِكُمْ عَنْهُمْ لَا يَرِمْوْنَ﴾

﴿(They are) deaf, dumb, and blind, so they return not (to the right path)﴾ [2:18],

and about the disbelievers,

﴿مُمْ بِكُمْ عَنْهُمْ لَا يَعْلَمُونَ﴾

﴿(They are) deaf, dumb and blind. So they do not understand.﴾ [2:171]

However, they are not deaf, dumb or blind, except relation to the guidance. Allāh said;

﴿وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَوَلَّوْا وَهُمْ مُصِرُّونَ﴾

﴿Had Allāh known of any good in them, He would indeed have made them listen; and even if He had made them listen, they would but have turned away with aversion (to the truth).﴾ [8:23],

﴿فَإِنَّمَا لَا تَفْهَمُ الْآبْصَارُ وَلَكِنْ تَفْهَمُ الْقُلُوبُ أَلَمْ يَكُنْ فِي الْقُرْآنِ﴾

﴿Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.﴾ [22:46], and,

﴿وَمَنْ يَتُخِذْ عَنِ ذِكْرِ الرَّحْمَنِ نَقِيضًا لَمْ يَكُنْ لَنَا فَهْمًا لَمْ يَرْوِ الْقُرْآنُ﴾ وَهُمْ لَمْ يَكُنْ لَنَا فَهْمًا
السَّيِلُ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ ﴿43:36﴾

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

Allāh's statement,

﴿أُولَئِكَ كَالْأَنْعَامِ﴾

﴿They are like cattle﴾, means, those who neither hear the truth, nor understand it, nor see the guidance, are just like grazing cattle that do not benefit from these senses, except for what sustains their life in this world. Allāh said in a similar Āyah,

﴿وَسَمِلَ الَّذِينَ كَفَرُوا كَسَمَلِ الْغَنَىٰ بِمَا لَا يَبْتَغِ إِلَّا دُعَاؤَ وَفِدَا﴾

﴿And the example of those who disbelieve is as that of one who shouts to those who hear nothing but calls and cries.﴾ [2:171]

meaning, their example, when they are called to the faith, is the example of cattle that hear only the voice of their shepherd, but cannot understand what he is saying. Allāh further described them

﴿بَلْ هُمْ أَضَلُّ

﴿nay even more astray﴾, than cattle, because cattle still respond to the call of their shepherd, even though they do not understand what he is saying. As for the people described here, they are unlike cattle, which fulfill the purpose and service they were created for. The disbeliever was created to worship Allāh alone in *Tawhīd*, but he disbelieved in Allāh and associated others in His worship. Therefore, those people who obey Allāh are more honorable than some angels, while cattle are better than those who disbelieve in Him. So Allāh said;

﴿أُولَٰئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَٰئِكَ هُمُ الْغَافِلُونَ﴾

﴿They are like cattle, nay even more astray; those! They are the heedless ones.﴾

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَمْكُورُونَ﴾

﴿180. And (all) the Most Beautiful Names belong to Allāh, so call on Him by them, and leave the company of those who belie His Names. They will be requited for what they used to do.﴾

Allāh's Most Beautiful Names

Abu Hurayrah narrated that the Messenger of Allāh ﷺ said,

﴿إِنَّ فِي شِعَارِ النَّبِيِّ إِسْمًا مِائَةً إِلَّا وَاحِدًا، مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ وَهُوَ وَرَثُ يُحِبُّ الْوَرَثَ﴾

«Verily, Allāh has ninety-nine Names, a hundred less one; whoever counts (and preserves) them, will enter Paradise. Allāh is *Witr* (One) and loves *Al-Witr* (the odd numbered things).»

The Two *Ṣaḥīḥs* collected this *Ḥadīth*.^[1]

We should state that Allāh's Names are not restricted to only ninety-nine. For instance, in his *Musnad*, Imām Aḥmad recorded that 'Abdullāh bin Mas'ūd said that the Messenger of Allāh ﷺ said;

«مَا أَصَابَ أَحَدًا قَطُّ هَمٌّ وَلَا حُزْنٌ فَقَالَ: اللَّهُمَّ إِنِّي عَبْدُكَ، ابْنُ أَمَتِكَ، نَاصِيَتِي بِيَدِكَ مَاضٍ فِي حُكْمِكَ، غَدَلٌ فِي قَضَائِكَ، أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمِعْتَ بِهِ نَفْسَكَ أَوْ أُنْزِلَتْ فِي كِتَابِكَ أَوْ عَلِمْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْ اسْتَأْذَنْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ أَنْ تَجْعَلَ الْقُرْآنَ الْعَظِيمَ رِبْعَ قَلْبِي، وَنُورَ صَدْرِي، وَجَلَاءَ حُزْنِي، وَذَقَابَ هَمِّي، إِلَّا أَذَمَّ اللَّهُ حُزْنَهُ وَمَهْمُهُ وَأَبْدَلَ مَكَانَهُ فَرَحًا»

«Any person who is overcome by sadness or grief and supplicates, 'O Allāh! I am Your servant, son of Your female servant. My forelock is in Your Hand. Your decision concerning me shall certainly come to pass. Just is Your Judgement about me. I invoke You by every Name that You have and that You called Yourself by, sent down in Your Book, taught to any of Your creatures, or kept with You in the knowledge of the Unseen that is with You. Make the Glorious Qur'ān the spring of my heart, the light of my chest, the remover of my grief and the dissipater of my concern.' Surely, Allāh will remove his grief and sadness and exchange them for delight.»

The Prophet ﷺ was asked "O Messenger of Allāh! Should we learn these words?" He said,

«بَلَى يَنْبَغِي لِكُلِّ مَنْ سَمِعَهَا أَنْ يَعْلَمَهَا»

«Yes. It is an obligation on all those who hear this supplication to learn it.»^[2]

Al-'Awfi said that Ibn 'Abbās said about Allāh's statement,

«وَدُّوا الَّذِينَ يُحَدِّثُونَ فِي أَسْمَائِهِ»

«and leave the company of those who belie His Names»

"To belie Allāh's Names includes saying that *Al-Lāt* (an idol)

^[1] *Fath Al-Bāri* 5:417 and 11:218 and *Muslim* 4:2062.

^[2] *Aḥmad* 1:391.

derived from Allāh's Name.^[1] Ibn Jurayj narrated from Mujāhid that he commented,

﴿وَرَدُّوا إِلَيْنَ لِمُحَدِّثٍ فِي أَسْمَائِهِ﴾

﴿and leave the company of those who belie His Names﴾

“They derived Al-Lāt (an idol's name) from Allāh, and Al-'Uzzā (another idol) from Al-'Azīz (the All-Mighty).^[2] Qatādah stated that *Ilhād* refers to associating others with Allāh in His Names (such as calling an idol Al-'Uzzā).^[3] The word *Ilhād* [used in the *Āyah* in another form] means deviation, wickedness, injustice and straying. The hole in the grave is called *Lahd*, because it is a hole within a hole, that is turned towards the *Qiblah* (the direction of the prayer).

﴿وَمِنْ خَلْقٍ أَشَدَّ يَهْدُونَ بِالْحَقِّ وَبِهِ يَبْلُغُونَ﴾

﴿181. And of those whom We have created, there is a community who guides (others) with the truth, and establishes justice therewith.﴾

Allāh said,

﴿وَمِنْ خَلْقٍ﴾

﴿And of those whom We have created﴾, in reference to some nations,

﴿أُمَّة﴾

﴿a community﴾, that stands in truth, in words and action,

﴿يَهْدُونَ بِالْحَقِّ﴾

﴿who guides (others) with the truth﴾, they proclaim it and call to it,

﴿وَبِهِ يَبْلُغُونَ﴾

﴿and establishes justice therewith﴾, adhere to it themselves and judge by it. It was reported that this *Āyah* refers to the *Ummah* of Muḥammad ﷺ.

In the Two *Ṣaḥīḥs*, it is recorded that Mu'āwiyah bin Abi Sufyān said that the Messenger of Allāh ﷺ said,

[1] At-Ṭabari 13:282.

[2] At-Ṭabari 13:283.

[3] At-Ṭabari 13:283.

«لَا تَرَالُ طَائِفَةٌ مِنْ أَتْبَاعِي ظَاهِرِينَ عَلَى الْحَقِّ لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ وَلَا مَنْ خَالَفَهُمْ حَتَّى تَقُومَ السَّاعَةُ»

«There will always be a group of my Ummah who are apparent on the Truth, unabated by those who fail or oppose them, until the (Last) Hour commences.»

In another narration, the Messenger ﷺ said,

«حَتَّى يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ عَلَى ذَلِكَ»

«Until Allāh's command (the Last Hour) comes while they are still like this.» and in yet another narration,

«وَهُمْ بِالشَّامِ»

«And they will dwell in Ash-Shām (Greater Syria).»^[1]

«وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَحْتَسِبُونَ» (١٨٢) وَأَمَّا لَكُمْ إِنَّ كَيْدَ نَارٍ ﴿١٨٣﴾

«182. Those who reject Our Āyāt, We shall gradually seize them with punishment in ways they perceive not.»

«183. And I respite them; certainly My plan is strong.»

Allāh said,

«وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَحْتَسِبُونَ»

«Those who reject Our Āyāt, We shall gradually seize them in ways they perceive not»

meaning, the doors of provisions will be opened for them and also the means of livelihood, in this life. They will be deceived by all this and think that they are on the correct path. Allāh said in another instance,

«فَلَمَّا نَسُوا مَا دُعُوا بِهِمُ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّى إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِنَّمَا هُمْ يُقْسِرُونَ ﴿١٨٤﴾ نَفْخُ نَارِ الْقَوْمِ الَّذِينَ ظَلَمُوا وَلَمْ يَكُنْ لَهُمْ مِنَ اللَّهِ عَاقِلَةٌ ﴿١٨٥﴾»

«So, when they forgot (the warning) with which they had been reminded, We opened for them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them (in punishment), and lo! They were plunged into destruction with deep regrets

^[1] Faḥ Al-Bāri 13:451 and Muslim 3:1524.

and sorrow. So the root of the people who did wrong was cut off. And all the praises and thanks are to Allāh, the Lord of all that exists. ﴿6:44-45﴾.

Allāh said here,

﴿وَأَمِلَ لَهُمْ﴾

﴿And I respite them﴾ prolong what they are in,

﴿إِنِّي كَبِيدٌ مَّيْنٌ﴾

﴿certainly My plan is strong﴾ and perfect.

﴿أَوَلَمْ يَتَفَكَّرُوا مَا بِصَاحِبِهِمْ مِنْ جُنَّةٍ إِنَّ هُوَ إِلَّا نَذِيرٌ مُبِينٌ ﴿١٨٤﴾﴾

﴿184. Do they not reflect? There is no madness in their companion. He is but a plain warner.﴾

Allāh said,

﴿أَوَلَمْ يَتَفَكَّرُوا﴾

﴿Do they not reflect?﴾ 'those who deny Our Āyāt,'

﴿مَا بِصَاحِبِهِمْ﴾

﴿there is not in their companion﴾, Muḥammad ﷺ,

﴿مِنْ جُنَّةٍ﴾

﴿madness﴾ Muḥammad is not mad, rather, he is truly the Messenger of Allāh, calling to Truth,

﴿إِنَّ هُوَ إِلَّا نَذِيرٌ مُبِينٌ﴾

﴿but he is a plain warner﴾, and this is clear for those who have a mind and a heart by which they understand and comprehend. Allāh said in another Āyah,

﴿وَمَا صَاحِبُكَ يَهْتَدِي ۖ﴾

﴿And (O people) your companion is not a madman.﴾[81:22]

Allāh also said,

﴿قُلْ إِنَّمَا أَمُوكُمْ بِرِجْدَةٍ أَنْ تَقُومُوا لِلَّهِ مَتَى ذُرِّيَّتُهُ تُنَادِيكُمْ أَنْ تَعْبُدُوا مَا يَصْلَحُكُمْ مِنْ جُنَّةٍ﴾

﴿إِنَّ هُوَ إِلَّا نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ ﴿١٨٥﴾﴾

﴿Say: "I exhort you to one (thing) only, that you stand up for

Allāh's sake in pairs and singly, and reflect, there is no madness in your companion. He is only a warner to you in face of a severe torment." ﴿34:46﴾

meaning, 'I ask you to stand for Allāh in sincerity without stubbornness or bias,'

﴿مَتَى وَفَرَدَى﴾

﴿in pairs and singly﴾ [34:46] individuals and in groups,

﴿نَدَّ تَنَكُّرًا﴾

﴿and reflect﴾ [34:46], about this man who brought the Message from Allāh, is he mad? If you do this, it will become clear to you that he is the Messenger of Allāh in truth and justice. Qatādah bin Di'āmah said, "We were informed that the Prophet of Allāh ﷺ once was on (Mount) Aş-Şafā and called the Quraysh, subtribe by subtribe, proclaiming,

«يَا بَنِي فَلَانٍ، يَا بَنِي فَلَانٍ فَحَذَرُهُمْ بِأَسْمَاءِ اللَّهِ وَوَقَائِعِ اللَّهِ»

«O Children of so-and-so, O Children of so-and-so! He warned them against Allāh's might and what He has done (such as revenge from His enemies).»

Some of them commented, This companion of yours (Prophet Muḥammad) is mad; he kept shouting until the morning? Allāh sent down this Āyah,

﴿أَوَلَمْ يَتَفَكَّرُوا مَا بِصَاحِبِهِمْ مِنْ حُنُوءٍ إِلَّا نَذِيرٌ مِّنْ رَبِّهِمْ ۚ﴾

﴿Do they not reflect? There is no madness in their companion. He is but a plain warner﴾ [7:184].^[1]

﴿أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ وَأَنْ عَسَى أَنْ يَكُونَ قَدِ اقْتَرَبَ إِلَيْهِمْ هَآؤُنَا فَهُمْ يَكْفُرُونَ ۚ﴾

﴿185. Do they not look in the dominion of the heavens and the earth and all things that Allāh has created; and that it may be that the end of their lives is near. In what message after this will they then believe?﴾

[1] At-Ṭabari 13:289. This narration is not authentic. Al-Bukhārī (nos. 4770 - 1) recorded a similar story about the revelation of Āyah 214 of Sūrat Ash-Shu'arā' (26) and Sūrat Al-Masad (111).

Allāh asks, those who denied faith, did they not contemplate about Our *Āyāt* in the kingdom of the heavens and earth and what was created in them? Do they not contemplate about all this and learn lessons from it, so that they are certain that He Who has all this, has no equal or rival? All this was made by He Who Alone deserves the worship and sincere religion, so that they might have faith in Him and believe in His Messenger, all the while turning to Allāh's obedience, rejecting any rivals to Him, and rejecting idols. They should be warned that their lives may have reached their end, and they, thus, face their demise while disbelievers, ending up in Allāh's torment and severe punishment. Allāh said,

﴿فَيَأْتِي حَذِيثَ بَعْدِهِمْ يُؤْمِنُونَ﴾

﴿In what message after this will they then believe?﴾

Allāh says, what more warnings, and discouragements should compel them to believe, if the warnings and threats that Muḥammad ﷺ brought them from Allāh in His Book do not compel them to do so? Allāh said next,

﴿مَنْ يُضِلِلِ اللَّهُ فَكَأَيِّ لُجٍّ مُبِينٍ يُضِلُّهُمْ فِي ظَلُمَاتٍ بَعِيدٍ﴾

﴿186. Whomsoever Allāh sends astray, none can guide him; and He lets them wander blindly in their transgressions.﴾

Allāh says, those who were destined to be misguided, then none can lead them to guidance, and even if they try their best effort to gain such guidance, this will not avail them,

﴿وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا﴾

﴿And whomsoever Allāh wants to put in Fitnah (error, because of his rejecting of Faith, or trial), you can do nothing for him against Allāh﴾ [5:41], and,

﴿قُلْ أَنْظَرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا تُنْفِي إِلَيْنَا أَلَّا تَكُونَ مِنَ الْخَائِبِينَ﴾

﴿Say: "Behold all that is in the heavens and the earth," but neither *Āyāt* nor warners benefit those who believe not﴾ [10:101].

﴿يَسْتَلْزِمُونَكَ مِنَ السَّمَاءِ لَبَاقٌ مَرْسُهَا قُلْ إِنَّمَا عَلَّمْتُكُمْ لَدُنِّي لَا يُجِيبُنَا لَوْ قَالَا إِلَّا هُوَ نَقَلَتْ فِي السَّمَوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمْ إِلَّا بَشَرٌ مِمَّنْ لَدُنْكُمْ قُلْ إِنَّمَا عَلَّمْتُكُمْ لَدُنِّي لَا يُجِيبُنَا لَوْ قَالَا إِلَّا هُوَ نَقَلَتْ فِي

﴿أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ﴾

¶187. They ask you about the Hour (Day of Resurrection): "When will be its appointed time?" Say: "The knowledge thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden." They ask you as if you have a good knowledge of it. Say: "The knowledge thereof is with Allāh (Alone), but most of mankind know not."¶

The Last Hour and its Portents

Allāh said here,

﴿يَسْأَلُونَكَ عَنِ السَّاعَةِ﴾

¶They ask you about the Hour¶, just as He said in another Āyah,

﴿يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ﴾

¶People ask you concerning the Hour¶ [33:63].

It was said that this Āyah was revealed about the Quraysh or the Jews, although it appears that it was about the Quraysh, because this Āyah was revealed in Makkah. The Quraysh used to ask about the Last Hour, because they used to deny it and discount its coming. For instance, Allāh said in another Āyah,

﴿يَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ﴾

¶And they say: 'When will be this promise (the torment or the Day of Resurrection), if you speak the truth?'¶ [10:48], and,

﴿يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ آمَنُوا مُشْفِقُونَ وَمِنَ الَّذِينَ آمَنُوا قَلِيلٌ وَالَّذِينَ كَفَرُوا كَثِيرٌ ۚ سَأَلُوا يَوْمَئِذٍ عَنِ النَّارِ وَلَئِنْ كُنْتُمْ إِلَّا فِي ضَلَالٍ مُّبِينٍ﴾

¶Those who believe not therein seek to hasten it, while those who believe are fearful of it, and know that it is the very truth. Verily, those who dispute concerning the Hour are certainly in error far away¶ [42:18].

Allāh said here (that the Quraysh asked),

﴿إِنَّا نُرْسِلُهَا﴾

﴿“When will be its appointed time?”﴾ in reference to its commencement, according to ‘Ali bin Abi Ṭalḥah who reported this from Ibn ‘Abbās.^[1] They asked about the Hour’s appointed term and when the end of this world will begin;

﴿قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجِيبُنَا رَبِّي إِلَّا هُوَ﴾

﴿Say: “The knowledge thereof is with my Lord (Alone). None can reveal its time but He.”﴾

Allāh commanded His Messenger ﷺ that when asked about the appointed term of the Last Hour, he referred its knowledge to Allāh, the Exalted. Only Allāh knows the Last Hour’s appointed term and when it will certainly occur, and none besides Him has this knowledge,

﴿ثَقُلَتْ فِي السَّمَاءِ وَالْأَرْضِ﴾

﴿Heavy is its burden through the heavens and the earth﴾

‘Abdur-Razzāq narrated that Ma‘mar said that Qatādah commented on this Āyah,

﴿ثَقُلَتْ فِي السَّمَاءِ وَالْأَرْضِ﴾

﴿Heavy is its burden through the heavens and the earth﴾

“Its knowledge is heavy on the residents of the heavens and earth, they do not have knowledge in it.”^[2] Also, Ma‘mar said that Al-Ḥasan commented on this Āyah, “When the Last Hour comes, it will be heavy on the residents of the heavens and earth.”^[3]

Ad-Daḥḥāk said that Ibn ‘Abbās explained this Āyah,

﴿ثَقُلَتْ فِي السَّمَاءِ وَالْأَرْضِ﴾

﴿Heavy is its burden through the heavens and the earth﴾,

saying, “All creatures will suffer its heaviness on the Day of Resurrection.” Ibn Jurayj also said about this Āyah,

﴿ثَقُلَتْ فِي السَّمَاءِ وَالْأَرْضِ﴾

﴿Heavy is its burden through the heavens and the earth﴾.

[1] Aṭ-Ṭabari 13:294.

[2] ‘Abdur-Razzāq 2:244.

[3] ‘Abdur-Razzāq 2:245.

"When it commences, the heavens will be torn, the stars will scatter all over, the sun will be wound round (thus losing its light), the mountains will be made to pass away and all of which Allāh spoke of will occur. This is the meaning of its burden being heavy."

As-Suddi said that,

﴿تَنَلَّتْ فِي السَّمَوَاتِ وَالْأَرْضِ﴾

﴿Heavy is its burden through the heavens and the earth﴾

means, its knowledge is hidden in the heavens and earth, and none, not even a close angel or a sent Messenger has knowledge of its appointed time.^[1]

﴿لَا تَأْتِيكُمْ إِلَّا بَغْتَةً﴾

﴿It shall not come upon you except all of a sudden﴾

indicating that the Hour will start all of a sudden, while they are unaware. Qatādah said, "Allāh has decided that,

﴿لَا تَأْتِيكُمْ إِلَّا بَغْتَةً﴾

﴿It shall not come upon you except all of a sudden.﴾

He then said, "We were informed that Allāh's Prophet ﷺ said,

«إِنَّ السَّاعَةَ تَهْجِجُ بِالنَّاسِ، وَالرَّجُلُ يُضْلِعُ حَوْضَهُ وَالرَّجُلُ يَنْفِي مَائِيَّتَهُ، وَالرَّجُلُ يُقِمُّ سِلْعَتَهُ فِي السُّوقِ وَيُخَفِّضُ مِيزَانَهُ وَيَرْفَعُهُ»

«The Hour will start (suddenly) for the people while one is mending his watering hole, giving water to his cattle, setting his goods in the market or lowering his scale and raising it (selling and buying)».^[2] Al-Bukhārī recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«لَا تَقُومُ السَّاعَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا، فَإِذَا طَلَعَتِ فَزَاحَا النَّاسُ أَمْثَلُ أَجْمَعُونَ، فَذَلِكَ حِينَ لَا يَقْعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيْمَانِهَا خَيْرًا، وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ نَشَرَ الرُّجُلَانِ ثَوْبَهُمَا يَتَنَبَّهَانِ، فَلَا يَتَبَايَعَانِ وَلَا يَطُوبَانِ. وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ انْصَرَفَ الرَّجُلُ يَلْبِسُ لِفَاحِيَهُ فَلَا يَطْعَمُهُ، وَلَتَقُومَنَّ

[1] At-Tabari 13:295.

[2] At-Tabari 13:297. The meaning of this narration is supported by the following *Hadith*

السَّاعَةُ وَهُوَ يَلِيطُ حَوْضَهُ فَلَا يَنْبِي فِيهِ، وَلَتَقُومَنَّ السَّاعَةُ وَالرَّجُلُ قَدْ رَفَعَ أَكْلَهُ إِلَى فِيهِ فَلَا يَطْعُمُهَا»

«The Hour will not commence until the sun rises from the west. When it rises (from the west) and the people see it, then, all people will believe. However, this is when faith does not benefit a soul that did not believe beforehand nor earned good in faith. The Hour will (all of a sudden) commence while two men have spread a garment between them, and they will neither have time to conclude the transaction nor to fold the garment. The Hour will commence after a man milked his animal, but he will not have time to drink it. The Hour will start when a man is making his watering hole (for his animals), but will not have time to make use of the pool. And the Hour will commence while a man has raised his hand with a bite to his mouth, but will not eat it.»^[1]

Al-'Awfi said that Ibn 'Abbās commented on the Āyah,

﴿يَسْتَأْذِنُكَ كَأَنَّكَ حَيٌّ عَنَّا﴾

«They ask you as if you have good knowledge of it.»

“As if you have good relations and friendship with them!” Ibn 'Abbās said, “When the people (pagans of Quraysh) asked the Prophet ﷺ about the Last Hour, they did so in a way as if Muḥammad was their friend! Allāh revealed to him that its knowledge is with Him Alone and He did not inform a close angel or Messenger of it.”^[2] The correct explanation for this Āyah is, as narrated from Mujāhid, through Ibn Abi Najih,

﴿يَسْتَأْذِنُكَ كَأَنَّكَ حَيٌّ عَنَّا﴾

«They ask you as if you have Haft of it.»

means, ‘as if you had asked about its time and so its knowledge is with you.’

Allāh said,

﴿قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنْ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ﴾

«Say: “The knowledge thereof is with Allāh (Alone), but most

[1] Faḥ Al-Bārī 11:360.

[2] Aṭ-Ṭabari 13:298.

of mankind know not.” ﴿٥﴾

When Jibril came in the shape of a bedouin man to teach the people matters of their religion, he sat next to the Messenger of Allāh ﷺ asking him as if to learn. Jibril asked the Messenger ﷺ about *Islām*, then about *Īmān* (faith) then about *Ihsān* (Excellence in the religion). He asked next, “When will the Hour start?” Allāh’s Messenger ﷺ said,

«مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ»

«He who is asked about it has no more knowledge of it than the questioner.»

Therefore, the Prophet ﷺ was saying, ‘I have no more knowledge in it than you (O Jibril), nor does anyone have more knowledge in it than anyone else.’ The Prophet ﷺ then recited the *Āyah*,

﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ﴾

«Verily, Allāh, with Him (Alone) is the knowledge of the Hour.» [31:34]

In another narration, Jibril asked the Prophet ﷺ about the portents of the Hour, and the Prophet ﷺ mentioned them. The Prophet ﷺ also said in this narration,

«فِي خَمْسٍ لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ»

«Five, their knowledge is only with Allāh» then recited this *Āyah* (31:34). In response to the Prophet’s answers after each question, Jibril would say, “You have said the truth.” This made the Companions wonder about this questioner who would ask a question and attest to every answer he was given. When Jibril went away, the Messenger of Allāh ﷺ said to the Companions,

«هَذَا جِبْرِيلُ أَنَا نَحْمُ يُعَلِّمُكُمْ وَيَنْتَحِمُ»

«This is Jibril, he came to teach you matters of your religion.» In yet another narration, the Prophet ﷺ commented,

«وَمَا أَنَا فِي صُورَةٍ إِلَّا عَرَفْتُ فِيهَا إِلَّا صُورَتَهُ هَذِهِ»

«I recognized him (Jibril) in every shape he came to me in, except this one.»^[1]

^[1] *Fath Al-Bari* 1:140.

Muslim recorded that 'Aishah, may Allāh be pleased with her, said; "When the bedouins used to come to the Prophet ﷺ, they used to ask him about the Hour. The Prophet ﷺ would answer them, while pointing at the youngest person among them,

«إِنْ يَعْشُ مَذَا لَمْ يُدْرِكْهُ الْهَرَمُ حَتَّى قَامَتْ عَلَيْكُمْ سَاعَتُكُمْ»

«If this (young man) lives, he will not become old before your Hour starts.»^[1]

The Prophet ﷺ meant the end of their life that introduces them to the life in *Barzakh*, which is between this life and the Hereafter. Muslim recorded that Anas said that a man asked Allāh's Messenger ﷺ about the Hour, and the Messenger ﷺ answered,

«إِنْ يَعْشُ مَذَا الْغُلَامُ فَتَسَى أَنْ لَا يُدْرِكْهُ الْهَرَمُ حَتَّى تَقُومَ السَّاعَةُ»

«If this young boy lives, it might be that he will not become old before the Hour starts.»^[2]

Only Muslim collected this *Hadīth*.

Jābir bin 'Abdullāh said, "I heard the Messenger of Allāh ﷺ saying, one month before he died,

«تَسْأَلُونِي عَنِ السَّاعَةِ، وَإِنَّمَا عَلِمْتُهَا عِنْدَ اللَّهِ، وَأُقْسِمُ بِاللَّهِ مَا عَلَى ظَهْرِ الْأَرْضِ الْيَوْمَ مِنْ نَفْسٍ مَقْتُولَةٍ تَأْتِي عَلَيْهَا مِائَةُ سَنَةٍ»

«You keep asking me about the Hour, when its knowledge is with Allāh. I swear by Allāh that there is no living soul on the face of the earth now will be alive a hundred years from now.»

Muslim collected this *Hadīth*. A similar *Hadīth* is recorded in Two *Ṣaḥīḥs* from Ibn 'Umar, but he commented, "The Messenger of Allāh ﷺ meant that his generation will be finished by that time reach its appointed term." Imām Aḥmad recorded that Ibn Mas'ūd said that the Prophet ﷺ said,

«لَقِيتُ لَيْلَةَ أُسْرِي بِي إِبْرَاهِيمَ وَمُوسَى وَعِيسَى، فَذَكَرُوا أَمْرَ السَّاعَةِ - قَالَ - فَرَدُّوا أَمْرَهُمْ إِلَى إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ، فَقَالَ: لَا عِلْمَ لِي بِهَا، فَرَدُّوا أَمْرَهُمْ إِلَى مُوسَى فَقَالَ: لَا عِلْمَ لِي بِهَا، فَرَدُّوا أَمْرَهُمْ إِلَى عِيسَى فَقَالَ عِيسَى: أَنَا وَجِبَتُهَا

[1] Muslim 4:2269.

[2] Muslim 4:2270.

فَلَا يَغْلُمُ بِهَا أَحَدٌ إِلَّا اللَّهُ عَزَّ وَجَلَّ، وَفِيمَا عَهْدَ إِلَهِ رَبِّي عَزَّ وَجَلَّ أَنَّ الدَّجَالَ خَارِجٌ - قَالَ - وَمَعِيَ قُضِيَانٌ، فَإِذَا رَأَيْتَ ذَابَ كَمَا يَذُوبُ الرِّضَاصُ، قَالَ: فَيَهْلِكُهُ اللَّهُ عَزَّ وَجَلَّ إِذَا رَأَيْتَ حَتَّى إِنَّ الشَّجَرَ وَالْحَجَرَ يَقُولُ: يَا مُسْلِمُ إِنَّ نَحْيِي كَافِرًا فَتَمَاتَ نَاقَتُهُ، قَالَ: فَيَهْلِكُهُمُ اللَّهُ عَزَّ وَجَلَّ ثُمَّ يَرْجِعُ النَّاسُ إِلَى بِلَادِهِمْ وَأَرْطَانِهِمْ، قَالَ: فَعِنْدَ ذَلِكَ يَخْرُجُ بَاجُوجٌ وَمَاجُوجٌ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ، فَيُطَارُونَ بِلَادَهُمْ لَا يَأْتُونَ عَلَى شَيْءٍ إِلَّا أَهْلَكُوهُ وَلَا يَمُرُّونَ عَلَى مَاءٍ إِلَّا شَرِبُوهُ، قَالَ: ثُمَّ يَرْجِعُ النَّاسُ إِلَيَّ فَيَسْأَلُونَهُمْ فَأَدْعُو اللَّهَ عَزَّ وَجَلَّ عَلَيْهِمْ فَيَهْلِكُهُمْ وَيُبْعِثُهُمْ حَتَّى تَخْرُجَ الْأَرْضُ مِنْ تَحْتِ رَبِيعِهِمْ أُنَى ثُنَيْنٍ، قَالَ: فَيُنْزِلُ اللَّهُ عَزَّ وَجَلَّ الْمَطَرَ فَيَجْتَرِفُ أَجْسَادَهُمْ حَتَّى يَلْبِثَهُمْ فِي الْبَحْرِ. قَالَ يَزِيدُ بْنُ هَارُونَ: ثُمَّ تُنْسَفُ الْجِبَالُ وَتُؤَمَّدُ الْأَرْضُ مَدَّ الْأَدِيمِ، ثُمَّ رَجَعَ إِلَى حَدِيثِ هُثَيْمٍ، قَالَ: فَوَيْمَا عَهْدَ إِلَهِ رَبِّي عَزَّ وَجَلَّ أَنْ ذَلِكَ إِذَا كَانَ كَذَلِكَ، فَإِنَّ السَّاعَةَ كَالْحَامِلِ الْمَيِّمِ لَا يَذَرِي أَهْلَهَا مَتَى تَفْاجِئُهُمْ بِوَلَادَتِهَا لَيْلًا أَوْ نَهَارًا.

«During the night of Isrā', I met Ibrāhīm, Mūsā and 'Isā. They mentioned the matter of the Last Hour, and they asked Ibrāhīm about it, who said, 'I do not have knowledge of it.' They asked Mūsā about it and he said, 'I have no knowledge of it.' They then asked 'Isā about it, and he said, 'As for when it will occur, only Allāh, the Exalted and Most Honored, knows that. My Lord has conveyed to me that the Dajjāl (False Messiah) will appear, and I will have two staffs (spears) with me. When he sees me, he will dissolve just as lead is dissolved. Allāh will destroy him when he sees me, and the tree and the stone will say, 'O Muslim! There is a disbeliever under (behind) me, so come and kill him.' Allāh will destroy them (the Dajjāl and his army), and the people will safely go back to their lands and areas. Thereafter, Gog and Magog will appear, and they will be swarming from every mound, sweeping over the earth and destroying everything they pass by. They will drink every water source they pass. The people will come to me complaining about Gog and Magog and will invoke Allāh, the Exalted and Most Honored, against them, and Allāh will bring death to all of them until the earth rots with their stinking odor. Allāh will send down rain on them and the rain will carry their corpses,

until it throws them in the sea... My Lord, the Exalted and Most Honored has conveyed to me that when this occurs, the Hour will be just like the pregnant women when the term of pregnancy is full, her family does not know when she will surprise them and give birth, whether by night or by day.^[1]

Ibn Majah also collected a similar Ḥadīth^[2] Therefore these are the greatest of the Messengers but they did not have knowledge of the appointed term of the Hour. They asked 'Isā about it and he spoke about its Signs, since he will descend in the last generations of this Ummah, implementing the Law of Allāh's Messenger ﷺ, killing the Dajjāl and destroying Gog and Magog people by the blessing of his supplication. 'Isā merely informed them of the knowledge Allāh gave him on this subject.

Imām Aḥmad recorded that Ḥudhayfah said, "The Messenger of Allāh ﷺ was asked about the Hour and he said,

«عِلْمُهَا عِنْدَ رَبِّي عَزَّ وَجَلَّ لَا يُجَلِّيهَا لِوَفْتِهَا إِلَّا هُوَ، وَلَكِنْ سَأْخِبُكُمْ بِمَسَارِطِهَا
وَمَا يَكُونُ بَيْنَ يَدَيْهَا، إِنْ بَيْنَ يَدَيْهَا فِتْنَةٌ وَهَرَجٌ»

«Its knowledge is with my Lord, the Exalted and Most Honored, none can reveal its time except Him. However, I will tell you about its portents and the signs that precede it. Before it commences, there will be Fitnah (trials) and Harj.»

They asked, 'O Allāh's Messenger! We know the meaning of the Fitnah, so what is the Harj?' He said,

«بِلِسَانِ الْحَبَشَةِ الْقَتْلُ»

«It means killing, in the Language of the Ethiopians.» He then said,

«وَيُتَلَقَّى بَيْنَ النَّاسِ الْفَتْرُ، فَلَا يَكَادُ أَحَدٌ يَعْرِفُ أَحَدًا»

«Isolation and loneliness will be common between people, and therefore, almost no one will be able to recognize any other.»^[3]

None among the collectors of the six Sunan collected this Ḥadīth using this chain of narration. Tāriq bin Shihāb said

[1] Aḥmad 1:375.

[2] Ibn Mājah 2:1365.

[3] Aḥmad 5:389.

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ
 أَعْلَمُ الْغَيْبِ لَا سْتَعْتَرْتُ مِنْ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ
 أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِقَوْمٍ يُؤْمِنُونَ ﴿١٧٥﴾ هُوَ الَّذِي خَلَقَكُمْ
 مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا
 تَغَشَّيْهَا حَمَلَتْ حَمْلًا خَفِيًّا فَاَمْرَتْ بِهِ فَلَئِمَّا أَفْلَحَتْ دَعَا
 اللَّهُ رَبُّهَا لَيْنَ مَا تَبْتَغِي صَالِحًا لَتَكُونَ مِنَ الشَّاكِرِينَ ﴿١٧٦﴾
 فَلَمَّا أَتَتْهَا صَالِحًا جَعَلَا لَهُ شُرَكَاءَ فِيمَا رَبَّهُمَا فَعَزَّزَ
 اللَّهُ عَمَّا يُشْرِكُونَ ﴿١٧٧﴾ ابْتِشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يَخْلُقُونَ
 ﴿١٧٨﴾ وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرٌ وَلَا أَنْفُسُهُمْ يَنْصُرُونَ ﴿١٧٩﴾
 وَإِنْ نَدَعُوهُمْ إِلَى الْهُدَى لَا يَسْمَعُوكُمْ سِوَاةَ عَلَيْهِمْ أَدْعُوهُمْ
 أَمْ أَنْتُمْ صَنِيعُونَ ﴿١٨٠﴾ إِنْ الَّذِينَ نَدْعُونَ مِنْ دُونِ اللَّهِ
 عِبَادُ أُنثَىٰ لَكُمْ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا أَلْكُفْرَانِ
 كُنْتُمْ صَادِقِينَ ﴿١٨١﴾ أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا أَمْ لَهُمْ أَيْدٍ
 يَبْطِشُونَ بِهَا أَمْ لَهُمْ أَعْيُنٌ يَبْصُرُونَ بِهَا أَمْ لَهُمْ آذَانٌ
 يَسْمَعُونَ بِهَا قُلْ أَدْعُوا شُرَكَاءَكُمْ ثُمَّ كِيدُوا فَلَا تُنْظَرُونَ ﴿١٨٢﴾

that the Messenger of Allāh ﷺ kept mentioning the Last Hour [for people kept asking about it], until this Āyah was revealed,

﴿يَسْتَأْذِنُكَ عَنِ السَّاعَةِ إِنَّكَ مِنْهَا﴾

﴿They ask you about the Hour (Day of Resurrection): 'When will be its appointed time?'﴾.^[1]

An-Nasā'i collected this *Hadīth*,^[2] which has a strong chain. Therefore, this unlettered Prophet ﷺ, the chief of the Messengers and their Seal, Muḥammad, may Allāh's peace and blessings be on him, Muḥammad, the Prophet of mercy, repentance, Al-

Malḥmah (great demise of the disbelievers), Al-'Āqib (who came after many Prophets), Al-Muqaffi (the last of a succession) and Al-Hāshir (below whom will all people be gathered [on the Day of Gathering]) Muḥammad ﷺ who said, as collected in the *Ṣaḥīḥ* from Anas and Saḥl bin Sa'd,

«يُبْعَثُ أَنَا وَالسَّاعَةُ كَهَاتَيْنِ»

«My sending and the Hour are like this,» and he joined his index and middle fingers.^[3] Yet, he was commanded to defer knowledge of the Last Hour to Allāh if he was asked about it,

[1] At-Ṭabari 3:292.

[2] An-Nasā'i in *Al-Kubrā*:6:506.

[3] *Fath Al-Bārī* 11:355.

﴿قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنْ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ﴾

﴿Say: "The knowledge thereof is with Allāh (alone), but most of mankind know not."﴾

﴿قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبُ لَاسْتَكْثَرْتُ مِنَ الْكُفْرِ وَمَا مَسَّيَ السُّوءُ إِلَّا أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ﴾

﴿188. Say : "I possess no power over benefit or harm to myself except as Allāh wills. If I had the knowledge of the Ghayb (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe."﴾

The Messenger ﷺ does not know the Unseen, and He cannot bring Benefit or Harm even to Himself

Allāh commanded His Prophet ﷺ to entrust all matters to Him and to inform, about himself, that he does not know the unseen future, but he knows of it only what Allāh informs him. Allāh said in another Āyah,

﴿عَلِيمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا﴾

﴿(He Alone is) the All-Knower of the Ghayb (Unseen), and He reveals to none His Ghayb.﴾ [72:26]

Ad-Daḥḥāk reported that Ibn 'Abbās said that,

﴿وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبُ لَاسْتَكْثَرْتُ مِنَ الْكُفْرِ﴾

﴿If I had the knowledge of the Ghayb (Unseen), I should have secured for myself an abundance of wealth.﴾

refers to money. In another narration, Ibn 'Abbās commented, "I would have knowledge of how much profit I would make with what I buy, and I would always sell what I would make profit from,

﴿وَمَا مَسَّيَ السُّوءُ﴾

﴿"and no evil should have touched me."﴾ and poverty would never touch me." ^[1] Ibn Jarīr said, "And others said, 'This means

^[1] Ad-Durr Al-Manthūr 3:622.

that if I know the Unseen then I would prepare for the years of famine during the prosperous years, and in the time of high cost, I would have prepared for it.” ‘Abdur-Rahmān bin Zayd bin Aslam also commented on this Āyah;

﴿وَمَا سَغَى النَّوْءُ﴾

﴿“and no evil should have touched me.”﴾, “I would have avoided and saved myself from any type of harm before it comes.”^[1] Allāh then stated that the Prophet ﷺ is a warner and bearer of good news. He warns against the torment and brings good news of Paradise for the believers,

﴿إِنَّمَا بَشِّرْنَا بِسَائِلِكَ إِنِّي نَزَرُ بِهِ السَّيِّئَاتِ وَنُذِيرُ بِهِ. وَمَا لَنَا﴾

﴿So We have made this (the Qur’ān) easy on your tongue, only that you may give glad tidings to the pious, and warn with it the most quarrelsome of people.﴾ [19:97]

﴿هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلٌ خَفِيًّا فَهَرَّتْ بِهِ فَلَمَّا أَتَتْهُ دَعَا اللَّهَ رَبُّهَا لَنْ مَاتَيْتَا صَالِحًا تَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿١٨٩﴾ فَلَمَّا وَاتَتْهُمَا صَالِحًا جَمَلًا لَمْ تَشْكَا. يَسَاءَ مَا تَشْكُرُ فَأَنْزَلَ اللَّهُ عَلَيْهَا ابْنًا شَكُورًا ﴿١٩٠﴾﴾

﴿189. It is He Who has created you from a single person, and (then) He has created from him his wife, in order that he might enjoy the pleasure of living with her. When he covered [had sexual relation with] her, she became pregnant and she carried it about (lightly). Then when it became heavy, they both invoked Allāh, their Lord (saying): “If You give us a Ṣālih (good in every aspect) child, we shall indeed be among the grateful.”﴾

﴿190. But when He gave them a Ṣālih child, they ascribed partners to Him (Allāh) in that which He has given to them. High be Allāh, Exalted above all that they ascribe as partners to Him.﴾

All Mankind are the Offspring of Ādam

Allāh states that He has created all mankind from Ādam,

^[1] At-Ṭabari 13:302.

peace be upon him, and from Ādam, He created his wife, Ḥawwā' and from them, people started to spread. Allāh said in another Āyah,

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ﴾

﴿O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allāh is that (believer) who has Taqwā﴾ [49:13], and,

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَجَعَلَ مِنْهَا زَوْجَهَا﴾

﴿O mankind! Have Taqwā of your Lord, Who created you from a single person, and from him He created his wife.﴾ [4:1]

In this honorable Āyah, Allāh said;

﴿وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا﴾

﴿And (then) He has created from him his wife, in order that he might enjoy the pleasure of living with her.﴾

so that he is intimate and compassionate with her. Allāh said in another Āyah,

﴿وَمِنْ مَّائِدَتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَحْكُمُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً﴾

﴿And among His Signs is this, that He created for you wives (spouses) from among yourselves, that you may find repose in them, and He has put between you affection and mercy.﴾ [30:21]

Indeed, there is no intimacy between two souls like that between the spouses. This is why Allāh mentioned that the sorcerer might be able with his trick to separate between a man and his wife [thus indicating the difficulty of separating them in normal circumstances]. Allāh said next,

﴿فَلَمَّا تَشَاءَ﴾

﴿When he covered her﴾ meaning had sexual intercourses with her.

﴿حَمَلَتْ خِفَاءً﴾

﴿she became pregnant and she carried it about lightly﴾

in reference to the first stage of pregnancy when the woman does not feel pain, for at that time, the fetus will be just a *Nutfah* (the mixture of the male and female discharge), then becomes an *'Alaqah* (a piece of thick coagulated blood) and then a *Mudghah* (a small lump of flesh).

Allāh said next,

﴿فَمَرَّتْ بِهِ﴾

﴿and she carried it about﴾, she continued the pregnancy, according to Mujāhid.^[1] It was reported that Al-Ḥasan, Ibrāhīm An-Nakha'ī and As-Suddi said similarly.^[2] Maymūn bin Mahrān reported that his father said, "She found the pregnancy unnoticeable." Ayyub said, "I asked Al-Ḥasan about the *Āyah*,

﴿فَمَرَّتْ بِهِ﴾

﴿and she carried it about﴾ and he said, 'Had you been an Arab, you would know what it means! It means that she continued the pregnancy [through its various stages].'^[3] Qatādah said,

﴿فَمَرَّتْ بِهِ﴾

﴿and she carried it about (lightly).﴾, means, it became clear that she was pregnant.^[4] Ibn Jarīr commented, "This *Āyah* means that the liquid remained, whether she stood up or sat down."^[5] Al-'Awfi recorded that Ibn 'Abbās said, "The semen remained in, but she was unsure if she became pregnant or not,

﴿ثُمَّ أَثْقَلَتْ﴾

﴿Then when it became heavy﴾, she became heavier with the fetus",^[6] As-Suddi said, "The fetus grew in her womb."^[7]

[1] Aṭ-Ṭabari 13:305.

[2] Aṭ-Ṭabari 13:304-305.

[3] Aṭ-Ṭabari 13:304.

[4] Aṭ-Ṭabari 13:305.

[5] Aṭ-Ṭabari 13:304.

[6] Aṭ-Ṭabari 13:305.

[7] Aṭ-Ṭabari 13:305.

﴿دَعَا اللَّهَ رَبَّهُمَا لَئِنْ مَاتِنَا مَتِلَمَا﴾

﴿they both invoked Allāh, their Lord (saying): "If You give us a Ṣāliḥ child,﴾

if he is born human in every respect. Ad-Daḥḥāk said that Ibn 'Abbās commented, "They feared that their child might be born in the shape of an animal!"^[1] while Abu Al-Bakhtri and Abu Mālik commented, "They feared that their newborn might not be human."^[2] Al-Ḥasan Al-Baṣrī also commented, "If You (Allāh) give us a boy."^[3]

﴿لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿١٩٠﴾ لَقَدْ آتَيْنَاهُمَا مِثْلًا هَمَلًا لَمْ تُشْرَكَ بِهِمَا فَبَوَّاهُمَا مِثْلَ مَا آتَيْنَاهُمَا فَفَعِلَا اللَّهُ مِمَّا يَشْكُرُونَ ﴿١٩١﴾﴾

﴿we shall indeed be among the grateful. But when He gave them a Ṣāliḥ child, they ascribed partners to Him (Allāh) in that which He has given to them. High be Allāh, Exalted above all that they ascribe as partners to Him.﴾ [7:189-190]

Ibn Jarīr recorded that Al-Ḥasan commented on this part of the Āyah,

﴿هَمَلًا لَمْ تُشْرَكَ بِهِمَا﴾

﴿they ascribed partners to Him (Allāh) in that which He has given to them﴾

"This occurred by followers of some religion, not from Ādam [or Ḥawwā]."^[4]

Al-Ḥasan also said, "This Āyah refers to those among the offspring of Ādam who fell into Shirk,

﴿هَمَلًا لَمْ تُشْرَكَ بِهِمَا﴾

﴿they ascribed partners to Him (Allāh) in that which He has given to them.﴾"^[5]

Qatādah said, "Al-Ḥasan used to say that it refers to the Jews and Christians. Allāh gave them children, and they turned

[1] At-Ṭabari 13:306.

[2] At-Ṭabari 13:306.

[3] At-Ṭabari 13:306.

[4] At-Ṭabari 13:314.

[5] At-Ṭabari 13:314.

إِنَّ وَلِيِّ اللَّهِ الَّذِي نَزَّلَ الْكِتَابَ وَهُوَ تَوَلَّى الْفٰلٰسِيْنَ ﴿١٧٦﴾
 وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ نَصَرَكُمْ وَلَا
 أَنْفُسَهُمْ يَصُدُّوكُمْ ﴿١٧٧﴾ وَإِنْ تَدْعُوهُمْ إِلَى الْمَدَنِ لَا يَسْمَعُوا
 وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ ﴿١٧٨﴾ خُذِ الْعُقُودَ أَمْرًا
 بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَنِالِ ﴿١٧٩﴾ وَإِمَّا يَنْزَغَنَّكَ مِنَ
 الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ ﴿١٨٠﴾ إِنَّ
 الَّذِينَ اتَّخَفُوا إِذَا مَسَّهُمْ طَلْفٌ مِنَ الشَّيْطَانِ تَذَكَّرُوا
 فَإِذَا هُمْ مُبْصِرُونَ ﴿١٨١﴾ وَخَوَّاهُمْ بِمِدْوَنِهِمْ فِي الْغَيْثِ ثُمَّ
 لَا يُبْصِرُونَ ﴿١٨٢﴾ وَإِذَا لَمْ تَأْتِيَهُمْ تَابِعُوا أَوْلَآئَهُمْ لَاجِبَتِيَّهَا
 قُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَىٰ إِلَيَّ مِنْ رَبِّي هَذَا بَصَآئِرُ مِنْ رَبِّكُمْ
 وَهَدَىٰ وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١٨٣﴾ وَإِذَا قُرِئَ الْقُرْآنُ
 فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿١٨٤﴾ وَآذْكُرُوا نَكَ
 فِي نَفْسِكَ نَضْرَعُكَ وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْفُدُو
 وَالْأَصَالِ وَلَا تَكُنْ مِنَ الْغٰفِلِينَ ﴿١٨٥﴾ إِنَّ الَّذِينَ عِنْدَ رَبِّكَ
 لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِمْ وَيَسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ ﴿١٨٦﴾

them into Jews and Christians.”^[1]

The explanations from Al-Hasan have authentic chains of narration leading to him, and certainly, it is one of the best interpretations. This *Āyah* should therefore be understood this way, for it is apparent that it does not refer to Ādam and Hawā', but about the idolators among their offspring. Allāh mentioned the person first [Ādam and Hawwā'] and then continued to mention the species [mankind, many of whom committed *Shirk*]. There are similar cases in the Qur'an.

For cases, Allāh said

﴿وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ﴾

﴿And indeed We have adorned the nearest heaven with lamps﴾

It is well-known that the stars that were made as lamps in the sky are not the same as the shooting missiles that are thrown at the devils [mentioned later in the *Āyah*]. There are similar instances in the Qur'an. Allāh knows best.

﴿إِنشُرْكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُظَلَّمُونَ ﴿١٨٧﴾ وَلَا يَسْتَجِيبُونَ لِمَنْ نَصَرَ وَلَا أَنْفُسَهُمْ يَصُدُّوكُمْ ﴿١٨٨﴾ وَإِنْ تَدْعُوهُمْ إِلَى الْمَدَنِ لَا يَسْمَعُوا ﴿١٨٩﴾﴾

[1] At-Tabari 13:315.

تَدْعُونَ مِنْ دُونِ اللَّهِ إِيَّادُ أَنْتَ لَكُمْ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٩١﴾
 أَلَهُمْ أَنْجُلٌ يَنْصُرُونَ بِهَا أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَا أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَا أَمْ لَهُمْ أَأْنُفٌ
 يَسْمِعُونَ بِهَا قُلْ أَدْعُوا شُرَكَاءَكُمْ ثُمَّ كِيدُوا فَلَا تُطْرِقُوا ﴿١٩٢﴾ إِنَّ وَلِيََّ اللَّهُ إِلَيْهِ تَوَكَّلْ الْكَتَبَ وَهُوَ
 يَقُولُ الصَّالِحِينَ ﴿١٩٣﴾ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْمَعُونَ نَصْرَكُمْ وَلَا أَنْفُسَهُمْ
 يَنْصُرُونَ ﴿١٩٤﴾ وَإِنْ تَدْعُوهُمْ إِلَى الْمُنَى لَا يَسْمَعُوا وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا
 يُبْصِرُونَ ﴿١٩٥﴾

﴿191. Do they attribute as partners to Allāh those who created nothing but they themselves are created?﴾

﴿192. No help can they give them, nor can they help themselves.﴾

﴿193. And if you call them to guidance, they follow you not. It is the same for you whether you call them or you keep silent.﴾

﴿194. Verily, those whom you call upon besides Allāh are servants like you. So call upon them and let them answer you if you are truthful.﴾

﴿195. Have they feet wherewith they walk? Or have they hands wherewith they hold? Or have they eyes wherewith they see? Or have they ears wherewith they hear? Say: "Call your (so-called) partners (of Allāh) and then plot against me, and give me no respite!﴾

﴿196. Verily, my protector is Allāh Who has revealed the Book (the Qur'ān), and He protects the righteous.﴾

﴿197. And those whom you call upon besides Him (Allāh) cannot help you nor can they help themselves.﴾

﴿198. And if you call them to guidance, they hear not and you will see them looking at you, yet they see not."﴾

Idols do not create, help, or have Power over Anything

Allāh admonishes the idolators who worshipped idols, rivals and images besides Him, although these objects were created by Allāh, and neither own anything nor can they bring harm or benefit. These objects do not see or give aid to those who worship them. They are inanimate objects that neither move, hear, or see. Those who worship these objects are better than

they are, for they hear see and have strength of their own. Allāh said,

﴿إِشْرَكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ﴾

«Do they attribute as partners to Allāh those who created nothing but they themselves are created?»

meaning, 'Do you associate with Allāh others that neither create, nor have power to create anything?' Allāh said in another Āyah,

﴿يَتَأْتِيهَا النَّاسُ خِرَابَ مَثَلٍ فَاغْلَبُوا لَهُمْ إِنَّكَ الْكَاذِبُ تَدْعُوهُمْ مِنْ دُونِ اللَّهِ إِنْ أُنْشِقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُمْ وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَفِيدُوا مِنْهُ صَمَفَةً الْفَوَالِبِ وَالْمَطْلُوبِ﴾ مَا فَكَّرُوا اللَّهَ حَقَّ فَكْرِهِمْ إِنَّ اللَّهَ لَعَزِيزٌ عَزِيزٌ

«O mankind! A similitude has been coined, so listen to it (carefully): Verily, those on whom you call besides Allāh, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatches away a thing from them, they will have no power to release it from the fly. So weak are (both) the seeker and the sought. They have not estimated Allāh His rightful estimate. Verily, Allāh is All-Strong, Almighty» [22:73-74].

Allāh states that if all false gods of the disbelievers gather their strength, they would not be able to create a fly. Rather, if the fly steals anything from them, no matter how insignificant, and flew away, they would not be able to retrieve it. Therefore, if an object is this weak, how can it be worshipped and invoked for provisions and aid? This is why Allāh said,

﴿لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ﴾

«... who created nothing but they themselves are created?»

these worshipped objects themselves were created and made. Prophet Ibrāhīm Al-Khalīl proclaimed,

﴿أَتَعْبُدُونَ مَا تَنْحِتُونَ﴾

«'Worship you that which you (yourselves) carve?'» [37:95]

Allāh said next,

﴿وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا﴾

﴿No help can they give them﴾ those who worship them,

﴿وَلَا أَنفُسُهُمْ يَنْصُرُونَ﴾

﴿nor can they help themselves﴾ nor are they able to aid themselves against those who seek to harm them. For instance, Allāh's Khalīl, peace be upon him, broke and disgraced the idols of his people, just as Allāh said he did,

﴿فَرَأَىٰ عَلَيْهِمْ سَآءَ الْيَوْمِ بَٰرِقًا﴾

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

﴿فَجَعَلَهُمْ جُودًا إِلَّا كَبِيرًا لَهُمْ لَقَلْبُهُمْ إِلَىٰ يَوْمِ مَعَادٍ﴾

﴿So he broke them to pieces, (all) except the biggest of them, that they might turn to it.﴾ [21:58]

Mu'ādh bin 'Amr ibn Al-Jamūh and Mu'ādh bin Jabal, may Allāh be pleased with both of them, were still young when they embraced Islām after the Messenger of Allāh ﷺ came to Al-Madīnah. So they were attacking the idols of the idolators at night, breaking, disfiguring them and using them as fuel for needy widows. They sought to give a lesson to their people to make them aware of their error. 'Amr bin Al-Jamūh, who was one of the chiefs of his people, had an idol that he used to worship and perfume. The two Mu'ādhs used to go to that idol, turn it on its head and tarnish it with animal waste. When 'Amr bin Al-Jamūh would see what happened to his idol, he would clean it, perfume it and leave a sword next to it, saying, "Defend yourself." However, the two young men would repeat their actions, and he would do the same as before. Once, they took the idol, tied it to a dead dog and threw it in a well while tied to a rope! When 'Amr bin Al-Jamūh saw this, he knew that his religion was false and said, "By Allāh! Had you been a god who has might, you would not end up tied to a dog on a rope!" 'Amr bin Al-Jamūh embraced Islām, and he was strong in his Islām. He was later martyred during the battle of Uhūd, may Allāh be pleased with him, give him pleasure. and grant him Paradise as his dwelling. Allāh said,

﴿وَإِنْ تَدْعُهُمْ إِلَى الْمَدَىٰ لَا يَسْمَعُوا﴾

﴿And if you call them to guidance, they follow you not.﴾

Allāh says, these idols do not hear the calls of those who worship them. Therefore, the result is the same, whether calling the idols or shunning them. Ibrāhīm, peace be upon said,

﴿يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا﴾

﴿"O my father! Why do you worship that which hears not, sees not and cannot avail you in anything?"﴾ [19:42]

Next, Allāh states that the idols were created, just as those who worship them. Rather, the people are better than the idols, because they are able to hear, see and exert harm. The idols, on the other hand, have no such powers. Allāh said next,

﴿قُلْ أَدْعُوا شُرَكَاءَكُمْ﴾

﴿Say: "Call your (so-called) partners (of Allāh)﴾

invoke the idols for aid against me and do not give me respite, even for an instant, and give it your best effort,

﴿إِنَّ وَلِيََّ اللَّهِ الَّذِي نَزَّلَ الْكِتَابَ وَهُوَ يَتَوَلَّى الصَّالِحِينَ﴾

﴿Verily, my protector is Allāh Who has revealed the Book (the Qur'an), and He protects the righteous.﴾

Allāh's support is sufficient and He will suffice for me, He is My supporter, I trust in Him and take refuge with Him. He is my protector, in this life and the Hereafter, and the protector of every righteous believer after me. Similarly, the people of Hūd said,

﴿إِنْ تَقُولُ إِلَّا اعْتَدَكَ بِعَصَى الْغَيْثِ بِسْمِ اللَّهِ قَالَ إِنْ أَتَيْتُكَ اللَّهُ وَأَشْهَدُوا أَنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿١٠٠﴾ مِنْ دُونِهِ فَكَيْفَ تَدْعُونَ جِثَاً لَّا يَخْطِرُونَ ﴿١٠١﴾ إِنْ تَوَلَّيْتُ عَلَى اللَّهِ رَبِّي وَرَبُّكَ مَا مِنْ دَآئِبَةٍ إِلَّا هُوَ مُخِذٌ بِأَمِينِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٠٢﴾﴾

﴿"All that we say is that some of our gods have seized you with evil (madness)." Hūd replied: "I call Allāh to witness, and bear you witness that I am free from that which you ascribe [as partners in worship, with Him (Allāh)]. So plot against me, all of you, and give me no respite. I put my trust in Allāh, my Lord and your Lord! There is not a moving (living) creature but He has the grasp of its forelock. Verily, my Lord is on a path

that is straight» [11:54-56].

Ibrāhīm Al-Khalīl proclaimed (to his people),

﴿أَفَرَأَيْتُمَا كُنْتُمْ تَعْبُدُونَ ﴿٦٥﴾ أَشْتَرًا وَكَافُوكُمُ الْآلَمُونَ ﴿٦٦﴾ هَلْ يَمُنُّ عُنْدَ رَبِّ إِلَّا رَبُّ
الْعَالَمِينَ ﴿٦٧﴾ أَلَيْسَ خَلْقِي فَهُوَ يَبْدِئُ ﴿٦٨﴾﴾

«Do you observe that which you have been worshipping. You and your ancient fathers. Verily, they are enemies to me, save the Lord of all that exists. Who has created me, and it is He Who guides me.» [26:75-78]

He also said to his father and his people,

﴿إِنِّي بَرَاءٌ مِمَّا تَعْبُدُونَ ﴿٦٩﴾ إِلَّا إِلَهِي فَظَنُّوا أَنَّهُ سَيُعَذِّبُهُمْ ﴿٧٠﴾ وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي
عَقْدِهِمْ لَعَلَّهُمْ يُرجِعُونَ ﴿٧١﴾﴾

«Verily, I am innocent of what you worship. Except Him Who did create me; and verily, He will guide me.» And he made it a legacy lasting among his offspring, that they may turn back (to Allāh).» [43:26-28]

Allāh said here,

﴿إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ﴾

«Verily, those whom you call upon besides Allāh»

until the end of the Āyah, reiterating what has been said earlier, but He uses direct speech this time,

﴿لَا يَنْصُرُونَ نَصْرَكُمْ وَلَا أَنْفُسَهُمْ يَنْصُرُونَ﴾

«cannot help you nor can they help themselves.»

The Āyah,

﴿وَإِنْ تَدْعُوهُمْ إِلَى الْمَنَى لَا يَسْمَعُوا وَتَرَاهُمْ يُنْظَرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ ﴿٧٢﴾﴾

«And if you call them to guidance, they hear not and you will see them looking at you, yet they see not.»

is similar to another Āyah,

﴿إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دَعْوَتَكَ﴾

«If you invoke (or call upon) them, they hear not your call.» [35:14].

Allāh said next,

﴿وَرَأَوْهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ﴾

﴿and you will see them looking at you, yet they see not.﴾

meaning, they have eyes that stare as if they see, although they are solid. Therefore, the *Āyah* treated them as if they had a mind [saying, *Tarāhum*, instead of *Tarāha*], since they are made in the shape of humans with eyes drawn on them.

﴿خُذِ الْقَوْلَ مِنِّي لَأَمْلَأَنَّ جَنَّاتٍ بِكَرْمٍ وَأَعْرَاضَ عَنِ الْجَاهِلِينَ﴾ وَإِنَّا بِرَزْزَقِكَ مِنَ السَّمِيطِ لَنَزَعٌ

فَأَسْتَوِدُّ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٠٠﴾

﴿199. Show forgiveness, enjoin Al-'Urf (the good), and turn away from the foolish (don't punish them).﴾

﴿200. And if an evil whisper comes to you from Shayṭān, then seek refuge with Allāh. Verily, He is All-Hearer, All-Knower.﴾

Showing Forgiveness

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

﴿خُذِ الْقَوْلَ﴾

﴿Show forgiveness﴾ "Allāh commanded [Prophet Muḥammad ﷺ] to show forgiveness and turn away from the idolators for ten years. Afterwards Allāh ordered him to be harsh with them."^[1]

And more than one narration from Mujāhid says, "From the [bad] behavior and actions of the people, of those who have not committed espionage."^[2] And Hāshim bin 'Urwah said that his father said, "Allāh ordered Allāh's Messenger ﷺ to pardon the people for their behavior."^[3] And in one narration, "pardon what I have allowed you of their behavior."

In *Ṣaḥīḥ Al-Bukhārī* it is recorded that Hishām reported from his father 'Urwah from his brother 'Abdullāh bin Az-Zubayr who said; "[The Āyah];

﴿خُذِ الْقَوْلَ﴾

﴿Show forgiveness﴾ was only revealed about the peoples [bad]

[1] Aṭ-Ṭabari 13:328.

[2] Aṭ-Ṭabari 13:327.

[3] Aṭ-Ṭabari 13:327.

character."^[1]

There is a narration from Mughirah from Hishām from his father from Ibn 'Umar; and another from Hishām from his father from 'Ā'ishah, both of whom said similarly. ^[2] And Allāh knows best.

Ibn Jarīr and Ibn Abi Ḥātim recorded that Yūnus said that Sufyān bin 'Uyaynah narrated that Umay said, "When Allāh, the Exalted and Most Honored, revealed this Āyah,

﴿خُذِ الْعَفْوَ وَأَنْتَرِ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ﴾

﴿Show forgiveness, enjoin Al-'Urf (what is good), and turn away from the foolish﴾

to His Prophet, the Messenger of Allāh ﷺ asked,

﴿مَا هَذَا يَا جِبْرِيلُ﴾

﴿What does it mean, O Jibrīl?﴾ Jibrīl said, 'Allāh commands you to forgive those who wronged you, give to those who deprived you, and keep relations with those who cut theirs with you.'^[3]

Al-Bukhārī said, "Allāh said,

﴿خُذِ الْعَفْوَ وَأَنْتَرِ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ﴾

﴿Show forgiveness, enjoin Al-'Urf and turn away from the ignorant﴾.

'Al-'Urf, means, righteousness." Al-Bukhārī next recorded from Ibn 'Abbās that he said, "Uyaynah bin Ḥiṣn bin Ḥudhayfah stayed with his nephew Al-Ḥur bin Qays, who was among the people whom 'Umar used to have near him, for 'Umar used to like to have the reciters of the Qur'ān (who memorized it) near him and would listen to their opinion, regardless of whether they were old or young men. 'Uyaynah said to his nephew, 'O my nephew! You are close to this chief ('Umar), so ask for permission for me to see him.' Al-Ḥur said 'I will ask him for you,' and he asked 'Umar for permission for

[1] Fath Al-Bārī 8:155.

[2] Fath Al-Bārī 8:156.

[3] Aṭ-Ṭabari 6:154 and Ibn Abi Ḥātim 5:1638. Its chain is not connected. Ibn Kathīr said that it was recorded by others with a connected chain, and Ar-Rifā'ī considered it authentic.

'Uyaynah to meet him, and 'Umar gave him permission. When 'Uyaynah entered on 'Umar, he said, 'O Ibn Al-Khaṭṭāb! You neither give to us sufficiently nor rule with justice between us.' 'Umar became so angry that he almost punished 'Uyaynah. However, Al-Ḥur said, 'O Chief of the Faithful! Allāh, the Exalted, said to His Prophet ﷺ,

﴿خُذِ الْقَوَّ وَأُتْرَ بِالْعُفْرِ وَأَعْرِضْ عَنِ الْفُتَيْلِكِ﴾

«Show forgiveness, enjoin Al-'Urf, and turn away from the foolish»

Verily this man ('Uyaynah) is one of the fools! By Allāh, 'Umar did not do anything after he heard that Āyah being recited, and indeed, he was one who adhered to the Book of Allāh, the Exalted and Most Honored.^[1] Al-Bukhārī recorded this Ḥadīth.

Some scholars said that people are of two kinds, a good-doer, so accept his good doing and neither ask him more than he can bear nor what causes him hardship. The other kind is the one who falls in shortcomings, so enjoin righteousness on him. If he still insists on evil, becomes difficult and continues in his ignorance, then turn away from him, so that your ignoring him might avert his evilness. Allāh said in other instances,

﴿ادْفَعْ بِالَّذِي فِي أَحْسَنِ السَّنَةِ عَنْ أَفْظَرِ مَا يَمْشُونَ﴾⁽¹⁾ وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ مَهِزَّتِ الشَّيْطَانِ ﴿٢﴾ وَأَعُوذُ بِكَ رَبِّ أَنْ يَضْحَكُوا ﴿٣﴾

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

and,

﴿وَلَا تَتَّبِعِ السَّنَةَ وَلَا السَّنَةَ ادْفَعْ بِالَّذِي فِي أَحْسَنِ إِذَا أَلَيْكَ مِنْهُ عَدُوٌّ كَأَنَّكَ رَبٌّ حَبِيبٌ﴾⁽²⁾ وَمَا يُلْقِيهَا إِلَّا إِلَهٌ مُنِيرٌ وَمَا يُلْقِيهَا إِلَّا ذُو حُظٍّ عَظِيمٍ ﴿٣﴾

«The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better, then verily he, between whom

[1] Faṭḥ Al-Bārī 8:155.

and you there was enmity, (will become) as though he was a close friend. But none is granted it (the above quality) except those who are patient - and none is granted it except the owner of the great portion in this world.﴾ [41:34-35]

in reference to the advice contained in these Āyāt,

﴿وَإِنَّا يَرْفَعُكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ﴾

﴿And if an evil whisper from Shayṭān tries to turn you away (from doing good), then seek refuge in Allāh. Verily, He is the All-Hearer, the All-Knower﴾ [41:36].

Allāh said in this honorable Sūrah,

﴿وَإِنَّا يَرْفَعُكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ﴾

﴿And if an evil whisper comes to you from Shayṭān, then seek refuge with Allāh. Verily, He is All-Hearer, All-Knower.﴾ [7:200]

These three instances in the Qur'ān, in Sūrahs Al-A'rāf, Al-Mu'minūn and As-Sajdah, are unique in the Qur'ān. Allāh encourages lenient treatment of evil doers, for this might deter them from persistence in their evil, Allāh willing,

﴿فَإِذَا الْوَيْلُ يَتَذَكَّرُكَ وَيَتَذَكَّرُكَ عَذَابُهُ كَأَنَّهُ رَئِيٌّ حَبِيرٌ﴾

﴿then verily he, between whom and you there was enmity, (will become) as though he was a close friend﴾ [41:34].

Allāh also encourages seeking refuge with Him from the devils of the Jinns. The devil will not be deterred if one is lenient with him, because he seeks your destruction and total demise. The devil to you, O mankind, is an open enemy, just as he was for your father before you.

Ibn Jarīr said, while explaining Allāh's statement,

﴿وَإِنَّا يَرْفَعُكَ مِنَ الشَّيْطَانِ نَزْعٌ﴾

﴿And if an evil whisper comes to you from Shayṭān﴾, "If the devil lures you to get angry, thus directing you away from forgiving the ignorant and towards punishing him

﴿فَاسْتَعِذْ بِاللَّهِ﴾

﴿then seek refuge with Allāh.﴾ Allāh commands here to seek refuge with Him from the devil's whispers,

﴿إِنَّهُ سَمِيعٌ عَلِيمٌ﴾

﴿Verily, He is All-Hearer, All-Knower.﴾ Allāh hears the ignorance that the fools subject you to, your seeking refuge with Him from the devil's whispers, and the rest of the speech of His creation; none of it escapes His knowledge. He knows what drives the lures of the devil away from you, as well as, the rest of what His creatures do."^[1]

We mentioned the *Ḥadīths* concerning *Isti'ādah* (seeking refuge with Allāh) in the beginning of this *Tafsīr*, so we do not need to repeat them here.

﴿إِذَا الْيَقِينُ أَتَقُوا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُم مُّبْصِرُونَ﴾
﴿وَيَخْلُتُهُمْ يُسْأَلُهُمْ فِي الْآلِي ثُمَّ لَا يَنْصُرُونَ﴾

﴿201. Verily, those who have Taqwā, when an evil thought comes to them from Shayṭān, they remember (Allāh), and (indeed) they then see (aright).﴾

﴿202. But (as for) their brothers (the devils' brothers) they (the devils) plunge them deeper into error, and they never stop short.﴾

The Whispering of Shayṭān and the People of Taqwā

Allāh mentions His servants who have Taqwā, obeying His orders, and avoid what He forbade:

﴿إِذَا مَسَّهُمْ﴾

﴿when comes to them﴾ an evil thought, or anger, or the whispers of Shayṭān cross their mind, or intend to err, or commit an error,

﴿تَذَكَّرُوا﴾

﴿they remember﴾ Allāh's punishment, as well as, His tremendous reward. They remember Allāh's promises and threats, then repent, go back to Him, seek refuge with Him and ask for forgiveness before death,

﴿فَإِذَا هُم مُّبْصِرُونَ﴾

^[1] At-Tabari 13:332.

﴿and (indeed) they then see (aright)﴾ they become aright and aware of the error of their ways.

A Brethren of Devils among Mankind lure to Falsehood

Allāh said next,

﴿وَيُخَوِّنُهُمْ يُمَدُّوهُمْ﴾

﴿But (as for) their brothers they plunge them deeper﴾

in reference to the devils' brothers among mankind. Allāh said in another Āyah,

﴿إِنَّ الْمُنَافِقِينَ كَانُوا يُخَوِّنُ الشَّيْطَانِ﴾

﴿Verily, the spendthrifts are brothers of the Shayāṭīn﴾ [17:27]

for they are followers of the Shayāṭīn, who listen to them and obey their orders.

﴿يُمَدُّوهُمْ فِي الْفِتَنِ﴾

﴿They plunge them deeper into error﴾ the devils help them commit sins, making this path easy and appealing to them

﴿ثُمَّ لَا يَنْصَرُونَ﴾

﴿and they never stop short﴾ for the devils never cease inciting mankind to commit errors. 'Alī bin Abī Ṭalḥah reported that Ibn 'Abbās commented on Allāh's statement,

﴿وَيُخَوِّنُهُمْ يُمَدُّوهُمْ فِي الْفِتَنِ ثُمَّ لَا يَنْصَرُونَ﴾

﴿But (as for) their brothers they plunge them deeper into error, and they never stop short.﴾

"Neither mankind stop short of the evil that they are doing nor the devils stop short of luring them."^[1] Therefore,

﴿لَا يَنْصَرُونَ﴾

﴿they never stop short﴾ refers to the devils getting tired or stopping their whispering. Allāh said in another Āyah,

﴿أَلَمْ نَرَأَ أَنَّا أَرْسَلْنَا الشَّيْطَانَ عَلَى الْكَافِرِينَ نُوَفِّيهِمْ أَزْوَاجَهُمْ﴾

﴿See you not that We have sent Shayāṭīn against the

[1] Aṭ-Ṭabari 13:338.

disbelievers to push them to do evil [19:83]

persistently luring the disbelievers to commit evil, according to Ibn 'Abbās and others.^[1]

﴿وَلَا تَمْنُنْ عَلَيْهِمْ وَيَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا هَذَا بَصَائِرَ
مَنْ نَزَّلَكُمْ وَهْدً وَرَحْمَةً لِّتُؤْمِنُوا﴾

﴿203. And if you do not bring them a miracle, they say: "Why have you not brought it?" Say: "I but follow what is revealed to me from my Lord. This (the Qur'ān) is nothing but evidences from your Lord, and a guidance and a mercy for a people who believe."﴾

Idolators ask to witness Miracles

'Alī bin Abi Ṭalḥah reported that Ibn 'Abbās commented on Allāh's statement,

﴿قَالُوا لَوْلَا آتَيْنَاهَا﴾

﴿they say, "Why have you not brought it?"﴾

"They say, 'Why have you not received a miracle', or, 'Why have you not initiated or made it?'^[2] Ibn Jarīr reported that, 'Abdullāh bin Kathīr said that Mujāhid said about Allāh's statement,

﴿وَلَا تَمْنُنْ عَلَيْهِمْ وَيَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا هَذَا بَصَائِرَ﴾

﴿And if you do not bring them a miracle, they say: "Why have you not brought it?"﴾

"They say, 'Produce a miracle of your own.'^[3] Qatādah, As-Suddi, 'Abdur-Rahmān bin Zayd bin Aslam and Ibn Jarīr agreed with this.^[4] Allāh said next,

﴿وَلَا تَمْنُنْ عَلَيْهِمْ وَيَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا هَذَا بَصَائِرَ﴾

﴿And if you do not bring them an Āyah﴾ a miracle or a sign. Similarly, Allāh said,

[1] Aṭ-Ṭabari 18:252.

[2] Aṭ-Ṭabari 13:341.

[3] Aṭ-Ṭabari 13:341.

[4] Aṭ-Ṭabari 13:341-342.

﴿إِنْ شَاءَ رَبُّنَا لَأُنزِلَنَّ إِلَيْكُمْ مِنْ سَمَاءٍ آيَةً فَتَلَّكَ أَغْنَتْهُمْ لَهَا غَنِيمٌ ۝﴾

﴿If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility.﴾ [26:4]

The pagans asked the Prophet, why did you not strive hard to bring us an Āyah (miracle) from Allāh so that we witness it and believe in it. Allāh said to him,

﴿قُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَىٰ إِلَيَّ مِنْ رَبِّي﴾

﴿Say: "I but follow what is revealed to me from my Lord."﴾

I do not ask such things of my Lord. I only follow what He reveals and commands me. Therefore, if Allāh sends a miracle, I will accept it. Otherwise, I will not ask for it unless He allows me. Certainly, Allāh is Most Wise, the All-Knower.

Allāh next directs the servants to the fact that this Qur'ān is the most powerful miracle, clearest evidence and most true proof and explanation, saying,

﴿هَٰذَا بَصَائِرُ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ لِقَوْمٍ يُؤْمِنُونَ﴾

﴿This (the Qur'ān) is nothing but evidences from your Lord, and a guidance and a mercy for a people who believe.﴾

﴿وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ۝﴾

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

The Order to listen to the Qur'ān

After Allāh mentioned that this Qur'ān is a clear evidence, guidance and mercy for mankind, He commanded that one listen to the Qur'ān when it is recited, in respect and honor of the Qur'ān. This is to the contrary of the practice of the pagans of Quraysh, who said,

﴿لَا تَسْمَعُوا لِهَٰذَا الْقُرْآنِ وَالنَّوَىٰ ۝﴾

﴿"Listen not to this Qur'ān, and make noise in the midst of its (recitation)"﴾ [41:26].

Ibn Jarīr reported that Ibn Mas'ūd said; "We would give Salāms to each other during Ṣalāh. So the Āyah of Qur'ān was revealed;

﴿وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ﴾

«When the Qur'an is recited, then listen to it.»

﴿وَإِذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْقُدُّوْ وَالْأَسَاوِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ ﴿٢٠٥﴾ إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ ﴿٢٠٦﴾﴾

«205. And remember your Lord within yourself, humbly and with fear and without loudness in words in the mornings and in the afternoons, and be not of those who are neglectful.»

«206. Surely, those who are with your Lord (angels) are never too proud to perform acts of worship to Him, but they glorify His praise and prostrate themselves before Him.»

Remembering Allāh in the Mornings and Afternoons

Allāh ordains that He be remembered more often in the mornings and the afternoons. Just as He ordered that He be worshipped during these two times when He said,

﴿رَسَّيْحَ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ﴾

«And glorify the praises of your Lord, before the rising of the sun and before (its) setting.» [50:39]

Before the night of *Isrā'*, when the five daily prayers were ordained, this *Āyah* was revealed in Makkah ordering that Allāh be worshipped at these times, Allāh said next,

﴿تَضَرُّعًا وَخِيفَةً﴾

«humbly and with fear» meaning, remember your Lord in secret, not loudly, with eagerness and fear. This is why Allāh said next,

﴿وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ﴾

«and without loudness in words». Therefore, it is recommended that remembering Allāh in *Dhikr* is not performed in a loud voice. When the Companions asked the Messenger of Allāh, "Is our Lord close, so that we call Him in secret, or far, so that we raise our voices?" Allāh sent down the verse,

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي كَرِيمٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ﴾

«And when My servants ask you concerning Me, then (answer them), I am indeed near (to them by My knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor).» [2:186]^[1]

In the Two Ṣaḥīḥs, it is recorded that Abu Mūsā Al-Ash'ari said, "The people raised their voices with *Du'ā'* (invoking Allāh) while travelling. The Prophet ﷺ said to them,

«يَا أَيُّهَا النَّاسُ ارْزُقُوا عَلَى أَنْفُسِكُمْ، فَإِنَّكُمْ لَا تَدْعُونَ أَصَمَّ وَلَا غَائِبًا إِنَّ الَّذِي تَدْعُونَهُ سَمِيعٌ قَرِيبٌ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ عُتْيِ رَاحِلَتِهِ»

«O people! Take it easy on yourselves, for He Whom you are calling is not deaf or absent. Verily, He Whom you are calling is the All-Hearer, close (by His knowledge), closer to one of you than the neck of his animal.»^[2]

These texts encourage the servants to invoke Allāh in *Dhikr* often, especially in the mornings and afternoons, so that they are not among those who neglect remembering Him. This is why Allāh praised the angels who praise Him night and day without tiring,

﴿إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ﴾

«Surely, those who are with your Lord (i.e., angels) are never too proud to perform acts of worship to Him»

Allāh reminded the servants of this fact so that they imitate the angels in their tireless worship and obedience of Allāh. Prostration, here, upon the mention that the angels prostrate to Allāh is legitimate. A Ḥadīth reads;

«أَلَا تَتَفَوَّنُونَ كَمَا تَصِفُ الْمَلَائِكَةُ عِنْدَ رَبِّهَا يُثْمِنُونَ الصُّلُوفَ الْأَوَّلَ فَلَاوُلَ وَيَتَرَاصُونَ فِي الصَّفِّ»

«Why not you stand in line (for the prayer) like the angels stand in line before their Lord? They continue the first then the

[1] This narration is recorded by Ibn Abi Ḥātim with a weak chain of narrators. There are other texts to support its meaning.

[2] *Faṭḥ Al-Bāri* 6:157 and Muslim 4:2077

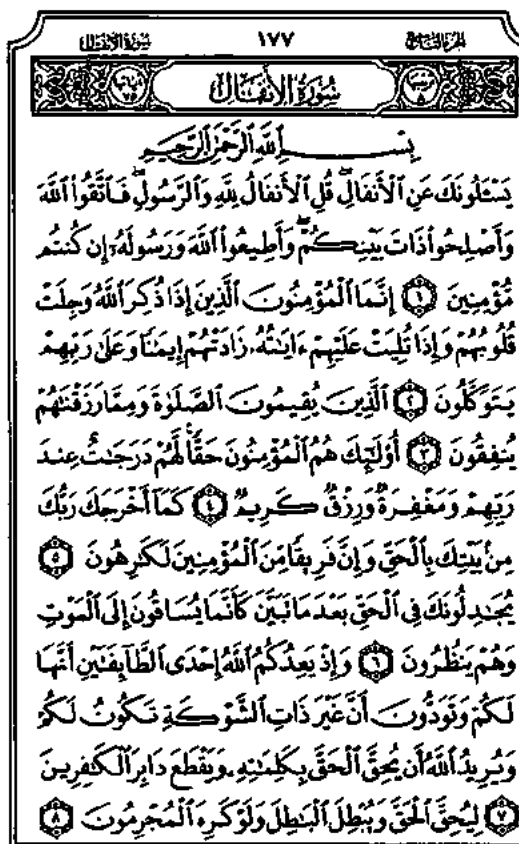
next lines and they stand close to each other in line.^[1]

This is the first place in the Qur'an where it has been legitimized – according to the agreement of the scholars – for the readers of the Qur'an, and those listening to its recitation, to perform prostration.

[1] Muslim 1:322.

The Tafsīr of Sūrat Al-Anfāl (Chapter - 8)

Which was revealed in Al-Madinah



There are seventy-five Āyāt in this Sūrah. The word count of this Sūrah is one thousand, six hundred and thirty-one words and its letters number five thousand, two hundred and ninety-four.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿يَسْتَأْذِنُكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَأَتَقُوا اللَّهَ وَأَطِيعُوا أَمْرًا بَيْنَكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾

1. They ask you about Al-Anfāl (the spoils of war). Say: "Al-Anfāl are for Allāh and the

Messenger." So have Taqwā of Allāh and settle all matters of difference among you, and obey Allāh and His Messenger, if you are believers. ﴿

Meaning of Anfāl

Al-Bukhārī recorded that Ibn 'Abbās said, "Al-Anfāl are the

spoils of war." Al-Bukhārī also recorded that Sa'īd bin Jubayr said, "I said to Ibn 'Abbās, 'Sūrat Al-Anfāl?' He said, 'It was revealed concerning (the battle of) Badr.'" [1] 'Alī bin Abī Ṭalḥah reported, as Al-Bukhārī recorded from Ibn 'Abbās without a chain of narration, that Ibn 'Abbās said, "Al-Anfāl are the spoils of war; they were for the Messenger of Allāh ﷺ, and none had a share in them." [2] Similar was said by Mujāhid, 'Ikrimah, 'Aṭā', Aḍ-Ḍaḥḥāk, Qatādah, 'Aṭā' Al-Khurāsānī, Muqātil bin Hayyān, 'Abdur-Raḥmān bin Zayd bin Aslam and several others. [3] It was also said that the *Naḥl* (singular for *Anfāl*) refers to the portion of the spoils of war that the commander gives to some of the fighters after dividing the bulk of the spoils. It was also said that *Anfāl* refers to the *Khumus*; one-fifth of the captured goods after four-fifths are divided [between the fighters]. It was also said that the *Anfāl* refers to the *Fay*, the possessions taken from the disbelievers without fighting, and the animals, servants or whatever other possessions escape from the disbelievers to Muslims.

Ibn Jarīr recorded that 'Alī bin Ṣāliḥ bin Ḥay said: "It has reached me that,

﴿يَسْتَوُونَكَ عَنِ الْأَنْفَالِ﴾

«They ask you about Al-Anfāl»

is about the divisions. This refer to what the Imām gives to some squads in addition to what is divided among the rest of the soldiers."

The Reason behind revealing *Āyah* 8:1

Imām Aḥmad recorded that Sa'd bin Mālik said, "I said, 'O Allāh's Messenger, Allāh has brought comfort to me today over the idolators, so grant me this sword.' He said,

«إِنَّ مَذَا التَّيْبَ لَا لَكَ وَلَا لِي، ضَعُهُ»

«This sword is neither yours nor mine; put it down.»

So I put it down, but said to myself, The Prophet might give this sword to another man who did not fight as fiercely as I

[1] *Faḥḥ Al-Bārī* 8:156.

[2] *Aṭ-Ṭabari* 13:378.

[3] *Aṭ-Ṭabari* 13:361-362.

did.' I heard a man calling me from behind and I said, 'Has Allāh revealed something in my case?' The Prophet ﷺ said,

«كُنْتُ سَأَلْتُكَ السَّيْفَ وَلَيْسَ مُؤَلًّى لِي، وَإِنَّهُ قَدْ وُهِبَ لِي، فَهُوَ لَكَ»

«You asked me to give you the sword, but it is not for me to decide about. However, it has been granted to me (by Allāh), and I give it to you.» So Allāh sent down this Āyah,

﴿يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ﴾

«They ask you about Al-Anfāl. Say: "Al-Anfāl are for Allāh and the Messenger"».^[1]

Abu Dāwud, At-Tirmidhi and An-Nasā'i collected this Ḥadīth, At-Tirmidhi said, "Ḥasan Ṣaḥīḥ".^[2]

Another Reason behind revealing the Āyah 8:1

Imām Aḥmad recorded that Abu Umāmah said, "I asked 'Ubādah about *Al-Anfāl* and he said, 'It was revealed about us, those who participated in (the battle of) Badr, when we disputed about *An-Nafl* and our dispute was not appealing. So Allāh took *Al-Anfāl* from us and gave it to the Messenger of Allāh ﷺ. The Messenger ﷺ divided it equally among Muslims."^[3]

Imām Aḥmad recorded that Abu Umāmah said that 'Ubādah bin As-Sāmit said, "We went with the Messenger of Allāh ﷺ to the battle of Badr. When the two armies met, Allāh defeated the enemy and some of us pursued them inflicting utter defeat and casualties. Another group of us came to the battlefield collecting the spoils of war. Another group surrounded the Messenger of Allāh ﷺ, so that the enemy could not attack him suddenly. When it was night and the various army groups went back to our camp, some of those who collected the spoils said, 'We collected it, so none else will have a share in it.' Those who went in pursuit of the enemy said, 'No, you have no more right to it than us. We kept the enemy away from the war spoils and defeated them.' Those who surrounded the Messenger of Allāh

[1] Aḥmad 1:178.

[2] Abu Dāwud 3:177, *Tuḥfat Al-Aḥwadhī* 8:466, An-Nasā'i in *Al-Kubrā* 6:348.

[3] Aḥmad 5:322.

ﷺ to protect him said, 'You have no more right to it than us, we surrounded the Messenger of Allāh ﷺ for fear that the enemy might conduct a surprise attack against him, so we were busy.' The *Āyah*,

﴿يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَأَتَقُوا اللَّهَ وَأَسْلِحُوا ذَاتَ بَيْنِكُمْ﴾

«They ask you about *Al-Anfāl* (the spoils of war). Say: "*Al-Anfāl* are for Allāh and the Messenger." So fear Allāh and settle all matters of difference among you.»

was revealed and the Messenger of Allāh ﷺ divided the *Anfāl* equally between Muslims.^[1]

«وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا غَارَ فِي أَرْضِ الْعَدُوِّ نَقَلَ الرُّبْعَ، فَإِذَا أَتَبَلَ وَكُلَّ النَّاسِ رَاجِعًا نَقَلَ الثُّلُثَ»

«And Allāh's Messenger ﷺ would give a fourth for *Anfāl* when there was a surprise attack in the land of the enemy, and when there was a confrontation then a third to the people who returned».

The Prophet ﷺ used to dislike the *Anfāl* and encouraged strong fighters to give some of their share to weak Muslim fighters. At-Tirmidhi and Ibn Mājah collected a similar narration for this *Ḥadīth*, and At-Tirmidhi said, "*Ḥasan*".^[2]

Allāh said,

﴿فَاتَّقُوا اللَّهَ وَأَسْلِحُوا ذَاتَ بَيْنِكُمْ﴾

«So have *Taqwā* of Allāh and settle all matters of difference among you,»

The *Āyah* commands, have *Taqwā* of Allāh in all your affairs, settle matters of differences between you, do not wrong each other, do not dispute, and do not differ. Certainly, the guidance and knowledge that Allāh has granted you is better than what you are disputing about [such as *Al-Anfāl*],

﴿وَأَطِيعُوا اللَّهَ وَرَسُولَهُ﴾

«and obey Allāh and His Messenger,»

in the division that the Messenger makes according to Allāh's

[1] Aḥmad 5:323.

[2] *Tuhfat Al-Aḥwadhī* 8:468 and Ibn Mājah 2:951.

order. The Prophet ﷺ only divided according to what Allāh ordained, which is perfectly just and fair. Ibn 'Abbās commented on this Āyah, "This is a command from Allāh and His Messenger ﷺ to the believers, that they should have *Taqwā* of Allāh and settle all matters of differences between them."^[1] A similar statement was reported from Mujāhid.^[2] As-Suddi also commented on Allāh's statement,

﴿فَاتَّقُوا اللَّهَ وَأَسْلِحُوا ذَاتَ بَيْنِكُمْ﴾

«So have *Taqwā* of Allāh and settle all matters of difference among you», meaning "Do not curse each other."^[3]

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢٠﴾ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيَمْنُنَ زَكَوَاتُهُمْ يُفْقَهُونَ ﴿٢١﴾ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٢٢﴾﴾

«2. The believers are only those who, when Allāh is mentioned, feel a fear in their hearts and when His Āyāt are recited unto them, they increase their faith; and they put their trust in their Lord;»

«3. Who perform the Ṣalāh and spend out of what We have provided them.»

«4. It is they who are the believers in truth. For them are grades of dignity with their Lord, and forgiveness and a generous provision (Paradise).»

Qualities of the Faithful and Truthful Believers

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said about the Āyah,

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ﴾

«The believers are only those who, when Allāh is mentioned, feel a fear in their hearts »

"None of Allāh's remembrance enters the hearts of the hypocrites upon performing what He has ordained. They

[1] Aṭ-Ṭabari 13:384.

[2] Aṭ-Ṭabari 13:384.

[3] Aṭ-Ṭabari 13:384.

neither believe in any of Allāh's *Āyāt* nor trust (in Allāh) nor pray if they are alone nor pay the *Zakāh* due on their wealth. Allāh stated that they are not believers. He then described the believers by saying,

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ﴾

«The believers are only those who, when Allāh is mentioned, feel a fear in their hearts»

and they perform what He has ordained,

﴿وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا﴾

«and when His *Āyāt* are recited unto them, they increase their faith» and conviction,

﴿وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ﴾

«and they put their trust in their Lord», having hope in none except Him.”^[1] Mujāhid commented on,

﴿وَجِلَتْ قُلُوبُهُمْ﴾

«their hearts *Wajilat*», “Their hearts become afraid and fearful.”^[2] Similar was said by As-Suddi and several others.^[3] The quality of a true believer is that when Allāh is mentioned, he feels a fear in his heart, and thus implements His orders and abstains from His prohibitions. Allāh said in a similar *Āyah*,

﴿وَالَّذِينَ إِذَا فَعَلُوا فَحْشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرَ

اللَّهُ ذُنُوبَهُمْ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ﴿٣٥﴾﴾

«And those who, when they have committed *Fāhishah* (immoral sin) or wronged themselves with evil, remember Allāh and ask forgiveness for their sins; - and none can forgive sins but Allāh - and do not persist in what (wrong) they have done, while they know» [3:135], and,

﴿وَلَمَّا مَنَّ اللَّهُ عَلَى النَّبِيِّ وَجَلَ لَهُ نَجْمٌ بِاللَّيْلِ ﴿١٠٠﴾﴾

[1] At-Tabari 13:386.

[2] At-Tabari 13:386.

[3] At-Tabari 13:386.

♣But as for him who feared standing before his Lord, and restrained himself from vain desires. Verily, Paradise will be his abode.♣ [79:40-41]

Sufyān Ath-Thawri narrated that As-Suddi commented.

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ ﴾

◀The believers are only those who, when Allāh is mentioned, feel a fear in their hearts▶

"A man might be thinking of committing injustice or a sin. But he abstains when he is told, 'Have *Taqwā* of Allāh', and his heart becomes fearful."

Faith increases when the Qur'an is recited

Allāh's statement.

﴿وَإِذَا نُفِثَ عَلَيْهِمْ مَا يَشْتَرُونَ فَأَنفِثْ لَهُمْ زَبْذَبَهُمْ وَقَطِّعْ لَهُمْ حَيْثُ شَاءَ مُنْقَلَبَهُمْ وَصَرَّفْ الْوَقْءَ أَيْدِيَ الْقَوْمِ﴾

﴿And when His Āyāt are recited unto them, they increase their faith ;﴾

is similar to His statement.

﴿وَلَا مَا أَنْزَلْنَا مِنْ قَبْلِهِمْ مِنْ بَشَرٍ مِنْ قَبْلِهِمْ إِنْ كَانَ لَهُمْ إِلَهٌ غَيْرُ اللَّهِ فَاسْأَلُوهُمْ رَبَّانِي﴾

«And whenever there comes down a Sūrah, some of them (hypocrites) say: "Which of you has had his faith increased by it?" As for those who believe, it has increased their faith, and they rejoice» [9:124].

Al-Bukhārī and other scholars relied on this *Āyah* (8:2) and those similar, as evidence that faith increases and varies in strength from heart to heart. This is also the view of the majority of the scholars of Islām, prompting some scholars, such as Ash-Shāfiʿī, Aḥmad bin Ḥanbal and Abu ʿUbayd to declare that this is the consensus of the *Ummah*, as we mentioned in the beginning of the explanation of *Ṣaḥīḥ* Al-Bukhārī. All the thanks and praises are due to Allāh.

The Reality of Tawakkul

Allāh said,

﴿وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ﴾

﴿And they put their trust in their Lord.﴾

Therefore, the believers hope in none except Allāh, direct their dedication to Him alone, seek refuge with Him alone, invoke Him alone for their various needs and supplicate to Him alone. They know that whatever He wills, occurs and that whatever He does not will never occurs, that He alone is the One Who has the decision in His kingdom, without partners; none can avert the decision of Allāh and He is swift in reckoning. Hence the statement of Sa'id bin Jubayr, "Tawakkul of Allāh is the essence of faith."

Deeds of Faithful Believers

Allāh said next,

﴿الَّذِينَ يُبَيِّتُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ﴾

﴿Who perform the Ṣalāh and spend out of what We have provided them.﴾

Allāh describes the actions of the believers after He mentioned their faith. The acts mentioned here include all types of righteous acts, such as establishing prayer, which is Allāh's right. Qatādah said, "Establishing the prayer requires preserving its times, making ablution for it, bowing down and prostrating." ^[1] Muqātil bin Hayyān said, "Establishing the prayer means to preserve its times, perform perfect purity for it, perform perfect bowings and prostrations, recite the Qur'ān during it, sitting for *Tashahhud* and reciting the *Salāh* (invoking Allāh's blessings) for the benefit of the Prophet." ^[2]

Spending from what Allāh has granted includes giving the *Zakāh* and the rest of the what is due from the servant, either what is obligatory or recommended. All of the servants are Allāh's dependents, and the most beloved among them to Him are the most beneficial to His creation.

The Reality of Faith

Allāh's statement,

﴿أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا﴾

^[1] Ibn Abi Ḥātim 1:37.

^[2] Ibn Abi Ḥātim 1:37.

«It is they who are the believers in truth.» means, those who have these qualities are the believers with true faith.

The Fruits of Perfect Faith

Allāh said,

﴿فَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ﴾

«For them are grades of dignity with their Lord» meaning, they have different grades, ranks and status in Paradise,

﴿هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ وَاللَّهُ بِمَا يَمْلُوكُ﴾

«They are in varying grades with Allāh, and Allāh is All-Seer of what they do.» [3:163]

Next, Allāh said,

﴿وَمَغْفِرَةً﴾

«and forgiveness», therefore, Allāh will forgive them their sins and reward them for their good deeds. In the Two *Ṣaḥīḥs*, it is recorded that the Messenger of Allāh ﷺ said,

«إِنَّ أَهْلَ عِلِّيْنِ لَيَرَاهُمْ مَنْ أَشْفَلَ مِنْهُمْ كَمَا تَرَوْنَ الْكَوْكَبَ الْغَائِبَ فِي أَفْقٍ مِنْ أَفَاقِ السَّمَاءِ»

«The residents of 'Ilīyyīn (in Paradise) are seen from those below them, just as you see the distant planet in the horizon of the sky.»

They said, "O Allāh's Messenger! They are the grades of the Prophets that none except them would attain." The Prophet ﷺ said,

«يَلَىٰ وَالَّذِي نَفْسِي بِيَدِهِ، لِرَجَالٍ آمَنُوا بِاللَّهِ وَصَدَّقُوا الْمُرْسَلِينَ»

«Rather, by He in Whose Hand is my soul! They are for men who have faith in Allāh and believed in the Messengers.»^[1]

In a *Ḥadīth* recorded by Imām Aḥmad and the collectors of *Sunan*, Abu 'Aṭīyah said that Ibn Abu Sa'īd said that the Messenger of Allāh ﷺ said,

«إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاءَوْنَ أَهْلَ الدَّرَجَاتِ الْعُلَىٰ كَمَا تَرَاءَوْنَ الْكَوْكَبَ الْغَائِبَ فِي أَفْقٍ»

[1] *Faṭḥ Al-Bārī* 6 :368 and *Muslim* 4 :2177.

السَّمَاءِ وَإِنْ أَبَا يَخَرُّوهُمْ وَأَتَعْنَا»

«Residents of Paradise see the residents of the highest grades just as you see the distant planet in the horizon of the sky. Verily, Abu Bakr and 'Umar are among them (in the highest grades), and how excellent they are.»^[1]

﴿كَذَٰلِكَ أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكَرِهُونَ ۖ يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَ مَا تَبَيَّنَ لَكُمَا بِسَافِقٍ إِلَى الْمَوْتِ وَمَنْ يَنْظُرُونَ ۖ وَإِنَّ بَعْدَكُمْ أَلْفَ طَآئِفَةٍ أَنفًا لَكُمْ وَوَدَّوْنَ أَنْ غَيَّرَ ذَٰلِكَ الشُّرُوكَ شَكُوتَ لَكُمْ وَرِيدُ اللَّهِ أَنْ يُخَيَّرَ الْحَقُّ بِكَلِمَتِهِ. وَيَقْلَعُ دَابِرَ الْكَافِرِينَ ۖ لِيُخَيَّرَ الْمَقُوتَ وَيَقْلَعَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ﴾

45. As your Lord caused you to go out from your home with the truth; and verily, a party among the believers disliked it.﴾

46. Disputing with you concerning the truth after it was made manifest, as if they were being driven to death, while they were looking (at it).﴾

47. And (remember) when Allāh promised you (Muslims) one of the two parties, that it should be yours; you wished that the one not armed should be yours, but Allāh willed to justify the truth by His Words and to cut off the roots of the disbelievers.﴾

48. That He might cause the truth to triumph and bring falsehood to nothing, even though the criminals hate it.﴾

Following the Messenger ﷺ is Better for the Believers

Allāh said,

﴿كَذَٰلِكَ أَخْرَجَكَ رَبُّكَ﴾

﴿As your Lord caused you to go out...﴾ After Allāh described the believers as fearing their Lord, resolving matters of dispute between themselves and obeying Allāh and His Messenger ﷺ, He then said here, "since you disputed about dividing war spoils and differed with each other about them, Allāh took them away from you. He and His Messenger then divided them in truth and justice, thus ensuring continued benefit for all of you. Similarly, you disliked meeting the armed enemy in battle,

^[1] Ahmad 3:27, Abu Dāwūd 4:287, Tuhfat Al-Aḥwadhī 8:142 and Ibn Mājah 1:37.

who marched in support of their religion and to protect their caravan. You disliked fighting, so Allāh decided that battle should occur and made you meet your enemy, without planning to do so on your part.' This incident carried guidance, light, victory and triumph. Allāh said;

﴿كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

﴿Jihād is ordained for you though you dislike it, and it may be that you dislike a thing which is good for you, and that you like a thing which is bad for you. Allāh knows but you do not know.﴾ [2:216]

As-Suddi commented,

﴿وَإِنْ قَرِيبًا مِنَ الْمُؤْمِنِينَ لَكَرَهُوا﴾

﴿And verily, a party among the believers disliked﴾ to meet [the armed] idolators."

﴿يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَمَا بَيَّنَّ﴾

﴿Disputing with you concerning the truth after it was made manifest,﴾

Some have commented, "(Allāh says:) they ask and argue with you about Al-Anfāl just as they argued with you when you went out for the battle of Badr, saying, 'You marched with us to confiscate the caravan. You did not inform us that there will be fighting and that we should prepare for it.'"

﴿وَيُرِيدُ اللَّهُ أَنْ يُخَوِّطَ الْحَقَّ بِكَلِمَاتِهِ﴾

﴿but Allāh willed to justify the truth by His Words﴾

Allāh says, 'He willed for you to meet the armed enemy [rather than the caravan] so that He makes you prevail above them and gain victory over them, making His religion apparent and Islām victorious and dominant above all religions. He has perfect knowledge of the consequences of all things, you are surrounded by His wise planning, although people only like what appears favorable to them,'

﴿كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ﴾

﴿Jihād (fighting in Allāh's cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you﴾ [2:216].

Muḥammad bin Ishāq reported that 'Abdullāh bin 'Abbās said, "When the Messenger of Allāh ﷺ heard that Abu Sufyān had left the Shām area (headed towards Makkah with Quraysh's caravan), he encouraged the Muslims to march forth to intercept them, saying,

«مَذِي عَيْرُ قُرَيْشٍ فِيهَا أَمْوَالُهُمْ، فَأَخْرُجُوا إِلَيْهَا لَعَلَّ اللَّهَ أَنْ يُنَالَكُمْوَمَا»

«This is the caravan of Quraysh carrying their property, so march forth to intercept it, Allāh might make it as war spoils for you.»

The people started mobilizing Muslims, although some of them did not mobilize, thinking that the Prophet ﷺ would not have to fight. Abu Sufyān was cautiously gathering information on the latest news spying on travelers he met, out of fear for the caravan, especially upon entering the area of Hijaz (Western Arabia). Some travelers told him that Muḥammad had mobilized his companions for his caravan. He was anxious and hired Damdam bin 'Amr Al-Ghifāri to go to Makkah and mobilize the Quraysh to protect their caravan, informing them that Muḥammad ﷺ had mobilized his Companions to intercept the caravan. Damdam bin 'Amr went in a hurry to Makkah. Meanwhile, the Messenger of Allāh ﷺ marched with his companions until he reached a valley called Dhafirān. When he left the valley, he camped and was informed that the Quraysh had marched to protect their caravan. The Messenger of Allāh ﷺ consulted the people for advice and conveyed the news about Quraysh to them. Abu Bakr stood up and said something good, and so did 'Umar. Al-Miqdād bin 'Amr stood up and said, 'O Allāh's Messenger! March to what Allāh has commanded you, for we are with you. By Allāh! We will not say to you what the Children of Israel said to Mūsā,

﴿فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ﴾

«"So go you and your Lord and fight you two, we are sitting right here"﴾ [5:24].

Rather, go you and Your Lord and fight, we will be fighting along with you both. By He Who has sent you with Truth! If you decide to take us to Birk-ul-Ghimād, we will fight along with you until you reach it.' The Messenger of Allāh ﷺ said good words to Al-Miqdād and invoked Allāh for his benefit. The Messenger of Allāh ﷺ again said,

«أُشِيرُوا عَلَيَّ أَيُّهَا النَّاسُ»

'Give me your opinion, O people!' wanting to hear from the Anṣār. This is because the majority of the people with him then were the Anṣār. When the Anṣār gave the Prophet ﷺ their pledge of obedience at Al-'Aqabah, they proclaimed, 'O Allāh's Messenger! We are not bound by this pledge unless, and until, you arrive in our land. When you have arrived in our area, you are under our protection, and we shall protect you in the same manner we protect our children and wives.' The Messenger of Allāh ﷺ feared that the Anṣār might think that they are not obliged to support him except from his enemies who attack Al-Madīnah, not to march with him to an enemy in other areas. When the Prophet ﷺ said this, Sa'd bin Mu'ādh asked him, 'O Allāh's Messenger! Is it us whom you meant?' The Prophet ﷺ answered in the positive. Sa'd said, 'We have faith and believed in you, testified that what you brought is the truth, and gave you our pledges and promises of allegiance and obedience. Therefore, march, O Allāh's Messenger, for what Allāh has commanded you. Verily, by He Who has sent you in Truth, if you decided to cross this sea (the Red Sea), we will follow you in it, and none among us would stay behind. We do not dislike that we meet our enemy tomorrow. Verily, we are patient in war, fierce in battle. May Allāh make you witness what makes your eyes pleased with us. Therefore, march with us with the blessing of Allāh.' The Messenger of Allāh was pleased with what Sa'd said and was encouraged by it. He ﷺ proclaimed,

«سِيرُوا عَلَى بَرَكَهٍ اللَّهُ وَأُبَشِّرُوا فَإِنَّ اللَّهَ قَدْ وَعَدَنِي الْطَائِفَتَيْنِ وَاللَّهُ لَكَائِي الْآنَ
أَنْظُرُ إِلَى مَضَارِعِ الْقَوْمِ»

'March with the blessing of Allāh and receive the good news. For Allāh has indeed promised me one of the two camps (confiscating the caravan or defeating the Quraysh army). By Allāh! It is as if I am

الْبَشَرِ

17A

الْبَشَرِ

إِذْ تَسْتَشِيرُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِأَلْفٍ
 مِنَ الْمَلَائِكَةِ مُرَوِّفِينَ ﴿٩﴾ وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَى
 وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ
 عَزِيزٌ حَكِيمٌ ﴿١٠﴾ إِذْ يُغِيثُكُمْ النَّعَاسَ أَمَةً مِنْهُ وَيُرِيدُ
 عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِيُطَهِّرَكُمْ بِهِ وَيُذْهِبَ عَنْكُمْ رِجْزَ
 الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ ﴿١١﴾
 إِذْ يُوحَىٰ رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ آمَنُوا
 سَأَلِقَىٰ فِي قُلُوبِ الَّذِينَ كَفَرُوا الرَّعْبَ فَأَصْرَبُوا أَفْرَقَ
 الْأَعْنَاقِ وَاصْرَبُوا مِنْهُمْ كُلَّ بَنَانٍ ﴿١٢﴾ ذَلِكَ بِأَنَّهُمْ
 شَاؤُوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ
 شَدِيدُ الْعِقَابِ ﴿١٣﴾ ذَلِكَ كَيْفَ فَعَلَهُمْ وَأَنَّ لِلْكَافِرِينَ
 عَذَابَ النَّارِ ﴿١٤﴾ يَتَأْتِيهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ الَّذِينَ
 كَفَرُوا زَحَفًا فَلَا تُولُوهُمْ الْأَدْبَارَ ﴿١٥﴾ وَمَنْ يُولِهِمْ يُؤْخِذْ
 بِهِمْ وَمَا لَكُمْ أَلَا تُنصِرُوا لِلْإِنْفَالِ أَوْ تَحْجِزُوا إِلَيْكُمْ فَمَا لَكُمْ
 فَعَصَيْتُمْ عَنْ اللَّهِ وَمَا لَهُ بِهِمْ مِنْ شَيْءٍ الصَّيْرُ ﴿١٦﴾

now looking at the demise of the people (the Quraysh).^[1]

Al-'Awfi reported similar from Ibn 'Abbās.^[2] As-Suddi, Qatādah, 'Abdur-Rahmān bin Zayd bin Aslam; and several others among the Salaf and later generations mentioned similarly.^[3] We have just summarized the story as Muḥammad bin Ishāq briefed it.

﴿إِذْ تَسْتَشِيرُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِأَلْفٍ مِنَ الْمَلَائِكَةِ مُرَوِّفِينَ﴾ وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَى وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٩﴾

﴿9. (Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand of the angels Murdifiin."﴾

﴿10. Allāh made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allāh. Verily, Allāh is Ahnighy, All-Wise.﴾

Muslims invoke Allāh for Help, Allāh sends the Angels to help Them

Al-Bukhāri wrote in the book of battles (in his *Ṣaḥīḥ*) under "Chapter; Allāh's statement,

[1] Aṭ-Ṭabari 13:399.

[2] Aṭ-Ṭabari 13:403.

[3] Aṭ-Ṭabari 13:402 and 405.

﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَبَ لَكُمْ﴾

«(Remember) when you sought help of your Lord and He answered you» until,

﴿كَأَنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

«then verily, Allāh is severe in punishment» that Ibn Mas'ūd said, "I was a witness to something that Al-Miqdād bin Al-Aswad did, that I would like more than almost anything else to have been the one who did it. Al-Miqdād came to the Prophet ﷺ while he was invoking Allāh against the idolators and proclaimed, 'We will not say as the people of Mūsā said, "So go you and your Lord and fight you two."'

Rather, we will fight to your right, to your left, before you and behind you.' I saw the Prophet's ﷺ face beaming with pleasure because of what Al-Miqdād said to him."^[1] Al-Bukhāri next narrated from Ibn 'Abbās that on the day of Badr, the Prophet ﷺ said,

«اللَّهُمَّ! أَنْشُدْكَ عَهْدَكَ وَوَعْدَكَ، اللَّهُمَّ! إِنْ شِئْتَ لَمْ تُبَيِّنْ»

«O Allāh! I invoke You for Your covenant and promise (victory). O Allāh! If You decide so (cause our defeat), You will not be worshipped.»

Abu Bakr held the Prophet's hand and said, "Enough." The Prophet ﷺ went out proclaiming,

«سَيَهْزِمُ الْجَمْعُ وَيَوَلُّونَ الدُّبُرَ»

«Their multitude will be put to flight, and they will show their backs.»

An-Nasā'i also collected this *Hadīth*.^[2] Allāh's statement,

﴿بِأَنبِئَ مِنَ الْمَلَكِ مُرْدِفِينَ﴾

«with a thousand of the angels Murdifin» means, they follow each other in succession, according to Hārūn bin Hubayrah who narrated this from Ibn 'Abbās about,

﴿مُرْدِفِينَ﴾

^[1] *Fath Al-Bāri* 7 :335.

^[2] *Fath Al-Bāri* 7 :335 and An-Nasā'i in *Al-Kubrā* 6 :477.

«*Murdiḥin*»,^[1] meaning each behind the other in succession. 'Alī bin Abi Ṭalḥah Al-Wālibi reported that Ibn 'Abbās said, "Allāh supported His Prophet ﷺ and the believers with a thousand angels, five hundred under the leadership of Jibrīl on one side and five hundred under the leadership of Mikā'il on another side."^[2] Imāms Abu Ja'far bin Jarīr Aṭ-Ṭabari and Muslim recorded that Ibn 'Abbās said^[3] that 'Umar said, "While a Muslim man was pursuing an idolator (during the battle of Badr), he heard the sound of a whip above him and a rider saying, 'Come, O Hayzūm!' Then he looked at the idolator, who fell to the ground. When he investigated, he found that the idolator's nose had wound and his face torn apart, just as if he received a strike from a whip on it, and the entire face had turned green. The Anṣārī man came to the Messenger of Allāh ﷺ and told him what had happened and the Messenger ﷺ replied,

«صَدَقْتُ، ذَلِكَ مِنْ مَدَدِ السَّمَاءِ الثَّالِثَةِ»

«You have said the truth, that was from the reinforcements from the third heaven.»

The Muslims killed seventy (pagans) in that battle and captured another seventy.^[4]

Al-Bukhārī also wrote a chapter in his *Ṣaḥīḥ* about the participation of the angels in Badr. He collected a *Ḥadīth* from Rifā'h bin Rāfi 'Az-Zuraqi, who participated in Badr, Jibrīl came to the Prophet ﷺ and asked him, "How honored are those who participated in Badr among you?" The Prophet ﷺ said,

«مِنْ أَفْضَلِ الْمُسْلِمِينَ»

«Among the best Muslims.» Jibrīl said, "This is the case with the angels who participated in Badr."^[5] Al-Bukhārī recorded this *Ḥadīth*. Aṭ-Ṭabarānī also collected it in *Al-Mu'jam Al-Kabīr*, but from Rāfi' bin Khadij, which is an apparent mistake. The correct narration is from Rifā'h, as Al-Bukhārī recorded it. In

[1] Aṭ-Ṭabari 13:412.

[2] Aṭ-Ṭabari 13:423.

[3] Aṭ-Ṭabari 13:409 and Muslim 3:1383.

[4] Muslim 3:1384.

[5] *Fath Al-Bārī* 7:362.

the Two Ṣaḥīḥs, it is recorded that the Messenger of Allāh ﷺ said to 'Umar, when 'Umar suggested that the Prophet have Hāṭib bin Abi Balta'ah executed,

«إِنَّهُ قَدْ شَهِدَ بَدْرًا وَمَا يُذَرِّكَ لَعَلَّ اللَّهَ قَدْ أَطْلَعَ عَلَى أَهْلِ بَدْرٍ فَقَالَ: اغْتَبَرُوا مَا شِئْتُمْ فَقَدْ عَفَرْتُ لَكُمْ»

«He [Hāṭib] participated in Badr. How do you know that Allāh has not looked at the people of Badr and proclaimed, 'Do whatever you want, for I have forgiven you.'»^[1]

Allāh said next,

﴿وَمَا جَعَلَ اللَّهُ إِلَّا بَشْرًا﴾

«Allāh made it only as glad tidings...»

Allāh made sending down the angels and informing you of this fact as glad tidings,

﴿وَلَا تُخَلِّمُونَ بِهِ قُلُوبَكُمْ﴾

«and that your hearts be at rest therewith.»

Surely, Allāh is able to give you (O Muslims) victory over your enemies, and victory only comes from Him, without need to send the angels,

﴿وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ﴾

«And there is no victory except from Allāh.»

Allāh said in another Āyah,

﴿وَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّى إِذَا أَثْبَتُوهَا فَشَدُّوا الرِّبَاطَ فَإِنَّمَا مَتْنُ بَدْرٍ وَإِنَّمَا حَقٌّ نَجَّحَ لِلْمُزَيْنِ أَوَّلًا وَأَمَّا ذَلِكَ فَلَا يَنْفَعُ الْفُلَّ اللَّهُ لَا تَنْصَرُ مِنْهُمْ وَلَكِنْ يَلْبِغُوا بِمَنَاسِكُمْ يَتَعَنَّوْنَ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَهُمْ أَجْرٌ ۖ سَيُؤْتَوْنَ بِحَسَنَةٍ وَتُصَلَّى عَلَيْهِمْ ۖ وَلَهُمْ أَجْرٌ كَثِيرٌ ۖ وَلِلَّهِ مَرْفَعُهَا ۖ﴾

«So, when you meet (in fight in Allāh's cause) those who disbelieve, smite (their) necks till when you have killed and wounded many of them, then bind a bond firmly (on them, take them as captives). Thereafter (is the time) either for generosity (free them without ransom), or ransom (according to what benefits Islām), until war lays down its burden. Thus, but if it had been Allāh's will, He Himself could certainly have punished

[1] Faḥ Al-Bārī 7:355 and Muslim 4:1941.

them (without you). But (He lets you fight) in order to test some of you with others. But those who are killed in the way of Allāh, He will never let their deeds be lost. He will guide them and set right their state. And admit them to Paradise which He has made known to them. ﴿¹¹﴾ [47:4-6]

and,

﴿وَلَقَدْ آتَيْنَا نَادَوْنَهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَيَسْخَرُوا الَّذِينَ كَفَرُوا﴾¹¹

﴿And so are the days (good and not so good), that We give to men by turns, that Allāh may test those who believe, and that He may take martyrs from among you. And Allāh likes not the wrongdoers. And that Allāh may test (or purify) the believers (from sins) and destroy the disbelievers.﴾ [3:140-141]

These are points of wisdom for which Allāh has legislated performing Jihād, by the hands of the believers against the disbelievers. Allāh used to destroy the previous nations that denied the Prophets, using various disasters that encompassed these rebellious nations. For instance, Allāh destroyed the people of Nūḥ with the flood, 'Ād with the wind, Thamūd with the scream, the people of Lūṭ with an earthquake and the people of Shu'ayb by the Day of the Shadow. After Allāh sent Mūsā and destroyed his enemy Fir'aun and his soldiers by drowning, He sent down the Tawrah to him in which He legislated fighting against the disbelievers, and this legislation remained in the successive Laws. Allāh said,

﴿وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَفْلَكْنَا الْقُرُونَ الْأُولَىٰ بَسْمَلَةٍ﴾

﴿And indeed We gave Mūsā - after We had destroyed the generations of old - the Scripture as an enlightenment.﴾ [28:43]

It is more humiliating for the disbeliever and more comforting to the hearts of the faithful that the believers kill the disbelievers by their own hands. Allāh said to the believers of this Ummah,

﴿فَتَلَوْنَهُمْ بَعْدَ ذَلِكَ إِلَهُ فَأَبَدِيكُمْ وَيَجْزِيهِمْ وَتَرْكُمُ عَلَيْهِمْ يَشَاءُ قَوْمٌ فَتُؤْمِنُوا﴾

¹¹ That is, they will recognize their places, as they did in the worldly life.

«Fight against them so that Allāh will punish them by your hands, and disgrace them, and give you victory over them, and heal the breasts of a believing people.» [9:14]

This is why killing the disbelievers of Quraysh by the hand of their enemies, whom they used to despise, was more humiliating to the disbelievers and comforting to the hearts of the party of faith. Abu Jahl, for instance, was killed in battle and this was more humiliating for him than dying in his bed, or from lightening, wind, or similar afflictions. Also, Abu Lahab died from a terrible disease [that caused him to stink] and none of his relatives could bear approaching him. They had to wash him with water by sprinkling it from a distance, then threw stones over his corpse, until it was buried under them! Allāh said next,

﴿إِنَّ اللَّهَ عَزِيزٌ﴾

«Verily, Allāh is All-Mighty,» the might is His, His Messengers and the believers, both in this life and the Hereafter. Allāh said in another Āyah,

﴿إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَنَوْمِ يَوْمِ الْقِيَامَةِ﴾

«We will indeed make victorious Our Messengers and those who believe, in this world's life and on the Day when the witnesses will stand forth (Day of Resurrection).» [40:51]

Allāh said next,

﴿حَكِيمٌ﴾

«All-Wise,» in that He legislated fighting the disbeliever, even though He is able to destroy them and bring their demise by His will and power, all praise and honor is due to Him.

﴿إِذْ يَخِشِكُمُ الْعَصَافُ أَنَّهُ رَزَقَ لَكُم مِّنَ السَّمَاءِ مَاءً يُطَهِّرُكُم بِهِ وَيُذْهِبُ عَنكُمْ رِجْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ﴾. إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَكِ أَنِّي مَعَكُمْ فَثَبَّتُوا الَّذِينَ آمَنُوا سَالِفِينَ فِي قُلُوبِ الَّذِينَ كَفَرُوا أَرْعَبُوا فَاضْرَبُوا نَوَاقِ الْأَفْئَاتِ وَاضْرَبُوا بَيْنَهُمْ كُلَّ تَفٍّ بَيْنَهُمْ ذَلِكَ بِأَنَّهُمْ شَاوُوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ
فَعَلَى اللَّهِ تُدْرِكُ الْعُقَابُ ﴿١١﴾ ذَلِكَ فَذُوقُوا وَآلَكُمُ الْعَذَابُ النَّارِ ﴿١٢﴾

«11. (Remember) when He covered you with a slumber as a security from Him, and He caused water (rain) to descend on

you from the sky, to clean you thereby and to remove from you the Rijz (whispering or dirt) of Shaytān, and to strengthen your hearts, and make your feet firm thereby.﴾

﴿12. (Remember) when your Lord revealed to the angels, "Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smile over all their fingers and toes."﴾

﴿13. This is because they defied and disobeyed Allāh and His Messenger. And whoever defies and disobeys Allāh and His Messenger, then verily, Allāh is severe in punishment.﴾

﴿14. This is (the torment), so taste it; and surely, for the disbelievers is the torment of the Fire.﴾

Slumber overcomes Muslims

Allāh reminds the believers of the slumber that He sent down on them as security from the fear they suffered from, because of the multitude of their enemy and the sparseness of their forces. They were given the same favor during the battle of Uḥud, which Allāh described,

﴿ثُمَّ أُنْزِلَ عَلَيْكُمْ مِنْ سَدِّ الْقَوْمِ أَمْنٌ مَّا لَمْ يَتَّقُوا وَأَنتُمْ كَانُمْرًا فَذُكِّرْتُمْ ۚ﴾

﴿Then after the distress, He sent down security for you. Slumber overtook a party of you, while another party was thinking about themselves.﴾ [3:154]

Abu Talḥah said, "I was among those who were overcome by slumber during (the battle of) Uḥud. The sword fell from my hand several times, and I kept picking it up again, several times. I also saw the Companions' heads nodding while in the rear guard." Al-Hāfiẓ Abu Ya'la narrated that 'Alī said, "Only Al-Miqdād had a horse during Badr, and at some point, I found that all of us fell asleep, except the Messenger of Allāh ﷺ. He was praying under a tree and crying until dawn."^[1] 'Abdullāh bin Mas'ūd said, "Slumber during battle is security from Allāh, but during prayer, it is from Shaytān."^[2] Qatādah said, "Slumber affects the head, while sleep affects the

[1] Musnad Abu Ya'la 1:242.

[2] Aṭ-Ṭabari 13:419.

heart.^[1]

Slumber overcame the believers on the day of Uhud, and this incident is very well-known. As for this Āyah (8:11), it is describing the battle of Badr, indicating that slumber also overcame the believers during Badr. Therefore, it appears that this will occur for the believers, whenever they are in distress, so that their hearts feel safe and sure of Allāh's aid, rewards, favor and mercy from Allāh with them. Allāh said in another Āyah,

﴿وَإِنَّ مَعَ الْعُسْرِ يُسْرًا ۖ إِنَّ مَعَ الْعُسْرِ يُسْرًا ۖ﴾

«Verily, along with every hardship is relief. Verily, along with every hardship is relief.» [94:5-6]

In the *Ṣaḥīḥ*, it is recorded that on the day of Badr, while he was in the bunker with Abu Bakr, the Messenger ﷺ and Abu Bakr were invoking Allāh. Suddenly, slumber overcame the Messenger ﷺ and he woke up smiling and declared,

«أُبَشِّرُ يَا أَبَا بَكْرٍ هَذَا جِبْرِيلُ عَلَى ثَنَائِهِ النَّعْمُ»

“Good news, O Abu Bakr! This is Jibrīl with dust on his shoulders.”

He left the shade while reciting Allāh's statement,

﴿سَيَرُّ الْجَمْعُ وَوَلَوْ الْقَدَرُ﴾

«Their multitude will be put to flight, and they will show their backs.» [54:45]^[2]

Rain falls on the Eve of Badr

Allāh said next,

﴿وَنَزَّلْنَا عَلَيْكُم مِّنَ السَّمَاءِ مَاءً﴾

«and He caused rain to descend on you from the sky.»

‘Ali bin Abi Ṭalḥah reported that Ibn ‘Abbās said, “When the Prophet ﷺ arrived at Badr, he made camp. At the time, there was a sandy piece of land between the idolators and the water (the wells at Badr). Muslims felt weak and the *Shayṭān* cast

[1] Ibn Abi Hātim 5:1664.

[2] *Faṭḥ Al-Bārī* 7:364.

frustration into their hearts. He whispered to them, 'You claim that you are Allāh's supporters and that His Messenger is among you! However, the idolators have taken over the water resource from you, while you pray needing purity.' Allāh sent down heavy rain, allowing the Muslims to drink and use it for purity. Allāh also removed *Shaytān's* whisper and made the sand firm when rain fell on it, and the Muslims walked on the sand along with their animals, until they reached the enemy. Allāh supported His Prophet ﷺ and the believers with a thousand angels on one side, five hundred under the command of Jibrīl and another five hundred under the command of Mikā'īl on another side."^[1]

An even a better narration is that collected by Imām Muḥammad bin Ishāq bin Yasār, author of *Al-Maghāzi*, may Allāh have mercy upon him. Ibn Ishāq narrated that, Yazīd bin Ruwmān narrated to him that, 'Urwah bin Az-Zubayr said, "Allāh sent rain down from the sky on a sandy valley. That rain made the area where the Messenger of Allāh ﷺ and his Companions camped firmer so that it did not hinder their movement. Meanwhile, the part that the Quraysh were camping on became difficult to move in."^[2] Mujāhid said, "Allāh sent down the rain on the believers before slumber overtook them, and the rain settled the dust, made the ground firmer, made them feel at ease and their feet firmer."^[3] Allāh said next,

﴿يُطَهِّرْكُمْ بِهِ﴾

﴿to clean you thereby﴾ using it after answering the call of nature or needing to wash oneself, and this involves cleansing what is on the out side,

﴿وَيُذْهِبْ عَنْكَ رِجْزَ الشَّيْطَانِ﴾

﴿and to remove from you the Rijz of Shaytān,﴾

such as his whispers and evil thoughts, this involves sinner purification, whereas Allāh's statement about the residents of Paradise,

﴿عَلَيْهِمْ ثَابَتْ سُنْدِي حُضْرٌ وَاسْتَوْدَقُوا وَأَمَلُوا مِنْ يَمِينِهِ﴾

[1] At-Ṭabari 13:423.

[2] Al-Wāqidi in *Al-Maghāzi* 1:54.

[3] At-Ṭabari 13:425.

﴿Their garments will be of fine green silk, and gold embroidery.
They will be adorned with bracelets of silver﴾ [76:21]

involves outer appearance,

﴿وَسَقَنَّمْ رَبُّهُمْ شَرَابًا طَهُورًا﴾

﴿and their Lord will give them a pure drink.﴾ [76:21]

that purifies the anger, envy and hatred that they might have felt. This is the inner purity. Next, Allāh said,

﴿وَلَا يَرْيَبُ عَلَى قُلُوبِكُمْ﴾

﴿and to strengthen your hearts,﴾

with patience and to encourage you to fight the enemies, and this is inner courage,

﴿وَرَبِّتِ بِالْأَقْدَامِ﴾

﴿and make your feet firm thereby﴾. this involves outer courage. Allāh know best.

Allāh commands the Angels to fight and support the Believers

Allāh said next,

﴿إِذْ يُرِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبَّتُوا الَّذِينَ آمَنُوا﴾

﴿(Remember) when your Lord revealed to the angels, "Verily, I am with you, so keep firm those who have believed."﴾

This is a hidden favor that Allāh has made known to the believers, so that they thank Him and are grateful to Him for it. Allāh, glorified, exalted, blessed and praised be He, has revealed to the angels – whom He sent to support His Prophet, religion and believing group – to make the believers firmer. Allāh's statement,

﴿سَأَلِّي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرَّعْبَ﴾

﴿I will cast terror into the hearts of those who have disbelieved.﴾

means, 'you – angels – support the believers, strengthen their (battle) front against their enemies, thus, implementing My command to you. I will cast fear, disgrace and humiliation over those who defied My command and denied My Messenger,

﴿فَانْصُرُوا نَوَى الْأَعْنَاقِ وَافْصِرُوا بَيْنَ يَدَيْهِمْ كُلَّ بَنَانٍ﴾

«so strike them over the necks, and smite over all their fingers and toes.»

strike them on their foreheads to tear them apart and over the necks to cut them off, and cut off their limbs, hands and feet. It was said that,

﴿نَوَى الْأَعْنَاقِ﴾

«over the necks» refers to striking the forehead, or the neck, according to Ad-Dahhāk and 'Atiyyah Al-'Awfi. In support of the latter, Allāh commanded the believers,

﴿إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّىٰ إِذَا أَغْلَقُوا فَخُورًا فَأُفٍّ﴾

«So, when you meet (in fight Jihād in Allāh's cause) those who disbelieve, smite (their) necks till when you have killed and wounded many of them, then bind a bond firmly (on them, take them as captives).» [47:4]

Ar-Rabī' bin Anas said, "In the aftermath of Badr, the people used to recognize whomever the angels killed from those whom they killed, by the wounds over their necks, fingers and toes, because those parts had a mark as if they were branded by fire." Allāh said,

﴿فَانْصُرُوا بَيْنَ يَدَيْهِمْ كُلَّ بَنَانٍ﴾

«and smite over all their fingers and toes.»

Ibn Jarīr commented that this Āyah commands, "O believers! Strike every limb and finger on the hands and feet of your (disbelieving) enemies." [1] Al-'Awfi reported, that Ibn 'Abbās said about the battle of Badr that Abu Jahl said, "Do not kill them (the Muslims), but capture them so that you make known to them what they did, their ridiculing your religion and shunning Al-Lāt and Al-'Uzzā (two idols)." Allāh then sent down to the angels,

﴿إِنِّي مَعَكُمْ فَتَبَيَّنَّا لِلزَّيْنِ مَا شَاءَ سَائِرِي فِي قُلُوبِ الزَّيْنِ كَفَرُوا الرُّغْبَ فَاغْلِبُوا نَوَى الْأَعْنَاقِ وَافْصِرُوا بَيْنَ يَدَيْهِمْ كُلَّ بَنَانٍ﴾

[1] At-Tabari 13:431.

﴿Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes.﴾

In that battle, Abu Jahl (may Allāh curse him) was killed along with sixty-nine men. 'Uqbah bin Abu Mua'it was captured and then killed, thus bring the death toll of the pagans to seventy,

﴿ذَٰلِكَ بِأَنَّهُمْ شَاؤُوا اللَّهَ وَرَسُولَهُ﴾

﴿This is because they defied and disobeyed Allāh and His Messenger.﴾

joining the camp that defied Allāh and His Messenger ❸ not including themselves in the camp of Allāh's Law and faith in Him. Allāh said,

﴿وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ كُتِبَ لَهُ سَعِيرٌ شَدِيدٌ ۖ الْقَوَاقِبُ﴾

﴿And whoever defies and disobeys Allāh and His Messenger, then verily, Allāh is severe in punishment.﴾

for He will crush whoever defies and disobeys Him. Nothing ever escapes Allāh's grasp nor can anything ever stand against His anger. Blessed and exalted He is, there is no true deity or Lord except Him.

﴿ذَٰلِكُمْ نَذِيرٌ ۚ وَلَٰكِنَّ الْكَافِرِينَ عَذَابُ النَّارِ ۖ﴾

﴿This is (the torment), so taste it; and surely, for the disbelievers is the torment of the Fire.﴾

This Āyah addresses the disbeliever, saying, taste this torment and punishment in this life and know that the torment of the Fire in the Hereafter is for the disbelievers.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحَاً فَلَا تُولَوْهُمْ الْاَدْبَارَ ۚ وَمَنْ يُولُوهُمْ يَبْتَغِ غَوَابِرَ ۚ وَلَا تَحْجِرُوا لَنْفَالٍ أَوْ مَخْرَجٍ ۚ إِلَيْنَا فَرْجُو فَقَدْ كُتِبَ عَلَيْكُمُ اللَّهُ وَمَا أَرَادَ بِهِمْ ۚ وَفِيكَ اللَّهُ وَمَا أَرَادَ بِهِمْ ۚ وَفِيكَ اللَّهُ وَمَا أَرَادَ بِهِمْ ۚ﴾

﴿15. O you who believe! When you meet those who disbelieve, in a battlefield, never turn your backs to them.﴾

﴿16. And whoever turns his back to them on such a day - unless it be a stratagem of war, or to retreat to a troop (of his

own) - he indeed has drawn upon himself wrath from Allāh.
And his abode is Hell, and worst indeed is that destination!﴿

Fleeing from Battle is prohibited, and its Punishment

Allāh said, while warning against fleeing from the battlefield and threatening those who do it with the Fire,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّا لَنَنصُرُ الَّذِينَ كَفَرُوا زَحَفًا﴾

﴿O you who believe! When you meet those who disbelieve, in a battlefield,﴾

when you get near the enemy and march towards them,

﴿فَلَا تُوَلُّوهُمُ الْأَدْبَارَ﴾

﴿never turn your backs to them.﴾ do not run away from battle and leave your fellow Muslims behind,

﴿وَمَنْ يُوَلِّهِمْ يَوْمَئِذٍ دُبُرَهُ إِلَّا مُتَحَرِّفًا لِّقِتَالٍ﴾

﴿And whoever turns his back to them on such a day - unless it be a stratagem of war...﴾

The *Āyah* says, whoever flees from the enemy by way of planning to pretend that he is afraid of the enemy, so that they follow him and he takes the chance and returns to kill the enemy, then there is no sin on him. This is the explanation of Sā'id bin Jubayr and As-Suddi.^[1] Aḍ-Ḍaḥḥāk also commented, "Whoever went ahead of his fellow Muslims to investigate the strength of the enemy and make use of it,

﴿أَوْ مُتَحَرِّفًا إِلَيْهِ فَغَرٌّ﴾

﴿or to retreat to a troop (of his own)﴾, meaning he leaves from here to another troop of Muslims to assist them or be assisted by them. So that is allowed for him, or even during the battle if he flees from his brigade to the commander. Or going to the grand Imām, would also fall under this permission."

Umar bin Al-Khaṭṭāb, may Allāh be pleased with him, said about Abu 'Ubayd when he was fighting on the bridge in the land of the Persians, because of the many Zoroastrian soldiers, "If he retreated to me then I would be as a troop for him."

This is how it was reported by Muḥammad bin Sīrīn from

[1] Aṭ-Ṭabari 13:436-437.

'Umar. In the report of Abu 'Uthmān An-Nahdi from 'Umar, he said: When Abu 'Ubayd was fighting, 'Umar said, "O people! We are your troop." Mujāhid said that 'Umar said, "We are the troop of every Muslim." Abdul-Mālik bin 'Umayr reported from 'Umar, "O people! Don't be confused over this Āyah, it was only about the day of Badr, and we are a troop for every Muslim." Ibn Abi Hātim [recorded] that Nāfi' questioned Ibn 'Umar, "We are people who are not stationary when fighting our enemy, and we may not know where our troop is, be it that of our Imām or our army."

So he replied, "The troop is Allāh's Messenger ﷺ." I said but Allāh said,

﴿إِنَّا لَنَشُدُّ الْقِتَالَ كَفَرًا رَّعًا نَّارًا﴾

«when you meet those who disbelieve in the battlefield» to the end of the Āyah. So he said; "This Āyah was about Badr, not before it nor after it." [1]

Ad-Daḥḥāk commented that Allāh's statement,

﴿أَوْ مَتَحِينَ إِلَىٰ قِتَالٍ﴾

«or to retreat to a troop», refers to "Those who retreat to the Messenger of Allāh ﷺ and his Companions (when the Messenger ﷺ was alive), and those who retreat in the present time to his commander or companions." [2] However, if one flees for any other reason than those mentioned here, then it is prohibited and considered a major sin. Al-Bukhāri and Muslim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«اجْتَنِبُوا السَّبْعَ الْمُفْسِدَاتِ»

«Shun the seven great destructive sins.»

The people inquired, "O Allāh's Messenger! What are they?" He said,

«الشُّرْكُ بِاللَّهِ وَالسُّحْرُ وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَأَكْلُ الرِّبَا وَأَكْلُ مَالِ
النِّسَمِ وَالتَّوَلَّى يَزِمَ الرَّحْبَ وَقَذْفُ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ»

[1] At-Tabari 13:436.

[2] At-Tabari 13:437.

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ
 وَلَكِنَّ اللَّهَ رَمَىٰ وَلَئِن لَّا يَكُنِ الْمُؤْمِنُونَ مِنْهُ بَلَاءَ حَسَنًا
 إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٧﴾ ذَلِكُمْ وَأَنَّ اللَّهَ مُوهِنٌ كَرِيمٌ
 الْكَافِرِينَ ﴿١٨﴾ إِنْ تَقْتُلُوا قَوْمًا فَإِنَّمَا أَفْقَادُكُمْ لَمْ يَكُنْ
 وَإِنْ تَنْتَهُوا فَمَا وَهُمْ حَيْرَتُكُمْ وَإِنْ تَوَدُّوا أَنْ تُدْخِلُوا
 فِيكُمْ شُبُهَاتٍ لَّوْ كُفِّرَتْ وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ ﴿١٩﴾ يَا أَيُّهَا
 الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عُنْفَ وَانْتَرِ
 تَسْمَعُونَ ﴿٢٠﴾ وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ
 لَا يَسْمَعُونَ ﴿٢١﴾ إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الضُّمَمُ الَّذِينَ
 الَّذِينَ لَا يَعْقِلُونَ ﴿٢٢﴾ وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَّأَسْمَعَهُمْ
 وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُعْرِضُونَ ﴿٢٣﴾ يَا أَيُّهَا الَّذِينَ
 آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ
 وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَهُ
 مُخَشِّرُونَ ﴿٢٤﴾ وَأَتَقَرَّفَنَّهُ لَآ تَفْهَمُونَ الَّذِينَ ظَلَمُوا
 مِنْكُمْ غَاضَّةٌ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢٥﴾

(They are:) joining others in worship with Allāh, magic taking life which Allāh has forbidden, except for a just cause (according to Islamic law), consuming Ribā, consuming an orphan's wealth, fleeing the battlefield at the time of fighting, and false accusation to chaste women, who never even think of anything touching chastity and are good believers. ^[1]

This is why Allāh said here,

﴿فَقَدْ جَاءَ﴾

﴿he indeed has drawn upon himself...﴾, and returned with,

﴿يَقْضَىٰ مِنَ اللَّهِ رَمَزَةٌ﴾

﴿wrath from Allāh. And his abode...﴾, destination, and dwelling place on the Day of Return,

﴿جَهَنَّمَ رِيسَ الْمَصِيرِ﴾

﴿is Hell, and worst indeed is that destination!﴾

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ وَلَئِن لَّا يَكُنِ الْمُؤْمِنُونَ مِنْهُ بَلَاءَ حَسَنًا إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٧﴾ ذَلِكُمْ وَأَنَّ اللَّهَ مُوهِنٌ كَرِيمٌ الْكَافِرِينَ ﴿١٨﴾

﴿17. You killed them not, but Allāh killed them. And you threw not when you did throw, but Allāh threw, that He might test the believers by a fair trial from Him. Verily, Allāh is All-

[1] Fath Al-Bāri 5:462 and Muslim 1:92.

Hearer, All-Knower».

«18. This (is the fact) and surely Allāh weakens the deceitful plots of the disbelievers.»

Allāh's Signs displayed during Badr, And throwing Sand in the Eyes of the Disbelievers

Allāh states that He creates the actions that the servants perform and that whatever good actions they take, it is He Who should be praised for them, for He directed and helped them perform these actions. Allāh said,

﴿لَقَدْ قَتَلْتُمُوهُمْ وَلَئِنْ اللَّهُ تَلَقَّاهُمْ﴾

«You killed them not, but Allāh killed them.»

meaning, it is not because of your power and strength that you killed the pagans, who were many while you were few. Rather, it is He Who gave you victory over them, just as He said in another Āyah,

﴿وَلَقَدْ فَزَّعْنَا اللَّهُ يَدَ بَدْرٍ وَأَنْتُمْ أَذِلَّةٌ﴾

«And Allāh has already made you victorious at Badr, when you were a weak little force.» [3:123], and,

﴿لَقَدْ فَزَّعْنَا اللَّهُ فِي مَوْجِدٍ كَثِيرٍ وَبَدْرٍ حُنَيْنٍ إِذْ أُنْجِفَتْكُمْ كُرْكُكُمْ لَمْ تَكُنْ مِنْكُمْ شَيْئًا وَمَضَتْ عَلَيْكُمْ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ﴾

«Truly, Allāh has given you victory on many battlefields, and on the day of Hunayn when you rejoiced at your great number, but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight.» [9:25]

Allāh, the Exalted and Ever High, states that victory does not depend on numbers or collecting weapons and shields. Rather, victory is from Him, Exalted He is.

﴿كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ﴾

«How often has a small group overcome a mighty host by Allāh's leave?» And Allāh is with the patient.» [2:249]

Allāh then mentioned the handful of sand that His Prophet ﷺ threw at the disbelievers during the day of Badr, when he went out of his bunker. While in the bunker, the Prophet ﷺ

invoked Allāh humbly and expressing his neediness before Allāh. He then threw a handful of sand at the disbelievers and said,

«شَاحِبِ الزُّجْر.»

«Humiliated be their faces.» He then commanded his Companions to start fighting with sincerity and they did. Allāh made this handful of sand enter the eyes of the idolators, each one of them were struck by some of it and it distracted them making each of them busy. Allāh said,

﴿وَمَا دَرَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى﴾

«And you threw not when you did throw, but Allāh threw.»

Therefore, it is Allāh Who made the sand reach their eyes and busied them with it, not you (O Muḥammad) ﷺ.

Muḥammad bin Ishāq said that Muḥammad bin Ja'far bin Az-Zubayr narrated to him that 'Urwah bin Az-Zubayr said about Allāh's statement,

﴿وَلِيَسْلِبَ الْمُؤْمِنِينَ مِنْهُ بَلَاءٌ حَسَنًا﴾

«that He might test the believers by a fair trial from Him.»

«So that the believers know Allāh's favor for them by giving them victory over their enemy, even though their enemy was numerous, while they were few. They should thus know His right and express gratitude for His favor on them.»^[1] Similar was said by Ibn Jarīr. It is stated in a Ḥadīth,

﴿وَكُلُّ بَلَاءٍ حَسَنٌ أَبْلَانَا﴾

«Every trail (from Allāh) is a favor for us.»^[2]

Allāh said next,

﴿إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ﴾

«Verily, Allāh is All-Hearer, All-Knower.»

Allāh hears the supplication and knows those who deserve help and triumph. Allāh said,

﴿وَلَكُمْ وَأَنَّ اللَّهَ شَهِيدٌ كَذِبِ الْكَافِرِينَ﴾

[1] At-Ṭabari 13:448.

[2] A similar Ḥadīth is recorded by Muslim no. 6900.

﴿This (is the fact) and surely Allāh weakens the deceitful plots of the disbelievers.﴾

This is more good news, aside from the victory that the believers gained. Allāh informed them that He will weaken the plots of the disbelievers in the future, degrade them and make everything they have perish and be destroyed, all praise and thanks are due to Allāh.

﴿إِنْ تَسْتَفِيعُوا فَقَدْ جَاءَكُمْ الْفَتْحُ وَإِنْ تَنْتَهُوا فَهُوَ خَيْرٌ لَكُمْ وَإِنْ تُؤَدُّوا نَذْرًا وَنَاقِبٌ
عَنْكُمْ فَبِتَّكُمْ شَيْئًا وَلَوْ كَثُرَتْ وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ﴾

﴿19. (O disbelievers) if you ask for a judgement, now has the judgement come unto you; and if you cease (to do wrong), it will be better for you, and if you return (to the attack), so shall We return, and your forces will be of no avail to you, however numerous they be; and verily, Allāh is with the believers.﴾

The Response to the Disbelievers Who ask for a Judgement

Allāh says to the disbeliever,

﴿إِنْ تَسْتَفِيعُوا﴾

﴿If you ask for a judgement﴾, you invoked Allāh for victory, judgement and a decision between you and your believing nemesis, and you got what you asked for. Muḥammad bin Ishāq and several others reported from Az-Zuhri from ‘Abdullāh bin Tha‘labah bin Su‘ayr who said that Abu Jahl said on the day of Badr, “O Allāh! Whichever of the two camps (pagans and Muslims) severed the relation of the womb and brought us what is not familiar, then destroy him this day.” This Āyah was later on revealed,

﴿إِنْ تَسْتَفِيعُوا فَقَدْ جَاءَكُمْ الْفَتْحُ﴾

﴿If you ask for a judgement, then now has the judgement come unto you,﴾

until the end of the Āyah.^[1] Imām Aḥmad recorded that ‘Abdullāh bin Tha‘labah said, “Abu Jahl asked for (Allāh’s judgment) when he said upon facing the Muslims, ‘O Allāh!

^[1] Aṭ-Ṭabari 13:453.

Those among us who severed the relations of the womb and brought forth what we do not recognize, then destroy him this day."^[1] This was also recorded by An-Nasā'i in the Book of *Tafsir* (of his *Sunan*) and Al-Hākim in his *Mustadrak*, and he said, "It is *Ṣaḥīḥ* according to the criteria of the Two Shaykhs, and they did not record it."^[2] Similar statements were reported from Ibn 'Abbās, Mujāhid, Aḍ-Ḍaḥḥāk, Qatādah, Yazīd bin Ruwḥmān and several others. As-Suddi commented, "Before the idolators left Makkah for Badr, they clung to the curtains covering the Ka'bah and supplicated to Allāh for victory, 'O Allāh! Give victory to the exalted among the two armies, the most honored among the two groups, and the most righteous among the two tribes.' Allāh revealed the *Āyah*,

﴿إِنْ تَسْتَفِئُوا فَقَدْ جَاءَكُمْ الْقَسَمُ﴾

«If you ask for a judgement, then now has the judgement come unto you.»

Allāh says here, 'I accepted your supplication and Muḥammad gained the victory.'

'Abdur-Raḥmān bin Zayd bin Aslam said; "This is Allāh the Most High's answer to their supplication;

﴿وَأَذَانًا لِلَّهِ إِنَّ كَانَتْ مِنْهَا حَقٌّ مِنْ عِبَادِهِ﴾

«And (remember) when they said: "O Allāh! If this is indeed the truth from you..." [8:32]^[3]

Allāh said next,

﴿وَأَنْ تَنْتَهُرُوا﴾

«and if you cease...» from your disbelief and rejection of Allāh and His Messenger ﷺ,

﴿فَهُوَ خَيْرٌ لَكُمْ﴾

«it will be better for you», in this life and the Hereafter. Allāh said,

﴿وَأَنْ تَتُوبُوا إِلَى اللَّهِ﴾

[1] Aḥmad 5:531

[2] An-Nasā'i in *Al-Kubrā* 6:350 and Al-Hākim 2:328.

[3] Aṭ-Ṭabarī 13:453.

«and if you return, so shall We return...» This is similar to another Āyah,

﴿وَلَنْ عُدَّتْ عَنْدَنَا﴾

«but if you return (to sins), We shall return (to Our punishment).» [17:8]

meaning, 'if you persist in your disbelief and misguidance, We shall repeat the defeat that you suffered,'

﴿وَلَنْ تَقِيَنَّ عَنْكَ فِئَتُكَ مِمَّا وَلَّى كَثَرَتْ﴾

«and your forces will be of no avail to you, however numerous they be...»

for even if you gather whatever forces you can, then know that those whom Allāh is with cannot be defeated,

﴿وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ﴾

«and verily, Allāh is with the believers.»

in reference to the Prophet's group, the side of the chosen Messenger ﷺ.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنْهُ وَأَنْتُمْ تَسْمَعُونَ ﴿٢٠﴾ وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ ﴿٢١﴾ إِنَّ سَرَّ الْأَذْوَابِ عِنْدَ اللَّهِ الْكُفْرُ ﴿٢٢﴾ الَّذِينَ لَا يَقُولُونَ ﴿٢٣﴾ وَلَا عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ وَلَا أَتَمَّهُمْ وَلَوْلَا رَحْمَةُ اللَّهِ لَفِيئَتُهُمْ مُنْصَرِفَةٌ ﴿٢٤﴾﴾

«20. O you who believe! Obey Allāh and His Messenger, and turn not away from him while you are hearing.»

«21. And be not like those who say: "We have heard," but they hear not.»

«22. Verily, the worst of living creatures with Allāh are the deaf and the dumb (the disbelievers), who understand not.»

«23. Had Allāh known of any good in them, He would indeed have made them listen; and even if He had made them listen, they would but have turned away with aversion.»

The Command to obey Allāh and His Messenger ﷺ

Allāh commands His believing servants to obey Him and His Messenger ﷺ and warns them against defying him and

imitating the disbelievers who reject him. Allāh said,

﴿وَلَا تَوَلَّوْا عَنْهُ﴾

﴿and turn not away from him...﴾, neither refrain from obeying him or following his commands nor indulge in what he forbade,

﴿وَأَنْتُمْ تَسْمَعُونَ﴾

﴿while you are hearing.﴾ after you gained knowledge of his Message,

﴿وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ﴾

﴿And be not like those who say: "We have heard," but they hear not.﴾

Ibn Ishāq said that this *Āyah* refers to the hypocrites, who pretend to hear and obey, while in fact they do neither.^[1] Allāh declares that these are the most wicked creatures among the Children of Ādam,

﴿إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ﴾

﴿Verily, the worst of living creatures with Allāh are the deaf who do not hear the truth,

﴿الْبُكْمُ﴾

﴿and the dumb﴾ who cannot comprehend it,

﴿الَّذِينَ لَا يَعْقِلُونَ﴾

﴿who understand not.﴾ These indeed are the most wicked creatures, for every creature except them abide by the way that Allāh created in them. These people were created to worship Allāh, but instead disbelieved. This is why Allāh equated them to animals, when He said,

﴿وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الْيَهُودِ بْنِ مَارِياَ لَا يَسْمَعُ إِلَّا دُعَاً وَنِدَاً﴾

﴿And the example of those who disbelieve is as that of him who shouts to those that hear nothing but calls and cries.﴾ [2:171], and,

﴿أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ﴾

[1] At-Tabari 13:458.

﴿They are like cattle, nay even more astray; those! They are the heedless ones.﴾ [7:179]

It was also said that the *Āyah* (8:22) refers to some of the pagans of Quraysh from the tribe of Bani 'Abd Ad-Dār, according to Ibn 'Abbās, Mujāhid and Ibn Jarīr.^[1] Muḥammad bin Ishāq said that this *Āyah* refers to hypocrites, as we stated. There is no contradiction here, because both disbelievers and hypocrites are devoid of sound comprehension, in addition to having lost the intention to do good. Allāh states here that such are those who neither have sound understanding nor good intentions, even if they have some type of reason,

﴿وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ﴾

﴿Had Allāh known of any good in them, He would indeed have made them listen.﴾

He would have helped them understand. However, this did not happen because there is no goodness in such people, for Allāh knows that,

﴿وَلَوْ أَسْمَعَهُمْ﴾

﴿even if He had made them listen...﴾ and allowed them to understand,

﴿لَتَوَلَّوْا﴾

﴿they would but have turned...﴾, intentionally and out of stubbornness, even after they comprehend,

﴿وَهُمْ مُّعْرِضُونَ﴾

﴿with aversion.﴾, to the truth.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَتَعْجَبُوا بِمَا دَعَاكُمْ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ
بَيْنَ الْمَوْتِ وَقَلْبِكُمْ وَأَنَّكُمْ إِلَيْهِ مُخْرَجُونَ﴾

﴿24. O you who believe! Answer Allāh and (His) Messenger when he (the Messenger) calls you to that which will give you life, and know that Allāh comes between a person and his heart. And verily to Him you shall (all) be gathered.﴾

^[1] At-Ṭabari 13:460.

The Command to answer and obey Allāh and His Messenger ﷺ

Al-Bukhārī said,

﴿اَسْتَجِيبُوا﴾

"﴿Answer﴾, obey,

﴿لِئَا يَحْيِيَكُمْ﴾

﴿that which will give you life﴾ that which will make your affairs good." Al-Bukhārī went on to narrate that Abu Sa'īd bin Al-Mu'allā said, "I was praying when the Prophet ﷺ passed by and called me, but I did not answer him until I finished the prayer. He said,

«مَا مَنَعَكَ أَنْ تَأْتِيَنِي؟ أَلَمْ يَقُلِ اللَّهُ:

«What prevented you from answering me? Has not Allāh said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ﴾

«O you who believe! Answer Allāh and (His) Messenger when he calls you to that which will give you life?»'

He then said:

«لَأُعَلِّمَنَّكَ أَكْبَرَ سُورَةٍ فِي الْقُرْآنِ قَبْلَ أَنْ أَخْرُجَ»

«I will teach you the greatest Sūrah in the Qur'ān before I leave.» When he was about to leave, I mentioned what he said to me. He said,

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

«All the praises and thanks are to Allāh, the Lord of all that exists...» [1:1-6].

«هِيَ السَّبْعُ الْمَثْنِي»

«Surely, it is the seven oft-repeated verses.»⁽¹⁾ Muhammad bin Ishāq narrated that Muḥammad bin Ja'far bin Az-Zubayr said that 'Urwah bin Az-Zubayr explained this Āyah,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ﴾

⁽¹⁾ Fath Al-Bārī 8:158.

﴿O you who believe! Answer Allāh and (His) Messenger when he calls you to that which will give you life,﴾

"Answer when called to war (Jihād) with which Allāh gives you might after meekness, and strength after weakness, and shields you from the enemy who oppressed you." [1]

Allāh comes in between a Person and His Heart

Allāh said,

﴿وَأَعْلَمُوا أَنَّهُ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ﴾

﴿and know that Allāh comes in between a person and his heart.﴾

Ibn 'Abbās commented, "Allāh prevents the believer from disbelief and the disbeliever from faith." [2] Al-Hākim recorded this in his *Mustadrak* and said, "It is *Ṣaḥīḥ* and they did not record it." [3] Similar was said by Mujāhid, Sa'īd, 'Ikrimah, Aḍ-Ḍaḥḥāk, Abu Ṣāliḥ 'Aṭiyyah, Muqātil bin Ḥayyān and As-Suddi. [4] In another report from Mujāhid, he commented;

﴿يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ﴾

﴿...comes in between a person and his heart.﴾

"Leaves him without comprehension," As-Suddi said, "Prevents one self from his own heart, so he will neither believe nor disbelieve except by His leave." There are several *Ḥadīths* that conform with the meaning of this *Āyah*. For instance, Imām Aḥmad recorded that Anas bin Mālīk said, "The Prophet ﷺ used to often say these words,

﴿يَا مُقَلِّبَ الْقُلُوبِ! ثَبِّتْ قَلْبِي عَلَى دِينِكَ﴾

«O You Who changes the hearts, make my heart firm on Your religion.»

We said, 'O Allāh's Messenger! We believed in you and in what you brought us. Are you afraid for us?' He said,

«نَعَمْ، إِنَّ الْقُلُوبَ بَيْنَ إِصْبَعَيْنِ مِنْ أَصَابِعِ اللَّهِ تَعَالَى يُقَلِّبُهَا»

[1] *Sūrah Ibn Hishām* 2:324.

[2] *Aṭ-Ṭabari* 13:468.

[3] *Al-Hākim* 2:328.

[4] *Aṭ-Ṭabari* 13:470-471.

«Yes, for the hearts are between two of Allāh's Fingers, He changes them (as He wills).»^[1]

This is the same narration recorded by At-Tirmidhi in the Book of Qadar in his *Jāmi'* [Sunan], and he said, "Ḥasan."^[2] Imām Aḥmad recorded that An-Nawwās bin Sam'ān Al-Kilābi said that he heard the Prophet ﷺ saying,

«مَا مِنْ قَلْبٍ إِلَّا وَهُوَ بَيْنَ أُصْبُعَيْنِ مِنْ أَصَابِعِ الرَّحْمَنِ رَبِّ الْعَالَمِينَ إِذَا شَاءَ أَنْ يَقِيمَهُ أَقَامَهُ وَإِذَا شَاءَ أَنْ يَزِيلَهُ أَرَاغَهُ»

«Every heart is between two of the Fingers of the Most Beneficent (Allāh), Lord of all that exists, if He wills, He makes it straight, and if He wills, He makes it stray.»^[3]

And he ﷺ said:

«يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ»

«O You Who changes the hearts! keep my heart firm on Your religion» And he would say;

«وَالْمِيزَانَ بِيَدِ الرَّحْمَنِ يَخْفِضُهُ وَيَرْفَعُهُ»

«The Balance is in the Hand of Ar-Raḥmān, He raises and lowers it.»^[4]

This was also recorded by An-Nasāi and Ibn Mājah.^[5]

﴿وَاتَّقُوا فِتْنَةً لَا تُغِيْبُ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاسَةً وَأَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

«25. And fear the Fitnah (affliction and trial) which affects not in particular (only) those of you who do wrong, and know that Allāh is severe in punishment.»

Warning against an encompassing Fitnah

Allāh warns His believing servants of a *Fitnah*, trial and test, that encompasses the wicked and those around them.

[1] Aḥmad 3:112.

[2] *Tuhfat Al-Aḥwadhī* 6:349-350.

[3] Aḥmad 4:182.

[4] Aḥmad 3:182.

[5] An-Nasāi in *Al-Kubrā* 4:414, and Ibn Mājah 1:72.

Therefore, such *Fitnah* will not be restricted to the sinners and evildoers. Rather, it will reach the others if the sins are not stopped and prevented. Imām Aḥmad recorded that Muṭarrif said, "We asked Az-Zubayr, 'O Abu 'Abdullāh! What brought you here (for the battle of Al-Jamal)? You abandoned the Khalifah who was assassinated ('Uthmān, may Allāh be pleased with him) and then came asking for revenge for his blood?' He said, 'We recited at the time of the Messenger of Allāh ﷺ, and Abu Bakr, 'Umar and 'Uthmān,

﴿وَاتَّقُوا فِتْنَةً لَا تُصِيبُ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً﴾

﴿And fear the *Fitnah* (affliction and trial) which affects not in particular (only) those of you who do wrong,﴾

We did not think that this Āyah was about us too, until it reached us as it did."^[1] 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said that the Āyah,

﴿وَاتَّقُوا فِتْنَةً لَا تُصِيبُ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً﴾

﴿And fear the *Fitnah* (affliction and trial) which affects not in particular (only) those of you who do wrong,﴾

refers to the Companions of the Prophet ﷺ in particular.^[2] In another narration from Ibn 'Abbās, he said, "Allāh commanded the believers to stop evil from flourishing among them, so that Allāh does not encompass them all in the torment (*Fitnah*)."^[3] This, indeed, is a very good explanation, prompting Mujāhid to comment about Allāh's statement,

﴿وَاتَّقُوا فِتْنَةً لَا تُصِيبُ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً﴾

﴿And fear the *Fitnah* (affliction and trial) which affects not in particular (only) those of you who do wrong,﴾

"Is for you too!"^[4] Several said similarly, such as Aḍ-Ḍaḥḥāk and Yazīd bin Abi Ḥabīb and several others. Ibn Mas'ūd said, "There is none among you but there is something that represents a *Fitnah* for him, for Allāh said,

[1] Aḥmad 1:165.

[2] Aṭ-Ṭabari 13:474.

[3] Aṭ-Ṭabari 13:474.

[4] Aṭ-Ṭabari 13:475.

﴿إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ﴾

«Your wealth and your children are only a trial (Fitnah)...»
[64:15].

Therefore, when you seek refuge, seek it with Allāh from the *Fitnah* that causes misguidance." Ibn Jarīr collected this *Ḥadīth*.^[1] The view that the warning in this *Āyah* addresses the Companions and all others is true, even though the speech in the *Āyah* was directed at the Companions. There are *Ḥadīths* that warn against *Fitnah* in general, thus providing the correctness of this explanation. Similarly there will be a separate book in which this subject will be discussed, Allāh willing, as also is the case with the Imāms, there being a number of writings about this. Of the most precise things that have been mentioned under this topic, is what was recorded by Imām Aḥmad from Ḥudhayfah bin Al-Yamān that the Messenger of Allāh ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ لَا تَأْمُرُنَّ بِالْمَعْرُوبِ وَتَنْتَهُوْنَ عَنِ الْمُنْكَرِ أَوْ لَيْسَ بِكَرٍّ اللَّهُ أَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْ عِنْدِهِ ثُمَّ تَدْعُهُ فَلَا يَسْتَجِيبُ لَكُمْ»

«By He in Whose Hand is my soul! You will enjoin righteousness and forbid evil, or Allāh will send a punishment upon you from Him; you will supplicate then to Him, but He will not answer your supplication.»^[2]

Imām Aḥmad recorded that Abu Ar-Riqād said, "I heard Ḥudhayfah saying, 'A person used to utter one word during the time of the Messenger of Allāh ﷺ and become a hypocrite on account of it. I now hear such words from one of you four times in the same sitting. Surely, you will enjoin good, forbid evil and encourage each other to do good or Allāh will surround you all with torment, or make the wicked among you become your leaders. The righteous among you will then supplicate, but their supplication will not be accepted.'"^[3]

Imām Aḥmad recorded that An-Nu'mān bin Bashīr said that the Prophet ﷺ gave a speech in which he said, while pointing to his ears with two of his fingers,

[1] Aṭ-Ṭabari 13:475.

[2] Aḥmad 5:388.

[3] Aḥmad 5:390.

«مَثَلُ الْقَائِمِ عَلَى حُدُودِ اللَّهِ وَالزَّوَاقِعِ فِيهَا وَالْمُدَّامِنِ فِيهَا كَمَثَلِ قَوْمٍ رَكِبُوا سَفِينَةً فَأَصَابَ بَعْضُهُمْ أَسْفَلُهَا وَأُوعِرَتْهَا وَشَرَّهَا وَأَصَابَ بَعْضُهُمْ أَعْلَاهَا فَكَانَ الَّذِينَ فِي أَسْفَلِهَا إِذَا اسْتَقَرَّ الْمَاءُ مَرُّوا عَلَى مَنْ فَوْقَهُمْ فَأَذَوْهُمْ فَقَالُوا: لَوْ خَرَقْنَا فِي نَاصِيئِنَا خَرَقًا فَاسْتَنْقِئْنَا بِنَاءَ وَلَمْ نُؤْذِ مَنْ فَوْقَنَا: فَإِنْ تَرَكُوهُمْ وَأَمَرُهُمْ هَلَكُوا جَمِيعًا وَإِنْ أَخَذُوا عَلَى أَيْدِيهِمْ نَجَّوْا جَمِيعًا»

«The parable of the person abiding by Allāh's order and restrictions in comparison to those who violate them, or sit idle while they are being violated, is that of those who drew lots for their seats in a boat. Some of them got seats in the lower part, which is the most rough and worst part, and the others in the upper. When the former needed water, they had to go up to bring water and that troubled the others, so they said, 'Let us make a hole in our share of the ship and get water, saving those who are above us from troubling them, so, if the people in the upper part let the others do what they suggested, all the people of the ship would be destroyed, but if they prevented them, both parties would be safe.'^[1]

This was recorded by Al-Bukhārī, but not Muslim, in the Book of Partnerships and the Book of Witnesses.^[2] It was also recorded by At-Tirmidhi through a different route of narration.^[3]

Imām Aḥmad recorded that Umm Salamah, the Prophet's wife, said, "I heard the Messenger of Allāh ﷺ saying,

«إِذَا ظَهَرَتِ الْمَعَاصِي فِي أُمَّتِي عَنَّمَهُمُ اللَّهُ بِعَذَابٍ مِنْ عَيْنِهِ»

«If sins become apparent in my Ummah, Allāh will surround them with punishment from Him.»

I said, 'O Allāh's Messenger! Will they have righteous people among them then?' He said,

«بَلَى»

«Yes.» I asked, 'What will happen to them?' He said,

[1] Aḥmad 4:269.

[2] Faḥ Al-Bārī 5:157 and 345.

[3] Tuḥfat Al-Aḥwadhī 6:394.

وَأَذْكُرُوا إِذْ أَنتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ
 أَنْ يَخطفَكُمْ النَّاسُ فَتَأْوِيَهُمْ وَيَبْصِرُوا وَرَزَقَكُمْ
 مِنَ الْيَتِيمِ لَمَّا كُنْتُمْ تَشْكُرُونَ ﴿٢٦﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا
 لَا تَحْزَنُوا اللَّهَ وَالرَّسُولَ وَتَحْزَنُوا أَسْنِيَكُمْ وَأَنْتُمْ تَسْلُمُونَ
 ﴿٢٧﴾ وَاعْلَمُوا أَنَّمَا آمَنَ لَكُمْ وَأَزَلَكُمْ فَتَنًا وَاتَّقُوا اللَّهَ
 عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٢٨﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَشْكُرُوا
 اللَّهُ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرَ
 لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢٩﴾ وَإِذْ يَمْكُرُ بِكَ الَّذِينَ
 كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ
 اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ ﴿٣٠﴾ وَإِذْ أَتَاكَ عَلَيْهِمْ عِبْرَةٌ
 إِذِ انبَاكَ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَٰذَا آتِ هَٰذَا إِلَّا
 أَسْطِيفُ الْوَلَيْنِ ﴿٣١﴾ وَإِذْ قَالُوا اللَّهُمَّ إِن كُنَّا هَٰذَا
 هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَابًا مِنَ السَّمَاءِ
 أَوْ أَرْفِنَا بِمَذَابِ الْبَرِّ ﴿٣٢﴾ وَمَا كُنَّا اللَّهُ لَمُعَذِّبُهُمْ
 وَأَنْتَ فِيهِمْ وَمَا كُنَّا اللَّهُ مُعَذِّبُهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴿٣٣﴾

«يُصِيبُهُمْ مَا أَصَابَ النَّاسَ ثُمَّ
 يَصِيرُونَ إِلَى مَغْفِرَةٍ مِنْ اللَّهِ
 وَرِضْوَانٍ»

«They will be stricken as the
 people, but they will end
 up with Allāh's forgiveness
 and pleasure.»^[1]

I m ā m A h m a d
 recorded that Jarīr
 said that the
 Messenger of Allāh ﷺ
 said,

«مَا مِنْ قَوْمٍ يَفْعَلُ فِيهِمْ
 بِالْمَعَاصِي هُمْ أَغْرٌ وَأَكْثَرُ مِمَّنْ
 يَفْعَلُونَ ثُمَّ لَمْ يُغَيِّرُوهُ إِلَّا
 عَمَّيْنَاهُ اللَّهُ بِعِقَابٍ»

«Every people among
 whom sins are being
 committed, while they
 are mightier and more
 numerous than those

who do wrong, yet they did nothing to stop them, then Allāh will
 surround them all with punishment.»^[2]

Ibn Mājah collected this Ḥadīth.^[3]

«وَأَذْكُرُوا إِذْ أَنتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَخطفَكُمْ النَّاسُ فَتَأْوِيَهُمْ وَيَبْصِرُوا وَرَزَقَكُمْ مِنَ الْيَتِيمِ لَمَّا كُنْتُمْ تَشْكُرُونَ»

﴿26. And remember when you were few and were reckoned
 weak in the land, and were afraid that men might kidnap you,
 but He provided a safe place for you, strengthened you with His
 help, and provided you with good things (for livelihood) so that

[1] Aḥmad 6:304.

[2] Aḥmad 4:364.

[3] Ibn Mājah 2:1329 and Aḥmad 4:366.

you might be grateful.﴾

Reminding Muslims of Their previous State of Weakness and Subjugation which changed into Might and Triumph

Allāh, the Exalted, reminds His believing servants of His blessings and favors on them. They were few and He made them many, weak and fearful and He provided them with strength and victory. They were meek and poor, and He granted them sustenance and livelihood. He ordered them to be grateful to Him, and they obeyed Him and implemented what He commanded.

When the believers were still in Makkah they were few, practicing their religion in secret, oppressed, fearing that pagans, fire worshippers or Romans might kidnap them from the various parts of Allāh's earth, for they were all enemies of the Muslims, especially since Muslims were few and weak. Later on, Allāh permitted the believers to migrate to Al-Madīnah, where He allowed them to settle in a safe resort. Allāh made the people of Al-Madīnah their allies, giving them refuge and support during Badr and other battles. They helped the Migrants with their wealth and gave up their lives in obedience of Allāh and His Messenger ﷺ. Qatādah bin Di'āmah As-Sadūsī commented,

﴿وَأَذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُتَعَمِّدُونَ فِي الْأَرْضِ﴾

﴿And remember when you were few and were reckoned weak in the land,﴾

"Arabs were the weakest of the weak, had the toughest life, the emptiest stomachs, the barest skin and the most obvious misguidance. Those who lived among them lived in misery; those who died went to the Fire. They were being eaten up, but unable to eat up others! By Allāh! We do not know of a people on the face of the earth at that time who had a worse life than them. When Allāh brought Islām, He made it dominant on the earth, thus bringing provisions and leadership for them over the necks of people. It is through Islām that Allāh granted all what you see, so thank Him for His favors, for your Lord is One Who bestows favors and likes praise. Verily, those who thank Allāh enjoy even more bounties

from Him.^[1]

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَخَوْنُوا أَمَانَاتِكُمْ وَأَنْتُمْ تَسْلُونَ ﴿٢٧﴾ وَأَعْلَمُوا أَنَّآ أَنزَلْنَاهُمْ وَأَوَّلَكُمْ فَتَنًا وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٢٨﴾﴾

﴿27. O you who believe! Betray not Allāh and His Messenger, nor betray knowingly your Amānāt (things entrusted to you)﴾.

﴿28. And know that your possessions and your children are but a trial and that surely, with Allāh is a mighty reward.﴾

Reason behind revealing This Āyah, and the prohibition of Betrayal

The Two *Ṣaḥīḥs* mention the story of Ḥaṭīb bin Abi Balta'ah. In the year of the victory of Makkah he wrote to the Quraysh alerting them that the Messenger of Allāh ﷺ intended to march towards them. Allāh informed His Messenger ﷺ of this, and he sent a Companion to retrieve the letter that Ḥaṭīb sent, and then he summoned him. He admitted to what he did. 'Umar bin Al-Khaṭṭāb stood up and said, "O Allāh's Messenger! Should I cut off his head, for he has betrayed Allāh, His Messenger and the believers?" The Prophet ﷺ said,

«دَعُوهُ فَإِنَّهُ قَدْ شَهِدَ بَدْرًا، وَمَا يَذْرِيكَ لَمَّا لَأَى اللَّهُ أَطْلَعَ عَلَى أَهْلِ بَدْرٍ فَقَالَ: اغْمُلُوا مَا شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ»

«Leave him! He participated in Badr. How do you know that Allāh has not looked at those who participated in Badr and said, Do whatever you want, for I have forgiven you.»

However, it appears that this Āyah is more general, even if it was revealed about a specific incident.^[2] Such rulings are dealt with by their indications, not the specific reasons behind revealing them, according to the majority of scholars.

Betrayal includes both minor and major sins, as well those that affect others. 'Alī bin Abi Ṭalḥah said that Ibn 'Abbās commented on the Āyah,

[1] Aṭ-Ṭabari 13:478.

[2] He is saying this here because he mentioned two unauthentic stories in that regard. Additionally, in the case of Ḥaṭīb, the Āyah revealed was Al-Mumtaḥinah 60:1 as recorded by Al-Hākim and others.

﴿وَعَصُوا أَمْرَكُمْ﴾

﴿nor betray your Amānāt﴾

"The Amānah refers to the actions that Allāh has entrusted the servants with, such as and including what He ordained. Therefore, Allāh says here,

﴿لَا تَخُونُوا﴾

﴿nor betray...﴾, 'do not abandon the obligations.'^[1] 'Abdur-Rahmān bin Zayd commented, "Allāh forbade you from betraying Him and His Messenger, as hypocrites do."^[2]

Allāh said,

﴿وَاعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ﴾

﴿And know that your possessions and your children are but a trial.﴾

from Him to you. He grants these to you so that He knows which of you will be grateful and obedient to Him, or become busy with and dedicated to them instead of Him. Allāh said in another Āyah,

﴿إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ﴾

﴿Your wealth and your children are only a trial, whereas Allāh! With Him is a great reward.﴾ [64:15],

﴿وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً﴾

﴿And We shall make a trial of you with evil and with good.﴾ [21:35],

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ﴾

﴿O you who believe! Let not your properties or your children divert you from the remembrance of Allāh. And whosoever does that, then they are the losers.﴾ [63:9], and,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ مِنْكُمْ أُولُوْا أَرْحَامٌ وَأَوْلَادُكُمْ وَأَمْوَالٌ فَامْتَدِحُوا﴾

[1] At-Ṭabari 13:485.

[2] At-Ṭabari 13:483.

«O you who believe! Verily, among your wives and your children there are enemies for you (who may stop you from the obedience of Allāh); therefore beware of them!» [64:14] Allāh said next,

﴿وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ﴾

«And that surely with Allāh is a mighty reward.»

Therefore, Allāh's reward, favor and Paradise are better for you than wealth and children. Certainly, among the wealth and children there might be enemies for you and much of them avail nothing. With Allāh alone is the decision and sovereignty in this life and the Hereafter, and He gives tremendous rewards on the Day of Resurrection. In the *Ṣaḥīḥ*, there is a *Ḥadīth* in which the Messenger of Allāh ﷺ said,

«ثَلَاثٌ مَنْ كُنَّ فِيهِ، وَجَدَ بَيْنَ خَلَاوَةِ الْإِيمَانِ: مَنْ كَانَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَمَنْ كَانَ يُحِبُّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَمَنْ كَانَ أَنْ يُلْقَى فِي النَّارِ أَحَبَّ إِلَيْهِ مِنْ أَنْ يَرْجِعَ إِلَى الْكُفْرِ بَعْدَ إِذْ أَنْقَذَهُ اللَّهُ مِنْهُ،

«There are three qualities for which whomever has them, he will have tasted the sweetness of faith. (They are :) whoever Allāh and His Messenger are dearer to him than anyone else, whoever loves a person for Allāh's sake alone, and whoever prefers to be thrown in fire rather than revert to disbelief, after Allāh has saved him from it.»^[1]

Therefore, loving the Messenger of Allāh ﷺ comes before loving children, wealth and oneself. In the *Ṣaḥīḥ*, it is confirmed that he ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ نَفْسِهِ وَأَهْلِهِ وَمَالِهِ وَالنَّاسِ أَجْمَعِينَ»

«By He in Whose Hand is my soul! None of you will have faith unless I become dearer to him than himself, his family, his wealth and all people.»^[2]

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَهَافُوا اللَّهَ يَهْزِلْ لَكُمْ رُفُقَانَا وَيَكْفُرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنَحْنُ

[1] Muslim 1 :66.

[2] *Fath Al-Bāri* 1 :75.

لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢٩﴾

﴿29. O you who believe! If you obey and fear Allāh, He will grant you Furqān, and will expiate for you your sins, and forgive you; and Allāh is the Owner of the great bounty.﴾

Ibn 'Abbās, As-Suddi, Mujāhid, 'Ikrimah, Aḍ-Ḍaḥḥāk, Qatādah, Muqātil bin Ḥayyān and several others said that,

﴿فُرْقَانًا﴾

﴿Furqān﴾, means, 'a way out'; Mujāhid added, "In this life and the Hereafter."^[1] In another narration, Ibn 'Abbās is reported to have said, 'Furqān' means 'salvation' or - according to another narration - 'aid'. Muḥammad bin Ishāq said that 'Furqān' means 'criterion between truth and falsehood'. This last explanation from Ibn Ishāq is more general than the rest that we mentioned, and it also includes the other meanings. Certainly, those who have Taqwā of Allāh by obeying what He ordained and abstaining from what he forbade, will be guided to differentiate between the truth and the falsehood. This will be a triumph, safety and a way out for them from the affairs of this life, all the while acquiring happiness in the Hereafter. They will also gain forgiveness, thus having their sins erased, and pardon, thus having their sins covered from other people, as well as, being directed to a way to gain Allāh's tremendous rewards,

﴿يَأْتِيَا الَّذِينَ آمَنُوا أَنْقَرُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ. يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ. وَجَمَلَ لَكُمْ تَقْوَاهُ
تَتَشَوْنُ بِهِ. وَيَغْفِرَ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣٠﴾﴾

﴿O you who believe! Have Taqwā of Allāh, and believe in His Messenger, He will give you a double portion of His mercy, and He will give you a light by which you shall walk (straight). And He will forgive you. And Allāh is Oft-Forgiving, Most Merciful.﴾ [57:28].

﴿وَلَا يَنْفَكُ مِنْ آلَيْنِ كَفَرُوا يُنْفِكُوا أَوْ يَقْتُلُوا أَوْ يُخْرِجُوا وَيَسْكَرُونَ وَيَسْأَلُونَ اللَّهَ وَاللَّهُ حَكِيمٌ
الْمُبِينُ ﴿٣١﴾﴾

﴿30. And (remember) when the disbelievers plotted against you

^[1] At-Ṭabari 13:489-490.

to imprison you, or to kill you, or to expel you (from your home, Makkah); they were plotting and Allāh too was plotting; and Allāh is the best of plotters.﴾

The Makkans plot to kill the Prophet ﷺ, imprison Him or expel Him from Makkah

Ibn 'Abbās, Mujāhid and Qatādah said,

﴿لِيُثْبِتُ﴾

﴿*Liyuthbitūka*﴾ means "to imprison you."^[1] As-Suddi said, "*lthbāt* is to confine or to shackle."^[2]

Imām Muḥammad bin Ishāq bin Yasār, the author of *Al-Maghāzī*, reported from 'Abdullāh bin Abi Najīh, from Mujāhid, from Ibn 'Abbās, "Some of the chiefs of the various tribes of Quraysh gathered in Dār An-Nadwah (their conference area) and Iblīs (*Shayṭān*) met them in the shape of an eminent old man. When they saw him, they asked, 'Who are you?' He said, 'An old man from Najd. I heard that you are having a meeting, and I wished to attend your meeting. You will benefit from my opinion and advice.' They said, 'Agreed, come in.' He entered with them. Iblīs said, 'You have to think about this man (Muḥammad)! By Allāh, he will soon overwhelm you with his matter (religion).' One of them said, 'Imprison him, restrained in chains, until he dies just like the poets before him all died, such as Zuhayr and An-Nābighah! Verily, he is a poet like they were.' The old man from Najd, the enemy of Allāh, commented, 'By Allāh! This is not a good idea. His Lord will release him from his prison to his companions, who will liberate him from your hands. They will protect him from you and they might expel you from your land.' They said, 'This old man said the truth. Therefore, seek an opinion other than this one.'

Another one of them said, 'Expel him from your land, so that you are free from his trouble! If he leaves your land, you will not be bothered by what he does or where he goes, as long as he is not among you to bring you troubles, he will be with someone else.' The old man from Najd replied, 'By Allāh! This

[1] Aṭ-Ṭabari 13:492.

[2] Aṭ-Ṭabari 13:491.

is not a good opinion. Have you forgotten his sweet talk and eloquency, as well as, how his speech captures the hearts? By Allāh! This way, he will collect even more followers among Arabs, who will gather against you and attack you in your own land, expel you and kill your chiefs.' They said, 'He has said the truth, by Allāh! Therefore, seek an opinion other than this one.'

Abu Jahl, may Allāh curse him, spoke next, 'By Allāh! I have an idea that no one else has suggested yet, and I see no better opinion for you. Choose a strong, socially elevated young man from each tribe, and give each one of them a sharp sword. Then they would all strike Muḥammad at the same time with their swords and kill him. Hence, his blood would be shed by all tribes. This way, his tribe, Banu Hāshim, would realize that they cannot wage war against all of the Quraysh tribes and would be forced to agree to accept the blood money; we would have brought comfort to ourselves and stopped him from bothering us.'

The old man from Najd commented, 'By Allāh! This man has expressed the best opinion, and I do not support any other opinion.' They quickly ended their meeting and started preparing for the implementation of this plan.

Jibrīl came to the Prophet ﷺ and commanded him not to sleep in his bed that night and conveyed to him the news of their plot. The Messenger of Allāh ﷺ did not sleep in his house that night, and Allāh gave him permission to migrate. After the Messenger ﷺ migrated to Al-Madīnah, Allāh revealed to him *Sūrat Al-Anfāl* reminding him of His favors and the bounties He gave him,

﴿وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَسْكُرُونَ إِلَهُهُمْ وَاللَّهُ سَبَّحَ
التَّكْوِينِ ﴿٣٠﴾﴾

﴿And (remember) when the disbelievers plotted against you to imprison you, or to kill you, or to expel you (from Makkah); they were plotting and Allāh too was plotting; and Allāh is the best of plotters.﴾

Allāh replied to the pagans' statement that they should await the death of the Prophet ﷺ, just as the poets before him perished, as they claimed,

﴿أَمْ يَقُولُونَ شَاعِرٌ نَّتَرْتَمُ بِهِ رَبِّ السَّعِيرِينَ﴾

«Or do they say: "He is a poet! We await for him some calamity by time!"» [52:30]^[1]

As-Suddi narrated a similar story.

Muhammad bin Ishāq reported from Muhammad bin Ja'far bin Az-Zubayr, from 'Urwah bin Az-Zubayr who commented on Allāh's statement,

﴿وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِيْنَ﴾

«...they were plotting and Allāh too was plotting, and Allāh is the best of plotters.»

"I (Allāh) plotted against them with My sure planning, and I saved you (O Muhammad) from them."^[2]

﴿وَإِنَّا نُنزِّلُ عَلَيْهِمْ مَائِدَاتِنَا فَالُوا قَدْ سَبَقْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ۚ وَإِذْ قَالُوا اللَّهُمَّ إِن كَانَتْ هَذِهِ حَقٌّ مِنْ عِنْدِكَ فَأَنْظِرْ عَلَيْنَا جَذَاءَ يَوْمِ السَّعَةِ أَوْ أَثْبِتْنا بِمَذَابِ الْيَوْمِ ۚ وَمَا كُنَّا اللَّهُ يُعَذِّبُهُمْ وَأَنْتَ فِيهِمْ وَمَا كُنَّا اللَّهُ مُعَذِّبُهُمْ وَهُمْ يَتَّبِعُونَ﴾

431. And when Our Ayāt are recited to them, they say: "We have heard (the Qur'ān); if we wish we can say the like of this. This is nothing but the tales of the ancients."»

432. And (remember) when they said: "O Allāh! If this (the Qur'ān) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment."»

433. And Allāh would not punish them while you (Muhammad ﷺ) are among them, nor will He punish them while they seek (Allāh's) forgiveness.»

The Quraysh claimed They can produce Something similar to the Qur'ān

Allāh describes the disbelief, transgression, rebellion, as well as misguided statements that the pagans of Quraysh used to

[1] *Sīrah Ibn Hishām* 1:480-482. This story as narrated here is not authentic.

[2] *Sīrah Ibn Hishām* 2:325.

utter when they heard Allāh's Āyāt being recited to them,

﴿قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا﴾

﴿“We have heard (the Qur’ān); if we wish we can say the like of this.”﴾

They boasted with their words, but not with their actions. They were challenged several times to bring even one chapter like the Qur’ān, and they had no way to meet this challenge. They only boasted in order to deceive themselves and those who followed their falsehood. It was said that An-Naḍr bin Al-Hārith, may Allāh curse him, was the one who said this, according to Sā’id bin Jubayr, As-Suddi, Ibn Jurayj and others. An-Naḍr visited Persia and learned the stories of some Persian kings, such as Rostum and Isphandiyar. When he went back to Makkah, He found that the Prophet was sent from Allāh and reciting the Qur’ān to the people. Whenever the Prophet ﷺ would leave an audience in which An-Naḍr was sitting, An-Naḍr began narrating to them the stories that he learned in Persia, proclaiming afterwards, “Who, by Allāh, has better tales to narrate, I or Muḥammad?” When Allāh allowed the Muslims to capture An-Naḍr in Badr, the Messenger of Allāh ﷺ commanded that his head be cut off before him, and that was done, all thanks are due to Allāh. The meaning of,

﴿أَسْطِيزُ الْأَوَّلِينَ﴾

﴿...tales of the ancients﴾ meaning that the Prophet ﷺ has plagiarized and learned books of ancient people, and this is what he narrated to people, as they claimed. This is the pure falsehood that Allāh mentioned in another Āyah,

﴿وَقَالُوا أَسْطِيزُ الْأَوَّلِينَ أَكْتَتَبَهَا فَهِيَ تُلْقَىٰ عَلَيْهِ بُكْرَةً وَأَصِيلًا ۚ قُلْ أَنزَلَهُ الَّذِي يَعْلَمُ الْغَيْبِ فِي السَّمَوَاتِ وَالْأَرْضِ ۚ إِنَّكُمْ كَانَتْ عِندَهُ مُبْدُونًا ۚ﴾

﴿And they say: “Tales of the ancients, which he has written down; and they are dictated to him morning and afternoon.” Say: “It (this Qur’ān) has been sent down by Him (Allāh) Who knows the secret of the heavens and the earth. Truly, He is Oft-Forgiving, Most Merciful.”﴾ [25:5-6]

for those who repent and return to Him, He accepts repentance from them and forgives them.

The Idolators ask for Allāh's Judgment and Torment!

Allāh said,

﴿وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَتْ هَٰذَا هُوَ الْحَقُّ مِنْ عِندِكَ فَأَنْزِلْ عَلَيْنَا حِجَابًا مِنَ السَّمَاءِ أَوْ آتِنَا بِكَ آيَاتٍ﴾

﴿And (remember) when they said: "O Allāh! If this (the Qur'ān) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment."﴾

This is indicative of the pagans' enormous ignorance, denial, stubbornness and transgression. They should have said, "O Allāh! If this is the truth from You, then guide us to it and help us follow it." However, they brought Allāh's judgment on themselves and asked for His punishment. Allāh said in other *Āyāt*,

﴿وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَوْلَا أَجَلٌ مُّسَمًّى لَّجَاءَكَ الْعَذَابُ وَيَآتِيهِمْ بَعثَةٌ لَّهِمْ لَا يَسْمَعُونَ﴾

﴿And they ask you to hasten on the torment (for them), and had it not been for a term appointed, the torment would certainly have come to them. And surely, it will come upon them suddenly while they perceive not!﴾ [29:53],

﴿قَالُوا رَبَّنَا مَجِّلْ لَّنَا قِطَانَا قَبْلَ يَوْمِ الْحِسَابِ﴾

﴿They say: "Our Lord! Hasten to us Qittānā (our record of good and bad deeds so that we may see it) before the Day of Reckoning!"﴾ [38:16], and,

﴿سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ﴿١﴾ لِلْكَافِرِينَ لَيْسَ لَهُمْ دَافِعٌ ﴿٢﴾ مِنْ أَمْرِ اللَّهِ ذِي الْمَعَارِجِ ﴿٣﴾﴾

﴿A questioner asked concerning a torment about to befall. Upon the disbelievers, which none can avert. From Allāh, the Lord of the ways of ascent.﴾ [70:1-3]

The ignorant ones in ancient times said similar things. The people of Shu'ayb said to him,

﴿فَأَنْزِلْ عَلَيْنَا مَثَلًا مِنَ السَّمَاءِ إِنْ كُنْتُمْ مِنَ الصَّادِقِينَ﴾

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

while the pagans of Quraysh said,

﴿اللَّهُمَّ إِنْ كَانَتْ هَٰذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَانْطِرْ عَلَيْنَا جِسَارًا مِنَ السَّمَاءِ أَوْ اثْنًا بِمَذَابٍ آخِرٍ﴾

﴿"O Allāh! If this (the Qur'ān) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment."﴾

Shu'bah said from 'Abdul-Hamīd that Anas bin Mālik said that it was Abu Jahl bin Hishām who uttered this statement,

﴿اللَّهُمَّ إِنْ كَانَتْ هَٰذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَانْطِرْ عَلَيْنَا جِسَارًا مِنَ السَّمَاءِ أَوْ اثْنًا بِمَذَابٍ آخِرٍ﴾

﴿"O Allāh! If this (the Qur'ān) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment."﴾

So Allāh revealed this Āyah,

﴿وَمَا كَانَتْ اللَّهُ يُعَذِّبُهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَتْ اللَّهُ مُعَذِّبُهُمْ وَهُمْ يَسْتَغْفِرُونَ﴾

﴿And Allāh would not punish them while you are among them, nor will He punish them while they seek (Allāh's) forgiveness.﴾

Al-Bukhārī recorded it.^[1]

The Presence of the Prophet ﷺ, and the Idolators' asking For forgiveness, were the Shelters against receiving Allāh's immediate Torment

Allāh said,

﴿وَمَا كَانَتْ اللَّهُ يُعَذِّبُهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَتْ اللَّهُ مُعَذِّبُهُمْ وَهُمْ يَسْتَغْفِرُونَ﴾

﴿And Allāh would not punish them while you are among them, nor will He punish them while they seek (Allāh's) forgiveness.﴾

Ibn Abi Hātim recorded that Ibn 'Abbās said, "Pagans used to go around the House in Ṭawāf and proclaim, 'We rush to Your obedience, O Allāh, there is no partner with You,' and the Prophet ﷺ would tell them,

﴿قَدْ، قَدْ،﴾

«Enough, enough.» But they would go on, 'We rush to Your

^[1] Fath Al-Bārī 8:160.

obedience, O Allāh, there is no partner with You except a partner who is with You, You own Him but he does not own! They also used to say, 'O Allāh, Your forgiveness, Your forgiveness.' Allāh revealed this verse;

﴿وَمَا كَانَتْ أَلَهَ لَكُمْ يُعَذِّبُهُمْ وَأَنْتَ فِيهِمْ﴾

«And Allāh would not punish them while you are among them...»

Ibn 'Abbās commented, "They had two safety shelters: the Prophet ﷺ, and their seeking forgiveness (from Allāh). The Prophet ﷺ went away, and only seeking forgiveness remained."^[1] At-Tirmidhi recorded that Abu Mūsā said that the Messenger of Allāh ﷺ said,

«أَنْزَلَ اللَّهُ عَلَيَّ اثْنَيْنِ لِأُمَّتِي»

“Allāh sent down to me two safe shelters for the benefit of my Ummah»

﴿وَمَا كَانَتْ أَلَهَ لَكُمْ يُعَذِّبُهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَتْ أَلَهَ لَكُمْ يَسْتَغْفِرُونَ﴾

«And Allāh would not punish them while you are among them, nor will He punish them while they seek (Allāh's) forgiveness.»

«فَإِذَا مَضَيْتُ نَزَعْتُ فِيهِمُ الْإِسْتِغْفَارَ إِلَى يَوْمِ الْقِيَامَةِ»

«When I die, I will leave the seeking of forgiveness with them, until the Day of Resurrection.»^[2]

What testifies to this *Hadīth*, is the *Hadīth* that Aḥmad recorded in his *Musnad* and Al-Ḥākim in his *Mustadrak*, that Abu Sa'īd narrated that the Messenger of Allāh ﷺ said,

«إِنَّ الشَّيْطَانَ قَالَ: وَعِزَّتْكَ يَا رَبِّ! لَا أَبْرَحُ أَعْوِي عِبَادَكَ مَا دَامَتْ أَرْوَاحُهُمْ فِي أَجْسَادِهِمْ. فَقَالَ الرَّبُّ: وَعِزَّتِي وَجَلَالِي! لَا أَزَالُ أَغْفِرُ لَهُمْ مَا اسْتَغْفَرُونِي»

«Shayṭān said, 'By Your might, O Lord! I will go on luring Your servants as long as their souls are still in their bodies.' The Lord said, 'By My might and majesty! I will keep forgiving them, as long as they keep invoking Me for forgiveness.'»^[3]

[1] At-Tabari 13:511.

[2] Tuhfat Al-Aḥwadhī 8:472

[3] Aḥmad 3:29.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١٨١

الْحَرَامِ

وَمَا لَهُمْ أَلَّا يُعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ
الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ إِنْ أُولَآئِئَهُمْ إِلَّا النَّفَقُونَ
وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٣٤﴾ وَمَا كَانَ صَلَاتُهُمْ
عِنْدَ الْبَيْتِ إِلَّا مُكَاءً وَتَصْدِيَةً فَذُوقُوا الْعَذَابَ
بِمَا كُنتُمْ تَكْفُرُونَ ﴿٣٥﴾ إِنَّ الَّذِينَ كَفَرُوا يَنْفِقُونَ
أَمْوَالَهُمْ لِصُدُوعٍ عَنْ سَبِيلِ اللَّهِ فَيُفْقَرُونَهَا ثُمَّ كَوَّنُوا
عَلَيْهِمْ حَسْرَةً ثُمَّ يَقْلُبُونَ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ
يُخْشَرُونَ ﴿٣٦﴾ لِيُعَذِّبَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيُعَذِّبَ
الْخَبِيثَ بَعْضَهُ عَلَىٰ بَعْضٍ فَيَرْكُمَهُ جَمِيعًا فَيَجْعَلُهُ
فِي جَهَنَّمَ أُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٣٧﴾ قُلْ لِلَّذِينَ
كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ وَإِنْ يَعُودُوا
فَقَدْ مَضَتْ سُنَّتُ الْأَوَّلِينَ ﴿٣٨﴾ وَقَلِيلٌ مِّنْهُمْ
لَّا تَكُونُ فِتْنَةٌ وَيَكُونُ الَّذِينَ كَفَرُوا كَالَّذِينَ
أَنْتَهُوا قَالَتْ اللَّهُ بِمَا يَعْمَلُونَ بَصِيرٌ ﴿٣٩﴾ وَإِنْ تَوَلَّوْا
فَاعْلَمُوا أَنَّ اللَّهَ مَوْلَكُمْ يُغْنِيكُمُ الْمَوْلَىٰ وَبِغَمِّ النَّصِيرِ ﴿٤٠﴾

Al-Hākim, "Its chain is *Ṣaḥīḥ* and they did not record it."^[1]

﴿وَمَا لَهُمْ أَلَّا يُعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ إِنْ أُولَآئِئَهُمْ إِلَّا النَّفَقُونَ وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ﴾ وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءً وَتَصْدِيَةً فَذُوقُوا الْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿٣٥﴾

﴿34. And why should not Allāh punish them while they hinder (men) from Al-Masjid Al-Harām, and they are not its guardians? None can be its guardians except those who have Taqwā, but most of them know

not.﴾

﴿35. Their Ṣalāh at the House was nothing but Mukā' and Taṣḍiyah. Therefore taste the punishment because you used to disbelieve.﴾

The Idolators deserved Allāh's Torment after Their Atrocities

Allāh states that the idolators deserved the torment, but He did not torment them in honor of the Prophet ﷺ residing among them. After Allāh allowed the Prophet ﷺ to migrate away from them, He sent His torment upon them on the day of Badr. During that battle, the chief pagans were killed, or captured. Allāh also directed them to seek forgiveness for the

[1] Al-Hākim 4:261.

sins, *Shirk* and wickedness they indulged in. If it was not for the fact that there were some weak Muslims living among the Makkan pagans, those Muslims who invoked Allāh for His forgiveness, Allāh would have sent down to them the torment that could never be averted. Allāh did not do that on account of the weak, ill-treated, and oppressed believers living among them, as He reiterated about the day at Al-Ḥudaybiyyah,

﴿مَنْ آلَيْتُمْ كَفَرُوا رَمَدُكُمْ عَنِ السَّجْدِ الْحَرَامِ وَالَّذِي مَكُونُوا أَنْ يَبْلُغَ مَحَلَّهُمْ وَلَوْ لَا رِجَالٌ ثَمُودُونَ وَرَبَّةٌ ثَمُودَةٌ لَمْ تَقْلُوبُهُمْ أَنْ تَقْلُوبُهُمْ فَتُضَيِّبُكُمْ يَنْهَدُ ثَمُودًا بِغَيْرِ عِلْمٍ لِيَدْخُلَ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ لَوْ تَزَيَّلُوا لَمَذَّنَا آلِيَهُمْ كَفَرُوا يَنْهَدُ عَذَابًا أَلِيمًا﴾

«They are the ones who disbelieved and hindered you from Al-Masjid Al-Ḥarām (at Makkah) and detained the sacrificial animals from reaching their place of sacrifice. Had there not been believing men and believing women whom you did not know, that you may kill them and on whose account a sin would have been committed by you without (your) knowledge, that Allāh might bring into His mercy whom He wills if they (the believers and the disbelievers) had been apart, We verily, would have punished those of them who disbelieved with painful torment.» [48:25]

Allāh said here,

﴿وَمَا لَهُمْ آلَا يُعَذِّبُهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ السَّجْدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ إِنْ أَوْلِيَاؤُهُ إِلَّا الضَّالُّونَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ﴾

«And why should not Allāh punish them while they hinder (men) from Al-Masjid Al-Ḥarām, and they are not its guardians? None can be its guardians except those who have *Taqwā*, but most of them know not.»

Allāh asks, 'why would not He torment them while they are stopping Muslims from going to Al-Masjid Al-Ḥarām, thus hindering the believers, its own people, from praying and performing *Tawāf* in it?' Allāh said,

﴿وَمَا كَانُوا أَوْلِيَاءَهُ إِنْ أَوْلِيَاؤُهُ إِلَّا الضَّالُّونَ﴾

«And they are not its guardians? None can be its guardians except those who have *Taqwā*,»

meaning, the Prophet ﷺ and his Companions are the true

dwellers (or worthy maintainers) of Al-Masjid Al-Harām, not the pagans. Allāh said in other Āyah,

﴿مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَحْمِلُوا مَسْجِدَ اللَّهِ شَاهِدِينَ عَلَى أَنْفُسِهِمْ بِالْكَفْرِ أُولَئِكَ حُمِلَتْ
أَعْمَالُهُمْ فِي النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٣٤﴾ إِنَّا بِمَا يَصْنَعُونَ اللَّهُ مِنْ أَمْرٍ وَأَلِيمٌ
الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَتَّخِذْ إِلَّا اللَّهَ نَصِيرًا أُولَئِكَ نَقْصُ الْوَيْدِ أَنْ يَكُونُوا مِنَ
الْمُتَكِبِينَ ﴿٣٥﴾﴾

«It is not for the polytheists, to maintain the Masjids of Allāh, while they witness disbelief against themselves. The works of such are in vain and in the Fire shall they abide. The Masjids of Allāh shall be maintained only by those who believe in Allāh and the Last Day; perform the Ṣalāh, and give the Zakāh and fear none but Allāh. It is they who are on true guidance.» [9:17-18], and,

﴿وَسَدَّ عَنْ سَبِيلِ اللَّهِ ذِكْرًا بِهِ. وَالْمَسْجِدَ التَّوَارِخَ أَخْلَوْهُ. مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ﴾

«But a greater (transgression) with Allāh is to prevent mankind from following the way of Allāh, to disbelieve in Him, to prevent access to Al-Masjid Al-Harām (at Makkah), and to drive out its inhabitants.» [2:217].

‘Urwah, As-Suddi and Muḥammad bin Ishāq said that Allāh’s statement,

﴿إِنْ أَوْلَاؤَهُ إِلَّا النُّفُورُ﴾

«None can be its guardians except those who have Taqwā.»

refers to Muḥammad ﷺ and his Companions, may Allāh be pleased with them all. Mujāhid explained that this Āyah is about the Mujāhidīn [in Allāh’s cause], whomever and wherever they may be.

Allāh then mentioned the practice of the pagans next to Al-Masjid Al-Harām and the respect they observed in its vicinity,

﴿وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءً وَتَصَدِيَةً﴾

«Their Ṣalāh (prayer) at the House was nothing but Mukā’ and Taṣḍiyah.»

‘Abdullāh bin ‘Umar, Ibn ‘Abbās, Mujāhid, Tkrimah, Sa‘d bin Jubayr, Abu Rajā’ Al-Uṭardi, Muḥammad bin Ka’b Al-Qura‘i,

Ḥujr bin 'Anbas, Nubayṭ bin Shariṭ, Qatādah and 'Abdur-Raḥmān bin Zayd bin Aslam said that this part of the *Āyah* refers to whistling.^[1] Mujāhid added that the pagans used to place their fingers in their mouth (while whistling).^[2] Sa'īd bin Jubayr said that Ibn 'Abbās commented on Allāh's statement,

﴿وَمَا كَانُوا صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءً وَتَصْدِيَةً﴾

«Their *Salāt* at the House was nothing but *Mukā'* and *Taṣḍiyah*.»

"The Quraysh used to perform *Tawāf* (encircling the Ka'bah) while naked, whistling and clapping their hands, for *Mukā'* means 'whistling', while, *Taṣḍiyah* means 'clapping the hands.'" This meaning was also reported from Ibn 'Abbās, by 'Alī bin Abī Ṭalḥah and Al-'Awfī. Similar was recorded from Ibn 'Umar, Mujāhid, Muḥammad bin Ka'b, Abu Salamah bin 'Abdur-Raḥmān, Aḍ-Ḍaḥḥāk, Qatādah, 'Aṭīyyah Al-'Awfī, Ḥujr bin 'Anbas and Ibn Abzā. Ibn Jarīr recorded that Ibn 'Umar explained the *Āyah*,

﴿وَمَا كَانُوا صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءً وَتَصْدِيَةً﴾

«Their *Salāt* at the House was nothing but *Mukā'* and *Taṣḍiyah*.»

"*Mukā'* means 'whistling', while, '*Taṣḍiyah*' means 'clapping the hands.'" Sa'īd bin Jubayr and 'Abdur-Raḥmān bin Zayd said that,

﴿وَتَصْدِيَةً﴾

«and *Taṣḍiyah*», means, they hindered from the path of Allāh, the Exalted and Most Honored.^[3] Allāh said,

﴿فَذُوقُوا الْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ﴾

«Therefore taste the punishment because you used to disbelieve.»

This refers to the death and capture that they suffered during the battle of Badr, according to Aḍ-Ḍaḥḥāk, Ibn Jurayj and Muḥammad bin Ishāq.^[4]

[1] Aṭ-Ṭabari 13:522, 526.

[2] Aṭ-Ṭabari 13:525.

[3] Aṭ-Ṭabari 13:527.

[4] Aṭ-Ṭabari 13:528.

﴿إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ فَسَيُفْعَلُهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُخْتَلَمُونَ ﴿٣٦﴾ يَجِدُ اللَّهُ إِلَيْكَ الْغَلِيظَ وَيَجْمَعُ الْغَلِيظَ بَعْضُهُ عَلَىٰ بَعْضٍ فَزَكِّهُمْ يَوْمَآ فَيَجْعَلُ فِي جَهَنَّمَ أُولَٰئِكَ هُمُ الْغَافِرُونَ ﴿٣٧﴾﴾

﴿36. Verily, those who disbelieve spend their wealth to hinder (men) from the path of Allāh, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered unto Hell.﴾

﴿37. In order that Allāh may distinguish the wicked from the good, and put the wicked one over another, heap them together and cast them into Hell. Those! it is they who are the losers.﴾

The Disbelievers spend Their Wealth to hinder Others from Allāh's Path, but this will only cause Them Grief

Muḥammad bin Ishāq narrated that Az-Zuhri, Muḥammad bin Yahyā bin Hibbān, 'Āsim bin 'Umar bin Qatādah, and Al-Ḥuṣayn bin 'Abdur-Raḥmān bin 'Amr bin Sa'īd bin Mu'ādh said, "The Quraysh suffered defeat at Badr and their forces went back to Makkah, while Abu Sufyān went back with the caravan intact. This is when 'Abdullāh bin Abi Rabī'ah, 'Ikrimah bin Abi Jahl, Ṣafwān bin Umayyah and other men from Quraysh who lost their fathers, sons or brothers in Badr, went to Abu Sufyān bin Ḥarb. They said to him, and to those among the Quraysh who had wealth in that caravan, 'O people of Quraysh! Muḥammad has grieved you and killed the chiefs among you. Therefore, help us with this wealth so that we can fight him, it may be that we will avenge our losses.' They agreed." Muḥammad bin Ishāq said, "This Āyah was revealed about them, according to Ibn 'Abbās,

﴿إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ﴾

﴿Verily, those who disbelieve spend their wealth...﴾ until,

﴿هُمُ الْغَافِرُونَ﴾

﴿they who are the losers.﴾^[1] Mujāhid, Sa'īd bin Jubayr, Al-

[1] At-Ṭabari 13:532.

Hakam bin 'Uyaynah, Qatadah, As-Suddi and Ibn Abzā said that this *Āyah* was revealed about Abu Sufyān and his spending money in Uḥud to fight the Messenger of Allāh ﷺ.^[1] Aḍ-Ḍaḥḥāk said that this *Āyah* was revealed about the idolators of Badr.^[2] In any case, the *Āyah* is general, even though there was a specific incident that accompanied its revelation. Allāh states here that the disbelievers spend their wealth to hinder from the path of truth. However, by doing that, their money will be spent and then will become a source of grief and anguish for them, availing them nothing in the least. They seek to extinguish the Light of Allāh and make their word higher than the word of truth. However, Allāh will complete His Light, even though the disbelievers hate it. He will give aid to His religion, make His Word dominant, and His religion will prevail above all religions. This is the disgrace that the disbelievers will taste in this life; and in the Hereafter, they will taste the torment of the Fire. Whoever among them lives long, will witness with his eyes and hear with his ears what causes grief to him. Those among them who are killed or die will be returned to eternal disgrace and the everlasting punishment. This is why Allāh said,

﴿تَبَيَّنَتْهَا ثَمَّ تَكُوثٌ عَلَيْهِمْ حَسْرَةٌ ثُمَّ يَجْعَلُونَ آيَاتِنَا كُفْرًا إِنَّ جَهَنَّمَ
بُخْتَرَتْ﴾

«And so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered unto Hell.»

Allāh said,

﴿يَجِدُ اللَّهُ الْعَمِيَّتَ مِنَ الْقَلْبِ﴾

«In order that Allāh may distinguish the wicked from the good.»

meaning recognize the difference between the people of happiness and the people of misery, according to Ibn 'Abbās, as 'Alī bin Abi Ṭalḥah reported from him.^[3] Allāh

[1] Aṭ-Ṭabari 13:530-531.

[2] Aṭ-Ṭabari 13:533.

[3] Aṭ-Ṭabari 13:534.

distinguishes between those believers who obey Him and fight His disbelieving enemies and those who disobey Him. Allāh said in another Āyah,

﴿مَّا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ لِيُفْلِتَكُمْ عَلَىٰ الْتَيْبِ﴾

﴿Allāh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allāh disclose to you the secrets of the Ghayb (Unseen).﴾ [3:179], and,

﴿أَمْ حَسِبْتُمْ أَن تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَلَمْزْ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَمْلَأَ الْقُصْبِينَ ﴿١٤٢﴾﴾

﴿Do you think that you will enter Paradise before Allāh (tests) those of you who fought (in His cause) and (also) tests those who are the patient?﴾ [3:142].

Therefore, the Āyah (8:37) means, 'We tried you with combatant disbelievers whom We made able to spend money in fighting you,'

﴿يَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْمَعُ الْخَبِيثَ بَعْضُهُ عَلَىٰ بَعْضٍ فَيَرْكَبُ فَوْقَهُمْ فَيَقْطَعُ رَأْسَهُمْ جَمْعًا طَرَفًا﴾

﴿in order that Allāh may distinguish the wicked from the good, and put the wicked one over another, heap them together﴾

put in a pile on top of each other,

﴿يَجْعَلُهُمْ فِي جَهَنَّمَ أُولَئِكَ هُمُ الْخَاسِرُونَ﴾

﴿and cast them into Hell. Those! It is they who are the losers.﴾ [8:37], in this life and the Hereafter.

﴿قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ وَإِنْ يَتُوبُوا فَقَدْ مَحُتْ مَحُتٌ الْأُولَىٰ ﴿٣٨﴾ وَقُلُوا لَهُمْ حَتَّىٰ لَا تَكُونَ بَيْنَهُ وَبَيْنَهُمْ حُجَّةٌ وَبِكَوْنِ الْوَيْلِ كَلِمَةً وَلَهُ فَإِنْ يَسْتَهْوُوا فَلَا إِلَهَ إِلَّا مَا يَتَمَتَّلُونَ بِصُورِهِ ﴿٣٩﴾ وَإِنْ تَوَلَّوْا فَأَعْلَوْا إِنَّ اللَّهَ مُؤْتِكُمْ يُعْمِ السَّوْلَ وَنَعْمَ الْغُيُورُ ﴿٤٠﴾﴾

﴿38. Say to those who have disbelieved, if they cease, their past will be forgiven. But if they return (thereto), then the examples of those (punished) before them have already preceded (as a warning).﴾

﴿39. And fight them until there is no more Fitnah, and the

religion (worship) will all be for Allāh alone. But if they cease, then certainly, Allāh is All-Seer of what they do.﴾

﴿40. And if they turn away, then know that Allāh is your protector – (what) an excellent protector and (what) an excellent helper!﴾

Encouraging the Disbelievers to seek Allāh's Forgiveness, warning Them against Disbelief

Allāh commands His Prophet Muḥammad ﷺ,

﴿قُلْ لِلَّهِ كُفْرُوا إِن يَنْتَهُوا﴾

﴿Say to those who have disbelieved, if they cease...﴾

the disbelief, defiance and stubbornness they indulge in, and embrace Islām, obedience and repentance.

﴿يَغْفِرْ لَهُمْ مَا قَدْ سَلَفَ﴾

﴿their past will be forgiven.﴾ along with their sins and errors. It is recorded in the *Ṣaḥīḥ Al-Bukhari* that Abu Wā'il said that Ibn Mas'ūd said that the Messenger of Allāh ﷺ said,

«مَنْ أَحْسَنَ فِي الْإِسْلَامِ لَمْ يُؤَاخَذْ بِمَا عَمِلَ فِي الْجَاهِلِيَّةِ، وَمَنْ أَسَاءَ فِي الْإِسْلَامِ أُجِزَ بِالْأَوَّلِ وَالْآخِرِ»

«He who becomes good in his Islām, will not be punished for what he has committed during Jāhiliyyah (before Islām). He who becomes bad in his Islām, will face a punishment for his previous and latter deeds.»^[1]

It is also recorded in the *Ṣaḥīḥ* that the Messenger of Allāh ﷺ said,

«إِسْلَامٌ يَجُوبُ مَا قَبْلَهُ وَالْتِمَامٌ يَجُوبُ مَا كَانَ قَبْلَهَا»

«"Islām erases what occurred before it, and repentance erases what occurs before it."»^[2]

Allāh said,

﴿وَإِنْ يَرَوْهُ﴾

^[1] *Fath Al-Bāri* 12:277.

^[2] Muslim, no. 5121, and Aḥmad 4:205.

﴿But if they return,﴾ and remain on their ways,

﴿فَقَدْ مَنَّتَ عَلَى الْأَوَّلِينَ﴾

﴿then the examples of those (punished) before them have already preceded.﴾ [8:38]

meaning, Our way with the nations of old is that when they disbelieve and rebel, We send down to them immediate torment and punishment.

The Order to fight to eradicate *Shirk* and *Kufr*

Allāh said,

﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ﴾

﴿And fight them until there is no more Fitnah, and the religion will all be for Allāh alone.﴾

Al-Bukhārī recorded that a man came to Ibn 'Umar and said to him, "O Abu 'Abdur-Rahmān! Why do you not implement what Allāh said in His Book,

﴿وَلَا يَفْتَنَاوُا بَيْنَ الْمُؤْمِنِينَ أَمَنَةً﴾

﴿And if two parties (or groups) among the believers fall to fighting...﴾[49:9].

What prevents you from fighting as Allāh mentioned in His Book?" Ibn 'Umar said, "O my nephew! I prefer that I be reminded with this Āyah rather than fighting, for in the latter case, I will be reminded by the Āyah in which Allāh, the Exalted and Most Honored, said,

﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا﴾

﴿And whoever kills a believer intentionally...﴾ [4:93]"

The man said, "Allāh, the Exalted, said,

﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ﴾

﴿And fight them until there is no more Fitnah...﴾."

Ibn 'Umar said, "We did that during the time of the Messenger of Allāh, when Islām was weak and the man would be tried in religion, either tormented to death or being imprisoned. When Islām became stronger and widespread, there was no more Fitnah." When the man realized that Ibn 'Umar would not

agree to what he is saying, he asked him, "What do you say about 'Ali and 'Uthmān?" Ibn 'Umar replied, "What do I say about 'Ali and 'Uthmān! As for 'Uthmān, Allāh has forgiven him, but you hate that Allāh forgives him. As for 'Ali, he is the cousin of the Messenger of Allāh ﷺ and his son-in-law,"^[1] and he pointed with his hand saying, "And this is his house over there." Sa'īd bin Jubayr said, "Ibn 'Umar came to us and was asked, "What do you say about fighting during *Fitnah*?" Ibn 'Umar said, "Do you know what *Fitnah* refers to? Muḥammad ﷺ was fighting against the idolators, and at that time, attending (or residing with) the idolators was a *Fitnah* (trial in religion). It is nothing like what you are doing, fighting to gain leadership!"^[2] All these narrations were collected by Al-Bukhārī, may Allāh the Exalted grant him His mercy. Aḍ-Ḍaḥḥāk reported that Ibn 'Abbās said about the *Āyah*,

﴿وَتَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةً﴾

﴿And fight them until there is no more *Fitnah*...﴾

"So that there is no more *Shirk*."^[3] Similar was said by Abu Al-'Āliyah, Mujāhid, Al-Ḥasan, Qatādah, Ar-Rabī' bin Anas, As-Suddi, Muqātil bin Ḥayyān and Zayd bin Aslam. Muḥammad bin Ishāq said that he was informed from Az-Zuhri, from 'Urwah bin Az-Zubayr and other scholars that

﴿حَتَّى لَا تَكُونَ فِتْنَةً﴾

﴿until there is no more *Fitnah*﴾ the *Fitnah* mentioned here means, until no Muslim is persecuted so that he abandons his religion.^[4] Aḍ-Ḍaḥḥāk reported that Ibn 'Abbās said about Allāh's statement,

﴿وَيَكُونَ الْإِسْلَامُ كُلَّهُ﴾

﴿and the religion (worship) will all be for Allāh alone.﴾

"So that *Tawhīd* is practiced in sincerity with Allāh."^[5] Al-Ḥasan, Qatādah and Ibn Jurayj said,

[1] *Fath Al-Bāri* 8:160.

[2] *Fath Al-Bāri* 8:160.

[3] *Aṭ-Ṭabari* 13:538.

[4] Ibn Abi Ḥātim 5:1701.

[5] Ibn Abi Ḥātim 5:1701.

﴿وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ﴾

«and the religion will all be for Allāh alone» “So that *Lā ilāha illa-llāh* is proclaimed.”^[1] Muḥammad bin Ishāq also commented on this *Āyah*, “So that *Tawḥīd* is practiced in sincerity towards Allāh, without *Shirk*, all the while shunning all rivals who (are being worshipped) besides Him.”^[2]

‘Abdur-Raḥmān bin Zayd bin Aslam said about,

﴿وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ﴾

«and the religion will all be for Allāh alone»

“So that there is no more *Kufr* (disbelief) with your religion remains.”^[3] There is a *Ḥadīth* collected in the Two *Ṣaḥīḥs* that testifies to this explanation. The Messenger of Allāh ﷺ said,

«أَمِرْتُ أَنْ أَقَاتِلَ النَّاسَ، حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ، فَإِذَا قَالُوا غَضُّوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ، إِلَّا بِحَقِّهَا، وَجَسَابَتُهُمْ عَلَى اللَّهِ عَزَّ وَجَلَّ»

‘I was commanded to fight against the people until they proclaim, ‘There is no deity worthy of worship except Allāh.’ If and when they say it, they will preserve their blood and wealth from me, except for its right (Islamic penal code), and their reckoning is with Allāh, the Exalted and Most Honored.’^[4]

Also, in the Two *Ṣaḥīḥs*, it is recorded that Abu Mūsā Al-Ash‘ari said, “The Messenger of Allāh ﷺ was asked about a man who fights because he is courageous, in prejudice with his people, or to show off. Which of these is for the cause of Allāh? He said,

«مَنْ قَاتَلَ لِيَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ»

‘Whoever fights so that Allāh’s Word is the supreme, is in the cause of Allāh, the Exalted and Most Honored.’^[5]

Allāh said next,

[1] Aṭ-Ṭabari 13:538-539.

[2] *Sīrah Ibn Hishām* 2:327.

[3] Aṭ-Ṭabari 13:539.

[4] *Fath Al-Bārī* 1:95 and *Muslim* 1:53.

[5] *Al-Bukhārī* nos: 123, 2810, 3126 and 7458

﴿فَإِنْ أَنتَهُوا﴾

«But if they cease», and desist from their Kufr as a result of your fighting them, even though you do not know the true reasons why they did so,

﴿فَلَا تَكُنْ لَهُ سَاعِدٌ بِمَا يَفْكُلُونَ﴾

«then certainly, Allāh is All-Seer of what they do.»

Allāh said in similar Āyah,

﴿فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَفَلَوْا سَبِيلَهُمْ﴾

«But if they repent and perform the Ṣalāh, and give Zakāh, then leave their way free.» [9:5],

﴿وَيَاخُذْكُمْ فِي الْإِيمَانِ﴾

«...then they are your brethren in religion.» [9:11], and,

﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ أَنتَهُوا فَلَا عُدْوَانَ عَلَيَّ وَاللَّهُ عَلَى الظَّالِمِينَ﴾

«And fight them until there is no more Fitnah and the religion (worship) is for Allāh (alone). But if they cease, let there be no transgression except against the wrongdoers.» [2:193]

It is recorded in the Ṣaḥīḥ that the Messenger of Allāh ﷺ said to Usāmah bin Zayd when he overpowered a man with his sword, after that man proclaimed that there is no deity worthy of worship except Allāh;

«أَقْتُلْتُهُ بَعْدَ مَا قَالَ لَا إِلَهَ إِلَّا اللَّهُ؟ وَكَيْتَ تَضَعُ بِلَا إِلَهَ إِلَّا اللَّهُ يَوْمَ الْقِيَامَةِ؟»

«Have you killed him after he proclaimed, 'Lā ilāha illallāh'? What would you do with regard to 'Lā ilāha illallāh' on the Day of Resurrection.»

Usāmah said, "O Allāh's Messenger! He only said it to save himself." The Messenger ﷺ replied,

«أَخْلَا شَقَقْتُ عَنْ قَلْبِهِ؟»

«Did you cut his heart open?»

The Messenger ﷺ kept repeating,

«مَنْ لَكَ بِلَا إِلَهَ إِلَّا اللَّهُ يَوْمَ الْقِيَامَةِ؟»

«What would you do with regard to 'Lā ilāha illallāh' on the Day

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١٨٢

الْأَنْفَالِ

﴿وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ وَمَا أُنْزِلَ عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ الْبَلَاءِ الْجَمْعَانِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝٤١ إِذْ أَنْتُمْ بِالْمُدُوِّ الدِّيَارِ وَهُمْ بِالْمُدُوِّ الْقُصُورِ وَالرَّكُوبِ أَسْفَلَ مِنْكُمْ وَلَوْ تَوَاعَدْتُمْ لَا خِلَافَ لَكُمْ فِي الْمِيعَادِ وَلَكِنْ لِيَقْضِيَ اللَّهُ أُمُورَآكَاتٍ مَعَكُمْ لَا يَهْدِيكُم مِّنْ هَٰذَا عَنْ بَيِّنَةٍ وَيَحْيَىٰ مِنْ حَيْثُ عَنْ بَيِّنَةٍ وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ ۝٤٢ إِذْ يُرِيكُمُ اللَّهُ فِي مَائِكَ فَيْلًا وَلَوْ أَرَدْتُمْ كَثِيرًا مِّنَ الْفِيلِ لَمَنَعْتُمْ فِي الْأَمْرِ وَلَكِنَّ اللَّهَ سَلَّمَ إِنَّهُ عَلَيْهِ يُدَٰثِرُ الْقُصُورِ ۝٤٣ وَإِذْ يُرِيكُمُ اللَّهُ إِذِ اتَّفَقْتُمْ فِي آغِيثِكُمْ فَيْلًا وَيَقْلُكُمُ فِي آغِيثِهِمْ لِيَقْضِيَ اللَّهُ أُمُورَآكَاتٍ مَّعَكُمْ لَا وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ۝٤٤ بَقَايَا الَّذِينَ آمَنُوا إِذَا قُيَسَتْ وَفَاءٌ فَاتَّبِعُوا أَوْذَكَرُوا وَاللَّهُ كَثِيرٌ عَلَّامٌ لِّلْغُيُوبِ ۝٤٥﴾

protector and what an excellent supporter.

of Resurrection?﴾

until Usāmah said, "I wished I had embraced Islām only that day."^[1] Allāh said next,

﴿وَإِنْ تَوَلَّوْا فَأَعْلَمُوا أَنَّ اللَّهَ مَوْلَكُمْ يَقَمُ الْمَوْتَىٰ وَيَقَمُ الْقَيْمَىٰ ۝٤١﴾

﴿And if they turn away, then know that Allāh is your protector, an excellent protector, and an excellent helper!﴾

Allāh says, if the disbelievers persist in defying and fighting you, then know that Allāh is your protector, master and supporter against your enemies. Verily, what an excellent

﴿وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ وَمَا أُنْزِلَ عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ الْبَلَاءِ الْجَمْعَانِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝٤١﴾

﴿41. And know that whatever of war booty that you may gain, verily, one-fifth of it is assigned to Allāh, and to the Messenger, and to the near relatives (of the Messenger), the orphans, the poor, and the wayfarer, if you have believed in Allāh and in that which We sent down to Our servant on the Day of Criterion, the Day when the two forces met; and Allāh is able to do all things.﴾

[1] Muslim 1:96.

Ruling on the Spoils of War (Ghanimah and Fai)

Allāh explains the spoils of war in detail, as He has specifically allowed it for this honorable Ummah over all others. We should mention that the 'Ghanimah' refers to war spoils captured from the disbelievers, using armies and instruments of war. As for 'Fai', it refers to the property of the disbelievers that they forfeit in return for peace, what they leave behind when they die and have no one to inherit from them, and the *Jizyah* (tribute tax) and *Khirāj* (property tax). Allāh said,

﴿وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسُهُ﴾

﴿And know that whatever of war booty that you may gain, verily, one-fifth of it is assigned to Allāh﴾

indicating that the one-fifth should be reserved and paid in full [to Muslim leaders] whether it was little or substantial, even a yarn and needle.

﴿وَمَنْ يَغْلِبْ فَإِنَّمَا يَوْمَ الْقِيَامَةِ ثُمَّ قَوْلَ كُلِّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ﴾

﴿And whosoever deceives (his companions over the booty), he shall bring forth on the Day of Resurrection that which he took (illegally). Then every person shall be paid in full what he has earned, and they shall not be dealt with unjustly.﴾ [3:161]

Allāh's statement,

﴿فَإِنَّ لِلَّهِ خُمُسُهُ وَلِلرَّسُولِ﴾

﴿verily, one-fifth of it is assigned to Allāh, and to the Messenger,﴾

was explained by Ibn 'Abbās, as Ad-Dahhāk reported from him, "Whenever the Messenger of Allāh ﷺ sent an army, he used to divide the war booty they collected into five shares, reserving one-fifth and divided it into five shares." Then he recited;

﴿وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسُهُ وَلِلرَّسُولِ﴾

﴿And know that whatever of war booty that you may gain, verily, one-fifth of it is assigned to Allāh, and to the Messenger,﴾

Ibn Abbās said, "Allāh's statement,

﴿فَاللَّهُ خُمْسُهُ﴾

«verily, one-fifth of it is assigned to Allāh» is inclusive [of the Messenger's share], just as the following *Āyah* is inclusive [of Allāh owning whatever is on the earth also],

﴿وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ﴾

«To Allāh belongs all that is in the heavens and on the earth»[2:284].^[1] So He addressed the share of Allāh and the share of His Messenger ﷺ in the same statement.

Ibrāhīm An-Nakha'i, Al-Ḥasan bin Muḥammad bin Al-Ḥanifiyyah, Al-Ḥasan Al-Baṣrī, Ash-Sha'bi, 'Aṭā' bin Abi Rabāh, 'Abdullāh bin Buraydah, Qatādah, Mughīrah and several others, all said that the share designated for Allāh and the Messenger is one and the same.^[2] Supporting this is what Imām Al-Ḥāfiẓ Abu Bakr Al-Bayhaqi recorded, with a *Ṣaḥīḥ* chain of narrators, that 'Abdullāh bin Shaqīq said that a man from Bilqīn said, "I came to the Prophet ﷺ when he was in Wādi Al-Qurā inspecting a horse. I asked, 'O Allāh's Messenger! What about the *Ghanīmah*?' He said,

«لِلَّهِ خُمْسُهَا وَارْبَعَةُ أَخْمَاسِهَا لِلْجَيْشِ»

«Allāh's share is one fifth and four-fifths are for the army.»

I asked, 'None of them has more right to it than anyone else?' He said,

«لَا، وَلَا السَّهْمُ تَنْخَرِجُهُ مِنْ جَنْبِكَ لَيْسَ أَنْتَ أَحَقُّ بِهِ مِنْ أَخِيكَ الْمُسْلِمِ»

«No. Even if you remove an arrow that pierced your flank, you have no more right to it than your Muslim brother.»^[3]

Imām Aḥmad recorded that Al-Miqdām bin Ma'dīkarib Al-Kindi sat with 'Ubādah bin Aṣ-Ṣāmit, Abu Ad-Dardā' and Al-Ḥārith bin Mu'āwiyah Al-Kindi, may Allāh be pleased with them, reminding each other of the statements of the Messenger of Allāh ﷺ. Abu Ad-Dardā' said to 'Ubādah, "O 'Ubādah! What about the words of the Messenger of Allāh ﷺ during such and such battle, about the fifth (of the war

[1] At-Ṭabari 13:549.

[2] At-Ṭabari 13:548, 550.

[3] As-Sunan Al-Kubra, by Al-Bayhaqi 6:324.

booty)?” ‘Ubādah said, “The Messenger of Allāh ﷺ led them in prayer, facing a camel from the war booty. When he finished the prayer, he stood up, held pelt of a camel between his fingers and said,

«إِنَّ هَذِهِ مِنْ غَنَائِكُمْ وَإِنَّهُ لَيْسَ لِي فِيهَا إِلَّا نَصِيبِي مَعَكُمْ إِلَّا الْخُمْسُ، وَالْخُمْسُ مَزْدُودٌ عَلَيْكُمْ، فَأَذُوا الْخَيْطَ وَالْمَخِيطَ، وَأَكْبَرِ مِنْ ذَلِكَ وَأَصْغَرَ، وَلَا تَغْلُوا فَإِنَّ الْغُلُولَ نَارٌ وَعَارٌ عَلَى أَصْحَابِهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَجَاهِدُوا النَّاسَ فِي اللَّهِ الْقَرِيبِ وَالْبَعِيدِ، وَلَا تَبَالُوا فِي اللَّهِ لَوْمَةً لَأَيِّمٍ، وَأَقِيمُوا حُدُودَ اللَّهِ فِي الْحَضَرِ وَالْغُفْرِ، وَجَاهِدُوا فِي سَبِيلِ اللَّهِ، فَإِنَّ الْجِهَادَ بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ عَظِيمٌ، يُنْجِي بِهِ اللَّهُ مِنَ النَّهْمِ وَالنَّعَمِ»

‘This is also a part of the war booty you earned. Verily, I have no share in it, except my own share, the fifth designated to me. Even that fifth will be given to you (indicating the Prophet’s generosity). Therefore, surrender even the needle and the thread, and whatever is bigger or smaller than that (from the war spoils). Do not cheat with any of it, for stealing from the war booty before its distribution is Fire and a shame on its people in this life and the Hereafter. Perform Jihād against the people in Allāh’s cause, whether they are near or far, and do not fear the blame of the blamers, as long as you are in Allāh’s cause. Establish Allāh’s rules while in your area and while traveling. Perform Jihād in Allāh’s cause, for Jihād is a tremendous door leading to Paradise. Through it, Allāh saves (one) from sadness and grief.»^[1]

This is a tremendous Ḥadīth, but I did not find it in any of the six collections of Ḥadīth through this chain of narration. However, Imām Aḥmad, Abu Dāwud and An-Nasā’ī recorded a Ḥadīth from ‘Amr bin Shu‘ayb, from his father, from his grandfather ‘Abdullāh bin ‘Amr, from the Messenger of Allāh ﷺ, and this narration is similar to the one above^[2], and a version from ‘Amr bin ‘Anbasah was recorded by Abu Dāwud and An-Nasā’ī.^[3] The Prophet ﷺ used to choose some types of

[1] Aḥmad 5:316.

[2] Aḥmad 2:184 and Abu Dāwud: 2694.

[3] Abu Dāwud: 2755.

the war booty for himself; a servant, a horse, or a sword, according to the reports from Muḥammad bin Sīrīn, 'Āmir Ash-Sha'bi and many scholars. For instance, Imām Aḥmad and At-Tirmidhi - who graded it *Ḥasan* - recorded from Ibn 'Abbās that the Messenger of Allāh ﷺ chose a sword called 'Dhūl-Fiḡār' on the day of Badr.^[1] 'Ā'ishah narrated that Ṣafīyyah was among the captured women, and the Prophet ﷺ chose [and married] her (upon his own choice and before distribution of war booty), as Abu Dāwud narrated in the *Sunan*.^[2] As for the share of the Prophet's relatives, it is paid to Bani Hāshim and Bani Al-Muṭṭalib, because the children of Al-Muṭṭalib supported Bani Hāshim in *Jāhiliyyah* after Islām. They also went to the mountain pass of Abu Ṭālib in support of the Messenger of Allāh ﷺ and to protect him (when the Quraysh boycotted Muslims for three years). Those who were Muslims (from Bani Al-Muṭṭalib) did all this in obedience to Allāh and His Messenger ﷺ, while the disbelievers among them did so in support of their tribe and in obedience to Abu Ṭālib, the Messenger's uncle.

Allāh said next,

﴿وَالْيَتَامَىٰ﴾

«the orphans», in reference to Muslim orphans,

﴿وَالَّذِينَ هُمْ يَجْعَلُونَ﴾

«and the wayfarer», the traveler and those who intend to travel for a distance during which shortening the prayer is legislated, but do not have resources to spend from. We will explain this subject in *Sūrah Barā'h* [9:60], Allāh willing, and our reliance and trust is in Him alone.

Allāh said,

﴿إِنْ كُنْتُمْ مَأْمُورِينَ بِاللَّهِ وَرَسُولِهِ﴾

«If you have believed in Allāh and in that which We sent down to Our servant»

Allāh says, 'Adhere to what We legislated for you, such as the ruling about one-fifth of the war spoils, if you truly believe in Allāh, the Last Day and what We have revealed to Our

[1] Aḥmad 1:271 and At-Tirmidhi: 1561.

[2] Abu Dāwud: 2994.

Messenger ﷺ. In the Two *Ṣaḥīḥs*, it is recorded that 'Abdullāh bin 'Abbās said, - while narrating the lengthy *Ḥadīth* about the delegation of Bani Abdul Qays - that the Messenger of Allāh ﷺ said to them,

«أَمَرْتُكُمْ بِأَرْبَعٍ، وَأَنْهَيْتُكُمْ عَنْ أَرْبَعٍ. أَمَرْتُكُمْ بِالْإِيمَانِ بِاللهِ ثُمَّ قَالَ: هَلْ تَذَرُونَ مَا
الْإِيمَانُ بِاللهِ؟ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللهُ، وَأَنْ تُحَمَّدُوا رَسُولَ اللهِ، وَإِقَامُ الصَّلَاةِ
وإِيْتَاءُ الزَّكَاةِ، وَإِنْ تَوَدُّوا الْخُمْسَ مِنَ الْمَغْنَمِ»

I command you with four and forbid four from you. I command you to believe in Allāh. Do you know what it means to believe in Allāh? Testifying that there is no deity worthy of worship except Allāh and that Muḥammad is the Messenger of Allāh, establishing the prayer, giving Zakāh and honestly surrendering one-fifth of the war spoils.^[1]

Therefore, the Messenger ﷺ listed surrendering one-fifth of the war booty as part of faith. This is why Al-Bukhārī wrote a chapter in his *Ṣaḥīḥ* entitled, "Chapter: Paying the *Khumus* (one-fifth) is Part of Faith." He then narrated the above *Ḥadīth* from Ibn 'Abbās. Allāh said next,

﴿يَوْمَ الْفُرْقَانِ يَوْمَ تَلَقَّى الْجَمْعَانِ وَاللهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

On the Day of Criterion, the Day when the two forces met; and Allāh is Able to do all things.

Allāh is making His favors and compassion towards His creation known, when He distinguished between truth and falsehood in the battle of Badr. That day was called, 'Al-Furqān', because Allāh raised the word of faith above the word of falsehood, He made His religion apparent and supported His Prophet and his group. 'Alī bin Abi Ṭalhah and Al-'Awfī reported that Ibn 'Abbās said, "Badr is *Yawm Al-Furqān*; during it, Allāh separated between truth and falsehood."^[2] Al-Ḥākim collected this statement. Similar statements were reported from Mujāhid, Miqsām, 'Ubaydullāh bin 'Abdullāh, Aḍ-Ḍaḥḥāk, Qatādah, Muqātil bin Ḥayyān and several others.^[3]

[1] *Faṭḥ Al-Bārī* 1:157 and Muslim 1:46.

[2] *Aṭ-Ṭabari* 13:561.

[3] *Aṭ-Ṭabari* 13:561, 563.

﴿إِذْ أَنتُم بِالْمُدَّةِ الدُّنْيَا وَهُمْ بِالْمُدَّةِ الْفُصْرَىٰ وَالرَّكْبُ أَهْلَ يَسَعْلَ بِكُمْ وَلَوْ تَوَاعَدْتُمْ
لَا تَخْتَلَفْتُمْ فِي الْمِيْعَةِ وَلَكِنْ يَتَقَرَّبُ إِلَهُ أَنْتُمْ كَانَتْ مَقَرُّوْا إِلَيْهِمْ مَنْ هَلَكَ عَنْ
بَيْتِهِ وَيَتَجَمَّعُ عَنْ بَيْتِهِ وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ﴾

442. (And remember) when you (the Muslim army) were on the near side of the valley, and they on the farther side, and the caravan on the ground lower than you. Even if you had made a mutual appointment to meet, you would certainly have failed in the appointment, but (you met) that Allāh might accomplish a matter already ordained (in His knowledge), so that those who were to be destroyed (for rejecting the faith) might be destroyed after a clear evidence, and those who were to live (believers) might live after a clear evidence. And surely, Allāh is All-Hearer, All-Knower.﴾

Some Details of the Battle of Badr

Allāh describes Yawm Al-Furqān, (i.e. the day of Badr),

﴿إِذْ أَنتُم بِالْمُدَّةِ الدُّنْيَا﴾

﴿(And remember) when you (the Muslim army) were on the near side of the valley,﴾

camping in the closest entrance of the valley towards Al-Madīnah,

﴿وَهُمْ﴾

﴿and they﴾, the idolators, who were camped,

﴿بِالْمُدَّةِ الْفُصْرَىٰ﴾

﴿on the farther side﴾, from Al-Madīnah, towards Makkah.

﴿وَالرَّكْبُ﴾

﴿and the caravan﴾, that was under the command of Abu Sufyān, with the wealth that it contained,

﴿أَهْلَ يَسَعْلَ بِكُمْ﴾

﴿on the ground lower than you﴾, closer to the sea,

﴿وَلَوْ تَوَاعَدْتُمْ﴾

«even if you had made a mutual appointment to meet,» you and the idolators,

﴿لَا تَخْتَلَفْتُمْ فِي الْمِيعَةِ﴾

«you would certainly have failed in the appointment»

Muḥammad bin Ishāq said, “Yaḥyā bin ‘Abbād bin ‘Abdullāh bin Az-Zubayr narrated to me from his father about this Āyah “Had there been an appointed meeting set between you and them and you came to know of their superior numbers and your few forces, you would not have met them,

﴿وَلَكِنْ يَقِضِ اللَّهُ أَمْرًا كَانَ مَفْعُولًا﴾

«but (you met) that Allāh might accomplish a matter already ordained,»

Allāh had decreed that He would bring glory to Islām and its people, while disgracing *Shirk* and its people. You [the companions] had no knowledge this would happen, but it was out of Allāh’s compassion that He did that.^[1] In a *Ḥadīth*, Ka’b bin Mālīk said, “The Messenger of Allāh ﷺ and the Muslims marched to intercept the Quraysh caravan, but Allāh made them meet their (armed) enemy without appointment.”^[2] Muḥammad bin Ishāq said that Yazīd bin Ruwḥan narrated to him that ‘Urwah bin Az-Zubayr said, “Upon approaching Badr, the Messenger of Allāh ﷺ sent ‘Alī bin Abī Ṭālib, Sa’d bin Abī Waqqās, Az-Zubayr bin Al-‘Awwām and several other Companions to spy the pagans. They captured two boys, a servant of Bani Sa’d bin Al-‘Āṣ and a servant of Bani Al-Ḥajjāj, while they were bringing water for Quraysh. So they brought them to the Messenger of Allāh ﷺ, but found him praying. The Companions started interrogating the boys, asking them to whom they belonged. Both of them said that they were employees bringing water for Quraysh (army). The Companions were upset with that answer, since they thought that the boys belonged to Abu Sufyān (who was commanding the caravan). So they beat the two boys vehemently, who said finally that they belonged to Abu Sufyān. Thereupon companions left them alone. When the Prophet ﷺ ended the prayer, he said,

[1] Ibn Hishām 2:328.

[2] Aṭ-Ṭabarī 13:566.

«إِذَا حَدَّثَاكُمْ ضَرَبْتُمُوهُمَا، وَإِذَا كَذَّبَاكُمْ تَرَكْتُمُوهُمَا، صَدَقَا وَاللَّهِ! إِنَّهُمَا لِقُرَيْشٍ ،
أَخْبِرَانِي عَنْ قُرَيْشٍ»

«When they tell you the truth you beat them, but when they lie you let them go? They have said the truth, by Allāh! They belong to the Quraysh. (addressing to the boys He said :) Tell me the news about Quraysh. »

The two boys said, 'They are behind this hill that you see, on the far side of the valley.' The Messenger of Allāh ﷺ asked,

«كَمْ الْقَوْمُ؟»

«How many are they? »

They said, 'They are many.' He asked,

«مَا عَدُّهُمْ؟»

«How many?» They said, 'We do not know the precise number.' He asked,

«كَمْ يَنْحَرُونَ كُلَّ يَوْمٍ؟»

«How many camels do they slaughter every day? »

They said, 'Nine or ten a day.' The Messenger of Allāh ﷺ said,

«الْقَوْمُ مَا بَيْنَ الثَّعْمَانَةِ إِلَى الْأَلْفِ»

«They are between nine-hundred and a thousand.» He asked again,

«فَمَنْ فِيهِمْ مِنْ أَشْرَافِ قُرَيْشٍ؟»

«Which chiefs of Quraysh are accompanying the army?» They said, 'Utbah bin Rabī'ah, Shaybah bin Rabī'ah, Abu Al-Bakhtari bin Hishām, Ḥakīm bin Ḥizām, Nawfal bin Khuwaylid, Al-Ḥārith bin 'Amir bin Nawfal, Ṭu'aymah bin Adi bin Nawfal, An-Naḍr bin Al-Ḥārith, Zam'ah bin Al-Aswad, Abu Jahl bin Hishām, Umayyah bin Khalaf, Nabīh and Munabbih sons of Al-Ḥajjāj, Suhayl bin 'Amr and 'Amr bin 'Abd Wadd.' The Messenger of Allāh ﷺ said to the people,

«هَذِهِ مَكَّةُ نَدَى أَلْفَتْ إِلَيْكُمْ أَفْلَادَ كَبِدِهَا»

«This is Makkah! She has brought you her most precious sons

(its chiefs)!)^[1]

Allāh said,

﴿لِيُنْظَرَ مَنْ هَلَكَ مِنْ بَنِي إِسْرَءِيلَ وَمَنْ يَحْيَىٰ مِنْهُمْ بَعْدَ مَا بَيَّنَّنَا دَلِيلًا عَلَىٰ الْفَالِغَةِ﴾

«So that those who were to be destroyed might be destroyed after a clear evidence.» [8:42]

Muḥammad bin Ishāq commented, "So that those who disbelieve do so after witnessing clear evidence, proof and lessons, and those who believe do so after witnessing the same."^[2] This is a sound explanation. Allāh says, He made you meet your enemy in one area without appointment, so that He gives you victory over them.' This way, 'He will raise the word of truth above falsehood, so that the matter is made clear, the proof unequivocal and the evidence plain. Then there will be no more plea or doubt for anyone. Then, those destined to destruction by persisting in disbelief do so with evidence, aware that they are misguided and that proof has been established against them,

﴿وَيَحْيَىٰ مِنْهُمْ﴾

«and those who were to live might live», those who wish to believe do so,

﴿عَنْ بَنِي إِسْرَءِيلَ﴾

«after a clear evidence», and proof. Verily, faith is the life of the heart, as Allāh said,

﴿أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ﴾

«Is he who was dead (without faith by ignorance and disbelief) and We gave him life (by knowledge and faith) and set for him a light (of belief) whereby he can walk among men ...» [6:122].

Allāh said next,

﴿وَلَا إِلَهَ إِلَّا اللَّهُ سَمِيعٌ﴾

«And surely, Allāh is All-Hearer», of your invocation, humility and requests for His help,

[1] Ibn Hishām 2:268 Although this version is not authentic, no. 1779 of Muslim, and 948 of Musnad Ahmad are witnesses for it.

[2] At-Ṭabari 13:568.

﴿إِنَّهُمْ عَلَيْهِمْ ذَاتُ السُّدُورِ﴾

«Certainly, He is the All-Knower of that is in the breasts.» [8:43].

Allāh knows what the heart and the inner-self conceal,

﴿يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي السُّدُورُ﴾

«Allāh knows the fraud of the eyes, and all that the breasts conceal» [40:19].

Allāh's statement,

﴿وَإِذْ يُرِيكُمُوهُمْ إِذِ الْفَتْحِمْ فِي أَعْيُنِكُمْ قَلِيلًا﴾

«And (remember) when you met, He showed them to you as few in your eyes»

demonstrates Allāh's compassion towards the believers. Allāh made them see few disbelievers in their eyes, so that they would be encouraged and feel eager to meet them. Abu Ishāq As-Subai'ī said, that Abu 'Ubaydah said that 'Abdullāh bin Mas'ūd said, "They were made to seem few in our eyes during Badr, so that I said to a man who was next to me, 'Do you think they are seventy?' He said, 'Rather, they are a hundred.' However, when we captured one of them, we asked him and he said, 'We were a thousand.'"^[1] Ibn Abi Hātim and Ibn Jarīr recorded it. Allāh said next,

﴿يَقْلَلُهُمْ فِي أَعْيُنِهِمْ﴾

«and He made you appear as few in their eyes,» Allāh said,

﴿وَإِذْ يُرِيكُمُوهُمْ إِذِ الْفَتْحِمْ﴾

«And (remember) when you met. He showed them to you...», He encouraged each of the two groups against the other, according to 'Ikrimah, as recorded by Ibn Abi Hātim.^[2] This statement has a *Ṣaḥīḥ* chain of narrators. Muḥammad bin Ishāq said that Yaḥyā bin 'Abbād bin 'Abdullāh bin Az-Zubayr narrated to him that his father said about Allāh's statement,

﴿يَقْلِبُنِ اللَّهُ أَمْرًا كَانَ مَتَوَلًّا﴾

^[1] At-Ṭabari 13:572.

^[2] Ibn Abi Hātim 5:1710.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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سُورَةُ الْاَنْفَالِ

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ. وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ
وَأَصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٨٣﴾ وَلَا تَكُونُوا كَالَّذِينَ
خَرَجُوا مِنْ دِيَارِهِمْ بِطَرَاوِيسٍ النَّاسِ وَيَصُدُّونَ
عَنْ سَبِيلِ اللَّهِ وَاللَّهُ يَمَازِلُهُمْ يُحِيطُ ﴿١٨٤﴾ وَإِذْ زَيْنَ لَهُمُ
الشَّيْطَانُ أَنْعَمَ لَهُمْ وَقَالَ لَأَغَالِبَ لَكُمْ الْيَوْمَ مِنَ
النَّاسِ وَإِنِّي جَارٌّ لَكُمْ فَلَمَّا تَرَأَتِ الْفِئَتَانِ نَكَصَ
عَلَى عَقْبَيْهِ وَقَالَ إِنِّي بَرِيٌّ مِنْكُمْ إِنِّي أَرَى مَا لَا تَرَوْنَ
إِنِّي أَخَافُ اللَّهَ وَاللَّهُ شَدِيدُ الْعِقَابِ ﴿١٨٥﴾ إِذْ يَكْفُلُ
الْمُتَّقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ غَرَّهُمْ ذَلِكَ وَيَهُتُّ
وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٨٦﴾
وَلَوْ تَرَى إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ
وُجُوهَهُمْ وَأَذْهَبَ رُءُوسَهُمْ وَذُوقُوا عَذَابَ الْحَرِيقِ ﴿١٨٧﴾ ذَلِكَ
بِمَا قَدَّمْتُمْ أَبْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلِيمٍ الْعَبِيدِ ﴿١٨٨﴾
كَذَابَ آلِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَفَرُوا بِآيَاتِنَا اللَّهُ
فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ إِنَّ اللَّهَ قَوِيٌّ شَدِيدُ الْعِقَابِ ﴿١٨٩﴾

«so that Allāh might accomplish a matter already ordained,»

“In order for the war to start between them, so that He would have revenge against those whom He decided to have revenge (pagans), and grant and complete His favor upon those He decided to grant favor to, His supporters.”^[1] The meaning of this, is that Allāh encouraged each group against the other and made them look few in each other's eyes, so that they were eager to meet them. This occurred before the battle started, but

when it started and Allāh supported the believers with a thousand angels in succession, the disbelieving group saw the believers double their number. Allāh said,

﴿قَدْ كَانَ لَكُمْ آيَةٌ فِي يَسْتَبِينَ الْقَتْلَ يَنْتَهِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَى كَافِرًا
يَرَوْنَهُمْ يَنْتَهِلُ رَأْيَ الْغَيْبِ وَاللَّهُ يُؤَيِّدُ بَصِيرَتَهُ مَنْ يَكْفُرْ إِنَّهُ فِي ذَلِكَ لَافْتِنًا لِأُولَى
الْأَبْصَارِ﴾

«There has already been a sign for you (O Jews) in the two armies that met (in combat, the battle of Badr). One was fighting in the cause of Allāh, and as for the other, (they) were disbelievers. They (disbelievers) saw them (believers) with their

[1] Ibn Hishām 2:328 and Ibn Abi Hātim 5:1710.

own eyes twice their number. And Allāh supports with His aid whom He wills. Verily, in this is a lesson for those who understand. ﴿3:13﴾

This is how we combine these two Āyāt, and certainly, each one of them is true, all the thanks are due to Allāh and all the favors are from Him.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ قُوَّةً فَاقْبُوا وَادْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ﴿45﴾
وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِعَاظُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿46﴾﴾

﴿45. O you who believe! When you meet (an enemy) force, take a firm stand against them and remember Allāh much, so that you may be successful.﴾

﴿46. And obey Allāh and His Messenger, and do not dispute (with one another) lest you lose courage and your strength departs, and be patient. Surely, Allāh is with the patients.﴾

Manners of War

Allāh instructs His faithful servants in the manners of fighting and methods of courage when meeting the enemy in battle,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ قُوَّةً فَاقْبُوا﴾

﴿O you who believe! When you meet (an enemy) force, take a firm stand against them﴾

In the Two *Sahīhs*, it is recorded that 'Abdullāh bin Abi Awfa said that during one battle, Allāh's Messenger ﷺ waited until the sun declined, then stood among the people and said,

«يَا أَيُّهَا النَّاسُ لَا تَتَمَنَّوْا بِقَاءِ الْعَدُوِّ، وَاسْأَلُوا اللَّهَ الْعَاقِبَةَ فَإِذَا لَقِيتُمُوهُمْ فَاصْبِرُوا
وَاعْلَمُوا أَنَّ الْجَنَّةَ تَحْتَ ظِلَالِ السُّيُوفِ»

«O people! Do not wish to face the enemy (in a battle) and ask Allāh to save you (from calamities). But if you should face the enemy, then be patient and let it be known to you that Paradise is under the shadows of the swords.»

He then stood and said,

«اللَّهُمَّ مَثَرِلَ الْكِتَابِ، وَمُخْرِجِ السَّحَابِ، وَمَازِمِ الْأَخْزَابِ، اهْزِمْنَهُمْ وَأَنْصُرْنَا عَلَيْهِمْ»

«O Allāh! Revealer of the (Holy) Book, Mover of the clouds, and Defeater of the Confederates, defeat them and grant us victory over them.»¹¹

The Command for Endurance when the Enemy Engaging

Allāh commands endurance upon meeting the enemy in battle and ordains patience while fighting them. Muslims are not allowed to run or shy away, or show cowardice in battle. They are commanded to remember Allāh while in that condition and never neglect His remembrance. They should rather invoke Him for support, trust in Him and seek victory over their enemies from Him. They are required to obey Allāh and His Messenger ﷺ in such circumstances adhering to what He commanded them, and abstaining from what He forbade them. They are required to avoid disputing with each other, for this might lead to their defeat and failure,

﴿وَتَذَكَّرَ﴾

«lest your strength departs», so that your strength, endurance and courage do not depart from you,

﴿وَأَسْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ﴾

«and be patient. Surely, Allāh is with the patients.»

In their courage, and obedience to Allāh and His Messenger, the Companions reached a level never seen before by any nation or generation before them, or any nation that will ever come. Through the blessing of the Messenger ﷺ and their obedience to what he commanded, the Companions were able to open the hearts, as well as, the various eastern and western parts of the world in a rather short time. This occurred even though they were few, compared to the armies of the various nations at that time. For example, the Romans, Persians, Turks, Slavs, Berbers, Ethiopians, Sudanese tribes, the Copts and the rest of the Children of Ādam. They defeated all of these nations, until Allāh's Word became the highest and His religion became dominant above all religions. The Islāmic state spread

¹¹ *Faḥ Al-Bārī* 6:140 and *Muslim* 3:1362.

over the eastern and western parts of the world in less than thirty years. May Allāh grant them His pleasure, as well as, be pleased with them all, and may He gather us among them, for He is the Most Generous, and Giving.

﴿وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بِطَرَاةٍ أَلْفَاسٍ وَيُصَدِّقُ عَنْ سَبِيلِ اللَّهِ وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ﴾ وَإِذْ رَفَعَ لَهُمُ السَّيْلَ أَمْسَلَهُمْ وَقَالَ لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ الْآسِ وَإِذْ جَاءَ لَكُمْ فَلَمَّا تَرَاةِ الْفِتْنَانِ تَكَمَّ عَلَى عَيْبِهِ وَقَالَ إِنِّي بَرِيءٌ مِنْكُمْ إِنِّي أَرَى مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ وَاللَّهُ شَدِيدُ الْعِقَابِ ﴿١١٠﴾ إِذْ يَقُولُ الْمَشْفِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَمٌ عَرَّ هَؤُلَاءِ وَبَيْنَهُمْ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿١١١﴾

447. And be not like those who come out of their homes boastfully and to be seen of men, and hinder (men) from the path of Allāh; and Allāh is Muḥīt (enecompassing and thoroughly comprehending) all that they do.﴾

448. And (remember) when Shayṭān made their (evil) deeds seem fair to them and said, "No one of mankind can overcome you this day (of the battle of Badr) and verily, I am your neighbor (for each and every help)." But when the two forces came in sight of each other, he ran away and said "Verily, I have nothing to do with you. Verily, I see what you see not. Verily, I fear Allāh for Allāh is severe in punishment."﴾

449. When the hypocrites and those in whose hearts was a disease (of disbelief) said: "These people (Muslims) are deceived by their religion." But whoever puts his trust in Allāh, then surely, Allāh is All-Mighty, All-Wise.﴾

The Idolators leave Makkah, heading for Badr

After Allāh commanded the believers to fight in His cause sincerely and to be mindful of Him, He commanded not to imitate the idolators, who went out of their homes

﴿بَطَرًا﴾

﴿boastfully﴾ to suppress the truth,

﴿وَرِقَاةِ الْآسِ﴾

﴿and to be seen of men﴾, boasting arrogantly with people. When

Abu Jahl was told that the caravan escaped safely, so they should return to Makkah, he commented, "No, by Allāh! We will not go back until we proceed to the well of Badr, slaughter camels, drink alcohol and female singers sing to us. This way, the Arabs will always talk about our stance and what we did on that day." However, all of this came back to haunt Abu Jahl, because when they proceeded to the well of Badr, they brought themselves to death; and in the aftermath of Badr, they were thrown in the well of Badr, dead, disgraced, humiliated, despised and miserable in an everlasting, eternal torment. This is why Allāh said here,

﴿وَاللَّهُ يَمَّا يَعْلَمُونَ مُحِيطٌ﴾

«and Allāh is Muḥīt (encompassing and thoroughly comprehending) all that they do.»

He knows how and what they came for, and this is why He made them taste the worst punishment.^[1] Ibn 'Abbās, Mujāhid, Qatādah, Aḍ-Ḍaḥḥāk and As-Suddi commented on Allāh's statement,

﴿وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطَرًا وَرِئَاءَ النَّاسِ﴾

«And be not like those who come out of their homes boastfully and to be seen of men,»

"They were the idolators who fought against the Messenger of Allāh ﷺ at Badr."^[2] Muḥammad bin Ka'b said, "When the Quraysh left Makkah towards Badr, they brought female singers and drums along. Allāh revealed this verse,

﴿وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطَرًا وَرِئَاءَ النَّاسِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَاللَّهُ يَمَّا يَعْلَمُونَ مُحِيطٌ﴾

«And be not like those who come out of their homes boastfully and to be seen of men, and hinder (men) from the path of Allāh; and Allāh is Muḥīt (encompassing and thoroughly comprehending) all that they do.»

[1] Ibn Hishām 2:329.

[2] Aṭ-Ṭabari 14:8-9.

Shayṭān makes Evil seem fair and deceives the Idolators

Allāh said next,

﴿وَإِذْ زَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَلَهُمْ وَقَالَ لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ الْقَائِرِ وَإِنِّي خَارٍ لَّكُمْ﴾

«And (remember) when Shayṭān made their (evil) deeds seem fair to them and said, "No one of mankind can overcome you today and verily, I am your neighbor."»

Shayṭān, may Allāh curse him, made the idolators' purpose for marching seem fair to them. He made them think that no other people could defeat them that day.^[1] He also ruled out the possibility that their enemies, the tribe of Bani Bakr, would attack Makkah, saying, "I am your neighbor." Shayṭān appeared to them in the shape of Surāqah bin Mālik bin Ju'shum, the chief of Bani Mudlij, so that, as Allāh described them,

﴿يَبْدُوهُمْ وَيَمَنِّيهِمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا﴾

«He [Shayṭān] makes promises to them, and arouses in them false desires; and Shayṭān's promises are nothing but deceptions»[4:120].

Ibn Jurayj said that Ibn 'Abbās commented on this Āyah, (8:48) "On the day of Badr, Shayṭān, as well as, his flag holder and soldiers, accompanied the idolators. He whispered to the hearts of the idolators, 'None can defeat you today! I am your neighbor.' When they met the Muslims and Shayṭān witnessed the angels coming to their aid,

﴿تَكْمُرُ عَلَى غَيْبَتِهِ﴾

«he ran away», he went away in flight while proclaiming,

﴿إِنِّي أَرَى مَا لَا تَرَوْنَ﴾

«Verily, I see what you see not.»^[2]

'Ali bin Abi Ṭalḥah said, that Ibn 'Abbās said about this Āyah,

[1] Aṭ-Ṭabari 14:11.

[2] Aṭ-Ṭabari 14:9.

﴿لَا غَالِبَ لَكُمْ الْيَوْمَ مِنْ الْقَائِرِ وَإِنِّي بِكُمْ لَكَمٌ﴾

﴿“No one of mankind can overcome you today and verily, I am your neighbor”﴾

“Shayṭān, as well as, his devil army and flag holders, came on the day of Badr in the shape of a Surāqah bin Mālik bin Ju’shum, man from Bani Mudlij, Shayṭān said to idolators, ‘None will defeat you this day, and I will help you.’ When the two armies stood face to face, the Messenger of Allāh ﷺ took a handful of sand and threw it at the faces of the idolators, causing them to retreat. Jibrīl, peace be upon him, came towards Shayṭān, but when Shayṭān, while holding the hand of a Mushrik man, saw him, he withdrew his hand and ran away with his soldiers. That man asked him, ‘O Surāqah! You claimed that you are our neighbor?’ He said,

﴿إِنِّي أَرَى مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ وَاللَّهُ شَدِيدُ الْعِقَابِ﴾

﴿Verily, I see what you see not. Verily, I fear Allāh for Allāh is severe in punishment﴾

Shayṭān said this when he saw the angels.”^[1]

The Position of the Hypocrites in Badr

Allāh said next,

﴿إِذْ يَكْفُلُ الْمُنَافِقُونَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ غَرَّ هَوَاهُ وَبَنُوا﴾

﴿When the hypocrites and those in whose hearts was a disease (of disbelief) said: “These people (Muslims) are deceived by their religion.”﴾

‘Ali bin Abi Ṭalḥah said that Ibn ‘Abbās commented, “When the two armies drew closer to each other, Allāh made the Muslims look few in the eyes of the idolators and the idolators look few in the eyes of the Muslims. The idolators said,

﴿غَرَّ هَوَاهُ وَبَنُوا﴾

﴿These people (Muslims) are deceived by their religion.﴾

because they thought that Muslims were so few. They believed, without doubt, that they would defeat the Muslims. Allāh said,

^[1] At-Ṭabari 14:7.

﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ غَفِيرٌ حَكِيمٌ﴾

«But whoever puts his trust in Allāh, then surely, Allāh is All-Mighty, All-Wise.»^[1]

Qatādah commented, "They saw a group of believers who came in defense of Allāh's religion. We were informed that when he saw Muḥammad ﷺ and his Companions, Abu Jahl said, 'By Allāh! After this day, they will never worship Allāh!' He said this in viciousness and transgression."^[2] 'Amir Ash-Sha'bi said, "Some people from Makkah were considering embracing Islām, but when they went with the idolators to Badr and saw how few the Muslims were, they said,^[3]

﴿عَرَّ هَؤُلَاءِ دِينَهُمْ﴾

«These people (Muslims) are deceived by their religion.»

Allāh said next,

﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ﴾

«But whoever puts his trust in Allāh», and relies on His grace,

﴿فَإِنَّ اللَّهَ غَفِيرٌ﴾

«then surely, Allāh is All-Mighty», and verily, those who take His side [in the dispute] are never overwhelmed, for His side is mighty, powerful and His authority is All-Great,

﴿حَكِيمٌ﴾

«All-Wise» in all His actions, for He places everything in its rightful place, giving victory to those who deserve it and defeat to those who deserve it.

﴿وَلَوْ شِئْنَا لَازِلْنَاهُمُ الْيَوْمَ وَلَاحِيزَ لَهُمْ وَلَوْ شِئْنَا لَازِلْنَاهُمُ الْيَوْمَ وَلَاحِيزَ لَهُمْ﴾
 ﴿وَلَوْ شِئْنَا لَازِلْنَاهُمُ الْيَوْمَ وَلَاحِيزَ لَهُمْ﴾
 ﴿وَلَوْ شِئْنَا لَازِلْنَاهُمُ الْيَوْمَ وَلَاحِيزَ لَهُمْ﴾

«50. And if you could see when the angels take away the souls of those who disbelieve (at death); they smite their faces and

[1] Ad-Durr Al-Manthūr 4:78.

[2] At-Ṭabari 14:14.

[3] At-Ṭabari 14:13.

their backs, (saying): "Taste the punishment of the blazing Fire."﴿

﴿51. "This is because of that which your hands forwarded. And verily, Allāh is not unjust to His servants."﴾

The Angels smite the Disbelievers upon capturing Their Souls

Allāh says, if you witnessed the angels capturing the souls of the disbelievers, you would witness a tremendous, terrible, momentous and awful matter,

﴿يَضْرِبُونَ وُجُوهَهُمْ وَأُذُنَهُمْ﴾

﴿they smite their faces and their backs﴾, saying to them,

﴿وَذُوقُوا عَذَابَ الْحَرِيقِ﴾

﴿"Taste the punishment of the blazing Fire."﴾

Ibn Jurayj said that Mujāhid said that,

﴿وَأُذُنَهُمْ﴾

﴿and their backs﴾, refers to their back sides, as happened on the day of Badr. Ibn Jurayj also reported from Ibn 'Abbās, "When the idolators faced the Muslims [in Badr], the Muslims smote their faces with swords. When they gave flight, the angels smote their rear ends." [1]

Although these Āyāt are describing Badr, they are general in the case of every disbeliever. This is why Allāh did not make His statement here restrictive to the disbelievers at Badr,

﴿وَلَوْ شِئْنَا لَازِلْتُمُ الَّذِينَ كَفَرُوا وَاللَّهُ يَكْفُرُ عَنْهُمْ وَأُولَئِكَ هُمُ الْمُكَذِّبُونَ﴾

﴿And if you could see when the angels take away the souls of those who disbelieve (at death); they smite their faces and their backs,﴾

In Sūrat Al-Qitāl (or Muḥammad chapter 47) there is a similar Āyah, as well as in Sūrat Al-An'ām,

﴿وَلَوْ شِئْنَا لَازِلْتُمُ الَّذِينَ كَفَرُوا وَاللَّهُ يَكْفُرُ عَنْهُمْ وَأُولَئِكَ هُمُ الْمُكَذِّبُونَ﴾

﴿And if you could but see when the wrongdoers are in the

[1] At-Ṭabari 14:16.

agonies of death, while the angels are stretching forth their hands (saying): "Deliver your souls!" ﴿6:93﴾

The angels stretch their hands and smite the disbelievers by Allāh's command, since their souls refuse to leave their bodies, so they are taken out by force. This occurs when the angels give them the news of torment and Allāh's anger. There is a *Ḥadīth* narrated from Al-Barā' that when the angel of death attends the disbeliever at the time of death, he comes to him in a terrifying and disgusting shape, saying, "Get out, O wicked soul, to fierce hot wind, boiling water and a shadow of black smoke." The disbeliever's soul then scatters throughout his body, but the angels retrieve it, just as a needle is retrieved from wet wool. In this case, veins and nerve cells will be still attached to the soul.^[1] Allāh states here that angels bring news of the torment of the Fire to the disbelievers. Allāh said next,

﴿ذَٰلِكَ بِمَا قَدَّمْت أَيْدِيكُمْ﴾

﴿This is because of that which your hands forwarded.﴾

meaning, this punishment is the recompense of the evil deeds that you have committed in the life of the world. This is your reckoning from Allāh for your deeds,

﴿وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّعَبِيدِهِ﴾

﴿And verily, Allāh is not unjust to His servants.﴾

Certainly, Allāh does not wrong any of His creatures, for He is the Just, who never puts anything in an inappropriate place. Honored, Glorified, Exalted and Praised be He, the All-Rich, Worthy of all praise. Muslim recorded that Abu Dharr said that the Messenger of Allāh ﷺ said;

«إِنَّ اللَّهَ تَعَالَى يَقُولُ: يَا عِبَادِي إِنِّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي وَجَعَلْتُمُ بَيْنَكُمْ مَحْرَمًا فَلَا تَظَالَمُوا، يَا عِبَادِي إِنَّمَا هِيَ أَعْمَالُكُمْ أَخْصِيهَا لَكُمْ فَمَنْ وَجَدَ خَيْرًا فَلْيُحْمَدِ اللَّهَ وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ»

«Allāh, the Exalted, said, 'O My servants! I have prohibited injustice for Myself, and made it prohibited to you between each other.

[1] Ahmad 4:287-288.

الْأَنْفَالُ

١٨٤

الْأَنْفَالُ

ذَٰلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِّسْمَهُ أَنْتُمْ عَلَيْهَا عَلَى قَوْمٍ حَتَّى يُغَيِّرُوا
مَا بِأَنْفُسِهِمْ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٥٢﴾ كَذَابٌ مَّا
فِرْعَوْنُ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِ رَبِّهِمْ فَأَهْلَكْنَاهُمْ
يَذُوبُهُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَكُلٌّ كَانُوا طَافِينَ ﴿٥٣﴾
إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ ﴿٥٤﴾
الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ
وَهُمْ لَا يَتَّقُونَ ﴿٥٥﴾ إِنَّمَا تَنفَقْتُمْ فِي الْحَرْبِ فَشَرَّدْتُمُ
مَنْ خَلْفَهُمْ لَعَلَّهُمْ يَدْكُرُونَ ﴿٥٦﴾ وَإِنَّمَا تَخَافُونَ مِنْ
قَوْمٍ خِيفَتُهُ قَائِدٌ إِلَيْهِمْ عَلَى سَوَاءٍ إِنْ أَلَّاهُ لَا يَحِيبُ الْغَافِلِينَ
﴿٥٧﴾ وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنْ سَبَقُوا إِنَّهُمْ لَا يُعْجِزُونَ ﴿٥٨﴾
وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْغَيْلِ
تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَمَا هُمْ مِنْ دُونِهِمْ
لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ
اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٥٩﴾ وَإِنْ جُنَحُوا
لِلسَّلَامِ فَأَجْنَحْ لَهُمْ وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦٠﴾

Therefore, do not commit injustice against each other. O My servants! It is your deeds that I am keeping count of, so whoever found something good, let him praise Allāh for it. Whoever found other than that, has only himself to blame.⁽¹⁾

This is why Allāh said,

﴿كَذَابٌ مَّا فِرْعَوْنُ وَالَّذِينَ مِنْ قَبْلِهِمْ كَفَرُوا بِآيَاتِ اللَّهِ فَخَذَّ اللَّهُ يَذُوبُهُمْ إِنَّ اللَّهَ قَوِيٌّ شَدِيدٌ الْقَوَابِ﴾ ﴿٥٢﴾

﴿52. Similar to the behavior of the people of Fir'aun, and of those before them - they rejected the Āyāt of Allāh, so Allāh punished them

for their sins. Verily, Allāh is All-Strong, severe in punishment.﴾

Allāh says, The behavior of these rebellious disbelievers against what I sent you with, O Muḥammad, is similar to the behavior of earlier disbelieving nations. So We behaved with them according to Our *Da'b*, that is, Our behavior [or custom] and way, as We did with them with what We often do and decide concerning their likes, the denying people of Fir'aun and the earlier nations who rejected the Messengers and disbelieved in Our Āyāt,

﴿فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ﴾

﴿so Allāh punished them for their sins.﴾

(1) Muslim 4:1994.

Because of their sins, Allāh destroyed them

﴿إِنَّ اللَّهَ قَوِيٌّ سَدِيدُ الْعِقَابِ﴾

﴿Verily, Allāh is All-Strong, severe in punishment.﴾

none can resist Him or escape His grasp.

﴿ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نَفْسَهَا عَلَىٰ قَوَرٍ حَتَّىٰ يُعْزِلُوا مَا يَأْتِيهِمْ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ۚ كَذَٰلِكَ نَالِ الْفِرْعَوْنُ وَالَّذِينَ بَيْنَ يَدَيْهِ كَذِبًا يَكِيدُ رَجِيمٌ فَلَقَلَّكَ اللَّهُمَّ بِتُؤْيِيدِهِ وَأَعْرَفْنَا نَالَ فِرْعَوْنُ وَكُلِّ كَانُوا ظَالِمِينَ﴾

﴿53. That is so because Allāh will never change a grace which He has bestowed on a people until they change what is in themselves. And verily, Allāh is All-Hearer, All-Knower.﴾

﴿54. Similar to the behavior of the people of Fir'aun, and those before them. They belied the Āyāt of their Lord, so We destroyed them for their sins, and We drowned the people of Fir'aun for they were all wrongdoers.﴾

Allāh affirms His perfect justice and fairness in His decisions, for He decided that He will not change a bounty that He has granted someone, except on account of an evil that they committed. Allāh said in another Āyah,

﴿إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ ۚ﴾

﴿Verily, Allāh will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves. But when Allāh wills a people's punishment, there can be no turning it back, and they will find besides Him no protector.﴾ [13:11]

Allāh said next,

﴿كَذَٰلِكَ نَالِ الْفِرْعَوْنُ﴾

﴿Similar to the behavior of the people of Fir'aun,﴾

meaning, He punished Fir'aun and his kind, those who denied His Āyāt. Allāh destroyed them because of their sins, and took away the favors that He granted them, such as gardens, springs, plants, treasures and pleasant dwellings, as well as all of the delights that they enjoyed. Allāh did not wrong them,

but it is they who wronged themselves.

﴿إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ ۚ إِنَّ إِلَٰهَهُمْ عِندَ رَبِّهِمْ إِنَّمَا يَنْتِظِرُ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ ۚ وَهُمْ لَا يَتَّقُونَ ۚ إِنَّمَا تَنفِقُ فِي الْحَرْبِ مَنَازِلَ يُهْرَبُ مِنْهَا وَلَهُمْ عِلْمٌ بِذِكْرِكَ ۖ﴾

﴿55. Verily, the worst of living creatures before Allāh are those who disbelieve, - so they shall not believe.﴾

﴿56. They are those with whom you made a covenant, but they break their covenant every time and they do not have Taqwā.﴾

﴿57. So if you gain the mastery over them in war, then disperse those who are behind them, so that they may learn a lesson.﴾

Striking Hard against Those Who disbelieve and break the Covenants

Allāh states here that the worst moving creatures on the face of the earth are those who disbelieve, who do not embrace the faith, and break promises whenever they make a covenant, even when they vow to keep them,

﴿وَهُمْ لَا يَتَّقُونَ﴾

﴿and they do not have Taqwā﴾ meaning they do not fear Allāh regarding any of the sins they commit.

﴿إِنَّمَا تَنفِقُ فِي الْحَرْبِ﴾

﴿So if you gain the mastery over them in war﴾, if you defeat them and have victory over them in war,

﴿تَنْزِلُ بِهِمْ مَنْ خَلْفَهُمْ﴾

﴿then disperse those who are behind them,﴾

by severely punishing [the captured people] according to Ibn 'Abbās, Al-Hasan Al-Basri, Ad-Dahhāk, As-Suddi, 'Atā' Al-Khurāsāni and Ibn 'Uyaynah.^[1] This Āyah commands punishing them harshly and inflicting casualties on them. This way, other enemies, Arabs and non-Arabs, will be afraid and take a lesson from their end,

^[1] At-Ṭabari 14:23-24.

﴿لَعَلَّهُمْ يَذَّكَّرُونَ﴾

﴿so that they may learn a lesson.﴾

As-Suddi commented, "They might be careful not to break treaties, so that they do not meet the same end."^[1]

﴿وَأِنَّا نَخَافُ مِنْ قَوْمٍ خِيَانَةٌ فَلَنُزِيلَهُمْ عَلَىٰ سَوَاءٍ إِنَّ اللَّهَ لَا يُحِبُّ الْفَاسِقِينَ﴾

﴿58. If you fear treachery from any people, throw back (their covenant) to them (so as to be) on equal terms. Certainly Allāh likes not the treacherous.﴾

make a heading, Allāh says to His Prophet ﷺ,

﴿وَأِنَّا نَخَافُ مِنْ قَوْمٍ﴾

﴿If you fear from any people﴾, with whom you have a treaty of peace,

﴿خِيَانَةٌ﴾

﴿treachery﴾, and betrayal of peace treaties and agreements that you have conducted with them,

﴿فَلَنُزِيلَهُمْ عَلَىٰ سَوَاءٍ﴾

﴿then throw back (their covenant) to them﴾, meaning their treaty of peace.

﴿عَلَىٰ سَوَاءٍ﴾

﴿on equal terms﴾, informing them that you are severing the treaty. This way, you will be on equal terms, in that, you and they will be aware that a state of war exists between you and that the bilateral peace treaty is null and void,

﴿إِنَّ اللَّهَ لَا يُحِبُّ الْفَاسِقِينَ﴾

﴿Certainly Allāh likes not the treacherous.﴾

This even includes treachery against the disbelievers. Imām Aḥmad recorded that Sālim bin 'Āmir said, "Mu'āwiyah was leading an army in Roman lands, at a time the bilateral peace treaty was valid. He wanted to go closer to their forces so that when the treaty of peace ended, he could invade them. An old

^[1] At-Ṭabari 14:24.

man riding on his animal said, 'Allāhu Akbar (Allāh is the Great), Allāhu Akbar! Be honest and stay away from betrayal.' The Messenger of Allāh ﷺ said,

«مَنْ كَانَ بَيْنَهُ وَبَيْنَ قَوْمٍ عَهْدٌ فَلَا يَحُلُّنْ عَهْدَهُ وَلَا يَشُدَّهُمْ حَتَّى يَنْقَضِيَ أَجَلُهُ، أَوْ يَبْنِدَ إِلَيْهِمْ عَلَى سَوَاءٍ»

«Whoever has a treaty of peace with a people, then he should not untie any part of it or tie it harder until the treaty reaches its appointed term. Or, he should declare the treaty null and void so that they are both on equal terms.»

When Mu'āwiyah was informed of the Prophet's statement, he retreated. They found that man to be 'Amr bin 'Anbasah, may Allāh be pleased with him.^[1] This Ḥadīth was also collected by Abu Dāwud Aṭ-Ṭayālisi, Abu Dāwud, At-Tirmidhi, An-Nasā'i and Ibn Hibbān in his *Ṣaḥīḥ*. At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ*."^[2]

«وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا إِذْهُمْ لَا يَقْعِرُونَ ﴿٥٩﴾ وَأَعِدُوا لَهُمْ مَا اسْتَظْلَمُوا مِنْ قُورٍ وَمِنْ رِبَاطِ الْخَيْلِ تُهْجُونَ بِهِمْ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَالْآخَرِينَ مِنْ دُونِهِمْ لَا تَقْلُوبُهُمْ اللَّهُ يَنْصَرِفُ مَا تُوقِفُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يَوْمَ إِلَٰهِكُمْ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٦٠﴾»

﴿59. And let not those who disbelieve think that they can outstrip (escape from the punishment). Verily, they will never be able to save themselves (from Allāh's punishment).﴾

﴿60. And make ready against them all you can of power, including steeds of war to threaten the enemy of Allāh and your enemy, and others besides them, whom you may not know but whom Allāh does know. And whatever you shall spend in the cause of Allāh shall be repaid unto you, and you shall not be treated unjustly.﴾

Making Preparations for War to strike Fear in the Hearts of the Enemies of Allāh

Allāh says to His Prophet ﷺ, in this Āyah,

[1] Aḥmad 4:111.

[2] Abu Dāwud Aṭ-Ṭayālisi: 157, Abu Dāwud 3:190, At-Tirmidhi 5:203, An-Nasā'i 5:223 and Ibn Hibbān 7:182.

﴿الَّذِينَ كَفَرُوا سَتَقُولُوا﴾

«those who disbelieve think that they can outstrip», Do not think that such disbelievers have escaped Us or that We are unable to grasp them. Rather, they are under the power of Our ability and in the grasp of Our will; they will never escape Us.' Allāh also said,

﴿أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْبِقُونَا سَاءَ مَا يَحْكُمُونَ﴾

«Or think those who do evil deeds that they can outstrip Us (escape Our punishment)? Evil is that which they judge!» [29:4],

﴿لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُسْجِنِينَ فِي الْأَرْضِ وَمَأْوَاهُمُ النَّارُ وَلَيْسَ الْمَصِيرُ﴾

«Consider not that the disbelievers can escape in the land. Their abode shall be the Fire, and worst indeed is that destination.» [24:57], and,

﴿لَا يَرْفَعُ فَرْقَ الَّذِينَ كَفَرُوا فِي الْبِلَادِ ۖ مَتَّعَ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ﴾

«Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you. A brief enjoyment; then their ultimate abode is Hell; and worst indeed is that place for rest.» [3:196-197]

Allāh commands Muslims to prepare for war against disbelievers, as much as possible, according to affordability and availability. Allāh said,

﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ﴾

«And make ready against them all you can» whatever you can muster,

﴿بَيْنَ قُوَّةٍ وَمِنْ رِبَاطِ الْغَيْلِ﴾

«of power, including steeds of war». Imām Aḥmad recorded that 'Uqbah bin 'Āmir said that he heard the Messenger of Allāh ﷺ saying, while standing on the Minbar,

﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ﴾

«And make ready against them all you can of power,»

«أَلَا إِنَّ الْقُوَّةَ الرَّئِيَّةَ أَلَا إِنَّ الْقُوَّةَ الرَّئِيَّةَ»

«Verily, Power is shooting! Power is shooting.»^[1]

Muslim collected this Ḥadīth.^[2]

Imām Mālik recorded that Abu Hurayrah said, "The Messenger of Allāh ﷺ said,

«الْخَيْلُ لثَلَاثَةٍ، لِرَجُلٍ أُخْرَى، وَلِرَجُلٍ بَيْتٍ، وَعَلَى رَجُلٍ وَزْرٌ، فَأَمَّا الَّذِي لَهُ أُجْرٌ، فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللَّهِ فَأَطَاعَ لَهَا فِي مَرْجٍ أَوْ رَوْضَةٍ، فَمَا أَصَابَتْ فِي طِيلِهَا ذَلِكَ مِنَ الْمَرْجِ أَوْ الرَّوْضَةِ، كَانَتْ لَهُ حَسَنَاتٍ وَلَوْ أَنَّهَا قَطَعَتْ طِيلَهَا، فَاسْتَنْتَتْ شَرْقًا أَوْ شَرْقَيْنِ كَانَتْ أَثَارُهَا وَأَزْوَائُهَا حَسَنَاتٍ لَهُ، وَلَوْ أَنَّهَا مَرَّتْ بِنَهْرٍ فَشَرِبَتْ مِنْهُ وَلَمْ يُرِدْ أَنْ يَنْفَعِي بِهِ، كَانَ ذَلِكَ حَسَنَاتٍ لَهُ، فَبِهِ لِذَلِكَ الرَّجُلِ أُجْرٌ، وَرَجُلٌ رَبَطَهَا تَنَكُّبًا وَتَعَفُّفًا، وَلَمْ يَتَسَخَّرْ حَقَّ اللَّهِ فِي رِقَابِهَا وَلَا ظَهْرِهَا فَبِهِ لَهُ بَيْتٌ، وَرَجُلٌ رَبَطَهَا فَخْرًا وَرِيَاءً وَنَوَاءً، فَبِهِ عَلَى ذَلِكَ وَزْرٌ»

«Horses are kept for one of three purposes; for some people they are a source of reward, for some others they are a means of shelter, and for some others they are a source of sin. The one for whom they are a source of reward, is he who keeps a horse for Allāh's cause (Jihād) tying it with a long tether on a meadow or in a garden. The result is that whatever it eats from the area of the meadow or the garden where it is tied, will be counted as good deeds for his benefit; and if it should break its rope and jump over one or two hillocks then all its dung and its footmarks will be written as good deeds for him. If it passes by a river and drinks water from it, even though he had no intention of watering it, then he will get the reward for its drinking. Therefore, this type of horse is a source of good deeds for him. As for the man who tied his horse maintaining self-sufficiency and abstinence from begging, all the while not forgetting Allāh's right concerning the neck and back of his horse, then it is a means of shelter for him. And a man who tied a horse for the sake of pride, pretense and showing enmity for Muslims, then this type of horse is a source of sins.»

[1] Aḥmad 4:156.

[2] Muslim 3:1522.

When Allāh's Messenger ﷺ was asked about donkeys, he replied,

«مَا أُنْزِلَ اللَّهُ عَلَيَّ فِيهَا شَيْئًا إِلَّا هَذِهِ الْآيَةُ الْجَامِعَةُ الْقَادَةُ»

«Nothing has been revealed to me from Allāh about them except these unique, comprehensive Āyāt:

«مَنْ يَعْمَلْ بِمِثْقَالِ ذَرَّةٍ خَيْرًا يَرَهُ ﴿١﴾ وَمَنْ يَعْمَلْ بِمِثْقَالِ ذَرَّةٍ شَرًّا يَرَهُ ﴿٢﴾»

«Then anyone who does an atom's weight of good, shall see it. And anyone who does an atom's weight of evil, shall see it.» [99:7-8]^[1]

Al-Bukhārī and Muslim collected this Ḥadīth, this is the wording of Al-Bukhārī.^[2] Imām Aḥmad recorded that 'Abdullāh bin Mas'ūd said that the Prophet ﷺ said,

«الْخَيْلُ ثَلَاثَةٌ: فَفَرَسٌ لِلرَّحْمَنِ، وَفَرَسٌ لِلشَّيْطَانِ، وَفَرَسٌ لِلْإِنْسَانِ، فَأَمَّا فَرَسُ الرَّحْمَنِ فَالَّذِي يُرَبِّطُ فِي سَبِيلِ اللَّهِ، فَعَلَقَهُ وَرَزَقَهُ وَبَوَّلَهُ - وَذَكَرَ مَا شَاءَ اللَّهُ - وَأَمَّا فَرَسُ الشَّيْطَانِ، فَالَّذِي يُغَامِرُ أَوْ يُرَاهِنُ عَلَيْهَا، وَأَمَّا فَرَسُ الْإِنْسَانِ، فَالْفَرَسُ يُرَبِّطُهَا الْإِنْسَانُ يَنْتَمِسُ بِعُنُقِهَا، فَيَهِيَ لَهُ سِتْرٌ مِنَ الْفَقْرِ»

«There are three reasons why horses are kept: A horse that is kept for Ar-Raḥmān (the Most Beneficent), a horse kept for Shayṭān and a horse kept for the man. As for the horse kept for Ar-Raḥmān, it is the horse that is being kept for the cause of Allāh (for Jihād), and as such, its food, dung and urine, etc., (he made mention of many things). As for the horse that is for Shayṭān, it is one that is being used for gambling. As for the horse that is for man, it is the horse that one tethers, seeking its benefit. For him, this horse will be a shield against poverty.»^[3]

Al-Bukhārī recorded that 'Urwah bin Abi Al-Ja'd Al-Bāriqī said that the Messenger of Allāh ﷺ said,

«الْخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ، الْأَجْرُ وَالْمَغْنَمُ»

«Good will remain in the forelocks of horses until the Day of

[1] Al-Muwatta 2:414.

[2] Al-Bukhārī: 2860 and Muslim: 987.

[3] Aḥmad 1:395.

Resurrection, (that is) reward, and the spoils of war.^[1]

Allāh said next,

﴿تَهَيَّبُوا﴾

«to threaten», or to strike fear,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا وَعَدُوُّكُمْ﴾

«the enemy of Allāh and your enemy», the disbelievers,

﴿وَالْآخَرِينَ مِنْ دُونِهِمْ﴾

«and others besides them», such as Bani Qurayzah, according to Mujāhid,^[2] or persians, according to As-Suddi.^[3]

Muqātil bin Hayyān and 'Abdur-Rahmān bin Zayd bin Aslam said that this *Āyah* refers to hypocrites,^[4] as supported by Allāh's statement,

﴿وَمِنْ حَوْلِكَ مِنَ الْأَعْرَابِ مُتَيْفِقُونَ وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُوا عَلَى الْأُنْثَى لَا تَعْلَمُهُمْ
نَحْنُ نَعْلَمُهُمْ﴾

«And among the bedouins around you, some are hypocrites, and so are some among the people of Al-Madīnah who persist in hypocrisy; you know them not, We know them.» [9:101].

Allāh said next,

﴿وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يَمِيزَ اللَّهُ إِنْكُمْ وَأَنْتُمْ لَا تظَلُمُونَ﴾

«And whatever you shall spend in the cause of Allāh shall be repaid to you, and you shall not be treated unjustly.»

Allāh says, whatever you spend on Jihād will be repaid to you in full.

We also mentioned Allāh's statement,

﴿مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَكْبَتْتَ مِنْ تَحْتِ سَعْدٍ سَاكِبَةٍ فِي تَلِيٍّ سَابِكَةٍ
بِأَنَّهُ حَبَّةٌ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾

«The parable of those who spend their wealth in the way of Allāh, is

[1] *Fath Al-Bāri* 6:66.

[2] *Aṭ-Ṭabari* 14:36.

[3] *Aṭ-Ṭabari* 14:36.

[4] *Aṭ-Ṭabari* 14:36.

الْأَنْفَقَتْ

١٨٥

الْمُؤْمِنِينَ

وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ هُوَ الَّذِي أَيْدَكَ
بِضْرِهِ. وَالْمُؤْمِنِينَ ﴿١٨٥﴾ وَالَّذِينَ قُلُوبُهُمْ لَوَانَتْ لَوَانَتْ
مَا فِي الْأَرْضِ جَمِيعًا مَا أَفْقَتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ
اللَّهَ أَلْفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ ﴿١٨٦﴾ يَأْتِيهَا النَّارُ حَرًّا
اللَّهُ وَمَنْ أُنْبِعَكَ مِنَ الْمُؤْمِنِينَ ﴿١٨٧﴾ يَأْتِيهَا النَّارُ حَرًّا
الْمُؤْمِنِينَ عَلَى الْقَتَالِ إِنْ يَكُنْ مِنْكُمْ عَشْرُونَ صَاعِدُونَ
يَغْلِبُوا مِائَتِينَ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِنَ
الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٨٨﴾ النَّارُ خَفَّتْ
اللَّهُ عَنْكُمْ وَعَلَّمَ آيَاتِهِكُمْ صَعْفًا إِنْ يَكُنْ مِنْكُمْ مِائَةٌ
صَاعِدَةٌ يَغْلِبُوا مِائَتِينَ وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ
يَا أَيُّهَا اللَّهُ وَاللَّهُ مَعَ الصَّادِقِينَ ﴿١٨٩﴾ مَا كَانَتْ لِي أَنْ يَكُونَ
لَهُ أَشْرَى حَقٍّ يُنْفَخُ فِي الْأَرْضِ تَرِيدُونَ عَرْضَ الدُّنْيَا
وَاللَّهُ يُرِيدُ الْآخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿١٩٠﴾ لَوْلَا كِتَابٌ مِنَ
اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ ﴿١٩١﴾ فَكُلُوا مِنْ
غَنَمَتِمْ حَلَلًا مَطِيبَاتٍ وَأَتَقُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٩٢﴾

that of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allāh gives manifold increase to whom He wills. And Allāh is All-Sufficient for His creatures' needs, All-Knower. ﴿2:261﴾

﴿١٨٥﴾ وَإِنْ جَحَدُوا لِلَّهِ لَمْ يُكَلِّمْهُمُ اللَّهُ عَلَى شَيْءٍ مِنَ الْحُجَجِ الْعَلِيمِ ﴿١٨٦﴾ وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ هُوَ الَّذِي أَيْدَكَ بِضْرِهِ. وَالْمُؤْمِنِينَ ﴿١٨٧﴾ وَالَّذِينَ قُلُوبُهُمْ لَوَانَتْ لَوَانَتْ مَا فِي الْأَرْضِ جَمِيعًا مَا أَفْقَتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلْفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ ﴿١٨٨﴾

461. But if they incline to peace, you also incline to it, and trust in Allāh.

Verily, He is the All-Hearer, the All-Knower. ﴿١٨٩﴾

462. And if they intend to deceive you, then verily, Allāh is All-Sufficient for you. He it is Who has supported you with His help and with the believers. ﴿١٩٠﴾

463. And He has united their (believers') hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allāh has united them. Certainly He is All-Mighty, All-Wise. ﴿١٩١﴾

The Command to Facilitate Peace when the Enemy seeks a Peaceful Resolution

Allāh says, if you fear betrayal from a clan of people, then sever the peace treaty with them, so that you both are on equal terms. If they continue being hostile and opposing you, then fight them,

﴿وَإِنْ جَنَحُوا﴾

«But if they incline», and seek,

﴿إِلَاسًا﴾

«to peace», if they resort to reconciliation, and seek a treaty of non-hostility,

﴿فَاتَّخِذْ لَهَا﴾

«you also incline to it», and accept offers of peace from them. This is why when the pagans inclined to peace in the year of Ḥudaybiyah and sought cessation of hostilities for nine years, between them and the Messenger of Allāh ﷺ he accepted this from them, as well as, accepting other terms of peace they brought forth. 'Abdullāh bin Al-Imām Aḥmad recorded that 'Alī bin Abi Ṭālib said that the Messenger of Allāh ﷺ said,

«إِنَّهُ سَيَكُونُ بَعْدِي اخْتِلَافٌ أَوْ أَمْرٌ فَإِنْ اسْتَطَعْتُمْ أَنْ يَكُونَ السَّلَامُ فَافْعَلُوا»

«There will be disputes after me, so if you have a way to end them in peace, then do so.»^[1]

Allāh said next,

﴿وَتَوَكَّلْ عَلَى اللَّهِ﴾

«and trust in Allāh.» Allāh says, conduct a peace treaty with those who incline to peace, and trust in Allāh. Verily, Allāh will suffice for you and aid you even if they resort to peace as a trick, so that they gather and reorganize their forces,

﴿فَإِنَّكَ حَسْبُكَ اللَّهُ﴾

«then verily, Allāh is All-Sufficient for you».

Reminding the Believers of Allāh's Favor of uniting Them

Allāh mentioned His favor on the Prophet ﷺ, in that He aided him with believers, the Muhājirīn and the Anṣār,

﴿هُوَ الَّذِي أَنفَقَ بَنَاتِهِ بِغَيْرِ حِسَابٍ وَالَّذِينَ آمَنُوا وَالَّذِينَ هُمْ يَرْجُونَ﴾

^[1] Aḥmad 1:90.

«He it is Who has supported you with His help and with the believers. And He has united their hearts.»

The Āyah says, 'it is Allāh who gathered the believers' hearts, believing, obeying, aiding and supporting you - O Muhammad,'

﴿لَوْ أَفْنَنْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَفَلَّتْ بَيْنَ قُلُوبِهِمْ﴾

«If you had spent all that is in the earth, you could not have united their hearts.»

because of the enmity and hatred that existed between them. Before Islām, there were many wars between the Anṣār tribes of Aws and Khazraj, and there were many causes to stir unrest between them. However, Allāh ended all that evil with the light of faith,

﴿وَاذْكُرُوا فِىمَنْتَ اللَّهُ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ

عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ﴾

«And remember Allāh's favor on you, for you were enemies one to another, but He united your hearts, so that, by His grace, you became brethren, and you were on the brink of a pit of Fire, and He saved you from it. Thus Allāh makes His Āyāt clear to you, that you may be guided.» [3:103]

In the Two Ṣaḥīḥs, it is recorded that when the Messenger of Allāh ﷺ gave a speech to the Anṣār about the division of war booty collected in the battle of Ḥunayn, he said to them,

«يَا مَنْشَرِ الْأَنْصَارِ أَلَمْ أَجِدْكُمْ ضَلَالًا فَهَدَانِي اللَّهُ بِى، رَغَالَةً فَاغْنَانِي اللَّهُ بِى، وَكُنْتُمْ مُتَفَرِّقِينَ فَأَلَّفَكُمُ اللَّهُ بِى»

«O Anṣār! Did I not find you misguided and Allāh guided you by me, poor and Allāh enriched you by me, and divided and Allāh united you by me?»

Every question the Prophet ﷺ asked them, they said, "Truly, the favor is from Allāh and His Messenger."^[1] Allāh said,

﴿وَلَكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ﴾

«But Allāh has united them. Certainly He is All-Mighty, All-Wise.»

[1] Faṭḥ Al-Bārī 7:644 and Muslim 2:738.

He is the Most Formidable, and the hopes of those who have trust in Him, never end unanswered; Allāh is All-Wise in all of His decisions and actions.

﴿يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ﴾ ﴿٦٤﴾ يَا أَيُّهَا النَّبِيُّ حَرِّضَ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ مُبْلِغُونَ يَغْلِبُوا مِائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ يَأْتِيَةُ الْفَتْحُ لَا يَفْقَهُونَ ﴿٦٥﴾ أَلَمْ تَرَ أَنَّ اللَّهَ عَزَمَ عَلَيْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ مَارِدَةٌ يَتْلُوا عَلَيْهِ وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَتْلُوا عَلَيْهِ يَأْذِنِ اللَّهُ وَاللَّهُ مَعَ الصَّادِقِينَ ﴿٦٦﴾

﴿64. O Prophet! Allāh is sufficient for you and for the believers who follow you.﴾

﴿65. O Prophet! Urge the believers to fight. If there are twenty steadfast persons among you, they will overcome two hundred, and if there be a hundred steadfast persons they will overcome a thousand of those who disbelieve, because they (the disbelievers) are people who do not understand.﴾

﴿66. Now Allāh has lightened your (task), for He knows that there is weakness in you. So if there are of you a hundred steadfast persons, they shall overcome two hundred, and if there are a thousand of you, they shall overcome two thousand by the leave of Allāh. And Allāh is with the patient.﴾

Encouraging Believers to fight in Jihād; the Good News that a Few Muslims can overcome a Superior Enemy Force

Allāh encourages His Prophet ﷺ and the believers to fight and struggle against the enemy, and wage war against their forces. Allāh affirms that He will suffice, aid, support, and help the believers against their enemies, even if their enemies are numerous and have sufficient supplies, while the believers are few. Allāh said,

﴿يَا أَيُّهَا النَّبِيُّ حَرِّضَ الْمُؤْمِنِينَ عَلَى الْقِتَالِ﴾

﴿O Prophet! Urge the believers to fight﴾, encouraged and called them to fight. The Messenger of Allāh ﷺ used to encourage the Companions to fight when they faced the enemy. On the day of Badr when the idolators came with their forces and supplies,

he said to his Companions,

«قُومُوا إِلَى جَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ»

«Get ready and march forth towards a Paradise as wide as the heavens and earth.»

'Umayr bin Al-Humām said, "As wide as the heavens and earth?" The Messenger ﷺ said,

«نَعَمْ»

«Yes» 'Umayr said, "Excellent! Excellent!" The Messenger ﷺ asked him,

«مَا يَحْمِلُكَ عَلَى قَوْلِكَ: بَيْحٌ بَيْحٌ»

«What makes you say, 'Excellent! Excellent!?'» He said, "The hope that I might be one of its dwellers." The Prophet ﷺ said,

«فَأَنْتَ مِنْ أَهْلِهَا»

«You are one of its people.» Umayr went ahead, broke the scabbard of his sword, took some dates and started eating from them. He then threw the dates from his hand, saying, "Verily, if I lived until I finished eating these dates, then it is indeed a long life." He went ahead, fought and was killed, may Allāh be pleased with him.⁽¹⁾

Allāh said next, commanding the believers and conveying good news to them,

«إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا يَأْتِيَنَ وَإِنْ يَكُنْ مِنْكُمْ ثَلَاثَةٌ يَغْلِبُوا أَلْفًا مِنْ
الَّذِينَ كَفَرُوا»

«If there are twenty steadfast persons among you, they will overcome two hundred, and if there be a hundred steadfast persons, they will overcome a thousand of those who disbelieve.»

The Āyah says, one Muslim should endure ten disbelievers. Allāh abrogated this part later on, but the good news remained. 'Abdullāh bin Al-Mubārak said that Jarir bin Ḥazim narrated to them that, Az-Zubayr bin Al-Kharrīt narrated to him, from 'Ikrimah, from Ibn 'Abbās, "When this verse was

(1) Muslim 3:1511.

revealed,

﴿إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتِينَ﴾

«If there are twenty steadfast persons among you, they will overcome two hundred...»

it became difficult for the Muslims, when Allāh commanded that one Muslim is required to endure ten idolators. Soon after, this matter was made easy,

﴿الَّذِينَ خَفَّفَ اللَّهُ عَنْكُمْ﴾

«Now Allāh has lightened your (task)», until,

﴿يَغْلِبُوا مِائَتِينَ﴾

«they shall overcome two hundred...»

Allāh lowered the number [of adversaries that Muslims are required to endure], and thus, made the required patience less, compatible to the decrease in numbers." ^[1] Al-Bukhārī recorded a similar narration from Ibn Al-Mubārak.^[2] Muhammad bin Ishāq recorded that Ibn 'Abbās said, "When this Āyah was revealed, it was difficult for the Muslims, for they thought it was burdensome since twenty should fight two hundred, and a hundred against a thousand. Allāh made this ruling easy for them and abrogated this Āyah with another Āyah,

﴿الَّذِينَ خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا﴾

«Now Allāh has lightened your (task), for He knows that there is weakness in you...»

Thereafter, if Muslims were half as many as their enemy, they were not allowed to run away from them. If the Muslims were fewer than that, they were not obligated to fight the disbelievers and thus allowed to avoid hostilities."^[3]

﴿مَا كَانَتْ لِيُنْفِيَ أَنْ يَكُونَ لَهُ أَسْرَى حَتَّى يَنْفَعَتْ فِي الْأَرْضِ تُرِيدُونَ عَرَصَ الدُّنْيَا وَاللَّهُ يُرِيدُ
الْآخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٧﴾ لَوْ لَا كُتِبَ مِنْ أَمْرِ سَبَقَ لَكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ ﴿٨﴾
لَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيُوسُفَ وَمُوسَى وَهَارُونَ وَآدَمَ أَنْ قُمْوا مُبْتَلًى أَتَذْكُرُونَ ﴿٩﴾﴾

[1] Abu Dāwud 3:105.

[2] Fath Al-Bārī 8:163.

[3] Al-Bukhārī: 4652-4653.

«67. It is not (fitting) for a Prophet that he should have prisoners of war until he has fought (his enemies thoroughly) in the land. You desire the goods of this world, but Allāh desires (for you) the Hereafter. And Allāh is All-Mighty, All-Wise.»

«68. Were it not a previous ordainment from Allāh, a severe torment would have touched you for what you took.»

«69. So enjoy what you have gotten of booty in war, lawful and good, and have Taqwā of Allāh. Certainly, Allāh is Oft-Forgiving, Most Merciful.»

Imām Aḥmad recorded that Anas said, "The Prophet ﷺ asked the people for their opinion about the prisoners of war of Badr, saying,

«إِنَّ اللَّهَ قَدْ أَنْكَرَكُمْ مِنْهُمْ»

«Allāh has made you prevail above them.» 'Umar bin Al-Khaṭṭāb stood up and said, 'O Allāh's Messenger! Cut off their necks,' but the Prophet ﷺ turned away from him. The Messenger of Allāh ﷺ again asked,

«يَا أَيُّهَا النَّاسُ إِنَّ اللَّهَ قَدْ أَنْكَرَكُمْ مِنْهُمْ وَإِنَّمَا هُمْ إِخْوَانُكُمْ بِالْأَمْسِ»

«O people! Allāh has made you prevail over them, and only yesterday, they were your brothers.»

'Umar again stood up and said, 'O Allāh's Messenger! Cut off their necks.' The Prophet ﷺ ignored him and asked the same question again and he repeated the same answer. Abu Bakr Aṣ-Ṣiddiq stood up and said, 'O Allāh's Messenger! I think you should pardon them and set them free in return for ransom.' Thereupon the grief on the face of Allāh's Messenger ﷺ vanished. He pardoned them and accepted ransom for their release. Allāh, the Exalted and Most Honored, revealed this verse,

﴿لَوْلَا كِتَابٌ مِنْ اللَّهِ سَبَقَ لَكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ﴾

«Were it not a previous ordainment from Allāh, a severe torment would have touched you for what you took.»^[1]

'Ali bin Abi Ṭalḥah narrated that Ibn 'Abbās said about Allāh's statement,

[1] Aḥmad 3:243.

﴿وَلَا كُتِبَ مِنَّا سَبَقٌ﴾

﴿Were it not a previous ordainment from Allāh...﴾,

"In the Preserved Book, that war spoils and prisoners of war will be made allowed for you,

﴿لَنَسْتَمَّ مِنَّا أَتَدَّتْ﴾

﴿would have touched you for what you took﴾, because of the captives.

﴿عَذَابٌ عَظِيمٌ﴾

﴿a severe torment.﴾ Allāh, the Exalted said next,

﴿تَكُونُوا مِنَّا غَنِمْتُمْ حَتَّىٰ تَبَيَّنَ﴾

﴿So enjoy what you have gotten of booty in war, lawful and good﴾."

Al-'Awfi also reported this statement from Ibn 'Abbās.^[1] A similar statement was collected from Abu Hurayrah, Ibn Mas'ūd, Sa'īd bin Jubayr, 'Atā', Al-Ḥasan Al-Baṣrī, Qatādah and Al-A'mash.^[2] They all stated that,

﴿وَلَا كُتِبَ مِنَّا سَبَقٌ﴾

﴿Were it not a previous ordainment from Allāh...﴾ refers to allowing the spoils of war for this Ummah.

Supporting this view is what the Two Ṣaḥīḥs recorded that Jābir bin 'Abdullāh said that the Messenger of Allāh ﷺ said,

«أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِنِ الْأَنْبِيَاءِ قَبْلِي: نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ، وَجُعِلَتْ لِيَ الْأَرْضُ مَسْجِدًا وَطَهُورًا، وَأُجِلَّتْ لِيَ الْغَنَائِمُ وَلَمْ تَحُلْ لِأَحَدٍ قَبْلِي، وَأُعْطِيتُ الشَّفَاعَةَ، وَكَانَ النَّبِيُّ يُنْعَثُ إِلَى قَوْمِهِ، وَبُعِثْتُ إِلَى النَّاسِ عَائَةً»

«I have been given five things which were not given to any Prophet before me. (They are :) Allāh made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey. The earth has been made a place for praying and a purifier for me. The booty has been made lawful for me, yet it =

[1] Aṭ-Ṭabari 14:65.

[2] Aṭ-Ṭabari 14:65-69.

بَيِّنَاتُ النَّبِيِّ قُلُوبُكُمْ فِي أَيِّدِيكُمْ مِنَ الْأَسْرِ إِنْ يَعْلَمَ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِمَّا أَخَذَ مِنْكُمْ وَيَغْفِرَ لَكُمْ وَاللَّهُ عَفُورٌ رَحِيمٌ ﴿٧٠﴾ وَإِنْ يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِنْ قَبْلُ فَأَمْكَنَ مِنْهُمْ وَاللَّهُ عَلَيْهِمْ حَكِيمٌ ﴿٧١﴾ إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوُوا وَنَصَرُوا أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَالَّذِينَ آمَنُوا وَلَمْ يَهَاجِرُوا مَا لَكُم مِّنْ وَلِيَّتِهِمْ مِّنْ شَيْءٍ حَتَّى يَهَاجِرُوا وَإِنْ اسْتَفْرَصَ لَكُمُ فِي الدِّينِ فَعَلَيْكُمْ النَّصْرُ إِلَّا عَلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ رِيقٌ وَاللَّهُ يَمَاتِعُ لَكُمْ بَصِيرًا ﴿٧٢﴾ وَالَّذِينَ كَفَرُوا بِبَعْضِ أَوْلِيَاءِ بَعْضٍ إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ ﴿٧٣﴾ وَالَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوُوا وَنَصَرُوا أَوْلِيَاءَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٧٤﴾ وَالَّذِينَ ءَامَنُوا مِن بَعْدِ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَئِكَ مِنكُمْ وَأُولَئِكَ الْأَرْحَابُ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٧٥﴾

was not lawful for anyone else before me. I have been given the right of intercession (on the Day of Resurrection). Every Prophet used to be sent to his people only, but I have been sent to all mankind. ^[1]

Al-A'mash narrated that Abu Ṣāliḥ said that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«لَمْ تَجَلِ الْغَنَائِمُ لِسُورِ الرُّؤُوسِ غَيْرَنَا»

«War booty was never allowed for any among mankind except us.»

[Abu Hurayrah said;] This is why Allāh the Most High said,

﴿تَكُونُوا مِمَّا عَشْتُمْ حَتَّىٰ مُبَاتًا﴾

«So enjoy what you have gotten of booty in war, lawful and good.» ^[2]

The Muslims then took the ransom for their captives. In his *Sunan*, Imām Abu Dāwud recorded that Ibn 'Abbās said that the Messenger of Allāh ﷺ fixed four hundred (Dirhams) in ransom from the people of *Jāhiliyyah* in the aftermath of Badr. ^[3] The majority of the scholars say that the matter of prisoners of war is up to the Imām. If he decides, he can have them killed, such as in the case of Bani Qurayzah. If he

^[1] *Fath Al-Bārī* 1:519 and *Muslim* 1:370.

^[2] *Tuhfat Al-Aḥwadhī* 8:474, *An-Nasā'ī* in *Al-Kubrā* 6:352.

^[3] *Abu Dāwud* 3:139.

decides, he can accept a ransom for them, as in the case of the prisoners of Badr, or exchange them for Muslim prisoners. The Messenger ﷺ exchanged a woman and her daughter who were captured by Salamah bin Al-Akwa', for exchange of some Muslims who were captured by the idolators, or if he decides he can take the prisoner as a captives.

﴿يَا أَيُّهَا النَّبِيُّ قُلْ لِّمَن فِي أَيْدِيكُمْ مِنَ الْأَنْسَارِ إِن يَشَأْ أَفِي قُلُوبِكُمْ خَيْرًا مِّمَّا يُتَّخَذُ مِنْكُمْ أَرْجًا وَيَغْفِرَ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ ۝ وَإِن يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِن قَبْلُ فَأَنَّكُم مِّنْهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ۝﴾

﴿70. O Prophet! Say to the captives that are in your hands: "If Allāh knows any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you, and Allāh is Oft-Forgiving, Most Merciful."﴾

﴿71. But if they intend to betray you, they indeed betrayed Allāh before. So He gave (you) power over them. And Allāh is All-Knower, All-Wise.﴾

Pagan Prisoners at Badr were promised better than what They lost, if They become Righteous in the Future

Muḥammad bin Ishāq reported that 'Abdullāh bin 'Abbās said that before the battle of Badr, the Messenger of Allāh ﷺ said,

«إِنِّي قَدْ عَرَفْتُ أَنَّ أَنَا مِنْ بَنِي هَاشِمٍ وَغَيْرِهِمْ قَدْ أُخْرِجُوا كَرْهًا لَا حَاجَةَ لَهُمْ بِفِتَالِنَا فَمَنْ لَقِيَ مِنْكُمْ أَحَدًا مِنْهُمْ - أَيْ مِنْ بَنِي هَاشِمٍ - فَلَا يَقْتُلْهُ، وَمَنْ لَقِيَ أَبَا الْبَخْتَرِيِّ بْنِ هِشَامٍ مُّسْتَكْرِهًا»

«I have come to know that some people from Bani Hāshim and others were forced to accompany the pagans, although they had no desire to fight us. Therefore, whoever meets any of them (Bani Hashim), do not kill him. Whoever meets Abu Al-Bukhtari bin Hishām, should not kill him. Whoever meets Al-'Abbās bin 'Abdul-Muṭṭalib, let him not kill him, for he was forced to come (with the pagan army).»

Abu Hudhayfah bin 'Utbah said, "Shall we kill our fathers, children, brothers and tribesmen (from Quraysh), and leave Al-'Abbās? By Allāh! If I meet him, I will kill him with the sword."

When this reached the Messenger of Allāh ﷺ, he said to 'Umar bin Al-Khaṭṭāb,

«يَا أَبَا حَنْصَلٍ»

«O Abu Ḥaṣṣ!», and 'Umar said, "By Allāh that was the first time that the Messenger of Allāh ﷺ called me Abu Ḥaṣṣ."

«أَيُّضْرَبُ وَجْهَ عَمِّ رَسُولِ اللَّهِ بِالسَّيْفِ»

«Will the face of the Messenger of Allāh's uncle be struck with the sword?» 'Umar said, "O Allāh's Messenger! Give me permission to cut off his neck (meaning Abu Ḥudhayfah) for he has fallen into hypocrisy, by Allāh!" Ever since that happened, Abu Ḥudhayfah used to say, "By Allāh! I do not feel safe from this statement coming back to haunt me, and I will continue to fear its repercussions, unless Allāh, the Exalted, forgives me for it through martyrdom." Abu Ḥudhayfah was martyred during the battle of Al-Yamāmah, may Allāh be pleased with him.^[1]

Ibn 'Abbās said, "On the eve after Badr, the Messenger of Allāh ﷺ spent the first part of the night awake, while the prisoners were bound. His Companions said to him, 'O Allāh's Messenger! Why do you not sleep?' Al-'Abbās had been captured by a man from Al-Ansar, and the Messenger of Allāh ﷺ said to them,

«سَمِعْتُ أُنِينَ عَمِّي الْتَبَّاسِ فِي رِقَابِهِ فَأَطْلُقُوهُ»

«I heard the cries of pain from my uncle Al-'Abbās, because of his shackles, so untie him.»

When his uncle stopped crying from pain, Allāh's Messenger ﷺ went to sleep.^[2] In his *Ṣaḥīḥ*, Al-Bukhārī recorded a *Ḥadīth* from Mūsā bin 'Uqbah who said that Ibn Shihāb said that Anas bin Mālīk said that some men from Al-Anṣār said to the Messenger of Allāh ﷺ, "O Allāh's Messenger! Give us permission and we will set free our maternal cousin Al-'Abbās without taking ransom from him." He said,

[1] At-Tabaqāt, by Ibn Sa'd 4:10. This *Ḥadīth* is not authentic.

[2] At-Tabaqāt, by Ibn Sa'd 4:13. There are two chains for this *Ḥadīth* one is unauthentic the other is authentic, but there is no mention of a companion in it, so it is *Mursal*.

«لَا وَاللَّهِ لَا تَذَرُونَّ بَنَةَ دِرْهَمًا»

«No, by Allāh! Do not leave any Dirham of it.»^[1] And from Yūnus Bikkīr, from Muḥammad bin Ishāq, from Yazīd bin Ruwḥmān, from 'Urwah, from Az-Zuhri that several people said to him, "The Quraysh sent to the Messenger of Allāh ﷺ concerning ransoming their prisoners, and each tribe paid what was required for their prisoners. Al-'Abbās said, 'O Allāh's Messenger! I became a Muslim before.' The Messenger of Allāh said,

«اللَّهُ أَعْلَمُ بِاسْتِلَاكِكَ فَإِنْ يَكُنْ كَمَا تَقُولُ فَإِنَّ اللَّهَ يُخْرِيكَ وَأَنَا ظَاهِرُكَ فَقَدْ كَانَ عَلَيْنَا فَاغْتَرِ نَفْسَكَ وَابْنِي أَخِيكَ نَوْفَلَ بْنِ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ وَعَقِيلَ بْنَ أَبِي طَالِبٍ
بْنَ عَبْدِ الْمُطَّلِبِ ، وَخَلِيفَكَ عُتْبَةَ بْنَ عَمْرِو أَخِي بَنِي الْحَارِثِ بْنِ فِهْرٍ»

«Allāh knows if you are Muslim! If what you are claiming is true, then Allāh will compensate you. As for your outward appearance, it was against us. Therefore, ransom yourself, as well as, your nephews Nawfal bin Al-Hārith bin 'Abdul-Muṭṭalib and 'Aqīl bin Abu Ṭālib bin 'Abdul-Muṭṭalib, and also your ally 'Utbah bin 'Amr, from Bani Al-Hārith bin Fihir.»

Al-'Abbās said, 'I do not have that (money), O Allāh's Messenger!' The Messenger ﷺ said,

«فَإِنَّ الْمَالَ الَّذِي دَفَنْتَهُ أَنْتَ وَأُمُّ الْقُضَلِ فَقُلْتُ لَهَا: إِنْ أَصَبْتُ فِي سَفَرِي هَذَا،
فَهَذَا الْمَالُ الَّذِي دَفَنْتَهُ لِبَنِي الْقُضَلِ وَعَبْدِ اللَّهِ وَقُثْمٍ؟»

«What about the wealth that you and Umm Al-Faḍl buried, and you said to her, 'If I am killed in this battle, then this money that I buried is for my children Al-Faḍl, 'Abdullāh and Quthm?»

Al-'Abbās said, 'By Allāh, O Allāh's Messenger! I know that you are Allāh's Messenger, for this is a thing that none except Umm Al-Faḍl and I knew. However, O Allāh's Messenger! Could you count towards my ransom the twenty *Uwqiyah* (pertaining to a weight) that you took from me (in the battle)?' The Messenger of Allāh ﷺ said,

«لَا ذَاكَ شَيْءٌ أَعْطَانَا اللَّهُ نَعَالَيَ مِنْكَ»

[1] *Faṭḥ Al-Bārī* 7:373.

«No, for that was money that Allāh made as war spoils for us from you».

So Al-'Abbās ransomed himself, his two nephews and an ally, and Allāh revealed this verse,

﴿يَا أَيُّهَا النَّبِيُّ قُلْ لِّإِنَّ فِي أَيْدِيكُمْ نِكَ الْاَسْرَىٰ اِنْ يَشَاءُ اللّٰهُ فِى قُلُوْبِكُمْ شَيْءًا مِّمَّا كُنْتُمْ تَسْبَوْنَ ۚ اِنْ يَشَاءُ اللّٰهُ فَيَغْفِرْ لَكُمْ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌۭ﴾

«O Prophet! Say to the captives that are in your hands: "If Allāh knows any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you, and Allāh is Oft-Forgiving, Most Merciful."»
[8:70]

Al-'Abbās commented, 'After I became Muslim, Allāh gave me twenty servants in place of the twenty *Uwqiyah* I lost. And I hope for Allāh's forgiveness.'^[1]

Al-Hāfiẓ Abu Bakr Al-Bayhaqī recorded, that Anas bin Mālīk said, "The Prophet ﷺ was brought some wealth from Bahrain and said;

«اَنْتَرُوْهُ فِى مَسْجِدِى»

«Distribute it in my Masjid» and it was the biggest amount of goods Allāh's Messenger had ever received. He left for prayer and did not even look at the goods. After finishing the prayer, he sat by those goods and gave some of it to everybody he saw. Al-'Abbās came to him and said, 'O Allāh's Messenger! give me (something) too, because I gave ransom for myself and 'Aqīl.' Allāh's Messenger ﷺ told him to take. So he stuffed his garment with it and tried to carry it away but he failed to do so. He said, 'Order someone to help me in lifting it.' The Prophet ﷺ refused. He then said to the Prophet ﷺ, 'Will you please help me to lift it?' Allāh's Messenger ﷺ refused. Then Al-'Abbās dropped some of it and lifted it on his shoulders and went away. Allāh's Messenger ﷺ kept on watching him till he disappeared from his sight and was astonished at his greediness. Allāh's Messenger did not get up until the last coin

^[1] Al-Qurtubī 8:52. This *Hadīth* is not authentic. Some of the information in it is supported by a *Hadīth* recorded by Aṭ-Ṭabarānī and others, see *Majma' Az-Zawā'id* no. 11033 and *Majma' Al-Bahrayn* no. 3318.

was distributed.”^[1] Al-Bukhārī also collected this *Ḥadīth* in several places of his *Ṣaḥīḥ*^[2] with an abridged chain, in a manner indicating his approval of it.

Allāh said,

﴿وَإِنْ يُرِيدُوا يُخَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِنْ قَبْلُ﴾

«But if they intend to betray you, they indeed betrayed Allāh before» meaning,

﴿وَإِنْ يُرِيدُوا يُخَانَتَكَ﴾

«But if they intend to betray you» in contradiction to what they declare to you by words.

﴿فَقَدْ خَانُوا اللَّهَ مِنْ قَبْلُ﴾

«they indeed betrayed Allāh before», the battle of Badr by committing disbelief in Him,

﴿فَأَنكَرَ بَيْنَهُمْ﴾

«So He gave (you) power over them», causing them to be captured in Badr,

﴿وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾

«And Allāh is All-Knower, All-Wise.»

He is Ever Aware of his actions and All-Wise in what He decides.

﴿إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ آمَنُوا وَنَصَرُوا أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَالَّذِينَ آمَنُوا وَلَمْ يَهَاجِرُوا مَا لَكُمْ مِنْ وَكِيلٍ مِنْ شَيْءٍ حَتَّى يُهَاجِرُوا وَإِنْ اسْتَفْرَكْتُمْ فَقَدْ رَكِبْتُمُ الْعَصْرَ إِلَّا عَلَى قَوْمٍ يَبِيتُكُمْ رَبُّهُمْ يُشَقُّ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

«72. Verily, those who believed, and emigrated and strove hard and fought with their property and their lives in the cause of Allāh as well as those who gave (them) asylum and help, -

[1] Al-Bayhaqī 6:356.

[2] Al-Bukhārī: 421, 3049 and 3165. The abridged chain is part of the one quoted by Al-Bayhaqī, that chain is itself used by Al-Bukhari in other places of his *Ṣaḥīḥ*.

these are (all) allies to one another. And as to those who believed but did not emigrate, you owe no duty of protection to them until they emigrate, but if they seek your help in religion, it is your duty to help them except against a people with whom you have a treaty of mutual alliance; and Allāh is the All-Seer of what you do.﴾

The Muhājirīn and Al-Anṣār are the Supporters of One Another

Here Allāh mentions the types of believers, dividing them into the Muhājirīn, who left their homes and estates, emigrating to give support to Allāh and His Messenger ﷺ to establish His religion. They gave up their wealth and themselves in this cause. There are also the Anṣār, the Muslims of Al-Madīnah, who gave asylum to their Muhājirīn brethren in their own homes and comforted them with their wealth. They also gave aid to Allāh and His Messenger ﷺ by fighting alongside the Muhājirūn. Certainly they are,

﴿بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ﴾

«allies to one another», for each one of them has more right to the other than anyone else. This is why Allāh's Messenger ﷺ forged ties of brotherhood between the Muhājirīn and Anṣār, as Al-Bukhārī recorded from Ibn 'Abbās.^[1] They used to inherit from each other, having more right to inheritance than the deceased man's relatives, until Allāh abrogated that practice with the fixed share for near relatives. Imām Aḥmad recorded that Jarīr bin 'Abdullāh Al-Bajali said that the Messenger of Allāh ﷺ said,

«الْمُهَاجِرُونَ وَالْأَنْصَارُ أَوْلِيَاءُ بَعْضُهُمْ لِبَعْضٍ، وَالْمُلُكَاءُ مِنْ قُرَيْشٍ، وَالْمُتَقَاتِلُونَ
يَقِيفُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَى يَوْمِ الْقِيَامَةِ»

«The Muhājirūn and Al-Anṣār are the supporters of each other, while the Ṭulaqā' of Quraysh (whom the Prophet ﷺ set free after conquering Makkah) and 'Utaqā' from Thaḡif (whom the Prophet ﷺ set free from captivity after the battle of Hunayn) are supporters of each other until the Day of Resurrection.»

[1] *Faṭḥ Al-Bāri* 12:30.

Only Aḥmad collected this *Hadīth*.^[1]

Allāh praised the Muhājirīn and the Anṣār in several Āyāt of His Book and His Messenger ﷺ (also praised them too). Allāh said,

﴿وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ﴾

﴿And the foremost to embrace Islām of the Muhājirūn and the Anṣār and also those who followed them exactly. Allāh is well-pleased with them as they are well-pleased with Him. He has prepared for them gardens under which rivers flow (Paradise).﴾ [9:100],

﴿لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْمُسْتَرَدِّ﴾

﴿Allāh has forgiven the Prophet, the Muhājirīn and the Anṣār who followed him in the time of distress.﴾ [9:117], and,

﴿لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَرْضَوْنَ اللَّهَ رَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ ﴿٩٨﴾ وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي شُؤْرِهِمْ حَاجَةً مِمَّا أَوْفَرُوا وَيُفَضِّلُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانُوا عَنْ حَسَنَةٍ﴾

﴿(And there is also a share in this booty) for the poor Muhājirīn, who were expelled from their homes and their property, seeking bounties from Allāh and (His) good pleasure, and helping Allāh and His Messenger. Such are indeed the truthful. And those who, before them, had homes (in Al-Madīnah) and adopted the faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given, and give them (emigrants) preference over themselves even though they were in need of that﴾ [59:8-9].

The best comment on Allāh's statement,

﴿وَلَا يَجِدُونَ فِي شُؤْرِهِمْ حَاجَةً مِمَّا أَوْفَرُوا﴾

﴿...and have no jealousy in their breasts for that which they have been given﴾

[1] Aḥmad 4:363.

is that it means, they do not envy the Muhājirīn for the rewards that Allāh gave them for their emigration. These *Āyāt* indicate that the Muhājirīn are better in grade than the Anṣār, and there is a consensus on this ruling among the scholars.

The Believers Who did not emigrate did not yet receive the Benefits of Wilāyah

Allāh said,

﴿وَالَّذِينَ آمَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِنْ وَدَّعِهِمْ مِنْ شَيْءٍ حَتَّى يُهَاجِرُوا﴾

«And as to those who believed but did not emigrate, you owe no duty of protection to them until they emigrate,» [8:72].

This is the third category of believers, those who believed, but did not perform *Hijrah* and instead remained in their areas. They do not have any share in the war booty or in the fifth [designated for Allāh and His Messenger, the relatives of the Prophet ﷺ, the orphans, the poor and the wayfarer], unless they attend battle.

Imām Aḥmad recorded that Buraydah bin Al-Ḥaṣīb Al-Aslami said, "When the Messenger of Allāh ﷺ would send a commander with an expedition force or an army, he would advise him to have *Taqwā* of Allāh and be kind to the Muslims under his command. He used to say,

«اغزوا باسم الله في سبيل الله، فاقبلوا من كفر بالله، إذا لقيت عدوك من المشركين فادعهم إلى إحدى ثلاث خصال - أو خيالات - فأيتهم ما أجابوك إليها فاقبل منهم، وكف عنهم. ادعهم إلى الإسلام، فإن أجابوك فاقبل منهم وكف عنهم. ثم ادعهم إلى التحول من دارهم إلى دار المهاجرين، وأغلبهم إن فعلوا ذلك أن لهم ما للمهاجرين، وأن عليهم ما على المهاجرين، فإن أبوا واختاروا كفرهم، فأغلبهم أنهم يكونون كأغراب المسلمين، يجرى عليهم حكم الله الذي يجري على المؤمنين، ولا يكون لهم في الفئ والغنيمة نصيب، إلا أن يجاهدوا مع المسلمين، فإن هم أبوا، فادعهم إلى إعطاء الجزية. فإن أجابوا فاقبل منهم وكف عنهم، فإن أبوا فاستعن بالله ثم قاتلهم»

«Fight in the Name of Allāh, in the cause of Allāh. Fight those who disbelieve in Allāh. When you meet your Mushrik enemy, then call them to one of three choices, and whichever they agree

to, then accept it and turn away from them. Call them to embrace Islām, and if they agree, accept it from them and turn away from them. Then call them to leave their area and come to areas in which the Muhājirīn reside. Make known to them that if they do this, they will have the rights, as well as, the duties of the Muhājirīn. If they refuse and decide to remain in their area, make known to them that they will be just like Muslim bedouins, and that Allāh's law applies to them just as it does to all believers. However, they will not have a share in the war booty or Faī' (booty without war), unless they perform jihād along with Muslims. If they refuse all of this, then call them to pay the Jizyah, and if they accept, then take it from them and turn away from them. If they refuse all these [three] options, then trust in Allāh and fight them. ^[1]

Muslim collected this Hadīth. ^[2]

Allāh said next,

﴿وَالَّذِينَ آمَنُوا مِنكُمْ فِي الدِّينِ فَلْيَتَّبِعُوا النَّسْرَ﴾

«But if they seek your help in religion, it is your duty to help them.»

Allāh commands, if these bedouins, who did not perform Hīrah, ask you to aid them against their enemy, then aid them. It is incumbent on you to aid them in this case, because they are your brothers in Islām, unless they ask you to aid them against disbelievers with whom you have a fixed-term treaty of peace. In that case, do not betray your treaties or break your promises with those whom you have treaties of peace. This was reported from Ibn 'Abbās. ^[3]

﴿وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضُهُمْ إِنْ تَقَاتَلُوا فَقَدْ كَانَ فِي الْأَرْضِ وَقْدٌ
كَبِيرٌ﴾

«73. And those who disbelieve are allies of one another, (and) if you (Muslims) do not do so (protect one another), there will be Fitnah on the earth, and great corruption.»

^[1] Ahmad 5:352.

^[2] Muslim 3:1357.

^[3] At-Tabari 14:83.

The Disbelievers are Allies of Each Other; the Muslims are not their Allies

After Allāh mentioned that the believers are the supporters of one another, He severed all ties of support between them and the disbelievers. In his *Mustadrak*, Al-Hākim recorded that Usāmah said that the Prophet ﷺ said,

«لَا يَتَرَاثُ أَهْلُ مِلَّتَيْنِ، وَلَا يَرِثُ مُسْلِمٌ كَافِرًا، وَلَا كَافِرٌ مُسْلِمًا»

«No followers of two religions inherit from each other. Therefore, neither a Muslim inherits from a disbeliever nor a disbeliever from a Muslim.»

The Prophet ﷺ recited this *Āyah*,

﴿وَالَّذِينَ كَفَرُوا يَتَمَتَّعُونَ بِالْحَيَاةِ الدُّنْيَا وَلَا يَتَذَكَّرُونَ﴾

«And those who disbelieve are supporters of one another, (and) if you (Muslims) do not do so (protect one another), there will be Fitnah on the earth, and great corruption.»

Al-Hākim said, "Its chain is *Ṣaḥīḥ*, and they did not record it."^[1] However, the following, from Usāmah bin Zayd, is in the Two *Ṣaḥīḥs*; the Messenger of Allāh ﷺ said,

«لَا يَرِثُ الْمُسْلِمُ الْكَافِرَ وَلَا الْكَافِرُ الْمُسْلِمَ»

«Neither a Muslim inherits from a disbeliever nor a disbeliever inherits from a Muslim.»^[2]

Allāh said next,

﴿إِلَّا تَتَذَكَّرُوا فَتَمْنَحُوا لَهَا﴾

«If you do not do so, there will be Fitnah and oppression on the earth, and a great corruption»,

meaning, if you do not shun the idolators and offer your loyalty to the believers, *Fitnah* will overcome the people. Then confusion [polytheism and corruption] will be rampant, for the believers will be mixed with disbelievers, resulting in tremendous, widespread trials [corruption and mischief] between people.

[1] Al-Hākim 2:240.

[2] *Fath Al-Bāri* 12:51 and Muslim 3:1233.

﴿وَالَّذِينَ آمَنُوا وَفَجَّرْنَا فِي سَبِيلِ اللَّهِ الَّذِينَ آمَنُوا وَتَصَرَّوْا أَزْلَاجَكُمْ هُمْ الْمُؤْمِنُونَ
 سَعًا لَمْ تَغْنَبْهُمْ وَرَبُّكَ كَرِيمٌ ﴿٧٤﴾ وَالَّذِينَ آمَنُوا مِنْ بَعْدِ وَفَجَّرْنَا مِنْكُمْ فَأُولَئِكَ مَكَرُ
 زُؤُلُوا الْأَرْكَانَ بِعُظْمٍ أُولَئِكَ يَمُوتُ فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٧٥﴾﴾

474. And those who believed, and emigrated and strove hard in the cause of Allāh (Al-Jihād), as well as those who gave (them) asylum and aid - these are the believers in truth, for them is forgiveness and a generous provision.﴾

475. And those who believed afterwards, and emigrated and strove hard along with you, they are of you. But kindred by blood are nearer to one another (regarding inheritance) in the decree ordained by Allāh. Verily, Allāh is the All-Knower of everything.﴾

Believers in Truth

After Allāh affirmed the ruling of loyalty and protection between the believers in this life, He then mentioned their destination in the Hereafter. Allāh also affirmed the faith of the believers, just as mentioned in the beginning of this Sūrah, and that He will reward them with forgiveness and by erasing their sins, if they have any. He also promised them honorable provisions that are abundant, pure, everlasting and eternal; provisions that never end or run out, nor will they ever cause boredom, for they are delightful and come in great varieties. Allāh then mentioned that those who follow the path of the believers in faith and performing good deeds, will be with them in the Hereafter. Just as Allāh said,

﴿وَالسَّابِقُونَ السَّابِقُونَ﴾

﴿And the foremost to embrace Islām...﴾ [9:100], until the end of the Āyah. He also said,

﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ﴾

﴿And those who came after them ...﴾ [59:10].

A Ḥadīth that is in the Two Ṣaḥīḥs, which is Mutawātir and has several authentic chains of narrations, mentions that the Messenger of Allāh ﷺ said,

«الْمَرْءُ مَعَ مَنْ أَحَبَّ»

«One will be in the company of those whom he loves.»⁽¹⁾
Another Ḥadīth states,

«مَنْ أَحَبَّ قَوْمًا فَهُوَ مِنْهُمْ»

«He who loves a people is one of them», and in another narration, he ﷺ said,

«خَيْرٌ مَعَهُمْ»

«...will be gathered with them (on the Day of Resurrection).»⁽²⁾

Inheritance is for Designated Degrees of Relatives

Allāh said,

﴿وَأَوْلُوا الْأَرْحَامَ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ﴾

«But kindred by blood are nearer to one another (regarding inheritance) in the decree ordained by Allāh»,

meaning, in Allāh's decision. This Āyah encompasses all relatives, not only the degrees of relative who do not have a fixed, designated share in the inheritance, as some people claim and use this Āyah to argue. According to Ibn 'Abbās, Mujāhid, 'Ikrimah, Al-Ḥasan, Qatādah and several others,⁽³⁾ this Āyah abrogated inheriting from those with whom one had ties of treaties or brotherhood, as was the case in the beginning of Islām. So it applies to all relatives, and as for those who do not inherit, then this is supported by the Ḥadīth,

«إِنَّ اللَّهَ قَدْ أَعْطَىٰ كُلَّ ذِي حَقٍّ حَقَّهُ فَلَا وَصِيَّةَ لِبَوَارِثٍ»

«Indeed Allāh had allotted every right to the one who deserves it, so there may be no will for an heir.»⁽⁴⁾

Therefore, this Āyah also includes those who have a fixed share of inheritance. Allāh knows best.

This is the end of the Tafsīr of Sūrat Al-Anfāl, all praise and thanks are for Allāh, in Him we trust, and He is sufficient for us, what an excellent supporter He is.

⁽¹⁾ Faḥḥ Al-Bārī 10:573.

⁽²⁾ Aṭ-Ṭabarānī 3:19.

⁽³⁾ Aṭ-Ṭabarī 14:90.

⁽⁴⁾ Abu Dāwūd 3:291.

The Tafsīr of Sūrat At-Tawbah (Chapter - 9)

Which Was Revealed in Al-Madinah

سُورَةُ التَّوْبَةِ

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بَرَآءَةٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ۚ

فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ اللَّهَ مُخْزِي الْكَافِرِينَ ۚ

إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَرَسُولُهُ ۚ فَإِنْ تُبْتُمْ فَهُوَ خَيْرٌ لَكُمْ وَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابِ أَلِيمٍ ۚ

إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنُصُّوكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا فَأَتَيْنُوا الْيَوْمَ إِلَى اللَّهِ إِنَّ اللَّهَ بَرِيءٌ مِنَ الظَّالِمِينَ ۚ

فَإِذَا انشَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْصُرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ۚ

وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلِمَ اللَّهِ ثُمَّ اتْلُفْهُ مَأْمَنَهُ دَلَاكُ يَأْتِيهِمْ قَوْمٌ لَا يَمْلِكُونَ ۚ

﴿بَرَآءَةٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ﴾ ۚ فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ اللَّهَ مُخْزِي الْكَافِرِينَ ۚ

41. Freedom from (all) obligations (is declared) from Allāh and His Messenger (ﷺ) to those of the Mushrikin (idolaters), with whom you made a treaty. ۞

42. So travel freely (O Mushrikin) for four months (as you will) throughout the land, but know that you cannot escape (from the punishment of) Allāh; and Allāh will disgrace the disbelievers. ۞

Why there is no

Basmalah in the Beginning of This Sūrah

This honorable Sūrah (chapter 9) was one of the last Sūrahs to be revealed to the Messenger of Allāh ﷺ. Al-Bukhārī recorded that Al-Barā' said, "The last Āyah to be revealed was,

﴿يَسْتَفْتُونَكَ عَلَى اللَّهِ يَنْصِبُكُمْ فِي الْكَلْبَةِ﴾

«They ask you for a legal verdict. Say: "Allāh directs (thus) about Al-Kalālah."» [4:176],

while the last Sūrah to be revealed was *Barā'ah*.^[1] The *Basmalah* was not mentioned in the beginning of this Sūrah because the Companions did not write it in the complete copy of the Qur'ān (*Mushaf*) they collected, following the Commander of the faithful, 'Uthmān bin 'Affān, may Allāh be pleased with him.

The first part of this honorable Sūrah was revealed to the Messenger of Allāh ﷺ when he returned from the battle of Tabūk, during the *Hajj* season, which the Prophet ﷺ thought about attending. But he remembered that the idolators would still attend that *Hajj*, as was usual in past years, and that they perform *Tawāf* around the House while naked. He disliked to associate with them and sent Abu Bakr Aṣ-Ṣiddiq, may Allāh be pleased with him, to lead *Hajj* that year and show the people their rituals, commanding him to inform the idolators that they would not be allowed to participate in *Hajj* after that season. He commanded him to proclaim,

﴿بَرَآءَةٌ مِنَ اللَّهِ وَرَسُولِهِ﴾

«Freedom from (all) obligations (is declared) from Allāh and His Messenger (ﷺ)...»,

to the people. When Abu Bakr had left, the Messenger ﷺ sent 'Alī bin Abū Ṭālib to be the one to deliver this news to the idolators on behalf of the Messenger ﷺ, for he was the Messenger's cousin. We will mention this story later.

Publicizing the Disavowal of the Idolators

Allāh said,

﴿بَرَآءَةٌ مِنَ اللَّهِ وَرَسُولِهِ﴾

«Freedom from obligations from Allāh and His Messenger (ﷺ)»,

is a declaration of freedom from all obligations from Allāh and His Messenger ﷺ,

﴿إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ۖ لَا يَجِبُ عَلَيْكُمُ الْمُلْكُ فِي الْأَرْضِ أَبَدًا ۖ وَهُمُ الْمُتَرَدِّدُونَ﴾

[1] *Faḥḥ Al-Bārī* 8:167. This Sūrah was commonly called *Barā'ah*.

﴿3. And a declaration from Allāh and His Messenger to mankind on the greatest day of Hajj that Allāh is free from obligations to the Mushrikīn and so is His Messenger. So if you repent, it is better for you, but if you turn away, then know that you cannot escape Allāh. And give tidings of a painful torment for those who disbelieve.﴾

Allāh says, this is a declaration,

﴿يَوْمَ أَقُولُ لِلَّذِينَ هُمْ عَنْ آلِهَتِهِمْ كَاذِبُونَ﴾

﴿from Allāh and His Messenger﴾, and a preface warning to the people,

﴿يَوْمَ الْحَجِّ الْأَكْبَرِ﴾

﴿on the greatest day of Hajj﴾, the day of Sacrifice, the best and most apparent day of the Hajj rituals, during which the largest gathering confers.

﴿أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَرَسُولُهُ﴾

﴿that Allāh is free from (all) obligations to the Mushrikīn and so is His Messenger﴾

also free from all obligations to them. Allāh next invites the idolators to repent,

﴿فَإِنْ تَنْتَهُبُوا﴾

﴿So if you repent﴾, from the misguidance and Shirk you indulge in,

﴿فَهُوَ خَيْرٌ لَّكُمْ وَإِنْ تَوَلَّيْتُمْ﴾

﴿it is better for you, but if you turn away﴾, and persist on your ways,

﴿فَاعْلَمُوا أَنَّكُمْ عِزُّ مُعْجِزِ اللَّهِ﴾

﴿then know that you cannot escape Allāh﴾

Rather, Allāh is capable over you, and you are all in His grasp, under His power and will,

﴿وَنَذِيرِ الْآلِينَ كَذَّبُوا بِآيَاتِ اللَّهِ﴾

﴿And give tidings of a painful torment for those who disbelieve﴾

earning them disgrace and affliction in this life and the torment of chains and barbed iron bars in the Hereafter. Al-Bukhārī recorded that Abu Hurayrah said, "Abu Bakr sent me during that *Hajj* with those dispatched on the day of Sacrifice to declare in Minā that no *Mushrik* will be allowed to attend *Hajj* after that year, nor will a naked person be allowed to perform *Tawāf*."

Humayd said, "The Prophet ﷺ then sent 'Ali bin Abi Tālib and commanded him to announce *Barā'ah*." Abu Hurayrah said, "Ali publicized *Barā'ah* with us to the gathering in Minā on the day of Sacrifice, declaring that no *Mushrik* shall perform *Hajj* after that year, nor shall a naked person perform *Tawāf* around the House."^[1] Al-Bukhārī also collected this *Hadīth* the this narration of which, Abu Hurayrah said, "On the day of *Nahr*, Abu Bakr sent me along with other announcers to Minā to make a public announcement that 'No pagan is allowed to perform *Hajj* after this year, and no naked person is allowed to perform the *Tawāf* around the *Ka'bah*.' Abu Bakr was leading the people in that *Hajj* season, and in the year of The Farewell *Hajj* when the Prophet ﷺ performed *Hajj*, no *Mushrik* performed *Hajj*."^[2] This is the narration that Al-Bukhārī recorded in the Book on *Jihād*.

Muḥammad bin Ishāq reported a narration from Abu Ja'far Muḥammad bin 'Ali bin Al-Ḥusayn who said, "When *Barā'ah* was revealed to Allāh's Messenger ﷺ, and he had sent Abu Bakr to oversee the *Hajj* rites for the people, he was asked, 'O Messenger of Allāh! Why not send this [message] to Abu Bakr?' So he ﷺ said,

«لَا يُؤَدِّي عَنِّي إِلَّا رَجُلٌ مِنْ أَهْلِ بَيْتِي»

«It will not be accepted to have been from me if it is not from a man from my family.»

Then he ﷺ called for 'Ali and said to him,

«اُخْرُجْ بِهَذِهِ الْقِصَّةِ مِنْ صَدْرِ بَرَاءَةٍ وَأَذِّنْ فِي النَّاسِ يَوْمَ النَّحْرِ إِذَا اجْتَمَعُوا بِئْسَى
أَنَّهُ لَا يَدْخُلُ الْجَنَّةَ كَافِرٌ، وَلَا يَحُجُّ بَعْدَ الْعَامِ مُشْرِكٌ، وَلَا يَطُوفُ بِالْبَيْتِ عُرْيَانٌ،

[1] *Fath Al-Bāri* 8:168.

[2] *Fath Al-Bāri* 8:168.

وَمَنْ كَانَ لَهُ عِنْدَ رَسُولِ اللَّهِ عَهْدٌ فَهُوَ لَهُ إِلَىٰ مُدَّتِهِ

'Take this section from the beginning of Barā'ah and proclaim to the people on the day of the Sacrifice while they are gathered at Minā that no disbeliever will enter Paradise, no idolator will be permitted to perform Hajj after the year, there will be no Ṭawāf while naked, and whoever has a covenant with Allāh's Messenger, then it shall be valid until the time of its expiration.'

'Ali rode the camel of Allāh's Messenger ﷺ named Al-'Aḍbā' until he caught up with Abu Bakr in route. When Abu Bakr saw him he said, 'Are you here as a commander or a follower.' 'Ali replied, 'A follower.' They continued on. Abu Bakr lead the people in Hajj while the Arabs were camping in their normal locations from Jāhiliyyah. On the day of Sacrifice, 'Ali bin Abi Ṭālib stood and proclaimed, 'O people! No disbeliever will be admitted into Paradise, no idolator will be permitted to perform Hajj next year, there shall be no Ṭawāf while naked, and whoever has a covenant with Allāh's Messenger ﷺ, then it shall be valid until its time of expiration.'

So no idolator performed Hajj after that year, Ṭawāf around the House while naked ceased. Then they returned to Allāh's Messenger ﷺ. So this was the declaration of innocence, whoever among the idolators had no treaty, then he had a treaty of peace for one year, if he had a particular treaty, then it was valid until its date of expiration."^[1]

﴿إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَمَّا فَأُولَٰئِكَ

لَتَكُونَنَّ لَهُمْ مِدْرَهَةٌ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ﴾

44. Except those of the Mushrikin with whom you have a treaty, and who have not subsequently failed you in aught, nor have supported anyone against you. So fulfill their treaty for them until the end of their term. Surely, Allāh loves those who

^[1] At-Ṭabari 14:107. This narration is not authentic because it is Mursal. The text of the saying of the Prophet ﷺ is supported by a narration from Anas, recorded by At-Tirmidhi, under the Tafsir of this Sūrah. The remainder of the narration is supported by others. The scholars explain the mention of the Prophet's family to mean that such representation was necessary when changing a treaty.

have Taqwā.﴾

Existing Peace Treaties remained valid until the End of Their Term

This is an exception regulating the longest extent of time for those who have a general treaty - with out time mentioned - to four months.

They would have four months to travel the lands in search of sanctuary for themselves wherever they wish. Those whose treaty mentioned a specific limited term, then the longest it would extend was to the point of its agreed upon termination date. *Hadīths* in this regard preceded. So anyone who had a treaty with Allāh's Messenger ﷺ, it lasted until its specific termination date. However, those in this category were required to refrain from breaking the terms of the agreement with Muslims and from helping non-Muslims against Muslims. This is the type whose peace agreement with Muslims was carried out to its end. Allāh encouraged honoring such peace treaties, saying,

﴿إِنَّ اللَّهَ يُحِبُّ الْمُؤْمِنِينَ﴾

«Surely, Allāh loves those who have Taqwā» [9:4], who keep their promises.

﴿وَإِذَا انسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الشِّرْكَاءَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَقْبِسُوا لَهُمْ
كُلَّ مَرْمَرَةٍ إِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوْا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ عَفُورٌ
رَحِيمٌ﴾

«5. So when the Sacred Months have passed, then fight the Mushrikīn wherever you find them, and capture them and besiege them, and lie in wait for them in each and every ambush. But if they repent and perform the Ṣalāh, and give the Zakāh, then leave their way free. Verily, Allāh is Oft-Forgiving, Most Merciful.﴾

This is the Āyah of the Sword

Mujāhid, 'Amr bin Shu'ayb, Muḥammad bin Ishāq, Qatādah, As-Suddi and 'Abdur-Raḥmān bin Zayd bin Aslam said that

the four months mentioned in this *Āyah* are the four-month grace period mentioned in the earlier *Āyah*,^[1]

﴿سَبِّحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ﴾

﴿So travel freely for four months throughout the land.﴾

Allāh said next,

﴿إِذَا انقَضَ الْأَشْهُرُ الْحَرَامُ﴾

﴿So when the Sacred Months have passed...﴾, meaning, 'Upon the end of the four months during which We prohibited you from fighting the idolators, and which is the grace period We gave them, then fight and kill the idolators wherever you may find them.' Allāh's statement next,

﴿فَاذْكُلُوا الشِّرْكَانَ حَيْثُ وَجَدْتُمُوهُنَّ﴾

﴿then fight the Mushrikīn wherever you find them﴾, means, on the earth in general, except for the Sacred Area, for Allāh said,

﴿وَلَا تَقْبَلُوهُنَّ عِنْدَ الْقَسْبِ لِلزَّارِ حَتَّى يَقْبَلُوَكُمْ فِيهِ فَإِنْ قَتَلْتُمُوهُنَّ فَاقْتُلُوهُنَّ﴾

﴿And fight not with them at Al-Masjid Al-Harām, unless they fight you there. But if they attack you, then fight them.﴾[2:191]

Allāh said here,

﴿وَاغْلِبُوهُنَّ﴾

﴿and capture them﴾, executing some and keeping some as prisoners,

﴿وَاخْضَرُوا لَهُمْ كُلَّ مَرْصَدٍ﴾

﴿and besiege them, and lie in wait for them in each and every ambush﴾,

do not wait until you find them. Rather, seek and besiege them in their areas and forts, gather intelligence about them in the various roads and fairways so that what is made wide looks ever smaller to them. This way, they will have no choice, but to die or embrace Islām,

﴿فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ﴾

[1] At-Tabari 14:136-137.

﴿But if they repent and perform the Ṣalāh, and give the Zakāh, then leave their way free. Verily, Allāh is Oft-Forgiving, Most Merciful.﴾

Abu Bakr Aṣ-Ṣiddiq used this and other honorable Āyāt as proof for fighting those who refrained from paying the Zakāh. These Āyāt allowed fighting people unless, and until, they embrace Islām and implement its rulings and obligations. Allāh mentioned the most important aspects of Islām here, including what is less important. Surely, the highest elements of Islām after the Two Testimonials, are the prayer, which is the right of Allāh, the Exalted and Ever High, then the Zakāh, which benefits the poor and needy. These are the most honorable acts that creatures perform, and this is why Allāh often mentions the prayer and Zakāh together. In the Two Ṣaḥīḥs, it is recorded that Ibn 'Umar said that the Messenger of Allāh ﷺ said,

أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ
وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ

‘I have been commanded to fight the people until they testify that there is no deity worthy of worship except Allāh and that Muḥammad is the Messenger of Allāh, establish the prayer and pay the Zakāh.’^[1]

This honorable Āyah (9:5) was called the Āyah of the Sword, about which Aḍ-Ḍaḥḥāk bin Muzāḥim said, “It abrogated every agreement of peace between the Prophet ﷺ and any idolator, every treaty, and every term.” Al-‘Awfi said that Ibn ‘Abbās commented: “No idolator had any more treaty or promise of safety ever since Sūrah Barā’ah was revealed. The four months, in addition to, all peace treaties conducted before Barā’ah was revealed and announced had ended by the tenth of the month of Rabi’ Al-Ākhir.”^[2]

﴿إِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلِمَ اللَّهِ ثُمَّ طَبَعُ أُنْفُسَهُمْ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَمْلِكُونَ﴾

¶6. And if anyone of the Mushrikin seeks your protection then

[1] Faḥ Al-Bārī 1:95 and Muslim 1:53.

[2] Aṭ-Ṭabari 14:133.

grant him protection so that he may hear the Word of Allāh (the Qur'ān) and then escort him to where he can be secure, that is because they are men who know not.﴾

Idolators are granted Safe Passage if They seek It

Allāh said to His Prophet, peace be upon him,

﴿رَبِّانَا أَمَّا بَيْنَ الْمُشْرِكِينَ﴾

﴿And if anyone of the Mushrikin﴾, whom you were commanded to fight and We allowed you their blood and property,'

﴿اسْتَجَارَكَ﴾

﴿seeks your protection﴾, asked you for safe passage, then accept his request until he hears the Words of Allāh, the Qur'ān. Recite the Qur'ān to him and mention a good part of the religion with which you establish Allāh's proof against him,

﴿ثُمَّ أَيْقِنْهُ مَأْوَئَهُ﴾

﴿and then escort him to where he can be secure﴾ and safe, until he goes back to his land, his home, and area of safety,

﴿ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ﴾

﴿that is because they are men who know not.﴾

The Āyah says, 'We legislated giving such people safe passage so that they may learn about the religion of Allāh, so that Allāh's call will spread among His servants.'

Ibn Abi Najīh narrated that Mujāhid said that this Āyah, "Refers to someone who comes to you to hear what you say and what was revealed to you (O Muḥammad). Therefore, he is safe until he comes to you, hears Allāh's Words and then proceeds to the safe area where he came from."^[1] The Messenger of Allāh ﷺ used to thereafter grant safe passage to those who came to him for guidance or to deliver a message. On the day of Ḥudaybiyyah, several emissaries from Quraysh came to him, such as 'Urwah bin Mas'ūd, Mikraz bin Ḥaṣṣ, Suhayl bin 'Amr and several others. They came mediating between him and the Quraysh pagans. They witnessed the

^[1] At-Ṭabari 14:139.

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ مَا اسْتَقْنُوا لَكُمْ فَاسْتَغِيثُوا اللَّهَ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٥٧﴾ كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ لَا تَرْفُوا بِهِنَّ إِلَّا أَنْ يَرْضَوْنَكُمْ وَالَّذِينَ هُمْ عَنْ قُلُوبِهِمْ وَكَفَرُوا هُمْ فَذَرُوهُمْ ﴿٥٨﴾ أَشَدُّ رِيقًا إِنَّا لَنَنظُرُ أَقْبِلًا فَاصْذُوقُوا عَنْ سَبِيلِهِمْ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٥٩﴾ لَا تَرْفَعُونَ فِي مُؤْمِنٍ إِلَّا أَوْلَادَهُمْ وَأُولَئِكَ هُمُ الْمُفْسِدُونَ ﴿٦٠﴾ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَآمَنُوا بِمَا نُكَلِّمُ فِي الَّذِينَ وَتَفَصَّلَ الْأَيَّاتُ لِقَوْمٍ يَعْلَمُونَ ﴿٦١﴾ وَإِنْ كُنْتُمْ لَا تَرْضَوْنَ مِنَ بَعْدِ عَهْدِهِمْ وَطَعْنُوا فِي دِينِكُمْ فَقَاتِلُوا أَيْمَةَ الْكَافِرِ إِنَّهُمْ لَا يَأْمِنُونَ لَكُمْ لَعَلَّكُمْ يَنْتَهُوْنَ ﴿٦٢﴾ أَلَا تَقَاتِلُونَ قَوْمًا نَكَتْ أَيْمَتُهُمْ وَهَمُّوْا بِإِخْرَاجِ الرَّسُولِ وَهُمْ بَدَءُوكُمْ أُولَئِكَ مَرَّةً كَانُوا فِيهَا أَعْتَصَمَ اللَّهُ عَلَيْهِمْ وَأَمَّا أَنْ تُخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٦٣﴾

great respect the Muslims had for the Prophet ﷺ, which astonished them, for they never before saw such respect for anyone, kings nor czars. They went back to their people and conveyed this news to them; this, among other reasons, was one reason that most of them accepted the guidance. When Musaylimah the Liar sent an emissary to the Messenger of Allāh, he ﷺ asked him, "Do you testify that Musaylimah is a messenger from Allāh?" He said, "Yes." The Messenger of Allāh said,

لَوْلَا أَنَّ الرُّسُلَ لَا تَقْتُلُ لَضَرَبْتُ عُقْبَكَ

‘I would have cut off your head, if it was not that emissaries are not killed.’^[1]

That man, Ibn An-Nawwāhah, was later beheaded when ‘Abdullāh bin Mas‘ūd was the governor of Al-Kufah. When it became known that he still testified that Musaylimah was a messenger from Allāh, Ibn Mas‘ūd summoned him and said to him, "You are not delivering a message now!" He commanded that Ibn An-Nawwāhah be decapitated, may Allāh curse him and deprive him of His mercy. In summary, those who come

[1] Ibn Hishām 4 :247.

from a land at war with Muslims to the area of Islām, delivering a message, for business transactions, to negotiate a peace treaty, to pay the *Jizyah*, to offer an end to hostilities, and so forth, and request safe passage from Muslim leaders or their deputies, should be granted safe passage, as long as they remain in Muslim areas, until they go back to their land and sanctuary.

﴿كَفَيْتَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ مَا اسْتَقْتُمُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ بَحِيثُ السُّرُورِ﴾

﴿7. How can there be a covenant with Allāh and with His Messenger for the Mushrikin except those with whom you made a covenant near Al-Masjid Al-Harām (at Makkah)? So long as they are true to you, stand you true to them. Verily, Allāh loves those who have Taqwā.﴾

Affirming the Disavowel of the Idolators

Allāh mentions the wisdom in dissolving all obligations to the idolators and giving them a four month period of safety, after which they will meet the sharp sword wherever they are found,

﴿كَفَيْتَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ﴾

﴿How can there be a covenant for the Mushrikīn?﴾, a safe resort and refuge, while they persist in *Shirk* with Allāh, and disbelief in Him and His Messenger,

﴿إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ﴾

﴿except those with whom you made a covenant near Al-Masjid Al-Harām﴾,

on the day of Hdaybiyyah. Allāh said in another *Āyah* [concerning the day of Hdaybiyyah],

﴿مَنْ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْمَدَى مَكْرُوهًا أَنْ يَبَيعَ بَيْعًا﴾

﴿They are the ones who disbelieved and hindered you from Al-Masjid Al-Harām and detained the sacrificial animals, from reaching their place of sacrifice.﴾ [48:25]

Allāh said next,

﴿فَمَا اسْتَقْتُمُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ﴾

﴿So long as they are true to you, stand you true to them.﴾,
if they keep the terms of the treaties you conducted with
them, including peace between you and them for ten years,

﴿فَأَسْتَفِيزُوا لَهُمْ إِنَّ اللَّهَ يَحِبُّ الْمُتَّقِينَ﴾

﴿then stand you true to them. Verily, Allāh loves those who
have Taqwā.﴾

The Messenger of Allāh ﷺ and the Muslims preserved the terms of the treaty with the people of Makkah from the month of Dhūl-Qa'dah in the sixth year [of Hijrah], until the Quraysh broke it and helped their allies, Banu Bakr, against Khuḏā'ah, the allies of Allāh's Messenger ﷺ. Aided by the Quraysh, Banu Bakr killed some of Bani Khuḏā'ah in the Sacred Area! The Messenger of Allāh ﷺ led an invasion army in the month of Ramaḏān, of the eighth year, and Allāh opened the Sacred Area for him to rule over them, all thanks are due to Allāh. The Messenger of Allāh ﷺ freed the Quraysh who embraced Islām after they were overpowered and defeated. These numbered around two thousands, and they were referred to by the name 'Ṭulaqā' afterwards. Those among them who remained in disbelief and ran away from Allāh's Messenger ﷺ were sent promises of safe refuge for four months, during which they were allowed to move about freely. They included Ṣafwān bin Umayyah, Ikrimah bin Abi Jahl and many others. Allāh later on guided them to Islām, and they became excellent believers. Surely, Allāh is worthy of all praise for all His actions and decrees.

﴿كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ لَا يَقْبَلُوا مِنْكُمْ إِلَّا ذِلًّا وَهُمْ يَرِثُونَكُمْ وَأَقْرَبُهُمْ وَتَأْنِ

قُلُوبُهُمْ وَأَكْثَرُهُمْ فَاسِقُونَ ﴿٨﴾﴾

﴿8. How? When if you are overpowered by them, they regard
not the ties, either of kinship, (III) or of covenant (Dhimmah)?
With their mouths they please you, but their hearts are averse
to you, and most of them are rebellious.﴾

Allāh encourages the believers to show enmity to the idolators and to dissociate from them, affirming that they do not deserve to enjoy a covenant of peace, because of their Shirk in Allāh and disbelief in Allāh's Messenger ﷺ. If these disbelievers have a chance to defeat Muslims, they will cause

great mischief, leave nothing unharmed, disregard the ties of kinship and the sanctity of their vows. 'Ali bin Abi Talhah, Tkrimah and Al-'Awfi narrated that Ibn 'Abbās said, "Ill means kinship, while, *Dhimmah* means covenant."^[1] Aḍ-Ḍaḥḥāk and As-Suddi said similarly.^[2]

﴿اشْتَرَوْا بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا فَصَلُّوا عَنْ سَبِيلِهِ ۚ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٩﴾ لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلَّا وَلَا ذِمَّةً وَأُولَئِكَ هُمُ الْمُتَعْتَدُونَ ﴿١٠﴾ فَإِنْ نَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوْا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ فِي الْإِيمَانِ وَلَتَقْصِلَ الْإِيمَانُ لِقَوْمٍ يَعْمَلُونَ ﴿١١﴾﴾

﴿9. They have purchased with the Āyāt of Allāh a little gain, and they hindered men from His way; evil indeed is that which they used to do.﴾

﴿10. With regard to a believer, they respect not the ties, either of kinship or of covenant! It is they who are the transgressors.﴾

﴿11. But if they repent, perform the Ṣalāh and give the Zakāh, then they are your brethren in religion. (In this way) We explain the Āyāt in detail for a people who know.﴾

Allāh admonishes the idolators and encourages the believers to fight against them because,

﴿اشْتَرَوْا بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا﴾

﴿They have purchased with the Āyāt of Allāh a little gain,﴾

idolators exchanged following the Āyāt of Allāh with the lower affairs of life that they indulged in,

﴿فَصَلُّوا عَنْ سَبِيلِهِ﴾

﴿and they hindered men from His way﴾, trying to prevent the believers from following the truth,

﴿إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٩﴾ لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلَّا وَلَا ذِمَّةً﴾

﴿evil indeed is that which they used to do. With regard to a believer, they respect not the ties, either of kinship or of covenant!﴾ [9:9-10].

We explained these meanings before, as well as, the meaning of,

﴿إِنْ نَابُوا وَأَقَامُوا الصَّلَاةَ﴾

[1] At-Ṭabari 14:146.

[2] At-Ṭabari 14:147.

﴿But if they repent, perform the Ṣalāh...﴾

﴿وَإِنْ لَكُنَّ أَتَيْنَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَطَعْنَا فِي دِينِكُمْ فَقَتِلُوا أَيْتَةَ الْكُفْرِ إِنَّهُمْ لَا أَمِنْ لَهُمْ لَعَلَّهُمْ يَنْتَهُرُونَ﴾

﴿12. But if they violate their oaths after their covenant, and attack your religion with disapproval and criticism, then fight (you) against the leaders of disbelief - for surely, their oaths are nothing to them - so that they may stop (evil actions).﴾

The Oaths of the Leaders of Disbelief mean nothing to Them

Allāh says, if the idolators with whom you conducted peace treaties for an appointed term break

﴿أَتَيْنَهُمْ﴾

﴿their oaths﴾ meaning, terms of their treaties, and covenants

﴿وَطَعْنَا فِي دِينِكُمْ﴾

﴿and attack your religion...﴾ with disapproval and criticism, it is because of this that one who curses the Messenger, peace be upon him, or attacks the religion of Islām by way of criticism and disapproval, they are to be fought. This is why Allāh said afterwards,

﴿فَقَتِلُوا أَيْتَةَ الْكُفْرِ إِنَّهُمْ لَا أَمِنْ لَهُمْ لَعَلَّهُمْ يَنْتَهُرُونَ﴾

﴿then fight (you) against the leaders of disbelief - for surely, their oaths are nothing to them - so that they may stop.﴾

so that they may refrain from the disbelief, rebellion and the transgression they indulge in. Qatādah and others said that the leaders of disbelief were Abu Jahl, 'Utbah and Shaybah, Umayyah bin Khalaf, and he went on to mention several others. Al-A'mash narrated from Zayd bin Wahb from Ḥudhayfah; "The people of this Āyah were never fought again."^[1] A similar statement was reported from 'Alī bin Abī Ṭālib, may Allāh be pleased with him. However, this Āyah is general, even though the specific reason behind revealing it was the idolators of Quraysh. So this Āyah generally applies to

[1] At-Ṭabari 14:156.

فَتَلَوْهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَتُخْزِيهِمْ وَتُصْرِكُمْ عَلَيْهِمْ وَيُشْفِ صُدُورَ قَوْمٍ مُؤْمِنِينَ ﴿١٤﴾ وَيَذْهَبُ غَيْظُ قُلُوبِهِمْ وَتَتُوبُ اللَّهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٥﴾ أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِجَنَّةٍ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٦﴾ مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسْجِدَ اللَّهِ شَاهِدِينَ عَلَى أَنْفُسِهِمْ بِالْكُفْرِ أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي النَّارِ هُمْ خَالِدُونَ ﴿١٧﴾ إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَحْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ ﴿١٨﴾ أَجَعَلْتُمْ سَفَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهَدَ فِي سَبِيلِ اللَّهِ لَا يَتَسَوَّىٰ عِنْدَ اللَّهِ وَالَّذِينَ لَا يَمِيزُوا الْقَوْمَ الظَّالِمِينَ ﴿١٩﴾ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْظَمُ رَجَاءً عِنْدَ اللَّهِ وَأُولَئِكَ هُمُ الْفَائِزُونَ ﴿٢٠﴾

them and others as well, Allāh knows best. Al-Walīd bin Muslim said that Ṣafwān bin 'Amr narrated that 'Abdur-Raḥmān bin Jubayr bin Nufayr said that when Abu Bakr sent an army to Ash-Shām, he advised them, "You will find some people with shaved heads. Therefore, strike the swords upon the parts that contain the devil, for by Allāh, it is better to me to kill one of these people than to kill seventy other men. This is because Allāh said,

﴿فَتَقِيلُوا أَيْمَةً الْكُفْرَ﴾

«then fight (you) against the leaders of disbelief.»

Ibn Abi Ḥatīm collected it.^[1]

﴿أَلَا تَعْلَمُونَ قَوْمًا نَكَلُوا أَبْنَاءَهُمْ وَهَمُّوا بِإِخْرَاجِ الرَّسُولِ وَهُمْ بَدُّوكُمْ أَوْلَكِمْ مَرُّوا أَفْئِدَتُهُمْ قَالَهُ أَمَلٌ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٤﴾ فَتَلَوْهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَتُخْزِيهِمْ وَتُصْرِكُمْ عَلَيْهِمْ وَيُشْفِ صُدُورَ قَوْمٍ مُؤْمِنِينَ ﴿١٥﴾ وَيَذْهَبُ غَيْظُ قُلُوبِهِمْ وَتَتُوبُ اللَّهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٦﴾﴾

«13. Will you not fight a people who have violated their oaths and intended to expel the Messenger while they did attack you first? Do you fear them? Allāh has more right that you should fear Him if you are believers.»

[1] Ibn Abi Ḥatīm 6:1761.

﴿14. Fight against them so that Allāh will punish them by your hands, and disgrace them and give you victory over them, and heal the breasts of a believing people.﴾

﴿15. And remove the anger of their (believers') hearts. Allāh accepts the repentance of whom He wills. Allāh is All-Knowing, All-Wise.﴾

Encouragement to fight the Disbelievers, and some Benefits of fighting Them

These Āyāt encourage, direct and recommend fighting against the idolators who break the terms of their covenants, those who tried to expel the Messenger ﷺ from Makkah. Allāh said in other Āyāt,

﴿وَرَأَىٰ يَكْفُرُ بِكَ الَّذِينَ كَذَبُوا يَتْلُونَكَ أَوْ يُبْغِلُونَكَ أَوْ يُبْغِلُونَكَ وَيَسْتَكْبِرُونَ وَيَسْتَكْبِرُونَ اللَّهُ وَرَأَىٰ خَيْرَ
النَّاسِ﴾

﴿And (remember) when the disbelievers plotted against you to imprison you, or to kill you, or to expell you; they were plotting and Allāh too was plotting; and Allāh is the best of those who plot.﴾ [8:30],

﴿يُخْرِجُونَ الرُّسُلَ وَإِيَّاكُمْ أَنْ تَقُولُوا بِاللهِ رَبِّكُمْ﴾

﴿...and have driven out the Messenger and yourselves (from your homeland) because you believe in Allāh your Lord!﴾ [60:1], and,

﴿وَأَنْ كَادُوا يَسْتَخِفُّوكَ مِنَ الْأَرْضِ يَخْرُجُونَ مِنْهَا﴾

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

Allāh's statement,

﴿وَهُمْ يَدْعُوكُمْ أُولَٰئِكَ مَتَرًا﴾

﴿while they did attack you first﴾, refers to the battle of Badr when the idolators marched to protect their caravan. When they knew that their caravan escaped safely, they still went ahead with their intent to fight Muslims out of arrogance, as we mentioned before. It was also said that these Āyāt refer to the idolators breaking the peace agreement with Muslims and

aiding Bani Bakr, their allies, against Khuzā'ah, the ally of the Messenger of Allāh ﷺ. This is why the Messenger of Allāh marched to Makkah in the year of the victory, thus conquering it, all thanks and praise is due to Allāh.

Allāh said,

﴿اَتَخَفْتُمْ اِنَّ اللَّهَ اَعْلَمُ اَنْ تَخَفُوهُ ۚ اِنْ كُنْتُمْ مُؤْمِنِينَ﴾

«Do you fear them? Allāh has more right that you should fear Him if you are believers.»

Allāh says here, 'Do not fear idolators, but fear Me instead, for I am worthy of being feared by the servants due to My might and punishment. In My Hand lies the matter; whatever I will occurs, and whatever I do not will does not occur.'

Allāh next said, while ordering the believers and explaining the wisdom of ordaining *Jihād* against them, all the while able to destroy their enemies with a command from Him,

﴿فَقَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِيهِمْ وَيُسْخَرُكُمْ عَلَيْهِمْ وَيُؤْتِيكُمْ شُكْرًا فَزِيدُوا﴾

﴿مُؤْمِنِينَ﴾

«Fight against them so that Allāh will punish them by your hands, and disgrace them and give you victory over them, and heal the breasts of a believing people.»

This *Āyah* includes all believers, even though Mujāhid, 'Ikrimah and As-Suddi said that it refers to Khuzā'ah.^[1] Concerning the believers, Allāh said;

﴿وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ﴾

«and remove the anger of their hearts», then

﴿وَيُؤْتِ اللَّهُ عَلَى مَنْ يَشَاءُ﴾

«Allāh accepts the repentance of whom He wills», from His servants,

﴿وَاللَّهُ عَلِيمٌ﴾

«Allāh is All-Knowing», in what benefits His servants,

﴿حَكِيمٌ﴾

[1] At-Tabari 14:161.

«All-Wise», in His actions and statements, whether narrative or legislative. Allāh does what He wills, decides what He wills, and He is the Just Who never wrongs any. Not even the weight of an atom of good or evil is ever neglected with Him, but rather, He compensates for it in this life and the Hereafter.

﴿أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِجَنَّةٍ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ﴾

«16. Do you think that you shall be left alone while Allāh has not yet tested those among you who have striven hard and fought, and have not taken Walījah besides Allāh and His Messenger, and the believers. Allāh is well-acquainted with what you do.»

Among the Wisdom of Jihād is to test the Muslims

Allāh said,

﴿أَمْ حَسِبْتُمْ﴾

«Do you think», O believers that We will leave you untested with matters that make apparent those who have pure, good intent from those who have false intent? This is why Allāh said next,

﴿وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِجَنَّةٍ﴾

«while Allāh has not yet tested those among you who have striven hard and fought and have not taken Walījah besides Allāh and His Messenger, and the believers...»,

meaning, supporters and confidants. Rather, they are sincere for Allāh and His Messenger ﷺ inwardly and outwardly.

Allāh also said;

﴿إِنَّمَا آمَنَ بِلِقَاءِ اللَّهِ أَنْ يُبْرَكُوا أَنْ يَقُولُوا إِنَّا نَعْلَمُ أَنَّ اللَّهَ عَزَّ وَجَلَّ لَا يَنْفَعُنَا إِنَّمَانُ الْمُؤْمِنِينَ إِذَا كُنَّا فِي الْيَمِّ نَادِيَةً﴾

«Alif-Lām-Mīm. Do people think that they will be left alone because they say: "We believe," and will not be tested. And We indeed tested those who were before them. And Allāh will certainly make known those who are true, and will certainly make known those who are liars...» [29:1-3],

﴿أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَكُمُ الْمُنَافِقِينَ﴾

«Do you think that you will enter Paradise before Allāh tests those of you who fought (in His cause) and (also) tests those who are patient?» [3:142], and,

﴿يَا كَاذِبٌ إِنَّ اللَّهَ لَا يُغَادِرُ الْمُؤْمِنِينَ عَلَى مَا أَنتُمْ عَلَيْهِ حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ﴾

«Allāh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good» [3:179].

In summary, since Allāh legislated *Jihād* for His servants, He explained that the wisdom behind doing so includes testing His servants, distinguishing between those who obey Him and those who disobey Him. Allāh, the Exalted, is the All-Knower of what occurred, what will occur, and the true essence of what might occur had He decided it. Therefore, Allāh knows everything before it occurs and how it will occur, there is no deity worthy of worship except Him, nor a Lord except Him. Truly, there is none who can avert Allāh's judgment and decision.

﴿يَا كَاذِبٌ إِنَّ اللَّهَ لَا يُغَادِرُ الْمُؤْمِنِينَ عَلَى مَا أَنتُمْ عَلَيْهِ حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ﴾
 ﴿أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَكُمُ الْمُنَافِقِينَ﴾
 ﴿يَا كَاذِبٌ إِنَّ اللَّهَ لَا يُغَادِرُ الْمُؤْمِنِينَ عَلَى مَا أَنتُمْ عَلَيْهِ حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ﴾
 ﴿يَا كَاذِبٌ إِنَّ اللَّهَ لَا يُغَادِرُ الْمُؤْمِنِينَ عَلَى مَا أَنتُمْ عَلَيْهِ حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ﴾
 ﴿يَا كَاذِبٌ إِنَّ اللَّهَ لَا يُغَادِرُ الْمُؤْمِنِينَ عَلَى مَا أَنتُمْ عَلَيْهِ حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ﴾

﴿17. It is not for the Mushrikīn, to maintain the Masjids of Allāh, while they witness against themselves of disbelief. The works of such are in vain and in Fire shall they abide.﴾

﴿18. The Masjids of Allāh shall be maintained only by those who believe in Allāh and the Last Day; perform the Ṣalāh, and give Zakāh and fear none but Allāh. It is they who are on true guidance.﴾

It is not for Idolators to maintain the Masjids of Allāh

Allāh says that it is not fitting that those who associate others with Allāh in worship should maintain the Masjids of Allāh that were built in His Name alone without partners. Those who read the Āyah, "Masjid Allāh", said that it refers to Al-Masjid Al-Ḥarām, the most honored Masjid on the earth,

which was built, from the first day, for the purpose of worshipping Allāh alone without partners. It was built by *Khalīl Ar-Raḥmān* (the Prophet Ibrāhīm) peace be upon him. The idolators do this while they themselves testify to their disbelief with their statements and actions. As-Suddi said, "If you ask a Christian, 'What is your religion?', He will tell you he is a Christian. If you ask a Jew about his religion, he will say he is a Jew, and the same for a *Ṣābiʾ* and a *Mushrik*!"¹¹

﴿أُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ﴾

﴿The works of such are in vain﴾, because of their *Shirk*,

﴿وَرَبِّ الْأَعْدَاءِ﴾

﴿and in Fire shall they abide.﴾

Allāh said in another *Āyah*,

﴿وَمَا لَهُمْ آلَا يُعَذِّبُهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ ۚ إِنَّ أَوْلِيَآؤَهُ إِلَّا النَّسُفُونَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ﴾

﴿And why should not Allāh punish them while they hinder (men) from Al-Masjid Al-Harām, and they are not its guardians? None can be its guardians except those with *Taqwā*, but most of them know not.﴾[8:34].

Believers are the True Maintainers of the *Masjids*

Allāh said,

﴿إِنَّمَا يَحْتَرِفُ الْمَسْجِدَ اللَّهُ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾

﴿The *Masjids* of Allāh shall be maintained only by those who believe in Allāh and the Last Day.﴾

Therefore, Allāh testifies to the faith of those who maintain the *Masjids*.

'Abdur-Razzāq narrated that 'Amr bin Maymūn Al-Awdi said, "I met the Companions of the Prophet ﷺ and they were saying, 'The *Masjids* are the Houses of Allāh on the earth. It is a promise from Allāh that He is generous to those who visit Him in the *Masjids*.'" Allāh said next,

¹¹ At-Ṭabari 14:165.

﴿وَأَقِمَّ الصَّلَاةَ﴾

﴿perform the Ṣalāh﴾, one of the major acts of worship practiced by the body,

﴿وَرَزَقَ الزَّكَاةَ﴾

﴿and give the Zakāh﴾, which is the best act that benefits other people,

﴿وَلَمْ يَخْشَ إِلَّا اللَّهَ﴾

﴿and fear none but Allāh﴾, they fear only Allāh, the Exalted, and none else,

﴿فَمَنْ أُولَئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ﴾

﴿It is they who are on true guidance.﴾

'Ali bin Abi Ṭalḥah said that Ibn 'Abbās said about Allāh's statement,

﴿إِنَّمَا يَبْقَىٰ مَسْجِدُ اللَّهِ مِنْ مَا نَسِيَ اللَّهُ وَالْيَوْمَ الْآخِرِ﴾

﴿The Masjids of Allāh shall be maintained only by those who believe in Allāh and the Last Day;﴾

"He who singles out Allāh (in worship), has faith in the Last Day." [And he said]; "He who believes in what Allāh has revealed,

﴿وَأَقِمَّ الصَّلَاةَ﴾

﴿perform the Ṣalāh﴾, establishes the five daily prayers,

﴿وَلَمْ يَخْشَ إِلَّا اللَّهَ﴾

﴿and fear none but Allāh.﴾, worships Allāh alone,

﴿فَمَنْ أُولَئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ﴾

﴿it may be they who are on true guidance.﴾

Allāh says, 'It is they who are the successful ones in truth.' Similarly, Allāh said to His Prophet ﷺ,

﴿عَمَّ أَنْ يُعَمِّنَكَ رَبُّكَ مَقَامًا مَحْمُودًا﴾

﴿It may be that your Lord will raise you to Maqām Mahmūd﴾[17:79].

بِئْسَ مَا يَشْكُرُ

١٩٠

الْقَوْمِ الْمَذْمُومِ

يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَرِضْوَانٍ وَجَنَّتٍ لَّهُمْ فِيهَا
نَعِيمٌ مُّقِيمٌ ﴿١٩٠﴾ خَلِيدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ
عَظِيمٌ ﴿١٩١﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْجُدُوا لِلْأَسْبَاطِ إِنَّهَا بَشَرٌ
وَلِأَخْوَانِكُمْ أُوتِيَتْ أَنْتَسَحِبُوا إِلَيْكُمْ فَرَّغَ عَلَى الْإِيمَانِ
وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿١٩٢﴾ قُلْ إِنْ
كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ
وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَبُيُوتُكُمْ تَحْشَوْنَ كَسَادَهَا وَمَسْكِنٌ
تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرُسُلِهِ وَجِهَادٍ
فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرٍ وَاللَّهُ لَا يَهْدِي
الْقَوْمَ الْفَاسِقِينَ ﴿١٩٣﴾ لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ
كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ
تُقِنِّي عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمْ الْأَرْضُ
بِمَا رَحَّبَتْ ثُمَّ لَأَيْتُمْ مُدِيرِينَ ﴿١٩٤﴾ ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ
عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا
وَعَذَّبَ الَّذِينَ كَفَرُوا ذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿١٩٥﴾

Allāh says here, 'Your Lord (O Muḥammad) shall grant you a station of praise, that is, the intercession (on the Day of Resurrection).' Every 'might' in the Qur'ān means 'shall'.^[1]

﴿١٩٠﴾ لَجْنَتُمْ سِقَابَةَ النَّجَاحِ وَغَارَةَ
السَّجْدِ لِقَرَامِ كَنْ مَأْنٍ بِاللَّهِ
وَالْوَرِ الْأَخِيرِ وَجَنَّهُ فِي سَبِيلِ اللَّهِ
لَا يَسْتَوْنَ عِنْدَ اللَّهِ وَاللَّهُ لَا يَهْدِي
الْقَوْمَ الْفَاسِقِينَ ﴿١٩١﴾ الَّذِينَ آمَنُوا
وَعَابَرُوا وَجْهَهُمَا فِي سَبِيلِ اللَّهِ
يَأْتِيَهُمْ وَأَنْفُسُهُمْ أَفْغَامَ رِيبَةٍ عِنْدَ اللَّهِ
وَأُولَئِكَ هُمُ الْفَائِزُونَ ﴿١٩٢﴾ يُبَشِّرُهُمْ
رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَرِضْوَانٍ
وَجَنَّتٍ لَّهُمْ فِيهَا فَيْصٌ مُقِيمٌ ﴿١٩٣﴾
خَلِيدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ
أَجْرٌ عَظِيمٌ ﴿١٩٤﴾

﴿19. Do you consider the providing of drinking water to the pilgrims and the maintenance of Al-Masjid Al-Harām as equal to the worth of those who believe in Allāh and the Last Day, and strive hard and fight in the cause of Allāh? They are not equal before Allāh. And Allāh guides not those people who are the wrongdoers.﴾

﴿20. Those who believed and emigrated and strove hard and fought in Allāh's cause with their wealth and their lives, are far higher in degree with Allāh. They are the successful.﴾

﴿21. Their Lord gives them glad tidings of mercy from Him,

[1] At-Ṭabari 14:167.

and His being pleased (with them), and of Gardens (Paradise) for them wherein are everlasting delights.﴾

﴿22. They will dwell therein forever. Verily, with Allāh is a great reward.﴾

Providing Pilgrims with Water and maintaining the Sacred Masjid are not equal to Faith and Jihād

In his *Tafsir*, Al-'Awfi reported that Ibn 'Abbās explained this *Āyah*: "The idolators said, 'Maintaining *Al-Masjid Al-Harām* and providing water for pilgrims are better than embracing the faith and performing *Jihād*.' They used to boast and show off among the people because they claimed, they were the people and maintainers of *Al-Masjid Al-Harām*. Allāh mentioned their arrogance and rejection (of the faith), saying to 'the people of *Al-Haram*', who were idolators,

﴿مَذَّكَانَ مَا نَبَىٰ نَقَلْ عَلَيْكُمْ مَكَثَرَ عَلَ أَفْئِكُمْ نَكُحُونَ ۖ تَسْكِبُونَ بِرِّ سِيرًا
تَهْجُرُونَ﴾

﴿Indeed My *Āyāt* used to be recited to you, but you used to turn back on your heels (denying them, and refusing to listen to them with hatred). In pride, talking evil about it (the *Qur'ān*) by night.﴾ [23:66-67].

They used to boast about being those who maintained the Sacred Sanctuary,

﴿بِرِّ سِيرًا﴾

﴿talking about it by night﴾. They used to talk about this by night while shunning the *Qur'ān* and the Prophet ﷺ. Allāh declared that faith and *Jihād* with the Prophet ﷺ are better than the idolators' maintaining *Al-Masjid Al-Harām* and providing water for pilgrims. These actions – maintaining and serving Allāh's House – will not benefit them with Allāh because they associate others with Him. Allāh the Exalted said,

﴿لَا يَسْتَوُونَ عِنْدَ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾

﴿They are not equal before Allāh. And Allāh guides not those people who are the wrongdoers.﴾

those who claimed they are the maintainers of the House. Allāh described them with injustice, on account of their *Shirk*,

and thus, their maintaining the *Masjid* will not avail them.^[1]

‘Ali bin Abi Talḥah reported that Ibn ‘Abbās said, “This *Āyah* was revealed about Al-‘Abbās bin ‘Abdul-Muṭṭalib, for when he was captured in the battle of Badr, he said, ‘If you rushed before us to embrace Islām, perform *Hijrah* and *Jihād*, we were maintaining *Al-Masjid Al-Ḥarām*, providing water for the pilgrims and setting the indebted free.’ Allāh, the Exalted and Ever High, said,

﴿أَجْمَلْتُمْ رِقَابَهُ الْمَلَأَ﴾

﴿Do you consider the providing of drinking water to the pilgrims﴾, until,

﴿وَأَنَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾

﴿and Allāh guides not those people who are the wrongdoers﴾.

Allāh says, ‘All these actions were performed while committing *Shirk*, and I do not accept the (good deeds) that are performed while in a state of *Shirk*.’^[2] Aḍ-Ḍaḥḥāk bin Muzāḥim said, “Muslims came to Al-‘Abbās and his friends who were captured during the battle of Badr and admonished them for their *Shirk*. Al-‘Abbās said, ‘By Allāh! We used to maintain *Al-Masjid Al-Ḥaram*, release the indebted, serve the House (or cover it, or maintain it) and provide water for pilgrims.’ Allāh revealed this verse,

﴿أَجْمَلْتُمْ رِقَابَهُ الْمَلَأَ﴾

﴿Do you consider the providing of drinking water to the pilgrims...﴾^[3]

There is a *Ḥadīth* [from the Prophet ﷺ] about the *Tafsīr* of this *Āyah* that we should mention. ‘Abdur-Razzāq recorded that An-Nu‘mān bin Bashīr said that a man said, “I do not care if I do not perform an action after embracing Islām other than providing drinking water for pilgrims [who visit the *Ka’bah* at Makkah].” Another man said, “I do not care if I do not perform an action after embracing Islām other than maintaining *Al-Masjid Al-Ḥaram*.” A third man said, “*Jihād* in the cause of

[1] Aṭ-Ṭabari 14:170.

[2] Aṭ-Ṭabari 14:170.

[3] Aṭ-Ṭabari 14:172.

Allāh is more righteous than what you have said." Umar admonished them, "Do not raise your voices next to the *Minbar* of the Messenger of Allāh," and as it was a Friday, he said, "but after we pray the Friday prayer, we will go to the Prophet ﷺ and ask him." This verse was revealed,

﴿أَجَلْتُمْ رِغَابَ الْمَاءِ وَغَارَ الْمَسْجِدِ الْحَرَامِ﴾

«Do you consider the providing of drinking water to the pilgrims and the maintenance of Al-Masjid Al-Harām», until,

﴿لَا يَسْتَوُونَ عِنْدَ اللَّهِ﴾

«They are not equal before Allāh.»^[1]

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ فَإِنَّهُمْ أَكْثَرُ ظُلْمًا ۖ﴾^(١) قُلْ إِن كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَبُيُوتٌ تَرْضَوْنَهَا أَحَبُّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرٍ ۚ إِنَّهُ يُنذِرُ الْقَوْمَ الَّذِينَ يُغَيِّبُ اللَّهُ عَنْهُمُ الصُّفُوفَ ۖ﴾

«23. O you who believe! Take not as supporters your fathers and your brothers if they prefer disbelief to belief. And whoever of you befriends them, then he is one of the wrongdoers.»

«24. Say: If your fathers, your sons, your brothers, your spouses, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allāh and His Messenger, and striving hard and fighting in His cause, then wait until Allāh brings about His decision (torment). And Allāh guides not the people who are rebellious.»

The Prohibition of taking the Idolators as Supporters, even with Relatives

Allāh commands shunning the disbelievers, even if they are one's parents or children, and prohibits taking them as supporters if they choose disbelief instead of faith. Allāh warns,

[1] Muslim no. 1879.

all these things,

﴿أَحَبُّ إِلَيْكُمْ مِنْ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ، فَتَرْتَمُوا﴾

«are dearer to you than Allāh and His Messenger, and striving hard and fighting in His cause, then wait...»

for what will befall you of Allāh's punishment and torment,

﴿حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ﴾

«until Allāh brings about His decision. And Allāh guides not the people who are rebellious.»

Imām Aḥmad recorded that Zuhrah bin Ma'bad said that his grandfather said, "We were with the Messenger of Allāh ﷺ, while he was holding the hand of 'Umar bin Al-Khaṭṭāb. 'Umar said, 'By Allāh! You, O Messenger of Allāh, are dearer to me than everything, except for myself.' The Messenger of Allāh ﷺ said,

«لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ نَفْسِي»

«None among you will attain faith until I become dearer to him than even himself.»

'Umar said, 'Verily, now, you are dearer to me than myself, by Allāh!' The Messenger of Allāh ﷺ said,

«الآن بَا عُمَرُ»

«Now, O 'Umar!»^[1]

Al-Bukhārī also collected this Ḥadīth.^[2] Imām Aḥmad and Abu Dāwūd (this is the version of Abu Dāwūd) recorded that Ibn 'Umar said, "I heard the Messenger of Allāh ﷺ saying,

إِذَا تَبَايَعْتُمْ بِالْحَبِيبَةِ وَأَخَذْتُمْ بِأُذُنِ الْبَقَرِ وَرَضَيْتُمْ بِالزَّرْعِ، وَتَرَكْتُمُ الْجِهَادَ سَلَّطَ اللَّهُ عَلَيْكُمْ ذُلًّا لَا يَنْزِعُهُ حَتَّى تَرْجِعُوا إِلَى دِينِكُمْ»

«If you transact in 'Iynah (a type of Ribā), follow the tails of cows (tilling the land), become content with agriculture and abandoned Jihād, Allāh will send on you disgrace that He will not remove until, you return to your religion.»^[3]

[1] Aḥmad 4:336

[2] Faṭḥ Al-Bārī 11:532.

[3] Aḥmad 2:42 and Abu Dāwūd: 3462.

ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَى مَنْ يَشَاءُ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٥﴾ يَتَذَكَّرُ الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نجس فلا يقربوا المسجد الحرام بعد عامهم هذا وإن خفتهم عبدة فسوف يغنيكم الله من فضلِهِ إن شَاءَ إِنَّ اللَّهَ عَلَيْهِ حَكِيمٌ ﴿٢٦﴾ قَالُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ لَا يُخْرَجُونَ مِنْهَا حَتَّى يَأْتِيَ اللَّهُ بِرَسُولِهِ وَلَا يَدْعُونَ إِلَى الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ ﴿٢٧﴾ وَقَالَتِ الْيَهُودُ عُزَيْرُ بْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهَوْنَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ فَسَاءَ مَا يَكُونُ اللَّهُ أَتَى يَوْفَكُورٌ ﴿٢٨﴾ أَخَذُوا أَخْبَارَهُمْ وَرَهْبَتُهُمْ أَزْكَاءُ بَيْنَ دُونِ اللَّهِ وَالْمَسِيحُ ابْنُ مَرْيَمَ وَمَا أَمْرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ مُبَاحِنُهُ عَمَّا تَشْرِكُونَ ﴿٢٩﴾

﴿لَقَدْ فَتَرَكُمُ اللَّهُ فِي مُوَالِجٍ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أُنْصِفْتُمْ كَثْرَتَكُمْ قَمَ ثَمَنٍ عَنْكُمْ شَيْئًا وَضَاعَتْ عَلَيْكُمْ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ ﴿٢٥﴾ ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿٢٦﴾ ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَى مَنْ يَشَاءُ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٧﴾﴾

25. Truly, Allāh has given you victory on many battlefields, and on the day of Hunayn (battle) when you rejoiced at your great number, but it availed

you naught and the earth, vast as it is, was straitened for you, then you turned back in flight.

26. Then Allāh did send down His Sakinah (tranquillity) on His Messenger, and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers.

27. Then after that Allāh will accept the repentance of whom He wills. And Allāh is Oft-Forgiving, Most Merciful.

The Outcome of Victory by Way of the Unseen Aid

Ibn Jurayj reported from Mujāhid that this was the first *Āyah* of *Barā'ah* in which Allāh, the Exalted, reminds the believers how He favored and blessed them by giving them victory in many battles with His Messenger ﷺ. Allāh

mentioned that victory comes from Him, by His aid and decree, not because of their numbers or adequate supplies, whether the triumphs are few or many. On the day of Ḥunayn, the Muslims were proud because of their large number, which did not avail them in the least; they retreated and fled from battle. Only a few of them remained with the Messenger of Allāh ﷺ. Allāh then sent down His aid and support to His Messenger ﷺ and the believers who remained with him, so that they were aware that victory is from Allāh alone and through His aid, even if the victorious were few. Many a small group overcame a larger opposition by Allāh's leave, and Allāh is ever with those who are patient. We will explain this subject in detail below, Allāh willing.

The Battle of Ḥunayn

The battle of Ḥunayn occurred after the victory of Makkah, in the month of Shawwāl of the eighth year of Hijrah. After the Prophet ﷺ conquered Makkah and things settled, most of its people embraced Islām and he set them free. News came to the Messenger of Allāh ﷺ that the tribe of Hawāzin were gathering their forces to fight him, under the command of Mālik bin 'Awf An-Naḍri, as well as, the entire tribe of Thaqīf, the tribes of Banu Jusham, Banu Sa'd bin Bakr, a few people of Awzā' from Banu Hilāl and some people from Bani 'Amr bin 'Āmir and 'Awf bin 'Āmir. They brought their women, children, sheep and camels along, in addition to their armed forces and adequate supplies. The Messenger of Allāh ﷺ marched to meet them with the army that he brought to conquer Makkah, ten thousand from the Muhājirīn, the Anṣār and various Arab tribes. Along with them came the *Ṭulaqā'* numbering two thousand men. The Messenger ﷺ took them along to meet the enemy. The two armies met in Ḥumayn, a valley between Makkah and Aṭ-Ṭā'if.

The battle started in the early part of the morning, when the Huwāzin forces, who were lying in ambush, descended on the valley when the Muslims entered. Muslims were suddenly struck by the ambush, the arrows descended on them and the swords struck them. The Huwāzin commander ordered them to descend and attack the Muslims as one block, and when they did that, the Muslims retreated in haste, just as Allāh described them. The Messenger of Allāh ﷺ remained firm in

his position while riding his mule, Ash-Shahbā'. He was leading his mule towards the enemy, while his uncle Al-'Abbās was holding its right-hand rope and [his cousin] Abu Sufyān bin Al-Hārith bin 'Abdul-Muṭṭalib was holding the left rope. They tried to hold the mule back so it would not run faster toward the enemy. Meanwhile, the Messenger of Allāh ﷺ was declaring his name aloud and saying,

«يَا عِبَادَ اللَّهِ إِلَيَّ أَنَا رَسُولُ اللَّهِ»

«O servants of Allāh! Come back to me! I am the Messenger of Allāh!» He repeated these words,

«أَنَا النَّبِيُّ لَا أَكْذِبُ. أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ»

«I am the Prophet, not lying! I am the son of Abdul-Muṭṭalib!»

There remained between a hundred and eighty Companions with the Prophet ﷺ. These included Abu Bakr, 'Umar, Al-'Abbās, 'Ali, Al-Faḍl bin 'Abbās, Abu Sufyān bin Al-Hārith, Ayman the son of Umm Ayman and Usāmah bin Zayd. There were many other Companions, may Allāh be pleased with them. The Prophet ﷺ commanded his uncle Al-'Abbās, whose voice was rather loud, to call at the top of his voice, "O Companions of the Samurah [tree]" referring to the Muhājirīn and Anṣār who gave their pledge under the tree during the pledge of Ridwān, not to run away and retreat. He also called, "O Companions of Sūrat Al-Baqarah." Upon hearing that, those heralded started saying, "Here we are! Here we are!" Muslims started returning in the direction of the Messenger of Allāh ﷺ. If the camel of one of them did not obey him (as the people were rushing to the other direction in flight) he would wear his shield and descend from his camel and rush to the side of the Messenger of Allāh ﷺ on foot. When a large crowd gathered around the Messenger of Allāh ﷺ, he commanded them to fight in sincerity and took a handful of sand and threw it in the faces of the disbelievers, after supplicating to Allāh,

«اللَّهُمَّ أَنْجِزْ لِي مَا وَعَدْتَنِي»

«O Allāh! Fulfill Your promise to me!» Then he threw that handful of sand which entered the eyes and mouth of all the disbelievers, thus distracting them from fighting, and they retreated in defeat. The Muslims pursued the enemy, killing

and capturing them. The rest of the Muslim army (returning to battle gradually) rejoined their positions and found many captured disbelieving soldiers kept tied before the Messenger of Allāh ﷺ.

In the Two *Ṣaḥīḥs*, it is recorded that Shu'bah said that Abu Ishāq said that Al-Barā' bin 'Āzib said to a man who asked him, "O Abu 'Amārah! Did you run away during Hunayn and leave the Messenger of Allāh ﷺ?" Al-Barā' said, "But the Messenger of Allāh ﷺ did not run away. Hawāzin was a tribe proficient with their arrows. When we met them we attacked their forces and they ran away in defeat. The Muslims started to worry about collecting the spoils of war and the Hawāzin started shooting arrows at us, then the Muslims fled. I saw the Messenger of Allāh ﷺ proclaiming, - while Abu Sufyān was holding the bridle of his white mule,

«أَنَا النَّبِيُّ لَا أَكْذِبُ - أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ»

«I am the Prophet, not lying, I am the son of 'Abdul-Muṭṭalib!»^[1]

This shows the great courage on behalf of the Prophet ﷺ in the midst of confusion, when his army ran away and left him behind. Yet, the Messenger ﷺ remained on his mule, which is a slow animal, not suitable for fast battle moves or even escape. Yet, the Messenger of Allāh ﷺ was encouraging his mule to move forward towards the enemy announcing who he was, so that those among them who did not know who he was came to know him. May Allāh's peace and blessings be on the Messenger until the Day of Resurrection. This indicates the tremendous trust in Allāh and reliance upon Him, as well as, sure knowledge that He will give him victory, complete what He has sent him for and give prominence to his religion above all other religions. Allāh said,

﴿ثُمَّ أَوَّلَ اللَّهُ سَكِينَةً عَلَى رَسُولِهِ﴾

«Then Allāh did send down His Sakīnah on His Messenger»,
He sent down tranquillity and reassurance to His Messenger,

^[1] *Faṭḥ Al-Bārī* 6:81 and *Muslim* 3:1401. Most of what is mentioned in this section may be seen in these references.

﴿وَعَلَّ الْمُؤْمِنِينَ﴾

﴿and on the believers﴾, who remained with him,

﴿وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا﴾

﴿and sent down forces which you saw not,﴾ this refers to angels. Imām Abu Ja'far bin Jarīr [At-Ṭabari] said that Al-Qāsim narrated to them, that Al-Ḥasan bin 'Arafah said that Al-Mu'tamir bin Sulaymān said from 'Awf bin Abi Jamīlah Al-'Arabi who said that he heard 'Abdur-Rahmān, the freed slave of Ibn Barthan saying, "A man who participated in Ḥunayn with the idolators narrated to me, 'When we met the Messenger of Allāh and his Companions on the day of Ḥunayn, they did not remain in battle more than the time it takes to milk a sheep! When we defeated them, we pursued them until we ended at the rider of the white mule, the Messenger of Allāh ﷺ. At that time, men with white handsome faces intercepted us and said: 'Disgraced be the faces! Go back. So we ran away, but they followed us. That was the end for us.'"^[1]

Allāh said,

﴿ثُمَّ يَتُوبُ اللَّهُ يَوْمَ ذَلِكَ عَلَى مَن يَشَاءُ وَاللَّهُ غَفُورٌ رَّحِيمٌ﴾

﴿Then after that Allāh will accept the repentance of whom He wills. And Allāh is Oft-Forgiving, Most Merciful.﴾

Allāh forgave the rest of Huwāzin when they embraced Islām and went to the Prophet ﷺ, before he arrived at Makkah in the Ji'rānah area. This occurred twenty days after the battle of Ḥunayn. The Messenger ﷺ gave them the choice between taking those who were prisoner or the war spoils they lost, and they chose the former. The Prophet ﷺ released six thousand prisoners to them, but divided the war spoils between the victors, such as some of the *Ṭulaqā'*, so that their hearts would be inclined towards Islām. He gave each of them a hundred camels, and the same to Mālik bin 'Awf An-Naṣri whom he appointed chief of his people (Huwāzin) as he was before. Mālik bin 'Awf said a poem in which he praised the Messenger of Allāh ﷺ for his generosity and extraordinary courage.

[1] At-Ṭabari 14:186.

﴿يَأْتِيهَا الَّذِينَ آمَنُوا إِنَّا الشِّرْكُوتُ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَائِمِهِمْ هَكَذَا رَانَ خِفْثُ عَيْلَةٍ فَسَوْفَ يُغْنِيكُمْ اللَّهُ مِنْ فَضْلِهِ إِنْ شَاءَ إِنَّكَ اللَّهُ عَلِيمٌ حَكِيمٌ﴾ فَتِلَاوَةُ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ ذَايِقُونَ ﴿٢٨﴾

﴿28. O you who believe! Verily, the Mushrikîn are impure. So let them not come near Al-Masjid Al-Harâm after this year; and if you fear poverty, Allâh will enrich you if He wills, out of His bounty. Surely, Allâh is All-Knowing, All-Wise.﴾

﴿29. Fight against those who believe not in Allâh, nor in the Last Day, nor forbid that which has been forbidden by Allâh and His Messenger, and those who acknowledge not the religion of truth among the People of the Scripture, until they pay the Jizyah with willing submission, and feel themselves subdued.﴾

Idolators are no longer allowed into Al-Masjid Al-Harâm

Allâh commands His believing servants, who are pure in religion and person, to expel the idolators who are filthy in the religious sense, from Al-Masjid Al-Harâm. After the revelation of this Āyah, idolators were no longer allowed to go near the Masjid. This Āyah was revealed in the ninth year of Hijrah. The Messenger of Allâh ﷺ sent 'Ali in the company of Abu Bakr that year to publicize to the idolators that no Mushrik will be allowed to perform Hajj after that year, nor a naked person allowed to perform Tawâf around the House. Allâh completed this decree, made it a legislative ruling, as well as, a fact of reality. 'Abdur-Razzâq recorded that Jâbir bin 'Abdullâh commented on the Āyah,

﴿إِنَّا الشِّرْكُوتُ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَائِمِهِمْ هَكَذَا﴾

﴿O you who believe! Verily, the Mushrikîn are impure. So let them not come near Al-Masjid Al-Harâm after this year﴾

"Unless it was a servant or one of the people of Dhimmah."⁽¹⁾ Imâm Abu 'Amr Al-Awzâ'i said, "Umar bin 'Abdul-'Azîz wrote

[1] 'Abdur-Razzâq 2:271.

(to his governors) to prevent Jews and Christians from entering the *Masjids* of Muslims, and he followed his order with Allāh's statement,

﴿إِنَّمَا الشِّرْكُونَ جَسَّاءٌ﴾

«Verily, the Mushrikīn are impure.»

'Atā' said, "All of the Sacred Area [the *Haram*] is considered a *Masjid*, for Allāh said,

﴿فَلَا يَسْرِعُوا السَّجْدَ الْعَرَامَ بَعْدَ عَامِهِمْ هَذَا﴾

«So let them not come near Al-Masjid Al-Harām (at Makkah) after this year.»

This *Āyah* indicates that idolators are impure and that the believers are pure. In the *Sahīh* is the following,

«الْمُؤْمِنُ لَا يَنْجَسُ»

«The believer does not become impure.»^[1]

Allāh said,

﴿وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ﴾

«and if you fear poverty, Allāh will enrich you, out of His bounty.»

Muhammad bin Ishāq commented, "The people said, 'Our markets will be closed, our commerce disrupted, and what we earned will vanish.' So Allāh revealed this verse,

﴿وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ﴾

«and if you fear poverty, Allāh will enrich you, out of His bounty», from other resources,

﴿إِنْ شَاءَ﴾

«if He wills», until,

﴿وَهُمْ صَاغِرُونَ﴾

«...and feel themselves subdued.»

This *Āyah* means, 'this will be your compensation for the

[1] *Fath Al-Bāri* 3:150.

closed markets that you feared would result.' Therefore, Allāh compensated them for the losses they incurred because they severed ties with idolators, by the *Jizyah* they earned from the People of the Book.^[1] Similar statements were reported from Ibn 'Abbās, Mujāhid, 'Ikrimah, Sa'd bin Jubayr, Qatādah and Aḍ-Ḍaḥḥāk and others.^[2]

Allāh said,

﴿إِنَّ اللَّهَ عَلِيمٌ﴾

«Surely, Allāh is All-Knowing», in what benefits you,

﴿حَكِيمٌ﴾

«All-Wise», in His orders and prohibitions, for He is All-Perfect in His actions and statements, All-Just in His creations and decisions, Blessed and Hallowed be He. This is why Allāh compensated Muslims for their losses by the amount of *Jizyah* that they took from the people of *Dhimmah*.

The Order to fight People of the Scriptures until They give the *Jizyah*

Allāh said,

﴿قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ﴾

«Fight against those who believe not in Allāh, nor in the Last Day, nor forbid that which has been forbidden by Allāh and His Messenger, and those who acknowledge not the religion of truth among the People of the Scripture, until they pay the *Jizyah* with willing submission, and feel themselves subdued.»

Therefore, when People of the Scriptures disbelieved in Muḥammad ﷺ, they had no beneficial faith in any Messenger or what the Messengers brought. Rather, they followed their religions because this conformed with their ideas, lusts and the ways of their forefathers, not because they are Allāh's Law and

[1] Aṭ-Ṭabari 14:197.

[2] Aṭ-Ṭabari 14:193-196.

religion. Had they been true believers in their religions, that faith would have directed them to believe in Muḥammad ﷺ, because all Prophets gave the good news of Muḥammad's advent and commanded them to obey and follow him. Yet when he was sent, they disbelieved in him, even though he is the mightiest of all Messengers. Therefore, they do not follow the religion of earlier Prophets because these religions came from Allāh, but because these suit their desires and lusts. Therefore, their claimed faith in an earlier Prophet will not benefit them because they disbelieved in the master, the mightiest, the last and most perfect of all Prophets ﷺ. Hence Allāh's statement,

﴿قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَبُيِّنُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ﴾

«Fight against those who believe not in Allāh, nor in the Last Day, nor forbid that which has been forbidden by Allāh and His Messenger, and those who acknowledge not the religion of truth among the People of the Scripture.»

This honorable Āyah was revealed with the order to fight the People of the Book, after the pagans were defeated, the people entered Allāh's religion in large numbers, and the Arabian Peninsula was secured under the Muslims' control. Allāh commanded His Messenger ﷺ to fight the People of the Scriptures, Jews and Christians, on the ninth year of Hijrah, and he prepared his army to fight the Romans and called the people to *Jihād* announcing his intent and destination. The Messenger ﷺ sent his intent to various Arab areas around Al-Madinah to gather forces, and he collected an army of thirty thousand. Some people from Al-Madinah and some hypocrites, in and around it, lagged behind, for that year was a year of drought and intense heat. The Messenger of Allāh ﷺ marched, heading towards Ash-Shām to fight the Romans until he reached Tabūk, where he set camp for about twenty days next to its water resources. He then prayed to Allāh for a decision and went back to Al-Madinah because it was a hard year and the people were weak, as we will mention, Allāh willing.

Paying Jizyah is a Sign of Kufr and Disgrace

Allāh said,

﴿حَتَّى يُطْلُوا الْجِزْيَةَ﴾

«until they pay the Jizyah», if they do not choose to embrace Islām,

﴿عَنْ يَدٍ﴾

«with willing submission», in defeat and subservience,

﴿وَهُمْ مَسْفُورُونَ﴾

«and feel themselves subdued.», disgraced, humiliated and belittled. Therefore, Muslims are not allowed to honor the people of *Dhimma* or elevate them above Muslims, for they are miserable, disgraced and humiliated. Muslim recorded from Abu Hurayrah that the Prophet ﷺ said,

«لَا تَبْدَءُوا الْيَهُودَ وَالنَّصَارَى بِالسَّلَامِ، وَإِذَا لَقِيتُمْ أَحَدَهُمْ فِي طَرِيقٍ فَاضْطَرُّوهُ إِلَى أَضْيَقِهِ»

«Do not initiate the Salām to the Jews and Christians, and if you meet any of them in a road, force them to its narrowest alley.»^[1]

This is why the Leader of the faithful 'Umar bin Al-Khaṭṭāb, may Allāh be pleased with him, demanded his well-known conditions be met by the Christians, these conditions that ensured their continued humiliation, degradation and disgrace. The scholars of *Ḥadīth* narrated from 'Abdur-Rahmān bin Ghanm Al-Ash'ari that he said, "I recorded for 'Umar bin Al-Khaṭṭāb, may Allāh be pleased with him, the terms of the treaty of peace he conducted with the Christians of Ash-Shām: 'In the Name of Allāh, Most Gracious, Most Merciful. This is a document to the servant of Allāh 'Umar, the Leader of the faithful, from the Christians of such and such city. When you (Muslims) came to us we requested safety for ourselves, children, property and followers of our religion. We made a condition on ourselves that we will neither erect in our areas a monastery, church, or a sanctuary for a monk, nor restore any place of worship that needs restoration nor use any of them for the purpose of enmity against Muslims. We will not

^[1] Muslim 4:1707.

prevent any Muslim from resting in our churches whether they come by day or night, and we will open the doors [of our houses of worship] for the wayfarer and passerby. Those Muslims who come as guests, will enjoy boarding and food for three days. We will not allow a spy against Muslims into our churches and homes or hide deceit [or betrayal] against Muslims. We will not teach our children the Qur'an, publicize practices of *Shirk*, invite anyone to *Shirk* or prevent any of our fellows from embracing Islām, if they choose to do so. We will respect Muslims, move from the places we sit in if they choose to sit in them. We will not imitate their clothing, caps, turbans, sandals, hairstyles, speech, nicknames and title names, or ride on saddles, hang swords on the shoulders, collect weapons of any kind or carry these weapons. We will not encrypt our stamps in Arabic, or sell liquor. We will have the front of our hair cut, wear our customary clothes wherever we are, wear belts around our waist, refrain from erecting crosses on the outside of our churches and demonstrating them and our books in public in Muslim fairways and markets. We will not sound the bells in our churches, except discretely, or raise our voices while reciting our holy books inside our churches in the presence of Muslims, nor raise our voices [with prayer] at our funerals, or light torches in funeral processions in the fairways of Muslims, or their markets. We will not bury our dead next to Muslim dead, or buy servants who were captured by Muslims. We will be guides for Muslims and refrain from breaching their privacy in their homes.' When I gave this document to 'Umar, he added to it, 'We will not beat any Muslim. These are the conditions that we set against ourselves and followers of our religion in return for safety and protection. If we break any of these promises that we set for your benefit against ourselves, then our *Dhimmah* (promise of protection) is broken and you are allowed to do with us what you are allowed of people of defiance and rebellion.'^[1]

وَقَالَتِ الْيَهُودُ عُزَيْرُ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ
بِأَنفُسِهِمْ يُضَلِّهِمْ قَوْلَ الْيَهُودِ كَفَرُوا مِنْ قَبْلِ قَوْلِ قَتْلِهِمْ اللَّهُ أَنْ يُوَفَّقَهُنَّ

[1] Al-Muḥallā, by Ibn Ḥazm 7:346

أَنكَدَرُوا أَكْبَارَهُمْ وَرُءُسَهُمْ أَرْكَابًا بَيْنَ دُوبِ اللَّهِ وَالْمَسِيحِ أَنْتَ مَرْيَمُ وَمَا أُصِرُوا
إِلَّا يَتَّبِعُوا إِلَهَهَا وَجِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَنَهُ عَمَّا يُشْرِكُونَ ﴿٤٣٠﴾

430. And the Jews say: "Uzayr (Ezra) is the son of Allāh," and the Christians say: "The Messiah is the son of Allāh." That is their saying with their mouths, resembling the saying of those who disbelieved aforetime. May Allāh fight them, how they are deluded away from the truth! ﴿

431. They (Jews and Christians) took their rabbis and their monks to be their lords besides Allāh, and (they also took as their Lord) the Messiah, son of Maryam, while they were commanded to worship none but One God, none has the right to be worshipped but He. Praise and hallowed be He above what they associate (with Him).﴾

Fighting the Jews and Christians is legislated because They are Idolators and Disbelievers

Allāh the Exalted encourages the believers to fight the polytheists, disbelieving Jews and Christians, who uttered this terrible statement and utter lies against Allāh, the Exalted. As for the Jews, they claimed that 'Uzayr was the son of God, Allāh is free of what they attribute to Him. As for the misguidance of Christians over 'Isā, it is obvious. This is why Allāh declared both groups to be liars,

﴿ذَٰلِكَ قَوْلُهُم بِالزُّمُورِ﴾

﴿That is their saying with their mouths﴾, but they have no proof that supports their claim, other than lies and fabrications,

﴿بَشَاهِرٍ﴾

﴿resembling﴾, imitating,

﴿قَوْلَ الَّذِينَ كَفَرُوا مِن قَبْلُ﴾

﴿the saying of those who disbelieved aforetime.﴾

They imitate the previous nations who fell into misguidance just as Jews and Christians did,

﴿فَنَلْعَنُهُمُ اللَّهُ﴾

﴿may Allāh fight them﴾, Ibn 'Abbās said, "May Allāh curse them."

﴿أَلَمْ يُوْذَكُوْا﴾

﴿how they are deluded away from the truth!﴾ how they deviate from truth, when it is apparent, exchanging it for misguidance. Allāh said next,

﴿اَتَّخَذُوْا اٰهْبَارَهُمْ وَرُهْبٰنَهُمْ اَرْكَآءَ بَيْنِ دُوْبِ اللّٰهِ وَالْمَسِيْحِ ابْنِ مَرْيَمَ﴾

﴿They took their rabbis and their monks to be their lords besides Allāh, and the Messiah, son of Maryam﴾ [9:31].

Imām Aḥmad, At-Tirmidhi and Ibn Jarīr Aṭ-Ṭabari recorded a Ḥadīth via several chains of narration, from 'Adi bin Ḥātim, may Allāh be pleased with him, who became Christian during the time of Jāhiliyyah. When the call of the Messenger of Allāh ﷺ reached his area, 'Adi ran away to Ash-Shām, and his sister and several of his people were captured. The Messenger of Allāh ﷺ freed his sister and gave her gifts. So she went to her brother and encouraged him to become Muslim and to go to the Messenger of Allāh ﷺ. 'Adi, who was one of the chiefs of his people (the tribe of Ṭaī') and whose father, Ḥātim Aṭ-Ṭā'ī, was known for his generosity, went to Al-Madīnah. When the people announced his arrival, 'Adi went to the Messenger of Allāh ﷺ wearing a silver cross around his neck. The Messenger of Allāh ﷺ recited this Āyah;

﴿اَتَّخَذُوْا اٰهْبَارَهُمْ وَرُهْبٰنَهُمْ اَرْكَآءَ بَيْنِ دُوْبِ اللّٰهِ﴾

﴿They took their rabbis and their monks to be their lords besides Allāh﴾.

'Adi commented, "I said, 'They did not worship them.'" The Prophet ﷺ said,

﴿بَلٰى اِنَّهُمْ حَرَّمُوْا عَلٰیهِمُ الْحَلَآلَ وَاَحْلَوْا لَهُمُ الْحَرَامَ فَاتَّبَعُوْهُمْ فَذٰلِكَ عِبَادَتُهُمْ
اِيَّاهُمْ﴾

«Yes they did. They (rabbis and monks) prohibited the allowed for them (Christians and Jews) and allowed the prohibited, and they obeyed them. This is how they worshipped them.»

The Messenger of Allāh ﷺ said to 'Adi,

﴿يَا عَدِيّ مَا تَقُوْلُ؟ اَيُّرُوكَ اَنْ يَقَالَ: اللّٰهُ اَكْبَرُ؟ فَهَلْ تَعْلَمُ شَيْئًا اَكْبَرَ مِنَ اللّٰهِ؟ مَا
يُبْرُوكَ؟ اَيُّرُوكَ اَنْ يَقَالَ: لَا اِلٰهَ اِلَّا اللّٰهُ؟ فَهَلْ تَعْلَمُ مِنْ اِلٰهٍ اِلَّا اللّٰهُ؟﴾

«O 'Adi what do you say? Did you run away (to Ash-Shām) so that 'Allāhu Akbar' (Allāh is the Great) is not pronounced? Do you know of anything greater than Allāh? What made you run away? Did you run away so that 'Lā ilāha illallāh' is not pronounced? Do you know of any deity worthy of worship except Allāh?»

The Messenger ﷺ invited 'Adi to embrace Islām, and he embraced Islām and pronounced the Testimony of Truth. The face of the Messenger of Allāh ﷺ beamed with pleasure and he said to 'Adi,

«إِنَّ الْيَهُودَ مُغْضُوبٌ عَلَيْهِمْ وَالنَّصَارَى ضَالُّونَ»

«Verily, the Jews have earned the anger (of Allāh) and the Christians are misguided.»^[1]

Hudhayfah bin Al-Yamān, 'Abdullāh bin 'Abbās and several others said about the explanation of,

«أَتَعْبُدُوا أَحْبَابَهُمْ وَرَبَّهُنَّكُمْ أَرْكَابًا مِنْ دُونِ اللَّهِ»

«They took their rabbis and their monks to be their lords besides Allāh...»

that the Christians and Jews obeyed their monks and rabbis in whatever they allowed or prohibited for them.^[2] This is why Allāh said,

«وَمَا أَسْرَوْا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا»

«while they were commanded to worship none but One God»,

Who, whatever He renders prohibited is the prohibited, whatever He allowed is the allowed, whatever He legislates, is to be the law followed, and whatever He decides is to be adhered to;

«لَا إِلَهَ إِلَّا هُوَ سُبْحَنَهُ عَمَّا يُشْرِكُونَ»

«None has the right to be worshipped but He. Hallowed be He above what they associate (with Him).»

Meaning, exalted, sanctified, hallowed above partners, equals, aids, rivals or children, there is no deity or Lord worthy of

^[1] Ahmad 4:378, Tuhfat Al-Ahwadhi 8:492 and At-Tabari 14:210.

^[2] At-Tabari 14:212.

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يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ أَنْ يُدْفِعَ نُورَهُ. وَلَوْ كَرِهَ الْكَافِرُونَ ﴿٣٢﴾ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٣٣﴾ بَيَّنَّا لِلَّذِينَ آمَنُوا إِنَّا كَثِيرٌ مِمَّنْ الْأَخْبَارِ وَالرُّهْبَانِ لَيَا كَلُونَ أَمْوَالَ النَّاسِ بِالْغِشِّ وَالنَّاسُ بِالسُّطُلِ يُصَدِّدُونَ عَنْ سَبِيلِ اللَّهِ وَالَّذِينَ يَكْفُرُونَ بِالذَّهَبِ وَالْفِضَّةِ وَلَا يَذْكُرُونَ مَا فِي سَبِيلِ اللَّهِ فَبِمَا بَيْنَ يَدَيْهِمْ يَحْبَسُونَ عَلَىهَا فِي نَارِ جَهَنَّمَ فَيَتَكَوِّنَ بِهَا جَاهُهُمْ وَجُودُهُمْ وَظُهُورُهُمْ هَذَا مَا كَفَرْتُمْ أَنْفُسَكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْفُرُونَ ﴿٣٤﴾ إِنَّ عَذَابَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ ذَلِكَ الَّذِينَ الْفَسِمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ وَقَتْلُوا الْمُشْرِكِينَ كَلْفَةً كَمَا يُقْتَلُونَكُمْ كَلْفَةً وَعَلِمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿٣٥﴾

worship except Him.

﴿يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ أَنْ يُدْفِعَ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ﴾ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٣٣﴾

﴿32. They want to extinguish Allāh's Light with their mouths, but Allāh will not allow except that His Light should be perfected even though the disbelievers hate (it).﴾

﴿33. It is He Who has sent His Messenger with guidance and the religion of truth, to make it superior over all religions even though the

idolators hate (it).﴾

People of the Scriptures try to extinguish the Light of Islām

Allāh says, the disbelieving idolators and People of the Scriptures want to,

﴿أَنْ يُطْفِئُوا نُورَ اللَّهِ﴾

﴿extinguish the Light of Allāh﴾. They try through argument and lies to extinguish the guidance and religion of truth that the Messenger of Allāh ﷺ was sent with. Their example is the example of he who wants to extinguish the light of the sun or the moon by blowing at them! Indeed, such a person will never accomplish what he sought. Likewise, the light of what the

Messenger ﷺ was sent with will certainly shine and spread. Allāh replied to the idolators' desire and hope,

﴿وَيَأْتِ اللَّهُ إِلَّا أَنْ يَشَاءَ نُورُهُ وَلَوْ كَرِهَ الْكَافِرُونَ﴾

‘but Allāh will not allow except that His Light should be perfected even though the disbelievers (Kāfirūn) hate (it)’ [9:32].

[Linguistically] a Kāfir is the person who covers something. For instance, night is called Kāfirān [covering] because it covers things [with darkness]. The farmer is called Kāfirān, because he covers seeds in the ground. Allāh said in an Āyah,

﴿أَجَبَ الْكُفَّارُ بِنَاءِهِ﴾

‘thereof the growth is pleasing to the [Kuffār] tillers’ [57:20].

Islām is the Religion That will dominate over all Other Religions

Allāh said next,

﴿مَنْ أَلْفَيْتَ أَزْسَلَ رَسُولُهُ بِأَلْهَدَىٰ رُؤْيَىٰ الْحَقِّ﴾

‘It is He Who has sent His Messenger with guidance and the religion of truth.’

‘Guidance’ refers to the true narrations, beneficial faith and true religion that the Messenger ﷺ came with. ‘religion of truth’ refers to the righteous, legal deeds that bring about benefit in this life and the Hereafter.

﴿يُظْهِرُهُ عَلَىٰ الدِّينِ كُلِّهِ﴾

‘to make it (Islām) superior over all religions’ It is recorded in the Ṣaḥīḥ that the Messenger of Allāh ﷺ said,

«إِنَّ اللَّهَ رَوَىٰ لِي الْأَرْضَ مَشَارِقَهَا وَمَغَارِبَهَا، وَسَيَلُّغُ مَلِكٌ أَمْرِي مَا رَوَيْ لِي مِنْهَا»

‘Allāh made the eastern and western parts of the earth draw near for me [to see], and the rule of my Ummah will extend as far as I saw.’^[1]

Imām Aḥmad recorded from Tamīm Ad-Dāri that he said, “I heard the Messenger of Allāh saying,

[1] Muslim 4:2215.

لَيَنْتَفِرَنَّ هَذَا الْأَمْرُ مَا بَلَغَ اللَّيْلُ وَالنَّهَارُ، وَلَا يَتْرُكُ اللَّهُ يَتَّ مَذْرٍ وَلَا وَبَرٍ إِلَّا أَدْخَلَهُ هَذَا الدِّينَ، يُعِزُّ غَوِيًّا وَيُذِلُّ ذَلِيلًا، عِزًّا يُعِزُّ اللَّهُ بِهِ الْإِسْلَامَ وَذُلًّا يُذِلُّ اللَّهُ بِهِ الْكُفْرَ،

«This matter (Islām) will keep spreading as far as the night and day reach, until Allāh will not leave a house made of mud or hair, but will make this religion enter it, while bringing might to a mighty person (a Muslim) and humiliation to a disgraced person (who rejects Islām). Might with which Allāh elevates Islām (and its people) and disgrace with which Allāh humiliates disbelief (and its people).»

Tamīm Ad-Dāri [who was a Christian before Islām] used to say, "I have come to know the meaning of this Ḥadīth in my own people. Those who became Muslims among them acquired goodness, honor and might. Disgrace, humiliation and Jizyah befell those who remained disbelievers."¹¹

﴿يَأَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِنَ الْأَحْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْسُلْطِ وَأَسَدُوا عَنْ سَبِيلِ اللَّهِ وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبِئْسَ لَهُمْ مَكْدَابُ الْبَرِّ﴾ يَوْمَ نَحْمِي عَنْهَا فِي نَارِ جَهَنَّمَ فَتَكُونُ رِجَالًا يَجَاهِفُهُمْ وَجُوهُهُمْ وَظُهُورُهُمْ هَذَا مَا كَرْتُمْ أَنْفُسَكُمْ تَذُقُوا مَا كُنْتُمْ تَكْتُمُونَ ﴿٣٤﴾

﴿34. O you who believe! Verily, there are many of the Aḥbār (rabbis) and the Ruḥbān (monks) who devour the wealth of mankind in falsehood, and hinder (them) from the way of Allāh. And those who hoard up gold and silver and spend them not in the way of Allāh, announce unto them a painful torment.﴾

﴿35. On the Day when that will be heated in the fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said unto them:) "This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard."﴾

Warning against Corrupt Scholars and Misguided Worshippers

As-Suddi said that the Aḥbār are Jewish rabbis, while the

¹¹ Aḥmad 4:103.

Ruhbān are Christian monks.^[1] This statement is true, for *Aḥbār* are Jewish rabbis, just as Allāh said,

﴿لَوْلَا يَتَّبِعُهُمُ الْفَقِيرُ وَالْأَخْبَارُ عَنْ قَوْلِهِ الْإِنَّمَا وَالْغُلَامُ اتَّبَعَتْ﴾

«Why do not the *Aḥbār* (rabbis) and the religious learned men forbid them from uttering sinful words and eating unlawful things.» [5:63]

The *Ruhbān* are Christian monks or worshippers, while the 'Qissīsūn' are their scholars. Allāh said in another *Āyah*,

﴿ذَلِكَ بِأَنَّهُمْ قَاتِلُوا رُسُلَنَا﴾

«This is because among them, there are Qissīsīn and *Ruhbān*...» [5:82].

This *Āyah* warns against corrupt scholars and misguided worshippers. Sufyān bin 'Uyaynah said, "Those among our scholars who become corrupt are similar to the Jews, while those among our worshippers who become misguided are like Christians." An authentic *Hadīth* declares,

«لَتَرْكَبُنَّ شَنَاةَ مَنْ كَانَ قَبْلَكُمْ حَذَرَ الْفُلُوْ بِالْفُلُوْ»

«You will follow the ways of those who were before you, step by step.»

They asked, "Jews and Christians?" He ﷺ said,

«فَمَنْ؟»

«Who else?» In another narration, they asked, "Persia and Rome?" He said,

«فَمَنْ النَّاسُ إِلَّا هَؤُلَاءُ؟»

«And who else if it was not them?»^[2]

These texts warn against imitating them in action and statement, for they, as Allāh stated,

﴿يَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبُطْلِ رَسَدَتْ عَنْ سَبِيلِ اللَّهِ﴾

«devour the wealth of mankind in falsehood, and hinder (them) from the way of Allāh.»

[1] At-Ṭabari 14:216.

[2] Ash-Sharī'ah p. 18.

They sell the religion in return for worldly gains, using their positions and status among people to illegally devour their property. For instance, the Jews were respected by the people of *Jāhiliyyah* and collected gifts, taxes and presents from them. When Allāh sent His Messenger ﷺ, the Jews persisted in their misguidance, disbelief and rebellion, hoping to keep their status and position. However, Allāh extinguished all this and took it away from them with the light of Prophethood and instead gave them disgrace and degradation, and they incurred the anger of Allāh, the Exalted.

Allāh said next,

﴿وَيُضِلُّ عَنْ سَبِيلِ اللَّهِ﴾

﴿and hinder (them) from the way of Allāh.﴾

Therefore, they illegally devour people's property and hinder them from following the truth. They also confuse truth with falsehood and pretend before their ignorant followers that they call to righteousness. The true reality is that they call to the Fire and will not find any helpers on the Day of Resurrection.

Torment of Those Who hoard Gold and Silver

Allāh said,

﴿وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبِئْسَ لَهُمْ مَقَادِرُ
الْعَذَابِ﴾

﴿And those who hoard [Kanz] gold and silver and spend them not in the way of Allāh, announce unto them a painful torment.﴾ [9:34].

This is the third category of leaders, for people rely on their scholars, worshippers and the wealthy among them. When these categories of people become corrupt, the society in general becomes corrupt. Ibn Al-Mubārak once said, "What corrupted the religion, except kings and wicked *Aḥbār* and *Ruhbān*." As for *Kanz*, it refers to the wealth on which *Zakāh* has not been paid, according to Mālik, who narrated this from 'Abdullāh bin Dīnār from Ibn 'Umar.^[1] Al-Bukhārī recorded that Az-Zuhri said that Khālid bin Aslam said that 'Abdullāh

[1] *Al-Muwatta*, 1:256.

bin 'Umar said, "This was before *Zakāh* was ordained. When *Zakāh* was ordained, Allāh made it a cleanser for wealth."^[1] 'Umar bin 'Abdul-'Aziz and 'Irāk bin Mālik said that this *Āyah* was abrogated by Allāh's statement,

﴿حَذِّ مِنْ أَنْوَالِهِمْ صَدَقَةً﴾

﴿Take *Ṣadaqah* (alms) from their wealth﴾

There are many *Ḥadīths* that admonish hoarding gold and silver. We will mention here some of these *Ḥadīths*.

'Abdur-Razzāq recorded a *Ḥadīth* from 'Ali about Allāh's statement,

﴿وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ﴾

﴿And those who hoard up gold and silver...﴾

'Ali said that the Prophet ﷺ said,

﴿يَا لِلذَّهَبِ بَأْسٌ لِلْفِضَّةِ﴾

﴿Woe to gold! Woe to silver.﴾

He repeated this statement thrice, and this *Ḥadīth* was hard on the Companions of the Messenger of Allāh ﷺ, who said, "What type of wealth should we use?" 'Umar said, "I will find out for you," and he asked, "O Allāh's Messenger! Your statement was hard for your Companions. They asked, 'What wealth should we use?'" The Prophet ﷺ answered,

﴿إِنَّمَا ذَاكِرًا وَقَلْبًا شَاكِرًا وَزَوْجَةً تُعِينُ أَحَدَكُمْ عَلَى دِينِهِ﴾

﴿A remembering tongue, an appreciative heart and a wife that helps one of you implement his religion.﴾^[2]

Allāh's statement,

﴿يَوْمَ يُخَنُّ عَلَيْهَا فِي نَارِ جَهَنَّمَ تَتَكَلَّفُ بِهَا وَجُوهُهُمْ يُظْهِرُهَا هَذَا مَا كَرْتُمْ أَنْفُسَكُمْ فَذُوقُوا مَا كُنتُمْ تَكْفُرُونَ﴾

﴿On the Day when that will be heated in the fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said unto them) "This is the treasure

^[1] *Fath Al-Bāri* 8:175.

^[2] 'Abdur-Razzāq 2:263. There is a *Ḥadīth* recorded by Aṭ-Tirmidhi no. 3094, and others with similar meaning.

which you hoarded for yourselves. Now taste of what you used to hoard." ﴿

These words will be said to them as a way of admonishing, criticizing and mocking them. Allāh also said;

﴿ثُمَّ مَسَّوْا قُرَىٰ رَأْيِهِمْ مِنْ عَذَابِ الْغَيْبِ ۚ ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ۝﴾

﴿Then pour over his head the torment of boiling water. "Taste you (this)! Verily, you were (pretending to be) the mighty, the generous!"﴾ [44:48-49].

There is a saying that goes, "He who covets a thing and prefers it to Allāh's obedience, will be punished with it." Because hoarding money was better to these people than Allāh's pleasure, they were punished with it. For instance, Abu Lahab, may Allāh curse him, was especially active in defying the Messenger of Allāh ﷺ, and his wife was helping him in this regard. Therefore, on the Day of Resurrection, she will help in punishing him, for there will be a twisted rope of palm fiber on her neck. She will be gathering wood from the Fire and throwing it on him so that his torment is made harder by the hand of someone whom he used to care for in this life. Likewise, money was precious to those who hoarded it in this life. Therefore, money will produce the worst harm for them in the Hereafter, when it will be heated in the Fire of *Jahannam*, whose heat is quiet sufficient, and their forehead, sides and back will be branded with it.

Imām Abu Ja'far Ibn Jarir recorded that Thawbān said that the Messenger of Allāh ﷺ used to declare,

مَنْ تَرَكَ بَعْدَهُ كَثْرًا مِثْلَ لَهُ يَوْمَ الْقِيَامَةِ شُجَاعًا أَقْرَعَ لَهُ رَيْبَتَانِ يَتَّبَعُهُ وَيَقُولُ: وَبَلَدَكَ مَا أَنْتَ؟ يَقُولُ: أَنَا كَثْرَتُكَ الَّتِي تَرَكْتَهُ بَعْدَكَ وَلَا يَزَالُ يَتَّبَعُهُ حَتَّى يُلْقِيَهُ بَدَنَهُ يَتْلُفُهَا ثُمَّ يَتَّبَعُهَا سَائِرَ جَسَدِهِ

«Whoever leaves a treasure behind (on which he did not pay the *Zakāh*), then on the Day of Resurrection his wealth will be made like a bald-headed poisonous male snake with two black spots over the eyes. The snake will follow him, and he will say, 'Woe to you! Who are you?' The snake will say, 'I am your treasure that you left behind,' and will keep following him until the man gives it his hand; the snake will devour it and then

*devour his whole body.*¹

Ibn Hibbān also collected this *Hadīth* in his *Ṣaḥīḥ*. Part of this *Hadīth* was also collected in the Two *Ṣaḥīḥs* from Abu Hurayrah.^[1] In his *Ṣaḥīḥ*, Muslim recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«مَا مِنْ رَجُلٍ لَا يُؤَدِّي زَكَاةَ مَالِهِ إِلَّا جُعِلَ لَهُ يَوْمَ الْقِيَامَةِ صَفَانِجٌ مِنْ نَارٍ، فَيَكْوَى بِهَا جَنْبَهُ وَجَبْهَتَهُ وَظَهْرَهُ فِي يَوْمٍ كَانَ بِقَدَارِهِ خَمْسِينَ أَلْفَ سَنَةٍ، حَتَّى يَقْضَى بَيْنَ الْعِبَادِ ثُمَّ يُرَى سَبِيلُهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ»

«Every man who does not pay the Zakāh due on his money, then on the Day of Resurrection, his side, forehead and back will be branded with rods made of fire on a Day the length of which is fifty thousand years, until when the servants will be judged; that man will be shown his destination, either to Paradise or the Fire.»^[2]

In the *Tafsir* of this *Āyah*, Al-Bukhārī recorded that Zayd bin Wahb said, "I passed by Abu Dharr in the area of Rabadhah and asked him, 'What made you reside in this area?' He said, 'We were in Ash-Shām when I recited this *Āyah*,

«وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَتَّقُونَ فِي سَبِيلِ اللَّهِ فَبَيَّرَهُمْ عَذَابٌ أَلِيمٌ»

«And those who hoard up gold and silver and spend them not in the way of Allāh, announce unto them a painful torment.»

Mu'āwiyah said, 'This *Āyah* is not about us, it is only about the People of the Book.' So I (Abu Dharr) said, 'Rather, it is about us and them.'^[3]

«إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ ذَلِكَ الْيَمُّ الْقَدِيمُ فَلَا تَطْلُقُوا مِنْهَا لِنَفْسِكُمْ وَقِيلُوا لِلشُّرَكِيِّينَ كَلَّا هُمْ يَنْتَلُونَكُمْ كَذَّابٌ وَعَلِمْنَا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ»

«36. Verily, the number of months with Allāh is twelve months

[1] At-Ṭabari 6:363, Ibn Hibbān: 803, Ibn Khuzaymah: 2255 and Al-Bukhārī: 4659.

[2] Muslim 2:682.

[3] *Fath Al-Bārī* 8:173.

(in a year), so was it ordained by Allāh on the Day when He created the heavens and the earth; of them four are sacred. That is the right religion, so wrong not yourselves therein, and fight against the Mushrikīn idolaters collectively as they fight against you collectively. But know that Allāh is with those who have Taqwā.﴾

The Year consists of Twelve Months

Imām Aḥmad recorded that Abu Bakrah said that the Prophet ﷺ said in a speech during his Ḥajj,

«أَلَا إِنَّ الزَّمَانَ قَدْ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ، الشَّهْرُ اثْنَا عَشَرَ شَهْرًا مِنْهَا أَرْبَعَةٌ حُرُمٌ، ثَلَاثَةٌ مُتَوَالِيَاتٌ: ذُو الْقَعْدَةِ وَذُو الْحِجَّةِ وَالْمُحَرَّمُ وَرَجَبٌ مُضَرُّ الَّذِي بَيْنَ جُمَادَى وَشَعْبَانَ» ثم قال: «أَيُّ يَوْمٍ هَذَا؟» قلنا: الله ورسوله أعلم، فسكت حتى ظننا أنه سيسميه بغير اسمه قال: «أَلَيْسَ يَوْمَ النَّحْرِ؟» قلنا: بلى ثم قال: «أَيُّ شَهْرٍ هَذَا؟» قلنا: الله ورسوله أعلم، فسكت حتى ظننا أنه سيسميه بغير اسمه قال: «أَلَيْسَ ذَا الْحِجَّةِ؟» قلنا: بلى، ثم قال: «أَيُّ بَلَدٍ هَذَا؟» قلنا: الله ورسوله أعلم فسكت حتى ظننا أنه سيسميه بغير اسمه قال: «أَلَيْسَ الْبَلَدَةُ؟» قلنا: بلى،

«The division of time has turned to its original form which was current when Allāh created the heavens and the earth. The year is of twelve months, out of which four months are sacred: Three are in succession Dhūl-Qa'dah, Dhūl-Hijjah and Muḥarram, and (the fourth is) Rajab of (the tribe of) Muḍar which comes between Jumāda (Ath-Thaniyah) and Sha'bān.» The Prophet then asked, «What is the day today?» We said, «Allāh and His Messenger know better. He kept quiet until we thought that he might give that day another name. He said «Isn't it the day of Naḥr?» We replied, «Yes.» He further asked, «Which month is this?» We again said, «Allāh and His Messenger know better,» and he kept quiet and made us think that he might give it another name. Then he said, «Isn't it the month of Dhūl-Hijjah?» We replied, «Yes.» He asked, «What town is this?» We said, «Allāh and His Messenger know better,» and he kept quiet until we thought that he might change its name. He asked, «Isn't

this the (Sacred) Town?» We said, "Yes." He said,

«فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ - وَأَعْيَبَكُمْ قَالَ - وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ
هَذَا فِي شَهْرِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا. وَتَتَلَقَّوْنَ رَبَّكُمْ فَيَسْأَلُكُمْ عَنْ أَعْمَالِكُمْ، أَلَا
لَا تَرْجِعُوا بَعْدِي ضَلَالًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ أَلَا هَلْ بَلَّغْتُ؟ أَلَا لِيُبَلِّغَ
الشَّامِدُ بِكُمْ الْغَائِبَ فَلَعَلَّ مَنْ يُبَلِّغُ يَكُونُ أَوْعَى لَهُ مِنْ بَعْضٍ مَنْ سَمِعَهُ»

«Verily! Your blood, property and honor are sacred to one another like the sanctity of this day of yours, in this month of yours and in this city of yours. Verily, you will meet your Lord and He will question you about your actions. Behold! Do not revert to misguidance after me by striking the necks of one another. Have I conveyed? It is incumbent upon those who are present to inform those who are absent, because those who are absent might comprehend (what I have said) better than some who are present.»^[1]

Al-Bukhāri and Muslim collected this *Ḥadīth*.^[2]

In a small book collected by Shaykh 'Alam ad-Dīn As-Sakhāwī, entitled, *Al-Mashhūr fī Asmā' Al-Ayām wash-Shuhūr*, he mentioned that Muḥarram is so named because it is a sacred month. To me, it was so named to emphasize its sacredness. This is because the Arabs would switch it around. One year they would say it was a sacred month, the following year they would say that it was not. The author said, "...and Ṣafar is so named because they used to leave their homes during that month for fighting and traveling. When saying 'Ṣafīr' a place, it means to leave it... Rabī' Al-Awwal is called that because they used to do *Irtibā'* in it, that is to maintain one's property... and Rabī' Al-Ākhir, was so named for the same reasons. Jumāda is called that because the water would dry up (*Jamūd*) then....They say Jumāda Al-Uwla and Al-Awwal, or Jumāda Al-Ākhar or Al-Ākhirah. Rajab comes from *Tarjīb*, meaning to honor. Sha'bān because the tribes would separate and return to their homes. Ramaḍān was so named because of the severity of the *Ramḍā'* - that is - the heat, and they say that the branch *Ramaḍat* when it is thirsty...And the

^[1] Aḥmad 5:37.

^[2] *Faṭḥ Al-Bārī* 8:175, 6:338 and 10:10 and Muslim 3:1305.

saying that it is a Name of Allāh is a mistake, for there is no proof or support for that..."

The Sacred Months

Allāh said,

﴿مِنَ الْأَشْهُرِ الْمُبَارَكَةِ﴾

«of them four are sacred». The Arabs used to consider these months sacred during the time of *Jāhiliyyah*, except for a group of them called *Al-Basl*, who held eight months of the year to be sacred as way of exaggeration in religion. The Prophet ﷺ said,

«ثَلَاثَةُ أَشْهُرٍ مُّبَارَكَاتٍ: ذُو الْقَعْدَةِ وَذُو الْحِجَّةِ وَالْمُحَرَّمُ وَرَجَبُ الْمُضَرِّ الَّذِي بَيْنَ جُمَادَى وَشَعْبَانَ»

«Three are in succession; Dhūl-Qa'dah, Dhūl-Hijjah and Muḥarram, and (the fourth is) Rajab [of (the tribe of) Muḍar which comes between Jumāda (Ath-Thāni)] and Sha'bān».

The Prophet ﷺ said "Rajab of Muḍar" to attest to the custom of Muḍar, in saying that Rajab is the month that is between Jumāda and Sha'bān, not as the tribe of Rabī'ah thought, that it is between Sha'bān and Shawwāl, which is Ramaḍān in the present calendar. The four Sacred Months were made four, three in succession and one alone, so that the *Hajj* and 'Umrah are performed with ease. Dhūl-Qa'dah, the month before the *Hajj* month, was made sacred because they refrained from fighting during that month. Dhūl-Hijjah, the next month, was made sacred because it is the month of *Hajj*, during which they performed *Hajj* rituals. Muḥarram, which comes next, was made sacred so that they are able to go back to their areas in safety [after performing *Hajj*]. Rajab, in the middle of the lunar year, was made sacred so that those coming from the farthest areas of Arabia are able to perform 'Umrah and visit the House and then go back to their areas safely.

Allāh said next,

﴿ذَلِكَ الْبَيْتُ الْقَدِيمُ﴾

«That is the right religion», that is the Straight Law, requiring implementing Allāh's order concerning the months that He made sacred and their true count as it was originally written by

Allāh. Allāh said,

﴿فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ﴾

«so wrong not yourselves therein» during these Sacred Months, for sin in them is worse than sin in other months. Likewise, sins in the Sacred City are written multiplied,

﴿وَمَنْ يُؤَيِّدْ فِيهِ بِالْعَمَاءِ يُظْلَمْ تُؤَفُّهُ مِنْ عَذَابِ أَلِيمٍ﴾

«...and whoever inclines to evil actions therein (in Makkah) or to do wrong, him We shall cause to taste from a painful torment» [22:25].

Similarly, sin in general is worse during the Sacred Months 'Alī bin Abi Ṭalḥah narrated that Ibn 'Abbās said,

Allāh's statement,

﴿إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ﴾

«Verily, the number of months with Allāh...», is connected to

﴿فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ﴾

«so wrong not yourselves therein», "In all (twelve) months. Allāh then chose four out of these months and made them sacred, emphasizing their sanctity, making sinning in them greater, in addition to, multiplying rewards of righteous deeds during them."^[1] Qatādah said about Allāh's statement,

﴿فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ﴾

«so wrong not yourselves therein», "Injustice during the Sacred Months is worse and graver than injustice in other months. Verily, injustice is always wrong, but Allāh makes things graver than others as He will." He also said, "Allāh has chosen some of His creation above others. He chose Messengers from angels and from men. He also chose His Speech above all speech, the *Masājid* above other areas of the earth, *Ramadhān* and the Sacred Months above all months, Friday above the other days and *Laylatul-Qadr* (The Night of Decree) above all nights. Therefore, sanctify what Allāh has sanctified, for doing so is the practice of people of understanding and comprehension."

[1] Aṭ-Ṭabari 14:238.

Fighting in the Sacred Months

Allāh said,

﴿وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً﴾

«and fight against the idolators collectively», all of you,

﴿كَمَا يُقَاتِلُونَكُمْ كَافَّةً﴾

«as they fight against you collectively.», all of them,

﴿وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ﴾

«But know that Allāh is with those who have Taqwā», and know that initiating battle during the Sacred Months is forbidden. Allāh said in other Āyāt,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحِلُّوا سَعْيَكُمْ إِلَىٰ ذَٰلِكُمْ وَلَا تَهِنُوا فِي الْمَقَامِ

«O you who believe! Violate not the sanctity of the symbols of Allāh, nor of the sacred month.» [5:2],

﴿الَّذِينَ آمَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَنَافِقُ أُولَٰئِكَ يَتْلُونَ آيَاتِ اللَّهِ وَمَا أَفْعَدُوا عَلَىٰ نَفْسِهِمْ وَمَا أَفْعَدُوا عَلَىٰ نَفْسِهِمْ﴾

«The Sacred Month is for the Sacred Month, and for the prohibited things, there is the law of equality (Qisās). Then whoever transgresses the prohibition against you, you transgress likewise against him» [2:194], and,

﴿إِذَا أَتَىٰكَ الْكُفْرُ فَاقْتُلُوا الْمُشْرِكِينَ كَافَّةً﴾

«Then when the Sacred Months have passed, kill the idolators...» [9:5].

As for Allāh's statement,

﴿وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً﴾

«And fight against the idolators collectively as they fight against you collectively»,

it includes permission for the believers to fight the idolators in the Sacred Month, if the idolators initiate hostilities therein. Allāh said in other Āyāt,

﴿الَّذِينَ آمَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَنَافِقُ أُولَٰئِكَ يَتْلُونَ آيَاتِ اللَّهِ وَمَا أَفْعَدُوا عَلَىٰ نَفْسِهِمْ وَمَا أَفْعَدُوا عَلَىٰ نَفْسِهِمْ﴾

الْبَقَرَةُ

١٩٣

الْبَقَرَةُ

إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهِ الَّذِينَ كَفَرُوا
يُحِلُّونَهُ عَامًا وَيُحَرِّمُونَهُ عَامًا لِيُوَاطِّعُوا عِدَّةَ مَا حَرَّمَ اللَّهُ
فَيُجْلُوا مَا حَرَّمَ اللَّهُ زُرُبَتْ لَهُمْ سَوَاءُ أَعْمَلُوا بِهِمْ وَلَا
لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٢٧﴾ يَتَأْتِيهَا الَّذِينَ
ءَامَنُوا مَالُ الْكُفْرِ إِذَا قِيلَ لَهُمْ انْفِرُوا فِي سَبِيلِ اللَّهِ أَنَا قُلْتُمْ
إِلَى الْأَرْضِ أَرْضِيئُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ
فَمَا مَنَعَ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ ﴿٢٨﴾
إِلَّا تَنْفِرُوا يُمْذَّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ قَوْمًا
غَيْرَكُمْ وَلَا تَنْصُرُوهُ شَيْئًا وَاللَّهُ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ ﴿٢٩﴾ إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذَا أَخْرَجَهُ
الَّذِينَ كَفَرُوا فَإِنْ أَشْتَرْتُمْ إِذْ هُمْ فِي الْفَكَارِ إِذْ
يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ
اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا
وَجَعَلَ كُلِّ لُغَةٍ لِّلَّذِينَ كَفَرُوا الشُّفْلَى
وَكُلِّمَهُ اللَّهُ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٣٠﴾

«The Sacred Month is for the Sacred Month, and for the prohibited things, there is the law of equality (Qisās)» [2:194], and,

﴿وَلَا تَقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ
حَتَّى يُقَاتِلُوكُمْ فِيهِ فَإِنْ قَاتَلُوكُمْ
فَاتَّقَاتِلُوهُمْ﴾

«And fight not with them at Al-Masjid Al-Harām, unless they (first) fight you there. But if they attack you, then kill them.» [2:191].

As for the Messenger of Allāh ﷺ laying siege to Aṭ-Ṭā'if until the Sacred Month started, it was a continuation of the battle against Hawāzin and their

allies from Thaqif. They started the fighting and gathered their men for the purpose of conducting war. The Messenger of Allāh ﷺ marched to meet them and when they took refuge in Aṭ-Ṭā'if, the Prophet ﷺ laid siege to them so that they descend from their forts, but they inflicted casualties on Muslims. The siege continued for about forty days, during which a Sacred Month began, and the siege continued for several days in that month. The Messenger ﷺ broke the siege and went back (to Makkah). So fighting that carries over into it [the Sacred Month] is not the same as initiating warfare during it, Allāh knows best.

﴿إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهِ الَّذِينَ كَفَرُوا يُحِلُّونَهُ عَامًا وَيُحَرِّمُونَهُ عَامًا
لِيُوَاطِّعُوا عِدَّةَ مَا حَرَّمَ اللَّهُ فَيُجْلُوا مَا حَرَّمَ اللَّهُ زُرُبَتْ لَهُمْ سَوَاءُ أَعْمَلُوا بِهِمْ وَلَا يَهْدِي
الْقَوْمَ الْكَافِرِينَ﴾

﴿37. The postponing (of a Sacred Month) is indeed an addition to disbelief: thereby the disbelievers are led astray, for they make it lawful one year and forbid it another year in order to adjust the number of months forbidden by Allāh, and make such forbidden ones lawful. The evil of their deeds is made fair-seeming to them. And Allāh guides not the people who disbelieve.﴾

Admonishing the Preference of Opinion in a Religious Matter

Allāh admonishes the idolators for choosing their wicked opinions over Allāh's Law. They changed Allāh's legislation based upon their vain desires, allowing what Allāh prohibited and prohibiting what Allāh allowed. They thought that three consecutive sacred months were rather long for them to remain without fighting, for they were full of anger and rage. This is why before Islām they innovated a change in the Sacred Month of Muḥarram, delaying it to the month of Šafar! Therefore, they allowed fighting in the Sacred Month and made the non-sacred month sacred, to make the Sacred Months in a year four, as Allāh decided!

'Alī bin Abi Ṭalḥah said that Ibn 'Abbās commented on Allāh's statement,

﴿إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ﴾

﴿The postponing (of a Sacred Month) is indeed an addition to disbelief﴾,

"Junādah bin 'Awf bin Umayyah Al-Kināni, known as Abu Thumāmah, used to attend the Ḥajj season every year and declare, 'Abu Thumāmah is never rejected nor refuted!', and he used to treat Šafar as sacred for people one year [and un-sanctify Muḥarram] and treat Muḥarram as sacred another year [and un-sanctify Šafar in that year]. This is why Allāh said,

﴿إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ﴾

﴿The postponing (of a Sacred Month) is indeed an addition to disbelief﴾

Allāh says, They allow Muḥarram one year and make it sacred

another year."^[1] Al-'Awfi narrated a similar statement from Ibn 'Abbās.^[2] Layth bin Abi Sulaym narrated that Mujāhid said, "There was a man from Bani Kinānah who would attend the *Hajj* season every year riding his donkey. He would proclaim, 'O people! I am never rejected, denied or refuted in what I say. We made this coming Muḥarram sacred, and Ṣafar not!' The following year he would come again and declare the same words then say, 'We made this coming Ṣafar sacred and delayed Muḥarram (revoked its sanctity).' This is the meaning of Allāh's statement,

﴿لِيُؤْطِقُوا عِدَّةَ مَا حَرَّمَ اللَّهُ﴾

﴿in order to adjust the number of months forbidden by Allāh﴾,

to four months. Allāh says, 'They allow what Allāh disallowed by delaying the Sacred Month.'^[3] The idolators used to allow Muḥarram one year and sanctify Ṣafar in its place. They would continue the months of the year according to their normal count and names. The next year they would sanctify Muḥarram and continue the year, Ṣafar, Rabī', until the end of the year.

﴿يُحِلُّونَهُ عَامًا وَيُحَرِّمُونَهُ عَامًا لِيُؤْطِقُوا عِدَّةَ مَا حَرَّمَ اللَّهُ فَيُحِلُّوا مَا حَرَّمَ اللَّهُ﴾

﴿They make it lawful one year and forbid it another year in order to adjust the number of months forbidden by Allāh, and make such forbidden ones lawful.﴾

Therefore, they would still sanctify four months every year, but would one year sanctify the third from the three consecutive Sacred Months, Muḥarram, and postpone and delay it another year to Ṣafar.

In his book of *Sīrah*, Imām Muḥammad bin Ishāq presented a very useful beneficial discussion on this matter. He said; "The first to start the practice of overlooking the sanctity of months for the Arabs, thus allowing what Allāh sanctified of them and sanctifying what Allāh allowed of them, was "Al-Qalammas". He was Hudhayfah bin 'Abd Fuqaym bin 'Adi bin

[1] At-Tabari 14:245.

[2] At-Tabari 14:246.

[3] At-Tabari 14:246.

'Amr bin Tha'labah bin Al-Hārith bin Mālik bin Kinānah bin Khuzaymah bin Mudrikah bin Ilyās bin Muḍar bin Nizār bin Ma'dd bin 'Adnān. His son 'Abbād maintained this practice, then after him his son Qala' bin 'Abbād did the same, Then his son Umayyah bin Qala', then his son 'Awf bin Umayyah, then his son Abu Thumamah Junādah bin 'Awf. He was the last one of his sons (to continue this practice) before Islām. The Arabs used to gather around him when Hajj finished, and he would stand and give them a speech in which he sanctifies Rajab, Dhul-Qa'dah and Dhul-Hijjah. He would defer the sanctity of Muḥarram to Ṣafar one year and uphold its sanctity another year, so as to appear upholding the number (of Sacred Months) Allāh made sacred. Therefore, he would allow what Allāh prohibited and prohibit what Allāh allowed.^[1] Allāh knows best.

﴿يَتَأْتِكُمُ الرِّبُّ إِذَا قِيلَ لَكُمُ انْزِلُوا فِي سَبِيلِ اللَّهِ أَنْتَقِفُوا إِلَى الْأَرْضِ
أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَّعَ الْحَيَاةَ الدُّنْيَا فِي الْآخِرَةِ إِلَّا
لَقِيلٌ ﴿٣٨﴾ إِلَّا تَنْزِيلُوا بِمَذْنُوبِكُمْ مَذْنُوبًا إِلَيْنَا وَنَسْتَبْدِلَ قَوْمًا بِكُمْ وَلَا تَضُرُّوهُ شَيْئًا
وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿38. O you who believe! What is the matter with you, that when you are asked to march forth in the cause of Allāh, you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world compared to the Hereafter.﴾

﴿39. If you march not forth, He will punish you with a painful torment and will replace you by another people; and you cannot harm Him at all, and Allāh is able to do all things.﴾

Admonishing clinging to Life rather than rushing to perform Jihād

Allāh admonishes those who lagged behind the Messenger of Allāh ﷺ in the battle of Tabūk, at a time when fruits were ripe and shades tempting in the intense and terrible heat,

﴿يَتَأْتِكُمُ الرِّبُّ إِذَا قِيلَ لَكُمُ انْزِلُوا فِي سَبِيلِ اللَّهِ﴾

[1] Ibn Hishām 1:45.

«O you who believe! What is the matter with you, that when you are asked to march forth in the cause of Allāh, if you are called to perform Jihād in the cause of Allāh,

﴿أَنَّا نَقْتَرُ إِلَى الْأَرْضِ﴾

«you cling heavily to the earth?», reclining to remain in peace, shade and ripe fruits.

﴿أَمْ مَرْضِيئُكُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ﴾

«Are you pleased with the life of this world rather than the Hereafter?»,

why do you do this, is it because you prefer this life instead of the Hereafter? Allāh next diminishes the eagerness for this worldly life and increases it for the Hereafter,

﴿فَمَا مَتَّعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ﴾

«But little is the enjoyment of the life of this world compared to the Hereafter.»

Imām Ahmad recorded that Al-Mustawrid, a member of Bani Fihri, said that the Messenger of Allāh ﷺ said,

«مَا الدُّنْيَا فِي الْآخِرَةِ إِلَّا كَمَا يَجْعَلُ أَحَدُكُمْ إصْبَعَهُ هَذِهِ فِي الْيَمِّ، فَلْيَنْظُرْ بِمَ تَرْجِعُ؟»

«The life of this world, compared to the Hereafter, is just like when one of you dips his finger in the sea, let him contemplate how much of it his finger would carry.»

The Prophet ﷺ pointed with his index finger. ^[1]

Muslim collected this Ḥadīth. ^[2] Ath-Thawri narrated that Al-A'mash said about the Āyah,

﴿فَمَا مَتَّعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ﴾

«But little is the enjoyment of the life of this world compared to the Hereafter.»

«What compares to the provision a traveler takes.» 'Abdul-'Azīz bin Abi Ḥāzim narrated that his father said, «When

[1] Ahmad 4:228.

[2] Muslim 4:2193.

'Abdul-'Azīz bin Marwān was dying he said, 'Bring the shroud I will be covered with so that I inspect it.' When it was placed before him, he looked at it and said, 'Is this what I will end up with from this life?' He then turned his back and cried, while saying, 'Woe to you, O life! Your abundance is truly little, your little is short lived, we were deceived by you.'"

Allāh warns those who do not join *Jihād*,

﴿إِلَّا تَتَرَوْا بِعَذَابِكُمْ عَذَابًا أَلِيمًا﴾

﴿If you march not forth, He will punish you with a painful torment﴾

Ibn 'Abbās said, "Allāh's Messenger ﷺ called some Arabs to mobilize, but they lagged behind and Allāh withheld rain from coming down on them, and this was their torment."^[1] Allāh said,

﴿وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ﴾

﴿and will replace you by another people﴾, who will give aid to His Prophet ﷺ and establish his religion. Allāh said in another Āyah,

﴿وَلَا تَتَوَلَّوْا بَسْتَدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَلَكُمْ﴾

﴿And if you turn away (from the obedience to Allāh), He will exchange you for some other people and they will not be your likes.﴾ [47:38]

﴿وَلَا تَضُرُّوهُ شَيْئًا﴾

﴿and you cannot harm Him at all﴾, you can never harm Allāh when you lag behind and stay away from joining *Jihād*,

﴿وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿and Allāh is able to do all things.﴾ He is able to destroy the enemies without your help.

﴿إِلَّا تَضُرُّوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ إِذْ مَسَّ فِي
الْفَاكِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ
وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كُلَّ آلِ أَبِي كَعْبٍ مِنَ الْمُشْكِلِ وَكَذَلِكَ أَلَّفَ

[1] At-Ṭabari 14:255.

بِالنَّبِيِّ رَأَى أَنَّهُ مِنْهُمْ حَكِيمٌ ﴿٤٠﴾

﴿40. If you help him (Muhammad ﷺ) not (it does not matter), for Allāh did indeed help him when the disbelievers drove him out, the second of the two; when they were both in the cave, he said to his companion: "Be not sad (or afraid), surely, Allāh is with us." Then Allāh sent down His Sakinah (calmness, tranquillity, peace) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while the Word of Allāh that became the uppermost; and Allāh is All-Mighty, All-Wise.﴾

Allāh supports His Prophet ﷺ

Allāh said,

﴿إِلَّا تَنْصُرُوهُ﴾

﴿If you help him not﴾, if you do not support His Prophet ﷺ, then it does not matter, for Allāh will help, support, suffice and protect him, just as He did,

﴿إِذَا أَنْزَلْنَاهُ الْوَيْلَ كَفَرُوا تَارَةً أُخْرَى﴾

﴿when the disbelievers drove him out, the second of the two;﴾

During the year of the Hijrah, the idolators tried to kill, imprison or expel the Prophet ﷺ, who escaped with his friend and Companion, Abu Bakr bin Abi Quhāfah, to the cave of Thawr. They remained in the cave for three days so that the pagans who were sent in their pursuit, returned (to Makkah), and they proceed to Al-Madīnah. While in the cave, Abu Bakr was afraid the pagans might discover them for fear that some harm might touch the Messenger ﷺ. The Prophet ﷺ kept reassuring him and strengthening his resolve, saying,

﴿يَا أَبَا بَكْرٍ، مَا ظَنُّكَ بِأَتَيْنِ اللَّهَ ثَالِثَهُمَا﴾

«O Abu Bakr! What do you think about two, with Allāh as their third?»^[1]

Imām Ahmad recorded from Anas that Abu Bakr said to him, "I said to the Prophet when we were in the cave, 'If any of

[1] Fath Al-Bāri 8:176.

them looks down at his feet, he will see us.' He said,

«أَبَا بَكْرٍ، مَا ظَنُّكَ بِأَتَيْنِ اللَّهَ تَائِلُهُمَا»

«O Abu Bakr! What do you think about two with Allāh as their third?»^[1] This is recorded in the Two *Ṣaḥīḥs*.^[2]

This is why Allāh said,

﴿فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ﴾

«Then Allāh sent down His Sakinah upon him»

sent His aid and triumph to His Messenger ﷺ, or they say it refers to Abu Bakr,

﴿وَأَيَّدَهُ بِقُوتٍ لَمْ يَرَوْهَا﴾

«and strengthened him with forces which you saw not», the angels,

﴿وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا﴾

«and made the word of those who disbelieved the lowermost, while the Word of Allāh that became the uppermost;»

Ibn 'Abbās commented, "The word of those who disbelieved", is *Shirk*, while, 'The Word of Allāh' is '*Lā ilāha illallāh*'.^[3] It is recorded in the Two *Ṣaḥīḥs* that Abu Mūsā Al-Ash'ari said, "The Messenger of Allāh ﷺ was asked about a man who fights because of courage, or out of rage for his honor, or to show off. Whom among them is in the cause of Allāh?" The Prophet ﷺ said,

«مَنْ قَاتَلَ لِيَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللَّهِ»

«He who fights so that Allāh's Word is superior, then he fights in Allāh's cause.»^[4] Allāh said next,

﴿وَاللَّهُ عَزِيزٌ﴾

«and Allāh is All-Mighty», in His revenge and taking retribution, He is the Most Formidable and those who seek refuge with Him and take shelter by adhering to what He instructs are never

[1] Aḥmad 1:4.

[2] *Faḥ Al-Bāri* 7:11 and Muslim 4:1854.

[3] Aṭ-Ṭabari 14:261.

[4] *Faḥ Al-Bāri* 1:286 and Muslim 3:1512.

أَنْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ
 فِي سَبِيلِ اللَّهِ ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٤١﴾
 لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَاتَّبَعُوكَ وَلَكِنْ بَعَدَتْ
 عَلَيْهِمُ الشُّقَّةُ وَسَبَّحُوا بِحَمْدِ اللَّهِ لَوْ اسْتَطَعْنَا لَخَرَجْنَا
 مَعَكُمْ يُهْلِكُونَ أَنْفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ ﴿٤٢﴾
 عَفَا اللَّهُ عَنْكَ لِمَ أَذِنْتَ لَهُمْ حَتَّى يَتَبَيَّنَ لَكِ الْآيَاتُ
 صَدُوقًا وَتَعْلَمَ الْكَاذِبِينَ ﴿٤٣﴾ لَا تَسْتَفِذُّكَ الَّذِينَ
 يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ
 وَأَنْفُسِهِمْ وَاللَّهُ عَلَيْهِمُ الْإِيمَانُ ﴿٤٤﴾ إِنَّمَا تَسْتَفِذُّكَ الَّذِينَ
 لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَآزَنَاتٌ أَنْ يَقُولُنَّ فَهُمْ
 فِي رَبِّهِمْ يَرْتَدُّونَ ﴿٤٥﴾ وَلَوْ أَرَادُوا الْخُرُوجَ
 لَأَعَدُّوا لَكُمْ الْمُدَّةَ وَلَكِنْ كَرِهَ اللَّهُ لِبَعَائِهِمْ تَقَبُّظَهُمْ
 وَقِيلَ اقْعُدُوا مَعَ الْقَاعِدِينَ ﴿٤٦﴾ لَوْ خَرَجُوا فِيكُمْ
 مَتَارِدُونَ لَأَخْبَا لَآؤُا وَضَعُوا لَكُمْ صَعُودًا لَكُمْ بِغُفُورِكُمْ
 الْفِتْنَةُ وَفَيْكُمْ سَمْعُونَهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٤٧﴾

made to suffer injustice,

﴿مَكِيدٌ﴾

﴿All-Wise﴾, in His statements and actions.

﴿أَنْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا
 بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ
 ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ
 تَعْلَمُونَ﴾

﴿41. March forth, whether you are light or heavy, and strive hard with your wealth and your lives in the cause of Allah. This is better for you, if you but knew.﴾

Jihād is required in all Conditions

Sufyān Ath-Thawri narrated from his

father from Abu Aḍ-Ḍuḥā, Muslim bin Ṣubayḥ, who said, "This Āyah,

﴿أَنْفِرُوا خِفَافًا وَثِقَالًا﴾

﴿March forth, whether you are light or heavy﴾

was the first part to be revealed from *Sūrah Barā'ah*.^[1] Mu'tamir bin Sulaymān narrated that his father said, "Ḥadrami claimed that he was told that some people used to declare that they will not gain sin (if they lag behind the forces of *Jihād*) because they are ill or old. This Āyah was revealed,

﴿أَنْفِرُوا خِفَافًا وَثِقَالًا﴾

[1] Aṭ-Ṭabari 14 :270.

﴿March forth, whether you are light or heavy.﴾^[1]

Allāh commanded mass mobilization together with the Messenger of Allāh ﷺ for the battle of Tabūk, to fight the disbelieving, People of the Book, the Romans, Allāh's enemies. Allāh ordained that the believers all march forth with the Messenger ﷺ regardless whether they felt active, lazy, at ease or had difficult circumstances,

﴿أَنْفِرُوا خِفَافًا وَثِقَالًا﴾

﴿March forth, whether you are light or heavy﴾

'Ali bin Zayd narrated that Anas said that Abu Talḥah commented (on this Āyah), "Whether you are old or young, Allāh did not leave an excuse for anyone." Abu Talḥah marched to Ash-Shām and fought until he was killed. In another narration, Abu Talḥah recited Sūrah Barā'ah until he reached this Āyah,

﴿أَنْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ﴾

﴿March forth, whether you are light or heavy, and strive hard with your wealth and your lives in the cause of Allāh.﴾

He then said, "I see that Allāh had called us to mobilize whether we are old or young. O my children! Prepare my supplies." His children said, 'May Allāh grant you His mercy! You conducted Jihād along with the Messenger of Allāh ﷺ until he died, then with Abu Bakr until he died, then with 'Umar until he died. Let us perform Jihād in your place.' Abu Talḥah refused and he went to the sea [under the command of Mu'āwiyah] where he died. They could not find an island to bury him on until nine days later, during which his body did not deteriorate or change and they buried him on the island.^[2] As-Suddi said,

﴿أَنْفِرُوا خِفَافًا وَثِقَالًا﴾

﴿March forth, whether you are light or heavy﴾, whether you are rich, poor, strong, or weak. A man came forward, and he was fat, complained, and asked for permission to stay behind [from

[1] At-Tabari 14:266

[2] Ibn Abi Hātim 6:1802.

Jihād], but the Prophet ﷺ refused. Then this Āyah,

﴿أَنْبِرُوا خِفَافًا وَثِقَالًا﴾

«March forth, whether you are light or heavy» was revealed, and it became hard on the people. So Allāh abrogated it with this Āyah,

﴿لَيْسَ عَلَى الضَّعَفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يُنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ﴾

«There is no blame on those who are weak or ill or who find no resources to spend, if they are sincere and true (in duty) to Allāh and His Messenger» [9:91].»

Ibn Jarir said that Hibbān bin Zayd Ash-Shar'abi narrated to him, "We mobilized our forces with Ṣafwān bin 'Amr, who was the governor of Ḥimṣ towards the city of Ephesos appointed to the Jerajima Christian expatriates (in Syria). I saw among the army an old, yet active man, whose eyebrows had sunk over his eyes (from old age), from the residents of Damascus, riding on his animal. I said to him, 'O uncle! Allāh has given you an excuse (to lag behind).' He said, 'O my nephew! Allāh has mobilized us whether we are light or heavy. Verily, those whom Allāh loves, He tests them. Then to Allāh is their return and eternal dwelling. Allāh tests from His servants whoever thanks (Him) and observes patience and remembrance of Him, all the while worshipping Allāh, the Exalted and Most Honored, and worshipping none else.'"^[1]

Next, Allāh encourages spending in His cause and striving with one's life in His pleasure and the pleasure of His Messenger ﷺ,

﴿وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ﴾

«and strive hard with your wealth and your lives in the cause of Allāh. This is better for you, if you but knew.»

Allāh says, this is better for you in this life and the Hereafter. You might spend small amounts, but Allāh will reward you the property of your enemy in this life, as well as, the honor that He will keep for you in the Hereafter. The

[1] Aṭ-Ṭabari 14:264.

Prophet ﷺ said,

«تَكْفُلُ اللَّهُ لِلْمُجَاهِدِ فِي سَبِيلِهِ إِذَا تَوَفَّاهُ أَنْ يَدْخِلَهُ الْجَنَّةَ، أَوْ يَرْدَّهُ إِلَى مَنَزِلِهِ بِمَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ»

«Allāh promised the Mujāhid in His cause that if He brings death to him, He will enter him into Paradise. Or, He will return him to his house with whatever reward and war spoils he earns.»^[1]

So Allāh said;

«كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢١٦﴾»

«Jihād is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allāh knows but you do not know.» [2:216]

Imām Aḥmad recorded that Anas said that the Messenger of Allāh ﷺ said to a man,

«أَسْلِمِ»

«Embrace Islām,» but the man said, "I dislike doing so." The Messenger ﷺ said,

«أَسْلِمِ وَإِنْ كُنْتَ كَارِهًا»

«Embrace Islām even if you dislike it.»^[2]

«لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَاتَّبَعُوكَ وَلَكِنْ بَعَدَتْ عَنْهُمْ السُّبُغَةُ وَسَيَّرَ اللَّهُ لَكُمْ أَلْجَاءَ لَمَرَجًا مَعَكُمْ يُولِئُونَ أَنْفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ ﴿٤٢﴾»

«42. Had it been a near gain and an easy journey, they would have followed you, but the distance was long for them; and they would swear by Allāh: "If we only could, we would certainly have come forth with you." They destroy themselves, and Allāh knows that they are liars.»

[1] Muslim 4:1496.

[2] Aḥmad 3:109.

Why Hypocrites would not join in *Jihād*

Allāh admonishes those who lagged behind and did not join the Prophet ﷺ for the battle of Tabūk, those who asked the Prophet for permission to remain behind, falsely pretending to have legitimate reasons to do so,

﴿لَوْ كَانَ عَرَضًا قَرِيبًا﴾

«Had it been a near gain», booty right in front of them, according to Ibn 'Abbās,

﴿وَسَفَرًا قَاصِدًا﴾

«and an easy journey», travel for only a short distance,

﴿لَا تُتَّبَعُوا﴾

«they would have followed you.» But,

﴿وَلَكِنَّا بَعُدْتُ عَلَيْهِمُ الشُّقَّةُ﴾

«the distance was long for them», to Ash-Shām,

﴿وَسَيَحْلِفُونَ بِآلِهِ﴾

«and they would swear by Allāh», when you return to them,

﴿لَوْ أَنَّا شِئْنَا لَمَخَرْنَا مَعَكُمْ﴾

«If we only could, we would certainly have come forth with you», had not there been a valid excuse, we would have gone out with you,

﴿يَكُونُونَ أَنفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ﴾

«They destroy themselves, and Allāh knows that they are liars.»

﴿عَمَّا اللَّهُ عَنْكَ لِمَ أَذِنَ لَهُمْ حَتَّى يَتَبَيَّنَ لَكَ الْإِذْيَ صَدَقُوا وَتَعْلَمَ الْكَاذِبِينَ﴾ لَا يَسْتَنْدِئُكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَاللَّهُ عَلَيْهِمُ الْإِيمَانُ ۚ إِنَّمَا يَسْتَنْدِئُكَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَآزَوَاتُ قُلُوبِهِمْ فَهُمْ فِي رُتْبِهِمْ يَفَرَّدُونَ ﴿٤٤﴾

«44. May Allāh forgive you. Why did you grant them leave, until those who told the truth were manifest to you, and you had known the liars?»

444. Those who believe in Allāh and the Last Day, would not ask your leave to be exempted from fighting with their properties and their lives; and Allāh is the All-Knower of those who have Taqwā.﴾

445. It is only those who believe not in Allāh and the Last Day and whose hearts are in doubt that ask your leave. So in their doubts they waver.﴾

Moderately criticizing the Prophet ﷺ for allowing the Hypocrites to stay behind

Ibn Abi Ḥatīm recorded that 'Awn said, "Have you heard criticism softer than this, starting with forgiveness before criticism,

﴿مَعَا اللَّهُ خُذْ لِمَ آؤْتِ لَهُمْ﴾

﴿May Allāh forgive you. Why did you grant them leave...﴾?"^[1]

Muwarriq Al-'Ijli and others said similarly.^[2] Qatādah said, "Allāh criticized him as you read here, then later revealed to him the permission to allow them to lag behind if he wants, in Sūrat An-Nūr,

﴿فَإِذَا أَسْتَأْذَنُوكَ لِتُخَيِّرَ بَيْنَهُمْ فَأَذِنَ لِمَن شِئْتَ مِنْهُمْ﴾

﴿So if they ask your permission for some affairs of theirs, give permission to whom you will of them﴾ [24:62]."^[3]

'Aṭā' Al-Khurāsāni said similarly. Mujāhid said, "This Āyah was revealed about some people who said, 'Ask permission from the Messenger of Allāh ﷺ [to stay behind], and whether he agrees, or disagrees, remain behind!'"^[4] Allāh said,

﴿حَتَّىٰ يَبَيِّنَ لَكَ الَّذِينَ صَدَقُوا﴾

﴿...until those who told the truth were manifest to you﴾, in reference to valid excuses,

﴿وَمَنْ لَّمْ يَفْعَلْ فَمَنْ يَبْتَغِ الْغَايَةَ﴾

[1] Ibn Abi Ḥatīm 6:1805.

[2] Aṭ-Ṭabari 14:274.

[3] Aṭ-Ṭabari 14:273.

[4] Aṭ-Ṭabari 14:273.

«and you had known the liars?»

Allāh says, 'Why did you not refuse to give them permission to remain behind when they asked you, so that you know those who truly obey you and the liars, who were intent on remaining behind even if you do not give them permission to do so,

Allāh asserts that none who believe in Allāh and His Messenger ﷺ seek his permission to remain behind from fighting,

﴿لَا يَسْتَأْذِنُكَ﴾

«would not ask your leave», to stay behind from Jihād,

﴿الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ﴾

«Those who believe in Allāh and the Last Day, to be exempted from fighting with their properties and their lives.»

because they consider Jihād an act of worship. This is why when Allāh called them to perform Jihād, they obeyed and hasten to act in His obedience,

﴿وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ﴾ ﴿إِنَّمَا يَسْتَأْذِنُكَ﴾

«and Allāh is the All-Knower of those who have Taqwā. Those who ask your leave», to remain behind, without a valid excuse,

﴿الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾

«those who believe not in Allāh and the Last Day», they do not hope for Allāh's reward in the Hereafter for their good actions,

﴿وَأَزَلَّتْ قُلُوبُهُمْ﴾

«and whose hearts are in doubt», about the validity of what you brought them,

﴿فَهُمْ فِي شَكٍّ مِمَّا بَرَدَّتْ﴾

«so in their doubts they waver.»

They waver in doubt, taking one step forward and one step back. They do not have a firm stance in anything, for they are unsure and destroyed, neither belonging to these nor to those. Verily, those whom Allāh misguides, will never find a way for themselves to guidance.

﴿وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُوا لَهُ عِدًّا وَلَئِنْ كَرِهَ اللَّهُ لِيَأْمُرَهُمْ فَيَقْطَعُ رِجْلَكُمْ سَبْعَ شُرُجٍ مَعَهُ الْقَائِدِينَ ﴿٤٦﴾ لَوْ حَرَجْنَا بِكُمْ تَأْذِينَكُمْ إِلَّا حَبَالًا وَلَأَوْسَعُوا خِلَافَكُمْ يَبْغُونَكُمْ الْفِتْنَةَ وَفِيكُمْ سَنَاقِبُونَ لَهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٤٧﴾﴾

446. And if they had intended to march out, certainly, they would have made some preparation for it; but Allāh was averse to their being sent forth, so He made them lag behind, and it was said (to them): "Sit among those who sit (at home)."

447. Had they marched out with you, they would have added to you nothing except disorder, and they would have hurried about in your midst (spreading corruption) and sowing sedition among you - and there are some among you who would have listened to them. And Allāh is the All-Knower of the wrongdoers.

Exposing Hypocrites

Allāh said,

﴿وَلَوْ أَرَادُوا الْخُرُوجَ﴾

«And if they had intended to march out,», with you to participate in Jihād

﴿لَأَعَدُوا لَهُ عِدًّا﴾

«certainly, they would have made some preparation for it»
they would have prepared for such task,

﴿وَلَئِنْ كَرِهَ اللَّهُ لِيَأْمُرَهُمْ﴾

«but Allāh was averse to their being sent forth»

Allāh hated that they should go with you,

﴿فَيَقْطَعُ رِجْلَهُمْ﴾

«so He made them lag behind, and stay away [from Jihād],

﴿وَقِيلَ أَفْعُدُوا مَعَ الْقَائِدِينَ﴾

«and it was said (to them): "Sit you among those who sit (at home)"»

as a part of what was decreed for them [not that He legislated that they stay behind]. Allāh then explained why He disliked

that they march with the believers, saying,

﴿لَوْ حَرَجُوا بِكُمْ مَا زَادُوكُمْ إِلَّا خَسَالًا﴾

«Had they marched out with you, they would have added to you nothing except disorder»,

because they are cowards and failures,

﴿وَلَا رُضُوا عَلَيْكُمْ بِفُتُونِكُمُ الْيَوْمَ﴾

«and they would have hurried about in your midst sowing sedition among you»

They would have rushed to spread false stories, hatred and discord among you,

﴿وَفِيكُمْ سَمْعُونَ لَهُمْ﴾

«and there are some among you who would have listened to them.»

who would have obeyed them, given preference to their speech and words and asked them for advice, unaware of the true reality of these hypocrites. This might have caused corruption and great evil between the believers.

Muhammad bin Ishāq said, "Those who sought permission (from the Messenger ﷺ to lag behind) included some of the chiefs, such as 'Abdullāh bin Ubayy bin Salūl and Al-Jadd bin Qays, who were masters of their people. Allāh also made them lag behind because He knew that if they went along with the Messenger ﷺ they would sow sedition in his army."^[1] There were some in the Prophet's army who liked these chiefs and were ready to obey them, because they considered them honorable,

﴿وَفِيكُمْ سَمْعُونَ لَهُمْ﴾

«and there are some among you who would have listened to them» [9:47].

Allāh next reminds of His perfect knowledge, saying,

﴿وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ﴾

^[1] At-Ṭabari 14:277. This narration is not authentic, it has been left here because it was the only one mentioned for the explanation.

And Allah is the All-Knower of the wrongdoers. ﴿٤٧﴾

Allah says that He knows what occurred, what will occur and if anything would have occurred, how it would occur, such as, ﴿٤٨﴾

﴿٤٩﴾

Had they marched out with you, they would have added to you nothing except disorder, ﴿٥٠﴾

indicating what they would have done had they marched, even though they did not. Allah said in similar

﴿٥١﴾

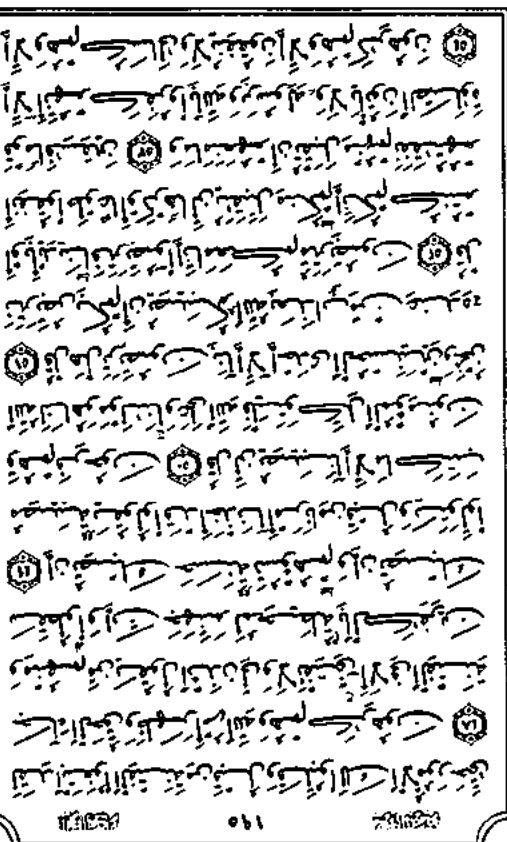
﴿٥٢﴾

﴿But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed they are liars. ﴿6:28﴾﴾

﴿٥٣﴾

Had Allah known of any good in them, He would indeed have made them listen; and even if He had made them listen, they would but have turned away with aversion (to the truth) ﴿8:23﴾, and, ﴿٥٤﴾

﴿٥٥﴾



«And if We had ordered them (saying), "Kill yourselves (the innocent ones kill the guilty ones) or leave your homes," very few of them would have done it; but if they had done what they were told, it would have been better for them, and would have strengthened their conviction. And indeed We would then have bestowed upon them a great reward from Ourselves. And indeed We would have guided them to the straight way» [4:66-68].

﴿لَقَدْ اِتَّفَعَا الزُّنُفَرُ مِنْ قَبْلِ وَكَلْبًا لَكَ الْاَمْرُ حَقَّ جَاةُ الْحَقِّ وَظَهَرَ اَمْرُ اَنَّا وَهُمْ كَاِثْمُونَ﴾

448. Verily, they had plotted sedition before, and had upset matters for you, until the truth (victory) came and the decree of Allāh became manifest though they hated it.﴾

Allāh encourages His Prophet ﷺ against hypocrites,

﴿لَقَدْ اِتَّفَعَا الزُّنُفَرُ مِنْ قَبْلِ وَكَلْبًا لَكَ الْاَمْرُ﴾

«Verily, they had plotted sedition before, and had upset matters for you,﴾

'For a long time,' Allāh says, hypocrites thought and plotted against you and your Companions, as well as, failing and attempting to extinguish your religion.' This occurred soon after the Prophet ﷺ migrated to Al-Madīnah, when pagan Arabs joined force and the Jews and hypocrites of Al-Madīnah waged war against the Messenger ﷺ. When Allāh gave victory to the Prophet ﷺ in Badr and raised high his word, 'Abdullāh bin Ubayy and his fellows said, "This (Islām) is a matter that has prevailed." They embraced Islām outwardly, and whenever Allāh elevated Islām and its people in might, hypocrites increased in rage and disappointment,

﴿حَقَّ جَاةُ الْحَقِّ وَظَهَرَ اَمْرُ اَنَّا وَهُمْ كَاِثْمُونَ﴾

«until the truth (victory) came and the decree of Allāh became manifest though they hated it.﴾

﴿وَمِنْهُمْ مَنْ يَكْفُرُ اَنْتَدَنَ لِي وَلَا تَقِيْنُ اِلَّا فِي الْوَسْوَ سَطَطًا وَاِنَّكَ جَهَنَّمُ لَمُحِيطَةٌ بِالْكَافِرِيْنَ﴾

449. And among them is he who says: "Grant me leave and

put me not into trial." Surely, they have fallen into trial. And verily, Hell is surrounding the disbelievers.﴾

Allāh says, some hypocrites say to you, O Muḥammad ﷺ,

﴿أَذِّنْ لِي﴾

﴿Grant me leave﴾, to stay behind,

﴿وَلَا تَقِيقُ﴾

﴿and put me not into trial.﴾, if I go with you and see the women of the Romans. Allāh, the Exalted, replied,

﴿أَلَا فِي الْيَمِينِ سَفَهًا﴾

﴿Surely, they have fallen into trial﴾

because of the statement they uttered. Muḥammad bin Ishāq reported from Az-Zuhri, Yazīd bin Ruwmān, 'Abdullāh bin Abi Bakr, 'Āṣim bin Qatādah and several others that they said, "The Messenger of Allāh ﷺ said to Al-Jadd bin Qays from Bani Salimah,

﴿مَلَّ لَكَ يَا جَدُّ الْعَامِ فِي جَلَادِ بَنِي الْأَضْفَرِ؟﴾

«Would you like to fight the yellow ones (Romans) this year?»

He said, 'O Allāh's Messenger! Give me permission (to remain behind) and do not cause *Fitnah* for me. By Allāh! My people know that there is not a man who is more fond of women than I. I fear that if I see the women of the yellow ones, I would not be patient.' The Messenger of Allāh ﷺ turned away from him and said,

﴿قَدْ أُذِنْتُ لَكَ﴾

«I give you permission.» In Al-Jadd's case, this Āyah was revealed,

﴿وَمِنْهُمْ مَنْ يَقُولُ أَذِّنْ لِي وَلَا تَقِيقُ﴾

﴿And among them is he who says: "Grant me leave and put me not into trial."﴾

Therefore, Allāh says that the *Fitnah* that he fell into because of not joining the Messenger of Allāh ﷺ (in *Jihād*) and preferring his safety to the safety of the Messenger ﷺ is worse than the *Fitnah* that he falsely claimed to fear.^[1] It was

[1] At-Ṭabari 14:287.

reported from Ibn 'Abbās, Mujāhid and several others that this Āyah was revealed in the case of Al-Jadd bin Qays, who was among the chiefs of Bani Salimah.^[1] It is also recorded in the Ṣaḥīḥ that the Messenger of Allāh ﷺ asked,

«مَنْ سَيِّدُكُمْ يَا بَنِي سَلَمَةَ؟»

«Who is your chief, O Bani Salamah?»

They said, "Al-Jadd bin Qays, although we consider him a miser." The Messenger of Allāh ﷺ said,

«رَأَيْتُمْ دَاءَ أَذْوَاءِ مِنَ الْبُخْلِ! وَلَكِنْ سَيِّدُكُمْ الْقَتَى الْجَعْدُ الْأَبْيَضُ بِشْرُ بْنُ الْبَرَاءِ بْنِ مَعْرُورٍ»

«There is not a disease worse than stinginess! Therefore, your chief is the white young man with curly hair, Bishr bin Al-Barā' bin Ma'rūr.»^[2]

Allāh said next,

«وَأَنَّ جَهَنَّمَ لَاحِيطَةٌ بِالْكَافِرِينَ»

«And verily, Hell is surrounding the disbelievers.»

and they will never be able to avoid, avert, or escape from it.

«إِنْ تُصِيبَكَ حَسَنَةٌ تَسُؤْهُمْ وَإِنْ تُصِيبَكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا أَمْرًا مِنْ قَبْلٍ وَكَانُوا فِيهِمْ فَرِحُونَ ﴿٥٠﴾ قُلْ لَنْ يُصِيبَكُمْ إِلَّا مَا كَتَبَ اللَّهُ لَكُمْ هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٥١﴾»

«50. If good befalls you, it grieves them, but if a calamity overtakes you, they say: "We took our precaution beforehand," and they turn away rejoicing.»

«51. Say: "Nothing shall ever happen to us except what Allāh has ordained for us. He is our Mawlā (protector)." And in Allāh let the believers put their trust.»

Allāh emphasizes the enmity that the hypocrites have for the Prophet ﷺ. If a blessing, such as victory and triumph over the enemies, is given to the Prophet ﷺ, thus pleasing him and his Companions, it grieves the hypocrites,

[1] Aṭ-Ṭabari 14:287.

[2] Al-Ḥākim 3:219.

﴿وَإِنْ تُصِيبَكَ مُصِيبَةٌ قَدْ أَخَذْنَا بِأَمْرٍ مِنْ قَبْلُ﴾

﴿but if a calamity overtakes you, they say: "We took our precaution beforehand,"﴾,

they say, we took precautions when we did not join him,

﴿وَيَسْتَوِلُوا وَهُمْ فَرِحُوا﴾

﴿and they turn away rejoicing.﴾

Allāh directed His Prophet ﷺ to reply to the perfect enmity they have towards him,

﴿قُلْ﴾

﴿Say﴾, to them,

﴿إِن يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا﴾

﴿Nothing shall ever happen to us except what Allāh has ordained for us.﴾

for we are under His control and decree,

﴿هُوَ مَوْلَانَا﴾

﴿He is our Mawlā.﴾, Master and protector,

﴿وَكَلَّ اللَّهُ فَلْيَنْوَكِلِ الْمُؤْمِنُونَ﴾

﴿And in Allāh let the believers put their trust﴾ [9:51],

and we trust in Him. Verily, He is sufficient for us and what an excellent guardian.

﴿قُلْ هَلْ رَزَقْتُكُمْ بِئَا إِلَّا إِنْ هِيَ إِلَّا عِنْدِي الْخَبِيرُ وَتَحَرُّنَ نَرَبِّكُمْ بِكُمْ أَنْ يُصِيبَكُمُ اللَّهُ بِعَذَابٍ مِنْ عِندِهِ. أَوْ يَأْتِيَنَا فَتَرْجِعُوا إِنَّا مَعَكُمْ مُتَرَبِّصُونَ ﴿٥٢﴾ قُلْ أَنْتُمْ أَوْلَا بِمَا كَرِهْنَا أَنْ يَتَّقَلَ مِنْكُمْ إِنَّا لَكُمْ كَاشِرٌ قَوْمًا فَتُفَوِّقُونَ ﴿٥٣﴾ وَمَا مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقَتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ. وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كَسَالٌ وَلَا يُفِقُونَ إِلَّا وَهُمْ كَارِهُونَ ﴿٥٤﴾﴾

452. Say: "Do you wait for us (anything) except one of the two best things; while we await for you either that Allāh will afflict you with a punishment from Himself or at our hands. So wait, we too are waiting with you."﴾

453. Say: "Spend willingly or unwillingly, it will not be

accepted from you. Verily, you are ever a people who are rebellious.”﴾

﴿54. And nothing prevents their contributions from being accepted from them except that they disbelieved in Allāh and in His Messenger, and that they came not to the Ṣalāh except in a lazy state, and that they offer not contributions but unwillingly.﴾

Allāh said,

﴿قُلْ﴾

﴿Say﴾, O Muḥammad to them,

﴿هَلْ تَرْتَضُونَ مِنَّا﴾

﴿Do you wait for us﴾, anything,

﴿إِلَّا إِعْزَى الْمُسْلِمِينَ﴾

﴿except one of the two best things﴾, martyrdom or victory over you, according to the meaning given by Ibn ‘Abbās, Mujāhid, Qatādah, and others.^[1]

﴿وَمَنْ تَرْتَضَىٰ بِكُمْ﴾

﴿while we await for you﴾, that this will touch you,

﴿أَن يُصِيبَكَ اللَّهُ بِمَذَاقٍ مِنْ عَذَابِهِ أَوْ بِأَيْدِينَا﴾

﴿either that Allāh will afflict you with a punishment from Himself or at our hands﴾, either capture or killing,

﴿فَتَرْتَضُوا إِنَّا مَعَكُمْ مُتَرِضُونَ﴾

﴿So wait, we too are waiting with you.﴾

Allāh said next,

﴿قُلْ أَنفِقُوا طَوْعًا أَوْ كَرْهًا﴾

﴿Say: Spend willingly or unwillingly﴾, for whatever you spend either way,

﴿لَن يُتَقَبَلَ مِنْكُمْ إِنِّكُمْ كُنْتُمْ قَوْمًا فَاسِقِينَ﴾

﴿it will not be accepted from you. Verily, you are ever a people

^[1] At-Ṭabari 14:292.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١٩٦

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ
 فِيهَا فِي الْحَيَاةِ الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ ﴿٥٤﴾
 وَيَخْلِفُونَ بِأَلْفِهِمْ إِنْهُمْ لَيْسَ لَكُمْ مِنْهُمْ شَيْءٌ وَمَا هُمْ بِمُعْتَرِبِينَ
 قَوْمٌ يَفْرُقُونَ ﴿٥٥﴾ لَوْ يَحْذَرُونَ مَلَائِكَةً أَوْ مَعْرَبِينَ
 أَوْ مُدَّخِلًا لَوْ لَوْ إِلَى اللَّهِ وَهُمْ يُخْمَلُونَ ﴿٥٦﴾ وَمِنْهُمْ مَنْ يَلْمِزُكَ
 فِي الصَّدَقَاتِ فَإِنْ أُفْطِرُوا مِنْهَا شَيْئًا أَلَمْ يَكُنْ لَهُمْ بَعْضُهَا مِنْهَا إِذَا
 هُمْ يَخْطُرُونَ ﴿٥٧﴾ وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ
 وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ
 وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ ﴿٥٨﴾ إِنَّمَا الصَّدَقَاتُ
 لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ
 وَفِي الرِّقَابِ وَالْغُرَبَاءِ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ
 فَرِيضَةً مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٩﴾ وَمِنْهُمْ
 الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ ذُنَّ قُلْ أَذْنُ خَيْرٍ
 لَكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةُ اللَّهِ لِلَّذِينَ
 آمَنُوا مِنْكُمْ وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٠﴾

who are
rebellious.﴾

Allāh mentions the reason behind not accepting their charity from them,

﴿إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ﴾

except that they disbelieved in Allāh and in His Messenger.﴾

and the deeds are accepted if they are preceded with faith,

﴿وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كَسَالٌ﴾

and that they came not to the Ṣalāh except in a lazy state.﴾

Therefore, they neither have good intention nor

eagerness to perform the acts [of faith],

﴿وَمَا مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقَتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كَسَالٌ وَلَا يُخْفُونَ إِلَّا وَهُمْ كَاذِبُونَ﴾

And nothing prevents their contributions from being accepted from them except that they disbelieved in Allāh and in His Messenger, and that they came not to the Ṣalāh (the prayer) except in a lazy state, and that they offer not contributions but unwillingly.﴾

The Truthful, to whom the Truth was revealed, Muhammad, peace be upon him, said that Allāh does not stop giving rewards until you (believers) stop performing good deeds, and that Allāh is *Tayyib* [Good and Pure] and only accepts what is *Tayyib*. This is why Allāh does not accept charity or good

deeds from the people described in these *Āyāt*, because He only accepts it from those who have *Taqwā*.

﴿لَا تُعْجِبُكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِمَا فِي الْكُفْرِ الدُّنْيَا وَزَهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ﴾

﴿55. So let not their wealth nor their children amaze you; in reality Allāh's plan is to punish them with these things in the life of this world, and that their souls shall depart (die) while they are disbelievers.﴾

Allāh says to His Messenger ﷺ,

﴿لَا تُعْجِبُكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ﴾

﴿So let not their wealth nor their children amaze you...﴾

In similar *Āyāt*, Allāh said,

﴿لَا تَنْتَظِرْكَ إِلَّا مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْثَنَّهُمْ فِيهِ وَرِزْقُ رَبِّكَ حَيْرٌ وَابْتَى﴾

﴿And strain not your eyes in longing for the things We have given for enjoyment to various groups of them, the splendor of the life of this world, that We may test them thereby. But the provision (good reward in the Hereafter) of your Lord is better and more lasting﴾ [20:131], and,

﴿يَحْسَبُونَ أَنَّمَا نُسَبِّحُ بِهِ مِنْ ثَالِثِ وَرَيْثِ نَارٍ نُسَبِّحُ بِهَا فِي الْقُرْآنِ وَلَا يَسْمَعُونَ﴾

﴿Do they think that in wealth and children with which We enlarge them. We hasten unto them with good things. Nay, but they perceive not.﴾ [23:55-56].

Allāh said next,

﴿إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِمَا فِي الْكُفْرِ الدُّنْيَا﴾

﴿in reality Allāh's plan is to punish them with these things in the life of this world,﴾

by taking the *Zakāh* due on their money from them and spending it in Allāh's cause, according to the meaning given by Al-Ḥasan Al-Baṣrī.^[1]

^[1] Al-Ṭabari 14:296.

Allāh's statement,

﴿وَنَزَعْنَ أَنفُسَهُمْ وَهُمْ كَافِرُونَ﴾

«and that their souls shall depart while they are disbelievers»

means, so that when Allāh brings death to them, they will still be disbelievers, to make matters worse for them and the torment more severe. We seek refuge from such an end, which includes being led astray gradually by these things which they have.

﴿وَعَلَّوْنَ بِاللَّهِ إِثْمَهُمْ لَيْسَ لَكُمْ مِنَ يَمِينِهِمْ قَوْمٌ يَعْلَمُونَ ۚ لَوْ يَعْلَمُونَ
مَلَجَاتٍ أَوْ مَعْرَبَاتٍ أَوْ مَدَاجِلًا لَّوَلَّوْا إِلَيْهِ وَهُمْ يَكْتُمُونَ ۚ﴾

«56. They swear by Allāh that they are truly of you while they are not of you, but they are a people (hypocrites) who are afraid (that you may kill them).»

«57. Should they find a refuge, or caves, or a place of concealment, they would turn straightway thereto with a swift rush.»

Exposing Hypocrites' Fright and Fear

Allāh describes to His Prophet ﷺ the fright, fear, anxiety and nervousness of the hypocrites,

﴿وَعَلَّوْنَ بِاللَّهِ إِثْمَهُمْ لَيْسَ لَكُمْ﴾

«They swear by Allāh that they are truly of you», swearing a sure oath,

﴿وَمَا هُمْ بِكُمْ﴾

«while they are not of you», in reality,

﴿وَلَكِنَّهُمْ قَوْمٌ يَفْرَقُونَ﴾

«but they are a people who are afraid», and this is what made them swear.

﴿لَوْ يَعْلَمُونَ مَلَجَاتٍ﴾

«Should they find a refuge», such as a fort in which they hide and fortify themselves,

﴿أَوْ مَعْرَبَاتٍ﴾

﴿or caves﴾, in some mountains,

﴿أَوْ مَخَالٍ﴾

﴿or a place of concealment﴾, a tunnel or a hole in the ground, according to the explanation given by Ibn 'Abbās, Mujāhid and Qatādah,

﴿لَوْ أَنَّهُمْ بَخِشُوا﴾

﴿they would turn straightway thereto with a swift rush﴾

away from you because they associate with you unwillingly, not because they are fond of you. They prefer that they do not have to mix with you, but necessity has its rules! It is because of this that they feel grief, sadness and sorrow, seeing Islām and its people enjoying ever more might, triumph and glory. Therefore, whatever pleases Muslims brings them grief, and this is why they prefer to disassociate themselves from the believers. Hence Allāh's statement,

﴿لَوْ أَنَّهُمْ بَخِشُوا﴾

﴿Should they find a refuge, or caves, or a place of concealment, they would turn straightway thereto with a swift rush.﴾

﴿وَمِنْهُمْ مَّنْ يَلْمِزُكَ فِي الصَّدَقَاتِ إِن أُنْفِقُوا مِنَّا رَشُوا لَئِنْ لَّمْ يُنْفِقُوا مِنَّا إِذَا هُمْ يَنْفِقُونَ﴾ وَلَوْ أَنَّهُمْ رَشُوا مَا يَلْمِزُهُمُ اللَّهُ وَرَسُولُهُ فَقَالُوا حَسْبُكَ اللَّهُ مَكِينًا اللَّهُ يَنْفِقُ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ وَرَسُولِهِ

﴿58. And of them are some who accuse you concerning (the distribution of) the alms. If they are given part thereof, they are pleased, but if they are not given thereof, behold! They are enraged!﴾

﴿59. Would that they were content with what Allāh and His Messenger gave them and had said: "Allāh is sufficient for us. Allāh will give us of His bounty, and so will His Messenger. We implore Allāh (to enrich us).">﴾

Hypocrites question the Integrity of the Messenger ۞ when distributing Alms

Allāh said next,

﴿وَمِنْهُمْ﴾

«And of them», among the hypocrites,

﴿مَنْ يَلِيْرُكَ﴾

«who accuse you» or question your integrity,

﴿فِي﴾

«concerning», division of,

﴿الْمَدَقَاتِ﴾

«the alms», when you divide them. They question your fairness, even though it is they who deserve that their integrity be questioned. The hypocrites do not do this in defense of the religion, but to gain more for themselves. This is why,

﴿أَفْطَرُوا مِنِّي﴾

«If they are given» meaning, from the Zakāh,

﴿رَضُوا لَكَ لَمْ يَعْطُوا مِنِّي إِذَا هُمْ يَسْتَحْشِرُونَ﴾

«They are pleased, but if they are not given thereof, behold! They are enraged!» [9:58],

angry for themselves. Qatādah commented on Allāh's statement,

﴿وَمِنْهُمْ مَنْ يَلِيْرُكَ فِي الْمَدَقَاتِ﴾

«And of them are some who accuse you concerning the alms.»

“Allāh says, ‘Some of them question your integrity in the matter of distribution of the alms.’ We were told that a bedouin man, who had recently embraced Islām, came to the Prophet ﷺ, when he was dividing some gold and silver, and said to him, ‘O Muhammad! Even though Allāh commanded you to divide in fairness, you have not done so.’ The Prophet of Allāh ﷺ said,

﴿وَلَيْكَ فَمَنْ ذَا الَّذِي يَنْدِيلُ عَلَيْكَ بَعْدِي؟﴾

«Woe to you! Who would be fair to you after me then?»

The Prophet of Allāh ﷺ said next,

﴿اِخْذَرُوا مَدًا وَأَشْبَاهَهُ فَإِنَّ فِي أَمْثِلِهِ هَذَا يَتَرَدَّدُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيهِمْ فَإِذَا خَرَجُوا فَاقْتُلُوهُمْ، ثُمَّ إِذَا خَرَجُوا فَاقْتُلُوهُمْ، ثُمَّ إِذَا خَرَجُوا فَاقْتُلُوهُمْ﴾

«Beware of this man and his likes! There are similar persons in my Ummah who recite the Qur'ān, but the Qur'ān will not go beyond their throat. If they rise (against Muslims rulers) then kill them, if they rise, kill them, then if they rise kill them.»

We were also told that the Prophet of Allāh ﷺ used to say,

«وَالَّذِي نَفْسِي بِيَدِهِ مَا أُعْطِيَكُمْ شَيْئًا وَلَا أَمْنُكُمْوَهُ إِنَّمَا أَنَا خَازِنٌ»

«By He in Whose Hand is my life! I do not give or withhold anything; I am only a keeper.»⁽¹⁾

This statement from Qatādah is similar to the Ḥadīth that the Two Shaykhs narrated from Abu Sa'īd about the story of Dhūl-Khuwayṣirah, whose name was Ḥurqūṣ. Ḥurqūṣ protested against the Prophet's division of the war spoils of Ḥunayn, saying, "Be fair, for you have not been fair!" The Prophet ﷺ said,

«لَقَدْ خِيفْتُ وَخَشِيتُ إِنْ لَمْ أَكُنْ أَفْعَلُ»

«I would have become a loser and a failure if I was not fair!»

The Messenger ﷺ said after that man left,

«إِنَّهُ يَخْرُجُ مِنْ ضَلٰىءٍ هَذَا قَوْمٌ يَخْفِرُ أَحَدُكُمْ صَلَاتَهُ مَعَ صَلَاتِهِمْ وَصِيَامَهُ مَعَ صِيَابِهِمْ، يَنْزِفُونَ مِنَ الدِّينِ مَرُّوقَ الشَّهْمِ مِنَ الرِّبِيِّ، فَأَيْنَمَا لَقِيتُمُوهُمْ فَاقْتُلُوهُمْ، فَإِنَّهُمْ شَرُّ قَتْلَى تَحْتَ أَوْبِقِ السَّمَاءِ»

«Among the offspring of this man will be some with whose prayer, when one of you sees it, would belittle his prayer, and his fast as compared to their fast. They will be renegades from the religion, just like an arrow goes through the game's body. Wherever you find them, kill them, for verily, they are the worst dead people under the cover of the sky.»⁽²⁾

Allāh said next, while directing such people to what is more beneficial for them than their behavior,

«وَلَوْ أَنَّهُمْ رَضُوا مَا عَلَّمَهُمُ اللَّهُ رَسُولَهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُتِمُّنَا اللَّهُ مِنْ فَضْلِهِ
رَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ»

«Would that they were content with what Allāh and His

⁽¹⁾ At-Ṭabari 14:302.

⁽²⁾ Faṭḥ Al-Bārī 12:302 and Muslim 2:744.

Messenger gave them and had said: "Allāh is sufficient for us. Allāh will give us of His bounty, and so will His Messenger (from alms). We implore Allāh (to enrich us)."

This honorable Āyah contains a gracious type of conduct and an honorable secret. Allāh listed; contentment with what He and His Messenger ﷺ give, trusting in Allāh alone – by saying;

﴿وَقَالُوا حَسْبُنَا اللَّهُ﴾

﴿and they had said: Allāh is sufficient for us﴾, and hoping in Allāh alone, and He made these the indications of obedience to the Messenger ﷺ, adhering to his commands, avoiding his prohibitions, believing his narrations and following his footsteps.

﴿إِنَّا الصَّدَقَةُ لِلْفُقَرَاءِ وَالسَّكِينِ وَالْمَسْكِينِ عَيْنًا وَالْمَوْلَىٰ لَهُمْ فِي الرِّقَابِ وَالْقَنَرَيْنِ وَفِي سَبِيلِ اللَّهِ وَأَبْنَى السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾

﴿60. Aṣ-Ṣadaqāt (i.e., Zakāh) are only for the Fuqarā', and Al-Masākīn and those employed to collect (the funds); and to attract the hearts of those who have been inclined (towards Islām); and to free the captives; and for those in debt; and for Allāh's cause, and for Ibn As-Sabīl; a duty imposed by Allāh. And Allāh is All-Knower, All-Wise.﴾

Expenditures of Zakāh (Alms)

After Allāh mentioned the protest that the ignorant hypocrites mentioned to the Prophet ﷺ about the distribution of alms. He stated that it is He who divided the alms, explained its rulings and decided in its division; He did not delegate this decision to anyone else. Allāh mentioned the expenditures of Zakāh in this Āyah, starting with the Fuqarā' (the poor) because they have more need than the other categories, since their need is pressing and precarious. It was reported that Ibn 'Abbās, Mujāhid, Al-Ḥasan Al-Baṣri, Ibn Zayd and several others said that the Faqīr is a graceful person who does not ask anyone for anything, while the Miskīn is the one who follows^[1] after people, begging. Qatādah said, "The Faqīr is the ill person, while the Miskīn is physically fit."^[2] We will now mention the

[1] At-Ṭabari 14:305-306.

[2] At-Ṭabari 14:306.

Hadiths about each of these eight categories

The *Fuqarā'* (Poor)

Ibn 'Umar said that the Messenger of Allāh ﷺ said,

«لَا تَجْعَلُ الصَّدَقَةَ لِغَنِيٍّ وَلَا لِذِي مِرَّةٍ سَوِيٍّ»

«The alms should not be given to the wealthy and the physically fit.»

Aḥmad, Abu Dāwūd and At-Tirmidhi collected this *Hadith*.^[1]

The *Masākīn* (Needy)

Abu Hurayrah narrated that the Messenger of Allāh ﷺ said,

«لَيْسَ الْيَسْكِينُ بِهَذَا الطَّوَّافِ الَّذِي يَطُوفُ عَلَى النَّاسِ قَرْزُهُ الْفَقْمَةُ وَالْفَقْمَانِ، وَالْقَرْزُ وَالْقَرْمَتَانِ» قالوا: فمن المسكين يا رسول الله؟ قال: «الَّذِي لَا يَجِدُ غِنًى يُغْنِيهِ، وَلَا يُفْطِنُ لَهُ يَتَصَدَّقَ عَلَيْهِ، وَلَا يَسْأَلُ النَّاسَ شَيْئًا»

«The needy person is not the one who goes round the people and asks them for a mouthful or two (of meals) or a date or two». They asked, «Then who is the needy person, O Allāh's Messenger!» He said, «The one who does not have enough to satisfy his needs and whose condition is not known to others, that others may give him something in charity, and who does not beg of people.»

The Two Shaykhs collected this *Hadith*.^[2]

Those employed to collect Alms

Those employed to collect alms deserve a part of the alms, unless they are relatives of the Messenger of Allāh ﷺ, who are not allowed to accept any *Sadaqah*. Muslim recorded that 'Abdul-Muṭṭalib bin Rabī'ah bin Al-Hārith and Al-Faḍl bin Al-'Abbās went to the Messenger of Allāh ﷺ asking him to employ them to collect the alms. The Messenger ﷺ replied,

«إِنَّ الصَّدَقَةَ لَا تَجُزُّ لِمُحَمَّدٍ وَلَا لِأَبِي مُحَمَّدٍ، إِنَّمَا هِيَ أَوْسَاطُ النَّاسِ»

«Verily, the alms are not allowed for Muḥammad nor the relatives of Muḥammad, for it is only the dirt that the people

[1] Aḥmad 4:164, Abu Dāwūd 2:285 and *Tuḥfat Al-Aḥwadhī* 3:317.

[2] *Faṭḥ Al-Bārī* 3:399 and Muslim 2:719.

discard.^[1]

Al-Mu'allafatu Qulūbuhum

There are several types of *Al-Mu'allafatu Qulūbuhum*. There are those who are given alms to embrace Islām. For instance, the Prophet of Allāh ﷺ gave something to Ṣafwān bin Umayyah from the war spoils of Ḥunayn, even though he attended it while a *Mushrik*. Ṣafwān said, "He kept giving me until he became the dearest person to me after he had been the most hated person to me."^[2] Imām Aḥmad recorded that Ṣafwān bin Umayyah said, "The Messenger of Allāh ﷺ gave me (from the spoils of) Ḥunayn while he was the most hateful person to me. He kept giving me until he became the most beloved person to me."^[3] Muslim and At-Tirmidhi collected this *Ḥadīth*, as well.^[4] Some of *Al-Mu'allafatu Qulūbuhum* are given from alms so that they become better in Islām and their heart firmer in faith. For instance, the Prophet ﷺ gave some of the chiefs of the *Tulaqā'* a hundred camels each after the battle of Ḥunayn, saying,

«إِنِّي لَأُعْطِي الرَّجُلَ وَغَيْرَهُ أَحَبُّ إِلَيَّ مِنْهُ خَشْيَةً أَنْ يَكِيَّهُ اللَّهُ عَلَى وَجْهِهِ فِي نَارِ جَهَنَّمَ»

'I give a man (from the alms) while another man is dearer to me than him, for fear that Allāh might throw him on his face in the fire of Jahannam.'^[5]

It is recorded in the Two *Ṣaḥīḥs* that Abu Sa'īd said that 'Alī sent the Messenger of Allāh ﷺ a gold nugget still in its dirt from Yemen. The Prophet ﷺ divided it between four men: Al-Aqra' bin Ḥābis, 'Uyaynah bin Badr, 'Alqamah bin 'Ulāthah and Zayd Al-Khayr, saying,

«أَتَأْتِيهِمْ»

'To draw their hearts closer.'^[6] Some people are given because

[1] Muslim 2:752.

[2] Muslim 4:1806.

[3] Aḥmad 6:465.

[4] Muslim 4:1806 and *Tuḥfat Al-Aḥwadhī* 3:334.

[5] *Faṭḥ Al-Bāri* 3:399.

[6] *Faṭḥ Al-Bāri* 6:433 and Muslim 2:741.

some of his peers might embrace Islām, while others are given to collect alms from surrounding areas, or to defend Muslim outposts. Allāh knows best.

The Riqāb

Al-Ḥasan Al-Baṣrī, Muqātil bin Ḥayyān, 'Umar bin 'Abdul-'Azīz, Sa'īd bin Jubayr, An-Nakha'ī, Az-Zuhri and Ibn Zayd said *Riqāb* means those slaves who make an agreement with the master to pay a certain ransom for their freedom.^[1] Similar was reported from Abu Mūsā Al-Ash'ari.^[2]

Ibn 'Abbās and Al-Hasan said, "It is allowed to use *Zakāh* funds to buy the freedom of slaves," indicating that '*Riqāb*' has more general meanings than merely giving money to slaves to buy their freedom or one's buying a slave and freeing him on an individual basis. A *Ḥadīth* states that for every limb [of the servant] freed, Allāh frees a limb of the one who freed him from slavery, even a sexual organ for a sexual organ, for the reward is equitable to the deed,

﴿وَمَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ﴾

﴿And you will be requited nothing except for what you used to do.﴾ [37:39]

Virtue of freeing Slaves

In the *Musnad*, there is a *Ḥadīth* from Al-Barā' bin 'Āzib that a man asked, "O Allāh's Messenger! Direct me to an action that draws me closer to Paradise and away from the Fire." The Messenger of Allāh ﷺ said,

«أَعْتَقِ النَّسَمَةَ وَفُكَّ الرِّقَبَةِ»

«Emancipate the person and free the neck (slave).»

The man asked, "O Allāh's Messenger! Are they not one and the same?" He said,

«لَا، عَقَى النَّسَمَةَ أَنْ تُفْرَدَ بِعَيْفِهَا، وَفُكَّ الرِّقَبَةَ أَنْ تُعَيَّنَ فِي نَمَتِهَا»

«No, you emancipate a person by freeing him on your own, but

[1] At-Tabari 14:317.

[2] At-Tabari 14:316.

you untie a neck (slave) by helping in its price.»^[1]

Al-Ghārimūn (the Indebted)

There are several types of indebted persons. They include those who incur expenses in solving disputes between people, those who guarantee a loan that became due, causing financial strain to them, and those whose funds do not sufficiently cover their debts. It also includes those who indulged in a sin and repented from it. These types have a right to a part of alms [designated for *Al-Ghārimūn*].

Qabīṣah bin Mukhāriq Al-Hilālī said, "I carried a debt [resolving a dispute between people] and went to the Messenger of Allāh ﷺ asking him to help pay it. The Messenger ﷺ said,

«أَقِمْ حَتَّى تَأْتِنَا الصَّدَقَةُ فَتَأْمُرَ لَكَ بِهَا»

«Be patient until some alms are brought to us so that we give it to you.» He then said,

«بَا قَيْصَةُ إِنَّ الْمَسْأَلَةَ لَا تَحِلُّ إِلَّا لِأَحَدٍ ثَلَاثَةً: رَجُلٍ تَحْمِلُ خَمَالََةً فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصِيبَهَا ثُمَّ يُنْسِكَ، وَرَجُلٍ أَصَابَتْهُ جَائِحَةٌ اجْتَنَحَتْ مَالَهُ فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصِيبَ قَوَامًا مِنْ غَيْبٍ - أَوْ قَالَ: سِدَادًا مِنْ غَيْبٍ - وَرَجُلٍ أَصَابَتْهُ فَاقَةٌ حَتَّى يَقُومَ ثَلَاثَةً مِنْ ذَوِي الْحِجَابِ مِنْ قَرَايَةِ قُوزِهِمْ يَقُولُونَ: لَقَدْ أَصَابَتْ قُلَانَا فَاقَةٌ فَحَلَّتْ لَهُ الْمَسْأَلَةُ، حَتَّى يُصِيبَ قَوَامًا مِنْ غَيْبٍ - أَوْ قَالَ: سِدَادًا مِنْ غَيْبٍ - فَمَا سِوَاهُ مِنْ الْمَسْأَلَةِ سَحَتْ بِأَكْلِهَا صَاحِبُهَا سُخْتًا»

«O Qabīṣah! Begging is only allowed for three: a man who incurred debts solving disputes, so he is allowed to beg until he collects its amount and then stops. A man who was inflicted by a disaster that consumed his wealth, he is allowed to beg until he collects what suffices for his livelihood. And a man who was overcome by poverty, that three wise relatives of his stand up and proclaim, 'So-and-so was overcome by poverty.' This man is allowed to beg until he collects what sustains his livelihood. Other than these cases, begging is an unlawful amount that one

^[1] Aḥmad 4 :299.

illegally devours.»

Muslim collected this *Hadith*.^[1]

Abu Sa'īd said, "During the time of the Messenger of Allāh ﷺ, a man was struck by disaster because of fruits that he bought, causing him extensive debts. The Prophet ﷺ said,

«تَصَدَّقُوا عَلَيَّ»

«Give him charity.»

The people did that but the amount collected did not cover his debts. The Prophet ﷺ said to the man's debtors,

«خُذُوا مَا وَجَدْتُمْ وَلَيْسَ لَكُمْ إِلَّا ذَلِكَ»

«Take what was collected, you will have nothing beyond that.»

Muslim collected this *Hadith*.^[2]

In the Cause of Allāh

In the cause of Allāh is exclusive for the benefit of the fighters in *Jihād*, who do not receive compensation from the Muslim Treasury.

Ibn As-Sabīl (Wayfarer)

Ibn As-Sabīl is a term used for the needy traveler in a land, where he does not have what helps him continue his trip. This type has a share in the *Zakāh* for what suffices him to reach his destination, even if he had money there. The same is true for whoever intends to travel from his area but does not have enough money. This type also has a share in the *Zakāh* money to suffice for his trip and back. This is proven in the *Āyah* as well as the following *Hadith*. Imāms Abu Dāwud and Ibn Mājah recorded that Ma'mar said that Zayd bin Aslam said that 'Aṭā' bin Yasār said that Abu Sa'īd Al-Khudri said that the Messenger of Allāh ﷺ said,

«لَا تَجُلُ الصَّدَقَةُ لِقَنِيٍّ إِلَّا لِحَسَنَةٍ: لِعَامِلٍ عَلَيْهَا، أَوْ رَجُلٍ اشْتَرَا بِهَا، أَوْ غَارِمٍ، أَوْ غَارٍ فِي سَبِيلِ اللَّهِ، أَوْ مُسْكِينٍ تُصَدَّقُ عَلَيْهِ بِنَهْأَمَدَى لِقَنِيٍّ»

«Sadaqah is not rightful for a wealthy person except in five

[1] Muslim 2:722.

[2] Muslim 3:1161.

cases: those employed to collect it, one who bought a charity item with his money, a Ghārim (debtor), a fighter in the cause of Allāh, or a poor man who gets a part of the Zakāh so he gives it as a gift to a rich man.^[1]

Allāh's statement,

﴿فَرِيضَةً مِّنَ اللَّهِ﴾

«a duty imposed by Allāh», means, a decision, decree and division ordained by Allāh,

﴿وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾

«And Allāh is All-Knower, All-Wise», knowledgeable of all things outwardly and inwardly and what benefits His servants,

﴿حَكِيمٌ﴾

«All-Wise», in all what he declares, does, legislates and decides, there is no true deity or lord except Him.

﴿وَمِنْهُمْ الَّذِينَ يُؤْذِرُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أَدْنَىٰ مِّنْ أَدْنَىٰ حَاظِرٍ لَّكُمْ يُؤْمِنُ بِاللَّهِ وَرَسُولِهِ
لِالْمُؤْمِنِينَ وَرَحْمَةً لِلَّذِينَ آمَنُوا مِنَ النَّبِيِّ وَالَّذِينَ يُؤْذِرُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ﴾

«61. And among them are men who annoy the Prophet and say: "He is (lending his) ear (to every news)." Say: "He listens to what is best for you; he believes in Allāh; has faith in the believers; and is a mercy to those of you who believe." But those who annoy Allāh's Messenger, will have a painful torment.»

Hypocrites annoy the Prophet ﷺ

Allāh says, some hypocrites bother the Messenger of Allāh ﷺ by questioning his character, saying,

﴿هُوَ أَدْنَىٰ﴾

«he is (lending his) ear», to those who say anything about us; he believes whoever talks to him. Therefore, if we went to him and swore, he would believe us. Similar was reported from Ibn 'Abbās, Mujāhid and Qatādah.^[2] Allāh said,

^[1] Abu Dāwud 2:288 and Ibn Mājah 1:590.

^[2] At-Ṭabari 14:326. This narration is *Mursal*.

الْمُتَّقِينَ

١٩٧

الْمُتَّقِينَ

يَحْلِفُونَ بِاللَّهِ لَكُمْ لِيَرْضَوْكُمْ وَاللَّهُ وَرَسُولُهُ أَحَقُّ
 أَنْ يُرْضَوْهُ إِنْ كَانُوا مُؤْمِنِينَ ﴿١٩٧﴾ أَلَمْ يَعْلَمُوا أَنَّهُ
 مَنْ يُحَادِدِ اللَّهَ وَرَسُولَهُ فَأَنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا
 ذَلِكَ الْخِزْيُ الْعَظِيمُ ﴿١٩٨﴾ بِحَدَرِ الْمُنْفِقُونَ
 أَنْ تَنْزَلَ عَلَيْهِمْ سُورَةُ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ فَلْيَأْسَئِرُوا
 إِنَّ اللَّهَ مُخْرِجٌ مَا تَحْذَرُونَ ﴿١٩٩﴾ وَلَيْن سَأَلْتَهُمْ
 لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِإِلَهِهِمْ
 وَرَسُولِهِمْ كُنْتُمْ تَسْتَهْزِئُونَ ﴿٢٠٠﴾ لَا تَقْنِذُوا قَدْ كَفَرْتُمْ
 بِمَا بَيَّنَّا لَكُمْ إِنْ تَعَفَّ عَنْ طَائِفَةٍ مِنْكُمْ تَعَذَّبَ طَائِفَةٌ
 بِأَتَمَّهُمْ كَانُوا مُجْرِمِينَ ﴿٢٠١﴾ الْمُنْفِقُونَ وَالْمُنْفِقَاتُ
 بَعْضُهُمْ مِنْ بَعْضٍ يَأْمُرُونَ بِالْمَنَكْرِ وَيَنْهَوْنَ
 عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ فَنَسِيَهُمْ
 إِنَّ الْمُنْفِقِينَ هُمُ الْفَاسِقُونَ ﴿٢٠٢﴾ وَعَدَ اللَّهُ
 الْمُنْفِقِينَ وَالْمُنْفِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ
 فِيهَا هِيَ حَسْبُهُمْ وَلَعْنَهُمُ اللَّهُ وَلَهُمْ عَذَابٌ مُقِيمٌ ﴿٢٠٣﴾

﴿قُلْ أَذُنٌ خَيْرٌ لَكُمْ﴾

﴿Say: "He listens to what is best for you"﴾, he knows who's saying the truth and who is lying.

﴿يُؤْمِنُ بِاللَّهِ رِئُوسَ الْمُؤْمِنِينَ﴾

﴿he believes in Allāh; has faith in the believers﴾, he believes the believers,

﴿وَرَحْمَةً لِلَّذِينَ آمَنُوا مِنْكُمْ﴾

﴿and is a mercy to those of you who believe"﴾, and a proof against the disbelievers,

﴿وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ﴾

﴿But those who annoy Allāh's Messenger, will have a painful torment.﴾

﴿يَحْلِفُونَ بِاللَّهِ لَكُمْ لِيَرْضَوْكُمْ وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضَوْهُ إِنْ كَانُوا مُؤْمِنِينَ﴾
 أَلَمْ يَعْلَمُوا أَنَّهُ مَنْ يُحَادِدِ اللَّهَ وَرَسُولَهُ فَأَنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا ذَلِكَ الْخِزْيُ الْعَظِيمُ ﴿١٩٨﴾

462. They swear by Allāh to you (Muslims) in order to please you, but it is more fitting that they should please Allāh and His Messenger, if they are believers.﴾

463. Know they not that whoever opposes and shows hostility to Allāh and His Messenger, certainly for him will be the fire of Hell to abide therein. That is the extreme disgrace.﴾

Hypocrites revert to Lies to please People

Qatādah said about Allāh's statement,

﴿يَخْلِفُونَ بِاللَّهِ لَكُمْ لِيُرْضَكُم﴾

﴿They swear by Allāh to you (Muslims) in order to please you﴾

"A hypocrite man said, 'By Allāh! They (hypocrites) are our chiefs and masters. If what Muḥammad says is true, they are worse than donkeys.' A Muslim man heard him and declared, 'By Allāh! What Muḥammad says is true and you are worse than a donkey!' The Muslim man conveyed what happened to the Prophet ﷺ who summoned the hypocrite and asked him,

﴿مَا حَمَلَكَ عَلَى الَّذِي قُلْتَ؟﴾

﴿What made you say what you said?﴾ That man invoked curses on himself and swore by Allāh that he never said that. Meanwhile, the Muslim man said, 'O Allāh! Assert the truth of the truthful and expose the lies of the liar.' Allāh revealed this Verse."^[1] Allāh's statement,

﴿أَلَمْ يَسْلَمُوا أَنَّمَا يُكَادِرُ اللَّهُ وَرَسُولُهُ﴾

﴿Know they not that whoever opposes and shows hostility to Allāh and His Messenger,﴾

means, have they not come to know and realize that those who defy, oppose, wage war and reject Allāh, thus becoming on one side while Allāh and His Messenger ﷺ on another side,

﴿فَأَن تَارَ جَهَنَّمَ خَلِيدًا فِيهَا﴾

﴿certainly for him will be the fire of Hell to abide therein﴾, in a humiliating torment,

﴿ذَلِكَ الْخَيْرُ الْأَعْظَمُ﴾

﴿That is the extreme disgrace﴾[9:63], that is the greatest disgrace and the tremendous misery.

﴿يَحْذَرُ الْكَافِرُونَ أَنْ تُرَدَّ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ قُلِ اسْتَغْفِرُوا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

64. The hypocrites fear lest a Sūrah should be revealed about them, showing them what is in their hearts. Say: "(Go ahead and) mock! But certainly Allāh will bring to light all that you fear."

^[1] At-Tabari 14:329.

The Hypocrites fear Public Exposure of Their Secrets

Mujāhid said, "The hypocrites would say something to each other then declare, 'We wish that Allāh does not expose this secret of ours,'"^[1] There is a similar Āyah to this one, that is, Allāh's statement,

﴿وَإِذَا جَاءَكَ حَدِيثٌ بِمَا لَرَّ بِكَ بِهِ اللَّهُ وَيَقُولُونَ فِي أَنْفُسِهِمْ لَوْلَا يُعَذِّبُهُ اللَّهُ بِمَا نَقُولُ حَسْبُهُمْ جَهَنَّمُ بِمَا كَفَرُوا فَبِئْسَ الْمَصِيرُ﴾

«And when they come to you, they greet you with a greeting wherewith Allāh greets you not, and say within themselves: "Why should Allāh punish us not for what we say?" Hell will be sufficient for them; they will burn therein. And worst indeed is that destination!» [58:8].

Allāh said in this Āyah,

﴿قُلْ أَنتَظِرُونَ أَنْ اللَّهُ يُخْرِجَ مَا كُنْتُمْ تَعْمَلُونَ﴾

«Say: "(Go ahead and) mock! But certainly Allāh will bring to light all that you fear."».

He will expose and explain your reality to His Messenger ﷺ through revelation. Allāh said in other Āyāt,

﴿أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ أَنْ لَنْ يُخْرِجَ اللَّهُ أَصْغَرَهُمْ﴾

«Or do those in whose hearts is a disease (of hypocrisy), think that Allāh will not bring to light all their hidden ill-wills?» [47:29], until,

﴿وَلَنَعْلَمَنَّهِنَّ فِي لَحْنِ الْقَوْلِ﴾

«but surely, you will know them by the tone of their speech!» [47:30].

This is why, according to Qatādah, this Sūrah is called 'Al-Fāḍihah' (the Exposing), because it exposed the hypocrites.^[2]

﴿وَلَمَّا سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَعْمُرُ وَلَقَدْ قُلْنَا بِالْحَقِّ وَمَا كُنَّا نَسْتَكْبِرُونَ﴾ لَا تَقْنَبُوا فَاذْكُرُوا يَوْمَ إِسْحَاقَ إِنْ كُنْتُمْ عَنْ ظَاهِرِهِمْ يُسْأَلُونَ
لَقَدْ أَنْتُمْ كَانُوا تُجْرِمُونَ﴾

[1] At-Tabari 14:331.

[2] At-Tabari 14:332.

﴿65. If you ask them (about this), they declare: "We were only talking idly and joking." Say: "Was it at Allāh, and His Āyāt and His Messenger that you were mocking?"﴾

﴿66. Make no excuse; you disbelieved after you had believed. If We pardon some of you, We will punish others among you because they were criminals.﴾

The Hypocrites rely on False, Misguided Excuses

'Abdullāh bin 'Umar said, "During the battle of Tabūk, a man was sitting in a gathering and said, 'I have never seen like these reciters of ours! They have the hungriest stomachs, the most lying tongues and are the most cowardice in battle.' A man in the *Masjid* said, 'You lie. You are a hypocrite, and I will surely inform the Messenger of Allāh. ﷺ' This statement was conveyed to the Messenger of Allāh ﷺ and also a part of the Qur'ān was revealed about it." 'Abdullāh bin 'Umar said, "I have seen that man afterwards holding onto the shoulders of the Messenger's camel while stones were falling on him, declaring, 'O Allāh's Messenger! We were only engaged in idle talk and jesting,' while the Messenger of Allāh ﷺ was reciting,

﴿يَا أَيُّهَا رَسُولُ اللَّهِ كُنْتُ نَسْتَهْزِئُكَ﴾

﴿"Was it at Allāh, and His Āyāt and His Messenger that you were mocking?"﴾ [9:65]."^[1]

Allāh said,

﴿لَا تَعْتَذِرُوا فَدْ كُنتُمْ بِئْسَ الْبَشِيرُ﴾

﴿Make no excuse; you disbelieved after you had believed.﴾

on account of your statement and mocking,

﴿إِنْ تَتُوبْ عَنْ ظُلْمِكُمْ وَصَلَتْ إِلَيْنَا تِلْكَ تِلْكَ تِلْكَ﴾

﴿If We pardon some of you, We will punish others among you﴾

for not all of you will be forgiven, some will have to taste the torment,

﴿بِأَنَّهُمْ كَانُوا مُجْرِمِينَ﴾

﴿because they were criminals﴾, they were criminals because of this

[1] At-Tabari 14:333.

terrible, sinful statement.

﴿التَّائِبُونَ وَالْمُتَّقِنَاتُ بَعْضُهُمْ لِبَعْضٍ يَآمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَأُولَٰئِكَ أَصْحَابُ الْأَعْرَابِ أُولَٰئِكَ هُمُ الْفَاسِقُونَ﴾ وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ النَّارَ جَهَنَّمَ خَالِدِينَ فِيهَا مِنْ حَسْبِهِمْ وَلَمَنْهِنَّ اللَّهُ وَلَهُمْ عَذَابٌ مُّهِمٌ ﴿٦٧﴾

﴿67. The hypocrites, men and women, are one from another; they enjoin evil, and forbid the good, and they close their hands. They have forgotten Allāh, so He has forgotten them. Verily, the hypocrites are the rebellious.﴾

﴿68. Allāh has promised the hypocrites - men and women - and the disbelievers, the fire of Hell; therein shall they abide. It will suffice them. Allāh has cursed them and for them is the lasting torment.﴾

Other Characteristics of Hypocrites

Allāh admonishes the hypocrites who, unlike the believers, who enjoin righteousness and forbid evil,

﴿يَآمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَأُولَٰئِكَ هُمُ الْفَاسِقُونَ﴾

﴿they enjoin evil, and forbid the good, and they close their hands﴾, from spending in Allāh's cause,

﴿نَسُوا اللَّهَ﴾

﴿They have forgotten Allāh﴾, they have forgotten the remembrance of Allāh,

﴿فَنَسِيَ اللَّهُ﴾

﴿so He has forgotten them.﴾, by treating them as if He has forgotten them. Allāh also,

﴿وَيَذَلُّ الْيَوْمَ نَسْكَكَ كَمَا نَبَيْتَ إِنَّكَ بِوَيْكُ مَخْلَا﴾

﴿And it will be said: "This Day We will forget you as you forgot the meeting of this Day of yours" [45:34].

Allāh said,

﴿إِنَّ التَّائِبِينَ هُمُ الْفَاسِقُونَ﴾

﴿Verily, the hypocrites are the rebellious﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١٩٨

الْأَنْفَالِ

كَالَّذِينَ مِنْ قَبْلِكُمْ كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً وَأَكْثَرَ
 أَمْوَالًا وَأَوْلَدًا فَاسْتَمْتَعُوا بِخَلْقِهِمْ فَاسْتَنْتَعِمُوا
 بِخَلْقِكُمْ كَمَا اسْتَمْتَعَ الَّذِينَ مِنْ قَبْلِكُمْ بِخَلْقِهِمْ وَخُضِعَ
 كَالَّذِي خَاسِرًا وَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا
 وَالْآخِرَةِ وَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٦٧﴾ أَلَمْ يَأْتِهِمْ
 نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَقَوْمِ
 إِبْرَاهِيمَ وَأَصْحَابِ مَدْيَنَ وَالْمُؤْتَفِكَاتِ أَنْتُمْ
 رُسُلُهُمْ يَلَيِّنَتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِنْ
 كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٦٨﴾ وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ
 أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ
 وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ
 وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٦٩﴾
 وَعَدَّ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
 الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسْكَنٌ طَيِّبٌ فِي جَنَّاتٍ عَدْنٍ
 وَيَرْضَوْنَ مِنَ اللَّهِ أَكْبَرَ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٧٠﴾

the rebellious from the way of truth who embrace the wicked way,

﴿وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكَاثِبِينَ بَارِئِينَ مِنْهُمْ﴾

«Allah has promised the hypocrites - men and women - and the disbelievers, the fire of Hell», on account of their evildoing mentioned here,

﴿خَالِدِينَ فِيهَا﴾

«therein shall they abide.», for eternity, they and the disbelievers,

﴿وَمِنْ حَسْبِهِمْ﴾

«It will suffice them.», as a torment,

﴿وَلَمَنْهُمْ اللَّهُ﴾

«Allah has cursed them», He expelled and banished them [from His mercy],

﴿وَلَهُمْ عَذَابٌ مُبِيمٌ﴾

«and for them is the lasting torment.»

﴿كَالَّذِينَ مِنْ قَبْلِكُمْ كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً وَأَكْثَرَ أَمْوَالًا وَأَوْلَدًا فَاسْتَمْتَعُوا بِخَلْقِهِمْ فَاسْتَنْتَعِمُوا بِخَلْقِكُمْ كَمَا اسْتَمْتَعَ الَّذِينَ مِنْ قَبْلِكُمْ بِخَلْقِهِمْ وَخُضِعَ كَالَّذِي خَاسِرًا وَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ هُمُ الْخَاسِرُونَ﴾

469. Like those before you: they were mightier than you in power, and more abundant in wealth and children. They had enjoyed their portion (a while), so enjoy your portion (a while) as those before you enjoyed their portion (a while); and you

indulged in play and pastime as they indulged in play and pastime. Such are they whose deeds are in vain in this world and in the Hereafter. Such are they who are the losers.»

Allāh says, these people were touched by torment in this life and the Hereafter, just as those before them. Allāh's statement,

﴿عَلَّاهُمْ﴾

«*their portion*», means, [they mocked] their religion, according to Al-Ḥasan Al-Baṣrī.^[1] Allāh's statement,

﴿رَخَضْتُمْ كَأَنِّي عَاصِرًا﴾

«*and you indulged in play and pastime as they indulged in play and pastime*», indulged in lies and falsehood,

﴿أَزَلَّكَ حَقَّتْ أَعْيُنُهُمْ﴾

«*Such are they whose deeds are in vain*», their deeds are annulled; they will not acquire any rewards for them because they are invalid,

﴿فِي الدُّنْيَا وَالْآخِرَةِ وَأَزَلَّكَ هُمُ الْخَاسِرُونَ﴾

«*in this world and in the Hereafter. Such are they who are the losers.*»

because they will not acquire any rewards for their actions. Ibn 'Abbās commented, "How similar is this night to the last night,

﴿كَأَلَيْكَ مِن بَيْنِكُمْ﴾

«*Like those before you...*» These are the Children of Israel, with whom we were compared. The Prophet ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ لَتَتَّبِعُنَّهُمْ حَتَّى لَوْ دَخَلَ الرَّجُلُ مِنْهُمُ جُنْحًا ضَبَّ لَدَخَلْتُمُوهُ»

«*By He in Whose Hand is my life! You will imitate them, and even if a man of them entered the den of a lizard, you will enter it likewise!*»^[2]

Abu Hurayrah narrated that the Messenger of Allāh ﷺ said,

[1] Aṭ-Ṭabari 14:343.

[2] Aṭ-Ṭabari 14:342.

«وَالَّذِي نَفْسِي بِيَدِهِ لَتَشْعُرَنَّ الَّذِينَ مِنْ قَبْلِكُمْ يَتْرَافُونَ بِشَيْءٍ وَفَزَاعًا يَبْزِغُ، وَبَاعَ حَتَّى لَوْ دَخَلُوا جُحْرَ ضَبٍّ لَدَخَلْتُمُوهُ» قَالُوا: وَمَنْ هَذَا رَسُولُ اللَّهِ، أَهْلُ الْكِتَابِ؟ قَالَ: «فَمَنْ؟»

«By He in Whose Hand is my soul! You will follow the traditions of those who were before you a hand span for a hand-span and forearm's length for forearm's length, and an arm's length for an arm's length. And even if they enter the den of a lizard, you will also enter it.» They asked, "Who, O Allāh's Messenger, the People of the Book?" He said, «Who else?»^[1]

This *Hadīth* is similar to another *Hadīth* collected in the *Ṣaḥīḥ*.

«أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمُ نُوحٍ وَعَادُ وَثَمُودَ وَقَوْمُ إِبْرَاهِيمَ وَأَصْحَابُ مَدْيَنَ وَالْمُؤَيَّدُونَ أَنَّهُمْ رُسِلَتْ لَهُمْ بَلَاغَاتٌ فَتَوَلَّوْا فَكَذَّبُوا عَنْ آلِهَتِهِمْ وَلَكِنَّ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ» ﴿٧٠﴾

﴿70. Has not the story reached them of those before them? - The people of Nūh, 'Ād, Thamūd, the people of Ibrāhīm, the dwellers of Madyan and the overturned cities; to them came their Messengers with clear proofs. So it was not Allāh Who wronged them, but they used to wrong themselves.﴾

Advising the Hypocrites to learn a Lesson from Those before Them

Allāh advises the hypocrites who reject the Messengers,

«أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ»

«Has not the story reached them of those before them?»

have you (hypocrites) not learned the end of the nations before you who rejected the Messengers,

«قَوْمُ نُوحٍ»

«The people of Nūh», and the flood that drowned the entire population of the earth, except those who believed in Allāh's servant and Messenger Nūh, peace be upon him,

[1] At-Ṭabari 14:342.

﴿وَعَاد﴾

﴿and 'Ād﴾, who perished with the barren wind when they rejected Hūd, peace be upon him,

﴿ثَمُود﴾

﴿and Thamūd﴾, who were overtaken by the *Ṣayḥah* (awful cry) when they denied Ṣāliḥ, peace be upon him, and killed the camel,

﴿وَقَوْمِ إِبْرَاهِيمَ﴾

﴿and the people of Ibrāhīm﴾, over whom He gave Ibrāhīm victory and the aid of clear miracles. Allāh destroyed their king Nimrod, son of Canaan, son of Koch from Canaan, may Allāh curse him,

﴿وَالْمُحْسِبِ مَدْيَانَ﴾

﴿and the dwellers of Madyan﴾, the people of Shu'ayb, peace be upon him, who were destroyed by the earthquake and the torment of the day of the Shade,

﴿وَالْمُتَوَلِّينَ﴾

﴿and the overturned cities﴾, the people of Lūṭ who used to live in Madyan. Allāh said in another *Āyah*,

﴿وَالْمُؤْتَفِكَةَ أَهْوَى﴾

﴿And He destroyed the overturned cities﴾ [53:53], meaning the people of the overturned cities in reference to Sadūm [Sodom], their major city. Allāh destroyed them all because they rejected Allāh's Prophet Lūṭ, peace be upon him, and because they committed the sin that none before them had committed [homosexuality].

﴿أَنَّهُمْ رُسُلُهُمْ يَكِينٌ﴾

﴿to them came their Messengers with clear proofs﴾, and unequivocal evidence,

﴿فَمَا كَانَ اللَّهُ يظْلِمَهُمْ﴾

﴿So it was not Allāh Who wronged them﴾, when He destroyed them, for He established the proofs against them by sending

the Messengers and dissipating the doubts,

﴿وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ﴾

﴿but they used to wrong themselves﴾, on account of their denying the Messengers and defying the Truth; this is why they earned the end, torment and punishment, that they did.

﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيَطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَظِيمٌ فَكْرٌ﴾

﴿71. The believers, men and women, are supporters of one another; they enjoin good, and forbid evil; they perform the Ṣalāh, and give the Zakāh, and obey Allāh and His Messenger. Allāh will have His mercy on them. Surely, Allāh is All-Mighty, All-Wise.﴾

Qualities of Faithful Believers

After Allāh mentioned the evil characteristics of the hypocrites, He then mentioned the good qualities of the believers,

﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ﴾

﴿The believers, men and women, are supporters of one another;﴾

they help and aid each other. Surely, an authentic Ḥadīth states,

«الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبَيْتِ يُشَدُّ بَعْضُهُ بِبَعْضٍ»

«The believer to the believer is just like a building, its parts support each other.»

and the Prophet ﷺ crossed his fingers together.^[1] In the Ṣaḥīḥ it is recorded,

«مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ كَمَثَلِ الْجَسَدِ الْوَاحِدِ، إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالْحُمَى وَالسَّهَرِ»

«The example of the believers in the compassion and mercy they

^[1] Faṭḥ Al-Bāri 10:464.

have for each other, is the example of one body: if a part of it falls ill, the rest of the body suffers with fever and sleeplessness.^[1]

Allāh's statement,

﴿يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ﴾

﴿...they enjoin good, and forbid evil﴾, this is similar to,

﴿وَلَا تَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ﴾

﴿Let there arise out of you a group of people inviting to all that is good, enjoining Al-Ma'rūf and forbidding the Munkar...﴾ [3:104].

Allāh said next,

﴿رُفِعُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ﴾

﴿they perform the Ṣalāh, and give the Zakāh﴾, they obey Allāh and are kind to His creation,

﴿وَطِيعُوا اللَّهَ وَرَسُولَهُ﴾

﴿and obey Allāh and His Messenger﴾, concerning what he commands and refraining from what he prohibits,

﴿أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ﴾

﴿Allāh will have mercy on them.﴾

Therefore, Allāh will give mercy to those who have these qualities,

﴿إِنَّ اللَّهَ عَزِيزٌ﴾

﴿Surely, Allāh is All-Mighty﴾, He grants glory to those who obey Him, for indeed, might and glory is from Allāh Who gives it to His Messenger ﷺ and the believers,

﴿حَكِيمٌ﴾

﴿All-Wise﴾, in granting these qualities to the believers, while giving evil characteristics to hypocrites. Surely, Allāh's wisdom is perfect in all His actions; praise and glory be to Him.

﴿وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسْكُونٌ﴾

[1] Fath Al-Bari 10:452.

بَلَدٍ فِي جَنَّاتٍ عَدْنٍ يَدْخُلُونَهَا وَأَمَّا قَدَرُوا يَوْمَهُمْ وَلَكِنْ هُوَ الْغَرُوبُ الْعَقِيبُ ﴿٧٢﴾

472. Allāh has promised the believers - men and women, - Gardens under which rivers flow to dwell therein forever, and beautiful mansions in gardens of 'Adn (Eden; Paradise). But the greatest bliss is the good pleasure of Allāh. That is the supreme success.﴾

Good News for the Believers of Eternal Delight

Allāh describes the joys and eternal delight He has prepared for the believers, men and women in,

﴿جَنَّاتٍ نَجْمِيٍّ مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا﴾

﴿Gardens under which rivers flow to dwell therein forever﴾ for eternity,

﴿وَسَيَكُنْ لَهُمْ

﴿and beautiful mansions﴾, built beautifully in good surroundings. In the Two Ṣaḥīḥs, it is recorded that Abu Mūsā, 'Abdullāh bin Qays Al-Ash'ari said that the Messenger of Allāh ﷺ said,

«جَنَّاتٍ مِنْ ذَهَبٍ آبَتْهُمَا وَمَا فِيهِمَا، وَجَنَّاتٍ مِنْ فِضَّةٍ آبَتْهُمَا وَمَا فِيهِمَا، وَمَا بَيْنَ الْقَوْمِ وَبَيْنَ أَنْ يَنْظُرُوا إِلَى رَبِّهِمْ إِلَّا رِذَاءَ الْكَرِيمِ، عَلَى رُجْوِهِ فِي جَنَّةٍ عَدْنٍ»

«Two gardens, their pots and whatever is in them are made of gold, and two gardens, their pots and whatever is in them are made of silver. Only the Veil of Pride of Allāh's Face separates the people from gazing at Him, in the garden of Eden.»^[1]

He also narrated that the Messenger of Allāh ﷺ said,

«إِنَّ لِلْمُؤْمِنِ فِي الْجَنَّةِ لَخَيْمَةً مِنْ لؤلؤةٍ وَاحِدَةٍ مُجَوَّفَةٍ، طُولُهَا سِتُونَ بَيْلًا فِي السَّمَاءِ! لِلْمُؤْمِنِ فِيهَا أَهْلُونَ يَطُوفُ عَلَيْهِمْ لَا يَرَى بَعْضُهُمْ بَعْضًا»

«For the believer in Paradise there is a tent like a hollow pearl which is sixty miles high in the sky, and in the tent the believer will have (so large) a family that he visits them all and some of them would not be able to see the others.»

The Two Ṣaḥīḥs collected this Ḥadīth.^[2] It is recorded in the

[1] Faḥ Al-Bāri 8:491 and Muslim 1:163.

[2] Faḥ Al-Bāri 8:441 and Muslim 4:2182.

Two *Ṣaḥīḥs* that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«مَنْ آمَنَ بِاللَّهِ وَرَسُولِهِ وَأَقَامَ الصَّلَاةَ وَصَامَ رَمَضَانَ، فَإِنَّ حَقًّا عَلَى اللَّهِ أَنْ يُدْخِلَهُ الْجَنَّةَ هَاجِرًا فِي سَبِيلِ اللَّهِ، أَوْ [يَجْلِسَ] فِي أَرْضِهِ الَّتِي وُلِدَ فِيهَا» قَالُوا: يَا رَسُولَ اللَّهِ أَفَلَا نَخْبِرُ النَّاسَ؟ قَالَ: «إِنَّ فِي الْجَنَّةِ مِائَةَ دَرَجَةٍ أَعَدَّهَا اللَّهُ لِلْمُجَاهِدِينَ فِي سَبِيلِهِ يَتَنَزَّلُ كُلُّ دَرَجَتَيْنِ كَمَا يَتَنَزَّلُ السَّمَاءُ وَالْأَرْضُ، فَإِذَا سَأَلْتُمْ اللَّهَ فَاسْأَلُوهُ الْفِرْدَوْسَ فَإِنَّهُ أَعْلَى الْجَنَّةِ وَأَوْسَطُ الْجَنَّةِ، وَبِهِ تَفَجَّرُ أَنْهَارُ الْجَنَّةِ، وَفَوْقَهُ عَرْشُ الرَّحْمَنِ»

«Whoever believes in Allāh and His Messenger, offers prayer perfectly and fasts the month of Ramaḍān, will rightfully be granted Paradise by Allāh, no matter whether he emigrates in Allāh's cause, or remains in the land where he is born.» The people said, «O Allāh's Messenger! Shall we acquaint the people with this good news?» He said, «Paradise has one-hundred grades which Allāh has prepared for the Mujāhidīn who fight in His cause, the distance between each two grades is like the distance between the heaven and the earth. So, when you ask Allāh, ask Him for Al-Firdaws which is the best and highest part of Paradise, from it gush forth the rivers of Paradise and above it is the 'Arsh (Throne) of the Beneficent.»^[1]

Imām Aḥmad recorded that Abu Hurayrah said, that the Messenger of Allāh ﷺ said,

«إِذَا صَلَّيْتُمْ عَلَيَّ فَسَلُوا اللَّهَ لِي الْوَسِيلَةَ، قِيلَ يَا رَسُولَ اللَّهِ وَمَا الْوَسِيلَةُ؟ قَالَ: «أَعْلَى دَرَجَةٍ فِي الْجَنَّةِ لَا يَنْتَالُهَا إِلَّا رَجُلٌ وَاحِدٌ وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ»

«If you invoke Allāh for Ṣalāh (blessings) on me, then also invoke Him to grant me Al-Wasīlah.» He was asked, «What is Al-Wasīlah, O Allāh's Messenger?» He said, «The highest grade in Paradise, it will be for only one man, and I hope I am that man.»^[2]

The *Musnad* contains a Ḥadīth from Sa'd bin Mujāhid Aṭ-Ṭā'ī, that Abu Al-Mudillah said, that Abu Hurayrah said, «We said, 'O Allāh's Messenger! Talk to us about Paradise, what is

[1] *Fath Al-Bārī* 6:14.

[2] *Aḥmad* 2:256.

it built of?' He said,

«يَتْنُهُ ذَهَبٌ وَلَبَنُهُ بَصَّةٌ، وَمِلَاطُهَا الْبُسْكُ وَخَضْبَانِهَا اللَّؤْلُؤُ وَالْيَاقُوتُ، وَتُرَابُهَا
الرُّغْفَرَانُ. مَنْ يَدْخُلُهَا يَتَعَمَّ لَا يَيْئَسُ وَيَخْلُدُ لَا يَمُوتُ، لَا تَبْلَى ثِيَابُهُ وَلَا يَنْقُصُ
شَبَابُهُ»

«A brick of gold and a brick of silver. Its mortar is from musk, its gravel is pearls and rubies. Its sand is saffron. Whoever enters it will enjoy the delights, will never be hopeless, and will live forever and will not die. His clothes will never decay nor will his youth ever end.»^[1]

Allāh said next,

«وَيُضَوِّنُ رِبِّكَ اللَّهُ أَكْبَرُ»

«But the greatest bliss is the good pleasure of Allāh» [9:72],

meaning, Allāh's pleasure is more grand, greater and better than the delight the believers will be enjoying [in Paradise]. Imām Mālik narrated, that Zayd bin Aslam said that 'Aṭā' bin Yasār said that Abu Sa'īd Al-Khudri said that the Messenger of Allāh ﷺ said,

«إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ لِأَهْلِ الْجَنَّةِ: يَا أَهْلَ الْجَنَّةِ قَبُولُونَ: لَيْتَكَ رَبَّنَا وَسَعْدَيْكَ
وَالْخَيْرُ فِي يَدَيْكَ. فَيَقُولُونَ: هَلْ رَضِينَا؟ فَيَقُولُونَ: وَمَا لَنَا لَا نَرْضَى يَا رَبَّ وَقَدْ
أَعْطَيْتَنَا مَا لَمْ نُنْطِ أَحَدًا مِنْ خَلْقِكَ، فَيَقُولُ: أَلَا أُعْطِيكُمْ أَفْضَلَ مِنْ ذَلِكَ؟
فَيَقُولُونَ: يَا رَبَّ وَأَيُّ شَيْءٍ أَفْضَلُ مِنْ ذَلِكَ؟ فَيَقُولُ: أَجَلُ عَلَيْكُمْ رِضْوَانِي فَلَا
أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَدًا»

«Allāh, the Exalted and Ever High, will say to the people of Paradise, 'O residents of Paradise!' They will say, 'Labbayka (here we are!), our Lord, and Sa'dayk (we are happy at your service!) and all the good is in Your Hand.' He will ask them, 'Are you pleased?' They will say, 'Why would not we be pleased, O Lord, while You have given us what You have not given any other of your creation?' He will say, 'Should I give you what is better than all this?' They will say, 'O Lord! What is better than all this?' He will say, 'I will grant you My pleasure and will never afterwards be angry with you.'»

[1] Aḥmad 2:304.

بِسْمِ اللَّهِ

١٩٩

بِسْمِ اللَّهِ

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ
وَمَا أُوتِيتُمْ جِهَتَكُمْ وَرَبُّسَ الْمَصِيرِ ﴿٧٣﴾ يَخْلِفُونَ بِاللَّهِ
مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ
وَهُمْ وَإِيَّاكُمْ لَتَرْتَالُوْنَ وَمَا تَفْقَهُوا إِلَّا أَنْ أَغْنَاهُمْ اللَّهُ وَرَسُولُهُ
مِنْ فَضْلِهِ فَإِنْ يَتُوبُوا بِكَ خَيْرٌ لَّهُمْ وَإِنْ يَسْتَوُوا بَعْدَ ذَلِكَ
فَهُمْ فِي الْأَرْضِ وَالْآخِرَةِ وَمَا لَهُمْ فِي الْأَرْضِ
مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٧٤﴾ وَمَنْهُمْ مَنْ عَاهَدَ اللَّهَ لَئِنْ
آتَاهُمْ مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونُ مِنَ الصَّالِحِينَ ﴿٧٥﴾
فَلَمَّا أَتَاهُمْ مِنْ فَضْلِهِ خَلَوْا بِهٍ وَتَوَلَّوْا وَهُمْ شَرُّ صُنُوفٍ
﴿٧٦﴾ فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا
اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ ﴿٧٧﴾ أَلَمْ يَعْلَمُوا
أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّمَهُ
الْغَيْبَ ﴿٧٨﴾ أَلَيْسَ لَكَ بِمُرُوءٍ الْمُطَّوِّعِينَ مِنَ
الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا
جِهَتَهُمْ يَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٩﴾

The Two *Ṣaḥīḥs* collected the *Ḥadīth* of *Malik*.^[1]

﴿يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ
وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَا أُوتِيتُمْ
جِهَتَكُمْ وَرَبُّسَ الْمَصِيرِ﴾
يَخْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا
كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ
وَهُمْ وَإِيَّاكُمْ لَتَرْتَالُوْنَ وَمَا تَفْقَهُوا
لَا أَنْ أَغْنَاهُمْ اللَّهُ وَرَسُولُهُ
مِنْ فَضْلِهِ فَإِنْ يَتُوبُوا بِكَ خَيْرٌ
لَّهُمْ وَإِنْ يَسْتَوُوا بَعْدَ ذَلِكَ
فَهُمْ فِي الْأَرْضِ وَالْآخِرَةِ وَمَا
لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا
نَصِيرٍ ﴿٧٣﴾

473. O Prophet! Strive hard against the disbelievers and the hypocrites, and be harsh against

them, their abode is Hell, – and worst indeed is that destination. ﴿

474. They swear by Allāh that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islām, and they resolved that (plot) which they were unable to carry out, and they could not find any cause to do so except that Allāh and His Messenger had enriched them of His bounty. If then they repent, it will be better for them, but if they turn away; Allāh will punish them with a painful torment in this worldly life and in the Hereafter. And there is none for them on earth as a protector or a helper. ﴿

The Order for Jihād against the Disbelievers and Hypocrites

Allāh commanded His Messenger ﷺ to strive hard against the

[1] *Faṭḥ Al-Bārī* 11:423 and *Muslim* 4:2176.

disbelievers and the hypocrites and to be harsh against them. Allāh also commanded him to be merciful with the believers who followed him, informing him that the destination of the disbelievers and hypocrites is the Fire in the Hereafter.

Ibn Mas'ūd commented on Allāh's statement,

﴿جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ﴾

﴿Strive hard against the disbelievers and the hypocrites﴾

"With the hand, or at least have a stern face with them."^[1] Ibn 'Abbās said, "Allāh commanded the Prophet ﷺ to fight the disbelievers with the sword, to strive against the hypocrites with the tongue and annulled lenient treatment of them."^[2] Aḍ-Ḍaḥḥāk commented, "Perform *Jihād* against the disbelievers with the sword and be harsh with the hypocrites with words, and this is the *Jihād* performed against them."^[3] Similar was said by Muqātil and Ar-Rabī'.^[4] Al-Hasan and Qatādah said, "Striving against them includes establishing the (Islāmic Penal) Law of equality against them."^[5] In combining these statements, we could say that Allāh causes punishment of the disbelievers and hypocrites with all of these methods in various conditions and situations, and Allāh knows best.

Reason behind revealing Āyah 9:74

Al-Amawi said in his Book on Battles, "Muḥammad bin Ishāq narrated that Az-Zuhri said that 'Abdur-Raḥmān bin 'Abdullāh bin Ka'b bin Mālik narrated from his father, from his grandfather that he said, 'Among the hypocrites who lagged behind [from battle] and concerning whom the Qur'ān was revealed, was Al-Julās bin Suwayd bin Aṣ-Ṣāmit, who was married to the mother of 'Umayr bin Sa'd. 'Umayr was under the care of Al-Julās. When the Qur'ān was revealed about the hypocrites, exposing their practices, Al-Julās said, 'By Allāh! If this man (Muḥammad) is saying the truth, then we are worse than donkeys.' 'Umayr bin Sa'd heard him and said, 'By Allāh,

[1] Aṭ-Ṭabari 14:358.

[2] Aṭ-Ṭabari 14:359.

[3] Aṭ-Ṭabari 14:359.

[4] Ibn Abi Ḥātim 6:1842.

[5] Aṭ-Ṭabari 14:359.

O Julās! You are the dearest person to me, has the most favor on me and I would hate that harm should touch you, more than I do concerning anyone else! You have uttered a statement that if I exposed, will expose you, but if I hide, it will destroy me. One of them is a lesser evil than the other.' So 'Umayr went to the Messenger of Allāh ﷺ and told him what Al-Julās said. On realizing this, Al-Julās went to the Prophet ﷺ and swore by Allāh that he did not say what 'Umayr bin Sa'd conveyed he said. 'He lied on me,' Al-Julās said. Allāh sent in his case this verse,

﴿يَخْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كِذْبًا عَظِيمًا﴾

«They swear by Allāh that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islām» until the end of Āyah.

The Messenger of Allāh conveyed this Āyah to Al-Julās, who, they claim, repented and his repentance was sincere, prompting him to refrain from hypocrisy.”

Imām Abu Ja'far Ibn Jarir recorded that Ibn 'Abbās said, "The Messenger of Allāh ﷺ was sitting under the shade of a tree when he said,

«إِنَّهُ سَيَأْتِيَكُمُ إِنْسَانٌ يَنْظُرُ إِلَيْكُمْ بِمِثْنِي الشَّيْطَانِ فَإِذَا جَاءَ فَلَا تُكَلِّمُوهُ»

«A man will now come and will look to you through the eyes of a devil. When he comes, do not talk to him.»

A man who looked as if he was blue (so dark) came and the Messenger of Allāh ﷺ summoned him and said,

«غَلَامٌ تَشْتَكِي أَنْتَ وَأَصْحَابُكَ»

«Why do you curse me, you and your companions»? That man went and brought his friends and they swore by Allāh that they did nothing of the sort, and the Prophet ﷺ pardoned them. Allāh, the Exalted and Most Honored revealed this verse,

﴿يَخْلِفُونَ بِاللَّهِ مَا قَالُوا﴾

«They swear by Allāh that they said nothing (bad)...»

Hypocrites try to kill the Prophet ﷺ

Allāh said next,

﴿وَقَعْنُوا بِمَا لَكُمْ بِأَلْوَا﴾

«and they resolved that which they were unable to carry out»

It was said that this Āyah was revealed about Al-Julās bin Suwayd, who tried to kill his wife's son when he said he would inform the Messenger of Allāh ﷺ [about Al-Julās' statement we mentioned earlier]. It was also said that it was revealed in the case of 'Abdullāh bin Ubayy who plotted to kill the Messenger of Allāh ﷺ.^[1] As-Suddi said, "This verse was revealed about some men who wanted to crown 'Abdullāh bin Ubayy even if the Messenger of Allāh did not agree."

It was reported that some hypocrites plotted to kill the Prophet ﷺ, while he was at the battle of Tabūk, riding one night. They were a group of more than ten men. Aḍ-Ḍaḥḥāk said, "This Āyah was revealed about them." In his book, *Dalā'il An-Nubuwwah*, Al-Hāfiẓ Abu Bakr Al-Bayhaqi recorded that Hudhayfah bin Al-Yamān said, "I was holding the bridle of the Messenger's camel while 'Ammār was leading it, or vice versa. When we reached Al-'Aqabah, twelve riders intercepted the Prophet ﷺ. When I alerted the Messenger ﷺ, he shouted at them and they all ran away. The Messenger of Allāh ﷺ asked us,

«مَلَّ عَرَفْتُمْ الْقَوْمَ؟»

«Did you know who they were?» We said, 'No, O Allāh's Messenger! They had masks? However, we know their horses.' He said,

«مَوْلَاءِ الْمُنَافِقُونَ إِلَى يَوْمِ الْقِيَامَةِ وَمَلَّ تَذَرُونَ مَا أَرَادُوا؟»

«They are the hypocrites until the Day of Resurrection. Do you know what they intended?»

We said, 'No.' He said,

«أَرَادُوا أَنْ يَرَايَهُمُ رَسُولُ اللَّهِ فِي الْعَبَاةِ فَيَلْقَوْهُ بِهَا»

«They wanted to mingle with the Messenger of Allāh and throw him from the 'Aqabah (to the valley).»

We said, 'O Allāh's Messenger! Should you ask their tribes to

^[1] Aṭ-Ṭabari 14:363.

send the head of each one of them to you?' He said,

«لَا أَكْرَهُ أَنْ تَتَحَدَّثَ الْعَرَبُ بَيْنَهَا أَنَّ مُحَمَّدًا قَاتَلَ بِقَوْمٍ حَتَّى إِذَا أَظْهَرَهُ اللَّهُ بِهِمْ أَقْبَلَ عَلَيْهِمْ بِقَتْلِهِمْ - ثُمَّ قَالَ - اللَّهُمَّ ارْزُقْهُمْ بِالذَّبِيلَةِ»

«No, for I hate that the Arabs should say that Muhammad used some people in fighting and when Allāh gave him victory with their help, he commanded that they be killed.» He then said, «O Allāh! Throw the Dubaylah at them.»

We asked, 'What is the Dubaylah, O Allāh's Messenger?' He said,

«نَهَابٌ مِنْ نَارٍ يَقَعُ عَلَى تِلْكَ قَلْبٍ أَحَدِهِمْ فَيَهْلِكُ»

«A missile of fire that falls on the heart of one of them and brings about his demise.»^[1]

Abu Aṭ-Ṭufayl said, "Once, there was a dispute between Ḥudhayfah and another man, who asked him, 'I ask you by Allāh, how many were the Companions of Al-'Aqabah?' The people said to Ḥudhayfah, 'Tell him, for he asked you.' Ḥudhayfah said, 'We were told that they were fourteen men, unless you were one of them, then the number is fifteen! I testify by Allāh that twelve of them are at war with Allāh and His Messenger in this life and when the witness comes forth for witness. Three of them were pardoned, for they said, 'We did not hear the person whom the Messenger ﷺ sent to announce something, and we did not know what the people had plotted,' for the Prophet ﷺ had been walking when he said,

«إِنَّ الْمَاءَ قَلِيلٌ فَلَا يَسْفِيهِ إِلَيَّ أَحَدٌ»

«Water is scarce, so none among you should reach it before me.»

When he found that some people had reached it before him, he cursed them.»^[2] 'Ammār bin Yāsir narrated in a Ḥadīth collected by Muslim, that Ḥudhayfah said to him that the Prophet ﷺ said,

«فِي أَصْحَابِي اثْنَا عَشَرَ مَنَاقِبًا لَا يَدْخُلُونَ الْجَنَّةَ وَلَا يَجِدُونَ رِيحَهَا حَتَّى يَلِجَ

[1] *Dalā'il An-Nubuwwah*, 5:260. This text is supported by the narrations with Aḥmad no. 2395, and Muslim which follows.

[2] Muslim 4:2144.

الْجَمَلُ فِي سَمِّ الْخِيَاطِ: ثَمَانِيَةٌ مِنْهُمْ نَكْفِيكَهُمْ الدُّيْلَةُ سِرَاجٌ مِنْ نَارٍ يَطْهَرُ بَيْنَ أَكْتَافِهِمْ حَتَّى يَنْجُمَ فِي صُدُورِهِمْ^[1]

‘Among my Companions are twelve hypocrites who will never enter Paradise or find its scent, until the camel enters the thread of the needle. Eight of them will be struck by the Dubaylah, which is a missile made of fire that appears between their shoulders and pierces their chest.’^[1]

This is why Hudhayfah was called the holder of the secret, for he knew who these hypocrites were, since the Messenger of Allāh ﷺ gave their names to him and none else.

Allāh said next,

﴿وَمَا تَقْضُوا إِلَّا أَنْ أَغْنَاهُمْ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ﴾

‘and they could not find any cause to do so except that Allāh and His Messenger had enriched them of His bounty.’

This Āyah means, the Messenger ﷺ did not commit an error against them, other than that Allāh has enriched them on account of the Prophet's blessed and honorable mission! And had Allāh guided them to what the Prophet ﷺ came with, they would have experienced its delight completely. The Prophet ﷺ once said to the Anṣār,

«أَلَمْ أَجِدْكُمْ ضَلَالًا فَهَدَاكُمْ اللَّهُ بِي، وَكُنتُمْ مُتَفَرِّقِينَ فَأَلَّفَكُمُ اللَّهُ بِي، وَعَالَةً فَأَغْنَاكُمْ اللَّهُ بِي»

‘Have I not found you misguided and Allāh guided you through me, divided and Allāh united you through me, and poor and Allāh enriched you through me?’

Whenever the Messenger ﷺ asked them a question, they replied, “Allāh and His Messenger have granted the favor.”^[2]

This type of statement,

﴿وَمَا تَقْضُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ﴾

‘And they had no fault except that they believed in Allāh...’,

is uttered when there is no wrong committed.

Allāh called the hypocrites to repent,

[1] Muslim 4:2143.

[2] Fath Al-Bārī 7:644.

their vows or say the truth with their words. The consequence of this action is that hypocrisy was placed in their hearts until the Day they meet Allāh the Exalted, on the Day of Resurrection. We seek refuge with Allāh from such an end. Allāh said,

﴿يَسْأَلُكُمُ اللَّهُ مَا وَعَدْتُمْ﴾

﴿...because they broke that (covenant) with Allāh which they had promised to Him﴾

He placed hypocrisy in their hearts because they broke their promise and lied. In the Two *Ṣaḥīḥs*, it is recorded that the Messenger of Allāh ﷺ said,

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

«There are three signs for a hypocrite: if he speaks, he lies; if he promises, he breaks the promise; and if he is entrusted, he betrays the trust.»^[1]

Allāh said,

﴿أَرَأَيْتُمْ أَكَّ اللَّهُ يَسْمُوعَهُمْ رَجْمُهُمْ﴾

﴿Know they not that Allāh knows their secret ideas, and their *Najwā*,﴾

Allāh states that He knows the secret and what is more hidden than the secret. He has full knowledge of what is in their hearts, even when they pretend that they will give away alms, if they acquire wealth, and will be grateful to Allāh for it. Truly, Allāh knows them better than they know themselves, for He is the All-Knower of all unseen and apparent things, every secret, every session of counsel, and all that is seen and hidden.

﴿الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ﴾

﴿79. Those who defame such of the believers who give charity voluntarily, and such who could not find to give charity except what is available to them - so they mock at them (believers); Allāh will throw back their mockery on them, and they shall

^[1] *Faḥ Al-Bāri* 1:111 and *Muslim* 1:78.

have a painful torment.﴾

Hypocrites defame Believers Who give the Little Charity They can afford

Among the traits of the hypocrites is that they will not leave anyone without defaming and ridiculing him in all circumstances even those who give away charity. If, for instance, someone gives away a large amount, the hypocrites say that he is showing off. If someone gives away a small amount they say that Allāh stands not in need of this man's charity. Al-Bukhārī recorded that 'Ubaydullah bin Sa'īd said that Abu An-Nu'mān Al-Baṣrī said that Shu'bah narrated that Sulaymān said that Abu Wā'il said that Abu Mas'ūd said, "When the verses of charity were revealed, we used to work as porters. A man came and distributed objects of charity in abundance and they (hypocrites) said, 'He is showing off.' Another man came and gave a Sā' (a small measure of food grains); they said, 'Allāh is not in need of this small amount of charity.' Then the *Āyah* was revealed;

﴿الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ﴾

﴿Those who defame the volunteers...﴾^[1]

Muslim collected this *Ḥadīth* in the *Ṣaḥīḥ*.^[2]

Al-'Awfī narrated that Ibn 'Abbās said, "One day, the Messenger of Allāh ﷺ went out to the people and called them to bring forth their charity, and they started bringing their charity. Among the last to come forth was a man who brought a Sā' of dates, saying, 'O Allāh's Messenger! This is a Sā' of dates. I spent the night bringing water and earned two Sā' of dates for my work. I kept one Sā' and brought you the other Sā'.' The Messenger of Allāh ﷺ ordered him to add it to the charity. Some men mocked that man, saying, 'Allāh and His Messenger are not in need of this charity. What benefit would this Sā' of yours bring?' 'Abdur-Raḥmān bin 'Awf asked Allāh's Messenger ﷺ, 'Are there any more people who give charity?' The Messenger of Allāh ﷺ said,

[1] *Faṭḥ Al-Bārī* 3:332.

[2] Muslim 2:706.

«لَمْ يَنْقُ أَحَدٌ غَيْرَكَ»

«None besides you!» 'Abdur-Rahmān bin 'Awf said, 'I will give a hundred *Uqiyah* of gold as a charity.' Umar bin Al-Khattāb said to him, 'Are you crazy?' 'Abdur-Rahmān said, 'I am not crazy.' Umar said, 'Have you given what you said would give?' 'Abdur-Rahmān said, 'Yes. I have eight thousand (*Dirhams*), four thousand I give as a loan to my Lord and four thousand I keep for myself.' The Messenger of Allāh ﷺ said,

«بَارَكَ اللهُ لَكَ فِيمَا أُنْسَكْتَ وَفِيمَا أُعْطَيْتَ»

«May Allāh bless you for what you kept and what you gave away».

However, the hypocrites defamed him, 'By Allāh! 'Abdur-Rahmān gave what he gave just to show off.' They lied, for 'Abdur-Rahmān willingly gave that money, and Allāh revealed about his innocence and the innocence of the fellow who was poor and brought only a *Sā'* of dates. Allāh said in His Book,

﴿الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الْمُنَادَاتِ﴾

«Those who defame such of the believers who give charity voluntarily» [9:79].^[1]

A similar story was narrated from Mujāhid and several others. Ibn Ishāq said, "Among the believers who gave away charity were 'Abdur-Rahmān bin 'Awf who gave four thousand *Dirhams* and 'Āsim bin 'Adi from Bani 'Ajlān. This occurred after the Messenger of Allāh ﷺ encouraged and called for paying charity. 'Abdur-Rahmān bin 'Awf stood and gave away four thousand *Dirhams*. 'Āsim bin 'Adi also stood and gave a hundred *Wasaq* of dates, but some people defamed them, saying, 'They are showing off.' As for the person who gave the little that he could afford, he was Abu 'Aqīl, from Bani Anīf Al-Arāshi, who was an ally of Bani 'Amr bin 'Awf. He brought a *Sā'* of dates and added it to the charity. They laughed at him, saying, 'Allāh does not need the *Sā'* of Abu 'Aqīl.'^[2]

[1] At-Tabari 14:383.

[2] These narrations are not authentic, however, there is a similar narration recorded by Al-Bazzār that has a minor deficiency in its chain of narration. It could be used as a witness for it, Allāh knows best. See *Al-Majma'* no 11048.

سُورَةُ التَّوْبَةِ

٢٠٠

الْمُحْسِنِينَ

اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ذَلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٨٠﴾ فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلَافَ رَسُولِ اللَّهِ وَكَرِهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ ﴿٨١﴾ فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ﴿٨٢﴾ فَإِنْ رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِنْهُمْ فَاسْتَأْذَنُواكَ لِلْخُرُوجِ فَقُلْ لَنْ تَخْرُجُوا مَعِيَ أَبَدًا وَلَنْ تُقَاتِلُوا مَعِيَ عَدُوًّا إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ فَاقْعُدُوا مَعَ الْخَالِفِينَ ﴿٨٣﴾ وَلَا تَصِلْ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَانُوا وَهُمْ فَاسِقُونَ ﴿٨٤﴾ وَلَا تَعْجَبْ أَمْوَالُهُمْ وَأَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ أَنْ يُعَذِّبَهُمْ بِمَا فِي الدُّنْيَا وَتَرْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ ﴿٨٥﴾ وَإِذَا أَنْزَلْتُ سُورَةً أَنْ آمَنُوا بِاللَّهِ وَجَاهِدُوا مَعَ رَسُولِهِ اسْتَأْذَنُوا أَذَلُّوا أَلْطَوْلُ مِنْهُمْ وَقَالُوا أَذَرْنَاكَ مُتَعَفِلًا مَعَ الْفَاسِقِينَ ﴿٨٦﴾

Allāh said,

﴿يَسْتَحْزِنُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ﴾

«so they mock at them (believers); Allāh will throw back their mockery on them»

rebuking them for their evil actions and defaming the believers. Truly, the reward, or punishment, is equitable to the action. Allāh treated them the way mocked people are treated, to aid the believers in this life. Allāh has prepared a painful torment in the Hereafter for the hypocrites, for the recompense is similar to the deed.

﴿اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ذَلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ﴾ ﴿٨٠﴾

«80. Whether you (O Muhammad ﷺ) ask forgiveness for them (hypocrites) or ask not forgiveness for them - (and even) if you ask seventy times for their forgiveness - Allāh will not forgive them because they have disbelieved in Allāh and His Messenger. And Allāh guides not those people who are rebellious.»

The Prohibition of asking for Forgiveness for Hypocrites

Allāh says to His Prophet ﷺ that hypocrites are not worthy of seeking forgiveness for them and that if he asks Allāh to forgive them seventy times, Allāh will not forgive them. The number seventy here was mentioned to close the door on this subject,

for Arabs use this number when they exaggerate, not that they actually mean seventy or more than seventy. Ash-Sha'bi said that when 'Abdullāh bin Ubayy was dying, his son went to the Prophet ﷺ and said to him, "My father has died, I wish you could attend him and pray the funeral prayer for him." The Prophet ﷺ said,

«مَا اسْمُكَ»

«'What is your name?» He said, "Al-Ḥubāb bin 'Abdullāh." The Prophet ﷺ said,

«بَلْ أَنْتَ عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ إِنَّ الْحُبَابَ اسْمُ شَيْطَانٍ»

«Rather, you are 'Abdullāh bin 'Abdullāh, for Al-Ḥubāb is a devil's name.»

The Prophet ﷺ went along with him, attended his father's funeral, gave him his shirt as a shroud and prayed the funeral prayer for him. He was asked, "Would you pray on him, when he is a hypocrite?" He said,

«إِنَّ اللَّهَ قَالَ: ﴿إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً﴾ وَلَا تَسْتَغْفِرُونَ لَهُمْ سَبْعِينَ وَسَبْعِينَ»

«Allāh said, «... (and even) if you ask seventy times for their forgiveness...»

Verily, I will ask Allāh to forgive them seventy times and seventy more and seventy more.^[1] Similar narrations were collected from 'Urwah bin Az-Zubayr, Mujāhid, Qatādah bin Di'āmah and Ibn Jarīr.^[2]

«تَرَى الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلَافَ رَسُولِ اللَّهِ وَكَرِهُوا أَنْ يُنْتَهَدَا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرْبِ قُلْ تَارَ جَهَنَّمَ أَكْثَرُ حَرًّا لَوْ كَانُوا يَفْقَهُونَ ﴿٨١﴾ فَلْيَسْكُوا فِيهَا وَلْيَكُونُوا كَآلِ جِرَاحٍ بِمَا كَانُوا يَكْسِبُونَ ﴿٨٢﴾»

«81. Those who stayed away (from Tabūk expedition) rejoiced in their staying behind the Messenger of Allāh; they hated to

[1] At-Ṭabari 14:396

[2] At-Ṭabari 14:396-397. Even though this Ḥadīth is *Mursal*, it has several witnesses and chains of narration which make it sound. The basis of it is also mentioned in Al-Bukhārī (46704 and 4671). Refer also to the *Tafsīr* of Ibn Kathīr under the commentary on *Āyah* (9:84).

strive and fight with their properties and their lives in the cause of Allāh, and they said: "March not forth in the heat." Say: "The fire of Hell is more intense in heat;" if only they could understand!﴾

﴿82. So let them laugh a little and (they will) cry much as a recompense of what they used to earn (by committing sins).﴾

Hypocrites rejoice because They remained behind from Tabūk!

Allāh admonishes the hypocrites who lagged behind from the battle of Tabūk with the Companions of the Messenger of Allāh ﷺ, rejoicing that they remained behind after the Messenger ﷺ departed for the battle,

﴿وَكَمْ مِمَّنْ لَا يَجَاهِدُوا﴾

﴿they hated to strive and fight﴾, along with the Messenger ﷺ,

﴿وَيُؤْمِنُونَ بِأَنَّهُمْ فِي سَبِيلِ اللَّهِ وَقَالُوا﴾

﴿with their properties and their lives in the cause of Allāh, and they said﴾, to each other,

﴿لَا تَخْرُجُوا فِي الْحَرِّ﴾

﴿"March not forth in the heat."﴾

Tabūk occurred at a time when the heat was intense and the fruits and shades became delightful. This is why they said,

﴿لَا تَخْرُجُوا فِي الْحَرِّ﴾

﴿"March not forth in the heat"﴾

Allāh said to His Messenger ﷺ,

﴿قُلْ﴾

﴿Say﴾ to them,

﴿نَارُ جَهَنَّمَ﴾

﴿"The fire of Hell...﴾, which will be your destination because of your disobedience,

﴿لَهُ حَرٌّ﴾

﴿"...is more intense in heat;"﴾, than the heat that you sought to

avoid; it is even more intense than fire. Imām Mālik narrated that Abu Az-Zinād said that Al-A'raj narrated that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«نَارُ بَنِي آدَمَ الَّتِي تُوقَدُوهَا جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نَارِ جَهَنَّمَ»

«The fire that the son of Ādam kindles is but one part of seventy parts of the Fire of Jahannam.»

They said, "O Allāh's Messenger! This fire alone is enough." He said,

«فُضِّلَتْ عَلَيْهَا بِسِتِّينَ جُزْءًا»

«(Hellfire) was favored by sixty-nine parts.»^[1]

The Two Ṣaḥīḥs collected this Ḥadīth.^[2]

Al-A'mash narrated that Abu Ishāq said that An-Nu'mān bin Bashīr said that the Messenger of Allāh ﷺ said,

«إِنَّ أَهْلَ النَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ لَمَنْ لَهُ نَعْلَانِ وَشِرَاكَاوِ مِنْ نَارِ جَهَنَّمَ يَغْلِي مِنْهُمَا دِمَاعُهُ كَمَا يَغْلِي الْمَرْجُلُ، لَا يَرَى أَنَّ أَحَدًا مِنَ أَهْلِ النَّارِ أَشَدَّ عَذَابًا بِهِ وَإِنَّ أَهْوَنَهُمْ عَذَابًا»

«On the Day of Resurrection, the person who will receive the least punishment among the people of the Fire, wears two slippers made from the Fire of Jahannam causing his brain to boil, just as a pot boils. He thinks that none in the Fire is receiving a more severe torment than he, when in fact he is receiving the least torment.»^[3]

The Two Ṣaḥīḥs collected this Ḥadīth.^[4] There are many other Āyāt and Prophetic Ḥadīths on this subject. Allāh said in His Glorious Book,

﴿لَا إِلَهَ إِلَّا اللَّهُ ۚ تَزَامُجُهُ الْجَنَّةُ ۖ﴾

«By no means! Verily, it will be the Fire of Hell. Taking away (burning completely) the scalp!» [70:15-16],

﴿يُسَبِّحُ مِنْ قَبْلِ رُؤُوسِهِمُ الْحَمِيمُ ۖ يُصْهِرُ ۖ مَا فِي بَطُونِهِمْ ۖ وَيَكْلُوهُ ۖ وَلَمْ تَقْبَعْ مِنْ

[1] Al-Muwatta' 2:994.

[2] Faḥ Al-Bāri 6:380 and Muslim 4:2184.

[3] Al-Hākim 4:580

[4] Faḥ Al-Bāri 11:425 and Muslim 1:196.

﴿كَلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا وَذُقُوا عَبَابَ نَارٍ﴾

«Al-Hamīm (boiling water) will be poured down over their heads. With it will melt (or vanish away) what is within their bellies, as well as (their) skins. And for them are hooked rods of iron (to punish them). Every time they seek to get away therefrom, from anguish, they will be driven back therein, and (it will be said to them): "Taste the torment of burning!"» [22:19-22], and,

﴿إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كَلَّمَا تَبَدَّلَتْ لُجُودُهُمْ يُجْزَوْنَ غَيْرَ مَا هُمْ بِإِدْعَاؤِهَا﴾
الْعَذَابِ

«Surely, those who disbelieved in Our Āyāt, We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment.» [4:56]

Allāh said here,

﴿قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ﴾

«Say: "The fire of Hell is more intense in heat;" if only they could understand!»

meaning, if they have any comprehension or understanding, they would have marched with the Messenger of Allāh ﷺ during the heat, so as to save themselves from the Fire of Jahannam, which is much more severe.

Allāh, the Exalted, then warns the hypocrites against their conduct,

﴿لَتَضْحَكُوا قَلِيلًا﴾

«So let them laugh a little...»

Ibn Abi Ṭalḥah reported that Ibn 'Abbās commented, "Life is short, so let them laugh as much as they like in it. But when life ends and they are returned to Allāh, the Exalted and Most Honored, they will start crying forever without end."

﴿إِن رَّجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِنْهُمْ فَاسْتَدْعَوْكَ لِلْخُرُوجِ فَقُلْ لَنْ تَخْرُجُوا مَعِيَ أَبَدًا وَلَنْ تُقَاتِلُوا﴾

مَعِيَ عِدْوَتًا إِنَّكُمْ رَجِيتُمُ الْقُعُودَ أَوَّلَ مَرَّةٍ فَافْعَلُوا مَعَ الْكَافِرِينَ﴾

«83. If Allāh brings you back to a party of them (the

hypocrites), and they ask your permission to go out (to fight), say: "Never shall you go out with me nor fight an enemy with me; you were pleased to sit (inactive) on the first occasion, then you sit (now) with those who lag behind."

Hypocrites are barred from participating in Jihād

Allāh commands His Messenger, peace be upon him,

﴿إِن رَّجَعَكَ اللَّهُ﴾

﴿If Allāh brings you back﴾, from this battle,

﴿إِلَى مَآبِرِ النَّاسِ﴾

﴿to a party of them﴾ in reference to the twelve (hypocrite) men, according to Qatādah,^[1]

﴿فَاسْتَدْرَكَ لَهُمُ الْخُرُوجُ﴾

﴿and they ask your permission to go out﴾, with you to another battle,

﴿نَقُلْ لَّنْ تَخْرُجُوا مَعِيَ أَيْدًا وَلَكِنْ قَاتِلُوا مَعِيَ عَدُوًّا﴾

﴿say: "Never shall you go out with me nor fight an enemy with me..."﴾

as an admonishment and punishment for them. Allāh mentioned the reason for this decision,

﴿إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ﴾

﴿"You were pleased to sit (inactive) on the first occasion..."﴾

Allāh said in a similar Āyah,

﴿وَنَقَلِبْ أَعْيُنَهُمْ وَابْسِطْ لَهُمُ الْيَمِينَ أَوَّلَ مَرَّةٍ﴾

﴿And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time.﴾
[6:110]

The recompense of an evil deed includes being directed to follow it with another evil deed, while the reward of a good deed includes being directed to another good deed after it. For instance, Allāh said concerning the 'Umrah of Ḥudaybiyyah,

^[1] At-Ṭabari 14:404.

﴿سَيَقُولُ الْمُنَافِقُونَ إِنَّا ظَلَمْنَا إِنَّ مَكِيدَنَا لَأَكْبَرُ﴾

«Those who lagged behind will say, when you set forth to take the spoils.» [48:15]

Allāh said next,

﴿تَقْعُدُوا مَعَ الْخَائِبِينَ﴾

«“...then you sit (now) with those who lag behind.”»

in reference to the men who lagged behind from [Tabūk] battle, according to Ibn ‘Abbās.^[1]

﴿وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَيْمًا وَلَا تَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَاسِقُونَ﴾

484. And never (O Muhammad ﷺ) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allāh and His Messenger, and died while they were Fāsiqūn.﴾

The Prohibition of Prayer for the Funeral of Hypocrites

Allāh commands His Messenger ﷺ to disown the hypocrites, to abstain from praying the funeral prayer when any of them dies, from standing next to his grave to seek Allāh’s forgiveness for him, or to invoke Allāh for his benefit. This is because hypocrites disbelieved in Allāh and His Messenger ﷺ and died as such. This ruling applies to all those who are known to be hypocrites, even though it was revealed about the specific case of ‘Abdullāh bin Ubayy bin Salūl, the chief hypocrite. Al-Bukhārī recorded that Ibn ‘Umar said, “When ‘Abdullāh bin Ubayy died, his son, ‘Abdullāh bin ‘Abdullāh, came to the Messenger of Allāh ﷺ and asked him to give him his shirt to shroud his father in, and the Messenger ﷺ did that. He also asked that the Prophet ﷺ offer his father’s funeral prayer, and Allāh’s Messenger ﷺ stood up to offer the funeral prayer. ‘Umar took hold of the Prophet’s robe and said, ‘O Allāh’s Messenger! Are you going to offer his funeral prayer even though your Lord has forbidden you to do so?’ Allāh’s Messenger ﷺ said,

[1] At-Tabari 14:404.

«إِنَّا خَيْرُنِي اللَّهُ فَقَالَ:

‘I have been given the choice, for Allāh says:

«أَسْتَغْفِرُكُمْ أَوْ لَا تَسْتَغْفِرُ لَكُمْ إِنْ تَسْتَغْفِرُ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ»

«Whether you ask forgiveness for them (hypocrites), or do not ask for forgiveness for them. Even though you ask for their forgiveness seventy times, Allāh will not forgive them.»

وَسَأَزِيدُهُ عَلَى السَّبْعِينَ»

‘Verily, I will ask [for forgiveness for him] more than seventy times’. ‘Umar said, ‘He is a hypocrite!’ So Allāh’s Messenger ﷺ offered the funeral prayer and on that Allāh revealed this Verse,

«وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ»

«And never (O Muḥammad) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave.»^[1]

‘Umar bin Al-Khaṭṭāb narrated a similar narration.^[2] In this narration, ‘Umar said, “The Prophet ﷺ offered his funeral prayer, walked with the funeral procession and stood on his grave until he was buried. I was amazed at my daring to talk like this to the Messenger of Allāh ﷺ, while Allāh and His Messenger ﷺ have better knowledge. By ﷺ Allāh, soon afterwards, these two Āyāt were revealed,

«وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا»

«And never (O Muḥammad ﷺ) pray (funeral prayer) for any of them (hypocrites) who dies.»

Ever since this revelation came, the Prophet ﷺ never offered the funeral prayer for any hypocrite nor stood on his grave until Allāh, the Exalted and Most Honored, brought death to him.^[3] At-Tirmidhi collected this Ḥadīth in his Tafsīr [section of his Sunan] and said, “Ḥasan Ṣaḥīḥ”.^[4] Al-Bukhārī also recorded it.^[5]

[1] Faṭḥ Al-Bārī 8:184.

[2] Faṭḥ Al-Bārī 8:185.

[3] Aḥmad 1:16.

[4] Tuḥfat Al-Aḥwadhī 8:495.

[5] Faṭḥ Al-Bārī 8:184.

Messenger ﷺ for permission to stay behind, saying,

﴿ذَرْنَا نَكُنْ مَعَ الْقَائِمِينَ﴾

﴿"Leave us (behind), we would be with those who sit (at home)"﴾

thus accepting for themselves the shame of lagging behind with women, after the army had left. If war starts, such people are the most cowardice, but when it is safe, they are the most boastful among men. Allāh described them in another *Āyah*,

﴿إِذَا جَاءَ لِقَاؤُهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْنِي عَنْهُ مِنَ الْمَوْتِ إِذَا ذَهَبَ لِقَاؤُكُمْ مَلْفُوكُمْ بِالرِّسِّ جِدَارٌ﴾

﴿Then when fear comes, you will see them looking to you, their eyes revolving like (those of) one over whom hovers death; but when the fear departs, they will smite you with sharp tongues.﴾ [33:19]

their tongues direct their harsh words against you, when it is safe to do so. In battle, however, they are the most cowardice among men.

Allāh said in another *Āyah*,

﴿وَيَقُولُ الَّذِينَ آمَنُوا لَوْلَا نَزَّلَتْ سُورَةٌ فَإِذَا أُنزِلَتْ سُورَةٌ مُخْتَكَمَةٌ وَذَكَرَ فِيهَا الْقِتَالُ رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يَنْظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ فَأُولَئِكَ لَهُمْ طَاعَةٌ وَقَوْلٌ مَعْرُوفٌ فَإِذَا عَزَمَ الْأَمْرُ فَلَوْ صَدَقُوا اللَّهَ لَكَانَ خَيْرًا لَهُمْ﴾

﴿Those who believe say: "Why is not a Sūrah sent down (for us)? But when a decisive Sūrah (explaining and ordering things) is sent down, and fighting is mentioned therein, you will see those in whose hearts is a disease looking at you with a look of one fainting to death. But it was better for them. Obedience (to Allāh) and good words (were better for them). And when the matter is resolved on, then if they had been true to Allāh, it would have been better for them.﴾ [47:20-21]

Allāh said next,

﴿وَطَبَعَ عَلَى قُلُوبِهِمْ﴾

﴿Their hearts are sealed up﴾ because of their staying away from Jihād and from accompanying the Messenger ﷺ in Allāh's cause,

﴿فَهُمْ لَا يَفْقَهُونَ﴾

«so they understand not.» they neither understand what benefits them so that they perform it nor what hurts them so that they avoid it.

﴿لَكِنَّ الْرَّسُولَ وَالَّذِينَ آمَنُوا مَعَهُ جَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَأَوْلَئِكَ لَهُمُ الْخَيْرَاتُ وَأُولَئِكَ هُمُ السَّالِحُونَ ۝ أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ ۝﴾

488. But the Messenger and those who believed with him strove hard and fought with their wealth and their lives. Such are they for whom are the good things, and it is they who will be successful.﴾

489. For them Allāh has prepared Gardens (Paradise) under which rivers flow, to dwell therein forever. That is the supreme success.﴾

After Allāh mentioned the sins of the hypocrites, He praised the faithful believers and described their reward in the Hereafter,

﴿لَكِنَّ الْرَّسُولَ وَالَّذِينَ آمَنُوا مَعَهُ جَاهَدُوا﴾

«But the Messenger and those who believed with him strove hard and fought»

until the end of these two *Āyāt* [9:88-89]. This describes the qualities, as well as, the reward of faithful believers. Allāh said,

﴿وَأُولَئِكَ لَهُمُ الْخَيْرَاتُ﴾

«Such are they for whom are the good things», in the Hereafter, in the gardens of *Al-Firdaws* and the high grades.

﴿وَبِمَا آتَيْنَاهُمْ مِنَ الْأَعْرَابِ يُوَدِّنُ لَهُمْ وَقْعَدَ الْغَايِبِ كَذَبُوا اللَّهَ وَرَسُولَهُ سَيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ۝﴾

490. And those who made excuses from the bedouins came asking your permission to exempt them (from the battle), and those who had lied to Allāh and His Messenger sat at home (without asking the permission for it); a painful torment will seize those of them who disbelieve.﴾

Allāh describes here the condition of the bedouins who lived

around Al-Madīnah, who asked for permission to remain behind from Jihād when they came to the Messenger ﷺ to explain to him their weakness and inability to join the fighting. Aḍ-Ḍaḥḥāk said that Ibn 'Abbās said that they were those who had valid excuses, for Allāh said next,

﴿وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ﴾

﴿and those who had lied to Allāh and His Messenger sat at home﴾, and did not ask for permission for it; and Allāh warned them of painful punishment,

﴿سَيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ﴾

﴿a painful torment will seize those of them who disbelieve.﴾

﴿لَيْسَ عَلَى الضَّعَفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يَنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٩١﴾ وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيَيْنُهُمْ تَدْعِيكَ مِنَ الدَّمِيعِ حَرَجًا إِلَّا يَجِدُوا مَا يَنْفِقُونَ ﴿٩٢﴾ إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَقْبِلُوكَ وَمَنْ أَغْنَاهُ رِشْوًا يَدَ يَكُونُوا مَعَ الْخَوَالِفِ وَطَعَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ﴿٩٣﴾﴾

﴿91. There is no blame on those who are weak or ill or who find no resources to spend, if they are sincere and true (in duty) to Allāh and His Messenger. No means (of complaint) can there be against the doers of good. And Allāh is Oft-Forgiving, Most Merciful.﴾

﴿92. Nor (is there blame) on those who came to you to be provided with mounts, when you said: "I can find no mounts for you," they turned back, with their eyes overflowing with tears of grief that they could not find anything to spend.﴾

﴿93. The means (of complaint) is only against those who are rich, and yet ask exemption. They are content to be with (the women) who sit behind (at home) and Allāh has sealed up their hearts so that they know not (what they are losing).﴾

Legitimate Excuses for staying away from Jihād

Allāh mentions here the valid excuses that permit one to stay away from fighting. He first mentions the excuses that remain with a person, the weakness in the body that disallows

one from *Jihād*, such as blindness, limping, and so forth. He then mentions the excuses that are not permanent, such as an illness that would prevent one from fighting in the cause of Allāh, or poverty that prevents preparing for *Jihād*. There is no sin in these cases if they remain behind, providing that when they remain behind, they do not spread malice or try to discourage Muslims from fighting, but all the while observing good behavior in this state, just as Allāh said,

﴿مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾

«No means (of complaint) can there be against the doers of good. And Allāh is Oft-Forgiving, Most Merciful.»

Al-Awzā'ī said, "The people went out for the *Istisqā'* (rain) prayer. Bilāl bin Sa'd stood up, praised Allāh and thanked Him then said, 'O those who are present! Do you concur that wrong has been done?' They said, 'Yes, by Allāh!' He said, 'O Allāh! We hear your statement,

﴿مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ﴾

«No means (of complaint) can there be against the doers of good.»

O Allāh! We admit our errors, so forgive us and give us mercy and rain.' He then raised his hands and the people also raised their hands, and rain was sent down on them."^[1] Mujāhid said about Allāh's statement,

﴿وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ﴾

«Nor (is there blame) on those who came to you to be provided with mounts»

Mujāhid said; "It was revealed about Bani Muqarrin from the tribe of Muzaynah."^[2]

Ibn Abi Hātim recorded that Al-Ḥasan said that the Messenger of Allāh ﷺ said,

«لَقَدْ خَلَقْتُمْ بِالْمَدِينَةِ أَقْوَامًا مَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ وَلَا قَطَعْتُمْ وَادِيًا وَلَا يَنْتُمْ مِنْ عَدُوِّ نِيْلًا إِلَّا وَقَدْ شَرَكْتُمْ فِي الْأَجْرِ»

^[1] Ibn Abi Hātim 6:1862.

^[2] Aṭ-Ṭabari 14:421.

يَمْتَدُّوْنَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ قُلْ لَآتَعَذَّرُوا
لَنْ تُؤْمِنَ لَكُمْ قَدْ بَنَى اللَّهُ مِنْ آبَارِكُمْ رِسْرَى
اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تَرَدُّوْا إِلَى عَنِ الْعَنِيْبِ
وَالشَّهَادَةِ فَيُنْفِثُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٥﴾ سَيُخْلِفُونَ
بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لَتَعْرِضُوا عَنْهُمْ فَأَعْرِضُوا
عَنْهُمْ إِنَّهُمْ رَجِسٌ وَمَآ وَهَمُّ جَهَنَّمَ جُرَآءُ بِمَا كَانُوا
يَكْسِبُونَ ﴿١٦﴾ يَخْلِفُونَ لَكُمْ لَتَرْضَوْا عَنْهُمْ فَإِنْ
تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ
﴿١٧﴾ الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَنْ لَا يَعْلَمُوا
حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَىٰ رَسُولِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٨﴾ وَنِ
الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا وَيَتَرَبَّصُ بِكُمُ الدَّوَائِرَ
عَلَيْهِمْ دَآئِرَةُ السَّوْءِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٩﴾ وَمِنْ
الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ
مَا يُنْفِقُ قُرْبَىٰ عِنْدَ اللَّهِ وَصَلَوَاتِ الرَّسُولِ أَلَا إِنَّهَا قُرْبَىٰ
لَهُمْ سَيَدْخُلُهُمُ اللَّهُ فِي رَحْمَتِهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٢٠﴾

«Some people have remained behind you in Al-Madinah; and you never spent anything, crossed a valley, or afflicted hardship on an enemy, but they were sharing the reward with you.»

He then recited the *Āyah*,

﴿وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْا
لِيُخْلِفَهُمْ قُلْتُ لَا أَعِدُّ مَا
أَعِدُّكُمْ عَلَيْهِ﴾

«Nor (is there blame) on those who came to you to be provided with mounts, when you said: "I can find no mounts for you."»^[1]

This *Hadīth* has a basis in the Two *Ṣaḥīḥs* from Anas, the

Messenger of Allāh ﷺ said,

«إِنَّ بِالْمَدِينَةِ أَقْوَامًا مَا قَطَعْتُمْ وَاوِيَا وَلَا سِرْتُمْ سَبِيلًا إِلَّا وَهُمْ مَعَكُمْ»

«Some people have remained behind in Al-Madinah and you never crossed a valley or marched forth, but they were with you.»

They said, "While they are still at Al-Madinah?" He said,

«نَعَمْ حَبَسَهُمُ الْعُذْرُ»

«Yes, as they have been held back by a (legal) excuse.»^[2]

Then, Allāh criticized those who seek permission to remain

[1] Ibn Abi Ḥātim 6:1863.

[2] *Faṭḥ Al-Bārī* 7:732 and Muslim: 1911.

behind while they are rich, admonishing them for wanting to stay behind with women who remained in their homes,

﴿وَلَمَّا لَعَنَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَمْلِكُونَ﴾

﴿and Allāh has sealed up their hearts, so that they know not (what they are losing).﴾

﴿يَسْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ قُلْ لَا تَسْتَذِرُونَ لَنْ تُؤْمِنَ لَكُمْ قَدْ بَيَّنَّ اللَّهُ مِنْ لَدُنَّاكُمْ دَلِيلًا وَسَبَّحَ اللَّهُ عَلَيْكُمْ رَسُولُهُ ثُمَّ نُزِّلَتْ إِلَيْكَ عَلَى الْعَرْشِ الرَّأْيُ فَتَنْتَكُم بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٩٤﴾ سَبَّحُوا بِحَمْدِ اللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لَعْنُهُمْ فَأَغْرَضُوا عَنْهُمْ إِيَّاهُمْ يَجُتُّ رِمَاقُهُمْ جَهَنَّمَ جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ﴿٩٥﴾ يَحْلِفُونَ لَكُمْ يُرْسَوْنَ عَنْهُمْ فَلَمَّا تَرَسَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَى عَنِ الْقَوْمِ الْفَاسِقِينَ ﴿٩٦﴾﴾

﴿94. They (the hypocrites) will present their excuses to you (Muslims), when you return to them. Say "Present no excuses, we shall not believe you. Allāh has already informed us of the news concerning you. Allāh and His Messenger will observe your deeds. In the end you will be brought back to the All-Knower of the unseen and the seen, then He (Allāh) will inform you of what you used to do."﴾

﴿95. They will swear by Allāh to you (Muslims) when you return to them, that you may turn away from them. So turn away from them. Surely, they are Rijs (impure), and Hell is their dwelling place - a recompense for that which they used to earn.﴾

﴿96. They (the hypocrites) swear to you (Muslims) that you may be pleased with them, but if you are pleased with them, certainly Allāh is not pleased with the people who are Fāsiqīn (rebellious).﴾

Exposing the Deceitful Ways of Hypocrites

Allāh said that when the believers go back to Al-Madīnah, the hypocrites will begin apologizing to them.

﴿قُلْ لَا تَسْتَذِرُونَ لَنْ تُؤْمِنَ لَكُمْ﴾

﴿Say "Present no excuses, we shall not believe you."﴾, we shall not believe what you say,

﴿قَدْ بَيَّنَّ اللَّهُ مِنْ لَدُنَّاكُمْ﴾

﴿Allāh has already informed us of the news concerning you.﴾

Allāh has exposed your news to us,

﴿وَسَبَّرَ اللَّهُ عَلَيْكُمْ رَسُولَهُ﴾

﴿Allāh and His Messenger will observe your deeds.﴾

your actions will be made public to people in this life,

﴿ثُمَّ تُرَدُّونَ إِلَىٰ عَذِيبِ الْعَذَابِ وَاللَّهُدَىٰ يَبْلُغُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ﴾

﴿In the end you will be brought back to the All-Knower of the unseen and the seen, then He (Allāh) will inform you of what you used to do.﴾

Allāh will inform you of your deeds, whether they were good or evil, and will recompense you for them. Allāh said that the hypocrites will swear to the believers in apology, so that the believers turn away from them without admonishing them. Therefore, Allāh ordered disgracing them by turning away from them, for they are,

﴿رِجْسٍ﴾

﴿Rijs﴾ meaning, impure inwardly and in their creed. Their destination in the end will be *Jahannam*,

﴿جَزَاءَ بِمَا كَانُوا بِكَيْبُورٍ﴾

﴿a recompense for that which they used to earn.﴾

of sins and evil deeds. Allāh said that if the believers forgive the hypocrites when they swear to them,

﴿فَإِنَّ اللَّهَ لَا يَرْضَىٰ مِنَ الْقَوْمِ الْفَاسِقِينَ﴾

﴿certainly Allāh is not pleased with the people who are *Fāsiqīn*.﴾

who rebel against the obedience of Allāh and His Messenger
﴿Fisq' means, 'deviation'.

﴿الْأَعْرَابُ أَنتُمْ كَذَبْتُمْ وَظَنَّاكُمْ آلَاءَ يَتْلُونَ كِتَابَ اللَّهِ عَلَىٰ رَسُولِهِ ۚ وَاللَّهُ
عَلِيمٌ حَكِيمٌ ۝ رَوَى الْأَعْرَابُ مَنْ يَتَّخِذْ مَا يُنْفِقُ مَغْرَمًا وَيَتَرَقَّصُ بِكُلِّ الْاَوْدَاعِ عَلَيْهِمْ ذَاكِرَةٌ
الْيَوْمَ وَاللَّهُ سَمِيعٌ عَلِيمٌ ۝ وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ
مَا يُنْفِقُ مَغْرَمًا مِنَ اللَّهِ وَرَسُولِهِ ۚ إِلَىٰ قَوْمِهِ لَمْ يَسْخَبْهُمْ اللَّهُ فِي رَحْمَتِهِ ۚ إِنَّ
اللَّهَ غَفُورٌ رَحِيمٌ ۝﴾

497. The bedouins are the worst in disbelief and hypocrisy, and more likely to not know the limits which Allāh has revealed to His Messenger. And Allāh is All-Knower, All-Wise.﴾

498. And of the bedouins there are some who look upon what they spend (in Allāh's cause) as a fine and watch for calamities for you, on them be the calamity of evil. And Allāh is All-Hearer, All-Knower.﴾

499. And of the bedouins there are some who believe in Allāh and the Last Day, and look upon what they spend (in Allāh's cause) as means of nearness to Allāh, and a cause of receiving the Messenger's invocations. Indeed these (expenditures) are a means of nearness for them. Allāh will admit them to His mercy. Certainly Allāh is Oft-Forgiving, Most Merciful.﴾

The Bedouins are the Worst in Disbelief and Hypocrisy

Allāh states that there are disbelievers, hypocrites and believers among the bedouins. He also states that the disbelief and hypocrisy of the bedouins is worse and deeper than the disbelief and hypocrisy of others. They are the most likely of being ignorant of the commandments that Allāh has revealed to His Messenger ﷺ. Al-A'mash narrated that Ibrāhīm said, "A bedouin man sat next to Zayd bin Ṣawhān while he was speaking to his friends. Zayd had lost his hand during the battle of Nahāwand. The bedouin man said, 'By Allāh! I like your speech. However, your hand causes me suspicion.' Zayd said, 'Why are you suspicious because of my hand, it is the left hand [that is cut]?' The bedouin man said, 'By Allāh! I do not know which hand they cut off (for committing theft), is it the right or the left?' Zayd bin Ṣawhān said, 'Allāh has said the truth,

﴿الْأَعْرَابُ أَشَدَّ كُفْرًا وَبَغَاً وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَى رَسُولِهِ﴾

﴿The bedouins are the worst in disbelief and hypocrisy, and more likely to not know the limits which Allāh has revealed to His Messenger.﴾^[1]

Imām Aḥmad narrated that Ibn 'Abbās said that the Messenger of Allāh ﷺ said,

^[1] At-Ṭabari 14:429.

«مَنْ سَكَنَ الْبَادِيَةَ جَفًا، وَمَنْ اتَّبَعَ الصَّيْدَ غَفْلًا، وَمَنْ أَتَى السُّلْطَانَ انْتِنًا»

«He who lives in the desert becomes hard-hearted, he who follows the game becomes heedless, and he who associates with the rulers falls into Fitnah.»^[1]

Abu Dāwud, At-Tirmidhi and An-Nasā'i collected this Ḥadīth. At-Tirmidhi said, "Ḥasan Gharīb."^[2] The Prophet ﷺ once had to give a bedouin man many gifts because of what he gave him ﷺ as a gift, until the bedouin became satisfied. The Prophet ﷺ said,

«لَقَدْ خَشِنْتُ أَنْ لَا أَقْبَلَ هَدِيَّةً إِلَّا مِنْ قُرَيْشٍ أَوْ ثَقَافٍ أَوْ أَنْصَارٍ أَوْ دَوْسٍ»

«I almost decided not to accept a gift except from someone from Quraysh, Thaqafi, the Anṣār or Daws.»^[3]

This is because these people lived in cities, Makkah, Aṭ- Ṭā'if, Al-Madīnah and Yemen, and therefore, their conduct and manners are nicer than that of the hard-hearted bedouins.

Allāh said next,

﴿وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾

«And Allāh is All-Knower, All-Wise.»

Allāh knows those who deserve to be taught faith and knowledge, He wisely distributes knowledge or ignorance, faith or disbelief and hypocrisy between His servants. He is never questioned as to what He does, for He is the All-Knower, All-Wise. Allāh also said that among bedouins are those,

﴿مَنْ يَنْظُرْ مَا يُنْفِقُ﴾

«who look upon what they spend», in the cause of Allāh,

﴿مَفْرَاً﴾

«as a fine», as a loss and a burden,

﴿وَيَنْتَظِرُ يَكْرُ الدَّوَابِّ﴾

«and watch for calamities for you», awaiting afflictions and

[1] Aḥmad 1:357.

[2] Abu Dāwud 3:278, Tuhfat Al-Aḥwadhī 6:532 and An-Nasā'i 7:195.

[3] An-Nasā'i 6:280.

﴿٢٠٢﴾

٢٠٢

﴿٢٠٢﴾

وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ
اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ
لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا
ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿٢٠٣﴾ وَمَنْ حَوْلَ كَرِهُوا الْأَعْرَابَ
مُنَافِقُونَ وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُوا عَلَى الْأُنْثَى لَا تَعْلَمُهُمْ
ثَمَّنْ تَعْلَمُهُمْ سَنُعَذِّبُهُمْ مَرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ
عَظِيمٍ ﴿٢٠٤﴾ وَآخَرُونَ أَعْرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا
وَعَمَلًا سَيِّئًا عَسَىٰ اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ إِنْ اللَّهُ عَفُورٌ رَحِيمٌ ﴿٢٠٥﴾
خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ
إِنْ صَلَّوْتَكَ سَكَنَ لَهُمُ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٠٦﴾ الَّذِينَ يَصَلُّوا
أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ
اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٢٠٧﴾ وَقُلِ اعْمَلُوا فَسَيَرَىٰ اللَّهُ عَمَلَكُمْ
وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ عِلِّيِّ النَّبِيِّ وَالْقَهْلَةِ
فَتَشْكُرُ بِمَا كُنتُمْ تَعْمَلُونَ ﴿٢٠٨﴾ وَآخَرُونَ مُرْجُونَ لَأَمْرِ
اللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٢٠٩﴾

disasters to strike you,

﴿عَلَيْهِمْ ذَاكُمُ النَّوْءُ﴾

«on them be the calamity of evil», evil will touch them instead,

﴿وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾

«And Allāh is All-Hearer, All-Knower.»

Allāh hears the invocation of His servants and knows who deserves victory, who deserve failure. Allāh's said;

﴿وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ

بِاللهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا يُنْفِقُ مِرْغَةً عِنْدَ اللهِ وَصَلَّوْتِ
الرَّسُولِ﴾

«And of the bedouins there are some who be-

lieve in Allāh and the Last Day, and look upon what they spend (in Allāh's cause) as means of nearness to Allāh, and a cause of receiving the Messenger's invocations.»

This is the type of praiseworthy bedouins. They give charity in Allāh's cause as way of achieving nearness to Allāh and seeking the Messenger's invocation for their benefit,

﴿أَلَا إِنَّمَا قُرْبَةٌ لَهُمْ﴾

«Indeed these are a means of nearness for them.» they will attain what they sought,

﴿سَيَدْخِلُهُمُ اللهُ فِي رَحْمَتِهِ إِنَّ اللهَ عَفُورٌ رَحِيمٌ﴾

«Allāh will admit them to His mercy. Certainly Allāh is Oft-Forgiving, Most Merciful.»

﴿وَالَّذِينَ آمَنُوا مِن الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِذْنِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ لَمْ يُغْنِ عَنْهُمْ شَيْئًا إِنَّهُمُ الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾

¶100. And the foremost to embrace Islām of the Muhājirīn and the Anṣār and also those who followed them exactly (in faith). Allāh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.¶

Virtues of the Muhājirīn, Anṣār and Those Who followed Them in Faith

Allāh mentions that He is pleased foremost with the Muhājirīn, Anṣār and those who followed them in faith, and that they are well-pleased with Him, for He has prepared for them the gardens of delight and eternal joy. Ash-Sha'bi said that,

﴿وَالَّذِينَ آمَنُوا مِن الْمُهَاجِرِينَ وَالْأَنْصَارِ﴾

¶The foremost Muhājirīn and Anṣār¶ are those who conducted the pledge of Ar-Riḍwān in the year of Ḥudaybiyyah^[1]. Abu Mūsā Al-Ash'ari, Sa'īd bin Al-Musayyib, Muḥammad bin Sīrīn, Al-Ḥasan and Qatādah said that they are those who performed the prayer towards the two Qiblahs with the Messenger of Allāh ﷺ [first toward Jerusalem and later toward the Ka'bah].^[2] Allāh, the Most Great, stated that He is pleased foremost with the Muhājirīn, the Anṣār and those who followed their lead with excellence. Therefore, woe to those who dislike or curse them, or dislike or curse any of them, especially their master after the Messenger, the best and most righteous among them, the Ṣiddiq (the great truthful one) and the grand Khalīfah, Abu Bakr bin Abi Quḥāfah, may Allāh be pleased with him. The failure group, the Rāfiḍah (a sect of Shiites), are the enemies of the best Companions, they hate and curse them, we seek refuge with Allāh from such evil. This indicates that the minds of these people are twisted and their hearts turned upside

^[1] Aṭ-Ṭabari 14:435.

^[2] Aṭ-Ṭabari 14:436, 437, 439.

down, for where are they in relation to believing in the Qur'an? They curse those whom Allāh stated He is pleased with! As for the followers of the Sunnah, they are pleased with those whom Allāh is pleased with, curse whomever Allāh and His Messenger ﷺ curse, and give their loyalty to Allāh's friends and show enmity to the enemies of Allāh. They are followers not innovators, imitating [the Sunnah] they do not initiate it on their own. They are indeed the party of Allāh, the successful, and Allāh's faithful servants.

﴿وَمِنَ حَولِكَ يَكُ الْأَعْرَابُ مُتَشَفِّعُونَ لِمَنَ أَهْلِ الدِّينَةِ مَرَدُوا عَلَى الْإِفْثَاقِ لَا تَعْلَمُهُمْ عَنْ تَعْلَمُهُمْ سَمِعْتَهُمْ تَرَدَّدِينَ ثُمَّ يُرَدُّونَ إِلَى عَذَابٍ عَظِيمٍ﴾

4101. And among the bedouins around you, some are hypocrites, and so are some among the people of Al-Madīnah who persist in hypocrisy; you know them not, We know them. We shall punish them twice, and thereafter they shall be brought back to a great (horrible) torment.

Hypocrites among the Bedouins and Residents of Al-Madīnah

Allāh informs His Messenger, peace be upon him, that among the bedouins around Al-Madīnah there are hypocrites and in Al-Madīnah itself, those,

﴿مَرَدُوا عَلَى الْإِفْثَاقِ﴾

﴿who persist in hypocrisy﴾ meaning they insisted on hypocrisy and continued in it

Allāh's statement,

﴿لَا تَعْلَمُهُمْ عَنْ تَعْلَمُهُمْ﴾

﴿you know them not, We know them﴾, does not contradict His other statement,

﴿وَلَوْ شَاءَ لَأَرْسَلْنَاهُمْ قَلْبَهُمْ فَتَعْرِفُوهُمْ بِسِيمَتِهِمْ وَتَتَّبِعُوهُمْ فِي لَحَنِ الْقَوْلِ﴾

﴿Had We willed, We could have shown them to you, and you should have known them by their marks; but surely, you will know them by the tone of their speech!﴾ [47:30],

because the latter Āyah describes them by their characteristics, not that the Messenger ﷺ knows all those who

have doubts and hypocrisy. The Messenger ﷺ knew that some of those who associated with him from the people of Al-Madinah were hypocrites, and he used to see them day and night [but did not know who they were exactly]. We mentioned before in the explanation of,

﴿وَعَمُوا بِمَا لَمْ يَأْمُرُوا﴾

«...and they resolved that (plot) which they were unable to carry out...»[9:74]

that the Prophet ﷺ informed Ḥudhayfah of the names of fourteen or fifteen hypocrites. This knowledge is specific in this case, not that the Messenger of Allāh ﷺ was informed of all their names, and Allāh knows best.

‘Abdur-Razzāq narrated that Ma‘mar said that Qatādah commented on this Āyah [9:101], “What is the matter with some people who claim to have knowledge about other people, saying, ‘So-and-so is in Paradise and so-and-so is in the Fire.’ If you ask any of these people about himself, he would say, ‘I do not know (if I will end up in Paradise or the Fire)!’ Verily, you have more knowledge of yourself than other people. You have assumed a job that even the Prophets before you refrained from assuming. Allāh’s Prophet Nūḥ said,

﴿وَمَا عَلَيَّ بِمَا كَانُوا يَعْمَلُونَ﴾

«And what knowledge have I of what they used to do?»[26:112]

Allāh’s Prophet Shu‘ayb said,

﴿يَقِنتُ اللَّهُ خَيْرَ لَكُمْ إِن كُنْتُمْ تَزِينُونَ وَمَا أَنَا عَلَيْكُمْ بِخَفِيظٍ﴾

«That which is left by Allāh for you (after giving the rights of the people) is better for you, if you are believers. And I am not a guardian over you»[11:86],

while Allāh said to His Prophet ﷺ,

﴿لَا تَعْلَمُونَ مَا فِي قُلُوبِهِمْ﴾

«you know them not, We know them.»^[1]

Mujāhid said about Allāh’s statement,

﴿سَنَعْلَمُ مَا تَرْتَدُّونَ﴾

[1] ‘Abdur-Razzāq 2:285.

﴿We shall punish them twice﴾, "By killing and capture." In another narration he said, "By hunger and torment in the grave,

﴿ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ﴾

﴿and thereafter they shall be brought back to a great (horrible) torment.﴾^[1]

'Abdur-Rahmān bin Zayd bin Aslam said, "The torment in this life strikes their wealth and offspring," and he recited this Āyah,

﴿لَا تَعْجَبْكَ أَمْثَلُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِمَا فِي الصَّيَةِ الدُّنْيَا﴾

﴿So let not their wealth nor their children amaze you; Allāh only wants to punish them with these things in the life of this world.﴾ [9:55]

These afflictions torment them, but will bring reward for the believers. As for the torment in the Hereafter, it is in the Fire,

﴿ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ﴾

﴿and thereafter they shall be brought back to a great (horrible) torment.﴾^[2]

﴿وَالْآخَرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا عَسَىٰ اللَّهُ أَن يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ

عَلِيمٌ ذَكِيمٌ﴾

﴿102. And (there are) others who have acknowledged their sins, they have mixed a deed that was righteous with another that was evil. Perhaps Allāh will turn unto them in forgiveness. Surely, Allāh is Oft-Forgiving, Most Merciful.﴾

Some Believers stayed away from Battle because They were Lazy

After Allāh explained the characteristics of the hypocrites who stayed away from battle because they sought to avoid it out of denial and doubt, He then mentioned the disobedient who stayed away from *Jihād* due to laziness and preferring comfort, even though they truly believed,

[1] At-Tabari 14:442.

[2] At-Tabari 14:444.

﴿وَأَخْرَجُوا بِذُنُوبِهِمْ﴾

﴿And others who have acknowledged their sins,﴾

These people admitted their error to themselves and their Lord. They had performed good deeds before, as well as, this evil deed that they committed. For them there was forgiveness and pardon of Allāh. This *Āyah* is general, covering all sinners who combine good and evil deeds, thus becoming partly impure, even though it was revealed about some people in specific. Ibn 'Abbās said that,

﴿وَأَخْرَجُوا﴾

﴿And (there are) others﴾, refers to Abu Lubābah and some of his friends who stayed away from the battle of Tabūk and the Messenger of Allāh ﷺ. When the Messenger of Allāh ﷺ returned from that battle, this group, Abu Lubābah and five, seven or nine with him, tied themselves to the pillars of the *Masjid* and refused to let anyone untie them except the Messenger of Allāh ﷺ. When this *Āyah* was revealed,

﴿وَأَخْرَجُوا بِذُنُوبِهِمْ﴾

﴿And (there are) others who have acknowledged their sins,﴾

the Messenger of Allāh ﷺ untied them and pardoned them.⁽¹⁾ Al-Bukhārī recorded that Samurah bin Jundub said that the Messenger of Allāh ﷺ said to us,

«أَتَانِي اللَّيْلَةُ آتِيَانِ فَأَبْتَمَنَانِي، فَأَتَتْهُمَا بِي إِلَى مَدِينَةٍ مَبْنِيَّةٍ بِلَبْنٍ دَهَبٍ وَلَبْنٍ فِضَّةٍ فَتَلَقَانَا رَجُلَانِ شَطْرَ مَنْ خَلَقْنَاهُمْ كَأَحْسَنِ مَا أَنْتَ رَأَوِ، وَشَطْرَ كَأَفْجَحٍ مَا أَنْتَ رَأَوِ، قَالَا لَهُمَا: اذْهَبُوا فَقَعُوا فِي ذَلِكَ النَّهْرِ فَوَقَعُوا فِيهِ ثُمَّ رَجَعُوا إِلَيْنَا قَدْ ذَهَبَ ذَلِكَ الشَّوْءُ عَنْهُمْ فَصَارُوا فِي أَحْسَنِ صُورَةٍ، قَالَا لِي: هَذِهِ جَنَّةٌ عَذِيْبٌ وَهَذَا مَثَرُكَ، قَالَا: وَأَنَا الْقَوْمُ الَّذِينَ كَانُوا شَطْرَ مِنْهُمْ حَسَنٌ وَشَطْرَ مِنْهُمْ قَبِيْحٌ، فَإِنَّهُمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا نَبَّأَهُ اللَّهُ عَنْهُمْ»

«Last Night, two (angels) came to me (in a vision) and took me

⁽¹⁾ At-Tabari 14:437. This narration is not authentic. There is a similar *Mursal* narration from Sa'īd bin Al-Musayyib in *Dalā'il An-Nubuwwah*

to a city, built with bricks made of gold and silver. We met some men who, part of their bodies were as handsome as you ever saw and the part as ugly as you ever saw. The two (angels) ordered these men to go to a river and submerge themselves in it; they did that and came back to us, and the ugliness went away from them, thus becoming the most beautiful form. The two said to me, 'This is the garden of Eden, and this is your residence in it.' The two said, 'As for the men who had part of their body handsome and part ugly, they have mixed a deed that was righteous with another that was evil. Allāh has pardoned them.'^[1]

Al-Bukhārī recorded this Ḥadīth in a short form upon the explanation of this Āyah.

﴿خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ ٩٠ أَلَمْ يَكُنْ لَهُ الْكُفُوفُ عَلَيْهُ صَبَاطٌ ٩١﴾
 ﴿الزَّكَاةُ الرَّجِيمَةُ ٩٢﴾

﴿103. Take Ṣadaqah from their wealth in order to purify them and sanctify them with it, and Ṣalli for them. Verily, your Ṣalāt are a Sakan for them; and Allāh is All-Hearer, All-Knower.﴾

﴿104. Know they not that Allāh accepts repentance from His servants and accepts the Ṣadaqāt, and that Allāh alone is the One Who forgives and accepts repentance, Most Merciful?﴾

The Command to collect the Zakāh and Its Benefits

Allāh commanded His Messenger ﷺ to take Ṣadaqah from the Muslims' money to purify and sanctify them with it. This Āyah is general, even though some said that it refers specifically to those who mixed good and evil deeds, who admitted to their errors.

Some bedouin later thought that paying Zakāh to the Leader was not legislated except to the Messenger ﷺ himself, using this Āyah as evidence,

﴿خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً﴾

[1] Fath Al-Bāri 8:193.

«Take Ṣadaqah from their wealth.» Abu Bakr Aṣ-Ṣiddiq and other Companions refuted this ill comprehension and fought against them until they paid the *Zakāh* to the Khalīfah, just as they used to pay it to the Messenger of Allāh ﷺ. Aṣ-Ṣiddiq said, "By Allāh! If they abstain from paying a bridle that they used to pay to the Messenger of Allāh ﷺ, I will fight them for refraining from paying it."^[1] Allāh's statement,

﴿رَمَلْ عَلَيْهِمْ﴾

«and Ṣalli for them», means, supplicate for them, and ask Allāh to forgive them. In the *Ṣaḥīḥ*, Muslim recorded that 'Abdullāh bin Abi Awfā said, "Whenever the Prophet ﷺ was brought charity, he used to invoke Allāh for those who brought it. My father also brought his charity and the Prophet ﷺ said,

«اللَّهُمَّ صَلِّ عَلَى آلِ أَبِي أَوْفَى»

«O Allāh! I invoke You for the family of Abu Awfā.»^[2]

Allāh's statement,

﴿إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ﴾

«Verily, your Ṣalāt are a Sakan for them», means, a mercy for them, according to Ibn 'Abbās.^[3]

Allāh said next,

﴿رَأَاهُ سَمِيعٌ﴾

«and Allāh is All-Hearer,» of your invocation (O Muḥammad),

﴿عَلِيمٌ﴾

«All-Knower.» in those who deserve your invocation on their behalf, who are worthy of it.

Allāh said,

﴿أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ. وَيَأْخُذُ الصَّدَقَاتِ﴾

«Know they not that Allāh accepts repentance from His servants and accepts the Ṣadaqāt?»

[1] *Faḥ Al-Bāri* 13:264.

[2] *Muslim* 2:756.

[3] *Aṭ-Ṭabari* 14:457.

This Āyah encourages reverting to repentance and giving charity, for each of these actions erases, deletes and eradicate sins. Allāh states that He accepts the repentance of those who repent to Him, as well as charity from pure resources, for Allāh accepts it with His Right Hand and raises it for its giver until even a date becomes as large as Mount Uḥud. Abu Hurayrah narrated that the Messenger of Allāh ﷺ said,

«إِنَّ اللَّهَ يَقْبَلُ الصَّدَقَةَ وَيَأْخُذُهَا بِيَمِينِهِ فَيُرِيهَا لِأَخِيذِكُمْ كَمَا يُرِي أَحَدُكُمْ مَهْرَهُ، حَتَّى
إِنَّ اللَّفْظَةَ لَتَكُونُ مِثْلَ أُحُدٍ»

«Verily, Allāh accepts charity, receives it in His Right Hand and develops it for its giver, just as one of you raises his pony, until the bite [of food] becomes as large as Uḥud.»

The Book of Allāh, the Exalted and Most Honored, testifies to this Ḥadīth,

﴿أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ﴾

«Know they not that Allāh accepts repentance from His servants and accepts the Ṣadaqāt?», and,

﴿يَمْحُطُ اللَّهُ إِلَى الْيَوْمِ وَيَرْبِي الصَّدَقَاتِ﴾

«Allāh will destroy Ribā and will give increase for Ṣadaqāt.»
[2:276]

‘Abdullāh bin Mas‘ūd said, “Charity falls in Allāh’s Hand before it falls in the needy’s hand,” he then recited this Āyah,

﴿أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ﴾

«Know they not that Allāh accepts repentance from His servants and accepts the Ṣadaqāt?»^[1]

﴿وَقُلْ أَصْلَحُوا نَفْسَكُمْ اللَّهُ عَلِيمٌ دَرَسُهُ وَالْمُؤْمِنُونَ وَسَعَدُونَ إِنَّ عَلَى النَّبِيِّ وَالْمُؤْمِنِينَ مَبْتَغَىٰ
بِمَا كُنتُمْ تَعْمَلُونَ﴾

«105. And say “Do deeds! Allāh will see your deeds, and (so will) His Messenger and the believers. And you will be brought back to the All-Knower of the unseen and the seen. Then He will inform you of what you used to do.”»

^[1] At-Ṭabari 14:460.

Warning the Disobedient

Mujāhid said that this Āyah carries a warning^[1] from Allāh to those who defy His orders. Their deeds will be shown to Allāh, Blessed and Most Honored, and to the Messenger ﷺ and the believers. This will certainly occur on the Day of Resurrection, just as Allāh said,

﴿يَوْمَ تَعْرَضُونَ لَا تَخْفَى مِنْكُمْ خَافَةٌ﴾

«That Day shall you be brought to Judgement, not a secret of you will be hidden.» [69:18],

﴿يَوْمَ تُلَى السَّرَائِرَ﴾

«The Day when all the secrets will be examined.» [86:9], and,

﴿وَيُخْفَلُ مَا فِي الصُّدُورِ﴾

«And that which is in the breasts (of men) shall be made known.» [100:10]

Allāh might also expose some deeds to the people in this life. Al-Bukhārī said that 'Aishah said, "If the good deeds of a Muslim person please you, then say,

﴿اَعْمَلُوا فَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ﴾

«Do deeds! Allāh will see your deeds, and (so will) His Messenger and the believers.»^[2]

There is a *Hadīth* that carries a similar meaning. Imām Aḥmad recorded that Anas said that the Messenger of Allāh ﷺ said,

«لَا عَلَيْكُمْ أَنْ تُعْجِبُوا بِأَحَدٍ حَتَّى تَنْظُرُوا بِمِ يَخْتُمُ لَهُ، فَإِنَّ الْعَامِلَ يَفْعَلُ زَمَانًا مِنْ غَيْرِهِ - أَوْ بَرَّةً مِنْ دَفْرِهِ - . يَفْعَلُ صَالِحٌ لَوْ مَاتَ عَلَيْهِ دَخَلَ الْجَنَّةَ ثُمَّ يَتَحَوَّلُ فَيَعْمَلُ عَمَلًا سَيِّئًا، وَإِنَّ الْعَبْدَ لَيَعْمَلُ الْبَرَّةَ مِنْ دَفْرِهِ يَفْعَلُ سَيِّئًا، لَوْ مَاتَ عَلَيْهِ دَخَلَ النَّارَ ثُمَّ يَتَحَوَّلُ فَيَعْمَلُ عَمَلًا صَالِحًا، وَإِذَا أَرَادَ اللَّهُ بِعَبْدِهِ خَيْرًا اسْتَعْمَلَهُ قَبْلَ مَوْتِهِ»

«Do not be pleased with someone's deeds until you see what his deeds in the end will be like. Verily, one might work for some

[1] At-Ṭabari 14:463.

[2] Faṭḥ Al-Bārī 13:512.

time of his life with good deeds, so that if he dies while doing it, he will enter Paradise. However, he changes and commits evil deeds. one might commit evil deeds for some time in his life, so that if he dies while doing them he will enter the Fire. However, he changes and performs good deeds. If Allāh wants the good of a servant He employs him before he dies.¹¹

He was asked, "How would Allāh employ him, O Allāh's Messenger?" He said,

«يُوقِفُهُ لِعَمَلٍ صَالِحٍ ثُمَّ يَقْبِضُهُ عَلَيْهِ»

«He directs him to perform good deeds and takes his life in that condition.»¹¹

Only Imām Aḥmad collected this Ḥadīth.

«وَأَخَّرَاتُ مُرْجُونَ لِأَمْرِ اللَّهِ إِنَّا بَعْدُهُمْ وَإِنَّا بِنُورٍ عَلَيْهِمْ وَاللَّهُ عَزِيزٌ حَكِيمٌ»

«106. And others are made to await for Allāh's Decree, whether He will punish them or will forgive them. And Allāh is All-Knowing, All-Wise.»

Delaying the Decision about the Three Companions Who stayed away from the Battle of Tabūk

Ibn 'Abbās, Mujāhid, 'Ikrimah, Aḍ-Ḍaḥḥāk and several others said that those mentioned in the *Āyah* are the three who were made to wait to know if their repentance was accepted; Marārah bin Ar-Rabī', Ka'b bin Mālik and Hilāl bin Umayyah.

Some Companions stayed behind from the battle of Tabūk due to laziness, preferring comfort, ease, ripe fruits and shade. They did not lag behind because of hypocrisy or doubts. Some of them tied themselves to the pillars (of the *Masjid*) like Abu Lubābah and several of his friends did. Some of them did not do that, and they are the three mentioned here. Those who tied themselves received their pardon before these three men whose pardon was delayed, until this *Āyah* was revealed,

«لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ»

«Allāh has forgiven the Prophet, the Muhājirīn and the Anṣār...»

¹¹ Aḥmad 3:120.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٠٤

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ
 الْمُؤْمِنِينَ وَالرَّسَادِ الْيَمْنِ حَارِبَ اللَّهِ وَرَسُولِهِ. مِنْ قَبْلُ
 وَلَيَحْلِفُنَّ إِنْ أَرَادْنَا إِلَّا آلَ الْحُسَيْنِ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١٧﴾
 لَا تَقْعُدُوا فِيهِ أَبَدًا لَتَسْجِدَ أُنْسٌ عَلَى الْقَفْوَى مِنْ أُولَى
 يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحْشَرُونَ أَنْ يَنْظَهُرُوا
 وَاللَّهُ يُحِبُّ الْمُظْهِيرِينَ ﴿١٨﴾ أَفَمَنْ أَكْسَسَ بَنِيكَهُ
 عَلَى نَقْوَى مِنْكَ اللَّهُ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أَكْسَسَ بَنِيكَهُ
 عَلَى شَفَا جُرْفٍ هَارٍ فَاتَّهَارَ بِهِ فِي نَارِ جَهَنَّمَ وَاللَّهُ لَا يَهْدِي
 الْقَوْمَ الظَّالِمِينَ ﴿١٩﴾ لَا يَزَالُ بُعِثَتْهُمْ إِلَى سَوَارِبَةٍ
 فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٢٠﴾
 إِنْ اللَّهُ أَشَاءَ مِنْ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ
 بِأَنْ لَهُمُ الْجَنَّةُ يُقَرَّبُونَ فِي سَبِيلِ اللَّهِ يَفْقَهُونَ
 وَيُقَسِّلُونَ وَعَدَا عَلَيْهِ حَقَّافِ التَّوْرَةِ وَالْإِنْجِيلِ
 وَالْفُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبِشِرُوا
 بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ. وَذَلِكَ هُوَ الْقَوْلُ الْعَظِيمُ ﴿٢١﴾

﴿وَمَنْ أَكْسَسَ الَّذِي خَلَقُوا حَتَّى إِذَا
 حَافَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ﴾

And the three who stayed behind, until for them the earth, vast as it is, was straitened... ﴿١٧﴾

We will mention the Hadith about this story from Ka'b bin Mālik. Allāh said,

﴿إِنَّا بَعِثْنَاهُمْ وَإِنَّا نَبْرُ عَلَيْهِمْ﴾

whether He will punish them or will forgive them. ﴿١٨﴾

meaning, they are at Allāh's mercy, if He wills, He pardons them or punishes them. However, Allāh's mercy comes before His anger,

﴿وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾

﴿And Allāh is All-Knowing, All-Wise.﴾ [9:106]

Allāh knows those who deserve the punishment and those who deserve the pardon. He is All-Wise in His actions and statements, there is no deity worthy of worship nor Lord besides Him.

﴿وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَالرَّسَادِ الْيَمْنِ حَارِبَ اللَّهِ وَرَسُولِهِ مِنْ قَبْلُ وَلَيَحْلِفُنَّ إِنْ أَرَادْنَا إِلَّا آلَ الْحُسَيْنِ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١٧﴾ لَا تَقْعُدُوا فِيهِ أَبَدًا لَتَسْجِدَ أُنْسٌ عَلَى الْقَفْوَى مِنْ أُولَى يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحْشَرُونَ أَنْ يَنْظَهُرُوا وَاللَّهُ يُحِبُّ الْمُظْهِيرِينَ ﴿١٨﴾﴾

﴿107. And as for those who put up a Masjid by way of harm

[[1] At-Ṭabari 14:465-466.

and disbelief and to disunite the believers and as an outpost for those who warred against Allāh and His Messenger aforetime, they will indeed swear that their intention is nothing but good. Allāh bears witness that they are certainly liars.﴾

﴿108. Never stand you therein. Verily, the Masjid whose foundation was laid from the first day on Taqwā is more worthy that you stand therein (to pray). In it are men who love to clean and purify themselves. And Allāh loves those who make themselves clean and pure.﴾

Masjid Ad-Dirār and Masjid At-Taqwā

The reason behind revealing these honorable Āyāt is that before the Messenger of Allāh ﷺ migrated to Al-Madīnah, there was a man from Al-Khazraj called "Abu 'Āmir Ar-Rāhib (the Monk)." This man embraced Christianity before Islām and read the Scriptures. During the time of *Jāhiliyyah*, Abu 'Āmir was known for being a worshipper and being a notable person among Al-Khazraj. When the Messenger of Allāh ﷺ arrived at Al-Madīnah after the *Hijrah*, the Muslims gathered around him and the word of Islām was triumphant on the day of Badr, causing Abu 'Āmir, the cursed one, to choke on his own saliva and announce his enmity to Islām. He fled from Al-Madīnah to the idolators of Quraysh in Makkah to support them in the war against the Messenger of Allāh ﷺ. The Quraysh united their forces and the bedouins who joined them for the battle of Uhūd, during which Allāh tested the Muslims, but the good end is always for the pious and righteous people. The rebellious Abu 'Āmir dug many holes in the ground between the two camps, into one of which the Messenger ﷺ fell, injuring his face and breaking one of his right lower teeth. He also sustained a head injury. Before the fighting started, Abu 'Āmir approached his people among the Anṣār and tried to convince them to support and agree with him. When they recognized him, they said, "May Allāh never burden an eye by seeing you, O *Fāsiq* one, O enemy of Allāh!" They cursed him and he went back declaring, "By Allāh! Evil has touched my people after I left." The Messenger of Allāh ﷺ called Abu 'Āmir to Allāh and recited the Qur'ān to him before his flight to Makkah, but he refused to embrace Islām and rebelled. The Messenger ﷺ invoked Allāh

that Abu 'Āmir die as an outcast in an alien land, and his invocation came true. After the battle of Uḥud was finished, Abu 'Āmir realized that the Messenger's call was still rising and gaining momentum, so he went to Heraclius, the emperor of Rome, asking for his aid against the Prophet ﷺ. Heraclius gave him promises and Abu 'Āmir remained with him. He also wrote to several of his people in Al-Madīnah, who embraced hypocrisy, promising and insinuating to them that he will lead an army to fight the Messenger of Allāh ﷺ to defeat him and his call. He ordered them to establish a stronghold where he could send his emissaries and to serve as an outpost when he joins them later on. These hypocrites built a *Masjid* next to the *Masjid* in Qubā', and they finished building it before the Messenger ﷺ went to Tabūk. They went to the Messenger ﷺ inviting him to pray in their *Masjid* so that it would be a proof that the Messenger ﷺ approved of their *Masjid*. They told him that they built the *Masjid* for the weak and ill persons on rainy nights. However, Allāh prevented His Messenger ﷺ from praying in that *Masjid*. He ﷺ said to them,

«إِنَّا عَلَى سَفَرٍ وَلَكِنْ إِذَا رَجَعْنَا إِن شَاءَ اللَّهُ»

«If we come back from our travel, Allāh willing.» When the Messenger of Allāh ﷺ came back from Tabūk and was approximately one or two days away from Al-Madīnah, Jibrīl came down to him with the news about *Masjid Aḍ-Ḍirār* and the disbelief and division between the believers, who were in *Masjid Qubā'* (which was built on piety from the first day), that *Masjid Aḍ-Ḍirār* was meant to achieve. Therefore, the Messenger of Allāh sent some people to *Masjid Aḍ-Ḍirār* to bring it down before he reached Al-Madīnah.

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said about this *Āyah* (9:107), "They are some people of the Anṣār to whom Abu 'Āmir said, 'Build a *Masjid* and prepare whatever you can of power and weapons, for I am headed towards Caesar, emperor of Rome, to bring Roman soldiers with whom I will expel Muḥammad and his companions.' When they built their *Masjid*, they went to the Prophet ﷺ and said to him, "We finished building our *Masjid* and we would like you pray in it and invoke Allāh for us for His blessings." Allāh revealed this verse,

﴿لَا تَقُمْ فِيهِ أَبَدًا﴾

«Never stand you therein», until,
﴿الظَّالِمِينَ﴾

«...wrongdoers»^[1]

Allāh said next,

﴿وَلَيَسْلِفَنَّ﴾

«they will indeed swear», those who built it,

﴿إِنْ أَرَدْنَا إِلَّا الْحَسَنَ﴾

«that their intention is nothing but good.»

by building this *Masjid* we sought the good and the comfort of the people. Allāh replied,

﴿وَاللَّهُ بِشَهَادَاتِهِمْ لَكَذِبُونَ﴾

«Allāh bears witness that they are certainly liars»

for they only built it to harm *Masjid Qubā'*, and out of disbelief in Allāh, and to divide the believers. They made it an outpost for those who warred against Allāh and His Messenger ﷺ, such as Abu 'Āmir the *Fāsiq* who used to be called *Ar-Rāhib*, may Allāh curse him! Allāh said,

﴿لَا تَقُمْ فِيهِ أَبَدًا﴾

«Never stand you therein», prohibiting His Prophet ﷺ and his *Ummah* from ever standing in it in prayer.

Virtues of *Masjid Qubā'*

Allāh encouraged His Prophet ﷺ to pray in *Masjid Qubā'* which, from the first day, was built on *Taqwā*, obedience to Allāh and His Messenger ﷺ, for gathering the word of the believers and as an outpost and a fort for Islām and its people. This is why Allāh the Exalted said,

﴿لَتَسْجُدَ لَأَمْسَرَ عَلَى النَّقْوَةِ بَيْنَ أَلَى يَوْمِ آخِرٍ أَنْ تَقُومَ فِيهِ﴾

«Verily, the *Masjid* whose foundation was laid from the first day on *Taqwā* is more worthy that you stand therein (to

^[1] Aṭ-Ṭabari 14:470. The last two narrations are not authentic. Two of the narrations recorded by Aṭ-Ṭabari confirm much of the story and the cause of revelation.

pray).﴾

in reference to the Masjid of Qubā'. An authentic Ḥadīth records that the Messenger of Allāh ﷺ said,

«صَلَاةٌ فِي مَسْجِدِ قُبَاٍ كَعُمْرَةٍ»

«One prayer in Masjid Qubā' is just like an 'Umrah.»^[1]

It is recorded in the Ṣaḥīḥ that the Messenger of Allāh ﷺ used to visit Masjid Qubā' while riding and walking.^[2]

Imām Aḥmad recorded that 'Uwaym bin Sā'idah Al-Anṣārī said that the Prophet ﷺ went to Masjid Qubā' and asked,

«إِنَّ اللَّهَ تَعَالَى قَدْ أَحْسَنَ عَلَيْكُمُ الشَّاءَ فِي الطُّهُورِ فِي فِصَّةِ مَسْجِدِكُمْ، فَمَا هَذَا الطُّهُورُ الَّذِي تَطْهَرُونَ بِهِ؟»

«In the story about your Masjid, Allāh the Exalted has praised you concerning the purification that you perform. What is the purification that you perform?»

They said, "By Allāh, O Allāh's Messenger! We do not know except that we had neighbors from the Jews who used to use water to wash with after answering the call of nature, and we washed as they washed."^[3] Ibn Khuzaymah collected this Ḥadīth in his Ṣaḥīḥ.^[4]

Allāh's statement,

«لَتَسْجِدُنَّ أُنَاسٌ عَلَى الْقُبُورِ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ بِجَانِّ يُحْبَبُونَ أَنْ يَنْظَرُوا رَأَاهُ يُحِبُّ الْمَطْهُورِينَ»

«Verily, the Masjid whose foundation was laid from the first day on Taqwā is more worthy that you stand therein (to pray). In it are men who love to clean and purify themselves. And Allāh loves those who make themselves clean and pure.»

This encourages praying in old Masjids that were built for the purpose of worshipping Allāh alone, without partners. It is also recommended to join the prayer with the believing group and worshippers who implement their faith, those who perform

[1] Ibn Mājah 1 :452 and At-Tirmidhi : 324.

[2] Faṭḥ Al-Bārī 3 :82 and Muslim : 1399.

[3] Aḥmad 3 :422.

[4] Ibn Khuzaymah 1 :45.

Wuḍu' perfectly and preserve themselves from impure things.

Imām Aḥmad recorded that one of the Companions of the Messenger of Allāh ﷺ said that the Messenger of Allāh ﷺ led them in a Dawn (Ṣubḥ) prayer in which he recited Sūrat Ar-Rūm (chapter 30) and made mistakes in the recitation. When he finished the prayer, he said,

«إِنَّهُ بَلِيسٌ عَلَيْنَا الْقُرْآنَ أَنْ أَفْوَامًا مِنْكُمْ يُصَلُّونَ مَعَنَا لَا يُحْسِنُونَ الرُّضْوَةَ، فَمَنْ شَهِدَ الصَّلَاةَ مَعَنَا فَلْيُحْسِنِ الرُّضْوَةَ»

«We sometimes make mistakes in reciting the Qur'ān, there are people among you who attend the prayer with us, but do not perform Wuḍu' perfectly. Therefore, whoever attends the prayer with us let him make perfect Wuḍu'».^[1]

This Hadīth indicates that complete purification helps in the performance of acts of worship and aids in preserving and completing them.

«أَنْتُمْ أَنْتُمْ عَلَى تَقْوَى رِجَالٍ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أَنْتُمْ بَيْنَكُمْ عَلَى شَقَا جُرْبٍ هَكَذَا فَاتَّخَذَ بِهِ فِي نَارِ جَهَنَّمَ دَافِعٌ لَا يَتَدَّى الْقَوْمَ الظَّالِمِينَ ﴿١٠٩﴾ لَا يَزَالُ بُنْتَنُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ دَافِعٌ عَنِ الْكَافِرِينَ ﴿١١٠﴾»

«109. Is it then he who laid the foundation of his building on Taqwā to Allāh and His good pleasure better, or he who laid the foundation of his building on the brink of an undetermined precipice ready to crumble down, so that it crumbled to pieces with him into the fire of Hell. And Allāh guides not the people who are the wrongdoers.»

«110. The building which they built will never cease to be a cause of hypocrisy and doubt in their hearts unless their hearts are cut to pieces. And Allāh is All-Knowing, All-Wise.»

The Difference between Masjīd At-Taqwā and Masjīd Aḍ-Ḍirār

Allāh the Exalted says that the Masjīd that has been built on the basis of Taqwā of Allāh and His pleasure is not the same as a Masjīd that was been built based on causing harm,

^[1] Aḥmad 3:471-472.

disbelief and causing division among the believers, and as an outpost for those who warred against Allāh and His Messenger ﷺ. The latter built their *Masjid* on the edge of a steep hole,

﴿فِي نَارِ جَهَنَّمَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾

﴿into the fire of Hell. And Allāh guides not the people who are the wrongdoers.﴾,

Allāh does not bring aright the works of those who commit mischief. Jābir bin 'Abdullāh said, "I saw the *Masjid* that was built to cause harm with smoke rising up from it, during the time of the Messenger of Allāh ﷺ." [1] Allāh's statement,

﴿لَا يَزَالُ بُعِثُهُمُ الْوَيْ بَرَاءَ رَبِّهِ فِي قُلُوبِهِمْ﴾

﴿The building which they built will never cease to be a cause of doubt in their hearts﴾

and hypocrisy. Because of this awful action that they committed, they inherited hypocrisy in their hearts, just as those who worshipped the calf were inclined to adoring it. Allāh said next,

﴿إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ﴾

﴿unless their hearts are cut to pieces.﴾ until they die, according to Ibn 'Abbās, Mujāhid, Qatādah, Zayd bin Aslam, As-Suddi, Ḥabīb bin Abi Thābit, Aḍ-Ḍaḥḥāk, 'Abdur-Raḥmān bin Zayd bin Aslam and several other scholars of the Salaf. [2]

﴿وَاللَّهُ عَلِيمٌ﴾

﴿And Allāh is All-Knowing,﴾ of the actions of His creation,

﴿حَكِيمٌ﴾

﴿All-Wise,﴾ in compensating them for their good or evil actions.

﴿إِنَّ اللَّهَ اشْتَرَىٰ مِنَ النَّاسِ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَلَىٰ عُنُقِهِمُ الْوَرْدُ وَالْإِيمَانُ وَالْقُرْآنُ وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبِيرُوا إِلَيْهِ يَتَّبِعْكُمْ وَيُؤْتِكُمْ مِنْهُ الْغَنَىٰ﴾
﴿الْمَلِيقُ﴾

[1] At-Ṭabari 14:493.

[2] At-Ṭabari 14:495-497.

﴿111. Verily, Allāh has purchased of the believers their lives and their properties for (the price) that theirs shall be the Paradise. They fight in Allāh's cause, so they kill and are killed. It is a promise in truth which is binding on Him in the Tawrah and the Injil and the Qur'ān. And who is truer to his covenant than Allāh? Then rejoice in the bargain which you have concluded. That is the supreme success.﴾

Allāh has purchased the Souls and Wealth of the Mujāhidīn in Return for Paradise

Allāh states that He has compensated His believing servants for their lives and wealth – if they give them up in His cause – with Paradise. This demonstrates Allāh's favor, generosity and bounty, for He has accepted the good that He already owns and bestowed, as a price from His faithful servants. Al-Ḥasan Al-Baṣrī and Qatādah commented, "By Allāh! Allāh has purchased them and raised their worth."^[1] Shīr bin 'Atīyah said, "There is not a Muslim but has on his neck a sale that he must conduct with Allāh; he either fulfills its terms or dies without doing that." He then recited this *Āyah*.^[2] This is why those who fight in the cause of Allāh are said to have conducted the sale with Allāh, meaning, accepted and fulfilled his covenant.^[3] Allāh's statement,

﴿يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ﴾

﴿They fight in Allāh's cause, so they kill and are killed.﴾

indicates that whether they were killed or they kill the enemy, or both, then Paradise will be theirs.

The Two *Ṣaḥīḥs* recorded the *Hadīth*,

«وَتَكْفُلُ اللَّهُ لِمَنْ خَرَجَ فِي سَبِيلِهِ لَا يُخْرِجُهُ إِلَّا جِهَادٌ فِي سَبِيلِهِ وَتَضِدُّ بِرُسُلِي بِأَنْ تَوْفَاهُ أَنْ يُدْخِلَهُ الْجَنَّةَ، أَوْ يَرْجِعَهُ إِلَى مَثَرِهِ الَّذِي خَرَجَ مِنْهُ، نَائِلًا مَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ»

«Allāh has made a promise to the person who goes out (to fight) in His cause; 'And nothing compels him to do so except Jihād =

[1] At-Ṭabari 14:499.

[2] At-Ṭabari 14:499.

[3] At-Ṭabari 14:499.

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الَّذِينَ آمَنُوا بِالْحَدِيثِ الَّذِي نَزَّلْنَا بِهٖ الْحَقَّ وَلِئَلَّآ يَلْعَنُوا
 الَّذِينَ كَفَرُوا بِالْحَدِيثِ الَّذِي نَزَّلْنَا بِهٖ الْحَقَّ وَلِئَلَّآ يَلْعَنُوا
 وَالَّذِينَ كَفَرُوا عَنِ الْمَكَّةِ وَالْمَدِينَةِ وَالْحَنْظَلِ وَالْجَدِيدِ وَالْجَدِيدِ
 وَبَشَرِ الْمُؤْمِنِينَ ﴿١١١﴾ مَا كَانَ لِلنَّبِيِّ وَالنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ
 يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَىٰ قُرْبَىٰ مِنْ بَعْدِ
 مَا بَيَّنَّ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ ﴿١١٢﴾ وَمَا كَانَ
 اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبْنَيْهِ إِذْ لَبَّىٰ مَوْعِدَ وَعْدِهَا إِتَاهُ
 فَلَمَّا بَيَّنَّ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ
 ﴿١١٣﴾ وَمَا كَانَ لِلَّهِ أَنْ يُضِلَّ قَوْمًا مَّا بَعْدَ إِذْ هَدَاهُمْ حَقًّا
 يُبَيِّنُ لَهُمْ مَّا يَتَّقُونَ إِنَّ اللَّهَ بَصِيرٌ فِي شَيْءٍ وَاللَّهُ
 لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ وَمَا لَكُم مِّنْ
 دُونِ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ ﴿١١٤﴾ لَقَدْ تَابَ اللَّهُ عَلَى
 النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي
 سَاعَةِ الْعُسْرَةِ مِن بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ
 مِنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَّحِيمٌ ﴿١١٥﴾

in My Cause and belief in My Messengers.' He will either be admitted to Paradise if he dies, or compensated by Allāh, either with a reward or booty if He returns him to the home which he departed from.^[1]

Allāh's statement,

﴿وَعَدَا عَلَيْهِ حَقًّا فِي التَّوْرَةِ
 وَالْإِنْجِيلِ وَالْقُرْآنِ﴾

﴿It is a promise in truth which is binding on Him in the Tawrah and the Injil and the Qur'an.﴾

affirms this promise and informs us that Allāh has decreed this for His Most Honorable Self, and revealed it to His Messengers in His Glorious Books, the

Tawrah that He sent down to Mūsā, the Injil that He sent down to 'Isā, and the Qur'an that was sent down to Muḥammad, may Allāh's peace and blessings be on them all. Allāh said next,

﴿وَمَنْ أَضَدُّ مِن اللَّهِ﴾

﴿And who is truer to his covenant than Allāh?﴾

affirming that He never breaks a promise. Allāh said in similar statements,

﴿وَمَنْ أَضَدُّ مِن اللَّهِ حَاشَا﴾

﴿And who is truer in statement than Allāh?﴾[4:87], and,

^[1] *Fath Al-Bāri* 6:254 and *Muslim* 3:1496.

﴿وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا﴾

﴿And whose words can be truer than those of Allāh?﴾ [4:122].

Allāh said next,

﴿فَاسْتَبْشِرُوا بِالْآيَةِ الَّتِي بَاءَ بِكُمْ بِهَا وَعِلَاقُ الْغُورِ الْمَوْثِقِ﴾

﴿Then rejoice in the bargain which you have concluded. That is the supreme success.﴾,

meaning, let those who fulfill the terms of this contract and uphold this covenant receive the good news of great success and everlasting delight.

﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِشَيْءٍ مِنْ دُونِ الْإِيمَانِ﴾

﴿عَنِ النَّكْرِ وَالَّذِينَ يَدْعُونَ اللَّهَ وَنَبِيَّهُ الرَّحْمَنَ﴾

﴿112. Those who repent, who worship (Him), who praise (Him), who fast, who bow down, who prostrate themselves, who enjoin good and forbid evil, and who observe the limits set by Allāh. And give glad tidings to the believers.﴾

This is the description of the believers from whom Allāh has purchased their souls and wealth, who have these beautiful and honorable qualities,

﴿الَّذِينَ﴾

﴿who repent﴾ from all sins and shun all evils,

﴿الَّذِينَ﴾

﴿who worship﴾, their Lord and preserve the acts of worship that include statements and actions. Praising Allāh is among the best statements. This is why Allāh said next,

﴿الَّذِينَ﴾

﴿who praise (Him)﴾. Fasting is among the best actions, involving abstaining from the delights of food, drink and sexual intercourse, this is the meaning hereby,

﴿الَّذِينَ﴾

﴿As-Sā'iḥūn (who fast)﴾ [9:112]. Allāh also described the Prophet's wives that they are,

﴿تَسْبِغُونَ﴾

﴿Sā'ihāt﴾ [66:5], meaning, they fast. As for prostrating and bowing down, they are acts of the prayer,

﴿الرَّكَعُونَ السَّجِدُونَ﴾

﴿who bow down, who prostrate themselves.﴾

These believers also benefit Allāh's creation and direct them to His obedience by ordaining righteousness and forbidding evil. They have knowledge about what should be performed and what should be shunned. This includes abiding by Allāh's limits in knowledge and action, meaning, what He allowed and what He prohibited. Therefore, they worship the True Lord and advise creation. This is why Allāh said next,

﴿وَنَبِّئِ الْمُؤْمِنِينَ﴾

﴿And give glad tidings to the believers.﴾

since faith includes all of this, and the supreme success is for those who have faith.

﴿مَا كَانِ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَىٰ قُرْبَىٰ مِنْكُمْ مَا يَبْتَغِي اللَّهُ أَلْتُمْ أَصْحَابُ الْجَحِيمِ ۖ وَمَا كَانِ اسْتَغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَيَّنَ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ ۝﴾

﴿113. It is not (proper) for the Prophet and those who believe to ask Allāh's forgiveness for the Mushrikīn, even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).﴾

﴿114. And Ibrāhīm's invoking (of Allāh) for his father's forgiveness was only because of a promise he [Ibrāhīm] had made to him (his father). But when it became clear to him [Ibrāhīm] that he (his father) is an enemy of Allāh, he dissociated himself from him. Verily, Ibrāhīm was Awwāh and forbearing.﴾

The Prohibition of supplicating for Polytheists

Imām Aḥmad recorded that Ibn Al-Musayyib said that his father Al-Musayyib said, "When Abu Ṭālib was dying, the Prophet ﷺ went to him and found Abu Jahl and 'Abdullāh bin

Abi Umayyah present. The Prophet ﷺ said,

«أَيُّ عَمٍّ، قُلْ لَا إِلَهَ إِلَّا اللَّهُ خَلِمَةً أَحَاجُ لَكَ بِهَا عِنْدَ اللَّهِ عَزَّ وَجَلَّ»

«O uncle! Say, 'Lā ilaha illa-llāh,' a word concerning which I will plea for you with Allāh, the Exalted and Most Honored.»

Abu Jahl and 'Abdullāh bin Abi Umayyah said, 'O Abu Tālib! Would you leave the religion of Abdul-Muṭṭalib?' Abu Tālib said, 'Rather, I will remain on the religion of Abdul-Muṭṭalib.' The Prophet ﷺ said,

«لَأَسْتَغْفِرَنَّ لَكَ مَا لَمْ أَنَا عَنْكَ»

«I will invoke Allāh for forgiveness for you, as long as I am not prohibited from doing so.»

This verse was revealed,

«مَا كَانِ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا
تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ» ﴿٣٨﴾

«It is not (proper) for the Prophet and those who believe to ask Allāh's forgiveness for the Mushrikīn, even though they be of kin, after it has become clear to them that they are the dwellers of the Fire.»

Concerning Abu Tālib, this Āyah was revealed,

«وَلِلَّهِ لَا يَهْدِي مَنْ أَرَادَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ»

«Verily, you guide not whom you like, but Allāh guides whom He wills» [28:56].^[1]

This Ḥadīth is recorded in the Two Ṣaḥīḥs.^[2]

Ibn Jarīr recorded that Sulaymān bin Buraydah said that his father said, "When the Prophet ﷺ came to Makkah, he went to a grave, sat next to it, started talking and then stood up with tears in his eyes. We said, 'O Allāh's Messenger! We saw what you did.' He said,

«إِنِّي اسْتَأْذَنْتُ رَبِّي فِي زِيَارَةِ قَبْرِ أُمِّي فَأَذِنَ لِي، وَاسْتَأْذَنْتُهُ فِي الْإِسْتِغْفَارِ لَهَا فَلَمْ يَأْذَنْ لِي»

[1] Aḥmad 5:433.

[2] Faṭḥ Al-Bārī 8:192 and Muslim 1:54.

‘I asked my Lord for permission to visit the grave of my mother and He gave me permission. I asked for His permission to invoke Him for forgiveness for her, but He did not give me permission.’^[1]

We never saw him more tearful than on that day.”^[1]

Al-‘Awfī narrated from Ibn ‘Abbās about Allāh’s statement,

﴿مَا كَانُ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ﴾

﴿It is not (proper) for the Prophet and those who believe to ask Allāh’s forgiveness for the Mushrikīn﴾

‘The Prophet ﷺ wanted to invoke Allāh for forgiveness for his mother, but Allāh did not allow him. The Prophet ﷺ said,

﴿إِنَّ إِبْرَاهِيمَ خَلِيلَ اللَّهِ ﷺ قَدْ اسْتَغْفَرَ لِأَبِيهِ﴾

‘Ibrāhīm, Allāh’s Khalīl, invoked Allāh for his father.’

Allāh revealed,

﴿وَمَا كَانُ اسْتَغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدْنَاهُ إِيَّاهُ﴾

﴿And Ibrāhīm’s invoking (of Allāh) for his father’s forgiveness was only because of a promise he [Ibrāhīm] had made to him (his father)﴾.^[2]

‘Ali bin Abi Ṭalḥah narrated that Ibn ‘Abbās commented on this Āyah, “They used to invoke Allāh for them (pagans) until this Āyah was revealed. They then refrained from invoking Allāh to forgive the dead among them, but were not stopped from invoking Allāh for the living among them until they die. Allāh sent this Āyah,

﴿وَمَا كَانُ اسْتَغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ﴾

﴿And Ibrāhīm’s invoking (of Allāh) for his father’s forgiveness was only...﴾ [9:114].^[3]

Allāh said next,

﴿فَلَمَّا بَيَّنَّ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُمْ﴾

[1] At-Tabari 6:489.

[2] At-Tabari 14:512. Although this *Hadīth* is weak, there are similar narrations that serve as witnesses for it. See *Ṣaḥīḥ Sunan At-Tirmidhi* no. 2477.

[3] At-Tabari 14:513.

﴿But when it became clear to him [Ibrāhīm] that he (his father) is an enemy of Allāh, he dissociated himself from him﴾ [9:114].

Ibn 'Abbās commented, "Ibrāhīm kept asking Allāh to forgive his father until he died, when he realized that he died as an enemy to Allāh, he disassociated himself from him." In another narration, he said, "When his father died he realized that he died as an enemy of Allāh."^[1] Similar was said by Mujāhid, Aḍ-Ḍaḥḥāk, Qatādah and several others.^[2] 'Ubayd bin 'Umayr and Sa'īd bin Jubayr said, "Ibrāhīm will disown his father on the Day of Resurrection, but he will meet his father and see dust and fatigue on his face. He will say, 'O Ibrāhīm! I disobeyed you, but today, I will not disobey you.' Ibrāhīm will say, 'O Lord! You promised me that You will not disgrace me on the Day they are resurrected. What more disgrace than witnessing my father being disgraced?' He will be told, 'Look behind you,' where he will see a bloody hyena – for his father will have been transformed into that – and it will be dragged from its feet and thrown in the Fire."^[3] Allāh's statement,

﴿إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ﴾

﴿Verily, Ibrāhīm was Awwāh and was forbearing.﴾

means, he invoked Allāh always, according to 'Abdullāh bin Mas'ūd.^[4] Several narrations report this from Ibn Mas'ūd.^[5] It was also said that, 'Awwāh', means, 'who invokes Allāh with humility', 'merciful', 'who believes with certainty', 'who praises (Allāh)', and so forth.

﴿وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا إِذْ هَدَيْتَهُمْ حَتَّىٰ يَبَيِّنَ لَهُم مَّا يَتَّقُونَ إِنَّ اللَّهَ بَصِيرٌ
شَدِيدٌ﴾ ﴿١١٥﴾ إِنَّ اللَّهَ لَمَّا تِلْكَ السَّمَوَاتِ وَالْأَرْضِ بِحَسْبِ وَبَيِّنٌ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ
مِنْ وَلٍ وَلَا نَصِيرٍ﴾

﴿115. And Allāh will never lead a people astray after He has guided them until He makes clear to them what they should avoid. Verily, Allāh is the All-Knower of everything.﴾

[1] Aḥ-Ṭabari 14:519.

[2] Aḥ-Ṭabari 14:518-519.

[3] Aḥ-Ṭabari 14:521.

[4] Aḥ-Ṭabari 14:523-524.

[5] Aḥ-Ṭabari 14:524.

﴿116. Indeed to Allāh belongs the dominion of the heavens and the earth, He gives life and He causes death. And besides Allāh you have neither any protector nor any helper.﴾

Recompense comes after Proof is established

Allāh describes His Honorable Self and just judgment in that He does not lead a people astray but after the Message comes to them, so that the proof is established against them. For instance, Allāh said,

﴿وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ﴾

﴿And as for Thamūd, We showed and made clear to them the path of truth ...﴾ [41:17].

Mujāhid commented on Allāh's saying;

﴿وَمَا كُنَّا أَن نُّضِلَّ قَوْمًا بَعْدَ إِذْ هَدَيْنَاهُمْ﴾

﴿And Allāh will never lead a people astray after He has guided them﴾

"Allāh the Mighty and Sublime is clarifying to the believers about not seeking forgiveness for the idolators in particular, and in general, it is an exhortation to beware of disobeying Him, and encouragement to obey Him. So either do or suffer."^[1]

Ibn Jarīr commented, "Allāh says that He would not direct you to misguidance, so that you invoke Him for forgiveness for your dead idolators, after He gave you guidance and directed you to believe in Him and in His Messenger ﷺ! First, He will inform you of what you should avoid, so that you avoid it. Before He informs you that this action is not allowed, you would not have disobeyed Him and fallen into what He prohibited for you [if you indulge in this action]. Therefore, in this case, He will not allow you to be misguided. Verily, guidance or misguidance occurs after commands and prohibitions are established. As for those who were neither commanded nor prohibited, they can neither be obedient nor disobedient in doing what they were neither ordered nor prohibited from doing."^[2]

^[1] At-Ṭabari 14:537.

^[2] At-Ṭabari 14:536.

Allāh said,

﴿إِنَّ اللَّهَ لَمَلِكُ السَّمَوَاتِ وَالْأَرْضِ يَحْيِي وَيُمِيتُ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ﴾

«Indeed to Allāh belongs the dominion of the heavens and the earth, He gives life and He causes death. And besides Allāh you have neither any protector nor any helper.»

Ibn Jarīr commented, "This is an encouragement from Allāh for His believing servants to fight the idolators and chiefs of disbelief. It is also a command for them to trust in Allāh's aid, for He is the Owner of the heavens and earth, and not to fear His enemies. Verily, they have no protector besides Allāh, nor a supporter other than Him."^[1]

﴿لَقَدْ نَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الظُّلُمَةِ مِنْ أَمْرِ مَا كَادَ يَصِيبُ فَأَلَوْا مِنْ قَبْلِهِمْ ثُمَّ نَابَ عَلَيْهِمْ إِنَّهُمْ بِهِمْ رُدُّوا فَرَجَمَ اللَّهُ﴾

«117. Allāh has forgiven the Prophet, the Muhājirīn and the Anṣār who followed him in the time of distress (Tabūk expedition), after the hearts of a party of them had nearly deviated (from the right path), but He accepted their repentance. Certainly, He is unto them full of kindness, Most Merciful.»

Battle of Tabūk

Mujāhid and several others said, "This Āyah was revealed concerning the battle of Tabūk. They left for that battle during a period of distress. It was a year with little rain, intense heat and scarcity of supplies and water."^[2] Qatādah said, "They went to Ash-Shām during the year of the battle of Tabūk at a time when the heat was intense. Allāh knew how hard things were, and they suffered great hardship. We were told that two men used to divide a date between themselves. Some of them would take turns in sucking on a date and drinking water, then give it to another man to suck on. Allāh forgave them and allowed them to come back from that battle."^[3] Ibn Jarīr

^[1] Aṭ-Tabarī 14:538.

^[2] Aṭ-Tabarī 14:540.

^[3] Aṭ-Tabarī 14:541.

reported that 'Abdullāh bin 'Abbās said that 'Umar bin Al-Khaṭṭāb was reminded of the battle of distress (Tabūk) and 'Umar said, "We went with the Messenger of Allāh ﷺ in the intense heat for Tabūk. We camped at a place in which we were stricken so hard by thirst that we thought that our necks would be severed. One of us used to go out in search of water and did not return until he feared that his neck would be severed. One would slaughter his camel, squeeze its intestines and drink its content, placing whatever was left on his kidney. Abu Bakr Aṣ-Ṣiddīq said, 'O Allāh's Messenger! Allāh, the Exalted and Most Honored, has always accepted your invocation, so invoke Allāh for us.' The Prophet ﷺ said,

«تُجِبُ ذَلِكَ؟»

«Would you like me to do that?»

Abu Bakr said, 'Yes.' The Prophet ﷺ raised his hands and did not put them down until rain fell from the sky in abundance. It rained and then stopped raining for a while, then rained again, so they filled their containers. We went out to see where the rain reached and found that it did not rain beyond our camp."⁽¹⁾ Ibn Jarīr said about Allāh's statement,

﴿لَقَدْ نَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوا فِي سَاعَةِ الْمُسْرَةِ﴾

«Allāh has forgiven the Prophet, the Muhājirīn and the Anṣār who followed him in the time of distress,»

meaning "With regards to expenditures, transportation, supplies and water,

﴿وَمِنْ بَعْدِ مَا حَكَأَ بَرِيعٌ قُلُوبٌ فَرِيقٌ مِنْهُمْ﴾

«after the hearts of a party of them had nearly deviated,»

away from the truth, thus falling prey to doubting the Messenger's religion because of the distress and hardships they suffered during their travel and battle,

﴿فَرَّغَ نَابَ عَلَيْهِمْ﴾

«but He accepted their repentance.»

He directed them to repent to their Lord and renew their

⁽¹⁾ At-Ṭabari 14:539.

سُورَةُ التَّوْبَةِ

٢٠٦

الْاِنْشَاءُ

وَعَلَّ الْاَلَمَةَ الْاَلِيكَ خُلُفَاؤُكُمْ اِذَا صَافَتْ عَلَيْهِمُ الْاَرْضُ
بِمَا رَحِمْتَ وَصَافَتْ عَلَيْهِمْ اَنْفُسُهُمْ وَظَنُّوا اَنْ لَا مَلْجَا
مِنْ اَللّٰهِ اِلَّا اِلَيْهِ ثُمَّ نَابَ عَلَيْهِمْ لِتُؤْبُوْا اِنَّ اَللّٰهُ هُوَ التَّوَّابُ
الرَّحِيْمُ ﴿١١٨﴾ يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوا اتَّقُوا اَللّٰهَ وَكُونُوا مَعَ
الصّٰدِقِيْنَ ﴿١١٩﴾ مَا كَانَ لِاَهْلِ الْمَدِيْنَةِ وَمَنْ حَوْلَهُ
مِنَ الْاَعْرَابِ اَنْ يَخْلَفُوْا عَنْ رَّسُوْلِ اَللّٰهِ وَلَا يَرْغَبُوْا بِاَنْفُسِهِمْ
عَنْ نَّفْسِهِ ذٰلِكَ بِاَنْهُمْ لَا يَعْبُدُوْهُمْ ظُلْمًا وَلَا تَنْصِبُ
وَلَا تَخْصَصُ فِي سَبِيْلِ اَللّٰهِ وَلَا يَطْفُرُوْنَ مَوْطِئًا يَغِيْطُ
الْكُفَّارَ وَلَا يَنَالُوْنَ مِنْ عُدُوِّبَلَا اِلَّا كَيْبَ لَهُمْ
بِمَعْمَلٍ صَلَاحٍ اِنَّ اَللّٰهَ لَا يَضِيْعُ اَجْرَ الْمُحْسِنِيْنَ ﴿١٢٠﴾
وَلَا يَنْفَقُوْنَ نَفَقَةً صَغِيْرَةً وَلَا كَبِيْرَةً وَلَا يَقْطَعُوْنَ
وَادِيًا اِلَّا اَلْكَيْبَ لَهُمْ لِجَزَاءِهُمْ اَللّٰهُ اَحْسَنُ مَا كَانُوْا
يَعْمَلُوْنَ ﴿١٢١﴾ وَمَا كَانَ الْمُؤْمِنُوْنَ لِيَنْفِرُوْا كَآفَّةً
فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوْا فِي الدِّيْنِ
وَلِيُنْذِرُوْا قَوْمَهُمْ اِذَا رَجَعُوْا اِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُوْنَ ﴿١٢٢﴾

firmness on His religion,

﴿اِنَّهُمْ بِهِمْ رَهْوفٌ رَّحِيْمٌ﴾

﴿Certainly, He is unto them full of kindness, Most Merciful.﴾^[1]

﴿وَعَلَّ الْاَلَمَةَ الْاَلِيكَ خُلُفَاؤُكُمْ اِذَا صَافَتْ عَلَيْهِمُ الْاَرْضُ بِمَا رَحِمْتَ وَصَافَتْ عَلَيْهِمْ اَنْفُسُهُمْ وَظَنُّوا اَنْ لَا مَلْجَا مِنْ اَللّٰهِ اِلَّا اِلَيْهِ ثُمَّ نَابَ عَلَيْهِمْ لِتُؤْبُوْا اِنَّ اَللّٰهُ هُوَ التَّوَّابُ الرَّحِيْمُ﴾ ﴿١١٨﴾ يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوا اتَّقُوا اَللّٰهَ وَكُونُوا مَعَ الصّٰدِقِيْنَ ﴿١١٩﴾

﴿118. And (Allah has forgiven) the three who stayed behind, until for them the earth, vast as it is, was straitened and their souls were strai-

tened to them, and they perceived that there is no fleeing from Allāh, and no refuge but with Him. Then, He forgave them, that they might beg for His pardon. Verily, Allāh is the One Who forgives and accepts repentance, Most Merciful.﴾

﴿119. O you who believe! Have Taqwa of Allāh, and be with those who are true (in words and deeds).﴾

The Three, Whose Decision was deferred by the Messenger of Allāh ﷺ

Imām Aḥmad recorded that ‘Abdullāh bin Ka’b bin Mālik, who used to guide Ka’b after he became blind, said that he heard Ka’b bin Mālik narrate his story when he did not join

[1] At-Ṭabari 14:539.

the battle of Tabūk with the Messenger of Allāh ﷺ. Ka'b bin Mālīk said, "I did not remain behind Allāh's Messenger ﷺ in any battle that he fought except the battle of Tabūk. I failed to take part in the battle of Badr, but Allāh did not admonish anyone who did not participate in it, for in fact, Allāh's Messenger ﷺ had gone out in search of the caravan of Quraysh, until Allāh made the Muslims and their enemies meet without any appointment. I witnessed the night of Al-'Aqabah pledge with Allāh's Messenger ﷺ when we pledged for Islām, and I would not exchange it for the Badr Battle, even though the Badr Battle is more popular among the people than the 'Aqabah pledge. As for my news of this battle of Tabūk, I was never stronger or wealthier than I was when I remained behind Allāh's Messenger ﷺ in that battle. By Allāh, never had I two she-camels before, but I did at the time of that battle.

Whenever Allāh's Messenger ﷺ wanted to go to a battle, he used to hide his intention by referring to different battles, until it was the time of that battle (of Tabūk) which Allāh's Messenger ﷺ fought in intense heat, facing a long journey, the desert, and the great number of enemy soldiers. So the Prophet ﷺ clearly announced the destination to the Muslims, so that they could prepare for their battle, and he told them about his intent. Allāh's Messenger ﷺ was accompanied by such a large number of Muslims that they could not be listed in a book by name, nor registered."

Ka'b added, "Any man who intended not to attend the battle would think that the matter would remain hidden, unless Allāh revealed it through divine revelation. Allāh's Messenger ﷺ fought that battle at a time when the fruits had ripened and the shade was pleasant, and I found myself inclined towards that. Allāh's Messenger ﷺ and his Companions prepared for the battle and I started to go out in order to get myself ready along with them, but I returned without doing anything. I would say to myself, 'I can do that if I want.' So I kept on delaying it every now and then until the people were prepared, and Allāh's Messenger ﷺ, and the Muslims along with him, departed. But I had not prepared anything for my departure. I said, 'I will prepare myself (for departure) one or two days after him, and then join them.' In the morning following their departure, I went out to get myself ready but returned having

done nothing. Then again, the next morning, I went out to get ready but returned without doing anything. Such was the case with me until they hurried away and I missed the battle. Even then I intended to depart to catch up to them. I wish I had done so! But such was not the case. So, after the departure of Allāh's Messenger ﷺ, whenever I went out and walked among the people (who remained behind), it grieved me that I could see none around me, but one accused of hypocrisy or one of those weak men whom Allāh had excused. Allāh's Messenger ﷺ did not remember me until he reached Tabūk. So while he was sitting among the people in Tabūk, he said,

«مَا تَعَلَ كَعْبُ بْنُ مَالِكٍ؟»

«What did Ka'b bin Mālik do?» A man from Banu Salimah said, 'O Allāh's Messenger! He has been stopped by his two *Burdah* (garments) and looking at his own flanks with pride.' Mu'adh bin Jabal said, 'What a bad thing you have said! By Allāh! O Allāh's Messenger! We know nothing about him but that which is good.' Allāh's Messenger ﷺ kept silent."

Ka'b bin Mālik added, "When I heard that Allāh's Messenger ﷺ was on his way back to Al-Madinah, I was overcome by concern and began to think of false excuses. I said to myself, 'How can I escape from his anger tomorrow?' I started looking for advice from wise members of my family in this matter. When it was said that Allāh's Messenger ﷺ had approached (Al-Madinah) all evil and false excuses abandoned my mind and I knew well that I could never come out of this problem by forging a false statement. Then I decided firmly to speak the truth. Allāh's Messenger ﷺ arrived in the morning, and whenever he returned from a journey, he used to visit the *Masjid* first, and offer a two *Rak'ah* prayer, then sit for the people. So when he had done all that (this time), those who failed to join the battle came and started offering (false) excuses and taking oaths before him. They were over eighty men. Allāh's Messenger ﷺ accepted the excuses they expressed outwardly, asked for Allāh's forgiveness for them and left the secrets of their hearts for Allāh to judge. Then I came to him, and when I greeted him, he smiled a smile of an angry person and then said,

«تَعَالَ»

«Come »So I came walking until I sat before him. He said to me,

«مَا خَلَقَكَ أَلَمْ نَكُنْ فَاذْ اشْتَرَيْتَ ظَهْرًا»

«What stopped you from joining us? Had you not purchased an animal for carrying you?»

I answered, 'Yes, O Allāh's Messenger! By Allāh, if I were sitting before any person from among the people of the world other than you, I would have escaped from his anger with an excuse. By Allāh, I have been bestowed with the power of speaking fluently and eloquently, but by Allāh, I knew well that if I tell you a lie today to seek your favor, Allāh would surely make you angry with me in the near future. But if I tell you the truth, though you will get angry because of it, I hope for Allāh's forgiveness. By Allāh, I had never been stronger or wealthier than I was when I remained behind you.' Allāh's Messenger ﷺ said,

«أَمَّا هَذَا فَقَدْ صَدَقَ قَوْلَهُ حَتَّى يَنْقُضِيَ اللَّهُ فَيْكَ»

«As regards to this man, he has surely told the truth. So get up until Allāh decides your case.»

I got up, and many men of Banu Salimah followed me and said to me, 'By Allāh, we never witnessed you commit any sin before this! Surely, you failed to offer an excuse to Allāh's Messenger ﷺ like the others who did not join him. The invocation of Allāh's Messenger ﷺ to Allāh to forgive you would have been sufficient for your sin.' By Allāh, they continued blaming me so much that I intended to return (to the Prophet ﷺ) and accuse myself of having told a lie, but I said to them, 'Is there anybody else who has met the same end as I have?' They replied, 'Yes, there are two men who have said the same thing as you have, and to both of them was given the same order as given to you.' I said, 'Who are they?' They replied, 'Murārah bin Ar-Rabī' Al-Āmiri and Hilāl bin Umayyah Al-Wāqifi.' They mentioned to me two pious men who had attended the battle of Badr and in whom there was an example for me. So I did not change my mind when they mentioned them to me. Allāh's Messenger ﷺ forbade all the Muslims from talking to us, the three aforesaid persons, out of all those who remained behind for that battle. So we kept away from the people and they changed their attitude towards us until the very land (where I

lived) appeared strange to me as if I did not know it. We remained in that condition for fifty nights. As for my two companions, they remained in their houses and kept on weeping, but I was the youngest and the firmest of them. So I would go out and attend the prayer along with the Muslims and roam the markets, but none would talk to me. I would come to Allāh's Messenger ﷺ and greet him while he was sitting in his gathering after the prayer, and I would wonder whether he even moved his lips in return of my greeting or not. Then I would offer my prayer near him and look at him carefully. When I was busy with my prayer, he would turn his face towards me, but when I turned my face to him, he would turn his face away from me. When this harsh attitude and boycott of the people continued for a long time, I walked until I scaled the wall of the garden of Abu Qatādah who was my cousin and the dearest person to me. I offered my greeting to him. By Allāh, he did not return my greetings. I said, 'O Abu Qatādah! I beseech you by Allāh! Do you know that I love Allāh and His Messenger?' He kept quiet. I asked him again, beseeching him by Allāh, but he remained silent. I asked him again in the Name of Allāh and he said, 'Allāh and His Messenger know better.' Thereupon my eyes flowed with tears and I returned and jumped over the wall.

While I was walking in the market of Al-Madīnah, suddenly I saw that a Nabatean from Ash-Shām came to sell his grains in Al-Madīnah, saying, 'Who will lead me to Ka'b bin Mālik?' The people began to point (me) out for him, until he came to me and handed me a letter from the king of Ghassān (who ruled Syria for Caesar), for I knew how to read and write. In that letter, the following was written: 'To proceed, I have been informed that your friend (the Prophet) has treated you harshly. Anyhow, Allāh does not make you live in a place where you feel inferior and your right is lost. So, join us, and we will console you.' When I read it, I said to myself, 'This is also a sort of test.' I took the letter to the oven and made a fire burning it. When forty out of the fifty nights elapsed, behold! There came to me a messenger of Allāh's Messenger ﷺ saying 'Allāh's Messenger orders you to keep away from your wife.' I said, 'Should I divorce her; or else what should I do?' He said, 'No, only keep aloof from her and do not mingle with her.'

The Prophet ﷺ sent the same message to my two fellows. I said to my wife, 'Go to your parents and remain with them until Allāh gives His verdict in this matter.'

Ka'b added, "The wife of Hilāl bin Umayyah came to Allāh's Messenger ﷺ and said, 'O Allāh's Messenger! Hilāl bin Umayyah is a helpless old man who has no servant to attend on him. Do you dislike that I should serve him?' He said,

«لَا وَلَكِنْ [لَا يَتْرَكَ]»

'No (you can serve him), but he should not come near you [sexually].'

She said, 'By Allāh! He has no desire for anything. By Allāh, he has never ceased weeping since his case began until this day of his.' On that, some of my family members said to me, 'Will you also ask Allāh's Messenger to permit your wife (to serve you) as he has permitted the wife of Hilāl bin Umayyah to serve him?' I said, 'By Allāh, I will not ask permission of Allāh's Messenger ﷺ regarding her, for I do not know what Allāh's Messenger ﷺ would say if I asked him to permit her (to serve me) while I am a young man.' We remained in that state for ten more nights, until the period of fifty nights was completed, starting from the time when Allāh's Messenger ﷺ prohibited the people from talking to us. When I had finished the *Fajr* prayer on the fiftieth morning on the roof of one of our houses, while sitting in the condition in which Allāh described (in the Qur'ān): my very soul seemed straitened to me and even the earth seemed narrow to me for all its spaciousness. There I heard the voice of a man who had ascended the mountain of Sal' calling with his loudest voice, 'O Ka'b bin Mālik! Be happy (by receiving good tidings).' I fell down in prostration before Allāh, realizing that relief has come with His forgiveness for us. Allāh's Messenger ﷺ announced the acceptance of our repentance by Allāh after *Fajr* prayer. The people went out to congratulate us. Some bearers of good news went to my two companions, a horseman came to me in haste, while a man from Banu Aslam came running and ascended the mountain and his voice was swifter than the horse. When the man whose voice I had heard, came to me conveying the good news, I took off my garments and dressed him with them; and by Allāh, I owned no other than them on that day. Then I borrowed two

garments, wore them and went to Allāh's Messenger ﷺ. The people started receiving me in batches, congratulating me on Allāh's acceptance of my repentance, saying, 'We congratulate you on Allāh's acceptance of your repentance.'

Ka'b further said, "When I entered the *Masjid*, I saw Allāh's Messenger ﷺ sitting in the *Masjid* with the people around him. Ṭalḥah bin 'Ubaydullāh swiftly came to me, shook my hands and congratulated me. By Allāh, none of the Muhājirūn got up for me except Ṭalḥah; I will never forget Ṭalḥah for this."

Ka'b added, "When I greeted Allāh's Messenger ﷺ, his face was bright with joy. He said,

«أَبَشِرْ بِخَيْرِ يَوْمٍ مَرَّ عَلَيْكَ مُنْذُ وَلَدَتْكَ أُمُّكَ»

'Be happy with the best day you have ever seen since your mother gave birth to you.'

I said to the Prophet, 'Is this forgiveness from you or from Allāh?' He said,

«لَا بَلَّ مِنْ عِنْدِ اللَّهِ»

'No, it is from Allāh'. Whenever Allāh's Messenger ﷺ became happy, his face would shine as if it was a piece of the moon, and we all knew that characteristic of him. When I sat before him, I said, 'O Allāh's Messenger! Because of the acceptance of my repentance I will give up all my wealth as alms for the sake of Allāh and His Messenger.' Allāh's Messenger ﷺ said,

«أَمْسِكْ عَلَيْكَ بَعْضَ مَالِكَ فَهُوَ خَيْرٌ لَكَ»

'Keep some of your wealth, as it will be better for you'. I said, 'So I will keep my share from Khaybar with me.' I added, 'O Allāh's Messenger! Allāh has saved me for telling the truth; so it is part of my repentance not to tell but the truth as long as I am alive.' By Allāh, I do not know of any Muslim, whom Allāh has helped to tell the truth more than I. Ever since I have mentioned the truth to Allāh's Messenger ﷺ, I have never intended to tell a lie, until today. I hope that Allāh will also save me (from telling lies) the rest of my life. So Allāh revealed the *Āyah*,

«لَقَدْ نَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ النُّصْرَةِ مِنْ بَنِي
مَآ كَادَ يَزِيغُ فُلُوبُ قَوْمٍ مِنْهُمْ لَمَّا نَابَ عَلَيْهِمْ إِنَّهُمْ يَكُونُونَ رَاوِفًا ۖ رِجِيدًا ۚ وَعَلَى

أَلْقَيْنَا آلَ رِبِّكَ حَقًّا إِذَا سَأَلْتَهُمُ الْأَرْضَ بِمَا رَحِمْتُمْ وَصَافَتْ عَلَيْهِمُ أَنْفُسُهُمْ
وَعَلَوْا أَنْ لَا مَلْجَأَ مِنْ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيُتُوبُوا إِنَّ اللَّهَ هُوَ الْتَوَّابُ
الرَّحِيمُ ﴿١١٩﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴿١٢٠﴾

«Allāh has forgiven the Prophet, the Muhājirin and the Anṣār who followed him in the time of distress, after the hearts of a party of them had nearly deviated, but He accepted their repentance. Certainly, He is unto them full of kindness, Most Merciful. And the three who stayed behind, until for them the earth, vast as it is, was straitened and their souls were straitened to them, and they perceived that there is no fleeing from Allāh, and no refuge but with Him. Then, He forgave them, that they might beg for His pardon. Verily, Allāh is the One Who forgives and accepts repentance, Most Merciful. O you who believe! Have Taqwā of Allāh, and be with those who are true (in words and deeds).»

Ka'b said; "By Allāh! Allāh has never bestowed upon me, apart from His guiding me to Islām, a greater blessing than the fact that I did not tell a lie to Allāh's Messenger ﷺ which would have caused me to perish, just as those who had told a lie have perished. Allāh described those who told lies with the worst descriptions He ever attributed to anyone. Allāh said,

﴿سَيَلْفُتُونَ يَأْتُوا لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ بِعُرْضَاتٍ أَعْتَمَتْ إِلَيْهِمُ رِجْسٌ
وَمَأْوَاهُمْ جَهَنَّمُ جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ﴿١٢١﴾ يَلْفُتُونَ لَكُمْ لِرِجْسٍ وَلَئِنْ
تَرَضَوْا عَنْهُمْ فَلَا يَرْضَاهُ اللَّهُ لَا بِزَيْنٍ مِنَ الظَّالِمِينَ ﴿١٢٢﴾﴾

«They will swear by Allāh to you when you return to them, that you may turn away from them. So turn away from them. Surely, they are Rijs (impure), and Hell is their dwelling place - a recompense for that which they used to earn. They swear to you that you may be pleased with them, but if you are pleased with them, certainly Allāh is not pleased with the people who are rebellious.»

Ka'b added, "We, the three persons, differed altogether from those whose excuses Allāh's Messenger ﷺ accepted when they swore to him. He took their pledge and asked Allāh to forgive them, but Allāh's Messenger ﷺ left our case pending until Allāh

gave us His judgement about it. As for that Allāh said,

﴿وَمَلَّكَ اللَّهُ الْيَمِينَ خَلْفًا﴾

«And (He did forgive also) the three who stayed behind...»

What Allāh said does not discuss our failure to take part in the battle, but to the deferment of making a decision by the Prophet ﷺ about our case, in contrast to the case of those who had taken an oath before him, and he excused them by accepting their excuses.^[1]

This is an authentic *Ḥadīth* collected in the Two *Ṣaḥīḥs* (Al-Bukhārī and Muslim) and as such, its authenticity is agreed upon.^[2] This *Ḥadīth* contains the explanation of this honorable *Āyah* in the best, most comprehensive way. Similar explanation was given by several among the Salaf. For instance, Al-A'mash narrated from Abu Sufyān, from Jābir bin 'Abdullāh about Allāh's statement,

﴿وَمَلَّكَ اللَّهُ الْيَمِينَ خَلْفًا﴾

«And (He did forgive also) the three who stayed behind...»

"They are Ka'b bin Mālik, Hilāl bin Umayyah and Murārah bin Ar-Rabi', all of them from the Anṣār."^[3]

The Order to speak the Truth

Allāh sent His relief from the distress and grief that struck these three men, because Muslims ignored them for fifty days and nights, until they themselves, and the earth – vast as it is – were straitened for them. As vast as the earth is, its ways and paths were closed for them, and they did not know what action to take. They were patient for Allāh's sake and awaited humbly for His decree. They remained firm, until Allāh sent His relief to them since they told the Messenger of Allāh ﷺ the truth about why they remained behind, declaring that they did not have an excuse for doing so. They were requited for this period, then Allāh forgave them. Therefore, the consequence of being truthful was better for them, for they gained forgiveness. Hence Allāh's statement next,

[1] Aḥmad 3:456.

[2] *Faṭḥ Al-Bārī* 8:193 and Muslim 4:2121.

[3] Aṭ-Ṭabari 14:544.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ﴾

«O you who believe! Have Taqwā of Allāh, and be with those who are true.»

The Āyah says, adhere to and always say the truth so that you become among its people and be saved from destruction. Allāh will make a way for you out of your concerns and a refuge. Imām Aḥmad recorded that ‘Abdullāh bin Mas‘ūd said that the Messenger of Allāh ﷺ said,

«عَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَلَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدْقًا، وَإِنَّا كُنَّا وَالْكَذِبَ فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَلَا يَزَالُ الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَابًا»

«Hold on to truth, for being truthful leads to righteousness, and righteousness leads to Paradise. Verily, a man will keep saying the truth and striving for truth, until he is written before Allāh as very truthful (Ṣiddiq). Beware of lying, for lying leads to sin, and sin leads to the Fire. Verily, the man will keep lying and striving for falsehood until he is written before Allāh as a great liar.»^[1]

This Ḥadīth is recorded in the Two Ṣaḥīḥs.^[2]

﴿مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُ مِنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ وَلَا يَرْغَبُوا بِأَنفُسِهِمْ عَنْ نَفْسِهِ. ذَلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظُلْمٌ وَلَا نَصَبٌ وَلَا عَمَلٌ عُصَمَاءٌ فِي سَبِيلِ اللَّهِ وَلَا يَتْلُونَ تَوْرًا يَنْفِكُ الْكُفَّارَ وَلَا يَتَالُوتَ مِنْ عَذْوٍ نِثْلًا إِلَّا كَيْبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ إِنَّ اللَّهَ لَا يُضِيعُ أَمْرَ الْمُؤْمِنِينَ﴾

«120. It was neither befitting for the people of Al-Madīnah and the bedouins of the neighborhood to remain behind Allāh's Messenger nor to prefer their own lives to his life. That is because they suffer neither Zama' nor Naṣab, nor Makhmaṣah in the cause of Allāh, nor did they take any step to raise the anger of disbelievers nor inflict any injury upon an enemy, but

^[1] Aḥmad 1:384.

^[2] Faḥ Al-Bāri 1:523 and Muslim 4:2012.

is written to their credit as a deed of righteousness. Surely, Allāh wastes not the reward of the doers of good.

Rewards of Jihād

Allāh, the Exalted and Most Honored, criticizes the people of Al-Madīnah and the bedouins around it, who did not participate in the battle of Tabūk with the Messenger of Allāh ﷺ. They sought to preserve themselves rather than comfort the Messenger ﷺ during the hardship that he suffered in that battle. They incurred a loss in their share of the reward, since,

﴿لَا يُبِيتُهُمْ ظَمَأٌ﴾

﴿they suffer neither Zama'⟩, thirst,

﴿وَلَا نَصَبٌ﴾

﴿nor Naṣab⟩, fatigue,

﴿وَلَا غَمَاضٌ﴾

﴿nor Makhmaṣah⟩, hunger,

﴿وَلَا يَخْلُوتُ مَوَاطِنًا يُغَيِّطُ الْكَافِرَ﴾

﴿nor they take any step to raise the anger of disbelievers⟩, by strategies of war that would terrify their enemy,

﴿وَلَا يَأْلُوهُ﴾

﴿nor inflict⟩, a defeat on the enemy,

﴿إِلَّا كَيْدٌ لَهُمْ﴾

﴿but is written to their credit⟩ as compensation for these steps that are not under their control, but a consequence of performing good deeds that earn them tremendous rewards,

﴿إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ﴾

﴿Surely, Allāh wastes not the reward of the doers of good.⟩

Allāh said in a similar Āyah,

﴿إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَمْسَرَ عَمَلًا﴾

﴿Certainly We shall not make the reward of anyone who does

his (righteous) deeds in the most perfect manner to be lost﴾

﴿وَلَا يُنفِقُونَ نَقْدًا صَغِيرًا وَلَا كَبِيرًا وَلَا يَقَطُرُونَ رَايَا إِلَّا كُتِبَ لَهُمْ يَوْمَ يَتَجَرَّعُهُمْ
اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ﴾

﴿121. Neither do they spend any contribution - small or great - nor cross a valley, but is written to their credit that Allāh may recompense them with the best of what they used to do.﴾

Allāh said next,

﴿وَلَا يُنفِقُونَ﴾

﴿Neither do they spend﴾, in reference to the fighters in Allāh's cause,

﴿نَقْدًا صَغِيرًا وَلَا كَبِيرًا﴾

﴿any contribution - small or great -﴾, with regards to its amount,

﴿وَلَا يَقَطُرُونَ رَايَا﴾

﴿nor cross a valley﴾, while marching towards the enemy,

﴿إِلَّا كُتِبَ لَهُمْ﴾

﴿but is written to their credit﴾, for these actions that they take [and which are under their control],

﴿يَوْمَ يَتَجَرَّعُهُمْ اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ﴾

﴿that Allāh may recompense them with the best of what they used to do.﴾

Certainly, the Leader of the faithful, 'Uthmān bin 'Affān, may Allāh be pleased with him, acquired a tremendous share of the virtues mentioned in this honorable *Āyah*. He spent large amounts and tremendous wealth on this battle (Tabūk).

Abdullāh, the son of Imām Aḥmad recorded that 'Abdūr-Raḥmān bin Khabbāb As-Sulami said; "The Messenger of Allāh ﷺ gave a speech in which he encouraged spending on the army of distress (for Tabūk).

'Uthmān bin 'Affān, may Allāh be pleased with him said; 'I will give one hundred camels with their saddles and supplies.' Then he ﷺ exhorted them some more. So 'Uthmān said; 'I will give one hundred more camels with their saddles and supplies.' Then he ﷺ descended one step of the *Minbar* and exhorted

them some more. So 'Uthmān bin 'Affān said; 'I will give one hundred more camels with their saddles and supplies.' Then I saw Allāh's Messenger ﷺ with his hand moving like this - and 'Abduṣ-Ṣamad's [one of the narrators] hand went out like one in amazement - he ﷺ said,

«مَا عَلَى عُثْمَانَ مَا عَمِلَ بَعْدَ هَذَا»

«It does not matter what 'Uthmān does after.»^[1]

It is also recorded in the *Musnad* that 'Abdur-Rahmān bin Samurah said, "Uthmān brought a thousand *Dinārs* in his garment so that the Prophet ﷺ could prepare supplies for the army of distress. 'Uthmān poured the money on the Prophet's lap, and the Prophet ﷺ started turning it around with his hand and declaring repeatedly,

«مَا ضَرَّ ابْنُ عُثْمَانَ مَا عَمِلَ بَعْدَ الْيَوْمِ»

«The son of 'Affān (i.e., 'Uthmān) will never be harmed by anything he does after today.»^[2]

Qatādah commented on Allāh's statement,

«وَلَا يَنْقُصُوكَ رَأْيًا إِلَّا كُنْتُمْ لَكُمْ»

«nor cross a valley, but is written to their credit».

"The farther any people march forth away from their families in the cause of Allāh, the nearer they will be to Allāh."^[3]

«وَمَا كَانَتِ الْمُؤْمِنُونَ لِيَنْفِرُوا كَأَنَّهُمْ أَقْوَامٌ لَا تَخَرُّ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَنَفَّسُوا

فِي الْأَرْضِ وَيُنْذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾»

«122. And it is not (proper) for the believers to go out (to fight - *jihād*) all together. Of every troop of them, a party only should go forth, that they may get instructions in religion, and that they may warn their people when they return to them, so that they may beware (of evil).»

^[1] Aḥmad 4:75. This narration is weak due to the anonymity of a narrator, but the following as well as others recorded by At-Tirmidhi support its general meaning. See *Ṣaḥīḥ Sunan At-Tirmidhi* nos. 2919, 2921.

^[2] Aḥmad 5:63.

^[3] Aṭ-Ṭabari 14:565.

Allāh the Exalted here explains His order to Muslims to march forth with the Messenger of Allāh ﷺ for the battle of Tabūk. We should first mention that a group of the Salaf said that marching along with the Messenger ﷺ, when he went to battle, was at first obliged on all Muslims, because, as they say, Allāh said,

﴿اَنْزِلُوا خِفَاتًا وَيَقَالُ﴾

«March forth, whether you are light or heavy» [9:41], and,

﴿مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُ مِنَ الْأَعْرَابِ﴾

«It was not becoming of the people of Al-Madīnah and the bedouins of the neighborhood...» [9:120].

However, they said, Allāh abrogated this ruling (9:41 and 9:120) when He revealed this Āyah, [9:122].

However, we could say that this Āyah explains Allāh's order to participate in battle on all Arab neighborhoods, that at least a group of every tribe should march for Jihād. Those who went with the Messenger ﷺ would gain instructions and studies in the revelation that came down to him, and warn their people about that battle when they returned to them. This way, the group that went with the Prophet ﷺ will achieve both goals [Jihād and learning the revelation from the Prophet ﷺ]. After the Prophet ﷺ, a group of every tribe or neighborhood should seek religious knowledge or perform Jihād, for in this case, Jihād is required from at least a part of each Muslim community.

'Ali bin Abi Talḥah reported from Ibn 'Abbās about the Āyah,

﴿وَمَا كَانَتِ التَّوْحُوشُ يُسِيرُوا كَأَنَّهُ﴾

«And it is not (proper) for the believers to go out (to fight - Jihād) all together.»

“The believers should not all go to battle and leave the Prophet ﷺ alone,

﴿فَلَوْلَا نَصْرُ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ﴾

«Of every troop of them, a party only should go forth»

in the expeditions that the Prophet ﷺ sent. When these armies returned to the Prophet, ﷺ who in the meantime received

revealed parts of the Qur'ān from Allāh, the group who remained with the Prophet ﷺ would have learned that revelation from him. They would say, 'Allāh has revealed some parts of the Qur'ān to your Prophet and we learned it.' So they learned from them what Allāh revealed to His Prophet ﷺ in their absence, while the Prophet ﷺ sent some other men into military expeditions. Hence Allāh's statement,

﴿يَسْتَفْتُهُمْ فِي الْوَيْلِ﴾

﴿that they may get instructions in religion,﴾

so that they learn what Allāh has revealed to their Prophet ﷺ and teach the armies when they return,

﴿لَعَلَّهُمْ يَحْذَرُونَ﴾

﴿so that they may beware.﴾^[1]

Mujāhid said, "This Āyah was revealed about some of the Companions of the Prophet ﷺ who went to the desert and were helped by its residents, had a good rainy year and called whomever they met to guidance. The people said to them, 'We see that you left your companions and came to us.' They felt bad in themselves because of this and they all came back from the desert to the Prophet ﷺ. Allāh said,

﴿فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ﴾

﴿Of every troop of them, a party only should go forth,﴾

those who seek righteousness [such as to spread the call of Islām, while others remain behind],

﴿يَسْتَفْتُهُمْ فِي الْوَيْلِ﴾

﴿that they may get instructions in (Islāmic) religion,﴾

and learn what Allāh has revealed,

﴿وَلِيُنْذِرُوا قَوْمَهُمْ﴾

﴿and that they may warn their people﴾, when those who went forth returned to them,

﴿لَعَلَّهُمْ يَحْذَرُونَ﴾

﴿so that they may beware (of evil).﴾^[2]

[1] At-Ṭabari 14:565.

[2] At-Ṭabari 14:566.

يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ
وَلْيَجِدُوا غِلَظَةً وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿٢٠٧﴾
وَإِذَا مَا أُنزِلَتْ سُورَةٌ فَمِنْهُمْ مَن يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ
إِسْنًا فَأَمَّا الَّذِينَ يَشَاءُونَ آمُوا فَزَادَتْهُمْ إِسْنًا وَهُمْ لَا يَتَنَبَّهُونَ
﴿٢٠٨﴾ وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَتْهُمْ رِجْسًا
إِلَى رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ ﴿٢٠٩﴾ أُولَٰئِكَ
أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَآرٍ مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ
لَا يَتُوبُونَ وَلَا هُمْ يَذَكَّرُونَ ﴿٢١٠﴾ وَإِذَا مَا أُنزِلَتْ
سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَى بَعْضٍ مِنْهُمْ مِنْ آخِهِ
ثُمَّ انْصَرَفُوا وَفَرَّكَ اللَّهُ قُلُوبَهُمْ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ
﴿٢١١﴾ لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنفُسِكُمْ عَزِيزٌ
عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ
رَءُوفٌ رَّحِيمٌ ﴿٢١٢﴾ فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ
إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿٢١٣﴾
سُورَةُ تَوْبَةٍ

Qatādah said about this Āyah, "It is about when the Messenger of Allāh ﷺ sent an army; Allāh commanded them to go into battle, while another group remained with the Messenger of Allāh ﷺ to gain instructions in the religion. Another group returns to its own people to call them (to Allāh) and warn them against Allāh's punishment of those who were before them."^[1]

It was also said that this verse,

﴿وَمَا كَانَتِ الْمُؤْمِنُونَ لِیَنفِرُوا
كَأَنَّهُ﴾

﴿And it is not (proper)

for the believers to go out all together.﴾

is not about joining Jihād. They say that the Messenger of Allāh ﷺ invoked Allāh against Muḍar to try them with years of famine, and their lands were struck by famine. The various tribes among them started to come, entire tribes at a time, to Al-Madinah, because of the hardship they faced and they would falsely claim that they are Muslims. This caused hardship for the Companions of the Messenger ﷺ and Allāh revealed to him that they are not believers. The Messenger of Allāh ﷺ sent them back to their tribes and warned their people not to repeat what they did. Hence Allāh's statement,

﴿وَلْيَذَكِّرُوا قَوْمَهُمْ إِنَّا رَجَعْنَا إِلَيْهِمْ﴾

[1] At-Ṭabari 14:568.

«and that they may warn their people when they return to them.»

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ غِلظَةً وَاعْلَمُوا أَنَّ
اللَّهَ مَعَ السَّابِقِينَ﴾

«123. O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you; and know that Allāh is with those who have Taqwā.»

The Order for Jihād against the Disbelievers, the Closest, then the Farthest Areas

Allāh commands the believers to fight the disbelievers, the closest in area to the Islāmic state, then the farthest. This is why the Messenger of Allāh ﷺ started fighting the idolators in the Arabian Peninsula. When he finished with them and Allāh gave him control over Makkah, Al-Madīnah, Aṭ-Ṭā'if, Yemen, Yamāmah, Hajr, Khaybar, Ḥaḍramawt and other Arab provinces, and the various Arab tribes entered Islām in large crowds, he then started fighting the People of the Scriptures. He began preparations to fight the Romans who were the closest in area to the Arabian Peninsula, and as such, had the most right to be called to Islām, especially since they were from the People of the Scriptures. The Prophet ﷺ marched until he reached Tabūk and went back because of the extreme hardship, little rain and little supplies. This battle occurred on the ninth year after his *Hijrah*.

In the tenth year, the Messenger of Allāh ﷺ was busy with the Farewell *Hajj*. The Messenger ﷺ died eighty-one days after he returned from that *Hajj*, Allāh chose him for what He had prepared for him [in Paradise]. After his death, his executor, friend, and Khalifah, Abū Bakr Aṣ-Ṣiddīq, may Allāh be pleased with him, became the leader. At that time, the religion came under attack and would have been defeated, if it had not been for the fact that Allāh gave the religion firmness through Abū Bakr, who established its basis and made its foundations firm. He brought those who strayed from the religion back to it, and made those who reverted from Islām return. He took the *Zakāh* from the evil people who did not want to pay it, and explained the truth to those who were unaware of it. On behalf of the

Prophet ﷺ, Abu Bakr delivered what he was entrusted with. Then, he started preparing the Islāmic armies to fight the Roman cross worshippers, and the Persian fire worshippers. By the blessing of his mission, Allāh opened the lands for him and brought down Caesar and Kisra and those who obeyed them among the servants. Abu Bakr spent their treasures in the cause of Allāh, just as the Messenger of Allāh ﷺ had foretold would happen.

This mission continued after Abu Bakr at the hands of he whom Abu Bakr chose to be his successor, Al-Fārūq, the Martyr of the *Mīhrāb*,^[1] Abu Ḥaṣṣ, 'Umar bin Al-Khaṭṭāb, may Allāh be pleased with him. With 'Umar, Allāh humiliated the disbelievers, suppressed the tyrants and hypocrites, and opened the eastern and western parts of the world. The treasures of various countries were brought to 'Umar from near and far provinces, and he divided them according to the legitimate and accepted method. 'Umar then died as a martyr after he lived a praise worthy life. Then, the Companions among the Muhājirīn and Anṣār agreed to chose after 'Umar, 'Uthmān bin 'Affān, Leader of the faithful and Martyr of the House, may Allāh be pleased with him.

During 'Uthmān's reign, Islām wore its widest garment and Allāh's unequivocal proof was established in various parts of the world over the necks of the servants. Islām appeared in the eastern and western parts of the world and Allāh's Word was elevated and His religion apparent. The pure religion reached its deepest aims against Allāh's enemies, and whenever Muslims overcame an *Ummah*, they moved to the next one, and then the next one, crushing the tyranical evil doers. They did this in reverence to Allāh's statement,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ وَنَزِلْ صَدُوكُمْ﴾

﴿O you who believe! Fight those of the disbelievers who are close to you,﴾

Allāh said next,

﴿وَلِيَجْزِيَ الَّذِينَ يَكْفُرُوا﴾

^[1] Place of worship, where a Zoroastrian disbeliever assassinated 'Umar while he was leading the Muslims in prayer.

«and let them find harshness in you», meaning, let the disbelievers find harshness in you against them in battle. The complete believer is he who is kind to his believing brother, and harsh with his disbelieving enemy. Allāh said in other Āyah,

﴿مَسْكُوفٍ إِلَى اللَّهِ يَفْعَلُ بِهِمْ وَيُذِيقُهُمُ أَوْلَاؤُهُمُ عَلَى الْمُؤْمِنِينَ أُبَيِّنْ عَلَى الْكَافِرِينَ﴾

«Allāh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers...»[5:54],

﴿مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ﴾

«Muhammad is the Messenger of Allāh. And those who are with him are severe against the disbelievers, and merciful among themselves.»[48:29], and,

﴿يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ﴾

«O Prophet! Strive hard against the disbelievers and the hypocrites, and be harsh against them.»[9:73]

Allāh said,

﴿وَاغْلُظُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ﴾

«And know that Allāh is with those who have Taqwā», meaning, fight the disbelievers and trust in Allāh knowing that Allāh is with you if you fear and obey Him. This was the case in the first three blessed generations of Islām, the best members of this *Ummah*. Since they were firm on the religion and reached an unsurpassed level of obedience to Allāh, they consistently prevailed over their enemies. During that era, victories were abundant, and enemies were ever more in a state of utter loss and degradation.

However, after the turmoil began, desires and divisions became prevalent between various Muslim kings, the enemies were eager to attack the outposts of Islām and marched into its territory without much opposition. Then, the Muslim kings were too busy with their enmity for each other. The disbelievers then marched to the capital cities of the Islāmic states, after gaining control over many of its areas, in addition to entire Islāmic lands. Verily, ownership of all affairs is with Allāh in the beginning and in the end. Whenever a just

Muslim king stood up and obeyed Allāh's orders, all the while trusting in Allāh, Allāh helped him regain control over some Muslim lands and took back from the enemy what was compatible to his obedience and support to Allāh. We ask Allāh to help the Muslims gain control over the forelocks of His disbeliever enemies and to raise high the word of Muslims over all lands. Verily, Allāh is Most Generous, Most Giving.

﴿وَلَمَّا مَا أَنْزَلَ سُورَةً مِنْهُمْ قَالُوا أَيُّكُمْ زَادَتْهُ هَذِهِ إِيمَانًا فَأَمَّا الَّذِينَ آمَنُوا فَزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾ وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ ﴿١٢٥﴾﴾

﴿124. And whenever there comes down a Sūrah, some of them (hypocrites) say: "Which of you has had his faith increased by it?" As for those who believe, it has increased their faith, and they rejoice.﴾

﴿125. But as for those in whose hearts is a disease, it will add Rijs (doubt) to their Rijs (doubt); and they die while they are disbelievers.﴾

Faith of the Believers increases, while Hypocrites increase in Doubts and Suspicion

Allāh said,

﴿وَلَمَّا مَا أَنْزَلَ سُورَةً﴾

﴿And whenever there comes down a Sūrah﴾, then among the hypocrites are,

﴿مَنْ يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ إِيمَانًا﴾

﴿some who say: "Which of you has had his faith increased by it?"﴾

They say to each other, who among you had his faith increased by this Sūrah [from the Qur'an]? Allāh the Exalted said,

﴿فَأَمَّا الَّذِينَ آمَنُوا فَزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ﴾

﴿As for those who believe, it has increased their faith, and they rejoice.﴾

This Āyah is one of the mightiest evidences that faith

increases and decreases, as is the belief of most of the Salaf and later generations of scholars and Imāms. Many scholars said that there is a consensus on this ruling. We explained this subject in detail in the beginning of the explanation of *Ṣaḥīḥ Al-Bukhārī*, may Allāh grant him His mercy.

Allāh said next,

﴿وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَمٌ زَادَنَّهُمْ رَجَسًا إِنْ وَلَّيْتَهُمْ﴾

«But as for those in whose hearts is a disease, it will add Rijs to their Rijs.»

the *Sūrah* increases them in doubt, and brings more suspicion on top of the doubts and suspicion that they had before. Allāh said in another *Āyah*,

﴿وَنَزَّلْنَا مِنَ الْقُرْآنِ مَا مَوَّ شِفَاءً﴾

«And We send down in the *Qur'ān* that which is a healing» [17:82], and,

﴿قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ وَالَّذِينَ لَا يُؤْمِنُونَ فِي مَآذِنِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى أُولَٰئِكَ يُنَادَوْنَ مِنْ مَّكَانٍ بَعِيدٍ﴾

«Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the *Qur'ān*) is blindness for them. They are those who are called from a place far away (so they neither listen nor understand)"» [41:44]

This indicates the misery of the hypocrites and disbelievers, since, what should bring guidance to their hearts is instead a cause of misguidance and destruction for them. Similarly, those who get upset by a type of food, for instance, will be upset and anxious even more if they are fed that food!

﴿أَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَآ مَرَّةٍ أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذْكُرُونَ﴾ وَلَٰ مَا أُنزِلَتْ سُورَةٌ نَّظَرَ بَسْمُهَا إِنْ يَتُوبَ هَلْ يَرْجِعُكُمْ مِنْ أَمْرٍ ثُمَّ انصَرَفُوا مَرَدًّا اللَّهُ فُلُوبِهِمْ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ

«126. See they not that they are put in trial once or twice every year? Yet, they turn not in repentance, nor do they learn a lesson (from it).»

﴿127. And whenever there comes down a Sūrah, they look at one another (saying): "Does any one see you?" Then they turn away. Allāh has turned their hearts because they are a people that understand not.﴾

Hypocrites suffer Afflictions

Allāh says, do not these hypocrites see,

﴿أَلَمْ يَشْعُرُوا﴾

﴿that they are put in trial﴾, being tested,

﴿فِي كُلِّ عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذَكَّرُونَ﴾

﴿once or twice every year? Yet, they turn not in repentance, nor do they learn a lesson.﴾

They neither repent from their previous sins nor learn a lesson for the future. Mujāhid said that hypocrites are tested with drought and hunger.^[1]

Allāh said;

﴿وَإِذَا مَا أَنزَلْنَا سُورَةً تَوَلَّىٰ أَعْمَالَهُمْ فَلَا يَقَبِّحُونَ﴾
﴿وَلَا يَتَذَكَّرُونَ﴾

﴿And whenever there comes down a Sūrah, they look at one another (saying): "Does any one see you?" Then they turn away. Allāh has turned their hearts because they are a people that understand not.﴾

This describes the hypocrites that when a Sūrah is revealed to the Messenger of Allāh ﷺ,

﴿تَوَلَّىٰ أَعْمَالَهُمْ﴾

﴿they look at one another﴾, they turn their heads, right and left, saying,

﴿هَلْ يَرَىٰكُمْ أَحَدٌ ثُمَّ انصَرَفُوا﴾

﴿"Does any one see you?" Then they turn away...﴾

turning away from, and shunning the truth. This is the description of hypocrites in this life, for they do not remain

^[1] At-Ṭabari 14:580.

where the truth is being declared, neither accepting nor understanding it, just as Allāh said in other *Āyāt*,

﴿فَمَا ظَنَّمْ عَنِ الذِّكْرِ مُعْرِضِينَ ۚ كَانَتْهُمْ حُزُرٌ شَتَّىٰ ۖ قَرَنَ مِنْ قَوْمٍ ۙ﴾

﴿Then what is wrong with them that they turn away from admonition? As if they were wild donkeys. Fleeing from a lion.﴾ [74:49-51], and,

﴿قَالَ الَّذِينَ كَفَرُوا إِنَّكَ مُطِيعٌ لِمَا يَدْعُونَ الْيَسَارَ وَالْيَسَارَ ۚ﴾

﴿So what is the matter with those who disbelieve that they hasten to hear from you. (Sitting) in groups on the right and on the left.﴾ [70:36-37].

This *Āyah* also means, what is the matter with these people who turn away from you to the right and to the left, to escape from truth and revert to falsehood? Allāh's statement,

﴿ثُمَّ انصَرَفُوا مَرَكَ اللَّهُ قُلُوبَهُمْ﴾

﴿Then they turn away. Allāh has turned their hearts (from Truth)﴾ is similar to,

﴿فَلَمَّا رَاغُوا أَرَاغَ اللَّهُ قُلُوبَهُمْ﴾

﴿So when they turned away, Allāh turned their hearts away.﴾ [61:5].

Allāh said next,

﴿بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ۙ﴾

﴿because they are a people that understand not.﴾

They neither understand Allāh's Word nor attempt to comprehend it nor want it. Rather, they are too busy, turning away from it. This is why they ended up in this condition.

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ ۚ فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْمَرْضِ الْمَطْلُوبِ ۙ﴾

﴿128. Verily, there has come unto you a Messenger from among yourselves. It grieves him that you should receive any injury or difficulty. He is eager for you; for the believers [he is] full of pity, kind, and merciful.﴾

﴿129. But if they turn away, say: "Allāh is sufficient for me. There is no God but He, in Him I put my trust and He is the Lord of the Mighty Throne."﴾

The Advent of the Prophet ﷺ is a Great Bounty from Allāh

Allāh reminds the believers that He has sent to them a Messenger from among themselves, from their kind, speaking their language. Ibrāhīm, peace be upon him, said,

﴿رَبَّنَا وَأَنْتَ فِيهِمْ رَسُولٌ مِنْهُمْ﴾

﴿Our Lord! Send among them a Messenger of their own.﴾ [2: 129] Allāh said,

﴿لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ﴾

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

Allāh said here,

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ﴾

﴿Verily, there has come unto you a Messenger from among yourselves.﴾

meaning, from among you, speaking your language. Ja'far bin Abu Ṭālib said to An-Najāshi (the king of Ethiopia), and Al-Mughīrah bin Shu'bah said to the emissary of Kisra, "Allāh has sent to us a Messenger from among us, whose family lineage, description, early days, truth and honesty we know."^[1]

Allāh said,

﴿عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ﴾

﴿It grieves him that you should receive any injury or difficulty.﴾

Whatever would cause hardship to his Ummah or be difficult for them, then it grieves him. Similarly, there is the *Hadīth* reported through many routes that the Prophet ﷺ said,

﴿بُعِثْتُ بِالْخَنِيفَةِ السُّنَّةِ﴾

﴿I was sent with the easy *Ḥanīfiyah* [monotheism] way.﴾^[2]

[1] Aḥmad 1:202 and 5:291.

[2] Aḥmad 5:266. This is a weak narration, but there are supporting witnesses for it.

An authentic *Hadith* mentions,

«إِنَّ هَذَا الدِّينَ يُسْرٌ»

‘Verily, this religion is easy’ and its Law is all easy, lenient and perfect. It is easy for those whom Allāh the Exalted makes it easy.^[1]

«رَبِيبٌ عَلَيْكُمْ»

«He is eager for you», that you gain guidance and acquire benefits in this life and the Hereafter. Imām Aḥmad recorded that ‘Abdullāh bin Mas‘ūd said that the Messenger of Allāh ﷺ said,

«إِنَّ اللَّهَ لَمْ يُحَرِّمْ حُرْمَةً إِلَّا وَقَدْ عَلِمَ أَنَّهُ سَيَطْلُبُهَا بَنُكُم مُّطْلِعٌ، أَلَا وَإِنِّي أَخِذُ بِحُجْرَتِكُمْ أَنْ تَهَاقُوا فِي النَّارِ كَتَهَاقَتِ الْقَرَّاسُ أَوْ الذَّبَّابُ»

‘Verily, every matter that Allāh has prohibited, He knows that some among you will breach it; but I am indeed holding you by the waist so that you do not fall in the Fire, just like butterflies and flies.’^[2]

Allāh’s statement next,

«بِالْمُؤْمِنِينَ رَؤُوفٌ رَحِيمٌ»

«for the believers (he is) full of pity, kind, and merciful.» [9:128], is similar to His other statement,

«وَلَقَدْ نَفِضَ جَنَاحَكَ لِمَنِ اتَّكَمَ مِنَ الْمُؤْمِنِينَ ﴿٢٥١﴾ فَإِنْ عَصَاكَ فَقُلْ إِنِّي بَرِيءٌ مِمَّا تَعْمَلُونَ ﴿٢٥٢﴾ وَوَكَّلْ عَلَى الْمُرْسَلِ الرَّحِيمِ ﴿٢٥٣﴾»

«And be kind and humble to the believers who follow you. Then if they disobey you, say: “I am innocent of what you do.” And put your trust in the All-Mighty, the Most Merciful» [26:215-217].

Allāh the Exalted commanded His Messenger in this honorable *Āyah*,

«إِنْ تَوَلَّوْا»

«But if they turn away», from the glorious, pure, perfect and encompassing Law that you – O Muḥammad – brought them,

[1] *Fath Al-Bāri* 1:116.

[2] *Aḥmad* 1:390.

﴿ثُمَّ لَقِيَ اللَّهَ لَا إِلَهَ إِلَّا هُوَ﴾

«then say: "Allāh is sufficient for me. There is no God but He,»

Allāh is sufficient for me, there is no deity worthy of worship except Him, and in Him I put my trust. Similarly, Allāh said,

﴿رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا﴾

«(He alone is) the Lord of the east and the west; there is no God but He. So take Him alone as a guardian.» [73:9].

Allāh said next,

﴿رَبُّهُ رَبُّ الْمَرْثَى الْعَلِيِّ﴾

«and He is the Lord of the Mighty Throne» [9:129].

He is the King and Creator of all things, and He is the Lord of the Mighty Throne ('Arsh), which is above all creation; all that is in and between the heavens and earths is under the Throne ('Arsh) and subservient to Allāh's power. His knowledge encompasses all things, and His decision will certainly come to pass over all matters. He is the guardian of all things.

Imām Aḥmad recorded that Ibn 'Abbās said that Ubayy bin Ka'b said, "The last Āyah revealed from the Qur'ān was this Āyah,

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ﴾

«Verily, there has come unto you a Messenger from among yourselves ...» [9:128]^[1] until the end of the Sūrah

It is recorded in the *Ṣaḥīḥ* that Zayd bin Thābit said, "I found the last Āyah in Sūrah Barā'ah with Khuzaymah bin Thābit."^[2]

This is the end of Sūrah Barā'ah, all praise is due to Allāh.

[1] Aḥmad 5:117.

[2] *Faṭḥ Al-Bārī* 8:195. Zayd bin Thābit, by the order of 'Uthmān bin 'Affān, the Righteous Khalfah, compiled the Qur'ān in one book from various manuscripts and from the Companions who memorized all or part of it.

The Tafsīr of Sūrah Yūnus (Chapter - 10)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Beneficent, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّ تِلْكَ آيَاتُ الْكِتَابِ الْمَكِينِ ﴿١﴾ أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِنْهُمْ أَنْ أَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ آمَنُوا أَنْ لَهُمْ قَدَمٌ صِدْقٍ عِنْدَ رَبِّهِمْ قَالَ الْكَافِرُونَ إِنَّ هَذَا لَسِحْرٌ مُبِينٌ ﴿٢﴾ إِنَّ رَبَّكَ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُدِيرُ الْأُمُورَ مَنْ شَفِيعٌ إِلَّا بِإِذْنِهِ ذَلِكَ كُمْ اللَّهُ رَبُّكُمْ فَأَعْبُدُوهُ أَقْلًا تَذَكَّرُونَ ﴿٣﴾ إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعَدَّ اللَّهُ حَقًّا إِنَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿٤﴾ هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَاقِبَاتِ السَّيَرِ وَالْحِسَابَ مَا خَلَقَ اللَّهُ ذَٰلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٥﴾ إِنَّ فِي آخِذَاتِ الْأَيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿٦﴾

﴿الر تِلْكَ آيَاتُ الْكِتَابِ الْمَكِينِ﴾ أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِنْهُمْ أَنْ أَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ آمَنُوا أَنْ لَهُمْ قَدَمٌ صِدْقٍ عِنْدَ رَبِّهِمْ قَالَ الْكَافِرُونَ إِنَّ هَذَا لَسِحْرٌ مُبِينٌ ﴿١﴾

﴿1. Alif-Lām-Rā. These are the verses of the Book (the Qur'ān) Al-Hakīm.﴾

﴿2. Is it a wonder for mankind that We have sent Our revelation to a man from among themselves (saying): "Warn mankind, and give good news to those who believe that they shall have with their Lord the rewards of their good deeds?" (But) the disbelievers say: "This is indeed an evident

sorcerer!"﴾

The isolated letters in the beginning of this Sūrah, as well as in others, have been previously discussed at the beginning of

Sūrat Al-Baqarah. Allāh said:

﴿إِنَّكَ مَائِدَةُ الْكِتَابِ الْحَكِيمِ﴾

«These are the verses of the Book (the Qur'ān) Al-Hakīm.»

This indicates that these are verses of the Qur'an, in which the wisdom of judgment is clear.

The Messenger ﷺ cannot be but a Human Being

Allāh rebukes the attitude of the disbelievers with the words

﴿أَكَاذِبٌ لِلنَّاسِ عَجَبًا﴾

«Is it a wonder for mankind...»^[1]

They have always found it strange that Allāh would send Messengers to them from among mankind. Allāh also tells us about other people from previous nations who said,

﴿أَنبَرُ بَشَرًا﴾

«Shall mere men guide us?» (64:6)

Hūd and Ṣāliḥ^[2] said to their people:

﴿أَوَلَمْ يَجْعَلْ لَّكُمْ رَسُولًا مِّنْكُمْ﴾

«Do you wonder that there has come to you a reminder from your Lord through a man from among you.» (7:63)

Allāh also told us what the disbelievers from Quraysh said:

﴿أَجَعَلَ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَٰذَا لَشَيْءٌ عَجَبٌ﴾

«Has he made the gods into one God? Verily, this is a curious thing!» (38:5)

Aḍ-Ḍaḥḥāk reported Ibn 'Abbās that he said: "When Allāh sent Muḥammad ﷺ as a Messenger, most of the Arabs denied him and his message and said: Allāh is greater than sending a human Messenger like Muḥammad." Ibn 'Abbās said, "So Allāh revealed:

﴿أَكَاذِبٌ لِلنَّاسِ عَجَبًا﴾

[1] Aṭ-Ṭabari 15:13.

[2] Note: In Āyah 7:63 this statement is made by Nūḥ (not Ṣāliḥ, as erroneously mentioned by Ibn Kathīr), and Hūd said the same to his people, in Āyah 7:69.]

﴿Is it a wonder for mankind...﴾^[1]

Allāh's statement;

﴿أَن لَّهُمْ قَدَمٌ مِّمَّنْ عِنْدَ رَبِّهِمْ﴾

﴿that they shall have with their Lord the rewards of their good deeds﴾

Scholars have differed over the meaning of the reward for the good deeds in this *Āyah*:

﴿زَبِيرٌ الْوَيْتِ مَأْتِيًا أَن لَّهُمْ قَدَمٌ مِّمَّنْ عِنْدَ رَبِّهِمْ﴾

﴿and give good news to those who believe that they shall have with their Lord the rewards of their good deeds.﴾

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said about this *Āyah*, "Eternal happiness has been written for them."^[2] Al-'Awfi reported that Ibn 'Abbās said: "It is the good reward for what they have done." Mujāhid said: "It is their good deeds – their prayers, fasting, charity, and glorification." He then said, "And Muhammad ﷺ will intercede for them."^[3]

Allāh said:

﴿قَالَ الْكَافِرُونَ إِنَّا نَحْنُ الْمَكِيدُونَ﴾

﴿(But) the disbelievers say: "This is indeed an evident sorcerer!"﴾

This means that the disbelievers said this although Allāh has sent a Messenger from among themselves to them, a man of their own race as a bearer of good news and as a warner. But they are the liars in saying that.

﴿إِن رَّبُّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُدَبِّرُ الْأَمْرَ مَا مِنْ شَيْءٍ إِلَّا مِنْ عِنْدِهِ ذَلِكُمْ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ أَفَلَا تَذَكَّرُونَ﴾

﴿3. "Surely, your Lord is Allāh Who created the heavens and the earth in six Days and then rose over (Istawā) the Throne, arranging the affair [of all things]. No intercessor (can plead with Him) except after He permits. That is Allāh, your Lord;

[1] Aṭ-Ṭabari 15:13.

[2] Aṭ-Ṭabari 15:15.

[3] Aṭ-Ṭabari 15:14.

so worship Him (alone). Then, will you not remember?﴾

Allāh is the Creator Who arranges the Affairs of the Universe

Allāh tells us that He is the Lord of the entire existence. He tells us that He created the heavens and the earth in six days. It was said: "Like these days (meaning our worldly days)." It was also said: "Every day is like a thousand years of what we reckon." Later, this will be discussed further.

﴿ثُمَّ اسْتَوَىٰ عَلَى الْمَرْثَىٰ﴾

﴿and then rose over (Istawā) the Throne.﴾

The Throne is the greatest of the creatures and is like a ceiling for them.

Allāh's statement:

﴿يُدِيرُ الْأَمْرَ﴾

﴿arranging the affair [of all things].﴾ means that He controls the affairs of the creatures.

﴿لَا يَعْزُبُ عَنْهُ شَيْءٌ ذَرَّةً فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ﴾

﴿Not even the weight of a speck of dust escapes His Knowledge in the heavens or in the earth.﴾ (34:3)

No affair distract Him from other affairs. No matter troubles Him. The persistent requests of His creatures do not annoy Him. He governs big things as He governs small things everywhere, on the mountains, in the oceans, in populated areas, or in wastelands.

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا﴾

﴿And no moving creature is there on earth but its provision is due from Allāh.﴾ (11:6)

﴿وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلُمَاتٍ الْأَرْضِ وَلَا يَمْسِرُ وَلَا يُجَمِّعُ إِلَّا فِي كِتَابٍ مُبِينٍ﴾

﴿Not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.﴾ (6:59)

Ad-Darāwardi narrated from Sa'd bin Ishāq bin Ka'b bin 'Ujrah that he said: "When this Āyah was revealed,

﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ﴾

﴿Surely, your Lord is Allāh Who created the heavens and the earth﴾

they met a great caravan whom they thought should be Arabs. They said to them: 'Who are you?' They replied: 'We are Jinns. We left Al-Madinah because of this Āyah.'" This was recorded by Ibn Abi Hātim.

Allāh said:

﴿مَا مِنْ شَيْعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ﴾

﴿No intercessor (can plead with Him) except after He permits.﴾

This is similar to what is in the following Āyāt:

﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾

﴿Who is he that can intercede with Him except with His permission?﴾ (2:255) and,

﴿وَكَمْ مِنْ مَلَكٍ فِي السَّمَوَاتِ لَا تُفِي شَفَعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ﴾
﴿وَرَحْمَةً﴾

﴿And there are many angels in the heavens, whose intercession will avail nothing except after Allāh has given leave for whom He wills and is pleased with.﴾ (53:26), and;

﴿وَلَا تَنْفَعُ الشَّفَعَةُ عِنْدَهُ إِلَّا لِمَنْ أِذِنَ لَهُ﴾

﴿Intercession with Him profits not except for him whom He permits.﴾ (34:23).

Allāh then said:

﴿ذَلِكُمُ اللَّهُ رَبُّكُمْ فَاتَّبِعُونِي أَقْتَدِمْ وَلَا تَذْكُرُوا﴾

﴿That is Allāh, your Lord; so worship Him (alone). Then, will you not remember?﴾

meaning worship Him alone with no partners.

﴿أَلَا تَذْكُرُونَ﴾

﴿Then will you not remember?﴾ meaning "O idolators, you

worship gods with Allāh while you know that He alone is the Creator," as He said:

﴿وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ﴾

﴿And if you ask them who created them, they will surely say: "Allāh."﴾ (43:87),

﴿قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ ﴿٨٦﴾ سَيَقُولُونَ فَوَ قُلْ أَتَلَا نَقُرُونُ ﴿٨٧﴾﴾

﴿"Say: "Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne? They will say: "Allāh." Say: "Will you not then have Taqwā?"﴾ (23:86-87),

Similar is mentioned in the Āyah before this Āyah and after it.

﴿إِنِّي مَرْجِعُكُمْ حَيْثُ وَفَدَ اللَّهُ حَقًّا إِنَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَتَبَرَّى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿٤٤﴾﴾

44. To Him is the return of all of you. The promise of Allāh is true. It is He Who begins the creation and then will repeat it, that He may reward with justice those who believed and did deeds of righteousness. But those who disbelieved will have a drink of boiling fluids and painful torment because they used to disbelieve.﴾

The Return of Everything is to Allāh

Allāh tells us that the return of the creatures on the Day of Resurrection is to Him. He will not leave anyone of them without bringing everyone into being as He brought them in the beginning. Then Allāh states that He is going to bring all the creatures into being.

﴿وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَقْوَمُ عَلَيْهِ﴾

﴿And He it is Who originates the creation, then He will repeat it (after it has perished); and this is easier for Him.﴾ (30:27),

﴿لِيَتَبَرَّى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْإِسْلَامِ﴾

﴿that He may reward with justice those who believed and did deeds of righteousness.﴾

meaning, the reward will be with justice and complete recompense.

﴿وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ﴾

﴿But those who disbelieved will have a drink of boiling fluids and painful torment because they used to disbelieve.﴾

meaning, because of their disbelief they will be punished on the Day of Resurrection by different forms of torment, such as fierce hot winds, boiling water, and the shadow of black smoke.

﴿هَذَا قِيدُ حَمِيمٍ وَعَسَاءَ لِمُؤَلِّمِينَ وَآخَرُ مِنْ شَكْلِهِ أَتَدْعُونَ﴾

﴿This is so! Then let them taste it; a boiling fluid and dirty wound discharges. And other (torments) of similar kind all together!﴾ (38:57-58)

﴿هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُكْفِرُونَ ۚ طَرَفُونَ فِيهَا مِنَ الْحَمِيمِ ۚ وَآخَرُ مِنْ شَكْلِهِ أَتَدْعُونَ﴾

﴿This is the Hell which the criminals denied. They will go between it (Hell) and the fierce boiling water!﴾ (55:43-44)

﴿مَنْ أَلْهَىٰ جَمَلَ النَّاسِ ذِي نَفْسٍ ذِي نَفْسٍ وَالْقَسْرَ ثَرًا وَقَدَرًا مَنَازِلَ يُسَلِّمُونَ عَدَّةَ السِّنِينَ وَالْحِسَابَ مَا خَلَقَ اللَّهُ ذَٰلِكَ إِلَّا بِالْحَقِّ يُفْصِلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ۚ إِنَّ فِي آيَاتِنَا لَلْآيَاتِ وَالْآيَاتِ وَمَا خَلَقَ اللَّهُ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَةً لِّقَوْمٍ يَعْلَمُونَ﴾

45. It is He Who made the sun a shining thing and the moon as a light and measured out for it stages that you might know the number of years and the reckoning. Allāh did not create this but in truth. He explains the Āyāt in detail for people who have knowledge.﴾

46. Verily, in the alternation of the night and the day and in all that Allāh has created in the heavens and the earth are Āyāt for those who have Taqwā.﴾

Everything is a Witness to the Power of Allāh.

Allāh tells us about the signs He created that are indicative of His complete power and great might. He made the rays that come forth from the bright sun as the source of light, and made the beams that come forth from the moon as light. He made them of two different natures so they would not be

confused with one another. Allāh made the dominion of the sun in the daytime and the moon in the night. He ordained phases for the moon, where it starts small then its light increases until it completes a full moon. Then it begins to decrease until it returns to its first phase at the conclusion of the month. Allāh said:

﴿وَالْقَمَرَ قَدَرْتُمْ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْشُونِ الْقَدِيمِ ۚ لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ ۚ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ﴾

«And the moon, We have measured for it mansions (to traverse) till it returns like the old dried curved date stalk. It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit.» (36:39-40)

And He said:

﴿وَالشَّمْسُ وَالْقَمَرُ حُسْبَانًا﴾

«And the sun and the moon for counting»

And in this Āyah He said:

﴿وَقَدَرُوا﴾

«and measured» that is the moon,

Allāh said:

﴿مَنَازِلَ يُعْلَمُونَ عَدَدَ السِّنِينَ وَالْحِسَابِ﴾

«And measured out for it stages that you might know the number of years and the reckoning.”»

The days are revealed by the action of the sun, and the months and the years by the moon. Allāh then stated

﴿مَا عَلَّمَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ﴾

«Allāh did not create this but in truth.»

He didn't create that for amusement but with great wisdom and perfect reasoning. With a similar meaning, Allāh said:

﴿وَمَا عَلَّمْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا عِلْمًا دُونَ ذَلِكَ ۚ وَلَئِنَّ كَثِيرًا مِّنَ النَّاسِ لَفِي ضَلَالٍ مُّبِينٍ﴾

«And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of

those who disbelieve! Then woe to those who disbelieve from the Fire!» (38:27)

He also said:

﴿أَفَعَبِبْتُمْ أَنَّ مَا خَلَقْنَاكُمْ عَبَثًا وَأَلَيْنَا لَكُمْ رُحُومًا ۖ فَتَعَالَى اللَّهُ الْمَلِكُ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ ۝﴾

«"Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?" So Exalted be Allāh, the True King: None has the right to be worshipped but He, the Lord of the Supreme Throne!» [23:115-116]

Allāh said:

﴿يُنَزِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ﴾

«He explains the Āyāt in detail for people who have knowledge.» In other words, He explained the signs and proofs for people who know.

Allāh further stated:

﴿إِذَا فِي أَفْقَانِ اللَّيْلِ وَالنَّهَارِ﴾

«Verily, in the alternation of the night and the day»

The day and the night alternate, when one arrives, the other goes, and so on, with no errors. This is similar to the meaning indicated in the following Āyāt:

﴿يَبْسُطُ اللَّيْلَ بِظِلِّهِ خَيْرًا﴾

«He brings the night as a cover over the day, seeking it rapidly...».

﴿لَا الشَّمْسُ بِنَبِيٍّ لَمَّا أَنْ تَدْرِكُ الْقَمَرَ﴾

«It is not for the sun to overtake the moon.» [36:40], and

﴿تَأْتِي الْإِصْبَاحَ وَجَمَلَ اللَّيْلِ سَكَنًا﴾

«(He is the) Cleaver of the daybreak. He has appointed the night for resting». [6:96]

Allāh continued:

﴿وَمَا خَلَقَ اللَّهُ فِي السَّمَوَاتِ وَالْأَرْضِ﴾

﴿إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَ نَارِهِمْ بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنَّنُوا بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ﴾ (٧) أُولَٰئِكَ مَا لَهُمْ النَّارُ بِمَا كَانُوا يَكْسِبُونَ ﴿٨﴾ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ فِي قُلُوبِهِمْ قُرْءَانًا مَّجِيدًا ﴿٩﴾ نَحْمِلُهُمُ الْآثَرُ فِي جَنَّاتٍ النَّعِيمِ ﴿١٠﴾ دَعَوْتُهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ وَمَا خَرَجُوا مِنْهَا إِلَّا لِيَعْبُدُوا رَبَّ الْعَالَمِينَ ﴿١١﴾ وَلَيُجْعَلُ اللَّهُ لِلنَّاسِ مِنَ الشَّرِّ اسْتِعْجَالَهُمْ بِالْخَيْرِ لِقَاضِيهِمْ أَجَلُهُمْ فَتَذَرُ الَّذِينَ لَا يَرْجُونَ لِقَاءَ نَارٍ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٢﴾ وَإِذَا سَأَلَ الْإِنْسَانُ الضَّرَّ دَعَانَا الْجَنَّةِ أَوْ قَاعِ الدُّنْيَا فَلَمَّا كَشَفْنَا عَنْهُ غُضْرَهُ مَرَّكَ أَنْ لَوْ رَدُّنَا إِلَىٰ مِثْرِهِ مِثْسَلُهُ كَذَلِكَ زَيِّنَ لِلْمُتَرَفِّعِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٣﴾ وَلَقَدْ أَهْلَكْنَا الْقُرُونِ مِن قَبْلِكُمْ لَمَّا ظَلَمُوا وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ وَمَا كَانُوا لَيُؤْمِنُوا كَذَٰلِكَ تَجْرَى الْقُورُ الْمُجْرِمِينَ ﴿١٤﴾ ثُمَّ جَعَلْنَاكُمْ خَلَائِفَ فِي الْأَرْضِ مِنْ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٥﴾

«and in all that Allāh has created in the heavens and the earth»

meaning the signs that indicate His greatness. This is similar to Allāh's statements:

﴿وَكَمْ أَيْنَ مِن آيَاتِنَا فِي السَّمَوَاتِ وَالْأَرْضِ﴾

«And how many a sign in the heavens and the earth...» [12:105],

﴿عَلَىٰ أَنْظُرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا تُنْفِ الْآيَاتُ وَالْأَنْذَارُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ﴾ (١٦)

«"Say: "Behold all that is in the heavens and the earth," but neither Āyāt nor warners benefit those who believe not.» [10:101]

﴿أَفَلَمْ يَرَوْا إِلَىٰ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ مِنْ سَمَاءٍ وَالْأَرْضِ﴾

«See they not what is before them and what is behind them, of the heaven and the earth.» [34:9].

﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَالتَّوَارِثِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ﴾ (١٧)

«Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.» [3:190]

means intelligent men. Allāh said here,

﴿لَا يَتَذَكَّرُ إِلَّا قَوْمٌ يَتَّقُونَ﴾

«Āyāt for those who have Taqwā.» meaning fear Allāh's punishment, wrath and torment.

﴿إِنَّ الْيَوْمَ لَا يُرْجَوُكُ لِقَاتَانَا فَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَالْمَالِهَا بِهَا وَالْيَوْمَ مِمَّنْ عَنْ يَمِينِنَا
عَاقِلُونَ ﴿٧﴾ أُولَئِكَ مَأْوَهُمُ النَّارُ بِمَا كَانُوا يَكْسِبُونَ ﴿٨﴾﴾

﴿7. Verily, those who hope not for their meeting with Us, but are pleased and satisfied with the life of the present world, and those who are heedless of Our Āyāt,﴾

﴿8. Those, their abode will be the Fire, because of what they used to earn.﴾

The Abode of Those Who deny the Hour is Hell-Fire

Allāh describes the state of the wretched who disbelieved in the meeting with Allāh on the Day of Resurrection and did not look forward to it, who were well-pleased with the life of this world and at rest in it. Al-Hasan said: "They adorned it and praised it until they were well pleased with it. Whereas they were heedless of Allāh's signs in the universe, they did not contemplate them. They were also heedless of Allāh's Laws, for they didn't abide by them. Their abode on the Day of Return is Fire, a reward for what they have earned in their worldly life from among their sins and crimes. That is beside their disbelief in Allāh, His Messenger and the Last Day."

﴿إِنَّ الْيَوْمَ مَأْوَاهُمْ وَكَمْ لَوْ أَنَّ الصَّالِحِينَ تَدَّبَّرُوا دَعْوَاهُمْ لَاسْتَجَبُوا مِنْ رَبِّهِمْ الْآنَ هُمْ فِي
جَنَّاتٍ النَّبِيِّينَ ﴿٩﴾ دَعْوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّاتُهُمْ فِيهَا سَلَامٌ وَآخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ
لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٠﴾﴾

﴿9. Verily, those who believe and do deeds of righteousness, their Lord will guide them through their faith; under them will flow rivers in the Gardens of delight (Paradise).﴾

﴿10. Their way of request therein will be: "Glory to You, O Allāh!" and "Salām" (peace, safety from evil) will be their greetings therein! And the close of their request will be: "All praise is due to Allāh, the Lord of all that exists."﴾

The Good Reward is for the People of Faith and Good Deeds

In these two Āyāt, Allāh promises the happy blessings for those who believed in Allāh and His Messengers. And for those

that have complied with what they were commanded to follow. The promise is that He will guide them because of their faith, or it may mean through their faith. As to the first interpretation, the meaning is that Allāh will guide them on the Day of Resurrection to the straight path until they pass into Paradise because of their faith in this world. The other meaning is that their faith will assist them on the Day of Resurrection as Mujāhid said:

﴿يُؤَيِّدُهُمْ رَبُّهُمْ بِإِيمَانِهِمْ﴾

«Their Lord will guide them through their faith» meaning "Their faith will be a light in which they will walk."^[1]

﴿وَعَوِّدُهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَفِيهِمْ فِيهَا سَلَامٌ، وَهَئِذَا دُعُوهُمْ أَنِ انْقُضُوا رَبِّهِ
الْعَالَمِينَ﴾

«Their way of request therein will be: "Glory to You, O Allāh!" And Salām (peace, safety from evil) will be their greetings therein! And the close of their request will be: "All praise is due to Allāh, the Lord of all that exists."»

meaning this is the condition of the people of Paradise. This is similar to what is found in the following Āyāt:

﴿فَيَسْأَلُهُمْ فِيهِمْ بِقَوْلِهِ سَلَامٌ﴾

«Their greeting on the Day they shall meet Him will be "Salām [Peace]!"» [33:44],

﴿لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ۚ إِلَّا قِيلَ سَلَامًا ۚ﴾

«No Laghw (dirty, false, evil vain talk) will they hear therein, nor any sinful speech. But only the saying of: Salām! Salām!!"» [56:25-26],

﴿سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ﴾

«(It will be said to them): "Salām" - a Word from the Lord, Most Merciful.» [36:58],

﴿وَاللَّيْلُ كُلُّهَا يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ۚ سَلَامٌ عَلَيْكُمْ﴾

[1] Aṭ-Ṭabari 15:28.

﴿And angels shall enter unto them from every gate (saying):
"Salāmun 'Alaykum (peace be upon you)!"﴾ [13:23-24]

In Allāh's statement,

﴿وَأَخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

﴿And the close of their request will be: All praise is due to Allāh, the Lord of all that exists."﴾

There is an indication that Allāh Almighty is the Praised One always, the Worshipped at all times. This is why He praised Himself at the beginning and the duration of His creation. He also praised Himself in the beginning of His Book and the beginning of its revelation. Allāh said:

﴿الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ﴾

﴿All the praises and thanks be to Allāh, Who has sent down to His servant the Book (the Qur'ān).﴾ [18:1],

﴿الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ﴾

﴿All praise is due to Allāh, Who (alone) created the heavens and the earth,﴾ [6:1],

and many other citations with this meaning. The Āyah also indicates that Allāh is the Praised One in this world and in the Hereafter and in all situations. In a Ḥadīth recorded by Muslim:

﴿إِنَّ أَهْلَ الْجَنَّةِ يُلْهِمُونَ الشَّيْخَ وَالْتَّحِييدَ كَمَا يُلْهِمُونَ النَّاسَ﴾

﴿The people of Paradise will be inspired to glorify Allāh and praise Him as they instinctively breath.﴾^[1]

This will be their nature because of the increasing bounties of Allāh upon them. These bounties are repeated and brought back again and increased with no limit or termination. So praise be to Allāh for there is no God but He and no Lord save He.

﴿وَلَوْ يَشَاءُ اللَّهُ لَإِثْرَ الْفَرِّ لَسَجَلَهُمْ بِالْخَيْرِ لَقَوِيَ إِيْتِمَ أَجْلُهُمْ فَتَذَرُ الْآلِينَ لَا
يُزِيلُ إِلَهُاتَا فِي طَلْفَتَيْنِ بِمَنْهَرٍ﴾

^[1] Muslim 4:2181.

﴿11. And were Allāh to hasten for mankind the evil as He hastens for them the good then they would have been ruined. So We leave those who expect not their meeting with Us, in their trespasses, wandering blindly in distraction.﴾

Allāh does not respond to the Requests for Evil like He does with the Requests for Good

Allāh tells us about His Forbearance and Benevolence with His servants. He does not respond to them when they pray with evil intentions against themselves, their wealth or their children during times of grief or anger. He knows that they do not truly intend evil for themselves so He doesn't respond to them. This is in reality kindness and mercy. On the other hand, He responds to them when they pray for themselves, wealth and money, with good, blessing and growth. Allāh has said,

﴿وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُم بِالْخَيْرِ لَفُتِنُوا بِهِمْ أَهُمْ أَعْمَى﴾

﴿And were Allāh to hasten for mankind the evil as He hastens for them the good then they would have been ruined.﴾

This means that if He had responded to all of their evil requests, He would have destroyed them. However, people should avoid praying for evil as much as they can. Abu Bakr Al-Bazzār recorded in his *Musnad* that Jābir said, "Allāh's Messenger ﷺ said:

«لَا تَدْعُوا عَلَى أَنْفُسِكُمْ، لَا تَدْعُوا عَلَى أَوْلَادِكُمْ، لَا تَدْعُوا عَلَى أَمْوَالِكُمْ، لَا تَوَافِقُوا مِنَ اللَّهِ سَاعَةً فِيهَا إِجَابَةٌ فَيَسْتَجِيبَ لَكُمْ»

«Do not pray against yourselves, do not pray against your children, do not pray against your wealth, for your prayer may coincide with a time of response from Allāh and Allāh will respond to you.»

This *Hadīth* was also recorded by Abu Dāwud.^[1] This is similar to what is understood from the following *Āyah*:

﴿وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ﴾

[1] Abu Dāwud 2:185.

﴿And man invokes (Allāh) for evil as he invokes (Allāh) for good.﴾[17:11]

In regard to the interpretation of this Āyah,

﴿وَلَوْ يَسْأَلُ اللَّهَ لِلنَّاسِ الشَّرَّ اسْتَعِجَلَهُمْ بِالْخَيْرِ﴾

﴿And were Allāh to hasten for mankind the evil as He hastens for them the good﴾

Mujāhid said: "It is the man saying to his son or money when he is angry, 'O Allāh don't bless him (or it) and curse him (or it).'^[1] Should Allāh respond to this man in this request as He responds to him with good, He would destroy them."

﴿وَإِنَّا مِنَ الْإِنْسَنِ الشَّرِّ دَعَا يُجِيبُهُ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَفَفْنَا عَنْهُ مُرُّ مَرٍّ كَانَ

أَن يَدْعُنَا إِنِ خَيْرٌ مِّنْهُ كَذَلِكَ يُزِيلُ لِلشَّرِّ مَا كَانُوا يَعْمَلُونَ﴾

﴿12. And when harm touches man, he invokes Us, lying on his side, or sitting or standing. But when We have removed his harm from him, he passes on as if he had never invoked Us for a harm that touched him! Thus it is made fair seeming to the wasteful that which they used to do.﴾

Man remembers Allāh at Times of Adversity and forgets Him at Times of Prosperity

Allāh tells us about man and how he becomes annoyed and worried when he is touched with distress.

﴿وَإِنَّا مِنَ الشَّرِّ فَذُرْ دُعَا عَرِيسٍ﴾

﴿but when evil touches him, then he has recourse to long supplications.﴾[41:51]

'Long supplications' also means many supplications. When man suffers adversity he becomes worried and anxious. So he supplicates more. He prays to Allāh to lift and remove the adversity. He prays while standing, sitting or laying down. When Allāh removes his adversity and lifts his distress, he turns away and becomes arrogant. He goes on as if nothing were wrong with him before.

﴿مَرٍّ كَانَ أَن يَدْعُنَا إِنِ خَيْرٌ مِّنْهُ﴾

^[1] At-Ṭabari 15:34.

«He passes on as if he had never invoked Us for a harm that touched him!»

Allāh then criticized and condemned those who have these qualities or act this way, so He said:

﴿كَذَلِكَ يُزَيِّنُ لِلشَّارِعِينَ مَا كَانُوا يَعْمَلُونَ﴾

«Thus it is made fair seeming to the wasteful that which they used to do.»

But those on whom Allāh has bestowed good guidance and support are an exception.

﴿إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ﴾

«Except those who have patience believe and do righteous good deeds.» [11:11]

The Prophet ﷺ said:

«عَجَبًا لِلْمُؤْمِنِ لَا يَقْضِي اللَّهُ لَهُ قَضَاءٌ إِلَّا كَانَ خَيْرًا لَهُ، إِنْ أَصَابَتْهُ ضَرَاءٌ فَصَبَرَ كَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ سَرَاءٌ فَشَكَرَ كَانَ خَيْرًا لَهُ، وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ»

«How wonderful is the case of a believer; there is good for him in everything and this is not the case with anyone except a believer. If prosperity attends him, he expresses gratitude to Allāh, and that is good for him. And if adversity befalls him, he endures it patiently and that is also good for him.»^[1]

﴿وَلَقَدْ أَهْلَكْنَا الْقُرُونََ مِنْ قَبْلِكُمْ لَمَّا ظَلَمُوا وَرَجَعْنَاهُمْ رُسُلَهُمْ بِالْبَيِّنَاتِ وَمَا كَانُوا يَتَّقُونَ﴾
 ﴿كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ﴾^[2] ثُمَّ جَعَلْنَاكُمْ خَلَائِفَ فِي الْأَرْضِ مِنْ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ^[3]

«13. And indeed, We destroyed generations before you when they did wrong, while their Messengers came to them with clear proofs, but they were not such as to believe! Thus do We requite the people who are criminals.»

«14. Then We made you successors after them, generations after generations in the land, that We might see how you would work.»

^[1] Muslim 4:2295.

The Admonition held in the Destruction of the Previous Generations

Allāh tells us about what happened to past generations when they belied the Messengers and the clear signs and proofs the latter brought to them. Allāh then made this nation successors after them. He sent to them a Messenger to test their obedience to Him and following His Messenger. Muslim recorded that Abu Naḍrah reported from Abu Sa'īd that he said: "Allāh's Messenger said:

«إِنَّ الدُّنْيَا حُلْوَةٌ خَضِرَةٌ، وَإِنَّ اللَّهَ مُتَخَلِّفُكُمْ فِيهَا، فَتَأْتِرُ كَيْفَ تَعْمَلُونَ، فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النِّسَاءَ، فَإِنْ أَوَّلَ فِتْنَةٍ بَنِي إِسْرَائِيلَ كَانَتْ فِي النِّسَاءِ»

«The world is indeed sweet and green; and verily Allāh is going to install you generations after generations in it in order to see how you act. So safeguard yourselves against the world and avoid (the trial caused by) women. For the first trial of the Children of Israel was due to women...»^[1]

Ibn Jarīr reported from 'Abdur-Raḥmān from Ibn Abi Laylā that 'Awf bin Mālīk said to Abu Bakr: "In a dream, I saw a rope hanging from the sky and Allāh's Messenger ﷺ was being raised. The rope was suspended again and Abu Bakr was raised. Then people were given different measurements around the *Minbar*, and 'Umar was favored with three forearm measurements." 'Umar said: "Keep your dream away from us, we have no need for it." When 'Umar succeeded, he called for 'Awf and said to him, "Tell me about your dream?" 'Awf said: "Do you need to hear about my dream now? Did you not scold me before?" He then said, "Woe unto you! I hated for you to announce it to the successor of Allāh's Messenger ﷺ himself." So 'Awf related his dream until he got to the three forearms, he said: "One that he was Khalīfah, second he did not – for the sake of Allāh – fear the blame of blamers, and third he was a martyr." Allāh said:

﴿ثُمَّ جَعَلْنَاكُمْ خَلَائِفَ فِي الْأَرْضِ مِنْ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ﴾

«Then We made you successors after them, generations after generations in the land, that We might see how you would

^[1] Muslim 4:2098.

وَاِذَا قُلْتُ عَلَيْهِمْ

٢١٠

وَاِذَا قُلْتُ عَلَيْهِمْ

work. (10:14)

وَإِذَا قُلْتُ عَلَيْهِمْ مَا بَأْسًا بَيِّنَةً قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا أَنْتَ بِشْرُكَائِنَا غَيْرُ هَذَا أَوْ بَدِّلْهُ قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تِلْقَآئِي تَقْدِيرٍ إِنْ أَنِيعُ إِلَّا مَا يُوْحَىٰ إِلَيَّ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابٌ يَوْمٍ عَظِيمٍ ﴿١٥﴾ قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِنْ قَبْلِهِ أَفَلَا تَعْقِلُونَ ﴿١٦﴾ قُلْ أَظُنُّ أَنْ يَنْفِلِحَ الْمَجْرُمُونَ ﴿١٧﴾ وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَبْضُرُهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَاؤُنَا عِنْدَ اللَّهِ قُلْ أَتَنْتَبِهُونَ اللَّهُ بِمَا لَا يَعْلَمُ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ مُبَحْنَةً وَمَعْلَىٰ عَمَّا يُشْرِكُونَ ﴿١٨﴾ وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا وَلَوْ لَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَفُضِيَ بَيْنَهُمْ فَيَسْأَلُونَ عَمَّا أُتِيَ ﴿١٩﴾ وَيَقُولُونَ لَوْلَا أُنْزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ﴿٢٠﴾

Then he said: "Son of the mother of 'Umar, you have been appointed as Khalifah, so look at what you will do! About not fearing the blame of blamers, that is Allāh's will. About becoming a martyr, how can 'Umar reach that when the Muslims are in support of him?"¹¹¹

﴿وَإِذَا قُلْتُ عَلَيْهِمْ مَا بَأْسًا بَيِّنَةً﴾ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا أَنْتَ بِشْرُكَائِنَا غَيْرُ هَذَا أَوْ بَدِّلْهُ قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تِلْقَآئِي تَقْدِيرٍ إِنْ أَنِيعُ إِلَّا مَا يُوْحَىٰ إِلَيَّ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابٌ يَوْمٍ عَظِيمٍ ﴿١٥﴾

عَظِيمٍ ﴿١٥﴾ قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِنْ قَبْلِهِ أَفَلَا تَعْقِلُونَ ﴿١٦﴾

﴿15. And when Our clear Āyāt are recited unto them, those who hope not for their meeting with Us, say: "Bring us a Qur'ān other than this, or change it." Say: "It is not for me to change it on my own accord; I only follow that which is revealed unto me. Verily, I fear the torment of the Great Day (the Day of Resurrection) if I were to disobey my Lord."﴾

﴿16. Say: "If Allāh had so willed, I should not have recited it to you nor would He have made it known to you. Verily, I

¹¹¹ At-Tabari 15:39.

have stayed among you a lifetime before this. Have you then no sense?"»

Obstinance of the Chiefs of the Quraysh

Allāh tells us about the obstinance of the disbelievers of the Quraysh, who were opposed to the message and denied Allāh. When the Messenger ﷺ read to them from the Book of Allāh and His clear evidence they said to him: "Bring a Qur'ān other than this." They wanted the Prophet ﷺ to take back this Book and bring them another book of a different style or change it to a different form. So Allāh said to His Prophet ﷺ:

﴿قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تِلْقَائِي تُقِينٌ﴾

«Say: "It is not for me to change it on my own accord;"»

This means that it is not up to me to do such a thing. I am but a servant who receives commands. I am a Messenger conveying from Allāh.

﴿إِنْ أَتَيْتُ إِلَّا مَا يُوْحَىٰ إِلَيَّ إِنِّي أَنتَبِرُ إِن عَسَيْتُ رَبِّي عَذَابٌ يَّوْمٍ مَّطْبُورٍ﴾

«I only follow that which is revealed unto me. Verily, I fear the torment of the Great Day (the Day of Resurrection) if I were to disobey my Lord.»

The Evidence of the Truthfulness of the Qur'ān

Muḥammad ﷺ then argued with supporting evidence to the truthfulness of what he had brought them:

﴿قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُمْ عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ﴾

«Say: "If Allāh had so willed, I should not have recited it to you nor would He have made it known to you..."»

This indicates that he brought this only with the permission and will of Allāh for him to do so. The proof of this was that he had not fabricated it himself and that they were incapable of refuting it, and that they should be fully aware of his truthfulness and honesty since he grew up among them, until Allāh sent the Message to him. The Prophet ﷺ was never criticized for anything or held in contempt. So he said,

﴿فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِنْ قَبْلِهِ أَفَلَا تَعْقِلُونَ﴾

﴿Verily, I have stayed among you a lifetime before this. Have you then no sense?﴾

Which meant "don't you have brains with which you may distinguish the truth from falsehood?"

When Heraclius, the Roman king, asked Abu Sufyān and those who were in his company about the Prophet ﷺ, he said: "Have you ever accused him of telling lies before his claim?" Abu Sufyān replied: "No." Abu Sufyān was then the head of the disbelievers and the leader of the idolators, but he still admitted the truth. This is a clear and irrefutable testimony since it came from the enemy. Heraclius then said: "I wondered how a person who does not tell a lie about others could ever tell a lie about Allāh."^[1]

Ja'far bin Abu Ṭālib said to An-Najāshi, the king of Ethiopia: "Allāh has sent to us a Messenger that we know his truthfulness, ancestral lineage, and honesty. He stayed among us before the prophethood for forty years."^[2]

﴿مَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ
الْمُجْرِمُونَ﴾

﴿17. So who does more wrong than he who forges a lie against Allāh or denies His Āyāt? Surely, the criminals will never be successful!﴾

Allāh says that no one is more wrong, unjust and arrogant than he who invented a lie against Allāh, forged claims about Allāh, or claimed that Allāh has sent a message to him but his claim was not true. No one is more of a criminal or has committed greater wrong than such a person. Liars cannot be confused with Prophets. Anyone who claims such a thing, whether lying or telling the truth, will necessarily be supported by Allāh with proofs and signs of his falsehood or truthfulness. The difference between Muḥammad ﷺ and Musaylamah the liar, was clearer to those who met both of them than the difference between forenoon and midnight when it is extremely dark. Those who are clear-sighted can distinguish via signs and proofs between the truthfulness of Muḥammad ﷺ and the

^[1] *Fath Al-Bāri* 8:82.

^[2] *Aḥmad* 1:202.

falsehood of Musaylamah the liar, Sajāh and Al-Aswad Al-'Ansi.

Abdullāh bin Salām said: "When Allāh's Messenger ﷺ arrived at Al-Madīnah, people were scared away and I was one of them. But when I saw him, I realized that his face could never be the face of a liar. The first thing I heard from him was his statement:

«يَا أَيُّهَا النَّاسُ! أَفْشُوا السَّلَامَ، وَأَطِيعُوا الطَّعَامَ، وَصَلُّوا الْأَرْحَامَ، وَصَلُّوا بِاللَّيْلِ
وَالنَّاسُ يَنَامُ، تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ»

"O people, spread the greetings of peace, feed others, be dutiful to your relatives and offer prayers in the night when others are asleep so that you will enter Paradise in peace."^[1]

When Ḍimām bin Tha'labah came to Allāh's Messenger ﷺ and asked him in the presence of his people – Banu Sa'd bin Bakr: "Who raised this heaven?" He replied, «الله» «Allāh». He asked: "And who erected these mountains?" He replied, «الله» «Allāh». He asked: "Who spread out this earth?" He replied, «الله» «Allāh». Then he asked: "I ask you in the name of the One, Who raised the heavens, erected the mountains, and spread out this earth, has Allāh sent you as a Messenger to all mankind?" He said,

«اللَّهُمَّ نَعَمْ»

«By Allāh, Yes!» Then Ḍimām asked him about Ṣalāh, Zakāh, Ḥajj and fasting. With every question he swore by Allāh and with every response the Prophet ﷺ swore also. Ḍimām then said: "You indeed are telling the truth. By the One Who sent you with the truth I will not increase or decrease from what you have told me." This man was content with the few responses of the Prophet ﷺ. He was convinced of the Prophet's truthfulness by the signs that he saw and witnessed.^[2]

It was narrated that 'Amr bin Al-Āṣ went to Musaylamah. 'Amr was not a Muslim at that time and he was a friend of Musaylamah. Musaylamah said: "Woe unto you 'Amr. What was revealed unto your friend – meaning Allāh's Messenger ﷺ – during this period?" 'Amr replied: "I heard his companions

[1] Aḥmad 5:451.

[2] See Zād Al-Ma'ād 3:647, and its source is in Al-Bukhāri no. 63, and Muslim no. 12, and others.

﴿18. And they worship besides Allāh things that harm them not, nor profit them, and they say: "These are our intercessors with Allāh." Say: "Do you inform Allāh of that which He knows not in the heavens and on the earth?" Glorified and Exalted is He above all that which they associate as partners (with Him)!﴾

﴿19. Mankind were but one community, then they differed (later); and had not it been for a Word that went forth before from your Lord, it would have been settled between them regarding what they differed.﴾

What do the Idolators believe about Their Gods?

Allāh reproaches the idolators that worshipped others beside Allāh, thinking that those gods would intercede for them before Allāh. Allāh states that these gods do not harm or benefit. They don't have any authority over anything, nor do they own anything. These gods can never do what the idolators had claimed about them. That is why Allāh said:

﴿قُلْ أَنتُمُ رُبُّكُمْ أَفَلَا تَعْلَمُونَ﴾

﴿Say: 'Do you inform Allāh of that which He knows not in the heavens and on the earth?'﴾

Ibn Jarīr said: "This means, 'Are you telling Allāh about what may not happen in the heavens and earth?' Allāh then announced that His Glorious Self is far above their *Shirk* and *Kufr* by saying:

﴿سُبْحَنَ رَبِّنَا إِنَّا كُنَّا ضَالِّينَ﴾

﴿Glorified and Exalted is He above all that which they associate as partners (with Him)!﴾^[1]

Shirk is New

Allāh then tells us that *Shirk* was new among mankind. It was not in existence in the beginning. He tells us that people were believers in one religion and that religion was Islām. Ibn 'Abbās said: "There were ten centuries between Ādam and

[1] At-Ṭabari 15:46.

Nūḥ. They were all on Islām. Then differences among people took place. They worshipped idols and rivals. So Allāh sent extensive evidence and irrefutable proof with His Messengers."¹¹

﴿إِنَّمَاكَ مَنْ هَلَكَ عَمَّا يَتَّبِعُوهُ وَنَجَّى مَنْ حَمَلَ عَمَّا يَتَّبِعُوهُ﴾

«So that those who were to be destroyed (for rejecting the faith) might be destroyed after a clear evidence, and those who were to live might live after a clear evidence.» [8:42]

Allāh's statement:

﴿وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ﴾

«And had not it been for a Word that went forth before from your Lord...»

means that if Allāh had not decreed He would not punish anyone until the evidence is established against them. And also that if He had not given creatures a respite until a defined term had passed, He would have judged among them in what they disputed. Then He would have caused the believers to be happy and delighted and the disbelievers to be miserable and wretched.

﴿وَقَالُوا لَوْلَا أُنْزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ﴾

«20. And they say: "How is it that not a sign is sent down on him from his Lord?" Say: "The Unseen belongs only to Allāh, so wait you, verily, I am with you among those who wait."»

The Idolators requested a Miracle

These stubborn, lying disbelievers said, "Why would not a sign be revealed to Muḥammad from his Lord." They meant a sign such as given to Ṣāliḥ. Allāh sent the she-camel to Thamūd. They wanted Allāh to change the mount of Aṣ-Ṣafā into gold or remove the mountains of Makkah and replace them with gardens and rivers. Allāh is capable of doing all of that, but He is All-Wise in His actions and statements. Allāh

¹¹ Al-Bidāyah wan-Nihāyah 1:101, and he said, "Al-Bukhārī recorded it."

said:

﴿يَسَارَكَ الَّذِينَ إِن شَاءَ جَعَلَ لَكَ خَيْرًا مِنْ ذَلِكَ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَيَجْعَلُ لَكَ
فُصُورًا ۖ بَلْ كَذَّبُوا بِالسَّاعَةِ وَأَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا ۝﴾

«Blessed be He Who, if He wills, will assign you better than (all) that – Gardens under which rivers flow (Paradise) and will assign you palaces (in Paradise). Nay, they deny the Hour, and for those who deny the Hour, We have prepared a flaming Fire.» [25:10-11]

He also said:

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

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

Allāh's way of dealing with His creatures is that He would give to them if they asked things from Him. But if they then didn't believe He would expedite punishment for them. When Allāh's Messenger ﷺ was given the choice of Allāh giving the people what they requested but if they didn't believe they would be punished, or that their request would not be answered immediately, Allāh's Messenger ﷺ chose the latter.

Allāh guided His Prophet ﷺ to answer their question by saying:

﴿فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ﴾

«Say: "The Unseen belongs only to Allāh..."»

This Āyah means that the matter in its entirety is for Allāh. He is well aware of the outcome of all matters.

﴿فَأَنْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ﴾

«"...so wait you, verily, I am with you among those who wait."»

If you would not believe unless you witness that which you asked for, then wait for Allāh's judgement for me, as well as for yourselves. Nonetheless, they had witnessed some of the signs and miracles of the Prophet ﷺ, which were even greater than what they had asked for. In their presence, the Prophet ﷺ pointed to the moon when it was full and it split into two parts,

one part behind the mountain and the other before them. If they were seeking the guidance and firm knowledge by asking for signs, Allāh would have known that and would have granted them what had been requested. But Allāh knew that it was their obstinacy that was behind their request. Therefore Allāh left them to suffer in their suspicion and doubt. Allāh knew that none of them would believe. This is similar to Allāh's statements:

﴿إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ۚ وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ﴾

«Truly, those, against whom the Word (Wrath) of your Lord has been justified, will not believe. Even if every sign should come to them.» [10:96-97] and;

﴿وَلَوْ أَنَّا رَزَقْنَاهُمْ إِلَهُهُمْ إِلَٰهَ الْغَيْبِ وَكَفَّعْنَاهُمْ أَثَرَهُ الْقَوْلِ وَجَعَلْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قَبْلًا مَا كَانُوا يَظُنُّونَ ۚ إِلَّا أَن يَشَاءَ اللَّهُ﴾

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

This was in addition to their arrogance. As Allāh said in another Āyah:

﴿وَلَوْ فَتَحْنَا عَلَيْهِم بَابًا مِّنَ السَّمَاءِ﴾

«And even if We opened to them a gate from the heaven.» [15:14]

And He said:

﴿وَلَوْ رَزَقْنَاهُمْ مِّنَ السَّمَاءِ سَائِغًا﴾

«And if they were to see a piece of the heaven falling down.» [52:44]

He also said:

﴿وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قُرْطُبٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَٰذَا إِلَّا سِحْرٌ مُّبِينٌ﴾

«And even if We had sent down unto you (O Muḥammad) a Message written on paper so that they could touch it with their hands, the disbelievers would have said: 'This is nothing but

وَإِذَا أَذْنَا الْأَنْسَ رَحْمَةً مِنْ بَعْدِ مُرَّةٍ مَسْتَهْمَةٍ إِذَا اللَّهُ مُكْرِفٌ
 مَا يَتَنَبَّأُ فِي اللَّهِ أَسْرَعُ مُكْرَأً إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَكْفُرُونَ ﴿٦١﴾
 هُوَ الَّذِي يُسَوِّرُ فِي الْبَرِّ وَالْبَحْرِ حَتَّى إِذَا كُنْتُمْ فِي الْفُلِكِ
 وَجَرَينَ بِهِمْ يَرْيَحُ طَيْفَهُمْ وَفَرَحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ
 رَجَاءٌ هُمْ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَكَفَرُوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا
 اللَّهَ عُلُوصِينَ لَهُ الَّذِينَ لَيْنَ آمَنَيْنَا مِنْ هَؤُلَاءِ لَنُكَفِّرَنَّ عَنْهُمْ
 الشُّكْرِينَ ﴿٦٢﴾ فَلَمَّا أَجَبْنَاهُمْ إِذَا هُمْ يَتَفَعَّلُونَ فِي الْأَرْضِ يُفَعِّلُونَ
 الْحَيَّ يَا أَيُّهَا النَّاسُ إِنَّمَا بَغْيُكُمْ عَلَى أَنْفُسِكُمْ مَتَّعَ الْحَيَاةَ
 الدُّنْيَا ثُمَّ إِلَيْنَا رُجُوعُكُمْ فَتَتَّبِعُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٦٣﴾
 إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أُنْزِلَتْ مِنَ السَّمَاءِ فَخَلَّتْ بِهِ
 بَاتِ الْأَرْضُ وَمَا بَايَ كُلُّ النَّاسِ وَالْأَنْعَامُ حَتَّى إِذَا أَخَذْنَا الْأَرْضَ
 زُفْرُهَا وَأَزَلَّتْ وَطَلَّتْ أَهْلُهَا أَنَّهُمْ قَدْ زُفِرَتْ عَلَيْهَا
 أَنَّهُمْ أَمَرُوا نَائِلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَنْ لَمْ تَغْنَبْ
 بِالْأَمْسِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٦٤﴾ وَاللَّهُ
 يَدْعُوا إِلَى دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٦٥﴾

obvious
 magic! ﴿6:7﴾

Such people don't deserve to have their requests answered, for there is no benefit in answering them. These people are obstinate and stubborn as a result of their corruption and immorality. Therefore Allāh told His Messenger ﷺ to say:

﴿فَانظُرُوا إِلَى مَعَكُمْ مِنَ الشُّكْرِينَ﴾

«So wait you, verily, I am with you among those who wait.»

﴿وَإِذَا أَذْنَا الْأَنْسَ رَحْمَةً مِنْ بَعْدِ مُرَّةٍ مَسْتَهْمَةٍ إِذَا اللَّهُ مُكْرِفٌ فِي مَا يَتَنَبَّأُ فِي اللَّهِ أَسْرَعُ مُكْرَأً إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَكْفُرُونَ﴾

رُسُلَنَا يَكْتُبُونَ مَا تَكْفُرُونَ ﴿٦١﴾ هُوَ الَّذِي يُسَوِّرُ فِي الْبَرِّ وَالْبَحْرِ حَتَّى إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرَينَ بِهِمْ يَرْيَحُ طَيْفَهُمْ وَفَرَحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ رَجَاءٌ هُمْ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَكَفَرُوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللَّهَ عُلُوصِينَ لَهُ الَّذِينَ لَيْنَ آمَنَيْنَا مِنْ هَؤُلَاءِ لَنُكَفِّرَنَّ عَنْهُمْ الشُّكْرِينَ ﴿٦٢﴾ فَلَمَّا أَجَبْنَاهُمْ إِذَا هُمْ يَتَفَعَّلُونَ فِي الْأَرْضِ يُفَعِّلُونَ الْحَيَّ يَا أَيُّهَا النَّاسُ إِنَّمَا بَغْيُكُمْ عَلَى أَنْفُسِكُمْ مَتَّعَ الْحَيَاةَ الدُّنْيَا ثُمَّ إِلَيْنَا رُجُوعُكُمْ فَتَتَّبِعُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٦٣﴾

421. And when We let mankind taste mercy after some adversity has afflicted them, behold! They take to plotting against Our Āyāt! Say: "Allāh is more swift in planning!" Certainly, Our messengers (angels) record all of that which you plot.﴾

422. He it is Who enables you to travel through land and sea,

till when you are in the ships, and they sail with them with a favorable wind, and they are glad therein, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein. Then they invoke Allāh, making their faith pure for Him (alone), (saying): "If You (Allāh) deliver us from this, we shall truly, be of the grateful." ﴿

﴿23. But when He delivers them, behold! They rebel (disobey Allāh) in the earth wrongfully. O mankind! Your rebellion is only against yourselves, - a brief enjoyment of this worldly life, then (in the end) unto Us is your return, and We shall inform you of that which you used to do.﴾

Man changes when He receives Mercy after Times of Distress

Allāh tells us that when He makes men feel His mercy after being afflicted with distress,

﴿إِنَّا لَهُم مُّكْرٌ وَ مَا يَأْتِنَا﴾

﴿They take to plotting against Our Āyāt.﴾

The coming of mercy after distress is like the coming of ease after hardship, fertility after aridity, and rain after drought. Mujāhid said that man's attitude indicates a mockery and belying of blessings.^[1] The meaning here is similar to Allāh's statement:

﴿وَلَمَّا مَسَّ الْإِنْسَانَ الشَّرُّ دَعَانَا لِجَنْبِهِ أَوْ قَاعِنَا أَوْ قَالَهَا﴾

﴿And when harm touches man, he invokes Us, lying on his side, or sitting or standing.﴾ (10:12)

Al-Bukhārī recorded that Allāh's Messenger ﷺ led the Subh (Dawn) prayer after it had rained during the night, then he ﷺ said:

«مَلَّ تَدْرُونَ مَاذَا قَالَ رَبُّكُمْ اللَّيْلَةَ؟»

«Do you know what your Lord has said last night?»

They replied, "Allāh and His Messenger know better."

He ﷺ said:

^[1] At-Tabari 15:49.

«قَالَ: أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ وَكَافِرٌ، فَأَمَّا مَنْ قَالَ: مُطِرْنَا بِفَضْلِ اللَّهِ
وَرَحْمَتِهِ فَذَلِكَ مُؤْمِنٌ بِي كَافِرٌ بِالْكَوْكَبِ، وَأَمَّا مَنْ قَالَ: مُطِرْنَا بِنُورِ كَذَا
وَكَذَا فَذَلِكَ كَافِرٌ بِي مُؤْمِنٌ بِالْكَوْكَبِ»

«Allāh said; "This morning, some of My servants have become believers and some disbelievers in Me. He who said: 'We have had this rainfall due to the grace and mercy of Allāh' is a believer in Me and a disbeliever in the stars. And he who said 'we have had this rainfall due to the rising of such and such star' is a disbeliever in Me and a believer in the stars.»^[1]

The Āyah:

﴿قُلْ اللَّهُ أَسْرَعُ مَكْرًا﴾

«Say: "Allāh is more swift in planning!"»

means that Allāh is more capable of gradually seizing them with punishment, while granting them concession of a delay until the criminals think that they would not be punished. But in reality they are in periods of respite, then they will be taken suddenly. The noble writers (meaning the angels who write the deeds) will write everything that they do and keep count of their deeds. Then they will present it before the All-Knowing of the seen and unseen worlds. The Lord will then reward them for the significant deeds and even the seemingly insignificant that may be as tiny as a spot on a date pit.

Allāh further states:

﴿هُوَ الَّذِي يُسِّرُكَ فِي الْبَرِّ وَالْبَحْرِ﴾

«He it is Who enables you to travel through land and sea...»

which means that He preserves you and maintains you with His care and watching.

﴿حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِ وَنَزَلْتُمْ مِنْهُ يُجِبُ الْيَمِينَ وَكَرِهْتُمَا﴾

«Till when you are in the ships, and they sail with them with a favorable wind, and they are glad therein...» meaning smoothly and calmly;

﴿جَنَّتُمَا﴾

^[1] Fath Al-Bārī 2 :607.

﴿then comes (these ships)﴾

﴿رِيحٌ عَاصِفٌ﴾

﴿a stormy wind﴾

﴿وَمِنْ كُلِّ مَكَانٍ﴾

﴿and the waves come to them from all sides,﴾

﴿وَلَقَدْ أَتَوْا أُبُطَ بِهِمْ﴾

﴿and they think that they are encircled therein﴾ meaning that are going to be destroyed.

﴿دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ﴾

﴿Then they invoke Allāh, making their faith pure for Him (alone)﴾

meaning that in this situation they would not invoke an idol or statue besides Allāh. They would single Him out alone for their supplications and prayers. This is similar to Allāh's statement:

﴿وَلَقَدْ مَكَّمُ الْفُرُ فِي الْبَحْرِ مَلَّ مَنْ نَدَعُونَ إِلَّا إِلَهًا فَلَمَّا نَجَّكَ إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ الْإِنْسَانُ كَفُورًا﴾

﴿And when harm touches you upon the sea, those that you call upon vanish from you except Him (Allāh alone). But when He brings you safe to land, you turn away (from Him). And man is ever ungrateful.﴾ [17:67]

And in this Sūrah, He says:

﴿دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِنْ أُنْجَيْنَا مِنْ هَٰذَا﴾

﴿They invoke Allāh, making their faith pure for Him (saying): "If You (Allāh) deliver us from this (situation).">﴾

﴿لَنَكُونَنَّ مِنَ الشَّاكِرِينَ﴾

﴿"We shall truly, be of the grateful."﴾

This means that we will not ascribe others as partners with You. We will later worship You alone as we are praying to You here and now. Allāh states;

﴿فَلَمَّا أَجْمَعْتُمْ﴾

«But when He delivers them» from that distress,

﴿إِنَّا كُنَّا بِمَقْعَدِهَا ضَائِرِينَ﴾

«behold! They rebel (disobey Allāh) in the earth wrongfully...»

meaning: they returned as if they had never experienced any difficulties and had never promised Him anything. So Allāh said:

﴿كَأَن لَّهُمْ بَعْدُنَا إِكْ فُتْرَةٌ كَمَا عَصَيْنَا أَوَّلَ مَرَّةٍ﴾

«He passes on as if he had never invoked Us for a harm that touched him!» [10:12]

Allāh then said:

﴿يَا أَيُّهَا النَّاسُ إِنَّا بَقَيْنَاكُمْ عَلَىٰ آفَاتِكُمْ﴾

«O mankind! Your rebellion (disobedience to Allāh) is only against yourselves,»

it is you yourselves that will taste the evil consequence of this transgression. You will not harm anyone else with it, as comes in the Ḥadīth,

«مَا مِنْ ذَنْبٍ أَجْدَرَ أَنْ يُعَجِّلَ اللَّهُ عُقُوبَتَهُ فِي الدُّنْيَا مَعَ مَا يَذْخِرُ اللَّهُ لِصَاحِبِهِ فِي
الْآخِرَةِ مِنَ النَّفْيِ وَقَطِيعَةِ الرَّجْمِ»

«There is no sin that is more worthy that Allāh hasten punishment for in this world - on top of the punishment that Allāh has in store for it in the Hereafter - than oppression and cutting the ties of the womb.»^[1]

Allāh's statement:

﴿نَسْنَعُ الْكَافِرِينَ فِي أُولَٰئِكَ مَعَآيِلًا﴾

«a brief enjoyment of this worldly life...» means that you only have a short enjoyment in this low and abased worldly life.

﴿ثُمَّ إِنَّا رَاغِبِينَ﴾

«then (in the end) unto Us is your return...» meaning your goal and final destination.

﴿نَسْنَعُكُمْ﴾

[1] Abu Dāwud 5:208.

«and We shall inform you» of all your deeds. Then we shall recompense you for them. So let him who finds good (in his record) praise Allāh, and let him who finds other than that blame no one but himself.

﴿إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أُرْسِلَتْ مِنَ السَّمَاءِ فَتَنْطَلِقُ بِهِ ثَمَرَاتُ الْأَرْضِ بِمَا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّىٰ إِذَا لَغَوِثَ الْأَرْضُ وَجُرُفُهَا وَارْتَيْتَ وَكَلَّتْ أُعْلَاهَا أَنَّهُمْ يُدْبِرُونَ مَعَهَا أَنَّهَا تُرْتَدُّ فَيَلَا أَوْ تَهَارُ فَجَعَلْنَاهَا حَبِيبًا كَانَ لَمْ تَكُنْ بِالْأَمِيرِ كَذَلِكَ نَقُصُّ عَلَيْكَ الْقُرْآنَ لِقَوْمٍ يَنْفَعُهُمْ ۖ وَاللَّهُ يَدْعُو إِلَىٰ كَرِهٍ الشَّاكِرِينَ وَمَنْ يَشَاكَرْ بِنِعْمَةٍ مِنَ اللَّهِ يَزِدْ لَهُ مِمَّا يَنْصَلِفُ ۚ﴾

﴿24. Verily, the parable of the life of the world is as the water which We send down from the sky; so by it arises the intermingled produce of the earth of which men and cattle eat: until when the earth is clad in its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday! Thus do We explain the Āyāt in detail for the people who reflect.﴾

﴿25. Allāh calls to the Abode of Peace (Paradise) and guides whom He wills to the straight path.﴾

The Parable of this Life

Allāh the Almighty has set an example of the similitude of the life of this world, its glitter and the swiftness of its passage, likening it to the plant and vegetation that Allāh brings out from the earth. This plant grows from the water that comes down from the sky. These plants are food for people, such as fruits and other different types and kinds of foods. Some other kinds are food for cattle such as clover plants (i.e. green fodder for the cattle) and herbage etc.

﴿حَتَّىٰ إِذَا لَغَوِثَ الْأَرْضُ وَجُرُفُهَا﴾

﴿until when the earth is clad in its adornments ,﴾

﴿وَارْتَيْتَ﴾

﴿and is beautified ﴾ meaning, it became good by what grows on its hills such as blooming flowers of different shapes and colors.

﴿وَكَلَّتْ أُعْلَاهَا﴾

«and its people think...» those who planted it and put it in the ground,

﴿أَنَّهُمْ قَدُورَتْ عَلَيْهَا﴾

«that they have all the powers of disposal over it»

to cultivate it and harvest it. But while they were in that frame of mind, a thunderbolt or a severe, cold storm came to it. It dried its leaves and spoiled its fruits. Allāh said:

﴿أَنهَآ أَشْرَبَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا﴾

«Our command reaches it by night or by day and We make it like a clean-mown harvest,»

it became dry after it was green and flourishing.

﴿كَأَن لَّمْ تَكُنْ بِالْأَنْبُرِ﴾

«as if it had not flourished yesterday!»

as if nothing existed there before. Qatādah said: "As if it had not flourished; as if it was never blessed." Such are things after they perish, they are as if they had never existed. Similarly, the *Hadīth*,

«يُؤْتَى بِأَنْتُمْ أَهْلَ الدُّنْيَا، فَيُغْمَسُ فِي النَّارِ غَمْسَةً، فَيَقَالُ لَهُ: هَلْ رَأَيْتَ خَيْرًا قَطُّ؟ هَلْ مَرَّ بِكَ نَعِيمٌ قَطُّ؟ فَيَقُولُ: لَا، وَيُؤْتَى بِأَشَدِّ النَّاسِ عَذَابًا فِي الدُّنْيَا، فَيُغْمَسُ فِي النَّعِيمِ غَمْسَةً، ثُمَّ يُقَالُ لَهُ: هَلْ رَأَيْتَ بُرْسًا قَطُّ؟ فَيَقُولُ: لَا»

«A person who led the most prosperous life in this world will be brought up and dipped once in the Fire. He will then be asked: 'Have you ever found any good or comfort?' He will reply: 'No.' And a person who had experienced extreme adversity in this world will be brought up and dipped once in the bliss (of Paradise). Then he will be asked: 'Did you ever face any hardship or misery?' He will reply: 'No.'^[1]

Allāh said about those who were destroyed:

﴿فَأَصْبَحُوا فِي دِيَارِهِمْ جَنِينًا﴾

«So they lay (dead), prostrate in their homes; as if they had never lived there.» [11:67-68]

^[1] Muslim 4:2162.

Allāh then said:

﴿كَذَٰلِكَ نَقُصُّ الْآيَاتِ﴾

﴿Thus do We explain the Āyāt...﴾

We do explain the proofs, and evidences, in detail

﴿لِقَوْمٍ يَتَفَكَّرُونَ﴾

﴿for the people who reflect.﴾ so they may take a lesson from this example in the swift vanishing of this world from its people while they are deceived by it. They would trust this world and its promises, and then it unexpectedly turns away from them. This world, in its nature, runs away from those who seek it but seeks those who run away from it. Allāh mentioned the parable of this world and the plants of the earth in several Āyāt in His Noble Book. He said in *Sūrat Al-Kahf*:

﴿وَأَضْرِبْ لَهُم مَّثَلًا الْغَيْثَ الْمُنِيرَ الَّذِي أَنزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ
ضَيْبًا يَدْرُؤُ الْغَيْثَ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا﴾

﴿And put forward to them the example of the life of this world: it is like the water (rain) which We send down from the sky, and the vegetation of the earth mingles with it, and becomes fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter. And Allāh is able to do everything.﴾
(18:45)

He also gave similar examples in both *Sūrat Az-Zumar* [39:21] and *Sūrat Al-Hadīd* [57:20].

Invitation to the Everlasting Gifts that do not vanish

Allāh said:

﴿وَاللَّهُ يَدْعُوا إِلَىٰ مَارِ السَّلَامِ﴾

﴿And Allāh calls to the Abode of Peace﴾

When Allāh mentioned the swiftness of this world and its termination, He invited people to Paradise and encouraged them to seek it. He called it the Abode of Peace. It is the Abode of Peace because it is free from defects and miseries. So Allāh said:

﴿وَاللَّهُ يَدْعُوا إِلَىٰ مَارِ السَّلَامِ وَهُوَ مِنَ بَيْتِهِ إِلَىٰ حَرِيرِ شَجَرِهِ﴾

﴿Allāh calls to the Home of Peace and guides whom He wills to the straight path.﴾

It was narrated that Jābir bin ‘Abdullāh said: "Allāh's Messenger ﷺ came out one day and said to us:

«إِنِّي رَأَيْتُ فِي الْمَنَامِ كَأَن جِبْرِيلَ عِنْدَ رَأْسِي، وَمِيكَائِيلَ عِنْدَ رِجْلِي، يَقُولُ أَحَدُهُمَا لِصَاحِبِهِ: اضْرِبْ لَهُ مَثَلًا، فَقَالَ: اسْمَعْ، سَمِعْتُ أَذُنُكَ، وَاعْقِلْ، عَقَلَ قَلْبُكَ، إِنَّمَا مَثَلُكَ وَمَثَلُ أَهْلِكَ كَمَثَلِ مَلِكٍ اتَّخَذَ دَارًا، ثُمَّ بَنَى فِيهَا بَيْتًا، ثُمَّ جَعَلَ فِيهَا مَادَّةً، ثُمَّ بَعَثَ رُسُلًا يَدْعُو النَّاسَ إِلَى طَعَامِهِ، فَمِنْهُمْ مَنْ أَجَابَ الرُّسُلَ، وَمِنْهُمْ مَنْ تَرَكَهُ، فَالَهُ الْمَلِكُ، وَالْدارُ الْإِسْلَامُ، وَالْبَيْتُ الْجَنَّةُ، وَأَنْتَ يَا مُحَمَّدُ رَسُولٌ، فَمَنْ أَجَابَكَ دَخَلَ الْإِسْلَامَ، وَمَنْ دَخَلَ الْإِسْلَامَ دَخَلَ الْجَنَّةَ، وَمَنْ دَخَلَ الْجَنَّةَ أَكَلَ مِنْهَا»

‘I have seen in my sleep that it was as if Jibrīl was at my head and Mikā’il at my leg. They were saying to each other: ‘Give an example for him.’ He said: ‘Listen, your ear may listen. And fathom, your heart may fathom. The parable of you and your Ummah is that of a king who has built a house on his land. He arranged a banquet in it. Then he sent a messenger to invite the people to his food. Some accepted the invitation and others did not. Allāh is the King and the land is Islām, the house is Paradise and you Muhammad are the Messenger. Whosoever responds to your call enters Islām. And whosoever enters Islām enters Paradise. And whosoever enters Paradise eats from it.’^[1]

Ibn Jarīr recorded this Ḥadīth.

It was also reported that Abu Ad-Dardā’ said that Allāh's Messenger ﷺ said:

«مَا مِنْ يَوْمٍ طَلَعَتْ فِيهِ الشَّمْسُ إِلَّا وَبِجَنَّتَيْهَا مَلَكَانِ يُتَاوَيَانِ يَسْمَعُهُ خَلْقُ اللَّهِ كُلُّهُمْ إِلَّا الْفَلَكَيْنِ: يَا أَيُّهَا النَّاسُ! هَلُّمُوا إِلَى رَبِّكُمْ، إِنَّ مَا قَلَّ وَكَفَى خَيْرٌ مِمَّا كَثُرَ وَأَلْهَى»

‘Two angels descend every day in which the sun rises and say that which all Allāh's creatures would hear except Jinn and humans: ‘O people! Come to your Lord! Anything little and sufficient is better than a lot but distractive.’ And He sent this down in the Qur’ān when He said:

^[1] Aṭ-Ṭabari 15:61.

الَّذِينَ

٢١٢

الَّذِينَ

﴿الَّذِينَ أَحْسَنُوا لِنَفْسِهِمْ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذُلٌّ ۚ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ۝ وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا وَتَرْهَقُهُمْ ذُلٌّ مَّا لَهُم مِّنْ آفَاقٍ ۖ مَنْ عَاصَرَ كَذِبًا أَغَشِيَتْ وَجُوهَهُمْ قُطْعًا مِّنَ اللَّيْلِ مُظْلِمًا ۚ أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ۝ وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنْتُمْ وَشُرَكَاءُكُمْ فَزَيَّلْنَا بَيْنَهُمْ وَقَالَ شُرَكَاءُهُمْ مَا كُنْتُمْ آلِنَا أَنْتُمْ بَدَدْتُمْ ۚ فَكُنْ بِاللَّهِ شَهِيدًا ۖ يَتَّبِعُنَا وَيَنْصَرِفُونَ ۚ كُنَّا عَنْ عِبَادِكُمْ غَافِلِينَ ۝ هُنَالِكَ تَبْلُوا كُلُّ نَفْسٍ مَّا أَسْلَفَتْ ۚ وَرُدُّوا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ ۖ وَصَلَ عَنْهُمُ الْكُفْرَ الْآفَاقُ ۚ قُلْ مَن يَرْزُقُكُم مِّنَ السَّمَاءِ وَالْأَرْضِ أَمَّن يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَن يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَن يُدِيرُ الْأَمْرَ ۚ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ ۝ فَذَلِكُمُ اللَّهُ رَبُّكُمْ الْحَقُّ ۖ فَمَاذَا بَعَدَ الْحَقِّ إِلَّا الْعُلُلُ ۚ فَأَنَّى تُصْرَفُونَ ۝ كَذَٰلِكَ حَقَّقَ لَكُمْ رَبُّكُمُ عَلَى الَّذِينَ فَسَقُوا أَنَّهُمْ لَا يُؤْمِنُونَ ۝﴾

﴿وَاللَّهُ يَدْعُو إِلَى كَرِّ السَّعْيِ﴾

﴿"Allāh calls to the Abode of Peace"﴾

Ibn Abi Hātim and Ibn Jarīr recorded this.^[1]

﴿الَّذِينَ أَحْسَنُوا لِنَفْسِهِمْ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذُلٌّ ۚ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ۝﴾

426. For those who have done good is the best, and even more. Neither darkness nor dust nor any humiliating disgrace shall cover their faces. They are the dwellers of Paradise, they will abide therein forever.﴾

The Reward of the Good-Doers

Allāh states that those who do good in this world - by having faith and performing righteous deeds - will be rewarded with a good reward in the Hereafter. Allāh said:

﴿مَثَلُ جَزَاءٍ إِنْ أَحْسَنَ ۖ﴾

﴿Is there any reward for good other than good?﴾ (55:60) Then Allāh said:

﴿وَرِزْقًا ۖ﴾

﴿and even more.﴾

the reward on the good deeds multiplied ten times to seven hundred times and even more on top of that. This reward

[1] At-Tabari 15:60, and Ahmad 5:197.

includes what Allāh will give them in Paradise, such as the palaces, *Al-Hūr* (virgins of Paradise), and His pleasure upon them. He will give them what He has hidden for them of the delight of the eye. He will grant them on top of all of that and even better, the honor of looking at His Noble Face. This is the increase that is greater than anything that had been given. They will not deserve that because of their deeds, but rather, they will receive it by the grace of Allāh and His mercy.

The explanation that this refers to looking at Allāh's Noble Face was narrated from Abu Bakr, Hudhayfah bin Al-Yamān, 'Abdullāh bin 'Abbās, Sa'īd bin Al-Musayyib, 'Abdur-Raḥmān bin Abu Laylā, 'Abdur-Raḥmān bin Sābiṭ, Mujāhid, 'Ikrimah, 'Āmir bin Sā'ad, 'Atā', Aḍ-Ḍaḥḥāk, Al-Ḥasan, Qatādah, As-Suddi, Muḥammad bin Ishāq, and others from the earlier and later scholars.^[1] There are many *Ḥadīths* that contain the same interpretation. Among these *Ḥadīths* is what Imām Aḥmad recorded from Ṣuhayb that Allāh's Messenger ﷺ recited this *Āyah*,

﴿لِّلَّذِينَ أَحْسَنُوا لَسْنَا وَرِثَةً﴾

«For those who have done good is the best and even more.»

And then he said:

«إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ وَأَهْلُ النَّارِ النَّارَ نَادَى مُنَادٌ: يَا أَهْلَ الْجَنَّةِ إِنَّ لَكُمْ عِنْدَ اللَّهِ مَوْعِدًا يُرِيدُ أَنْ يُنْجِزْكُمْوهُ فَيَقُولُونَ: وَمَا هُوَ؟ أَلَمْ يُنْقِلْ مَوَارِثَنَا؟ أَلَمْ يُبَيِّضْ وُجُوهَنَا وَيُدْخِلْنَا الْجَنَّةَ وَيُخْرِجْنَا مِنَ النَّارِ؟ - قَالَ - فَيَكْشِفُ لَهُمُ الْحِجَابَ، فَيَنْظُرُونَ إِلَيْهِ، فَرَأَاهُ مَا أَعْطَاهُمُ اللَّهُ شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَيْهِ، وَلَا أَقْرَّ لِأَعْيُنِهِمْ»

«When the people of Paradise enter Paradise, a caller will say: 'O people of Paradise, Allāh has promised you something that He wishes to fulfill.' They will reply: 'What is it? Has He not made our Scale heavy? Has He not made our faces white and delivered us from Fire?' Allāh will then remove the veil and they will see Him. By Allāh, they have not been given anything dearer to them and more delightful than looking at Him.»

[1] Aṭ-Ṭabari 15:63-68.

Muslim and a group of Imāms also related this *Hadīth*.^[1]
Allāh then said:

﴿لَا يَغْشَىٰ وَجُوهَهُمْ ظَنَرٌ﴾

﴿Neither darkness nor dust shall cover their faces...﴾

meaning, no blackness or darkness will be on their faces during the different events of the Day of Judgment. But the faces of the rebellious disbelievers will be stained with dust and darkness.

﴿لَا ذِلَّةٌ﴾

﴿nor any humiliating disgrace﴾ meaning, they will be covered with degradation and disgrace. The believers, however will not be humiliated internally or externally, on the contrary, they will be protected and honored. For as Allāh has said:

﴿وَقَرَّبَهُمُ اللَّهُ شَرَّ ذَٰلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرًا وَسُرُورًا﴾

﴿So Allāh saved them from the evil of that Day, and gave them *Naḍrah* (brightness) and joy.﴾ [76:11]

meaning, light in their faces and delight in their hearts. May Allāh make us among those by His grace and mercy.

﴿وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ يَنْظِلُّهَا وَيَرْجِعُهُمْ اللَّهُ نَارًا لَّهُمْ مِنْ عَذَابٍ عَظِيمٍ ۚ كَانُوا فِي مَا يَصْنَعُونَ﴾
﴿أُنْذِرَتْ وَجُوهُهُمْ فَلَمَّا زَنَّ الْإِلَٰهُ مَظْلَمًا لَّوْلَيْكَ أَصْنَبَ الْكَافِرُ مِمَّا خَبِلُوا﴾

﴿27. And those who have earned evil deeds, the recompense of an evil deed is the like thereof, and humiliating disgrace will cover them (their faces). No defender will they have from Allāh. Their faces will be covered as it were with pieces from the darkness of night. They are the dwellers of the Fire, they will abide therein forever.﴾

The Reward of the Wicked Criminals

After Allāh told us about the state of those happy people who have done right and He promised increase in reward, He continued to tell us about the unlucky, miserable ones. He told us about His justice with them. He will reward them with

[1] *Aḥmad* 4:333, *Muslim* 1:163, *Tuhfat Al-Aḥwadhī* 8:522, *An-Nasāʾī* in *Al-Kubrā* 6:361, and *Ibn Mājah* 1:67.

similar evil, without any increase

﴿وَرَهْنَهُمْ﴾

﴿and will cover them﴾ meaning that their faces will be covered and overtaken by humiliation because of their sins and their fear from these sins. Similarly Allāh said:

﴿وَرَهْنَهُمْ يَوْمَئِذٍ عَنْهُمْ عَلَيْهِمْ خَشِيمٌ مِنَ الدَّلِيلِ﴾

﴿And you will see them brought forward to it, (Hell) made humble by disgrace.﴾ [42:45] He also said:

﴿وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَفْعَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِیَوْمٍ تَتَلَحَّصُ فِيهِ الْأَنْصَارُ ۚ فَمَهْلِكُهُمْ يَوْمَئِذٍ رُحُوسٌ﴾

﴿Consider not that Allāh is unaware of that which the wrongdoers do, but He gives them respite up to a Day when the eyes will stare in horror. (They will be) hastening forward with necks outstretched, their heads raised up (towards the sky).﴾ [14:42 - 43]

Allāh then said:

﴿مَا لَهُمْ مِنْ اللَّهِ مِنْ عَاصِرٍ﴾

﴿No defender will they have from Allāh.﴾

meaning, there will be no protectors to prevent them from punishment as Allāh said:

﴿يَقُولُ الْإِنْسَانُ یَوْمَئِذٍ أَیْنَ الْقَرَارُ ۚ قُلْ لَا یَدْرِیْ إِلَّا رَبُّهُ یَوْمَئِذٍ الْقِسْرُ ۚ﴾

﴿On that Day man will say: "Where (is the refuge) to flee?" No! There is no refuge! Unto your Lord (alone) will be the place of rest that Day.﴾ [75:10-12]

Allāh's statement:

﴿كَأَنَّمَا أُنِیَّتْ وَجُوهُهُمْ﴾

﴿Their faces will be covered as it were...﴾

means that their faces will be dark in the Hereafter. This is similar to His statement:

﴿یَوْمَ تَبْیَضُ وَجُوهُ وَحُمْرٌ فَأَمَّا الْآلِیْنَ أَسْوَدَتْ وَجُوهُهُمْ أَكْثَرُهُمْ بَدَّ بِسِنِّكَم فَذَرُّوا الْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ۚ﴾ وَأَمَّا الْآلِیْنَ أُنِیَّتْ وَجُوهُهُمْ فَبِی رَحْمَةِ اللَّهِ هُمْ فِی الْغُلُوبِ ۚ﴾

«On the Day (the Day of Resurrection) when some faces will become white and some faces will become black; as for those whose faces will become black (to them will be said): "Did you reject faith after accepting it? Then taste the torment (in Hell) for rejecting faith." And for those whose faces will become white, they will be in Allāh's mercy (Paradise), therein they shall dwell forever.» [3:106-107]

He also said:

﴿وَجُوهٌ يُّوْهِدُ سُورَةٌ ۖ سَامِكَةٌ مُّشْتَبِهَةٌ ۚ وَجُوهٌ يُّوْهِدُ عَلَيَا عَمَاءُ﴾

«Some faces that Day will be bright, laughing, rejoicing at good news (of Paradise). And other faces that Day will be dust-stained.» [80:38-40]

﴿يَوْمَ نَحْشُرُهُمْ جِجَارًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنتُمْ وَشُرَكَاءُكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ۚ إِنَّكُمْ إِيمَانًا تَعْبُدُونَ ۚ فَلَكَ بِاللَّهِ مَقْدَرٌ يَوْمَئِذٍ وَنَبْتَغِيكُمْ إِن كُنَّا عَنْ عِبَادَتِكُمْ لَغَافِلِينَ ۚ هُنَالِكَ تَبْلُو كُلُّ نَفْسٍ مَّا أَسْلَفَتْ وَرُدُّوْا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقُّ وَوَدَّ عَنْهُمْ تَا كَاوُا ۚ يَتَمَرَّدُونَ﴾

«28. And the Day whereon We shall gather them all together, then We shall say to those who did set partners in worship with Us: "Stop at your place! You and your partners." Then We shall separate them, and their partners shall say: "It was not us that you used to worship."»

«29. "So sufficient is Allāh as a witness between us and you that we indeed knew nothing of your worship of us."»

«30. There! Every person will know (exactly) what he had earned before and they will be brought back to Allāh, their rightful Mawlā (Lord), and their invented false deities will vanish from them.»

The gods of the Idolators will claim Innocence from them on the Day of Resurrection

Allāh said:

﴿يَوْمَ نَحْشُرُهُمْ﴾

«And the Day whereon We shall gather them»

Allāh will gather together all the creatures of earth, human

and Jinn, righteous and rebellious. He said in another Āyah:

﴿وَحَشَرْنَهُمْ فَلَمْ يَقُولُوا بِمِثْلِهِمْ لَعَنَ اللَّهُ﴾

«and We shall gather them all together so as to leave not one of them behind.» [18:47]

﴿ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنْتُمْ وَشُرَكَائُكُمْ﴾

«then We shall say to those who did associate partners: "Stop at your place! You and your partners."»

He then will command the idolators to stay where they are and not to move from their destined places so they would be separated from the place of the believers. Similarly, Allāh said:

﴿وَأَنصَرُوا إِلَيْنَا الْيَوْمَ يَا الْمُسْرِفِينَ﴾

«(It will be said): "And O you the criminals! Get you apart this Day (from the believers).» [36:59]

Allāh also said:

﴿وَيَوْمَ نَفْخُ السَّاعَةَ يَوْمَ يَفْزَعُونَ﴾

«And on the Day when the Hour will be established - that Day shall (all men) be separated (the believers will be separated from the disbelievers).» [30:14]

In the same Sūrah, [Ar-Rūm], Allāh said:

﴿يَوْمَ يُفَصِّلُ الْبَصُورَ﴾

«On that Day men shall be divided.» [30:43] means, they shall be divided in two.

This is what will take place when Allāh Almighty will come for Final Judgement. The believers intercede to Allāh so the Final Judgement may come and they get rid of that state. The Prophet ﷺ said,

«نَحْنُ يَوْمَ الْقِيَامَةِ عَلَى خُرْمٍ فَوْقَ النَّاسِ»

«On the Day of Resurrection, we will be in a visible place above the [other] people.»^[1]

Allāh tells us here what He is going to command the idolators and their idols to do on the Day of Resurrection

[1] Ahmad 3:346.

﴿مَكَانَكُمْ أَنْتُمْ وَشُرَكَائِكُمْ فَبِمَا يَنْهَوْنَ﴾

«"Stop at your place! You and your partners." Then We shall separate them,»

and that they would deny their worship and claim their innocence from them. Similarly, Allāh said: ‘

﴿كَلَّا سَيَكْفُرُونَ بِبِرَّادِهِمْ﴾

«Nay, but they will deny their worship of them.» [19:82],

﴿إِذَا نَبَرُوا الَّذِينَ اتَّبَعُوا مِنَ الْغَايَةِ أَتَيْنَا﴾

«When those who were followed declare themselves innocent of those who followed (them).» [2:166], and;

﴿وَمَنْ أَسْأَلَ مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَّا سَمْعُ الْيَمِينِ وَهُمْ عَنْ دُعَائِهِمْ غَائِبُونَ ﴿٥﴾ وَإِنَّا خَيْرُ الْبَشَرِ مَا كَانُوا يَعْلَمُونَ﴾

«And who is more astray than one who calls on (invokes) besides Allāh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them? And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies» [46:5-6].

This refers to the partners responding to those who worshipped them,

Then Allāh said:

﴿فَكُنْ بَيْنَ يَدَيْهِمَا يَتَىٰ وَبَيْنَكُمْ﴾

«So sufficient is Allāh as a witness between us and you.»

They say that we did not know or think that you were worshipping us. Allāh is a Witness between us and you that we never called upon you to worship us. We never ordered you to worship us; neither did we accept your worship of us.

Allāh said:

﴿هُنَالِكَ نَبْلَغُهُمْ كُلُّ نَفْسٍ مَّا كَسَبَتْ﴾

«There! Every person will know (exactly) what he had earned before»

This will be the state of accounting on the Day of Resurrection. Every soul shall know all that it had sent forth,

both good and evil. Similarly, Allāh said:

﴿يَوْمَ تَبْلُغُ الْأَسْرَارُ﴾

«The Day when all the secrets will be examined.» [86:9],

﴿يَوْمَ الْإِنسُ يُخَبَّرُ بِمَا فَعَلَ وَكَفَرَ﴾

«On that Day man will be informed of what he sent forward (of deeds), and what he left behind.» [75:13], and

﴿وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَشْوَرًا أَفَرَأَى كِتَابَكَ كَفَىٰ بِتَفْهِيمِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا﴾

«...and on the Day of Resurrection, We shall bring out for him a book which he will find wide open. (It will be said to him): "Read your book. You yourself are sufficient as a reckoner against you this Day."» [17:13-14]

Then Allāh said,

﴿وَرُدُّوهُآ إِلَىٰ أَلْفِ مَوْجِدِهِمُ الْعَمَىٰ﴾

«and they will be brought back to Allāh, their rightful Mawlā.»

All affairs and matters will be brought back to Allāh, the Judge, the All-Just. He will judge everyone, and then admit the people of Paradise in Paradise and the people of Hell to Hell.

﴿وَمَسَدٌ عَلَيْهِمْ﴾

«and will vanish from them» meaning what the idolators worshipped,

﴿مَا كَانُوا بِفَعُولٍ﴾

«what they invented» what they worshipped besides Allāh that they invented.

﴿قُلْ مَنْ يَرْزُقُكُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ أَمْ يَمْلِكُ السَّحَابَ وَالْأُبْحَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدِيرُ الْأَمْرَ فَسَبِّحُوا اللَّهَ فَقُلْ أَفَلَا تَتَّقُونَ ﴿٣١﴾ فَلْيُكْرِمُوا اللَّهَ ذِكْرًا لِّقَوْلِهِمْ لَا إِلَهَ إِلَّا اللَّهُ قُلْ فَكَيْفَ تَعْبُدُونَ ﴿٣٢﴾ كَذَلِكَ حَقَّتْ رَيْبُكَ عَلَى الَّذِينَ سَفَرُوا أَنَّهُمْ لَا يُؤْمَرُونَ ﴿٣٣﴾﴾

«31. Say: "Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And

﴿أَن يَمْلِكِ السَّمْعَ وَالْأَبْصَرَ﴾

«Or who owns hearing and sight?»

means that Allāh is the One who granted you the power of sight and hearing. If He willed otherwise, He would remove these gifts and deprive you of them. Similarly, Allāh said:

﴿قُلْ مَوْءَاظُّكُمْ أَنفَاكُمْ وَرَبُّكُمْ لَكُمْ السَّمْعَ وَالْأَبْصَرَ﴾

«Say it is He Who has created you, and endowed you with hearing and seeing.» [67:23]

Allāh also said:

﴿قُلْ أَرَبُّكُمْ إِن أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَرَكُمْ﴾

«Say: "Tell me, if Allāh took away your hearing and your sight.» [6:46]

Then Allāh said:

﴿وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ﴾

«And who brings out the living from the dead and brings out the dead from the living?»

by His great power and grace.

﴿وَمَنْ يَدِيرُ الْأُمُورَ﴾

«And who disposes of the affairs?»

In Whose Hand is the dominion of everything? Who protects all, while against Whom there is no protector? Who is the One who judges with none reversing His judgement? Who is the One that is not questioned about what He does while they will be questioned?

﴿يَسْتَغْفِرُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ﴾

«Whosoever is in the heavens and on earth begs of Him. Every day He is (engaged) in some affair!» [55:29]

The upper and lower kingdoms and what is in them both, including the angels, humans, and Jinn are in desperate need of Him. They are His servants and are under His control.

﴿فَيَقُولُونَ اللَّهُ﴾

«They will say: "Allāh."» they say this knowingly and they

admit it.

﴿قُلْ أَفَلَا تَتَّقُونَ﴾

﴿Say: 'Will you not then be afraid (of Allāh's punishment)?'﴾

meaning, don't you fear Him when you worship others because of your ignorance and false opinions? Allāh then said:

﴿فَلَا تَكُفِّرُ بَعْدَ أَنَّكَ الرَّكَوعُ﴾

﴿Such is Allāh, your Lord in truth.﴾

This Lord that you admitted is the One Who does all this, is your Lord and the True Deity that deserves to be worshipped alone.

﴿فَمَا نَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ﴾

﴿So after the truth, what else can there be, save error?﴾

any one worshipped other than Him is false, for there is no God but Allāh, He Has no partners.

﴿فَأَنذَرْتُكُمْ سَمَواتٍ﴾

﴿How then are you turned away?﴾

How then can you turn away from His worship to worship others while you know that He is the Lord that has created everything, the One who controls and governs everything? Allāh then said:

﴿كَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ فَسَقُوا﴾

﴿Thus is the Word of your Lord justified against those who rebel,﴾

These idolators disbelieved and continued to practice their *Shirk*, and worship others beside Allāh. But they knew that He is the Creator, the Sustainer and the only One of authority and control in this universe, the One Who sent His Messengers to single Him out for all worship. As they disbelieved and were persistent in their *Shirk*, Allāh's Word proved true and was justified that they would be miserable inhabitants of the Fire. Allāh said:

﴿فَالْوَايَ لِلَّذِينَ هُمْ عَنْ آلِ الْكَافِرِينَ﴾

﴿They will say: "Yes," but the Word of torment has been justified against the disbelievers!﴾ [39:71]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢١٣

الْأَلْفَاقِ

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ۖ قُلْ اللَّهُ يَبْدَأُ
الْخَلْقَ ثُمَّ يُعِيدُهُ ۚ مَا أَنْ تَوْفِكُونَ ﴿٣٤﴾ قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي
إِلَى الْحَقِّ ۚ قُلْ اللَّهُ يَهْدِي لِلْحَقِّ ۖ أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ
يُنَبِّئَ أَمَّنْ لَا يَهْدِي ۚ إِنْ أَنْ يَهْدِي ۖ مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٥﴾
وَمَا يَنْبَغُ أَكْثَرُهُمْ أَطْعَامًا ۖ إِنْ الظَّنُّ لَا يَتَّبِعُنِي مِنَ الْغَيْبِ شَيْئًا ۖ إِنْ اللَّهُ
عَلِيمٌ بِمَا يَفْعَلُونَ ﴿٣٦﴾ وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَى مِنْ دُونِ
اللَّهِ وَلَكِنْ تَصْدِيقُ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلُ الْكِتَابِ ۚ لَا رَيْبَ
فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴿٣٧﴾ أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ
مِثْلِهِ ۚ وَادْعُوا مَنِ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٨﴾
بَلْ كَذَّبُوا بِآيَاتِنَا لِيُحِطُوا بِعِلْمِهِ ۖ وَلَمَّا بَيَّنَّاهُمْ قُلُوبُهُ ۖ كَذَّبَتْ
الَّذِينَ مِنْ قَبْلِهِمْ ۖ فَانْظُرْ كَيْفَ كَانَتْ عَذَابَةُ الظَّالِمِينَ ﴿٣٩﴾
وَمِنْهُمْ مَنْ يُؤْمِنُ بِهِ وَمِنْهُمْ مَنْ لَا يُؤْمِنُ ۚ يَدْعُوا إِلَهُكَ أَكْثَرُ
وَالْمُفْسِدِينَ ﴿٤٠﴾ وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلٌ وَلَكُمْ عَمَلُكُمْ
أَنْتُمْ بَرِيئُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ ۖ وَمِمَّا تَعْمَلُونَ ﴿٤١﴾ وَمِنْهُمْ
مَنْ يَسْتَعِينُ إِلَيْكَ أَفَأَنْتَ تَسْمَعُ الصَّخْرَةَ ۖ وَلَوْ كَانُوا لَا يَعْقِلُونَ ﴿٤٢﴾

﴿قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَبْدَأُ
الْخَلْقَ ثُمَّ يُعِيدُهُ ۚ قُلْ اللَّهُ يَبْدَأُ
الْخَلْقَ ثُمَّ يُعِيدُهُ ۚ مَا أَنْ تَوْفِكُونَ﴾ ﴿٣٤﴾ قُلْ
هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ
ۚ قُلْ اللَّهُ يَهْدِي لِلْحَقِّ ۖ أَفَمَنْ يَهْدِي
إِلَى الْحَقِّ أَحَقُّ أَنْ يَنْبَغَ لَمْ لَا
يَهْدِي إِلَّا أَنْ يَهْدِي ۖ مَا لَكُمْ كَيْفَ
تَحْكُمُونَ﴾ ﴿٣٥﴾ وَمَا يَنْبَغُ أَكْثَرُهُمْ
أَطْعَامًا ۖ إِنْ الظَّنُّ لَا يَتَّبِعُنِي مِنَ
الْغَيْبِ شَيْئًا ۖ إِنْ اللَّهُ عَلِيمٌ بِمَا
يَفْعَلُونَ﴾ ﴿٣٦﴾

﴿34. Say: "Is there of your partners one that originates the creation and then repeats it?" Say: "Allāh originates the creation and then He repeats it. Then how are you deluded away (from the truth)?"﴾

﴿35. Say: "Is there of your partners one that guides to the truth?" Say: "It is Allāh Who guides to the truth. Is then He Who guides to the truth more worthy to be followed, or he who finds not guidance (himself) unless he is guided? Then, what is the matter with you? How judge you?"﴾

﴿36. And most of them follow nothing but conjecture. Certainly, conjecture can be of no avail against the truth. Surely, Allāh is All-Aware of what they do.﴾

This invalidates and falsifies their claims for committing Shirk with Allāh and worshipping different idols and rivals.

﴿قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ﴾

﴿Say: "Is there of your partners one that originates the creation

and then repeats it?"

meaning, who is the one who started the creation of these heavens and earth and created all the creatures in them? Who can place the planets and the stars in their positions? Who can then repeat the process of the creation?

﴿قُلِ اللَّهُ﴾

﴿Say: "Allāh"﴾ It is He Who does this. He does it by Himself, alone without partners.

﴿مَنْ يُؤْتِكُنَ﴾

﴿"Then how are you deluded away (from the truth)?"﴾

How is it that you are so misled from the right path to falsehood?

﴿قُلْ مَنْ يَهْدِي اللَّهُ فَلَا مُبَدِّلَ لَهُ هُتَّى إِلَى الْحَقِّ قُلِ اللَّهُ يَهْدِي الْقَوْمَ﴾

﴿Say: "Is there of your partners one that guides to the truth?"

Say: "It is Allāh who guides to the truth..."﴾

You know that your deities are incapable of guiding those who are astray. It is Allāh alone Who guides the misled and confused ones and turns the hearts from the wrong path to the right path. It is Allāh, none has the right to be worshipped but He.

﴿أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ لَا يَهْدِي إِلَّا أَنْ يُهْدَى﴾

﴿Is then He Who guides to the truth more worthy to be followed, or he who finds not guidance (himself) unless he is guided?﴾

Will the servant then follow the one who guides to the truth so that he may see after he was blind, or follow one who doesn't guide to anything except towards blindness and muteness? Allāh said that Ibrāhīm said:

﴿يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَبْصُرُ وَلَا يَسْمَعُ وَلَا يُغْنِي عَنْكَ شَيْئًا﴾

﴿O my father! Why do you worship that which hears not, sees not and cannot avail you in anything?﴾ [19:42]

And said to his people

﴿أَتَعْبُدُونَ مَا تَحْمِلُونَ عَلَى ظُهُورِكُمْ وَمَا تَعْمَلُونَ﴾

﴿Worship you that which you (yourselves) carve? While Allāh has created you and what you make!﴾ [37: 95-96]

Also, there are many Ayāt in this regard. Allāh then said:

﴿ثُمَّ لَكُمْ كَيْفَ تَحْكُمُونَ﴾

﴿Then, what is the matter with you? How judge you?﴾

What is the matter with you? What has happened to your mind? How did you make Allāh's creatures equal to Him? What kind of judgement did you make to turn away from Allāh and worship this or that? Why did you not worship the Lord - Glorified be He, the True King, the Judge and the One Who guides to the truth? Why didn't you call upon Him alone and turn towards Him? Allāh then explained that they did not follow their own religion out of evidence and proof. The fact is that they were following mere conjecture and imagination. But conjecture is in no way a substitute for the truth. At the end of this Āyah. He said,

﴿إِنَّ اللَّهَ عَلِيمٌ بِمَا تَعْمَلُونَ﴾

﴿Allāh is All-Aware of what they do.﴾

This is both a threat and a promise of severe punishment. Allāh said that He would reward them for their actions with a complete reward.

﴿وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يَتَّبَعَ مِنْ دُونِ اللَّهِ وَلَكِنْ مَزِيدٌ عَلَىٰ مَا بَدَأَ وَتَفْصِيلُ الْكِتَابِ لَا رَيْبَ مِنْ رَبِّ الْعَالَمِينَ ﴿٣٧﴾ أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا مَنِ اسْتَلَقْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٨﴾ بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِأُولَئِهِ. وَلَكِنَّا بِنَافِلِهِ كَذَّبَتْ الَّذِينَ مِنْ قَبْلِهِمْ فَانظُرْ كَيْفَ كَانَ عَذَابُ الظَّالِمِينَ ﴿٣٩﴾ وَهُمْ مِمَّنْ يُؤْمِنُ بِهِ وَهُمْ مِمَّنْ لَا يُوَفِّتُ بِهِ. وَرَبُّكَ أَعْلَمُ بِالْمُنِيعِينَ ﴿٤٠﴾﴾

﴿37. And this Qur'ān is not such as could ever be produced by other than Allāh but it is a confirmation of (the revelation) which was before it, and a full explanation of the Book - wherein there is no doubt - from the Lord of all that exists.﴾

﴿38. Or do they say: "He has forged it?" Say: "Bring then a Sūrah like unto it, and call upon whomsoever you can besides Allāh, if you are truthful!"﴾

﴿39. Nay, they have belied the knowledge whereof they could

not comprehend and what has not yet been fulfilled. Thus those before them did belie. Then see what was the end of the wrongdoers!﴾

﴿40. And of them there are some who believe therein; and of them there are some who believe not therein, and your Lord is All-Aware of the mischief-makers.﴾

The Qur'an is the True, Inimitable Word of Allāh and It is a Miracle

The Qur'an has a miraculous nature that cannot be imitated. No one can produce anything similar to the Qur'an, nor ten Sūrahs or even one Sūrah like it. The eloquence, clarity, precision and grace of the Qur'an cannot be but from Allāh. The great and abundant principles and meanings within the Qur'an – which are of great benefit in this world and for the Hereafter – cannot be but from Allāh. There is nothing like His High Self and Attributes or like His sayings and actions. Therefore His Words are not like the words of His creatures. This is why Allāh said:

﴿وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَىٰ مِنْ دُونِ اللَّهِ﴾

﴿And this Qur'an is not such as could ever be produced by other than Allāh﴾

meaning, a book like this cannot be but from Allāh. This is not similar to the speech uttered by humans.

﴿وَلَكِنْ تَصْدِيقُ الَّذِي بَيْنَ يَدَيْهِ﴾

﴿but it is a confirmation of (the revelation) which was before it,﴾

Such as previous revelations and Books. The Qur'an confirms these books and is a witness to them. It shows the changes, perversions and corruption that have taken place within these Books. Then Allāh said,

﴿وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ﴾

﴿and a full explanation of the Book – wherein there is no doubt – from the Lord of all that exists.﴾

That is, fully and truly explaining and detailing the rules and the lawful and the unlawful. With this complete and more than sufficient explanation, the Qur'an leaves no doubt that it

is from Allāh, the Lord of all that exists. Allāh says,

﴿أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا مَنِ اسْتَعَضْتُمْ مِنْ دُونِ اللَّهِ إِنَّ كُنتُمْ مَعْدِينَ ۝١٧﴾

﴿Or do they say: "He has forged it?" Say: "Bring then a Sūrah like unto it, and call upon whomsoever you can besides Allāh, if you are truthful!"﴾

If you argue, claim and doubt whether this is from Allāh then you uttered a lie and blasphemy, and you say it is from Muḥammad – Muḥammad ﷺ, however is a man like you, and since he came as you claim with this Qur'ān – then you produce a Sūrah like one of its Sūrahs. Produce something of the same nature and seek help and support with all the power you have from humans and Jinns.

This is the third stage, Allāh challenged them and called them to produce a counterpart of the Qur'ān if they were truthful in their claim that it was simply from Muḥammad ﷺ. Allāh even suggested that they seek help from anyone they chose. But He told them that they would not be able to do it. They would have no way of doing so. Allāh said:

﴿قُلْ لَّيِّنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَٰذَا الْقُرْآنِ لَا يَأْتُونَ بِشَيْءٍ وَكُنَّا بِمَعْشَرَ الْفَٰسِقِينَ عَلَيْهِمْ ۝١٨﴾

﴿Say: "If the mankind and the Jinn were together to produce the like of this Qur'ān, they could not produce the like thereof, even if they helped one another."﴾ [17:88]

Then He reduced the number for them to ten Sūrahs similar to it, in the beginning of Sūrah Hūd, Allāh said:

﴿أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِثْلِهِ مُفَعَّلَتٍ وَادْعُوا مَنِ اسْتَعَضْتُمْ مِنْ دُونِ اللَّهِ إِنَّ كُنتُمْ مَعْدِينَ ۝١٩﴾

﴿Or they say, "He forged it." Say: "Bring you then ten forged Sūrah like unto it, and call whomsoever you can, other than Allāh, if you speak the truth!"﴾ [11:13]

In this Sūrah He went even further to challenge them to produce only one Sūrah like unto the Qur'ān. So He said:

﴿أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا مَنِ اسْتَعَضْتُمْ مِنْ دُونِ اللَّهِ إِنَّ كُنتُمْ مَعْدِينَ ۝٢٠﴾

«Or do they say: "He has forged it?" Say: "Bring then a Sūrah like unto it, and call upon whomsoever you can besides Allāh, if you are truthful!"» [10:38]

He also challenged them in *Sūrat Al-Baqarah*, a Madinite Sūrah, to produce one Sūrah similar to it. He stated in that Sūrah that they would never be capable of doing so, saying:

﴿يَٰٓأَنۡ أَمۡ قَعَلُوا۟ وَلَٰكِنۡ تَفَعَلُوا۟ فَاَتَعۡرَا۟ النَّارَ﴾

«But if you do it not, and you can never do it, then fear the Fire (Hell).» [2:24]

It should be noted here that eloquence was a part of the nature and character of the Arabs. Arabic poetry including *Al-Mu'allaqāt* – the oldest complete collection of the most eloquent ancient Arabic poems – was considered to be the best in the literary arts. However Allāh sent down to them something whose style none were familiar with, and no one is equal in stature to imitate. So those who believed among them, believed because of what they knew and felt in the Book, including its beauty, elegance, benefit, and fluency. They became the most knowledgeable of the Qur'ān and its best in adhering to it.

The same thing happened to the magicians during Fir'awn's time. They were knowledgeable of the arts of sorcery, however, when Mūsā performed his miracles, they knew that it must have come through someone that was supported and guided by Allāh. They knew that no human could perform such acts without the permission of Allāh. Similarly, 'Īsā was sent at the time of scholarly medicine and during the advancement in the treatment of patients. He healed the blind, lepers and raised the dead to life by Allāh's leave. What 'Īsā was able to do was such that no form of treatment or medicine could reproduce. As a result, those who believed in him knew that he was Allāh's servant and His Messenger. Similarly, in the *Ṣaḥīḥ*, Allāh's Messenger ﷺ said,

«مَا مِنْ نَبِيٍّ مِنَ الْأَنْبِيَاءِ إِلَّا وَقَدْ أُوتِيَ مِنَ الْكِتَابِ مَا آمَنَ عَلَىٰ بَنِيهِ الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيَهُ وَحْيًا أَوْحَاهُ اللَّهُ إِلَيَّ فَأَرْجُو أَنْ أَكُونَ أَكْثَرُهُمْ نَابِيًا»

«There was never a Prophet but he was given signs by which the people would recognize him, and that which I was given is

revelation that Allāh revealed, so I hope that I will have the most followers among them.)^[1]

Allāh then said:

﴿بَلْ كَذَّبُوا بِمَا لَمْ يُحِطُوا بِغَيْبِهِ. وَلَكِنَّ يَأْتِيهِمْ نَأْوِيَتُهُ﴾

﴿Nay, they have belied the knowledge whereof they could not comprehend and what has not yet been fulfilled.﴾

They did not believe in the Qur'ān and they have not yet grasped it or comprehended it.

﴿وَلَكِنَّ يَأْتِيهِمْ نَأْوِيَتُهُ﴾

﴿And what has not yet been fulfilled.﴾

They have not attained the guidance and the true religion. So they belied it out of ignorance and foolishness.

﴿كَذَلِكَ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ﴾

﴿Those before them did belie.﴾ meaning, the past nations,

﴿فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ﴾

﴿Then see what was the end of the wrongdoers!﴾

Look at how we Destroyed them because they denied Our Messengers in their wickedness, pride, stubbornness and ignorance. So beware you who deny the message that the same end will befall you. Allāh's statement,

﴿وَمِنْهُمْ مَّنْ يُؤْمِنُ بِهِ﴾

﴿And of them there are some who believe therein ;﴾

means that among those you were sent to, O Muḥammad, are people who will believe in this Qur'ān, follow you and benefit from what has been sent to you.

﴿وَمِنْهُمْ مَّنْ لَا يُؤْمِنُ بِهِ﴾

﴿and of them there are some who believe not therein,﴾

but dies as a disbeliever and will be resurrected as such.

﴿وَرَبُّكَ أَكْبَرُ بِالْمُنْظَرِينَ﴾

﴿And your Lord is All-Aware of the mischief makers.﴾

^[1] Faḥ Al-Bārī 8 : 619.

وَمِنْهُمْ مَّن يَنْظُرُ إِلَيْكَ أَفَأَنْتَ تَهْدِي الْعَمَىٰ وَلَوْ كَانُوا لَا يَتَّبِعُونَ ﴿٤١﴾ إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنفُسُهُمْ يَظْلِمُونَ ﴿٤٢﴾ وَيَوْمَ يَحْشُرُهُمْ كَأَن لَّا يَلْبِثُوا إِلَّا سَاعَةً مِّنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ قَدْ حِصِرَ الَّذِينَ كَذَبُوا بِقَوْلِ اللَّهِ وَمَا كَانُوا مُهْتَدِينَ ﴿٤٣﴾ وَإِنَّمَا رَبُّكَ بِعَمَلِ الْعَالَمِينَ عَلِيمٌ ﴿٤٤﴾ فَلَمَّا مَرَّجُمَهُمْ ثُمَّ اللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ ﴿٤٥﴾ وَلِكُلِّ أَتَقَرُّ رَؤُوسٌ ﴿٤٦﴾ إِذَا جَاءَ رُسُلَهُمْ فَوُتِّي بَعِثُهُمْ فِي بَيْنِهِمْ بِالْقِسْطِ وَهُمْ لَا يَظْلِمُونَ ﴿٤٧﴾ وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ﴿٤٨﴾ قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَاءَ أَجَلُهُمْ فَلَا يَسْتَسْخِرُونَ سَاعَةً وَلَا يَسْتَقِيمُونَ ﴿٤٩﴾ قُلْ أَرَأَيْتُمْ إِن أَتَاكُمْ عَذَابُهُ بَيِّنَاتٍ أَوْ نَارًا مَّاذَا تَسْتَعِجِلُونَ ﴿٥٠﴾ الْمُجْرِمُونَ ﴿٥١﴾ أَنُمُّ إِذَا مَا وَقَعَ أَمْسَمُ بِهِمْ أَكُنَّ وَقَدْ كُنْتُمْ بِهِ تَسْتَعِجِلُونَ ﴿٥٢﴾ ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ الْغُلَاظِ هَلْ تَجْزُونَ ﴿٥٣﴾ لَا يَمَّا كُنْتُمْ تُكَذِّبُونَ ﴿٥٤﴾ وَتَسْتَعِجِلُونَ ﴿٥٥﴾ أَحَقُّ هُوَ قَوْلِي وَرَقِي إِنَّهُ لَحَقٌّ وَمَا أُنَمُّ بِمُفْجِرٍ ﴿٥٦﴾

He best knows those who deserve guidance, so He guides them, and those who deserve to go astray, He allows to go astray. Allāh is, however, the Just who is never unjust. He gives everyone what they deserve. All Glory is His, the Exalted. There is no God but He.

﴿٤١﴾ وَإِن كَذَّبُوكَ فَقُلْ لِي عَمَلٍ وَلكُمْ عَمَلٌم أَنَّهُ يَرْفَعُونَ ﴿٤٢﴾ وَإِنَّا نَعْلَمُونَ ﴿٤٣﴾ وَهُمْ مِّنْ يَّسْتَعِجِلُونَ إِلَيْكَ أَفَأَنْتَ تُنصِبُ الْعَمَىٰ وَلَوْ كَانُوا لَا يَلْبِثُونَ مِّنْ يَنْظُرُ إِلَيْكَ أَفَأَنْتَ تَهْدِي الْعَمَىٰ وَلَوْ كَانُوا لَا يَتَّبِعُونَ ﴿٤٤﴾ إِنَّ اللَّهَ لَا يَظْلِمُ

النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنفُسُهُمْ يَظْلِمُونَ ﴿٤٥﴾

﴿41. And if they belie you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!"﴾

﴿42. And among them are some who listen to you, but can you make the deaf to hear - even though they apprehend not?﴾

﴿43. And among them are some who look at you, but can you guide the blind - even though they see not?﴾

﴿44. Truly, Allāh wrongs not mankind in aught; but mankind wrong themselves.﴾

The Command to be Free and Clear from the Idolators

Allāh said to His Prophet ﷺ: 'If these idolators belie you, then be clear from them and their deeds.'

﴿قُلْ لِي عَمَلِي وَلَكُمْ عَمَلُكُمْ﴾

﴿Say: "For me are my deeds and for you are your deeds!"﴾

Similarly, Allāh said:

﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ ۚ لَا أَقْبُدُ مَا تَعْبُدُونَ ۚ﴾

﴿Say: "O you disbelievers! I worship not that which you worship."﴾ [109:1-2]

to the end of the Sūrah. Ibrāhīm Al-Khalīl (the Friend) and his followers said to the idolators among their people:

﴿إِنَّا بِكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ﴾

﴿Verily, we are free from you and whatever you worship besides Allāh﴾ [60:4]

Allāh then said:

﴿وَمِنْهُمْ مَّن يَسْتَمِعُونَ إِلَيْكَ﴾

﴿And among them are some who listen to you,﴾

They listen to your beautiful talk and to the Glorious Qur'ān. They listen to your truthful, eloquent and authentic *Ḥadīths* that are useful to the hearts, the bodies and their faith. This is indeed a great benefit and is sufficient. But guiding the people to the truth is not up to you or to them. You cannot make the deaf hear. Therefore you cannot guide these people except if Allāh wishes.

﴿وَمِنْهُمْ مَّن يَنْظُرُ إِلَيْكَ﴾

﴿And among them are some who look at you,﴾

They look at you and at what Allāh has given you in terms of dignity, noble personality and great conduct. There is in all of this clear evidence of your prophethood to those who have reason and insight. Other people also look but they do not receive guidance like them. Believers look at you with respect and dignity while disbelievers regard you with contempt.

﴿وَمَا رَأَوْكَ إِلَّا مَرْغَبًا﴾

graves) but an hour of a day. They will recognize each other. Ruined indeed will be those who denied the meeting with Allāh and were not guided.﴾

The Feeling of Brevity toward the Worldly Life at the Gathering on the Day of Resurrection

To remind people of the establishment of the Hour and their resurrection from their graves to the gathering for the Day of Judgment, Allāh says:

﴿يَوْمَ يَشْرَعُ﴾

﴿And on the Day when He shall gather (resurrect) them.﴾

Similarly Allāh said:

﴿كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَوْ بَلَّغُوا إِلَّا سَاعَةً مِنْ نَارٍ﴾

﴿On the Day when they will see that (torment) with which they are promised (threatened, it will be) as if they had not stayed more than an hour in a single day.﴾ [46:35]

Allāh also said:

﴿كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا إِلَّا غَيْثًا أَوْ مُمْسَكًا﴾

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

﴿يَوْمَ يَنْفُخُ فِي الصُّورِ وَنَحْنُ الْمَجْرِمِينَ يُوقِعُ زُلْفًا ۚ يُخَلِّفُونَ بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا عَشْرًا ۖ ثُمَّ أَنْفَظَ صَوْرًا ۖ إِذْ يَقُولُ أَفْلَحَ ۚ إِنْ لَبِثْتُمْ إِلَّا يَوْمًا ۚ﴾

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

﴿يَوْمَ نَقُومُ السَّاعَةَ يُقْسِرُ الْمَجْرِمُونَ مَا لَبِثُوا غَيْرَ سَاعَةٍ﴾

﴿And on the Day that the Hour will be established, the criminals will swear that they stayed not but an hour.﴾ [30:55]

These all are evidence of the brevity of the worldly life

compared to the Hereafter. Allāh said:

﴿قُلْ كَمْ لَبِثْتُمْ فِي الْأَرْضِ عَدَدَ سِينِينَ ﴿٢٣﴾ قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَتَنَّاكَ الْكَافِرِينَ ﴿٢٤﴾ قُلْ إِنْ لَبِثْتُمْ إِلَّا قَلِيلًا أَوْ أَنْتُمْ كُنْتُمْ مَقْلُوبِينَ ﴿٢٥﴾﴾

«He (Allāh) will say: "What number of years did you stay on earth?" They will say: "We stayed a day or part of a day. Ask of those who keep account." He (Allāh) will say: "You stayed not but a little, if you had only known!"» [23:112-124]

Allāh then said:

﴿يَعَارِفُونَ بَيْنَهُمْ﴾

«They will recognize each other»

The children will know their parents and relatives will recognize one another. They will know them just like they used to know them during the life in this world. However, on that Day everyone will be busy with himself. Allāh then said:

﴿فَلَا تَحْصِي فِي الصُّورِ ﴿٢٦﴾ فَلَا أَنْسَابَ يَتَّبِعُهُ﴾

«Then, when the Trumpet is blown, there will be no kinship among them.» [23:101]

Allāh also said:

﴿وَلَا يَسْأَلُ حِمِيًّا ﴿٢٧﴾﴾

«And no friend will ask a friend (about his condition).» [70:10]

Allāh then said:

﴿قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا مُهْمِتِينَ ﴿٢٨﴾﴾

«Ruined indeed will be those who denied the meeting with Allāh and were not guided.»

This is similar to the Āyah:

﴿وَيْلٌ لِلْمُصَدِّقِينَ ﴿٢٩﴾﴾

«Woe that Day to the deniers.» [77:15]

Woe to them because they will lose themselves and their families on the Day of Resurrection. That is indeed the great loss. There is no loss greater than the loss of one who will be taken away from his dear ones on the Day of Grief and Regret.

﴿وَأَنَّا نُرْسِلُ بَعْضَ آلِهِ نَوْلِيَهُمْ أَوْ تَرَوْكَاتُكَ فَإِنَّا مَرْجِعُهُمْ ثُمَّ اللَّهُ شَهِيدٌ عَلَى مَا يَفْعَلُونَ ﴿٣٠﴾﴾

لَنَكْذِبَنَّكَ رَسُولٌ إِذَا جَاءَكَ رَسُولُهُمْ قُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٤٦﴾

«46. Whether We show you some of what We promise them (the torment), or We cause you to die – still unto Us is their return, and moreover Allāh is Witness over what they used to do.»

«47. And for every Ummah there is a Messenger; when their Messenger comes, the matter will be judged between them with justice, and they will not be wronged.»

The Criminals will certainly be avenged – whether in This World or in the Hereafter

Allāh said to His Messenger ﷺ:

﴿رَأَيْنَا بُرْهَانَكَ بِعَاصِيَ آلِ نُوْتٍ﴾

«Whether We show you some of what We promise them (the torment).»

We shall avenge them in your lifetime so your eye will be delighted.

﴿فَرَأَيْنَاكَ تَرْجُوهُمْ﴾

«Or We cause you to die – still unto Us is their return.»

Allāh will then be the Witness watching over their actions for you. Allāh then said,

﴿لَنَكْذِبَنَّكَ رَسُولٌ إِذَا جَاءَكَ رَسُولُهُمْ﴾

«And for every Ummah there is a Messenger; when their Messenger comes,»

Mujāhid said: "This will be on the Day of Resurrection."⁽¹⁾

﴿قُضِيَ بَيْنَهُمْ بِالْقِسْطِ﴾

«the matter will be judged between them with justice,» is similar to the Āyah:

﴿وَالْأَرْضُ بِرُؤْسِ رَبِّهَا﴾

«And the earth will shine with the light of its Lord (Allāh),»
[39:69]

⁽¹⁾ At-Tabari 15:99.

So every nation will be presented before Allāh in the presence of its Messenger and the Book of its deeds. All good and evil deeds will be witnessed upon them. Their guardian angels will be witnesses too. The nations will be brought forth, one by one.

Our noble *Ummah*, while it is the last of the nations, is the first one on the Day of Resurrection to be questioned and judged. This was stated by Allāh's Messenger ﷺ in a *Hadīth* recorded by both Al-Bukhārī and Muslim. Allāh's Messenger ﷺ said:

«نَحْنُ الْآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ، الْمَقْضِيُّ لَهُمْ قَبْلَ الْخَلَائِقِ»

«We are the last, the first on the Day of Resurrection. We will be judged before the rest of the creatures.»^[1]

His *Ummah* attains the honor of precedence only by the honor of its Messenger ﷺ, may Allāh's peace and blessings be upon him forever, until the Day of Judgement.

«وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٨﴾ قُلْ لَا أَنَا بِمُفْتِي حَرًّا وَلَا تَقَعُ إِلَّا مَا شَاءَ اللَّهُ إِنَّكُمْ إِلَهُاتُكُمْ فَلَا يَسْتَعِجِلُونَ سَاعَةً وَلَا يَسْتَأْذِنُونَ ﴿٤٩﴾ قُلْ أَوْبَتْ إِلَيْنَا أُنُفُكُمُ غَدَاةً أَوْ بَيِّنَاتٌ أَوْ نَهَارًا مَاذَا يَسْتَعِجِلُ بِهِ السَّاجِدُونَ ﴿٥٠﴾ أَتَقْرَأُونَ إِذَا مَا وَفَّعَ مَا سَأَلْتُمْ بِهِ مَا كُنْتُمْ وَفَدَ كُنْتُمْ بِهِ فَسْتَعِجِلُونَ ﴿٥١﴾ ثُمَّ يَذَرُ لِّلَّذِينَ ظَلَمُوا ذُرِّيَّتَهُمْ عَذَابَ الْغَلَقِ هَلْ تُجِزُونَ إِلَّا بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٥٢﴾»

48. And they say: "When will be this promise (the torment or the Day of Resurrection), if you speak the truth?"

49. Say: "I have no power over any harm or profit for myself except what Allāh may will. For every *Ummah*, there is a term appointed; when their term comes, neither can they delay it nor can they advance it an hour (or a moment)."

50. Say: "Tell me, if His torment should come to you by night or by day, which portion thereof would the criminals hasten on?"

51. Is it then that when it has actually befallen, you will believe in it? What! Now (you believe)? And you used (aforetime) to hasten it on!"

[1] *Faṭḥ Al-Bārī* 6:595, and *Muslim* 2:585.

﴿52. Then it will be said to them who wronged themselves:
"Taste you the everlasting torment! Are you recompensed
(ought) save what you used to earn?"﴾

The Deniers of the Day of Resurrection wish to hasten its Coming and their Response

Allāh told us about the idolators who reject faith through their demand that the punishment be hastened, inquiring about the time of punishment. The response to such question is not inherently beneficial, yet they inquired anyway. Allāh said:

﴿يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ آمَنُوا مُشْفِقُونَ عَلَيْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ﴾

﴿Those who believe not therein seek to hasten it, while those who believe are fearful of it, and know that it is the very truth.﴾ [42:18]

They know that it is the truth for it is definitely going to happen. It is going to take place even if they have no idea when it will occur. This is why Allāh instructed His Messenger ﷺ to answer them saying:

﴿قُلْ لَا أَمْرٌ لِّي بِسَرٍّ وَلَا ظَهْرٍ﴾

﴿Say: "I have no power over any harm or profit to myself."﴾
[10:49, 7:188]

I will not say except what He has taught me. I also have no authority over anything that Allāh has not shown to me. I am Allāh's servant and His Messenger to you. I was told that the Hour is going to come, but He has not told me when it will occur. But,

﴿إِنَّمَا أَنتَ نَذِيرٌ﴾

﴿For every Ummah, there is a term appointed;﴾

meaning that for every generation or community there is a set term appointed for them. When the end of that term approaches,

﴿فَلَا يَسْتَفْرِغُونَ سَاعَةً وَلَا يَسْتَأْخِرُونَ﴾

﴿neither can they delay it nor can they advance it an hour (or a moment).﴾

This is similar to what Allāh said in another Āyah:

﴿وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا﴾

﴿And Allāh grants respite to none when his appointed time (death) comes.﴾ [63:11]

Allāh instructed His Messenger ﷺ to tell the people that His punishment would come suddenly. He said:

﴿قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابٌ بَيْنَا أَوْ بَارَا مَاذَا يَسْتَعِیلُ مِنْهُ الْمُتَكِبُونَ ﴿١﴾ أَنَّهُ إِذَا مَا وَجَعَ مَاكُمْ بِهِ فَأَلْقَىٰ وَفْدَ كُفْرٍ تَسْتَعِیلُونَ ﴿٢﴾﴾

﴿Say: "Tell me, if His torment should come to you by night or by day, which portion thereof would the criminals hasten on? Is it then that when it has actually befallen, you will believe in it? What! Now (you believe)? And you used (aforetime) to hasten it on!"﴾

When the punishment befalls them, they will say:

﴿رَبَّنَا أَجْعَلْنَا وَمِثْلَنَا﴾

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

Allāh also said:

﴿فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا إِنَّمَا بَاءُوا بِمَا كَانُوا يَكْفُرُونَ ﴿١﴾ فَلَمَّا يَكُ يَنْفَعُهُمْ يُبْشِرُهُمْ لَمَّا رَأَوْا بَأْسَنَا لَكَ اللَّهُ أَلَىٰ قَدْ خَلَّتْ فِي عِبَادِهِ رَحِيمٌ فَتَالِكَ الْكَافِرُونَ ﴿٢﴾﴾

﴿So when they saw Our punishment, they said: "We believe in Allāh alone and reject (all) that we used to associate with Him as (His) partners. Then their faith could not avail them when they saw Our punishment. (Like) this has been the way of Allāh in dealing with His servants. And there the disbelievers lost utterly (when Our torment covered them)."﴾ [40:84-85]

﴿ثُمَّ يَدُ لِلَّذِينَ ظَلَمُوا ذُرْفُوا عَذَابَ الْخَالِدِينَ﴾

﴿Then it will be said to them who wronged themselves: "Taste you the everlasting torment!"﴾

This will be said to them on the Day of Resurrection, blaming and rebuking them. As Allāh said in another Āyah:

﴿يَوْمَ يَدْعُوكَ إِلَىٰ نَارِ جَهَنَّمَ دَعَاً ﴿١﴾ هَٰذَا النَّارُ الَّتِي كُنتُمْ بِهَا تَكْفُرُونَ ﴿٢﴾ أَلَيْسَ هَٰذَا أَنَّهُ لَا يُؤْمَرُونَ ﴿٣﴾ أَسْلَوْهَا فَمَا سَمِعُوا أَرْ لَّا سَمِعُوا سَوَاءً عَلَيْكُمْ إِنَّمَا تُعْزِرُونَ مَا كُنتُمْ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢١٥

وَالْقُرْآنِ الْمَجِيدِ

تَعْمَلُونَ ﴿٥٣﴾

وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي الْأَرْضِ لَافْتَدَتْ بِهِ. وَأَسْرُوا
 الْآدَمَةَ لَنَارًا وَالْعَذَابَ وَفُيُوسُ بَيْنَهُمْ بِالْفُسْطِ وَأَنَّهُمْ
 لَا يَبْظَلُونَ ﴿٥٤﴾ إِلَّا إِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ الْآنَ
 وَعَدَ اللَّهُ حَقًّا وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٥﴾ هُوَ يَحْيِي
 وَالْيَتَامَى حُمُوكَ ﴿٥٦﴾ يَأْتِيهِ النَّاسُ قَدْ جَاءَ تَكُفُّهُمْ مَوْعِدَةٌ
 مِن رَّبِّكَمْ وَشَفَاءَ لِمَا فِي الصُّدُورِ وَهَدًى وَرَحْمَةً لِّلْمُؤْمِنِينَ
 ﴿٥٧﴾ قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ لَئِكَ فليَقْبِرُوا هُوَ خَيْرٌ مِّمَّا
 يَجْمَعُونَ ﴿٥٨﴾ قُلْ أَرَأَيْتُمْ تَأْتِيهِمْ أَنزِلُ اللَّهُ لَكُمْ مِن رِّزْقٍ
 فَجَعَلْتُمُوهُ حَرَامًا وَحَلَالًا قُلْ مَا لِلَّهِ آيَاتٌ لِّكُمْ أَعْلَى اللَّهِ
 تَقْرُؤُونَ ﴿٥٩﴾ وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ
 يَوْمَ الْقِيَامَةِ إِنْ أَرَادَ اللَّهُ لِيُفْضِلَ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَهُمْ
 لَا يَشْكُرُونَ ﴿٦٠﴾ وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِن قُرْآنٍ
 وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ
 فِيهِ وَمَا يَصْرُبُ عَنْ رَبِّكَ مِن مِّنْقَالٍ ذَرَفٍ فِي الْأَرْضِ وَلَا فِي
 السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُّبِينٍ ﴿٦١﴾

«The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing. This is the Fire that you used to belie. Is this magic or do you not see? Taste you therein its heat and whether you are patient of it or impatient of it, it is all the same. You are only being requited for what you used to do.» [52:13-16]

﴿وَيَسْتَفْتِيكَ أَحَدٌ قَوْلَ إِي وَرَبِّ
 إِنَّهُ لَحَقٌّ وَمَا أَنتَ بِمُعْجِزٍ ﴿٥٣﴾
 وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي
 الْأَرْضِ لَافْتَدَتْ بِهِ. وَأَسْرُوا
 الْآدَمَةَ لَنَارًا وَالْعَذَابَ وَفُيُوسُ
 بَيْنَهُمْ بِالْفُسْطِ وَأَنَّهُمْ لَا
 يَبْظَلُونَ ﴿٥٤﴾﴾

﴿53. And they ask you to inform them (saying): "Is it true?" Say: "Yes! By my Lord! It is the very truth! And you cannot escape it!"﴾

﴿54. And if every person who had wronged, possessed all that is on the earth and sought to ransom himself therewith (it will not be accepted), and they would feel in their hearts regret when they see the torment, and they will be judged with justice, and no wrong will be done unto them.﴾

The Resurrection is Real

Allāh said that they ask you to inform them (saying):

﴿أَحَدٌ قَوْلَ﴾

﴿"Is it true?"﴾ asking about the return and the Resurrection from the graves, after the bodies become sand.

﴿قُلْ إِي وَرَقِ إِنَّهُ لَعَقٌّ وَمَا أَنتُمْ بِمُعْجِزِينَ﴾

﴿Say: "Yes! By my Lord! It is the very truth! And you cannot escape it!"﴾

meaning that becoming sand does not make Allāh incapable of bringing you back, since He originated you from nothing.

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

﴿Verily, His command, when He intends a thing, is only that He says to it, 'Be!' - and it is!﴾ [36:82]

There are only two other Āyāt in the Qur'ān similar to this. Allāh commands His Messenger ﷺ to give an oath by Him to answer those who deny the return. He said in Sūrah Saba',

﴿وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِنَا السَّاعَةُ قُلْ بَلَى وَرَبِّي لَتَأْتِيَنَكُمُ﴾

﴿Those who disbelieve say: "The Hour will not come to us." Say: "Yes, by my Lord!, it will come to you."﴾ (34:3)

The second is in Sūrat At-Taghābūn, He said:

﴿وَعَمَّ الَّذِينَ كَفَرُوا أَنْ يَسْأَلُوا قُلْ بَلَى وَرَبِّي لَتَشْفَعَنَّ بَأْسَ غِلْمٍ مِمَّا فِي الْقُبُورِ عَلَى آفَةٍ يُبَغِّضُ﴾

﴿The disbelievers claimed that they will never be resurrected. Say: "Yes! By my Lord! you will certainly be resurrected, then you will be informed of (and recompensed for) what you did; and that is easy for Allāh."﴾ (64:7)

Then Allāh informed us that when the Resurrection is established the disbelievers will wish that they could ransom themselves from Allāh's punishment with the equivalent of the weight of the earth in gold.

﴿وَأَسْأَلُوا النَّفَاةَ لَوْ رَأَوْا الْعَذَابَ وَتُوبُوا بِهِمْ بِأَلْسِنَتِهِمْ وَهُمْ لَا يَعْلَمُونَ﴾

﴿And they would feel in their hearts regret when they see the torment, and they will be judged with justice, and no wrong will be done unto them.﴾

﴿أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ أَلَا إِنَّ وَعْدَ اللَّهِ حَقٌّ لَّيَكُنَّ أَكْفَرُهُمْ لَا يَعْلَمُونَ﴾ هو
يحيى. وَيُثَبِّتُ وَرَأْيَهُ مُرْغَمُونَ ﴿٥٥﴾

455. No doubt, surely, all that is in the heavens and the earth

*belongs to Allāh. No doubt, surely, Allāh's promise is true.
But most of them know not.﴾*

﴿56. It is He Who gives life, and causes death, and to Him you
(all) shall return.﴾

Allāh is the Owner of the heavens and earth. His promise is true and is indeed going to be fulfilled. He is the One Who gives life and causes death. To Him is the return of everyone, and He is the One who has the power over that, and the One Who knows everything about every creature; its deterioration, and where every speck of it has gone, be it land, oceans or otherwise.

﴿يَأَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهَذَى وَرَحْمَةٌ
لِلْمُؤْمِنِينَ ۝٧٧﴾ قُلْ بِفَضْلِ اللَّهِ وَرَحْمَتِهِ ۚ فَبِمَا تَنْقِرُونَ ۚ فَبِمَا تَنْقِرُونَ ۚ ﴿٥٨﴾

﴿57. O mankind! There has come to you good advice from your
Lord, and a cure for that which is in your breasts, - a guidance
and a mercy for the believers.﴾

﴿58. Say: "In the bounty of Allāh, and in His mercy; therein
let them rejoice." That is better than what (the wealth) they
amass.﴾

The Qur'ān is an Admonition, Cure, Mercy and Guidance

Allāh confers a great favor on His creatures in what He has sent down of the Gracious Qur'ān to His Noble Messenger ﷺ. He said:

﴿يَأَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ﴾

﴿O mankind! There has come to you good advice from your
Lord.﴾

A warning and a shield from shameful deeds.

﴿وَشِفَاءٌ لِمَا فِي الصُّدُورِ﴾

﴿and a cure for that which is in your breasts,﴾

A cure from suspicion and doubts. The Qur'ān removes all the filth and Shirk from the hearts.

﴿وَهَذَى وَرَحْمَةٌ﴾

﴿a guidance and a mercy﴾ The guidance and the mercy from

Allāh are attained through it. This is only for those who believe in it and have firm faith in what it contains. As Allāh said:

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

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

﴿قُلْ هُوَ الْبَيِّنَاتُ مَأْتُوا هُدًى وَشِفَاءً﴾

«Say: "It is for those who believe, a guide and a cure."» (41:44)

Allāh then said:

﴿قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا﴾

«Say: "In the bounty of Allāh, and in His mercy; therein let them rejoice."»

rejoice in what has come from Allāh. Let them rejoice in the guidance and the religion of the truth. It is better than anything they might rejoice in,

﴿هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ﴾

«That is better than what (the wealth) they amass.» from the ruins of the world and its vanishing bloom undoubtedly.

﴿قُلْ أَرَأَيْتُمْ مَا أَمْرُ اللَّهِ لَكُمْ مِن رِّزْقٍ تَجْمَلُونَهُ حَرَامًا وَحَلَالًا قُلْ اللَّهُ أَدْرَأُكُمْ أَنزَلَ عَلَى اللَّهِ تَقْوَىٰ تَعْلَمُونَ رَبَّنَا عَلَى الَّذِينَ يَغْتَوُونَ عَلَى اللَّهِ الْكَذِبِ يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ لَنُؤْفِكُ عَلَى أَتَّائِسٍ لَّا يَشْكُرُونَ﴾

«59. Say: "Tell me, what provision Allāh has sent down to you! And you have made of it lawful and unlawful." Say: "Has Allāh permitted you (to do so), or do you invent a lie against Allāh?"»

«60. And what think those who invent a lie against Allāh, on the Day of Resurrection? Truly, Allāh is full of bounty to mankind, but most of them are ungrateful.»

None can make Anything Lawful or Unlawful except Allāh or Those Whom Allāh has allowed to do so

Ibn 'Abbās, Mujāhid, Aḍ-Ḍaḥḥāk, Qatādah, 'Abdur-Raḥmān

bin Zayd bin Aslam and others said: "This Āyah was revealed to criticize the idolators for what they used to make lawful and unlawful. Like the *Bahīrah*,^[1] *Sā'ibah*,^[2] and *Waṣūlah*.^[3] As Allāh said:

﴿وَجَعَلُوا لِي مَا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَيْبًا﴾

«And they assign to Allāh a share of the tilth and cattle which He has created.» [6:136]

Imām Aḥmad recorded a narration from Mālik bin Naḍlah who said, "I came to Allāh's Messenger ﷺ while in filthy clothes. He said,

«مَلَّ لَكَ مَالٌ؟»

«Do you have wealth?» I answered, 'Yes.' He said,

«مِنْ أَيِّ الْمَالِ؟»

«what kind of wealth?» I answered,

'All kinds; camels, slaves, horses, sheep.' So he said,

«إِذَا آتَاكَ اللَّهُ مَالًا فَلْيَرَّ عَلَيْكَ»

«If Allāh gives you wealth, then let it be seen on you.» Then he said,

«مَلَّ تَتَّعِ إِلَيْكَ صَحَاخًا أَذَانَهَا، فَتَعْبِدَ إِلَى مُوسَى فَتَقَطَّعَ أَذَانَهَا، فَتَقُولُ: هَذِهِ بَيْعِي، وَتَنْشُرُ جُلُودَهَا وَتَقُولُ: هَذِهِ حُرْمِي، وَتَحْرُمُهَا عَلَيْكَ وَعَلَى أَهْلِكَ؟»

«It is not that your camels are born with healthy ears, you take a knife and cut them, then say, "This is a Bahr," tear its skin, then say, "This is a Ṣarm," and prohibit them for yourself and your family?»

I replied, 'Yes.' He said,

«إِنَّا مَا آتَاكَ اللَّهُ لَكَ جَلٌّ، سَاعِدُ اللَّهِ أَشَدُّ مِنْ سَاعِدِكَ، وَمُوسَى اللَّهُ أَحَدٌ مِنْ مُوسَاتِكَ»

- [1] A she-camel whose milk was spared for the idols and nobody was allowed to milk it.
- [2] A she-camel let loose for the free pasture of their false gods and nothing was allowed to be carried on it.
- [3] A she-camel set free for idols because it has given birth to a she-camel at its first delivery and then again gives birth to a she-camel at its second delivery. At-Tabar. 15:112-113.

«What Allāh has given you is lawful. Allāh's Forearm is stronger than your forearm, and Allāh's knife is sharper than your knife.»^[1]

And he mentioned the *Ḥadīth* in its complete form, and the chain for this *Ḥadīth* is a strong, good chain.

Allāh criticized those who make lawful what Allāh has made unlawful or vice versa. This is because they are based on mere desires and false opinions that are not supported with evidence or proof. Allāh then warned them with a promise of the Day of Resurrection. He asked:

﴿وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ يَوْمَ الْقِيَامِ﴾

«And what think those who invent a lie against Allāh, on the Day of Resurrection?»

What do they think will happen to them when they return to Us on the Day of Resurrection? Ibn Jarīr said that Allāh's statement:

﴿إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ﴾

«Truly, Allāh is full of bounty to mankind,»

indicated that the bounty is in postponing their punishment in this world.^[2] I (Ibn Kathir) say, the meaning could be that the Grace for people is in the good benefits that He made permissible for them in this world or in their religion. He also has not prohibited them except what is harmful to them in their world and the Hereafter.

﴿وَلَكِنْ أَكْثَرُهُمْ لَا يَشْكُرُونَ﴾

«but most of them are ungrateful.» So they prohibited what Allāh has bestowed upon them and made it hard and narrow upon themselves. They made some things lawful and others unlawful. The idolators committed these actions when they set laws for themselves. And so did the People of the Book when they invented innovations in their religion.

﴿وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُبْعَثُونَ يَوْمَ وَمَا يَعْرُوبُ عَنْ رَبِّكَ مِنْ شَيْءٍ فَتَقَالُوا نَذْرٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَشْعَرُ مِنْ

[1] Aḥmad 3:473, 4:136.

[2] Aṭ-Ṭabari 15:113.

﴿لَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُبِينٍ﴾

«61. Neither you do any deed nor recite any portion of the Qur'ān, nor you do any deed, but We are Witness thereof when you are doing it. And nothing is hidden from your Lord (so much as) the weight of a speck of dust on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a Clear Record.»

Everything Small or Large is within the Knowledge of Allāh

Allāh informed His Prophet ﷺ that He knows and is well acquainted with all of the affairs and conditions of him and his Ummah and all of creation and its creatures at all times – during every hour and second. Nothing slips or escapes from His knowledge and observation, not even anything the weight of a speck of dust within the heavens or earth, or anything that is smaller or larger than that. Everything is in a manifest Book, as Allāh said:

﴿رِيعَدُهُ مَفَاتِيحُ الْغَيْبِ لَا يَمْلِكُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْغَيْبِ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ رَرَقَةٍ إِلَّا يَسْمَعُهَا وَلَا حَبْرٌ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَكْبٌ وَلَا يَكْبِتُ إِلَّا فِي كِتَابٍ مُبِينٍ﴾

«And with Him are the keys of the Ghayb (all that is hidden and unseen), none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.» (6:59)

He stated that He is Well-Aware of the movement of the trees and other inanimate objects. He is also Well-Aware of all grazing beasts. He said:

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٌ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُنِيقَ بِرِزْقِهَا﴾

«There is not a moving creature on earth, nor a bird that flies with its two wings, but are communities like you.» (6:38)

He also said:

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا﴾

«And no moving creature is there on earth but its provision is due

الْآيَاتِ أُولَئِكَ اللَّهُ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٦﴾ الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿١٧﴾ لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا يَبْدِيلُ لِكَلِمَاتِ اللَّهِ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١٨﴾ وَلَا يَحْزَنُكَ قَوْلُهُمْ إِنَّ الْإِمرَةَ لِلَّهِ جَمِيعًا هُوَ السَّمِيعُ الْعَلِيمُ ﴿١٩﴾ الْآيَاتِ لِلَّهِ مَن فِي السَّمَوَاتِ وَمَن فِي الْأَرْضِ وَمَا يَبْصُرُ الَّذِينَ يَدْعُونَكَ مِنْ دُونِ اللَّهِ شُرَكَاءُ إِنْ يَسْمَعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٢٠﴾ هُوَ الَّذِي جَعَلَ لَكُمُ الْآيَاتِ لَتَسْكُنُوا فِيهَا وَالنَّهَارُ مُبْصِرٌ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ ﴿٢١﴾ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَنَهُ هُوَ الْغَنِيُّ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ إِنْ عِنْدَكُمْ مِنْ سُلْطَانٍ بِهَٰذَا أَنْتَقُولُ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٢٢﴾ قُلِ الْإِنسَانُ أَفْطَرُ مَا لَا يَفْقَهُونَ ﴿٢٣﴾ مَتَّعْنَاهُ فِي الدُّنْيَا مِمَّا كَرِهَ اللَّهُ لَنَا مِن دَرَجَاتِهِمْ ثُمَّ نُزِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ ﴿٢٤﴾

from Allāh. ﴿11:6﴾

If this is His knowledge of the movement of these things, then what about His knowledge of the movement of the creatures that are commanded to worship Him? Allāh said:

﴿وَنُفِثَ عَلَى السَّمِيرِ الرَّحِيمِ ﴿٢٥﴾ الَّذِي يَرَىٰكَ مِنْ تَحْتِ قَرْنِ ﴿٢٦﴾ وَقَفَّكَ فِي السَّمِيرِ ﴿٢٧﴾﴾

«And put your trust in the Almighty, the Most Merciful, Who sees you when you stand up, and your movements among those who fall prostrate.﴾ (26:217-219)

That is why Allāh said:

﴿وَمَا تَكُنْ فِي شَأْنٍ وَمَا تَتْلُو مِنْهُ مِن قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُبْعَثُونَ فِيهِ﴾

«Neither you do any deed nor recite any portion of the Qur'ān, nor you do any deed, but We are Witness thereof when you are doing it.﴾ meaning, 'We are watching and hearing you when you engage in that thing.' When Jibrīl asked the Prophet ﷺ about Ihsān, he said:

«أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ»

«It is that you worship Allāh as if you are seeing Him. But since you do not see Him, be certain that He is watching you.﴾^[1]

[1] Muslim 1:37.

﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۚ الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ۚ لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا يَبْدِلُ كَيْفَتَهُ اللَّهُ ذَٰلِكَ هُوَ الْفَوْزُ الْمُبِينُ ۝﴾

﴿62. Behold! The Awliyā' of Allāh, no fear shall come upon them nor shall they grieve.﴾

﴿63. Those who believed, and have Taqwā.﴾

﴿64. For them is good news, in the life of the present world, and in the Hereafter. No change can there be in the Words of Allāh. This is indeed the supreme success.﴾

Identifying the Awliyā' of Allāh

Allāh tells us that His Awliyā' (friends and allies) are those who believe and have Taqwā of Allāh as He defined them. Every pious, God-fearing person is a friend of Allāh, therefore,

﴿لَا خَوْفٌ عَلَيْهِمْ﴾

﴿no fear shall come upon them﴾ from the future horrors they will face in the Hereafter.

﴿وَلَا هُمْ يَحْزَنُونَ﴾

﴿nor shall they grieve.﴾ over anything left behind in this world.

Ibn Jarīr recorded that Abu Hurayrah said that Allāh's Messenger ﷺ said:

«إِنَّ مِنْ عِبَادِ اللَّهِ عِبَادًا يَنْبِطُهُمُ الْأَنْبِيَاءُ وَالشُّهَدَاءُ»

«Among the servants of Allāh there will be those whom the Prophets and the martyrs will consider fortunate».

It was said: "Who are these, O Messenger of Allāh, so we may love them?" He said:

«هُمْ قَوْمٌ نَحَابُوا فِي اللَّهِ مِنْ غَيْرِ أَمْوَالٍ وَلَا أَنْسَابٍ، وَجُوهُهُمْ نُورٌ عَلَى مَنَابِرٍ مِنْ نُورٍ، لَا يَخَافُونَ إِذَا خَافَ النَّاسُ، وَلَا يَحْزَنُونَ إِذَا حَزَنَ النَّاسُ»

«These are people who loved one another for the sake of Allāh without any other interest like money or kinship. Their faces will be light, upon platforms of light. They shall have no fear (on that Day) when fear shall come upon people. Nor shall they

*grieve when others grieve.*¹

Then he recited:

﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

«Behold!! Verily, the *Awliyā'* (friends and allies) of Allāh, no fear shall come upon them nor shall they grieve.»^[1]

The True Dream is a Form of Good News

Ibn Jarīr narrated from 'Ubādah bin Aṣ-Ṣāmiṭ that he [recited] to Allāh's Messenger ﷺ:

﴿لَهُمُ الْبَشْرَى فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ﴾

«For them is good news, in the life of the present world, and in the Hereafter.»

[and said,] "We know the good news of the Hereafter, it is Paradise. But what is the good news in this world?" He said:

«الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الْعَبْدُ أَوْ تُرَى لَهُ. وَهِيَ جُزْءٌ مِنْ أَرْبَعَةٍ وَأَرْبَعِينَ جُزْءًا أَوْ سَبْعِينَ جُزْءًا مِنَ النَّبُوَّةِ»

«It is the good dream that a servant may see or it is seen about him. This dream is one part from forty-four or seventy parts of Prophethood.»^[2]

Imām Aḥmad recorded that Abu Dharr said, "O Messenger of Allāh! What about a man who does deeds that the people commend him for?" Allāh's Messenger ﷺ said,

«بَلَّكَ غَاجِلُ بُشْرَى الْمُؤْمِنِ»

«That is the good news that has been expedited for the believer.»^[3]

Imām Aḥmad recorded that 'Abdullāh bin 'Amr said that Allāh's Messenger ﷺ said:

﴿لَهُمُ الْبَشْرَى فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ﴾

«For them is good news, in the life of the present world» Then

[1] Aṭ-Ṭabari 15:120. See Also Abu Dāwud no. 3527. For an understanding of its interpretation, see *Faṭḥ Al-Bari*, no. 6983.

[2] Aṭ-Ṭabari 15:132.

[3] Aḥmad 5:156, and Muslim 4:2034.

he said,

«الرُّؤْيَا الصَّالِحَةُ يَشْرُفُهَا الْمُؤْمِنُ، جُزْءٌ مِنْ تِسْعَةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النَّبُوَّةِ، فَمَنْ رَأَى ذَلِكَ فَلْيُخْبِرْ بِهَا، وَمَنْ رَأَى سِوَى ذَلِكَ فَإِنَّمَا هُوَ مِنَ الشَّيْطَانِ لِيُخْزِيَهُ، فَلْيُفِثْ عَنْ بَسَائِدِهِ ثَلَاثًا، وَلْيَكْبِرْ، وَلَا يُخْبِرْ بِهَا أَحَدًا»

«The good dream that comes as a good news for the believer is a part of forty-nine parts of prophethood. So if anyone of you has a good dream, he should narrate it to others. But if he has a dream that he dislikes, then it is from Shayṭān to make him sad. He should blow to his left three times, and say : "Allāhu Akbar," and should not mention it to anyone.»^[1]

And it was also said, "The good news here is the glad tidings the angels bring to the believer at the time of death. They bring him the good news of Paradise and forgiveness." Similarly, Allāh said:

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَغْلُوا وَلَا تَحْزَنُوا وَاتَّبِعُوا بِالْإِيمَةِ إِلَىٰ كُنُفٍ مُكَدَّةٍ ﴿٣١﴾ مِمَّنْ أُولِيَائِكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهُونَ أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْفَعُونَ ﴿٣٢﴾ وَلَا يَنْصُرُكُمْ فِيهَا إِلَّا يَدُنَا وَنَحْنُ الْغَنِيُّونَ ﴿٣٣﴾﴾

«Verily, those who say : "Our Lord is Allāh (alone)," and then they stand straight and firm, on them the angels will descend (at the time of their death) (saying) : "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised! We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your souls desire, and therein you shall have (all) for which you ask. An entertainment from (Allāh), the Oft-Forgiving, Most Merciful."» (41:30-32)

In the Ḥadīth narrated by Al-Barā', the Prophet ﷺ said:

«إِنَّ الْمُؤْمِنَ إِذَا حَضَرَهُ الْمَوْتُ جَاءَهُ مَلَائِكَةُ يَفُضُّ الرُّوحَ وَيُفَضُّ النَّبِيَّ فَقَالُوا: اخْرِجِي أَيْمَهَا الرُّوحَ الطَّيِّبَةَ إِلَىٰ رُوحٍ وَرَيْحَانٍ وَرَبِّ غَيْرِ غَضَبَانَ، فَتُخْرَجُ مِنْ فِيهِ كَمَا تَسِيلُ الْقَطْرَةُ مِنْ فَمِ السَّقَاءِ»

«When death approaches the believer, angels with white faces

^[1] Aḥmad 5:219.

and white clothes come to him and say: "O good soul! Come out to comfort and provision and a Lord who is not angry." The soul then comes out of his mouth like a drop of water pouring out of a water skin.^[1]

Their good news in the Hereafter is as Allāh said:

﴿لَا يَحْزَنُهُمُ الْفَرَجُ الْأَكْبَرُ وَتَلَقَّاهُمُ الْمَلَائِكَةُ مِنْ أَتْرَافِهِمْ يَوْمَئِذٍ كُنْتُمْ تُوعَدُونَ﴾

«The greatest terror (on the Day of Resurrection) will not grieve them, and the angels will meet them, (with the greeting:) "This is your Day which you were promised."» (21:103), and,

﴿يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَىٰ نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ فَسَبِّحُوا بِحَمْدِ اللَّهِ جَمِيعًا خَالِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾

«On the Day you shall see the believing men and the believing women - their light running forward before them and by their right hands. Glad tidings for you this Day! Gardens under which rivers flow (Paradise), to dwell therein forever! Truly, this is the great success!» (57:12)

Allāh then said:

﴿لَا يَبْدِلُ إِصْرَهُمْ أَشَيْئًا﴾

«No change can there be in the Words of Allāh.»

meaning, this promise doesn't change or breach or fall short. It is decreed and firm, and going to happen undoubtedly.

﴿ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾

«This is indeed the supreme success.»

﴿وَلَا يَحْزَنُكَ قَوْلُهُمْ إِنَّ الْوِزَّةَ لِلَّهِ جَمِيعًا هُوَ السَّمِيعُ الْعَلِيمُ﴾ (٧) ﴿أَلَا إِنَّ لِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ وَمَا يَسْجُدُ لِلَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ شُرَكَاءُ إِن يَسْجُدُوا إِلَّا لِلْعَلَّةِ وَإِنْ هُمْ إِلَّا يَحْمَدُونَ﴾ (٨) ﴿هُوَ الَّذِي جَعَلَ لَكُمُ الْآيَاتِ لِتَشْكُرُوا فِيهِ وَالْفَهَارُ مُبِيسًا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ﴾ (٩)

[1] Ahmad 4:287.

﴿65. Do not grieve over their speech, for all power and honor belong to Allāh. He is the All-Hearer, the All-Knower.﴾

﴿66. Behold! Verily, to Allāh belongs whosoever is in the heavens and whosoever is in the earth. And those who worship and invoke others besides Allāh, in fact they follow not the partners, they follow only a conjecture and they do nothing but lie.﴾

﴿67. He it is Who has appointed for you the night that you may rest therein, and the day to make things visible (to you). Verily, in this are Āyāt for a people who listen (those who think deeply).﴾

All Might and Honor is for Allāh – He Alone has Full Authority within the Universe

Allāh said to His Messenger ﷺ,

﴿لَا يَحْزَنْكَ﴾

﴿Do not grieve﴾ because of the remarks of these idolators, and depend on Allāh and ask for His help. Put your trust in Him.

﴿إِنَّ الْغَيْرَ لَوْ حَبِيمَا﴾

﴿For all power and honor belong to Allāh.﴾

All might and honor belong to Him, His Messenger ﷺ and the believers.

﴿هُوَ السَّمِيعُ الْبَصِيرُ﴾

﴿He is the All-Hearer, the All-Knower.﴾ He hears the utterances of His servants and knows their affairs. Allāh then stated that to Him is the dominion of the heavens and earth. But the idolators worship idols, that own nothing and can neither harm nor benefit anyone. They have no evidence to base their worship on them. They only follow their own conjecture, lies, and ultimately - falsehood. Allāh then informed us that He is the One Who made the night for His servants to rest therein from weariness and exhaustion.

﴿وَاللَّهَارُ مُبِينٌ﴾

﴿And the day to make things visible (to you).﴾

bright and clear for them to seek livelihood and to travel to

fulfill their needs.

﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ﴾

﴿Verily, in this are Āyāt for a people who listen.﴾

Those who hear these proofs and take a lesson from them. These Āyāt can lead them to realize the greatness of their Creator and Sustainer.

﴿قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَنَهُ هُوَ الْفَرُّ لَمْ يَأْمُرْ بِالنُّسْوَةِ وَمَا فِي الْأَرْضِ بِإِنْ
عِنْدَكُمْ مِنْ سُلْطَانٍ بِهَذَا أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٦٨﴾ قُلْ إِنَّ الَّذِينَ يَقُولُونَ
عَلَى اللَّهِ الْكُفْرَ لَا يَفْلَحُونَ ﴿٦٩﴾ مَنَعَ فِي الذُّبَابِ ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُؤْيِيهِمُ الْعَذَابَ
الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ ﴿٧٠﴾﴾

﴿68. They say: "Allāh has begotten a son." Glory is to Him! He is Rich (free of all needs). His is all that is in the heavens and all that is in the earth. No warrant have you for this. Do you say against Allāh what you know not.﴾

﴿69. Say: "Verily, those who invent a lie against Allāh will never be successful."﴾

﴿70. (A brief) enjoyment in this world! and then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve.﴾

Allāh is Far Above taking a Wife or having Children

Allāh criticizes those who claim that He has,

﴿وَلَدًا سُبْحَنَهُ هُوَ الْفَرُّ﴾

﴿...begotten a son. Glory is to Him! He is Rich (Free of all needs).﴾

He is Greater than that and above it. He is Self-Sufficient, free of want or need of anything. Everything else is in desperate need of Him,

﴿لَمْ يَأْمُرْ بِالنُّسْوَةِ وَمَا فِي الْأَرْضِ﴾

﴿His is all that is in the heavens and all that is in the earth.﴾

So how can He have a son from what He has created? Everything and everyone belongs to Him and is His servant.

﴿إِنْ عِنْدَكُمْ مِنْ سُلْطَانٍ بِهَذَا﴾

﴿No warrant have you for this﴾

Meaning, you have no proof for the lies and falsehood that you claim,

﴿أَقُولُونَ عَلَى اللَّهِ مَا لَا مَلَكَتُوهُ﴾

﴿Do you say against Allāh what you know not.﴾

This is a severe threat and a firm warning. Similarly, Allāh threatened and said:

﴿وَقَالُوا اخَذَ الرَّحْمَنُ وَلَدًا ۚ لَقَدْ جِئْتُمْ شَيْئًا إِثًّا ۝ تَكَادُ السَّمَوَاتُ يَتَنَفَّسْنَ مِنْهُ
وَتَسْأَلُ الْأَرْضُ النَّجْوَىٰ ۚ وَلَقَدْ دَعَا لِلرَّحْمَنِ وَلَدًا ۚ وَمَا يُبْلِي لِلرَّحْمَنِ أَنْ يُضْجِدَ
وَلَقَدْ ۝ إِن كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا مَا كَانِ الرَّحْمَنُ عِندَ ۚ لَقَدْ أُنصَبُوا وَعَدْنُمْ
عِندَ ۚ وَكُلُّهُمْ إِلَيْهِ يَوْمَ الْيَوْمِ مُرْجَوُونَ ۝﴾

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

Then Allāh warned the liars that fabricated the claim that He has begotten a son. He warned that they will not succeed, never prospering in this world or in the Hereafter. In this world Allāh will lead them, step-by-step, to their ruin. He will give them respite and put up with them for a while. He will allow them to have little enjoyment,

﴿ثُمَّ نَنْظُرُهُمْ إِلَىٰ عَذَابٍ عَظِيمٍ﴾

﴿then in the end We shall oblige them to (enter) a great torment.﴾(31:24)

As Allāh said here:

﴿مَتَاعٌ فِي الدُّنْيَا﴾

﴿(A brief) enjoyment in this world!﴾ meaning, only a short period,

وَالَّذِينَ

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وَالَّذِينَ

﴿ثُمَّ إِلَيْنَا سَبِيلُهُمْ﴾

﴿وَأَنزَلَ عَلَيْهِمْ تِبَاطُوحَ﴾ إِذْ قَالَ لِقَوْمِهِمْ يَقَوْمِ إِن كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَتَذِكْرِي بَيِّنَاتٍ اللَّهُ قَوْلُ اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا تُنظِرُونِ ﴿٧١﴾ فَإِنْ تَوَلَّيْتُمْ مِمَّا سَأَلْتُمُونِي مِنْ أَجْرٍ إِن أَجْرِي إِلَّا عَلَى اللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٧٢﴾ فَكَذَّبُوا فَتَجَنَّبْهُ وَمِنَ مَعْمُ فِي الْقُلُوبِ وَجَعَلْنَاهُمْ خَلَائِفَ وَأَعْرَفْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَانْظُرْ كَيْفَ كَانَ عِقَابُ الَّذِينَ كَذَّبُوا ﴿٧٣﴾ ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رَسُولًا إِلَى قَوْمِهِمْ فَأَمَّا هُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا بِرُءُوسِهِمْ قَبْلَ ذَلِكَ تَطْمَعُ عَلَى قُلُوبِ الْمُتَكَبِّرِينَ ﴿٧٤﴾ ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَى وَهَارُونَ إِلَى فِرْعَوْنَ وَمَلَئِهِ بِآيَاتِنَا فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُجْرِمِينَ ﴿٧٥﴾ فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا إِنَّ هَذَا السِّحْرُ مُبِينٌ ﴿٧٦﴾ قَالَ مُوسَى أَتَقُولُونَ لِلْحَقِّ لَمَّا جَاءَهُ كُنتُمْ أَمْسِئَرُهُمْ وَلَا يُبْلِغُ السَّاعِرُونَ ﴿٧٧﴾ قَالُوا أَجِئْتَنَا لِنَعْبُدَكَ وَأَنْتَ الْعَالِمُ الْبَاهِءُ نَا وَتَكُونُ لَكُمُ الْكِبْرِيَاءُ فِي الْأَرْضِ وَمَا نَحْنُ لَكُمُ بِمُؤْمِنِينَ ﴿٧٨﴾

﴿and then unto Us will be their return﴾ on the Day of Resurrection;

﴿ثُمَّ إِلَيْنَا سَبِيلُهُمُ الْعَذَابُ الشَّدِيدُ بِمَا كَانُوا يَكْفُرُونَ﴾

﴿Then We shall make them taste the severest torment because they used to disbelieve.﴾

meaning, 'We shall make them taste the painful punishment because of their Kufr and lies about Allāh.'

﴿وَأَنزَلَ عَلَيْهِمْ تِبَاطُوحَ﴾ إِذْ قَالَ لِقَوْمِهِمْ يَقَوْمِ إِن كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَتَذِكْرِي بَيِّنَاتٍ اللَّهُ قَوْلُ اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ

غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا تُنظِرُونِ ﴿٧١﴾ فَإِنْ تَوَلَّيْتُمْ مِمَّا سَأَلْتُمُونِي مِنْ أَجْرٍ إِن أَجْرِي إِلَّا عَلَى اللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٧٢﴾ فَكَذَّبُوا فَتَجَنَّبْهُ وَمِنَ مَعْمُ فِي الْقُلُوبِ وَجَعَلْنَاهُمْ خَلَائِفَ وَأَعْرَفْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَانْظُرْ كَيْفَ كَانَ عِقَابُ الَّذِينَ كَذَّبُوا ﴿٧٣﴾

﴿71. And recite to them the news of Nūh. When he said to his people: "O my people, if my stay (with you), and my reminding (you) of the Āyāt of Allāh is hard on you, then I put my trust in Allāh. So devise your plot, you and your partners, and let not your plot be in confusion for you. Then pass your sentence on me and give me no respite.﴾

﴿72. "But if you turn away, then no reward have I asked of you, my reward is only from Allāh, and I have been commanded to be of the Muslims."﴾

﴿73. They denied him, but We delivered him, and those with him in the ship, and We made them generations, replacing one after another, while We drowned those who belied Our Āyāt. Then see what was the end of those who were warned.﴾

The Story of Nūh and His People

Allāh instructed His Prophet ﷺ, saying:

﴿وَأَنذِرْ عَلَيْهِمْ﴾

﴿And recite to them﴾ relate to the disbelievers of the Quraysh who belied you and rejected you,

﴿بِأَنبَاءِ﴾

﴿the news of Nūh﴾ meaning, his story and news with his people who belied him. Tell them how Allāh destroyed them and caused every last one of them all to drown. Let this be a lesson for your people, lest they will be destroyed like them.

﴿إِذْ قَالَ لِقَوْمِهِ يَتُوبُونَ لِي إِنَّ كَبْرَ عَلَيْكُمْ مَقَامِي وَتَذَكَّرِي بِعَذَابِ اللَّهِ فَعَلَ اللَّهُ مَا تَوَكَّلْتُ﴾

﴿When he said to his people: "O my people, if my stay (with you), and my reminding (you) of the Āyāt of Allāh is hard on you, then I put my trust in Allāh."﴾

Meaning, 'if you find that it is too much of an offense that I should live among you and preach to you the revelation of Allāh and His signs and proofs, then I do not care what you think, and I will not stop inviting you.'

﴿فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ﴾

﴿So devise your plot, you and your partners﴾, 'get together with all of your deities (idols and statues) that you call upon beside Allāh,'

﴿فَنَزِلَا بَيْنَكُمْ أَمْرَكُمْ عَلَيْكُمْ غَنَةً﴾

﴿and let not your plot be in confusion for you﴾ meaning, and do not be confused about this, rather come and let us settle this together if you claim that you are truthful,'

﴿وَلَا تُظِرُّونَ﴾

﴿and give me no respite.﴾ 'Do not give me respite even for one hour. Whatever you can do, go ahead and do it. I do not care, and I do not fear you, because you are not standing on

anything.' This is similar to what Hūd said to his people,

﴿إِنِّ أَشْهَدُ اللَّهَ أَنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿٥٤﴾ مِن دُونِهِ فَكِدُونِي جَعَلْتُمُونِي ذَا نَضْرِبُونَ ﴿٥٥﴾ إِلَى تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ﴾

«I call Allāh to witness, and you bear witness, that I am free from that which you ascribe as partners in worship with Him (Allāh). So plot against me, all of you, and give me no respite. I put my trust in Allāh, my Lord and your Lord!» (11:54-55)

Islām is the Religion of all of the Prophets

Nūḥ said,

﴿فَإِن تَوَلَّيْتُمْ﴾

«But if you turn away» if you belie the message and turn away from obedience.

﴿فَمَا سَأَلْتُكُم مِّنْ شَيْءٍ﴾

«then no reward have I asked of you,»

I have not asked you anything for my advice.

﴿إِنِّ أَنبِئُكُمْ بِمَا عَلَى اللَّهِ وَأَمْثَرُ أَن أَكُونَ مِنَ الْمُنْذِرِينَ﴾

«My reward is only from Allāh. And I have been commanded to be of the Muslims.» I submit to Islām. Islām is the religion of all of the Prophets from the first to the last. Their laws and their rules may be of different types but the religion is the same. Allāh said:

﴿لِكُلِّ جَمَلَةٍ مِّنْكُمْ شَرْعَةٌ وَمِنَّا جَمَلٌ﴾

«To each among you, We have prescribed a law and a clear way.» (5:48)

Ibn 'Abbās said: "A way and a Sunnah."⁽¹⁾ Here Nūḥ is saying:

﴿وَأَمْثَرُ أَن أَكُونَ مِنَ الْمُنْذِرِينَ﴾

«and I have been commanded to be of the Muslims.»

Allāh said about His friend, Ibrāhīm:

﴿إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْتُ قَالَ أَسْلَمْتَ رَبِّكَ الْإِسْلَامُ وَرَبُّكَ الْإِسْلَامُ﴾

⁽¹⁾ Aṭ-Ṭabarī 10:388.

إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تُنْفِرُوا إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴿١٣٢﴾

﴿When his Lord said to him, "Submit (be a Muslim)!" He said, "I have submitted myself (as a Muslim) to the Lord of all that exists." And this was enjoined by Ibrāhīm upon his sons and by Ya'qūb (saying), "O my sons! Allāh has chosen for you the (true) religion, then die not except as Muslims."﴾ (2:131-132)

Yūsuf said:

﴿رَبِّ قَدْ آتَيْتَنِي مِنَ الثَّمَرَاتِ مِنْ قَبْلُ فَأَنْزِلْ عَلَيَّ الْكُتُبَ وَالْأَرْضَ أَنْتَ وَلِيُّهَا فِي الْحَيَاةِ وَالْآخِرَةِ وَأَنْتَ أَهْلُ الْحَقِّ وَالْحَقُّ لِلْمُسْلِمِينَ ﴿١٠١﴾﴾

﴿My Lord! You have indeed bestowed on me of the sovereignty, and taught me something of the interpretation of dreams - the (Only) Creator of the heavens and the earth! You are my Guardian in this world and in the Hereafter. Cause me to die as a Muslim, and join me with the righteous.﴾ (12:101)

Mūsā said:

﴿يَقَوْمِ إِنْ كُنْتُمْ مُؤْمِنِينَ بِاللَّهِ فَخَلِّوْا عَنْ نَفْسِكُمْ يُذْكَرَنَّ الْيَهُودُ وَالنَّصَارَىٰ﴾

﴿O my people! If you have believed in Allāh, then put your trust in Him if you are Muslims.﴾ (10:84)

The magicians said:

﴿رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدًا وَتُؤْمِنُ الْمُسْلِمِينَ﴾

﴿Our Lord! pour out on us patience, and cause us to die as Muslims.﴾ (7:126)

Bilqīs said:

﴿رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَتْلَفْتُ مَعَ سُلَيْمَانَ فَقَبْلِ رَبِّ الْمُسْلِمِينَ﴾

﴿My Lord! Verily, I have wronged myself, and I submit (I have become Muslim) together with Sulaymān to Allāh, the Lord of all that exists.﴾ (27:44)

Allāh said:

﴿إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَهْتَدِي بِهِ الْيَهُودُ وَالَّذِينَ آمَنُوا﴾

﴿Verily, We did send down the Tawrah, therein was guidance and light, by which the Prophets, judged for the Jews.﴾ (5:44)

He also said:

﴿وَإِذَا أُوحِيَ إِلَيَّ الْوَحْيُ قَالُوا يَا رَسُولَ اللَّهِ مَا أَتَانَا مِنْكَ مِنْ شَيْءٍ إِلَّا حَقٌّ﴾

«And when I (Allāh) inspired Al-Hawāriyyīn to believe in Me and My Messenger, they said: 'We believe. And bear witness that we are Muslims.'» (5:111)

The last of the Messengers and the leader of mankind ﷺ said:

﴿إِنْ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٧٢﴾ لَا شَرِيكَ لَهُ وَبِذَلِكَ بُرِئْتُ مِمَّا أُرَى﴾
للشَّيْءِ ﴿١٧٣﴾

«Verily, my Ṣalāh, my sacrifice, my living, and my dying are for Allāh, the Lord of all that exists. He has no partner. And of this I have been commanded, and I am the first of the Muslims.» (6:162-163)

meaning, from this Ummah. He ﷺ said, in an authentic Hadīth:

«نَحْنُ مَعَشَرُ الْأَنْبِيَاءِ أَوْلَادُ عُلَّابٍ. وَدِينُنَا وَاحِدٌ»

«We, the Prophets are brothers with (the same father but) different mothers. Our religion is the same,^[1]

meaning, 'we should worship Allāh alone without partners while having different laws.'

The Evil Goal and End of Criminals

Allāh said:

﴿كَذَّبُوا فَتَبَعْنَاهُ مِنْ نَحْنُ﴾

«They denied him, but We delivered him, and those with him» meaning on his religion,

﴿فِي الْفُلِّ﴾

«in the (Fulk) ship» Fulk refers to the ark, and,

﴿وَجَعَلْنَاهُمْ خُلَافَةً﴾

«We made them generations replacing one after another» on earth,

﴿وَأَعْرَفْنَا الْأَوْيْنَ كَذَّبُوا بِآيَاتِنَا فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ﴾

^[1] Fath Al-Bāri 6:550.

﴿while We drowned those who belied Our Āyāt. Then see what was the end of those who were warned.﴾

meaning 'O Muḥammad, see how We saved the believers and destroyed the deniers!'

﴿ثُمَّ بَدَأْنَا مِنْ قَوْمِهِمْ رَسُولًا إِلَى قَوْمِهِمْ بِالْبَيِّنَاتِ فَمَا كَانُوا يُؤْمِنُوا بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ كَذَلِكَ نَطْمَعُ عَلَى قُلُوبِ الْمُتَكِبِينَ﴾

﴿74. Then after him We sent Messengers to their people. They brought them clear proofs, but they would not believe what they had already rejected beforehand. Thus We seal the hearts of the transgressors.﴾

Meaning; Then after Nūḥ We sent Messengers to their people. They brought them clear proofs. and evidences of the truth that they came with.

﴿فَمَا كَانُوا يُؤْمِنُوا بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ﴾

﴿But they would not believe what they had already rejected beforehand﴾

meaning the nations did not believe what their Messengers brought to them because they already rejected it from the beginning. Allāh said:

﴿وَنَقَلْنَا أَبْصَارَهُمْ وَابْصَرَهُمْ﴾

﴿And We shall turn their hearts and their eyes away (from guidance).﴾ (6:110) He then said here,

﴿كَذَلِكَ نَطْمَعُ عَلَى قُلُوبِ الْمُتَكِبِينَ﴾

﴿Thus We seal the hearts of the transgressors.﴾

This means that as Allāh has set seals on the hearts of those people, such that they would not believe since they previously rejected faith, He would also set seals on the hearts of the people that are like them, who will come after them. They would not believe until they see the severe torment. This means that Allāh destroyed the nations after Nūḥ. He destroyed the nations that rejected the Messengers and saved those who believed from among them.

From the time of Ādam to Nūḥ, people followed Islām. Then they invented the worship of idols. So Allāh sent Nūḥ to them. That is why the believers will say to him on the Day of

Resurrection, "You are the first Messenger Allāh sent to the people of the earth." Ibn 'Abbās said: "There were ten generations between Ādam and Nūh, and all of them were following Islām."^[1] Allāh also said:

﴿رَكَّمْ أَهْلَكْنَا مِنْ الْقُرُونِ مِنْ بَعْدِ نُوحٍ﴾

﴿And how many generations have We destroyed after Nūh!﴾ (17:17)

This was a serious warning to the Arab pagans, who rejected the leader and last of the Messengers and Prophets. If the people before them who rejected their Messengers had received this much punishment, then what did they think will happen to them since they perpetrated even greater sins than others before them?

﴿ثُمَّ بَعَثْنَا مِنْ بَعْدِهِم مُوسَى وَهَارُونَ إِكْ زَعَوْنَ زَمَانِهِمْ. إِنَّا إِنَّمَا فَتَنَّكُم بِمَا كُنتُمْ تَعْمَلُونَ ۚ فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا إِنَّ هَذَا لَيْسَ إِلَّا سِحْرٌ مُبِينٌ ۚ قَالَ مُوسَى أَتَقُولُونَ لِلْحَقِّ لَمَّا جَاءَكُمْ أَيْسَرُ هَذَا وَلَا يُفْلِحُ السَّاجِدُونَ ۚ قَالُوا أَإِذَا جِئْنَاكُمْ بِالْبَيِّنَاتِ عَلَيْنَا وَجَدْنَا عَلَيْهِ مِثْلَهُ ۚ وَكَوْنُوا لَكُمْ الْكَرِيمَةَ فِي الْأَرْضِ وَمَا نَحْنُ لَكُمْ بِمُؤْمِنِينَ ۚ﴾

﴿75. Then after them We sent Mūsā and Hārūn to Fir'aun and his chiefs with Our Āyāt. But they behaved arrogantly and were a people who were criminals.﴾

﴿76. So when came to them the truth from Us, they said: "This is indeed clear magic."﴾

﴿77. Mūsā said: "Say you (this) about the truth when it has come to you? Is this magic? But the magicians will never be successful."﴾

﴿78. They said: "Have you come to us to turn us away from that we found our fathers following, and that you two may have greatness in the land? We are not going to believe you two!"﴾

The Story of Mūsā and Fir'aun

Allāh said:

﴿ثُمَّ بَعَثْنَا﴾

﴿Then after them We sent ﴾ meaning after these Messengers,

[1] Al-Bidāyah wan-Nihāyah 1:101, and he said, "Al-Bukhārī recorded it."

﴿ثُمَّ يَرْجِعُونَ إِلَىٰ قَوْمِهِمْ﴾

﴿Mūsā and Hārūn to Fir'aun and his chiefs,﴾ meaning his people

﴿يَايُنُسَا﴾

﴿with Our Āyāt.﴾ meaning: 'Our proofs and evidences.'

﴿فَانْتَكَبُوا وَكَانُوا قَوْمًا مُّجْرِمِينَ﴾

﴿But they behaved arrogantly, and were a people who were criminals.﴾ meaning they were too arrogant to follow the truth and submit to it, and they were criminals.

﴿فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا إِنَّ هَذَا لَيْسَ إِلَّا سِحْرٌ مُّبِينٌ﴾

﴿So, when came to them the truth from us, they said: "This is indeed clear magic."﴾

They were as if they gave an oath that what they had said was the truth. But they knew that what they were saying was a mere lie. As Allāh said:

﴿وَعَمَدُوا بِهَا وَاسْتَفْتَنَاهُمْ أَنْفُسَهُمْ فَلَمَّا وَقَعُوا﴾

﴿And they belied them wrongfully and arrogantly, though they themselves were convinced thereof.﴾(27:14)

Mūsā criticized them saying:

﴿أَتَقُولُونَ الْحَقُّ لَنَا جَاءَكُمْ أَمْحَرُّ هَذَا وَلَا يَخْلُقُ الْتَمْرُوتُ ۖ قَالُوا أَجِئْنَا بِطِلَافٍ﴾

﴿"Say you (this) about the truth when it has come to you? Is this magic? But the magicians will never be successful." They said: "Have you come to us to turn us away..."﴾

﴿عَمَّا وَجَدْنَا عَلَىٰ آبَائِنَا﴾

﴿from that we found our fathers following﴾ their religion.

﴿وَتَكُونُ لَكُمَا﴾

﴿and that you two may have...﴾

﴿الْكِبَرِيَّةَ﴾

﴿greatness﴾ means grandeur and leadership

﴿فِي الْأَرْضِ وَمَا نَحْنُ لَكُمَا بِمُؤْمِنِينَ﴾

سُورَةُ

٢١٨

الْأَنْعَامِ

وَقَالَ فِرْعَوْنُ أَتَنْتَوُونَ بِكُلِّ سَاحِرٍ عَلِيمٍ ﴿٧٩﴾ فَلَمَّا جَاءَ السَّحَرَةُ
 قَالَ لَهُمْ مُوسَى أَلْقُوا مَا أَنْتُمْ مُلقُونَ ﴿٨٠﴾ فَلَمَّا أَلْقَوْا قَالَ
 مُوسَى مَا جِئْتُمْ بِهِ السِّحْرَ إِنَّ اللَّهَ سَيَجْلِبُهُ إِنَّ اللَّهَ لَا يَصْلِحُ
 عَمَلَ الْمُفْسِدِينَ ﴿٨١﴾ وَيَحْيَىٰ اللَّهُ الْحَقَّ بِكُلِّ مَنِيَّةٍ وَرُوِيَ
 الْمُجْرِمُونَ ﴿٨٢﴾ فَلَمَّا آمَنَ لِمُوسَى إِلَّا ذُرِّيَّةٌ مِنْ قَوْمِهِ عَلَى
 خَوْفٍ مِنْ فِرْعَوْنَ وَمَلَئِهِمْ أَنْ يَنْصِبَهُمْ وَإِنْ فِرْعَوْنُ لَمَّا لِي
 فِي الْأَرْضِ وَإِنَّهُ لَمِنَ السَّافِرِينَ ﴿٨٣﴾ وَقَالَ مُوسَى يَقَوْمِ إِن كُنتُمْ
 ءَامِنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِن كُنتُمْ مُسْلِمِينَ ﴿٨٤﴾ فَقَالُوا عَلَى اللَّهِ
 تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ ﴿٨٥﴾ وَنَحْنَا
 بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ ﴿٨٦﴾ وَأَوْحَيْنَا إِلَىٰ مُوسَى وَأَنبِئْهُ
 أَنْ تَبْنِيَ الْقَوْمَ كَمَا يَصْرِفُونَ وَأَجْعَلُوا يُيُوتُكُمْ قِسْمًا
 وَأَقْسِمُوا الصَّلَاةَ وَبَشِّرِ الْمُؤْمِنِينَ ﴿٨٧﴾ وَقَالَ مُوسَى
 رَبَّنَا إِنَّكَ ءَاتَيْتَ فِرْعَوْنَ وَمَلَئَهُ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ
 الدُّنْيَا رَبَّنَا لِيُضِلُّوْا عَنْ سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَىٰ أَمْوَالِهِمْ
 وَاشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّىٰ يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٨٨﴾

«...in the land, We are not going to believe you two!»

وَقَالَ فِرْعَوْنُ أَتَنْتَوُونَ بِكُلِّ سَاحِرٍ عَلِيمٍ ﴿٧٩﴾ فَلَمَّا جَاءَ السَّحَرَةُ قَالَ لَهُمْ مُوسَى أَلْقُوا مَا أَنْتُمْ مُلقُونَ ﴿٨٠﴾ فَلَمَّا أَلْقَوْا قَالَ مُوسَى مَا جِئْتُمْ بِهِ السِّحْرَ إِنَّ اللَّهَ سَيَجْلِبُهُ إِنَّ اللَّهَ لَا يَصْلِحُ عَمَلَ الْمُفْسِدِينَ ﴿٨١﴾ وَيَحْيَىٰ اللَّهُ الْحَقَّ بِكُلِّ مَنِيَّةٍ وَرُوِيَ الْمُجْرِمُونَ ﴿٨٢﴾

79. And Fir'aun said: "Bring me every well-versed sorcerer."

80. And when the sorcerers came, Mūsā said to them: "Cast down what you want to cast!"

81. Then when they had cast down, Mūsā

said: "What you have brought is sorcery, Allāh will surely make it of no effect. Verily, Allāh does not set right the work of the evildoers."

82. "And Allāh will establish and make apparent the truth by His Words, however much the criminals may hate (it)."

Between Mūsā and the Magicians

Allāh mentioned the story of the magicians and Mūsā in *Sūrat Al-A'rāf* (there is a commentary on it in that *Sūrah*), this *Sūrah*, *Sūrat Ta Ha*, and in *Sūrat Ash-Shu'arā'*. Fir'aun, may Allāh's curse be upon him, wanted to deceive the people and impress them with the tricks of the magicians in direct opposition to the plain truth that Mūsā brought. The result was the exact opposite and he therefore didn't attain his goal. The signs of the Lord prevailed in that public festival.

﴿وَأَلْقَى السَّحَرَةُ سِحْرَ بَيْنٍ ﴿٧٩﴾ قَالُوا ءَأَمَّا رَبُّ الْمَلَكِيِّنَ ﴿٨٠﴾ رَبِّ مُوسَى وَهَارُونَ ﴿٨١﴾﴾

«And the sorcerers fell down prostrate. They said: "We believe in the Lord of all that exists - the Lord of Mūsā and Hārūn."» (7:120-122)

Fir'awn thought that he would achieve victory through the magicians over the Messenger sent by Allāh, the All-Knower of all hidden things. But he failed, lost Paradise and was deserving of the Hellfire.

﴿وَقَالَ فِرْعَوْنُ أَتَأْتُونِي بِكُلِّ سَاحِرٍ عَلِيمٍ ﴿٨٢﴾ فَلَمَّا جَاءَ السَّحَرَةُ قَالَ لَهُمُ مُوسَى أَلْقُوا مَا أَنتُمُ لَافِقُونَ ﴿٨٣﴾﴾

«And Fir'awn said: "Bring me every well-versed sorcerer." And when the sorcerers came, Mūsā said to them: "Cast down what you want to cast!"»

They stood in line after they received the promise of Fir'awn to become closer to him and obtain a generous reward.

Mūsā wanted them to begin. He wanted the people to see what the magicians had made, then he would come with the truth after that to triumph over their falsehood.

﴿قَالُوا يَنْتَهِ يَا أَهْلَ الْبَلَدِ إِنَّا نَمُوتُ وَإِنَّا نَكُونُ أَكْوَافًا ﴿٨٤﴾ قَالَ بَلْ أَنتُمْ قَوْمٌ مُّزْجُونَ ﴿٨٥﴾﴾

«They said: "O Mūsā! Either you throw first or we be the first to throw?" [Mūsā] said: "Nay, throw you (first)!"»

When the magicians cast their spells they bewitched the eyes of the people through their display of mighty sorcery. At that time,

﴿فَأَرْجَسَ فِي قُلُوبِهِمْ خُفُوهُنَّ ﴿٨٦﴾ فَلَمَّا لَا تَخِفُّ عَلَيْهِمُ الْآيَاتُ الَّتِي يُهَيِّئُ لَهَا وَهْلَ خُفُوهُنَّ ﴿٨٧﴾﴾

«Mūsā conceived fear in himself. We (Allāh) said: "Fear not! Surely, you will have the upper hand. And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never be successful, to whatever amount (of skill) he may attain."» (20:67-69)

Upon that, Mūsā said:

﴿مَا جِئْتُ بِشَيْءٍ مُّجْتَمِعٍ إِنَّ اللَّهَ سَبَّطَهُ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْمُغْضِبِينَ ﴿٨٨﴾ وَيُحْيِي اللَّهُ الْمَيِّتَ﴾

بِكَلْبِهِ. وَكَذَلِكَ الْمَكْرُومُونَ ﴿٨٣﴾

«What you have brought is sorcery, Allāh will surely make it of no effect. Verily, Allāh does not set right the work of the evildoers. And Allāh will establish and make apparent the truth by His Words, however much the criminals may hate (it).»

﴿فَمَا آمَنَ لِمُوسَى إِلَّا ذُرِّيَّتُهُ مِنْ قَوْمِهِ. عَلَى خَوْفٍ مِنْ فِرْعَوْنَ وَمَلَئِهِمْ أَنْ يَفْتِنَهُمْ وَإِنْ فِرْعَوْنَ لَعَالٍ فِي الْأَرْضِ وَإِنَّ لِمَنْ الْفَاسِقِينَ﴾ ﴿٨٤﴾

«83. But none believed in Mūsā except the offspring of his people, because of the fear of Fir'awn and his chiefs, lest they should persecute them; and verily, Fir'awn was an arrogant tyrant on the earth, he was indeed one of the transgressors.»

Only a Few Youth from Fir'awn's People believed in Mūsā

Allāh tells us that despite all the clear signs and irrefutable evidence Mūsā came with, only a few offspring from Fir'awn's followers believed in him. They were even scared that Fir'awn and his followers would force them to return to Kufr (disbelief). Fir'awn was an evil tyrant and extremely arrogant. His people feared him and his power too much. Al-'Awfi reported that Ibn 'Abbās said:

﴿فَمَا آمَنَ لِمُوسَى إِلَّا ذُرِّيَّتُهُ مِنْ قَوْمِهِ. عَلَى خَوْفٍ مِنْ فِرْعَوْنَ وَمَلَئِهِمْ أَنْ يَفْتِنَهُمْ﴾

«But none believed in Mūsā except the offspring of his people because of the fear of Fir 'awn and his chiefs, lest they should persecute them.»

«The offspring that believed in Mūsā from Fir'awn's people, other than Banu Israel, were few. Among them were Fir'awn's wife, the believer who was hiding his faith, Fir'awn's treasurer, and his wife.»^[1]

The Children of Israel, however, themselves believed in Mūsā, all of them. They were glad to see him coming. They knew of his description and the news of his advent from their previous Books. They knew that Allāh was going to save them through

^[1] Aṭ-Ṭabari 15:164.

him from the capture of Fir'awn and give them power over him. So when this knowledge reached Fir'awn he was very wary. But his caution and weariness didn't help him one bit. When Mūsā arrived, Fir'awn subjected them to great harm, and

﴿قَالُوا أَوَلَمْ يَكُنْ لَنَا آيَاتٌ وَمِمَّا يَدَّعَىٰ مَا كُنَّا نَعْتَصِلُ قَالَ عَنِ رَبِّكَ عَذَابٌ مُّشْتَبِهٌ لَا يَخْلِفُ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ﴾

﴿They said: 'We (Children of Israel) suffered troubles before you came to us, and since you have come to us.' He said: "It may be that your Lord will destroy your enemy and make you successors on the earth, so that He may see how you act?">[7:129]

The fact that all of the Children Israel became believers is evidenced by the following *Āyāt*:

﴿وَقَالَ مُوسَىٰ يُقَوْمُ إِنْ كُنْتُمْ ءَامِنُمْ بِاللّٰهِ فَقَالُوا عَلَٰهُمُ أَشْيَاءٌ رَّبَّنَا لَا جَعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ﴾ وَجَعَلْنَا بِرَبِّكَ مِنَ الْقَوْمِ الْكَافِرِينَ ﴿٨٤﴾

﴿84. And Mūsā said: "O my people! If you have believed in Allāh, then put your trust in Him if you are Muslims."﴾

﴿85. They said: "In Allāh we put our trust. Our Lord! Make us not a trial for the folk who are wrongdoers.﴾

﴿86. "And save us by Your mercy from the disbelieving folk."﴾

Mūsā encouraged His People to put Their Trust in Allāh

Allāh told us that Mūsā said to the Children of Israel:

﴿يَقَوْمُ إِنْ كُنْتُمْ ءَامِنُمْ بِاللّٰهِ فَقَالُوا عَلَٰهُمُ أَشْيَاءٌ رَّبَّنَا لَا جَعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ﴾

﴿O my people! If you have believed in Allāh, then put your trust in Him if you are Muslims.﴾

Allāh is sufficient for those who put their trust in Him.

﴿إِنَّ اللَّهَ يَكْفِي عَبْدًا﴾

﴿Is not Allāh sufficient for His servant?﴾(39:36)

﴿وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ﴾

﴿And whosoever puts his trust in Allāh, then He will suffice him.﴾(65:3)

Allāh combines worship and reliance in many places. He said:

﴿مَاعْبُدُ إِلَّا هُوَ وَرَوَّضَل عَلَيْهِ﴾

﴿So worship Him and put your trust in Him.﴾(11:123)

﴿قُلْ هُوَ الرَّحْمَنُ مَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا﴾

﴿Say: "He is the Most Gracious (Allāh), in Him we believe, and in Him we put our trust...﴾(67:29) and

﴿رَبُّهُ لَشَرْقٍ وَالْقَرَبِ لَا إِلَهَ إِلَّا هُوَ مَاعْبُدُ إِلَّا هُوَ﴾

﴿(He alone is) the Lord of the east and the west; none has the right to be worshipped but He. So take Him (alone) as a protector.﴾(73:9)

And Allāh commanded the believers to say many times in their Ṣalāh:

﴿إِنَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

﴿You (Alone) we worship, and You (Alone) we ask for help (for each and everything).﴾(1:5)

The Children of Israel complied with this command and said:

﴿عَلَّ اللَّهُ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ﴾

﴿In Allāh we put our trust. Our Lord! Make us not a trial for the folk who are wrongdoers.﴾

This means don't give them victory over us so that they rule us. So they might not think that they have authority over us because they were following the truth and we were falsehood. This might be a deceiving trial for them. This meaning was reported from Abu Mijliz and Abu Aḍ-Ḍuḥā,^[1] 'Abdur-Razzāq, in a narration from Mujāhid, said,

﴿رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ﴾

﴿Our Lord! Make us not a trial for the folk who are wrongdoers﴾ meaning, "Do not give them authority over us so they might make us fall into Fitnah."^[2]

Allāh's statement:

﴿وَجَعَلْنَا بَيْنَكَ﴾

[1] Aṭ-Ṭabari 15:169.

[2] 'Abdur-Razzāq 2:297.

«And save us by Your mercy» means save us through Your mercy and beneficence

﴿يَنْ الْقَوْمِ الْكَافِرِينَ﴾

«from the disbelieving folk.» meaning, from those who denied the truth and covered it. We truly have believed in You and put our trust in You.

﴿وَأَنبِئْنَا إِكْمُوسَىٰ وَلَٰئِيهِ أَن تَبَوَّأَ لِقَوْمِكَ بِمِصْرَ يُوْثًا وَاجْعَلُوا بُيُوتَكُمْ يُسْلَىٰ ذِيْنَ رَأَيْمُوا
الْمُؤْمِنِيْنَ ۖ وَبَشِّرِ الْمُؤْمِنِيْنَ﴾

«87. And We revealed to Mūsā and his brother (saying):
"Provide dwellings for your people in Egypt, and make your dwellings as places for your worship, and perform the Ṣalāh, and give glad tidings to the believers."»

They were commanded to pray inside Their Homes

Allāh tells us why He saved the Children of Israel from Fir'awn and his people. He tells us how he saved them. Allāh commanded Mūsā and his brother Hārūn to take houses for their people in Egypt,

﴿وَجْعَلُوا بُيُوتَكُمْ يُسْلَىٰ﴾

«and make your dwellings as places for your worship,»

Al-'Awfi reported that Ibn 'Abbās said, while interpreting this Āyah: "The Children of Israel said to Mūsā, 'We cannot offer our prayers in public in front of Fir'awn's people.' So Allāh permitted them to pray in their houses. They were commanded to build their houses in the direction of the Qiblah."^[1] Mujāhid commented,

﴿وَجْعَلُوا بُيُوتَكُمْ يُسْلَىٰ﴾

«and make your dwellings as places for your worship,»

When Banu Israel feared that Fir'awn might kill them in their gatherings at their temples, they were commanded to take their houses as places of worship. The houses should be facing the Qiblah and the prayer could be in secret."^[2] This was stated by Qatādah and Ad-Ḍaḥḥāk as well.^[3]

[1] Aṭ-Ṭabari 15:174.

[2] Ibid.

[3] Aṭ-Ṭabari 15:173.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢١٩

الْأَنْبِيَاءُ

قَالَ قَدْ أُجِيبَت دَعْوَتُكُمَا فَاسْتَقِيمَا وَلَا تَتَّبِعَانِ سَبِيلَ
الَّذِينَ لَا يَعْلَمُونَ ﴿٨٨﴾ وَجَنُّوا بِمَا بَيْنَ يَدَيْ إِسْرَءِيلَ الْبَحْرَ
فَاتَّبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ، بَغْيًا وَعَدُوًّا حَتَّى إِذَا أَدْرَكَهُ
الْعَرَقُ قَالَ ءَأَمِنْتُ أَنَّهُ ءِلَٰهٌ ءِلَآءِ الَّذِي ءَأَمِنْتُ بِهِ جَنُّوا إِسْرَءِيلَ
وَأَنَامِ السُّلَيْمِينَ ﴿٨٩﴾ ءَالَتْنِ وَقَدْ عَصَيْتَ قَبْلَ وَكُنْتَ
مِنَ الْمُفْسِدِينَ ﴿٩٠﴾ فَأَلَيْكُمُ نَجِيحُكَ يَدُوكَ لَكَ كُوتَ لِمَن
خَلْفَكَ ءَابَةُ وَإِنْ كَثُرَ مِنَ النَّاسِ عَنِ ابْنَتَا الْعَفْلُونَ ﴿٩١﴾
وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَءِيلَ سَبْأَ مَوْأَصِدِي وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ
فَمَا أَخْتَلَفُوا حَتَّى جَاءَهُمُ الْوَيْلُ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَمَةِ
فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٩٢﴾ إِنْ كُنْتَ فِي شَكٍّ مِّمَّا أَنزَلْنَا إِلَيْكَ
فَسْأَلِ الَّذِينَ يَفْقَهُونَ ءَالِ كِتَابٍ مِّن قَبْلِكَ لَقَدْ جَاءَكَ
الْحَقُّ مِن رَّبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُسْتَهْزِئِينَ ﴿٩٣﴾ وَلَا تَكُونَنَّ
مِنَ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ فَتَكُونُوا مِنَ الْخَاسِرِينَ
﴿٩٤﴾ إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ
﴿٩٥﴾ وَلَوْ جَاءَهُمْ كُلُّ ءَايَةٍ حَتَّى يَرَوْا الْعَذَابَ ءَالِ لَيْلٍ ﴿٩٦﴾

﴿وَقَالَ رَبَّنَا إِنَّكَ مَنَّا بَتَّ
فِرْعَوْنَ وَمَلَأَ زَيْنَهُ وَأَنزَلَ فِي
الْبَحْرِ أَذْنًا رَبَّنَا يُهْلِكُوا عَنْ
سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَى أَمْوَالِهِمْ
وَأَشُدُّ عَلَى قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّى
يَرَوْا الْعَذَابَ ءَالِ لَيْلٍ﴾ قَالَ قَدْ
أُجِيبَت دَعْوَتُكُمَا فَاسْتَقِيمَا وَلَا
تَتَّبِعَانِ سَبِيلَ الَّذِينَ لَا
يَعْلَمُونَ﴾

﴿88. And Mūsā said: "Our Lord! You have indeed bestowed on Fir'awn and his chiefs splendor and wealth in the life of this world, our Lord! That they may lead men astray from Your path. Our Lord! Destroy their wealth, and harden their hearts, so that they will not

believe until they see the painful torment."﴾

﴿89. Allāh said: "Verily, the invocation of you both is accepted. So you both keep to the straight way, and follow not the path of those who know not."﴾

Mūsā supplicated against Fir'awn and His Chiefs

Allāh mentioned what Mūsā said when he prayed against Fir'awn and his chiefs after they refused to accept the truth. They continued to go astray and be haughty and arrogant. Mūsā said:

﴿رَبَّنَا إِنَّكَ مَنَّا بَتَّ فِرْعَوْنَ وَمَلَأَ زَيْنَهُ﴾

﴿Our Lord! You have indeed bestowed on Fir'awn and his chiefs splendor﴾ and pleasure of this worldly life.

﴿وَأَمْوَالُهُمْ﴾

﴿and wealth﴾ plentiful and abundant.

Allāh's statement,

﴿فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوا عَنْ سَبِيلِكَ﴾

﴿in the life of this world, Our Lord! That they may lead men astray from Your path.﴾

was read with the word "Liyadhillū" and "Liyudhillū." The first is with a *Fathah* over the *Yā*, meaning that "You have given them that while You know they would not believe in what You have sent me with to them. You did that so they would gradually be drawn away from the truth." As Allāh said:

﴿لِنَبْلُوهُمْ بِهِ﴾

﴿that We may test them thereby.﴾ (20:131) and (72:17).

Others read the word with a *Ḍammah* over the *Yā*. (i.e. *Liyudhillū*) This makes the *Āyah* mean: You have given them that so whoever You willed from among Your creatures will be tried. Those whom You wish to misguide would think that You have given them that because You loved them and You cared about them."

﴿رَبَّنَا أَخْرِبْ عَلَى أَمْوَالِهِمْ﴾

﴿"Our Lord! Destroy their wealth,"﴾

Ibn 'Abbās and Mujāhid said: "They asked Allāh to destroy their wealth."^[1] Aḍ-Ḍaḥḥāk, Abu Al-Āliyah and Ar-Rabī'a bin Anas said: "Allāh made their wealth into engraved stones as it was before."^[2]

About Allāh's statement,

﴿وَأَشَدُّ عَلَى قُلُوبِهِمْ﴾

﴿and harden their hearts﴾ Ibn 'Abbās said, "Harden their hearts means put a seal on them."^[3]

﴿فَلَا يُؤْمِنُوا حَتَّى يَرَوُا الْعَذَابَ الْأَلِيمَ﴾

[1] At-Ṭabari 15:181.

[2] At-Ṭabari 15:180.

[3] At-Ṭabari 15:181.

﴿so that they will not believe until they see the painful torment.﴾

This prayer was from Mūsā because he was angry for the sake of Allāh and His religion. He prayed against Fir'awn and his chiefs when he was certain that there was no good in them. Similarly, Nūḥ prayed and said:

﴿رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَبَابًا ۚ إِنَّكَ إِن تَذَرَهُمْ بِيْئُواْ يُرْسِدُواْ وَكَذَٰلِكَ يَكْتُمُواْ ۚ لَا يُؤْمِرُواْ كَفَّارًا ۖ﴾

﴿My Lord! Leave not one of the disbelievers on the earth! If You leave them, they will mislead Your servants, and they will beget none but wicked disbelievers.﴾ (71:26-27)

Hārūn said "Āmīn" to his brother's prayer. And Allāh answered Mūsā's prayer. Allāh said:

﴿قَدْ أُجِيبَتْ دَعْوُكُمَا﴾

﴿Verily, the invocation of you both is accepted.﴾ 'in destroying Fir'awn's people.

﴿قَدْ أُجِيبَتْ دَعْوُكُمَا فَاتَّبِعَا﴾

﴿Verily I have answered your prayers (both of you). So you both keep to the straight way﴾

So as I have answered your prayer, you should remain steadfast on My command.' Ibn Jurayj narrated that Ibn 'Abbās said about this Āyah: "Be steadfast and follow My command."^[1]

﴿وَجَعَلْنَا بَيْنَ يَدَيْهِ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدُوًّا حَتَّى إِذَا أَدْرَكَهُ الْعَرَدُ قَالَ مَا أَنتَ إِلَّا إِلَهٌ إِلَّا الَّذِي مَأْتَتْ يَدِي بِمَا أَسْأَلُ وَأَنَا مِنَ الْمُسْلِمِينَ ۚ وَالَّذِينَ وَقَدَّ عَصَيْتَ قَبْلَ وَكُنْتَ مِنَ الْكَافِرِينَ ۚ قَالُوا نَنْجِيكَ يَدُكَ إِن كُنْتَ لِمَنْ خَلَقَكَ مُبَاهٍ وَإِنْ كَثُرَ مِنَ الْفَارِسِ عَنْ مَائِنَا لَنَنْفُلُوكَ ۚ﴾

﴿90. And We took the Children of Israel across the sea, and Fir'awn with his hosts followed them in oppression and enmity, till when drowning overtook him, he (Fir'awn) said: "I believe that none has the right to be worshipped but He in Whom the

[1] At-Ṭabari 15:187.

Children of Israel believe, and I am one of the Muslims."﴿

﴿91. Now (you believe) while you refused to believe before and you were one of the mischief-makers.﴾

﴿92. So this day We shall deliver your (dead) body (out from the sea) that you may be a sign to those who come after you! And verily, many among mankind are heedless of Our Āyāt.﴾

The Children of Israel were saved and Fir'awn's People drowned

Allāh tells us how He caused Fir'awn and his soldiers to drown. The Children of Israel left Egypt in the company of Mūsā. It was said that there were six hundred thousand soldiers, plus offspring. They borrowed a lot of ornaments from the Coptics and took that with them. Fir'awn became very angry with them. So he sent heralds to all the cities to send their soldiers. He embarked, following behind them, filled with great pride and with massive armies. Allāh wanted this to happen for He had a plan for them. No one that had any authority or power remained behind in Fir'awn's kingdom. They were all together and caught the Children of Israel at sunrise.

﴿فَلَمَّا تَرَآ الْفِئْتَانِ مَا نَالَ آمَسَّ قَوْمُ إِسْرَءِيلَ فَذَكَرُوا﴾

﴿And when the two hosts met each other, the companions of Mūsā said: "We are sure to be overtaken."﴾ (26:61)

They said that because when they got to the seashore Fir'awn was behind them. The two groups met face to face. The people with Mūsā kept asking, "How can we be saved today?" Mūsā replied, "I have been commanded to come this way." Mūsā said:

﴿لَا إِلَهَ إِلَّا رَبِّي رَبِّي﴾

﴿Nay, verily, with me is my Lord. He will guide me.﴾ (26:62)

It had been so difficult, but it suddenly became easy. Allāh commanded him to strike the ocean with his staff. He did and the sea was cleft asunder, each part stood like a mighty mountain. The sea was split into twelve paths, each route for each Israelite tribe. Allāh then commanded the wind and the path was dry for them.

﴿فَأَمْرِبْ لَهُمْ مَرِيبًا فِي الْبَحْرِ يَمَسُّ لَا تَخَفُ دَرَكًا وَلَا تَخْشَى﴾

«And strike a dry path for them in the sea, fearing neither to be overtaken [by Fir'awn] nor being afraid (of drowning in the sea).﴾ (20:77)

The water in between the paths appeared as windows and every tribe was able to see the other so they would not think that others were destroyed. The Children of Israel crossed the sea. When the last one crossed, Fir'awn and his soldiers had arrived at the edge of the other shore. They were one hundred thousand black horses in addition to horsemen of other colors. When Fir'awn saw the sea he was frightened. He wanted to turn back, but it was too late. Allāh's decree prevailed and the prayer of Mūsā was answered.

Jibrīl came on a war stallion. He passed by Fir'awn's horse. Jibrīl's horse whinnied at Fir'awn's and then Jibrīl rushed into the sea, and Fir'awn did the same behind him. Fir'awn no longer had any control over matters. He wanted to sound strong before his chiefs, so he said: "The Children of Israel do not have more right in the sea." So they rushed into the sea. Mikā'il was behind their army pushing them all to join. When they all were in the sea and the first of them was about to emerge on the other side, Allāh, the All-Powerful, commanded the sea to strand them. The sea closed over them and none was saved. The waves took them up and down. The waves accumulated above Fir'awn and he was overwhelmed by the stupors of death. While in this state, he said:

﴿أَمْسَتْ أُنْمَ لَا إِلَهَ إِلَّا الَّذِي آمَسَتْ بِهِ بَرًّا بِرُكُوبٍ وَأَنَا مِنَ الْمُسْلِمِينَ﴾

«I believe that none has the right to be worshipped but He (Allāh) in Whom the Children of Israel believe, and I am one of the Muslims.﴾

He believed at a time when he couldn't benefit from his faith.

﴿فَلَمَّا رَأَوْا بُاسَنَا قَالُوا مَاذَا بَأْسُهُمْ وَنَحْنُ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ﴾ فَلَمَّا رَأَوْا بُاسَنَا قَالُوا مَاذَا بَأْسُهُمْ وَنَحْنُ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ ﴿فَلَمَّا رَأَوْا بُاسَنَا قَالُوا مَاذَا بَأْسُهُمْ وَنَحْنُ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ﴾

«So when they saw Our punishment, they said: "We believe in Allāh Alone and reject (all) that we used to associate with Him

as (His) partners." Then their faith could not avail them when they saw Our punishment. (Like) this has been the way of Allāh in dealing with His servants. And there the disbelievers lost utterly (when Our torment covered them). ﴿40:84-85﴾

Therefore Allāh said, as a response to Fir'awn,

﴿يَأْتِنُكَ وَقَدْ عَصَيْتَ قَبْلَ﴾

﴿Now (you believe) while you refused to believe before?﴾

do you say that just now when you have disobeyed Allāh before that.

﴿وَكُنْتَ مِنَ الْفَاعِلِينَ﴾

﴿And you were one of the mischief-makers.﴾

You were among the makers of mischief on the earth who misled the people.

﴿وَجَعَلْنَاهُمْ أَهْلَةً يَدْعُونَ إِلَى الْكُفْرِ وَهُمْ أَلِيكَمْ لَا بُدَّ لَهُمْ﴾

﴿and We made them leaders inviting to the Fire: and on the Day of Resurrection, they will not be helped.﴾ (28:41)

These facts about Fir'awn and his status at that time were among the secrets of the Unseen that Allāh revealed to His Messenger, Muḥammad ﷺ. Similarly Abu Dāwud Aṭ-Ṭayālisi recorded that Ibn 'Abbās said that Allāh's Messenger ﷺ said;

﴿قَالَ لِي جِبْرِيلُ: لَوْ رَأَيْتَنِي وَأَنَا أَخِذُ مِنْ حَالِ الْبَحْرِ فَأُدْخِلُهُ فِي فَمِ فِرْعَوْنَ مَخَافَةَ أَنْ تَذَرَكَهُ الرَّحْمَةُ﴾

﴿Jibril said to me, "If you could have seen me while I was taking black mud from the sea and placing into the mouth of Fir'awn out of fear that the mercy would reach him."﴾^[1]

Abu 'Isā At-Tirmidhi and Ibn Jarir^[2] also recorded it. At-Tirmidhi said, "Ḥasan Gharīb Ṣaḥīḥ."^[3]

About Allāh's statement,

﴿يَوْمَ نُنْزِلُكَ بِجَدِّكَ إِذْ تُكْوَىٰ رِجْلُكَ مِنْ خَلْقِكَ﴾

﴿So this day We shall deliver your (dead) body (out from the

[1] Musnad Aṭ-Ṭayālisi no. 341.

[2] Tuhfat Al-Aḥwadhī 8:526.

[3] Aṭ-Ṭabari 15:190-191.

sea) that you may be a sign to those who come after you!》

Ibn 'Abbās and others from among the Salaf have said: "Some of the Children of Israel doubted the death of Fir'awn so Allāh commanded the sea to throw his body – whole, without a soul – with his known armor plate. The body was thrown to a high place on the land so that the Children of Israel could confirm his death and destruction."^[1] That is why Allāh said,

﴿ثُمَّ إِنَّمَا جَعَلْنَاهُ آيَةً لِّمَن يَشَاءُ﴾

﴿"So this day We shall deliver your..."﴾ meaning that We will put your body on a high place on the earth. Mujāhid said,

﴿يَجْذِبُكَ﴾

﴿your (dead) body﴾ means, 'your physical body'.^[2]

﴿يَكُونُ لِمَن يَشَاءُ آيَةً﴾

﴿that you may be a sign to those who come after you!﴾ meaning, so that might be a proof of your death and destruction for the Children of Israel.

That also stood as a proof that Allāh is All-Powerful, in Whose control are all the creatures. Nothing can bear His anger. Fir'awn and his people were destroyed on the day of 'Āshūrā', as recorded by Al-Bukhārī, Ibn 'Abbās said, "When the Prophet ﷺ arrived at Al-Madīnah, the Jews fasted the day of 'Āshūrā'. So he asked,

«مَا هَذَا الْيَوْمِ الَّذِي تَصُومُونَهُ؟»

«What is this day that you are fasting?»

They responded 'This is the day in which Mūsā was victorious over Fir'awn.' So the Prophet ﷺ said,

«أَنْتُمْ أَحَقُّ بِمُوسَى مِنْهُمْ فَصُومُونَهُ»

«You have more right to Mūsā than they, so fast it.»^[3]

﴿وَلَقَدْ بَرَأْنَا بَنِي إِسْرَءِيلَ مِن مَّوَدِّي وَرَفَقْنَاهُمْ فَمِنَ اللَّطِيفِينَ فَمَا اخْتَلَفُوا حَتَّى جَاءَهُمُ الْيَوْمُ﴾

[1] At-Tabari 15:196.

[2] At-Tabari 15:197.

[3] Fath Al-Bāri 8:198.

رَبِّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٩٣﴾

﴿93. And indeed We settled the Children of Israel in an honorable dwelling place, and provided them with good things, and they differed not until the knowledge came to them. Verily, your Lord will judge between them on the Day of Resurrection in that in which they used to differ.﴾

The Establishment of the Children of Israel in the Land and Their Provision from the Good Things

In these Āyāt, Allāh tells us about all the worldly and religious gifts which He bestowed upon the Children of Israel. Allāh's statement,

﴿مَوْءَا مِّنْهُ﴾

﴿honorable dwelling place﴾ means in Egypt and Syria, around Jerusalem, as it was said by some. When Allāh destroyed Fir'aun and his soldiers, the Mosaic State took control of all of Egypt as Allāh said:

﴿وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ مَشْرِقَ الْأَرْضِ وَمِغْرِبَهَا إِلَىٰ بَنِي إِسْرَءِيلَ فِيمَا رَزَقْنَاهُمْ وَأَوْصَيْنَا بِالْحَقِّ عَلَىٰ بَنِي إِسْرَءِيلَ فِيمَا صَبَرُوا وَدَعَمْنَاهُمَا كَمَا كُنْتَ تَتَمَنَّىٰ لِرِجَالِكَ وَقَوْمَهُمَا كَانُوا بِعِرْشِكَ﴾

﴿And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed. And the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance. And We destroyed completely all the great works and buildings which Fir'aun and his people erected.﴾(7:137)

He said in other Āyāt:

﴿فَأَخْرَجْنَاهُمْ مِنْ جَنَّاتٍ وَرِيَّانٍ وَكُنُوزٍ وَمَقَارٍ كَثِيرٍ ﴿٥٨﴾ كَذَٰلِكَ وَأَوْرَثْنَاهَا بَنِي إِسْرَءِيلَ ﴿٥٩﴾﴾

﴿So, We expelled them from gardens and springs. Treasures, and every kind of honorable place. Thus, and We caused the Children of Israel to inherit them.﴾(26:57 -59)

He also said:

﴿كَذَٰلِكَ نَرْكَزُهَا بَيْنَ جَنَّاتٍ وَرِيَّانٍ ﴿٦٠﴾﴾

«How many of gardens and springs that they left behind...»
(44:25-27)

They then continued with Mūsā, to seek Jerusalem – the land of Ibrāhīm, the friend of Allāh. There were giant people in Jerusalem. The Children of Israel refrained from fighting them. So Allāh expelled them into the wilderness for forty years. During this time in the wilderness, first Hārūn died and then Mūsā. Yūsha' bin Nūn led after them. Allāh supported them to conquer Jerusalem and rule it for a period of time. His statement,

﴿وَرَزَقْنَهُمْ مِّنَ الْغَيْبِ﴾

«and provided them with good things»

means from the lawful, pure and useful provision that is good in nature and in Law. Then Allāh said:

﴿فَمَا اخْتَلَفُوا حَتَّىٰ جَاءَهُمُ الْوَيْلُ﴾

«and they differed not until the knowledge came to them.»

There should be no reason for them to have any disputes among them since Allāh has sent them knowledge and explained different matters and issues to them. It has been mentioned in a *Hadīth*,

«إِنَّ الْيَهُودَ اخْتَلَفُوا عَلَىٰ إِحْدَىٰ وَسَبْعِينَ فِرْقَةً، وَإِنَّ النَّصَارَىٰ اخْتَلَفُوا عَلَىٰ اثْنَتَيْنِ وَسَبْعِينَ فِرْقَةً، وَسَتَفْتَرِقُ هَذِهِ الْأُمَّةُ عَلَىٰ ثَلَاثٍ وَسَبْعِينَ فِرْقَةً، مِنْهَا وَاحِدَةٌ فِي الْجَنَّةِ، وَاثْنَتَانِ وَسَبْعُونَ فِي النَّارِ»

«The Jews separated into seventy-one sects, and the Christians separated into seventy-two sects, and this Ummah will separate into seventy-three sects, one of which is in Paradise, seventy-two in the Fire.»

They asked, "Who are they O Messenger of Allāh?" He ﷺ replied;

«مَا أَنَا عَلَيْهِ وَأَصْحَابِي»

«Those upon what I and my Companions are upon.»

It was recorded by Al-Ḥākim in his *Mustadrak* with this wording.^[1]

So here Allāh said,

[1] Al-Ḥākim 1:129.

﴿إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ﴾

﴿Verily your Lord will judge between them﴾

Here the meaning is, to distinguish between them

﴿يَوْمَ الْبَيْعَةِ يَمَّا كَانُوا فِيهِ يَخْتَلِفُونَ﴾

﴿the Day of Resurrection in that which they used to differ.﴾

﴿إِن كُنْ فِي شَكٍّ مِّمَّا آتَيْنَا إِيَّكَ فَقُلِ الْآيَاتِ يَقْرَأُونَ الْحِكْمَ مِنْ قِبَالِكَ لَعَلَّكَ تَفْهَمُ﴾
 ﴿الْعَقْلُ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُنْكَرِينَ﴾ وَلَا تَكُونَنَّ مِنَ الْآيَاتِ كَذِبًا بِمَا يَنْتَسِبُ اللَّهُ
 فَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿إِنَّ الْآيَاتِ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ﴾ وَلَا
 جَعَلْنَاهُمْ كُلًّا مَتَكِبَةً حَتَّىٰ بَرَأْنَا الْمَنَاقِبَ الْآيَةَ ﴿﴾

﴿94. So if you are in doubt concerning that which We have revealed unto you, then ask those who are reading the Book before you. Verily, the truth has come to you from your Lord. So be not of those who doubt (it).﴾

﴿95. And be not one of those who belie the Āyāt of Allāh, for then you shall be one of the losers.﴾

﴿96. Truly, those, against whom the Word of your Lord has been justified, will not believe.﴾

﴿97. Even if every sign should come to them, until they see the painful torment.﴾

Previous books Attest to the Truth of the Qur'ān

Allāh said:

﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْنُونًا عِنْدَهُمْ فِي الْتَوْرَةِ وَالْإِنْجِيلِ﴾

﴿Those who follow the Messenger, the Prophet who can neither read nor write whom they find written of with them in the Tawrah and the Injil.﴾ (7:157)

They are as certain of this as they are about who their children are, yet they hide it and distort it. They did not believe in it despite its clear evidence. Therefore Allāh said:

﴿إِنَّ الْآيَاتِ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ﴾ وَلَا جَعَلْنَاهُمْ كُلًّا مَتَكِبَةً حَتَّىٰ بَرَأْنَا
 الْمَنَاقِبَ الْآيَةَ ﴿﴾

﴿١٠٨﴾

٢٢٠

﴿١٠٨﴾

فَلَوْلَا كَانَتْ قَرْيَةٌ ءَامَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمٌ يَبُوءُونَ لَنَا
 مَا سَمُوا كُفَّنا عَنْهُمْ عَذَابَ الْغَرْزِيِّ فِي الْحَيَوةِ الدُّنْيَا وَشَتَّتَهُمْ
 إِلَىٰ حِينٍ ﴿١٠٩﴾ وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ
 جَمِيعًا أَفَأَنْتَ تُكْذِرُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ ﴿١١٠﴾ وَمَا
 كَانَتْ لِنَفْسٍ أَنْ تُؤْمَرَ إِلَّا بِإِذْنِ اللَّهِ وَيَعْمَلُ الرَّفْسُ
 عَلَىٰ الَّذِيكَ لَا يَعْقِلُونَ ﴿١١١﴾ قُلْ أَنْظِرُوا مَاذَا فِي السَّمَوَاتِ
 وَالْأَرْضِ وَمَا تُنْفِ الْأَيَّاتِ وَالنَّذِرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ ﴿١١٢﴾
 فَهَلْ يَنْظُرُونَ إِلَّا مِثْلَ آبَائِهِ الَّذِينَ خَلَوْا مِنْ قَبْلِهِمْ
 قُلْ فَانظُرُوا إِلَىٰ مَعَكُمْ مِنَ السَّاطِرِينَ ﴿١١٣﴾ ثُمَّ نَبْغِي
 رَسُولَنَا وَالَّذِينَ ءَامَنُوا كَذَلِكَ حَقًّا عَلَىٰ سَائِجِ الْمُؤْمِنِينَ
 ﴿١١٤﴾ قُلْ يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي شَكٍّ مِنْ دِينِي فَلَا أَعْبُدُ الَّذِينَ
 تَعْبُدُونَ مِنْ دُونِ اللَّهِ وَلَكِنْ أَعْبُدُ اللَّهَ الَّذِي يَتَوَفَّكُم وَأُمِرْتُ
 أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ ﴿١١٥﴾ وَأَنْ أَعِزَّ وَجْهَكَ لِلدِّينِ حَنِيفًا
 وَلَا تَكُونَ مِنَ الْمُشْرِكِينَ ﴿١١٦﴾ وَلَا تَتَّبِعْ مِنْ دُونِ اللَّهِ
 مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنَ الْغَالِبِينَ ﴿١١٧﴾

«Truly, those, against whom the Word (wrath) of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment.»

meaning they would not believe in a way that they might benefit from that belief. This is when they believe at a time one may not be able to benefit from his belief. An example is when Musā prayed against Fir'aun and his chiefs, saying:

﴿رَبِّا طْلِسْ عَنْ أَمْرِهِمْ وَافْذَدْ
 عَنْ قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّىٰ بَرَأَا
 الْعَذَابَ الْأَلِيمَ﴾

«Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment.» (10:88)

And Allāh said:

﴿وَلَوْ أَنَّا رَزَلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَالْقُرْآنَ وَخَرَجْنَا عَنْهُمْ كُلَّ ثَمَرٍ فَأَلَّوْا يَكُونُوا
 إِلَّا أَنْ يَشَاءَ اللَّهُ وَلَكِنْ أَصْغَرْتُمْ بِمَعْلُومٍ﴾ ﴿١١٨﴾

«And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all things before their very eyes, they would not have believed, unless Allāh willed, but most of them behave ignorantly.» (6:111)

Allāh then said:

﴿فَلَوْلَا كَانَتْ قَرْيَةٌ ءَامَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمٌ يَبُوءُونَ لَنَا مَا سَمُوا كُفَّنا عَنْهُمْ عَذَابَ الْغَرْزِيِّ

فِي الْحَيَوةِ الدُّنْيَا وَنُجِّتُمْ إِلَّا جُنُودًا ﴿٩٨﴾

«98. Was there any town (community) that believed (after seeing the punishment), and its faith (at that moment) saved it (from the punishment)?— except the people of Yūnus; when they believed, We removed from them the torment of disgrace in the life of the (present) world, and permitted them to enjoy for a while».

Belief at the Time of Punishment did not help except with the People of Yūnus

Allāh asked, 'did any town from the previous nations, believe in its entirety when they received the Messengers? All of the Messengers that We sent before you, O Muḥammad, were denied by their people or the majority of their people.'

Allāh said,

﴿يَحْزَنُوا عَلَى الْوَيْسَادِ مَا جَاءَهُمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٣٠﴾﴾

«Alas for mankind! There never came a Messenger to them but they used to mock at him.»(36:30)

﴿كَذَلِكَ مَا أَتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مُجُنَّابٌ ﴿٥٢﴾﴾

«Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!"»(51:52) and

﴿وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ مِثْلِ هَٰذَا ﴿٢٣﴾﴾
عَلَىٰ مَا تَرَكُوا مِثْلَسُونَ ﴿٢٤﴾﴾

«And similarly, We sent not a warner before you to any town (people) but the luxurious ones among them said: 'We found our fathers following a certain way and religion, and we will indeed follow their footsteps.'»(43:23)

As found in the authentic Ḥadīth,

«غُرِضَ عَلَيَّ الْأَنْبِيَاءُ فَجَعَلَ النَّبِيُّ بِمُرٍّ وَمَعَهُ الْقَوْمُ مِنَ النَّاسِ، وَالنَّبِيُّ بِمُرٍّ مَعَ الرَّجُلِ، وَالنَّبِيُّ مَعَ الرَّجُلَيْنِ، وَالنَّبِيُّ لَيْسَ مَعَ أَحَدٍ»

«The Prophets were displayed before me. There was a Prophet who passed with a group of people, and a Prophet who passed with only one man, a Prophet with two men, and a Prophet

with no one.^[1]

Then he mentioned the multitude of followers that Mūsā had, peace be upon him, then that he saw his nation of people filling from the west to the east. The point is that between Mūsā and Yūnus, there was no nation, in its entirety, that believed except the people of Yūnus, the people of Naynawā (Nineveh). And they only believed because they feared that the torment from which their Messenger warned them, might strike them. They actually witnessed its signs. So they cried to Allāh and asked for help. They engaged in humility in invoking Him. They brought their children and cattle and asked Allāh to lift the torment from which their Prophet had warned them. As a result, Allāh sent His mercy and removed the scourge from them and gave them respite.

Allāh said:

﴿إِلَّا قَوْمٌ يَبُوءُونَ لَنَا مَا سَأَلُوا كَشَفْنَا عَنْهُمْ غِيَابَ الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِنْ حِزْبٌ﴾

«Except the people of Yūnus; when they believed, We removed from them the torment of disgrace in the life of the world, and permitted them to enjoy for a while.»

In interpreting this *Āyah*, Qatādah said: "No town has denied the truth and then believed when they saw the scourge, and then their belief benefited them, with the exception of the people of Yūnus. When they lost their Prophet and they thought that the scourge was close upon them, Allāh sent through their hearts the desire to repent. So they wore woolen fabrics and they separated each animal from its offspring. They then cried out to Allāh for forty nights. When Allāh saw the truth in their hearts and that they were sincere in their repentance and regrets, He removed the scourge from them." Qatādah said: "It was mentioned that the people of Yūnus were in Naynawā, the land of Mosul."^[2] This was also reported from Ibn Mas'ūd, Mujāhid, Sa'īd bin Jubayr and others from the Salaf.^[3]

﴿وَلَوْ شَاءَ رَبُّكَ لَآمَنَ مَن فِي الْأَرْضِ كُلُّهُم جَعَلْتُ حَبِطًا أَفَلَا تَتَذَكَّرُونَ﴾

[1] *Fath Al-Bāri* 10:224.

[2] *Aṭ-Ṭabari* 15:207.

[3] *Aṭ-Ṭabari* 15:208-210.

مُؤْمِنِينَ ﴿٩٩﴾ وَمَا كَانَتْ تُقْبِلُ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ وَيَعْمَلُ الظَّالِمُونَ عَلَى الذُّلُولِ لَا
يَعْقِلُونَ ﴿١٠٠﴾

﴿99. And had your Lord willed, those on earth would have believed, all of them together. So, will you then compel mankind, until they become believers.﴾

﴿100. It is not for any person to believe, except by the leave of Allāh, and He will put the Rijs on those who do not reason.﴾

It is not Part of Allāh's Decree to compel Belief

Allāh said:

﴿وَلَوْ شَاءَ رَبُّكَ﴾

﴿And had your Lord willed﴾

meaning 'O Muḥammad, if it had been the will of your Lord, He would make all the people of the earth believe in what you have brought to them. But Allāh has wisdom in what He does.' Similarly, Allāh said:

﴿وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَرَاؤُونَ عَذَابَ اللَّهِ﴾ ﴿١١٠﴾ إِلَّا مَنْ رَحِمَ رَبُّكَ وَلِذَلِكَ
خَلَقَهُمْ وَفَعَلَ بِكُلِّ شَيْءٍ مُدَبِّرًا ﴿١١١﴾ وَلَوْ شَاءَ رَبُّكَ لَأَمْلَأَ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١١٢﴾

﴿And if your Lord had so willed, He could surely have made mankind one Ummah, but they will not cease to disagree. Except him on whom your Lord has bestowed His mercy and for that did He create them. And the Word of your Lord has been fulfilled (His saying): "Surely, I shall fill Hell with Jinn and men all together."﴾ (11:118-119)

He also said,

﴿أَلَمْ يَأْتِ الْيَهُودَ بَنُو إِسْرَءِيلَ أَنْ يَنْصَرُوا إِلَى اللَّهِ فَقَالَ اللَّهُ لَهْدَى النَّاسَ حَيْثُ شَاءَ﴾

﴿Have not then those who believed yet known that had Allāh willed, He could have guided all mankind?﴾ (13:31)

Therefore, Allāh said:

﴿أَلَمْ تَكُنْ تُكْرَهُ النَّاسَ﴾

﴿So, will you then compel mankind﴾ and force them to believe.

﴿حَقُّ يَكُونُوا مُؤْمِنِينَ﴾

«until they become believers.» meaning, it is not for you to do that. You are not commanded to do that either. It is Allāh Who

﴿يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ﴾

«sends astray whom He wills, and guides whom He wills.» [35:8].

﴿فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَتًا﴾

«So do not destroy yourself in sorrow for them.»

﴿لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَعَنَّ اللَّهَ يَهْدِيَ مَنْ يَشَاءُ﴾

«It is not up to you to guide them, but Allāh guides whom He wills.» [2:272].

﴿تَلَكَّ بَنَجٌ مُسَكَّ إِلَّا يَكُونُ مُؤْتِنًا﴾

«It may be that you would kill yourself with grief because they are not believers.» [26:3]

﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ﴾

«you guide not who you like.» [28:56]

﴿إِنَّا عِنْدَ الْبَلْعِ وَعَلَيْنَا الْحِسَابُ﴾

«Your duty is only to convey, and it is up to Us to reckon.» [13:40]

﴿تَذَكَّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ۖ لَنْ عَلَيْكَ بِمُصْطَفٍ﴾

«So remind, you are only one who reminds. You are not a dictator over them.» [88:21-22]

There are other *Āyāt* besides these which prove that Allāh is the doer of what He wants, guiding whom He wills, leading whom He wills to stray, all out of His knowledge, wisdom, and justice. Similarly, He said,

﴿وَمَا كَانَتْ لَيْتِمُ أَنَّ تَتُوبَ إِلَّا بِإِذْنِ اللَّهِ وَيَحْمِلُ الرِّجْسَ عَلَى الَّذِينَ لَا يَعْلَمُونَ﴾

«It is not for any person to believe, except by the leave of Allāh, and He will put the Rijs»

That is, disorder and misguidance

﴿عَلَى الَّذِينَ لَا يَعْلَمُونَ﴾

﴿upon those who do not reason﴾ meaning, Allāh's proofs and evidences, and He is the Just in all matters, guiding whom He wills to guide, and leading whom He wills astray.

﴿قُلْ أَنْظَرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا تُنْفِ الْآيَاتُ وَالنَّذِيرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ ﴿١٠١﴾ نَظُنُّهُمْ إِلَّا يَنْتَظِرُ آيَاتِ الْآزِمِ مَخْلَا مِنْ قَبْلِهِمْ قُلْ نَظُنُّهُمْ إِلَّا يَنْتَظِرُونَ إِلَى مَا يَكُونُ مِنْكُمْ يَوْمَ الْاٰلٰتِطٰوٰنِ ﴿١٠٢﴾ ثُمَّ نُنْفِ إِلَهُكُمْ وَالْآزِمِ فَاسْتَرُوا كَذَلِكَ حَتَّىٰ عَلَيْكَ شِجَ الْتَوْبَةِ ﴿١٠٣﴾﴾

﴿101. Say: "Behold all that is in the heavens and the earth." But neither Āyāt nor warners benefit those who do not believe.﴾

﴿102. Then do they wait save for the likes of the days of men who passed away before them? Say: "Wait then, I am waiting with you among those who wait."﴾

﴿103. Then We save Our Messengers and those who believe! Thus it is incumbent upon Us to save the believers.﴾

The Command to reflect upon the Creation of the Heavens and the Earth

Allāh, the Exalted, guides His servants to reflect upon His blessings. What Allāh has created in the heavens and the earth is part of the clear signs for those who possess correct understanding. From that which is in the heavens are the luminous stars, the firmaments, the moving planetary bodies, the sun and the moon. This also includes the night and day, their alternating, and their merging so that one is long and the other is short. Then they alternate (through the year) so that the long one becomes short and the short one becomes long. Likewise, from the signs in the heavens is the rising of the sun, its vastness, its beauty and its adornment. Also, whatever rain that Allāh sends down from the heavens, thereby bringing the earth to life after its death, and causing various types of fruits, crops, flowers and plants to grow, is from its signs. Whatever Allāh creates in the earth from the various species of beasts, with their differing colors and benefits (for man), are signs. The mountains, plains, deserts, civilizations, structures and barren lands of the earth are signs. Then there are the wonders of the sea and its waves. Yet, it still has been made subservient and submissive to those who travel upon its surface. It carries their ships, allowing them to traverse upon

it with ease. This is all under the control of the Most Able; there is no God worthy of worship except Him and there is no true Lord other than Him.

Concerning Allāh's statement,

﴿وَمَا تُنْفِي الْآيَاتِ وَالنَّذْرَ عَنْ قَوْمٍ لَا يُؤْمِنُونَ﴾

«But neither *Āyāt* nor warners benefit those who do not believe.»

This means, 'What thing will benefit such disbelieving people besides the heavenly and earthly signs, and the Messengers with their miracles, proofs and evidences that clearly prove the truthfulness of their message?' This is similar to Allāh's statement,

﴿إِنَّ الْآيَاتِ حَقَّتْ عَلَيْهِمْ كُلَّتِهَا رَأَيْتَ لَا يُؤْمِنُونَ﴾

«Truly! Those against whom the Word of your Lord has been justified, will not believe.» [10:96]

Concerning Allāh's statement,

﴿فَهَلْ يَنْظُرُونَ إِلَّا يَنْزِلَ أَتَارَ الْآيَاتِ خَلَوْا مِنْ قَبْلِهِمْ﴾

«Then do they wait save for the likes of the days of men who passed away before them?»

This means, 'Are these who reject you Muḥammad, waiting for the vengeance and torment like the Days of Allāh, when He punished those who came before them of the previous nations that rejected their Messengers?'

﴿قُلْ نَظَرْنَا إِلَى مَا نَمُوتُ فِيهِ الشَّاطِرِينَ ﴿١٠٠﴾ ثُمَّ نَتَّبِعُ رُسُلَنَا وَالْآيَاتِ مَا نُنَاقِلُ﴾

«Say: "Wait then, I am waiting with you among those who wait." Then We save Our Messengers and those who believe! »

This means, 'Verily, We destroy those who reject the Messengers.'

﴿كَذَلِكَ حَقًّا عَلَيْنَا نَحْنُ الْمُؤْمِنِينَ﴾

«Thus it is incumbent upon Us to save the believers.»

This means that this is a right that Allāh, the Exalted, has obligated upon His Noble Self. This is similar to His statement,

﴿كُتِبَ عَلَيْكُمُ الْقِتَالُ فَمَاذَا كُنْتُمْ عَنِ الْقِتَالِ﴾

وَأَن يَسْئَلَ اللَّهَ يَضُرُّهُ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنَّ
يُزِيلُكَ بِغَيْرِ رَأْدٍ لِّفَضْلِهِ يُصِيبُ بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ
وَهُوَ الْغَفُورُ الرَّحِيمُ ﴿١٠٥﴾ قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمُ
الْحَقُّ مِنْ رَبِّكُمْ فَمَنِ اهْتَدَىٰ فَإِنَّمَا يَنفَعُ لِنَفْسِهِ وَمَنِ
ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهِ وَآمَنَّا عَلَيْكُمْ بِرُحْمٍ وَأَنَّا
مَأْيُوسٌ إِلَيْكَ وَأَسْرِحْ حَتَّىٰ يَمُوتَ اللَّهُ وَهُوَ خَيْرُ الْمَوْتِينَ ﴿١٠٦﴾

سُورَةُ يُونُسَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الَّذِينَ كُتِبَ لَهُمُ الْقُرْآنُ لَعَلَّهُمْ يَرْجِعُونَ ﴿١٠٤﴾ قُلْ إِنَّمَا أَدْعِي إِلَىٰ
الْإِسْلَامِ وَإِلَّا اللَّهُ إِنِّي لَكُونُ مِنْ مُّذَلِّينَ ﴿١٠٥﴾ وَأَن أَسْتَفِيزُوا
رَبِّكُمْ ثُمَّ تَوَلَّوْا إِلَٰهَةً مِّمَّا كُفَرْتُمْ بِهَا إِلَىٰ أَجَلٍ مُّسَمًّى وَتَوَلَّوْا
كُلَّ ذِي فَضْلٍ فَضْلَهُ وَإِن تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ
كَبِيرٍ ﴿١٠٦﴾ إِلَى اللَّهِ مَرْجِعُكُمْ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٧﴾ أَلَا أَنْتُمْ
يَقُولُونَ سُدُّوْهُمْ لِنَفْسِنَا مِنَّا الْآخِرِينَ يَسْتَفْهِسُونَ بِأَنَّهُمْ
يَعْلَمُونَ مَا لَيْسَ لَهُمْ وَهُمْ لَا يَعْلَمُونَ إِنَّهُ عَلَيْهِمْ يَدَابُ السَّاعِدِينَ ﴿١٠٨﴾

«Your Lord has written (prescribed) mercy for Himself» [6:54]

﴿قُلْ يَا أَيُّهَا النَّاسُ إِن كُنتُمْ فِي شَكٍّ مِنْ رَبِّي فَلَا آفَئِدَ لِلَّذِينَ تَقْبَدُونَ مِنْ دُونِ اللَّهِ وَلَكِنْ آفَئِدُ اللَّهُ إِلَيَّ يَزُولُنَّكُمْ وَأَزِيدُنِي أَكُونُ مِنَ الْمُتَزَكِّينَ﴾ وَأَن آفَئِدَ وَجْهَكَ لِلَّذِينَ حَبِطًا وَلَا تَكُونُ مِنَ الْمُتَشَكِّكِينَ وَلَا تَفْعَلْ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِن فَعَلْتَ فَإِنَّكَ إِذَا تَنَ الْفَلَايِينَ ﴿١٠٤﴾ وَإِن يَسْئَلَكَ اللَّهُ يَضُرُّهُ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنَّ يُزِيلُكَ بِغَيْرِ رَأْدٍ لِّفَضْلِهِ يُصِيبُ بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ ﴿١٠٥﴾

﴿104. Say: "O people! If you are

in doubt about my religion - I will never worship those whom you worship besides Allāh, rather, I will worship Allāh, the One Who cause you to die. And I was commanded to be one of the believers.﴾

﴿105. And (I was commanded), "Direct your face toward the Hanif (monotheism) religion, and not be one of the idolators."﴾

﴿106. "And do not invoke besides Allāh what will not benefit you nor harm you. For if you did, you would certainly be one of the wrongdoers."﴾

﴿107. And if Allāh touches you with harm, there is none who can lift it but He. And if He intends good for you, then none can repel His favor which He causes to reach whom He wills among His servants. And He is the Pardoning, the Merciful.﴾

The Command to worship Allāh Alone and rely upon Him

Allāh, the Exalted, says to His Messenger, Muḥammad ﷺ, 'Say: O mankind! If you are in doubt about the correctness of that which I have been sent with the *Ḥanīf* (monotheism) religion - the religion which Allāh has revealed to me - then know that I do not worship those whom you worship besides Allāh. Rather, I worship Allāh alone, ascribing no partners to Him. He is the One Who causes you to die just as He gives you life. Then, unto Him is your final return. If the gods that you call upon are real, I still refuse to worship them. So call upon them and ask them to harm me, and you will see that they can bring no harm or benefit. The only One Who holds the power of harm and benefit in His Hand is Allāh alone, Who has no partners.'

﴿وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ﴾

﴿And I was commanded to be one of the believers.﴾ [10:104]

Concerning Allāh's statement,

﴿وَأَنْ أَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا﴾

﴿And that you direct your face towards the *Ḥanīf* religion﴾

This means to make one's intention in worship solely for Allāh alone, being a *Ḥanīf*. *Ḥanīf* means one who turns away from associating partners with Allāh. For this reason Allāh says,

﴿وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ﴾

﴿and not be one of the idolators.﴾

This statement is directly connected with the previous statement,

﴿وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ﴾

﴿And I was commanded to be one of the believers.﴾

Concerning His statement,

﴿وَلَنْ يَسْخَبَكَ اللَّهُ يَشْرُ﴾

﴿And if Allāh touches you with harm,﴾

This verse contains the explanation that good, evil, benefit and

harm only come from Allāh alone and no one shares with His power over these things. Therefore, He is the One Who deserves to be worshipped alone, without ascription of partners.

Concerning His statement,

﴿وَهُوَ الْغَفُورُ الرَّحِيمُ﴾

﴿And He is the Pardoning, the Merciful.﴾

This means that He is forgiving and merciful towards those who turn to Him in repentance, regardless of what sin the person has committed. Even if the person associated a partner with Allāh, verily Allāh would forgive him if he repented from it.

﴿قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْعَقْلُ مِن رَّبِّكُمْ فَمَن لَّهٗ يَتَّبِعْهُ فَإِنَّمَا يَتَّبِعْهُ أَنفُسُهُ وَمَن سَلَ فَإِنَّمَا يَفِضِلْ عَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ ۖ وَآتَيْنَا مَا يُوَسِّى إِلَيْكَ وَآمَرْنَا بِحَقِّ يَتَّبِعْهُ اللَّهُ وَهُوَ خَيْرُ الْفَاتِكِينَ﴾

﴿108. Say: "O people! Now the truth has come to you from your Lord. So whoever receives guidance, he does so for the good of himself. And whoever goes astray, he does so at his own loss. And I am not set over you as a guardian.﴾

﴿109. And follow what is revealed to you, and be patient until Allāh gives judgment. And He is the best of the judges.﴾

Allāh, the Exalted, commands His Messenger ﷺ to inform the people that that which he has brought them from Allāh is the truth. It is a message concerning which there is no doubt or suspicion. Therefore, whoever is guided by it and follows it, then he only benefits himself by doing so. Likewise, whoever is misguided away from this message, then he will suffer the consequences against his own self.

﴿وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ﴾

﴿And I am not set over you as a guardian﴾

This means, 'I am not a guardian over you in order for you to become believers. I am only a warner to you and guidance belongs to Allāh, the Exalted.'

Concerning Allāh's statement,

﴿وَآتَيْنَا مَا يُوَسِّى إِلَيْكَ وَآمَرْنَا﴾

﴿And follow what has been revealed to you, and be patient﴾

This means, 'Adhere to that which Allāh has revealed to you, and inspired you with, and be patient with the opposition that you meet from the people.'

﴿حَتَّى يَخُضُّمَ اللَّهُ﴾

﴿until Allāh gives judgment﴾

This means, 'Until Allāh judges between you and them.'

﴿وَهُوَ خَيْرُ الْحَاكِمِينَ﴾

﴿And He is the best of judges.﴾

This means that He is the best of those who pass judgment, due to His Justice and His wisdom.

☆ *This is the End of Volume Four.*

☆ *Volume Five begins with Sūrah Hūd*



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Publishers & Distributors
Riyadh, Houston, New York, Lahore

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Second Edition: July 2003

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King Fahd National Library Cataloging-in-Publication Data
Tafsir Ibn Kathir/Imam Abu Al-Fida Ismail Ibn Kathir
Safi-ur-Rahman Al-Mubarakpuri-Riyadh.
624p., 14x21 cm. ISBN 9960-892-71-9 (Set).
I-Qur'an-Commentaries II-Title
227.32 dc. 1424/2816

Legal Deposit no. 1424/2816

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

9960-892-76-X (Vol. 5)

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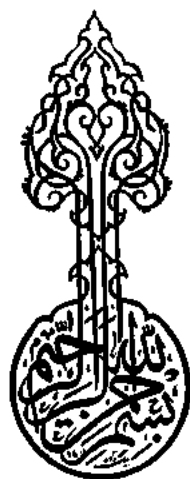
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Important Guidelines About the Authenticity of the Reports and Quotations in the Tafsīr of Ibn Kathīr

Reports from the Companions of the Messenger of Allāh ﷺ

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

Incomplete Chains of Narration

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

- 'Alī bin Abi Ṭalhah (Al-Wālibi) reported that Ibn 'Abbās said...
- ('Aṭīyah) Al-'Awfi reported that Ibn 'Abbās said...
- Aḍ-Ḍaḥḥāk from Ibn 'Abbās.
- As-Suddi reported from Abu Mālik and Abu Ṣāliḥ from Ibn 'Abbās, Ibn Mas'ūd and [or] some men among the companions.
- Al-Hasan Al-Baṣrī reporting from or about the Prophet ﷺ.
- Qatādah reporting from or about the Prophet ﷺ.

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

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

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

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

Abu Al-ʿĀliyah, Saʿīd bin Jubayr, Saʿīd bin Al-Musayib, ʿAṭāʾ (bin Abi Rabāḥ), ʿAṭāʾ Al-Khurrāsānī, Muqātil bin Ḥayyān, Ar-Rabīʿ bin Anas, Ash-Shaʿbbī, Qatādah, Mujāhid, Ikrimah, Aḍ-Ḍaḥḥāk, ʿAbdur-Raḥmān bin Zayd bin Aslam (Ibn Zayd), Ibn Jurayj.

Other Scholars After the Companions

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

Wakīʿ, Sufyān Ath-Thawri, Muḥammad bin Ishāq, Ibn ʿAṭīyyah, Ibn Abi Ḥātim, Ibn Jarīr (Aṭ-Ṭabarī).

The Tafsīr of Surah Hūd

(Chapter - 11)

Which was Revealed in Makkah

Sūrah Hūd made the Prophet's Hair turn Gray

Abu 'Isā At-Tirmidhi recorded from Ibn 'Abbās that Abu Bakr said, "O Messenger of Allāh, verily your hair has turned gray." The Prophet ﷺ replied,

«شَيْبَتِي هُوْدُ وَالْوَاقِعَةُ وَالْمُرْسَلَاتُ وَعَمُ بَنَسَاءَلُونَ وَإِذَا السَّمَاءُ كُوِّرَتْ»

«Sūrahs Hūd, Al-Waqi'ah, Al-Mursalāt, 'Ammā Yatasā'lun [An-Nabā'] and Idhash-Shāmsu Kuwīrat [At-Takwīr] have turned my hair gray.»

In another narration he ﷺ said,

«هُودُ وَأَخَوَاتُهَا»

«Sūrah Hūd and its sisters...»^[1]

بِسْمِ اللَّهِ الرَّكَّابِ الْيَمِينِ

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

«الرَّ كَنْبُ أَتَيْتُمْ ثُمَّ ضَلُّتُمْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ ﴿١﴾ أَلَمْ نَبْدَأْهُ إِلَّا اللَّهُ إِلَهِي لَكَ رَيْنَةٌ
بَدِئْتُ رَيْنِي ﴿٢﴾ وَلَوْ أَنْتُمْ لَرَكْتُمْ ثُمَّ تَوَلَّوْا إِلَيْهِ يَتَّبِعْكُمْ نَحْنًا حَسًّا إِنْ لَمْ تُسِئْ وَتُؤْنِ كُلُّ
ذِي قَسَلٍ مُضِلٍّ وَإِنْ تَوَلَّوْا فَإِنْ لَحَقْتُ عَلَيْكُمْ عَلَيْنَا يَوْمَ كَيْفٍ ﴿٣﴾ إِلَهٌ مَرْجُوٌّ وَهُوَ عَلَى
كُلِّ شَيْءٍ قَبِيرٌ ﴿٤﴾»

«1. Alif Lam Ra. (This is) a Book, the Āyāt whereof are perfect (in every sphere of knowledge), and then explained in detail from One (Allāh), Who is All-Wise Well-Acquainted (with all things).»

^[1] Tuhfat Al-Aḥwadhī, 9:184.

Concerning the meaning of Allāh's statement,

﴿مِنْ لَّدُنْ حَكِيمٍ خَبِيرٍ﴾

﴿from One (Allāh), Who is All-Wise, Well-Acquainted.﴾

This means that it (the Qur'ān) is from Allāh, Who is Most Wise in His statements and His Laws, and Most Aware of the final outcome of matters.

﴿أَلَا مَعْبُدُوا إِلَّا اللَّهَ﴾

﴿(Saying) worship none but Allāh.﴾

This means that this Qur'ān descended, perfect and detailed, with the purpose of Allāh's worship alone, without any partners. This is similar to the statement of Allāh, the Exalted,

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

﴿And We did not send any Messenger before you but We revealed to him (saying): There is no God but I, so worship Me.﴾ [21:25]

It is similar to Allāh's statement,

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الصُّلُوفَ﴾

﴿And verily, We have sent among every Ummah a Messenger (proclaiming): 'Worship Allāh (Alone), and avoid Taghūt (calling false deities).﴾' [16:36]

In reference to Allāh's statement,

﴿إِنِّي لَكُمْ نَذِيرٌ وَبَشِيرٌ﴾

﴿Verily, I am unto you from Him a warner and a bringer of glad tidings.﴾

This means, "Verily, I am unto you a warner of the punishment if you oppose Him (Allāh), and a bringer of the good news of reward if you obey Him." This meaning has been recorded in the authentic Ḥadīth which states that the Messenger of Allāh ﷺ ascended mount Aṣ-Ṣafa and called out to his near relatives of the Quraysh tribe. When they gathered around him, he said,

«يَا مَعْشَرَ قُرَيْشٍ! أَرَأَيْتُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ خَيْلًا تُصْبِعُكُمْ أَلْسِنُكُمْ مُصَدِّقِي؟»

«O people of Quraysh, if I informed you that a cavalry was

going to attack you in the morning, would you not believe me?'
They replied, "We have not found you to be a liar." He ﷺ said,

«فَإِنِّي نَذِيرٌ لَّكُمْ بَيْنَ يَدَيِ عَذَابٍ شَدِيدٍ»

«Verily I am a warner unto you before a severe punishment.»^[1]

Concerning His statement,

﴿وَلَوْ أَن تَسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُغْفِرْ لَكُمْ ذُنُوبَكُمْ وَأَنَّ اللَّهَ وَاسِعٌ رَّحِيمٌ﴾
﴿فَضْلٌ﴾

«And (commanding you): 'Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding grace to every owner of grace.»

This means, "I am commanding you to seek forgiveness from previous sins and to turn to Allāh from future sins, and thereafter you abide by that."

﴿يُغْفِرْ لَكُمْ ذُنُوبَكُمْ﴾

«that He may grant you good enjoyment,»

This is in reference to this worldly life.

﴿إِنَّ لَآ إِلَهَ إِلَّا هُوَ يُغْفِرُ لِمَن يَشَاءُ﴾

«for a term appointed, and bestow His abounding grace to every owner of grace.»

This refers to the Hereafter, according to Qatādah.^[2] "This is like the statement of Allāh,

﴿مَنْ عَمِلَ مِثْلَ مَا مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً﴾

«Whoever works righteousness – whether male or female – while a true believer, verily to him We will give a good life.» [16:97]

Concerning Allāh's statement,

﴿وَلَوْ أَن تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ﴾

[1] Dalā'il An-Nubuwwah, 2:181, similar wording with Al-Bukhārī no. 4971, and Muslim no. 208.

[2] At-Tabari 15:231.

﴿But if you turn away, then I fear for you the torment of a Great Day.﴾

This is a severe threat for whoever turns away from the commandments of Allāh, the Exalted, and rejects His Messengers. Verily, the punishment will afflict such a person on the Day of Resurrection and there will be no escape from it.

﴿إِلَى اللَّهِ مَرْجِعُكُمْ﴾

﴿To Allāh is your return,﴾

This is means your return on the Day of Judgement.

﴿وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿and He is able to do all things.﴾

This means that He is capable of doing whatever He wishes, whether it be goodness towards His *Awliyā'* (friends and allies), or vengeance upon His enemies. This also includes His ability to repeat the creation of His creatures on the Day of Resurrection. This section encourages fear, just as the previous section encourages hope.

﴿أَلَا إِنَّهُمْ يَتَوَكَّرُونَ مُدُورَهُمْ لِيَسْتَكْفُرُوا مِنْهُ أَلَا جِئَ بِتَنْفُسِهِمْ رَبَاهُمْ لَعَلَّ مَا يُبْرُونَ وَمَا

يَلْبِثُونَ إِلَّا نَفْسٌ عَلَيْهِمْ بَيِّنَاتٍ لَئِنْ لَمْ يَرْجِعُوا إِلَى اللَّهِ لَيُنْزِلَنَّ عَلَيْهِمُ السَّيْفَ﴾

﴿5. No doubt! They did fold up their breasts, that they may hide from Him. Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal. Verily, He is the All-Knower of the (innermost secrets) of the breasts.﴾

Allāh is Aware of All Things

Ibn 'Abbās said, "They used to dislike facing the sky with their private parts, particularly during sexual relations. Therefore, Allāh revealed this verse." Al-Bukhārī recorded by way of Ibn Jurayj, who reported from Muḥammad bin 'Abbād bin Ja'far who said, "Ibn 'Abbās recited,

﴿أَلَا إِنَّهُمْ يَتَوَكَّرُونَ مُدُورَهُمْ﴾

"Behold their breasts did fold up."

So I said: 'O Abu Al-'Abbās! What does -their breasts did fold

up- mean?' He said, 'The man used to have sex with his woman, but he would be shy, or he used to have answering the call of nature (in an open space) but, he would be shy. Therefore, this verse,

﴿أَلَا إِنَّهُمْ يَمُوتُونَ سَدْرَةً﴾

﴿No doubt! They did fold up their breasts,﴾ was revealed."^[1]

In another wording of this narration, Ibn 'Abbās said, "There were people who used to be shy to remove their clothes while answering the call of nature in an open space and thus be naked exposed to the sky. They were also ashamed of having sexual relations with their women due to fear of being exposed towards the sky. Thus, this was revealed concerning them."^[2] Al-Bukhārī reported that Ibn 'Abbās said that

﴿يَتَغَشَّوْنَ﴾

﴿they cover themselves﴾ means that they cover their heads.^[3]

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعُهَا كُلٌّ فِي كِتَابٍ مُبِينٍ﴾

﴿6. And no moving creature is there on earth but its provision is due from Allāh. And He knows its dwelling place and its deposit. All is in a Clear Book.﴾

Allāh is Responsible for the Provisions of All Creatures

Allāh, the Exalted, informs that He is responsible for the provisions of all the creatures that dwell in the earth, whether they are small, large, sea-dwelling or land-dwelling. He knows their place of dwelling and their place of deposit. This means that He knows where their journeying will end in the earth and where they will seek shelter when they wish to nest. This place of nesting is also considered their place of deposit. 'Ali bin Abi Ṭalḥah and others reported from Ibn 'Abbās that he said concerning the statement,

[1] *Fath Al-Bāri* 8:200.

[2] *Ibid.*

[3] *Ibid.*

to them: "You shall indeed be raised up after death," those who disbelieve would be sure to say, "This is nothing but obvious magic." ﴿٥٨﴾

﴿٥٨. And if We delay the torment for them till a determined Ummah (term), they are sure to say, "What keeps it back?" Verily, on the day it reaches them, nothing will turn it away from them, and they will be surrounded by (or fall in) that at which they used to mock!﴾

Allāh created the Heavens and the Earth in Six Days

Allāh, the Exalted, informs of His power over all things, and that He created the heavens and the earth in six days. He mentions that His Throne was over the water before that, just as Imām Aḥmad recorded that Imrān bin Ḥuṣayn said, "The Messenger of Allāh ﷺ said,

«اقْبَلُوا الْبُشْرَى يَا بَنِي تَمِيمٍ!»

«Accept the glad tidings, O tribe of Tamīm!»

They said, 'Verily you have brought us glad tidings and you have given us.' Then he ﷺ said,

«اقْبَلُوا الْبُشْرَى يَا أَهْلَ الْيَمَنِ»

«Accept the glad tidings, O people of Yemen!»

They said, 'We accept. Therefore, inform us about the beginning of this matter and how it was.' He ﷺ said,

«كَانَ اللَّهُ قَبْلَ كُلِّ شَيْءٍ، وَكَانَ عَرْشُهُ عَلَى الْمَاءِ، وَكَتَبَ فِي اللُّوحِ الْمَحْفُوظِ ذِكْرَ كُلِّ شَيْءٍ.»

«Allāh was before everything and His Throne was over the water. He then wrote in the Preserved Tablet mentioning everything.»

Then a man came to me and said, "O Imrān, your she camel has escaped from her fetter."

I then went out after her and I do not know what was said after I left.^[1]

This Ḥadīth has been recorded in the Two Ṣaḥīḥs of Al-

[1] Aḥmad 4:431.

Bukhârî and Muslim with a variety of wordings.^[1]

In *Ṣaḥīḥ Muslim*, it is recorded that ‘Abdullah bin ‘Amr bin Al-‘Āṣ said that the Messenger of Allāh ﷺ said,

«إِنَّ اللَّهَ قَدَّرَ مَقَادِيرَ الْخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ السَّمَوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ»

«Verily Allāh measured the amount of sustenance of the creatures fifty thousand years before He created the heavens and the earth, and His Throne was over the water.»^[2]

Under the explanation of this verse, Al-Bukhārî recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«قَالَ اللَّهُ عَزَّ وَجَلَّ: أَنْفِقْ أَنْفِقْ عَلَيْكَ»

«Allāh, the Mighty and Sublime, said, ‘Spend and I will spend on you.’»

And he ﷺ said,

«بُذِيَ اللَّهُ مَالِي لَا يَنْقُصُهَا نَفَقَةٌ، سَحَاءَ اللَّيْلِ وَالنَّهَارِ»

«Allāh’s Hand is full, and it is not diminished by spending throughout the night and the day.»

He ﷺ also said,

«أَفَرَأَيْتُمْ مَا أَنْفَقَ مُنْذُ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فَإِنَّهُ لَمْ يَنْقُصْ مَا فِي يَمِينِهِ، وَكَانَ عَرْشُهُ عَلَى الْمَاءِ، وَبِيَدِهِ الْمِيزَانُ يَخْفِضُ وَيَرْفَعُ»

«Have you seen what has been spent since the creation of the heavens and the earth? Verily it does not diminish what is in His Right Hand (in the slightest) and His Throne was over the water. In His Hand is the Scale and he lowers and raises it.»^[3]

Concerning Allāh’s statement,

﴿يَلْوِظُكُمْ إِنَّكُمْ أَعْيُنُ عَنَانٍ﴾

«that He might try you, which of you is the best in deeds.»

This means that He created the heavens and the earth for the benefit of His servants, whom He created so that they may

[1] *Faḥḥ Al-Bārī* 6:330, and *Muslim* 4:2041.

[2] *Muslim* 4:2044.

[3] *Faḥḥ Al-Bārī* 8:202.

worship Him and not associate anything with Him as a partner. Allāh did not create this creation (of the heavens and the earth) out of mere frivolity. This is similar to His statement,

﴿وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطْلًا ۖ ذَٰلِكَ عَلَى الَّذِينَ كَفَرُوا قَوْلٌ زَلِيلٌ ۚ كَفَرُوا بِرَبِّ
النَّارِ ﴿٢٧﴾﴾

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

Allāh the Exalted, said,

﴿أَفَمَنْ يَنْتَظِرُ أَنَّا خَلَقْنَاهُ عَبَثًا وَأَنكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٦﴾ فَتَعَلَّىٰ اللَّهُ الْمَلِئِكُ الْعُقَىٰ ۖ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْمَرْثَىٰ الْعَكْبَرِ ﴿١١٧﴾﴾

«Did you think that We created you in play (without any purpose), and that you would not be brought back to Us? So Exalted is Allāh, the True King: there is no God but He, the Lord of the Supreme Throne!» [23:115-116]

Allāh, the Exalted, said,

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ ﴿٥١﴾﴾

«And I (Allāh) created not the Jinn and mankind except that they should worship Me (Alone).» [51:56]

Concerning the statement of Allāh,

﴿يَتْلُوكُمْ﴾

«that He might try you,» It means so that He (Allāh) may test you.

Concerning the statement,

﴿أَيُّكُمْ أَعْمَلُ﴾

«which of you is the best in deeds.»

It is important to note here that Allāh did not say, "Which of you has done the most deeds." Rather, He said, "Best in deeds." A deed cannot be considered a good deed until it is done sincerely for Allāh, the Mighty and Sublime, and it must be in accordance with the legislation of the Messenger of Allāh

繼. Whenever a deed lacks one of these conditions, then it is null and void.

The Polytheists hasten their Torment by arguing against Resurrection after Death

Concerning Allāh's statement,

﴿وَلَيْتَ كُنْتُمْ تُخَوِّتُونَ مِنَ بَعْدِ الْمَوْتِ﴾

﴿But if you were to say to them: "You shall indeed be raised up after death."﴾

Allāh, the Exalted, is saying, "O Muḥammad, if you were to inform these polytheists that Allāh is going to resurrect them after their death, just as He created them originally (they would still reject)." Even though they know that Allāh, the Exalted, is the One Who created the heavens and the earth, just as He said,

﴿وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ﴾

﴿And if you ask them who created them, they will surely say: "Allāh."﴾ [43:87]

Allāh says,

﴿وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولُنَّ اللَّهُ﴾

﴿And if you were to ask them: "Who has created the heavens and the earth and subjected the sun and the moon?" They will surely reply: "Allāh."﴾ [29:61]

Even after their awareness of this (Allāh's creating), they still reject the resurrection and the promised return on the Day of Judgement. Yet, in reference to ability, the resurrection is easier (for Allāh to perform) than the original creation. As Allāh said,

﴿وَقَرَأَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَىٰ عَلَيْهِ﴾

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

Allāh also said,

﴿مَا خَلَقَكُمْ إِلَّا حَتِّفَرٍ وَجِدْءٍ﴾

﴿The creation of you all and the resurrection of you all are only

as (the creation and resurrection of) a single person.﴾ [31:28]

Concerning the statement,

﴿إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ﴾

﴿This is nothing but obvious magic.﴾

The polytheists say this due to their disbelief and obstinacy. They say, "We do not believe your claim that resurrection will occur." They also say, "He (Muḥammad) only says this (resurrection of the dead) because he is bewitched, and he wants you to follow him in what his bewitchment tells him.

Concerning Allāh's statement,

﴿وَلَوْ أَنَّ أَهْلَ الْعَذَابِ لَكَ أَنْتُمْ تَمُدُّونَ﴾

﴿And if We delay the torment for them till a determined term,﴾

Allāh, the Exalted, is saying "If We delay the torment and the destruction of these polytheists until an appointed time and a period determined, and We promise them a specific time period (of life), they would still say, in rejection and haste;

﴿مَا يَجْعَلُ﴾

﴿What keeps it back?﴾

They mean by this, "What delays this torment from overtaking us?" Both rejection and doubt are their very nature. Therefore, they have no escape or refuge from the torment.

The Meanings of the Word *Ummah*

The word *Ummah* is used in the Qur'ān and Sunnah with a number of different meanings. Sometimes when it is used it means a specified period of time. An example is the statement of Allāh, the Exalted, in this verse,

﴿إِنْ أَنْتُمْ تَعْدُونَ﴾

﴿till a determined *Ummah* (term),﴾

This is also the meaning in the statement of Allāh in *Sūrah Yūsuf*,

﴿وَقَالَ الَّذِي نَجَّى مِنْهَا وَادَّكَرَ بَعْدَ أُمَّةٍ﴾

﴿Then the man who was released, now after *Ummah* (some time) remembered.﴾ [12:45]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٢٢

الْأَنْبِيَاءُ

﴿وَمَنْ دَانِيَ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا
وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ﴾ (١) وَهُوَ الَّذِي خَلَقَ
السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ
عَلَى الْمَاءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَلَئِنْ قُلْتِ
إِنَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ كَفَرُوا
إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿٧﴾ وَلَئِنْ أَخَّرْنَا عَنْهُمُ الْعَذَابَ إِلَى
أُتُوهُم مَعْدُودٍ لَيَقُولَنَّ مَا يَجِئُهُمْ أَالْأَيُّومَ يَأْتِيهِمْ لَيْسَ
مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٨﴾
وَلَئِنْ أَدْنَا إِلَى نَفْسٍ مِنْ رَحْمَةٍ ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ
لَيَكُونُ مِنْ كَافِرٍ ﴿٩﴾ وَلَئِنْ أَدْنَا نِعْمَةً بَعْدَ ضَرْحَةٍ
مَسْتَه لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتِ عَنِّي إِنَّهُ لَفَرِحَ فَخُورٌ ﴿١٠﴾
إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ لَهُمْ مَغْفِرَةٌ
وَأَجْرٌ كَبِيرٌ ﴿١١﴾ فَلَمَّا تَرَى بَعْضُ مَا يُوْحَى إِلَيْكَ
وَضَاقَ بِكَ مِنْهُ لَقُلْ مَنْ يَدْعُوهُ لَوْلَا أَنْزَلَ عَلَيْهِ كِتَابَ
مَعَهُ. مَلَكٌ إِنَّمَا أَنْتَ نَذِيرٌ وَاللَّهُ عَلَى كُلِّ شَيْءٍ وَكِيلٌ ﴿١٢﴾

«By He in Whose Hand is my soul! there is no one of this Ummah, whether he be a Jew or Christian, who hears of me and does not believe in me, except that he will enter the Hell-fire.»^[1]

In reference to the Ummah of followers, then they are those who believe in the Messengers, as Allāh said,

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ﴾

«You (the followers of Prophet Muhammad) are the best Ummah ever raised up for mankind.» [3:110]

In the Ṣaḥīḥ the Prophet ﷺ said,

«فَأَقُولُ: أَتَمَّيْ»

«Then I will say, "My Ummah (followers), my Ummah!"»^[2]

The word *Ummah* is also used to mean a sect or party. An example of this usage is in the statement of Allāh,

﴿وَمِنْ قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَتَدَلَّلُونَ﴾ (١٥٤)

«And of the people of Mūsā there is an Ummah who lead (the men) with truth and established justice therewith.» [7:159]

Likewise is His statement,

﴿يَنْ أَمَلِ أَنْ تَكْتُبَ أُمَّةٌ قَائِمَةٌ﴾

[1] Muslim 1:134.

[2] Muslim 1:183.

﴿A party of the People of the Scripture stand for the right.﴾
[3:113]

﴿وَلَيْنَ آتَيْنَا آلَ إِبْرَٰهِيمَ إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُّبِينٍ ۚ إِنَّهُمْ لَيَقُولُونَ نَحْنُ الْمُسْلِمُونَ ۚ وَلَيْنَ آتَيْنَا آلَ إِبْرَٰهِيمَ إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُّبِينٍ ۚ إِنَّهُمْ لَيَقُولُونَ نَحْنُ الْمُسْلِمُونَ ۚ وَلَيْنَ آتَيْنَا آلَ إِبْرَٰهِيمَ إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُّبِينٍ ۚ إِنَّهُمْ لَيَقُولُونَ نَحْنُ الْمُسْلِمُونَ ۚ﴾

﴿9. And if We give man a taste of mercy from Us, and then withdraw it from him, verily, he is despairing, ungrateful.﴾

﴿10. But if We let him taste good (favor) after evil (poverty and harm) has touched him, he is sure to say: "Ills have departed from me." Surely, he is exultant and boastful (ungrateful to Allāh).﴾

﴿11. Except those who show patience and do righteous good deeds: those, theirs will be forgiveness and a great reward (Paradise).﴾

The changing of Man's Attitude in Happiness and Hardship

Allāh, the Exalted, informs about mankind and the blameworthy characteristics that he possesses, except for those believing servants upon whom Allāh has bestowed His mercy. Allāh explains that when any hardship befalls man, after he has experienced blessings, he is disheartened and he despairs of any good in the future. He denies and rejects (the bounties of) his previous condition. Thus, he behaves as if he has never seen any good and he loses all hope for relief (from his situation). Likewise, if any blessing befalls him after displeasure,

﴿يَقُولُ ذَهَبَ الْبَلَاءُ عَنِّي﴾

﴿he is sure to say, "Ills have departed from me."﴾

This means that he will claim that no harm or calamity will afflict him after this (blessing).

﴿إِنَّمَا لَفَجَّ مَخْرُؤُهُ﴾

﴿Surely, he is exultant and boastful (ungrateful to Allāh).﴾

This means that he is pleased with what he has in his hand and ungrateful (to Allāh). At the same time he is boastful

towards others.

Allāh, the Exalted, then says,

﴿إِلَّا الَّذِينَ صَبَرُوا﴾

«Except those who show patience»

meaning, those who show patience during times of hardship and adversity.

In reference to Allāh's statement,

﴿وَعَمِلُوا الصَّالِحَاتِ﴾

«and do righteous good deeds»

This means that they perform the good deeds in times of ease and good health.

Concerning the statement,

﴿أُولَئِكَ لَمْ يَغْفَرْ﴾

«those, theirs will be forgiveness»

meaning, that they will be forgiven due to the calamities that afflicted them. Concerning Allāh's statement,

﴿وَأَمْرٌ عَظِيمٌ﴾

«and a great reward.» This great reward is due to them because of what they sent forth (of good deeds) in their times of ease. This is similar to what is mentioned in the *Hadith*,

«وَالَّذِي نَفْسِي بِيَدِهِ لَا يُصِيبُ الْمُؤْمِنَ هَمٌّ وَلَا غَمٌّ وَلَا نَصَبٌ وَلَا وَصَبٌ وَلَا حَزَنٌ، حَتَّى الثَّرَاةُ يُنَاقَهَا إِلَّا كَفَّرَ اللَّهُ عَنْهُ بِهَا مِنْ خَطَايَاهُ»

«By He in Whose Hand is my soul! No worry, calamity, distress, illness, or grief strikes a believer, even the prick of a thorn, except that Allāh will expiate his sins for him because of it.»^[1]

In the *Ṣaḥīḥ* it is recorded that the Prophet ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ لَا يَقْضِي اللَّهُ لِلْمُؤْمِنِ قَضَاءً إِلَّا كَانَ خَيْرًا لَهُ، إِنْ أَصَابَتْهُ سَرٌّ أَوْ فِتْنَةٌ كَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَاءٌ فَصَبَرَ كَانَ خَيْرًا لَهُ، وَلَيْسَ ذَلِكَ لِأَحَدٍ غَيْرِ الْمُؤْمِنِ»

[1] Aḥmad 3:4.

«By He in Whose Hand is my soul! Allāh does not decree any matter for the believer except that it is good for him. If any blessing befalls him, he is thankful (to Allāh) and that is good for him. If any harm comes to him, he is patient and that is also good for him. This is (a bounty) exclusively for the believer.^[1]»

For this reason, Allāh, the Exalted, says,

﴿وَالْمُصْبِرِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَأَنَا لَآئِلَيْهِ إِلَّا إِلَهُ الْإِنْسَانِ﴾
﴿وَتَوَّاصُوا بِالنُّصْحِ﴾

«By Al-'Asr (the time). Verily, man is in loss. Except those who believe and do righteous good deeds. And recommend one another to the truth and recommend one another to patience.»
[103:1-3]

Allāh also says,

﴿إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا﴾

«Verily, man was created very impatient.» [70:19]

﴿فَلَمَّا تَرَكَ تَارِكًا بَعْضَ مَا يُوحَىٰ إِلَيْكَ وَصَاحَ بِكَ مِنْ رَبِّكَ أَنْ يَقُولُوا لَوْلَا نُزِّلَ عَلَيْهِ كِتَابٌ مِنْ رَبِّهِ فَقَالَ هُوَ الَّذِي يُزِيلُ عَنْ كُلِّ شَيْءٍ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾
﴿فَأَنزِلْنَا بِمَنْشُورٍ مَّنْشُورٍ مِّنْهُ. مَفْقَرَتَيْنِ وَأَدْعُوا مَنِ اسْتَكْبَهْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ مُّسْلِمِينَ﴾
﴿فَلَا تَمْنُنْ بِتَنْجِيهِكُمْ فَاعْلَمُوا أَنَّمَا آتَاكُمُ اللَّهُ بِعِلْمِهِ وَأَنْ لَا إِلَهَ إِلَّا هُوَ فَهَلْ أَنتُمْ مُّسْلِمُونَ﴾

«12. So perchance you may give up a part of what is revealed unto you, and that your breast feels straitened for it because they say, "Why has not a treasure been sent down unto him, or an angel come with him?" But you are only a warner. And Allāh is a Guardian over all things.»

«13. Or they say, "He forged it." Say: "Bring you then ten forged Sûrahs like unto it, and call whomsoever you can, other than Allāh, if you speak the truth!"»

«14. If then they answer you not, know then that it is sent down with the knowledge of Allāh and that there is no god

^[1] Muslim 4:2295.

besides Him! Will you then be Muslims?﴾

The Messenger ﷺ grieving by the Statements of the Polytheists, and His Gratification

This statement of Allāh, the Exalted, to His Messenger ﷺ comforted the worries that the polytheists were causing him due to their statements directed towards him. This is just as Allāh says about them,

﴿وَقَالُوا مَاذَا جَاءَ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَسْتَبِي فِي الْأَسْوَاقِ لَوْلَا أُنْزِلَ إِلَيْهِ مَلَكٌ فَبُكِّرَتْ مَعَهُ ذِكْرًا ۚ أَوْ بَلَقَ إِلَيْهِ كَذِبٌ أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا وَقَالَ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا ۝﴾

﴿And they say: "Why does this Messenger eat food, and walk about in the markets. Why is not an angel sent down to him to be a warner with him?" Or; "(why) has not a treasure been granted to him, or why has he not a garden whereof he may eat?" And the wrongdoers say: "You follow none but a man bewitched."﴾ [25:7-8]

Thus, Allāh commanded His Messenger ﷺ and guided him to not let these statements of theirs grieve his heart. Allāh directed him ﷺ to not let these statements prevent him, or deter him from calling them to Allāh, both day and night. This is as Allāh said,

﴿وَلَقَدْ نَعْلَمُ أَنَّكَ يَحِيقُ صَدْرُكَ بِمَا يَقُولُونَ ۝﴾

﴿Indeed, We know that your breast is straitened at what they say.﴾ [15:97]

Allāh says in this verse,

﴿لَقَدْ لَعَنَّكَ فَكَيْفَ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ عَلَيْكَ لَنْ تُعْطِيَهِ شَيْئًا ۚ وَلَقَدْ نَعْلَمُ أَنَّكَ يَحِيقُ صَدْرُكَ بِمَا يَقُولُونَ ۝﴾

﴿So perchance you may give up a part of what is revealed unto you, and that your breast feels straitened for it because they say...﴾

The meaning here is that he (the Prophet ﷺ) may be compelled to give up the Message due to what they (the polytheists) say about him. However, Allāh goes on to explain: "You (Muhammad) are only a warner and you have an example in your brothers of the Messengers who came before you. For

verily, the previous Messengers were rejected and harmed, yet they were patient until the help of Allāh came to them."

An Explanation concerning the Miracle of the Qur'ān

Then Allāh, the Exalted, explains the miracle of the Qur'ān, and that no one is able to produce its like, or even bring ten chapters, or one chapter like it. The reason for this is that the Speech of the Lord of all that exists is not like the speech of the created beings, just as His attributes are not like the attributes of the creation. Nothing resembles His existence. Exalted is He, the Most Holy, and the Sublime. There is no deity worthy of worship except He and there is no true Lord other than He.

Then Allāh goes on to say,

﴿يَا لِمَ يَسْتَجِيرُوا لَكُمْ﴾

﴿If then they answer you not,﴾

Meaning, that if they do not come with a reply to that which you have challenged them with (to the reproduction of ten chapters like the Qur'ān), then know that it is due to their inability to do so. Know (that this is a proof) that this is the speech revealed from Allāh. It contains His knowledge, His commands and His prohibitions.

Then Allāh continues by saying,

﴿وَأَن لَّا إِلَهَ إِلَّا هُوَ فَهَلْ أَنتُمْ مُسْلِمُونَ﴾

﴿and that there is no God besides Him! Will you then be Muslims?﴾

﴿مَن كَانَ يُرِيدِ الْآخِرَةَ وَالْأُولَىٰ نَأْتِيهِمْ أَجْرُهُم بِمَا كَانُوا يَعْمَلُونَ ﴿١٥﴾
أُولَٰئِكَ الَّذِينَ لَمْ فِيهِمُ الْفِتْرَةُ ۖ إِلَّا أَكْثَرُ وَحِطُّ مَا صَنَعُوا فِيهَا وَكِبَلٌ مَّا كَانُوا
يَعْمَلُونَ ﴿١٦﴾﴾

﴿15. Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein.﴾

﴿16. They are those for whom there is nothing in the Hereafter but Fire, and vain are the deeds they did therein. And of no effect is that which they used to do.﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢١٢

الْحُودِ

أَمْ يَقُولُونَ افْتَرَيْنَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِثْلِهِ مُفْتَرِيْنَ
وَأَدْعُوا مَن أَسْطَعْتُمْ مِيزَانَهُ مِن دُونِ اللَّهِ إِن كُنتُمْ صَادِقِيْنَ ﴿١٧﴾
فَإِنَّمَا يَسْتَجِيبُ لَكُم فَعَلِمُوا أَنَّمَا أَنزَلَ إِلَهُ يَلْعَلِ اللَّهُ وَآلُ اللَّهِ
إِلَٰهُهُمْ قَهْلَ أَنَّهُمْ مُسْلِمُونَ ﴿١٨﴾ مَن كَانَ يُرِيدُ الْحَيٰوةَ
الدُّنْيَا وَزِينَتَهَا نُوْفِ إِلَيْهِمْ أَصْلَحْنَاهُمْ فِيهَا وَهُمْ فِيهَا لَا يَبْخُسُونَ
﴿١٩﴾ أُولَٰئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحِطَّ
مَا صَنَعُوا فِيهَا وَبَطُلَ مَا كَانُوا يَعْمَلُونَ ﴿٢٠﴾ أَفَمَن كَانَ
عَلَىٰ يَمِينٍ مِّن رَّبِّهِ يَوْتِلُوهُ شَاهِدًا مِّنْهُ وَمِن قَبْلِهِ كُتِبَ
مُوسَىٰ إِمَامًا وَرَحْمَةً أُولَٰئِكَ يُؤْمِنُونَ بِهِ. وَمَن يَكْفُرْ بِهِ
مِنَ الْأَحْزَابِ قَالُوا نَارُ مَوْعِدُهُمْ فَلَا تَنفِكُ فِي مَرْيَمَ مَوْلَاهُ إِنَّهُ لَخَبَرُ
مِّن رَّبِّكَ وَلَٰكِن أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿٢١﴾ وَمَن
أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أُولَٰئِكَ يُعْرَضُونَ
عَلَىٰ رَبِّهِمْ وَيَقُولُ أَلَّذِينَ هَٰؤُلَاءِ الَّذِينَ كَذَبُوا عَلَيَّ
رَبِّهِمْ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِيْنَ ﴿٢٢﴾ الَّذِينَ يَصُدُّونَ
عَن سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿٢٣﴾

world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will burn therein disgraced and rejected. And whoever desires the Hereafter and strives for it, with the necessary effort due for it while he is a believer - then such are the ones whose striving shall be appreciated. On each - these as well as those - We bestow from the bounties of your Lord. And the bounties of your Lord can never be forbidden. See how We prefer one above another, and verily, the Hereafter will be greater in degrees and greater in intricacy. ﴿17:18-21﴾

Allāh, the Exalted, says,

مَن كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْفِهِ وَمَن كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ
لَهُ فِي الْآخِرَةِ مِن شَيْءٍ ﴿٢١﴾

«Whosoever desires the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world, We give him thereof, and he has no portion in the Hereafter.» [42:20]

﴿أَفَمَن كَانَ عَلَىٰ يَمِينٍ مِّن رَّبِّهِ. وَيَتْلُوهُ شَاهِدًا مِّنْهُ وَمِن قَبْلِهِ كُتِبَ مُوسَىٰ إِمَامًا وَرَحْمَةً
أُولَٰئِكَ يُؤْمِنُونَ بِهِ. وَمَن يَكْفُرْ بِهِ. مِن الْأَحْزَابِ قَالُوا نَارُ مَوْعِدُهُمْ فَلَا تَنفِكُ فِي مَرْيَمَ مَوْلَاهُ إِنَّهُ
لَخَبَرٌ مِّن رَّبِّكَ وَلَٰكِن أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿٢١﴾﴾

«17. Can they who rely on a clear proof from their Lord, and

whom a witness from Him recites (follows) it; and before it, came the Book of Mūsā, a guidance and a mercy, they believe therein, but those of the sects that reject it, the Fire will be their promised meeting place. So be not in doubt about it. Verily, it is the truth from your Lord, but most of mankind believe not.﴾

The One Who believes in the Qur'ān is upon Clear Proof from His Lord

Allāh, the Exalted, informs of the condition of the believers who are upon the natural religion of Allāh, which He made inherent in His creatures. This is based upon their confession to Him that there is none worthy of worship except He. This is similar to Allāh's statement,

﴿قَدْ وَجَّهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا﴾

«So set you your face towards the religion, *Ḥanīfan*. Allāh's *Fiṭrah* with which He has created mankind.»^[1] [30:30],

In the Two *Ṣaḥīḥs* it is recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجَّسَانِهِ كَمَا تُولَدُ الْبَيْهَةُ بَيْهَةً جَمْعَاءَ هَلْ تُجْشَرُونَ فِيهَا مِنْ جَذَعَاءَ؟»

«Every child is born upon the *Fiṭrah*, but his parents make him a Jew, Christian, or Magian. This is just as the calf that is born whole. Have you noticed any calves that are born mutilated?»^[2]

In *Ṣaḥīḥ Muslim* it is recorded that 'Iyād bin Ḥimār said that the Messenger of Allāh ﷺ said,

«يَقُولُ اللَّهُ تَعَالَى: إِنِّي خَلَقْتُ عِبَادِي حَفَاءَ فَجَاءَتْهُمْ الشَّيَاطِينُ فَاجْتَأَلَتْهُمْ عَنْ دِينِهِمْ وَخَرَّمَتْ عَلَيْهِمْ مَا أَخْلَقْتُ لَهُمْ، وَأَمَرْتُهُمْ أَنْ يُشْرِكُوا بِي مَا لَمْ أَنْزِلْ بِهِ سُلْطَانًا»

«Allāh, the Exalted, says, 'Verily, I created my servants *Ḥunafā'*, but the devils came to them and distracted them from

^[1] The meaning of this *Āyah* is, "Dedicate yourself to the natural religion of Allāh which He made for humanity."

^[2] *Faṭḥ Al-Bārī* 3:290, and *Muslim* 4:2047.

their religion. They made unlawful for them what I had made lawful for them and they commanded them to associate partners with Me, concerning which no authority has been revealed.^[1]

Therefore, the believer is one who remains upon this *Fiṭrah*. Concerning Allāh's statement,

﴿وَتَلُوهُ شَاهِدٌ مِّنْهُ﴾

﴿and whom a witness from Him recites (follows) it;﴾

This means that a witness comes to him from Allāh. That witness is the pure, perfect and magnificent legislation that Allāh revealed to the Prophets. These legislations were finalized with the legislation (*Shari'ah*) of Muḥammad ﷺ. The believer has the natural disposition that bears witness to (the truth of) the general legislation, and accepts that specific laws are taken from the general legislation. The *Fiṭrah* accepts the *Shari'ah* and believes in it. For this reason Allāh, the Exalted, says,

﴿أَمَّنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّنْ رَبِّهِ. وَتَلُوهُ شَاهِدٌ مِّنْهُ﴾

﴿Can they who rely on a clear proof from their Lord, and whom a witness from Him recites (follows) it;﴾

This clear proof which is recited is the Qur'ān, which Jibrīl conveyed to the Prophet ﷺ and the Prophet Muḥammad ﷺ conveyed it to his *Ummah*.

Then Allāh says,

﴿وَمِنْ قَبْلِهِ كُتِبَ مُوسَىٰ﴾

﴿and before it, came the Book of Mūsa,﴾

This means that before the Qur'ān, there was the Book of Mūsā, the Tawrah.

﴿إِنَّا أَنَا وَرَحْمَةٌ﴾

﴿a guidance and a mercy﴾ This means that Allāh, the Exalted, revealed it to that *Ummah* as a leader for them and a guide for them to follow, as a mercy from Allāh upon them. Therefore, whoever believed in it with true faith, then it would lead him to believe in the Qur'ān as well. For this reason Allāh said,

﴿أَوَلَيْكَ يُؤْمِنُونَ بِهِ﴾

[1] Muslim 4:2197.

«they believe therein» Then Allāh, the Exalted, threatens those who reject the Qur'ān, or any part of it, by saying,

﴿وَمَنْ يَكْفُرْ بِهِ، مِنَ الْأَرْبَابِ فَلَتَارَ مَوْعِدُهُ﴾

«but those of the sects that reject it, the Fire will be their promised meeting place.»

This is directed towards everyone on the face of the earth who disbelieves in the Qur'ān, whether they are idolators, disbelievers, People of the Scripture, or other sects from the descendants of Ādam. This applies to all whom the Qur'ān reaches, regardless of their differences in color, appearance, or nationality. As Allāh says,

﴿لَا تَذَكَّرُكُمْ بِهِ، وَمَنْ يَنْذِرْ﴾

«that I may therewith warn you and whomsoever it may reach.» [6:19]

Allāh, the Exalted, said,

﴿قُلْ يٰٓأَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ بِرَبِّكَ﴾

«Say: "O mankind! Verily, I am sent to you all as the Messenger of Allah."»

Allāh says,

﴿وَمَنْ يَكْفُرْ بِهِ، مِنَ الْأَرْبَابِ فَلَتَارَ مَوْعِدُهُ﴾

«but those of the sects that reject it, the Fire will be their promised meeting place.»

In *Ṣaḥīḥ Muslim* it is recorded that Abu Mūsā Al-Ash'ari, may Allah be pleased with him, said that the Messenger of Allāh ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَمِ يَهُودِيٍّ أَوْ نَصْرَانِيٍّ ثُمَّ لَا يُؤْمِنُ بِي إِلَّا دَخَلَ النَّارَ»

«By He in Whose Hand is my soul! there is no one of this Ummah, whether he be a Jew or Christian, who hears of me and does not believe in me, except that he will enter the Hell-fire.»^[1]

^[1] Muslim 1:135.

Every Ḥadīth is confirmed by the Qur'ān

Ayyūb As-Sakhtiyāni reported from Sa'īd bin Jubayr that he said, "I did not hear any Ḥadīth of the Prophet ﷺ, substantiated as he stated it, except that I found its confirmation in the Qur'ān. (The narrator said, "Or he said, 'I found its verification in the Qur'ān.'") Thus, it reached me that the Prophet ﷺ said,

«لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَمِ يَهُودِيٍّ وَلَا نَصْرَانِيٍّ ثُمَّ لَا يُؤْمِنُ بِي إِلَّا دَخَلَ النَّارَ»

«There is no one of this Ummah, whether he be a Jew or Christian, who hears of me and does not believe in me, except that he will enter the Hellfire.»

Therefore, I said, 'Where is its verification in the Book of Allāh? Most of what I have heard reported from the Messenger of Allāh ﷺ, I have found its verification in the Qur'ān.' Then I found this verse,

﴿وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ﴾

«but those of the sects that reject it (the Qur'an), the Fire will be their promised meeting place.»

And this means from all religions." [1]

Then Allāh says,

﴿فَلَا تَكُ فِي مِرْيَةٍ مِنْهُ إِنَّهُ الْحَقُّ مِنْ رَبِّكَ﴾

«So be not in doubt about it. Verily, it is the truth from your Lord.»

This means that the Qur'ān is the truth from Allāh and there is no doubt or suspicion concerning it. This is as Allāh says,

﴿الَّذِي نَزَّلَ الْكِتَابَ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ﴾

«Alif Lām Mīm. The revelations of the Book in which there is no doubt, is from the Lord of all that exists!» [32:1-2]

Allāh, the Exalted, says,

﴿الَّذِي نَزَّلَ الْكِتَابَ لَا رَيْبَ فِيهِ﴾

[1] At-Ṭabari 15:280.

﴿Alif Lām Mīm. This is the Book in which there is no doubt.﴾
[2:1-2]

The Āyah;

﴿وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

﴿but most of mankind believe not.﴾

is similar to Allāh's statement,

﴿وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ﴾

﴿And most of mankind will not believe even if you desire it eagerly.﴾ [12:103]

Likewise, Allāh says,

﴿وَكَيْفَ تُلَاحِظُ أَكْثَرَ مَنْ فِي الْأَرْضِ خَافُوا مِنْ سَبِيلِ اللَّهِ﴾

﴿And if you obey most of those on the earth, they will mislead you far away from Allāh's path.﴾

Allāh also says,

﴿وَلَقَدْ صَدَقَ عَلَيْهِمْ إِلَهُهُمْ فَلَمْ يَكُفُّوا عَنْهُ إِلَّا قَلِيلًا مِنَ الْمُؤْمِنِينَ﴾

﴿And indeed Iblīs did prove true his thought about them: and they followed him, all except a group of true believers.﴾ [34:20]

﴿وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أُولَئِكَ يُرْمَوْنَ عَلَى رَبِّهِمْ وَيَقُولُ الْأَشْهَادُ هَؤُلَاءِ الَّذِينَ كَذَبُوا عَلَى رَبِّهِمْ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ﴾ الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَسْأَلُونَ عَمَّا وَعَى بِإِغْوَاؤِ الْفِتْرِ ثُمَّ كُفِّرُوا ۖ وَلَئِنْ يَرَوْا أَنَّ اللَّهَ يَرْسُلُهُمْ رَسُولًا مِنْ دُونِ آلِهَتِهِمْ بَقِيحَتُهُمْ لَمَّا كَانُوا يَكْفُرُونَ ۚ وَلَئِنْ يَرَوْا أَنَّ اللَّهَ يَرْسُلُهُمْ رَسُولًا مِنْ دُونِ آلِهَتِهِمْ بَقِيحَتُهُمْ لَمَّا كَانُوا يَكْفُرُونَ ۚ وَلَئِنْ يَرَوْا أَنَّ اللَّهَ يَرْسُلُهُمْ رَسُولًا مِنْ دُونِ آلِهَتِهِمْ بَقِيحَتُهُمْ لَمَّا كَانُوا يَكْفُرُونَ ۚ لَا جَبَمَ أَنْتُمْ فِي الْآخِرَةِ هُمْ الْأَخْسَرُونَ﴾

﴿18. And who does more wrong than he who invents a lie against Allāh. Such will be brought before their Lord, and the witnesses will say, "These are the ones who lied against their Lord!" No doubt! The curse of Allāh is on the wrongdoers.﴾

﴿19. Those who hinder (others) from the path of Allāh, and seek a crookedness therein, while they are disbelievers in the Hereafter.﴾

﴿20. By no means will they escape on earth, nor have they

protectors besides Allāh! Their torment will be doubled! They could not bear to listen and they used not to see (the truth).»

﴿21. They are those who have lost their own selves, and that which they invented eluded them.﴾

﴿22. Certainly, they are those who will be the greatest losers in the Hereafter.﴾

Those Who invent Lies against Allāh and hinder Others from His Path are the Greatest Losers

Allāh, the Exalted, explains the condition of those who lie against Him and that their scandal in the Hereafter will be presented before the heads of creation (for testimony) from the angels, Messengers, Prophets and the rest of mankind and Jinns.

This is just as Imām Aḥmad recorded from Ṣafwān bin Muḥriz. Ṣafwān said, "I was holding the hand of Ibn 'Umar when a man was brought to him. The man said, 'How did you hear the Messenger of Allāh ﷺ describe *An-Najwā* (secret counsel or confidential talk) on the Day of Resurrection?' Ibn 'Umar said, 'I heard him say,

«إِنَّ اللَّهَ عَزَّ وَجَلَّ يُذْنِي الْمُؤْمِنَ فَيَضَعُ عَلَيْهِ كَتْفَهُ، وَيَسْتُرُهُ مِنَ النَّاسِ، وَيَقْرَرُهُ بِذُنُوبِهِ وَيَقُولُ لَهُ: أَتَعْرِفُ ذَنْبَ كَذَا؟ أَتَعْرِفُ ذَنْبَ كَذَا؟ أَتَعْرِفُ ذَنْبَ كَذَا؟ حَتَّى إِذَا قَرَّرَهُ بِذُنُوبِهِ وَرَأَى فِي نَفْسِهِ أَنَّهُ قَدْ هَلَكَ قَالَ: فَإِنِّي قَدْ سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا وَإِنِّي أَغْفِرُهَا لَكَ الْيَوْمَ»

«Verily, Allāh, the Mighty and Sublime, will draw near the believer and He will place His shade over him. He will conceal him from the people and make him confess to his sins. He will say to him, "Do you recognize this sin? Do you recognize that sin? Do you recognize such and such sin?" This will continue until He makes him confess to all of his sins and he (the believer) will think to himself that he is about to be destroyed. Then Allāh will say, "Verily, I have concealed these sins for you in the worldly life and I have forgiven you for them today." Then he (the believer) will be given his Book of good deeds. As for the disbelievers and the hypocrites, the witnesses will say,»

﴿هَؤُلَاءِ الَّذِينَ كَذَبُوا عَنْ رَبِّهِمْ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ﴾

«These are the ones who lied against their Lord! No doubt! The curse of Allah is on the wrongdoers».^[1]

Both Al-Bukhārī and Muslim recorded this narration in the Two *Ṣaḥīḥs*.^[2]

Concerning Allāh's statement,

«الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَسْتَوْفُونَ عِوَا»

«Those who hinder (others) from the path of Allāh, and seek a crookedness therein,»

This means that they prevent the people from following the truth and traversing upon the path of guidance that leads to Allāh, the Mighty and Sublime. In doing so they also keep the people away from Paradise itself. Allāh's statement,

«وَيَسْتَوْفُونَ عِوَا»

«and seek a crookedness therein,» This means that they want their path to be crooked and uneven.

Then, Allāh's statement,

«وَهُمْ بِالْآخِرَةِ كُفْرُونَ»

«while they are disbelievers in the Hereafter.»

This means that they deny the Hereafter and they reject the idea that any of its events will occur, or any of it exists at all.

Concerning Allāh's statement,

«أُولَئِكَ لَمْ يَكُنْ لَهُمْ فِي الْأَرْضِ نَاصِرُونَ وَمَا كَانَ لَهُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ»

«By no means will they escape on earth, nor have they protectors besides Allāh!»

This means that these disbelievers are under the power of Allāh and His force. They are in His grasp and are subject to His authority. He is Most Able to exact vengeance against them in this life before the coming of the Hereafter. This is like Allāh's statement,

«إِنَّمَا يُؤَخِّرُهُمْ إِلَى يَوْمٍ تَخْصُ فِيهِ الْأَبْصَارُ»

«but He gives them respite up to a Day when the eyes will

[1] Aḥmad 2:74.

[2] *Faṭḥ Al-Bāri* 8:204, and Muslim 4:2120.

stare in horror.﴾[14:42]

In the Two Ṣaḥīḥs it is recorded that the Prophet ﷺ said,

«إِنَّ اللَّهَ لَيَمْلِكُ لِلظَّالِمِ حَتَّى إِذَا أَخَذَهُ لَمْ يُمْلِكْهُ»

«Verily Allāh gives respite to the oppressor until He seizes him, then he will not be able to escape Him.»^[1]

For this reason Allāh says,

﴿يُضَاعَفْ لَهُمُ الْعَذَابُ﴾

«Their torment will be doubled!﴾ This means that the torment will be doubled upon them, because Allāh gave them hearing, vision and hearts, but these things did not benefit them. Rather, they were deaf from hearing the truth and blinded away from following it. This is just as Allāh has mentioned concerning them when they enter into the Hellfire. Allāh says,

﴿وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ النَّارِ﴾

«And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!"»

Allāh also says,

﴿الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ بَدَّلْنَا قَلِيلًا مِمَّا كَانُوا يَكْفُرُونَ﴾

«Those who disbelieved and hinder (men) from the path of Allāh, for them We will add torment to the torment.﴾[16:88]

For this reason they will be punished for every command that they abandoned and every prohibition that they indulged in.

Then Allāh continues by saying,

﴿أُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَصَلَّى عَنْهُمْ مَا كَانُوا يَفْعَلُونَ﴾

«They are those who have lost their own selves, and that which they invented eluded them.﴾

They lost themselves, meaning that they be made to enter a blazing Fire, where they will be punished, and its torment will not be lifted from them for even the blinking of an eye. This is as Allāh said,

^[1] Faḥ Al-Bārī 8:205, and Muslim 4:1997.

﴿كَلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا﴾

«Whenever it abates, We shall increase for them the fierceness of the Fire.» [17:97]

Concerning the statement,

﴿وَسَلَّ عَنْهُمْ﴾

«eluded them.» meaning that it has left them.

﴿مَا كَانُوا يَفْقَهُونَ﴾

«that which they invented» besides Allāh, such as rivals and idols. Yet, these things did not avail them in the slightest. In fact, these things actually caused them great harm. This is as Allāh says,

﴿وَأَنذَرْنَا خَيْرَ النَّاسِ مَا كَانُوا يَعْتَكِفُونَ﴾

«And when mankind are gathered, they will become their enemies and will deny their worshipping.» [46:6]

Allāh says,

﴿إِذْ نَسُوا اللَّهَ الَّذِي كَانُوا يَعْبُدُونَ وَرَأَوْا الْعَذَابَ وَتَقَفُوا فِيهِمُ النَّارُ﴾

«When those who were followed disown those who followed (them), and they see the torment, then all their relations will be cut off from them.» [2:166]

Likewise, there are many other verses that prove this loss of theirs and their destruction. For this reason Allāh says,

﴿لَا جَرَمَ لَهُمْ فِي الْآخِرَةِ هُمْ الْآخِرُونَ﴾

«Certainly, they are those who will be the greatest losers in the Hereafter.» [11:22]

In this verse Allāh informs about the direction of their end. He explains that they are the greatest losers among mankind in their transaction for the abode of the Hereafter. That is because they exchanged the highest levels (of Paradise) for the lowest levels (of Hell) and they substituted the pleasure of Gardens (of Paradise) for the fierce boiling water (of Hell). They exchanged the drink of sealed nectar with the fierce hot wind, boiling water, and a shade of black smoke. They chose food from the filth of dirty wounds instead of wide-eyed lovely

maidens. They preferred *Hāwiyah* (a pit in Hell) instead of lofty castles. They chose the anger of Allāh and His punishment over nearness to Him and the blessing of gazing at Him. Therefore, it is no injustice that such people should be the greatest losers in the Hereafter.

﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَالْخَيْرَ إِكْرَامًا يُرِيدُونَ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٢٣﴾ مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَى وَالْأَصْمَى وَالصَّمِيعِ وَالْبَصِيرِ هَلْ يَسْتَوُونَ مَثَلًا ۚ لَّا يَذَّكَّرُونَ ﴿٢٤﴾﴾

﴿23. Verily, those who believe and do righteous good deeds, and humble themselves before their Lord, they will be the dwellers of Paradise to dwell therein forever.﴾

﴿24. The likeness of the two parties is as the blind and the deaf and the seer and the hearer. Are they equal when compared? Will you not then take heed?﴾

Rewarding the People of Faith

When Allah, the Exalted, mentioned the condition of the wretched, He also commended the people of delight (the believers). They are those who believe and work righteous deeds. Thus, their hearts believed and their limbs worked righteous deeds, both in statements and actions. This includes their performance of deeds of obedience and their abandonment of evils. In this way they are the inheritors of Gardens (of Paradise), which contain lofty rooms and seats arranged in rows. Therein they will find bunches of fruit near to them, elevated couches, fair and beautiful wives, various types of fruit, desired kinds of food and delicious drinks. They also will be allowed to see the Creator of the heavens and the earth and they will be in this state of pleasure forever. They will not die, nor will they grow old. They will not experience sickness, nor will they sleep. They will not have excrement, nor will they spit or snot. Their sweat will be the perfume of musk.

The Parable of the Believers and the Disbelievers

Then, Allāh, the Exalted, makes a parable of the disbelievers and the believers. He says,

﴿مَثَلُ الْفَرِيقَيْنِ﴾

﴿The likeness of the two parties﴾

This refers to those disbelievers whom Allāh first described as wretched, and then those believers whom He described with delightfulness. The first group is like one who is blind and deaf, while the second group is like he who sees and hears. Thus, the disbeliever is blind from the truth in this life and in the Hereafter. He is not guided to goodness, nor does he recognize it. He is deaf from hearing the proofs, thus he does not hear that which would benefit him. As Allāh says,

﴿وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ﴾

﴿Had Allāh known of any good in them, He would indeed have made them listen.﴾[8:23]

The believer is smart, bright and clever. He sees the truth and distinguishes between the truth and falsehood. Thus, he follows the good and abandons the evil. He hears and distinguishes between the proof and scepticism. Therefore, falsehood does not overcome him. Are these two types of people alike?

﴿أَفَلَا تَذَكَّرُونَ﴾

﴿Will you not then take heed?﴾

This statement means, "Will you not consider, so that you may distinguish between these two categories of people." This is as Allāh mentions in another verse,

﴿لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمْ الْفَائِزُونَ﴾

﴿Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful.﴾[59:20]

Allāh also says,

﴿وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ ﴿١﴾ وَلَا الظُّلُمَاتُ وَلَا النُّورُ ﴿٢﴾ وَلَا الظُّلُمُ ﴿٣﴾ وَلَا النُّورُ ﴿٤﴾ وَمَا أَنْتَ بِمُسْمِعٍ مَن فِي الْقُبُورِ ﴿٥﴾ إِنَّ أَنْتَ إِلَّا نَذِيرٌ ﴿٦﴾ إِنْ أَرْسَلْنَاكَ إِلَّا غَلَا فِيهَا نَذِيرٌ ﴿٧﴾﴾

تِلْكَ

٢٢٤

الْأَنْبِيَاءِ

أُولَئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا كَانُوا مُدْعِينَ
 دُونَ اللَّهِ مِنْ أُولَئِكَ يُضَعِّفُ لَهُمُ الْعَذَابَ مَا كَانُوا يَسْتَطِيعُونَ
 السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ ﴿٢٥﴾ أُولَئِكَ الَّذِينَ خَسِرُوا
 أَنْفُسَهُمْ وَصَلَّ عَنْهُمْ مَا كَانُوا يَفْعَلُونَ ﴿٢٦﴾ لَأَجْرَمَ أَنتُمْ
 فِي الْآخِرَةِ هُمْ الْأَخْسَرُونَ ﴿٢٧﴾ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا
 الصَّالِحَاتِ وَأَخْبَرَ إِلَىٰ رَبِّهِمْ أُولَئِكَ أَصْحَابُ الْجَنَّةِ
 هُمْ فِيهَا خَالِدُونَ ﴿٢٨﴾ مَثَلُ الْفَرِيقَيْنِ كَالْأَغْنَى
 وَالْأَصْمَى وَالْبَصِيرِ وَالسَّمِيعِ هَلْ يَسْتَوِيَانِ مَثَلًا أَفَلَا تَذَكَّرُونَ
 ﴿٢٩﴾ وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِلَىٰ لَكُمْ نَذِيرٌ مُبِينٌ ﴿٣٠﴾
 أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمِ الْيُسْرِ
 ﴿٣١﴾ فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا رَبُّكَ إِلَّا بُشْرَا
 يَنْتَلِهَا وَمَا رَبُّكَ أَنْتَ عَالِمُ الْآلِ الْيَوْمِ هُمْ أَرَأَوْكَ أَبَدَى
 الرَّأْيِ وَمَا نَرَىٰ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ نَنْظُرُكُمْ كَذِبِينَ
 ﴿٣٢﴾ قَالَ يَتَقَوَّمُ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ يَنْتَهِي مِنْ رَبِّي وَهِيَ النَّارُ رَحْمَةً
 مِنْ عِنْدِهِ فَعَمِيَتْ عَلَيْكُمْ أُنْزُلُكُمْ مَكُونًا وَأَنْتُمْ لَهَا كَاكِهُونَ ﴿٣٣﴾

«Not alike are the blind and the seeing. Nor are (alike) darkness and light. Nor are (alike) the shade and the sun's heat. Nor are (alike) the living and the dead. Verily, Allāh makes whom He wills to hear, but you cannot make hear those who are in graves. You are only a warner. Verily, We have sent you with the truth, a bearer of glad tidings and a warner. And there never was a nation but a warner had passed among them.» [35:19-24]

﴿وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِلَىٰ لَكُمْ نَذِيرٌ مُبِينٌ ﴿٣٠﴾ أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمِ الْيُسْرِ ﴿٣١﴾ فَقَالَ الْمَلَأُ الَّذِينَ

كَفَرُوا مِنْ قَوْمِهِ مَا رَبُّكَ إِلَّا بُشْرَا يَنْتَلِهَا وَمَا رَبُّكَ أَنْتَ عَالِمُ الْآلِ الْيَوْمِ هُمْ أَرَأَوْكَ أَبَدَى الرَّأْيِ وَمَا نَرَىٰ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ نَنْظُرُكُمْ كَذِبِينَ ﴿٣٢﴾

«25. And indeed We sent Nūh to his people (and he said): "I have come to you as a plain warner."»

«26. "That you worship none but Allāh; surely, I fear for you the torment of a painful Day."»

«27. The chiefs who disbelieved among his people said: "We see you but a man like ourselves, nor do we see any follow you but the meanest among us and they (too) followed you without thinking. And we do not see in you any merit above us, in fact we think you are liars."»

The Story of Nūḥ and His Conversation with His People

Allāh, the Exalted, informs about Prophet Nūḥ. He was the first Messenger whom Allāh sent to the people of the earth who were polytheists involved in worshipping idols. Allāh mentions that he (Nūḥ) said to his people,

﴿إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ﴾

﴿I have come to you as a plain warner.﴾

meaning, to openly warn you against facing Allāh's punishment if you continue worshipping other than Allāh. Thus, Nūḥ said,

﴿أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ﴾

﴿That you worship none but Allāh;﴾

This can also be seen in his statement,

﴿إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ﴾

﴿surely, I fear for you the torment of a painful Day.﴾

This means, "If you all continue doing this, then Allāh will punish you with a severe punishment in the Hereafter."

Then Allāh says,

﴿فَقَالَ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ﴾

﴿The chiefs who disbelieved among his people said;﴾

The word 'chiefs' (Al-Mala'u) here means the leaders and the heads of the disbelievers. They said,

﴿مَا زِلَكُمْ إِلَّا بَشَرٌ مِثْلُنَا﴾

﴿We see you but a man like ourselves,﴾

This means, "You are not an angel. You are only a human being, so how can revelation come to you over us? We do not see anyone following you except the lowliest people among us, like the merchants, weavers and similar people. No people of nobility, or rulers among us follow you. These people who follow you are not known for their intelligence, wit, or sharp thinking. Rather, you merely invited them (to this Islām) and they responded to your call and followed you (ignorantly)." This is the meaning of their statement,

﴿وَمَا زِلَكُمُ إِلَّا الْآدَمُ هُمْ أَرَادُوا بِكُمُ الْإِنْفِرَ﴾

﴿nor do we see any follow you but the meanest among us and they (too) followed you without thinking.﴾

The statement, "without thinking," means that they merely followed the first thing that came to their minds. Concerning the statement,

﴿وَمَا زَيَّا لَكُمْ عَلَيْنَا مِنْ فَضْلٍ﴾

﴿And we do not see in you any merit above us, in fact we think you are liars.﴾

In this they are saying, "We do not see that you [and your followers] have any virtuous status above us in your physical appearance, your character, your provisions, or your condition, since you accepted this (new) religion of yours."

﴿بَلْ نَحْكُمُكُمْ كَذِبًا﴾

﴿in fact we think you are liars.﴾ This means, "We think you are lying about that which you are claiming for yourselves of righteousness, piety, worship and happiness in the abode of the Hereafter when you arrive there." This was the response of the disbelievers to Nūḥ and his followers. This is a proof of their ignorance and their deficiency in knowledge and intelligence. For verily, the truth is not to be rejected because of the lowly status of those who follow it. Verily, the truth is correct in itself, regardless of whether its followers are of low status, or nobility. Actually, the reality concerning which there is no doubt, is that the followers of the truth are the noble ones, even though they may be poor. On the other hand, those who reject the truth are the lowly wretches, even though they may be wealthy. Thus, we see that usually the weakest of people are the ones who follow the truth, while the nobility and high-class people usually are opposed to the truth. This is as Allāh says,

﴿وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ مِثْلِ هَٰذَا وَإِنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَا إِلَىٰ أَنْزِلُوا عَلَيْنَا لَأَعْلَمَنَّ مَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ نَذِيرٍ﴾

﴿And similarly, We sent not a warner before you to any town (people) but the luxurious ones among them said: "We found our fathers following a certain way and religion, and we will indeed follow their footsteps."﴾[43:23]

When Heraclius, the emperor of Rome, asked Abu Sufyān

Sakhr bin Ḥarb about the qualities of the Prophet ﷺ, he said to him, "Are his followers the noble people, or the weak?" Abu Sufyān said, "They are the weakest of them." Then Heraclius said, "They (weak ones) are the followers of the Messengers."^[1]

Concerning their statement,

﴿بَادِيَ الْرَأْيِ﴾

﴿without thinking.﴾

In reality this is not objectionable, or something derogatory, because the truth when it is made clear, does not leave room for second-guessing, or excessive thinking. Rather, it is mandatory that it should be followed and this is the condition of every pious, intelligent person. No one continues doubtfully pondering the truth (after it is made clear) except one who is ignorant and excessively critical. The Messengers - Allāh's peace and blessings be upon them all - only delivered what was obvious and clear.

Concerning Allāh's statement,

﴿وَمَا نَرَىٰ لَكُمْ عَلَيْنَا مِن فَضْلٍ﴾

﴿And we do not see in you any merit above us,﴾

They did not see this (the virtue of accepting Islām) because they were blind from the truth. They could not see, nor could they hear. Rather, they were wavering in their skepticism. They were wandering blindly in the darkneses of their ignorance. They, in reality, were the slanderers and liars, lowly and despicable. Therefore, in the Hereafter they will be the greatest losers.

﴿قَالَ يَقَوْمِ أَرَأَيْتُمْ إِن كُنتُمْ عَلَىٰ يَدَيْنَا مِن رِّقٍ وَإِن تِلْكَ رَحْمَةٌ مِنِّي وَعَلَيْكُمْ عَذَابٌ أَلِيمٌ﴾
 وَأَنْتُمْ لَهَا كَارِهُونَ ﴿٢٨﴾

﴿28. He said: "O my people! Tell me, if I have a clear proof from my Lord, and a mercy (prophethood) has come to me from Him, but that (mercy) has been obscured from your sight. Shall we compel you (to accept) it when you have a strong hatred for it?﴾

^[1] Faṭḥ Al-Bārī 1:42.

The Response of Nūh

Allāh says, informing about the response of Nūh to his people,

﴿أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي﴾

﴿Tell me, if I have a clear proof from my Lord,﴾

Bayyinah means certainty, a clear matter, and truthful prophethood. That is the greatest mercy from Allāh upon him (Nūh) and them (his people).

﴿فَمِيتَ عَلَيْكَ﴾

﴿but that (mercy) has been obscured from your sight.﴾

"Obscured from your sight" in this verse means, 'it was hidden from you and you are not guided to it. Thus, you [people] did not know its importance so you hastily rejected and denied it.'

﴿أَلَمْ يَكُنْ لَّكُمْ﴾

﴿Shall we compel you (to accept) it﴾

This means, "Should we force you to accept it, while you actually detest it."

﴿وَنَقُورَ لَا أَتْلُكُمْ عَلَيْهِ مَا لَا إِنْ أَتَىٰ إِلَّا عَلَىٰ اللَّهِ وَمَا أَنَا بِظَالِمِ الْبَاطِلِ مَا سَأَلُوا عَنْهُمْ
مُتَنَفِّرِينَ وَلَكِنْ أَنْتُمْ قَوْمٌ مُّجْرِمُونَ﴾ وَنَقُورَ مَنْ يَصُفِّرُ مِنَ اللَّهِ إِنْ كَرِهْتُمْ إِلَّا
نَذِيرًا

﴿29. And O my people! I ask of you no wealth for it, my reward is from none but Allāh. I am not going to drive away those who have believed. Surely, they are going to meet their Lord, but I see that you are a people that are ignorant.﴾

﴿30. And O my people! Who will help me against Allāh, if I drove them away? Will you not then give a thought?﴾

Nūh says to his people, "I do not ask you for any wealth in return for my sincere advice to you." Wealth (*Mal*) here means, "payment that I take from you." Nūh means, "I am only seeking the reward from Allāh, the Mighty and Sublime."

Concerning the statement,

﴿وَمَا أَنَا بِظَالِمِ الْبَاطِلِ مَا سَأَلُوا﴾

﴿I am not going to drive away those who have believed.﴾

This alludes to the fact that they (the disbelievers) requested Nūḥ to disassociate himself from the believers, because they were averse to them and felt themselves too important to sit with them. This is similar to the request of disbelievers to the seal of the Messengers ﷺ to disassociate himself from a group of the people who were considered weak in their social status. They wanted the Prophet ﷺ to sit with them in a special gathering of the elite. Therefore, Allāh revealed,

﴿وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَقَةِ وَالَّذِينَ﴾

﴿And turn not away those who invoke their Lord, morning and afternoon.﴾

Allāh also says,

﴿وَكَذَلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِّيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنَّا إِنَّ آلَ اللَّهِ لَنَجْزِيَنَّهُمْ أَجْرًا كَبِيرًا﴾

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

﴿وَلَا أَقُولُ لَكُمْ عِندِي خَزَائِنُ اللَّهِ وَلَا أَفْقَمُ الْغَيْبَ وَلَا أَقُولُ إِنِّي مَلَكٌ وَلَا أَقُولُ لِلَّذِينَ تَزْدَرِي أَعْيُنُكُمْ لَن يُؤْتِيَهُمُ اللَّهُ خَيْرًا اللَّهُ أَعْلَمُ بِمَا فِي أَنْفُسِهِمْ إِنِّي إِذًا لَمِنَ الْظَالِمِينَ﴾

431. And I do not say to you that with me are the treasures of Allāh, nor that I know the Ghayb; nor do I say I am an angel, and I do not say of those whom your eyes look down upon that Allāh will not bestow any good on them. Allāh knows what is in their inner selves. In that case, I should, indeed be one of the wrongdoers.﴾

Nūḥ is informing them that he is a Messenger from Allāh, calling to the worship of Allāh alone, without any partners and he is doing this by the permission of Allāh. At the same time, he is not asking them for any reward for this work. He invites whomever he meets, whether of nobility or low class. Therefore, whoever responds favorably, then he has achieved salvation. He also explains that he has no power to manipulate the hidden treasures of Allāh, nor does he have any knowledge of the Unseen, except what Allāh has allowed him to know. Likewise,

وَيَقُولُ لَا أَمْنَلُهُ عَلَيْهِ مَا لَا إِن آخِرِي إِلَّا عَلَى اللَّهِ وَمَا
أَنَا بِطَارِدٍ الَّذِينَ آمَنُوا إِنَّهُمْ مُلَقَوْنَ رَبِّهِمْ وَلَكِنْ كَيْفَ آتَاكَ
قَوْمًا يَجْهَلُونَ ﴿٣٢﴾ وَيَقُولُ مَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ طَرَدْتُهُمْ
أَفَلَا تَذَكَّرُونَ ﴿٣٣﴾ وَلَا أَقُولُ لَكُمْ عِندِي خَزَائِنُ اللَّهِ وَلَا
أَعْلَمُ الْغَيْبِ وَلَا أَقُولُ إِنِّي مَلَكٌ وَلَا أَقُولُ لِلَّذِينَ تَزْدِرِي
أَعْيُنُكُمْ أَلَنْ يُؤْتِيَهُمُ اللَّهُ خَيْرًا اللَّهُ أَعْلَمُ بِمَا فِي أَنْفُسِهِمْ إِنِّي إِذَا
لَمِنَ الظَّالِمِينَ ﴿٣٤﴾ قَالُوا بَشَرٌ مِثْلُكُمْ فَقَدْ جَاءَنَا فَكَّرْنَا وَفَكَّرْنَا
جَدَلْنَا فَأَنَّا إِنَّمَا تَوَدَّ أَنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٣٥﴾ قَالَ
إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ بِإِذْنِ اللَّهِ إِن شَاءَ وَمَا أَنَا بِمُعْجِزٍ ﴿٣٦﴾ وَلَا يَنْفَعُكُمْ
نُصْحِي إِنْ أَرَدْتُ أَنْ أُنصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ
هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ ﴿٣٧﴾ أَمْ يَقُولُونَ افْعَلْ
قُلْ إِن افْعَلْتُهُ فَعَلْتُ إِجْرًا مِي وَأَنَا بَشَرٌ مِثْلُكُمْ فَاصْبِرُوا
وَأَوْحَى إِلَيْ نُوْحٍ أَنَّهُ لَنْ يُؤْمِرَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ آمَنَ
فَلَا تَتَّبِعِ بِمَا كَانُوا يَفْعَلُونَ ﴿٣٨﴾ وَأَصْبَحَ الْفُلُوكَ بِأَعْيُنِنَا
وَوَحَيْنَا وَلَا تَخْطُبُنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُعَذَّبُونَ ﴿٣٩﴾

he is not an angel, rather, he is merely a human Messenger aided with miracles. Nūh goes on to say, "I do not say about these people whom you (disbelievers) detest and look down upon, that Allāh will not reward them for their deeds. Allāh knows best what is in their souls. If they are believers in their hearts, as their condition appears to be outwardly, then they will have a good reward. If anyone behaves evilly with them after they have believed, then he is a wrongdoer who speaks what he has no knowledge of.

﴿قَالُوا بَشَرٌ مِثْلُكُمْ فَقَدْ جَاءَنَا فَكَّرْنَا وَفَكَّرْنَا جَدَلْنَا فَأَنَّا إِنَّمَا تَوَدَّ أَنْ كُنْتَ مِنَ الصَّادِقِينَ﴾
﴿قَالَ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ بِإِذْنِ اللَّهِ إِن شَاءَ وَمَا أَنَا بِمُعْجِزٍ﴾ لَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أُنصَحَ
لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ ﴿٣٧﴾

﴿32. They said: "O Nūh! You have disputed with us, and much have you prolonged the dispute with us, now bring upon us what you threaten us with, if you are of the truthful."﴾

﴿33. He said: "Only Allāh will bring it (the punishment) on you, if He wills, and then you will escape not."﴾

﴿34. "And my advice will not profit you, even if I wish to give you good counsel, if Allāh's will is to keep you astray. He is your Lord! and to Him you shall return."﴾

The People's Request of Nūh to bring the Torment and His Response to Them

Allāh, the Exalted, informs that the people of Nūh sought to hasten Allāh's vengeance, torment, anger and the trial (His punishment). This is based on their saying,

﴿قَالُوا يَسُوعُ قَدْ جَدَلْنَاكَ فَأَكْثَرَ جِدَا﴾

﴿They said: "O Nūh! You have disputed with us and much have you prolonged the dispute with us..."﴾

They meant by this, "You (Nūh) have argued with us long enough, and we are still not going to follow you."

﴿فَأَيُّنَا بِمَا تَدَّعَى﴾

﴿now bring upon us what you threaten us with,﴾

What he (Nūh) promised is referring to the vengeance and torment (from Allāh). They were actually saying, "Supplicate against us however you wish, and let whatever you have supplicated come to us."

﴿إِنْ كُنْتُمْ مِنَ الصَّادِقِينَ﴾ قَالَ إِنَّمَا يَأْتِيكُمْ بِهِ اللَّهُ إِنْ شَاءَ وَمَا أَشَرُ بِمُعْجِزٍ

﴿"...if you are of the truthful." (In reply to this,) He said: "Only Allāh will bring it (the punishment) on you, if He wills, and then you will escape not.﴾ [11:32-33]

This means, 'It is only Allāh Who can punish you and hasten your punishment for you. He is the One from Whom nothing escapes.'

﴿لَا يَنْفَعُكُمْ شَيْءٌ إِنْ أَرَدْتُ أَنْ أُنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُضِلَّكُمْ﴾

﴿And my advice will not profit you, even if I wish to give you good counsel, if Allāh's will is to keep you astray.﴾

This means: something that could be useful to you (in acceptance) of my preaching to you, warning you and advising you.

﴿إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُضِلَّكُمْ﴾

﴿if Allāh's will is to keep you astray.﴾

This means: your deception and your ultimate destruction.

﴿هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ﴾

﴿37. "And construct the ship under Our Eyes and with Our revelation, and address Me not on behalf of those who did wrong; they are surely to be drowned."﴾

﴿38. And as he was constructing the ship, whenever the chiefs of his people passed by him, they mocked at him. He said: "If you mock at us, so do we mock at you likewise for your mocking."﴾

﴿39. "And you will know who it is on whom will come a torment that will cover him with disgrace and on whom will fall a lasting torment."﴾

The Revelation to Nūh concerning what would happen to the People and the Command to prepare for It

Allāh, the Exalted, sent revelation to Nūh when his people hastened the vengeance and punishment of Allāh upon themselves. Then, Nūh supplicated against them, as Allāh mentioned, when He said;

﴿رَبِّ لَا تَذَرْنِي عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ ذِي الْقُرْبَىٰ﴾

﴿My Lord! Leave not one of the disbelievers inhabiting the earth!﴾ [71:26]

And he said,

﴿فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرْ﴾

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

At this point Allāh revealed to him,

﴿إِنَّكَ لَنْ تَخُوفَ إِلَّا مَنْ قَدْ آمَنَ﴾

﴿None of your people will believe except those who have believed already.﴾

Therefore, do not grieve over them and do not be concerned with their affair.

﴿وَأَسْمَعْ الْكَلَامَ﴾

﴿And construct the ship.﴾ The word *Fulk* here means ship.

﴿وَأَمْرَيْنَا﴾

﴿under Our Eyes﴾ This means under Our vision.

﴿وَرَحْمَةً﴾

﴿and with Our revelation,﴾ This means, "We will teach you (Nūh) what to do."

﴿وَلَا تَخْطِبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُغْرَقُونَ﴾

﴿and address Me not on behalf of those who did wrong; they are surely to be drowned.﴾

Muḥammad bin Ishāq mentioned from the Tawrah, "Allāh commanded him (Nūh) to make it (the ship) from Indian oak wood. Then He commanded him to make its length eighty cubits and its width fifty cubits. Allāh then commanded him to coat its interior and exterior with tar and to make it with a slanted bow to part the water (as it sailed). Its height was thirty cubits into the sky. It had three levels and each level was ten cubits high. The lowest level was for the animals, both tame and wild, the second level was for the human beings and the highest level was for the birds. Its door was in the center of it and it had a cover on top of it that covered the entire ship."⁽¹⁾

Concerning Allāh's statement,

﴿وَصَنَعَ الْفُلَ كُلَّامًا مَّرَّ عَلَيْهِ مَلَأَ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ﴾

﴿And as he was constructing the ship, whenever the chiefs of his people passed by him, they mocked at him.﴾

This means that they teased him and rejected his threat that they would drown (in the forthcoming flood).

﴿قَالَ إِنْ تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ﴾

﴿He said: "If you mock at us, so do we mock at you likewise..."﴾

This is a severe threat and a serious warning.

﴿مَنْ يَأْتِ عَذَابَ يَوْمٍ﴾

⁽¹⁾ This narration is clearly from the *Isrā'īyāt* (stories of the Jews and Christians) and thus cannot be relied upon totally unless there is support for it from the authentic *Ḥadīths* of the Prophet ﷺ.

سورة النور

٢٢٦

النور

وَصْنَعُ الْفُلِكَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأَ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ قَالَ إِنْ تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُونَ ﴿٢٨﴾ فَسَوْفَ نَعْلَمُ مَنْ مِّنْ يَّأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحْمِلُ عَلَيْهِ عَذَابٌ مُّقْبِلٌ ﴿٢٩﴾ حَتَّى إِذَا جَاءَ أَمْرُنَا وَفَارَ التُّورُ قُلْنَا نَحْمِلْ فِيهَا مِن كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ آمَنَ وَمَنْ آمَنَ مَعَهُ إِلَّا قَلِيلٌ ﴿٣٠﴾ وَقَالَ أَرْكَبُوا فِيهَا بِسْمِ اللَّهِ يُخْرِجُهَا وَتُرْسِلُهَا إِن رَّبِّي لَغَفُورٌ رَّحِيمٌ ﴿٣١﴾ وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَى نُوحٌ ابْنَهُ إِسْمَاعِيلَ فِي مَعْزِلٍ يَبْنِي أَرْكَبَ مَعَهُ وَلَا تَكُنْ مَعَ الْكَافِرِينَ ﴿٣٢﴾ قَالَ سَاعِدْكَ إِلَى الْجَبَلِ يَنْصَرِفُ مِنْ الْمَاءِ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَن رَّجِعَ وَمَا لَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِينَ ﴿٣٣﴾ وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَبَسِّمَاءَ أَقْلَبِي وَغِيصَ الْمَاءُ وَفُصِّي الْأَمْرُ وَاسْتَوَتْ عَلَى الْجُودِيِّ وَفِيْلٌ بَعْدَ الْقَوْمِ الظَّالِمِينَ ﴿٣٤﴾ وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ ﴿٣٥﴾

«who it is on whom will come a torment that will cover him with disgrace» This means that it (the torment) will humiliate him in this life.

﴿رَحِمَلٌ عَلَيْهِ عَذَابٌ مُّقْبِلٌ﴾

«and on whom will fall a lasting torment.» that is continuous and everlasting.

﴿حَتَّى إِذَا جَاءَ أَمْرُنَا وَفَارَ التُّورُ قُلْنَا نَحْمِلْ فِيهَا مِن كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ آمَنَ وَمَنْ آمَنَ مَعَهُ إِلَّا قَلِيلٌ﴾

«40. (So it was) till when Our command came and the oven gushed forth (water like fountains from the

earth). We said: "Embark therein, of each kind two (male and female), and your family - except him against whom the Word has already gone forth - and those who believe. And none believed with him, except a few."»

The beginning of the Flood and Nūh loads Every Creature in Pairs upon the Ship

This was the promise of Allāh to Nūh ڭ, when the command of Allāh came, the rain was continuous and there was a severe storm which did not slacken or subside, as Allāh said,

﴿فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُّتَمَرٍّ ۖ وَجَاءَ الْأَرْضُ غَيْرًا فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ قَدٍ مُّؤْتَرٍ ۚ﴾

﴿وَحَمَلْنَاهُ عَلَى ذَاتِ أَلْوَاحٍ وَدُسُرٍ ۖ فَجَرَى بِأَصْفَانَا بُرًاءَ لِّمَن كَانَ كَاۤفِرًا ۖ﴾

«So We opened the gates of the heaven with water pouring

forth. And We caused springs to gush forth from the earth. So the waters (of the heaven and the earth) met for a matter predestined. And We carried him on a (ship) made of planks and nails. Floating under Our Eyes: a reward for him who had been rejected! ﴿54:11-14﴾

In reference to Allāh's statement,

﴿وَنَارَ الْآتُونَ﴾

﴿and the oven gushed forth.﴾ It is related from Ibn 'Abbās that he said, "At-Tannur is the face of the earth."^[1] This verse means that the face of the earth became gushing water springs. This continued until the water gushed forth from the *Tanānīr*, which are places of fire. Therefore, water even gushed from the places where fire normally would be. This is the opinion of the majority of the Salaf (predecessors) and the scholars of the Khalaf (later generations).

At this point, Allāh commanded Nūḥ to select one pair from every kind of creature possessing a soul, and load them on the ship. Some said that this included other creatures as well, such as pairs of plants, male and female. It has also been said that the first of the birds to enter the ship was the parrot, and the last of the animals to enter was the donkey.

Concerning Allāh's statement,

﴿وَأَهْلَكَ إِلَّا مَن سَبَىٰ عَنِّي النَّوْلُ﴾

﴿and your family - except him against whom the Word has already gone forth﴾

This means, "Load your family upon the ship." This is referring to the members of his household and his relatives, except him against whom the Word has already gone forth, for they did not believe in Allāh. Among them was the son of Nūḥ, Yām, who went in hermitage. Among them was the wife of Nūḥ who was a disbeliever in Allāh and His Messenger.

Concerning Allāh's statement,

﴿وَمِنَ آمِنٍ﴾

﴿and those who believe.﴾ from your people.

[1] Aṭ-Ṭabari 15:318.

﴿وَمَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ﴾

﴿And none believed with him, except a few.﴾

This means that only a very small number believed, even after the long period of time that he (Nūh) was among them – nine hundred and fifty years. It is reported from Ibn 'Abbās that he said, "They were eighty people including their women."^[1]

﴿وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ جَرِيدَهَا وَامْرَأَتَهَا إِنِّي سَأَفْعَلُ لَكُمْ فِيهَا مَقِيلًا وَنَادَى نُوحٌ ابْنَهُ أَتَقْبَلُ أَوْكَفَ مَعَنَا وَلَا تَكُنْ مَعَ الْكَافِرِينَ ۚ قَالَ سَتَأْبَىٰ إِلَٰهَ جَبَلٍ يَمْصُلُهُ يَوْمَ الْقَوْلِ قَالَ لَا عَلَيْكَ عَلَيْهِمْ وَلَا عَلَيْهِمْ مِنَ اللَّهِ شَيْءٌ أُولَٰئِكَ جَنَتُ الَّذِينَ أَلْفَتْهُمُ الْغَلْغَلَةُ ۖ فَبِئْسَ الْمَقِيلُ﴾

41. And he said: "Embark therein: in the Name of Allāh will be its (moving) course and its (resting) anchorage. Surely, my Lord is Oft-Forgiving, Most Merciful."

42. So it (the ship) sailed with them amidst waves like mountains, and Nūh called out to his son, who had separated himself (apart): "O my son! Embark with us and be not with the disbelievers."

43. The son replied: "I will betake myself to some mountain, it will save me from the water." Nūh said: "This day there is no savior from the decree of Allāh except him on whom He has mercy." And waves came in between them, so he (the son) was among the drowned.

The riding upon the Ship and Its sailing through the huge Waves

Allāh, the Exalted, says concerning Nūh, that he said to those whom he was commanded to carry them with him in the ship,

﴿ارْكَبُوا فِيهَا بِسْمِ اللَّهِ جَرِيدَهَا وَامْرَأَتَهَا﴾

﴿Embark therein: in the Name of Allāh will be its (moving) course and its (resting) anchorage.﴾

This means that its sailing upon the surface of the water, the

[1] At-Tabari 15:326.

end of its journeying and its anchoring, would all be with the Name of Allāh. Abu Rajā' Al-'Uṭāridi recited it,

(بِسْمِ اللَّهِ مُجْرِبُهَا وَمُرْبِيهَا)

"In the Name of Allāh, Who will be the One Who moves its course, and rests its anchor."^[1]

Allāh, the Exalted, said,

﴿إِنَّمَا نَسْتَعِثُّ أَنْتَ وَمَنْ مَعَكَ عَلَى الْفُلَيْنِ فَقُلْ تَلَوَدُّ لِي الْأَيُّ نَحْنُ مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٨﴾ وَقُلْ رَبِّ أَرْزُقْنِي مِنْكَ بِمَكَارٍ وَأَنْتَ خَيْرُ الْمَرْزُقِينَ ﴿٢٩﴾﴾

«And when you have embarked on the ship, you and whoever is with you, then say: "All the praises and thanks are to Allāh, Who has saved us from the people who are wrongdoers. And say: "My Lord! Cause me to land at a blessed landing place, for You are the Best of those who bring to land."»[23:28-29]

For this reason, it is preferred to mention the Name of Allāh (Bismillāh) at the beginning of all affairs. The Name of Allāh should be mentioned when boarding a ship, or when mounting an animal. This is as Allāh, the Exalted, says,

﴿وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُمُ مِنَ الْفُلَيْنِ وَالْأَنْعَامِ مَا تَرْكَبُونَ ﴿١٣﴾ يُسَبِّحُونَ عَلَى ظُهُورِهِ﴾

«And Who has created all the pairs and has appointed for you ships and cattle on which you ride, in order that you may mount on their backs.»[43:12-13]

This practice (mentioning Allāh's Name) has been encouraged in the Sunnah and is considered a preferred act. A discussion concerning this is forthcoming in the explanation of Sūrat Az-Zukhruf (43), if Allāh wills.

In reference to Allāh's statement,

﴿إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ﴾

«Surely, my Lord is Oft-Forgiving, Most Merciful.»

Such statement is suitable while mentioning (His) vengeance upon the disbelievers by drowning all of them. Therefore, he (Nūh) mentions that His Lord is Oft Forgiving, Most Merciful.

[1] Aṭ-Ṭabari 15:328.

This is similar to Allāh's statement,

﴿إِنَّ رَبَّكَ لَسَبِيحٌ أَلْفَابٌ وَإِنَّهُ لَتَعَوُّدٌ رَجِيمٌ﴾

«Surely, your Lord is swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.» [7:167]

He also says,

﴿وَإِنَّ رَبَّكَ لَذُو مَغْفِرٍ لِّلنَّاسِ عَلَى ظُلُمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ أَلْعَابٍ﴾

«But verily, your Lord is full of forgiveness for mankind inspite of their wrongdoing. And verily, your Lord is (also) severe in punishment.» [13:6]

Likewise, there are many other verses that combine Allāh's mercy and His vengeance.

Concerning Allāh's statement,

﴿وَمِنْ تَحْتِهَا يَمْرُؤٌ فِي مَوْجٍ كَالْجِبَالِ﴾

«So it sailed with them amidst waves like mountains,»

This means that the ship sailed with them upon the surface of the water, which had completely covered the earth until it encompassed the tops of the mountains and even rose over them by a height of fifteen cubits. It was also said that the waves rose over the mountains by a height of eighty miles. Yet, this ship continued to move upon the water, sailing by the permission of Allāh. It moved under His shade, His help, His protection and His blessing. This is as Allāh, the Exalted, said,

﴿إِنَّا لَنَّا عَلَيْنَا حَمَلْنَاكَ فِي النَّارِ ۖ لَنَجْعَلَنَّكَ لِرُؤُوسِهِمْ ذِكْرًا وَمِنْ أَدْنَىٰ دَعْوَتِهِمْ ۖ﴾

«Verily, when the water rose beyond its limits, We carried you in the ship. That We might make it an admonition for you and it might be retained by the retaining ears.» [69:11-12]

Allāh also said,

﴿وَحَمَلْنَاهُ عَلَىٰ ذَاتِ أَلْوَاحٍ وَدُسُرٍ ۖ تَحَرَّىٰ بَيْنَ عَيْنَيْنَا جَزَاءَ لِمَنِ كَانَ كُفْرٌ ۖ وَلَقَدْ رَكَنَهَا تَأَمُّلًا فَعِلَ ۖ﴾
 مِنْ شَيْءٍ ۖ

«And We carried him on a (ship) made of planks and nails, floating under Our Eyes: a reward for him who had been rejected! And indeed, We have left this as a sign. Then is there any that will remember (or receive admonition)?» [54:13-15]

The Story of the drowning of Nūh's Disbelieving Son

Allāh continues the story, saying,

﴿وَنَادَىٰ نُوحٌ ابْنَهُ﴾

﴿and Nūh called out to his son,﴾

This was the fourth son of Nūh. His name was Yām and he was a disbeliever. His father, Nūh, called him at the time of boarding the ship, that he might believe and embark with them. If he did so, he would be saved from drowning like the other disbelievers.

﴿قَالَ سَاوِيَ إِلَىٰ جِبَلٍ يَافِئُنِي مِنَ الْمَاءِ﴾

﴿The son replied: "I will betake myself to some mountain, it will save me from the water."﴾

He believed, in his ignorance, that the flood would not reach the tops of the mountains and that if he clung to the top of a mountain, he would be saved from drowning. His father, Nūh, said to him,

﴿لَا عَاصِمَ الْيَوْمَ مِن أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَهُ﴾

﴿This day there is no savior from the decree of Allāh except him on whom He has mercy.﴾

This means that nothing will be saved today from the command of Allāh.

﴿وَمَالَ يَبْتَثِهَا الْمَوْجُ فَكَانَ مِنَ الْمُهْرَجِينَ﴾

﴿And waves came in between them, so he (the son) was among the drowned.﴾

﴿وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَاتَسَحَّرِي عَلَيْهِمْ وَأَنْزَلْنَا عَلَىٰ الْمَاءِ لِقَارًا فَجَاءَ الْغَوْرُ﴾

﴿44. And it was said: "O earth! Swallow up your water, and O sky! Withhold (your rain)." And the water was made to subside and the decree was fulfilled. And it rested on (Mount) Jūdi, and it was said: "Away with the people who are wrongdoing!"﴾

The End of the Flood

Allāh, the Exalted, informs that when the people of the earth were all drowned, except for the people on the ship, He commanded the earth to swallow its water, which had sprang from it and gathered upon it. Then He commanded the sky to cease raining.

﴿وَفُيْضَ الْمَاءِ﴾

﴿And the water was made to subside﴾ This means that it (the water) began to decrease.

﴿وَفُضِّ الْأَمْرُ﴾

﴿and the decree was fulfilled.﴾ This means that all of those who disbelieved in Allāh were removed from the people of the earth. Not a single one of them remained upon the earth.

﴿وَأَسْرَوَتْ﴾

﴿And it (the ship) rested﴾ This is referring to the ship and those who were in it.

﴿عَلَى الْجُودَى﴾

﴿on (Mount) Jūdi.﴾ Mujāhid said, "Jūdi is a mountain in Al-Jazīrah (Northwest Mesopotamia) where the mountains sought to tower above each other on the day of the drowning. On that day of destruction, all the mountains sought to be higher (to avoid being overcome by the water). However, this mountain (Jūdi) humbled itself for Allāh, the Mighty and Sublime, and therefore it was not drowned. This is why Nūh's ship anchored upon it."^[1] Qatādah said, "The ship rested upon it (Mount Jūdi) for a month before they (the people) came down from it." Qatādah also said, "Allāh made Nūh's ship remain on Mount Jūdi in the land of Al-Jazīrah, as a lesson and a sign."^[2] Even the early generations of this *Ummah* saw it. How many ships are there that have come after it and have been destroyed and became dust?

﴿وَقِيلَ بَعْدَ الْقُورِ الظَّالِمِينَ﴾

[1] At-Tabari 15:337.

[2] At-Tabari 15:338.

﴿and it was said: "Away with the people who are wrongdoing!"﴾

means destruction and loss for them. The term "away with" here implies being far away from the mercy of Allāh. For verily, they were destroyed to the last of them, and none of them survived.

﴿وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَكْبَرُ الْمُتَكِبِينَ﴾
 قَالَ يَبْنَوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تُخَلِّفْ لِي بِهِ قَوْلًا وَلَا تَتَّبِعْ رِيسَ الْكَافِرِينَ﴾
 قَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَكْبَرُ الْمُتَكِبِينَ﴾

445. And Nūh called upon his Lord and said, "O my Lord! Verily, my son is of my family! And certainly, Your promise is true, and You are the Most Just of the judges."﴾

446. He said: "O Nūh! Surely, he is not of your family; verily, his work is unrighteous, so ask not of Me that of which you have no knowledge! I admonish you, lest you should be one of the ignorant."﴾

447. Nūh said: "O my Lord! I seek refuge with You from asking You that of which I have no knowledge. And unless You forgive me and have mercy on me, I would indeed be one of the losers."﴾

A Return to the Story of the Son of Nūh and mentioning what transpired between Nūh and Allāh concerning Him

This was a request for information and an inquiry from Nūh concerning the circumstances of his son's drowning.

﴿فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي﴾

﴿and said, "O my Lord! Verily, my son is of my family!"﴾

This means, "Verily, You promised to save my family and Your promise is the truth that does not fail. Therefore, how can he (my son) be drowned and You are the Most Just of the judges?"

﴿قَالَ يَبْنَوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ﴾

﴿He (Allāh) said: "O Nūh! Surely, he is not of your family..."﴾

This means, "He (your son) is not of those whom I promised to save. I only promised you that I would save those of your family who believe." For this reason Allāh said,

﴿وَأَمَّاكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ﴾

﴿and your family except him against whom the Word has already gone forth.﴾ [11:40]

Thus, for his son, it had already been decreed that he would be drowned due to his disbelief and his opposition to his father, the Prophet of Allāh, Nūh peace be upon him.

Concerning Allāh's statement,

﴿إِنَّهُ لَيْسَ مِنْ أَهْلِكَ﴾

﴿Surely, he is not of your family:﴾

meaning that he (Nūh's son) was not among those whom Allāh promised to save.

'Abdur-Razzāq recorded that Ibn 'Abbās said, "He was the son of Nūh, but he opposed him in deeds and intention." 'Ikrimah said in some of the modes of recitation it said here,

(إِنَّهُ عَمِلَ عَمَلًا غَيْرَ صَالِحٍ)

"Verily, he (Nūh's son) worked deeds that were not righteous."¹¹

﴿قِيلَ يٰ نُوحُ اٰمِطْ يَدَكَ عَنْكِ وَعَنْ اٰمِرٍ مِنْ مَمْلَكَتِكَ وَاَنْتَ سَتُغْمَمُ ثُمَّ يَنْسِفُ رَبُّكَ غَمَّكَ وَيَتْلُو نَوْءًا وَرَكْبَتَاكَ عَلَيْكَ وَاعْلَىٰ اَمْرِ يَمِّنَ مَعْلَكَ وَاَنْتَ سَتُغْمَمُ ثُمَّ يَنْسِفُ رَبُّكَ غَمَّكَ وَيَتْلُو نَوْءًا وَرَكْبَتَاكَ عَلَيْكَ وَاعْلَىٰ اَمْرِ يَمِّنَ مَعْلَكَ﴾

﴿48. It was said: "O Nūh! Come down (from the ship) with peace from Us and blessings on you and on the people who are with you (and on some of their offspring), but (there will be other) people to whom We shall grant their pleasures (for a time), but in the end a painful torment will reach them from Us."﴾

The Command to descend from the Ship with Peace and Blessings

Allāh, the Exalted, informs of what was said to Nūh when the ship anchored on Mount Jūdi, peace be upon him, peace

¹¹ Aṭ-Ṭabarī 15:343.

were sent upon him and the believers with him. This salutation was also for every believer from his progeny until the Day of Resurrection. Muḥammad bin Ka'b said, "Every male and female believer until the Day of Resurrection is included in this salutation of peace. Likewise, every male and female disbeliever until the Day of Resurrection is included in this promise of torment and pleasure.^[1] Muḥammad bin Ishāq said, "When Allāh wanted to stop the flood, He sent a wind upon the face of the earth that caused the water to be still. Then the springs of the earth were closed off from the great flooding and the pouring (rain) from the sky halted. Allāh, the Exalted, says,

﴿وَقِيلَ يَا أَرْضُ ابْلُغِي مَاءَكَ﴾

«And it was said: "O earth! Swallow up your water..."»
[11:44]

Thus, the water began decreasing and subsiding until the ship settled on Mount Jūdī. The People of the Tawrah (the Jews) claim that this occurred during the seventh month (of the year) and it lasted for seventeen nights. Then, on the first day of the tenth month, he (Nūḥ) saw the mountain tops. Then after forty more days, Nūḥ opened the small window in the roof of the ship and he sent a raven out to see what the water had done. However, the raven did not return to him. Then, he sent a pigeon out but it returned to him without finding any place (land) to put its two feet down. He extended his hand out of the ship and the pigeon grabbed his hand so that Nūḥ could pull it back into the ship. Then, after seven more days passed, he sent the pigeon out again to investigate for him. The pigeon returned in the evening with a leaf from an olive tree in its mouth. From this, Nūḥ knew that the water had decreased from the face of the earth. He remained in the ship for seven more days before he sent the pigeon out again. This time the pigeon did not return to him, so he knew that the earth had appeared. Thus, a year was completed from the time that Allāh sent the flood, until the time of Nūḥ sending the pigeon. The first day of the first month of the second year began when the face of the earth appeared and land became

[1] Aṭ-Ṭabari 15:353.

قَالَ يَتْلُو إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَتْلَنِ
مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّي أَخْشَاكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ ﴿١٦﴾
قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَشْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا
تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنْ مِنَ الْخَاسِرِينَ ﴿١٧﴾ فَبَلَغَ يَتْلُو
أَهْطُ بِسَلَامٍ مِنَّا وَرَكَعًا عَلَيْكَ وَعَلَىٰ أُمُورِنَا مِنَّا
وَأَمَّا سَمِعْتُهُمْ ثُمَّ يَسْأَلُهُم مِّنَّا عَذَابُ الْيُسْرِ ﴿١٨﴾ تِلْكَ
مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ
مِنْ قَبْلِ هَذَا فَاصْبِرْ إِنَّ الْغَنِيَّةَ لِلْمُتَّقِينَ ﴿١٩﴾ وَإِلَىٰ عَادِ
أَخَاهُمْ هُودًا قَالَ يَتْلُو عِبَادُوا اللَّهِ مَا كُتِبَ عَلَيْكُمُ مِنَ الذِّكْرِ
غَيْرُهَا إِنَّ أَنْتُمْ إِلَّا مَفْرُودُونَ ﴿٢٠﴾ يَتْلُو لَا أَشْأَلَكَ عَلَيْهِ
أَجْرًا إِنْ أَجْرِي إِلَّا عَلَىٰ الَّذِي فَطَرَنِي أَفَلَا تَعْقِلُونَ ﴿٢١﴾
وَيَتْلُو أَسْتَغْفِرُكَ وَأَرْحَمُكَ ثُمَّ تَوْبُوا إِلَيْهِ بِرِسَالِ السَّمَاءِ
عَلَيْكُمْ مَذَرَارًا وَبَزْدَكُمْ قُوَّةَ إِنْ قُوَّتِكُمْ وَلَا تَتَوَلَّوْا
بُحْرَيْنِ ﴿٢٢﴾ قَالُوا يَا هُودُ مَا جِئْتَنَا بِبَيِّنَاتٍ وَمَا نَحْنُ
بِمُتَارِكِي آلِهِنَا نَعْنُ قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿٢٣﴾

visible. This is when Nūh uncovered the opening of the ship. During the second month of the second year, after twenty six nights,^[1]

﴿فَبَلَغَ يَتْلُو أَهْطُ بِسَلَامٍ مِنَّا وَرَكَعًا عَلَيْكَ وَعَلَىٰ أُمُورِنَا مِنَّا﴾

﴿It was said: "O Nūh! Come down (from the ship) with peace from Us﴾^[2]

﴿تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا فَاصْبِرْ إِنَّ الْغَنِيَّةَ لِلْمُتَّقِينَ﴾

449. This is of the news of the Unseen which We reveal unto you; neither you nor your people knew it before this. So be patient. Surely, the

(good) end is for those who have Taqwā.﴾

The Explanation of These Stories is a Proof of the Revelation of Allāh to His Messenger ﷺ

Allāh, the Exalted, says to His Prophet ﷺ concerning these stories and their like,

﴿مِنْ أَنْبَاءِ الْغَيْبِ﴾

﴿of the news of the Unseen﴾ from the information of the unseen of the past. Allāh revealed it to you (the Prophet ﷺ) in the way

[1] It must be kept in mind that this is related from the Tawrah (as can be found in the Old Testament of the Christians' Bible) and cannot be totally relied upon as factual. Allah knows best.

[2] At-Tabari 15:338.

that it occurred, as if he witnessed it himself.

﴿وُحِيًّا إِلَيْكَ﴾

﴿which We reveal unto you;﴾ This means, "We teach it to you (Muḥammad) as revelation from Us to you."

﴿مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا﴾

﴿neither you nor your people knew it before this.﴾

This means that neither you (Muḥammad ﷺ) nor anyone of your people, have any knowledge of this. This is so that no one who rejects you can say that you learned it from him. Rather, it was Allāh Who informed you of it in conformity with the true situation (of the story), just as the Books of the Prophets who were before you testify to. Therefore, you should be patient with the rejection of your people and their harming you. For verily, We shall help you and surround you with Our aid. Then, We will make the (good) end for you and those who follow you in this life and the Hereafter. This is what We did with the Messengers when We helped them against their enemies.

﴿إِنَّا نَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا﴾

﴿Verily, We will indeed make victorious Our Messengers and those who believe.﴾

Allāh also said,

﴿وَلَقَدْ سَبَقَتْ كَلِمَاتُنَا لِلرَّحِيمِينَ ﴿١٧١﴾ إِنَّهُمْ لَمِنَ الْمُهْزَمِينَ ﴿١٧٢﴾﴾

﴿And, verily, Our Word has gone forth of old for Our servants, the Messengers, that they verily, would be made triumphant.﴾ [37:171-172]

Then, Allāh says,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا﴾

﴿So be patient. Surely, the (good) end is for those who have Taqwā.﴾

﴿وَالَّذِينَ آمَنُوا هُمْ أَهْلُ الْغَايَةِ قَالِ يَتَقَوَّرُوا فَأَعْبَدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ إِنْ أَنْتَ إِلَّا مُنْقَرِكٌ ﴿١٧٣﴾ يَتَقَوَّرُوا لَا أَتْلُوكُ عَلَيْهِمْ أَجْرًا إِنْ أَنْتَ إِلَّا عَلَى الْآلِئِ قَلْبَرٌ ﴿١٧٤﴾ أَفَلَا تَعْقِلُونَ ﴿١٧٥﴾ وَيَتَقَوَّرُوا أَنْتَقِيرُوا رَبِّكُمْ ثُمَّ مُدْرَأُ إِلَيْهِ يَرْسِلُ السَّكَّةَ عَلَيْكُمْ يَذَرُكُمْ رَبِّيذِكُمْ قُوَّةً إِلَى قُوَّتِكُمْ وَلَا تَتَرَوُا جُنُودَكُمْ ﴿١٧٦﴾﴾

﴿50. And to the 'Ād (people We sent) their brother Hūd. He said, "O my people! Worship Allāh! You have no other god but Him. Certainly, you do nothing but invent lies!﴾

﴿51. "O my people I ask of you no reward for it (the Message). My reward is only from Him Who created me. Will you not then understand?"﴾

﴿52. "And O my people! Ask forgiveness of your Lord and then repent to Him, He will send you (from the sky) abundant rain, and add strength to your strength, so do not turn away as criminals."﴾

The Story of Prophet Hūd and the People of 'Ād

Allāh, the Exalted, says,

﴿و﴾

﴿And﴾ This is an introductory to what is implied: "Verily, We sent."

﴿إِلَىٰ عَادَ أَخَاهُ هُودًا﴾

﴿to the 'Ād (people) their brother Hūd.﴾

Hūd came to them commanding them to worship Allāh alone, without any associates. He forbade them from worshipping the idols which they made up, inventing names as gods. He informed them that he did not want any reward from them for his sincere advising and conveying of Allāh's Message. He only sought his reward from Allāh, the One Who created him.

﴿أَفَلَا تَتَّقُونَ﴾

﴿Will you not then understand?﴾

Someone has come calling you to what will benefit your situation in this life and the Hereafter without asking for any wage (from them). Then he commanded them to seek the forgiveness of the One Who is capable of expiating previous sins. He also commanded them to repent for that which they may do in the future. Whoever has these characteristics, Allāh will make his sustenance easy for him, grant him ease in his affairs and guard over his situation. For this reason Allāh says,

﴿وَرَبِّكَ يَرْفَعُ رَجُلًا مِّنْهُمْ فِي فَتْرَةٍ مِّنْ فَتَرَاتِكُمُ الْعَالَمِينَ﴾

﴿He will send you (from the sky) abundant rain,﴾

﴿قَالُوا بَعْدُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِشَارِكٍ بِاللَّهِ إِذْ قُولُكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿٥٣﴾ إِنْ نَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوِّ قَالَ إِنْ أَشْهَدُ اللَّهَ وَآلِهَتُهُمَا أَنْ بُرِّئَ مِنَّا فَتُكْرَمُونَ ﴿٥٤﴾ مِنْ دُونِهِ لَمَّا كَذَبُوا جِبْمًا لَمْ يَلْ تُنْظَرُونَ ﴿٥٥﴾ إِنْ تَوَلَّيْتَ عَلَى اللَّهِ رَبِّي وَرَبِّكَ مَا مِنْ دَابَّةٍ إِلَّا هُوَ مُخَيِّدٌ بِأَمْرِيئَا إِنْ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٦﴾﴾

﴿53. They said: "O Hūd! No evidence have you brought us, and we shall not leave our gods for your (mere) saying! And we are not believers in you.﴾

﴿54. All that we say is that some of our gods (false deities) have seized you with evil (madness). He said: "I call Allāh to witness and bear you witness that I am free from that which you ascribe as partners in worship,﴾

﴿55. Besides Him (Allāh). So plot against me, all of you, and give me no respite."﴾

﴿56. I put my trust in Allāh, my Lord and your Lord! There is not a moving creature but He has the grasp of its forelock. Verily, my Lord is on the straight path (the truth).﴾

The Conversation between (the People of) 'Ād and Hūd

Allāh, the Exalted, informs that they said to their Prophet,

﴿مَا جِئْتَنَا بِبَيِّنَةٍ﴾

﴿No evidence have you brought us.﴾

This means that they claimed that Hūd had not brought them any proof or evidence for what he claimed.

﴿وَمَا نَحْنُ بِشَارِكٍ بِاللَّهِ إِذْ قُولُكَ﴾

﴿and we shall not leave our gods for your (mere) saying!﴾

They were saying how could his mere statement, "Leave these gods," be sufficient proof for them to leave their idols?

﴿وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ﴾

﴿and we are not believers in you.﴾

This means that they did not believe what he was saying was true.

﴿إِنْ تَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوءٍ﴾

«All that we say is that some of our gods have seized you with evil.»

They were saying, "We think that some of our idols have afflicted you with madness and insanity in your intellect because you are trying to stop them from being worshipped and defame them."

﴿قَالَ إِنْ أُنشِدُكُمْ اللَّهَ وَآلِهَتَكُمْ أَنْ بَرِيءٌ مِمَّا تُشْرِكُونَ﴾ [11:54-55]

«He said: "I call Allāh to witness and bear you witness, that I am free from that which you ascribe as partners in worship besides Him (Allāh).» [11:54-55]

Here, he is saying, "Verily, I am innocent of all of the rivals and idols (that you associate with Allāh).

﴿وَكَيْدُكُمْ جَمِيعًا﴾

«So plot against me, all of you,» you and your gods if they are true."

﴿فَرَّ لَا تَحْطَرُونَ﴾

«and give me no respite,» the blinking of an eye."

Then, Allāh says,

﴿إِنِّي نَزَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبَّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ مَالِكٌ بِمِصْبَقِهَا﴾

«I put my trust in Allāh, my Lord and your Lord! There is not a moving creature but He has the grasp of its forelock.»

Every creature is under His (Allāh's) power and His authority. He is the Best Judge, the Most Just, Who does not do any injustice in His ruling. For verily, He is upon the straight path.

Verily, this argument contains a far-reaching proof and absolute evidence of the truthfulness of what Hūd had come to them with. It also proves the falsehood of them worshipping idols that could not benefit nor harm them. Rather, these idols were inanimate objects that could not hear, see, befriend, or make enmity. The only One Who is worthy of having worship directed solely towards Him is Allāh alone, without any partners. He is the One in Whose Hand is the sovereignty and

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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الْحُودِ

٥٧ إِنْ نَقُولُ إِلَّا أَعْرَضَ عَنْكَ بَعْضُ آلِهَتِنَا بِسُوءٍ قَالَ إِنِّي أُشْهِدُ اللَّهَ
 وَأَشْهِدُوا أَيُّنَا بِرَبِّي ۖ إِنَّمَا تَشْكُرُونَ ﴿٥٨﴾ إِنِّي قَوْلُكُمْ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا
 مِنْ دَاتِهِ إِلَّا هُوَ أَجَدُّ بِمَا صِينَهَا إِنْ رَفِيَ عَلَى صِرَاطٍ مُسْتَقِيمٍ
 ﴿٥٩﴾ إِنْ قَوْلُوا فَقَدْ أَفْلَحُوا مَا أَرْسَلْتُ بِهِ إِلَيْكُمْ وَتَسْتَخِفُّونَ
 رَبِّي قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّونَهُ ۚ شَيْنًا إِنْ رَفِيَ عَلَى كُلِّ شَيْءٍ وَحَفِيطٌ
 ﴿٦٠﴾ وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا هُودًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ
 مِنَّا وَنَجَّيْنَاهُمْ مِنْ عَذَابٍ غَلِيظٍ ﴿٦١﴾ وَذَلِكَ عَادٌ جَعَلُوا بَنَاتِ
 رَبِّهِمْ وَعَصَوُا رُسُلَهُ ۚ وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ ﴿٦٢﴾ وَاتَّبَعُوا
 فِي هَذِهِ الدُّنْيَا لَعْنَةً وَبِیَوْمِ الْقِيَمَةِ إِلَّا أَنْ عَادًا كَفَرُوا رَبَّهُمْ ۖ أَلَا
 بُعْدُ لِلْعَادِ قَوْمِ هُودٍ ﴿٦٣﴾ وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ
 يَاقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهِ غَيْرُهُ ۚ هُوَ أَنشَأَكُمْ مِنْ الْأَرْضِ
 وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تُوبُوا إِلَيْهِ ۚ إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ
 ﴿٦٤﴾ قَالُوا لَنْصَلِّحَ ۖ فَذَكَرْتُ يَمَانًا رَجُوعًا قَبْلَ هَذَا أَتَنْهَانَا أَنْ
 نَعْبُدَ مَا يَعْبُدُ آبَاؤُنَا وَإِنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَا إِلَيْهِ مُرِيبٍ ﴿٦٥﴾

He is in control of all things. There is nothing except that it is under His ownership, power and authority. Thus, there is no deity worthy of worship except Him and there is no Lord other than Him.

﴿٥٧﴾ إِنْ قَوْلُوا فَقَدْ أَفْلَحُوا مَا أَرْسَلْتُ
 بِهِ إِلَيْكُمْ وَتَسْتَخِفُّونَ رَبِّي قَوْمًا
 غَيْرَكُمْ وَلَا تَضُرُّونَهُ ۚ شَيْنًا إِنْ رَفِيَ
 عَلَى كُلِّ شَيْءٍ وَحَفِيطٌ ﴿٥٩﴾ وَلَمَّا جَاءَ
 أَمْرُنَا نَجَّيْنَا هُودًا وَالَّذِينَ آمَنُوا مَعَهُ
 بِرَحْمَةٍ مِنَّا وَنَجَّيْنَاهُمْ مِنْ عَذَابٍ
 غَلِيظٍ ﴿٦١﴾ وَذَلِكَ عَادٌ جَعَلُوا بَنَاتِ
 رَبِّهِمْ وَعَصَوُا رُسُلَهُ ۚ وَاتَّبَعُوا أَمْرَ
 كُلِّ جَبَّارٍ عَنِيدٍ ﴿٦٢﴾ وَاتَّبَعُوا
 فِي هَذِهِ الدُّنْيَا لَعْنَةً وَبِیَوْمِ الْقِيَمَةِ إِلَّا
 أَنْ عَادًا كَفَرُوا رَبَّهُمْ ۖ أَلَا بُعْدُ
 لِلْعَادِ قَوْمِ هُودٍ ﴿٦٣﴾

457. So if you turn away, still I have conveyed the Message with which I was sent to you. My Lord will make another people succeed you, and you will not harm Him in the least. Surely, my Lord is Guardian over all things.﴾

458. And when Our commandment came, We saved Hūd and those who believed with him by a mercy from Us, and We saved them from a severe torment.﴾

459. Such were [the people of] 'Ād. They rejected the Āyāt of their Lord and disobeyed His Messengers, and followed the command of every proud, obstinate (oppressor of the truth from their leaders).﴾

﴿60. And they were pursued by a curse in this world and (so they will be) on the Day of Resurrection. No doubt! Verily, 'Ād disbelieved in their Lord. So away with 'Ād, the people of Hūd.﴾

Hūd says to them, "If you turn away from that which I have brought to you in reference to worship of Allāh, Who is your Lord alone, without any partners, then the proof has been established against you. This is because I have conveyed the Message of Allāh to you, which He has sent me with."

﴿وَيَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ﴾

﴿My Lord will make another people succeed you,﴾

This refers to a group of people who will worship Allāh alone, without associating anything with Him. This also implies that the polytheists do not bother Allāh and they do not harm Him in the least with their disbelief. To the contrary, their disbelief merely harms their own selves.

﴿إِنَّ رَبِّي عَلَى كُلِّ شَيْءٍ حَفِيظٌ﴾

﴿Surely, my Lord is Guardian over all things.﴾

This means that Allāh is a Witness and Guardian over the statements of His servants and their actions. He will give them due recompense for their actions. If they do good deeds, He will reward them with good. If they do evil, He will punish them with evil.

The Destruction of the People of 'Ād and the Salvation of Those among Them Who believed

﴿وَلَمَّا جَاءَ أَمْرُنَا﴾

﴿And when Our commandment came,﴾

This is referring to the barren wind with which Allāh destroyed them, to the very last of them. The mercy and kindness of Allāh, the Exalted saved Hūd and his followers from this terrible punishment.

﴿وَمَا كَانَ عَادٌ كَالَّذِينَ آمَنُوا بِآيَاتِ رَبِّهِمْ﴾

﴿Such were 'Ād (people). They rejected the Āyāt of their Lord﴾

This means they disbelieved in the proofs and revelations (of

Allāh) and they disobeyed the Messengers of Allāh. This is due to the fact that whoever disbelieves in a Prophet, then verily, he has disbelieved in all of the Prophets, peace be upon them. There is no difference between any one of them, in the sense that it is necessary to believe in all of them. Therefore, 'Ād disbelieved in Hūd and their disbelief was considered disbelief in all of the Messengers.

﴿وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ﴾

﴿and followed the command of every proud, obstinate.﴾

This means that they abandoned following their rightly guided Messenger and they followed the command of every proud, obstinate person. Thus, they were followed in this life by a curse from Allāh and His believing servants whenever they are mentioned. On the Day of Resurrection a call will be made against them in front of witnesses.

﴿أَلَا إِنَّ عَادًا كَفَرُوا رَبَّهُمْ﴾

﴿Verily, 'Ād disbelieved in their Lord.﴾

﴿وَالَّذِي نُنَادِيهِمْ صَالِحًا أَنِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ هُوَ أَنشَأَكُم مِّنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوا لَهُمْ تَتَوَبَّوْا إِلَيْهِ وَإِنَّ رَبِّي لَقَرِيبٌ مُّجِيبٌ﴾

﴿61. And to Thamūd (people We sent) their brother Ṣāliḥ. He said: "O my people! Worship Allāh: you have no other god but Him. He brought you forth from the earth and settled you therein, then ask forgiveness of Him and turn to Him in repentance. Certainly, my Lord is Near (to all by His knowledge), Responsive."﴾

The Story of Ṣāliḥ and the People of Thamūd

Allāh, the Exalted, says,

﴿و﴾

﴿And﴾ This is an introduction to that which is implied, "Verily, We sent."

﴿إِلَى ثَمُودَ﴾

﴿to Thamud﴾ They were a group of people who were living in cities carved from the rocks, between Tabūk and Al-Madīnah

(in Arabia). They lived after the people of 'Ād, so Allāh sent to them,

﴿أَنَامُمْ سَالِحًا﴾

﴿their brother Ṣāliḥ.﴾ He (Ṣāliḥ) commanded them to worship Allāh alone. He said to them,

﴿هُوَ أَنشَأَكُم مِّنَ الْأَرْضِ﴾

﴿He brought you forth from the earth﴾

This means: 'He began your creation from it (the earth). From it He created your father, Ādam.'

﴿وَأَسْتَعْمَرَكُمْ فِيهَا﴾

﴿and settled you therein,﴾ This means: 'He made you prosperous in the earth. You are settled in it and you treasure it.'

﴿فَاسْتَغْفِرُوا﴾

﴿then ask forgiveness﴾ This is in reference to your previous sins.'

﴿ثُمَّ تَوُوبُوا إِلَيْهِ﴾

﴿and turn to Him in repentance.﴾ This is in reference to the future.'

﴿إِنِّي رَبِّي قَرِيبٌ مُّجِيبٌ﴾

﴿Certainly, my Lord is Near (to all by His knowledge), Responsive.﴾ This is similar to Allāh's statement,

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ﴾

﴿And when My servants ask you concerning Me, then (answer them), I am indeed Near (to them by My knowledge). I respond to the invocations of the supplicant when he calls on Me.﴾ [2:186]

﴿قَالُوا يٰصَالِحُ مَدَّ كُنْتَ فِيْنَا مَرْثِيًّا قَبْلَ هَٰذَا أَتُنهِنَّا أَن نُّعْبُدَ مَا يَعْبُدُ آبَاؤُنَا وَإِنَّا لَفِي شَكٍّ مِّنْهُ
تَدْعُونَا إِلَيْهِ مُخِيبِينَ ﴿٦٢﴾ قَالَ يَتَّبِعُونَ آيَاتِي أَن كُنْتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَمَآ أَتَىٰ مِنْهُ رَحْمَةٌ
فَمَنْ يَهْدِي رَبِّي اللَّهُ إِنَّهُ عَمَّنْهُمْ مَا تَرِيدُونَ فَيَرْجِعُونِي غَيْرِ مُبْعِدِينَ ﴿٦٣﴾﴾

﴿62. They said: "O Ṣāliḥ! You have been among us as a figure of good hope until this! Do you (now) forbid us the worship of what our fathers have worshipped? But we are really in grave

doubt as to that to which you invite us."»

﴿63. He said: "O my people! Tell me, if I have a clear proof from my Lord, and there has come to me a mercy from Him, who then can help me against Allāh, if I were to disobey Him? Then you increase me not but in loss."»

The Conversation between Šālīh and the People of Thamūd

Allāh, the Exalted, mentions what transpired in the discussion between Šālīh and his people. Allāh informs of their ignorance and obstinacy in their statement,

﴿كَذَٰلِكَ يَنَا مَرْجُواً تِلْكَ هَٰذِهِ﴾

﴿You have been among us as a figure of good hope till this!﴾

They were saying in this, "We had hope in your strong intellect before you began saying what you have said."

﴿أَتَنْهَوْنَ أَنْ تُعْبَدَ مَا يَعْبُدُ آبَاؤُنَا﴾

﴿Do you (now) forbid us the worship of what our fathers have worshipped?﴾

"what those who were before us were upon."

﴿وَأَنَّا لَبِئْسَ مَا تَدْعُونَ إِلَيْنَا مُرِيبًا﴾

﴿But we are really in grave doubt as to that which you invite us.﴾

This alludes to the great amount of doubt that they had.

﴿قَالَ يَقُولُ الَّذِينَ كَفَرُوا هَٰذَا عَلَىٰ يَمِينٍ مِنَ رَبِّهِ﴾

﴿He said: "O my people! Tell me, if I have a clear proof from my Lord..."»

In reference to what He (Allāh) has sent me with to you, I am upon conviction and sure evidence.'

﴿وَمَا أَتَانِي مِنْهُ رَحْمَةٌ فَلَنْ يَنْصُرَكَ مِنْ اللَّهِ إِذَا عَصَيْتَهُ﴾

﴿and there has come to me a mercy from Him, who then can help me against Allāh, if I were to disobey Him?﴾

'and abandon calling you to the truth and the worship of Allāh alone. If I did so, you would not be able to bring me any

سورة القصص

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الْبَقَرَةُ

قَالَ يَتَقَوْمِ آءِ بَشَرٍ اِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَءَاتَنِي
 مِنهُ رَحْمَةً فَمَنْ يَصْرِفْهُ مِنْ اِلٰهٍ اِنْ عَصَيْتُهُ فَاَنْزِلْهُ يَوْمِي
 غَيْرَ مُخْصِرٍ ﴿٦٤﴾ وَيَتَقَوْمِ هٰذِهِ نَافَةٌ اِلٰهٍ لَّكُمْ ءَايَةٌ
 فَذُرُّوْهَا تَاْكُلْ فِيْ اَرْضِ اِلٰهٍ وَلَا تَمْسُوْهَا بِسُوٓءٍ فَاُخْذَكُم
 عَذَابٌ قَرِيْبٌ ﴿٦٥﴾ فَمَقَرُّوْهَا فَقَالَ نَسْتَعُوْذُ فِيْ دَارِكُمْ
 فَلَمَّهٗ اَنْبَاؤُ ذٰلِكَ وَعَدُّ غَيْرِ مُكَذِّبٍ ﴿٦٦﴾ فَلَمَّا جَاءَ
 اَمْرًا نَّجِيْنَا صٰلِحًا وَالَّذِيْنَ ءَامَنُوْا مَعَهُ بِرَحْمَةٍ مِّنَّا
 وَمِنْ خِزْيٍ يَوْمَئِذٍ اِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيْزُ ﴿٦٧﴾ وَاُخْذَ
 الَّذِيْنَ ظَلَمُوْا الصَّيْحَةَ فَأَصْبَحُوْا فِيْ دِيَارِهِمْ جٰثِيْمِيْنَ
 ﴿٦٨﴾ كَاَن لَّمْ يَغْتُرُوْا فِيْهَا اِلَّا اِنْ كُودًا كَفَرُوْا وَرَبُّهُمْ اَلَا يُعَدُّ
 اِلْتِمَادٌ ﴿٦٩﴾ وَلَقَدْ جَاءَتْ رُسُلُنَا اِيْرٰهِيْمَ بِالْبَشْرِىْ قَالُوْا
 سَلِمْنَا اَقَالَ سَلَمٌ فَمَا لَبِثَ اَنْ جَاءَ بِعِجْلٍ خَبِيْثٍ ﴿٧٠﴾ فَلَمَّا
 رَءَا اَيْدِيَهُمْ لَا تُصِلُ اِلَيْهِ نَكَرَهُمْ وَاَوْحَسَ مِنْهُمْ خِيفَةً
 قَالُوْا لَا تَخَفْ اِنَّا اَرْسَلْنَا اِلَيْكَ قَوْمَ لُوطٍ ﴿٧١﴾ وَاَمْرًا اَنْهَ قَابِلَةً
 فَصَحَّكَ فَبَشَّرْنَاهَا بِاسْحٰقَ وَمِنْ وَّرَءِىْهِ اسْحٰقَ يَعْقُوْبَ ﴿٧٢﴾

benefit, nor increase me

﴿غَيْرَ مُخْصِرٍ﴾

﴿but in loss.﴾ This means loss and ruin.

﴿وَيَتَقَوْمِ هٰذِهِ نَافَةٌ اِلٰهٍ لَّكُمْ ءَايَةٌ فَذُرُّوْهَا تَاْكُلْ فِيْ اَرْضِ اِلٰهٍ وَلَا تَمْسُوْهَا بِسُوٓءٍ فَاُخْذَكُم عَذَابٌ قَرِيْبٌ﴾
 فَقَالَ نَسْتَعُوْذُ فِيْ دَارِكُمْ فَلَمَّهٗ اَنْبَاؤُ ذٰلِكَ وَعَدُّ غَيْرِ مُكَذِّبٍ ﴿٦٦﴾ فَلَمَّا جَاءَ اَمْرًا نَّجِيْنَا صٰلِحًا وَالَّذِيْنَ ءَامَنُوْا مَعَهُ بِرَحْمَةٍ مِّنَّا وَمِنْ خِزْيٍ يَوْمَئِذٍ اِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيْزُ ﴿٦٧﴾ وَاُخْذَ الَّذِيْنَ ظَلَمُوْا الصَّيْحَةَ فَلَا صَبْحُوْا فِيْ دِيَارِهِمْ جٰثِيْمِيْنَ ﴿٦٨﴾ كَاَن لَّمْ يَغْتُرُوْا فِيْهَا اِلَّا اِنْ كُودًا كَفَرُوْا وَرَبُّهُمْ اَلَا يُعَدُّ اِلْتِمَادٌ ﴿٦٩﴾

464. "And O my people! This she-camel of Allāh is a sign to you, so leave her to graze in Allāh's land, and touch her not with evil, lest a near torment should seize you." ﴿٦٤﴾

465. But they slaughtered her. So he said: "Enjoy yourselves in your homes for three days. This is a promise (a threat) that will not be belied." ﴿٦٥﴾

466. So when Our commandment came, We saved Ṣāliḥ and those who believed with him by a mercy from Us, and from the disgrace of that Day. Verily, your Lord - He is the All-Strong, the All-Mighty. ﴿٦٦﴾

467. And Aṣ-Ṣayḥah (awful cry) overtook the wrongdoers, so

they lay (dead), prostrate in their homes.﴾

﴿68. As if they had never lived there. No doubt! Verily, Thamūd disbelieved in their Lord. So away with Thamūd!﴾

A discussion of this story has already preceded in Sūrat Al-A'raf and it is sufficient without having to be repeated here. Allāh is the Giver of success.

﴿وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ قَالُوا سَلَامٌ قَالُوا إِنَّا بِكُمْ عَسَفُونَ وَإِنَّكُمْ إِذَا أَثَرْتُمْ بِالْقَرْيَةِ فَاسْتَبَقْتُمْ الْمَغْرِبَ وَالْمُسْتَضَىٰ فَهَرَّاتُمْ عَنْهَا فَأُولَٰئِكَ جَنَّاتُ عَذَابٍ أَلِيمَةٍ وَأَنْتُمْ كَارِفُونَ ﴿٦٩﴾ قَالُوا إِنَّا نَبْذِيكُمْ فِي الْقَارِعَةِ أَنْتُمْ لَا تَأْتُونَنَا إِنَّا أَنَافِكُمْ أَعْمَلُومٌ ﴿٧٠﴾ قَالُوا إِنَّا نَبْذِيكُمْ فِي الْقَارِعَةِ أَنْتُمْ لَا تَأْتُونَنَا إِنَّا أَنَافِكُمْ أَعْمَلُومٌ ﴿٧١﴾ قَالُوا إِنَّا نَبْذِيكُمْ فِي الْقَارِعَةِ أَنْتُمْ لَا تَأْتُونَنَا إِنَّا أَنَافِكُمْ أَعْمَلُومٌ ﴿٧٢﴾﴾

﴿69. And verily, there came Our messengers to Ibrāhīm with the glad tidings. They said: "Salāman (greetings or peace!)" He answered, "Salāmun (greetings or peace!)," and he hastened to entertain them with a roasted calf.﴾

﴿70. But when he saw their hands went not towards it (the meal), he mistrusted them, and conceived a fear of them. They said: "Fear not, we have been sent against the people of Lūt."﴾

﴿71. And his wife was standing (there), and she laughed. But We gave her glad tidings of Ishāq, and after Ishāq, of Ya'qūb.﴾

﴿72. She said (in astonishment): "Woe unto me! Shall I bear a child while I am an old woman, and here is my husband an old man? Verily, this is a strange thing!"﴾

﴿73. They said: "Do you wonder at the decree of Allāh? The mercy of Allāh and His blessings be on you, O the family [of Ibrāhīm]. Surely, He (Allāh) is All-Praiseworthy, All-Glorious."﴾

The Coming of the Angels to Ibrāhīm and Their Glad Tidings to Him of Ishāq and Ya'qūb

Allāh, the Exalted, says,

﴿وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا﴾

﴿And verily, there came Our messengers﴾

The word "messengers" here means angels.

﴿إِذْهُمْ بِالْغَيْثِ﴾

﴿to Ibrāhīm with the glad tidings.﴾

It has been said that the word "the glad tidings" means, "Receive the glad tidings of Ishāq." Others have said that it means, "The destruction of the people of Prophet Lūṭ." The proof of the correctness of the first view is in Allāh's statement,

﴿ثُمَّ دَهَبَ عَنْهُمْ الرَّوْعُ وَجَاءَهُمُ الْبُشْرَىٰ يُحَدِّثُونَ فِي قَوْمِهِ لَوْلَا﴾

﴿Then when the fear had gone away from (the mind of) Ibrāhīm, and the glad tidings had reached him, he began to plead with Us for the people of Lūṭ.﴾[11:74]

﴿قَالُوا سَلَامًا﴾

﴿They said: "Salāman." He answered, "Salāmun."﴾

This means, "Upon you." The scholars of explanation have said, "Ibrāhīm's reply of 'Salāmun' was better than that with which they had greeted him with, because the subjective case (Salāmun instead of Salāman) alludes to affirmation and eternity."

﴿فَسَا لَيْتَ أَنْ جَاءَ بِمِثْلِ حَنِيدٍ﴾

﴿and he hastened to entertain them with a roasted calf.﴾

This means that he (Ibrāhīm) left with haste in order to bring them food, as a host. The food that he brought was a calf. The word *Ḥanīdh* means roasted upon heated stones. This meaning has been reported from Ibn 'Abbās, Qatādah and others.^[1] This is as Allāh has said in another verse,

﴿فَرَأَىٰ إِلَهُ أَهْلِهِ فَمَآ يُعِطِلُ سَيِّئِينَ ﴿١٦﴾ فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ﴿١٧﴾﴾

﴿Then he turned to his household, and brought out a roasted calf. And placed it before them (saying): "Will you not eat?"﴾[51:26-27]

This verse contains many aspects of the etiquettes of hosting guests.

^[1] At-Tabari 15:384, 385.

﴿فَلَمَّا رَأَىٰ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ﴾

«But when he saw their hands went not towards it (the meal),
he mistrusted them,»

This means that he felt estranged from them.

﴿وَأَوْجَسَ مِنْهُمْ خِيفَةً﴾

«and conceived a fear of them.» This is because angels are not concerned with food. They do not desire it, nor do they eat it. Therefore, when Ibrāhīm saw them reject the food that he had brought them, without tasting any of it at all, he felt a mistrust of them.

﴿وَأَوْجَسَ مِنْهُمْ خِيفَةً﴾

«and conceived a fear of them.» As-Suddi said, "When Allāh sent the angels to the people of Lūṭ, they set out walking in the form of young men, until they came to Ibrāhīm and they were hosted by him. When Ibrāhīm saw them, he rushed to host them.

﴿فَرَأَىٰ إِلَهُهُ فَمَلَأَ بِمِثْلِ سَبِينٍ﴾

«Then he turned to his household, and brought out a roasted calf.» [51:26]

He slaughtered it (the calf), roasted it on hot stones and brought it to them. Then, he sat down with them. when he placed it before them. (saying): 'Will you not eat?' They said, 'O Ibrāhīm! Verily, we do not eat food without a price.' Ibrāhīm then said, 'Verily, this food has a price.' They said, 'What is its price?' He said, 'You must mention the Name of Allāh over it before eating it and praise Allāh upon finishing it.' Jibrīl then looked at Mikā'il and said, 'This man has the right that his Lord should take him as an intimate friend.'

﴿فَلَمَّا رَأَىٰ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ﴾

«But when he saw their hands went not towards it (the meal),
he mistrusted them,»

When Ibrāhīm saw that they were not eating, he became scared and frightened by them. Then, when Sārah looked and saw that he was honoring them, she began to serve them and she was laughing. She said, 'What amazing guests we have.

We serve them ourselves, showing them respect and they do not eat our food."^[1]

Then, concerning Allāh's statement about the angels,

﴿لَا تَخَفْ﴾

﴿They said: "Fear not,"﴾

They were saying, "Do not be afraid of us. Verily, we are angels sent to the people of Lūṭ in order to destroy them." Then, Sārah laughed in delight of the good news of their destruction. This is because they had caused much corruption and their disbelief was severe. For this reason, she was rewarded with the glad tidings of a son, even after her despair.

Concerning Allāh's statement,

﴿وَمِنْ ذُرِّيَّتِهِ ابْنُ يَعْقُوبَ﴾

﴿and after Ishāq, of Ya'qūb.﴾

This means that the son that she was going to have would have a son (her grandson) who would succeed him and beget many children. For verily, Ya'qūb was the son of Ishāq, just as Allāh says in *Sūrat Al-Baqarah*,

﴿أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ

إِلَهُكَ وَإِلَهُ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهاً وَاحِداً وَنَحْنُ لَكَ مُسْلِمُونَ ۝﴾

﴿Or were you witnesses when death approached Ya'qūb? When he said unto his sons, "What will you worship after me?" They said, "We shall worship your God, the God of your fathers, Ibrāhīm, Ismā'il, Ishāq, One God, and to him we submit."﴾

[2:133]

From this point in this verse there is an evidence for those who say that Ismā'il was the son of Ibrāhīm who was to be sacrificed. It could not have been Ishāq, because the glad tidings were given that he would have a son born to him named Ya'qūb. So how could Ibrāhīm be commanded to sacrifice him when he was a small child and there had not been born to him a child yet, named Ya'qūb, who was promised? The promise of Allāh is true and there is no

[1] Aṭ-Ṭabari 15:389.

breaking of Allāh's promise. Therefore, it is not possible that Ibrāhīm was to sacrifice this child (Ishāq) with the condition being as it was. This makes it clear that Ismā'īl was the son that was to be sacrificed and this is the best, most correct and clearest evidence of that. And all praise is due to Allāh.

﴿قَالَتْ يَتْلُقَ إِلَيَّ وَأَنَا عَمُورٌ وَهَذَا بَعْلٌ شَيْخًا﴾

﴿She said (in astonishment): "Woe unto me! Shall I bear a child while I am an old woman, and here is my husband an old man?"﴾

Allāh speaks of her statement in this verse, just as He spoke of her action in another verse.

﴿فَأَنبَلَتْ أَنزَامًا فِي صَوْرٍ نَّكَتَ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ﴾

﴿Then his wife came forward with a loud voice: she smote her face, and said: "A barren old woman!"﴾[51:29]

This was the custom of the women in their speech and actions when they were expressing amazement.

﴿قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ﴾

﴿Then said: "Do you wonder at the decree of Allah?"﴾

This means that the angels were saying to her, "Do not be amazed at the command of Allāh, for verily, whenever He wants something, He merely says 'Be' and it is. So do not be amazed at this, even though you are old and barren and your husband is a very old man. Verily, Allāh is able to do whatever He wills."

﴿رَحِمَ اللَّهُ وَرَبَّكُمُ عَلَيْكَ أَهْلَ الْبَيْتِ إِنَّهُ حَبِيدٌ عَبِيدٌ﴾

﴿The mercy of Allāh and His blessing be on you, O the family (of Ibrāhīm). Surely, He (Allah) is All-Praiseworthy, All-Glorious.﴾

This means that He is the Most Praiseworthy in all of His actions and statements. He is praised and glorified in His Attributes and His Self. For this reason, it is confirmed in the two *Ṣaḥīḥs* that they (the Prophet's Companions) said, "Verily, we already know how to greet you with *Salām* (peace), but how do we send *Ṣalāh* (prayer) upon you, O Messenger of Allāh?" He ﷺ said,

الْزَّكَاةَ

٢٣٠

الْزَّكَاةَ

قَالَتْ يَتْلُوَنَ إِلَيْهِ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا بَارًا هَذَا
لَشَيْءٍ عَجِيبٍ ﴿٧٤﴾ قَالُوا أَنْصَبْ مِنْ مِزَانِ اللَّهِ رَحِمَتِ اللَّهِ
وَبَرَكَاتُهُ عَلَيْكَ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مُمِيدٌ ﴿٧٥﴾ فَلَمَّا ذَهَبَ
عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبُشْرَى يُجْدِي لَنَا فِي قَوْمِ لُوطٍ ﴿٧٦﴾
إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ ﴿٧٧﴾ يَكْرِهُهُمْ أَعْرَضَ عَنْ هَٰذَا إِنَّهُ
قَدْ جَاءَهُ أَمْرٌ رَازِكٌ وَأَتَتْهُمْ مَائِنَتُهُمْ عَذَابٌ غَيْرُ مَرْدُودٍ ﴿٧٨﴾ وَلَمَّا
جَاءَتْ رُسُلُنَا لُوطًا سِيقَهُمْ وَصَافَى بَيْنَهُمْ ذُرْعًا وَقَالَ هَٰذَا
يَوْمٌ عَصِيبٌ ﴿٧٩﴾ وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَمِنْ قَبْلُ كَانُوا
يَعْمَلُونَ السَّيِّئَاتِ قَالَ يَتَقَوْمٌ هَٰؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ
فَاتَّقُوا اللَّهَ وَلَا تَخْزُونِ فِي ضَعِيفِ النَّفْسِ مِنْكُمْ رَجُلٌ رَشِيدٌ
﴿٨٠﴾ قَالُوا الْقَدْ عَلِمْتَ مَالَنَا فِي بَنَاتِكَ مِنْ حَقِّ وَرَأَيْكَ لَعَلَّكَ تَمَارِدُ
﴿٨١﴾ قَالَ لَوْ أَنِّي بِيَكُمْ قُوَّةٌ أَوْ مَأْوِيٌّ إِلَيْنِ رُحْنٌ شَدِيدٌ ﴿٨٢﴾ قَالُوا
يَنْلُوطُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ فَأَنْصَرِ بِأَهْلِكَ بِقِطْعٍ
مِّنَ اللَّيْلِ وَلَا يَلْنَفِتْ مِنكُمْ أَحَدٌ إِلَّا أَمْرَانِكَ إِنَّهُ مُصِيبُهَا
مَا أَصَابَهُمْ إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ ﴿٨٣﴾

«قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
وَعَلَى آلِ مُحَمَّدٍ. كَمَا صَلَّيْتَ
عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ،
وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ
مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ
إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ»

«Say, "O Allāh, send prayers upon Muḥammad and the family of Muḥammad, just as You have sent prayers upon Ibrāhīm and the family of Ibrāhīm. And bless Muḥammad and the family of Muḥammad, just as You have blessed the family of Ibrāhīm. Truly, You are the All-Praiseworthy, All-Glorious."»^[1]

﴿لَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبُشْرَى يُجْدِي لَنَا فِي قَوْمِ لُوطٍ ﴿٧٦﴾ إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ ﴿٧٧﴾﴾

﴿يَكْرِهُهُمْ أَعْرَضَ عَنْ هَٰذَا إِنَّهُ قَدْ جَاءَهُ أَمْرٌ رَازِكٌ وَأَتَتْهُمْ مَائِنَتُهُمْ عَذَابٌ غَيْرُ مَرْدُودٍ ﴿٧٨﴾﴾

﴿74. Then when the fear had gone away from (the mind of) Ibrāhīm, and the glad tidings had reached him, he began to plead with Us (Our messengers) for the people of Lūt.﴾

﴿75. Verily, Ibrāhīm was, without doubt, forbearing, used to invoke Allāh with humility, and was repentant.﴾

﴿76. "O Ibrāhīm! Forsake this. Indeed, the commandment of your Lord has gone forth. Verily, there will come a torment for them which cannot be turned back."﴾

^[1] Faṭḥ Al-Bāri 6:469, and Muslim 1:305.

The Dispute of Ibrāhīm over the People of Lūt

Allāh, the Exalted, informs of what happened after the fright of Ibrāhīm left him and he felt no more fear of the angels when they refused to eat. After this, they gave him the glad tidings of the birth of a son and the destruction of the people of Lūt. When they told him of this, he spoke to them as Sa'īd bin Jubayr narrated concerning this verse. Sa'īd said: When Jibrīl and the other angels who were with him came to Ibrāhīm, they said,

﴿إِنَّا مُهْلِكُوا أَهْلَ هَذِهِ الْقَرْيَةِ﴾

«Verily, we are going to destroy the people of this town.»

Ibrāhīm said to them, "Will you destroy a town that has three hundred believers in it?" They said, "No." He then said, "Will you destroy a town that has two hundred believers in it?" They said, "No." He said, "Will you destroy a town that has forty believers in it?" They said, "No." He then said, "Thirty?" They still replied, "No." This continued until he said, "Five?" They said, "No." Then he said, "What do you think if there is one Muslim man in the town, would you destroy it?" They said, "No." With this, Ibrāhīm ﷺ said,

﴿إِن فِيهَا لَوْمَةً فَأَلُوهَا غَرَضٌ أَكْثَرُ مِنِّي وَتُجَنَّبُ عَنْهُ وَأَهْلُهُ إِلَّا نَفْسِي﴾

«But there is Lūt in it. They said: "We know better who is there. We will verily, save him and his family except his wife."»

Therefore, Ibrāhīm remained silent and his soul was at rest.^[1]
Concerning Allāh's statement,

﴿إِنِ اتَّخَذَ لَكُمْ آيَةً أَنْ يَقُولَ لَكُمُ اللَّهُ قَدْ جَاءَ أَخِي ذُرِّيَّتًا﴾

«Verily, Ibrāhīm was, without doubt, forbearing, used to invoke Allāh with humility, and was repentant (to Allāh).»
[11:75]

This is a commendation for Ibrāhīm because of these beautiful characteristics.

Then Allāh says,

﴿يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ هَذَا إِنَّهُ قَدْ جَاءَ أَمْرٌ بِكَ﴾

^[1] At-Ṭabari 15:403.

﴿O Ibrāhīm! Forsake this. Indeed, the commandment of your Lord has gone forth.﴾

This means the decree was settled concerning them and the Word was already given that they should be destroyed. The evil torment was coming to them, that cannot be averted from wicked people.

﴿وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا مِنْهُمْ وَصَّاهُ يَوْمَ ذَرْبًا وَقَالَ هَذَا يَوْمٌ عَصِيبٌ ﴿٧٧﴾ رَبِّكُمْ يُهْرَعُونَ إِلَيْهِ وَمَنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ قَالَ يَتَقَوَّرُونَ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَاتَّقُوا اللَّهَ وَلَا تَخْشَوْا فِي سَبِيلِ اللَّهِ إِنَّكُمْ رَجِلٌ زُلُمٌ ﴿٧٨﴾ قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ لَتَتَذَكَّرُ ﴿٧٩﴾﴾

﴿77. And when Our messengers came to Lūṭ, he was grieved on account of them and was concerned for them. He said: "This is a distressful day."﴾

﴿78. And his people came rushing towards him, and since aforetime they used to commit crimes, he said: "O my people! Here are my daughters, they are purer for you. So have Taqwā of Allāh and disgrace me not with regard to my guests! Is there not among you a single right-minded man?"﴾

﴿79. They said: "Surely, you know that we have no need of your daughters, and indeed you know well what we want!"﴾

The Coming of the Angels to Lūṭ, His Grief, and His Discussion with His People

Allāh, the Exalted, informs about the coming of His messenger angels. After they informed Ibrāhīm of their mission to destroy the people of Lūṭ, they left him and set out to destroy Lūṭ's people that very night. After leaving Ibrāhīm, they came to Lūṭ. Some say that they came to him while he was on a piece of land that belonged to him. Others say that they came to him while he was in his home. They approached him while they were in the most handsome of forms. They appeared in the forms of young men with handsome faces. This was a test from Allāh that contained much wisdom and a firm evidence. Their appearance saddened him (Lūṭ) and he felt grief in his soul because of them. He was afraid that if he did not host them as his guests, someone else of his people

would host them and harm them.

﴿وَقَالَ هَذَا يَوْمٌ عَصِيبٌ﴾

﴿He said: "This is a distressful day."﴾

Ibn 'Abbās and others said that this means, "A severe test for him."^[1] This was because he knew that he would have to defend them and it would cause great problems for him. Qatādah said, "They came to him while he was on a piece of land that belonged to him. They requested him to host them. He agreed, but he was shy of them and he walked in front of them. On the way to his home he said to them in attempt to convince them to go away, 'By Allāh, I do not know any people on the face of the earth more wicked and disgusting than these people of this town.' Then he walked on a little further. Then he repeated the same statement to them. He continued doing this until he had repeated the same thing four times." Then Qatādah said, "They were ordered not to destroy them until their Prophet testified against them of this."^[2]

Concerning Allāh's statement,

﴿يَهْرَعُونَ إِلَيْهِ﴾

﴿rushing towards him.﴾

meaning, they made haste and rushed due to their delight of this (new young men).

Concerning the statement,

﴿وَمِنْ قَبْلُ كَانُوا يَسْلُونِ السَّيِّئَاتِ﴾

﴿and since aforetime they used to commit crimes.﴾

This means that this did not cease being their behavior until they were seized (by Allāh's torment) and they were still in the same condition.

﴿قَالَ يَتْلُو هَؤُلَاءِ بِأَنِّ هُنَّ أَطْهَرُ لَكُمْ﴾

﴿He said: "O my people! Here are my daughters (the women of the nation), they are purer for you..."﴾

This was his attempt to direct them to their women, for verily

[1] At-Ṭabari 15:411.

[2] At-Ṭabari 15:408.

the Prophet is like a father for his nation. Therefore, he tries to guide them to that which is better for them in this life and the Hereafter. This is similar to his statement to them in another verse,

﴿تَأْتُوا الذَّكَرَ مِنَ النَّسْلِ ۖ وَتَذَرُوا مَا خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ ۚ إِنَّكُمْ قَوْمٌ مَادُونَ﴾

«Go you in unto the males of the nation, and leave those whom Allāh has created for you to be your wives? Nay, you are a trespassing people!» [26:165-166]

Allāh said in another verse,

﴿قَالُوا أَوَلَمْ نَنْهَكَ عَنِ النَّسْلِ ۖ﴾

«They (the people of the city) said: "Did we not forbid you from entertaining any of the 'Ālamīn?"» [15:70]

This means, "Didn't we forbid you from hosting men (male) guests?"

﴿قَالَ هَؤُلَاءِ بَنَاتُ ابْنِ كَثْرٍ فَمِلِينَ ۖ فَتَشْرِكُ بِهِنَّ لِي سَكْرَتِهِمْ بِمَعْنِهِنَّ﴾

«[Lūt] said: "These (the girls of the nation) are my daughters, if you must act (so)." Verily, by your life, in their wild intoxication, they were wandering blindly.» [15:71-72]

Then, Allāh said, in this noble verse,

﴿هَؤُلَاءِ بَنَاتُ هُنَّ أَطْهَرُ لَكُمْ﴾

«Here are my daughters, they are purer for you.»

Mujāhid said, "Actually, they were not his daughters, but they were from among his nation. Every Prophet is like a father to his nation."^[1] A similar statement has been reported from Qatādah and others.^[2]

Concerning the statement,

﴿تَأْتُوا اللَّهَ وَلَا تَخْزُوا فِي سَبِيلِهِ﴾

«So have Taqwā of Allāh and disgrace me not with regard to my guests!»

[1] Aṭ-Ṭabari 15:414.

[2] Aṭ-Ṭabari 15:413.

﴿Would that I had strength (men) to overpower you,﴾

meaning, 'I would surely have made an example of you and done (harm) to you from myself and my family.' In this regard, there is a *Hadith* which is reported from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«رَحِمَهُ اللَّهُ عَلَى لُوطٍ لَقَدْ كَانَ بِأَوْيِ إِلَى رُكْنٍ شَدِيدٍ» بَغْنِي اللَّهُ عَزَّ وَجَلَّ «فَمَا بَعَثَ اللَّهُ بَعْدَهُ مِنْ نَبِيٍّ إِلَّا فِي نَزْوَةٍ مِنْ قَوْمِهِ»

«May Allāh's mercy be upon Lūt, for verily, he betook himself to a powerful support -[meaning Allāh, the Mighty and Sublime.] Allāh did not send any Prophet after him, except amidst [an influential family] among his people.»^[1]

With this, the angels informed him that they were the messengers of Allāh sent to them. They also told him that his people would not be able to reach him (with any harm).

﴿فَالَا يَلُوطُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ﴾

﴿They (messengers said): "O Lūt! Verily, we are the messengers from your Lord! They shall not reach you!﴾

They commanded him to travel with his family during the last part of night and that he should follow them from behind. In this way it would be as though he were driving his family (as a cattle herder).

﴿وَلَا يَلْتَوِي عَنْكُمْ أَحَدٌ﴾

﴿and let not any of you look back;﴾

This means, "If you hear the sound of what (torment) befalls them (the people of the village), do not rush towards that disturbing noise. Rather, continue leaving."

﴿إِلَّا أَزْوَاجَ﴾

﴿but your wife,﴾ Most of the scholars said that this means that she would not travel at night and she did not go with Lūt. Rather, she stayed in her house and was destroyed. Others said that it means that she looked back (during the travel). This later group says that she left with them and when she heard the inevitable destruction, she turned and looked back. When

^[1] At-Tirmidhi no. 3116.

﴿جَعَلْنَا عَلَيْهَا﴾

﴿We [turned it]...﴾ The city of Sadūm (Sodom)

﴿سَاقَطَهَا﴾

﴿upside down,﴾ This is similar to Allāh's statement,

﴿فَسَقَطْنَا مَا عَلىَّ﴾

﴿So there covered them that which did cover (torment with stones).﴾[53:54]

This means, "We rained upon it with stones made of *Sijjil*." *Sijjil* is a Persian word meaning stones made of clay. This definition has been mentioned by Ibn 'Abbās and others.^[1]

Some of the scholars said that it (*Sijjil*) derived from the word *Sang*, which means a stone. Some others said it means *Wakil*, which is clay. In another verse Allāh says,

﴿جِبَارًا مِنْ طِينٍ﴾

﴿the stones of clay,﴾ This means clay made into strong, hard stone. Some of the scholars said it means baked clay. Al-Bukhari said, "*Sijjil* means that which is big and strong."

Concerning Allāh's statement,

﴿مَنْصُورٍ﴾

﴿in an array.﴾ Some of the scholars said that *Manḍūd* means the stones were arranged in the heavens and prepared for that (destruction). Others said,

﴿مَنْصُورٍ﴾

﴿in an array.﴾ This word means that some of them (the stones) followed others in their descent upon the people of Lūṭ.

Concerning the statement,

﴿مُسَوَّمَةٍ﴾

﴿Marked﴾ meaning the stones were marked and sealed, all of them having the names of their victims written on them. Qatādah and 'Ikrimah both said, "*Mūsāwwamah* means each

[1] Aṭ-Ṭabari 15:434.

stone was encompassed by a sprinkling of red coloring."^[1] The commentators have mentioned that it (the shower of stones) descended upon the people of the town and upon the various villages around it. One of them would be speaking with some people when a stone would strike him from the sky and kill him while he was among the people. Thus, the stones followed them, striking the people in the entire land until they destroyed them all. Not a single one of them remained.

Concerning Allāh's statement,

﴿وَمَا يَنْ يَنْ الظَّالِمِينَ يَسِيرُ﴾

﴿and they are not ever far from the wrongdoers.﴾

This means that this vengeance (of Allāh) is not far from similar wrongdoers. Verily, it has been reported in a *Hadīth* of the *Sunan* collections, from Ibn 'Abbās, which he attributed to the Prophet ﷺ,

﴿مَنْ وَجَدْتُمُوهُ يَفْعَلُ عَمَلُ لُوطٍ قَاتِلُوا فَاعِلَ وَالْمَفْعُولَ بِهِ﴾

‘Whoever you find doing the deed of Lūṭ's people [homosexuality], then kill the doer and the one who allows it to be done to him (both partners).’^[2]

﴿وَإِلَّا مَتَّعْنَا لَهُمْ أَشْهُمًا قَالُوا يَنْقُورُ أَغْبُدُوا اللَّهَ مَا لَكُمْ مِنَ اللَّهِ عِزَّةٍ وَلَا تَنْقُصُوا
الْبَيْعَاتِ وَالْيَمَانَاتِ إِلَى أَرْبَابِكُمْ بِخَيْرٍ وَإِنَّا لَنَافٍ عَلَيْكُمْ عَذَابٌ يَوْمَ الْحُسْبَانِ﴾

484. And to the Madyan people (We sent) their brother Shu'ayb. He said: "O my people! Worship Allāh, you have no other god but Him, and give not short measure or weight. I see you in prosperity and verily, I fear for you the torment of a Day encompassing."﴾

The Story of the People of Madyan and the Call of Shu'ayb

Allāh, the Exalted, says, 'We sent a Messenger to the people of Madyan.' They were a tribe of Arabs who lived between the land of the Al-Ḥijāz and Ash-Shām, close to the land of Ma'ān.

^[1] At-Tabari 15:438.

^[2] Abu Dawud no.4462, At-Tirmidhi no.1456 and Ibn Majah, no. 2561.

تِلْكَ

٢٣١

الْمَدْيَنَ

فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَلَيْهِمْ سَائِهَا وَأَمْطَرْنَا عَلَيْهَا
 جَحَارَةً مِّن سِجِيلٍ مَّضُورٍ ﴿٨٢﴾ سُوْمَةً عِنْدَ رَبِّكَ
 وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ ﴿٨٣﴾ وَإِلَى مَدْيَنَ أَخَاهُ
 شُعَيْبًا قَالَ يَنْفَرُوا عِبُدُوا اللَّهَ مَا لَكُم مِّنَ اللَّهِ عِزَّةٍ
 وَلَا تَنْفُسُوا إِلَيْكَ يَالَ وَالْمِيزَانِ إِنِّي أَزْنِيكُمْ بِخَيْرٍ
 وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ تُحِيطُونَ ﴿٨٤﴾ وَيَنْفَرُوا
 أَوْفُوا إِلَيْكَ يَالَ وَالْمِيزَانِ بِالْقِسْطِ وَلَا تَبْخَسُوا
 النَّاسَ أَشْبَاهَهُمْ وَلَا تَتَّبِعُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٨٥﴾
 يَقِيْتُ اللَّهُ خَيْرَ لَّكُمْ إِن كُنتُمْ تَزِينُونَ وَمَا أَنَا عَلَيْكُمْ
 بِخَفِيظٍ ﴿٨٦﴾ قَالُوا تَشْعِيبُ أَصْلُكَ تَأْمُرُكَ أَنْ
 تَتْرَكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا مَا نَشْتَرُ
 إِنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ ﴿٨٧﴾ قَالَ يَنْفَرُوا أَرَأَيْتُمْ إِنْ
 كُنتُمْ عَلَىٰ يَدَيْهِمْ رَئِي وَرَزَقْنِي مِنْهُ رِزْقًا حَسَنًا وَمَا أُرِيدُ أَنْ
 أُلْحِقَ لَكُمْ إِلَهًا مَّا أَنْتُمْ لَكُمْ عَنْهُ إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ
 مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿٨٨﴾

Their land was known by the name of their tribe and was thus, called Madyan. Allāh sent unto them the Prophet Shu'ayb and he was of the noblest of them in lineage. For this reason, Allāh said,

﴿لَاخُمْ شُعَيْبًا﴾

﴿their brother Shu'ayb﴾ Shu'ayb commanded them to worship Allāh alone without associating any partners with him. He also prohibited them from cheating in their weights and measures (for business transactions).

﴿إِنِّي أَزْنِيكُمْ بِخَيْرٍ﴾

﴿I see you in prosperity﴾ meaning, 'in your livelihood and your provisions. And verily, I fear that you will be deprived of this bounty that you are enjoying by violating Allāh's prohibitions.'

﴿وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ تُحِيطُونَ﴾

﴿and verily, I fear for you the torment of a Day encompassing﴾

This means the abode of the Hereafter.

﴿وَيَنْفَرُوا أَوْفُوا إِلَيْكَ يَالَ وَالْمِيزَانِ بِالْقِسْطِ وَلَا تَبْخَسُوا النَّاسَ أَشْبَاهَهُمْ وَلَا تَتَّبِعُوا فِي الْأَرْضِ مُفْسِدِينَ يَقِيْتُ اللَّهُ خَيْرَ لَّكُمْ إِن كُنتُمْ تَزِينُونَ وَمَا أَنَا عَلَيْكُمْ بِخَفِيظٍ﴾

﴿85. "And O my people! Give full measure and weight in justice and reduce not the things that are due to the people, and do not commit mischief in the land, causing corruption."﴾

﴿86. "That which is left by Allāh is better for you, if you are believers. And I am not a guardian over you."﴾

First, he (Shu'ayb) prohibited them from cheating in business by decreasing the weights whenever they gave (products) to people. He commanded them to give just measure and weight whether they were giving or receiving (in transactions). He also forbade them from causing mischief and corruption in the land. This was due to their practice of highway robbery along the roads. Abu Ja'far bin Jarir said,

﴿يَبِيتُ اللَّهُ خَيْرَ لَكُمْ﴾

﴿That which is left by Allah (after giving the rights of the people) is better for you,﴾

"This means what you gain from your successful business dealings in which you have given just measure, is better for you than wrongfully taking the wealth of the people."^[1] Ibn Jarir said that this statement has been reported from Ibn 'Abbās and I say it is similar to Allāh's statement,

﴿قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ﴾

﴿Say: "Not equal are Khabīth (all that is evil) and Ṭayyib (all that is good), even though the abundance of Khabīth may please you."﴾ [5:100]

Allāh then says,

﴿وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ﴾

﴿And I am not a guardian over you.﴾

This means a watcher over you people. In other words, "Do this for Allāh and not to be seen by the people."

﴿قَالُوا بِشِعْبَتِ آبَائِكَ فَأَتْرُكُ مَا يَعْْبُدُ آبَاؤُنَا أَوْ أَنْ نَعْمَلَ فِيْ أَمْوَالِنَا مَا

نَشَاءُ إِنَّكَ لَأَنْتَ الْحَبِيدُ الرَّشِيدُ﴾

﴿87. They said: "O Shu'ayb! Does your Ṣalāh command you that we give up what our fathers used to worship, or that we give up doing what we like with our property? Verily, you are the forbearer, right-minded!"﴾^[2]

[1] At-Ṭabari 15:447.

[2] They said this sarcastically.

The Response of Shu'ayb's People

They said to Shu'ayb, in mockery,

﴿أَمْلَأْنَاكَ﴾

﴿Does your Ṣalāh﴾ Al-A'mash said, "This means your reading."

﴿تَأْمُرُنَا أَنْ نَتْرِكَ مَا يَعْبُدُ آبَاؤُنَا﴾

﴿command you that we give up what our fathers used to worship.﴾

meaning the idols and statues.

﴿أَوْ أَنْ نَعْمَلَ فِي أَمْوَالِنَا مَا نَشَاءُ﴾

﴿or that we give up doing what we like with our property?﴾

This means, "Should we abandon our practice of lightening the scales because of your statement? This is our wealth and we will do with it as we please." Al-Ḥasan said concerning Allāh's statement,

﴿أَمْلَأْنَاكَ تَأْمُرُنَا أَنْ نَتْرِكَ مَا يَعْبُدُ آبَاؤُنَا﴾

﴿Does your Ṣalāh command you that we give up what our fathers used to worship,﴾[11:87]

"By Allāh, this means that his prayer commanded them to abandon what their fathers used to worship."^[1] At-Thawri said concerning Allāh's statement,

﴿أَوْ أَنْ نَعْمَلَ فِي أَمْوَالِنَا مَا نَشَاءُ﴾

﴿or that we give up doing what we like with our property?﴾

"They were speaking in reference to the paying of Zakāh (charity)."

﴿إِنَّكَ لَأَنْتَ الْعَلِيمُ الرَّشِيدُ﴾

﴿Verily, you are the forbearer right-minded!﴾

Ibn 'Abbās, Maymūn bin Mihrān, Ibn Jurayj, Ibn Aslam, and Ibn Jarīr all said, "These enemies of Allāh were only saying this in mockery. May Allāh disfigure them and curse them

[1] At-Ṭabari 15:451.

from ever receiving His mercy. And verily, He did so."¹¹

﴿قَالَ يَعْزِمُ أَنْ يُشْرَكَ إِنْ كُنْتُ عَلَىٰ يَمِينٍ مِنْ رَبِّي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا وَمَا أُرِيدُ أَنْ أَمْلِكَكُمْ إِلَّا مَا أَنْهَكُمْ عَنْهُ إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ﴾

﴿88. He said: "O my people! Tell me if I have a clear evidence from my Lord and He has given me a good sustenance from Himself (shall I corrupt it by mixing it with the unlawfully earned money). I wish not, in contradiction to you, to do that which I forbid you. I only desire reform to the best of my power. And my guidance cannot come except from Allāh, in Him I put my trust and unto Him I repent."﴾

Shu'ayb's Refutation of His People

He said to them: Do you see O my people, that if I

﴿عَلَىٰ يَمِينٍ مِنْ رَبِّي﴾

﴿have a clear evidence from my Lord﴾

meaning, upon clear guidance in that which I am calling to.

﴿وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا﴾

﴿and He has given me a good sustenance from Himself.﴾

It has been said that he meant the prophethood. It has also been said that he meant the lawful provisions. It seems that the verse carries both meanings. Ath-Thawri said,

﴿وَمَا أُرِيدُ أَنْ أَمْلِكَكُمْ إِلَّا مَا أَنْهَكُمْ عَنْهُ﴾

﴿I wish not, in contradiction to you, to do that which I forbid you.﴾

meaning, 'do not forbid you from something and at the same time I contradict my prohibitions in secret behind your backs, doing what I have forbidden.' This is similar to what Qatādah said concerning Allāh's statement,

﴿وَمَا أُرِيدُ أَنْ أَمْلِكَكُمْ إِلَّا مَا أَنْهَكُمْ عَنْهُ﴾

﴿I wish not, in contradiction to you, to do that which I forbid

¹¹ At-Ṭabari 15:453.

you.﴾

"He is saying, 'I do not forbid you all from something while I do it myself.'"^[1]

﴿إِنْ أُرِيدُ إِلَّا أَفْضَحَ مَا اسْتَطَعْتُ﴾

﴿I only desire reform to the best of my power.﴾

This means, "In that which I command and forbid you, I only want to correct your affair as much as I am able."

﴿وَمَا تَنْبِيْنُ﴾

﴿And my guidance cannot come﴾

This means, "In whatever I intend that agrees with the truth."

﴿إِلَّا بِاللّٰهِ عَلَيْهِ تَوَكَّلْتُ﴾

﴿except from Allah, in Him I put my trust﴾

This means in all of my affairs.

﴿وَالَيْهِ أُعِيْبُ﴾

﴿and unto Him I repent.﴾ meaning; "I return." This has been said by Mujāhid and others.^[2]

﴿وَنَنْفَرُ لَا يَحْرِمُكُمْ شِقَاقِي أَنْ يُبَيِّعَكُمْ بِثَلَاثَةِ مِائَةِ مِائَةٍ أَوْ قَوْمٍ مُّؤَدٍّ أَوْ قَوْمٍ مُّصْنَعٍ
وَمَا قَوْمٌ لَّوْطٍ يَنْصَحُكُمْ يَسْعَىٰ فِيكُمْ وَاسْتَفْهِرُوا فِيكُمْ ثُمَّ قُوتُوا إِلَيْهِ إِنَّ رَبَّ رَجِيمٍ
وَدُورَةٍ﴾

﴿89. "And O my people! Let not my Shiqāq cause you to suffer the fate similar to that of the people of Nūh or of Hūd or of Sālih, and the people of Lūt are not far off from you!"﴾

﴿90. "And ask forgiveness of your Lord and turn unto Him in repentance. Verily, my Lord is Most Merciful, Most Loving."﴾

He (Shu'ayb) said to them,

﴿وَنَنْفَرُ لَا يَحْرِمُكُمْ شِقَاقِي﴾

﴿And O my people! Let not my Shiqāq cause you﴾

This means, "Do not let your hatred and enmity of me cause you to persist in your corruption and disbelief. If you continue

^[1] At-Tabari 15:453.

^[2] At-Tabari 15:454.

this way, you will suffer the same vengeance and torment that overcame Nūh's people, Hūd's people, Ṣāliḥ's people and Lūṭ's people." Qatādah said,

﴿وَتَنفُورٌ لَا يَمُوتُكُمْ شِقَاقٌ﴾

﴿And O my people! Let not my Shiqāq cause you﴾

"He is saying, 'Do not be influenced by your differing with me.'"^[1] As-Suddi said, "This means your enmity of me should not lead you to continue in misguidance and disbelief, or else you will be afflicted by what afflicted them."

Concerning His statement,

﴿وَمَا قَوْمُ لُوطٍ مِنْكُمْ بِبَعِيدٍ﴾

﴿and the people of Lūṭ are not far off from you!﴾

It has been said that this refers to the period of time. Qatādah said, "This means that they were only destroyed before you yesterday." It has also been said that it refers to place. Actually, the verse carries both meanings.

﴿وَأَسْتَغْفِرُوا رَبَّكُمْ﴾

﴿And ask forgiveness of your Lord﴾ from the previous sins.

﴿ثُمَّ تَوُجَّاهُ إِلَيْهِ﴾

﴿and turn unto Him in repentance.﴾ In whatever evil actions you may encounter in the future.

Concerning his statement,

﴿إِنَّ رَبِّيَ رَحِيمٌ مُدَّةٌ﴾

﴿Verily, my Lord is Most Merciful, Most Loving.﴾ to those who repent.

﴿قَالُوا يَنْشِئُ مَا نَفَقَ كَثِيرًا مِنَّا قَوْلُ وَإِنَّا لَنَرَاكَ فِيْنَا حَمِيمًا ۖ رَكُوعًا رَغُفًا لَرَجَحْنَاكَ رَمًا
أَنْتَ عَلَيْنَا بِمُزِيرٍ ۚ قَالَ يَنْفُورُ أَرْغَطِينَ أَعَزُّ عَلَيْكُمْ مِنْ اللَّهِ وَالْمُتَنَفِّرُونَ ۚ وَرَأَاهُمْ ظُهُورًا
إِنَّ رَبِّي بِمَا تَمْسُكُونَ مُحِيطٌ﴾

﴿91. They said: "O Shu'ayb! We do not understand much of what you say, and we see you weak among us. Were it not for your family, you would have been stoned, and you are not

^[1] At-Ṭabari 15:455.

powerful against us.”﴾

﴿92. He said: “O my people! Is then my family of more weight with you than Allāh? And you have cast Him away behind your backs. Verily, my Lord is surrounding all that you do.”﴾

The Response of Shu‘ayb’s People

They said,

﴿يَسْمَعُ مَا نَقَدُ﴾

﴿O Shu‘ayb! We do not understand﴾ This means that we do not comprehend.

﴿كَثِيرًا﴾

﴿much﴾ ‘most of what you say’. Ath-Thawri said, “He (Shu‘ayb) was called the orator of the Prophets.”¹¹ As-Suddi said,

﴿رَأَيْنَا لَكَ يَنَا مَعِينًا﴾

﴿and we see you weak among us.﴾ “They meant, ‘You are only one person.’” Abu Rawq said, “They meant, ‘You are despised, because your tribe is not upon your religion.’”

﴿وَلَوْلَا رَهْمُكَ رَبِّنَا﴾

﴿Were it not for your family, you would have been stoned.﴾

This means, your people. Were it not for their powerful position over the people of Madyan, they would have stoned him to death. Some said that this means with rocks. It has also been said that this means that they would have cursed and insulted him verbally.

﴿وَمَا أَنْتَ عَلَيْنَا بِمُزِينٍ﴾

﴿and you are not powerful against us.﴾

This means, “You have no position of power over us.”

Shu‘ayb’s Refutation of His People

﴿قَالَ يَتَغَوَّرَ آتِفَعْلُنْ أَعَزُّ عَلَيْكُمْ بِنُ اللَّهِ﴾

﴿He said: “O my people! Is then my family of more weight with you than Allah?”﴾

¹¹ At-Tabari 15:458.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٢٢

الْحَمْدُ لِلَّهِ

وَيَقُولُ لَا يَحْرِمَكُمُ شِقَاقِي أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَ
 قَوْمُ نُوحٍ أَوْ قَوْمُ هُودٍ أَوْ قَوْمَ صَالِحٍ وَمَا قَوْمُ لُوطٍ مِنْكُمْ
 بِبَعِيدٍ ﴿٩٣﴾ وَأَسْتَفْهِرُوا بِكِبَرِهِمْ ثُمَّ تُلِيُوا إِلَيْهِ إِنَّ رَبِّي
 رَحِيمٌ رَوْدٌ ﴿٩٤﴾ قَالُوا يَنْشَعِيبُ مَا نَفَقَهُ كَثِيرًا يَمَا تَقُولُ
 وَإِنَّا لَنَرِيكَ فِيْنَا ضَعِيفًا وَلَوْ لَا رَهْطُكَ لَرَجَمْنَاكَ وَمَا أَنتَ
 عَلَيْنَا بِعَزِيزٍ ﴿٩٥﴾ قَالَ يَقَوْمِ أَهْطِ اعْرِضْ عَلَيَّكُمْ مِنْ
 اللَّهِ وَاتَّخِذْ شُؤْمَ وَرَاءَكُمْ ظَهْرًا إِنَّ رَبِّي بِمَا تَعْمَلُونَ
 مُحِيطٌ ﴿٩٦﴾ وَيَقَوْمِ اعْمَلُوا عَلَى مَكَانَتِكُمْ إِنِّي عَنِيلٌ
 سَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ
 كَذِبٌ وَأَرْتَقِبُوا إِنِّي مَعَكُمْ رَقِيبٌ ﴿٩٧﴾ وَلَمَّا جَاءَ
 أَمْرُنَا نَحْنُ شُعَبِيًّا وَالَّذِينَ آمَنُوا مَعَهُ يَرْجِعُونَ فَأَخَذْنَا
 الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِئَرِهِمْ حَنِينٌ ﴿٩٨﴾
 كَانُوا لَمْ يَرْفَعُوا إِلَيْهَا إِلَّا بَعْدَ الْيَمِينِ كَمَا بَدَتْ نُجُودٌ ﴿٩٩﴾ وَلَقَدْ
 أَرْسَلْنَا مُوسَى بِآيَاتِنَا وَسُلْطَانٍ مُبِينٍ ﴿١٠٠﴾ إِلَى فِرْعَوْنَ
 وَمَلَائِكَهٖ فَاتَّبَعُوا أَمْرَ فِرْعَوْنَ وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ ﴿١٠١﴾

He says: You would leave me alone out of respect for my people but not out of respect for the greatness of the Lord, the Most Blessed and Exalted? Does not your awe of Allāh prevent you from harming His Prophet? Indeed you have placed the fear of Allāh,

﴿وَرَاءَكُمْ ظَهْرًا﴾

﴿behind your backs.﴾ This means that you have thrown it behind you. You do not obey it, nor do you respect it.

﴿إِنَّ رَبِّي بِمَا تَعْمَلُونَ مُحِيطٌ﴾

﴿Verily, my Lord is surrounding all that you do.﴾

This means that He knows all of your actions and He will reward you according to them.

﴿وَيَقُولُ لَا يَحْرِمَكُمُ شِقَاقِي أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَ قَوْمُ نُوحٍ أَوْ قَوْمُ هُودٍ أَوْ قَوْمَ صَالِحٍ وَمَا قَوْمُ لُوطٍ مِنْكُمْ بِبَعِيدٍ﴾
 ﴿وَأَسْتَفْهِرُوا بِكِبَرِهِمْ ثُمَّ تُلِيُوا إِلَيْهِ إِنَّ رَبِّي رَحِيمٌ رَوْدٌ﴾
 ﴿قَالُوا يَنْشَعِيبُ مَا نَفَقَهُ كَثِيرًا يَمَا تَقُولُ وَإِنَّا لَنَرِيكَ فِيْنَا ضَعِيفًا وَلَوْ لَا رَهْطُكَ لَرَجَمْنَاكَ وَمَا أَنتَ عَلَيْنَا بِعَزِيزٍ﴾
 ﴿قَالَ يَقَوْمِ أَهْطِ اعْرِضْ عَلَيَّكُمْ مِنْ اللَّهِ وَاتَّخِذْ شُؤْمَ وَرَاءَكُمْ ظَهْرًا إِنَّ رَبِّي بِمَا تَعْمَلُونَ مُحِيطٌ﴾
 ﴿وَيَقَوْمِ اعْمَلُوا عَلَى مَكَانَتِكُمْ إِنِّي عَنِيلٌ سَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ كَذِبٌ وَأَرْتَقِبُوا إِنِّي مَعَكُمْ رَقِيبٌ﴾
 ﴿وَلَمَّا جَاءَ أَمْرُنَا نَحْنُ شُعَبِيًّا وَالَّذِينَ آمَنُوا مَعَهُ يَرْجِعُونَ فَأَخَذْنَا الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِئَرِهِمْ حَنِينٌ﴾
 ﴿كَانُوا لَمْ يَرْفَعُوا إِلَيْهَا إِلَّا بَعْدَ الْيَمِينِ كَمَا بَدَتْ نُجُودٌ﴾
 ﴿وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا وَسُلْطَانٍ مُبِينٍ إِلَى فِرْعَوْنَ وَمَلَائِكَهٖ فَاتَّبَعُوا أَمْرَ فِرْعَوْنَ وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ﴾

﴿93. "And O my people! Act according to your ability, and I am acting. You will come to know who it is on whom descends the torment that will cover him with ignominy, and who is a liar! And watch you! Verily, I too am watching with you."﴾

﴿94. And when Our commandment came, We saved Shu'ayb

and those who believed with him by a mercy from Us. And Aş-Şayḥah (awful cry) seized the wrongdoers, and they lay (jāthimīn) in their homes.﴾

﴿95. As if they had never lived there! So away with Madyan just as Thamūd went away!﴾

Shu'ayb's threatening of His People

When the Prophet of Allāh, Shu'ayb, despaired of their response to him, he said, "O my people,

﴿اَعْمَلُوا عَلَىٰ مَكَاتِبِكُمْ﴾

﴿Act according to your ability,﴾

This means, "Act according to your current ways." This is actually a severe threat.

﴿إِنِّي عَمِلٌ﴾

﴿I am acting.﴾ according to my way.

﴿سَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَمَسُّهُ كَذِيبٌ﴾

﴿You will come to know who it is on whom descends the torment that will cover him with ignominy, and who is a liar!﴾

meaning, between me and you.

﴿وَأَرْفِقُوا﴾

﴿And watch you!﴾ This means to wait.

﴿إِنِّي مَعَكُمْ رَقِيبٌ﴾

﴿I too am watching with you.﴾ Allāh then says,

﴿وَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا نَجِيِّيَ وَالَّذِينَ آمَنُوا مَعَهُ رَاحَتَهُمْ إِنَّا وَاعَدْتُ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ﴾

﴿فَأَمْبَحُوا فِي دِينِهِمْ حَتْمًا﴾

﴿And when Our commandment came, We saved Shu'ayb and those who believed with him by a mercy from Us. And Aş-Şayḥah (awful cry) seized the wrongdoers, and they lay (jāthimīn) in their homes.﴾

His saying Jāthimīn means extinct and lifeless without any movement. Here Allāh mentions that a loud cry (Şayḥah) came to them. In Sūrat Al-A'rāf He says a severe quake (Rajfah)

came to them. In Sūrat Ash-Shu'arā', He said it was a torment of a cloudy day. They were one nation upon which all of these punishments were gathered on the day of their destruction. In each context, Allāh only mentioned that which was suitable. In Sūrat Al-A'rāf when they said,

﴿لَنُخْرِجَنَّكَ بِئْسَ بَٰسُ وَالَّذِينَ آمَنُوا مَعَكَ مِن رَّبِّنَا﴾

«We shall certainly drive you out, O Shu'ayb, and those who have believed with you from our town.»[7:88]

In this verse it was suitable to mention a tremor, or quake (Rajfah). The earth in which they practiced their wrongdoing and they wanted to expel their Prophet from it, shook them. Here, due to their disrespectful manners in speaking to their Prophet, Allāh mentioned the awful cry (Sayḥah) which overcame them and killed them. In Sūrat Ash-Shu'arā' when they said,

﴿فَأَنزِلْنَا عَلَيْكَ مِنَ السَّمَاءِ إِن كُنتَ مِنَ الصَّادِقِينَ﴾

«So cause a piece of the heaven to fall on us, if you are of the truthful!»[26:187]

Allāh said in response,

﴿فَأَخَذَهُم عَذَابُ يَوْمِ الظُّلُمَةِ إِنَّهُ كَانَ عَذَابٌ يَوْمٍ عَظِيمٍ﴾

«So the torment of the day of Shadow seized them. Indeed that was the torment of a Great Day.»[26:189]

This is from the intricate secrets and to Allāh belongs all praise and much bounty forever.

Concerning the statement,

﴿كَأَن لَّمْ يَتَوَلَّوْا فِيهَا﴾

«As if they had never lived there!» This means it was as if they had not lived in their homes before that.

﴿أَلَا بُعْدًا لِّمَن كَانَ بِعَدَّتِ شَعْرُهُ﴾

«So away with Madyan as just as Thamūd went away!»

They (Thamūd) were their neighbors and they did not live far from the homes of the people of Madyan. They were similar in their disbelief and their highway robbery. They were also both Arabs.

﴿وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ ﴿٩٦﴾ إِنْ فِرْعَوْنَ وَمَلَأِيهِ فَاتَّبَعُوا أَمْرَ فِرْعَوْنَ وَوَلَّى
أَمْرَ فِرْعَوْنَ بِرَشِيدٍ ﴿٩٧﴾ يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَامَةِ فَأَوْرَدَهُمُ النَّارَ وَيَفْسُ الْوَرْدِ الْمَرْوُودِ ﴿٩٨﴾
وَاتَّبَعُوا فِي هَذَا. لَعْنَةُ رَبِّكَ يَوْمَ الْقِيَامَةِ يَفْسُ الْوَرْدِ الْمَرْوُودِ ﴿٩٩﴾﴾

﴿96. And indeed We sent Mūsā with Our Āyāt and a manifest authority.﴾

﴿97. To Fir'awn and his chiefs, but they followed the command of Fir'awn, and the command of Fir'awn was no right guide.﴾

﴿98. He will go ahead of his people on the Day of Resurrection, and will lead them into the Fire, and evil indeed is the place to which they are led.﴾

﴿99. They were pursued by a curse in this (deceiving life of this world) and (so they will be pursued by a curse) on the Day of Resurrection, evil indeed is the gift granted.﴾

The Story of Mūsā and Fir'awn

In these verses Allāh informs of His sending Mūsā with His signs and clear proofs to Fir'awn, the king of the Coptic people, and his chiefs.

﴿فَاتَّبَعُوا أَمْرَ فِرْعَوْنَ﴾

﴿but they followed the command of Fir'awn.﴾ This means that they followed his path, way and methodology in transgression.

﴿وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ﴾

﴿and the command of Fir'awn was no right guide.﴾

This means there was no right guidance in it. It was only ignorance, misguidance, disbelief and stubbornness. Just as they followed him in this life and he was their leader and chief, likewise he will lead them to the Hellfire on the Day of Resurrection. He will lead them directly to it and they will drink from springs of destruction. Fir'awn will have a great share in that awful punishment. This is as Allāh, the Exalted, said,

﴿فَمَنْ فِرْعَوْنَ أَرْسَلْنَا إِلَيْكَ رَسُولًا فَقَدِ افْتَدَتْهُ أَهْلًا وَيَلًا ﴿٧٣:١٦﴾﴾

﴿But Fir'awn disobeyed the Messenger; so We seized him with a severe punishment.﴾[73:16]

Allāh also said,

﴿مَكَذَّبَ وَمَنْ بَعَثْنَا مِنْ نَحْنُ ۖ ثُمَّ أَتَىٰ بَنُو إِسْرَءِيلَ فَامْرَأَتُهُ نَمْرَاضَ ۖ فَأَمَّا إِسْرَءِيلُ فَاتَّخَذَ لَهُ نَعْلًا ۚ وَكَذَّبَ بِآيَاتِنَا ۚ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّمَنْ يَعْقِلُ ۚ﴾

﴿But Fir'aun belied and disobeyed. Then he turned his back, striving (against Allāh). Then he gathered (his people) and cried aloud, Saying: "I am your lord, most high." So Allāh, seized him with exemplary punishment for his last and first transgression. Verily, in this is an instructive admonition for whosoever fears Allāh.﴾ [79:21-26]

Allāh also said,

﴿يَتَذَكَّرُ أُولَٰئِكَ يَوْمَ الْفِئَةِ ۚ وَأُولَٰئِكَ أَصْحَابُ النَّارِ ۖ وَسِعَ أُولَٰئِكَ الْمَوْزِعُ ۚ﴾

﴿He will go ahead of his people on the Day of Resurrection, and will lead them into the Fire, and evil indeed is the place to which they are led.﴾

This will be the condition of those who were followed. They will have a great share of the punishment on the Day of Resurrection. This is as Allāh says,

﴿لِكُلِّ ضِعْفٍ وَلِكُلِّ لَا تَعْلَمُونَ ۚ﴾

﴿For each one there is double (torment), but you know not.﴾ [7:38] Allāh also says that the disbelievers will say while they are in the Hellfire,

﴿رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكِبَرَاتَنَا فَاغْوَيْنَا سُبُلَ ۖ رَبَّنَا إِنَّهُمْ يَضَعِفُونَ مِمَّا فُتِنُوا ۚ﴾

﴿"Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (right) way. Our Lord! Give them double torment."﴾ [33:67-68]

Concerning the statement,

﴿وَأَتَّبِعُوا فِي هَذِهِ نَعْتَهُ ۚ وَلَهُمْ فِي يَوْمِ الْقِيَامَةِ﴾

﴿They were pursued by a curse in this (deceiving life of this world) and (so they will be pursued by a curse) on the Day of Resurrection.﴾

meaning, 'We have made them to be followed by something more than the punishment of the Fire and that is their being cursed in this life.'

﴿وَيَوْمَ الْقِيَامَةِ يُغْنِي عَنْكَ الْغَنَى﴾

﴿and on the Day of Resurrection, evil is the gift granted.﴾

Mujāhid said, "Another curse will be added to them on the Day of Resurrection, so these are two curses."^[1] 'Ali bin Abi Talḥah said that Ibn 'Abbās said,

﴿يُغْنِي عَنْكَ الْغَنَى﴾

﴿evil indeed is the gift granted.﴾

"The curse of this life and the Hereafter."^[2] Aḍ-Ḍaḥḥāk and Qatādah both said the same thing.^[3] This is similar to Allāh's statement,

﴿وَجَعَلْنَاهُمْ آيَةً يُعَذِّبُونَ بِهَا الْفَاسِقِينَ إِذْ يُنْفَخُونَ ۖ وَالْمُتَّقِينَ فِي حَتَمٍ
الدُّنْيَا لَنَكْفِيَنَّ يَوْمَ الْقِيَامَةِ لَهُمْ خِزْيًا مِمَّا كَانُوا يَعْمَلُونَ﴾

﴿And We made them leaders inviting to the Fire: and on the Day of Resurrection, they will not be helped. And We made a curse to follow them in this world, and on the Day of Resurrection, they will be among the despised.﴾[28:41-42]

Allāh also says,

﴿إِنَّا نَارًا بِرَعْمُونٍ عَلَيْهِمْ عَذَابٌ أَلِيمٌ ۖ وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ
الْعَذَابِ﴾

﴿The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'awn's people to enter the severest torment!"﴾[40:46]

﴿ذَٰلِكَ مِنْ أَنْبَاءِ الْغَرَىٰ نَقُصُّهُ عَلَيْكَ مِنْهَا قَائِمٌ وَحَصِيدٌ ۖ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا
أَنْفُسَهُمْ فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ مِنْ عَذَابٍ لَنَا بِهِ أَسْرَ وَلَا يَنْصُرُهُمْ
عَبْدٌ تَنْتَظِرُونَ﴾

﴿100. That is some of the news of the (population of) towns which We relate unto you; of them, some are (still) standing,

[1] Aṭ-Ṭabari 15:468.

[2] Aṭ-Ṭabari 15:469.

[3] Aṭ-Ṭabari 15:469, 470.

and some have been (already) reaped.﴾

﴿101. We wronged them not, but they wronged themselves. So their gods whom they call upon besides Allāh, profited them naught when there came the command of your Lord, nor did they add aught to them but destruction.﴾

The Lesson taken from the Destroyed Towns

When Allāh mentioned the story of the Prophets and what happened with them and their nations – how He destroyed the disbelievers and saved the believers – He goes on to say,

﴿ذَٰلِكَ مِنْ أَمْرِ الْغَرْنِ﴾

﴿That is some of the news of the (population of) towns﴾
meaning, news of them

﴿نَقَصُ مَا عَلَيْكَ مِنْهَا قَائِدٌ﴾

﴿which We relate unto you; of them, some are (still) standing,﴾

This means still remaining.

﴿وَحَوِيدٌ﴾

﴿and some have been (already) reaped.﴾

This means totally destroyed.

﴿وَمَا ظَلَمْنَاهُمْ﴾

﴿We wronged them not,﴾ This means, “When We destroyed them.”

﴿وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ﴾

﴿but they wronged themselves.﴾

their rejecting their Messengers and disbelieving in them.

﴿فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمْ﴾

﴿So their gods, profited them [not]...﴾

This is referring to their idols that they used to worship and invoke.

﴿مِنْ دُونِ اللَّهِ مِنْ شَرِّهِ﴾

تِلْكَ

٢٣٢

الْقُرَى

يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَمَةِ فَأَوْرَدَهُمُ النَّارَ وَبِئْسَ الْوَرْدُ
 الْمَرْزُوقُ ﴿١٠١﴾ وَأَتَتْكُمْ فِي هَذِهِ لَعْنَةُ اللَّهِ يَوْمَ الْقِيَمَةِ بِئْسَ
 الْوَرْدُ الْمَرْفُودُ ﴿١٠٢﴾ ذَلِكَ مِنْ أَنْبَاءِ الْقُرَى نَقُصُّهُ عَلَيْكَ
 مِنْهَا قَائِمٌ وَحَصِيدٌ ﴿١٠٣﴾ وَمَا ظَلَمْتَهُمْ وَلَكِنْ ظَلَمُوا
 أَنْفُسَهُمْ فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ
 اللَّهِ مِنْ شَيْءٍ لَمَّا جَاءَ أَمْرُ رَبِّكَ وَمَا زَادُهُمْ إِلَّا تَنْبِيهٌ ﴿١٠٤﴾
 وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَى وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ
 أَلِيمٌ شَدِيدٌ ﴿١٠٥﴾ إِنَّ فِي ذَلِكَ لَآيَةً لِمَنْ خَافَ عَذَابَ الْآخِرَةِ
 ذَلِكَ يَوْمٌ تَجْمَعُ لُهُ النَّاسُ وَذَلِكَ يَوْمٌ مَشْهُودٌ ﴿١٠٦﴾ وَمَا
 تُؤَخِّرُهُ إِلَّا لِأَجَلٍ مُعَدَّدٍ ﴿١٠٧﴾ يَوْمَ يَأْتِ لَا تَكُنْ لَكُمْ قُنُوسٌ
 إِلَّا بِأَذْنِهِ فَمِنْهُمْ شَقِيقٌ وَسَعِيدٌ ﴿١٠٨﴾ فَأَمَّا الَّذِينَ شَقُوا فَيُنْفِقُونَ
 أَمْوَالَهُمْ فِيهَا زَفِيرٌ وَشَهيقٌ ﴿١٠٩﴾ خَلِيلِينَ فِيهَا مَا دَامَتِ
 السَّمُوتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِمَا يُرِيدُ
 ﴿١١٠﴾ وَأَمَّا الَّذِينَ سَعِدُوا فَيُنْفِقُونَ خَلِيلِينَ فِيهَا مَا دَامَتِ
 السَّمُوتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرُ مَجْذُورٍ ﴿١١١﴾

other than Allāh naught) the idols did not benefit them, nor did they save them when Allāh's command came for their destruction.

﴿وَمَا زَادَهُمْ إِلَّا تَنْبِيهٌ﴾

nor did they add aught to them but destruction. Mujāhid, Qatādah and others said, "This means loss. Because the reason for their destruction and their ruin was that they followed those false gods. Therefore, they were losers in this life and the Hereafter."^[1]

﴿وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَى وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ﴾

102. Such is the punishment of your Lord when He seizes the (population of) towns while they are doing wrong. Verily, His punishment is painful (and) severe.

It is as though Allāh is saying, "Just as We have destroyed these wicked generations who rejected their Messengers, We will do the same to any who are like them."

﴿إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ﴾

Verily, His punishment is painful (and) severe.

In the Two *Ṣaḥīḥs*, it is recorded that Abu Mūsā said that the Messenger of Allāh ﷺ said,

[1] At-Ṭabari 15:473.

«إِنَّ اللَّهَ لَنَبْلِي لِلظَّالِمِينَ حَتَّىٰ إِذَا أَخَذَهُ لَمْ يَفْلَحْ»

«Verily, Allāh gives respite to a wrongdoer until He seizes him and he cannot escape.»

Then the Messenger of Allāh ﷺ recited,

«وَكَذَٰلِكَ أَفْعَدُ رَبِّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ»

«Such is the punishment of your Lord when He seizes the towns while they are doing wrong.»^[1]

«إِنَّ فِي ذَٰلِكَ لَآيَةً لِّمَن كَانَ عَذَابَ الْآخِرَةِ ذَٰلِكَ يَوْمٌ يَّجْمَعُ لَهُ الْكَافِرُونَ وَذَٰلِكَ يَوْمٌ يَّسْهَوْنَ وَمَا يُؤْخِرُهُ إِلَّا لِأَجَلٍ مُّعَدَّدٍ يَوْمَ تَأْتِي لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ فَيَنْهَرُ شَرِيرٌ وَرَسُولٌ»

«103. Indeed in that (there) is a sure lesson for those who fear the torment of the Hereafter. That is a Day whereon mankind will be gathered together, and that is a Day when all will be present.»

«104. And We delay it only for a term (already) fixed.»

«105. On the Day when it comes, no person shall speak except by His (Allāh's) leave. Some among them will be wretched and (others) blessed.»

The Destruction of the Towns is a Proof of the Establishment of the Hour (Judgement)

Allāh, the Exalted, is saying that in the destruction of the disbelievers and the salvation of the believers by us is,

«لَآيَةً»

«a sure lesson».

This means an admonition and lesson concerning the truthfulness of that which We are promised in the Hereafter.

«إِنَّا لَنَجْعَلُ لِّلْمُتَّقِينَ آلَافًا مِّن دُونِ آلِ هَارُونَ فَتَبَارَكَ الَّذِي مَخْرُجُهُمْ يَوْمَ تَأْتِي سَاعَةُ يَوْمِ الْقِيَامَةِ»

«Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth.» [40:51]

[1] *Faṭḥ Al-Bārī* 8:205, and *Muslim* 4:1997.

Allāh, the Exalted, also says,

﴿تَأْتِيهِمُ إِلَيْهِمْ رَبُّهُمْ لَنَبْلَنَّهُمُ الظَّالِمِينَ﴾

﴿So their Lord revealed to them: "Truly, We shall destroy the wrongdoers.﴾ [14:13]

Concerning Allāh's statement,

﴿ذَٰلِكَ يَوْمٌ يَجْمَعُ لَهُ الْآفَاسُ﴾

﴿That is a Day whereon mankind will be gathered together,﴾

This means the first of them and the last of them. This is similar to Allāh's statement,

﴿وَسَخَّرْنَاهُمْ قَدْرَ مَا نُرِيدُ مِنْهُمْ لَعَنًا﴾

﴿And We shall gather them all together so as to leave not one of them behind.﴾ [18:47]

﴿وَذَٰلِكَ يَوْمٌ شَهِيدٌ﴾

﴿and that is a Day when all will be present.﴾

This means a day that is great. The angels will be present, the Messengers will gather and all of the creation will be gathered with their families. The humans, Jinns, birds, wild beasts and domesticated riding animals will all be gathered. Then the Most Just, Who does not wrong anyone even an atom's weight, will judge between them and He will increase their good deeds in reward.

Concerning the statement,

﴿وَمَا تُؤَخِّرُهُ إِلَّا إِلَىٰ أَجَلٍ مُّقَدَّرٍ﴾

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

This means for a fixed period of time than cannot be increased or decreased.

Then He says,

﴿يَوْمَ لَا تَكَلِّمُنَّ نَفْسٌ إِلَّا بِإِذْنِهِ﴾

﴿On the Day when it comes, no person shall speak except by His (Allāh's) leave.﴾

This means that on the Day of Judgement no one will speak except with the permission of Allāh. This is similar to another verse, which says,

﴿لَا يَتَكَلَّمُ إِلَّا مَنْ أُوذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا﴾

«they will not speak except him whom the Most Gracious (Allāh) allows, and he will speak what is right.» [78:38]

Allāh also says,

﴿وَحُشِّنَ الْأَصْوَاتُ لِلرَّحْمَنِ﴾

«And all the voices will be humbled for the Most Gracious (Allāh).» [20:108]

In the *Hadīth* about the intercession, which is recorded in the Two *Ṣaḥīḥs*, the Messenger of Allāh ﷺ said,

«وَلَا يَتَكَلَّمُ يَوْمَئِذٍ إِلَّا الرُّسُلُ، وَدَعْوَى الرُّسُلِ يَوْمَئِذٍ اللَّهُمَّ! سَلِّمْ سَلِّمْ»

«No one will speak on that day except the Messengers, and the call of the Messengers will be, "O Allāh, save us, save us."»^[1]

Concerning Allāh's statement,

﴿فَمِنْهُمْ شَقِيقٌ وَسَعِيدٌ﴾

«Some among them will be wretched and (others) blessed.»

This means that from the people of the gathering (on Judgement Day), some will be miserable and some will be happy. This is as Allāh said,

﴿فَرِيقٌ فِي النَّارِ وَفَرِيقٌ فِي السَّعِيرِ﴾

«When a party will be in Paradise and a party in the blazing Fire» [42:7]

Al-Hāfiẓ Abu Ya'la recorded in his *Musnad* on the authority of Ibn 'Umar that 'Umar said, "When this verse was revealed,

﴿فَمِنْهُمْ شَقِيقٌ وَسَعِيدٌ﴾

«Some among them will be wretched and (others) blessed.»

I asked the Prophet ﷺ, 'O Messenger of Allāh, will there be a sign for us to know (which party we are from)? Will it be because of something that a person did, or something that he did not do?' He said,

«عَلَى شَيْءٍ قَدْ فُرِغَ مِنْهُ يَا عُمَرُ! وَجَرَتْ بِهِ الْأَقْلَامُ، وَلَكِنْ كُلُّ مَيْسَرٍ لِمَا خُلِقَ لَهُ»

^[1] *Faṭḥ Al-Bāri* 2:341, and *Muslim* 1:169.

«O 'Umar, it will be due to something that he did and the pens wrote it down. But every easy deed was created for its purpose (to be carried out).»^[1]

Then Allāh explains the situation of the wretched people and the happy people. He, the Exalted, says,

﴿يَا أَيُّهَا الَّذِينَ شَقُوا فِي النَّارِ لَكُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ ﴿١٠٦﴾ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ إِنَّ رَبَّكَ قَدِيرٌ ﴿١٠٧﴾﴾

﴿106. As for those who are wretched, they will be in the Fire, in it they will experience Zafīr and Shahīq.﴾

﴿107. They will dwell therein for all the time that the heavens and the earth endure, except as your Lord wills. Verily, your Lord is the doer of whatsoever He intends (or wills).﴾

The Condition of the Wretched People and their Destination

Allāh, the Exalted, says,

﴿لَكُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ﴾

﴿in it they will experience Zafīr and Shahīq.﴾

Ibn 'Abbās said, "Az-Zafīr is a sound in the throat and Ash-Shahīq is a sound in the chest. This means that their exhaling will be Zafīr and their inhaling will Shahīq."^[2] This will be due to the torment that they will be experiencing. We seek refuge with Allāh from such evil.

﴿خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ﴾

﴿They will dwell therein for all the time that the heavens and the earth endure.﴾

Imām Abu Ja'far bin Jarīr said, "It was from the customs of the Arabs that when they wanted to describe something that would last forever, they would say, 'This is as enduring as the heavens and the earth.' Or, 'It will last as until the night and day separate.' They would say, 'As long as talkers at night continue to chat.' They meant by these statements the

[1] At-Tirmidhi no. 3111.

[2] At-Ṭabari 15:480.

condition of eternity. Therefore, Allāh addressed them in a manner that they were familiar with among themselves. Thus, He said,

﴿خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ﴾

﴿They will dwell therein for all the time that the heavens and the earth endure.﴾^[1]

The literal meaning is also intended with; "for all the time that the heavens and the earth endure." This is due to the fact that there will be heavens and earth in the life of the next world, just as Allāh said,

﴿يَوْمَ يَبْدَأُ الْأَرْضَ غَيْرَ الْأَرْضِ وَالسَّمَوَاتِ﴾

﴿On the Day when the earth will be changed to another earth and so will be the heavens.﴾ [14:48]

For this reason, Al-Hasan Al-Baṣṣī said concerning the statement of Allāh,

﴿مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ﴾

﴿the heavens and the earth endure.﴾

"Allāh is referring to a heaven other than this heaven (which we see now) and an earth other than this earth. That (new) heaven and earth will be eternal."

Concerning Allāh's statement,

﴿إِلَّا مَا شَاءَ رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ﴾

﴿except as your Lord will. Verily, your Lord is the doer of whatsoever He intends.﴾

This is similar to His statement,

﴿النَّارُ مَثْوًى لَّكُمْ خَالِدِينَ فِيهَا إِلَّا مَا شَاءَ اللَّهُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ﴾

﴿The Fire be your dwelling place, you will dwell therein forever, except as Allāh may will. Certainly your Lord is All-Wise, All-Knowing.﴾ [6:128]

It has been said that the exception mentioned in this verse refers to the disobedient among the people of *Tawhīd*. It is these whom Allāh will bring out of the Fire by the intercession

^[1] At-Ṭabari 15:481.

of the interceders. Those who will be allowed to intercede are the angels, the Prophets and the believers. They will intercede even on behalf of those who committed major sins. Then, the generous mercy of Allāh will remove from the Fire those who have never done any good, except for saying *La ilāha illallāh* one day of their life. This has been mentioned in numerous authentic reports from the Messenger of Allāh ﷺ, including narrations from Anas bin Mālik, Jābir bin 'Abdullāh, Abu Sa'īd Al-Khudrī, Abu Hurayrah and other Companions. No one remains in the Fire after this final intercession, except those who will remain there forever without escape. This is the opinion held by many of the scholars, both past and present, concerning the explanation of this verse.

﴿وَأَمَّا الَّذِينَ سُودُوا فَيَ الْجَنَّةِ خَالِدِينَ فِيهَا مَا كَانَتْ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَا غَيْرَ مَحْذُورٍ﴾

108. And those who are blessed, they will be in Paradise, abiding therein for all the time that the heavens and the earth endure, except as your Lord wills: a gift without an end.

The Condition of the Happy People and their Destination

Allāh, the Exalted, says,

﴿وَأَمَّا الَّذِينَ سُودُوا﴾

﴿And those who are blessed.﴾ These are the followers of the Messengers.

﴿فَيَ الْجَنَّةِ﴾

﴿they will be in Paradise.﴾ This means that their final abode will be Paradise.

﴿خَالِدِينَ فِيهَا﴾

﴿abiding therein for all the time﴾

This means that they will remain there forever.

﴿مَا كَانَتْ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ﴾

﴿that the heavens and the earth endure, except as your Lord wills:﴾

The meaning of the exception that is made here is that the condition of eternal pleasure that they will experience therein is something that is not mandatory by itself. Rather, it is something that is dependent upon the will of Allāh. Unto Him belongs the favor of immortality upon them. For this reason they are inspired to glorify and praise Him, just as they are inspired to breathe.^[1] Aḍ-Ḍaḥḥak and Al-Ḥasan Al-Baṣri both said, "It is about the right of the disobedient people of *Tawhid* who were in the Fire and then brought out of it." Then Allāh finished this statement by saying,

﴿عَلَّةٌ غَيْرُ مَحْدُورٍ﴾

﴿a gift without an end.﴾ This means that it will never be cut off. This has been mentioned by Mujāhid, Ibn 'Abbās, Abu Al-'Āliyah and others.^[2] This has been mentioned so that the suspicious person will not doubt after the mention of the will of Allāh. Someone may think that the mention of Allāh's will here means that the pleasure of Paradise may end or change. To the contrary, it has been decreed that this pleasure will truly be forever and will never end. Likewise, Allāh has clarified here that the eternal torment of the people of the Fire in Hell also is due to His will. He explains that He punishes them due to His justness and wisdom. This is why He says,

﴿إِن رَّيَكَ فَتَالِ لَنَا بِرَيْدٍ﴾

﴿Verily, your Lord is the doer of whatsoever He intends.﴾

Similarly, Allāh says,

﴿لَا يَنْتَلِ عَنَّا يَفْعَلُ وَفِعْمٌ يَتْلُو﴾

﴿He cannot be questioned as to what He does, while they will be questioned.﴾ [21:23]

Here, Allāh soothes the hearts and affirms the intent, by His saying,

﴿عَلَّةٌ غَيْرُ مَحْدُورٍ﴾

﴿a gift without an end.﴾ It has been recorded in the Two *Ṣaḥīḥs* that the Messenger of Allāh ﷺ said,

[1] Muslim 4:2181.

[2] Aṭ-Ṭabari 15:490.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٢٤

الزَّالِزَاتِ عِشْرِينَ

فَلَا تَكُ فِي مِرْيَةٍ مِمَّا يَبْعُدُ هَؤُلَاءُ مَا يَنْبَعِدُونَ إِلَّا كَمَا يَبْعُدُ
 آبَاؤُهُمْ مِنْ قَبْلُ وَإِنَّا لَمَوْفُوهُمْ نَصِيبُهُمْ غَيْرُ مَنْفُوسٍ ﴿٢٢٤﴾
 وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَأَتَّخِذْ فِيهِ ذِكْرًا وَلَوْلَا كَلِمَةٌ
 سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ
 ﴿٢٢٥﴾ وَإِنْ كَلَّا لَأَكِيدَنَّ أَصْنَانَهُمْ رَبُّكَ أَعْمَلَهُمْ إِنَّهُمْ بِمَابِعْدَهُمْ
 خَيْرٌ ﴿٢٢٦﴾ فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا
 إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٢٧﴾ وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا
 فَمِنْكُمْ الظَّالِمُ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ
 لَا تُنصَرُونَ ﴿٢٢٨﴾ وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفَا مِنْ
 اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرٌ لِلذَّكْرِينَ
 ﴿٢٢٩﴾ وَأَمِيرٌ فَإِنَّ اللَّهَ لَا يَضِيغُ أَمْرَ الْمُحْسِنِينَ ﴿٢٣٠﴾ فَلَوْلَا
 كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكُمْ أُولُوا بَقِيَّةً يَبْتَغُونَ عَنِ النَّسَاءِ
 فِي الْأَرْضِ إِلَّا قَلِيلًا مِمَّنْ أَنْجَيْنَا مِنْهُمْ وَاتَّبَعَ الْذُّرُوجُ
 ظُلُمًا مَا أَتَوْا فِيهِ وَكَانُوا مُجْرِمِينَ ﴿٢٣١﴾ وَمَا كَانَ
 رَبُّكَ لِيُهْلِكَ الْقُرَى بِظُلْمٍ وَأَهْلُهَا مُصْطَحِقُونَ ﴿٢٣٢﴾

يُؤْتَى بِالْمَوْتِ فِي صُورَةِ كَنْبِي
 أَمْلَحَ يَدَيْهِ بَيْنَ الْجَنَّةِ وَالنَّارِ،
 ثُمَّ يُقَالُ: يَا أَهْلَ الْجَنَّةِ! خُلُودٌ
 فَلَا مَوْتَ، وَيَا أَهْلَ النَّارِ!
 خُلُودٌ فَلَا مَوْتَ

'Death will be brought in the form of a handsome ram (on the Day of judgement) and it will be slaughtered between Paradise and the Hellfire. Then, it will be said, "O people of Paradise! Eternity and no death! O people of Hellfire! Eternity and no death!"' (1) In the Sahih it is recorded that the Messenger of Allah ﷺ said,

«يَقَالُ: يَا أَهْلَ الْجَنَّةِ! إِنَّ لَكُمْ أَنْ تَعِيشُوا فَلَا تَمُوتُوا أَبَدًا، وَإِنْ لَكُمْ أَنْ تَمُوتُوا فَلَا تَنْفُتُوا أَبَدًا، وَإِنْ لَكُمْ أَنْ تَحْيُوا فَلَا تَمُوتُوا أَبَدًا، وَإِنْ لَكُمْ أَنْ تَمُوتُوا فَلَا تَبْأَسُوا أَبَدًا»

«It will be said, 'O people of Paradise, verily you will live and you will never die. You will remain young and you will never grow old. You will remain healthy and you will never become ill. You will be happy and you will never grieve.' (2)

«فَلَا تَكُ فِي مِرْيَةٍ مِمَّا يَبْعُدُ هَؤُلَاءُ مَا يَنْبَعِدُونَ إِلَّا كَمَا يَبْعُدُ آبَاؤُهُمْ مِنْ قَبْلُ وَإِنَّا لَمَوْفُوهُمْ نَصِيبُهُمْ غَيْرُ مَنْفُوسٍ ﴿٢٢٤﴾ وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَأَتَّخِذْ فِيهِ ذِكْرًا وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٌ ﴿٢٢٥﴾ وَإِنْ كَلَّا لَأَكِيدَنَّ أَصْنَانَهُمْ رَبُّكَ أَعْمَلَهُمْ إِنَّهُمْ بِمَابِعْدَهُمْ خَيْرٌ ﴿٢٢٦﴾ فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٢٧﴾ وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا فَمِنْكُمْ الظَّالِمُ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ ﴿٢٢٨﴾ وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفَا مِنْ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرٌ لِلذَّكْرِينَ ﴿٢٢٩﴾ وَأَمِيرٌ فَإِنَّ اللَّهَ لَا يَضِيغُ أَمْرَ الْمُحْسِنِينَ ﴿٢٣٠﴾ فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكُمْ أُولُوا بَقِيَّةً يَبْتَغُونَ عَنِ النَّسَاءِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِمَّنْ أَنْجَيْنَا مِنْهُمْ وَاتَّبَعَ الْذُّرُوجُ ظُلُمًا مَا أَتَوْا فِيهِ وَكَانُوا مُجْرِمِينَ ﴿٢٣١﴾ وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَى بِظُلْمٍ وَأَهْلُهَا مُصْطَحِقُونَ ﴿٢٣٢﴾»

[1] Fath Al-Bari 8:282, and Muslim 4:2188.

[2] Muslim 4:2182.

﴿أَفَنَسُوا إِنَّمَا يَأْتِيهِمْ خَيْرٌ مِّنْ آلِهِمْ﴾

4109. So be not in doubt as to what these people (pagans and polytheists) worship. They worship nothing but what their fathers worshipped before (them). And verily, We shall repay them in full their portion without diminution.﴾

4110. Indeed, We gave the Book to Mūsā, but differences arose therein, and had it not been for a Word that had gone forth before from your Lord, the case would have been judged between them, and indeed they are in grave doubt concerning it (this Qur'ān).﴾

4111. And verily, to each of them your Lord will repay their works in full. Surely, He is All-Aware of what they do.﴾

Associating Partners with Allāh is no doubt Misguidance

Allāh, the Exalted, says,

﴿لَا تَكُ فِي رَيْبٍ مِّمَّا يَتَّبِعُونَ هُتُولًا﴾

﴿So be not in doubt as to what these people worship.﴾

This refers to the polytheists. Verily, what they are doing is falsehood, ignorance and misguidance. Verily, they are only worshipping what their fathers worshipped before. This means that they have no support for their *Shirk*. They are only mimicking their fathers in ignorance. Therefore, Allāh will give them due recompense for that and He will punish them with a punishment the likes of which none can give besides Him. If they did any good deeds, then Allāh will reward them for those good works in this life, before the life of the Hereafter.

Concerning Allāh's statement,

﴿وَأَنَّا لَنُؤْتِيهِمْ عَذْرَ جَنَّاتٍ﴾

﴿And verily, We shall repay them in full their portion without diminution.﴾

'Abdur-Rahmān bin Zayd bin Aslam said, "We will pay them in full their portion of punishment without diminution."^[1] Then, Allāh mentions that He gave Mūsā the Book, but the people

[1] At-Ṭabari 15:492.

differed concerning it. Some believed in it and some disbelieved in it. Therefore, you, Muḥammad, have an example in the Prophets who came before you. So do not grieve or be upset by their denial of you.

﴿وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ﴾

﴿and had it not been for a Word [Kalimah] that had gone forth before from your Lord, the case would have been judged between them.﴾

Ibn Jarīr said, "If it were not that the punishment had already been delayed until an appointed time, then Allāh would have decided the matter between you now. The word *Kalimah* carries the meaning that Allāh will not punish anyone until the proof has been established against him and a Messenger has been sent to him."^[1] This is similar to Allāh's statement,

﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا﴾

﴿And We never punish until We have sent a Messenger (to give warning).﴾ [17:15]

For verily, Allāh says in another verse,

﴿وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزِمَا وَغُلُوٍّ سُنًى ۖ فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ﴾

﴿And had it not been for a Word that went forth before from your Lord, and a term determined, (their punishment) must necessarily have come (in this world). So bear patiently what they say.﴾ [20:129-130]

Then, Allāh informs that He will gather the early generations and the later generations from all of the nations. He will then reward them based upon their deeds. If they did good deeds, their reward will be good, and if they did evil deeds, their reward will be bad. Allāh says,

﴿وَرَبَّكَ لَا يَرْجِعُهُمْ رَبُّكَ أَغْنَاهُمْ إِنَّهُمْ بِمَا يَسْعُونَ خَبِيرٌ﴾

﴿And verily, to each of them your Lord will repay their works in full. Surely, He is All-Aware of what they do.﴾

This means that He is All-Knower of all of their deeds. This includes their honorable deeds and their despicable deeds,

^[1] At-Ṭabari 15:493.

their small deeds and their great deeds. There are many different modes of recitation for this verse, yet all of their meanings agree with what we have mentioned. This is similar to Allāh's statement,

﴿وَيَوْمَ كُلُّ لَمَّا يَجْعَلُنَا مُجْتَمِعِينَ﴾

﴿And surely, all - everyone of them will be brought before Us.﴾ [36:32]

﴿فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْرُقْهُ بِمَا نَسَوْتَ بَیْرًا ۚ وَلَا تَرَكَتْهُ إِلَى الَّذِينَ ظَلَمُوا فَيَنسُوكُ الْكَافِرَ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ﴾

﴿112. So stand (ask Allāh to make) you firm and straight as you are commanded and those who turn in repentance with you, and transgress not. Verily, He is All-Seer of what you do.﴾

﴿113. And incline not toward those who do wrong, lest the Fire should touch you, and you have no protectors other than Allāh, nor would you then be helped.﴾

The Command to Stand Firm and Straight

Allāh, the Exalted, commands His Messenger ﷺ and His believing servants to be firm and to always be upright. This is of the greatest aid for gaining victory over the enemy and confronting the opposition. Allāh also forbids transgression, which is to exceed the bounds (of what is allowed). Verily, transgression causes destruction to its practitioner, even if the transgression was directed against a polytheist. Then, Allāh informs that He is All-Seer of the actions of His servants. He is not unaware of anything and nothing is hidden from Him.

Concerning Allāh's statement,

﴿وَلَا تَرَكَتْهُ إِلَى الَّذِينَ ظَلَمُوا﴾

﴿And incline not toward those who do wrong,﴾

'Ali bin Abi Talhah said that Ibn 'Abbās said, "Do not compromise with them." Ibn Jarir said that Ibn 'Abbās said, "Do not side with those who do wrong."⁽¹⁾ This is a good statement. This means, "Do not seek assistance from

⁽¹⁾ At-Ṭabari 15:501.

wrongdoers, because it will be as if you are condoning their actions (of evil)."

﴿نَتَسَكَّمُ النَّارُ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ﴾

«lest the Fire should touch you, and you have no protectors other than Allāh, nor you would then be helped.»

This means that you will not have besides Allāh any friend who can save you, nor any helper who can remove you from His torment.

﴿وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلْفًا مِنْ آخِرِ الْإِيلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ أَلْسِفَاتِ ذَلِكَ ذِكْرَى

لِلذَّكَرِ ۚ وَاصْبِرْ فَإِنَّ اللَّهَ لَا يَضِيعُ أَمْرَ الْمُحْسِنِينَ﴾

«114. And perform the Ṣalāh, at the two ends of the day and in some hours of the night. Verily, the good deeds remove the evil deeds. That is a reminder for the mindful.»

«115. And be patient; verily, Allāh wastes not the reward of the doers of good.»

The Command to establish the Prayer

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

﴿وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ﴾

«And perform the Ṣalāh, at the two ends of the day»

"This is referring to the morning prayer (Ṣubḥ) and the evening prayer (Maghrib)."^[1] The same was said by Al-Ḥasan and 'Abdur-Raḥmān bin Zayd bin Aslam.^[2] In one narration reported by Qatādah, Aḍ-Ḍaḥḥak and others, Al-Ḥasan said, "It means the morning prayer (Ṣubḥ) and the late afternoon prayer ('Aṣr)." Mujāhid said, "It is the morning prayer at the beginning of the day and the noon prayer (Zuhr) and late afternoon prayer ('Aṣr) at the end of the day." This was also said by Muḥammad bin Ka'b Al-Quraẓi and Aḍ-Ḍaḥḥak in one narration from him.

﴿وَزُلْفًا مِنْ آخِرِ﴾

«and in some hours of the night.»

[1] Aṭ-Ṭabari 15:503.

[2] Ibid.

Ibn 'Abbās, Mujāhid, Al-Ḥasan and others said, "This means the night prayer ('Ishā')." Ibn Al-Mubārak reported from Mubārak bin Faḍālah that Al-Ḥasan said,

﴿وَرَلْنَا مِنَ اللَّيْلِ﴾

﴿and in some hours of the night.﴾

"This means the evening (Maghrib) and late night ('Ishā') prayers. The Messenger of Allāh ﷺ said,

﴿مِمَّا رَلْنَا اللَّيْلُ: الْمَغْرِبُ وَالْعِشَاءُ﴾

﴿They are the approach of the night: Maghrib and 'Ishā'.﴾

The same was said by Mujāhid, Muḥammad bin Ka'b, Qatādah and Aḍ-Ḍaḥḥak (that this means the Maghrib and 'Ishā' prayers). It should be noted that this verse was revealed before the five daily prayers were made obligatory during the night of *Isrā'* (the Prophet's night journey to Jerusalem). At that time there were only two obligatory prayers: a prayer before sunrise and a prayer before sunset. During the late night another prayer (*Tahajjud*) was also made obligatory upon the Prophet ﷺ and his nation. Later, this obligation was abrogated for his nation and remained obligatory upon him ﷺ. Finally, this obligation was abrogated for the Prophet ﷺ as well, according to one opinion. Allāh knows best.

The Good Deeds wipe away the Evil Deeds

Concerning Allāh's statement,

﴿إِنْ أَحْسَنْتَ بِذُنُوبِكِ السَّيِّئَاتِ﴾

﴿Verily, the good deeds remove the evil deeds.﴾

This is saying that the performance of good deeds is an expiation of previous sins. This has been mentioned in a *Ḥadīth* recorded by Imām Aḥmad and the *Sunan* Compilers, that the Commander of the faithful, 'Alī bin Abī Ṭalīb, said, "Whenever I used to hear a narration from the Messenger of Allāh (ﷺ), Allāh would cause me to benefit by it however He willed. If anyone informed me of any statement that he said, I would make him swear (by Allāh) that the Prophet ﷺ said it. If he swore by Allāh, then I would believe him. Abu Bakr once told me – and Abu Bakr was truthful – that he heard the Messenger of Allāh ﷺ say,

«مَا مِنْ مُسْلِمٍ يَذِيبُ ذَنْبًا فَيَتَوَضَّأُ وَيُصَلِّي رَكْعَتَيْنِ إِلَّا عُفِرَ لَهُ»

«There is not any Muslim who commits a sin, then he makes Wudu' and prays two units of prayer, except that he will be forgiven (that sin).»^[1]

In the Two *Ṣaḥīḥs* it is recorded that the Commander of the faithful, 'Uthmān bin 'Affān made Wudu' for the people (to see), just like the Wudu' of the Messenger of Allāh ﷺ. Then he said, "I saw the Messenger of Allāh ﷺ make Wudu' like this, and he ﷺ said,

«مَنْ تَوَضَّأَ وَصُورِي هَذَا ثُمَّ صَلَّى رَكْعَتَيْنِ لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»

«Whoever makes Wudu' like this Wudu' of mine, then he prays two units of prayer in which he does not speak to himself, he will be forgiven for his previous sins.»^[2]

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

«أَرَأَيْتُمْ لَوْ أَنَّ بَيَابَ أَحَدِكُمْ نَهْرًا غَمَرًا، يَغْتَسِلُ فِيهِ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ، هَلْ يَبْقَى مِنْ ذَرَبِهِ شَيْءٌ؟»

«Do you think that if there was a flowing river at the door of anyone of you and he bathed in it five times every day, would there be any dirt left on him?»

They said, "No, O Messenger of Allāh!" He (ﷺ) said;

«كَذَلِكَ الصَّلَوَاتُ الْخَمْسُ يَمْحُو اللَّهُ بِهِنَ الذُّنُوبَ وَالْخَطَايَا»

«This is like the five daily prayers, for Allāh uses them to wipe away the sins and wrongdoings.»^[3]

Muslim recorded in his *Ṣaḥīḥ* that Abu Hurayrah said that the Messenger of Allāh ﷺ used to say,

«الصَّلَوَاتُ الْخَمْسُ، وَالْجُمُعَةُ إِلَى الْجُمُعَةِ، وَرَمَضَانُ إِلَى رَمَضَانَ، مُكَفِّرَاتٌ لِمَا بَيْنَهُنَّ مَا اجْتُنِبَ الْكَبَائِرُ»

[1] *Aḥmad* 1:9, *Abu Dawud* 2:180, *Tuhfat Al-Aḥwadhī* 8:357, *An-Nasā'ī in Al-Kubra* 6:109 and *Ibn Mājah* 1:446.

[2] *Fath Al-Bārī* 1:320, *Muslim* 1:260.

[3] *Al-Bukhārī* no. 527, and *Muslim* no. 667.

«The five daily prayers, Jumu'ah (Friday prayer) to Jumu'ah and (the fast of) Ramaḍān to Ramaḍān are expiations for whatever sins were committed between them, as long as you stay away from the major sins.»^[1]

Al-Bukhārī recorded Ibn Mas'ūd saying that a man kissed a woman (who was not his relative or wife). He then came to the Prophet ﷺ and informed him about the incident. Thus, Allāh revealed,

﴿وَأَنِيرَ الصَّلَاةَ طَرَفِي الْبَاقِرِ وَزَلْنَا مِنْ أَلَيْلٍ إِنَّ الْمَسْئَةَ يَدْوِينَ الْقَتِيلَانِ﴾

«And perform Ṣalāh, at the two ends of the day and in some hours of the night. Verily, the good deeds remove the evil deeds.» [11:114]

The man then said, "O Messenger of Allāh, is this only for me?" The Prophet ﷺ replied,

«لِيَجْمَعَ أَتْبَعِي كُلِّهِمْ»

«This is for all of my (Ummah) followers.»^[2]

Al-Bukhārī recorded this narration in the Book of Prayer as well and the Book of Tafsīr.^[3]

Imām Aḥmad recorded that Ibn 'Abbās said that a man came to 'Umar and said that a woman came to do business with him. During the course of their business, he took her into his place and did everything with her except the actual act of sexual intercourse. 'Umar said, "Woe unto you! She probably was a woman whose husband is away (fighting) in the path of Allāh." The man said, "Of course she was." 'Umar then said, "Go to Abu Bakr and ask him about this." The man went to Abu Bakr and asked him about the matter. Abu Bakr said, "She probably was a woman whose husband is away (fighting) in the path of Allāh," just as 'Umar had said. Then he went to the Prophet ﷺ and told him the same story. The Prophet ﷺ said,

«فَلَعَلَّهَا مُفِيَّةٌ فِي سَبِيلِ اللَّهِ»

[1] Muslim 1:209.

[2] Faṭḥ Al-Bārī 2:12.

[3] Faṭḥ Al-Bārī 7:206.

«She probably was a woman whose husband is away (fighting) in the path of Allāh.»

Then a verse of Qur'ān was revealed,

﴿وَأَنِيرَ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلَمًا مِّنَ اللَّيْلِ إِنَّ الْمُسْلِمِينَ يُذَكِّرُونَ﴾

«And perform the Ṣalāh, at the two ends of the day and in some hours of the night. Verily, the good deeds remove the evil deeds.»

The man then said, "O Messenger of Allāh! Is this verse only for me, or does it apply to all of the people in general?" 'Umar then struck the man on his chest with his hand and said, "No, rather it is for all of the people in general." Then the Messenger of Allāh ﷺ said,

«صَدَقَ عُمرُ»

«'Umar has spoken the truth.»^[1]

﴿فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِن قَبْلِكُمْ أُولُوا بَقِيَّةَ يَتِيمٍ فِي الْأَرْضِ إِلَّا قَلِيلًا مِّنْهُمْ وَأَخْبَحَ الْوَيْلَ ظَالِمُوا مَا أَتَوْا فِيهِ وَكَانُوا بِمُرْيَتِ اللَّهِ ﴿١١٦﴾ وَمَا كَانَ رِئَاسَ الْفَرْدِ يُظْلَمُ وَآهْلُهَا مُخْلِصُونَ ﴿١١٧﴾﴾

«116. If only there had been among the generations before you persons having wisdom, prohibiting (others) from Fasād (corruption) in the earth, except a few of those whom We saved from among them! Those who did wrong pursued the enjoyment of good things of (this worldly) life, and were criminals.»

«117. And your Lord would never destroy the towns wrongfully, while their people were doers of good.»

There must be a Group of People Who forbid Lewdness

Allāh, the Exalted, says that there should have been a group of wise people present among the past generations who called to good and forbade the evil and corruption that took place among them in the land.

His statement,

﴿إِلَّا قَلِيلًا﴾

[1] Aḥmad 1:245.

«except a few» This means that there were only a small number of people present among them who were of this caliber. They were those whom Allāh saved at the sudden striking of His vengeance, when His anger was let loose. For this reason Allāh commanded this noble *Ummah* (followers of Muḥammad ﷺ) to always have among them those who command the good and forbid the evil. This is as Allāh says,

﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْعُرْوَةِ الْوُسْطَىٰ وَيَنْهَوْنَ عَنِ الْمُنكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾^[1]

«Let there arise out of you a group of people inviting to all that is good, enjoining righteousness and forbidding evil. And it is they who are the successful.» [3:104]

It is related in a *Ḥadīth* that the Prophet ﷺ said,

«إِنَّ النَّاسَ إِذَا رَأَوْا الْمُنكَرَ فَلَمْ يَتَّخِذُوهُ أَوْشَكَ أَنْ يَعْصِيَهُمُ اللَّهُ بِعِقَابٍ»

«Verily, whenever a group of people see an evil and they do not change it, it is likely that Allāh will cover them with (His) punishment.»^[1] Thus, Allāh says,

﴿فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكُمْ أُولُوا بَقِيَّةٍ يَنْهَوْنَ عَنِ الْفَاسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِمَّنْ أَنْجَيْنَا مِنْهُمْ﴾

«If only there had been among the generations before you persons having wisdom, prohibiting (others) from the *Fasād* in the earth, - except a few of those whom We saved from among them!»

Concerning the statement,

﴿وَاتَّبَعَ الْذِينَ ظَلَمُوا مَا أَتَوْا بِهِ﴾

«Those who did wrong pursued the enjoyment of good things of (this worldly) life.»

This means that they continued in their ways of disobedience and evils and they did not heed the protesting of those righteous people, until the torment suddenly seized them.

﴿وَكَاذِبًا بَصِيرَةً﴾

^[1] Ibn Majāh 2:1327.

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً ۚ وَلَا يَرَاؤُنَّ مُحْتَلِفِينَ
 عَلَيْهِمْ ۚ وَلَئِنْ كُنْتُمْ إِلَّا مِنْ رَحْمَةِ رَبِّكَ وَلَوْلَا ذَلِكَ لَفُتِنَ الْإِنسَانُ
 بِمَا كَسَبَ ۚ وَالَّذِينَ ظَلَمُوا مِنْ الْجِنَّ وَالنَّاسِ أَجْمَعِينَ ۚ وَلَا تَقْصُ
 عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُسِيتُ بِهِ فُؤَادَكَ ۚ وَجَاءَكَ فِي هَذِهِ
 الْحَقُّ وَوَعْدُكَ وَمَوْعِدُهُ ۚ وَذَكَرَ لِلْمُؤْمِنِينَ ۚ وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ
 أَعْمَلُوا عَلَىٰ مَكَاتِبِكُمْ إِنَّا عَمِلُونَ ۚ وَانظُرُوا إِنَّا نَسْطُرُونَ
 بَيْنَهُ وَبَيْنَ السَّمَاءِ سَاحَابًا مَذْمُومَةً ۚ وَالَّذِينَ يَبْتَغُونَ الْآثَرَ كَلَاهُ
 فَعَبْدُهُ وَيُوكَلِّ عَلَيْهِ وَمَا رَبُّكَ بِفَعِّلٍ عَمَّا تَعْمَلُونَ ۚ

سُورَةُ الْاِنشَاءِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 الرَّحْمَنُ ۚ إِنَّكَ الْكَلِيمُ الْعَلِيمُ ۚ إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا
 لَعَلَّكُمْ تَعْقِلُونَ ۚ نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ
 بِمَا أَوْحَيْنَا إِلَيْكَ هَذِهِ الْقُرْآنُ ۚ وَإِنْ كُنْتَ مِنْ قَبْلِهِ
 لَمِنَ الْغَافِلِينَ ۚ إِذْ قَالَ يُوسُفُ لِأُمِّهِ يَا أَبَتِ إِنِّي رَأَيْتُ
 أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ ۚ

﴿and were criminals.﴾

Then, Allāh informs that he does not destroy any town, except that it has wronged itself. No correctional punishment or torment comes to any town, except that its people were wrongdoers. This is as Allāh says,

﴿وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا
 أَنْفُسَهُمْ﴾

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

Allāh also says,

﴿وَمَا رَبُّكَ بِظَلَّامٍ لِّلْعَمِيدِ﴾

﴿And your Lord is not at all unjust to (His) servants.﴾ [41:46]

﴿وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً ۚ وَلَا يَرَاؤُنَّ مُحْتَلِفِينَ ۚ إِلَّا مِنْ رَحْمَةِ رَبِّكَ وَلَوْلَا
 خَلْقُهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَتَّخَذَ مِنْ الْجِنَّ وَالنَّاسِ أَجْمَعِينَ ۚ﴾

4118. And if your Lord had so willed, He could surely have made mankind one Ummah, but they will not cease to disagree.﴾

4119. Except him on whom your Lord has bestowed His mercy, and for that did He create them. And the Word of your Lord has been fulfilled (His saying): "Surely, I shall fill Hell with Jinn and men all together."﴾

Allāh has not made Faith universally accepted

Allāh, the Exalted, informs that He is able to make all of mankind one nation upon belief, or disbelief. This is just as He said,

﴿وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا﴾

«And had your Lord willed, those on earth would have believed, all of them together.» [10:99]

Allāh goes on to say,

﴿وَلَا يَزَالُونَ مُخْتَلِفِينَ إِلَّا مَن رَّحِمَ رَبُّكَ﴾

«but they will not cease to disagree. Except him on whom your Lord has bestowed His mercy,»

This means that people will always differ in religions, creeds, beliefs, opinions and sects.

Concerning Allāh's statement,

﴿إِلَّا مَن رَّحِمَ رَبُّكَ﴾

«Except him on whom your Lord has bestowed His mercy,»

This means that those who have received the mercy of Allāh by following the Messengers are excluded from this. They are those who adhere to what they are commanded in the religion by the Messengers of Allāh. That has always been their characteristic until the coming of the finality of the Prophets and Messengers (Muḥammad ﷺ). Those who received Allāh's mercy are those who followed him, believed in him and supported him. Therefore, they succeeded by achieving happiness in this life and the Hereafter. They are the Saved Sect mentioned in the Ḥadīth recorded in the *Musnad* and *Sunan* collections of Ḥadīth. The routes of transmission of this Ḥadīth all strengthen each other (in authenticity). In these narrations the Prophet ﷺ said,

«إِنَّ الْيَهُودَ افْتَرَقَتْ عَلَى إِحْدَى وَسَبْعِينَ فِرْقَةً، وَإِنَّ النَّصَارَى افْتَرَقَتْ عَلَى اثْنَتَيْنِ وَسَبْعِينَ فِرْقَةً، وَتُفْتَرَقُ هَذِهِ الْأُمَّةُ عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً، كُلُّهَا فِي النَّارِ إِلَّا فِرْقَةً وَاحِدَةً»

«Verily, the Jews split into seventy-one sects, and the Christians split into seventy-two sects, and this nation (of Muslims) will split into seventy-three sects. All of them will be in the Fire except one sect.»

They (the Companions) said, "Who are they (the Saved Sect) O Messenger of Allāh?" He said,

«مَا أَنَا عَلَيْهِ وَأَصْحَابِي»

«The sect that is upon what my Companions and I are upon.»^[1]

Al-Hākim recorded this narration in his *Mustadrak* with this additional wording.^[2]

Concerning Allāh's statement,

﴿وَمَتَّ كَلِمَةُ رَبِّكَ لِأَمَلَانَ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ﴾

«And the Word of your Lord has been fulfilled (His saying):
"Surely, I shall fill Hell with jinn and men all together."»

Allāh, the Exalted, informs that He precedes everything in His preordainment and decree, by His perfect knowledge and penetrating wisdom. The result of this decree is that from those whom He has created, some deserve the Paradise and some deserve the Hell Fire. From this decree is that He will fill the Hellfire with both mankind and Jinns. His is the profound evidence and the perfect wisdom. In the Two *Ṣaḥīḥs* it is recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«اخْتَصَمَتِ الْجَنَّةُ وَالنَّارُ فَقَالَتِ الْجَنَّةُ: مَا لِي لَا يَدْخُلُنِي إِلَّا ضَعْفَاءُ النَّاسِ وَسَقَطُهُمْ وَقَالَتِ النَّارُ: أُوزِنْتُ بِالْمُتَكَبِّرِينَ وَالْمُسْتَجِبِينَ. فَقَالَ اللَّهُ عَزَّ وَجَلَّ لِلْجَنَّةِ: أَنْتِ رَحِمَتِي أَرْحَمُ بِكَ مِنْ أَشَاءُ، وَقَالَ لِلنَّارِ: أَنْتِ عَذَابِي أَتَقِيمُ بِكَ مِنْ أَشَاءُ، وَلِكُلِّ رَاجِدَةٍ مِنْكُمَا مِلْؤُهَا، فَأَمَّا الْجَنَّةُ فَلَا يَزَالُ فِيهَا فَضْلٌ، حَتَّى يَنْشِئَ اللَّهُ لَهَا خَلْقًا يُسْكِنُ فَضْلَ الْجَنَّةِ، وَأَمَّا النَّارُ فَلَا تَزَالُ تَقُولُ: هَلْ مِنْ مُرِيدٍ حَتَّى يَضَعَ عَلَيْهَا رَبُّ الْمَرْءِ قَدَمَهُ فَتَقُولُ: قَطُّ قَطُّ وَعِزَّتِكَ»

«Paradise and the Hellfire debated. Paradise said, 'None will enter me except the weak and despised of the people.' The Hellfire said, 'I have inherited the haughty and the arrogant people.' Then Allāh said to the Paradise, 'You are My mercy and I grant mercy with you to whoever I wish.' Then He said to the Hellfire, 'You are My torment and I take vengeance with you

^[1] Aḥmad 2:332, Abu Dāwud 5:4, *Tuhfat Al-Aḥwadhī* 7:397 and Ibn Majāh 2:1322.

^[2] Al-Hākim 1:129.

upon whoever I wish. I will fill each one of you.' However, the Paradise will always have more bounties, to such an extent that Allāh will create more creatures to dwell in it and enjoy its extra bounties. The Hellfire will continue saying, 'Are there anymore (to enter me),' until the Lord of might places His Foot over it. Then it (Hell) will say, "Enough, enough, by Your might!"^[1]

﴿وَكَلَّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُنَبِّئُ بِهِ، فُؤَادَكَ وَجَاءَكَ فِي هَذِهِ الْحَقِّ وَمِرْغَطٌ
وَذِكْرٌ لِّلْمُتَذَكِّرِينَ ۝﴾

﴿120. And all that We relate to you of the news of the Messengers is in order that We may make strong and firm your heart thereby. And in this has come to you the truth, as well as an admonition and a reminder for the believers.﴾

The Conclusion

Allāh, the Exalted, is saying, 'We relate all of these stories to you (Muḥammad) concerning what happened with the Messengers who came before you with their nations. This is an explanation of what transpired in their arguments and disputes and how the Prophets were all rejected and harmed. These stories also explain how Allāh helped His party of believers and disgraced His enemies, the disbelievers. We relate all of this to you (Muḥammad) in order to make your heart firm and so that you may take an example from your brothers who passed before you of the Messengers.'

Concerning Allāh's statement,

﴿وَجَاءَكَ فِي هَذِهِ الْحَقُّ﴾

﴿And in this has come to you the truth,﴾

This is referring to this Sūrah itself. This was said by Ibn 'Abbās, Mujāhid and a group of the Salaf and it is the correct view. This means, 'This comprehensive Sūrah contains the stories of the Prophets and how Allāh saved them, and the believers along with them and how He destroyed the disbelievers. There has come to you (Muḥammad) stories of

[1] *Path Al-Bāri* 13:444 and *Muslim* 4:2186.

truth and true events in this *Sūrah*. In this *Sūrah* is an admonition that prevents the disbelievers, and a reminder that causes the believers to reflect.'

﴿وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ اَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ اِنَّا عَمِلُونَ﴾ وَاسْتَظِرُوا اِنَّا مُسْتَظِرُونَ ﴿١٢١﴾

﴿121. And say to those who do not believe: "Act according to your ability and way, We are acting.﴾

﴿122. And you wait! We (too) are waiting."﴾

Allāh, the Exalted, commands His Messenger ﷺ to say to those who disbelieve in what he has come with from his Lord, by way of warning,

﴿اَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ﴾

﴿Act according to your ability﴾ This means upon your path and your way.

﴿اِنَّا عَمِلُونَ﴾

﴿We are acting (in our way). This means that we are upon our path and our way (Islām).

﴿وَاسْتَظِرُوا اِنَّا مُسْتَظِرُونَ﴾

﴿And you wait ! We (too) are waiting.﴾ This means,

﴿مَسُوفَ تَعْلَمُونَ مَنْ تَكُونُ لَهُ عَقِيبَةُ الدَّارِ اِنَّهٗ لَا يَبْلُغُ الْفَالِطِينَ﴾

﴿And you will come to know for which of us will be the (happy) end in the Hereafter. Certainly the wrongdoers will not be successful.﴾[6:135]

Verily, Allāh fulfilled His promise to His Messenger ﷺ, helped him and aided him. He made His Word uppermost (victorious), and the word of those who disbelieved lowly and disgraced. Allāh is truly the Most Mighty, Most Wise.

﴿وَاللَّهُ عِزُّ السَّمَوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ فَاعْبُدْهُ وَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ﴾

﴿123. And to Allah belongs the Ghayb of the heavens and the earth, and to Him return all affairs (for decision). So worship Him and put your trust in Him. And your Lord is not unaware of what you (people) do.﴾

Allāh, the Exalted, informs that He is the All-Knower of the

unseen of the heavens and the earth and that unto Him is the final return. He explains that everyone who does a deed, He will give them their deed (reward for it) on the Day of Reckoning. Unto Him belongs the creation and the command. Then He, the Exalted, commands that He should be worshipped and relied upon, for verily, He is sufficient for whoever trusts and turns to Him.

Concerning His statement,

﴿وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ﴾

«And your Lord is not unaware of what you do.»

This means, The lies (of the disbelievers) against you O Muḥammad are not hidden from Him. He is the All-Knower of the conditions of His creatures and He will give them the perfect recompense for their deeds in this life and the Hereafter. He will add you (Muḥammad) and His party over the disbelievers in this life and in the Hereafter.

This is the end of the *Tafsir* of Sūrah Hūd, and all praises and thanks are due to Allāh.

The Tafsīr of Sūrah Yūsuf (Chapter - 12)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿الرَّ تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ﴾ إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿١﴾ عَنْ نَفْسٍ
عَلَيْكَ أَمْسَرَ الْقَصَصِ يَا أَرْبَابَنَا إِلَيْكَ هَذَا الْفَرْدَانِ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمَنِ
الْمُفْطِرِ ﴿٢﴾

﴿1. Alif-Lām-Rā. These are the verses of the Book that is clear.﴾

﴿2. Verily, We have sent it down as an Arabic Qur'ān in order that you may understand.﴾

﴿3. We relate unto you the best of stories through Our revelations unto you, of this Qur'ān. And before this, you were among those who knew nothing about it.﴾

Qualities of the Qur'ān

In the beginning of Sūrat Al-Baqarah we talked about the separate letters, Allāh said,

﴿تِلْكَ آيَاتُ الْكِتَابِ﴾

﴿These are the verses of the Book﴾ in reference to the Clear Qur'ān that is plain and apparent, and explains, clarifies and makes known the unclear matters. Allāh said next,

﴿إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ﴾

﴿Verily, We have sent it down as an Arabic Qur'ān in order that you may understand.﴾

The Arabic language is the most eloquent, plain, deep and expressive of the meanings that might arise in one's mind. Therefore, the most honorable Book, was revealed in the most

honorable language, to the most honorable Prophet and Messenger ﷺ, delivered by the most honorable angel, in the most honorable land on earth, and its revelation started during the most honorable month of the year, Ramaḍān. Therefore, the Qur'ān is perfect in every respect. So Allāh said,

﴿تَحْرُفُ نَفْسُ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ﴾

﴿We relate unto you the best of stories through Our revelations unto you, of this Qur'ān.﴾

Reason behind revealing Āyah (12:3)

On the reason behind revealing Āyah (12:3), Ibn Jarīr At-Ṭabari recorded that 'Abdullāh bin 'Abbās said, "They said, 'O, Allāh's Messenger! Why not narrate to us stories?'"^[1] Later on, this Āyah was revealed,

﴿تَحْرُفُ نَفْسُ عَلَيْكَ أَحْسَنَ الْقَصَصِ﴾

﴿We relate unto you the best of stories...﴾^[2]

There is a Ḥadīth that is relevant upon mentioning this honorable Āyah, which praises the Qur'ān and demonstrates that it is sufficient from needing all books besides it. Imām Aḥmad recorded a narration from Jābir bin 'Abdullāh that 'Umar bin Al-Khaṭṭāb came to the Prophet ﷺ with a book that he took from some of the People of the Book. 'Umar began reading it to the Prophet ﷺ who became angry. He said,

«أَمْتَنُوا كُونَ فِينَا يَا ابْنَ الْخَطَايَا؟ وَالَّذِي نَفْسِي بِيَدِهِ، لَأَنْذِرَنَّكُمْ بِمَا بِيَضَاءُ نَفِيَّةٍ، لَا تَسْأَلُوهُمْ عَنْ شَيْءٍ فَيُخْبِرُوكُمْ بِحَقٍّ فَتَكْذِبُونَهُ، أَوْ بِبَاطِلٍ فَتَصْدُقُونَهُ، وَالَّذِي نَفْسِي بِيَدِهِ، لَوْ أَنَّ مُوسَى كَانَ حَيًّا مَا وَبِعْتُهُ إِلَّا أَنْ يَتَّبِعَنِي»

«Are you uncertain about it Ibn Al-Khaṭṭāb? By the One in Whose Hand is my soul! I have come to you with it white and pure. Do not ask them about anything, for they might tell you something true and you reject it, or they might tell you something false and you believe it. By the One in Whose Hand is my soul! If Mūsā were living, he would have no choice but

^[1] About nations that have passed, how they answered their Prophets, what happened to them afterwards, etc.

^[2] At-Ṭabari 15:552.

to follow me.^[1]

Imām Aḥmad also recorded a narration from ‘Abdullāh bin Thābit who said, “Umar came to Allāh’s Messenger ﷺ and said; ‘O Messenger of Allāh! I passed by a brother of mine from [the tribe of] Qurayzah, so he wrote some comprehensive statements from the Tawrah for me, should I read them to you?’ The face of Allāh’s Messenger ﷺ changed [with anger]. So I said to him, ‘Don’t you see the face of Allāh’s Messenger?’” Umar said, ‘We are pleased with Allāh as our Lord, Islām as our religion, and Muḥammad as our Messenger.’ So the anger of the Prophet ﷺ subsided, and he said,

«وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَوْ أَضْحَجَ فِيكُمْ مُوسَى ثُمَّ اتَّبَعْتُمُوهُ وَتَرَكْتُمُونِي لَضَلَلْتُمْ،
إِنَّكُمْ خَطِيئَةٌ مِنَ الْأُمَمِ، وَأَنَا خَطِئُكُمْ مِنَ النَّبِيِّينَ»

‘By the One in Whose Hand is Muḥammad’s soul, if Mūsā appeared among you and you were to follow him, abandoning me, then you would have strayed. Indeed you are my share of the nations, and I am your share of the Prophets.’^[2]

﴿إِذْ قَالَ يُونُسُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالْقَمَرَ وَالشَّمْسَ رَاغِبِينَ إِلَيَّ
سَجِدِينَ﴾

44. (Remember) when Yūsuf said to his father: “O my father! Verily, I saw (in a dream) eleven stars and the sun and the moon - I saw them prostrating themselves to me.”

Yūsuf’s Dream

Allāh says, ‘Mention to your people, O Muḥammad, among the stories that you narrate to them, the story of Yūsuf.’ Prophet Yūsuf (Joseph) mentioned his dream to his father, Prophet Ya‘qūb (Jacob), son of Prophet Ishāq (Isaac), son of Prophet Ibrāhīm (Abraham), peace be upon them all. ‘Abdullāh bin ‘Abbās stated that the dreams of Prophets are revelations from Allāh.^[3] Scholars of Tafsīr explained that in Yūsuf’s dream the eleven stars represent his brothers, who were

[1] Aḥmad 3:387

[2] Aḥmad 4:266. See *Al-Irwā’* no. 1589.

[3] Aṭ-Ṭabari 15:554.

eleven, and the sun and the moon represent his father and mother. This explanation was collected from Ibn 'Abbās, Aḍ-Ḍaḥḥāk, Qatādah, Sufyān Ath-Thawri and 'Abdur-Raḥmān bin Zayd bin Aslam. Yūsuf's vision became a reality forty years later, or as some say, eighty years, when Yūsuf raised his parents to the throne while his brothers were before him,

﴿وَعَرُّوا لَهُ سُجَّدًا وَقَالَ يَأْتِي هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا﴾

«and they fell down before him prostrate. And he said: "O my father! This is the interpretation of my dream aforetime! My Lord has made it come true!"^[1]»

﴿قَالَ يَئِشُّ لَا تُخْصِرْ رُبَّكَ عَلَىٰ إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ

ثُبُوتٌ﴾

«45. He (the father) said: "O my son! Relate not your vision to your brothers, lest they should arrange a plot against you. Verily, Shayṭān is to man an open enemy!"»

Ya'qūb orders Yūsuf to hide His Vision to avoid Shayṭān's Plots

Allāh narrates the reply Ya'qūb gave his son Yūsuf when he narrated to him the vision that he saw, which indicated that his brothers would be under his authority. They would be subjugated to Yūsuf's authority to such an extent that they would prostrate before him in respect, honor and appreciation. Ya'qūb feared that if Yūsuf narrated his vision to any of his brothers, they would envy him and conspire evil plots against him. This is why Ya'qūb said to Yūsuf,

﴿لَا تُخْصِرْ رُبَّكَ عَلَىٰ إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا﴾

«Relate not your vision to your brothers, lest they should arrange a plot against you.»

This Āyah means, "They might arrange a plot against you that causes your demise." In the Sunnah, there is a confirmed Ḥadīth that states,

«إِذَا رَأَى أَحَدُكُمْ مَا يُحِبُّ فَلْيُحَدِّثْ بِهِ، وَإِذَا رَأَى مَا يَكْرَهُ فَلْيَتَحَوَّنْ إِلَىٰ جَنْبِ»

^[1] Aṭ-Ṭabari 15:557.

الْآخِرِ، وَلْيُتْلُ عَنْ بَاسِهِ ثَلَاثًا، وَلْيَسْتَعِذْ بِاللَّهِ مِنْ شَرِّهَا، وَلَا يُحَدِّثْ بِهَا أَحَدًا فَإِنَّهَا لَنْ تَضُرَّهُ»

«If any of you saw a vision that he likes, let him narrate it. If he saw a dream that he dislikes, let him turn on his other side, blow to his left thrice, seek refuge with Allāh from its evil and not tell it to anyone. Verily, it will not harm him in this case.»^[1]

In another *Hadīth* that Imām Aḥmad and collectors of the *Sunan* collected, Mu'āwiyah bin Ḥaydah Al-Qushayri said that the Messenger of Allāh ﷺ said,

«الرُّؤْيَا عَلَى رَجُلٍ طَائِرٌ مَا لَمْ يُفَسَّرْ، فَإِذَا عُبِّرَتْ وَقَعَتْ»

«The dream is tied to a bird's leg, as long as it is not interpreted. If it is interpreted, it comes true.»^[2]

Therefore, one should hide the prospects or the coming of a bounty until it comes into existence and becomes known. The Prophet ﷺ said,

«اسْتَعِينُوا عَلَى قَضَاءِ الْحَوَائِجِ بِكَيْفَانِهَا، فَإِنَّ كُلَّ ذِي نِعْمَةٍ مَسْئُودٌ»

«Earn help for fulfilling needs by being discrete, for every owner of a blessing is envied.»^[3]

﴿رَكَدَكَ بِحَبِيبِكَ رَبُّكَ وَبِعِلَّتِكَ مِنْ تَأْوِيلِ الْأَمْثَالِ وَبِعِزَّتِكَ عَلَّمَكَ وَعَلَى مَا لَا يَنْقُورُ
كَمَا أَتَتْهَا عَلَى أَمْرِكَ مِنْ قَبْلِ إِبْرَاهِيمَ وَإِسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ۝﴾

46. "Thus will your Lord choose you and teach you the interpretation of dreams (and other things) and perfect His favor on you and on the offspring of Ya'qūb, as He perfected it on your fathers, Ibrāhīm and Ishāq aforetime! Verily, your Lord is All-Knowing, All-Wise."﴿

Interpretation of Yūsuf's Vision

Allāh says that Ya'qūb said to his son Yūsuf, 'Just as Allāh chose you to see the eleven stars, the sun and the moon

[1] Muslim 4:1772.

[2] Aḥmad 4:10, Abu Dāwūd 5:283 Ibn Mājah 2:1288.

[3] Aṭ-Ṭabari 20:94.

prostrate before you in a vision,

﴿وَرَجَّلَكَ بِتَبْيِينِكَ رَبُّكَ﴾

«Thus will your Lord choose you» designate and assign you to be a Prophet from Him,

﴿وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَلْمَانِ﴾

«and teach you the interpretation of *Aḥādīth*».' Mujāhid and several other scholars said that this part of the *Āyah* is in reference to the interpreting of dreams.^[1] He said next,

﴿وَرَبُّكَ يُمِصُّ عَلَيْكَ﴾

«and perfect His favor on you», 'by His Message and revelation to you.' This is why Ya'qūb said afterwards,

﴿كَأَنَّمَا أَتَيْتُمَا عَلَى أَوَّلِيكَ مِنْ قَبْلُ الْبَرِّ﴾

«as He perfected it aforetime on your fathers, Ibrāhīm..., Allāh's intimate friend,

﴿وَالْإِسْحَاقَ﴾

«and Ishāq», Ibrāhīm's son,

﴿إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ﴾

«Verily, your Lord is All-Knowing, All-Wise.» Allāh knows best whom to chose for His Messages.

﴿لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٍ لِلْمُتَذَكِّرِينَ ۚ إِذْ قَالَُوا لِيُوسُفَ وَأَخُوهُ لَمُبِ الْإِلَهِ أَيْنَا بِمَا وَخَعْنَا عَنْهُمْ إِيذَ آبَائِنَا لَمَّا ضَلَّكُمُ الْبَيْنُ ۚ أَلَيْسَ لَكُمُ الْمَرْجُوعُ ۚ أَرْضًا بِغَيْرِ مَقَلٍ لَكُمْ رَبُّهُ أَيْكُمْ وَشَكَرُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ ۚ قَالَ قَائِلٌ مِنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَأَلْقُوا فِي فَكِّهِ الْمَتَى يَخْرُجَهُ مَعَى الْكَافَّةِ ۚ إِنَّكُمْ مِنْهُمْ قَتِيلِينَ ۚ﴾

«7. Verily, in Yūsuf and his brethren there were *Āyāt* for those who ask.»

«8. When they said: "Truly, Yūsuf and his brother are dearer to our father than we, while we are 'Uṣḥāl (a group). Really, our father is in a plain error."»

«9. "Kill Yūsuf or cast him out to some (other) land, so that

^[1] At-Ṭabari 15:560.

the favor of your father may be given to you alone, and after that you will be righteous folk.”﴿

﴿10. One from among them said: “Kill not Yūsuf, but if you must do something, throw him down to the bottom of a well; he will be picked up by some caravan of travelers.”﴾

There are Lessons to draw from the Story of Yūsuf

Allāh says that there are *Āyāt*, lessons and wisdom to learn from the story of Yūsuf and his brothers, for those who ask about their story and seek its knowledge. Surely, their story is unique and is worthy of being narrated.

﴿إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَكْبَرُ لَوْ أَنَّا مَتَّعْنَاهُ﴾

﴿When they said: “Truly, Yūsuf and his brother are dearer to our father than we...”﴾

They swore, according to their false thoughts, that Yūsuf and his brother Binyāmīn (Benjamin), Yūsuf’s full brother,

﴿أَكْبَرُ لَوْ أَنَّا مَتَّعْنَاهُ وَخَرُّنَا غَضَبُ﴾

﴿dearer to our father than we, while we are ‘Uṣbah.﴾

meaning, a group. Therefore, they thought, how can he love these two more than the group,

﴿إِنَّا أَنَا لَهُيْ سَكَنٌ مُّبِينٌ﴾

﴿Really, our father is in a plain error.﴾ because he preferred them and loved them more than us.

﴿أَتَقْتُلُوا يُوسُفَ أَوْ نطْرَهُهُ أَزْنًا بِمَا عَمِلَ لَكُمْ وَبِهِ أَيْكُمْ﴾

﴿Kill Yūsuf or cast him out to some (other) land, so that the favor of your father may be given to you alone,﴾

They said, ‘Remove Yūsuf, who competes with you for your father’s love, from in front of your father’s face so that his favor is yours alone. Either kill Yūsuf or banish him to a distant land so that you are rid of his trouble and you alone enjoy the love of your father.’

﴿وَنَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ﴾

﴿and after that you will be righteous folk.﴾, thus intending repentance before committing the sin,

﴿قَالَ قَائِلٌ مِنْهُمْ﴾

«One from among them said...»

Qatādah and Muḥammad bin Ishāq said that he was the oldest among them and his name was Rūbīl (Reuben).^[1] As-Suddi said that his name was Yahūdha (Judāh). Mujāhid said that it was Shām'un (Simeon) who said,

﴿لَا تَقْتُلُوا يُسُفَ﴾

«Kill not Yūsuf,», do not let your enmity and hatred towards him reach this level, of murder.

However, their plot to kill Yūsuf would not have succeeded, because Allāh the Exalted willed that Yūsuf fulfill a mission that must be fulfilled and complete; he would receive Allāh's revelation and become His Prophet. Allāh willed Yūsuf to be a powerful man in Egypt and govern it. Consequently, Allāh did not allow them to persist in their intent against Yūsuf, through Rūbīl's words and his advice to them that if they must do something, they should throw him down to the bottom of a well,

﴿يَلْقَاهُ بَعْضُ السَّيَّارِ﴾

«he will be picked up by some caravan» of travelers passing by. This way, he said, you will rid yourselves of this bother without having to kill him,

﴿إِنْ كُنْتُمْ فَعِيلُونَ﴾

«if you must do something,»

meaning, if you still insist on getting rid of him. Muḥammad bin Ishāq bin Yasār said, "They agreed to a particularly vicious crime that involved cutting the relation of the womb, undutiful treatment of parents, and harshness towards the young, helpless and sinless. It was also harsh towards the old and weak who have the rights of being respected, honored and appreciated, as well as, being honored with Allāh and having parental rights on their offspring. They sought to separate the beloved father, who had reached old age and his bones became weak, yet had a high status with Allāh, from his beloved young son, in spite of his weakness, tender age and his need of his

^[1] Aṭ-Ṭabari 15:564-565.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٣٦

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَالَ بَنُو يَاقُوبَ لَآ تَقْصُصْ رُءُوسَكَ عَلَآ إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا
 إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ ﴿٥﴾ وَكَذَلِكَ يَجْتَبِيكَ
 رَبُّكَ وَيُعَلِّمُكَ مِن تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نَفْسَهُ عَلَيْكَ
 وَعَلَىٰ آلِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَىٰ أَبْنَائِكَ مِن قَبْلُ مِن قَبْلُ لَهُمْ وَإِسْحَاقُ
 إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ﴿٦﴾ أَفَدَكَانَ فِي يَوْسُفَ وَإِخْوَتِهِ
 مَا بُنِيَ لِلنَّسَائِلِينَ ﴿٧﴾ إِذْ قَالُوا لِيُوسُفَ وَأَخُوهُ أَحَبُّ إِلَيْنَا
 أَيْسَاءُ مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ ﴿٨﴾ اقْتُلُوا
 يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَبْحِلُ لَكُمْ رَبُّهُ أَيْسَكُمُ وَعْدُ الْكَافِرِينَ
 بَعْدُوه قَوْمًا صَالِحِينَ ﴿٩﴾ قَالَ قَائِلٌ مِّنْهُمْ لَا تَقْتُلُوا يُوسُفَ
 وَالْقَوْهَ فِي غِيْبَتِ الْحَبِّ بَلْ يَقْطَعُ بَعْضُ السَّيَّارَةِ إِن كُنتُمْ
 فَاعِلِينَ ﴿١٠﴾ قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمِنُنَا عَلَىٰ يُوسُفَ وَإِنَّا لَهُ
 لَنَصِيحُونَ ﴿١١﴾ أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ وَإِنَّا لَهُ
 لَحَافِظُونَ ﴿١٢﴾ قَالَ إِنِّي لَخَشِئْتُ أَن تَكُونُوا بَرْدًا بِيَدِي وَأَخَافُ
 أَن يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ ﴿١٣﴾ قَالُوا لَئِنْ
 أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذًا لَّخَيْرُونَ ﴿١٤﴾

father's compassion and kindness. May Allāh forgive them, and indeed, He is the Most Merciful among those who have mercy, for they intended to carry out a "grave error." Ibn Abi Hātim collected this statement, from the route of Salamah bin Al-Faḍl from Muḥammad bin Ishāq.

﴿قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمِنُنَا عَلَىٰ يُوسُفَ وَإِنَّا لَهُ لَنَصِيحُونَ﴾
 أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ وَإِنَّا لَهُ لَحَافِظُونَ ﴿١٢﴾

¶11. They said: "O our father! Why do you not trust us with Yūsuf though we are indeed his well-wishers?"

¶12. "Send him with us tomorrow to enjoy himself and play, and verily, we will take care of him."

Yūsuf's Brothers ask for Their Father's Permission to take Yūsuf with Them

When Yūsuf's brothers agreed to take him and throw him down the well, taking the advice of their elder brother Rūbil, they went to their father Ya'qūb, peace be upon him. They said to him, "Why is it that you,

﴿لَا تَأْمِنُنَا عَلَىٰ يُوسُفَ وَإِنَّا لَهُ لَنَصِيحُونَ﴾

«do not trust us with Yūsuf though we are indeed his well-wishers?».

They started executing their plan by this introductory

statement, even though they really intended its opposite, out of envy towards Yūsuf for being loved by his father. They said,

﴿أَرْسِلْهُ مَعَنَا﴾

“*Send him with us* tomorrow so that we all enjoy ourselves and play.”^[1] Qatādah, Aḍ-Ḍaḥḥāk and As-Suddi said similarly.^[2] Yūsuf's brothers said next,

﴿وَلِنَا لَهُ لَحَافِظُونَ﴾

“*and verily, we will take care of him.*”, we will protect him and ensure his safety for you.

﴿قَالَ إِنِّي لَبِخْرٌ لَّئِنْ أَنْتُمْ تَذْهَبُونَ وَأَنَا أَنْ أَكَلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ﴾
﴿قَالُوا لَيْنَ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذًا لَخَيْرُونَ﴾

413. He (Ya'qūb) said: “Truly, it saddens me that you should take him away. I fear lest a wolf should devour him, while you are careless of him.”

414. They said: “If a wolf devours him, while we are ‘Uṣbah (a group), then surely, we are the losers.”

Ya'qūb's Answer to Their Request

Allāh narrates to us that His Prophet Ya'qūb said to his children, in response to their request that he send Yūsuf with them to the desert to tend their cattle,

﴿إِنِّي لَبِخْرٌ لَّئِنْ أَنْتُمْ تَذْهَبُونَ﴾

“Truly, it saddens me that you should take him away.”

He said that it was hard on him that he be separated from Yūsuf for the duration of their trip, until they came back. This demonstrates the deep love that Ya'qūb had for his son, because he saw in Yūsuf great goodness and exalted qualities with regards to conduct and physical attractiveness associated with the rank of prophethood. May Allāh's peace and blessings be on him. Prophet Ya'qūb's statement next,

﴿وَأَنَا أَنْ أَكَلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ﴾

[1] Aṭ-Ṭabari 15:570.

[2] Aṭ-Ṭabari 15:571.

﴿I fear lest a wolf should devour him, while you are careless of him.﴾

He said to them, 'I fear that you might be careless with him while you are tending the cattle and shooting, then a wolf might come and eat him while you are unaware.' They heard these words from his mouth and used them in their response for what they did afterwards. They also gave a spontaneous reply for their father's statement, saying,

﴿لَئِنْ أَكَلَهُ الْوَلَدُ وَنَحْنُ عُصْبَةٌ إِنَّا إِدَا لَنَخِيرُونُ﴾

﴿If a wolf devours him, while we are an 'Uṣbah, then surely, we are the losers.﴾

They said, 'If a wolf should attack and devour him while we are all around him in a strong group, then indeed we are the losers and weak.'

﴿ثُمَّ دَخَلُوا بِهِ وَتَبَتَ لَهُمْ فِي غَيْبَتِ الْوَيْلِ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ﴾

﴿15. So, when they took him away, they all agreed to throw him down to the bottom of the well, and We revealed to him: "Indeed, you shall (one day) inform them of this their affair, when they know (you) not."﴾

Yūsuf is thrown in a Well

Allāh says that when Yūsuf's brothers took him from his father, after they requested him to permit that,

﴿وَأَجْمَعُوا أَنْ يَجْعَلُوهُ فِي غَيْبَتِ الْوَيْلِ﴾

﴿they all agreed to throw him down to the bottom of the well,﴾

This part of the Āyah magnifies their crime, in that it mentions that they all agreed to throw him to the bottom of the well. This was their intent, yet when they took him from his father, they pretended otherwise, so that his father sends him with a good heart and feeling at ease and comfortable with his decision. It was reported that Ya'qūb, peace be upon him, embraced Yūsuf, kissed him and supplicated to Allāh for him when he sent him with his brothers. As-Suddi said that the time spent between pretending to be well-wishers and harming Yūsuf was no longer than their straying far from their

him; but you will never believe us even when we speak the truth."﴾

﴿18. And they brought his shirt stained with false blood. He said: "Nay, but your own selves have made up a tale. So (for me) patience is most fitting. And it is Allāh (Alone) Whose help can be sought against that (lie) which you describe."﴾

Yūsuf's Brothers try to deceive Their Father

Allāh narrates to us the deceit that Yūsuf's brothers resorted to, after they threw him to the bottom of the well. They went back to their father, during the darkness of the night, crying and showing sorrow and grief for losing Yūsuf. They started giving excuses to their father for what happened to Yūsuf, falsely claiming that,

﴿إِنَّا دَقَبْنَا نَتْنِي﴾

﴿We went racing with one another﴾, or had a shooting competition,

﴿وَرَكْنَا يَوْسُفَ عِنْدَ مَتْنِي﴾

﴿and left Yūsuf by our belongings﴾, guarding our clothes and luggage,

﴿فَأَكَلَهُ الذِّئْبُ﴾

﴿and a wolf devoured him﴾, which is exactly what their father told them he feared for Yūsuf and warned against. They said next,

﴿وَمَا أَنْتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَادِقِينَ﴾

﴿but you will never believe us even when we speak the truth.﴾

They tried to lessen the impact of the grave news they were delivering. They said, 'We know that you will not believe this news, even if you consider us truthful. So what about when you suspect that we are not truthful, especially since you feared that the wolf might devour Yūsuf and that is what happened?' Therefore, they said, 'You have reason not to believe us because of the strange coincidence and the amazing occurrence that happened to us.'

﴿وَجَاءُوا عَلَى قَيْمِهِ بِدَرِّ كَذِبٍ﴾

﴿And they brought his shirt stained with false blood.﴾

on it, to help prove plot that they all agreed on. They slaughtered a sheep, according to Mujāhid, As-Suddi and several other scholars, and stained Yūsuf's shirt with its blood.^[1] They claimed that this was the shirt Yūsuf was wearing when the wolf devoured him, being stained with his blood. But, they forgot to tear the shirt, and this is why Allāh's Prophet Ya'qūb did not believe them. Rather, he told them what he felt about what they said to him, thus refusing their false claim,

﴿بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَيِّدٌ﴾

«Nay, but your own selves have made up a tale. So (for me) patience is most fitting.»

Ya'qūb said, 'I will firmly observe patience for this plot on which you agreed, until Allāh relieves the distress with His aid and compassion,

﴿وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ﴾

«And it is Allāh (alone) Whose help can be sought against that which you describe.», against the lies and unbelievable incident that you said had occurred.'

﴿وَجَاءَتْ سِبَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ قَالَ يَبُوءُ هَذَا غُلْمٌ وَأَسْرُهُ بِضَاعَةٌ وَاللَّهُ عَلِيمٌ

بِمَا يَمْكُرُونَ ﴿١٩﴾ وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِلِينَ ﴿٢٠﴾﴾

«19. And there came a caravan of travelers and they sent their water-drawer, and he let down his bucket (into the well). He said: "What good news! Here is a boy." So they hid him as merchandise (a slave). And Allāh was the All-Knower of what they did.»

«20. And they sold him for a Bakhis price, - for a few Dirhams. And they were of those who regarded him insignificant.»

Yūsuf is Rescued from the Well and sold as a Slave

Allāh narrates what happened to Yūsuf, peace be upon him, after his brothers threw him down the well and left him in it, alone, where he remained for three days, according to Abu Bakr bin 'Ayyāsh. Muḥammad bin Ishāq said, "After Yūsuf's

[1] At-Ṭabari 15:580.

brothers threw him down the well, they remained around the well for the rest of the day to see what he might do and what would happen to him. Allāh sent a caravan of travelers that camped near that well, and they sent to it the man responsible for drawing water for them. When he approached the well, he lowered his bucket down into it, Yūsuf held on to it and the man rescued him and felt happy,

﴿يَبْشُرِي هَذَا غُلَامٌ﴾

﴿"What good news! Here is a boy."﴾

Al-'Awfi reported that Ibn 'Abbās commented, "Allāh's statement,

﴿وَأَسْرُوهُ يَتَّمَدُّ﴾

﴿So they hid him as merchandise﴾, is in reference to Yūsuf's brothers, who hid the news that he was their brother. Yūsuf hid this news for fear that his brothers might kill him and preferred to be sold instead. Consequently, Yūsuf's brothers told the water drawer about him and that man said to his companions,

﴿يَبْشُرِي هَذَا غُلَامٌ﴾

﴿"What good news! Here is a boy."﴾, a slave whom we can sell. Therefore, Yūsuf's own brothers sold him."¹¹

Allāh's statement,

﴿وَاللَّهُ عَلَيْهِ بِمَا يَتَكَلَّمُونَ﴾

﴿And Allāh was the All-Knower of what they did.﴾

states that Allāh knew what Yūsuf's brothers, and those who bought him, did. He was able to stop them and prevent them from committing their actions, but out of His perfect wisdom He decreed otherwise. He let them do what they did, so that His decision prevails and His appointed destiny rules,

﴿أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ السَّمَوَاتِ﴾

﴿Surely, His is the creation and commandment. Blessed is Allāh, the Lord of the all that exists!﴾ [7:54]

This reminds Allāh's Messenger Muḥammad ﷺ, that Allāh

[1] At-Ṭabari 16:6.

has perfect knowledge in the persecution that his people committed against him and that He is able to stop them. However, He decided to give them respite, then give Muḥammad ﷺ the victory and make him prevail over them, just as He gave Yūsuf victory and made him prevail over his brothers.

Allāh said next,

﴿وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ﴾

﴿And they sold him for a Bakhs price, - for a few Dirhams﴾

in reference to Yūsuf's brothers selling him for a little price, according to Mujāhid and 'Ikrimah. 'Bakhs' means decreased,^[1] just as Allāh the Exalted said in another Āyah,

﴿لَا يَخَافُ يَحْشَا وَلَا رَهَقًا﴾

﴿shall have no fear, either of a Bakhs (a decrease in the reward of his good deeds) or a Rahaq (an increase in the punishment for his sins).﴾ [72:13]

meaning that Yūsuf's brothers exchanged him for a miserably low price. Yet, he was so insignificant to them that had the caravan people wanted him for free, they would have given him for free to them! Ibn 'Abbās, Mujāhid and Aḍ-Ḍaḥḥāk said that,

﴿وَشَرَوْهُ﴾

﴿And they sold him﴾, is in reference to Yūsuf's brothers.^[2] They sold Yūsuf for the lowest price, as indicated by Allāh's statement next,

﴿دَرَاهِمَ مَعْدُودَةٍ﴾

﴿for a few Dirhams﴾, twenty Dirhams, according to 'Abdullāh bin Mas'ūd.^[3] Similar was said by Ibn 'Abbās, Nawf Al-Bikālī, As-Suddi, Qatādah and 'Atiyah Al-'Awfī, who added that they divided the Dirhams among themselves, each getting two Dirhams.^[4] Aḍ-Ḍaḥḥāk commented on Allāh's statement,

[1] Aṭ-Ṭabari 16:12.

[2] Aṭ-Ṭabari 16:14-17.

[3] Aṭ-Ṭabari 16:12.

[4] Aṭ-Ṭabari 16:14.

فَلَمَّا ذُكِّرُوا بِهِ، وَاجْتَمَعُوا أَن يَجْعَلُوهُ فِي غَيْبِ الْجُبِّ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ ﴿٢١﴾ وَجَاءَ رَأْيُ آبَائِهِمْ عَشَاةً يَبْكُونَ ﴿٢٢﴾ قَالُوا يَا بَنَانَا إِنَّا ذُكِّرْنَا شَيْئًا مِّنْكَ وَرَكِبْنَا يُوسُفَ عِنْدَ مَتِّعِنَا فَاصْكُلْهُ الذِّلَّةُ وَمَا نَأْتِ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَادِقِينَ ﴿٢٣﴾ وَجَاءَهُ وَعَلَى قَيْصِيَّةٍ يَدُهُ كَذِبٌ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ ﴿٢٤﴾ وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ قَالَ يَبْشُرُ هَذَا غُلَامٌ وَأَسَرُّهُ بِضْعَةً وَاللَّهُ عَلِيمٌ بِمَا يُعْمَلُونَ ﴿٢٥﴾ وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ ﴿٢٦﴾ وَقَالَ الَّذِي اشْتَرَاهُ مِن مِّصْرَ لَا تَرْأَيْهِ أَكْثَرِي مُثْقَنَةٌ عَلَىٰ أَن يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ وَلِنُعَلِّمَهُ مِن تَأْوِيلِ الْأَحَادِيثِ وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢٧﴾ وَلَمَّا بَلَغَ أَشُدَّهُ بَوَّأْنَاهُ مَكَّنًا وَعَلَّمْنَا رُكُودَ ذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٢٨﴾

﴿وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ﴾

«And they were of those who regarded him insignificant.»

“Because they had no knowledge of his prophethood and glorious rank with Allāh, the Exalted and Most Honored.”

﴿وَقَالَ الَّذِي اشْتَرَاهُ مِن مِّصْرَ

لَا تَرْأَيْهِ أَكْثَرِي مُثْقَنَةٌ عَلَىٰ أَن

يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَكَذَلِكَ

مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ وَلِنُعَلِّمَهُ

مِن تَأْوِيلِ الْأَحَادِيثِ وَاللَّهُ غَالِبٌ

عَلَىٰ أَمْرِهِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ

لَا يَعْلَمُونَ ﴿٢٧﴾ وَلَمَّا بَلَغَ أَشُدَّهُ

بَوَّأْنَاهُ مَكَّنًا وَعَلَّمْنَا رُكُودَ ذَلِكَ نَجْزِي

الْمُحْسِنِينَ ﴿٢٨﴾

﴿21. And he (the man) from Egypt who bought him, said to his wife: "Make his stay comfortable, maybe he will profit us or we shall adopt him as a son." Thus did We establish Yūsuf in the land, that We might teach him the interpretation of events. And Allāh has full power and control over His affairs, but most of men know not.﴾

﴿22. And when he [Yūsuf] attained his full manhood, We gave him wisdom and knowledge (the prophethood), thus We reward the doers of good.﴾

Yūsuf in Egypt

Allāh mentions the favors that He granted Yūsuf, peace be on him, by which He made the man from Egypt who bought him, take care of him and provide him with a comfortable life.

He also ordered his wife to be kind to Yūsuf and had good hopes for his future, because of his firm righteous behavior. He said to his wife,

﴿أَكْرِى مَتُونَهُ عَسَىٰ أَن يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا﴾

«Make his stay comfortable, maybe he will profit us or we shall adopt him as a son.»

The man who bought Yūsuf was the minister of Egypt at the time, and his title was 'Azīz'. Abu Ishāq narrated that Abu 'Ubaydah said that 'Abdullāh bin Mas'ūd said, "Three had the most insight: the 'Azīz of Egypt, who said to his wife,

﴿أَكْرِى مَتُونَهُ﴾

«Make his stay comfortable...», the woman who said to her father,

﴿يَتَأْتِي أَسْتَجِيرًا﴾

«O my father! Hire him...», [28:26] and Abu Bakr Aṣ-Ṣiddīq when he appointed 'Umar bin Al-Khaṭṭāb to be the Khalīfah after him, may Allāh be pleased with them both.^[1]

Allāh said next that just as He saved Yūsuf from his brothers,

﴿كَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ﴾

«Thus did We establish Yūsuf in the land», in reference to Egypt,

﴿وَلِنُعَلِّمَهُ مِن تَأْوِيلِ الْأَحَادِيثِ﴾

«that We might teach him the interpretation of events.» the interpretation of dreams, according to Mujāhid and As-Suddi.^[2] Allāh said next,

﴿وَاللَّهُ عَلِيمٌ عَلَىٰ أَمْرِهِ﴾

«And Allāh has full power and control over His affairs,»

if He wills something, then there is no averting His decision, nor can it ever be stopped or contradicted. Rather, Allāh has full power over everything and everyone else. Sa'īd bin Jubayr said while commenting on Allāh's statement,

﴿وَاللَّهُ عَلِيمٌ عَلَىٰ أَمْرِهِ﴾

^[1] Aṭ-Ṭabari 16:19.

^[2] Aṭ-Ṭabari 16:20.

﴿And Allāh has full power and control over His affairs,﴾

"He does what ever He wills."^[1] Allāh said,

﴿وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

﴿but most of men know not.﴾ meaning, have no knowledge of Allāh's wisdom with regards to His creation, compassion and doing what He wills. Allāh said next,

﴿وَلَمَّا بَلَغَ﴾

﴿And when he attained﴾, in reference to Prophet Yūsuf, peace be upon him,

﴿أَشَدُّ﴾

﴿his full manhood﴾, sound in mind and perfect in body,

﴿وَأَنبَتْنَا فِيكَ﴾

﴿We gave him wisdom and knowledge﴾, which is the prophethood that Allāh sent him with for the people he lived among,

﴿وَنَجَّيْنَاكَ مِنَ الْغَمِّ﴾

﴿thus We reward the doers of good.﴾ because Yūsuf used to do good in the obedience of Allāh the Exalted.

﴿وَرَزَوْنَاهُ الْآثَرَ فِي بَيْتِنَا عَنْ نَجْمِهِ وَعَلَّقْتَ الْأُتْرُقَ هَيْتَ لَكَ قَالَ نَعَمْ وَأَنْتَ رَءِيفٌ أَمْسَنَ مَوَاتٍ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ﴾

423. And she, in whose house he was, sought to seduce him (to do an evil act), and she closed the doors and said: "Come on, O you." He said: "I seek refuge in Allāh! Truly, he is my Rabb! He made my living in a great comfort! Verily, the wrongdoers will never be successful."

Wife of the 'Aziz loves Yūsuf and plots against Him

Allāh states that the wife of the 'Aziz of Egypt, in whose house Yūsuf resided and whose husband recommended that she takes care of him and be generous to him, tried to seduce Yūsuf! She called him to do an evil act with her, because she loved him very much. Yūsuf was very handsome, filled with

^[1] At-Ṭabari 16:21.

manhood and beauty. She beautified herself for him, closed the doors and called him,

﴿وَمَالَكَ هَيْتَ لَكَ﴾

«and (she) said: "Come on, O you."» But he categorically refused her call,

﴿قَالَ مِمَّا أَفْعَى إِنَّهُ رَبِّي أَحْسَنَ مَنَازِلَ﴾

«He said: "I seek refuge in Allāh! Truly, he is my Rabb! He made my living in a great comfort!"»

as they used to call the chief and master a 'Rabb', Yūsuf said to her, 'your husband is my master who provided me with comfortable living and was kind to me, so I will never betray him by committing immoral sins with his wife,'

﴿إِنَّهُ لَا يَفْلَحُ الظَّالِمُونَ﴾

«Verily, the wrongdoers will never be successful.»

This was said by Mujāhid, As-Suddi, Muhammad bin Ishāq and several others. The scholars differ in their recitation of,

﴿هَيْتَ لَكَ﴾

«Hayta Laka», whereby Ibn 'Abbās, Mujāhid and several other scholars said that it means that she was calling him to herself.^[1] Al-Bukhāri said; "Ikrimah said that,

﴿هَيْتَ لَكَ﴾

«Hayta Laka» means, 'come on, O you', in the Aramaic language." Al-Bukhāri collected this statement from 'Ikrimah without a chain of narration.^[2] Other scholars read it with the meaning, 'I am ready for you'. Ibn 'Abbās, Abu 'Abdur-Rahmān As-Sulami, Abu Wā'il, 'Ikrimah and Qatādah were reported to have read this part of the Āyah this way and explained it in the manner we mentioned, as 'I am ready for you'.

﴿وَلَقَدْ هَمَّتْ بِوَيْهَمٍ بِهَا لَوْلَا أَنْ رَأَى بُرْهَانَ رَبِّهِ. كَذَلِكَ لِنَصْرِفَ عَنْهُ الشُّوْءَ وَالْفَحْشَاءَ﴾

﴿إِنَّهُ مِنْ عِبَادِنَا الْمُتْلِينَ﴾

[1] At-Ṭabari 16:27.

[2] Faṭḥ Al-Bāri 8:214.

﴿24. And indeed she did desire him, and he would have inclined to her desire, had he not seen the evidence of his Lord. Thus it was, that We might turn away from him evil and immovable sins. Surely, he was one of Our Mukhlāṣīn servants.﴾

This is about the thoughts that cross the mind, according to Al-Baghawī who mentioned this opinion from some of the analysts. Al-Baghawī next mentioned here a *Hadīth* that he narrated from ‘Abdur Razzāq, from Ma‘mar, from Hammām, from Abu Hurayrah, from the Messenger of Allāh ﷺ,

«يَقُولُ اللَّهُ تَعَالَى: إِذَا هَمَّ عَبْدِي بِحَسَنَةٍ فَاتَّخَذَهَا لَهُ حَسَنَةً، فَإِنْ عَمِلَهَا فَاتَّخَذَهَا لَهُ
بِعَشْرِ أَثْنَانِ، وَإِنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا فَاتَّخَذَهَا حَسَنَةً، فَإِنَّمَا تَرَكْنَاهُ مِنْ جَرَائِي،
فَإِنْ عَمِلَهَا فَاتَّخَذَهَا بِسِتِينَ»

‘Allāh the Exalted said, ‘If my slave intends to perform a good deed, then record it for him as one good deed; if he performs it, then record it for him multiplied ten folds. If he intends to commit an evil act but did not commit it, then record it for him as one good deed, if he left it for My sake. But if he commits it, then write it as one evil deed.’^[1]

This *Hadīth* was also collected in the Two *Ṣaḥīḥs*^[2] using various wording, this is one of them. It was also reported that the *Āyah* means that Yūsuf was about to beat her. As for the evidence that Yūsuf saw at that moment, there are conflicting opinions to what it was. Ibn Jarīr At-Ṭabari said, “The correct opinion is that we should say that he saw an *Āyah* from among Allāh’s *Āyāt* that repelled the thought that crossed his mind. This evidence might have been the image of Ya‘qūb, or the image of an angel, or a divine statement that forbade him from doing that evil sin, etc. There are no clear proofs to support any of these statements in specific, so it should be left vague, as Allāh left it. Allāh’s statement next,

﴿كَذَلِكَ يُصْرِفُ عَنْهُ السُّوءَ وَالْفَحْشَاءَ﴾

﴿Thus it was, that We might turn away from him evil and immoral sins.﴾

[1] Al-Baghawī 2:420.

[2] *Faṭḥ Al-Bārī* 13:473 Muslim 1:117.

سورة يوسف

٢٢٨

الْمُخْلِصِينَ

وَرَوَدَتْهُ إِلَىٰ هُوفٍ يَبْتِهَا عَنْ نَفْسِهِ. وَعَلَّقَتْ الْأَتْرَابَ
وَقَالَتْ حَيْثُ لَكَ قَالَ مَعَادُ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَنَاقِي
إِنَّهُ لَا يَفْلِحُ الظَّالِمُونَ ﴿٢٥﴾ وَلَقَدْ خَشِيَ بِهِ وَهَمَ بِهَا
لَوْلَا أَن رَّءَاهُ بَرَهْنًا رَبِّهِ. كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ
وَالْفِتْنَةَ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ ﴿٢٦﴾ وَأَسْتَفِيقَا
الْبَابَ وَقَدَّتْ قَيْصُومُ مِنْ دُبُرٍ وَأَلْفَا سَيْدَهَا لَدَا الْبَابِ
قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ
أَلِيمٌ ﴿٢٧﴾ قَالَ هِيَ رَوَدَّتْنِي عَنْ نَفْسِي وَشَهِدَ شَاهِدٌ مِنْ
أَهْلِهَا إِنْ كَانَتْ قَيْصُومُ. قَدْ مِنْ قَبْلِ فَصَدَّقَتْ وَهُوَ مِنْ
الْكَاذِبِينَ ﴿٢٨﴾ وَإِنْ كَانَ قَيْصُومُ. قَدْ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ
مِنَ الصَّادِقِينَ ﴿٢٩﴾ فَلَمَّا رَأَى قَيْصُومُ. قَدْ مِنْ دُبُرٍ قَالَ إِنَّهُ
مِنْ كَاذِبِينَ إِنْ كَذَبْتُكَ عَظِيمٌ ﴿٣٠﴾ يَوْسُفُ أَعْرِضْ عَنْ
هَذَا وَاسْتَغْفِرِي لِذَنبِكِ إِنَّكِ كُنتِ مِنَ الْخَاطِئِينَ
﴿٣١﴾ وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَوِّدُ فَتَاهَا
عَنْ نَفْسِهِ. فَدُشِعَتْهَا خَبْرًا إِنَّا لَنَرْنَاهَا فِي ضَلَالٍ مُبِينٍ ﴿٣٢﴾

means, 'Just as We showed him the evidence that turned him away from that sin, We save him from all types of evil and illegal sexual activity in all his affairs,' because,

﴿إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ﴾

«Surely, he was one of Our Mukhlashin servants.»

meaning, chosen, purified, designated, appointed and righteous. May Allāh's peace and blessings be on him.^[1]

﴿وَأَسْتَفِيقَا الْبَابَ وَقَدَّتْ قَيْصُومُ مِنْ دُبُرٍ وَأَلْفَا سَيْدَهَا لَدَا الْبَابِ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ

أَلِيمٌ ﴿٢٧﴾ قَالَ هِيَ رَوَدَّتْنِي عَنْ نَفْسِي وَشَهِدَ شَاهِدٌ مِنْ أَهْلِهَا إِنْ كَانَتْ قَيْصُومُ قَدْ مِنْ قَبْلِ فَصَدَّقَتْ وَهُوَ مِنْ الْكَاذِبِينَ ﴿٢٨﴾ وَإِنْ كَانَ قَيْصُومُ قَدْ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ ﴿٢٩﴾ فَلَمَّا رَأَى قَيْصُومُ قَدْ مِنْ دُبُرٍ قَالَ إِنَّهُ مِنْ كَاذِبِينَ إِنْ كَذَبْتُكَ عَظِيمٌ ﴿٣٠﴾ يَوْسُفُ أَعْرِضْ عَنْ هَذَا وَاسْتَغْفِرِي لِذَنبِكِ إِنَّكِ كُنتِ مِنَ الْخَاطِئِينَ ﴿٣١﴾

«25. So they raced with one another to the door, and she tore his shirt from the back. They both found her master (i.e. her husband) at the door. She said: "What is the recompense (punishment) for him who intended an evil design against your wife, except that he be put in prison or a painful torment?"»

[1] At-Tabari 16:49.

426. He [Yūsuf] said: "It was she that sought to seduce me," and a witness of her household bore witness (saying): "If it be that his shirt is torn from the front, then her tale is true and he is a liar!"

427. "But if it be that his shirt is torn from the back, then she has told a lie and he is speaking the truth!"

428. So when he (her husband) saw his [Yūsuf's] shirt torn at the back, he (her husband) said: "Surely, it is a plot of you women! Certainly-mighty is your plot!"

429. "O Yūsuf ! Turn away from this! (O woman!) Ask forgiveness for your sin, verily, you were of the sinful."

Allāh says that Yūsuf and the wife of the 'Azīz raced to the door, Yūsuf running away from her and her running after him to bring him back to the room. She caught up with him and held on to his shirt from the back, tearing it so terribly that it fell off Yūsuf's back. Yūsuf continued running from her, with her in pursuit. However, they found her master, her husband, at the front door. This is when she responded by deceit and evil plots, trying to exonerate herself and implicate him, saying,

﴿مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا﴾

«What is the recompense (punishment) for him who intended an evil design against your wife...?»

in reference to illegal sexual intercourse,

﴿إِلَّا أَنْ يُسَجَّنَ﴾

«except that he be put in prison»

﴿أَوْ عَذَابٌ أَلِيمٌ﴾

«or a painful torment?»

tormented severely with painful beating. Yūsuf did not stand idle, but he declared the truth and exonerated himself from the betrayal she accused him of,

﴿قَالَ﴾

«He [Yūsuf] said», in truth and honesty,

﴿بِعَنَانٍ مِّنَ النَّارِ﴾

﴿It was she that sought to seduce me﴾,

and mentioned that she pursued him and pulled him towards her until she tore his shirt.

﴿وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا إِن كَانَ قَبِضُهُ قُدٌّ مِّنْ قُدٍّ﴾

﴿And a witness of her household bore witness (saying): "If it be that his shirt is torn from the front..."﴾, not from the back,

﴿فَصَدَقَتْ﴾

﴿then her tale is true﴾

that he tried to commit an illegal sexual act with her. Had he called her to have sex with him and she refused, she would have pushed him away from her and tore his shirt from the front,

﴿وَإِن كَانَ قَبِضُهُ قُدٌّ مِّنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الْمَكِيدِينَ﴾

﴿But if it be that his shirt is torn from the back, then she has told a lie and he is speaking the truth!﴾

Had Yūsuf run away from her, and this is what truly happened, and she set in his pursuit, she would have held to his shirt from the back to bring him back to her, thus tearing his shirt from the back.

There is a difference of opinion over the age and gender of the witness mentioned here. 'Abdur-Razzāq recorded that Ibn 'Abbās said that,

﴿وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا﴾

﴿and a witness of her household bore witness﴾

"was a bearded man," meaning an adult male. Ath-Thawri reported that Jābir said that Ibn Abi Mulaykah said that Ibn 'Abbās said, "He was from the king's entourage." Mujāhid, Ikrimah, Al-Ḥasan, Qatādah, As-Suddi, Muḥammad bin Ishāq and others also said that the witness was an adult male.

Al-'Awfi reported that Ibn 'Abbās said about Allāh's statement,

﴿وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا﴾

﴿and a witness of her household bore witness﴾

"He was a babe in the cradle."^[1] Similar was reported from Abu Hurayrah, Hilāl bin Yasāf, Al-Ḥasan, Sa'īd bin Jubayr and Aḍ-Ḍaḥḥāk bin Muzāḥim, that the witness was a young boy who lived in the 'Aziz's house.^[2] Ibn Jarīr At-Ṭabari preferred this view.

Allāh's statement,

﴿فَلَمَّا رَأَىٰ قَبْسَهُۥ قَدْ رَمَىٰ دُبُرَ﴾

﴿So when he saw his [Yūsuf's] shirt torn at the back,﴾

indicates that when her husband became certain that Yūsuf was telling the truth and that his wife was lying when she heralded the accusation of betrayal at Yūsuf,

﴿قَالَ إِنَّكُمْ مِّنْ كَاذِبِينَ﴾

﴿he said: "Surely, it is a plot of you women!..."﴾

He said, 'This false accusation and staining the young man's reputation is but a plot of many that you, women, have,'

﴿إِنَّ كَيْدَكُمْ عَظِيمٌ﴾

﴿Certainly mighty is your plot!﴾

The 'Azīz ordered Yūsuf, peace be upon him, to be discrete about what happened,

﴿يُوسُفُ أَغْرِضْ عَن هَٰذَا﴾

﴿O Yūsuf ! Turn away from this!﴾, do not mention to anyone what has happened,

﴿وَأَسْتَغْفِرْ لِذَنبِكَ﴾

﴿And ask forgiveness for your sin,﴾

addressing his wife. The 'Azīz was an easy man, or gave excuse to his wife because she saw in Yūsuf an appeal she could not resist. He said to her, 'Ask forgiveness for your sin, the evil desire that you wanted to satisfy with this young man, and then inventing false accusations about him,'

﴿إِنَّكَ كُنتِ مِنَ الْغَاطِلِينَ﴾

[1] At-Ṭabari 16:56

[2] At-Ṭabari 16:54-55.

الْحَمْدُ لِلَّهِ

٢٣٩

الْأَنْبِيَاءُ

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكِلًا وَآتَتْ
كُلَّ وَاحِدَةٍ مِنْهُنَّ سِكِّينًا وَقَالَتِ اخْرُجْ عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ
وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ
كَرِيمٌ ﴿٣٠﴾ قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ وَلَقَدْ رُودَتْهُ عَنْ
نَفْسِهِ فَاسْتَعْصَمَ وَلَئِن لَّمْ يَفْعَلْ مَا مَأْمُورٌ لَيْسَ جَنَّتْ وَلَيْسَ كُنَّا
مِنَ الصَّادِقِينَ ﴿٣١﴾ قَالَ رَبِّ السِّجْنِ أَحَبُّ إِلَيَّ مِمَّا بَدَّعْتَنِي
إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ
﴿٣٢﴾ فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُنَّ إِنَّهُ هُوَ السَّمِيعُ
الْعَلِيمُ ﴿٣٣﴾ ثُمَّ بَدَأْ لَهُمْ مِن بَعْدِ مَا رَأَوُا الْعَذَابَ لَئِنْ لَمْ يَنْجُسْهُمْ
حَتَّى يَمُوتُوا ﴿٣٤﴾ وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانٍ قَالَ أَحَدُهُمَا
إِنِّي أَرَأَيْتَ أَنَا وَهَذَا الْخَمْرُ قَالَ الْآخَرُ إِنَّهُنَّ أَرْسَلْنَ أَخِي
رَأْسِي خَيْرًا مِّنَّا كُلَّ طَائِفَةٍ مِّنْهُ يُتَنَبَّأُ بِأَمْرِهِ وَإِنَّا لَنَرَاهُ لَمَنِ
الْمُحْسِنِينَ ﴿٣٥﴾ قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُزْفَقَاهُ إِلَّا نَتَبَّخَكُمَا
بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا ذَلِكُمَا مِمَّا عَلَّمَنِي رَبِّي إِنِّي تَرَكْتُ
مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ حُمْحُمُ كَافِرُونَ ﴿٣٦﴾

«verily, you were of the sinful.»

﴿وَقَالَ يَسُوْفُ فِي الْمَدِيْنَةِ اأَمْرًا
الْمَدِيْنَةِ تَزُوْدُ فِتْنَةً عَنْ نَفْسِهِ. قَدْ
شَقَقَهَا حَقًّا إِنَّا لَنَرَاهَا فِي ضَلَالٍ
ثَبِيثٍ﴾ ﴿٣٠﴾ فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ
أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكِلًا
وَأَتَتْ كُلَّ وَاحِدَةٍ مِنْهُنَّ سِكِّينًا
وَقَالَتْ اخْرُجْ عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ
وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا
هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ
كَرِيمٌ﴾ ﴿٣١﴾ قَالَتْ فَذَلِكُنَّ الَّذِي
لُمْتُنَّنِي فِيهِ وَلَقَدْ رُودَتْهُ عَنْ نَفْسِهِ.
فَاسْتَعْصَمَ وَلَئِن لَّمْ يَفْعَلْ مَا مَأْمُورٌ
لَيْسَ جَنَّتْ وَلَيْسَ كُنَّا مِنْ الصَّادِقِينَ﴾ ﴿٣٢﴾
قَالَ رَبِّ السِّجْنِ أَحَبُّ إِلَيَّ مِمَّا
بَدَّعْتَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي
كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ

الْجَاهِلِينَ﴾ ﴿٣٣﴾ فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُنَّ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ﴾ ﴿٣٤﴾

﴿30. And women in the city said: "The wife of the 'Azīz is seeking to seduce her (slave) young man, indeed she loves him violently; verily, we see her in plain error."﴾

﴿31. So when she heard of their accusation, she sent for them and prepared a banquet for them; she gave each one of them a knife, and she said [to Yūsuf]: "Come out before them." Then, when they saw him, they exalted him (at his beauty) and (in their astonishment) cut their hands. They said: "How perfect is Allāh! No man is this! This is none other than a noble angel!"﴾

﴿32. She said: "This is he (the young man) about whom you did blame me, and I did seek to seduce him, but he refused. And now if he refuses to obey my order, he shall certainly be

cast into prison, and will be one of those who are disgraced.”﴾

﴿33. He said: "O my Lord! Prison is dearer to me than that to which they invite me. Unless You turn away their plot from me, I will feel inclined towards them and be one of the ignorant."﴾

﴿34. So his Lord answered his invocation and turned away from him their plot. Verily, He is the All-Hearer, the All-Knower.﴾

The News reaches Women in the City, Who also plot against Yūsuf

Allāh states that the news of what happened between the wife of the ‘Azīz and Yūsuf spread in the city, that is, Egypt, and people talked about it,

﴿وَقَالَ يَسْرُورَةٌ فِي الْمَدِينَةِ﴾

﴿And women in the city said...﴾, such as women of chiefs and princes said, while admonishing and criticizing the wife of the ‘Azīz,

﴿أَمْرَأَتِ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَنْ نَفْسِهِ﴾

﴿The wife of the ‘Azīz is seeking to seduce her (slave) young man,﴾,

she is luring her servant to have sex with her,

﴿قَدْ شَغَفَهَا حُبًّا﴾

﴿indeed she loves him violently;﴾, her love for him filled her heart and engulfed it,

﴿إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُّبِينٍ﴾

﴿verily, we see her in plain error.﴾, by loving him and trying to seduce him.

﴿فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ﴾

﴿So when she heard of their accusation,﴾

especially their statement, “indeed she loves him violently.” Muḥammad bin Ishāq commented, “They heard of Yūsuf’s beauty and wanted to see him, so they said these words in order to get a look at him.” This is when,

﴿أَرْسَلَتْ إِلَيْهِ﴾

﴿she sent for them﴾, invited them to her house,

﴿وَأَعَدَّتْ لَمْ مَنَافِكًا﴾

﴿and prepared a banquet for them.﴾

Ibn 'Abbās, Sa'īd bin Jubayr, Mujāhid, Al-Ḥasan, As-Suddi and several others commented that she prepared a sitting room which had couches, pillows (to recline on) and food that requires knives to cut, such as citron.^[1] This is why Allāh said next,

﴿وَأَتَتْ كُلَّ وَاحِدٍ مِّنْهُم بِسِكِّينٍ﴾

﴿and she gave each one of them a knife﴾, as a part of her plan of revenge for their plot to see Yūsuf,

﴿وَقَالَتْ ائْتِنِي مِنْهُنَّ﴾

﴿and she said [to Yūsuf]: "Come out before them."﴾, for she had asked him to stay somewhere else in the house,

﴿فَلَمَّا﴾

﴿Then, when﴾ he went out and,

﴿رَأَوْهُ أَكْبَرْتَهُ﴾

﴿they saw him, they exalted him﴾

they thought highly of him and were astonished at what they saw. They started cutting their hands in amazement at his beauty, while thinking that they were cutting the citron with their knives. Therefore, they injured their hands with the knives they were holding, according to several reports of Tafsīr.^[2]

Others said that after they ate and felt comfortable, and after having placed citron in front of them, giving each one of them a knife, the wife of the 'Azīz asked them, "Would you like to see Yūsuf?" They said, "Yes." So she sent for him to come in front of them and when they saw him, they started cutting

^[1] Aṭ-Ṭabari 16:71-72.

^[2] Aṭ-Ṭabari 16:76-78.

their hands. She ordered him to keep coming and going, so that they saw him from all sides, and he went back in while they were still cutting their hands. When they felt the pain, they started screaming and she said to them, "You did all this from one look at him, so how can I be blamed?"

﴿وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ﴾

«They said: "How perfect is Allāh! No man is this! This is none other than a noble angel!"»

They said to her, "We do not blame you anymore after the sight that we saw." They never saw anyone like Yūsuf before, for he, peace be upon him, was given half of all beauty. An authentic *Ḥadīth* stated that the Messenger of Allāh ﷺ passed by Prophet Yūsuf, during the Night of *Isrā'*^[1] in the third heaven and commented,

﴿إِنَّمَا هُوَ قَدْ أُعْطِيَ شَطْرَ الْخَيْرِ﴾

«He was given a half of all beauty.»^[2]

Mujāhid and others said [they said]: "We seek refuge from Allāh,"

﴿مَا هَذَا بَشَرًا﴾

«No man is this!»^[3]

They said next,

﴿إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ﴾ قَالَ مَذْذُكُنَ الَّذِي لَتُنَتْنِي فِيهِ

«"This is none other than a noble angel!" She said: "This is he (the young man) about whom you did blame me..."»

She said these words to them so that they excuse her behavior, for a man who looks this beautiful and perfect, is worthy of being loved, she thought. She said,

﴿رَلَقْتُ رُوَيْدَهُ عَنْ نَفْسِي. فَانْتَمَمَ﴾

«and I did seek to seduce him, but he refused»

[1] The overnight journey from Makkah to Jerusalem, then to heaven, then back to Makkah.

[2] Muslim 1:146.

[3] At-Tabari 16:84

to obey me. Some scholars said that when the women saw Yūsuf's beauty, she told them about his inner beauty that they did not know of, being chaste and beautiful from the inside and outside. She then threatened him,

﴿وَلَكِنْ لَمْ يَفْعَلْ مَا نَأْمُرُ لِيَسْتَعِزَّ وَلِيَكُونَا مِنَ الضَّالِّينَ﴾

«And now if he refuses to obey my order, he shall certainly be cast into prison, and will be one of those who are disgraced.»

This is when Prophet Yūsuf sought refuge with Allāh from their evil and wicked plots,

﴿قَالَ رَبِّ الْبَيْتِ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ﴾

«He said: "O my Lord! Prison is dearer to me than that to which they invite me..."» illegal sexual acts,

﴿وَلَا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْحَابُ الْبَيْتِ﴾

«Unless You turn away their plot from me, I will feel inclined towards them»

Yūsuf invoked Allāh: If You abandon me and I am reliant on myself, then I have no power over myself, nor can I bring harm or benefit to myself, except with Your power and will. Verily, You are sought for each and everything, and our total reliance is on You Alone for each and everything. Please, do not abandon me and leave me to rely on myself, for then,

﴿أَصْحَابُ الْبَيْتِ وَأَكْثَرُ مِنَ الْغَافِلِينَ ﴿٣١﴾ فَاسْتَجَابَ لَهُ رَبُّهُ﴾

«"I will feel inclined towards them and be one of the ignorant."»

So his Lord answered his invocation»

Yūsuf, peace be upon him, was immune from error by Allāh's will, and He saved him from accepting the advances of the wife of the 'Azīz'. He preferred prison, rather than accept her illicit call. This indicates the best and most perfect grade in this case, for Yūsuf was youthful, beautiful and full of manhood. His master's wife was calling him to herself, and she was the wife of the 'Azīz of Egypt. She was also very beautiful and wealthy, as well as having a great social rank. He refused all this and preferred prison, for he feared Allāh and hoped to earn His reward.

It is recorded in the Two Ṣaḥīḥs that the Messenger of Allāh

said,

سَبْعَةٌ يُظِلُّهُمْ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: إِمَامٌ عَادِلٌ، وَشَابٌّ نَفْسًا فِي عِبَادَةِ اللَّهِ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ بِالْمَسْجِدِ إِذَا خَرَجَ مِنْهُ حَتَّى يَعُودَ إِلَيْهِ، وَرَجُلَانِ تَحَابَّا فِي اللَّهِ، اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ، وَرَجُلٌ نَفْسُهُ بِصَدَقَةٍ فَاخْشَاهَا حَتَّى لَا تُنَلِّمَ شِمَالَهُ مَا أُنْفَقَتْ يَمِينُهُ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالَ فَقَالَ: إِنِّي أَخَافُ اللَّهَ، وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ.

«Allāh will give shade to seven, on the Day when there will be no shade but His: A just ruler, a youth who has been brought up in the worship of Allāh, a man whose heart is attached to the Masjid, from the time he goes out of the Masjid until he gets back to it, two persons who love each other only for Allāh's sake and they meet and part in Allāh's cause only, a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given, a man who refuses the call of a charming woman of noble birth for illicit intercourse with her and says: "I am afraid of Allāh, and a person who remembers Allāh in seclusion and his eyes are then flooded with tears."»^[1]

﴿ثُمَّ بَدَأَ لَهُمْ مِنْ بَعْدِ مَا رَأَوُا الْآيَاتِ لِيَسْخَبُوهُ حَتَّى يَمُوتَ﴾

﴿35. Then it occurred to them, after they had seen the proofs (of his innocence), to imprison him for a time.﴾

Yūsuf is imprisoned without Justification

Allāh says, 'Then it occurred to them that it would be in their interest to imprison Yūsuf for a time, even after they were convinced of his innocence and saw the proofs of his truth, honesty and chastity.' It appears, and Allāh knows best, that they imprisoned him after the news of what happened spread. They wanted to pretend that Yūsuf was the one who tried to seduce the 'Aziz's wife and that they punished him with imprisonment. This is why when the Pharaoh asked Yūsuf to leave jail a long time afterwards, he refused to leave until his innocence was ascertained and the allegation of his betrayal was refuted. When this was successfully achieved,

^[1] *Fath Al-Bāri* 2:168, *Muslim* 2:715.

Yūsuf left the prison with his honor intact, peace be upon him.

﴿وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانٍ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا وَقَالَ الْآخَرُ إِنِّي أَرَانِي أُحْمِلُ قَوْقُ رَأْسِي خَبْرًا نَآكُلُ الطَّيْرَ مِنِّي نَبْنِئُهَا بِنَارٍ وَإِنَّا لَنَرْنَكَ مِنَ الْمُنْعِيْنِ ۝﴾

﴿36. And there entered with him two young men in the prison. One of them said: "Verily, I saw myself (in a dream) pressing wine." The other said: "Verily, I saw myself (in a dream) carrying bread on my head and birds were eating thereof." (They said): "Inform us of the interpretation of this. Verily, we think you are one of the doers of good."﴾

Two Jail Mates ask Yūsuf to interpret their Dreams

Qatādah said, "One of them was the king's distiller and the other was his baker."^[1] Each of these two men had a dream and asked Yūsuf to interpret it for them.

﴿قَالَ لَا يَأْتِيكُم مِّمَّا تَزْكُمُونَ إِلَّا تَأْكُلُونَهَا بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمُ ذَلِكَهَا مِنَّا عِلْمًا رَفِئَ إِلَىٰ نَرْكُتَ بِمِلَّةٍ قَوْمٍ لَا يُمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ مُمْ كَفِرُونَ ۝ وَابْتِئْتُ بِمِلَّةِ آبَائِي بِزُحُمٍ وَإِسْحَاقَ وَتَعْقُوبَ مَا كَانَتْ لَنَا أَنْ تُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَكُلَّ النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ۝﴾

﴿37. He said: "No food will come to you as your provision, but I will inform its interpretation before it comes. This is of that which my Lord has taught me. Verily, I have abandoned the religion of a people that believe not in Allāh and are disbelievers in the Hereafter."﴾

﴿38. "And I have followed the religion of my fathers, - Ibrāhīm, Ishāq and Ya'qūb and never could we attribute any partners whatsoever to Allāh. This is from the grace of Allāh to us and to mankind, but most men thank not."﴾

Yūsuf calls His Jail Mates to Tawhīd even before He interprets Their Dreams

Yūsuf, peace be upon him, told the two men that he has knowledge in the interpretation of whatever they saw in their

[1] At-Ṭabari 16:95.

dream, and that he will tell them about the interpretation of the dreams before they become a reality. This is why he said,

﴿لَا يَأْتِيَكُمَا طَعَامٌ تُرْزَقَانِيهِ إِلَّا نَبَأُكُمَا بِتَأْوِيلِهِ﴾

«No food will come to you as your provision, but I will inform you of its interpretation»

Mujāhid commented,

﴿لَا يَأْتِيَكُمَا طَعَامٌ تُرْزَقَانِيهِ﴾

«No food will come to you as your provision,» this day,

﴿لَا نَبَأُكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا﴾

«but I will inform you of its interpretation before it comes.»

As-Suddi said similarly.^[1] Yūsuf said that, this knowledge is from Allāh Who taught it to me, because I shunned the religion of those who disbelieve in Him and the Last Day, who neither hope for Allāh's reward nor fear His punishment on the Day of Return,

﴿وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ﴾

«And I have followed the religion of my fathers, - Ibrāhīm, Ishāq and Ya'qūb»

Yūsuf said, 'I have avoided the way of disbelief and polytheism, and followed the way of these honorable Messengers,' may Allāh's peace and blessings be on them. This, indeed, is the way of he who seeks the path of guidance and follows the way of the Messengers, all the while shunning the path of deviation. It is he whose heart Allāh will guide, teaching him what he did not know beforehand. It is he whom Allāh will make an Imām who is imitated in the way of righteousness, and a caller to the path of goodness. Yūsuf said next,

﴿مَا كُنَّا لَنَآتِيَكَ بَشِيرٌ إِلَّا مِنَ اللَّهِ وَلَئِنْ تَوَلَّيْنَا لَنَكُونُنَّ مِنَ الْخَاسِرِينَ﴾

«and never could we attribute any partners whatsoever to Allāh. This is from the grace of Allāh to us and to mankind,»

this *Tawhīd* -Monotheism-, affirming that there is no deity

^[1] At-Ṭabari 16:100.

سُورَةُ يُسُوف

٢٤٠

الْحَمْدُ لِلَّهِ

وَأَنْبَغْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانَتْ
لَنَا أَنْ نُشْرِكَ بِاللهِ مِنْ شَيْءٍ ذَلِكَ مِنْ فَضْلِ اللهِ عَلَيْنَا وَعَلَى
النَّاسِ وَلَكِنْ أَكْثَرُ النَّاسِ لَا يَشْكُرُونَ ﴿٣٩﴾ بِصَاحِبِي
السِّجْنِ أَزْيَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللهُ الْوَاحِدُ الْقَهَّارُ
﴿٤٠﴾ مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءُ سَبَّحْتُمُوهَا أَنْتُمْ
وَمَا بَأْسَكُمْ مَا أَنْزَلَ اللهُ فِيهَا مِنْ سُلْطَانٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ
أَمْرٌ أَلا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنْ أَكْثَرُ
النَّاسِ لَا يَعْلَمُونَ ﴿٤١﴾ بِصَاحِبِي السِّجْنِ أَمَّا أَحَدُكُمَا
فَيَسْعَى رِيَّةً خَمْرًا وَآمَّا الْآخَرُ فَيُضْلِبُ فَتَاكُلُ الظَّيْرُ
مِنْ رَأْسِهِ قُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ ﴿٤٢﴾ وَقَالَ لِلَّذِي
ظَنَّ أَنَّهُ نَاجٍ مِنْهُمَا أَذْكُرَنِي عِنْدَ رَبِّكَ فَأَنْسَاهُ
الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ
﴿٤٣﴾ وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ يَسَوَانِ يَأْكُلُ هُنَّ
سَبْعَ عِجَافٍ وَسَبْعَ سُبُلَاتٍ خُضِرٍ وَأَخْرَجَ يَابِسَتٍ
يَأْتِيهَا الْمَلَأُ أَفْئُونِي فِي رُءُوسِي إِنْ كُنْتُ لِلزَّيْرِ مُتَعَبِّرُونَ ﴿٤٤﴾

worthy of worship
except Allāh alone
without partners,

﴿مِنْ فَضْلِ اللهِ عَلَيْنَا﴾

﴿is from the grace of
Allāh to us﴾, He has
revealed it to us and
ordained it on us,

﴿وَعَلَى النَّاسِ﴾

﴿and to mankind﴾, to
whom He has sent us
as callers to Tawhīd,

﴿وَلَكِنْ أَكْثَرُ النَّاسِ لَا
يَشْكُرُونَ﴾

﴿but most men thank
not﴾ they do not
admit Allāh's favor
and blessing of send-
ing the Messengers to
them, but rather,

﴿يَدَّبَّرُوا مِصْرَةَ اللهِ كَذْرًا وَأَعْلَوْا
قَوْمَهُمْ دَارَ الْبَوَارِ﴾

﴿Have changed the blessings of Allāh into disbelief, and caused
their people to dwell in the house of destruction.﴾ [14:28]

﴿بِصَاحِبِي السِّجْنِ أَزْيَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللهُ الْوَاحِدُ الْقَهَّارُ ﴿٣٩﴾ مَا تَعْبُدُونَ مِنْ دُونِهِ
إِلَّا أَسْمَاءُ سَبَّحْتُمُوهَا أَنْتُمْ وَمَا أَنْزَلَ اللهُ فِيهَا مِنْ سُلْطَانٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ أَمْرٌ أَلا
تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنْ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ ﴿٤٠﴾﴾

﴿39. "O two companions of the prison! Are many different
lords (gods) better or Allāh, the One, the Irresistible?"﴾

﴿40. "You do not worship besides Him but only names which
you have named (forged) - you and your fathers - for which
Allāh has sent down no authority. The command is for none
but Allāh. He has commanded that you worship none but Him;

that is the straight religion, but most men know not."﴾

Prophet Yūsuf went on calling his two prison companions to worship Allāh alone, without partners, and to reject whatever is being worshipped instead of Him like the idols, which were worshipped by the people of the two men, Yūsuf said,

﴿أَزْيَاتٌ مُتَفَرِّقَاتٌ حَبْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ﴾

﴿Are many different lords (gods) better or Allāh, the One, the Irresistible?﴾

to Whose grace and infinite kingdom everything and everyone has submitted in humiliation. Prophet Yūsuf explained to them next that it is because of their ignorance that they worship false deities and give them names, for these names were forged and are being transferred from one generation to the next generation. They have no proof or authority that supports this practice, hence his statement to them,

﴿مَا أُنْزِلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ﴾

﴿for which Allāh has sent down no authority﴾

or proof and evidence. He then affirmed that the judgement, decision, will and kingdom are all for Allāh alone, and He has commanded all of His servants to worship none but Him. He said,

﴿ذَلِكَ الدِّينُ الْقَيِّمُ﴾

﴿that is the straight religion,﴾

'this, Tawhīd of Allāh and directing all acts of worship at Him alone in sincerity, that I am calling you to is the right, straight religion that Allāh has ordained and for which He has revealed what He wills of proofs and evidences,'

﴿وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

﴿but most men know not.﴾, and this is why most of them are idolators,

﴿وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ﴾

﴿And most of mankind will not believe even if you eagerly desire it.﴾ [12:103]

When Yūsuf finished calling them, he started interpreting their

dreams for them,

﴿يُصَيِّحُ الْيَتِيمَ أَنَا أَعْدَكُمَا فَيَتَى رَيْمٌ حَمْرًا وَأَنَا الْآخَرُ فَيُصَلِّبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ. فُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ﴾

«41. "O two companions of the prison! As for one of you, he will pour out wine for his master to drink; and as for the other, he will be crucified and birds will eat from his head. Thus is the case judged concerning which you both did inquire."»

The Interpretation of the Dreams

Yūsuf said,

﴿يُصَيِّحُ الْيَتِيمَ أَنَا أَعْدَكُمَا فَيَتَى رَيْمٌ حَمْرًا﴾

«O two companions of the prison! As for one of you, he will pour out wine for his master to drink;»

to the man who saw in a dream that he was pressing wine. He did not direct this speech at him, however, so that to lessen the grief of the other person. This is why he made his statement indirect,

﴿وَأَنَا الْآخَرُ فَيُصَلِّبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ﴾

«and as for the other, he will be crucified and birds will eat from his head.»

which is the interpretation of the other man's dream in which he saw himself carrying bread above his head. Yūsuf told them that the decision about their matter has already been taken and it shall come to pass. This is because the dream is tied to a bird's leg, as long as it is not truthfully interpreted. If it is interpreted, then it becomes a reality. Ath-Thawri said that 'Imarah bin Al-Qa'qā' narrated that Ibrāhīm said that 'Abdullāh bin Mas'ūd said, "When they said what they said to him, and he explained their dreams to them, they replied, 'We did not see anything at all.' This is when he said,

﴿فُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ﴾

«Thus is the case judged concerning which you both did inquire.»^[1]

[1] At-Ṭabari 16:108.

The understanding in this is that he who claims that he saw a dream and was given its interpretation, then he will be tied to its interpretation, and Allāh has the best knowledge. There is an honorable *Ḥadīth* that Imām Ahmad collected from Mu'āwiyah bin Ḥaydah that the Prophet ﷺ said,

«الرُّؤْيَا عَلَى رِجْلِ طَائِرٍ مَا لَمْ تُعْبَرْ، فَإِذَا عُبِّرَتْ وَقَعَتْ»

«The dream is tied to a bird's leg, as long as it is not interpreted. If it is interpreted, it becomes a reality.»^[1]

﴿وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنَسَ الشَّيْطَانُ وَكَرَّ رَيْدَهُ، فَلَيْتَ بِي أَلَسْتُ بِرَجُلٍ﴾

442. And he said to the one whom he knew to be saved: "Mention me to your king." But Shayṭān made him forget to mention it to his master. So [Yūsuf] stayed in prison a few (more) years.﴾

Yūsuf asks the King's Distiller to mention Him to the King

Yūsuf knew that the distiller would be saved. So discretely, so that the other man's suspicion that he would be crucified would not intensify, he said,

﴿اذْكُرْنِي عِنْدَ رَبِّكَ﴾

﴿Mention me to your King.﴾

asking him to mention his story to the king. That man forgot Yūsuf's request and did not mention his story to the king, a plot from the devil, so that Allāh's Prophet would not leave the prison. This is the correct meaning of,

﴿فَأَنَسَ الشَّيْطَانُ وَكَرَّ رَيْدَهُ﴾

﴿But Shayṭān made him forget to mention it to his master.﴾

that it refers to the man who was saved. As was said by Mujāhid, Muḥammad bin Ishāq and several others.^[2] As for, 'a few years', or, *Bida'* in Arabic, it means between three and nine,

[1] Aḥmad 4:10.

[2] Aṭ-Ṭabari 16:113.

الْأَخْلَامِ بِمِثْلَيْنِ ۝

٢٤١

الْأَخْلَامِ

قَالُوا أَضْغَنْتَ أَخْلَامَهُ وَمَا عَنِ تَأْوِيلِ الْأَخْلَامِ بِمِثْلَيْنِ ۝
 وَقَالَ الَّذِي نَجَّا مِنْهَا وَمَا عَنِ تَأْوِيلِ الْأَخْلَامِ بِمِثْلَيْنِ ۝
 فَأَرْسَلُونَا ۝ يُوْسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ
 يَسْمَانُ بِأَكْلِهِنَّ سَبْعَ عَجَافٍ وَسَبْعِ سُوءَاتٍ خُضِرَ
 وَأُخْرَى يَأْكُلْنَ لَمْ يُدْرِكْ إِلَى النَّاسِ لَمْ يَلْمَهُمْ يَلْمُونَ ۝
 تَزْرَعُونَ سَبْعَ سِنِينَ دَأْبًا فَمَا حَصَدْتُمْ فَذَرَوْهُ فِي سُوءِ بَقَرَةٍ
 قَلِيلًا فَيَأْكُلُونَ ۝ ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادًا يَأْكُلْنَ
 مَا قَدَّمْتُمْ لَكُمْ إِلَّا قَلِيلًا فَيَأْكُلُونَ ۝ ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ
 عَامٌ فِيهِ يَجْعَلُ النَّاسُ وَفِيهِ يَعْمُرُونَ ۝ وَقَالَ الْمَلِكُ أَتُؤْتِنِي
 بِهِ ۖ فَلَمَّا جَاءَهُ الرُّسُولُ قَالَ أَرْسِلْ لِي رِيكَ فَتَسْأَلُهُ مَا بَالُ
 الْيَسْرِ ۖ أَلَمْ يَأْتِ قَطْعَنَ الْيَدَيْنِ ۖ إِنَّ رَبِّي بِكَيْدِهِمْ عَلِيمٌ ۝
 مَا خَطْبُكَ ۖ إِذْ رَأَوْكَ عَنْ نَفْسِهِ مَفْتَخًا ۖ خَشِيَ لِلَّهِ
 مَا عَلِمْنَا عَلَيْهِ مِنْ سُوْرٍ ۖ قَالَتِ امْرَأَتُ الْعَزِيزِ الْقَنْضَاءُ
 الْحَقُّ أَتَارَوْهُ ۖ عَنْ نَفْسِهِ مَوْلَانَهُ ۖ لَيْنَ الصِّدِّيقِ ۝
 يَعْلَمُ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ ۖ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِبِينَ ۝

according to Mujāhid and Qatādah.^[1] Wāḥb bin Munabbih said, "Ayyūb suffered from the illness for seven years, Yūsuf remained in prison for seven years and Bukhtanassar (Nebuchadnezzar - Chaldean king of Babylon) was tormented for seven years."^[2]

هَرَقَالَ إِلَيْكَ إِنِّي أَرَى سَبْعَ
 بَقَرَاتٍ يَسْمَانُ بِأَكْلِهِنَّ سَبْعَ
 عَجَافٍ وَسَبْعِ سُوءَاتٍ خُضِرَ
 وَأُخْرَى يَأْكُلْنَ بِأَكْلِهَا الْيَسْرَ
 فِي رُبْعَيْنِ ۖ إِنَّ كَيْدَهُمْ لِلزَّهْوِ
 فَتَزْرَعُونَ سَبْعَ سِنِينَ دَأْبًا
 قَالُوا أَضْغَنْتَ أَخْلَامَهُ
 وَمَا عَنِ تَأْوِيلِ الْأَخْلَامِ بِمِثْلَيْنِ ۝
 وَقَالَ الَّذِي نَجَّا مِنْهَا وَمَا عَنِ تَأْوِيلِ الْأَخْلَامِ بِمِثْلَيْنِ ۝

أَنَا أَنبِئُكُمْ بِتَأْوِيلِهِ ۖ فَأَرْسَلُونَا ۝ يُوْسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ يَسْمَانُ بِأَكْلِهِنَّ سَبْعَ عَجَافٍ وَسَبْعِ سُوءَاتٍ خُضِرَ وَأُخْرَى يَأْكُلْنَ لَمْ يُدْرِكْ إِلَى النَّاسِ لَمْ يَلْمَهُمْ يَلْمُونَ ۝ تَزْرَعُونَ سَبْعَ سِنِينَ دَأْبًا فَمَا حَصَدْتُمْ فَذَرَوْهُ فِي سُوءِ بَقَرَةٍ قَلِيلًا فَيَأْكُلُونَ ۝ ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادًا يَأْكُلْنَ مَا قَدَّمْتُمْ لَكُمْ إِلَّا قَلِيلًا فَيَأْكُلُونَ ۝ ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يَجْعَلُ النَّاسُ وَفِيهِ يَعْمُرُونَ ۝

443. And the king (of Egypt) said: "Verily, I saw (in a dream) seven fat cows, whom seven lean ones were devouring, and seven green ears of corn, and (seven) others dry. O notables!

[1] At-Tabari 16:115.

[2] At-Tabari 16:114.

Explain to me my dream, if it be that you can interpret dreams."

﴿44. They said: "Mixed up false dreams and we are not skilled in the interpretation of dreams."﴾

﴿45. Then the man who was released, now at length remembered and said: "I will tell you its interpretation, so send me forth."﴾

﴿46. (He said): "O Yūsuf, the man of truth! Explain to us seven fat cows whom seven lean ones were devouring, and seven green ears of corn, and (seven) others dry, that I may return to the people, and that they may know."﴾

﴿47. [Yūsuf] said: "For seven consecutive years, you shall sow as usual and that which you reap you shall leave it in the ears, (all) except a little of it which you may eat."﴾

﴿48. "Then will come after that, seven hard (years), which will devour what you have laid by in advance for them, (all) except a little of that which you have guarded (stored)."﴾

﴿49. "Then thereafter will come a year in which people will have abundant rain and in which they will press (wine and oil)."﴾

The Dream of the King of Egypt

The King of Egypt had a dream that Allāh the Exalted made a reason for Yūsuf's release from prison, with his honor and reputation preserved. When the king had this dream, he was astonished and fearful and sought its interpretation. He gathered the priests, the chiefs of his state and the princes and told them what he had seen in a dream, asking them to interpret it for him. They did not know its interpretation and as an excuse, they said,

﴿أَضْمَتُ أَمْثَرُ﴾

﴿Mixed up false dreams﴾, which you saw,

﴿وَمَا عَنِ بِلَابِ الْأُنَظْمِ بِئِينُ﴾

﴿and we are not skilled in the interpretation of dreams.﴾

They said, had your dream been a vision rather than a mixed up false dream, we would not have known its

interpretation. The man who was saved from the two, who were Yūsuf's companions in prison, remembered. *Shayṭān* plotted to make him forget the request of Yūsuf, to mention his story to the king. Now, years later, he remembered after forgetfulness and said to the king and his entourage,

﴿أَنَا أَنبَأْتُكُمْ بِتَارِيهِ﴾

«I will tell you its interpretation,» he interpretation of this dream,

﴿فَأَرْسَلُونِ﴾

«so send me forth.» to the prison, to Yūsuf, the man of truth. So they sent him, and he said to Yūsuf,

﴿يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفِنَا﴾

«O Yūsuf, the man of truth! Explain to us..» and mentioned the king's dream to him.

Yūsuf's Interpretation of the King's Dream

This is when Yūsuf, peace be upon him, told the interpretation of the dream, without criticizing the man for forgetting his request that he had made to him. Neither did he make a precondition that he be released before explaining the meaning. Rather, he said,

﴿تَزْرَعُونَ سَبْعَ سِنِينَ دَابًّا﴾

«For seven consecutive years, you shall sow as usual»

'you will receive the usual amount of rain and fertility for seven consecutive years.' He interpreted the cows to be years, because cows till the land that produce fruits and vegetables, which represent the green ears of corn in the dream. He next recommended what they should do during these fertile years,

﴿فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِّنَّا تَأْكُلُونَ﴾

«and that (the harvest) which you reap you shall leave it in the ears, (all) except a little of it which you may eat.»

He said, 'Whatever you harvest during those seven fertile years, leave it in the ears so as to preserve it better. This will help the harvest stay healthy longer, except the amount that you need to eat, which should not be substantial. Stay away from extravagance, so that you use what remains of the

harvest during the seven years of drought that will follow the seven fertile years.' This was represented by the seven lean cows that eat the seven fat cows.

During the seven years of drought, they will eat from the harvest they collected during the seven fertile years, as represented by the dry ears of corn in the dream. Yūsuf told them that during these years, the remaining ears will not produce anything and whatever they try to plant, will not produce any harvest, so he said,

﴿هَآؤُنَّ مَا قَدَّمْتُمْ لَنَا إِلَّا بَلَدًا مِّنَا مَحْشُونًا﴾

«which will devour what you have laid by in advance for them, (all) except a little of that which you have guarded (stored).»

He delivered the good news to them that after the consecutive years of drought, there will come a fertile year, during which people will receive rain and the land will produce in abundance. The people will then press wine and oil as usual.

﴿وَقَالَ لِلَّذِى ظَنَّ أَنَّهُ نَاقٍ مِّنَ الْمَلِكِ إِنِّىْ أَسْأَلُكَ إِذْ رَدَدْتَنىْ عَنْ نَّفْسِىْ. قُلْتُ حَسْبُ لِّىْ. مَا عَلِمْنَا عَلَيْهِ مِن سُوْءٍ قَالَتْ أَتَرَأَى الْفِرْعَوْنَ حَاصِصَ الْعَرْشِ أَنَا زَوْجَتُهُ مِنْ نَّفْسِهِ. وَإِنَّهُ لَمِنَ الضَّالِّينَ ﴿٥٠﴾ ذَلِكَ لِيَتْلَمَ أَنَّ لَمْ أَخْنَهُ بِالْقَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِى كَيْدَ الْفَآئِسِينَ ﴿٥١﴾ وَمَا أُرِيتُ نَفْسِىْ إِذْ أَنفَسَ لَأَمَارَةٍ بِالنَّوْءِ إِلَّا مَا رَجَعَهُ رَبِّىْ إِذْ رُبِّىْ غَفُورٌ رَّحِيمٌ ﴿٥٢﴾﴾

50. And the king said: "Bring him to me." But when the messenger came to him, [Yūsuf] said: "Return to your king and ask him, 'What happened to the women who cut their hands? Surely, my Lord (Allāh) is Well-Aware of their plot.'"

51. (The king) said (to the women): "What was your affair when you did seek to seduce Yūsuf?" The women said: "Allāh forbid! No evil know we against him!" The wife of the 'Azīz said: "Now the truth is manifest (to all); it was I who sought to seduce him, and he is surely of the truthful."»

52. [Then Yūsuf said: "I asked for this inquiry] in order that he may know that I betrayed him not in (his) absence." And, verily, Allāh guides not the plot of the betrayers.»

53. "And I free not myself (from the blame). Verily, the self is

inclined to evil, except when my Lord bestows His mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving, Most Merciful.”»

The King investigates what happened between the Wife of the ‘Azīz, the Women in the City, and Yūsuf

Allāh narrates to us that when the king was conveyed the interpretation of his dream, he liked Yūsuf's interpretation and felt sure that it was true. He realized the virtue of Prophet Yūsuf, recognized his knowledge in the interpretation of dreams and valued his good conduct with his subjects in his country. The king said,

﴿أَتُونِي بِهِ﴾

«Bring him to me.»

‘Release him from prison and bring him to me.’ When the king's emissary came to Yūsuf and conveyed the news of his imminent release, Yūsuf refused to leave the prison until the king and his subjects declare his innocence and the integrity of his honor, denouncing the false accusation that the wife of the ‘Azīz made against him. He wanted them to know that sending him to prison was an act of injustice and aggression, not that he committed an offense that warranted it. He said,

﴿أَنْجِعْ لِي رَبِّكَ﴾

«Return to your lord (i.e. king)...»

The Sunnah of our Prophet ﷺ praised Prophet Yūsuf and asserted his virtues, honor, elevated rank and patience, may Allāh's peace and blessings be on him. The *Musnad* and the Two *Ṣaḥīḥs* recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«نَحْنُ أَحَقُّ بِالشُّكِّ مِنْ إِبْرَاهِيمَ إِذْ قَالَ،»

«We are more liable to be in doubt than Ibrāhīm when he said,»

﴿رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى﴾

«My Lord! Show me how You give life to the dead...»

«وَيَرْحَمُ اللَّهُ لَوْطًا لَقَدْ كَانَ بِأَوْيِ إِلَى رُغْنٍ شَدِيدٍ، وَلَوْ لَبِثْتُ فِي السَّجْنِ مَا لَبِثُ

يُوسُفُ لَأَجْبُتُ الدَّاعِيَ

«And may Allāh send His mercy on Lūt! He wished to have powerful support! If I were to stay in prison for such a long time as Yūsuf did, I would have accepted the offer.»^[1]

In another narration collected by Ahmad from Abu Hurayrah, the Prophet ﷺ said about Yūsuf's statement,

﴿فَسْتَعِذُّ مَا بَالُ الْإِنْسَانِ الَّذِي قَطَعَ يَدَيْهِ إِنَّ رَبَّ يَكِيدُنَّ عَلَيْهِمْ﴾

«...and ask him, 'What happened to the women who cut their hands? Surely, my Lord (Allāh) is Well-Aware of their plot.'»

﴿لَوْ كُنْتُ أَنَا، لَأَسْرَعْتُ الْإِجَابَةَ وَمَا ابْتَغَيْتُ النَّدْرَ﴾

«If it was me, I would have accepted the offer rather than await my exoneration first.»^[2]

Allāh said (that the king asked),

﴿قَالَ مَا خَطْبُكَ إِذْ رَدَدْتُ يُونُسَ عَنْ نَفْسِهِ﴾

«He said, "What was your affair when you did seek to seduce Yūsuf?"»

The king gathered those women who cut their hands, while being hosted at the house of the wife of the 'Azīz. He asked them all, even though he was directing his speech at the wife of his minister, the 'Azīz in particular. He asked the women who cut their hands,

﴿مَا خَطْبُكُمْ﴾

«What was your affair...», what was your story with regards to,

﴿إِذْ رَدَدْتُ يُونُسَ عَنْ نَفْسِهِ﴾

«when you did seek to seduce Yūsuf?» on the day of the banquet?

﴿قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ﴾

«The women said: "Allāh forbid! No evil know we against him!"»

The women answered the king, 'Allāh forbid that Yūsuf be

[1] Ahmad 2:326, Fath Al-Bari 8:216 Muslim 1:133.

[2] Ahmad 2:346.

guilty of this, for by Allāh, we never knew him to do evil.' This is when,

﴿قَالَتِ امْرَأَتُ الْعَزِيزِ النَّفْسُ خَضَعَ الْخَلْقَ﴾

«The wife of the 'Azīz said: "Now the truth has *Ḥaṣḥaṣa*..."»
or the truth is manifest to all, according to Ibn 'Abbās, Mujāhid and others.^[1] *Ḥaṣḥaṣa* also means, 'became clear and plain',

﴿أَنَا رَوَدْتُهُ عَنْ نَفْسِهِ. وَإِنَّهُ لَمِنَ الصّٰدِقِیْنَ﴾

«it was I who sought to seduce him, and he is surely of the truthful.»
when he said,

﴿هِيَ رَوَدَّتْنِي عَنْ نَفْسِي﴾

«It was she that sought to seduce me.»

﴿ذٰلِكَ یَعْلَمُ اَنْی لَّمْ اُفْنِدْ بِالْقَبْرِ﴾

«in order that he may know that I betrayed him not in (his) absence.»

She said, 'I admit this against myself so that my husband knows that I did not betray him in his absence and that adultery did not occur. I tried to seduce this young man and he refused, and I am admitting this so that he knows I am innocent,'

﴿وَاِنَّ اللّٰهَ لَا یَهْدِیْ كَیْدَ الْمُنٰفِقِیْنَ ۝۱۶ وَ مَا اُبْرِئُ نَفْسِیْ﴾

«And, verily, Allāh guides not the plot of the betrayers. And I free not myself (from the blame).»

She said, 'I do not exonerate myself from blame, because the soul wishes and lusts, and this is what made me seduce him,'
for,

﴿النَّفْسُ لَآئِنَارٌ ۚ یَاسْتَوِ ۚ اِلَّا مَا رَحِمَ رَبِّیْ﴾

«Verily, the (human) self is inclined to evil, except when my Lord bestows His mercy (upon whom He wills).»

whom Allāh the Exalted wills to grant them immunity,

﴿اِنَّ رَبِّیْ غَفُوْرٌ رَّحِیْمٌ﴾

[1] Aṭ-Ṭabari 16:138.

﴿Verily, my Lord is Oft-Forgiving, Most Merciful.﴾

This is the most viable and suitable understanding for the continuity of the story and the meanings of Arabic speech. Al-Māwardi mentioned this in his *Tafsir*, in support of it, it was also preferred by Imām Abu Al-'Abbās Ibn Taymiyyah who wrote about it in detail in a separate work.

It was said Yūsuf peace be upon him is the one who said,

﴿ذَلِكَ يَعْلَمُ إِنْ كُنَّ أُخْتُ﴾

﴿in order that he (the 'Azīz) may know that I betrayed him not﴾ with his wife,

﴿وَالنَّبِ﴾

﴿in (his) absence).﴾ until the end of Āyah (53) He said, 'I sent back the emissary, so that the king would investigate my innocence and the 'Azīz be certain that,

﴿إِنْ كُنَّ أُخْتُ﴾

﴿I betrayed him not﴾, with his wife,

﴿وَالنَّبِ وَإِنَّ اللَّهَ لَا يَهْدِي الْقَوَّاسِينَ﴾

﴿in (his) absence. And, verily, Allāh guides not the plot of the betrayers.﴾

This is the only explanation presented by Ibn Jarir At-Ṭabari and Ibn Abi Ḥatim, but the first view is stronger and more obvious because it is a continuation of what the wife of the 'Azīz said in the presence of the king. Yūsuf was not present at all during this time, for he was released later on and brought to the king by his order.

﴿وَقَالَ الَّذِي اتَّخَذَ لَهُ أَسْرًا فَأَخْرَجَهُ إِلَى مَوْلَاهُ أَيْتَمًا وَقَالَ إِنَّكَ الْمَوْلِيُّ مِنْ أَيْتَمٍ ۚ قَالَ

لَجَمْعِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَصِيظٌ عَلَيْكُمْ ۚ﴾

54. And the king said: "Bring him to me that I may attach him to my person." Then, when he spoke to him, he said: "Verily, this day, you are with us high in rank and fully trusted."

55. [Yūsuf] said: "Set me over the storehouses of the land; I will indeed guard them with full knowledge."

Yūsuf's Rank with the King of Egypt

Allāh states that when he became aware of Yūsuf's innocence and his innocence of what he was accused of, the king said,

﴿أَتُونِي بِهِ أَتَخَلِّفَهُ لِيَتَّبِعُنِي﴾

«Bring him to me that I may attach him to my person.», 'that I may make him among my close aids and associates,'

﴿لَنَأْكُلَ مِنْهُ﴾

«Then, when he spoke to him», when the king spoke to Yūsuf and further recognized his virtues, great ability, brilliance, good conduct and perfect mannerism, he said to him,

﴿إِنَّكَ الْيَوْمَ لَدَيْنَا بِكِبْرٍ أَكْبَرُ﴾

«Verily, this day, you are with us high in rank and fully trusted.»

The king said to Yūsuf, 'You have assumed an exalted status with us and are indeed fully trusted.' Yūsuf, peace be upon him said,

﴿اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَصِيظٌ عَلِيمٌ﴾

«Set me over the storehouses of the land; I will indeed guard them with full knowledge.»

Yūsuf praised himself, for this is allowed when one's abilities are unknown and there is a need to do so. He said that he is,

﴿حَصِيظٌ﴾

«Haftiz», an honest guard,

﴿عَلِيمٌ﴾

«'Alim», having knowledge and wisdom about the job he is to be entrusted with. Prophet Yūsuf asked the king to appoint him as minister of finance for the land, responsible for the harvest storehouses, in which they would collect produce for the years of drought which he told them will come. He wanted to be the guard, so that he could dispense the harvest in the wisest, best and most beneficial way. The king accepted Yūsuf's offer, for he was eager to draw Yūsuf close to him and to honor him. So

Allāh said,

﴿وَكَذَلِكَ مَنَّا يُوسُفَ فِي الْأَرْضِ يَسُوًّا مِمَّا حَيْثُ يَشَاءُ نُصِيبُ بِرَحْمَتِنَا مَن نَّشَاءُ وَلَا نُضِيعُ أَجْرَ الْمُتَحِينِينَ ٥٦﴾ وَلَاخِرُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿٥٧﴾

﴿56. Thus did We give full authority to Yūsuf in the land, to take possession therein, when or where he likes. We bestow of Our mercy on whom We will, and We make not to be lost the reward of the good doers.﴾

﴿57. And verily, the reward of the Hereafter is better for those who believed and had Taqwā.﴾

Yūsuf's Reign in Egypt

Allāh said next,

﴿وَكَذَلِكَ مَنَّا يُوسُفَ فِي الْأَرْضِ﴾

﴿Thus did We give full authority to Yūsuf in the land﴾, in Egypt,

﴿يَسُوًّا مِمَّا حَيْثُ يَشَاءُ﴾

﴿to take possession therein, when or where he likes.﴾

As-Suddi and 'Abdur-Raḥmān bin Zayd bin Aslam said that this part of the *Āyah* means, "To do whatever he wants therein."^[1] Ibn Jarīr at Ṭabari said that it means, "He used to move about freely in the land after being imprisoned, suffering from hardship and the disgrace of slavery."^[2] Allāh said next,

﴿نُصِيبُ بِرَحْمَتِنَا مَن نَّشَاءُ وَلَا نُضِيعُ أَجْرَ الْمُتَحِينِينَ﴾

﴿We bestow of Our mercy on whom We will, and We make not to be lost the reward of the good doers.﴾

Allāh says here, We did not let the patience of Yūsuf, from the harm his brothers exerted on him and being imprisoned because of the wife of the 'Azīz, to be lost. Instead, Allāh the Exalted and Most Honored rewarded him with His aid and victory,

﴿وَلَا نُضِيعُ أَجْرَ الْمُتَحِينِينَ ٥٦﴾ وَلَاخِرُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿٥٧﴾

[1] At-Ṭabari 16:151-152.

[2] At-Ṭabari 16:151.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٤٢

الْأَنْبِيَاءِ

﴿وَمَا أَتَيْنَا نَبِيًّا إِلَّا أَن الْفَسْ لَأَمَارَةٌ بِالسَّوءِ إِلَّا أَمْرًا رَحِمَ رَبِّي إِنَّ رَبِّي غَفُورٌ رَحِيمٌ﴾ (٣٧) وَقَالَ الْمَلِكُ أَتَأْتُونِي بِهِ أَنَسْخِلُهُ لِنَفْسِي فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مِكِينٌ أَمِينٌ ﴿٣٨﴾ قَالَ أَجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلَيْهَا ﴿٣٩﴾ وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُوا أَمْرًا مِنْهَا حَيْثُ شَاءَ نَصِيبُ بِرَحْمَتِنَا مَنْ شَاءَ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٤٠﴾ وَلَا جُرْ الْآخِرَةُ خَيْرٌ لِلَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿٤١﴾ وَجَاءَ إِخْوَهُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ ﴿٤٢﴾ وَلَمَّا جَهَرَهُمْ بِجَهَارِهِمْ قَالَ أَتَأْتُونِي بِأَجْرٍ لَكُمْ مِنْ أَيْكُمُ الْآتُونَ أَنِ أَوْفِي الْكَيْلَ وَأَنَا خَيْرُ الْمُنْزِلِينَ ﴿٤٣﴾ فَإِنْ لَمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ عِنْدِي وَلَا تَقْرَبُونِي ﴿٤٤﴾ قَالُوا سَتَرُوهُ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ ﴿٤٥﴾ وَقَالَ لِفَتِيلِهِ اجْعَلُوا بِضْعَتَهُمْ فِي رِجَالِهِمْ لَعَلَّهِمْ يَعْرِفُونَهَا إِذَا انْشَلُّوا إِلَٰهَافَهُمْ لَعَلَّهِمْ يَرْجِعُونَ ﴿٤٦﴾ فَلَمَّا رَجَعُوا إِلَىٰ أَبِيهِمْ قَالُوا يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلُ فَأَرْسِلْ مَعَنَا آخَنَانًا فَكَتَلُوا وَإِنَّا لَهُ لَحَافِظُونَ ﴿٤٧﴾

﴿And We make not to be lost the reward of the good doers. And verily, the reward of the Hereafter is better for those who believed and had Taqwā.﴾

Allāh states that what He has prepared for His Prophet Yūsuf, peace be upon him, in the Hereafter is much greater, substantial and honored than the authority He gave him in this life. Allāh said about His Prophet Sulaymān (Solomon), peace be upon him,

﴿هَذَا عَطَاؤُنَا فَامْنَحْهُهُم مِّنْ لَّدُنَّا وَلَافٍ﴾ (٢٠) وَإِن لَّمْ يَكُن لَّهُم مِّنْ عِندَنَا رِزْقٌ وَضَعْنَاهُمْ

﴿"This is Our gift, so spend or withhold, no account will be asked of you." And verily, for him is a near access to Us, and a good (final) return (Paradise).﴾ [38:39-40]

Yūsuf, peace be upon him, was appointed minister of finance by Ar-Rayyan bin Al-Walid, king of Egypt at the time, instead of the 'Aziz who bought him and the husband of she who tried to seduce him. The king of Egypt embraced Islām at the hands of Yūsuf, peace be upon him, according to Mujāhid.

﴿وَجَاءَ إِخْوَهُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ ﴿٤٢﴾ وَلَمَّا جَهَرَهُمْ بِجَهَارِهِمْ قَالَ أَتَأْتُونِي بِأَجْرٍ لَكُمْ مِنْ أَيْكُمُ الْآتُونَ أَنِ أَوْفِي الْكَيْلَ وَأَنَا خَيْرُ الْمُنْزِلِينَ ﴿٤٣﴾ فَإِنْ لَمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ عِنْدِي وَلَا تَقْرَبُونِي ﴿٤٤﴾ قَالُوا سَتَرُوهُ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ ﴿٤٥﴾ وَقَالَ لِفَتِيلِهِ اجْعَلُوا بِضْعَتَهُمْ فِي رِجَالِهِمْ لَعَلَّهِمْ يَعْرِفُونَهَا إِذَا انْشَلُّوا إِلَٰهَافَهُمْ لَعَلَّهِمْ يَرْجِعُونَ ﴿٤٦﴾﴾

﴿58. And Yūsuf's brethren came and they entered unto him, and he recognized them, but they recognized him not.﴾

﴿59. And when he furnished them with their provisions, he said: "Bring me a brother of yours from your father. See you not that I give full measure, and that I am the best of the hosts?"﴾

﴿60. "But if you bring him not to me, there shall be no measure (of corn) for you with me, nor shall you come near me."﴾

﴿61. They said: "We shall try to get permission (for him) from his father, and verily, we shall do it."﴾

﴿62. And [Yūsuf] told his servants to put their money into their bags, so that they might know it when they go back to their people; in order that they might come again.﴾

Yūsuf's Brothers travel to Egypt

As-Suddi, Muḥammad bin Ishāq and several others said that the reason why Yūsuf's brothers went to Egypt, is that after Yūsuf became minister of Egypt and the seven years of abundance passed, then came the seven years of drought that struck all areas of Egypt. The drought also reached the area of Kana'an (Canaan), where Prophet Ya'qūb, peace be upon him, and his children resided. Prophet Yūsuf efficiently guarded the people's harvest and collected it, and what he collected became a great fortune for the people. This also permitted Yūsuf to give gifts to the people who sought his aid from various areas who came to buy food and provisions for their families. Yūsuf would not give a family man more than whatever a camel could carry, as annual provisions for them. Yūsuf himself did not fill his stomach from this food, nor did the king and his aids eat except one meal a day. By doing so, the people could sustain themselves with what they had for the remainder of the seven years. Indeed, Yūsuf was a mercy from Allāh sent to the people of Egypt.

Yūsuf's brothers were among those who came to Egypt to buy food supplies, by the order of their father. They knew that the 'Azīz of Egypt was selling food to people who need it for a low price, so they took some merchandise from their land with them to exchange it for food. They were ten, because Ya'qūb

peace be upon him kept his son and Yūsuf's brother Binyāmin with him. Binyāmin was the dearest of his sons to him after Yūsuf.

When Prophet Yūsuf's brothers entered on him in his court and the center of his authority, he knew them the minute he saw them. However, they did not recognize him because they got rid of him when he was still young, and sold him to a caravan of travelers while unaware of their destination. They could not have imagined that Yūsuf would end up being a minister, and this is why they did not recognize him, while he did recognize them. As-Suddi said that Yūsuf started talking to his brothers and asked them, "What brought you to my land?" They said, "O, 'Aziz, we came to buy provisions." He asked them, "You might be spies." They said, "Allāh forbids." He asked them, "Where are you from?" They said, "From the area of Kana'an, and our father is Allāh's Prophet Ya'qūb." He asked them, "Does he have other children besides you?" They said, "Yes, we were twelve brothers. Our youngest died in the desert, and he used to be the dearest to his father. His full brother is alive and his father kept him, so that his closeness compensates him for losing our youngest brother [who died]." Yūsuf ordered that his brothers be honored and allowed to remain,

﴿وَلَمَّا جَهَّزَهُمْ بِمَهْرِهِمْ﴾

﴿And when he furnished them with their provisions,﴾

according to their needs and gave them what they wanted to buy, he said to them, "Bring me your brother from your father's side whom you mentioned, so that I know that you have told me the truth." He continued,

﴿أَلَا تَرَوْنَ أَنِّي أُوفِي الْكَيْلَ وَأَنَا خَيْرُ الْمُنْزِلِينَ﴾

﴿See you not that I give full measure, and that I am the best of the hosts?﴾

encouraging them to return to him. He then threatened them,

﴿إِنْ كُنْتُمْ تُحِبُّونَ يَوْفَ اللَّهِ فَاذْكُرُوا يَوْمَ الْحُجَّةِ لِلَّهِ نَفْسًا مِّنْ أَنفُسِكُمْ أَفَلَا تُبْذَرُونَ﴾

﴿But if you bring him not to me, there shall be no measure (of corn) for you with me.﴾

He threatened them that if the next time they come without Binyāmin with them, they will not be allowed to buy the food that they need,

﴿وَلَا تَقْرَبُونِي﴾ قَالُوا سَرَرْدُ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ ﴿٦٣﴾﴾

﴿"...nor shall you come near me." They said: "We shall try to get permission (for him) from his father, and verily, we shall do it."﴾

They said, 'We will try our best to bring him with us, so that we spare no effort to prove to you that we are truthful in what we told you about ourselves.' Allāh said,

﴿وَقَالَ لِفَتَاهِهِ﴾

﴿And [Yūsuf] told his servants﴾, or his slaves,

﴿اجْمَلُوا بِضَاعَتَهُمْ﴾

﴿to put their money﴾, or the merchandise they brought with them to exchange for food,

﴿فِي رِجَالِهِمْ﴾

﴿into their bags﴾, while they were unaware,

﴿لَعَلَّهُمْ يَرْجِعُونَ﴾

﴿in order that they might come again.﴾ It was said that Yūsuf did this because he feared that his brothers might not have any more merchandise they could bring with them to exchange for food.

﴿قُلْنَا رَجِعُوا إِلَىٰ آبَائِكُمْ قَالُوا يَا أَبَانَا مِيعَ مِنَّا الْكَفِيلُ فَأَرْسِلْ مَعَنَا أَحَدًا نَحْمَلْ وَإِنَّا لَمُحْفِظُونَ﴾ قَالَ قُلْ مَا سَأَلْتُكُمْ عَلَيْهِ إِلَّا كَمَا أَسْأَلُكُمْ عَنْ أَخِيهِ مِنْ قَبْلِ قَالَهُ خَيْرٌ حَقِيقًا وَهُوَ أَرْسَلُ الرَّجِيمِينَ ﴿٦٤﴾﴾

﴿63. So, when they returned to their father, they said: "O our father! No more measure of grain shall we get (unless we take our brother). So send our brother with us, and we shall get our measure and truly, we will guard him."﴾

﴿64. He said: "Can I entrust him to you except as I entrusted his brother [Yūsuf] to you aforetime? But Allāh is the Best to guard, and He is the Most Merciful of those who show mercy."﴾

Yūsuf's Brothers ask Ya'qūb's Permission to send Their Brother Binyāmin with Them to Egypt

Allāh says that when they went back to their father,

﴿قَالُوا يَا أَبَانَا مَعْ يَا أَبَانَا مَعْ﴾

﴿they said: "O our father! No more measure of grain shall we get..."﴾

'after this time, unless you send our brother Binyāmin with us. So send him with us, and we shall get our measure and we shall certainly guard him.' Some scholars read this *Āyah* in a way that means, 'and he shall get his ration.' They said,

﴿وَأَنَا لَمْ نَحْطِرْهُ﴾

﴿and truly, we will guard him.﴾, 'do not fear for his safety, for he will be returned back to you.' This is what they said to Ya'qūb about their brother Yūsuf,

﴿أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ وَإِنَّا لَهُ لَنَحْفُظُوهُ﴾

﴿"Send him with us tomorrow to enjoy himself and play, and verily, we will take care of him."﴾ [12:12]

This is why Prophet Ya'qūb said to them,

﴿قُلْ أَتُؤْتُونَهُ بِإِذْنِي إِلَّا كَمَا آتَيْتُكُمْ عَنْ أَمْرِ رَبِّي﴾

﴿Can I entrust him to you except as I entrusted his brother [Yūsuf] to you aforetime?﴾

He asked them, 'Will you do to him except what you did to his brother Yūsuf before, when you took him away from me and separated me from him?'

﴿فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ﴾

﴿But Allāh is the Best to guard, and He is the Most Merciful of those who show mercy.﴾

Ya'qūb said, 'Allāh has the most mercy with me among all those who show mercy, He is compassionate with me for my old age, feebleness and eagerness for my son. I invoke Allāh to return him to me, and to allow him and I to be together; for surely, He is the Most Merciful of those who show mercy.'

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٤٣

الْأَنْبِيَاءُ

قَالَ هَلْ آمَنُكُمْ عَلَيْهِ إِلَّا كَمَا آمَنُكُمْ عَلَى أَخِيهِمْ
 قَبْلَ فَاللَّهُ خَيْرٌ حَفِظُوا وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿٦٥﴾ وَلَمَّا فَتَحُوا
 مَتَاعَهُمْ وَجَدُوا بِضْعَتَهُمْ رُدَّتْ إِلَيْهِمْ قَالُوا يَا بَنَا
 مَا نَبِئُ هَٰذَا بَضْعُنَا رُدَّتْ إِلَيْنَا وَنَبِيرُ أَهْلِنَا وَحَفِظَ
 أَحَانَا وَتَزَادَ كَيْلَ بَعِيرٍ ذَٰلِكَ كَيْلٌ بَسِيرٌ ﴿٦٦﴾ قَالَ لَنْ
 أُرْسِلَهُ مَعَكُمْ حَتَّى تُؤْتُوا مَوْثِقًا مِنَ اللَّهِ لَتَأْتُنِي بِهِ إِلَّا
 أَنْ يُحَاطَ بِكُمْ فَلَمَّا مَاتُوا مَوْثِقَهُمْ قَالَ اللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ
 ﴿٦٧﴾ وَقَالَ بَنِي إِدْرِيءُ لَدْخَلُوا مِنْ بَابٍ وَجِدُوا أَبُوهُمْ مِنْ أُورُشَلِيمَ
 مُتَغَرِّفَةً وَمَا أَغْنَىٰ عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ وَإِنْ الْحُكْمُ إِلَّا
 لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿٦٨﴾ وَلَمَّا
 دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ مَا كَانَ يُغْنِي عَنْهُمْ
 مِنَ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةٌ فِي نَفْسِ يَعْقُوبَ قَضَاهَا وَإِنَّهُ
 لَذُو عِلْمٍ لِمَا عَلَّمْنَاهُ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ
 ﴿٦٩﴾ وَلَمَّا دَخَلُوا عَلَىٰ يُوسُفَ أَوْرَثَ إِلَيْهِمْ أَخَاهُ قَالَ
 إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ ﴿٧٠﴾

﴿وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضْعَتَهُمْ رُدَّتْ إِلَيْهِمْ قَالُوا يَا بَنَا مَا نَبِئُ هَٰذَا بَضْعُنَا رُدَّتْ إِلَيْنَا وَنَبِيرُ أَهْلِنَا وَحَفِظَ أَحَانَا وَتَزَادَ كَيْلَ بَعِيرٍ ذَٰلِكَ كَيْلٌ بَسِيرٌ﴾ قَالَ لَنْ أُرْسِلَهُ مَعَكُمْ حَتَّى تُؤْتُوا مَوْثِقًا مِنَ اللَّهِ لَتَأْتُنِي بِهِ إِلَّا أَنْ يُحَاطَ بِكُمْ فَلَمَّا مَاتُوا مَوْثِقَهُمْ قَالَ اللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ ﴿٦٥﴾

465. And when they opened their bags, they found their money had been returned to them. They said: "O our father! What (more) can we desire? This, our money has been returned to us; so we shall get (more) food for our family,

and we shall guard our brother and add one more measure of a camel's load. This quantity is easy (for the king to give)."

466. He [Ya'qub] said: "I will not send him with you until you swear a solemn oath to me in Allāh's Name, that you will bring him back to me unless you are yourselves surrounded (by enemies)," And when they had sworn their solemn oath, he said: "Allāh is the Witness to what we have said."

They find Their Money returned to Their Bags

Allāh says, when Yūsuf's brothers opened their bags, they found their merchandise inside them, for Yūsuf had ordered his servants to return it to their bags. When they found their merchandise in their bags,

﴿قَالُوا يَا بَنَا مَا نَبِئُ﴾

«They said: "O our father! What (more) can we desire?...",
what more can we ask for,

﴿هَٰذِهِ بِمَنَئِمَّتِنَا رُدَّتْ إِلَيْنَا﴾

«This, our money has been returned to us;»

Qatādah commented (that they said), "What more can we ask for, our merchandise was returned to us and the 'Azīz has given us the sufficient load we wanted?"^[1] They said next,

﴿وَنَبِيرٌ أَهْلَنَا﴾

«so we shall get (more) food for our family,», "if you send our brother with us the next time we go to buy food for our family,"

﴿وَنَحْفَظُ أَخَاكَ وَتَزِدَادُ كَيْلَ بَيْعٍ﴾

«and we shall guard our brother and add one more measure of a camel's load.»

since Yūsuf, peace be upon him, gave each man a camel's load of corn.

﴿ذَٰلِكَ كَيْلٌ يَّسِيرٌ﴾

«This quantity is easy (for the king to give).»

They said these words to make their case more appealing, saying that taking their brother with them is worth this gain,

﴿قَالَ لَنْ أَرْسِلَهُ مَعَكُمْ حَتَّى تُؤْثِرُوا مَعِيَ نَارًا﴾

«He [Ya'qūb (Jacob)] said: "I will not send him with you until you swear a solemn oath to me in Allāh's Name..."»,

until you swear by Allāh with the strongest oath,

﴿لَأَنْتَنِي بِهِ إِلَّا أَنْ يُجَٰبِلَ بِكُمْ﴾

«that you will bring him back to me unless you are yourselves surrounded (by enemies)»,

unless you were all overwhelmed and were unable to rescue him,

﴿فَلَمَّا نَارُوا مَوَاقِفَهُمْ﴾

«And when they had sworn their solemn oath», he affirmed it further, saying,

^[1] At-Ṭabari 16:162.

﴿اللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ﴾

﴿Allāh is the Witness to what we have said.﴾

Ibn Ishāq commented, "Ya'qūb did that because he had no choice but to send them to bring necessary food supplies for their survival. So he sent Binyāmin with them."^[1]

﴿وَقَالَ يَبْنَیْ لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِنْ أُمِرْتُمْ إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ﴾ ﴿٦٧﴾ وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ مَا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةً فِي نَفْسِ يَعْقُوبَ قَضَاهَا وَإِنَّهُ لَدُوٌّ عَلِيمٌ لَنَا عَلَيْنَا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾ ﴿٦٨﴾

﴿67. And he said: "O my sons! Do not enter by one gate, but enter by different gates, and I cannot avail you against Allāh at all. Verily, the decision rests only with Allāh. In Him, I put my trust and let all those that trust, put their trust in Him."﴾

﴿68. And when they entered according to their father's advice, it did not avail them in the least against (the will of) Allāh; it was but a need of Ya'qūb's inner self which he discharged. And verily, he was endowed with knowledge because We had taught him, but most men know not.﴾

Ya'qūb orders His Children to enter Egypt from Different Gates

Allāh says that Ya'qūb, peace be upon him, ordered his children, when he sent Binyāmin with them to Egypt, to enter from different gates rather than all of them entering from one gate. Ibn 'Abbās, Muḥammad bin Ka'b, Mujāhid, Aḍ-Ḍaḥḥāk Qatādah, As-Suddi and several others said that he feared the evil eye for them, because they were handsome and looked beautiful and graceful. He feared that people might direct the evil eye at them, because the evil eye truly harms, by Allāh's decree, and brings down the mighty warrior-rider from his horse. He next said,

﴿وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ﴾

﴿and I cannot avail you against Allāh at all.﴾

[1] Aṭ-Ṭabari 16:164.

this precaution will not resist Allāh's decision and appointed decree. Verily, whatever Allāh wills, cannot be resisted or stopped,

﴿إِن الْحُكْمَ إِلَّا لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ﴾ وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ
أَتَوْهُمْ مَا كَانَتْ تُمْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَرِّهِ إِلَّا حَامَةً فِي تَقْوَاهُمْ يَمْشُونَ فَضَنَّهُمْ

“Verily, the decision rests only with Allāh. In Him, I put my trust and let all those that trust, put their trust in Him.” And when they entered according to their father's advice, it did not avail them in the least against (the will of) Allāh; it was but a need of Ya'qūb's inner self which he discharged. as a precaution against the evil eye,

﴿وَلَقَدْ لَدُوْهُ عِلْمٌ لِّمَا عَلَّمْنَاهُ﴾

And verily, he was endowed with knowledge because We had taught him,

he had knowledge that he implemented, according to Qatādah and Ath-Thawri.^[1] Ibn Jarīr said that this part of the Āyah means, he has knowledge that We taught him,

﴿وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

but most men know not.^[2]

﴿وَلَمَّا دَخَلُوا عَلَى يُسُفَ عَاوَيْتَ إِلَيْهِ أَخَاهُ قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَهِشْ بِمَا كَانُوا
يَمْشُونَ﴾

69. And when they went in before Yūsuf, he took his brother (Binyāmin) to himself and said: "Verily, I am your brother, so grieve not for what they used to do."

Yūsuf comforts Binyāmin

Allāh states that when Yūsuf's brothers went in before him along with his full brother Binyāmin, he invited them to a place of honor as privileged guests. He granted them gifts and generous hospitality and kindness. He met his brother in confidence and told him the story of what happened to him and that he was in fact his brother. He said to him,

[1] Aṭ-Ṭabari 16:168.

[2] Ibid.

﴿لَا تَحْزَنْ﴾

'grieve not' nor feel sad for what they did to me.' He ordered Binyāmin to hide the news from them and to refrain from telling them that the 'Azīz is his brother Yūsuf. He plotted with him to keep him in Egypt enjoying honor and great hospitality.

﴿فَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ جَعَلَ السِّقَايَةَ فِي رَكْلِ أُيُوبَ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَتَيْنَهَا الْغَيْرُ إِنَّكُمْ لَسْرِفُونَ ﴿٧٠﴾ قَالُوا وَأَتَيْنَا عَلَيْهِمْ شَاةً مَّقْدُودَةٌ ﴿٧١﴾ قَالُوا تَقْبِضُوا مِرْيَاقَ الْغَلِيكِ وَلَسَنَ بَعْدَ ذَلِكَ بِعَبِيدٍ ﴿٧٢﴾﴾

﴿70. So when he furnished them forth with their provisions, he put the bowl in his brother's bag. Then a crier cried: "O you (in) the caravan! Surely, you are thieves!"﴾

﴿71. They, turning towards them, said: "What is it that you have lost?"﴾

﴿72. They said: "We have lost the bowl of the king and for him who produces it is (the reward of) a camel load; and I will be bound by it."﴾

Yūsuf had His Golden Bowl placed in Binyāmin's Bag; a Plot to keep Him in Egypt

After Yūsuf supplied them with their provisions, he ordered some of his servants to place his silver bowl (in Binyāmin's bag), according to the majority of scholars. Some scholars said that the king's bowl was made from gold. Ibn Zayd added that the king used it to drink from,^[1] and later, measured food grains with it since food became scarce in that time, according to Ibn 'Abbās, Mujāhid, Qatādah, Aḍ-Ḍaḥḥāk and 'Abdur-Raḥmān bin Zayd.^[2] Shu'bah said that Abu Bishr narrated that Sa'īd bin Jubayr said that Ibn 'Abbās said that the king's bowl was made from silver and he used it to drink with.^[3] Yūsuf had the bowl placed in Binyāmin's bag while they were unaware, and then had someone herald,

﴿إِنْتَهَا الْغَيْرُ إِنَّكُمْ لَسْرِفُونَ﴾

[1] Aṭ-Ṭabari 16:172.

[2] Aṭ-Ṭabari 16:173.

[3] Aṭ-Ṭabari 16:176.

تَفَقَّدُوا

٧٤٤

تَفَقَّدُوا

فَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ جَعَلَ السَّفَاةَ فِي رَمْلِ أَخِيهِ ثُمَّ
 أَدْنَىٰ مَوْزِنَ أَيْتُهَا الْعِمْرَ لَكُمْ لَسْرِفُونَ ﴿٧٤٤﴾ قَالُوا وَقَبِلُوا
 عَلَيْهِمْ مَاذَا تَفْقَدُونَ ﴿٧٤٥﴾ قَالُوا تَفْقَدُ صُرَاغَ الْمَلِكِ
 وَلِمَنْ جَاءَ بِهِ جِدْلٌ بَعِيرٌ وَأَنَا بِهِ زَعِيمٌ ﴿٧٤٦﴾ قَالُوا تَاللَّهِ
 لَقَدْ عَلِمْتُمْ مَا جِئْتُمَا بِالنَّسِيدِ فِي الْأَرْضِ وَمَا كُنَّا سَرَفِينَ
 ﴿٧٤٧﴾ قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ كَاذِبِينَ ﴿٧٤٨﴾ قَالُوا جَزَاؤُهُ
 مَنْ وَجَدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ كَذَلِكَ نَجْزِي الظَّالِمِينَ
 ﴿٧٤٩﴾ قَبِلُوا بِأَوْعِيَّتِهِمْ قَبْلَ وَعَاوِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ
 وَعَاوِ أَخِيهِ كَذَلِكَ كَذَبَ الْيُوسُفُ مَا كَانَ لِأَخِي أَنْ يَأْخُذَ أَخَاهُ
 فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَنْشَأَ اللَّهُ تَرْفَعُ دَرَجَتَكَ مِثْلَ نَشَأِهِ
 وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلَيْهِ ﴿٧٥٠﴾ قَالُوا إِنْ يَسْرِقْ
 فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ بَيْنِ فَاسَرَهَا يُوْسُفُ فِي نَفْسِهِ
 وَلَمْ يُبَيِّدْهَا لَهُمْ قَالُوا أَسْمُرْ مَكَانًا وَاللَّهُ أَعْلَمُ بِمَا
 تَصِفُونَ ﴿٧٥١﴾ قَالُوا إِنَّا نَظُنُّكَ مِنَ الْكَاذِبِينَ ﴿٧٥٢﴾
 فَخَذَّ أَحَدًا مَكَانَهُ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ﴿٧٥٣﴾

«O you (in) the caravan! Surely, you are thieves!»

They looked at the man who was heralding this statement and asked him,

«مَاذَا تَفْقَدُونَ ﴿٧٤٤﴾ قَالُوا تَفْقَدُ صُرَاغَ الْمَلِكِ ﴿٧٤٥﴾»

«"What is it that you have lost?" They said: "We have lost the bowl of the king..."», which he used to measure food grains,

«وَلِمَنْ جَاءَ بِهِ جِدْلٌ بَعِيرٌ ﴿٧٤٦﴾»

«and for him who produces it is a camel load;», as a reward,

«وَأَنَا بِهِ زَعِيمٌ ﴿٧٤٧﴾»

«and I will be bound by it.», as assurance of

delivery of the reward.

«قَالُوا تَاللَّهِ لَقَدْ عَلِمْتُمْ مَا جِئْتُمَا بِالنَّسِيدِ فِي الْأَرْضِ وَمَا كُنَّا سَرَفِينَ ﴿٧٤٧﴾ قَالُوا فَمَا جَزَاؤُهُ
 إِنْ كُنْتُمْ كَاذِبِينَ ﴿٧٤٨﴾ قَالُوا جَزَاؤُهُ مَنْ وَجَدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ كَذَلِكَ نَجْزِي
 الظَّالِمِينَ ﴿٧٤٩﴾ قَبِلُوا بِأَوْعِيَّتِهِمْ قَبْلَ وَعَاوِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ
 وَعَاوِ أَخِيهِ كَذَلِكَ كَذَبَ الْيُوسُفُ مَا كَانَ لِأَخِي أَنْ يَأْخُذَ أَخَاهُ
 فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَنْشَأَ اللَّهُ تَرْفَعُ دَرَجَتَكَ مِثْلَ نَشَأِهِ
 وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلَيْهِ ﴿٧٥٠﴾»

«73. They said: "By Allāh! Indeed you know that we came not to make mischief in the land, and we are no thieves!"»

«74. They said: "What then shall be the penalty of him, if you are (proved to be) liars."»

«75. They [Yūsuf's brothers] said: "His penalty should be that

he, in whose bag it is found, should be held for the punishment (of the crime). Thus we punish the wrongdoers!" ﴿﴾

﴿76. So he [Yūsuf] began (the search) in their bags before the bag of his brother. Then he brought it out of his brother's bag. Thus did We plan for Yūsuf. He could not take his brother by the law of the king (as a slave), except that Allāh willed it. We raise to degrees whom We will, but over all those endowed with knowledge is the All-Knowing (Allāh).﴾

After Yūsuf's servants accused his brothers of theft, they said,

﴿نَالَهُ لَقَدْ عَلِمْتُمْ مَا جِئْنَا لِنُفِذَ فِي الْأَرْضِ وَمَا كُنَّا سَارِقِينَ﴾

﴿By Allāh! Indeed you know that we came not to make mischief in the land, and we are no thieves!﴾

'Ever since you knew us, you, due to our good conduct, became certain that,

﴿مَا جِئْنَا لِنُفِذَ فِي الْأَرْضِ وَمَا كُنَّا سَارِقِينَ﴾

﴿we came not to make mischief in the land, and we are no thieves!﴾

They said, 'Theft is not in our character, as you came to know.' Yūsuf's men said,

﴿مَا جَزَاءُ﴾

﴿What then shall be the penalty of him﴾, in reference to the thief, if it came out that he is one of you,'

﴿إِنْ كُنْتُمْ كَاذِبِينَ﴾

﴿if you are (proved to be) liars?﴾ They asked them, 'What should be the thief's punishment if he is one of you?'

﴿قَالُوا جَزَاءُ مَنْ وَجِدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ كَذَلِكَ نَجْزِي الْفَٰلِٰقِينَ﴾

﴿They said: "His penalty should be that he, in whose bag it is found, should be held for the punishment. Thus we punish the wrongdoers!"﴾

This was the law of Prophet Ibrāhīm, peace be upon him, that the thief be given as a slave to the victim of theft. This is what Yūsuf wanted, and this is why he started with their bags first before his brother's bag, to perfect the plot,

﴿ثُمَّ اسْتَخْرَمْنَاهَا مِنْ بَيْنِ وِعَايَ أَخِيهِ﴾

﴿Then he brought it out of his brother's bag.﴾

Therefore, Yūsuf took Binyāmin as a slave according to their judgement and the law which they believed in. So Allāh said;

﴿كَذَٰلِكَ كُنَّا لِيُوسُفَ﴾

﴿Thus did We plan for Yūsuf.﴾ and this is a good plot that Allāh likes and prefers, because it seeks a certain benefit using wisdom and the benefit of all.

Allāh said next,

﴿مَا كَانَ يَأْخُذَ أَخَاهُ فِي رِبِّهِ الْمَلَكِ﴾

﴿He could not take his brother by the law of the king.﴾

as a captive, for this was not the law of king of Egypt, according to Ad-Dahhāk and several other scholars.^[1] Allāh only allowed Yūsuf to take his brother as a captive after his brothers agreed to this judgement beforehand, and he knew that this was their law. This is why Allāh praised him when He said,

﴿رَفَعْنَا دَرَجَاتِهِ فِي الْأَسْبَابِ﴾

﴿We raise to degrees whom We will,﴾ just as He said in another Āyah,

﴿يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ﴾

﴿Allāh will exalt in degree those of you who believe.﴾ [58:11] Allāh said next,

﴿وَمَنْ ذِي عِلْمٍ عَلَيْهِ﴾

﴿but over all those endowed with knowledge is the All-Knowing.﴾

Al-Ḥasan commented, "There is no knowledgeable person, but there is another person with more knowledge until it ends at Allāh the Exalted and Most Honored.^[2] In addition, 'Abdūr-Razzāq recorded that Sa'īd bin Jubayr said, "We were with Ibn 'Abbās when he narrated an amazing Ḥadīth. A man in the audience said, 'All praise is to Allāh! There is an all-knowing above every person endowed with knowledge.' Ibn 'Abbās responded, 'Worse it is that which you said! Allāh is the All-

[1] Aṭ-Ṭabari 16:188.

[2] Aṭ-Ṭabari 16:193.

Knowing and His knowledge is above the knowledge of every knowledgeable person.⁽¹⁾ Simāk narrated that Ikrimah said that Ibn 'Abbās said about Allāh's statement,

﴿وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ﴾

﴿but over all those endowed with knowledge is the All-Knowing (Allāh).﴾

"This person has more knowledge than that person, and Allāh is above all knowledgeable persons."⁽²⁾ Similar was narrated from Ikrimah.⁽³⁾ Qatādah said, "Over every person endowed with knowledge is a more knowledgeable person until all knowledge ends with Allāh. Verily, knowledge started from Allāh, and from Him the scholars learn, and to Him all knowledge returns." 'Abdullāh bin Mas'ūd read the Āyah this way,

(وَفَوْقَ كُلِّ عَالِمٍ عَلِيمٌ)

"And above every scholar, is the All-Knower (Allāh)."⁽⁴⁾

﴿قَالُوا إِن يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَّهُ مِنْ قَبْلُ فَأَسْرَمُوا يُونُسَ فِي قَبْرِهِ وَكَلَّمَ يُونُسَ لهُمُ قَالَ أَتُنذِرُنَا مَا نَكْفُرُ بِاللَّهِ وَنَحْنُ نَعْلَمُ بِمَا تَصِفُونَ﴾

﴿77. They [Yūsuf's brothers] said: "If he steals, there was a brother of his [Yūsuf] who did steal before (him)." But these things did Yūsuf keep in himself, revealing not the secrets to them. He said (within himself): "You are in an evil situation, and Allāh is the Best Knower of that which you describe!"﴾

Yūsuf's Brothers accuse Him of Theft!

After Yūsuf's brothers saw that the king's bowl was taken out of Binyāmīn's bag, they said,

﴿إِن يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَّهُ مِنْ قَبْلُ﴾

﴿If he steals, there was a brother of his who did steal before.﴾

They tried to show themselves as innocent from being like Binyāmīn, saying that he did just like a brother of his did

[1] 'Abdur-Razzāq 2:327.

[2] At-Ṭabari 16:192.

[3] Ibid.

[4] At-Ṭabari 16:193.

beforehand, meaning Yūsuf, peace be upon him! Allāh said,

﴿فَأَسْرَمَا يُوْسُفَ فِي نَفْسِهِ﴾

﴿But these things did Yūsuf keep in himself﴾, meaning the statement that he said afterwards,

﴿أَنْتُمْ سَرٌّ مَّكَانًا وَاللَّهُ أَغْلَمُ بِمَا نَقُولُ﴾

﴿You are in an evil situation, and Allāh is the Best Knower of that which you describe!﴾

Yūsuf said this to himself and did not utter it aloud, thus intending to hide what he wanted to say to himself even before he said it. Al-'Awfī reported that Ibn 'Abbās said about Allāh's statement,

﴿فَأَسْرَمَا يُوْسُفَ فِي نَفْسِهِ﴾

﴿But these things did Yūsuf keep in himself﴾, "He kept in himself [his statement next],

﴿أَنْتُمْ سَرٌّ مَّكَانًا وَاللَّهُ أَغْلَمُ بِمَا نَقُولُ﴾

﴿You are in an evil situation, and Allāh is the Best Knower of that which you describe!﴾."

﴿قَالُوا يَا أَبَتَا الْمَرْبُورِ إِنَّ لَهُ أَلًا شَيْئًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ إِنَّا نَرَىكَ مِنَ الْغَافِلِينَ﴾ قَالَ مَكَادُ أَقُولُ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَاعًا عَنْدَهُ إِنَّا إِذَا أَفْلَحْنَا

﴿78. They said: "O 'Azīz! Verily, he has an old father (who will grieve for him); so take one of us in his place. Indeed we think that you are one of the doers of good."﴾

﴿79. He said: "Allāh forbid, that we should take anyone but him with whom we found our property. Indeed (if we did so), we should be wrongdoers."﴾

Yūsuf's Brothers offer taking One of Them instead of Binyāmin as a Slave, Yūsuf rejects the Offer

When it was decided that Binyāmin was to be taken and kept with Yūsuf according to the law they adhered by, Yūsuf's brothers started requesting clemency and raising compassion in his heart for them,

﴿قَالُوا يَا أَبَتَا الْمَرْبُورِ إِنَّ لَهُ أَلًا شَيْئًا كَبِيرًا﴾

تَوَكَّلْنَا عَلَيْهِ

٢٤٥

الْأَزْوَاجُ

قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَّعَيْنًا عِنْدَهُ إِذَا الظَّالِمُونَ ﴿٢٤٥﴾ فَلَمَّا اسْتَيْسَرَ أَمْنُهُ خَلَصُوا بِعِيَّتَا قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ وَمِنْ قَبْلُ مَا فَرَّطْتُمْ فِي يُوسُفَ فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّى يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿٢٤٦﴾ أَرْجِعُوا إِلَى آبَائِكُمْ فَقُولُوا يَا أَبَانَا إِنَّكَ ابْنُكَ سَرَقَ وَمَا شَهِدْنَا إِلَّا بِمَا عَلَّمَنَا وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ ﴿٢٤٧﴾ وَنَسِلَ الْفَرِيقَ الَّذِي كُتِبَ فِيهَا وَالْغَيْرِ الَّذِي أَقْلَنَّا فِيهَا وَإِنَّا لَصَادِقُونَ ﴿٢٤٨﴾ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿٢٤٩﴾ وَتَوَلَّى عَنْهُمْ وَقَالَ يَا سَفَى عَلَى يُوسُفَ وَأَبِيعْتُمْ عِيْسَاهُ مِنَ الْخُرُوفِ فَهُوَ كَظِيمٌ ﴿٢٥٠﴾ قَالُوا أَنَا اللَّهُ تَعَالَى أَتَذْكُرُ يُوسُفَ حَتَّى تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ الْهَالِكِينَ ﴿٢٥١﴾ قَالَ إِنَّمَا أَشْكُوا بَأْسِي وَخِزْيَ إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٢٥٢﴾

﴿They said, "O 'Azîz! Verily, he has an old father..."﴾

who loves him very much and is comforted by his presence from the son that he lost,

﴿نَحْنُ أَحَدُنَا مَكَانَهُ﴾

﴿so take one of us in his place.﴾, instead of Binyâmin to remain with you,

﴿إِنَّا نَرَاكَ مِنَ الشَّاعِثِينَ﴾

﴿Indeed we think that you are one of the doers of good.﴾, the good doers, just, and accepting fairness,

﴿قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ

وَجَدْنَا مَتَّعَيْنًا عِنْدَهُ﴾

﴿He said: "Allâh forbid,

that we should take anyone but him with whom we found our property..."﴾, 'according to the judgement that you gave for his punishment,

﴿إِنَّا إِنَّا ظَالِمُونَ﴾

﴿Indeed, we should be wrongdoers.﴾, if we take an innocent man instead of the guilty man.'

﴿فَلَمَّا اسْتَيْسَرَ أَمْنُهُ خَلَصُوا بِعِيَّتَا قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ وَمِنْ قَبْلُ مَا فَرَّطْتُمْ فِي يُوسُفَ فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّى يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي وَهُوَ خَيْرُ الْحَاكِمِينَ﴾ أَرْجِعُوا إِلَى آبَائِكُمْ فَقُولُوا يَا أَبَانَا إِنَّكَ ابْنُكَ سَرَقَ وَمَا شَهِدْنَا إِلَّا بِمَا عَلَّمَنَا وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ﴾ وَنَسِلَ الْفَرِيقَ الَّذِي كُتِبَ فِيهَا وَالْغَيْرِ الَّذِي أَقْلَنَّا فِيهَا وَإِنَّا لَصَادِقُونَ﴾

﴿80. So, when they despaired of him, they consulted in private. The eldest among them said: "Know you not that your father did take an oath from you in Allāh's Name, and before this you did fail in your duty with Yūsuf? Therefore I will not leave this land until my father permits me, or Allāh decides my case and He is the Best of the judges.﴾

﴿81. "Return to your father and say, 'O our father! Verily, your son has stolen, and we testify not except according to what we know, and we could not know the Unseen!﴾

﴿82. "And ask (the people of) the town where we have been, and the caravan in which we returned; and indeed we are telling the truth."﴾

Yūsuf's Brothers consult Each Other in Confidence; the Advice Their Eldest Brother gave Them

Allāh narrates to us that Yūsuf's brothers were desperate because they could not secure the release of their brother Binyāmīn, even though they had given a promise and sworn to their father to bring him back. They were unable to fulfill their promise to their father, so,

﴿حَاكَمُوا﴾

﴿in private﴾, away from people's eyes,

﴿بَيْنًا﴾

﴿they consulted﴾, among themselves,

﴿فَالِ كَبِيرُهُمْ﴾

﴿The eldest among them said﴾, and his name, as we mentioned, was Rūbīl, or Yahudhā. He was the one among them who recommended throwing Yūsuf into a well, rather than killing him. So Rūbīl said to them,

﴿أَلَمْ تَقُولُوا أَنِ إِنَّا كُنَّا عَلَىٰ يَمِينٍ مِّنَ اللَّهِ﴾

﴿"Know you not that your father did take an oath from you in Allāh's Name,﴾

that you will return Binyāmīn to him? However, you were not able to fulfill this promise and, before you caused Yūsuf to be lost from his father,

﴿فَلَنْ أَبْرَحَ الْأَرْضَ﴾

«Therefore I will not leave this land», I will not leave Egypt,

﴿حَتَّى يَأْذَنَ لِي أَبِي﴾

«until my father permits me,» allows me to go back to him while he is pleased with me,

﴿أَوْ يَحْكُمَ اللَّهُ﴾

«or Allāh decides my case» by using the sword, or, they says; by allowing me to secure the release of my brother,

﴿رَفَعُوْهُ خَيْرٌ مِنَ الْكَافِرِينَ﴾

«and He is the Best of the judges.»

He next ordered them to narrate to their father what happened so that they could present their excuse about that happened to Binyāmīn and as claim their innocence before him. Rūbīl said to them (to say to their father),

﴿وَمَا كُنَّا بِغَنَيبٍ حَافِظِينَ﴾

«and we could not know the Unseen!»

or, 'we did not know that your son had committed theft,' according to Qatādah and Ikrimah.^[1] 'Abdur-Rahmān bin Zayd bin Aslam said that it means, 'we did not know that Binyāmīn stole something that belonged to the king, we only stated the punishment of the thief,'

﴿وَسْأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا﴾

«And ask (the people of) the town where we have been,», in reference to Egypt,^[2] according to Qatādah,^[3] or another town.

﴿وَالْوَيْلَ الَّتِي أَقْبَلْنَا فِيهَا﴾

«and the caravan in which we returned», 'about our truthfulness, honesty, protection and sincere guardianship,

﴿وَرَأَيْنَا لَسَدِقُونَ﴾

[1] Aṭ-Ṭabari 16:211-212.

[2] Aṭ-Ṭabari 16:210.

[3] Aṭ-Ṭabari 16:212.

﴿and indeed we are telling the truth.﴾

in what we have told you, that Binyāmīn stole and was taken as a captive as compensation for his theft.'

﴿قَالَ بَلْ سَوَّكُم لَكُمْ أَنْفُسُكُمْ أَنْتُمْ نَصَبُوا بِهِمْ إِيمَانًا إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ﴾ وَتَوَلَّى عَنْهُمْ وَقَالَ يَأْسَفُونَ عَلَى يُوسُفَ وَأَلْقَتْ عَيْنَاهُ مِنَ الْحُزَنِ هُوَ كَاطِمٌ فَيْءَهُ قَالُوا نَأْتُوهُ نَفْسًا نَذْكُرُ يُوسُفَ حَتَّى تَكُونَ حَرِمًا أَوْ تَكُونَ مِنَ الْهَالِكِينَ ﴿٨٤﴾ قَالَ إِنَّمَا أَشْكُوا بَنِي وَهْزَنٍ إِلَى اللَّهِ وَآتَيْتُكُمْ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٥﴾

﴿83. He [Ya'qūb] said: "Nay, but your own selves have beguiled you into something. So patience is most fitting (for me). May be Allāh will bring them (back) all to me. Truly, He! Only He is All-Knowing, All-Wise."﴾

﴿84. And he turned away from them and said: "Alas, my grief for Yūsuf!" And he lost his sight because of the sorrow that he was suppressing.﴾

﴿85. They said: "By Allāh! You will never cease remembering Yūsuf until you become weak with old age, or until you be of the dead."﴾

﴿86. He said: "I only complain of my grief and sorrow to Allāh, and I know from Allāh that which you know not."﴾

Allāh's Prophet Ya'qūb receives the Grievous News

Allāh's Prophet Ya'qūb repeated to his children the same words he said to them when they brought false blood on Yūsuf shirt,

﴿بَلْ سَوَّكُم لَكُمْ أَنْفُسُكُمْ أَنْتُمْ نَصَبُوا بِهِمْ﴾

﴿Nay, but your own selves have beguiled you into something. So patience is most fitting (for me).﴾

Muḥammad bin Ishāq said, "When they went back to Ya'qūb and told him what happened, he did not believe them and thought that this was a repetition of what they did to Yūsuf. So he said,

﴿بَلْ سَوَّكُم لَكُمْ أَنْفُسُكُمْ أَنْتُمْ نَصَبُوا بِهِمْ﴾

﴿Nay, but your own selves have beguiled you into something.

So patience is most fitting (for me).﴾

Some said that since this new development came after what they did before [to Yūsuf], they were given the same judgement to this later incident that was given to them when they did what they did [to Yūsuf]. Therefore, Ya'qūb's statement here is befitting,

﴿بَلَى سَوَّكَ لَكُمْ أَنْفُسَكُمْ أَمْراً قَصِيراً جَبِيلٌ﴾

﴿*Nay, but your own selves have beguiled you into something.
So patience is most fitting (for me).﴾*

He then begged Allāh to bring back his three sons: Yūsuf, Binyāmīn and Rūbīl to him.^[1] Rubil had remained in Egypt awaiting Allāh's decision about his case, either his father's permission ordering him to go back home, or to secure the release of his brother in confidence. This is why Ya'qūb said,

﴿عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعاً إِنَّهُ هُوَ الْعَلِيمُ﴾

﴿*May be Allāh will bring them (back) all to me. Truly, He!
Only He is All-Knowing,﴾* in my distress,

﴿الْعَلِيمُ﴾

﴿*the All-Wise﴾*, in His decisions and the decree and preordainment He appoints. Allāh said next,

﴿وَوَلَّى عَنْهُمْ وَقَالَ يَإَيُّهَا نَفْسُ يُونُسَ﴾

﴿*And he turned away from them and said: "Alas, my grief for Yūsuf!"﴾*

He turned away from his children and remembered his old grief for Yūsuf,

﴿يَإَيُّهَا نَفْسُ يُونُسَ﴾

﴿*Alas, my grief for Yūsuf!*﴾

The new grief, losing Binyāmīn and Rūbīl, renewed his old sadness that he kept to himself. 'Abdur-Razzāq narrated that Ath-Thawri said that Sufyān Al-Uṣfuri said that Saīd bin Jubayr said, "Only this nation [the following of Prophet

[1] Aṭ-Ṭabari 16:214.

Muḥammad ﷺ were given *Al-Istirja'*.^[1] Have you not heard the statement of Ya'qūb, peace be upon him,

﴿يَتَأَسَّى عَنْ يُونُسَ وَأَيَّعَتْ عَيْنَاهُ مِنَ الْحُزَنِ فَهُوَ كَلِيمٌ﴾

“Alas, my grief for Yūsuf !” And he lost his sight because of the sorrow that he was suppressing. ﴿2﴾

Ya'qūb suppressed his sorrow and did not complain to a created being, according to Qatādah and other scholars.^[3] Ad-Ḍaḥḥāk also commented, “Ya'qūb was aggrieved, sorrowful and sad.”^[4]

Ya'qūb's children felt pity for him and said, while feeling sorrow and compassion,

﴿يَا هُوَ تَقَرُّأَ تَذَكَّرُ يُونُسَ﴾

“By Allāh! You will never cease remembering Yūsuf,” you will keep remembering Yūsuf,

﴿حَتَّى تَكُونَ حَرَسًا﴾

“until you become weak with old age,” until your strength leaves you,

﴿أَوْ تَكُونَ مِنَ الْهَالِكِينَ﴾

“or until you be of the dead.” They said, “if you continue like this, we fear for you that you might die of grief,”

﴿قَالَ إِنَّمَا أَشْكُوا بَنِي دُونِي وَإِلَى اللَّهِ﴾

“He said: “I only complain of my grief and sorrow to Allāh.” When they said these words to him, Ya'qūb said,

﴿إِنَّمَا أَشْكُوا بَنِي دُونِي﴾

“I only complain of my grief and sorrow” for the afflictions that struck me,

﴿إِلَى اللَّهِ﴾

“to Allāh,” alone,

[1] Saying: “To Allāh we belong and to Him shall be our return.”

[2] ‘Abdur-Razzāq 2:227.

[3] Aṭ-Ṭabari 16:216.

[4] Aṭ-Ṭabari 16:218.

سورة يوسف

٢٤٦

الزَّكَاةُ

يَبْقَى أَذْهَبُوا فَتَحَسُّوْا مِنْ يَوْسُفَ وَأَخِيهِ وَلَا تَأْتِسُوا
مِنْ رُوحِ اللَّهِ إِنَّهُ لَا يَأْتِسُ مِنْ رُوحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ
(٢٧) فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسْنَا وَأَمَلْنَا الضَّرَّ
وَحَسْنَا يَضَعُهُ مُزْنَةً فَأَوْزِنَا الْكِيلَ وَتَصَدَّقْ عَلَيْنَا
إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ (٢٨) قَالَ هَلْ عَلِمْتُمْ مَا قَعَلْتُمْ
يُوسُفَ وَأَخِيهِ إِذْ أَنتَرْتُمُوهُمَا (٢٩) قَالُوا لَا نَعْلَمُ
لَأَنْتَ يَوْسُفُ قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي قَدْ مَنَّ اللَّهُ
عَلَيْنَا إِنَّمَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ
الْمُحْسِنِينَ (٣٠) قَالُوا يَا اللَّهُ لَقَدْ مَنَّ اللَّهُ عَلَيْنَا
وَأِنْ كُنَّا لَخَطِيئِينَ (٣١) قَالَ لَا تَنْزِيبَ عَلَيْكُمُ
الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ (٣٢)
أَذْهَبُوا بِمِصْصِي هَذَا فَالْقُوْهُ عَلَى وَجْهِي بِأَبْصِيرٍ
وَأَنْتَوْنِي بِأَهْلِكُمْ أَجْمَعِينَ (٣٣) وَلَمَّا فَصَلَ
الْعِمْرُ قَالَ أَبُوهُمْ إِنِّي لأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَنْ
تُفَيْدُونِ (٣٤) قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيرِ (٣٥)

﴿وَأَعْلَمُ مِنْ اللَّهِ مَا لَا تَعْلَمُونَ﴾

﴿and I know from Allāh that which you know not.﴾

I anticipate from Allāh each and every type of goodness.' Ibn 'Abbās commented on the meaning of,

﴿وَأَعْلَمُ مِنْ اللَّهِ مَا لَا تَعْلَمُونَ﴾

﴿and I know from Allāh that which you know not.﴾

"The vision that Yūsuf saw is truthful and Allāh will certainly make it come true."⁽¹⁾

﴿يَبْقَى أَذْهَبُوا فَتَحَسُّوْا مِنْ

يُوسُفَ وَأَخِيهِ وَلَا تَأْتِسُوا مِنْ

رُوحِ اللَّهِ إِنَّهُ لَا يَأْتِسُ مِنْ رُوحِ

اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ (٢٧) فَلَمَّا

دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ

مَسْنَا وَأَمَلْنَا الضَّرَّ وَحَسْنَا يَضَعُهُ

مُزْنَةً فَأَوْزِنَا الْكِيلَ وَتَصَدَّقْ عَلَيْنَا

﴿الْمُتَصَدِّقِينَ (٢٨)﴾

مَسْنَا وَأَمَلْنَا الضَّرَّ وَحَسْنَا يَضَعُهُ مُزْنَةً فَأَوْزِنَا الْكِيلَ وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي

﴿87. "O my sons! Go you and inquire about Yūsuf and his brother, and never give up hope of Allāh's mercy. Certainly no one despairs of Allāh's mercy, except the people who disbelieve."﴾

﴿88. Then, when they entered unto him, they said: "O 'Azīz! A hard time has hit us and our family, and we have brought but poor capital, so pay us full measure and be charitable to us. Truly, Allāh does reward the charitable."﴾

(1) At-Tabari 16:227.

Ya'qūb orders His Children to inquire about Yūsuf and His Brother

Allāh states that Ya'qūb, peace be upon him, ordered his children to go back and inquire about the news of Yūsuf and his brother Binyāmīn, in a good manner, not as spies. He encouraged them, delivered to them the good news and ordered them not to despair of Allāh's mercy. He ordered them to never give up hope in Allāh, nor to ever discontinue trusting in Him for what they seek to accomplish. He said to them that only the disbelieving people despair of Allāh's mercy.

Yūsuf's Brothers stand before Him

Allāh said next,

﴿فَلَمَّا دَخَلُوا عَلَيْهِ﴾

«Then, when they entered unto him», when they went back to Egypt and entered upon Yūsuf,

﴿قَالُوا يَا أَيُّهَا الْمَرْيُومُ إِنَّا وَأَهْلُنَا مُشْرُؤُونَ﴾

«they said: "O Azīz! A hard time has hit us and our family..."», because of severe droughts and the scarcity of food,

﴿وَمَا جِئْنَا بِكَبِيرٍ وَلَا نَقْصِرُ﴾

«and we have brought but poor capital,»

means, 'we brought money for the food we want to buy, but it is not substantial,' according to Mujāhid, Al-Ḥasan and several others.^[1]

Allāh said that they said next,

﴿تَاوَبْنَا إِلَيْكَ يَا أَنَا وَآلُنَا﴾

«so pay us full measure» meaning, 'in return for the little money we brought, give us the full measure that you gave us before.' Ibn Mas'ūd read this Āyah in a way that means, "So give the full load on our animals and be charitable with us."^[2] Ibn Jurayj commented, "So be charitable to us by returning our brother to us."^[3] And when Sufyan bin 'Uyaynah was asked if

[1] Aṭ-Ṭabari 16:238.

[2] Ibid.

[3] Aṭ-Ṭabari 16:243.

the *Ṣadaqah* (charity) was prohibited for any Prophet before our Prophet ﷺ, he said, "Have you not heard the *Āyah*,

﴿قَارِبْ لَنَا الْكَيْلَ وَصَدِّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ﴾

«so pay us full measure and be charitable to us. Truly, Allāh does reward the charitable.»¹

Ibn Jarīr At-Ṭabari⁽¹⁾ collected this statement.

﴿قَالَ هَلْ عَلِمْتُمْ مَا قُلْتُمْ يٰؤُسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ﴾ قَالَوا أَوَلَيْكَ لَأَنْتَ يٰؤُسُفُ قَالَ أَنَا يٰؤُسُفُ وَهَذَا أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ﴾ قَالَوا نَأْفُو لَقَدْ مَنَّكَ اللَّهُ عَلَيْنَا وَإِنْ كُنَّا لَخَطِيئِينَ﴾ قَالَ لَا تَنْزِيبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ﴾

489. He said: "Do you know what you did with Yūsuf and his brother, when you were ignorant?"

490. They said: "Are you indeed Yūsuf?" He said: "I am Yūsuf, and this is my brother. Allāh has indeed been gracious to us. He who has Taqwa, and is patient, then surely, Allāh makes not the reward of the gooddoers to be lost."

491. They said: "By Allāh! Indeed Allāh has preferred you above us, and we certainly have been sinners."

492. He said: "No reproach on you this day; may Allāh forgive you, and He is the Most Merciful of those who show mercy!"

Yūsuf reveals His True Identity to His Brothers and forgives Them

Allāh says, when Yūsuf's brothers told him about the afflictions and hardship, and shortages in food they suffered from in the aftermath of the drought that struck them, and he remembered his father's grief for losing his two children, he felt compassion, pity and mercy for his father and brothers. He felt this way, especially since he was enjoying kingship, authority and power, so he cried and revealed his true identity to them when he asked them,

﴿هَلْ عَلِمْتُمْ مَا قُلْتُمْ يٰؤُسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ﴾

⁽¹⁾ At-Ṭabari 16:242.

«Do you know what you did with Yūsuf and his brother, when you were ignorant?» meaning, 'when you separated between Yūsuf and his brother,'

﴿إِذْ أَنْتُمْ جَاهِلُونَ﴾

«when you were ignorant?» He said, 'What made you do this is your ignorance of the tremendous sin you were about to commit.' It appears, and Allāh knows best, that Yūsuf revealed his identity to his brothers only then by Allāh's command, just as he hid his identity from them in the first two meetings, by Allāh's command. When the affliction became harder, Allāh sent His relief from that affliction, just as He said He does,

﴿وَإِنَّمَا مَعَ الْاٰسْرِ تَرَافُفٌ ۚ وَإِنَّمَا مَعَ الْاٰسْرِ تَرَافُفٌ﴾

«Verily, along with every hardship is relief. Verily, along with every hardship is relief.» [94:5-6]

This is when they said to Yūsuf,

﴿أَوَنتَ لَاتُيُوسِفُ﴾

«Are you indeed Yūsuf?», in amazement, because they had been meeting him for more than two years while unaware of who he really was. Yet, he knew who they were and hid this news from them. Therefore, they asked in astonishment,

﴿أَوَنتَ لَاتُيُوسِفُ قَالَ أَنَا يُوسُفُ وَهَٰذَا أَخِي﴾

«Are you indeed Yūsuf? He said: "I am Yūsuf, and this is my brother..."»

Yūsuf said next,

﴿قَدْ مَنَّ اللَّهُ عَلَيْنَا﴾

«Allāh has indeed been gracious to us.» by gathering us together after being separated all this time,

﴿إِنَّهُ مَن يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجَرَ الْمُحْسِنِينَ ۚ قَالُوا نَأْتِيكَ لَقَدْ مَنَّ اللَّهُ عَلَيْنَا﴾

«"Verily, he who has Taqwā, and is patient, then surely, Allāh makes not the reward of the gooddoers to be lost." They said: "By Allāh! Indeed Allāh has preferred you above us."»

They affirmed Yūsuf's virtue above them, being blessed with

beauty, conduct, richness, kingship, authority and, above all, prophethood. They admitted their error and acknowledged that they made a mistake against him,

﴿قَالَ لَا تَنْفِرَ عَلَيْكُمْ الْيَوْمَ﴾

﴿He said: "No reproach on you this day."﴾

He said to them, 'There will be no blame for you today or admonishment, and I will not remind you after today of your error against me.' He then multiplied his generosity by invoking Allāh for them for mercy,

﴿يَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ أَرْحَمُ الرَّاحِمِينَ﴾

﴿may Allāh forgive you, and He is the Most Merciful of those who show mercy!﴾

﴿اذْهَبُوا بِيَمِينِي هَذَا فَالْقُرْءُ عَلَى رَجُلٍ أَبٍ بَاتٍ بَصِيرًا وَأَتُوبُ بِأَمْلِكُمْ أَصْحَابَكُمْ﴾
 وَلَكِنَّا فَصَلَّتْ أَلِيمَةُ قَالَ أَبُوهُمْ إِنَّ لِأَجْدُ رَبِّعٍ يُوشَعَ لَوْلَا أَنْ تُفَنِّدِينَ ﴿٩٣﴾ قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيرِ ﴿٩٤﴾

﴿93. "Go with this shirt of mine, and cast it over the face of my father, his vision will return, and bring to me all your family."﴾

﴿94. And when the caravan departed, their father said: "I do indeed sense the smell of Yūsuf, if only you think me not senile).">﴾

﴿95. They said: "By Allāh! Certainly, you are in your old Dalāl (error).">﴾

Ya'qūb finds the Scent of Yūsuf in his Shirt!

Yūsuf said, 'Take this shirt of mine,

﴿وَالْقُرْءُ عَلَى رَجُلٍ أَبٍ بَاتٍ بَصِيرًا﴾

﴿and cast it over the face of my father, his vision will return﴾,' because Ya'qūb had lost his sight from excessive crying,

﴿وَأَتُوبُ بِأَمْلِكُمْ أَصْحَابَكُمْ﴾

﴿and bring to me all your family﴾. all the children of Ya'qūb.

﴿وَلَكِنَّا فَصَلَّتْ أَلِيمَةُ﴾

﴿And when the caravan departed﴾ from Egypt,

﴿قَالَ أَوْفُمْ﴾

«their father said...», Ya'qūb, peace be upon him, said to the children who remained with him,

﴿إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَن تُنِيتُونِ﴾

‘I do indeed feel the smell of Yūsuf, if only you think me not senile.», except that you might think me senile because of old age.’ ‘Abdur-Razzāq narrated that Ibn ‘Abbās said, “When the caravan departed [from Egypt], a wind started blowing and brought the scent of Yūsuf’s shirt to Ya’qūb. He said,

﴿إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَن تُنِيتُونِ﴾

‘I do indeed feel the smell of Yūsuf, if only you think me not senile.»

He found his scent from a distance of eight days away!“(1)

Similar was also reported through Sufyān Ath-Thawri and Shu’bah and others reported it from Abu Sinān.(2)

Ya’qūb said to them,

﴿لَوْلَا أَن تُنِيتُونِ﴾

«if only you think me not senile.»

Ibn ‘Abbās, Mujāhid, ‘Aṭā, Qatādah and Sa’id bin Jubayr commented, “If only you think me not a fool!”(3) Mujāhid and Al-Ḥasan said that it means, “If only you think me not old.”(4) Their answer to him was,

﴿إِنَّكَ لَئِي سَلَإِلِكَ الْكَبِيرِ﴾

«Certainly, you are in your old Ḍalāl.»

meaning, ‘in your old error,’ according to Ibn ‘Abbās.(5) Qatādah commented, “They meant that, ‘because of your love for Yūsuf you will never forget him.’ So they uttered a harsh word to their father that they should never have uttered to

(1) ‘Abdur-Razzāq 2:329.

(2) Aṭ-Ṭabari 16:250.

(3) Aṭ-Ṭabari 16:253.

(4) Aṭ-Ṭabari 16:255.

(5) Aṭ-Ṭabari 16:257.

him, nor to a Prophet of Allāh."^[1] Similar was said by As-Suddi and others.^[2]

﴿فَلَمَّا أَتَى الْبَشِيرُ الْفَتَى عَلَى وَجْهِهِ. فَأَرَادَ بِصِيْرٍ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنَّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ﴾^[3] قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ ﴿٤٩٦﴾ قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٤٩٧﴾

496. Then, when the bearer of the good news arrived, he cast it (the shirt) over his face, and his vision returned. He said: "Did I not say to you, 'I know from Allāh that which you know not?'"

497. They said: "O our father! Ask forgiveness (from Allāh) for our sins, indeed we have been sinners."

498. He said: "I will ask my Lord for forgiveness for you, verily, He! Only He is the Oft-Forgiving, the Most Merciful."

Yahūdihā brings Yūsuf's Shirt and Good News

Ibn 'Abbās and Aḍ-Ḍaḥḥāk said;

﴿الْبَشِيرُ﴾

﴿good news﴾ means information.

Mujāhid and As-Suddi said that the bearer of good news was Yahūdihā, son of Ya'qūb.^[3] As-Suddi added, "He brought it (Yūsuf's shirt) because it was he who brought Yūsuf's shirt stained with the false blood. So he liked to erase that error with this good act, by bringing Yūsuf's shirt and placing it on his father's face. His father's sight was restored to him."^[4] Ya'qūb said to his children,

﴿أَلَمْ أَقُلْ لَكُمْ إِنَّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ﴾

﴿Did I not say to you, 'I know from Allāh that which you know not?'﴾, that I know that Allāh will return Yūsuf to me and that,

﴿إِنِّي لَأَعِدُّ بِرَيْحِ يُونُسَ لَوْلَا أَن تَنْتَهُوْا﴾

[1] Aṭ-Ṭabari 16:257.

[2] Ibid.

[3] Aṭ-Ṭabari 16:258.

[4] Aṭ-Ṭabari 16:259.

تِلْكَ آيَاتُ

٢٤٧

الْيَاسِينَ

فَلَمَّا أَن جَاءَ الْبَشِيرُ أَلْفَهُ عَلَى وَجْهِهِ، فَارْتَدَّ بِصِيرٍ، قَالَ
 أَلَمْ أَقُلْ لَّكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٩٩﴾ قَالُوا
 يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ ﴿١٠٠﴾ قَالَ سَوْفَ
 أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿١٠١﴾ فَلَمَّا
 دَخَلُوا عَلَى يُوسُفَ، أَوَى إِلَيْهِ أَبُوهُمْ وَقَالَ ادْخُلُوا مِصْرَ
 إِن شَاءَ اللَّهُ، آمِينَ ﴿١٠٢﴾ وَرَفَعَ أَبُوهُمْ عَلَى الْعَرْشِ وَخَرُّوا
 لَهُ سُجَّدًا وَقَالَ يَا أَبْتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِن قَبْلُ قَدْ جَعَلَهَا
 رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُم
 مِنَ الْبَدْوِ مِن بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ
 رَبِّي لَطِيفٌ لِّمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿١٠٣﴾ رَبِّ
 قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ
 السَّمَكُوتِ وَالْأَرْضِ أَنْتَ وَلِيِّ فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي
 مُسْلِمًا وَالْحَقِّي بِالصِّلَةِ ﴿١٠٤﴾ ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ
 نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدُنَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ ﴿١٠٥﴾
 وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٠٦﴾

«I do indeed feel the smell of Yūsuf, if only you think me not senile.»

Yūsuf's Brothers feel Sorry and Regretful

This is when Yūsuf's brothers said to their father, with humbleness,

«يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ ﴿١٠٠﴾ قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿١٠١﴾»

«"O our father! Ask forgiveness (from Allāh) for our sins, indeed we have been sinners." He said: "I will ask my Lord for forgiveness for you, verily, He! Only

He is the Oft-Forgiving, the Most Merciful."»

and He forgives those who repent to Him. ‘Abdullāh bin Mas‘ūd, Ibrāhīm At-Taymī, ‘Amr bin Qays, Ibn Jurayj and several others said that Prophet Ya‘qūb delayed fulfilling their request until the latter part of the night.^[1]

«فَلَمَّا دَخَلُوا عَلَى يُوسُفَ، أَوَى إِلَيْهِ أَبُوهُمْ وَقَالَ ادْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ، آمِينَ ﴿١٠٢﴾ وَرَفَعَ أَبُوهُمْ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَا أَبْتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِن قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُم مِنَ الْبَدْوِ مِن بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِّمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿١٠٣﴾»

«99. Then, when they came in before Yūsuf, he took his

^[1] At-Tabari 16:262.

parents to himself and said: "Enter Egypt, if Allāh wills, in security."﴿

﴿100. And he raised his parents to the 'Arsh and they fell down before him prostrate. And he said: "O my father! This is the interpretation of my dream aforetime! My Lord has made it come true! He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the bedouin life, after Shayṭān had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind unto whom He wills. Truly, He! Only He is the All-Knowing, the All-Wise.﴾

Yūsuf welcomes His Parents; His Dream comes True

Allāh states that Ya'qūb went to Yūsuf in Egypt. Yūsuf had asked his brothers to bring all of their family, and they all departed their area and left Kana'an to Egypt. When Yūsuf received news of their approach to Egypt, he went out to receive them. The king ordered the princes and notable people to go out in the receiving party with Yūsuf to meet Allāh's Prophet Ya'qūb, peace be upon him. It is said that the king also went out with them to meet Ya'qūb. Yūsuf said to his family, after they entered unto him and he took them to himself,

﴿وَقَالَ ادْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ مَآبِينَ﴾

﴿and said: "Enter Egypt, if Allāh wills, in security."﴾

He said to them, 'enter Egypt', meaning, 'reside in Egypt', and added, 'if Allāh wills, in security', in reference to the hardship and famine that they suffered.

Allāh said next,

﴿وَأَنقَضَ إِلَيْهِ آبَاؤَهُ﴾

﴿and he took his parents to himself﴾

As-Suddi and 'Abdur-Rahmān bin Zayd bin Aslam said that his parents were his father and maternal aunt,^[1] as his mother had died long ago.^[2] Muḥammad bin Ishāq and Ibn

^[1] At-Ṭabari 16:267.

^[2] At-Ṭabari 16:269.

Jarīr At-Ṭabari said, "His father and mother were both alive." Ibn Jarīr added, "There is no evidence that his mother had died before then. Rather, the apparent words of the Qur'ān testify that she was alive." This opinion has the apparent and suitable meaning that this story testifies to.^[1]

Allāh said next,

﴿وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ﴾

﴿And he raised his parents to Al-'Arsh﴾

he raised them to his bedstead where he sat, according to Ibn 'Abbās, Mujāhid and several others.^[2] Allāh said,

﴿وَعَرُّوا لَهُ سُجَّدًا﴾

﴿and they fell down before him prostrate.﴾

Yūsuf's parents and brothers prostrated before him, and they were eleven men,

﴿وَقَالَ يَأْتِي هَذَا تَأْوِيلُ دُرَيْسٍ مِنْ قَبْلُ﴾

﴿And he said: "O my father! This is the Ta'wīl (interpretation) of my dream aforetime..."﴾, in reference to the dream that he narrated to his father before,

﴿إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا﴾

﴿I saw (in a dream) eleven stars...﴾

In the laws of these and previous Prophets, it was allowed for the people to prostrate before the men of authority, when they met them. This practice was allowed in the law of Ādam until the law of 'Isā, peace be upon them, but was later prohibited in our law. Islām made prostration exclusively for Allāh Alone, the Exalted and Most Honored. The implication of this statement was collected from Qatādah and other scholars.^[3]

When Mu'ādh bin Jabal visited the Shām area,^[4] he found them prostrating before their priests. When he returned (to Al-

[1] At-Ṭabari 16:267.

[2] Ibid.

[3] At-Ṭabari 16:269.

[4] Greater Syria, which now comprises Syria, Lebanon, Palestine and Jordan.

Madīnah), he prostrated before the Messenger of Allāh ﷺ, who asked him,

«مَا هَذَا يَا مُعَاذُ؟»

«What is this, O, Mu'ādh?» Mu'ādh said, "I saw that they prostrate before their priests. However, you, O Messenger of Allāh, deserve more to be prostrated before." The Messenger ﷺ said,

«لَوْ كُنْتُ أَمِيرًا أَحَدًا أَنْ يَسْجُدَ لِأَحَدٍ، لَأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا لِعِظَمِ حَقِّهِ عَلَيْهَا»

«If I were to order anyone to prostrate before anyone else (among the creation), I would have ordered the wife to prostrate before her husband because of the enormity of his right on her.»^[1]

Therefore, this practice was allowed in previous laws, as we stated. This is why they (Ya'qūb and his wife and eleven sons) prostrated before Yūsuf, who said at that time,

﴿يَأْتِيكَ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا﴾

«O my father! This is the Ta'wīl of my dream aforetime! My Lord has made it come true!»

using the word, 'Ta'wīl', to describe what became of the matter, later on. Allāh said in another *Āyah*,

﴿مَنْ يَنْظُرُنْ إِلَّا تَأْوِيلُ يَوْمَ يَأْتِي تَأْوِيلُهُ﴾

«Await they just for its Ta'wīl? On the Day the event is finally fulfilled...»,

meaning, on the Day of Judgement what they were promised of good or evil will surely come to them.

Yūsuf said,

﴿قَدْ جَعَلَهَا رَبِّي حَقًّا﴾

«My Lord has made it come true!»

mentioning that Allāh blessed him by making his dream come true,

﴿وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ﴾

^[1] Ibn Mājah 1:595.

﴿He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the bedouin life.﴾

out of the desert, for they lived a bedouin life and raised cattle, according to Ibn Jurayj and others.^[1] He also said that they used to live in the Arava, Ghur area of Palestine, in Greater Syria. Yūsuf said next,

﴿مِنْ بَعْدِ أَنْ نَزَعَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ﴾

﴿after Shayṭān had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind unto whom He wills.﴾

for when Allāh wills something, He brings forth its reasons and elements of existence, then wills it into existence and makes it easy to attain,

﴿إِنَّهُ هُوَ الْكَلِيمُ﴾

﴿Truly, He! Only He is the All-Knowing.﴾ what benefits His servants,

﴿الْحَكِيمُ﴾

﴿the All-Wise.﴾ in His statements, actions, decrees, preordainment and what He chooses and wills.

﴿رَبِّ قَدْ مَاتَ شَيْءٌ مِنَ الْمَلِكِ وَعَلَّمَنِي مِنْ تَأْوِيلِ الْأَمْثَالِ فَأُطِرَ السَّكَوَاتِ وَالْأَرْضِ أَنْتَ وَلِيُّ فِي الدُّنْيَا وَالْآخِرَةِ تَرَفَّقِي مُسْلِمًا وَالْحَقِيقِي بِالْمُتَصَلِّينَ﴾

﴿101. "My Lord! You have indeed bestowed on me of the sovereignty, and taught me something of the interpretation of dreams - the (Only) Creator of the heavens and the earth! You are my Wali in this world and in the Hereafter. Cause me to die as a Muslim, and join me with the righteous."﴾

Yūsuf begs Allāh to die as A Muslim

This is the invocation of Yūsuf, the truthful one, to his Lord the Exalted and Most Honored. He invoked Allāh after His favor was complete on him by being reunited with his parents and brothers, after He had bestowed on him prophethood and kingship. He begged his Lord the Exalted and Ever High, that

^[1] Aṭ-Ṭabari 16:276.

as He has perfected His bounty on him in this life, to continue it until the Hereafter. He begged Him that, when he dies, he dies as a Muslim, as Aḍ-Ḍaḥḥāk said, and to join him with the ranks of the righteous, with his brethren the Prophets and Messengers, may Allāh's peace and blessings be on them all.^[1] It is possible that Yūsuf, peace be upon him, said this supplication while dying. In the Two *Ṣaḥīḥs*, it is recorded that 'Ā'ishah, may Allāh be pleased with her, said that while dying, the Messenger of Allāh ﷺ was raising his finger and said - thrice,

«اللَّهُمَّ فِي الرَّفِيقِ الْأَعْلَى» ثَلَاثًا

«O Allāh to Ar-Rafīq Al-A'lā [the uppermost, highest company in heaven].»^[2]

It is also possible that long before he died, Yūsuf begged Allāh to die as a Muslim and be joined with the ranks of the righteous.

﴿ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ اتَّمَمُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ ﴿١٠٢﴾ وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٠٣﴾ وَمَا تَنْتَلِهَمُ عَلَيْهِ مِنْ آجُرٍ إِنْ مَرَّ إِلَّا دُخْرٌ ﴿١٠٤﴾﴾

﴿102. That is of the news of the Ghayb (Unseen) which We reveal to you. You were not (present) with them when they arranged their plan together, and (while) they were plotting.﴾

﴿103. And most of mankind will not believe even if you desire it eagerly.﴾

﴿104. And no reward you ask of them for it; it (the Qur'ān) is no less than a Reminder unto the 'Ālamīn (men and jinn).﴾

This Story is a Revelation from Allāh

Allāh narrated to Muḥammad, peace be upon him, the story of Yūsuf and his brothers and how Allāh raised him over them, giving him the better end, triumph, the sovereignty and wisdom (i.e., prophethood), even though they tried to harm and kill him. Allāh said, This and similar stories are part of

[1] Aṭ-Ṭabari 16:280.

[2] *Faḥḥ Al-Bārī* 7:743.

the unseen incidents of the past, O Muḥammad,

﴿وَجِئُوا إِلَيْكَ﴾

﴿which We reveal to you.﴾

and inform you of, O Muḥammad, because it carries a lesson, for you to draw from and a reminder to those who defy you.' Allāh said next,

﴿وَمَا كُنْتَ لَدَيْهِمْ﴾

‘You were not (present) with them’, you did not witness their conference nor saw them,

﴿إِذْ اتَّخَذُوا أَمْرَهُمْ﴾

‘when they arranged their plan together,’ to throw Yūsuf into the well,

﴿وَقُمْ يَكْرَهُنَّ﴾

‘and (while) they were plotting’

against him. We taught you all this through Our Revelation which We sent down to you.’ Allāh said in other Āyāt,

﴿وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَامَهُمْ﴾

‘You were not with them, when they cast lots with their pens..’ and,

﴿وَمَا كُنْتَ بِجَانِبِ الْقَرْنِ إِذْ فَصَّلْنَا إِلَىٰ مُوسَى الْأَمْرَ﴾

‘And you were not on the western side, when We made clear to Musā the commandment...’ [28:44] until,

﴿وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا﴾

‘And you were not at the side of the Ṭur when We did call.’ [28:46]

Allāh also said,

﴿وَمَا كُنْتَ نَادِيًا فِي أَهْلِ مَدْيَنَ تَتْلُو عَلَيْهِمْ آيَاتِنَا﴾

‘And you were not a dweller among the people of Madyan, reciting Our verses to them.’ [28:45]

Allāh states that Muḥammad is His Messenger and that He has taught him the news of what occurred in the past, which

carry lessons for people to draw from, so that they acquire their safety in their religious affairs as well as their worldly affairs. Yet, most people did not and will not believe, so Allāh said,

﴿وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ﴾

«And most of mankind will not believe even if you desire it eagerly.» Allāh said in similar Āyāt,

﴿وَلَنْ تُلَاحِظَ أَكْثَرَ مَنْ فِي الْأَرْضِ يُعْطِلُكَ عَنْ سَبِيلِ اللَّهِ﴾

«And if you obey most of those on the earth, they will mislead you far away from Allāh's path» [6:116], and,

﴿إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ﴾

«Verily, in this is an Āyah, yet most of them are not believers.» [26:8]

Allāh said next,

﴿وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ﴾

«And no reward you ask of them for it;»

Allāh says, 'You, O Muḥammad, do not ask them in return for this advice and your call to all that is good and righteous, for any price or compensation for delivering it. Rather, you do so seeking Allāh's Face and to deliver good and sincere advice to His creatures,

﴿إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ﴾

«it (the Qur'ān) is no less than a Reminder unto the 'Ālamīn (men and jinn)»

with which they remember, receive guidance and save themselves in this life and the Hereafter.'

﴿وَكَايْنِ مِنْ آيَاتِهِ فِي السَّمَوَاتِ وَالْأَرْضِ يَتُرَتُّ عَلَيْهَا رَحْمٌ عَنَّا مُعْرِضُونَ﴾ وَمَا يَزِيدُ أَكْثَرَهُمْ بَأْسًا إِلَّا رَحْمٌ تُنْكِرُونَ ﴿١٠٥﴾ أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَشِيَةٌ مِنْ عَذَابِ اللَّهِ أَنْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿١٠٦﴾

«105. And how many a sign in the heavens and the earth they pass by, while they are averse therefrom.»

«106. And most of them believe not in Allāh except that they

attribute partners unto Him.﴾

﴿107. Do they then feel secure from the coming against them of the covering veil of the torment of Allāh, or of the coming against them of the (Final) Hour, all of a sudden while they perceive not?﴾

People neglect to ponder the Signs before Them

Allāh states that most people do not think about His signs and proofs of His Oneness that He created in the heavens and earth. Allāh created brilliant stars and rotating heavenly objects and planets; all made subservient. There are many plots of fertile land next to each other on earth, and gardens, solid mountains, lively oceans, with their waves smashing against each other, and spacious deserts. There are many live creatures and others that have died; and animals, plants and fruits that are similar in shape, but different in taste, scent, color and attributes. All praise is due to Allāh the One and Only, Who created all types of creations, Who Alone will remain and last forever. It is He Who is unique in His Names and Attributes.

Allāh said next,

﴿وَمَا يَزِينُ أَكْثَرَهُمْ بِٱللَّهِ ۖ ٱلَّا وَهُمْ شُرَكَّاءُ ۖ﴾

﴿And most of them believe not in Allāh except that they attribute partners unto Him.﴾

Ibn 'Abbās commented, "They have a part of faith, for when they are asked, 'Who created the heavens? Who created the earth? Who created the mountains?' They say, 'Allāh did.' Yet, they associate others with Him in worship."^[1] Similar is said by Mujāhid, 'Atā, Tkrimah, Ash-Sha'bi, Qatādah, Aḍ-Ḍaḥḥāk and 'Abdur-Raḥmān bin Zayd bin Aslam.^[2] In the *Ṣaḥīḥ*, it is recorded that during the *Ḥajj* season, the idolators used to say in their *Talbiyah*: "Here we rush to Your service. You have no partners with You, except a partner with You whom You own but he owns not!"^[3] Allāh said in another *Āyah*,

^[1] At-Ṭabari 16:292.

^[2] Ibid.

^[3] Muslim 2:843.

﴿إِنَّ الْفِرْكَ أَظْلَمُ عَظِيمًا﴾

«Verily, joining others in worship with Allāh is a great *Ẓulm* (wrong) indeed.» [31:13]

This indeed is the greatest type of *Shirk*, associating others with Allāh in worship. It is recorded in the Two *Ṣaḥīḥs* that ‘Abdullāh bin Mas‘ūd said, “I said, ‘O Allāh’s Messenger! What is the greatest sin?’ He said,

«أَنْ تَجْعَلَ لَهْ بَدَأَ وَهُوَ خَلَقَكَ»

«That you call a rival to Allāh while He alone created you.»^[1]

Al-Ḥasan Al-Baṣrī commented on Allāh’s statement,

﴿وَمَا يَزِينُ أَكْثَرَهُمْ بِاللهِ إِلَّا وَهُمْ مُشْرِكُونَ﴾

«And most of them believe not in Allāh except that they attribute partners unto Him.»

“This is the hypocrite; if he performs good deeds, he does so to show off with the people, and he is an idolator while doing this.” Al-Ḥasan was referring to Allāh’s statement,

﴿إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللهَ وَهُوَ خَدِيعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالًا يُرَآؤُونَ

النَّاسَ وَلَا يَذْكُرُونَ اللهَ إِلَّا قَلِيلًا﴾

«Verily, the hypocrites seek to deceive Allāh, but it is He Who deceives them. And when they stand up for *Aṣ-Ṣalah*, they stand with laziness and to be seen of men, and they do not remember Allāh but little.» [4:142]

There is another type of hidden *Shirk* that most people are unaware of. Ḥammād bin Salamah narrated that ‘Āṣim bin Abi An-Najūd said that ‘Urwah said, “Ḥudhayfah visited an ill man and saw a rope tied around his arm, so he ripped it off while reciting,

﴿وَمَا يَزِينُ أَكْثَرَهُمْ بِاللهِ إِلَّا وَهُمْ مُشْرِكُونَ﴾

«And most of them believe not in Allāh except that they attribute partners unto Him.»

In a *Ḥadīth*, from Ibn ‘Umar collected by At-Tirmidhi who said

[1] *Fath Al-Bārī* 8:350, *Muslim* 1:90.

it was Ḥasan, the Prophet ﷺ said,

«مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ أَشْرَكَ»

«He who swears by other than Allāh, commits Shirk.»⁽¹⁾

Imām Aḥmad, Abu Dawud and other scholars of Ḥadīth narrated that 'Abdullāh bin Mas'ūd said that the Messenger of Allāh ﷺ said,

«إِنَّ الرُّقَى وَالْتَّمَامِ وَالْتَّوَلَةَ شِرْكٌ»

«Verily, Ar-Ruqā, At-Tamā'im and At-Tiwalah are all acts of Shirk.»⁽²⁾

In another narration collected by Aḥmad and Abu Dāwud, the Prophet ﷺ said,

«الْعِيْرَةُ شِرْكٌ وَمَا بَيْنَا إِلَّا، وَلَيْكِنْ اللَّهُ يُذِيبُهُ بِالتَّوَكُّلِ»

«Verily, At-Tiyarah [omen] is Shirk; everyone might feel a glimpse of it, but Allāh dissipates it with Tawakkul.»⁽³⁾ ⁽⁴⁾

Allāh said next,

«أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَشِيَةٌ مِنْ عَذَابِ اللَّهِ؟»

«Do they then feel secure from the coming against them of the covering veil of the torment of Allāh?»

Allāh asks, 'Do these idolators who associate others with Allāh in the worship, feel secure from the coming of an encompassing torment from where they perceive not?' Allāh said in other 'Āyāt,

«الَّذِينَ آمَنُوا يَتَذَكَّرُونَ أَنَّ بَيْنَهُمُ الْمَذَابَ مِنْ حَيْثُ لَا يَحْتَسِبُونَ ۚ أَوْ يَأْخُذُوا بِالْحَمْرِ وَالْمَسْكِينِ وَيَحْسَبُونَ أَنَّ اللَّهَ مُتَعَدِّلٌ فِي الْحِسَابِ ۚ أَوْ يَتَوَكَّلُونَ عَلَى الْبَنَاتِ وَأُولَئِكَ هُمُ الْغَافِلُونَ ۚ أَوْ يَتَوَكَّلُونَ عَلَى الْمَصَدِّقَاتِ ۚ وَأُولَئِكَ هُمُ الْغَافِلُونَ ۚ أَوْ يَتَوَكَّلُونَ عَلَى الْمَنَاقِبِ ۚ وَأُولَئِكَ هُمُ الْغَافِلُونَ ۚ أَوْ يَتَوَكَّلُونَ عَلَى الْمَنَاقِبِ ۚ وَأُولَئِكَ هُمُ الْغَافِلُونَ ۚ»

[1] Tuhfat Al-Aḥwadhī 5:135.

[2] Aḥmad 1:381, Abu Dāwud 4:212, Ibn Mājah 2:1167. Ar-Ruqā is the act of reciting incantations, charm etc., the lawful type is done with Qur'an. At-Tamā'im is the act of putting an amulet around the necks of children to save them from the effects of evil eye. At-Tiwalah is a kind of bewitchment done by those who claim they can cause a woman to be more loved by her husband or vice versa.

[3] Reliance on and trust in Him.

[4] Aḥmad 1:389, Abu Dāwud 4:230.

لَوْ أَنَّ قَوْمًا وَرَّعُوا زُرَّجًا ۖ

«Do then those who devise evil plots feel secure that Allāh will not sink them into the earth, or that the torment will not seize them from directions they perceive not? Or that He may catch them in the midst of their going to and from, so that there be no escape for them (from Allāh's punishment)? Or that He may catch them with gradual wasting (of their wealth and health)? Truly, Your Lord is indeed full of kindness, Most Merciful.» [16:45-47]

and,

«أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَنْ يَأْتِيَهُمْ بَأْسُنَا بَيِّنًا وَهُمْ نَائِمُونَ ۚ أَمْ أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَنْ يَأْتِيَهُمْ بَأْسُنَا مَتًى وَهُمْ يُلْعَبُونَ ۚ أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْتِيَنَّكَ مَكْرُهُ إِلَّا الْفُتُورُ ۚ الْغَائِبُونَ ۚ»

«Did the people of the towns then feel secure against the coming of Our punishment by night while they were asleep? Or, did the people of the towns then feel secure against the coming of Our punishment in the forenoon while they were playing? Did they then feel secure against the plan of Allāh? None feels secure from the plan of Allāh except the people who are the losers.» [7:97-99]

«قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعِيَ وَتَبَعَنَ اللَّهُ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ۚ»

«108. Say "This is my way; I invite unto Allāh with sure knowledge, I and whosoever follows me. And Glorified and Exalted be Allāh. And I am not of the idolators."»

The Messenger's Way

Allāh orders His Messenger ﷺ to say to mankind and the Jinn that this is his way, meaning, his method, path and Sunnah, concentrating on calling to the testimony that there is no deity worthy of worship except Allāh alone without partners. The Messenger ﷺ calls to this testimonial with sure knowledge, certainty and firm evidence. He calls to this way, and those who followed him call to what Allāh's Messenger ﷺ called to with sure knowledge, certainty and evidence, whether logical or

religious evidence,

﴿رَبِّعَنَ اللَّهُ﴾

﴿And Glorified and Exalted be Allāh.﴾

This part of the *Āyah* means, I glorify, honor, revere and praise Allāh from having a partner, equal, rival, parent, son, wife, minister or advisor. All praise and honor be to Allāh, glorified He is from all that they attribute to Him,

﴿سُبِّحَ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يَسْبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ
تَسْبِيحَهُمْ إِنَّهُمْ كَانُوا عَلِيمًا غَفُورًا ۝﴾

﴿The seven heavens and the earth and all that is therein, glorify Him, and there is not a thing but glorifies His praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving.﴾ [17:44]

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِيَ إِلَيْهِمْ مِنْ أَمَلِ الْقُرْآنِ أَفَلَا يَسِيرُوا فِي الْأَرْضِ
فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ اتَّقَوْا أَفَلَا
تَعْقِلُونَ ۝﴾

﴿109. And We sent not before you (as Messengers) any but men unto whom We revealed, from among the people of townships. Have they not traveled in the land and seen what was the end of those who were before them? And verily, the home of the Hereafter is the best for those who have Taqawā. Do you not then understand?﴾

All of the Prophets are Humans and Men

Allāh states that He only sent Prophets and Messengers from among men and not from among women, as this *Āyah* clearly states. Allāh did not reveal religious and legislative laws to any woman from among the daughters of Ādam. This is the belief of *Ahlus-Sunnah wal-Jamā'ah*. Shaykh Abu Al-Hasan, 'Ali bin Ismā'il Al-Ash'ari mentioned that it is the view of *Ahlus-Sunnah wal-Jamā'ah*, that there were no female Prophets, but there were truthful believers from among women. Allāh mentions the most honorable of the truthful female believers, Maryam, the daughter of Imrān, when He said,

﴿إِنَّا أَلَمَسْنَاهُ بِرُوحِنَا وَأَتَتْهُ صُوبَةً كَانَتْ

يَاكَلُونَ الطَّعَامَ»

«The Messiah [Isā], son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother was a Šiddiqah [truthful believer]. They both used to eat food.» [5:75]

Therefore, the best description Allāh gave her is Šiddiqah. Had she been a Prophet, Allāh would have mentioned this fact when He was praising her qualities and honor. Therefore, Mary was a truthful believer according to the words of the Qur'an.

All Prophets were Humans not Angels

Ad-Ḍaḥḥāk reported that Ibn 'Abbās commented on Allāh's statement,

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا﴾

«And We sent not before you (as Messengers) any but men»

"They were not from among the residents of the heaven (angels), as you claimed."^[1] This statement of Ibn 'Abbās is supported by Allāh's statements,

﴿وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَبَشَرٌ مِمَّنْ هُمْ يَتَّبِعُونَ فِي الْأَشْيَاءِ﴾

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

﴿وَمَا جَعَلْنَاهُمْ جَسَدًا لَا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ رَبِّهِمْ ثُمَّ صَدَقْنَاهُ الْوَعْدَ فَأَنْعَمْنَاهُمْ مِنْ نَشَاءِ وَأَعْنَيْنَا السَّخِرِينَ﴾

«And We did not create them with bodies that ate not food, nor were they immortals. Then We fulfilled to them the promise. So We saved them and those whom We willed, but We destroyed extravagants», [21:8-9]

and,

﴿قُلْ مَا كُنْتُ بِدَعَا مِنَ الرُّسُلِ﴾

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

[1] Ad-Durr Al-Manthūr 4 :595.

Allāh said next,

﴿وَمِنْ أَهْلِ الْقُرَىٰ﴾

«from among the people of townships», meaning, from among the people of cities, not that they were sent among the bedouins who are some of the harshest and roughest of all people.

Drawing Lessons from the Incidents of the Past

Allāh said next,

﴿أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ﴾

«Have they not traveled in the land», meaning, 'Have not these people who rejected you, O Muḥammad, traveled in the land,'

﴿وَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ﴾

«and seen what was the end of those who were before them?»

that is, the earlier nations that rejected the Messengers, and how Allāh destroyed them. A similar end is awaiting all disbelievers. Allāh said in another Āyah,

﴿أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا﴾

«Have they not traveled through the land, and have they hearts wherewith to understand?» [22:46]

When they hear this statement, they should realize that Allāh destroyed the disbelievers and saved the believers, and this is His way with His creation. This is why Allāh said,

﴿وَلَقَدْ الْآخِرَةُ خَيْرٌ لِّذِيكَ اتَّقُوا﴾

«And verily, the home of the Hereafter is the best for those who have Taqwā.»

Allāh says, 'Just as We saved the faithful in this life, We also wrote safety for them in the Hereafter, which is far better for them than the life of the present world.' Allāh said in another Āyah,

﴿إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَبِعَذَابِنَا لَسَنُفَعُ الَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَبِالْآخِرَةِ لَنُفَعَنَّ الَّذِينَ آمَنُوا وَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَنَجْعَلُ لَهُمْ جَنَّاتٍ مُّجْرَّاتٍ زَائِرَاتٍ يُدْخِلُهُنَّ مِنْ حَيْثُ يَشَاءُونَ ۚ إِنَّهُمْ هُمُ الْمُفْلِحُونَ ۝﴾

﴿وَلَقَدْ كَرَّمْنَا شِدْقَهُمْ وَفَعَلْنَا فِيهِ دُفْعًا مَّا كَانَتْ تُحِبُّونَ ۚ﴾

«Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses

تَبَارَكَ الَّذِي

٢٤٨

الْإِنشَاء

وَمَا أَنتَ لَهُمْ عَلَيْهِ مِنْ آجَرٍ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿١٠٩﴾
وَكَيْفَ أَنْ يَنْفَعَهُمْ يَوْمَئِذٍ أَلَمْ يَكُنْ لَهُمْ فِي السَّمَوَاتِ الْأَرْضِ بِمُتَرُونَ عَلَيْهَا
وَهُمْ عَنْهَا مُعْرِضُونَ ﴿١١٠﴾ وَمَا يَوْمُنَّ أَكْثَرُ لَهُمْ بِأَلَلَةٍ إِلَّا
وَهُمْ مُشْرِكُونَ ﴿١١١﴾ أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَشِيَةٌ مِنْ عَذَابِ اللَّهِ
أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿١١٢﴾ قُلْ هَذِهِ
سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعِيَ وَسِعْخَنَ
اللَّهُ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١١٣﴾ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ
إِلَّا رِجَالًا نُوْحِيَ إِلَيْهِمْ مِنْ أَهْلِ الْقُرَى أَفَلَمْ يَسِيرُوا فِي
الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ
وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ آمَنُوا أَفَلَا يَعْقِلُونَ ﴿١١٤﴾ حَتَّى
إِذَا اسْتَيْسَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا
فَنَجَّيْنَا مِنَ النَّارِ وَمَنْ نَشَاءُ وَلَا يَرُدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ
﴿١١٥﴾ لَقَدْ كُنَّا فِي فَصْصِهِمْ عِزَّةً لَأُولَى الْأَلْبَابِ مَا كَانَ
حَدِيثًا يَفْتَرُونَ وَلَكِنْ تَصْدِيقُ الَّذِي بَيْنَ يَدَيْهِ
وَتَفْصِيلُ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِقَوْمٍ يُؤْمِنُونَ ﴿١١٦﴾

will stand forth (i.e. Day of Resurrection). The Day when their excuses will be of no profit to the wrongdoers. Theirs will be the curse, and theirs will be the evil abode (in Hellfire). ﴿40:51-52﴾

﴿حَتَّى إِذَا اسْتَيْسَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا فَنَجَّيْنَا مِنَ النَّارِ وَمَنْ نَشَاءُ وَلَا يَرُدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ﴾

﴿110. (They were reprieved) until, when the Messengers gave up hope and thought that they were denied, then came to them Our help, and whomsoever We willed were rescued. And Our punishment cannot be warded off

from the people who are criminals.﴾

Allāh's Prophets are aided by Victory in Times of Distress and Need

Allāh states that He sends His aid and support to His Messengers, peace be upon them, when distress and hardship surround them and they eagerly await Allāh's aid. Allāh said in another Āyah,

﴿وَدُلُّوْا حَتَّى يَقُوْلَ الرُّسُوْلُ وَالَّذِيْنَ اٰمَنُوْا مَعَهُ مَقْرَرٌ اَنْهٗ﴾

﴿...and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the help of Allāh?"﴾ [2:214]

As for saying of Allāh,

﴿كَذِبُوا﴾

﴿they were denied﴾ There are two recitations for it. One of them is with a *Shadda* (meaning: they were betrayed by their people). And this is the way 'Ā'ishah, may Allāh be pleased with her, recited it.

Al-Bukhārī said that 'Urwah bin Az-Zubayr narrated that he asked 'Aishah about the meaning of the following verse,

﴿حَتَّىٰ إِذَا اسْتَيْفَسَ الرُّسُلُ﴾

﴿'Until when the Messengers give up hope...﴾, Respite will be granted, is it denied or betrayed? 'Ā'ishah replied, "betrayed." 'Urwah said, "I said, 'They were sure that their people betrayed them, so why use the word 'thought'? She said, 'Yes, they were sure that they betrayed them.' I said,

﴿وَكَلَّوْا أَنَّهُمْ قَدْ كَذِبُوا﴾

﴿and they thought that they were denied (by Allāh)﴾?

'Ā'ishah said, 'Allāh forbid! The Messengers did not suspect their Lord of such a thing.' I asked, 'So what does this *Āyah* mean?' She said, 'This Verse is concerned with the Messengers' followers who had faith in their Lord and believed in their Messengers. The period of trials for those followers was long and Allāh's help was delayed until the Messengers gave up hope for the conversion of the disbelievers amongst their nation and suspected that even their followers were shaken in their belief, Allāh's help then came to them."^[1]

Ibn Jurayj narrated that Ibn Abi Mulaikah said that Ibn 'Abbās read this *Āyah* this way,

﴿وَكَلَّوْا أَنَّهُمْ قَدْ كَذِبُوا﴾

﴿and they thought they were denied.﴾ 'Abdullāh bin Abi Mulaikah said, "Then Ibn 'Abbās said to me that they were humans. He then recited this *Āyah*,

﴿حَتَّىٰ يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَىٰ نَصْرُ اللَّهِ ۚ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ﴾

﴿..even the Messenger and those who believed along with him said, "When (will come) the help of Allāh?" Yes! Certainly, the

[1] *Fath Al-Bārī* 8:217.

help of Allāh is near! ﴿2:214﴾

Ibn Jurayj also narrated that Ibn Abi Mulaykah said that 'Urwah narrated to him that 'Āishah did not agree to this and rejected it. She said, "Nothing that Allāh has promised Muḥammad, peace be upon him, but Muḥammad knew for certainty that it shall come, until he died. However, the Messengers were tried with trials until they thought that those believers, who were with them, did not fully support them." Ibn Abi Mulaykah said that 'Urwah narrated that 'Āishah recited this Āyah this way,

(وَعَلُّوا أَنَّهُمْ قَدْ كُذِّبُوا)

"and they thought that they were betrayed."^[1]

Therefore, there is another way of reciting this word, and there is a difference of opinion about its meaning. We narrated the meaning that Ibn 'Abbās gave. Ibn Mas'ūd said, as Sufyān Ath-Thawri narrated from him, that he read the Āyah this way,

﴿حَتَّىٰ إِذَا اسْتَيْسَرَ الرُّسُلُ وَعَلُّوا أَنَّهُمْ قَدْ كُذِّبُوا﴾

﴿until, when the Messengers gave up hope and thought that they were denied.﴾

'Abdullāh commented that this is the recitation that you dislike. Ibn 'Abbās also commented on the Āyah,

﴿حَتَّىٰ إِذَا اسْتَيْسَرَ الرُّسُلُ وَعَلُّوا أَنَّهُمْ قَدْ كُذِّبُوا﴾

﴿until, when the Messengers gave up hope and thought that they were denied﴾

"When the Messengers gave up hope that their people would accept their messages, and their people thought that their Messengers had not said the truth to them, Allāh's victory came then,

﴿فَنَجَّىٰ مَن شَاءَ﴾

﴿and whomsoever We willed were rescued.﴾

Ibn Jarīr At-Ṭabari narrated that Ibrāhīm bin Abi Ḥamzah [Hurrah] Al-Jazari said, "A young man from Quraysh asked

^[1] At-Ṭabari 16:307.

Sa'īd bin Jubayr 'O, Abu 'Abdullāh! How do you read this word, for when I pass by it, I wish I had not read this Surah,

﴿حَقَّ إِذَا اسْتَيْسَرَ الرُّسُلُ وَكَانُوا أَنَّهُمْ قَدْ كُذِّبُوا﴾

«until, when the Messengers gave up hope and thought that they were denied...»

He said, 'Yes, it means, when the Messengers gave up hope that their people will believe in them and those to whom the Messengers were sent thought that the Messengers were not truthful.' Ad-Daḥḥāk bin Muzāḥim commented, "I have not seen someone who is called to knowledge and is lazy accepting the invitation, until today! If you traveled to Yemen just to get this explanation, it will still be worth it." Ibn Jarīr At-Ṭabari narrated that Muslim bin Yasār asked Sa'īd bin Jubayr about the same Āyah and he gave the same response. Muslim stood up and embraced Sa'īd bin Jubayr, saying, "May Allāh relieve a distress from you as you relieved a distress from me!"^[1] This was reported from Sa'īd bin Jubayr through various chains of narration. This is also the *Tafsīr* that Mujāhid bin Jabr and several other Salaf scholars gave for this Āyah. However, some scholars said that the Āyah,

﴿وَكَانُوا أَنَّهُمْ قَدْ كُذِّبُوا﴾

«and thought that they were denied»,

is in reference to the believers who followed the Messengers, while some said it is in reference to the disbelievers among the Messengers' nation. In the latter case, the meaning becomes: 'and the disbelievers thought that the Messengers were not given a true promise of victory.' Ibn Jarīr At-Ṭabari narrated that Tamīm bin Ḥadhlam said, "I heard 'Abdullāh bin Mas'ūd comment on this Āyah,

﴿حَقَّ إِذَا اسْتَيْسَرَ الرُّسُلُ﴾

«until, when the Messengers gave up hope»

that their people will believe in them, and their people thought when the respite was long, that the Messengers were not given a true promise."^[2]

[1] At-Ṭabari 16:303.

[2] At-Ṭabari 16:304.

﴿لَقَدْ كَانَتْ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ مَا كَانَ حَدِيثًا يُفْتَرَى وَلَكِنْ تَصْدِيقُ
الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلٌ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُذَكِّرُونَ﴾

411. Indeed in their stories, there is a lesson for men of understanding. It (the Qur'an) is not a forged statement but a confirmation of that which was before it and a detailed explanation of everything and a guide and a mercy for the people who believe.﴾

A Lesson for Men Who have Understanding

Allāh states here that the stories of the Messengers and their nations and how we saved the believers and destroyed the disbelievers are,

﴿عِبْرَةٌ لِأُولِي الْأَلْبَابِ﴾

﴿a lesson for men of understanding﴾, who have sound minds,

﴿مَا كَانَ حَدِيثًا يُفْتَرَى﴾

﴿It is not a forged statement.﴾

Allāh says here that this Qur'an could not have been forged; it truly came from Allāh,

﴿وَلَكِنْ تَصْدِيقُ الَّذِي بَيْنَ يَدَيْهِ﴾

﴿but a confirmation of that which was before it﴾

in reference to the previously revealed Divine Books, by which this Qur'an testifies to the true parts that remain in them and denies and refutes the forged parts that were added, changed and falsified by people. The Qur'an accepts or abrogates whatever Allāh wills of these Books,

﴿وَتَفْصِيلٌ كُلِّ شَيْءٍ﴾

﴿and a detailed explanation of everything﴾

Meaning the allowed, the prohibited, the preferred and the disliked matters. The Qur'an deals with the acts of worship, the obligatory and recommended matters, forbids the unlawful and discourages from the disliked. The Qur'an contains major facts regarding the existence and about matters of the future in general terms or in detail. The Qur'an tells us about the Lord, the Exalted and Most Honored, and about His Names

and Attributes and teaches us that Allāh is glorified from being similar in any way to the creation. Hence, the Qur'ān is,

﴿هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ﴾

﴿a guide and a mercy for the people who believe.﴾

with which their hearts are directed from misguidance to guidance and from deviation to conformance, and with which they seek the mercy of the Lord of all creation in this life and on the Day of Return. We ask Allāh the Most Great to make us among this group in the life of the present world and in the Hereafter, on the Day when those who are successful will have faces that radiate with light, while those whose faces are dark will end up with the losing deal.

This is the end of the *Tafsīr* of Sūrah Yūsuf, and all the thanks and praises are due to Allāh, and all our trust and reliance are on Him Alone.

The Tafsīr of Sūrat Ar-Ra'd (Chapter -13)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿الَّذِينَ يَدْعُونَ أَكْثَرَ الْأَنْبِيَاءِ لَا يُؤْمِنُونَ﴾

﴿1. Alif Lām Mīm Rā. These are the verses of the Book (the Qur'ān), and that which has been revealed unto you from your Lord is the truth, but most men believe not.﴾

The Qur'ān is Allāh's Kalām (Speech)

We talked before, in the beginning of Sūrat Al-Baqarah (chapter 2) about the meaning of the letters that appear in the beginnings of some chapters in the Qur'ān. We stated that every Sūrah that starts with separate letters, affirms that the Qur'ān is miraculous and is an evidence that it is a revelation from Allāh, and that there is no doubt or denying in this fact. This is why Allāh said next,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا﴾

﴿These are the verses of the Book﴾, the Qur'ān, which Allāh described afterwards,

﴿وَالَّذِينَ آمَنُوا﴾

﴿and that which has been revealed unto you﴾, O Muḥammad,

﴿مِنْ رَبِّكَ الْحَقُّ﴾

﴿from your Lord is the truth,﴾ Allāh said next,

﴿وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ﴾

﴿but most men believe not.﴾ just as He said in another Āyah,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٤٩

سُورَةُ الرَّعْدِ

سُورَةُ الرَّعْدِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْمَرْءَ تِلْكَ آيَاتُ الْكِتَابِ وَالَّذِي أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿١﴾ اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ أَسْتَوَى عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُسَمًّى يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَكُمْ لِقَاءَ رَبِّكُمْ تُؤْمِنُونَ ﴿٢﴾ وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رِجَاسًا وَأَنْهَارًا وَمِنْ كُلِّ الشَّجَرِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ يُغْشَى الْغَيْلُ النَّهَارُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُفَكِّرُونَ ﴿٣﴾ وَفِي الْأَرْضِ قِطْعٌ مُتَجَدِّدَةٌ وَجَعَلْنَا مِنْ أَغْصَانٍ ذُرْرًا وَنَجَّلْنَا صِنُونًا وَغَيْرَ صِنُونٍ يُسْقَى بِمَاءٍ وَجِدٍ وَنُقْضَلُ بَعْضُهَا عَلَى بَعْضٍ فِي الْأَكْثَلِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿٤﴾ وَإِنْ تَعْجَبْ فَعَجَبٌ قَوْلُكُمْ إِنْ ذَا كُنَّا نُنْزِلُ الْإِنشَاءَ خَلْقِي جَدِيدًا أَوَّلَ لَيْلٍ أَوَّلَ لَيْلٍ كَفَرُوا بِرَبِّهِمْ وَأُولَئِكَ الْأَغْلَى فِي أَغْصَانِهِمْ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٥﴾

﴿وَمَا أَصْغَرُ النَّاسِ تَلْوًا﴾

﴿حَرَمَتْ بِمُؤْمِنِينَ﴾

«And most of mankind will not believe even if you desire it eagerly.» [12:103]

Allāh declares that even after this clear, plain and unequivocal explanation (the Qur'ān), most men will still not believe, due to their rebellion, stubbornness and hypocrisy.

﴿اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ﴾

﴿تَرَوْنَهَا ثُمَّ أَسْتَوَى عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُسَمًّى يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَكُمْ لِقَاءَ رَبِّكُمْ تُؤْمِنُونَ﴾

﴿2. Allāh is He Who raised the heavens without any pillars that you can see. Then, He rose above (Istawā) the 'Arsh [Throne]. He has subjected the sun and the moon, each running (its course) for a term appointed. He manages and regulates all affairs; He explains the Āyāt in detail, that you may believe with certainty in the meeting with your Lord.﴾

Clarifying Allāh's Perfect Ability

Allāh mentions His perfect ability and infinite authority, since it is He Who has raised the heavens without pillars by His permission and order. He, by His leave, order and power, has elevated the heavens high above the earth, distant and far away from reach. The heaven nearest to the present world encompasses the earth from all directions, and is also high

above it from every direction. The distance between the first heaven and the earth is five hundred years from every direction, and its thickness is also five hundred years. The second heaven surrounds the first heaven from every direction, encompassing everything that the latter carries, with a thickness also of five hundred years and a distance between them of five hundred years. The same is also true about the third, the fourth, the fifth, the sixth and the seventh heavens.^[1] Allāh said,

﴿اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ﴾

﴿It is Allāh who has created seven heavens and of the earth the like thereof.﴾ [65:12]

Allāh said next,

﴿يَعْرِى عَمَدَ زُجُجًا﴾

﴿...without any pillars that you can see.﴾

meaning, 'there are pillars, but you cannot see them,' according to Ibn 'Abbās, Mujāhid, Al-Ḥasan, Qatādah, and several other scholars.^[2] Iyās bin Mu'āwiyah said, "The heaven is like a dome over the earth," meaning, without pillars.^[3] Similar was reported from Qatādah, and this meaning is better for this part of the Āyah,^[4] especially since Allāh said in another Āyah,

﴿وَمَنَعَكَ الْكَسَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ﴾

﴿He withholds the heaven from falling on the earth except by His permission.﴾ [22:65]

Therefore, Allāh's statement,

﴿زُجُجًا﴾

^[1] This comes from an authentic narration from Ibn Mas'ūd. See *Al-Ulū (Mukhtasir)* p. 103. and *Al-Majma'* 1:86. There is also a weak narration attributed to the Prophet ﷺ saying the same. It was recorded by Aṭ-Ṭirmidhi 2:525, as well as others.

^[2] Aṭ-Ṭabari 16:324.

^[3] Ibid.

^[4] Aṭ-Ṭabari 16:325.

«...that you can see», affirms that there are no pillars. Rather, the heaven is elevated (above the earth) without pillars, as you see. This meaning best affirms Allāh's ability and power.

Al-Istawā', Rising above the Throne

Allāh said next,

﴿ثُمَّ اسْتَوَىٰ عَلَى الْقُرْٓسِ﴾

«Then, He rose above (Istawā) the Throne.»

We explained the meaning of the *Istawā'* in Sūrat Al-A'rāf (7:54), and stated that it should be accepted as it is without altering, equating, annulling its meaning, or attempts to explain its true nature. Allāh is glorified and praised from all that they attribute to Him.

Allāh subjected the Sun and the Moon to rotate continuously

Allāh said,

﴿وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى﴾

«He has subjected the sun and the moon, each running (its course) for a term appointed.»

It was said that the sun and the moon continue their course until they cease doing so upon the commencement of the Final Hour, as Allāh stated,

﴿وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا﴾

«And the sun runs on its fixed course for a term (appointed).» [36:38]

It was also said that the meaning is: until they settle under the Throne of Allāh after passing the other side of the earth. So when they, and the rest of the planetary bodies reach there, they are at the furthest distance from the Throne. Because according to the correct view, which the texts prove, it is shaped like a domb, under which is all of the creation. It is not circular like the celestial bodies, because it has pillars by which it is carried.^[1] This fact is clear to those who

^[1] See Sūrat Ghāfir 40:7.

correctly understand the *Āyāt* and authentic *Ḥadīths*. All the (praise is due to) Allāh and all the favors are from Him.

Allāh mentioned the sun and the moon here because they are among the brightest seven heavenly objects. Therefore, if Allāh subjected these to His power, then it is clear that He has also subjected all other heavenly objects. Allāh said in other *Āyāt*,

﴿لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِنَّا تَعْبُدُونَ﴾

«Prostrate yourselves not to the sun nor to the moon, but prostrate yourselves to Allāh Who created them, if you (really) worship Him.» [41:37]

and,

﴿وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ يَسْجُدُونَ بِأَمْرِهِ أَلَا لَهُ الْفَلَكُ وَالْأَرْضُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

«And (He created) the sun, the moon, the stars subjected to His command. Surely, His is the creation and commandment. Blessed is Allāh, the Lord of all that exists!» [7:54]

Allāh's statement next,

﴿يَقُولُ الْإِنسَانُ لِمَ أَفْلَحَ رَبِّكُمْ تَفْقَهُونَ﴾

«He explains the *Āyāt* in detail, that you may believe with certainty in the Meeting with your Lord.»

means, He explains the signs and clear evidences that testify that there is no deity worthy of worship except Him. These evidences prove that He will resurrect creation if He wills, just as He started it.

﴿وَمَنْ أَلْقَى مَدَّ الْأَرْضَ وَمَحَدَ فِيهَا رَوْنًا وَأَنْهَارًا وَمِنْ كُلِّ الثَّرَاتِ جَعَلَ فِيهَا رَوْنَيْنِ أَتَيْنَ بِبَنِي آدَمَ الْآبَارَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ﴾^③ وَبِ الْأَرْضِ قَطْعًا وَجَعَلَتْ مِنْ أَشْجَبٍ وَنَخْلٍ وَنَحْلٍ وَسَوَاكَ وَغَيْرَ حُنُوفٍ يُسْقَى بِسَوَاءٍ وَبِهَا وَنَخْلٍ وَنَحْلٍ عَلَى بَعْضٍ فِي الْأَكْثَرِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ﴾^④

«3. And it is He Who spread out the earth, and placed therein firm mountains and of every kind of fruit He made

Zawjayn Ithnayn (two in pairs). He brings the night as a cover over the day. Verily, in these things, there are Āyāt (signs) for people who reflect.﴾

﴿4. And in the earth are neighboring tracts, and gardens of vines, and green crops (fields), and date palms, growing into two or three from a single stem root, or otherwise, watered with the same water; yet some of them We make more excellent than others to eat. Verily, in these things there are Āyāt (signs) for the people who understand.﴾

Allāh's Signs on the Earth

After Allāh mentioned the higher worlds, He started asserting His power, wisdom and control over the lower parts of the world. Allāh said,

﴿وَمَنْ أَلَمَّى مَدَّ الْأَرْضَ﴾

﴿And it is He Who spread out the earth﴾

made it spacious in length and width. Allāh has placed on the earth firm mountains and made rivers, springs and water streams run through it, so that the various kinds of fruits and plants of every color, shape, taste and scent are watered with this water,

﴿وَمِنْ كُلِّ ثَمَرٍ نَفِثَيْنِ اثْنَيْنِ﴾

﴿and of every kind of fruit He made Zawjayn Ithnayn.﴾, two types from every kind of fruit,

﴿يَنْبِئُ اللَّيْلَ الْفَجَارَ﴾

﴿He brings the night as a cover over the day.﴾

Allāh made the day and night pursue each other, when one is about to depart, the other overcomes it, and vice versa. Allāh controls time just as He controls space and matter,

﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ﴾

﴿Verily, in these things, there are Āyāt for people who reflect.﴾ who reflect on Allāh's signs and the evidences of His wisdom.

Allāh said,

﴿وَبِالْأَرْضِ قَطَعُ شَجَرَاتٍ﴾

﴿And in the earth are neighboring tracts,﴾

Meaning, next to each other, some of them are fertile and produce what benefits people, while others are dead, salty and do not produce anything. This meaning was collected from Ibn 'Abbās, Mujāhid, Sa'īd bin Jubayr, Aḍ-Ḍaḥḥāk and several others.^[1] This also covers the various colors and types of diverse areas on the earth; some red, some white, or yellow, or black, some are stony, or flat, or sandy, or thick, or thin, all made to neighbor each other while preserving their own qualities. All this indicates the existence of the Creator Who does what He wills, there is no deity or lord except Him. Allāh said next,

﴿وَجَنَّاتٍ مِنْ أَعْنَابٍ وَزَيْتُونٍ وَنَخِيلٍ﴾

﴿and gardens of vines, and green crops (fields), and date palms...﴾

Allāh's statement, next,

﴿سِنْدَانٍ وَقِيعٍ حِسْوَانٍ﴾

﴿*Ṣinwānun wa (or) Ghayru Ṣinwān.*﴾

'*Ṣinwān*' means, growing into two or three from a single stem, such as figs, pomegranate and dates. '*Ghayru Ṣinwān*' means, having one stem for every tree, as is the case with most plants. From this meaning, the paternal uncle is called one's '*Ṣinw*' of his father. There is an authentic *Ḥadīth* that states that the Messenger of Allāh ﷺ said to 'Umar bin Al-Khaṭṭab,

﴿أَلَمْ تَعْرِفْ أَنَّ عَمَّ الرَّجُلِ حِسْوُ أَبِيهِ﴾

﴿Do you not know that man's paternal uncle is the *Ṣinw* of his father?﴾^[2]

Allāh said next,

﴿يُسْقَى بِمَاءٍ وَاحِدٍ وَنَجْعِلُ مِنْ شِئْنِهِ يَافِقًا يُفْضَلُ الْآخَرُ﴾

﴿watered with the same water; yet some of them We make more excellent than others to eat.﴾

[1] Aṭ-Ṭabari 16:331-333.

[2] Muslim 2:677.

Abu Hurayrah narrated that the Prophet ﷺ commented on Allāh's statement,

﴿وَنُفِضَ بَعْضًا عَلَىٰ بَعْضٍ فِي الْأَكْثَلِ﴾

﴿yet some of them We make more excellent than others to eat.﴾

«الدَّقْلُ، وَالْقَارِيبِيُّ، وَالْحُلُّوُ، وَالْحَابِضُ»

«The Dagal,^[1] the Persian, the sweet, the bitter...»^[2]

At-Tirmidhi collected this *Hadīth* and said, "*Ḥasan Gharīb*." Therefore, there are differences between plants and fruits with regards to shape, color, taste, scent, blossoms and the shape of their leaves. There are plants that are very sweet or sour, bitter or mild, fresh; some plants have a combination of these attributes, and the taste then changes and becomes another taste, by Allāh's will. There is also some that are yellow in color, or red, or white, or black, or blue, and the same can be said about their flowers; and all these variances and complex diversities are watered by the same water. Surely, in this there are signs for those who have sound reasoning, and surely, all this indicates the existence of the Creator Who does what He wills and Whose power made distinctions between various things and created them as He wills. So Allāh said,

﴿إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ﴾

﴿Verily, in these things there are Āyāt for the people who understand.﴾

﴿وَإِنْ مَجَّابٌ مَّجَّابٌ قَوْلُهُمْ أَهَذَا كَمَا تُرَبَّا لَئِنَّا لَمِنَ جَدِيدِ أُولَٰئِكَ الَّذِينَ كَفَرُوا رَبَّهُمْ وَأُولَٰئِكَ الْأَعْدَلُ فِي أَعْنَاقِهِمْ وَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾

﴿5. And if you wonder, then wondrous is their saying: "When we are dust, shall we indeed then be (raised) in a new creation?" They are those who disbelieved in their Lord! They are those who will have iron chains linking their hands to their necks. They will be dwellers of the Fire to abide therein forever.﴾

[1] These are different dates.

[2] *Tuhfat Al-Aḥwadhī* 8:544.

Denying Resurrection after Death, is Strange

Allāh says to His Messenger Muḥammad, peace and blessings be upon him,

﴿وَإِنْ شَكَّ﴾

﴿And if you wonder,﴾

at the rejection of the polytheists who deny Resurrection, even though they witness Allāh's signs and evidences that He made in His creation which testify that He is able to do everything. Yet, they admit that Allāh originated the creation of all things and brought them into existence after they were nothing. However, they deny Allāh's claim that He will resurrect the world anew, even though they admit to what is more amazing than what they deny and reject. Therefore, it is amazing that they said,

﴿أَوَلَمْ نَكُنَّا نَرُفُّكُمْ إِنْ شَاءَ لَيْ خَلَقْ جَدِيدٌ﴾

﴿When we are dust, shall we indeed then be (raised) in a new creation?﴾

It is an obvious fact to every sane and knowledgeable person that creating the heavens and earth is a greater feat than creating men, and that He Who has originated creation is more able to resurrect it anew,

﴿أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَلَمْ يَئِمْ بِمَنْ يَخْلُقْهُمْ يَخْلُقْ مَنْ يَشَاءُ عَلَى أَنْ يَحْيِيَ الْمَوْتُ بَلَى إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿Do they not see that Allāh, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead? Yes, He surely is able to do all things﴾[46:33]

Allāh described those who deny Resurrection,

﴿أُولَئِكَ الَّذِينَ كَفَرُوا رَبَّهُمْ وَأُولَئِكَ الْأَقْلَلُ فِي أَعْيُنِنَا﴾

﴿They are those who disbelieved in their Lord! They are those who will have iron chains linking their hands to their necks.﴾

They will be dragged in the Fire by these chains,

﴿وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾

﴿They will be dwellers of the Fire to abide therein forever.﴾, for they will remain in Hell forever and will never escape it or be

removed from it.

﴿يَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ وَقَدْ خَلَتْ مِنْ قَبْلِهِمُ الْمَثَلَاتُ وَإِنَّ رَبَّكَ لَذُو مَقَرٍّ
لِّتَأْتِيَ عَلَى ظَلَمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ﴾

«6. They ask you to hasten the evil before the good, while exemplary punishments have indeed occurred before them. But verily, your Lord is full of forgiveness for mankind, in spite of their wrongdoing. And verily, your Lord is (also) severe in punishment.»

The Disbelievers ask for the Punishment to be delivered now!

Allāh said,

﴿يَسْتَعْجِلُونَكَ﴾

«They ask you to hasten», in reference to the disbelievers,

﴿بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ﴾

«the evil before the good,» meaning, the punishment. Allāh said in other Āyāt that they said,

﴿وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ ﴿١﴾ لَوْ مَا نَأْتِينَا بِالْحَكِيمَةِ إِنْ كُنْتَ مِنَ
الْمُصْدِقِينَ ﴿٢﴾ مَا نُنَزِّلُ الْحَكِيمَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذَا تُظَاهَرُوا﴾

«And they say: "O you to whom the Dhikr (the Qur'ān) has been sent down! Verily, you are a mad man! Why do you not bring angels to us if you are of the truthful?" We send not the angels down except with the truth (i.e. for torment), and in that case, they (the disbelievers) would have no respite!» [15:6-8],

and two Āyāt;

﴿يَسْتَعْجِلُونَكَ بِالْعَذَابِ﴾

«And they ask you to hasten on the torment!» [29:53-54] Allāh also said,

﴿سَأَلَهُ أَهْلُ مَدْيَنَ وَاقِعٌ ﴿١﴾﴾

«A questioner asked concerning a torment about to befall.» [70:1],

﴿يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ آمَنُوا مُشْفِقُونَ ﴿١﴾ وَتِلْكَ آيَاتُ الْكِتَابِ

Those who believe not therein seek to hasten it, while those who believe are fearful of it, and know that it is the very truth.﴾[42:18],

and,

﴿وَقَالُوا رَبَّنَا عَجِّلْ لَنَا قِطَانَا﴾

﴿They say: "Our Lord! Hasten to us Qittana.﴾[38:16], meaning, our due torment and reckoning. Allāh said that they also supplicated,

﴿وَإِذْ قَالُوا اللَّهُمَّ إِن كَانَتْ هَذِهِ حَقًّا فَأُتِنَا مِنْ عَذَابِكَ﴾

﴿And (remember) when they said: "O Allāh! If this (the Qur'an) is indeed the truth from You.﴾[8:32]

They were such rebellious, stubborn disbelievers that they asked the Messenger to bring them Allāh's torment. Allāh replied,

﴿وَلَقَدْ عَلِمْتُمْ لِيَوْمِئِذٍ﴾

﴿while exemplary punishments have indeed occurred before them.﴾

Meaning, 'We have exerted Our punishment on the previous disbelieving nations, and made them a lesson and example for those who might take heed from their destruction.'

If it was not for His forbearance and forgiveness, Allāh would have indeed punished them sooner. Allāh said in another Āyah,

﴿وَلَوْ يَرَىٰ إِذْ يَأْتِيَنَّكَ السَّاعَةُ تَسْبِيحًا لَّجَسَدًا مَّا تَرَىٰ عَلَىٰ ظَهْرِهِ مِثْلًا بِئْسَ الْفِتْنَىٰ﴾

﴿And if Allāh were to punish men for that which they earned, He would not leave a moving creature on the surface of the earth.﴾[35:45]

Allāh said in this honorable Āyah,

﴿وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِّلنَّاسِ عَلَىٰ ظُلُمِهِمْ﴾

﴿But verily, your Lord is full of forgiveness for mankind in spite of their wrongdoing.﴾

He is full of forgiveness, pardoning and covering the mistakes of people, in spite of their wrongdoing and the errors committed night and day. Allāh next reminds that His punishment is severe, so that fear and hope are both addressed and mentioned. Allāh said in other Āyāt,

﴿يَا أَيُّهَا الَّذِينَ كَفَرُوا قَدْ نُنَزِّلُ عَلَيْكُمْ مَائِدًا مِنْ رَبِّكُمْ لَا يَمْسُكُمْ مِنْهَا الْقَوْلُ وَالْظُّلُمُوتُ﴾

«If they belie you, say: "Your Lord is the Owner of vast mercy, and never will His wrath be turned back from the people who are criminals."» [6:147]

﴿إِنَّ رَبَّكَ لَسَبْعُ أَلْفَيْ نَفْسٍ وَإِنَّهُ غَفُورٌ رَحِيمٌ﴾

«Verily, your Lord is quick in retribution and certainly He is Oft-Forgiving, Most Merciful.» [7:167],

and,

﴿يَا أَيُّهَا الَّذِينَ كَفَرُوا إِنِّي أَنَا الْغَفُورُ الرَّحِيمُ﴾ وَأَنَّ عَذَابِي هُوَ الْمَكِيدُ الْآخِرُ ﴿٥٩﴾

«Declare unto My servants that truly I am the Oft-Forgiving, the Most Merciful. And that My torment is indeed the most painful torment.» [15:49-50]

There are many other Āyāt that mention both fear and hope.

﴿وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ. إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ﴾

«7. And the disbelievers say: "Why is not a sign sent down to him from his Lord?" You are only a warner, and to every people there is a guide.»

The Idolators ask for a Miracle

Allāh states that out of their disbelief and stubbornness, the idolators asked why is not a miracle sent down to the Messenger ﷺ from his Lord, just like the earlier Messengers? For instance, the disbelievers were being stubborn when they asked the Prophet ﷺ to turn Aṣ-Ṣafā into gold, to remove the mountains from around them, and to replace them with green fields and rivers. Allāh said,

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

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

Allāh said here,

﴿إِنَّمَا أَنْتَ مُنذِرٌ﴾

«You are only a warner», and your duty is only to convey Allāh's Message which He has ordered you,

﴿إِنَّا عَلَىكَ هُدًى وَنُصَيِّنُكَ اللَّهُ يَهْدِي مَنْ يَشَاءُ﴾

«Not upon you is their guidance, but Allāh guides whom He wills.»[2:272]

Allāh said;

﴿وَلِكُلِّ قَوْمٍ هَادٍ﴾

«And to every people there is a guide.»

meaning that for every people there has been a caller, according to Ibn ‘Abbās and as narrated from him by Ali bin Abi Ṭalḥah.^[1] Allāh said in a similar Āyāh,

﴿وَلَمْ يَكُنْ أُمَّةٌ إِلَّا خَلَا فِيهَا نَذِيرٌ﴾

«And there never was a nation but a warner had passed among them.»[35:24]

Similar has reported from Qatādah and ‘Abdur-Raḥmān bin Zayd.^[2]

﴿اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَضِيحُ الْأَرْحَامُ وَمَا تَزِدُّهُنَّ مِنْهُ يَنْدُبُهُنَّ بِبَعْدِهِ ۚ عِنْدَ الْقَبْرِ وَالْشَّهَادَةِ الْعَكْبَرُ السَّمَاءُ ۝﴾

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

«9. All-Knower of the unseen and the seen, the Most Great, the Most High.»

Allāh is All-Knower of Al-Ghayb (Unseen)

Allāh affirms His perfect knowledge, from which nothing is hidden, and that He has complete knowledge of whatever every female creature is carrying,

﴿وَيَعْلَمُ مَا فِي الْأَرْحَامِ﴾

«And He knows that which is in the wombs.»[31:34],

whether male or female, fair or ugly, miserable or happy,

[1] Aṭ-Ṭabari 16:357.

[2] Aṭ-Ṭabari 16:356.

whether it will have a long or a short life. Allāh said in other *Āyāt*,

﴿مَرَّ أَنْزَلَكُمْ بِكَ إِذْ أَنْشَأَكُم مِّنَ الْأَرْضِ وَإِذْ أَنْشَأَكُمْ﴾

«He knows you well when He created you from the earth, and when you were fetuses.» [53:32],

and,

﴿يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِّنْ بَدَنٍ خَلَقَ فِي ثَلَاثَةِ لَيَالٍ﴾

«He creates you in the wombs of your mother: creation after creation in three veils of darkness.» [39:6]

meaning stage after stage. Allāh also said,

﴿وَلَقَدْ خَلَقْنَا الْإِنسَانَ مِنْ صَلْوَءٍ مِّنْ طِينٍ ۖ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ ۚ ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ۚ ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ ۚ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ﴾

«And indeed We created man out of an extract of clay. Thereafter We made him as a Nutfah in a safe lodging. Then We made the Nutfah into a clot, then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So Blessed is Allāh, the Best of creators.» [23:12-14]

In the two *Ṣaḥīḥs* it is recorded that ‘Abdullāh bin Mas‘ūd said that the Messenger of Allāh ﷺ said,

«إِنَّ خَلْقَ أَحَدِكُمْ يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يَبْعَثُ اللَّهُ إِلَيْهِ مَلَكًا فَيُؤَمِّرُ بِأَرْبَعِ كَلِمَاتٍ، يَكْتُبُ رِزْقَهُ، وَغَمْرَهُ، وَعَمَلَهُ، وَنَعْيَهُ أَوْ سَعِيدَهُ»

«The matter of the creation of one of you is put together in the womb of the mother in forty days, and then he becomes a clot of thick blood for a similar period, and then a piece of flesh for a similar period. Then Allāh sends an angel who is ordered to write four things. He is ordered to write down his provisions, his life span, his deeds, and whether he will be blessed or wretched.»^[1]

[1] *Faṭḥ Al-Bari* 11:486, *Muslim* 4:2036.

In another *Hadith*, the Prophet ﷺ said,

«يَقُولُ الْمَلَكُ: أَيُّ رَبِّ أَذْكَرٌ أَمْ أُنْثَى؟ أَيُّ رَبِّ أَشْفَى أَمْ سَعِيدٌ؟ فَمَا الرِّزْقُ؟ فَمَا الْأَجَلُ؟ فَيَقُولُ اللَّهُ: وَيَكْتُبُ الْمَلَكُ»

«Then the angel asks, "O my Lord! Is it a male or a female, miserable or happy, what is its provisions and life span?" Allāh then ordains and the angel records it.»^[1]

Allāh said next,

«وَمَا تَنِيضُ الْأَرْحَامُ وَمَا تَزَادُ»

«and by how much the wombs fall short or exceed.»

Al-Bukhārī recorded that ‘Abdullāh bin ‘Umar said that the Messenger of Allāh ﷺ said,

«مَفَاتِيحُ الْغَيْبِ خَمْسٌ، لَا يَعْلَمُهَا إِلَّا اللَّهُ: لَا يَعْلَمُ مَا فِي عَدْنٍ إِلَّا اللَّهُ، وَلَا يَعْلَمُ مَا تَنِيضُ الْأَرْحَامُ إِلَّا اللَّهُ، وَلَا يَعْلَمُ مَتَى يَأْتِي الْمَطَرُ أَحَدٌ إِلَّا اللَّهُ، وَلَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ، وَلَا يَعْلَمُ مَتَى تَقُومُ السَّاعَةُ إِلَّا اللَّهُ»

«The Keys of the Ghayb (unseen knowledge) are five, nobody knows them but Allāh. Nobody knows what will happen tomorrow except Allāh; nobody knows what is in the womb except Allāh; nobody knows when it will rain except Allāh; no soul knows at what place he will die except Allāh; and nobody knows when the (Final) Hour will begin except Allāh.»^[2]

Al-‘Awfī reported from Ibn ‘Abbās that he said,

«وَمَا تَنِيضُ الْأَرْحَامُ»

«and by how much the wombs fall short», this refers to miscarriages,

«وَمَا تَزَادُ»

«or exceed», this refers to carrying her fetus in her womb for the full term. Some women carry their fetus for ten months, while others for nine months. Some terms are longer or shorter than others. This is the falling short or exceeding that Allāh the Exalted mentioned, and all this occurs by His knowledge.»^[3]

[1] *Fath Al-Bāri* 11:486, *Muslim* 4:2038.

[2] *Fath Al-Bāri* 8:225.

[3] *Aṭ-Ṭabari* 16:359.

Qatadah commented on Allāh's statement,

﴿وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ﴾

﴿Everything with Him is in proportion.﴾

"For a term appointed. Allāh has the records of the provisions and terms of His creation and made an appointed term for everything." An authentic *Ḥadīth* mentioned that one of the Prophet's daughters sent (a messenger) to him requesting him to come as her child was dying, but the Prophet ﷺ returned the messenger and told him to say to her,

«إِنَّ اللَّهَ مَا أَخَذَ، وَلَهُ مَا أُعْطِيَ، وَكُلُّ شَيْءٍ عِنْدَهُ بِأَجَلٍ مُّسَمًّى، فَمُرُّوْهَا فَلْتَضْبِرْ وَلْتُخْتِيبِ»

«Verily, whatever Allāh takes is for Him and whatever He gives is for Him, and everything with Him has a limited fixed term (in this world), and so she should be patient and hope for Allāh's reward.»^[1]

Allāh said next,

﴿عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ﴾

﴿All-Knower of the Ghayb (the unseen) and the Shahadah (the witnessable).﴾

Who knows everything that the servants see and all what they cannot see, and none of it ever escapes His knowledge,

﴿الْكَبِيرُ﴾

﴿the Most Great﴾, greater than everything,

﴿الْعَلِيُّ﴾

﴿the Most High﴾ above everything,

﴿قَدْ آمَلَ كُلُّ شَيْءٍ عِنْدَهُ﴾

﴿(Allāh) surrounds all things in (His) knowledge.﴾[65:12], and has full power over all things, the necks are under His control and the servants are subservient to Him, willingly or unwillingly.

^[1] *Fath Al-Bāri* 11 :502.

﴿سُوْرَةُ﴾

٢٥٠

﴿سُوْرَةُ﴾

وَرَسَمْتُمْ لَكُمْ يَوْمَ الْبَيْتِ الْقِسْمَ مِنَ الْأَرْضِ وَمَنْ كَفَرَ فَإِنَّ أَوَّلَ عَذَابِي لَهُمْ أَجْرًا كَثِيرًا ۖ وَتَبَوَّءُوا مِنَ الْأَرْضِ مَا وَعَدْتُمْ عَلَىٰ ظُهُورِهِمْ ذَٰلِكُمْ يَوْمَ الْبَيْتِ ۚ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ ﴿١﴾ وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ ۚ إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ ﴿٢﴾ اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيضُ الْأَرْحَامُ وَمَا تَزْدَادُ وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ ﴿٣﴾ عَلَيْهِ الْقَلِيبُ وَالْشَّهَادَةُ الْكُبْرَىٰ الْمَعَالِ ﴿٤﴾ سُوْرَةُ يَنْفَكُ مِنْ أَسْرِ الْقَوْلِ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ ﴿٥﴾ لَهُ مُعَقِّبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ ۚ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ۚ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَ لَهُ ۚ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ ءَالٍ ﴿٦﴾ هُوَ الَّذِي يُرِيكُمْ أَلْبَافَكُمْ خُوفًا وَطَمَعًا وَيُنَزِّلُ السَّحَابَ الْإِنْقَالِ ﴿٧﴾ وَيَسْجِجُ الرِّعْدُ بِحَمْدِهِ ۚ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْحَالِ ﴿٨﴾

﴿سُوْرَةُ يَنْفَكُ مِنْ أَسْرِ الْقَوْلِ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ﴾ ﴿١﴾ لَهُ مُعَقِّبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ ۚ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ۚ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَ لَهُ ۚ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ ءَالٍ ﴿٢﴾

﴿10. It is the same (to Him) whether any of you conceals his speech or declares it openly, whether he be hid by night or goes forth freely by day.﴾

﴿11. For him (each person), there are angels in succession, before and behind him. They guard him by the command of

Allāh. Verily, Allāh will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves. But when Allāh wills a people's punishment, there can be no turning it back, and they will find besides Him no protector.﴾

Allāh's Knowledge encompasses all Things Apparent and Hidden

Allāh declares that His knowledge is encompassing all of His creation, those who declare their speech or hide it, He hears it and nothing of it ever escapes His observation. Allāh said in other Āyât,

﴿وَإِنْ جَهَرَ بِالسَّوْمِ أَوْ أَسَرَ فَلَمْ يَكُنْ بِالسَّوْمِ وَخَفَىٰ﴾

﴿And if you speak aloud, then verily, He knows the secret and

that which is yet more hidden.﴾[20:7],
and,

﴿وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُنْصُرُونَ﴾

﴿And (Allāh) knows what you conceal and what you reveal.﴾

‘Ā’ishah said, “All praise is due to Allāh Whose hearing has encompassed all voices! By Allāh, she who came to complain about her husband to the Messenger of Allāh ﷺ was speaking while I was in another part of the room, yet I did not hear some of what she said. Allāh sent down,

﴿قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ سَمِعَ عَمَّاوَكُمَا إِنَّ اللَّهَ سَمِيعٌ
بَصِيرٌ﴾

﴿Indeed Allāh has heard the statement of her that disputes with you concerning her husband and complains to Allāh. And Allāh hears the argument between you both. Verily, Allāh is All-Hearer, All-Seer.﴾[58:1]^[1]

Allāh said next,

﴿وَمَنْ مَّرَّ مُتَغَبِّبًا بِاللَّيْلِ﴾

﴿whether he be hid by night﴾, in his house in the darkness of the night,

﴿وَمَنْ مَرَّ بِالنَّهَارِ﴾

﴿or goes forth freely by day.﴾ moves about during the daylight; both are encompassed by Allāh’s knowledge. Allāh said in other Āyāt,

﴿أَلَا جِئَ بِتَنْفُسٍ يَافِكُونَ﴾

﴿Surely, even when they cover themselves with their garments.﴾ [11:5],

and,

﴿وَمَا تَكُونُ فِي شَأٍ وَمَا تَقُولُوا مِنْ قَوْلٍ وَلَا تَمْلِكُونَ مِنْ غَلَبِ إِلَّا حَكْمًا عَلَيْنَا أُولَئِكَ يَكُونُ لَنَا قَوْلٌ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ شَيْءٍ وَلَا فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا فِي شَيْءٍ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُبِينٍ﴾

^[1] Al-Bukhārī 7385, An-Nasā’ī in Al-Kubrā 11570, Ibn Mājah 188, At-Tabrī 5:28.

«Neither you do any deed nor recite any portion of the Qur'ān nor you do any deed, but We are witness thereof when you are doing it. And nothing is hidden from your Lord (so much as) the a speck of dust on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a Clear Record.» [10:61]

The Guardian Angels

Allāh said next,

﴿لَمْ نُعَمِّصْ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَ مِنْ أَمْرِ اللَّهِ﴾

«For him (each person), there are angels in succession, before and behind him. They guard him by the command of Allāh.»

Allāh states that there are angels who take turns guarding each servant, some by night and some by day. These angels protect each person from harm and accidents. There are also angels who take turns recording the good and evil deeds, some angels do this by day and some by night. There are two angels, one to the right and one to the left of each person, recording the deeds. The angel to the right records the good deeds, while the angel to the left records the evil deeds. There are also two angels that guard and protect each person, one from the back and one from in front. Therefore, there are four angels that surround each person by day and they are replaced by four others at night, two scribes and two guards. An authentic Ḥadīth states,

«يَتَعَاقَبُونَ فِيكُمْ مَلَائِكَةٌ بِاللَّيْلِ وَمَلَائِكَةٌ بِالنَّهَارِ، وَيَجْتَمِعُونَ فِي صَلَاةِ الصُّبْحِ وَصَلَاةِ الْعَصْرِ، فَيُضَعَدُ إِلَيْهِ الَّذِينَ بَاتُوا فِيكُمْ فَيَسْأَلُهُمْ وَهُمْ أَعْلَمُ بِكُمْ: كَيْفَ تَرَكْتُمْ عِبَادِي؟ يَقُولُونَ: أَتَيْنَاهُمْ وَهُمْ يُمْسِلُونَ، وَتَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ»

«Angels take turns around you, some at night and some by day, and all of them assemble together at the time of the Fajr and 'Asr prayers. Then those who have stayed with you throughout the night, ascend to Allāh Who asks them, and He knows the answer better than they about you, "How have you left My servants?" They reply, "As we have found them praying, we have left them praying."»^[1]

[1] Fath Al-Bāri 13:426.

Imām Aḥmad recorded that 'Abdullāh said that the Messenger of Allāh ﷺ said,

«مَا بَيْنَكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ وَكَّلَ بِهِ قَرِينًا مِنَ الْجِنِّ وَقَرِينًا مِنَ الْمَلَائِكَةِ»

«Verily, every one among you has his companion from the Jinn and his companion from the angels.»

They said, "And you too, O Allāh's Messenger?" He said,

«وَإِنِّي، وَلَكِنَّ اللَّهَ أَعَانَنِي عَلَيْهِ، فَلَا يَأْمُرَنِي إِلَّا بِخَيْرٍ»

«And I too, except that Allāh has helped me against him, so he only orders me to do good.»^[1] Muslim collected this Ḥadīth.^[2]

Ibn Abi Ḥātim narrated that Ibrāhīm said, "Allāh revealed to a Prophet from among the Children of Israel, 'Say to your nation: every people of a village or a house who used to obey Allāh but changed their behavior to disobeying Him, then He will take away from them what they like and exchange it for what they dislike.'" Ibrāhīm next said that this statement has proof in Allāh's Book,

﴿إِنَّ اللَّهَ لَا يَغَيِّرُ مَا بَدَّلَ حَتَّىٰ يُغَيِّرَ مَا بِأَنفُسِهِمْ﴾

«Verily, Allāh will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves.»

﴿هُوَ الَّذِي يُرِيكُمْ إِلَهُكُمْ خَوْفًا وَّلَهْفًا وَنُجُوبًا أَلَيْسَ اللَّهُ بِكَافٍ عَبْدًا وَيُخَوِّدُ الْفِرْعَوْنَ بِرُسُلِهِ وَالْقَارُونَ بِمُوسَىٰ وَآلِهِ وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مِنْ تَحْتِ يَدَيْهِ لَآلِهَةٌ مِثْلُ مَا لَكُمْ لَيَفْزَعَنَّ رَبُّكَ أَعْيُنَهُمْ فَذَرْهُمْ حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ فِي الْكَافِرِ وَأَلْهَىٰ إِبْرَاهِيمَ إِلهَهُ وَالنَّجَارِ أَكْثَرُ لَا يَخِفُّونَ﴾

«12. It is He Who shows you the lightning, as a fear and as a hope. And it is He Who brings up the clouds, heavy (with water).»

«13. And Ar-Ra'd (thunder) glorifies and praises Him, and so do the angels because of His awe. He sends the thunderbolts, and therewith He strikes whom He wills, yet they (disbelievers) dispute about Allāh. And He is Mighty in strength and Severe in punishment.»

[1] Aḥmad 1:401.

[2] Muslim no. 2814.

Clouds, Thunder and Lightning are Signs of Allāh's Power

Allāh states that He has full power over *Al-Barq* (lightning), which is the bright light that originates from within clouds. Ibn Jarīr recorded that Ibn 'Abbās once wrote to Abu Al-Jald asking about the meaning of *Al-Barq*, and he said that it is water.^[1] Qatādah commented on Allāh's statement,

﴿خَوْفًا وَطَمَعًا﴾

﴿as a fear and as a hope.﴾ "Fear for travelers, for they feel afraid of its harm and hardship, and hope for residents, awaiting its blessing and benefit and anticipating Allāh's provisions." Allāh said next,

﴿وَيُنْزِلُ السَّحَابَ الْثِقَالَ﴾

﴿And it is He Who brings up the clouds, heavy.﴾ meaning, He originates the clouds that are heavy and close to the ground because of being laden with rain. Mujāhid said that this part of the *Āyah* is about clouds that are heavy with rain.^[2] Allāh's statement,

﴿وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ﴾

﴿And Ar-Ra'd (thunder) glorifies and praises Him﴾, is similar to His other statement,

﴿وَلَا يَنْفَعُ إِلَّا يُسَبِّحُ بِحَمْدِهِ﴾

﴿And there is not a thing but glorifies His praise.﴾ [17:44]

Imām Aḥmad recorded that Ibrāhīm bin Sa'd said, "My father told me that he was sitting next to Ḥamīd bin 'Abdur Raḥmān in the *Masjid*. A man from the tribe of Ghifār passed and Ḥamīd sent someone to him to please come to them. When he came, Ḥamīd said to me, 'My nephew! Make space for him between me and you, for he had accompanied Allāh's Messenger ﷺ.' When that man came, he sat between me and Ḥamīd and Ḥamīd said to him, 'What was the *Ḥadīth* that you narrated to me from the Messenger of Allāh ﷺ?' He said, 'A

[1] Aṭ-Ṭabari 16:387.

[2] Aṭ-Ṭabari 16:388.

man from Ghifār said that he heard the Prophet ﷺ say,

«إِنَّ اللَّهَ يُشِيرُ السَّحَابَ فَيَنْطِقُ أَحْسَنَ النَّطْقِ، وَيَضْحَكُ أَحْسَنَ الضَّحِكِ»

«Verily, Allāh originates the clouds, and they speak in the most beautiful voice and laugh in the most beautiful manner.»^[1]

It appears, and Allāh has the best knowledge, that the cloud's voice is in reference to thunder and its laughter is the lightning. Mūsā bin 'Ubaydah narrated that Sa'd bin Ibrāhīm said, "Allāh sends the rain and indeed, none has a better smile than it, nor more comforting voice. Its smile is lightning and its voice is thunder."

Supplicating to Allāh upon hearing Ar-Ra'd (Thunder)

Imām Aḥmad recorded that Sālim bin 'Abdullāh narrated that his father said that the Messenger of Allāh ﷺ used to say upon hearing the thunder and thunderbolts,

«اللَّهُمَّ لَا تَقْتُلْنَا بِغَضَبِكَ، وَلَا تُهْلِكْنَا بِعَذَابِكَ، وَغَايِنَا قَبْلَ ذَلِكَ»

«O Allāh! Do not kill us with Your anger, nor destroy us with Your torment, and save us before that.»^[2]

This Ḥadīth was recorded by At-Tirmidhi, Al-Bukhārī in his book *Al-Adab Al-Mufrad*, An-Nasā'ī in *'Amal Al-Yawm wal-Laylah*, and Al-Hākim in *Al-Mustadrak*.^[3] When 'Abdullāh bin Az-Zubayr used to hear thunder, he would stop talking and would supplicate, "All praise is to He Whom Ar-Ra'd (thunder) glorifies and praises, and so do the angels because of His awe." He would then say, "This is a stern warning to the people of earth." Mālik collected this Ḥadīth in *Al-Muwatta'*, and Al-Bukhārī in *Al-Adab Al-Mufrad*.^[4]

Imām Aḥmad recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«قَالَ رَبُّكُمْ غَوٌّ وَجَلٌّ: لَوْ أَنَّ عِبْدِي أَطَاعُونِي لَأَسْقَيْتُهُمُ الْمَطَرَ بِاللَّيْلِ، وَأَطْلَعْتُ عَلَيْهِمُ الشَّمْسَ بِالنَّهَارِ، وَلَكِنَّا أَسْمَعْتُهُمْ صَوْتَ الرُّعْدِ»

[1] Aḥmad 5:435.

[2] Aḥmad 2:100.

[3] *Tuḥfat Al-Aḥwadhī* 9:412, *Al-Adab Al-Mufrad* 187, *An-Nasā'ī in Al-Kubrā* 6:230, *Al-Hākim* 4:286.

[4] *Al-Muwatta'* 2:992, *Al-Bukhārī in Al-Adāb Al-Mufrad* no. 724.

«Your Lord, the Exalted and Most High, said, 'Had My servants obeyed Me, I would have given them rain by night and the sun by day, and would not have made them hear the sound of the Ra'd (thunder).'^[1]»

Allāh's statement,

﴿وَرُسُلُ السَّعْدِ فَيُصِيبُ بِهِمَا مَنْ يَشَاءُ﴾

«He sends the thunderbolts, and therewith He strikes whom He wills,»

indicates that He sends thunderbolts as punishment upon whom He wills, and this is why thunderbolts increase as time comes to an end.

Al-Hāfiẓ Abu Al-Qāsim Aṭ-Ṭabarāni narrated that Ibn 'Abbās said that Arbad bin Qays bin Juzu' bin Julayd bin Ja'far bin Kulab, and 'Āmir bin Aṭ-Ṭufayl bin Mālik came to Al-Madīnah to the Messenger of Allāh ﷺ and sat where he was sitting. 'Āmir bin Aṭ-Ṭufayl said, "O Muḥammad! What will you give me if I embrace Islām?" The Messenger of Allāh ﷺ said,

«لَكَ مَا لِلْمُسْلِمِينَ وَعَلَيْكَ مَا عَلَيْهِمْ»

«You will have the rights and duties of all Muslims.»

'Āmir bin Aṭ-Ṭufayl said, "Will you make me your successor if I embrace Islām?" The Messenger of Allāh ﷺ said,

«لَيْسَ ذَلِكَ لَكَ وَلَا لِقَوْمِكَ، وَلَكِنْ لَكَ أَمْرٌ الْخَيْلِ»

«That is not your right, nor your people's right. However, I could appoint you a commander of the horsemen (i.e., war).»

'Āmir said, "I am already the commander of the horsemen of Najd (in the north of Arabia). Give me control over the desert and you keep the cities." The Messenger of Allāh ﷺ refused. When these two men were leaving the Messenger of Allāh ﷺ, 'Āmir said, "By Allāh! I will fill it (Al-Madīnah) with horses and men (hostile to Muslims)." The Messenger of Allāh ﷺ replied,

«يَنْتَعَكَ اللَّهُ»

«Rather, Allāh will prevent you.»

When 'Āmir and Arbad left, 'Āmir said, "O Arbad! I will keep

[1] Aḥmad 2:359.

Muḥammad busy while talking to him, so you can strike him with the sword. Verily, if you kill Muḥammad, the people (Muslims) will agree to take blood money and will hate to wage war over his murder. Then we will give them the blood money." Arbad said, "I will do that," and they went back to the Messenger ﷺ. 'Āmir said, "O Muḥammad! Stand next to me so that I can talk to you." The Messenger ﷺ stood up, and they both stood next to a wall talking to each other. Arbad wanted to grab his sword, but his hand froze when it touched the sword's handle and he could not take the sword out of its sheath. Arbad did not strike the Messenger ﷺ as 'Āmir suggested, and the Messenger of Allāh ﷺ looked at Arbad and realized what he was doing, so he departed. When Arbad and 'Āmir left the Messenger of Allāh ﷺ and arrived at Al-Ḥarraḥ of Wāqim area, they dismounted from their horses. However, Sa'd bin Mu'adh and Usayd bin Ḥudayr came out saying, "Come, O enemies of Allāh! May Allāh curse you." 'Āmir asked, "Who is this with you, O Sa'd?" Sa'd said, "This is Usayd bin Ḥudayr." They fled until they reached the Riqm area, where Allāh struck Arbad with a bolt of lightning and he met his demise. As for 'Āmir, he went on until he reached the Kharīm area, where Allāh sent an open ulcer that struck him. During that night, 'Āmir took refuge in a woman's house, from Banu Salūl. 'Āmir kept touching his open ulcer and saying, "An ulcer as big as a camel's hump, while I am at the house of a woman from Bani Salūl, seeking to bring my death in her house!" He rode his horse, but he died while riding it headed to his area. Allāh sent down these Āyāt (13:8-11) in their case,

﴿اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ﴾

﴿Allāh knows what every female bears﴾ until,

﴿وَمَا لَهُمْ بِنِ دُونِهِ مِن دَالٍ﴾

﴿..and they will find besides Him no protector.﴾

Ibn 'Abbās commented, "The angels in succession, guard Muḥammad, peace be upon him, by the command of Allāh." He next mentioned the demise of Arbad by Allāh's command, reciting this Āyah,

﴿وَرُسُلُ الْمُرْسَلِينَ﴾

«He sends the thunderbolts.»^[1]

Allāh said next,

﴿وَمِمَّنْ يَبْغُلُونَ فِي اللَّهِ﴾

«yet they (disbelievers) dispute about Allāh.» they doubt Allāh's greatness and that there is no deity worthy of worship except Him,

﴿وَهُوَ شَدِيدُ الْعِقَابِ﴾

«And He is Mighty in strength and Severe in punishment.»

Allāh's torment is severe against those who rebel against Him, defy Him and persist in disbelief, according to the *Tafsīr* of Ibn Jarīr At-Ṭabari.^[2] There is a similar *Āyah* in the Qur'ān,

﴿وَمَكَرُوا مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ ﴿٥٠﴾ فَأَنظِرْ كَيْفَ كَانَ عَذَابُهُمْ ﴿٥١﴾ أَكْذَرْتَهُمْ دَارَهُمْ وَذَرْتَهُمْ لَمْ يَمْلِكُوا﴾

«So they plotted a plot, and We planned a plan, while they perceived not. Then see how was the end of their plot! Verily, We destroyed them and their nation all together.» [27:50-51]

‘Alī bin Abi Ṭālib said that,

﴿وَهُوَ شَدِيدُ الْعِقَابِ﴾

«And He is Mighty in strength and Severe in punishment (Al-Mihāl)», means, His punishment is severe.^[3]

﴿لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِن دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبْسٌ مِّمَّنْهُ إِلَى الْمَاءِ يُنَالُ فَأَذَىٰ لَهُمْ يَتَلَوُّهُ. وَمَا دَعَا الْكَافِرِينَ إِلَّا فِي ضَلَالٍ﴾

«14. For Him is the Word of Truth. And those whom they invoke besides Him, answer them no more than one who stretches forth his hand for water to reach his mouth, but it reaches him not; and the invocation of the disbelievers is nothing but misguidance.»

[1] At-Ṭabarānī 10:379-381. A Ḥadīth mentioning some of this story was collected by Al-Bukhari, no. 4091, it does not mention the sayings of the Prophet ﷺ.

[2] At-Ṭabari 16:394.

[3] At-Ṭabari 16:396.

A Parable for the Weakness of the False Gods of the Polytheists

'Ali bin Abi Ṭālib said that Allāh's statement,

﴿لَهُ دَعْوَةُ الْحَقِّ﴾

﴿For Him is the Word of Truth.﴾

is in reference to *Tawhīd*, according to Ibn Jarīr At-Ṭabari.^[1] Ibn 'Abbās, Qatādah, and Mālik who narrated it from Muḥammad bin Al-Munkadir, said that,

﴿لَهُ دَعْوَةُ الْحَقِّ﴾

﴿For Him is the Word of Truth.﴾ means, "*La ilāha illallāh.*"^[2] Allāh said next,

﴿وَالَّذِينَ يَدْعُونَ مِن دُونِهِ﴾

﴿And those whom they invoke besides Him...﴾, meaning, the example of those who worship others besides Allāh,

﴿كَسِطَ كَفِّهِ إِلَى السَّمَاءِ يُتَلَقَّى مَاءً﴾

﴿like one who stretches forth his hand for water to reach his mouth,﴾

'Ali bin Abi Ṭālib commented, "Like he who stretches his hand on the edge of a deep well to reach the water, even though his hands do not reach it; so how can the water reach his mouth?"^[3] Mujāhid said about,

﴿كَسِطَ كَفِّهِ﴾

﴿like one who stretches forth his hand﴾

"Calling the water with his words and pointing at it, but it will never come to him this way."^[4] The meaning of this *Āyah* is that he who stretches his hand to water from far away, to either collect some or draw some from far away, will not benefit from the water which will not reach his mouth, where water should be consumed. Likewise, those idolators who call

[1] At-Ṭabari 16:398.

[2] Ibid.

[3] At-Ṭabari 16:400.

[4] Ibid.

تِلْكَ آيَاتُ

٢٥١

الَّذِينَ يَدْعُونَ

لَهُ دَعْوَةَ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ شَيْءٌ إِلَّا
 كِبْسُطٌ كَثِيرٌ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِلَاقِحٍ يَوْمَئِذٍ أَلَكُمُ الْكُفْرُ
 إِلَّا فِي ضَلَالٍ ۖ ﴿١٥١﴾ وَلِلَّهِ يَسْجُدُ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا
 وَكَرْهًا وَظِلَالُهُمْ بِالْقُدُورِ وَأَلْصَالٍ ۖ ﴿١٥٢﴾ قُلْ مَنْ رَبُّ السَّمَوَاتِ
 وَالْأَرْضِ قُلْ اللَّهُ قُلْ أَفَتَأْخُذُكُمْ مِنْ دُونِهِ أَوْلِيَاءُ لَا يَمْلِكُونَ لِأُنْقِصِمَ
 نَفْعًا وَلَا ضَرًّا قُلْ هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي
 الظُّلُمَةُ وَالنُّورُ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَبَّهُ الْخَلْقُ
 عَلَيْهِمْ قُلْ اللَّهُ خَلَقَ كُلَّ شَيْءٍ وَهُوَ الْوَحِيدُ الْقَهُّورُ ۖ ﴿١٥٣﴾ أُنزِلَ مِنَ
 السَّمَاءِ مَاءٌ فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا
 وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حِلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ مِثْلُ بَخْلٍ ۚ كَذَلِكَ
 يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً وَأَمَّا مَا
 يَنْفَعُ النَّاسَ يَنْفَعُ اللَّهُ ۚ فَسُحْكٌ فِي الْأَرْضِ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ ۖ ﴿١٥٤﴾
 لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ الْخَيْرُ وَالَّذِينَ كَفَرُوا لَمْ يَسْتَجِيبُوا لَهُ
 لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِمْ ۚ
 أُولَئِكَ هُمْ سُوءَ الْحِسَابِ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ لِلْهَادِ

another deity besides Allāh, will never benefit from these deities in this life or the Hereafter, hence Allāh's statement,

﴿وَمَا دَعَا الْكُفْرُ إِلَّا فِي ضَلَالٍ﴾

«and the invocation of the disbelievers is nothing but misguidance.»

﴿وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُمْ بِالْقُدُورِ وَالْأَلْصَالِ﴾

415. And unto Allāh falls in prostration whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and in the afternoons.﴾

Everything prostrates unto Allāh

Allāh affirms His might and power, for He has full control over everything, and everything is subservient to Him. Therefore, everything, including the believers, prostrate to Allāh willingly, while the disbelievers do so unwillingly,

﴿وَزُلْظِلُّهُمْ بِالْقُدُورِ﴾

«and so do their shadows in the mornings», in the beginning of the days,

﴿وَالْأَلْصَالِ﴾

«and in the afternoons.» towards the end of the days. Allāh said in another Āyah,

﴿أَوَلَمْ يَرَوْا إِلَى مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَتَّبِعُونَ ظِلَّهُمْ﴾

«Have they not observed things that Allāh has created: (how) their shadows incline.» [16:48]

﴿قُلْ مَنْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ عَلَى اللَّهِ قُلْ أَمَّا عَذَابُكُمْ مِنْ دُونِهِ أَوْلِيَاءُ لَا يَمْلِكُونَ يُخَفِّعُ فَمَا وَلَا ضَرًّا قُلْ هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ أَمْ هَلْ نَسْتَوِي الظُّلُمَاتُ وَالنُّورُ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَتَبُوا فَتَنَّا الْخَلْقَ عَلَيْهِمْ عَلَى اللَّهِ خَلْقٌ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ﴾

416. Say: "Who is the Lord of the heavens and the earth?" Say: "(It is) Allāh." Say: "Have you then taken (for worship) Awliyā' (protectors) other than Him, such as have no power either for benefit or for harm to themselves?" Say: "Is the blind equal to the one who sees? Or darkness equal to light? Or do they assign to Allāh partners who created the like of His creation, so that the creation seemed alike to them?" Say: "Allāh is the Creator of all things; and He is the One, the Irresistible."﴾

Affirming Tawḥīd

Allāh affirms here that there is no deity worthy of worship except Him, since they admit that He alone created the heavens and the earth and that He is their Lord and the Disposer of all affairs. Yet, they take as lords others besides Allāh and worship them, even though these false gods do not have the power to benefit or harm themselves, or those who worship them. Therefore, the polytheists will not benefit or have harm removed from them by these false deities. Are those who worship the false deities instead of Allāh equal to those who worship Him alone, without partners, and thus have a light from their Lord? This is why Allāh said here,

﴿قُلْ هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ أَمْ هَلْ نَسْتَوِي الظُّلُمَاتُ وَالنُّورُ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَتَبُوا فَتَنَّا الْخَلْقَ عَلَيْهِمْ﴾

«Say: "Is the blind equal to the one who sees? Or darkness equal to light? Or do they assign to Allāh partners who created the like of His creation, so that the creations seemed alike to them?"﴾

Allāh asks, 'Do these polytheists worship gods besides Him

that rival Him in what He created? Have their false deities created similar creations to those Allāh created and, thus, they are confused between the two types of creations, not knowing which was created by others besides Allāh?' Rather, the *Āyah* proves that the truth is nothing like this. There is none similar to Allāh, nor does He have an equal, a rival, anyone like Him, a minister, a son, or a wife. Allāh is glorified in that He is far away from all that is ascribed to Him. These idolators worship gods that they themselves admit were created by Allāh and are subservient to Him. They used to say during their *Talbiyah*:

"Here we rush to Your obedience. There is no partner for You, except Your partner, You own him and he owns not." Allāh also mentioned their polytheistic statements in other *Āyāt*,

﴿مَا تَسْبُحُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى﴾

﴿We worship them only that they may bring us near to Allāh.﴾
[39:3]

Allāh admonished them for this false creed, stating that only those whom He chooses are allowed to intercede with Him,

﴿وَلَا تَنْفَعُ الشَّفَعَةُ عِنْدَهُ إِلَّا لِمَنْ أِذِنَ لَهُ﴾

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

﴿وَكَمْ مِنْ مَلَكٍ فِي السَّمَوَاتِ﴾

﴿And there are many angels in the heavens.﴾ [53:26], and,

﴿إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا لَدَيْ الرَّحْمَنِ عَبْدٌ ۚ لَقَدْ أَعْلَنَّا وَعَدْنَاهُ عَبْدًا ۚ وَكُلُّهُمْ بَيْنَ يَدَيْهِ يَوْمَ الْقِيَامَةِ فَرْدًا ۚ﴾

﴿There is none in the heavens and the earth but comes unto the Most Gracious (Allāh) as a servant. Verily, He knows each one of them, and has counted them a full counting. And everyone of them will come to Him alone on the Day of Resurrection.﴾
[19:93-95]

If all are Allāh's servants, then why do any of them worships each other without proof or evidence that allows them to do so? Rather, they rely on sheer opinion and innovation in the religion, even though Allāh has sent all of His Prophets and Messengers, from beginning to end, prohibiting this practice

(polytheism) and ordering them to refrain from worshipping others besides Allāh. They defied their Messengers and rebelled against them, and this is why the word of punishment struck them as a worthy recompense,

﴿وَلَا يَظُنُّ رَبُّكَ لَمَنًا﴾

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

﴿أَنزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا ۚ وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حِلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ مِثْلُهٗ ۚ كَذَٰلِكَ يُضَرِّبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ ۚ فَأَمَّا الْاَوْدِيَةُ فَآتَتْهَا الْأَوْدِيُّ فَزَدْتُ حُمْلًا ۚ وَأَمَّا مَا يَنْفَعُ النَّاسَ فَنَكَّبُ فِي الْأَرْضِ ۚ كَذَٰلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ ۝﴾

﴿17. He sends down water from the sky, and the valleys flow according to their measure, but the flood bears away the foam that mounts up to the surface - and (also) from that (ore) which they heat in the fire in order to make ornaments or utensils, rises a foam like unto it, thus does Allāh (by parables) show forth truth and falsehood. Then, as for the foam it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth. Thus Allāh sets forth parables.﴾

Two Parables proving that Truth remains and Falsehood perishes

This honorable Āyah contains two parables which affirm that truth remains and increases, while falsehood diminishes and perishes. Allāh said,

﴿أَنزَلَ مِنَ السَّمَاءِ مَاءً﴾

﴿He sends down water from the sky,﴾ He sends rain,

﴿فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا﴾

﴿and the valleys flow according to their measure,﴾

each valley taking its share according to its capacity, for some valleys are wider and can retain more water than others which are small and thus retain smaller measures of water. This Āyah indicates that hearts differ, for some of them can retain substantial knowledge while others cannot entertain knowledge, but rather are bothered by knowledge,

﴿فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا﴾

﴿but the flood bears away the foam that mounts up to the surface﴾

of the water that ran down the valleys; this is the first parable. Allāh said next,

﴿وَمِمَّا يُؤْتُونَ عَلَيْهِ فِي النَّارِ آيَاتًا يَطَّيَّرُوا بِهَا﴾

﴿and (also) from that (ore) which they heat in the fire in order to make ornaments or utensils...﴾

This is the second parable, whereas gold and silver ore is heated with fire to make adornments with it, and iron and copper ore are heated to make pots and the like with it. Foam also rises to the surface of these ores, just as in the case with water,

﴿كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ﴾

﴿thus does Allāh (by parables) show forth truth and falsehood.﴾

when they both exist, falsehood does not remain, just as foam does not remain with the water or the gold and silver ores which are heated in fire. Rather, foam dissipates and vanishes,

﴿فَأَمَّا الْفُؤَادُ يَذُوبُ جُحًا﴾

﴿Then, as for the foam it passes away as scum upon the banks,﴾

for it carries no benefit and dissipates and scatters on the banks of the valley. The foam also sticks to trees or is dissipated by wind, just as the case with the scum that rises on the surface of gold, silver, iron and copper ores; it all goes away and never returns. However, water, gold and silver remain and are used to man's benefit. This is why Allāh said next,

﴿وَأَمَّا مَا يَنْفَعُ النَّاسَ فَنَكُتُ فِي الْأَرْضِ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ﴾

﴿while that which is for the good of mankind remains in the earth. Thus Allāh sets forth parables.﴾

Allāh said in a similar Āyah,

﴿وَالَّذِينَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ﴾

﴿And these similitudes We put forward for mankind; but none will understand them except those who have knowledge.﴾

Some of the Salaf (rightly guided ancestors) said, "When I would read a parable in the Qur'ān that I could not comprehend, I would cry for myself because Allāh the Exalted says,

﴿وَمَا يَفْقَهُهَا إِلَّا الَّذِينَ كَفَرُوا﴾

«But none will understand them except those who have knowledge.» [29:43]

'Ali bin Abi Ṭalḥah reported that 'Abdullāh bin 'Abbās commented on Allāh's statement,

﴿أَنزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا﴾

«He sends down water from the sky, and the valleys flow according to their measure.»

"This is a parable that Allāh has set; the hearts carry knowledge from Him, and certainty according to the amount of doubt. As for doubt, working good deeds does not benefit while it exists. As for certainty, Allāh benefits its people by it, hence Allāh's statement,

﴿ثُمَّ أَنزَلَ الْأَمْدَ﴾

«Then, as for the foam», which refers to doubt,

﴿بَدَّهَبٌ جُفَاءً وَأَمَّا مَا يَنْفَعُ النَّاسَ فَنَبَتْهُ فِي الْأَوْبَرِ﴾

«it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth.»

in reference to certainty. And just as when jewelry is heated in fire and is rid of its impurity, which remains in the fire, similarly Allāh accepts certainty and discards doubt.^[1]

The Qur'ān and the Sunnah contain Parables that use Water and Fire

Allāh has set two examples in the beginning of Sūrat Al-Baqarah (chapter 2) about the hypocrites, one using fire and another using water. Allāh said,

﴿مَثَلُهُمْ كَمَثَلِ الْآلِيِّ اسْتَغْوَتْهُمُ النَّارُ لَمَّا أَصَابَتْ مَا يُسَوِّغُونَ﴾

^[1] At-Ṭabari 16:410.

«Their likeness is as the likeness of one who kindled a fire; then, when it illuminated all around him.» [2:17] then He said,

﴿أَوْ كَهَيِّوَاتِ السَّمَاءِ يُمْرِطُ سَحَابٌ مِّثْقَالُ ذَرَّةٍ﴾

«Or like a rainstorm in the sky, bringing darkness, thunder, and lightning.» [2:19]

Allāh also has set two parables for the disbelievers in Sūrat An-Nūr (chapter 24), one of them is,

﴿وَالَّذِينَ كَفَرُوا أَعْمَلُهُمْ كَسَرَابٍ﴾

«As for those who disbelieved, their deeds are like a mirage in a desert.» [24:39]

The mirage occurs during intense heat. It is recorded in the Two Ṣaḥīḥs that the Messenger of Allāh ﷺ said,

«يَقَالُ لِلْيَهُودِ يَوْمَ الْقِيَامَةِ: مَا تُرِيدُونَ؟ فَيَقُولُونَ: أَيُّ رَبَّنَا عَطِشْنَا فَاشْتَيْنَا. فَيَقَالُ: أَلَا تَرِيدُونَ؟ فَيَرِيدُونَ النَّارَ فَإِذَا هِيَ كَسَرَابٌ يَحْطِمُ بَعْضُهَا بَعْضًا»

«It will be said to the Jews on the Day of Resurrection, "What do you desire?" They will reply, "We need to drink, for we have become thirsty, O our Lord!" It will be said, "Will you then proceed to drink," and they will head towards the Fire, which will appear as a mirage, its various parts consuming the other parts."^[1] Allāh said in the second parable (in Sūrat An-Nur);

﴿أَوْ كَالظُّلُمَاتِ فِي بَحْرٍ لَبِيٍّ﴾

«Or is like the darkness in a vast deep sea.» [24:40]

In the Two Ṣaḥīḥs it is recorded that Abu Mūsā Al-Ash'ari said that the Messenger of Allāh ﷺ said,

«إِنَّ مَثَلَ مَا بَعَثَنِي اللَّهُ بِهِ مِنَ الْهُدَى وَالْعِلْمِ، كَمَثَلِ غَيْثٍ أَصَابَ أَرْضًا، فَكَانَ مِنْهَا طَائِفَةٌ قَبِلَتِ الْمَاءَ فَأَنْبَتَتِ الْكَلَّا وَالْمُشْبِ الْكَثِيرَ، وَكَانَتْ مِنْهَا أَجَادِبٌ أَسْكَبَ الْمَاءَ، فَفَقَعَ اللَّهُ بِهَا النَّاسَ، فَتَرَبَّوْا، وَرَزَعُوا، وَشَقَوْا، وَرَزَعُوا، وَأَصَابَتْ طَائِفَةٌ مِنْهَا أُخْرَى، إِنَّهَا هِيَ قِيَامٌ لَا تُنْسِكُ مَاءَ وَلَا تُنْبِتُ كَلًّا، فَذَلِكَ مَثَلُ مَنْ قَعَّ فِي

^[1] Fath Al-Bārī 8:98, Muslim 4:168.

دِينِ اللَّهِ وَنَفَعَهُ اللَّهُ بِمَا بَعَثَنِي وَنَفَعَنِي بِهِ، فَعَلِمَ وَعَلَّمَ، وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا وَلَمْ يَقْبَلْ هُدَى اللَّهِ الَّذِي أُرْسِلْتُ بِهِ»

«The example of guidance and knowledge with which Allāh has sent me is like abundant rain falling on the earth, some of which was fertile soil that absorbed the rain water and brought forth vegetation and grass in abundance. And another portion of it was hard, it held the rain water and Allāh benefited the people with it and they utilized it for drinking, grazing, making their animals drink from it and for irrigation purposes. And another portion of it fell on barren land, which could neither hold the water nor bring forth vegetation. The first is the example of the person who comprehends Allāh's religion and gets benefit, as well as benefiting others (from the knowledge and guidance) which Allāh has revealed through me and learns and then teaches others. The last example is that of a person who does not care for it and does not embrace Allāh's guidance revealed through me.»^[1]

This parable uses water in it. In another Ḥadīth that Imām Aḥmad collected, Abu Hurayrah narrated that the Messenger of Allāh ﷺ said,

«مَثَلِي وَمَثَلُكُمْ كَمَثَلِ رَجُلٍ اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ، جَعَلَ الْفَرَاشُ وَالْذَّوَابُ الَّتِي يَقَعْنَ فِي النَّارِ يَقَعْنَ فِيهَا، وَجَعَلَ يَحْمِزُهُنَّ وَيَغْلِيْتُهُ فَيَقْتَحِمْنَ فِيهَا - قَالَ -: فَذَلِكُمْ مَثَلِي وَمَثَلُكُمْ، أَنَا آخِذٌ بِحِمَازِكُمْ عَنِ النَّارِ، هَلُمُّ عَنِ النَّارِ، فَتَقْتَحِمُونَ فِيهَا»

«My example and the example of you is like that of a person who lit a fire. When the fire illuminated his surroundings, butterflies and insects started falling into it, as they usually do, and he started swatting at them to prevent them from falling; but they overwhelmed him and kept falling into the fire. This is the parable of me and you, I am holding you by the waist trying to save you from the Fire, saying, "Go away from the Fire," yet you overwhelm me and fall into it.»^[2]

[1] Faḥ Al-Bārī 1:211, Muslim 4:1788.

[2] Aḥmad 2:312.

more. ﴿ [10:26]

Allāh said next,

﴿وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَنَادِ﴾

﴿But those who answered not His call,﴾ disobeyed Allāh,

﴿لَوْ أَنَّهُمْ مَا فِي الْأَرْضِ جَمِيعًا﴾

﴿if they had all that is in the earth together﴾

meaning, in the Hereafter. This Āyah says: Had the earth's fill of gold and its like with it, they would try to ransom themselves from Allāh's torment at that time. However, this will not be accepted from them. Verily, Allāh the Exalted will not accept any type of exchange from,

﴿أَوَلَيْدَكَ لَمْ يَكُنْ لِنَاصِبٍ﴾

﴿For them there will be the terrible reckoning.﴾

in the Hereafter, when they will be reckoned for the Naqir^[1] and the Qitmīr,^[2] the big and the small. Verily, he who is reckoned in detail on that Day will receive punishment, hence Allāh's statement next,

﴿وَمَا أَوْفَوْهُمُ جَهَنَّمَ وَفَسَّ اللَّهُادِ﴾

﴿Their dwelling place will be Hell; and worst indeed is that place for rest.﴾

﴿أَفَمَنْ بَدَّلَ آتَنَّا أَنْزَلَ إِلَيْكَ مِنْ رَبِّكَ الْقَوْلَ كَنْ هُوَ أَفَمَنْ يَنْذَرُ أَفَلَا يَتَذَكَّرُ أُولَئِكَ الْأَنْبِيَاءُ﴾

﴿19. Shall he then who knows that what has been revealed unto you from your Lord is the truth, be like him who is blind? But it is only the men of understanding that pay heed.﴾

The Believer and the Disbeliever are never Equal

Allāh says, They could never be equal; those among people who know that what,

﴿أَنْزَلَ إِلَيْكَ﴾

﴿has been revealed unto you﴾, O Muḥammad,

[1] The speck on the back of a date stone.

[2] The thin membrane over the date stone.

﴿مِنْ رَبِّكَ﴾

«from your Lord» is the truth about which there is no doubt and in which there is no confusion, vagueness or contradiction. Rather, they believe that all of it is the truth, each part of it testifying to another. They believe that none of its parts contradicts the others, that all its information is true and that all its commandments and prohibitions are just,

﴿رُتِّقَتْ كَيْسَتْ رَبِّكَ بِمَا عَصَتْ عَنْ رَجُلٍ﴾

«And the Word of your Lord has been fulfilled in truth and in justice.» [6:15]

It is accurate in its information and stories and just in what it orders. Therefore, the *Āyah* says, those who believe in the truth that you brought, O Muḥammad, are not at all similar to those who are blind and cannot find guidance to what benefits them, which they cannot even comprehend. And even if they comprehend the guidance, they will not follow it, believe in it or abide by it.' Allāh said in another *Āyah*,

﴿لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ﴾

«Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful.» [59:20]

Allāh said in this honorable *Āyah*,

﴿أَفَمَنْ يَمْشِي مُكِبًّا عَلَى عُنُوفِهِ يَسْتَمِعُ أَفْهَمُ أَمْ مَنْ يُنَادِي بُدْعًا ذُنُوبًا لَبِثًا﴾

«Shall he then who knows that what has been revealed unto you from your Lord is the truth, be like him who is blind?»

They are not equal. Allāh said next,

﴿إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ﴾

«But it is only the men of understanding that pay heed.»

meaning, it is those who have sound minds who draw lessons, gain wisdom and understand. We ask Allāh to make us among them.

﴿الَّذِينَ يُؤْتُونَ بِمَهْدٍ إِلَى اللَّهِ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَبَسَ اللَّهُ بِهِمْ أَنْ يُرْسِلَ
وَقَدْ خَلَقُوا رَحْمَةً وَمِنْهُمْ مِمَّنْ لَا يَسْمَعُونَ لِقَاءَ اللَّهِ وَالَّذِينَ صَبَرُوا أَبْنَاءَ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا

يَا ذُرِّيَّتَهُمْ يَرَىٰ وَعَلَانِيَةً وَيَدْرُوكُ آلِمُنَىٰ الْمُنَىٰ أُولَٰئِكَ لَمْ يُعْطِ الْآثَارَ ﴿٢٠﴾ حَتَّىٰ يَمُوتُوا بِغَلَاظِ
وَمِنْ مَلَأَ مِنْ مَلَائِكِهِمُ الَّذِينَ يَدْرُسُهُمْ وَذُرِّيَّتَهُمُ وَالْمَلَكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ﴿٢١﴾ سَلَامٌ عَلَيْكُمْ يٰ
صِدِّيقُ يُعْمِ الْآثَارَ ﴿٢٢﴾

﴿20. Those who fulfill, the covenant of Allāh and break not the trust.﴾

﴿21. And those who join that which Allāh has commanded to be joined and fear their Lord, and dread the terrible reckoning.﴾

﴿22. And those who remain patient, seeking their Lord's Face, perform the Ṣalāh, and spend out of that which We have bestowed on them, secretly and openly, and repel evil with good, for such there is a good end.﴾

﴿23. 'Adn Gardens, which they shall enter and (also) those who acted righteously from among their fathers, and their wives, and their offspring. And angels shall enter unto them from every gate (saying):﴾

﴿24. "Salāmun 'Alaykum (peace be upon you) for you persevered in patience! Excellent indeed is the final home!"﴾

Qualities of the Blessed Ones, which will lead to Paradise

Allāh states that those who have these good qualities, will earn the good, final home: victory and triumph in this life and the Hereafter,

﴿الَّذِينَ يُوَفُّونَ مَهْدِ اللَّهِ وَلَا يَنْفُسُونَ الْيَمِينَ﴾ ﴿٢٠﴾

﴿Those who fulfill the covenant of Allāh and break not the trust.﴾

They are nothing like the hypocrites who when one of them makes a covenant, he breaks it; if he disputes, he is most quarrelsome; if he speaks, he lies; and if he is entrusted, he betrays his trust. Allāh said next,

﴿وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ﴾

﴿And those who join that which Allāh has commanded to be joined﴾

they are good to their relatives and do not sever the bond of

kinship. They are also kind to the poor and the needy and generous in nature,

﴿وَتَخْشَوْنَ رَبَّهُمْ﴾

﴿and fear their Lord﴾, in what they do or do not do of actions and statements. They remember that Allāh is watching during all of this and are afraid of His terrifying reckoning in the Hereafter. Therefore, all their affairs are on the straight path and correct, whether they are active or idle, and in all of their affairs, including those that affect others,

﴿وَالَّذِينَ صَبَرُوا أَبَعَادَ وَجْهِ رَبِّهِمْ﴾

﴿And those who remain patient, seeking their Lord's Face,﴾

They observe patience while staying away from sins and evil deeds, doing so while dedicating themselves to the service of their Lord the Exalted and Most Honored and seeking His pleasure and generous reward,

﴿وَأَقَامُوا الصَّلَاةَ﴾

﴿and perform the Ṣalāh﴾, preserving its limits, times, bowing, prostration and humbleness, according to the established limits and rulings of the religion,

﴿وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ﴾

﴿and spend out of that which We have bestowed on them,﴾

They spend on those whom they are obliged to spend on them, such as their spouses, relatives and the poor and needy in general,

﴿سِرًّا وَعَلَانِيَةً﴾

﴿secretly and openly,﴾ They spend during all conditions and times, whether during the night or the day, secretly and openly,

﴿وَيَبْذُرُونَ بِالْحَسَنَةِ﴾

﴿and repel evil with good﴾ they resist evil with good conduct. When the people harm them they face their harm with good patience, forbearing, forgiveness and pardon. Allāh said in another Āyah,

﴿أَنفَعُ إِلَيَّ هِيَ لِمَنْ إِذَا أَلَىٰ يَنَّاكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حِيبٌ ﴿٢٨﴾ وَمَا يُلْقِيهَا

إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقِيَا إِلَّا دُرٌّ حَبِطٌ عَظِيمٌ ﴿٣٥﴾

﴿Repel (the evil) with one which is better, then verily he, between whom and you there was enmity, (will become) as though he was a close friend. But none is granted it except those who are patient - and none is granted it except the owner of the great portion in this world.﴾ [41:34-35]

This is why Allāh states here that those who have these good qualities, the blessed ones, will earn the final home, which He explained next,

﴿جَنَّاتٍ عَدْنٍ﴾

﴿'Adn Gardens﴾, where, 'Adn, indicates continuous residence; they will reside in the gardens of everlasting life.

Allāh said next,

﴿وَمَنْ مَلَاحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّتِهِمْ﴾

﴿and (also) those who acted righteously from among their fathers, and their wives, and their offspring.﴾

Allāh will gather them with their loved ones, from among their fathers, family members and offspring, those who are righteous and deserve to enter Paradise, so that their eyes are comforted by seeing them. He will also elevate the grade of those who are lower, to the grades of those who are higher, a favor from Him out of His kindness, without decreasing the grade of those who are higher up (in Paradise). Allāh said in another Āyah,

﴿وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِذْنِ الْمَلَأِ يُرْتَبُّهُمْ﴾

﴿And those who believe and whose offspring follow them in faith: to them shall We join their offspring.﴾ [52:21]

Allāh said next,

﴿وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ﴿٣٦﴾ سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَبِمَا عَفَى اللَّهُ عَنْكُمْ﴾

﴿And angels shall enter unto them from every gate (saying): "Salāmun 'Alaykum (peace be upon you) for you persevered in patience! Excellent indeed is the final home!"﴾

The angels will enter on them from every direction congratulating them for entering Paradise. The angels will

welcome them with the Islāmic greeting and commend them for earning Allāh's closeness and rewards, as well as, being admitted into the Dwelling of Peace, neighbors to the honorable Messengers, the Prophets and the truthful believers.

Imām Aḥmad recorded that 'Abdullāh bin 'Amr bin Al-Āṣ, may Allāh be pleased with them both, narrated that the Messenger of Allāh ﷺ said,

«مَنْ تَذَرُونَ أَوَّلَ مَنْ يَدْخُلُ الْجَنَّةَ مِنْ خَلْقِي؟»

«Do you know who among Allāh's creation will enter Paradise first?»

They said, "Allāh and His Messenger have more knowledge." He said,

«أَوَّلَ مَنْ يَدْخُلُ الْجَنَّةَ مِنْ خَلْقِي اللَّهُ الْفُقَرَاءُ الْمُهَاجِرُونَ الَّذِينَ تُسَدُّ بِهِمُ الثُّغُورُ، وَتَقَى بِهِمُ الْمَكَارِهِ، وَيَمُوتُ أَحَدُهُمْ وَحَاجَتُهُ فِي صَدْرِهِ، لَا يَسْتَطِيعُ لَهَا قَضَاءً، يَقُولُ اللَّهُ تَعَالَى لِمَنْ يَشَاءُ مِنْ مَلَائِكَتِهِ: اثْبُتْهُمْ فَحَبِوْهُمْ، فَتَقُولُ الْمَلَائِكَةُ: نَحْنُ سُكَّانُ سَمَائِكَ، وَخَيْرَتُكَ مِنْ خَلْقِكَ، أَفَأَمَرْنَا أَنْ نَأْتِيَ هَؤُلَاءِ وَنُسَلِّمَ عَلَيْهِمْ؟ يَقُولُ: إِنَّهُمْ كَانُوا عِبَادًا يَغْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا، وَتُسَدُّ بِهِمُ الثُّغُورُ، وَتَقَى بِهِمُ الْمَكَارِهِ، وَيَمُوتُ أَحَدُهُمْ وَحَاجَتُهُ فِي صَدْرِهِ لَا يَسْتَطِيعُ لَهَا قَضَاءً - قَالَ - : فَأَتِيَهُمُ الْمَلَائِكَةُ عِنْدَ ذَلِكَ فَيَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ»

«The first among Allāh's creation to enter Paradise are the poor emigrants (in Allāh's cause) with whom the outposts (of the land) are secured and the various afflictions are warded off. One of them would die while his need is still in his chest, because he was unable to satisfy it himself. Allāh will say to whom He will among His angels, "Go to them and welcome them with the Salām." The angels will say, "We are the residence of Your heaven and the best of Your creation, do You command us to go to them and welcome them with the Salām?" Allāh will say, "They are My servants who worshipped Me and did not associate anyone or anything with Me in worship. With them, the outposts were secured and the afflictions were warded off. One of them would die while his need is in his chest, unable to satisfy it." So the angels will go to them from every gate (of Paradise),» saying,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٥٢

الْأَنْعَامِ

﴿أَمَّنْ يَمْلِكُ أَنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْفُجُورَ كَمَنْ هُوَ أَعْمَىٰ إِمَّا يَنْذَرُكَ
أَوَّلًا أَلَّا تَكُنَ مِنَ الَّذِينَ يُوَفُّونَ بِعَهْدِ اللَّهِ وَلَا يَنْقُضُونَ الْعَيْثَ
﴿١﴾ وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ
وَيَخَافُونَ سُوءَ الْحِسَابِ ﴿٢﴾ وَالَّذِينَ صَبَرُوا ابْتِعَاءَ وَجْهِ رَبِّهِمْ
وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَدْرُسُونَ
بِالْحُسْنَةِ السَّيِّئَةِ أُولَٰئِكَ لَهُمْ عَقَبَى الدَّارِ ﴿٣﴾ جَنَّاتٌ عَنْ دُونِهَا
وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ
عَلَيْهِمْ مِنْ كُلِّ بَابٍ ﴿٤﴾ سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ
﴿٥﴾ وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا
أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ لَهُمُ الْعَذَابُ
وَلَهُمْ سُوءُ الدَّارِ ﴿٦﴾ اللَّهُ يَسْطُرُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ وَفَرَحُوا
بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا لَعْنَةٌ ﴿٧﴾ يَقُولُ
الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ يُعِزُّ
مَنْ يَشَاءُ وَيُهْذِلُ لِمَنْ يَشَاءُ ﴿٨﴾ الَّذِينَ آمَنُوا وَتَطْمَئِنُّ
قُلُوبُهُمْ يَذْكُرُ اللَّهُ الْآيَاتِ وَالَّذِينَ تَطْمَئِنُّ الْقُلُوبُ ﴿٩﴾

﴿سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى
الدَّارِ ﴿١﴾﴾

«Salāmun 'Alaykum (peace be upon you) for you persevered in patience! Excellent indeed is the final home!»^[1]

﴿وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ
مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ
أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ
أُولَٰئِكَ لَهُمُ الْعَذَابُ وَلَهُمْ سُوءُ
الدَّارِ ﴿٢﴾﴾

«25. And those who break the covenant of Allāh, after its ratification, and sever that which Allāh has commanded to be joined, and work mischief in the land, on them is the curse, and for them is

the unhappy (evil) home (i.e. Hell).»

Characteristics of the Wretched Ones which will lead to the Curse and the Evil Home

This is the destination of the Wretched ones and these are their characteristics. Allāh mentioned their end in the Hereafter, to contrast the end that the believers earned, since their characteristics were to the opposite of the believer's qualities in this life. The latter used to keep Allāh's covenant and join that which Allāh has ordained on them to join. As for the former, they used to,

﴿يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي

[1] Aḥmad 2:168.

الْأَرْضِ»

«break the covenant of Allāh, after its ratification, and sever that which Allāh has commanded to be joined, and work mischief in the land,»

An authentic Ḥadīth states that,

«آيَةُ الْمُنَافِي ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا أُؤْتِمِنَ خَانَ»

«The signs of a hypocrite are three: Whenever he speaks, he tells a lie; whenever he promises, he always breaks it (his promise); if you entrust him, he proves to be dishonest.»^[1]

In another narration, the Prophet ﷺ said,

«وَإِذَا عَاهَدَ غَدَرَ وَإِذَا خَاصَمَ فَجَرَ»

«If he enters into a covenant, he betrays it; and if he disputes, he proves to be most quarrelsome.»^[2]

This is why Allāh said next,

«وَأُولَئِكَ لَمْ يَكُنْ لَهُمْ مِنَ اللَّهِ مَغْفِرَةٌ»

«on them is the curse,» they will be cast away from Allāh's mercy,

«وَلَهُمْ سَوْءُ الْمَقَادِرِ»

«and for them is the unhappy home.» the evil end and destination,

«وَمَا لَهُمْ بِهِمْ جَهَنَّمَ رِيقًا وَلَهُمْ فِيهَا»

«Their dwelling place will be Hell; and worst indeed is that place for rest.» [13:18]

«اللَّهُ يَسُدُّ الْرِيقَ بَيْنَ بَنَاتِهِ رَسَدًا وَرَقُونَا وَالْحَيَاةُ الدُّنْيَا وَمَا الْآخِرَةُ إِلَّا

سَعْيٌ

«26. Allāh increases the provision for whom He wills, and straitens (it for whom He wills), and they rejoice in the life of the world, whereas the life of this world compared to the Hereafter is but a brief passing enjoyment.»

[1] *Fath Al-Bāri* 1:111.

[2] *Ibid.*

Increase and Decrease in Provision is in Allāh's Hand

Allāh states that He alone increases the provisions for whom He wills and decreases it for whom He wills, according to His wisdom and perfect justice. So, when the disbelievers rejoice with the life of the present world that was given to them, they do not know that they are being tested and tried. Allāh said in other Āyāt,

﴿يَحْسِبُونَ أَنَّنَا نُلْدُهُمْ إِنَّهُمْ مِن قَالٍ وَبَيْنَ أَيْدِيهِمْ سَائِدٌ وَلَهُمْ فِي آيَاتِنَا لَا يَتَفَكَّرُونَ ۝﴾

«Do they think that in wealth and children with which We enlarge them. We hasten unto them with good things. Nay, but they perceive not.» [23:55-56]

Allāh belittled the life of the present world in comparison to what He has prepared for His believing servants in the Hereafter,

﴿وَمَا تَلْبِثُوا فِي الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَّعٌ ۝﴾

«whereas the life of this world compared to the Hereafter is but a brief passing enjoyment.»

Allāh said in other Āyāt,

﴿قُلْ مَتَّعَ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَىٰ وَلَا يُظْلَمُونَ فَتِيلًا ۝﴾

«Say: "Short is the enjoyment of this world. The Hereafter is (far) better for him who has Taqwā, and you shall not be dealt with unjustly even equal to the amount of a Fatilā.»^[1] [4:77]

and,

﴿قُلْ تَتَذَكَّرُونَ الْحَيٰوةَ الدُّنْيَا زِينَةً ۖ وَالْآخِرَةُ خَيْرٌ وَأَبْقٰۤى ۝﴾

«Nay, you prefer the life of this world, although the Hereafter is better and more lasting.» [87:16-17]

Imām Aḥmad recorded that Al-Mustawrid, from Bani Fihri, said that the Messenger of Allāh ﷺ said,

«مَا الدُّنْيَا فِي الْآخِرَةِ إِلَّا كَمَا يَجْعَلُ أَحَدُكُمْ إِصْبَعَهُ فِي الْيَمِّ، فَلْيَنْظُرْ بِمَ تَرْجِعُ»

«The life of the present world, compared to the Hereafter, is just like when one of you inserts his finger in the sea, so let him contemplate how much of it will it carry.»

^[1] The thin membrane over the date stone.

«Let him then bring us an Āyah like the ones (Prophets) that were sent before (with signs)!» [21:5]

We mentioned this subject several times before and stated that Allāh is able to bring them what they wanted. There is a *Hadīth* which mentions that the idolators asked the Prophet ﷺ to turn Mount Aṣ-Ṣafā into gold and, they also asked him for a spring to gush forth for them and to remove the mountains from around Makkah and replace them with green fields and gardens. Allāh revealed to His Messenger ﷺ: "If You wish, O Muḥammad, I will give them what they asked for. However, if they disbelieve thereafter, I will punish them with a punishment that I did not punish any among the 'Alamīn (mankind and the Jinns). Or, if you wish, I will open for them the door to repentance and mercy." The Prophet ﷺ said,

«بَلْ تَفْتَحْ لَهُم بَابَ التَّوْبَةِ وَالرَّحْمَةِ»

«Rather, open for them the door to repentance and mercy.»^[1]

This is why Allāh said to His Messenger ﷺ next,

«قَدْ إِنَّكَ اللَّهُ يُعِزُّ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ أَرَادَ»

«Say: "Verily, Allāh sends astray whom He wills and guides unto Himself those who turn to Him in repentance."»

Allāh states that He brings misguidance or guidance whether the Messenger ﷺ was given a sign (a miracle) according to their asking or not. Verily, earning the misguidance or the guidance are not connected to the miracles or the lack of them. Allāh said in other Āyāt,

«وَمَا تَنْفَعِي الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ»

«But neither Ayāt nor warners benefit those who believe not.»
[10:101]

«إِنَّ الْآيَاتِ حَقٌّ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ۚ وَلَوْ جَاءَهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا
الْعَذَابَ الْأَلِيمَ»

«Truly, those, against whom the Word of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment.» [10:96-97],

^[1] There is a *Hadīth* with similar wording recorded by Aḥmad 1:242.

and,

﴿وَلَوْ أَنَّا زُلْزَلْنَا إِلَيْهِمُ الْمَلَائِكَةُ وَكَلَّمَهُمُ النَّوُّوسُ وَخَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ لَّكَانُوا يُؤْمِنُوا
إِلَّا أَنْ يَشَاءَ اللَّهُ وَلَكِنْ أَكْثَرُهُمْ يَجْهَلُونَ﴾

«And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all things before their very eyes, they would not have believed, unless Allāh willed, but most of them behave ignorantly.» [6:111]

Allāh said here,

﴿قُلْ إِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ أَرَادَ﴾

«Say: "Verily, Allāh sends astray whom He wills and guides unto Himself those who turn to Him in repentance."»

meaning, He guides to Him those who repent, turn to Him, beg Him, seek His help and humbly submit to Him.

The Believer's Heart finds Comfort in the Remembrance of Allāh

Allāh said,

﴿الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ﴾

«Those who believed, and whose hearts find rest in the remembrance of Allāh.»

for their hearts find comfort on the side of Allāh, become tranquil when He is remembered and pleased to have Him as their Protector and Supporter. So Allāh said,

﴿أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ﴾

«Verily, in the remembrance of Allāh do hearts find rest.» and surely, He is worthy of it.

The Meaning of Ṭūbā

Allāh said,

﴿الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَى لَهُمْ وَحَسَنُ مَا أَجْرُهُمْ﴾

«Those who believed, and work righteousness, Ṭūbā is for them and a beautiful place of (final) return.»

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

means, "Happiness and comfort or refreshment of the eye."^[1] Ṭkrimah said that Ṭubā means, "How excellent is what they earned,"^[2] while Aḍ-Ḍaḥḥāk said, "A joy for them."^[3] Furthermore, Ibrāhīm An-Nakhī said that Ṭubā means, "Better for them,"^[4] while Qatādah said that it is an Arabic word that means, 'you have earned a good thing.'^[5] In another narration, Qatādah said that 'Ṭubā for them' means, "It is excellent for them,"^[6]

﴿وَحُسْنُ نَتَابٍ﴾

﴿and a beautiful place of return.﴾ and final destination. These meanings for Ṭubā are all synonymous and they do not contradict one another.

Imām Aḥmad recorded that Abu Sa'īd Al-Khudrī said that a man asked, "O Allāh's Messenger! Ṭubā for those who saw you and believed in you!" The Prophet ﷺ said,

«طُوبَى لِمَنْ رَأَانِي وَآمَنَ بِي، وَطُوبَى لِمَنْ طُوبَى لِمَنْ آمَنَ بِي وَلَمْ يَرِنِي»

«Ṭubā is for he who saw me and believed in me. Ṭubā, and another Ṭubā, and another Ṭubā for he who believed in me, but did not see me.»

A man asked, "What is Ṭubā?" The Prophet ﷺ said,

«شَجَرَةٌ فِي الْجَنَّةِ مَسِيرَتُهَا مِائَةُ عَامٍ يَتَابُ أَهْلُ الْجَنَّةِ تَخْرُجُ مِنْ أَكْمَامِهَا»

«A tree in Paradise whose width is a hundred years, and the clothes of the people of Paradise are taken from its bark.»^[7]

Al-Bukhārī and Muslim recorded that Saḥl bin Sa'd said that the Messenger of Allāh ﷺ said,

«إِنَّ فِي الْجَنَّةِ شَجَرَةً يُسِيرُ الرَّابِعُ فِي ظِلِّهَا مِائَةَ عَامٍ لَا يَقْطَعُهَا»

«There is a tree in Paradise, if a rider travels in its shade for one hundred years, he would not be able to cross it.»

[1] Aṭ-Ṭabari 16:435.

[2] Ibid.

[3] Ibid.

[4] Al-Baghawi 3:18.

[5] Aṭ-Ṭabari 16:435.

[6] Ibid.

[7] Aḥmad 3:71.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٥٣

الْبَيْتِ

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَظُنٍّ لَهُمْ وَحُشْنُ
مَنَابٍ ﴿٦١﴾ كَذَلِكَ أَرْسَلْنَاكَ فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهَا أُمَمٌ
لِتَسْتَلُوا عَلَيْهِمُ الَّذِي أَوْحَيْنَا إِلَيْكَ وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ
قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَنَابٍ ﴿٦٢﴾
وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ الْأَرْضُ أَوْ خُفِيَ
بِهِ الْمَوْتُ بَلِ لِلَّهِ الْأَمْرُ جَمِيعًا أَفَلَمْ يَأْتِ الْبَاقِينَ الَّذِينَ آمَنُوا
أَنْ لَوْ يَشَاءُ اللَّهُ لَهْدَى النَّاسَ جَمِيعًا وَلَا يَزَالُ الَّذِينَ كَفَرُوا
نُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةً أَوْ تُخْلَفُ رِيبًا مِنْ دَارِهِمْ حَتَّى يَأْتِيَ
وَعْدُ اللَّهِ إِنَّ اللَّهَ لَا يَخْلِفُ الْوَعْدَ ﴿٦٣﴾ وَلَقَدْ أَسْنَهْنَاهُ بِرُسُلٍ
مِنْ قَبْلِكَ فَأَمَلَيْتُ لِلَّذِينَ كَفَرُوا ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ
عِقَابِ ﴿٦٤﴾ أَفَمَنْ هُوَ قَائِمٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ وَجَعَلُوا
لِلَّهِ شُرَكَاءَ قُلْ سَمُّوهُمْ أَمْ تُنَبِّئُونَهُ بِمَا لَا يَعْلَمُ فِي الْأَرْضِ أَمْ
يُظَاهِرُونَ الْقَوْلَ بَلِ الَّذِينَ كَفَرُوا أَكْثَرُهُمْ وَصْدًا وَعَيْنِ
السَّبِيلِ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٦٥﴾ لَمْ يَكُنْ عَذَابُ فِي الْحُورِ
الَّذِينَ وَلَعَذَابُ الْآخِرَةِ أَشَقُّ وَمَا لَهُمْ مِنَ اللَّهِ مِنْ وَاقِفٍ ﴿٦٦﴾

An-Nu'mān bin Abi 'Ayyāsh Az-Zuraqi added, "Abu Sa'īd Al-Khudri narrated to me that the Prophet ﷺ said,

«إِنَّ فِي الْجَنَّةِ شَجَرَةً يُسِيرُ الرَّايِبُ الْجَوَادُ الْمُسْتَمِرَّ السَّرِيعَ بِأَنَّهُ عَامٌ مَا يَقْطَعُهَا»

«There is a tree in Paradise, if a rider travels in its shade on a fast, sleek horse for one hundred years, he would not be able to cross it.»^[1]

In his *Ṣaḥīḥ*, Imām Muslim recorded that Abu Dharr narrated that the Messenger of Allāh ﷺ said that Allāh the Exalted and Most Honored said,

«يَا عِبَادِي لَوْ أَنَّ أُولَئِكَ

وَأَخِيرُكُمْ وَإِنَّكُمْ رَجَعْتُمْ فَأَمَرُوا فِي ضَعِيدٍ رَاجِدٍ فَسَأَلُونِي فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مَنَاقِدَهُ مَا تَقَعَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا إِلَّا كَمَا يَنْقُصُ الْبَيْخُطُ إِذَا أُدْخِلَ فِي الْبَحْرِ»

«O My slaves! If the first and the last among you, mankind and jinns among you, stood in one spot and asked Me and I gave each person what he asked, it will not decrease from My dominion, except what the needle decreases (or carries) when entered into the sea.»^[2]

Khālid bin Ma'ddān said, "There is a tree in Paradise called *Tubā*, that has breasts that nurse the children of the people of

[1] Al-Bukhārī no. 6552, Muslim no. 2827.

[2] Muslim 4:1994.

Paradise. Verily, the miscarriage of a woman will be swimming in one of the rivers of Paradise until the Day of Resurrection commences, when he will be gathered with people while forty years of age." Ibn Abi Hātim collected this statement.

﴿كَذَٰلِكَ أَرْسَلْنَا فِي أُمَمٍ مِّن قَبْلِكَ لِيُظْهِرُوا لَوَيْلَٰهُم مِّن قَوْلِهِمْ أَنِ اللَّهُ إِلَهُكَ وَاللَّهُ عَلِيمٌ بِذُنُوبِهِمْ ۚ﴾
 ﴿يَكْفُرُونَ بِالرَّحْمَٰنِ ۖ قُلْ هُوَ رَبِّي لَا إِلَٰهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ ۚ﴾

430. Thus have We sent you to a community before whom other communities have passed away, in order that you might recite unto them what We have revealed to you, while they disbelieve in the Most Gracious (Allāh). Say: "He is my Lord! None has the right to be worshipped but He! In Him is my trust, and to Him I turn."

Our Prophet ﷺ was sent to recite and call to Allāh's Revelation

Allāh says, 'Just as We sent you, O Muḥammad, to your Ummah,

﴿يُظْهِرُوا لَوَيْلَٰهُم مِّن قَوْلِهِمْ أَنِ اللَّهُ إِلَهُكَ وَاللَّهُ عَلِيمٌ بِذُنُوبِهِمْ ۚ﴾

﴿..in order that you might recite unto them what We have revealed to you,﴾

so that you deliver to them Allāh's Message. Likewise, We sent others to earlier nations that disbelieved in Allāh. The Messengers whom We sent before you, were also denied and rejected, so you have an example in what they faced. And since We sent Our torment and revenge on those people, then let these people fear what will strike them, for their denial of you is harsher than the denial that the previous Messengers faced,'

﴿ثُمَّ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ﴾

﴿By Allāh, We indeed sent (Messengers) to the nations before you.﴾[16-63]

Allāh said in another Āyah,

﴿وَلَقَدْ كَذَّبْتَ رَسُولًا مِّن قَبْلِكَ فَابْصُرْ عَلَىٰ مَا كُذِّبُوا وَأَوَدُوا حَتَّىٰ آتَاهُم نَصْرًا وَلَا مَبْدَلَ ۚ﴾
 ﴿لِكُلِّ أُمَّةٍ أَجَلٌ ۚ وَأَلْقَىٰ جَادَكَ مِن بُنَىٰ الرَّمْلِ ۚ﴾

﴿Verily, many Messengers were denied before you, with

patience they bore the denial and suffering until; till Our help reached them, and none can alter the Words (decree) of Allāh. Surely, there has reached you the information (news) about the Messengers (before you). ﴿6-34﴾,

meaning, 'How We gave them victory and granted the best end for them and their followers in this life and the Hereafter.'

Allāh said next,

﴿وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ﴾

﴿while they disbelieve in the Most Gracious (Allāh).﴾

Allāh says, 'These people, that We sent you to, disbelieve in the Most Gracious and deny Him, because they dislike describing Allāh by Ar-Raḥmān Ar-Raḥīm [the Most Gracious, Most Merciful].' This is why on the day of Al-Hudaybiyyah, as Al-Bukhārī narrated,^[1] they refused to write, "In the Name of Allāh, Ar-Raḥmān Ar-Raḥīm," saying, "We do not know Ar-Raḥmān Ar-Raḥīm!" Qatādah narrated this words.^[2] Allāh the Exalted said,

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

﴿Say: "Invoke Allāh or invoke the Most Gracious (Allāh), by whatever name you invoke Him, for to Him belong the Best Names.﴾ [17:110]

In his Ṣaḥīḥ, Imām Muslim recorded that 'Abdullāh bin 'Umar said that the Messenger of Allāh ﷺ said,

﴿إِنَّ أَحَبَّ الْأَسْمَاءِ إِلَى اللَّهِ تَعَالَى عَبْدُ اللَّهِ وَعَبْدُ الرَّحْمَنِ﴾

«The most beloved names to Allāh the Exalted are: 'Abdullāh and 'Abdur-Raḥmān.»^[3] Allāh said next,

﴿قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ﴾

﴿Say: "He is my Lord! None has the right to be worshipped but He!"﴾

meaning: for I believe in Allāh in Whom you disbelieve and affirm His Divinity and Lordship. He is my Lord, there is no

[1] Aṭ-Ṭabari 16:446.

[2] Faṭḥ Al-Bārī 5:390.

[3] Muslim 3:1682.

deity worthy of worship except Him,

﴿عَلَيْهِ تَوَكَّلْتُ﴾

﴿In Him is my trust,﴾ in all of my affairs,

﴿وَرَأَيْتُ مَنَابِرَ﴾

﴿and to Him I turn.﴾ meaning: to Him I return and repent, for He alone is worthy of all this and none else besides Him.

﴿وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ الْأَرْضُ أَوْ خُتِمَ بِهِ الْقَمَرُ بِلَيْلَةٍ أَلَمَّا نُنْزِلُهَا سَبْعَ ثُبُورٍ فَاصْبِرْ وَتَوَسَّلْ إِلَىٰ رَبِّكَ ۚ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ﴾

﴿31. And if there had been a Qur'ān with which mountains could be moved (from their places), or the earth could be cloven asunder, or the dead could be made to speak (it would not have been other than this Qur'ān). But the decision of all things is certainly with Allāh. Have not then those who believed yet known that had Allāh willed, He could have guided all mankind? And a disaster will not cease to strike those who disbelieved because of their (evil) deeds or it (i.e. the disaster) settles close to their homes, until the promise of Allāh comes to pass. Certainly, Allāh breaks not His promise.﴾

Virtues of the Qur'ān and the Denial of Disbelievers

Allāh praises the Qur'ān which He has revealed to Muḥammad, peace be upon him, and prefers it to all other divinely revealed Books before it,

﴿وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ﴾

﴿And if there had been a Qur'ān with which mountains could be moved,﴾

Allāh says, 'If there were a Book among the previous Divine Books with which the mountains could be moved from their places, or the earth could be cleaved asunder, or the dead speak in their graves, it would have been this Qur'ān and none else.' Or, this Qur'ān is more worthy to cause all this, because of its marvelous eloquence that defies the ability of

mankind and the *Jinns*, even if all of them gather their forces together to invent something like it or even a *Sūrah* like it. Yet, these idolators disbelieve in the Qur'ān and reject it. Allāh said,

﴿بَلْ يَلَوُ الْأَمْرُ جَيْمًا﴾

«But the decision of all things is certainly with Allāh.»

The decision over all affairs is with Allāh Alone, whatever He wills, occurs and whatever He does not will, never occurs. Certainly, he whom Allāh misguides, will never find enlightenment and he whom Allāh guides, will never be misled.

We should state here that it is possible to call other Divine Books, 'Qur'ān', since this Qur'ān is based on all of them. Imām Aḥmad recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«خَفَّفْتُ عَلَى دَاوُدَ الْقِرَاءَةَ فَكَانَ يَأْمُرُ بِدَابَّتِهِ أَنْ تُسْرَجَ، فَكَانَ يَقْرَأُ الْقُرْآنَ مِنْ قَبْلِ أَنْ تُسْرَجَ دَابَّتُهُ، وَكَانَ لَا يَأْكُلُ إِلَّا مِنْ عَمَلِ يَدَيْهِ»

«Reciting was made easy for (Prophet) Dawud (David) in that he used to order that his animal be prepared for him to ride and in the meantime he would read the entire Qur'ān. He used to eat only from what his hand made.»^[1]

Al-Bukhārī collected this *Ḥadīth*.^[2] The Qur'ān mentioned here is refers to the Zabūr. Allāh said next,

﴿أَفَلَمْ يَأْتِنِيسَ الَّذِينَ آمَنُوا﴾

«Have not then those who believed yet known»

that not all people would believe and understand and that,

﴿أَن لَّوْ يَشَاءُ اللَّهُ لَهْدَى النَّاسَ جَمِيعًا﴾

«had Allāh willed, He could have guided all mankind?»

Surely, there is not a miracle or evidence more eloquent or effective on the heart and mind than this Qur'ān. Had Allāh revealed it to a mountain, you would see the mountain shake and humbled from fear of Allāh. The *Ṣaḥīḥ* recorded that the

[1] Aḥmad 2:314.

[2] *Faṭḥ Al-Bārī* 8:248.

Messenger of Allāh ﷺ said,

مَا مِنْ نَبِيٍّ إِلَّا وَقَدْ أُوتِيَ مَا آمَنَ عَلَى يَدَيْهِ الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيَهُ وَحْيًا
أَوْحَاهُ اللَّهُ إِلَيَّ، فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ نَابِعًا يَوْمَ الْقِيَامَةِ

«Every Prophet was given (a miracle) the type of which would make (some) people believe. What I was given, however, is a revelation from Allāh to me, and I hope that I will have the most following among them (Prophets) on the Day of Resurrection.»^[1]

This Ḥadīth indicates that every Prophet's miracle disappeared upon his death, but this Qur'ān will remain as evidence for all times. Verily, the miracle of the Qur'ān will never end, nor will it become old the more it is read, nor will scholars ever have enough of it. The Qur'ān is serious and is not meant for jest; any tyrant that abandons it, Allāh will destroy him; he who seeks guidance in other than the Qur'ān, then Allāh will misguide him.

Allāh said next,

﴿بَلِ لِلَّهِ الْأَمْرُ جَمِيعًا﴾

«But the decision of all things is certainly with Allāh.»

Ibn 'Abbās commented, "He will only do what He wills and He decided that He will not do that."^[2] Ibn Ishāq reported a chain for this, and Ibn Jarīr At-Ṭabari agreed with it. Allāh said next,

﴿وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِنْ دَارِهِمْ﴾

«And a disaster will not cease to strike those who disbelieved because of their (evil) deeds or it settles close to their homes,»

because of their denial, disasters will still strike them in this life or strike those all around them, as a lesson and example for them. Allāh said in other Āyāt,

﴿وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكَ مِنَ الْقُرَىٰ وَصَرَخْنَا الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ﴾

«And indeed We have destroyed towns round about you, and We have shown (them) the Āyāt in various ways that they

[1] Faḥ Al-Bārī 8:619.

[2] At-Ṭabari 16:447

might return (to the truth). ﴿[46-27], and,

﴿أَلَا يَرَوْنَ أَنَّ نَارَ الْأَرْضِ تَنَقُّصُهَا مِنْ أَطْرَافِهَا أَفَهُمُ الْغَالِبُونَ﴾

«See they not that We gradually reduce the land (in their control) from its outlying borders? Is it then they who will overcome?» [21:44]

Qatādah narrated that Al-Ḥasan commented on Allāh's statement,

﴿أَوْ نَحُلُّ قُرْبًا مِنْ دَارِهِمْ﴾

«or it settles close to their homes,»

"It is in reference to the disaster."^[1] This is the apparent meaning here.

Al-'Awfī reported that bin 'Abbās said about,

﴿تُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةٌ﴾

«And a Qāri'ah (disaster) strikes them because of their (evil) deeds»

"A torment that descends on them from heaven,

﴿أَوْ نَحُلُّ قُرْبًا مِنْ دَارِهِمْ﴾

«or it settles close to their homes,»

when the Messenger of Allāh ﷺ camps near their area and fights them." Similar was reported from Mujāhid and Qatādah. Ṭkrimah said in another narration he reported from Ibn 'Abbās that,

﴿قَارِعَةٌ﴾

«Qari'ah» means affliction. These scholars also said that,

﴿حَتَّىٰ يَأْتِيَ وَعْدُ اللَّهِ﴾

«until the promise of Allāh comes to pass.»

refers to the conquering of Makkah. Al-Ḥasan Al-Baṣrī said that it refers to the Day of Resurrection. Allāh said next,

﴿إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ﴾

[1] Aṭ-Ṭabari 16:459.

﴿Certainly, Allāh breaks not His promise.﴾

to His Messengers to aid them and their followers in this life and the Hereafter,

﴿فَلَا تَحْسَبَنَّ اللَّهَ خَائِفًا فِي دِينِهِ إِنَّ اللَّهَ عَزِيزٌ ذُو انْتِقَامٍ ۝١٧﴾

﴿So think not that Allāh will fail to keep His promise to His Messengers. Certainly, Allāh is All-Mighty, All-Able of Retribution.﴾ [14:47]

﴿وَلَقَدْ أَسْتَهْزِئُ بِرُسُلٍ مِنْ قَبْلِكَ فَأَمَلْتُ لِلَّذِينَ كَفَرُوا ثُمَّ لَعَنْتُهُمْ فَكَيْفَ كَانَ عِقَابِ ۝١٨﴾

﴿32. And indeed (many) Messengers were mocked at before you but I granted respite to those who disbelieved, and finally I punished them. Then how (terrible) was My punishment!!﴾

Comforting the Messenger of Allāh ﷺ

Allāh says to His Messenger, while comforting him in facing his people's denial of him,

﴿وَلَقَدْ أَسْتَهْزِئُ بِرُسُلٍ مِنْ قَبْلِكَ﴾

‘﴿And indeed (many) Messengers were mocked at before you﴾, so you have a good example in them,

﴿فَأَمَلْتُ لِلَّذِينَ كَفَرُوا﴾

﴿but I granted respite to those who disbelieved,﴾ deferred their judgment for a term appointed,

﴿ثُمَّ لَعَنْتُهُمْ﴾

﴿and finally I punished them.﴾

with encompassing punishment. How did you obtain the news of how I gave them respite and then took them with punishment?’ Allāh said in another Āyah,

﴿وَكَايَ لِمَنْ يَنْزِعُ عَنْهُ الظَّالِمَةُ ثُمَّ أَخَذْنَا مِنَ الْقَبْرِ ۝٢١﴾

﴿And many a township did I give respite while it was given to wrongdoing. Then (in the end) I seized it (with punishment). And to Me is the (final) return (of all).﴾ [22:48]

It is recorded in the Two Ṣaḥiḥs that the Prophet ﷺ said,

﴿إِنَّ اللَّهَ يُبْلِي لِلظَّالِمِ حَتَّى إِذَا أَخَذَهُ لَمْ يَفْلِتْ﴾

‘Verily, Allāh gives respite to the unjust until when He seizes him, He never lets go of him.’

The Messenger ﷺ next recited this Āyah,

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

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

﴿أَفَتَنْفَرُ مَوَاقِبَهُ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ وَجَعَلُوا لِلَّهِ شُرَكَاءَ قُلْ سَمِعْتُمْ أَمْ قَبِّلُوا بِمَا لَا يَعْلَمُ فِي الْأَرْضِ أَمْ يُظهِرُ بَيْنَ الْقَرْلِ بَلْ رَيْنَ لِلَّذِينَ كَفَرُوا مَكْرُهُمْ وَسُدُّوا عَنِ السَّبِيلِ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ مَّارٍ﴾

433. Is then He (Allāh) Who takes charge of every person and knows all that he has earned (like any other deity who knows nothing)? Yet, they ascribe partners to Allāh. Say: "Name them! Is it that you will inform Him of something He knows not in the earth or is it (just) a show of false words." Nay! To those who disbelieved, their plotting is made fair-seeming, and they have been hindered from the right path; and whom Allāh sends astray, for him there is no guide.﴾

There is no Similarity between Allāh and False Deities in any Respect

Allāh said,

﴿أَفَتَنْفَرُ مَوَاقِبَهُ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ﴾

‘Is then He (Allāh) Who takes charge of every person and knows all that he has earned?’

Allāh is the guard and watcher over every living soul and knows what everyone does, whether good or evil, and nothing ever escapes His perfect observation. Allāh said in other Āyāt,

﴿وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُو مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُؤَيِّدُونَهُمْ﴾

‘Neither you do any deed nor recite any portion of the Qur’ān,

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

nor you do any deed, but we are witness thereof, when you are doing it.﴾ [10:61] and Allāh said,

﴿وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا﴾

﴿Not a leaf falls, but He knows it.﴾ [6:59]

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ

مُبِينٍ﴾

﴿And no moving creature is there on earth but its provision is due from Allāh. And He knows its dwelling place and its deposits. All is in a Clear Book.﴾ [11:6],

﴿سَوَاءٌ يَنْكَرُ مِنْ أَمْرٍ الْقَوْلَ وَمَنْ جَهَرَ بِهِ. وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ﴾

﴿It is the same (to Him) whether any of you conceals his speech or declares it openly, whether he be hid by night or goes forth freely by day.﴾ [13:10]

﴿يَعْلَمُ الْغَيْبُ وَآخِى﴾

﴿He knows the secret and that which is yet more hidden.﴾ [20:7] and,

﴿وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

﴿And He is with you wherever you may be. And Allāh is the All-Seer of what you do.﴾ [57:4]

Is He Who is like this similar to the idols, that the polytheists worship, which can neither hear nor see nor do they have a mind nor able to bring good to themselves or to their worshippers nor prevent harm from themselves or their worshippers? The answer to the question in the Āyah was omitted, because it is implied, for Allāh said next,

﴿وَجَعَلُوا لِلَّهِ شُرَكَاءَ﴾

﴿Yet, they ascribe partners to Allāh.﴾

which they worshipped besides Him, such as idols, rivals and false deities,

﴿قُلْ سَمُّوهُمْ﴾

﴿Say: "Name them!"﴾

make them known to us and uncover them so that they are known, for surely, they do not exist at all! So Allāh said,

﴿أَمْ تَتَوَكَّلُونَ بِمَا لَا يَلَمُّ فِي الْأَرْضِ﴾

«Is it that you will inform Him of something He knows not in the earth?»

for had that thing existed in or on the earth, Allāh would have known about it because nothing ever escapes His knowledge,

﴿أَمْ يَعْظُمُونَ عَلَى الْكَوَلِ﴾

«or is it (just) a show of words?»

or doubts expressed in words, according to Mujāhid,^[1] while Aḍ-Ḍaḥḥāk and Qatādah said, false words.^[2] Allāh says, you (polytheists) worshipped the idols because you thought that they had power to bring benefit or harm, and this is why you called them gods,

﴿إِنْ فِي إِلَّا أَسْمَاءَ سَمَّيْتُمَا أُتُمَ وَإِنَّا زَكَّرْنَا مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمُ الْهُدَى﴾

«They are but names which you have named - you and your fathers - for which Allāh has sent down no authority. They follow but a guess and that which they themselves desire, whereas there has surely come to them the guidance from their Lord!» [53:23]

Allāh said next,

﴿بَلْ رَيْنَ لِلَّذِينَ كَفَرُوا مَكْرُهُمْ﴾

«Nay! To those who disbelieved, their plotting is made fair seeming.»

or their words, according to Mujāhid.^[3] This Āyah refers to the misguidance of the polytheists and their propagation night and day. Allāh said in another Āyah,

﴿وَقَدْ فَتَنَّا كُتُبَ قُرْآنَ فَزَيَّنُوا لَهُمْ﴾

[1] Aṭ-Ṭabari 16:466.

[2] Ibid.

[3] Aṭ-Ṭabari 16:467

«And We have assigned for them (devils) intimate companions, who have made fair-seeming to them.»

Allāh said next,

﴿رَسَدُوا عَنِ الْبَيْلِ﴾

«and they have been hindered from the right path;»

Some read with *Fatha* over the *Ṣād* (i.e. *wa Ṣaddū*), which would mean, 'and they hindered from the right path, feeling fond of the misguidance they are in, thinking that it is correct, they called to it and thus hindered the people from following the path of the Messengers.' Others read it with *Damma* over the *Ṣād* (i.e. *wa Ṣuddū*), which would mean, 'and they have been hindered from the right path,' explained it this way: because they thought that their way looked fair or correct, they were hindered by it from the right path, so Allāh said,

﴿وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ﴾

«and whom Allāh sends astray, for him there is no guide.»

Allāh said in similar instances,

﴿وَمَنْ يُرِيدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا﴾

«And whomsoever Allāh wants to suffer a trial, you can do nothing for him against Allāh.» [5:41], and,

﴿إِنْ تَحَرَّصَ عَلَىٰ هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ يُضِلُّ وَمَا لَهُمْ مِنْ نَاصِرِينَ﴾

«If you covet for their guidance, then verily, Allāh guides not those whom He makes to go astray. And they will have no helpers.» [16:37]

﴿لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا وَلَئِنَّ الْآخِرَ أَشَدُّ مِنْ أَوَّلِهِ وَمَا لَهُمْ مِنْ نَاصِرٍ ۝ نَزَلَ الْكَوْثَرُ آتَىٰ رُبْعَ الشَّقْوَةِ نَهْرٌ مِنْ تَحْتِ الْأُخْرَىٰ أَكْثَلُهَا دَأْبُ رِطْلَيْهَا إِنَّكَ عِنْدَ أَلْبَتِ أَنْتَقَرُوا وَغُفِيَ الْكَافِرِينَ ۝﴾

«34. For them is a torment in the life of this world, and certainly, harder is the torment of the Hereafter. And they have no defender (or protector) against Allāh.»

«35. The description of the Paradise which those who have Taqwā have been promised: Underneath it rivers flow, its provision is eternal and so is its shade; this is the end (final

destination) of those who have Taqwā, and the end (final destination) of the disbelievers is Fire.﴾

Punishment of the Disbelievers and Reward of the Pious Believers

Here, Allāh mentions the punishment of the disbelievers and the reward of the righteous believers, after describing the *Kufr* and *Shirk* that the disbelievers indulge in,

﴿لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا﴾

﴿For them is a torment in the life of this world,﴾

by the hands of the believers, killing and capturing them,

﴿وَلَعَنَّا الْآخِرَةَ﴾

﴿and certainly, the torment of the Hereafter.﴾ which will come after they suffer humiliation in this life,

﴿أَشَقَّ﴾

﴿is harder﴾ many times harder. The Messenger of Allāh ﷺ said to those who agreed to *Mulā'anaḥ*,^[1]

﴿إِنَّ عَذَابَ الدُّنْيَا أَمْرٌ مِنْ عَذَابِ الْآخِرَةِ﴾

﴿Surely, the torment of this life, is easier than the torment of the Hereafter.﴾^[2]

Indeed, and just as the Messenger of Allāh ﷺ stated, the torment of this life ends but the torment of the Hereafter is everlasting in a Fire that is seventy times hot than our fire, where there are chains whose thickness and hardness are unimaginable. Allāh said in other *Āyāt*,

﴿فَيَوْمَئِذٍ لَا يَنْفَعُ عَنْهُمْ إِشْرَافُهُمْ وَلَا يُفْنَوْنَ عَنْهُمْ إِشْرَافُهُمْ وَلَا يُفْنَوْنَ عَنْهُمْ إِشْرَافُهُمْ﴾

﴿So on that Day none will punish as He will punish. And none will bind as He will bind.﴾[89:25-26], and,

﴿وَأَعَدْنَا لِمَنْ كَذَّبَ بِآيَاتِنَا سِمْوِيرًا ۚ إِذَا دُخِّنَ مِنْ مَكَّانٍ بَعِيرٌ سِمْوِيرًا ۚ﴾

[1] The curse invoked when it is believed that the spouse has committed adultery and there are no witnesses. See the *Tafsir* of *Sūrat An-Nūr* no 7.

[2] Muslim 2:1131.

وَنُفِيرُكُمْ ۖ وَإِلَىٰ أَفْقَا رِبَا نَكَا صَبَا مُعْتَرِينَ دَعَا مُنَالِك ثُورِكُمْ ۖ لَا تَدْعُوا
 الْيَوْمَ ثُورًا وَجِدًا وَادْعُوا ثُورًا كَثِيرًا ۖ قُلِ ادْعُوا خَيْرَ أَرْجَا الْجَنَّةِ الْغُلُوَ الْيَوْمَ
 يُعَذِّبُ الْمُتَّقِينَ كَانَتْ لَهُمْ جَزَاءٌ وَمُعِيرًا ۖ ﴿١٥﴾

«And for those who deny the Hour, We have prepared a flaming Fire. When it (Hell) sees them from a far place, they will hear its raging and its roaring. And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction. Exclaim not today for one destruction, but exclaim for many destructions. Say: "Is that (torment) better, or the Paradise of Eternity promised for those who have Taqwā?" It will be theirs as a reward and as a final destination.» [25:11-15]

Similarly He said;

﴿مَثَلُ الْجَنَّةِ الَّتِي رُوعِدَ الْمُتَّقُونَ﴾

«The description of the Paradise which those who have Taqwā have been promised»

meaning its description and qualities;

﴿نَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ﴾

«Underneath it rivers flow,»

these rivers flow in the various parts and grades of Paradise and wherever its people wish they flow and gush forth for them.

Allāh also said,

﴿مَثَلُ الْيَوْمِ الَّذِي رُوعِدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ مَّاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرْ طَعْمُهُ وَأَنْهَارٌ
 مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى وَلَمْ يَكُنِ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ ۖ﴾ [47:15]

«The description of Paradise which those who have Taqwā have been promised (is that) in it are rivers of water the taste and smell of which are not changed, rivers of wine delicious to those who drink, and rivers of clarified honey, therein for them is every kind of fruit, and forgiveness.» [47:15]

Allāh said next,

﴿أَكُلُوا دَائِمًا وَظِلُّهَا﴾

«its provision is eternal and so is its shade»

for Paradise has foods, fruits and drinks that never end or finish. It is recorded in the Two *Ṣaḥīḥs* that Ibn 'Abbās narrated in the *Ḥadīth* about the Eclipse prayer that the Companions said, "O Allāh's Messenger! While you were standing [in prayer], we saw you reach for something with your hand and then you brought it back." The Messenger ﷺ said,

«إِنِّي رَأَيْتُ الْجَنَّةَ - أَوْ أَرَيْتُ الْجَنَّةَ - فَتَنَزَّلْتُ مِنْهَا عُثْقُودًا، وَلَوْ أَخَذْتُه لَأَكَلْتُمْ مِنْهُ مَا بَقِيََتِ الدُّنْيَا»

«I saw Paradise - or was shown Paradise - and reached for a cluster (of grapes or other fruit), and had I kept it, you would have eaten from it as long as this life remains.»^[1]

Imām Muslim recorded that Jābir bin 'Abdullāh said that the Messenger of Allāh ﷺ said,

«يَأْكُلُ أَهْلُ الْجَنَّةِ وَيَشْرَبُونَ، وَلَا يَتَنَحَّطُونَ وَلَا يَتَعَوَّطُونَ، وَلَا يُولُونَ، طَعَامُهُمْ جُشَاءٌ كَرِيحِ الْمِسْكِ، وَيُلْهَمُونَ التَّنْبِيحَ وَالتَّقْدِيسَ كَمَا يُلْهَمُونَ الْقَسْرَ»

«The people of Paradise eat and drink, and they do not need to blow their noses, or answer the call of nature, or urinate, for they pass the food excrements in belches, which smell like musk. They will be inspired to praise and glorify (Allāh) as spontaneously as they breathe.»^[2]

Imāms Aḥmad and An-Nasā'ī recorded that Thumāmah bin 'Uqbah said that he heard Zayd bin Arqam say, "A man from the People of the Scriptures came and said [to the Prophet ﷺ], 'O Abul-Qāsim! You claim that the people of Paradise eat and drink?' The Prophet ﷺ said,

«نَعَمْ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، إِنَّ الرَّجُلَ مِنْهُمْ لَيُعْطَى قُوَّةَ يَأْكُلُ فِي الْأَكْلِ وَالشُّرْبِ وَالْجَمَاعِ وَالشَّهْوَةِ»

«Yes. By He in Whose Hand is Muḥammad's life, a man among them will be given the strength of a hundred men in eating, drinking, sexual intercourse and appetite.»

That man asked, 'He who eats and drinks needs to relieve the

[1] *Faḥḥ Al-Bārī* 2:271, Muslim 2:626.

[2] Muslim no. 2835.

call of nature, but Paradise is pure [from feces and urine]?
The Prophet ﷺ said,

«تَكُونُ حَاجَةً أَحَدِهِمْ رَشْحًا يَبْيَضُ مِنْ جُلُودِهِمْ كَرِيحِ الْيَسَنِ قَبْضُ بَقْلَةٍ»

«One of them (residents of Paradise) relieves the call of nature through a sweat that emanates from the skin, with the scent of musk, and the stomach becomes empty again.»

Imām Aḥmad and An-Nasā'ī collected this Ḥadīth.^[1]

Allāh said in other Āyāt,

﴿وَفِيهِمْ كَثِيرٌ مِمَّنْ لَا تَمُوتُ عَنْهُ ۖ لَآ تَمُوتُ عَنْهُمْ ۖ وَلَا يُنْفَكُ عَنْهُمْ﴾

«And fruit in plenty, whose supply is not cut off nor are they out of reach.» [56:32-33], and,

﴿وَكَايَ ظِلِّهِمْ يُلْهَىٰ ۖ وَأُفٍّ لَّهُمْ ۖ وَلِأَنزَالِهَا تَلْبِيلٌ ۖ﴾

«And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach.» [76:14]

The shade of Paradise is everlasting and never shrinks, just as Allāh said,

﴿وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ خَالِينَ فِيهَا أَبَدًا ۖ لَمْ يَكُنْ فِيهَا أَنْزَالٌ مُتَمَرِّدٌ ۖ وَتَدْلَاهُمْ عَلَىٰ ظِلٍّ ۖ﴾

«But those who believe and do deeds of righteousness, We shall admit them to Gardens under which rivers flow, abiding therein forever. Therein they shall have pure mates, and We shall admit them to shades wide and ever deepening.» [4:57]

Allāh often mentions the description of Paradise and the description of the Fire together, to make Paradise appealing and warn against the Fire. This is why, after Allāh mentioned the description of Paradise here, He next said,

﴿بَلَاكٌ عَنِ الْعَذَابِ ۖ إِنَّهَا أُنْزِلَتْ وَأُفٍّ لِّلْكَافِرِينَ ۖ﴾

«this is the end (final destination) of those who have Taqwā, and the end (final destination) of the disbelievers is Fire.»

Allāh said in another Āyah ,

﴿لَا يَسْتَوِي أَعْمَىٰ النَّارِ وَأَعْمَىٰ الْجَنَّةِ ۖ أَعْمَىٰ الْجَنَّةِ هُمُ النَّاصِرُونَ ۖ﴾

[1] Aḥmad 4:367, An-Nasā'ī in Al-Kubrā 1178.

﴿Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful.﴾
[59:20]

﴿وَالَّذِينَ آمَنُوا بِالْكِتَابِ يُفْرَحُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمِنَ الْأَحْزَابِ مَنْ يُنْكِرُ بَعْضَهُ قُلْ إِنَّمَا أُنْزِلَ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ إِلَهُي أَدْعُوا وَإِلَهِهُ مَعَ اللَّهِ ۚ وَكَذَلِكَ أُنْزِلَتْ سُكُونًا عَرَبِيًّا وَلَكِنْ اتَّبَعْتُمْ أَهْوَاءَهُمْ بَعْدَ مَا جَاءَكُمْ مِنَ الْوَحْيِ مَا لَكُمْ مِنْ اللَّهِ مِنْ وَلِيٍّ وَلَا وَاقٍ﴾

﴿36. Those to whom We have given the Book, rejoice at what has been revealed unto you, but there are among the Ahzāb (Confederates) those who reject a part thereof. Say: "I am commanded only to worship Allāh and not to join partners with Him. To Him I call and to Him is my return."﴾

﴿37. And thus have We sent it (the Qur'ān) down to be a judgement of authority in Arabic. Were you to follow their (vain) desires after the knowledge which has come to you, then you will not have any Walī (protector) or defender against Allāh.﴾

The Truthful Ones from among the People of the Scriptures rejoice at what Allāh has revealed to Muḥammad ﷺ

Allāh said,

﴿وَالَّذِينَ آمَنُوا بِالْكِتَابِ﴾

﴿Those to whom We have given the Book,﴾ and they adhere by it,

﴿يُفْرَحُونَ بِمَا أُنْزِلَ إِلَيْكَ﴾

﴿rejoice at what has been revealed unto you,﴾

i.e. the Qur'ān, because they have evidence in their Books affirming the truth of the Qur'ān and conveying the good news of its imminent revelation, just as Allāh said in another Āyah,

﴿الَّذِينَ آمَنُوا بِالْكِتَابِ يَتْلُوهُ حَتَّىٰ تَلَاوَهُ﴾

﴿Those to whom We gave the Book recite it as it should be recited.﴾ [2:121]

Allāh said,

﴿قُلْ آمِنُوا بِهِ أَوْ لَا تُؤْمِنُوا﴾

«Say: "Believe in it (the Qur'an) or do not believe."»
[17:107], until,

﴿إِنْ كُنْ وَعْدُ رَبِّنَا لَمَفْعُولًا﴾

«Truly, the promise of our Lord must be fulfilled.» [17:109]

meaning, Allāh's promise to us in our Books to send Muḥammad ﷺ is true. It is certain and will surely come to pass and be fulfilled, so all praise to our Lord, how truthful is His promise, all the thanks are due to Him,

﴿وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا﴾

«And they fall down on their faces weeping and it increases their humility.» [17:109]

Allāh said next,

﴿وَمِنَ الْأَخْزَابِ مَنْ يَبْكِ بِمَعْصِيَةٍ﴾

«but there are among the Aḥzāb (Confederates) those who reject a part thereof.»

meaning, 'There are those among the sects who disbelieve in some of what was revealed to you (O Muḥammad).' Mujāhid said that,

﴿وَمِنَ الْأَخْزَابِ﴾

«but there are among the Aḥzāb (Confederates)», refers to Jews and Christians,

﴿مَنْ يَبْكِ بِمَعْصِيَةٍ﴾

«those who reject a part thereof», meaning, 'They reject a part of the truth that came down to you - O Muḥammad.' Similar was reported from Qatādah and 'Abdur-Raḥmān bin Zayd bin Aslam.^[1] Allāh said in similar Āyāt,

﴿وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ﴾

«And there are, certainly, among the People of the Scripture,

[1] Aṭ-Ṭabari 16:474. Meaning Allāh has not done those things mentioned in Āyāt no 31.

those who believe in Allāh. ﴿3:199﴾

Allāh said next,

﴿قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ﴾

﴿Say: "I am commanded only to worship Allāh and not to join partners with Him..."﴾

meaning, 'I (Muḥammad) was sent with the religion of worshipping Allāh alone without partners, just as the Messengers before me,

﴿إِلَيْهِ أَدْعُرُ﴾

﴿To Him (alone) I call﴾, I call the people to His path,

﴿وَرِإِيهِ مَنَاقِبُ﴾

﴿and to Him is my return.﴾ final destination and destiny.'

Allāh said,

﴿وَكَذَلِكَ أَنزَلْنَاهُ مَكِّيًا عَرَبِيًّا﴾

﴿And thus have We sent it (the Qur'ān) down to be a judgement of authority in Arabic.﴾

Allāh says, 'Just as We sent Messengers before you and revealed to them Divine Books from heaven, We sent down to you the Qur'ān, a judgement of authority in Arabic, as an honor for you, and We preferred you among all people with this clear, plain and unequivocal Book that,

﴿لَا يَأْتِيهِ الْبُتْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ﴾

﴿Falsehood cannot come to it from before it or behind it: (it is) sent down by the All-Wise, Worthy of all praise.﴾' [41:42]

Allāh's statement,

﴿وَلَوْ أَنْ تَمَتَّ أَهْوَاءَهُمْ﴾

﴿Were you to follow their (vain) desires﴾, means, their opinions,

﴿بَعْدَ مَا جَاءَكَ مِنَ الْوَيْدِ﴾

﴿after the knowledge which has come to you﴾ from Allāh, all praise to Him,

﴿مَا لَكَ مِنْ اللَّهِ مِنْ وَدٍّ وَلَا وَاقٍ﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٥٤

الْإِنشَاءُ

﴿٣٨﴾ مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
أُكُلُهَا دَائِمٌ وَظُلُمَاتُهَا لَيْلٌ عَقِبَ الْيَوْمِ أَتَقْوَوْنَ أَوْ عَتَقُوا
الْكُفْرِينَ النَّارُ ﴿٣٩﴾ وَالَّذِينَ آمَنَتْهُمْ أَكْتَتابَ يَفْرَحُونَ
بِمَا أُنْزِلَ إِلَيْكَ وَمِنَ الْأَحْزَابِ مَنْ يُنْكِرُ بَعْضَهُ قُلْ إِنَّمَا أُمِرْتُ
أَنْ أَعْبُدَ اللَّهَ وَلَا أَشْرَكَ بِهِ إِلَهِي أَدْعُوا وَإِلَهِ مَنَابِ ﴿٤٠﴾
وَكَذَلِكَ أُنْزِلَتْ حُكُمًا عَرَبِيًّا وَلِيُنَبِّئَ أَهْوَاءَهُمْ بَعْدَ مَا
جَاءَهُ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا وَاقٍ ﴿٤١﴾ وَقَدْ
أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِيَّةً وَمَا كَانَ
لِرَسُولٍ أَنْ يَأْتِيَ بِبَيِّنَةٍ إِلَّا بِإِذْنِ اللَّهِ لِكُلِّ أَجَلٍ كِتَابٌ ﴿٤٢﴾
يَمْحُو اللَّهُ مَا يَشَاءُ وَيُنْثِثُ وَعِنْدَهُ أُمُّ الْكِتَابِ ﴿٤٣﴾
وَإِنْ مَأْرُؤُكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَقَّعُكَ فَإِنَّمَا عَلَيْكَ
الْبَلْغُ وَعَلَيْنَا الْحِسَابُ ﴿٤٤﴾ أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا
مِنْ أَطْرَافِهَا وَاللَّهُ يَحْكُمُ لَا مُعَقِّبَ لِحُكْمِهِ وَهُوَ سَرِيعُ
الْحِسَابِ ﴿٤٥﴾ وَقَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَلِلَّهِ الْمَكْرُ جَمِيعًا
يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ وَسَيَعْلَمُ الْكُفْرُ لِمَنْ عَقِبَ الدَّارِ ﴿٤٦﴾

«then you will not have any Wali (protector) or defender against Allāh.»

This part of the Āyah warns people of knowledge against following the paths of misguidance after they had gained knowledge in (and abided by) the Prophetic Sunnah and the path of Muḥammad, may Allāh's best peace and blessings be on him.

﴿٣٨﴾ وَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ
وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِيَّةً وَمَا كَانَ
لِرَسُولٍ أَنْ يَأْتِيَ بِبَيِّنَةٍ إِلَّا بِإِذْنِ اللَّهِ
لِكُلِّ أَجَلٍ كِتَابٌ ﴿٣٩﴾ يَمْحُو اللَّهُ مَا يَشَاءُ
وَيُنْثِثُ وَعِنْدَهُ أُمُّ الْكِتَابِ ﴿٤٠﴾

﴿38. And indeed

We sent Messengers before you, and made for them wives and offspring. And it was not for a Messenger to bring a sign except by Allāh's leave. (For) every matter there is a decree (from Allāh).﴾

﴿39. Allāh blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book.﴾

All Prophets and Messengers were Humans

Allāh says, 'Just as We have sent you O Muḥammad, a Prophet and a human, We sent the Messengers before you from among mankind, that eat food, walk in the markets, and We gave them wives and offspring.' Allāh said to the most honorable and Final Messenger,

﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ﴾

«Say: "I am only a man like you. It has been revealed to me."» [18:110]

It is recorded in the Two *Ṣaḥīḥs* that the Messenger of Allāh ﷺ said,

«أَنَا أَنَا فَاصُومُ وَأُفْطِرُ، وَأُتْرَمُ وَأَنَا، وَأَكُلُ اللَّحْمَ، وَأَتَزَوِّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَن شَيْءٍ فَلَيْسَ مِنِّي»

«As for me, I fast and break the fast, stand in prayer at night and sleep, eat meat and marry women; so whoever turns away from my Sunnah is not of mine.»^[1]

No Prophet can bring a Miracle except by Allāh's Leave

Allāh said,

﴿وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ﴾

«And it was not for a Messenger to bring a sign except by Allāh's leave.»

meaning, no Prophet could have brought a miracle to his people except by Allāh's permission and will, for this matter is only decided by Allāh the Exalted and Most Honored, not the Prophets; surely Allāh does what He wills and decides what He wills.

﴿لِكُلِّ أَهْلٍ كِتَابٌ﴾

«(For) every matter there is a decree (from Allāh).»

for every term appointed, there is a record (or decree) that keeps it, and everything has a specific due measure with Allāh,

﴿أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾

«Know you not that Allāh knows all that is in the heaven and on the earth? Verily, it is (all) in the Book. Verily, that is easy for Allāh.» [22:70]

^[1] *Faḥ Al-Bāri* 9:5, Muslim 2:1020.

Meaning of Allāh blotting out what He wills and confirming what He wills of the Book

Allāh said,

﴿يَمْحُوا اللَّهُ مَا يَشَاءُ﴾

﴿Allāh blots out what He wills﴾ of the divinely revealed Books,

﴿وَيُثَبِّتُ﴾

﴿and confirms﴾, until the Qur'ān, revealed from Allāh to His Messenger peace be upon him, abrogated them all.

Mujāhid commented;

﴿يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ﴾

﴿Allāh blots out what He wills and confirms (what He wills).﴾

"Except life and death, misery and happiness [i.e., faith and disbelief], for they do not change."^[1] Maṣṣūr said that he asked Mujāhid, "Some of us say in their supplication, 'O Allāh! If my name is with those who are happy (believers), affirm my name among them, and if my name is among the miserable ones (disbelievers), remove it from among them and place it among the happy ones.'" Mujāhid said, "This supplication is good." I met him a year or more later and repeated the same question to him and he recited these Āyāt,

﴿إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ مُبَرَّكَةٍ﴾

﴿We sent it (this Qur'an) down on a blessed night.﴾

Mujāhid commented next, "During *Laylatul-Qadr* (Night of the Decrees), Allāh decides what provisions and disasters will occur in the next year of. He then brings forward or back (or blots out) whatever He wills. As for the Book containing the records of the happy (believers) and the miserable (disbelievers), it does not change."^[2] Al-A'mash narrated that Abu Wā'il, Shaqiq bin Salamah said that he used to recite this supplication often, "O Allāh, if You wrote us among the wretched ones, remove this status from us and write us among the blessed ones. If You wrote us among the blessed ones, please let us stay that way, for surely, You blot out and

[1] Aṭ-Ṭabari 16:479.

[2] Aṭ-Ṭabari 16:480.

confirm what You will, and with You is the Mother of the Book.”^[1] Ibn Jarir At-Tabari collected this. Similar statements were collected from ‘Umar bin Al-Khattab and ‘Abdullah bin Mas‘ud, indicating that Allāh blots out (or abrogates) and affirms what He wills in the Book of Records. What further supports this meaning is that Imām Aḥmad recorded that Thawbān said that the Messenger of Allāh ﷺ said,

«إِنَّ الرَّجُلَ لَيُخْرَمَ الرِّزْقُ بِالدَّنْبِ يُصِيبُهُ، وَلَا يَرُدُّ الْقَدَرَ إِلَّا الدُّعَاءُ، وَلَا يَزِيدُ فِي الْعُمْرِ إِلَّا الْبِرُّ»

“A man might be deprived of a provision (that was written for him) because of a sin that he commits; only supplication changes Al-Qadar (Predestination); and only Birr (righteousness) can increase the life span.”

An-Nasā’i and Ibn Mājah collected this Ḥadīth.^[2] There is also a Ḥadīth recorded in the Ṣaḥīḥ that affirms that maintaining the ties of the womb increases the life span.^[3]

Al-‘Awfi reported that Ibn ‘Abbās said about Allāh’s statement,

﴿يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ وَعِنْدَهُ أُمُّ الْكِتَابِ﴾

«Allāh blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book.»

“A man might work in Allāh’s obedience for a while but he reverts to the disobedience of Him and then dies while misguided. This is what Allāh blots out, while what He confirms is a man who works in His disobedience, but since goodness was destined for him, he dies after reverting to the obedience of Allāh. This is what Allāh confirms.”^[4] It was also reported that Sa‘d bin Jubayr said that this Āyah is in the meaning of another Āyah,

﴿فَيَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

«Then He forgives whom He wills and punishes whom He

[1] At-Tabari 16:481.

[2] Aḥmad 5:227, Ibn Mājah no. 90.

[3] Muslim no. 2557.

[4] At-Tabari 16:483.

wills. And Allāh is able to do all things. ﴿١١﴾ [2:284]

﴿وَإِنْ مَا مِثْلَكَ بَعْضَ آلِي نُوذُفٍ أَوْ تَوَفِّيكَ وَآلْنَا عَلَيْكَ وَغَيَّرْنَا الْبَلَدَ ۚ وَغَيَّرْنَا الْحِسَابَ ۚ أُولَٰئِكَ مِثْلُ آبَائِكَ فَأَرْبَابُ الْأَرْوَاحِ نَفْسُهُمْ مِنَ الْغَرَفِ ۚ وَهُوَ سَرِيعُ الْحِسَابِ﴾ ﴿١٢﴾

﴿40. Whether We show you part of what We have promised them or cause you to die, your duty is only to convey (the Message) and on Us is the reckoning.﴾

﴿41. See they not that We gradually reduce the land from its outlying borders. And Allāh judges, there is none to put back His judgement, and He is swift at reckoning.﴾

Punishment is by Allāh, and the Messenger's Job is only to convey the Message

Allāh said to His Messenger ﷺ,

﴿وَإِنْ مَا مِثْلَكَ﴾

﴿Whether We show you﴾ O Muḥammad, part of the disgrace and humiliation We have promised your enemies in this life,

﴿أَوْ تَوَفِّيكَ﴾

﴿or cause you to die﴾ before that,

﴿وَلَا نَسْأَلُكَ الْبَلَدَ﴾

﴿your duty is only to convey﴾ We have only sent you to convey to them Allāh's Message, and by doing so, you will have fulfilled the mission that was ordained on you,

﴿وَعَلَيْنَا الْحِسَابُ﴾

﴿and on Us is the reckoning﴾, their reckoning and recompense is on Us.' Allāh said in similar Āyāt,

﴿فَذَكِّرْ إِنَّا لَا تَذَكَّرُونَ﴾ ۚ لَسْتَ عَلَيْهِمْ بِمُصَوِّرٍ ۚ إِلَّا مَن تَوَلَّى وَكَفَرَ ۚ يَجْزِي اللَّهُ الْغَدَابَ الْأَكْبَرَ ۚ إِنَّ إِلَيْنَا إِيَابَهُمْ ۚ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ۚ﴾

﴿So remind them - you are only one who reminds. You are not a dictator over them - Save the one who turns away and

^[1] Al-Qurtubi 9:331.

disbelieves. Then Allāh will punish him with the greatest punishment. Verily, to Us will be their return, Then verily, for Us will be their reckoning.﴾[88:21-26]

Allāh said next,

﴿أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا﴾

﴿See they not that We gradually reduce the land from its outlying borders.﴾

Ibn 'Abbās commented, "See they not that We are granting land after land to Muḥammad (ﷺ)"^[1] Al-Ḥasan and Aḍ-Ḍaḥḥāk commented that this Āyah refers to Muslims gaining the upper hand over idolators,^[2] just as Allāh said in another Āyah,

﴿وَلَقَدْ أَمَلْنَا مَا حَوْلَكُمْ مِنَ الْقُرَىٰ﴾

﴿And indeed We have destroyed towns round about you.﴾
[46:27]

﴿وَقَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَلِلَّهِ الْكُرْ حَيْمَاتٌ بَعْدَ مَا تَكِيدُ كُلُّ فِتْنَةٍ وَيَسْبَغُ الْكَفَرُ لِمَنْ عَقِبَ النَّارِ ۖ﴾

﴿42. And verily, those before them did devise plots, but all planning is Allāh's. He knows what every person earns, and the disbelievers will know who gets the good end (final destination).﴾

The Disbelievers plot, but the Believers gain the Good End

Allāh says,

﴿وَقَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ﴾

﴿And verily, those before them did devise plots,﴾

against their Messengers, they wanted to expel them from their land, but Allāh devised plots against the disbelievers and gave the good end to those who fear Him. Allāh said in other Āyāt,

﴿وَأَذِ بَنَكْرَ بِكَ الَّذِينَ كَفَرُوا لِيُؤْثِرَكَ أَوْ يَسْلُوكَ أَوْ يُخْرِجُوكَ وَيَسْكُرُونَ وَنَسْكُرُ اللَّهُ وَنَحْنُ خَيْرٌ﴾

[1] Aṭ-Ṭabari 16:493.

[2] Aṭ-Ṭabari 16:494.

﴿الْمُكْرِمِينَ﴾

«And (remember) when the disbelievers plotted against you to imprison you, or to kill you, or to get you out; they were plotting and Allāh too was plotting; and Allāh is the Best of those who plot.» [8:30], and,

﴿وَمَكْرُوا مَكْرًا وَمَكْرَنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ﴾ قَاتِلْهُمْ كَيْفَ كَانَتْ عَاقِبَةُ
مَكْرِهِمْ إِنَّهُمْ دُمِّرْنَاهُمْ وَقَوْمَهُمْ أَتَمِينَ﴾

«So they plotted a plot, and We planned a plan, while they perceived not. Then see how was the end of their plot! Verily, We destroyed them and their nation, all together.» [27:50,51]

Allāh said next,

﴿يَعْلَمُ مَا تُكْسِبُ كُلُّ نَفْسٍ﴾

«He knows what every person earns,»

meaning, He alone knows all secrets and concealed thoughts and will reckon each person according to his work,

(وَيَعْلَمُ الْكَافِرِينَ)

and the Kāfir (disbeliever) will know

﴿الْكُفَّارِ﴾

or the Kuffār (disbelievers) according to another way of reciting,

﴿لِمَنْ عَاقِبُ الْأَمْرِ﴾

«who gets the good end.» who will earn the ultimate and final victory, they or the followers of the Messengers. Indeed, the followers of the Messengers will earn the good end in this life and the Hereafter, all thanks and praise is due to Allāh.

﴿وَيَقُولُ الَّذِينَ كَفَرُوا لَنْتَ مُرْسَلًا قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ
عِلْمُ الْكِتَابِ﴾

«43. And those who disbelieved, say: "You are not a Messenger." Say: "Sufficient as a witness between me and you is Allāh and those too who have knowledge of the Scripture."»

Allāh and those who have Knowledge of the Scripture are Sufficient as Witness to the Message of the Prophet ﷺ

Allāh says, the disbelievers reject you and say,

﴿لَنْتَ مُرْسَلًا﴾

﴿You are not a Messenger.﴾ from Allāh,

﴿قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ﴾

﴿Say: "Sufficient as a witness between me and you is Allāh..."﴾

meaning, say, 'Allāh is sufficient for me and He is the witness over me and you. He is witness that I (Muḥammad) have conveyed the Message from Him and over you, O rejecters, to the falsehood that you invent.' Allāh said,

﴿وَمَنْ عِنْدُ عَلَمِ الْكِتَابِ﴾

﴿and those too who have knowledge of the Scripture.﴾

This refers to 'Abdullāh bin Salām, according to Mujāhid.^[1] However, this opinion is not plausible, since this *Āyah* was revealed in Makkah and 'Abdullāh bin Salam embraced Islām soon after the Prophet ﷺ emigrated to Al-Madīnah. A more suitable explanation is that narrated by Al-'Awfi from Ibn 'Abbās that this *Āyah* refers to Jews and Christians.^[2] Qatādah said that among them are, 'Abdullāh bin Salām, Salmān (Al-Fārisi) and Tamīm Ad-Dāri.^[3]

The correct view is that this *Āyah*,

﴿وَمَنْ عِنْدُ﴾

﴿and those too who have...﴾, refers to the scholars of the People of the Scriptures who find the description of Muḥammad ﷺ in their Books and the good news of his advent that were conveyed to them by their Prophets. Allāh said in other *Āyāt*,

﴿وَرَحِمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا

[1] At-Ṭabari 16:502.

[2] Ibid.

[3] At-Ṭabari 16:503.

يَوْمَنَّهُ الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْنُوزًا عِنْدَهُمْ فِي الْوَرْدَةِ
 وَالْإِنْجِيلِ ﴿١٥٧﴾

«And My mercy embraces all things. That (mercy) I shall ordain for those who have Taqwā, and give Zakāh; and those who believe in Our Āyāt; Those who follow the Messenger, the Prophet who can neither read nor write whom they find written with them in the Tawrah and the Injil.» [7:156-157] and,

﴿أَوَلَمْ يَكُنْ لَهُمْ نَبِيٌّ أَن يَعْلَمَهُ عُلَمَاءُ بَنِي إِسْرَءِيلَ ﴿٢٦﴾﴾

«It is not a sign to them that the learned scholars of the Children of Israel knew it (as true)?» [26:197]

There are similar Āyāt that affirm that the scholars of the Children of Israel know this fact from their divinely revealed Books.

This is the end of Sūrat Ar-Ra'd, and all praise is due to Allāh and all favors are from Him.

The Tafsīr of Sūrah Ibrāhīm (Chapter -14)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ٢٥٥

وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ ﴿١﴾

سُورَةُ اِبْرَاهِيمَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّ كُتُبُ أَنْزَلْنَا إِلَيْكَ لِيُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ ﴿١﴾

اللَّهُ الَّذِي لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ وَوَيْلٌ لِلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ ﴿٢﴾ الَّذِينَ يَسْتَحِبُّونَ الْحَيٰوةَ الدُّنْيَا عَلَى الْآخِرَةِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا أُولَٰئِكَ فِي ضَلٰلٍ بَعِيدٍ ﴿٣﴾ وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ يُبَيِّنُ لَهُمْ فَيُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٤﴾ وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِآيَاتِنَا ۖ إِنَّهُمْ قَوْمٌ مُّسْرِئُونَ ﴿٥﴾

اللَّهُ أَتَىٰ فِي ذَلِكَ لَا يَنْتَ لِكُلِّ صَبَّارٍ شَكُورٍ ﴿٦﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
In the Name of Allāh,
the Most Gracious, the
Most Merciful.

﴿الر كُتُبُ أَنْزَلْنَا إِلَيْكَ لِيُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ﴾ اللَّهُ الَّذِي لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ وَوَيْلٌ لِلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ ﴿٢﴾ الَّذِينَ يَسْتَحِبُّونَ الْحَيٰوةَ الدُّنْيَا عَلَى الْآخِرَةِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا أُولَٰئِكَ فِي ضَلٰلٍ بَعِيدٍ ﴿٣﴾

﴿1. Alif-Lām-Rā.
(This is) a Book
which We have
revealed unto you
in order that you

might lead mankind out of darkness into light by their Lord's leave to the path of the Almighty, the Praised.﴾

﴿2. Allāh to Whom belongs all that is in the heavens and all that is in the earth! And woe unto the disbelievers from a severe torment.﴾

«3. Those who prefer the life of this world to the Hereafter, and hinder (men) from the path of Allāh and seek crookedness therein - they are far astray.»

Describing the Qur'ān and warning Those Who defy it

Previously we discussed the meaning of the separate letters that appear in the beginnings of some Sūrahs.

﴿كَتَبْنَا أَنْزَلْنَاهُ وَإِنَّكَ﴾

«(This is) a Book which We have revealed unto you...»

Allāh says, This is a Book that We have revealed to you, O Muḥammad. This 'Book', is the Glorious Qur'ān, the most honored Book, that Allāh sent down from heaven to the most honored Messenger of Allāh sent to all the people of the earth, Arabs and non-Arabs alike,

﴿لِنُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ﴾

«in order that you might lead mankind out of darkness into light»

We sent you, O Muḥammad, with this Book in order that you might lead mankind away from misguidance and crookedness to guidance and the right way,'

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

«Allāh is the Walī (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their Awliyā (supporters and helpers) are Ṭaghūt (false deities), they bring them out from light into darkness.» [2:257], and,

﴿هُوَ الَّذِي يُرْسِلُ عَلَى عَبْدِهِ مَائِمَةً يَنْشُرُ لِيُبْرِجَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ﴾

«It is He Who sends down manifest Āyāt to His servant that He may bring you out from darkness into light.» [57:9]

Allāh said next,

﴿بِإِذْنِ رَبِّهِمْ﴾

«by their Lord's leave», He guides those whom He destined to be guided by the hand of His Messenger ﷺ, whom He

sent to guide them by His command,

﴿إِلَى صِرَاطِ الْمَعِزِّ﴾

﴿to the path of the All-Mighty,﴾

Who can never be resisted or overpowered. Rather, Allāh is irresistible above everything and everyone else,

﴿الْمُعِزِّ﴾

﴿the Praised.﴾ Who is glorified and praised in all His actions, statements, legislation, commandments and prohibitions and Who only says the truth in the information He conveys. Allāh's statement,

﴿أَلَمْ يَأْتِ الْسَّكُونِ وَمَا فِي الْأَرْضِ﴾

﴿Allāh to Whom belongs all that is in the heavens and all that is in the earth!﴾, is similar to,

﴿قُلْ يٰٓأَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ بِرَبِّمَا أَلَدَى لَمْ تَأْتِ السَّكُونِ وَالْأَرْضِ﴾

﴿Say: "O mankind! Verily, I am sent to you all as the Messenger of Allāh - to Whom belongs the dominion of the heavens and the earth.﴾ [7:158]

Allāh's statement,

﴿وَوَيْلٌ لِّلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ﴾

﴿And woe unto the disbelievers from a severe torment.﴾

means, 'woe to them on the Day of Judgment because they defied you, O Muḥammad, and rejected you.' Allāh described the disbelievers as preferring the life of the present world to the Hereafter, coveting the former life and working hard for its sake. They have forgotten the Hereafter and abandoned it behind their backs,

﴿وَيُضِلُّكَ عَنْ سَبِيلِ اللَّهِ﴾

﴿and hinder (men) from the path of Allāh﴾, from following the Messengers,

﴿وَيَبْغُونَهَا عِوَجًا﴾

﴿and seek crookedness therein﴾ they seek to make Allāh's path crooked, even though it is straight itself and does not deviate

on account of those who defy or betray it. When the disbelievers do this, they become engulfed in ignorance and misguidance far away from truth, and therefore, there is no hope that they will gain guidance and correctness while on this state.

﴿وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ. لِيُبَيِّنَ لَكُمْ قُلُوبُ اللَّهِ مِنْ يَشَاءُ وَيَهْدِيَ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾

4. And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them. Then Allāh misleads whom He wills and guides whom He wills. And He is the All-Mighty, the All-Wise.﴾

Every Prophet was sent with the Language of His People; Guidance or Misguidance follows the Explanation

Allāh is Kind and Compassionate with His creation, sending Messengers to them from among them and speaking their language, so that they are able to understand the Message that the Messengers were sent with. Allāh said next,

﴿فَيُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ﴾

﴿Then Allāh misleads whom He wills and guides whom He wills.﴾

after the proof and evidence have been established for the people, Allāh misguides whom He wills from the path of guidance and guides whom He wills to the truth,

﴿وَهُوَ الْعَزِيزُ﴾

﴿And He is the All-Mighty,﴾ whatever He wills occurs and whatever He does not will never occurs,

﴿الْعَزِيزُ﴾

﴿the All-Wise.﴾ in His decisions, misleading those who deserve to be misled and guiding those who deserve guidance. This is from Allāh's wisdom with His creation, every Prophet He sent to a people spoke their language and everyone of these Prophets were only sent to their people. Muḥammad bin 'Abdullāh, Allāh's Messenger, peace and blessings be upon him, was sent to all people. It is recorded in the Two Ṣaḥīḥs that Jābir said that the Messenger of Allāh ﷺ said,

«أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِنَ الْأَنْبِيَاءِ قَبْلِي: نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ، وَجُعِلَتْ لِيَ الْأَرْضُ مَسْجِدًا وَطَهُورًا، وَأُجِلَّتْ لِيَ الْغَنَائِمُ وَلَمْ تَحُلْ لِأَحَدٍ قَبْلِي، وَأُعْطِيتُ الشَّفَاعَةَ، وَكَانَ النَّبِيُّ يَنْتَقِلُ إِلَى قَوْمِهِ خَاصَّةً وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً،

'I have been given five things which were not given to anyone else before me. Allāh made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey. The earth has been made for me (and for my followers) a place for worship and a purifier. The war booty has been made lawful for me and it was not lawful for anyone else before me. I have been given the right of Intercession (on the Day of Resurrection). Every Prophet used to be sent to his nation only, but I have been sent to all mankind.'^[1] Allāh said,

﴿قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا﴾

«Say: "O mankind! Verily, I am sent to you all as the Messenger of Allāh..." [7:158]

﴿وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِآيَاتِنَا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ﴾

«5. And indeed We sent Mūsā with Our Āyāt (saying): "Bring out your people from darkness into light, and remind them of the annals (or days) of Allāh. Truly, therein are Āyāt for every patient, thankful (person).»

Story of Mūsā and His People

Allāh says here, 'Just as We sent you (O, Muḥammad) and sent down to you the Book, in order that you might guide and call all people out of darkness into the light, We also sent Mūsā to the Children of Israel with Our Āyāt (signs, or miracles).' Mujāhid said that this part of the Āyah refers to the nine miracles.

﴿أَنْتَ أَخْرِجْ قَوْمَكَ﴾

«Bring out your people» he is being commanded;

^[1] *Faṭḥ Al-Bārī* 1:519, Muslim 1:370.

﴿أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ﴾

«Bring out your people from darkness into light,»

call them to all that is good and righteous, in order that they might turn away from the darkness of ignorance and misguidance they indulged in, to the light of guidance and the enlightenment of faith,

﴿وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ﴾

«and remind them of the annals (or days) of Allāh»

remind them (O Mūsā) of Allāh's days, meaning, favors and bounties which He bestowed on them when He delivered them from the grip of Fir'aun and his injustice, tyranny and brutality. This is when Allāh delivered them from their enemy, made a passage for them through the sea, shaded them with clouds, sent down manna and quails for them, and other favors and bounties. Mujāhid, Qatādah and several others said this.^[1]

Allāh said next,

﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ﴾

«Truly, therein are Āyāt for every patient, thankful (person).»

Allāh says, 'Our delivering of Our loyal supporters among the Children of Israel from the grasp of Fir'aun and saving them from the disgraceful torment, provides a lesson to draw from for those who are patient in the face of affliction, and thankful in times of prosperity. Qatādah said, "Excellent is the servant who if he is tested, he observes patience, and if he is granted prosperity, he is thankful for it."^[2] It is recorded in the Ṣaḥīḥ that the Messenger of Allāh ﷺ said,

«إِنَّ أَمْرَ الْمُؤْمِنِ كُلَّهُ عَجَبٌ، لَا يَقْضِي اللَّهُ لَهُ قَضَاءً إِلَّا كَانَ خَيْرًا لَهُ، إِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ، فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ سُرَّةٌ شَكَرَ، فَكَانَ خَيْرًا لَهُ،

«Verily, all of the matter of the believer is amazing, for every decision that Allāh decrees for him is good for him. If an affliction strikes him, he is patient and this is good for him; if a bounty is give to him, he is thankful and this is

[1] Aṭ-Ṭabari 16:521.

[2] Aṭ-Ṭabari 16:523.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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الْأَنْعَامُ

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ أَنْجَيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيَدْعِيحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ فِي ذَلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ ① وَإِذْ تَأَذَّتْ رِجْسُكُمْ وَلَنْ تُنْفَكُوا مِنْهَا لَازِمَةٌ لَكُمْ وَلِكِنْ كَفَرْتُمْ إِنْ عَذَابِي لَشَدِيدٌ ② وَقَالَ مُوسَى إِنَّ تَكْفُرًا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ جِيدٌ ③ أَلَمْ يَأْتِكُمْ نَبُؤُا الَّذِينَ مِنْ قَبْلِكُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودُ وَالَّذِينَ مِنْ بَعْدِهِمْ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَرَدُّوا أَلْيَدِيَهُمْ فِي أَفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ وَإِنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٌ ④ قَالَتْ رُسُلُهُمْ أَفِي اللَّهِ شَكٌّ فَأَطِيعُوا أَمْرَ رَبِّكُمْ وَأَلَا تَرْضَوْنَ أَنْ يُعْذَرَ لَكُمْ مِنْ دُؤُوبِكُمْ وَيُخَذَّرَكُمْ إِلَى أَجَلٍ مُسَمًّى قَالُوا إِنْ أَنْشَأُوا لَأَنشُرَنَّاهُمْ وَنَلَّاهُمْ وَنَنصُدُّهُمْ عَنْ مَا كَانُوا يَعْبُدُونَ ⑤ وَإِنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٌ ⑥

good for him. ①

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ أَنْجَيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيَدْعِيحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ فِي ذَلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ ① وَإِذْ تَأَذَّتْ رِجْسُكُمْ وَلَنْ تُنْفَكُوا مِنْهَا لَازِمَةٌ لَكُمْ وَلِكِنْ كَفَرْتُمْ إِنْ عَذَابِي لَشَدِيدٌ ② وَقَالَ مُوسَى إِنَّ تَكْفُرًا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ جِيدٌ ③

46. And (remember) when Mūsā said to his people: "Call to mind Allāh's favor to you, when He delivered you from Fir'awn's people who were afflicting you with horrible torment,

and were slaughtering your sons and letting your women live; and in it was a tremendous trial from your Lord."

47. And (remember) when your Lord proclaimed: "If you give thanks, I will give you more; but if you are thankless, verily, My punishment is indeed severe."

48. And Mūsā said: "If you disbelieve, you and all on earth together, then verily, Allāh is Rich (free of all needs), Worthy of all praise."

Allāh states that Mūsā reminded his people about Allāh's annals and days and of Allāh's favors and bounties that He bestowed on them, when He saved them from Fir'awn and his

[1] Muslim 4:2295.

people and the torment and disgrace they used to exert on them. They used to slaughter whomever they could find among their sons and let their females live. Allāh delivered them from all this torment, and this is a great bounty, indeed. This is why Allāh described this affliction,

﴿رَبِّ ذَلِكُمْ سَلَاةٌ مِّن رَّبِّكُمْ عَظِيمٌ﴾

﴿and in it was a tremendous trial from your Lord.﴾

'for He granted you (O Children of Israel) a great favor for which you are unable to perfectly thank Him.' Some scholars said that this part of the Āyah means, 'what Fir'awn used to do to you was a tremendous

﴿سَلَاةٌ﴾

﴿trial.﴾' Both meanings might be considered here and Allāh knows best. Allāh said in another Āyah ,

﴿وَبَلَوْنَاهُم بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ﴾

﴿And We tried them with good and evil in order that they might turn (to Allāh).﴾ [7:168] Allāh's statement next,

﴿وَرَاىَ تَأَذَّتْ رُحُومُهُمْ﴾

﴿And (remember) when your Lord proclaimed﴾

means, proclaimed and made known His promise to you. It is possible that this Āyah means, your Lord has vowed and sworn by His might, grace and exaltness. Allāh said in a similar Āyah,

﴿وَرَاىَ تَأَذَّتْ رُحُومُهُمْ بِبَيْعَتِهِمْ عَلَيْهِمْ إِلَهَ يَوْمِهِ الْيَوْمِ﴾

﴿And (remember) when your Lord declared that He would certainly keep on sending against them (i.e. the Jews), till the Day of Resurrection.﴾ [7:167]

Allāh said,

﴿إِن تَشْكُرُوا لَأَزِيدَنَّكُمْ﴾

﴿If you give thanks, I will give you more;﴾

meaning, 'if you appreciate My favor on you, I will give you more of it,

﴿وَلَئِنْ كَفَرْتُمْ﴾

﴿but if you are thankless﴾ if you are not thankful for My favors, covering and denying, them,

﴿إِنَّ عَذَابِي لَشَدِيدٌ﴾

﴿verily, My punishment is indeed severe﴾, by depriving you of the favor and punishing you for being unappreciative of it.' A Hadith states that,

﴿إِنَّ الْعَبْدَ لَيُخْرَمُ الرِّزْقُ بِالدَّنْبِ يُصِيبُهُ﴾

‘A servant might be deprived of a provision (that was written for him) because of a sin that he commits.’

Allāh said,

﴿وَقَالَ مُوسَىٰ إِنَّ تَكْفُرًا أَنْتُمْ وَمَن فِي الْأَرْضِ جَمِيعًا فَأَنَا أَنفِي حَيْدُكُمْ﴾

﴿And Mūsā said: "If you disbelieve, you and all on earth together, then verily, Allāh is Rich (free of all needs), Worthy of all praise."﴾

Allāh does not need the gratitude of His servants, and He is worthy of all praise even if the disbelievers disbelieve in Him,

﴿إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ﴾

﴿If you disbelieve, then verily, Allāh is not in need of you﴾ [39:7] and,

﴿فَكْفُرُوا وَتَوَلَّوْا وَاسْتَفْتَقِ اللَّهُ وَاللَّهُ غَنِيٌّ حَمِيدٌ﴾

﴿So they disbelieved and turned away. But Allāh was not in need (of them). And Allāh is Rich (free of all needs), Worthy of all praise.﴾ [64:6]

In his *Ṣaḥīḥ*, Muslim recorded that Abu Dharr said that the Messenger of Allāh ﷺ said that his Lord the Exalted and Most Honored said,

﴿يَا عِبَادِي لَوْ أَنَّ أُولَئِكَمْ وَأَخِيرَتَكُمْ وَإِنْسَكُمْ وَجَنَّتُمْ كَانُوا عَلَى أَتَقَى قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ، مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا، يَا عِبَادِي لَوْ أَنَّ أُولَئِكَمْ وَأَخِيرَتَكُمْ وَإِنْسَكُمْ وَجَنَّتُمْ كَانُوا عَلَى أَفْتَحَرِ قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ، مَا تَقَصَّ ذَلِكَ فِي مُلْكِي شَيْئًا، يَا عِبَادِي لَوْ أَنَّ أُولَئِكَمْ وَأَخِيرَتَكُمْ وَإِنْسَكُمْ وَجَنَّتُمْ قَامُوا فِي ضَمِيدٍ وَاحِدٍ، فَسَأَلُونِي، فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مِّسَالَهُ، مَا تَقَصَّ ذَلِكَ مِنْ مُلْكِي شَيْئًا إِلَّا كَمَا يَنْقُصُ الْوَجْهَاطُ إِذَا أُذْجِلَ الْبَحْرُ﴾

‘O My servants. If the first and the last among you, mankind and Jinns among you, had the heart of the most pious and righteous man among you, that will not increase my kingdom in the least. O My servants! If the first and the last among you, mankind and the Jinns among you, had the heart of the most wicked man among you, that will not decrease My kingdom in the least. O My servants! If the first and the last among you, the mankind and Jinns among you, stood in one flat area and each asked me (what they wish), and I gave each one of them what they asked, that will not decrease My kingdom except by that which the needle carries (of water) when inserted in the ocean.’⁽¹⁾

Verily, all praise and glory are due to Allāh, the Rich [free of need], the Worthy of all praise.

﴿أَلَمْ يَأْتِكُمْ نَبُؤُا الَّذِينَ مِن قَبْلِكُمْ قَوْمُ نُوحٍ وَعَادُ وَثَمُودُ وَالَّذِينَ مِن بَعْدِهِمْ لَا يَسْتَكْبِرُونَ إِلَّا أَنَّهُ جَاءَهُم بِآيَاتِنَا فَردُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ وَإِنَّا لَفِي شَكٍّ مِّمَّا تَدْعُونَا إِلَيْهِ مُرِيبٍ﴾

﴿9. Has not the news reached you, of those before you, the people of Nūh, ‘Ād, and Thamūd? And those after them? None knows them but Allāh. To them came their Messengers with clear proofs, but they put their hands in their mouths and said: “Verily, we disbelieve in that with which you have been sent, and we are really in grave doubt as to that to which you invite us.”﴾

Earlier Nations disbelieved in Their Prophets

Allāh narrated to this Ummah (followers of Muḥammad ﷺ) the stories of the people of Prophet Nūh, ‘Ād and Thamūd, and other ancient nations that belied their Messengers. Only Allāh knows the count of these nations,

﴿جَاءَهُم رُسُلُهُم بِالْبَيِّنَاتِ﴾

﴿To them came their Messengers with clear proofs,﴾

they brought them evidences and plain, tremendous proofs and signs. Ibn Ishāq reported that ‘Amr bin Maymūn said that

⁽¹⁾ Muslim 4:1994.

'Abdullāh said about Allāh's statement,

﴿لَا يَعْلَمُهُمْ إِلَّا اللَّهُ﴾

﴿None knows them but Allāh.﴾

"The genealogists utter lies."^[1] This is why 'Urwah bin Az-Zubayr said, "We did not find anyone who knows the forefathers of Ma'dd bin 'Adnān."^[2]

Meaning of, "They put Their Hands in Their Mouths"

Allāh said next,

﴿فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ﴾

﴿but they put their hands in their mouths﴾

It is said that they pointed to the Messengers' mouths asking them to stop calling them to Allāh, the Exalted and Most Honored. It is also said that it means, they placed their hands on their mouths in denial of the Messengers. It was also said that it means that they did not answer the call of the Messengers, or they were biting their hands in rage. Mujāhid, Muḥammad bin Ka'b and Qatādah said that they belied the Messengers and refuted their call with their mouths.^[3] I (Ibn Kathir) say that Mujāhid's *Tafsir* is supported by the completion of the narrative,

﴿وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ. وَإِنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٍ﴾

﴿and said: "Verily, we disbelieve in that with which you have been sent, and we are really in grave doubt as to that to which you invite us."﴾

Al-'Awfi reported that Ibn 'Abbās said, "When they heard Allāh's Word, they were amazed and placed their hands on their mouths,"^[4]

﴿وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ﴾

﴿and said: "Verily, we disbelieve in that with which you have been sent."﴾

[1] Aṭ-Ṭabari 16:528.

[2] *Tafsir Al-Qurtubi* 9:344.

[3] Aṭ-Ṭabari 16:534.

[4] Aṭ-Ṭabari 16:533.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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الْإِنشَاء

قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ مِثْلُكُمْ وَلَكِنَّ اللَّهَ
يَمُنُّ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَمَا كَانَ لَنَا أَنْ نَأْتِيَكُمْ
بِسُلْطَانٍ إِلَّا بِإِذْنِ اللَّهِ وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٠﴾
وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدانا سُبُلًا ﴿١١﴾
وَلَنُصَدِّقَ عَلَىٰ مَا آدَّبْتُمونا وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿١٢﴾
وَقَالَ الَّذِينَ كَفَرُوا الرُّسُلُ هُمْ تَنْخِرُكُمْ مِنْ
أَرْضِنَا أَوْ لَنَعُودَنَّ فِي وَلِيَّاتِنَا وَحِيقَ إِلَيْهِمْ رَهْمٌ لِّئَلَّا يَكُونَ
الْفَظَّالِينَ ﴿١٣﴾ وَلَنَسَكِّنَنَّكُمْ أَفْئِدَةً مِنْ بَدَنِهِمْ
ذَٰلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ ﴿١٤﴾ وَاسْتَفْتَحُوا
وَحَابَ كُلُّ جَبَّارٍ عَصِيبٍ ﴿١٥﴾ مِنْ وَآيِهِ جَهَنَّمَ وَنُفُثَىٰ
مِنْ مَاءٍ مَكِيدٍ ﴿١٦﴾ بَشَجَرَةٍ وَلَا يَكَادُ يُسَبِّغُ
وَبِآيِهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِسَيِّئٍ مِنْ
رَأْيِهِ عَذَابٌ غَلِيظٌ ﴿١٧﴾ مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ
أَعْمَلُهُمْ كَرَمًا مَادَّشَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَا يَقْدِرُونَ
مِمَّا كَسَبُوا عَلَىٰ شَيْءٍ ذَٰلِكَ هُوَ الصَّلَافُ الْبَعِيدُ ﴿١٨﴾

They said, We do not believe what you brought us, and have strong doubt in its authenticity.'

﴿١٠﴾ قَالَتْ رُسُلُهُمْ إِنْ
نَحْنُ إِلَّا بَشَرٌ مِثْلُكُمْ
وَلَكِنَّ اللَّهَ
يَمُنُّ عَلَىٰ مَنْ
يَشَاءُ مِنْ
عِبَادِهِ
وَمَا كَانَ
لَنَا أَنْ
نَأْتِيَكُمْ
بِسُلْطَانٍ
إِلَّا بِإِذْنِ
اللَّهِ
وَعَلَىٰ
اللَّهِ
فَلْيَتَوَكَّلِ
الْمُؤْمِنُونَ ﴿١٠﴾
وَمَا لَنَا
أَلَّا نَتَوَكَّلَ
عَلَى اللَّهِ
وَقَدْ هَدانا
سُبُلًا ﴿١١﴾
وَلَنُصَدِّقَ
عَلَىٰ مَا
آدَّبْتُمونا
وَعَلَى اللَّهِ
فَلْيَتَوَكَّلِ
الْمُتَوَكِّلُونَ ﴿١٢﴾
وَقَالَ
الَّذِينَ
كَفَرُوا
الرُّسُلُ
هُمْ
تَنْخِرُكُمْ
مِنْ
أَرْضِنَا
أَوْ
لَنَعُودَنَّ
فِي
وَلِيَّاتِنَا
وَحِيقَ
إِلَيْهِمْ
رَهْمٌ
لِّئَلَّا
يَكُونَ
الْفَظَّالِينَ ﴿١٣﴾
وَلَنَسَكِّنَنَّكُمْ
أَفْئِدَةً
مِنْ
بَدَنِهِمْ
ذَٰلِكَ
لِمَنْ
خَافَ
مَقَامِي
وَخَافَ
وَعِيدِ ﴿١٤﴾
وَاسْتَفْتَحُوا
وَحَابَ
كُلُّ
جَبَّارٍ
عَصِيبٍ ﴿١٥﴾
مِنْ
وَآيِهِ
جَهَنَّمَ
وَنُفُثَىٰ
مِنْ
مَاءٍ
مَكِيدٍ ﴿١٦﴾
بَشَجَرَةٍ
وَلَا
يَكَادُ
يُسَبِّغُ
وَبِآيِهِ
الْمَوْتُ
مِنْ
كُلِّ
مَكَانٍ
وَمَا
هُوَ
بِسَيِّئٍ
مِنْ
رَأْيِهِ
عَذَابٌ
غَلِيظٌ ﴿١٧﴾
مَثَلُ
الَّذِينَ
كَفَرُوا
بِرَبِّهِمْ
أَعْمَلُهُمْ
كَرَمًا
مَادَّشَدَّتْ
بِهِ
الرِّيحُ
فِي
يَوْمٍ
عَاصِفٍ
لَا
يَقْدِرُونَ
مِمَّا
كَسَبُوا
عَلَىٰ
شَيْءٍ
ذَٰلِكَ
هُوَ
الصَّلَافُ
الْبَعِيدُ ﴿١٨﴾

وَقَدْ هَدانا سُبُلًا وَلَنُصَدِّقَ عَلَىٰ مَا آدَّبْتُمونا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿١٢﴾

﴿10. Their Messengers said: "(What!) Can there be a doubt about Allāh, the Creator of the heavens and the earth? He calls you that He may forgive you of your sins and give you respite for a term appointed." They said: "You are no more than human beings like us! You wish to turn us away from what our fathers used to worship. Then bring us a clear authority."﴾

﴿11. Their Messengers said to them: "We are no more than human beings like you, but Allāh bestows His grace to whom He wills of His servants. It is not ours to bring you an authority (proof) except by the permission of Allāh. And in Allāh (alone) let the believers put their trust."﴾

﴿12. "And why should we not put our trust in Allāh while He

indeed has guided us in our ways? And we shall certainly bear with patience all the hurt you may cause us, and in Allāh (alone) let those who trust, put their trust."

The Argument between the Prophets and the Disbelievers

Allāh narrates to us the arguments that ensued between the disbelievers and their Messengers. When their nations doubted the Message of worshipping Allāh alone without partners, the Messengers said,

﴿أَيُّ اللَّهِ شَكٌّ﴾

﴿(What!) Can there be a doubt about Allāh...?﴾

about His Lordship and having the exclusive right to be worshipped alone, being the only Creator of all creatures? Verily, none besides Allāh is worthy of worship, alone without partners with Him.

Most nations were, and still are, affirming the existence of the Creator, but they call upon intermediaries besides Him whom they think will benefit them or bring them closer to Allāh. Their Messengers said to them,

﴿يَدْعُوَكُمْ لِيَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ﴾

﴿He calls you that He may forgive you of your sins﴾ in the Hereafter,

﴿وَيَرْفَعَكُمْ إِلَى أَجَلٍ مُّسَمًّى﴾

﴿and give you respite for a term appointed.﴾, in this worldly life. Allāh said in other Āyāt,

﴿وَالَّذِينَ اسْتَفْزَؤْا رَبَّهُمْ ثُمَّ انْجَابُوا عَنْهُمْ غُيُوبَهُمْ فَأَنبَأَهُمُ اللَّهُ بِمَا كَانُوا يَعْمَلُونَ ۚ وَلَهُمْ فِيهَا عَذَابٌ مُّهِينٌ ۚ وَالَّذِينَ اسْتَفْزَؤْا رَبَّهُمْ ثُمَّ انْجَابُوا عَنْهُمْ غُيُوبَهُمْ فَأَنبَأَهُمُ اللَّهُ بِمَا كَانُوا يَعْمَلُونَ ۚ وَلَهُمْ فِيهَا عَذَابٌ مُّهِينٌ ۚ وَالَّذِينَ اسْتَفْزَؤْا رَبَّهُمْ ثُمَّ انْجَابُوا عَنْهُمْ غُيُوبَهُمْ فَأَنبَأَهُمُ اللَّهُ بِمَا كَانُوا يَعْمَلُونَ ۚ وَلَهُمْ فِيهَا عَذَابٌ مُّهِينٌ ۚ﴾

﴿Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding grace to every owner of grace.﴾ [10:3]

However, their nations went on arguing against their prophethood, after they had to submit to the first evidence (that Allāh Alone created everything).

Disbelievers reject Prophethood because the Messengers were Humans!

Their nations said,

﴿إِنْ أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا﴾

﴿You are no more than human beings like us!﴾

so why should we follow you just because you say so, even though we did not witness a miracle by your hands,

﴿فَأْتُونَا بِسُلْطَانٍ مُبِينٍ﴾

﴿Then bring us a clear authority.﴾, a miracle of our choice.

﴿قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ مِثْلُكُمْ﴾

﴿Their Messengers said to them: "We are no more than human beings like you..."﴾

affirming that truly, they were only human being like their nations,

﴿وَلَكِنَّ اللَّهَ يُنْزِلُ عَلَى مَن يَشَاءُ مِنْ عِبَادِهِ﴾

﴿but Allāh bestows His grace to whom He wills of His servants.﴾, with prophethood and messengership which is His choice,

﴿وَمَا كُنَّا أَنْ نَأْتِيَكُم بِسُلْطَانٍ﴾

﴿It is not ours to bring you an authority﴾ according to your choice,

﴿إِلَّا بِإِذْنِ اللَّهِ﴾

﴿except by the permission of Allāh.﴾, after we beg Him and He provides us with a miracle,

﴿وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾

﴿And in Allāh (alone) let the believers put their trust.﴾ in all their affairs. Their Messengers said to them next,

﴿وَمَا كُنَّا أَلَّا نُنْصَحَكَ عَلَى اللَّهِ﴾

﴿And why should we not put our trust in Allāh﴾, after He had guided us to the best, most clear and plain way,

﴿وَلَنَصْبِرَنَّ عَلَى مَا نَذَبَشْتُمُونَا﴾

﴿And we shall certainly bear with patience all the hurt you may cause

us), such as foolish actions and abusive statements,

﴿وَعَلَّ اللَّهُ لِيَلْعَنَ الَّذِينَ التَّوَكَّلُوا﴾

﴿and in Allāh (alone) let those who trust, put their trust.﴾

﴿وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِنْ أَرْضِنَا أَوْ لَنُؤَدِّبَنَّكُمْ فِي يَلُونَا فَآذَى الَّذِينَ بِهِمْ لَنُخْرِجَنَّكَ الْفَظِيلِينَ ﴿١٣﴾ وَلَنُخْرِجَنَّكَ الْأَرْضَ مِنْ يَدَيْهِمْ ذَلِكَ لِمَنْ خَافَ مَقَامِي وَكَانَ وَعِيدٌ ﴿١٤﴾ وَاسْتَفْتَحُوا وَكَانَ كُلُّ جُنَدٍ عَنِيدٌ ﴿١٥﴾ مِنْ دُونِهِمْ جَهَنَّمَ وَسُنَّتِي مِنْ تَأْوِيهِمْ ﴿١٦﴾ بِتَحَرُّمِهِمْ وَلَا يَكْذِبُ يُسَبِّحُ وَيُؤَيِّدُ التَّرْتِيْلَ مِنْ كُلِّ مَكَانٍ وَمَا مَوْجِبَتِي رِجَالٌ وَلَا يَدْرِي عَذَابُ عَلِيٍّ ﴿١٧﴾﴾

13. And those who disbelieved, said to their Messengers: "Surely, we shall drive you out of our land, or you shall return to our religion." So their Lord revealed to them: "Truly, We shall destroy the wrongdoers."﴾

14. "And indeed, We shall make you dwell in the land after them. This is for him who fears standing before Me and also fears My threat."﴾

15. And they sought victory and help; and every obstinate, arrogant dictator (who refuses to believe in the Oneness of Allāh) was brought to a complete loss and destruction.﴾

16. In front of him is Hell, and he will be made to drink boiling, festering water.﴾

17. He will sip it unwillingly, and he will find great difficulty in swallowing it down his throat, and death will come to him from every side, yet he will not die, and in front of him, will be a great torment.﴾

Disbelieving Nations threaten Their Messengers with Expulsion

Allāh narrates to us how the disbelieving nations threatened their Messengers, that being, expulsion from their land and banishment. For instance, the people of Prophet Shu'ayb, peace be upon him, said to him and to those who believed in him,

﴿لَنُخْرِجَنَّكَ يَشْعَبُ وَالَّذِينَ آمَنُوا مَعَكَ مِنْ قَرْيَتِنَا﴾

﴿We shall certainly drive you out from our town, O Shu'ayb, and those who have believed with you.﴾ [7:88]

The people of Prophet Lût, peace be upon him, said,

﴿أَفْرِجْنَا نَعَالَ لُوطَ بْنَ قَرْيَبِكُمْ﴾

﴿Drive out the family of Lut from your city.﴾ [27:56]

Allâh said about the idolators of Quraysh,

﴿زَيْنَ كَادُوا يَسْتَغْفِرُونَكَ مِنَ الْأَرْضِ يَخْرِجُوكَ مِنْهَا وَإِنَّا لَا بَلِّغُوكَ جَنَّاتِكَ إِلَّا قَلِيلًا﴾

﴿And verily, they were about to frighten you so much as to drive you out from the land. But in that case they would not have stayed after you, except for a little while.﴾ [17:76] and,

﴿وَرَأَىٰ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَسْكَرُونَ وَهُمْ قَادِرُونَ عَلَىٰ أَن يُبْلِغُوا أَمْرَهُمْ وَهُمْ يَحْسِبُونَ أَنَّ اللَّهَ لَا يَأْتِيهِمْ خَبْرٌ﴾

﴿And when the disbelievers plotted against you to imprison you, or to kill you, or to expel you out; they were plotting and Allâh too was plotting; and Allâh is the Best of those who plot.﴾ [8:30]

Allâh gave victory and aid to His Messenger ﷺ after he emigrated from Makkah and gathered followers, supporters, and soldiers around him, who fought in the cause of Allâh, the Exalted. Allâh kept granting His Messenger ﷺ more dominance until He opened for him Makkah, which sought to expel him. Allâh gave him dominance over it, even when his enemies from Makkah and the rest of the people of the earth disliked it. Soon after, people began embracing the religion of Allâh in large crowds and in a very short time Allâh's Word and religion became high over all other religions, from the eastern and western parts of the world. Hence Allâh's statement,

﴿فَأَنزَلْنَا إِلَيْهِمُ رُسُلَهُم مِّنْهُم لِّيَكُونَ لَهُمْ آيَاتٍ ۚ وَقَالَتِ الْفَاسِقِينَ ﴿١٣﴾ وَلَنَجْزِيَنَّهُمْ أَجْرَهُم مِّنْ أَمْرِهِمْ﴾

﴿So their Lord revealed to them: "Truly, We shall destroy the wrongdoers. And indeed, We shall make you dwell in the land after them."﴾ [14:13,14]

Allâh said in other Āyât,

﴿وَلَقَدْ بَعَثْنَا لِّكُلِّ بَلَدٍ مِّنْ قَبْلِكَ خَلْقًا مِّمَّنْ تَتَذَكَّرُ ۚ إِنَّهُمْ أَصْحَابُ الْأُصُولِ ۚ وَوَدَّ جُنْدًا مِّمَّنْ يَتَّقُونَ﴾

﴿And, verily, Our Word has gone forth of old for Our

servants, the Messengers, that they verily, would be made triumphant, and that Our hosts! They verily, would be the victors. ﴿[37:171-173],

﴿كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ﴾

﴿Allāh has decreed: "Verily, it is I and My Messengers who shall be the victorious. Verily, Allāh is All-Powerful, All-Mighty."﴾[58:21]

﴿وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِن بَعْدِ الذِّكْرِ﴾

﴿And indeed We have written in Az-Zabūr after Adh-Dhikr.﴾ [21:05]

﴿قَالَ مُوسَى لِقَوْمِهِ اسْكُنُوا فِي اللَّهِ وَاصْبِرُوا إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ بَنَاتِهِ إِنَّكَ إِذْ تُنَادُوا بِرَحْمَتِ اللَّهِ فَاسْتَجِبْ لَهُ أَلَمْ يَكُنْ يَدْعُوا مَن كَانَ مُكْتَفٍ﴾

﴿Musa said to his people: "Seek help in Allāh and be patient. Verily, the earth is Allāh's. He gives it as a heritage to whom He wills of His servants: and the (blessed) end is for the those who have Taqwā."﴾[7:128] and,

﴿وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضَعُونَ مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا الَّتِي بَرَكْنَا فِيهَا وَتَمَثَّلَ لَكُمْ تَوَكُّدَ الْخَشْيَةِ عَلَىٰ قَوْلِ اللَّهِ وَقَوْلِ رَسُولِ اللَّهِ يُبَيِّنُ لَكُمْ آيَاتِهِ وَالْأَرْضَ كُلَّهَا جَنَّةً لِلَّذِينَ هُمْ فِيهَا شَاكِرُونَ﴾

﴿And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed. And the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance. And We destroyed completely all the great works and buildings which Fir'aun and his people erected.﴾[7:137]

Allāh said next,

﴿ذَٰلِكَ لِمَن خَافَ مَقَامِي وَخَافَ وَعِيدِ﴾

﴿This is for him who fears standing before Me and also fears My threat.﴾

this warning is for he who fears standing before Him on the Day of Resurrection and fears His warnings and torment. Allāh said in other instances,

﴿ثُمَّ لَمَّا مَنَّ اللَّهُ عَلَى الْمَنُوفِينَ وَآتَى الْمُجْرِمِينَ ذُقُوا فَلْيَمْنُوا بَعْدَ الْكُفْرِ إِنَّهُمْ لَكَاذِبُونَ﴾⁽¹⁾
 ﴿وَالَّذِينَ هُمْ عَنْ آلِهَتِهِمْ كَاذِبُونَ﴾⁽²⁾

«Then for him who transgressed all bounds, and preferred the life of this world, verily, his abode will be Hellfire. But as for him who feared standing before his Lord, and restrained himself from impure evil desires and lusts. Verily, Paradise will be his abode.» [79:37-41] and,

﴿وَلَمَّا مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ وَآتَى الْمُجْرِمِينَ ذُقُوا فَلْيَمْنُوا بَعْدَ الْكُفْرِ﴾⁽³⁾

«But for him who fears the standing before his Lord, there will be two Gardens.» [55:46]

Allāh said next,

﴿وَالْمُتَنَبِّهُونَ﴾

«And they sought victory and help» refers to the Messengers who sought the help and victory of their Lord over their nations, according to 'Abdullāh bin 'Abbās, Mujāhid and Qatādah.^[1] 'Abdur-Rahmān bin Zayd bin Aslam said that this Āyah refers to the nations, invoking Allāh's victory against themselves!^[2] Some idolators said,

﴿اللَّهُمَّ إِنْ كَانَتْ هَذِهِ حَقًّا فَاهْبِطْ عَلَيْنَا جِبَارًا مِنْ السَّمَاءِ أَوْ أَنْزِلْ عَلَيْنَا مَائِدًا مِنَ السَّمَاءِ﴾⁽⁴⁾

«O Allāh ! If this (Qur'ān) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment.» [8:32]

It is possible that both meanings are desired here, for the idolators (of Quraysh) invoked Allāh against themselves on the day of Badr, and the Messenger of Allāh ﷺ invoked Him for victory and support. Allāh said to the idolators then,

﴿إِنْ تَسْتَفِيقُوا فَقَدْ جَاءَكُمْ الْقَسْبُ وَإِنْ تَنْتَهُوا فَعَوْدٌ عَلَيْكُمْ﴾

«(O disbelievers) if you ask for a judgment, now has the judgment come unto you; and if you cease (to do wrong), it

[1] At-Tabari 16:544-545.

[2] At-Tabari 16:545.

will be better for you.﴾ [8:19]

Allāh knows best. Allāh said next,

﴿وَمَنَّا كُلَّ تَبَكُّارٍ غَيِّبٍ﴾

﴿and every obstinate, arrogant dictator was brought to a complete loss and destruction.﴾

those who were arrogant and rebelled against the truth. Allāh said in other Āyāt,

﴿أَنبِئَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ ﴿٥٠﴾ نَتَّاعٍ لِلْغَوَىٰ مُتَّبِعٍ ثَبَوٍّ ﴿٥١﴾ أَذَىٰ يَجْعَلُ مَعَ اللَّهِ إِلَهًا مَّا تَرَىٰ

﴿أَنبِئَا فِي الْمَذَابِ الْعَذِيبِ ﴿٥٢﴾﴾

﴿(Allāh will say to the angels): "Both of you throw into Hell every stubborn disbeliever - hinderer of good, transgressor, doubter, who set up another deity with Allāh. Then both of you cast him in the severe torment."﴾ [50:24-26]

The Prophet ﷺ said,

﴿إِنَّهُ يَأْتِي بِجَهَنَّمَ يَوْمَ الْقِيَامَةِ، فَتَنَادِي الْخَلَائِقَ، تَقُولُ: إِنِّي وَكُلْتُ بِكُلِّ جَبَّارٍ عَنِيدٍ﴾

﴿On the Day of Resurrection, Jahannam (Hellfire) will be brought and it will call the creatures, saying, "I was given the responsibility of every rebellious tyrant."﴾^[1]

Therefore, every tyrant has earned utter demise and loss when the Prophets invoked Allāh, the Mighty, the Able for victory.

Allāh said next,

﴿مِن دَائِبَةٍ جَهَنَّمَ﴾

﴿In front of him is Hell,﴾ Allāh says that Jahannam is in front of every obstinate tyrant, awaiting him, and he will reside in it forever on the Day of Return. He will be brought to it in the morning and the afternoon until the Day of the Call,

﴿وَتَشَقَّ مِنْ نَّارٍ مَّكِيدَةٍ﴾

﴿and he will be made to drink boiling, festering water.﴾

in the Fire, his only drink will be from *Ḥamīm* and *Ghassāq*, the former is very hot and the latter is very cold and rotten. Allāh said in another instance,

^[1] At-Tirmidhi nos. 2573, 2574.

﴿هَذَا قَلْبُوهٗمْ حَمِئٌ رَّعَاقٌ ۖ وَآخَرُ مِنْ شَكْلِهِ أَتَدْرِكُ﴾

«This is so! Then let them taste it - Hamīm and Ghassāq. And other (torments) of similar kind all together!» [38:57-58]

Mujāhid and Ikrimah said that this festering water is made of puss and blood.^[1]

Allāh said in other Āyat,

﴿وَسُقُوا مَاءً حَمِئًا فَقَطَّعَ أَمْعَاءَهُمْ﴾

«And be given to drink boiling water so that it cuts up their bowels.» [47:15] and,

﴿وَلَيَنْبَغِيَنَّهُمْ يَأْفَاقُ بَمَاءٍ كَالْزَّهْلِ يَسْوِي الْوُجُوهُ﴾

«And if they ask for help, they will be granted water like boiling oil, that will scald their faces.» [18:29]

Allāh's statement,

﴿يَتَجَرَّعُهُ﴾

«He will sip it unwillingly», indicates that he will hate to drink this water, but he will be forced to sip it; he will refuse until the angel strikes him with an iron bar,

﴿وَلَهُمْ مَقْنَعٌ مِنْ حَدِيدٍ﴾

«And for them are hooked rods of iron.» [22:21]

Allāh said next,

﴿وَلَا يَكْذِبُ فِيهِمْ﴾

«and he will find great difficulty in swallowing it down his throat,»

meaning, he will hate to swallow it because of its awful taste, color and unbearable heat or coldness,

﴿وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ﴾

«and death will come to him from every side,»

his organs, limbs and entire body will suffer pain because of this drink. 'Amr bin Maymūn bin Mahrān commented, "Every

[1] At-Tabari 16:548.

bone, nerve and blood vessel."^[1]

Ad-Dahhāk reported that Ibn 'Abbās commented on Allāh's statement,

﴿وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ﴾

«and death will come to him from every side,»

"All types of torment that Allāh will punish him with on the Day of Resurrection in the fire of *Jahannam* will come to him carrying death, if he were to die. However, he will not die because Allāh the Exalted said,

﴿لَا يَفْضَحُ عَلَيْهِمْ قَيْسُورُهُمْ وَلَا يَغْنَبُ فَعَنَهُمْ مِنْ عَذَابِهَا﴾

«Neither will it affect them that they die nor shall its torment be lightened for them» [35:36].^[2]

Therefore, according to Ibn 'Abbās, may Allāh be pleased with him and his father, every type of punishment will come to him (the obstinate, rebellious tyrant) carrying death with it, if he will ever die there. Yet, he will not die, he will instead receive eternal punishment and torment. Hence Allāh's statement here,

﴿وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ﴾

«and death will come to him from every side, yet he will not die,»

Allāh said,

﴿وَمِنْ وَرَائِهِ عَذَابٌ عَظِيمٌ﴾

«and in front of him, will be a great torment.»

even in this condition, he will still suffer another severe type of torment, more severe and painful from the one before it, harsher more bitter. Allāh described the tree of *Zaqqūm*,

﴿إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَبَرِ ۖ طَلْحُهَا كَاللَّهِبِ ۖ لَهَا كَأَنَّ رُءُوسَ الشَّجَرِ ۖ فَلَهُمْ لَاكُورٌ ۖ مِنْهَا شَارِبُونَ ۖ فِيهَا الْكَلْبُورُ ۖ ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوَا مِنْ حَبِيرٍ ۖ ثُمَّ إِنَّ رَبَّهُمْ لَهُمْ لَلْحَبِيرُ ۖ﴾

[1] Ad-Durr Al-Manthūr 5:16.

[2] Ad-Durr Al-Manthūr 5:16.

﴿Verily, it is a tree that springs out of the bottom of Hellfire, the shoots of its fruits stalks are like the heads of Shayātīn; Truly, they will eat thereof and fill their bellies therewith. Then on top of that they will be given boiling water to drink so that it becomes a mixture. Then thereafter, verily, their return is to the flaming fire of Hell.﴾[37:64-68]

Allāh states that they will either be eating from the Zaqqūm, drinking the Ḥamīm, or being tormented in the Fire, again and again; we seek refuge with Allāh from all of this. Allāh also said,

﴿مَنْ ذُو جَهَنَّمَ أَلَيْ يَكْذِبُ بِمَا الْتَمَرُونَ ﴿٥٣﴾ يَطْرُقُونَ بِهَا مَيَّاتٍ وَيَتَّخِذُونَ مَوَاقِدَ ۖ﴾

﴿This is the Hell which the criminals denied. They will go between it (Hell) and the fierce boiling water!﴾[55:43-44],

﴿إِنَّ شَجَرَةَ الزَّقَّاقُمِ ﴿٥٤﴾ طَعَامُ الْأَثِيمِ ﴿٥٥﴾ كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ ﴿٥٦﴾ كَغَلْيِ الْحَبِيرِ ﴿٥٧﴾ خُذُوْهُ فَاغْلِيْهِ ۖ إِنَّ سَوْءَ الْحَاجِرِ ﴿٥٨﴾ ثُمَّ سُيِّرَتْ رَأْسُهُ فِي رَءَسِ عَذَابِ الْحَبِيرِ ﴿٥٩﴾ ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ﴿٦٠﴾ إِنَّ هَذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ ﴿٦١﴾﴾

﴿Verily, the tree of Zaqqūm will be the food of the sinners. Like boiling oil, it will boil in the bellies, like the boiling of scalding water. (It will be said) "Seize him and drag him into the midst of blazing Fire, then pour over his head the torment of boiling water. Taste you (this)! Verily, you were the mighty, the generous! Verily, this is that whereof you used to doubt!"﴾[44:43-50],

﴿وَأَصْحَابُ الْأَيْمَانِ هُمْ فِي شُورٍ وَتَجِيءُ ۖ وَظِلٌّ مِنْ جَحِيمٍ ﴿٤٣﴾ لَا يَرْجُوْنَ ۖ﴾

﴿And those on the Left Hand - how (unfortunate) will be those on the Left Hand? In fierce hot wind and boiling water, and shadow of black smoke, neither cool nor pleasant.﴾[56:41-44], and,

﴿هَذَا ذِكْرُ الْفَاجِرِينَ لَمَّا كَانَتْ أُولَئِكَ فِي الْهَدْمِ ﴿٦٢﴾ هَذَا الَّذِي كُنْتُمْ تُجِيرُونَ ﴿٦٣﴾ وَتَأْتِيهِمْ مِنْ شَرِّهِمْ أَزْجَارٌ ۖ﴾

﴿This is so! And for the Tāghūn will be an evil final return. Hell! Where they will burn, and worst is that place to rest!

This is so! Then let them taste it Ḥamīm and Ghassāq. And other (torments) of similar kind all together! [38:55-58]

There are many other similar Āyāt that indicate that the punishment they will receive is of different kinds, and that it is repeated in various types and forms that only Allāh the Exalted knows, as just recompense,

﴿وَمَا رَبُّكَ بِظَلَّامٍ لِّلْعَبِيدِ﴾

«And your Lord is not at all unjust to (His) slaves.» [41:46]

﴿مَّثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَا يَقْدِرُونَ
مِمَّا كَسَبُوا عَلَىٰ شَيْءٍ ذَٰلِكَ مَثَلُ الْيَاقِينِ﴾

«18. The parable of those who disbelieved in their Lord is that their works are as ashes, on which the wind blows furiously on a stormy day; they shall not be able to get aught of what they have earned. That is the straying, far away (from the right path).»

A Parable for the Deeds of the Disbelievers

This is a parable that Allāh has given for the deeds and actions of the disbelievers who worshipped others besides Him and rejected His Messengers, thus building their acts on groundless basis. Their actions vanished from them when they were most in need of their rewards. Allāh said,

﴿مَّثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ﴾

«The parable of those who disbelieved in their Lord is that their works»

on the Day of Judgment, when they will seek their rewards from Allāh the Exalted. They used to think that they had something, but they will find nothing, except what remains of ashes when a strong wind blows on it,

﴿فِي يَوْمٍ عَاصِفٍ﴾

«on a stormy day;» They will not earn rewards for any of the good works they performed during this life, except what they can preserve of ashes during a day of strong wind. Allāh said in other Āyāt,

earth with truth? If He wills, He can remove you and bring (in your place) a new creation! ﴿

﴿20. And for Allāh that is not hard or difficult.﴾

Proof that Resurrection occurs after Death

Allāh affirms His ability to resurrect the bodies on the Day of Resurrection, stating that He has created the heavens and earth which are stronger than the creation of man. Is not He Who is able to create the heavens, high, wide and strongly built, which include in them the planets and stars and the various heavenly objects and clear signs. Is not He Who created this earth with all what it contains of land, valleys, mountains, deserts, green fields, barren lands, seas and various shapes, benefits, species and colors of trees, plants and animals?

﴿أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَلَمْ يَئْيَأْ بِمِثْلِهِمْ وَعَدِ عَلَيْهِمْ أَنْ يَحْيِيَ
الْمَوْتَىٰ بَلَىٰ إِنَّهُمْ عَلَىٰ كُلِّ شَيْءٍ قَوِيرٌ﴾ ﴿٤٦﴾

﴿Do they not see that Allāh, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead? Yes, He surely, is able to do all things.﴾ [46:33],

﴿أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴿٣٧﴾ وَصَرَّحَ لَنَا مَثَلًا وَبَيَّنَ
خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ ﴿٣٨﴾ قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ
خَلْقٍ عَلِيمٌ ﴿٣٩﴾ الَّذِي جَعَلَ لَكُمُ النَّجْرَ الْأَخْضَرَ نَارًا فَإِذَا أَشْتَبَتْهُ تُوفُونَ ﴿٤٠﴾
أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ عَلَيَّ أَنْ يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ
الْعَلِيمُ ﴿٤١﴾ إِنَّمَا أَفَرُّهُ إِذَا أَرَادَ مِثْلًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٤٢﴾ فَسَبِّحْ لِلَّذِي يُدْخِلُ
مَكْرُوتٌ كُلِّ شَيْءٍ وَآخِرُ رُسُومِهِ ﴿٤٣﴾﴾

﴿Does not man see that We have created him from Nutfah (drop of sperm). Yet behold he (stands forth) as an open opponent. And he puts forth for Us a parable, and forgets his own creation He says: "Who will give life to these bones after they are rotten and have become dust?" Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!" He Who produces for you fire out of the green tree, when behold you kindle therewith. Is not He

Who created the heavens and the earth, able to create the like of them? Yes, indeed! He is the All-Knowing Supreme Creator. Verily, His command, when He intends a thing, is only that He says to it, "Be!" - and it is! So glorified is He and exalted above all that they associate with Him, and in Whose Hands is the dominion of all things: and to Him you shall be returned. ﴿36:77-83﴾

Allāh's statement,

﴿إِنْ يَشَأْ يُدْخِلْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ۝ وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ﴾

﴿If He wills, He can remove you and bring (in your place) a new creation! And for Allāh that is not hard or difficult.﴾

means, it is not hard or impossible for Allāh to do that. Rather, it is easy for Him, that if you defy His order, He takes you away and brings in your place another creation who is unlike you. Allāh said in other Āyāt,

﴿يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ ۝ إِنْ يَشَأْ يُدْخِلْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ۝ وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ﴾

﴿O mankind! It is you who stand in need of Allāh. But Allāh is Rich, Worthy of all praise. If He willed, He could destroy you and bring about a new creation. And that is not hard for Allāh.﴾[35:15-17],

﴿وَلَا تَتَوَلَّوْا بَسْتَدِيلَ ۚ أَمَّا عِبْرَتُمْ لَكُمْ لَا تَبْكُرُوا أُنْتُمْ أَتَذْكُرُونَ﴾

﴿And if you turn away, He will exchange you for some other people and they will not be your likes.﴾ [47:38]

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ﴾

﴿O you who believe! Whoever from among you turns back from his religion, Allāh will bring a people whom He will love and they will love Him.﴾[5:54] and,

﴿إِنْ يَشَأْ يُدْخِلْكُمْ أَيْهَا النَّاسُ وَيَأْتِ بِآخَرِينَ ۚ وَكَانَ اللَّهُ عَلَى ذَلِكَ قَدِيرًا﴾

﴿If He wills, He can take you away, O people, and bring others. And Allāh is Ever All-Potent over that.﴾[4:133]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٥٨

الْأَنْعَامِ

أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَالْحَقَّ إِنَّ بَشَرًا
 بِذُنُوبِكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿٢٥٨﴾ وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ
 ﴿٢٥٩﴾ وَيَرْزُقُوا لِلَّهِ جَمِيعًا فَقَالَ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا
 إِنَّا كُنَّا لَكُمْ تَبَعًا قَهْلَ أَنَّهُمْ مُتَّبِعُونَ عَتَا مِنْ عَذَابِ اللَّهِ
 مِنْ خَوْفٍ وَقَالُوا لَوْ هَدَانَا اللَّهُ لَهْدَيْنَاكُمْ سَوَاءٌ عَلَيْنَا
 أَجْرُنَا أَمْ صَبْرُنَا مَا لَنَا مِنَ مَحْجَبٍ ﴿٢٦٠﴾ وَقَالَ الشُّبَّانُ
 لِمَ أَقْبَضَ الْأَمْرَ إِلَى اللَّهِ وَعَدَّكُمْ وَعَدَّ الْحَقُّ رَوْدَعُكُمْ
 فَأَخْلَفُكُمْ كُتْمًا وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ
 فَاسْتَجَبْتُمْ لِي فَلَا تَلُمُونِي وَلَوْ مَوَّأَ أَنْفُسُكُمْ مَا آتَانَا
 بِمُصْرِخِكُمْ وَمَا أَنتُمْ بِمُصْرِخِي إِنْ كَفَرْتُمْ بِمَا
 أَشْرَكْتُمْ مِّن قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ
 ﴿٢٦١﴾ وَأَدْخِلَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ
 تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ يُحِبُّهُمْ
 فِيهَا سَلَامٌ ﴿٢٦٢﴾ أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً
 كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ﴿٢٦٣﴾

﴿وَيَرْزُقُوا لِلَّهِ جَمِيعًا فَقَالَ الضُّعَفَاءُ
 لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ
 تَبَعًا قَهْلَ أَنَّهُ مُتَّبِعُونَ عَتَا مِنْ
 عَذَابِ اللَّهِ مِنْ خَوْفٍ وَقَالُوا لَوْ
 هَدَانَا اللَّهُ لَهْدَيْنَاكُمْ سَوَاءٌ
 عَلَيْنَا أَجْرُنَا أَمْ صَبْرُنَا مَا لَنَا
 مِنْ مَحْجَبٍ﴾

421. And they all shall appear before Allāh; then the weak will say to those who were arrogant: "Verily, we were following you; can you avail us anything against Allāh's torment?" They will say: "Had Allāh guided us, we would have guided you. It makes no difference to us (now) whether we rage, or bear (these

torments) with patience; there is no place of refuge for us."

Disbelieving Chiefs and Their Followers will dispute in the Fire

Allāh said,

﴿وَيَرْزُقُوا﴾

﴿And they shall appear﴾ meaning, all the creatures, the wicked and the righteous among them, will appear before Allāh the One, the Irresistible. They will be gathered on a flat plain that does not have anything those present could use for cover,

﴿فَقَالَ الضُّعَفَاءُ﴾

﴿then the weak will say﴾ the followers who used to obey their chiefs, leaders and notables will say,

﴿لِلَّذِينَ اسْتَكْبَرُوا﴾

﴿to those who were arrogant﴾ who rebelled against worshipping Allāh alone without partners and obeying the Messengers,

﴿إِنَّا كُنَّا لَكُمْ بِنَاءً﴾

﴿Verily, we were following you,﴾, we obeyed your orders and implemented them,

﴿فَهَلْ أَنتُمْ مُنْقِضُونَ عَنَّا مِنْ عَذَابِ اللَّهِ مِنْ تَقْوٍ﴾

﴿can you avail us anything against Allāh's torment?﴾

They will ask, 'can you prevent any of Allāh's torment from striking us as you used to promise and vow to us?' The leaders will say in response,

﴿لَوْ هَدَّانَا اللَّهُ لَهْدَيْنَاكُمْ﴾

﴿Had Allāh guided us, we would have guided you.﴾

but the statement of our Lord shall come to pass concerning us, and the destiny that He has appointed for us and you shall come true; the word of punishment shall befall the disbelievers,

﴿سَوَاءٌ عَلَيْنَا أَجْرَعْنَا أَمْ سَبَّحْنَا مَا لَنَا مِنْ مَحْجِبٍ﴾

﴿It makes no difference to us (now) whether we rage, or bear (these torments) with patience; there is no place of refuge for us.﴾

we have no means of escape from what we are in, whether we face it with patience or grief.'

I (Ibn Kathir) say that it appears that this conversation will occur in the Fire after they enter it, just as Allāh said in other Ayāt,

﴿وَإِذْ يَتَحَدَّثُونَ فِي النَّارِ فَيَقُولُ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ بِنَاءً فَهَلْ أَنتُمْ مُنْقِضُونَ عَنَّا صِيبًا مِنْ آتَانَا ۖ قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا إِنَّكَ اللَّهُ قَدْ حَكَمَ بَيْنَ آلِ إِبْرَٰهِيمَ﴾

﴿And, when they will dispute in the Fire, the weak will say to those who were arrogant: "Verily, we followed you, can you then take from us some portion of the Fire?" Those who were arrogant will say: "We are all (together) in this (Fire)! Verily,

Allāh has judged between (His) servants!" ﴿40:47-48﴾,

﴿قَالَ لَنُغْلِبَنَّ فِي أَمْرِ قَدْ عَلِمْتَ مِنَ قَلْبِكَ مِنَ الْإِنِّ وَالْإِنِّ فِي النَّارِ كُلَّمَا دَعَلَتْ أُمَّةٌ لَنَنَزِلُنَّ خِيفَةً حَتَّىٰ إِذَا دُعِيتُمْ إِلَيْهَا قَالُوا مَبْعُوثٌ فِيهَا مِمَّا قَالَتْ لَأُولُنَّهُمْ لِأُولُنَّهُمْ رَبَّنَا هَؤُلَاءِ أَصْلَحُوا فَخَالَفَهُم بِعَدَاوَةٍ مِّنْ أَمَارَةٍ قَالَ يَكُلُّ ضِعْفٌ وَلَٰكِنْ لَا تَقْلِقُونَ ﴿٧٨﴾ وَتِلْكَ أُولُنَّهُمْ لِلْأُولُنَّهُمْ فَلَمَّا كَانَتْ لَكُمْ عَلَيْنَا مِنَ النَّارِ فَنُفِّلُوا مِنَ الْعَذَابِ مِمَّا كُنتُمْ تَعْمَلُونَ ﴿٧٩﴾﴾

﴿(Allāh) will say: "Enter you in the company of nations who passed away before you, of men and jinn, into the Fire." Every time a new nation enters, it curses its sister nation (that went before) until they will be gathered all together in the Fire. The last of them will say to the first of them: "Our Lord! These misled us, so give them a double torment of the Fire." He will say: "For each one there is double (torment), but you know not." The first of them will say to the last of them: "You were not better than us, so taste the torment for what you used to earn." ﴿7:38-39﴾, and,

﴿رَبَّنَا إِنَّا أَلَمْنَا سَادَتَنَا وَكِبَرَاتَنَا فَاغْوَيْنَا سُبُلَ الْبَاطِلِ ﴿٦٧﴾ رَبَّنَا بَلِّغْهُمْ فِي أَلْفَيْ مَنَاقِبٍ مِّنَ الْعَذَابِ ﴿٦٨﴾﴾

﴿Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (right) way. Our Lord! Give them a double torment and curse them with a mighty curse! ﴿33:67-68﴾

Disbelievers will also dispute on the Day of Gathering,

﴿وَلَوْ رَفَعُوا إِلَى الظَّالِمِينَ مَوْفُوفَاتٍ عِندَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَىٰ بَعْضٍ الْقَوْلَ بِقَوْلِ الْآلِفِ اسْتَضِعُوا لِلَّذِينَ اسْتَكْبَرُوا لَوْلَا أَنَّهُمْ لَكُم مَّوَدَّةٌ ﴿٦٩﴾ قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتَضِعُوا أَنَّهُمْ مَكْدُونٌ عَنِ الْفَتَنِ بَعْدَ إِذْ جَاءَهُمْ بَلْ كُنتُمْ تُجْرِمُونَ ﴿٧٠﴾ وَقَالَ الَّذِينَ اسْتَضِعُوا لِلَّذِينَ اسْتَكْبَرُوا بَلْ مَكْرُ الْيَلِّ وَالنَّهَارِ إِذْ تَأْمُرُونَا أَنْ نَعْبُدَ إِلَهُكُم بِاللَّهِ وَنَجْمَلُ لَهُ أَدَامًا وَأَسْرُوا أَلَدَامَةً لَّمَّا رَأَوْا الْعَذَابَ وَجَعَلْنَا الْأَعْقَلَ فِي أَغْصَانِ الَّذِينَ كَذَبُوا هَلْ يَعْلَمُونَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٧١﴾﴾

﴿But if you could see when the wrongdoers will be made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we certainly

have been believers!" And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you? Nay, but you were wrongdoers." Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day: when you ordered us to disbelieve in Allāh and set up rivals to Him!" And We shall put iron collars round the necks of those who disbelieved. Are they requited aught except what they used to do? ﴿34:31-33﴾

﴿وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ شَيْءٍ إِلَّا أَنْ مَوْعِدُكُمْ فَالتَّبَيُّعُ لِي فَمَا تَلُمُونِي وَلَوْ مَرَّ أَنْفُكُمْ مَا أَنَا بِمُغْنِيكُمْ وَمَا أَنَا بِمُفْرِجِكُمْ إِلَى كَعْبَرَةٍ إِنِّي كَفَرْتُ بِمَا أَتْرَكْتُمُونِ مِنْ قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٣٤﴾ وَأَذِلَّةَ الْأَنْزِلِ بَاسُوا وَعَمِلُوا الصَّالِحَاتِ حَتَّى يَجْزِيَ مِنْ فَخْرِهَا الْأَنْهَارُ خَلِيلِينَ فَيَا يَأْذَنُ رَبِّهِمْ يُخَيِّرُهُمْ فِيهَا سَلَامٌ ﴿٣٥﴾﴾

﴿22. And Shayṭān will say when the matter has been decided: "Verily, Allāh promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, and you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me (Shayṭān) as a partner with Allāh (by obeying me in the life of the world). Verily, there is a painful torment for the wrongdoers."﴾

﴿23. And those who believed and did righteous deeds, will be made to enter Gardens under which rivers flow, - to dwell therein for ever (i.e. in Paradise), with the permission of their Lord. Their greeting therein will be: "Salām (peace!)."﴾

Shayṭān disowns His Followers on the Day of Resurrection

Allāh narrates to us what Iblis will say to his followers after Allāh finishes with the judgement between His servants, sending the believers to the gardens of Paradise and the disbelievers to the lows (of the Fire). Iblis, may Allāh curse him, will stand and address the latter, in order to add depression to their depression, sorrow to their sorrow and grief to their grief. He will declare,

﴿إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ﴾

‘*Verily, Allāh promised you a promise of truth.*’

by the words of His Messengers that if you follow them, you will gain safety and deliverance. Truly, Allāh’s promise was true and correct news, while I promised you then betrayed you.’ Allāh said in another Āyah,

﴿يَعِدُهُمْ وَيُمَنِّيهِمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا﴾

‘*He (Shayṭān) makes promises to them, and arouses in them false desires; and Shayṭān’s promises are nothing but deceptions.*’ [4:120]

﴿وَمَا كَانَ لِي عَلَيْكُمْ مِنْ شَيْءٍ﴾

‘*I had no authority over you*’

Shayṭān will say, ‘I had no proof for what I called you to, nor evidence for what I promised you,

﴿إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي﴾

‘*except that I called you, and you responded to me.*’

even though the Messengers establish the proof and unequivocal evidences against you and affirmed the truth of what they were sent to you with. But you disobeyed the Messengers and ended up earning this fate,

﴿فَلَا تَلُومُونِي﴾

‘*So blame me not,*’ today,

﴿وَلَا تَلُومُوا أَنْفُسَكُمْ﴾

‘*but blame yourselves.*’, because it is your fault for defying the proofs and following me in the falsehood that I called you to.’ Shayṭān will say next,

﴿فَمَا أَنَا بِمُفْرِغِكُمْ﴾

‘*I cannot help you*’, I cannot benefit, save, or deliver you from what you are suffering,

﴿وَمَا أَنَا بِمُفْرِغِكُمْ﴾

‘*nor can you help me.*’, nor can you save me and deliver me

﴿قَالَ اللَّهُ هَلْ يَنْفَعُ الصَّادِقِينَ صُدُوقُهُمْ﴾

«Allāh will say: "This is a Day on which the truthful will profit from their truth."» [5:119]

Shayṭān, may Allāh curse him, will stand and address the people,

﴿وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي﴾

«I had no authority over you except that I called you, and you responded to me.»^[1]

Allāh next mentioned the final destination of the miserable ones, who earned the disgrace and torment and having to listen to Shayṭān address them, then He mentioned the final destination of the happy ones,

﴿وَأُدْخِلَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ﴾

«And those who believed and did righteous deeds, will be made to enter Gardens under which rivers flow,»

wherever they wish them to flow and wherever they may be,

﴿خَالِدِينَ فِيهَا﴾

«to dwell therein for ever,» and will never transfer or be transferred from it,

﴿بِإِذْنِ رَبِّهِمْ فَيَنْتَهُم فِيهَا سَلَامٌ﴾

«with the permission of their Lord. Their greeting therein will be: "Salām (peace!)."» Allāh said in other Āyāt,

﴿حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ﴾

«Till, when they reach it, and its gates will be opened and its keepers will say: "Salāmun 'Alaykum (peace be upon you!)"» [39:73]

﴿وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ سَلَامٌ عَلَيْكُمْ﴾

«And angels shall enter unto them from every gate (saying): "Salāmun 'Alaykum (peace be upon you!)"» [13:23-24]

^[1] Aṭ-Ṭabari 16:562.

﴿وَلَقَدْ يَمِيتُهَا قِيَّةٌ وَسَلَامًا﴾

«Therein they shall be met with greetings and the word of peace and respect.» [25:75]

﴿دَعْوَهُمْ فِيهَا سَبْعَمِائَةِ أَلْفٍ وَسِتِّمِائَةٍ فِيهَا سَلَامٌ وَمَا يُدْعَوْنَ أَنْ يَكْفُرُوا رَبِّهِمْ
الْعَالِيَةِ ﴿٧٥﴾﴾

«Their way of request therein will be Subhānaka Allāhumma (glory to you, O Allāh) and Salām (peace!) will be their greetings therein (Paradise)! And the close of their request will be: Al-Hamdu Lillāhi Rabbil-'Ālamīn [all praise to Allāh the Lord of that exists].» [10:10].

﴿أَلَمْ تَرَ كَيْفَ صَرَّبَ اللَّهُ مَثَلًا كَيْفَهُ طَيِّبَةً كُنْجَرًا طَيِّبَةً أَصْلُهَا ثَابِتٌ وَفُرُوعُهَا فِي
السَّمَاءِ ﴿٢٤﴾ تَزُودُ أَكْلَهَا كُلَّ يَوْمٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ
يَتَذَكَّرُونَ ﴿٢٥﴾ وَنَسْأَلُ كَيْفَهُ حَبِيبًا كُنْجَرًا حَبِيبًا لَعَنَتْ مِنْ قَوْيِ الْأَرْضِ مَا لَهَا مِنْ
قَرَارٍ ﴿٢٦﴾﴾

«24. See you not how Allāh sets forth a parable? A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky.»

«25. Giving its fruit at all times, by the leave of its Lord, and Allāh sets forth parables for mankind in order that they may remember.»

«26. And the parable of an evil word is that of an evil tree uprooted from the surface of earth, having no stability.»

The Parable of the Word of Islām and the Word of Kufr

'Ali bin Abi Ṭalḥah reported that 'Abdullāh bin 'Abbās commented that Allāh's statement,

﴿مَثَلًا كَيْفَهُ طَيِّبَةً﴾

«a parable: a goodly word», refers to testifying to *Lā ilāha illallāh*, (none has the right to be worshipped but Allāh) while,

﴿كُنْجَرًا طَيِّبَةً﴾

«as a goodly tree», refers to the believer, and that,

﴿أَسْلَمَهَا نَبْتُ﴾

«whose root is firmly fixed», indicates that *Lā ilāha illallāh*, (none has the right to be worshipped but Allāh) is firm in the believers' heart,

﴿وَرَعَاهَا فِي السَّمَاءِ﴾

«and its branches (reach) to the sky.»

with which the believer's works are ascended to heaven.^[1] Similar is said by Aḍ-Ḍaḥḥāk, Sa'īd bin Jubayr, 'Ikrimah, Mujāhid and several others.^[2] They stated that this parable describes the believer's deeds, good statements and good actions. The believer is just like the beneficial date tree, always having good actions ascending at all times, by day and by night.

Al-Bukhārī recorded that 'Abdullāh bin 'Umar said, "We were with the Messenger of Allāh ﷺ when he asked,

«أَخْبِرُونِي عَنْ شَجَرَةٍ تُشَبِّهُ - أَوْ - كَالرَّجُلِ الْمُسْلِمِ لَا يَتَحَاثَّ وَرَقُهَا صَيْفًا وَلَا شِتَاءً، وَتُؤْتِي أَكْلَهَا كُلَّ حِينٍ يَأْتِي رَبُّهَا»

«Tell me about a tree that resembles the Muslim, the leaves of which do not fall in summer or winter and gives its fruit at all times by the leave of its Lord.»

Ibn 'Umar said, "I thought of the date palm tree, but felt shy to answer when I saw that Abu Bakr and 'Umar did not talk. When they did not give an answer, the Messenger of Allāh ﷺ said,

«هِيَ التَّخْلَةُ»

«It is the date palm tree.» When we departed, I said to 'Umar, 'My father, by Allāh! I thought that it was the date tree.' He said, 'Why did you not speak then?' I said, 'I saw you were silent and I felt shy to say anything.' 'Umar said, 'Had you said it, it would have been more precious to me than such things (i.e., would have been very precious to me).»^[3]

[1] Aḥ-Ṭabari 16:567.

[2] Aḥ-Ṭabari 16:572-573.

[3] Faṭḥ Al-Bārī 8:228.

'Abdullāh bin 'Abbās said that,

﴿كَنْجَرٌ طَيِّبٌ﴾

«as a goodly tree», is a tree in Paradise.^[1] Allāh said next,

﴿تُؤْتِي أَكْلَهَا كُلَّ يَوْمٍ﴾

«Giving its fruit at all times.» It is said that it means by day and by night. And they say that describes the believer as a tree that always has fruits during summer and winter, by night and by day. This is the parable of the believer whose good works ascend to heaven by day and by night and at all times,

﴿بِإِذْنِ رَبِّهَا﴾

«by the leave of its Lord,» thus earning perfection and becoming beneficial, plentiful, pure and blessed,

﴿وَيَذَرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ﴾

«and Allāh sets forth parables for mankind in order that they may remember.»

Allāh said next,

﴿وَسَلْ كَلِمَةً خَبِيثَةً كَنْجَرًا خَبِيثًا﴾

«And the parable of an evil word is that of an evil tree»

describing the disbelief of the disbeliever, for it has no basis or stability. It is similar to the colocynth tree (a very bitter, unscented plant) which is also called, 'Ash-Shiryān'. Shu'bah narrated that Mu'āwiyah bin Abi Qurrah narrated that Anas bin Mālik said that it is the colocynth tree.^[2] Allāh said,

﴿الْمُتَنَكِّتُ﴾

«uprooted», meaning, was cutoff from the root,

﴿مِنْ قَوْيِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ﴾

«from the surface of earth, having no stability.»

therefore, existing without basis or stability, just like *Kufr* (disbelief), for it does not have a basis or roots. Surely, the

[1] At-Ṭabari 16:573.

[2] At-Ṭabari 16:569.

works of the disbelievers will never ascend nor will any of them be accepted.

﴿يَبْقِئُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الْقَائِلِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ﴾⁽¹¹⁾

﴿27. Allāh will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter. And Allāh will cause the wrongdoers to go astray, and Allāh does what He wills.﴾

Allāh keeps the Believers Firm in This Life and in the Hereafter with a Word that stands Firm

Al-Bukhārī recorded that Al-Barā bin 'Āzib, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said,

«الْمُسْلِمُ إِذَا سُئِلَ فِي الْقَبْرِ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، فَذَلِكَ قَوْلُهُ:

﴿يَبْقِئُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ﴾»

«When the Muslim is questioned in the grave, he will testify that, 'Lā ilāha illallāh', and that Muḥammad is Allāh's Messenger, hence Allāh's statement,

﴿Allāh will keep firm those who believe, with word that stands firm in this world, and in the Hereafter.﴾⁽¹¹⁾

Muslim and the rest of the Group recorded it.⁽¹²⁾

Imām Aḥmad recorded that Al-Barā bin 'Āzib said, "We went with the Messenger of Allāh ﷺ to attend a funeral procession of an Ansāri man. We reached the grave site when it had not yet been completed. The Messenger of Allāh ﷺ sat, and we sat all around him, as if there were birds hovering above our heads. The Prophet ﷺ was holding a piece of wood in his hand, poking the ground with it. He next raised his head and said twice or thrice,

«اسْتَعِينُوا بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ»

⁽¹¹⁾ *Fath Al-Bārī* 8:229.

⁽¹²⁾ Muslim 4:2201, Abu Dāwūd 5:112, *Tuhfat Al-Aḥwadhī* 8:547, *An-Nasā'i in As-Sunan Al-Kubrā* 6:372.

«Seek refuge with Allāh from the punishment of the grave.»

He said next,

«إِنَّ الْعَبْدَ الْمُؤْمِنَ إِذَا كَانَ فِي انْقِطَاعٍ مِنَ الدُّنْيَا وَإِقْبَالٍ مِنَ الْآخِرَةِ، نَزَلَ إِلَيْهِ مَلَائِكَةٌ مِنَ السَّمَاءِ بِضُرِّ الْوُجُوهِ، تَأْنُّ وَجُوهُهُمُ الشَّسْرُ، مَعَهُمْ كَفَرٌ مِنَ أَكْثَانِ الْجَنَّةِ، وَخُطُوطٌ مِنْ خُطُوطِ الْجَنَّةِ، حَتَّى يَجْلِسُوا بَيْنَهُ مَدَّ الْبَصَرِ، ثُمَّ يَجِيءُ مَلَكُ الْمَوْتِ حَتَّى يَجْلِسَ عِنْدَ رَأْسِهِ، يَقُولُ: أَيَّتُهَا النَّفْسُ الطَّيِّبَةُ اخْرُجِي إِلَى مَغْفِرَةٍ مِنْ اللَّهِ وَرِضْوَانٍ - قَالَ -: فَتَخْرُجُ نَسِيْلٌ، كَمَا نَسِيْلُ الْقَطْرَةِ مِنْ فِي السَّحَابِ، تَأْخُذُهَا، فَإِذَا أَخَذَهَا لَمْ يَدْعُوهَا فِي يَدِهِ طَرَفَةٌ عَيْنٍ حَتَّى يَأْخُذَهَا فَيَجْعَلُهَا فِي ذَلِكَ الْكَفَنِ وَفِي ذَلِكَ الْخُطُوطِ، وَيَخْرُجُ مِنْهَا كَأَطْلَبٍ تَفْخَعُ مِنْكَ وَجِدَتْ عَلَى وَجْهِ الْأَرْضِ، فَيَضَعُونَ بِهَا فَلَا يَمُرُّونَ بِهَا، يَنْحِي عَلَى نَلَا مِنَ الْمَلَائِكَةِ، إِلَّا قَالُوا: مَا هَذِهِ الرُّوحُ الطَّيِّبَةُ؟ يَقُولُونَ: فَلَانِ بَيْنَ فَلَانٍ بِأَحْسَنِ أَسْمَائِهِ الَّتِي كَانُوا يُسَمُّونَهُ بِهَا فِي الدُّنْيَا حَتَّى يَنْتَهَوْا بِهِ إِلَى السَّمَاءِ الدُّنْيَا فَيَسْتَنْصِفُونَهُ لَهُ، فَيَنْفَعُ لَهُ فَيُسَمِّيهِ مِنْ كُلِّ سَمَاءٍ مُقَرَّبُوهَا إِلَى السَّمَاءِ الَّتِي تَلِيهَا، حَتَّى يَنْتَهَى بِهَا إِلَى السَّمَاءِ السَّابِقَةِ، يَقُولُ اللَّهُ: اكْتُبُوا كِتَابَ عَبْدِي فِي عِلِّيَّينَ وَأَعِيدُوهُ إِلَى الْأَرْضِ، فَإِنِّي بَيْنَهَا خَلَقْتُهُمْ وَفِيهَا أَعِيدُهُمْ، وَمِنْهَا أَخْرِجُهُمْ تَارَةً أُخْرَى، قَالَ: فَتَعَادُ رُوحُهُ فِي جَسَدِهِ، فَيَأْتِيهِ مَلَكَانِ يَجْعَلَانِيهِ يَقُولَانِ لَهُ: مَنْ رَبُّكَ؟ يَقُولُ: رَبِّي اللَّهُ، فَيَقُولَانِ لَهُ: مَا دِيْنُكَ؟ يَقُولُ: دِيْنِي الْإِسْلَامُ، فَيَقُولَانِ لَهُ: مَا هَذَا الرَّجُلُ الَّذِي يُعِثُّ فِيكُمْ؟ يَقُولُ: هُوَ رَسُولُ اللَّهِ، فَيَقُولَانِ لَهُ: وَمَا عِلْمُكَ؟ يَقُولُ: قَرَأْتُ كِتَابَ اللَّهِ فَأَمَنْتُ بِهِ وَصَدَّقْتُ، فَيَأْتِيهِ مُنَادٍ مِنَ السَّمَاءِ: أَنْ صَدَقَ عَبْدِي فَأَقْرِئْهُ مِنَ الْجَنَّةِ، وَالْأَيْسُوهُ مِنَ الْجَنَّةِ، وَاقْتَحُوا لَهُ بَابًا إِلَى الْجَنَّةِ - قَالَ -: فَيَأْتِيهِ مِنْ رُوحِهَا وَطِيْبِهَا وَيُفْسَخُ لَهُ فِي قَبْرِهِ مَدَّ بَصَرِهِ وَيَأْتِيهِ رَجُلٌ حَسَنُ الْوُجُوهِ، حَسَنُ الثِّيَابِ، طَيِّبُ الرِّيحِ، يَقُولُ: أَتُبَيِّرُ بِالَّذِي يَسُرُّكَ، هَذَا يَوْمُكَ الَّذِي كُنْتَ تُوعَدُ، يَقُولُ لَهُ: مَنْ أَنْتَ فَوَجْهَكَ الْوُجْهَةُ الَّتِي يَأْتِي بِالْخَيْرِ؟ يَقُولُ: أَنَا عَمَلُكَ الصَّالِحِ، يَقُولُ: رَبِّ أَقِمِ السَّاعَةَ رَبِّ أَقِمِ السَّاعَةَ، حَتَّى أَرْجِعَ إِلَى أَهْلِي وَمَالِي.»

«When a believing slave is reaching the end of his term in the life of this world and the beginning of his term in the Hereafter, a group of angels, whose faces are white and as radiant as the sun, will descend onto him from heaven. They will carry with them white shroud from Paradise, and fragrance for

enshrining from Paradise. They will sit as far from him as the sight goes. Then, the angel of death, will come until he sits right next to his head, saying, "O, good and pure soul! Depart (your body) to Allāh's forgiveness and pleasure." So the soul flows (out of its body), just as the drop flows out from the tip of the jug, and the angel of death captures it. When he captures the soul, they (the group of angels) will not leave it with him for more than an instance, and they will seize it and wrap it in that shroud, and in that fragrance. A most pleasant musk scent ever found on the earth, will flow out of the soul, and the angels will ascend it (to heaven). They will not pass by, but they will say, "Whose is this Tayyib (good) soul?" They (the angels who are ascending the soul) will reply, "Such person, the son of such and such person," – calling him by the best names that he used to be called in the world. They will reach the lower heaven and will ask that its door be opened for him, and it will be opened for them. The best residents of every heaven will then see him to the next heaven, until he is brought to the seventh heaven. Allāh, the Exalted and Ever High, will say, "List my servants record in 'Ilīyyīn^[1] and send him back to earth, for I have created them from it, and into it I shall return them, and from it I shall bring them out once again." The soul will be joined with its body, and two angels will come to him, sit him up and ask him, "Who is your Lord?" He will say, "Allāh is my Lord." They will ask him, "What is your religion?" He will say, "My religion is Islām." They will say to him, "What do you say about this man (Prophet Muḥammad) who was sent to you?" He will say, "He is the Messenger of Allāh." They will ask him, "And what proof do you have about it?" He will say, "I read the Book of Allāh (the Qur'an), and had faith and belief in him." Then, a caller (Allāh) will herald from heaven, "My servant has said the truth. Therefore, furnish him from Paradise, and let him wear from (the clothes of) Paradise, and open a door for him to Paradise." So he is given from Paradise's tranquillity and good scent, and his grave will be expanded for him as far as his sight can reach. Then, a man, with a handsome face and handsome

^[1] See Sūrat Al-Mufafīn 83:18-21.

clothes and whose scent is pleasant, will come to him, saying, "Receive the glad tidings with that which pleases you. This is the Day which you were promised." He will ask him, "Who are you; for yours is the face that carries the good news?" He will reply, "I am your good works." He will say, "O Lord! Hurry up with the commencement of the Hour, hurry up with the commencement of the Hour, so I can return to my family and my wealth."

قَالَ: وَإِنَّ الْعَبْدَ الْكَافِرَ إِذَا كَانَ فِي انْقِطَاعٍ مِنَ الدُّنْيَا وَإِقْبَالٍ مِنَ الْآخِرَةِ، نَزَلَ إِلَيْهِ مَلَائِكَةٌ مِنَ السَّمَاءِ سَوْدُ الْوُجُوهِ مَعَهُمُ السُّوْحُ، فَجَلَسُوا مِنْهُ مَدَّ الْبَصَرِ، ثُمَّ يَجِيءُ مَلَكَ الْمَوْتِ فَيَجْلِسُ عِنْدَ رَأْسِهِ، يَقُولُ: أَيَّتُهَا النَّفْسُ الْخَبِيثَةُ، أَخْرِجِي إِلَى سَحْطِ مِنْ اللَّهِ وَغَضَبٍ - قَالَ -: فَتَقَرَّقُ فِي حَسْبِهِ فَيَتَزَعَّرُهَا كَمَا يَتَزَعَّرُ السُّقُودُ مِنَ الصُّوفِ الْمَبْلُورِ، فَيَأْخُذُهَا فَإِذَا أَخَذَهَا لَمْ يَدْعُوهَا فِي يَدِهِ طَرْفَةً عَيْنٍ حَتَّى يَجْعَلُوهَا فِي تِلْكَ السُّوْحِ، فَيُخْرِجُ مِنْهَا كَأَنَّ رِيحَ جَبَفَةٍ وَجَدَتْ عَلَى وَجْهِ الْأَرْضِ، فَيَضَعُدُونَ بِهَا، فَلَا يَنْزِلُونَ بِهَا عَلَى مَلَا مِنَ الْمَلَائِكَةِ إِلَّا قَالُوا: مَا هَذِهِ الرُّوحُ الْخَبِيثَةُ؟ فَيَقُولُونَ: فَلَوْلَئِنْ بَنَى فَلَانٌ بِأَفْخِجَ أَسْمَاءِيهِ الَّتِي كَانَ يُسَمِّي بِهَا فِي الدُّنْيَا، حَتَّى يَنْتَهِيَ بِهَا إِلَى السَّمَاءِ الدُّنْيَا، فَيَسْتَنْتِجُ لَهُ فَلَا يَنْتِجُ لَهُ - ثُمَّ قَرَأَ رَسُولُ اللَّهِ ﷺ: ﴿لَا تَنْتِجُ لَهُمْ أَثَرُهُ السَّمَاءَ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَبْلُغَ الْجَمَلُ فِي سَبْعِ اللَّيَالِي﴾ فَيَقُولُ اللَّهُ: ااَكْتَبُوا كِتَابَهُ فِي سَبْعِينَ فِي الْأَرْضِ السُّفْلَى، فَتَطْرُقُ رُوحُهُ طَرَحًا - ثُمَّ قَرَأَ ﴿وَمَنْ يَشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِينٍ﴾ فَتَمَادُ رُوحُهُ فِي جَسَدِهِ، وَيَأْتِيهِ مَلَكَانِ فَيُجْلِسَايِهِ وَيَقُولَانِ لَهُ: مَنْ رَبُّكَ؟ فَيَقُولُ: هَاهُ هَاهُ لَا أَذْرِي، فَيَقُولَانِ لَهُ: مَا يَدِينُكَ؟ فَيَقُولُ: هَاهُ هَاهُ لَا أَذْرِي، فَيَقُولَانِ لَهُ: مَا هَذَا الرَّجُلُ الَّذِي يُبْعَثُ بِكُمْ؟ فَيَقُولُ: هَاهُ هَاهُ لَا أَذْرِي، فَيَتَايَدِي مَنَادٍ مِنَ السَّمَاءِ: أَنْ كَذَبَ عَبْدِي فَأَنْزَلْنَاهُ مِنَ النَّارِ، وَافْتَحُوا لَهُ بَابًا إِلَى النَّارِ، فَيَأْتِيهِ مِنْ حَرْهَا وَسَمُوبِهَا، وَيَقْبِضُ عَلَيْهِ قَبْزَةً حَتَّى تَخْتَلِفَ فِيهِ أَضْلَاعُهُ، وَيَأْتِيهِ رَجُلٌ فَيَبِيعُ الْوَجْهَ، فَيَبِيعُ النَّبَاحَ، مُتَيْنِ الرِّيحِ، فَيَقُولُ: أَبَشِرْ بِالَّذِي يَسْؤُلُوكَ، هَذَا يَوْمُكَ الَّذِي كُنْتَ تُوعَدُ، فَيَقُولُ: وَمَنْ أَنْتَ، فَوَجْهَكَ الْوَجْهَ يَجِيءُ بِالشَّرِّ؟ فَيَقُولُ: أَنَا عَمَلُكَ الْخَبِيثِ، فَيَقُولُ: رَبِّ لَا تُهْمِ السَّاعَةَ

«And when the disbelieving person is reaching the end of his term in the world and the beginning of his term in the

Hereafter, there will descend onto him from heaven angels with dark faces. They will bring with them Musūh,^[1] and will sit as far from him as the sight reaches. Then the angel of death will come forward and sit right next to his head, saying, "O impure, evil soul! Depart (your body) to the anger of Allāh and a wrath from Him." The soul will scatter throughout his body, and the angel of death will seize it as when the thorny branch is removed from wet wool. The angel of death will seize the soul, and when he does, they (the group of angels) will not let it stay in his hand for more than an instance, and they will wrap it in the Musūh. The most putrid smell a dead corpse can ever have on earth will emit from the soul, and the angels will ascend with it. Whenever they pass by a group of angels, they will ask, "Whose is this evil soul?" The angels will respond, "He is such person son of such person," - calling him by the worst names he was known by in the world. When they reach the lowest heaven, they will request that its door be opened for him, and their request will be denied. "For them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle." [7:40] Allāh will declare, "List his record in Sijjīn^[2] in the lowest earth." The wicked soul will then be thrown [from heaven]. "And whoever assigns partners to Allāh, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place." [22:31] His soul will be returned to his body, and two angels will come to him, sit him up and ask him, "Who is your Lord?" He will say, "Oh, oh! I do not know." They will ask him, "What is your religion?", and he will say, "Oh, oh! I do not know." They will ask him, "What do you say about this man (Prophet Muḥammad) who was sent to you?" He will say, "Oh, oh, I do not know!" A caller (Allāh) will herald from heaven, "My servant has lied, so furnish him with the Fire and open a door for him to the Fire." He will find its heat and fierce hot wind. And his grave will be reduced in size, until his bones crush each other. Then, a man with a dreadful face, wearing dreadful clothes and with a disgusting

[1] The Musūh: a piece of thick, hard cloth made from animal hides.

[2] See Sūrat Al-Muṭafifīn 83:8.

smell emitting from him will come to him, saying, "Receive the glad tidings with that which will displease you! This is the Day that you have been promised." He will ask that man, "And who are you, for yours is the face that brings about evil?" He will say, "I am your evil work." He will therefore cry, "O, my Lord! Do not commence the Hour!"

Abu Dāwud and Ibn Mājah collected this *Hadīth*.^[1]

In his *Musnad*, Imām 'Abd bin Ḥumayd recorded that Anas bin Mālik said that the Messenger of Allāh ﷺ said,

«إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ، وَتَوَلَّى عَنْهُ أَصْحَابُهُ، وَإِنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ، فَيَأْتِيهِ مَلَكَانِ فَيَقْعِدَانِهِ فَيَقُولَانِ لَهُ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ؟ قَالَ: فَأَمَّا الْمُؤْمِنُ فَيَقُولُ: أَشْهَدُ أَنَّهُ عَبْدُ اللَّهِ وَرَسُولُهُ، قَالَ: فَيَقَالُ لَهُ: انْظُرْ إِلَى مَقْعِدِكَ مِنَ النَّارِ قَدْ أَبْدَلَكَ اللَّهُ بِهِ مَقْعِدًا مِنَ الْجَنَّةِ»

«Verily, when the servant is placed in his grave and his friends (or family) depart, as he hears the sound of their shoes, two angels will come to him. They will sit him up and ask him, 'What do you say about this man (Muḥammad)?' As for the believer, he will say, 'I bear witness that He is Allāh's servant and Messenger.' He will be told, 'Look at your seat in the Fire, Allāh has replaced it for you with a seat in Paradise.'»

The Prophet ﷺ said next,

«فَيَرَاهُمَا جَمِيعًا»

«So he will see both seats.»

Qatādah added, "We were told that his grave will be enlarged up to seventy forearms length and will be filled with greenery for him until the Day of Judgement."^[2] Muslim collected this *Hadīth* also from 'Abd bin Ḥumayd, while An-Nasā'ī collected it from Yunūs bin Muḥammad bin Al-Mu'addah.^[3]

Al-Ḥāfiẓ Abu 'Isā At-Tirmidhi, may Allāh grant him mercy, recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

[1] Aḥmad 4:287, *Sunan* Abu Dāwud 3:546, An-Nasā'ī 4:78, Ibn Mājah 1:494

[2] *Al-Muntakhab* by 'Abd bin Ḥumayd, no. 1178.

[3] Muslim no. 2870, An-Nasā'ī, 4:97.

«إِذَا قُبِرَ الْمَيِّتُ - أَوْ قَالَ: أَحَدُكُمْ - أَنَاهُ مَلَكَانِ أَشْوَدَانِ أَرَزَقَانِ، يُقَالُ لِأَحَدِهِمَا مُنْكَرٌ وَالْآخَرُ نَكِيرٌ، يَقُولَانِ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ؟ قَبُولُ: مَا كَانَ يَقُولُ مُوْعِدًا لِلَّهِ وَرَسُولَهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، يَقُولَانِ: قَدْ كُنَّا نَعْلَمُ أَنَّكَ تَقُولُ هَذَا، ثُمَّ يَفْسَحُ لَهُ فِي قَبْرِهِ سَبْعُونَ ذِرَاعًا فِي سَبْعِينَ، وَيَتَوَرَّ لَهُ فِيهِ، ثُمَّ يُقَالُ لَهُ: نَمْ، يَقُولُ: أَرْجِعْ إِلَى أَهْلِي فَأَخْبِرْهُمْ، يَقُولَانِ: نَمْ نَوْمَةَ الْقُرُوسِ الَّتِي لَا يُوقِظُهُ إِلَّا أَحَبُّ أَهْلِهِ إِلَيْهِ حَتَّى يَبْعَثَهُ اللَّهُ مِنْ مَضْجِعِهِ ذَلِكَ، وَإِنْ كَانَ مُتَافِقًا قَالَ: سَمِعْتُ الثَّانِي يَقُولُونَ: قُلْتُ مِثْلَهُمْ لَا أَدْرِي، يَقُولَانِ: قَدْ كُنَّا نَعْلَمُ أَنَّكَ تَقُولُ هَذَا، فَيُقَالُ لِلْأَرْضِ: ائْتِيبِي عَلَيْهِ فَتَلْتِمِ عَلَيْهِ حَتَّى تَخْتَلِفَ أَضْلَاعُهُ، فَلَا يَزَالُ فِيهَا مُعَذَّبًا حَتَّى يَبْعَثَهُ اللَّهُ مِنْ مَضْجِعِهِ ذَلِكَ»

'When the dead - or one of you - is buried, two dark and blue angels will come to him; one is called 'Munkir' and the other is called 'Nakir'. They will ask him, 'What did you say about this man (Muhammad)?' He will reply, 'What he used to say, that he is Allāh's servant and Messenger. I bear witness that there is no true deity except Allāh and that Muhammad is His servant and Messenger.' They will say, 'We know that you used to say that,' and his grave will be made larger for him to seventy forearms length by seventy forearms length and will be filled with light for him. He will be told, 'Sleep,' but he will reply, 'Let me go back to my family in order that I tell them.' They will say, 'Sleep, just like the bridegroom who is awakened by the dearest of his family, until Allāh resurrects him from that sleep.' If he was a hypocrite, his answer will be, 'I do not know! I heard people say something, so I used to repeat what they were saying.' They will say, 'We know that you used to say that.' The earth will be commanded, 'Come closer all around him,' and it will come closer to him until his ribs cross each other. He will remain in this torment, until Allāh resurrects him from his sleep.'^[1]

At-Tirmidhi said, "This Hadith is *Hasan*, *Gharīb*."

Abu Hurayrah narrated that the Messenger of Allāh ﷺ said,

«يَبْعَثُ اللَّهُ الْأَيُّمَ، مَأْتُوا بِالْقُرْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ»

^[1] At-Tirmidhi no. 1071.

«Allāh will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter.»

ذَلِكَ إِذَا قِيلَ لَهُ فِي الْقَبْرِ مَنْ رَبُّكَ، وَمَا دِينُكَ، وَمَنْ يَتَّبِعُ؟ يَقُولُ: رَبِّيَ اللَّهُ، وَدِينِيَ الْإِسْلَامُ، وَنَبِيِّ مُحَمَّدًا جَاءَنَا بِالْبَيِّنَاتِ مِنْ عِنْدِ اللَّهِ، فَأَنْتَ بِهِ وَصَدَقْتُ، فَيَقَالُ لَهُ: صَدَقْتَ، عَلَىٰ هَذَا عِثْتَ، وَعَلَيْهِ مِتَّ، وَعَلَيْهِ تُبْعَثُ

«When he will be asked in the grave, 'Who is your Lord? What is your religion? Who is your Prophet?' He will reply, 'Allāh is my Lord, Islām is my religion and Muḥammad is my Prophet who brought the clear proofs from Allāh. I believed in him and had faith in him.' He will be told, 'You have said the truth; you have lived on this, died on it and will be resurrected on it.'»^[1]

Ibn Jarīr At-Ṭabari recorded that Abu Hurayrah said that the Prophet ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ، إِنَّ النَّيْتَ لَيَسْمَعُ خَفَقَ نَفَالِكُمْ حِينَ تَوَلُّونَ عَنْهُ مُذِيرِينَ، فَإِنْ كَانَ مُؤْمِنًا كَانَتْ الصَّلَاةُ عِنْدَ رَأْسِهِ وَالزَّكَاةُ عَنْ يَمِينِهِ وَالصُّومُ عَنْ يَسَارِهِ وَكَانَ فِعْلُ الْخَيْرَاتِ مِنَ الصَّدَقَةِ وَالصَّلَاةِ وَالْمَعْرُوفِ وَالْإِحْسَانِ إِلَى النَّاسِ عِنْدَ رِجْلَيْهِ، فَيُؤْتَى مِنْ قِبَلِ رَأْسِهِ، فَتَقُولُ الصَّلَاةُ: مَا قَبَّلِي مَدْخَلٌ، فَيُؤْتَى عَنْ يَمِينِهِ فَتَقُولُ الزَّكَاةُ: مَا قَبَّلِي مَدْخَلٌ، فَيُؤْتَى عَنْ يَسَارِهِ فَتَقُولُ الصِّيَامُ: مَا قَبَّلِي مَدْخَلٌ، فَيُؤْتَى عَنْ رِجْلَيْهِ فَتَقُولُ فِعْلُ الْخَيْرَاتِ: مَا قَبَّلِي مَدْخَلٌ، فَيَقَالُ لَهُ: اجْلِسْ، فَيَجْلِسُ فَذُنُوبُكَ لَكَ الشَّمْسُ قَدْ دَنَتْ لِلْمَعْرُوفِ، فَيَقَالُ لَهُ: أَخْبِرْنَا عَمَّا نَسَأَلُكَ، فَيَقُولُ: دَعْنِي حَتَّى أَصَلِّيَ، فَيَقَالُ لَهُ: إِنَّكَ مَسْتَقْبَلٌ، فَأَخْبِرْنَا عَمَّا نَسَأَلُكَ، فَيَقُولُ: وَعَمَّ نَسَأَلُونِي؟ فَيَقَالُ: أَرَأَيْتَ هَذَا الرَّجُلَ الَّذِي كَانَ فِيكُمْ مَاذَا تَقُولُ بِهِ، وَمَاذَا تَقْهَدُ بِهِ عَلَيْهِ؟ فَيَقُولُ: أَمُحَمَّدٌ؟ فَيَقَالُ لَهُ: نَعَمْ، فَيَقُولُ: أَشْهَدُ أَنَّهُ رَسُولُ اللَّهِ، وَأَنَّهُ جَاءَنَا بِالْبَيِّنَاتِ مِنْ عِنْدِ اللَّهِ فَصَدَّقْنَاهُ، فَيَقَالُ لَهُ: عَلَىٰ ذَلِكَ حَيِّتْ وَعَلَىٰ ذَلِكَ مِتَّ، وَعَلَيْهِ تُبْعَثُ إِنْ شَاءَ اللَّهُ، ثُمَّ يُنْشَعُ لَهُ فِي قَبْرِهِ سَبْعُونَ فَرَسًا وَيَتَوَرَّ لَهُ فِيهِ، وَيُنْفَخُ لَهُ بَابٌ إِلَى الْجَنَّةِ فَيَقَالُ لَهُ: انْظُرْ إِلَى مَا أَعَدَّ اللَّهُ لَكَ فِيهَا، فَيَرَاهُ غِيظَةً وَسُرُورًا، ثُمَّ تُجْعَلُ نَسَمَتُهُ فِي النَّسَمِ الطَّيِّبِ، وَهِيَ طَيْرٌ خُضِرَ تَغْلُقُ بِشَجَرِ الْجَنَّةِ، وَتَعَادُ الْجَسَدَ إِلَى مَا بُدِيَ مِنَ التُّرَابِ»

[1] At-Ṭabari 16:596.

‘By He Who owns my life! The dead person hears the sound of your slippers (or shoes) when you depart and leave him. If he is a believer, the prayer will stand by his head, Zakāh to his right and the fast by his left; the righteous deeds, such as charity, keeping relations with kith and kin and acts of kindness to people will stand by his feet. He will be approached from his head, and the prayer will declare, ‘No entrance from my side.’ He will be approached from his right, and Zakāh will declare, ‘There is no entrance from my side.’ He will be approached from his left, and the fast will declare, ‘There is no entrance from my side.’ He will be approached from his feet, and the acts of righteousness will declare, ‘There is no entrance from our side.’ He will be commanded to sit up, and he will sit up while the sun appears to him just like when it is about to set. He will be told, ‘Tell us about what we are going to ask you.’ He will say, ‘Leave me until I pray.’ He will be told, ‘You will pray, but first tell us what we want to know.’ He will ask, ‘What are your questions?’ He will be told, ‘This man who was sent among you, what do you say about him and what is your testimony about him?’ He will ask, ‘Muḥammad?’ He will be answered in the positive and he will reply, ‘I bear witness that he is the Messenger of Allāh and that he has brought us the proofs from our Lord. We believed in him.’ He will be told, ‘This is the way you lived and died and Allāh willing, you will be resurrected on it.’ His grave will be made wider for him seventy forearms length, and it will be filled with light. A door will also be opened for him to Paradise. He will be told, ‘Look at what Allāh has prepared for you in it.’ He will increase in joy and delight and then his soul will be placed with the pure souls, inside green birds eating from the trees of Paradise. The body will be returned to its origin, dust. So Allāh said,

﴿يَبْقَىٰ اللَّهُ الْيَقِيْنَ مَا شَاءَ بِالْقَوْلِ الثَّابِتِ فِي الْحَيٰوةِ الدُّنْيَا وَفِي الْآخِرَةِ﴾

‘Allāh will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter.﴾^[1]

Ibn Hibbān collected this Ḥadīth, and his narration added the

^[1] Aṭ-Ṭabarī 16:596.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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الْأَنْبِيَاءِ

تُؤْتِي أَكْثَرَهَا كُلِّ حِينٍ يَأْذِنُ رَبُّهَا وَيَضْرِبُ اللَّهُ الْأَشْكَالَ
لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٥٩﴾ وَمِثْلَ كُلِّ خَيْشُومٍ
كَشَجَرَةٍ خَيْشُومٍ اجْتَمَعَتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ
﴿٢٦٠﴾ يَشِيتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّانِي فِي الْحَيَاةِ
الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ
اللَّهُ مَا يَشَاءُ ﴿٢٦١﴾ أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا
وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ ﴿٢٦٢﴾ جَهَنَّمَ يَصْلَوْنَهَا وَبِئْسَ
الْقَرَارُ ﴿٢٦٣﴾ وَجَعَلُوا لِلَّهِ أَندَادًا لِيُضِلُّوا عَنْ سَبِيلِهِ قُلْ
تَمَتَّعُوا فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ ﴿٢٦٤﴾ قُلْ لِعِبَادِيَ الَّذِينَ
آمَنُوا يُقِيمُوا الصَّلَاةَ وَيُؤْتُوا زَكَوَاتُهَا وَسِرَافُ عِلَاقَةٍ
مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا يَبِيعُ فِيهِ وَلَا يَخْتَلَى ﴿٢٦٥﴾ اللَّهُ الَّذِي خَلَقَ
السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ
بِهِ مِنَ الشَّجَرِ رِزْقًا لَكُمْ وَسَخَّرَ لَكُمْ الْفَلَاحَ لِيَجْزِيَ
فِي الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ لَكُمْ الْأَنْهَارَ ﴿٢٦٦﴾ وَسَخَّرَ لَكُمْ
الشَّمْسَ وَالْقَمَرَ دَائِبِينَ وَسَخَّرَ لَكُمْ اللَّيْلَ وَالنَّهَارَ ﴿٢٦٧﴾

disbeliever's answer and his torment.^[1]

'Abdur-Razzāq recorded that Tāwūs said,

﴿يَشِيتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّانِي فِي الْحَيَاةِ الدُّنْيَا﴾

﴿Allāh will keep firm those who believe, with the word that stands firm in this world.﴾ is in reference to *Lā ilāha ilallāh*, while,

﴿وَفِي الْآخِرَةِ﴾

﴿and in the Hereafter﴾ is in reference to the questioning in the grave.^[2] Qatādah commented, "As for this life, Allāh will make them firm on the way of righteousness and good deeds,

﴿وَفِي الْآخِرَةِ﴾

﴿and in the Hereafter.﴾ in the grave."^[3] Several others among the Salaf said the same.^[4]

﴿أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ ﴿٢٦٢﴾ جَهَنَّمَ يَصْلَوْنَهَا وَبِئْسَ الْقَرَارُ ﴿٢٦٣﴾ وَجَعَلُوا لِلَّهِ أَندَادًا لِيُضِلُّوا عَنْ سَبِيلِهِ قُلْ تَمَتَّعُوا فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ ﴿٢٦٤﴾﴾

﴿28. Have you not seen those who have changed the blessings of Allāh into disbelief (by denying Prophet Muhammad ﷺ and

[1] Ibn Hibbān 5:45.

[2] 'Abdur-Razzāq 2:342.

[3] Aṭ-Ṭabari 16:602.

[4] Aṭ-Ṭabari 16:602.

his Message of Islām), and caused their people to dwell in the house of destruction?﴾

﴿29. Hell, in which they will burn, - and what an evil place to settle in!﴾

﴿30. And they set up rivals to Allāh, to mislead (men) from His path! Say: "Enjoy (your brief life)! But certainly, your destination is the (Hell) Fire!"﴾

The Recompense of Those Who have changed the Blessings of Allāh into Disbelief

Al-Bukhārī said, "Allāh's statement,

﴿أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا﴾

﴿Have you not seen those who have changed the blessings of Allāh into disbelief...﴾, means, do you have knowledge in. Allāh said in other Ayāt,

﴿أَلَمْ تَرَ كَيْفَ﴾

﴿Saw you not how.﴾ and,

﴿أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا﴾

﴿Did you not think of those who went forth.﴾

﴿قَوْمًا يَاسِينَ﴾

﴿A lost people﴾ [25:18]

Ali bin 'Abdullāh narrated that Sufyān said that 'Amr said that 'Aṭā said that he heard Ibn 'Abbās saying that,

﴿أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا﴾

﴿Have you not seen those who have changed the blessings of Allāh into disbelief﴾, is in reference to the people of Makkah.^[11]

Ibn Abi Hātim recorded that Abu Aṭ-Ṭufayl said that Ibn Al-Kawwā' asked 'Ali about Allāh's statement,

﴿الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ﴾

﴿those who have changed the blessings of Allāh into disbelief, and caused their people to dwell in the house of destruction﴾

^[11] Fath Al-Bāri 8:229.

and 'Ali said that it refers to the disbelievers of Quraysh on the day of Badr.^[1]

He also said that the blessing of Allāh was faith that came to the polytheists of Quraysh, and they changed this blessing into disbelief and led their people to utter destruction.^[2] This includes all disbelievers, for Allāh sent Muḥammad ﷺ as a mercy and a blessing to all mankind. Those who accepted this blessing and were thankful for it, will enter Paradise, while those who denied it and disbelieved in it, will enter the Fire.

Allāh said next,

﴿وَجَعَلُوا لِلَّهِ أَنْدَادًا لِّيُضِلُّوا عَنْ سَبِيلِهِ﴾

﴿And they set up rivals to Allāh, to mislead from His path!﴾

meaning, they set up partners to Allāh whom they worship besides Him and called the people to worship them. Allāh threatened them and warned them by the words of His Prophet ﷺ,

﴿قُلْ نَسْتَعْتِزُ بِإِلَهِكُمْ إِلَهِ التَّارِ﴾

﴿Say: "Enjoy (your brief life)! But certainly, your destination is the (Hell) Fire!"﴾

'Whatever you are able to do in this life, then do it, for no matter what will happen,

﴿فَإِنَّ مَصِيرَكُمْ إِلَى التَّارِ﴾

﴿But certainly, your destination is the (Hell) Fire!﴾

for to Us will be your destination and end.' Allāh said in other Āyāt,

﴿نُنِمْهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ﴾

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

﴿مَتَّعَ فِي الدُّنْيَا ثُمَّ إِلَيْنَا رَاجِعُهُمْ ثُمَّ يُعَذِّبُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ﴾

﴿(A brief) enjoyment in this world! And then unto Us will be their return, then We shall make them taste the severest

[1] Aṭ-Ṭabari 17:6.

[2] Ibn Abi Ḥātim 12273.

torment because they used to disbelieve.﴾ [10:70]

﴿قُلْ لِّمَآءِدِ الْيَوْمِ مَا كُنْتُمْ تَكْفُرُونَ وَمِنَ الْيَوْمِ مَا كُنْتُمْ تَكْفُرُونَ وَمِنَ الْيَوْمِ مَا كُنْتُمْ تَكْفُرُونَ وَمِنَ الْيَوْمِ مَا كُنْتُمْ تَكْفُرُونَ﴾

﴿31. Say to My servants who have believed, that they should perform the Ṣalāh, and spend (in charity) out of the sustenance We have given them, secretly and openly, before the coming of a Day on which there will be neither mutual bargaining nor befriending.﴾

The Command for Prayer and Charity

Allāh orders His servants to obey Him, fulfill His rights and be kind to His creatures. He ordained the prayer, which affirms the worship of Allāh alone, without partners, and to spend from the provisions that He has granted them, by paying the due *Zakāh*, spending on relatives and being kind to all others. Establishing the prayer requires performing it on time, perfectly, preserving its act of bowing having humility during it, and preserving its prostrations. Allāh has ordained spending from what He granted, in secret and public, so that the people save themselves,

﴿مِن قَبْلِ أَنْ يَأْتِيَ يَوْمٌ﴾

﴿before the coming of a Day﴾, the Day of Resurrection,

﴿لَا بَيْعَ فِيهِ وَلَا خِلَافٌ﴾

﴿on which there will be neither mutual bargaining nor befriending.﴾

on which no ransom will be accepted from anyone, if he seeks to buy himself. Allāh said in another *Āyah*,

﴿فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ جُنْدٍ وَلَا مِنْ الَّذِينَ كَفَرُوا﴾

﴿So this Day no ransom shall be taken from you, nor of those who disbelieved.﴾ [57:15] Allāh said here,

﴿وَلَا خِلَافٌ﴾

﴿nor befriending.﴾ Ibn Jarīr commented, "Allāh says that on that Day, there will be no friendship between friends that might save those deserving punishment from it. Rather, on that Day, there

will be fairness and justice.”^[1]

Qatādah said, “Allāh knows that in this life, there is mutual bargaining and there are friendships which people benefit from. A man chooses his friends and the reasons behind befriending them; if it was for Allāh’s sake, their friendship should be maintained, but if it was for other than Allāh, their friendship is bound to be cutoff.”^[2] I say that the meaning of this, is that Allāh the Exalted is declaring that on that Day, no mutual bargaining or ransom will avail anyone, even if he ransoms himself with the earth’s fill of gold if he could find that amount! No friendship or intercession shall avail one if he meets Allāh while a disbeliever. Allāh the Exalted said,

﴿وَأَقْبُوا يَوْمَ لَا يَجْرَى تَعْدِيلٌ عَنْ تَعْدِيلِ رَبِّكَ وَلَا يُبْدَلُ بِهَا عَدْلٌ وَلَا تَنفَعُكُمْ شَفَعَةُ وَلَا مُمْ
يُسْرُونَ ﴿١٢٣﴾﴾

﴿And fear the Day when no person shall avail another, nor shall compensation be accepted from him, nor shall intercession be of use to him, nor shall they be helped.﴾[2:123] and,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَتَقْتُلُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا
شَفَعَةٌ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴿١٢٤﴾﴾

﴿O you believe! Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the wrongdoers.﴾[2:254]

﴿اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا
لَكُمْ وَسَخَّرَ لَكُمْ الْفَلَائِكَ لِيَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ لَكُمْ الْاَنْهَارَ ﴿١٢٥﴾ وَسَخَّرَ لَكُمْ
الْقَمَرَ وَالْقَمَرَ دَائِبِينَ وَسَخَّرَ لَكُمْ الْاَيْلَ وَالْقَبَارَ ﴿١٢٦﴾ وَمَنْكُمْ مَنْ كُفِيَ مَا سَأَلْتُمُوهُ وَإِنْ
مَسَدُوا مِنْهُ لَمْ يَكُنْ لَهُمْ لَكُمْ لَقَدْ كَفَرَ ﴿١٢٧﴾﴾

﴿32. Allāh is He Who has created the heavens and the earth and sends down water (rain) from the sky, and thereby brought forth fruits as provision for you; and He has made the ships to be of service to you, that they may sail through the sea by His

[1] At-Tabari 17:12.

[2] At-Tabari 17:12.

command; and He has made rivers (also) to be of service to you.﴾

﴿33. And He has made the sun and the moon, both constantly pursuing their courses, to be of service to you; and He has made the night and the day to be of service to you.﴾

﴿34. And He gave you of all that you asked for, and if you [try to] count the blessings of Allāh, never will you be able to count them. Verily, man is indeed an extreme wrongdoer, ungrateful.﴾

Describing Some of Allāh's Tremendous Favors

Allāh mentions some of the favors He has done for His creatures, such as creating the heavens as a protective ceiling and the earth as a bed. He also sends down rain from the sky and, in its aftermath brings forth a variety of vegetation, fruits and plants of different colors, shapes, tastes, scents and uses. Allāh also made the ships sail on the surface of the water by His command and He made the sea able to carry these ships in order that travelers can transfer from one area to another to transport goods. Allāh also created the rivers that flow through the earth from one area to another as provision for the servants which they use to drink and irrigate, and for other benefits,

﴿وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ﴾

﴿And He has made the sun and the moon, both constantly pursuing their courses﴾, rotating by night and by day,

﴿لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ﴾

﴿It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit.﴾ [36:40] and,

﴿يَتَّبِعُ اللَّيْلُ النَّهَارَ يَطْلُبُهُ حِينًا وَالشَّمْسُ وَالْقَمَرُ وَالْجُودُ مُخَرَّجِمٌ بِأَمْرِ آلَا لَهُ لَقَاقٌ
وَاللَّهُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

﴿He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His command. His is the creation and commandment. Blessed is Allāh, the Lord of all that exists!﴾ [7:54]

The sun and the moon rotate in succession, and the night and the day are opposites, each taking from the length of the other or giving up some of its length,

﴿يُولِجُ اللَّيْلُ فِي النَّهَارِ وَيُولِجُ النَّهَارُ فِي اللَّيْلِ﴾

﴿(Allāh) merges the night into day, and merges the day into night.﴾ [35:13] and,

﴿وَمَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلًّا يَمْرِى لِاجْتِمَاعٍ تُكْتَبُ عَلَيْهِمْ السَّاعَاتُ﴾

﴿And He has subjected the sun and the moon. Each running (on a fixed course) for an appointed term. Verily, He is the Almighty, the Oft-Forgiving.﴾ [39:5]

Allāh said next,

﴿وَمَا تَسْأَلُونَهُ﴾

﴿And He gave you of all that you asked for﴾, He has prepared for you all that you need in all conditions, and what you ask Him to provide for you,

﴿وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا﴾

﴿and if you [try to] count the blessings of Allāh, never will you be able to count them.﴾

Allāh states that the servants are never able to count His blessings, let alone thank Him duly for them. In *Ṣaḥīḥ Al-Bukhārī* it is recorded that the Messenger of Allāh ﷺ used to supplicate;

«اللَّهُمَّ لَكَ الْحَمْدُ غَيْرَ مَكْفِيٍّ وَلَا مُوَدَّعٍ وَلَا مُسْتَفْتَى عَنْ رَبِّكَ»

«O Allāh ! All praise is due to You, without being able to sufficiently thank You, nor ever wish to be cutoff from You, nor ever feeling rich from relying on You; our Lord!»^[1]

It was reported that Prophet Dāwud, peace be upon him, used to say in his supplication, "O Lord! How can I ever duly thank You, when my thanking You is also a favor from You to me?" Allāh the Exalted answered him, "Now, you have thanked Me sufficiently, O Dāwud," meaning, 'when you

[1] *Faṭḥ Al-Bārī* 9:493.

وَمَا أَنْتُمْ مِنْ كُلِّ مَاسَاءٍ شَاكِرُونَ وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنَّ الْإِنْسَانَ لَقَلِيلٌ كَفَّارٌ ﴿٣٥﴾ وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ ﴿٣٦﴾ رَبِّ إِنَّهُمْ أَضَلَلْنِي كَثِيرًا مِنْ النَّاسِ فَمَنْ يَعْصِي فَلْيَلْهُ مِنِّي وَمَنْ عَصَانِي فَلْيَكُ عَقُورٌ رَجِيمٌ ﴿٣٧﴾ رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بُوَادٍ غَيْرَ ذِي رِجِّعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٣٨﴾ رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ وَمَا يَخْفَى عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ﴿٣٩﴾ الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ رَبِّي لَسَمِيعٌ الدَّاعِيَ ﴿٤٠﴾ رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءَ ﴿٤١﴾ رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ﴿٤٢﴾ وَلَا تَحْسَبِ أَنَّ اللَّهَ غَفُورًا غَابِطًا ﴿٤٣﴾ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِیَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ ﴿٤٤﴾

admitted that you will never be able to duly thank Me.'

﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ﴾ ﴿٣٥﴾ رَبِّ إِنَّهُمْ أَضَلَلْنِي كَثِيرًا مِنْ النَّاسِ فَمَنْ يَعْصِي فَلْيَلْهُ مِنِّي وَمَنْ عَصَانِي فَلْيَكُ عَقُورٌ رَجِيمٌ ﴿٣٦﴾

﴿35. And (remember) when Ibrāhīm said: "O my Lord! Make this city (Makkah) one of peace and security, and keep me and my sons away from worshipping idols.﴾

﴿36. "O my Lord! They have indeed led astray many among mankind. But whoso follows me, he verily, is of me. And whoso disobeys me, still

You are indeed Oft-Forgiving, Most Merciful.﴾

Ibrāhīm's Supplication to Allāh when He brought Ismā'īl to Makkah

Allāh mentions here, while bringing forth more evidences against Arab polytheists, that the Sacred House in Makkah was established on the worship of Allāh alone, without partners. He also states that Ibrāhīm, who established the city, has disowned those who worship others besides Allāh, and that he begged Allāh to make Makkah peaceful and secure,

﴿رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا﴾

﴿O my Lord! Make this city (Makkah) of peace and security,﴾

and Allāh accepted his supplication. Allāh said in other Ayāt,

﴿أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا مَّأْمُونًا﴾

«Have they not seen that We have made (Makkah) a secure sanctuary.» [29:67] and,

﴿إِنَّا أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِكَاتِبَتْنَا فَتُؤَكِّدُ بِهِ كَلِمَاتُكَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْلَمُونَ﴾
﴿وَمَنْ دَخَلَهُ كَانَ آمِنًا﴾

«Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al-'Ālamin. In it are manifest signs, the Maqām of Ibrāhīm; whosoever enters it, he attains security.» [3:96]

Allāh said here that Ibrāhīm supplicated,

﴿رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا﴾

«O my Lord! Make this city (Makkah) a of peace and security,» saying, "this city", after he established it, and this is why he said afterwards,

﴿الْحَمْدُ لِلَّهِ الَّذِي وَفَّى لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ﴾

«All praise is due to Allāh, Who has given me in old age Ismā'īl and Ishāq.» [14:39]

It is well-known that Ismā'īl was thirteen years older than Ishāq. When Ibrāhīm took Ismā'īl and his mother to Makkah, while Ismā'īl was still young enough to nurse, he supplicated to Allāh,

﴿رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا﴾

«O my Lord! Make this city (Makkah) a place of peace and security.» [2:126] as we in explained in Sūrat Al-Baqarah.

Ibrāhīm then said,

﴿وَأَجْنِبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ﴾

«and keep me and my sons away from worshipping idols.»

It is proper for whoever supplicates to Allāh to also ask for the benefit of his parents and offspring, as well as himself. Ibrāhīm next mentioned that many among mankind were led astray because of idols, and he disowned those who worship them and referred their matter to Allāh; if Allāh wills, He will

punish them, and if He wills, He will forgive them. 'Isā, peace be upon him, said similar words,

﴿إِنْ تُؤَذِّبَهُمْ فَإِنَّهُمْ عَبْدُكَ وَإِنْ تُغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ﴾

«If You punish them, they are Your servants, and if You forgive them, verily, You, only You are the Almighty, the All-Wise.» [5:118]

This supplication refers this and all matters to Allāh, not that it is actually going to happen. 'Abdullāh bin 'Amr narrated that the Messenger of Allāh ﷺ recited Ibrāhīm's supplication,

﴿رَبِّ إِنِّي أَسْأَلُكَ كَثِيرًا مِنْ النَّاسِ﴾

«O my Lord! They have indeed led astray many among mankind.», and the supplication of 'Isā,

﴿إِنْ تُؤَذِّبَهُمْ فَإِنَّهُمْ عَبْدُكَ﴾

«If You punish them, they are Your servants.» [5:118]

then raised his hands and said,

«اللَّهُمَّ أَنْتَنِي، اللَّهُمَّ أَنْتَنِي، اللَّهُمَّ أَنْتَنِي»

«O Allāh, Save my Ummah! O, Allāh, Save my Ummah! O, Allāh, Save my Ummah!»

and cried. Allāh said to the angel Jibrīl, "O Jibrīl, go to Muḥammad, and Your Lord has more knowledge, and ask him what makes him cry." Jibrīl came to the Prophet ﷺ and asked him, and he repeated to him what he said (in his supplication). Allāh said, "Go to Muḥammad and tell him this; We will make you pleased with your Ummah, O Muḥammad, and will not treat them in a way you dislike."^[1]

﴿رَبَّنَا إِنَّا أَسْكَنْتُمْ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ

لَتَجْمَلَ أَعْيُنُكَ مِنَ النَّاسِ تَهْوَاهُ إِلَيْهِمْ وَارْزُقْهُمْ مِنْ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ﴾

«37. "O our Lord! I have made some of my offspring dwell in an uncultivable valley by Your Sacred House in order, O our Lord, that they may perform Ṣalāh. So fill some hearts among

[1] Muslim 1:191.

men with love towards them, and (O Allāh) provide them with fruits so that they may give thanks.﴾

This Āyah indicates that this was different supplication than the first one that Ibrāhīm said when he left Hajar and her son Ismā'īl in Makkah, before the Sacred House was built.^[1] This prayer, it appears, was said after the House was built, begging Allāh and seeking His favor, and He is the Exalted and Most Honored. Ibrāhīm said here,

﴿عِنْدَ بَيْتِكَ الْمُحَرَّمِ﴾

﴿by Your Sacred House...﴾ then he,

﴿رَبَّنَا يُفِضْ عَلَيْنَا الصَّلَاةَ﴾

﴿O our Lord, that they may perform Ṣalāh.﴾

Ibn Jarir At-Ṭabari commented that this, "Refers to his earlier statement,

﴿الْمُحَرَّمِ﴾

﴿the Sacred...﴾," meaning, 'You have made this House Sacred so that people establish the prayer next to it,'

﴿فَلْيَمَلِكْ لَنَا الْقُلُوبَ﴾

﴿So fill some hearts among men with love towards them,﴾

Ibn 'Abbās, Mujāhid and Sa'īd bin Jubayr said, "Had Ibrāhīm said, 'The hearts of mankind', Persians, Romans, the Jews, the Christians and all other people would have gathered around it."^[2] However, Ibrāhīm said,

﴿بَيْنَ الْأَنْبِيَاءِ﴾

﴿among men﴾, thus making it exclusive to Muslims only. He said next,

﴿وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ﴾

﴿and (O Allāh) provide them with fruits﴾

[1] See Al-Bukhārī no. 3364, where it is clear that Ibrāhīm said this supplication when he first arrived in Makkah leaving his wife and Ismā'īl.

[2] At-Ṭabari 17:25-26.

in order that they may be helped in obeying You, and because this is a barren valley; bring to them fruits that they might eat. Allāh accepted Ibrāhīm's supplication,

﴿أَوَلَمْ نَكُنْ لَهُمْ حَرَمًا مَّأْمُومًا يَبْعَثُ إِلَيْهِ زَكَاةً مِنْ أَنْفُسِهِمْ﴾

﴿Have We not established for them a secure sanctuary (Makkah), to which are brought fruits of all kinds, a provision from Ourselves.﴾ [28:57]

This only indicates Allāh's compassion, kindness, mercy and blessing, in that there are no fruit producing trees in the Sacred City, Makkah, yet all kinds of fruits are being brought to it from all around; this is how Allāh accepted the supplication of the *Khalīl* - Allāh's intimate friend, Prophet Ibrāhīm, peace be upon him.

﴿رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا تُخْفِي عَلَيْنَا مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ۚ الْحَمْدُ لِلَّهِ الَّذِي وَمَبِّ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ ۚ رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءَ ۚ رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ۚ﴾

﴿38. "O our Lord! Certainly, You know what we conceal and what we reveal. Nothing on the earth or in the heaven is hidden from Allāh."﴾

﴿39. "All praise is due to Allāh, Who has given me in old age Ismā'il and Ishāq. Verily, my Lord is indeed the All-Hearer of invocations."﴾

﴿40. "O my Lord! Make me one who performs Ṣalāh, and (also) from my offspring, our Lord! And accept my invocation."﴾

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

Ibn Jarīr At-Ṭabari said, "Allāh said that Ibrāhīm, His *Khalīl*, said,

﴿رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا تُخْفِي عَلَيْنَا﴾

﴿O our Lord! Certainly, You know what we conceal and what we reveal.﴾

meaning, "You know the intention behind my supplication for

the people of this town, seeking Your pleasure in sincerity to You. You know all things, apparent and hidden, and nothing escapes Your knowledge on the earth or in heaven." He next praised and thanked his Lord the Exalted and Most Honored for granting him offspring after he became old,

﴿الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْتِوِيلَ وَإِسْحَاقَ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ﴾

«All praise is due to Allāh, Who has given me in old age Ismā'il (Ishmael) and Ishāq (Isaac). Verily, my Lord is indeed the All-Hearer of invocations.»

'He accepts the supplication of those who invoke Him, and has accepted my invocation when I asked Him to grant me offspring.' Ibrāhīm said next,

﴿رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ﴾

«O my Lord! Make me one who performs Ṣalāh,», preserving its obligations and limits,

﴿وَمِنْ ذُرِّيَّتِي﴾

«and (also) from my offspring,», make them among those who establish the prayer, as well,

﴿رَبَّنَا وَتَقَبَّلْ دُعَاءِ﴾

«our Lord! And accept my invocation.», all of my invocation which I invoked You with herein,

﴿رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ﴾

«Our Lord! Forgive me and my parents,»

Ibrāhīm said this before he declared himself innocent from his father, after he became sure that he was an enemy of Allāh,

﴿وَالْمُؤْمِنِينَ﴾

«and the believers», all of them,

﴿يَوْمَ يَفُومُ الْحِسَابُ﴾

«on the Day when the reckoning will be established.»

on the Day when You will reckon Your servants and recompense or reward them for their deeds - good for good and evil for evil.

﴿وَلَا تَحْسَبِ أَنَّ غِيْلًا عَنَّا بِمَلِ الظَّالِمُونَ إِنَّا بِمَا يَكْرُمُونَ لَيَوْمٍ تَنْحَسُّ فِيهِ الْأَبْصَارُ ۚ﴾ مُهْطِعَاتٌ مُقْبِي زُجُوجُهُمْ لَا يَرْجِعُ إِلَيْهِمْ مَرْفَعُهُمْ وَأَقْدَمُهُمْ هَرَاءً ﴿٤٢﴾

﴿42. Consider not that Allāh is unaware of that which the wrongdoers do, but He gives them respite up to a Day when the eyes will stare in horror.﴾

﴿43. (They will be) hastening forward with necks outstretched, their heads raised up (towards the sky), their gaze returning not towards them and their hearts empty.﴾

Allāh gives Respite to the Disbelievers and is never unaware of what They do

Allāh says, 'O Muḥammad, do not think that Allāh is unaware of what the unjust disbelievers do. Do not think because Allāh gave them respite and delayed their punishment that He is unaware or ignoring punishing them for what they do. Rather, Allāh keeps full account of this for them and keeps it on record against them,

﴿إِنَّا بِمَا يَكْرُمُونَ لَيَوْمٍ تَنْحَسُّ فِيهِ الْأَبْصَارُ﴾

﴿but He gives them respite up to a Day when the eyes will stare in horror.﴾

from the horror of the Day of Resurrection.' Allāh next mentions how they will all be raised up from their graves and hurriedly gathered for the Day of Gathering,

﴿مُهْطِعَاتٌ﴾

﴿hastening forward﴾, in a hurry. Allāh said in other Āyāt,

﴿مُهْطِعِينَ إِلَى الدَّاعِ﴾

﴿Hastening towards the caller.﴾ [54:8]

﴿يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُمْ﴾

﴿On that Day mankind will follow strictly Allāh's caller, no crookedness will they show him.﴾ [20:108] until,

﴿وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ﴾

﴿And (all) faces shall be humbled before the Ever Living, the

Sustainer. ﴿[20:111]﴾

Allāh said: another Āyah,

﴿يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَانِ يَرَّكًا﴾

﴿The Day when they will come out of the graves quickly.﴾
[70:43]

Allāh said next,

﴿مُقْبِي زُجُجِهِمْ﴾

﴿with necks outstretched﴾ meaning, raising their heads up, according to Ibn 'Abbās, Mujāhid and several others.^[1] Allāh said next,

﴿لَا يَرْجِعُ إِلَيْهِمْ طَرْفُهُمْ﴾

﴿their gaze returning not towards them﴾

meaning, their eyes are staring in confusion, trying not to blink because of the horror and tremendous insights they are experiencing, and fear of what is going to strike them, we seek refuge with Allāh from this end. This is why Allāh said,

﴿وَأَفْئِدَتُهُمْ هَوَاتٍ﴾

﴿and their hearts empty.﴾ meaning, their hearts are empty due to extreme fear and fright. Qatādah and several others said that the places of their hearts are empty then, because the hearts will ascend to the throats due to extreme fear.^[2] Allāh said next to His Messenger ﷺ,

﴿وَأَنذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا آخِرْنَا إِنَّكُمْ قَوْمٌ مُّجِبُونَ
دَعْوَانَا وَتَجِجُ الرُّسُلُ أَوْ كَمْ نَكَحْتُمَا أَنْفُسَكُمْ مِنْ قَبْلِ مَا لَكُمْ مِنْ زَوَالٍ ۚ رَسَكْتُمْ
فِي مَسَكِينِ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ وَبَقِيَ لَكُمْ كَيْفَ فَكَلْنَا يَوْمَهُمْ وَنَزَّلْنَا لَكُمْ
الْأَنْصَالَ ۚ وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ وَإِنْ كَانَتْ مَكْرُهُمْ لَئَزُولُ مِنْهُ
الْجِبَالُ ۚ﴾

44. And warn mankind of the Day when the torment will come unto them; then the wrongdoers will say: "Our Lord! Respite us for a little while, we will answer Your call and

[1] At-Ṭabari 17:31-32.

[2] At-Ṭabari 17:34.

follow the Messengers!" (It will be said:) "Had you not sworn aforetime that you would not leave (the world for the Hereafter)."

﴿45. "And you dwelt in the dwellings of men who wronged themselves, and it was clear to you how We dealt with them. And We put forth (many) parables for you."﴾

﴿46. Indeed, they planned their plot, and their plot was with Allāh, though their plot was not such as to remove the mountains from their places.﴾

There will be no Respite after the Coming of the Torment

Allāh mentions what those who committed injustice against themselves will say when they witness the torment,

﴿رَبَّنَا أَخِّرْنَا إِلَىٰ أَجَلٍ قَرِيبٍ يُبَيِّنْ مَعْرَتَكَ رَبَّنَا﴾

﴿Our Lord! Respite us for a little while, we will answer Your call and follow the Messengers!﴾

Allāh said in other Āyāt,

﴿حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ﴾

﴿Until, when death comes to one of them, he says: "My Lord! Send me back."﴾ [23:99] and,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ﴾

﴿O you who believe! Let not your properties divert you.﴾ [63:9-10]

Allāh described the condition of the wrongdoers on the Day of Gathering, when He said,

﴿وَلَوْ نَرَىٰ إِذِ الْمُجْرِمِينَ نَاكِسُوا رُءُوسِهِمْ﴾

﴿And if you only could see when the criminals shall hang their heads.﴾ [32:12],

﴿وَلَوْ نَرَىٰ إِذِ الْمُؤْمِنِينَ قَالُوا بِئَيْنَا نَارٌ وَلَا نَكُذِّبُ﴾

﴿If you could but see when they will be held over the Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the Āyāt of Our Lord..."!﴾ [6:27] and,

﴿وَمَنْ يَصْطِرْثِنْ يَبَا﴾

«Therein they will cry.» [35:27] Allāh refuted their statement here,

﴿أَرَلَمْ نَكُتُورَا أَنْتُمْ بِن قَبْل مَا لَكُم بِن زَوَالِ﴾

«Had you not sworn aforetime that you would not leave.»

Allāh says, 'Had you not vowed before, that your previous state will not change, that there will be no Resurrection or Reckoning? Therefore, taste this torment because of what you vowed before.' Mujāhid commented that,

﴿مَا لَكُم بِن زَوَالِ﴾

«that you would not leave.» refers to leaving this worldly life to the Hereafter.^[1] Allāh also said,

﴿وَأَنْتُمْوَا بِٱللّٰهِ جَهْدَ أَنْتَهُمْ لَا يَنْتُ ٱللّٰهُ مَن يَمُوتُ﴾

«And they swear by Allāh with their strongest oaths, that Allāh will not raise up him who dies.» [16:38]

Allāh said next,

﴿وَمَكُنْتُمْ بِن سَكَنِ ٱلَّذِينَ ظَلَمُوا أَنْفُسَهُمْ وَبَيَّنَّتْ لَكُم كَيْفَ فَكُنَا بِهِمْ
وَضَرَبْنَا لَكُمُ ٱلْأَمْثَالَ﴾

«And you dwelt in the dwellings of men who wronged themselves, and it was clear to you how We had dealt with them. And We put forth (many) parables for you.»

Allāh says, 'you have witnessed or heard of the news of what happened to the earlier disbelieving nations, but you did not draw a lesson from their end, nor did what We punished them with provide an example for you,'

﴿حِكْمَةً بَلِغَةً فَمَا تَتَن ٱلْأَذْرُ﴾

«Perfect wisdom but the warners benefit then not.» [54:5] Shu'bah narrated that Abu Ishāq said that 'Abdur-Rahmān bin Dābīl said that 'Ali bin Abi Ṭālib commented on Allāh's statement,

﴿وَإِن كَانَتْ مَكْرُومَةٌ لَّرُؤُودَ مِنْهُ ٱلْجِبَالُ﴾

^[1] Aṭ-Ṭabari 17:36.

«though their plot was not such as to remove the mountains from their places.»

“He who disputed with Ibrāhīm about his Lord, took two eaglets and raised them until they became adult eagles. Then he tied each eagle’s leg to a wooden box with ropes and left them go hungry. He and another man sat inside the wooden box and raised a staff with a piece of meat on its tip. So, the two eagles started flying. The king asked his companion to tell him what he was seeing, and he described the scenes to him, until he said that he saw the earth as a fly. So, the king brought the staff closer to the eagles and they started landing slowly. This is why Allāh said,

(وَإِنْ كَادَ مَكْرُهُمْ يُنْزِلُ مِنْهُ الْجِبَالَ)

‘though their plot was hardly one to remove the mountains from their places.’^[1]

Mujāhid also mentioned that this story was about Nebuchadnezzar, and that when the king’s sight was far away from earth and its people, he was called, ‘O tyrant one! Where are you headed to?’ He became afraid and brought the staff closer to the eagles, which flew faster with such haste that the mountains almost shook from the noise they made. The mountains were almost moved from their places, so Allāh said,

(وَإِنْ كَادَ مَكْرُهُمْ يُنْزِلُ مِنْهُ الْجِبَالَ)

«though their plot was not such as to remove the mountains from their places.»^[2]

Ibn Jurayj narrated that Mujāhid recited this Āyah in a way that means, “though their plot was such as to remove the mountains from their places.”

However, Al-‘Awfi reported that Ibn ‘Abbās said that,

(وَإِنْ كَادَ مَكْرُهُمْ يُنْزِلُ مِنْهُ الْجِبَالَ)

«though their plot was not such as to remove the mountains from their places.»

indicates that their plot was not such as to remove the mountains from their places. Similar was said by Al-Ḥasan Al-

[1] At-Ṭabari 17:39.

[2] At-Ṭabari 17:39.

Baṣri. Ibn Jarīr reasoned that, "Associating others with Allāh and disbelieving in Him, which they brought upon themselves, did not bother the mountains nor other creatures. Rather, the harm of their actions came to haunt them." I (Ibn Kathīr) said, this meaning is similar to Allāh's statement,

﴿وَلَا تَتَّبِعْ فِي الْأَرْضِ مَرَجًا إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَتَّخِذَ الْجِبَالَ مَرْبَاتًا﴾

«And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height.» [17:37]

There is another way of explaining this Āyah; 'Alī bin Abī Ṭalḥah reported that Ibn 'Abbās said that,

﴿وَلَا تَتَّبِعْ فِي الْأَرْضِ مَرَجًا إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَتَّخِذَ الْجِبَالَ مَرْبَاتًا﴾

«though their plot was not such as to remove the mountains from their places.»

refers to their Shirk, for Allāh said in another Āyah,

﴿نَكَادُ السَّمَكُوتَ يَنْظُرُونَ مِنْهُ﴾

«Whereby the heavens are almost torn.»^[1] [19:90]

Aḍ-Ḍaḥḥāk and Qatādah said similarly.^[2]

﴿فَلَا تَحْسَبَنَّ اللَّهَ خَائِفًا مِنْ دَلِيلِهِ إِنَّ اللَّهَ عَزِيزٌ ذُو انْتِقَامٍ﴾ [٢٧] يَوْمَ يُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَاوَاتُ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿٢٨﴾

«47. So think not that Allāh will fail to keep His promise to His Messengers. Certainly, Allāh is All-Mighty, All-Able of Retribution.»

«48. On the Day when the earth will be changed to another earth and so will be the heavens, and they (all creatures) will appear before Allāh, the One, the Irresistible.»

Allāh never breaks a Promise

Allāh affirms His promise,

﴿فَلَا تَحْسَبَنَّ اللَّهَ خَائِفًا مِنْ دَلِيلِهِ﴾

«So think not that Allāh will fail to keep His promise to His

[1] Aṭ-Ṭabari 17:41.

[2] Aṭ-Ṭabari 17:41.

Messengers.﴾

His promise to grant them victory in this life and on the Day when the Witnesses shall come forth. Allāh affirms that He is All-Able and that nothing He wills escapes His power and none can resist Him. Allāh affirms that He is Able to exact retribution from those who disbelieve in Him and deny Him,

﴿وَلَّيْنَاكَ الْغَنَىٰ﴾

﴿Woe that Day to the deniers!﴾[77:15]

Allāh said here,

﴿يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ﴾

﴿On the Day when the earth will be changed to another earth and so will be the heavens,﴾

meaning, His promise shall come to pass on the Day when the earth will be changed to an earth other than this earth that we know and recognize. It is recorded in the Two *Ṣaḥīḥs* that Sahl bin Sa'd said that the Messenger of Allāh ﷺ said,

«يُخْرَجُ النَّاسُ يَوْمَ الْقِيَامَةِ عَلَىٰ أَرْضٍ بَيْضَاءَ عَفْرَاءَ كَقُرْصَةِ النَّعْيِ لَيْسَ فِيهَا مَعْلَمٌ لِأَحَدٍ»

«On the Day of Resurrection, the people will be gathered on a white (barren), flat earth just like the wheat bread, it has no recognizable features for anyone.»^[1]

Imām Aḥmad recorded that 'Ā'ishah said, "I was the first among all people who asked the Messenger of Allāh ﷺ about this Āyah,

﴿يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ﴾

﴿On the Day when the earth will be changed to another earth and so will be the heavens,﴾

saying, 'O Allāh's Messenger! Where will the people be then?' He said,

«عَلَى الصَّرَاطِ»

^[1] *Fath al-Bāri* 11:379, *Muslim* 4:2150.

«On the *Ṣirāt*.»^[1] Muslim, but not Al-Bukhārī, collected this *Ḥadīth*. At-Tirmidhi and Ibn Mājah also recorded it, and At-Tirmidhi said "*Ḥasan Ṣaḥīḥ*".^[2]

Imām Muslim bin Al-Ḥajjāj recorded in his *Ṣaḥīḥ* that Thawbān the servant of the Messenger of Allāh ﷺ said, "I was standing next to the Messenger of Allāh when a Jewish rabbi came to him and said, 'Peace be to you, O Muḥammad.' I pushed him with such a force that almost caused him to fall down and he asked me why I did that. I said, 'Why did you not say, 'O Messenger of Allāh?' The Jew said, 'We call him by the name which his family gave him.' The Messenger of Allāh ﷺ said,

«إِنْ اسْمِي مُحَمَّدٌ الَّذِي سَمَّاهُ بِهِ أَهْلِي»

«Muḥammad is indeed the name which my family gave me.»

The Jew said, 'I came to ask you about something.' The Messenger of Allāh ﷺ replied,

«أَيُّفَعْلُكَ شَيْئًا إِنْ حَدَّثْتُكَ؟»

«Would it benefit you if I replied to your question?»

He said, 'I will hear it with my ear.' The Messenger of Allāh ﷺ poked the ground with a staff he had and said,

«سَلْ»

«Ask.» The Jew said, 'Where will the people be when the earth will be changed to another earth and so will the heavens?' The Messenger of Allāh ﷺ said,

«هُمْ فِي الظِّلْمَةِ دُونَ الْجَبْرِ» قال: فمن أول الناس إجازة؟ فقال: «فقرأ: المَهاجرين»، فقال اليهودي: فما تحفتهم حين يدخلون الجنة؟ قال: «زِيَادَةُ كَيْدِ الثَّوْنِ» قال: فما غداؤهم في إثرها؟ قال: «يُنْتَحَرُ لَهُمْ ثَوْرُ الْجَنَّةِ الَّذِي كَانَ يَأْكُلُ مِنْ أَطْرَافِهَا» قال: فما شرابهم عليه؟ قال: «مِنْ عَيْنٍ فِيهَا تُسَمَّى سُلَيْلًا». قال: صدقت، قال: رجعت أسألك عن شيء لا يعلمه أحد من أهل الأرض إلا نبي أو

[1] Aḥmad 6:35. *Ṣirāt* originally means 'a road'; it also means the bridge that will be laid across Hellfire for the people to pass over on the Day of Judgement. It is described as sharper than a sword and thinner than a hair. It will have hooks over it to snatch the people.

[2] Muslim 4:2150, *Tuḥfat Al-Aḥwadhī* 8:548, Ibn Mājah 2:1430.

رجل أو رجلان. قال: «أَتَبْتَكَ إِنْ حَدَّثْتُكَ؟» قال: أسمع بأذني. قال: جئت أسألك عن الولد، قال: «ماء الرجل أبيض، وماء المرأة أصفر، فإذا اجتمعما فعلا مني الرجل مني المرأة، أذكرها يا ذن الله تعالى، وإذا علا مني المرأة مني الرجل، أنا يا ذن الله» قال اليهودي: لقد صدقت وإنك لني ثم انصرف، فقال رسول الله ﷺ: «لَقَدْ سَأَلَنِي هَذَا عَنِ الَّذِي سَأَلَنِي عَنْهُ، وَمَا لِي عِلْمٌ بِشَيْءٍ مِنْهُ حَتَّى أَتَانِي اللَّهُ بِهِ»

«In the darkness before the Bridge (Jasr).» He asked, 'Who will be the first to pass it?' He said, 'The poor emigrants (Muhājirīn).» He asked, 'What will their (refreshment) be when they enter Paradise?' He said, 'The caul of fish liver.' He asked, 'What will they have after that?' He said, 'A bull of Paradise which grazed through its pathways will be slaughtered for them.' He asked, 'From what will they drink?' He said, 'From a fountain whose name is Salsabīl.' He said, 'You have said the truth. I have come to ask you something about which none of the inhabitants of the earth knows, with the exception of a Prophet or one or two other men.' He said, 'Would you benefit by me informing you about it?' He replied, 'I would listen. I have come to ask you about the child.' He ﷺ said, 'The fluid of the man is white, and the woman's is yellow. When they meet, if the discharge of the man is greater than that of the woman, then it becomes a male, by Allāh's permission. When the woman's discharge is greater than the man's, it becomes a female by Allāh's permission.' The Jew said, 'You have told the truth and are indeed a Prophet.' Then he left. So Allāh's Messenger ﷺ said; «He asked me such things that I had no knowledge of it until Allāh gave it to me.»^[1]

Allāh said next,

﴿وَيَرَوْنَهُ﴾

«and they will appear before Allāh», describing when the creatures will be resurrected before Allāh from their graves,

﴿الْوَحِيدِ الْقَهَّارِ﴾

[1] Muslim no. 315.

مَهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ لَا يَرُدُّونَ إِلَيْهِمْ طَرْفُهُمْ وَأَنْفُسُهُمْ
 هَوَاءٌ ۖ وَأَنْذَرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ
 ظَلَمُوا رَبَّنَا أَخْرِنَا إِلَى أَجَلٍ قَرِيبٍ نَجْتِجِ دَعْوَتَكَ وَتَسْتَجِ
 الرُّسُلَ أَوَلَمْ نَكُودُوا أَنْفُسُنَا مِنْ قَبْلُ مَا لَكُمْ
 مِنْ زَوَالٍ ۖ وَكَانَتْكُمْ فِي مَكَانٍ الَّذِينَ ظَلَمُوا
 أَنْفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا
 لَكُمْ الْأَمْثَالَ ۖ وَقَدْ مَكُرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ
 مَكْرُهُمْ وَإِنْ كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ
 ۖ فَلَا تَخْشَى اللَّهَ يَأْكُلُ عُقْدَهُ رُسُلَهُ ۚ إِنَّ اللَّهَ عَرِيزٌ
 ذُو انْقِصَارٍ ۖ يَوْمَ تَبْدُلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَاءُ
 وَتَزُولُ أَهْلُ الْوَحْدِ الْقَهَّارُ ۖ وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ
 مُقَرَّنِينَ فِي الْأَصْفَادِ ۖ سَرَابِلُهُمْ مِنْ فَطْرَانَ وَتَقْنَى
 وَجُوهَهُمُ النَّارُ ۖ لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَا كَسَبَتْ
 إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ۖ هَذَا بَلَاغٌ لِلنَّاسِ وَلِيُنْذَرُوا
 بِهِ وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهُ وَاحِدٌ وَلِيَذَّكَّرُوا الْأَلْبَابَ ۖ

«the One, the Irresistible.» Who has full power and control over all things and to Whom the necks and minds are subservient.

«وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُقَرَّنِينَ فِي الْأَصْفَادِ ۖ سَرَابِلُهُمْ مِنْ فَطْرَانَ وَتَقْنَى وَجُوهَهُمُ النَّارُ ۖ لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَا كَسَبَتْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ۖ»

«49. And you will see the criminals that Day, Muqarranūn (bound together) in fetters.»

«450. Their garments will be of Qatīrān (tar), and fire will cover their faces.»

«451. That Allāh may requite each person according to what he has earned. Truly, Allāh is

swift at reckoning.»

The Condition of the criminals on the Day of Resurrection

Allāh said,

«يَوْمَ تَبْدُلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَاءُ

«On the Day when the earth will be changed to another earth and so will be the heavens»

'and the creations will be brought before their Lord, and you, O Muḥammad, will witness the criminals who committed the crimes of Kufr and mischief,'

﴿مُقَرَّنِينَ﴾

﴿Muqarranīn﴾ bound together, each with his or her like, just as Allāh said,

﴿اجْمَعُوا الَّذِينَ ظَلَمُوا فَلَهُمْ جُجُنُوبُهُمْ وَأُغْفِرَ لَظُلْمِهِمْ﴾

﴿Assemble those who did wrong, together with their companions.﴾ [37:22]

﴿وَلَمَّا اتَّخَذُوا نُفُوسَهُمْ﴾

﴿And when the souls are joined with their bodies.﴾[81:7],

﴿وَلَمَّا أُلْقُوا مِنْهَا نَكَأَ جُنُوبَهُمْ ثَمَرَاتُهَا فَمَنْهَا يَصُورُونَ﴾

﴿And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction.﴾ [25:13] and,

﴿وَالشَّيَاطِينُ كُلٌّ أُولَئِكَ يَفْعَلُونَ﴾

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

Allāh said next,

﴿سَرَابِيلُهُمْ مِنْ قَطَرَانٍ﴾

﴿Their garments will be of Qaṭīrān (pitch),﴾

that is used to coat camels. Qatādah commented that Qaṭīrān (tar) is one of the fastest objects to catch fire. Ibn 'Abbās used to say that the Qaṭīrān, mentioned in the Āyah, is dissolved lead.^[1] It is possible that this Āyah reads as:

﴿سَرَابِيلُهُمْ مِنْ قَطِرَانٍ﴾

referring to heated lead that has reached tremendous heat, according to Mujāhid, Ikrimah, Sa'īd bin Jubayr Al-Ḥasan and Qatādah.^[2] Allāh said next,

﴿وَنُفِثَ وَجُوهُهُمْ النَّارُ﴾

﴿and fire will cover their faces﴾, which is similar to His other

[1] Aṭ-Ṭabari 17:56.

[2] Aṭ-Ṭabari 17:55-56.

statement,

﴿تَلْفَحُ وُجُوهَهُمْ أَنْزَارٌ وَفِيهَا كَلِيلُوتٌ﴾^[1]

«The Fire will burn their faces, and therein they will grin, with displaced lips.» [23:104]

Imām Aḥmad recorded that Yaḥyā bin Abi Ishāq said that Abān bin Yazīd said that Yaḥyā bin Abi Kathīr said that Zayd bin Abi Salām said that Abu Mālik Al-Ash'ari said that the Messenger of Allāh ﷺ said,

«أَرْبَعٌ فِي أُمَّتِي مِنْ أَنْزِلِ الْجَاهِلِيَّةِ لَا يَتْرُكُونَهُنَّ: الْفَخْرُ بِالْأَخْسَابِ، وَالطُّغْنُ فِي الْأَنْسَابِ، وَالْإِسْتِغْنَاءُ بِالشُّجُومِ، وَالنَّيَاحَةُ عَلَى الْمَيِّتِ، وَالنَّابِغَةُ إِذَا لَمْ تَكُنْ قَبْلَ مَوْتِهَا، تَقَامُ يَوْمَ الْقِيَامَةِ وَعَلَيْهَا سِرْبَانٌ مِنْ قَطِرَانٍ وَدَرْعٌ مِنْ جَرَبٍ»

«Four characteristics from the time of Jāhiliyyah will remain in my Ummah, since they will not abandon them: boasting about their family lineage, discrediting family ties, seeking rain through the stars, and wailing for their dead. Verily, if she who wails, dies before she repents from her behavior, she will be resurrected on the Day of Resurrection while wearing a dress of Qatīrān and a cloak of mange.»^[1]

Muslim collected this Ḥadīth.^[2]

Allāh said next,

﴿يُعْزِي اللَّهُ كُلَّ نَفْسٍ مَا كَسَبَتْ﴾

«That Allāh may requite each person according to what he has earned.»

meaning, on the Day of Resurrection. Allāh said in another Āyah,

﴿يُعْزِي الَّذِينَ كَفَرُوا بِمَا عَمِلُوا﴾

«That He may requite those who do evil with that which they have done.» [53:31] Allāh said here,

﴿إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ﴾

«Truly, Allāh is swift at reckoning.»

^[1] Aḥmad 5:342.

^[2] Muslim 2:644.

when He wills to reckon a servants of His, for He knows everything and nothing ever escapes His observation. Verily, His power over all of His creation is the same as His power over one creature,

﴿نَا خَلَقَكُمْ وَلَا بِكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ﴾

«The creation of you all and the resurrection of you all are only as a single person.» [31:28]

And this is why Mujāhid said,

﴿سَرِيعُ الْحِسَابِ﴾

«swift at reckoning», means “keeping count.”

﴿مَّا بَلَّغْنَا لِقَائِ الْفَاسِقِينَ إِلَهُهُمْ وَلِيُتَذَكَّرُوا فِيهِ. وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهٌُ وَاحِدٌ وَلِيَذَكَّرَ الْأُولَى الْأَوَّلَى﴾

«52. This (Qur’ān) is a Message for mankind (and a clear proof against them), in order that they may be warned thereby, and that they may know that He is the only One God and that men of understanding may take heed.»

Allāh states that this Qur’ān is a Message for mankind,

﴿لِيُذَكِّرَكُمْ فِيهِ وَمَا يُبَلِّغُ﴾

«(So) that I may therewith warn you and whomsoever it may reach.» [6:19]

This Qur’ān is for all mankind and the Jinns, just as Allāh said in the beginning of this Sūrah,

﴿إِنَّا أَنْزَلْنَاهُ فِيكَ يُخْرِجُ الْفَاسِقِينَ إِلَى الْفُتُورِ﴾

«Alif-Lām-Rā. (This is) a Book which We have revealed unto you in order that you might lead mankind out of darkness into light.» [14:1]

Allāh said next,

﴿وَلِيُتَذَكَّرُوا فِيهِ﴾

«in order that they may be warned thereby», or to receive and draw lessons from it,

﴿وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهٌُ وَاحِدٌ﴾

﴿and that they may know that He is the only One God﴾ using its proofs and evidences that testify that there is no true deity except Allāh,

﴿وَلَذِكْرُ الْآتِبِ﴾

﴿and that men of understanding may take heed.﴾ meaning those who have good minds.

This is the end of the *Tafsīr* of Sūrah Ibrāhīm, and all praise is due to Allāh.

The Tafsīr of Sūrat Al-Ḥijr (Chapter -15)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿الرُّبُّ تِلْكَ آيَاتُ الْكِتَابِ وَقُرْآنٍ مُبِينٍ ۝ رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ ۝ ذَرَهُمْ يَأْكُلُوا وَيَشْتَبِعُوا وَيَنْهَرُوا الْأَمَلُ فَسَوْفَ يَعْلَمُونَ ۝﴾

﴿1. Alif-Lām-Rā. These are Āyāt of the Book and a plain Qur'ān.﴾

﴿2. How much would those who disbelieved wish that they had been Muslims.﴾

﴿3. Leave them to eat and enjoy, and let them be preoccupied with (false) hope. They will come to know!﴾

The Disbelievers will someday wish that They had been Muslims

We have already discussed the letters which appear at the beginning of some Sūrahs. Allāh said:

﴿رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا﴾

﴿How much would those who disbelieved wish﴾

Here Allāh tells us that they will regret having lived in disbelief, and will wish that they had been Muslims in this world.

Regarding Allāh's saying,

﴿رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ ۝﴾

﴿How much would those who disbelieved wish that they had been Muslims.﴾

Sufyān Ath-Thawri reported from Salamah bin Kuhayl, who reported from Abi Az-Za'ra', from 'Abdullāh, who said: "This is

about the *Jahannamiyyūn* (the sinners among the believers who will stay in Hell for some time), when they [the disbelievers] see them being brought out of Hell.^[11]

﴿رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ ۝١١﴾

«How much would those who disbelieved wish that they had been Muslims.»

Ibn Jarīr reported that Ibn ‘Abbās and Anas bin Mālik explained that this *Āyah* refers to the Day when Allāh will detain the sinful Muslims in Hell along with the idolators. He said: “The idolators will say to them, ‘What you used to worship on earth has not helped you.’ Then by virtue of His mercy, Allāh will be angry for their sake, and He will remove them [from it]. That is when

﴿رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ ۝١٢﴾

«How much would those who disbelieved wish that they had been Muslims.»^[12]

﴿ذَرْنُمْ يَا كُلُّوا رَتَقُوا﴾

«Leave them to eat and enjoy» this is a stern and definitive threat for them, like His saying,

﴿قُلْ تَتَذَكَّرُونَ فَإِنَّ مَوَازِينَ إِلَى النَّارِ﴾

«Say: “Enjoy your brief life! But certainly, your destination is the Fire!”» [14:30]

﴿كُلُوا وَشَبِّهُوا قَلِيلًا إِنَّكُمْ تُجْرَمُونَ ۝١٣﴾

«(O disbelievers!) Eat and enjoy yourselves (in this worldly life) for a little while. Verily, you are the guilty.» [77:46]

Allāh says:

﴿وَلِيْلَهُمُ الْأَمَلُ﴾

«let them be preoccupied with false hope.»

i.e., distracted from repentance and turning to Allāh, for

﴿فَسَوْفَ يَكُونُونَ﴾

^[11] At-Ṭabari 17:62.

^[12] At-Ṭabari 17:62.

سُورَةُ الْحَجَرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّيْلَكَ مَا يَنْتِ الْكِتَابُ وَقُرْءَانُ ثَمِينٍ ① رُبَمَا يَوَدُّ
الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ ② ذَرَّهُمْ يَأْكُلُوا
وَيَسْتَعْمُوا وَيَلْهَمُ الْأَمْلُ فَسَوْفَ يَعْلَمُونَ ③ وَمَا أَهْلَكْنَا
مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَعْلُومٌ ④ مَا تَسْقُ مِنْ أَمَةٍ
أَجَلُهَا وَمَا يَسْتَفْخِرُونَ ⑤ وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ
الذِّكْرُ إِنَّكَ لَمَجْنُونٌ ⑥ لَوْ مَا آتَيْنَا بِالْمَلَكِ كَذِبٌ إِنْ كُنْتَ
مِنَ الصَّادِقِينَ ⑦ مَا نَزَّلَ الْمَلَكُ إِلَّا بِالْحَقِّ وَمَا كَانُوا
إِنَّا مُنْظَرِينَ ⑧ إِنَّا عَنَّا نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَنُحْشِرُونَ ⑨
وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شَيْعِ الْأَوَّلِينَ ⑩ وَمَا يَأْتِيهِمْ مِنْ
رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ⑪ كَذَلِكَ فَتَلَاكَ فِي
قُلُوبِ الْمُجْرِمِينَ ⑫ لَا يُؤْمِنُونَ بِهِ وَقَدْ خَلَتْ سُنَّةُ الْأَوَّلِينَ
وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِنَ السَّمَاءِ فَظَلُّوا فِيهِ يَمْعُرُونَ
⑬ لَقَالُوا إِنَّمَا سَكِرَاتُ بَصُرْنَا بِلِغَةٍ مِّنْ قَوْمٍ مَّشْهُورُونَ ⑭

«They will soon come to know!» that is, their punishment.

«وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَّعْلُومٌ ④ مَا تَسْقُ مِنْ أَمَةٍ أَجَلُهَا وَمَا يَسْتَفْخِرُونَ ⑤»

44. And never did We destroy a township but there was a known decree for it. »

45. No nation can advance its term, nor delay it. »

Every Township has its allotted Time

Allah is informing us that He never destroys a township until He has established evidences for it and its allotted time has ended. When

the time for a nation's destruction has come, He never delays it, and He never moves its appointed time forward. This was a message and a warning to the people of Makkah, telling them to give up their *Shirk*, their stubbornness and disbelief for which they deserved to be destroyed.

«وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ ⑥ لَوْ مَا آتَيْنَا بِالْمَلَكِ كَذِبٌ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ⑦ مَا نَزَّلَ الْمَلَكُ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِنَّا مُنْظَرِينَ ⑧»

46. And they say: "O you (Muhammad) to whom the Dhikr (the Qur'an) has been revealed! Verily, you are a madman! »

47. "Why do you not bring angels to us if you are of the truthful?" »

«8. We do not send the angels down except with the truth, and in that case, they (the disbelievers) would have no respite!»

«9. Verily, We, it is We Who revealed the Dhikr (i.e. the Qur'ān) and surely We will guard it (from corruption).»

The Accusation that the Prophet ﷺ was a Madman and Demands for Him to bring down Angels

Allāh tells us about the disbelief, arrogance and stubbornness of the disbelievers as reflected in their words:

﴿يَا أَيُّهَا الَّذِي نَزَّلَ عَلَيْهِ الْكِتَابُ﴾

«O you (Muhammad) to whom the Dhikr (the Qur'ān) has been revealed!» i.e., the one who claims to receive it.

﴿إِنَّكَ لَسَجُونٌ﴾

«Verily, you are a mad man!» i.e., by your invitation to us to follow you and leave the way of our forefathers.

﴿أَوَلَمْ نَأْتِ بِكَ بِالْبَيِّنَاتِ﴾

«Why do you not bring angels to us» i.e., to bear witness to the accuracy of what you have brought to us is true, if you are really telling the truth? This is similar to what Pharaoh said:

﴿تَقْرَأُ الْآيِينَ عَلَيْهِ لِسْرَةٍ مِنْ رَبِّهِ أَوْ جَاءَ مَعَهُ الْمَلَائِكَةُ مُقَرَّرِينَ﴾

«Why then are not golden bracelets bestowed on him, or angels sent along with him?» (43:53).

And Allāh said:

﴿وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنْزِلَ عَلَيْنَا الْمَلَائِكَةُ أَوْ رَأَوْا رَبَّنَا لَقَدْ اسْتَكْبَرُوا فِي أَنْفُسِهِمْ﴾

﴿وَعَتَرُوا عُنُقًا كَبِيرًا﴾ ﴿يَوْمَ رَأَوْا الْمَلَائِكَةَ لَا بُشْرَىٰ يَوْمَئِذٍ لِلْمُجْرِمِينَ وَقُولُوا جِئْنَاكُمْ بِمُخْرَجٍ﴾ ﴿٢١﴾

«And those who do not expect a meeting with Us (i.e., those who deny the Day of Resurrection and the life of the Hereafter), say: "Why are not the angels sent down to us, or why do we not see our Lord?" Indeed they think too highly of themselves, and are scornful with great pride. On the Day that they do see the angels - there will be no good news given on that day to the guilty. And they (angels) will say: "All kinds of glad tidings are forbidden for you."» (25:21-22)

For this reason Allāh said:

﴿مَا نُنَزِّلُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِلَّا مُنْظَرِينَ﴾

«We do not send the angels down except with the truth, and in that case, they (the disbelievers) would have no respite!»

Mujāhid said in this Āyah:

﴿مَا نُنَزِّلُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ﴾

«We do not send the angels down except with the truth»

“[i.e.,] with the Message and the punishment.”^[1] Then Allāh, may He be exalted, stated that He is the One Who revealed the *Dhikr* to him, which is the Qur’ān, and He is protecting it from being changed or altered.

﴿وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شَيْءٍ الْأَوَّلِينَ ﴿١٠﴾ وَمَا إِلَهُمُ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿١١﴾ كَذَلِكَ نَسْلُكُ فِي قُلُوبِ الْمُنْكَرِينَ ﴿١٢﴾ لَا يُؤْمِنُونَ بِهِ. وَقَدْ خَلَتْ سُنَّةُ الْأَوَّلِينَ ﴿١٣﴾﴾

«10. Indeed, We sent (Messengers) before you (O Muhammad) amongst the earlier communities.»

«11. And there never came a Messenger to them but that they mocked him.»

«12. Thus We allow it to enter the hearts of the guilty.»

«13. They would not believe in it (the Qur’ān); and already the example of the ancients has gone forth.»

The Idolators of Every Nation made a Mockery of their Messengers

Consoling His Messenger ﷺ for the rejection of the disbelieving Quraysh, Allāh says that He has sent Messengers before him to the nations of the past, and no Messenger came to a nation but they rejected him and mocked him. Then He tells him that He lets disbelief enter the hearts of those sinners who are too stubborn and too arrogant to follow His guidance.

﴿كَذَلِكَ نَسْلُكُ فِي قُلُوبِ الْمُنْكَرِينَ ﴿١٢﴾﴾

«Thus We allow it to enter the hearts of the guilty.»

[1] At-Ṭabari 17:68.

Anas and Al-Ḥasan Al-Baṣrī said that this referred to *Shirk*.^[1]

﴿وَقَدْ غَتَّ مِنَ الْأَوَّلِينَ﴾

﴿and already the example of the ancients has gone forth.﴾

meaning the destruction wrought by Allāh on those who rejected His Messengers, and how He saved His Prophets and their followers in this world and in the Hereafter, is well known.

﴿رَوَوْا فَتَحْنَا لَهُمْ أَبْوَابًا مِّنَ السَّمَاءِ فَظَلُّوا فِيهَا يَوْمَئِذٍ بِمِغْرَابٍ ﴿١٤﴾ لِّقَالُوا إِنَّا شِكْرًا أَبْصَرْنَا بِالْغَمْرِ قَوْمٌ مُّشْعُرُونَ ﴿١٥﴾﴾

﴿14. And even if We opened to them a gate to the heavens and they were to continue ascending through it (all day long).﴾

﴿15. They would surely say (in the evening): "Our eyes have been (as if) dazzled (we have not seen any angel or heaven). Nay, we are a people bewitched."﴾

The Stubborn Disbelievers will never believe, no matter what Signs and Wonders They see

Allāh explains the extent of their disbelief and stubborn resistance to the truth by stating that even if a door to heaven were to be opened for them, and they were to be taken up through it, they would still not believe. Rather, they would say:

﴿إِنَّا شِكْرًا أَبْصَرْنَا﴾

﴿Our eyes have been (as if) dazzled.﴾

Mujāhid, Ibn Kathīr and Aḍ-Ḍaḥḥāk said, "[this means] our vision has been blocked."^[2] Qatādah narrated that Ibn 'Abbās said, "[this means] our eyesight has been taken away." Al-'Awfi reported that Ibn 'Abbās said, "[this means] we were confused and put under a spell."^[3]

﴿شِكْرًا أَبْصَرْنَا﴾

﴿Our eyes have been (as if) dazzled.﴾

[1] Aṭ-Ṭabari 17:70.

[2] Aṭ-Ṭabari 17:74.

[3] Aṭ-Ṭabari 17:75.

وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاطِلِينَ ﴿١٦﴾
 وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ ﴿١٧﴾ إِلَّا مِنْ أَسْفَلِ السَّمَاءِ
 قَالِيعَةُ شِهَابٍ مُبِينٍ ﴿١٨﴾ وَالْأَرْضَ مَدَدْنَاهَا وَالْقِيَمَةَ فِيهَا
 رَاسِينَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٍ ﴿١٩﴾ وَجَعَلْنَا الْكَوْكَبَ فِيهَا
 مَعِينٍ وَمَنْ لَشَيْءٍ لَهُ بَرَزِقِينَ ﴿٢٠﴾ وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا
 خَزَائِنُهُ وَمَا نُنَزِّلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ ﴿٢١﴾ وَأَرْسَلْنَا الرِّيْحَ
 لُفُوحٍ فَاَنزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ وَمَا أَنْتُمْ لَهُ
 بِخَازِنِينَ ﴿٢٢﴾ وَإِنَّا لَنَخْنِمْهُنَّ وَنُفِثَ وَخَنَ الْوَارِثُونَ ﴿٢٣﴾
 وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ ﴿٢٤﴾
 وَإِنَّ رَبَّكَ هُوَ عَشِيرُهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ ﴿٢٥﴾ وَلَقَدْ خَلَقْنَا الْإِنْسَانَ
 مِنْ صَلْصَلٍ مِنْ حَمَلٍ مَنْسُوجٍ ﴿٢٦﴾ وَنَبَّأْنَاهُ خَلْقَهُ مِنْ قَبْلِ أَنْ يَارِ
 السَّمُورَ ﴿٢٧﴾ وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَلَقْتُ خَلْقًا مِمَّنْ
 صَلْصَلٍ مِنْ حَمَلٍ مَنْسُوجٍ ﴿٢٨﴾ فَاذْأَسْرَفْتُمْ وَنَفَخْتُ فِيهِمْ
 رُوحِي فَقَعُوا لَهُ سَاجِدِينَ ﴿٢٩﴾ فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ
 أَجْمَعُونَ ﴿٣٠﴾ إِلَّا إِبْلِيسَ أَبَى أَنْ يَكُونَ مَعَ السَّاجِدِينَ ﴿٣١﴾

Ibn Zayd said: "The one who is dazzled [lit. intoxicated] is the one who cannot reason."

﴿وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاطِلِينَ﴾ وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ ﴿١٧﴾ إِلَّا مِنْ أَسْفَلِ السَّمَاءِ قَالِيعَةُ شِهَابٍ مُبِينٍ ﴿١٨﴾ وَالْأَرْضَ مَدَدْنَاهَا وَالْقِيَمَةَ فِيهَا رَاسِينَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٍ ﴿١٩﴾ وَجَعَلْنَا الْكَوْكَبَ فِيهَا مَعِينٍ وَمَنْ لَشَيْءٍ لَهُ بَرَزِقِينَ ﴿٢٠﴾

﴿16. And indeed, We have put the big stars in the heaven and We beautified it for the beholders.﴾

﴿17. And We have guarded it (near heaven) from every outcast Shaytān (devil).﴾

﴿18. Except him (devil) who steals the hearing, then he is pursued by a clear flaming fire.﴾

﴿19. And We have spread out the earth, and have placed firm mountains in it, and caused all kinds of things to grow in it, in due proportion.﴾

﴿20. And in it We have provided means of living, for you and for those whom you provide not.﴾

The Power of Allāh and His Signs in the Heavens and on Earth

To those who ponder, and look repeatedly at the dazzling signs and wonders that are to be seen in the creation, Allāh mentions His creation of the heavens, with their immense height, and both the fixed and moving heavenly bodies with

which He has adorned it. Here, Mujāhid and Qatādah said that *Burūj* [big stars] refers to the heavenly bodies.^[1] (I say): This is like the *Āyah* :

﴿تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا﴾

«Blessed be He Who has placed the big stars in the heavens.»
[25:61]

‘Atīyah Al-‘Awfi said: “*Burūj* here refers to sentinel fortresses.”^[2] He made the “shooting stars” to guard it against the evil devils who try to listen to information conveyed at the highest heights. If any devil breaches it and advances hoping to listen, a clear “shooting star” comes to him and destroys him. He may already have passed on whatever he heard before the fire hit him, to another devil below him; the latter will then take it to his friends [among humans], as is stated in the *Ṣaḥīḥ*.

Explaining this *Āyah*, Al-Bukhārī reported from Abu Hurayrah that the Prophet ﷺ said:

«إِذَا قَضَى اللَّهُ الْأَمْرَ فِي السَّمَاءِ ضَرَبَتِ الْمَلَائِكَةُ بِأَجْنِحَتِهَا خُضْعَانًا لِقَوْلِهِ كَأَنَّهُ
سِلْسِلَةٌ عَلَى صَفْوَانٍ»

«When Allāh decrees any matter in heaven, the angels beat their wings in submission to His Word, [with a sound like] a chain [beating] on a smooth rock.»

(‘Ali and other subnarrators said, “The sound reaches them.”) “When the fright leaves their (angels’) hearts, they (angels) are asked: ‘What did your Lord say?’ They respond: ‘The truth. And He is the Most High, the Most Great.’ So those who hope to hear something listen, and they are standing one above the other.” Sufyān [the narrator] described them with a gesture, spreading the fingers of his right hand and holding it in such a way that the fingers were above one another. “Sometimes the flaming fire hits one of these listeners before he is able to convey what he has heard to the one who is beneath him, and he is burned up, or sometimes the fire does not hit him until he has pit on to the one beneath him,

[1] Aṭ-Ṭabari 17:77.

[2] Al-Baghawi 3:45.

so he brings it to the earth." Perhaps Sufyān said: "...until it reaches the earth and he puts it into the mouth of the sorcerer or fortune-teller, so that after telling a hundred lies he gets something right, and the people say, 'Did he not tell us that on such and such a day such and such would happen, and we found it to be the truth among the statements which were heard from heaven.'^[1] Then Allāh mentions His creation of the earth and how He spread it out, and the firm mountains, valleys, lands and sands that he has placed in it, and the plants and fruits that He causes to grow in their appropriate locations.

﴿مِنْ كُلِّ شَيْءٍ مِّنْزُودٍ﴾

﴿all kinds of things in due proportion.﴾

Ibn 'Abbās said that this means with their predetermined proportions. This was also the opinion of Sa'īd bin Jubayr, 'Ikrimah, Abu Mālik, Mujāhid, Al-Ḥākim bin 'Uṭaybah, Al-Ḥasan bin Muḥammad, Abu Sālih and Qatādah.^[2]

﴿وَجَعَلْنَا لَكُمْ فِيهَا مَعْيِشًا﴾

﴿And We have provided therein means of living, for you﴾

Here Allāh mentions that He created the earth with different means of provisions and livelihood of all kinds.

﴿وَمَنْ لَّهُمْ مِنْ شَيْءٍ﴾

﴿and for those whom you provide not.﴾

Mujāhid said, "This refers to the riding animals and the cattle."^[3] Ibn Jarir said, "They are slaves, men and women, as well as the animals and the cattle. The meaning is that Allāh, may He be exalted, is reminding them of the ways of earning provision that He has made easy for them, and of the animals that He has subjugated for them to ride and to eat, and the slaves from whom they benefit, but the provision of all of these comes from Allāh alone."^[4]

[1] *Fath Al-Bāri* 8:231.

[2] *Aṭ-Ṭabari* 17:79-81.

[3] *Aṭ-Ṭabari* 17:82.

[4] *Aṭ-Ṭabari* 17:82.

﴿وَلَا يَنْفَعُ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنَزِّلُهُ إِلَّا بِقَدَرٍ مَّعْلُومٍ ﴿٢١﴾ وَأَرْسَلْنَا الرِّيحَ لَوْفٍ
فَارًّا مِنَ السَّمَاءِ مَاءً فَتُفَوِّتُكُمْ وَسَاءَ أَمْسَرَ اقْتِرَابِ يَوْمِ الدِّينِ ﴿٢٢﴾ وَإِنَّا لَنَعْلَمُ غُيُوبَهُمْ وَنُفِثُ وَنَحْنُ
الْوَارِثُونَ ﴿٢٣﴾ وَلَقَدْ عَلِمْنَا الْمُسْتَقْبِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَقْبِينَ ﴿٢٤﴾ وَإِنَّ رَبَّكَ مُرَاحِمُهُمْ إِنَّهُ
حَكِيمٌ عَلِيمٌ ﴿٢٥﴾﴾

﴿21. And there is not a thing, but the supplies for it are with Us, and We do not send it down but in a known measure.﴾

﴿22. And We send the winds fertilizing, then We cause the water to descend from the sky, and We give it to you to drink, and it is not you who are the owners of its supply.﴾

﴿23. And certainly We! It is We Who give life, and cause death, and We are the Inheritors.﴾

﴿24. And indeed, We know the first generations of you who have passed away, and indeed, We know the present generations of you (mankind), and also those who will come afterwards.﴾

﴿25. And verily, your Lord will gather them together. Truly, He is Most Wise, (and) Knowing.﴾

The Supplies for All Things are with Allāh

Allāh tells us that He is the Owner of all things, and that everything is easy for Him. He has the supplies for all things with Him.

﴿وَمَا نُنَزِّلُهُ إِلَّا بِقَدَرٍ مَّعْلُومٍ﴾

﴿and We do not send it down but in a known measure.﴾

meaning, as He wills and as He wants. Doing so out of His great wisdom and mercy towards His servants, in a way that He is under no obligation to do. But He has decreed mercy for Himself. Yazīd bin Abi Ziyād reported from Abu Juhayfah that 'Abdullāh said: "No year has more rain than another, but Allāh divides the rain between them as He wills, it rains here a year and there a year. Then he recited:

﴿وَلَا يَنْفَعُ إِلَّا عِنْدَنَا خَزَائِنُهُ﴾

﴿And there is not a thing, but the supplies for it are with Us...﴾

Reported by Ibn Jarîr.^[1]

Benefits of the Winds

﴿وَأَرْسَلْنَا الرِّيحَ لَازِغَةً﴾

﴿And We send the winds fertilizing.﴾

i.e., fertilizing the clouds so that they give rain, and fertilizing the trees so that they open their leaves and blossoms. These winds are mentioned here in the plural form because they give results, unlike the barren wind (*Ar-Rîḥ Al-'Aqîm*, see *Adh-Dhâriyât* 51:41), which is mentioned in the singular and described as barren since it does not produce anything; because results can only be produced when there are two or more things.

﴿وَأَرْسَلْنَا الرِّيحَ لَازِغَةً﴾

﴿And We sent the winds fertilizing.﴾

'Abdullâh bin Mas'ûd said, "The wind is sent bearing water from the sky, then it fertilizes the clouds until rain begins to generously fall, just as the milk of the pregnant camel flows generously."^[2] This was also the opinion of Ibn 'Abbâs, Ibrâhîm An-Nakha'i and Qatâdah.^[3] Aḍ-Ḍaḥḥâk said: "Allâh sends it to the clouds and it gets fertilized and becomes full of water."^[4] Ubayd bin 'Umayr Al-Laythi said: "Allâh sends the wind which stirs up the earth, then Allâh sends the wind which raises clouds, then Allâh sends the wind which forms clouds, then Allâh sends the fertilizing wind which pollinates the trees. Then he recited,

﴿وَأَرْسَلْنَا الرِّيحَ لَازِغَةً﴾

﴿And We sent the winds fertilizing.﴾^[5]

[1] Aṭ-Ṭabari 17:84.

[2] Aṭ-Ṭabari 17:86.

[3] Aṭ-Ṭabari 17:87-88.

[4] Aṭ-Ṭabari 17:88

[5] Ibid.

Fresh Water is a Blessing from Allāh

﴿فَالْيَبْتَكُو﴾

﴿and We give it to you to drink,﴾ This means, "and We send it down to you fresh and sweet, so that you can drink it; if We had wished, We could have made it salty (and undrinkable)", as Allāh points out in another Āyah in Sūrat Al-Wāqī'ah, where He says:

﴿أَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ﴿٦٨﴾ أَمْ أَنزَلْنَاهُ مِن مَّعِينٍ أَمْ هُوَ عَن ثَنَاءٍ جَعَلْنَاهُ ﴿٦٩﴾ سَالِبًا فَلَوْلَا تَشْكُرُونَ ﴿٧٠﴾﴾

﴿Tell Me! The water that you drink, is it you who cause it to come down from the rain clouds, or are We the cause of it coming down? If We willed, We verily could make it salty (and undrinkable), why then do you not give thanks (to Allāh)?﴾ (56:68-70).

And Allāh says:

﴿مَرُّ الْوَيْدِ أَزَلٌّ مِنَ السَّمَاءِ مَا لَكُمْ فِيهِ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُبُوتُونَ ﴿١٠﴾﴾

﴿He it is Who sends water down from the sky; from it you drink and from it (grows) the vegetation on which you send your cattle to pasture.﴾ (16:10)

﴿وَمَا أَنتُمْ لَهُ بِخَدِيرِينَ﴾

﴿and it is not you who are the owners of its supply.﴾

The meaning is, "You are not taking care of it; rather We send it down and take care of it for you, making springs and wells flourish on the earth." If Allāh so willed, He could make it disappear, but by His mercy He sends it down and makes it fresh and sweet, maintaining the springs, wells, rivers and so on, so that they may drink from it all year long, water their livestock and irrigate their crops.

The Power of Allāh to initiate and renew Creation

﴿وَلَا تَحْنُ شَيْءٌ وَثِثٌ﴾

﴿And certainly We! We it is Who give life, and cause death,﴾

Here Allāh tells us of His power to initiate creation and renew it. He is the One Who brings life to creatures out of

nothingness, then He causes them to die, then He will resurrect all of them on the Day when He will gather them together. He also tells us that He will inherit the earth and everyone on it, and then it is to Him that they will return. Then He tells us about His perfect knowledge of them, the first and the last of them. He says

﴿وَلَقَدْ عَلِمْنَا الْأَتَقِينَ مِنْكُمْ﴾

«And indeed, We know the first generations of you who had passed away...».

Ibn 'Abbās said, "The first generations are all those who have passed away since the time of Ādam. The present generations and those who will come afterward refer to those who are alive now and who are yet to come, until the Day of Resurrection."^[1]

Something similar was narrated from 'Ikrimah, Mujāhid, Aḍ-Ḍaḥḥāk, Qatādah, Muḥammad bin Ka'b, Ash-Sha'bi and others.^[2]

Ibn Jarīr reported from Muḥammad bin Abi Ma'shar, from his father, that he heard 'Awn bin 'Abdullāh discussing the following Āyah with Muḥammad bin Ka'b:

﴿وَلَقَدْ عَلِمْنَا الْأَتَقِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْأَتَقِينَ﴾

«And indeed, We know the first generations of you who had passed away, and indeed, We know the present generations of you (mankind), and also those who will come afterwards»,

and it was stated that it refers to the rows for prayer. Muḥammad bin Ka'b said, "This is not the case.

﴿وَلَقَدْ عَلِمْنَا الْأَتَقِينَ مِنْكُمْ﴾

«And indeed, We know the first generations of you who had passed away» it refers to those who are dead or have been killed, and;

﴿الْآتِقِينَ﴾

«and also those who will come afterwards» meaning those who have yet to be created.

﴿وَلَا إِلَهَ إِلَّا هُوَ يُحْيِيهِمْ إِنَّهُمْ حَكِيمٌ عَلَيْهِمُ﴾

[1] At-Ṭabari 17:91.

[2] At-Ṭabari 17:90-92.

«And verily your Lord will gather them together. Truly, He is Most Wise, (and) Knowing».”

‘Awn bin ‘Abdullāh said, “May Allāh help you and reward you with good.”^[1]

﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَلٍ مِنْ حَمَلٍ مَنْثُورٍ ﴿٢٦﴾ وَلَقَدْ عَلَّمْنَاهُ مِنْ قَبْلُ مِنْ نَارِ
الْشُّوْرِ ﴿٢٧﴾﴾

«26. And indeed, We created man from dried (sounding) clay of altered mud.»

«27. And the jinn, We created earlier from the smokeless flame of fire.»

The Substances from which Mankind and Jinns were created

Ibn ‘Abbās, Mujāhid and Qatādah said that *Ṣalṣāl* means dry mud.^[2] The apparent meaning is similar to the *Āyah*:

﴿خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ ﴿٢٦﴾ وَخَلَقَ الْجَانَّ مِنْ نَارٍ مِنْ نَارِ ﴿٢٧﴾﴾

«He created man (Ādam) from sounding clay like the potter's clay, And He created the Jinns from a smokeless flame of fire.»
(55:14-15)

It was also reported from Mujāhid that,

﴿صَلْصَلٍ﴾

«dried (sounding) clay» means “putrid”,^[3] but it is more appropriate to interpret an *Āyah* with another *Āyah*.

﴿مِنْ حَمَلٍ مَنْثُورٍ﴾

«of altered mud» means the dried clay that comes from mud, which is soil. “Altered” here means smooth.

﴿وَلَقَدْ عَلَّمْنَاهُ مِنْ قَبْلُ﴾

«And the jinn, We created earlier» means before creating humans.

[1] At-Tabari 17:90.

[2] At-Tabari 17:96.

[3] At-Tabari 17:97.

﴿مِنْ نَّارٍ أَلْهَمُوا﴾

«from the smokeless flame of fire.» Ibn 'Abbās said, "It is the smokeless flame that kills."^[1] Abu Dāwūd Aṭ-Ṭayālisi said that Shu'bah narrated to them from Abu Ishāq, who said: "I visited 'Umar Al-Aṣamm when he was sick, and he said: 'Shall I not tell you a *Ḥadīth* that I heard from 'Abdullāh bin Mas'ūd? He said: This smokeless flame is one of the seventy parts of the smokeless fire from which the *Jinn* were created. Then he recited,

﴿وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَّارٍ أَلْهَمُوا﴾

«And the *Jinn*, We created earlier from the smokeless flame of fire».^[2]

The following is found in the *Ṣaḥīḥ*,

«خُلِقَتِ الْمَلَائِكَةُ مِنْ نُورٍ، وَخُلِقَتِ الْجَانُّ مِنْ مَارِجٍ مِنْ نَارٍ، وَخُلِقَ آدَمُ مِنْ مَاءٍ وَصِفَ لَكُمْ»

«The angels were created from light, the *jinn* were created from a smokeless flame of fire, and Ādam was created from that which has been described to you».^[3]

The *Āyah* is intended to point out the noble nature, good essence and pure origin of Ādam.

﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ صَلْصَلٍ مِنْ حَمَلٍ نَسْتَوِي ۖ وَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَجِدِينَ ۚ﴾ فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ۖ إِلَّا إِبْلِيسَ أَبَى أَنْ يَكُونَ مَعَ السَّاجِدِينَ ۚ قَالَ يَبْئِيسَ مَا لَكَ إِلَّا تَكُونَ مَعَ السَّاجِدِينَ ۚ قَالَ لَمْ أَكُنْ لِأَسْجُدَ لِبَشَرٍ خَلَقْتَنِي مِنْ صَلْصَلٍ مِنْ حَمَلٍ نَسْتَوِي ۚ﴾

428. And (remember) when your Lord said to the angels: "I am going to create a man (Ādam) from dried (sounding) clay of altered mud."

429. "So, when I have fashioned him completely and breathed into him (Ādam) of My spirit (the soul which I created for

[1] Aṭ-Ṭabari 17:99.

[2] Aṭ-Ṭabari 16:21.

[3] Muslim 4:2294.

﴿35. "And verily, the curse shall be upon you until the Day of Recompense."﴾

﴿36. [Iblis] said: "O my Lord! Then give me respite until the Day they (the dead) will be resurrected."﴾

﴿37. Allāh said: "Then verily, you are of those reprieved,"﴾

﴿38. "Until the Day of the time appointed."﴾

The Expulsion of Iblis from Jannah, and His Reprieve until the Day of Resurrection

Allāh tells us how He issued an unconditional command to Iblis to leave the position he held among the highest of heights. He told him that he was an outcast, i.e., cursed, and that he would be followed by a curse that would hound him until the Day of Resurrection. It was reported that Sa'īd bin Jubayr said: "When Allāh cursed Iblis, his image into something different from that of the angels, and he made a sound like a bell. Every bell that rings on this earth until the Day of Resurrection is part of that. This was reported by Ibn Abi Hātim.

﴿قَالَ رَبِّ إِنِّي أَخْرَجْتُكَ مِنَ الْأَرْضِ وَأَعْرَيْتَهُمْ أَجْمَعِينَ﴾ إِلَّا يَسَادَكَ مِنْهُمْ
الْمُتَعَلِّمِينَ ﴿٣٥﴾ قَالَ هَذَا مِرْطٌ عَلَى مُتَتَابِعِي إِنْ يَسَادُوا لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنْ
أَمَرَكَ مِنَ السَّادِينَ ﴿٣٦﴾ وَإِنَّ جَهَنَّمَ لَمُوعَدٌ لَّهُمْ أَجْمَعِينَ ﴿٣٧﴾ لَمَّا سَمِعَ أَبُورَبِيعٍ لِكُلِّ مَبْنًى مِنْهُمْ جَوَّ
نَفْسُهُ ﴿٣٨﴾

﴿39. [Iblis] said: "O my Lord! Because You misled me, I shall indeed adorn the path of error for them (mankind) on the earth, and I shall mislead them all."﴾

﴿40. "Except Your chosen (guided) servants among them."﴾

﴿41. (Allāh) said: "This is the way which will lead straight to Me."﴾

﴿42. "Certainly, you shall have no authority over My servants, except those of the astray who follow you."﴾

﴿43. And surely, Hell is the place promised for them all.﴾

﴿44. It has seven gates, for each of those gates is a class assigned.﴾

The Threat of Iblis to tempt Mankind, and Allāh's Promise of Hell for him

Allāh informed about the rebellion and arrogance of Iblīs, in that he said to the Lord:

﴿يَا أَفْرِيتِي﴾

«Because You misled me,» i.e., because You misled me and misguided me.

﴿لَأَزَيِّنَنَّ لَهُمْ﴾

«I shall indeed adorn the path of error for them» meaning, for the progeny of Ādam.

﴿فِي الْأَرْضِ﴾

«on the earth,» meaning - I will make sin dear to them, and will encourage, provoke and harass them to commit sin.

﴿وَأُضِلِّيَنَّهُمْ أَجْمَعِينَ﴾

«and I shall mislead them all.» meaning - just as You have misled me and have ordained that for me.

﴿إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ﴾

«Except Your chosen, (guided) servants among them.» This is like the Āyah:

﴿أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَئِنْ أُفِّرْتِ لَأَنْقَضِي عَنْ يَمِينِي دَرَجَتَهُ إِلَّا قَلِيلًا﴾

«"Do you see this one whom You have honored above me, if You give me respite until the Day of Resurrection, I will surely seize and mislead his offspring, all but a few!"» (17:62).

﴿قَالَ﴾

«(Allāh) said», i.e., threatening and warning Iblīs.

﴿مَنْذَرًا عَلَى مَنْبَرٍ﴾

«This is the way which will lead straight to Me.»

means, 'all of you will return to Me, and I will reward or punish you according to your deeds: if they are good then I will reward you, and if they are bad then I will punish you.'

This is like the *Āyah*:

﴿إِنَّ رَبَّكَ لَبَازِعٌ﴾

«Verily, your Lord is ever watchful.» (89:14)

and

﴿وَعَلَى اللَّهِ قَعْدُ السَّبِيلِ﴾

«And it is up to Allāh to show the right way.» (16:9)

﴿إِنَّ يَكَادِي لَيْسَ لَكَ عَلَيْهِمْ شُلُونٌ﴾

«Certainly, you shall have no authority over My servants» meaning, 'you will have no way to reach those for whom I have decreed guidance.'

﴿إِلَّا مَنِ اتَّبَكَ مِنَ الْغَاوِينَ﴾

«except those of the astray who follow you.»

Ibn Jarīr mentioned that Yazīd bin Qusayf said: "The Prophets used to have *Masjids* outside their cities, and if a Prophet wanted to consult with his Lord about something, he would go out to his place of worship and pray as Allāh decreed. Then he would ask Him about whatever was concerning him. Once while a Prophet was in his place of worship, the enemy of Allāh - meaning Iblīs - came and sat between him and the *Qiblah* (direction of prayer). The Prophet said, 'I seek refuge with Allāh from the accursed *Shaytān*.' [The enemy of Allāh said, 'Do you know who you are seeking refuge from? Here he is!'] The Prophet said, 'I seek refuge with Allāh from the accursed *Shaytān*]', and he repeated that three times. Then the enemy of Allāh said, 'Tell me about anything in which you will be saved from me.' The Prophet twice said, 'No, you tell me about something in which you can overpower the son of Ādam?' Each of them was insisting that the other answer first, then the Prophet said, Allāh says,

﴿إِنَّ يَكَادِي لَيْسَ لَكَ عَلَيْهِمْ شُلُونٌ إِلَّا مَنِ اتَّبَكَ مِنَ الْغَاوِينَ﴾

«Certainly, you shall have no authority over My servants, except those of the astray who follow you.»

The enemy of Allāh said, 'I heard this before you were even born.' The Prophet said, 'And Allāh says,

﴿وَلَمَّا يَزَعَنَّكَ مِنَ الشَّيْطَانِ نَزَعٌ فَاسْتَوِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ﴾

«And if an evil whisper comes to you from Shayṭān then seek refuge with Allāh. Verily, He is All-Hearing, All-Knowing» (7:200).

By Allāh, I never sense that you are near but I seek refuge with Allāh from you.' The enemy of Allāh said, 'You have spoken the truth. In this way you will be saved from me.' The Prophet said, 'Tell me in what ways you overpower the son of Ādam.' He said, 'I seize him at times of anger and times of desire.'¹¹

﴿وَلَنْ جَهَنَّمَ لَمَوْعِدُهُمْ أَتَمِيمٌ﴾

«And surely, Hell is the place promised for them all.»

meaning, Hell is the abode designated for all those who follow Iblīs, as Allāh says in the Qur'ān:

﴿وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ﴾

«but those of the sects (Jews, Christians and all the other non-Muslim nations) that reject it (the Qur'ān), the Fire will be their promised meeting place.» (11:17)

The Gates of Hell are Seven

Then Allāh tells us that Hell has seven gates:

﴿لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ﴾

«for each of those gates is a (special) class (of sinners) assigned.»

means, for each gate a portion of the followers of Iblīs have been decreed, and they will have no choice in the matter. May Allāh save us from that. Each one will enter a gate according to his deeds, and will settle in a level of Hell according to his deeds.

Ibn Abi Ḥatim recorded that Samurah bin Jundub reported from the Prophet ﷺ about,

﴿لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ﴾

¹¹ Aṭ-Ṭabari 17:105.

قَالَ يٰٓإِبْرٰهِيْمُ مَا لَكَ اَلَّا تَكُوْنُ مَعَ السَّٰجِدِيْنَ ﴿٣٦﴾ قَالَ لَمَّا اَكُنْ
لَا تَسْجُدْ لِشَيْءٍ خَلَقْتُهُ مِنْ صُلْبِيْ مِنْ حَمَلٍ مَّسْئُوْرٍ ﴿٣٧﴾ قَالَ
فَاَخْرِجْهَا مِنْكَ رَجِيْمٌ ﴿٣٨﴾ وَاِنْ عَلَيَّكَ الْعَنَةُ اِيَّامَ
الَّذِيْنَ ﴿٣٩﴾ قَالَ رَبِّ اَنْظِرْنِيْ اِلَى يَوْمٍ يُّعْتَبُوْنَ ﴿٤٠﴾ قَالَ فَاِنَّكَ
مِنَ السَّٰطِرِيْنَ ﴿٤١﴾ اِيَّامَ الْوَقْتِ الْمَعْلُوْمِ ﴿٤٢﴾ قَالَ رَبِّ بِمَا
اَغْوَيْتَنِيْ لِأَزِيْنَنَّ لَهُمْ فِي الْاَرْضِ وَلَا غَوِيْتَهُمْ اَجْمَعِيْنَ ﴿٤٣﴾
اِلَّا يَعْبَادُكَ مِنْهُمْ الْمُخْلِصِيْنَ ﴿٤٤﴾ قَالَ هٰذَا مِرْطٌ عَلٰى
مُسْتَقِيْمٍ ﴿٤٥﴾ اِنْ عِبَادِيْ لَيَسْأَلُنَّكَ عَنْهُمْ سٰطِرُنَّ اِلَّا مَنِ
اَنْجَلَكُمِنْ الْغَاوِيْنَ ﴿٤٦﴾ وَلَٰنَ جَهَنَّمَ لَمَوْعِدُهُمْ اَجْمَعِيْنَ ﴿٤٧﴾
لَهَا سَبْعَةُ اَبْوَابٍ لِّكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَّقْسُوْمٌ ﴿٤٨﴾ اِنَّ
الْمُتَّقِيْنَ فِيْ جَنَّاتٍ وَعُيُوْنٍ ﴿٤٩﴾ اَدْخُلُوْهَا بِسَلٰمٍ وَّ اٰمِيْنَ ﴿٥٠﴾
وَنَزَعْنَا مَا فِيْ صُدُوْرِهِمْ مِنْ غِلٍّ اِخْرٰنَا عَلٰى سُرُرٍ مُّقْنَصِيْلِيْنَ
﴿٥١﴾ لَا يَسْتَهْمُ فِيْهَا نَقَصٌ وَمَا هُمْ بِمُخْرَجِيْنَ ﴿٥٢﴾
نَقِيْ عِبَادِيْ اِيَّ اَنَا الْغَفُوْرُ الرَّحِيْمُ ﴿٥٣﴾ وَاَنْ عَذَابِيْ
هُوَ الْعَذَابُ الْاَلِيْمُ ﴿٥٤﴾ وَيَنْتَهُمُ عَنْ ضَيِّفِ اٰزْهَمِ ﴿٥٥﴾

﴿for each of those gates is a class assigned.﴾

He said,

«اِنَّ مِنْ اَهْلِ النَّارِ مَنْ نَاخِذُهُ
النَّارُ اِلَى خَنْبِيْهِ، وَاِنْ مِنْهُمْ مَنْ
نَاخِذُهُ النَّارُ اِلَى حُجْرَتِهِ،
وَمِنْهُمْ مَنْ نَاخِذُهُ النَّارُ اِلَى
تَرَائِيْهِ»

«Among the people of Hell are those whom the Fire will swallow up to the ankles, and those whom it will swallow up to the waist, and those whom it will swallow up to the collarbone.»

The degree of which will depend upon their deeds. This is like the *Āyah*;

﴿لِكُلِّ بَابٍ يَنْتَهُمُ جُزْءٌ
مَّقْسُوْمٌ﴾

﴿for each of those gates is a class assigned.﴾

﴿اِنَّ الْمُتَّقِيْنَ فِيْ جَنَّاتٍ وَعُيُوْنٍ ﴿٤٩﴾ اَدْخُلُوْهَا بِسَلٰمٍ وَّ اٰمِيْنَ ﴿٥٠﴾
وَنَزَعْنَا عَنْ سُرُرٍ مُّقْنَصِيْلِيْنَ ﴿٥١﴾ لَا يَسْتَهْمُ فِيْهَا نَقَصٌ وَمَا هُمْ بِمُخْرَجِيْنَ ﴿٥٢﴾
نَقِيْ عِبَادِيْ اِيَّ اَنَا الْغَفُوْرُ الرَّحِيْمُ ﴿٥٣﴾ وَاَنْ عَذَابِيْ هُوَ الْعَذَابُ الْاَلِيْمُ ﴿٥٤﴾﴾

﴿45. Truly, those who have Taqwa, will dwell in Gardens and water springs.﴾

﴿46. (It will be said to them): "Enter it in peace and security."﴾

﴿47. And We shall remove any deep feeling of bitterness from their breasts. (So they will be like) brothers facing each other on thrones.﴾

﴿48. No sense of fatigue shall touch them, nor shall they be asked to leave it.

﴿49. Declare to My servants that I am truly the Forgiving, the Most Merciful.﴾

﴿50. And that My torment is indeed the most painful torment.﴾

Description of the People of Paradise

Since Allāh mentioned the condition of the people of Hell, He followed that by mentioning the people of Paradise. He tells us that they will dwell in Gardens and water springs.

﴿أَدْخَلُوا بِسَلَامٍ﴾

﴿Enter it in peace﴾ meaning free of all problems.

﴿وَأَمْنٍ﴾

﴿and security﴾ meaning free from all fear and concern. They will not have any fear of expulsion, nor will they fear that their condition will be disrupted or end.

﴿وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ إِخْوَانًا عَلَىٰ ثُرُرٍ مُتَقَابِلِينَ﴾

﴿And We shall remove any deep feeling of bitterness from their breasts. (So they will be like) brothers facing each other on thrones.﴾

Al-Qāsim narrated that Abu Umāmah said: "The people of Paradise will enter Paradise with whatever enmity is left in their hearts from this world. Then, when they come together, Allāh will remove whatever hatred the world has left in their hearts."^[1] Then he recited:

﴿وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ﴾

﴿And We shall remove any deep feeling of bitterness from their breasts.﴾

This is how it was narrated in this report, but Al-Qāsim bin 'Abdur-Raḥmān is weak in his reports from Abu Umāmah. However, this is in accord with the report in the Ṣaḥīḥ where

[1] At-Ṭabari 17:107.

Qatādah says, "Abu Al-Mutawakkil An-Nāji told us that Abu Sa'īd Al-Khudri told them that the Messenger of Allāh ﷺ said:

«يُخْلَصُ الْمُؤْمِنُونَ مِنَ النَّارِ، فَيَجْسُونَ عَلَى قَطْرَةٍ بَيْنَ الْجَنَّةِ وَالنَّارِ. فَيَنْقَضُ لِيَنْعَضِهِمْ مِنْ بَعْضِ مَظَالِمٍ كَانَتْ بَيْنَهُمْ فِي الدُّنْيَا حَتَّى إِذَا هُدُّوا وَنُقُوا، أُذِنَ لَهُمْ فِي دُخُولِ الْجَنَّةِ»

«The believers will be removed from the Fire, and they will be detained on a bridge between Paradise and Hell. Then judgment will be passed between them concerning any wrong they have committed in this world against one another, until they are cleansed and purified. Then permission will be given to them to enter Paradise.»^[1]

«لَا يَمَسُّهُمْ فِيهَا نَصَبٌ»

«No sense of fatigue shall touch them» meaning no harm or hardship, as was reported in the Ṣaḥīḥs:

«أَنَّ اللَّهَ أَمَرَنِي أَنْ أُبَشِّرَ خَدِيجَةَ بِنْتِ فِي الْجَنَّةِ مِنْ نَصَبٍ لَا صَخَبَ فِيهِ وَلَا نَصَبٌ»

«Allāh commanded me to tell Khadijah the good news of a jeweled palace in Paradise in which there will be no toil and no fatigue.»^[2]

«وَمَا هُمْ بِتَبَا يُسْأَلُونَ»

«nor shall they (ever) be asked to leave it.» As was reported in the Ḥadīth:

«يَقَالُ: يَا أَهْلَ الْجَنَّةِ! إِنَّ لَكُمْ أَنْ تَصِحُّوا فَلَا تَمْرَضُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَعِيشُوا فَلَا تَمُوتُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَبْشُرُوا فَلَا تَهْرَمُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تُقِيمُوا فَلَا تَنْظُمُوا أَبَدًا»

«It will be said, O dwellers of Paradise! You will be healthy and never fall sick; you will live and never die; you will be young and never grow old; you will stay here and never leave.»^[3]

[1] Al-Bukhārī no. 6535.

[2] Faṭḥ Al-Bārī 7:166, Muslim 4:1887.

[3] Muslim 4:2182.

الْحَقِّ

٢٦٥

الْحَقِّ

Allāh says:

﴿خَلِيلٍ فِيهَا لَا يَتَوَدَّ عَنْهَا حَوْلًا﴾

«Wherein they shall dwell (forever). They will have no desire to be removed from it.» (18:108)

﴿تَبْتَ يَكُونُ إِلَيَّ لَا الْقَوْدُ الرَّحِيمُ ۖ وَإِنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ﴾

«Declare to My servants, that I am truly the Oft-Forgiving, the Most Merciful. And that My torment is indeed the most painful torment.»

meaning, 'O Muhammad, tell My servants that I am the source of mercy and I

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ إِنَّا بِكُمْ وَمِلُون ﴿٥١﴾ قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَامٍ عَلَيْكَ ﴿٥٢﴾ قَالَ أَبَشِرْهُمْ قَالُوا إِنَّا نُبَشِّرُكَ بِالْحَقِّ فَلَا تَكُن مِّنَ الْقَنِيطِينَ ﴿٥٣﴾ قَالَ وَمَن يَقْضِ مِن رَّحْمَتِي رَبِّي ۖ إِلَّا الصَّاَلُونَ ﴿٥٤﴾ قَالُوا فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴿٥٥﴾ قَالُوا إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ مُّجْرِمِينَ ﴿٥٦﴾ إِلَّا آلَ لُوطٍ إِنَّا لَمَنْجُوهُمْ أَجْمَعِينَ ﴿٥٧﴾ إِلَّا أَمْرَانَهُ ۚ فَذَرْنَاهُ لِنَاهِلِينَ الْغَابِرِينَ ﴿٥٨﴾ فَلَمَّا جَاءَ آلَ لُوطٍ الْمُرْسَلُونَ ﴿٥٩﴾ قَالَ إِنَّكُمْ قَوْمٌ مُّكَرِرُونَ ﴿٦٠﴾ قَالُوا بَلْ جِئْنَاكَ بِمَا كَانُوا فِيهِ يَمْتَرُونَ ﴿٦١﴾ وَأَتَيْنَاكَ بِالْحَقِّ وَإِنَّا لَصَادِقُونَ ﴿٦٢﴾ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ اللَّيْلِ وَاتَّبِعْ أَدْبَارَهُمْ وَلَا يَلْقَافُ مِنْكَ أَحَدٌ وَامْضُ حَيْثُ تَوَمَّرُونَ ﴿٦٣﴾ وَفَضَّلْنَا إِلَيْكَ ذَٰلِكَ الْأَمْرَانَ دَابِرَ هَٰؤُلَاءِ مَقْطُوعٌ مُّصْرِحِينَ ﴿٦٤﴾ وَجَاءَ أَهْلَ الْمَدِينَةِ يَسْتَبْشِرُونَ ﴿٦٥﴾ قَالَ إِنَّ هَٰؤُلَاءِ ضَرَفٌ لِّمَا تَقْضُونَ ﴿٦٦﴾ وَأَنْقَرُوا اللَّهَ وَلَا تُخْزَوْنَ ﴿٦٧﴾ قَالُوا أَوَلَمْ تَنْهَ عَنْ الْعَالَمِينَ ﴿٦٨﴾

am the source of punishment.' Similar Āyāt to this have already been quoted above, which indicate that we must always be in a state between hope (for Allāh's mercy) and fear (of His punishment).

﴿وَنَبِّئُهُمْ عَن حَبِيبٍ إِبرَاهِيمَ﴾ إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ إِنَّا بِكُمْ وَمِلُون ﴿٥١﴾ قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَامٍ عَلَيْكَ ﴿٥٢﴾ قَالَ أَبَشِرْهُمْ قَالُوا إِنَّا نُبَشِّرُكَ بِالْحَقِّ فَلَا تَكُن مِّنَ الْقَنِيطِينَ ﴿٥٣﴾ قَالَ وَمَن يَقْضِ مِن رَّحْمَتِي رَبِّي ۖ إِلَّا الصَّاَلُونَ ﴿٥٤﴾

«51. And tell them about the guests (i.e., the angels) of Ibrāhīm.»

«52. When they entered upon him, and said: "Salāman (peace!)." He said: "Indeed we are frightened of you."»

﴿53. They said: "Do not be afraid! We bring you the good news of a boy possessing much knowledge and wisdom."﴾

﴿54. He said: "Do you give me this good news while old age has overtaken me? Of what then is your news about?"﴾

﴿55. They said: "We give you good news in truth. So do not be of those who despair."﴾

﴿56. He said: "And who despairs of the mercy of his Lord except those who are astray?"﴾

The Guests of Ibrāhīm and their Good News of a Son for Him

Allāh is saying: Tell them, O Muḥammad, about the story of

﴿مَنْبِ إِبْرَاهِيمَ﴾

﴿the guests of Ibrāhīm.﴾

﴿وَعَلَّا عَلَيْهِمْ فَقَالُوا سَلَامًا قَالَ إِنَّا مِنْكُمْ وَجَدُونَ﴾

﴿they entered upon him, and said: "Salāman (peace!)." He said: "Indeed we are frightened of you."﴾

meaning that they were scared. The reason for their fear has been mentioned previously, which is that they noticed that these guests did not eat of the food that was offered, which was a fattened calf.

﴿قَالُوا لَا تَوْجَلْ﴾

﴿They said: "Do not be afraid!..."﴾ meaning, do not be scared.

﴿وَنُنَبِّئُكَ بِمَا لَمْ يَنْبِئُكَ﴾

﴿We bring you the good news of a boy possessing much knowledge and wisdom.﴾

this refers to Ishāq, as was previously mentioned in Sūrat Hūd. Then

﴿قَالَ﴾

﴿He said﴾ meaning he spoke with wonder and astonishment, asking for confirmation, because he was old and his wife was old:

﴿إِنَّمَا نُبَشِّرُكَ بِغُلَامٍ كَانَ كَدِيمًا إِنَّمَا نُبَشِّرُكَ بِغُلَامٍ كَانَ كَدِيمًا﴾

«Do you give me this good news while old age has overtaken me? Of what then is your news about?»

They responded by confirming the good news they had brought, good news after good news:

﴿قَالُوا بِشْرُكَكَ بِالْحَقِّ فَمَا تُكْذِرُ الْقَبِيلِينَ﴾

«They said: "We give you good news in truth. So do not be of those who despair."»

﴿قَالَ مَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ﴾ قَالُوا إِنَّا أُرِيسْنَا أَنَّ قَوْمَ عِزْزِيكَ ﴿۱﴾ لَا يَلُوطُ إِنَّا لَنَنُوحُوهُمْ أَعْمِيقَ ﴿۲﴾ إِلَّا أُنْرَاتُهُ نَذْرًا إِنَّهَا لَمِنَ الْقَتِيلِ ﴿۳﴾

«57. He said: "What then is the business for which you have come, O messengers?"»

«58. They said: "We have been sent to a guilty people."»

«59. "(All) except the family of Lūt, all of whom we are to save (from the destruction).»

«60. "Except for his wife, of whom We have^[1] decreed that she shall be of those who remain behind."»

The Reason why the Angels came

Allāh tells us that after Ibrāhīm had calmed down from the excitement of this good news, he started to ask them why they had come to him. They said,

﴿إِنَّا أُرِيسْنَا أَنَّ قَوْمَ عِزْزِيكَ﴾

«We have been sent to a guilty people.»

meaning the people of Lūt. They told him that they were going to save the family of Lūt from among those people, except for his wife, because she was one of those who were doomed. Thus it was said,

﴿إِلَّا أُنْرَاتُهُ نَذْرًا إِنَّهَا لَمِنَ الْقَتِيلِ﴾

[1] "Qaddarnā" meaning, "we have determined" is interpreted by the scholars of *Tafsīr* as it has been translated. They say that the angels speak in this form because of their closeness to Allāh, a status of which other creatures do not have the honor. See the *Tafsīr* of Aṭ-Ṭabari.

«Except for his wife, of whom We have decreed that she shall be of those who remain behind.»

i.e., she was one of those who would be left behind and will be destroyed.

﴿عَلَّمَآءَ مَالِ لُوطٍ الْمُرْسَلُونَ﴾ قَالَ إِنَّكُمْ قَوْمٌ شَاكِرُونَ ﴿٦١﴾ قَالُوا بَلْ جِئْتَنَا بِمَا كَانُوا فِيهِ يَمْتَرُونَ ﴿٦٢﴾ وَأَتَيْنَكَ بِالْحَقِّ وَإِنَّا لَمُتَوَكِّلُونَ ﴿٦٣﴾

«61. Then when the messengers (the angels) came to the family of Lût»

«62. He (Lût) said: "Verily, you are people unknown to me."»

«63. They said: "Nay, we have come to you with that (torment) which they have been doubting."»

«64. "And we have brought you the truth and certainly we tell the truth."»

The Angels coming to Lût

Allâh tells us about when the angels came to Lût in the form of young men with handsome faces. When they entered his home, he said:

﴿إِنَّكُمْ قَوْمٌ شَاكِرُونَ﴾ قَالُوا بَلْ جِئْتَنَا بِمَا كَانُوا فِيهِ يَمْتَرُونَ ﴿٦٢﴾

«"Verily, you are people unknown to me." They said: "Nay, we have come to you with that (torment) which they have been doubting."»

meaning that they were bringing the punishment and destruction that the people doubted they would ever suffer from.

﴿وَأَتَيْنَكَ بِالْحَقِّ﴾

«And we have brought you the truth» is like the Āyah,

﴿مَا نُنَزِّلُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ﴾

«We do not send the angels down except with the truth» [15:8] and

﴿وَإِنَّا لَمُتَوَكِّلُونَ﴾

«and certainly, we tell the truth.»

They said this in affirmation of the news that they brought him, that he would be saved and his people would be destroyed.

﴿فَأَسْرِ بِأَهْلِكَ بِفُلْجٍ مِنَ اللَّيْلِ وَاتَّبِعْ أَدْبَارَهُمْ وَلَا يَلْتَوِ بِكَ لَمْعُ سِرٍّ ۖ وَامْنَحْهُمَا حَيْثُ تُؤْمَرُونَ ۚ وَفَضَيْتَ إِلَيْنَا ذَلِكَ الْأَمْرَ أَنَّ دَابِرَ هَؤُلَاءِ مَقْطُوعٌ مُفَصِّحِينَ ۚ﴾

﴿65. "Then travel for a portion of the night with your family, and you go behind them in the rear, and let no one amongst you look back, but go on to where you are ordered."﴾

﴿66. And We made this decree known to him that those (sinners) would be rooted out in the early morning.﴾

Lūt is ordered to leave with His Family during the Night

Allāh tells us that His angels ordered Lūt to set out after part of the night had passed. They told him to walk behind them, to protect them. Similarly, the Messenger of Allāh ﷺ would walk in the rear of the army on military campaigns, in order to help the weak and carry those who had no means of transport.

﴿وَلَا يَلْتَوِ بِكُمْ لَمْعٌ﴾

﴿and let no one amongst you look back,﴾

meaning - when you hear the people screaming from their torment, do not turn around to look at them; leave them to face whatever punishment and vengeance is coming to them.

﴿وَأَمْنَحْهُمَا حَيْثُ تُؤْمَرُونَ﴾

﴿but go on to where you are ordered.﴾ - it is as if they had a guide with them to show them the way.

﴿وَفَضَيْتَ إِلَيْنَا ذَلِكَ الْأَمْرَ﴾

﴿And We made this decree known to him﴾ meaning - We already told him about that.

﴿أَنَّ دَابِرَ هَؤُلَاءِ مَقْطُوعٌ مُفَصِّحِينَ﴾

﴿that those (sinners) would be rooted out in the early morning.﴾ meaning in the morning, as in another Āyah:

﴿إِنَّ مَرْعَدَهُمُ الصَّبْحُ أَلَيْسَ الصَّبْحُ بِقَرِيبٍ ۚ﴾

﴿Indeed, morning is their appointed time. Is not the morning near?﴾ [11:81]

﴿وَمَا أَفْلَحَ الْمَدِينَةُ ﴿٦٧﴾ قَالَ إِنَّ هَؤُلَاءِ حَسْبِيَ فَلَا تَحْزَنُوا ﴿٦٨﴾ وَاقْرَأُوا اللَّهَ وَلَا تَحْزَنُوا ﴿٦٩﴾ قَالُوا أَرْأَيْتُمْ تَتَّهِمُ عَنِ الْغَالِبِينَ ﴿٧٠﴾ قَالَ هَؤُلَاءِ بَنَاتِي إِنْ كُنْتُمْ فَاعِلِينَ ﴿٧١﴾ لَعَنُوا ﴿٧٢﴾ لَيْسَ لَكُمْ سُلُوكُهُمْ بِمَعْنٍ ﴿٧٣﴾﴾

467. And the inhabitants of the city came rejoicing.﴾

468. [Lūṭ] said: "Verily, these are my guests, so do not shame me."﴾

469. "And have Taqwā of Allāh, and do not disgrace me."﴾

470. They said: "Did we not forbid you from entertaining any of the 'Ālamīn?"﴾

471. [Lūṭ] said: "These are my daughters, if you must act (so)."﴾

472. Verily, by your life, in their wild intoxication, they were wandering blindly.﴾

The People of the City arrive upon the Angels, thinking that they are Men

Allāh tells us about how Lūṭ's people came to him when they found out about his handsome guests, and they came happily rejoicing about them.

﴿قَالَ إِنَّ هَؤُلَاءِ حَسْبِيَ فَلَا تَحْزَنُوا ﴿٦٨﴾ وَاقْرَأُوا اللَّهَ وَلَا تَحْزَنُوا ﴿٦٩﴾﴾

﴿[Lūṭ] said: "Verily, these are my guests, so do not shame me. And have Taqwā of Allāh, and do not disgrace me."﴾

This is what Lūṭ said to them before he knew that his guests were messengers from Allāh, as mentioned in *Sūrat Hūd*, but here (in this *Sūrah*), we have already been told that they are messengers from Allāh, and this is followed by an account of Lūṭ's people coming and his exchange with them. However, here the conjunction (*wa*, meaning "and") does not imply the sequence of events, especially since there is something to indicate that this is not the case. They said answering him,

﴿أَرَأَيْتُمْ تَتَّهِمُ عَنِ الْغَالِبِينَ﴾

﴿Did we not forbid you from entertaining (or protecting) any of the 'Ālamīn?﴾

meaning, 'did we not tell you that you should not have anyone

as a guest?' He reminded them about their womenfolk and what their Lord had created for them in the women of permissible sexual relationships. This issue has already been explained and is no need to repeat the discussion here.^[1] All of this happened while they were still unaware of the inevitable calamity and punishment that was about to befall them the following morning. Hence Allāh, may He be exalted, said to Muḥammad ﷺ,

﴿لَمَّا رَأَوْا كِسْفًا مِّنَ السَّمَاءِ سَاقِطًا﴾

«Verily, by your life, in their wild intoxication, they were wandering blindly.»

Allāh swore by the life of His Prophet ﷺ, which is an immense honor reflecting his high rank and noble status. 'Amr bin Mālik An-Nakari reported from Abu Al-Jawzā' that Ibn 'Abbās said: "Allāh has never created or made or formed any soul that is dearer to him than Muḥammad ﷺ. I never heard that Allāh swore by the life of anyone else. Allāh says,

﴿لَمَّا رَأَوْا كِسْفًا مِّنَ السَّمَاءِ سَاقِطًا﴾

«Verily, by your life, in their wild intoxication, they were wandering blindly.»

meaning, by your life and the length of your stay in this world,

﴿لَمَّا رَأَوْا كِسْفًا مِّنَ السَّمَاءِ سَاقِطًا﴾

«in their wild intoxication, they were wandering blindly.»^[2]

This was reported by Ibn Jarīr. Qatādah said:

﴿لَمَّا رَأَوْا كِسْفًا مِّنَ السَّمَاءِ سَاقِطًا﴾

«in their wild intoxication» "It means - in their misguided state;

﴿يَسْمُونُ﴾

«they were wandering blindly» means - they were playing.^[3] 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said:

﴿لَمَّا رَأَوْا كِسْفًا مِّنَ السَّمَاءِ سَاقِطًا﴾

[1] See the *Tafsīr* of Sūrah Hūd.

[2] Aṭ-Ṭabari 17:118.

[3] Aṭ-Ṭabari 17:119.

﴿Verily, by your life,
means by your life,
and

﴿in their wild intoxication, they were wandering blindly, means that they were confused.﴾

﴿73. So the Shayyah overlooked them at the time of sunrise.﴾
﴿74. And We turned them upside down and rained stones of baked clay upon them.﴾

﴿75. Surely, in this are signs for those who see.﴾
﴿76. And verily, they were right on the highroad.﴾
﴿77. Surely, there is indeed a sign in that for the believers.﴾

The Destruction of the People of Lut

Allah said:

﴿الذین هم الذین﴾

﴿So the Shayyah overtook them﴾

This is the piercing sound that came to them when the sun rose, which was accompanied by the city being flipped upside

11) Similar is recorded by Al-Tabari.



down, and stones of baked clay (As-Sijjil) raining down upon them. The discussion of As-Sijjil in Sūrah Hūd is a sufficient explanation.

Allāh said:

﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلرَّسُولِينَ﴾

«Surely, in this are signs for those who see.»

meaning that the traces of the destruction of that city are easily visible to any one who ponder about it, whether they look at it with physical eyesight or mental and spiritual insight, as Mujāhid said concerning the phrase,

﴿الرَّسُولِينَ﴾

«those who see» he said, “those who have insight and discernment.”^[1]

It was reported from Ibn ‘Abbās and Aḍ-Ḍaḥḥāk that it referred to those who look.^[2] Qatādah said: “those who learn lessons”.^[3]

﴿الرَّسُولِينَ﴾

«those who see» therefore the meaning is “those who ponder”.

The City of Sodom on the Highroad

﴿وَأَنَّا لَبَسِيلٌ مُّفِينٌ﴾

«And verily, they were right on the highroad.»

meaning that the city of Sodom, which was physically and spiritually turned upside down, and pelted with stones until it became a foul smelling lake (the Dead Sea), is on a route that is easily accessible until the present day. This is like the Āyah,

﴿وَالَّذِينَ لَنُؤْتِيَنَّهُمْ مَّغْصِبِينَ ۖ وَالَّذِينَ لَنُؤْتِيَنَّهُمْ مَّغْصِبِينَ ۖ وَالَّذِينَ لَنُؤْتِيَنَّهُمْ مَّغْصِبِينَ ۖ وَالَّذِينَ لَنُؤْتِيَنَّهُمْ مَّغْصِبِينَ﴾

«Verily, you pass by them in the morning, and at night. Will you not then reflect?» (37:137-138).

[1] Aṭ-Ṭabari 17:120.

[2] Aṭ-Ṭabari 17:121.

[3] Aṭ-Ṭabari 17:121.

﴿إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ﴾

◀Surely, there is indeed a sign in that for the believers.▶

meaning, 'All that We did to the people of Lūt, from the destruction and the vengeance, to how We saved Lūt and his family, these are clear signs to those who believe in Allāh and His Messengers.'

﴿وَلَقَدْ كَانَ أَصْحَابُ الْأَيْكَةِ لظَالِمِينَ﴾ فَأَنزَلْنَا بِهِمْ وَرَاقِبًا لِّإِيمَانِهِمْ ﴿٢٧٨﴾

◀78. And the Dwellers of Al-Aykah, were also wrongdoers.▶

◀79. So, We took vengeance on them. They are both on an open route, plain to see.▶

The Destruction of the Dwellers of Al-Aykah, the People of Shu'ayb

The Dwellers of Al-Aykah, were the people of Shu'ayb. Ad-Ḍahhāk, Qatādah and others said that Al-Aykah refers to intertwined trees.^[1] Their evildoing included associating partners with Allāh (Shirk), banditry and cheating in weights and measures. Allāh punished them with the Ṣayḥah (the awful cry or torment), the earthquake, and the torment of the Day of Shadow.^[2] They lived near the people of Lūt, but at a later time, and the people of Lūt were known to them, which is why Allāh says,

﴿وَرَاقِبًا لِّإِيمَانِهِمْ﴾

◀They are both on an open route, plain to see.▶

Ibn 'Abbās, Mujāhid, Ad-Ḍahhāk and others said, "a visible route."^[3] This is why, when Shu'ayb warned his people, he said to them,

﴿وَمَا قَوْمٌ لَّوْطٌ يِّنْكُمْ يَمِينُ﴾

◀And the people of Lūt are not far off from you!▶ [11:89]

﴿وَلَقَدْ كَذَّبَ أَصْحَابُ آلِ يُوسُفَ الْأَمْرُؤَاتِ الْمُفْسِدِينَ﴾ وَمَا يَنْتَهِمُ مَا كُنَّا نَعْنَاهُ مَعْزُومِينَ ﴿٢٧٩﴾ وَكَانُوا

[1] At-Ṭabari 17:125.

[2] Ibn Kathīr explains this later in the Tafsīr of Sūrat Ash-Shu'arā'.

[3] At-Ṭabari 17:125.

يَجْتَوُونَ مِنَ الْجِبَالِ بُيُوتًا يُبْنِيْنَ ﴿٨٠﴾ فَأَخَذْتَهُمُ الصَّيْحَةُ مُضْجِينَ ﴿٨١﴾ فَلَا أَفْقَ عَنْهُمْ تَابًا كَانُوا
يَكْسِبُونَ ﴿٨٢﴾

﴿80. And verily, the Dwellers of Al-Hijr denied the Messengers.﴾

﴿81. And We gave them Our signs, but they were averse to them.﴾

﴿82. And they used to hew out dwellings from the mountains, (feeling) secure.﴾

﴿83. But the *Ṣayḥah* (torment - awful cry) overtook them in the early morning.﴾

﴿84. And all that they used to earn availed them not.﴾

The Destruction of the Dwellers of Al-Hijr, Who are the People called Thamūd

The Dwellers of the Al-Hijr were the people of Thamūd who rejected their Prophet, Ṣālih. Whoever denies even one Messenger, then he has disbelieved in all of the Messengers, thus they are described as rejecting "the Messengers". Allāh tells us that he (Ṣālih) brought them signs to prove that what he was telling them was true, such as the she-camel which Allāh created for them out of a solid rock in response to the supplication of Ṣālih. This she-camel was grazing on their lands, and the people and the camel took water on alternate days that were well-known. When they rebelled and killed it, he said to them,

﴿نَسْتَمِرُّ فِي بَارِكِكُمْ ثَلَاثَةَ أَيَّامٍ ذَٰلِكَ وَعَدٌ غَيْرُ مَكْذُوبٍ﴾

﴿"Enjoy yourselves in your homes for three days. This is a promise which will not be belied."﴾ [11:65]

Allāh said:

﴿وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ﴾

﴿And as for Thamūd, We showed them and made the path of truth clear but they preferred blindness to guidance.﴾ [41:17]

Allāh tells us that,

﴿وَكَانُوا يَجْتَوُونَ مِنَ الْجِبَالِ بُيُوتًا يُبْنِيْنَ﴾

﴿And they used to hew out dwellings from the mountains, (feeling) secure.﴾

meaning, they were without fear and they had no real need for those houses; it was merely a form of extravagance and work without a purpose. This could be seen from their work in the houses in the Al-Hijr through which the Messenger of Allāh ﷺ passed on his way to Tabūk. He covered his head and urged his camel to go faster, saying to his Companions:

«لَا تَدْخُلُوا بُيُوتَ الْقَوْمِ الْمُعَذِّبِينَ إِلَّا أَنْ تَكُونُوا بَاكِينَ، فَإِنْ لَمْ تَبْكُوا فَتَبَاكَرُوا خَشْيَةً أَنْ يُصِيبَكُمْ مَا أَصَابَهُمْ»

«Do not enter the dwellings of those who were punished unless you are weeping, and if you do not weep then make yourself weep out of fear that perhaps what struck them may also strike you.»^[1]

﴿فَأَعَذَّتْهُمْ الْمَبِيتَةُ مُصْبِحِينَ﴾

﴿But the *Ṣayḥah* (torment - awful cry) overtook them in the early morning.﴾ meaning in the morning of the fourth day.

﴿مَا أَفْنَى عَنْهُمْ مَا كَانُوا يَكْسِبُونَ﴾

﴿And all that they used to earn availed them not.﴾

meaning all of the benefits that they used to gain from their crops and fruits, and the water which they did not want to share with the she-camel that they killed so that it would not reduce their share of the water - all of that wealth would not protect them or help them when the command of their Lord came to pass.

﴿وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ لَأَتِيَةٌ فَاسْمِعِ الْغَفِغَ الْغَيْلَ ﴿٨٥﴾ إِنَّ رَبَّكَ هُوَ الْمَلِكُ الْعَلِيمُ﴾

﴿85. And We did not create the heavens and the earth and all that is between them except with the truth, and the Hour is surely coming, so overlook their faults with gracious forgiveness.﴾

﴿86. Verily, your Lord is the Knowing Creator.﴾

^[1] Ahmad 2:91.

The World has been created for some Purpose, then the Hour will come

Allāh says,

﴿وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ لَآتِيَةٌ﴾

«And We did not create the heavens and the earth and all that is between them except with the truth, and the Hour is surely coming», i.e., with justice to -

﴿يَجْزِي الَّذِينَ أَصْنَوْا بِمَا عَمِلُوا﴾

«requite those who do evil with that which they have done»
[53:31]

Allāh says,

﴿وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بِغَيْرِ غِلٍّ عَلَى الَّذِينَ كَفَرُوا قَوْلٌ لِلَّذِينَ كَفَرُوا مِنْ
النَّارِ﴾

«And We did not create the heaven and the earth, and all that is between them without purpose! That is what those who disbelieve think! Then let those who disbelieve be warned of the Fire!» (38:27)

﴿أَلَمْ يَسْئَرْنَا أَنْ خَلَقْنَاهُمْ عَبَثًا وَأَكْمُنْكُمْ إِلَيْنَا لَا تَرْجِعُونَ ﴿٢٨﴾ قَتَلَهُ اللَّهُ الْمَلِكَ أَلَمْ يَكُنْ لَا
إِلَهَ إِلَّا هُوَ رَبُّ الْمَرْثَى الْكَوْبَرِ ﴿٢٩﴾﴾

«"Did you think that We created you in play, and that you would not be brought back to Us?" So exalted be Allāh, the Truth, the King, none has the right to be worshipped but He, the Lord of the Honored Throne!» (23:115-116).

Then Allāh informed His Prophet ﷺ about the Hour, and that it will be the faults of the idolators when they insult him and reject the Message that he brings to them. This is like the Ayah,

﴿فَأَسْرِعْ عَنْهُمْ وَقُلْ سَلَامٌ فَسَوْفَ يَعْلَمُونَ ﴿٨٩﴾﴾

«So turn away from them, and say: "Salām (Peace!)." But they will come to know» (43:89).

Mujāhid, Qatādah and others said: "This was before fighting was prescribed". It is as they said, because this Sūrah was revealed in Makkah and fighting was prescribed after the Hijrah.

﴿إِنَّ رَبَّكَ هُوَ الْخَلَّاقُ الْعَلِيمُ﴾

﴿Verily, your Lord is the Knowing Creator﴾(15:86).

This is a confirmation of the Day of Resurrection and that Allāh, may He be exalted, is able to bring the Hour to pass. He is the Creator and nothing is beyond Him. He is the Knowing, Who knows what has been dispersed from people's bodies and scattered throughout the regions of the earth, as He says:

﴿أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ﴾ ﴿٨٦﴾ إِمَّا أَمُرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٨٧﴾ فَسُبْحَنَ الَّذِي يَدُورُ مَلَكُوتُ كُلِّ شَيْءٍ رَّبِّهِ رُفْعُونَ ﴿٨٨﴾

﴿Is not He, Who created the heavens and the earth able to create the like of them? Yes, indeed! He is the Knowing, Creator. Verily, His command, when He intends a thing, is only that He says to it, "Be!" - and it is! So glorified and exalted is He above all that they associate with Him, and in whose Hands is the dominion of all things, and to Him you shall return.﴾(36:81-83).

﴿وَلَقَدْ أَنزَلْنَاكَ سَبْعًا مِنَ السَّبْعِينَ وَالْأَلْفِ الْقُرْآنَ الْعَظِيمَ﴾ ﴿٨٧﴾ لَا تَشْدَدْ عَيْنَكَ إِلَّا مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ وَخَفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ﴿٨٨﴾

﴿87. And indeed, We have bestowed upon you seven of the Mathāni,^[1] and the Grand Qur'ān.﴾

﴿88. Look not with your eyes ambitiously at what We have given to certain classes of them, nor grieve over them. And lower your wings to the believers.﴾

A Reminder of the Blessing of the Qur'ān and the Command to focus on its Message

Allāh is saying to His Prophet ﷺ: Since We have given you the Grand Qur'ān, then do not look at this world and its attractions, or the transient delights that we have given to its people in order to test them. Do not envy what they have in this world, and do not upset yourself with regret for their

^[1] Mathāni means "often recited."

rejection of you and their opposition to your religion.

﴿وَلَنُنْفِثَ جَنَاحَكَ إِلَىٰ ظَنٍّ مِنَ الْمُؤْمِنِينَ﴾

﴿And lower your wings to the believers who follow you﴾
(26:215) meaning - be gentle with them, like the Āyah,

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ
بِالْمُؤْمِنِينَ رَؤُوفٌ رَحِيمٌ﴾

﴿Verily, there has come unto you a Messenger from among yourselves. It grieves him that you should receive any injury or difficulty. He is anxious for you, for the believers - he is full of pity, kind and merciful﴾ (9:128).

There were some differences among the scholars over the meaning of "seven of the *Mathānī*". Ibn Mas'ūd, Ibn 'Umar, Ibn 'Abbās, Mujāhid, Sa'īd bin Jubayr, Aḍ-Ḍaḥḥāk and others said that they are the seven long (*Sūrahs*), meaning *Al-Baqarah*, *Al-Imrān*, *An-Nisā'*, *Al-Mā'idah*, *Al-An'am*, *Al-A'rāf* and *Yūnus*. There are texts to this effect reported from Ibn 'Abbās and Sa'īd bin Jubayr. Sa'īd said: "In them, Allāh explains the obligations, the *Hudūd* (legal limits), stories and rulings." Ibn 'Abbās said, "He explains the parables, stories and lessons."^[1]

The second opinion is that they (the seven of the *Mathānī*) are *Al-Fātiḥah*, which is composed of seven Āyāt. This was reported from 'Alī, 'Umar, Ibn Mas'ūd and Ibn 'Abbās. Ibn 'Abbās said: "The *Bismillāh*,^[2] is completing seven Āyah, which Allāh has given exclusively to you (Muslims)."^[3] This is also the opinion of Ibrāhīm An-Nakha'ī, 'Abdullāh bin 'Umayr, Ibn Abi Mulaykah, Shaḥr bin Ḥawshab, Al-Ḥasan Al-Baṣri and Mujāhid.^[4]

Al-Bukhārī, may Allāh have mercy on him, recorded two *Hadīths* on this topic. (The first) was recorded from Abu Sa'īd bin Al-Mu'allā, who said: "The Prophet ﷺ passed by me while I

[1] Aṭ-Ṭabari 17:130-132.

[2] That is the statement "*Bismillāhir-Raḥmānir-Raḥīm*", which means, "In the Name of Allāh, the Most Gracious, the Most Merciful." Accordingly, the *Fātiḥah* comprises seven Āyāt.

[3] Aṭ-Ṭabari 17:133.

[4] Aṭ-Ṭabari 17:135.

was praying. He called out for me but I did not come until I finished my prayer. Then I came to him, and He asked,

«مَا مَنَعَكَ أَنْ تَأْتِيَنِي؟»

«What stopped you from coming to me?» I said, 'I was praying'. He said,

«أَلَمْ يَقُلِ اللَّهُ

«Did not Allāh say

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ﴾

«O you who believe! Answer Allāh (by obeying Him) and (His) Messenger when he calls you...?» [8:24]

«لَا أَعْلَمُكَ أَغْطَمَ سُورَةً فِي الْقُرْآنِ قَبْلَ أَنْ أَخْرُجَ مِنَ الْمَسْجِدِ»

«Shall I not teach you the most magnificent Sūrah before I leave the Masjid?»

Then the Prophet ﷺ went to leave the Masjid, and I reminded him, so he said,

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

«“Al-Hamdu Lillāhi Rabbil-'Ālamīn [All praises and thanks be to Allāh, the Lord of all that exists]» (1:2).

هِيَ السَّبْعُ الْمَثَانِي وَالْقُرْآنُ الَّذِي أُوتِيتُهُ،

«This is the seven of the Mathāni and the Qur'ān which I have been given.»

(The second *Ḥadīth*) was reported from Abu Hurayrah who said that the Messenger of Allāh ﷺ said:

«أُمُّ الْقُرْآنِ هِيَ السَّبْعُ الْمَثَانِي وَالْقُرْآنُ الْعَظِيمُ»

«Umm Al-Qur'ān (the Mother or the Essence of the Qur'ān,) is the seven Mathāni, and the Grand Qur'ān.»^[1]

This means that *Al-Fātiḥah* is the seven *Mathāni* and the Grand Qur'ān, but this does not contradict the statement that the seven *Mathāni* are the seven long *Sūrahs*, because they also share these attributes, as does the whole Qur'ān. As Allāh

[1] *Fath Al-Bāri* 8:232.

says,

﴿اللَّهُ زَلَّ اللَّيْلُ كِتَابًا مُتَشَابِهًا مَثَابًا﴾

﴿Allāh has sent down the best statement, a Book (this Qur'ān), its parts resembling each other in goodness and truth, oft-recited﴾ (39:23).

So it is oft-recited in one way, and its parts resemble one another in another way, and this is also the Grand Qur'ān.

﴿لَا تَسْأَلْ عَنكَ إِنَّمَا مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ﴾

﴿Look not with your eyes ambitiously at what We have given to certain classes of them﴾ [20:131]

meaning, be content with the Grand Qur'ān that Allāh has given to you, and do not long for the luxuries and transient delights that they have.

﴿لَا تَسْأَلْ عَنكَ﴾

﴿Look not with your eyes ambitiously﴾

Al-'Awfī reported that Ibn 'Abbās said: "He [in this Āyah] forbade a man to wish for what his companion has."^[1]

﴿إِنَّمَا مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ﴾

﴿at what We have given to certain classes of them,﴾

Mujāhid said: "This refers to the rich."^[2]

﴿وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ﴾ كَمَا أَرْسَلْنَا عَلَى الْفٰتَرِينَ ﴿٢٨﴾ الَّذِينَ جَعَلُوا الْقُرْآنَ عِشِينَ ﴿٢٩﴾ فَوَرَبِّكَ لَنَسْفَعْنَهُمْ أَجْمِينَ ﴿٣٠﴾ عَمَّا كَانُوا يَعْمَلُونَ ﴿٣١﴾﴾

﴿89. And say (O Muḥammad): "I am indeed a plain warner."﴾

﴿90. As We have sent down on the Muqtasimīn (conspiring confederates),﴾

﴿91. Who have made the Qur'ān into parts.﴾

﴿92. So, by your Lord, We shall certainly call all of them to account.﴾

﴿93. For all that they used to do.﴾

[1] At-Ṭabari 17:141.

[2] At-Ṭabari 17:141.

The Messenger ﷺ is a Plain Warner

Allāh commanded His Prophet ﷺ to tell the people:

﴿إِنِّي أَنَا النَّذِيرُ الْمُبِينُ﴾

«I am indeed a plain warner»

coming to warn the people of a severe punishment that they will suffer if they reject him, as happened to those nations before them who disbelieved in their Messengers, upon whom Allāh sent His punishment and vengeance. In the two *Ṣaḥīḥs* it is reported from Abu Mūsā that the Prophet ﷺ said:

«إِنَّمَا مَثَلِي وَمَثَلُ مَا بَعَثَنِي اللَّهُ بِهِ كَمَثَلِ رَجُلٍ أَتَى قَوْمَهُ فَقَالَ: يَا قَوْمُ! إِنِّي رَأَيْتُ الْجَيْشَ يَبْعَثُنِي، وَإِنِّي أَنَا النَّذِيرُ الْمُبِينُ، فَالْتَّجَاءُ النَّجَاءُ، فَأَطَاعَهُ طَائِفَةٌ مِنْ قَوْمِهِ فَأَذَلُّوا وَأَنْطَلَقُوا عَلَى مُهْلِهِمْ فَتَجَرَّوْا، وَكَذَّبَهُ طَائِفَةٌ مِنْهُمْ فَأَضَيُّوا مَكَانَهُمْ، فَصَبَّحَهُمُ الْجَيْشُ فَأَهْلَكَهُمْ وَاجْتَاخَهُمْ، فَذَلِكَ مَثَلُ مَنْ أَطَاعَنِي وَاتَّبَعَ مَا جِئْتُ بِهِ وَمَثَلُ مَنْ عَصَانِي وَكَذَّبَ مَا جِئْتُ بِهِ مِنَ الْحَقِّ»

«The parable of myself and that with which Allāh has sent me is that of a man who came to his people and said, 'O people! I have seen the [invading] army with my own eyes, and I am a naked warner, so escape, escape!' Some of his people obeyed him and set out at nightfall, setting off at a slow pace and managing to escape. Others did not believe him and stayed where they were until the next morning when the [invading] army overtook them and destroyed them, wiping them out. This is the parable of the one who obeys me and follows what I have brought, and the example of the one who disobeys me and rejects the truth that I have brought.»^[1]

Explanation of “Al-Muqtasimīn”

﴿الْمُقْتَسِمِينَ﴾

«the Muqtasimīn» refers to those who had made a pact to oppose, deny, and insult the Prophets. Similarly, Allāh tells us about the people of Sālih:

﴿قَالُوا تَنَاسُوا بِاللَّهِ لَنْبِتَنَّهُ وَأَهْلَهُ﴾

^[1] *Fath Al-Bārī* 13:264, *Muslim* 4:1788.

﴿They said, "Swear to one another [Taḳāsamu] by Allāh that we shall make a secret night attack on him and his household"﴾ [27:49]

i.e., they plotted to kill him at night. Mujāhid said "Taḳāsamu means they swore an oath."

﴿وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَن يَمُوتُ﴾

﴿And they swear by Allāh with their strongest oaths, that Allāh will not raise up one who dies﴾ (16:38).

﴿أَوَلَمْ تَكُونُوا أَقْسَمْتُمْ مِن قَبْلُ﴾

﴿(It will be said): "Did you not before swear that you would not leave (the world for the Hereafter)﴾ (14:44)

﴿أَمْوَلًا الَّذِينَ أَقْسَمْتُمْ لَا يُبَالِهِمُ اللَّهُ بِرَحْمَةٍ﴾

﴿Are they those, of whom you swore that Allāh would never show them mercy﴾ [7:49]

It is as if they took an oath for every single thing that they denied in this world, so they are called the *Muḳtasimīn*.

﴿الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ﴾

﴿Who have made the Qur'ān into parts.﴾

meaning, they have split up the Books that were revealed to them, believing in parts of them and rejecting parts of them. Al-Bukhārī reported that Ibn 'Abbās said,

﴿جَعَلُوا الْقُرْآنَ عِضِينَ﴾

﴿Who have made the Qur'ān into parts.﴾

"They are the People of the Book, who divided the Book into parts, believing in some of it, and rejecting some of it."¹¹ Some have said that *Al-Mutaḳasimīn* refers to the Quraysh, that the Qur'ān means this Qur'ān [as opposed to the Scriptures of the People of the Book], and that "made it into parts" referred to what 'Atā' said that some of them said that he (the Prophet ﷺ) was a sorcerer, some said he was crazy, or a soothsayer. These various allegations were the parts. This

¹¹ *Fath Al-Bārī* 8:233.

opinion was also reported from Ad-Dahhāk and others.

Muhammad bin Ishāq reported from Ibn 'Abbās that Al-Walid bin Al-Mughīrah - holding a noble position among the people - rallied a group of Quraysh behind him when Al-Mawṣim (the time for pilgrims to meet in Makkah for Ḥajj) had come. He said to them, "O people of Quraysh! The time of Al-Mawṣim has come, and delegations of Arabs will come to you during this time. They will have heard some things about this companion of yours (meaning the Prophet ﷺ), so agree on one opinion, let there be no contradicting or denials of each other's sayings". They said, "And you, O Abu 'Abd Shāms, give us an opinion and we will say that." He said, "No, you make the suggestions and I will listen." They said, "We say he is a soothsayer." He said, "He is not a soothsayer." They said, "We say he is crazy." He said, "He is not crazy." They said, "We say he is a poet." He said, "He is not a poet." They said, "We say he is a sorcerer." He said, "He is not a sorcerer." They said, "So what should we say?" He said, "By Allāh, what he says is as palatable [to the average person] as something sweet, so you cannot say anything against it without it being obviously false. Therefore the most appropriate thing you can say is that he is a sorcerer." So they left having agreed upon that, and Allāh revealed concerning them:

﴿الَّذِينَ جَعَلُوا الْقُرْآنَ عِشِينَ﴾

«Who have made the Qur'ān into parts.» meaning, of different types, and

﴿قَوْلِكَ لَسْتَنَّهُمْ جَمِينٌ ﴿١٠﴾ مَا كَانُوا بِمَعْلُونٍ ﴿١١﴾﴾

«So, by your Lord, We shall certainly call all of them to account. For all that they used to do»

Those were the group who said that about the Messenger of Allāh ﷺ.^[1]

﴿قَوْلِكَ لَسْتَنَّهُمْ جَمِينٌ ﴿١٠﴾ مَا كَانُوا بِمَعْلُونٍ ﴿١١﴾﴾

«So, by your Lord, We shall certainly call all of them to account. For all that they used to do.»

[1] Sirah Ibn Hishām, 1:288. This narration is not authentic due to one of the narrators being unknown.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٦٧

الْحَاقَّةُ

الَّذِينَ جَعَلُوا الْفِرْعَانَ عِزِينَ ﴿٥١﴾ فَوَرَّيْكَ لَنَسْتَأْتَهُمْ
 آمَجِينَ ﴿٥٢﴾ عَمَّا كَانُوا يَعْمَلُونَ ﴿٥٣﴾ فَأَصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ
 عَنِ الْمُشْرِكِينَ ﴿٥٤﴾ إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ ﴿٥٥﴾ الَّذِينَ
 يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ فَسَوْفَ يَعْلَمُونَ ﴿٥٦﴾ وَلَقَدْ نَعْلَمُ
 أَنَّكَ يَصِيقُ صَدْرُكَ بِمَا يَقُولُونَ ﴿٥٧﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ رَكْعَتًا
 مِّنَ اللَّيْلِ وَبِحَمْدِ رَبِّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ﴿٥٨﴾

سُورَةُ الْفَجْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 أَن أَمَرَ اللَّهُ فَلَا تَسْتَعْجِلُوا سُبْحَنَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿١﴾
 يُزِيلُ الصُّلْبَ كَمَا بِالرُّوحِ مِنْ أَمْرِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ
 أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ ﴿٢﴾ خَلَقَ السَّمَوَاتِ
 وَالْأَرْضَ بِالْحَقِّ تَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٣﴾ خَلَقَ
 الْإِنْسَانَ مِنْ نُطْفَةٍ فَمَا ذَاهُوَ خَصِيمٌ مُّبِينٌ ﴿٤﴾ وَالْأَمْنَةُ
 خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنْفَعٌ وَمِنْهَا تَأْكُلُونَ ﴿٥﴾
 وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرْجَوْنَ وَحِينَ تَنْرَحُونَ ﴿٦﴾

Abu Ja'far reported from Ar-Rabi' that Abu Al-'Aliyah said, "All the people will be asked about two things on the Day of Resurrection: what they used to worship, and what their response was to the Messengers."^[1] 'Ali bin Abi Talhah reported that Ibn 'Abbās said,

﴿فَوَرَّيْكَ لَنَسْتَأْتَهُمْ آمَجِينَ﴾
 ﴿عَمَّا كَانُوا يَعْمَلُونَ﴾

«So, by your Lord, We shall certainly call all of them to account. For all that they used to do.» then he said:

﴿فَتَوَيْدٍ لَا يَنْفُلُ عَنْ ذُنُوبِهِ إِشْرَ﴾
 ﴿وَلَا جَنَافٍ﴾

«So on that Day no question will be asked of man or jinn as to his sin» (55:39).

He said, "They will not be asked, 'Did you do such and such?' Because Allāh knows better than they do about that. But He will say, 'Why did you do such and such?'"^[2]

﴿فَأَصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ﴾ ﴿٥٤﴾ إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ ﴿٥٥﴾ الَّذِينَ
 يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ فَسَوْفَ يَعْلَمُونَ ﴿٥٦﴾ وَلَقَدْ نَعْلَمُ أَنَّكَ يَصِيقُ صَدْرُكَ بِمَا يَقُولُونَ ﴿٥٧﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ
 وَكُن مِّنَ السَّاجِدِينَ ﴿٥٨﴾ وَأَعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ﴿٥٩﴾

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[1] At-Tabari 17:150.

[2] At-Tabari 17:150.

commanded, and turn away from the idolators.﴾

﴿95. Truly, We will suffice you against the mockers,﴾

﴿96. Who make another god along with Allāh; but they will come to know.﴾

﴿97. Indeed, We know that your breast becomes tight because of what they say.﴾

﴿98. So glorify the praises of your Lord and be of those who prostrate themselves (to Him).﴾

﴿99. And worship your Lord until the certainty (i.e. death) comes to you.﴾

The Command to proclaim the Truth openly

Allāh commanded His Messenger ﷺ to convey what He sent him with, to proclaim and spread the Message, which means confronting the idolators with it. Ibn 'Abbās said that the Āyah,

﴿فَاصْلَحْ بِمَا وَصَّيْتَ﴾

﴿Therefore openly proclaim that what you have been commanded,﴾

means, "Go ahead with it."⁽¹⁾ According to another report it means,

(افْعَلْ مَا وَصَّيْتُ)

"Therefore proclaim that which you commanded."

Mujāhid said, "It is reciting the Qur'ān aloud during prayer."⁽²⁾ Abu 'Ubaydah reported that 'Abdullāh bin Mas'ūd said, "The Prophet ﷺ was still practicing and preaching Islām secretly until this Āyah was revealed:

﴿فَاصْلَحْ بِمَا وَصَّيْتَ﴾

﴿Therefore openly proclaim that which you are commanded﴾

then he and his Companions came out into the open."⁽³⁾

⁽¹⁾ At-Tabari 17:151.

⁽²⁾ At-Tabari 17:151.

⁽³⁾ At-Tabari 17:152.

The Command to turn away from the Idolators, and the Guarantee of Protection against the Mockers

Allāh's statement,

﴿وَأَعِزَّ عَنِ الشُّرَكِيِّ ۖ إِنَّا كُنْكَ السَّهْبِيِّ ۖ﴾

«and turn away from idolators. Truly, We will suffice you against the mockers.»

meaning - convey that which has been revealed to you by your Lord, and do not pay attention to the idolators who want to turn you away from the signs of Allāh.

﴿وَدُّوا لَوْ تُدْهِنُ فَيُدْمِنُونَ﴾

«They wish that you should compromise for them, so that they would compromise for you» (68:9).

Do not fear them because Allāh will suffice you against them, and He will protect you from them. This is like the Āyah:

﴿يَا أَيُّهَا الرُّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ﴾

«O Messenger! Proclaim that which has been revealed to you from your Lord. And if you do not do it, then you have not conveyed His Message. Allāh will protect you from mankind.»
[5:67]

Muhammad bin Ishāq said: "The great ones of the mockers were five people, who were elders and noblemen among their people. From Banī Asad bin 'Abd Al-'Uzzā bin Quṣayy there was Al-Aswad bin Al-Muttālib Abu Zam'ah. According to what I heard, the Messenger of Allāh (ﷺ) had supplicated against him because of the pain and mockery he had suffered at his hands. He ﷺ had said,

«اللَّهُمَّ أَعْمِ بَصَرَهُ، وَأَنْكِلْ وَلَدَهُ»

«O Allāh, make him blind and take (the life of) his son.»

From Banī Zahrah there was Al-Aswad bin 'Abd Yaghūth bin Wahb bin 'Abd Manāf bin Zahrah. From Banī Makhzūm there was Al-Walid bin Al-Mughīrah bin 'Abdullāh bin 'Umar bin Makhzūm. From Banī Sahn bin 'Amr bin Huṣayṣ bin Ka'b bin

Lu'ayy there was Al-'Āṣ bin Wā'il bin Hishām bin Sa'd bin Sa'd. From Khuḏā'ah there was Al-Ḥārith bin At-Ṭalāṭilah bin 'Amr bin Al-Ḥārith bin 'Abd 'Amr bin Malkān. When their evil went to extremes and their mockery of the Messenger of Allāh ﷺ went too far, Allāh revealed:

﴿فَاصْنَعِ يَا تَوْمَرُ وَأَعِضْ عَنِ الشِّرْكِينَ ۖ إِنَّا كُنَّا السَّمِيرُونَ﴾ أَلَيْسَ بِمَعْلُومٍ مَعَ اللَّهِ
إِنَّهَا مَأْخَرٌ فَسَوْفَ يَعْلَمُونَ ﴿١١﴾

«Therefore openly proclaim that which you are commanded, and turn away from the idolators. Truly, We will suffice you against the mockers, who make another god along with Allāh; but they will come to know.»

Ibn Ishāq said: Yazīd bin Rūmān told me that 'Urwah bin Az-Zubayr or one of the other scholars said that Jibrīl came to the Messenger of Allāh ﷺ when he was performing *Tawāf* around the House (the Ka'bah). He stood and the Messenger of Allāh ﷺ stood next to him. Al-Aswad Ibn Al-Muṭālib passed by, and he threw a green leaf in his face, and he became blind. Al-Aswad bin 'Abd Yaghūth passed by, and he pointed to his stomach, which swelled up and he died (of dropsy). Al-Walid bin Al-Mughīrah passed by, and he pointed at a wound on lower of his ankle, which he got two years earlier when He once was trailing his garment and he passed by a man who was feathering his arrows. One of the arrows got caught in his garment and scratched his foot. It was an insignificant wound, but now it opened again and he died of it. Al-'Āṣ bin Wā'il passed by, and he pointed to the instep of his foot. He (Al-'Āṣ) set off on his donkey, heading for At-Ṭā'if. He rested by a thorny tree, a thorn pierced his foot and he died from it. Al-Ḥārith bin At-Ṭalāṭilah passed by and he pointed at his head. It filled with pus and killed him.^[1]

﴿أَلَيْسَ بِمَعْلُومٍ مَعَ اللَّهِ ۖ إِنَّهَا مَأْخَرٌ فَسَوْفَ يَعْلَمُونَ﴾

«Who make another god along with Allāh; but they will come

[1] *Sīrah Ibn Hishām* 1:409, 410. This narration is not authentic. Aside from the lack of certainty, 'Urwah was born nineteen years after *Hijrah* at the earliest calculation according to Adh-Dhahabi, (See *As-Siyar*).

to know.﴾

This is a strong warning and grave threat against those who have other deities along with Allāh.

Encouragement to bear Difficulties, and the Command to glorify and worship Allāh until Death

Allāh said,

﴿وَلَقَدْ نَلَأْنَا أَنَّا بِمَقْصُودِكُمْ بِمَا يَقُولُونَ ۖ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ ۝﴾

«Indeed, We know that your breast becomes tight because of what they say. So glorify the praises of your Lord and be of those who prostrate themselves (to Him).»

meaning 'We know, O Muḥammad, that you are distressed by their insults towards you, but do not let that weaken your resolve or cause you to give up conveying the Message of Allāh. Put your trust in Him, for He will suffice you and will support you against them. Keep yourself busy with remembering Allāh, praising Him, glorifying Him, and worshipping Him (which means *Salāh*, or prayer)' Hence Allāh says:

﴿فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ ۝﴾

«So glorify the praises of your Lord and be of those who prostrate themselves (to Him)»

Imām Aḥmad reported from Nu'aym bin Hammār that he heard the Messenger of Allāh ﷺ say: ‘

«قَالَ اللَّهُ تَعَالَى يَا ابْنَ آدَمَ! لَا تَغْزُ عَنْ أَرْبَعِ رَكَعَاتٍ مِنْ أَوَّلِ النَّهَارِ أَفْجَرُ»

«Allāh said, "O son of Ādam! It is not too difficult for you to perform four Rak'āt at the beginning of the day, (and if you do them,) I will take care of you until the end of it."»^[1]

﴿وَارْعَدْ رَبِّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ۝﴾

«And worship your Lord until the certainty comes to you» (15:99).

Al-Bukhārī said: "Sālim said, '(This means) death.'"^[2] This

^[1] Aḥmad 5:286.

^[2] Faṭḥ Al-Bārī 8:235.

Sālim is Sālim bin 'Abdullāh bin 'Umar. Ibn Jarīr also recorded from Sālim bin 'Abdullāh,

﴿وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ﴾

«And worship your Lord until the Yaqīn comes to you.»

He said, "Death."^[1] It is reported in the *Ṣaḥīḥ* from Umm Al-'Alā' - one of the women of the Anṣār - that when the Messenger of Allāh ﷺ entered upon 'Uthmān bin Maẓ'ūn after he had died, Umm Al-'Alā' said, "May the mercy of Allāh be upon you, Abu As-Sā'ib. My testimony over you is that Allāh has honored you." The Messenger of Allāh ﷺ said,

«وَمَا يُدْرِيكَ أَنَّ اللَّهَ أَكْرَمَهُ؟»

«How do you know that Allāh has honored him?»

I said, "May my father and mother be sacrificed for you, O Messenger of Allāh! If not him, then who else?" He said,

«أَنَا هُوَ قَدْ جَاءَهُ الْيَقِينُ، وَإِنِّي لَأَرْجُو لَهُ الْخَيْرَ»

«As far as he is concerned, the death has come to him, and I hope for good for him.»^[2] This is evidence that the meaning of this *Āyah*,

﴿وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ﴾

«And worship your Lord until the certainty comes to you.»

is that acts of worship, such as prayer and the like, are obligatory on man so long as his mind is sound, so he should pray according to his best ability.

It was reported in *Ṣaḥīḥ Al-Bukhārī* from 'Imrān bin Ḥuṣayn that the Messenger of Allāh ﷺ said:

«صَلُّ قَائِمًا، فَإِنْ لَمْ تَسْتَطِعْ قَاعِدًا، فَإِنْ لَمْ تَسْتَطِعْ فَعَلَى جَنْبٍ»

«Pray standing, and if you cannot, then sitting, and if you cannot, then on your side.»^[3]

From this we may understand that it is a mistake to interpret Yaqīn (the certainty) as *Ma'rifah* ("spiritual knowing")

[1] At-Ṭabari 17:160.

[2] *Faṭḥ Al-Bārī* 3:137.

[3] *Faṭḥ Al-Bārī* 2:684.

as some of the Sufis do. According to them, when one of them attains the level of *Ma'rifah*, they consider him to be free of these obligations. This is disbelief, misguidance and ignorance. The Prophets - peace be upon them - and their companions, were the most knowledgeable of people about Allāh, about His rights, His attributes, and the glorification that He deserves. But at the same time, they were the people who worshipped Him the most, continuing in good deeds until the time they died. Therefore, what is meant by *Yaqīn* here is death, as we have stated above.

To Allāh be praise and thanks. Praise be to Allāh for His guidance. It is to Him that we turn for help and it is in Him that we put our trust. He is the One Whom we ask to help us to reach the best of circumstances, for He is the Most Generous and Kind.

This is the end of the *Tafsīr* of *Sūrat Al-Hijr*. Praise be to Allāh, the Lord of all that exists.

The Tafsīr of Sūrat An-Naḥl (Chapter - 16)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿إِنَّ أَمْرَ اللَّهِ فَلَا تَسْتَعْجِلُوهُ سُبْحَنَهُ وَعَمَّا يُتْرَكُونَ﴾

﴿1. The Event ordained by Allāh has indeed come, so do not seek to hasten it. Glorified and Exalted be He above all that they associate as partners with Him.﴾

Warning about the approach of the Hour

Allāh is informing about the approach of the Hour in the past tense [in Arabic] in order to confirm that it will undoubtedly come to pass. This is like the following Āyāt, in which the verbs appear in the past tense in Arabic:

﴿اقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ﴾

﴿Mankind's reckoning has drawn near them, while they turn away in heedlessness.﴾[21:1]

﴿اقْتَرَبَ السَّاعَةُ وَانْشَقَّ الْقَمَرُ﴾

﴿The Hour has drawn near, and the moon has been cleft.﴾
[54:1]

﴿فَلَا تَسْتَعْجِلُوهُ﴾

﴿so do not seek to hasten it.﴾ means, what was far is now near, so do not try to rush it. As Allāh said,

﴿وَسْتَعْجِلُوكَ بِالْعَذَابِ وَلَوْلَا أَجَلٌ مُّسَمًّى لَّجَاءَ الْعَذَابُ وَلَيَأْتِيَنَّهُمْ بَغْةٌ وَهُمْ لَا يَشْعُرُونَ﴾

﴿وَسْتَعْجِلُوكَ بِالْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ﴾

﴿And they ask you to hasten the torment (for them), and had it not been for a term appointed, the torment would certainly have

come to them. And surely, it will come upon them suddenly while they are unaware! They ask you to hasten on the torment. And verily! Hell, of a surety, will encompass the disbelievers» (29:53-54).

Ibn Abi Hātim reported from 'Uqbah bin 'Āmir that the Messenger of Allāh ﷺ said:

«تَطْلُعُ عَلَيْكُمْ عِنْدَ السَّاعَةِ سَحَابَةٌ سَوْدَاءُ مِنَ الْمَغْرِبِ مِثْلَ الثُّرَيِّسِ، فَمَا تَرَأَوْا تَرْتَفِعُ فِي السَّمَاءِ ثُمَّ يُنَادِي مُنَادٍ فِيهَا: يَا أَيُّهَا النَّاسُ! فَقِيلَ النَّاسُ بَعْضُهُمْ عَلَى بَعْضٍ: هَلْ سَمِعْتُمْ، فَمِنْهُمْ مَنْ يَقُولُ: نَعَمْ، وَمِنْهُمْ مَنْ يَشْكُ، ثُمَّ يُنَادِي الثَّانِيَةُ: يَا أَيُّهَا النَّاسُ! فَقِيلَ النَّاسُ بَعْضُهُمْ لِبَعْضٍ: هَلْ سَمِعْتُمْ، يَقُولُونَ: نَعَمْ، ثُمَّ يُنَادِي الثَّالِثَةُ: يَا أَيُّهَا النَّاسُ! أَمَى أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ»

«When the Hour approaches, a black cloud resembling a shield will emerge upon from the west. It will continue rising in the sky, then a voice will call out, 'O mankind!' The people will say to one another, 'Did you hear that?' Some will say, 'yes', but others will doubt it. Then a second call will come, 'O mankind!' The people will say to one another, 'Did you hear that?' And they will say, 'Yes.' Then a third call will come, 'O mankind!' The Event ordained by Allāh has indeed come, so do not seek to hasten it.»

The Messenger of Allāh ﷺ said:

«فَرَأَى الَّذِي نَفْسِي بِيَدِهِ، إِنَّ الرَّجُلَيْنِ لَيَنْشُرَانِ الثُّوبَ فَمَا يَطْوِيَانِهِ أَبَدًا، وَإِنَّ الرَّجُلَ لَيَسِدُّنَ حَوْضَهُ فَمَا يَنْفِي فِيهِ شَيْئًا أَبَدًا، وَإِنَّ الرَّجُلَ لَيَحْلُبُ نَاقَتَهُ فَمَا يَشْرِبُهَا أَبَدًا - قَالَ - وَيَسْتَفْتِلُ النَّاسُ»

«By the One in Whose Hand is my soul, two men will spread out a cloth, but will never refold it; a man will prepare his trough, but will never water his animals from it; and a man will milk his camel, but will never drink the milk.» Then he said, «The people will be distracted.»^[1]

Then Allāh tells us that He is free from their allegations of partners to their worship of idols, and making equals for Him. Glorified and exalted be He far above that. These are the people who deny the Hour, so He says:

^[1] Al-Hākim 4:539.

﴿سُبْحَنَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ﴾

«Glorified and Exalted be He above all that they associate as partners with Him.»

﴿يُنَزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ ۝﴾

«2. He sends down the angels with the Rūḥ (revelation) of His command to those servants of His whom He wills (saying): "Warn mankind that none has the right to be worshipped but I, so have Taqwā of Me."»

Allāh sends Whomever He wills with the Message of Tawḥīd

﴿يُنَزِّلُ الْمَلَائِكَةَ بِالرُّوحِ﴾

«He sends down the angels with the Rūḥ» refers to the revelation. This is like the Āyāt:

﴿وَكَذَٰلِكَ أَنْزَلْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ نُورًا نَبْهِي بِهِ مَنِ شَاءَ مِنْ عِبَادِنَا﴾

«And thus We have sent to you a Rūḥ (revelation) by Our command. You knew not what is the Book, nor what is the faith. But We have made it a light by which We guide whomever We will among Our servants.» [43:52]

﴿عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ﴾

«to those servants of His whom He wills» meaning the Prophets, as Allāh says:

﴿اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ﴾

«Allāh best knows where to place His Message.» [6:124]

﴿اللَّهُ يَخْتَارُ مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ﴾

«Allāh chooses Messengers from angels and from men.» [22:75]

﴿يُنْفِخُ الرُّوحَ مِنْ أَمْرِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنْذِرَ يَوْمَ الْآزَالَةِ ۚ يَوْمَ هُمْ كَبُودٌ لَا يَخْتَفُونَ﴾

عَلَىٰ أَهْوَىٰهِمْ غَيُّ لَيْسَ الْمُلْكُ لِلَّذِينَ وَلَهُ الْوَيْدُ الْقَهَّارُ ﴿١٥﴾

«He sends the Rūh (revelation) by His command to whoever among His servants He wills to, that he may warn of the Day of Meeting. The Day when they will (all) come out, nothing about them will be hidden from Allāh. Whose is the kingdom this Day?: It is Allāh's, the One, the Irresistible!» (40:15-16)

﴿إِن تُذِرْنَا﴾

«(saying): "Warn..."» meaning that they should alert them.

﴿أَنْتَ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي﴾

«that none has the right to be worshipped but I, so have Taqwā of Me.»

means, 'fear My punishment, if you go against My commands and worship anything other than Me.'

﴿خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ تَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿١٦﴾ خَلَقَ الْإِنسَانَ مِنْ نُطْفَةٍ مِّنْ دُمٍّ ﴿١٧﴾ فَخُذْ حَقِيَّتَهُ لَيْسَ مِنَّكَ شَيْءٌ﴾

«3. He has created the heavens and the earth with truth. High is He, Exalted above all that they associate as partners with Him.»

«4. He has created man from a Nutfah,^[1] then behold, this same (man) becomes an open opponent.»

Allāh is the One Who has created the Heavens, the Earth, and Man

Allāh tells us about His creation of the upper realm, which is the heavens, and the lower realm, which is the earth, and everything in them. They have been created for a true purpose, not in vain, so that

﴿يُعْجِزُ الَّذِينَ آمَنُوا بِمَا غَمَلُوا وَيَجْزَىٰ الَّذِينَ لَعَنُوا بِمَا كَانُوا يَكْسِبُونَ ﴿١٨﴾

«He may requite those who do evil with that which they have done (i.e. punish them in Hell), and reward those who do good,

^[1] Drop of sperm.

with what is best (i.e. Paradise). ﴿53:31﴾

Then He declares Himself to be above the *Shirk* of those who worship others besides Him. He is independent of His creation, alone with no partner or associate. For this reason He deserves to be worshipped Alone, without partners. Then He mentions how man has been created from a *Nutfah*, i.e., something that is insignificant, weak and has no value - but when man becomes independent and is able to fend for himself - then he begins to dispute with his Lord, may He be exalted, and disbelieves in Him and fights His Messengers. But man was created to be a servant, not an opponent, as Allāh says:

﴿وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلْنَا نَسَبًا وَصِهْرًا وَكَانَ رَبُّكَ قَدِيرًا ﴿٥٤﴾ وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ وَكَانَ الْكَافِرُ عَلَىٰ رَبِّهِ ظَهِيرًا ﴿٥٥﴾﴾

«And it is He Who has created man from water, and gave him descendants, and made Him kindred by marriage, and your Lord is capable (of all things). And they worship besides Allāh, that which can neither profit them nor harm them; and the disbeliever is ever a helper (of Shayṭān) against his Lord» (25:54-55).

And;

﴿أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْتَهُ مِن طِينٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴿٢٠﴾ وَضَرَبَ لَنَا نَسَبًا وَآلٍ ﴿٢١﴾ خَلَقَهُ قَالَ مَنْ يُّبْنِي الْعِظَمَ وَيَوْمَ الرَّسْمِ ﴿٢٢﴾ قُلْ يُجِيبُهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٢٣﴾﴾

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

Imām Aḥmad and Ibn Mājah reported that Busr bin Jahḥāsh said: "The Messenger of Allāh ﷺ spat in his palm, then he said,

الْأَنْعَامِ

٢٦٨

الْأَنْعَامِ

وَيَحْمِلُ أَنْفَالَكُمْ إِلَىٰ بَلَدٍ لَّئِنْ تَكُونُوا بِلَيْسِهِ إِلَّا يَسْتَبِقَ
 الْأَنْفُسَ إِنَّكُمْ لَرِءُوفٌ رَّحِيمٌ ﴿٧﴾ وَالْقِطْلَ وَالْإِغَالَ
 وَالْحَمِيرَ لَتَرَكَّبُوهَا وَزِينَةً وَيَخْلُقُ مَا لَا تَعْلَمُونَ ﴿٨﴾
 وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَايزٌ وَلَوْ شَاءَ لَمَدَدَكُمْ
 أَجْمَعِينَ ﴿٩﴾ هُوَ الَّذِي أُنْزِلَ مِنْ السَّمَاءِ مَاءً لَكُمْ مِنْهُ
 شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ ﴿١٠﴾ يُنْبِتُ لَكُمْ
 بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ
 الشَّجَرِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١١﴾
 وَسَخَّرَ لَكُمْ الَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومُ
 مُسَخَّرَاتٌ بِأَمْرِ رَبِّهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٢﴾
 وَمَا ذَرَأَ لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَنًا إِنَّكُمْ
 فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَذَّكَّرُونَ ﴿١٣﴾ وَهُوَ الَّذِي
 سَخَّرَ الْبَحْرَ لَكُمْ لَاحِبًا طَرِيقًا وَتَسْتَخْرِجُوا
 مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلَ الْكَبِيرَ مُوَاجِرًا فِيهِ
 وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٤﴾

يَقُولُ اللَّهُ تَعَالَى: ابْنُ آدَمَ أَنَّى
 تُعْجِزُنِي وَقَدْ خَلَقْتُكَ مِنْ مِثْلِي
 هَذِهِ، حَتَّى إِذَا سَوَّيْتُكَ فَمَدَدْتُكَ
 مَشَبَّثَ بَيْنَ بَرْدَيْكَ وَلِلْأَرْضِ
 مِنْكَ وَزَيْدٌ، فَجَمَعْتُ وَمَنَعْتُ
 حَتَّى إِذَا بَلَغْتَ الْخُلُقُومَ ثَلُثَ:
 أَتَصَدَّقُ، وَأَنَّى أَوَانُ الصَّدَقَةِ

«Allāh, may He be
 exalted, says: "O son of
 Ādam, how could you be
 more powerful than I
 when I have created you
 from something like this,
 and when I have fash-
 ioned you perfectly and
 made you complete, you
 walk wearing your two
 garments and the earth
 makes a sound (beneath
 your feet). You collect
 money but do not give
 anything to anyone, then

when the soul of a dying person reaches the throat, you say, 'I want to
 give in charity', but it is too late for charity."»^[1]

﴿وَالْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنْفَعٌ وَمِنْهَا تَأْكُلُونَ﴾ ﴿٥﴾ وَلَكُمْ فِيهَا جَمَالٌ حِينَ
 تُرْمَعُونَ وَمِنْهَا تَرْتَوُونَ ﴿٦﴾ وَيَحْمِلُ أَنْفَالَكُمْ إِلَىٰ بَلَدٍ لَّئِنْ تَكُونُوا بِلَيْسِهِ إِلَّا يَسْتَبِقَ أَنْفُسُكُمْ إِنَّكُمْ
 لَرِءُوفٌ رَّحِيمٌ ﴿٧﴾

﴿5. And the cattle, He has created them for you; in them there
 is warmth (warm clothing), and numerous benefits, and you eat
 from them.﴾

﴿6. And there is beauty in them for you, when you bring them

[1] Ahmad 2:410, Ibn Mājah 2:903.

home in the evening, and as you lead them forth to pasture (in the morning).﴾

﴿7. And they carry your loads to a land that you could not reach yourselves except with great trouble. Truly, your Lord is full of kindness, Most Merciful.﴾

The Cattle are part of the Creation of Allāh and a Blessing from Him

Allāh reminds His servants of the blessing in His creation of *An'ām*, this term includes camels, cows and sheep, as was explained in detail in *Sūrat Al-An'ām* where the "eight pairs" are mentioned.^[1] The blessings include the benefits derived from their wool and hair, from which clothes and furnishings are made, from their milk which is drunk, and their young which are eaten. Their beauty is a kind of adornment, thus Allāh says,

﴿وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرْجَعُونَ﴾

﴿And there is beauty in them for you, when you bring them home in the evening.﴾

which is when they are brought back from the pasture in the evening. This is a reference to how their flanks become fat, their udders fill with milk and their humps become bigger.

﴿وَحِينَ تُرْجَعُونَ﴾

﴿and as you lead them forth to pasture (in the morning).﴾ meaning when you send them out to the pasture in the morning.

﴿وَتَحْمِلُ أَوْثَالَكُمْ﴾

﴿And they carry your loads﴾ meaning the heavy burdens that you cannot move or carry by yourselves

﴿إِلَّا بِكَلِّهِمْ أَوْ تُكْرِهُوا إِلَيْهِمْ إِلَّا بِإِذْنِ الْأَشْقَى﴾

﴿to a land that you could not reach except with great trouble to yourselves﴾

meaning journeys for *Hajj*, *'Umrah*, military campaigns, and journeys for the purpose of trading, and so on. They use these

[1] See the *Tafsir* of *Sūrat Al-An'ām* [6:143-144].

animals for all kinds of purposes, for riding and for carrying loads, as Allāh says:

﴿وَلَكُمْ فِي الْأَنْعَامِ لِبَرَةٍ شَوِيعٌ وَمَا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنَعٌ كَثِيرٌ وَمِنْهَا تَأْكُلُونَ ﴿٢١﴾ وَعَلَيْهَا وَعَلَى الْفَالِكِ تَحْمِلُونَ ﴿٢٢﴾﴾

«And verily, there is indeed a lesson for you in the An'ām (cattle). We give you to drink (milk) of that which is in their bellies. And there are numerous (other) benefits in them for you. Of them you eat, and on them and on ships you are carried.» (23:21-22)

﴿اللَّهُ الَّذِي جَعَلَ لَكُمْ الْأَنْعَامَ لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ ﴿٢٣﴾ وَلَكُمْ فِيهَا مَنَعٌ وَالْيَبْلُغُ عَلَيْهَا سَامَةٌ فِي مُسَافِرَتِكُمْ وَعَلَيْهَا وَعَلَى الْفَالِكِ تَحْمِلُونَ ﴿٢٤﴾ وَرَبُّكُمْ بِأَبْصَارِكُمْ بَاصٍ ﴿٢٥﴾﴾

«Allāh, it is He Who has made cattle for you, so that some you may ride, and some you may eat. And you find (many other) benefits in them; you may reach by their means a desire that is in your breasts (i.e. carry your goods, loads), and on them and on ships you are carried. And He shows you His Āyāt. Which, then of the Āyāt of Allāh do you deny?» (40:79-81).

Thus here Allāh says, after enumerating these blessings,

﴿إِنَّ رَبَّكُمْ لَرَوْفٌ رَحِيمٌ﴾

«Truly, your Lord is full of kindness, Most Merciful.»

meaning, your Lord is the One Who has subjugated the An'ām (cattle) to you. This is like the Āyāt:

﴿أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِنْ مِثْلِهِمْ أَنْعَامًا فَهُمْ لَهَا مَالِكُونَ ﴿٢٦﴾ وَأَلْقَيْنَا بَيْنَهُمُ الْغُلَّ ﴿٢٧﴾ وَأَنَّا نَمَسَكُ مِنْهُمُ النَّفْثَاتِ ﴿٢٨﴾ فَهُمْ لَا يَمْلِكُونَ فِي شَيْءٍ مِمَّا نَحْنُ بِفَاعِلُونَ ﴿٢٩﴾﴾

«Do they not see, that of what Our Hands have created, We created the An'ām (cattle) for them, so that they may own them, and We subdued them so that they may ride some and they may eat some.» (36:71-72).

﴿وَجَعَلَ لَكُمْ مِنَ الْفَالِكِ وَالْأَنْعَامِ مَا رَكِبْتُمْ ﴿٣٠﴾ لِيَعْلَمُوا أَنَّ هَؤُلَاءِ خَلْقُهُمْ ثُمَّ يَذْكُرُوا بِمَنَّةِ رَبِّكُمُ إِذَ اسْتَوْفَيْتُمْ عَلَيْهِمْ وَتَقُولُوا شِئْنُ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِبِينَ ﴿٣١﴾ وَإِنَّا لَنَاقِلُونَ ﴿٣٢﴾﴾

«And He made mounts for you out of ships and cattle. In order that you may ride on their backs, and may then remember the favor of your Lord when you mount upon them, and say: "Glory be to the One Who subjected this to us, and we could never have it (by our efforts). And verily, to Our Lord we indeed are to return!"» (43:12-14)

Ibn 'Abbās said,

﴿لَكُمْ فِيهَا دِفْءٌ﴾

«In them there is warmth» refers to clothing;

﴿وَسَيُفْعِلُ﴾

«and numerous benefits» refers to the ways in which they derive the benefits of food and drink from them.^[1]

﴿وَالْجِبِلَّ وَالْإِبَالَ وَالْحَبِيرَ لِتَرْكَبُوهَا وَزِينَةً وَمَخْلُوقًا مَا لَا تَعْلَمُونَ﴾

«8. And (He has created) horses, mules and donkeys for you to ride, and as an adornment. And He creates (other) things of which you have no knowledge.»

This refers to another category of animals that Allāh has created as a blessing for His servants; horses, mules and donkeys, all of which He made for riding and adornment. This is the main purpose for which these animals were created. It was reported in the Two *Ṣaḥīḥs* that Jābir bin 'Abdullāh said: "The Messenger of Allāh ﷺ forbade us to eat the meat of domestic donkeys, but he allowed us to eat the meat of horses."^[2]

Imām Aḥmad and Abu Dāwud reported with two chains of narration, each of which meet the conditions of Muslim, that Jābir said: "On the day of Khaybar we slaughtered horses, mules and donkeys. The Messenger of Allāh ﷺ forbade us from eating the mules and donkeys, but he did not forbid us from eating the horses."^[3]

According to *Ṣaḥīḥ Muslim*, Asmā' bint Abi Bakr (may Allāh be pleased with them both) said: "At the time of the Messenger

[1] At-Ṭabari 17:168.

[2] *Faḥ al-Bārī* 9:570, Muslim 3:1541.

[3] Aḥmad 3:356, 362, Abu Dāwud 4:149, 151.

of Allāh ﷻ we slaughtered a horse and ate it when we were in Al-Madinah.^[1]

﴿وَعَلَّ اللَّهُ فَصْدُ السَّبِيلِ وَمِنْهَا جَايِزٌ وَلَوْ شَاءَ لَهَدَيْتُكُمْ أَجْمَعِينَ﴾

﴿9. And it is up to Allāh to show the right way. But there are ways that stray. And had He willed, He would have guided you all.﴾

Explanation of the Different Religious Paths

When Allāh mentioned the animals which may be used for the purpose of physical journeys, He also referred to the moral, religious routes that people may follow. Often in the Qur'ān there is a shift from physical or tangible things to beneficial spiritual and religious matters, as when Allāh says,

﴿وَسَرَّوْذُوا مِمَّا كَرِهَ الْغَافِقُونَ﴾

﴿And take a provision (with you) for the journey, but the best provision is Taqwā (piety, righteousness).﴾ [2:197]

And,

﴿يَبْنَیْءَ آدَمَ فَاَنْزَلْنَا عَلَیْكَ لِبَاسًا یُّزَیِّیْ سَوَءَ یَوْمَکُمْ وَرِیْثًا وَلِبَاسًا الْفَقِیْءَ ذَٰلِكَ خَیْرٌ﴾

﴿O Children of Ādam! We have granted clothing for you to cover yourselves, as well as for adornment; but the raiment of righteousness, that is better.﴾ [7:26]

Since Allāh mentioned cattle and other such animals in this Sūrah, all of which are ridden or can be used in any way necessary, carrying people's necessities for them to distant places and on difficult journeys - then He mentions the ways which people follow to try to reach Him, and explains that the right way is the one that does reach Him. He says:

﴿وَعَلَّ اللَّهُ فَصْدُ السَّبِيلِ﴾

﴿And it is up to Allāh to show the right way.﴾

This is like the Āyāt,

﴿وَأَنَّ هَذَا صِرَاطٌ مُسْتَقِيمٌ فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ﴾

﴿And verily, this is My straight path, so follow it, and do not

^[1] Muslim 3:1541.

follow the (other) paths, for they will separate you away from His path.﴾ [6:153]

and,

﴿قَالَ مَهْذَابٌ عَلَى مُسْتَقِيمٍ﴾

﴿(Allāh) said: "This is the way which will lead straight to Me."﴾ (15:41)

﴿وَعَلَى اللَّهِ قَضَى الْكَيْلِ﴾

﴿And it is up to Allāh to show the right way.﴾

Mujāhid said: "The true way is up to Allāh."^[1]

﴿وَعَلَى اللَّهِ قَضَى الْكَيْلِ﴾

﴿And it is up to Allāh to show the right way.﴾

Al-'Awfi said that Ibn 'Abbās said: "It is up to Allāh to clarify, to explain the guidance and misguidance." This was also reported by 'Ali bin Abi Ṭalḥah, and was also the opinion of Qatādah and Aḍ-Ḍaḥḥāk.

Hence Allāh said:

﴿وَمِنْهَا جَائِرٌ﴾

﴿But there are ways that stray.﴾ meaning they deviate from the truth. Ibn 'Abbās and others said: "These are the different ways,"^[2] and various opinions and whims, such as Judaism, Christianity and Zoroastrianism. Ibn Mas'ūd recited it as

﴿وَمِنْكُمْ جَائِرٌ﴾

"But among you are those who stray."^[3]

Then Allāh tells us that all of that happens by His will and decree. He says:

﴿وَلَوْ شَاءَ رَبُّكَ لَفَعَلْنَا بَكُم مَّيْمَنًا﴾

﴿And had He willed, He would have guided you all.﴾

And Allāh says:

﴿وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ فِي الْأَرْضِ كُلَّهُمْ هَيْمًا﴾

[1] At-Ṭabari 17:175.

[2] At-Ṭabari 17:176.

[3] At-Ṭabari 17:176.

«If your Lord had willed, then all who are in the earth would have believed.» [10:99]

﴿وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ ۝ إِلَّا مَن رَّحِمَ رَبُّكَ وَلَئِنَّكَ لَنَظِيرُهُمْ فِي مَا لَكَ رَبُّكَ لَأَنزَلَنَّا جَهَنَّمَ مِن نَّارٍ أَصْفَحَ ۝﴾

«And if your Lord had so willed, He could surely, have made humanity one Ummah, but they will not stop disagreeing. Except those for whom your Lord has granted mercy. And it is for this that He did create them; and the Word of your Lord has been fulfilled (i.e. His saying): "Surely, I shall fill Hell with jinn and men all together."» (11:118-119).

﴿هُوَ الَّذِي أَنزَلَ مِنَ السَّمَاءِ مَاءً لَّكَرْبَةٍ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ ثَمُورٌ ۝ يَبْتَثُ لَكَ بِهِ الرِّيحَ وَالرَّيْثُونَ وَالنَّجِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ۝﴾

«10. He it is Who sends water down from the sky; from it you drink and from it (grows) the vegetation on which you send your cattle to pasture.»

«11. With it He causes crops to grow for you, the olives, the date palms, the grapes, and every kind of fruit. Verily, in this there is indeed an evident proof and a manifest sign for people who give thought.»

The Blessings of Rain, and explaining how it is one of the Signs

When Allāh mentions the blessings of cattle and other animals that He has granted mankind, He then mentions how He has blessed them by sending rain down from the sky above, which has been fulfilling the needs and bringing joy to people and their cattle. Allāh says:

﴿لَكَرْبَةٍ شَرَابٌ﴾

«from it you drink» meaning, He made it fresh and pure so that they can drink it, not salty and undrinkable.

﴿وَمِنْهُ شَجَرٌ فِيهِ ثَمُورٌ﴾

«and from it (grows) the vegetation on which you send your cattle to pasture.»

meaning, from it He raised plants on which your cattle graze. Ibn 'Abbās, 'Ikrimah, Aḍ-Ḍaḥḥāk, Qatādah and Ibn Zayd, all said that this refers to grazing animals¹¹ including camels.

﴿يُنْبِتُ لَكُمْ بِهِ الزَّيْتُونَ وَالنَّجِيلَ وَالْأَعْنَبَ وَمَنْ كَثُرَ الْغَرَرُ﴾

﴿With it He causes crops to grow for you, olives, date palms, grapes, and every kind of fruit.﴾

meaning, with this one kind of water, He makes the earth sprout plants with different tastes, colors, scents and shapes. For this reason He says,

﴿إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ﴾

﴿Verily, in this there is indeed an evident proof and a manifest sign for people who give thought.﴾

meaning, this is a sign and a proof that there is no god besides Allāh, as He says:

﴿أَلَمْ يَخْلُقِ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ مَا كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا أَوَلَمْ يَكُنْ لَكُمْ يَوْمَ يَبْدَأُ يَوْمُ ۝۱۱۱﴾

﴿Is not He (better than your gods) Who created the heavens and the earth, and sends water down for you from the sky, from which We cause wonderful gardens full of beauty and delight to grow? You are not able to cause the growth of their trees. Is there any ilāh (god) with Allāh? Nay, but they are a people who make equals (to Him)!﴾ (27:60).

﴿وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ سَخَّرْتُ بِأَمْرِي إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ۝۱۱۲ وَكَأَنَّا لَكُمُ فِي الْأَرْضِ خَلِيفَةُ الْوَلَدِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَذَّكَّرُونَ ۝۱۱۳﴾

﴿12. And He has subjected the night and the day for you, and the sun and the moon; and the stars are subjected by His command. Surely, in this are proofs for people who understand.﴾

﴿13. And all He has created of varying colors on the earth for you. Verily, in this is a sign for people who reflect.﴾

¹¹ Aṭ-Ṭabari 17:178.

their forefather Nūḥ. He was the first one to travel by ship, he was taught how to make them, then people took this knowledge from him and passed it down from generation to generation through the centuries, so that they could travel from country to country and from place to place, bringing goods from here to there and from there to here. Thus Allāh says:

﴿وَلَسْتَ تَتَوَقَّأُ مِنْ غَدِهِ. وَأَلْهَكُم مِّنْ غَدِهِ﴾

«that you may seek from His bounty and that you may perhaps be grateful.» - for His bounty and blessings.

Then Allāh mentions the earth and how He placed in it mountains standing firm, which make it stable and keep it from shaking in such a manner that the creatures dwelling on it would not be able to live. Hence Allāh says,

﴿وَالْبَازِلَ أَرَسَهُ﴾

«And the mountains He has fixed firmly.» (79:32).

﴿وَأَنْهَارَ سُبُلَ﴾

«and rivers and roads» meaning He has made rivers which flow from one place to another, bringing provision for His servants. The rivers arise in one place, and bring provision to people living in another place. They flow through lands and fields and wildernesses, through mountains and hills, until they reach the land whose people they are meant to benefit. They meander across the land, left and right, north and south, east and west - rivers great and small - flowing sometimes and ceasing sometimes, flowing from their sources to the places where the water gathers, flowing rapidly or moving slowly, as decreed by Allāh. There is no god besides Him and no Lord except Him. He also made roads or routes along which people travel from one land or city to another, and He even made gaps in the mountains so that there would be routes between them, as He says:

﴿وَجَعَلْنَا فِيهَا فُجُجًا سُبُلًا﴾

«And We placed broad highways for them to pass through.»
[21:31]

﴿وَعَلَامَاتٍ﴾

«And landmarks» meaning, signs like great mountains and small hills, and so on, things that land and sea travelers use to find their way if they get lost.

﴿وَبِالنَّجْمِ هُمْ يَهْتَدُونَ﴾

«and by the stars (during the night), they (mankind) guide themselves.»

meaning, in the darkness of the night. This was the opinion of Ibn 'Abbās.^[1]

Worship is Allāh's Right

Then Allāh tells us of His greatness, and that worship should be directed to Him alone, not to any of the idols which do not create but are rather themselves created. Thus He says

﴿أَأَنسَ يَخْلُقُ كَمَا لَا يَخْلُقُ أَفَلَا تَتَذَكَّرُونَ﴾

«Is then He, Who creates, the same as one who does not create? Will you not then reflect?» (16:17).

Then He shows His servants some of the many blessings He granted for them, and the many kinds of things that He has done for them. He says;

﴿وَأَن تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ اللَّهَ لَغَفُورٌ رَّحِيمٌ﴾

«And if you would try to count the favors of Allāh, you would never be able to count them. Truly, Allāh is Forgiving, Most Merciful.» (16:18)

meaning that He pardons and forgives them. If He were to ask you to thank Him for all of His blessings, you would not be able to do so, and if He were to command you to do so, you would be incapable of it. If He punishes you, He is never unjust in His punishment, but He is Forgiving and Most Merciful, He forgives much and rewards for little. Ibn Jarīr said: "It means that Allāh is Forgiving when you fail to thank Him properly, if you repent and turn to Him in obedience, and strive to do that which pleases Him. He is Merciful to you and

^[1] Aṭ-Ṭabari 17:185.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٦٩

الْأَنْعَامِ

وَالْقَىٰ فِي الْأَرْضِ رَوًى أَنْ يَمِيدَ بِكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ
 لَعَلَّكُمْ تَهْتَدُونَ ﴿١٩﴾ وَعَلَّمَشُوا بِاللَّجِيمِ هُمْ يَشْعُرُونَ
 ﴿٢٠﴾ أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ أَفَلَا تَذَكَّرُونَ ﴿٢١﴾ وَإِنْ
 تَعَدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ اللَّهَ لَعَفُورٌ رَحِيمٌ ﴿٢٢﴾
 وَاللَّهُ يَعْلَمُ مَا تُسْرُوتُ وَمَا تُنْفِثُونَ ﴿٢٣﴾ وَالَّذِينَ يَدْعُونَ
 مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿٢٤﴾ أَنْتُمْ غَيْرُ
 لَاحِقٍ أَوْ مَا يَشْعُرُونَ أَيَّانَ يُعْعَقُونَ ﴿٢٥﴾ إِنَّهُمْ كَالْهَبِّ الْوَاجِدِ
 فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ قُلُوبُهُمْ مُنْكَرَةٌ وَهُمْ مُسْتَكْبِرُونَ
 ﴿٢٦﴾ لَاجِرٌ أَنْتُمْ تَعْلَمُ مَا تُسْرُوتُ وَمَا تُنْفِثُونَ إِنَّهُ
 لَا يُحِبُّ الْمُسْتَكْبِرِينَ ﴿٢٧﴾ وَإِذَا قِيلَ لَهُمْ مَاذَا أُنْزِلَ رِيكُهُمْ
 قَالُوا أَسْطِيرَ الْأَوَّلِينَ ﴿٢٨﴾ لِيُحْمِلُوا أَوْزَارَهُمْ كَامِلَةً
 يَوْمَ الْقِيَامَةِ مِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ أَلَا
 سَاءَ مَا يَزُرُونَ ﴿٢٩﴾ قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ
 فَأَنَّ اللَّهَ بَنَسَنَهُمْ مِنَ الْفَوَاحِشِ أَوْ حَرَّ عَلَيْهِمُ اللَّسَافُ
 مِنْ قَوْفِهِمْ وَأَتَنَّهُمْ الْعَدَابَ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٣٠﴾

does not punish you if you turn to Him and repent. ﴿١٩﴾

﴿وَاللَّهُ يَعْلَمُ مَا تُسْرُوتُ وَمَا تُنْفِثُونَ﴾ وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿٢٠﴾ أَنْتُمْ غَيْرُ لَاحِقٍ أَوْ مَا يَشْعُرُونَ أَيَّانَ يُعْعَقُونَ ﴿٢١﴾

﴿19. And Allāh knows what you conceal and what you reveal.﴾

﴿20. Those whom they invoke besides Allāh have not created anything, but are themselves created.﴾

﴿21. (They are) dead, not alive; and they do not know when they will be resurrected.﴾

Allāh tells us that He knows what is hidden in people's hearts as

well as what is apparent. He will reward or punish everyone for their deeds on the Day of Resurrection. If their deeds are good then they will be rewarded, and if their deeds are evil, then they will be punished.

The gods of the Idolators are Created, they do not create

Then Allāh tells us that the idols which people call on instead of Him cannot create anything, they are themselves created, as *Al-Khalīl* (Ibrāhīm) said:

﴿أَتَعْبُدُونَ مَا تَنْحِتُونَ وَاللَّهُ خَلَقَكُمْ وَمَا تَعْبُدُونَ﴾

“Do you worship that which you (yourselves) carve? While

﴿١٩﴾ At-Ṭabari 17:187.

Allāh has created you and what you make!" (37:-96).

﴿أَمَرْتُ غَيْرَ نَسِيٍّ﴾

﴿(They are) dead, not alive﴾ means, they are inanimate and lifeless, they do not hear, see, or think.

﴿وَمَا يَتَّبِعُونَ إِلَّا مَا يَتَّبِعُونَ﴾

﴿and they know not when they will be resurrected.﴾

meaning, they do not know when the Hour will come, so how can anyone hope for any benefit or reward from these idols? They should hope for it from the One Who knows all things and is the Creator of all things.

﴿إِنَّهُمْ كَانُوا إِتْرَافًا وَكَانُوا مُنَافِرًا﴾⁽³⁷⁾ لَا يَتَّبِعُونَ إِلَّا مَا يَتَّبِعُونَ
﴿وَمَا يَتَّبِعُونَ إِلَّا مَا يَتَّبِعُونَ﴾⁽³⁸⁾

﴿22. Your god is one God. But for those who believe not in the Hereafter, their hearts are in denial, and they are proud.﴾

﴿23. Certainly, Allāh knows what they conceal and what they reveal. Truly, He does not like the proud.﴾

None is to be worshipped except Allāh

Allāh tells us that there is none to be worshipped besides Him, the One, the Unique, the Lone, the Self-Sufficient. He tells us that the hearts of the disbelievers deny that and are astonished by that:

﴿أَجَعَلَ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ﴾⁽³⁸⁾

﴿"Has he made the gods (all) into One God?! Verily, this is a curious thing!"﴾ (38:5).

﴿وَإِنَّا ذَكَرْنَا اللَّهَ وَنَدُّهُ أَشْمَازَاتٍ لِّقُلُوبِ الْكَافِرِينَ لَا يَرْجِعُونَ إِلَّا خَيْرًا وَإِنَّا ذَكَرْنَا الْكَافِرِينَ
دُونَهُ إِذَا هُمْ يَسْتَفْهِمُونَ﴾⁽³⁹⁾

﴿And when Allāh alone is mentioned, the hearts of those who do not believe in the Hereafter are filled with disgust, and when those besides Him are mentioned, behold, they rejoice!﴾ (39:45).

﴿وَهُمْ مُسْتَكْبِرُونَ﴾

﴿and they are proud﴾ meaning they are too proud to worship

Allāh, and their hearts reject the idea of singling Him out, as Allāh says:

﴿إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَلِيلِينَ﴾

«Verily! Those who scorn My worship they will surely enter Hell in humiliation!» [40:60]

So here, Allāh says;

﴿لَا جَرَمَ﴾

«Certainly», meaning truly,

﴿أَنَّ اللَّهَ بِمَا يُرْسِلُونَ وَمَا يُلْقُونَ﴾

«Allāh knows what they conceal and what they reveal.» meaning He will requite them for that in full.

﴿إِنَّهُمْ لَا يُحِبُّونَ التَّكْوِينَ﴾

«Truly, He does not like the proud.»

﴿وَإِذَا قِيلَ لَهُمْ مَاذَا أَرَادَ رَبُّكُمْ قَالُوا اسْطِغْثِرُوا الْأَوَّلِينَ﴾

﴿الْيَقِينُ وَمَنْ أَوْرَثَهُم بَعْثُواهُمْ بِغَيْرِ عِلْمٍ إِلَّا سَعًا مَا يُرْزَقُونَ﴾

«24. And when it is said to them: "What is it that your Lord has revealed?" They say: "Tales of the men of old!"»

«25. They will bear their own burdens in full on the Day of Resurrection, and also the burdens of those whom they misled without knowledge. Evil indeed is that which they shall bear!»

The Destruction of the Disbelievers and Intensification of their Punishment for rejecting the Revelation

Allāh informs us that when it is said to those liars,

﴿مَاذَا أَرَادَ رَبُّكُمْ قَالُوا﴾

«"What is it that your Lord has revealed?" They say,» not wanting to answer,

﴿اسْطِغْثِرُوا الْأَوَّلِينَ﴾

«"Tales of the men of old!"»

meaning nothing is revealed to him, what he is reciting to us is just tales of the men of old, taken from the previous Books.

As Allāh says,

﴿وَقَالُوا اتَّبِعِ الْأَوَّلِينَ اخْتَبَاهَا فِيهِ شَرٌّ عَلَيْنَا بُكْرَةً وَأُمْرًا ۝﴾

﴿And they say: "Tales of the ancients, which he has written down, and they are dictated to him morning and afternoon."﴾ (25:5)

i.e., they tell lies against the Messenger ﷺ and say things contradicting one another, but all of it is false, as Allāh says,

﴿انظُرْ كَيْفَ ضَلُّوا لَكَ الْأَنْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ۝﴾

﴿Look at the parables they make of you, so they have gone astray, and they are not able to find the right way.﴾ (17:48)

Once they have gone beyond the bounds of the truth, whatever they say will be in error. They used to say that he (the Prophet ﷺ) was a sorcerer, a poet, a soothsayer, or a madman, then they settled on an idea proposed by their leader, an individual known as Al-Walīd bin Al-Mughīrah Al-Makhzūmi, when:

﴿نَكَرَ وَقَدَّرَ ۝ فَقِيلَ كَيْفَ قَدَّرَ ۝ ثُمَّ قِيلَ كَيْفَ قَدَّرَ ۝ ثُمَّ نَظَرَ ۝ ثُمَّ عَبَسَ وَبَسَرَ ۝ ثُمَّ أَدْبَرَ ۝ وَاسْتَكْبَرَ ۝ فَقَالَ إِنِّي هَذَا إِلَّا بَرٌّ يُؤْمَرُ ۝﴾

﴿He thought, and plotted. So let him be cursed, how he plotted! And once more let him be cursed, how he plotted! Then he thought. Then he frowned and he looked in a bad tempered way; then he turned back, and was proud. Then he said: "This is nothing but the magic of old."﴾ (74:18-24)

meaning something that had been transmitted and passed down. So they dispersed having agreed on this opinion, may Allāh punish them.

﴿لِيَسْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ وَرَدًّا لِأُوزَارِ الَّذِينَ يُؤْمِنُ بِهِمْ يَوْمَ الْقِيَامَةِ ۝﴾

﴿They will bear their own burdens in full on the Day of Resurrection, and also of the burdens of those whom they misled without knowledge.﴾

meaning, 'We decreed that they would say that, so they will carry the burden of their own sins and some of the burden of those who followed them and agreed with them,' i.e., they will be held guilty not only for going astray themselves, but also for tempting others and having them follow them. As it says in

شُرَكَائِهِ الَّذِينَ كَفَرُوا فَتَقَرَّبُوا إِلَيْهِمْ قَالُوا أَلَيْسَ أَرْثُنَا آلِهَتُهُ إِذْ الْخِزْيُ إِلَيْهِمُ وَالشُّوْءُ عَلَى الْكَافِرِينَ ﴿٢٦﴾

﴿26. Those before them indeed plotted, but Allāh struck at the foundation of their building, the roof fell down upon them from above them, and the torment overtook them from directions they did not perceive.﴾

﴿27. Then, on the Day of Resurrection, He will disgrace them and will say: "Where are My (so-called) partners, those over which you caused so much discord?" Those who have been given the knowledge will say: "Indeed it is a Day of disgrace and misery for the disbelievers."﴾

Discussion about what the previous Peoples did, and what was done to Them

﴿قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ﴾

﴿Those before them indeed plotted,﴾

Al-'Awfi reported that Ibn 'Abbās said: "This refers to Namrūd (Nimrod), who built the tower."^[1] Others said that it refers to Bukhtanassar (Nebuchadnezzar). The correct view is that this is said by way of example, to refute what was done by those who disbelieved in Allāh and associated others in worship with Him. As Nūh said,

﴿وَمَكَرُوا مَكْرًا كَبِيرًا﴾

﴿"And they have hatched a mighty scheme."﴾ (71:22)

meaning, they used all sorts of ploys to misguide their people, and tempted them to join them in their *Shirk* via all possible means. On the Day of Resurrection their followers will say to them:

﴿يَا مَعْزُومَاتِ لِلَّهِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَندَادًا﴾

﴿"Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allāh and set up rivals to Him!"﴾ (34:33)

[1] At-Ṭabari 17:193.

﴿فَأَنفَلَ اللَّهُ بُيُوتَهُم مِّنَ الْقَوَائِدِ﴾

﴿but Allāh struck at the foundation of their building.﴾

meaning, He uprooted it and brought their efforts to naught. This is like the Āyah:

﴿كُلَّمَا أَوْقَدُوا نَارًا لِّلْحَرْبِ أَطْفَأَهَا اللَّهُ﴾

﴿Every time they kindled the fire of war, Allāh extinguished it.﴾ [5:64]

and

﴿فَأَنفَلَ اللَّهُ مِنْ جَيْثٍ لَّا يَحْتَسِبُونَ وَذَقُوا فِي قُلُوبِهِمُ الرُّعْبَ يُجْرَوْنَ يَدِيَهُمْ وَيَدِيهِ الْمُؤْمِنِينَ فَاغْتَرَبُوا بِأَيْدِي الْأَصْنَرِ﴾

﴿But Allāh's (torment) reached them from a place where they were not expecting it, and He cast terror into their hearts so that they destroyed their own dwellings with their own hands and the hands of the believers. So then take admonition, O you with eyes (to see).﴾ [59:2]

Allāh says here:

﴿فَأَنفَلَ اللَّهُ بُيُوتَهُم مِّنَ الْقَوَائِدِ فَخَرَّ عَلَيْهِمُ السَّفْهُ مِن فَوْقِهِمْ وَأَنفَلَ الْعَذَابَ مِنْ جَيْثٍ لَّا يَحْتَسِبُونَ ﴿٢٦﴾ ثُمَّ يَوْمَ الْقِيَامَةِ يُخْزِيهِمْ﴾

﴿but Allāh struck at the foundation of their building, and then the roof fell down upon them, from above them, and the torment overtook them from directions they did not perceive. Then, on the Day of Resurrection, He will disgrace them﴾ [16:26-27]

meaning, He will expose their scandalous deeds and what they used to hide in their hearts, and He will bring it out in the open. As He says,

﴿يَوْمَ تُلَى السَّرَائِرُ﴾

﴿The Day when all the secrets will be (exposed and) examined.﴾ (86:9)

They will be displayed and made known, as found in the Two Ṣaḥīḥs, where Ibn 'Umar reported that the Messenger of Allāh ﷺ said:

«يَنْصَبُ لِكُلِّ غَايِرٍ لِّوَاءٌ يَوْمَ الْقِيَامَةِ عِنْدَ اسْتِثْوَايَ غَدْرِيهِ، فَيَقَالُ: هَذِهِ غَدْرَةُ فُلَانٍ»

ابن فلان

‘On the Day of Resurrection a banner will be set up by his backside for every deceitful person, (whose size is) in accordance with the amount of his deceit. It be said, “This is the one who deceived so-and-so, the son of so-and-so.”^[1]

Thus, what they used to plot in secret will be made public. Allāh will humiliate them before all of His creation, and the Lord will say to them, in rebuke and reprimand;

﴿أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَتَّبِعُونَ﴾

‘Where are My (so-called) partners, those over which you caused so much discord?’

meaning, you fought and made enemies for their sake, so where are they now to help and save you?

﴿هَلْ يَنْصُرُونَ﴾

‘Can they help you or (even) help themselves?’ [26:93]

﴿لَا لَكُمْ مِنْهُ نَفْعٌ وَلَا نَصْرٌ﴾

‘Then will (man) have no power, nor any helper.’ [86:10]

When evidence and proof is established against them, and the Word (of Allāh) is justified against them, and they will be unable to give any excuse, realizing that escape is impossible, then

﴿قَالَ الَّذِينَ أُوتُوا الْعِلْمَ﴾

‘Those who have been given the knowledge will say’

who are the leaders in this world and the Hereafter and who know about the truth in this world and the Hereafter - will say,

﴿إِنَّ الْيَوْمَ لِلْعَاقِبَةِ عَلَى الْكَافِرِينَ﴾

‘Indeed it is a Day of disgrace and misery for the disbelievers.’

meaning, today those who disbelieved in Allāh and worshipped others who have no power either to benefit or to harm them are now surrounded by disgrace and punishment.

^[1] *Fath Al-Bāri* 10:578 Muslim 3:1360.

﴿الَّذِينَ تَوَلَّوْهُمْ الْمَلَائِكَةُ ظَالِمِينَ أَنْفُسِهِمْ فَأَلْقَوْا أَلْسِنَهُمْ مَا كُنَّا نَعْمَلُ مِنْ شَيْءٍ إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢٨﴾ فَأَدْخَلُوا أَبْوَابَ جَهَنَّمَ خَلِيلِيكَ فِيهَا فَلَيْسَ مَتْرَى الْمُتَكَبِّرِينَ ﴿٢٩﴾﴾

﴿28. Those whose lives the angels take while they are doing wrong to themselves. Then, they will (falsely) submit (saying): "We did not do any evil." (The angels will reply): "Yes! Truly, Allāh is Most Knowing of what you did."﴾

﴿29. "So enter the gates of Hell, to abide therein, and indeed, what an evil abode there is for the arrogant."﴾

The Condition of the Disbeliever during and after Death

Allāh informs us of the state of the idolators who are doing wrong to themselves when death approaches and the angels come to seize their evil souls.

﴿فَأَلْقَوْا أَلْسِنَهُ﴾

﴿Then, they will (falsely) submit﴾ meaning, they will make it appear as if they used to listen and obey by saying,

﴿مَا كُنَّا نَعْمَلُ مِنْ شَيْءٍ﴾

﴿We did not do any evil.﴾ Similarly, on the Day of Resurrection, they will say,

﴿وَأَقْرَبَنَا مَا كُنَّا مُشْرِكِينَ﴾

﴿By Allāh, our Lord, we were not idolators.﴾ [6:23]

﴿يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنْفِقُونَ لَهُمْ مَا كَانُوا يَعْلَمُونَ ﴿٢٨﴾﴾

﴿On the Day when Allāh will resurrect them all together; then they will swear to Him as they swear to you.﴾ [58:18]

Allāh says, rejecting what they say,

﴿إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢٨﴾ فَأَدْخَلُوا أَبْوَابَ جَهَنَّمَ خَلِيلِيكَ فِيهَا فَلَيْسَ مَتْرَى الْمُتَكَبِّرِينَ ﴿٢٩﴾﴾

﴿"Yes! Truly, Allāh is Most Knowing of what you did. So enter the gates of Hell, to abide therein, and indeed, what an evil abode there is for the arrogant."﴾ (16:28-29),

meaning, a miserable position in the abode of humiliation for

الْأَنْفُسُ

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الْأَنْفُسُ

ثُمَّ يَوْمَ الْقِيَامَةِ يُخْرِجُهُمْ وَيَقُولُ بَيْنَ شُرَكَاءِ الَّذِينَ كُنتُمْ تَتَشَفَعُونَ فِيهِمْ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ إِنَّ الْخِزْيَ الْيَوْمَ وَالْشُّوَاءَ عَلَى الْكَافِرِينَ ﴿٢٦﴾ الَّذِينَ تَوَفَّيْنَاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ فَأَلْقَوْا السَّلَامَ مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ بَلَى إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنتُمْ تَعْمَلُونَ ﴿٢٧﴾ فَاذْخُلُوا الْبُؤْسَ جَهَنَّمَ خَالِدِينَ فِيهَا فَلَيْسَ مَثْوًى الْمُتَكَبِّرِينَ ﴿٢٨﴾ وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا خَيْرٌ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَلَدَارُ الْآخِرَةِ خَيْرٌ وَلَنِعْمَ دَارُ الْمُتَّقِينَ ﴿٢٩﴾ جَنَّاتٌ عِدْنُ يَدْخُلُونَهَا يُجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ لَهُمْ فِيهَا مَا يَشَاءُونَ كَذَلِكَ يُجْزَى اللَّهُ الْمُتَّقِينَ ﴿٣٠﴾ الَّذِينَ تَوَفَّيْنَاهُمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ أَذْخَلُوا الْجَنَّةَ بِمَا كُنتُمْ تَعْمَلُونَ ﴿٣١﴾ هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ أَمْرٌ رِيبَكُ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٣٢﴾ فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٣٣﴾

those who were too arrogant to pay attention to the signs of Allāh and follow His Messengers. They will enter Hell from the day they die with their souls, and their bodies will feel the heat and hot winds of their graves. When the Day of Resurrection comes, their souls will be reunited with their bodies, to abide forever in the fire of Hell, and

﴿لَا يَبْقَى عَلَيْهِمْ قَبْرُهُمْ وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا﴾

«It will not be complete enough to kill them nor shall its torment be lightened for them.» (35:36)

As Allāh says,

﴿النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ﴾ ﴿٣٤﴾

«The Fire, they are exposed to it morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'awn's people to enter the severest torment!"» (40:46).

﴿وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا خَيْرٌ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَلَدَارُ الْآخِرَةِ خَيْرٌ وَلَنِعْمَ دَارُ الْمُتَّقِينَ﴾ ﴿٣٥﴾ جَنَّاتٌ عِدْنُ يَدْخُلُونَهَا يُجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ لَهُمْ فِيهَا مَا يَشَاءُونَ كَذَلِكَ يُجْزَى اللَّهُ الْمُتَّقِينَ ﴿٣٦﴾ الَّذِينَ تَوَفَّيْنَاهُمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ أَذْخَلُوا الْجَنَّةَ بِمَا كُنتُمْ تَعْمَلُونَ ﴿٣٧﴾

﴿30. And (when) it is said to those who had Taqwā (piety and righteousness), "What is it that your Lord has revealed?" They say: "That which is good." For those who do good in this world, there is good, and the home of the Hereafter will be better. And excellent indeed will be the home (i.e. Paradise) of those who have Taqwā.﴾

﴿31. 'Adn (Eden) Paradise (Gardens of Eternity) which they will enter, under which rivers flow, in it they will have all that they wish. Thus Allāh rewards those who have Taqwā.﴾

﴿32. Those whose lives the angels take while they are in a pious state saying (to them) "Salāmūn 'Alaikum (peace be on you!). Enter Paradise because of what (good) you used to do (in the world).">﴾

What the Pious say about the Revelation, their Reward and their Condition during and after Death

Here we are told about the blessed, as opposed to the doomed, who, when they are asked,

﴿مَاذَا أَنْزَلَ رَبُّكُمْ﴾

﴿What is it that your Lord has revealed?﴾

they will reluctantly answer, "He did not reveal anything, these are just the fables of old." But the blessed, on the other hand, will say, "That which is good," meaning - He revealed something good, meaning mercy and blessings for those who followed it and believed in it. Then we are told about Allāh's promise to His servants which He revealed to His Messengers. He says:

﴿لِّلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ﴾

﴿For those who do good in this world, there is good﴾

This is like the Āyah,

﴿مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أَنَّىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَئٰةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ﴾

﴿Whoever works righteousness - whether male or female - while being a true believer verily, to him We will give a good life, and We shall certainly reward them in proportion to the best of

what they used to do.﴾ (16:97),

which means that whoever does good in this world, Allāh will reward him for his good deeds in this world and in the next. Then we are told that the home of the Hereafter will be better, i.e., better than the life of this world, and that the reward in the Hereafter will be more complete than the reward in this life, as Allāh says,

﴿رَكَالَ الْبَيْتِ أَوْفُوا الْعِلْمَ وَلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ﴾

﴿But those who were given (religious) knowledge said: "Woe to you! The reward of Allāh (in the Hereafter) is better﴾ [28:80] and,

﴿وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ﴾

﴿and what is with Allāh for the righteous is better.﴾ [3:198] and;

﴿وَالْآخِرَةُ خَيْرٌ وَأَبْقَى﴾

﴿Although the Hereafter is better and enduring﴾ (87:17).

Allāh said to His Messenger ﷺ:

﴿وَالْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَى﴾

﴿And indeed the Hereafter is better for you than the present﴾ (93:4).

Then Allāh describes the abode of the Hereafter, saying,

﴿وَلَنَمَّ دَارَ الْمُتَّقِينَ﴾

﴿And excellent indeed will be the home (i.e. Paradise) of those who have Taqwā.﴾

﴿جَنَّاتُ عَدْنٍ﴾

﴿'Adn (Eden) Paradise (Gardens of Eternity)﴾ refers to the home of the Muttaqūn, i.e., in the Hereafter they will have Gardens of Eternity in which they will dwell forever.

﴿تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ﴾

﴿under which rivers flow﴾ meaning, between its trees and palaces.

﴿لَمْ يَكُنْ فِيهَا مَا يَكْفُرُ﴾

﴿in it they will have all that they wish﴾ this is like the Āyah:

﴿وَفِيهَا مَا تَشْتَهُ الْأَنُفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنْتُمْ فِيهَا خَالِدُونَ﴾

﴿in it (there will be) all that souls could desire, and all that eyes could delight in, and in it you will live forever.﴾ [43:71]

﴿كَذَلِكَ يَجْزِي اللَّهُ الْمُتَّقِينَ﴾

﴿Thus Allāh rewards those who have Taqwā.﴾

meaning, this is how Allāh rewards everyone who believes in Him, fears Him, and does good deeds.

Then Allāh tells us about their condition when death approaches them in a good state, i.e., free from Shirk, impurity and all evil. The angels greet them and give them the good news of Paradise, as Allāh says:

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَغْفِرُوا وَلَا تَحْزَنُوا
وَأَنْبِئُوا بِالْحَسَنَةِ الَّتِي كُنْتُمْ تُوعَدُونَ ﴿٣٠﴾ عَنْ أُولَئِكَ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ
وَلَكُمْ فِيهَا مَا تَشْتَهَى أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ ﴿٣١﴾ تِلْكَ مِنْ فَضْلِ رَبِّهِمْ ۖ رَحِيمٌ ۖ﴾

﴿Verily, those who say: "Our Lord is Allāh (alone)," and then behave righteously, on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the good news of Paradise as you have been promised! We have been your friends in the life of this world and are (so) in the Hereafter. In it you shall have (all) that your souls desire, and in it you shall have (all) that you ask for. An entertainment from (Allāh), the Oft-Forgiving, Most Merciful."﴾ [41:30-32]

We have already referred to the Ḥadīths that have been reported on the taking of the soul of the believer and the soul of the disbeliever, when we discussed the Āyah,

﴿يَبْقَى اللَّهُ الْآزِلَ ۖ إِنَّمَا بِالْقَوْلِ الْأَثَابُ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ
الْقَلِيلَ ۖ وَيَقْدِرُ اللَّهُ مَا يَشَاءُ ﴿٣٢﴾﴾

﴿Allāh will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allāh Alone and none else), and in the Hereafter. And Allāh will cause the wrongdoers to stray, and Allāh does as He wills.﴾ (14:27)

﴿مَنْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ أَمْرٌ رَبِّكَ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا ظَلَمَهُ اللَّهُ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٣٣﴾﴾ فَأَمَّا لَهُمْ سِيقَاتٌ مَا عَمِلُوا وَمَا يَكُنْ لَهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٣٤﴾﴾

﴿33. Are they but waiting for the angels to come to them, or there comes the command of your Lord? Thus did those before them. And Allāh did not wrong them, but they were wronging themselves.﴾

﴿34. Then, they were afflicted by their evil deeds, and they were surrounded by that which they used to mock.﴾

The Disbelievers' Refrain from Faith means that They were simply awaiting Punishment

Threatening the idolators for their persistence in falsehood and their conceited delusions about this world, Allāh says: Are these people waiting only for the angels to come and take their souls? Qatādah^[1] said:

﴿أَوْ يَأْتِيَ أَمْرٌ رَبِّكَ﴾

﴿Or there comes the command of your Lord?﴾ means the Day of Resurrection and the terror that they will go through."

﴿كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ﴾

﴿Thus did those before them.﴾ means, thus did their predecessors and those who were like them among the idolators persist in their *Shirk*, until they tasted the wrath of Allāh and experienced the punishment and torment that they suffered.

﴿وَمَا ظَلَمَهُ اللَّهُ﴾

﴿And Allāh did not wrong them.﴾ because by sending His Messengers and revealing His Books He gave them enough warning and clearly demonstrated His proofs to them.

﴿وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ﴾

﴿but they were wronging themselves.﴾ meaning, by opposing the Messengers and denying what they brought. For this reason

^[1] At-Tabari 17:199.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٧١

الْأَنْعَامِ

وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ دُونِهِ مِنْ شَيْءٍ وَكَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ فَهَلْ عَلَى الرُّسُلِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٣٥﴾ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَتْ عَاقِبَةُ الْمُكَذِّبِينَ ﴿٣٦﴾ إِن تَحْرِضَ عَلَى هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ يُضِلُّ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٣٧﴾ وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مِنْ بَعْدِ بَلٍّ وَعَذَّابًا عَلَيْهِمْ حَقًّا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٨﴾ لَيْسَ لَهُمْ الَّذِينَ يَحْكُمُونَ فِيهِمْ وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَاذِبُونَ ﴿٣٩﴾ إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٤٠﴾ وَالَّذِينَ هَاجَرُوا فِي أَمْوَالِهِمْ بَعْدَ مَا ظَلَمُوا لَنَبْلُوَنَّهُمْ فِي الْأَخْيَرِ أَكْثَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٤١﴾ الَّذِينَ صَبَرُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ﴿٤٢﴾

Allāh's punishment tormented them.

﴿وَمَا كَانَ بِهِمْ﴾

﴿they were surrounded﴾ meaning, they were overwhelmed by the painful torment.

﴿مَا كَانُوا بِهِ يَسْتَهْزِئُونَ﴾

﴿by that which they used to mock.﴾ meaning, they used to make fun of the Messengers when they warned them Allāh's punishment, and for this it will be said to them on the Day of Resurrection:

﴿هَذِهِ النَّارُ الَّتِي كُنتُمْ بِهَا

تُكَذِّبُونَ﴾

﴿This is the Fire which you used to belie.﴾ (52:14).

﴿وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ

شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ دُونِهِ مِنْ شَيْءٍ وَكَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ فَهَلْ عَلَى الرُّسُلِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٣٥﴾ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَتْ عَاقِبَةُ الْمُكَذِّبِينَ ﴿٣٦﴾ إِن تَحْرِضَ عَلَى هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ يُضِلُّ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٣٧﴾

435. And those who worshipped others with Allāh said: "If Allāh had so willed, neither we nor our fathers would have worshipped any but Him nor would we have forbidden anything without (a command from) Him." Those before them did the same. Then! Are the Messengers charged with anything but to

clearly convey the Message?﴾

﴿36. And We have indeed sent a Messenger to every Ummah (community, nation) (saying): "Worship Allāh (Alone), and shun the Tāghūt (all false deities)." Then among them were some whom Allāh guided, and among them were some who deserved to be left to stray. So travel through the land and see the end of those who denied (the truth).﴾

﴿37. [Even] if you desire that they be guided, then verily, Allāh does not guide those whom He allowed to stray, and they will have no helpers.﴾

The Idolators Argument that their Shirk was Divinely decreed, and the Refutation of this Claim

Allāh tells us about the idolators delusion over their Shirk, and the excuse they claimed for it based on the idea that it is ordained by divine decree. He says:

﴿لَوْ شَاءَ اللَّهُ مَا بَدَلْنَا مِن دِينِهِ. مِن شَيْءٍ وَلَا تَلْبِثُنَا وَلَا حَرْمْنَا مِن دِينِهِ. مِن شَيْءٍ﴾

﴿(They say :) "If Allāh had so willed, neither we nor our fathers would have worshipped any but Him, nor would we have forbidden anything without (a command from) Him."﴾

They had superstitious customs dealing with certain animals, e.g. the *Bahīrah*^[1] the *Sā'ibah* and the *Waṣīlah* and other things that they had invented and innovated by themselves, with no revealed authority. The essence of what they said was: "If Allāh hated what we did, He would have stopped by punishing us, and He would not have enabled us to do it." Rejecting their confusing ideas, Allāh says:

﴿مَنْ عَلَى الرُّسُلِ إِلَّا الْبَلَاغُ الْمُبِينُ﴾

﴿Are the Messengers charged with anything but to clearly convey the Message?﴾

meaning, the matter is not as you claim. It is not the case that Allāh did not rebuke your behavior; rather, He did rebuke you, and in the strongest possible terms, and He emphatically

[1] See the Tafsīr of Sūrah Yūnus nos. 59-60.

forbade you from such behavior. To every nation - that is, to every generation, to every community of people - He sent a Messenger. All of the Messengers called their people to worship Allāh (Alone) as well as forbidding them from worshipping anything or anybody except for Him.

﴿أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾

﴿Worship Allāh (Alone), and shun the Ṭāghūt (all false deities).﴾

Allāh continued sending Messengers to mankind with this Message, from the first incidence of *Shirk* that appeared among the Children of Ādam, in the people to whom Nūḥ was sent - the first Messenger sent by Allāh to the people of this earth - until He sent the final Messenger, Muḥammad ﷺ, whose call was addressed to both men and *Jinn*, in the east and in the west. All of the Messengers brought the same Message, as Allāh says:

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

﴿And We did not send any Messenger before you (O Muḥammad) but We revealed to him (saying): None has the right to be worshipped but I (Allāh), so worship Me (alone and none else).﴾ (21:25)

﴿وَرَسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجْمَلًا مِنْ دُونِ الرَّحْمَنِ الْإِلَهَ يُعْبَدُونَ﴾

﴿And ask (O Muḥammad) those Messengers of Ours whom We sent before you: "Did We ever appointed to be worshipped besides the Most Gracious (Allāh)?"﴾ (43:45)

And in this Āyah, Allāh says:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾

﴿And We have indeed sent a Messenger to every Ummah (community, nation) (saying): "Worship Allāh (alone), and shun the Ṭāghūt (all false deities).﴾

So how could any of the idolators say,

﴿لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ﴾

﴿If Allāh had so willed, we would not have worshipped any but Him,﴾

The legislative will of Allāh is clear and cannot be taken as an excuse by them, because He had forbidden them to do that upon the tongue of His Messengers, but by His universal will [i.e., by which He allows things to occur even though they do not please Him] He allowed them to do that as it was decreed for them. So there is no argument in that for them. Allāh created Hell and its people both the *Shayātīn* (devils) and disbelievers, but He does not like His servants to disbelieve. And this point constitutes the strongest proof and the most unquestionable wisdom.

Then Allāh informs us that He rebuked them with punishment in this world, after the Messengers issued their warning, thus He says:

﴿فَمِنْهُمْ مَّنْ هَدَى اللَّهُ وَمِنْهُمْ مَّنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَبِئَرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَتْ عَاقِبَةُ الْمَكْدُورِينَ﴾

«Then among them were some whom Allāh guided, and among them were some who deserved to be left to stray. So travel through the land and see the end of those who denied (the truth).»

This means: ask about what happened to those who went against the Messengers and rejected the truth, see how:

﴿دَمَّرَ اللَّهُ عَلَيْهِمُ وَلَكُمِينَ آتَانَا﴾

«Allāh destroyed them completely, and a similar (end awaits) the disbelievers.» (47:10)

and,

﴿وَلَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ﴾

«And indeed those before them belied (the Messengers of Allāh), so then how terrible was My denial (punishment)!?» (67:18)

Then Allāh told His Messenger ﷺ that His eagerness to guide them will be of no benefit to them if Allāh wills that they should be misguided, as He says:

﴿وَمَن يُرِدِ اللَّهُ فِتْنَتَهُ فَلَن تَمْلِكَ لَهُ مِن أَلْوِ شَيْعًا﴾

«And for whoever Allāh wills to try with error, you can do nothing for him against Allāh» (5:41).

Nuḥ said to his people:

﴿وَلَا يَنْفَعُكُمْ شَيْءٌ إِنِ أَرَدْتُ أَنْ أُنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُضِلَّكُمْ﴾

«And my advice will not profit you, even if I wish to give you good counsel, if Allāh's will is to keep you astray.» (11:34).

In this Āyah, Allāh says:

﴿إِنْ تَحَرَّضَ عَلَىٰ مُدْهِنُهُمْ إِنَّ اللَّهَ لَا يَهْدِي مَنْ يُضِلُّ﴾

«(Even) if you desire that they be guided, then verily, Allāh does not guide those whom He allowed to stray,» As Allāh says:

﴿مَنْ يُضِلِلِ اللَّهُ فَكَأَيِّ لُؤْلُؤٍ وَلَوْ رَدُّوهُمْ فِي ظُلُمَاتِهِمْ يَسْمُومُونَ﴾

«Whomsoever Allāh allows to stray, then there is no guide for him; and He lets them wander blindly in their transgressions.» (7:186)

﴿إِنَّ الْأَوَّلَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ۚ وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّىٰ يَرَوُا الْمَلَائِكَةَ الْبَاطِلَةَ﴾

«Truly! Those deserving the Word (wrath) of your Lord will not believe, even if every sign should come to them - until they see the painful torment» (10:96-97).

﴿فَلَا إِلَهَ إِلَّا اللَّهُ﴾

«then verily, Allāh» meaning, this is the way in which Allāh does things. If He wills a thing, then it happens, and if He does not will a thing, then it does not happen. For this reason Allāh says:

﴿لَا يَهْدِي مَنْ يُضِلُّ﴾

«Allāh does not guide those whom He allowed to stray,»

meaning the one whom He has caused to go astray, so who can guide him apart from Allāh? No one.

﴿وَمَا لَهُمْ نَصِيرَةٌ﴾

«And they will have no helpers.» means, they will have no one to save them from the punishment of Allāh,

﴿أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْمَلَكِينَ﴾

«Surely, His is the creation and commandment. Blessed is

Allāh, the Lord of all that exists! (7:54).

﴿وَأَنسُوا بِاللَّهِ جَهْدَ أَيْدِيهِمْ لَا يَمُتُ اللَّهُ مَنْ يَمُوتُ بَلْ وَعْدًا عَلَيْهِ حَقًّا وَلَكِنْ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ﴾ ﴿٥٤﴾ إِنْ يَنْزِلُ إِلَيْهِمْ إِلَهٌ لَقَدْ عَلِمُوا لَمَنِ أُتِيَ الْوَيْلُ مِنَ اللَّهِ فَقَدْ جَاءَهُ الضُّرُّ مِنْ أَقْرَبٍ وَلَنْ يَمُوتَ ﴿٥٥﴾

﴿38. And they swear by Allāh with their strongest oaths, that Allāh will not raise up one who dies. Yes, (He will raise them up), a promise (binding) upon Him in truth, but most of mankind know not.﴾

﴿39. In order that He may make clear to them what they differed over, and so that those who disbelieved may know that they were liars.﴾

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

The Resurrection after Death is true, there is Wisdom behind it, and it is easy for Allāh

Allāh tells us that the idolators swore by Allāh their strongest oaths, meaning that they made oaths swore fervently that Allāh would not resurrect the one who died. They considered that to be improbable, and did not believe the Messengers when they told them about that, swearing that it could not happen. Allāh said, refuting them:

﴿بَلَى﴾

﴿Yes﴾, meaning it will indeed happen,

﴿وَعْدًا عَلَيْهِ حَقًّا﴾

﴿a promise (binding) upon Him in truth,﴾ - meaning it is inevitable,

﴿وَلَكِنْ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ﴾

﴿but most of mankind know not.﴾ means, because of their ignorance they oppose the Messengers and fall into disbelief. Then Allāh mentions His wisdom and the reason why He will resurrect mankind physically on the Day of Calling (between the people of Fire and of Paradise). He says,

﴿إِنِّي لَمَعْلَمٌ﴾

﴿In order that He may make clear to them﴾ means, to mankind,

﴿الَّذِي يَخْتَلِفُونَ فِيهِ﴾

﴿what they differed over,﴾ means, every dispute.

﴿يَجْزِي الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِي الَّذِينَ أَحْسَنُوا بِالْمَسْقُوتِ﴾

﴿that He may requite those who do evil with that which they have done (i.e. punish them in Hell), and reward those who do good, with what is best (i.e. Paradise).﴾ (53:31)

﴿وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَاذِبِينَ﴾

﴿and so that those who disbelieved may know that they were liars.﴾ meaning that they lied in their oaths and their swearing that Allāh would not resurrect those who die. Thus they will be pushed down by force to the Fire with horrible force on the Day of Resurrection, and the guards of Hell will say to them:

﴿هَٰذَا النَّارُ الَّتِي كُنْتُمْ بِهَا تَكْفُرُونَ﴾ أَلَيْسَ هَٰذَا أَمْ أَنْتُمْ لَا تَعْقِلُونَ ﴿١٤﴾ أَسَلَوْا

مَآءً يَوْمًا أَوْ لَا تَعْمِدُوا سِوَاكَ عَلَيَّكُمْ إِنَّا نَجْزِي مَا كُنْتُمْ تَسْأَلُونَ ﴿١٥﴾

﴿This is the Fire which you used to belie. Is this magic or do you not see? Taste its heat, and whether you are tolerant of it or intolerant of it - it is all the same. You are only being requited for what you have done.﴾ (52:14-16).

Then Allāh tells us about His ability to do whatever He wills, and that nothing is impossible for Him on earth or in heaven. When He wants a thing, all He has to do is say to it "Be!" and it is. The Resurrection is one such thing, when He wants it to happen, all He will have to do is issue the command once, and it will happen as He wills, as He says:

﴿وَمَا أَمْرًا إِلَّا وَجِدَهُ كَنَاجٍ بِالْأَعْيُنِ﴾

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

and,

﴿مَا خَلَقَكُمْ وَلَا يَحْيِيكُمْ إِلَّا ذِكْرًا وَجِدَهُ﴾

﴿The creation of you all and the resurrection of you all are only as (the creation and resurrection of) a single person.﴾ [31:28]

And in this Āyah, Allāh says:

﴿إِنَّا قَوْلًا لِّشَيْءٍ إِذَا أَرَدْنَاهُ أَن نَّعُولَهُ لَكُم مَّا كُنْتُمْ تَعْلَمُونَ﴾

«Verily, Our Word to a thing when We intend it, is only that We say to it: "Be!" - and it is.»

meaning, We issue the command once, and then it happens.

Allāh does not need to repeat or confirm whatever He commands, because there is nothing that can stop Him or oppose Him. He is the One, the Compelling, the Almighty, whose power, might and dominion have subjected all things. None has the right to be worshipped except Him, and there is no Lord other than Him.

﴿وَالَّذِينَ هَاجَرُوا فِي أَمْرِنَا بَعْدَ مَا ظَلَمُوا لَنَنَزِلَنَّهُمْ فِي الدُّنْيَا حَسَنَةً وَلَآخِرُ الْآخِرَةِ أَكْبَرُ لَوْ

كَانُوا يَعْلَمُونَ﴾ الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ﴾

«41. And as for those who emigrated for the cause of Allāh, after they had been wronged, We will certainly give them good residence in this world, but indeed the reward of the Hereafter will be greater; if they but knew!»

«42. (They are) those who remained patient, and put their trust in their Lord.»

The Reward of the Muhājirīn

Allāh tells us about the reward of those who migrated for His sake, seeking His pleasure, those who left their homeland behind, brothers and friends, hoping for the reward of Allāh. This may have been revealed concerning those who migrated to Ethiopia, those whose persecution at the hands of their own people in Makkah was so extreme that they left them and went to Ethiopia so that they would be able to worship their Lord. Among the most prominent of these migrants were 'Uthmān bin 'Affān and his wife Ruqayyah, the daughter of the Messenger of Allāh ﷺ, Ja'far bin Abi Tālib, the cousin of the Messenger ﷺ, and Abu Salamah bin 'Abdul-Asad, among a group of almost eighty sincere and faithful men and women, may Allāh be pleased with them. Allāh promised them a great reward in this world and the next. Allāh said:

﴿لَنَنَزِلَنَّهُمْ فِي الدُّنْيَا حَسَنَةً﴾

«We will certainly give them good residence in this world,»

Ibn 'Abbās, Ash-Sha'bi and Qatādah said: (this means) "Al-Madīnah."^[1] It was also said that it meant "good provision". This was the opinion of Mujāhid.^[2] There is no contradiction between these two opinions, for they left their homes and wealth, but Allāh compensated them with something better in this world. Whoever gives up something for the sake of Allāh, Allāh compensates him with something that is better for him than that, and this is what happened. He gave them power throughout the land and caused them to rule over the people, so they became governors and rulers, and each of them became a leader of the pious. Allāh tells us that His reward for the Muhājirīn in the Hereafter is greater than that which He gave them in this world, as He says:

﴿وَلَا تُجْزَى الْآخِرَةُ أَكْبَرُ﴾

﴿but indeed the reward of the Hereafter will be greater﴾

meaning, greater than that which We have given you in this world.

﴿لَوْ كَانُوا يَعْلَمُونَ﴾

﴿if they but knew!﴾

means, if those who stayed behind and did not migrate with them only knew what Allāh prepared for those who obeyed Him and followed His Messenger ﷺ. Then Allāh describes them as:

﴿الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَكَلَّمُونَ﴾

﴿those who remained patient, and put their trust in their Lord.﴾ (16:42),

meaning, they bore their people's persecution with patience, putting their trust in Allāh Who made their end good in this world and the Hereafter.

﴿وَمَا أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رِجَالًا نُّحْيِيهِمُ إِنَّمَتِلَا أُفْلَ الْذِكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ﴾

﴿بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَرْسَلْنَا إِلَيْكَ الْذِكْرَ بُشْرًا لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ﴾

﴿43. And We sent not (as Our Messengers) before you (O

^[1] At-Tabari 17:205, 206.

^[2] At-Tabari 17:206.

Muhammad) any but men, whom We sent revelation. So ask Ahl Adh-Dhikr, if you know not.﴾

﴿44. With clear signs and Books (We sent the Messengers). And We have also revealed the Dhikr to you so that you may clearly explain to men what was revealed to them, and that perhaps they may reflect.﴾

Only Human Messengers have been Sent

Aḍ-Ḍaḥḥāk said, reporting from Ibn ‘Abbās: “When Allāh sent Muḥammad ﷺ as a Messenger, the Arabs, or some of them, denied him and said, ‘Allāh is too great to send a human being as a Messenger.’ Then Allāh revealed:

﴿أَكَاَنَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِنْهُمْ أَنْ أَنْذِرِ النَّاسَ﴾

﴿Is it a wonder to people that We have sent Our Inspiration to a man from among themselves (saying): “Warn mankind...”﴾

and He said,

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُرِيهِمْ آيَاتِنَا أَفَلَا يَذْكُرُ ۚ إِنَّ كُنتُمْ لَا تَقْلُقُونَ﴾

﴿And We sent not (as Our Messengers) before you (O Muḥammad) any but men, whom We sent Revelation. So ask Ahl Adh-Dhikr, if you know not.﴾.

meaning, (ask) the people of the previous Books, were the Messengers that were sent to them humans or angels? If they were angels, then you have the right to find this strange, but if they were human, then you have no grounds to deny that Muḥammad ﷺ is a Messenger.

Allāh says:

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُرِيهِمْ آيَاتِنَا مِنْ أَهْلِ الْقُرُوءِ﴾

﴿And We sent not before you (as Messengers) any but men to whom We revealed, from among the people of townships.﴾
[12:109]

and not from among the people of heaven as you say.^[1] It was reported by Mujāhid from Ibn ‘Abbās that what is meant

^[1] Aṭ-Ṭabari 17:208.

by Ahl Adh-Dhikr is the People of the Book.⁽¹⁾ This is as Allāh says:

﴿قَدْ سُبْحَانَ رَبِّيَ عَلَ كُلِّ شَيْءٍ كُنْتُ إِلَّا بَشَرًا رَسُولًا ۖ وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا ۖ﴾

«Say: "Glorified be my Lord! Am I anything but a man, sent as a Messenger?" And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allāh sent a man as (His) Messenger?"» (17:93-94)

﴿وَمَا أَرْسَلْنَا قَبْلَكَ مِنْ الْمُرْسَلِينَ إِلَّا إِنْهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ﴾

«And We never sent before you (O Muḥammad) any of the Messengers but verily, they ate food and walked in the markets.» (25:20)

﴿وَمَا جَعَلْنَاهُمْ جَسَدًا لَا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ﴾

«And We did not create them (the Messengers, with) bodies that did not eat food, nor were they immortals.» (21:8)

﴿قُلْ مَا كُنْتُ بِدَعَا مِنْ أَرْسَلِ﴾

«Say (O Muḥammad ﷺ): "I am not a new thing among the Messengers."» [46:9],

﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَيَّ﴾

«Say (O Muḥammad): "I am only a man like you. It has been revealed to me."» [18:110]

Then Allāh informs those who doubt that a Messenger can be a human to ask those who have knowledge of the previous Scriptures about the Prophets who came before: were their Prophets humans or angels? Then Allāh mentions that He has sent them,

﴿بِالْبَيِّنَاتِ﴾

«with clear signs», meaning proof and evidence, and

﴿وَالذِّكْرِ﴾

(1) At-Ṭabari 17:208.

﴿and Books [Zubur]﴾, meaning Scriptures. Ibn 'Abbās, Mujāhid, Ad-Dahhāk and others^[1] said: *Zubur* is the plural of *Zabūr*, and the Arabs say, *Zaburtul-Kitāb* meaning, "I wrote the book." Allāh says:

﴿وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الذُّبُرِ﴾

﴿And everything they have done is noted in (their) Records (of deeds) [Zubur]﴾ (54:52)

﴿وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرثُهَا عِبَادِيَ الصَّالِحُونَ﴾

﴿And indeed We have written in Az-Zabūr^[2] after the Dhikr^[3] that My righteous servant shall inherit the land (i.e. the land of Paradise).﴾ (21:105)

Then Allāh says:

﴿وَأَنزَلْنَا إِلَيْكَ الذِّكْرَ﴾

﴿And We have also revealed the Dhikr to you﴾, meaning the Qur'ān,

﴿لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ﴾

﴿so that you may clearly explain to men what was revealed to them,﴾

meaning, sent down from their Lord, because you know the meaning of what Allāh has revealed to you, and because of your understanding and adherence to it, and because We know that you are the best of creation and the leader of the Children of Ādam. So that you may explain in detail what has been mentioned in brief, and explain what is not clear.

﴿وَلَقَدْ هَمَمْنَا بِفَكَرْتُمْ﴾

[1] At-Tabari 17:211

[2] Here the meaning includes all the revealed Holy Books the Tawrah (Torah), the Injil (Gospel), the Zabūr (Psalms), the Qur'ān, as it is interpreted by the scholars of Tafsīr. See the explanation of Sūrat Al-Anbiyā', no. 105 for the details.

[3] In this Āyah, Adh-Dhikr is explained by the scholars with the same meaning as Al-Lawh Al-Mahfūz, the Preserved Tablet upon which all of the divine decree has been recorded. See the previous reference.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٧٢

الْأَنْعَامِ

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجُلًا نُوحِي إِلَيْهِمْ فَهُمْ يَكْفُرُوا
 الَّذِ كُرْنَا كُنْهُمْ لَا تَعْلَمُونَ ﴿٤٥﴾ بِالْبَيْتِ وَالزُّمُرِ وَأَرْسَلْنَا إِلَى الْإِنَّا
 الَّذِ كُرْنَا لِيُحْيِيَ النَّاسَ مَا نَزَّلْنَا إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٤٦﴾
 أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ
 أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٤٧﴾ أَوْ يَأْخُذَهُمْ
 فِي تَقْلُيبِهِمْ فَمَا لَهُمْ بِمُعْجِزِينَ ﴿٤٨﴾ أَوْ يَأْخُذَهُمْ عَلَى تَخَوُّفٍ فَإِنَّ
 رَبَّكُمْ لَرَؤُوفٌ رَحِيمٌ ﴿٤٩﴾ أَوْ لَعَنَ مَوْلَاكَ مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ
 يَنْفَعُوهُ إِلَّا لِيُفْلِتُوا مِنَ الْحَقِّ وَالشَّامِلِ سَجْدًا لِلَّهِ وَهُوَ دَاجِرُونَ ﴿٥٠﴾
 وَقَدْ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ
 وَالْمَلَائِكَةِ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿٥١﴾ يَخَافُونَ رَبَّهُمْ مِنْ قُرْبِهِمْ
 وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٥٢﴾ وَقَالَ اللَّهُ لَا تَتَّخِذُوا لِلنَّهْيِ
 اتِّبَاعِينَ إِنَّمَا هُوَ إِلَهُ وَحْدٌ فَاتَّبِعْ قَارِهُونَ ﴿٥٣﴾ وَلَهُ مَا فِي السَّمَوَاتِ
 وَالْأَرْضِ وَلَهُ الْيَمِينُ وَاصْبِرْ لِعَذَابِ اللَّهِ أَنْتَ نَاقُونَ ﴿٥٤﴾ وَمَا يَكُمُ مِنْ
 يَمْتَرٍ فَمِنْ اللَّهِ ثُمَّ إِذَا مَنَّكَ اللَّهُ فَالْيَوْمَ يَفْعَلُونَ ﴿٥٥﴾ ثُمَّ
 إِذَا كَشَفَ الضَّرَّ عَنْكُمْ إِذَا فَرِيقٌ مِنْكُمْ بِرَبِّهِمْ يُشْرِكُونَ ﴿٥٦﴾

«so that perhaps they may reflect.» meaning, they should examine themselves and be guided by it, so that they may attain the victory of salvation in this world and the next.

﴿أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ﴾
 أَوْ يَأْخُذَهُمْ فِي تَقْلُيبِهِمْ فَمَا لَهُمْ بِمُعْجِزِينَ أَوْ يَأْخُذَهُمْ عَلَى تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَؤُوفٌ رَحِيمٌ ﴿٤٧﴾

445. Do then those who devise evil plots feel secure that Allāh will not cause them to sink into the earth, or that torment will not seize them from where they do not

perceive it?»

446. Or that He may punish them in the midst of their going to and fro (in their livelihood), so that there be no escape for them (from Allāh's punishment)?»

447. Or that He may punish them where they fear it most? Indeed, Your Lord is full of kindness, Most Merciful.»

How the Guilty can feel Secure

Allāh informs us about His patience, and how He delays the punishment for the sinners who do evil things and call others to do likewise, plotting to call others to do evil - even though He is able to make the earth swallow them or to bring His wrath upon them.

﴿مِنْ حَيْثُ لَا يَشْعُرُونَ﴾

«from where they do not perceive it», meaning in such a way that they do not know where it comes from. As Allāh says:

﴿يَأْتِنُكُمْ مِنَ الْغَيْبِ أَنْ يَخِفَ بِكُمْ الْأَرْضُ إِذَا هِيَ تَزُولُ ۖ أَمْ أَيْنُمُ مَنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَلْتُمُونَ كَيْفَ نُذِيرُ﴾

«Do you feel secure that He Who is over the heaven (Allāh), will not cause you to sink into the earth, when it quakes? Or do you feel secure that He Who is over the heaven (Allāh), will not send a storm of stones upon you? Then you shall know how My warning really is.» (67:16-17).

﴿أَوْ بِأَعْدَهُمْ فِي تَفْلِهِمْ﴾

«Or that He may punish them in the midst of their going to and fro»

meaning, when they are busy with their daily business, travel, and other distracting activities. Qatādah and As-Suddi said:

﴿تَفْلِهِمْ﴾

«Their going to and fro» means their journeys.^[1] As Allāh says:

﴿أَتَأْمِنُ أَهْلُ الْقُرَىٰ أَنْ يَأْتِيَهُمْ بَأْسُنَا بَيْنَمَا يَتَمَوَّدُونَ ۚ أَوْ أَمِنَ أَهْلُ الْقُرَىٰ أَنْ يَأْتِيَهُمْ بَأْسُنَا شَوْحَىٰ وَهُمْ يَلْعَبُونَ﴾

«Did the people of the towns feel secure against the coming of Our punishment by night while they were asleep? Or, did the people of the towns feel secure against the coming of Our punishment in the forenoon while they were playing?» (7:97-98)

﴿فَمَا هُمْ بِمُعْجِزِينَ﴾

«so that there be no escape for them (from Allāh's punishment)?» meaning, it is not impossible for Allāh, no matter what their situation.

﴿أَوْ بِأَعْدَهُمْ عَلَىٰ غَرَبٍ﴾

«Or that He may punish them where they fear it most?»

meaning, or Allāh will take from them what they most fear,

[1] At-Ṭabari 17:213.

which is even more frightening, because when the thing you most fear to happen does happen, this is even worse. Hence Al-'Awfi reported that Ibn 'Abbās said that,

﴿أَنْزَلَ بِأَعْدَتِهِمْ عَلَىٰ قَرْيَتِهِمُ﴾

﴿Or that He may punish them where they fear it most?﴾

means that Allāh is saying: If I wish, I can take him after the death of his companion and after he has become frightened of that.^[1] This was also reported from Mujāhid, Aḍ-Ḍaḥḥāk, Qatādah and others.^[2]

Then Allāh says:

﴿إِنَّ رَبَّكُمُ الرَّؤُوفُ الرَّحِيمُ﴾

﴿Indeed your Lord is full of kindness, Most Merciful.﴾ meaning, because He does not hasten to punish, as was reported in the Two Ṣaḥīḥs:

«لَا أَحَدٌ أَصْبَرَ عَلَىٰ أَدَىٰ سَمْعِهِ مِنْ اللَّهِ، إِنَّهُمْ يَجْعَلُونَ لَهُ وَلَدًا وَهُوَ يَرْزُقُهُمْ رِزْقًا يَتَنَاهَوْنَ»

«No one is more patient in the case of hearing offensive speech than Allāh, for they attribute to Him a son, while He [alone] is giving them provision and good health.»^[3]

And it is also recorded in Two Ṣaḥīḥs,

﴿إِنَّ اللَّهَ لَيَنْتَلِي لِلظَّالِمِ حَتَّىٰ إِذَا أَخَذَهُ لَمْ يَنْقُتْهُ﴾

«Allāh will let the wrongdoer continue until, when He begins to punish him, He will never let him go.»

Then the Messenger of Allāh ﷺ recited:

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

«Such is the punishment of your Lord when He seizes the (population of) towns while they are doing wrong. Indeed, His punishment is painful, (and) severe» (11:102)^[4]

And Allāh says:

[1] Aṭ-Ṭabari 17:214.

[2] Aṭ-Ṭabari 17:215.

[3] Faṭḥ Al-Bārī 13:372, Muslim 4:2160.

[4] Faṭḥ Al-Bārī 8:205, Muslim 4:1997.

﴿وَكَايَ مِنْ قَرِينٍ أَتَيْتُ مَا وَهَى ظَلَمَةٌ لِيَ لَأَكْذِبَنَّ إِنَّكَ الْمَكِيدُ ۝﴾

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

﴿أَوَلَمْ يَرَوْا إِنَّ مَا خَلَقَ اللَّهُ مِنْ نَفْسِهِ يَنْفَرُونَ ۚ فَلَنَلْقَاهُ عَنِ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ ۝﴾ وَقَدْ سَجَدُوا مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ ۝﴾ يَخَافُونَ رَبَّهُمْ مِنْ قَوِّهِمْ وَفَعَلُوا مَا يُؤْمَرُونَ ۝﴾

448. Have they not observed things that Allāh has created: (how) their shadows shift from right to left, prostrating to Allāh while they are humble?»

449. And to Allāh prostrate all that are in the heavens and all that are in the earth, the moving creatures and the angels, and they are not proud [i.e. they worship their Lord (Allāh) with humility].»

450. They fear their Lord above them, and they do what they are commanded.»

Everything prostrates to Allāh

Allāh informs us about His might, majesty and pride, meaning that all things submit themselves to Him and every created being - animate and inanimate, as well as the responsible - humans and *Jinns*, and the angels - all humble themselves before Him. He tells us that everything that has a shadow leaning to the right and the left, i.e., in the morning and the evening, is by its shadow, prostrating to Allāh. Mujāhid said, "When the sun passes its zenith, everything prostrates to Allāh, may He be glorified."^[1] This was also said by Qatādah, Aḍ-Ḍaḥḥāk and others.^[2]

﴿وَرُدُّ دَاخِرُونَ﴾

«while they are humble» means, they are in a state of humility. Mujāhid also said: "The prostration of every thing is its shadow",^[3] and he mentioned the mountains and said that

[1] Aṭ-Ṭabari 17:217.

[2] Aṭ-Ṭabari 17:217.

[3] Ibid.

their prostrations are their shadows. Abu Ghālib Ash-Shaybānī said: "The waves of the sea are its prayers". It is as if reason is attributed to these inanimate objects when they are described as prostrating, so Allāh says:

﴿وَلِلَّهِ يَسْجُدُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ مِنْ دَابَّةٍ﴾

﴿And to Allāh prostrate all that are in the heavens and all that are in the earth, of the moving creatures﴾

As Allāh says:

﴿وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُمْ بِالْاَصْحٰمِ وَالْاُمْمِ﴾

﴿And to Allāh (alone) all who are in the heavens and the earth fall in prostration, willingly or unwillingly, and so do their shadows in the mornings and in the afternoons.﴾ (13:15)

﴿وَالْمَلٰٓئِكَةُ وَهُمْ لَا يَسْتَكْبِرُوْنَ﴾

﴿and the angels, and they are not proud.﴾ means, they prostrate to Allāh and are not too proud to worship Him.

﴿يَخَافُوْنَ رَبَّهُمْ مِنْ فَوْقِهِمْ﴾

﴿They fear their Lord above them﴾ means, they prostrate out of fear of their Lord, may He be glorified.

﴿وَيَقْعِلُوْنَ مَا يُؤْمَرُوْنَ﴾

﴿and they do what they are commanded.﴾ meaning they continually obey Allāh, doing what He tells them to do and avoiding that which He forbids.

﴿قَالَ اللهُ لَا تَسْجُدُوْا لِلشَّمْسِ وَالتَّمِيْنِ اِنَّمَا هُوَ اِلٰهٌ وَاحِدٌ فَلْيَسْجُدُوْا لِرَبِّكُمْ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ وَلَهُ الْكِيْنُ وَابَسًا اَفَمَنْ اَقْبَرُ اَمْ هُوَ تَتَّقُوْنَ ۚ وَمَا يَكُفُّ عَنْكُمْ مِنْ رِّبِّكُمْ فَمَنْ اَقْبَرُ اَمْ هُوَ تَدْرِكُوْنَ اِنَّا كُنَّا اَعْيُنُكُمْ اِنَّا نَرٰكُمْ بِرَبِّكُمْ تَسْكُرُوْنَ ۚ يٰكُفُّرًا بِنِعْمَةِ رَبِّهِمْ فَتَكْفُرُوْنَ فَسَوْفَ يَكْفُرُوْنَ﴾

﴿51. And Allāh said "Do not worship two gods. Indeed, He (Allāh) is only One God. Then fear Me Alone.﴾

﴿52. To Him belongs all that is in the heavens and the earth and the religion. Will you then fear any other than Allāh?﴾

﴿53. And whatever of blessings and good things you have, it is from Allāh. Then, when harm touches you, unto Him you cry

aloud for help.﴾

﴿54. Then, when He has removed the harm from you, behold! some of you associate others in worship with their Lord (Allāh).﴾

﴿55. So they are ungrateful for that which We have given them! Then enjoy yourselves but you will soon come to know.﴾

Allāh Alone is Deserving of Worship

Allāh tells us that there is no god but He, and that no one else should be worshipped except Him, alone, without partners, for He is the Sovereign, Creator, and Lord of all things.

﴿وَلَا إِلَهَ إِلَّا هُوَ﴾

﴿His is the religion Wāṣiba﴾

Ibn 'Abbās, Mujāhid, 'Ikrimah, Maymūn bin Mahrān, As-Suddi, Qatādah and others said that this means forever.^[1] It was also reported that Ibn 'Abbās said, "It means obligatory."^[2] Mujāhid said: "It means purely for Him," i.e., worship is due to Him Alone, from whoever is in the heavens and on earth. As Allāh says:

﴿أَفَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا يَنبَغِي لَهُمْ أَن يَكُونَ لَهُمْ شُرَكَاءُ مِن دُونِهِ يُرَبُّوْنَ لَهُمُ السَّمَوَاتُ وَالْأَرْضُ وَمَا فِيهِنَّ وَهُمْ يَرْجِعُونَ إِلَى اللَّهِ﴾

﴿Do they seek other than the religion of Allāh, while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned.﴾ (3:83)

This is in accordance with the opinion of Ibn 'Abbās and 'Ikrimah, which is that this Āyah is merely stating the case. According to the opinion of Mujāhid, it is by way of instruction, i.e., it is saying: You had better fear associating partners in worship with Me, and be sincere in your obedience to Me. As Allāh says:

﴿إِلَّا بِإِذْنِ اللَّهِ الْعَظِيمِ﴾

[1] At-Ṭabari 17:222.

[2] At-Ṭabari 17:223.

«Surely, the pure religion (sincere devotion) is for Allāh only.»
(39:3)

Then Allāh tells us that He is the One Who has the power to benefit and harm, and that the provisions, blessings, good health and help, His servants enjoy are from His bounty and graciousness towards them.

﴿ثُمَّ إِذَا سَأَلَكَ الْفَرُّ فَلَيْسَ بِهِ نَجْوً﴾

«Then, when harm touches you, to Him you cry aloud for help.»

meaning because you know that none has the power to remove that harm except for Him, so when you are harmed, you turn to ask Him for help and beg Him for aid. As Allāh says:

﴿وَإِذَا سَأَلَكَ الْفَرُّ فِي الْبَحْرِ مَلَأَ بِهِ مَنَ تَدْعُوهُ إِلَّا إِلَهُهُ مَا تَجْعَلُونَ إِلَّا أَلِهَافًا لِّكُلِّ شَيْءٍ يُذْخِرُ ۖ وَسَآئِرُ أَعْيُنِنَا ۖ وَتَوَلَّىٰ وَجْهَكَ الْكُرْهُ﴾

«And when harm touches you at sea, those that you call upon vanish, except for Him. But when He brings you safe to land, you turn away. And man is ever ungrateful.» (17:67)

Here, Allāh tells us:

﴿ثُمَّ إِذَا كَفَّ الْفَرُّ عَنْكُمْ إِذَا فَرَّقَ بَيْنَكُمْ وَبَيْنَهُمْ يَتَوَكَّلُونَ عَلَىٰ آلِهَةٍ مَّا كَانَتْ لَهُمْ فِي الْفَرِّ شَرِكٌ ۚ﴾

«Then, when He has removed the harm from you, behold! some of you associate others in worship with their Lord (Allāh). So they are ungrateful for that which We have given them!» (16:54-55)

It was said that the *Lām* here (translated as "So") is an indicator of sequence, or that it serves an explanatory function, meaning, 'We decreed that they would conceal the truth and deny the blessings that Allāh has bestowed upon them. He is the One Who bestows blessings and the One Who removes distress.' Then Allāh threatens them, saying:

﴿فَتَسَوَّوْا﴾

«Then enjoy yourselves» meaning, do what you like and enjoy what you have for a little while.

﴿تَسَوَّوْا قَلِيلًا﴾

لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ فَتَسْعُوا فُسُوفَ سَلَمُونَ ﴿٥٥﴾ وَيَجْعَلُونَ
لِمَا لَا يَعْلَمُونَ نَصِيبًا مِمَّا رَزَقْنَاهُمْ تَاللَّهِ لَتُسْأَلُنَّ عَنْ مَا كُنتُمْ
تَقْرُونَ ﴿٥٦﴾ وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سِحْنَةً وَلَهُمْ مَا يَشْتَهُونَ
﴿٥٧﴾ وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ
﴿٥٨﴾ يَتَوَرَّى مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَبُوهٗ أَيُّسُّكُمُ عَلَىٰ هُوَ
أَرْبُدُسُهُ فِي التَّرَابِ ۖ أَلَا سَاءَ مَا يَحْكُمُونَ ﴿٥٩﴾ لِلَّذِينَ لَا يُؤْمِنُونَ
بِالْآخِرَةِ مِثْلُ النُّعُولِ ۚ وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ وَهُوَ الْعَزِيزُ الْحَكِيمُ
﴿٦٠﴾ وَلَوْ يَوَاسِعُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَهُ عَلَيْهِمْ مِنْ دَابَّةٍ وَلَكِنْ
يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَخْرِجُونَ
سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٦١﴾ وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ
وَيَصِفُ أَيْسِنْتُهُمُ الْكُذِّبَ أَنَّ لَهُمُ لُفْسًا لِجَحْرِمٍ ۚ إِنَّ
لَهُمُ النَّارَ وَانَّهُمْ مُّقْرَّبُونَ ﴿٦٢﴾ تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّنْ
قَبْلِكَ فَرِيقٌ لَّهُمُ الشَّيْطَانُ أَعْمَلَهُمْ فُتُوًّا وَلَهُمُ الْيَوْمَ وَلَهُمْ
عَذَابٌ أَلِيمٌ ﴿٦٣﴾ وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا تِبْيَانٌ لِّمَنْ
الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٦٤﴾

«but you will soon come to know.» meaning the consequences of that.

﴿وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِّمَّا رَزَقْنَاهُمْ تَاللَّهِ لَتُسْأَلُنَّ عَنْ مَا كُنتُمْ تَقْرُونَ﴾ ﴿٥٦﴾ وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سِحْنَةً وَلَهُمْ مَا يَشْتَهُونَ ﴿٥٧﴾ وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٥٨﴾ يَتَوَرَّى مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَبُوهٗ أَيُّسُّكُمُ عَلَىٰ هُوَ أَرْبُدُسُهُ فِي التَّرَابِ ۖ أَلَا سَاءَ مَا يَحْكُمُونَ ﴿٥٩﴾ لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مِثْلُ النُّعُولِ ۚ وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٠﴾ وَلَوْ يَوَاسِعُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَهُ عَلَيْهِمْ مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَخْرِجُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٦١﴾ وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَيَصِفُ أَيْسِنْتُهُمُ الْكُذِّبَ أَنَّ لَهُمُ لُفْسًا لِجَحْرِمٍ ۚ إِنَّ لَهُمُ النَّارَ وَانَّهُمْ مُّقْرَّبُونَ ﴿٦٢﴾ تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّنْ قَبْلِكَ فَرِيقٌ لَّهُمُ الشَّيْطَانُ أَعْمَلَهُمْ فُتُوًّا وَلَهُمُ الْيَوْمَ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾ وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا تِبْيَانٌ لِّمَنْ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٦٤﴾

456. And they assign a portion of that which We have provided them with, to what they have no knowledge of (false deities). By Allāh, you

shall certainly be questioned about (all) that you used to fabricate.﴾

457. And they assign daughters to Allāh! Glorified (and Exalted) is He (above all that they associate with Him!). And for themselves (they assign) what they desire.﴾

458. And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inner grief!﴾

459. He hides himself from the people because of the evil of what he has been informed. Shall he keep her with dishonor or bury her in the earth? Certainly, evil is their decision.﴾

460. For those who do not believe in the Hereafter is an evil description, and for Allāh is the highest description. And He is the All-Mighty, the All-Wise.﴾

Among the Behavior of the Idolators was vowing to Things that Allāh had provided for Them to their gods

Allāh tells us about some of the heinous deeds of those who used to perform baseless worship of other gods besides Him, such as idols and statues, with no grounds for doing so. They gave their idols a share of that which Allāh had provided for them,

﴿فَقَالُوا هَذَا لِلّٰهِ بِرَحْمَتِهِمْ وَهَذَا شُرَكَائِنَا فَمَا كَانَ لِشُرَكَائِهِمْ فَلَآ يُصِلْ إِلَآ اللّٰهُ وَمَا كَانَ يَلْقَآهُمُ بِصِلْ إِلَآ شُرَكَائِهِمْ سَاءَ مَا يَنْصُرُونَ ۝﴾

﴿They say: "This is for Allāh," according to their claim, "and this is for our partners." But the share of their "partners" is not directed to Allāh, while the share of Allāh is directed to their "partners"! How evil is that with which they judge? (6:136)

That is they assigned a share for their idols as well as Allāh, but they gave preference to their gods over Him, so Allāh swore by His Almighty Self to question them about these lies and fabrications. He will most certainly call them to account for it and give them the unrelenting punishment in the fire of Hell. So He says,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَنُتَلَقَّ عَنْكُمْ كَلِمَةً مُّذَرَّةً ۝﴾

﴿By Allāh, you shall certainly be questioned about (all) that you used to fabricate.﴾

Then Allāh tells us how they used to regard the angels, who are servants of the Most Merciful, as being female, and that they considered them to be Allāh's daughters, and they worshipped them with Him. In all of the above, they made very serious errors. They attributed offspring to Him when He has no offspring, then they assigned Him the kind of offspring they regarded as inferior, namely daughters, which they did not even want for themselves, as He said:

﴿أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثٰى ۝ تِلْكَ إِتٰىةٌ جَرِيْدَةٌ ۝﴾

﴿Are the males for you and the females for Him? That is indeed an unfair division!﴾ (53:21-22)

And Allāh says here:

﴿وَيَجْعَلُونَ لِمَا يُنْفِقُونَ أَلَمَ الْبَتِّ مَسْجِدًا﴾

﴿And they assign daughters unto Allāh! Glorified (and Exalted) is He.﴾ meaning, above their claims and fabrications.

﴿أَلَا إِنَّهُمْ مِنْ آبَائِهِمْ لَيَقُولُونَ ۖ وَلَوْلَا اللَّهُ وَلَّيْتُمْ لَكَرِهُونَ ۚ أَسْطَقَى الْبَنَاتُ عَلَى الْبَيْنِ ۚ مَا لَكُمْ مِنْكُمْ عَقْلٌ ۚ﴾

﴿But no! It is from their falsehood that they say: "Allāh has begotten." They are certainly liars! Has He (then) chosen daughters rather than sons? What is the matter with you? How do you decide?﴾ (37:151-154)

﴿وَلَهُمْ مَا يَشْتَهُونَ﴾

﴿And for themselves, what they desire;﴾

meaning they choose the males for themselves, rejecting the daughters that they assign to Allāh. Exalted be Allāh far above what they say!

The Idolators' Abhorrence for Daughters

﴿وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا﴾

﴿And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark﴾

meaning with distress and grief.

﴿وَهُوَ كَلِيمٌ﴾

﴿and he is filled with inner grief!﴾ meaning he is silent because of the intensity of the grief he feels.

﴿يَتَوَرَّى مِنَ الْغَوَىٰ﴾

﴿He hides himself from the people﴾ meaning he does not want anyone to see him.

﴿مِنْ شَرِّ مَا يُبَشِّرُ بِهِ ابْنَتُهُمْ ۚ عَلَىٰ هَؤُلَاءِ مَا يَدْعُونَ بِشَرٍّ ۖ فِي الْغُرَابِ﴾

﴿because of the evil of that whereof he has been informed. Shall he keep her with dishonor or bury her in the earth?﴾

meaning should he keep her, humiliating her, not letting her inherit from him and not taking care of her, preferring his

male children over her?

﴿أَمْ يَدُسُّ فِي الْأَرْضِ﴾

﴿or bury her in the earth?﴾ meaning bury her alive, as they used to do during the days of ignorance. How could they dislike something so intensely, yet attribute it to Allāh?

﴿أَلَا سَاءَ مَا يَحْكُمُونَ﴾

﴿Certainly, evil is their decision.﴾ meaning how evil are the words they say, the way they want to share things out and the things they attribute to Him. As Allāh says:

﴿وَإِذَا بُشِّرَ أَحَدُهُمْ بِمَا صَرَبَ لِلرَّحْمَنِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ﴾

﴿And if one of them is informed of the news of (the birth of a girl) that which he sets forth as a parable to the Most Gracious (Allāh), his face becomes dark, and he is filled with grief!﴾ (43:17).

Here, Allāh says:

﴿لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوْءِ﴾

﴿For those who do not believe in the Hereafter there is an evil description,﴾

meaning, only imperfection is to be attributed to

﴿وَلِلَّهِ الْمَثَلُ الْأَعْلَى﴾

﴿and for Allāh is the highest description﴾ meaning He is absolutely perfect in all ways and this absolute perfection is His Alone.

﴿وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾

﴿And He is the All-Mighty, the All-Wise.﴾

﴿وَلَوْ يَرَاكَ اللَّهُ تَبْلِيغًا مَا زَكَ عَلَيْكَ مِنْ ذَلِكُمْ وَلَكِنْ يُوَخِّرُهُمْ إِلَىٰ أَمَلٍ تُمْسَقُ وَقَدْ جَاءَ لِبَلَاءِهِمْ لَا يَسْتَفْرِجُونَ سَاعَةً وَلَا يَسْتَفْرِجُونَ﴾ وَتَمَلُّوكَ اللَّهُ مَا يَكْرَهُونَ وَتَصِفُ أَلْسِنَتُهُمُ الْكَذِبَ أَنَّ لَهُمُ النَّارَ لَا جَرَءَ أَنْ هُمْ النَّارَ وَأَنْتُمْ مُفْرَطُونَ﴾

﴿61. And if Allāh were to punish (all) mankind for their wrongdoing, He would not leave on it (the earth) a single moving creature, but He defers them to an appointed term; and when their term comes, they can neither delay nor advance it an hour (or a moment).﴾

﴿62. They assign to Allāh that which they dislike (for themselves), and their tongues assert the lie that the better things will be theirs. No doubt the Fire is for them, and they will be forsaken.﴾

Allāh does not immediately punish for Disobedience

Allāh tells us about His patience with His creatures, even though they do wrong. If He were to punish them for what they have done, there would be no living creature left on the face of the earth, i.e., He would have destroyed every animal on earth after destroying the sons of Ādam. But the Lord - magnificent is His glory - is forbearing and He covers people's faults. He waits until the appointed time, i.e., He does not rush to punish them. If He did, then there would be no one left. Ibn Jarīr reported that Abu Salamah said: "Abu Hurayrah heard a man saying, 'The wrongdoer harms no one but himself.' He turned to him and said, 'That is not true, by Allāh! Even the buzzard dies in its nest because of the sins of the wrongdoer.'"^[1]

They attribute to Allāh what They Themselves dislike

﴿رَبَعَلَوْا لِلَّهِ مَا يَكْرَهُونَ﴾

﴿They assign to Allāh that which they dislike (for themselves),﴾ meaning, daughters, and partners, who are merely His servants, yet none of them would like to have someone sharing in his wealth.

﴿وَصِفَ إِلَهُهُمُ الْكَذِبَ أَنْ لَهُمُ الْمَنَى﴾

﴿and their tongues assert the lie that the better things will be theirs.﴾

This is a denunciation of their claims that better things will be theirs in this world, and in the Hereafter. Allāh tells us about what some of them said, as in the Āyat:

﴿وَلَمَّا آذَنَّا الْإِنسَانَ وَمَا رَحْمَةً لِّمَنْ تَرَعَنَاهَا إِنَّهُ لَنَرُوْهُ كَافِرًا ۝ وَلَمَّا آذَنَّا نَمَّةَ بَعْدَ صُرَّةٍ مِّنْهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي إِنَّهُ لَفَرِحٌ فَخُورٌ ۝﴾

^[1] At-Ṭabari 17:231.

«And if We give man a taste of mercy from Us, and then take it from him, verily! He is hopelessly, ungrateful. But if We let him taste of goodness after harm has touched him, he is sure to say: "Ills have departed from me." Surely, he is cheerful, and boastful (ungrateful to Allāh).» (11:9-10)

﴿وَلَيْنِ أَذَقْتَهُ رَحْمَةً مِنَّا مِن بَعْدِ ضَرَّاءَ مَسَّتْهُ لَيَقُولَنَّ هَذَا إِلَىٰ وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُجِعْتُ إِلَىٰ رَبِّي إِنَّ لِي عِندَهُ لَاحْسَنَ فَلَئِنَّ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا لَنَذِقَنَّهُمْ مِّنْ عَذَابٍ غَلِيظٍ ۖ﴾

«And if We give him a taste of mercy from Us, after some adversity has touched him, he is sure to say: "This is due to me; I do not think that the Hour will occur. But if I am brought back to my Lord, then, with Him, there will surely be the best for me." Then, We will certainly show the disbelievers what they have done, and We shall make them taste severe torment.» (41:50)

﴿أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّكَ مَالًا وَّرَبًّا ۖ﴾

«Have you seen the one who disbelieved in Our Āyāt and said: "I shall certainly be given wealth and children (if I came back to life)."?» (19:77)

Allāh tells us about one of the two men:

﴿وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ. قَالَ مَا أَظُنُّ أَن يَبْدُؤَ عَذَابٌ أَبَدًا ۖ ﴿١٨٥﴾ وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُودْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِّنْهَا مُنْقَلَبًا ۖ﴾

«He went into his garden while wronging himself. He said: "I do not think that this will ever perish. And I do not think that the Hour will ever come, and if indeed I am brought back to my Lord, (on the Day of Resurrection), then surely, I shall find better than this when I return to Him."» (18:35-36)

These people combined bad deeds with the false hopes of being rewarded with good for those bad deeds, which is impossible.

Thus Allāh refuted their false hopes, when He said:

﴿لَا جَرَمَ لَهُ﴾

«No doubt», meaning, truly it is inevitable that

﴿أَن لَّهُمُ النَّارُ﴾

﴿for them is the Fire﴾, meaning, on the Day of Resurrection.

﴿وَأَنَّهُمْ مُّفْرَقُونَ﴾

﴿and they will be forsaken﴾. Mujāhid, Sa'īd bin Jubayr, Qatādah and others said: "This means they will be forgotten and neglected there."^[1] This is like the Āyah:

﴿قَالِمْ نَسْنَهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا﴾

﴿So today We forget them just as they forgot meeting on this day of theirs.﴾ (7:51).

It was also reported from Qatādah that,

﴿مُفْرَقُونَ﴾

﴿they will be forsaken﴾ means 'they are hastened into the Fire.'^[2] There is no contradiction between the two, because they will be hastened into the Fire on the Day of Resurrection, then they will be forgotten there, i.e., left to dwell there for eternity.

﴿ثُمَّ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَرَأَيْنَاهُمْ أَصْفَحُوا بِحُكْمِ رَبِّهِمْ وَيَوْمَئِذٍ لَّعَذَابُ أَلِيمٍ ۝ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ۝ وَاللَّهُ أَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَّتَفَكَّرُونَ ۝﴾

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

﴿64. And We have not revealed the Book to you, except that you may clearly explain to them those things in which they differ, and (as) a guidance and a mercy for a people who believe.﴾

﴿65. And Allāh sends water down from the sky, then He revives the earth with it after its death. Surely that is a sign for people who listen.﴾

^[1] At-Ṭabari 17:233.

^[2] At-Ṭabari 17:234.

Finding Consolation in the Reminder of Those Who came before

Allāh says, 'He sent Messengers to the nations of the past, and they were rejected. You, O Muḥammad, have an example in your brothers among the Messengers, so do not be distressed by your people's rejection. As for the idolators' rejection of the Messengers, the reason for this is that the Shayṭān made their deeds attractive to them.'

﴿فَهُمْ لِرَبِّهِمْ الْيَوْمَ﴾

﴿So today he (Shayṭān) is their helper,﴾ meaning they will be suffering punishment while Shayṭān is their only helper, and he cannot save them, so they have no one to answer their calls for help, and theirs is a painful punishment.

The Reason why the Qur'ān was revealed

Then Allāh says to His Messenger ﷺ that He has revealed the Book to him to explain the truth to mankind in matters which they dispute over. So the Qur'ān is a decisive arbitrator for every issue that they argue about.

﴿وَهُدًى﴾

﴿and (as) a guidance﴾ meaning, for their hearts.

﴿وَرَحْمَةً﴾

﴿and a mercy﴾ meaning, for the one who adheres to it.

﴿لِقَوْمٍ يُؤْمِنُونَ﴾

﴿for a people who believe.﴾ Just as Allāh causes the Qur'ān to bring life to hearts that were dead from disbelief, so He brings the earth to life after it has died, by sending down water from the sky.

﴿إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَسْمَعُونَ﴾

﴿Surely that is a sign for people who listen.﴾ meaning those who understand the words and their meanings.

﴿وَلَقَدْ لَكُمُ فِي الْأَنْفَامِ لَعْنَةً يُسْمِكُ بِهَا فِي طُورِهِ مِنْ بَيْنِ قَرْنٍ وَدَرِ لَنَا خَالِصًا مَا بَالُهَا
لِلنَّاسِ ۚ وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَجَلَّدُونَ مِنْهُ سَكْرًا وَرَوَّاقًا حَسَنًا إِنَّ فِي ذَلِكَ لَآيَةً

﴿لَقَدْ يَنْقُلُونَ﴾

«66. And there is indeed a lesson for you in the An'ām (cattle). We have made a drink for you out of what is in its belly, from between excretions and blood, pure milk; palatable to the drinkers.»

«67. And from the fruits of date palms and grapes, you derive strong drink and a goodly provision. There is indeed a sign in this for those of reason.»

Lessons and Blessings in Cattle and the Fruit of the Date-palm and Grapevine

﴿وَيَا أَيُّهَا النَّاسُ﴾

«there is for you» - O mankind -

﴿فِي الْأَنْعَامِ﴾

«in the cattle» - meaning camels, cows and sheep,

﴿لَعِبْرَةٍ﴾

«a lesson» meaning a sign and an evidence of the wisdom, power, mercy and kindness of the Creator.

﴿شَرِبْنَا مِنِّي بِطَرَفِ﴾

«We have made a drink for you out of what is in its belly»

meaning its singular forms refers to one cattle, or it could refer to the whole species. For cattle are the creatures which provide a drink from what is in their bellies and in another *Āyah* it is 'in their bellies.' Either way is plausible.

He said,

﴿مِنْ بَيْنِ قَرْنٍ وَدَمٍ لَّنَا حَالِصًا﴾

«from between excretions and blood, pure milk;»

meaning it is free of blood, and is pure in its whiteness, taste and sweetness. It is between excrement and blood in the belly of the animal, but each of them goes its own way after the food has been fully digested in its stomach. The blood goes to the veins, the milk goes to the udder, the urine goes to the bladder and the feces goes to the anus. None of them gets

mixed with another after separating, and none of them is affected by the other.

﴿لَنَا عَالِصًا سَائِبًا لِّلشَّرِبِينَ﴾

«pure milk; palatable to the drinkers.» meaning nothing to cause one to choke on it.

When Allāh mentions milk and how He has made it a palatable drink for mankind, He follows this with a reference to the drinks that people make from the fruits of the date palm and grapevine, and what they used to do with intoxicating *Nabidh* (drink made from dates) before it was forbidden. Thus He reminds them of His blessings, and says:

﴿وَمِن ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا﴾

«And from the fruits of date palms and grapes, you derive strong drink»

This indicates that it was permissible to drink it before it was forbidden. It also indicates that strong drink (i.e., intoxicating drink) derived from dates is the same as strong drink derived from grapes. Also forbidden are strong drinks derived from wheat, barley, corn and honey, as is explained in detail in the Sunnah.

﴿سَكَرًا وَرِزْقًا حَسَنًا﴾

«strong drink and a goodly provision.»

Ibn 'Abbās said: "Strong drink is the product of these two fruits that is forbidden, and the good provision is what is permitted of them."^[1] According to another report: "Strong drink is its unlawful, and the goodly provision is its lawful,"^[2] referring to the fruits when they are dried, like dates and raisins, or products derived from them such as molasses, vinegar and wine (of grapes, dates) which are permissible to drink before they become strong (becomes alcoholic), as was stated in the Sunnah.

﴿إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ﴾

«There is indeed a sign in this for those of reason.»

[1] Aṭ-Ṭabari 17:241.

[2] Aṭ-Ṭabari 17:242.

الْأَنْعَامِ

٢٧٤

الْأَنْعَامِ

وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَنْبَتَ بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَعْلَمُونَ ﴿٦٨﴾ وَإِنَّ لَكُم فِي الْأَنْعَامِ لَعِبْرَةً لِّتُنْقِضُوا بِمَا فِي بُطُونِهِمْ مِنْ بَيْنِ قَرْنٍ وَدَمٍ لَبَأْ خَالٍ صَاسًا بِهَاجًا لِلشَّرِّ بَيْنَ ﴿٦٩﴾ وَمِنْ شَرَابٍ تَنْخِيلُ وَالْأَعْيُنُ نَظِرُونَ مِنْهُ سَكْرًا وَرِزْقًا حَسَنًا إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَعْلَمُونَ ﴿٧٠﴾ وَأَوْحَى رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ اللَّبَالِ يُوكَا مِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٧١﴾ ثُمَّ كُلِي مِنْ كُلِّ الشَّجَرِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَنُهُ فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ ﴿٧٢﴾ وَاللَّهُ خَلَقَكُمْ فَرَسَوْفَكُمْ وَمِنْكُمْ مَنْ يُرِيدُ أَنْزِلَ الْأَعْمَى لِكُنْ لَا يَعْلَمُ بَعْدَ عَلِيمٍ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ ﴿٧٣﴾ وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ فِي الرِّزْقِ فَمَا الَّذِي كَفَرُوا بِرِزْقِهِمْ عَلَى مَا مَلَكَتْ أَيْمَانُهُمْ فِيهِ سَوَاءٌ أَفَبُغِيضَهُمُ اللَّهُ يَجْعَلُ لَكُمْ مِنْ أَزْوَاجِكُمْ مِثْنَ وَحَفَدَهُ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَيَنْهَوْنَ اللَّهُ عَنْهُمْ يَتَفَكَّرُونَ ﴿٧٤﴾

It is appropriate to mention reason here, because it is the noblest feature of man. Hence Allāh forbade this Ummah from drinking intoxicants, in order to protect their ability to reason. Allāh says:

﴿وَحَمَلْنَا فِيهَا جَنَّتٍ مِنْ نَجِيلٍ
وَأَعْنَبٍ وَجَعْنَا فِيهَا مِنَ الْعُيُونِ ﴿٦٨﴾
يَأْكُلُوا مِنْ شَرِّهِ وَمَا عَيْلَتُهُ
أَبْدِيهِمْ أَفَلَا يَتَفَكَّرُونَ ﴿٦٩﴾ سُبْحَنَ
الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا
نَبَتْ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا
لَا يَعْلَمُونَ ﴿٧٠﴾﴾

﴿And We placed gardens of date palms and grapes in it, and We caused springs of water to gush forth in it. So that they

may eat of its fruit - while their hands did not make it. Will they not then give thanks? Glory be to Him Who created all the pairs of that which the earth produces, as well as their own (human) kind (male and female), and of that which they know not.﴾ (36:34-36)

﴿وَأَوْحَى رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ اللَّبَالِ يُوكَا مِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٧١﴾ ثُمَّ كُلِي مِنْ كُلِّ الشَّجَرِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَنُهُ فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ ﴿٧٢﴾﴾

﴿68. And your Lord inspired the bee, saying: "Take you habitations in the mountains and in the trees and in what they (humans) erect."﴾

﴿69. "Then, eat of all fruits, and follow the routes that your Lord made easy (for you)." There comes forth from their bellies,

*a drink of varying colors, in which there is a cure for men.
There is indeed a sign in that for people who reflect.﴾*

In the Bee and its Honey there is Blessing and a Lesson

What is meant by inspiration here is guidance. The bee is guided to make its home in the mountains, in trees and in structures erected by man. The bee's home is a solid structure, with its hexagonal shapes and interlocking forms there is no looseness in its combs. Then Allāh decrees that the bee will have permission to eat from all fruits and to follow the ways which Allāh has made easy for it,^[1] wherever it wants to go in the vast spaces of the wilderness, valleys and high mountains. Then each bee comes back to its hive without swerving to the right or left, it comes straight back to its home where its offspring and honey are. It makes wax from its wings, and regurgitates honey from its mouth, and lays eggs from its rear, then the next morning it goes out to the fields again.

﴿قَاتِلْكَ سُبُلَ رَبِّكَ ذُلًّا﴾

﴿and follow the routes of your Lord made easy (for you)﴾

Qatādah and 'Abdur-Rahmān bin Zayd bin Aslam said: "This means, in an obedient way",^[2] understanding it to be a description of the route of migration. Ibn Zayd said that this is like the Āyah:

﴿وَلَقَدْ كَسَبْنَا لَكُمْ آلِهَتَكُمْ وَرَبَّهُمْ بِأَلْوَنٍ﴾

﴿And We have subdued them for them so that some they may ride and some they may eat.﴾ (36:72)^[3]

He said: "Do you not see that they move the bees' home from one land to another, and the bees follow them?" The first opinion is clearly the more likely, as it describes the routes that the bees follow, i.e., 'follow these routes as they are easy

^[1] The word translated here as "made easy" is *Dhululan*. This may be understood as meaning "made easy", in which case it refers to the routes followed by the bees, or it may be understood as meaning "subjugated", in which case it refers to the bees themselves. These two scholarly interpretations are the two opinions discussed here.

^[2] At-Tabari 17:249.

^[3] At-Tabari 17:249.

for you.' This was stated by Mujāhid. Ibn Jarīr said that both opinions are correct.^[1]

﴿يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ﴾

«There comes forth from their bellies, a drink of varying colors, wherein is healing for men.»

[meaning, honey, that is] white, yellow, red, or of other good colors, depending on the different things that the bees eat.

﴿فِيهِ شِفَاءٌ لِلنَّاسِ﴾

«in which there is a cure for men.»

meaning there is a cure in honey for diseases that people suffer from. Some of those who spoke about the study of Prophetic medicine said that if [Allāh] had said, 'in which there is the cure for men', then it would be the remedy for all diseases, but He said, 'in which there is a cure for men', meaning that it is the right treatment for every "cold" disease, because it is "hot", and a disease should be treated with its opposite.

Al-Bukhārī and Muslim recorded in their *Ṣaḥīḥs* from Qatādah from Abu Al-Mutawakkil 'Alī bin Dāwūd An-Nāji from Abu Sa'īd Al-Khudrī that a man came to the Messenger of Allāh ﷺ and said, "My brother is suffering from diarrhea". He said,

«اشْفِهِ عَسَلًا»

«Give him honey to drink.» The man went and gave him honey, then he came back and said, "O Messenger of Allāh! I gave him honey to drink, and he only got worse." The Prophet ﷺ said,

«ادْعُبْ فَاشْفِهِ عَسَلًا»

«Go and give him honey to drink.» So he went and gave him honey, then he came back and said, "O Messenger of Allāh! it only made him worse." The Prophet ﷺ said,

«صَدَقَ اللَّهُ وَكَذَبَ بَطْنُ أَخِيكَ، ادْعُبْ فَاشْفِهِ عَسَلًا»

«Allāh speaks the truth and your brother's stomach is lying. Go and give him honey to drink.»

So he went and gave him honey, and he recovered.^[2]

[1] At-Ṭabari 17:249.

[2] Faṭḥ Al-Bārī 10:178, Muslim 4:1732.

It is reported in the Two Ṣaḥīḥs from 'Ā'ishah, may Allāh be pleased with her, that the Messenger of Allāh ﷺ used to like sweet things and honey.^[1] This is the wording of Al-Bukhārī, who also reported in his Ṣaḥīḥ from Ibn 'Abbās that the Messenger of Allāh ﷺ said:

«الشفاء في ثلاث: في شربة عسل، أو شربة غل، أو كتية بنار، وأنهى أمي عن الكي»

«Healing is to be found in three things: the cut made by the copper, or drinking honey, or in branding with fire (cauterizing), but I have forbidden my Ummah to use branding.»^[2]

﴿إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ﴾

«There is indeed a sign in that for people who reflect.»

meaning in the fact that Allāh inspires this weak little creature to travel through the vast fields and feed from every kind of fruit, then gather it for wax and honey, which are some of the best things, in this is a sign for people who think about the might and power of the bee's Creator Who causes all of this to happen. From this they learn that He is the Initiator, the All-Powerful, the All-Wise, the All-Knowing, the Most Generous, the Most Merciful.

﴿وَاللَّهُ خَلَقَكُمْ ثُمَّ يَوَسِّعُ لَكُمْ فِيكُمْ وَيَسْأَلُ عَنْكُمْ شَيْئًا إِذَا اللَّهُ عَلِيمٌ قَدِيرٌ﴾

«70. And Allāh created you and then He will cause you to die; and among you there are some who are sent back to senility, so that they know nothing after having known (much). Truly, Allāh is Knowing, capable of all things.»

In Man there is a Lesson

Allāh tells us that He is controlling the affairs of His servants. He is the One Who created them out of nothing, then He will cause them to die. But there are some of them that He allows to grow old, which is a physical weakness, as Allāh says:

^[1] Fath Al-Bārī 10:81, Muslim 2:1101.

^[2] Fath Al-Bārī 10:143.

﴿اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً﴾

«Allah is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness» (30:54)

﴿لِيَكُنْ لَا يَمْلِكُ بَعْدَ عِلْمٍ شَيْئًا﴾

«so that they know nothing after having known.»

meaning, after he knew things, he will reach a stage where he knows nothing because of weakness of mind due to old age and senility. Thus Al-Bukhārī, when commenting on this *Āyah*, reported a narration from Anas bin Mālik that the Messenger of Allāh ﷺ used to pray:

«أَعُوذُ بِكَ مِنَ الْبُخْلِ وَالْكَسَلِ وَالْهَرَمِ، وَأَرْذَلِ الْعُمَرِ وَعَذَابِ الْقَبْرِ، وَفِتْنَةِ الدَّجَالِ وَفِتْنَةِ الْمَحْيَا وَالْمَمَاتِ»

«I seek refuge with You from miserliness, laziness, old age, senility, the punishment of the grave, the Fitnah of the Dajjāl and the trials of life and death.»^[1]

Zuhayr bin Abi Sulmā said, in his famous *Mu'allaqah*:^[2]

"I became exhausted from the responsibilities of life. Whoever lives for eighty years, no wonder he is tired.

I saw death hitting people like a crazed camel, and whoever it hit dies, but whoever is not hit lives until he grows old."

﴿وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ فِي الرِّزْقِ فَمَا الَّذِينَ فُضِّلُوا بِرِزْقِهِمْ عَلَى مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ أَفَتَبْغِضُوا اللَّهَ لِيُبْغِضَ اللَّهُ لِبَعْضٍ مِنْكُمْ﴾

«71. And Allāh honored some of you over others with wealth and properties. Then, those who are so honored will by no means hand over their wealth and properties to those (captives of war) whom their right hands possess, so that they may be equal with them in that. Do they then deny the favor of Allāh?»

[1] *Fath Al-Bārī* 8:239

[2] *Mu'allaqah* (lit. "suspended"): during the days of *Jāhiliyyah*, poetry, in the form of the *Qasidahs* or odes, was the only means of literary expression. Seven *Qasidahs* which were masterpieces of their genre were suspended on the walls of the *Ka'bah*. They are known as the "Seven *Mu'allaqāt*".

There is a Sign and a Blessing in Matters of People's Livelihood

Allāh explains to the idolators the ignorance and disbelief involved in their claim that Allāh has partners while also admitting that these partners are His servants. In their *Talbiyah*^[1] for *Hajj*, they used to say, "Here I am, there are no partners for You except Your own partner, You own him and everything he owns." Allāh says, denouncing them: "You would not accept for your servant to have an equal share in your wealth, so how is it that Allāh would accept His servant to be His equal in divinity and glory? As Allāh says elsewhere:

﴿ضَرَبَ لَكُمْ نَضَلًا بَيْنَ أَنْفُسِكُمْ هَذَ لَكُمْ مِنْ تَأْمَلِكْتُمْ إِيْنَتَكُمْ مِنْ شُرَكَاءَ فِي مَا رَزَقْتُمْ
فَأَنْتُمْ فِيهِ سَوَاءٌ تَخَافُونَهُمْ كَيِفَئِكُمْ أَنْفُسَكُمْ﴾

«He sets forth a parable for you from yourselves: Do you have partners among those whom your right hands possess (i.e. your servant) to share as equals in the wealth We have granted you, those whom you fear as you fear each other?» (30:28)

Al-'Awfi reported that Ibn 'Abbās mentioned this *Āyah*, saying, "Allāh is saying - 'If they did not want their servant to have a share with them in their wealth and wives, how can My servant have a share with Me in My power?' Thus Allāh says:

﴿أَلَيْسَ اللَّهُ بِجَبَدُونَ﴾

«Do they then deny the favor of Allāh?»^[2]

According to another report, Ibn 'Abbās said: "How can they accept for Me that which they do not accept for themselves?"

﴿أَلَيْسَ اللَّهُ بِجَبَدُونَ﴾

«Do they then deny the favor of Allāh?»

meaning, they assign to Allāh a share of the tilth and cattle which He has created. They denied His blessings and associated others in worship with Him. Al-Hasan Al-Baṣri said: "Umar bin Al-Khaṭṭāb wrote this letter to Abu Mūsā Al-Ash'ari: 'Be content with your provision in this world, for the Most

[1] The audible supplication uttered upon the commencement of the *Hajj* rites, "Here I am O Allāh..."

[2] Aṭ-Ṭabari 17:252.

Merciful has honored some of His servants over others in terms of provision as a test of both. The one who has been given plenty is being tested to see if he will give thanks to Allāh and fulfill the duties which are his by virtue of his wealth..." It was reported by Ibn Abi Hātim.

﴿وَاللَّهُ جَمَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَمَلَ لَكُمْ مِنْ أَنْزَلِكُمْ بَيْنَ وَحَفْدَةٍ وَرَزَقَكُمْ مِنْ الْغَيْبِ أَنْبَاءً تَلِيلًا يُؤْمِنُونَ وَبَشِّرِ اللَّهُ هُمْ يَكْفُرُونَ﴾

﴿72. And Allāh has made for you mates of your own kind, and has made for you, from your mates, sons and grandsons, and has granted you good provisions. Do they then believe in false deities and deny favor of Allāh?﴾

Among His Blessings and Signs are Mates, Children and Grandchildren

Allāh mentions the blessing He has bestowed upon His servant by giving them mates from among themselves, mates of their own kind. If He had given them mates of another kind, there would be no harmony, love and mercy between them. But out of His mercy He has made the Children of Ādam male and female, and has made the females wives or mates for the males. Then Allāh mentions that from these wives He creates children and grandchildren, one's children's children. This was the opinion of Ibn 'Abbās, 'Ikrimah, Al-Ḥasan, Aḍ-Ḍaḥḥāk and Ibn Zayd.^[1]

Shu'bah said, narrating from Abu Bishr from Sa'īd bin Jubayr from Ibn 'Abbās: "Children and grandchildren, who are one's children and one's children's children."^[2] It was also said that this means servants and helpers, or it means sons-in-law or in-laws. I say: if we understand

﴿وَحَفْدَةٍ﴾

﴿grandsons﴾ to refer back to wives, then it must mean children, children's children, and sons-in-law, because they are the husbands of one's daughter or the children of one's wife.

﴿وَرَزَقَكُمْ مِنَ الْغَيْبِ﴾

[1] Aṭ-Ṭabari 17:256, 257.

[2] Aṭ-Ṭabari 17:257.

﴿and has granted you good provisions.﴾ meaning your food and drink. Then Allāh denounces those who associate others in worship with the One Who bestows blessings on them:

﴿أَفَيُتْلِلُ يُؤْمِنُونَ﴾

﴿Do they then believe in false deities﴾, meaning idols and rivals to Allāh

﴿وَيَنْسِي اللَّهُ هُمْ يَكْفُرُونَ﴾

﴿and deny the favor of Allāh?﴾ meaning, by concealing the blessings that Allāh has given them and attributing them to others. According to a Ṣaḥīḥ Ḥadīth, the Prophet ﷺ said:

«إِنَّ اللَّهَ يَقُولُ يَلْعَنُ يَوْمَ الْقِيَامَةِ مُنْتَأً عَلَيْهِ: أَلَمْ أُزَوِّجْكَ؟ أَلَمْ أُحَرِّمَكَ؟ أَلَمْ أُسَخِّرْ لَكَ الْخَيْلَ وَالْإِبِلَ، وَأَذَرَكَ تَرَأْسَ وَتَرْبِيعٍ؟»

«Allāh will say to His servant on the Day of Resurrection, reminding him of His blessings: "Did I not give you a wife? Did I not honor you? Did I not subject horses and camels to your use, and cause you to occupy a position of leadership and honor?"»^[1]

﴿وَيَسْتَدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِنْ السَّمَوَاتِ وَالْأَرْضِ شَيْئًا وَلَا يَسْتَطِيعُونَ﴾
﴿فَلَا تَقْرَبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ رَأْسَهُ لَا تَعْلَمُونَ﴾

﴿73. And they worship others besides Allāh such as do not have power to grant them any provision from the heavens or the earth nor the ability to do so.﴾

﴿74. So do not give examples on behalf of Allāh. Truly, Allāh knows and you know not.﴾

Denouncing the Worship of anything besides Allāh

Allāh tells us about the *Mushrikīn* who worship others besides Him, even though He alone is the bountiful Provider, the Creator and Sustainer, without partners or associates, but they still worship idols and make rivals for Him. He says:

﴿مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِنْ السَّمَوَاتِ وَالْأَرْضِ شَيْئًا﴾

^[1] Muslim 4:2279.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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الْأَنْبِيَاءُ

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِّنَ السَّمَوَاتِ
وَالْأَرْضِ شَيْئًا وَلَا يَسْتَطِيعُونَ ﴿٧٥﴾ فَلَا تَقْرَبُوا إِلَهًُا إِلَّا
إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٧٦﴾ ﴿٧٧﴾ صَرَبَ اللَّهُ مَثَلًا عَبْدًا
مَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ وَمَن رَزَقْنَاهُ مِنَّا رِزْقًا حَسَنًا
فَهُوَ يَنْفِقُ مِنْهُ سِرًّا وَجَهْرًا هَلْ يَسْتَوِي لِّلْحَمْدِ لِلَّهِ
بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٧٨﴾ ﴿٧٩﴾ وَصَرَبَ اللَّهُ مَثَلًا رَّجُلَيْنِ
أَحَدُهُمَا أَنَبَكُمُ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى
مَوْلَاهُ أَيْنَمَا يُوَجِّههُ لَا يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَمَن
يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٨٠﴾ وَلَوْ عِيبٌ
السَّمَوَاتِ وَالْأَرْضِ وَمَا أُمِرَ السَّاعُونَ لَا كَلِمَعِ الْبَصَرِ
أَوْ هُوَ أَقْرَبُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ وَقِيرٌ ﴿٨١﴾ وَاللَّهُ
لَعَزَّجَكُم مِّن بَطُونٍ أَمْهَنِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ
لَكُمْ السَّمْعَ وَالْأَبْصَرَ وَالْأَفِيدَةَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٨٢﴾
الَّذِينَ رَأَوْا إِلَى الْغَيْبِ مُخْبَرُونَ فِي جِوَارِ السَّمَاءِ
مَا يَشْكُرُهُنَّ إِلَّا اللَّهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٨٣﴾

«such as do not have power to grant them any provision from the heavens or the earth»

meaning, nobody can cause rain to fall, or make plants and trees grow. They cannot do these things for themselves, even if they wanted to. Thus Allāh says:

﴿فَلَا تَقْرَبُوا إِلَهًُا إِلَّا﴾

«So do not give examples on behalf of Allāh.» meaning, do not set up rivals to Him or describe anything as being like Him.

﴿إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾

«Truly, Allāh knows and you know not.»

meaning, He knows and bears witness that there is no god but Him, but you are ignorant and associate others in worship with Him.

﴿صَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ وَمَن رَزَقْنَاهُ مِنَّا رِزْقًا حَسَنًا فَهُوَ يَنْفِقُ مِنْهُ سِرًّا وَجَهْرًا هَلْ يَسْتَوِي لِّلْحَمْدِ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ﴾

475. Allāh gives the example of a servant under the possession of another, he has no power of any sort, and a man on whom We have bestowed good provisions from Us, and he spends from that secretly and openly. Can they be equal? (By no means). All the praises and thanks are to Allāh. Nay! (But) most of them know not.»

The Example of the Believer and the Disbeliever, or the Idol and the True God

Al-'Awfi reported that Ibn 'Abbās said: "This is the example which Allāh gives of the disbeliever and the believer."^[1] This was also the view of Qatādah^[2] and Ibn Jarīr.^[3] The servant who has no power over anything is like the disbeliever, and the one who is given good provisions and spends of them secretly and openly is like the believer. Ibn Abi Najīh reported that Mujāhid said: "This is an example given of the idol and the True God - can they be the same?"^[4] Once the difference between them is so clear and so obvious, no one can be unaware of it except the one who is foolish. Allāh says:

﴿الْحَمْدُ لِلَّهِ الَّذِي لَا يُشْرِكُ بِهِ أَحَدٌ﴾

«All the praises and thanks are to Allāh. Nay! (But) most of them know not.»

﴿وَمَنْ رَبُّ اللَّهِ مِثْلًا زَجَلَيْنِ أَلَدُهُمَا أَيْسَرُ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى مَوْلَاهُ
أَيْنَمَا يُوَجَّهُهُ لَا يَأْتِ بِخَيْرٍ فَلْيَنْتَوِي قَوْمًا يَأْتُرُ بِالْكَذِبِ وَهُوَ عَلَى صِرَاطٍ
مُسْتَقِيمٍ﴾

«76. And Allāh gives an example of two men, one of them dumb, who has no power over anything, and he is a burden on his master; whichever way he directs him, he brings no good. Is such a man equal to one who commands justice, and is himself on the straight path?»

Another Example

Mujāhid said, "This also refers to idols and the True God, may He be exalted." Meaning that the idol is dumb and cannot speak or say anything, good or otherwise. It cannot do anything at all, no words, no action, it is dependent and is a burden on its master.

﴿أَيْنَمَا يُوَجَّهُهُ﴾

[1] At-Ṭabari 17:261.

[2] At-Ṭabari 17:261.

[3] At-Ṭabari 17:263.

[4] At-Ṭabari 17:263.

﴿whichever way he directs him﴾ meaning, wherever he sends him

﴿لَا يَأْتِي بِخَيْرٍ﴾

﴿he brings no good﴾ meaning, he does not succeed in what he wants.

﴿هَلْ يَسْتَوِي﴾

﴿Is such a man equal﴾ meaning, a man who has these attributes

﴿وَمَنْ يَأْمُرُ بِالْعَدْلِ﴾

﴿to one who commands justice﴾ meaning fairness, one whose words are true and whose deeds are righteous.

﴿وَهُوَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ﴾

﴿and is himself on the straight path?﴾ Al-'Awfi reported that Ibn 'Abbās said: "This is also an example of the disbeliever and the believer", as in the previous *Āyah*.

﴿وَهُوَ عِندَ الْمُنْتَوَىٰ وَالْأَرْضِ رَمًا أَنَّىٰ السَّاعَةِ إِلَّا كَنَاجٍ الْبَصَرِ أَوْ هُوَ أَقْرَبُ إِنَّ اللَّهَ
عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾ وَاللَّهُ لَفَرَحَكُمْ بِمَا يُطَوِّرُ أَتَاهِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ
السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَتَذَكَّرُونَ ﴿٧٧﴾ أَنَّهُ يَرْزُقُ إِلَى الْفَلَكِ مُمْسِكِينَ فِي جَوِّ
السَّمَاءِ مَا يَتَذَكَّرُونَ إِلَّا اللَّهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٧٨﴾

477. And to Allāh belongs the Unseen of the heavens and the earth. And the matter of the Hour is not but as a twinkling of the eye, or even nearer. Truly, Allāh is able to do all things.﴾

478. And Allāh has brought you out from the wombs of your mothers while you knew nothing. And He gave you hearing, sight, and hearts, that you might give thanks.﴾

479. Do they not see the birds held (flying) in the midst of the sky? None holds them up but Allāh. Verily, in this are clear signs for people who believe.﴾

The Unseen belongs to Allāh and only He has Knowledge of the Hour

Allāh tells us of the perfection of His knowledge and ability to do all things, by telling us that He alone knows the Unseen of the heavens and the earth. No one knows anything about such things except for what Allāh informs about as He wills.

His complete power, which no one can oppose or resist, means that when He wants a thing, He only has to say to it "Be!" and it is, as Allāh says:

﴿وَمَا أَمْرُنَا إِلَّا وَجِدَةٌ كَلَمْحٍ بِالْبَصَرِ﴾

«And Our commandment is but one as the twinkling of an eye.» (54:50)

meaning, whatever He wills happens in blinking. Thus Allāh says here:

﴿وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ إِنَّكَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

«And the matter of the Hour is not but as a twinkling of the eye, or even nearer. Truly, Allāh is Able to do all things.»

Elsewhere, Allāh says:

﴿وَمَا خَلَقَكُمْ وَلَا بَعَثَكُمْ إِلَّا كَفَنٍ وَجِدَةٍ﴾

«The processes of creating you all and resurrecting you all are but like that of (the creation and resurrection of) a single person.» (31:28)

Among the Favors Allāh has granted People are Hearing, Sight and the Heart

Then Allāh mentions His blessings to His servants in that He brought them from their mothers' wombs not knowing a thing, then He gives them hearing to recognize voices, sight to see visible things and hearts - meaning reason - whose seat, according to the correct view, is the heart, although it was also said that its seat is the brain. With his reason, a person can distinguish between what is harmful and what is beneficial. These abilities and senses develop gradually in man. The more he grows, the more his hearing, vision and reason increase, until they reach their peak. Allāh has created these faculties in man to enable him to worship his Lord, so he uses all these organs, abilities and strengths to obey his Master.

Al-Bukhārī reported in his *Ṣaḥīḥ* from Abu Hurayrah that the Messenger of Allāh ﷺ said:

«يَقُولُ تَعَالَى: مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنَنِي بِالْخَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحْضَلُ مِنِّي أَدَاءً مَا افْتَرَضْتُ عَلَيْهِ، وَلَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالتَّوَابِلِ حَتَّى أُجِيبَهُ»

فَإِنَّا أَحْبَبْتُهُ كُنْتُ سَمْعُهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرُهُ الَّذِي يَبْصُرُ بِهِ، وَيَدُهُ الَّتِي يَنْطِشُ بِهَا، وَرِجْلُهُ الَّتِي يَنْشِي بِهَا، وَلَئِنْ سَأَلَنِي لِأَعْيُنِي، وَلَئِنْ دَعَانِي لِأَجِينِي، وَلَئِنْ اسْتَعَاذَ بِي لِأَعِيذَهُ، وَمَا تَرَدَّدْتُ فِي شَيْءٍ أَنَا فَاعِلُهُ تَرَدَّدِي فِي قَبْضِ نَفْسِ عَبْدِي الْمُؤْمِنِ بِخَرِّهِ الْمَوْتَ وَالْخَرَّةَ مَسَاءَتَهُ وَلَا يُدْلَهُ مِنْهُ

Allāh says: "Whoever takes My friend as an enemy, has declared war on Me. My servant does not draw near to Me with anything better than his doing that which I have enjoined upon him, and My servant keeps drawing near to Me by doing Nawāfil (supererogatory) deeds until I love him. And when I love him, I am his hearing with which he hears, his vision with which he sees, his hand with which he strikes and his foot with which he walks. Were he to ask Me for anything, I would give it to him, if he were to call on Me, I would respond, if he were to seek Me for refuge I would surely grant him it. I do not hesitate to do anything as I hesitate to take the soul of My believing servant, because he hates death and I hate to upset him, but it is inevitable."^[1]

The meaning of the *Hadīth* is that when a person is sincere in his obedience towards Allāh, all his deeds are done for the sake of Allāh, so he only hears for the sake of Allāh, he only sees for the sake of Allāh - meaning he only listens to or looks at what has been allowed by Allāh. He does not strike or walk except in obedience to Allāh, seeking Allāh's help in all of these things. Thus in some versions of the *Hadīth*, narrated outside the *Ṣaḥīḥ*, after the phrase "his foot with which he walks", there is added:

وَلِي يَسْمَعُ، وَلِي يَبْصُرُ، وَلِي يَنْطِشُ، وَلِي يَنْشِي

"So through Me he hears, through Me he sees, through Me he strikes and through Me he walks."^[2]

Thus Allāh says:

﴿وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ﴾

«And He gave you hearing, sight, and hearts that you might

[1] *Fath Al-Bāri* 11:348.

[2] *Fath Al-Bāri* 11:352.

give thanks.﴾

Elsewhere, He says:

﴿قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٨٠﴾ قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُعْشَرُونَ ﴿٨١﴾﴾

﴿Say it is He Who has created you, and endowed you with hearing and seeing, and hearts. Little thanks you give. Say: "It is He Who has created you on the earth, and to Him shall you be gathered (in the Hereafter).">﴾ (67:23-24)

In the Subjection of the Birds in the Sky there is a Sign

Then Allāh tells His servants to look at the birds held (flying) in the sky, between heaven and earth, and how He has caused them to fly with their wings in the sky. They are held up only by Him, it is He Who gave them the strength to do that, subjecting the air to carry them and support them. As Allāh says in Sūrat Al-Mulk:

﴿أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَفَائِفٌ وَيُؤَيِّدُهَا مَا بَيْنَ أَيْدِيهِمْ إِنَّمَا يُعَلِّمُهُمُ اللَّهُ ۖ إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٨٢﴾﴾

﴿Do they not see the birds above them, spreading their wings out and folding them in? None holds them up except the Most Gracious (Allāh). Verily, He is the All-Seer of everything.﴾ (67:19)

And here Allāh says:

﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ﴾

﴿Verily, in this are clear signs for people who believe.﴾

﴿وَاللَّهُ جَعَلَ لَكُم مِّنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُم مِّنْ جُدُرِ الْاَسْمَانِ بُيُوتًا تَنْزِلُ مِنْهَا بَرَكَاتُكُمْ وَلَهُ الْحَمْدُ ۚ إِنَّهُ عَلِيمٌ مُّذْنِبٌ ﴿٨٣﴾ وَلَهُ الْحَمْدُ ۚ إِنَّهُ عَلِيمٌ مُّذْنِبٌ ﴿٨٤﴾ وَلَهُ الْحَمْدُ ۚ إِنَّهُ عَلِيمٌ مُّذْنِبٌ ﴿٨٥﴾ وَلَهُ الْحَمْدُ ۚ إِنَّهُ عَلِيمٌ مُّذْنِبٌ ﴿٨٦﴾ وَلَهُ الْحَمْدُ ۚ إِنَّهُ عَلِيمٌ مُّذْنِبٌ ﴿٨٧﴾ وَلَهُ الْحَمْدُ ۚ إِنَّهُ عَلِيمٌ مُّذْنِبٌ ﴿٨٨﴾ وَلَهُ الْحَمْدُ ۚ إِنَّهُ عَلِيمٌ مُّذْنِبٌ ﴿٨٩﴾ وَلَهُ الْحَمْدُ ۚ إِنَّهُ عَلِيمٌ مُّذْنِبٌ ﴿٩٠﴾﴾

﴿80. And Allāh had made your homes a place of rest for you,

and made dwellings for you out of the hides of the cattle which you find so light when you travel and when you camp; and furnishings and articles of convenience out of their wool, fur, and hair - comfort for a while.﴾

﴿81. And Allāh has made shade for you out of that which He has created, and He has made places of refuge in the mountains for you, and He has made garments for you to protect you from the heat, and coats of mail to protect you from your violence. Thus does He perfect His favor for you, that you may submit yourselves to His will.﴾

﴿82. Then, if they turn away, your duty (O Muḥammad) is only to convey (the Message) in a clear way.﴾

﴿83. They recognize the grace of Allāh, yet they deny it (by worshipping others besides Allāh) and most of them are disbelievers.﴾

Homes, Furnishings and Clothing are also Blessings from Allāh

Allāh mentions His great blessings for His servant in that He has given them homes to dwell in and protect themselves with, in which they find all kinds of benefits. He has also given them homes from the hides of cattle, i.e., leather, which are light and easy to carry on journeys and can be erected wherever they stop, whether they are traveling or are settled. Thus Allāh says:

﴿تَنْخِفُونَهَا يَوْمَ طَمَعِكُمْ يَوْمَ إِتَابِكُمْ﴾

﴿which you find so light when you travel and when you camp﴾

﴿وَمِنْ أَسْوَاقِهَا وَأُوبَارِهَا وَفِئَافِهَا﴾

﴿out of their wool, fur and hair﴾ refers to sheep, camels and goats respectively.

﴿أَتَابُ﴾

﴿furnishings﴾ meaning what you take from them, i.e., wealth. It was also said that it means articles of convenience, or clothing. The correct view is more general in meaning than this; it means that you make carpets, clothing and other things from their wool, hair etc., which you use as wealth and for trade. Ibn

'Abbās said: 'Al-Athath means articles of convenience and comfort.'^[1] This was also the view of Mujāhid, Ikrimah, Sa'īd bin Jubayr, Al-Ḥasan, 'Aṭiyah Al-'Awfī, 'Aṭā' Al-Khurasānī, Aḍ-Ḍaḥḥāk and Qatādah. The phrase,

﴿إِلَىٰ حِينٍ﴾

﴿for a while﴾ means, until the appointed time.

Shade, Places of Refuge in the Mountains, Garments and Coats of Mail are also Blessings from Allāh

﴿وَاللَّهُ جَعَلَ لَكُم مِّنَ شَيْءٍ ظِلًّا﴾

﴿And Allāh has made shade for you out of that which He has created,﴾

Qatādah said: "This means trees."^[2]

﴿وَجَعَلَ لَكَ مِنَ الْجِبَالِ أَكْنَانًا﴾

﴿and He has made places of refuge in the mountains for you,﴾ meaning fortresses and strongholds.

﴿جَعَلَ لَكُم مِّنَ شَيْءٍ ثِيَابًا مِّنَ الْعَرَّةِ﴾

﴿and He has made garments for you to protect you from the heat,﴾ meaning clothing of cotton, linen and wool.

﴿وَمِنَ الشَّيْءِ ثِيَابًا مِّنَ الْحَرِّ﴾

﴿and coats of mail to protect you from your violence,﴾ such as shields made of layers of sheet iron, coats of mail and so on.

﴿كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكَ آيَاتِهِ﴾

﴿Thus does He perfect His favor for you,﴾

meaning, thus He gives you what you need to go about your business, so that this will help you to worship and obey Him.

﴿لِتَسْلِمَ إِلَيْهِ﴾

﴿that you may submit yourselves to His will﴾. This is interpreted by the majority to mean submitting to Allāh or becoming Muslim.

^[1] At-Ṭabari 17:268.

^[2] At-Ṭabari 17:269.

الْبَلَاغُ

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الْبَلَاغُ

وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ سَكَارَ جَعَلَ لَكُمْ مِنْ جُلُودِ
الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ
وَمِنْ أَصْوَافِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَتُنتَهِى إِلَيْنَا حِينَ
(٨٥) وَاللَّهُ جَعَلَ لَكُمْ مِنْهَا خَلْقَ ظِلَالٍ لَوْجَعَلَ لَكُمْ
مِنْ الْجِبَالِ أَكْنَانًا وَجَعَلَ لَكُمْ مِنْ رِجَالِكُمْ نَفِيرًا
الْحَرَّ وَسَرَّيْلَ نَفِيرًا بِأَسْمِكُمْ كَذَلِكَ يُبَيِّنُ نِعْمَتَهُ
عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ (٨٦) فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ
الْبَلَاغُ الْمُبِينُ (٨٧) يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا
وَأَكْثَرُهُمُ الْكَافِرُونَ (٨٨) وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ
شَهِيدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا وَلَا هُمْ يُسْتَعْتَبُونَ
(٨٩) وَإِذَا رَأَوْا الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا يُخَفُّ عَنْهُمْ وَلَا هُمْ
يُنْظَرُونَ (٩٠) وَإِذَا رَأَوْا الَّذِينَ أَشْرَكُوا أَشْرَكَاهُمْ
قَالُوا رَبَّنَا هَؤُلَاءِ شُرَكَائُنَا الَّذِينَ كُنَّا نَدْعُوا مِنْ دُونِكَ
فَأَلْقُوا إِلَيْهِمُ الْقَوْلَ إِنَّكُمْ لَكَاذِبُونَ (٩١) وَالْقَوْمُ
إِلَى اللَّهِ يَوْمَئِذٍ السَّامِعُونَ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ (٩٢)

All the Messenger has to do is convey the Message

﴿فَإِنْ تَوَلَّوْا﴾

«Then, if they turn away,» meaning, after this declaration and reminder, do not worry about them.

﴿فَإِنَّمَا عَلَيْكَ الْبَلَاغُ الْمُبِينُ﴾

«your duty (O Muhammad) is only to convey (the Message) in a clear way»,

and you have delivered the Message to them.

﴿يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا﴾

«They recognize the grace of Allāh, yet they deny it»

meaning they know that Allāh is the One Who grants these blessings to them, and that He is Bountiful towards them, but they still deny this by worshipping others besides Him and thinking that their help and provisions come from others besides Him.

﴿وَأَكْثَرُهُمُ الْكَافِرُونَ﴾

«and most of them are disbelievers.»

﴿وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا وَلَا هُمْ يُسْتَعْتَبُونَ﴾ (٩٢) وَإِذَا رَأَوْا الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا يُخَفُّ عَنْهُمْ وَلَا هُمْ يُنْظَرُونَ (٩٣) وَإِذَا رَأَوْا الَّذِينَ أَشْرَكُوا أَشْرَكَاهُمْ قَالُوا رَبَّنَا هَؤُلَاءِ شُرَكَائُنَا الَّذِينَ كُنَّا نَدْعُوا مِنْ دُونِكَ فَأَلْقُوا إِلَيْهِمُ الْقَوْلَ إِنَّكُمْ لَكَاذِبُونَ (٩٤) وَالْقَوْمُ إِلَى اللَّهِ يَوْمَئِذٍ السَّامِعُونَ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ (٩٥) الْيَوْمَ كَرُوا

وَمَكَّدُوا عَنْ سَبِيلِ اللَّهِ يُذَنِّبُهُمْ عَذَابًا قَوْفًا ظَالِمًا بِمَا كَانُوا يَفْعَلُونَ ﴿٨٤﴾

﴿84. And on the Day when We resurrect a witness from each nation, then those who disbelieve will not be given leave, nor will they be allowed (to return to the world) to repent and ask for Allāh's forgiveness.﴾

85. And once those who did wrong see the torment, it will not decrease for them, nor will they be given respite.﴾

﴿86. And when those who associated partners with Allāh see their partners, they will say: "Our Lord! These are our partners whom we used to call upon besides you." But they will throw back their statement at them (saying): "You indeed are liars!"﴾

﴿87. And they will offer (their full) submission to Allāh on that Day, and what they falsely invented will wander away from them.﴾

﴿88. Those who disbelieved and tried to obstruct the path of Allāh, for them We will add torment on top of the torment because of the corruption they spread.﴾

The Flight of the Idolators on the Day of Judgement

Allāh tells us about the predicament of the idolators on the Day when they will be resurrected in the realm of the Hereafter. He will raise a witness from every nation - that is - their Prophet, to testify about their response to the Message he conveyed from Allāh.

﴿ثُمَّ لَا يُؤْتَى الَّذِينَ كَفَرُوا﴾

﴿then, those who disbelieved will not be given leave.﴾

meaning, they will not be allowed to offer any excuse, as Allāh says:

﴿مَتَى يَوْمُ لَا يَنْطَلِقُونَ ﴿٧٧﴾ وَلَا يُؤْتَىٰ لَهُمْ بِعَذْرَةٍ ﴿٧٨﴾﴾

﴿That will be a Day when they do not speak. And they will not be permitted to present any excuse﴾ (77:35-36).

Hence, Allāh says:

﴿وَلَا يَنْطَلِقُونَ ﴿٧٧﴾ وَإِنَّا رَأَىٰ الَّذِينَ ظَلَمُوا﴾

«If only those who disbelieved knew (about the time) when they will not be able to protect their faces nor their backs from the Fire, and they have no help. Nay, it (the Fire) will come upon them all of a sudden and will perplex them, and they will have no power to avert it nor will they have any respite.» (21:39-40)

The gods of the Idolators will disown Them at the Time when They need them most

Then Allāh tells us that their gods will disown them when they need them most. He says:

﴿وَلَمَّا رَأَى الَّذِينَ أَشْرَكُوا شُرَكَاءَهُمْ﴾

«And when those who associated partners with Allāh see their partners»

meaning, those whom they used to worship in this world.’

﴿قَالُوا رَبَّنَا هَؤُلَاءِ شُرَكَائُنَا الَّذِينَ كُنَّا نَدْعُوا مِنْ دُونِكَ فَأَلَقْنَاهُ إِلَيْهِمْ الْقَوْلَ إِنَّكُمْ لَكَاذِبُونَ﴾

«they will say: "Our Lord! These are our partners whom we used to call upon besides you." But they will throw their statements back at them (saying): "You are indeed liars!"»

i.e., those gods will say to them, 'you are lying. We never commanded you to worship us.' Allāh says:

﴿وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُمْ إِلَى يَوْمِ الْبَيْعَةِ وَهُمْ عَنْ دُعَائِهِمْ غَافِلُونَ ﴿١﴾ وَإِذَا حُيِّرُوا بَيْنَ يَدَيْهِمْ أَعَانَهُ كَانُوا بِأَيْدِيهِمْ كَافِرِينَ ﴿٢﴾﴾

«And who is more astray than one who calls upon others besides Allāh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their invocations to them? And when the people are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worship.» (46:5-6)

﴿وَالَّذِينَ مِنْ دُونِ اللَّهِ لَا إِلَهَ إِلَّا هُوَ يُكُونُوا لَهُمْ عِزًّا ﴿٣﴾ كَلَّا سَيَكْفُرُونَ بِبَيْعَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ﴿٤﴾﴾

«And they have taken gods besides Allāh, that they might give them honor, power and glory. Nay, but they will deny their

worship, and become their adversaries (on the Day of Resurrection).» (19:81-82)

Al-Khalil [Ibrāhīm] said:

﴿ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ﴾

«but on the Day of Resurrection, you will disown each other»
[29:25]

And Allāh says:

﴿وَقِيلَ ادْعُوا شُرَكَاءَكُمْ﴾

«And it will be said (to them): "Call upon your partners"»
[28:64]

And there are many other similar Āyāt.

Everything will surrender to Allāh on the Day of Resurrection

﴿وَالْقَوْمَ إِلَى اللَّهِ يَسِيرُ﴾

«And they will offer (their full) submission to Allāh on that Day,»

Qatādah and Tkrimah said: "They will humble themselves and surrender on that Day,"⁽¹⁾ i.e., they will all surrender to Allāh, there will not be anyone who does not hear and obey. As Allāh says:

﴿أَسْمِعْ يَوْمَ يُنَادِيهِمْ يَوْمَ يَأْتُونَنَا﴾

«How clearly will they see and hear, the Day when they will appear before Us!» [19:38]

meaning, they will see and hear better than they have ever seen and heard before.

And Allāh says:

﴿وَلَوْ نَرَىٰ إِذِ الْمُجْرِمِينَ مَا كَانُوا تُرَٰثِمَهُمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا﴾

«And if you only could see when the guilty hang their heads before their Lord (saying): "Our Lord! We have now seen and heard."» [32:12]

⁽¹⁾ At-Tabari 17:276.

﴿وَعَسَىٰ أَلْوَجْهُ لِلَّهِ الْغَافِرِ﴾

﴿And (all) faces shall be humbled before the Ever Living, the Sustainer.﴾ [20:111]

meaning, they will humble and submit themselves.

﴿وَالْقَوْمَ إِلَى اللَّهِ يَوْمَئِذٍ الْمُنْتَهَىٰ وَصَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ﴾

﴿And they will offer (their full) submission to Allāh on that Day, and what they falsely invented will wander away from them.﴾

The things that they used to worship which were all based on fabrications and lies, will all disappear, and they will have no helper or supporter, and no one to turn to.

Those among the Idolators who corrupted Others will receive a Greater Punishment

Then Allāh tells us:

﴿الَّذِينَ كَفَرُوا وَمَكَدُوا عَن سَبِيلِ اللَّهِ يُذَذِّبُهُمْ عَذَابًا﴾

﴿Those who disbelieved and tried to obstruct the path of Allāh, for them We will add torment﴾

meaning one punishment for their disbelief and another punishment for turning others away from following the truth, as Allāh says:

﴿وَقَدْ يَنْهَوْنَ عَنْهُ وَيَنْهَوْنَ عَنْهُ﴾

﴿And they prevent others from him and they themselves keep away from him﴾ [6:26]

meaning they forbade others to follow him and they themselves shunned him, but:

﴿وَأَن يَهْلِكُوا إِلَّا أَنفُسَهُمْ وَكَانَ يُتْرَكُونَ﴾

﴿they destroyed only themselves, while they do not realize it.﴾

This is evidence that there will be varying levels of punishment for the disbelievers, just as there will be varying degrees of Paradise for the believers, as Allāh says:

﴿قَالَ لِكُلِّ ذَنْبٍ عَذَابٌ مُّثْلُهُ لَآ تَعْلَمُونَ﴾

﴿For each one there is double (torment), but you know not.﴾

[7:38]

﴿وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ وَرَأَيْنَا عَلَيْكَ الْكِتَابَ يُتْلَىٰ لِكُلِّ عَمَةٍ يُرِيدُ وَرَحْمَةً وَرُشْدًا لِلْمُسْلِمِينَ﴾

«89. And on the Day when We resurrect a witness from each nation from among themselves, and We bring you (O Muhammad) as a witness against these. And We have revealed the Book (the Qur'an) to you as an explanation of everything, a guidance, a mercy, and good news for the Muslims.»

Every Prophet will bear Witness against his Nation on the Day of Resurrection

Allāh addressed His servant and Messenger Muhammad ﷺ, saying:

﴿وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ﴾

«And on the Day when We resurrect a witness from each nation from among themselves, and We bring you (O Muhammad) as a witness against these.»

meaning, your Ummah. The Āyah means: remember that Day and its terrors, and the great honor and high position that Allāh has bestowed upon you. This Āyah is like the Āyah with which 'Abdullāh bin Mas'ūd ended when he recited to the Messenger of Allāh ﷺ from the beginning of Sūrat An-Nisā'. When he reached the Āyah:

﴿فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا﴾

«How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad) as a witness against these?» [4:41]

the Messenger of Allāh ﷺ said to him:

«كَفَىٰ»

«Enough.» Ibn Mas'ūd said: "I turned to him and saw his eyes streaming with tears."^[1]

[1] Fath Al-Bāri 8:99.

The Qur'ân explains Everything

﴿وَرَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ﴾

﴿And We revealed the Book (the Qur'ân) to you as an explanation of everything,﴾

Ibn Mas'ûd said: "[Allâh] made it clear that in this Qur'ân there is complete knowledge and about everything."^[1] The Qur'ân contains all kinds of beneficial knowledge, such as reports of what happened in the past, information about what is yet to come, what is lawful and unlawful, and what people need to know about their worldly affairs, their religion, their livelihood in this world, and their destiny in the Hereafter.

﴿وَهُدًى﴾

﴿a guidance﴾ means, for their hearts.

﴿وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ﴾

﴿a mercy, and good news for the Muslims.﴾

Al-Awzâ'i said:

﴿وَرَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ﴾

﴿And We have revealed the Book (the Qur'ân) as an explanation of everything,﴾

meaning, with the Sunnah.^[2]

The is the reason why the phrase,

﴿وَرَزَّلْنَا عَلَيْكَ الْكِتَابَ﴾

﴿And We have revealed the Book to you﴾ is mentioned immediately after the phrase,

﴿وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَؤُلَاءِ﴾

﴿And We shall bring you (O Muḥammad) as a witness against these.﴾

the meaning - and Allâh knows best - is that the One Who obligated you to convey the Book which He revealed to you, will also ask you about that on the Day of Resurrection.

^[1] At-Ṭabari 17:269.

^[2] Ad-Durr Al-Manthûr 5:158.

﴿فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ﴾

«Then We shall indeed question those (people) to whom it (the Book) was sent and We shall indeed question the Messengers.» (7:6)

﴿وَنُورِيكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ ﴿٩٢﴾ مَا كَانُوا بِعِلْمِكَ﴾

«So by your Lord We question them all about what they did.» (15:92-92)

﴿يَوْمَ يَجْمَعُ اللَّهُ الْمُرْسَلِينَ قِيَمُوا مَاذَا أُجِبْتُمْ قَالُوا لَا عِلْمَ لَنَا بِأَشْيَاءٍ مِّنْكَ إِنَّا كُنَّا صَافِرِينَ﴾

«On the Day when Allāh gathers the Messengers together and says to them: "What was the response you received (to your Message)?" They will say: "We have no knowledge, indeed only You are the Knower of all that is hidden."» (5:109)

And Allāh says:

﴿إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَيْهِ مَأْمُورٌ﴾

«Verily, He Who obligated the Qur'ān upon you (O Muḥammad) will surely bring you back to the return.» [28:85]

meaning, the One Who gave you the obligation of conveying the Qur'ān will bring you back to Him, and your return will be on the Day of Resurrection, and He will question you about your commission of the duty He gave you. This is one of the opinions, and it presents a good understanding of it.

﴿وَإِنَّ اللَّهَ بِأَمْرٍ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَتَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

وَالْبَغْيِ يُطَاعُكُمْ كُلًّا مَّا تَذَكَّرُونَ﴾

«90. Verily, Allāh orders justice and kindness, and giving (help) to the relatives, and He forbids immoral sins, and evil and tyranny. He admonishes you, so that perhaps you may take heed.»

The Command to be Fair and Kind

Allāh tells us that He commands His servant to be just, i.e., fair and moderate, and that He encourages kindness and good treatment. As He says:

﴿وَلَا يَأْتِيَنَّكُمْ مِّنْهُمَا شَيْءٌ يَدْعَىٰ إِلَيْهِمْ إِلَهُكُمْ خَيْرٌ لِّمَنِ عَدِلَ﴾

﴿And if you punish them, then punish them with the like of that with which you were afflicted. But if you have patience with them, then it is better for those who are patient.﴾ (16:126)

﴿وَعَزَّازًا بِنَجْمَتِهِ نَبَلَهَا فَمَنْ عَصَا وَانْتَفَعَ فَلْيَمْرُ عَلَى اللَّهِ﴾

﴿The recompense for an offense is an offense the like thereof; but whoever forgives and makes reconciliation, his reward is with Allāh.﴾ [42:40]

﴿وَالْجُرُوحُ قِصَاصٌ مَن ضَرَّكَ بِهِ فَهُوَ كِفَارَةٌ لَهُ﴾

﴿and wounds equal for equal. But if anyone remits the retaliation by way of charity, it shall count as atonement for him.﴾ [5:45]

And there are other Āyāt which support the institution of justice in Islām, as well as encouraging a fair and generous attitude.

The Command to maintain the Ties of Kinship and the prohibition of Immoral Sins, Evil and Tyranny

﴿وَأَيُّ ذِي الْقُرْبَىٰ﴾

﴿and giving (help) to relatives,﴾ meaning that Allāh is commanding us to uphold the ties of kinship, as He says:

﴿وَمَا يَذَّكَّرُ لَهُ إِلَّا الْقَوْمُ الْكَافِرُونَ﴾

﴿And give the relative his due and to the poor and to the wayfarer. But do not spend wastefully in the manner of a spendthrift.﴾ (17:26)

﴿وَنَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ﴾

﴿and He forbids immoral sins, and evil﴾

Fahshā' refers to all things that are forbidden, and *Munkar* refers to those forbidden deeds that are committed openly by the one who does them. Hence Allāh says elsewhere:

﴿قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَعَثَ﴾

﴿Say (O Muhammad): "(But) the things that my Lord has indeed forbidden are the indecencies, whether committed openly

or secretly» (7:33)

Baghy refers to aggression towards people. In a *Hadith*, the Prophet ﷺ said:

«مَا مِنْ ذَنْبٍ أَجْدَرَ أَنْ يُعَجَّلَ اللَّهُ عُقُوبَتَهُ فِي الدُّنْيَا مَعَ مَا يَدَّخِرُ لِصَاحِبِهِ فِي الْآخِرَةِ مِنْ الْبُغْيِ وَقَطِيعَةِ الرَّجَمِ»

«There is no sin more deserving of having its punishment hastened in this world, as well as what is reserved in the Hereafter for the one who does it, than tyrannical aggression and cutting the ties of kinship.»^[1]

﴿يُظْهِرُ﴾

«He admonishes you,» meaning, He commands what He commands you of good and He forbids what He forbids you of evil;

﴿لَسَّالَكُمْ تَذَكُّرٌ﴾

«so that perhaps you may take heed»

Ash-Sha'bi reported that Shatiyr bin Shakh said: "I heard Ibn Mas'ud say: The most comprehensive *Āyah* in the Qur'an is in *Sūrat An-Nahl*:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ﴾

«Verily, Allāh enjoins justice and kindness...»^[2] It was reported by Ibn Jarir.

The Eyewitness Account of 'Uthmān

Concerning the revelation of this *Āyah*, Imām Aḥmad reported a *Ḥasan Ḥadith* from 'Abdullāh bin 'Abbās who said: "While the Messenger of Allāh ﷺ was sitting in the courtyard of his house, 'Uthmān bin Maz'ūn passed by and smiled at the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ said to him,

«أَلَا نَجْلِسُ؟»

«Won't you sit down?»

He said, 'Certainly.' So the Messenger of Allāh ﷺ sat facing

[1] Abu Dāwud 5:208.

[2] Aṭ-Ṭabari 17:280.

them whom He killed at Badr, then His Messenger ﷺ and the believers gained the upper hand, and Allāh enabled His Messenger ﷺ to conquer Makkah, and He disgraced them and humiliated them (the disbelievers).

Then Allāh says:

﴿وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ﴾

«And who does more wrong than he who invents a lie against Allāh or denies the truth, when it comes to him?»

There is no one who will be more severely punished than one who tells lies about Allāh and says that Allāh revealed something to him at the time when Allāh did not reveal anything to him, or says, 'I shall reveal something like that which Allāh revealed.' And there is no one who will be more severely punished than one who denies the truth when it comes to him, for the former is a fabricator and the latter is a disbeliever. Allāh says:

﴿أَلَيْسَ لِي جَهَنَّمُ مَتَوًى لِلْكَافِرِينَ﴾

«Is there not a dwelling in Hell for the disbelievers?»

Then Allāh says:

﴿وَالَّذِينَ جَاهَدُوا فِينَا﴾

«As for those who strive hard for Us,»

meaning the Messenger ﷺ and his Companions and those who follow him, until the Day of Resurrection,

﴿لَنَهْدِيَنَّهُمْ سُبُلَنَا﴾

«We will surely guide them to Our paths.»

means, 'We will help them to follow Our path in this world and the Hereafter.'

Ibn Abi Hātim narrated that 'Abbās Al-Hamdāni Abu Aḥmad – one of the people of 'Akkā (Palestine) – said, concerning the Āyah:

﴿وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُتَّقِينَ﴾

«As for those who strive hard for Us (in Our cause), We will surely guide them to Our paths. And verily, Allāh is with the doers of good.»

الَّذِينَ كَفَرُوا وَكَذَّبُوا عَنْ سَبِيلِ اللَّهِ زُذِّهِمْ عَذَابًا فَوْقَ
 الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ ﴿٩١﴾ وَيَوْمَ نَبْعَثُ فِي كُلِّ
 أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَى
 هَؤُلَاءِ وَزَلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى
 وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ ﴿٩٢﴾ إِنَّ اللَّهَ بِأَمْرِهِ وَالْعَدْلِ
 وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَبَيْنَ عَنِ الْفَحْشَاءِ
 وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٣﴾
 وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ
 بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ
 اللَّهَ يَعْلَمُ مَا تَعْمَلُونَ ﴿٩٤﴾ وَلَا تَكُونُوا كَالَّذِي تَقَسَّصَ
 غَرْلَهُمَا مِنْ بَعْدِ قُوَّةِ أَنْ كُنَّا نَنْصَرِّفُونَ أَيْمَانَكُمْ دَخَلًا
 بَيْنَكُمْ أَنْ تَكُونُ آتَةً هِيَ أَرْقَىٰ مِنْ أَمْنٍ أَلَمَّا يَلُوكُمْ
 اللَّهُ بِهِ وَلِيَّتَيْنَ لَكُمْ يَوْمَ الْقِيَمَةِ مَا كُتِبَ فِيهِ تَحْلِفُونَ ﴿٩٥﴾
 وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يَفْضِلُ مَنْ
 يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَلَتَسْلُنَّ مَعًا كُنْتُمْ تَعْمَلُونَ ﴿٩٦﴾

'Uthmān said: That was when faith was established in my heart and I began to love Muhammad ﷺ. ^[١]

It is a *Hasan Hadith* having a good connected chain of narrators in which their hearing it from each other is clear.

﴿وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَعْمَلُونَ﴾
 وَلَا تَكُونُوا كَالَّذِي تَقَسَّصَ غَرْلَهُمَا مِنْ بَعْدِ قُوَّةِ أَنْ كُنَّا نَنْصَرِّفُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَنْ تَكُونُ آتَةً هِيَ أَرْقَىٰ مِنْ أَمْنٍ أَلَمَّا يَلُوكُمْ اللَّهُ بِهِ وَلِيَّتَيْنَ لَكُمْ يَوْمَ الْقِيَمَةِ مَا كُتِبَ فِيهِ تَحْلِفُونَ ﴿٩٥﴾

﴿91. And fulfill the covenants (taken in the Name of) Allāh when you have taken them, and do not break the oaths after you have confirmed them - and indeed you have appointed Allāh as your guarantor. Verily, Allāh knows what you do.﴾

﴿92. And do not be like the one who undoes the thread which

^[1] Ahmad 1:318. This *Hadith* has some deficiencies in its narration leading Al-Albānī to grade it weak in *Da'if Al-Adab Al-Mufrad*, as well as Al-Arna'ūt in his notes on the *Musnad*. The first deficiency is one of its narrators, Shahr bin Ḥawshab, who was considered weak by a number of the scholars, the second deficiency was mentioned by Ahmad Shākir who graded its chain *Ṣaḥīḥ*, but pointed out that it is one of the *Mursal* narrations of Ibn 'Abbās since he did not see 'Uthmān bin Maz'ūn.

she has spun, after it has become strong, by taking your oaths as a means of deception among yourselves when one group is more numerous than another group. Allāh only tests you by this, and on the Day of Resurrection, He will certainly clarify that which used to differ over.﴾

The Command to fulfill the Covenant

This is one of the commands of Allāh, to fulfill covenants, keep promises and to fulfill oaths after confirming them. Thus Allāh says:

﴿وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا﴾

﴿and do not break the oaths after you have confirmed them﴾

There is no conflict between this and the Āyāt:

﴿وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ﴾

﴿And do not use Allāh as an excuse in your oaths﴾ [2:224]

﴿وَمَا كَانَ عَقْدُكُمْ لِأَيْمَانِكُمْ إِذَا حَلَسْتُمْ وَلَعَسَا أَيْتَكُمْ﴾

﴿That is the expiation for oaths when you have sworn. And protect your oaths.﴾ [5:89]

meaning, do not forgo your oaths without offering the penance.

There is also no conflict between this Āyah (16:91) and the Ḥadīth reported in the Two Ṣaḥīḥs according to which the Prophet ﷺ said:

«إِنِّي وَاللَّهِ إِنْ شَاءَ اللَّهُ لَا أَخْلِفُ عَلَى يَمِينٍ فَأَرَى غَيْرَهَا خَيْرًا مِنْهَا إِلَّا أَتَيْتُ الَّذِي مُرَّ غَيْرٌ وَتَحَلَّلْتُهَا - وَفِي رِوَايَةٍ - وَكَفَّرْتُ عَنْ يَمِينِي»

«By Allāh, if Allāh wills, I will not swear an oath and then realize that something else is better, but I do that which is better and find a way to free myself from the oath. According to another report he said: "and I offer penance for my oath."»^[1]

There is no contradiction at all between all of these texts and the Āyah under discussion here, which is:

^[1] Faṭḥ Al-Bāri 11:525, Muslim 3:1269.

﴿وَلَا تَنْفُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا﴾

«and do not break the oaths after you have confirmed them»

because these are the kinds of oaths that have to do with covenants and promises, not the kind that have to do with urging oneself to do something or preventing him from doing something. Therefore Mujāhid said concerning this *Āyah*:

﴿وَلَا تَنْفُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا﴾

«and do not break the oaths after you have confirmed them»

"The oath here refers to oaths made during *Jāhiliyyah*."^[1] This supports the *Ḥadīth* recorded by Imām Aḥmad from Jubayr bin Muṭʿim, who said that the Messenger of Allāh ﷺ said:

«لَا جُلْفَ فِي الْإِسْلَامِ، رَأَيْتُنَا جُلْفَ كَانَ فِي الْجَاهِلِيَّةِ فَإِنَّهُ لَا يَزِيدُهُ الْإِسْلَامُ إِلَّا شِدَّةً»

«There is no oath in Islām, and any oath made during the *Jāhiliyyah* is only reinforced by Islām.»^[2]

This was also reported by Muslim.^[3] The meaning is that Islām does not need oaths as they were used by the people of the *Jāhiliyyah*; adherence to Islām is sufficient to do away with any need for what they used to customarily give oaths for.

In the Two *Ṣaḥīḥs* it was reported that Anas said: "The Messenger of Allāh (ﷺ) swore the treaty of allegiance between the Muhājirīn (emigrants) and the Anṣār (helpers) in our house."^[4] This means that he established brotherhood between them, and they used to inherit from one another, until Allāh abrogated that. And Allāh knows best.

﴿إِنَّ اللَّهَ يَعْلَمُ مَا تَعْمَلُونَ﴾

«Verily, Allāh knows what you do.»

This is a warning and a threat to those who break their oaths after confirming them.

[1] Aṭ-Ṭabari 17:282.

[2] Aḥmad 4:83.

[3] Muslim 4:1961.

[4] *Faṭḥ Al-Bāri* 4:552, Muslim 4:1960.

﴿وَلَا تَكُونُوا كَالَّذِي نَفَسَتْ ظَرْلَهَا مِنْ بَعْدِ قُوَّتِهَا﴾

«And do not be like the one who undoes the thread which she has spun, after it has become strong.»

'Abdullāh bin Kathīr and As-Suddi said: "This was a foolish woman in Makkah. Everytime she spun thread and made it strong, she would undo it again."^[1] Mujāhid, Qatādah and Ibn Zayd said: "This is like the one who breaks a covenant after confirming it."^[2] This view is more correct and more apparent, whether or not there was a woman in Makkah who undid her thread after spinning it. The word *Ankāthan* could be referring back to the word translated as "undoes", reinforcing the meaning, or it could be the predicate of the verb "to be", meaning, do not be *Ankāthan*, the plural of *Nakth* (breach, violation), from the word *Nākith* (perfidious). Hence after this, Allāh says:

﴿تَتَذَكَّرُ أَلْسِنُكُمْ مَعًا يَتَكَلَّمُ﴾

«by taking your oaths as a means of deception among yourselves» meaning for the purposes of cheating and tricking one another.

﴿أَنْ تَكُونَ أَكْثَرُ مِنْ أَرَقٍ مِنْ أَمْرٍ﴾

«when one group is more numerous than another group.»

meaning, you swear an oath with some people if they are more in number than you, so that they can trust you, but when you are able to betray them you do so. Allāh forbids that, by showing a case where treachery might be expected or excused, but He forbids it. If treachery is forbidden in such a case, then in cases where one is in a position of strength it is forbidden more emphatically.

Mujāhid said: "They used to enter into alliances and covenants, then find other parties who were more powerful and more numerous, so they would cancel the alliance with the first group and make an alliance with the second who were more powerful and more numerous. This is what they were forbidden to do." Aḍ-Ḍaḥḥāk, Qatādah and Ibn Zayd said something similar.

[1] Aṭ-Ṭabari 17:285.

[2] Aṭ-Ṭabari 17:285.

سُورَةُ الْاَنْعَامِ

٢٧٨

الْاَنْعَامِ

وَلَا تَنْخِذُوا اٰمَنَتَكُمْ دَخَلًا بَيْنَكُمْ فَتَرُلُ قَدَمٌ بَعْدَ ثُبُوتِهَا
وَتَذَرُوهَا الشَّوْهَ بِمَا صَدَدْتُمْ عَنْ سَبِيلِ اللَّهِ وَلَكُمْ عَذَابٌ
عَظِيمٌ ﴿٩٣﴾ وَلَا تَشْرَوْا بِعَهْدِ اللَّهِ ثَمًا قَلِيلًا اِنَّمَا عِنْدَ اللَّهِ
هُوَ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُونَ ﴿٩٤﴾ مَا عِنْدَكُمْ يَنْفَدُ
وَمَا عِنْدَ اللَّهِ بَاقٍ وَلَنَجْزِيَنَّ الَّذِيْنَ صَدَرُوا اَجْرُهُمْ يَاحْسِنِ
مَا كَانُوا يَعْمَلُونَ ﴿٩٥﴾ مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ
اَوْ اُنْفَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ
اَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٦﴾ اِذَا قَرَأْتَ الْقُرْآنَ
فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطٰنِ الرَّجِيمِ ﴿٩٧﴾ اِنَّهٗ لَيَسْرُلُهٗ سُلٰطٰنٌ
عَلَى الَّذِيْنَ اٰمَنُوا وَعَلَىٰ رُبُّهُمْ تَوَكَّلُوْنَ ﴿٩٨﴾ اِنَّمَا
سُلٰطٰنُهٗ عَلَى الَّذِيْنَ يَتَوَلَّوْنَهٗ وَالَّذِيْنَ هُمْ بِهٖ مُّشْرِكُوْنَ
﴿٩٩﴾ وَاِذَا بَدَّلْنَا آيَةً مَّكَاتٍ مَّآيَةً وَاللَّهُ اَعْلَمُ
بِمَا يُزَكِّيْكَ قَالُوْا اِنَّمَا اَنْتَ مُّقْرِئٌ بِرَآءِكُمْ لَا تَعْلَمُوْنَ
﴿١٠٠﴾ قُلْ نَزَّلَهُ رُوْحُ الْقُدُسِ مِنْ رَّبِّكَ بِالْحَقِّ لِيُثَبِّتَ
الَّذِيْنَ اٰمَنُوْا وَهُدًى وَبُشْرٰى لِلْمُسْلِمِيْنَ ﴿١٠١﴾

﴿اِنَّمَا يَلُوْكُمُ اللّٰهُ بِرَءٍ﴾

﴿Allāh only tests you by this﴾ Sa'īd bin Jubayr said: "This means (you are tested) by the large numbers."^[1] This was reported by Ibn Abi Hātim. Ibn Jarīr said: "It means (you are being tested) by His command to you to adhere to your covenants."

﴿وَلَيَبَيِّنَنَّ لَّكُمْ يَوْمَ الْقِيٰمَةِ مَا كُنْتُمْ فِيْهِ تَخْتَلِفُوْنَ﴾

﴿And on the Day of Resurrection, He will certainly clarify that which you differed over.﴾ Everyone will be rewarded or punished in accordance with his deeds, good or evil.^[2]

﴿وَلَوْ شَاءَ اللّٰهُ لَجَعَلَكُمْ اُمَّةً وَاحِدَةً وَلٰكِنْ يُضِلُّ مَنْ يَّشَاءُ وَيَهْدِيْ مَنْ يَّشَاءُ وَلَنَسْخُلَنَّ عَنْكَ كَثْرٌ مِّمَّنْ يُخٰلِفُوْنَ﴾ ﴿٩٣﴾ وَلَا تَنْخِذُوا اٰمَنَتَكُمْ دَخَلًا بَيْنَكُمْ فَتَرُلُ قَدَمٌ بَعْدَ ثُبُوتِهَا وَتَذَرُوهَا الشَّوْهَ بِمَا صَدَدْتُمْ عَنْ سَبِيلِ اللَّهِ وَلَكُمْ عَذَابٌ عَظِيمٌ ﴿٩٤﴾ وَلَا تَشْرَوْا بِعَهْدِ اللَّهِ ثَمًا قَلِيلًا اِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُونَ ﴿٩٥﴾ مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ وَلَنَجْزِيَنَّ الَّذِيْنَ صَدَرُوا اَجْرُهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٦﴾

493. And had Allāh willed, He would have made you (all) one nation, but He allows whom He wills to stray and He guides whom He wills. But you shall certainly be called to account for what you used to do.﴾

^[1] Ad-Durr Al-Manthūr 5:163.

^[2] At-Ṭabari 17:287.

﴿94. And do not make your oaths a means of deception among yourselves, resulting in the slip of a foot after it was firmly planted, and you taste the evil of having hindered from the path of Allāh, and you will suffer a terrible punishment.﴾

﴿95. And do not use an oath by Allāh for the purchase of little value, what is with Allāh is better for you if you only knew.﴾

﴿96. Whatever you have will be exhausted, and what is with Allāh will remain. And to those who are patient, We will certainly grant them their rewards in proportion to the best of what they used to do.﴾

If Allāh had willed, He would have made all of Humanity one Nation

Allāh says:

﴿وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ﴾

﴿And had Allāh willed, He would have made you﴾ meaning - O mankind,

﴿أُمَّةً وَاحِدَةً﴾

﴿(all) one nation,﴾ This is like the Āyah:

﴿وَلَوْ شَاءَ رَبُّكَ لَآمَنَ مَن فِي الْأَرْضِ كُلُّهُمْ جَمِيعًا﴾

﴿And had your Lord willed, all of those on earth would have believed together.﴾ [10:99],

meaning, He could have created harmony among them, and there would not be any differences, conflicts or hatred between them.

﴿وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَرَاؤُنَّ عُذْلِيلِيًّا ۚ إِلَّا مَن رَّجِمَ رَبُّكَ وَلَئِنَّكَ لَفَتَاهٌ﴾

﴿And if your Lord had so willed, He would surely, have made mankind one Ummah [nation or community], but they will not cease to disagree. Except him on whom your Lord has bestowed His mercy, and for that did He create them.﴾ (11:118-119)

Similarly, Allāh says here:

﴿وَلَكِنْ يُضِلُّ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ﴾

﴿but He allows whom He wills to stray and He guides whom He wills.﴾

Then on the Day of Resurrection, He will ask them all about their deeds, and will reward or punish them even equal to a scallish thread in the long slit of a date stone or the size of a speck on the back of a date stone, or even a thin membrane of the date stone.

The Prohibition on taking an Oath for Purposes of Treachery

Then Allāh warns His servant against taking oaths as means of deception, i.e., using them for treacherous purposes, lest a foot should slip after being firmly planted. This is an analogy describing one who was on the right path but then deviated and slipped from the path of guidance because of an unfulfilled oath that involved hindering people from the path of Allāh. This is because if a disbeliever were to find that after having agreed to a covenant, then the believer betrayed him, then the believer will have hindered him from entering Islām. Thus Allāh says:

﴿وَيَذُوقُوا الْعَذَابَ بِمَا صَدَقْتُمْ عَنْ سَبِيلِ اللَّهِ وَلَكُمْ عَذَابٌ عَظِيمٌ﴾

﴿and you taste the evil of having hindered from the path of Allāh, and you will suffer a terrible punishment.﴾

Do not break Oaths for the sake of Worldly Gain

Then Allāh says:

﴿وَلَا تَشْتَرُوا بِمَهْرِ اللَّهِ شَيْئًا قَلِيلًا﴾

﴿And do not use an oath by Allāh for the purchase of little value.﴾

meaning, do not neglect an oath sworn in the Name of Allāh for the sake of this world and its attractions, for they are few, and even if the son of Ādam were to gain this world and all that is in it, that which is with Allāh is better for him, i.e., the reward of Allāh is better for the one who puts his hope in Him, believes in Him, seeks Him and fulfills his oaths in the hope of that which Allāh has promised. This is why Allāh says:

﴿إِنْ كُنْتُمْ تَحِبُّونَ مَا بَعْدَكُمْ فَأَوْفُوا بِوَعْدِكُمْ ۖ بَلْ يَكُونُ لَكُمْ عَذَابٌ مُّهِينٌ﴾

﴿if you only knew. Whatever you have will be exhausted,﴾

meaning, it will come to an end and will vanish, because it is only there for a certain, limited time.

﴿وَمَا عِنْدَ اللَّهِ بَاقٍ﴾

﴿and what is with Allāh will remain.﴾

meaning, His reward for you in Paradise will remain, without interruption or end, because it is eternal and will never change nor disappear.

﴿وَلَنَجْزِيَنَّهُنَّ الَّذِيْنَ صَدَقْنَ أَجْرَهُنَّ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ﴾

﴿And to those who are patient, We will certainly grant them their rewards in proportion to the best of what they used to do.﴾

Here the Lord swears, with the *Lām* of affirmation, that He will reward the patient for the best of their deeds, i.e., He will forgive them for their bad deeds.

﴿مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أَنفَقَ وَهُوَ مُؤْمِنٌ فَلَنُجْزِيَنَّهُ حَيْرَ لَبِيبٍ وَلَنَاجْزِيَنَّهُنَّ أَجْرَهُنَّ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ﴾

﴿97. Whoever does righteous deeds - whether male or female - while he (or she) is a believer; then We will certainly give them a good life, and We will certainly grant them their rewards in proportion to the best of what they used to do.﴾

Righteous Deeds and their Reward

This is a promise from Allāh to those Children of Ādam, male or female, who do righteous deeds - deeds in accordance with the Book of Allāh and the Sunnah of His Prophet ﷺ, with a heart that believes in Allāh and His Messenger ﷺ, while believing that these deeds are commanded and enjoined by Allāh. Allāh promises that He will give them a good life in this world and that He will reward them according to the best of their deeds in the Hereafter. The good life includes feeling tranquillity in all aspects of life. It has been reported that Ibn 'Abbās and a group (of scholars) interpreted it to mean good, lawful provisions. It was reported that 'Alī bin Abi Ṭālib interpreted as contentment. This was also the opinion of Ibn 'Abbās, 'Ikrimah and Wahb bin Munabbih. 'Alī bin Abi Ṭālib

recorded from Ibn 'Abbās that it meant happiness. Al-Ḥasan, Mujāhid and Qatādah said: "None gets [this] good life [mentioned] except in Paradise." Aḍ-Ḍaḥḥāk said: "It means lawful provisions and worship in this life". Aḍ-Ḍaḥḥāk also said: "It means working to obey Allāh and finding joy in that." The correct view is that a good life includes all of these things, as found in the *Ḥadīth* recorded by Imām Aḥmad from 'Abdullāh bin 'Amr that the Messenger of Allāh ﷺ said:

﴿مَنْ أَقْلَعَ مِنْ أَسْلَمَ، وَرَزَقَ كَفَافًا، رَفَعَهُ اللَّهُ بِمَا آتَاهُ﴾

«He who submits [becomes a Muslim] has succeeded, is given sufficient provisions, and is content with Allāh for what he is given.»^[1]

It was also recorded by Muslim.^[2]

﴿وَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿١٠٠﴾ إِنَّهُ لَمْ يَلِدْ وَلَمْ يُولَدْ عَلَى الذِّبِكِ
يَأْمُرُوا وَعَلَى رَيْبِهِمْ يَتَوَكَّلُونَ ﴿١٠١﴾ إِنَّمَا سُلْطَانُكَ عَلَى الذِّبِكِ بِتَوَكُّلِكَ وَالَّذِينَ هُمْ بِهِ
مُشْرِكُونَ ﴿١٠٢﴾﴾

﴿98. So when you recite the Qur'ān, seek refuge with Allāh from Shayṭān, the outcast.﴾

﴿99. Verily, he has no power over those who believe and put their trust only in their Lord.﴾

﴿100. His power is only over those who obey and follow him (Shayṭān), and those who join partners with Him (Allāh).﴾

The Command to seek Refuge with Allāh before reciting the Qur'ān

This is a command from Allāh to His servants upon the tongue of His Prophet ﷺ, telling them that when they want to read Qur'ān, they should seek refuge with Allāh from the cursed Shayṭān. The *Ḥadīths* mentioned about seeking refuge with Allāh (*Isti'ādah*), were quoted in our discussion at the beginning of this *Tafsīr*, praise be to Allāh. The reason for seeking refuge with Allāh before reading is that the reader should not get confused or mixed up, and that the Shayṭān

[1] Aḥmad 2:268.

[2] Muslim 2:730.

would not confuse him or stop him from thinking about and pondering over the meaning of what he reads. Hence the majority of scholars said that refuge should be sought with Allāh before starting to read.

﴿إِنَّهُمْ لَيْسَ لَهُمْ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ﴾

«Verily, he has no power over those who believe and put their trust only in their Lord.»

Ath-Thawri said: "He has no power to make them commit a sin they will not repent from."^[1] Others said: it means that he has no argument for them. Others said it is like the Āyah:

﴿إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصُونَ﴾

«Except Your chosen servants amongst them.» [15:40]

﴿إِنَّمَا سُلْطَانُ عَلَى الَّذِينَ يَتَوَلَّوْنَ﴾

«His power is only over those who obey and follow him (Shayṭān).»

Mujāhid said: "Those who obey him."^[2] Others said, "Those who take him as their protector instead of Allāh."

﴿وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ﴾

«and those who join partners with Him.» means, those who associate others in worship with Allāh.

﴿وَإِذَا بَدَّلْنَا آيَةً مَكَانَ آيَةٍ وَاللَّهُ أَعْلَمُ بِمَا يُرْسَلُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾ قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ ﴿١٠٢﴾﴾

«101. And when We change a verse in place of another - and Allāh knows best what He reveals - they (the disbelievers) say: "You (O Muḥammad) are but a forger." Rather, most of them know not.»

«102. Say (O Muḥammad); "Rūḥ-ul-Qudus has brought it (the Qur'ān) down from your Lord with truth." for the conviction of those who believe, and as a guide and good news for the Muslims.»

[1] Aṭ-Ṭabari 17:294.

[2] Aṭ-Ṭabari 17:294.

The Idolators' Accusation that the Prophet ﷺ was a Liar since some Āyāt were abrogated, and the Refutation of their Claim

Allāh tells us of the weak minds of the idolators, and their lack of faith and conviction. He explains that it is impossible for them to have faith when He has decreed that they are doomed. When they saw that some rulings had been changed by being abrogated, they said to the Messenger of Allāh ﷺ:

﴿إِنَّمَا أَنْتَ مُفَرِّغٌ﴾

«You are but a forger» meaning one who tells lies. But Allāh is the Lord Who does whatever He wills, and rules as He wants.

﴿بَلَدْنَا بَدَلًا نَكُنَّ مَأْتُونًا﴾

«And when We change a verse (of the Qur'ān) in place of another»

Mujāhid said: this means, "We remove one and put another in its place."^[1] Qatādah said: this is like the Āyah:

﴿مَا نَسَخَ مِنْ آيَةٍ أَوْ نُنسِهَا﴾

«Whatever verse We change [abrogate] or omit [the abrogated]...» (2:106).^[2]

Allāh said, in response to them:

﴿قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ﴾

«Say: "Rūḥ-ul-Qudus has brought it..."» meaning, Jibrīl,

﴿مِنْ رَبِّكَ بِالْحَقِّ﴾

«from your Lord with truth,» meaning, with truthfulness and justice

﴿يُؤَيِّنُتِ الْقِيَمَاتُ مَا شَاءُوا﴾

«for the conviction of those who believe,»

so that they will believe what was revealed earlier and what was revealed later, and humble themselves towards Allāh.

^[1] At-Ṭabari 17:297.

^[2] At-Ṭabari 17:297.

الْأَنْعَامِ

٢٧٩

الْقُرْآنِ

وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّاتِ
 الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجِبْنِي وَهَذَا لِسَانٌ عَرَبِيٌّ
 ثُبُوتٌ ﴿١٠٣﴾ إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ لَا يَهْدِيهِمُ
 اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾ إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ
 لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُولَئِكَ هُمُ الْكَافِرُونَ
 ﴿١٠٥﴾ مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ لَا مَنْ أَكْزَرَهُ
 وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا
 فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٦﴾
 ذَٰلِكَ بِأَنَّهُمْ اسْتَحْبَبُوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ
 وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿١٠٧﴾ أُولَئِكَ
 الَّذِينَ طَعِمَ اللَّهُ عَلَى قُلُوبِهِمْ وَسَمِعَهُمْ وَأَبْصَرَهُمْ
 وَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿١٠٨﴾ لَا جَرَمَ لَهُمْ أَنَّهُمْ فِي
 الْآخِرَةِ هُمُ الْخَاسِرُونَ ﴿١٠٩﴾ تَعْرَابٌ رُبَّكُمْ
 لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا قُضِيَتْ أُمُورُهُمْ جَاهِدُوا
 وَصَبَرُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا الْغَفُورُ الرَّحِيمُ ﴿١١٠﴾

﴿رَعْدَى وَتُرُونَ الْمُسْلِمِينَ﴾

﴿and as a guide and good news for the Muslims.﴾

meaning He has made it a guide and good news to the Muslims who believe in Allāh and His Messengers.

﴿وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّاتِ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجِبْنِي وَهَذَا لِسَانٌ عَرَبِيٌّ ثُبُوتٌ﴾

﴿103. And indeed We know that they (polytheists and pagans) say: "It is only a human being who teaches him." The tongue of the man they refer to is foreign, while this (the Qur'ān) is (in) a clear Arabic tongue.﴾

The Idolators' Claim that the Qur'ān was taught by a Human, and the Refutation of their Claim

Allāh tells us about the idolators' lies, allegations, and slander when they claimed that this Qur'ān which Muḥammad ﷺ had recited for them, was actually taught to him by a human. They referred to a foreign (i.e., non-Arab) man who lived among them as the servant of some of the clans of Quraysh and who used to sell goods by Aṣ-Ṣafā. Maybe the Messenger of Allāh ﷺ used to sit with him sometimes and talk to him a little, but he was a foreigner who did not know much Arabic, only enough simple phrases to answer questions when he had to. So in refutation of their claims of fabrication, Allāh said:

﴿لِّاتِ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجِبْنِي وَهَذَا لِسَانٌ عَرَبِيٌّ ثُبُوتٌ﴾

﴿The tongue of the man they refer to is foreign, while this (the Qur'ān) is a (in) clear Arabic tongue.﴾

meaning, how could it be that this Qur'ān with its eloquent style and perfect meanings, which is more perfect than any Book revealed to any previously sent Prophet, have been learnt from a foreigner who hardly speaks the language? No one with the slightest amount of common sense would say such a thing.

﴿إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ لَا يَهْدِيهِمُ اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾ إِنَّمَا يَتَّبِعِ

الْكَاذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُولَئِكَ هُمُ الْكَافِرُونَ ﴿١٠٥﴾﴾

﴿104. Verily, those who do not believe in Allāh's Āyāt (signs, or revelation), Allāh will not guide them, and theirs will be a painful punishment.﴾

﴿105. It is only those who do not believe in Allāh's Āyāt who fabricate the falsehood, and it is they who are liars.﴾

Allāh tells us that He does not guide those who turn away from remembering Him and who are heedless of that which He revealed to His Messenger ﷺ, those who have no intention of believing in that which he has brought from Allāh. This kind of people will never be guided to faith by the signs of Allāh and the Message which He sent His Messengers in this world, and they will suffer a painful and severe punishment in the Hereafter. Then Allāh informs us that His Messenger ﷺ is not a forger nor a liar, because the one who fabricates falsehood about Allāh and His Messenger ﷺ is the most evil of creatures.

﴿الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ﴾

﴿Verily, those who do not believe in Allāh's Āyāt,﴾

Allāh will not guide them, and theirs will be a painful punishment, meaning, the disbelievers and heretics who are known to the people as liars. The Messenger Muḥammad ﷺ, on the other hand, was the most honest and righteous of people, the most perfect in knowledge, deeds, faith and conviction. He was known among his people for his truthfulness and no one among them had any doubts about that - to such an extent that they always addressed him as *Al-Amīn* (the Trustworthy) Muḥammad. Thus when Heraclius, the king of the Romans, asked Abu Sufyān about the attributes of the Messenger of Allāh ﷺ, one of the things he said to him was,

«No doubt» means, it is inevitable, and no wonder that those who are like this -

﴿أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْخَاسِرُونَ﴾

«in the Hereafter, they will be the losers.» meaning, they will lose themselves and their families on the Day of Resurrection.

﴿إِلَّا مَنْ أَكْرَهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ﴾

«except one who was forced while his heart is at peace with the faith»

This is an exception in the case of one who utters statements of disbelief and verbally agrees with the *Mushrik* because he is forced to do so by the beatings and abuse to which he is subjected, but his heart refuses to accept what he is saying, and he is, in reality, at peace with his faith in Allāh and His Messenger ﷺ.

The scholars agreed that if a person is forced into disbelief, it is permissible for him to either go along with them in the interests of self-preservation, or to refuse, as Bilāl did when they were inflicting all sorts of torture on him, even placing a huge rock on his chest in the intense heat and telling him to admit others as partners with Allāh. He refused, saying, "Alone, Alone." And he said, "By Allāh, if I knew any word more annoying to you than this, I would say it." May Allāh be pleased with him.

Similarly, when the Liar Mūsāylimah asked Ḥabīb bin Zayd Al-Anṣārī, "Do you bear witness that Muḥammad is the Messenger of Allāh?" He said, "Yes." Then Mūsāylimah asked, "Do you bear witness that I am the messenger of Allāh?" Ḥabīb said, "I do not hear you." Mūsāylimah kept cutting him, piece by piece, but he remained steadfast insisting on his words.^[1]

It is better and preferable for the Muslim to remain steadfast in his religion, even if that leads to him being killed, as was mentioned by Al-Hāfiẓ Ibn 'Asākir in his biography of 'Abdullāh bin Ḥudhāfah Al-Sahmī, one of the Companions. He said that he was taken prisoner by the Romans, who brought him to their king. The king said, "Become a Christian, and I will give you a share of my kingdom and my daughter in

^[1] Asad Al-Ghābah 1049.

marriage.” ‘Abdullāh said: “If you were to give me all that you possess and all that Arabs possess to make me give up the religion of Muḥammad ﷺ even for an instant, I would not do it.” The king said, “Then I will kill you.” ‘Abdullāh said, “It is up to you.” The king gave orders that he should be crucified, and commanded his archers to shoot near his hands and feet while ordering him to become a Christian, but he still refused. Then the king gave orders that he should be brought down, and that a big vessel made of copper be brought and heated up. Then, while ‘Abdullāh was watching, one of the Muslim prisoners was brought out and thrown into it, until all that was left of him was scorched bones. The king ordered him to become a Christian, but he still refused. Then he ordered that ‘Abdullāh be thrown into the vessel, and he was brought back to the pulley to be thrown in. ‘Abdullāh wept, and the king hoped that he would respond to him, so he called him, but ‘Abdullāh said, “I only weep because I have only one soul with which to be thrown into this vessel at this moment for the sake of Allāh; I wish that I had as many souls as there are hairs on my body with which I could undergo this torture for the sake of Allāh.” According to some reports, the king imprisoned him and deprived him of food and drink for several days, then he sent him wine and pork, and he did not come near them. Then the king called him and asked him, “What stopped you from eating?” ‘Abdullāh said, “It is permissible for me [under these circumstances], but I did not want to give you the opportunity to gloat.” The king said to him, “Kiss my head and I will let you go.” ‘Abdullāh said, “And will you release all the Muslim prisoners with me?” The king said, “Yes.” So ‘Abdullāh kissed his head and he released him and all the other Muslim prisoners he was holding. When he came back, ‘Umar bin Al-Khaṭṭāb said, “Every Muslim should kiss the head of ‘Abdullāh bin Ḥudhāfah, and I will be the first to do so.” And he stood up and kissed his head. May Allāh be pleased with them both.^[1]

﴿ثُمَّ إِنَّكَ رَبُّكَ لِلَّذِينَ ظَلَمُوا مِنْ بَنِي إِسْرَءِيلَ جَائِزٌ ﴿١٠٦﴾ بِمَا كَانُوا يَفْعَلُونَ ﴿١٠٧﴾﴾
 ﴿ثُمَّ إِنَّكَ رَبُّكَ لِلَّذِينَ ظَلَمُوا مِنْ بَنِي إِسْرَءِيلَ جَائِزٌ ﴿١٠٦﴾ بِمَا كَانُوا يَفْعَلُونَ ﴿١٠٧﴾﴾

^[1] Al-Hāfiẓ (Ibn Ḥajar) mentioned this story in brief in *Al-Iṣābah* (4641), and attributed it to Al-Bayhaqi.

﴿كُلُّ نَفْسٍ مَّا عَمِلَتْ وَفَمَّ لَا يُظْلَمُونَ﴾

﴿110. Then, verily, your Lord for those who emigrated after they were put to trials and then performed Jihād, and were patient, - after this, your Lord is indeed Forgiving, Most Merciful.﴾

﴿111. (Remember) the Day when every person will come pleading for himself, and every one will be paid in full for what he did, and they will not be dealt with unjustly.﴾

The One who is forced to renounce Islām will be forgiven if He does Righteous Deeds afterwards

This refers to another group of people who were oppressed in Makkah and whose position with their own people was weak, so they went along with them when they were tried by them. Then they managed to escape by emigrating, leaving their homeland, families and wealth behind, seeking the pleasure and forgiveness of Allāh. They joined the believers and fought with them against the disbelievers, bearing hardship with patience. Allāh tells them that after this, meaning after their giving in when put to the test, He will forgive them and show mercy to them when they are resurrected.

﴿يَوْمَ تَأْتِي كُلُّ نَفْسٍ مُّجِدِّلًا﴾

﴿(Remember) the Day when every person will come pleading﴾ meaning making a case in his own defence.

﴿عَنْ نَفْسِهَا﴾

﴿for himself.﴾ means, no one else will plead on his behalf; not his father, not his son, nor his brother, nor his wife.

﴿وَرَوَّى كُلُّ نَفْسٍ مَّا عَمِلَتْ﴾

﴿and every one will be paid in full for what he did,﴾ meaning whatever he did, good or evil.

﴿وَفَمَّ لَا يُظْلَمُونَ﴾

﴿and they will not be dealt with unjustly.﴾

meaning there will be no decrease in the reward for good, and no increase in the punishment for evil. They will not be dealt

with unjustly in the

slightest way.

﴿وَمَا يَكْفُرُ الْإِنسَانُ لِمَ لَا يَرْجِعَ إِلَى اللَّهِ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ يُرْسِلُ الرِّيَّاحَ فَتُثَوِّرُ السَّحَابَ﴾
 ﴿وَمَا يَكْفُرُ الْإِنسَانُ لِمَ لَا يَرْجِعَ إِلَى اللَّهِ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ يُرْسِلُ الرِّيَّاحَ فَتُثَوِّرُ السَّحَابَ﴾
 ﴿وَمَا يَكْفُرُ الْإِنسَانُ لِمَ لَا يَرْجِعَ إِلَى اللَّهِ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ يُرْسِلُ الرِّيَّاحَ فَتُثَوِّرُ السَّحَابَ﴾
 ﴿وَمَا يَكْفُرُ الْإِنسَانُ لِمَ لَا يَرْجِعَ إِلَى اللَّهِ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ يُرْسِلُ الرِّيَّاحَ فَتُثَوِّرُ السَّحَابَ﴾

4112. And Allah gives the example of a town-ship (Makkah), it was secure and peaceful: its provision coming to it in abundance from every place, but it (its people) denied the favours of Allah. So Allah made it taste extreme hunger (famine) and fear, be-

cause of what they did.﴾

4113. There has come to them a Messenger from among themselves, but they denied him, so the torment seized them while they were wrongdoers.﴾

The Example of Makkah

This example refers to the people of Makkah, which had been secure, peaceful and stable, a secure sanctuary while men were being snatched away from everywhere outside of it. Whoever entered Makkah, he was safe, and he had no need to fear, as Allah said:

﴿وَمَا يَكْفُرُ الْإِنسَانُ لِمَ لَا يَرْجِعَ إِلَى اللَّهِ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ يُرْسِلُ الرِّيَّاحَ فَتُثَوِّرُ السَّحَابَ﴾
 ﴿وَمَا يَكْفُرُ الْإِنسَانُ لِمَ لَا يَرْجِعَ إِلَى اللَّهِ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ يُرْسِلُ الرِّيَّاحَ فَتُثَوِّرُ السَّحَابَ﴾

«And they say: "If we follow the guidance with you, we would be snatched away from our land." Have We not established a secure sanctuary (Makkah) for them, to which are brought fruits of all kinds, a provision from Ourselves.» [28:57]

Similarly, Allāh says here:

﴿يَأْتِيهَا رِزْقُهَا رَغَدًا﴾

«its provision coming to it in abundance» meaning, with ease and in plenty,

﴿مِنْ كُلِّ مَكَانٍ نَكْفُرُهُمْ إِنَّا نَكْفُرُهُمْ﴾

«from every place, but it (its people) denied the favors of Allāh.»

meaning, they denied the blessings of Allāh towards them, the greatest of which was Muḥammad ﷺ being sent to them, as Allāh said:

﴿أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ ۖ جَهَنَّمَ بَصُرَتْهَا
وَلَيْسَ الْفِرَارُ ۚ﴾

«Have you not seen those who have changed the favors of Allāh into disbelief, and caused their people to dwell in the abode of destruction; Hell, in which they will burn, - and what an evil place to settle in! (14:28-29).

Hence Allāh replaced their former blessings with the opposite, and said:

﴿فَذَاقَهَا اللَّهُ لِسَانُ الْجُوعِ وَالْخَوْفِ﴾

«So Allāh made it taste extreme hunger (famine) and fear,»

meaning, He inflicted it and made them taste of hunger after fruits of all kinds and provision in abundance from every place had been brought to it. This was when they defied the Messenger of Allāh ﷺ and insisted on opposing him, so he supplicated against them, asking Allāh to send them seven years like the seven years of Yūsuf (i.e., seven years of famine), and they were stricken with a year in which everything that they had was destroyed, and they ate 'Alhaz', which is the hair of the camel mixed with its blood when it is slaughtered.

﴿وَالْخَوْفِ﴾

◀and fear▶. This refers to the fact that their sense of security was replaced with fear of the Messenger of Allāh ﷺ and his Companions after they had migrated to Al-Madīnah. They feared the power and the attack of his armies, and they started to lose and face the destruction of everything that belonged to them, until Allāh made it possible for His Messenger ﷺ to conquer Makkah. This happened because of their evil deeds, their wrongdoing and their rejection of the Messenger ﷺ that Allāh sent to them from among themselves. He reminded them of this blessing in the Āyah:

﴿لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ﴾

◀Indeed, Allāh blessed the believers when He sent Messenger from among themselves to them.▶ (3:164)

and,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ مَا بَلَغَ الْآيَاتُ إِلَيْكُمْ إِنَّ اللَّهَ يُرْسِلُ فِيكُمْ رَسُولًا﴾

◀So have Taqwā of Allāh! O men of understanding who have believed, Allāh has indeed revealed to you a reminder (this Qur'ān). (And has also sent to you) a Messenger.▶ [65:10-11]

and:

﴿كَأَنَّا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ﴾

◀Similarly (as a blessing), We have sent a Messenger to you from among you, reciting Our Āyāt to you, and purifying you, and teaching you the Book (the Qur'ān) and the Hikmah (i.e. Sunnah).▶ Until

﴿وَلَا تَكْفُرُوا﴾

◀and do not be ungrateful.▶ [2:151-152]

Allāh changed the situation of the disbelievers and made it the opposite of what it had been, so they lived in fear after being secure, they were hungry after having plenty of provisions. After the believers lived in fear, Allāh granted them security, giving them ample provisions after they lived in poverty, making them rulers, governors and leaders of mankind. This is what we say about the example that was given of the people of Makkah. It was also the opinion of Al-

﴿وَمَا أُولَٰئِكَ لِيُزَيَّلَنَّ اللَّهُ يَوْمَ﴾

﴿and any animal which is slaughtered as a sacrifice for other than Allāh.﴾

meaning, it was slaughtered with the mention of a name other than that of Allāh.

Nevertheless,

﴿فَمَنِ اضْطُرَّ﴾

﴿But if one is forced by necessity.﴾ meaning, if one needs to do it, without deliberately disobeying or transgressing, then,

﴿يَنَالَ اللَّهُ غَفُورٌ رَّحِيمٌ﴾

﴿Allāh is Pardoning, Most Merciful.﴾ We have already discussed a similar Āyah in Sūrat Al-Baqarah, and there is no need to repeat it here. And to Allāh be praise.

Then Allāh forbids us to follow the ways of the idolators who declare things to be permitted or forbidden based upon their own whims and whatever names they agree on, such as the *Bahīrah* (a she-camel whose milk was spared for the idols and nobody was allowed to milk it), the *Sā'ibah* (a she-camel let loose for free pasture for their false gods, idols, etc., and nothing was allowed to be carried on it), the *Waṣīlah* (a she-camel set free for idols because it has given birth to a she-camel at its first delivery and then again gives birth to a she-camel at its second delivery) and the *Hām* (a stallion camel freed from work for the sake of their idols, after it had finished a number of acts of copulation assigned for it), and so on. All of these were laws and customs that were invented during *jāhiliyyah*. Then Allāh says:

﴿وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَلٌ وَهَذَا حَرَامٌ لِّتَقُولُوا عَلَى اللَّهِ الْكَذِبَ﴾

﴿And do not describe what your tongues have lied about, saying: "This is lawful and this is forbidden," to invent lies against Allāh.﴾

This includes everyone who comes up with an innovation (*Bid'ah*) for which he has no evidence from the *Sharī'ah*, or whoever declares something lawful that Allāh has forbidden, or whoever declares something unlawful that Allāh has permitted, only because it suits his opinions or whim to do so.

﴿لَا تَصِفُ﴾

﴿describe what...﴾

meaning, do not speak lies because of what your tongues put forth. Then Allāh warns against that by saying:

﴿إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ﴾

﴿Verily, those who invent lies against Allāh, will never succeed.﴾

meaning, either in this world or the Hereafter. As for this world, it is transient pleasure, and in the Hereafter, theirs will be a severe punishment, as Allāh says:

﴿نَجْنِيهِمْ قَلِيلًا ثُمَّ تَضْرِبُهُمْ إِلَىٰ عَذَابٍ عَظِيمٍ﴾

﴿We let them enjoy for a little while, then in the end We will drive them into an unrelenting punishment.﴾ (31:24)

and

﴿إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿٦٩﴾ مَتَّعْنَاهُ فِي الدُّنْيَا ثَمَّ إِلَيْنَا مُنْجِمُهُمْ ثُمَّ يُنْفِخُهُمُ الْعَذَابُ الشَّدِيدُ بِمَا كَانُوا يَكْفُرُونَ ﴿٧٠﴾﴾

﴿Verily, those who invent a lie against Allāh, will never be successful. (A brief) enjoyment in this world! and then to Us will be their return, then We shall make them taste the severest torment because they disbelieved.﴾ (10:69-70)

﴿وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا مَا فَصَّيْنَاكَ مِنْ دَابَّاءٍ وَمَا ظَلَمْتَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿١٠٨﴾ ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا الشُّرُوءَ بِمَهَلَةٍ ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَسْلَمُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿١٠٩﴾﴾

﴿118. And for those who are Jews, We have forbidden such things as We have mentioned to you before.^[1] And We did not wrong them, but they wronged themselves.﴾

﴿119. Then, your Lord for those who did evil out of ignorance and afterward repent and do righteous deeds - verily, after that, your Lord is Pardoning, Most Merciful.﴾

[1] See Al-An'ām 6:146.

Some Good Things were Forbidden for the Jews

After mentioning that He has forbidden us to eat dead meat, blood, the flesh of swine, and any animal which is slaughtered as a sacrifice for others than Allāh, and after making allowances for cases of necessity - which is part of making things easy for this *Ummah*, because Allāh desires ease for us, not hardship - Allāh then mentions what He forbade for the Jews in their laws before they were abrogated, and the restrictions, limitations and difficulties involved therein. He tells us:

﴿وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ مِنْ قَبْلُ﴾

﴿And for those who are Jews, We have forbidden such things as We have mentioned to you before.﴾

meaning in Sūrat Al-An'ām, where Allāh says:

﴿وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُلْفُرٍ وَمِنَ الْبَقَرِ وَالنَّعِيرِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهَا إِلَّا مَا حَلَلَتْ ظُهُورُهُمْ﴾

﴿And unto those who are Jews, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the sheep except what adheres to their backs﴾ Until,

﴿أَصْدِقُونَ﴾

﴿We are indeed truthful﴾ [6:146] Hence Allāh says here:

﴿وَمَا ظَلَمْنَاهُمْ﴾

﴿And We did not wrong them,﴾ meaning, in the restrictions that We imposed upon them.

﴿وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ﴾

﴿but they wronged themselves.﴾ meaning, they deserved that. This is like the Āyah:

﴿يُظَلَّرُ مِنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ كَيْفَ يَنْتَهِ لَيْسَ لَكُمْ دِيَارُهُمْ عَنْ سَبِيلِ اللَّهِ﴾
﴿كَبِيرٌ﴾

﴿Because of the wrong committed of those who were Jews, We prohibited certain good foods which had been lawful for them - and (also) for their hindering many from Allāh's way.﴾ (4:160)

ثُمَّ إِنَّ رَبَّكَ لِلذَّيِّبِ عَمِلُوا الشُّوءَ بِجَهْلَةٍ ثُمَّ تَابُوا مِنْ
بَعْدِ ذَلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا غَفُورٌ رَحِيمٌ ﴿١٢٠﴾
إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ خَافًا وَلَوْ يَكُنِ مِنَ الْمُشْرِكِينَ
﴿١٢١﴾ شَاكِرًا لِأَنْعُمِهِ اجْتَبَاهُ وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ
﴿١٢٢﴾ وَمَآ تَنَبَّأَهُ فِي الدُّنْيَا حَسَنَةً وَآلَهُ فِي الْآخِرَةِ لَئِنْ الصَّالِحِينَ
﴿١٢٣﴾ ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ أَنْبِئَ مِلَّةَ إِبْرَاهِيمَ خَافًا وَمَا كَانَ
مِنَ الْمُشْرِكِينَ ﴿١٢٤﴾ إِنَّمَا جُعِلَ السَّبْتُ عَلَى الذَّيِّبِ
أَخْتَلَفُوا فِيهِ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فَمَا
كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٢٥﴾ ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ
وَالْمُرُوءَةِ الْحَسَنَةِ وَجِدْ لَهُمُ الْبَالِغَ فِي أَحْسَنِ إِِنْ رَبَّكَ
هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُنْهَكِينَ ﴿١٢٦﴾
وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ
لَهُوَ خَيْرٌ لِلصَّابِرِينَ ﴿١٢٧﴾ وَأَصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ
وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُنْ فِي ضَيْقٍ مِمَّا يَمْكُرُونَ
﴿١٢٨﴾ إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ﴿١٢٩﴾

Then Allāh tells us, honoring and reminding believers who have sinned of His blessings, that whoever among them repents, He will accept his repentance, as He says:

﴿ثُمَّ إِنَّ رَبَّكَ لِلذَّيِّبِ عَمِلُوا
الشُّوءَ بِجَهْلَةٍ﴾

«Then, your Lord for those who did evil out of ignorance»

Some of the Salaf said that this means that everyone who disobeys Allāh is ignorant.

﴿ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ
وَأَصْلَحُوا﴾

«and afterward repent and do righteous deeds»

meaning, they give up the sins they used to commit and turn to doing acts of obedience to Allāh.

﴿إِنَّ رَبَّكَ مِنْ بَعْدِهَا﴾

«verily, after that, your Lord is...» means, after that mistake

﴿لَعَفُورٌ رَحِيمٌ﴾

«...Pardoning, Most Merciful.»

﴿إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ خَافًا وَلَوْ يَكُنِ مِنَ الْمُشْرِكِينَ﴾ شَاكِرًا لِأَنْعُمِهِ اجْتَبَاهُ
وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٢١﴾ وَمَآ تَنَبَّأَهُ فِي الدُّنْيَا حَسَنَةً وَآلَهُ فِي الْآخِرَةِ لَئِنْ الصَّالِحِينَ ﴿١٢٢﴾ ثُمَّ
أَوْحَيْنَا إِلَيْكَ أَنْ أَنْبِئَ مِلَّةَ إِبْرَاهِيمَ خَافًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٢٣﴾

«120. Verily, Ibrāhīm was (himself) an Ummah, obedient to

Allāh, a Ḥanīf (monotheist), and he was not one of the idolators.﴾

﴿121. (He was) thankful for His favors. He (Allāh) chose him and guided him to a straight path.﴾

﴿122. And We gave him good in this world, and in the Hereafter he shall be of the righteous.﴾

﴿123. Then, We have sent the revelation to you: "Follow the religion of Ibrāhīm (he was a) Ḥanīf, and he was not one of the idolators."﴾

The Khaṭīl (Close Friend) of Allāh

Allāh praises His servant, Messenger and close friend Ibrāhīm, the Imām of the Ḥanīfs the father of the Prophets, and Allāh declares Ibrāhīm's innocence of the idolators, Jews or Christians. Allāh says:

﴿إِنَّا لَنُرِيدُكَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا﴾

﴿Verily, Ibrāhīm was (himself) an Ummah, obedient to Allāh, a : Ḥanīf (monotheist)﴾

Ummah here means the leader who is followed. Qānit (obedient to Allāh) means humble and obedient. Ḥanīf means one who deliberately steers clear of Shirk in favor of Tawḥīd. Hence Allāh says:

﴿وَلَمْ يَكُنْ مِنَ الْمُشْرِكِينَ﴾

﴿and he was not one of the idolators.﴾

Mujāhid said: "Ummah [here] means that he was a nation on his own."

﴿شَاكِرًا لِّأَنْعَامِنَا﴾

﴿(He was) thankful for His favors.﴾

means, he gave thanks for the blessings that Allāh gave him. As Allāh says:

﴿وَابْتَغِ الْإِسْلَامَ الَّذِي رَضِيَ اللَّهُ عَنْهُ﴾

﴿And of Ibrāhīm the one who fulfilled.﴾ (53:37)

which means that he did everything that Allāh commanded him to do.

﴿أَخْبَرَهُ﴾

«He (Allāh) chose him» means, He selected him, as Allāh says :

﴿وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِن قَبْلُ وَكُنَّا بِهِ عَالِمِينَ﴾

«And before, We indeed gave Ibrāhīm his integrity, and We were indeed most knowledgeable about him» (21:51).

Then Allāh says:

﴿وَهَدَيْنَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾

«and guided him to a straight path.»

which means to worship Allāh alone, without partners or associate, in the manner that He prescribed and which pleases Him.

﴿وَمَا آتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً﴾

«And We gave him good in this world,»

meaning, 'We granted him all that a believer may require for a good and complete life in this world.'

﴿وَأَنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ﴾

«and in the Hereafter he shall be of the righteous.»

Concerning the Āyah:

﴿وَمَا آتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً﴾

«And We gave him good in this world,»

Mujāhid said: "This means a truthful tongue."

﴿ثُمَّ أَرْسَلْنَا إِلَيْكَ لُوطَ مَلَأَ إِزْرَهُمْ حَنِيفًا﴾

«Then, We have sent the revelation to you : "Follow the religion of Ibrāhīm (he was a) Ḥanīf...»

meaning, 'because of his perfection, greatness, and the soundness of his Tawhīd and his way, We revealed to you, O Seal of the Messengers and Leader of the Prophets ﷺ,'

﴿أَن آتَيْتَ مَلَأَ إِزْرَهُمْ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ﴾

«Follow the religion of Ibrāhīm (he was a) Ḥanīf and he was not of the idolators.»

This is like the Āyah in Sūrat Al-An'ām :

﴿قُلْ إِنِّي مَهْتَدٍ بِرَبِّي ۖ إِنَّمَا صِرَاطٌ مُسْتَقِيمٌ بَيْنَ يَدَيْكَ رَبِّكَ ۖ وَكَانَ كَذَلِكَ
الْمُسْتَقِيمُ ۝﴾

﴿Say: "Truly, my Lord has guided me to a straight path, a right religion, the religion of Ibrāhīm, (he was a) Ḥanīf and he was not of the idolators."﴾ (6:161).

Then Allāh rebukes the Jews,

﴿إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ ائْتَلَفُوا فِيهِ ۚ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامِ فِيمَا
كَانُوا فِيهِ يَخْتَلِفُونَ ۝﴾

﴿124. The Sabbath was only prescribed for those who differed concerning it, and verily, your Lord will judge between them on the Day of Resurrection about what they differed over.﴾

The Prescription of the Sabbath for the Jews

There is no doubt that for every nation, Allāh prescribed one day of the week for people to gather to worship Him. For this *Ummah* He prescribed Friday, because it is the sixth day, on which Allāh completed and perfected His creation. On this day He gathered and completed His blessings for His servants. It was said that Allāh prescribed this day for the Children of Israel through His Prophet Mūsā, but they changed it and chose Saturday because it was the day on which the Creator did not create anything, as He had completed His creation on Friday. Allāh made observance of the Sabbath obligatory for them in the laws of the Tawrah (Torah), telling them to keep the Sabbath. At the same time, He told them to follow Muḥammad ﷺ when he was sent, and took their promises and covenant to that effect. Hence Allāh says:

﴿إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ ائْتَلَفُوا فِيهِ﴾

﴿The Sabbath was only prescribed for those who differed concerning it,﴾

Mujāhid said: "They observed the Sabbath (Saturday) and ignored Friday."¹¹ Then they continued to observe Saturday until Allāh sent ʿĪsā bin Maryam. It was said that he told them

¹¹ At-Ṭabari 17:320.

to change it to Sunday, and it was also said that he did not forsake the laws of the Tawrah except for a few rulings which were abrogated, and he continued to observe the Sabbath until he was taken up (into heaven). Afterwards, the Christians at the time of Constantine were the ones who changed it to Sunday in order to be different from the Jews, and they started to pray towards the east instead of facing the Dome (i.e., Jerusalem). And Allāh knows best.

It was reported in the Two *Ṣaḥīḥs* that Abu Hurayrah heard the Messenger of Allāh ﷺ say:

«نَحْنُ الْآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ، يَدَّ أَتْنَهُمْ أَوْثَرَا الْكِتَابِ مِنْ قَبْلِنَا، ثُمَّ هَذَا يَوْمُهُمُ الَّذِي قَرَضَ اللَّهُ عَلَيْهِمْ فَاخْتَلَفُوا فِيهِ، فَهَذَا اللَّهُ لَهُ، فَالنَّاسُ لَنَا فِيهِ تَبَعٌ: الْيَهُودُ غَدًا وَالنَّصَارَى بَعْدَ غَدٍ»

«We are the last, but we will be the first on the Day of Resurrection, even though they were given the Book before us. This is the day that Allāh obligated upon them, but they differed concerning it. Allāh guided us to this day, and the people observe their days after us, the Jews on the following day and the Christians on the day after that.»^[1]

This version was recorded by Al-Bukhārī.

It was reported that Abu Hurayrah and Hudhayfah said that the Messenger of Allāh ﷺ said:

«أَضَلَّ اللَّهُ عَنِ الْجُمُعَةِ مَنْ كَانَ قَبْلَنَا، فَكَانَ لِلْيَهُودِ يَوْمُ السَّبْتِ، وَكَانَ لِلنَّصَارَى يَوْمُ الْأَحَدِ، فَجَاءَ اللَّهُ بِنَا فَهَدَانَا اللَّهُ لِيَوْمِ الْجُمُعَةِ، فَجَعَلَ الْجُمُعَةَ وَالسَّبْتَ وَالْأَحَدَ، وَكَذَلِكَ هُمْ تَبَعٌ لَنَا يَوْمَ الْقِيَامَةِ نَحْنُ الْآخِرُونَ مِنْ أَهْلِ الدُّنْيَا، وَالْأَوَّلُونَ يَوْمَ الْقِيَامَةِ، وَالْمَقْصُوبُ بَيْنَهُمْ قَبْلَ الْخَلَائِقِ»

«Allāh let the people who came before us stray from Friday, so the Jews had Saturday and the Christians had Sunday. Then Allāh brought us and guided us to Friday. So now there are Friday, Saturday and Sunday, thus they will follow us on the Day of Resurrection. We are the last of the people of this world, but will be the first on the Day of Resurrection, and will be the first to be judged, before all of creation.»^[2]

^[1] *Faḥḥ Al-Bāri* 11:526, *Muslim* 2:586.

^[2] *Muslim* 2:586.

It was reported by Muslim.

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَعْزِلَةِ الْمُسْتَوْتِ وَخُذْ لَهُم بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ
أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ﴾

﴿125. Invite to the way of your Lord with wisdom and fair preaching, and argue with them with that which is best. Truly, your Lord best knows who has strayed from His path, and He best knows those who are guided.﴾

The Command to invite people to Allāh with Wisdom and Good Preaching

Allāh commands His Messenger Muḥammad ﷺ to invite the people to Allāh with *Hikmah* (wisdom). Ibn Jarīr said: "That is what was revealed to him from the Book and the Sunnah."

﴿وَالْمَعْزِلَةِ الْمُسْتَوْتِ﴾

﴿and fair preaching﴾ meaning, with exhortation and stories of the events that happened to people that are mentioned in the Qur'ān,^[1] which he is to tell them about in order to warn them of the punishment of Allāh.

﴿وَيُخَذِّلُهُم بِالَّتِي هِيَ أَحْسَنُ﴾

﴿and argue with them with that which is best.﴾

meaning, if any of them want to debate and argue, then let that be in the best manner, with kindness, gentleness and good speech, as Allāh says elsewhere:

﴿وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ﴾

﴿And do not argue with the People of the Book, unless it be with that which is best, except for those who purposefully do wrong.﴾ [29:46]

Allāh commanded him to speak gently, as He commanded Mūsā and Hārūn to do when he sent them to Pharaoh, as He said:

﴿تَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى﴾

﴿And speak to him mildly, perhaps he may accept admonition

^[1] Aṭ-Ṭabari 17:321.

or fear (Allāh)﴾ (20:44).

﴿إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَنْ سَبِيلِهِ﴾

﴿Truly, your Lord best knows who has strayed from His path,﴾ meaning, Allāh already knows who is doomed (destined for Hell) and who is blessed (destined for Paradise). This has already been written with Him and the matter is finished, so call them to Allāh, but do not exhaust yourself with regret over those who go astray, for it is not your task to guide them. You are just a warner, and all you have to do is convey the Message, and it is He Who will bring them to account.

﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ﴾

﴿You cannot guide whom you love﴾ [28:56]

﴿إِنِّي عَلَيَّكَ مُدْهِمٌ وَلَئِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ﴾

﴿It is not up to you to guide them, but Allāh guides whom He wills.﴾ [2:72]

﴿وَإِنْ عَاقَبْتُمْ فَمَا قُوتُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ ۖ وَأَصْبِرْ
وَمَا صَبْرُكَ إِلَّا بِاللَّهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي شَيْءٍ مِّنَاصِفٍ ۚ إِنَّ اللَّهَ مَعَ
الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ﴾

﴿126. And if you punish them, then punish them with the like of that with which you were afflicted. But if you have patience with them, then it is better for those who are patient.﴾

﴿127. And be patient, and your patience will not be, but by the help of Allāh. And do not grieve over them, and do not be distressed by their plots.﴾

﴿128. Truly, Allāh is with those who have Taqwā, and the doers of good.﴾^[1]

The Command for Equality in Punishment

Allāh commands justice in punishment and equity in settling the cases of rights. 'Abdur-Razzāq recorded that, concerning the Āyah,

﴿فَمَا قُوتُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ﴾

^[1] See the Tafsir of Sūrat At-Tawbah 9:120.

﴿then punish them with the like of that with which you were afflicted.﴾

Ibn Sīrīn said, "If a man among you takes something from you, then you should take something similar from him."^[1] This was also the opinion of Mujāhid, Ibrāhīm, Al-Ḥasan Al-Baṣrī, and others.^[2] Ibn Jarīr also favored this opinion. Ibn Zayd said: "They had been commanded to forgive the idolators, then some men became Muslim who were strong and powerful. They said, 'O Messenger of Allāh, if only Allāh would give us permission, we would sort out these dogs!' Then this Āyah was revealed, then it was latter abrogated by the command to engage in Jihād."^[3]

﴿وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ﴾

﴿And be patient, and your patience will not be but by the help of Allāh.﴾

This emphasizes the command to be patient and tells us that patience cannot be acquired except by the will, help, decree, and power of Allāh. Then Allāh says:

﴿وَلَا تَحْزَنْ عَلَيْهِمْ﴾

﴿And do not grieve over them,﴾ meaning, those who oppose you, for Allāh has decreed that this should happen.

﴿وَلَا تَلَفْ فِي سَبِيلِي﴾

﴿and do not be distressed﴾ means do not be worried or upset.

﴿يَمَكُرُونَ﴾

﴿by their plots.﴾ meaning; because of the efforts they are putting into opposing you and causing you harm, for Allāh is protecting, helping, and supporting you, and He will cause you to prevail and defeat them.

﴿إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ يُغْتَابُونَ﴾

﴿Truly, Allāh is with those who have Taqwā, and the doers of good.﴾

[1] 'Abdur-Razzāq, 2:361.

[2] Aṭ-Ṭabari 17:524, 525.

[3] Aṭ-Ṭabari 17:324.

meaning; He is with them in the sense of supporting them, helping them and guiding them. This is a special kind of "being with", as Allāh says elsewhere:

﴿إِذْ يَرْىٰ رَبُّكَ إِلَى السَّمَاءِ أَنِ مِّنْكُمْ نَذِيرٌ ۚ﴾

«(Remember) when your Lord revealed to the angels, "Verily, I am with you, so support those who believe."» [8:12]

And Allāh said to Mūsā and Hārūn:

﴿لَا تَخَافَا إِنِّي مَعَكُمَا سَمِعَ وَأَبْصَرُ﴾

«Fear not, verily I am with you both, hearing and seeing.» [20:46]

The Prophet ﷺ said to (Abu Bakr) Aṣ-Ṣiddiq when they were in the cave:

«لَا تَخْزَنَنَّ إِنَّا اللَّهُ مَعَنَا»

«Do not worry, Allāh is with us.»^[1]

The general kind of "being with" some one, or something is by means of seeing, hearing and knowing, as Allāh says:

﴿وَقَدْ مَكَرَ الَّذِينَ كَانُوا مِن قَبْلِهِمْ لِيُرْسِلُوا فِي سُبُلِ اللَّهِ يُضِلُّوا سُبُلَ اللَّهِ لِيُضِلُّوا سُبُلَ اللَّهِ بِمَا يَكُونُ لَكُمْ رَحْمَةً ۚ﴾

«And He is with you wherever you may be. And Allāh sees whatever you do.» [57:4]

﴿أَلَمْ تَرَ أَنَّ اللَّهَ يَتْلُمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ مِن نَّجْوَىٰ لِّثَلَاثٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَكْثَرُ مِن ذَلِكَ إِلَّا هُوَ سَابِعُهُمْ إِنِّي مَا كَانُوا﴾

«Have you not seen that Allāh knows whatever is in the heavens and whatever is on the earth? There is no secret counsel of three but He is their fourth, - nor of five but He is their sixth, - nor of less than that or more, but He is with them wherever they may be.» [58:7]

﴿وَمَا تَكُونُ فِي شَأٍ وَلَا تَكُونُ فِي شَيْءٍ وَلَا تَكُونُ فِي شَيْءٍ إِلَّا كَمَا عَبَّرَ عَنْكُمْ شَرْكَاءُ﴾

«You will not be in any circumstance, nor recite any portion of the Qur'ān, nor having done any deeds, but We are witnessing you.» [10:61]

[1] Fath Al-Bāri 7:11.

﴿وَالَّذِينَ اتَّقَوْا﴾

﴿those who have Taqwā﴾ means, they keep away from that which is forbidden.

﴿وَالَّذِينَ هُمْ يُحْسِنُ﴾

﴿and the doers of good.﴾ meaning they do deeds of obedience to Allāh. These are the ones whom Allāh takes care of, He gives them support, and helps them to prevail over their enemies and opponents.

This is end of the *Tafsīr* of Sūrat An-Nahl. To Allāh be praise and blessings, and peace and blessings be upon Muḥammad and his family and Companions.

The Tafsir of Sūrat Al-Isrā'

(Chapter - 17)

Which was revealed in Makkah

The Virtues of Sūrat Al-Isrā'

Imām Al-Hāfiẓ Abu 'Abdullāh Muḥammad bin Ismā'īl Al-Bukhārī recorded that Ibn Mas'ūd رضي الله عنه said concerning *Surah Bani Isrā'īl* (i.e., *Sūrat Al-Isrā'*), *Al-Kahf* and *Maryam*: "They are among the earliest and most beautiful *Sūrahs* and they are my treasure."^[1]

Imām Aḥmad recorded that 'Ā'ishah said: "The Messenger of Allāh ﷺ used to fast until we would say, he does not want to break his fast, then he would not fast until we would say, he does not want to fast, and he used to recite *Bani Isrā'īl* and *Az-Zumar* every night."^[2]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿سُبْحَنَ الَّذِي أَسْرَى بِعَبْدِهِ ۚ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ مَبْنِئِنَّا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ﴾

﴿1. Glorified be He Who took His servant for a Journey by Night from Al-Masjid Al-Ḥarām to Al-Masjid Al-Aqsā, the neighborhood whereof We have blessed, in order that We might show him of Our Āyāt. Verily, He is the All-Hearer, the All-Seer.﴾

The Isrā' (Night Journey)

Allāh glorifies Himself, for His ability to do that which none but He can do, for there is no God but He and no Lord besides Him.

[1] *Fath Al-Bārī* 8:655.

[2] *Aḥmad* 6:189.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

TAY

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ الْاِسْرَاءِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَبَّحَنَّا الَّذِي أَسْرَى بِعَبْدِهِ، لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ
إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَارَكْنَا حَوْلَهُ، لِنُرِيَهُ، مِن مَّيْنِنَاتِنَا إِنَّهُ
هُوَ السَّمِيعُ الْبَصِيرُ ﴿١﴾ وَآتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ
هُدًى لِّبَنِي إِسْرَءِيلَ لَّا تَتَّخِذُوا مِن دُونِي وَكِيلًا ﴿٢﴾
ذُرِّيَّةً مِّنْ حَمَلِنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا ﴿٣﴾
وَقَضَيْنَا إِلَى بَنِي إِسْرَءِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ
مَرَّتَيْنِ وَلَنَعْلُنَّ عُلُوًّا كَبِيرًا ﴿٤﴾ فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا
عَلَيْكُمْ عَبْدًا لَّنَا أَوَّلَ بِأَمْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ
وَكَانَ وَعْدًا مَّفْعُولًا ﴿٥﴾ ثُمَّ رَدَدْنَا لَكُمُ الْكَوْثَرَ عَلَيْهِمْ
وَأَنذَرْنَاكُمْ بِأَمْوَالِكُمْ وَيَتِيمِكُمْ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا ﴿٦﴾
إِنَّ أَحْسَنَ أَمْسَاتِكُمْ إِلَيْكُمْ لَأَنْفُسِكُمْ، وَإِنْ أَسَأْتُمْ فَلَهَا، فَإِذَا جَاءَ
وَعْدُ الْآخِرَةِ لِيَسْئَلُوا وَجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ
كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ، وَلِيُتَبَرَّأَ مَا عُلُوًّا تَبَرَّيَا ﴿٧﴾

﴿الَّذِي أَسْرَى بِعَبْدِهِ﴾

﴿Who took His servant for a Journey﴾ refers to Muḥammad ﷺ

﴿لَيْلًا﴾

﴿by Night﴾ means, in the depths of the night.

﴿مِنَ الْمَسْجِدِ الْحَرَامِ﴾

﴿from Al-Masjid Al-Harām﴾ means the Masjid in Makkah.

﴿إِلَى الْمَسْجِدِ الْأَقْصَا﴾

﴿to Al-Masjid Al-Aqsā﴾ means the Sacred House which is in Jerusalem, the origin of the Prophets from the time of Ibrāhīm Al-Khalīl. The Prophets all gathered there, and he (Muḥammad ﷺ) led

them in prayer in their own homeland. This indicates that he is the greatest leader of all, may the peace and blessings of Allāh be upon him and upon them.

﴿الَّذِي بَارَكْنَا حَوْلَهُ﴾

﴿the neighborhood whereof We have blessed﴾ means, its agricultural produce and fruits are blessed

﴿لِنُرِيَهُ﴾

﴿in order that We might show him﴾, i.e., Muḥammad ﷺ

﴿مِن مَّيْنِنَاتِنَا﴾

﴿of Our Āyāt﴾ i.e., great signs. As Allāh says:

﴿لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى﴾

﴿Indeed he did see of the greatest signs, of his Lord (Allāh).﴾
(53:18)

We will mention below what was narrated in the Sunnah concerning this.

﴿إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ﴾

﴿Verily, He is the All-Hearer, the All-Seer.﴾

means, He hears all the words of His servants, believers and disbelievers, faithful and infidel, and He sees them and gives each of them what he deserves in this world and the Hereafter.

Hadīths about Al-Isrā'

The Report of Anas bin Mālīk

Imām Aḥmad reported from Anas bin Mālīk that the Messenger of Allāh ﷺ said:

«أُنِيتُ بِالْبِرَاقِ وَهُوَ دَابَّةٌ أُنِيتُ فَوْقَ الْجَنَارِ وَدُونَ الْبَيْتِ، يَضَعُ حَافِرُهُ عِنْدَ مُتَهَيِّ طَرَفِهِ، فَرَكِبْتُهُ فَسَارَ بِي حَتَّى أَتَيْتُ بَيْتَ الْمَقْدِسِ، فَرَبَطْتُ الدَّابَّةَ بِالْخَلْقَةِ الَّتِي يَرْبِطُ فِيهَا الْأَنْبِيَاءُ، ثُمَّ دَخَلْتُ فَصَلَّيْتُ فِيهِ رَكْعَتَيْنِ ثُمَّ خَرَجْتُ فَأَتَانِي جِبْرِيلُ بِإِنَاءٍ مِنْ خَمِيرٍ وَإِنَاءٍ مِنْ لَبَنٍ، فَاخْتَرْتُ اللَّبَنَ فَقَالَ جِبْرِيلُ: أَصَبْتَ الْفَيْطْرَةَ. قَالَ: ثُمَّ عُرِجَ بِي إِلَى السَّمَاءِ الدُّنْيَا فَاسْتَفْتَحَ جِبْرِيلُ فَقِيلَ لَهُ: مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ. قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: قَدْ أُرْسِلَ إِلَيْهِ. فَفُتِحَ لَنَا فَإِذَا أَنَا بِأَدَمَ فَرَحَّبَ بِي وَدَعَا لِي بِخَيْرٍ، ثُمَّ عُرِجَ بِنَا إِلَى السَّمَاءِ الثَّانِيَةِ فَاسْتَفْتَحَ جِبْرِيلُ فَقِيلَ لَهُ: مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ. قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: قَدْ أُرْسِلَ إِلَيْهِ، فَفُتِحَ لَنَا فَإِذَا أَنَا بِإِبْنِ الْخَالَةِ يَحْيَى وَيَسَى فَرَحَّبَا بِي وَدَعَوَا لِي بِخَيْرٍ ثُمَّ عُرِجَ بِنَا إِلَى السَّمَاءِ الثَّالِثَةِ فَاسْتَفْتَحَ جِبْرِيلُ فَقِيلَ لَهُ: مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ. قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: قَدْ أُرْسِلَ إِلَيْهِ. فَفُتِحَ لَنَا، فَإِذَا أَنَا بِيُوسُفَ عَلَيْهِ السَّلَامُ، وَإِذَا هُوَ قَدْ أُعْطِيَ شَطْرَ الْحُسَيْنِ فَرَحَّبَ بِي وَدَعَا لِي بِخَيْرٍ. ثُمَّ عُرِجَ بِنَا إِلَى السَّمَاءِ الرَّابِعَةِ فَاسْتَفْتَحَ جِبْرِيلُ فَقِيلَ: مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ. قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ. فَفُتِحَ لَنَا فَإِذَا أَنَا بِإِدْرِيسَ فَرَحَّبَ بِي وَدَعَا لِي بِخَيْرٍ، ثُمَّ قَالَ:

يَقُولُ اللَّهُ تَعَالَى:

'Al-Burāq was brought to me, and it was a white animal bigger than a donkey and smaller than a mule. One stride of this creature covered a distance as far as it could see. I rode on it and it took me to Bayt Al-Maqdis (Jerusalem), where I tethered it at the hitching post of the Prophets. Then I entered and prayed two Rak'ahs there, and came out. Jibrīl brought me a vessel of wine and a vessel of milk, and I chose the milk. Jibrīl said: 'You have chosen the Fītrah (natural instinct).' Then I was taken up to the first heaven and Jibrīl asked for it to be opened. It was said, 'Who are you?' He said, 'Jibrīl.' It was said, 'Who is with you?' He said, 'Muḥammad.' It was asked, 'Has his Mission started?' He said, 'His Mission has started.' So it was opened for us, and there I saw Ādam, who welcomed me and prayed for good for me. Then I was taken up to the second heaven and Jibrīl asked for it to be opened. It was said, 'Who are you?' He said, 'Jibrīl.' It was said, 'Who is with you?' He said, 'Muḥammad.' It was asked, 'Has his Mission started?' He said, 'His Mission has started.' So it was opened for us, and there I saw the two maternal cousins, Yahyā and 'Isā, who welcomed me and prayed for good for me. Then I was taken up to the third heaven and Jibrīl asked for it to be opened. It was said, 'Who are you?' He said, 'Jibrīl.' It was said, 'Who is with you?' He said, 'Muḥammad.' It was asked, 'Has his Mission started?' He said, 'His Mission has started.' So it was opened for us, and there I saw Yūsuf, who had been given the beautiful half. He welcomed me and prayed for good for me. Then I was taken up to the fourth heaven and Jibrīl asked for it to be opened. It was said, 'Who are you?' He said, 'Jibrīl.' It was said, 'Who is with you?' He said, 'Muḥammad.' It was asked, 'Has his Mission started?' He said, 'His Mission has started.' So it was opened for us, and there I saw Idrīs, who welcomed me and prayed for good for me. - then (the Prophet ﷺ) said: Allāh says:

﴿وَرَفَعْنَاهُ مَكَانًا عَلِيًّا﴾

﴿And We raised him to a high station﴾ (19:57).

ثُمَّ عُرِجَ بِنَا إِلَى السَّمَاءِ الْخَامِسَةِ فَاسْتَفْتَحَ جِبْرِيلُ فَقِيلَ: مَنْ أَنْتَ؟ قَالَ جِبْرِيلُ قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ. فَفُتِحَ لَنَا فَإِذَا أَنَا بِهَارُونَ قَرِيبَ بِي وَدَعَا لِي بِخَيْرٍ ثُمَّ عُرِجَ بِنَا إِلَى السَّمَاءِ السَّادِسَةِ فَاسْتَفْتَحَ جِبْرِيلُ فَقِيلَ مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ قِيلَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ. فَفُتِحَ لَنَا فَإِذَا أَنَا بِمُوسَى عَلَيْهِ السَّلَامُ قَرِيبَ بِي وَدَعَا لِي بِخَيْرٍ ثُمَّ عُرِجَ بِنَا إِلَى السَّمَاءِ السَّابِعَةِ فَاسْتَفْتَحَ جِبْرِيلُ فَقِيلَ مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ قِيلَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ. فَفُتِحَ لَنَا فَإِذَا أَنَا بِإِبْرَاهِيمَ عَلَيْهِ السَّلَامُ، وَإِذَا هُوَ مُسْتَبِدٌّ إِلَى السَّيِّبِ الْمَعْمُورِ، وَإِذَا هُوَ يَدْخُلُهُ كُلُّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ ثُمَّ لَا يَخْرُجُونَ إِلَيْهِ، ثُمَّ دَخَبَ بِي إِلَى بَيْتِ الْمُنْتَهَى فَإِذَا وَرَاقُهَا كَأَذَانِ الْفَيْلَةِ، وَإِذَا نَمْرُهَا كَالْفَيْلِ، فَلَمَّا غَشِيَهَا مِنْ أَمْرِ اللَّهِ مَا غَشِيَهَا تَغَيَّرَتْ فَمَا أَحَدٌ مِنْ خَلْقِ اللَّهِ تَعَالَى يَسْتَطِيعُ أَنْ يَصِفَهَا مِنْ حُسْنِهَا.

قَالَ: فَأَدْخَى اللَّهُ إِلَيَّ مَا أَوْحَى، وَقَدْ قَرَضَ عَلَيَّ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ خَمْسِينَ صَلَاةً فَتَرَكْتُ حَتَّى انْتَهَيْتُ إِلَى مُوسَى، قَالَ: مَا قَرَضَ رَبُّكَ عَلَيَّ أَمِيكَ؟ قُلْتُ: خَمْسِينَ صَلَاةً فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، قَالَ: ارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ لِأَمِيكَ، فَإِنَّ أَمْنَكَ لَا تُطِيقُ ذَلِكَ وَإِنِّي قَدْ بَلَوْتُ بَنِي إِسْرَائِيلَ وَخَبَرْتُهُمْ، قَالَ: فَارْجِعْ إِلَى رَبِّي فَقُلْتُ: أَيُّ رَبِّ خَفَّفَ عَنِّي أَمِّي نَحَطَ عَنِّي خَمْسًا، فَتَرَكْتُ حَتَّى انْتَهَيْتُ إِلَى مُوسَى فَقَالَ: مَا قَعَلْتَ؟ قُلْتُ: قَدْ خَطَّ عَنِّي خَمْسًا فَقَالَ: إِنْ أَمْنَكَ لَا تُطِيقُ ذَلِكَ فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ لِأَمِيكَ، قَالَ: فَلَمْ أَرْزَلْ أَرْجِعْ بَيْنَ رَبِّي وَبَيْنَ مُوسَى وَيَحْطُ عَنِّي خَمْسًا خَمْسًا حَتَّى قَالَ: يَا مُحَمَّدُ مَنْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ بِكُلِّ صَلَاةٍ عَشْرُ، فَبَلَكَ خَمْسُونَ صَلَاةً وَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كُتِبَتْ لَهُ حَسَنَةٌ، فَإِنْ عَمِلَهَا كُتِبَتْ عَشْرًا، وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا لَمْ يُكْتَبْ شَيْءٌ، فَإِنْ عَمِلَهَا كُتِبَتْ سَيِّئَةٌ وَاحِدَةٌ، فَتَرَكْتُ حَتَّى انْتَهَيْتُ إِلَى مُوسَى فَأَخْبَرْتُهُ، فَقَالَ: ارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ لِأَمِيكَ فَإِنَّ أَمْنَكَ لَا تُطِيقُ ذَلِكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ رَجَعْتُ إِلَى رَبِّي حَتَّى اسْتَحْيَيْتُ»

[Then he resumed his narrative:] «Then I was taken up to the fifth heaven and Jibril asked for it to be opened. It was said, 'Who are you?' He said, 'Jibril.' It was said, 'Who is with you?' He said, 'Muhammad.' It was asked, 'Has his

Mission started?' He said, 'His Mission has started.?' So it was opened for us, and there I saw Hārūn, who welcomed me and prayed for good for me. Then I was taken up to the sixth heaven and Jibrīl asked for it to be opened. It was said, 'Who are you?' He said, 'Jibrīl.?' It was said, 'Who is with you?' He said, 'Muḥammad.' It was asked, 'Has his Mission started?' He said, 'His Mission has started.?' So it was opened for us, and there I saw Mūsā, who welcomed me and prayed for good for me. Then I was taken up to the seventh heaven and Jibrīl asked for it to be opened. It was said, 'Who are you?' He said, 'Jibrīl.' It was said, 'Who is with you?' He said, 'Muḥammad.' It was asked, 'Has his Mission started?' He said, 'His Mission has started.' So it was opened for us, and there I saw Ibrāhīm, who was leaning back against the Much-Frequented House (Al-Bayt Al-Ma'mūr). Every day seventy thousand angels enter it, then they never come back to it again. Then I was taken to Sidrat Al-Muntahā (the Lote tree beyond which none may pass), and its leaves were like the leaves [ears] of elephants and its fruits were like jugs, and when it was veiled with whatever it was veiled with by the command of Allāh, it changed, and none of the creatures of Allāh can describe it because it is so beautiful.

Then Allāh revealed that which He revealed to me. He enjoined on me fifty prayers every day and night. I came down until I reached Mūsā, and he said, 'What did your Lord enjoin on your Ummah?' I said, 'Fifty prayers everyday and night.' He said, 'Go back to your Lord and ask Him to reduce (the burden) for your Ummah, for your Ummah will not be able to do that. I tested the Children of Israel and found out how they were.' So I went back to my Lord and said, 'O Lord, reduce (the burden) for my Ummah for they will never be able to do that.' So He reduced it by five. I came back down until I met Mūsā and he asked me, 'What did you do?' I said, '(My Lord) reduced (my burden) by five.' He said, 'Go back to your Lord and ask Him to reduce (the burden) for your Ummah.' I kept going back between my Lord and Mūsā, and (my Lord) reduced it by five each time, until He said, 'O Muḥammad, these are five prayers every day and night, and for every prayer there is (the reward of) ten, so they are (like) fifty prayers. Whoever wants to do

something good then does not do it, one good deed will be recorded for him, and if he does it, ten good deeds will be recorded for him. Whoever wants to do something evil and does not do it, no evil deed will be recorded for him, and if he does it, one evil deed will be recorded for him.' I came down until I reached Mūsā, and told him about this. He said: 'Go back to your Lord and ask him to reduce (the burden) for your Ummah, for they will never be able to do that.' I had kept going back to my Lord until I felt too shy.^[1] This version was also recorded by Muslim.^[2]

Imām Aḥmad recorded Anas saying that Al-Burāq was brought to the Prophet ﷺ on the Night of the *Isrā'* with his saddle and reins ready for riding. The animal shied, and Jibrīl said to him: "Why are you doing this? By Allāh, no one has ever ridden you who is more honored by Allāh than him." At this, Al-Burāq started to sweat. This was also recorded by At-Tirmidhi, who said it is *Gharīb*.^[3]

Aḥmad also recorded that Anas said: "The Messenger of Allāh ﷺ said:

«لَمَّا عَرَجَ بِي رَبِّي عَزَّ وَجَلَّ مَرَزْتُ بِقَوْمٍ لَهُمْ أَظْفَارٌ مِنْ نَحَاسٍ يَخْمُشُونَ بِهَا
وُجُوهَهُمْ وَصُدُورَهُمْ، قُلْتُ: مَنْ هَؤُلَاءِ يَا جِبْرِيلُ؟ قَالَ: هَؤُلَاءِ الَّذِينَ يَأْكُلُونَ
لُحُومَ النَّاسِ وَيَقْعُونَ فِي أَعْرَاسِهِمْ»

'When I was taken up to my Lord (during Al-Mi'rāj), I passed by people who had nails of copper with which they were scratching their faces and chests. I asked, 'Who are these, O Jibrīl?' He said, 'These are those who ate the flesh of the people [i.e., backbiting] and slandered their honor.'^[4]

This was also recorded by Abu Dāwud.^[5] Anas also said that the Messenger of Allāh ﷺ said:

^[1] Aḥmad 3:148.

^[2] Muslim 1:145.

^[3] At-Tirmidhi, no. 3131.

^[4] Aḥmad 3:224.

^[5] Abu Dāwud 4878.

مَرَزْتُ لَيْلَةً أُسْرِي بِي عَلَى مُوسَى عَلَيْهِ السَّلَامُ قَائِمًا يُصَلِّي فِي قَبْرِهِ»

«On the night when I was taken on my Night Journey (Al-Isrā'), I passed by Mūsā, who was standing, praying in his grave.»^[1] This was also recorded by Muslim.^[2]

The Report of Anas bin Mālik from Mālik bin Ša'sa'ah

Imām Aḥmad recorded that Anas bin Mālik said that Mālik bin Ša'sa'ah told him that the Prophet of Allāh ﷺ told them about the night in which he was taken on the Night Journey (Al-Isrā'). He said:

«يَتَنَا أَنَا فِي الْخَطِيمِ - وَرُبَّمَا قَالَ قَتَادَةُ: فِي الْجَبْرِ - مُضْطَجِعًا إِذْ أَتَانِي آتٍ، فَجَعَلَ يَقُولُ لِصَاحِبِهِ الْأَوْسَطِ بَيْنَ الثَّلَاثَةِ - قَالَ - فَأَتَانِي فَقَدْ - سَمِعْتُ قَتَادَةَ يَقُولُ: فَشَقَّ - مَا بَيْنَ هَذِهِ إِلَى هَذِهِ»

«While I was lying down in Al-Ḥaḥīm (or maybe, Qatādah said, in Al-Hijr) 'someone came to me and said to his companion, 'The one who is in the middle of these three.' He came to me and opened me.»

I [one of the narrators] heard Qatādah say, 'split me - from here to here.' Qatādah said: "I said to Al-Jārūd, who was beside me, 'What does that mean?' He said, 'From the top of his chest to below his navel', and I heard him say, 'from his throat to below his navel'. The Prophet ﷺ said:

«فَأَسْخَرَجَ قَلْبِي - قَالَ - فَأَتَيْتُ بِطَنْبٍ مِنْ ذَهَبٍ مَمْلُوءٍ إِيْمَانًا وَحِكْمَةً فَمَسَّلَ قَلْبِي ثُمَّ خُشِيَ ثُمَّ أُعِيدَ ثُمَّ أَتَيْتُ بِدَائِيَّةٍ دُونَ الْبَغْلِ وَفَوْقَ الْحِمَارِ أَيْضًا»

«He took out my heart and brought a golden vessel filled with faith and wisdom. He washed my heart then filled it up and put it back, then a white animal was brought to me that was smaller than a mule and larger than a donkey.»

Al-Jārūd said, 'Was this Al-Burāq, O Abu Hamzah?' He said, 'Yes, and its stride covered a distance as far as it could see.' The Prophet ﷺ said:

[1] Aḥmad 3:120.

[2] Muslim 2375.

«مُحَمَّدٌ عَلَيْهِ فَانْطَلَقَ بِهِ جِبْرِيلُ عَلَيْهِ السَّلَامُ حَتَّى أَتَى إِلَى السَّمَاءِ الدُّنْيَا فَانْشَقَّتْ، فَقِيلَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قِيلَ: أَرَأَيْتَ إِلَيْهِ؟ قَالَ: نَعَمْ، فَقِيلَ: مَرْحَبًا بِهِ وَلَيَعْمَ الْمَجِيءُ بِجَاءٍ - قَالَ - فَفَتَبَّحَ لَنَا فَلَمَّا خَلَصْتُ فَإِذَا فِيهَا آدَمُ عَلَيْهِ السَّلَامُ، قَالَ: هَذَا أَبُوكَ آدَمُ فَسَلِّمْ عَلَيْهِ، فَسَلَّمْتُ عَلَيْهِ فَرَدَّ السَّلَامَ ثُمَّ قَالَ: مَرْحَبًا بِالْأَبْنِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ، قَالَ - فَلَمَّا تَجَاوَزْتُهُ بَكَى قِيلَ لَهُ: مَا يَبْكُكَ؟ قَالَ: أَبْكِي لَأَنَّ غُلَامًا بُعِثَ بَعْدِي يَدْخُلُ الْجَنَّةَ مِنْ أَمْرِهِ أَكْثَرَ مِنَّا يَدْخُلُهَا مِنْ أَمْرِي. قَالَ: ثُمَّ صَبَدَ حَتَّى أَتَى السَّمَاءَ السَّابِعَةَ فَانْشَقَّتْ قِيلَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قِيلَ: أَرَأَيْتَ بَعِثَ إِلَيْهِ؟ قَالَ: نَعَمْ، قِيلَ: مَرْحَبًا بِهِ وَلَيَعْمَ الْمَجِيءُ بِجَاءٍ، قَالَ: فَفَتَبَّحَ لَنَا فَلَمَّا خَلَصْتُ فَإِذَا إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ فَقَالَ: هَذَا إِبْرَاهِيمُ فَسَلِّمْ عَلَيْهِ قَالَ: فَسَلَّمْتُ عَلَيْهِ فَرَدَّ السَّلَامَ، ثُمَّ قَالَ: مَرْحَبًا بِالْأَبْنِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ - قَالَ - ثُمَّ رَفَعْتُ إِلَيَّ سِدْرَةَ الْمُنْتَهَى فَإِذَا تَبَّتْهَا مِثْلُ قِلَافِ حَبَرٍ، وَإِذَا وَرَثَتُهَا مِثْلُ آذَانِ الْفَيْلَةِ، فَقَالَ: هَذِهِ سِدْرَةُ الْمُنْتَهَى، قَالَ: وَإِذَا أُرْبَعَةُ أَنْهَارٍ: نَهْرَانِ بَاطِنَانِ وَنَهْرَانِ ظَاهِرَانِ، فَقُلْتُ: مَا هَذَا يَا جِبْرِيلُ؟ قَالَ: أَمَّا الْبَاطِنَانِ فَنَهْرَانِ فِي الْجَنَّةِ، وَأَمَّا الظَّاهِرَانِ فَالنَّيْلُ وَالْفُرَاتُ - قَالَ - ثُمَّ رَفَعَ إِلَيَّ النَّبِيَّ الْمَعْمُورُ،

'I was mounted upon it and Jibril brought me to the first heaven, and asked for it to be opened. It was said, 'Who is this?' He said, 'Jibril.' It was said, 'Who is with you?' He said, 'Muhammad.' It was said, 'Has his Mission started?' He said, 'Yes.' It was said, 'Welcome to him, blessed is the one who comes.' So it was opened for us and when I entered, I saw Adam. (Jibril) said, 'This is your father Adam, greet him.' So I greeted him, and he returned the greeting then said, 'Welcome to the righteous son and righteous Prophet.' Then I was taken up to the fifth heaven, and (Jibril) asked for it to be opened. It was said, 'Who is this?' He said, 'Jibril.' It was said, 'Who is with you?' He said, 'Muhammad.' It was said, 'Has his Mission started?' He said, 'Yes.' It was said, 'Welcome to him, blessed is the one who comes.' So it was opened for us and when I entered, I saw Hārūn. (Jibril) said, 'This is Hārūn, greet him.' So I greeted him, and he returned the greeting then said, 'Welcome to the righteous brother and righteous Prophet.'

Then I was taken up to the sixth heaven, and (Jibrīl) asked for it to be opened. It was said, 'Who is this?' He said, 'Jibrīl.' It was said, 'Who is with you?' He said, 'Muḥammad.' It was said, 'Has his Mission started?' He said, 'Yes.' It was said, 'Welcome to him, blessed is the one who comes.' So it was opened for us and when I entered, I saw Mūsā. (Jibrīl) said, 'This is Mūsā, greet him.' So I greeted him, and he returned the greeting then said, 'Welcome to the righteous brother and righteous Prophet.' When I passed by him, he wept, and it was said to him, 'Why are you weeping?' He said, 'I am weeping because a young man was sent after me and more people from his Ummah than from mine will enter Paradise.' Then I was taken up to the seventh heaven, and (Jibrīl) asked for it to be opened. It was said, 'Who is this?' He said, 'Jibrīl.' It was said, 'Who is with you?' He said, 'Muḥammad'. It was said, 'Has his Mission started?' He said, 'Yes.' It was said, 'Welcome to him, blessed is the one who comes.' So it was opened for us and when I entered, I saw Ibrāhīm. (Jibrīl) said, 'This is Ibrāhīm, greet him.' So I greeted him, and he returned the greeting then said, 'Welcome to the righteous son and righteous Prophet.' Then I was taken up to Sidrat Al-Muntahā, whose fruits like the clay jugs of Hajar (a region in Arabia) and its leaves were like the ears of elephants. (Jibrīl) said: 'This is Sidrat Al-Muntahā.' And there were four rivers, two hidden and two visible. I said, 'What is this, O Jibrīl?' He said, 'The two hidden rivers are rivers in Paradise, and the two visible rivers are the Nile and the Euphrates.' Then I was shown Al-Bayt Al-Ma'mūr. »

Qatādah said: Al-Ḥasan told us narrating from Abu Hurayrah that the Prophet ﷺ saw Al-Bayt Al-Ma'mūr. Each day seventy thousand angels enter it, then they never return from it. Then he continued to narrate the Ḥadīth of Anas;

«ثُمَّ أُتِيَ بِإِنَاءٍ مِنْ خَمِيرٍ وَإِنَاءٍ مِنْ لَبَنٍ وَإِنَاءٍ مِنْ عَسَلٍ - قَالَ - فَأَخَذْتُ اللَّبَنَ
قَالَ: هَذِهِ الْفِطْرَةُ أَنْتَ عَلَيْهَا وَأَنْتَكَ - قَالَ - ثُمَّ فَرَضْتُ عَلَى الصَّلَاةِ خَمْسِينَ
صَلَاةً كُلُّ يَوْمٍ - قَالَ - فَتَرَلْتُ حَتَّى أُتِيَ مُوسَى، فَقَالَ: مَا فَرَضَ رَبُّكَ عَلَى
أَنْتَ؟ قَالَ: قُلْتُ: خَمْسِينَ صَلَاةً كُلُّ يَوْمٍ، قَالَ: إِنْ أَنْتَ لَا تَسْتَطِيعُ خَمْسِينَ
صَلَاةً وَإِنِّي قَدْ خَيْرْتُ النَّاسَ قَبْلَكَ، وَعَالَيْتُ بَنِي إِسْرَائِيلَ أَشَدَّ الْمَعَالِجَةِ، فَارْجِعْ

إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ لِأَمْرِكَ - قَالَ - فَرَجَعْتُ فَوَضَعَ عَنِّي عَشْرًا - قَالَ - فَرَجَعْتُ إِلَى مُوسَى فَقَالَ: بِمِ أَمَرْتُ؟ قُلْتُ: بِأَرْبَعِينَ صَلَاةً كُلَّ يَوْمٍ، قَالَ: إِنَّ أُمَّتَكَ لَا تَسْتَطِيعُ أَرْبَعِينَ صَلَاةً كُلَّ يَوْمٍ، وَإِنِّي قَدْ خَبَرْتُ النَّاسَ قَبْلَكَ وَعَالَجْتُ بَنِي إِسْرَائِيلَ أَشَدَّ الْمُعَالَجَةِ، فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ لِأَمْرِكَ - قَالَ - فَرَجَعْتُ فَوَضَعَ عَنِّي عَشْرًا أُخَرَ، فَرَجَعْتُ إِلَى مُوسَى فَقَالَ: بِمِ أَمَرْتُ؟ قُلْتُ: بِثَلَاثِينَ صَلَاةً، قَالَ: إِنَّ أُمَّتَكَ لَا تَسْتَطِيعُ ثَلَاثِينَ صَلَاةً كُلَّ يَوْمٍ، وَإِنِّي قَدْ خَبَرْتُ النَّاسَ قَبْلَكَ وَعَالَجْتُ بَنِي إِسْرَائِيلَ أَشَدَّ الْمُعَالَجَةِ، فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ لِأَمْرِكَ - قَالَ - فَرَجَعْتُ فَوَضَعَ عَنِّي عَشْرًا أُخَرَ، فَرَجَعْتُ إِلَى مُوسَى فَقَالَ: بِمِ أَمَرْتُ؟ قُلْتُ: بِعَشْرِينَ صَلَاةً كُلَّ يَوْمٍ، قَالَ: إِنَّ أُمَّتَكَ لَا تَسْتَطِيعُ عَشْرِينَ صَلَاةً كُلَّ يَوْمٍ، وَإِنِّي قَدْ خَبَرْتُ النَّاسَ قَبْلَكَ وَعَالَجْتُ بَنِي إِسْرَائِيلَ أَشَدَّ الْمُعَالَجَةِ، فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ لِأَمْرِكَ - قَالَ - فَرَجَعْتُ فَوَضَعَ عَنِّي عَشْرًا أُخَرَ، فَرَجَعْتُ إِلَى مُوسَى فَقَالَ: بِمِ أَمَرْتُ؟ قُلْتُ: بِعَشْرِ صَلَوَاتٍ كُلَّ يَوْمٍ، قَالَ: إِنَّ أُمَّتَكَ لَا تَسْتَطِيعُ لِعَشْرِ صَلَوَاتٍ كُلَّ يَوْمٍ، وَإِنِّي قَدْ خَبَرْتُ النَّاسَ قَبْلَكَ وَعَالَجْتُ بَنِي إِسْرَائِيلَ أَشَدَّ الْمُعَالَجَةِ، فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ لِأَمْرِكَ - قَالَ - فَرَجَعْتُ فَأَمَرْتُ بِخَمْسِ صَلَوَاتٍ كُلَّ يَوْمٍ، فَرَجَعْتُ إِلَى مُوسَى فَقَالَ: بِمِ أَمَرْتُ؟ قُلْتُ: بِأَمْرٍ بِخَمْسِ صَلَوَاتٍ كُلَّ يَوْمٍ، قَالَ: إِنَّ أُمَّتَكَ لَا تَسْتَطِيعُ لِبَخْمَسِ صَلَوَاتٍ كُلَّ يَوْمٍ، وَإِنِّي قَدْ خَبَرْتُ النَّاسَ قَبْلَكَ وَعَالَجْتُ بَنِي إِسْرَائِيلَ أَشَدَّ الْمُعَالَجَةِ، فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ لِأَمْرِكَ - قَالَ - قُلْتُ: قَدْ سَأَلْتُ رَبِّي حَتَّى اسْتَحْيَيْتُ، وَلَكِنْ أَرْضَى وَأَسْلَمُ، فَتَذَكَّرْتُ فَتَذَكَّرَ مُتَاوَدًّا: قَدْ أَنْصَيْتُ فَرِيضَتِي وَخَفَّفْتُ عَنْ عِبَادِي

•Then I was brought a vessel of wine, a vessel of milk and a vessel of honey. I chose the milk, and he [Jibril] said, 'This is the Fitrah (natural instinct) on which you and your Ummah will be.' Then the prayer was enjoined upon me, fifty prayers each day. I came down until I reached Mūsā, who said, 'What did your Lord enjoin upon your Ummah?' I said, 'Fifty prayers each day.' He said, 'Your Ummah will not be able to do fifty prayers each day. I tried the people before you, I had to deal with the Children of Israel and it was very difficult for me. Go back to your Lord and ask Him to reduce the burden on your

Ummah.' So I went back, and the number was reduced by ten. I came back to Mūsā and he asked, 'What were you commanded to do?' I said, 'Forty prayers each day.' He said, 'Your Ummah will not be able to do forty prayers each day. I tried the people before you, I had to deal with the Children of Israel and it was very difficult for me. Go back to your Lord and ask Him to reduce the burden on your Ummah.' So I went back, and the number was reduced by ten. I came back to Mūsā and he asked, 'What were you commanded to do?' I said, 'I was commanded to do thirty prayers each day.' He said, 'Your Ummah will not be able to do thirty prayers each day. I tried the people before you, I had to deal with the Children of Israel and it was very difficult for me. Go back to your Lord and ask Him to reduce the burden on your Ummah.' So I went back, and the number was reduced by ten. I came back to Mūsā and he asked, 'What were you commanded to do?' I said, 'Twenty prayers each day.' He said, 'Your Ummah will not be able to do twenty prayers each day. I tried the people before you, I had to deal with the Children of Israel and it was very difficult for me. Go back to your Lord and ask Him to reduce the burden on your Ummah.' So I went back, and the number was reduced by ten more. I came back to Mūsā and he asked, 'What were you commanded to do?' I said, 'Ten prayers each day.' He said, 'Your Ummah will not be able to do ten prayers each day. I tried the people before you, I had to deal with the Children of Israel and it was very difficult for me. Go back to your Lord and ask Him to reduce the burden on your Ummah.' So I went back, and I was commanded to do five prayers every day. I came back to Mūsā and he asked, 'What were you commanded to do?' I said, 'Five prayers each day.' He said, 'Your Ummah will not be able to do five prayers each day. I tried the people before you, I had to deal with the Children of Israel and it was very difficult for me. Go back to your Lord and ask Him to reduce the burden on your Ummah.' I said, 'I have asked my Lord until I feel too shy. I accept this and submit to Him.' Then a voice called out: 'My order has been decreed and I have reduced the burden on My servants.'^[1] Similar narrations were recorded in the

^[1] Ahmad 4:208.

Two *Ṣaḥīḥs*.^[1]**The Report of Anas from Abu Dharr**

Al-Bukhārī recorded that Anas bin Mālik said: Abu Dharr used to tell us that the Messenger of Allāh ﷺ said:

«فُرِجَ عَن سَقْفِ بَيْتِي وَأَنَا بِمَكَّةَ، فَتَرَلْ جِبْرِيلُ فَفَرَجَ صَدْرِي ثُمَّ غَسَلَهُ بِمَاءِ زَمْزَمَ، ثُمَّ جَاءَ بِطَبَقٍ مِّنْ ذَهَبٍ مُّمتلئٍ حِكْمَةً وَإِيمَانًا، فَأَفْرَغَهُ فِي صَدْرِي، ثُمَّ أَطْبَقَهُ ثُمَّ أَخَذَ بِيَدِي فَفَرَجَ بِي إِلَى السَّمَاءِ الدُّنْيَا، فَلَمَّا جِئْتُ إِلَى السَّمَاءِ قَالَ جِبْرِيلُ لِحَازِنِ السَّمَاءِ: افْتَحْ قَالَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ، قَالَ: هَلْ مَعَكَ أَحَدٌ؟ قَالَ: نَعَمْ مَعِيَ مُحَمَّدٌ ﷺ، فَقَالَ: أُرْسِلْ إِلَيْهِ؟ قَالَ: نَعَمْ فَلَمَّا فَتَحَ عَلَوْنَا السَّمَاءَ الدُّنْيَا فَإِذَا رَجُلٌ قَائِدٌ عَلَى بَيْتِيهِ أَسْوَدَةٌ وَعَلَى يَسَارِهِ أَسْوَدَةٌ، إِذَا نَظَرْتُ قِبَلَ بَيْتِي ضَجَّكَ وَإِذَا نَظَرْتُ قِبَلَ شِمَالِهِ بَكَى، فَقَالَ: مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالْأَبْنِ الصَّالِحِ - قَالَ - قُلْتُ لِحَازِنِ السَّمَاءِ: مَنْ هَذَا؟ قَالَ: هَذَا آدَمُ وَهَذِهِ الْأَسْوَدَةُ عَنْ بَيْتِي وَعَنْ شِمَالِهِ نَسَمُ بَيْتِي، فَأَهْلُ الْبَيْتِ مِنْهُمْ أَهْلُ الْجَنَّةِ، وَالْأَسْوَدَةُ الَّتِي عَنْ شِمَالِهِ أَهْلُ النَّارِ، فَإِذَا نَظَرْتُ عَنْ بَيْتِي ضَجَّكَ، وَإِذَا نَظَرْتُ عَنْ شِمَالِهِ بَكَى، ثُمَّ عَرَجَ بِي إِلَى السَّمَاءِ الثَّانِيَةِ فَذَكَرَ الْحَدِيثَ قَالَ: «ثُمَّ مَرَرْتُ بِإِبْرَاهِيمَ فَقَالَ: مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالْأَبْنِ الصَّالِحِ، قُلْتُ: مَنْ هَذَا؟ قَالَ: هَذَا إِبْرَاهِيمُ»

«The roof of my house was opened while I was in Makkah, and Jibril came down and opened my chest, then he washed it with Zamzam water. Then he brought a vessel of gold filled with wisdom and faith, and poured it into my chest, then he closed it up. Then he took me by the hand and took me up to the lowest heaven. When we came to the lowest heaven, Jibril said to its keeper, 'Open up!' He said, 'Who is this?' He said, 'Jibril.' He said, 'Is there anyone with you?' He said, 'Yes, Muhammad is with me.' He said, 'Has his Mission started?' He said, 'Yes.' When it was opened, we went up into the first heaven, where I saw a man sitting with a multitude to his right and another to his left. When he looked to his right he smiled, and when he looked to his left, he wept. He said, 'Welcome to the righteous Prophet and the righteous son.' I said to Jibril, 'Who is this?' He

^[1] *Fath Al-Bāri* 6:348, *Muslim* 1:151.

said, 'This is Ādam, and these multitudes to his right and left are the souls of his descendants. The people on his right include the people of Paradise, and the people on his left include the people of Hell, so when he looks to his right he smiles, and when he looks to his left he weeps.' Then he took me up to the second heaven... Then we passed by Ibrāhīm, who said, 'Welcome to the righteous Prophet and the righteous son.' I said, 'Who is this?' He said, 'This is Ibrāhīm.'

Az-Zuhri said: Ibn Ḥazm told me that Ibn 'Abbās and Abū Ḥabbah Al-Anṣārī used to say: the Prophet ﷺ narrated here -

«ثُمَّ عُرِّجَ بِي حَتَّى ظَهَرْتُ لِمُسْتَوًى أَسْمَعُ فِيهِ صَرِيْفَ الْأَقْلَامِ»

'Then I was taken up until I reached a level where I could hear the sound of the pens.'

Ibn Ḥazm and Anas bin Mālik said: the Messenger of Allāh ﷺ said:

«فَرَضَ اللَّهُ عَلَى أُمَّتِي خَمْسِينَ صَلَاةً، فَرَجَعْتُ بِذَلِكَ حَتَّى مَرَرْتُ عَلَى مُوسَى عَلَيْهِ السَّلَامُ، فَقَالَ: مَا فَرَضَ اللَّهُ عَلَى أُمَّتِكَ؟ قُلْتُ: فَرَضَ خَمْسِينَ صَلَاةً، قَالَ مُوسَى: فَارْجِعْ إِلَى رَبِّكَ فَإِنَّ أُمَّتَكَ لَا تُطِيقُ ذَلِكَ، فَرَجَعْتُ فَوَضَعَ شَطْرَهَا، فَرَجَعْتُ إِلَى مُوسَى، قُلْتُ: وَضَعَ شَطْرَهَا، فَقَالَ: ارْجِعْ إِلَى رَبِّكَ، فَإِنَّ أُمَّتَكَ لَا تُطِيقُ ذَلِكَ، فَرَجَعْتُ فَوَضَعَ شَطْرَهَا، فَرَجَعْتُ إِلَيْهِ فَقَالَ: ارْجِعْ إِلَى رَبِّكَ فَإِنَّ أُمَّتَكَ لَا تُطِيقُ ذَلِكَ، فَوَاجِعْتُهُ فَقَالَ: هِيَ خَمْسٌ وَهِيَ خَمْسُونَ لَا يُدْأَى الْقَوْلُ لَدَيَّ، فَرَجَعْتُ إِلَى مُوسَى فَقَالَ: ارْجِعْ إِلَى رَبِّكَ، قُلْتُ: قَدْ اسْتَخِيتُ مِنْ رَبِّي، ثُمَّ انْطَلَقَ بِي حَتَّى انْتَهَى إِلَى بَيْتِهَا الْمَتْنَى فَغَيَّبَهَا أَلْوَانٌ لَا أَدْرِي مَا هِيَ، ثُمَّ أَذْخَلْتُ الْجَنَّةَ، فَإِذَا فِيهَا حَبَائِلُ اللَّوْلُؤِ، وَإِذَا تُرَابُهَا الْمِسْكُ»

'Allāh enjoined upon my Ummah fifty prayers. I came back with this (message) until I passed by Mūsā, who said, 'What did your Lord enjoin upon your Ummah?' I said, 'He enjoined fifty prayers.' Mūsā said, 'Go back to your Lord, for your Ummah will not be able to do that.' So I went back, and He reduced it by half. Then I came back to Mūsā and said, 'It has been reduced by half.' He said, 'Go back to your Lord, for your Ummah will not be able to do that.' So I went back, and it was reduced by half. I came back to him, and he said, 'Go back to

your Lord, for your Ummah will not be able to do that.' So I went back, and He said: 'They are five but equal in reward to fifty, for My word does not change.' I came back to Mūsā and he said, 'Go back to your Lord.' I said, 'I feel too shy before my Lord.' Then I was taken up until I reached Sidrat Al-Muntahā, which was veiled in indescribable colors. Then I entered Paradise, in which I saw nets of pearls and its soil of musk.»

This version was recorded by Al-Bukhārī in the Book of Prayer. He also reported in the Book of *Tafsir*, under the discussion of *Bani Isrā'īl* (i.e., *Sūrat Al-Isrā'*), the Book of *Hajj* and the Stories of the Prophets, via different chains of narration from Yūnus. Muslim recorded similar *Ḥadīths* in his *Ṣaḥīḥ* in the Book of Faith.^[1]

Imām Aḥmad recorded that 'Abdullāh bin Shaqīq said: I said to Abu Dharr, "If I had seen the Messenger of Allāh ﷺ, I would have asked him." He said, "What would you have asked him?" He said, "I would have asked him, if he saw his Lord?" He said, "I did ask him that, and he said,

«فَدَرَأَيْتُ نُورًا، أَنَّى أَرَاهُ»

«I saw it as light, how could I see Him?»

This is how it was narrated in the report of Imām Aḥmad.^[2] Muslim recorded that 'Abdullāh bin Shaqīq said that Abu Dharr said: "I asked the Messenger of Allāh ﷺ, 'Did you see your Lord?' He said,

«نُورٌ أَنَّى أَرَاهُ»

«(I saw) a light, how could I see Him?»^[3]

'Abdullāh bin Shaqīq said: I said to Abu Dharr, "If I had seen the Messenger of Allāh ﷺ, I would have asked him." He said, "What would you have asked him?" He said, "I would have asked him, 'Did you see your Lord?' Abu Dharr said, "I asked him that, and he said,

«رَأَيْتُ نُورًا»

[1] *Faṭḥ Al-Bārī* 1:547, 3:576, 6:431, Muslim 1:148.

[2] Aḥmad 5:147.

[3] Muslim 1:161.

«I saw light.»^[1]

The Report of Jābir bin 'Abdullāh

Imām Aḥmad recorded that Jābir bin 'Abdullāh said that he heard the Messenger of Allāh ﷺ say:

«لَمَّا كَذَّبْتَنِي فُرَيْنْتُ جِبْنَ أُسْرِي يَإِىَّ إِلَى بَيْتِ الْمَقْدِسِ، فَمَتَّ فِي الْحِجْرِ فَجَلَى اللَّهُ لِي بَيْتَ الْمَقْدِسِ، فَطَلَفْتُ أَخْبَرُهُمْ عَنْ آيَاتِهِ وَأَنَا أَنْظُرُ إِلَيْهِ»

«When Quraysh did not believe that I had been taken on the Night Journey to Bayt Al-Maqdis, I stood up in Al-Hijr and Allāh displayed Bayt Al-Maqdis before me, so I told them about its features while I was looking at it.»^[2]

This was also reported in the Two Ṣaḥīḥs with different chains of narration.^[3] According to Al-Bayhaqī, Ibn Shihāb said: Abu Salamah bin 'Abdur-Raḥmān said: Some people from Quraish went to Abu Bakr and said, "Have you heard what your companion is saying? He is claiming that he went to Bayt Al-Maqdis and came back to Makkah in one night!" Abu Bakr said, "Did he say that?" They said, "Yes." Abu Bakr said, "Then I bear witness that if he said that, he is speaking the truth." They said, "You believe that he went to Ash-Shām [Greater Syria] in one night and came back to Makkah before morning?" He said, "Yes, I believe him with regard to something even more than that. I believe him with regard to the revelation that comes to him from heaven." Abu Salamah said, from then on Abu Bakr was known as Aṣ-Ṣiddīq (the true believer).^[4]

The Report of 'Abdullāh bin 'Abbās

Imām Aḥmad recorded that Ibn 'Abbās said:

"On the night when the Messenger of Allāh ﷺ was taken on his Night Journey, he entered Paradise, in some part of which he heard a sound. He said, 'O Jibrīl, what is this?' He said,

^[1] Muslim 1:161.

^[2] Aḥmad 3:377.

^[3] Al-Bukhārī no. 4710, Muslim no. 170

^[4] Dalā'il An-Nubuwwah 2:359

'This is Bilāl, the *Mu'adhdhin*.' When the Prophet ﷺ came back to the people, he said,

«قَدْ أَفْلَحَ بِلَالٌ، رَأَيْتُ لَهُ كَذَا وَكَذَا»

'Bilāl has succeeded, I saw that he will have such and such.'

He [the Prophet ﷺ] was met by Mūsā, who welcomed him and said, 'Welcome to the Unlettered Prophet.' He was a tall, dark man with lank hair coming down to his ears or above his ears. He said, 'Who is this, O Jibrīl?' He said, 'This is Mūsā.' Then he went on and met a venerable, distinguished old man, who welcomed him and greeted him with *Salām*, and all of them were greeting him. He said, 'Who is this, O Jibrīl?' He said, 'This is your father Ibrāhīm.' Then he looked into Hell and saw some people eating rotten meat. He said, 'Who are these people, O Jibrīl?' He said, 'They are those who used to eat the flesh of the people [i.e., backbiting].' He saw a man who was very red and dark blue, and said, 'Who is this, O Jibrīl?' He said, 'This is the one who slaughtered the she-camel (of Sālih).' When the Messenger of Allāh ﷺ came to Al-Masjid Al-Aqsā, he stood up to pray, and all the Prophets gathered and prayed with him. When he finished, he was brought two cups, one on his right and one on his left, one containing milk and one containing honey. He took the milk and drank it, and the one who was carrying the cup said, 'You have chosen the *Fiṭrah* (natural instinct).'^[1]

The chain of narrators is *Ṣaḥīḥ*, although they (Al-Bukhārī and Muslim) did not record it.

Imām Aḥmad reported that Ibn 'Abbās said:

"The Messenger of Allāh ﷺ was taken on the Night Journey to Bayt Al-Maqdis, then he came back and told them about his journey and the features of Bayt Al-Maqdis and the caravan (of Quraysh). Some people said, 'We do not believe what Muḥammad is saying,' and they left Islam and became disbelievers. Allāh destroyed them when He destroyed Abu Jahl. Abu Jahl said: 'Muḥammad is trying to scare us with the tree of *Zaqqūm*; bring some dates and butter and let us have some *Zaqqūm*!' The Prophet ﷺ also saw the Dajjāl in his true form, in real life, not in a dream, and he saw 'Īsā, Mūsā and

[1] Aḥmad 1:257.

Ibrāhīm. The Prophet ﷺ was asked about the Dajjāl, and he said:

«رَأَيْتُهُ قَبْلَمَاتِيَا أَفْزَمَ هَجَانًا، إِخَذَى عَيْنِي قَابَمَةُ كَأَنَّهَا كَزَكَبْتُ دُرِّي، تَأَدَّ شَعْرَ رَأْسِهِ
أَغْصَانُ شَجَرَةٍ، وَرَأَيْتُ عَيْسَى عَلَيْهِ السَّلَامُ [شَابًا] أَيْضًا، جَعَدَ الرَّأْسِ حَبِيدَ
النَّبْصِ، وَمُبْطِنُ الْخَلْقِ، وَرَأَيْتُ مُوسَى عَلَيْهِ السَّلَامُ أَسْحَمَ أَدَمَ، كَثِيرَ الشَّعْرِ، شَدِيدَ
الْخَلْقِ، وَنَظَرْتُ إِلَى إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ فَلَمْ أَنْظُرْ إِلَى إِبْرٍ مِنْهُ إِلَّا نَظَرْتُ إِلَيْهِ مِثِّي
حَتَّى كَأَنَّهُ صَاحِبُكُمْ، قَالَ جِبْرِيلُ: سَلِّمْ عَلَى أَبِيكَ، فَسَلِّمْتُ عَلَيْهِ،

‘I saw him as a tall and huge man, with a whitish complexion. One of his eyes stood out like a shining star. The hair on his head looked like the branches of a tree. And I saw ‘Isā, white with curly hair and an intense gaze, of average build. I saw Mūsā, dark-skinned, with a lot of hair and a strong build. I looked at Ibrāhīm and did not see anything in him that I do not see in myself; it is as if he were your companion [meaning himself]. Jibrīl said: ‘Greet your father with Salām,’ so I greeted him with Salām.‘

This was also recorded by An-Nasā’i from the *Ḥadīth* of Abu Zayd Thābit bin Yazīd from Hilāl, who is Ibn Khabbāb,^[1] and it is a *Ṣaḥīḥ* chain of narrators.

Al-Bayhaqi recorded that Abu Al-‘Āliyah said: “The cousin of your Prophet ﷺ, Ibn ‘Abbās narrated to us from the Messenger of Allāh ﷺ, he said: Allāh’s Messenger ﷺ said,

«رَأَيْتُ لَيْلَةَ أُسْرِي فِي مُوسَى بْنِ عِمْرَانَ رَجُلًا طَوَالًا جَعْدًا، كَأَنَّهُ مِنْ رِجَالِ شَوْءَةٍ،
وَرَأَيْتُ عَيْسَى ابْنَ مَرْيَمَ عَلَيْهِ السَّلَامُ مَرْبُوعَ الْخَلْقِ إِلَى الْخُمْرَةِ وَالْيَاضِ سَبْطَ
الرَّاسِ»

‘On the night when I was taken on the Night Journey, I saw Mūsā bin ‘Imrān, a tall, curly-haired man, as if he was from the tribe of Shantū’ah. And I saw ‘Isā bin Maryam, of medium stature, white with a reddish complexion, with straight hair.‘

And he was shown Mālik, the keeper of Hell, and the Dajjāl, with the signs that Allāh revealed to him.’ He said,

«فَلَا تَكُنْ فِي مَرْيَمَ بْنِ لَقَيْتُهُ»

^[1] Aḥmad 1:384, An-Nasā’i in Al-Kubrā 11484.

«So be not you in doubt of meeting him.» [32:33]

Qatādah used to interpret this to mean that the Prophet of Allāh ﷺ met Mūsā.

﴿وَجَعَلْنَاهُ مِثْقَالَ ذَرَّةٍ﴾

«And We made it [for him] a guide to the Children of Israel»
[32:33]

Qatādah said: «(This means) Allāh made Mūsā a guide for the Children of Israel.»^[1] Muslim reported this in his *Ṣaḥīḥ*, and Al-Bukhārī and Muslim recorded a shorter version from Qatādah.^[2]

Imām Aḥmad also recorded that Ibn ‘Abbās said: “The Messenger of Allāh ﷺ said:

«لَمَّا كَانَ لَيْلَةً أُسْرِيَ بِي، فَأَصْبَحْتُ بِمَكَّةَ فَظِلْتُ وَغَرَفْتُ أَنَّ النَّاسَ مُكَذِّبِينَ»

«On the night when I was taken on the Night Journey, I woke up in Makkah the next morning having anxiety that, I knew that the people would not believe me.»

He kept away from people, feeling anxious and sad, then the enemy of Allāh Abu Jahl passed by him and came to sit with him, saying mockingly, ‘Is there anything new?’ The Messenger of Allāh ﷺ said,

«نَعَمْ»

‘Yes’. He said, ‘What is it?’ He said,

«إِنِّي أُسْرِيَ بِي اللَّيْلَةَ»

‘I was taken on a journey last night.’ He said, ‘Where to?’ He said,

«إِلَى بَيْتِ الْمَقْدِسِ»

‘To Bayt Al-Maqdis.’ He said, ‘Then this morning you were among us?’ He said,

«نَعَمْ»

[1] *Dalā’il An-Nubuwwah* 2:386. [i.e., Qatādah understood the pronoun to refer to Mūsā, not to the Tawrah].

[2] Al-Bukhārī 3239, Muslim 165.

«Yes». Abu Jahl did not want to say to his face that he was lying, lest he deny saying it when he called other people to hear him, so he said: 'Do you think that if I call your people, you will tell them about what happened?' The Messenger of Allāh ﷺ said,

«نَعَمْ»

«Yes.» Abu Jahl said, 'O people of Bani Ka'b bin Lu'ay!' People got up from where they were sitting and came to join them. Abu Jahl said, 'Tell your people what you told me.' The Messenger of Allāh ﷺ said:

«إِنِّي أُسْرِي بِي اللَّيْلَةَ»

«I was taken on a journey last night.» They said, 'Where to?' He said,

«إِلَى بَيْتِ الْمَقْدِسِ»

«To Bayt Al-Maqdis.» They said, 'Then this morning you were among us?' He said,

«نَعَمْ»

«Yes». They began to clap their hands together and put their hands on their heads in astonishment at this "lie" - as they claimed it to be. They said, 'Can you describe the sanctuary to us?' Among them were some who had travelled to that land and seen the sanctuary, so the Messenger of Allāh ﷺ said,

«فَمَا زِلْتُ أَنْعْتُ حَتَّى التَّبَسَ عَلَيَّ بَعْضُ النَّبِّ - قَالَ - فَجِئْتُ بِالْمَسْجِدِ وَأَنَا أَنْظُرُ إِلَيْهِ حَتَّى وَجِعَ دُونَ دَارِ عُقَيْلٍ - أَوْ عَقَالٍ - فَتَنَنْتُهُ وَأَنَا أَنْظُرُ إِلَيْهِ - قَالَ - وَكَانَ مَعَهُ هَذَا نَعْتُ لَمْ أَحْفَظْهُ - قَالَ - فَقَالَ الْقَوْمُ: أَمَّا النُّعْتُ فَوَاللَّهِ لَقَدْ أَصَابَ فِيهِ»

«I started to describe it, until I reached a point where I was not sure about some of the details, but then the sanctuary was brought close and placed near the house of 'Uqayl - or 'Iqāl - so I could look at it and describe the details.»

I could not remember those description. The people said, 'As for the description, by Allāh he has got it right.'^[1] This was recorded by An-Nasā'ī and Al-Bayhaqī.^[2]

[1] Ahmad 1:309.

[2] An-Nasā'ī in Al-Kubrā : 11285, Dalā'il An-Nubuwwah 2:363.

The Report of 'Abdullāh bin Mas'ūd

Al-Hāfiẓ Abu Bakr Al-Bayhaqī reported that 'Abdullāh bin Mas'ūd said: "When the Messenger of Allāh ﷺ was taken on the Night Journey, he went as far as *Sidrat Al-Muntahā*, which is in the sixth heaven. Everything that ascends stops there, until it is taken from that point, and everything that comes down stops there, until it is taken from there.

﴿إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى﴾

«When that covered As-Sidrat Al-Muntahā which did cover it!»
[53:16]

Ibn Mas'ūd said: "It is covered with gold butterflies. The Messenger of Allāh ﷺ was given the five prayers and the final *Āyāt* of *Sūrat Al-Baqarah*, and forgiveness was granted for major sins to those who do not associate anything in worship with Allāh." This was recorded by Muslim in his *Ṣaḥīḥ*.

The Report of Abu Hurayrah

Al-Bukhārī and Muslim reported in their *Ṣaḥīḥs* that Abu Hurayrah said: the Messenger of Allāh ﷺ said:

«جِئْتُ أُشْرِي بِِي، لَقِيتُ مُوسَى عَلَيْهِ السَّلَامُ - فَتَعْتَهُ، فَإِذَا رَجُلٌ حَبِيبُهُ قَالَ - مُضْطَرِبٌ رَجُلٌ الرَّأْسِ كَأَنَّهُ مِنْ رِجَالِ شَنْؤَاهُ، قَالَ: وَلَقِيتُ عِيسَى - فَتَعْتَهُ النَّبِيُّ ﷺ قَالَ - رُبْعُهُ أَحْمَرُ كَأَنَّمَا خَرَجَ مِنْ دِيْمَاسٍ - بَنَعِي حَمَامًا، قَالَ - وَلَقِيتُ إِبْرَاهِيمَ وَأَنَا أَشْبُهُ وَلَدَهُ بِهِ، قَالَ: وَأَتَيْتُ بِإِنَاءَيْنِ فِي أَحَدِهِمَا لَبَنٌ وَفِي الْآخَرِ خَمْرٌ، قِيلَ لِي: خُذْ أَتَاهُمَا يَشْتِ، فَأَخَذْتُ اللَّبَنَ فَشَرِبْتُ، فَقِيلَ لِي: هَذِهِ الْفِطْرَةُ - أَرَأَيْتَ أَصَبْتَ الْفِطْرَةَ - أَمَا إِنَّكَ لَوْ أَخَذْتَ الْخَمْرَ غَوَتْ أُنُتُكَ»

«When I was taken on the Night Journey, I met Mūsā.» He described him as a man - I think he said - a curly-haired man, as if he were from the tribe of Shanū'ah. «And I met 'Īsā.» And the Prophet ﷺ described him as being of average height, with a reddish complexion, as if he had just come out of the bath. «And I met Ibrāhīm, and I am the one who resembles him most among his children. I was brought two vessels, one containing milk and the other containing wine. It was said to me, 'Take whichever one you want.' So I took the

milk and drank it, and it was said to me, 'You have been guided to the Fitrah - or - You have chosen the Fitrah. If you had chosen the wine, your Ummah would have gone astray.'^[1]

They also recorded it with another chain of narrators. Muslim recorded that Abu Hurayrah said: "The Messenger of Allāh ﷺ said:

«لَقَدْ رَأَيْتَنِي فِي الْحَجَرِ وَقُرَيْشٌ تَسْأَلُنِي عَنْ سِرِّي، فَسَأَلُونِي عَنْ أَشْيَاءَ مِنْ بَيْتِ الْمَقْدِسِ لَمْ أَتِيهَا، فَكُرِّبْتُ [كُرْبَةً] مَا كُرِّبْتُ مِنْهُ قَطُّ، فَرَفَعَهُ اللَّهُ إِلَيَّ أَنْظُرَ إِلَيْهِ مَا سَأَلُونِي عَنْ شَيْءٍ إِلَّا أَنْبَأْتُهُمْ بِهِ، وَقَدْ رَأَيْتَنِي فِي جَمَاعَةٍ مِنَ الْأَنْبِيَاءِ، وَإِذَا مُوسَى قَائِمٌ يُصَلِّي، وَإِذَا هُوَ رَجُلٌ جَعَدَ كَأَنَّهُ مِنْ رِجَالِ شُتُوَّةٍ، وَإِذَا عِيسَى ابْنُ مَرْيَمَ قَائِمٌ يُصَلِّي، وَإِذَا أَقْرَبُ النَّاسِ شَبَهًا بِهٍ غُرُورَةُ بْنُ مَسْعُودٍ التَّقْفِيُّ، وَإِذَا إِبْرَاهِيمُ قَائِمٌ يُصَلِّي أَقْرَبُ النَّاسِ شَبَهًا بِهٍ صَاحِبُكُمْ - يَغْنِي نَفْسَهُ - فَحَانَبَ الصَّلَاةَ فَأَمْسَتْهُمْ، فَلَمَّا فَرَغْتُ قَالَ قَائِلٌ: يَا مُحَمَّدُ هَذَا مَالِكُ خَازِنُ جَهَنَّمَ، فَسَلَّمْتُ عَلَيْهِ فَالْتَفَتَ إِلَيْهِ فَبَدَأَنِي بِالسَّلَامِ»

«I remember being in Al-Hijr, and the Quraysh were asking me about my Night Journey. They asked me things about Bayt Al-Maqdis that I was not sure of, and I felt more anxious and stressed then than I have ever felt. Then Allāh raised up Bayt Al-Maqdis for me to see, and there was nothing they asked me about but I told them about it. And I remember being in a gathering of the Prophets. Mūsā was standing there praying, and he was a man with curly hair, as if he were one of the men of Shanū'ah. I saw 'Isā bin Maryam standing there praying, and the one who most resembles him is 'Urwah bin Mas'ūd Ath-Thaqafi. And I saw Ibrāhīm standing there praying, and the one who most resembles him is your companion (meaning himself). Then the time for prayer came, and I led them in prayer. When I finished, a voice said, 'O Muḥammad, this is Mālik, the keeper of Hell,' so I turned to him, and he greeted me first.»^[2]

[1] *Fath Al-Bārī* 6:493, Muslim 1:154.

[2] Muslim 1:156.

The Time that *Isrā'* took place, and the Fact that it included both Body and Soul, when the Prophet ﷺ was awake, not in a Dream

Mūsā bin 'Uqbah said, narrating from Az-Zuhri: "The *Isrā'* happened one year before the *Hijrah*."^[1] This was also the opinion of 'Urwah.^[2] As-Suddi said: "It happened sixteen months before the *Hijrah*."^[3]

The truth is that the Prophet ﷺ was taken on the Night Journey when he was awake, not in a dream, and he went from Makkah to Bayt Al-Maqdis riding on *Al-Burāq*. When he reached the door of the sanctuary, he tied up his animal by the door and entered, where he prayed two *Rak'ahs* to 'greet the *Masjid*'. Then the *Mi'rāj* was brought to him, which is a ladder with steps which one climbs up. So he went up on it to the first heaven, then he went up to the rest of the seven heavens. In each heaven he was welcomed by the most pious of its inhabitants, and he greeted the Prophets who were in the various heavens according to their positions and status. He passed by Mūsā, the one who spoke with Allāh, in the sixth heaven, and Ibrāhīm, the close friend (*Khalīl*) of Allāh in the seventh heaven. Then he surpassed them and all the Prophets in status and reached a level where he could hear the creaking of the pens, i.e., the pens of destiny which write down what is decreed to happen. He saw *Sidrat Al-Muntahā*, covered by the command of Allāh, and its greatness, its butterflies of gold and various colours, surrounded by the angels. There he saw Jibrīl in his real form, with six hundred wings. He saw green cushions blocking the horizon. He saw *Al-Bayt Al-Ma'mūr*, and Ibrāhīm Al-Khalīl, the builder of the earthly *Ka'bah*, leaning back against it, the heavenly *Ka'bah*; every day, seventy thousand angels enter and worship therein, then they do not return to it until the Day of Resurrection. He saw Paradise and Hell, and Allāh enjoined upon him fifty prayers, then reduced it to five, as an act of mercy and kindness towards His servants. In this is a strong indication of the greatness and virtue of the prayers.

[1] *Dalā'il An-Nubuwwah* 2:355.

[2] *Dalā'il An-Nubuwwah* 2:354.

[3] *Al-Qurṭubi*, 10:210.

Then he came back down to Bayt Al-Maqdis, and the Prophets came down with him and he led them in prayer there when the time for prayer came. It may have been the dawn prayer of that day. Some people claim that he led them in prayer in heaven, but the reports seem to say that it was in Bayt Al-Maqdis. In some reports it says that it happened when he first entered (i.e., before ascending into the heavens), but it is more likely that it was after he came back, because when he passed by them in the places in the heavens, he asked Jibrīl about them, one by one, and Jibrīl told him about them. This is more appropriate, because he was first required to come before the Divine Presence, so that what Allāh willed could be enjoined upon him and his *Ummah*. When the matter for which he was required had been dealt with, he and his brother-Prophets gathered, and his virtue and high position in relation to them became apparent when he was asked to come forward to lead them, which was when Jibrīl indicated to him that he should do so.

Then he came out of Bayt Al-Maqdis and rode on *Al-Burāq* back to Makkah in the darkness of the night. And Allāh knows best. As for his being presented with the vessels containing milk and honey, or milk and wine, or milk and water, or all of these, some reports say that this happened in Bayt Al-Maqdis, and others say that it happened in the heavens. It is possible that it happened in both places, because it is like offering food or drink to a guest when he arrives, and Allāh knows best.

The Prophet ﷺ was taken on the Night Journey with body and soul, he was awake, not asleep. The evidence for this is the *Āyah*:

﴿سُبْحَانَ الَّذِي أَسْرَى بِسَيِّدِهِ ۚ لَيْلًا قَرِيبًا ۝ السَّجْدِ الْمَكْرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَرَكْنَا

حَوْلَهُ﴾

«Glorified (and Exalted) be He (Allāh) Who took His servant for a Journey by Night from Al-Masjid Al-Harām to Al-Masjid Al-Aqṣā, the neighborhood whereof We have blessed,»

The words "*Subhān Allāh*" (Glorified and exalted be Allāh) are spoken in the case of serious matters. If it had been a dream, it would have been a significant matter and would not have

been so astounding; the disbelievers of the Quraysh would not have hastened to label him a liar and the group of people who had become Muslims would not have deserted the faith. The word 'Abd (servant) refers to both soul and body. Allāh says:

﴿أَسْرَى بِعَبْدِهِ لَيْلًا﴾

«took His servant for a journey by Night» and:

﴿وَمَا جَعَلْنَا آيَاتِكَ إِلَّا فِتْنَةً لِلنَّاسِ﴾

«And We made not the vision which we showed you but a trial for mankind» [17:60]

Ibn 'Abbās said: "This is the vision that the Messenger of Allāh ﷺ saw with his own eyes during the Journey by Night, and the cursed tree is the tree of *Zaqqūm*." This was recorded by Al-Bukhārī.^[1] Allāh said:

﴿مَا تَأْنَفَ الْوَعْدَ وَمَا عَنِ الْقَوْلِ﴾

«The sight (of Prophet Muḥammad ﷺ) turned not aside (right or left), nor it transgressed beyond the limit (ordained for it)» (53:17)

Sight (*Al-Baṣr*) is a physical faculty, not a spiritual one, and he was carried on *Al-Burāq*, a shining white animal. This too indicates a physical journey, because the soul does not need a means of transportation of this nature. And Allāh knows best.

An Interesting Story

In his book *Dalā'il An-Nubuwwah*, Al-Hāfiẓ Abu Nu'aym Al-Iṣbahānī recorded via Muḥammad bin 'Umar Al-Wāqidi who said: Mālik bin Abi Ar-Rijjāl told me from 'Amr bin 'Abdullāh that Muḥammad bin Ka'b Al-Quraẓī said: "The Messenger of Allāh ﷺ sent Dihyah bin Khalifah to Caesar." He mentioned how he came to him, and described an incident that showed how wise Caesar was. He sent for the Arab merchants who were in Syria and Abu Sufyān Sakhr bin Harb and his companions were brought to him. He asked them the well-known questions that were recorded by Al-Bukhārī and Muslim, as we shall discuss below, and Abu Sufyān tried hard to give the impression that this was an insignificant issue. [The

[1] *Fath Al-Bāri* 8:250.

narrator] said that Abu Sufyān [later] said: "By Allāh, nothing stopped me from saying something to Heraclius to make him despise [Muḥammad] but the fact that I did not want to tell a lie that would later be found out, and he would never believe me again after that. Then I told him about the night on which he was taken on the Night Journey. I said: 'O King, shall I not tell you of something from which you will know that he is lying?' He said, 'What is it?' I said: 'He claims that he went out of our land, the land of *Al-Ḥaram*, in one night, and came to your sanctuary in Jerusalem, then came back to us the same night, before morning came.' The Patriarch of Jerusalem was there, standing next to Caesar. The Patriarch of Jerusalem said: 'I know that night.' Caesar looked at him and said, 'How do you know about this?' He said, 'I never used to sleep at night until I closed the doors of the sanctuary. On that night I closed all the doors except for one, which I could not manage to close. I asked my workers and others who were with me to help me deal with it, but we could not move it. It was like trying to move a mountain. So I called the carpenters, and they looked at it and said: The lintel and some part of the structure has fallen onto it. We cannot move it until morning, when we will be able to see what the problem is. So I went back and left those two doors open. The next morning I went back, and saw that the stone at the corner of the sanctuary had a hole in it, and there were traces of an animal having been tethered there. I said to my companions: This door has not been closed last night except for a Prophet, who prayed last night in our sanctuary.'" And he mentioned the rest of the *Ḥadīth*.

In his book *At-Tanwīr fī Mawlid As-Sirāj Al-Munīr*, Al-Ḥafīz Abu Al-Khaṭṭāb 'Umar bin Diḥyah mentioned the *Ḥadīth* of the *Isrā'* narrated from Anas, and spoke well about it, then he said: "The reports of the *Ḥadīth* of the *Isrā'* reach the level of *Mutawātir*. They were narrated from 'Umar bin Al-Khaṭṭāb, 'Alī, Ibn Mas'ūd, Abu Dharr, Mālik bin Sa'sa'ah, Abu Hurayrah, Abu Sa'īd, Ibn 'Abbās, Shaddād bin Aws, Ubayy bin Ka'b, 'Abdur-Raḥmān bin Qaraṭ, Abu Ḥabbah Al-Anṣārī, Abu Laylā Al-Anṣārī, 'Abdullāh bin 'Amr, Jābir, Hudhayfah, Buraydah, Abu Ayyūb, Abu Umāmah, Samurah bin Jundub, Abu Al-Ḥamrā', Ṣuhayb Ar-Rūmī, Umm Hānī', and 'Ā'ishah and 'Asmā', the daughters of Abu Bakr Aṣ-Ṣiddīq, may Allāh be

pleased with them all. Some of them narrated the incident at length, and others narrated it more briefly, as was reported in the *Musnad* collections. Even though some reports do not fulfill the conditions of *Sahih*, nevertheless the Muslims agreed unanimously on the fact that the *Isrā'* happened, and it was rejected only by the heretics and apostates.

﴿يُرِيدُونَ يُلْغُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُبِينٌ يُبْدِيهِمْ وَلَهُ صَكْرَةُ الْكِبَرِ ۚ﴾

﴿They intend to put out the Light of Allāh with their mouths. But Allāh will bring His Light to perfection even though the disbelievers hate (it).﴾ (61:8).

﴿وَمَا آتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَءِيلَ إِلَّا نَنْهَوهُمْ مِنْ ذُنُوبٍ وَكَبِيرٍ ۝﴾

﴿ذُرِّيَّةً مِّنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُمْ كَانُوا عِبَادًا شُكُورًا ۝﴾

﴿2. And We gave Mūsā the Scripture and made it a guidance for the Children of Israel (saying): "Take none other than Me as (your) Wakīl."﴾

﴿3. "O offspring of those whom We carried (in the ship) with Nūh! Verily, he was a grateful servant."﴾

Mūsā and how He was given the Tawrah

When Allāh mentions how He took His servant Muḥammad ﷺ, on the Journey by Night, He follows it by mentioning Mūsā, His servant and Messenger who also spoke with Him. Allāh often mentions Muḥammad and Mūsā together, may the peace and blessings of Allāh be upon them both, and he mentions the Tawrah and the Qur'ān together. So after mentioning the *Isrā'*, He says:

﴿وَمَا آتَيْنَا مُوسَى الْكِتَابَ﴾

﴿And We gave Mūsā the Scripture﴾, meaning the Tawrah.

﴿وَجَعَلْنَاهُ﴾

﴿and made it﴾, meaning the Scripture,

﴿هُدًى﴾

﴿a guidance﴾, meaning a guide,

﴿لِّبَنِي إِسْرَءِيلَ إِلَّا نَنْهَوهُمْ﴾

﴿for the Children of Israel (saying): "Take none..."﴾

means, lest they should take,

﴿مِنْ دُونِ وَحْيِي﴾

﴿"... other than Me as (your) Wakīl"﴾

means, 'you have no protector, supporter or god besides Me,' because Allāh revealed to every Prophet that he should worship Him alone with no partner or associate. Then Allāh says:

﴿ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ﴾

﴿O offspring of those whom We carried (in the ship) with Nūḥ﴾

by addressing the descendants of those who were carried in the ship with Nūḥ there is a reminder of the blessings, as if Allāh is saying: 'O descendants of those whom We saved and carried in the ship with Nūḥ, follow in the footsteps of your father,

﴿إِنَّهُ كَانَ عَبْدًا شَكُورًا﴾

﴿Verily, he was a grateful servant﴾. 'Remember the blessing I have granted you by sending Muḥammad.'

Imām Aḥmad reported that Anas bin Mālik said: "The Messenger of Allāh ﷺ said:

﴿إِنَّ اللَّهَ لَيَرْضَى عَنِ الْعَبْدِ أَنْ يَأْكُلَ الْأَكْلَةَ أَوْ يَشْرَبَ الشَّرْبَةَ فَيَحْمَدَ اللَّهَ عَلَيْهَا﴾

«Allāh will be pleased with His servant if, when he eats something or drinks something, he praises Allāh for it.»

This was also recorded by Muslim, At-Tirmidhi and An-Nasā'ī.^[1]

Mālik said about Zayd bin Aslam: "He used to praise Allāh in all circumstances." In this context, Al-Bukhārī mentioned the Ḥadīth of Abu Zar'ah narrating from Abu Hurayrah, who said that the Prophet ﷺ said:

﴿أَنَا سَيِّدُ وَلَدِ آدَمَ يَوْمَ الْقِيَامَةِ﴾

«I will be the leader of the sons of Ādam on the Day of Resurrection...»

^[1] Muslim 4:2095, Tuhfat Al-Aḥwadhī 5:536, An-Nasā'ī in Al-Kubrā 4:202.

He quoted the *Hadith* at length, and in the *Hadith*, the Prophet ﷺ said:

«يَأْتُونَ نُوحًا فَيَقُولُونَ: يَا نُوحُ إِنَّكَ أَنْتَ أَوَّلُ الرُّسُلِ إِلَى أَهْلِ الْأَرْضِ، وَقَدْ سَمَّاكَ اللَّهُ عَبْدًا شَكُورًا، فَاشْفَعْ لَنَا إِلَى رَبِّكَ»

«They will come to Nūḥ and will say, 'O Nūḥ, you were the first of the Messengers sent to the people of earth, and Allāh called you grateful servant, so intercede for us with your Lord.'»^[1]

And he quoted the *Hadith* in full.

﴿وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَءِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلَاَ حَكِيمًا ۚ ﴿٤٤﴾ فَإِذَا جَاءَ وَعْدُ أُولَٰئِكَ بَشَّرْنَا بِآلِهِنَّ غُلَامًا عَلَيْهِمْ بَرَاءَةٌ مِّنَّا قَبْلُ وَأَوَّلُ مُبَدَّرٍ فَمَآ سَاءَ مَا يَحْكُمُونَ ۚ ﴿٤٥﴾ وَغَدَا نَقَعُوا غُلَامًا ثَوِيًّا ۚ ﴿٤٦﴾ ثُمَّ رَدَدْنَاهُمْ أَلَكَ الْكُرَّةَ عَلَيْهِمْ وَأَنبَدْنَاهُمْ أَمْوَئًا وَبَنِيكَ وَجَعَلْنَاهُمْ أَكْثَرَ نَفِيرًا ۚ ﴿٤٧﴾ إِنَّ أَحْسَنَ أَعْقَابٍ لَّا تُفْسِدُ ۚ ﴿٤٨﴾ وَإِنْ أَسَأْتُمْ فَلَهَا ۚ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُوءُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلِمْنَا تَبِيرًا ۚ ﴿٤٩﴾ عَنْ رَّبِّكَ أَنَّ يَرْسَبَكُمْ ۚ وَإِنْ عُثِرْتُمْ مَدًّا وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا ۚ ﴿٥٠﴾﴾

44. And We decreed for the Children of Israel in the Scripture: "Indeed you would do mischief in the land twice and you will become tyrants and extremely arrogant!"»

45. So, when the promise came for the first of the two, We sent against you servants of Ours given to terrible warfare. They entered the very innermost parts of your homes. And it was a promise (completely) fulfilled.»

46. Then We gave you a return of victory over them. And We helped you with wealth and children and made you more numerous in manpower.»

47. (And We said): "If you do good, you do good for your own selves, and if you do evil (you do it) against yourselves." Then, when the second promise came to pass, (We permitted your enemies) to disgrace your faces and to enter the Masjid as they had entered it before, and to destroy with utter destruction all that fell in their hands.»

48. It may be that your Lord may show mercy unto you, but if

[1] *Fath Al-Bāri* 6:431.

*you return (to sins), We shall return (to Our punishment).
And We have made Hell a prison for the disbelievers.﴾*

It was mentioned in the Tawrah that the Jews would spread Mischief twice

Allāh tells us that He made a declaration to the Children of Israel in the Scripture, meaning that He had already told them in the Book which He revealed to them, that they would cause mischief on the earth twice, and would become tyrants and extremely arrogant, meaning they would become shameless oppressors of people, Allāh says:

﴿وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمْرَ أَنَّ دَابِرَ هَذِهِ مَقْطُوعٌ مُّفْسِدِينَ﴾

﴿And We made known this decree to him, that the root of those (sinners) was to be cut off in the early morning.﴾(15:66),

meaning, We already told him about that and informed him of it.

The First Episode of Mischief caused by the Jews, and their Punishment for it

﴿إِذَا جَاءَ وَعْدُ أُولَاهُمَا﴾

﴿So, when the promise came for the first of the two﴾ meaning the first of the two episodes of mischief.

﴿بَنَيْنَا عَلَيْكُمْ عِصَاكَ لَنَا أُولَىٰ بَأْسٍ شَدِيدٍ﴾

﴿We sent against you servants of Ours given to terrible warfare.﴾

means, 'We unleashed soldiers against you from among Our creatures who were given to terrible warfare,' i.e., they had great strength and weapons and power. They entered the very innermost parts of your homes, meaning they took possession of your land and invaded the very innermost parts of your homes, going between and through your houses, coming and going freely with no fear of anyone. This was the promise (completely) fulfilled.

The earlier and later commentators differed over the identity of these invaders. Many *Isrā'īyyāt* (reports from Jewish sources) were narrated about this, but I did not want to make

this book too long by mentioning them, because some of them are fabricated, concocted by their heretics, and others may be true, but we have no need of them, praise be to Allāh. What Allāh has told us in His Book (the Qur'ān) is sufficient and we have no need of what is in the other books that came before. Neither Allāh nor His Messenger required us to refer to them. Allāh told His Messenger ﷺ that when (the Jews) committed transgression and aggression, Allāh gave their enemies power over them to destroy their country and enter the innermost parts of their homes. Their humiliation and subjugation was a befitting punishment, and your Lord is never unfair or unjust to His servants. They had rebelled and killed many of the Prophets and scholars. Ibn Jarīr recorded that Yahyā bin Sa'īd said: "I heard Sa'īd bin Al-Mūsāyyib saying: 'Nebuchadnezzar conquered Ash-Shām (Greater Syria, including Palestine), destroying Jerusalem and killing them, then he came to Damascus and found blood boiling in a censer. He asked them: What is this blood? They said: We found our forefathers doing this. Because of that blood, he killed seventy thousand of the believers and others, then the blood stopped boiling.'"^[1]

This report is *Ṣaḥīḥ* from Sa'īd bin Al-Mūsāyyib, and this event is well-known, as he (Nebuchadnezzar) killed their nobles and scholars, and did not leave alive anyone who knew the Tawrah by heart. He took many prisoners from the sons of the Prophets and others, and did many other things that would take too long to mention here. If we had found anything that was correct or close enough, we could have written it and reported it here. And Allāh knows best.

Then Allāh says:

﴿إِنْ لَعَنَ لَعْنَةً يَاسِيَةً ۖ وَإِنْ نَسَخَ مَا تَعَاهَدَ﴾

«(And We said): "If you do good, you do good for your own selves, and if you do evil (you do it) against yourselves."»

As Allāh says elsewhere:

﴿مَنْ عَمِلَ صَالِحًا مَلِكًا يَنْفَعِهِ ۖ وَمَنْ لَعَنَ لَعْنَةً﴾

«Whosoever does a righteous good deed, it is for (the benefit of) himself; and whosoever does evil, it is against himself.» {45:15}

^[1] Al-Jarīr 17:369.

The Second Episode of Mischief

Then Allāh says:

﴿إِنَّا جَاءَ وَعْدُ الْآخِرَةِ﴾

«Then, when the second promise came to pass,» meaning, the second episode of mischief, when your enemies came again,

﴿يُكْفِّرُوا وَيُرْمَعُمْ﴾

«(We permitted your enemies) to disgrace your faces» meaning, to humiliate you and subdue you,

﴿وَلِيَدْخُلُوا الْمَسْجِدَ﴾

«and to enter the Masjid» meaning, Bayt Al-Maqdis (Jerusalem).

﴿كَمَا دَخَلُوا أَوَّلَ مَرَّةٍ﴾

«as they had entered it before,» when they entered the very innermost parts of your homes.

﴿وَلِيُحَرِّقُوا﴾

«and to destroy» wrecking and inflicting ruin upon it.

﴿مَا عَمِلُوا﴾

«all that fell in their hands.» everything they could get their hands on.

﴿تَنْبِيْهُرًا ۖ عَنِ رَبِّكَ لَنْ يَرْجِعَكُمْ﴾

«with utter destruction. It may be that your Lord may show mercy unto you» meaning that He may rid you of them.

﴿وَلَنْ عُدْنُمْ عَدَاً﴾

«but if you return (to sins), We shall return (to Our punishment).» meaning, if you return to causing mischief,

﴿عَدَاً﴾

«We shall return» means, We 'will once again punish you in this world, along with the punishment and torment We save for you in the Hereafter.'

﴿وَنَسُفًا جَهَنَّمَ الْكُفْرَ حَرِيرًا﴾

عَنْ رَبِّكَ أَنْ يَرْحَمَكَ وَإِنْ عُدْتُمْ عَدَاً وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ
حَصِيرًا ﴿٥٩﴾ إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّذِي هُوَ أَقْوَمُ وَيُبَيِّنُ
لِلْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ﴿٦٠﴾
وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَتَعْتَدُ لَهُمْ عَذَابًا أَلِيمًا ﴿٦١﴾
وَبِئْسَ الْإِنْسَانُ الَّذِي يَنْشَرُّ دَعَاهُ، بِالْخَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا ﴿٦٢﴾
وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتٍ لِلَّذِينَ لَا يَعْلَمُونَ آيَةَ
النَّهَارِ مُبْصِرَةً لِيَسْتَقُو أَفْضَلَ مِنْ رَبِّكَ وَلِيَعْلَمُوا عَدَدَ
النَّيِّبِ وَالْجَسَابِ وَكُلَّ شَيْءٍ وَقَفَّاهُ نَفْثِيلًا ﴿٦٣﴾ وَكُلَّ
إِنْسَانٍ أَلْمَنَهُ طَعْمَهُ، فِي عُنُقِهِ، وَخَرَجَ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا
يَلْقَاهُ مَنْشُورًا ﴿٦٤﴾ أَقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَبِيبًا
﴿٦٥﴾ مَنْ أَهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ، وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ
عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ
رَسُولًا ﴿٦٦﴾ وَإِذَا أَرَادْنَا أَنْ تُتْلَىٰ فَرِيقًا مِمَّنْ فِيهَا فَفَسَقُوا فِيهَا
فَحَقَّ عَلَيْهِمُ الْقَوْلُ فَنَفَخْنَا فِيهِمْ أَرْبَابًا مُّذَمِّمِينَ ﴿٦٧﴾ وَكَمْ أَهْلَكْنَا مِنْ
الْقُرُونِ مِنْ بَعْدِ نُوحٍ وَكَفَىٰ لِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا ﴿٦٨﴾

﴿And We have made Hell a prison [Ḥaṣīr] for the disbelievers.﴾

meaning, a place of permanent detention, a prison which cannot be avoided or escaped. Ibn 'Abbās said, "Ḥaṣīr here means a jail."^[1] Mujaḥid said, "They will be detained in it."^[2] Others said likewise. Al-Ḥasan said, "Ḥaṣīr means a bed of Fire."^[3] Qatādah said: "The Children of Israel returned to aggression, so Allāh sent this group against them, Muḥammad ﷺ and his companions, who made them pay the *Jizyah*,^[4] with willing submission, and feeling themselves subdued."^[5]

﴿إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّذِي هُوَ أَقْوَمُ وَيُبَيِّنُ لِلْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا﴾ ٥٩ ﴿وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَتَعْتَدُ لَهُمْ عَذَابًا أَلِيمًا﴾ ٦٠

49. Verily, this Qur'ān guides to that which is most just and right and gives good news to those who believe, those who do righteous deeds, that they will have a great reward (Paradise).﴾

410. And that those who do not believe in the Hereafter, for

[1] Aṭ-Ṭabari 17:390.

[2] Aṭ-Ṭabari 17:390.

[3] Aṭ-Ṭabari 17:390.

[4] *Jizyah*: a tax levied from People of the Book (Jews and Christians) who are under the protection of a Muslim government.

[5] Aṭ-Ṭabari 17:389.

them We have prepared a painful torment (Hell).»

Praising the Qur'ān

Allāh praises His noble Book, the Qur'ān, which He revealed to His Messenger Muḥammad ﷺ. It directs people to the best and clearest of ways.

﴿رَبِّنَا يُبَشِّرُ الْمُؤْمِنِينَ﴾

«gives good news to those who believe,» in it a

﴿الَّذِينَ يَمْلِكُونَ الصَّلَاتِ﴾

«those who do righteous deeds,» in accordance with it, telling them

﴿أَنَّ لَهُمْ أَجْرًا كَبِيرًا﴾

«that they will have a great reward,» i.e., on the Day of Resurrection. And He tells

﴿وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ﴾

«those who do not believe in the Hereafter,» that

﴿لَهُمْ عَذَابٌ أَلِيمٌ﴾

«for them is a painful torment,» i.e. on the Day of Resurrection. As Allāh says:

﴿فَنَبَشِّرُهُمْ بِعَذَابِ أَلِيمٍ﴾

«... then announce to them a painful torment.» [84:24]

﴿وَيَسْعَ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا﴾

«11. And man invokes (Allāh) for evil as he invokes (Allāh) for good and man is ever hasty.»

Man's Haste and Prayers against Himself

Allāh tells us about man's haste and how he sometimes prays against himself or his children or his wealth, praying for something bad to happen for them, or for them to die or be destroyed, invoking curses, etc. If Allāh were to answer his prayer, he would be destroyed because of it, as Allāh says:

﴿وَلَوْ يَسْمَعُ اللَّهُ لِلنَّاسِ الشَّرَّ﴾

﴿And were Allāh to hasten for mankind the evil...﴾ [10:11]

This is how it was interpreted by Ibn 'Abbās, Mujāhid and Qatādah.^[1] We have already discussed the *Ḥadīth*:

«لَا تَدْعُوا عَلَى أَنْفُسِكُمْ، وَلَا عَلَى أَمْوَالِكُمْ أَنْ تُزَاقُوا مِنْ اللَّهِ سَاعَةً إِبَاطَةً
يَسْتَجِيبُ فِيهَا»

«Do not pray against yourselves or your wealth, for that might coincide with a time when Allāh answers prayers.»^[2]

What makes the son of Ādam do that is his anxiety and haste. Allāh says:

﴿رَكَانَ الْإِنْسَانُ عَجُولًا﴾

﴿And man is ever hasty.﴾ Salmān Al-Farisi and Ibn 'Abbās mentioned the story of Ādam, when he wanted to get up before his soul reached his feet. When his soul was breathed into him, it entered his body from his head downwards. When it reached his brain he sneezed, and said, "Al-Ḥamdu Lillāh" (praise be to Allāh), and Allāh said, "May your Lord have mercy on you, O Ādam." When it reached his eyes, he opened them, and when it reached his body and limbs he started to stare at them in wonder. He wanted to get up before it reached his feet, but he could not. He said, "O Lord, make it happen before night comes."^[3]

﴿وَحَمَلْنَا اللَّيْلَ وَالنَّهَارَ مَبِيتَيْنِ قَحْوَةً، يَاءَ اللَّيْلِ وَحَمَلْنَا يَاءَ النَّهَارِ مَبِيرَةً لِنُبَيِّنَ فَضْلًا مِنْ
رَبِّكَ، وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ وَكُلُّ شَيْءٍ فَصْلَانَهُ تَفْصِيلًا﴾

﴿12. And We have appointed the night and the day as two *Āyāt* (signs). Then, We have obliterated the sign of the night (with darkness) while We have made the sign of the day illuminating, that you may seek bounty from your Lord, and that you may know the number of the years and to count (periods of time). And We have explained everything (in detail) with full explanation.﴾

[1] Aṭ-Ṭabari 17:393, 394.

[2] Muslim 4:2304.

[3] Aṭ-Ṭabari 17:394, 395.

The Night and Day are Signs of the Great Power of Allāh

Allāh reminds us of the great signs that He created, including the alternation of the night and day, so that people may rest at night, and go out and earn a living, do their work, and travel during the day, and so that they may know the number of days, weeks, months and years, so they will know the appointed times for paying debts, doing acts of worship, dealing with transactions, paying rents and so on. Allāh says:

﴿لَتَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ﴾

﴿that you may seek bounty from your Lord,﴾ meaning, in your living and travels etc.

﴿وَلَتَعْلَمُوا عَدَدَ السِّنِّ وَالْحِسَابِ﴾

﴿and that you may know the number of the years and to count.﴾

If time stood still and never changed, we would not know any of these things, as Allāh says:

﴿قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَتًا إِلَى يَوْمِ الْبَاقِ مَنْ إِلَهُ غَيْرُ اللَّهِ بِأَيِّكُمْ بَيِّنَاتٌ أَفَلَا تَسْمَعُونَ ﴿٧٤﴾ قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَتًا إِلَى يَوْمِ الْبَاقِ مَنْ إِلَهُ غَيْرُ اللَّهِ بِأَيِّكُمْ يَدُلُّ تَشْكُرُونَ فِيهِ أَفَلَا تُعْجَبُونَ ﴿٧٥﴾ وَمَنْ رَعَيْنِي﴾
﴿جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتُشْكُرُوا فِيهِ وَلَتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٧٦﴾﴾

﴿Say: "Tell me! If Allāh made the night continuous for you till the Day of Resurrection, which god besides Allāh could bring you light? Will you not then hear?" Say: "Tell me! If Allāh made the day continuous for you till the Day of Resurrection, which god besides Allāh could bring you night wherein you rest? Will you not then see?" It is out of His mercy that He has made for you the night and the day that you may rest therein and that you may seek of His bounty - and in order that you may be grateful.﴾ (28:71-73)

﴿تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا زُجَرًا كَاشِفَاتُ الرُّجُمِ ﴿٧٧﴾ وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِمَنْ أَرَادَ أَنْ يَنْصَرَّ أَوْ أَرَادَ شُكُورًا ﴿٧٨﴾﴾

﴿Blessed be He Who has placed the big stars in the heaven, and has placed therein a great lamp (sun), and a moon giving light.

And He it is Who has put the night and the day in succession, for such who desires to remember or desires to show his gratitude. ﴿25:61-62﴾

﴿وَمَا يَكْفُرُ الْإِنْسَانُ﴾

﴿and His is the alternation of night and day.﴾ [23:80]

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ لَعَلَّكُمْ تُفْلِحُونَ﴾
﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ لَعَلَّكُمْ تُفْلِحُونَ﴾

﴿He makes the night to go in the day and makes the day to go in the night. And He has subjected the sun and the moon. Each running (on a fixed course) for an appointed term. Verily, He is the All-Mighty, the Off-Forgetting.﴾ [39:5]

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ لَعَلَّكُمْ تُفْلِحُونَ﴾

﴿(He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the All-Mighty, the All-Knowing.﴾ [6:96]

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ لَعَلَّكُمْ تُفْلِحُونَ﴾
﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ لَعَلَّكُمْ تُفْلِحُونَ﴾

﴿And a sign for them is the night. We withdraw therefrom the day, and behold, they are in darkness. And the sun runs on its fixed course for a term (appointed). That is the decree of the All-Mighty, the All-Knowing.﴾ (36:37-38)

Allah has made the night a sign having distinguishing features by which it is known. These features include the darkness and the appearance of the moon. The day also has distinguishing features by which it is known; the light and the appearance of the shining sun. He made a distinction between the light of the moon and the light of the sun, so that they may be distinguished from one another, as Allah says:

﴿وَاللَّيْلُ تَسْجُدُ لِلَّهِ﴾

﴿It is He Who made the sun a shining thing and the moon a

light and measured out for it stages that you might know the number of years and to count (periods of time). Allāh did not create this but in truth. ﴿ [10:5] until,

﴿لَا تَسْأَلُوهُنَّ بِشَفْعِ بَشَرٍ﴾

﴿Āyāt for those people who keep their duty to Allāh, and fear Him much.﴾ [10:6]

﴿يَسْأَلُونَكَ عَنِ الْأَهِلَّةِ ۚ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ﴾

﴿They ask you about the crescent moons. Say: "These are signs to mark fixed periods of time for mankind and for the pilgrimage."﴾ [2:189]

﴿فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبِينَةً﴾

﴿Then, We have obliterated the sign of the night (with darkness) while We have made the sign of the day illuminating.﴾

Ibn Jurayj reported that 'Abdullāh bin Kathīr commented on this Āyah: "[It means] the darkness of the night and the twilight of the day."^[1] Ibn Jurayj reported that Mujāhid said: "The sun is the sign of the day and the moon is the sign of the night.

﴿فَمَحَوْنَا آيَةَ اللَّيْلِ﴾

﴿We have obliterated the sign of the night﴾

this refers to the moon's blackness, which is how Allāh has created it."^[2]

﴿وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَتَيْنِ﴾

﴿And We have appointed the night and the day as two Āyāt.﴾

Ibn Abi Najīh reported that Ibn 'Abbās said: "By night and day, this is how Allāh created them, may He be glorified."^[3]

﴿وَكُلُّ إِنْسَانٍ أَلْفَمَةٌ مُّسَمًّى ۖ فِي عُضُوٍّ ۖ وَنَخْرُجُ لَهُ يَوْمَ الْقِيَامَةِ كُتُبًا ۚ بَلَقْنَاهُ نَشْرًا ۖ أَفَرَأَىٰ

كُتُبَكَ ۚ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَبِيرًا ۚ﴾

[1] Aṭ-Ṭabari 17:396.

[2] Aṭ-Ṭabari 17:396.

[3] Aṭ-Ṭabari 17:397.

﴿13. And We have fastened every man's Ṭā'irah (deeds) to his neck, and on the Day of Resurrection, We shall bring out for him a Book which he will find wide open.﴾

﴿14. (It will be said to him): "Read your Book. You yourself are sufficient as a reckoner against you this Day."﴾

Every Person will have the Book of his Deeds with Him

After mentioning time, and the deeds of the son of Ādam that take place therein, Allāh says:

﴿وَكُلُّ إِنْسِي أَلَيْسَ لِي إِلَهٌ إِلَّا أَنَا﴾

﴿And We have fastened every man's Ṭā'irah (deeds) to his neck,﴾

The word Ṭā'irah (lit. something that flies) refers to man's deeds which fly from him, as Ibn 'Abbās, Mujāhid and others said. It includes both good deeds and bad deeds, he will be forced to acknowledge them and will be rewarded or punished accordingly.^[1]

﴿فَمَنْ يَسْمَلْ يُنْفَالُ دَرُّهُ خَيْرٌ بِسَمَلٍ ۖ وَمَنْ يَسْمَلْ يُنْفَالُ دَرُّهُ شَرٌّ بِسَمَلٍ ۚ﴾

﴿So whosoever does good equal to the weight of a speck of dust shall see it. And whosoever does evil equal to the weight of a speck of dust shall see it.﴾ (99:7-8).

Allāh says:

﴿عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ مُدْتَبِعِينَ ۖ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَاتِدٌ﴾

﴿(Remember) that the two receivers (recording angels) receive (each human being), one sitting on the right and one on the left (to note his or her actions). Not a word does he (or she) utter but there is a watcher by him ready (to record it).﴾ (50:17-18)

﴿وَلَا عَلَىٰ كُم مِّنْ حَافِظِينَ ۖ كِرَامًا كَاتِبِينَ ۚ يَتْلُونَ مَا تَعْمَلُونَ﴾

﴿But verily, over you (are appointed angels in charge of mankind) to watch you, Kirāman (Honorable) Kātibīn - writing down (your deeds), they know all that you do.﴾ (82:10-12)

﴿إِنَّا نَحْشُرُونَ مَا كُنتُمْ تَعْمَلُونَ﴾

^[1] At-Ṭabari 17:398, 400.

﴿You are only being requited for what you used to do.﴾ [52:16]

﴿مَنْ يَسْمَلْ سُوءًا يَجْزِ بِهِ﴾

﴿whosoever works evil, will have the recompense thereof.﴾
[4:123]

The meaning is that the deeds of the sons of Ādam are preserved, whether they are great or small, and they are recorded night and day, morning and evening.

﴿وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنشُورًا﴾

﴿and on the Day of Resurrection, We shall bring out for him a Book which he will find wide open.﴾

meaning, 'We will collect all of his deeds for him in a Book which will be given to him on the Day of Resurrection, either in his right hand, if he is one of the blessed, or in his left hand if he is one of the wretched.'

﴿مَنشُورًا﴾

﴿wide open﴾ means, it will be open for him and others to read all of his deeds, from the beginning of his life until the end.

﴿يَوْمَ الْإِنشَاءِ يَتَّبِعُهُ الْمَآلِمُ وَمَا يَكْفُرُ بِهِ إِلَّا الْأُنثَىٰ وَبِهَا لَا يَتَّبِعُهُ الْقَوْمُ فَهُمْ فِي مَا حَبَلَكُم مِّنْهُ لَا حَرْجَ لَهَا وَلَا حَزَنَ لِمَا حَبَلَكُم مِّنْهُ﴾

﴿On that Day man will be informed of what (deeds) he sent forward, and what (deeds) he left behind. Nay! Man will be a witness against himself, though he may put forth his excuses.﴾
(75:13-15)

Allāh says:

﴿أَقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا﴾

﴿(It will be said to him): "Read your Book. You yourself are sufficient as a reckoner against you this Day."﴾

meaning, you have not been treated unjustly and nothing has been recorded against you except what you have done, because you remember everything that you have done, and no one will forget anything that he did. Everyone will be able to read his Book, whether he is literate or illiterate.

﴿أَلَمْ تَكُنْ تُحَدِّثُ فِي حُكُومٍ﴾

﴿And We have fastened every man's Ṭā'irah (deeds) to his neck,﴾

The neck is mentioned because it is a part of the body that has no counterpart, and when one is restrained by it, he has no escape. Ma'mar narrated from Qatādah, "His deeds,

﴿وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ﴾

﴿and on the Day of Resurrection, We shall bring out for him﴾ We shall bring forth those deeds."

﴿كِتَابًا يَلْقَاهُ مَنشُورًا﴾

﴿a Book which he will find wide open.﴾ Ma'mar said: Al-Ḥasan recited,

﴿عَنِ الْبَیِّنِ وَعَنِ الْإِمَامِ نَصِيبٌ﴾

﴿one sitting on the right and one on the left.﴾ [50:17]

[And he said:] "O son of Ādam, your Book has been opened for you, and two noble angels have been entrusted to accompany you, one on your right and one on your left. The one who is on your right records your good deeds, and the one who is on your left records your bad deeds. 'So do whatever you want, a lot or a little, until you die, then I will fold up your Book and tie it to your neck with you in your grave. Then when you come out on the Day of Resurrection, you will find the Book wide open, so read your Book.' By Allāh, the One Who makes you accountable for your own deeds is being perfectly just."^[1] These are some of the best words Al-Ḥasan ever spoke, may Allāh have mercy on him.

﴿مَنْ أَحْتَسَبُ لِنَفْسِهِ يَتَّقِ اللَّهَ وَمَنْ زَلَّ فَلَنشَا بِعِصْلٍ عَلَبَاءَ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَمَا

كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا﴾

﴿15. Whoever goes right, then he goes right only for the benefit of himself. And whoever goes astray, then he goes astray at his own loss. No one laden with burdens can bear another's burden. And We never punish until We have sent a Messenger (to give warning).﴾

[1] At-Ṭabari 17:400.

No One will have to bear the Sins of Another

Allāh tells us that whoever is guided and follows the truth, walking in the footsteps of the Prophet ﷺ, he will gain the good consequences of that for himself.

﴿وَمَنْ ضَلَّ﴾

﴿And whoever goes astray,﴾ meaning from the truth, deviating from the way of guidance, he is wronging himself and will have to bear the consequences. Then Allāh says:

﴿وَلَا يَزِيدُ وَاوَدًا وَيَدَّ اٰخَرًا﴾

﴿No one laden with burdens can bear another's burden.﴾

no one will have to bear the sins of another, and he does not wrong anyone besides himself, as Allāh says:

﴿وَلَا تَنفَعُ ثِقَلُهُ اِنْ جِئَهَا لَا يَحْمِلُ مِنْهُ شَيْءٌ﴾

﴿and if one heavily laden calls another to (bear) his load, nothing of it will be lifted﴾ [35:15]

There is no contradiction between this and other Āyāt

﴿وَلِيَسْحَلَ اَنْفُسُهُمْ وَاَقْلَامًا مَعَ اَنْفُسِهِمْ﴾

﴿And verily, they shall bear their own loads, and other loads besides their own.﴾ [29:13] and:

﴿وَمَنْ اَتَاكَ الَّذِيكَ يُسْأَلُونَكَ عَنْهُمْ فَوَيْلٌ لَّكَ﴾

﴿and also of the burdens of those whom they misled without knowledge.﴾ [16:25]

For those who called others to do evil will bear the sin of their own deviation as well as the sin of those whom they led astray, without detracting the least amount from the burden of those people, and none of this burden shall be removed from them. This is the justice and mercy of Allāh towards His servants. As Allāh says:

﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُوْلًا﴾

﴿And We never punish until We have sent a Messenger (to give warning).﴾

No Punishment until a Messenger has been sent

Allāh tells us that out of His justice, He does not punish anyone until He has established proof against him by sending a Messenger to him, as He says:

﴿لَمَّا آتَيْنِيَا فِي مَنَاجِرِ فَطَرَتْنَا ظَافَرًا أُخْتَرِ ۖ قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن نَّمُوذٍ إِن نُّشِرُ إِلَّا فِي مَحَلِّ كِبَرٍ ۚ﴾

«Every time a group is cast therein, its keeper will ask: "Did no warner come to you?" They will say: "Yes, indeed a warner did come to us, but we belied him and said: 'Allāh never sent down anything (of revelation); you are only in great error.'"
(67:8-9) And,

﴿وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُرَّارًا ۚ إِذَا جَاءُوهَا فَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُكُم لِقَاءِ يَوْمِكُمْ هَٰذَا قَالُوا بَلَىٰ وَلَكِنْ حَسِبْنَاهُمُ الْكُفْرَ الْكَبِيرَ ۚ﴾

«And those who disbelieved will be driven to Hell in groups, till, when they reach it, the gates thereof will be opened. And its keepers will say, "Did not the Messengers come to you from yourselves - reciting to you the verses of your Lord, and warning you of the meeting of this Day of yours?" They will say: "Yes," but the Word of torment has been justified against the disbelievers!» (39:71) And,

﴿وَقَدْ يَسْطَرِجُونَ فِيهَا رُمًا أَخْرَجَنَا نَسْخًا مَّثْلِمًا ۖ غَيْرَ الَّذِي كُنَّا نَعْمَلُ ۖ أَوَلَمْ نَعْمَرْكُمْ مَّا بَدَّلَكُمْ فِعْيَهُ مِن تَذَكُّرٍ ۚ وَآمَأَكُمُ النَّذِيرُ فَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ ۚ﴾

«Therein they will cry: "Our Lord! Bring us out, we shall do righteous good deeds, not (the evil deeds) that we used to do." (Allāh will reply:) "Did We not give you lives long enough, so that whosoever would receive admonition could receive it? And the warner came to you. So taste you (the evil of your deeds). For the wrongdoers there is no helper."» (35:37)

There are other Āyāt which indicate that Allāh will not make anyone enter Hell except after sending a Messenger to them.

The Issue of Small Children who die

Here there arises an issue over which the scholars in earlier and modern times have disagreed, may Allāh have mercy on them. This is the issue of children who die when they are little, and their parents are disbelievers: what happens to them? By the same token, what happens to the insane, the deaf, the senile and those who die during the circumstances of *Fatrah*, when no Message reached them? Several *Ḥadīths* have been narrated on this topic, which I will quote here by the help and support of Allāh.

The First Ḥadīth from Al-Aswad bin Sarī'

Imām Aḥmad reported from Al-Aswad bin Sarī' that the Messenger of Allāh ﷺ said,

«أَرْبَعَةٌ يَخْتَجُونَ يَوْمَ الْقِيَامَةِ: رَجُلٌ أَصَمٌ لَا يَسْمَعُ شَيْئًا، وَرَجُلٌ أَخْمَقٌ، وَرَجُلٌ مَرِمٌ، وَرَجُلٌ مَاتَ فِي فَتْرَةٍ، فَأَمَّا الْأَصَمُّ فَيَقُولُ: رَبِّ قَدْ جَاءَ الْإِسْلَامَ وَمَا أَسْمَعُ شَيْئًا، وَأَمَّا الْأَخْمَقُ فَيَقُولُ: رَبِّ قَدْ جَاءَ الْإِسْلَامَ وَالصَّبِيَّانَ يَخْدِفُونِي بِالنَّبْرِ، وَأَمَّا الْمَرِمُّ فَيَقُولُ: رَبِّ لَقَدْ جَاءَ الْإِسْلَامَ وَمَا أَفْقَلُ شَيْئًا، وَأَمَّا الَّذِي مَاتَ فِي الْفَتْرَةِ فَيَقُولُ: رَبِّ مَا أَتَانِي لَكَ رَسُولٌ. فَيَأْخُذُ مَوَاقِفَهُمْ لِيُطِيعَتَهُ، فَيُرْسِلُ إِلَيْهِمْ أَنْ ادْخُلُوا النَّارَ، فَوَالَّذِي نَفْسُ مُحَمَّدٍ بَيْنَ يَدَيْهِ، لَوْ دَخَلُوهَا لَكَانَتْ عَلَيْهِمْ بَرْدًا وَسَلَامًا»

'There are four who will present their case on the Day of Resurrection: a deaf man who never heard anything, an insane man, a very old and senile man, and a man who died during the Fatrah. As for the deaf man, he will say, "O Lord, Islām came but I never heard anything." As for the insane man, he will say, "O Lord, Islām came and the young boys were throwing camel dung at me." As for the senile man, he will say, "O Lord, Islām came and I did not understand anything." As for the one who died during the Fatrah, he will say, "O Lord, no Messenger from You came to me." Allāh will accept their pledge of obedience to Him, then He will send word to them that they should enter the Fire. By the One in Whose Hand is the soul of Muḥammad, if they enter it, it will be cool and safe for them.'

There is a similar report with a chain from Qatādah from Al-Ḥasan from Abu Rāfi' from Abu Hurayrah, but at the end it

says:

«مَنْ دَخَلَهَا كَانَتْ عَلَيْهِ بَرْدًا وَسَلَامًا، وَمَنْ لَمْ يَدْخُلْهَا يُسْحَبُ إِلَيْهَا»

«Whoever enters it will find it cool and safe, and whoever does not enter it will be dragged into it.»^[1]

This was also recorded by Ishāq bin Rāḥwayh from Mu'ādh bin Hishām,^[2] and by Al-Bayhaqi in *Al-I'tiqād*. He said: "This is a *Ṣaḥīḥ* chain."

It was reported by Ibn Jarīr from the *Ḥadīth* of Ma'mar from Hammām from Abu Hurayrah, who attributed it to the Prophet ﷺ. Then Abu Hurayrah said: "Recite, if you wish:

«وَمَا كُنَّا مُؤَذِّنِينَ حَتَّى نَبْعَثَ رَسُولًا»

«And We never punish until We have sent a Messenger (to give warning).»^[3]

This was also narrated by Ma'mar from 'Abdullāh bin Tāwūs from his father, from Abu Hurayrah, but it is *Mauqūf* (it was not attributed directly to the Prophet ﷺ).^[4]

The Second *Ḥadīth* from Abu Hurayrah

He said that the Messenger of Allāh ﷺ said:

«كُلُّ مَوْلُودٍ يُولَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَرِّدَانِهِ أَوْ يَنْصَرِّدَانِهِ أَوْ يُمَجِّسَانِهِ، كَمَا تَنُتِجُ الْبَيْتَةُ بَهِيمَةً جُمُعَاءَ، فَلَنْ تُجْسُونَ فِيهَا مِنْ جَذَعَاءَ؟»

«Every newborn is born in a state of *Fitrah* (the natural state of man), then his parents make him into a Jew or Christian or Zoroastrian, as animals produce whole animals - do you see any that is born mutilated (with something missing)?»

According to one report they said: "O Messenger of Allāh, what about those who die when they are little?" He said,

«لَا أَعْلَمُ بِمَا كَانُوا عَابِلِينَ»

«Allāh knows best what they would have done.»^[5]

[1] Ahmad 4:24.

[2] At-Ṭabarāni, 1:287.

[3] At-Ṭabari 17:403.

[4] Al-Qurṭubī 10:232.

[5] Al-Bukhārī 1385, Muslim 2658.

Imām Aḥmad reported from Abu Hurayrah that the Prophet (ﷺ) as far as I know - the narrator was not sure if it was attributed to Mūsā - said:

«ذَرَارِيُّ الْمُسْلِمِينَ فِي الْجَنَّةِ يَكْفُلُهُمْ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ»

«The children of the Muslims are in Paradise, being taken care of by Ibrāhīm.»^[1]

In Ṣaḥīḥ Muslim it is reported from 'Iyyād bin Ḥammād that the Messenger of Allāh (ﷺ) said that Allāh said:

«إِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ»

«I have created My servants as Ḥunafā.^[2]»^[3] According to another version, the wording is "as Muslims."

The Third Ḥadīth from Samurah

In his book *Al-Mustakhraj 'Ala Al-Bukhārī*, Al-Ḥāfiẓ Abu Bakr Al-Barqānī recorded the Ḥadīth of 'Awf Al-A'rābi, from Abu Rajā' Al-ʿUṭārdi from Samurah that the Prophet (ﷺ) said:

«كُلُّ مَوْلُودٍ يُولَدُ عَلَى الْفِطْرَةِ»

«Every newborn is born in a state of Fiṭrah.»

The people called out to him: "O Messenger of Allāh! What about the children of the idolators" He said,

«وَأَوْلَادُ الْمُشْرِكِينَ»

«And the children of the idolators too.»^[4]

Aṭ-Ṭabarānī reported that Samurah said: "We asked the Messenger of Allāh (ﷺ) about the children of the idolators, and he said,

«هُمْ خَدَمُ أَهْلِ الْجَنَّةِ»

«They are the servants of the people of Paradise.»^[5]

[1] Aḥmad 2:326, *Al-Majma'* 7:219.

[2] Naturally inclined towards pure monotheism or *Tawḥīd*.

[3] Muslim 2865.

[4] Al-Bukhārī 7047.

[5] *Al-Mu'jam Al-Kabīr*, 7:244, *Al-Majma'* 7:219.

The Fourth Ḥadīth from the Paternal Uncle of Ḥasnā'

Aḥmad reported that Ḥasnā' bint Mu'āwiyah, from Bani Ṣuraym, said that his paternal uncle said to him: "I said, 'O Messenger of Allāh, who is in Paradise' He said,

«الْبُيُّ فِي الْجَنَّةِ، وَالشَّهِيدُ فِي الْجَنَّةِ، وَالْمَوْلُودُ فِي الْجَنَّةِ، وَالزَّيْدُ فِي الْجَنَّةِ»

«Prophets are in Paradise, martyrs are in Paradise, infants are in Paradise and baby girls who were buried alive are in Paradise.»^[1]

It is Makrūh to discuss this Matter

In order to discuss this issue we need good, sound proof, but people who have no knowledge of *Sharī'ah* may try to speak about it. For this reason some of the scholars did not like to discuss it. This view has been narrated from Ibn 'Abbās, Al-Qāsim bin Muḥammad bin Abi Bakr Aṣ-Ṣiddiq, Muḥammad bin Al-Ḥanafīyyah and others.^[2]

Ibn Hibbān recorded in his *Ṣaḥīḥ* that Jarīr bin Ḥāzim said: I heard Abu Rajā' Al-Uṭārdi saying that he heard Ibn 'Abbās (may Allāh be pleased with them both) saying, "While he was on the *Minbar*, the Messenger of Allāh ﷺ said:

«لَا يَزَالُ أُمَّرُ هَذِهِ الْأُمَّةِ مُوَاتَا - أَوْ مُقَارِبَا - مَا لَمْ يَتَكَلَّمُوا فِي الْوِلْدَانِ وَالْقَدَرِ»

«This Ummah will be fine so long as they do not talk about children and the divine decree.»

Ibn Hibbān said: "This means talking about the children of the idolators."^[3] Abu Bakr Al-Bazzār also recorded it via Jarīr bin Ḥāzim, then he said, "A group narrated it from Abu Rajā' from Ibn 'Abbās, but it is *Mauqūf*."^[4]

﴿وَلَوْ أَرَدْنَا أَنْ نُلْحِقَ قَوْمًا مِّنْهُمْ أَهْلًا مِّنْهُمْ لَفَعَلْنَا فِيمَا نَحْنُ عَلَيْهِ الْقَوْلَ مَدْرَجَةً تَلْوِيًا﴾

416. And when We decide to destroy a town (population), Amarnā those who live luxuriously. Then, they transgress therein, and thus the word (of torment) is justified against it (them). Then We destroy it with complete destruction.﴾

[1] Aḥmad 5:58, Al-Majma' 7:219.

[2] Aḥmad 5:73.

[3] Ibn Hibbān 8:256.

[4] *Kashf Al-Astār* 3:35.

Meanings of *Amarnâ*

The commentators differed over the meaning of this word. It was said that the phrase translated here as "*Amarnâ* those who live luxuriously. Then, they transgress therein" means, "We send Our decree upon them" as Allâh says elsewhere:

﴿أَتَيْنَا أَمْرًا لَّيْلًا أَوْ نَهَارًا﴾

﴿Our decree reaches it by night or by day﴾

For [*Amarnâ* cannot mean "Our command"] because Allâh does not command or enjoin immorality.

Or, they said it means that Allâh subjugated them to commit immoral deeds, so they deserved the punishment. Or it was said that it means: "We commanded them to obey Us, but they committed immoral sins, so they deserved punishment." This was reported from Ibn Jurayj from Ibn 'Abbâs,^[1] and it is also the view of Sa'îd bin Jubayr.^[2]

﴿أَمَرْنَا مَتَرَفًا فَفَسَدُوا فِيهَا﴾

﴿*Amarnâ* those who live luxuriously. Then, they transgress therein.﴾

'Ali bin Abi Talhah reported that Ibn 'Abbâs said: [this means] "We gave power to the evil people, so they committed sin therein (in the town), and because they did that, Allâh destroyed them with the punishment." This is similar to the *Ayah*:

﴿وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْثَرَ مُجْرِمِينَ﴾

﴿And thus We have set up in every town great ones of its wicked people﴾^[3] [6:133]

This was also the view of Abu Al-'Âliyah, Mujâhid and Ar-Rabi' bin Anas.^[4]

﴿وَلَمَّا أَرَادْنَا أَنْ تُبْلِكَ قَرْيَةً أَمَرْنَا مَتَرَفًا فَفَسَدُوا فِيهَا﴾

﴿And when We decide to destroy a town (populaton), *Amarnâ*

[1] At-Tabari 17:403.

[2] At-Tabari 17:403.

[3] At-Tabari 17:404.

[4] At-Tabari 17:404.

those who live luxuriously. Then, they transgress therein,﴾

Al-'Awfi reported that Ibn 'Abbās said, (it means) "We increase their numbers."^[1] This was also the view of Tkrimah, Al-Ḥasan, Aḍ-Ḍaḥḥāk and Qatādah,^[2] and it was reported from Mālik and Az-Zuhri.

﴿وَكَمْ أَهْلَكْنَا مِن قُرُونٍ مِن بَعْدِ نُوحٍ وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا﴾

﴿17. And how many generations have We destroyed after Nūḥ! And sufficient is your Lord as All-Knower and Seer of the sins of His servants.﴾

A Threat to Quraysh

Warning the disbelievers of the Quraysh for rejecting His Messenger Muḥammad ﷺ, Allāh says that He destroyed other nations who rejected the Messengers after Nūḥ. This indicates that during the centuries between Ādam and Nūḥ, humans were following Islam, as Ibn 'Abbās said: "Between Ādam and Nūḥ there were ten generations, during all of which humans were following Islam."^[3] The meaning (of the *Ayah*) is: "You disbelievers are not more dear to Allāh than they were, and you have rejected the most noble of the Messengers and the best of creation, so you are more deserving of punishment."

﴿وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا﴾

﴿And sufficient is your Lord as All-Knower and Seer of the sins of His servants.﴾

means, He knows everything they do, good and evil, and nothing at all is hidden from Him, may He be glorified and exalted.

﴿مَنْ كَانَ يُرِيدِ الْغَالِيَةَ فَلَيْسَ فِيهَا مَا نَشَاءُ لِمَنْ تُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَّدْحُورًا ۚ وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ لَشَكْرٍ ۚ﴾

﴿18. Whoever desires the quick-passing (transitory enjoyment of

^[1] At-Ṭabari 17:404.

^[2] At-Ṭabari 17:404, 405.

^[3] Al-Majma' 6:318.

this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will burn therein disgraced and rejected.﴾

﴿19. And whoever desires the Hereafter and strives for it, with the necessary effort due for it while he is a believer, then such are the ones whose striving shall be appreciated, (rewarded by Allāh).﴾

The Reward of Those who desire this World and Those who desire the Hereafter

Allāh tells us that not everyone who desires this world and its luxuries gets what he wants. That is attained by those whom Allāh wants to have it, and they get what He wills that they should get. This *Āyah* narrows down the general statements made in other *Āyāt*. Allāh says:

﴿عَبَدْنَا لَمْ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُمْ جَهَنَّمَ﴾

﴿We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell﴾
meaning, in the Hereafter,

﴿يَصْلَاهَا﴾

﴿he will burn therein﴾ means, he will enter it until it covers him on all sides,

﴿مَذْمُومًا﴾

﴿disgraced﴾ means, blamed for his bad behaviour and evil deeds, because he chose the transient over the eternal,

﴿مَنْحُورًا﴾

﴿rejected.﴾ means, far away (from Allāh's mercy), humiliated and put to shame.

﴿وَمَنْ أَرَادَ الْآخِرَةَ﴾

﴿And whoever desires the Hereafter﴾ wanting the Hereafter and its blessings and delights,

﴿وَسَعَىٰ لَهَا سَعْيًا﴾

﴿and strives for it, with the necessary effort due for it﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٨٤

الْأَنْعَامِ

مَنْ كَانَ يُرِيدُ الْمَالَ جَلَّةً عَبَلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ يُرِيدُ ثُمَّ
 جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَدْحُورًا ﴿٢٨﴾ وَمَنْ أَرَادَ
 الْآخِرَةَ وَسَعَى لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَئِكَ كَانَ
 سَعْيُهُمْ مَشْكُورًا ﴿٢٩﴾ كَلَّا نُنْزِلُ هَؤُلَاءَ وَهَؤُلَاءَ مِنْ عَطَاءِ
 رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا ﴿٣٠﴾ أَنْظِرْ كَيْفَ فَضَّلْنَا
 بَعْضَهُمْ عَلَى بَعْضٍ وَلِلْآخِرَةِ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا ﴿٣١﴾
 ﴿٣٢﴾ لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَدْحُورًا ﴿٣٣﴾
 ﴿٣٤﴾ وَفَضَّلْنَا رَبَّكَ أَلا تَعْبُدَ إِلَّا إِيَّاهُ وَالَّذِينَ يَحْسَبُ أَنَّ
 يَلْقَىٰ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا
 أَوْفَ وَلَا تُنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٣٥﴾ وَأَخْفِضْ
 لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي
 صَغِيرًا ﴿٣٦﴾ رَبُّكَ أَظْلَمُ بِمَا فِي نُفُوسِكُمْ إِنْ تَكُونُوا صَالِحِينَ
 فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غُفُورًا ﴿٣٧﴾ وَمَا تَذَاقُرُ حَقَّةُ
 وَالْمُسْكِينِ وَآبِنِ السَّبِيلِ وَلَا تُبْذِرْ رِبَّيْكَ ﴿٣٨﴾ إِنَّ الْمَذْمُومِينَ
 كَانُوا الْخَوْنَ السَّابِطِينَ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴿٣٩﴾

seeking it in the right way, which is following the Messenger ﷺ.

﴿وَهُوَ مُؤْمِنٌ﴾

«while he is a believer,» means, his heart has faith, i.e., he believes in the reward and punishment,

﴿فَأُولَئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا﴾

«then such are the ones whose striving shall be appreciated, (rewarded by Allah).»

﴿كَلَّا نُنْزِلُ هَؤُلَاءَ وَهَؤُلَاءَ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا ﴿٣٠﴾ أَنْظِرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ وَلِلْآخِرَةِ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا ﴿٣١﴾﴾

﴿20. On each these as well as those We bestow from the bounties of your Lord. And the bounties of your Lord can never be forbidden.﴾

﴿21. See how We prefer one above another (in this world), and verily, the Hereafter will be greater in degrees and greater in preferment.﴾

Allah says:

﴿كَلَّا﴾

«On each» meaning, on each of the two groups, those who desire this world and those who desire the Hereafter, We bestow what they want

﴿مِنْ عَطَاءِ رَبِّكَ﴾

﴿from the bounties of your Lord.﴾

means, He is the One Who is in control of all things, and He is never unjust. He gives to each what he deserves, whether it is eternal happiness or doom. His decree is unstoppable, no one can withhold what He gives or change what He wants. Allāh says:

﴿وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا﴾

﴿And the bounties of your Lord can never be forbidden.﴾

meaning, no one can withhold or prevent them. Qatādah said,

﴿وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا﴾

﴿And the bounties of your Lord can never be forbidden.﴾

"(It means) they can never decrease".^[1]

﴿وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا﴾

﴿And the Bounties of your Lord can never be forbidden﴾

Al-Ḥasan and others said, "(It means) they can never be prevented."

Then Allāh says:

﴿أَنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ﴾

﴿See how We prefer one above another,﴾

meaning in this world, so that some are rich and some are poor, and others are in between; some are beautiful, some are ugly and others are in between; some die young while others live to a great age, and some die in between.

﴿وَلَا أَغْنَىٰ عَنْكَ الْكِبَرُ إِذْ دَرَجْتَ وَآكِبَرُ تَقْوِيلًا﴾

﴿and verily, the Hereafter will be greater in degrees and greater in preferment.﴾

means, the differences between them in the Hereafter will be greater than the differences between them in this world. Some of them will be in varying levels of Hell, in chains and fetters, while others will be in the lofty degrees of Paradise, with its blessings and delights. The people of Hell will vary in their positions and levels, just as the people of Paradise will. In

^[1] At-Ṭabari 17:410.

Paradise there are one hundred levels, and the distance between one level and another is like the distance between heaven and earth. It is recorded in the Two *Ṣaḥīḥs* that the Prophet ﷺ said:

«إِنَّ أَهْلَ الدَّرَجَاتِ الْعُلَى لَيَرَوْنَ أَهْلَ عِلْيَيْنَ كَمَا تَرَوْنَ الْكَوْكَبَ الْغَائِبَ فِي أَفْقِ السَّمَاءِ»

«The people of the highest levels (of Paradise) will see the people of 'Ilīyīn^[1] as if they are looking at distant stars on the horizon.»^[2]

Allāh says:

«وَلَا تُخْزَى أَكْبَرُ رَحْمَتِي وَأَكْبَرُ تَقْضِيلًا»

«and verily, the Hereafter will be greater in degrees and greater in preferment.»

«لَا تَجْعَلْ مَعَ أَفْوِ إِلَهًا مَّا مَرَّ فَتَقَعْدَ مَذْمُومًا تَعَذُّلًا»

«22. Set not up with Allāh any other ilāh (god), or you will sit down reproved, forsaken (in the Hellfire).»

Do not associate Anything in Worship with Allāh

Addressing those who are responsible among this *Ummah*, Allāh says, "Do not admit any partner into your worship of your Lord."

«فَتَقَعْدَ مَذْمُومًا»

«or you will sit down reproved,» meaning, because of associating others with Him.

«تَعَذُّلًا»

«forsaken.» means, because the Lord, may He be exalted, will not help you; He will leave you to the one whom you worshipped, and he has no power either to benefit or to harm, because the Only One Who has the power to benefit or to harm is Allāh alone, with no partner or associate. Imām Aḥmad reported that 'Abdullāh bin Mas'ūd said: "The Messenger of

[1] See *Sūrat Al-Muṭaffifīn* 83:18-21.

[2] *Faḥḥ Al-Bārī* 6:368, Muslim 4:2177.

Allāh ﷻ said:

مَنْ أَصَابَتْهُ قَافَةٌ فَأَتَزَلَّهَا بِأَنْسَابٍ لَمْ تُسَدِّ قَافَتَهُ، وَمَنْ أَتَزَلَّهَا بِاللَّهِ أَرْسَلَ اللَّهُ لَهُ بِالْفَتَى
إِمَّا أَجَلًا وَإِمَّا غَيْرَ عَاجِلًا

«Whoever is afflicted with poverty and goes and asks people for help, will never get rid of his poverty, but if he asks Allāh for help, then Allāh will grant him the means of independence sooner or later.»^[1]

This was also recorded by Abu Dāwūd and At-Tirmidhi, who said, "Ḥasan Ṣaḥīḥ Gharīb".^[2]

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ۚ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِنَّمَا يُلْعَنُ عِنْدَكَ الْكَافِرُ
أَعْدَهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لِمَا أُنْفِيَ وَلَا تَتَّبِعُهُمَا ۚ وَكَفَىٰ فَتْنًا فَوَلَّ كَرِيمًا ۝٢٤﴾
لَهُمَا جَنَاحٌ الذَّلِيلُ مِنَ الرَّحْمَةِ ۚ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا ۝٢٥﴾

﴿23. And your Lord has Qaḍā [decreed] that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor reprimand them but address them in terms of honor.﴾

﴿24. And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your mercy as they did bring me up when I was young."﴾

The Command to Worship Allāh Alone and to be Dutiful to One's Parents

Allāh commands us to worship Him alone, with no partner or associate. The word Qaḍā [normally having the meaning of decree] here means "commanded". Mujāhid said that

﴿وَقَضَىٰ﴾

﴿And He has Qaḍā﴾ means enjoined.^[3] This is also how Ubayy bin Ka'b, Ibn Mas'ūd and Aḍ-Ḍaḥḥāk bin Muzāhim recited the Āyah as:

[1] Aḥmad 1:407.

[2] Abu Dāwūd 2:296, Tuhfat al-Aḥwadhī 6:617.

[3] At-Ṭabari 17:414.

وَرَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ

"And your Lord has Waṣṣa [enjoined] that you worship none but Him."^[1]

The idea of worshipping Allāh is connected to the idea of honoring one's parents. Allāh says:

﴿وَبِالْوَالِدَيْنِ إِحْسَانًا﴾

﴿And that you be dutiful to your parents.﴾ Here He commands good treatment of parents, as He says elsewhere:

﴿أَنْ أَشْكُرَ لِي وَوَالِدَيْكَ إِلَىٰ التَّعْبِيرِ﴾

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

﴿إِنَّمَا يُلَقِّنُ بَيْنَكَ الْكَبَرَ إِذَا خَرُجْتَ إِلَىٰ كَلَمَةٍ أَوْ لَعْنَةٍ فَلَا تَقُلْ لَهَا أَوْ﴾

﴿If one of them or both of them attain old age in your life, say not to them a word of disrespect,﴾

means, do not let them hear anything offensive from you, not even say "Uff" which is the mildest word of disrespect,

﴿وَلَا تَنْهَرُهَا﴾

﴿and do not reprimand them﴾

means, do not do anything horrible to them.

﴿وَلَا تَنْهَرُهَا﴾

﴿and do not reprimand them﴾

'Aṭā' bin Rabāh said that it meant, "Do not raise your hand against them."^[2] When Allāh forbids speaking and behaving in an obnoxious manner, He commands speaking and behaving in a good manner, so He says:

﴿وَقُلْ لَّهُمَا قَوْلًا كَرِيمًا﴾

﴿but address them in terms of honor.﴾ meaning gently, kindly, politely, and with respect and appreciation.

﴿وَاتَّقُوا اللَّهَ الَّذِي تَسْتَغِيثُونَ﴾

^[1] At-Ṭabari 17:413, 414.

^[2] At-Ṭabari 17:417.

﴿And lower unto them the wing of submission and humility through mercy,﴾ means, be humble towards them in your actions.

﴿وَقُلْ رَبِّ ارْحَمْنِي كَمَا رَحِمْتَنِي إِذَا كُنْتُ صَبِيحًا﴾

﴿and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young."﴾

means, say this when they grow old and when they die. Ibn 'Abbās said: "But then Allāh revealed:

﴿مَا كُنَّا لِنَكْفِيَكَ وَالَّذِينَ آمَنُوا أَنْ يَسْتَفِزُّوا إِلَيْنَا﴾

﴿It is not (proper) for the Prophet and those who believe to ask Allāh's forgiveness for the idolators...﴾^[1] [9:13]

There are many *Ḥadīths* which speak about honoring one's parents, such as the *Ḥadīth* narrated through a number of chains of narration from Anas and others, which states that the Prophet ﷺ climbed up on the *Minbar*, and then said, ((*Āmīn*, *Āmīn*, *Āmīn*..)) It was said, "O Messenger of Allāh, why did you say *Āmīn*?" He said:

«أَتَانِي جِبْرِيلُ فَقَالَ: يَا مُحَمَّدُ رَغِمَ أَنْفُ رَجُلٍ ذُكِرَتْ عَنْهُ فَلَمْ يُصَلِّ عَلَيْكَ، قُلْ: آمِينَ، فَقُلْتُ: آمِينَ، ثُمَّ قَالَ: رَغِمَ أَنْفُ رَجُلٍ دَخَلَ عَلَيْهِ شَهْرُ رَمَضَانَ ثُمَّ خَرَجَ فَلَمْ يُغْفَرْ لَهُ، قُلْ: آمِينَ، فَقُلْتُ: آمِينَ، ثُمَّ قَالَ: رَغِمَ أَنْفُ رَجُلٍ أَذْرَكَ وَالَّذِي أَوْ أَخَذْنَا فَلَمْ يَدْخُلْهُ الْجَنَّةَ، قُلْ: آمِينَ، فَقُلْتُ: آمِينَ»

«Jibril came to me and said, "O Muḥammad, he is doomed who hears you mentioned and does not say *Ṣallā* upon you." He said, "Say *Āmīn*," so I said *Āmīn*. Then he said, "He is doomed who sees the month of *Ramadhān* come and go, and he has not been forgiven." He said, "Say *Āmīn*," so I said *Āmīn*. Then he said, "He is doomed who grows up and both his parents or one of them are still alive, and they do not cause him to enter *Paradise*." He said, "Say *Āmīn*," so I said *Āmīn*."^[2]

Another Ḥadīth

Imām Aḥmad reported from Abu Hurayrah that the Prophet ﷺ said:

[1] Aṭ-Ṭabari 17:421.

[2] *Tuḥfat Al-Aḥwadhi* 5:550.

enjoins you concerning your close relatives then the next in closeness.^[1]

This was recorded by Ibn Mājah from the Ḥadīth of 'Abdullāh bin 'Ayyāsh.^[2]

Another Ḥadīth

Aḥmad recorded that a man from Banu Yarbū' said: "I came to the Prophet ﷺ while he was talking to the people, and I heard him saying,

يَدُ الْمُعْطِي أَمْلَأُ، أُمَّكَ وَأَبَاكَ، وَأَخْتَكَ وَأَخَاكَ، ثُمَّ أَدْنَاكَ أَذْنَاكَ،

'The hand of the one who gives is superior. (Give to) your mother and your father, your sister and your brother, then the closest and next closest.'^[3]

﴿رَبُّكَ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِنْ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِ غَفُورًا﴾

﴿25. Your Lord knows best what is in your souls. If you are righteous, then, verily, He is Ever Most Forgiving to those who turn to Him in repentance.﴾

Omissions committed against Parents are pardoned with Good Relations and Repentance

Sa'īd bin Jubayr said: "This refers to a man who said something that he did not think would be offensive to his parents." According to another report: "He did not mean anything bad by that."^[4] So Allāh said:

﴿رَبُّكَ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِنْ تَكُونُوا صَالِحِينَ﴾

﴿Your Lord knows best what is in your souls. If you are righteous,﴾

﴿إِنَّهُ كَانَ لِلْأَوَّابِ غَفُورًا﴾

﴿He is Ever Most Forgiving to those who turn to Him in repentance.﴾

[1] Aḥmad 4:132.

[2] Ibn Mājah 2:1207.

[3] Aḥmad 4:64.

[4] Aṭ-Ṭabari 17:422.

Qatādah said: "To the obedient who pray."^[1]

﴿إِنَّهُ كَانَ يَلُوكِبُ غُفُورًا﴾

«He is Ever Most Forgiving to those who turn to Him in repentance.»

Shu'bah narrated from Yahyā bin Sa'd from Sa'd bin Al-Mūsayyib; "This refers to those who commit sin then repent, and commit sin then repent."^[2]

'Atā' bin Yasār, Sa'd bin Jubayr and Mujāhid said: "They are the ones who return to goodness."^[3] Mujāhid narrated from 'Ubayd bin 'Umayr, concerning this *Āyah*: "This is the one who, when he remembers his sin when he is alone, he seeks the forgiveness of Allāh." Mujāhid agreed with him on that.^[4]

Ibn Jarīr said: "The best view on this matter is of those who said that it refers to the one who repents after committing sin, who comes back from disobedience to obedience and who leaves that which Allāh hates for that which He loves and is pleased with."^[5] What he said is correct, for Allāh says,

﴿إِنَّا إِنَّمَا إِنَّا بِكُمْ﴾

«Verily, to Us will be their return» (88:25).

And according to a *Ṣaḥīḥ Hadīth*, the Messenger of Allāh would say when he ﷺ returned from a journey,

«أَيُّوْنَ تَأْتِيُوْنَ، عَابِدُوْنَ رَبَّنَا حَائِدُوْنَ»

«We have returned repenting, worshipping and praising our Lord.»^[6]

﴿وَبَاتَ مَا لَقَيْنَ سَعَةً وَالْمَسْكِينِ وَالنَّاسِ السَّاجِدِ وَلَا تَذَرُ تَبِيرًا﴾ إِنَّ الَّذِينَ كَانُوا يُخَوِّنُونَ
الْمَسْكِينِ وَكَانَ الشَّيْطَانُ لَهُمْ كَنُوزًا ﴿وَأَنَا مُرْسَلٌ عَنْهُمْ بِنُورٍ مِنْ رَبِّكَ رُحْمًا قَدْ
لَهُمْ قَوْلًا نَسُوا﴾

[1] At-Ṭabari 17:422.

[2] At-Ṭabari 17:423.

[3] At-Ṭabari 17:424, 425.

[4] At-Ṭabari 17:424.

[5] At-Ṭabari 17:425.

[6] *Faṭḥ Al-Bārī* 3:724.

﴿26. And give to the kinsman his due, and to the Miskīn (poor), and to the wayfarer. But spend not wastefully (your wealth) in the manner of a spendthrift.﴾

﴿27. Verily, the spendthrifts are brothers of the Shayāṭīn (devils), and the Shayṭān is ever ungrateful to his Lord.﴾

﴿28. And if you turn away from them and you are awaiting a mercy from your Lord for which you hope, then, speak unto them a soft, kind word.﴾

The Command to maintain the Ties of Kinship and the Prohibition of Extravagance

When Allāh mentions honoring one's parents, He follows this with the command to treat one's relatives well and to maintain the ties of kinship. According to the Ḥadīth:

«أُمُّكَ وَأَبَاكَ، ثُمَّ أَذْنَاكَ أَذْنَاكَ، وَفِي رَوَايَةٍ «ثُمَّ الْأَقْرَبُ فَلَا اقْرَبُ»

«Your mother and your father, then your closest relatives and the next closest.»^[1]

According to another Ḥadīth:

«مَنْ أَحَبَّ أَنْ يَنْسَطَ لَهُ فِي رِزْقِهِ وَيُنْشَأَ لَهُ فِي أَجَلِهِ، فَلْيَمِلْ رَحِمَهُ»

«Whoever would like to see his provision expanded and his life extended, let him maintain his ties of kinship.»^[2]

«وَلَا يَذَرُ بَيْدًا»

«But spend not wastefully (your wealth) in the manner of a spendthrift.﴾

When Allāh commands spending, He forbids extravagance. Spending should be moderate, as stated in another Āyah:

«وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا»

«And those who, when they spend, are neither extravagant nor stingy». [25:67]

Then He says, to discourage extravagance:

«إِنَّ الْمَالِئِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ»

[1] Aḥmad 2:226.

[2] Muslim 4:1982.

«Verily, the spendthrifts are brothers of the Shayāṭīn,»

They have this trait in common. Ibn Mas'ūd said: "This refers spending extravagantly when it is not appropriate."^[1] Ibn 'Abbās said likewise.^[2] Mujāhid said: "If a man spends all his wealth on appropriate things, then he is not a spendthrift, but if he spends a little inappropriately, then he is a spendthrift."^[3] Qatādah said: "Extravagance means spending money on sin in disobeying Allāh, and on wrongful and corrupt things."^[4]

Imām Aḥmad recorded that Anas bin Mālik said: "A man came from Banu Tamīm to the Messenger of Allāh ﷺ and said: 'O Messenger of Allāh, I have a lot of wealth, I have a family, children, and the refinements of city life, so tell me how I should spend and what I should do.' The Messenger of Allāh ﷺ said:

«تُخْرِجُ الزَّكَاةَ مِنْ مَالِكَ إِنْ كَانَ، فَإِنَّهَا طَهْرَةٌ تُطَهِّرُكَ، وَتَصِلُ أَقْرَبَاءَكَ، وَتُعْرِفُ حَقَّ السَّائِلِ وَالْجَارِ وَالْمِسْكِينَ»

«Pay the Zakāh on your wealth if any is due, for it is purification that will make you pure, maintain your ties of kinship, pay attention to the rights of beggars, neighbors and the poor.»

He said: 'O Messenger of Allāh, make it less for me.' He [recited]:

«وَمَا ذَا الْقَرْنِ حَقُّهُ وَالْمِسْكِينَ وَإِنَّ السَّيْلَ وَلَا تُبْذِرْ بَذِيرًا»

«And give to the kinsman his due, and to the Miskīn (poor) and to the wayfarer. But spend not wastefully in the manner of a spendthrift.»

The man said, 'That is enough for me, O Messenger of Allāh. If I pay Zakāh to your messenger, will I be absolved of that duty before Allāh and His Messenger?' The Messenger of Allāh ﷺ said:

«نَعَمْ، إِذَا أَدَيْتَهَا إِلَى رَسُولِي فَقَدْ بَرَّيْتُ مِنْهَا وَلَكَ أَجْرُهَا، وَإِنَّهَا عَلَى مَنْ بَذَلَهَا»

[1] Aṭ-Ṭabari 17:428.

[2] Aṭ-Ṭabari 17:429.

[3] Aṭ-Ṭabari 17:429.

[4] Aṭ-Ṭabari 17:429.

«Yes, if you give it to my messenger, you will have fulfilled it, and you will have the reward for it, and the sin is on the one who changes it.»^[1]

﴿إِنَّ الْبَنِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ﴾

«Verily, the spendthrifts are brothers of the Shayāṭīn.»

meaning, they are their brothers in extravagance, foolishness, failing to obey Allāh and committing sin. Allāh said:

﴿وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا﴾

«and the Shayṭān is ever ungrateful to his Lord.»

meaning, he is an ingrate, because he denied the blessings of Allāh and did not obey Him, turning instead to disobedience and rebellion.

﴿وَأَمَّا تَرْمِضٌ عَنْهُمْ آيَةً رَحْمَةً مِن رَّبِّكَ﴾

«And if you turn away from them and you are awaiting a mercy from your Lord»

If your relatives and those to whom We have commanded you to give, ask you for something, and you do not have anything, and you turn away from them because you have nothing to give,

﴿فَقُلْ لَهُمْ قَوْلًا مِّنْهُنَّ﴾

«then, speak unto them a soft, kind word.»

meaning, with a promise. This was the opinion of Mujāhid, Ṭkrimah, Sa'īd bin Jubayr, Al-Ḥasan, Qatādah and others.^[2]

﴿وَلَا تَجْعَلْ يَدَكَ مَرْغُولًا إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهُمَا كُلُّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا﴾ (٢٩) إِنَّ رَبَّكَ

يَبْسُطُ الزُّرَىٰ لِمَن بَشَاءَ وَيَقْدِرُ لَهُمَ كَانَ يَمُودُ. خَيْرًا بَصِيرًا ﴿٣٠﴾

«29. And let not your hand be tied (like a miser) to your neck, nor overextend it (like a spendthrift), so that you become blameworthy and in severe poverty.»

[1] Ahmad 3:136. Some scholars consider this Ḥadīth authentic, although it is not confirmed that its narrator, Sa'īd bin Abi Hilāl, actually heard from Anas bin Mālik.

[2] Aṭ-Ṭabari 17:431, 432

﴿30. Truly, your Lord expands the provision for whom He wills and straitens (for whom He wills). Verily, He is Ever All-Knower, All-Seer of His servants.﴾

Moderation in Spending

Allāh enjoins moderation in living. He condemns miserliness and forbids extravagance.

﴿وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ﴾

﴿And let not your hand be tied (like a miser) to your neck,﴾

this means, do not be miserly and stingy, never giving anything to anyone, as the Jews - may the curses of Allāh be upon them - said, "Allāh's Hand is tied up (i.e., He does not give and spend of His bounty)". They attributed miserliness to Him, Exalted and Sanctified be the Most Generous Bestower!

﴿وَلَا تَبْسُطْ كُلَّ الْبَسِطِ﴾

﴿nor overextend it (like a spendthrift)﴾

means, nor be extravagant in spending and giving more than you can afford, or paying more than you earn, lest you become blameworthy and find yourself in severe poverty. If you are a miser, people will blame you and condemn you, and no longer rely on you. When you spend more than you can afford, you will find yourself without anything to spend, so you will be worn out, like an animal that cannot walk, so it becomes weak and incapable. It is described as worn out, which is similar in meaning to exhausted. As Allāh says:

﴿فَاتَّبِعِ الْبَصَرَ هَلْ يَرَىٰ مِنْ فُطُورٍ ۚ ثُمَّ انْصِبِ الْعَيْنَ كَرِهًا يَغْلِبِ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهَمًّا﴾

﴿حَسْبُ ۝۱﴾

﴿Then look again: "Can you see any rifts?" Then look again and yet again, your sight will return to you in a state of humiliation and worn out.﴾ (67:3-4)

meaning, unable to see any faults. Similarly, Ibn 'Abbās, Al-Hasan, Qatādah, Ibn Jurayj, Ibn Zayd and others understood this Āyah as miserliness and extravagance.^[1] It was reported

[1] Al-Tabari 17:434, 435.

in the Two Ṣaḥīḥs from the Ḥadīth of Abu Az-Zinād from Al-A'raj that Abu Hurayrah heard the Messenger of Allāh ﷺ say:

مَثَلُ الْبَخِيلِ وَالْمُتَّقِي كَمَثَلِ رَجُلَيْنِ عَلَيْهِمَا جُبَّتَانِ مِنْ حَدِيدٍ مِنْ قُدَيْبِهِمَا إِلَى تَرَافِيهِمَا، فَأَمَّا الْمُتَّقِي فَلَا يُنْقِئُ إِلَّا سَبْعَتَ - أَوْ وَفَرَتْ - عَلَى جُلْدِهِ حَتَّى تُخْفِيَ بَنَانَهُ وَتَغْمُؤَ أَثَرَهُ، وَأَمَّا الْبَخِيلُ فَلَا يُرِيدُ أَنْ يُنْقِئَ شَيْئًا إِلَّا لَزِقَتْ كُلُّ حَلَقَةٍ مِنْهَا مَكَانَهَا، فَهَوَ يَوْسَعُهَا فَلَا تَسْجَعُ،

«The parable of the miser and the almsgiver is that of two persons wearing iron cloaks from their chests to their collar-bones. When the almsgiver gives in charity, the cloak becomes spacious until it covers his whole body to such an extent that it hides his fingertips and covers his tracks (obliterates his tracks - or, his sins will be forgiven). And when the miser wants to spend, it (the iron cloak) sticks and (its) every ring gets stuck to its place, and he tries to widen it, but it does not become wide.»^[1]

This version was recorded by Al-Bukhārī in the Book of Zakāh.

In the Two Ṣaḥīḥs it is recorded that Mu'āwiyah bin Abi Muzarrid narrated from Sa'īd bin Yasār that Abu Hurayrah said: "The Messenger of Allāh ﷺ said:

«مَا مِنْ يَوْمٍ يُضِيحُ الْعِبَادُ فِيهِ إِلَّا وَمَلَكَانِ يَنْزِلَانِ مِنَ السَّمَاءِ يَقُولُ أَحَدُهُمَا: اللَّهُمَّ أَغِظْ مُنْقِفًا خَلَفًا، وَيَقُولُ الْآخَرُ: اللَّهُمَّ أَعْطِ مُنْسِكًا تَلَفًا»

«There is no day when a person wakes up but two angels come down from heaven. One of them says, 'O Allāh, compensate the one who gives (in charity),' and the other one says, 'O Allāh, destroy the one who withholds.'»

Muslim recorded from Abu Hurayrah that the Prophet ﷺ said:

«مَا تَقْصُ مَالٌ مِنْ صَدَقَةٍ، وَمَا زَادَ اللَّهُ عَبْدًا أَنْفَقَ إِلَّا عِزًّا، وَمَنْ تَوَاضَعَ لِلَّهِ رَفَعَهُ اللَّهُ»

«Wealth never decreases because of Ṣadaqah (charity). Allāh never increases a servant who gives in charity except in honor, and whoever is humble for the sake of Allāh, Allāh will raise

[1] Faṭḥ Al-Bārī 3:358, Muslim 2:708.

him in status.^[1]

According to a *Hadith* narrated by Abu Kathir from 'Abdullāh bin 'Amr, who attributed it to the Prophet ﷺ:

«يَا أَيُّهَا النَّاسُ فَإِنَّهُ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ، أَمَرَهُمْ بِالْبُخْلِ فَبَخِلُوا، وَأَمَرَهُمْ بِالْقَطِيعَةِ فَقَطَعُوا، وَأَمَرَهُمْ بِالْفُجُورِ فَفَجَرُوا»

«Beware of stinginess for it destroyed the people who came before you. It commanded them to be miserly, so they were miserly; and it commanded them to cut the ties of kinship, so they cut them; and it commanded them to commit immoral actions, so they did so.»^[2]

﴿إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ﴾

«Truly, your Lord expands the provision for whom He wills and straitens (for whom He wills).»

This *Āyah* is telling us that Allāh is the One Who provides or withholds, the Bestower Who is running the affairs of His creation as He wills. He makes rich whomever He wills, and He makes poor whomever He wills, by the wisdom that is His. He said:

﴿إِنَّهُ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا بِصِيرًا﴾

«Verily, He is Ever All-Knower, All-Seer of His servants.»

meaning, He knows and sees who deserves to be rich and who deserves to be poor.

In some cases, richness may be decreed so that a person gets carried away, leading to his own doom. In other cases, poverty may be a punishment. We seek refuge with Allāh from both.

﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةً إِمَّا يَرْزُقُكُمْ رِزْقًا كَرِيمًا﴾

«31. And kill not your children for fear of poverty. We shall provide for them as well as for you. Surely, the killing of them is a great sin.»

[1] Muslim 4:2001.

[2] Ahmad 2:159.

Prohibition of killing Children

This Āyah indicates that Allāh is more compassionate towards His servants than a father to his child, because He forbids killing children just as He enjoins parents to take care of their children in matters of inheritance. The people of *Jāhiliyyah* would not allow their daughters to inherit from them, and some would even kill their daughters lest they make them more poor. Allāh forbade that and said:

﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْنَةٍ﴾

«And kill not your children for fear of poverty.»

meaning, lest they may make you poor in the future. This is why Allāh mentions the children's provision first:

﴿نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ﴾

«We shall provide for them as well as for you.»

In Sūrat Al-An'ām, Allāh says:

﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْنَةٍ﴾

«kill not your children because of poverty.» [6:151]

﴿نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ﴾

«We provide sustenance for you and for them» [6:151]

and,

﴿إِنْ قَتَلْتُمْ سَكَانَ خَطَا كَبِيرًا﴾

«Surely, the killing of them is a great sin.»

means, a major sin. In Two *Ṣaḥīḥs* it is recorded that 'Abdullāh bin Mas'ūd said: "I said, 'O Messenger of Allāh, which sin is the worst?' He said,

«أَنْ تَجْعَلَ لِلَّهِ بَدَأَ وَمُؤْ خَلَقَكَ . قُلْتُ : ثُمَّ أَيُّ؟ قَالَ : أَنْ تَقْتُلَ وَلَدَكَ خَشْيَةَ أَنْ يَطْعَمَ مِنْكَ . قُلْتُ : ثُمَّ أَيُّ؟ قَالَ : أَنْ تُزَانِيَ بِخَلِيلَةِ جَارِكَ»

«To appoint rivals of Allāh when He has created you.» I asked, 'Then what?' He said, «To kill your child lest he should eat with you.» I asked, 'Then what?' He said, «To commit adultery with your neighbor's wife.»^[1]

[1] *Fath Al-Bāri* 8:13.

﴿وَلَا تَقْرُبُوا الزِّنَىٰ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا﴾

«32. And come not near to unlawful sex. Verily, it is *Fāhishah* (immoral sin) and an evil way.»

The Command to avoid *Zinā* (Unlawful Sex) and Everything that leads to it

Allāh says, forbidding His servants to commit *Zinā* or to approach it or to do anything that may lead to it:

﴿وَلَا تَقْرُبُوا الزِّنَىٰ إِنَّهُ كَانَ فَحِشَةً﴾

«And come not near to unlawful sex. Verily, it is a *Fāhishah* (immoral sin)» meaning a major sin,

﴿وَسَاءَ سَبِيلًا﴾

«and an evil way.» meaning, a terrible way to behave.

Imām Aḥmad recorded Abu Umāmah saying that a young man came to the Prophet ﷺ and said, "O Messenger of Allāh! Give me permission to commit *Zinā* (unlawful sex)." The people surrounded him and rebuked him, saying, "Stop! Stop!" But the Prophet ﷺ said,

«اذْنُهُ»

«Come close» The young man came to him, and he said,

«اجْلِسْ»

«Sit down» so he sat down. The Prophet ﷺ said,

«أَتَجِبُهُ لِأُمِّكَ»

«Would you like it (unlawful sex) for your mother?» He said, "No, by Allāh, may I be ransomed for you." The Prophet ﷺ said,

«وَلَا النَّاسُ يُجِيبُونَ لِأُمَّهَاتِهِمْ»

«Neither do the people like it for their mothers.» The Prophet ﷺ said,

«أَتَجِبُهُ لِابْنَتِكَ؟»

«Would you like it for your daughter?» He said, "No, by Allāh, may I be ransomed for you." The Prophet ﷺ said,

«وَلَا النَّاسُ يُجِبُونَ لِبَنَاتِهِمْ»

«Neither do the people like it for their daughters.» The Prophet ﷺ said,

«أَفْتَجِبُ لِأَخِيكَ؟»

«Would you like it for your sister?» He said, "No, by Allāh, may I be ransomed for you." The Prophet ﷺ said,

«وَلَا النَّاسُ يُجِبُونَ لِأَخَوَاتِهِمْ»

«Neither do the people like it for their sisters.» The Prophet ﷺ said,

«أَفْتَجِبُ لِعَمَّتِكَ؟»

«Would you like it for your paternal aunt?» He said, "No, by Allāh, O Allāh's Messenger! may I be ransomed for you." The Prophet ﷺ said,

«وَلَا النَّاسُ يُجِبُونَ لِعَمَّاتِهِمْ»

«Neither do the people like it for their paternal aunts.» The Prophet ﷺ said,

«أَفْتَجِبُ لِخَالَاتِكَ؟»

«Would you like it for your maternal aunt?» He said, "No, by Allāh, O Allāh's Messenger! may I be ransomed for you." The Prophet ﷺ said,

«وَلَا النَّاسُ يُجِبُونَ لِخَالَاتِهِمْ»

«Neither do the people like it for their maternal aunts.» Then the Prophet ﷺ put his hand on him and said,

«اللَّهُمَّ اغْفِرْ ذَنْبَهُ، وَطَهِّرْ قَلْبَهُ، وَأَخْصِنْ نَرَجَهُ»

«O Allāh, forgive his sin, purify his heart and guard his chastity.» After that the young man never paid attention to anything of that nature.^[1]

«وَلَا تَقْتُلُوا أَنْفُسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيٍّ شُلُوكًا فَلَا

يُسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا» ﴿٣٣﴾

[1] Aḥmad 5:256.

«33. And do not kill anyone whose killing Allāh has forbidden, except for a just cause. And whoever is killed wrongfully (not by mistake), We have given his heir the authority. But let him not exceed limits in the matter of taking life. Verily, he is helped.»

Prohibition of Unlawful Killing

Allāh forbids killing with no legitimate reason. It was reported in the Two Ṣaḥīḥs that the Messenger of Allāh ﷺ said:

«لَا يَجُزُّ دَمُ امْرِئٍ مُسْلِمٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، إِلَّا بِإِخْدَى ثَلَاثٍ: النَّفْسُ بِالنَّفْسِ، وَالزَّانِي الْمُبْخَضُ، وَالثَّارِكُ لِذِيهِ الْخُفَارُ لِلْجَمَاعَةِ»

«The blood of a Muslim who bears witness to *Lā ilāha illallāh* and that Muḥammad is the Messenger of Allāh, is not permissible (to be shed) except in three cases: a soul for a soul (i.e., in the case of murder), an adulterer who is married, and a person who leaves his religion and deserts the *jamā'ah*.»^[1]

The following is recorded in the books of the Sunan:

«لَوْ زَالَ الدُّنْيَا عِنْدَ اللَّهِ أَفْرُونٌ مِنْ قَتْلِ مُسْلِمٍ»

«If the world were to be destroyed, it would be of less importance to Allāh than the killing of a Muslim.»^[2]

«وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَمَعْنَا لِرَبِّهِ سُلْطَانًا»

«And whoever is killed wrongfully, We have given his heir the authority.»

The authority is over the killer. The heir has the choice; if he wishes, he may have him killed in retaliation, or he may forgive him in return for the payment of the *Diyah* (blood money), or he may forgive him with no payment, as is reported in the *Sunnah*. The great scholar and Imam Ibn 'Abbās understood from the general meaning of this *Āyah* that Mu'āwiyah should take power, because he was the heir of 'Uthmān, who had been killed wrongfully, may Allāh be

[1] *Faṭḥ Al-Bārī* 12:209, Muslim 3:1302.

[2] *Tuhfat Al-Aḥwadhī* 4:256, An-Nasa'i, 7:82, Ibn Mājah 2:874.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٨٥

الْأَنْعَامِ

وَمَا تَعْرِضَنَّهُمْ إِيَّاهُ رَحْمَةً مِنْ رَبِّكَ تَرْجُوهُمْ أَفَقُلْ لَهُمْ قَوْلًا
 مَيْسُورًا ﴿٣٤﴾ وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا
 كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَحْسُورًا ﴿٣٥﴾ إِنَّ رَبَّكَ بَسِطَ الرِّزْقَ
 لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٣٦﴾ وَلَا تَقْتُلُوا
 أَنْفُسَكُمْ خَشْيَةً إِنْ لَمْ يَكُنْ نَزْدُفُهُمْ وَإِذَا كُنْ أَنْفُسُكُمْ كَانَتْ
 خِطَا كَبِيرًا ﴿٣٧﴾ وَلَا تَقْرَبُوا الرِّزْقَ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ
 سَبِيلًا ﴿٣٨﴾ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ
 قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلَاهُ سُلْطَانًا فَلَا يَسْرِفُ فِي
 الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا ﴿٣٩﴾ وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالْيُسْرِ وَلَا يَأْتِي
 بِهِ أَحْسَنُ حَقٍّ يَنْبَغُ أَشَدُّ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَاتٍ
 مَشْهُورًا ﴿٤٠﴾ وَأَوْفُوا الْكَيْلَ إِذَا كَلَّمْتُمْ مِيزَانًا بِالْقِسْطِ أَلَيْسَ لِكُلِّ
 ذِكٍّ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٤١﴾ وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ
 إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُورًا ﴿٤٢﴾
 وَلَا تَنْتَشِرْ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ
 لِبَآلِ طُولًا ﴿٤٣﴾ كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا ﴿٤٤﴾

pleased with him, and Mu'awiyah did eventually take power, as Ibn 'Abbās said on the basis of this Āyah. This is one of the stranger of matters.

﴿فَلَا يَسْرِفُ فِي الْقَتْلِ﴾

﴿But let him not exceed limits in the matter of taking life.﴾

They said: this means the heir should not go to extremes in killing the killer, such as mutilating the body or taking revenge on persons other than the killer.

﴿إِنَّهُ كَانَ مَنْصُورًا﴾

﴿Verily, he is helped.﴾ means, the heir is helped against the

killer by the *Shari'ah* and by divine decree.

﴿وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالْيُسْرِ وَلَا يَأْتِي بِهِ أَحْسَنُ حَقٍّ يَنْبَغُ أَشَدُّ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَاتٍ مَشْهُورًا ﴿٤٠﴾ وَأَوْفُوا الْكَيْلَ إِذَا كَلَّمْتُمْ مِيزَانًا بِالْقِسْطِ أَلَيْسَ لِكُلِّ ذِكٍّ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٤١﴾﴾

﴿34. And come not near to the orphan's property except to improve it, until he attains the age of full strength. And fulfill (every) covenant. Verily, the covenant will be questioned about.﴾

﴿35. And give full measure when you measure, and weigh with a balance that is straight. That is good (advantageous) and better in the end.﴾

The Command to handle the Orphan's Wealth properly and to be Honest in Weights and Measures

﴿وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ مِنْ أَمْسَرٍ حَتَّىٰ تَبْلُغَ أَشُدَّهُ﴾

«And come not near to the orphan's property except to improve it, until he attains the age of full strength.»

meaning, do not dispose of the orphan's wealth except in a proper manner.

﴿وَلَا تَأْكُلُوا أَمْوَالَكُمْ إِسْرَافًا وَأَنْ يَكْبُرُوا وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَوْفٍّ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ﴾

«but consume it [the orphan's property] not wastefully and hastily fearing that they should grow up, and whoever (among guardians) is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his labor).» [4:6]

In *Ṣaḥīḥ Muslim* it is recorded that the Messenger of Allāh ﷺ said to Abu Dharr:

«يَا أَبَا ذَرٍّ إِنِّي أَرَاكَ ضَعِيفًا، وَإِنِّي أُحِبُّ لَكَ مَا أُحِبُّ لِنَفْسِي: لَا تَأْمُرَنَّ عَلَى اثْنَيْنِ، وَلَا تَوَلَّيْنِ مَالَ الْيَتِيمِ»

«O Abu Dharr, I see that you are weak (in administering), and I like for you that which I like for myself. Do not let yourself be appointed as Amīr over two people, and do not let yourself be appointed as guardian of an orphan's property.»^[1]

﴿وَأَوْفُوا بِالْعَهْدِ﴾

«And fulfill (every) covenant.» meaning, everything that you promise people, and the covenants that you agree to, because the person who makes a covenant or a promise will be asked about it:

﴿إِنَّ الْعَهْدَ كَانَ مَسْئُولًا﴾

«Verily, the covenant will be questioned about.»

﴿وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ﴾

^[1] Muslim 3:1458.

﴿And give full measure when you measure.﴾ meaning, do not try to make it weigh less nor wrong people with their belongings.

﴿وَرَبُّنَا بِالْقِسْطِ﴾

﴿and weigh with a balance﴾ meaning scales,

﴿الْقِسْطِ﴾

﴿that is straight.﴾ meaning that which is not distorted nor that which will cause confusion.

﴿وَالَّذِى خَيْرٌ﴾

﴿that is good﴾ for you, in your daily life and in your Hereafter. So Allāh says:

﴿وَأَحْسَنُ تَأْوِيلًا﴾

﴿and better in the end.﴾ meaning, with regard to your ultimate end in the Hereafter.

﴿وَالَّذِى خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾

﴿That is good (advantageous) and better in the end.﴾

Sa'īd narrated that Qatādah said that this means "Better in reward and a better end."^[1] Ibn 'Abbās used to say: "O people, you are entrusted with two things for which the people who came before you were destroyed - these weights and measures."^[2]

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ

مَسْئُولًا﴾

﴿36. And follow not that of which you have no knowledge. Verily, the hearing, and the sight, and the heart of each of those ones will be questioned (by Allāh).﴾

Do not speak without Knowledge

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said: "This means) do not say (anything of which you have no knowledge)."^[3] Al-'Awfī said: "Do not accuse anyone of that of

[1] Aṭ-Ṭabari 17:446.

[2] Aṭ-Ṭabari 17:446.

[3] Aṭ-Ṭabari 17:446.

which you have no knowledge.”^[1] Muḥammad bin Al-Hanafīyyah said: “It means bearing false witness.”^[2] Qatādah said: “Do not say, ‘I have seen’, when you did not see anything, or ‘I have heard’, when you did not hear anything, or ‘I know’, when you do not know, for Allāh will ask you about all of that.”^[3] In conclusion, what they said means that Allāh forbids speaking without knowledge and only on the basis of suspicion, which is mere imagination and illusions. As Allāh says:

﴿اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ﴾

«Avoid much suspicion; indeed some suspicions are sins.»
[49:12]

According to a *Hadīth*:

«إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْخَبَرِ»

«Beware of suspicion, for suspicion is the falsest of speech.»^[4]

The following *Hadīth* is found in *Sunan Abu Dāwud*:

«بِئْسَ مَعْلِيَّةُ الرَّجُلِ : زَعَمُوا»

«What an evil habit it is for a man to say, ‘They claimed...’^[5]»

According to another *Hadīth*:

«إِنَّ أَفْرَى الْفُرَى أَنْ يُرَى الرَّجُلُ غَيْبَةً مَا لَمْ تَرَاهُ»

«The worst of lies is for a man to claim to have seen something that he has not seen.»^[6]

In the *Ṣaḥīḥ* it says:

«مَنْ تَحَلَّمَ حُلْمًا كُفَّتْ يَوْمَ الْقِيَامَةِ أَنْ يَغْوَدَ بَيْنَ شِعْرَتَيْنِ وَلَيْسَ بِغَافِلٍ»

«Whoever claims to have seen a dream (when he has not seen) will be told on the Day of Resurrection to make a knot between

[1] Aṭ-Ṭabari 17:447.

[2] Aṭ-Ṭabari 17:447.

[3] Aṭ-Ṭabari 17:446.

[4] *Faḥ Al-Bāri* 9:106.

[5] Abu Dāwud 5:254.

[6] *Faḥ Al-Bāri* 12:446.

two barley grains, and he will not be able to do it. ⁽¹⁾

﴿كُلُّ أُولَٰئِكَ﴾

﴿each of those ones﴾ means these faculties, hearing, sight and the heart,

﴿كَانَ عَنْهُ مَسْئُولًا﴾

﴿will be questioned.﴾ means, the person will be asked about them on the Day of Resurrection, and they will be asked about him and what he did with them.

﴿وَلَا تَتَّبِعْ فِي الْأَرْضِ مَرَمًا إِنَّكَ إِذْ تَخْرِقُ الْأَرْضَ وَكُنتَ تَلْعَلُ لِبَالٍ عُلُولًا﴾ كُتِبَ عَلَيْكَ
مِثْلَهُمْ عِنْدَ رَبِّكَ مَكْرَهُمَا ﴿٣٧﴾

﴿37. And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth nor can you attain a stature like the mountains in height.﴾

﴿38. All the bad aspects of these (the above mentioned things) are hateful to your Lord.﴾

Condemnation of strutting

Allāh forbids His servants to strut and walk in a boastful manner:

﴿وَلَا تَتَّبِعْ فِي الْأَرْضِ مَرَمًا﴾

﴿And walk not on the earth with conceit and arrogance.﴾

meaning, walking in boastful manner and acting proud, like those who are arrogant oppressors.

﴿إِنَّكَ إِذْ تَخْرِقُ الْأَرْضَ﴾

﴿Verily, you can neither rend nor penetrate the earth﴾

means, you cannot penetrate the earth with your walking. This was the opinion of Ibn Jarīr.

﴿وَكُنتَ تَلْعَلُ لِبَالٍ عُلُولًا﴾

﴿nor can you attain a stature like the mountains in height.﴾

means, with your arrogance, pride and self-admiration. Indeed,

⁽¹⁾ Faṭḥ Al-Bārī 12:446.

such behavior may bring about the opposite of what one pretends to be, as was reported in the *Ṣaḥīḥ*:

«يَتَنَا رَجُلٌ يَمِشِي فِيمَنْ كَانَ قَبْلَكُمْ وَعَلَيْهِ بُرْدَانِ يَتَخَفَّرُ فِيهِمَا، إِذْ حُفِيفَ بِهِ الْأَرْضُ فَهُوَ يَتَجَلَّجَلُ فِيهَا إِلَى يَوْمِ الْقِيَامَةِ»

«While a man from the people before you was walking arrogantly in his garments, the earth swallowed him and he is still sinking down into it, until the Day of Resurrection.»^[1]

Allāh also tells us about Qārūn, who went to his people wearing his finery, then Allāh caused the earth to swallow him and his house.

﴿كُلُّ ذَلِكَ كَانَ سَعْيَكُمْ عِندَ رَبِّكَ مُكْرَمًا﴾

«All the bad aspects of these (the above mentioned things) are *Sayī'uhu* [hateful] to your Lord.»

Some scholars recite this as *Sayī'atan*, meaning evil deeds, i.e., everything mentioned is forbidden, from the *Āyah*,

﴿لَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّكُمْ لِتُلْقُونَ﴾

«And kill not your children for fear of poverty» [17:31]

up to this [38] *Āyah*. So everything that is mentioned here is a *Sayī'ah* (evil deed) for which a person is to be blamed before Allāh, Who does not like or accept these deeds. As for the recitation *Sayī'uhu*, it is a genitive construction, meaning the bad aspects of these i.e., everything mentioned from the *Āyah*,

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ﴾

«And your Lord has decreed that you worship none but Him» [17:23]

up to this *Āyah*, [17:38] meaning that the worst of these mentioned are disliked by Allāh. This was the view of Ibn Jarīr, may Allāh have mercy on him.

[This is the end of Volume Five. Volume Six begins with *Āyah* number 39 of *Sūrat Al-Isrā'*.]

^[1] Muslim 3:1654.

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(Surat Al-Isra', Verse 39
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Second Edition: July 2003

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

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

I-Qur'an-Commentaries II-Title

227.32 dc. 1424/2816

Legal Deposit no. 1424/2816

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

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

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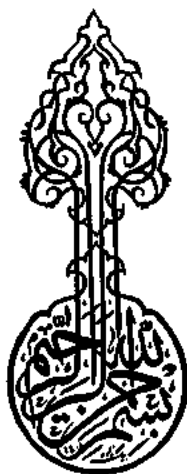
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Important Guidelines About the Authenticity of the Reports and Quotations in the Tafsir of Ibn Kathir

Reports from the Companions of the Messenger of Allāh ﷺ

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

Incomplete Chains of Narration

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

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

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

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

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

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

Abu Al-ʿĀliyah, Saʿīd bin Jubayr, Saʿīd bin Al-Musayib, ʿAtā' (bin Abi Rabāḥ), ʿAṭā' Al-Khurrāsānī, Muqātil bin Ḥayyān, Ar-Rabī' bin Anas, Ash-Sha'bī, Qatādah, Mujāhid, ʿIkrimah, Aḍ-Ḍaḥḥāk, ʿAbdur-Raḥmān bin Zayd bin Aslam (Ibn Zayd), Ibn Jurayj.

Other Scholars After the Companions

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

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

﴿ذَلِكَ بِمَا أَوَّحَيْنَا إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا مَعَهُ فَتُلْقَى فِي جَهَنَّمَ مَلُومًا مَدْحُورًا﴾

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

Everything previously mentioned is Revelation and Wisdom

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

﴿وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا مَعَهُ فَتُلْقَى فِي جَهَنَّمَ مَلُومًا﴾

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

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

﴿مَدْحُورًا﴾

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

﴿أَفَأَسْفَحْتُمْ رَبُّكُمْ بِالَّذِينَ وَأَعْتَدَ مِنَ الْمَلَائِكَةِ إِنشَاءً إِنَّكُمْ لَقَائِلُونَ وَلَا عَظِيمًا﴾

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

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

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

^[1] Aṭ-Ṭabari 17:452.

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

﴿أَفَأَنْتُمْ رِجَالٌ مِّنْ آلِهَةٍ﴾

﴿Has then your Lord preferred for you sons,﴾

meaning, has He given only you sons?

﴿وَأَقْبَدَ مِنَ الْمَلَائِكَةِ إِنْسَانًا﴾

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

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

﴿إِنَّكُمْ لَقَائِلُونَ قَوْلًا عَظِيمًا﴾

﴿Verily, you indeed utter an awful saying.﴾

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

﴿وَقَالُوا اقْبَدِ الرَّحْمَنُ وَلَكُمَا ۖ لَقَدْ جِئْتُم بَنَاتِنَا إِنَّمَا ۖ نَعْبُدُ السَّمَوَاتِ يُنْظَرْنَ مِنَهُ
وَنَنْشَقُّ الْأَرْضَ وَنَجْزِي الْجِبَالَ مَتَاعًا ۖ أَمْ دَعَا لِرَّحْمَنِ وَلَكُمَا ۖ وَمَا يَكُنِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ
وَلَكُمَا ۖ إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا مَتَى الرَّحْمَنُ عَبْدًا ۖ لَقَدْ أُنْعَمَ بِهِمْ وَعَسَىٰ أَن يَكُونَ
عَدَا ۖ وَكُلُّهُمْ عِندَ يَوْمِ الْقِيَامَةِ فَرْدًا ۖ﴾

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

﴿وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ لِيُنذَرُوا وَمَا يُبْذَرُهُمْ إِلَّا سُخْرًا ۖ﴾

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

﴿مُبَحَّمٌ وَمَلَّىٰ عَنْ يَقُولُونَ﴾

«Glorified and Exalted is He high above what they say!»

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

﴿عَلَا كِبْرًا﴾

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

﴿تَسْبِيحٌ لِّدُنُوبِهِمُ النَّسِيعُ وَالْأَرْضُ وَمَنْ فِيهَا وَإِنْ مِنْ شَيْءٍ إِلَّا يَسْبِيحُ بِحَمْدِهِ وَلَكِنْ لَا تَقْضُونَ
تَسْبِيحَهُمْ إِنَّهُمْ كَانُوا غُفُورًا ۝۴۴﴾

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

Everything glorifies Allāh

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

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

As Allāh says:

﴿نَكَدَ السَّمَوَاتُ بِفُطْرَتِهِ وَتَنَشَقُّ الْأَرْضُ وَتُخَرُّ الْجِبَالُ هَدًّا ۚ أَلَمْ دَعُوا لِلرَّحْمَنِ
وَلَا لِلْإِنَّمَانِ﴾

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

﴿وَلَا يَنْفَعُ شَيْءٌ إِلَّا بِسَمِّهِ﴾

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

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

﴿وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ﴾

«But you understand not their glorification.»

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

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

«ارْكَبُوا سَالِمَةً وَدَعُوا سَالِمَةً، وَلَا تَتَّخِذُوا كُرَاسِيَّ لِأَحَادِيثِكُمْ فِي الطَّرِيقِ
وَالْأَسْوَاقِ، فَرُبَّ مَرْكُوبَةٍ خَيْرٌ مِنْ رَاكِبِهَا، وَأَكْثَرُ ذِكْرًا لِلَّهِ مِنْهُ»

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

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

^[1] *Faṭḥ Al-Bārī* 6:679.

^[2] Aḥmad 3:439

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

﴿جَاءَنَا مَشْهُورًا﴾

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

Al-Hāfiẓ Abu Yaʿlā Al-Mawṣilī recorded that Asmā' bint Abi Bakr (may Allāh be pleased with her) said, "When the *Āyah*,

﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ﴾

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

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

﴿إِنَّهَا لَنْ تَرَانِي﴾

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

﴿وَلَقَدْ قَرَأْتَ الْقُرْآنَ جَمَلًا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ جَاءَنَا مَشْهُورًا﴾

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

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

﴿وَجَمَلْنَا عَلَى قُلُوبِهِمُ أَكِنَّةً﴾

[1] Musnad Abu Yaʿlā 1:53.

﴿And We have put coverings over their hearts,﴾

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

﴿أَنْ يَفْقَهُوْا﴾

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

﴿وَلَا يَفْقَهُوْا رِسَالَنَا﴾

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

﴿وَإِذَا ذُكِّرْتُمْ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ﴾

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

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

﴿وَلَا يَلْوُا﴾

﴿they turn﴾ means they turn away

﴿عَنْ أَدْبَارِهِمْ مُورًا﴾

﴿on their backs, fleeing in extreme dislike.﴾

As Allāh says:

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

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

﴿وَإِذَا ذُكِّرْتُمْ رَبَّكَ فِي الْقُرْآنِ﴾

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

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

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

﴿مَنْ أَعْلَمَ بِمَا يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ تَقُولُ الظَّالِمُونَ إِنَّ نَبِيَّكُمْ إِلَّا رَجُلًا مَسْحُورًا﴾ ﴿٤٧﴾ أَنْظِرْ كَيْفَ مَرَوْا لَكَ الْأَنْتَالُ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا﴾ ﴿٤٨﴾

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

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

The Secret Counsel of Quraysh after hearing the Qur'ān

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

﴿أَنْظِرْ كَيْفَ مَرَوْا لَكَ الْأَنْتَالُ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا﴾ ﴿٤٨﴾

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

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

[1] At-Ṭabari 17:458.

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

﴿وَقَالُوا أَإِذَا كُنَّا عِظْمًا تَرَفُّنَا أَأَنَّا لَسَمُوتُونَ﴾ قُلْ كُونُوا حِجَارَةً أَوْ حَبِيرًا أَوْ

[1] Ibn Hishām 1:337.

خَلَقْنَا مِنَّا بَعْضُهُ فِي صُدُورِهِمْ فَسَيَقُولُونَ مَنْ يُعِيدُنَا قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ فَسَيُنْصِتُونَ
إِلَيْكَ مُذْهِبَ لُحُوفِهِمْ وَيَقُولُونَ مَنْ هُوَ قُلْ عَسَى أَنْ يَكُونَ قَرِيبًا ﴿٤٩﴾ يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ
بِمَحْبُودٍ وَتَقُولُونَ إِنْ لَيْتَ إِلَّا قَلِيلًا ﴿٥٠﴾

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

﴿50. Say: "Be you stones or iron,"﴾

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

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

Refutation of Those Who do not believe in Life after Death

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

﴿أَوَدَا كُنَّا عِظًا وَرِيقًا﴾

﴿When we are bones and fragments.﴾

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

﴿أَوَدَا لَنَبْعُوثُ خَلْقًا غَيْرِكُمْ﴾

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

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

﴿يَقُولُونَ أَوَدَا لَنَرْجِعُهُنَّ فِي اللَّامِزَةِ ﴿٥١﴾ أَوَدَا كُنَّا عِظًا وَخِزَرًا ﴿٥٢﴾ نَالُوا بِكَ إِذَا مَرَرْنَا
بِغَيْرِكَ ﴿٥٣﴾﴾

^[1] At-Ṭabari 17:464.

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

And,

﴿وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ﴾

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

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

﴿قُلْ كُونُوا حِجَارًا أَوْ حُتًّا﴾

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

﴿أَوْ خَلْقًا مِمَّا بَعْثَرَ فِي سُدُورِكُمْ﴾

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

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

﴿أَوْ خَلْقًا مِمَّا بَعْثَرَ فِي سُدُورِكُمْ﴾

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

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

﴿مَتَّبِعُوا لَكُمْ مِنْ يَوْمِنَا﴾

[1] Aṭ-Ṭabari 17:463.

[2] Aṭ-Ṭabari 17:463.

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

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

﴿قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ﴾

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

﴿وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَتْ عَالِيهِ﴾

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

﴿فَيَسْأَلُونَكَ عَنِ الْيَوْمِ أَتَمَّ إِلَيْكَ رُؤُسُهُمْ﴾

﴿Then, they will shake their heads at you﴾

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

﴿وَيَسْأَلُونَكَ مَتَىٰ هُوَ﴾

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

﴿وَيَسْأَلُونَكَ مَتَىٰ هَذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ﴾

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

﴿يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا﴾

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

[1] At-Tabari 17:467.

﴿قَدْ عَسَىٰ أَنْ يَكُونَ قَرِيبًا﴾

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

﴿يَوْمَ يَدْعُوكُمْ﴾

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

﴿إِذَا دَعَاكُمْ دَعْوَةً مِنْ الْأَرْضِ إِذَا أَنتُمْ تَخْرُجُونَ﴾

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

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

﴿وَمَا أَمْرُنَا إِلَّا وَجْدَةٌ كُلٌّ بِالْبَصْرِ﴾

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

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

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

﴿إِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ ۚ فَإِذَا هُمْ مِنَ الْأَشْرَارِ﴾

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

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

﴿يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ﴾

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

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

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

﴿وَتَلْمِزُونَ﴾

«and you will think» means, on the Day when you rise up from your graves,

﴿إِنْ لَبِثْتُمْ﴾

«that you have stayed» in this earthly abode,

﴿إِلَّا قَلِيلًا﴾

«but a little while.» This is like the Āyah:

﴿كَأَنَّهُمْ يَوْمَ رَوْهَا لَمْ يَلْبِثُوا إِلَّا حِينًا أَوْ حِينًا﴾

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

Allāh says:

﴿يَوْمَ يُنْفَخُ فِي السُّورِ وَنَحْمُرُ السُّعْرِيْنَ يَوْمَئِذٍ يَخْفَعُونَ يَتَنَادَوْنَ بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا عَشْرًا ۖ نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَفْلَهَمْ طَرِيقَةُ إِنْ لَبِثْتُمْ إِلَّا يَوْمًا﴾

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

﴿وَيَوْمَ نَقُومُ السَّاعَةَ يُقْسِرُ السُّعْرِيُّونَ مَا بَسُوا غَيْرَ سَاعَةٍ كَذَلِكَ كَانُوا يُفَكِّكُونَ﴾

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

﴿قَدْ كَمْ لَبِثْتُمْ فِي الْأَرْضِ عَدَّةَ سِنِينَ﴾ قَالُوا لَيْفَ يَوْمًا أَوْ بَعْضَ يَوْمِ فَتَنِي الْمَآئِينَ قُلْ إِنْ لَبِثْتُمْ إِلَّا قَلِيلًا لَوْ أَنَّكُمْ كُنْتُمْ تَعْلَمُونَ﴾

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

﴿وَقُلْ لِيَعْلَمِ يَقُولُوا أَلَيْسَ مِنَّا أَحْسَنُ إِذْ الشَّيْطَانُ يَفْخُ بِبَيْنِهِمْ إِذْ الشَّيْطَانُ كَانَ لِلْإِنْسَانِ عَدُوًّا﴾



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

People should speak Good Words with Politeness

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

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

«لَا يُبِيرُنْ أَحَدُكُمْ إِلَى أَخِيهِ بِالسَّلَاحِ، فَإِنَّهُ لَا يَدْرِي أَحَدُكُمْ لَعَلَّ الشَّيْطَانَ أَنْ يَنْزِعَ فِي يَدِهِ يَفْقَعُ فِي حُفْرَةٍ مِنَ النَّارِ»

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

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

﴿وَرَبُّكَ أَعْلَمُ بِمَا فِي السَّمَوَاتِ وَالْأَرْضِ وَلَقَدْ فَضَّلْنَا بَعْضَ الْأَنْبِيَاءِ عَلَى بَعْضٍ وَمَا نَحْنُ بِذَوِي إِزَارٍ﴾

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

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

^[1] Aḥmad 2:317.

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

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

Allāh says:

﴿ذَٰلِكَ أَعْلَمُ بِكَ﴾

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

﴿إِنْ يَشَأْ يُرْسِدْكُمْ﴾

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

﴿أَوْ إِنْ يَشَأْ يُعَذِّبْكُمْ وَمَا أَرْسَلْنَا﴾

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

﴿عَلَيْهِمْ وَكَيْلًا﴾

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

﴿وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَوَاتِ وَالْأَرْضِ﴾

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

meaning, their status or level of obedience or disobedience.

The Preference of some Prophets above Others

﴿وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَىٰ بَعْضٍ﴾

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

As Allāh says:

﴿يَا أَيُّهَا الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ مِنْكُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ﴾

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

This does not contradict the report in the Two Ṣaḥīḥs which

says that the Messenger of Allāh ﷺ said:

«لَا تَمُضُّوا بَيْنَ الْأَنْبِيَاءِ»

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

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

﴿وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَإِنْ كُنْتُمْ تُحِبُّونَ الْإِسْلَامَ وَتُحِبُّونَ رَسُولِي أَبِي سَرِيحٍ﴾

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

and in *Sūrat Ash-Shūrā*:

﴿شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ﴾

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

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

﴿وَمَا تَيْنَا دَاوُدَ ذُؤْرًا﴾

«and to Dawūd We gave the Zabūr.﴾

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

«خُفِّفَ عَلَى دَاوُدَ الْقُرْآنُ، فَكَانَ بِأَمْرِ بِدَوَائِهِ فَتَسْرَجُ، فَكَانَ يَقْرَأُهُ قَبْلَ أَنْ يَقْرَأَ»

⁽¹⁾ *Fath Al-Bārī* 6:519, Muslim 4:1844.

﴿٤٥٦﴾

٢٨٧

﴿٤٥٦﴾

﴿قُلْ كُونُوا حِمَارًا أَوْ حِدِيدًا﴾ ٤٥٦ ﴿أَوْ خَلْقًا مِمَّا تَكْفُرُ بِ
شُدُورِكُمْ فَسَيَقُولُونَ مَنْ يُعِيدُنَا قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ
فَسَيَنْفِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُوكَ مَنْ هُوَ قُلْ عَسَى أَنْ
يَكُونَ قَرِيبًا ٤٥٧ ﴿يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ
وَتَقُولُونَ إِنَّا لَنَشْكُرُكَ لَا قَلِيلًا ٤٥٨﴾ قُلْ لِمَ أَدْعُوا الَّذِينَ هِيَ
أَحْسَنُ مِنْ الشَّيْطَانِ يَدْعُو بَيْنَهُمُ الْإِنْسَانُ وَالْشَّيْطَانُ كَاكِبٌ ٤٥٩
عَدُوًّا مُبِينًا ٤٦٠﴾ وَذِكْرُكُمْ أَكْثَرُ بَشَرًا فِي زُكُوفِكُمْ وَأَنَّ
يُعَذِّبُكُمْ وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ رَكِيبًا ٤٦١ ﴿وَذِكْرُكُمْ أَكْثَرُ
مِنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَلَقَدْ فَضَّلْنَا بَعْضَ الْأَبْنَاءِ عَلَى بَعْضٍ
وَمَا أَتَيْنَا دَاوُدَ دَبُورًا ٤٦٢﴾ قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا
يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيلًا ٤٦٣﴾ أُولَئِكَ الَّذِينَ
يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ
رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ٤٦٤
وَأَنْ مِنْ قَرِيبٍ إِلَّا عَنَّا مَغْلُوبٌ كَوْهًا قَبْلَ يَوْمِ الْقِيَامَةِ
أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا ٤٦٥﴾

‘The Qur’ān (i.e. revealed Scripture of Zabūr) was made easy for Dawūd, so he would call for his mounts to be saddled, and he would finish reciting it (i.e., the Zabūr) before the job was done. ٤٥٦﴾

﴿قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ
فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ
وَلَا تَحْوِيلًا ٤٥٧﴾ أُولَئِكَ الَّذِينَ يَدْعُونَ
يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ
أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ
عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ
مَحْذُورًا ٤٥٨﴾

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

another person). ٤٥٧﴾

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

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

Allāh says:

﴿قُلْ﴾

﴿Say﴾ O Muhammad to these idolators who worship things

[1] Fath Al-Bari 6 :522.

other than Allāh,

﴿ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ﴾

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

﴿فَلَا يَنفَعُكُمْ كُفُّهُنَّ عَنْكُمْ﴾

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

﴿وَلَا غَوْلًا﴾

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

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

﴿قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ﴾

﴿Say: "Call upon those whom you pretend"﴾

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

﴿أُولَئِكَ الَّذِينَ يَدْعُونَ﴾

﴿Those whom they call upon, desire﴾

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

﴿أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ﴾

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

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

[1] At-Tabari 17:471.

[2] Fath Al-Bāri 8:249, 250.

﴿وَرَجَوْا رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ﴾

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

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

﴿إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا﴾

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

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

﴿وَلَيْدٌ بَيْنَ قَرْيَتَيْنِ إِلَّا بَيْنَ مَهْلِكُهُمَا قَبْلَ يَوْمِ الْآخِرَةِ أَوْ مُعَذِّبُهُمَا عَذَابًا شَدِيدًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا﴾

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

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

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

﴿عَذَابًا شَدِيدًا﴾

﴿with a severe torment.﴾

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

﴿وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ﴾

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

﴿فَذَاقَتْ وَكَالَ أَمْرِهَا وَعَاقِبَةُ أَمْرِهَا خُسْرًا﴾

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

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

﴿وَكُنَّ مِنْ قَرْيَةٍ عَنَتٍ عَنْ أَمْرِ رَبِّهَا وَرُسُلٍ﴾

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

﴿وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ وَآتَيْنَا ثَمُودَ نَارًا مِيمَرَةً فَنظَّلْنَاهَا

﴿يَا وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخَوِيفًا﴾

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

The Reason why Allāh did not send Signs or Miracles

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

﴿يَا رَبِّ اسْتَأْنِ بِهَمْ﴾

«O Lord, give them more time.»^[1]

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

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

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

[2] Aṭ-Ṭabari 17:477.

were destroyed.' He said,

«لَا، بَلِ اسْتَغْنَى بِهِمْ»

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

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

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

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

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

«وَتَفْعَلُونَ؟»

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

«بَلِّ بَابَ التَّوْبَةِ وَالرَّحْمَةِ»

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

﴿وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا﴾

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

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

[1] Aḥmad 1:258.

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

[3] Aḥmad 1:242.

[4] Aṭ-Ṭabari 17:478.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٨٨

الْإِسْرَاءُ

وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ
وَمَا آتَيْنَاهُمُ إِلَّا نَارًا مُبِينَةً فَظَلَمُوا بِهَا وَمَا نُرْسِلُ بِالْآيَاتِ
إِلَّا تَخْوِيفًا ﴿٥٨﴾ وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا
جَعَلْنَا الزُّمُرُؤَ الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ
فِي الْقُرْآنِ وَنُفُوهُهُمْ فَمَا يَرِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا ﴿٥٩﴾
وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ
قَالَ مَا أَجْعَلُكَ مِنْ خَلْقٍ طَيِّبًا ﴿٦٠﴾ قَالَ أَرَأَيْتَ إِنْ كُنْتُ نَارًا
كُورًا أَوْ نَارًا كَرِيمًا أَوْ نَارًا كَرِيمًا أَوْ نَارًا كَرِيمًا
ذُرِّيَّتَهُ إِلَّا قَلِيلًا ﴿٦١﴾ قَالَ أَهَبْ فَمَنْ يَبْعَكَ مِنْهُمْ فَأَتَتْ
جَهَنَّمَ جَزَأً وَكُذْرًا مَوْفُورًا ﴿٦٢﴾ وَأَسْتَفْزِزُ مِنْ أَسْطِمْتَ
مِنْهُمْ بِصَوْتِكَ وَأُنَجِّبُ عَلَيْهِمْ خَيْلِكَ وَرَجُلِكَ وَشَارِكُكُمْ
فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعِدُّهُمْ وَمَا يَعْبُدُهُمُ الشَّيْطَانُ إِلَّا
عُرُودًا ﴿٦٣﴾ إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَى
بِرَبِّكَ وَكِيلًا ﴿٦٤﴾ رَبُّكُمُ الَّذِي يُرْسِلُ الرِّيحَ تَرْفَعُ فُكْرًا
فِي الْبَحْرِ لِيَلْجَأَ مِنْ فَضْلِهِ الْوُحْدَانُ. كَاتِبٌ بِكُمْ رَحِيمًا ﴿٦٥﴾

quake were to strike again, I will subject you to such and such.^[11] The Prophet ﷺ said, in a *Hadīth* whose authenticity is agreed upon:

«إِنَّ الشَّمْسَ وَالْقَمَرَ آيَاتَانِ مِنْ آيَاتِ اللَّهِ وَإِنَّمَا لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، وَلَكِنْ لِلَّهِ عَزَّ وَجَلَّ يُخَوِّفُ بِهِمَا عِبَادَهُ، فَإِذَا رَأَيْتُمْ ذَلِكَ فَافْزَعُوا إِلَى دُخْرِهِ وَدُعَائِهِ وَاسْتِغْفَارِهِ - ثُمَّ قَالَ: - يَا أُمَّةَ مُحَمَّدٍ وَاللَّهِ مَا أَحَدٌ أَغْيَرَ مِنَ اللَّهِ أَنْ يُزَيِّنَ عَبْدُهُ أَوْ تَزَيِّنَ أُمَّتُهُ، يَا أُمَّةَ مُحَمَّدٍ وَاللَّهِ لَوْ تَعْلَمُونَ مَا أَغْلَمَ لَفُجِحْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا»

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

Allāh, and they are not eclipsed for the death or life of anyone. Allāh uses them to make His servants afraid, so if you see them, hasten to remember Him, call on Him and seek His forgiveness.» Then he said: «O Ummah of Muḥammad, by Allāh, no one has a greater sense of jealousy than Allāh if He sees His servant, or female servant, committing Zinā (illegal sexual intercourse). O Ummah of Muḥammad, if you knew what I know, you would laugh little and weep much.»^[12]

«وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا جَعَلْنَا الزُّمُرُؤَ الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ وَنُفُوهُهُمْ فَمَا يَرِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا ﴿٥٩﴾»

[11] Ibn Abi Shaybah, 2:473.

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

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

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

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

﴿وَلَوْ قَاتَلَ لَكَ إِنَّ رَبَّكَ لَمَعَ بِالنَّارِ﴾

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

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

﴿وَمَا جَعَلْنَا أَرْثَا آلِهِ أَرْثَكَ إِلَّا بَشْنَاءَ النَّارِ﴾

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

Al-Bukhārī recorded that Ibn 'Abbās said:

﴿وَمَا جَعَلْنَا أَرْثَا آلِهِ أَرْثَكَ إِلَّا بَشْنَاءَ النَّارِ﴾

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

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

﴿وَالشَّجَرَةُ الْمَعْنُوءَةُ فِي الْقُرْآنِ﴾

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

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

[1] At-Ṭabari 17:479, 480.

[2] Fath Al-Bārī 8:250.

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

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

﴿إِلَّا فِتْنَةً﴾

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

﴿وَنُفِثَ لَهُمْ﴾

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

﴿فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا﴾

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

[1] Aḥmad 1:221, 'Abdur-Razzāq 2:380.

[2] Aṭ-Ṭabari 17:481, 484.

[3] Aṭ-Ṭabari 17:480, 481, 482.

[4] See Sūrat Aṣ-Ṣaffāt [37:62].

[5] Aṭ-Ṭabari 17:484, 485, 486.

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

﴿وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ مَا أَسْجُدُ لِمَنْ خَلَقَ طِينًا قَالَ أَأَرَأَيْتَ هَذَا أَلْفَى كَرَّمْتَ عَلَى لَبَنَ الْفَرْقَنِ إِنْ يَوْرَ الْفَيْسَمِ لَأَخْتِكُ ذُرِّيَّتَهُ إِلَّا فَيْسَلًا﴾

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

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

The Story of Ādam and Iblīs

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

﴿قَالَ مَا أَسْجُدُ لِمَنْ خَلَقَ طِينًا﴾

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

According to another Āyah, he said:

﴿أَنَا خَيْرٌ مِنْهُ خَلَقَنِي مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ﴾

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

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

﴿قَالَ أَرَأَيْتَ هَذَا أَلْفَى كَرَّمْتَ عَلَى﴾

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

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

﴿قَالَ أَذْهَبَ مَنِ بَعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاءُ مَنْ هُوَ ۖ وَاسْتَغْنَىٰ مَنِ اسْتَعْلَمَ
بَنِيهِمْ بِصَوْتِكَ وَأُنْثِيَ عَلَيْهِمْ بَخْلِكَ وَنَارَكَ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعِدَّهُمْ وَإِنَّمَا
يَعِدُّهُمْ الشَّيْطَانُ إِلَّا غُرُورًا ۚ﴾ إِنَّ عِبَادِي لَئِنْ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَىٰ بِرَبِّكَ
وَكِيلًا ﴿٦٣﴾

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

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

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

When Iblīs asked for respite, Allāh said to him:

﴿أَذْهَبَ﴾

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

﴿فَإِنَّكَ مِنَ الْمُنْظَرِينَ ۚ﴾ إِنَّ يَوْمَ الْوَعْدِ الْمَعْلُومِ ﴿٦٤﴾

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

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

﴿قَالَ أَذْهَبَ مَنِ بَعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاءُ مَنْ هُوَ ۖ﴾

[1] At-Ṭabari 17:489.

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

meaning, for your deeds.

﴿جَزَاءَ مَقُولِكُمْ﴾

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

﴿وَأَسْتَفِزُّ مَنِ اسْتَطَعْتُ مِنْهُمْ بِصَوْتِكَ﴾

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

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

﴿وَأَسْتَفِزُّ مَنِ اسْتَطَعْتُ مِنْهُمْ بِصَوْتِكَ﴾

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

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

﴿وَأَجِيبْ عَلَيْهِمْ بِمِثْلِكَ وَرِجَالِكَ﴾

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

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

﴿أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَؤْزِمُهُمُ﴾

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

[1] Aṭ-Ṭabari 17:490.

[2] Aṭ-Ṭabari 17:490.

[3] Aṭ-Ṭabari 17:490.

[4] Aṭ-Ṭabari 17:491.

[5] Aṭ-Ṭabari 17:491.

meaning, to provoke them and drive them towards evil.

﴿وَأُتْلِيبْ عَلَيْهِمْ مِّنْكَ وَرَيْبِكَ﴾

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

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

﴿وَنَشَارِكْهُمْ فِي الْأَمْوَالِ وَالْأَزْوَاجِ﴾

﴿and share with them wealth and children,﴾

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

﴿وَالْأَوْزَادِ﴾

﴿and children,﴾

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

﴿وَنَشَارِكْهُمْ فِي الْأَمْوَالِ وَالْأَوْزَادِ﴾

[1] Aṭ-Ṭabari 17:491, 492.

[2] Aṭ-Ṭabari 17:491.

[3] Aṭ-Ṭabari 17:493.

[4] Aṭ-Ṭabari 17:494.

[5] Aṭ-Ṭabari 17:494.

[6] Aṭ-Ṭabari 17:495.

[7] 1Aṭ-Ṭabari 17:495.

﴿and share with them wealth and children.﴾

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

«يَقُولُ اللَّهُ عَزَّ وَجَلَّ إِنِّي خَلَقْتُ عِبَادِي حَقَاءَ فَجَاءَتْهُمْ الشَّيَاطِينُ فَاجْتَنَلَتْهُمْ عَنْ دِينِهِمْ وَحَرَمْتُ عَلَيْهِمْ مَا أَخَلَّكَ لَهُمْ»

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

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

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

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

﴿وَعَدُهُمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا﴾

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

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

﴿إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدُكَ فَالْأَنفُسُ﴾

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

﴿إِنَّ عِبَادِي لَرِئَاءَ اللَّهِ عَالِمِينَ﴾

[1] Muslim 4:2197.

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

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

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

﴿وَكَفَىٰ بِرَبِّكَ وَكِيلًا﴾

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

﴿رَبُّكُمُ الَّذِي يُرِي لَكُمُ الْفُلَّ فِي الْبَحْرِ لِتَبْتَغُوا مِنْ فَضْلِهِ إِنَّكُمْ كَأَنْتُمْ بِكُمْ رَبِّكُمُ الْأَوَّلَىٰ﴾

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

Ships are a Sign of the Mercy of Allāh

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

﴿إِنَّكُمْ كَأَنْتُمْ بِكُمْ رَبِّكُمُ الْأَوَّلَىٰ﴾

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

﴿وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَهًُا فَلَا يَمْنَعُكُمْ إِلَّا أَلَمُ الْإِثْمِ﴾

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

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

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

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

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

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

﴿فَمَا تَنْتَرُونَ إِلَى اللَّهِ أَمْتُمْ﴾

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

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

﴿وَكَانَ الْإِنْسَانُ كَفُورًا﴾

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

﴿أَتَأْتِرُونَ أَنَّ بَيْتَ بِكُمْ جَابِ الْوَيْ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ

رَكِيبًا﴾

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

Does not the Punishment of Allāh come on Land too?

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

[1] Al-Hākim 3:241.

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

﴿إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَامِسًا إِلَّا نَالَ لُؤْلُؤًا مِّنْهُمْ بِسَرٍّ ۖ إِنَّهُمْ لَمِنَ عَدُوِّنَا﴾

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

Elsewhere, Allāh says:

﴿وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِن سِجِّيلٍ مُّشَوَّرَةٍ﴾

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

﴿يَأْتِيَنَّكَ مَنْ فِي السَّمَاءِ أَنْ يَخِفَّ بِكُمْ الْأَرْضُ فَإِذَا هِيَ تَنُورُ ۚ أَمْ أَتَيْنَكُمْ مِنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَامِسًا فَتَقَمَطُونَ كَيْتَ ذَوِ الْقِرَابِ﴾

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

﴿ثُمَّ لَا يَجِدُوكُمْ وَكَفَىٰ﴾

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

﴿أَمْ أَتَيْتُمْ أَنْ يُبْعِدَكُمْ فِيهِ نَارٌ أَلْهَىٰ أَفَرَأَيْتُمْ عَلَيْكُمْ قَامِسًا مِّنَ الرِّيحِ يَفْتَرِقُكُمْ بِمَا كَفَرْتُمْ ثُمَّ لَا يَجِدُوكُمْ عَلَيْهِمْ ۚ يَوْمَ يَتِمَّ ۚ﴾

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

Perhaps He will send You back to the Sea

Allāh says,

﴿أَمْ أَتَيْتُمْ﴾

«Or do you feel secure», 'you who turn away from Us after

^[1] At-Ṭabari 17:498, from Qatādah.

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

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

﴿أَنْ يُبْعِدَكُمْ﴾

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

﴿نُفْثِلَ عَلَيْكُمْ قَاسِفًا مِنَ الرِّيحِ﴾

﴿and send against you a Qāṣif﴾

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

﴿فَيَغْرِقُكُمْ بِمَا كَفَرْتُمْ﴾

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

﴿ثُمَّ لَا تَجِدُوا لَكُمْ عَلِيًّا بِهِ يُتِمَّا﴾

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

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

﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَجَعَلْنَاهُمْ فِي الْوَرْدِ وَالْبَحْرِ وَنَضَعْنَاهُمْ فِي الْأَنْجَالِ وَنَضَعْنَاهُمْ عَلَى كُنُوزٍ يَمُنَّ خَلْقًا مُفَضَّلًا﴾

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

The Honor and noble Nature of Man

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

[1] At-Ṭabari 17:500.

[2] At-Ṭabari 17:500.

[3] At-Ṭabari 17:500.

[4] At-Ṭabari 17:500.

﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ﴾

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

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

﴿وَحَمَلْنَاهُمْ فِي الْبَرِّ﴾

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

﴿وَوَزَعْنَاهُمْ مِّنَ الْكَائِبَاتِ﴾

﴿and have provided them with At-Tayyibāt,﴾

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

﴿وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا﴾

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

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

﴿يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمْبَارِهِمْ فَمَن أُوْنَىٰ كُتِبَ لَهُ يَتَّبِعْهُ فَاُولَٰئِكَ يَفْرَحُونَ كُتِبَهُمْ

وَلَا يُلَاقُونَ فِي سَبِيلِنَا ۖ وَمَن كَانَتْ فِي هَدْيِهِ آخِرَةُ آمَنَ رَبُّهُ فَاُولَٰئِكَ سَيَرْحَمُهُ رَبُّهُ

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

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

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

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

﴿يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمْـَامِهِ﴾

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

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

﴿وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَارٍ مُبِينٍ﴾

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

﴿وَرُوضِ الْكِتَابِ فَذَرَى الْمُسْرِئِينَ مِنْ أَهْلِ مِثَاقٍ﴾

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

﴿وَرَى كُلُّ أُمَّةٍ عَـلَيْهَا كِتَابُهَا فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمْ هَـذَا يَسْتَلُونَ ﴿١٩﴾ هَـذَا يَكْتُمُونَ ﴿٢٠﴾ عَنكُم بِأَلْعَنَ إِنَّا كُنَّا فَتَسْتَسْتَعِينُ مَا كُنْتُمْ تَكْتُمُونَ ﴿٢١﴾﴾

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

[1] Aṭ-Ṭabari 17:502.

[2] Aṭ-Ṭabari 17:502, 503.

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

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

﴿يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمْئَانِهِمْ فَمَنْ أُوْفِيَ كِتَابُهُ يَتَّبِعُوهُ فَأُولَٰئِكَ يَفْرَحُونَ﴾

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

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

﴿وَأَمَّا مَنْ أُوْفِيَ كِتَابُهُ يَتَّبِعُوهُ فَيَقُولُ هَٰذَا مَا أَرْوَاهُ كِتَابُكَ﴾

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

﴿وَأَمَّا مَنْ أُوْفِيَ كِتَابُهُ بِشَآئِلِهِ﴾

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

﴿وَلَا يُلَاقُونَ فِيهَا﴾

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

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

﴿يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمْئَانِهِمْ﴾

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

﴿يَدْعَىٰ أَخَذَهُمْ فَيَقْطَعُ كِتَابَهُ بِمِيزَانٍ، وَيَمْدُ لَهُ فِي جَنِينِهِ، وَيَقْصُرُ وَجْهَهُ، وَيَجْعَلُ عَلَىٰ رَأْسِهِ تَاجًا مِنْ لَوْلُؤَةٍ يُنَافِلَانِ، فَيَنْطَلِقُ إِلَىٰ أَصْحَابِهِ فَيَرَوْنَهُ مِنْ بَعِيدٍ، فَيَقُولُونَ: اللَّهُمَّ إِنَّا بَهْذَا، وَبَارِكْ لَنَا فِي هَٰذَا، فَيَأْتِيهِمْ فَيَقْرَأُ لَهُمْ: أَتَبَرُّوا فَإِنْ لِكُلِّ رَجُلٍ

مِنْكُمْ مِثْلَ هَذَا، وَأَمَّا الْكَافِرُ فَيَسْوُدُّ وَجْهُهُ، وَيُمْدَدُ لَهُ فِي جَنْبِهِ، وَيَرَاهُ أَصْحَابُهُ
فَيَقُولُونَ: نَعُوذُ بِاللَّهِ مِنْ هَذَا، أَوْ مِنْ شَرِّ هَذَا اللَّهُمَّ لَا تَأْتِنَا بِهِ فَيَأْتِيهِمْ فَيَقُولُونَ:
اللَّهُمَّ آخِرُهُ. فَيَقُولُ: أَبْتَدَعْتُكُمْ اللَّهُ فَإِنَّ لِكُلِّ رَجُلٍ مِنْكُمْ مِثْلَ هَذَا

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

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

﴿وَمَنْ كَانَتْ فِي عَالَمِهِ أَعْمَى﴾

◀And whoever is blind in this▶

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

﴿أَعْمَى﴾

◀blind▶ means, blind to the signs and proofs of Allāh.

﴿فَهُوَ فِي الْآخِرَةِ أَعْمَى﴾

◀then he will be blind in the Hereafter,▶ as he was blind in this world.

﴿وَأَضَلُّ سَبِيلًا﴾

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

[1] Mawārid Az-Zamān no. 2588.

[2] At-Ṭabari 17:504, 505.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٨٩

الْأَنْعَامِ

وَإِذَا مَنَّكَ الْفُتُورُ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِيَّاَنَا فَلَمَّا بَلَغْنَا
إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ الْإِنْسَانُ كَفُورًا ﴿٧٣﴾ أَفَأَمْسَرْتُمْ أَنْ يَخْشَفَ
بِكُمْ جَانِبُ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَدَلَا بِمِرْكِهِ
وَكَيْلًا ﴿٧٤﴾ أَمْ أَمْسَرْتُمْ أَنْ يُعِيدَكُمْ فِيهِ نَارٌ أُخْرَى فَيُرْسِلَ
عَلَيْكُمْ حَاصِبًا مِّنَ الرِّيحِ فَيَغْرِقَكُمْ بِمَا كَفَرْتُمْ ثُمَّ لَا يُجِدُوا
لَكُمْ عَلِيًّا يُؤْتِيهِمْ ﴿٧٥﴾ وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ
فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى
كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا ﴿٧٦﴾ يَوْمَ تَدْعُوا كُلُّ أُنَاسٍ
بِأُمِّهِمْ ثُمَّ قَمَّ أَوْقَى كَيْتَهُمْ يَسْئَلُهُ فَأُولَئِكَ يُقْرَءُونَ
كَيْتَهُمْ وَلَا يَظْلُمُونَ فَتِيلًا ﴿٧٧﴾ وَمَنْ كَانَتْ فِي هَدْيِهِ
أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى وَأَضَلُّ سَبِيلًا ﴿٧٨﴾ وَإِنْ كَادُوا
لَيَفْتِنُونَكَ عَنِ الَّذِي أُوْحِيَنا إِلَيْكَ لَيَفْتِنَنَّ عَلَيْكَ غَیْرُهُ
وَإِذَا لَا تَأْخُذُوكَ خَلِيلًا ﴿٧٩﴾ وَلَوْلَا أَنْ تُثَبِّتَكَ لَقَدْ كِدْتَ
تَرَكُنَّ إِلَيْهِمْ شَيْئًا قَلِيلًا ﴿٨٠﴾ إِذَا لَا ذِقْنَاكَ ضِعْفُ
الْحَيَوَةِ وَضِعْفُ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْكَ نَصِيرًا ﴿٨١﴾

﴿٧٣﴾ وَإِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي
أَوْحَيْنَا إِلَيْكَ لَيَفْتِنَنَّ عَلَيْكَ
غَیْرُهُ وَإِذَا لَا تَأْخُذُوكَ خَلِيلًا ﴿٧٣﴾
وَلَوْلَا أَنْ تُثَبِّتَكَ لَقَدْ كِدْتَ
تَرَكُنَّ إِلَيْهِمْ شَيْئًا قَلِيلًا ﴿٧٤﴾ إِذَا
لَا ذِقْنَاكَ ضِعْفُ الْحَيَوَةِ وَضِعْفُ
الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْكَ
نَصِيرًا ﴿٧٥﴾

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

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

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

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

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

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

﴿وَلَا كَادُوا لِيَتَضَرَّكَ مِنَ الْأَرْضِ يَخْرِجُوكَ مِنْهَا وَإِنَّا لَا نَسْكُتُ لِمَعْنَاكَ إِلَّا قَلِيلًا ۖ سُنَّةَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا وَلَا نَجِدُ لِسُنَّتِنَا تَحْوِيلًا﴾

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

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

The Reason why these Āyāt were revealed

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

﴿سُنَّةَ مَنْ قَدْ أَرْسَلْنَا﴾

﴿A Sunnah with which We sent﴾

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

﴿وَمَا كُنَّا أَنْ نَعَذِّبَهُمْ وَأَنْتَ فِيهِمْ﴾

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

﴿أَوَلَمْ يَكُنْ لَهُ الْكُفْرُ إِذْ أَوْفَىٰ وَفَرَغَ الْفَجْرِ إِذْ قُرْآنَ الْفَجْرِ كَانَتْ

﴿مَشْهُودًا ۝ وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ ۚ نَافِلَةً لَّكَ عَنَّا ۚ إِنَّ بَيْعَتَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ۝﴾

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

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

The Command to offer the Prayers at their appointed Times

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

﴿إِذْ أَوْصَاكَ الْبَرُّ﴾

﴿Perform the Ṣalāt from midday.﴾

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

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

﴿إِذْ أَوْصَاكَ الْبَرُّ إِنَّ عَشِيَ اللَّيْلِ﴾

﴿from midday till the darkness of the night,﴾

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

﴿وَقُرْآنَ الْفَجْرِ﴾

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

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

[1] Aṭ-Ṭabari 17:514.

[2] Aṭ-Ṭabari 17:515.

[3] Aṭ-Ṭabari 17:515.

[4] Aṭ-Ṭabari 17:515, 516.

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

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

﴿إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا﴾

«Verily the recitation of the Qur'ān in the early dawn is ever witnessed.»

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

﴿وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا﴾

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

أَشْهَدُ مَلَائِكَةُ اللَّيْلِ وَمَلَائِكَةُ النَّهَارِ

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

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

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

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

Abu Hurayrah said: Recite, if you wish:

﴿وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا﴾

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

[1] Aṭ-Ṭabarī 17:520.

[2] Faṭḥ Al-Bārī 8:251.

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

﴿وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا﴾

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

«شَهِدَهُ مَلَائِكَةُ اللَّيْلِ وَمَلَائِكَةُ النَّهَارِ»

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

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

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

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

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

[1] Aḥmad 2:474.

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

[3] *Faṭḥ Al-Bārī* 2:41, Muslim 1:439.

[4] Aṭ-Ṭabari 17:521.

[5] Aṭ-Ṭabari 17:521.

The Command to pray *Tahajjud*

﴿وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ﴾

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

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

«صَلَاةُ اللَّيْلِ»

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

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

﴿نَافِلَةً لَّكَ﴾

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

[1] Muslim 2:821.

[2] Aṭ-Ṭabari 17:524.

[3] *Fath Al-Bārī* 8:83.

[4] *Fath Al-Bārī* 3:39.

[5] Aṭ-Ṭabari 17:524.

[6] Aṭ-Ṭabari 17:525.

Umāmah Al-Bāhili.^[1]

﴿عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا﴾

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

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

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

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

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

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

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

[1] Aḥmad 5:255.

[2] Aṭ-Ṭabari 17:526.

[3] Aṭ-Ṭabari 17:526.

[4] Aṭ-Ṭabari 17:527.

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

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

﴿عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا﴾

«It may be that your Lord will raise you to Maqām Maḥmūd.»

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

أَنَا لَهَا أَتَا لَهَا

«I can do that, I can do that.»

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

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

[1] Aṭ-Ṭabari 17:527.

[2] Aṭ-Ṭabari 17:528.

[3] Muslim 1:182.

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

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

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

«إِنَّ الشَّمْسَ لَتَذُورُ حَتَّى يَبْلُغَ الْعَرَقُ نِصْفَ الْأُذُنِ، فَيَسْتَأْذِنُ بِأَدَمَ يَقُولُ: لَسْتُ بِصَاحِبِ ذَلِكَ، ثُمَّ بِمُوسَى يَقُولُ كَذَلِكَ، ثُمَّ بِمُحَمَّدٍ فَيُشْفَعُ بَيْنَ الْخَلْقِ فَيَنْشِي حَتَّى يَأْخُذَ بِحُلْقَةِ بَابِ الْجَنَّةِ، فَيَوْمِذُ يَتَعَنَّهُ اللَّهُ مَقَامًا مَحْمُودًا»

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

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

[1] Aṭ-Ṭabarānī in *Aṭ-Ṭīwal* no. 36.

[2] *Faṭh Al-Bārī* 8:251.

[3] Aṭ-Ṭabarī 17:529.

«فَيَوْمَئِذٍ يَبْعَثُ اللَّهُ مَقَامًا مَحْمُودًا، يَحْمَدُهُ أَهْلُ الْجَمْعِ كُلُّهُمْ»

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

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

﴿عَسَى أَنْ يَبْعَثَ رَبُّكَ مَقَامًا مَحْمُودًا﴾

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

The Ḥadīth of Abu Hurayrah

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

«أَنَا سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ، وَهَلْ تَذَرُونَ مِمَّ ذَاكَ؟ يَجْمَعُ اللَّهُ الْأَوَّلِينَ وَالْآخِرِينَ فِي صَعِيدٍ وَاجِدٍ، يُسَمِّعُهُمُ الدَّاعِي، وَيَنْفُذُهُمُ الْبَصَرُ، وَتَذَنُّو الشَّمْسُ قِيلُغُ النَّاسِ مِنَ الْعَمِّ وَالْكَرْبِ مَا لَا يُطِيقُونَ، وَلَا يَخْتَمِلُونَ فَيَقُولُ بَعْضُ النَّاسِ لِبَعْضٍ: أَلَا تَرَوْنَ مَا أَنْتُمْ فِيهِ مِمَّا قَدْ بَلَغَكُمْ، أَلَا تَنْظُرُونَ مَنْ يَشْفَعُ لَكُمْ إِلَى رَبِّكُمْ؟ فَيَقُولُ بَعْضُ النَّاسِ لِبَعْضٍ: عَلَيْكُمْ بِأَدَمَ، فَيَأْتُونَ أَدَمَ عَلَيْهِ السَّلَامُ فَيَقُولُونَ: يَا أَدَمُ أَنْتَ أَبُو الْبَشَرِ خَلَقَكَ اللَّهُ بِيَدِهِ وَفَتَحَ فِيكَ مِنْ رُوحِهِ، وَأَمَرَ الْمَلَائِكَةَ تَسْجُدُوا لَكَ، فَاشْفَعْ لَنَا إِلَى رَبِّكَ أَلَا تَرَى مَا نَحْنُ فِيهِ، أَلَا تَرَى مَا قَدْ بَلَغَنَا؟ فَيَقُولُ أَدَمُ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَنْظُبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنَّهُ قَدْ نَهَانِي عَنِ الشَّجَرَةِ فَعَصَيْتُ، نَفْسِي نَفْسِي نَفْسِي، أَذْهَبُوا إِلَى غَيْرِي أَذْهَبُوا إِلَى نُوحٍ، فَيَأْتُونَ نُوحًا فَيَقُولُونَ: يَا نُوحُ أَنْتَ أَوَّلُ الرُّسُلِ إِلَى أَهْلِ الْأَرْضِ، وَقَدْ سَأَلَكَ اللَّهُ عَبْدًا شَكُورًا،

[1] *Fath Al-Bārī* 3:396.

[2] Abu Dāwūd At-Tayālisi 51.

اشْفَعْ لَنَا إِلَىٰ رَبِّكَ أَلَا نَرَىٰ مَا نَحْنُ فِيهِ، أَلَا نَرَىٰ مَا قَدْ بَلَغْنَا؟ فَيَقُولُ نُوحٌ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَّمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ قَطُّ، وَإِنَّهُ قَدْ ثَابَتْ لِي دَعْوَةٌ دَعَوْتُهَا عَلَىٰ قَوْمِي نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَىٰ غَيْرِي اذْهَبُوا إِلَىٰ إِبْرَاهِيمَ، فَيَأْتُونَ إِبْرَاهِيمَ فَيَقُولُونَ: يَا إِبْرَاهِيمُ أَنْتَ نَبِيُّ اللَّهِ وَخَلِيلُهُ مِنْ أَهْلِ الْأَرْضِ، اشفَعْ لَنَا إِلَىٰ رَبِّكَ أَلَا نَرَىٰ مَا نَحْنُ فِيهِ، أَلَا نَرَىٰ مَا قَدْ بَلَغْنَا؟ فَيَقُولُ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَّمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ- فَذَكَرَ كَذَبَاتِهِ- نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَىٰ غَيْرِي اذْهَبُوا إِلَىٰ مُوسَى، فَيَأْتُونَ مُوسَىٰ عَلَيْهِ السَّلَامُ فَيَقُولُونَ: يَا مُوسَى أَنْتَ رَسُولُ اللَّهِ اصْطَفَاكَ اللَّهُ بِرِسَالَتِهِ وَبِكَلامِهِ عَلَى النَّاسِ، اشفَعْ لَنَا إِلَىٰ رَبِّكَ أَلَا نَرَىٰ مَا نَحْنُ فِيهِ، أَلَا نَرَىٰ مَا قَدْ بَلَغْنَا؟ فَيَقُولُ لَهُمْ مُوسَى: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَّمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنِّي قَدْ قُلْتُ نَفْسًا لَّمْ أَوْمَرْ بِقُلِّهَا، نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَىٰ غَيْرِي اذْهَبُوا إِلَىٰ عِيسَى، فَيَأْتُونَ عِيسَى فَيَقُولُونَ: يَا عِيسَى أَنْتَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْفَاها إِلَىٰ مَرْيَمَ وَرُوحَ مِثْلِهِ، وَكَلِمَتُ النَّاسِ فِي الْمَهْدِ صَيًّا، فاشْفَعْ لَنَا إِلَىٰ رَبِّكَ أَلَا نَرَىٰ مَا نَحْنُ فِيهِ، أَلَا نَرَىٰ مَا قَدْ بَلَغْنَا؟ فَيَقُولُ لَهُمْ عِيسَى: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَّمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَلَمْ يَذْكُرْ ذَنْبًا، نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَىٰ غَيْرِي اذْهَبُوا إِلَىٰ مُحَمَّدٍ، فَيَأْتُونَ مُحَمَّدًا فَيَقُولُونَ: يَا مُحَمَّدُ أَنْتَ رَسُولُ اللَّهِ وَخَاتَمُ الْأَنْبِيَاءِ، وَقَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ، فاشْفَعْ لَنَا إِلَىٰ رَبِّكَ أَلَا نَرَىٰ مَا نَحْنُ فِيهِ، أَلَا نَرَىٰ مَا قَدْ بَلَغْنَا؟ فَأَقْرَأَهُمْ قَائِمِي نَحْتِ الْعَرْشِ، فَأَقْرَأَهُ سَاجِدًا لِرَبِّي عَزَّ وَجَلَّ، ثُمَّ يَفْتَحُ اللَّهُ عَلَيْهِ وَيُلْهِمُنِي مِنْ مَحَابِدِهِ وَحُسْنِ الشَّأْنِ عَلَيْهِ مَا لَمْ يَفْتَحْهُ عَلَىٰ أَحَدٍ قَبْلِي، فَيَقَالُ: يَا مُحَمَّدُ ارْزُقْ رَأْسَكَ وَسَلْ نَعْمَتَهُ، وَاشْفَعْ تُشْفَعْ، فَأَرْزُقْ رَأْسِي فَأَقُولُ: أُمْنِي يَا رَبِّ، أُمْنِي يَا رَبِّ، أُمْنِي يَا رَبِّ، فَيَقَالُ: يَا مُحَمَّدُ أَذْجَلُ مِنْ أُمْنِكَ مَنْ لَا حِسَابَ عَلَيْهِ مِنَ النَّبِ الْأَيْمَنِ مِنْ أَبْوَابِ الْجَنَّةِ، وَهُمْ شُرَكَاءُ النَّاسِ فِيمَا سَوَىٰ ذَلِكَ مِنَ الْأَبْوَابِ، ثُمَّ قَالَ: وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إِنَّ مَا بَيْنَ الْبُضْرَاعَيْنِ مِنْ مَضَارِيعِ الْجَنَّةِ كَمَا بَيْنَ مَكَّةَ وَهَجَرَ، أَوْ كَمَا بَيْنَ مَكَّةَ وَبُضْرَى

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

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

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

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

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

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

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

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

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

﴿وَقُلْ رَبِّ أَدْخِلْنِي مَدْخَلَ مِدْقٍ وَأَخْرِجْنِي مَخْرَجَ مِدْقٍ وَأَجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا﴾
 ﴿وَقُلْ جَاءَ الْحَقُّ وَزَعَمُ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا﴾

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

[1] Aḥmad 2:435.

[2] Al-Bukhārī 4712, Muslim 894.

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

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

The Command to emigrate

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

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

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

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

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

﴿وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ﴾

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

﴿وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ﴾

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

﴿وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ﴾

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

[1] Aḥmad 1:223.

[2] Tuḥfat Al-Aḥwadhī 8:574.

[3] Aṭ-Ṭabari 17:533.

[4] Aḥmad 1:223.

[5] Aṭ-Ṭabari 17:534.

﴿وَأَجْعَلْ لِّي مِنْ أَمْرِكَ سُلْطٰنًا نَّصِيرًا﴾

﴿And grant me from You a helping authority.﴾

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

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

﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنٰتِ﴾

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

﴿وَأَنزَلْنَا الْحَدِيدَ﴾

﴿And We brought forth iron﴾ [57:25]

A Threat to the Disbelievers of the Quraysh

﴿وَقُلْ جَاءَ الْحَقُّ وَزَهَّقَ الْبَاطِلُ﴾

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

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

[1] Aṭ-Ṭabari 17:536.

[2] Aṭ-Ṭabari 17:536.

وَلَا يَسْتَفْرِوْكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا
وَإِذَا لَا يَلْبُثُونَ خَلْقَكَ إِلَّا قَلِيلًا ﴿٦٨﴾ سُنَّةٌ مِّن قَدْ
أَرْسَلْنَا قَبْلَكَ مِنْ رُّسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا ﴿٦٩﴾ أَفَرَأَيْتَ
الضَّلَازِلَ إِذْ تُؤَكِّدُ السَّمْسُ إِلَى غَسْقِ اللَّيْلِ وَقُرْءَانَ الْفَجْرِ إِذْ
قُرْءَانَ الْفَجْرِ كَانَتْ مَشْهُودًا ﴿٧٠﴾ وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ
نَافِلَةً لَّكَ عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴿٧١﴾ وَقُلْ رَبِّ
أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِّن
لَّدُنكَ سُلْطَانًا نَّصِيرًا ﴿٧٢﴾ وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ
إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ﴿٧٣﴾ وَنُزِّلَ مِنَ الْقُرْءَانِ مَا هُوَ شِفَاءٌ
وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا ﴿٧٤﴾ وَإِذَا
أَنشَأَ عَلَى الْإِنسَانِ أَعْرَاضٌ فَتَنَّا بَعْضَهُم بِبَعْضٍ لَّذَاقَةُ الشَّرِّ كَانَ يُؤْمَرُ
﴿٧٥﴾ قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلِهِ فَرَبُّكُمْ أَعْلَمُ بِمَن هُوَ أَهْدَىٰ
سَبِيلًا ﴿٧٦﴾ وَتَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِن أَمْرِ رَبِّي
وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ﴿٧٧﴾ وَلَكِن شِئْنَا لَنَذْهَبَنَّ
بِالَّذِي أُوحِيَآ إِلَيْكَ ثُمَّ لَا تَجِدُكَ بِهِ عَاسٍ وَكَايِلًا ﴿٧٨﴾

﴿بَلْ تَقُولُ لِمَأْوَئِهِ عَلَى الْبَاطِلِ
يَقْدُمُهُ قَدْ آتَىٰ هُوَ رَافِقٌ﴾

«Nay, We fling the truth against the falsehood, so it destroys it, and behold, it disappears.»

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

﴿جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ
الْبَاطِلَ كَانَ زَهُوقًا﴾

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

﴿جَاءَ الْحَقُّ وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ﴾

«Truth has come, and falsehood can neither create anything nor resurrect (anything).» [34:49]

﴿وَنُزِّلَ مِنَ الْقُرْءَانِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا﴾

«82. And We send down of the Qur'an that which is a cure and a mercy to the believers, and it increases the wrongdoers in nothing but loss.»

[1] Fath Al-Bāri 8:252.

The Qur'ān is a Cure and a Mercy

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

﴿قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَرَحْمَةٌ وَلِلَّذِينَ لَا يُؤْمِنُونَ فِي مَآذَانِهِمْ وَعَرْ وَهُوَ عَلَيْهِمْ عَمًى أُولَٰئِكَ يُنَادَوْنَ مِنْ مَّكَانٍ بَعِيدٍ ۝٤٤﴾

﴿Say: "It is for those who believe, a guide and a cure. And as for those who disbelieve, there is heaviness in their ears, and it is blindness for them. They are those who are called from a place far away (so they neither listen nor understand).">﴾ [41:44]

﴿وَإِذَا مَا أُنزِلَتْ سُورَةٌ فَمِنْهُمْ مَّن يَقُولُ أَيُّكُمْ زَادَتْ هَذِهِ إِيْمَانًا فَآلَ الَّذِينَ آمَنُوا زَادَتْهُمْ إِيْمَانًا وَهُمْ يَسْتَبْشِرُونَ ۝١٢٤ وَالَّذِينَ آمَنُوا فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِنَّ رِجْسَهُمْ وَفَاوُتُوا وَقَدْ كَانُوا يَعْلَمُونَ ۝١٢٥﴾

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

And there are many other similar *Āyāt*.

﴿وَنُزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ﴾

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

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

﴿وَلَا يَزِيدُ الْظَّالِمِينَ إِلَّا خَسَارًا﴾

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

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

﴿وَإِذَا أَنفَعْنَا عَلَىٰ الْإِنْسِي أَعْرَضَ وَنَا بَعَايَهُ، وَإِنَّا مَنَّاهُ الشَّرَّ كَانَ يَتَوَسَّاهُ ﴿٨٣﴾ قُلْ كُلُّ بِمَنْ عَلَىٰ شَاكِلِهِ. قَرَّبَكُمْ أَعْلَمَ بِمَنْ هُوَ أَهْدَىٰ سَبِيلًا ﴿٨٤﴾﴾

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

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

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

Allāh tells us about the weakness that is inherent in man, except for those whom He protects at both times of ease and calamity. If Allāh blesses a man with wealth, good health, ease, provision and help, and he gets what he wants, he turns away from the obedience and worship of Allāh, and becomes arrogant. Mujāhid said, "(It means) he goes away from Us."¹¹ I say, this is like the Āyah:

﴿فَلَمَّا كَشَفْنَا عَنْهُ مُرَّهُ مَرَ كَانُ لَوْ بَعَثْنَا إِتْمَرُ مَرَّهُ﴾

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

﴿فَلَمَّا جَاءَكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ﴾

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

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

^[11] At-Ṭabari 17:539.

﴿كَانَ يَئُوسًا﴾

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

﴿وَلَمَّا أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ رَدَعْنَاهَا مِنْهُ إِنَّهُ لَيَئُوسٌ كَفُورٌ ۝ وَلَمَّا أَذَقْنَاهُ بَعْدَ ضَرَرَةٍ مِّنْهُ لَيْقُولَ ذَهَبَ السَّيِّئَاتُ عَنِّي إِنَّهُ لَفَرِحٌ فَخُورٌ ۝ إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ۝﴾

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

﴿قُلْ كُلٌّ بِعَدَلٍ شَاكِرٍ﴾

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

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

﴿وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ﴾

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

So Allāh says:

﴿قُلْ كُلٌّ بِعَدَلٍ شَاكِرٍ ۖ وَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَىٰ سَبِيلًا ۝﴾

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

[1] At-Ṭabari 17:541.

[2] At-Ṭabari 17:541.

[3] At-Ṭabari 17:541.

[4] At-Ṭabari 17:541.

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

﴿وَسْأَلُوكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْإِلْمِ إِلَّا قَلِيلًا﴾

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

The Rūh (spirit)

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

﴿وَسْأَلُوكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي﴾

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

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

Ibn Jarir recorded that ‘Ikrimah said, "The People of the Book asked the Messenger of Allāh ﷺ about the Rūh, and Allāh revealed:

﴿وَسْأَلُونَكَ عَنِ الرُّوحِ﴾

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

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

﴿وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا﴾

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

Then the Āyah

﴿وَلَوْ أَنَّ فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَدٌ وَالْبَحْرُ بَدْمٌ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ﴾

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

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

﴿وَسْأَلُونَكَ عَنِ الرُّوحِ﴾

﴿And they ask you concerning the Rūḥ.﴾

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

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

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

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

﴿جَاءَنِي بِهِ جِبْرِيلُ مِنْ عِنْدِ اللَّهِ﴾

^[1] Aṭ-Ṭabari 17:542.

«Jibril brought it to me from Allāh.»

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

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

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

The Rūḥ and the Nafs

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

﴿وَلَقَدْ شِئْنَا لَنَذَعَنَ بِالْأَنفِ أَوْحَيْنَا إِلَيْكَ ثُمَّ لَا تَجِدُكَ بِهِ عَيْنًا وَكَيْلًا إِلَّا رَحْمَةً﴾

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

[2] Ar-Rawḍ Al-Anf, 2:62.

مِنْ رَبِّكَ إِنَّ فَتْلَهُ كَانَ عَلَيْكَ كَظَرٍ ۖ قُلْ لَّيْنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ
 هَذَا الْقُرْآنِ لَا يَأْتُونَ بِشَيْءٍ ۚ وَلَوْ كَانَتْ بَعْضُهُمْ لِيَعْنُ ظُهُورًا ۚ وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا
 الْقُرْآنِ مِنْ كُلِّ مَثَلٍ فَأَنَّى أَكْثَرَ النَّاسِ إِلَّا كُفُورًا ۚ

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

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

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

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

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

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

﴿وَلَيْنِ شَيْئًا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ﴾

4And if We willed, We could surely take away that which We have revealed to you.

Challenging by the Qur'ān

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

[1] Al-Ṭabari 17:546.

الْأَنْعَامِ

٢٩١

الْأَنْعَامِ

إِلَّا رَحْمَةً مِن رَّبِّكَ إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا ﴿٩٧﴾ قُلْ لِّئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذِهِ الْقُرْآنِ لَا يَأْتُونَ بِشَيْءٍ وَلَوْ كَانَتْ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٩٨﴾ وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿٩٩﴾ وَقَالُوا لَنْ نُؤْمِنَ بِكَ حَتَّى تُنْزِلَ عَلَيْنَا مِنَ السَّمَاءِ مَاءً فَتَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا ﴿١٠٠﴾ أَوْ تَكُونَ لَكَ جَنَّةٌ مِنْ نَجِيلٍ وَعَنْسِبَ فَتَفْجُرَ الْأَنْهَارَ خِلَالَهَا تَفْجِيرًا ﴿١٠١﴾ أَوْ تُسْقِطَ السَّمَاءَ كَمَا زُيِّنَتْ عَلَيْنَا سِفًّا أَوْ تَأْتِي بَالِهٍ وَالْمَلَائِكَةُ قِيَالًا ﴿١٠٢﴾ أَوْ يَكُونَ لَكَ بَيْتٌ مِنْ ذُرْهُبٍ أَوْ تُرْقَى فِي السَّمَاءِ وَلَنْ نُؤْمِنَ لِرُفَيْدِكَ حَتَّى تُنْزِلَ عَلَيْنَا كِتَابًا تُفَرِّدُ بِهِ قُلُوبَ سُبْحَانَ رُبِّ هَذَا كُنْتُ إِلَّا بَشَرًا رَسُولًا ﴿١٠٣﴾ وَمَا سَمِعَ النَّاسُ أَنْ يُؤْمِرُوا إِذْ جَاءَهُمْ الْهُدَى إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا ﴿١٠٤﴾ قُلْ لَوْ كَانَتْ فِي الْأَرْضِ مَلَائِكَةٌ يمشونَ مُطْمَئِنِّينَ لَرَزَلْنَا عَلَيْهِمْ مِنَ السَّمَاءِ مَلَكًا رَسُولًا ﴿١٠٥﴾ قُلْ كَفَىٰ بِسَاءِ اللَّهِ سَهِدًا يَشْفِي وَيُنْصِتُ إِلَيْهِ إِنَّهُ كَانَ بِبَصِيرَةٍ خَيْرًا مِمَّنْ يَصِيرُ ﴿١٠٦﴾

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

﴿وَلَقَدْ صَرَّفْنَا لِلنَّاسِ﴾

﴿And indeed We have fully explained to mankind,﴾

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

denying and rejecting the truth.'

﴿وَقَالُوا لَنْ نُؤْمِنَ بِكَ حَتَّى تُنْزِلَ عَلَيْنَا مِنَ السَّمَاءِ مَاءً فَتَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا﴾ أَوْ تَكُونَ لَكَ جَنَّةٌ مِنْ نَجِيلٍ وَعَنْسِبَ فَتَفْجُرَ الْأَنْهَارَ خِلَالَهَا تَفْجِيرًا ﴿١٠٠﴾ أَوْ تُسْقِطَ السَّمَاءَ كَمَا زُيِّنَتْ عَلَيْنَا سِفًّا أَوْ تَأْتِي بَالِهٍ وَالْمَلَائِكَةُ قِيَالًا ﴿١٠٢﴾ أَوْ يَكُونَ لَكَ بَيْتٌ مِنْ ذُرْهُبٍ أَوْ تُرْقَى فِي السَّمَاءِ وَلَنْ نُؤْمِنَ لِرُفَيْدِكَ حَتَّى تُنْزِلَ عَلَيْنَا كِتَابًا تُفَرِّدُ بِهِ قُلُوبَ سُبْحَانَ رُبِّ هَذَا كُنْتُ إِلَّا بَشَرًا رَسُولًا ﴿١٠٣﴾

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

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

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

(us) face to face;"

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

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

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

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

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

«مَا بِي مَا تَقُولُونَ، مَا جِئْتُكُمْ بِمَا جِئْتُكُمْ بِهِ أَطْلُبُ أَمْوَالَكُمْ، وَلَا الشَّرَفَ فِيكُمْ، وَلَا الْمُلْكَ عَلَيْكُمْ، وَلَكِنَّ اللَّهَ بَعَثَنِي إِلَيْكُمْ رَسُولًا وَأَنْزَلَ عَلَيَّ كِتَابًا، وَأَمَرَنِي أَنْ أَكُونَ لَكُمْ نَبِيرًا وَنَذِيرًا، قَبَلْتُكُمْ رَسُولَاتِ رَبِّي وَنَصَحْتُ لَكُمْ، فَإِنْ تَقَبَّلُوا مِنِّي مَا جِئْتُكُمْ بِهِ فَهُوَ خَطُّكُمْ فِي الدُّنْيَا وَالْآخِرَةِ، وَإِنْ تَرَدُّوهُ عَلَيَّ أَصْبِرْ لِأَمْرِ اللَّهِ حَتَّى يَخُتَمَ اللَّهُ بَيْنِي وَبَيْنَكُمْ»

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

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

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

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

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

«مَا أَنَا بِفَاعِلٍ، مَا أَنَا بِالَّذِي يَسْأَلُ رَبَّهُ هَذَا، وَمَا بُعِثْتُ إِلَيْكُمْ بِهَذَا، وَلَكِنْ اللَّهُ يَخْتَارُ بَيْنِي وَبَيْنَكُمْ، فَإِنْ تَقْبَلُوا مَا جِئْتُكُمْ بِهِ، فَهُوَ خَطُّكُمْ فِي الدُّنْيَا وَالْآخِرَةِ، وَإِنْ تَرُدُّوهُ عَلَيَّ أَصِيرَ لِأَمْرِ اللَّهِ حَتَّى يَحْكُمَ اللَّهُ بَيْنِي وَبَيْنَكُمْ»

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

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

«ذَلِكَ إِلَى اللَّهِ، إِنْ شَاءَ فَعَلَ بِكُمْ ذَلِكَ»

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

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

The Reason why the Idolators' Demands were refused

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

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

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

Allāh's saying,

﴿حَتَّىٰ تَنْفَجُرَ مِنَّا مِنَ الْأَرْضِ يَأْتِيَنَّ﴾

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

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

﴿إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ. بَلَا وَرَبِّهِمْ كَلَّا مَا يَدْعُو حَتَّىٰ يَرْوَا الْمَذَابَ الْآلِيمَ﴾

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

And Allāh says:

﴿وَلَوْ أَنَّا رَزَلْنَا إِلَيْهِمُ الْكُتُبَ وَكَلَّمَهُمُ الْمُرْسَلُونَ وَحَمَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُلَّا مَا كَاذِبُونَ﴾

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

His saying;

﴿أَوْ تَنْفُطُ السَّمَاءَ كَمَا زَعَّمْتَ﴾

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

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

﴿اللَّهُمَّ إِنْ كَانَتْ هَٰذِهِ حَقًّا مِنْ عِنْدِكَ فَانْطِرْ عَلَيْنَا جِبَارًا مِنَ السَّمَاءِ﴾

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

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

Similarly, the people of Shu'ayb asked him:

﴿فَأَنفِطْ عَلَيْنَا كَمَا مِّنَ السَّمَاءِ إِن كُنتَ مِنَ الصَّادِقِينَ﴾

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

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

﴿أَوْ يَكُونُ لَكَ بَيْتٌ مِّنْ ذُرِّيَّتِي﴾

﴿Or you have a house of Zukhruf.﴾

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

﴿أَوْ تَرَىٰ فِي السَّمَاءِ﴾

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

﴿وَلَن نُّؤْمِنَ بِرُؤْيَاكَ حَتَّىٰ تَنزِلَ عَلَيْنَا كِتَابًا نَّقُرُّهُ﴾

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

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

^[1] Aṭ-Ṭabari 17:553.

^[2] Aṭ-Ṭabari 17:553.

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

﴿قَدْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا مَّرْسُولًا﴾

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

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

﴿وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَشَرًا مَّرْسُولًا ۚ قَدْ لَرَّكَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَسْمُوعُونَ لِقَوْلِنَا عَلَيْهِمْ مِنْ أَلْفَاظٍ مَلَكًا مَرْسُولًا﴾

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

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

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

﴿وَمَا مَنَعَ النَّاسَ﴾

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

﴿أَنْ يُؤْمِنُوا﴾

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

[1] Aṭ-Ṭabari 17:554.

﴿أَكَاذِبًا لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَىٰ نَجْوَىٰ مِنْهُمْ أَنْ أَنْذِرِ النَّاسَ وَنُذِيرِ الَّذِينَ لَهُمْ
قَدَّمَ صَدَقَ عِنْدَ رَبِّهِمْ﴾

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

And Allāh says:

﴿ذَلِكَ بِأَنَّهُمْ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَقَالُوا أَبَشَرٌ يَهْدُونَا﴾

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

Fira'wn and his people said:

﴿أَتَوَدَّعِينَ بَيْنَنَا وَقَوْمِنَا لَنَا عِبَادُونَ﴾

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

Similarly, the nations said to their Messengers:

﴿إِنْ أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا فَأَدْعُوا آدَمَ مَا تَكُونُوا عِبَادَ اللَّهِ فَإِن تَوَلَّوْا فَعَرَضْنَا بَيْنَكُمْ وَبَيْنَ آلِهَتِكُمْ فَزَلَلْنَا فَعَرَضُوا﴾

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

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

﴿لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ﴾

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

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ﴾

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

﴿كَأَنَّا أَرْسَلْنَا بِكُمْ رَسُولًا مِّنكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ۚ قَالَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا أَنِ اسْجُدُوا لِي وَلَا تَكْفُرُوا ۖ﴾

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

Allāh says here:

﴿قُلْ لَوْ كَان فِي الْأَرْضِ مَلَائِكَةٌ يمشونَ بِسُكُونٍ﴾

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

﴿لَفَرَزْنَا عَلَيْهِم مِّنَ السَّمَاءِ مَلَائِكَةً رَسُولًا﴾

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

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

﴿قُلْ كَفَىٰ بِرَبِّنَا شَهِيدًا بَيْنِي وَبَيْنَكُمْ إِنَّمَا كَانَ يُشِيرُ إِلَىٰ صِيْرَةٍ﴾

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

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

﴿وَلَوْ نَقُولُ عَلَيْنَا بَعْضُ الْأَقَابِلِ ۖ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ۚ ثُمَّ لَقَطْنَا مِنْهُ الْوَيْلَ ۖ﴾

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

Allâh said;

﴿إِنَّهُ كَانَ يَمِيرُؤُ. حَبِيرًا بِصِيرًا﴾

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

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

﴿وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِّ فَلَنْ يَجِدَ لَهُمَ أَوْلِيَاءَ مِنْ دُونِهِ. وَنَحْشُرُهُمْ يَوْمَ الْقِيَمَةِ عَلَى وَجُوهِهِمْ عَنِينًا. وَإِنَّا نَجْمُهُمْ جَهَنَّمَ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا.﴾

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

Guidance and Misguidance are in the Hands of Allâh

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

﴿وَمَنْ يُضِلِّ فَلَنْ يَجِدَ لَهُمَ أَوْلِيَاءَ مِنْ دُونِهِ.﴾

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

﴿مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِّ فَلَنْ يَجِدَ لَهُ وَلِيًا مُرِيدًا.﴾

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

The Punishment of the People of Misguidance

﴿وَنَحْشُرُهُمْ يَوْمَ الْقِيَمَةِ عَلَى وَجُوهِهِمْ.﴾

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

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

«الَّذِي أَمْسَاهُمْ عَلَى أَرْجُلِهِمْ قَادِرٌ عَلَى أَنْ يُشِيخَهُمْ عَلَى رُجُومِهِمْ»

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

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

«عَبَا»

«blind» means, unable to see.

«وَكَلَا»

«dumb» means, unable to speak.

«وَسَمَا»

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

«تَارَتْهُمْ»

«their abode» means, their destination.

«جَهَنَّمَ كُلَّمَا خَبَتْ»

«will be Hell; whenever it abates.»

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

«زِدْنَهُمْ سَوِيرًا»

«We shall increase for them the fierceness of the Fire.»

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

[1] Aḥmad 3:167.

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

[3] Aṭ-Ṭabari 17:561.

سُورَةُ الْاِسْرَاءِ

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الْاِسْرَاءِ

وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُمْ أُولِيَاءَ
 مِنْ دُونِهِ وَنَحْشُرُهُمْ يَوْمَ الْقِيَمَةِ عَلَى وُجُوهِهِمْ عُمَاءٌ مَكَا
 وَصَّمَاءٌ وَأَنَّهُمْ جَهَنَّمَ كُلًّا خِيتَ زِدْنَاهُمْ سَعِيرًا ﴿٢٩٨﴾
 ذَلِكَ جَزَاءُ هُمْ بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا أَإِذَا كُنَّا عِظْمًا
 وَرَفَتًا أَوْنَا لَمُبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٢٩٩﴾ أَوَلَمْ يَرَوْا أَنَّ اللَّهَ
 الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ قَادِرٌ عَلَى أَنْ يَخْلُقَ يَشَاءُ
 وَجَعَلَ لَهُمْ أَجَلًا لَا رَيْبَ فِيهِ فَأَبَى الظَّالِمُونَ إِلَّا كُفْرًا ﴿٣٠٠﴾
 قُلْ لَوْ أَنْتُمْ تَمْلِكُونَ خَرَابِينَ رَحْمَةً مِنْ رَبِّ إِذَا لَأَمْسَكُمْ عَذَابٌ
 الْإِنْفَاقِ وَكَانَ الْإِنْسَانُ قَشُورًا ﴿٣٠١﴾ وَلَقَدْ مَاءِنَا مُوسَى نَسَعَ
 مَا يَنْتَبِ يَنْتَبِ قَسَتْ بَيْنِي وَإِسْرَؤِيلَ إِذْ جَاءَهُمْ فَقَالَ لَهُ فِرْعَوْنُ
 إِنِّي لَأَظُنُّكَ يَمُوسَى مَسْحُورًا ﴿٣٠٢﴾ قَالَ لَقَدْ عَلِمْتَ مَا أَنْزَلَ
 هُنَا لَكَ إِلَّا رَبُّ السَّمَوَاتِ وَالْأَرْضِ بِصَاطِرٍ وَإِنِّي لَأَظُنُّكَ
 يَفِرْعَوْنُ مَنصُورًا ﴿٣٠٣﴾ فَأَرَادَ أَنْ يَنْتَصِرَهُمْ مِنَ الْأَرْضِ
 فَأَغْرَقْنَاهُ وَمَنْ مَعَهُ جَمِيعًا ﴿٣٠٤﴾ وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَؤِيلَ
 اسْكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرِ وَجَنَّاكُمْ لَبِيفًا ﴿٣٠٥﴾

﴿فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا﴾

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

﴿ذَلِكَ جَزَاءُ هُمْ بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا أَإِذَا كُنَّا عِظْمًا وَرَفَتًا أَوْنَا لَمُبْعُوثُونَ خَلْقًا جَدِيدًا﴾ ﴿٢٩٩﴾ ﴿أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ قَادِرٌ عَلَى أَنْ يَخْلُقَ يَشَاءُ وَجَعَلَ لَهُمْ أَجَلًا لَا رَيْبَ فِيهِ فَأَبَى الظَّالِمُونَ إِلَّا كُفْرًا﴾ ﴿٣٠٠﴾

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

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

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

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

﴿وَيَا بَنِي إِسْرَؤِيلَ﴾

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

﴿وَقَالُوا أَإِذَا كُنَّا عِظْمًا وَرَفَتًا﴾

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

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

﴿أَوَلَمْ نَسْخَرْنَهُمْ خَلْقًا جَدِيدًا﴾

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

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

﴿لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ﴾

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

﴿أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَلَمْ يَئِمْ بِمُخْلَقِيهِنَّ يُقَدِّرُ عَلَى أَنْ يُحْيِيَ الْمَوْتَى﴾

﴿Do they not see that Allāh, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead?﴾ [46:33]

﴿أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ يُقَدِّرُ عَلَى أَنْ يَخْلُقَ مِنْلَهُمْ بَلَىٰ وَقَدْ خَلَقَ الْقَلَمُ ۖ إِنَّهُ أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ﴾

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

And Allāh says here:

﴿أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ قَادِرٌ عَلَىٰ أَنْ يَخْلُقَ مِنْلَهُمْ﴾

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

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

﴿وَجَعَلَ لَهُمْ أَجَلًا لَا رَيْبَ فِيهِ﴾

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

is no doubt.﴾

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

﴿وَمَا تُوَيَّرُهُ إِلَّا بِأَجَلٍ مُّعَدَّدٍ﴾

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

﴿فَإِنِ الظَّالِمُونَ﴾

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

﴿إِلَّا كُفْرًا﴾

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

﴿قَدْ لَوْ أَنَّم تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا لَأْتَسَكَّمْ خَشْيَةَ الْإِنشَاءِ وَكَانَ الْإِنشَاءُ قُتُورًا﴾

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

Holding back is Part of Man's Nature

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

﴿وَكَانَ الْإِنشَاءُ قُتُورًا﴾

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

﴿أَمْ لَهُمْ شِرْكٌ مِّنْ أَمَلٍ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا﴾

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

[1] At-Ṭabari 17:563.

[2] At-Ṭabari 17:563.

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

﴿إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُفٍ ۚ إِذَا مَسَّهُ ضَرْحَةٌ كَفُرَ ۚ وَإِذَا مَسَّهُ خَيْرٌ مَنَعَهُ ۚ وَهُوَ كَذِبٌ ۝١٠١﴾
 النمل: ١٠١

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

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

«يَدُ اللَّهِ مَلَأَى لَا يَنْقُصُهَا نَفَقَةُ اللَّيْلِ وَالنَّهَارِ، أَرَأَيْتُمْ مَا أَنْفَقَ مِنْ خَلْقِ السَّمَوَاتِ وَالْأَرْضِ، فَإِنَّهُ لَمْ يَنْقُصْ مَا فِي يَمِينِهِ»

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

﴿وَلَقَدْ آتَيْنَا مُوسَىٰ تِسْعَ آيَاتٍ بَيِّنَاتٍ ۖ فَنَسِيَ بَنِي إِسْرَءِيلَ إِذْ جَاءَهُمْ فَقَالَ لَهُ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ يَٰمُوسَىٰ مَسْحُورٌ ۝١٠٢ قَالَ لَقَدْ عَلِمْتُ مَا أُنْزِلَ هَٰؤُلَاءِ إِلَّا رَبِّي السَّمَوَاتِ وَالْأَرْضِ بِصَافِرٍ وَإِنِّي لَأَظُنُّكَ بِفِرْعَوْنِ مُسَبَّرٌ ۝١٠٣ فَأَرَادَ أَنْ يَنْفِرَهُمْ مِنَ الْأَرْضِ فَأَغْرَقْنَاهُ وَمَنْ مَعَهُ جَمِيعًا ۝١٠٤ وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَءِيلَ اسْكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ لَوِيقًا ۝١٠٥﴾

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

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

[1] Faṭḥ Al-Bārī 8:202, Muslim 2:691.

destruction!"

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

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

The Nine Signs of Mūsā

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

﴿فَانْتَكَبُوا وَكَانُوا قَوْمًا مُّجْرِمِينَ﴾

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

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

^[1] Aṭ-Ṭabari 17:564.

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

^[3] Aṭ-Ṭabari 17:565.

^[4] Aṭ-Ṭabari 17:565, 566.

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

﴿إِنِّي لَأَظُنُّكَ يُتُوسَىٰ مَسْحُورًا﴾

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

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

﴿وَأَنزِلْ عَصَاكَ فَلَمَّا رَمَاهَا ظَهَرَ أَنَّهُ سَلَمٌ أَلَّا يَرْجِعَ إِلَيْكَ مُخِبٌ وَرَأَاهُ كَلْبًا وَثِيظًا وَمِنَ الْآيَاتِ الَّتِي لَا تَحْصِي﴾

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

﴿فِي سِتِّجَ بَلَدِهِ إِنْ رَجَعْنَ إِلَيْهِمْ كَأَنَّهُمْ قَوْمٌ فَاسِقُونَ﴾

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

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

So Mūsā said to Fir‘awn:

﴿لَقَدْ عَلِمْتَ مَا أَفَرَزَ هَٰؤُلَاءِ إِلَّا رَبُّ السَّمَوَاتِ وَالْأَرْضِ بِمَا يَصْبِرُ﴾

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

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

﴿وَأِنِّي لَأَظُنُّكَ بِمِرْيَقَتَيْ مَسْحُورًا﴾

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

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

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

﴿مَسْجُورًا﴾

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

The Destruction of Fir'awn and His People

﴿فَأَرَادَ أَنْ يَنْفِرَهُمْ مِنَ الْأَرْضِ﴾

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

﴿فَأَعْرَفْنَاهُ وَمَنْ مَعَهُ جَمِيعًا ۖ وَقُلْنَا مِنْ بَعْدِهِ لِيَنْفِرَ مِنْ الْأَرْضِ﴾

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

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

﴿وَلَا يَكْفُرُوا بِكَ إِلَّا فِي سَبْعَةٍ ۖ وَإِنَّكَ لَتَنْفِرُونَكَ مِنَ الْأَرْضِ لِتُخْرِجَكَ مِنْهَا﴾

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

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

﴿كَذَلِكَ وَأَوَدَّتْهَا لِي إِسْرَءِيلَ﴾

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

[1] Aṭ-Ṭabari 17:571.

[2] Aṭ-Ṭabari 17:570.

[3] Aṭ-Ṭabari 17:570.

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

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

﴿وَالْحَقُّ زَلَّ﴾

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

﴿وَمَا أَرْسَلْنَاكَ﴾

«And We have sent you» O Muḥammad

﴿إِلَّا مُبَشِّرًا وَنَذِيرًا﴾

«as nothing but a bearer of glad tidings and a warner».

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

﴿وَرُءُونَا فَتَنَّهُ﴾

«And (it is) a Qur'ān which We have divided»,

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

﴿لِنَقْرَأَهُ عَلَى النَّاسِ﴾

[1] Aṭ-Ṭabari 17:574.

[2] Aṭ-Ṭabari 17:573, 574.

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

﴿عَلَىٰ مَنَاقِبٍ﴾

﴿at intervals﴾ meaning slowly.

﴿وَرَوَّاهُ تَرْجِيلاً﴾

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

﴿قُلْ ءَايَاتُ رَبِّهِ أَوْ لَا تُوَحِّشُوا إِلَىٰ الَّذِينَ أَوْفُوا بِالْعِلْمِ مِنْ قَبْلِهِ إِنْ أَسْكَنْ عَلَيْهِمْ يُخْرِضُونَ لِلْأَذْقَانِ سُجَّارًا ۖ وَتَقُولُونَ سُبْحَنَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ۖ وَيَخْرِضُونَ لِلْأَذْقَانِ يَكُونُ وَرِثَةً ۖ خُسُوفًا﴾

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

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

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

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

Allāh says to His Prophet Muḥammad ﷺ:

﴿قُلْ﴾

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

﴿ءَايَاتُ رَبِّهِ أَوْ لَا تُوَحِّشُوا﴾

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

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

﴿إِنَّ الَّذِينَ أَوْفُوا بِالْعِلْمِ مِنْ قَبْلِهِ﴾

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

meaning righteous people among the People of the Book, who

adhered to their Books and appreciated them without distorting them.

﴿إِنَّا نَسْلُ عَلَىٰ نَبِيٍّ﴾

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

﴿يَخْرُجُونَ لِلْأَذْقَانِ سُجَّدًا﴾

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

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

﴿سُبْحَنَ رَبَّنَا﴾

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

﴿سُبْحَنَ رَبَّنَا إِنْ كُنَّا وَعَدَ رَبَّنَا لَفَعُولًا﴾

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

﴿وَيَخْرُجُونَ لِلْأَذْقَانِ يَبْكُونَ﴾

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

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

﴿وَيَزِيدُهُمْ خُشُوعًا﴾

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

﴿وَالَّذِينَ آمَنُوا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ ۖ﴾

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

﴿وَيَخْرُجُونَ﴾

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

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

﴿قُلْ أَدْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ وَلَا تَجْهَرُوا بِهَا سُبُلًا ۚ وَلَا تَخَافُهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا ۚ وَقُلْ لِمَن دَعَا إِلَهُ الْغَيْبِ لَا يَنفَعُهُ وَلَا يَضُرُّهُ ۚ بَيْنَ يَدَيْهِ سُرُورٌ ۚ وَمَن يُكِبْ لَهُ وَجْهٌ مِّنَ اللَّهِ فَنَزَلَ فِي فَتْرَةٍ مِّنْكَ يُدْعَىٰ﴾

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

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

To Allāh belong the Most Beautiful Names

Allāh says:

﴿قُلْ﴾

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

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

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

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

﴿هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ السُّلْبُ وَالشَّهَادَةُ هُوَ الرَّحْمَنُ الرَّحِيمُ﴾

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

Until His saying:

﴿لَهُ الْأَسْمَاءُ الْحُسْنَىٰ يَسْمَعُ لَمْ يَكُن فِي السَّمَوَاتِ وَالْأَرْضِينَ﴾

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

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

The Command to recite neither loudly nor softly

﴿وَلَا تَجْهَرُ بِصَلَاتِكَ﴾

﴿And offer your Ṣalāh neither aloud﴾

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

﴿وَلَا تَخْفِئُ بِصَلَاتِكَ وَلَا تُخَافِتُ بِهَا﴾

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

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

﴿وَلَا تَجْهَرُ بِصَلَاتِكَ﴾

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

﴿وَلَا تُخَافِتُ بِهَا﴾

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

﴿وَاتَّبِعْ بَيْنَ ذَلِكَ سَبِيلًا﴾

﴿but follow a way between.﴾^[2]

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

[1] Aḥ-Ṭabari 17:580.

[2] Aḥmad 1:23.

[3] Faṭḥ Al-Bārī 8:257, Muslim 1:329.

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

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

﴿وَلَا تَجْهَرُ بِصَلَاتِكَ﴾

﴿And offer your Ṣalāh neither aloud﴾

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

﴿وَلَا تُخَافِتْ بِهَا﴾

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

﴿وَاتَّبِعْ بَيْنَ ذَلِكَ سَبِيلًا﴾

﴿but follow a way between.﴾^[2]

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

Declaration of Tawḥīd

﴿وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا﴾

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

[1] Aṭ-Ṭabari 17:584.

[2] Aṭ-Ṭabari 17:585.

[3] Aṭ-Ṭabari 17:587.

[4] Aṭ-Ṭabari 17:589.

not begotten a son..."»

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

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

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

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

﴿وَلَمْ يَكُنْ لَهُ وِثْرٌ مِنَ الْأَلْوَانِ﴾

«nor He is low to have a supporter.»

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

﴿وَلَمْ يَكُنْ لَهُ وِثْرٌ مِنَ الْأَلْوَانِ﴾

«nor He is low to have a supporter).»

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

﴿وَكَبَّرَ تَكْبِيرًا﴾

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

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

﴿وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا﴾

«And say: "All the praises and thanks be to Allāh, Who has not begotten a son..."»

that the Jews and Christians said that Allāh has taken a son;

^[1] At-Ṭabari 17:590.

the Arabs said, "At Your service, You have no partner except the partner You have, and You possess him and whatever he owns;" and the Sabians and Magians said, "If it were not for the supporters of Allāh, He would be weak." Then Allāh revealed this Āyah :

﴿وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمَلَكُوتِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذَّلِيلِ
وَكَبِّرْهُ تَكْبِيرًا﴾^[1]

«And say: "All the praises and thanks be to Allāh, Who has not begotten a son, and Who has no partner in (His) dominion, nor is He low to have a supporter. And magnify Him with all magnificence."»^[1]

End of Tafsīr Sūrah Subḥān [Sūrat Al-Isrā']. And to Allāh be the praise and blessings.

^[1] Aṭ-Ṭabari 17:590.

The Tafsīr of Sūrat Al-Kahf (Chapter - 18)

Which was revealed in Makkah

What has been mentioned about the Virtues of this Sūrah and the first and last ten Āyāt, which provide protection from the Dajjāl

Imām Aḥmad recorded that Al-Barā' said: "A man recited *Al-Kahf* and there was an animal in the house which began acting in a nervous manner. He looked, and saw a fog or cloud overhead. He mentioned this to the Prophet ﷺ, who said:

«أَفْرَأَ فَلَانُ، فَإِنَّهَا السَّكِينَةُ تَنَزَّلُ عِنْدَ الْقُرْآنِ أَوْ تَنَزَّلَتْ لِلْقُرْآنِ»

«Keep on reciting so and so, for this is the tranquillity which descends when one reads Qur'ān or because of reading Qur'ān;»^[1]

This was also recorded in the Two *Ṣaḥīḥs*.^[2] This man who recited it was Usayd bin Al-Hudayr, as we have previously mentioned in our *Tafsīr* of *Sūrat Al-Baqarah*.

Imām Aḥmad recorded from Abu Ad-Dardā' that the Prophet ﷺ said:

«مَنْ حَفِظَ عَشْرَ آيَاتٍ مِنْ أَوَّلِ سُورَةِ الْكَهْفِ عُصِمَ مِنَ الدَّجَالِ»

«Whoever memorizes ten Āyāt from the beginning of *Sūrat Al-Kahf* will be protected from the Dajjāl.»^[3]

This was also recorded by Muslim, Abu Dāwud, An-Nasā'ī and At-Tirmidhi. According to the version recorded by At-Tirmidhi,

«مَنْ حَفِظَ ثَلَاثَ آيَاتٍ مِنْ أَوَّلِ الْكَهْفِ»

«Whoever memorizes three Āyāt from the beginning of *Al-Kahf*.»

^[1] Aḥmad 4:281.

^[2] *Faḥḥ Al-Bārī* 6:719, Muslim 1:548.

^[3] Aḥmad 5:196.

He said, it is "*Ḥasan Ṣaḥīḥ*."^[1]

In his *Mustadrak*, Al-Ḥākim recorded from Abu Sa'īd that the Prophet ﷺ said:

«مَنْ قَرَأَ سُورَةَ الْكَهْفِ فِي يَوْمِ الْجُمُعَةِ أَضَاءَ لَهُ مِنَ النُّورِ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَتَيْنِ»

«Whoever recites Sūrat Al-Kahf on Friday, it will illuminate him with light from one Friday to the next.»

Then he said: "This Ḥadīth has a Ṣaḥīḥ chain, but they (Al-Bukhārī and Muslim) did not record it."^[2] Al-Ḥāfiẓ Abu Bakr Al-Bayhaqī also recorded it in his *Sunan* from Al-Ḥākim, then he narrated with his own chain that the Prophet ﷺ said:

«مَنْ قَرَأَ سُورَةَ الْكَهْفِ كَمَا نَزَلَتْ، كَانَتْ لَهُ نُورًا يَوْمَ الْقِيَامَةِ»

«Whoever recites Sūrat Al-Kahf as it was revealed, it will be a light for him on the Day of Resurrection.»^[3]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

«الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ۖ قَيِّمًا يَشِيرُ إِلَىٰ خُلُوعِهَا مِنْ لَدُنْهُ وَيُنِيرُ الْمُؤْمِنِينَ الَّذِينَ بَدَّلُوا الْأَلْبَابَ وَالْفَالِحِينَ ۚ أَنْ لَهُمْ أَجْرٌ كَبِيرٌ ۚ فَكَيْفَ يُبْدِ الْأَعْيُنَ فَأَلْقَا الْقَوْلَ اللَّهُ وَلَكَ ۖ مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ ۚ إِنَّ يَقُولُونَ إِلَّا كَذِبًا ۖ»

«1. All praise is due to Allāh, Who has sent down to His servant the Book, and has not placed therein any crookedness.»

«2. (He has made it) straight to give warning of a severe punishment from Him, and to give good news to the believers, who do righteous deeds, that they shall have a fair reward.»

«3. They shall abide therein forever.»

«4. And to warn those who say, "Allāh has begotten a child."»

«5. No knowledge have they of such a thing, nor had their fathers. Mighty is the word that comes out of their mouths. They utter nothing but a lie.»

[1] Muslim 1:555, Abu Dāwūd 4:497, An-Nasā'ī in *Al-Kubrā* 6:236 & *Tuhfat Al-Aḥwadhī* 8:195.

[2] Al-Ḥākim 2:368.

[3] Al-Bayhaqī 3:249.

The Revelation of the Qur'ān brings both Good News and a Warning

In the beginning of this *Tafsīr*, we mentioned that Allāh, praises His Holy Self at the beginning and end of matters, for He is the One to be praised in all circumstances, all praise and thanks be to Him, in the beginning and in the end. He praises Himself for revealing His Mighty Book to His Noble Messenger Muḥammad ﷺ, which is the greatest blessing that Allāh has granted the people of this earth. Through the Qur'ān, He brings them out of the darkness into light. He has made it a Book that is straight, neither distorted nor confusion therein. It clearly guides to a straight path, plain and manifest, giving a warning to the disbelievers and good news to the believers. This is why Allāh says:

﴿وَلَمْ يَجْعَلْ لَّهُ عِوَجًا﴾

«and has not placed therein any crookedness.» meaning, there is nothing twisted or confusing about it. But He has made it balanced and straightforward as He said;

﴿يَسَّٰا﴾

«(He has made it) straight», meaning straightforward,

﴿يُنذِرُ بَأْسًا شَدِيدًا مِّنْ لَّدُنْهُ﴾

«to give warning of a severe punishment from Him,»

meaning, to those who oppose His Prophet ﷺ and disbelieve in His Book, He issues a warning of severe punishment hastened in this world and postponed to the world Hereafter.

﴿مِّنْ لَّدُنْهُ﴾

«from Him» means, from Allāh. For none can punish as He punishes and none is stronger or more reliable than Him.

﴿وَيُبَشِّرُ الْمُؤْمِنِينَ﴾

«and to give good news to the believers,» means, those who believe in this Qur'ān and confirm their faith by righteous actions.

﴿أَنَّ لَهُمْ أَجْرًا حَسَنًا﴾

«that they shall have a fair reward.» means, a beautiful reward from Allāh.

﴿تَتَكَبَّرُ فِيهِ﴾

﴿They shall abide therein﴾ means, in what Allāh rewards them with, and that is Paradise, where they will live forever.

﴿أَبَدًا﴾

﴿forever.﴾ means, for always, never ending or ceasing to be.

﴿وَسَيُذَرُّ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا﴾

﴿And to warn those who say, "Allāh has begotten a child."﴾

Ibn Ishāq said: "These are the pagan Arabs, who said, 'We worship the angels who are the daughters of Allāh.'"^[1]

﴿قَالُوا لَمْ يَكُنْ لَهُ مِنْ شَيْءٍ عِلْمٌ﴾

﴿No knowledge have they of such a thing.﴾ meaning, this thing that they have fabricated and made up.

﴿وَلَا لِآبَائِهِمْ﴾

﴿nor had their fathers.﴾ meaning, their predecessors.

﴿كَرَّتْ كَلِمَةً﴾

﴿Mighty is the word﴾ This highlights the seriousness and enormity of the lie they have made up. Allāh says:

﴿كَرَّتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ﴾

﴿Mighty is the word that comes out of their mouths.﴾

meaning, it has no basis apart from what they say, and they have no evidence for it apart from their own lies and fabrications. Hence Allāh says:

﴿إِنْ يَقُولُونَ إِلَّا كَذِبًا﴾

﴿They utter nothing but a lie.﴾

Reason why this Sūrah was revealed

Muḥammad bin Ishāq mentioned the reason why this Sūrah was revealed. He said that an old man from among the people of Egypt who came to them some forty-odd years ago told him,

^[1] At-Ṭabari 17:595.

from 'Ikrimah that Ibn 'Abbās said:

"The Quraysh sent An-Naḍr bin Al-Ḥārith and 'Uqbah bin Abi Mu'īt to the Jewish rabbis in Al-Madīnah, and told them: 'Ask them (the rabbis) about Muḥammad, and describe him to them, and tell them what he is saying. They are the people of the first Book, and they have more knowledge of the Prophets than we do.' So they set out and when they reached Al-Madīnah, they asked the Jewish rabbis about the Messenger of Allāh ﷺ. They described him to them and told them some of what he had said. They said, 'You are the people of the Tawrah and we have come to you so that you can tell us about this companion of ours.' They (the rabbis) said, 'Ask him about three things which we will tell you to ask, and if he answers them then he is a Prophet who has been sent (by Allāh); if he does not, then he is saying things that are not true, in which case how you will deal with him will be up to you. Ask him about some young men in ancient times, what was their story? For theirs is a strange and wondrous tale. Ask him about a man who travelled a great deal and reached the east and the west of the earth. What was his story? And ask him about the Rūh (soul or spirit) – what is it? If he tells you about these things, then he is a Prophet, so follow him, but if he does not tell you, then he is a man who is making things up, so deal with him as you see fit.' So An-Naḍr and 'Uqbah left and came back to the Quraysh, and said: 'O people of Quraysh, we have come to you with a decisive solution which will put an end to the problem between you and Muḥammad. The Jewish rabbis told us to ask him about some matters,' and they told the Quraysh what they were. Then they came to the Messenger of Allāh ﷺ and said, 'O Muḥammad, tell us,' and they asked him about the things they had been told to ask. The Messenger of Allāh ﷺ said,

«أَخْبِرُكُمْ غَدًا عَمَّا سَأَلْتُمْ عَنْهُ»

'I will tell you tomorrow about what you have asked me.'

but he did not say 'If Allāh wills.' So they went away, and the Messenger of Allāh ﷺ stayed for fifteen days without any revelation from Allāh concerning that, and Jibrīl, peace be upon him, did not come to him either. The people of Makkah started to doubt him, and said, 'Muḥammad promised to tell

مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنَّ يَقُولُونَ إِلَّا كَذِبًا ﴿٥﴾ فَلَمَّا كُنْتُمْ تَخْرُجُ عَنْ أَشْرِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا ﴿٦﴾ إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ﴿٧﴾ وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرًّا ﴿٨﴾ أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيِّهِ كَانُوا مِنْ آيَاتِنَا عَجَبًا ﴿٩﴾ إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ﴿١٠﴾ فَضَرَبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا ﴿١١﴾ ثُمَّ بَعَثْنَاهُمْ لِنَبْلُوَ أَىِّ الْحِزْبَيْنِ أَحْسَنُ لِمَا لَمْ يَأْمُرْ أَهْلًا ﴿١٢﴾ فَخَن نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى ﴿١٣﴾ وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ لَنْ نَدْعُو مِنْ دُونِهِ إِلَهًا لَقَدْ قُلْنَا إِذَا شَطَطًا ﴿١٤﴾ هَؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَوْ لَا يَأْتُونَ عَلَيْهِمْ بِسُلْطَانٍ بَيِّنٍ فَمَنْ أَظْلَمُ مِمَّنْ آفَقَرَى عَلَى اللَّهِ كَذِبًا ﴿١٥﴾

us the next day, and now fifteen days have gone by and he has not told us anything in response to the questions we asked.' The Messenger of Allāh ﷺ felt sad because of the delay in revelation, and was grieved by what the people of Makkah were saying about him. Then Jibril came to him from Allāh with the Sūrah about the companions of Al-Kahf, which also contained a rebuke for feeling sad about the idolators. The Sūrah also told him about the things they had asked him about, the young men and the traveler. The

question about the Rūh was answered in the Āyah;

﴿وَسْأَلُوكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي﴾

«And they ask you concerning the Rūh (the spirit); say: "The Rūh..."» [17:85].^[1]

﴿فَلَمَّا كُنْتُمْ تَخْرُجُ عَنْ أَشْرِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا ﴿٦﴾ إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ﴿٧﴾ وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرًّا ﴿٨﴾﴾

«46. Perhaps, you would kill yourself in grief, over their footsteps, because they believe not in this narration.»

«47. Verily, we have made that which is on earth an adornment

[1] At-Tabari 17:592.

for it, in order that We may test which of them are best in deeds.﴾

﴿8. And verily, We shall make all that is on it bare, dry soil.﴾

Do not feel sorry because the Idolators do not believe

Allāh consoles His Messenger ﷺ for his sorrow over the idolators because they would not believe and keep away from him. He also said:

﴿فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَتٍ﴾

﴿So destroy not yourself in sorrow for them.﴾ [35:8]

﴿وَلَا تَحْزَنْ عَلَيْهِمْ﴾

﴿And grieve not over them.﴾ [16:127]

﴿فَلَمَّا كَبِخَ نَفْسُكَ أَلَّا يَكُونُوا مُؤْمِنِينَ﴾

﴿It may be that you are going to kill yourself with grief, that they do not become believers.﴾ [26:3]

meaning, maybe you will destroy yourself with your grief over them. Allāh says:

﴿فَلَمَّا كَبِخَ نَفْسُكَ عَلَىٰ مَا تَرْكَبُ إِنَّ لَكَ بِؤْسًا بِهَذَا الْخَلْقِ﴾

﴿Perhaps, you would kill yourself in grief, over their footsteps, because they believe not in this narration.﴾

meaning the Qur'ān.

﴿أَسْفًا﴾

﴿in grief﴾

Allāh is saying, 'do not destroy yourself with regret.' Qatādah said: "killing yourself with anger and grief over them."^[1] Mujāhid said: "with anxiety."^[2] These are synonymous, so the meaning is: 'Do not feel sorry for them, just convey the Message of Allāh to them. Whoever goes the right way, then he goes the right way only for the benefit of himself. And whoever goes astray, then he strays at his own loss, so do not destroy yourself in sorrow for them.'

^[1] At-Ṭabari 17: 597-598.

^[2] At-Ṭabari 17: 598.

This World is the Place of Trial

Then Allāh tells us that He has made this world a temporary abode, adorned with transient beauty, and He made it a place of trial, not a place of settlement. So He says:

﴿إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَّآ نَسْلُوهُرَ أَيُّهُمُ أَحْسَنُ عَمَلًا ۖ﴾

«Verily, we have made that which is on earth an adornment for it, in order that We may test which of them are best in deeds.»

Abu Maslamah narrated from Abu Naḍrah from Abu Saʿīd that the Messenger of Allāh ﷺ said:

«إِنَّ الدُّنْيَا حُلُوهٌ خَضِرَةٌ، وَإِنَّ اللَّهَ مُسْتَخْلِفُكُمْ فِيهَا فَنَظِيرٌ مَاذَا تَعْمَلُونَ، فَاتَّقُوا الدُّنْيَا، وَاتَّقُوا النِّسَاءَ، فَإِنَّ أَوَّلَ بَلَاءٍ يَبْعَثُ فِي الْبَنِي إِسْرَائِيلَ كَانَتْ فِي النِّسَاءِ»

«This world is sweet and green, and Allāh makes you generations succeeding one another, so He is watching what you will do. Beware of (the beguilements of) this world and beware of women, for the first affliction that Children of Israel suffered from was that of women.»^[1]

Then Allāh tells us that this world will pass away and come to an end, as He says:

﴿وَنَآءً لَّجَعَلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ۖ﴾

«And verily, We shall make all that is on it bare, dry soil.»

means, 'after having adorned it, We will destroy it and make everything on it bare and dry, with no vegetation or any other benefit.'

Al-'Awfi reported from Ibn 'Abbās that this means everything on it would be wiped out and destroyed.^[2] Mujāhid said: "a dry and barren plain."^[3] Qatādah said, "A plain on which there are no trees or vegetation."^[4]

﴿أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا ۖ﴾ إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ۖ﴾ فَضَرَبْنَا عَلَى أَعْيُنِهِمُ

[1] Aḥmad 3:22.

[2] Aṭ-Ṭabari 17:599.

[3] Aṭ-Ṭabari 17:599.

[4] Aṭ-Ṭabari 17:600.

فِي الْكَهْفِ سَيِّدَةً عِندَكَ ۖ ثُمَّ بَدَّلْتُمْ نِجْمَهُمْ إِذْ لَمْ تُكَلِّمُوا أَحَدًا ۖ

﴿9. Do you think that the people of Al-Kahf and Ar-Raqīm were a wonder among Our signs?﴾

﴿10. When the young men fled for refuge to Al-Kahf. They said: "Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way!"﴾

﴿11. Therefore, We covered up their hearing in Al-Kahf for a number of years.﴾

﴿12. Then We raised them up, that We might test which of the two parties was best at calculating the time period they tarried.﴾

The Story of the People of Al-Kahf

Here Allāh tells us about the story of the people of Al-Kahf in brief and general terms, then He explains it in more detail. He says:

﴿أَمْ حَسِبْتَ﴾

﴿Do you think﴾ - O Muḥammad -

﴿أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا﴾

﴿that the people of Al-Kahf and Ar-Raqīm were a wonder among Our signs?﴾

meaning, their case was not something amazing compared to Our power and ability, for the creation of the heavens and earth, the alternation of night and day and the subjugation of the sun, moon and heavenly bodies, and other mighty signs indicate the great power of Allāh and show that He is able to do whatever He wills. He is not incapable of doing more amazing things than the story of the people of the Cave. Similarly, Ibn Jurayj reported Mujāhid saying about,

﴿أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا﴾

﴿Do you think that the people of Al-Kahf and Ar-Raqīm were a wonder among Our signs?﴾

"Among Our signs are things that are more amazing than this."^[1]

[1] At-Ṭabari 17:601.

Al-'Awfi reported that Ibn 'Abbās said:

﴿أَرَأَيْتَ إِنْ أَسْعَبَ الْكَهْفَ وَالرَّقِيمَ كَانُوا مِنْ آيَاتِنَا عَجَبًا﴾

«Do you think that the people of Al-Kahf and Ar-Raqīm were a wonder among Our signs?»

"What I have given to you of knowledge, the *Sunnah* and the Book is far better than the story of the people of *Al-Kahf* and *Ar-Raqīm*."^[1] Muḥammad bin Ishāq said: "[It means] I have not shown My creatures a proof more amazing than the story of the people of the *Al-Kahf* and *Ar-Raqīm*."^[2]

Al-Kahf refers to a cave in a mountain, which is where the young men sought refuge. With regard to the word *Ar-Raqīm*, Al-'Awfi reported from Ibn 'Abbās that it is a valley near Aylah.^[3] This was also said [in another narration] by 'Aṭiyah Al-'Awfi and Qatādah. Aḍ-Ḍaḥḥāk said: "As for *Al-Kahf*, it is a cave in the valley,"^[4] and *Ar-Raqīm* is the name of the valley." Mujāhid said, "*Ar-Raqīm* refers to their buildings." Others said it refers to the valley in which their cave was.^[5]

'Abdur-Razzāq recorded that Ibn 'Abbās said about *Ar-Raqīm*: "Ka'b used to say that it was the town." Ibn Jurayj reported that Ibn 'Abbās said, "*Ar-Raqīm* is the mountain in which the cave was." Sa'īd bin Jubayr said, "*Ar-Raqīm* is a tablet of stone on which they wrote the story of the people of the Cave, then they placed it at the entrance to the Cave."^[6]

﴿إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا﴾

«(Remember) when the young men fled for refuge to Al-Kahf. They said: "Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way!"»

Here Allāh tells us about those young men who fled from their people for the sake of their religion, fearing persecution. So

[1] Aṭ-Ṭabari 17:601.

[2] Aṭ-Ṭabari 17:601.

[3] Aṭ-Ṭabari 17:602.

[4] Aṭ-Ṭabari 17:602.

[5] Aṭ-Ṭabari 17:602.

[6] Aṭ-Ṭabari 17:603.

they fled taking refuge in the cave of a mountain, where they hid from their people. When they entered the cave, they asked Allāh to show mercy and kindness towards them.

﴿رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً﴾

«Our Lord! Bestow on us mercy from Yourself,»

meaning, 'give us Your mercy and conceal us from our people.'

﴿وَهَبْنَا لَنَا مِنْ أَمْرِنَا رَشَدًا﴾

◀and facilitate for us our affair in the right way.▶

means, direct our matter well, i.e., grant us a good end. As was reported in the *Hadūth*:

«وَمَا قُضِيَتْ لَنَا مِنْ قَضَاءٍ فَاجْعَلْ عَاقِبَتَهُ رَشَدًا»

*Whatever You have decreed for us, make its consequences good!.*¹¹

﴿فَضَرَبْنَا عَلَىٰ آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا﴾ ﴿١١﴾

◀Therefore, We covered up their hearing in the cave for a number of years.▶

meaning, 'We caused them to sleep when they entered the cave, and they slept for many years.'

﴿قَدْ يَكُونُ﴾

﴿Then We raised them up﴾ from that slumber, and one of them went out with his *Dirhams* (silver coins) to buy them some food, as it will be discussed in more detail below. Allāh says:

﴿ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ﴾

¶Then We raised them up, that We might test which of the two parties

meaning, the two parties who disputed about them.

﴿أَحْسَنَ لِمَا لَمْ يُولَآءُوا﴾

◀was best at calculating the time period that they tarried. ▶

It was said that this refers to how long they stayed in the cave.

﴿حَنَّنْ نَفْسُ عَلَيَّكَ يَا هُم بِالْحَقِّ إِنَّهُمْ فِتْنَةٌ أَمَّا مَرْبَهُمْ وَرَدَّتْهُمْ هُدًى ۝۱۳﴾ وَرَبَّنَا عَلَيَّ

^[1] Ahmad 6: 147.

قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ لَنْ نَدْعُو مِنْ دُونِهِ إِلَهًا لَقَدْ قُلْنَا إِذْ
 ضَلَلْنَا هَؤُلَاءَ مَنُومًا فَخَرَجُوا مِنْ دُونِهِ مُبْتَلًى لَوْلَا إِتْرَافُ عَلَيْهِمْ بِسُلْطَانٍ مِنْ رَبِّكَ
 أَظْلَمَ مِنْ أَتْرَافٍ عَلَى اللَّهِ كَذِبًا ۚ وَإِذْ أَعْرَضُوا عَنْهُ وَمَا يُبْدُونَ إِلَّا اللَّهَ فَأَوْا إِلَى الْكَهْفِ
 يَنْتَرُ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ وَرَبِّمَنْ لَكُمْ مِنْ أَنْبِئِكُمْ بَرْقًا ۝

﴿13. We narrate unto you their story with truth: Truly, they were young men who believed in their Lord (Allāh), and We increased them in guidance.﴾

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

﴿15. These our people have taken for worship gods other than Him. Why do they not bring for them a clear authority? And who does more wrong than he who invents a lie against Allāh.﴾

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

Their Belief in Allāh and their Retreat from their People

From here Allāh begins to explain the story in detail. He states that they were boys or young men, and that they were more accepting of the truth and more guided than the elders who had become stubbornly set in their ways and clung to the religion of falsehood. For the same reason, most of those who responded to Allāh and His Messenger ﷺ were young people. As for the elders of Quraysh, most of them kept to their religion and only a few of them became Muslims. So Allāh tells us that the people of the cave were young men. Mujāhid said, "I was informed that some of them wore some kind of earrings, then Allāh guided them and inspired them to fear Him, so they recognized His Oneness, and bore witness that there is no god besides Him."^[1]

^[1] *Fath Al-Bāri* 1:60.

﴿وَزِدْنَاهُمْ هُدًى﴾

﴿and We increased them in guidance.﴾

From this and other similar Āyāt, several scholars, such as Al-Bukhārī and others, understood that faith may increase, that it may vary in degrees, and that it may fluctuate.^[1] Allāh says:

﴿وَزِدْنَاهُمْ هُدًى﴾

﴿and We increased them in guidance.﴾ as He said elsewhere:

﴿وَالَّذِينَ آمَنُوا زَادَهُمْ هُدًى وَكَثَبَهُمْ فَخْرَهُمْ﴾

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

﴿فَإِنَّا الْيَوْمَ مُسَوِّدُونَ أَيْسَارَهُمْ﴾

﴿As for those who believe, it has increased their faith, and they rejoice.﴾ [9:124],

﴿لِيَزَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ﴾

﴿...that they may grow more in faith along with their (present) faith.﴾ [48:4]

There are other Āyāt indicating the same thing.

It has been mentioned that they were followers of the religion of Al-Masīḥ 'Isā, 'Isā bin Maryam, but Allāh knows best. It seems that they lived before the time of Christianity altogether, because if they had been Christians, the Jewish rabbis would not have cared about preserving because of their differences. We have mentioned above the report from Ibn 'Abbās that the Quraysh sent a message to the Jewish rabbis in Al-Madīnah to ask them for things with which they could test the Messenger of Allāh ﷺ, and they told them to ask him about these young men, and about Dhul-Qarnayn (the man who traveled much) and about the Rūḥ. This indicates that this story was something recorded in the books of the People of the Book, and that it came before Christianity. And Allāh knows best.

^[1] *Fath Al-Bārī* 6:426.

﴿وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ﴾

«And We made their hearts firm and strong when they stood up and said: "Our Lord is the Lord of the heavens and the earth,»

Here Allāh is saying: 'We gave them the patience to go against their people and their city, and to leave behind the life of luxury and ease that they had been living.' Several of the earlier and later *Tafsir* scholars have mentioned that they were sons of the kings and leaders of Byzantium, and that they went out one day to one of the festivals of their people. They used to gather once a year outside the city, and they would worship idols and offer sacrifices to them. They had an arrogant, tyrannical king who was called Decianus, who commanded and encouraged the people to do that. When the people went out to attend this gathering, these young men went out with their fathers and their people, and when they saw their people's actions with clear insight, they realized that the prostrations and sacrifices the people were offering to their idols should only be dedicated to Allāh, Who created the heavens and the earth. Each of them started to withdraw from his people and keep aloof from them. The first one of them to move away on his own went and sat in the shade of a tree, then another came and sat with him, then another came and sat with them, then four more followed suit one by one. None of them knew the others, but they were brought together by the One Who instilled faith in their hearts.

As it says in the *Ḥadīth* recorded by Al-Bukhārī with an incomplete chain of narrators from 'A'ishah (may Allāh be pleased with her), the Messenger of Allāh ﷺ said:

«الْأَرْوَاحُ جُزُءٌ مُجْتَمِعَةٌ، فَمَا تَعَارَفَ مِنْهَا التَّائِبُ وَمَا تَتَكَرَّرَ مِنْهَا الْخَائِفُ»

«Souls are like recruited soldiers. Those that recognize one another will come together, and those that do not recognize one another will turn away from each other».^[1]

Muslim also recorded this in his *Ṣaḥīḥ* from the *Ḥadīth* of Suhayl from his father from Abu Hurayrah from the

[1] Muslim 4:2031.

Messenger of Allāh ﷺ.^[1] People say that similar qualities or characteristics are what bring people together.

So each of the young men was trying to conceal what he really believed from the others, out of fear of them, not knowing that they were like him. Then one of them said, "O people, you know by Allāh that only one thing is making you leave your people and isolate yourselves from them, so let each one of you say what it is in his case." Another said, "As for me, by Allāh I saw what my people are doing and I realized that it was false, and that the only One Who deserves to be worshipped Alone with out partner or associate is Allāh Who created everything, the heavens, the earth and everything in between." Another said, "By Allāh, the same thing happened to me." The others said the same, and they all agreed and became brothers in faith. They adopted a particular location as a place of worship and began worshipping Allāh there, but their people found out about them and told their king about them. The king ordered them to appear before him, and asked them about their beliefs. They told him the truth and called him to Allāh, as Allāh says about them:

﴿وَرَبَّكُنَا عَلَىٰ قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ لَن نَدْعُوهُ مِن دُونِهِ ۚ إِنَّهَا﴾

﴿And We made their hearts firm and strong when they stood up and said: "Our Lord is the Lord of the heavens and the earth, never shall we call upon any god other than Him..."﴾

"Never" (Lan) implies an absolute and eternal negation, meaning, 'this will never happen, and if we were to do that it would be false.' So Allāh says about them:

﴿لَقَدْ كُنَّا إِذَا سَطَطْنَا﴾

﴿...if we did, we should indeed have uttered an enormity in disbelief.﴾

meaning, untruth and utter falsehood.

﴿مَتَّوَلَاءَ ۚ فَوَيْلٌ لِّلَّذِينَ اتَّخَذُوا مِن دُونِهِ مَالِهَةً ۚ لَّوْلَا يَأْتِيهِمْ بِسُلْطَانٍ مِّنَ رَبِّهِ﴾

﴿These, our people, have taken for worship gods other than Him (Allāh). Why do they not bring for them a clear authority?﴾

^[1] Fath Al-Bāri 1:87.

meaning, why do they not produce some clear evidence and genuine proof for their behavior?

﴿فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا﴾

«And who does more wrong than he who invents a lie against Allāh.﴾

They said: 'but by saying that they are lying transgressors.' It was said that when they called their king to believe in Allāh, he refused, and warned and threatened them. He commanded them to be stripped of their clothing bearing the adornments of their people, then he gave them some time to think about the situation, hoping that they would return to their former religion. This was a way that Allāh showed kindness for them, because during that time they managed to escape from him and flee from persecution for the sake of their religion. This is what is prescribed in the *Sharf'ah* during times of trial and persecution – a person who fears for his religion should flee from his persecutors, as was reported in the *Ḥadīth*:

«يُوشِكُ أَنْ يَكُونَ خَيْرَ مَالٍ أَحَدِكُمْ غَنَمًا يَتَّبِعُ بِهَا شَعَفَ الْجِبَالِ وَمَوَاقِعَ الْقَطْرِ يَفِرُّ بِدِينِهِ مِنَ الْفِتَنِ»

«Soon there will come a time when the best wealth any of you can have will be sheep, which he can follow to the tops of the mountains and places where rain falls, (fleeing) for the sake of his religion from persecution.»^[1]

In such cases, it is allowed to seclude oneself from people, but this is not prescribed in any other case, because by such seclusion one loses the benefits of congregational and Friday prayers.

These young men were determined to flee from their people, and Allāh decreed that for them, as He says about them,

﴿وَلَا اقْرَأُوا لَهُمْ وَلَا يَتَّبِعُوا إِلَّا اللَّهَ﴾

«And when you withdraw from them, and that which they worship, except Allāh,﴾

meaning, when you depart from them and follow a different religion, opposing their worship of others besides Allāh, then

[1] *Fath Al-Bārī* 7:11.

separate from them in a physical sense too,

﴿فَأَنَّا إِلَى الْكَهْفِ بِنُورٍ لَّكَ رَزَقْنَا مِنْ رَحْمَتِهِ﴾

﴿then seek refuge in the cave; your Lord will open a way for you from His mercy﴾

meaning, He will bestow His mercy upon you, by which He will conceal you from your people.

﴿وَرَزَقْنَا لَكَ مِنْ أَمْرِكَ يُرَفِّقًا﴾

﴿and will make easy for you your affair.﴾ means, He will give you what you need.

So they left and fled to the cave where they sought refuge. Then their people noticed they were missing, and the king looked for them, and it was said when he could not find them that Allāh concealed them from him so that he could not find any trace of them or any information about them, as Allāh concealed His Prophet Muḥammad ﷺ and his Companion [Abu Bakr] Aṣ-Ṣiddīq, when they sought refuge in the cave of Thawr. The Quraysh idolators came in pursuit, but they did not find him even though they passed right by him. When the Messenger of Allāh ﷺ noticed that Aṣ-Ṣiddīq was anxious and said, "O Messenger of Allāh, if one of them looks down at the place of his feet, he will see us," he told him:

«يَا أَبَا بَكْرٍ مَا ظَنُّكَ بِأَنْتَيْنِ اللَّهُ تَالِيَهُمَا؟»

«O Abu Bakr, what do you think of two who have Allāh as their third?»

And Allāh said:

﴿إِلَّا تَصْغُرُوهُ فَفَدَّ نَصْرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَالِثًا إِذْ هُمَا فِي الْكَافِرِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّا اللَّهُ مَعَ الْكَافِرِ إِنَّ اللَّهَ سَكَبَتْهُ عَلَيْهِ وَأَيَّدَهُ بِمُؤَيَّدٍ لَمْ تَرَوْهُمَا رَجَعَلَ الْكَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى وَكَلِمَةُ اللَّهِ فِي الْفُتُوحِ وَاللَّهُ عَزِيزٌ حَكِيمٌ﴾

﴿If you help him not, for Allāh did indeed help him when the disbelievers drove him out, the second of the two; when they were in the cave, he said to his companion: "Do not grieve, surely, Allāh is with us." Then Allāh sent down His tranquillity upon him, and strengthened him with forces which

you saw not, and made the word of those who disbelieved the lower, while the Word of Allāh became the higher; and Allāh is All-Mighty, All-Wise. ﴿9:40﴾

The story of this cave (Thawr) is far greater and more wondrous than that of the people of the Cave.

﴿وَرَى النَّاسَ إِذَا طَلَّتْ ثُرُورٌ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا عَزَمْتَ تُفْرُسُهُمْ ذَاتَ الشِّمَالِ وَهُمْ فِي فَتْرَةٍ مِنْهُ ذَلِكَ مِنْ مَّائِدَةِ اللَّهِ مِنْ يَدِهِ اللَّهُ فَهُوَ الْهَدَّيْتُ وَمَنْ يَضِلْ فَلَنْ يَجِدَ لَهُ وَلِيًّا مُرِيدًا﴾

﴿17. And you might have seen the sun, when it rose, declining to the right from their cave, and when it set, turning away from them to the left, while they lay in the midst of the cave. That is from the Āyāt of Allāh. He whom Allāh guides, he is the rightly-guided; but he whom He sends astray, for him you will find no guardian to lead him.﴾

The Location of the Cave

This indicates that the entrance to the cave faced north, because Allāh tells us that when the sun was rising, sunlight entered the cave

﴿ذَاتَ الْيَمِينِ﴾

﴿the right﴾, meaning that the shade decreased towards the right, as Ibn 'Abbās, Sa'īd bin Jubayr and Qatādah said:

﴿ثُرُورٌ﴾

﴿declining﴾ means leaning.^[1] Every time the sun rises on the horizon, its rays decline until there is nothing left in such a place when it reaches its zenith. So Allāh said,

﴿وَإِذَا عَزَمْتَ تُفْرُسُهُمْ ذَاتَ الشِّمَالِ﴾

﴿and when it set, turning away from them to the left,﴾

meaning, it entered their cave from the left of its entrance, which means from the west. This proves what we say, and it is clear to anyone who thinks about the matter and has some knowledge of astronomy and the paths of the sun, moon and stars. If the

^[1] At-Ṭabari 17:620.

entrance of the cave faced east, nothing would have entered it when the sun set, and if it faced the direction of the *Qiblah* (in this case, south), nothing would have entered it at the time of sunrise or sunset, and the shadows would have leaned neither to the right nor the left. If it had faced west, nothing would have entered it at the time of sunrise, until after the sun had passed its zenith, and would have stayed until sunset. This supports what we have said, and to Allāh is the praise.

Ibn 'Abbās, Mujāhid and Qatādah said that "turning away from them" means that it would shine on them and then leave them.^[1] Allāh has told us this, and He wants us to understand it and ponder its meaning, but He did not tell us the location of this cave, i.e., in which country on earth it is, because there is no benefit for us in knowing that, and no legislative objective behind it. If there was any spiritual or religious interest that could be served by our knowing that, Allāh and His Messenger would have taught us about it, as the Prophet ﷺ said:

«مَا تَرَكْتُ شَيْئًا يَفْرُبُكُمْ إِلَى الْجَنَّةِ وَيُبَاعِدُكُمْ مِنَ النَّارِ إِلَّا وَقَدْ أَعْلَمْتُكُمْ بِهِ»

«I have not left anything that will bring you closer to Paradise and keep you further away from Hell but I have certainly taught you about it.»^[2]

So Allāh has told us about the features of the cave, but He did not tell us where it is, and He said,

﴿وَرَأَى الشَّمْسُ إِذَا طَلَّتْ مُرْتَوِّعًا عَنْ كَهْفِهِمْ﴾

«And you might have seen the sun, when it rose, declining from their cave.»

Mālik narrated from Zayd bin Aslam, "Leaning."

﴿ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقَرَّبُ مِنْهُمْ ذَاتَ الشِّمَالِ وَهُمْ فِي فَخْرٍ بَيْنَهُ﴾

«the right, and when it set, turning away from them to the left, while they lay in the midst of the cave.»

meaning, the sun entered the cave without touching them, because if it had touched them, it would have burnt their

[1] Aṭ-Ṭabari 17:621,622.

[2] 'Abdur-Razzāq 11:125.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٩٥

الْأَنْبِيَاءُ

وَإِذْ أَعْرَضْتُمُوهُمْ وَمَا يَعْشُدُونَ إِلَّا اللَّهُ قَالُوا إِلَى الْكَهْفِ
يَنْشُرْ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ وَيُهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مَرْفَقًا
﴿١٨﴾ وَفَرَى السُّنْسُ إِذَا طَلَعَتْ تَرَوُّرَعْنَ كَهْفُهُمْ ذَاتَ
الْيَمِينِ وَإِذَا غَرَبَتْ تَقَرُّصُهُمْ ذَاتَ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ
مِنْهُ ذَلِكَ مِنْ مَّيْنَتِ اللَّهِ مِنْ يَدِهِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ
يُضِلِلْ فَلَنْ يَجِدَ لَهُ وَلِيًّا مُرْسِدًا ﴿١٩﴾ وَتَحْسَبُهُمْ أَيْقَاظًا
وَهُمْ رُقُودٌ وَنُقِلْتُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ وَكَلْبُهُمْ
بَسِيطٌ ذِرَاعَاهُ بِالْوَصِيدِ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ
فِرَارًا وَلَمُلَمْتَ مِنْهُمْ رُعبًا ﴿٢٠﴾ وَكَذَلِكَ بَعَثْنَاهُمْ
لِتَسَاءُلُوا أَيْتَنَّهُمْ قَالِ قَائِلٌ مِنْهُمْ كَمْ لَيْسَتْ قَالُوا لَيْسَ
بِوَمَا أَوْ بَعْضُ يَوْمٍ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَيْسَتْ قَالُوا بَعْثُوا
أَحَدَكُمْ بِوَرَفِكُمْ هُنْدٍ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى
طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ
بِكُمْ أَحَدًا ﴿٢١﴾ إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ
أَوْ يَعْشُدُونَكُمْ فِي مَلْتَنِهِمْ وَلَنْ تَقْلِقَهَا إِذَا أَبَدًا ﴿٢٢﴾

bodies and clothes. This was the view of Ibn 'Abbās.^[1]

﴿ذَلِكَ مِنْ مَّيْنَتِ اللَّهِ﴾

﴿That is from the Āyāt of Allāh﴾, how He guided them to this cave where He kept them alive, and the sun and wind entered the cave preserving their bodies. Allāh says,

﴿ذَلِكَ مِنْ مَّيْنَتِ اللَّهِ﴾

﴿That is from the Āyāt of Allāh﴾. Then He says:

﴿مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ﴾

﴿He whom Allāh guides, he is the rightly-guided﴾; meaning that He is the One Who guided these young men to

true guidance among their people, for the one whom Allāh guides is truly guided, and the one whom Allāh leaves astray will find no one to guide him.

﴿وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ وَنُقِلْتُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ وَكَلْبُهُمْ بَسِيطٌ ذِرَاعَاهُ بِالْوَصِيدِ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمُلَمْتَ مِنْهُمْ رُعبًا﴾ ﴿٢٠﴾

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

[1] At-Tabari 17:620.

Their Sleep in the Cave

Some of the scholars mentioned that when Allāh caused them to sleep, their eyelids did not close, lest disintegration took hold of them. If their eyes remained open to the air, this would be better for the sake of preservation. Allāh says:

﴿وَنَحْنُهُمْ أَفْكَاهُمْ وَمِمَّنْ رُفُودُهُ﴾

﴿And you would have thought them awake, whereas they were asleep.﴾

It was mentioned that when the wolf sleeps, it closes one eye and keeps one eye open, then it switches eyes while asleep.

﴿وَنَقَلْنَاهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الْشِّمَالِ﴾

﴿And We turned them on their right and on their left sides,﴾

Ibn 'Abbās said: "If they did not turn over, the earth would have consumed them."^[1]

﴿وَوَكَّلْنَاهُمْ بَنِيَّ ذَرَارِهِ بِالْأَيْمَنِ﴾

﴿and their dog stretching forth his two forelegs at the Waṣīd﴾

Ibn 'Abbās, Mujāhid, Sa'īd bin Jubayr and Qatādah said: "The Waṣīd means the threshold."^[2] Ibn 'Abbās said: "By the door."^[3] It was said: "On the ground." The correct view is that it means on the threshold, i.e., at the door.

﴿إِنَّا عَلَيْهِمْ مُّؤَصَّدَةٌ﴾

﴿Verily, it shall be closed upon them﴾ [104:8]

Their dog lay down at the door, as is the habit of dogs. Ibn Jurayj said, "He was guarding the door for them."^[4] It was his nature and habit to lie down at their door as if guarding them. He was sitting outside the door, because the angels do not enter a house in which there is a dog, as was reported in Aṣ-Ṣaḥīḥ, nor do they enter a house in which there is an image, a person in a state of ritual impurity or a disbeliever, as was

[1] Aṭ-Ṭabari 17:620.

[2] Aṭ-Ṭabari 17:624,625.

[3] Aṭ-Ṭabari 17:625.

[4] Aṭ-Ṭabari 17:625.

narrated in the *Ḥasan Ḥadīth*.^[1] The blessing they enjoyed extended to their dog, so the sleep that overtook them overtook him too. This is the benefit of accompanying good people, and so this dog attained fame and stature. It was said that he was the hunting dog of one of the people which is the more appropriate view, or that he was the dog of the king's cook, who shared their religious views, and brought his dog with him. And Allāh knows best.

Allāh says:

﴿لَوْ اَطْلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمَلِئْتَ مِنْهُمْ رُعبًا﴾

﴿Had you happened upon them, you would certainly have turned back from them in flight, and would certainly have been filled with awe of them.﴾

meaning that Allāh made them appear dreadful, so that no one could look at them without being filled with terror, because of the frightening appearance they had been given. This was so that no one would come near them or touch them until the appointed time when their sleep would come to an end as Allāh willed, because of the wisdom, clear proof and great mercy involved in that.

﴿وَكَذَلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ قَالَ قَائِلٌ مِنْهُمْ كَمْ لَبِثْتُمْ قَالُوا لَبِثْنَا يَوْمًا اَوْ بَعْضَ يَوْمٍ قَالُوا رُبُّكُمْ اَعْلَمُ بِمَا لَبِثْتُمْ فَاصْبِرُوا اَحَاطَ بِكُمْ بِرُؤُوسِكُمْ هَلْ يَأْتِيَنَّكُم مِّنْهُ اَوْ لَا تَأْتِيَنَّكُمْ يَوْمَ الْقِيَامَةِ يَأْتِيَكُمْ بِرُؤُوسِكُمْ وَلَتَسْأَلَنَّ عَنْكُمْ اَحَدًا مِّنْهُمْ اِنْ ظَهَرُوا عَلَيْكُمْ اَوْ يُحْمِلُوْكُمْ اَوْ يُبْعِدُوْكُمْ فِيْ اٰيَاتِهِمْ وَلَنْ تُفْلِحُوْا اِذَا اُبْكِتُمْ﴾

﴿19. Likewise, We woke them that they might question one another. A speaker among them said: "How long have you stayed (here)?" They said: "We have stayed a day or part of a day." They said: "Your Lord knows best how long you have stayed (here). So send one of you with this silver coin of yours to the town, and let him find out which is the Azkā food, and bring some of that to you. And let him be careful and let no man know of you."﴾

﴿20. "For, if they come to know of you, they will stone you or turn you back to their religion; and in that case you will never be successful."﴾

[1] Abu Dāwūd 2:192-193 with different wording.

Their awakening and sending One of Themselves to buy Food

Allāh says: 'just as We caused them to sleep, We resurrected them with their bodies, hair and skin intact, and nothing lacking in their form and appearance.' This was after three hundred and nine years. This is why they asked each other,

﴿كَمْ لَبِثْتُمْ﴾

﴿How long have you stayed (here)?﴾ meaning, 'how long have you slept?'

﴿قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ﴾

﴿They said: "We have stayed a day or part of a day."﴾

because they entered the cave at the beginning of the day, and they woke up at the end of the day, which is why they then said,

﴿أَوْ بَعْضَ يَوْمٍ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ﴾

﴿"...or a part of a day." They said: "Your Lord knows best how long you have stayed..."﴾

meaning, 'Allāh knows best about your situation.' It seems that they were not sure about how long they had slept, and Allāh knows best. Then they turned their attention to more pressing matters, like their need for food and drink, so they said:

﴿كَانَمْثُوا أَمْثَكُمْ يَرْفِقْكُمْ﴾

﴿So send one of you with this silver coin of yours﴾

They had brought with them some *Dirhams* (silver coins) from their homes, to buy whatever they might need, and they had given some in charity and kept some, so they said:

﴿كَانَمْثُوا أَمْثَكُمْ يَرْفِقْكُمْ هَذِهِ إِلَى الْبَيْتِ﴾

﴿So send one of you with this silver coin of yours to the town,﴾

meaning to their city, which they had left. The definite article indicates that they were referring to a known city.

﴿فَلْيَسْأَلْ أَتَى أَزْكَ طَعَامًا﴾

﴿and let him find out which is the Azkā food.﴾ Azkā means "purest", as Allāh says elsewhere,

﴿وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ لَدُنْهِ﴾

«And had it not been for the grace of Allāh and His mercy on you, not one of you would ever have been pure [Zakā] from sins» [24:21] and

﴿قَدْ أَفْلَحَ مَن زَكَّاهُ﴾

«Indeed whosoever purifies himself [Tazakkā] shall achieve success.» [87:14]

From the same root also comes the word Zakāh, which makes one's wealth good and purifies it.

﴿وَلْيَتَلَطَّفْ﴾

«And let him be careful» meaning when he goes out buying food and coming back. They were telling him to conceal himself as much as he could,

﴿وَلَا يَنْصُورَنَّ بَعْضُهُمْ أَحَدًا مِّنْهُمْ إِن يَعْلَمُوا عَلَيْكُمْ رَجُومَهُمْ﴾

«and let no man know of you. For, if they come to know of you, they will stone you»

means, 'if they find out where you are,'

﴿يَرْجُمُوكُمْ أَوْ يُبَيِّدُوكُمْ فِي دِينِهِمْ﴾

«they will stone you or turn you back to their religion;»

They were referring to the followers of Decianus, who they were afraid might find out where they were, and punish them with all kinds of torture until they made them go back to their former religion, or until they died, for if they agreed to go back to their (old) religion, they would never attain success in this world or the Hereafter. So they said:

﴿وَلَن تَنَالُوا إِذَا أَبَدًا﴾

«and in that case you will never be successful.»

﴿وَكَذَلِكَ أَفْتَيْنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ يَتَنَزَّلُ عَلَيْهِمْ أَنزَارُهُمْ فَقَالُوا اتَّبِعْنَا عَلَيْهِمْ تَبَعًا دَعْهُمْ أَفْلَحَ يَوْمَ قَالِ الَّذِينَ ظَلَمُوا عَلَىٰ أُنْهِمُ لَنَنصُرَنَّكَ عَلَيْهِمْ نَنْجِيكَ﴾

«21. And thus We made their case known, that they might know that the promise of Allāh is true, and that there can be no doubt about the Hour. (Remember) when they (the people)

disputed among themselves about their case, they said: "Construct a building over them; their Lord knows best about them," (then) those who won their point said: "We verily, shall build a place of worship over them."

How the People of the City came to know about Them; building a Memorial over the Cave

﴿وَكَذَلِكَ أَتَيْنَاهُم﴾ .

﴿And thus We made their case known,﴾ means, 'We caused the people to find them.'

﴿يَعْلَمُوا أَنَّهُ وَعْدُ اللَّهِ حَقٌّ وَإِنَّ السَّاعَةَ لَا رَيْبَ فِيهَا﴾

﴿that they might know that the promise of Allāh is true, and that there can be no doubt about the Hour.﴾

Several scholars of the Salaf mentioned that the people of that time were skeptical about the Resurrection. 'Ikrimah said: "There was a group of them who said that the souls would be resurrected but not the bodies, so Allāh resurrected the people of the Cave as a sign and proof of resurrection."^[1] They mentioned that when they wanted to send one of their members out to the city to buy them something to eat, he disguised himself and set out walking by a different route, until he reached the city, which they said was called Daqsūs. He thought that it was not long since he left it, but in fact century after century, generation after generation, nation after nation had passed, and the country and its people had changed. He saw no local landmarks that he recognized, and he did not recognize any of the people, elite or commoners. He began to feel confused and said to himself, "Maybe I am crazy or deluded, maybe I am dreaming." Then he said, "By Allāh, I am nothing of the sort, what I know I saw last night was different from this." Then he said, "I had better get out of here." Then he went to one of the men selling food, gave him the money he had and asked him to sell him some food. When the man saw the money he did not recognize it or its imprint, so he passed it to his neighbor and they all began to pass it

[1] Tārīkh Aṭ-Ṭabarī 2:9.

around, saying, "Maybe this man found some treasure." They asked him who he was and where he got this money. Had he found a treasure? Who was he? He said, "I am from this land, I was living here yesterday and Decianus was the ruler." They accused him of being crazy and took him to the governor who questioned him about his circumstances, and he told him. He was confused about his situation. When he told them about it, they – the king and the people of the city – went with him to the cave, where he told them, "Let me go in first and let my companions know." It was said that the people did not know how he entered it, and that the people did not know about their story. It was also said that they did enter the cave and see them, and the king greeted them and embraced them. Apparently he was a Muslim, and his name was Tedosis. They rejoiced at meeting him and spoke with him, then they bid farewell to him and went back to sleep, then Allāh caused them to die. And Allāh knows best.^[1]

﴿وَكَذَلِكَ أَغْتَرْنَا عَلَيْهِمْ﴾

﴿And thus We made their case known,﴾ meaning, just as We caused them to sleep then woke them up physically intact, We made their story known to the people of that time.'

﴿لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ يَتَنَزَّعُونَ بَيْنَهُمْ أَمْرَهُمْ﴾

﴿that they might know that the promise of Allāh is true, and that there can be no doubt about the Hour. (Remember) when they (the people) disputed among themselves about their case,﴾

meaning, about Resurrection. Some believed in it and some denied it, so Allāh made their discovery of the people of the cave evidence either in their favor or against them.

﴿فَقَالُوا بُنُوا عَلَيْهِمْ بَنِيَانًا فَمِمَّا رَّبُّهُمْ أَعْلَمُ بِهِمْ﴾

﴿they said: "Construct a building over them; their Lord knows best about them,"﴾

meaning, seal the door of their cave over them, and leave them as they are.

﴿قَالَ الَّذِينَ عَلَى الْأَنْبِيَاءِ عَلَيْهِمُ السَّلَاطَةُ﴾

[1] Tārkh Aṭ-Ṭabari 2:9.

﴿الْحَقُّ﴾ ٢٩٦ ﴿الْحَقُّ﴾

وَكَذَلِكَ أَغْتَرْنَا عَلَيْهِمْ لِيُعْلَمُوا أَنَّهُ وَعْدُ اللَّهِ حَقٌّ وَأَنَّ
السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ يَسْتَرْعُونَ بَيْنَهُمْ أَمْرَهُمْ فَقَالُوا
أَبْنُوا عَلَيْهِمْ بُنْيَانًا رُبُّهُمْ أَعْلَمُ بِهِمْ قَالَ الَّذِينَ غَلَبُوا عَلَى
أَمْرِهِمْ لَنَتَّخِذَ عَلَيْهِمْ مَسْجِدًا ﴿٢٩٧﴾ سَيَقُولُونَ ثَلَاثَةٌ
رَابِعُهُمْ كَالْبُقَعِ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَالْبُقَعِ وَهُمْ
بِالْغَيْبِ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَالْبُقَعِ قُلْ رَبِّي أَعْلَمُ
بِعِدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا تُمَارِ فِيهِمْ إِلَّا مِرًّا ظَهَرَ
وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا ﴿٢٩٨﴾ وَلَا تَقُولُوا لِمَا شَاءَ
إِنِّي فَاعِلٌ ذَلِكَ عَدَا ﴿٢٩٩﴾ إِلَّا أَنْ يَشَاءَ اللَّهُ وَاذْكُرْ رَبَّكَ
إِذَا نَسِيتَ وَقُلْ عَسَى أَنْ يَهْدِيَنَّ رَبِّي لِأَقْرَبَ مِنْ هَذَا رَشَدًا
﴿٣٠٠﴾ وَلِيسُوا فِي كُفْرِهِمْ تَلَكَّ وَتَلَكَّ سِينَتٌ وَازْدَادُوا قِسْفًا
﴿٣٠١﴾ قُلْ اللَّهُ أَعْلَمُ بِمَا لِيُسْرًا لَهُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ
أَبْصُرِيهِ وَأَسْمِعْ مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ
فِي حُكْمِهِ أَحَدًا ﴿٣٠٢﴾ وَأَتْلُ مَا أَوْحَى إِلَيْكَ مِنْ كِتَابِ
رَبِّكَ لَا تَبْدِلْ لِكَلِمَتِهِ وَلَنْ يَجْعَلَ مِنْ دُونِهِ مِثْلَهُ ﴿٣٠٣﴾

«those who won their point said: "We verily, shall build a place of worship over them."»

Those who said this were the people of power and influence, but were they good people or not? There is some debate on this point, because the Prophet ﷺ said:

«لَعَنَ اللَّهُ الْيَهُودَ وَالنَّصَارَى
اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ
وَصَالِحِيهِمْ مَسَاجِدَ»

«Allāh has cursed the Jews and the Christians who took the graves of their Prophets and righteous people as places of worship»^[1] Warning against what they did.

We have reported about the Commander

of the faithful Umar bin Al-Khaṭṭāb that when he found the grave of Dānyāl (Daniel) in Irāq during his period of rule, he gave orders that news of this grave should be withheld from the people, and that the inscription containing mention of battles etc., that they found there should be buried.^[2]

﴿سَيَقُولُونَ ثَلَاثَةٌ رَابِعُهُمْ كَالْبُقَعِ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَالْبُقَعِ وَهُمْ بِالْغَيْبِ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَالْبُقَعِ قُلْ رَبِّي أَعْلَمُ بِعِدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا تُمَارِ فِيهِمْ إِلَّا مِرًّا ظَهَرَ وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا﴾ ﴿٣٠٣﴾

﴿22. They say they were three, the dog being the fourth among

[1] Fath Al-Bāri 1:634.

[2] Al-Bidāyah Wan-Nihāyah 7:88.

them; and they say they were five, the dog being the sixth, guessing at the unseen; and they say they were seven, and the dog being the eighth. Say: "My Lord knows best their number; none knows them but a few." So debate not except with the clear proof. And consult not any of them (about the people of the Cave).﴾

Their Number

Allāh tells us that people disputed over the number of the people of the Cave. The *Āyah* mentions three views, proving that there was no fourth suggestion. Allāh indicates that the first two opinions are invalid, by saying,

﴿رَبِّمَا وَالْفَبِّ﴾

﴿guessing at the unseen﴾, meaning that they spoke without knowledge, like a person who aims at an unknown target – he is hardly likely to hit it, and if he does, it was not on purpose.

Then Allāh mentions the third opinion, and does not comment on it, or He affirms it by saying,

﴿وَنَائِمٌ كَلِيمٌ﴾

﴿and the dog being the eighth.﴾ indicating that this is correct and this is what happened.

﴿قُلْ رَبِّ أَعْلَمُ يَعْلَمُهُ﴾

﴿Say: "My Lord knows best their number..."﴾

indicating that the best thing to do in matters like this is to refer knowledge to Allāh, because there is no need to indulge in discussing such matters without knowledge. If we are given knowledge of a matter, then we may talk about it, otherwise we should refrain.

﴿نَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ﴾

﴿none knows them but a few.﴾ of mankind. Qatādah said that Ibn 'Abbās said: "I am one of the few mentioned in this *Āyah*; they were seven."^[1] Ibn Jurayj also narrated that 'Atā' Al-Khurāsāni narrated from him, "I am one of those referred to in this *Āyah*,"

^[1] Aṭ-Ṭabari 17:642.

and he would say: "Their number was seven."^[1] Ibn Jarīr recorded that Ibn 'Abbās said:

﴿مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ﴾

﴿none knows them but a few.﴾ "I am one of the few, and they were seven." The chains of these reports narrated from Ibn 'Abbās, which say that they were seven, are *Ṣaḥīḥ*, and this is in accordance with what we have stated above.

﴿فَلَا تُنَازِرُوهُمْ إِلَّا بِرَدِّهِمْ ظُهُورًا﴾

﴿So debate not except with the clear proof.﴾

meaning, gently and politely, for there is not a great deal to be gained from knowing about that.

﴿وَلَا تَتَّبِعْ فِيهِمْ يُنْهَدُ أَحَدًا﴾

﴿And consult not any of them (about the people of the Cave).﴾

meaning, They do not have any knowledge about it except what they make up, guessing at the unseen; they have no evidence from an infallible source. But Allāh has sent you, O Muḥammad, with the truth in which there is no doubt or confusion, which is to be given priority over all previous books and sayings.'

﴿وَلَا تَقُولُوا لِمَا غَدَا ۖ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ۚ إِلَّا أَنْ يَشَاءَ اللَّهُ ۚ وَذَكِّرْكَ إِذَا نَبِيتَ
وَقُلْ عَسَى أَنْ يَهْدِيَنِي رَبِّي لِأَقْرَبَ مِنْ هَٰذَا رَسَدًا ۝﴾

﴿23. And never say of anything, "I shall do such and such thing tomorrow."﴾

﴿24. Except (with the saying), "If Allāh wills!" And remember your Lord when you forget and say: "It may be that my Lord guides me to a nearer way of truth than this."﴾

Saying "If Allāh wills" when determining to do Something in the Future

Here Allāh, may He be glorified, shows His Messenger ﷺ the correct etiquette when determining to do something in the future; this should always be referred to the will of Allāh, the

[1] At-Ṭabari 17:642.

Knower of the Unseen, Who knows what was and what is yet to be and what is not to be, and how it will be if it is to be. It was recorded in the Two *Ṣaḥīḥs* that Abu Hurayrah said that the Messenger of Allāh ﷺ said:

«قَالَ سُلَيْمَانُ بْنُ دَاوُدَ عَلَيْهِمَا السَّلَامُ: لَا طُوفَانَ اللَّيْلَةِ عَلَى سَبْعِينَ امْرَأَةً - وَفِي رِوَايَةٍ: سَبْعِينَ امْرَأَةً، وَفِي رِوَايَةٍ: مِائَةً امْرَأَةً - تِلْكَ كُلُّ امْرَأَةٍ مِنْهُنَّ غُلَامًا يُقَاتِلُ فِي سَبِيلِ اللَّهِ، فَقِيلَ لَهُ - وَفِي رِوَايَةٍ قَالَ لَهُ الْمَلَكُ: - قُلْ إِنْ شَاءَ اللَّهُ، فَلَمْ يَقُلْ، فَطَافَ بِهِمْ فَلَمْ تِلْكَ مِنْهُنَّ إِلَّا امْرَأَةً وَاحِدَةً يَضْفَ إِنْسَانٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: وَالَّذِي نَفْسِي بِيَدِهِ، لَوْ قَالَ إِنْ شَاءَ اللَّهُ لَمْ يَخْتَفِ، وَكَانَ دَرَكًا لِحَاجَتِهِ، وَفِي رِوَايَةٍ: «وَلَقَاتَلُوا فِي سَبِيلِ اللَّهِ فُرْسَانًا أَجْمَعُونَ»

«Sulaymān bin Dāwud (peace be upon them both) said: "Tonight I will go around to seventy women [according to some reports, it was ninety or one hundred women] so that each one of them will give birth to a son who will fight for the sake of Allāh." It was said to him, [according to one report, the angel said to him] "Say: 'If Allāh wills'", but he did not say it. He went around to the women but none of them gave birth except for one who gave birth to a half-formed child.» The Messenger of Allāh ﷺ said, «By the One in Whose hand is my soul, had he said, "If Allāh wills," he would not have broken his oath, and that would have helped him to attain what he wanted.» According to another report, «They would all have fought as horsemen in the cause of Allāh.»^[1]

At the beginning of this *Sūrah* we discussed the reason why this *Āyah* was revealed: when the Prophet ﷺ was asked about the story of the people of the Cave, he said, "I will tell you tomorrow." Then the revelation was delayed for fifteen days.^[2]

Since we discussed this at length at the beginning of the *Sūrah*, there is no need to repeat it here.

﴿وَاذْكُرْ رَبَّكَ إِنَّا نَسِيتُ﴾

﴿And remember your Lord when you forget﴾

[1] *Faḥ Al-Bārī* 6:41 Muslim 3:1275.

[2] *Aṭ-Ṭabārī* 17:592.

It was said that this means, if you forget to say "If Allāh wills", then say it when you remember. This was the view of Abu Al-'Āliyah and Al-Ḥasan Al-Baṣri.^[1] Hushaym reported from Al-A'mash from Mujāhid that concerning a man who swears an oath, Ibn 'Abbās said "He may say 'If Allāh wills' even if it is a year later." Ibn 'Abbās used to interpret this Āyah:

﴿وَاذْكُرْ رَبَّكَ إِذَا نَسِيتَ﴾

﴿And remember your Lord when you forget﴾

in this way. Al-A'mash was asked, "Did you hear this from Mujāhid?" He said, "Layth bin Abi Salīm told it to me."^[2] The meaning of Ibn 'Abbās' view, that a person may say "If Allāh wills", even if it is a year later, is that if he forgets to say it when he makes the oath or when he speaks, and he remembers it later, even a year later, the Sunnah is that he should say it, so that he will still be following the Sunnah of saying "If Allāh wills", even if that is after breaking his oath. This was also the view of Ibn Jarīr,^[3] but he stated that this does not make up for breaking the oath or mean that one is no longer obliged to offer expiation. What Ibn Jarīr said is correct, and it is more appropriate to understand the words of Ibn Abbās in this way. And Allāh knows best.

﴿وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ۚ ﴿١٩﴾ إِلَّا أَنْ يَشَاءَ اللَّهُ ۚ وَاذْكُرْ رَبَّكَ إِذَا نَسِيتَ﴾

﴿And never say of anything, "I shall do such and such thing tomorrow." Except (with the saying), "If Allāh wills!" And remember your Lord when you forget﴾

Aṭ-Ṭabarānī recorded that Ibn 'Abbās said that this meant saying, "If Allāh wills."^[4]

﴿وَقُلْ عَسَىٰ أَنْ يَهْدِيَنِي رَبِّي إِلَىٰ قَرَبٍ مِّنْ هَٰذَا ۖ وَرَبُّكَ﴾

﴿and say: "It may be that my Lord guides me to a nearer way of truth than this."﴾

meaning, 'if you (O Prophet) are asked about something you

[1] Aṭ-Ṭabari 17:645.

[2] Aṭ-Ṭabari 17:645.

[3] Aṭ-Ṭabari 17:646.

[4] Aṭ-Ṭabarānī in Al-Awsaṭ 7:4545.

know nothing about, ask Allāh about it, and turn to Him so that He may guide you to what is right.' And Allāh knows best.

﴿وَلَيْسُوا فِي كَهْنِهِمْ تِلْكَ يَوْمَئِذٍ سِينَةً ۖ وَارْتَدُّوا عَلَىٰ أَنفُسِهِمْ ۖ قُلِ اللَّهُ أَعْلَمُ بِمَا لَيْسُوا لَهُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ أَبْصِرْ بِهِ وَأَسْمِعْ مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا﴾

﴿25. And they stayed in their cave three hundred years, adding nine.﴾

﴿26. Say: "Allāh knows best how long they stayed. With Him is the unseen of the heavens and the earth." How clearly He sees, and hears (everything)! They have no protector other than Him, and He makes none to share in His decision and His rule.﴾

The Length of their Stay in the Cave

Here Allāh tells His Messenger ﷺ the length of time the people of the Cave spent in their cave, from the time when He caused them to sleep until the time when He resurrected them and caused the people of that era to find them. The length of time was three hundred plus nine years in lunar years, which is three hundred years in solar years. The difference between one hundred lunar years and one hundred solar years is three years, which is why after mentioning three hundred, Allāh says, 'adding nine.'

﴿قُلِ اللَّهُ أَعْلَمُ بِمَا لَيْسُوا﴾

﴿Say: "Allāh knows best how long they stayed..."﴾

If you are asked about how long they stayed, and you have no knowledge of that and no revelation from Allāh about it, then do not say anything. Rather say something like this:

﴿اللَّهُ أَعْلَمُ بِمَا لَيْسُوا لَهُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ﴾

﴿Allāh knows best how long they stayed. With Him is (the knowledge of) the Unseen of the heavens and the earth.﴾

meaning, no one knows about that except Him, and whoever among His creatures He chooses to tell. What we have said here is the view of more than one of the scholars of Tafsīr,

such as Mujāhid and others among the earlier and later generations.

﴿وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ﴾

﴿And they stayed in their cave three hundred years,﴾

Qatādah said, this was the view of the People of the Book, and Allāh refuted it by saying:

﴿قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا﴾

﴿Say: "Allāh knows best how long they stayed..."﴾

meaning, that Allāh knows better than what the people say.^[1] This was also the view of Muṭarrāf bin 'Abdullāh.^[2] However, this view is open to debate, because when the People of the Book said that they stayed in the cave for three hundred years, without the extra nine, they were referring to solar years, and if Allāh was merely narrating what they had said, He would not have said,

﴿وَأَزَادُوا تِسْعًا﴾

﴿adding nine.﴾

The apparent meaning of the *Āyah* is that Allāh is stating the facts, not narrating what was said. This is the view of Ibn Jarīr (may Allāh have mercy on him). And Allāh knows best.

﴿أَبْصَرَ بِهِمْ وَأَسْمِعُ﴾

﴿How clearly He sees, and hears (everything)!﴾

He sees them and hears them. Ibn Jarīr said, "The language used is an eloquent expression of praise."^[3] The phrase may be understood to mean, how much Allāh sees of everything that exists and how much He hears of everything that is to be heard, for nothing is hidden from Him! It was narrated that Qatādah commented on this *Āyah*:

﴿أَبْصَرَ بِهِمْ وَأَسْمِعُ﴾

[1] Aṭ-Ṭabari 17:647.

[2] Aṭ-Ṭabari 17:648.

[3] Aṭ-Ṭabari 17:650.

«How clearly He sees, and hears (everything)!»

“No one hears or sees more than Allāh.”^[1]

﴿مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا﴾

«They have no protector other than Him, and He makes none to share in His decision and His rule.»

meaning, He, may He be glorified, is the One Who has the power to create and to command, the One Whose ruling cannot be overturned; He has no adviser, supporter or partner, may He be exalted and hallowed.

﴿وَأَنزَلَ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لَا مَبْدَلَ لِكَلِمَتِهِ وَلَنْ يَجِدَ مِنْ دُونِهِ مُتَعَدِّلًا
وَأَمَّا نَسَكَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْفَدْوَةِ وَالْعِشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَقْدُ عَيْنَاكَ عَنْهُمْ
رُبِّدْ رِيسَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِيعْ مَنْ أَغْلَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبِعْ هَوَاهُ وَكَانَ أَمْرُ
رَبِّكَ ۝﴾

«27. And recite what has been revealed to you (O Muḥammad) of your Lord's Book. None can change His Words, and none will you find as refuge other than Him.»

«28. And keep yourself (O Muḥammad) patiently with those who call on their Lord morning and afternoon, seeking His Face; and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our remembrance, and who follows his own lusts, and whose affair has been lost.»

The Command to recite the Qur'ān and to patiently keep Company with the Believers

Commanding His Messenger ﷺ to recite His Holy Book and convey it to mankind, Allāh says,

﴿لَا مَبْدَلَ لِكَلِمَتِهِ﴾

«None can change His Words,» meaning, no one can alter them, distort them or misinterpret them.

^[1] At-Ṭabari 17:650.

﴿وَلَنْ يَجِدَ مِن دُونِهِ مُلْتَحَماً﴾

﴿and none will you find as a refuge other than Him.﴾

It was reported that Mujāhid said, "A shelter,"^[1] and that Qatādah said, "A helper or supporter."^[2] Ibn Jarīr said: "Allāh is saying, 'if you O Muḥammad, do not recite what is revealed to you of the Book of your Lord, then you will have no refuge from Allāh.'"^[3] As Allāh says:

﴿يَا أَيُّهَا الرُّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِن رَّبِّكَ وَإِن لَّمْ تَفْعَلْ فَا بَلَّتْ رِسَالَتِي وَأَلَلَّهُ يَمُوتُكَ
مِنَ النَّاسِ﴾

﴿O Messenger! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allāh will protect you from mankind.﴾[5:67]

﴿إِنِّ أَلَدَى نَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأَدْكَ إِذْ مَآوُ﴾

﴿Verily, He Who has given you the Qur'ān, will surely bring you back to the place of return.﴾ [28:85]

meaning, 'He will call you to account for the duty of conveying the Message which He entrusted you with.'

﴿وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ﴾

﴿And keep yourself patiently with those who call on their Lord morning and afternoon, seeking His Face;﴾

meaning, sit with those who remember Allāh, who say "Lā ilāha illallāh", who praise Him, glorify Him, declare His greatness and call on Him, morning and evening, all the servants of Allāh, whether rich or poor, strong or weak. It was said that this was revealed about the nobles of Quraysh when they asked the Prophet ﷺ to sit with them on his own, and not to bring his weak Companions with him, such as Bilāl,

[1] At-Ṭabari 17:651.

[2] At-Ṭabari 17:651.

[3] At-Ṭabari 17:651.

'Ammār, Suhayb, Khabbāb and Ibn Mas'ūd. They wanted him to sit with them on his own, but Allāh forbade him from doing that, and said,

﴿وَلَا تَقْرُؤْ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْقَدُودِ وَاللَّيْلِ﴾

«And turn not away those who invoke their Lord, morning and afternoon.»

Allāh commanded him to patiently content himself with sitting with those people (the weak believers), and said:

﴿وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْقَدُودِ وَاللَّيْلِ﴾

«And keep yourself patiently with those who call on their Lord morning and afternoon...»

Imām Muslim recorded in his *Ṣaḥīḥ* that Sa'd bin Abi Waqqās who said: "There was a group of six of us with the Prophet ﷺ. The idolators said, 'Tell these people to leave so they will not offend us.' There was myself, Ibn Mas'ūd, a man from Huḍayl, Bilāl and two other men whose names I have forgotten. Allāh's Messenger ﷺ thought to himself about whatever Allāh willed he should think about, then Allāh revealed:

﴿وَلَا تَقْرُؤْ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْقَدُودِ وَاللَّيْلِ يُرِيدُونَ وَجْهَهُ﴾

«And turn not away those who invoke their Lord, morning and afternoon.»

Only Muslim reported this; excluding Al-Bukhārī.^[1]

﴿وَلَا تَقْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا﴾

«and let not your eyes overlook them, desiring the pomp and glitter of the life of the world;»

Ibn 'Abbās said, '(this means) do not favor others over them,^[2] meaning do not seek the people of nobility and wealth instead of them.'

﴿وَلَا تُطِيعَنَّ مَنْ أَفْغَلْنَا قُلُوبَهُ عَنْ ذِكْرِنَا﴾

«and obey not him whose heart We have made heedless of Our remembrance »

[1] Muslim 4:1878.

[2] Aṭ-Ṭabari 18:6.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدْوَةِ وَالْعَشيِّ
يُرِيدُونَ وَجْهَهُ، وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ
الدُّنْيَا وَلَا تُطِيعْ مَنْ أَغْفَلْنَا قَلْبَهُ، عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ
أَمْرُهُ فُرُطًا ﴿٢٩٨﴾ وَقُلِ الْحَقُّ مِنْ رَبِّكَ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ
شَاءَ فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا
وَإِنْ يَسْتَعِثُوا بِعِبَادَتِ الْكَاذِبِ يُشَوِّى الْوُجُوهُ بِنَسِ
النَّارِ وَسَاءَتْ مَرْفَقًا ﴿٢٩٩﴾ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ﴿٣٠٠﴾ أُولَئِكَ
لَهُمْ حَسَنُ عَذَابٍ يُجْرَى مِنْ تَحْتِهِمُ الْأَنْهَارُ يُجَلُونَ فِيهَا مِنْ أَسَاوِرَ
مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُندُسٍ وَإِسْتَبْرَقٍ مُتَّكِئِينَ
فِيهَا عَلَى الْأَرَائِكِ يُنَادِيهِمُ الْمَلَائِكَةُ حَسَنُ مَرْفَقًا ﴿٣٠١﴾ وَأَضْرِبْ
لَهُمْ مَثَلًا لِرَظَائِنَ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَبٍ وَحَفَفْتُمَا
بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زُرْعًا ﴿٣٠٢﴾ كُنَّا الْجَنَّتَيْنِ مَانَتِ أَكْلَهُمَا وَلَمْ
نُظْلِمْنِهِ شَيْئًا وَفَجَّرْنَا خِلْفَهُمَا نَهْرًا ﴿٣٠٣﴾ وَكَانَ لَهُ ثَمَرٌ فَقَالَ
لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْرَمُكَ مَا لَكَ وَأَعَزُّ نَهْرًا ﴿٣٠٤﴾

means, those who are distracted by this world from being committed to the religion and from worshipping their Lord.

﴿وَكَانَ أَمْرُهُ فُرُطًا﴾

﴿and whose affair (deeds) has been lost.﴾ means, his actions and deeds are a foolish waste of time. Do not obey him or admire his way or envy what he has. As Allāh says elsewhere:

﴿وَلَا تَدْعُ عَيْنُكَ إِلَى مَا مَتَعْنَا بِهِ أَزْوَاجًا بَيْنَهُمْ زَهْرًا لَمُبَوِّدَ الدُّنْيَا لِقَبْضِهِمْ فِيهِ وَيَذُرْكَ خَيْرٌ وَآخِرُ﴾

﴿And strain not your eyes in longing for the

things We have given for enjoyment to various groups of them, the splendor of the life of this world, that We may test them thereby. But the provision of your Lord is better and more lasting.﴾ [20:131]

﴿وَقُلِ الْحَقُّ مِنْ رَبِّكَ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِنْ يَسْتَعِثُوا بِعِبَادَتِ الْكَاذِبِ يُشَوِّى الْوُجُوهُ بِنَسِ النَّارِ وَسَاءَتْ مَرْفَقًا.﴾

﴿29. And say: "The truth is from your Lord." Then whosoever wills, let him believe; and whosoever wills, let him disbelieve. Verily, We have prepared for the wrongdoers, a Fire whose walls will be surrounding them. And if they ask for drink, they will be granted water like Al-Muhl, that will scald their faces. Terrible is the drink, and an evil Murtafaq!﴾

The Truth is from Allāh, and the Punishment of Those Who do not believe in it

Allāh says to His Messenger Muḥammad ﷺ: "Say to the people, 'What I have brought to you from your Lord is the truth, in which there is no confusion or doubt.'"

﴿فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ﴾

«Then whosoever wills, let him believe; and whosoever wills, let him disbelieve.»

This is a type of threat and stern warning, after which Allāh says,

﴿إِنَّا أَعْتَدْنَا﴾

«Verily, We have prepared», meaning made ready,

﴿بِالتَّلَاقِ﴾

«for the wrongdoers,» meaning those who disbelieve in Allāh, His Messenger ﷺ and His Book,

﴿نَارًا أَحَاطَ بِهَا سُرَادُهَا﴾

«a Fire whose walls will be surrounding them.»

Ibn Jurayj said that Ibn 'Abbās said,

﴿أَحَاطَ بِهَا سُرَادُهَا﴾

«a Fire whose walls will be surrounding them.» "A wall of fire."^[1]

﴿وَلَنْ يَسْتَفِيشُوا بِغَاثٍ أَوْ بِسَاوٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ﴾

«And if they ask for drink, they will be granted water like Al-Muhl, that will scald their faces.»

Ibn 'Abbās said; "Al-Muhl is thick water which is similar to the sediment in oil."^[2] Mujāhid said, "It is like blood and pus."^[3] 'Ikrimah said, "It is the thing that is heated to the ultimate temperature." Others said: "It is everything that is melted."^[4]

[1] At-Ṭabari 18:11.

[2] At-Ṭabari 18:13.

[3] At-Ṭabari 18:13.

[4] At-Ṭabari 18:12.

Qatādah said, "Ibn Mas'ūd melted some gold in a grove, and when it became liquid and foam rose to the top, he said, this is the thing that is most like *Al-Muhl*."^[1] Aḍ-Ḍaḥḥāk said: "The water of Hell is black, and it itself is black and its people are black."^[2] There is nothing contradictory in these comments, for *Al-Muhl* includes all of these unpleasant characteristics, it is black, evil-smelling, thick and hot, as Allāh said,

﴿يَسْخَرُونَ مِنْ عُيُونِهِمْ لِيَنْزِلَ عَلَيْهِم مِّنْ سَخِرَ مِنْهُم مِّنْ قَبْلُ﴾

«[it] will scald their faces.» meaning because of its heat. When the disbeliever wants to drink it and brings it close to his face, it will scald it so that the skin of his face falls off into it.

Sa'īd bin Jubayr said, "When the people of Hell get hungry, they will ask for relief from it, and they will be given the tree of *Zaqqūm* from which they will eat. The tree will tear off the skin of their faces, and if anyone who knew them were to pass by, he would recognize the skin of their faces in the tree. Then they will feel thirsty, so they will ask for drink, and they will be granted water like *Al-Muhl*, that is what has been heated to the ultimate temperature. When it is brought near their mouths, the flesh of their faces from which the skin has been torn off will be baked."^[3] After describing this drink in these horrifying qualities, Allāh says:

﴿يَسْخَرُونَ مِنْ عُيُونِهِمْ لِيَنْزِلَ عَلَيْهِم مِّنْ سَخِرَ مِنْهُم مِّنْ قَبْلُ﴾

«Terrible is the drink,» meaning, how awful this drink is. Similarly, He says in another Āyah:

﴿وَنُفِثُوا مَاءً يَّسِينًا فَفَقَطْنَا مِنْهُم خُلَافًا﴾

«and be given to drink boiling water so that it cuts up their bowels.» [47:15]

﴿تُسْقَوْنَ مِنْ يَّسِينٍ مُّجِيئٍ﴾

«They will be given to drink from a boiling spring.» [88:5]

﴿وَيَسِيرُ مَاءٌ﴾

[1] At-Tabari 18:13.

[2] At-Tabari 18:13.

[3] At-Tabari 18:14.

﴿They will go between it (Hell) and the fierce boiling water.﴾
[55:44]

﴿وَسَاءَتْ مُرْتَقَا﴾

﴿and an evil Murtafaq!﴾ means, how evil a place is the Fire to dwell and rest and gather. As Allāh says elsewhere:

﴿إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا﴾

﴿Evil indeed it (Hell) is as an abode and as a place to rest in.﴾
[25:66]

﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ۖ أَتُفَكِّرُونَ ۚ
جَنَّاتٌ عَنْدَ تَاجِرِيٍّ مِنْ نَحْلِهِمْ ۖ الْأَنْهَارُ خَالِدُونَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ فِيهَا خُضْرًا ۚ
يُسْتَوْدَعُونَ مُتُكِّينَ فِيهَا عَلَى الْأَرَائِكِ ۖ يَوْمَ الثَّوَابِ وَحَسُنَتْ مُرْتَقَا﴾

﴿30. Verily, as for those who believed and did righteous deeds, certainly We shall not make the reward of anyone to be lost who does his (righteous) deeds in the most perfect manner.﴾

﴿31. These! For them will be Jannātu 'Adn; wherein rivers flow beneath them; therein they will be adorned with bracelets of gold, and they will wear green garments of Sundus and Istabraq. They will be Muttaki'in therein on Arā'ik. How good is the reward, and what an excellent Murtafaq!﴾

The Reward of those Who believe and do Righteous Deeds

When Allāh mentions the state of those who are doomed, He follows that by mentioning the blessed who believed in Allāh and believed what His Messengers brought, those who did the righteous deeds that they commanded them to do. They will have Jannātu 'Adn. 'Adn means lasting.

﴿تَاجِرِيٍّ مِنْ نَحْلِهِمْ الْأَنْهَارُ﴾

﴿wherein rivers flow beneath them,﴾ means, from beneath its rooms and dwellings. Fir'awn said:

﴿وَكَذَٰلِكَ الْأَنْهَارُ تَجْرِي مِنْ تَحْتِهَا﴾

﴿and these rivers flowing beneath me...﴾ [43:51]

﴿مُتَّكِينَ﴾

﴿they will be adorned﴾ means, with jewelry.

﴿فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ﴾

﴿with bracelets of gold,﴾ Allāh says elsewhere:

﴿وَلَوْزَأُكُمْ فِيهَا حَبِيرٌ ۖ﴾

﴿and pearls and their garments therein will be of silk﴾ [22:23].

This is explained in more detail here, where Allāh says:

﴿وَيَلْبَسُونَ يَابَا خَضْرَاءَ مِنْ سُندُسٍ وَإِسْتَبْرَقٍ﴾

﴿and they will wear green garments of Sundus and Istabraq.﴾

Sundus refers to a fine garment, like a shirt and the like, and Istabraq is thick and shiny velvet.

﴿تُتَكَيَّئُونَ فِيهَا عَلَى الْأَرَائِكِ﴾

﴿They will be Muttaki'in therein on Arā'ik.﴾

The word *Muttaki'in* implies lying down, or it was said that it means sitting with one's legs crossed, which is closer to the meaning here. In a *Ṣaḥīḥ Ḥadīth*, the Prophet ﷺ said:

«أَنَا أَمَا فَلَا أَكُلُ مُتَكَيِّئًا»

«As for me, I do not eat sitting with legs crossed (*Muttaki'an*).»^[1]

Arā'ik is the plural of *Arīkah*, which is a bed under a canopy. And Allāh knows best.

﴿يَعْمُ الْوَرْدُ وَحَسَنَتْ مَرْفَقًا﴾

﴿How good is the reward, and what an excellent place of rest (*Murtafaq*)!﴾

means, how blessed is Paradise as a reward for their good deeds. And what an excellent *Murtafaq* means, and how good a place to dwell and rest and stay. Previously, Allāh had said of Hell,

﴿يَنْفَسُ الْكَرْبُ وَسَاءَتْ مَرْفَقًا﴾

﴿Terrible is the drink, and an evil place of rest (*Murtafaq*)!﴾ [18:29].

^[1] *Tuhfat Al-Aḥwadhī* 5:557.

In a similar way, He contrasts the two (Paradise and Hell) in *Sūrat Al-Furqān*, where He says:

﴿إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ۖ﴾

«Evil indeed it (Hell) is as an abode, and as a place to rest in.» [25:66].

Then He mentions the qualities of the believers, then says:

﴿وَأُولَٰئِكَ يَجْزِيكَ الْفَرْقَةُ بِمَا صَبَرُوا وَتَلَقَّوْكَ فِيهَا قَبِيلُهُ وَسَلَامٌ ۖ خَالِدِينَ فِيهَا حَسَنَتْ مُسْتَقَرًّا وَمُقَامًا ۖ﴾

«Those will be rewarded with the highest place because of their patience. Therein they shall be met with greetings and the word of peace and respect. Abiding therein excellent it is as an abode, and as a place to rest in.» [25:75-76]

﴿وَأَشْرَبَ لَهُم مَّثَلًا نَخْلَيْنِ جَمَلًا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَشْجَرٍ وَحَفَّتُهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زُرْعًا ۖ كُنَّا لَئِنِ تَبَيَّنَ مَاتَ أَكْثَرُ مِنْهُ تَطْلِيلَ بَيْنَهُ شَيْئًا وَقَعْرًا جَلَّتْهُمَا تَهْرًا ۖ وَكَانَ لَهُم نَمْرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا ۖ وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ. قَالَ مَا أَظُنُّ أَن يَبْدُ هَذِهِ لَهَا ۖ وَمَا أُنْظِرُ الْكَافَّةَ قَائِمَةً وَلَكِنْ رُدِدْتُ إِلَيْكَ رَبِّ لِأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا ۖ﴾

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

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

434. And he had Thamar, and he said to his companion in the course of discussion: "I am greater than you in wealth and have a mightier entourage."»

435. And he went into his garden while having been unjust to himself. He said: "I do not think that this will ever perish."»

436. "And I do not think the Hour will ever come, and if indeed I am brought back to my Lord, I surely, shall find better than this when I return to Him."»

The Example of the Rich Idolators and the Poor Muslims

After mentioning the idolators who were too arrogant to sit with the poor and weak among Muslims, showing off before them with their wealth and noble lineage, Allāh then gives a parable for them of two men, one of whom Allāh gave two gardens of grapes, surrounded with palm trees and cultivated with crops throughout. All of the trees and plants were abundantly fruitful, providing readily accessible, good quality produce. Allāh says:

﴿يَكُنَا لَبَتَيْنِ مَاتَ أَكْلُهُمَا﴾

﴿Each of those two gardens brought forth its produce,﴾

meaning, produced its fruits,

﴿وَلَمْ تَنْقُصْ فِيهِ شَيْئًا﴾

﴿and failed not in the least therein,﴾ meaning, nothing at all was diminishing.

﴿وَفَجَّرْنَا خِلْفَهُمَا نَهْرًا﴾

﴿and We caused a river to gush forth in the midst of both.﴾

means, rivers were flowing through them here and there.

﴿وَكَانَ لَهُ ثَمَرٌ﴾

﴿And he had Thamar,﴾ It was said that what was meant here was wealth, and it was said that what was meant were fruits, which is the more apparent meaning here. This is also supported by the alternative recitation, *Thumr*, which is the plural of *Thamrah* (fruit) just as *Khushb* is the plural of *Khashab* (wood). Others recite it as *Thamar*.^[1]

﴿فَقَالَ﴾

﴿and he said﴾ the owner of the two gardens

﴿إِلَى صَاحِبِهِ وَهُوَ مُخَادِرٌ﴾

﴿to his companion in the course of discussion﴾

means, while he was disputing with him and boasting to him and showing off,

[1] At-Tabari 18:21.

﴿لَنَا أَكْثَرُ مَالًا وَأَعَزُّ نَفَرًا﴾

«I am greater than you in wealth and have a mightier entourage.»

meaning, 'I have more servants, attendants and children.' Qatādah said, "This, by Allāh, is the wish of the immoral to have a lot of wealth and a large entourage."¹¹

﴿وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ﴾

«And he went into his garden having been unjust to himself.»

meaning, in his disbelief, rebellion, arrogance and denial of the Hereafter.

﴿قَالَ مَا أَظُنُّ أَن يَبْدُ هَٰذَا أَبَدًا﴾

«He said: "I do not think this will ever perish."»

Thus he was allowing himself to be deceived because of the plants, fruits and trees that he saw, and the rivers flowing through the different parts of his gardens. He thought that it could never come to an end or cease or be destroyed. This was because of his lack of understanding and the weakness of his faith in Allāh, and because he was enamored with this world and its adornments, and because he disbelieved in the Hereafter. So he said:

﴿وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً﴾

«"And I do not think the Hour will ever come..."» meaning, will ever happen

﴿وَلَئِن رُّدِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا﴾

«and if indeed I am brought back to my Lord, I surely shall find better than this when I return to Him.»

meaning, 'if there is a Hereafter and a return to Allāh, then I will have a better share than this with my Lord, for if it were not that I am dear to Him, He would not have given me all this.' As Allāh says elsewhere:

﴿وَلَئِن رُّجِئْتَ إِلَىٰ رَبِّكَ إِنَّ لِي عِنْدَهُ لَلْخُسْفَىٰ﴾

¹¹ At-Ṭabari 18:22.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٩٨

الْكَافِرِينَ

وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ قَالَ مَا أَظُنُّ أَن يُبَدَّ هَٰذَا
 أَبَدًا ﴿٣٧﴾ وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِن رُّدِدْتُ إِلَىٰ رَبِّي
 لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا ﴿٣٨﴾ قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ
 أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّاهُ رَجُلًا
 ﴿٣٩﴾ لَيْكُنَا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ﴿٤٠﴾ وَلَوْلَا إِذْ
 دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِن تَرَنِ أَنَا
 أَقَلُّ مِنْكَ مَالًا وَلَوْلَا ﴿٤١﴾ فَكَسَىٰ رَبِّي أَن يُؤْتِيَنِي خَيْرًا مِنْ
 جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِنَ السَّمَاءِ فَتُصْبِحَ صَعِيدًا
 زَلَقًا ﴿٤٢﴾ أَوْ يُصْبِحَ مَاذَا غَرًا فَلَنْ تَسْتَطِيعَ لَهُ طَلَبًا ﴿٤٣﴾
 وَأُحِيط بِشَعْرَةٍ فَاصْبَحَ بِقَلْبٍ مُّكْنِيهِ عَلَىٰ مَا نَفَقَ فِيهَا وَهِيَ خَاوِيَةٌ
 عَلَىٰ عُرُوشِهَا وَيَقُولُ بَلِّغْنِي لِمَ أَشْرِكُ بِرَبِّي أَحَدًا ﴿٤٤﴾ وَلَمْ تَكُن لَّهُ
 فِتْنَةٌ يَّصْنُرُهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنْصَرًّا ﴿٤٥﴾ هَٰذَا لِكِ الْوَلَايَةِ
 لِلَّهِ الْحَقُّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا ﴿٤٦﴾ وَاضْرِبْ لَهُم مَّثَلُ الْخَيْوَةِ
 الَّتِي كَانَتْ أَتْرَلَنَّهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ
 فَأَصْبَحَ هَبِيبًا ثَرَدًا أَلْبَسَ وَأَنزَلَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مِّمْقَدِيرًا ﴿٤٧﴾

﴿But if I am brought back to my Lord, surely there will be for me the best with Him.﴾ [41:50]

﴿أَفَرَأَيْتَ الَّذِي حَكَّرَ بَيْنَنَا
 وَقَالَ لَأُوتِيَنَّكَ مَالًا وَّلَوْلَا﴾ ﴿٣٧﴾

﴿Have you seen him who disbelieved in Our Āyāt and said: "I shall certainly be given wealth and children [if I will be alive again).]"﴾ [19:77]

He took it for granted that Allāh would give him this, without any sound evidence for that. The reason why this Āyah was revealed was because of Al-‘Ās bin Wā’il, as we will explain in the appropriate place, if Allāh wills. In Allāh we put our trust.

﴿قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّاهُ رَجُلًا
 لَيْكُنَا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا﴾ ﴿٣٩﴾ وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ
 إِلَّا بِاللَّهِ إِن تَرَنِ أَنَا أَقَلُّ مِنْكَ مَالًا وَلَوْلَا﴾ ﴿٤١﴾ فَكَسَىٰ رَبِّي أَن يُؤْتِيَنِي خَيْرًا مِنْ جَنَّتِكَ وَيُرْسِلَ
 عَلَيْهَا حُسْبَانًا مِنَ السَّمَاءِ فَتُصْبِحَ صَعِيدًا زَلَقًا﴾ ﴿٤٢﴾ أَوْ يُصْبِحَ مَاذَا غَرًا فَلَنْ تَسْتَطِيعَ لَهُ طَلَبًا﴾ ﴿٤٣﴾

﴿37. His companion said to him during his discussion: "Do you disbelieve in Him Who created you out of dust, then out of Nutfah,^[1] then fashioned you into a man?"﴾

[1] A drop of sperm. Usually used to refer to the mixture of the male and female discharge.

﴿38. "But as for my part, (I believe) that He is Allāh, my Lord, and none shall I associate as partner with my Lord."﴾

﴿39. "It was better for you to say, when you entered your garden: 'That which Allāh wills! There is no power but with Allāh!' If you see me less than you in wealth, and children,"﴾

﴿40. "It may be that my Lord will give me something better than your garden, and will send on it Huṣḥān from the sky, then it will be as a barren slippery earth."﴾

﴿41. "Or the water thereof becomes Ghawran so that you will never be able to seek it."﴾

The Response of the Poor Believer

Allāh tells us how the rich man's believing companion replied to him, warning and rebuking him for his disbelief in Allāh and allowing himself to be deceived.

﴿أَكْفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ﴾

﴿Do you disbelieve in Him Who created you out of dust...?﴾

This is a denunciation, pointing out the seriousness of his rejection of his Lord Who created and formed man out of dust – that is, refering to Ādam – then made his offspring from despised liquid, as Allāh says:

﴿كَيْفَ نَكْفُرُكَ بِأَنَّهُ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ﴾

﴿How can you disbelieve in Allāh? Seeing that you were dead and He gave you life﴾ [2:28]

meaning, how can you reject your Lord and His clear signs to you, which every one recognizes in himself, for there is no one among His creatures who does not know that he was nothing, then he came to be, and his existence is not due to himself or any other creature. He knows that his existence is due to his Creator, beside Whom there is no other god, the Creator of all things. So the believer said:

﴿لَيْكَا مُوَ اللَّهِ رَبِّ﴾

﴿But as for my part, (I believe) that He is Allāh, my Lord,﴾

meaning, 'I do not say what you say; rather I acknowledge the Oneness and Lordship of Allāh,'

﴿وَلَا أَشْرِكُ بِرَبِّي أَحَدًا﴾

﴿and none shall I associate as partner with my Lord.﴾

meaning, He is Allāh, the One Who is to be worshipped Alone, with no partner or associate.

Then he said:

﴿وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِنْ تَرَىٰ أَنَّا أَفْلَسْنَا وَمَا

﴿وَلَكِنَّا﴾

﴿It was better for you to say, when you entered your garden, 'That which Allāh wills! There is no power but with Allāh!' If you see me less than you in wealth, and children.﴾

Here he was urging and encouraging him to say that, as if he was saying, "When you entered your garden and looked at it and liked it, why wouldn't you praise Allāh for the blessings He gave you and the wealth and children that He has given to you and not to others? Why did you not say 'That which Allāh wills! There is no power but with Allāh!' " One of the Salaf said, "Whoever is delighted with something in his circumstances or his wealth or his children, let him say, 'That which Allāh wills! There is no power but with Allāh!' " This is based on this *Āyah*. It was reported in the *Ṣaḥīḥ* from Abu Mūsā that the Messenger of Allāh ﷺ said:

«أَلَا أُدُلُّكُمْ عَلَىٰ كَثْرٍ مِّنْ ثَمَرِ الْجَنَّةِ؟ لَا حَزَلٌ وَلَا قُوَّةَ إِلَّا بِاللَّهِ»

«Shall I not tell you about some of the treasure of Paradise? *Lā ḥawla wa lā quwwata illā billāh* (There is no power or might but with Allāh).»^[1]

﴿فَإِنِّي رَجَىٰ أَن يُؤْتِيَنِي خَيْرًا مِّنْ جَنَّتِكَ﴾

﴿It may be that my Lord will give me something better than your garden.﴾ in the Hereafter

﴿وَرَبِّدْ عَلَيْهَا﴾

﴿and will send on it﴾ on your garden in this world, which you think will never come to an end or cease to be,

^[1] *Faḥ Al-Bāri* 11:217, Muslim 4:2076.

﴿حُسْبَانًا مِنَ السَّمَاءِ﴾

﴿Husbān from the sky,﴾ Ibn 'Abbās, Aḍ-Ḍaḥḥāk and Qatādah^[1] said – and Mālik narrated that Az-Zuhri said – a punishment from heaven. The apparent meaning is that it is a mighty rain which would disrupt his garden and uproot its plants and trees. As he said:

﴿تَصْبِحُ صَوْبًا رَلًا﴾

﴿then it will be as a barren slippery earth.﴾ meaning, smooth mud in which one cannot get a foothold. Ibn 'Abbās said, "Like land without vegetation, where nothing grows."^[2]

﴿أَوْ يُصْبِحَ مَآوَا غَوْرًا﴾

﴿Or the water thereof becomes Ghawran﴾

means, it disappears into the earth, which is the opposite of flowing water that seeks the surface of the earth. So Ghā'ir is to go lower. as Allāh says:

﴿قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَآذِرُ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَآءٍ مُعِينٍ ۝﴾

﴿Say: "Tell me! If your water were Ghawran, who then can supply you with flowing water?"﴾ [67:30]

meaning, water that flows in all directions. And here Allāh says:

﴿أَوْ يُصْبِحَ مَآوَا غَوْرًا فَلَنْ تَسْتَطِيعَ لَهُ مَطْلَبًا ۝﴾

﴿Or the water thereof (of the gardens) becomes deep-sunken (underground) so that you will never be able to seek it.﴾

Ghawr is from the same root as Ghā'ir and has a similar meaning, but is more intensive.

﴿وَأَلْحِطْ بِشُرُورِهِمْ فَاصْبَحْ بَقْلًا كَلْبَةً عَلَى مَا أَفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهِمْ وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا ۝ وَلَمْ يَكُنْ لَهُ فِتْنَةٌ يَشْكُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنتَهُرًا ۝ هَٰذَاكَ الْوَلَدُ الَّذِي كَفَرْتُمْ بِهِ هُوَ أَخِي زَوْجًا وَخَيْرٌ مِنْكَ ۝﴾

42. So his fruits were encircled (with ruin). And began Yuqallibu his hands over what he had spent upon it, while it

[1] At-Tabari 18:25.

[2] At-Tabari 18:26.

was all destroyed on its trellises, and he could only say:
"Would that I had ascribed no partners to my Lord!"

443. And he had no group of men to help him against Allāh, nor could he defend (or save) himself.

444. There (on the Day of Resurrection), Al-Walāyah will be for Allāh (Alone), the True God. He (Allāh) is the best for reward and the best for the final end.

The Evil Results of Kufr

Allāh says:

﴿وَلَيْطَ يَنْشُرَهُ﴾

«So his fruits were encircled», meaning his wealth, or according to the other opinion, his crops. What is meant is that what this disbeliever was afraid of and what the believer had terrified him actually had happened. A storm struck his garden, a garden which he had erroneously thought would last forever, distracting him from thoughts of Allāh, may He be glorified.

﴿فَأَمْسَحَ بِيَدَيْهِ عَلَىٰ مَا انْفَقَ فِيهَا﴾

«And he began Yuqallibu his hands over what he had spent upon it,»

Qatādah said: "He was clasping his hands together in a gesture of regret and grief for the wealth he had lost."

﴿وَقَوْلُ يَنْتَنِي لَمْ أَشْرِكْ بِرَبِّكَ لَمَّا كُنَّا﴾ وَلَمْ تَكُنْ لَمْ يَنْتَنِي

«and he could only say: "Would that I had ascribed no partners to my Lord!" And he had no group of men»¹¹

meaning a clan or children, as he had vainly boasted,

﴿يُخْرَجُونَ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنتَصِرًا﴾ هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ

«to help him against Allāh, nor could he defend himself. There, Al-Walāyah will be for Allāh, the True God.»

Here there are differences in recitation. Some of the reciters pause at the word there,

﴿وَمَا كَانَ مُنتَصِرًا﴾ هُنَالِكَ

¹¹ At-Ṭabari 18:27.

﴿nor could he defend himself there.﴾, i.e., at that time, when Allāh sends the punishment upon him, there will be no one to save him. Then they start the next phrase with *Al-Walāyah*;

﴿الْوَلَايَةُ لِلَّهِ الْحَقِّ﴾

﴿*Al-Walāyah will be for Allāh, the True God.*﴾

Some of them pause at the phrase

﴿وَمَا كَانَ مُنْصِرًا﴾

﴿nor could he defend himself﴾ and start the next phrase;

﴿هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ﴾

﴿*There, Al-Walāyah will be for Allāh, the True God.*﴾

There is a further difference in the recitation of the word *Al-Walāyah*. Some read it as *Al-Walāyah*, which gives the meaning that all allegiance will be to Allāh, i.e., on that Day everyone, believer or disbeliever, will return to Allāh, for allegiance and submission to Him when the punishment comes to pass. This is like the *Āyah*:

﴿فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ﴾

﴿*So when they saw Our punishment, they said: "We believe in Allāh Alone and reject (all) that we used to associate with Him as partners."*﴾ [40:84] and Allah says concerning the Fir'awn;

﴿حَتَّىٰ إِذَا أَذْرَكَهُ أَغْرَقُوا قَالُوا آمَنَّا بِإِلَهِ آلِ إِبْرَاهِيمَ آمَنَتْ بِهِ قَوْمُ إِسْرَءِيلَ وَآنَا مِنَ الْمُسْلِمِينَ﴾

﴿*Till when drowning overtook him, he said: "I believe that none has the right to be worshipped but He in Whom the Children of Israel believe, and I am one of the Muslims."* Now! While you refused to believe before and you were one of the mischief-makers.﴾ [10:90-91]

Some others read it as *Al-Wilāyah*, meaning that on that Day the rule will belong to Allāh, the True God. Some read *Haqqu* (True) refering to *Al-Wilāyah*, as in the *Āyah*;

﴿الْحَقُّ يَوْمَئِذٍ الْخَلْقُ لِلرَّحْمَنِ وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَذَابًا﴾

﴿*The sovereignty on that Day will be the true (sovereignty),*

belonging to the Most Gracious (Allāh), and it will be a hard Day for the disbelievers» [25:26].

Others it read *Haqqi* referring to Allāh, may He be glorified, as in the *Āyah*:

﴿ثُمَّ رُدُّوا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقُّ﴾

«Then they are returned to Allāh, their True Protector.» [6:62]

So Allāh says:

﴿هُوَ خَيْرُ ثَوَابٍ وَخَيْرُ عُقَابٍ﴾

«He (Allāh) is the best to reward and the best for the final end.»

for deeds that were done for the sake of Allāh, their reward is good and their consequences are all good.

﴿وَأَضْرِبْ لَمْثًا لِّلْمُتَّوِّعِينَ الدُّنْيَا ۖ مِمَّا رَزَقْنَاهُمْ مِن السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَيْبًا تَذُرُّهُ الرِّيحُ ۚ رَآهِنَّ خَفُوفٌ زَاهِيَاتٌ ۚ فَالْأَنفُسُ النَّاصِيحَاتُ خَيْرٌ عِندَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا ۚ﴾

«45. And mention the parable of the worldly life: it is like the water which We send down from the sky, and the vegetation of the earth mingles with it, and becomes fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter. And Allāh is able to do everything.»

«46. Wealth and children are the adornment of the life of this world. But the good righteous deeds that last, are better with your Lord for reward and better for hope.»

The Parable of the Worldly Life

Allāh says:

﴿وَأَضْرِبْ لَمْثًا لِّلْمُتَّوِّعِينَ الدُّنْيَا ۖ مِمَّا رَزَقْنَاهُمْ مِن السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَيْبًا تَذُرُّهُ الرِّيحُ ۚ رَآهِنَّ خَفُوفٌ زَاهِيَاتٌ ۚ فَالْأَنفُسُ النَّاصِيحَاتُ خَيْرٌ عِندَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا ۚ﴾

«And mention» O Muḥammad, to the people,

﴿مِمَّا رَزَقْنَاهُمْ مِن السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَيْبًا تَذُرُّهُ الرِّيحُ ۚ رَآهِنَّ خَفُوفٌ زَاهِيَاتٌ ۚ فَالْأَنفُسُ النَّاصِيحَاتُ خَيْرٌ عِندَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا ۚ﴾

«the parable of the worldly life», its transient nature and how it will eventually cease and come to an end.

﴿وَأَضْرِبْ لَمْثًا لِّلْمُتَّوِّعِينَ الدُّنْيَا ۖ مِمَّا رَزَقْنَاهُمْ مِن السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَيْبًا تَذُرُّهُ الرِّيحُ ۚ رَآهِنَّ خَفُوفٌ زَاهِيَاتٌ ۚ فَالْأَنفُسُ النَّاصِيحَاتُ خَيْرٌ عِندَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا ۚ﴾

﴿it is like the water which We send down from the sky, and the vegetation of the earth mingles with it,﴾

It mingles with the seeds that are in the earth, so they grow and become good, producing bright, fresh flowers, then after that,

﴿فَأَصْبَحَ جُذَيْبًا﴾

﴿it becomes dry and broken pieces,﴾ withered up,

﴿تَدْرُؤُ الرِّيحُ﴾

﴿which the winds scatter,﴾ tossing them about right and left.

﴿وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقْتَدِرًا﴾

﴿And Allāh is able to do everything﴾ He has the power to do this and that. In the Qur'an Allāh often gives parables like this of the life of this world, as He says in Sūrah Yūnus,

﴿إِنَّمَا نَحْنُ الْحَيَوَةُ الدُّنْيَا كَلَّمَ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ الْإِنْسُ وَالْأَنْعَامُ﴾

﴿The parable of the worldly life is but that of water which We send down from the sky so by it arises the intermingled produce of the earth of which men and cattle eat...﴾ [10:24] and in Sūrat Az-Zumar:

﴿أَلَمْ نَرِ أَنْ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنَابِيعُ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُخْتَلِفًا أَلْوَنُهُ﴾

﴿See you not that Allāh sends down water from the sky, and causes it to penetrate the earth, then out from it comes crops of different colors.﴾ [39:21] and in Sūrat Al-Hadid:

﴿اعْلَمُوا أَنَّمَا الدُّنْيَا لُحْمٌ يُذَقُّ وَرَبُّهُ يَتَفَكَّرُ بَيْنَكُمْ وَبَيْنَ الْأَنْثَرِ وَالْأَنْثَرِ كَذَلِكِ عِيبُ أَهْلِ الْكَفَّارِ بَنَاتُهُ﴾

﴿Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. (It is) like the parable of vegetation after rain, thereof the growth is pleasing to the tiller...﴾ [57:20] and in the Ṣaḥīḥ Ḥadīth:

«الدُّنْيَا حُلْوَةٌ خَضِرَةٌ»

«This world is sweet and green.»^[1]

Between Wealth and Good Deeds

«الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا»

«Wealth and children are the adornment of the life of this world.»

This is like the Āyah:

«رَبِّينَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ»

«Beautified for men is the love of things they covet; women, children, vaulted hoards of gold...» [3:14].

Allāh says:

«إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ»

«Your wealth and your children are only a trial, whereas Allāh! With Him is a great reward (Paradise).» [64:15]

turning towards Allāh and worshipping Him is better for you than keeping busy with them, and accumulating wealth for them and going to extremes in feeling pity and compassion for them. Allāh says:

«وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا»

«But the good righteous deeds that last, are better with your Lord for reward and better for hope.»

Ibn 'Abbās, Sa'īd bin Jubayr and others among the Salaf said that the good righteous deeds that last are the five daily prayers.^[2] 'Atā' bin Abi Rabāh and Sa'īd bin Jubayr narrated from Ibn 'Abbās, "The good righteous deeds that last are 'Subhān Allāh (glory be to Allāh)', 'Al-Hamdu Lillāh (praise be to Allāh)', 'Lā ilāha illallāh (there is none worthy of worship except Allāh)', and 'Allāhu Akbar (Allāh is Most Great)."^[3] The Commander of the faithful, 'Uthmān bin 'Affān was

[1] Muslim 4:2098.

[2] Aṭ-Ṭabari 18:32.

[3] Aṭ-Ṭabari 18:33.

questioned, "Which are the good righteous deeds that last?" He replied, "They are: 'Lā ilāha illallāh, Subhān Allāh, Al-Ḥamdu Lillāh, Allāhu Akbar and Lā hawla wa lā quwwata illā billāh hil-'Alīyil-'Azīm (there is no strength and no power except with Allāh the Exalted, the Almighty).'" This was recorded by Imām Aḥmad.^[1]

Imām Aḥmad also recorded from a freed slave of the Messenger of Allāh ﷺ that he said:

«بِعَ بَعْ لِحَمْسٍ مَا أَثْقَلَهُ فِي الْحِيزَانِ: لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، وَسُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَالْوَلَدُ الصَّالِحُ يُتَوَفَّى قَبْضَتَيْهِ وَالِدُهُ - وَقَالَ: - بَعْ بَعْ لِحَمْسٍ مَنْ لَقِيَ اللَّهَ مُسْتَتِفًّا بَيْنَ دَخْلِ الْجَنَّةِ: يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ بِالْآخِرِ، وَبِالْجَنَّةِ وَالنَّارِ، وَبِالْبَيْتِ بَعْدَ الْمَوْتِ، وَبِالْجَنَابِ»

«Well done! Well done for five things! (How heavy they will weigh in the balance! "Lā ilāha illallāh, Allāhu Akbar, Subhān Allāh, and Al-Ḥamdu Lillāh," and a righteous son who dies and his parents seek the reward of Allāh.) And he said: «Well done! Well done for five things! Whoever meets Allāh believing in them, he will enter Paradise; if he believes in Allāh, the Last Day, Paradise and Hell, resurrection after death, and the Reckoning».^[2]

﴿وَالَّذِينَ الصَّالِحَاتِ﴾

«the good righteous deeds that last,» 'Alī bin Abi Ṭalḥah reported that Ibn 'Abbās said, "This is the celebration of the remembrance of Allāh, saying 'Lā ilāha illallāh, Allāhu Akbar, Subhān Allāh, Al-Ḥamdu Lillāh, Tabārak Allāh, Lā hawla wa lā quwwata illā billāh, Astaghfirallāh, Ṣallallāhu 'alā Rasūl-Allāh', and fasting, prayer, Ḥajj, Ṣadaqah (charity), freeing slaves, Jihād, maintaining ties of kinship, and all other good deeds. These are the righteous good deeds that last, which will remain in Paradise for those who do them for as long as heaven and earth remain."^[3] Al-'Awfī reported from Ibn 'Abbās: "They are

[1] Aḥmad 1:71.

[2] Aḥmad 4:237.

[3] Aṭ-Ṭabari 18:35.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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الرَّحْمَنِ الرَّحِيمِ

الْمَالِ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا ﴿٤٧﴾ وَيَوْمَ نُسِرُّ الْجِبَالَ نُرِي الْأَرْضَ بَارِزَةً وَحَشَرْنَهُمْ فَلَمْ يَعَاذِرْ مِنْهُمْ أَحَدًا ﴿٤٨﴾ وَعَرَضُوا عَلَىٰ رَبِّكَ صَفًّا لَقَدْ جِئْتُمُونَا كَمَا خَلَقْتُمْ أَوَّلَ مَرَّةٍ وَلَٰكِنْ نَجْعَلُ لَكُمْ مَوْعِدًا ﴿٤٩﴾ وَنُضِغُ الْكِتَابَ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ بَوَيْلَنَا مَا هَذَا الْكِتَابِ لَا يَغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظُنُّ رَبُّكَ أَحَدًا ﴿٥٠﴾ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ أَفَتَسْتَمِدُّونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِ وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا ﴿٥١﴾ مَا أَشْهَدُهُمْ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَلَا خَلْقِ أَنْفُسِهِمْ وَمَا كُنْتُمْ مُنْجِدًا الْمُضِلِّينَ عَصَا ﴿٥٢﴾ وَيَوْمَ يَقُولُ نَادُوا شُرَكَائِيَ الَّذِينَ زَعَمْتُمْ فَذَعَبُوهُمْ فَزَعِبُوهُمْ مَوْعِدًا ﴿٥٣﴾ وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَافِعُوهَا وَلَمْ يَجِدُوا عِنْدَهَا مَصْرَفًا ﴿٥٤﴾

good words.”^[1] ‘Abdur-Rahmān bin Zayd bin Aslam said, “They are all righteous deeds.”^[2] This was also the view chosen by Ibn Jarīr, may Allāh have mercy on him.

﴿وَيَوْمَ نُسِرُّ الْجِبَالَ نُرِي الْأَرْضَ بَارِزَةً وَحَشَرْنَهُمْ فَلَمْ يَعَاذِرْ مِنْهُمْ أَحَدًا﴾ وَعَرَضُوا عَلَىٰ رَبِّكَ صَفًّا لَقَدْ جِئْتُمُونَا كَمَا خَلَقْتُمْ أَوَّلَ مَرَّةٍ وَلَٰكِنْ نَجْعَلُ لَكُمْ مَوْعِدًا ﴿٤٩﴾ وَنُضِغُ الْكِتَابَ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ بَوَيْلَنَا مَا هَذَا الْكِتَابِ لَا يَغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظُنُّ رَبُّكَ أَحَدًا ﴿٥٠﴾

﴿47. And (remember) the Day We shall cause the mountains to pass away, and you will see the earth as a levelled plain, and We shall gather them so that We will leave not one of them behind.﴾

﴿48. And they will be set before your Lord, aligned. (He will say:) “Now indeed, you have come to Us as We created you the first time. Nay, but you thought that We had appointed no meeting for you (with Us).”﴾

﴿49. And the Book will be produced, and you will see the criminals, fearful of that which is therein. They will say: “Woe

[1] At-Tabari 18:35.

[2] At-Tabari 18:35.

to us! What sort of Book is this that leaves neither a small thing nor a large thing, but has recorded it with numbers!" And they will find all that they did, present, and your Lord treats no one with injustice.﴾

The Major Terrors of the Hour

Allāh tells us of the terrors of the Day of Resurrection, and the awesome things that will come to pass, as He says elsewhere:

﴿يَوْمَ تَمُوتُ السَّمَاءُ مَوًّا ۖ وَتَبِيرُ الْجِبَالُ سَبًّا ۝﴾

﴿On the Day when the heaven will shake with a dreadful shaking, And the mountains pass moving away.﴾ [52:9-10]

meaning, they will move from their places and will vanish. As Allāh says:

﴿وَرَى الْجِبَالُ تَوْبًا مَّاءً وَهِيَ كَأَنَّهَا كَلْبٌ يُزْجَى ۖ فَغَابَتْ وَرَأْيُهَا كَالسَّحَابِ ۝﴾

﴿And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds.﴾ [27:88]

﴿وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنفُوشِ ۝﴾

﴿And the mountains will be like carded wool.﴾ [101:5]

﴿وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا ۖ فَيَذَرُهَا قَاعًا صَفْصَفًا ۖ لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا ۝﴾

﴿And they ask you about the mountains, say: "My Lord will pulverize them scattering [their dust]. To leave them as a barren plain. You will not see in it crookedness or curve.﴾ [20:105-107]

Allāh tells us that He will cause the mountains to vanish and be levelled, and the earth will be left as a smooth plain, a level surface with nothing crooked or curved therein, no valleys or mountains. So Allāh says:

﴿وَرَى الْأَرْضَ بَارِزَةً ۝﴾

﴿and you will see the earth as a levelled plain,﴾

meaning clear and open, with no features that anyone may recognize and nothing for anyone to hide behind. All creatures

will be visible to their Lord, and not one of them will be hidden from Him. Mujāhid and Qatādah said,

﴿وَرَى الْأَرْضَ بَازِيَةً﴾

﴿and you will see the earth as a levelled plain,﴾

"No one will be hidden or absent."^[1] Qatādah said, "There will be no buildings and no trees."^[2]

﴿وَجَمَعْنَاهُمْ لَكُمْ يَوْمَ الْقِيَامِ﴾

﴿and we shall gather them, so that We will not leave one of them behind.﴾

means, 'We shall gather them all, the first of them and the last of them, and We shall not leave anyone behind, young or old.' As Allāh says:

﴿قُلْ يَوْمَ الْقِيَامِ الْأَوَّلِينَ وَالْآخِرِينَ﴾ ﴿لَنَجْمَعُنَّهُمْ إِلَىٰ يَوْمِ أَمَرٍ مُّثْقَلٍ﴾

﴿Say: "(yes) verily, those of old, and those of later times. All will surely be gathered together for an appointed meeting of a known Day.﴾ [56:49,50]

﴿وَالَّذِي يَوْمَ تَجْمَعُ لَهُ الْأَنفُسُ يَوْمَ الْقِيَامِ﴾

﴿That is a Day whereon mankind will be gathered together, and that is a Day when all will be present﴾ [11:103].

﴿وَعَرَّضُوا عَلَىٰ رَبِّكَ مَتًّا﴾

﴿And they will be set before your Lord, aligned.﴾

This may mean that all of creation will stand before Allāh in one row, as Allāh says:

﴿يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا﴾

﴿The Day that Ar-Rūḥ (Jibrīl) and the angels will stand aligned, they will not speak except him whom the Most Gracious (Allāh) allows, and he will speak what is right﴾ [78:38];

or it may mean that they will stand in rows, as Allāh says:

﴿وَمَا رَأَيْتُكُمْ صُفًّا﴾

[1] At-Tabari 18:36.

[2] At-Tabari 18:36.

﴿And your Lord comes with the angels in rows.﴾ [89:22]

﴿لَقَدْ جِئْتُمَنَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ﴾

﴿Now indeed, you have come to Us as We created you the first time.﴾

This is a rebuke to those who denied the Hereafter, a reprimand before all creation. This is why Allāh says to them:

﴿بَلْ زَعَمْتَ أَنَّ جَمْعًا لَكَ مُوعِدًا﴾

﴿Nay, but you thought that We had appointed no meeting for you (with Us).﴾,

meaning, you did not think that this would happen to you or that it would come to pass.

﴿وَوُضِعَ الْكِتَابُ﴾

﴿And the Book will be produced,﴾ the Book of deeds, which contains a record of everything, major or minor, significant or insignificant, great or small.

﴿فَنَرَى السَّعِيرِينَ مُشْفِقِينَ مِمَّا فِيهِ﴾

﴿and you will see the criminals, fearful of that which is therein.﴾ of their evil deeds and reprehensible actions.

﴿وَيَقُولُونَ بَيْنَا وَبَيْنَكَ﴾

﴿They will say, "Woe to us!"﴾ expressing words of regret for having wasted their lives.

﴿مَا لَ هَذَا الْكِتَابِ لَا يَغَايِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَعْتَمَاهَا﴾

﴿What sort of Book is this that leaves neither a small thing nor a large thing, but has recorded it with numbers!﴾

it has left no sin, major or minor, and no action, no matter how small, but it has recorded it with the utmost precision and accuracy.

﴿وَوَجَدُوا مَا عَمِلُوا حَاضِرًا﴾

﴿And they will find all that they did, present,﴾ everything, both good and evil, as Allāh says,

﴿يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُنْضَرًّا﴾

«On the Day when every person will be confronted with all the good he has done» [3:30].

Allāh says:

﴿يَوْمَ يُنْفَخُ الْأَشْجَارُ وَمِمَّا تَحْتُمُهَا النَّاسُ﴾

«On that Day man will be informed of what he sent forward, and what he left behind.» [75:13]

And Allāh says:

﴿يَوْمَ تَكْفُلُ الْأَشْجَارُ﴾

«The Day when all the secrets will be exposed.» [86:9]

meaning, everything that is hidden in people's hearts will become known. Imām Aḥmad recorded from Anas that the Prophet ﷺ said,

«لِكُلِّ غَادِرٍ لَوَاءٌ يَوْمَ الْقِيَامَةِ يُعْرَفُ بِهِ»

«Every traitor will have a banner on the Day of Resurrection, by which he will be known.»^[1]

It was also narrated in the Two Ṣaḥīḥs, where one narration says,

«يُرْفَعُ لِكُلِّ غَادِرٍ لَوَاءٌ يَوْمَ الْقِيَامَةِ عِنْدَ أَشْيِهِ يُقَدَّرُ غَدْرِيهِ، يُقَالُ: هَذِهِ غَدْرَةُ فُلَانٍ بْنِ فُلَانٍ»

«On the Day of Resurrection, for every traitor a banner will be erected by his backside, and it will be said, "This is the betrayer of so-and-so the son of so-and-so."»^[2]

﴿وَلَا يَفْظُرُ رَبُّكَ أَحَدًا﴾

«and your Lord treats no one with injustice.»

means, He will judge between His creatures for all of their deeds, and He will not treat any of His creatures with injustice. He will overlook and forgive and have mercy, and He will punish whomever He wills by His power, wisdom and justice. He will fill Hell with the disbelievers and those who have been disobedient. Then He will rescue the disobedient,

^[1] Aḥmad 3:142.

^[2] Faṭḥ Al-Bāri 12:354, Muslim 3:1361.

and leave the disbelievers there for eternity. He is the Judge Who never wrongs or oppresses. Allāh says:

﴿إِنَّ اللَّهَ لَا يَظْلِمُ شَيْئًا ذَرَّةً وَإِن تَكْ حَسَنَةٌ يَكْتُمُهَا﴾

«Surely, Allāh wrongs not even of the weight of a speck of dust, but if there is any good, He doubles it.» [4:40]

﴿وَنُفِخَ الصُّورُ يَوْمَ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا﴾

«And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything.» Until His saying;

﴿حَسِيبٌ﴾

«to take account» [21:47]

And there are many similar *Ayāt*.

Imām Aḥmad recorded that ‘Abdullāh bin Muḥammad bin ‘Aqil heard Jābir bin ‘Abdullāh say, “I was told about a *Ḥadīth* which a man heard from the Prophet ﷺ, so I bought a camel and put my saddle on it, then I traveled on it for a month until I came to Ash-Shām,^[1] where ‘Abdullāh bin Unays was. I said to the doorkeeper, ‘Tell him that Jābir is at the door.’ He said, ‘Jābir bin ‘Abdullāh?’ I said, ‘Yes.’ So he came out, still putting his garment on, and embraced me, and I embraced him, and said: ‘I heard a *Ḥadīth* narrated by you, that you heard from the Messenger of Allāh ﷺ about reciprocal punishments. I was afraid that you or I would die before I could hear it.’ He said, ‘I heard the Messenger of Allāh ﷺ say:

«يُخْشَرُ اللَّهُ عَزَّ وَجَلَّ النَّاسَ يَوْمَ الْقِيَامَةِ - أَوْ قَالَ: الْعِبَادَ - عُرَاءَ غُرْلًا بَعْثًا»

«Allāh will gather the people - or His servants - on the Day of Resurrection, naked, uncircumcised and Buhman.» I asked, ‘What is Buhman?’ He said,

لَيْسَ مَعَهُمْ شَيْءٌ، ثُمَّ يُنَادِيهِمْ بِصَوْتٍ يَسْمَعُهُ مَنْ بَعْدَ كَمَا يَسْمَعُهُ مَنْ قَرُبَ: أَنَا النَّارُ، أَنَا الدَّيَّانُ لَا يَتَّبِعِي لِأَحَدٍ مِنْ أَهْلِ النَّارِ أَنْ يَدْخُلَ النَّارَ وَلَهُ عِنْدَ أَحَدٍ مِنْ أَهْلِ الْجَنَّةِ حَنْ حَتَّى أَقْصَهُ مِنْهُ، وَلَا يَتَّبِعِي لِأَحَدٍ مِنْ أَهْلِ الْجَنَّةِ أَنْ يَدْخُلَ الْجَنَّةَ

[1] Greater Syria.

وَلَهُ عِنْدَ رَبِّهِ مِنَ الْأَرْثِ حَقٌّ حَتَّىٰ أَقْبَضَهُ مِنْهُ حَتَّىٰ اللَّطْمَةُ

‘They will have nothing with them. Then a voice will call out to them that will be heard by those far away just as easily as it will be heard by those near: “I am the Sovereign, I am the Judge. None of the people of Hell should enter Hell if he is owed something by one of the people of Paradise, until I have settled the matter, and none of the people of Paradise should enter Paradise if he is owed something by one of the people of Hell, until I settle the matter – even if it is only the case of a slap.”’

We said, ‘How will that be, when we have come before Allāh barefooted, naked, uncircumcised and having nothing with us?’ He said,

«بِالْحَسَنَاتِ وَالْجَنَابِ»

‘By [merit for] good deeds, and [recompense] for evil deeds.’^[1]

Shu‘bah narrated from Al-‘Awwām bin Muzāḥim from Abu ‘Uthmān from ‘Uthmān bin ‘Affān, may Allāh be pleased with him, that the Messenger of Allāh ﷺ said:

«إِنَّ الْجَمَاءَ لَتَنْقُصُ مِنَ الْقُرْآنِ يَوْمَ الْقِيَامَةِ»

‘The animal who lost a horn will settle the score with the one that has horns on the Day of Resurrection.’^[2]

It was recorded by ‘Abdullāh the son of Imām Aḥmad, and there are corroborating narrations through other routes.

﴿وَبَدَّلْنَا هَوَٰلَكُمْ أَسْمَاءَ آدَمَ فَسَمَّوْا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ
فَأَنصَحِدُوهُ وَذُرِّيَّتَهُ أُولَٰئِكَ مِنْ دُونِكُمْ عِدْدٌ يُتْلَىٰ لِلْعَالَمِينَ ۝٥٠﴾

450. And (remember) when We said to the angels: “Prostrate yourselves unto Ādam.” So they prostrated themselves, except Iblīs. He was one of the jinn; he disobeyed the command of his Lord. Will you then take him and his offspring as protectors and helpers rather than Me while they are enemies to you? What an evil is the exchange for the wrongdoers. ﴿

^[1] Aḥmad 3:495.

^[2] Zawā‘id Al-Musnad, 1:12.

‘The angels were created from light, Iblīs was created from smokeless fire, and Ādam was created from that which has been described to you.’^[1]

When matters are crucial, every vessel leaks that which it contains and is betrayed by its true nature. Iblīs used to do what the angels did and resembled them in their devotion and worship, so he was included when they were addressed, but he disobeyed and went against what he was told to do. So Allāh points out here that he was one of the *Jinn*, i.e., he was created from fire, as He says elsewhere:

﴿أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ﴾

‘I am better than he. You created me from fire, and You created him from clay.’ [38:76]

Al-Ḥasan Al-Baṣrī said, “Iblīs was not one of the angels, not even for a second. He was the origin of the *Jinn* just as Ādam, upon him be peace, was the origin of mankind.” This was narrated by Ibn Jarīr with a *Ṣaḥīḥ* chain.^[2]

﴿فَنَسَى عَنْ أَمْرِ رَبِّهِ﴾

‘he disobeyed the command of his Lord.’

meaning by stepping beyond the bounds of obedience to Allāh. *Fisq* (disobeying) implies going out or stepping beyond. When the date emerges from its flower, the verb used in Arabic is *Fasaqat*; the same verb is used to describe a mouse coming out of its hole when it comes out to do damage. Then Allāh says, rebuking those who follow and obey Iblīs:

﴿أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِ﴾

‘Will you then take him and his offspring as protectors and helpers rather than Me’

meaning, instead of Me. This is why Allāh says:

﴿يَنْتَسِلُ لِلظَّالِمِينَ بَدَلًا﴾

‘What an evil is the exchange for the wrongdoers.’

This is like the *Āyah* in Sūrah Yā Sīn where, after mentioning

^[1] Muslim 4:2294.

^[2] At-Ṭabari 18:506.

the Resurrection and its terrors, and the ultimate end of the blessed and the doomed, Allāh then says:

﴿وَأَنشُرُوا النَّبَىٰ أَنبَا الْمُجْرِمِينَ﴾

«(It will be said): "And O you the criminals! Get you apart this Day (from the believers).» until;

﴿أَلَمْ تَكُونُوا تَعْلَمُونَ﴾

«Did you not then understand?» [36:59-62]

﴿ثُمَّ أَنشَأْنَاهُم خَلْقَ الْإِنسَانِ وَالْأَرْضِ وَلَا خَلْقَ أَنفُسِهِمْ وَمَا كُنْتُمْ مُنْجِدِينَ﴾

«51. They did not witness the creation of the heavens and the earth nor their own creation, nor did I take those who mislead as 'Aḍudan.»

The gods of the Idolators did not witness the Creation of anything, not even Themselves

Allāh says: 'These whom you take as helpers instead of Me are creatures just like you. They do not possess anything and did not witness the creation of heaven and earth, because they did not exist at that time.' Allāh says, 'I am the One Who independently and exclusively creates and controls all things, and I have no partner, associate or advisor in that.' As Allāh says:

﴿قُلْ أَدْعُوا إِلَٰهِيكَ زَعَمْتَ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ شَيْئًا دُونَ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ مِنْ شَيْءٍ وَمَا لَهُمْ مِنْهُنَّ مِنْ ظَهِيرٍ ۚ وَلَا تَنْفَعُ الشَّفَعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ﴾

«Say: "Call upon those you claim besides Allāh, they possess not even a speck of dust in the heavens or on the earth, nor have they any share in either, nor is there for Him any assistant among them. Intercession with Him profits not except for him whom He permits.» [34:22-23]

Similarly Allāh says here:

﴿وَمَا كُنْتُمْ مُنْجِدِينَ﴾

«nor did I take those who mislead as 'Aḍudan.» Mālik said: "Assistants."

﴿وَيَوْمَ يَقُولُ نَادُوا شُرَكَائِيَ الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُم مَّوْبِقًا ﴿٥٢﴾
رَبِّ الْمُنَاجِمِينَ﴾ النَّارَ فَظَنُّوا أَنَّهُم مُّوَافِقُوهَا وَلَمْ يَجِدُوا عِنَّا مَصْرَفًا ۝﴾

﴿52. And (remember) the Day He will say: "Call those (so-called) partners of Mine whom you claimed." Then they will cry unto them, but they will not answer them, and We shall put Mawbiq between them.﴾

﴿53. And the criminals shall see the Fire and apprehend that they are to fall therein. And they will find no way of escape from it.﴾

Their Partners are not able to respond and the Criminals are brought to the Fire

Allāh tells us how He will address the idolators on the Day of Resurrection before all of creation, rebuking and scolding them,

﴿نَادُوا شُرَكَائِيَ الَّذِينَ زَعَمْتُمْ﴾

﴿Call those (so-called) partners of Mine whom you claimed.﴾

meaning, in the world. Call them today to save you from the situation you are in! Allāh says:

﴿وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْتُمْ أَوَّلَ مَرَّةٍ وَرَبُّكُمْ مَا حَوَّلَتْكُمْ وَرَاءَ ظُهُورِكُمْ وَمَا نَرَىٰ مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَصَلَ عَنْكُم مَّا كُنتُمْ تَزْعُمُونَ ۝﴾

﴿And truly, you have come unto Us alone as We created you the first time. You have left what you were given behind your backs and We do see not with you your intercessors whom you claimed were your partners. Now all relations between you and them have been cut off, and all that you used to claim has vanished from you.﴾ [6:94]

﴿فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ﴾

﴿Then they will cry unto them, but they will not answer them.﴾ As Allāh says:

﴿وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُم فَلَمْ يَسْتَجِيبُوا لَهُمْ﴾

﴿And it will be said (to them): "Call upon those partners of yours," then they will call upon them, but they will not answer them.﴾ [28:64]

And the Āyah:

﴿وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَن لَّا يَسْتَجِيبُ لَهُمْ﴾

﴿And who is more astray than one who calls others besides Allāh, such as will not answer him﴾ [46:5]

Until the end of the two Āyāt;

﴿وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لِّيَكُونُوا لَهُمْ عِزًّا ۚ كَلَّا سَيَكْفُرُونَ بِبِرَّائِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ۚ﴾

﴿And they have taken gods besides Allāh, that they may grant them honor. Nay, but they will deny their worship of them, and become opponents to them.﴾ [19:81-82]

﴿وَجَعَلْنَا بَيْنَهُم مَّوْبِقًا﴾

﴿and We shall put Mawbiq between them.﴾

Ibn 'Abbās, Qatādah and others said: "Destruction."^[1] The meaning is that Allāh is stating that these idolators will have no way of reaching the gods they claimed in this world. He will separate them in the Hereafter and neither party will have any means of reaching the other. There will be devastation, great horrors and other terrible things in between them. 'Abdullāh bin 'Amr understood the pronoun in the phrase "between them" to refer to the believers and the disbelievers,^[2] meaning that the people of guidance and the people of misguidance will be separated. This then is like the Āyāt:

﴿وَيَوْمَ نَفُوزُ النَّعَاةَ يَوْمَئِذٍ يُمِيزُ الْفَقِيرَ﴾

﴿And on the Day when the Hour will be established - that Day shall (all men) be separated.﴾ [30:14]

﴿يَوْمَئِذٍ يَمْشِي عَلَى سُدُورِهِمْ﴾

﴿On that Day men shall be divided.﴾ [30:43],

[1] At-Tabari 18:46.

[2] At-Tabari 18:46.

﴿وَأَنشُرُوا إِلَيْهِمُ النَّارَ﴾

«(It will be said), "And O you the criminals! Get you apart this Day (from the believers).» [36:59]

﴿وَيَوْمَ نَحْشُرُهُمْ جِمْماً ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنتُمْ وَشُرَكَاءُكُمْ فَزَيَّلْنَا بَيْنَهُمْ﴾

«And on the Day when We shall gather them all together, then We shall say to those who joined partners, "Stop in your place! You and your partners." Then We shall separate between them...» until,

﴿وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْقَهُونَ﴾

«And what they invented will vanish from them.» [10:28-30]

﴿وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَافِقُوهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا﴾

«And the criminals shall see the Fire and apprehend that they are to fall therein. And they will find no way of escape from it.»

meaning when they see Hell with their own eyes, since it is being dragged forth by seventy thousand reins, each pulled by seventy thousand angels. When,

﴿وَرَأَى الْمُجْرِمُونَ النَّارَ﴾

«the criminals shall see the Fire»,

they will realize that they cannot escape being thrown into it, and that will only intensify their anxiety and distress, because the anticipation and fear of punishment is in itself a real punishment.

﴿وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا﴾

«And they will find no way of escape from it.»

means, they will have no way of fleeing, it will be inevitable.

﴿وَلَقَدْ مَرْفَعًا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ وَكَانَ الْإِنْسَانُ أَكْفَرًا نَسُوا جَدًّا﴾

«54. And indeed We have given every kind of example in this Qur'an for mankind. But, man is ever more quarrelsome than anything.»

Examples put forth in the Qur'ān

Allāh says, 'In this Qur'ān, We have explained to mankind and given clear details of matters so that they will not stray from the truth or be misled from the path of guidance. Despite this explanation, man is very quarrelsome and opposes truth with falsehood,' except for those whom Allāh guides to the path of salvation. Imām Aḥmad recorded that 'Alī bin Abi Ṭālib said that the Messenger of Allāh ﷺ came to visit him and Fāṭimah, the daughter of Allāh's Messenger at night, and said,

«أَلَا تُصَلِّيَانِ؟»

«Are you not going to pray?»

I said, "O Messenger of Allāh, our souls are in the Hand of Allāh. If He wills to wake us, He will wake us." When I said that, he went away without returning. Then I heard him as he was walking away, slapping his thigh and saying,

«وَكَانَ الْإِنْسَانُ أَكْفَرَ نَفْسٍ جَدَلًا»

«But, man is ever more quarrelsome than anything.»^[1]

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

﴿وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةٌ الْأَوَّلِينَ أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا ۝۵۵ وَمَا تُرِيدُ الْمَلَائِكَةُ إِلَّا مَا يَشَاءُونَ وَمُذْهِبُ الَّذِينَ كَفَرُوا بِالْبَطْلِ لِيُدْخِلُوا فِيهِ لِقَاءَ رَبِّكَ وَأَتَّخِذُوا مَا بَيْنِي وَمَا أُبْدِرُكَ هُتُوكًا ۝۵۶﴾

455. And nothing prevents men from believing, while the guidance has come to them, and from asking forgiveness of their Lord, except that the ways of the ancients be repeated with them, or the torment be brought to them face to face.﴾

456. And We send not the Messengers except as bearers of good news and warners. But those who disbelieve, argue with falsehood, in order to refute the truth thereby. And they take My Āyāt and that which they are warned for jest!﴾

[1] Aḥmad 1:112.

[2] Faṭḥ Al-Bārī 3:13, Muslim 1:538.

The Rebellion of the Disbelievers

Allāh tells us about the rebellion of the disbelievers in ancient times and in more recent times, and how they rejected the obvious truth even when they witnessed clear signs and proofs. Nothing stopped them from following the truth except their demand to witness with their own eyes the punishment which they were being warned about. As some of them said to their Prophet:

﴿فَأَسِطْ عَلَيْنَا كَمَا فَعَلْنَا مِنْ آلِهَةٍ إِنْ كُنْتَ مِنَ الصّٰدِقِیْنَ ۝۱۸﴾

«So cause a piece of the heaven to fall on us, if you are of the truthful!» [26:187],

Others said:

﴿أَتَيْنَا بِمَذَآبِ اللَّهِ إِنْ كُنْتَ مِنَ الصّٰدِقِیْنَ ۝۱۹﴾

«Bring Allāh's torment upon us if you are one of the truthful.» [29:29]

The Quraysh said:

﴿اللَّهُمَّ إِنْ كَانَتْ هَذِهِ حَقًّا مِنْ عِنْدِكَ فَامْطُرْ عَلَيْنَا جِجَارًا مِنَ السَّمَاءِ أَوْ آتِنَا بِمَذَآبِ الْيَوْمِ ۝۲۰﴾

«O Allāh! If this is indeed the truth from You, then rain down stones on us from the sky or bring upon us a painful torment.» [8:32]

﴿وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ ۚ لَوْ مَا نَأْتِيْنَا بِآيَاتِكَ إِنْ كُنْتَ مِنَ الصّٰدِقِیْنَ ۝۲۱﴾

«And they say: "O you to whom the Reminder has been sent down! Verily, you are a mad man! Why do you not bring angels to us if you are of the truthful?"» [15:6-7].

There are other Āyāt refering to the same thing. Then Allāh says:

﴿إِلَّا أَن تَأْتِيَهُمْ سُنَّةُ الْأَوَّلِينَ﴾

«except that the ways of the ancients be repeated with them,» meaning, their overwhelming punishment, destroying every last one of them.

﴿أَوْ بِآيِهِمُ الْعَذَابُ مُبَازًا﴾

﴿or the torment be brought to them face to face.﴾

they see it with their own eyes, being directly confronted with it. Then Allāh says:

﴿وَمَا رُسُلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ﴾

﴿And We send not the Messengers except as bearers of good news and warners.﴾

before the punishment they give good news to those who believe in them and follow them, and warnings to those who reject them and oppose them. Then Allāh tells us about the disbelievers who argue:

﴿بِالْبُطْلِ لِيُضْمَنُوا بِهِ لَعْنًا﴾

﴿with falsehood, in order to refute the truth thereby.﴾

they try to weaken the truth that the Messengers brought, but they cannot achieve that.

﴿وَاتَّخَذُوا مَا بَيْنَ يَدَيْهِمْ آيَاتِي وَ مَا أَنْذَرُوا خُورًا﴾

﴿And they take My Āyāt and that which they are warned for jest!﴾

they take the proof, evidence and miracles sent with the Messengers to warn them, and make them fear the punishment;

﴿مُزَازًا﴾

﴿as a jest and mockery﴾ and they make fun of them, which is the worst type of disbelief.

﴿وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَاؤُهُ إِنَّا جَعَلْنَا عَنْ قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَانْ تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ يَهْتَدُوا إِذًا أَبَدًا وَإِنَّكَ أَنتَ الْغَفُورُ الرَّحِيمُ لَوْ بَرَأْنَاهُمْ بِمَا كَسَبُوا لَعَجَلْ لَعَلَّ الْكَذَّابَ بَلْ لَهُمْ مَوْعِدٌ لَنْ يَجِدُوا مِنْ دُونِهِ مَوْعِدًا ۝٥٧﴾

57. And who does more wrong than he who is reminded of the Āyāt (signs) of his Lord, but turns away from them, forgetting what his hands have sent forth. Truly, We have set over their hearts Akinnah, lest they should understand this (the Qur'an),

and in their ears, deafness. And if you call them to guidance, even then they will never be guided.﴾

﴿58. And your Lord is Most Forgiving, Owner of mercy. Were He to call them to account for what they have earned, then surely, He would have hastened their punishment. But they have their appointed time, beyond which they will find no escape.﴾

﴿59. And these towns, We destroyed them when they did wrong. And We appointed a fixed time for their destruction.﴾

The Worst People are Those Who turn away after being reminded

Allāh says, 'Who among My creatures does more wrong than one who is reminded of the signs of Allāh then turns away from them,' i.e., ignores them and does not listen or pay attention to them.

﴿وَنَسِيَ مَا فَعَلَتْ يَدَا﴾

﴿forgetting what his hands have sent forth.﴾ means, bad deeds and evil actions.

﴿إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ﴾

﴿Truly, We have set over their hearts﴾ means, the hearts of these people,

﴿أَكِنَّة﴾

﴿Akinmah﴾ means, coverings.

﴿أَنْ يَفْقَهُوْا﴾

﴿lest they should understand this,﴾ means, so that they will not understand this Qur'ān and its clear Message

﴿وَفِي أَعْيُنِهِمْ﴾

﴿and in their ears, deafness.﴾ means that they will be deaf in an abstract way, to guidance.

﴿وَلَنْ نَّدْعُهُمْ إِلَى الْهُدَى فَلَنْ يَهْتَدُوا إِذًا أَبَدًا﴾

﴿And if you call them to guidance, even then they will never be guided.﴾

﴿وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ﴾

﴿And your Lord is Most Forgiving, Owner of mercy.﴾

means, 'your Lord, O Muḥammad, is forgiving and has great mercy.'

﴿لَوْ يُؤَاخِذُهم بِمَا كَسَبُوا لَعَجَلَهُمُ الْعَذَابُ﴾

﴿Were He to call them to account for what they have earned, then surely, He would have hastened their punishment.﴾

This is like the Āyah:

﴿وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرِكَ مِنْ دَابَّةٍ﴾

﴿And if Allāh were to punish men for that which they earned, He would not leave a moving creature on the surface of the earth.﴾ [35:45]

﴿وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِّلنَّاسِ عَلَى ظُلُومِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ﴾

﴿But verily, your Lord is full of forgiveness for mankind in spite of their wrongdoing. And verily, your Lord is (also) severe in punishment﴾ [13:6].

And there are many Āyāt which say the same thing.

Then Allāh tells us that He is patient, He conceals faults and forgives sins. He may guide some of them from wrongdoing to true guidance, and whoever continues in his evil ways, then there will come to him a Day when infants will turn grey and every pregnant female will shed her load. He says:

﴿بَلْ لَهُمْ مَوْعِدٌ لَّنْ يَجِدُوا مِنْ دُونِهِ مَوْعِدًا﴾

﴿But they have their appointed time, beyond which they will find no escape.﴾

meaning, they will find no way out.

﴿وَذَٰلِكَ الْقُرَىٰ أَمْلَكْتُمْ لَمَّا ظَلَمُوا﴾

﴿And these towns, We destroyed them when they did wrong.﴾

This refers to earlier nations in times past; 'We destroyed them because of their stubborn disbelief.'

﴿وَجَعَلْنَا لِمَوْلَانَا مَوْعِدًا﴾

﴿And We appointed a fixed time for their destruction.﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٣٠٠

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ وَكَانَ الْإِنْسَانُ أَكْثَرَفِرْقٍ وَجَدَلًا ﴿٦٠﴾ وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةٌ الْأُولَىٰ أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا ﴿٦١﴾ وَمَا يُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ وَمُجَدِّدِ الَّذِينَ كَفَرُوا يَبْطُلُ إِلَيْدُ حُضْرَاهُ لِقَاقٍ وَأَقْصَدُوا إِلَيْنِي وَمَا أُنذِرُوا هَزْوًَا ﴿٦٢﴾ وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَاهُ إِنَّا جَمَعْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا ﴿٦٣﴾ وَإِنْ تَدْعُهُمْ إِلَى الْهُدَىٰ فَلَنْ يَهْتَدُوا إِذًا أَبَدًا ﴿٦٤﴾ وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ لَوْ يُؤْخِذُكُمْ بِمَا كَسَبْتُمْ الْعَجَل لَكُمْ الْعَذَابُ بَلْ لَهُمْ مَوْعِدٌ لَنْ يَجْعَدُوا مِنْ دُونِهِ مَوْعِدًا ﴿٦٥﴾ وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَجَعَلْنَا لِقَالِهِمْ مَوْعِدًا ﴿٦٦﴾ وَإِذْ قَالَ مُوسَىٰ لِقَتْنَهُ لَا آتِيحُ حَقِّي أَنْبَلُجَ مَجْمَعِ الْبَحْرَيْنِ أَوْ أَمْضِي حُقْبًا ﴿٦٧﴾ فَلَمَّا بَلَغَا حُقْبَهَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا ﴿٦٨﴾ فَلَمَّا جَاوَزَا قَالَ لِقَتْنَهُ

'We appointed for them a set time limit, not to be increased or decreased. The same applies to you, O idolators, so beware or what happened to them will happen to you too, for you have rejected the noblest Messenger and greatest Prophet, and you are not dearer to Us than them, so fear My punishment and wrath.'

﴿٦٠﴾ وَإِذْ قَالَ مُوسَىٰ لِقَتْنَهُ لَا آتِيحُ حَقِّي أَنْبَلُجَ مَجْمَعِ الْبَحْرَيْنِ أَوْ أَمْضِي حُقْبًا ﴿٦١﴾ فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا لَبَآ حُقْبَهَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا ﴿٦٢﴾ فَلَمَّا جَاوَزَا قَالَ لِقَتْنَهُ

هَٰذَا نَصَبًا ﴿٦٣﴾ قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَبِيتُ الْخَوْتُ وَمَا أُنْشِئُهُ إِلَّا الشَّيْطَانُ أَنْ أَذْكَرُ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا ﴿٦٤﴾ قَالَ ذَلِكَ مَا كُنَّا نَبِغُ فَأَرْسَلْنَا عَنْ قَارُونَا قَصَصًا ﴿٦٥﴾ فَوَجَدَا عَبْدًا مِنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِنْ عَيْنِنَا وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا ﴿٦٦﴾

460. And (remember) when Mūsā said to his boy-servant: "I will not give up until I reach the junction of the two seas or a Huqub passes." ﴿٦٠﴾

461. But when they reached the junction of the two seas, they forgot their fish, and it took its way through the sea as in a tunnel. ﴿٦١﴾

462. So when they passed further on, Mūsā said to his boy-servant: "Bring us our morning meal; truly, we have suffered

Naṣaban in this, our journey."﴾

﴿63. He said: "Do you remember when we betook ourselves to the rock? I indeed forgot the fish; none but Shayṭān made me forget to remember it. It took its course into the sea in a strange (way)!"﴾

﴿64. [Mūsā] said: "That is what we have been seeking." So they went back retracing their footsteps.﴾

﴿65. Then they found one of Our servants, on whom We had bestowed mercy from Us, and whom We had taught knowledge from Us.﴾

The Story of Mūsā and Al-Khiḍr

The reason for Mūsā's conversation with the boy-servant, Yūsha' bin Nūn, was that he had been told about one of the servants of Allāh at the junction of the two seas, who had knowledge which Mūsā had not been granted, so he wanted to travel to meet him. So he said to that boy-servant of his:

﴿لَا أَبْرَحُ﴾

﴿I will not give up﴾ meaning, I will keep on traveling,

﴿حَتَّى أَتِلَاجَ مَجْعَ الْيَمْعَيْنِ﴾

﴿until I reach the junction of the two seas﴾ meaning, the place where the two seas met.

﴿أَوْ أَمُوتَ حُبًّا﴾

﴿or a Ḥuqub passes.﴾ meaning, even if I have to travel for a very long time. Ibn Jarīr (may Allāh have mercy on him) said, "Some of the scholars of the Arabic language said that *Ḥuqub* means a year in the dialect of [the tribe of] Qays,"^[1] then he narrated that 'Abdullāh bin 'Amr said, "*Ḥuqub* means eighty years."^[2] Mujāhid said, "Seventy years."^[3] 'Alī bin Abi Ṭalḥah reported that Ibn 'Abbās said that it means a lifetime.^[4] Qatādah and

[1] Aṭ-Ṭabari 18:56.

[2] Aṭ-Ṭabari 18:56.

[3] Aṭ-Ṭabari 18:56.

[4] Aṭ-Ṭabari 18:57.

Ibn Zayd said likewise.^[1]

﴿فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نِسِيَا صُرَّتَهُمَا﴾

«But when they reached the junction of the two seas, they forgot their fish,»

He had been commanded to carry a salted fish with him, and it had been said to him, when you lose the fish, that will be a sign that you have reached the right place. So they set out and traveled until they reached the junction of the two seas, where there was a spring called 'Ayn Al-Hāyāt (the Spring of Life). They went to sleep there, and the fish felt the drops of that water, so it came back to life. It was in a vessel with Yūsha', upon him be peace, and it jumped out of the vessel towards the sea. Yūsha' woke up and the fish fell into the water and started to swim through the water, leaving a track or channel behind it. Allāh said:

﴿فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ مَرًّا﴾

«and it took its way through the sea as in a tunnel.»

meaning, like going through a tunnel on land. Ibn Jurayj said, "Ibn 'Abbās said, 'It left a trace as if it were a rock.'"^[2]

﴿فَلَمَّا جَاوَزَا﴾

«So when they had passed further on,» means, past the place where they had forgotten the fish. Forgetfulness is attributed to them both even though it was actually Yūsha' who forgot. This is like the Āyah:

﴿يَخْرُجُ مِنْهُمَا الذُّوْلُ وَالرِّمَاحُ ۖ﴾

«Out of them both come out pearl and coral.» [55:22],

although they come from the salt water, according to one of the two opinions.

When they had passed one stage beyond the place where they had forgotten the fish,

﴿قَالَ لِفَتَاهُ إِنِّي غَدَاةٌ لَقَدْ نَسِيتُ مِنْ سَفَرِنَا هَذَا﴾

«[Mūsā] said to his boy-servant: "Bring us our morning meal;»

[1] At-Ṭabari 18:57.

[2] At-Ṭabari 18:57.

truly, we have suffered in this, our journey»

meaning, their journey beyond the place where they should have stopped.

﴿نَسَبًا﴾

﴿Naṣaban﴾ means, exhaustion.

﴿قَالَ أَرَأَيْتَ إِذْ أَوَّيْنَا إِلَى الصَّخَرَةِ فَأَنِّي نَبِيتُ الْمَوْتَ وَمَا أُنْسِيهُ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَ﴾

﴿He said: "Do you remember when we betook ourselves to the rock? I indeed forgot the fish; none but Shayṭān made me forget to remember it..."﴾

Then he said,

﴿وَاتَّخَذَ سَبِيلَهُ﴾

﴿It took its course﴾, meaning its path,

﴿فِي الْبَحْرِ عَجَبًا ۚ قَالَ ذَلِكَ مَا كُنَّا نَبْتَغِ﴾

﴿"...into the sea in a strange (way)!" [Mūsā] said: "That is what we have been seeking."﴾

meaning, this is what we have been looking for.

﴿فَارْتَدَّا﴾

﴿So they went back﴾

﴿عَلَىٰ أَثَارِهِمَا﴾

﴿their footsteps.﴾

﴿فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا عَلَيْهِ رَحْمَةٌ مِّنْ عِزِّنَا وَعِلْمَةٌ مِّنْ لَّدُنَّا عِلْمًا﴾

﴿Then they found one of Our servants, on whom We had bestowed mercy from Us, and whom We had taught knowledge from Us.﴾

This was Al-Khiḍr, peace be upon him, as is indicated by the authentic Ḥādīths narrated from the Messenger of Allāh ﷺ. Al-Bukhārī recorded that Saʿd bin Jubayr said, "I said to Ibn ʿAbbās: Nawf Al-Bikālī claims that Mūsā, the companion of Al-Khiḍr was not the Mūsā of the Children of Israel.' Ibn ʿAbbās said, 'The enemy of Allāh has told a lie.' Ubayy bin Ka'b narrated that he heard the Messenger of Allāh ﷺ say,

«إِنَّ مُوسَى قَامَ خَطِيئًا فِي بَنِي إِسْرَائِيلَ قَسِيلٌ: أَيُّ النَّاسِ أَغْلَمُ؟ قَالَ: أَنَا، فَعَتَبَ اللَّهُ عَلَيْهِ إِذْ لَمْ يَرِدْ الْعِلْمَ إِلَيْهِ، فَأَوْحَى اللَّهُ إِلَيْهِ أَنْ لِي عَبْدًا بِمَجْمَعِ الْبَحْرَيْنِ هُوَ أَغْلَمُ مِنْكَ. قَالَ مُوسَى: يَا رَبِّ وَكَيْفَ لِي بِهِ؟ قَالَ: تَأْخُذْ مَعَكَ خُورًا فَتَجْعَلْهُ بِمِكْتَلٍ، فَحَيْثُمَا فَقَدْتَ الْخُورَ فَهُوَ ثَمٌّ، فَأَخْذْ خُورًا فَجْعَلْهُ بِمِكْتَلٍ، ثُمَّ انْطَلِقْ وَانْطَلِقْ مَعَهُ فَتَاهُ يُوشَعَ بْنِ نُونٍ عَلَيْهِ السَّلَامُ، حَتَّى إِذَا أَتَيْتَا الصَّخْرَةَ وَضَعَا رُؤُوسَهُمَا فَنَامَا، وَاضْطَرَبَ الْخُورُ فِي الْمِكْتَلِ، فَخَرَجَ مِنْهُ فَسَقَطَ فِي الْبَحْرِ فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا، وَأَنْسَكَ اللَّهُ عَنِ الْخُورِ جَزِيرَةَ الْمَاءِ، فَصَارَ عَلَيْهِ بِمِثْلِ الطَّاقِ، فَلَمَّا اسْتَيْقَظَا، نَسِيَ صَاحِبَهُ أَنْ يُخْبِرَهُ بِالْخُورِ، فَانْطَلَقَا بَيِّتَهُ يَوْمَهُمَا وَلَيْلَتُهُمَا حَتَّى إِذَا كَانَ مِنَ الْغَدِ قَالَ مُوسَى لِفَتَاهُ: ﴿لَيْتَنَا غَفَلْنَا لَقَد لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا﴾

"Mūsā got up to deliver a speech before the Children of Israel and he was asked, "Who is the most learned person among the people?" Mūsā replied, "I am." Allāh rebuked him because he did not refer the knowledge to Allāh. So Allāh revealed to him: "At the junction of the two seas there is a servant of Ours who is more learned than you." Mūsā asked, "O my Lord, how can I meet him?" Allāh said, "Take a fish and put it in a vessel and then set out, and where you lose the fish, you will find him." So Mūsā took a fish, put it in a vessel and set out, along with his boy-servant Yūsha' bin Nūn, peace be upon him, till they reached a rock (on which) they both lay down their heads and slept. The fish moved vigorously in the vessel and got out of it and fell into the sea and there it took its way through the sea (straight) as in a tunnel. Allāh stopped the flow of water on both sides of the way created by the fish, and so that way was like a tunnel. When Mūsā got up, his companion forgot to tell him about the fish, and so they carried on their journey during the rest of the day and the whole night. The next morning Mūsā said to his boy-servant,

﴿"Bring us our morning meal; truly, we have suffered much fatigue in this, our journey."﴾

وَلَمْ يَجِدْ مُوسَى النَّصَبَ حَتَّى جَاوَزَ الْمَكَانَ الَّذِي أَمَرَهُ اللَّهُ بِهِ، قَالَ لَهُ فَتَاهُ: ﴿أَرَأَيْتَ إِذْ أَوَّيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَبِئْتُ الْمَلُوتَ وَمَا أَنْشِيَهُ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا﴾ قَالَ: فَكَانَ لِلْخُورِ سَرَبًا، وَلِمُوسَى وَفَتَاهُ عَجَبًا، فَقَالَ:

﴿ذَلِكَ مَا كُنَّا نَبِغُ فَارْتَدَّا عَلَىٰ آثَارِهِمَا فَقَصَا﴾ قَالَ: فَرَجَعَا يَقْضَانِ أَرْهُمَا حَتَّىٰ انْتَهَيَا إِلَى الصَّخْرَةِ، فَإِذَا رَجُلٌ مُسَجًى بِنُوبٍ، فَسَلَّمَ عَلَيْهِ مُوسَى فَقَالَ الْخَضِرُ: وَأَنْتَ بِأَرْضِكَ السَّلَامُ. فَقَالَ: أَنَا مُوسَى. فَقَالَ: مُوسَى بَنِي إِسْرَائِيلَ؟ قَالَ: نَعَمْ، قَالَ: أَتَيْتَكَ لِتُعَلِّمَنِي مِمَّا عُلِّمْتَ رُبَّمَا ﴿قَالَ إِنَّكَ لَنْ تَسْلُطَ عَلَيَّ صَبْرًا﴾ يَا مُوسَى إِنِّي عَلَىٰ عِلْمٍ مِنْ عِلْمِ اللَّهِ عَلَّمَنِيهِ لَا تَعْلَمُهُ أَنْتَ وَأَنْتَ عَلَىٰ عِلْمٍ مِنْ عِلْمِ اللَّهِ عَلَّمَكُهُ اللَّهُ لَا أَعْلَمُهُ.

Mūsā did not get tired till he had passed the place that Allāh had ordered him to look for. His boy-servant then said to him,

﴿“Do you remember when we betook ourselves to the rock? I indeed forgot the fish; none but Shayṭān made me forget to remember it. It took its course into the sea in a strange way.”﴾

There was a tunnel for the fish and Mūsā and his boy-servant were amazed. Mūsā said,

﴿“That is what we have been seeking.” So they went back retracing their footsteps.”﴾

So they went back retracing their steps until they reached the rock. There they found a man covered with a garment. Mūsā greeted him. Al-Khiḍr said, “Is there such a greeting in your land?” Mūsā said, “I am Mūsā.” He said, “Are you the Mūsā of the Children of Israel?” Mūsā said, “Yes,” and added, “I have come to you so that you may teach me something of that knowledge which you have been taught.” Al-Khiḍr said,

﴿“You will not be able to have patience with me.”﴾

O Mūsā! I have some of Allāh's knowledge which He has bestowed upon me but you do not know it; and you too, have some of Allāh's knowledge which He has bestowed upon you, but I do not know it.”

فَقَالَ مُوسَى: ﴿سَتَجِدُنِي إِن شَاءَ اللَّهُ سَابِقًا وَلَا أَغْصَى لَكَ أَمْرًا﴾ قَالَ لَهُ الْخَضِرُ: ﴿وَإِنِ اتَّبَعْتَنِي فَلَا تَتْلَنِ عَنِّي حَتَّىٰ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا﴾ فَانْطَلَقَا بِمَشْيَانِ عَلَى سَاحِلِ الْبَحْرِ فَمَرَّتْ سَفِينَةٌ، فَكَلَّمُوهُمْ أَنْ يَحْمِلُوهُمْ، فَعَرَفُوا الْخَضِرَ فَحَمَلُوهُمْ بِغَيْرِ نَوَلٍ، فَلَمَّا رَكِبَا فِي السَّفِينَةِ لَمْ يَنْجَا إِلَّا وَالْخَضِرُ قَدْ قَلَعَ لَوْحًا مِنْ أَلْوَاكِ السَّفِينَةِ بِالْقُدُومِ، فَقَالَ لَهُ مُوسَى: قَدْ حَمَلُونَا بِغَيْرِ نَوَلٍ، فَعَمَدْتُ إِلَى سَفِينَتِهِمْ فَخَرَقْتُهَا لِتَغْرُقَ أَهْلَهَا؟

لَقَدْ جِئْتَ شَيْئًا إِمْرًا ﴿قَالَ أَنَّى آلَئِكَ لَن تَتْلِيَهُنَّ مِنْ شَيْءٍ﴾ قَالَ لَا تُؤَاخِذُنِي بِمَا نَسِيتُ وَلَا تُرَفِّقْ بِي مِنْ أَمْرِ عَشْرٍ ﴿١٧﴾

Mūsā said, "If Allāh wills, you will find me patient, and I will not disobey you in aught."

Al-Khiḍr said to him, "Then, if you follow me, ask me not about anything till I myself mention it to you."

So they set out walking along the shore, until a boat passed by and they asked the crew to let them go on board. The crew recognized Al-Khiḍr and allowed them to go on board free of charge. When they went on board, suddenly Mūsā saw that Al-Khiḍr had pulled out one of the planks of the ship with an adz. Mūsā said to him, "These people gave us a free ride, yet you have broken their boat so that its people will drown! Verily, you have done a terrible thing!

"Al-Khiḍr said, "Did I not tell you, that you would not be able to have patience with me?"

Mūsā said, "Call me not to account for what I forgot and be not hard upon me for my affair (with you)."

The Messenger of Allāh ﷺ said,

فَكَانَتْ الْأُولَى مِنْ مُوسَى يَنْشِئَانَا، قَالَ: وَجَاءَ عُضْفُورٌ نَوَقَعَ عَلَى حَرْفِ الشَّيْبَةِ، فَتَقَرَّرَ فِي الْبَحْرِ نَقْرَةً أَوْ ثَلَاثَتَيْنِ فَقَالَ لَهُ الْخَضِرُّ: مَا عَلِمِي وَعِلْمُكَ فِي عِلْمِ اللَّهِ إِلَّا بِثُلَاثٍ مَا تَقْصُرُ هَذَا الْعُضْفُورُ مِنْ هَذَا الْبَحْرِ ثُمَّ خَرَجَا مِنَ الشَّيْبَةِ فَيَتَنَا هُمَا يَنْشِئَانَا عَلَى السَّاحِلِ إِذْ أَبْصَرَ الْخَضِرُّ غُلَامًا يَلْعَبُ مَعَ الْفِلْمَانِ، فَأَخَذَ الْخَضِرُّ رَأْسَهُ فَاخْتَلَعَهُ بِيَدِهِ فَقَتَلَهُ، فَقَالَ لَهُ مُوسَى: ﴿أَفَلَيْتَ نَفْسًا زَكِيَّةً بِمَا تَفْعَلُ لَقَدْ جِئْتَ شَيْئًا نُكَرًا﴾ ﴿١٨﴾ قَالَ أَنَّى آلَئِكَ لَن تَتْلِيَهُنَّ مِنْ شَيْءٍ ﴿١٩﴾

In the first instance, Mūsā asked Al-Khiḍr because he had forgotten his promise. Then a bird came and sat on the edge of the boat, dipping its beak once or twice in the sea. Al-Khiḍr said to Mūsā, "My knowledge and your knowledge, in comparison to Allāh's knowledge, is like what this bird has taken out of the sea." Then they both disembarked from the boat, and while they were walking on the shore, Al-Khiḍr saw a boy playing with other boys. Al-Khiḍr took hold of the boy's head and pulled it off with his hands, killing him. Mūsā said to him,

﴿"Have you killed an innocent person who had killed none! Verily, you have committed a thing Nukr!" He said, "Did I not tell you that you would not be able to have patience with me?"﴾

قَالَ: وَقَدْوَ أَشَدُّ مِنَ الْأُولَى، ﴿قَالَ إِنْ سَأَلْتُكَ عَنْ غَيْرِهِ بَعْدَهَا فَلَا تُصِغِبْنِي قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا﴾ ٧٧ فَاطْلُقَا حَتَّى إِذَا آتَا أَهْلَ قَرْيَةٍ اسْتَلْقَمَا أَهْلَهَا ذَايَرًا أَنْ يُصِغِرُهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ، أَيْ مَائِلًا، فَقَالَ الْخَفِيرُ بَيْنَهُ ﴿فَأَقْصِرْ﴾ فَقَالَ مُوسَى: قَوْمُ أَتَيْنَاهُمْ فَلَمْ يُطْعِمُونَا وَلَمْ يُصِغِرُونَا ﴿لَوْ شِئْتَ لَتَلَطَّفْتَ عَلَيْهِمْ آجِرًا﴾ ٧٨ قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنَكَ سَأَلْتُكَ بِأَوَّلِهِ مَا لَمْ تَتَلَطَّفْ عَلَيْهِمْ صَدْرًا ٧٩

[The narrator] said, "The second blame was stronger than the first one".

﴿Mūsā said, "If I ask you anything after this, keep me not in your company; you have received an excuse from me." Then they both proceeded until they came to the people of a town. They asked them for food but they refused to entertain them. (Then) they found there a wall on the point of falling down.﴾

(Al-Khiḍr) set it up straight with his own hands. Mūsā said, "We came to these people, but they neither fed us nor received us as guests.

﴿If you had wished, surely, you could have taken wages for it!" (Al-Khiḍr) said: "This is the parting between you and I. I will tell you the interpretation of (those) things over which you were unable to be patient."﴾

The Messenger of Allāh ﷺ said:

«رَوْدُنَا أَنْ مُوسَى كَانَ صَبَرَ حَتَّى يَقْصُرَ اللَّهُ عَلَيْنَا مِنْ خَيْرِهِمَا»

«We wish that Mūsā was patient so that Allāh would have told us more about both of them.»

Ṣaʿīd bin Jubayr said: "Ibn 'Abbās used to recite [Āyah no. 79]

(وَكَانَ أَمَانَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ صَالِحَةٍ عَشَبًا)

(There was a king before them who seized every good-conditioned ship by force) and [Āyah no 80]

(وَأَمَّا الْعَلَامُ فَكَانَ كَافِرًا وَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ)

(As for the boy, he was a disbeliever and his parents were believers.)^[1]

Then (in another narration) Al-Bukhāri recorded a similar account which says:

فَخَرَجَ مُوسَى وَمَعَهُ فَتَاهُ يُوْشَعَ بْنِ نُوْنٍ وَمَعَهُمَا الْحُرْتُ، حَتَّى أَتَتْهُمَا إِلَى الصَّخْرَةِ، فَتَزَلَّا عَنْهَا، قَالَ: قَوَّضَعَ مُوسَى رَأْسَهُ فَتَنَامَ، قَالَ: وَفِي أَصْلِ الصَّخْرَةِ عَيْنٌ يُقَالُ لَهَا الْحَيَاءُ لَا يُصِيبُ مِنْ مَائِهَا شَيْءٌ إِلَّا حَيِيَ فَأَصَابَ الْحُرْتُ مِنْ مَاءِ بَلَكِ الْعَيْنِ، فَتَحَرَّكَ وَانْتَسَلَ مِنَ الْيَكْتَلِ فَدَخَلَ الْبَحْرَ، فَلَمَّا اسْتَيْقَظَ قَالَ مُوسَى لِفَتَاهُ: ﴿مَآئِنَا غَمَامًا﴾

«...then Mūsā set out and with him was his boy-servant Yūsha' bin Nūn, and they had the fish with them. When they reached the rock, they camped there, and Mūsā lay down his head and slept. At the base of the rock there was a spring called Al-Hāyāt; its water never touched a thing but it brought it to life. Some of its water touched the fish, so it began to move and jumped out of the vessel and into the sea. When he woke up, Mūsā said to his boy-servant:

﴿Bring us our morning meal.﴾»

Then he quoted the rest of the Ḥadīth.

Then a bird came and perched on the edge of the ship, and dipped its beak in the sea, and Al-Khiḍr said to Mūsā, "My knowledge and your knowledge and the knowledge of all of creation, in comparison to the knowledge of Allāh, is like what this bird has taken from the sea." Then he mentioned the rest of the report.^[2]

﴿قَالَ لَهُ مُوسَى هَلْ أَتَيْتَكَ عَلَىٰ أَنْ تَقِيلَ مِنَّا عَلِمْتَ رُشْدًا ۖ﴾ قَالَ إِنَّكَ لَنْ تَسْلُبَ مِنِّي سِرًّا ۖ وَكَيْفَ تَسْبِرُ عَلَىٰ مَا رَأَيْتَ بِیْهِ ۚ حُبًّا ۖ﴾ قَالَ سَتَجِدُنِي إِن شَاءَ اللَّهُ مَسِيرًا وَلَا أَعْمَىٰ لَكَ أَمْرٌ ۖ﴾ قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَتْلُبْ عَلَيَّ شَيْئًا ۚ حَتَّىٰ أَتُخْبِرَكَ لَكَ مِنْهُ ذِكْرٌ ۖ﴾

﴿66. Mūsā said to him: "May I follow you so that you teach me something of that knowledge which you have been taught (by Allāh)?"﴾

^[1] Faḥ Al-Bārī 8:262.

^[2] Faḥ Al-Bārī 8:272.

﴿67. He said: "Verily, you will not be able to have patience with me!"﴾

﴿68. "And how can you have patience about a thing which you know not?"﴾

﴿69. Mūsā said: "If Allāh wills, you will find me patient, and I will not disobey you in aught."﴾

﴿70. He said: "Then, if you follow me, ask me not about anything till I myself mention of it to you."﴾

Mūsā meeting with Al-Khiḍr and accompanying Him

Allāh tells us what Mūsā said to that learned man, who was Al-Khiḍr. He was one to whom Allāh had given knowledge that He had not given to Mūsā, just as He had given Mūsā knowledge that He had not given to Al-Khiḍr.

﴿قَالَ لَهُ مُوسَى هَلْ أَتَمَّكَ﴾

﴿Mūsā said to him: "May I follow you..."﴾

This is a question phrased in gentle terms, with no sense of force or coercion. This is the manner in which the seeker of knowledge should address the scholar.

﴿أَتَمَّكَ﴾

﴿I follow you﴾ means, I accompany you and spend time with you.

﴿عَلَّ أَنْ تُعَلِّمَنِي مِمَّا عَلَّمْتَ رُشْدًا﴾

﴿so that you teach me something of that knowledge which you have been taught﴾

meaning, teach me something from that which Allāh has taught you so that I may be guided by it and learn something beneficial and do righteous deeds. At this point,

﴿قَالَ﴾

﴿He said﴾ meaning, Al-Khiḍr said to Mūsā,

﴿إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا﴾

﴿Verily, you will not be able to have patience with me!﴾

meaning, 'You will not be able to accompany with me when you see me doing things that go against your law, because I

have knowledge from Allāh that He has not taught you, and you have knowledge from Allāh that He has not taught me. Each of us has responsibilities before Allāh that the other does not share, and you will not be able to stay with me,'

﴿وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا ۝٧١﴾

«And how can you have patience about a thing which you know not?»

'For I know that you will denounce me justifiably, but I have knowledge of Allāh's wisdom and the hidden interests which I can see but you cannot.'

﴿قَالَ﴾

«He said» meaning, Mūsā said:

﴿سَتَجِدُنِي إِن شَاءَ اللَّهُ صَابِرًا ۝٧٢﴾

«If Allāh wills, you will find me patient,» with whatever I see of your affairs,

﴿وَلَا أَعِصِي لَكَ أَمْرًا ۝٧٣﴾

«and I will not disobey you in aught.» means, 'I will not go against you in anything.' At that point, Al-Khidr, upon him be peace, set a condition:

﴿قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلَنِي عَنْ شَيْءٍ ۝٧٤﴾

«Then, if you follow me, ask me not about anything» do not initiate any discussion of the matter,

﴿حَتَّىٰ أَذْكُرَ لَكَ مِنْهُ ذِكْرًا ۝٧٥﴾

«till I myself mention of it to you.» meaning, 'until I initiate the discussion, before you ask me about it.'

﴿فَاسْلَفَ حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا قَالَ أَخَرَقَهَا لِنَارِقَ أَهْلِهَا لَقَدْ جِئْتَ شَيْئًا إِسْرًا ۝٧٦﴾

﴿قَالَ أَلَمْ أَقُلْ إِنَّكَ لَن تَسْلُطَ مِنِّي صَبْرًا ۝٧٧﴾ قَالَ لَا تُؤَلِّمُنِي بِمَا نَيْمْتُ وَلَا تُرَفِّقْ مِنِّي أَمْرًا

﴿عَسْرًا ۝٧٨﴾

«71. So they both proceeded, till, when they boarded the boat, he (Khidr) damaged it. Mūsā said: "Have you damaged it wherein its people will drown? Verily, you have committed a thing Imr."»

فَلَمَّا جَاوَزَا قَالَ لِفَتْنِهِ إِنِّي نَاغِيَاءُ مَا لَفَقْتُ لَيْسَانًا مِنْ سَفَرِنَا هَذَا نَصَبًا ﴿٧٤﴾ قَالَ أَرَأَيْتَ إِذْ أَوْتَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَبِئْتُ الْخَوْتُ وَمَا أُنْسِينِي إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا ﴿٧٥﴾ قَالَ ذَلِكَ مَا كُنَّا نَبِغُ فَأَرْسَلْنَا عَنْهُ غَمَامًا فَجَاءَهُ مَعَهُ الْمَاءُ فَجَدَّ عَبْدًا مِنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِنْ عِنْدِنَا وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا ﴿٧٦﴾ قَالَ لَهُ مُوسَى هَذَا نَبِئُكَ عَلَى أَنْ تُعَلِّمَ مَعَ عِلْمِكَ رَشْدًا ﴿٧٧﴾ قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٨﴾ وَكَيْفَ تَصْبِرُ عَلَى مَا رَجَعُ بِهِ خَيْرًا ﴿٧٩﴾ قَالَ سَتَجِدُنِي إِن شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا ﴿٨٠﴾ قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّى أُحْدِثَ لَكَ مِنْهُ ذِكْرًا ﴿٨١﴾ فَأَمْلَأَ حَقِّ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا قَالَ أَخَرَقَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا نَرًا ﴿٨٢﴾ قَالَ أَنَا أَقْلُ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٨٣﴾ قَالَ لَا تُؤْخِذْنِي بِمَا نَبِئْتُ وَلَا تَرْهُقْنِي مِنْ أَمْرِ عَسْرًا ﴿٨٤﴾ فَأَمْلَأَ حَقِّ إِذَا لَقِيَا غَلَمًا فَقَنَلَهُ قَالَ أَقْنَلْتَ نَفْسَ رَكِيَّةٍ بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا ﴿٨٥﴾

the full story, and there is a reason and purpose for it that you do not know about.'

قَالَ

«He said», meaning, Mūsā said:

«لَا تُؤْخِذْنِي بِمَا نَبِئْتُ وَلَا تَرْهُقْنِي مِنْ أَمْرِ عَسْرًا»

«Call me not to account for what I forgot, and be not hard upon me for my affair (with you).»

meaning, 'do not be harsh with me.' Hence it says in the Ḥadīth quoted above from the Messenger of Allāh ﷺ:

«كَانَتْ الْأَرْسَى مِنْ مُوسَى نَبِيَانًا»

'In the first instance, Mūsā asked Al-Khidr because he had forgotten his promise.'^[1]

«فَأَمْلَأَ حَقِّ إِذَا لَقِيَا غَلَمًا فَقَنَلَهُ قَالَ أَقْنَلْتَ نَفْسَ رَكِيَّةٍ بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا ﴿٨٥﴾»
 «قَالَ أَرَأَيْتَ إِذَا لَقِيَا غَلَمًا فَقَنَلَهُ قَالَ أَقْنَلْتَ نَفْسَ رَكِيَّةٍ بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا ﴿٨٥﴾»
 «قَالَ أَرَأَيْتَ إِذَا لَقِيَا غَلَمًا فَقَنَلَهُ قَالَ أَقْنَلْتَ نَفْسَ رَكِيَّةٍ بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا ﴿٨٥﴾»
 «قَالَ أَرَأَيْتَ إِذَا لَقِيَا غَلَمًا فَقَنَلَهُ قَالَ أَقْنَلْتَ نَفْسَ رَكِيَّةٍ بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا ﴿٨٥﴾»

«74. Then they both proceeded till they met a boy, and he (Khidr) killed him. Mūsā said: "Have you killed an innocent person without Nafs? Verily, you have committed a thing Nukr!"»

«75. He said: "Did I not tell you that you can have no

[1] Fath Al-Bārī 8:262.

patience with me?"

﴿76. He said: "If I ask you anything after this, keep me not in your company, you have received an excuse from me."﴾

The Story of killing the Boy

﴿فَاتَّخَذَا﴾

﴿Then they both proceeded,﴾ means, after the first incident,

﴿حَتَّىٰ إِذَا لَبِيا عَلَیْهَا فَتَنَهُ﴾

﴿till they met a boy, and he (Khidr) killed him.﴾

It has been stated previously that this boy was playing with other boys in one of the towns, and that Al-Khidr deliberately singled him out. He was the finest and most handsome of them all, and Al-Khidr killed him. When Mūsā, peace be upon him, saw that he denounced him even more fervently than in the first case, and said hastily:

﴿أَفَتُلْكَتُ نَفْسًا رَّكِیَةً﴾

﴿Have you killed an innocent person?﴾

meaning, a young person who had not yet committed any sin or done anything wrong, yet you killed him

﴿بِغَیْرِ نَفْسٍ﴾

﴿without Nafs﴾ with no reason for killing him.

﴿أَلَقَدْ جِئْتَ شَيْئًا نُكْرًا﴾

﴿Verily, you have committed a thing Nukr!﴾ meaning, something that is clearly evil.

﴿قَالَ أَرَأِیْكَ لَكَ إِلَهٌ لَّنْ تَنْطِیْعَ مِنِّی صَیْرًا﴾

﴿He said: "Did I not tell you that you can have no patience with me?"﴾

Once again, Al-Khidr reiterates the condition set in the first place, so Mūsā says to him:

﴿إِنْ سَأَلْتُكَ عَنْ شَیْءٍ مِّنْهُمَا﴾

﴿If I ask you anything after this,﴾ meaning, 'if I object to anything else you do after this,'

﴿فَلَا تُصَحِّبْنِي فَقَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا﴾

﴿keep me not in your company, you have received an excuse from me.﴾

'you have accepted my apology twice.' Ibn Jarīr narrated from Ibn 'Abbās that Ubayy bin Ka'b said: "Whenever the Prophet ﷺ mentioned anyone, he would pray for himself first. One day he said:

«رَحِمَهُ اللَّهُ عَلَيْنَا وَعَلَى مُوسَى لَوْ لَبِثَ مَعَ صَاحِبِهِ لَا بَصَرَ الْعَجَبِ، وَلَكِنَّهُ قَالَ: ﴿إِنْ سَأَلْتَنِي عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَحِّبْنِي فَقَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا﴾» [1]

«May the mercy of Allāh be upon us and upon Mūsā. If he had stayed with his companion he would have seen wonders, but he said, 'If I ask you anything after this, keep me not in your company, you have received an excuse from me.'» [1]

﴿فَانْطَلَقَا حَتَّى إِذَا أَتَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلُهَا فَأَبَوْا أَنْ يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ قَالَ لَوْ شِئْتَ لَتَخَذْتَ عَلَيْهِ أَجْرًا ﴿٧٧﴾ قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ سَأُنَبِّئُكَ بِمَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا ﴿٧٨﴾﴾

﴿77. Then they both proceeded till when they came to the people of a town, they asked them for food, but they refused to entertain them. Then they found therein a wall about to collapse and he set it up straight. (Mūsā) said: "If you had wished, surely you could have taken wages for it!"﴾

﴿78. He said: "This is the parting between you and I, I will tell you the interpretation of (those) things over which you were not able to be patient."﴾

The Story of repairing the Wall

Allāh tells us that

﴿فَانْطَلَقَا﴾

﴿they both proceeded﴾ after the first two instances,

﴿حَتَّى إِذَا أَتَا أَهْلَ قَرْيَةٍ﴾

[1] Aṭ-Ṭabari 18:77.

«till when they came to the people of a town,»

Ibn Jarir narrated from Ibn Sirin that this was Al-Aylah.^[1]
According to the *Hadith*;

«حَتَّى إِذَا أَتَى أَهْلَ قَرْيَةٍ لَئِنَّمَا»

«When they came there, the people of the town were mean.»^[2]
i.e., miserly

«اَسْتَظَمْنَا أَهْلَهَا فَأَتَوْا أَنْ يُضَيِّقُوهُمْ فَوَجَدُوا فِيهَا حِدَارًا يُرِيدُ أَنْ يُهَوِّضَ»

«they asked them for food, but they refused to entertain them.
Then they found therein a wall about to collapse and he (Khidr)
set it up straight.»

means, he fixed it so it was standing upright properly. We have already seen in the *Hadith* quoted above that he set it up with his own hands, supporting it until it was standing straight again, which is something extraordinary. At this point Mūsā said to him:

«لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا»

«If you had wished, surely you could have taken wages for it!»
meaning, because they did not entertain us as guests, you should not have worked for them for free.

«قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنَكَ»

«He said: "This is the parting between you and I»

meaning, because you said after the boy was killed that if you asked me anything after that, you would not accompany me any further. So this is the parting of the ways between me and you.

«سَأُنَبِّئُكَ بِتَأْوِيلِ»

«I will tell you the interpretation» meaning explanation,

«مَا لَمْ تَصْبِرْ عَلَيْهِ صَبْرًا»

«of (those) things over which you were not able to be patient.»

[1] Al-Tabari 18:78.

[2] Ahmad 5:119.

الْحَمْدُ لِلَّهِ

٣٠٢

الْحَمْدُ لِلَّهِ

﴿٧٩﴾ قَالَ أَرَأَيْتَ لَكَ الْبَارِقَ لَمْ تَسْطِيعْ مَعِيَ صَبْرًا ﴿٨٠﴾ قَالَ إِنْ سَأَلْتَهُ عَنْ شَيْءٍ مِّنْ بَعْدِ هَٰذَا فَلَا تُنصِحْنِيْ قَدْ بَلَغْتَ مِن لَّدُنِّيْ عُذْرًا ﴿٨١﴾ فَأَنطَلَقَا حَتَّىٰ إِذَا أَنبَأَ أَهْلَ قَرْيَةٍ أَنِطْعَمًا أَهْلُهَا فَأَبَوْا أَن يُصَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَن يَنقَضَ فَأَقَامَهُ ﴿٨٢﴾ قَالَ لَوْ شِئْتُ لَنَقَضْت عَلَيْهِ أَجْرًا ﴿٨٣﴾ قَالَ هَٰذَا فِرَاقُ بَيْنِي وَبَيْنَكَ سَأُنَبِّئُكَ بِمَا لَمْ تَسْطِيعْ عَلَيْهِ صَبْرًا ﴿٨٤﴾ أَلَسَفِينَةُ كَانَتْ لِمَسْكِينٍ يَّعْمَلُونَ فِي الْبَحْرِ فَأَرْدَتْ أَنْ أَعْيِبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ﴿٨٥﴾ وَأَمَّا الْفُلُفُلُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَا أَنْ يُرْهِفَهُمَا طُغْيَانًا وَكُفْرًا ﴿٨٦﴾ فَأَرَادْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ رُحْمًا ﴿٨٧﴾ وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَتْ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِن رَّبِّكَ وَمَا فَعَلْتَهُ عَنِ أَمْرِ ذَٰلِكَ نَأْوِيْلَ مَا لَمْ تَسْطِيعْ عَلَيْهِ صَبْرًا ﴿٨٨﴾ وَتَتَلَوْنَا عَنْ ذِي الْقَرْبَيْنِ قُلْ سَأَتْلُو عَلَيْكُمْ مِنْهُ ذِكْرًا ﴿٨٩﴾

﴿٧٩﴾ أَلَا السَّفِينَةُ كَانَتْ لِمَسْكِينٍ يَّعْمَلُونَ فِي الْبَحْرِ فَأَرْدَتْ أَنْ أَعْيِبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ﴿٨٠﴾

﴿79. "As for the boat, it belonged to poor people working in the sea. So I wished to make a defective damage in it, as there was a king behind them who seized every boat by force."﴾

Interpretations of why the Ship was damaged

This is an explanation of what Mūsā found so hard to understand, and the appearance of which he condemned. Allāh showed Al-Khidr the hidden reasons, so

he said, "I damaged the ship to make it faulty, because they used to pass by a king who was one of the oppressors, who

﴿يَأْخُذُ كُلَّ سَفِينَةٍ﴾

﴿seized every boat﴾, i.e., every good, sound boat

﴿غَصْبًا﴾

﴿by force.﴾ 'So I wanted to prevent him from taking this boat by making it appear faulty, so that its poor owners who had nothing else could benefit from it.' It was also said that they were orphans.

﴿وَأَمَّا الْفُلُفُلُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَا أَنْ يُرْهِفَهُمَا طُغْيَانًا وَكُفْرًا ﴿٨٦﴾ فَأَرَادْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ رُحْمًا ﴿٨٧﴾﴾

480. "And as for the boy, his parents were believers, and we feared he would oppress them by rebellion and disbelief."

481. "So we intended that their Lord should exchange him for them for one better in righteousness and nearer to mercy."

Interpretation of why the Boy was killed

Ibn 'Abbās narrated from Ubayy bin Ka'b that the Prophet ﷺ said:

«الغلام الذي قتل الخضر طبع يوم طبع كافرا»

"The boy Al-Khidr killed was destined to be a disbeliever from the day he was created."

It was recorded by Ibn Jarir from Ibn 'Abbās.^[1] He said:

«فكان أبواه مؤمنين فخشيت أن يرهقهما طغيانا وكفرا»

"His parents were believers, and we feared he would oppress them by rebellion and disbelief"

Their love for him might make them follow him in disbelief. Qatadah said, "His parents rejoiced when he was born and grieved for him when he was killed. If he had stayed alive, he would have been the cause of their doom. So let a man be content with the decree of Allāh, for the decree of Allāh for the believer, if he dislikes it, is better for him than if He were to decree something that he likes for him."^[2] An authentic Hadith says;

«لا يغيبي الله للمؤمن من قضاء إلا كان خيرا له»

"Allāh does not decree anything for the believer except it is good for him."^[3]

And Allāh says:

«وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ»

"and it may be that you dislike a thing which is good for you."
[2:216].

«فَأَرْزُقْهُم مِّنْ رَّبِّهِمْ إِنَّهُم لَكَاثِرُونَ»

^[1] Muslim 2380, Aṭ-Ṭabari 18:85.

^[2] Aṭ-Ṭabari 18:86.

^[3] Aḥmad 3:117.

﴿So we intended that their Lord should exchange him for them for one better in righteousness and nearer to mercy.﴾

A child who was better than this one, a child for whom they would feel more compassion. This was the view of Ibn Jurayj.^[1]

﴿وَأَنَّا لَإِلَادُكَ فُكَّانٍ يُفْلَمِينَ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَن يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِن رَّبِّكَ وَمَا قُلْتُمْ عَنْ أَمْرِ ذَٰلِكِ فَأُوتِىَ مَا لَمْ تَسْأَلِ عَلَيْهِ صَبْرًا ۝٨٢﴾

﴿82. "And as for the wall, it belonged to two orphan boys in the town; and there was under it a treasure belonging to them; and their father was a righteous man, and your Lord intended that they should attain their age of full strength and take out their treasure as a mercy from your Lord. And I did them not of my own accord. That is the interpretation of those (things) over which you could not be patient.﴾

Interpretation of why the Wall was repaired for no Charge

In this Āyah there is a proof that the word Qaryah (village) may be used to refer to a city (Madīnah), because Allāh first says,

﴿حَتَّىٰ إِذَا أَتَىٰ أَهْلَ قَرْيَةٍ﴾

﴿till when they came to the people of a town (Qaryah)﴾ [18:77], but here He says:

﴿وَكَانَ لِلْفُلَمَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ﴾

﴿it belonged to two orphan boys in the town (Al-Madīnah);﴾

This is like the Āyāt:

﴿وَكُلٌّ مِّنْ قَرْيَةٍ مَّا أَشَدُّ قُوَّةً مِن قَرْيَتِكَ الَّتِي أَخْرَجْتَكَ﴾

﴿And many a town (Qaryah), stronger than your town which has driven you out We have destroyed﴾ [47:13] and;

﴿وَقَالُوا لَوْلَا نُزِّلَ هَٰذَا الْقُرْآنُ عَلَىٰ رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ﴾

^[1] At-Ṭabari 18:86-87.

«And they say: "Why is not this Qur'an sent down to some great man of the two towns (Al-Qaryatayn)?"» [43:31]

meaning Makkah and At-Ta'if.

The meaning of the *Āyah* [18:82] is: "I repaired this wall because it belonged to two orphan boys in the city, and underneath it was some treasure belonging to them." 'Ikrimah, Qatādah and others said, "Underneath it there was some wealth that was buried for them."^[1] This meaning is apparent from the context of the *Āyah*, and is the view chosen by Ibn Jarīr (may Allāh have mercy on him).

﴿وَكَانَ أَبُوهُمَا صَالِحًا﴾

«their father was a righteous man,» indicates that a righteous person's offspring will be taken care of, and that the blessing of his worship will extend to them in this world and in the Hereafter. This will occur through his intercession for them, as well as their status being raised to the highest levels of Paradise, so that he may find joy in them. This was stated in the Qur'an and reported in the Sunnah. Sa'īd bin Jubayr narrated from Ibn 'Abbās: "They were taken care of because their father was a righteous man, although it is not stated that they themselves were righteous."^[2]

﴿فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا﴾

«your Lord intended that they should attain their age of full strength and take out their treasure»

Here will is attributed to Allāh, the Exalted, because no one else is able to bring them to the age of full strength and puberty except Allāh. In contrast, He said about the boy:

﴿فَأَرَادْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَوٰءٌ﴾

«So we intended that their Lord should exchange him for them for one better in righteousness»

and concerning the ship:

﴿فَأَرْسَلْنَا أَنْ أَمْسِكَا﴾

^[1] At-Tabari 18:90.

^[2] At-Tabari 18:90.

﴿So I wished to make a defective damage in it,﴾

And Allāh knows best.

Was Al-Khidr a Prophet?

﴿رَحْمَةً مِن رَّبِّكَ وَمَا فَعَلْتُمْ عَنْ أَمْرِي﴾

﴿as a mercy from your Lord. And I did them not of my own accord.﴾

Meaning, These three things that I did, come from the mercy of Allāh for those we have mentioned, the crew of the ship, the parents of the boy and the two sons of the righteous man. I was only commanded to do these things that were enjoined upon me.' This is proof and evidence in support of those who say that Al-Khidr, peace be upon him, was a Prophet, along with the Āyah which we have already quoted:

﴿فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا عَلَيْهِ رَحْمَةٌ مِّنْ عِزِّنَا وَعِلْمٌ مِّنْ لَّدُنَّا عِلْمًا﴾

﴿Then they found one of Our servants, on whom We had bestowed mercy from Us, and whom We had taught knowledge from Us.﴾ [18:65]

Why he was called Al-Khidr?

Imām Aḥmad recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Prophet ﷺ said concerning Al-Khidr;

«إِنَّمَا سُمِّيَ خَضِرًا لِأَنَّهُ جَلَسَ عَلَى فَرَوَةٍ بَيْضَاءَ، فَإِذَا هِيَ تَهْتَزُّ مِنْ تَحْتِهِ خَضِرَاءَ»

«He was called Al-Khidr because he sat on a barren Farwah that turned white, then it turned green (Khadrā') beneath him.»^[1]

Imām Aḥmad also recorded this from 'Abdur-Razzāq.^[2] It was also recorded in Ṣaḥīḥ Al-Bukhārī from Hammām from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«إِنَّمَا سُمِّيَ الْخَضِرَ لِأَنَّهُ جَلَسَ عَلَى فَرَوَةٍ، فَإِذَا هِيَ تَهْتَزُّ مِنْ تَحْتِهِ خَضِرَاءَ»

«He was called Al-Khidr because he sat on a barren Farwah and

[1] Aḥmad 2:312.

[2] Aḥmad 2:318.

it turned green (Khaḍrā') beneath him.^[1]

The meaning of *Farwah* here is a patch of withered vegetation. This was the view of 'Abdur-Razzāq.^[2] It was also said that it means the face of the earth.

﴿ذَٰلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا﴾

«That is the interpretation of those (things) over which you could not be patient.»

meaning, 'this is the explanation of the things which you could not put up with or be patient with until I took the initiative of explaining them to you.' When he explained them and made them clear and solved the confusion, he used a milder form of the verb,

﴿تَسْلَعُ﴾

«you could» When the matter was still confusing and very difficult, a more intensive form was used,

﴿سَأُنَبِّتُكَ بِتَأْوِيلِ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا﴾

«I will tell you the interpretation of (those) things over which you were unable to be patient with» [18:78].

The intensity of the verbal form used reflects the intensity of the confusion felt. This is like the *Āyah*:

﴿فَمَا اسْتَطَاعُوا أَنْ يَظْهَرُوهُ﴾

«So they (Ya'jūj and Ma'jūj) were not able to scale it» [18:97] which means ascending to its highest point,

﴿وَمَا اسْتَطَاعُوا أَنْ يَنْقُبُوا﴾

«nor are they able to dig through it» [18:97] which is more difficult than the former. The intensity of the verbal form used reflects the difficulty of the action, which has to do with the subtleties of meaning. And Allāh knows best.

If one were to ask, what happened to the boy-servant of Mūsā who appears at the beginning of the story but then is not mentioned? The answer is that the objective of the story is

[1] *Faṭḥ Al-Bārī* 6:499.

[2] *Aḥmad* 2:318.

what happened between Mūsā and Al-Khiḍr. Mūsā's boy-servant was with him, following him. It is clearly mentioned in the *Ṣaḥīḥ Ḥadīths* referred to above that he was Yūsha' bin Nūn, who was the one who became the leader of the Children of Israel after Mūsā, peace be upon him.

﴿وَيَسْأَلُونَكَ عَنْ ذِي الْفَرْقَيْنِ قُلْ سَأَتْلُوا عَلَيْكُمْ مِنْهُ ذِكْرًا ﴿٨٣﴾ إِنَّا مَكَنَّا لَهُ فِي الْأَرْضِ
وَعَلَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبِيلًا ﴿٨٤﴾﴾

﴿83. And they ask you about Dhul-Qarnayn. Say: "I shall recite to you something of his story."﴾

﴿84. Verily, We established him in the earth, and We gave him the means of everything.﴾

The Story of Dhul-Qarnayn

Allāh says to His Prophet ﷺ,

﴿وَيَسْأَلُونَكَ﴾

﴿And they ask you﴾ O Muḥammad ﷺ,

﴿عَنْ ذِي الْفَرْقَيْنِ﴾

﴿about Dhul-Qarnayn﴾ i.e., about his story. We have already mentioned how the disbelievers of Makkah sent word to the People of the Book and asked them for some information with which they could test the Prophet ﷺ. They (the People of the Book) said, 'Ask him about a man who traveled extensively throughout the earth, and about some young men who nobody knows what they did, and about the *Rūh* (the soul),' then *Sūrat Al-Kahf* was revealed.

Dhul-Qarnayn had great Power

﴿إِنَّا مَكَنَّا لَهُ فِي الْأَرْضِ﴾

﴿Verily, We established him in the earth﴾ means, 'We have given him great power, so that he had all that kings could have of might, armies, war equipment and siege machinery.' So he had dominion over the east and the west, all countries and their kings submitted to him, and all the nations, Arab and non-Arab, served him. Some of them said he was called Dhul-Qarnayn (the one with two horns) because he reached the two

"Horns" of the sun, east and west, where it rises and where it sets.

﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾

﴿and We gave him the means of everything.﴾

Ibn 'Abbās, Mujāhid, Sa'īd bin Jubayr, Tkrimah, As-Suddi, Qatādah, Aḍ-Ḍaḥḥāk and others said, "This means knowledge."^[1] Qatādah also said,

﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾

﴿and We gave him the means of everything.﴾

"The different parts and features of the earth."^[2] Concerning Bilqīs, Allāh said,

﴿وَأَرْسَلْنَا مِنْ كُلِّ غُرَابٍ مِمَّا جَاءَ بِهَا صَبْرًا﴾

﴿she has been given all things﴾ [27:23], meaning all things that monarchs like her are given. Thus too was Dhul-Qarnayn: Allāh gave him the means of all things, meaning the means and power to conquer all areas, regions and countries, to defeat enemies, suppress the kings of the earth and humiliate the people of *Shirk*. He was given all that a man like him would need. And Allāh knows best.

﴿فَالْحَمْدُ لِلَّهِ الَّذِي هَدَىٰ لِهَٰذَا سَبِيلًا وَيُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَىٰ النُّورِ﴾ [27:24]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:25]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:26]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:27]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:28]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:29]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:30]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:31]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:32]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:33]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:34]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:35]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:36]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:37]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:38]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:39]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:40]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:41]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:42]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:43]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:44]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:45]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:46]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:47]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:48]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:49]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:50]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:51]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:52]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:53]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:54]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:55]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:56]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:57]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:58]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:59]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:60]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:61]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:62]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:63]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:64]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:65]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:66]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:67]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:68]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:69]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:70]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:71]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:72]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:73]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:74]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:75]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:76]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:77]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:78]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:79]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:80]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:81]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:82]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:83]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:84]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:85]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:86]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:87]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:88]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:89]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:90]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:91]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:92]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:93]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:94]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:95]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:96]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:97]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:98]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:99]
 ﴿وَمَا كُنَّا مِنْ كُلِّ شَيْءٍ سَابِقِينَ﴾ [27:100]

﴿85. So he followed a way.﴾

﴿86. Until, when he reached the setting place of the sun, he found it setting in a spring of Hami'ah. And he found near it a people. We said: "O Dhul-Qarnayn! Either you punish them or treat them with kindness."﴾

﴿87. He said: "As for him who does wrong, we shall punish him, and then he will be brought back unto his Lord, Who will punish him with a terrible torment (Hell).">﴾

[1] Al-Bidāyah wan-Nihāyah 2:106, Aṭ-Ṭabari 18:94-95.

[2] Al-Bidāyah wan-Nihāyah 2:106, Aṭ-Ṭabari 18:94-95.

﴿88. "But as for him who believes and works righteousness, he shall have the best reward, and we shall speak unto him mild words."﴾

His traveling and reaching the Place where the Sun sets (the West)

﴿تَتَّبَعَ سَبِيلًا﴾

﴿So he followed a way.﴾ Ibn 'Abbās said that he followed different routes to achieve what he wanted.^[1]

﴿تَتَّبَعَ سَبِيلًا﴾

﴿So he followed a way.﴾

Mujāhid said that he followed different routes, east and west.^[2] According to one report narrated from Mujāhid, he said:

﴿سَبِيلًا﴾

﴿a way﴾ means, "A route through the land."^[3] Qatādah said, "It means he followed the routes and landmarks of the earth."^[4]

﴿حَتَّىٰ إِذَا بَلَغَ مَقْرَبَ الْمَشْرِقِ﴾

﴿Until, when he reached the setting place of the sun,﴾

means, he followed a route until he reached the furthest point that could be reached in the direction of the sun's setting, which is the west of the earth. As for the idea of his reaching the place in the sky where the sun sets, this is something impossible, and the tales told by storytellers that he traveled so far to the west that the sun set behind him are not true at all. Most of these stories come from the myths of the People of the Book and the fabrications and lies of their heretics.

﴿وَنَجَدَهَا تُتْرَبُّ فِي عَيْنٍ حَمِئَةٍ﴾

﴿he found it setting in a spring of Hami'ah﴾

[1] At-Tabari 18:99.

[2] At-Tabari 18:95.

[3] At-Tabari 18:95.

[4] At-Tabari 18:99.

meaning, he saw the sun as if it were setting in the ocean. This is something which everyone who goes to the coast can see: it looks as if the sun is setting into the sea but in fact it never leaves its path in which it is fixed. *Hami'ah* is, according to one of the two views, derived from the word *Hama'ah*, which means mud. This is like the *Āyah*:

﴿إِنِّي خَلِيقٌ بَشَرًا مِّن صَلْصَلٍ مِّن مَّاءٍ مَّسْنُونٍ﴾^[1]

«I am going to create a man (*Ādam*) from dried clay of altered *Hama'h* (mud)» [15:28],

which means smooth mud, as we have discussed above.

﴿وَوَجَدَ عِنْدَهَا قَوْمًا﴾

«And he found near it a people.» meaning a nation. They mentioned that they were a great nation from among the sons of *Ādam*.

﴿قُلْنَا يَا الْقَارِئِينَ إِنَّمَا أَنْتُمْ مُعَذِّبُونَ وَإِنَّا لَنَتَجَفَّوهُمْ فِئَمًا﴾

«We (Allāh) said (by inspiration): "O *Dhul-Qarnayn*! Either you punish them or treat them with kindness"»

means, Allāh gave him power over them and gave him the choice: if he wanted to, he could kill the men and take the women and children captive, or if he wanted to, he could set them free, with or without a ransom. His justice and faith became apparent in the ruling he pronounced:

﴿أَنَا مِّنْ ظَلَمٍ﴾

«As for him who does wrong,» meaning who persists in his *Kufr* and in associating others in worship with his Lord,

﴿فَسَوْفَ نُعَذِّبُهُ﴾

«we shall punish him,» *Qatādah* said, i.e., by killing him.^[1]

﴿ثُمَّ يَرْدُّ إِلَىٰ رَبِّهِ مُعَذِّبًا عَنَّا لَكْرًا﴾

«and then he will be brought back unto his Lord, Who will punish him with a terrible torment.»

meaning a severe, far-reaching and painful punishment. This

[1] *Aṭ-Ṭabari* 18:98.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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الْقُرْآنُ الْكَرِيمُ

إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَهَابْنَاهُ مِنْ كُلِّ شَيْءٍ وَسَيَّأَ ﴿٨٩﴾ فَأَتَى سَبِيلًا ﴿٩٠﴾ حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَرْجُو فِي عَرِبٍ مِجْتَبَا وَوَجَدَ عِندَهَا قَوْمًا قُلْنَ بَلْ الْغَرْبِينَ إِيْمَانًا أَنْ نُعَذِّبَ وَإِمَانًا تَتَخَذَ فِيهِمْ حُسْنًا ﴿٩١﴾ قَالَ أَمَأْمَنَ ظَلَمَ فَمَنْ سَوْفَ نُعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا مُّكْرًا ﴿٩٢﴾ وَأَمَأْمَنَ ءَمِنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءُ الْحَسَنَىٰ وَنُسْقُوهُ لَهُ مِنْ أَمْرٍ آتِيًا ﴿٩٣﴾ ثُمَّ أَتَى سَبِيلًا ﴿٩٤﴾ حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَمْ يَجْعَلْ لَهُم مِّن دُونِهَا سَبِيلًا ﴿٩٥﴾ كَذَلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا ﴿٩٦﴾ ثُمَّ أَتَى سَبِيلًا ﴿٩٧﴾ حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا ﴿٩٨﴾ قَالُوا بَلْ الْغَرْبِينَ إِنْ يَأْجُوجُ وَمَأْجُوجُ مُّقْعِدُونَ فِي الْأَرْضِ فَهَلْ يَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ يَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ﴿٩٩﴾ قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ﴿١٠٠﴾ ءَاتُونِي زُبَرَ الْحَدِيدِ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ انفُخُوا حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ ءَاتُونِي أُفْرِغْ عَلَيْهِ قِطْرًا ﴿١٠١﴾ فَمَا اسْتَطَعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا ﴿١٠٢﴾

implies a confirmation of the Hereafter and the reward and punishment.

﴿وَلَا مَن مَّامَنَ﴾

«But as for him who believes», meaning 'who follows us in our call to worship Allah Alone with no partner or associate,'

﴿لَهُ جَزَاءُ الْحَسَنَىٰ﴾

«he shall have the best reward», meaning in the Hereafter, with Allah.

﴿وَنُسْقُوهُ لَهُ مِنْ أَمْرٍ آتِيًا﴾

«and we (Dhul-Qarnayn) shall speak unto him mild words.» Mujāhid said, «(words of) kindness.»^[1]

﴿ثُمَّ أَتَى سَبِيلًا﴾ حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَرْجُو عَلَىٰ قَوْمٍ لَمْ يَجْعَلْ لَهُم مِّن دُونِهَا سَبِيلًا ﴿٩٥﴾ كَذَلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا ﴿٩٦﴾

«89. Then he followed (another) way,»

«90. Until, when he came to the rising place of the sun, he found it rising on a people for whom We (Allāh) had provided no shelter against the sun.»

«91. So (it was)! And We knew all about him (Dhul-Qarnayn).»

[1] At-Tabari 18:99.

His Journey East

Allāh tells us that Dhul-Qarnayn then traveled from the west of the earth towards the east. Every time he passed a nation, he subjugated the people and called them to Allāh. If they obeyed him, all well and good, otherwise he would humiliate them and take their wealth and possessions. From every nation he took what his armies needed to fight the next nation. When he reached the place where the sun rises, as Allāh says,

﴿وَجَدَهَا تَطْلُعُ عَلَى قَوْمٍ﴾

﴿he found it rising on a people﴾ meaning a nation,

﴿لَهُمْ جَعَلْنَا لَهُمْ مِنْ دُونِهَا مَنَازِلَ﴾

﴿for whom We (Allāh) had provided no shelter against the sun.﴾

meaning, they had no buildings or trees to cover them and shade them from the heat of the sun.

Qatādah said, "It was mentioned to us that they were in a land where nothing grew, so when the sun rose they would go into tunnels until it had passed its zenith, then they would come out to go about their daily lives and earn themselves a living."⁽¹⁾

﴿كَذَلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا﴾

﴿So (it was)! And We knew all about him.﴾

Mujāhid and As-Suddi said, "This means that Allāh knew everything about him and his army, and nothing was hidden from Him, even though they came from so many different nations and lands. For,

﴿لَا يَخْفَى عَلَى اللَّهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ﴾

﴿Truly, nothing is hidden from Allāh, in the earth or in the heaven.﴾ [3:5]⁽²⁾

﴿ثُمَّ أَوَّعْنَا لِلْآنِصَارِ فِي الْيَوْمِ الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ﴾

⁽¹⁾ At-Tabari 18:100.

⁽²⁾ At-Tabari 18:101.

قَالُوا بَيْنَا الْقَرَيْنِ إِنْ بَأْسُكُمْ وَلَمَّا جَعَلْنَا فِي الْأَرْضِ مُبْتَلُونَ لِكُلِّ حَزْبٍ أَلَّا يَفْعَلُوا بِمَا أُمِرُوا فَفَسَدَ آلُكَافِرِينَ ﴿٩٢﴾ قَالُوا مَا مَكَّنِّي بِهِ رَبِّي جَزَاءُ كَيْفَ نَحْمِلُ الْوِثْرَ لِمَا لَا يَنْفَعُنَا أَمْوَالُنَا وَأَمْوَالُ آبَائِنَا لِمَا نَمُوتُ ﴿٩٣﴾ قَالُوا مَا مَكَّنِّي بِهِ رَبِّي جَزَاءُ كَيْفَ نَحْمِلُ الْوِثْرَ لِمَا لَا يَنْفَعُنَا أَمْوَالُنَا وَأَمْوَالُ آبَائِنَا لِمَا نَمُوتُ ﴿٩٤﴾ قَالُوا مَا مَكَّنِّي بِهِ رَبِّي جَزَاءُ كَيْفَ نَحْمِلُ الْوِثْرَ لِمَا لَا يَنْفَعُنَا أَمْوَالُنَا وَأَمْوَالُ آبَائِنَا لِمَا نَمُوتُ ﴿٩٥﴾ قَالُوا مَا مَكَّنِّي بِهِ رَبِّي جَزَاءُ كَيْفَ نَحْمِلُ الْوِثْرَ لِمَا لَا يَنْفَعُنَا أَمْوَالُنَا وَأَمْوَالُ آبَائِنَا لِمَا نَمُوتُ ﴿٩٦﴾

﴿92. Then he followed (another) way,﴾

﴿93. Until, when he reached between two mountains, he found before them a people who scarcely understood a word.﴾

﴿94. They said: "O Dhul-Qarnayn! Verily, Ya'jūj and Ma'jūj are doing great mischief in the land. Shall we then pay you a tribute in order that you might erect a barrier between us and them?"﴾

﴿95. He said: "That in which my Lord had established me is better. So help me with strength, I will erect between you and them a barrier."﴾

﴿96. "Give me Zubar of iron," then, when he had filled up the gap between the two mountain-cliffs, he said: "Blow;" then when he had made them (red as) fire, he said: "Bring me Qitran to pour over them."﴾

His Journey to the Land of Ya'jūj and Ma'jūj, and building the Barrier

Allāh says of Dhul-Qarnayn:

﴿ثُمَّ اتَّخَذَ سَبِيلًا﴾

﴿Then he followed (another) way﴾ meaning, he traveled from the east of the earth until he reached a place between the two mountains which were next to one another with a valley in between, from which Ya'jūj and Ma'jūj (God and Magog) will emerge into the land of the Turks and spread mischief there, destroying crops and people. Ya'jūj and Ma'jūj are among the progeny of Ādam, peace be upon him, as was recorded in the Two *Saḥīḥs*;

﴿إِنَّ اللَّهَ تَعَالَى يَقُولُ: يَا آدَمُ قُلْ لِكُلِّ شَيْءٍ وَاعْتَدِكَ قُلْ: ابْعَثْ بَعْثَ النَّارِ، قُلْ: وَمَا بَعْثَ النَّارِ؟ قُلْ: مِنْ كُلِّ أَلْفٍ يَشْعِبَاتٍ وَتَسْعَةُ وَتَسْعُونَ إِلَى النَّارِ وَوَاجِدٌ إِلَى الْحَقِّ، فَجَبَّتِيذِ يَتِيَّبِ الصَّغِيرِ وَتَضَعُ كُلُّ ذَاتٍ حَمَلٍ حَمْلَهَا. فَقَالَ: إِنَّكُمْ أَمْتِنِينَ مَا كَانَ فِي شَيْءٍ إِلَّا كُتِرَتْهُ يَأْجُوجَ وَمَأْجُوجَ﴾

"Allāh said: "O Ādam." Ādam said, "Here I am at Your service." Allāh said, "Send forth the group of Hellfire." Ādam said, "What is the group of Hellfire?" Allāh said: "Out of every thousand, nine hundred and ninety-nine will go to Hell and one will go to Paradise." At that time young men will turn grey and every pregnant female will drop her load. Among you are two nations who never come to anything but they overwhelm it with their huge numbers. (They are) Ya'jūj and Ma'jūj."⁽¹⁾

﴿وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا﴾

«he found before them a people who scarcely understood a word.»

he could not understand their speech, because they were so isolated from other people.

﴿قَالُوا يَنْذَارُ الْفَرَيْنَ إِنْ بَأْسٌ بِمَا نَحْنُ وَمَنْ بَشِيرٌ فَيَنْبَغِي لَكَ خِزْيًا﴾

«They said: "O Dhul-Qarnayn! Verily, Ya'jūj and Ma'jūj are doing great mischief in the land. Shall we then pay you a tribute?"»

Ibn Jurayj reported from 'Atā' from Ibn 'Abbās that this meant a great reward,^[2] i.e., they wanted to collect money among themselves to give to him so that he would create a barrier between them and Ya'jūj and Ma'jūj. Dhul-Qarnayn said with kindness, righteousness and good intentions,

﴿مَا نَكُنِّي فِيهِ رَبِّي خَيْرَ﴾

«That in which my Lord had established me is better (than your tribute).»

meaning, the power and authority that Allāh has given me is better for me than what you have collected. This is like when Sulaymān (Solomon), peace be upon him, said:

﴿أَتَيْدُونَنِي بِسَالٍ مَتْنِي: اللَّهُ خَيْرٌ مِنَّا مَا نَكُنْكُمْ﴾

«Will you help me in wealth? What Allāh has given me is better than that which He has given you!» [27:36]

⁽¹⁾ *Fath Al-Bāri* 8:295, Muslim 1:201.

⁽²⁾ *Aṭ-Ṭabari* 18:112.

Similarly, Dhul-Qarnayn said: 'What I have is better than what you want to give me, but help me with strength,' i.e., with your labor and construction equipment,

﴿أَنْعَلْ يَنْعَلُكَ رَبِّي وَبَيْنَهُمَا حَبْرٌ﴾

﴿I will erect between you and them a barrier. Give me Zubar of iron,﴾

Zubar is the plural of Zubrah, which means pieces or chunks of something. This was the view of Ibn 'Abbās, Mujāhid and Qatādah.^[1] These pieces were like bricks or blocks, and it was said that each block weighed one Damascene Qinṭār^[2] or more.

﴿حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الضَّعَفَيْنِ﴾

﴿then, when he had filled up the gap between the two mountain-cliffs,﴾

means, he put the blocks on top of one another, starting at the bottom, until he reached the tops of the mountains, filling the width and height of the gap. The scholars differed about the precise width and height.

﴿قَالَ أَنْفُخُوا﴾

﴿he said: "Blow;"﴾ means, he lit a fire until the whole thing was burning hot.

﴿قَالَ مَثُوقٌ أَفْرِغْ عَلَيْهِ قِطْرًا﴾

﴿he said: "Bring me Qitrān to pour over them."﴾

Ibn 'Abbās, Mujāhid, 'Ikrimah, Aḍ-Ḍaḥḥāk, Qatādah and As-Suddi said it was copper. Some of them added that it was molten.^[3] This is similar to the Āyah:

﴿وَأَنزَلْنَا لَهُ عَيْنَ الْقِطْرِ﴾

﴿And We caused a fount of Qitrān to flow for him﴾ [34:12].

So it resembled a striped cloak.

[1] Aṭ-Ṭabari 18:114.

[2] Qinṭār; a unit of weight equivalent to 256.4 kg. (Hans Wehr Dictionary of Modern Written Arabic). See the explanation of Sūrah Āl 'Imrān 3:14.

[3] Aṭ-Ṭabari 18:116-117, Ad-Durr Al-Manthūr 5:460.

Then Allāh said:

﴿فَمَا اسْتَطَعُوا أَنْ يَظْهَرُوا وَمَا اسْتَطَعُوا لَمْ يَقْبَا﴾ قَالَ هَٰذَا رَحْمَةٌ مِنْ رَبِّي فَإِذَا جَاءَ وَعْدُ رَبِّي مَعْلَمٌ دَكَّاهُ وَكَانَ وَعْدُ رَبِّي حَقًّا وَرَكْنَا بَعْضُهُمْ لِبَعْضٍ يَمْوجُ فِي يَمْوجٍ وَفُجِعَ فِي الْأَرْضِ عُجَّتُهَا

﴿97. So they could not scale it or dig through it.﴾

﴿98. He said: "This is a mercy from my Lord, but when the promise of my Lord comes, He shall Dakkā' it down to the ground. And the promise of my Lord is ever true.﴾

﴿99. And on that Day, We shall leave some of them to surge like waves on one another; and the Trumpet will be blown, and We shall collect them (the creatures) all together.﴾

The Barrier restrains Them, but It will be breached when the Hour draws nigh

Allāh tells us that Ya'jūj and Ma'jūj could not climb over the barrier or penetrate its lower portion. Varying forms of the verb are used here in the Arabic text to reflect the difficulty of the action referred to.

﴿فَمَا اسْتَطَعُوا أَنْ يَظْهَرُوا وَمَا اسْتَطَعُوا لَمْ يَقْبَا﴾

﴿So they (Ya'jūj and Ma'jūj) could not scale it or dig through it.﴾

This indicates that they could not penetrate it or dig through it.

Imām Aḥmad recorded that Zaynab bint Jaḥsh, the wife of the Prophet ﷺ said, "The Prophet ﷺ woke from sleep, and he was red in the face. He said,

«لَا إِلَهَ إِلَّا اللَّهُ وَيْلٌ لِلْعَرَبِ مِنْ شَرِّ قَدْ اقْتَرَبَ فَتُحَ الْيَوْمَ مِنْ رَدْمٍ بِأَجْوَجٍ وَمَأْجُوجٍ مِثْلَ هَٰذَا»

«Lā ilāha illallāh! Woe to the Arabs from the evil that has approached (them). Today a hole has been opened in the barrier of Ya'jūj and Ma'jūj like this.»

and he made a circle with his index finger and thumb. I [Zaynab] said, 'O Messenger of Allāh, will we be destroyed even though there will be righteous people among us?' He said:

نَمَّ إِذَا كَثُرَ الْخَبَثُ.

‘Yes, if evil increases.’^[1] This is a *Ṣaḥīḥ Ḥadīth*, both Al-Bukhārī and Muslim recorded it.^[2]

﴿قَالَ هَذَا رَحْمَةٌ مِنْ رَبِّي﴾

«(Dhul-Qarnayn) said: "This is a mercy from my Lord..."» meaning, after it was built by Dhul-Qarnayn.

﴿قَالَ هَذَا رَحْمَةٌ مِنْ رَبِّي﴾

«He said: This is a mercy from my Lord» for the people, when he placed a barrier between them and Yaʿjūj and Maʿjūj, to stop them from spreading evil and corruption on earth.

﴿إِذَا جَاءَ وَعْدُ رَبِّي﴾

«but when the promise of my Lord comes» means, when the true promise comes

﴿جَعَلَهُ دَكَّاءَ﴾

«He shall Dakkā' it down to the ground.» means, will make it flat. The Arabs use *Dakkā'* to describe a female camel whose back is flat and has no hump. And Allāh says:

﴿فَلَمَّا جَاءَ رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا﴾

«So when his Lord appeared to the mountain, He made it Dakkan» [7:143] meaning, level to the ground.

﴿وَكَانَ وَعْدُ رَبِّي حَقًّا﴾

«And the promise of my Lord is ever true.» means, it will come to pass without a doubt.

﴿وَرَكْنَا بَعْضُهُمْ﴾

«We shall leave some of them» meaning mankind, on that day, the day when the barrier will be breached and these people (Yaʿjūj and Maʿjūj) will come out surging over mankind to destroy their wealth and property.

﴿وَرَكْنَا بَعْضُهُمْ يَوْمَئِذٍ بِبَعْضٍ﴾

[1] Aḥmad 6:428.

[2] Faṭḥ Al-Bārī 6:440, Muslim 4:2208.

«We shall leave some of them to surge like waves on one another;»

As-Suddi said: "That is when they emerge upon the people."^[1] All of this will happen before the Day of Resurrection and after the Dajjāl, as we will explain when discussing the *Āyāt*:

﴿حَتَّىٰ إِذَا فُجِعَتْ بِأَوجٍ وَمَاجُوجٍ وَهُمْ بَيْنَ كَلِّ يَسْلُوكِ ۖ وَاقْتَرَبَ الزَّوْعُ ۚ﴾
 ﴿الْحَقُّ﴾

«Until, when Ya'jūj and Ma'jūj are let loose, and they swoop down from every *Ḥadab*. And the true promise shall draw near...» [21:96-97]

﴿وَيَفِخُ فِي السُّورِ﴾

«and *Aṣ-Ṣūr* will be blown. » *Aṣ-Ṣūr*, as explained in the *Ḥadīth*, is a horn that is blown into. The one who will blow into it is (the angel) *Isrāfīl*, peace be upon him, as has been explained in the *Ḥadīth* quoted at length above, and there are many *Ḥadīths* on this topic.^[2] According to a *Ḥadīth* narrated from 'Aṭīyah from Ibn 'Abbas^[3] and Abu Sa'īd, and attributed to the Prophet ﷺ,

«كَفَيْتُ أَنْعَمُ وَصَاحِبُ الْقُرْنِ قَدْ انْقَضَ الْقُرْنُ وَخَنَىٰ جَبْهَتَهُ وَاسْتَمَعَ مَنَىٰ يُؤْمَرُ؟»

«How can I relax when the one with the Horn has put the Horn in his mouth and has knelt down, listening out for the command to be given to him?» They said, "What should we say?" He said:

«قُولُوا: حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ عَلَى اللَّهِ تَوَكَّلْنَا»

«Say: "Allāh is Sufficient for us and the best Disposer of affairs, in Allāh have we put our trust."^[4]

﴿اجْمَعْنَهُمْ جَمًا﴾

«and We shall collect them (the creatures) all together.» means, 'We shall bring them all together for Reckoning.'

[1] *Ad-Durr Al-Manthūr* 4:454.

[2] *Tuhfat Al-Aḥwadhī* 9:116.

[3] *Aṭ-Ṭabari* 18:122.

[4] *Tuhfat Al-Aḥwadhī* 7:117.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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الْكَافِرِينَ

قَالَ هَذَا رَحْمَةٌ مِنِّي فَإِذَا جَاءَ وَعْدُ رَبِّي جَمْعَهُ دَكَّاهُ وَكَانَ وَعْدُ رَبِّي حَقًّا ﴿١٠٠﴾ وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوتُ فِي بَعْضٍ وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا ﴿١٠١﴾ وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِّلْكَافِرِينَ عَرْضًا ﴿١٠٢﴾ الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَن ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا ﴿١٠٣﴾ أَفَحَسِبَ الَّذِينَ كَفَرُوا أَن يَسْجُدُوا لِعِبَادِي مِن دُونِ أَنَا أَنَا أَنَعِدُنَا جَهَنَّمَ لِّلْكَافِرِينَ نَزْلًا ﴿١٠٤﴾ قُلْ هَلْ نُنَبِّئُكُم بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٥﴾ الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يُحْسِنُونَ أَخْتِمًا ﴿١٠٦﴾ يُحْسِنُونَ ضَمًّا ﴿١٠٧﴾ أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِمْ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَمَةِ وَزَنًا ﴿١٠٨﴾ ذَلِكَ جَزَاءُكُمْ جَهَنَّمَ بِمَا كَفَرُوا وَتَآخَذُوا آيَاتِي وَرُسُلِي هُزُلًا ﴿١٠٩﴾ إِنَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزْلًا ﴿١١٠﴾ خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوْلًا ﴿١١١﴾ قُلْ لَّوْكَانَ الْبَحْرُ مِدَادًا لِّكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَن نُّفَعِّلَ كُلَّتِ رُبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ﴿١١٢﴾ قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَى إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَحْدَهُ فَمَن كَانَ زَعِيمًا لِّفَاءِ رَبِّهِ فَلْيُجْمَلْ جَمْعًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ إِنَّهُمُ اخْتَلَفُوا

﴿قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ﴾
﴿لَيَجْمَعُنَّ إِلَى يَوْمِ يُنْفَخُ الْيَوْمَ ثَمُورُ﴾

﴿Say: "(Yes) verily, those of old, and those of later times. All will surely be gathered together for appointed meeting of a known Day.﴾ [56:49-50]

﴿وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ لَهُمْ أَسَدًا﴾

﴿and we shall gather them all together so as to leave not one of them behind.﴾ [18:47]

﴿وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِّلْكَافِرِينَ عَرْضًا﴾
﴿الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَن ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا﴾
﴿أَفَحَسِبَ الَّذِينَ كَفَرُوا أَن يَسْجُدُوا لِعِبَادِي مِن دُونِ أَنَا أَنَا أَنَعِدُنَا جَهَنَّمَ لِّلْكَافِرِينَ نَزْلًا﴾

﴿100. And on that Day We shall present Hell to the disbelievers, plain to view.﴾

﴿101. (To) those whose eyes had been under a covering from My Reminder, and they could not bear to hear (it).﴾

﴿102. Do then those who disbelieved think that they can take My servants as Awliyā' [protectors] besides Me? Verily, We have prepared Hell as an entertainment for the disbelievers.﴾

Hell will be displayed before the Disbelievers on the Day of Resurrection

Allāh tells us what He will do to the disbelievers on the Day of Resurrection. He will show Hell to them, meaning He will bring it forth for them to see its punishment and torment before

they enter it. This will intensify their distress and grief. In *Ṣaḥīḥ Muslim* it is recorded that Ibn Mas'ūd said, "The Messenger of Allāh ﷺ said,

«يُزَالُ بِهِمْ نَقَادُ يَوْمِ الْقِيَامَةِ بِسَبْعِينَ أَلْفَ رِثَامٍ، مِنْ كُلِّ رِثَامٍ سَبْعُونَ أَلْفَ مَلَكٍ»

«Hell will be brought forth on the Day of Resurrection, pulled by means of seventy thousand reins, each of which will be held by seventy thousand angels.»^[1]

Then Allāh says of them:

﴿الَّذِينَ كُنْتُمْ أَصْغَرُ مِنْهُمْ فِي عِلْمٍ عَنْ ذِكْرِي﴾

«(To) those whose eyes had been under a covering from My Reminder,»

meaning, they neglected it, turning a blind eye and a deaf ear to it, refusing to accept guidance and follow the truth. As Allāh says:

﴿وَمَنْ يَتُخَلَّصْ مِنَ الْوَعْدِ فَتَقِفْ لَهُ شَيْطَانٌ فَهُوَ لَهُ قَرِينٌ﴾

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

And here Allāh says:

﴿وَكَاذِبًا لَا يَتْلُمُونَ مَعًا﴾

«and they could not bear to hear (it).» meaning, they did not understand the commands and prohibitions of Allāh. Then He says:

﴿أَفَتَحِبُّونَ الْآلِينَ كَمَا رَأَوْا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِ آلِهَتِهِ﴾

«Do then those who disbelieved think that they can take My servants as Awliyā' [protectors] besides Me?»

meaning, do they think that this is right for them and that it is going to benefit them?

﴿كَأَلَّا يَسْكُرُوا رَبَّهُمْ وَيَكُونُوا عَلَيْهِمْ ضُلَّالًا﴾

«Nay, but they will deny their worship of them, and become opponents to them» [19:82].

^[1] Muslim 4:2184.

Allāh says that He has prepared Hell as their abode on the Day of Resurrection.

﴿قُلْ هَلْ نُنَبِّئُكُم بِالْأَخْسَرِ أَعْمَالًا ۚ الَّذِينَ ضَلَّ سَبِيلُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ
شُغْلًا ۚ أُولَٰئِكَ الَّذِينَ كَفَرُوا وَكَانَتْ رِزْقُهُمْ وَلِقَائُهُمْ فَأَظْلَمُوا ۚ فَوَيْلٌ لِلَّذِينَ كَفَرُوا
مِمَّا كَانُوا يَعْمَلُونَ ۚ﴾

﴿103. Say: "Shall We tell you the greatest losers in respect of (their) deeds?"﴾

﴿104. "Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds."﴾

﴿105. "They are those who deny the Āyāt of their Lord and the meeting with Him. So their works are in vain, and on the Day of Resurrection, We shall assign no weight for them."﴾

﴿106. "That shall be their recompense, Hell; because they disbelieved and took My Āyāt and My Messengers for jest."﴾

The Greatest Losers in respect of (Their) Deeds

Al-Bukhārī recorded from 'Amr that Muṣ'ab who said: "I asked my father - meaning Sa'd bin Abi Waqqāṣ - about Allāh's saying,

﴿قُلْ هَلْ نُنَبِّئُكُم بِالْأَخْسَرِ أَعْمَالًا ۚ﴾

﴿Say: "Shall We tell you the greatest losers in respect of (their) deeds?"﴾

'Are they the Ḥarūriyyah?' He said, 'No, they are the Jews and Christians. As for the Jews, they disbelieved in Muḥammad ﷺ, and as for the Christians, they disbelieved in Paradise and said that there is no food or drink there, and the Ḥarūriyyah are those who break Allāh's covenant after ratifying it.' Sa'd used to call them *Al-Fāsiqīn* (the corrupt).^[1] 'Ali bin Abi Ṭālib,^[2] Aḍ-Ḍaḥḥāk and others said: "They are the Ḥarūriyyah," so this means, that according to 'Ali, may Allāh be pleased with him, this Āyah includes the Ḥarūriyyah just as it includes the Jews, the Christians and others. This does not mean that the Āyah was revealed concerning any of these

[1] *Faṭḥ Al-Bārī* 8:278.

[2] *Aṭ-Ṭabari* 18:128.

groups in particular; it is more general than that, because the *Āyah* was revealed in Makkah, before the Qur'an addressed the Jews and Christians, and before the Khawārij existed at all. So the *Āyah* is general and refers to everyone who worships Allāh in a way that is not acceptable, thinking that he is right in doing that and that his deeds will be accepted, but he is mistaken and his deeds will be rejected, as Allāh says:

﴿وَجُوهٌ يَوْمَئِذٍ خَانِقَةٌ ۖ غَامِئَةٌ وَاسْمَةٌ ۖ قُلُوبُهُمْ شَاخِخَةٌ ۚ وَكُلٌّ فِيهَا خَالِقَةٌ ۚ﴾

«Some faces, that Day will be humiliated. Laboring, weary. They will enter in the hot blazing Fire.» [88:2-4]

﴿وَقَدْ مَنَّآ إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ نَبْإَةً يَنْتَوَرُونَ ۝﴾

«And We shall turn to whatever deeds they did, and We shall make such deeds as scattered floating particles of dust.» [25:23]

﴿وَالَّذِينَ كَفَرُوا أَغْنَاهُمْ كَرِيمٌ يَفْعَلُونَ بِحَسْبِهِ الْفُلُكُنُ مَا لَهُ حَقٌّ إِذَا جَاءَهُمْ نَذِيرٌ مِّنَّا﴾

«As for those who disbelieved, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing» [24:39]

And in this *Āyah* Allāh says:

﴿قُلْ هَلْ نُنَبِّئُكُمْ﴾

«Say: "Shall We tell you..."» meaning, 'Shall We inform you;'

﴿بِالْآخِرِينَ أَغْنَا﴾

«the greatest losers in respect of (their) deeds?»

Then Allāh explains who they are, and says:

﴿وَالَّذِينَ ضَلَّ سَبِيلُهُمْ فِي الْحَيَاةِ الدُّنْيَا﴾

«Those whose efforts have been wasted in this life»

meaning, they did deeds that do not count, deeds that are not in accordance with the prescribed way that is acceptable to Allāh.

﴿وَهُمْ يَحْسِبُونَ أَنَّهُمْ مُّقْتَصِدُونَ عَمَلًا﴾

«while they thought that they were acquiring good by their deeds.»

means, they thought that there was some basis for their deeds and that they were accepted and loved.

﴿أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ﴾

«They are those who deny the Āyāt of their Lord and the meeting with Him.»

they denied the signs of Allāh in this world, the proofs that He has established of His Oneness and of the truth of His Messengers, and they denied the Hereafter.

﴿فَلَا نُؤْتِيهِمْ لَهُمْ يَوْمَ الْقِيَامَةِ وَزَنًا﴾

«and on the Day of Resurrection, We shall assign no weight for them.»

means, 'We will not make their Balance heavy because it is empty of any goodness.' Al-Bukhārī recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said:

«إِنَّهُ لَيَأْتِي الرَّجُلَ الْعَظِيمُ السَّيِّئُ يَوْمَ الْقِيَامَةِ لَا يَزُنُ عِنْدَ اللَّهِ جَنَاحُ بَعُوضَةٍ - وَقَالَ: - أَفَرَأَوْا إِنْ نَبَشْتُمْ: ﴿فَلَا نُؤْتِيهِمْ لَهُمْ يَوْمَ الْقِيَامَةِ وَزَنًا﴾»

«A huge fat man will come forward on the Day of Resurrection and he will weigh no more than the wing of a gnat to Allāh. Recite, if you wish:»

«and on the Day of Resurrection, We shall assign no weight for them»

It was also recorded by Muslim.^[1]

﴿ذَلِكَ جَزَاءُكُمْ بِهِمْ كَفَرُوا﴾

«That shall be their recompense, Hell; because they disbelieved»

means, 'We will punish them with that because of their disbelief and because they took the signs and Messengers of Allāh as a joke, mocking them and disbelieving them in the worst way.'

﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ﴿١٠٧﴾ خَالِدِينَ فِيهَا لَا يَمُوتُونَ فِيهَا وَلَا يُبَدَّلُ عَنْهَا جُزْءًا﴾

«107. "Verily, those who believe and do righteous deeds, shall

[1] Fath Al-Bāri 8:279, Muslim 4:2147.

have the Gardens of Al-Firdaws for their entertainment."﴾

﴿108. "Wherein they shall dwell (forever). No desire will they have for removal therefrom."﴾

The Reward of the Righteous Believers

Allāh tells us about His blessed servants, those who believed in Allāh and His Messengers and accepted as truth what the Messengers brought. He tells us that they will have the Gardens of Al-Firdaws (Paradise). Abu Umāmah said, "Al-Firdaws is the center of Paradise."^[1] Qatādah said, "Al-Firdaws is a hill in Paradise, at its center, the best of it."^[2] This was also narrated from Samurah and attributed to the Prophet ﷺ,

«الْفِرْدَوْسُ رُبُوعُ الْجَنَّةِ أَوْسَطُهَا وَأَحْسَنُهَا»

«Al-Firdaws is a hill in Paradise, at its center, the best of it.»

A similar report was narrated from Qatādah from Anas bin Mālik, and attributed to the Prophet ﷺ. All of the preceding reports were narrated by Ibn Jarīr, may Allāh have mercy on him.^[3] The following is in the Ṣaḥīḥ,

«إِذَا سَأَلْتُمْ اللَّهَ الْجَنَّةَ، فَاسْأَلُوهُ الْفِرْدَوْسَ فَإِنَّهُ أَعْلَى الْجَنَّةِ وَأَوْسَطُ الْجَنَّةِ، وَبِهِ تَجْرُ أَنْهَارُ الْجَنَّةِ»

«If you ask Allāh for Paradise, then ask Him for Al-Firdaws, for it is the highest part of Paradise, in the middle of Paradise, and from it spring the rivers of Paradise.»^[4]

﴿زَلَّ﴾

﴿entertainment﴾ means offered to them as hospitality.

﴿حَتَّى يَنْبَغُوا﴾

﴿Wherein they shall dwell (forever).﴾ means, they will stay there and never leave.

[1] Aṭ-Ṭabari 18:130.

[2] Aṭ-Ṭabari 18:130.

[3] Aṭ-Ṭabari 18:134.

[4] Faṭḥ Al-Bāri 13:415.

﴿لَا يَشْعُونَ عَنْهَا مَرَاتًا﴾

﴿No desire will they have for removal therefrom.﴾

means, they will never choose or want anything else. This Āyah tells us how much they love and desire it, even though one might imagine that a person who is to stay in one place forever would get tired and bored of it. But Allāh tells us that despite this eternal stay, they will never choose to change or move from where they are.

﴿قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِّكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ

مِدَادًا﴾

﴿109. Say: "If the sea were ink for the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if We brought like it for its aid."﴾

The Words of the Lord can never be finished

Allāh says: 'Say, O Muḥammad, if the water of the sea were ink for a pen to write down the words, wisdom and signs of Allāh, the sea would run dry before it all could be written down.

﴿وَلَوْ جِئْنَا بِمِثْلِهِ﴾

﴿even if We brought like it﴾ means, another sea, then another, and so on, additional seas to be used for writing. The Words of Allāh would still never run out. As Allāh says:

﴿وَلَوْ أَنَّ فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَمٌ وَالْبَحْرُ بَيْدٌ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ

كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾

﴿And if all the trees on the earth were pens and the sea (were ink), with seven seas behind it to increase it, yet the Words of Allāh would not be exhausted. Verily, Allāh is All-Mighty, All-Wise.﴾ [31:27]

Ar-Rabī' bin Anas said, "The parable of the knowledge of all of mankind, in comparison to the knowledge of Allāh, is that of a drop of water in comparison to all of the oceans." Allāh revealed that:

﴿قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِّكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنفَدَ كَلِمَاتُ رَبِّي﴾

﴿Say: "If the sea were ink for the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished,﴾

Allāh says that even if those oceans were ink for the Words of Allāh, and all the trees were pens, the pens would be broken and the water of the sea would run dry, and the Words of Allāh would remain, for nothing can outlast them. For no one can comprehend the greatness of Allāh or praise Him as He deserves to be praised, except the One Who praises Himself. Our Lord is as He says He is and He is beyond what we can say. The blessings of this world, the beginning and end of it, in comparison to the blessings of the Hereafter, are like a mustard seed compared to the entire world.

﴿قُلْ إِنَّمَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَا إِلَهُكُمْ إِلَهٌ وَحِيدٌ فَمَن كَانَ بِعِزٍّ عِندَ رَبِّهِ فَلَيَمْلِكْ عَلَا سُلَيْمًا وَلَا يَمْلِكْ لَهُ يَمِينُهُ رَبُّهُ لَا تَأْتِيهِ سُلَيْمًا﴾

﴿110. Say: "I am only a man like you. It has been revealed to me that your God is One God. So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord."﴾

Muhammad ﷺ is a Human Being and a Messenger, and the God is One

Allāh says to His Messenger Muhammad ﷺ,

﴿قُلْ﴾

﴿Say﴾ to these idolators who reject your message to them,

﴿إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ﴾

﴿'I am only a man like you.﴾ Whoever claims that I am lying, let him bring something like this that I have brought. For I did not know the Unseen, the matters of the past which you asked me about and I told you about, the story of the people of the Cave and of Dhul-Qarnayn, stories which are true – I did not know any of this except for what Allāh made known to me. And I tell you,

﴿إِنَّمَا إِلَهُكُمُ﴾

﴿that your God﴾, Who calls you to worship Him,

﴿إِلَهٌ وَحِيدٌ﴾

﴿is One God﴾, with no partner or associate.'

﴿وَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ﴾

﴿So whoever hopes for the meeting with his Lord,﴾ i.e., hopes for a good reward and recompense,

﴿يَتَّبِعْ عَمَلًا سَابِقًا﴾

﴿let him work righteousness﴾ meaning, in accordance with the prescribed laws of Allāh,

﴿وَلَا يَتَّخِذْ مِمَّنْ دُونِ رَبِّهِ نَصْرًا﴾

﴿and associate none as a partner in the worship of his Lord.﴾

This is what is meant by seeking the pleasure of Allāh alone with no associate or partner. These are the two basic features of acceptable deeds: their intent is for the sake of Allāh alone, and are done in accordance with the way of the Messenger of Allāh ﷺ.

Imām Aḥmad recorded that Maḥmūd bin Labīd said that the Messenger of Allāh ﷺ said:

«إِنَّ أَخْوَفَ مَا أَخَافَ عَلَيْكُمُ الشِّرْكَ الْأَصْغَرُ»

«What I fear the most for you is the small Shirk.»

“They said: What is the small Shirk, O Messenger of Allāh?” He said,

«الرِّيَاءُ، يَقُولُ اللَّهُ يَوْمَ الْقِيَامَةِ إِذَا جَزَى النَّاسَ بِأَعْمَالِهِمْ: اذْهَبُوا إِلَى الَّذِينَ كُنتُمْ تُرَاءُونَ فِي الدُّنْيَا، فَانظُرُوا خَلَّ تَجِدُونَهُمْ جَزَاءً؟»

«Showing off (Ar-Riyā'). Allāh will say on the Day of Resurrection, when the people are rewarded or punished for their deeds, “Go to the one for whom you were showing off in the world and see if you will find any reward with him.”»^[1]

Imām Aḥmad recorded that Abu Saʿīd bin Abi Faḍālah Al-Anṣārī, who was one of the Companions, said: “I heard the Messenger of Allāh ﷺ say,

[1] Aḥmad 5:428.

«إِذَا جَمَعَ اللَّهُ الْأَوَّلِينَ وَالْآخِرِينَ لِيَزِمَ الْقِيَامَةَ لِيَزِمَ لَا رَيْبَ فِيهِ نَادَى مُنَادٍ: مَنْ كَانَ
أَشْرَكَ فِي عَمَلِي عَمِلَهُ لَوْ أَحَدًا فَلْيَطْلُبْ ثَوَابَهُ مِنْ عِنْدِ غَيْرِ اللَّهِ، فَإِنَّ اللَّهَ أَغْنَى
الشُّرَكَاءَ عَنِ الشُّرْكِ»

«Allāh will gather the first and the last on the Day of Resurrection, the Day concerning which there is no doubt. A voice will call out, "Whoever used to associate anyone with Allāh in the deeds which he did, let him seek his reward from someone other than Allāh, for Allāh is the least in need of any partner or associate."^[1]

It was also recorded by At-Tirmidhi and Ibn Mājah.^[2]

This is the end of the Tafsīr of Sūrat Al-Kahf. Praise be to Allāh, the Lord of all that exists.

[1] Aḥmad 4:215.

[2] Tuḥfat Al-Aḥwadhī 8:599, Ibn Mājah 2:1406.

The Tafsīr of Sūrah Maryam (Chapter - 19)

Which was revealed in Makkah

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿كَهَيِّصًا ۚ ذَكَرَ رَحْمَتَ رَبِّكَ عَبْدُكَ زَكَرِيَّا ۚ إِذْ نَادَىٰ رَبَّهُ يَدَّاءُ خَفِيًّا ۚ قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا ۚ وَإِنِّي خِفْتُ الْمَوَالِيَ مِن وَرَثَةٍ وَكَانَتْ أُنثَىٰ فَاعْبُرَا ۚ فَأَنبَأَ رَبُّهُ نَبِيًّا ۚ وَيُنَادِي رَبَّهُ رَبِّ نَصِرْهُ وَاجْعَلْهُ رَبِّي رَضِيًّا ۚ﴾

﴿1. Kāf Ha Ya 'Aīn Šād.﴾

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

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

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

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

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

^[1] Ibn Hishām 1:357.

^[2] Aḥmad 1:201,461.

The Story of Zakariyyā and His Supplication for a Son

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

﴿ذَكَرْ رَحْمَتَ رَبِّكَ﴾

«A reminder of the mercy of your Lord»

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

(ذَكَرَ رَحْمَةَ رَبِّكَ عَبْدَهُ زَكَرِيَّا)

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

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

Concerning Allāh's statement,

﴿إِذْ نَادَىٰ رَبَّهُ يَنَآءً خَفِيًّا﴾

«When he called his Lord [with] a call in secret.»

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

﴿إِذْ نَادَىٰ رَبَّهُ يَنَآءً خَفِيًّا﴾

«When he called out his Lord [with] a call in secret.»

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

﴿قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي﴾

«He said: "My Lord! Indeed my bones have grown feeble..."»

[1] Al-Qurtubī 11:75.

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

[3] At-Ṭabari 18:142.

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

﴿وَأَشْتَلَ الرِّئَاسَ شَيْبًا﴾

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

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

Concerning Allāh's statement,

﴿وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا﴾

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

This means, "I have not experienced from You except that You would respond to my supplication and that You would never refuse me in whatever I ask of You."

Concerning His statement,

﴿وَإِنْ خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي﴾

﴿And verily, I fear Mawālī after me,﴾

Mujāhid, Qatādah and As-Suddi, all said, "In saying the word *Mawālī*, he (Zakariyyā) meant his succeeding relatives."^[1]

The reason for his fear was that he was afraid that the generation that would succeed him would be a wicked generation. Thus, he asked Allāh for a son who would be a Prophet after him, who would guide them with his prophethood and that which was revealed to him.

In response to this I would like to point out that he was not afraid of them inheriting his wealth. For a Prophet is too great in status, and too lofty in esteem to become remorseful over his wealth in this fashion. A Prophet would not disdain to leave his wealth to his successive relatives, and thus ask to have a son who would receive his inheritance instead of them. This is one angle of argument.

The second argument is that Allāh did not mention that he (Zakariyyā) was wealthy. On the contrary, he was a carpenter who ate from the earnings of his own hand. This type of person usually does not have a mass of wealth. Amassing

^[1] Aṭ-Ṭabari 18:144.

wealth is not something normal for Prophets, for verily, they are the most abstentious in matters of this worldly life.

The third argument is that it is confirmed in the Two *Ṣaḥīḥs*, in more than one narration, that the Messenger of Allāh ﷺ said,

«لَا نُورَثُ، مَا تَرَكْنَا فَهُوَ صَدَقَةٌ»

«We (the Prophets) do not leave behind inheritance (of wealth).

Whatever we leave behind, then it is charity.»^[1]

In a narration recorded by At-Tirmidhi with an authentic chain of narrations, he said,

«نَحْنُ مَعْشَرُ الْأَنْبِيَاءِ لَا نُورَثُ»

«We, Prophets do not leave behind inheritance (of wealth).»^[2]

Therefore, the meaning in these *Ḥadīths* restricts the meaning of Zakariyyā's statement,

«فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا ۖ إِنِّي أَخَافُ أَنْ يُتَّخَذَ عَلَيَّ الْيَمِينُ»

«So give me from yourself an heir. Who shall inherit me,» inheritance of prophethood. For this reason Allāh said,

«وَوَرِثَ مِنْ آلِ يَعْقُوبَ»

«and inherit (also) the posterity of Ya'qūb.»

This is similar to Allāh's statement,

«وَوَرِثَ سُلَيْمَانُ دَاوُدَ»

«And Sulaymān inherited from Dāwūd.» [27:16]

This means that he inherited prophethood from him. If this had meant wealth, he would not have been singled with it among his other brothers. There also would have been no important benefit in mentioning it if it was referring to wealth. It is already well-known and established in all of the previous laws and divinely revealed creeds, that the son inherits the wealth of his father. Therefore, if this was not referring to a specific type of inheritance, then Allāh would not have mentioned it. All of this is supported and affirmed by what is

[1] *Faḥ Al-Bārī* 6:227, *Muslim* 3:1383.

[2] *Tuḥfat Al-Aḥwadhī* 5:234.

in the authentic *Ḥadīth*:

«نَحْنُ مَعَاشِرَ الْأَنْبِيَاءِ لَا نُورِثُ، مَا تَرَكْنَا فَهُوَ صَدَقَةٌ»

«We Prophets do not leave behind any inheritance (of wealth).
Whatever we leave behind, then it is charity.»^[1]

Mujāhid said concerning his statement,

«يَرِثُنِي وَرِثٌ مِنْ مَالِ يَعْقُوبَ»

«Who shall inherit me, and inherit (also) the posterity of
Ya'qūb.» [19:6]

“His inheritance was knowledge, and Zakariyyā was one of the descendants of Ya'qūb.^[2]” Hushaym said, “Ismā'īl bin Abi Khālid informed us that Abu Ṣāliḥ commented about the Āyah:

«يَرِثُنِي وَرِثٌ مِنْ مَالِ يَعْقُوبَ»

«who shall inherit me, and inherit (also) the posterity of
Ya'qūb.»

“He would be a Prophet like his forefathers were Prophets.”^[3]
Allāh's statement,

«وَجَعَلَهُ رَبِّي رَضِيًّا»

«and make him, my Lord, one with whom You are well-
pleased!»

means “Make him pleasing to You (Allāh) and your creation. Love him and make him beloved to your creatures, in both his religion and his character.”

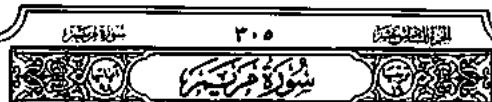
«بَرَكَاتِنَا إِنَّا بَنَيْنَاكَ يَحْيَىٰ أَنْتُمْ يَحْيَىٰ لَمْ يَكُنْ لَكَ مِنْ قَبْلُ سَيِّئٌ»

«7. (Allāh said:) “O Zakariyyā! Verily, We give you the good news of a son, whose name will be Yahyā. We have given that name to none before (him).”»

[1] *Tuhfat Al-Aḥwadhī* 5:234.

[2] *Aṭ-Ṭabari* 18:146.

[3] *Aṭ-Ṭabari* 18:146.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 كَتَبَ مَعْصُومٌ ① وَذَكَرَ حَمْدَ رَبِّكَ عَبْدَهُ، وَكَرِيماً ②
 إِذْ نَادَى رَبَّهُ، يَدَّاهُ خَفِيئاً ③ قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ
 مِنِّي وَاسْتَعَلَ الرَّأْسُ شَيْباً وَلَمْ أَكُنْ بِدُعَايِكَ رَبِّ
 شَقِيقاً ④ وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ
 آمْرَأَتِي عَاقِراً فَهَبْ لِي مِنْ لَدُنْكَ وَلِيّاً ⑤ يَرْثُ وَرِثَتِي
 مِنْ أَلٍ بِقُيُوبٍ وَأَجْعَلْهُ رَبِّ رَضِيّاً ⑥ يَنْزَكِّيّاً
 إِنَّا نَنْشِيرُكَ يُعْلِمُ أَسْمُهُ، بِحَسْبٍ لَمْ يَجْعَلْ لَهُ، مِنْ قَبْلُ سَبِيّاً
 ⑦ قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَكَانَتِ آمْرَأَتِي
 عَاقِراً وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيّاً ⑧ قَالَ كَذَلِكَ
 قَالَ رَبُّكَ هُوَ عَلَى هَدًى وَقَدْ خَلَقْنَاكَ مِنْ قَبْلُ وَلَمْ تَكُ
 شَيْباً ⑨ قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَةُكَ أَنْ لَا
 تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيّاً ⑩ فَخَرَجَ عَلَى قَوْمِهِ
 مِنَ الْمِحْرَابِ فَأَوْحَى إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعِشِيّاً ⑪

The acceptance of His Supplication

This statement implies what is not mentioned, that his supplication was answered. It was said to him,

﴿يَنْزَكِّيّاً إِنَّا نَنْشِيرُكَ يُعْلِمُ
 أَسْمُهُ بِحَسْبٍ﴾

﴿(Allāh said:) "O Zakariyyā! Verily, We give you the glad tidings of a son, whose name will be Yahyā..."﴾

Similarly Allāh, the Exalted, said;

﴿مَتَالِكُ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ
 مَتَّ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً
 إِنَّكَ سَمِيعُ الدُّعَاءِ ۖ فَفَتَاتُهُ
 الْبَلْبَكَةُ دَعَا قَلْبَهُ بِسَمَلِي فِي
 الْمِحْرَابِ أَلَّ اللَّهُ يَنْشِيرُكَ بِحَسْبٍ
 مَصْرِفاً بِكَلِمَةٍ مِنَ اللَّهِ وَسَيِّدَا
 وَخَصُورًا وَنَبِيّاً مِنَ الْمُسْلِمِينَ ۝﴾

﴿At that time Zakariyyā invoked his Lord, saying: "O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation." Then the angels called him, while he was standing in prayer in the Mihrāb,^[1] (saying): "Allāh gives you glad tidings of Yahyā, confirming (believing in) the word from Allāh, noble, keeping away from sexual relations with women, a Prophet, from among the righteous."﴾ [3:38-39]

Allāh said,

[1] A private place of worship.

﴿لَمْ يَجْعَلْ لَهُ مِنْ قَبْلُ سَيِّئًا﴾

﴿We have given that name to none before (him).﴾

Qatādah, Ibn Jurayj and Ibn Zayd said, "This means that no one had this name before him."^[1] Ibn Jarir preferred this interpretation, may Allāh have mercy upon him.

﴿قَالَ رَبِّ إِنِّي بَكَرْتُ فِي غَدْمٍ وَكَانَ بَاسِرًا فَافْكُرْ! وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا ۖ قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَىٰ هَيْئٍ ۖ وَقَدْ خَلَقْنَاكَ مِنْ قَبْلُ وَلَمْ نَكُ شَيْئًا ۖ﴾

﴿8. He said: "My Lord! How can I have a son, when my wife is barren, and I have reached the extreme old age."﴾

﴿9. He said: "Thus your Lord says: 'It is easy for Me. Certainly I have created you before, when you had been nothing!' "﴾ [19:8-9]

His amazement after the acceptance of His Supplication

Zakariyyā was amazed when his supplication was answered and he was given the good news of a son. He became extremely overjoyed and asked how this child would be born to him, and in what manner he would come. This was particularly amazing because his wife was an old woman who was barren and had not given birth to any children in her entire life. Even Zakariyyā himself had become old and advanced in years, his bones had become feeble and thin, and he had no potent semen or vigor for sexual intercourse.

The Answer of the Angel

﴿قَالَ﴾

﴿He said:﴾

That is, the angel, in his response to Zakariyyā and his was amazement.

﴿كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَىٰ هَيْئٍ﴾

﴿"Thus says your Lord: 'It is easy for Me...' "﴾

[1] At-Ṭabari 18:148.

Meaning the birth of the son will be from you and from this wife of yours and not from any other (woman).

﴿مَعِينٌ﴾

﴿easy﴾

Meaning, it is simple and easy for Allāh to do. Then he (the angel) mentioned to him that which is more amazing than what he was asking about. The angel said that the Lord said,

﴿وَقَدْ خَلَقْنَاكَ مِنْ قَبْلُ وَلَمْ تَكُنْ شَيْئًا﴾

﴿Certainly I have created you before, when you had been nothing!﴾

This is similar to Allāh's statement,

﴿هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِنْ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَذْكُورًا﴾

﴿Has there not been over man a period of time, when he was not a thing worth mentioning?﴾ [76:1]

﴿قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ يَا زَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ الَّذِي شَبَّهْتُمْ لَسَالِ سَوِيًّا ۖ فَفَرَّجَ عَنْ قُرْبُوهِ مِنَ الْيَحْرَابِ فَأَوْحَى إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا﴾

﴿10. He [Zakariyyā] said: "My Lord! Appoint for me a sign." He said: "Your sign is that you shall not speak unto mankind for three nights, though having no bodily defect."﴾

﴿11. Then he came out to his people from the Mihrāb and he indicated to them by signs to glorify [Allāh] in the morning and in the afternoon.﴾

The Sign of the Pregnancy

Allāh, the Exalted, informed about Zakariyyā that he said,

﴿قَالَ رَبِّ اجْعَلْ لِي آيَةً﴾

﴿He (Zakariyyā) said: "My Lord! Appoint for me a sign."﴾

"Give me a sign and a proof of the existence of that which You have promised me, so that my soul will be at rest and my heart will be at ease with Your promise." Similarly Ibrāhīm said,

﴿رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أُولَئِمُ تُؤْمِنُ قَال بَلَىٰ وَلَئِنْ لَيْتَ لَمِيسًا قُلُوبِي﴾

﴿My Lord! Show me how You give life to the dead. He (Allāh)

said: "Do you not believe?" He said: "Yes (I believe), but to put my heart at ease." ﴿2:260﴾

Then Allāh says,

﴿قَالَ مِمَّنْ﴾

﴿He said: "Your sign is..."﴾ meaning, "Your sign will be..."

﴿أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا﴾

﴿that you shall not speak unto mankind for three nights, though having no bodily defect.﴾

Meaning, 'your tongue will be prevented from speaking for three nights while you are healthy and fit, without any sickness or illness.' Ibn 'Abbās, Mujāhid, Ikrimah, Wahb, As-Suddi, Qatādah and others said, "His tongue was arrested without any sickness or illness."^[1] 'Abdur-Raḥmān bin Zayd bin Aslam said, "He used to recite and glorify Allāh, but he was not able to speak to his people except by gestures."^[2] Al-'Awfi reported that Ibn 'Abbās said,

﴿ثَلَاثَ لَيَالٍ سَوِيًّا﴾

﴿three nights, though having no bodily defect.﴾

"The nights were consecutive." However, the first statement that is reported from him and the majority is more correct. This Āyah is similar to what Allāh, the Exalted, said in Sūrah Āl Imrān,

﴿قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ يَا أَيُّهَا النَّاسُ إِنِّي مُبْرِئُكُمْ إِلَٰهَ رَبِّكُمْ وَإِلَٰهَ رَبِّكُمْ

كُنِيًّا وَسَيُجِيبُ بِالْحَقِّ وَالْإِنْشَاقِ ۝﴾

﴿He said: "O my Lord! Make a sign for me." (Allāh) said "Your sign is that you shall not speak to mankind for three days except with signals. And remember your Lord much, and glorify (Him) in the afternoon and in the morning.﴾[3:41]

This is a proof that he did not speak to his people for these three nights and their days as well.

﴿إِلَٰهَ رَبِّكُمْ﴾

[1] At-Ṭabari 18:152.

[2] At-Ṭabari 18:152.

﴿except with signals.﴾

Meaning, with bodily gestures, this is why Allāh says in this noble Āyah,

﴿فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ﴾

﴿Then he came out to his people from the Mihrāb﴾

referring to the place where he was given the good news of the child.

﴿فَأَوْحَىٰ إِلَيْهِمْ﴾

﴿he indicated to them by signs﴾

Meaning he made a gesture to them that was subtle and swift.

﴿أَن سَبِّحُوا بُكْرَةً وَعَشِيًّا﴾

﴿to glorify [Allāh] in the morning and in the afternoon.﴾

That they should be agreeable to what he was commanded to do during these three days, to increase in his deeds and gratitude to Allāh for what He had given him. Mujāhid said,

﴿فَأَوْحَىٰ إِلَيْهِمْ﴾

﴿he indicated to them by signs﴾

"He made a gesture."^[1] Wahb and Qatādah said the same.^[2]

﴿يَبْقَىٰ خِذِّ الْكِتَابِ بِقُوَّةٍ وَمَا أَنشَأَ لَكُمْ سُبْحَانَ ۖ وَحَنَانًا مِن لَّدُنَّا وَرَكُودٌ ۚ وَكَانَ تَبِيًّا ۝ وَبَرًّا بِوَالَدَيْهِ وَلَمْ يَكُن جُنَادًا عَصِيًّا ۚ وَسَلَّمَ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا ۝﴾

﴿12. (It was said to his son): "O Yahyā! Hold fast to the Scripture." And We gave him wisdom while yet a child.﴾

﴿13. And Hanānan from Us, and Zakātan, and he was pious.﴾

﴿14. And dutiful to his parents, and he was not arrogant or disobedient.﴾

﴿15. And Salām (peace) be on him the day he was born, and the day he dies, and the day he will be raised up to life (again)!﴾

[1] Aṭ-Ṭabari 18:153.

[2] Aṭ-Ṭabari 18:154.

The Birth of the Boy and His Characteristics

This also implies what is not mentioned, that this promised boy was born and he was Yahyā. There is also the implication that Allāh taught him the Book, the Tawrah which they used to study among themselves. The Prophets who were sent to the Jews used to rule according to the Tawrah, as did the scholars and rabbis among them. He was still young in age when Allāh gave him this knowledge. This is the reason that Allāh mentioned it. Because of how Allāh favored him and his parents, He says,

﴿يَتَذَكَّرُ فِي نَازِحَةٍ﴾

﴿O Yahyā! Hold fast to the Scripture [the Tawrah].﴾

Means, "Learn the Book with strength." In other words, learn it well, with zeal and studious effort.

﴿وَمَا يَتَذَكَّرُ فِي نَازِحَةٍ﴾

﴿And We gave him wisdom while yet a child.﴾

This means he was given understanding, knowledge, fortitude, diligence and zeal for good and the pursuit of good. He was blessed with these characteristics even though he was young. Allāh said,

﴿وَحَنَانًا مِن لَّدُنَّا﴾

﴿And (made him) Hanānan from Us,﴾ [19:13]

Ali bin Abi Ṭalhah reported that Ibn 'Abbās said,

﴿وَحَنَانًا مِن لَّدُنَّا﴾

﴿And Hanānan from Us,﴾

"This means mercy from Us."^[1] Ikrimah, Qatādah and Aḍ-Ḍaḥḥāk all said the same. Aḍ-Ḍaḥḥāk added, "Mercy that no one would be able to give except Us." Qatādah added, "With it, Allāh had mercy upon Zakariyyā."^[2] Mujāhid said,

[1] Aḍ-Ṭabari 18:156.

[2] Aḍ-Ṭabari 18:156.

﴿وَحَنَانًا مِن لَّدُنَّا﴾

﴿And *Hanānan* from Us,﴾

"This was gentleness from His Lord upon him."^[1] The apparent meaning is that Allāh's statement *Hanānan* (affection, compassion) is directly related to His statement,

﴿وَرَبَّانِيَّةً لِّلْكَفِّ سَيِّئَاتِهِ﴾

﴿and We gave him wisdom while yet a child.﴾

meaning, "We gave him wisdom, compassion and purity." This means that he was a compassionate man, who was righteous. *Hanān* means the love for affection and tenderness (towards others).

Concerning Allāh's statement,

﴿وَزَكَوَّةً﴾

﴿and *Zakātan*,﴾

This is related to His statement,

﴿وَحَنَانًا﴾

﴿And *Hanānan*﴾

The word *Zakāh* means purity from filth, wickedness and sins. Qatādah said, "The word *Zakāh* means the righteous deed."^[2] Aḍ-Ḍaḥḥāk and Ibn Jurayj both said, "The righteous deed is the pure (*Zakāh*) deed."^[3] Al-'Awfī reported that Ibn 'Abbās said,

﴿وَزَكَوَّةً﴾

﴿and *Zakātan*,﴾

"This means that he was a blessing."

﴿وَزَكَاتٍ يَّتَنَبَّأُ﴾

﴿and he was pious.﴾ [19:13]

[1] Aṭ-Ṭabari 18:156.

[2] Aṭ-Ṭabari 18:159.

[3] Aṭ-Ṭabari 18:159.

meaning that he was pure and had no inclination to do sins.^[1]
Allāh said;

﴿وَرَبَّكَ بِوَلَدَيْهِ وَكَانَ جَنَانًا عَصِيًّا﴾

﴿And dutiful to his parents, and he was not arrogant or disobedient.﴾
After Allāh mentioned Yaḥyā's obedience to his Lord and that Allāh created him full of mercy, purity and piety, He attached to it his obedience to his parents and his good treatment of them. Allāh mentioned that he refrained from disobeying them in speech, actions, commands and prohibitions. Due to this Allāh says,

﴿وَلَا يَكُنْ جَنَانًا عَصِيًّا﴾

﴿and he was not arrogant or disobedient.﴾

Then, after mentioning these beautiful characteristics, Allāh mentions his reward for this,

﴿وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا﴾

﴿And Salām (peace) be on him the day he was born, and the day he dies, and the day he will be raised up to life (again)!﴾

This means that he had security and safety in these three circumstances. Sufyān bin 'Uyaynah said, "The loneliest that a man will ever feel is in three situations. The first situation is on the day that he is born, when he sees himself coming out of what he was in. The second situation is on the day that he dies, when he sees people that he will not see anymore. The third situation is on the day when he is resurrected, when he sees himself in the great gathering. Allāh has exclusively honored Yaḥyā, the son of Zakariyyā, by granting him peace in these situations. Allāh says,

﴿وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا﴾

﴿And Salām (peace) be on him the day he was born, and the day he dies, and the day he will be raised up to life (again)!﴾

This narration was reported by Ibn Jarīr, from Aḥmad bin Maṣṣūr Al-Marwazī, from Ṣadaqah bin Al-Faḍl, from Sufyan bin 'Uyaynah.

[1] Aṭ-Ṭabari 18:159, Ad-Durr Al-Manthūr 5:486.

يَبْعَثُ خُذِ الْكِتَابَ بِقُوَّةٍ وَأَنبِئْهُ الْخَبْرَ صَدَقَ ﴿١٦﴾
وَحَنَانًا مِن لَّدُنَّا وَزَكَاةً ۖ وَكَانَ تَقِيًّا ﴿١٧﴾ وَبَرًّا بِوَالَدَيْهِ وَلَمْ
يَكُن جَبَّارًا عَصِيًّا ﴿١٨﴾ وَسَلَّمْ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ
وَيَوْمَ يُبْعَثُ حَيًّا ﴿١٩﴾ وَأَذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ
مِن أَهْلِهَا مَكَانًا شَرَفًا ﴿٢٠﴾ فَأَتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا
فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ﴿٢١﴾ قَالَتْ إِنِّي
أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِن كُنْتَ تَقِيًّا ﴿٢٢﴾ قَالَ إِنَّمَا أَنَا رَسُولُ
رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا ﴿٢٣﴾ قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ
يَمْسَسْنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا ﴿٢٤﴾ قَالَ كَذَٰلِكَ قَالَ رَبُّكَ هُوَ عَلَى
هَيْئٍ وَلَنَجْعَلَ لَكَ آيَةً ۖ إِنَّكَ لِلنَّاسِ رَحْمَةٌ
مِّنَّا وَكَانَ أَمْرًا مَّقْضِيًّا ﴿٢٥﴾ فَحَمَلَتْهُ فَانْتَبَذَتْ
بِهِ مَكَانًا قَاصِيًّا ﴿٢٦﴾ فَجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ
قَالَتْ بَلِّغْنِي مِنْ قَبْلِ هَٰذَا وَكُنْتُ نَسِيًّا مِّنْسِيًّا ﴿٢٧﴾
فَنَادَاهَا مِن تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحِيَّاتٍ سَرِيًّا ﴿٢٨﴾
وَهُرِّى إِلَيْكَ بِجِذْعِ النَّخْلَةِ تُسَاقُ عَلَيْكَ رَبُّهَا جَنَّاتٍ ﴿٢٩﴾

﴿١٦﴾ وَأَذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ
انْتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا
شَرَفًا ﴿١٧﴾ فَأَتَّخَذَتْ مِنْ دُونِهِمْ
حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا
فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ﴿٢٠﴾ قَالَتْ
إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِن كُنْتَ
تَقِيًّا ﴿٢٢﴾ قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ
لِأَهَبَ لَكِ غُلَامًا زَكِيًّا ﴿٢٣﴾ قَالَتْ
أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ
يَمْسَسْنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا ﴿٢٤﴾
قَالَ كَذَٰلِكَ قَالَ رَبُّكَ هُوَ عَلَى
هَيْئٍ وَلَنَجْعَلَ لَكَ آيَةً ۖ إِنَّكَ لِلنَّاسِ
رَحْمَةٌ مِّنَّا وَكَانَ أَمْرًا مَّقْضِيًّا ﴿٢٥﴾

﴿16. And mention in the Book, Maryam, when she withdrew in seclusion from her family to place facing east.﴾

﴿17. She placed a screen before them; then We sent to her Our Ruh, and he appeared before her in the form of a man in all respects.﴾

﴿18. She said: "Verily, I seek refuge with the Most Gracious (Allāh) from you, if you do fear Allāh."﴾

﴿19. (The angel) said: "I am only a messenger from your Lord, (to announce) to you the gift of a righteous son."﴾

﴿20. She said: "How can I have a son when no man has touched me, nor am I Baghiyya?"﴾

﴿21. He said: "Thus says your Lord: 'That is easy for Me (Allāh). And (We wish) to appoint him as a sign to mankind and a mercy from Us (Allāh), and it is a matter (already) decreed (by Allāh).'"﴾

The Story of Maryam and Al-Masīḥ ('Īsā)

After Allāh, the Exalted, mentioned the story of Zakariyyā, and that He blessed him with a righteous, purified and blessed child even in his old age while his wife was barren, He then mentions the story of Maryam. Allāh informs of His granting her a child named 'Īsā without a father being involved (in her pregnancy). Between these two stories there is an appropriate and similar relationship. Due to their closeness in meaning, Allāh mentioned them here together, as well as in Sūrahs Āl 'Imrān and Al-Anbiyā'. Allāh has mentioned these stories to show His servants His ability, the might of His authority and that He has power over all things.

Allāh says,

﴿وَأَذْكُرُ فِي الْكِتَابِ مَرْيَمَ﴾

﴿And mention in the Book, Maryam,﴾

She was Maryam bint 'Imrān from the family lineage of Dāwud. She was from a good and wholesome family of the Children of Isrāel. Allāh mentioned the story of her mother's pregnancy with her in Sūrah Āl 'Imrān, and that she (Maryam's mother) dedicated her freely for the service of Allāh. This meant that she dedicated the child (Maryam) to the service of the Masjīd of the Sacred House (in Jerusalem). Thus, they (Zakariyyā, Maryam's mother and Maryam) were similar in that aspect.

﴿فَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنبَتَهَا نَبَاتًا حَسَنًا﴾

﴿So her Lord (Allāh) accepted her with goodly acceptance. He made her grow in a good manner.﴾[3:37]

Thus, Maryam was raised among the Children of Israel in an honorable way. She was one of the female worshippers, well-known for her remarkable acts of worship, devotion and perseverance. She lived under the care of her brother-in-law, Zakariyyā, who was a Prophet of the Children of Israel at that time. He was a great man among them, whom they would refer to in their religious matters. Zakariyyā saw astonishing miracles occur from her that amazed him.

﴿كَلَّمَا مَرْيَمَ عَلَيْهَا دُرُوسًا الْوَحْدَانِ وَبَدَّ وَبَدَّ مَا رَزَقْنَا قَالَ يَتِيمَ أَنَّى لَيْسَ مَعَنَا قَالَتْ هُوَ مِنْ

عِندِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٧﴾﴾

«Every time Zakaiyyā entered the Mihrāb to (visit) her, he found her supplied with sustenance. He said: "O Maryam! From where have you got this?" She said, "This is from Allāh." Verily, Allāh provides to whom He wills, without limit.» [3:37]

It has been mentioned that he would find her with winter fruit during the summer and summer fruit during the winter. This has already been explained in Sūrah Āl 'Imrān. Then, when Allāh wanted to grant her His servant and Messenger, 'Īsā, one of the five Great Messengers.

﴿انْبَدَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا﴾

«she withdrew in seclusion from her family to place facing east.» [19:16]

This means that she withdrew from them and secluded herself from them. She went to the eastern side of the Sacred Masjid (in Jerusalem). It is reported from Ibn 'Abbās that he said, "Verily, I am the most knowledgeable of Allāh's creation of why the Christians took the east as the direction of devotional worship. They did because of Allāh's statement,

﴿انْبَدَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا﴾

«When she withdrew in seclusion from her family to a place facing east.»

Therefore, they took the birthplace of 'Īsā as their direction of worship."¹¹

Concerning Allāh's statement,

﴿فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا﴾

«She placed a screen before them;»

This means that she hid herself from them and concealed herself. Then, Allāh sent Jibril to her.

﴿فَتَشَبَّهَ لَهَا بَشَرًا سَوِيًّا﴾

«and he appeared before her in the form of a man in all respects.» [19:17]

¹¹ At-Tabari 18:162. The chain for this particular narration has a deficiency in it. Ibn Kathir mentions a number of narrations about this Āyah, after which he says, "And Allāh knows best."

This means that he came to her in the form of a perfect and complete man. Mujāhid, Aḍ-Ḍaḥḥāk, Qatādah, Ibn Jurayj, Waḥb bin Munabbih and As-Suddi all commented on Allāh's statement,

﴿فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا﴾

﴿then We sent to her Our Ruḥ,﴾ "It means Jibrīl."^[1]

﴿قَالَتْ إِنَّ أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ قَتِيلًا﴾

﴿She said: "Verily, I seek refuge with the Most Gracious from you, if you do fear Allāh."﴾

This means that when the angel (Jibrīl) appeared to her in the form of a man, while she was in a place secluded by herself with a partition between her and her people, she was afraid of him and thought that he wanted to rape her. Therefore, she said,

﴿إِنَّ أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ قَتِيلًا﴾

﴿Verily, I seek refuge with the Most Gracious from you, if you do fear Allāh.﴾

She meant, "If you fear Allāh," as a means of reminding him of Allāh. This is what is legislated in defense against (evil), so that it may be repulsed with ease. Therefore, the first thing she did was try to make him fear Allāh, the Mighty and Sublime. Ibn Jarīr reported from 'Āṣim that Abu Wā'il said when mentioning the story of Maryam, "She knew that the pious person would refrain (from committing evil) when she said,

﴿إِنَّ أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ قَتِيلًا﴾ قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ

﴿"Verily, I seek refuge with the Most Gracious from you, if you do fear Allāh." He said: "I am only a messenger from your Lord..."﴾

This means that the angel said to her in response, and in order to remove the fear that she felt within herself, "I am not what you think, but I am the messenger of your Lord." By this he meant, "Allāh has sent me to you."^[2] It is said that when she mentioned the (Name of the) Most Beneficent (Ar-Raḥmān), Jibrīl fell apart and returned to his true form (as an angel). He responded,

^[1] Aṭ-Ṭabari 18:163.

^[2] Aṭ-Ṭabari 18:164.

(إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِتَهَبَ لَكِ غُلَامًا زَكِيًّا)

'I am only a messenger from your Lord, to provide to you the gift of a righteous son.'

﴿قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ﴾

﴿She said: "How can I have a son..."﴾

This means that Maryam was amazed at this. She said, "How can I have a son?" She said this to mean, "In what way would a son be born to me when I do not have a husband and I do not commit any wicked acts (i.e. fornication)?" For this reason she said,

﴿وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا﴾

﴿when no man has touched me, nor am I Baghiyya?﴾

The *Baghiyya* is a female fornicator. For this reason, a *Hadīth* has been reported prohibiting the money earned from *Baghiyya*.^[1]

﴿قَالَ كَذَٰلِكَ قَالَ رَبُّكَ هُوَ عَلَىٰ هَيْنٍ﴾

﴿He said: "Thus said your Lord: 'That is easy for Me (Allāh)...'"﴾

This means that the angel said to her in response to her question, "Verily, Allāh has said that a boy will be born from you even though you do not have a husband and you have not committed any lewdness. Verily, He is Most Able to do whatever He wills." Due to this, he (Jibrīl) conveyed Allāh's Words,

﴿وَنُخَصِّلُكَ مَائَةً لِّنَّاسٍ﴾

﴿And (We wish) to appoint him as a sign to mankind﴾

This means a proof and a sign for mankind of the power of their Maker and Creator, Who diversified them in their creation. He created their father, Ādam, without a male (father) or female (mother). Then, He created Hawwā' (Adam's spouse) from a male (father) without a female (mother). Then, He created the rest of their progeny from male and female,

[1] Aḥmad 1:235, Al-Bukhārī 2237, Muslim 1567.

except 'Īsā. He caused 'Īsā to be born from a female without a male. Thus, Allāh completed the four types of creation (of the human being), which proves the perfection of His power and the magnificence of His authority. There is no god worthy of worship except Him and there is no true Lord other than Him. Concerning Allāh's statement,

﴿وَرَحْمَةً مِنَّا﴾

﴿and a mercy from Us,﴾

This means, "We will make this boy a mercy from Allāh and a Prophet from among the Prophets. He will call to the worship of Allāh and monotheistic belief in Him. This is as Allāh, the Exalted, said in another Āyah,

﴿إِذْ قَالَتِ الْمَلَائِكَةُ لِمَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِهَا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ ١٩ وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الْمَتْلُوعِينَ ٢٠﴾

﴿(Remember) when the angels said: "O Maryam! Verily, Allāh gives you the good news of a Word from Him, his name will be Al-Masīh, 'Īsā, the son of Maryam, held in honor in this world and in the Hereafter, and will be one of those who are near to Allāh. And he will speak to the people, in the cradle and in manhood, and he will be one of the righteous.﴾ [3:45-46]

This means that he will call to the worship of his Lord in his cradle and while and adult.

Concerning His statement,

﴿وَكَاكَ أَمْرًا مَّقْضِيًّا﴾

﴿and it is a matter (already) decreed (by Allāh).﴾

This is the completion of Jibrīl's dialogue with Maryam. He informed her that this matter was preordained by Allāh's power and will. Muḥammad bin Ishāq said,

﴿وَكَاكَ أَمْرًا مَّقْضِيًّا﴾

﴿and it is a matter (already) decreed (by Allāh).﴾

"This means that Allāh determined to do this, so there is no avoiding it."^[1]

[1] Aṭ-Ṭabari 18:165.

﴿فَحَمَلَتْهُ فَانْتَبَذَتْ بِهِ مَكَانًا قَوِيًّا ۖ فَلَمَّا هِيَ الْخَلْوُ قَالَتْ يَا أَيُّهَا الْمَخَاضُ إِنَّ يَجْنِعُ الْخَلْوُ قَالَتْ بَلَيَّتَنِي مِثُّ
قَبْلِ هَذَا وَكُنْتُ نَسِيًّا نَسِيًّا ۖ﴾

﴿22. So she conceived him, and she withdrew with him to a remote place.﴾

﴿23. And the pains of childbirth drove her to the trunk of a date palm. She said: "Would that I had died before this, and had been forgotten and out of sight!"﴾

The Conception and the Birth

Allāh, the Exalted, informs about Maryam that when Jibril had spoken to her about what Allāh said, she accepted the decree of Allāh. Many scholars of the predecessors (Salaf) have mentioned that at this point the angel (who was Jibril) blew into the opening of the garment that she was wearing. Then the breath descended until it entered into her vagina and she conceived the child by the leave of Allāh.

Muḥammad bin Ishāq said, "When she conceived him and filled her water jug (at a well), she returned (to her people). After this, her menstrual bleeding ceased and she experienced what the pregnant woman experiences of sickness, hunger, change of color and there was even a change in the manner of her speech. After this, no people came to visit any house like they did the house of Zakariyyā. The word spread among the Children of Israel and the people were saying, 'Verily, her partner (in fornication) was Yūsuf, because there was no one else in the temple with her except him.' So she hid herself from the people and placed a veil between herself and them. No one saw her and she did not see anyone else."

Allāh said;

﴿فَلَمَّا هِيَ الْخَلْوُ قَالَتْ يَا أَيُّهَا الْمَخَاضُ إِنَّ يَجْنِعُ الْخَلْوُ﴾

﴿And the pains of childbirth drove her to the trunk of a date palm.﴾

This means that her pains of labor compelled her to go to the trunk of a date-palm tree that was at the place where she had secluded herself. The scholars differed over its location. As-Suddi said, "Her place of seclusion was to the east and that

was where she would pray at the Sacred House of Jerusalem.^[1] Wahb bin Munabbih said, "She ran away and when she reached an area between Ash-Shām^[2] and Egypt, she was overcome by labor pains."^[3] In another narration from Wahb, he said, "This took place eight miles from the Sacred House of Jerusalem in a village that was known as Bayt Al-Lahm (Bethlehem)."^[4] I say, there are *Hadīths* about the *Isrā'* (Night Journey of the Prophet ﷺ) that are reported by An-Nasā'ī on the authority of Anas,^[5] and Al-Bayhaqī on the authority of Shadād bin Aws, that say that this took place at Bait Al-Lahm.^[6] Allāh knows best. This is what is well known that the people all relate from each other. The Christians have no doubt held that the place of this occurrence was Bethlehem and this is what all the people relate. It has been related in a *Hadīth* also, if the *Hadīth* is authentic.

Allāh says, informing about her,

﴿قَالَتْ يَلَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا نَسِيًّا﴾

﴿She said: "Would that I had died before this, and had been forgotten and out of sight!"﴾

In this is an evidence of the permissibility to wish for death when a calamity strikes. She knew that she was going to be tested with the birth, the people would not assist her, and they would not believe her story. After she was known as a devout worshipper among them, they now thought that she had become a fornicating whore. She said,

﴿يَلَيْتَنِي مِتُّ قَبْلَ هَذَا﴾

﴿Would that I had died before this,﴾

[1] Aṭ-Ṭabari 18:161.

[2] Greater Syria.

[3] Aṭ-Ṭabari 18:170.

[4] Aṭ-Ṭabari 18:170.

[5] An-Nasā'ī in *Al-Kubrā* 1:221. Most scholars consider the text that include Bethlehem as a place of prayer on the night of *Isrā'* to be unauthentic.

[6] *Dalā'il An-Nubuwwah* 2:355.

She said this to mean before this situation.

﴿وَكُنْتُ نَسِيًا مُنْسِيًا﴾

﴿and I had been forgotten and out of sight!﴾

This means, "I wish I had not been created and I was nothing." This was mentioned by Ibn 'Abbās.^[1] Qatādah said,

﴿وَكُنْتُ نَسِيًا مُنْسِيًا﴾

﴿and I had been forgotten and out of sight!﴾

"This means something unknown, forgotten and no one knew who I was."

﴿فَادْنِهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنَ قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ۖ وَهُزِّي إِلَيْكِ بِجَنَةِ النَّخْلِ ذُقُوا عَلَيْكِ رُطَبًا جَبِينًا ۖ كُلْ وَأَنْتِ وَفَرِي عَيْنًا ۖ فَإِنَّا نَرِيكَ مِنَ الْبَشَرِ لَكَا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا ۝﴾

﴿24. Then he cried unto her from below her, saying: "Grieve not: your Lord has provided a Sariy under you."﴾

﴿25. "And shake the trunk of date palm towards you, it will let fall fresh ripe dates upon you."﴾

﴿26. "So eat and drink and rejoice. And if you see any human being, say: 'Verily, I have vowed a fast for the Most Gracious so I shall not speak to any human being today.'"﴾

What was said to Her after the Birth

Some reciters read the Āyah as,

(مَنْ تَحْتِهَا)

(Who was below her)

Meaning the one who was below her called to her. Others recited it as,

﴿مِنْ تَحْتِهَا﴾

﴿from below her﴾

With the meaning of a preposition (from) instead of a pronoun (who). The scholars of Tafsir have differed over the interpretation of who was calling out. Al-'Awfi and others

^[1] At-Tabari 18:172.

reported from Ibn 'Abbās that he said,

﴿قَاتَدَهَا مِنْ تَحْتِهَا﴾

﴿Then cried unto her from below her,﴾

"This is referring to Jibrīl^[1] because 'Isā did not speak until she brought him to her people." Similarly, Sa'īd bin Jubayr, Aḍ-Ḍaḥḥāk, 'Amr bin Maymūn, As-Suddi and Qatādah all said, "Verily, this is referring to the angel Jibrīl."^[2] This means that he (Jibrīl) called out to her from the bottom of the valley. Mujāhid said,

﴿قَاتَدَهَا مِنْ تَحْتِهَا﴾

﴿Then cried unto her from below her,﴾

"This is referring to 'Isā bin Maryam." Likewise, 'Abdur-Razzāq reported from Ma'mar that Qatādah said that Al-Ḥasan said, "This is referring to her son ('Isā)." This is also one of the two opinions reported from Sa'īd bin Jubayr – that it was her son, 'Isā, speaking. Sa'īd said, "Have you not heard Allāh saying,

﴿فَأَشَارَتْ إِلَيْهِ﴾

﴿Then she pointed to him.﴾

Ibn Zayd and Ibn Jarīr preferred this opinion in his *Tafsīr*. Allāh said,

﴿أَلَا تَحْزَنِي﴾

﴿Grieve not:﴾

He called to her saying, "Do not grieve."

﴿قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا﴾

﴿your Lord has provided a Sariy under you.﴾

Sufyan Ath-Thawrī and Shu'bah reported from Abu Ishāq that Al-Barā' bin 'Āzib said,

﴿قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا﴾

﴿your Lord has provided a Sariy under you.﴾

^[1] Aṭ-Ṭabari 18:173.

^[2] Aṭ-Ṭabari 18:173.

"This means a small stream."^[1] Likewise, 'Ali bin Abi Talhah reported that Ibn 'Abbās said, "Sariy means a river."^[2] 'Amr bin Maymūn held the same view, as he said, "It means a river for her to drink from."^[3] Mujāhid said, "It means river in the Syrian language."^[4] Sa'id bin Jubayr said, "Sariy is a small flowing river."^[5] Others said that Sariy refers to 'Isā. This was said by Al-Ḥasan, Ar-Rabī' bin Anas, Muḥammad bin 'Abbād bin Ja'far, and it is one of the two opinions reported from Qatādah. It is also the view of 'Abdur-Raḥmān bin Zayd bin Aslam. However, the first view seems to be the most obvious meaning. For this reason, Allāh said after it,

﴿وَهَزَيْتُمُ الْبَابَ بِجَنَاحِ الْفَنَاءِ﴾

﴿And shake the trunk of date palm towards you,﴾

meaning, "Grab the trunk of the date-palm tree and shake it towards yourself." Therefore, Allāh blessed her by giving her food and drink. Then He said,

﴿تَسْقِطُ عَلَيْكَ رَطْبًا جَدِيدًا ۚ فَكُلْ وَاشْرَبْ وَرَبِّرْ عَيْنًا﴾

﴿It will let fall fresh ripe dates upon you. So eat and drink and rejoice.﴾

Meaning to be happy. This is why 'Amr bin Maymūn said, "Nothing is better for the woman confined in childbed than dried dates and fresh dates." Then he recited this noble Āyah.^[6]

Concerning Allāh's statement,

﴿فَإِنَّمَا تَرَوْنَ مِنَ الْبَشَرِ لَشَاءٍ﴾

﴿And if you see any human being,﴾

This means any person that you see,

[1] At-Ṭabari 18:175.

[2] At-Ṭabari 18:176.

[3] At-Ṭabari 18:176.

[4] At-Ṭabari 18:176.

[5] At-Ṭabari 18:176.

[6] At-Ṭabari 18:179.

﴿فَقُولِ إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا﴾

﴿Say: 'Verily, I have vowed a fast unto the Most Gracious (Allāh) so I shall not speak to any human being today.'﴾

Meaning, by signaling with gestures, not a statement by speech. This is so that she does not negate her oath itself,

﴿فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا﴾

﴿so I shall not speak to any human being today.﴾

Anas bin Mālik commented on,

﴿إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا﴾

﴿I have vowed a fast unto the Most Gracious﴾

He said; "A vow of silence."^[1] Likewise said Ibn 'Abbās and Aḍ-Ḍaḥḥāk.^[2]

The meaning here is that in their Law, when fasting, it was forbidden for them to eat and speak. As-Suddi, Qatādah and 'Abdur-Raḥmān bin Zayd^[3] have all stated this view. 'Abdur-Raḥmān bin Zayd said, "When 'Īsā said to Maryam,

﴿أَلَا تَحْزَنُ﴾

﴿Grieve not﴾ She said, 'How can I not grieve when you are with me and I have no husband nor am I an owned slave woman? What excuse do I have with the people? Woe unto me, if I had only died before this, and had been a thing forgotten and unknown.' Then, 'Īsā said to her, 'I will suffice you with a statement,

﴿فَإِنَّمَا تَرَوْنِي مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا﴾

﴿And if you see any human being, say: 'Verily, I have vowed a fast unto the Most Gracious so I shall not speak to any human being this day.'﴾

All of this is from the speech of 'Īsā to his mother." Wahb said the same as well.

[1] Aṭ-Ṭabari 18:182-183.

[2] Aṭ-Ṭabari 18:182-183.

[3] Aṭ-Ṭabari 18:183, Al-Qurtūbi 11:98.

فَكَتَلَّمَتْ بِهَا وَفَرِيَّ عَيْنَا فِيمَا تَرَيْنِ مِنَ الْبَشَرِ أَحَدًا فَقُولِي
 إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا ﴿٢٧﴾
 فَاتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ، قَالُوا يَا بَرِّمُ لَقَدْ جِئْتِ شَيْئًا
 فَرِيًّا ﴿٢٨﴾ يَتَأَخَتِ هَارُونُ مَا كَانَ أَبُوكَ أَمْرًا سَوِيًّا وَمَا كَانَتْ
 أُمُّكَ بَعِيًّا ﴿٢٩﴾ فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نَكَلِّمُ مَنْ كَانَتْ فِي
 الْبَيْتِ صَبِيًّا ﴿٣٠﴾ قَالَ إِنِّي عَبْدُ اللَّهِ ءَانَسُ الْكِتَابَ وَجَعَلَنِي
 بَيْنَا وَجَعَلَنِي مَبَارَكًا إِنِّي كُنْتُ مِنَ الْبَارِئِينَ ﴿٣١﴾
 وَالزَّكَاةَ مَا دُمْتُ حَيًّا ﴿٣٢﴾ وَبَرَّأ بَوَالِدِي وَلَمْ يَجْعَلْنِي
 جَبَّارًا شَقِيًّا ﴿٣٣﴾ وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ
 وَيَوْمَ أُبْعَثُ حَيًّا ﴿٣٤﴾ ذَلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ
 الَّذِي فِيهِ يَمْتَرُونَ ﴿٣٥﴾ مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَنَهُ
 إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٣٦﴾ وَلَنْ تَجِدَ رَبَّكَ
 فَاعْبُدْهُ وَهُوَ حَتَدَاصِرْطٌ مُسْتَقِيمٌ ﴿٣٧﴾ فَاخْتَلَفَ الْأَغْرَابُ مِنْ
 بَيْنِهِمْ قَوْلٌ لِلَّذِينَ كَفَرُوا مِنْ شَهَادَةِ يَوْمٍ عَظِيمٍ ﴿٣٨﴾ أَسْمِعْ بِهِمْ
 وَأَبْصِرْ يَوْمَ يَأْتُونَنَا لَكِنِ الْفَالِقُونَ الْيَوْمَ فِي ضَلَالٍ مُبِينٍ ﴿٣٩﴾

فَكَتَلَّمَتْ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا
 بَرِّمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا ﴿٢٧﴾
 يَتَأَخَتِ هَارُونُ مَا كَانَ أَبُوكَ أَمْرًا
 سَوِيًّا وَمَا كَانَتْ أُمُّكَ بَعِيًّا ﴿٢٨﴾
 فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نَكَلِّمُ مَنْ
 كَانَتْ فِي الْبَيْتِ صَبِيًّا ﴿٢٩﴾ قَالَ إِنِّي
 عَبْدُ اللَّهِ ءَانَسُ الْكِتَابَ وَجَعَلَنِي
 بَيْنَا وَجَعَلَنِي مَبَارَكًا إِنِّي كُنْتُ مِنَ
 الْبَارِئِينَ ﴿٣٠﴾ وَالزَّكَاةَ وَالزَّكَاةَ
 مَا دُمْتُ حَيًّا ﴿٣١﴾ وَبَرَّأ بَوَالِدِي وَلَمْ
 يَجْعَلْنِي جَبَّارًا شَقِيًّا ﴿٣٢﴾ وَالسَّلَامُ
 عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ
 أُبْعَثُ حَيًّا ﴿٣٣﴾

427. Then she brought him to her people, carrying him. They said: "O Mary! Indeed you have brought a thing Fariy."

428. "O sister of Hārūn! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman."

429. Then she pointed to him. They said: "How can we talk to one who is a child in the cradle?"

430. He said: "Verily, I am a servant of Allāh, He has given me the Scripture and made me a Prophet;"

431. "And He has made me blessed wherever I be, and has enjoined on me [Awṣāni] Ṣalāh and Zakāh, as long as I live."

432. "And to be dutiful to my mother, and made me not arrogant, unblessed."

433. "And Salām (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!"

Maryam with Al-Masīh before the People, Their Rejection of Her and His Reply to Them

Allāh, the Exalted, informs of Maryam's situation when she was commanded to fast that day and not to speak to any human being. For verily, her affair would be taken care of and her proof would be established. Thus, she accepted the command of Allāh and she readily received His decree. She took her child and brought him to her people, carrying him. When they saw her like this they made a big deal about her situation and they sternly protested against of it, and

﴿قَالُوا يَمْرُؤُا لَقَدْ جِئْتِ شَيْئًا فَرِيًّا﴾

«They said: "O Mary! Indeed you have brought a thing Fariy."»

Fariy means a mighty thing. This was said by Mujāhid, Qatādah, As-Suddi and others.^[1] Ibn Abi Hātim reported from Nawf Al-Bikālī that he said, "Her people went out searching for her, she was from a family that was blessed with prophethood and nobility. However, they could not find any trace of her. They came across a cow herder and they asked him, 'Have you seen a girl whose description is such and such?' He replied, 'No, but tonight I saw my cows doing something that I've never seen them do before.' They asked, 'What did you see?' He said, 'Tonight I saw them prostrating in the direction of that valley.'"^[2]

'Abdullah bin Ziyād said (adding to the narration), "I memorized from Sayyār that he (the cattle herder) said, 'I saw a radiant light.' " So they went towards the direction that he told him, and Maryam was coming towards them from that direction. When she saw them she sat down and she was holding her child in her lap. They came towards her until they were standing over her.

﴿قَالُوا يَمْرُؤُا لَقَدْ جِئْتِ شَيْئًا فَرِيًّا﴾

«They said: "O Mary! Indeed you have brought a mighty thing (Fariy)."

[1] At-Ṭabari 18:185.

[2] At-Ṭabari 18:187.

This means it was a mighty thing that she had brought.

﴿بِأَخْتِ هَارُونَ﴾

«O sister of Hārūn!» This means, "O one resembling Hārūn (Aaron) in worship."

﴿مَا كَانَ أَبُؤُكُ امْرَأًا سَوًّا وَمَا كَانَتْ أُمُّكَ بَيِّنًا﴾

«Your father was not a man who used to commit adultery, nor your mother was an unchaste woman.»

They meant, "You are from a good, pure family, well-known for its righteousness, worship and abstinence from worldly indulgence. How could you do such a thing?" 'Ali bin Abi Talḥah and As-Suddi both said, "It was said to her,

﴿بِأَخْتِ هَارُونَ﴾

«O sister of Hārūn!» referring to the brother of Mūsā, because she was of his descendants. This is similar to the saying, 'O brother of Tamīm,' to one who is from the Tamīmī tribe, and 'O brother of Muḍar,' to one who is from the Muḍarī tribe. It has also been said that she was related to a righteous man among them whose name was Hārūn and she was comparable to him in her abstinence and worship.

Concerning Allāh's statement,

﴿فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا﴾

«Then she pointed to him. They said: "How can we talk to one who is a child in the cradle?"»

This is what took place while they were in doubt about her situation, condemning her circumstances, saying what they wanted to say. At that time they were slandering her and falsely accusing her of a horrendous act. On that day she was fasting and keeping silent. Therefore, she referred all speech to him (the child) and she directed them to his address and speech to them. They scoffed at her because they thought that she was mocking at them and playing with them. They said,

﴿كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا﴾

«How can we talk to one who is a child in the cradle?»

Maymūn bin Mahrān said,

﴿فَأَشَارَتْ إِلَيْهِ﴾

«Then she pointed to him.» “She indicated, ‘Speak to him.’ They then said, ‘After she has come to us with this calamity, she now commands us to speak to one who is a child in the cradle!’”^[1] As-Suddi said, “When she pointed to him they became angry and said, ‘Her mocking us, to the extent of commanding us to speak to this child, is worse to us than her fornication.’”

﴿قَالُوا كَيْفَ نَكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا﴾

«They said: “How can we talk to one who is a child in the cradle?”»^[2]

This means, “How can someone speak who is in his cradle, in the state of infancy and a child?” Īsā said,

﴿إِنِّي عَبْدُ اللَّهِ﴾

«Verily, I am a servant of Allāh.»

The first thing that he said was a declaration of the lofty honor of his Lord and His being free of having a child. Also, he affirmed that he himself was a worshipper of his Lord. Allāh said,

﴿مَّا آتَيْنِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا﴾

«He has given me the Scripture and made me a Prophet.»

This was a declaration of innocence for his mother from the immorality that was attributed to her. Nawf Al-Bīkālī said, “When they said what they said to his mother, he (Īsā) was nursing from her breast. At their statement he released the breast from his mouth and reclined on his left saying,

﴿إِنِّي عَبْدُ اللَّهِ مَآ آتَيْنِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا﴾

«Verily, I am a servant of Allāh, He has given me the Scripture and made me a Prophet.»

And he continued speaking until he said,

﴿مَا دُمْتُ حَيًّا﴾

[1] Ad-Durr Al-Manthūr 5:507.

[2] Aṭ-Ṭabari 18:189.

﴿as long as I live.﴾

Concerning his statement,

﴿وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ﴾

﴿And He has made me blessed wherever I be,﴾

Mujāhid, 'Amr bin Qays and Ath-Thawrī all said that this means, "And He made me a teacher of goodness."^[1] In another narration from Mujāhid, he said, "A person of great benefit."^[2] Ibn Jarīr reported from Wuhayb bin Al-Ward, a freed slave of the Bani Makhzūm tribe, that he said, "A scholar met another scholar who had more knowledge than himself. So he said to him, 'May Allāh have mercy upon you, what acts of mine should I perform openly?' The other replied, 'Commanding good and forbidding evil, for verily, it is the religion of Allāh, which He sent His Prophets with to His servants.' The scholars have indeed agreed upon the statement of Allāh,

﴿وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ﴾

﴿And He has made me blessed wherever I be,﴾

Then it was said, 'What was his blessing?' He (Wuhayb) replied, 'Commanding good and forbidding evil wherever he was.'^[3] His saying,

﴿وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا﴾

﴿and He has enjoined on me [Aṭṭasānī] Ṣalāh and Zakāh, as long as I live.﴾

This is similar to the statement of Allāh to Muḥammad ﷺ,

﴿وَأَعِزَّنِي بِكَ حَتَّى يَأْتِيَكَ الْيَقِينُ﴾

﴿And worship your Lord until there comes unto you the certainty (i.e. death).﴾ [15:99]

'Abdur-Raḥmān bin Al-Qāsim reported from Mālik bin Anas that he commented on Allāh's statement,

﴿وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا﴾

[1] Aṭ-Ṭabari 18:191.

[2] Aṭ-Ṭabari 18:191.

[3] Aṭ-Ṭabari 18:191.

﴿and He has enjoined on me [Aṣṣāni] Ṣalāh and Zakāh, as long as I live.﴾

He said, "Allāh informed him of what would be of his affair until his death. This is the firmest evidence against the people who deny Allāh's preordained decree."^[1]

Concerning Allāh's statement,

﴿وَبِرَّآءٍ بِوَالِدَيَّ﴾

﴿And to be dutiful to my mother.﴾ This means, "He (Allāh) has commanded me to treat my mother well." He mentioned this after mentioning obedience to his Lord, Allāh. This is because Allāh often combines the command to worship Him with obedience to the parents. This is similar to Allāh's statement,

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّاَّ إِنَّا وَبَّالْوَالِدَيْنِ إِحْسَانًا﴾

﴿And your Lord has decreed that you worship none but Him and that you be dutiful to your parents.﴾ [17:23]

And He, the Exalted, said,

﴿أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ﴾

﴿Give thanks to Me and to your parents. Unto Me is the final destination.﴾ [31:14]

Concerning his statement,

﴿وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا﴾

﴿and He made me not arrogant, unblessed.﴾ This means, "He (Allāh) has not made me too proud or arrogant to worship Him, obey Him and be dutiful to my mother, and thus be unblessed."

Concerning Allāh's statement,

﴿وَاللَّائِمُ عَلَىٰ يَوْمٍ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُتِمْتُ حَيًّا﴾

﴿And Salām (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!﴾

This is his affirmation that he is a worshipper of Allāh, the Mighty and Sublime, and that he is a creature created by Allāh. He (ʿĪsā) will live, die and be resurrected, just like the

^[1] Al-Qurṭubī 11:103. That is, he understood Aṣṣāni with its alternative meaning: "He decreed for me."

other creatures that Allāh has created. However, he will have peace in these situations, which are the most difficult situations for Allāh's creatures.' May Allāh's peace and blessings be upon him.

﴿ذَلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْخَلْقِ الَّذِي فِىهِ يَمْتَرُونَ ۚ مَا كَانَ لَئِىَ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَنَهُ ۚ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ۚ وَلَئِنْ أَرَادَ أَن يُنَزِّلَ رَحْمَةً ۖ نَّاسِئِدُوا هَٰذَا صَرْصَٰةً تُسْتَفْسِمُ ۚ فَاتَّخَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ قَوَلًا لِّلَّذِينَ كَفَرُوا مِنْ شَرِّهِ يَوْمَ عَظِيمٍ ۚ﴾

﴿34. Such is 'Isā, son of Maryam. Qawwal-Haqq [it is a statement of truth] about which they doubt (or dispute).﴾

﴿35. It befits not (the majesty of) Allāh that He should beget a son. Glorified be He. When He decrees a thing, He only says to it: "Be!" – and it is.﴾

﴿36. ['Isā said]: "And verily, Allāh is my Lord and your Lord. So worship Him. That is the straight path."﴾

﴿37. Then the sects differed, so woe unto the disbelievers from the meeting of a great Day.﴾

'Isā is the Servant of Allāh and not His Son

Allāh, the Exalted, says to His Messenger Muḥammad ﷺ, This is the story which We have related to you about 'Isā,' upon him be peace.

﴿قَوْلَ الْخَلْقِ الَّذِي فِىهِ يَمْتَرُونَ﴾

﴿(It is) a statement of truth about which they doubt.﴾

This means that the people of falsehood and the people of truth are in disagreement, of those who believe in him and those who disbelieve believe in him. For this reason most of the reciters recited this Āyah with *Qawlul-Haqq* (statement of truth) as the subject, referring to 'Isā himself. 'Aṣim and 'Abdullāh bin 'Āmir both recited it *Qawlul-Haqq* (statement of truth) referring to the story in its entirety that the people differed about. It is reported from Ibn Mas'ūd^[1] that he recited it as *Qālal-Haqqā*, which means that he ('Isā) said the truth. The recitation of the Āyah with the *Qawlul-Haqq* being the subject referring to 'Isā, is the most apparent meaning

^[1] Aṭ-Ṭabari 18:194.

grammatically. It has support for it in the statement of Allāh [after the story of 'Isā],

﴿الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ﴾

﴿(This is) the truth from your Lord, so be not of those who doubt.﴾ [3:60]

When Allāh mentioned that He created him as a servant and a Prophet, He extolled Himself, the Most Holy, by saying,

﴿مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَانَهُ﴾

﴿It befits not (the majesty of) Allāh that He should beget a son. Glorified be He.﴾

Means glory be unto Him, He is far exalted above that which these ignorant, wrongdoing, transgressing people say about Him.

﴿إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ﴾

﴿When He decrees a thing, He only says to it: "Be!" – and it is.﴾

Whenever He wants something, He merely commands it and it happens as He wills. This is as Allāh says,

﴿إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقْنَاهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ﴾ ﴿الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ﴾

﴿Verily, the likeness of 'Isā before Allāh is the likeness of Ādam. He created him from dust, then said to him: "Be" – and he was. (This is) the truth from your Lord, so be not of those who doubt.﴾ [3:59-60]

'Isā commanded the Worship of Allāh Alone, then the People differed after Him

Allāh said;

﴿وَلِلَّهِ اللَّهُ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ﴾

﴿And verily, Allāh is my Lord and your Lord. So worship Him. That is the straight path.﴾

Among those things which 'Isā said to his people while he was in his cradle is that Allāh was his Lord and their Lord, and he commanded them to worship Him alone. He said,

﴿فَاعْبُدُوا هَذَا صِرَاطًا مُسْتَقِيمًا﴾

﴿So worship Him. That is the straight path.﴾

Meaning, "That which I have come to you with from Allāh is the straight path." This means that the path is correct; whoever follows it will be rightly guided and whoever opposes it will deviate and go astray.

Allāh's statement,

﴿فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ﴾

﴿Then the sects differed,﴾ means that the opinions of the People of the Book differed concerning ʿĪsā even after the explanation of his affair and the clarification of his situation. They disagreed about his being the servant of Allāh, His Messenger, and His Word that He cast upon Maryam and a spirit from Himself. So a group of them – who were the majority of the Jews (may Allāh's curses be upon them) – determined that he was a child of fornication and that his speaking in his cradle was merely sorcery. Another group said that it was Allāh Who was speaking (not ʿĪsā). Others said that he (ʿĪsā) was the son of Allāh. Some said that he was the third part of a divine trinity with Allāh. Yet, others said that he was the servant of Allāh and His Messenger. This latter view is the statement of truth, which Allāh guided the believers to. A report similar with this meaning has been reported from ʿAmr bin Maymūn, Ibn Jurayj, Qatādah and others from the Salaf (predecessors) and the Khalaf (later generations).

Allāh said,

﴿قَوْلًا لِلَّذِينَ كَفَرُوا مِنْ مَّسْجِدٍ يَوْمَ عَظِيمٍ﴾

﴿so woe unto the disbelievers from the meeting of a great Day.﴾

This is a threat and severe warning for those who lie about Allāh, invent falsehood and claim that He (Allāh) has a son.

However, Allāh has given them respite until the Day of Resurrection, and He has delayed their term out of gentleness and confident reliance upon His divine decree overcoming them. Verily, Allāh does not hasten the affair of those who disobey Him. This has been related in a *Ḥadīth* collected in the Two *Ṣaḥīḥs*,

﴿إِنَّ اللَّهَ لِيَمْلِكُ لِلظَّالِمِ حَتَّىٰ إِذَا أَخَذَهُ لَمْ يَفْلِتْهُ﴾

«Verily, Allāh gives respite to the wrongdoer until He seizes him and he will not be able to escape Him.»

Then, the Messenger of Allāh ﷺ recited the Āyah,

﴿وَكَذَٰلِكَ أَخَذَ رَبُّكَ إِذَا أَخَذَ الْقَرْيَٰ وَهِيَ ظَالِمَةٌ إِنَّ أَخَذَهُ أَلَمٌ شَدِيدٌ﴾

«Such is the punishment of your Lord when He punishes the towns while they are doing wrong. Verily, His punishment is painful, (and) severe.» [11:102]^[1]

In the Two Ṣaḥīḥs it is also reported that the Messenger of Allāh ﷺ said,

﴿لَا أَحَدٌ أَصْبَرَ عَلَىٰ أَذَى سَمِعَهُ مِنَ اللَّهِ، إِنَّهُمْ يَجْعَلُونَ لَهُ وَلَدًا وَهُوَ يَرْزُقُهُمْ وَيُعَافِيهِمْ﴾

«No one is more patient with something harmful that he hears than Allāh. Verily, they attribute to Him a son, while He is the One Who provides them sustenance and good health.»^[2]

Allāh says,

﴿وَكَايْنٍ مِّن قَرْيَةٍ آمَنَتْ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا وَإِلَى الْمَصِيرِ﴾

«And many a township did I give respite while it was given to wrongdoing. Then I punished it. And to me is the (final) return (of all).» [22:48]

Allāh, the Exalted, also says,

﴿وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ﴾

«Consider not that Allāh is unaware of that which the wrongdoers do, but He gives them respite up to a Day when the eyes will stare in horror.» [14:42]

This is the reason that Allāh says here,

﴿قَوْلٌ لِّلَّذِينَ كَفَرُوا مِن مَّشْهَدٍ يَوْمٍ عَظِيمٍ﴾

«So woe unto the disbelievers from the meeting of a great

[1] Fath Al-Bāri 8:205, Muslim 4:1997.

[2] Fath Al-Bāri 10:527, Muslim 4:2160.

Day.﴾

referring to the Day of Resurrection. It has been related in an authentic *Ḥadīth* that is agreed upon (in *Al-Bukhārī* and *Muslim*), on the authority of 'Ubādah bin Aṣ-Ṣāmit who said that the Messenger of Allāh ﷺ said,

«مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَخَدَّهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَأَنَّ عِيسَى عَبْدُ اللَّهِ وَرَسُولُهُ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ، وَأَنَّ الْجَنَّةَ حَقٌّ وَالنَّارَ حَقٌّ، أَدْخَلَهُ اللَّهُ الْجَنَّةَ عَلَى مَا كَانَ مِنَ الْعَمَلِ»

Whoever testifies that there is no deity worthy of worship except Allāh alone, Who has no partners, and that Muḥammad is His servant and Messenger, and that 'Isā was Allāh's servant and Messenger, and His Word that He cast upon Maryam, and a spirit from Him, and that Paradise and Hell are both real, then Allāh will admit him into Paradise regardless of whatever he did.^[1]

«أَتَسْمِعُ يَوْمَ يُنْفَخُ الْفُفُوفُ لَكُمْ الْفَلَاكُونَ الْيَوْمَ فِي حَلَالٍ مُبِينٍ ﴿٣٨﴾ وَأَتَذَكَّرُ يَوْمَ الْفِتْرِ إِذْ يَقُولُ الْآثَرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ﴿٣٩﴾ إِنْ أَغْنَىٰ تَرْتِ الْأَرْضِ وَمَنْ عَلَيْهَا وَإِنَّا بِرَحْمَتِنَا ﴿٤٠﴾»

﴿38. How clearly will they see and hear, the Day when they will appear before Us! But the wrongdoers today are in plain error.﴾

﴿39. And warn them of the Day of grief and regrets, when the case has been decided, while (now) they are in a state of carelessness, and they believe not.﴾

﴿40. Verily, We will inherit the earth and whatsoever is thereon. And to Us they all shall be returned.﴾

The Disbeliever's warning of the Day of Distress

Allāh, the Exalted, says informing about the disbelievers on the Day of Resurrection that they will be made to have the clearest hearing and sight. This is as Allāh says,

«وَلَوْ نَرَىٰ إِلَىٰ الشَّجَرِ مَنْ تَكْبَرُوا رُؤُوسِهِمْ عِندَ رَبِّهِمْ رَبَّنَا أَبْغِزْنَا وَسَمِعْنَا»

﴿And if you only could see when the criminals hang their heads

[1] *Fath Al-Bārī* 6:546, *Muslim* 1:57.

before their Lord (saying): "Our Lord! We have now seen and heard." ﴿32:12﴾

They will say that when it will not benefit them, nor will it be of any use to them. If they had used these senses properly before seeing the torment, then it would have brought them some benefit and saved them from the Allāh's punishment. This is why Allāh says,

﴿أَتَسْمِعُونَ مَا تُغِثُ وَيَسْمَعُونَ﴾

﴿How clearly will they (disbelievers) see and hear,﴾

This means that no one will hear and see better than they will.

﴿يَوْمَ يَأْتُتَانَا﴾

﴿the day when they will appear before Us.﴾ The Day of Resurrection.

﴿لَكِنَّ الظَّالِمِينَ الْيَوْمَ﴾

﴿But the wrongdoers today are...﴾ now, in the life of this world,

﴿فِي ضَلَالٍ مُّبِينٍ﴾

﴿...in plain error.﴾ They do not hear, see or think. When they are requested to follow guidance, they are not guided and they succumb to those things that do not benefit them.

Then, Allāh says,

﴿وَأَنذَرَهُمْ يَوْمَ الْقَسْرِ﴾

﴿And warn them of the Day of grief and regrets,﴾ warn the creation of the Day of Distress,

﴿إِذَا قُضِيَ الْأَمْرُ﴾

﴿when the case has been decided,﴾

when the people of Paradise and the people of Hell will be sorted out, and everyone will reach his final abode which he was destined to remain in forever.

﴿وَهُمْ﴾

﴿while (now) they are﴾ today, in the present life of this world,

﴿فِي غَفْلَةٍ﴾

﴿in a state of carelessness.﴾

with the warning of the Day of grief and regret, they are heedless.

﴿وَمَ لَا يُؤْمِنُونَ﴾

﴿and they believe not.﴾ meaning they do not believe that it is true.

Imām Aḥmad recorded that Abu Sa'īd said that the Messenger of Allāh ﷺ said,

«إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ وَأَهْلُ النَّارِ النَّارَ، يُجَاءُ بِالْمَوْتِ كَأَنَّهُ كَبْشٌ أَمْلَحُ فَيُوقَفُ بَيْنَ الْجَنَّةِ وَالنَّارِ، فَيَقَالُ: يَا أَهْلَ الْجَنَّةِ هَلْ تَعْرِفُونَ هَذَا، قَالَ: فَيُشْرِيُونَ وَيَنْظُرُونَ وَيَقُولُونَ: نَعَمْ هَذَا الْمَوْتُ - قَالَ: - فَيَقَالُ: يَا أَهْلَ النَّارِ، هَلْ تَعْرِفُونَ هَذَا؟ قَالَ: فَيُشْرِيُونَ وَيَنْظُرُونَ وَيَقُولُونَ: نَعَمْ هَذَا الْمَوْتُ - قَالَ: - فَيُؤْمَرُ بِهِ فَيُذْبَحُ، قَالَ: وَيَقَالُ: يَا أَهْلَ الْجَنَّةِ، خُلُودٌ وَلَا مَوْتُ، وَيَا أَهْلَ النَّارِ، خُلُودٌ وَلَا مَوْتُ»

«When the people of Paradise enter Paradise and the people of the Hellfire enter the Hellfire, death will be brought in the form of a handsome ram and it will be placed between Paradise and the Hellfire. Then, it will be said, "O people of Paradise, do you know what this is?" Then, they will turn their gazes and look, and they will say, "Yes, this is death." Then, it will be said, "O people of the Hellfire, do you know what this is?" Then, they will turn their gazes and look, and they will say, "Yes, this is death." Then, the order will be given for it to be slaughtered and it will be said, "O people of Paradise, eternity and no more death, O people of Hellfire, eternity and no more death."» Then the Messenger of Allāh ﷺ recited the Āyah,

﴿وَأَنذَرَهُمْ يَوْمَ الْقِسْفَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ﴾

﴿And warn them of the Day of grief and regret, when the case has been decided, while (now) they are in a state of carelessness, and they believe not.﴾

Then, the Messenger of Allāh ﷺ made a gesture with his hand and said,

«أَهْلُ الدُّنْيَا فِي غَفْلَةٍ الدُّنْيَا»

«The people of this life are in the state of heedlessness of this life.»^[1]

Thus recorded Imām Aḥmad and it was also recorded by Al-Bukhārī and Muslim in their *Ṣaḥīḥs*^[2] with wording similar to this.

It is reported from 'Abdullāh bin Mas'ūd that he mentioned a story in which he said,

«There is not a soul except that it will see a residence in Paradise and a residence in the Hellfire, and this will be the Day of distress. So the people of the Hellfire will see the residence that Allāh prepared for them if they had believed. Then, it will be said to them, 'If you had believed and worked righteous deeds, you would have had this, which you see in Paradise.' Then, they will be overcome with distress and grief. Likewise, the people of Paradise will see the residence that is in the Hellfire and it will be said to them, 'If Allāh had not bestowed His favor upon you (this would have been your place).'»^[3]

Concerning Allāh's statement,

﴿إِنَّا عَنْ نَرْتُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ﴾

«Verily, We will inherit the earth and whatsoever is thereon. And to Us they all shall be returned.»

Allāh is informing that He is the Creator, the Owner and the Controller of all matters. All of the creation will be destroyed and only He, the Most High and Most Holy, will remain. There is no one who can claim absolute ownership and control of affairs besides Him. He is the Inheritor of all His creation. He is the Eternal, Who will remain after they are gone and He is the Judge of their affairs. Therefore, no soul will be done any injustice, nor wronged even the weight of a mosquito or an atom.

[1] Aḥmad 9:3.

[2] *Faṭḥ Al-Bārī* 8:282, Muslim 4:2188.

[3] Aṭ-Ṭabari, it is the first narration explaining *Āyah* no. 39. See the section on the reports at the beginning of the book.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَأَذِمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ﴿٣٦﴾ إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ ﴿٣٧﴾ وَأَذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ إِذْ كَانَ صَاحِبَ نَبَأٍ ﴿٣٨﴾ إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ﴿٣٩﴾ يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا ﴿٤٠﴾ يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا ﴿٤١﴾ يَا أَبَتِ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا ﴿٤٢﴾ قَالَ أَرَأَيْتَ أَنْتَ عَنِ الْهِتَى يَتَذَكَّرُ إِنْ لَمْ يَنْتَه لَأَرْحَمَنَّكَ وَأَهْجُرِي فِي مِلَّةِ ﴿٤٣﴾ قَالَ سَلِمْتُ عَلَيْكَ سَأَسْتَغْفِرُكَ رَبِّي إِنَّهُ كَانَ فِي حَفِيَّا ﴿٤٤﴾ وَأَعِزَّنِي لَكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَشَىٰ ﴿٤٥﴾ أَلَا أَكُونُ بِدَعَاؤِي شَقِيًّا ﴿٤٦﴾ فَلَمَّا أَعَزَّنِي اللَّهُ وَأَدْعُوا رَبِّي عَشَىٰ ﴿٤٧﴾ مِنْ دُونِ اللَّهِ وَهَبْنَا اللَّهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا جَعَلْنَا نَبِيًّا ﴿٤٨﴾ وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا ﴿٤٩﴾ وَأَذْكُرْ فِي الْكِتَابِ مُوسَىٰ إِذْ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَبِيًّا ﴿٥٠﴾

Ibn Abi Hātim recorded that Ḥazm bin Abi Ḥazm Al-Quta'i said, "Umar bin 'Abdul-Aziz wrote to 'Abdul-Hamid bin 'Abdur-Rahmān, who was the governor of Kufah: 'Thus, to proceed: Verily, Allāh prescribed death for His creatures when He created them and He determined their final destination. He said in that which He revealed in His truthful Book, which He guarded with His knowledge and made His angels testify to its preservation, that He will inherit the earth and all who are on it, and they will all be returned to Him.'"^[1]

﴿وَأَذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ إِذْ كَانَ صَاحِبَ نَبَأٍ﴾ إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ﴿٣٩﴾ يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا ﴿٤٠﴾ يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا ﴿٤١﴾ يَا أَبَتِ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا ﴿٤٢﴾

441. And mention in the Book, Ibrāhīm. Verily, he was a man of truth, a Prophet.﴾

442. When he said to his father: "O my father! Why do you worship that which hears not, sees not and cannot avail you in anything?"﴾

[1] Ibn Abi Hātim 7:2410.

﴿43. "O my father! Verily, there has come to me the knowledge of that which came not unto you. So follow me, I will guide you to the straight path."﴾

﴿44. "O my father! Worship not Shayṭān. Verily, Shayṭān has been a rebel against the Most Gracious."﴾

﴿45. "O my father! Verily, I fear lest a torment from the Most Gracious should overtake you, so that you become a companion of Shayṭān."﴾

Ibrāhīm's Admonition of His Father

Allāh, the Exalted, tells His Prophet, Muḥammad ﷺ,

﴿وَاذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ﴾

﴿And mention in the Book, Ibrāhīm.﴾

"Recite this to your people who are worshipping idols and mention to them what happened with Ibrāhīm, the intimate Friend (*Khalīl*) of the Most Beneficent. These idol worshippers (Arabs) are his descendants and they claim to follow his religion. Inform them that he was a truthful Prophet. Tell them about what took place with his father and how he forbade him from worshipping idols."

Ibrāhīm said,

﴿يَتَأْتُونَ لِيَمْنَعُوا مَا لَا يَسْمَعُ وَلَا يُبْعَثُ وَلَا يُغْنِي عَنْكَ شَيْئاً﴾

﴿O my father! Why do you worship that which hears not, sees not and cannot avail you in anything?﴾

Meaning that these idols will not benefit you, nor can they protect you from any harm.

﴿يَتَأْتُونَ إِيَّيَّ ذَرِّيَّتِي مِنْكَ الْغَلِيظَ مَا لَمْ يَأْتِكِ﴾

﴿O my father! Verily, there has come to me the knowledge of that which came not unto you.﴾

This means, "Even though I am from your loins and you see me as inferior to you because I am your son, know that I have received knowledge from Allāh that you do not know and it has not reached you."

﴿فَاتَّبِعْنِي أَهْلَكَ صِرَاطًا سَوِيًّا﴾

﴿So follow me, I will guide you to the straight path.﴾

meaning, "a straight path that will carry you to the desired objective and save you from that which is dreaded (Hell)."

﴿يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ﴾

﴿O my father! Worship not Shayṭān.﴾ This is means, "Do not obey him by worshipping these idols. He invites to this (idolatry) and he is pleased with it." This is as Allāh says,

﴿أَلَمْ أَعْمِدْ إِلَيْكُمْ بَنِيَّ إِدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ﴾

﴿Did I not command you, O Children of Ādam, that you should not worship Shayṭān. Verily, he is a plain enemy to you.﴾ [36:60]

Allāh also says,

﴿إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنْسًا وَإِنْ يَدْعُونَ إِلَّا سَيِّئَاتِنَا مَرِيدًا﴾

﴿They invoke nothing but females [idols] besides Him (Allāh), and they invoke nothing but Shayṭān, a persistent rebel!﴾ [4:117]

Concerning Allāh's statement,

﴿إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا﴾

﴿Verily, Shayṭān has been a rebel against the Most Gracious.﴾

This means obstinate and too arrogant to obey his Lord. Therefore, Allāh expelled him and made him an outcast. Therefore, "do not follow him or you will become like him."

﴿يَا أَبَتِ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَنِ﴾

﴿O my father! Verily, I fear lest a torment from the Most Gracious should overtake you,﴾

"because of your associating partners with Allāh and your disobedience in what I am commanding you with."

﴿فَتَكُونَنَّ لِلشَّيْطَانِ وَلِيًّا﴾

﴿so that you become a companion of Shayṭān.﴾

This means, "there will be no one who will protect you, or help you, or assist you, except Iblis. However, neither he, nor anyone else, has any power over the outcome of matters.

Following him will only cause you to be surrounded by the torment (of Allāh).” This is as Allāh says,

﴿ثُمَّ أَنزَلْنَا إِلَيْكَ الْكِتَابَ فَزَيَّنَّا لَكُمُ الشَّيْطَانَ أَعْمَالَهُمْ فَهُوَ وَلِيُّهُمُ الْيَوْمَ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٦﴾﴾

﴿By Allāh, We indeed sent (Messengers) to the nations before you, but Shayṭān made their deeds fair seeming to them. So he is their helper today (in this world), and theirs will be a painful torment.﴾ [16:63]

﴿قَالَ أَرَأَيْتَ أَنْتَ عَنْ ءَالِهَتِي يَكْفُرُونَ لَئِنْ لَمْ تَنْتَهِ لَأَرْجُمَنَّكَ وَأَهْجُرَنِي مَالِيَانٌ ﴿١٧﴾ قَالَ سَلِمْتُ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا ﴿١٨﴾ وَأَعْتَزِلُكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا ﴿١٩﴾﴾

﴿46. He (the father) said: “Do you revile my gods, O Ibrāhīm? If you stop not (this), I will La’arjumannak. So get away from me Maliyan.”﴾

﴿47. Ibrāhīm said: “Peace be on you! I will ask forgiveness of my Lord for you. Verily, He is unto me Ḥafīyyan.”﴾

﴿48. And I shall turn away from you and from those whom you invoke besides Allāh. And I shall call upon my Lord, and I certainly hope that I shall not be unblessed in my invocation to my Lord.”﴾

The Reply of Ibrāhīm’s Father

Allāh, the Exalted, informs of the reply of Ibrāhīm’s father to his son, Ibrāhīm, in reference to what he was calling him to. He said,

﴿أَرَأَيْتَ أَنْتَ عَنْ ءَالِهَتِي يَكْفُرُونَ﴾

﴿Do you revile my gods, O Ibrāhīm?﴾ This means, “If you do not want to worship them (the idols) and you are not pleased with them, then at least stop cursing, abusing, and reviling them. For verily, if you do not cease, I will punish you, curse you and revile you.” This is the meaning of his statement;

﴿لَأَرْجُمَنَّكَ﴾

﴿La’arjumannaka.﴾

Ibn 'Abbās, As-Suddi, Ibn Jurayj, Aḍ-Ḍaḥḥāk and others said this.^[1]

Concerning His statement,

﴿وَأَعِزَّنِي مَالِيًا﴾

«So get away from me Maliyan.»

Mujāhid, Ikrimah, Sa'īd bin Jubayr and Mujāhid bin Ishāq all said, "Maliyan means forever."^[2] Al-Ḥasan Al-Baṣrī said, "For a long time."^[3] As-Suddi said,

﴿وَأَعِزَّنِي مَالِيًا﴾

«So get away from me safely Maliyan.»

"This means forever."^[4] Ali bin Abi Ṭalḥah and Al-'Awfī both reported that Ibn 'Abbās said,

﴿وَأَعِزَّنِي مَالِيًا﴾

«So get away from me safely Maliyan.»

"This means to go away in peace and safety before you are afflicted with a punishment from me." Aḍ-Ḍaḥḥāk, Qatādah, 'Aṭiyah Al-Jadālī, Mālik and others said the same. This is also the view preferred by Ibn Jarīr.

The Reply of Allāh's Friend (Khatīb)

With this, Ibrāhīm said to his father,

﴿سَلَامٌ عَلَيْكَ﴾

«Peace be on you!» This is as Allāh said concerning the description of the believers,

﴿وَلَمَّا خَابَتْهُمْ أَجَنُودُهُمْ قَالُوا سَلَامًا﴾

«and when the foolish address them (with bad words) they say, "Salāman [peace].» [25:63]

Allāh also says,

﴿وَلَمَّا سَمِعُوا النَّغْرَ أَهْرَؤًا مِمَّا رَفَعُوا قَالُوا لَنَا أَعْنَاكُمْ وَلَكُمْ أَعْنَاكُمْ سَلَامٌ عَلَيْكُمْ لَا بُدَّ

[1] Aṭ-Ṭabari 18:205.

[2] Aṭ-Ṭabari 18:205,206.

[3] Aṭ-Ṭabari 18:205.

[4] Aṭ-Ṭabari 18:206.

﴿الْمُتَوَلِّينَ﴾

﴿And when they hear Al-Laghw (false speech), they withdraw from it and say: "To us our deeds, and to you your deeds. Peace be to you. We seek not (the way of) the ignorant."﴾ [28:55]

The meaning of Ibrāhīm's statement to his father,

﴿سَلَامٌ عَلَيْكَ﴾

﴿Peace be on you!﴾ "You will not receive any insult or harm from me." This is due to the respect and honor of fatherhood.

﴿سَأَسْتَغْفِرُ لَكَ رَبِّي﴾

﴿I will ask forgiveness of my Lord for you.﴾

meaning "But, I will ask Allāh to guide you and forgive you for your sin."

﴿إِنَّهُ كَانَ بِي حَفِيًّا﴾

﴿Verily, He is unto me Ḥafīyya.﴾

Ibn 'Abbās and others said that Ḥafīyyan means, "Kind."⁽¹⁾ Meaning, "since He guided me to worship Him and direct my religious devotion to Him alone." As-Suddi said, "Al-Ḥafī is One Who is concerned with his (Ibrāhīm's) affair." Thus, Ibrāhīm sought forgiveness for his father for a very long time, even after he migrated to Ash-Shām. He continued to seek forgiveness for him even after building the Sacred Masjid (in Makkah) and after the birth of his two sons, Ismā'īl and Ishāq. This can be seen in his statement,

﴿رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ﴾

﴿Our Lord! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established.﴾ [14:41]

From this tradition, during the beginning stages of Islām, the Muslims used to seek forgiveness for their relatives and their family members who were polytheists. They did this following the way of Ibrāhīm, the Khalīl (Friend) of Allāh, until Allāh revealed,

⁽¹⁾ Aṭ-Ṭabari 18:207.

﴿كَذَٰلِكَ كُنَّا نُمَثِّلُ فِي الْبَرِيَّةِ وَالْأَيْنِ نَمُتُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَآئُكُمْ مِنْكُمْ وَمَا نَبْتَدِعُ مِنْ دُونِ اللَّهِ﴾

«Indeed there has been an excellent example for you in Ibrāhīm and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allāh."» [60:4]

Until Allāh's statement,

﴿إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ﴾

«Except the saying of Ibrāhīm to his father: "Verily, I will ask forgiveness (from Allāh) for you, but I have no power to do anything for you before Allāh."» [60:4]

meaning, except for this statement, so do not follow it. Then Allāh explains that Ibrāhīm abandoned this statement and retracted it. Allāh, the Exalted, says,

﴿مَا كَانِ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ﴾

«It is not (proper) for the Prophet and those who believe to ask Allah's forgiveness for the idolators.» [9:113]

Until Allāh's statement,

﴿وَمَا كَانِ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا بَيَّنَّ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ﴾

«And Ibrāhīm's invoking for his father's forgiveness was only because of a promise he had made to him. But when it became clear to him that he is an enemy of Allah, he dissociated himself from him. Verily, Ibrāhīm was Awwāh,^[1] forbearing.» [9:114]

Concerning Allāh's statement,

﴿وَأَعْرِضْ عَنْكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا رَبِّي﴾

«And I shall turn away from you and from those whom you invoke besides Allah. And I shall call upon my Lord,»

This means, "And I worship my Lord alone, associating no partners with Him."

[1] See the Tafsīr of Sūrat At-Tawbah 9:114.

﴿عَسَىٰ أَلاَّ أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا﴾

«I certainly hope that I shall not be unblessed in my invocation to my Lord.»

The word 'Asd (I hope) here means that which will necessarily occur and not that which is hoped for from the impossible. For verily, he (Ibrāhīm) is the leader of the Prophets other than Muḥammad ﷺ.

﴿فَلَمَّا أَغْتَرَلْتُمْ وَمَا يُعِدُّونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُمْ إِسْحَاقَ وَيَعْقُوبَ وَلَا جَعَلْنَا نِسَاءَهُمْ وَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا ۝۴۹﴾

«49. So when he had turned away from them and from those whom they worshipped besides Allāh, We gave him Ishāq and Ya'qūb, and each one of them We made a Prophet.»

«50. And We gave them of Our mercy, and We granted them Ṣidqin 'Alīyyan on the tongues.»

Allāh gave Ibrāhīm Ishāq and Ya'qūb

Allāh, the Exalted, says that when the Friend of Allāh (Ibrāhīm) withdrew from his father and his people for the sake of Allāh, Allāh gave him in exchange those who were better than them. He gave him Ishāq (Isaac) and Ya'qūb (Jacob), meaning his son, Ishāq, and Ishāq's son, Ya'qūb. This is as Allāh said in another Āyah,

﴿وَيَعْقُوبَ نَافِلَةً﴾

«and Ya'qūb, a grandson.» [21:72]

Also, Allāh says,

﴿وَمِنْ ذُرِّيَّتِهِ إِسْحَاقَ وَيَعْقُوبَ﴾

«and after Ishāq, of Ya'qūb.» [11:71]

There is no difference of opinion about Ishāq being the father of Ya'qūb. This is what is recorded in the Qur'ān in Sūrah Al-Baqarah.

﴿إِنَّمَا كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِي قَالُوا نَعْبُدُ إِلَٰهَكَ وَإِلَٰهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْحَاقَ﴾

«Or were you witnesses when death approached Ya'qūb? When

he said unto his sons, "What will you worship after me?" They said, "We shall worship your God the God of your fathers, Ibrāhīm, Ismā'il and Ishāq." ﴿2:133﴾

Allāh only mentioned Ishāq and Ya'qūb here to show that He made Prophets from among his descendants and successors in order to give him relief and happiness in his life. This is why Allāh says,

﴿وَكَلَّ جَمَلًا يَبِئْسَ﴾

﴿and each one of them We made a Prophet.﴾ [19:49]

If Ya'qūb had not become a Prophet in the lifetime of Ibrāhīm, then Allāh would not have limited the promise of prophethood to him, but He would have mentioned his son Yūsuf as well. For verily, Yūsuf was also a Prophet, just as the Messenger of Allāh ﷺ said in a Ḥadīth whose authenticity is agreed upon, when he was asked who was the best of people. He ﷺ said,

«يُوسُفُ نَبِيُّ اللَّهِ ابْنُ يَعْقُوبَ نَبِيِّ اللَّهِ ابْنُ إِسْحَاقَ نَبِيِّ اللَّهِ ابْنُ إِبْرَاهِيمَ خَلِيلِ اللَّهِ»

«The Prophet of Allāh, Yūsuf, the son of the Prophet of Allāh Ya'qūb, the son of the Prophet of Allāh Ishāq, the son of the Friend of Allāh Ibrāhīm.»^[1]

In another wording of this Ḥadīth, he said,

«إِنَّ الْكَرِيمَ ابْنَ الْكَرِيمِ ابْنِ الْكَرِيمِ ابْنِ الْكَرِيمِ يُوسُفُ بْنُ يَعْقُوبَ بْنِ إِسْحَاقَ بْنِ إِبْرَاهِيمَ»

«Verily, the noble one is the son of the noble one, who is the son of the noble one, who is the son of the noble one. That is Yūsuf, the son of Ya'qūb, the son of Ishāq, the son of Ibrāhīm.»^[2]

Concerning Allāh's statement,

﴿وَوَعَدْنَا لَهُمْ إِنْسَانَ صِدْقٍ عَلَيَّا﴾

«And We gave them of Our mercy, and We granted Ṣidqin 'Aliyyan on the tongues.»

[1] *Faṭḥ Al-Bārī* 8:212.

[2] *Faṭḥ Al-Bārī* 6:460.

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "Ṣidqin 'Aliyyan means the good praise."^[1] As-Suddi and Mālik bin Anas said the same thing. Ibn Jarīr said, "Allāh only said 'Aliyyan (loftiness, exalted) because all of the religions commend them and mention them with praises, may Allāh's peace and blessing be upon them all."^[2]

﴿وَأَذْكُرْ فِي الْكِتَابِ مُوسَىٰ إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَّبِيًّا ۚ وَكَذَّبَتْهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَوَرَّتْهُ رُجُومُهُمْ ۚ وَأَنزَلْنَا سُورَةَ طهَ مِنْ يَمِينِنَا ۚ فَسَرَّوْا لَهُمْ أَنَّ مَوْسَىٰ أَخَاهُمُ الْهَارُونَ ۚ﴾

451. And mention in the Book, Mūsā. Verily, he was Mukhlṣan and he was a Messenger, (and) a Prophet.﴾

452. And We called him from the right side of the Mount (Ṭūr), and made him draw near to Us for a talk with him.﴾

453. And We granted him his brother Hārūn, (also) a Prophet, out of Our mercy.﴾

Mentioning Mūsā and Hārūn

After Allāh had mentioned Ibrāhīm, the Friend of Allāh, and commended him, he next mentioned Al-Kalīm (the one spoken to by Allāh directly). Allāh said,

﴿وَأَذْكُرْ فِي الْكِتَابِ مُوسَىٰ إِنَّهُ كَانَ مُخْلَصًا﴾

﴿And mention in the Book, Mūsā. Verily, he was Mukhlṣan﴾

Ath-Thawrī reported from 'Abdul-Azīz bin Rafī', from Abu Lubābah that he said, "The Disciples (of 'Īsā) said, 'O Spirit of Allāh, inform us about the one who is Mukhlṣ (purely devoted) to Allāh.' He said, 'That is one who does a deed solely for Allāh and he does not like for the people to praise him.' " Others recited the word as Mukhlṣ, which means that he was chosen. This is as Allāh says,

﴿إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ﴾

﴿Verily, I have chosen you above men.﴾ [7:144]

Concerning Allāh's statement,

﴿وَكَانَ رَسُولًا نَّبِيًّا﴾

[1] At-Ṭabari 18:208.

[2] At-Ṭabari 18:208.

﴿and he was a Messenger, (and) a Prophet.﴾

Allāh combined these two descriptions for him. For verily, he was one of the greatest Messengers and one of the five Messengers of Strong Will. They are Nūḥ, Ibrāhīm, Mūsā, ʿĪsā and Muḥammad. May the blessings of Allāh be upon them and all of the Prophets.

Allāh said,

﴿وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ﴾

﴿And We called him from the side of the Ṭūr.﴾ means Mount

﴿الْأَيْمَنِ﴾

﴿right﴾ It was on the right side of Mūsā when he went seeking a burning wood from that fire. He saw its glow in the distance, so he set out towards it and found it on the right side of the mountain from his direction, at the edge of the valley that he was in. This is when Allāh, the Exalted, spoke to him and called out to him. Allāh summoned him to come near and He conversed Āyah with him.

Concerning His statement,

﴿وَوَعَدْنَا لَهُ مِنْ رَحْمَتِنَا أَنَا هَارُونَ نَبِيًّا﴾

﴿And We granted him his brother Hārūn, (also) a Prophet, out of Our mercy.﴾

This means, "We responded to his request and his plea on behalf of his brother and We made him a Prophet as well." This is as Allāh says in another Āyah,

﴿وَأَيُّ هَارُونَ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلْهُ مَعِيَ رَدْمًا بُصْدَقْتُ إِيَ أَخَاكَ أَن
بِكُذُوبٍ﴾

﴿And my brother Hārūn he is more eloquent in speech than me: so send him with me as a helper to confirm me. Verily, I fear that they will belie me.﴾ [28:34]

Also, Allāh said,

﴿قَدْ أُوتِيَ سُؤْلَكَ بِشُورَىٰ﴾

﴿(Allah said:) "You are granted your request, O Mūsā."﴾ [20:36]

He also said,

﴿فَأَرْسِلْ إِنْ هَرُونَ ﴿١٣﴾ وَلَقَدْ عَلَّاهُ أَنْ يَقْتُلُونِ ﴿١٤﴾﴾

﴿So send for Hārūn. And they have a charge of crime against me, and I fear they will kill me.﴾ [26:13-14]

Because of this, some of the Salaf (predecessors) said, "No one in this life pleaded on behalf of someone else more than Mūsā pleaded for his brother to be a Prophet." Allāh, the Exalted said,

﴿وَوَعَدْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَرُونَ نَبِيًّا ﴿١٥﴾﴾

﴿And We granted him his brother Hārūn, (also) a Prophet, out of Our mercy.﴾

﴿وَأَذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا ﴿١٦﴾ وَكَانَ يُأْمُرُ أَهْلَهُ بِالسَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا ﴿١٧﴾﴾

﴿54. And mention in the Book, Ismā'il. Verily, he was true to what he promised, and he was a Messenger, (and) a Prophet.﴾

﴿55. And he would enjoin on his family and his people the Ṣalāh and the Zakāh, and his Lord was pleased with him.﴾

Mentioning Ismā'il

Here Allāh has commended Ismā'il, the son of Ibrāhīm, the Friend of Allāh. He (Ismā'il) is the father of all of the Arabs of the Ḥijāz because he was true to what he promised. Ibn Jurayj said, "He did not make any promise to his Lord, except that he fulfilled it."^[1] He never obligated himself to do any act of worship with a vow, except that he fulfilled it and carried it out, giving it its full due.

Some said,

﴿صَادِقَ الْوَعْدِ﴾

﴿(he was) true to what he promised.﴾ "This was said about him because he said to his father,

﴿سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّادِقِينَ ﴿١٨﴾﴾

﴿If Allāh wills you will find me of the patient.﴾ [37:102]

So he was truthful in that." Being true to one's promise is one

^[1] Aṭ-Ṭabari 18:211.

of the praiseworthy characteristics, just as breaking one's promise is of the detested characteristics. Allāh, the Exalted, says,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَعْمَلُونَ ۚ كَبُرَ مَقَاتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَعْمَلُونَ﴾

«O you who believe! Why do you say that which you do not do? Most hateful it is with Allah that you say that which you do not do.» [61:2-3]

The Messenger of Allāh ﷺ said,

«آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا ائْتِمَرَ خَانَ»

«The sign of the hypocrite is three things. When he speaks, he lies; when he promises, he breaks his promise; and when he is entrusted with something, he is disloyal to his trust.»^[1]

Thus, if these are the characteristics of the hypocrites, then behaving contrary to these is a characteristic of the true believer. For this reason, Allāh commended His servant and Messenger Ismā'īl, for he was true to his promise. Likewise, the Messenger of Allāh ﷺ was true to his promise. He did not promise anyone anything, except that he fulfilled his promise to that person. He also commended Abu Al-'Āṣ bin Ar-Rabi', the husband of his daughter Zaynab, by saying,

«حَدَّثَنِي فَصَدَّقَنِي، وَوَعَدَنِي فَوَفَّى لِي»

«He spoke to me and he told me the truth, and he promised me and he fulfilled his promise to me.»^[2]

When the Prophet ﷺ died, the Khalifah (his successor), Abu Bakr Aṣ-Ṣiddiq said, "Whoever received any promise from the Messenger of Allāh ﷺ or was owed any debt by him, then let him come to me and I will fulfill it on his behalf." So Jābir bin 'Abdullāh came and related that the Messenger of Allāh ﷺ said,

«لَوْ قَدْ جَاءَ مَالُ الْبَحْرَيْنِ أُعْطِيَكَ هَكَذَا وَهَكَذَا وَهَكَذَا»

«If the wealth of Bahrain comes (to me), then I would give you such and such and such.»

[1] Al-Bukhārī no.33,2682,2749,6095.

[2] Faṭḥ Al-Bārī 5:380.

This meant that he would fill his hands with wealth. Therefore, when the wealth of Baḥrain came (to them), Abu Bakr commanded Jābir to come and fill his hands from that wealth. Then, he commanded him to do so again, until he collected five hundred *Dirhams*. Then, Abu Bakr gave him its double along with it.^[1] (i.e. one thousand extra *Dirhams*).

Concerning Allāh's statement,

﴿وَكَانَ رَسُولًا نَّبِيًّا﴾

«and he was a Messenger, (and) a Prophet.»

In this is a proof of Ismā'il's favored status over his brother, Ishāq. Ishāq was only described as being a Prophet, but Ismā'il was described with both prophethood and messengership. It is confirmed in *Ṣaḥīḥ Muslim* that the Messenger of Allāh ﷺ said,

«إِنَّ اللَّهَ اصْطَفَىٰ مِنْ وَلَدِ إِبْرَاهِيمَ إِسْمَاعِيلَ»

«Verily, Allāh chose Ismā'il from the sons of Ibrāhīm...»^[2]

Then, Imam Muslim mentions the rest of the *Ḥadīth* in its entirety. However, this statement proves the correctness of what we have said.

Allāh said,

﴿وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ تَرْضِيًّا﴾

«And he would enjoin on his family and his people the *Ṣalāh* and the *Zakāh*, and his Lord was pleased with him.»

This is also a beautiful form of praise, a commendable quality, and an upright characteristic. He was commanded in this way because of his persistence in obedience of his Lord, and enjoining his family to do so.

This is as Allāh said to His Messenger ﷺ,

﴿وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا﴾

«And enjoin the *Ṣalāh* on your family, and be patient with them.» [20:132]

Also, Allāh, the Exalted, said,

^[1] *Faṭḥ Al-Bārī* 4:554.

^[2] *Muslim* 4:1782.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾

«O you who believe! Protect yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the commands they receive from Allah, but do that which they are commanded.» [66:6]

This means to command them to do good, forbid them from evil and do not neglect them. If you do so, and they obey your command, the Fire (of Hell) will not devour them on the Day of Resurrection. It has been reported in a *Hadith* from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«رَجِمَ اللَّهُ رَجُلًا قَامَ مِنَ اللَّيْلِ فَصَلَّى وَأَبْقَطَ امْرَأَتَهُ، فَإِنْ أَبَتْ نَضَحَ فِي وَجْهِهَا الْمَاءَ. رَجِمَ اللَّهُ امْرَأَةً قَامَتْ مِنَ اللَّيْلِ فَصَلَّتْ وَأَبْقَطَتْ زَوْجَهَا، فَإِنْ أَبَى نَضَحَتْ فِي وَجْهِهِ الْمَاءَ»

«May Allāh have mercy upon a man who gets up at night to pray and he wakes his wife. If she refuses to get up, he sprinkles water in her face. May Allāh have mercy upon a woman who gets up at night to pray and she wakes her husband. If he refuses to get up, she sprinkles water in his face.»

This *Hadith* was recorded by Abu Dawud and Ibn Mājah.^[1]

﴿وَأَذْكُرُ فِي الْكِتَابِ إِدْرِيسَ إِذْ كَانَ صَافِيًا تَابًا ۖ وَرَفَعْنَاهُ مَكَانًا عَلِيًّا ۗ﴾

«56. And mention in the Book, Idrīs. Verily, he was a man of truth, (and) a Prophet.»

«57. And We raised him to a high station.»

Mentioning Idrīs

Allāh complimented Idrīs for being a truthful Prophet and He mentioned that he raised him to a high station. It has previously been mentioned that in the *Ṣaḥīḥ* it is recorded that the Messenger of Allāh ﷺ passed by Idrīs on the night of the *Isrā* (Night Journey) and he (Idrīs) was in the fourth heaven.

[1] Abu Dāwud 2:73, Ibn Mājah 1:424.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٣٠٩

الْأَنْبِيَاءِ

وَنَدَبْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَرَفَعْنَاهُ نَبِيًّا ﴿٥٨﴾ وَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا ﴿٥٩﴾ وَادْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا ﴿٦٠﴾ وَكَانَ بِأَمْرٍ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا ﴿٦١﴾ وَادْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿٦٢﴾ وَرَفَعْنَاهُ مَكَانًا عَلِيًّا ﴿٦٣﴾ أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَةِ آدَمَ وَمِنْ حَمَلَتِ نَوْحَ وَمِنْ ذُرِّيَةِ إِبْرَاهِيمَ وَإِسْرَءِيلَ وَمِمَّنْ هَدَيْنَا وَاجِبِينَ إِنَّا نُنْزِلُ الْكِتَابَ عَلَى خَلْفٍ مِنَ الرُّحَمَاءِ خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ عَشْرَ مِائَاتٍ فَذُكِّرُوا ﴿٦٤﴾ خَلْفَ أَصَاغُوا الصَّلَاةَ وَاتَّبَعُوا الشُّهُوبَ فَسُوفَ يَلْقَوْنَ غَيًّا ﴿٦٥﴾ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يَبْظَلُمُونَ شَيْئًا ﴿٦٦﴾ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًّا ﴿٦٧﴾ لَا يَدْخُلُوهَا إِلَّا الْمُسْلِمُونَ وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأُولَئِكَ فِي الْجَنَّةِ الدَّائِمِينَ ﴿٦٨﴾ وَمَنْ تَزَكَّى فَإِنَّا نُزِدْ لَهُ مِنْ لَدُنْهِ مَاءً يَشْرَبُهُ ﴿٦٩﴾ وَمَنْ تَزَكَّى فَإِنَّا نُزِدْ لَهُ مِنْ لَدُنْهِ مَاءً يَشْرَبُهُ ﴿٧٠﴾ وَمَنْ تَزَكَّى فَإِنَّا نُزِدْ لَهُ مِنْ لَدُنْهِ مَاءً يَشْرَبُهُ ﴿٧١﴾ وَمَنْ تَزَكَّى فَإِنَّا نُزِدْ لَهُ مِنْ لَدُنْهِ مَاءً يَشْرَبُهُ ﴿٧٢﴾ وَمَنْ تَزَكَّى فَإِنَّا نُزِدْ لَهُ مِنْ لَدُنْهِ مَاءً يَشْرَبُهُ ﴿٧٣﴾ وَمَنْ تَزَكَّى فَإِنَّا نُزِدْ لَهُ مِنْ لَدُنْهِ مَاءً يَشْرَبُهُ ﴿٧٤﴾ وَمَنْ تَزَكَّى فَإِنَّا نُزِدْ لَهُ مِنْ لَدُنْهِ مَاءً يَشْرَبُهُ ﴿٧٥﴾ وَمَنْ تَزَكَّى فَإِنَّا نُزِدْ لَهُ مِنْ لَدُنْهِ مَاءً يَشْرَبُهُ ﴿٧٦﴾ وَمَنْ تَزَكَّى فَإِنَّا نُزِدْ لَهُ مِنْ لَدُنْهِ مَاءً يَشْرَبُهُ ﴿٧٧﴾ وَمَنْ تَزَكَّى فَإِنَّا نُزِدْ لَهُ مِنْ لَدُنْهِ مَاءً يَشْرَبُهُ ﴿٧٨﴾ وَمَنْ تَزَكَّى فَإِنَّا نُزِدْ لَهُ مِنْ لَدُنْهِ مَاءً يَشْرَبُهُ ﴿٧٩﴾ وَمَنْ تَزَكَّى فَإِنَّا نُزِدْ لَهُ مِنْ لَدُنْهِ مَاءً يَشْرَبُهُ ﴿٨٠﴾ وَمَنْ تَزَكَّى فَإِنَّا نُزِدْ لَهُ مِنْ لَدُنْهِ مَاءً يَشْرَبُهُ ﴿٨١﴾ وَمَنْ تَزَكَّى فَإِنَّا نُزِدْ لَهُ مِنْ لَدُنْهِ مَاءً يَشْرَبُهُ ﴿٨٢﴾ وَمَنْ تَزَكَّى فَإِنَّا نُزِدْ لَهُ مِنْ لَدُنْهِ مَاءً يَشْرَبُهُ ﴿٨٣﴾ وَمَنْ تَزَكَّى فَإِنَّا نُزِدْ لَهُ مِنْ لَدُنْهِ مَاءً يَشْرَبُهُ ﴿٨٤﴾ وَمَنْ تَزَكَّى فَإِنَّا نُزِدْ لَهُ مِنْ لَدُنْهِ مَاءً يَشْرَبُهُ ﴿٨٥﴾ وَمَنْ تَزَكَّى فَإِنَّا نُزِدْ لَهُ مِنْ لَدُنْهِ مَاءً يَشْرَبُهُ ﴿٨٦﴾ وَمَنْ تَزَكَّى فَإِنَّا نُزِدْ لَهُ مِنْ لَدُنْهِ مَاءً يَشْرَبُهُ ﴿٨٧﴾ وَمَنْ تَزَكَّى فَإِنَّا نُزِدْ لَهُ مِنْ لَدُنْهِ مَاءً يَشْرَبُهُ ﴿٨٨﴾ وَمَنْ تَزَكَّى فَإِنَّا نُزِدْ لَهُ مِنْ لَدُنْهِ مَاءً يَشْرَبُهُ ﴿٨٩﴾ وَمَنْ تَزَكَّى فَإِنَّا نُزِدْ لَهُ مِنْ لَدُنْهِ مَاءً يَشْرَبُهُ ﴿٩٠﴾ وَمَنْ تَزَكَّى فَإِنَّا نُزِدْ لَهُ مِنْ لَدُنْهِ مَاءً يَشْرَبُهُ ﴿٩١﴾ وَمَنْ تَزَكَّى فَإِنَّا نُزِدْ لَهُ مِنْ لَدُنْهِ مَاءً يَشْرَبُهُ ﴿٩٢﴾ وَمَنْ تَزَكَّى فَإِنَّا نُزِدْ لَهُ مِنْ لَدُنْهِ مَاءً يَشْرَبُهُ ﴿٩٣﴾ وَمَنْ تَزَكَّى فَإِنَّا نُزِدْ لَهُ مِنْ لَدُنْهِ مَاءً يَشْرَبُهُ ﴿٩٤﴾ وَمَنْ تَزَكَّى فَإِنَّا نُزِدْ لَهُ مِنْ لَدُنْهِ مَاءً يَشْرَبُهُ ﴿٩٥﴾ وَمَنْ تَزَكَّى فَإِنَّا نُزِدْ لَهُ مِنْ لَدُنْهِ مَاءً يَشْرَبُهُ ﴿٩٦﴾ وَمَنْ تَزَكَّى فَإِنَّا نُزِدْ لَهُ مِنْ لَدُنْهِ مَاءً يَشْرَبُهُ ﴿٩٧﴾ وَمَنْ تَزَكَّى فَإِنَّا نُزِدْ لَهُ مِنْ لَدُنْهِ مَاءً يَشْرَبُهُ ﴿٩٨﴾ وَمَنْ تَزَكَّى فَإِنَّا نُزِدْ لَهُ مِنْ لَدُنْهِ مَاءً يَشْرَبُهُ ﴿٩٩﴾ وَمَنْ تَزَكَّى فَإِنَّا نُزِدْ لَهُ مِنْ لَدُنْهِ مَاءً يَشْرَبُهُ ﴿١٠٠﴾

Sufyān reported from Manṣūr that Mujāhid said,

﴿ وَرَفَعْنَاهُ مَكَانًا عَلِيًّا ﴾ ﴿٦٣﴾

«And We raised him to a high station.»

“This means the fourth heaven.”^[1] Al-Ḥasan and others said concerning Allāh’s statement,

﴿ وَرَفَعْنَاهُ مَكَانًا عَلِيًّا ﴾ ﴿٦٣﴾

«And We raised him to a high station.»

“This means Paradise.”

﴿ أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَةِ آدَمَ وَمِمَّنْ هَدَيْنَا وَاجِبِينَ ﴿٦٢﴾ وَمِمَّنْ هَدَيْنَا وَاجِبِينَ ﴿٦٣﴾ وَمِمَّنْ هَدَيْنَا وَاجِبِينَ ﴿٦٤﴾ وَمِمَّنْ هَدَيْنَا وَاجِبِينَ ﴿٦٥﴾ وَمِمَّنْ هَدَيْنَا وَاجِبِينَ ﴿٦٦﴾ وَمِمَّنْ هَدَيْنَا وَاجِبِينَ ﴿٦٧﴾ وَمِمَّنْ هَدَيْنَا وَاجِبِينَ ﴿٦٨﴾ وَمِمَّنْ هَدَيْنَا وَاجِبِينَ ﴿٦٩﴾ وَمِمَّنْ هَدَيْنَا وَاجِبِينَ ﴿٧٠﴾ وَمِمَّنْ هَدَيْنَا وَاجِبِينَ ﴿٧١﴾ وَمِمَّنْ هَدَيْنَا وَاجِبِينَ ﴿٧٢﴾ وَمِمَّنْ هَدَيْنَا وَاجِبِينَ ﴿٧٣﴾ وَمِمَّنْ هَدَيْنَا وَاجِبِينَ ﴿٧٤﴾ وَمِمَّنْ هَدَيْنَا وَاجِبِينَ ﴿٧٥﴾ وَمِمَّنْ هَدَيْنَا وَاجِبِينَ ﴿٧٦﴾ وَمِمَّنْ هَدَيْنَا وَاجِبِينَ ﴿٧٧﴾ وَمِمَّنْ هَدَيْنَا وَاجِبِينَ ﴿٧٨﴾ وَمِمَّنْ هَدَيْنَا وَاجِبِينَ ﴿٧٩﴾ وَمِمَّنْ هَدَيْنَا وَاجِبِينَ ﴿٨٠﴾ وَمِمَّنْ هَدَيْنَا وَاجِبِينَ ﴿٨١﴾ وَمِمَّنْ هَدَيْنَا وَاجِبِينَ ﴿٨٢﴾ وَمِمَّنْ هَدَيْنَا وَاجِبِينَ ﴿٨٣﴾ وَمِمَّنْ هَدَيْنَا وَاجِبِينَ ﴿٨٤﴾ وَمِمَّنْ هَدَيْنَا وَاجِبِينَ ﴿٨٥﴾ وَمِمَّنْ هَدَيْنَا وَاجِبِينَ ﴿٨٦﴾ وَمِمَّنْ هَدَيْنَا وَاجِبِينَ ﴿٨٧﴾ وَمِمَّنْ هَدَيْنَا وَاجِبِينَ ﴿٨٨﴾ وَمِمَّنْ هَدَيْنَا وَاجِبِينَ ﴿٨٩﴾ وَمِمَّنْ هَدَيْنَا وَاجِبِينَ ﴿٩٠﴾ وَمِمَّنْ هَدَيْنَا وَاجِبِينَ ﴿٩١﴾ وَمِمَّنْ هَدَيْنَا وَاجِبِينَ ﴿٩٢﴾ وَمِمَّنْ هَدَيْنَا وَاجِبِينَ ﴿٩٣﴾ وَمِمَّنْ هَدَيْنَا وَاجِبِينَ ﴿٩٤﴾ وَمِمَّنْ هَدَيْنَا وَاجِبِينَ ﴿٩٥﴾ وَمِمَّنْ هَدَيْنَا وَاجِبِينَ ﴿٩٦﴾ وَمِمَّنْ هَدَيْنَا وَاجِبِينَ ﴿٩٧﴾ وَمِمَّنْ هَدَيْنَا وَاجِبِينَ ﴿٩٨﴾ وَمِمَّنْ هَدَيْنَا وَاجِبِينَ ﴿٩٩﴾ وَمِمَّنْ هَدَيْنَا وَاجِبِينَ ﴿١٠٠﴾

458. Those were they unto whom Allāh bestowed His grace from among the Prophets, of the offspring of Ādam, and of those whom We carried (in the ship) with Nūḥ, and of the offspring of Ibrāhīm and Isrāel, and from among those whom We guided and chose. When the Āyāt of the Most Gracious were recited unto them, they fell down prostrate and weeping.»

These Prophets are the Chosen Ones

Allāh, the Exalted, says that these Prophets (were favored), but this does not mean only these Prophets who were mentioned in this Sūrah. Rather, it is referring to all of those who were

[1] Aṭ-Ṭabari 18:213.

Ayyub, Yūsuf, Mūsā and Hārūn. Thus do We reward the doers of good. And Zakariyyā, and Yahyā, and 'Isā and Ilyās, each one of them was of the righteous. And Ismā'īl and Al-Yasā' and Yūnus and Lūṭ and each one of them We preferred above the 'Ālamīn. And also some of their fathers and their progeny and their brethern, We chose them, and We guided them to the straight path.﴾ [6:83-87]

Until Allāh's statement,

﴿أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَّتْهُمْ أَفْتَدِ﴾

﴿They are those whom Allāh had guided. So follow their guidance.﴾ [6:90]

Allāh, the Exalted, says,

﴿وَمِنْهُمْ مَّنْ قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَّنْ لَّمْ نَقْصُصْ عَلَيْكَ﴾

﴿Of some of them We have related to you their story. And of some We have not related to you their story.﴾ [40:78]

In *Ṣaḥīḥ Al-Bukhārī* it is reported from Mujāhid that he asked Ibn 'Abbās, "Is there a prostration in Sūrah Ṣād?" Ibn 'Abbās replied, "Yes." Then he recited,

﴿أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَّتْهُمْ أَفْتَدِ﴾

﴿They are those whom Allah had guided. So follow their guidance.﴾ [6:90]

Ibn 'Abbās then said, "So your Prophet is one of those who have been commanded to follow them. And he is of those who should be followed." ⁽¹⁾ – referring to Dawūd.

Allāh, the Exalted, said in this noble Āyah,

﴿إِنَّا نُنَزِّلُ عَالَمِينَ مَائِدَتِ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًا﴾

﴿When the Āyah of the Most Gracious were recited unto them, they fell down prostrate and weeping.﴾

This means that when they heard the Words of Allāh,

[1] *Faḥḥ Al-Bārī* 8:14. The reference is to Āyah no. 24 of Ṣād (38) where it is mentioned that Dāwūd, peace be upon him, prostrated. Since Allāh ordered following what they were guided to in these Āyāt of Al-An'ām, then we should also prostrate at the mention of the Prophets prostrations, according to Ibn 'Abbās.

mentioning His proofs and evidences, they prostrated to their Lord in humility, humbleness, praise and thanks for the great favors they were blessed with. The word *Bukiyan* at the end of the *Āyah* means those who are crying, and it is the plural of *Bāki*. Due to this the scholars agree that it is legislated to prostrate upon reading this *Āyah*, in following them and adhering to their manner of worship.

﴿خَلَفَ مِنْ بَدِينِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَةَ فَسُوفَ يَلْقَوْنَ غِيَاثًا ۚ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُلَاقُونَ فِيهَا كَرْهًا ۚ﴾

﴿59. Then, there has succeeded them a posterity who have lost the *Ṣalāh* and have followed lusts. So they will meet *Ghaiy*.﴾

﴿60. Except those who repent and believe, and work righteousness. Such will enter Paradise and they will not be wronged in aught.﴾

They were succeeded by Wicked People and Good People

After Allāh mentioned the party of blessed ones – the Prophets and those who followed them by maintaining the limits set by Allāh and His commandments, fulfilling what Allāh ordered and avoiding His prohibitions – then He mentions,

(خَلَفَ مِنْ بَدِينِهِمْ خَلْفٌ)

(there has succeeded them a posterity.) This means later generations.

﴿أَضَاعُوا الصَّلَاةَ﴾

﴿who have lost *Ṣalāh*﴾

Losing their prayers is when they do not consider the prayers obligatory. Therefore they lose, because the prayer is the pillar and foundation of the religion. It is the best of the servants' deeds. Thus, these people will occupy themselves with worldly desires and delights, and they will be pleased with the life of this world. They will be tranquil and at ease in the worldly appetites. Therefore, these people will meet with *Ghaiy*, which means loss on the Day of Resurrection.

Al-Awzā'ī reported from Mūsā bin Sulaymān, who reported from Al-Qāṣim bin Mukhaymirah that he said concerning Allāh's statement,

﴿خَلَفَ مِنْ بَعدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ﴾

﴿Then, there has succeeded them a posterity who have lost the Ṣalāh﴾

"This means that they will not keep up with the proper times of the prayer, because if it meant complete abandonment of the prayer, this would be disbelief."^[1] It is also reported that it was said to Ibn Mas'ūd, "Allāh often mentions the prayer in the Qur'ān. He says,

﴿الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهَوْنَ﴾

﴿Those who neglect their Ṣalāh.﴾ [107:5]

And He says,

﴿عَنْ صَلَاتِهِمْ دَابِثُونَ﴾

﴿Those who remain constant in their Ṣalāh.﴾ [70:23]

And He says,

﴿عَنْ صَلَاتِهِمْ يُكَافِئُونَ﴾

﴿Who guard their Ṣalāh.﴾" [23:9]

Then, Ibn Mas'ūd said, "This means at its designated times." The people said, "We thought that this was referring to the abandonment of the prayer." He replied, "That would be disbelief."^[2] Masrūq said, "No one who guards the five daily prayers will be written among the heedless. In their neglect is destruction. Their neglect is delaying them past their fixed times."^[3] Al-Awzā'ī reported from Ibrāhīm bin Zayd that Umar bin 'Abdul-'Azīz recited the Āyah,

﴿خَلَفَ مِنْ بَعدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَةَ فَسَوْفَ يَلْقَوْنَ غَيًّا﴾

﴿Then, there has succeeded them a posterity who have lost the Ṣalāh and have followed lusts. So they will meet Ghayy.﴾

Then, he said, "Their loss was not their abandonment of the prayers, but it was by not offering them during their proper

[1] Aṭ-Ṭabari 18:215.

[2] Aṭ-Ṭabari 18:216.

[3] Aṭ-Ṭabari 18:216.

and prescribed times."^[1]

Allāh said,

﴿فَسَوْفَ يَلْقَوْنَ غَيًّا﴾

﴿So they will meet Ghayy.﴾

'Ali bin Abi Talḥah reported from Ibn 'Abbās that he said,

﴿فَسَوْفَ يَلْقَوْنَ غَيًّا﴾

﴿So they will meet Ghayy.﴾

"This means loss."^[2] Qatādah said, "This means evil."^[3] Sufyan Ath-Thawrī, Shu'bah and Muḥammad bin Ishāq all reported from Abu Ishāq As-Sabī'i, who reported from Abu 'Ubaydah, who reported from 'Abdullāh bin Mas'ūd that he said,

﴿فَسَوْفَ يَلْقَوْنَ غَيًّا﴾

﴿So they will meet Ghayy.﴾

"This is a valley in the Hellfire which is very deep and its food is filthy."^[4] Al-A'mash reported from Ziyād, who reported from Abu 'Iyāḍ, who commented Allāh's statement,

﴿فَسَوْفَ يَلْقَوْنَ غَيًّا﴾

﴿So they will meet Ghayy.﴾

He said, "This is a valley in Hell made of puss and blood."

Allāh said,

﴿إِلَّا مَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا﴾

﴿Except those who repent and believe and work righteousness.﴾

This means, "Except those who recant from giving up the prayers and following the desires, for verily, Allāh will accept their repentance, give them a good end and make them of those who inherit the Garden of Delight (Paradise)." For this reason Allāh says,

﴿وَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُلَاقُونَ فِيهَا﴾

[1] At-Tabarī 18:216.

[2] At-Tabarī 18:219.

[3] At-Tabarī 18:218.

[4] At-Tabarī 18:218.

«Such will enter Paradise and they will not be wronged in aught.»

This is because repentance wipes away that which was before it. In another Ḥadīth, the Prophet ﷺ said,

«التَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ»

«The one who repents from sin is like he who has no sin.»¹¹

Because of this, those who repent will not lose anything from the (good) deeds that they did. They will not be held accountable for what they did before their repentance, thus causing a decrease in their reward for deeds that they do after their repentance. That is because whatever they did before repenting is lost, forgotten and not taken to account. This is an honor from the Most Generous and a kindness from the Most Gentle. This is an exception that is made for these people, similar to Allāh's statement in Sūrah Al-Furqān,

«وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ أَنْفُسَ آلِي حَرَمٍ اللَّهِ إِلَّا بِالْحَقِّ»

«And those who invoke not any other god along with Allah, nor kill such person as Allah has forbidden, except for just cause...» until Allāh's statement,

«وَكَانَ اللَّهُ غَفُورًا رَحِيمًا»

«and Allah is Oft-Forgiving, Most Merciful.» [25:68-70]

«جَنَّاتٍ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ إِنَّهُمْ كَانُوا وَعَدُوهَا مَا يَأْمُرُونَ ﴿٦١﴾ لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا وَلَهُمْ فِيهَا زَوْجَاتٌ بَثْرًا عِشًّا ﴿٦٢﴾ تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا ﴿٦٣﴾»

«61. (They will enter) 'Adn Gardens which the Most Gracious has promised to His servants in the unseen. Verily, His promise must come to pass.»

«62. They shall not hear therein any Laghw, but only Salām. And they will have therein their sustenance, morning and afternoon.»

«63. Such is the Paradise which We shall give as an inheritance to those of Our servants who had Taqwā.»

¹¹ Ibn Majāh 2:1420.

The Description of the Gardens of the Truthful and Those Who repent

Allāh, the Exalted, says that the Gardens (of Paradise), which the penitent will enter, will be Gardens of 'Adn, meaning, eternity. These are Gardens that the Most Beneficent promises His servants in the unseen. This means that these Gardens are from the unseen things that they believe in, even though they have never witnessed them. They believe in the unseen out of their strong conviction and the strength of their faith. Concerning Allāh's statement,

﴿إِنَّهُمْ كَانُوا وَعْدُ مَا يُبَادُونَ﴾

﴿Verily, His promise must come to pass.﴾

This affirms the fact that this will occur, and that it is a settled matter. Allāh does not break His promise, nor does He change it. This is similar to His statement,

﴿كَانَ وَعْدُ مَعْمُورًا﴾

﴿His promise is certainly to be accomplished.﴾ [73:18]

This means that His promise will be and there is no avoiding it. Allāh's statement here,

﴿مَأْنِيًا﴾

﴿must come to pass.﴾ This means that it will come to His servants who are striving towards it and they will reach it. There are those commentators who said,

﴿مَأْنِيًا﴾

﴿must come to pass.﴾ "This means it is coming, because everything that comes to you, you also come to it. This is as the Arabs say, 'Fifty years came to me, and I came to fifty years.' They both mean the same thing (I'm fifty years old)."

Concerning Allāh's statement,

﴿لَا يَسْمَعُونَ فِيهَا لَغْوًا﴾

﴿They shall not hear therein any Laghw.﴾

This means that in these gardens of Paradise there is no ignorant, wasteful and useless speech, like there is in this life. He said,

﴿إِلَّا سَلَامًا﴾

«...but only Salām.» This is an indifferent exception, similar to Allāh's statement,

﴿لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ۚ إِلَّا قِيلًا سَلَامًا سَلَامًا﴾

«No Laghw will they hear therein, nor any sinful speech. But only the saying of: Salām! Salām!» [56:25-26]

Concerning His statement,

﴿وَلَهُمْ فِيهَا زُكْرًا وَعِشَاءٌ﴾

«And they will have therein their sustenance, morning and afternoon.»

This means, in what is similar to mornings and evenings. This does not mean that there is a night and a day (in Paradise), but they will be living in times that alternate. They will know its lighted times from its lights and illumination. This is as Imām Aḥmad recorded from Abu Hurayrah, who said that the Messenger of Allāh ﷺ said,

«أَوَّلُ زُمْرَةٍ تَدْخُلُ الْجَنَّةَ صُورُهُمْ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ لَا يَتَضَفُّونَ فِيهَا، وَلَا يَنْسَخُطُونَ فِيهَا. وَلَا يَتَغَوَّطُونَ، أَيْتُهُمْ وَأَمْسَاطُهُمُ الذَّهَبُ وَالْيَضَّةُ وَمَجَابِرُهُمُ الْأَلْوَةُ، وَرَشْحُهُمُ الْمِسْكُ وَلِكُلِّ وَاحِدٍ مِنْهُمْ زَوْجَتَانِ، يُرَى مِثْعُ سَاقِيهَا مِنْ وَرَاءِ اللَّحْمِ مِنَ الْحُسْنِ، لَا اخْتِلَافَ بَيْنَهُمْ وَلَا تَبَاغُضَ، قُلُوبُهُمْ عَلَى قَلْبِ رَجُلٍ وَاحِدٍ، يُسَبِّحُونَ اللَّهَ بِكُرَّةٍ وَعِشَاءً»

«The first group to enter into Paradise will have forms like the form of the moon on a night when it is full. They will not spit, nor will they blow their noses therein. They also will not defecate. Their containers and combs will be made of gold and silver and their censers will be of aloestwood. Their sweat will be the fragrance of musk and each of them will have two wives. The marrow of their shins will be visible from beneath the skin due to their beauty. They will not have any disputes between them, or any hatred. Their hearts will be united like the heart of one man. They will glorify Allāh in the morning and evening.»^[1]

[1] Aḥmad 2:316.

Al-Bukhārī and Muslim both recorded this narration in the Two *Ṣaḥīḥs*.^[1] Imām Aḥmad also recorded that Ibn 'Abbās said that the Messenger of Allāh ﷺ said,

«الشَّهَدَاءُ عَلَى بَارِقٍ نَهْرٍ بِبَابِ الْجَنَّةِ فِي قُبَّةٍ خَضْرَاءَ، يُخْرَجُ عَلَيْهِمْ رِزْقُهُمْ مِنْ الْجَنَّةِ بِكَرَّةٍ وَعَشِيَّةٍ»

«The martyrs will be upon the banks of a river by the gates of Paradise. Over them will be a green dome. Their sustenance will be brought out to them from Paradise, morning and evening.»^[2]

Aḥmad is the only one who collected this narration. Ad-Daḥḥāk reported that Ibn 'Abbās said,

«وَلَمْ يَذُقْهُمْ فِيَا بَكْرَةً وَعَشِيَّةً»

«And they will have therein their sustenance, morning and afternoon.»

"This means the amount of time equal to night and day." Allāh said,

«فَإِنَّ أَجْرَهُ لَبَرُّقَتٍ أَلْوَىٰ مِنْ زَكَاةٍ أَوْ مَالٍ أَوْ مَعِينٍ»

«Such is the Paradise which We shall give as an inheritance to those of Our servants who had Taqwā.»

This means, 'This Paradise that We have described with these magnificent attributes, it is that which We will cause are pious servants to inherit.' They are those who obey Allāh in happiness and times of hardship. They are those who suppress their anger and they pardon people's offenses. This is as Allāh says at the beginning of *Sūrah Al-Mu'minūn*,

«قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾

«Successful indeed are the believers. Those who are humble in their Ṣalāh.» [23:1-2]

Until His saying,

«أُولَئِكَ هُمُ الْوَارِثُونَ ﴿٤﴾ الَّذِينَ يَرِثُونَ الْيَتَامَىٰ هُمْ فِيهَا خَالِدُونَ ﴿٥﴾

«These are indeed the inheritors. Who shall inherit the

[1] *Faṭḥ Al-Bārī* 6:367, Muslim 4:2180.

[2] Aḥmad no. 2390.

Firdaws. In it they shall dwell forever. ﴿23:10-11﴾

﴿وَمَا نُنَزِّلُ إِلَّا بِأَمْرِ رَبِّكَ لَمْ يَأْمُرْ رَبُّكَ بِأَن يَكُن لَدِينَا وَمَا خَلَقْنَا وَمَا يَكُنْ ذَلِكَ وَمَا كَانَ رَبُّكَ نَبِيًّا﴾ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا ﴿٢٤﴾

﴿64. And we descend not except by the command of your Lord. To Him belongs what is before us and what is behind us, and what is between those two; and your Lord is never forgetful.﴾

﴿65. Lord of the heavens and the earth, and all that is between them, so worship Him and abide patiently in His worship. Do you know of any who is similar to Him?﴾

The Angels do not descend, except by Allāh's Command

Imām Aḥmad recorded that Ibn 'Abbās said that the Messenger of Allāh ﷺ said to Jibrīl,

﴿مَا يَمْنَعُكَ أَنْ تَزُورَنَا أَكْثَرَ مِمَّا تَزُورُنَا؟﴾

«What prevents you from visiting us more than you do?»

Then this Āyah was revealed,

﴿وَمَا نُنَزِّلُ إِلَّا بِأَمْرِ رَبِّكَ﴾

﴿And we descend not except by the command of your Lord.﴾^[1]

Al-Bukhārī was alone in recording it and he related it with the *Tafsīr* of this Āyah.^[2] Al-'Awfī reported from Ibn 'Abbās that he said, "Jibrīl was kept from visiting the Messenger of Allāh ﷺ, so he was disturbed and grieved because of this. Then, Jibrīl came to him and said, 'O Muhammad,

﴿وَمَا نُنَزِّلُ إِلَّا بِأَمْرِ رَبِّكَ﴾

﴿And we descend not except by the command of your Lord.﴾»^[3]

Allāh said,

﴿لَمْ يَأْمُرْ رَبُّكَ بِأَن يَكُن لَدِينَا وَمَا خَلَقْنَا﴾

[1] Aḥmad 1:231.

[2] *Fath Al-Bāri* 8:282.

[3] Aṭ-Ṭabari 18:222. This is also reported by others from Ibn 'Abbās. See the previous reference.

﴿To Him belongs what is before us and what is behind us.﴾

It has been said that the meaning of "what is before us" refers to that which is in this life and "what is behind us" refers to the Hereafter.

﴿وَمَا بَيْنَ ذَلِكَ﴾

﴿and what is between those two;﴾

This means what is between two blows of the *Ṣūr*. This is the opinion of Abu Al-ʿĀliyah, ʿIkrimah and Mujāhid. This was also stated by Saʿīd bin Jubayr and Qatādah in one narration from them. As-Suddi and Ar-Rabī' bin Anas^[1] held this opinion as well. It has also been said,

﴿مَا بَيْنَ أَيْدِينَا﴾

﴿what is before us﴾ means the future matters of the Hereafter.

﴿وَمَا خَلْفَنَا﴾

﴿what is behind us,﴾ means what has taken place in this life,

﴿وَمَا بَيْنَ ذَلِكَ﴾

﴿what is between those two;﴾

means what happens between this life and the Hereafter. A statement like this explanation has been reported from Ibn ʿAbbās, Saʿīd bin Jubayr, Aḍ-Ḍaḥḥāk, Qatādah, Ibn Jurayj and Ath-Thawrī.^[2] Ibn Jarīr also preferred this latter interpretation. And Allāh knows best.

Concerning Allāh's statement,

﴿وَمَا كَانَ رَبُّكَ نَسِيًّا﴾

﴿and your Lord is never forgetful.﴾^[3]

Mujāhid said, "This means that your Lord has not forgotten you." Allāh said,

﴿رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا﴾

﴿Lord of the heavens and the earth, and all that is between them,﴾

[1] Aṭ-Ṭabari 18:224.

[2] Aṭ-Ṭabari 18:224, Al-Qurṭubi 11:129.

[3] Aṭ-Ṭabari 18:225.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٣١٠

الْمَرْحُومَةِ

رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ
 هَلْ تَعْلَمُ لَهُ سَمِيًّا ﴿٦٦﴾ وَيَقُولُ الْإِنْسَانُ أَإِذَا مَا مِتْ لَسَوْفَ
 أُخْرَجُ حَيًّا ﴿٦٧﴾ أَوْ لَا يَذْكُرُ الْإِنْسَانُ أَنَا خَلَقْتُهُ مِنْ قَبْلُ
 وَلَمْ يَكُ شَيْئًا ﴿٦٨﴾ فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ
 لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ﴿٦٩﴾ ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ
 شِيعَةٍ أَنتِمْ أَشَدُّ عَلَى الرَّحْمَنِ عَيْنًا ﴿٧٠﴾ ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ
 هُمْ أَولىٰ بِهَا صِلِيًّا ﴿٧١﴾ وَإِنْ يَنْكُرْكُمُ إِلَّا وِجْهًا كَانَ عَلَىٰ رَبِّكَ
 حَسْمًا مَقْضِيًّا ﴿٧٢﴾ ثُمَّ نَسْجِي الَّذِينَ أَتَقَفُوا وَنُدُّوهُمُ الظَّالِمِينَ
 فِيهَا جِثِيًّا ﴿٧٣﴾ وَإِذَا نَسَّيَ عَلَيْهِمْ أَيْدِنَا يَسْتَرْقُونَ الَّذِينَ كَفَرُوا
 لِلَّذِينَ آمَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَقَامًا وَآخِرًا ﴿٧٤﴾ وَكَوْ
 هُمْ أَهْلُكَ أَقْبَلُهُمْ مِنْ قَبْلِ هُمْ أَحْسَنُ أَثْنًا وَرِءْيَا ﴿٧٥﴾ قُلْ مَنْ
 كَانَ فِي الصَّلَاةِ فليَسْمُدْ لَهُ الرَّحْمَنُ مَدْحًا حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ
 إِنَّمَا الْعَذَابُ وَإِنَّمَا السَّاعَةُ فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَكَانًا
 وَأَضْعَفُ جُنْدًا ﴿٧٦﴾ وَيَزِيدُ اللَّهُ الَّذِينَ أَحْسَنُوا مَدَدًا
 وَالْبَقِيَّةُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَرَدًّا ﴿٧٧﴾

He created all of that, He is the Disposer of its affairs, He is the Legislator over it and He is in absolute control of it, having no one to oppose His decisions.

﴿تَقْبِذُهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا﴾

«so worship Him and abide patiently in his worship. Do you know of any who is similar to Him?»

‘Ali bin Abi Talhah related that Ibn ‘Abbās said that this means, “Do you know any comparison or something similar to the Lord?”^[1] Mujāhid, Sa‘id bin Jubayr, Qatādah, Ibn Jurayj and others all said the

same.^[2] ‘Ikrimah related that Ibn ‘Abbās said, “There is no one named Ar-Rahmān (the Most Beneficent) other than Him, Blessed and Exalted is He. Most Holy is His Name.”^[3]

﴿وَيَقُولُ الْإِنْسَانُ أَإِذَا مَا مِتْ لَسَوْفَ أُخْرَجُ حَيًّا﴾ ﴿٦٦﴾ ﴿أَوْ لَا يَذْكُرُ الْإِنْسَانُ أَنَا خَلَقْتُهُ مِنْ قَبْلُ وَلَمْ يَكُ شَيْئًا﴾ ﴿٦٧﴾ ﴿فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا﴾ ﴿٦٨﴾ ﴿ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَنتِمْ أَشَدُّ عَلَى الرَّحْمَنِ عَيْنًا﴾ ﴿٦٩﴾ ﴿ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَولىٰ بِهَا صِلِيًّا﴾ ﴿٧٠﴾

«66. And man says: “When I am dead, shall I then be raised up alive?”»

[1] At-Tabari 18:226.

[2] At-Tabari 18:226.

[3] Al-Qurtūbi 11:130.

﴿67. Does not man remember that We created him before, while he was nothing?﴾

﴿68. So by your Lord, surely We shall gather them together, and (also) the Shayāfīn, then We shall bring them round Hell, jithyya.﴾

﴿69. Then indeed We shall drag out from every sect all those who were worst in obstinate rebellion against the Most Gracious.﴾

﴿70. Then, verily, We know best those who are most worthy of being burnt therein.﴾

Man's Amazement about Life after Death and the Refutation against this Amazement

Allāh, the Exalted, informs that mankind is amazed that he could be returned to life after death and he thinks that this is something farfetched. As Allāh says,

﴿وَإِنْ تَعَجَّبَ فَتَعَبِّ قَوْلَهُمْ أَوْدَا كَمَا تَرْتَابُ أَوْنَا لِيْ خَلْقٍ جَدِيدٍ﴾

﴿And if you wonder, then wondrous is their saying: "When we are dust, shall we indeed then be (raised) in a new creation?"﴾ [13:5]

Allāh also says,

﴿أَوَلَمْ يَرِ الْإِنْسَانُ أَنَّا خَلَقْتَهُ مِنْ نُّطْفَةٍ فَإِنَّا هُوَ خَمِيمٌ ۚ ثُبُورٌ ﴿٧٦﴾ وَصَرَبٌ لَّنَا مَكَلٌ ۚ وَبَيْنَ خَلْقِهِ قَالِ مَنْ يُعْطِي الْعِظَامَ وَهِيَ رَيْبٌ ۚ قُلْ بِحُجَّتِي أَلَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ۚ ﴿٧٧﴾﴾

﴿Does not man see that We have created him from Nutfah.^[1] Yet behold he (stands forth) as an open opponent. And he puts forth for Us a parable and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust?" Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!"﴾ [36:77-79]

And Allāh says here in this Sūrah,

[1] See volume seven, the explanation of Sūrat Al-Ḥajj 22:4, and Sūrat Al-Mu'minūn 23:13.

﴿وَقُلْ الْإِنْسَانُ أَمَّا مَا مِثْلَ لَسَوْفَ أَنْجِ حَيَاتِهِ أَوْ لَا يَذْكُرُ الْإِنْسَانُ مَا خَلَقْتَهُ مِنْ قَبْلُ وَلَمْ يَكُ شَيْئًا ۝﴾

«And man says: "When I am dead, shall I then be raised up alive?" Does not man remember that We created him before, while he was nothing?»

Allāh uses the beginning of creation as a proof for its repetition. This means that He, the Exalted, created the human being while he was nothing. So can he not repeat this creation after the human had actually become something? Similarly Allāh says;

﴿وَمَنْ أَلَدَى يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَتْ عَلَيْهِ ۝﴾

«And He it is Who originates the creation, then He will repeat it; and this is easier for Him.» [30:27]

In the *Ṣaḥīḥ* it is recorded that the Messenger of Allāh ﷺ said,

«يَقُولُ اللَّهُ تَعَالَى: كَذَّبَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ أَنْ يَكْذِبَنِي، وَأَقَانِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ أَنْ يَكْذِبَنِي، أَمَّا تَكْذِيبُهُ إِنِّي قَوْلُهُ لَنْ يُعِيدَنِي مَعَنَا بَدَائِي، وَلَيْسَ أَوَّلُ الْخَلْقِ بِأَهْوَنَ عَلَيَّ مِنْ آخِرِهِ، وَأَمَّا أَذَاهُ إِنِّي قَوْلُهُ إِنَّ لِي وَلَدًا وَأَنَا الْأَخْذُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ»

«Allāh, the Exalted said, "The son of Ādam denies Me and he has no right to deny Me. The son of Ādam harms Me and he has no right to harm Me. His denial of Me is his statement that I will never repeat His creation like I created him the first time. Yet, the second creation is not more difficult upon Me than the first. His harming Me is his statement that I have a son. Yet, I am One Alone, the Self-Sufficient Whom all creatures need. He Who does not beget children, nor was He born and there is none coequal or comparable unto Him."»^[1]

Concerning Allāh's statement,

﴿فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ﴾

«So by your Lord, surely We shall gather them together, and

^[1] Aḥmad 2:350.

the Shayātīn,﴾

The Lord, Blessed be He the Most High, swears by His Noble Self that He will definitely gather all of those who worshipped other than Allāh and their devils as well.

﴿ثُمَّ لَنَضْرِبَهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا﴾

﴿then We shall bring them round Hell, jithiyya.﴾

Al-'Awfī related that Ibn 'Abbās said, "This means sitting and it is similar to His statement,

﴿وَرَأَى كُلُّ أُمَّةٍ جَاثِيَةً﴾

﴿And you will see each nation jāthiyyah.﴾^[1] [45:28]

As-Suddī commented on the word *Jithiyya*, "It means standing." It has been reported from Murrah that Ibn Mas'ūd said the same.

Concerning Allāh's statement,

﴿ثُمَّ لَنَذْرَعَنَّ مِنْ كُلِّ شَيْعَةٍ﴾

﴿Then indeed We shall drag out from every sect﴾

This means from every nation. This is what Mujāhid said.^[2]

﴿أُولَئِكَ أَشَدُّ عَلَى الرَّحْمَنِ عِثًّا﴾

﴿all those who were worst in obstinate rebellion against the Most Gracious.﴾

Ath-Thawrī reported from 'Alī bin Al-Aqmar, from Abu Al-Aḥwas, from Ibn Mas'ūd that he said, "The first of them will be bound to the last of them until their number is complete. Then, they will be brought all together. Then, Allāh will begin with the greatest of them in crime and continue in succession. That is Allāh's statement,

﴿ثُمَّ لَنَذْرَعَنَّ مِنْ كُلِّ شَيْعَةٍ أُولَئِكَ أَشَدُّ عَلَى الرَّحْمَنِ عِثًّا﴾

﴿Then indeed We shall drag out from every sect all those who

[1] Aṭ-Ṭabari 18:227.

[2] Aṭ-Ṭabari 18:228.

were worst in obstinate rebellion against the Most Gracious. ﴿١١﴾

This is similar to Allāh's statement,

﴿حَتَّىٰ إِذَا أَذَارَكُوا يَبِياً يَبِياً قَالَتْ أَخْرِجْنَاهُمْ لِأَدْنَاهُمْ رَّبَّنَا هَؤُلَاءِ أَضَلُّونَا فَتَعْنَاهُمْ عَذَابُ جَهَنَّمَ بَيْنَ أَنفَارٍ﴾

«Until they will be gathered all together in the Fire. The last of them will say to the first of them: "Our Lord! These misled us, so give them a double torment of the Fire."» Until His saying,

﴿يَبِياً كُنْتُمْ تَكْسِبُونَ﴾

«For what you used to earn.» [7:38-39]

The first of them will say to the last of them: "Your were not better than us, so taste the torment for what you used to earn." Concerning Allāh's statement,

﴿ثُمَّ لَنَعْلَمَنَّ بِالَّذِينَ هُمْ أَكْبَرُ سِوَاكَ﴾

«Then, verily, We know best those who are most worthy of being burnt therein.»

Then, at this point Allāh attaches one piece of information to another. The meaning here is that Allāh best knows which of His creatures deserve to be burned in the fire of Hell and remain there forever and who deserves to have his punishment doubled. This is as He says in the Āyah that was previously mentioned,

﴿قَالَ لِكُلٍّ ضِعْفٌ وَلَٰكِن لَّا تَعْلَمُونَ﴾

«He will say: "For each one there is double (torment), but you know not."» [7:38]

﴿وَلَيْدُ يُنَكَّرُ إِلَّا وَارِدُهُمَا كَانَ عَلَىٰ رَبِّكَ حَتَّىٰ مَقْضِيًّا﴾ ثُمَّ تُنْجَى الَّذِينَ آمَنُوا وَنُدُّوهُمُ الظَّالِمِينَ ﴿٧١﴾

«71. There is not one of you but will pass over it (Hell); this is with your Lord, a decree which must be accomplished.»

«72. Then We shall save those who had Taqwā. And We shall leave the wrongdoers in it, Jithiyya.»

^[11] Ad-Durr Al-Manthūr 5:533.

Everyone will be brought to Hell, then the Righteous will be saved

Ibn Jarir reported from 'Abdullāh that he said concerning Allāh's statement,

﴿وَلَنْ يَنْتَكِرَ إِلَا وَارِدُهَا﴾

«There is not one of you but will pass over it.»

"The bridge over Hell is like the sharp edge of a sword. The first group to cross it will pass like a flash of lightning. The second group will pass like the wind. The third group will pass like the fastest horse. The fourth group will pass like the fastest cow. Then, the rest will pass while the angels will be saying, 'O Allāh save them, save them.'^[1] This narration has supporting narrations similar to it from the Prophet ﷺ in the Two *Ṣaḥīḥs* and other collections as well. These narrations have been related by Anas, Abu Sa'īd, Abu Hurayrah, Jābir and other Companions, may Allāh be pleased with them all.

Aḥmad also recorded that Umm Mubashshar, the wife of Zayd bin Hārithah, said, "The Messenger of Allāh ﷺ was in the house of Ḥafṣah when he said,

«لَا يَدْخُلُ النَّارَ أَحَدٌ شَهِدَ بَدْرًا وَالْحُدَيْبِيَّةَ»

«No one who was present at the battles of Badr and Ḥudaybiyyah (of the Muslims) will enter into the Hellfire.»

Then, Ḥafṣah said, "Doesn't Allāh say,

﴿وَلَنْ يَنْتَكِرَ إِلَا وَارِدُهَا﴾

«There is not one of you but will pass over it (Hell);»

The Messenger of Allāh ﷺ replied by reciting,

﴿فَمَنْ تَتَّبَعَ الذِّينَ اتَّقَوْا﴾

«Then We shall save those who had Taqwā.»^[2]

In the Two *Ṣaḥīḥs* there is a *Ḥadīth* reported from Az-Zuhri, from Sa'īd from Abu Hurayrah that the Messenger of Allāh ﷺ said,

[1] At-Tabari 18:232.

[2] Aḥmad 6:362. This *Ḥadīth* was recorded by Muslim (no. 2496) with a slight variation of wording.

«لَا يَمُوتُ لِأَحَدٍ مِنَ الْمُسْلِمِينَ ثَلَاثَةٌ مِنَ الْوَلَدِ تَمَسُّ النَّارَ إِلَّا نَجَلَهُ النَّاسِمُ»

«No one of the Muslims who has had three children, who all died, will be touched by the Hellfire, except for an oath that must be fulfilled.»^[1]

'Abdur-Rahmān bin Zayd bin Aslam commented on Allāh's statement,

﴿وَلَنْ يَنْزِلَ إِلَّا وَارِدًا﴾

«There is not one of you but will pass over it;»

«The passing of the Muslims (over the Hellfire) means their passing over a bridge that is over it. But the passing of the idolators over the Hellfire refers to their admission to the Fire.»

As-Suddi reported from Murrah, from Ibn Mas'ūd, that he said concerning Allāh's statement,

﴿كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا﴾

«this is with your Lord; a *Ḥatman* decree.»

«An oath that must be fulfilled.»^[2] Mujāhid said, «*Ḥatman* means preordainment.»^[3] Ibn Jurayj said the same.^[4]

Concerning Allāh's statement,

﴿ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا﴾

«Then We shall save those who had *Taqwā*.»

When all of the creatures passed over the Hellfire, and those disbelievers and the disobedient people who are destined to fall into it because of their disobedience, Allāh will save the believers and the righteous people from it because of their deeds. Therefore, their passing over the bridge and their speed will be based upon their deeds that they did in this life. Then, the believers who performed major sins will be allowed intercession. The angels, the Prophets and the believers will all intercede. Thus, a large number of the sinners will be allowed to come out of Hell. The fire will have devoured much of their

[1] *Fath Al-Bāri* 3:142, Muslim 4:2028.

[2] *Aṭ-Ṭabari* 18:237.

[3] *Aṭ-Ṭabari* 18:237.

[4] *Aṭ-Ṭabari* 18:237.

bodies, except the places of prostration on their faces. Their removal from the Hellfire will be due to the faith in their hearts. The first to come out will be he who has the weight of a *Dinār* of faith in his heart. Then, whoever has the next least amount after him. Then, whoever is next to that after him, and so forth. This will continue until the one who has the tiniest hint of faith in his heart, equal to the weight of an atom. Then, Allāh will take out of the Fire whoever said "*Lā ilāha illallāh*," even one day of his entire life, even if he never performed any good deed. After this, no one will remain in the Hellfire, except those it is obligatory upon to remain in the Hellfire forever. This has been reported in many authentic *Hadīths* from the Messenger of Allāh ﷺ. This is why Allāh says,

﴿ثُمَّ نَجَّيَ الَّذِينَ آمَنُوا وَكَذَرُ الْفَاسِقِينَ فِيهَا جِثْيَا ۖ﴾

«Then We shall save those who had *Taqwā*. And We shall leave the wrongdoers in it, *Jithyya*.»^[1]

﴿وَلَا تَقُلْ عَلَيْهِمْ مَا يَتَّبِعُونَ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَقَامًا وَأَحْسَنُ نَبَاتًا ۚ وَكَذَلِكَ يُلْهِمُهُمْ بَيْنَ قَوْمِهِمْ لَمَسْنَاهُ إِنَّهُم كَانُوا فِي سَكِينَةٍ﴾

«73. And when Our clear *Āyāt* are recited to them, those who disbelieve say to those who believe: "Which of the two groups has the best dwellings and the finest *Nadiyyan*?"»

«74. And how many a generation have We destroyed before them, who were better in wealth, goods and outward appearance?»

The Disbelievers boast over Their good Fortune in the World

Allāh, the Exalted, informs that when the clear, evident *Āyāt* of Allāh are recited to the disbelievers, they reject them and turn away. They say about those who believe, while boasting to them and arguing that their false religion is correct,

﴿خَيْرٌ مَقَامًا وَأَحْسَنُ نَبَاتًا﴾

«best dwellings and the finest *Nadiyyan*.»

[1] *Fath Al-Bārī* 13:48.

This means the best houses, with the loftiest levels and the finest *Nadiyyan*, which are meeting rooms for men to gather and discuss matters. Thus, this means that their meeting rooms are full of more people who come to attend. In this they were saying, "How can we be upon falsehood while we are in this manner of successful living?" These people were actually those who were concealed in the house of Al-Arqam bin Abi Al-Arqam and its likes from the other houses. This is as Allāh says about them,

﴿وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْ كَانَ خَيْرًا مَا سَبَقُونَا إِلَيْهِ﴾

﴿And those who disbelieve say of those who believe: "Had it been a good thing, they (the weak and the poor) would not have preceded us thereto!"﴾ [46:11]

Nūh's people said,

﴿الَّذِينَ لَكَ وَالْبَعْلَكِ الْأَرْذَلُونَ﴾

﴿"Shall we believe in you, when the weakest (of the people) follow you?"﴾ [26:111]

And Allāh says,

﴿وَكَذَلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِّيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنَّا إِنَّ آلَ اللَّهِ لَنَجْزِيَنَّهُمْ﴾

﴿Thus We have tried some of them with others, that they might say: "Is it these (poor believers) whom Allah has favored among us?" Does not Allah know best those who are grateful?﴾ [6:53]

This is why Allāh refuted their doubts:

﴿وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَوْمٍ﴾

﴿And how many a generations have We destroyed before them﴾

This means, "How many nations and generations did We destroy of those who denied (this message) due to their disbelief?"

﴿هُمْ أَكْثَرُ أُمَّةً وَرِثَةً﴾

﴿who were better in wealth, goods and outward appearance?﴾

This means that they were better than these present people in wealth, possessions, looks and appearance. Al-A'mash reported from Abu Z̧ibyan, who reported from Ibn 'Abbās that he said concerning the *Āyah*,

﴿خَيْرٌ مَّاكَامًا وَآخِرُ نَجَاتٍ﴾

«best dwellings and finest Nadiyahyan.»

"Position [Maqām] means home, Nadi means place of gathering, wealth refers to material possessions and outward appearance is how they look physically."^[1] Al-'Awfī said that Ibn 'Abbās said, "Position [Maqām] means dwelling, Nadi means place of gathering and the blessing and happiness that they were living in. This is as Allāh says about the people of Fir'awn when He destroyed them and related the story of their situation in the Qur'ān,

﴿كَذَٰلِكَ نَرْكُزُهُمْ مِنْ جَنَّتِهِمْ وَجَنَّاتٍ وَوُدُوعٍ وَمَقَامٍ كَرِيمٍ﴾

«How many gardens and springs that they [Fir'awn's people] left behind, and green crops and honored places [Maqām].»
[44:25-26]

Therefore, position [Maqām] refers to their dwellings and splendid bounties, and Nadi is the places of gathering and meeting where they used to congregate. Allāh said while relating the story to His Messenger ﷺ of what happened with the people of Lūt,

﴿وَتَأْتُونَ فِي سَاوِيكُمْ الْمُنْكَرَ﴾

«And practice Al-Munkar (evil deeds) in your meeting places [Nadiyahakum].» [29:29]

The Arabs call a place of gathering a Nādī.^[2]

﴿قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَبْتَذِلْهُ أَرْوَاحُ مَنْ أَهْلَ حَقِّهِ إِذَا رُكِّزُوا مَا يُوعَدُونَ إِنَّا الْعَذَابُ رَبَّنَا الْعَذَابَ
نَسِيتُمْ مَنْ هُوَ شَرُّ مَّا كُنَّا وَانصَبْ حُنُودًا﴾

«75. Say: whoever is in error, the Most Gracious will extend [circumstances] for him, until, when they see that which they were promised, either the torment or the Hour, they will come to know who is worst in position, and who is weaker in forces.»

[1] At-Tabari 18:239,241.

[2] At-Tabari 18:239.

The Rebellious Person is given Respite but He is not forgotten

Allāh, the Exalted, says,

﴿قُلْ﴾

﴿Say﴾ This means, "O Muḥammad, say to these people who are associating partners with their Lord, while claiming to follow the truth, that they are really following falsehood."

﴿مَنْ كَانَ فِي الضَّلَالَةِ﴾

﴿whoever is in error﴾ This means, 'be they from us or from you.'

﴿يَتَّبِعُهُ اللَّهُ الْرَّحْمَنُ مَتَى﴾

﴿the Most Gracious will extend [circumstances] for him.﴾

This means that the Most Beneficent will give him respite in that which he is in, until he meets his Lord and his appointed time will have arrived.

﴿حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ﴾

﴿until, when they see that which they were promised, either the torment﴾

that will strike him,

﴿وَأَمَّا السَّاعَةُ﴾

﴿or the Hour﴾ that will come suddenly,

﴿فَسَيَعْلَمُونَ﴾

﴿they will come to know﴾ at that time,

﴿مَنْ هُوَ شَرٌّ نَّكَالًا وَأَضْعَفُ جُنْدًا﴾

﴿who is worst in position, and who is weaker in forces.﴾

This is in refutation of thier argument about their nice dwellings and splendid places of gathering. This is a challenge against the idolators who claim that they were following guidance in what they were doing. This is similar to the challenge that Allāh mentions about the Jews when He says,

﴿يَا أَيُّهَا الَّذِينَ هَادُوا إِنْ رَعَيْتُمْ أَوَّلِيَّاءَ اللَّهِ مِنْ ثَوْنِ الْغَابِ فَتَنُوا الْوَيْتَ إِنْ كُنْتُمْ

صٰدِقِيْنَ ۚ﴾

﴿O you Jews! If you pretend that you are friends of Allāh, to the exclusion of (all) other people, then long for death if you are truthful.﴾ [62:6]

Meaning, 'Supplicate for death to come to those who are following falsehood among us if you truly claim to be upon the truth. If you are true, then this supplication will not harm you.' But they refused to do so. An extensive discussion of this has already preceded in *Sūrat Al-Baqarah*, and to Allāh is the praise. Likewise, Allāh mentioned the challenge that was given to the Christians in *Sūrah Āl 'Imrān*,^[1] when they were persistent in their disbelief and continued in their transgression. They refused to give up their exaggerating claim that 'Isā was the son of Allāh. Therefore, Allāh mentioned His arguments and proofs against the worship of 'Isā, and that he was merely a creature like Ādam. After this, Allāh said,

﴿فَمَنْ حَادَّكَ بِهٖ مِنْ بَدُوِّ مَا جَاءَكَ مِنَ الْوَيْلِ فَقُلْ قَاتِلُوا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ ۝﴾

﴿Then whoever disputes with you about him after (all this) knowledge that has come to you, say: "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves - then we pray and invoke (sincerely) the curse of Allāh upon those who lie."﴾ [3:61]

However, they (the Christians) also retreated from this challenge.

﴿وَيَرْبِّدُ اللَّهُ الَّذِينَ أَهْتَدَوْا هُدًى وَالَّذِينَ اتَّخَذُوا خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَرَدًّا ۝﴾

﴿76. And Allāh increases in guidance those who walk aright. And the righteous good deeds that last are better with your Lord for reward and better for resort.﴾

Increasing Guidance of Those Who are guided

After Allāh mentions the extended time and respite that is allowed to those who are in misguidance, increasing them in misguidance, He informs of the increase in guidance of those who are rightly guided. Similarly He says,

^[1] For these discussions, see volume one, the *Tafsīr* of *Sūrat Al-Baqarah* (2:94), and volume two, the *Tafsīr* of *Sūrah Āl 'Imrān* (3:61).

﴿وَلَمَّا نَزَّلَتْ سُورَةٌ فَسَمِعُوا مِنْ بَعْضِ الْبَنَاتِ يَقُولُ أَهْلَكُمُ رَأَيْتُمْ بِرَأْيِكُمْ يَوْمَئِذٍ﴾

«And whenever there comes down a Sūrah, some of them say: "Which of you has had his faith increased by it?"» [9:124]

And the following Āyah also shows this.
Concerning Allāh's statement,

﴿وَالَّذِينَ كَانُوا يُصِلُّونَ﴾

«And the righteous good deeds that last»

Its explanation has already preceded in Sūrat Al-Kahf,^[1] along with a lengthy discussion concerning it and the related *Hadīths*.

﴿خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا﴾

«(they) are better with your Lord for reward.»

meaning the recompense and reward.

﴿وَسَيَرْجِعُهُمْ﴾

«and better for resort.» meaning in the final outcome, the result for its doer.

﴿أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّكَ مَالًا وَوَلَدًا ۚ أَظَلَمَ الْفِتْنَةُ أَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ۚ كَلَّا سَكَتْنَا مَا يَقُولُ وَسَوَدَّ لَمْ يَخْلُ مِنْ الْعَذَابِ مُذَاهَا ۚ وَتَوَدَّدُ مَا يَقُولُ وَيَأْتِينَا فَرَادَىٰ﴾

«77. Have you seen him who disbelieved in Our Āyāt and said: "I shall certainly be given wealth and children [if I live again]."»

«78. Has he known the Unseen or has he taken a covenant from the Most Gracious?»

«79. Nay, We shall record what he says, and We shall increase his torment;»

«80. And We shall inherit from him all that he speaks of, and he shall come to Us alone.»

^[1] See volume six, the *Tafsīr* of Sūrat Al-Kahf (18:46).

Refuting the Disbelievers Who claim that They will be given Wealth and Children in the Hereafter

Imām Aḥmad reported from Khabbāb bin Al-Aratt that he said, "I was a blacksmith and Al-'Ās bin Wā'il owed me a debt. So I went to him to collect my debt from him. He said to me, 'No, by Allāh, I will not pay my debt to you until you disbelieve in Muḥammad.' I replied to him, 'No, by Allāh, I will not disbelieve in Muḥammad until you die and are resurrected again.' He then said to me, 'Verily, if I die and am resurrected, and you come to me, I will also have abundance of wealth and children and I will repay you then.' Then, Allāh revealed these Āyāt,

﴿أَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّكَ مَالًا وَّوَلَدًا﴾

«Have you seen him who disbelieved in Our Āyāt and said: "I shall certainly be given wealth and children."» until,

﴿وَيَأْتِيَنَا فَرَادًا﴾

«and he shall come to Us alone.»^[1]

This was also recorded by the two compilers of the Ṣaḥīḥs and other collections as well. In the wording of Al-Bukhārī it states that Khabbāb said, "I used to be a blacksmith in Makkah and I made a sword for Al-'Ās bin Wā'il. So I went to him to collect my pay from him..." then he mentioned the rest of the Ḥadīth and he said,

﴿أَرَأَيْتَ أَخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا﴾

«or has he taken a covenant from the Most Gracious?»

"This means an agreement."^[2]

Concerning Allāh's statement,

﴿أَلَمْ يَعْلَمِ الْغَيْبَ﴾

«Has he known the Unseen» This is a rejection of the person who says,

﴿لَأُوتِيَنَّكَ مَالًا وَّوَلَدًا﴾

^[1] Aḥmad 5:111.

^[2] Faṭḥ Al-Bārī 4:372, Muslim 4:2153.

﴿I shall certainly be given wealth and children.﴾

Meaning, on the Day of Resurrection. In other words, "Does he know what he will have in the Hereafter, to such an extent that he can swear to it?"

﴿أَرَأَيْتَ إِذَا أَعْتَدَ الرَّحْمَنُ عَذَابًا﴾

﴿or has he taken a covenant from the Most Gracious?﴾

Or has he received a promise from Allāh that he will be given these things? It has already been stated that in *Ṣaḥīḥ Al-Bukhārī* it is mentioned that covenant means an agreement.^[1]

Concerning Allāh's statement,

﴿كَلَّا﴾

﴿Nay,﴾ This is a participle that opposes what came before it and gives emphasis to what follows it.

﴿سَنَكْتُبُ مَا يَقُولُ﴾

﴿We shall record what he says,﴾ what he is seeking, and his idea that he has given himself about what he hopes for, and his disbelief in Allāh the Most Great.

﴿وَنَسُفُ لَكَ مِنَ الْعَذَابِ مَدًّا﴾

﴿We shall increase his torment.﴾ This is referring to what will happen in the abode of the Hereafter, because of his saying his disbelief in Allāh in this life.

﴿وَنَرِيبُهُ مَا يَقُولُ﴾

﴿And We shall inherit from him all that he speaks of,﴾

His wealth and children. It means, "We will take all of this from him, in opposition to his claim that he will be given more wealth and children in the Hereafter than he had in this life." To the contrary, in the Hereafter that which he had in this life will be taken from him. This is why Allāh says,

﴿وَأَيُّهَا قَرْبَا﴾

﴿And he shall come to Us alone.﴾ without wealth or children.

﴿وَأَعْتَدُوا مِنْ دُونِ اللَّهِ إِلَهًا لِكُونُوا كَمِ عِبَادِ اللَّهِ كَلَّا سَيَكْفُرُونَ بِمَادِينِهِمْ وَيَكُونُونَ عَلَيْهِمْ

[1] *Fath Al-Bārī* 4:273.

يَذَّأ ۖ أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَؤْزُهُمْ أَزْوَاجُهُمْ ۖ فَلَا تَحِجِلُ عَلَيْهِمْ شَيْئًا مِّنْهُ
لَهُمْ عَذَابٌ ۖ ﴿٨١﴾

﴿81. And they have taken gods besides Allāh, that they might give them honor, power and glory.﴾

﴿82. Nay, but they will deny their worship of them, and will become their adversaries.﴾

﴿83. See you not that We have sent the Shayāṭīn against the disbelievers to push them to do evil.﴾

﴿84. So make no haste against them; We only count out to them a (limited) number.﴾

The Idols of the Polytheists will deny Their Worship

Allāh, the Exalted, informs about the disbelievers who associate partners with their Lord, that they have taken gods besides Allāh, so that these gods may be a source of honor and might for them. They think that these gods give them power and make them victorious. Then, Allāh mentions that the matter is not as they claim, and it will not be as they hope. He says,

﴿لَا يَكْفُرُونَ بِمَا كَانُوا يَكْفُرُونَ﴾

﴿Nay, but they will deny their worship of them,﴾ on the Day of Judgement.

﴿وَيَكُونُونَ عَلَيْهِمْ ضِدًّا﴾

﴿and will become their adversaries.﴾ This means that they will be foes in a state other than what they think about these gods. This is similar to Allāh's statement,

﴿وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِن دُونِ اللَّهِ مَن لَّا يَسْتَجِيبُ لَهُ إِذَا يَدْعُوهُمْ ۖ وَهُمْ عَنِ دُعَائِهِمْ غَافِلُونَ ۖ وَإِذَا حُيِّرُوا كَانَوا أَعْدَاءَ ۚ وَكَانُوا بِمَا كَانُوا يَكْفُرُونَ﴾ ﴿٤٦﴾

﴿And who is more astray than one who calls upon, besides Allah, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls to them? And when mankind are gathered, they will become their enemies and will deny their worshipping.﴾ [46:5-6]

As-Suddi said,

﴿لَا يَكْفُرُونَ بِيَادِهِمْ﴾

﴿Nay, but they will deny their worship of them,﴾

"This means their worshipping of the idols."^[1]

Allāh said,

﴿وَيَكُونُونَ عَلَيْهِمْ ضِدًّا﴾

﴿and will become their adversaries﴾ contrary to what they hoped for from these gods.

As-Suddi said,

﴿وَيَكُونُونَ عَلَيْهِمْ ضِدًّا﴾

﴿and will become their adversaries.﴾ "They will be in severe opposition and argument."

Ad-Ḍaḥḥāk said,

﴿وَيَكُونُونَ عَلَيْهِمْ ضِدًّا﴾

﴿and will become their adversaries.﴾ "This means enemies."^[2]

The Power of the Devils over the Disbelievers

Concerning Allāh's statement,

﴿إِنَّمَا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَؤْزَمُهُمْ﴾

﴿See you not that We have sent the Shayātīn against the disbelievers to push them to do evil.﴾

'Ali bin Abi Ṭalḥah said that Ibn 'Abbās said, "They will lead them astray with temptation."^[3] Al-'Awfī said that Ibn 'Abbās said, "They will incite them against Muḥammad ﷺ and his Companions."^[4] Qatādah said, "They will harass them and disturb them until they disobey Allāh."^[5] 'Abdur-Raḥmān bin Zayd said, "This is similar to Allāh's statement,

[1] Aṭ-Ṭabari 18:251.

[2] Aṭ-Ṭabari 18:250.

[3] Aṭ-Ṭabari 18:251.

[4] Ad-Durr Al-Manthūr 5:538.

[5] Aṭ-Ṭabari 18:252.

﴿وَمَنْ يَتُخَلَّ عَنِ ذِكْرِ الرَّحْمَنِ نَقِيضٌ لِّمَ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ﴾

«And whosoever turns away blindly from the remembrance of the Most Gracious, We appoint for him a Shayṭān to be a companion for him.»^[1] [43:36]

Concerning Allāh's statement,

﴿فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا﴾

«So make no haste against them; We only count out to them a (limited) number.»

This means, "Do not be hasty with the punishment that is going to befall them, O Muḥammad."

﴿إِنَّمَا نَعُدُّ لَهُمْ عَدًّا﴾

«We only count out to them a number.»

This means, "We are only delaying them for a fixed appointment whose time is numbered. They are destined for that and there is no escaping the torment of Allāh and His exemplary punishment."

Allāh says,

﴿وَلَا تَحْسَبِ أَنَّ اللَّهَ غَافِلٌ عَمَّا يَفْعَلُونَ﴾

«And consider not that Allah is unaware of that which the wrongdoers do.» [14:42]

And He says,

﴿يَهْدِي الْكَافِرِينَ أَتَيْنَهُم مَّا يَشَاءُونَ﴾

«So give a respite to the disbelievers; deal gently with them for a while.» [86:17]

And Allāh says,

﴿إِنَّمَا تُنذِرُ لِمَن يَرَادُ أَن يُنذَرَ﴾

«We postpone the punishment only so that they may increase in sinfulness.» [3:178]

﴿نُتَبِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ﴾

^[1] Aṭ-Ṭabari 18:252.

الْحَمْدُ لِلَّهِ

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الْحَمْدُ لِلَّهِ

أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَا يُفْعَلُ بِي شَيْءٌ مَّا لَا وَدَّعَا
 ﴿٧٦﴾ أَطْلَعَ الْغَيْبَ أَمْ أَخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٧٧﴾ كَلَّا
 سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا ﴿٧٨﴾ وَنَرِيئُهُ
 مَا يَقُولُ وَيَأْتِنَا فَرْدًا ﴿٧٩﴾ وَأَخَذُوا مِنْ دُونِ اللَّهِ إلهَةً
 يُكُونُوا لَهُمْ عِزًّا ﴿٨٠﴾ كَلَّا سَيَكْفُرُونَ بِعِبَادِهِمْ وَيَكُونُونَ
 عَلَيْهِمْ ضِدًّا ﴿٨١﴾ أَلَمْ نَرَأِنَا أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ
 تَوْرِهِمْ أَزًّا ﴿٨٢﴾ فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ عَذَابًا ﴿٨٣﴾
 يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا ﴿٨٤﴾ وَنَسُوقُ الْمُجْرِمِينَ
 إِلَى جَهَنَّمَ وَرِثَةً ﴿٨٥﴾ لَا يَمْلِكُونَ الشَّفْعَةَ إِلَّا مَنِ اخْتَدَعَ عِنْدَ
 الرَّحْمَنِ عَهْدًا ﴿٨٦﴾ وَقَالُوا اخْذُ الرَّحْمَنُ وَلَدًا ﴿٨٧﴾ لَقَدْ
 جِئْتُمْ شَيْئًا إِذَا ﴿٨٨﴾ تَكَادَ السَّمَوَاتُ يَفْقَطَنَّ مِنْهُ
 وَتَشَقَّى الْأَرْضُ وَخِزْ لِلْجِبَالِ هَدًّا ﴿٨٩﴾ أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا
 ﴿٩٠﴾ وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا ﴿٩١﴾ إِنْ كُلُّ مَنْ فِي
 السَّمَوَاتِ وَالْأَرْضِ إِلَّا مَتَى الرَّحْمَنِ عِبْدًا ﴿٩٢﴾ لَقَدْ اخْتَصَمْتُمْ
 وَعَدَهُمْ عَذَابًا ﴿٩٣﴾ وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَمَةِ فَرْدًا ﴿٩٤﴾

﴿We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment.﴾ [31:24]

﴿قُلْ تَسْمَعُوا فَإِنَّ مَعِيرَكُمْ إِلَى النَّارِ﴾

﴿Say: "Enjoy! But certainly, your destination is the (Hell) Fire."﴾ [14:30]

As-Suddi said,

﴿إِنَّمَا نَعُدُّ لَهُمْ عَذَابًا﴾

﴿We only count out to them a (limited) number.﴾ means years, months, days and hours."

﴿يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَلَدًا﴾ وَنَسُوقُ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وَرِثَةً ﴿٨٥﴾ لَا يَمْلِكُونَ الشَّفْعَةَ إِلَّا مَنِ اخْتَدَعَ عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٨٦﴾

﴿٨٧﴾

﴿85. The Day We shall gather those with Taqwā unto the Most Gracious (Allāh), like a delegation.﴾

﴿86. And We shall drive the criminals to Hell, in a thirsty state.﴾

﴿87. None shall have the power of intercession, but such a one as has received permission (or promise) from the Most Gracious (Allāh).﴾

The Condition of the Righteous and the Criminals on the Day of Resurrection

Allāh, the Exalted, informs about His righteous friends, who feared Him in the life of this world. They followed His

Messengers and believed in what the Messengers told them. They obeyed them in what they commanded them and abstained from that which they prohibited. Allāh explains that He will gather these people on the Day of Resurrection like a delegation that has come to Him. A *Wafd* (delegation) is a group that arrives while riding and from it comes the word *Wufūd* [arriving]. They will come riding upon noble steeds of light from the riding animals of the Hereafter. They will arrive before the Best Receiver of delegations at the abode of His honor and pleasure. In reference to the criminals, who denied the Messengers and opposed them, they will be driven violently to the Hellfire. Allāh says,

﴿وَرَدَا﴾

﴿In a thirsty state.﴾ This means parched and thirsting for drink. This was stated by 'Aṭā', Ibn 'Abbās, Mujāhid, Al-Ḥasan, Qatādah and many others.^[1] Here it will be said,

﴿أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَقَامًا وَأَحْسَنُ نَوَاقٍ﴾

﴿Which of the two groups is best in Maqām (position) and the finest Nadiyyan (meeting place).﴾ [19:73]

Ibn Abi Ḥātim reported from 'Amr bin Qays Al-Mulā'i, who reported from Ibn Marzūq that he said,

﴿يَوْمَ نَحْمُرُ الشَّقِيقِينَ إِلَى الْرَحْمَنِ وَقَدْ آمَدَ﴾

﴿The Day We shall gather those with Taqwā unto the Most Gracious, like a delegation.﴾

"When the believer comes forth from his grave, he will meet the most handsome form he has ever seen and it will have the nicest fragrance. He will say, 'Who are you?' The being will reply, 'You do not know me?' The believer will say, 'No, but Allāh has made you sweet smelling with a handsome face.' The being will say, 'I am your righteous deeds. This is how you use to beautify and apply fragrance to your deeds in the worldly life. I was riding upon you in the entire length of your worldly life, so will you not ride upon me now?' So the believer will therefore mount the creature. This is the meaning of Allāh's statement,

[1] Aṭ-Ṭabari 18:253, Ad-Durr Al-Manthūr 5:541.

﴿يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا﴾

«The Day We shall gather those with Taqwā unto the Most Gracious, like a delegation.»

‘Ali bin Abi Ṭalḥah reported that Ibn ‘Abbās said,

﴿يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا﴾

«The Day We shall gather those with Taqwā unto the Most Gracious, like a delegation.»

“Riding.”^[1] His saying,

﴿وَنَسُوقُ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وَفْدًا﴾

«And We shall drive the criminals to Hell, in a thirsty state.»

This means parched and thirsty.

﴿لَا يَمْلِكُونَ الشَّفْعَةَ﴾

«None shall have the power of intercession.»

There will be no one who can intercede for them like the believers who intercede for each other. Allāh says about them,

﴿فَمَا لَنَا بِشَافِعِينَ ۖ وَلَا صَافِيَةٍ﴾

«Now we have no intercessors, nor a close friend.» [26:100-101]

Allāh said,

﴿إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا﴾

«but such a one as has received permission (or promise) from the Most Gracious.»

This is a separate exclusion, which means, “But those who have taken a covenant with the Most Beneficent.” This covenant is the testimony that none has the right to be worshipped but Allāh, and upholding of its rights and implications. ‘Ali bin Abi Ṭalḥah reported that Ibn ‘Abbās said,

﴿إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا﴾

«but such a one as has received permission (or promise) from the Most Gracious.»

[1] Aṭ-Ṭabari 8:380.

"The promise is the testimony that none has the right to be worshipped but Allāh, that the person accepts that all power and strength belong to Allāh and he only places his hope with Allāh alone."^[1]

﴿وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ۚ لَقَدْ جِئْتُمْ شَيْئًا إِدًّا ۚ تَكَادُ السَّمَوَاتُ يَنْقَطِعْنَ مِنْهُ ۚ يُرْسِلُ الْأَرْضَ وَهَيْجُرُ الْجِبَالُ هَاجِرًا ۚ أَنْ دَعَا الرَّحْمَنُ وَلَدًا ۚ وَمَا يَكُنِيَ لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا ۚ إِنَّ كُلَّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا بِنَى الرَّحْمَنِ عِندًا ۚ لَقَدْ أَهْضَمَ وَعْدَهُمْ عِندًا ۚ وَكُلُّهُمْ إِلَيْهِ يَوْمَ الْقِيَامَةِ فَرَا ۚ﴾

﴿88. And they say: "The Most Gracious (Allāh) has begotten a son."﴾

﴿89. Indeed you have brought forth (said) a thing Idda.﴾

﴿90. Whereby the heavens are almost torn, and the earth is split asunder, and the mountains Hadda.﴾

﴿91. That they ascribe a son to the Most Gracious.﴾

﴿92. But it is not suitable for the Most Gracious that He should beget a son.﴾

﴿93. There is none in the heavens and the earth but comes unto the Most Gracious as a slave.﴾

﴿94. Verily, He knows each one of them, and has counted them a full counting.﴾

﴿95. And everyone of them will come to Him alone on the Day of Resurrection.﴾

The Stern Rejection of attributing a Son to Allāh

After Allāh affirms in this noble Sūrah that 'Īsā was a worshipper and servant of Allāh and He mentioned his birth from Maryam without a father, He then begins refuting those who claim that He has a son. Holy is He and far Exalted is He above such description.

Allāh says,

﴿وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ۚ لَقَدْ جِئْتُمْ

﴿And they say: "The Most Gracious has begotten a son."

[1] Aṭ-Ṭabari 18:257.

Indeed you have brought forth

This means, "In this statement of yours."

﴿شَيْئًا إِنَّا﴾

﴿a thing Idda.﴾

Ibn 'Abbās, Mujāhid, Qatādah and Mālik all said, "Terrible." It has been said that it is pronounced *Iddan*, *Addan*, and *Āddan* with elongation on the first vowel. All three of these pronunciations are known, but the most popular is the first. Allāh said;

﴿تَكَادُ السَّمَوَاتُ يَتَّقَطْنَ مِنْهُ وَتَنشَقُّ الْأَرْضُ وَخِزُّ لِبَاسٍ هَذَا ۖ أَنْ دَعَوْا لِلرَّحْمَنِ وَلَكَ﴾

﴿Whereby the heavens are almost torn, and the earth is split asunder, and the mountains Hadda, that they ascribe a son to the Most Gracious.﴾

that is, out of their high esteem for Allāh, when they hear this statement of wickedness coming from the Children of Ādam. The reason for this is that these are creatures of Allāh and they are established upon His *Tawhīd* and the fact that there is no deity worthy of worship except Him. He has no partners, no peer, no child, no mate and no coequal. Rather, He is the One, Self-Sufficient Master, Whom all creatures are in need of. Ibn Jarīr reported that Ibn 'Abbās said concerning Allāh's statement,

﴿تَكَادُ السَّمَوَاتُ يَتَّقَطْنَ مِنْهُ وَتَنشَقُّ الْأَرْضُ وَخِزُّ لِبَاسٍ هَذَا ۖ أَنْ دَعَوْا لِلرَّحْمَنِ وَلَكَ﴾

﴿Whereby the heavens are almost torn, and the earth is split asunder, and the mountains Hadda, that they ascribe a son to the Most Gracious.﴾

"Verily, the heavens, the earth, the mountains and all creatures – except for humans and *Jinns* – are frightened by the associating of partners with Allāh. Creation will almost cease existing before the association of partners with Allāh, due to His Greatness. Just as the idolator does not benefit by his good deeds because of associating partners with Allāh, we hope that Allāh would forgive the sins of those who believed in

His absolute Oneness by worshipping Him alone. The Messenger of Allāh ﷺ said,

«لَقَدْ مَوَّنَاكُمْ شَهَادَةً أَنْ لَا إِلَهَ إِلَّا اللَّهُ، فَمَنْ قَالَهَا عِنْدَ مَوْتِهِ وَجَبَتْ لَهُ الْجَنَّةُ»

«Encourage your dying people to testify to *La ilāha illallāh*, for whoever says it at the time of their death, they will definitely enter into Paradise.»

The people said, "O Messenger of Allāh, what about he who says it while in good health?" He replied,

«بَلَّكَ أَوْجِبُ وَأَوْجِبُ»

«This will necessitate his entrance into Paradise even more.»

Then he said,

«وَالَّذِي نَفْسِي بِيَدِهِ لَوْ جِئْتُ بِالسَّمَوَاتِ وَالْأَرْضِينَ، وَمَا فِيهِنَّ وَمَا بَيْنَهُنَّ وَمَا تَحْتَهُنَّ، فَوَضِعْتَنِي فِي كِفَّةٍ الْمِيزَانِ، وَوَضِعْتَ شَهَادَةً أَنْ لَا إِلَهَ إِلَّا اللَّهُ فِي الْكِفَّةِ الْأُخْرَى لَرَجَحَتْ بِهِنَّ»

«I swear by He Whom my soul is in His Hand, if the heavens and the earths, and all that is in them, between them and under them, were brought and placed in a balance of a scale, and the testimony of *La ilāha illallāh* was placed on the other side of the scale, the testimony would outweigh all of it.»

This was recorded by Ibn Jarīr^[1] and it is supported by the Ḥadīth related to the story of the card.^[2] And Allāh knows best.

Aḍ-Ḍaḥḥāk said,

«تَعَكُّدُ السَّمَوَاتُ بِتَقَطُّرِ مَنَةٍ»

«Whereby the heavens are almost torn,» "This means to be split apart into pieces due to the fear of the magnificence of Allāh." 'Abdur-Raḥmān bin Zayd bin Aslam said,

«وَتَشَقُّ الْأَرْضُ»

«and the earth is split asunder,»

^[1] Aṭ-Ṭabari 18:258.

^[2] *Tuḥfat Al-Aḥwadhī* 7:330, referring to the text wherein it is stated that the *Kalimah* will outweigh ninety-nine scrolls of recorded bad deeds reaching as far as can be seen on the Day of Judgement.

"This is due to its anger on behalf of Allāh, the Mighty and Sublime."

﴿وَنَزَعُ نَلِيلًا مِّنَآ﴾

﴿and the mountains Hadda.﴾

Ibn 'Abbās said, "This means to be torn down." Sa'īd bin Jubayr said, "*Haddan* means some of it is broken by other parts of it in succession."

Imām Aḥmad reported from Abu Mūsā that he said that the Messenger of Allāh ﷺ said,

«لَا أَحَدٌ أَضَبِرُ عَلَىٰ أَدَىٰ سَمْعِهِ مِنْ اللَّهِ إِنَّهُ بَشْرٌ يُّرْثُكَ بِهِ وَيُجْعَلُ لَهُ وَلَدٌ، وَهُوَ يُعَافِيهِمْ وَيُدْفَعُ عَنْهُمْ وَيَرْزُقُهُمْ»

"There is no one more patient than Allāh concerning something harmful that he hears. For verily, partners are associated with Him and a son is ascribed to Him, while He is the One Who gives them good health, protects them and sustains them."^[1]

This narration is also recorded in the Two Ṣaḥīḥs. In one wording of it he said,

«إِنَّهُمْ يَجْعَلُونَ لَهُ وَلَدًا وَهُوَ يَرْزُقُهُمْ وَيُعَافِيهِمْ»

"...that they attribute a son to Him, while He is the One Who sustains them and gives them good health."^[2]

Allāh said;

﴿وَمَا يَنبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا ۚ﴾

﴿But it is not suitable for the Most Gracious that He should beget a son.﴾

Meaning that it is not befitting of Him, nor is it appropriate for His lofty majesty and greatness. There is no coequal for Him in His creation, because all creatures are His slaves. This is why He says,

﴿إِنْ كُلُّ مَن فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا لَدَىٰ الرَّحْمَنِ عِبَادٌ ۚ﴾ لَقَدْ أَحْصَيْنَا رَعْدَهُمْ عَمَّا ۝

[1] Aḥmad 4:405.

[2] Faṭḥ Al-Bāri 10:527, Muslim 4:2160.

«There is none in the heavens and the earth but comes unto the Most Gracious as a slave. Verily, He knows each one of them, and has counted them a full counting.»

He knows their number from the time He created them, until the Day of Resurrection, male and female, both the small and the large of them.

﴿وَمَعَهُمْ مَا فِيهِ يَوْمَ الْقِيَامَةِ قَرْنًا﴾

«And everyone of them will come to Him alone on the Day of Resurrection.»

This means that there will be no helper for him and no one to save him, except Allāh alone, Who has no partners. He judges His creatures as He wills and He is the Most Just, Who does not do even an atom's weight of injustice. He will not wrong anyone.

﴿إِنَّ إِلَٰهَكُمْ مَأْتُوا وَعَمِلُوا الصَّالِحَاتِ سَجَّلَ لَهُمُ الرَّحْمَنُ وَمَا ﴿٩٦﴾ فَإِنَّمَا يَنْزِلُ إِلَيْكُمْ لِيُنَبِّئَكُمْ بِهِ الْبَشِيرِ وَنَذِيرٍ بِهِ. وَمَا لَكُم مِّنْ قَرْنٍ هَلْ يُخِشُّ مِنْهُمْ مِّنْ أَعْدٍ أَوْ تَسْمَعُ لَهُمْ رِكْرًا﴾

«96. Verily, those who believe and work deeds of righteousness, the Most Gracious will bestow love for them.»

«97. So, We have made this easy in your own tongue, only that you may give glad tidings to those who have Taqwā, and warn with it the people that are Ludda.»

«98. And how many a generation before them have We destroyed! Can you find a single one of them or hear even a whisper of them?»

Allāh places Love of the Righteous People in the Hearts

Allāh, the Exalted, informs about His believing servants, who work righteous deeds – deeds that He is pleased with because they are in accordance with the legislation of Muḥammad ﷺ – that He plants love for them in the hearts of His righteous servants. This is something that is absolutely necessary and there is no avoiding it. This has been reported in authentic Ḥadīths of the Messenger of Allāh ﷺ in various different ways. Imām Aḥmad recorded that Abu Hurayrah said that the Prophet ﷺ said,

«إِنَّ اللَّهَ إِذَا أَحَبَّ عَبْدًا دَعَا جِبْرِيلَ، فَقَالَ: يَا جِبْرِيلُ، إِنِّي أُحِبُّ فَلَانًا فَأَحِبَّهُ قَالَ: فَيَحِبُّهُ جِبْرِيلُ، قَالَ: ثُمَّ يَنَادِي فِي أَهْلِ السَّمَاءِ: إِنَّ اللَّهَ يُحِبُّ فَلَانًا فَأَحِبُّوه، قَالَ: فَيَحِبُّهُ أَهْلُ السَّمَاءِ، ثُمَّ يُوضِعُ لَهُ الْقَوْلَ فِي الْأَرْضِ، وَإِنَّ اللَّهَ إِذَا أَبْغَضَ عَبْدًا دَعَا جِبْرِيلَ فَقَالَ: يَا جِبْرِيلُ إِنِّي أَبْغِضُ فَلَانًا فَأَبْغِضْهُ، قَالَ: فَيَبْغِضُهُ جِبْرِيلُ، ثُمَّ يَنَادِي فِي أَهْلِ السَّمَاءِ: إِنَّ اللَّهَ يَبْغِضُ فَلَانًا فَأَبْغِضُوهُ، قَالَ: فَيَبْغِضُهُ أَهْلُ السَّمَاءِ، ثُمَّ يُوضِعُ لَهُ الْبَغْضَاءَ فِي الْأَرْضِ»

«Verily, whenever Allāh loves a servant of His, He calls Jibrīl and says, "O Jibrīl, verily I love so-and-so, so love him." Thus, Jibrīl will love him. Then, he (Jibrīl) will call out to the dwellers of the heavens, "Verily, Allāh loves so-and-so, so you too must love him." Then the dwellers of the heavens love him and he will be given acceptance in the earth. Whenever Allāh hates a servant of His, He calls Jibrīl and says, "O Jibrīl, verily I hate so-and-so, so hate him." Thus, Jibrīl will hate him. Then, he (Jibrīl) will call out amongst the dwellers of the heavens, "Verily, Allāh hates so-and-so, so you too must hate him." Then the dwellers of the heavens hate him and hatred for him will be placed in the earth.»^[1]

Al-Bukhārī and Muslim reported narrations similar to this.^[2]

Ibn Abi Hātim recorded that Abu Hurayrah said that the Prophet ﷺ said,

«إِذَا أَحَبَّ اللَّهُ عَبْدًا نَادَى جِبْرِيلَ: إِنِّي قَدْ أَحْبَبْتُ فَلَانًا فَأَحِبَّهُ، فَيَنَادِي فِي السَّمَاءِ، ثُمَّ يُنَزِّلُ لَهُ الْمَحَبَّةَ فِي أَهْلِ الْأَرْضِ، فَذَلِكَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ: ﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ اللَّهُ رِزْقًا وَسِعًا﴾»

«Whenever Allāh loves a servant of His, He calls Jibrīl (saying), "Verily, I love so-and-so, so love him." Then, Jibrīl calls out into the heavens and love for him descends among the people of the earth. That is the meaning of the statement of Allāh, the Mighty and Sublime: ﴿Verily, those who believe and work deeds of righteousness, the Most Gracious will bestow love

^[1] Aḥmad 2:413,514.

^[2] Faṭḥ Al-Bāri 1:476, Muslim 4:2030.

for them.﴾^[1] [19:96]

This was also reported by Muslim and At-Tirmidhi and At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ*."^[2]

The Qur'ān descended to give Glad Tidings and to warn
Allāh said;

﴿فَإِنَّمَا يَسَّرْنَاهُ﴾

﴿So, We have made this easy﴾

meaning the Qur'ān.

﴿بِلِسَانِكَ﴾

﴿in your own tongue,﴾

This is an address to Prophet Muḥammad ﷺ and it means that the Qur'ān is in the pure, complete and eloquent Arabic language.

﴿وَنُبَشِّرُ بِهِ الْمُسْلِمِينَ﴾

﴿that you may give glad tidings to those who have Taqwā,﴾
those who respond to Allāh and believe in His Messenger ﷺ,

﴿وَنُنذِرُ بِهِ قَوْمًا لُّدًّا﴾

﴿and warn with it the people who are Ludda.﴾

meaning, the people who have deviated away from the truth and are inclined towards falsehood.

His saying,

﴿وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَوْمٍ﴾

﴿And how many a generation before them have We destroyed!﴾
means from the nations that disbelieved in the signs of Allāh and rejected His Messengers.

﴿هَلْ يَجِدُ يَوْمَئِذٍ مِنْهُمْ أَوْ تَسْمَعُ لَهُمْ رِكْزًا﴾

﴿Can you find a single one of them or hear even a whisper of them?﴾

Meaning, 'have you seen any of them or even heard a whisper

[1] 'Abdur-Razzāq 10:450.

[2] Muslim 4:1031, *Tuhfat Al-Aḥwadhī* 8:608.

from them.' Ibn 'Abbās, Abu Al-'Āliyah, Ikrimah, Al-Ḥasan Al-Baṣrī, Sa'īd bin Jubayr, Aḍ-Ḍaḥḥāk and Ibn Zayd all said, "This means any sound."^[1] Al-Ḥasan and Qatādah both said that this means, "Do you see with your eye, or hear any sound?"^[2]

This is the end of the *Tafsīr* of *Sūrah Maryam*. All praises and thanks are due to Allāh. Following this will be the *Tafsīr* of *Sūrah Ṭa Ha*, Allāh willing and all praise is due to Allāh.

^[1] Aṭ-Ṭabari 18:265.

^[2] Aṭ-Ṭabari 18:265.

The Tafsir of Sūrah Ṭa Ha (Chapter - 20)

Which was revealed at Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿مَلَهُ ۖ مَا أَرْزَاكَ عَلَيْكَ الْقُرْآنَ لِتَشْقَى ۖ إِلَّا تَذَكُّرًا لِّمَن يَخْشَى ۚ تَزِيلًا لِّمَن خَلَقَ
الْأَرْضَ وَالسَّمَوَاتِ ۚ الْقَلِيلُ عَلَى الْمَرْءِ اسْتِزَارُ ۚ لَمْ يَأْمُرْ بِالْعُرَىٰ ۚ وَمَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَىٰ ۚ وَإِن يَجْمَعُوا بِالْقَوْلِ فَيَتَّبِعُهُ النَّارُ ۖ إِنَّهُمْ كَانُوا خَالِفِينَ ۚ اللَّهُ لَا إِلَهَ إِلَّا
هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۚ﴾

﴿1. Ṭa Ha.﴾

﴿2. We have not sent down the Qur'ān unto you to cause you distress,﴾

﴿3. But only as a Reminder to those who fear (Allāh).﴾

﴿4. A revelation from Him Who created the earth and high heavens.﴾

﴿5. The Most Gracious Istawā the Throne.﴾

﴿6. To Him belongs all that is in the heavens and all that is on the earth, and all that is between them, and all that is under the soil.﴾

﴿7. And if you speak aloud, then verily, He knows the secret and that which is yet more hidden.﴾

﴿8. Allāh! There is no God but Him! To Him belong the Best Names.﴾

The Qur'ān is a Reminder and a Revelation from Allāh

We have already discussed the separated letters at the beginning of Sūrah Al-Baqarah, so there is no need to repeat its discussion here.

Allāh says,

﴿مَا أَرْزَاكَ عَلَيْكَ الْقُرْآنَ لِتَشْقَى ۖ﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ٣١٢

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ
الرَّحْمَنُ وُدًّا ﴿٣١٢﴾ فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ
الْمُسْلِمِينَ وَتُنذِرَ بِهِ قَوْمًا لَّدُنَّا ﴿٣١٣﴾ وَكَمْ أَهْلَكْنَا قَبْلَهُم
مِّن قَوْمٍ هَلْ تَحْسِبُ مِنْهُمْ مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا ﴿٣١٤﴾

سُورَةُ طه

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طه ﴿٣١٥﴾ مَا أَرْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى ﴿٣١٦﴾ إِلَّا تَذَكُّرًا
لِّمَن يَخْشَى ﴿٣١٧﴾ تَنزِيلًا مِّنْ خَلْقِ الْأَرْضِ رَاسً وَمَا يَكُونُ أَلْفًا
الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴿٣١٨﴾ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي
الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى ﴿٣١٩﴾ وَإِنْ يُجْهَرُوا بِأَقْوَلِ
فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى ﴿٣٢٠﴾ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ
الْحُسْنَى ﴿٣٢١﴾ وَهَلْ أَنتَكَ حَدِيثُ مُوسَى ﴿٣٢٢﴾ إِذْ رَأَى أَنَارًا
قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَّعَلِّي آتِيكُم مِّنْهَا بِخَبَرٍ
أَوْ أَجِدُ عَلَى النَّارِ هُدًى ﴿٣٢٣﴾ فَلَمَّا آنَسْنَا نَادَىٰ بِمُوسَى ﴿٣٢٤﴾
إِنِّي أَنَارُكَ فَخَلَعَ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى ﴿٣٢٥﴾

«We have not sent down the Qur'an unto you to cause you distress,»

Juwaybir reported that Ad-Dahhāk said, "When Allāh sent the Qur'an down to His Messenger ﷺ, he and his Companions adhered to it. Thus, the idolators of the Quraysh said, 'This Qur'an was only revealed to Muḥammad to cause him distress.' Therefore, Allāh revealed,

طه ﴿٣١٥﴾ مَا أَرْزَلْنَا عَلَيْكَ الْقُرْآنَ
لِتَشْقَى ﴿٣١٦﴾ إِلَّا تَذَكُّرًا لِّمَن
يَخْشَى ﴿٣١٧﴾

«Tā Hā. We have not sent down the Qur'an unto you to cause you distress, but only as a

Reminder to those who fear (Allāh). ﴿٣١٧﴾

The matter is not like the people of falsehood claim. Rather, whomever Allāh gives knowledge to, it is because Allāh wants him to have an abundance of good. This like what is confirmed in the Two *Ṣaḥīḥs* on the authority of Ibn Mas'ūd, who said that the Messenger of Allāh ﷺ said,

«مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفْقَهُ فِي الدِّينِ»

«Whomever Allāh wants good for, then He gives him the understanding of the religion.»^[2]

Mujāhid commented on Allāh's statement,

[1] Al-Qurṭubī 11:167.

[2] Fath Al-Bārī 1:197, Muslim 2:719.

﴿مَا أَرْسَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَىٰ﴾

«We have not sent down the Qur'ān unto you to cause you distress,»

"This is like His statement,

﴿فَاتْلُوهُمَا مَا يَسَّرَ بَيْنَ يَدَيْهِ﴾

«So recite as much of the Qur'ān as may be easy (for you).»
[73:20]

For, the people used to hang ropes at their chests (to hang on to when tired) in the prayer.^[1] Qatādah said,

﴿مَا أَرْسَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَىٰ﴾

«We have not sent down the Qur'ān unto you to cause you distress,»

"No, by Allāh, He did not make it a thing of distress. Rather, He made it a mercy, a light and a guide to Paradise."^[2]
Allāh said,

﴿إِنَّا نَذْكُرُكَ لَنَنْبَغِي﴾

«But only as a Reminder to those who fear (Allāh).»

Allāh revealed His Book and sent His Messenger ﷺ as a mercy for His servants, so that the person who reflects may be reminded. Thus, a man will benefit from what he hears of the Book of Allāh, it is a remembrance in which Allāh revealed what He permits and prohibits.

His saying,

﴿تَنْزِيلًا مِّنْ عِنْدِ الرَّحْمَٰنِ الرَّحِيمِ﴾

«A Revelation from Him (Allāh) Who has created the earth and high heavens.»

means, This Qur'ān, which has come to you, O Muḥammad, is a revelation from your Lord. He is the Lord of everything and its King. He is Most Able to do whatever He wills. He created the earth with its low depths and dense regions. He created the lofty heavens with their high altitudes and

[1] Aṭ-Ṭabari 18:269.

[2] Aṭ-Ṭabari 18:269.

subtleties.' It has been reported in a *Hadith*, which At-Tirmidhi and others graded as authentic, that the density of each sky of the heavens is the distance of five hundred years travel and the distance between it and the next heaven is also five hundred years.^[1]

Concerning Allāh's statement,

﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾

﴿The Most Gracious Istawā the Throne.﴾

A discussion concerning this has already preceded in *Sûrat Al-A'raf*, so there is no need to repeat it here.^[2] The safest path to take in understanding this, is the way of the Salaf (predecessors). Their way was to accept that which has been reported concerning this from the Book and the Sunnah without describing it, reinterpreting it, resembling it to creation, rejecting it, or comparing it to attributes of the creatures.

Concerning Allāh's statement,

﴿لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى﴾

﴿To Him belongs all that is in the heavens and all that is on the earth, and all that is between them, and all that is under the soil.﴾

This means all of this is owned by Him and in His grasp. It is all under His control, will, intent and judgement. He created all of this, He owns it and He is the God of all of it. There is no true God other than He and no Lord other than He.

Concerning Allāh's statement,

﴿وَمَا تَحْتَ الثَّرَى﴾

﴿and all that is under the soil.﴾

Muḥammad bin Ka'b said, "This means that which is beneath the seventh earth."^[3]

Concerning Allāh's statement,

[1] *Tuḥfat Al-Aḥwadhī* 9:185. The scholars consider this text to be authentic only from one of the Companions.

[2] See volume four, the *Tafsīr* of *Sûrat Al-A'raf* (7:54).

[3] *Aṭ-Ṭabari* 18:271.

﴿وَأَن يَجْهَر بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ الْسِّرَ وَالْخَفَى﴾^(٧)

«And if you speak aloud, then verily, He knows the secret and that which is yet more hidden.»

This means that He Who revealed this Qur'ān, has also created the high heavens and the earth and He knows that which is secret and what is even more hidden. As Allāh says,

﴿قُلْ أَرَأَيْتُمُ اللَّوِيَّ يَعْلَمُ السِّرَ فِي السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ كَانَ غَفُورًا رَحِيمًا﴾^(٨)

«Say: "It has been sent down by Him Who knows the secret of the heavens and the earth. Truly, He is Oft-Forgiving, Most Merciful."» [25:6]

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said,

﴿يَعْلَمُ السِّرَ وَالْخَفَى﴾

«He knows the secret and that which is yet more hidden.»

"The secret is what the son of Ādam hides within himself, and

﴿وَالْخَفَى﴾

«that which is yet more hidden.»

is the deeds of the son of Ādam, which are hidden before he does them. Allāh knows all of that. His knowledge encompasses that which has passed and that which is in the future and it is one, complete knowledge. In this regard, all of the creatures are as one soul to Him. That is the meaning of His statement,

﴿مَا خَلَقَكُمْ وَلَا يَمُنُّكُمْ إِلَّا كَفَرٍ رَّحِيمٌ﴾

«The creation of you all and the resurrection of you all are only as a single person.» [31:28]^[1]

Concerning Allāh's statement,

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى﴾^(٩)

«Allāh! There is no God but Him! To Him belongs the Best Names.»

This means, 'He Who revealed this Qur'ān to you (O

^[1] Aṭ-Ṭabari 18:272.

Muhammad), He is Allāh, there is no God except Him. He is the Owner of the Best Names and the most lofty attributes.'

﴿رَبِّكَ أَتَىكَ حَدِيثٌ مُوحًى ۖ إِذْ رَأَى نَارًا فَتَأَلَّى لِأَمْرِئٍ أَنْ يُكَلِّمَهُ إِنَّكَ أَنْتَ نَارُ لَمَعٍ مُبِينٍ ۚ﴾
 ﴿يَتَذَكَّرُ أَوْ يُبَيِّنُ عَلَى النَّارِ هَدًى ۚ﴾

﴿9. And has there come to you the story of Mūsā?﴾

﴿10. When he saw a fire, he said to his family: "Wait! Verily, I have seen a fire; perhaps I can bring you some burning brand therefrom, or find some guidance at the fire."﴾

A Discussion of the Message of Mūsā

From this point, Allāh begins to mention the story of Mūsā, how revelation began to come to Him, and Allāh's speaking directly to him. This occurred after Mūsā had completed the time agreed upon between he and his father-in-law that he would herd sheep. He was traveling with his family, and it has been said that he was headed for the land of Egypt, after having been away from it for more than ten years. He had his wife with him and he became lost on the way during a cold, wintery night. Therefore, he settled down, making a camp between some mountain passes and mountains that were covered with snow, sleet, dense clouds, darkness and fog. He began to try to make a fire with a kindling device he had with him, in order to produce some light, as was customary. However, it would not kindle anything and it even stopped giving off sparks. While he was in this condition, he saw a fire from the side of the mountain. It appeared to him to be a fire glowing from the right side of the mountain from where he was. He then announced the good news to his family saying,

﴿إِنِّي مَأْتِيكُمْ بِبُرْهَانٍ ۖ﴾

﴿Verily, I have seen a fire; perhaps I can bring you some burning brand﴾

This means a flame from a fire. In another Āyah he said,

﴿أَوْ جَذْوَةٍ مِنَ النَّارِ﴾

﴿or a burning firebrand.﴾ [28:29] This is a coal that has a burning flame.

﴿تَلَكُمُ النَّارُ﴾

﴿that you may warm yourselves.﴾ [28:29] This proves that it was in fact cold weather at that time.

Concerning his statement,

﴿يَقْبِرُ﴾

﴿some burning brand﴾ This proves that it was dark.

In reference to his statement,

﴿أَوْ أَجِدْ عَلَى النَّارِ هُدًى﴾

﴿or find some guidance at the fire.﴾

This means someone who can guide me to the road. This proves that he lost the road. This is as Ath-Thawri reported from Abu Sa'ïd Al-A'war, from 'Ikrimah, from Ibn 'Abbās that he said concerning Allāh's statement,

﴿أَوْ أَجِدْ عَلَى النَّارِ هُدًى﴾

﴿or find some guidance at the fire.﴾

"This means someone who will guide me to the road. They were cold and had lost their way. Then, when he (Mūsā) saw the fire he said, 'Either I will find someone who can guide us to the road, or at least I can bring you all some fire that you can kindle with.'"^[1]

﴿فَلَمَّا أَتَاهَا نُودِيَ بِمُرْسَىٰ ٱلَّذِى أَنَا رَبُّكَ فَٱخْلَعْ نَعْلَيْكَ ۚ إِنَّكَ بِٱلْوَادِ ٱلْمُقَدَّسِ طَرَىٰ ۚ وَٱنَا
ٱفْتَرَقْنَا فَٱسْتَبَقَ لَنَا بُرْجَىٰ ۚ ٱلَّذِى أَنَا ٱللَّهُ لَا إِلَهَ إِلَّا أَنَا فَٱعْبُدْنِى وَأَقِمِ ٱلسَّلَوةَ لِرِكْزِى ۚ
إِنَّ ٱلسَّاعَةَ مَآبِئُهُ أَعَادُ أَخْفِىَا لِشَجَرِى كُلِّ نَفْسٍ بِمَا تَسْعَىٰ ۚ فَلَا يَسُدُّكَ عَنْهَا مَن لَّا يُؤْمِنُ
بِهَا رَآئِعَ هَوْنَهُ فَٱرْجُى ۚ﴾

﴿11. And when he came to it (the fire), he was called by name: "O Mūsā!"﴾

﴿12. "Verily, I am your Lord! So take off your shoes; you are in the sacred valley, Tuwa."﴾

﴿13. "And I have chosen you. So listen to that which will be revealed (to you)"﴾

﴿14. "Verily, I am Allāh! There is no God but Me, so worship

^[1] At-Ṭabari 18:277.

Me, and perform Ṣalāh for My remembrance.”﴿

﴿15. “Verily, the Hour is coming – and I am almost hiding it – that every person may be rewarded for that which he strives.”﴾

﴿16. “Therefore, let not the one who believes not therein, but follows his own lusts, divert you therefrom, lest you perish.”﴾

The First Revelation to Mūsā

Allāh, the Exalted, says,

﴿فَلَمَّا أَتَاهَا﴾

﴿And when he came to it,﴾

This is referring to the fire when he approached it.

﴿ثَوًى بِشُومُقٍ﴾

﴿He was called by name: “O Mūsā!”﴾

In another Āyah it says,

﴿ثَوًى مِنْ شَنْطٍ أَرَادَ الْأَيْمَنَ فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَنْ يَتُومَتَ إِلَيَّ أَنَا اللَّهُ﴾

﴿He was called from the right side of the valley, in the blessed place, from the tree: “O Mūsā! Verily, I am Allāh.”﴾[28:30]

However, here Allāh says,

﴿إِنِّي أَنَا رَبُّكَ﴾

﴿Verily, I am your Lord!﴾

meaning, ‘the One Who is talking to you and addressing you,’

﴿فَاخْلَعْ نَعْلَيْكَ﴾

﴿So take off your shoes;﴾

‘Alī bin Abi Tālib, Abu Dharr, Abu Ayyub and others of the Salaf said, “They (his sandals) were from the skin of a donkey that was not slaughtered.” It has also been said that he was only commanded to remove his sandals due to respect for the blessed spot.^[1]

Concerning Allāh’s statement,

^[1] At-Ṭabari 18:278.

﴿طُوًى﴾

﴿Tuwā﴾ 'Ali bin Abi Ṭalhah said that Ibn 'Abbās said, "It is the name of the valley."^[1] Others have said the same. This is merely mentioned as something to give more explanation to the story. It has also been said that it is a figure of speech, which comes from the command to place his feet down. It has also been said that it means 'doubly sacred' and that *Tuwā* is something that has repetitious blessings. However, the first opinion is most correct. It is similar to Allāh's statement,

﴿إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى﴾

﴿When his Lord called him in the sacred valley of Tuwā.﴾
[79:16]

Allāh's statement,

﴿وَأَنَا اخْتَرْتُكَ﴾

﴿And I have chosen you.﴾ is similar to His statement,

﴿إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَتِي وَبِكَلِمِي﴾

﴿I have chosen you above men by My Messages, and by My speaking (to you).﴾ [7:144]

This means over all human beings of that time. It has also been said that Allāh said, "O Mūsā, do you know why I chose to speak to you directly out of all of the people?" Mūsā said, "No." Allāh then said, "Because I have not made anyone humble himself as much as you have humbled yourself."

Concerning Allāh's statement,

﴿فَاسْمِعْ لِمَا يُرْسَلُ﴾

﴿So listen to that which will be revealed.﴾

"Now listen to what I say to you and what I reveal to you."

﴿إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا﴾

﴿Verily, I am Allāh! There is no God but Me,﴾

This is the first obligation upon all responsible people of age, that they know that there is no God worthy of worship except

[1] At-Ṭabari 18:281.

Allāh alone, Who has no partners.
Concerning Allāh's statement,

﴿تَعْبُدُنِي﴾

﴿so worship Me,﴾ This means, "Single Me out alone for worship, and establish My worship without associating anything with Me."

﴿وَأَقِمِ الصَّلَاةَ لِذِكْرِي﴾

﴿and perform Ṣalāh for My remembrance.﴾

It has been said that this means, "Pray in order to remember Me." It has also been said that it means, "And establish the prayer whenever you remember Me." There is a supporting evidence for this second statement in a Ḥadīth recorded by Imam Aḥmad from Anas, who said that the Messenger of Allāh ﷺ said,

«إِذَا رَفَدَ أَحَدُكُمْ عَنِ الصَّلَاةِ أَوْ غَفَلَ عَنْهَا، فَلْيُصَلِّهَا إِذَا ذَكَرَهَا، فَإِنَّ اللَّهَ تَعَالَى قَالَ: ﴿وَأَقِمِ الصَّلَاةَ لِذِكْرِي﴾»

«Whenever one of you sleeps past the prayer, or he forgets to pray, then let him pray when he remembers it. For verily, Allāh said, ﴿And perform Ṣalāh for My remembrance.﴾»⁽¹⁾

In the Two Ṣaḥīḥs it is reported from Anas that the Messenger of Allāh ﷺ said,

«مَنْ نَامَ عَنْ صَلَاةٍ أَوْ نَسِيَهَا فَكَفَّارَتُهَا أَنْ يُصَلِّيَهَا إِذَا ذَكَرَهَا، لَا كَفَّارَةَ لَهَا إِلَّا ذَلِكَ»

«Whoever slept past the prayer, or forgot it, then his expiation is that he prays it when he remembers it. There is no expiation for it other than that.»⁽²⁾

Concerning Allāh's statement,

﴿إِنَّ السَّاعَةَ آتِيَةٌ﴾

﴿Verily, the Hour is coming﴾ This means that it is established and there is no avoiding it. It will be and it is inevitable.

Concerning Allāh's statement,

﴿أَكَاذِبُنِي﴾

⁽¹⁾ Aḥmad 3:184.

⁽²⁾ Fath Al-Bārī 2:84, Muslim 1:477.

«I am almost hiding it» Ad-Daḥḥāk related from Ibn 'Abbās that he used to recite it as, "I almost kept it hidden - from myself."^[1] Ibn 'Abbās then would say, "Because nothing is ever hidden from Allāh's Self."^[2] 'Alī bin Abi Ṭalḥah reported from Ibn 'Abbās that he said,

﴿أَكَادُ أَنْفِيهَا﴾

«I am almost hiding it.» "This means that no one knows its appointed time except Me (Allāh)."^[3] Allāh also said,

﴿ثَقُلَتْ فِي السَّمَوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمُ إِلَّا بَمَعْرُوفٍ﴾

«Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden.» [7:187]

This means that its knowledge weighs heavily upon the dwellers of the heavens and the earth.

Concerning Allāh's statement,

﴿لِنَجْزِيَ كُلَّ نَفْسٍ بِمَا كَسَبَتْ﴾

«that every person may be rewarded for that which he strives.»

"I will establish it and it is inevitable. I will certainly reward every person who does something, according to what he did."

﴿فَمَنْ يَسْعَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿١٠٤﴾ وَمَنْ يَسْعَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿١٠٥﴾﴾

«So whosoever does good equal to the weight of an atom shall see it. And whosoever does evil equal to the weight of an atom shall see it.» [99:7-8]

﴿إِنَّمَا تُجْرَوْنَ مَا كُنتُمْ تَعْمَلُونَ﴾

«You are only being requited for what you used to do.» [52:16]

Allāh said,

﴿فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا﴾

«Therefore, let not divert you the one who believes not therein,»

[1] *Fath Al-Qadīr* 3:361.

[2] *Ad-Durr Al-Manthūr* 5:563.

[3] *Aṭ-Ṭabari* 18:285.

تِلْكَ

٢١٣

الْأَنْفُسُ

وَأَنَا أَخَذْتُكَ فَاسْتَمِعْ لِمَا يُوحَىٰ ﴿١٧﴾ إِنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴿١٨﴾ إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَىٰ ﴿١٩﴾ فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَىٰ ﴿٢٠﴾ وَمَا تِلْكَ بِيَمِينِكَ يَمْوَسَىٰ ﴿٢١﴾ قَالَ هِيَ عَصَايَ أَتَوَكَّأُ عَلَيْهَا وَأَهُشُّ بِهَا عَلَىٰ غَنَمِي وَلِيَ فِيهَا مَنَازِبُ أُخْرَىٰ ﴿٢٢﴾ قَالَ أَلْقِهَا يَمْوَسَىٰ ﴿٢٣﴾ فَالْقَنَاقِطُ إِذَا هِيَ حَبَّةٌ تُنْسَىٰ ﴿٢٤﴾ قَالَ خُذْهَا وَلَا تَخَفْ سَتُعِيدُهَا سِيرَتَهَا الْأُولَىٰ ﴿٢٥﴾ وَاضْمُمْ يَدَكَ إِلَىٰ جَنَاحِكَ وََخْرِجْ بِضْءٍ مِّنْ غَيْرِ سَوْءٍ آيَةً أُخْرَىٰ ﴿٢٦﴾ لِّتُزَكَّىٰ مِنَّا الْكَذِبَىٰ ﴿٢٧﴾ أَذْهَبَ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٢٨﴾ قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ﴿٢٩﴾ وَبَسِّرْ لِي أَمْرِي ﴿٣٠﴾ وَاحْلُلْ عُقْدَةً مِّنْ لِّسَانِي ﴿٣١﴾ يَفْقَهُوا قَوْلِي ﴿٣٢﴾ وَاجْعَل لِّي زُرَّاءَ مِّنْ أَهْلِي ﴿٣٣﴾ هَرُونَ أَخِي ﴿٣٤﴾ أَشَدُّ بِهِ أَزْرَىٰ ﴿٣٥﴾ وَأَشْرِكْهُ مِّنْ أَمْرِي ﴿٣٦﴾ كَيْ تَسْبِكَ كَيْرًا ﴿٣٧﴾ وَتَذَكَّرَ كَيْرًا ﴿٣٨﴾ إِنَّكَ كُنتَ بِنَاصِرِكُمْ ﴿٣٩﴾ قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَمْوَسَىٰ ﴿٤٠﴾ وَلَقَدْ مَنَّا عَلَيْكَ مَرَّةً أُخْرَىٰ ﴿٤١﴾

The address here is directed towards all individuals who are responsible (and capable of taking heed to this message). This means, "Do not follow the way of the person who does not believe in the Hour (Day of Judgement) and he only pursues his desires in this worldly life. He disobeys his Lord and only follows his desires. Whoever behaves like these people, then verily he has failed and lost.

﴿فَتَرْدَى﴾

﴿lest you perish.﴾ This means that you will be destroyed and ruined.

﴿وَمَا يَنْفَعُهُ مَالُهُ إِذَا تَرَدَّى﴾

﴿And what will his wealth avail him when he goes down (in destruction)?﴾ [92:11]

﴿وَمَا تِلْكَ بِيَمِينِكَ يَمْوَسَىٰ ﴿٢١﴾ قَالَ هِيَ عَصَايَ أَتَوَكَّأُ عَلَيْهَا وَأَهُشُّ بِهَا عَلَىٰ غَنَمِي وَلِيَ فِيهَا مَنَازِبُ أُخْرَىٰ ﴿٢٢﴾ قَالَ أَلْقِهَا يَمْوَسَىٰ ﴿٢٣﴾ فَالْقَنَاقِطُ إِذَا هِيَ حَبَّةٌ تُنْسَىٰ ﴿٢٤﴾ قَالَ خُذْهَا وَلَا تَخَفْ سَتُعِيدُهَا سِيرَتَهَا الْأُولَىٰ ﴿٢٥﴾﴾

﴿17. "And what is that in your right hand, O Mūsā?"﴾

﴿18. He said: "This is my stick, whereon I lean, and wherewith I beat down branches for my sheep, and wherein I find other uses."﴾

﴿19. (Allāh) said: "Cast it down, O Mūsā!"﴾

﴿20. He cast it down, and behold! It was a snake, moving quickly.﴾

﴿21. Allāh said: "Grasp it and fear not; We shall return it to its former state."﴾

The Stick of Mūsā turned into a Snake

This was a proof from Allāh for Mūsā and a great miracle. This was something that broke through the boundaries of what is considered normal, thus, it was a brilliant evidence that none but Allāh could do. It was also a proof that no one could come with the likes of this (from mankind) except a Prophet who was sent (by Allāh).

Concerning Allāh's statement,

﴿وَمَا تِلْكَ يَمِينُكَ يُعْرَضُ﴾

﴿And what is that in your right hand, O Mūsā?﴾

Some of the scholars of *Tafsīr* have said, "He (Allāh) only said this to him in order to draw his attention to it." It has also been said, "He only said this to him in order to affirm for him what was in his hand. In other words, that which is in your right hand is a stick that you are familiar with. You will see what We are about to do to it now."

﴿وَمَا تِلْكَ يَمِينُكَ يُعْرَضُ﴾

﴿And what is that in your right hand, O Mūsā?﴾

This is an interrogative phrase for the purpose of affirmation.

﴿قَالَ هِيَ عَصَايَ أَتَوَكَّلُ عَلَيْهَا﴾

﴿He said: "This is my stick, whereon I lean..."﴾

I lean on it while I am walking.

﴿وَأَفْشَيْتُ بِهَا عَلَى غَنَمِي﴾

﴿and wherewith I beat down branches for my sheep,﴾

This means, 'I use it to shake the branches of trees so that the leaves will fall for my sheep to eat them.' 'Abdur-Rahmān bin Al-Qāsim reported from Imām Malik that he said, "[It is] when a man places his staff into a branch and shakes it so that its leaves and fruit will fall without breaking the stick. It

- ﴿22. "And press your (right) hand to your (left) side: it will come forth white (and shining), without any disease as another sign,"﴾
- ﴿23. "That We may show you (some) of Our greater signs."﴾
- ﴿24. "Go to Fir'aun! Verily, he has transgressed."﴾
- ﴿25. He said: "O my Lord! Open for me my chest."﴾
- ﴿26. "And ease my task for me;"﴾
- ﴿27. "And loosen the knot from my tongue,"﴾
- ﴿28. "That they understand my speech."﴾
- ﴿29. "And appoint for me a helper from my family,"﴾
- ﴿30. "Hārūn, my brother."﴾
- ﴿31. "Increase my strength with him,"﴾
- ﴿32. "And let him share my task,"﴾
- ﴿33. "That we may glorify You much,"﴾
- ﴿34. "And remember You much,"﴾
- ﴿35. "Verily, You are ever seeing us."﴾

The Hand of Mūsā turning White without any Disease

This is the second sign of Mūsā. That is Allāh has commanded him to place his hand into the opening of his garment, as is clearly stated in another Āyah. It mentioned here merely as a passing reference, saying:

﴿وَأَشْمُمُ يَدَكَ إِلَى جَنَاحِكَ﴾

﴿And press your hand to your side :﴾

Allāh said in another Āyah,

﴿وَأَشْمُمُ إِلَيْكَ جَنَاحَكَ مِنْ اقْرَبٍ فَذَلِكَ بُرْهَانِي مِنْ رَبِّكَ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ﴾

﴿And draw your hand close to your side to be free from fear. These are two signs from your Lord to Fir'aun and his chiefs.﴾

[28:32]

Mujāhid said,

﴿وَأَشْمُمُ يَدَكَ إِلَىٰ جَنَاحِكَ﴾

﴿And press your hand to your side :﴾

"This means put your palm under your upper arm."^[1] When Mūsā put his hand into the opening of his garment and brought it out, it came out shining as if it were a half moon. Concerning His statement,

﴿فَخَرَجَ يَصْفَىٰ مِنْ غَيْرِ سُوٍّ﴾

﴿it will come forth white, without any disease﴾

This means without any leprosy, ailment, or disfigurement. This was stated by Ibn 'Abbās, Mujāhid, 'Ikrimah, Qatādah, Aḍ-Ḍaḥḥāk, As-Suddi and others.^[2] Al-Ḥasan Al-Baṣrī said, "He brought it out, and by Allāh, it was as if it were a lamp. From this Mūsā knew that he had surely met his Lord, the Mighty and Sublime."^[3] This is why Allāh says,

﴿لِنُرِيكَ مِنْ آيَاتِنَا الْكُبْرَىٰ﴾

﴿That We may show you (some) of Our greater signs.﴾

Allāh commanded Mūsā to go to Fir'awn to convey the Message

Allāh said,

﴿اذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ﴾

﴿Go to Fir'awn! Verily, he has transgressed.﴾

This means, "Go to Fir'awn, the king of Egypt, whom you left Egypt fleeing from, and invite him to the worship of Allāh alone, Who has no partners. Command him to treat the Children of Israel well and to not torment them. For verily, he has transgressed, oppressed, preferred the worldly life and forgotten the Most High Lord."

The Supplication of Mūsā

﴿قَالَ رَبِّ انْشَحْ لِي صَدْرِي ۖ وَبَسِّرْ لِي أَمْرِي﴾

﴿(Mūsā) said: "O my Lord! Open for me my chest, and ease my task for me."﴾

[1] Aṭ-Ṭabari 18:297.

[2] Aṭ-Ṭabari 18:297,298.

[3] Aṭ-Ṭabari 18:298.

Mūsā requested his Lord to expand his chest for his mission. For verily, He was commanding him with a great task and a weighty affair. He was sending him to the mightiest king on the face of the earth at that time. He was the most arrogant and severe of all people in his disbelief, and He had the largest army and the most powerful kingdom. He was the most tyrannical and the most obstinate of rulers. His case was such that he claimed not to know Allāh at all, and that he knew of no god for his subjects other than himself. Along with this, Mūsā lived in his home for a period of time as a child. He stayed in Fir'awn's own room and slept on his bed. Then, after this, he killed one of their people and feared that they would retaliate by killing him in return. Thus, he fled from them and remained an outlaw during this entire time. Then, after all of this, His Lord sent him to them as a warner calling them to worship Allāh alone, without associating partners with Him. This is why he said,

﴿رَبِّ انْفِجْ لِي صَدْرِي ۖ وَخَرِّجْ عَنِّي أَثَرِي﴾

«O my Lord! Open for me my chest, and ease my task for me.»

This means, "I cannot perform this task if You do not help me, aid me and support me."

﴿وَأَنْخَلِ عُنُقَهُ مِنَ الْكَافِرِ ۖ بِقَوْلِهِ قُلْ﴾

«And loosen the knot from my tongue, that they understand my speech.»

This is referring to the lisp that he had. This lisp was a result of an incident when he was presented a date and a hot coal stone and he placed the coal on his tongue instead of the date. A detailed explanation of this story is forthcoming in the following chapters. However, he did not ask Allāh to remove this affliction all together. Rather, he asked for removal of his stammering so the people would understand what he intended in his speech. He was only asking for what was necessary to deliver his message. If he had asked for the removal of his affliction in its entirety, it would have been cured for him. However, the Prophets do not ask for any more than what is required. Therefore, he was left with the remnants of this accident that took place with his tongue. Allāh informed of what Fir'awn said concerning him,

﴿أَنَا خَيْرٌ مِنْ هَذَا الَّذِي هُوَ مَهِينٌ وَلَا يَكَادُ يُبِينُ﴾

«Am I not better than this one who is despicable and can scarcely express himself clearly?»[43:52]

This means that he is not eloquent in speech.

Concerning Allāh's statement,

﴿وَأَجْعَلْ لِي وَزِيرًا مِنْ أَهْلِي﴾ هَارُونُ أَخِي

«And appoint for me a helper from my family, Hārūn, my brother.»

This was also a request from Mūsā concerning something not pertaining to himself. That was his request for the assistance of his brother, Hārūn. Ath-Thawri reported from Abū Sa'īd, from 'Ikrimah, who said that Ibn 'Abbās said, "Hārūn was made a Prophet at the same moment that Mūsā was made a Prophet."^[1] Ibn Abi Hātim recorded that 'Ā'ishah went out intending to perform 'Umrah and stopped to camp among some bedouins. While she was among them she heard a man say, "Which brother in this life was the most beneficial to his brother?" The people said, "We do not know." The man said, "By Allāh, I know." 'Ā'ishah said, "I said to myself about his swearing, that he should not swear such an oath, singling himself out as knowing what person was of most benefit to his brother." The man said, "It is Mūsā, when he asked for prophethood to be bestowed upon his brother." Then 'Ā'ishah said, "By Allāh, he has spoken truthfully." This is why Allāh commended Mūsā by saying,

﴿وَكَانَ عِنْدَ اللَّهِ رَاجِيًا﴾

«And he was honorable before Allāh.»[33:69]

Concerning Mūsā's statement,

﴿أَتَشَدَّدُ بِهِ أَتُرِي﴾

«Increase my strength with him.» Mujāhid said, "This means to make my back strong."

﴿وَأَنْتَزَعَهُ مِنْ أَيْمِي﴾

[1] Ad-Durr Al-Manthūr 5:567.

﴿And let him share my task.﴾ make him my consultant in this matter.

﴿كِي نَسْمَكَ كِيَرًا ۖ وَنَذَرُكَ كِيَرًا ۖ﴾

﴿That we may glorify You much, and remember You much.﴾

Mujāhid said, "A servant of Allāh is not considered of those who remember Allāh much until he remembers Allāh while standing, sitting and lying down."^[1]

Concerning his statement,

﴿إِنَّكَ كُنْتَ بِنَا بَصِيرًا ۖ﴾

﴿Verily, You are ever seeing us.﴾

This means in Your choosing us, giving us the prophethood and sending us to Your enemy, Fir'awn. So unto You is all praise for this.

﴿قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يٰمُوسَىٰ ۖ وَلَقَدْ مَنَّا عَلَيْكَ مَرَّةً أُخْرَىٰ ۖ إِذْ أَوْحَيْنَا إِلَيْكَ مَا
يُوحَىٰ ۖ أَلَمْ نَقْدِفْهُ فِي النَّارِ لِقَافِئِهِ فِي السَّمَاءِ ۖ أَفَلَا يَلْقَىٰ إِلَهُم بِالسَّاعِلِ ۖ أَفَلَا يَأْخُذُ بَدْرًا لِّي وَعَدُوًّا لَّهُم
وَأَلْقَيْنَا عَلَيْكَ حَبَابًا مِّنَ السَّمَاءِ ۖ وَنُفِثَ رِيحٌ مِّنَ عَيْنِنَا ۖ وَنَقْلَتْنَا نَقْلًا مِّنَ الْعَمَىٰ ۖ فَفَعَلْنَا
بِكَفْلِهِ ۖ فَرَحِمْنَاكَ ۖ إِنَّكَ كَىٰ قَرَرٍ عَيْنًا وَلَا غَمْرًا ۖ وَقُلْنَا نَحْنُ الْغَنِيُّ ۖ وَفَعَلْنَا قُرْبَىٰ ۖ﴾

436. (Allāh) said: "You are granted your request, O Mūsā!"

437. "And indeed We conferred a favor on you another time (before)."

438. "When We inspired your mother with that which We inspired."

439. "Saying: 'Put him (the child) into the Tābūt and put it into the river; then the river shall cast it up on the bank, and there, an enemy of Mine and an enemy of his shall take him.' And I endued you with love from Me, in order that you may be brought up under My Eye."

440. "When your sister went and said: 'Shall I show you one who will nurse him?' So We restored you to your mother, that she might cool her eyes and she should not grieve. Then you did kill a man, but We saved you from great distress and tried you with a heavy trial."

^[1] Al-Qurṭubī 14:186.

Glad Tidings of the acceptance of Mūsā's Supplication and the Reminder of the Previous Blessings

This is a response from Allāh to His Messenger, Mūsā, for what he requested from His Lord. It also contains a reminder of Allāh's previous favors upon him. The first was inspiring his mother when she was breastfeeding him and she feared that Fir'awn and his chiefs would kill him. Mūsā was born during a year in which they (Fir'awn's people) were killing all of the male children. So she placed him in a case and cast him into the river. The river carried him away and she became grieved and distressed, as Allāh mentioned about her when He said,

﴿وَأَنصَبَ قُوَادِمُ مَوْسَىٰ فَرْعًا إِنْ كَادَتْ تُغْدِي بِهِ. لَوْلَا أَن رَّبَّنَا عَلَّ قُلُوبَهَا﴾

¶And the heart of the mother of Mūsā became empty. She was very near to disclose his (case) had We not strengthened her heart.¶ [28:10]

So the river carried him to the home of Fir'awn.

﴿فَالْفُطْرَةُ، أَلْ وَتَعَوَّتْ لَكُنْ لَهُمْ عَدُوًّا وَحَرَمًا﴾

¶Then the people of Fir'awn picked him up, that he might become for them an enemy and a (cause of) grief.¶ [28:8]

Means that this was a destined matter, decreed by Allāh. They were killing the male children of the Israelites for fear of Mūsā's arrival. Therefore, with Allāh having the great authority and the most perfect power, He determined that Mūsā would not be raised except upon Fir'awn's own bed. He would be sustained by Fir'awn's food and drink, while receiving the love of Fir'awn and his wife. This is why Allāh said,

﴿يَأْخُذْهُ حُدُودُ نَارٍ وَعُدُودُ نَارٍ وَالْقَبْرِ عَلَيْكَ حَبَّةٌ مِّنِّي﴾

And there, an enemy of Mine and an enemy of his shall take him. And I endued you with love from Me. ♪

This means that I made your enemy love you. Salamah bin Kuhayl said,

﴿وَالْقَبْتُ عَلَيْكَ مَحَبَّةً مِّنِّي﴾

◀And I endued you with love from Me.▶

"This means, 'I made My creatures love you.'"^[1]

﴿وَلَنُصَنِّعَ عَلَىٰ عَيْنِي﴾

﴿in order that you may be brought up under My Eye.﴾

Abu 'Imrān Al-Jawni said, "This means, 'You will be raised under Allāh's Eye.'"^[2]

Concerning Allāh's statement,

﴿إِذْ تَبَيَّنَ لُنُفْسِكَ فَتَنُورُ هَلْ أَتَاكَ عَلَىٰ مَن يَكْفُلُهُ رَحِمَتَكَ إِنَّ إِلَهَكَ كَيْ تَقَرَّ عَيْنًا﴾

﴿When your sister went and said: 'Shall I show you one who will nurse him?' So We restored you to your mother, that she might cool her eyes﴾

When he was accepted into the house of Fir'awn, women were brought in attempts to find someone who might be able to nurse him. But he refused to breast feed from any of them. Allāh, the Exalted, says,

﴿وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِن قَبْلُ﴾

﴿And We had already forbidden (other) foster suckling mothers for him﴾ [28:12]

Then, his sister came and said,

﴿هَلْ أَتَاكَ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكَ وَهُمْ لَمْ يَحِبُّوكَ﴾

﴿Shall I direct you to a household who will rear him for you, and look after him in a good manner?﴾ [28:12]

She meant, "Shall I guide you to someone who can nurse him for you for a fee?" So she took him and they went with her to his real mother. When her breast was presented to him, he took it and they (Fir'awn's family) were extremely happy for this. Thus, they hired her to nurse him and she achieved great happiness and comfort because of him, in this life and even more so in the Hereafter. Allāh, the Exalted, says here,

﴿فَرَحِمَتَكَ إِنَّ إِلَهَكَ كَيْ تَقَرَّ عَيْنًا وَلَا تَحْزَنَ﴾

﴿So We restored you to your mother, that she might cool her eyes and she should not grieve.﴾

[1] At-Tabari 18:303.

[2] Fath Al-Qadīr 3:367.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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الْقَائِلِينَ

إِذْ أَوْحَيْنَا إِلَىٰ أُمِّكَ مَائُونَةٍ ﴿٣١٤﴾ أَنْ أَقْذِفِيهِ فِي التَّابُوتِ فَاقْذِفِيهِ
فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوِّي وَعَدُوُّهُ وَالْكَافَّةُ
عَلَيْكَ حَبِيبَةً مِّنِي وَلِنُصْنَعَ عَلَىٰ عَيْنِي ﴿٣١٥﴾ إِذْ تَمْشِي أُخْتُكَ
فَقُولْ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ ۖ فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ
عَيْنُهَا وَلَا تَحْزَنَ ۚ وَكَلَّمْنَا نِسَاءَ فِرْعَوْنَ لَمَّا كُنَّ فِي بُيُوتِهِنَّ أَنَّهُنَّ
فَالِقَتِ بَنِيَّ فِي أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَمْشِي ﴿٣١٦﴾
وَاصْطَنَعْتُكَ لِنَفْسِي ﴿٣١٧﴾ أَذْهَبَ أَنتَ وَلَوْكَ بَاقِي وَلَا نَبِيَّ
فِي ذِكْرِي ﴿٣١٨﴾ أَذْهَبَ أَكْ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٣١٩﴾ فَقُولَا لَهُ قَوْلَا لَنَا
أَلَمْ لَهُ بِتَذْكُرَ أَوْ يَحْشَىٰ ﴿٣٢٠﴾ قَالَ رَبَّنَا إِنَّا أَتَيْنَاكَ أَن بَرْطُ عَلَيْنَا
أَوْ أَن يَطْفِنَا ﴿٣٢١﴾ قَالَ لَنَأْتِيَنَّكَ مَعَكُمْ أَسْمَعُ وَارْءِ
﴿٣٢٢﴾ فَأَنبِئَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَءِيلَ
وَلَا تَعَذِّبْهُمْ قَدْ جِئْنَاكَ بِبَيِّنَاتٍ مِّن رَّبِّكَ ۖ وَالسَّلَامُ عَلَيْنَا مِمَّا آتَيْنَاكَ
الْهُدَىٰ ﴿٣٢٣﴾ إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَىٰ مَن كَذَبَ
وَتَوَلَّىٰ ﴿٣٢٤﴾ قَالَ فَمَنْ رَّبُّكُمْ يَا مُوسَىٰ ﴿٣٢٥﴾ قَالَ رَبُّنَا الَّذِي أَعْطَىٰ
كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ ﴿٣٢٦﴾ قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَىٰ ﴿٣٢٧﴾

This means that she should not grieve over you.

﴿وَكَلَّمْنَا نِسَاءَ﴾

﴿Then you killed man,﴾
This means that he killed a Coptic person (the people of Egypt, Fir'awn's people).

﴿فَجِئْنَاكَ مِنَ الْغَمِّ﴾

﴿but We saved you from great distress﴾

This is what he was feeling due to Fir'awn's family intending to kill him. So he fled from them until he came to the water of the people of Madyan. This is when the righteous man said to him,

﴿لَا تَخَفْ يَمُوتُ مِنَ الْعَمَلِ﴾

﴿الْقَائِلِينَ﴾

﴿Fear you not. You have escaped from the people who are wrongdoers.﴾ [28:25]

﴿فَلَقِيتَ بَنِيَّ فِي أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَمْشِي ﴿٣١٦﴾ وَاصْطَنَعْتُكَ لِنَفْسِي ﴿٣١٧﴾ أَذْهَبَ أَنتَ وَلَوْكَ بَاقِي وَلَا نَبِيَّ فِي ذِكْرِي ﴿٣١٨﴾ أَذْهَبَ أَكْ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٣١٩﴾ فَقُولَا لَهُ قَوْلَا لَنَا أَلَمْ لَهُ بِتَذْكُرَ أَوْ يَحْشَىٰ ﴿٣٢٠﴾﴾

440. Then you stayed a number of years with the people of Madyan. Then you came here according to the fixed term which I ordained (for you), O Mūsā!﴾

441. And I have chosen you for Myself.﴾

442. Go you and your brother with My Ayāt, and do not, you both, slacken and become weak in My remembrance.﴾

﴿443. Go both of you to Fir'awn, verily, he has transgressed.﴾

﴿444. And speak to him mildly, perhaps he may accept admonition or fear (Allāh).﴾

Choosing Mūsā to go to Fir'awn and to be Soft and Gentle in His Invitation

Allāh, the Exalted, says in His address to Mūsā that he had lived among the people of Madyan, avoiding Fir'awn and his chiefs. He worked as a shepherd for his father-in-law until the appointed time for his work ended. Then he met the decree of Allāh and His predetermined will, without him having any set appointment. This entire situation was under the control of Allāh, Blessed be He, the Most High. He compels His servants and His creatures to whatever end He wills. This is why Allāh says,

﴿ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَمُوتُونَ﴾

﴿Then You came here according to the fixed term which I ordained (for you), O Mūsā!﴾

Mujāhid said, "For a set appointment."^[1] 'Abdur-Razzāq recorded that Ma'mar reported from Qatādah that he said,

﴿ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَمُوتُونَ﴾

﴿Then You came here according to the fixed term which I ordained (for you), O Mūsā!﴾

"For the decree of messengership and prophethood."^[2] Concerning Allāh's statement,

﴿وَأَخْتَرْتَنِي لِنَفْسِي﴾

﴿And I have chosen you for Myself.﴾

This means, "I have chosen you and selected you to be a Messenger for Myself. This is as I wish and according to My will." Concerning the Tafsīr of this Āyah, Al-Bukhārī recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«النَّبِيُّ أَدَمَ وَمُوسَى فَقَالَ مُوسَى: أَنْتَ الَّذِي أَشَقَيْتَ النَّاسَ وَأَخْرَجْتَهُمْ مِنَ الْجَنَّةِ»

^[1] At-Tabari 18:311.

^[2] 'Abdur-Razzāq 3:17.

فَقَالَ آدَمُ: وَأَنْتَ الَّذِي اضْطَقَّكَ اللَّهُ بِرِسَالَتِهِ وَاضْطَقَّكَ لِتَنْبِيهِ، وَأَنْزَلَ عَلَيْكَ
التَّوْرَةَ؟ قَالَ: نَعَمْ، قَالَ: فَوَجَدْتَهُ مَكْتُوبًا عَلَيَّ قَبْلَ أَنْ يَخْلُقَنِي؟ قَالَ: نَعَمْ، فَصَحَّ
آدَمُ مُوسَى.

‘Adam and Mūsā met,^[1] and Mūsā said, “You are the one who made things difficult for mankind and you caused them to be evicted from Paradise.” Adam said, “Are you the one whom Allāh chose for His Message, and He selected you for Himself and He revealed the Tawrah to you?” Mūsā replied, “Yes.” Then Adam said, “Did you find that it was preordained upon me before He (Allāh) created me?” Mūsā replied, “Yes.” Therefore, Adam defeated Mūsā’s argument.^[2]

Both Al-Bukhārī and Muslim recorded this narration.

Concerning Allāh’s statement,

﴿أَذْهَبَ أَنْتَ وَلَوْكَ بِآيَاتِي﴾

﴿Go you and your brother with My Ayāt,﴾

This means with My proofs, evidences and miracles.

﴿وَلَا تَبَا فِي ذِكْرِي﴾

﴿And do not, you both, slacken and become weak in My remembrance.﴾

‘Ali bin Abi Ṭalhah related from Ibn ‘Abbās that he said, “This means do not be slow.”^[3] Mujāhid reported that Ibn ‘Abbās said, “This means do not be weak.” The meaning here is that they should not slacken in the remembrance of Allāh. Rather, they both should remember Allāh during their meeting with Fir‘awn so that the remembrance of Allāh can be an aid for them against him. The remembrance of Allāh would be their strength and their power that would defeat him.

Allāh’s statement;

﴿أَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ﴾

﴿Go both of you to Fir‘awn, Verily, he has transgressed.﴾

[1] That is before intercession on the Day of Resurrection.

[2] Fath Al-Bārī 8:288, Muslim 4:2043,2044.

[3] At-Ṭabari 18:312.

means that he has rebelled and become haughty and insolent against Allāh and he has disobeyed Him.

﴿فَقُلْ لَا إِلَهَ إِلَّا اللَّهُ يَذْكُرُ آيَاتِنَا﴾

﴿And speak to him mildly, perhaps he may accept admonition or fear (Allāh).﴾

This Āyah contains a great lesson. Even though Fir'aun was the most insolent and arrogant of people and Mūsā was the friend of Allāh among His creation at that time, Mūsā was still commanded to speak to Fir'aun with mildness and softness. Therefore, their invitation to him was with gentle, soft and easy speech that is used by one who is a close friend. This is so that the message may have more effect on the souls, and so it would have deeper and more beneficial results. This is as Allāh, the Exalted, says,

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالنَّوَاصِطِ وَلَقَدْ لَبِثْتُمْ مِنْ آتَيْنِ﴾

﴿Invite (mankind) to the way of your Lord with wisdom and fair preaching, and argue with them in a way that is better.﴾
[16:125]

Concerning Allāh's statement,

﴿لَعَلَّهُ يَذْكُرُ آيَاتِنَا﴾

﴿perhaps he may accept admonition or fear (Allāh).﴾

This means that perhaps he will recant from that which he is in of misguidance and destruction,

﴿أَوْ يَخْشَى﴾

﴿or he will fear﴾

meaning that he will become obedient due to fear of Allāh. This is as Allāh says,

﴿لَمَنْ أَرَادَ أَنْ يَنْكُرَ أَوْ أَرَادَ شُكُورًا﴾

﴿For such who desires to remember or desires to show his gratitude.﴾ [25:62]

Thus, to remember means to recant from that which is dangerous, and fear means to attain obedience.

﴿لَا إِلَهَ إِلَّا اللَّهُ أَنْ يَرْطِبَ عَلَيْنَا أَوْ أَنْ يُلَاقِنَا﴾ قَالَ لَا تَخَافَا إِنِّي مَخَافَتَا أَسْعَمُ

وَأَنذَرْتَهُمْ يَوْمَئِذٍ نُّقُولًا إِنَّ رَمْلًا مِّنَ رَبِّكَ فَآرٍ فَلَمَّا بَلَغَ أَشُدَّهُمْ قَدْ جِئْتَهُمْ
بِنَارٍ مِّنْ رَبِّكَ وَاللَّهُمَّ عَلَى مَنْ أُنشِئَ الْمَلَكُوتُ إِنَّ قَدْ أُرْسِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَى مَنْ
كَذَّبَ وَتَوَلَّى ﴿٤٥﴾

445. Both of them said: "Our Lord! Verily, we fear lest he should hasten to punish us or lest he should transgress."

446. He (Allāh) said: "Fear not, verily, I am with you both, hearing and seeing."

447. "So go you both to him, and say: 'Verily, we are both Messengers of your Lord, so let the Children of Israel go with us, and torment them not; indeed, we have come with a sign from your Lord! And peace will be upon him who follows the guidance!'"

448. 'Truly, it has been revealed to us that the torment will be for him who denies, and turns away.'

Mūsā's fear of Fir'awn and Allāh's strengthening Him

Allāh, the Exalted, informs that Mūsā and Hārūn pleaded to Allāh, expressing their grievance to him:

﴿إِنَّا خَافُ أَنْ يَقْرَأَ عَلَيْنَا أَنْ يَنْقُلَ﴾

4Verily, we fear lest he should hasten to punish us or lest he should transgress.﴾

They meant that Fir'awn might seize them unexpectedly with a punishment, or transgress against them by tormenting them, when they actually did not deserve it. Aḍ-Ḍaḥḥāk reported from Ibn 'Abbās that he said that transgress here means, "To exceed the bounds."¹¹

﴿قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمِعُ وَأَذِّنُ﴾

4He (Allāh) said: "Fear not, verily, I am with you both, hearing and seeing."﴾

meaning; "Do not fear him (Fir'awn), for verily, I am with you and I hear your speech and his speech as well. I see your place and I see his place as well. Nothing is hidden from Me of

^[1] Ad-Durr Al-Manthūr 5:580.

your affair. Know that his forehead is in My Hand, and he does not speak, breathe, or use any force, except by My leave and after My command. I am with you by My protection, My help and My support."

﴿فَايَا قَوْمَا فَقُولَا إِنَّا رَسُولَا رَبِّكُمَا﴾

«So go you both to him, and say: "Verily, we are both Messengers of your Lord..."»

Mūsā admonishes Fir'awn

Concerning his statement,

﴿قَدْ جِئْنَاكَ بِبَيِّنَاتٍ مِنْ رَبِّكَ﴾

«indeed, We have come with a sign from your Lord!»

meaning with evidence and a miracle from your Lord.

﴿وَالسَّلَامُ عَلَى مَنِ اتَّبَعَ الْهُدَى﴾

«And peace will be upon him who follows the guidance!»

meaning, 'peace be upon you if you follow the guidance.' Because of this, when the Messenger of Allāh ﷺ wrote a letter to Heraclius, the emperor of Rome, beginning with,

«بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ إِلَى هِرَقْلَ عَظِيمِ الرُّومِ، سَلَامٌ عَلَى مَنِ اتَّبَعَ الْهُدَى، إِنَّا بَنَدُ، فَإِنِّي أَذْعُرُكَ بِدَعَايَةِ الْإِسْلَامِ، فَأَسْلِمُ نَفْسِي بِرَبِّكَ اللَّهُ أَجْرَكَ مَرَّتَيْنِ»

«In the Name of Allāh, the Most Gracious, the Most Merciful. From Muhammad, the Messenger of Allāh, to Heraclius the emperor of Rome. Peace be upon him who follows the guidance. Thus, to proceed: Verily, I invite you with the invitation of Islām. So accept Islām and you will be safe, and Allāh will give you a double reward.»^[1]

Due to this, Mūsā and Hārūn said to Fir'awn,

﴿وَالسَّلَامُ عَلَى مَنِ اتَّبَعَ الْهُدَى﴾ إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَى مَن كَذَّبَ
﴿تَوَكَّلْ﴾

«And peace will be upon him who follows the guidance! Truly,

[1] Fath Al-Bārī 1 : 42.

it has been revealed to us that the torment will be for him who denies, and turns away.﴾

In His flawless revelation, Allāh has revealed to us that torment is prepared exclusively for those who reject the signs of Allāh and turn away from His obedience. As Allāh says,

﴿فَأَمَّا مَنْ طَغَى ﴿٣٧﴾ وَاتَّخَذَ الدُّنْيَا دِينًا ﴿٣٨﴾ إِنَّ لِلْجَمِيمِ مِنَ الْعَذَابِ ﴿٣٩﴾﴾

﴿Then for him who transgressed all bounds, and preferred the life of this world, Verily, his abode will be Hellfire.﴾ [79:37-39]

Allāh, the Exalted, also says,

﴿يَا نَذْرٌكَ يَا تَنْقُرٌ ﴿١٤﴾ لَا يَسْتَلِمُهَا إِلَّا الْآسَفُ ﴿١٥﴾ الْيَقِي كَذَّبَ وَتَوَلَّى ﴿١٦﴾﴾

﴿Therefore I have warned you of a blazing Fire. None shall enter it save the most wretched. Who denies and turns away.﴾ [92:14-16]

Allāh also says,

﴿لَا سَعْدَ لَا سَلَ ﴿٣١﴾ وَلَكِنْ كَذَّبَ وَتَوَلَّى ﴿٣٢﴾﴾

﴿So he neither believed nor prayed! But on the contrary, he belied and turned away.﴾ [75:31-32]

This means that he denied with his heart and turned away by his actions.

﴿قَالَ فَمَنْ رَبُّكُمَا يٰمُوسَىٰ ﴿٤٩﴾ قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ ﴿٥٠﴾ قَالَ فَمَنْ رَبُّكَ يَا مُوسَىٰ ﴿٥١﴾ قَالَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٥٢﴾﴾

﴿49. Fir'awn said: "Who then, O Mūsā, is the Lord of you two?"﴾

﴿50. [Mūsā] said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright."﴾

﴿51. [Fir'awn] said: "What about the generations of old?"﴾

﴿52. [Mūsā] said: "The knowledge thereof is with my Lord, in a Record. My Lord neither errs nor forgets."﴾

The Conversation between Mūsā and Fir'awn

Allāh, the Exalted, informs about Fir'awn that he said to Mūsā, in his rejection of the existence of a Supreme Maker and Creator, Who is the God of everything and his own Lord and Owner:

﴿فَمَنْ رَبُّكُمَا يَتُوسَى﴾

﴿Who then, O Mūsā, is the Lord of you two?﴾

meaning "Who is the one who called you forth and sent you? For verily, I do not know him and I have not given you any god other than myself."

﴿قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى﴾

﴿(Mūsā) said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright."﴾

‘Ali bin Abi Ṭalḥah related that Ibn ‘Abbās said, "He is saying that He created a mate for everything."^[1] Aḍ-Ḍaḥḥāk said that Ibn ‘Abbās said, "He made the man a man, and the donkey a donkey and the sheep a sheep." Layth bin Abi Sulaym reported from Mujāhid that he said, "He gave everything its form." Ibn Abi Najih said that Mujāhid said, "He fashioned the creation of every moving creature."

Sa‘īd bin Jubayr said concerning His statement,

﴿أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى﴾

﴿(Who) gave to each thing its form and nature, then guided it aright.﴾

"He gave each of His creatures what is suitable for its creation."^[2] Therefore, He did not give man the form of a wild beast, nor did He give wild beasts the form of the dog. Likewise, the dog's form is not like the sheep's. He also gave creature a suitable spouse, and He influenced everything towards that mate. There is no species of creation that is exactly like another species. They are different in their actions, their forms, their sustenance and their mating. Some of the scholars of *Tafsir* have said that this statement, "He gave to each thing its form and nature, then guided it aright," is similar to Allāh's statement,

﴿وَالَّذِي قَدَّرَ فَهَدَى﴾

﴿And Who has measured; and then guided.﴾ [87:3]

[1] Aṭ-Ṭabari 18:316.

[2] Al-Qurṭubī 11:204.

This means He measured out an ordained amount (of sustenance, actions, etc.) and then guided His creatures to it. He wrote the deeds, the appointed times of death and the provisions. Then, the creatures traverse upon that and they are not able to avoid it, nor are they able to abandon it. In this *Āyah* Mūsā is saying that our Lord is the One Who created the creation, measured out its ordainment and compelled the creatures to that which He wanted.

﴿قَالَ مَا بَالُ الْقُرُونِ الْأُولَىٰ﴾

﴿(Fir'awn) said: "What about the generations of old?"﴾

The most correct opinion concerning the meaning of this, is that when Mūsā informed Fir'awn that his Lord Who sent him is the One Who creates, sustains, ordains and guides, Fir'awn began to argue, using the previous generations as a proof. He was referring to those people of old who did not worship Allāh.

In other words, "If the matter is as you say, then what happened to those people? They did not worship your Lord. Instead they worshipped other gods besides Him." Mūsā said to him, in response to this, that if they did not worship Allāh, then Allāh knows precisely what happened to them and He will give them just recompense for their deeds, as is written in Allāh's Book (of decrees). This Book is called *Al-Lawh Al-Mahfūz* (The Preserved Tablet) and it is the Book of Deeds.

﴿لَا يَعْصِي لِي وَلَا يَنْسَىٰ﴾

﴿My Lord neither errs nor forgets.﴾

This means that nothing eludes Him and He does not miss anything, whether it is small or great. He does not forget anything and His Most Exalted knowledge is described as encompassing everything. Blessed be He, the Exalted, the Most Holy and free of any imperfections. The knowledge that creatures have has two deficiencies. The first is that it does not completely encompass anything, and the second is that the creature is prone to forget after knowing. Therefore, Allāh has declared Himself above such deficiencies.

﴿الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَوَعَدَ لَكُمْ فِيهَا نَيْلًا وَآتَاكُم مِّنَ الْأَنْهَارِ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ۚ وَبِهَا خَلَقْنَاهُ وَمَا بَدَأُ إِلَّا يُعِيدُ﴾

﴿يُمِدُّكُمْ مِنْهَا نَارًا أُخْرَى ۖ وَلَقَدْ آتَيْنَا كُلَّهَا نَكَذَّبَ وَأَنَّ﴾

﴿53. Who has made earth for you like a bed; and has opened ways for you therein, and has sent down water (rain) from the sky. And We have brought forth with it various kinds of vegetation.﴾

﴿54. Eat and pasture your cattle; verily, in this are Ayāt for men of understanding.﴾

﴿55. Thereof We created you, and into it We shall return you, and from it We shall bring you out once again.﴾

﴿56. And indeed We showed him (Fir'awn) all Our Ayāt, but he denied and refused.﴾

The Completion of Mūsā's Reply to Fir'awn

This is from the completion of Mūsā's speech concerning the description of His Lord when Fir'awn asked him about Him. He (Mūsā) said,

﴿الَّذِي أَنْعَمَ كُلَّ شَيْءٍ خَلَقَهُ ثُمَّ هَدَىٰ﴾

﴿He Who gave to each thing its form and nature, then guided it aright.﴾

Then, Fir'awn attempted to present some argumentative rebuttal during Mūsā's reply. Yet, Mūsā continued by saying, "He is the One Who made the earth as a bed for you." Some recited the word as *Mihādan* and others recited it as *Mahdan*, which means 'a place of rest that you settle down upon.' It also may mean 'that which you stand upon, sleep upon or travel upon its back.'

﴿وَسَلَكَ لَكُمْ فِيهَا سُبُلًا﴾

﴿and has opened ways for you therein.﴾

This means, 'He made roads for you to walk upon their shoulders.' This is just as He, the Exalted, said,

﴿وَجَعَلْنَا فِيهَا رِجَالًا مَّسْلُكًا لِّمَنْ يَهْتَدُونَ﴾

﴿And placed therein broad highways for them to pass through, that they may be guided.﴾ [21:31]

﴿وَأَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِنْ نَبَاتٍ شَتَّىٰ﴾

﴿and has sent down water from the sky. And We have brought forth with it various kinds of vegetation.﴾

referring to the various species of plants, such as vegetation and fruits. Some are sour, some are sweet, some are bitter and there are other kinds as well.

﴿كُلُوا وَارْعَوْا أَنْفُسَكُمْ﴾

﴿Eat and pasture your cattle (therein);﴾

meaning, 'something that is food for you and a palatable fruit for you, and something that is for your cattle as fodder for them, both green and dry.'

﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ﴾

﴿Verily, in this are Ayāt.﴾

This means proofs, signs and evidences.

﴿لِقَوْمٍ أَلْبَسُوا﴾

﴿for men of understanding.﴾ meaning those who possess correct and upright intelligence realizing that there is no god worthy of worship except Allāh, and there is no true Lord other than Him.

﴿وَمِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى﴾

﴿Thereof We created you, and into it we shall return you, and from it We shall bring you out once again.﴾

meaning, 'the earth is your beginning. For your father, Ādam, was created with dirt from the surface of the earth. You also will be returned to the earth. This means that you will become dirt when you die and decay.' The statement, "And from it We shall bring you out once again," means,

﴿يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَقُولُونَ إِن لَّبِثْنَا إِلَّا قَلِيلًا﴾

﴿On the Day when He will call you, and you will answer with His praise and obedience, and you will think that you have stayed (in this world) but a little while!﴾ [17:52]

This Āyah is similar to Allāh's statement,

﴿قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ﴾

﴿He said: "Therein you shall live, and therein you shall die, and from it you shall be brought out."﴾ [7:25]

قَالَ عَلِمَهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَصِلُ إِلَى رَبِّي وَلَا يَنْسَى ﴿٥٧﴾
 الَّذِي جَعَلَ لَكُمْ الْأَرْضَ مَهْدًا وَسَوَّاهُ لَكُمْ فِيهَا سُبُلًا وَأَنْزَلَ
 مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِنْ نَبَاتٍ شَتَّى ﴿٥٨﴾ كَلُوا
 وَأَرَعُوا أَنْعَامَكُمْ إِنَّ فِي ذَلِكَ لَا يُشْرِكُ لَوْلَى إِلَهُنَّ ﴿٥٩﴾ وَمِنْهَا
 خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى ﴿٦٠﴾ وَلَقَدْ
 أَرْسَلْنَا هَآئِنَا كُلَّهَا فَكَذَّبَ وَأَبَى ﴿٦١﴾ قَالَ أَجِئْتَنَا لِتُخْرِجَنَا
 مِنْ أَرْضِنَا بِسِحْرِكَ يَمْشُونَ ﴿٦٢﴾ فَلَمَّا أَيْتَنَّاكَ بِسِحْرٍ مُبِينٍ
 فَأَجْمَلَ يَنْتَنُوا بَيْنَكَ مَوْعِدًا لَا يُخْلَفُهُ نَحْنُ وَلَا أَنْتَ مَكَانًا
 سَوًى ﴿٦٣﴾ قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ وَأَنْ يُخَشِرَ النَّاسُ ضُغًى
 ﴿٦٤﴾ فَتَوَلَّى فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَى ﴿٦٥﴾ قَالَ لَهُمْ
 مُوسَى وَيْلَكُمْ لَا تَنْفَرُوا عَلَى اللَّهِ كَذَّبْتُمْ عَنْهُ وَعَنْتُمْ
 وَكُنْتُمْ خَآبٍ مِمَّنْ أَفَرَأَى ﴿٦٦﴾ فَتَنَزَّعُوا أَمْرَهُمْ بَيْنَهُمْ وَأَسْرُوا
 النَّجْوَى ﴿٦٧﴾ قَالُوا إِنْ هَٰذَا إِلَّا لَسِحْرُنْ يَرِيدُ أَنْ يُخْرِجَاكُمْ
 مِنْ أَرْضِكُمْ بِسِحْرِهِمَا وَيَذْهَبَ بِطَرِيقِكُمْ الْغُلَّتْ ﴿٦٨﴾ فَأَجْمَعُوا
 كَيْدَكُمْ ثُمَّ أَتَوُا صِفَا وَقَدْ أَفْلَحَ الْيَوْمَ مِنْ أَسْفَلٍ ﴿٦٩﴾

Mūsā showed Fir'awn all of the Signs but He did not believe

Concerning Allāh's statement,

﴿وَلَقَدْ أَرْسَلْنَا هَآئِنَا كُلَّهَا فَكَذَّبَ وَأَبَى﴾

﴿And indeed We showed him (Fir'awn) all Our Ayāt, but he denied and refused.﴾

This means that the proofs, signs and evidences were established against Fir'awn and he saw them with his own eyes, but he still denied and rejected them due to his disbelief, abstinence and transgression. This is as Allāh, the Exalted, says,

﴿وَجَمَعُوا إِلَيْهَا وَأَسْبَغَتُنَّ أَنْفُسَهُمْ ظُلُمًا وَعُلُوًّا﴾

﴿And they belied them wrongfully and arrogantly, though they themselves were convinced thereof.﴾ [27:14]

﴿قَالَ أَجِئْتَنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ يَمْشُونَ ﴿٦٢﴾ فَلَمَّا أَيْتَنَّاكَ بِسِحْرٍ مُبِينٍ فَأَجْمَلَ يَنْتَنُوا بَيْنَكَ مَوْعِدًا لَا يُخْلَفُهُ نَحْنُ وَلَا أَنْتَ مَكَانًا سَوًى ﴿٦٣﴾ قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ وَأَنْ يُخَشِرَ النَّاسُ ضُغًى ﴿٦٤﴾﴾

457. He (Fir'awn) said: "Have you come to drive us out of our land with your magic, O Mūsā?"

458. "Then verily, we can produce magic the like thereof; so appoint a meeting between us and you, which neither we nor you shall fail to keep, in an open place where both shall have a

just and equal chance." ﴿

﴿59. (Mūsā) said: "Your appointed meeting is the day of the festival, and let the people assemble when the sun has risen (forenoon).">﴾

Fir'awn describes Mūsā's Proofs as being Magic and Their Agreement to hold a Contest

Allāh, the Exalted, informs of what Fir'awn said to Mūsā when he showed him the great proof. This great sign to Fir'awn was Mūsā casting down his stick which became a huge snake, and his pulling his hand out from under his arm while it was glowing white without any illness. At this, Fir'awn said, "This is magic that you have brought to us to bewitch us and conquer the people, so that they will follow you. Then you will outnumber us." Fir'awn then said, "Your plan will not work. We have magic just like yours, so do not let yourself be deceived by that what you are doing."

﴿فَاجْعَلْ يَوْمَنَا وَرَبِّكَ مَوْعِدًا﴾

﴿so appoint a meeting between us and you,﴾

Meaning, 'a day that we can come together to present some of our magic to confront yours. It will be at a specified place and time.' With this, Mūsā said to them,

﴿مَوْعِدَكُمْ يَوْمَ الزَّيْنَةِ﴾

﴿Your appointed meeting is the day of festival,﴾

That was the day of their celebration and their New Year's festivity. It was a holiday for them when they took vacation from their work and came together for a large gathering. This day was selected so that all of the people could witness the power of Allāh to do whatever He wills. They would see the miracles of the prophets and the futility of magic to contest the supernatural prophetic powers. This is why Mūsā said,

﴿وَأَنْ يَجْمَعُوا أَتَانًا﴾

﴿and let the people assemble﴾ meaning all of them.

﴿سُبْحَى﴾

﴿when the sun has risen (forenoon).﴾

meaning in the morning, just before noon. In this way the contest will be most visible, well lit, apparent and obvious in plain view. This is the way of the Prophets. Their work is always clear and apparent. It is never something hidden, or something for sale. This is why he did not say that the meeting should be at night, but rather, it was to be held during the bright part of the day. Ibn 'Abbās said, "The day of their festivity was the day of 'Āshūrā'."^[1] As-Suddi, Qatādah and Ibn Zayd said, "It was the day of their great celebration." Sa'īd bin Jubayr said, "It was the day of their great bazaar." These statements are not contradictory. I say that Allāh destroyed Fir'aun and his armies on a day similar to this, just as is confirmed in the *Ṣaḥīḥ*.^[2]

'Abdur-Raḥmān bin Zayd bin Aslam said, "It was a flat place where all of the people were on the same level, having an equal view of the event. There was nothing there that would obstruct the view so that some people could see what others did not."^[3]

﴿فَتَوَلَّى فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ إِنَّهُ قَالَ لَّهُمْ ثَمُونٌ وَيَلَكُمْ لَا تَقْرَءُوا عَلَى اللَّهِ كَذِبًا
فَيَسْجُذَكُمْ بِمَكَارِهِ وَفَدَّ حَابٌ مِّنْ أَفْئِدَى ﴿٦٠﴾ فَتَنَزَّعُوا أَمْرَهُم بَيْنَهُمْ وَأَسْرُوا النَّجْوَى ﴿٦١﴾ قَالُوا إِنَّ
هَٰذَا لَسَحَرٌ مِّنْ يُرِيدَانِ أَن يُخْرِجَاكَ مِنَّا بِمَقْرِبَةٍ مِّنَّا وَنَبَذَا فِي طَرَفَيْكُمُ الْغُلَّ ﴿٦٢﴾ فَأَجْمَعُوا
كَيْدَهُمْ ثُمَّ اتَّخَذُوا صَفًّا وَقَدْ أَفْلَحَ الْيَوْمَ مَنِ اسْتَعْلَى ﴿٦٣﴾﴾

﴿60. So Fir'aun withdrew, devised his plot and then came back.﴾

﴿61. Mūsā said to them: "Woe unto you! Invent not a lie against Allāh, lest He should destroy you completely by a torment. And surely, he who invents a lie (against Allāh) will fail miserably."﴾

﴿62 Then they debated one with another what they must do, and they kept their talk secret.﴾

﴿63. They said: "Verily, these are two magicians. Their object is to drive you out from your land with magic, and to take you away from your exemplary way."﴾

[1] *Ad-Durr Al-Manthūr* 4:540, that is the 10th of Muḥarram.

[2] *Faṭḥ Al-Bārī* 8:288.

[3] *Aṭ-Ṭabari* 18:323.

﴿64. "So devise your plot, and then assemble in line. And whoever overcomes this day will be indeed successful."﴾

The Meeting of the Two Parties, Mūsā's Propagation of the Message and the Magicians

Allāh, the Exalted informs that when Fir'awn and Mūsā agreed to an appointed meeting at a specified place and time, Fir'awn began to gather some magicians from the cities of his kingdom. Every person who had any affiliation with magic at that time was summoned, and magic was very widespread and in demand at that time. This is as Allāh says,

﴿وَقَالَ فِرْعَوْنُ أَتَأْتُونِي بِكُلِّ سَاحِرٍ عَلِيمٍ﴾

﴿And Fir'awn said: "Bring me every well-versed sorcerer."﴾
[10:79]

Then, the day came. It was the day when all of the people gathered, which was well-known, being the day of the festival. Fir'awn was there sitting upon his throne surrounded by the elite officials of his kingdom. The subjects were all standing on his right and his left. Then, Mūsā came forward leaning upon his stick accompanied by his brother Hārūn. The magicians were standing in front of Fir'awn in rows and he was prodding them, inciting them and encouraging them to do their best on this day. They wanted to please him and he was promising them and inspiring them. They said,

﴿أَهَئِنَّا لَنَلْبِثُ إِن كُنَّا نَحْنُ الْغَالِبِينَ ۚ قَالَ نَعَمْ وَإِنَّكُمْ إِذَا لَئِنَ الْمُفْرَقِينَ﴾

﴿Will there surely be a reward for us if we are the winners? He (Fir'awn) said: "Yes, and you shall then verily be of those brought near (to myself).">﴾ [26:41-42]

﴿قَالَ لَهُمْ مُوسَىٰ وَإِنَّكُمْ لَا تَقْرَأُونَ عَلَى اللَّهِ كَذِبًا﴾

﴿Mūsā said to them: "Woe unto you! Invent not a lie against Allāh..."﴾

This means, "Do not make an illusion before the people of something that is not real, making it appear as if it were a creature, when it is not really a creature. If you do this, then you would be lying on Allāh."

﴿فَيَسْجُدْ سَعْجَةً﴾

﴿lest He (Allāh) should destroy you completely by a torment.﴾

This means, 'He will destroy you with a destructive punishment that will not spare anything, or anyone.'

﴿وَقَدْ خَابَ مَنَ افْتَرَى ۚ فَتَنَّاوْا اٰمْرَهُمْ يَتَنَبَّهُ﴾

﴿"...And surely, he who invents a lie will fail miserably."﴾

Then they debated one with another what they must do,﴾

It has been said that this means that they argued among themselves. So one of them said, "This is not the speech of a magician, but it is the speech of a Prophet." Another said, "No, he is only a magician." There are other opinions that have been mentioned about what they discussed. And Allāh knows best.

Allāh's statement,

﴿وَأَسْرَوْا اَلْجَوْنَ﴾

﴿and they kept their talk secret.﴾

means, they held secret counsel among themselves about this matter.

﴿قَالُوا اِنَّ هٰذَيْنِ لَسٰجِرٰنِ﴾

﴿They said: "Verily, these are two [Hādhān] magicians..."﴾

This is a way of speaking with some of the Arabs and this Āyah has been recited according to the grammar of their dialect. There are also others who recite it as,

﴿اِنَّ هٰذَيْنِ لَسٰجِرَانِ﴾

Which carries the same meaning, "Verily, these are two [Hādhayn] magicians." This is the popular style of language in Arabic grammar. The grammarians have extensive discussions in reply to the first recitation and its grammatical explanation, but this is not the place for such a discussion. The main point is that the magicians said among themselves, "You all know that this man and his brother (Mūsā and Hārūn) are two knowledgeable magicians who are quite aware of the skill of magic. They want to defeat you and your people today and conquer the people, causing the masses to follow them. They want to fight against Fir'awn and his armies, and they are seeking victory over him. And their ultimate goal is to expel

you from your land.”

Concerning Allāh's statement,

﴿وَيَذْهَبَا بِطَرَفَيْكُمُ النَّارَ﴾

﴿and to take you away from your exemplary way.﴾

This means, 'they want to expose this way (of yours) openly, which is magic.' For verily, they were considered great because of their magic. They had wealth and sustenance because of this magic. They were actually saying, "If these two (Mūsā and Hārūn) are victorious, they will destroy you and expel you from your land. In doing so, they will be the first individuals to do so, and they will be given great power of leadership without you." Ibn 'Abbās mentioned concerning Allāh's statement,

﴿وَيَذْهَبَا بِطَرَفَيْكُمُ النَّارَ﴾

﴿and to take you away from your exemplary way.﴾

"This means their kingdom, which they were in, and their livelihood."⁽¹⁾ 'Abdur-Rahmān bin Zayd said, "This superior way means that which they were upon."

﴿فَاجْمَعُوا كَيْدَكُمْ ثُمَّ أَفْعُوا سَرًّا﴾

﴿So devise your plot, and assemble in line.﴾

This means, "All of you come together in one row, and throw that which is in your hands at one time in order to dazzle the eyes (of the people) and defeat this man and his brother."

﴿وَقَدْ أَفْلَحَ الْيَوْمَ مَنِ اسْتَعَانَ﴾

﴿And whoever overcomes this day will be indeed successful.﴾

meaning "Between you and us. As for us (the magicians), we have been promised to be given an abundance of power and sovereignty. And in reference to him (Mūsā), He will gain great leadership."

﴿قَالُوا بَشَرٌ مِثْلُنا أَدَّ ثَوْبَهُ دِيبًا وَقَالَ لَوَ أَنَّا كُنَّا نَدَّبُهُ فَقَالَ لَهُ مَا جَاءُكُمْ بِعَسِيْفٍ ۚ إِنَّكَ كَاشِرُ الْمَعِشَةِ ۚ فَقَالُوا بَشَرٌ مِثْلُنا وَقَدْ أُفْعِيَ جُودُهُ وَأَخْصَصَ فِي نَفْسِهِ ۚ خِيفَةُ مُوسَى ۚ قَالُوا لَا تَخَفْ إِنَّا أَتُوكَ أَنْتَ الْأَعْلَى ۚ وَأَلْقَى مَا فِي يَمِينِهِ تَلْقَفًا مَا سَمِعُوا بِإِنَّا سَمِعُوا كَيْدَ سَاحِرٍ ۚ وَلَا يَفْلِحُ السَّاحِرُ حَيْثُ

⁽¹⁾ An-Nasā'ī in Al-Kubrā 6:396.

﴿أَنْ يَأْتِيَ السَّحَرَةُ سَجْدًا فَالُوا بِمَا رَزَقَهُمُ اللَّهُ وَيُؤْمِنُوا﴾

465. They said: "O Mūsā! Either you throw first or we be the first to throw?"

466. [Mūsā] said: "Nay, throw you (first)!" Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast.

467. So Mūsā conceived fear in himself.

468. We (Allāh) said: "Fear not! Surely, you will have the upper hand."

469. "And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never be successful, to whatever amount (of skill) he may attain."

470. So the magicians fell down prostrate. They said: "We believe in the Lord of Hārūn and Mūsā."

The Competition, Mūsā's Victory, and the Magician's Faith

Allāh, the Exalted, informs about the magicians when they met Mūsā, that they said to Mūsā,

﴿إِنَّا أَوْ تَوَفَّنَا﴾

"Either you throw first..." meaning, "you go first."

﴿وَلَوْ أَنَّا كُنَّا أَوَّلَ مَنْ أَلْقَى﴾ قَالَ بَلْ أَلْقُوا

"...or we be the first to throw?" (Mūsā) said: "Nay, throw you (first)!"

This means, 'you magicians should go first so that we can see what magic you are going to perform and so that the true state of their affair will become obvious to the people.'

﴿فَلَمَّا جَاءَهُمْ وَعَمِيتَهُمْ بِجَلٍّ إِلَيْهِمْ وَنَزَلَ مِنْهُمْ لَأْلٌ﴾

4Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast.

In another Āyah it says that when they threw,

﴿وَقَالُوا بَرَاءً فَرَعُونَ إِنَّ لَنَا عَلَيْنَ﴾

«Then said: "By the might of Fir'awn, it is we who will certainly win!"» [26:44]

And Allāh, the Exalted, says,

﴿سَكَّرُوا أَبْصَارَ النَّاسِ وَاسْتَعْجَبُوكُمْ وَمَجَادُوا بِسِحْرِ عَظِيمٍ﴾

«They bewitched the eyes of the people, and struck terror into them, and they displayed a great magic.» [7:116]

Here, He says in this Sūrah,

﴿فَإِذَا جَاءَهُمْ وَعَصِيَّتُهُمْ بِئُذٍ إِلَىٰ مَنْ سِحْرِهِمْ أَتَىٰ نَارًا﴾

«Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast.»

They were a large numbered group and each one of them threw a stick and a rope until the valley became full of snakes piled on top of each other.

Concerning Allāh's statement,

﴿فَأَوْحَىٰ فِي نَفْسِهِ جِئْتُكُمْ مُّؤْمِنًا﴾

«So Mūsā conceived fear in himself.»

This means that he feared for the people that they would be tested and deceived by their magic before he could even have a chance to throw what was in his right hand. Thus, Allāh revealed to him at the right moment, to throw what was in his right hand, which was the stick. When he did so, it swallowed what they had made. It became a huge, monstrous creature with legs, a neck, a head and fangs. It went after these ropes and sticks until none of them remained, except that it was devoured and swallowed by this beast. At the same time, the magicians and all of the people were watching with their own eyes, seeing this amazing event in broad daylight. Thus, the miracle was performed and the evidence was clear. The truth prevailed and the magic was proven to be falsehood. This is why Allāh said,

﴿إِنَّمَا سَعَتُهُمْ كَيْدُ سَاحِرٍ وَلَا يَفْلَحُ السَّاحِرُ حَيْثُ أَقْبَىٰ﴾

«That which they have made is only a magician's trick, and the magician will never be successful, to whatever amount (of skill) he may attain.»

So when the magicians saw the event and witnessed it with

their own eyes, while they were knowledgeable of the various tricks and methods in the sciences of magic, they knew with conviction that what Mūsā had done was not magic or illusionary tricks. They recognized that it was the truth without any doubt. They knew that no one had any power to do this except for One Who says for a thing "Be," and it is. Therefore, when this happened, they fell down into prostration to Allāh. They said, "We believe in the Lord of all that exists, the Lord of Mūsā and Hārūn!" This is why Ibn 'Abbās and 'Ubayd bin 'Umayr both said, "At the beginning of the day they were magicians and at the end of the day they were outstanding witnesses of faith."^[1]

The Number of Magicians

Ibn Abi Ḥātim recorded that Ibn 'Abbās said, "The magicians were seventy men who were magicians in the morning, but witnesses of faith by the time evening came."^[2] Ibn Abi Ḥātim also reported that Al-Awzā'i said, "When the magicians fell down in prostration, Paradise was raised up before them until they were looking at it."^[3] It is reported from Sa'īd bin Jubayr that he said concerning Allāh's statement,

﴿فَأَنزَلْنَاهُمْ سَحَابًا﴾

﴿So the magicians fell down prostrate.﴾

"They saw their places (in Paradise) made clear before them while they were in their prostration." Ikrimah and Al-Qāsim bin Abi Bizzah both said the same.^[4]

﴿قَالَ مَا مَنَّتُمْ لَهُ فَبَلَّ أَنْ مَادَّنَ لَكُمْ إِنَّهُ لَكَبِيرِكُمْ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَا تَقْلَعُوا أَيْدِيَكُمْ وَأَرْسُلَكُمْ مِنْ خَتَابِ وَأَلْسِنَتِكُمْ فِي جُدُوعِ النَّحْلِ وَلْتَقْلَعُوا إِنَّمَا أَشَدُّ عَذَابًا وَأَلْقَى إِلَهُكُمْ قَالُوا لَنْ نُؤْذِيَكَ عَنْ مَا جَاءَنَا مِنَ الْيَتِيمِ وَالَّذِي فَطَرَنَا فَانْقَضِ مَا أَنْتَ قَائِمٌ إِنَّمَا نَقْضِي هَذِهِ لِلْيَتِيمِ الَّذِي آتَانَا إِلَهًُا إِنَّمَا نَشَاءُ بِرَبِّنَا يَغْفِرَ لَنَا خَطْبَيْنَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ وَاللَّهُ خَبِيرٌ وَأَلْقَى إِلَهُكُمْ﴾

﴿71. (Fir'awn) said: "Believe you in him before I give you

[1] At-Ṭabari 18:340, 13:36.

[2] Ibn Abi Ḥātim 7:2428.

[3] At-Ṭabari 18:334.

[4] At-Ṭabari 18:334.

permission? Verily, he is your chief who has taught you magic. So I will surely cut off your hands and feet on opposite sides, and I will surely crucify you on the trunks of date palms, and you shall surely know which of us can give the severe and more lasting torment.”﴾

﴿72. They said: “We prefer you not over what have come to us of the clear signs and to Him (Allāh) Who created us. So, decree whatever you desire to decree, for you can only’ decree (regarding) this life of the world.”﴾

﴿73. “Verily, we have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us. And Allāh is better as regards reward in comparison to your reward, and more lasting.”﴾

Fir’awn’s turning against the Magicians, His threatening Them and Their Reply

Allāh, the Exalted, informs of Fir’awn’s disbelief, obstinance, transgression and haughtiness against the truth in favor of falsehood. When he saw what he saw of the magnificent miracle and the great sign, and he saw those whose help he sought accept faith in the presence of all of the people, and he was absolutely defeated, he began to behave arrogantly and cast accusations. He resorted to using his esteemed honor and might against the magicians. He warned them and threatened them saying,

﴿مَأْسَمٌ لَهُ﴾

﴿Believe you in him (Mūsa)﴾ This means, “Do you have faith in him?”

﴿قَدْ لَنْ مَادَّ لَكُمْ﴾

﴿before I give you permission?﴾ meaning, “I have not commanded you to do so, by which you have rebelled against me.” Then he said a statement that he, the magicians and all creatures knew was a forgery and an utter lie.

﴿إِنَّهُ لَكِبْرُكُمُ الَّذِي عَلَّمَكُمُ الْوَيْحَ﴾

﴿Verily, he is your chief who has taught you magic.﴾

meaning “You all only took your magic from Mūsa and you

have made an agreement with him against me and my subjects, that you would help him be victorious." Allāh says in another Āyah,

﴿إِنَّ هَذَا لَكُم مَكْرُومٌ فِي الْمَدِينَةِ لِخُرُوجِهَا مِنَّا أَمَلًا قَسَوفَ تَقَامُونَ﴾

«Surely, this is a plot which you have plotted in the city to drive out its people, but you shall come to know.» [7:123]

Then he began threatening them. He said to them,

﴿فَلَا تَطْمَئِنُّ آبِيهِنَّ وَأَكْمُرُوا بَيْنَ عَظْمٍ وَآصِيَّتِكُمْ فِي جُذُوعِ النَّخْلِ﴾

«So I will surely cut off your hands and feet on opposite sides, and I will surely crucify you on the trunks of date palms,»

meaning, "I will certainly make an example of you, I will kill you in a public execution." Ibn 'Abbās said, "Thus, he was the first person to ever do this (public execution, crucifixion)." This was reported by Ibn Abi Ḥātim.^[1]

Concerning Allāh's statement,

﴿وَلَتَعْلَمُنَّ أَيُّنَا لَدُنْ عَذَابٍ وَأَلْوَنٍ﴾

«And you shall surely know which of us can give the severe and more lasting torment.»

This means, "You say that my people and I are astray and that you (magicians), Mūsā and his people are following correct guidance, but you will come to know who will be punished and remain punished." So when he attacked with this and threatened them, their souls eased them because of their belief in Allāh, the Mighty and Sublime. They exclaimed,

﴿قَالُوا لَا تَفْزِلْ عَلَ مَا جَاءَنَا مِن بَيِّنَاتٍ﴾

«They said: "We prefer you not over what have come to us of the clear signs..."»

meaning, "We do not chose you over the guidance and conviction that we have received."

﴿وَالَّذِي فَطَرَنَا﴾

«and to Him (Allāh) Who created us.»

It could be that they were swearing, "By He Who has created

[1] Aṭ-Ṭabari 13:34.

us." It also could be connected in meaning to the clear signs mentioned before it. In this case it would mean, "We do not prefer you over our Originator and Creator, Who produced us from a beginning that was nothing. He created us from clay (or mud). Therefore, He alone deserves worship and humility and you do not (Fir'awn)!"

﴿فَأَنصِرْ مَا أَنتَ قَائِلٌ﴾

﴿So decree whatever you desire to decree,﴾

"Do whatever you wish and whatever your hands are able to achieve."

﴿إِنَّمَا نَقْضِي هَذِهِ النِّعَةَ الدُّنْيَا﴾

﴿for you can only decree (regarding) this life of the world.﴾

meaning, "You only have power in this world and it is a world that will come to an end. Verily, we are hoping in the eternal abode."

﴿إِنَّا نَمَّا بِرَبِّنَا يَغْفِرُ لَنَا خَطِيئَاتِنَا﴾

﴿Verily, we have believed in our Lord, that He may forgive us our faults,﴾

"Whatever evils that we did." It specifically means, 'which we were forced to do of magic, in order to oppose the sign of Allāh and the miracle of His Prophet.'

Ibn Abi Hātim recorded that Ibn 'Abbās said concerning Allāh's statement,

﴿وَمَا أَرْغَمْنَا عَلَيْهِ مِنَ الْسِحْرِ﴾

﴿and the magic to which you compelled us.﴾

"Fir'awn took forty boys from the Children of Israel and commanded that they be taught magic at Al-Faramā.^[1] He said, 'Teach them knowledge that no one in the land knows.'" Ibn 'Abbās then said, "They were of those who believed in Mūsā and they were of those who said,

[1] A fort at the shore of Egypt, between Al-Arish, which is a town in Northern Egypt, on the Mediterranean and Al-Fusṭāt, which is the ancient Islamic city south of present-day Cairo. See *Mu'jam Al-Buldān*..

تَبَارَكَ

٣١٦

الْقُرْآنِ

قَالُوا يٰمُؤْمِنُونَ اٰمَنَّا اَنْ تَلْقٰى وَلَٰمَّا اَنْ تَكُوْنَ اَوَّلَ مَنْ اَلٰنِ ﴿٦٧﴾ قَالَ
 بَلْ اَلْقَوْا فَاِذَا جِاٰلَهُمْ وَعَصْبُهُمْ يَحْمِلُ اِلَيْهِمْ مِنْ مِغْرَمٍ اَنْهٰ اَتٰنِي
 ﴿٦٨﴾ فَاَوْحٰى فِيْ نَفْسِيْ خِيفَةُ مُّوْسٰى ﴿٦٩﴾ فَلَمَّا لَا تَخَفْ اِنَّا كَ
 اَنْتَ الْاَعْلٰى ﴿٧٠﴾ وَاَلْقٰى مَا فِىْ يَمِيْنِكَ لَلْفَقِّ مَا صَنَعُوْا اِنَّمَا صَنَعُوْا
 كَيْدَ سِحْرٍ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ اَتٰى ﴿٧١﴾ فَاَلْقٰى السَّحْرَةَ تَبٰجِدًا
 قَالُوْا اٰمَنَّا بِرَبِّ هٰرُونَ وَمُوْسٰى ﴿٧٢﴾ قَالَهُ اٰمَنْتُمْ لَمْ قَبْلَ اَنْ اٰذَنَ
 لَكُمْ اِنَّهُمْ كٰذِبٌ كَرِيْمٌ الَّذِى عَلَّمَكُمُ السِّحْرَ فَلَا تُطْعَمُوْنَ اَيْدِيَكُمْ
 وَاَنْزَلَكُمْ مِنْ خَلْفٍ وَلَا صَبِيْتُكُمْ فِىْ جُلُوْعٍ اَلْتَحِلُّوْا وَلَنْتَعْلَمَنَّ
 اَيْنَا اَشَدُّ عَذَابًا وَاَبْقٰى ﴿٧٣﴾ قَالُوْا لَنْ نُّؤْثِرَكَ عَلٰى مَا جِاٰءَنَا مِنْ
 اَلْيَسِيْنِ وَالَّذِى فُطِرْنَا فَاَقِصْ مَا اَنْتَ قَاضٍ اِنَّمَا تَقْضِىْ هٰذِهِ
 الْحَيٰوةَ الدُّنْيَا ﴿٧٤﴾ اِنَّا اِنَّمَا بِرَبِّنَا يَغْفِرُ لَنَا خَطِيْئَتَنَا وَمَا اَكْرَهْتَنَا
 عَلٰىهِ مِنَ السِّحْرِ وَاللّٰهِ خَيْرٌ وَاَبْقٰى ﴿٧٥﴾ اِنَّهُمْ مِنْ اٰتِ رَبِّهٖ يُخْجَرُوْنَ
 فَاِنْ لَهُ جَهَنَّمُ لَا يَمُوْتُ فِيْهَا وَلَا يَحْيٰى ﴿٧٦﴾ وَمَنْ يَّاتِ بِهٖ مُّؤْمِنًا قَدْ
 عَمِلَ الصَّٰلِحٰتِ فَلَوْ لَيْتَ لَّهُمُ الدَّرَجٰتُ الْعُلٰى ﴿٧٧﴾ جَنَّتٌ عَدْنٌ
 تَجْرِىْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا وَذٰلِكَ جَزَاؤُ مَنْ تَزَكٰى ﴿٧٨﴾

﴿اِنَّمَا بِرَبِّنَا يَغْفِرُ لَنَا خَطِيْئَتَنَا وَمَا
 اَكْرَهْتَنَا عَلٰىهِ مِنَ السِّحْرِ﴾

«We have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us.»^[1]
 'Abdur-Rahmān bin Zayd bin Aslam said the same.^[2]

Allāh's statement,

﴿وَاللّٰهُ خَيْرٌ وَّاَبْقٰى﴾

«And Allāh is better as regards reward in comparison to your reward, and more lasting.» means, "He is better for us than you."

﴿وَاَبْقٰى﴾

«and more lasting.» More lasting in reward than what you promised us and made us aspire to. It is apparent that Fir'awn (may Allāh curse him) was bent upon their punishment, and that what he did to them was a mercy from Allāh for them. This is why Ibn 'Abbās and others of the Salaf said, "They woke up in that morning as magicians, but they became witnesses of faith by the evening."

﴿اِنَّهُمْ مِنْ اٰتِ رَبِّهٖ يُخْجَرُوْنَ اِنَّ لَهُمْ جَهَنَّمَ لَا يَمُوْتُ فِيْهَا وَلَا يَحْيٰى﴾ وَمَنْ يَّاتِ بِهٖ مُّؤْمِنًا قَدْ عَمِلَ
 الصَّٰلِحٰتِ فَلَوْ لَيْتَ لَّهُمُ الدَّرَجٰتُ الْعُلٰى ﴿٧٧﴾ جَنَّتٌ عَدْنٌ تَجْرِىْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا وَذٰلِكَ
 جَزَاؤُ مَنْ تَزَكٰى ﴿٧٨﴾

﴿74. Verily, whoever comes to his Lord as a criminal, then

[1] Ad-Durr Al-Manthūr 5:587.

[2] At-Tabari 18:341.

surely, for him is Hell, wherein he will neither die nor live.﴾

﴿75. But whoever comes to Him as a believer, and has done righteous good deeds, for such are the high ranks,﴾

﴿76. 'Adn Gardens, under which rivers flow, wherein they will abide forever, and such is the reward of those who purify themselves.﴾

The Magicians admonish Fir'awn

The clear intent of this is to be a completion of what the magicians admonished Fir'awn with. They warned him of the vengeance of Allāh and His eternal and everlasting punishment. They also encouraged him to seek Allāh's eternal and endless reward. They said,

﴿إِنَّكَ مِنْ يَأْتِي رَبَّهُ مُجْرِمًا﴾

﴿Verily, whoever comes to his Lord as a criminal,﴾

This means, whoever meets Allāh on the Day of Judgment while being a criminal.

﴿وَلَا تَمُوتُ فِيهَا وَلَا تَحْيَا﴾

﴿then surely, for him is Hell, wherein he will neither die nor live.﴾

This is similar to Allāh's statement,

﴿لَا يَغْنَصُ عَلَيْهِمْ فَيْسُورُهُمْ وَلَا يَخَفُ عَنْهُمْ مِنْ عَذَابِهَا كَذَلِكَ حَرَّىٰ كُلَّ وَكُفْرٍ﴾

﴿Neither will it have a complete killing effect on them so that they die, nor shall its torment be lightened for them. Thus do We requite every disbeliever!﴾ [35:36]

Allāh also said,

﴿وَنَسْتَبِشُ الْآلَسَىٰ ۚ أَلْوَىٰ يَصِلُ أَتْلَافُ الْكَلْبِ ۚ ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ﴾

﴿But it will be avoided by the wretched, who will enter the great Fire. There he will neither die nor live.﴾ [87:11-13]

﴿وَنَادَىٰ بِصَوْتِكَ يُفْعَلُ عَلَيْكَ مَا يُكْرِهُكَ﴾

﴿And they will cry: "O Malik (Keeper of Hell)! Let your Lord made an end of us." He will say: "Verily, you shall abide forever."﴾ [43:77]

Imām Aḥmad bin Ḥanbal recorded that Abū Saʿīd Al-Khudri said that the Messenger of Allāh ﷺ said,

«أَنَا أَهْلُ النَّارِ الَّذِينَ هُمْ أَهْلُهَا، فَإِنَّهُمْ لَا يَمُوتُونَ فِيهَا وَلَا يَحْيَوْنَ، وَلَكِنْ أَنَا نَصِيْبُهُمُ النَّارُ بِذُنُوبِهِمْ فَتَمِيْتُهِمْ إِمَانَةً حَتَّى إِذَا صَارُوا لَحْمًا أُدْنِيَ فِي الشَّقَاعَةِ فَجِيءَ بِهِمْ ضَبَائِرُ ضَبَائِرَ، فَيُتَوَّى عَلَى أَنْهَارِ الْجَنَّةِ، فَيُقَالُ: يَا أَهْلَ الْجَنَّةِ أَفِيضُوا عَلَيْهِمْ، فَيَبْتُتُونَ نَبَاتَ الْجَنَّةِ تَكُونُ فِي حَبِيلِ الشَّيْلِ»

«The dwellers of Hellfire, who are those who deserve it, they will not die in it, nor will they be living. Rather, they will be a people who will be punished by the Fire due to their sins. It will be gradually killing them and devouring them until they become burnt coals. Then, intercession will be allowed and they will be brought (out of Hell) group by group and they will be spread on the rivers of Paradise. It will then be said, "O people of Paradise, pour (water) over them." Then, they will start to grow like the growing of a seed on the muddy banks of a flowing river.»

A man among the people said, "It is as if the Messenger of Allāh lived in the desert."^[1]

This is how Muslim recorded this narration in his *Ṣaḥīḥ*.^[2] Concerning Allāh's statement,

«وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ»

«But whoever comes to Him (Allāh) as a believer, and has done righteous good deeds,»

whoever meets his Lord on the Day of Judgment as a believer in his heart, then verily, his intentions in his heart will be affirmed to be true by his statements and deeds.

«فَأَرْوَاهُ مِمَّ الدَّرَجَاتِ الْعُلَى»

«for such are the high ranks,» Paradise, which has the highest levels, the most tranquil rooms and the nicest homes. Imām Aḥmad reported from 'Ubādah bin Aṣ-Ṣāmit that the Prophet ﷺ said,

[1] Aḥmad 3:11. The reference to the desert means that his description was like that of a man not from the city.

[2] Muslim 1:172,173.

«الْجَنَّةُ مِائَةٌ دَرَجَةٍ مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، وَالْفِرْدَوْسُ أَعْلَاهَا دَرَجَةٌ، وَمِنْهَا تَخْرُجُ الْأَنْهَارُ الْأَرْبَعَةُ، وَالْعَرْشُ فَوْقَهَا، فَإِذَا سَأَلْتُمُ اللَّهَ فَاسْأَلُوهُ الْفِرْدَوْسَ»

«Paradise has one hundred levels and between each level is a distance like the distance between the sky and the earth. Al-Firdaws is the name of the highest of its levels. From it springs the four rivers and the Throne is above it. Therefore, when you ask Allāh, then ask Him for Al-Firdaws.»^[1]

This narration was also recorded by At-Tirmidhi.^[2]

In the Two Ṣaḥīḥs it is recorded that the Messenger of Allāh ﷺ said,

«إِنَّ أَهْلَ عِلِّيِّينَ لَيَرَوْنَ مَنْ فَوْقَهُمْ كَمَا تَرَوْنَ الْكَوْكَبَ الْغَائِبَ فِي أَقْصَى السَّمَاءِ لِتَفَاضُلِ مَا بَيْنَهُمْ - قَالُوا: يَا رَسُولَ اللَّهِ! تِلْكَ مَنَازِلُ الْأَنْبِيَاءِ قَالَ: - بَلَى، وَالَّذِي نَفْسِي بِيَدِهِ رِجَالٌ آمَنُوا بِاللَّهِ وَصَدَّقُوا الْمُرْسَلِينَ»

«Verily, the people of the 'Ilīyyin will see those who are above them just as you see the fading star in the horizon of the sky, due to the different status of virtue between them.» The people said, «O Messenger of Allāh, these are the dwellings of the Prophets.» He replied, «Of course. And I swear by the One Whom my soul is in His Hand, (it is for) men who had faith in Allāh and they believed the Messengers.»^[3]

In the Sunan collections this narration is mentioned with the additional wording,

«وَأَبَا بَكْرٍ وَعُمَرُ لِيْنَهُمْ وَأَنْعَمَا»

«And verily Abu Bakr and 'Umar are of them and they will be most favored.»^[4]

His saying,

[1] Aḥmad 5:316.

[2] Tuhfat Al-Aḥwadhī 7:238.

[3] Faṭḥ Al-Bāri 6:368, Muslim 4:2177. For the meaning of 'Ilīyyin, see Sūrat Al-Muṭaffifīn (83:18-21).

[4] Abu Dāwūd 4:287, Tuhfat Al-Aḥwadhī 10:141 and Ibn Mājah 1:37.

lands and provinces. He said to them,

﴿إِنَّ هَٰؤُلَاءِ لَشِرْذِمَةٌ يَلْبُوثُونَ ۖ وَأَنَّهُمْ لَنَا لَنَاطِقُونَ ۖ﴾

﴿Verily, these indeed are but a small band. And verily, they have done what has enraged us.﴾ [26:54-55]

Then when he gathered his army and organized his troops, he set out after them and they followed them at dawn when the sun began to rise.

﴿فَلَمَّا تَرَكَمَا الْجُحَمَانِ﴾

﴿And when the two hosts saw each other﴾ [26:61]

This means that each person of the two parties was looking at the other party.

﴿قَالَ أَصْحَبُ مُوسَىٰ إِنَّا لَمُدْرِكُونَ ۖ﴾ ﴿قَالَ كَلَّا ۚ إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ۖ﴾

﴿The companions of Mūsā said: "We are sure to be overtaken." (Mūsā) said: "Nay, verily, with me is my Lord. He will guide me."﴾ [26:61-62]

Mūsā stopped with the Children of Israel and the sea was in front of them and Fir'awn was behind them. Then, at that moment, Allāh revealed to Mūsā,

﴿فَأَضْرِبْ لَّهْمُ طَرِيقًا فِي الْبَحْرِ يَبَسًا﴾

﴿And strike a dry path for them in the sea.﴾

So Mūsā struck the sea with his stick and he said, "Split for me, by the leave of Allāh." Thus, it split, and each separate part of the water became like a huge mountain. Then, Allāh sent a wind to the land of the sea and it burned the soil until it became dry like the ground that is on land. For this reason Allāh said,

﴿فَأَضْرِبْ لَّهْمُ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَا تَخَفْ دَرَكًا﴾

﴿and strike a dry path for them in the sea, fearing neither to be overtaken...﴾

This means being caught by Fir'awn.

﴿وَلَا تَخَفْنِ﴾

﴿nor being afraid.﴾ meaning, "Do not be afraid of the sea drowning your people." Then, Allāh, the Exalted, said,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَلَقَدْ أَوْحَيْنَا إِلَى مُوسَى أَنْ أَسْرِ بِعِبَادِي فَاصْرِبْ لَهُمْ طَرِيقًا
 فِي الْبَحْرِ يَبَسًا لَا تَخَافُ دَرَكًا وَلَا يَخْشَى ﴿٧٨﴾ فَاتَّبَعَهُمْ فِرْعَوْنُ
 بِمُجُودِهِ فَنُفِثَهُمْ مِنَ الْيَمِّ مَا غَشِيَهُمْ ﴿٧٩﴾ وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ
 وَمَا هَدَى ﴿٨٠﴾ يَبْنِي إِسْرَءِيلَ قَدْ أَجْبَحْتَكَ مِنْ عَذُوكَ وَوَعَدُوكَ
 جَانِبَ الطُّورِ الْأَيْمَنِ وَنَزَّلْنَا عَلَيْكَ الْمَنَّاءَ وَالسَّلَوى ﴿٨١﴾ كُلُوا
 مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي
 وَمَنْ يَحِلَّ عَلَيْهِ غَضَبِي فَقَدْ هَوَى ﴿٨٢﴾ وَإِنِّي لَنَافِعٌ لِمَنْ تَابَ
 وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى ﴿٨٣﴾ وَمَا أَصْحَابُكَ عَنْ
 قَوْمِكَ بِمُوسَى ﴿٨٤﴾ قَالَ هُمْ أَوْلَىٰ عَلَىٰ أَنرَىٰ وَعَدِيتُ إِلَيْكَ
 رَبِّ لِتَرْضَىٰ ﴿٨٥﴾ قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ
 السَّامِرِيُّ ﴿٨٦﴾ فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَنَ أَسَفًا قَالَ
 يَقُولُ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعَدَ أَحْسَنَ أَفْطَالٍ عَلَيْكُمْ
 الْوَعْدَ أَمْ أَرَدْتُمْ أَنْ يَحِلَّ عَلَيْكُمْ غَضَبٌ مِنْ رَبِّكُمْ فَأَخْلَفْتُمْ
 مَوْعِدِي ﴿٨٧﴾ قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا وَلَكِنَّا حَمَلْنَا
 أَوْزَارًا مِنْ رَبِّنَا الْقَوْمُ فَقَدْ فَتَنَهَا فَكَذَّبَكَ الْقَى السَّامِرِيُّ ﴿٨٨﴾

﴿فَاتَّبَعَهُمْ فِرْعَوْنُ بِمُجُودِهِ فَنُفِثَهُمْ مِنَ الْيَمِّ مَا غَشِيَهُمْ﴾

﴿Then Fir'awn pursued them with his hosts, but the sea [Al-Yamm] completely overwhelmed them﴾

Al-Yamm means the sea.

﴿مَا غَشِيَهُمْ﴾

﴿and covered them up﴾ meaning, covered them up with a thing that was well-familiar to them in such a situation, as Allāh states;

﴿وَاللَّذُنُفَرُ أَقْوَىٰ﴾ ﴿فَنَفَسْنَا مَا عَشْنُا﴾

﴿And He destroyed the overthrown cities. So there covered them that which did cover﴾

[53:53-54]

As Fir'awn pursued them into the sea, misled his people and did not lead them to the path of correct guidance, likewise, he will go ahead of his people on the Day of Resurrection, and will lead them in to the Hellfire. And evil indeed is the place to which they are led.

﴿يَبْنِي إِسْرَءِيلَ قَدْ أَجْبَحْتَكَ مِنْ عَذُوكَ وَوَعَدُوكَ جَانِبَ الطُّورِ الْأَيْمَنِ وَنَزَّلْنَا عَلَيْكَ الْمَنَّاءَ وَالسَّلَوى﴾ ﴿كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي وَمَنْ يَحِلَّ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ﴾ ﴿وَإِنِّي لَنَافِعٌ لِمَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ﴾

﴿80. O Children of Israel! We delivered you from your enemy, and We made a covenant with you on the right side of the Mount, and We sent down to you manna and quail﴾

﴿81. (Saying) eat of the Tayyibāt wherewith We have provided you, and commit no transgression or oppression therein, lest My anger should justly descend on you. And he on whom My anger descends, he is indeed perished.﴾

﴿82. And verily, I am indeed forgiving to him who repents, believes and does righteous deeds, and then Ihtadā.﴾

A Reminder for the Children of Israel of Allāh's Favors upon Them

Allāh reminds of His tremendous favors upon the Children of Israel and His numerous blessings. He saved them from their enemy, Fir'awn, and He relieved their eyes by drowning him and his hosts all at one time while they watched. Allāh said,

﴿وَأَنزَلْنَا بِآلِ فِرْعَوْنَ رَأْسَ تَصَلُّوْنَ﴾

﴿And We drowned Fir'awn people while you were looking.﴾
[2:50]

Al-Bukhārī recorded that Ibn 'Abbās said, "When the Messenger of Allāh ﷺ came to Al-Madīnah, he found the Jews fasting the day of 'Āshūrā'. Therefore he asked them about it and they said, 'This is the day that Allāh gave Mūsā victory over Fir'awn.' Then, the Prophet ﷺ said,

﴿نَحْنُ أَوْلَى بِمُوسَىٰ قَوْمُهُ﴾

﴿We have more right to Mūsā (than them), so fast it.﴾^[1]

Muslim also recorded this narration in his *Ṣaḥīḥ*.^[2]

Then, Allāh made a covenant with Mūsā and the Children of Israel on the right side of the Mountain, after the destruction of Fir'awn. This is the Mountain upon which Allāh spoke to Mūsā and He told Mūsā's people to look at it when they requested to see Allāh. It is also the same Mountain upon which Mūsā was given the Tawrah, while at the same time the Children of Israel began worshipping the (statue of a) calf, as Allāh relates in the forth coming Āyāt. The manna and quails have previously been discussed in *Sūrah Al-Baqarah*.^[3] and

[1] *Fatḥ Al-Bārī* 8:288.

[2] Muslim 1:795.

[3] See *Sūrat Al-Baqarah* (2:57), and *Sūrat Al-'Arāf* (7:160).

other *Sūrah*s. Manna was a sweet substance that descended upon them from the sky and the quail [*Salwā*] was a type of bird that would fall down to them. They would fill every pot with them as ample provisions until the following day. This was a kindness and a mercy from Allāh upon them. It was a manifestation of Allāh's good treatment of them. For this reason Allāh says,

﴿كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي﴾

«Eat of the *Tayyibāt* wherewith We have provided you, and commit no transgression or oppression therein, lest My anger should justly descend on you.»

This means, "Eat from this sustenance which I have provided for you, and do not transgress against My sustenance by taking it without necessity or you will be opposing what I have commanded you."

﴿فَيَحِلَّ عَلَيْكُمْ غَضَبِي﴾

«lest My anger should justly descend on you.»

This means, "I will become angry with you."

﴿وَمَنْ يَحِلِّلْ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ﴾

«And he on whom My anger descends, he is indeed perished.»

'Ali bin Abi Ṭalḥah related that Ibn 'Abbās said, "This means that he will indeed be made miserable."^[1]

Concerning Allāh's statement,

﴿وَإِنِّي لَنَفَّاذٌ لِّأَمْرِ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا﴾

«And verily, I am indeed forgiving to him who repents, believes and does righteous good deeds,»

meaning, "Whoever turns to Me in repentance, then I will accept his repentance regardless of whatever sin he did." Allāh, the Exalted, even accepts the repentance of the Children of Israel who worshipped the calf.

Concerning Allāh's statement,

﴿تَابَ﴾

[1] Aṭ-Ṭabari 18:347.

«who repents,» This means to turn away from what one was involved in of disbelief, associating partners with Allāh, disobedience of Allāh or hypocrisy.

Concerning Allāh's statement,

﴿وَيُؤْمِنُ﴾

«and believes» This means the person's belief in his heart.

﴿وَعَمِلَ صَالِحًا﴾

«and does righteous deeds,» his action with his bodily limbs.

Concerning Allāh's statement,

﴿ثُمَّ أَفْتَدَى﴾

«and then Ihtadā.» 'Ali bin Abi Talḥah related that Ibn 'Abbās said, "This means that he then does not doubt."¹¹ Qatādah said,

﴿ثُمَّ أَفْتَدَى﴾

«and then Ihtadā.» "This means he adheres to Islam until he dies." We see here that there is a specific order in which these things are presented. This is similar to Allāh's saying,

﴿ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالرَّحْمَةِ﴾

«Then he became one of those who believed and recommended one another to perseverance and patience and recommended one another to pity and compassion.» [90:17]

﴿وَمَا أَصْبَلْتُمْ عَنْ قَوْمِكُمْ يَتُومُونَ﴾ قَالَ لَهُمْ أُولَآءِ عَلَىٰ أَعْقَابِكُمْ وَإِلَيْكَ رَبِّي يَتَوَضَّعُونَ لَكَ قَالَ فَأَمَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَأَسْلَمْنَا النَّاسَ بِكَ قَوْمًا مَرَجَعُ مَوْتِهِمْ إِلَىٰ قَوْمِهِمْ غَضِبْنَا أَيْسًا قَالَ يَتَوَضَّعُونَ لَكَ يَتَوَضَّعُونَ لَكَ وَنَحْنُ أَهْلُ الْإِيمَانِ أَمْ أَرَدْتُمْ أَنْ يَجِلَّ عَلَيْكُمْ غَضَبِي مِنْ رَبِّكُمْ فَانْقَلَبْ تَوْبَتِي ﴿قَالُوا مَا أَخْلَقْنَا مَوْعِدَكَ بِمَلِكِنَا وَلَكِنَّا نَحْنُ أُولَآءِ مِنْ رَبِّنَا الْقَوْمُ فَتَنَّا فَكَذَلِكَ أَلْقَىٰ النَّاسَ النَّاسَ﴾ فَأَخْرَجَ لَهُمْ جَسَدًا لَهُ خُوَارٌ فَقَالُوا هَذَا إِلَهُكُمْ وَإِنَّهُ مُوسَىٰ قَتَلَهُ أَفَلَا يَرْؤُونَ إِلَّا بَنِيَّ إِلَهُهُمْ قَوْلًا وَلَا يَتْلُو لَهُمْ مَعًا وَلَا تَقَالُ ﴿﴾

¹¹ At-Ṭabari 18:347.

﴿83. "And what made you hasten from your people, O Mūsā?﴾

﴿84. He said: "They are close on my footsteps, and I hastened to You, O my Lord, that You might be pleased."﴾

﴿85. (Allāh) said: "Verily, We have tried your people in your absence, and As-Sāmiri has led them astray."﴾

﴿86. Then Mūsā returned to his people in a state of anger and sorrow [Asif]. He said: "O my people! Did not your Lord promise you a fair promise? Did then the promise seem to you long in coming? Or did you desire that wrath should descend from your Lord on you, that you broke your promise to me?"﴾

﴿87. They said: "We broke not the promise to you, of our own will, but we were made to carry the weight of the ornaments of the people, then we cast them, and that was what As-Sāmiri suggested."﴾

﴿88. Then he took out for them a calf which was mooing. They said: "This is your god, and the god of Mūsā," but he had forgotten.﴾

﴿89. Did they not see that it could not return them a word (for answer), and that it had no power either to harm them or to do them good?﴾

Mūsā goes to the Appointment with Allāh and the Children of Isrāel succumb to worship the Calf

Allāh relates what happened when Mūsā traveled with the Children of Israel after Fir'awn's destruction.

﴿فَإِنَّا عَلَىٰ قَوَرٍ يَبْعَكُونَ عَلَىٰ أَصْنَانٍ لَهُمْ قَالُوا يَمُوسَىٰ اجْعَلْ لَّنَا إِلَٰهًا كَمَا لَهُمْ آلِهَةٌ ۚ قَالَ إِنَّكُمْ قَوْمٌ فَجُورُونَ ﴿١٣٨﴾ إِنَّ هَٰذِهِ شُرَكَاءُ مَا كَانُوا بِغُلُوبٍ ۚ﴾

﴿And they came upon a people devoted to some of idols. They said: "O Mūsā! Make for us god as they have gods." He said: "Verily, you are a people who know not. Verily, these people will be destroyed for that which they are engaged in. And all that they are doing is in vain."﴾ [7:138-139]

Then, Allāh made a covenant with Mūsā of thirty nights after which He added to them ten more nights. Thus, they were forty nights in all. The covenant was that he was to fast these

number of days, during both the day and night. Thus, Mūsā made haste to go to the Mountain and he left his brother, Hārūn, in charge over the Children of Israel. This is why Allāh says,

﴿وَمَا أَغْنَاكَ عَنْ قَوْمِكَ يَمُوسَىٰ ۖ قَالَ هُمْ أُولَاءِ عَلَىٰ أَثَرِي﴾

﴿"And what made you hasten from your people, O Mūsā?" He said: "They are close on my footsteps."﴾

These means that they have arrived and are settled near the Mountain.

﴿وَعَجِئْتُ إِلَيْكَ رَبِّ لِاتِمْنِي﴾

﴿and I hastened to You, O my Lord, that You might be pleased.﴾

meaning, "So You will be more pleased with me."

﴿قَالَ إِنَّا مَقَدَّرْنَا قَوْمَكَ مِنْ بَعْدِكَ وَأَسْلَمُ السَّامِرِيُّ﴾

﴿(Allāh) said: "Verily, We have tried your people in your absence, and As-Sāmiri has led them astray."﴾

Allāh informs His Prophet, Mūsā, of what happened to the Children of Israel after he left them, and their deification of the calf that As-Sāmiri had made for them.

During this time period, Allāh wrote for Mūsā the Tablets, which contained the Tawrah. Allāh said,

﴿رَكَّبْنَا لَهُ فِي الْآلُوحِ مِنْ كُلِّ شَيْءٍ مَوْعِظَةً وَتَفْصِيلًا لِكُلِّ شَيْءٍ فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا بِأَحْسَنِ مَا رِزَقُوكُم مِّنَ الْغَيْبِ ۖ إِنَّكَ عَلِيمٌ بِذَاتِ الصُّدُورِ﴾

﴿And We wrote for him on the Tablets the lesson to be drawn from all things and the explanation for all things (and said): "Hold unto these with firmness, and enjoin your people to take the better therein. I shall show you the home of evildoers."﴾
[7:145]

This means, "I will show you the final outcome of what will happen to those who abandon My obedience and oppose My command."

Concerning Allāh's statement,

﴿فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا﴾

﴿Then Mūsā returned to his people in a state of anger and sorrow [Asif].﴾

This means that after Allāh informed him of what they were doing, he became extremely angry and upset with them. He was very worried for them. During this time he received the Tawrah, which contained their *Sharī'ah* (Law), this was a great honor for them. For they were a people who used to worship other than Allāh. Every person with sound reason and good sense could see that what they were doing was false and foolish. This is why Allāh said that he (Mūsā) returned to them in a state of anger and sorrow. The word for sorrow used here is *Asif*, which is used to emphasize to the severity of his anger. Mujāhid said, "In a state of anger and sorrow means worried."^[1] Qatādah and As-Suddi said, "*Asif* here means in a state of sadness because of what his people had done after him."^[2]

﴿قَالَ يَاقَوْمِ إِنَّكُمْ رَبِّكُمْ وَعَدَا حَسَنًا﴾

«He (Mūsā) said: "O my people! Did not your Lord promise you a fair promise?..."»

This means, "Did He not promise you in that which I have spoken to you, every good in this life and in the Hereafter, and the good end in the final outcome of things? You have already witnessed how He helped you defeat your enemy (Fir'aawn) and He made you victorious over him and He blessed you with other bounties as well through His help."

﴿أَفَلَا عَظُمَ الْوَعْدُ﴾

«Did then the promise seem to you long in coming?»

meaning, 'in waiting for what Allāh had promised you and forgetting His previous favors and the covenant that He made with you before.'

﴿أَمْ أَرَدْتُمْ أَنْ يَخِلَّ عَلَيْكُمْ غَضَبٌ مِنْ رَبِّكُمْ﴾

«Or did you desire that wrath should descend from your Lord on you,»

The word 'Or' here means 'Nay, but.' It is used here to separate between a previous item and a coming item. It is as if it is saying, "Nay, but you want to make permissible the anger

[1] Aṭ-Ṭabari 18:350.

[2] Aṭ-Ṭabari 18:350.

of your Lord upon you by what you have done. Therefore, you have broken your promise to me." The Children of Israel said in reply to Mūsā's blame and rebuke,

﴿مَا لَنَلْقَاكَ بِمَلَكَاةٍ﴾

﴿We broke not our promise to you of our own will,﴾

Meaning by our power and our choice. Then, they began making lame excuses and they told him how they got rid of that which they were carrying of Coptic jewelry that they had borrowed from them (the Egyptian Copts) when they left Egypt. Therefore they cast it, meaning that they threw it away. Thus, it became a calf that made a moaning sound that would gradually rise in pitch. This calf was an ordeal, a hindrance and test. This is why Allāh said,

﴿فَكَذَّبَ آلَى الْكَافِرِينَ ﴿٧٧﴾ فَأَخْرَجَ لَهُمْ عِجْلًا جَدًّا لَهُ خُورٌ﴾

﴿"...that was what As-Sāmiri suggested." Then he took out (of the fire) for them (a statue of) a calf which was mooing.﴾^[1]

Muḥammad bin Ishaq reported that Ibn 'Abbās said,

﴿هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَى﴾

﴿This is your god, and the god of Mūsā.﴾

"So they became religiously devoted to it (the calf) and they loved it with a love that they had never loved anything else with before." Allāh then says,

﴿فَنَسِىَ﴾

﴿but he had forgotten.﴾ This means that he abandoned what he was following of the religion of Islām. This is referring to As-Sāmiri.^[2] Allāh says in refuting them and rebuking them, and also explaining to them their folly and foolishness in that which they had done,

﴿أَفَلَا يَرَوْنَ أَنَّ إِلَهُهُمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ صَرْفًا وَلَا نَفْعًا﴾

﴿Did they not see that it could not return them a word (for answer), and that it had no power either to harm them or to do them good?﴾

[1] Tārīkh Aṭ-Ṭabari 1:422, Aṭ-Ṭabari 18:355.

[2] Tārīkh Aṭ-Ṭabari 1:424, 425.

This is about the calf. 'Do they not see that it does not respond to them when they ask it and when they speak to it?'

﴿وَلَا يَسْمَعُ لَهُمْ صَرًّا وَلَا نَفْثًا﴾

﴿and that it had no power either to harm them or to do them good?﴾

Meaning in their worldly affairs and matters of the Hereafter. Ibn 'Abbās said, "Nay, by Allāh, the moaning sound of the calf was nothing but wind that would enter into its behind and come out of its mouth, thus causing it to make a sound."^[1]

In a *Ḥadīth* of *Al-Fitūn* recorded from Al-Ḥasan Al-Baṣri, it is mentioned that this calf's name was Bahmūt.^[2] In reference to the excuse of these ignorant people, they claimed that they were merely ridding themselves of the jewelry of the Copts. In the process of doing so, they cast the jewelry (into the pit of fire) and ended up worshipping the calf. Thus, they were seeking to rid themselves of something detestable, but wound up doing something even worse. This is similar to an authentic narration reported from 'Abdullāh bin 'Umar. A man from 'Irāq asked him about the ruling of mosquitoes' blood if it get on one's garment. The man wanted to know if it is permissible to pray in such a garment or not. Ibn 'Umar replied by saying, "Look at the people of 'Irāq. They killed the grandson of the Messenger of Allāh ﷺ, Al-Ḥusayn, and yet they're asking about the blood of the mosquito."^[3]

﴿وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ يَقُولُ إِنَّمَا فُتِنْتُمْ بِهِ. وَإِنَّ رَبَّكُمُ الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِيَ﴾ قَالَُوا لَنْ نَبْرَحَ عَلَيْكَ غَائِبِينَ حَتَّى يَرْجِعَ إِلَيْنَا مُوسَى ﴿٩٠﴾

﴿90. And Hārūn indeed had said to them beforehand: "O my people! You are being tried in this, and verily, your Lord is (Allāh) the Most Gracious, so follow me and obey my order."﴾

﴿91. They said: "We will not stop worshipping it, until Mūsā returns to us."﴾

[1] An-Nasā'ī in *Al-Kubrā* 6:396.

[2] An-Nasā'ī in *Al-Kubrā* 6:396. This text is not considered authentic.

[3] *Fath Al-Bārī* 10:440.

Hārūn prohibits them from worship of Calf and the Persistence of the Children of Israel in doing so

Allāh, the Exalted, informs of Hārūn's attempt to prohibit them from worshipping the calf and his telling them that this was only a test for them. He told them that their Lord was the Most Beneficent, Who created everything and decreed for everything its just measure. He is the Owner of the Mighty Throne, the One Who does whatever He wants.

﴿فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِيَ﴾

﴿so follow me and obey my order.﴾

Meaning, "Follow me in that which I am commanding you with and leave that which I forbid you from."

﴿قَالُوا لَنْ نَبْرَحَ عَلَيْكَ عَابِدِينَ حَتَّى يَرْجِعَ إِلَيْنَا مُوسَى﴾

﴿They said: "We will not stop worshipping it, until Mūsā returns to us."﴾

meaning, "We will not cease in our worship of this calf until we hear what Mūsā has to say about it." So they opposed Hārūn in this matter and they fought against him, nearly killing him.

﴿قَالَ يَهْرُونَ مَا مَنَّكَ إِذْ رَأَيْتَهُمْ سَلَوْنَكَ إِلَّا تَتَّبِعْتَ أَهْوَاءَ بَنِي إِسْرَءِيلَ قَالَ يَتَّبِعُونَ لَكَ مَا مَنَّكَ إِذْ رَأَيْتَهُمْ سَلَوْنَكَ إِلَّا تَتَّبِعْتَ أَهْوَاءَ بَنِي إِسْرَءِيلَ﴾

﴿تَأْخُذُ بِذُنُوبِهِمْ وَلَا رَأْيَ لِي فِي خَلْقِهِمْ أَن يَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَءِيلَ وَلَمْ تَرْفَعْ قَوْلِي﴾

﴿92. (Mūsā) said: "O Hārūn! What prevented you when you saw them going astray;"﴾

﴿93. "That you followed me not (according to my advice to you)? Have you then disobeyed my order?"﴾

﴿94. He (Hārūn) said: "O son of my mother! Seize (me) not by my beard, nor by my head! Verily, I feared lest you should say: 'You have caused a division among the Children of Israel, and you have not respected my word!'"﴾

What happened between Mūsā and Hārūn after Mūsā returned

Allāh informs of what happened when Mūsā returned to his people and saw the great matter that had taken place among them. With this he became filled with anger and he threw

down the Divine Tablets that he had in his hand. Then, he grabbed his brother Hārūn by his head and pulled him towards himself. We expounded upon this previously in Sūrat Al-A'rāf, where we mentioned the Ḥadīth,

«لَيْسَ الْخَبَرُ كَالْمُعَايَنَةِ»

«Information is not the same as observation.»^[1]

Then, he began to blame his brother, Hārūn, by saying,

«مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا ۖ أَتَا تَقْبِرَتَ»

«What prevented you when you saw them going astray; that you followed me not?»

meaning, "You should have informed me of this matter as soon as it happened."

«أَفَعْصَيْتَ أَمْرِي»

«Have you then disobeyed my order?»

"In that which I entrusted to you," referring to Mūsā's statement,

«لَتُكَلِّمُنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ»

«Replace me among my people, act in the right way and follow not the way of the mischief-makers.» [7:142]

«فَالْيَتَتَّقُ»

«He (Hārūn) said: "O son of my mother!"»

This mentioning of the mother was Hārūn's attempt to soften Mūsā's anger, because he was Mūsā's biological brother and they had the same parents. The mentioning of the mother here is more delicate and profound in bringing about gentleness and mildness. This is why he said,

«يَتَتَّقُ لَا تَأْخُذْ بِبُرْءِي وَلَا بِرَأْسِي»

«O son of my mother! Seize (me) not by my beard, nor by my head!»

This was Hārūn's excuse to Mūsā for being delayed from coming to him and informing him of the great mishap that

[1] Ahmad 1:271.

بَيِّنَاتٍ

٣١٨

الْأَنْبِيَاءِ

فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا آلِهَةً خَوَّارًا فَقَالَ الْإِلَهُكُمْ
وَالِئِنَّهُ مُوسَى قَتَلَنِي ﴿٩٥﴾ أَفَلَا يَرَوْنَ أَنَّ إِلَهُهُمْ قَوْلًا وَلَا
يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا ﴿٩٦﴾ وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ
يَقُومُوا إِنَّمَا أَتَيْتُكُمْ بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا
أَمْرِي ﴿٩٧﴾ قَالُوا لَنْ نَبْرَحَ عَلَيْكَ عِدَاكَيْنِ حَتَّى يَرْجِعَ إِلَيْنَا مُوسَى
﴿٩٨﴾ قَالَ يَهْرُونَ مَا مَعَكَ إِذْ أَرْسَلْتَهُمْ ضَلُّوا ﴿٩٩﴾ أَلَا تَتَذَكَّرُ
أَفَعَصَيْتَ أَمْرِي ﴿١٠٠﴾ قَالَ يَبْنَؤُمْ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي
إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَءِيلَ وَلَمْ تَرْقُبْ
قَوْلِي ﴿١٠١﴾ قَالَ فَمَا خَطْبُكَ يُسْمِيرُ ﴿١٠٢﴾ قَالَ بَصُرْتُ
بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِنْ أَثَرِ الرَّسُولِ
فَنَسَبْتُهَا وَكَذَلِكَ سَأَلْتُ لِي نَفْسِي ﴿١٠٣﴾ قَالَ
فَاذْهَبْ فَإِنَّ لَكَ فِي الْحَيَوةِ أَنْ تَقُولَ لَا مِسَاسَ وَإِنَّ لَكَ
مَوْعِدًا لَنْ تُخْلَفَهُ وَانْظُرْ إِلَى إِلَهِكَ الَّذِي ظَلْتَ عَلَيْهِ
عَاكِفًا لَنُحَرِّقَنَّهُ ثُمَّ لَنَنْبِفَنَّهُ فِي الْيَمِّ نَسْفًا ﴿١٠٤﴾ إِنَّمَا
إِلَهُكُمْ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ كُلُّ شَيْءٍ عِلْمًا ﴿١٠٥﴾

took place. He said,

﴿إِنِّي خَشِيتُ﴾

﴿Verily, I feared﴾ meaning, "I was afraid to come after you and inform you of this, because I thought you might accuse me of leaving them alone and causing division between them."

﴿وَلَمْ تَرْقُبْ قَوْلِي﴾

﴿and you have not respected my word!﴾

This means, "And you did not take care of what I commanded you to do when I left you in charge of them." Ibn 'Abbās said, "Hārūn was respectful and obedient to Mūsā."^[1]

﴿قَالَ فَمَا خَطْبُكَ يُسْمِيرُ﴾ ﴿١٠٢﴾ قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِنْ
أَثَرِ الرَّسُولِ فَنَسَبْتُهَا وَكَذَلِكَ سَأَلْتُ لِي نَفْسِي ﴿١٠٣﴾ قَالَ فَاذْهَبْ فَإِنَّ لَكَ فِي الْحَيَوةِ
أَنْ تَقُولَ لَا مِسَاسَ وَإِنَّ لَكَ مَوْعِدًا لَنْ تُخْلَفَهُ وَانْظُرْ إِلَى إِلَهِكَ الَّذِي ظَلْتَ عَلَيْهِ
عَاكِفًا لَنُحَرِّقَنَّهُ ثُمَّ لَنَنْبِفَنَّهُ فِي الْيَمِّ نَسْفًا ﴿١٠٤﴾ إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ
كُلُّ شَيْءٍ عِلْمًا ﴿١٠٥﴾

﴿95. (Mūsā) said: "And what is the matter with you. O Sāmiri?"﴾

﴿96. (Sāmiri) said: "I saw what they saw not, so I took a (Qabḍah) handful (of dust) from the (hoof) print of the

[1] Aṭ-Ṭabari 18:359.

messenger and threw it. Thus my inner self suggested to me."﴾

﴿97. Mūsā said: "Then go away! And verily, your (punishment) in this life will be that you will say: 'Touch me not;' and verily, you have a promise that will not fail. And look at your god to which you have been devoted. We will certainly burn it, and scatter its particles in the sea."﴾

﴿98. Your God is only Allāh, there is no God but Him. He has full knowledge of all things.﴾

How As-Sāmīrī made the Calf

Mūsā said to As-Sāmīrī, "What caused you to do what you did? What presented such an idea to you causing you to do this?" Muḥammad bin Ishaq reported from Ibn 'Abbās that he said, "As-Sāmīrī was a man from the people of Bājarmā, a people who worshipped cows. He still had the love of cow worshipping in his soul. However, he acted as though he had accepted Islām with the Children of Israel. His name was Mūsā bin Zafar."^[1] Qatādah said, "He was from the village of Sāmarrā."^[2]

﴿فَلَمَّا بَعَثْتُ بِمَا لَمْ يَمْشُرُوا بِهِ﴾

﴿(Sāmīrī) said: "I saw what they saw not."﴾

This means, "I saw Jibrīl when he came to destroy Fir'awn."

﴿فَنَبَضْتُ قَبْضَةً مِنْ أَثَرِ الرَّسُولِ﴾

﴿so I took a handful (Qabḍah) from the print of the messenger﴾

This means from the hoof print of his (Jibrīl's) horse.^[3] This is what is well-known with many of the scholars of Tafsīr, rather most of them. Mujāhid said,

﴿فَنَبَضْتُ قَبْضَةً مِنْ أَثَرِ الرَّسُولِ﴾

﴿so I took a handful (Qabḍah) from the print of the messenger﴾

"From under the hoof of Jibrīl's horse." He also said, "The word Qabḍah means a palmful, and it is also that which is grasped by the tips of the fingers." Mujāhid said, "As-Sāmīrī

[1] Tārīkh Aṭ-Ṭabari 1:424.

[2] Aṭ-Ṭabari 18:363.

[3] Aṭ-Ṭabari 18:362.

threw what was in his hand onto the jewelry of the Children of Israel and it became molded into the body of a calf, which made a light moaning sound. The wind that blew into it was the cause of its sound."^[1] Thus, he said,

﴿قَبَضْنَاهَا﴾

﴿and I threw it.﴾ This means, "I threw it along with those who were throwing (jewelry)."

﴿وَكَذَلِكَ سَوَّلْتُ لِي نَفْسِي﴾

﴿Thus my inner self suggested to me.﴾

This means that his soul considered it something good and it was pleasing to his self.

The Punishment of As-Sāmiri and the burning of the Calf

Thereupon,

﴿فَكَالَ قَادِمَبَ يَمَكُ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا يَمَسُّ﴾

﴿(Mūsā) said: "Then go away! And verily, your (punishment) in this life will be that you will say: 'Touch me not.'">﴾

This means, "Just as you took and touched what was not your right to take and touch of the messenger's foot print, such is your punishment in this life, that you will say, 'Do not touch (me).'" This means, "You will not touch the people and they will not touch you."

﴿وَلَنْ لَكَ مَوْعِدًا﴾

﴿and verily, you have a promise﴾

This means on the Day of Resurrection.

﴿لَنْ تُفْلِتَ﴾

﴿that will not fail.﴾ you will have no way to escape it. Qatādah said,

﴿أَنْ تَقُولَ لَا يَمَسُّ﴾

﴿that you will say: 'Touch me not.'﴾ "This is referring to a

^[1] Aṭ-Ṭabari 18:362.

punishment for them and their remnants (i.e. those who have their disease) today still say 'Do not touch.'"

Concerning Allāh's statement,

﴿وَأَنَّ لَكَ مَوْعِدًا لَّنْ نُّعْلِمُ﴾

﴿and verily, you have a promise that will not fail.﴾

Al-Ḥasan, Qatādah and Abu Nahīk said, "You will not be absent from it."¹¹

﴿وَانظُرْ إِلَىٰ إِلَهِكَ﴾

﴿And look at your god﴾ that which you worshipped,

﴿الَّذِي ظَنَنْتَ عَلَيْهِ مَآكِدًا﴾

﴿to which you have been devoted.﴾ that which you established worship of, which was the calf.

﴿إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ رَءِيعٌ كُلٌّ قُدُّوْا عَلَیْهِ﴾

﴿Your God is only Allāh, there is no God but Him. He has full knowledge of all things.﴾

Mūsā was saying to them, "This is not your god. Your God is only Allāh, the One Whom there is no true God except Him. Worship is not befitting to anyone except Him. For everything is in need of Him and everything is His servant.

Concerning the statement,

﴿رَءِيعٌ كُلٌّ قُدُّوْا عَلَیْهِ﴾

﴿He has full knowledge of all things.﴾ The word 'ilm (knowledge) is in the accusative case for distinction. It means that He is the All-Knower of everything.

﴿أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا﴾

﴿(Allāh) surrounds all things in (His) knowledge.﴾ [65:12]

And He says,

﴿وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا﴾

﴿And (He) keeps count of all things.﴾ [72:28]

Therefore,

¹¹ Aṭ-Ṭabari 18:364.

﴿لَا يَعْزُبُ عَنْهُ مِغَالٌ ذَرَّةٌ﴾

«Not even the weight of a speck of dust escapes His knowledge.» [34:3]

He also says,

﴿وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَدْرِكُهَا وَلَا يَمَسُّهَا وَلَا حَبَّةٌ فِي ظُلُمَاتٍ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ﴾

«Not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.» [6:59]

And He says,

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعُهَا كُلٌّ فِي كِتَابٍ مُبِينٍ﴾

«And no moving creature is there on earth but its provision is due from Allāh. And He knows its dwelling place and its deposit. All is in a Clear Book.» [11:6]

The Āyāt that mention this are numerous.

﴿كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ وَقَدْ آتَيْنَاكَ مِنْ لَدُنَّا ذِكْرًا مِمَّا مِنْ أَعْرَاضٍ عَنْهُ فَأَنذَرْتُمْ يَوْمَ الْقِيَامَةِ وَذَلِكُمْ خَلْقٌ مِنْ قَبْلِهِمْ وَنَسَاءَ لَهُمْ يَوْمَ الْقِيَامَةِ خَلْقًا﴾

«99. Thus We relate to you some information of what happened before. And indeed We have given you from Us a Reminder.»

«100. Whoever turns away from it, verily, they will bear a heavy burden on the Day of Resurrection.»

«101. They will abide in that – and evil indeed will it be that load for them on the Day of Resurrection.»

The Entire Qur'ān is the Remembrance of Allāh and mentioning the Punishment of Those Who turn away from It

Allāh, the Exalted, is saying to Prophet Muḥammad ﷺ, 'We have told you (O Muḥammad) the story of Mūsā and what happened with him, Fir'awn and his armies, just as it actually happened. Likewise, We relate to you the information of the past just as it happened, without any increase or decrease. We

also gave you a remembrance from Us, the Mighty Qur'ān, no falsehood comes to it from before it or behind it.' It is a revelation from One Most Wise, Most Praiseworthy. No Prophet was given any Book like it or more complete than it, since the time of the previous Prophets who were sent, until their being sealed off with the coming of Muḥammad ﷺ. No Prophet was given any Book containing as much information than the Qur'ān about what has past and what would be. The judgement concerning the distinction between mankind is taken from it. Therefore, Allāh says about it,

﴿مَنْ أَعْرَضَ عَنْهُ﴾

﴿Whoever turns away from it,﴾ This means whoever denies it and turns away from following its commands and instructions, while seeking guidance from other than it, then Allāh will mislead him and send him on the path to Hell. This is why Allāh says,

﴿مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَمَةِ وِثْرًا﴾

﴿Whoever turns away from it, verily, they will bear a heavy burden on the Day of Resurrection.﴾

Burden here means sin. This is as Allāh says,

﴿وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَغْوَابِ فَلِأْتِهِ مَوْعِدُهُ﴾

﴿But those of the sects that reject it, the Fire will be their promised meeting place.﴾ [11:17]

This applies generally to whoever the Qur'ān reaches of the Arabs, the non-Arabs, the People of the Book and others. This is as Allāh says,

﴿يُنذِرَكُمْ بِهِ وَمَنْ يَبْعُ﴾

﴿That I may therewith warn you and whomsoever it may reach.﴾ [6:19]

The Qur'ān is a final warning for everyone it reaches. Whoever follows it, then he is rightly guided and whoever opposes it and turns away from it, then he is misguided. He will be wretched in this life, and he is promised that on the Day of Resurrection his abode will be the Hellfire. For this reason Allāh says,

﴿مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَمَةِ وِثْرًا ۖ خَلِيلٌ فِيهِ﴾

«Whoever turns away from it, verily, they will bear a heavy burden on the Day of Resurrection. They will abide in that.»
[20:100-101]

They will not be able to avoid this or escape it.

﴿وَسَاءَ لِمَنْ يَوْمَ الْقِيَمَةِ عِثْرًا﴾

«And evil indeed will it be that load for them on the Day of Resurrection.»

﴿يَوْمَ يُنْفَخُ فِي الصُّورِ وَنَحْنُ الْمُنْجَرِينَ ۚ يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْفُ الْحَسَنِاتِ ۚ لَا يَنْتَفَعُونَ بِبَيْنِهِمْ ۚ إِنَّ لَيْسَ لَهُمْ مَوْلَاً عِندَ الْعَذَابِ ۚ﴾
﴿مَنْ أَعْلَمُ بِمَا يَقُولُونَ ۚ إِذْ يَقُولُ أَفْلَهِمُ طَرِيقَةً ۚ إِنَّ لَيْسَ لَهُمْ مَوْلَاً يَوْمَئِذٍ ۚ﴾

«102. The Day when the Sūr will be blown: that Day, We shall gather the criminals blue-eyed.»

«103. They will speak in a very low voice to each other (saying): "You stayed not longer than ten."»

«104. We know very well what they will say, when the best among them in knowledge and wisdom will say: "You stayed no longer than a day!"»

The Blowing of the Sūr and the Day of Resurrection

It has been confirmed in a *Hadīth* that the Messenger of Allāh ﷺ was asked about the Sūr and he replied,

«قَرْنٌ يَنْفَخُ فِيهِ»

«It is a horn that will be blown into.»^[1]

It has been related in a *Hadīth* about the Sūr, on the authority of Abu Hurayrah that it is a huge horn that has a circumference as large as the heavens and the earth. The angel Isrāfīl will blow into it.^[2] Another *Hadīth* has been related which states that the Prophet ﷺ said,

«كَيْفَ أَتَعْمُ وَصَاحِبُ الْقَرْنِ قَدْ أَلْقَمَ الْقَرْنَ وَخَى جِبْهَتَهُ، وَانْتَظَرَ أَنْ يُؤَدَّ لَهُ»

«How can I be comfortable when the one with the horn is

[1] *Tuhfat Al-Aḥwadhī* 9:116.

[2] *Aṭ-Ṭabarānī in Aṭ-Ṭawāl* no.36.

holding it in his lips and his forehead is leaning forward, waiting to be given permission (to blow it).»

The people said, "O Messenger of Allāh, what should we say?" He said,

﴿قُولُوا: حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ عَلَى اللَّهِ تَوَكَّلْنَا﴾

«Say: Allāh is sufficient for us and what a good protector He is. Upon Allāh we place our trust.»^[1]

Concerning His statement,

﴿وَنَجْشُرُ الْمُنْجَرِينَ يَوْمَئِذٍ﴾

«And We shall gather the criminals blue-eyed.»

It has been said that this means having blue eyes due to the severity of their horrifying situation.

﴿يَخَفْتُونَ بِصَوْتِهِمْ﴾

«They will speak in a very low voice to each other.»

Ibn 'Abbās said, "This means whispering among themselves."^[2] This means that some of them will be saying to others,

﴿إِنْ لَبِثْتُمْ إِلَّا عَشْرًا﴾

«You stayed not longer than ten.»

meaning in the abode of the worldly life, you only tarried there for a little while. The time was equivalent to ten days or so.

Allāh, the Exalted, then says,

﴿نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ﴾

«We know very well what they will say.»

This means in their condition of conversing amongst themselves.

﴿إِذَا يَقُولُ أَشْلَحُهُمْ طَرِيقَةً﴾

«when the best among them in knowledge and wisdom will say;»

[1] Tuhfat Al-Aḥwadhī 9:117.

[2] Aṭ-Ṭabari 18:371.

the one with perfect intelligence amongst them,

﴿إِنْ لَبِثْتُمْ إِلَّا يَوْمًا﴾

﴿You stayed no longer than a day!﴾

This is because on the Day of Judgement they will sense the shortness of the worldly life within themselves. For the worldly life, with its repetitious time periods and successive nights, days and hours, is as if it is just one day. For this reason, on the Day of Resurrection the disbelievers will think the worldly life was very short. By this they mean to prevent the establishment of the evidence against them due to the shortness of time that they had. Allāh says about this,

﴿وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِرُ الْمُجْرِمُونَ مَا لَبِثُوا غَيْرَ سَاعَةٍ﴾

﴿And on the Day that the Hour will be established, the criminals will swear that they stayed not but an hour﴾ until His statement,

﴿وَلَكِنَّكُمْ كُنتُمْ لَا تَعْلَمُونَ﴾

﴿but you knew not."﴾ [30:55-56]

Allāh also says,

﴿أَلَمْ نَكُنْ نَدْعُوهُمَ إِلَى الْحَيَاةِ الطَّيِّبَةِ﴾

﴿Did We not give you lives long enough, so that whosoever would receive admonition could receive it? And the warner came to you.﴾ [35:37]

Allāh, the Exalted, also says,

﴿كَمْ لَبِثْتُمْ فِي الْأَرْضِ عَدَدَ ۖ قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَسْئَلُ الْعَاقِبِينَ ﴿١١٣﴾ قُلْ إِنْ لَبِثْتُمْ إِلَّا قَلِيلًا لَوْ أَنَّكُمْ كُنتُمْ تَعْلَمُونَ ﴿١١٤﴾﴾

﴿(Allāh will say): What number of years did you stay on earth? They will say: "We stayed a day or part of a day. Ask of those who keep account." He (Allāh) will say: "You stayed not but a little, if you had only known!"﴾ [23:112-114]

This means that you only remained in it (the earth) a little while. If you only knew, you would have preferred the eternal life over the temporal life. Yet, you conducted yourselves in an evil manner. You gave the present, temporary life precedence over the eternal and everlasting life.

﴿وَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا فَيَذَرُهَا قَاعًا صَفْصَفًا ۖ لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا ۚ يَوْمَ لَا تَبْقَى لِلزَّاعِمِ لَا عِوَجَ لَهُ وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا ۚ﴾

4105. And they ask you concerning the mountains. Say: "My Lord will blast them and scatter them as particles of dust."

4106. "Then He shall leave it as a level smooth plain."

4107. "You will see therein no crookedness nor curve."

4108. On that Day mankind will follow strictly (the voice of) Allāh's caller, no crookedness (that is without going to the right or left of that voice) will they show him (Allāh's caller). And all voices will be humbled for the Most Gracious (Allāh), and nothing shall you hear except Hamsa.

The destruction of the Mountains, and the Earth becomes a Smooth Plain

Allāh says,

﴿وَسْأَلُونَكَ عَنِ الْجِبَالِ﴾

﴿And they ask you concerning the mountains.﴾

This is a question, will they remain on the Day of Resurrection or will they cease to exist?

﴿فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا﴾

﴿Say: "My Lord will blast them and scatter them as particles of dust."﴾

This means that He will take them away from their places, wipe them out and remove them completely.

﴿فَيَذَرُهَا﴾

﴿Then He shall leave it﴾ referring to the earth;

﴿قَاعًا صَفْصَفًا﴾

﴿as a level smooth plain.﴾ This means one expanse spread out. The word Qā' means a piece of land that is level and the word Ṣafṣafā is used to place emphasis on this meaning. It has also been said that Ṣafṣafā means that which has no vegetation

growing in it. The first meaning is preferred, even though the second meaning is also included by necessity. In reference to this, Allāh says,

﴿لَا تَرَىٰ فِيهَا عِوَجًا وَلَا أَمْتًا﴾

﴿You will see therein no crookedness nor curve.﴾

meaning, 'on that Day you will not see in the earth any valley, hill, or any place, whether low or elevated.' Ibn 'Abbās, 'Ikrimah, Mujāhid, Al-Ḥasan Al-Baṣri, Aḍ-Ḍaḥḥāk, Qatādah and others of the Salaf all said the same.^[1]

The People will rush towards the Voice of the Caller

﴿يَوْمَ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ﴾

﴿On that Day mankind will follow strictly Allāh's caller, no crookedness will they show him.﴾

On the Day, they see these conditions and these frightening sights, they will hastily respond to the caller. Wherever they are commanded to go, they will rush to it. If they had been like this in the worldly life, it would have been more beneficial for them, but here it does not benefit them. This is as Allāh says,

﴿أَتَسْمِعُونَ أَنَّهُ يَنْصُرُ يَوْمَ يَأْتُوكُمْ﴾

﴿How clearly will they see and hear, the Day when they will appear before Us!﴾ [19:38]

Allāh also says,

﴿مُتَّعِينَ إِلَى الدَّاعِ﴾

﴿hastening towards the caller.﴾

Concerning Allāh's statement,

﴿وَسَخَّطَ الْأَصْوَاتُ لِلرَّحْمَنِ﴾

﴿And all voices will be humbled for the Most Gracious,﴾

Ibn 'Abbās said, "This means they will be silent."^[2] As-Suddi also said the same.

^[1] Aṭ-Ṭabari 18:372, Aḍ-Ḍurr Al-Manthūr 5:598,599.

^[2] Aṭ-Ṭabari 18:374.

كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ وَقَدْ آتَيْنَاكَ مِنْ لَدُنَّا
ذِكْرًا ﴿٣١٩﴾ مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَمَةِ وِزْرًا
﴿٣٢٠﴾ خَلِيدَيْنِ مَيَّوسَةٍ لَمْ يَمْسَسْهُمْ يَوْمَ الْقِيَمَةِ حِمْلًا ﴿٣٢١﴾ يَوْمَ يُفْعَلُ
فِي الصُّورِ وَتَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا ﴿٣٢٢﴾ يَخْفَتُونَ
بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا عَشْرًا ﴿٣٢٣﴾ نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ
أَمْثَلُهُمْ طَرِيقَةً إِنْ لَبِثْتُمْ إِلَّا يَوْمًا ﴿٣٢٤﴾ وَتُسْأَلُنَا عَنِ الْأَرْشَادِ
فَقُلْ بِسْمِ اللَّهِ أَوْ لَا تَسْمَعُ ﴿٣٢٥﴾ فَيَذَرُهَا قَاعًا صَفْصَفًا ﴿٣٢٦﴾
لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا ﴿٣٢٧﴾ يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ
لَا عِوَجَ لَهُ وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا
﴿٣٢٨﴾ يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَعَةُ إِلَّا مَنْ أِذِنَ لَهُ الرَّحْمَنُ وَرِضِيَ لَهُ
قَوْلًا ﴿٣٢٩﴾ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ
عِلْمًا ﴿٣٣٠﴾ وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ خَابَ مَنْ
حَمَلَ ظُلْمًا ﴿٣٣١﴾ وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا
يَخَافُ ظُلْمًا وَلَا هَضْمًا ﴿٣٣٢﴾ وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا
وَصَرَفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا ﴿٣٣٣﴾

﴿فَلَا تَسْمَعُ إِلَّا هَمْسًا﴾

«And nothing shall you hear except Hamsa.»

Sa'id bin Jubayr related that Ibn 'Abbās said, "This means the steps of feet."^[1] 'Ikrimah, Mujāhid, Aḍ-Ḍaḥḥāk, Ar-Rabi' bin Anas, Qatādah, Ibn Zayd and others all said the same.^[2] 'Alī bin Abī Ṭalḥah said that Ibn 'Abbās said,

﴿فَلَا تَسْمَعُ إِلَّا هَمْسًا﴾

«And nothing shall you hear except Hamsa.»

"Hamsa means a hidden voice."^[3] This has also been reported from 'Ikrimah and Aḍ-Ḍaḥḥāk. Sa'id bin Jubayr said,

﴿فَلَا تَسْمَعُ إِلَّا هَمْسًا﴾

«And nothing shall you hear except Hamsa.»

"Hamsa means the secret speech and the steps of feet."

﴿يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَعَةُ إِلَّا مَنْ أِذِنَ لَهُ الرَّحْمَنُ وَرِضِيَ لَهُ قَوْلًا﴾ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ عِلْمًا ﴿٣٣٠﴾ وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا ﴿٣٣١﴾ وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا ﴿٣٣٢﴾

﴿109. On that day no intercession shall avail, except the one

[1] At-Ṭabari 18:374.

[2] At-Ṭabari 18:375.

[3] At-Ṭabari 18:375.

for whom the Most Gracious has given permission and whose word is acceptable to Him.﴾

﴿110. He knows what happens to them, and what will happen to them, but they will never encompass anything of His knowledge.﴾

﴿111. And (all) faces shall be humbled before the Ever Living, the Sustainer. And he who carried wrongdoing, will be indeed a complete failure.﴾

﴿112. And he who works deeds of righteousness, while he is a believer, then he will have no fear of injustice, nor of any curtailment.﴾

The Intercession and the Recompense

Allāh, the Exalted, says,

﴿يَوْمَئِذٍ﴾

﴿On that day﴾ the Day of Resurrection,

﴿لَا تَنفَعُ الشَّفَعَةُ﴾

﴿no intercession shall avail.﴾ meaning with Him (Allāh).

﴿إِلَّا مَنْ أَمَرَ لَهُ الرَّحْمَنُ رِضًى لَهُ قَوْلًا﴾

﴿except the one for whom the Most Gracious has given permission and whose word is acceptable to Him.﴾

This is similar to His statement,

﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾

﴿Who is he that can intercede with Him except with His permission?﴾ [2:255]

It is also similar to His statement,

﴿وَكَمْ مِنْ مَلَكٍ فِي السَّمَوَاتِ لَا تُفْنِي شَفَعَتُهُمْ شَيْئًا إِلَّا بِأَمْرِ اللَّهِ لَمَنْ يَشَاءُ﴾

﴿وَرِضًى لَهُ﴾

﴿And there are many angels in the heavens, whose intercession will avail nothing except after Allāh has given leave for whom He wills and is pleased with.﴾ [53:26]

He also says,

خَلَقْنَا كَثِيرًا، ثُمَّ يَقُولُ: أَخْرِجُوا مِنَ النَّارِ مَنْ كَانَ فِي قَلْبِهِ نَصْفٌ مِثْقَالٍ مِنْ إِيْمَانٍ،
أَخْرِجُوا مِنَ النَّارِ مَنْ كَانَ فِي قَلْبِهِ مَا يَرْبُ ذَرَّةٌ، مَنْ كَانَ فِي قَلْبِهِ أَذْنَى أَذْنَى مِثْقَالٍ
ذَرَّةٍ مِنْ إِيْمَانٍ»

«Allāh, the Exalted, will say, "Bring out of the Fire whoever has a seed's weight of faith in his heart." So a large number of people will be brought out. Then He will say, "Bring out of the Fire whoever has a half of a seed's weight of faith in his heart. Bring out whoever has the weight of a speck of dust in his heart. Bring out whoever has the weight of the smallest and tiniest particle of dust of faith in his heart."»^[1]

And the Ḥadīth continues.

Concerning Allāh's statement,

﴿يَسْمَعُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ﴾

«He knows what happens to them and what will happen to them,»

He encompasses all creation with His knowledge.

﴿وَلَا يُحِيطُونَ بِهِ عِلْمًا﴾

«but they will never encompass anything of His knowledge.»

This is like His statement,

﴿وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ﴾

«And they will never encompass anything of His knowledge except that which He wills.» [2:255]

Concerning Allāh's statement,

﴿وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ﴾

«And (all) faces shall be humbled before the Ever Living, the Sustainer.»

Ibn 'Abbās and others said, "This means that the creatures will be humbled, submissive and compliant to their Compeller, the Ever Living, Who does not die, the Sustainer of all, Who does not sleep."^[2] He is the maintainer of everything. He

^[1] Fatḥh Al-Bārī 13:481.

^[2] Al-Ṭabari 18:377, 378.

determines the affairs of everything and preserves everything. He is perfect in His Self. He is the One Whom everything is in need of and whom nothing could survive without. Concerning His statement,

﴿وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا﴾

«And he who carried wrongdoing, will be indeed a complete failure.»

meaning on the Day of Resurrection. For verily, Allāh will give every due right to the one who deserved it. Even the ram who lost its horn will be given revenge against the one who had horns. In the *Ṣaḥīḥ*, it is recorded that the Prophet ﷺ said,

«يَا أَيُّهَا الظَّالِمُ، فَإِنَّ الظُّلُمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ»

«Beware of wrongdoing (or oppression), for verily, wrongdoing will be darknesses on the Day of Resurrection.»

And the true failure is for whoever meets Allāh while associating partners with Him. Allāh the Exalted says,

﴿إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾

«"Verily, associating partners with Me is the great wrongdoing."»^[1]

Allāh's statement,

﴿وَمَنْ يَسْلَمْ مِنَ الصَّالِحِينَ وَفُو مُؤْتٍ فَلَا يَخَافُ ظُلْمًا وَلَا فَسَادًا﴾

«And he who works deeds of righteousness, while he is a believer, then he will have no fear of injustice, nor of any curtailment.»

After Allāh mentions the wrongdoers and their threat, He then commends the pious people and mentions the judgement they receive. Their judgement is that they will not be wronged nor oppressed. This means that their evils will not be increased and their good deeds will not be decreased. This was stated by Ibn 'Abbās, Mujāhid, Aḍ-Ḍaḥḥāk, Al-Ḥasan, Qatādah and others.^[2] *Ẓulm* means an increase that comes from the sins of others being placed upon the person, and *Ḥaḍm* means a decrease.

^[1] Aḥmad 2:106. Similar wording is with Muslim 4:1996.

^[2] Aṭ-Ṭabari 18:379, 380.

﴿وَكَذَٰلِكَ أُنزِلَتْهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا ۖ وَتَتَنَبَّلُ اللَّهُ أَلَمَٰلِكَ الْحَقُّ وَلَا تَجْعَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُفْضَلَ إِلَيْكَ وَحْيُهُ وَقُلْ رَبِّ زِدْنِي عِلْمًا﴾

¶113. And thus We have sent it down as a Qur'ān in Arabic, and have explained therein in detail the warnings, in order that they may have Taqwā, or that it may cause them to have a lesson from it.¶

¶114. Then High above all be Allāh, the True King. And be not in haste with the Qur'ān before its revelation is completed to you, and say: "My Lord! Increase me in knowledge."¶

The Qur'ān was revealed so that the People would have Taqwā and reflect

After Allāh, the Exalted, mentions that on the Day of Judgement both the good and the evil will be recompensed and there is no avoiding it, He then explains that the Qur'ān was revealed as a bringer of glad tidings and a warner in the clear and eloquent Arabic language. There is no confusion or deficiency in it.

﴿وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ﴾

¶And thus We have sent it down as a Qur'ān in Arabic, and have explained therein in detail the warnings, in order that they may have Taqwā of.¶

This means: so that they will leave off sins, forbidden things and lewd abominations.

﴿أَوْ يُحْدِثُ لَهُمْ ذِكْرًا﴾

¶or that it may cause them to have a lesson from it.¶

This means: to produce acts of obedience and deeds that will bring one closer to Allāh.

﴿تَتَنَبَّلُ اللَّهُ أَلَمَٰلِكَ الْحَقُّ﴾

¶Then High above all be Allāh, the True King.¶

This means: Most Holy and Majestic is He, the True King, Who is Himself the Truth and His promise is true. Likewise, His threat is true, His Messengers are true, the Paradise is true,

the Hellfire is true and everything from Him is true. His justice is that He does not punish anyone before warning them, sending Messengers to them and granting excuses to His creatures, so that no one will have any argument or doubt (on Judgment Day).

The Command to the Prophet ﷺ to listen to the Qur'an when it is revealed without making haste to recite it

Concerning Allāh's statement,

﴿وَلَا تَجْعَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ﴾

﴿And be not in haste with the Qur'an before its revelation is completed to you,﴾

This is similar to Allāh's statement,

﴿لَا تُخْرَجُ بِهِ. لِيَاكَلَهُ يَتَكَلَّمُ بِهِ. ۝١٦ إِنْ عَلَيْنَا جُمُوعٌ ذُرِّيَّاتِهِ ۝١٧ فَإِنَّا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ ۝١٨ ثُمَّ إِنَّ عَلَيْنَا بَيِّنَاتٍ ۝١٩﴾

﴿Move not your tongue to make haste therewith. It is for Us to collect it and to give you the ability to recite it. And when We have recited it to you, then follow its recital. Then it is for Us to made it clear (to you).﴾ [75:16-19]

It is confirmed in the *Ṣaḥīḥ* on the authority of Ibn 'Abbās, who said that the Messenger of Allāh ﷺ used to go through great pains to retain the revelation. In doing so he used to move his tongue rapidly with its recital.^[1] Then, Allāh revealed this *Āyah*. This means that whenever Jibrīl would say an *Āyah*, the Prophet ﷺ would say it with him due to his eagerness to memorize it. Then, Allāh guided him to that which was easier and lighter in this matter, to relieve him of this difficulty. Allāh said,

﴿لَا تُخْرَجُ بِهِ. لِيَاكَلَهُ يَتَكَلَّمُ بِهِ. ۝١٦ إِنْ عَلَيْنَا جُمُوعٌ ذُرِّيَّاتِهِ ۝١٧ فَإِنَّا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ ۝١٨ ثُمَّ إِنَّ عَلَيْنَا بَيِّنَاتٍ ۝١٩﴾

﴿Move not your tongue to make haste therewith. It is for Us to collect it and to give you the ability to recite it.﴾ [75:16-17]

Meaning, "We will gather it in your chest, then you will recite it to the people without forgetting anything of it."

^[1] *Fath Al-Bāri* 1:39.

تَنَزَّلَتْ

٢٢٠

الْقُرْآنِ

فَتَعَلَّى اللَّهُ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَى إِلَيْكَ وَحْيُهُ. وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴿١١٥﴾ وَلَقَدْ عَاهَدْنَا إِلَى آدَمَ مِنْ قَبْلِ فَنَسَى وَلَمْ يُجِدْ لَهُ عَزْمًا ﴿١١٦﴾ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى ﴿١١٧﴾ فَقُلْنَا إِنَّا هَذَا عَدُوٌّ لَكَ وَلِرِجْلِكَ فَلَا تَخْرُجَنَّكَ مِنَ الْجَنَّةِ فَتَشْقَى ﴿١١٨﴾ إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَى ﴿١١٩﴾ وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَى ﴿١٢٠﴾ فَوَسَّوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ إِنَّمَا أَتَدُمُّ هَذَا عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَائِلٍ ﴿١٢١﴾ فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْءُ تُهْمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَعَصَى آدَمُ رَبَّهُ فَغَوَى ﴿١٢٢﴾ ثُمَّ أَخْبَنَهُ رَبُّهُ فَنَابَ عَلَيْهِ وَهَدَى ﴿١٢٣﴾ قَالَ اهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَإِمَّا يَأْتِيَنَّكُمْ مِنْهُ هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَصِلْ إِلَى الشَّقَى ﴿١٢٤﴾ وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ أَعْمَى ﴿١٢٥﴾ قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا ﴿١٢٦﴾

﴿وَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَمِعْ لَهُ﴾ ثُمَّ يَأْتِ
عَلَيْكَ يَذَكَّرُ ﴿١١٥﴾

«And when We have recited it to you, then follow its recital. Then it is for Us to made it clear (to you).» [75:18-19]

And He said in this Ayah,

﴿وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَى إِلَيْكَ وَحْيُهُ﴾

«And be not in haste with the Qur'an before its revelation is completed to you.»

This is a command to the Prophet ﷺ to listen quietly: Then, when the angel (Jibril) completes reciting to you, you recite it after him.

﴿وَقُلْ رَبِّ زِدْنِي عِلْمًا﴾

«and say: "My Lord! Increase me in knowledge."»

meaning, "Give me more knowledge from You." Ibn 'Uyaynah said, "The Prophet ﷺ did not cease increasing (in knowledge) until Allāh, the Mighty and Sublime, took him (i.e. he died)."

﴿وَلَقَدْ عَاهَدْنَا إِبْنَ آدَمَ مِنْ قَبْلِ فَنَسَى وَلَمْ يُجِدْ لَهُ عَزْمًا﴾ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى ﴿١١٧﴾ فَقُلْنَا إِنَّا هَذَا عَدُوٌّ لَكَ وَلِرِجْلِكَ فَلَا تَخْرُجَنَّكَ مِنَ الْجَنَّةِ فَتَشْقَى ﴿١١٨﴾ إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَى ﴿١١٩﴾ وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَى ﴿١٢٠﴾ فَوَسَّوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ إِنَّمَا أَتَدُمُّ هَذَا عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَائِلٍ ﴿١٢١﴾ فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْءُ تُهْمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَعَصَى آدَمُ رَبَّهُ فَغَوَى ﴿١٢٢﴾ ثُمَّ أَخْبَنَهُ رَبُّهُ فَنَابَ عَلَيْهِ وَهَدَى ﴿١٢٣﴾

﴿115. And indeed We made a covenant with Ādam before, but he forgot, and We found on his part no firm willpower.﴾

﴿116. And (remember) when We said to the angels: "Prostrate yourselves to Ādam." They prostrated themselves (all) except Iblīs; he refused.﴾

﴿117. Then We said: "O Ādam! Verily, this is an enemy to you and to your wife. So let him not get you both out of Paradise, so that you will be distressed."﴾

﴿118. "You will never be hungry therein nor naked."﴾

﴿119. "And you (will) suffer not from thirst therein nor from the sun's heat."﴾

﴿120. Then Shayṭān whispered to him, saying: "O Ādam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?"﴾

﴿121. Then they both ate of the Tree, and so their private parts became manifest to them, and they began to cover themselves with the leaves of the Paradise for their covering. Thus Ādam disobeyed his Lord, so he went astray.﴾

﴿122. Then his Lord chose him, and turned to him with forgiveness, and gave him guidance.﴾

The Story of Ādam and Iblīs

Ibn Abi Ḥātim recorded that Ibn 'Abbās said, "Verily, man was named *Insān* only because he was given a covenant, but he forgot it (*Nasiya*)."^[1] 'Alī bin Abi Ṭalḥah reported the same^[2] from Ibn 'Abbās. Mujāhid and Al-Ḥasan said that he forgot means, "He abandoned it."^[3]

Concerning Allāh's statement,

﴿وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ﴾

﴿And when We said to the angels: "Prostrate yourselves to Ādam."﴾

He, Allāh mentions how Ādam was honored and what respect was given to him. He mentions how He favored him over many

[1] At-Ṭabari 18:383.

[2] At-Ṭabari 18:383.

[3] At-Ṭabari 18:383.

of those whom He created. A discussion of this story has already preceded in Sūrat Al-Baqarah, Sūrat Al-A'raf, Sūrat Al-Hijr and Sūrat Al-Kahf. It will also be mentioned again at the end of Sūrah Sād. In this story, Allāh mentions the creation of Ādam and that He commanded the angels to prostrate to Ādam as a sign of honor and respect. He also explains the enmity of Iblīs for the Children of Ādam and for their father, Ādam, before them. Due to this Allāh says,

﴿سَجَدُوا إِلَّا إِبْلِيسَ أَبَى﴾

﴿They prostrated themselves (all) except Iblīs; he refused.﴾

This means that he refrained from prostrating and became arrogant.

﴿فَقُلْنَا يٰٓأَدَمُ إِنَّ هٰذَا عَدُوٌّ لَّكَ وَلِزَوْجِكَ﴾

﴿Then We said: "O Ādam! Verily, this is an enemy to you and to your wife..."﴾

here wife refers to Hawwā'.

﴿فَلَا يَخْرُجُكُمَا مِنَ الْجَنَّةِ فَتَشَقَّ﴾

﴿So let him not get you both out of Paradise, so that you will be distressed.﴾

meaning, 'Do not be hasty in doing something that will get you expelled from Paradise, or else you will be fatigued, discomforted and worried, seeking your sustenance. But here, in Paradise, you live a life of ease with no burdens and no difficulties.'

﴿إِنَّ لَكَ أَلًا تَجُوعُ فِيهَا وَلَا تَسْبِغُ﴾

﴿Verily, you will never be hungry therein nor naked.﴾

The reason that Allāh combined hunger and nakedness is because hunger is internal humiliation, while nakedness is external humiliation.

﴿وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَقُ﴾

﴿And you (will) suffer not from thirst therein nor from the sun's heat.﴾

These two characteristics are also opposites. Thirst is the internal heat and being parched from lack of water, while the

suns heat is the external heat.

﴿فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَتَّخِذُمْ خَلًّا أُولَٰئِكَ عَلَى شَجَرَةٍ مُّغْلَقَةٍ وَكَأَنَّهُ لَا يَتَذَكَّرُ﴾

﴿Then Shayṭān whispered to him, saying: "O Ādam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?"﴾

It has already been mentioned that he caused them to fall through deception.

﴿وَوَاعَدْتُهُمَا إِنِّي لَكُمَا لَمِنَ الصّٰحِقِیْنَ﴾

﴿And he swore by Allāh to them both: "Verily, I am one of the sincere well-wishers for you both."﴾ [7:21]

It has already preceded in our discussion that Allāh took a promise from Ādam and his wife that although they could eat from every fruit, they could not come near a specific tree in Paradise. However, Iblīs did not cease prodding them until they both had eaten from it. It was the Tree of Eternity (Shajarat Al-Khuld). This meant that anyone who ate from it would live forever and always remain. A Ḥadīth has been narrated which mentions this Tree of Eternity. Abu Dāwud Aṭ-Ṭayālisi reported from Abu Hurayrah that the Prophet ﷺ said,

«إِنَّ فِي الْجَنَّةِ شَجَرَةً يَسِيرُ الرَّابُّ فِي ظِلِّهَا مِائَةَ عَامٍ مَا يَنْقُطِعُهَا، وَهِيَ شَجَرَةُ الْخُلْدِ»

«Verily, in Paradise there is a tree which a rider can travel under its shade for one hundred years and still not have passed it. It is the Tree of Eternity.»^[1]

Imām Aḥmad also recorded this narration.^[2]

Concerning Allāh's statement,

﴿فَأَكَلَا مِنْهَا فَبَدَّتْ لَهَا سُرَّتُهَا﴾

﴿Then they both ate of the tree, and so their private parts became manifest to them,﴾

Ibn Abi Ḥātim recorded that Ubayy bin Ka'b said that the Messenger of Allāh ﷺ said,

^[1] Musnad Aṭ-Ṭayālisi no.332. Similar is recorded by Al-Bukhārī without the addition; "It is the Tree of Eternity."

^[2] Aḥmad 2:455.

«إِنَّ اللَّهَ خَلَقَ آدَمَ رَجُلًا طَوِيلًا كَثِيرَ شَعْرِ الرَّأْسِ، كَأَنَّهُ نَخْلَةٌ سَحُوقٍ، فَلَمَّا ذَاقَ الشَّجَرَةَ سَقَطَ عَنْهُ لِبَاسُهُ، فَأَوَّلُ مَا بَدَأَ مِنْهُ عَوْرَتُهُ، فَلَمَّا نَظَرَ إِلَى عَوْرَتِهِ جَعَلَ يَنْشُدُ فِي الْجَنَّةِ، فَأَخَذَتْ شَعْرُهُ شَجَرَةً فَتَارَعَهَا، فَادَّاهُ الرَّحْمَنُ: يَا آدَمُ مَنِ نَبِيٌّ، فَلَمَّا سَمِعَ كَلَامَ الرَّحْمَنِ قَالَ: يَا رَبِّ لَا، وَلَكِنْ اسْتَحْيَا، أَرَأَيْتَ إِنْ تَبْتُ وَرَجَعْتُ أَغَايِدِي إِلَى الْجَنَّةِ؟ قَالَ: نَعَمْ»

«Verily, Allāh created Ādam as a tall man with an abundance of hair on his head. He looked like a clothed palm tree. Then, when he tasted (the fruit of) the tree, his clothes fell off of him. The first thing that became exposed was his private parts. So when he noticed his nakedness, he tried to run back into Paradise. However, in the process a tree caught hold of his hair (i.e. his hair was tangled in a tree), so he ripped his hair out. Then, the Most Beneficent called out to him saying, "O Ādam, are you fleeing from me?" When he heard the Words of the Most Beneficent, he said, "No my Lord, but I am ashamed. If I repent and recant would You let me return to Paradise?" Allāh replied, "Yes."»^[1]

This is the meaning of Allāh's statement,

﴿فَلَقَّ آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ﴾

«Then Ādam received from his Lord Words. And his Lord pardoned him.» [2:37]

However, this narration has a break in the chain of transmission between Al-Ḥasan and Ubayy bin Ka'b. Al-Ḥasan did not hear this Ḥadīth from Ubayy. It is questionable as to whether this narration can be correctly attributed to the Prophet ﷺ.

Allāh said,

﴿وَلَمَّا بَدَأَا يَجْصِفَانِ غُلَّتَهُمَا مِنْ دَرَقِ الْمَسْءِ﴾

«And they began to cover themselves with the leaves of the Paradise for their covering.»

^[1] At-Ṭabari 12:354. As the author noted, this Ḥadīth is not authentic. It was recorded with a connected chain by Al-Ḥākim, who considered it authentic. Adh-Dhahabi agreed. However, the chain contains Yahyā bin Ḍamrah, whose biography is unknown.

Mujāhid said, "They patched the leaves on themselves in the form of a garment." Qatādah and As-Suddi both said the same.^[1]

Concerning Allāh's statement,

﴿وَعَصَى آدَمُ رَبَّهُ فَغَوَى ۝ ثُمَّ لَعَبَتْ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَى ۝﴾

«Thus Ādam disobeyed his Lord, so he went astray. Then his Lord chose him, and turned to him with forgiveness, and gave him guidance.»

Al-Bukhārī recorded that Abu Hurayrah said that the Prophet ﷺ said,

مَخَاجُ مُوسَى آدَمَ، فَقَالَ لَهُ: أَنْتَ الَّذِي أَخْرَجْتَ النَّاسَ مِنَ الْجَنَّةِ بِذَنْبِكَ وَأَشْقَيْتَهُمْ؟ قَالَ آدَمُ: يَا مُوسَى، أَنْتَ الَّذِي اضْطَعْنَاكَ اللَّهُ بِرِسَالَاتِهِ وَبِكَلَامِهِ، أَتُلْوُمُنِي عَلَى أَمْرِ كَتَبَهُ اللَّهُ عَلَيَّ قَبْلَ أَنْ يَخْلُقَنِي أَوْ قَدَرَهُ اللَّهُ عَلَيَّ قَبْلَ أَنْ يَخْلُقَنِي؟ - قَالَ رَسُولُ اللَّهِ ﷺ: - فَحَجَّ آدَمُ مُوسَى

«Mūsā argued with Ādam and he said to him, "Are you the one who got mankind expelled from Paradise because of your sin and you caused them grief?" Ādam replied, "Are you the one whom Allāh chose for His Divine Messages and His direct Speech? Are you blaming me for a matter that Allāh wrote upon me before He created me?" Then, the Messenger of Allāh ﷺ said, «Thus, Ādam defeated Mūsā.»^[2]

This Hadīth has various routes of transmission in the Two Ṣaḥīḥs as well as the Musnad collections.^[3]

﴿قَالَ أَفَعَلَا مِنْهَا جِيمًا بَعْضَكُمْ لِبَعْضٍ عَدُوٌّ فَإِمَّا بَأْيُكُمْ مِنِّي هُنَا فَمَنْ أَتَى هُنَا فَلَا يَصِلْ وَلَا يَنْفَعِ ۝ وَمَنْ أَغْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ أَعْمَى ۝ قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا ۝ قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا وَكَذَلِكَ الْيَوْمَ تُنسى ۝﴾

«123. He (Allāh) said: "Get you down, both of you, together,

^[1] At-Ṭabari 18:388.

^[2] Faḥ Al-Bāri 8:288.

^[3] Faḥ Al-Bāri 6:508, 11:513 Muslim 4:2042, 2043 & Aḥmad 2:287, 314.

some of you are an enemy to some others. Then if there comes to you guidance from Me, then whoever follows My guidance he shall neither go astray nor shall be distressed.﴾

﴿124. But whosoever turns away from My Reminder, verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection.﴾

﴿125. He will say: "O my Lord! Why have you raised me up blind, while I had sight (before).﴾

﴿126. (Allāh) will say: "Like this Our Āyāt came unto you, but you disregarded them, and so this Day, you will be neglected.﴾

The Descent of Ādam to the Earth and the Promise of Good for the Guided and Evil for the Transgressors

Allāh says to Ādam, Ḥawwā' and Iblīs, "Get down from here, all of you." This means each of you should get out of Paradise. We expounded upon this in Sūrah Al-Baqarah.

﴿بَعْضُكُمْ يَكُونُ عَدُوٌّ لِّبَعْضٍ﴾

﴿Some of you as enemies to others.﴾ [2:36]

He (Allāh) was saying this to Ādam and his progeny and Iblīs and his progeny.

Concerning Allāh's statement,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنِّي جَاءْتُكُمْ بِالْهُدَىٰ﴾

﴿Then if there comes to you guidance from Me,﴾

Abu Al-'Āliyyah said, "This (guidance) means the Prophets, the Messengers and the evidence."^[1]

﴿فَمَنْ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَىٰ﴾

﴿Then whoever follows My guidance he shall neither go astray nor shall be distressed.﴾

Ibn 'Abbās said, "He will not be misguided in this life and he will not be distressed in the Hereafter."^[2]

﴿وَمَنْ أَعْرَضَ عَنْ هَٰذِهِ﴾

^[1] Aṭ-Ṭabari 1:549.

^[2] Aṭ-Ṭabari 18:389.

﴿But whosoever turns away from My Reminder,﴾

This means, "Whoever opposes my command and what I have revealed to My Messenger, then he has turned away from it, neglected it and taken his guidance from other than it."

﴿فَإِنَّ لَهُ مِيشَةً ضَنْكًا﴾

﴿verily, for him is a life of hardship,﴾

meaning, his life will be hard in this world. He will have no tranquillity and no expanding of his breast (ease). Rather, his chest will be constrained and in difficulty due to his misguidance. Even if he appears to be in comfort outwardly and he wears whatever he likes, eats whatever he likes and lives wherever he wants, he will not be happy. For verily, his heart will not have pure certainty and guidance. He will be in agitation, bewilderment and doubt. He will always be in confusion and a state of uncertainty. This is from the hardship of life.

Concerning His statement,

﴿وَنُخْشِرُهُ يَوْمَ الْقِيَمَةِ أَعْمَى﴾

﴿and We shall raise him up blind on the Day of Resurrection.﴾

Mujāhid, Abu Sālih and As-Suddi said, "This means he will have no proof."^[1] Ikrimah said, "He will be made blind to everything except Hell." This is as Allāh says,

﴿وَنُخْشِرُهُمْ يَوْمَ الْقِيَمَةِ عَلَىٰ وُجُوهِهِمْ عُمْيًا وَكُفًّا وَنُخْشِرُهُم بِجَهَنَّمَ﴾

﴿And We shall gather them together on the Day of Resurrection on their faces, blind, dumb and deaf; their abode will be Hell.﴾
[17:97]

This is why Allāh says,

﴿رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا﴾

﴿O my Lord! Why have you raised me up blind, while I had sight (before).﴾

This means in the life of this world.

﴿قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَرَسْنَا لَكِ الْيَمَّ وَكَذَلِكَ الْقِيَمَةُ﴾

^[1] At-Tabari 18:394,395.

﴿(Allāh) will say: "Like this Our Āyāt came unto you, but you disregarded them, and so this Day, you will be neglected.﴾

Meaning, "When you turned away from the signs of Allāh and dealt with them in the manner of one who does not remember them after they were conveyed to you. You neglected them, turned away from them and were heedless of them. Therefore, today We will treat you in the manner of one who has forgotten you."

﴿قَالِیَوْمَ نَنْسِیْهُمْ كَمَا نَسُوا لِقَاءَ یَوْمِهِمْ هَذَا﴾

﴿So this Day We shall forget them as they forgot their meeting of this Day.﴾ [7:51]

For verily, the punishment will be a retribution that is based upon the type of deed that was done. However, forgetting the words of the Qur'ān, while understanding its meaning and acting upon its legislation, is not included in the meaning of this specific threat. Yet, forgetting the words of the Qur'ān has been warned against from a different aspect. It has been reported in the Sunnah that it is absolutely forbidden and there is a serious threat against one who forgets Qur'ān (that he previously memorized).

﴿وَلَذَٰكَ یَجْزِی مَنْ أَسْرَفَ وَلَمْ یُؤْمِنْ بِآیَاتِ رَبِّهِ وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَلَمٌ ﴿١٢٧﴾﴾

﴿127. And thus do We requite him who transgresses beyond bounds and believes not in the Āyāt of his Lord; and the torment of the Hereafter is far more severe and more lasting.﴾

Severe Torment for Him Who transgresses beyond bounds

Allāh says: 'Thus We do requite those who transgress beyond bounds and belie the Āyāt of Allāh in this world and in the Hereafter.'

﴿لَهُمْ عَذَابٌ فِی الْحَیْوةِ الدُّنْیَا وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَمَا لَهُمْ مِنَ اللَّهِ مِن وَاقٍ ﴿١٢٨﴾﴾

﴿For them is a torment in the life of this world, and certainly, harder is the torment of the Hereafter. And they have no defender or protector against Allāh.﴾ [13:34]

Therefore Allāh said,

﴿وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَلَمٌ﴾

قَالَ كَذَلِكَ أَنْتَ أَمِئْنَا فَتَسِيهُنَا وَكَذَلِكَ الْيَوْمَ نُنْشِئُ ﴿١٢٨﴾ وَكَذَلِكَ
 نَجْزِي مَنْ أَشْرَفَ وَلَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ وَلَعَذَابُ الْآخِرَةِ أَشَدُّ
 وَأَبْقَى ﴿١٢٩﴾ أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْفُرُونِ يَمْشُونَ
 فِي مَسْجِدِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي الْأَلْبَانِ ﴿١٣٠﴾ وَلَوْ لَا كَلِمَةٌ
 سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزِمَامٍ وَأَجَلٍ مُّسَمًّى ﴿١٣١﴾ فَاصْبِرْ عَلَى
 مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا
 وَمِنْ آنَاءِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْحَمُونَ ﴿١٣٢﴾ وَلَا
 تَمُدَّنَّ عَيْنَيْكَ إِلَى مَن مَّعَنَاهُ ۚ أَرْجَاؤُهُمْ زَهْرَةٌ مُّعْوَرَةٌ وَالدُّنْيَا
 لِفَتْنٍ فِيهِ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَى ﴿١٣٣﴾ وَأَمَّا أَهْلُكَ بِالصَّلَاةِ
 وَاصْطَبِرْ عَلَيْهَا لَا تَسْأَلْكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَنَقِبَةُ لِلتَّقْوَى
 ﴿١٣٤﴾ وَقَالُوا لَوْلَا بَآيَاتُنَا بِآيَاتِهِ مِنْ رَبِّهِ ؎ أَوَلَمْ نَأْتِهِمْ بِبَيِّنَاتٍ مَّا فِي
 الصُّحُفِ الْأُولَى ﴿١٣٥﴾ وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِنْ قَبْلِهِ
 لَقَالُوا إِنَّا لَنَرَيْنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَتُنَبِّئَ ؎ آيَاتِكَ مِنْ
 قَبْلِ أَنْ نُنْزِلَ وَنُخْرِجَ ﴿١٣٦﴾ فَلِكُلِّ مَتَرٍ مَّقْصُودٌ مَّقْرَبُوهَا
 فَسَتَعْلَمُونَ مَنْ أَصْحَبُ الصَّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَى ﴿١٣٧﴾

«and the torment of the Hereafter is far more severe and more lasting.» meaning: a more grievous and more painful penalty than of this world they will remain therein, they will abide forever in such torment. Allāh's Messenger ﷺ said to both husband and wife who took an oath, when the husband accused his wife of committing illegal sexual intercourse:

«إِنَّ عَذَابَ الدُّنْيَا أَهْوَنُ مِنْ عَذَابِ الْآخِرَةِ»

«Verily, the torment of this worldly life is more insignificant, compared to the punishment of the Hereafter.»^[1]

﴿أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْفُرُونِ يَمْشُونَ فِي مَسْجِدِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي الْأَلْبَانِ﴾ ﴿١٢٨﴾ وَلَوْ لَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزِمَامٍ وَأَجَلٍ مُّسَمًّى ﴿١٣١﴾ فَاصْبِرْ عَلَى مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ آنَاءِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْحَمُونَ ﴿١٣٢﴾

﴿128. Is it not a guidance for them (to know) how many generations We have destroyed before them, in whose dwellings they walk? Verily, in this are signs indeed for men of understanding.﴾

﴿129. And had it not been for a Word that went forth before from your Lord, and a term determined, (their punishment)

[1] Muslim 2:1131.

must necessarily have come (in this world).﴾

﴿130. So bear patiently what they say, and glorify the praises of your Lord before the rising of the sun, and before its setting, and during some hours of the night, and at the ends of the day, that you may become pleased with the reward which Allāh shall give you.﴾

Many Nations were destroyed and in Them is a Lesson
Allāh, the Exalted, says,

﴿أَفَلَمْ يَرَوْا﴾

﴿Is it not a guidance for them...?﴾

This is addressed to those who reject what the Prophet ﷺ came to them with: 'We destroyed those who denied the Messengers from the previous nations before them. They showed open hostility, so now there is not trace of them and none of them are left. This is witnessed by the empty homes that these people left behind, and which others have now inherited, moving about in the dwellings of those of the past.'

﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ﴾

﴿Verily, in this are signs indeed for men of understanding.﴾

This means those who have sound intellect and correct understanding. This is as Allāh says,

﴿أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى

الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ ۝۱۷﴾

﴿Have they not traveled through the land, and have they hearts wherewith to understand and ears wherewith to hear? Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.﴾ [22:46]

Allāh also said in Sūrah Alif Lām Mīm As-Sajdah,

﴿أَرَأَيْتُمْ يَهْدِي هُمْ أَمْ أَغْلَبَكُنَا مِنْ قَبْلِهِمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسْجِدِهِمْ﴾

﴿Is it not a guidance for them: how many generations We have destroyed before them in whose dwellings they walk about?﴾ [32:26]

Then, Allāh, the Exalted, says,

﴿وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزَامًا وَّلَيْلٌ مُسْمًى﴾

«And had it not been for a Word that went forth before from your Lord, and a term determined (their punishment), must necessarily have come (in this world).» [20:129]

This means that if it were not for the Word that had already preceded from Allāh – that He would not punish anyone until the proof had been established against him and the punishment would take place at an appointed time that He has already determined for these rejecters – then the punishment would certainly seize them immediately.

The Command to be patient and perform the Five daily Prayers

Allāh comforts His Prophet ﷺ by saying to him,

﴿فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ﴾

«So bear patiently what they say,»

This means, “Be patient concerning their rejection of you.”

﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ﴾

«And glorify the praises of your Lord before the rising of the sun,»

This is speaking of the Morning (Fajr) prayer.

﴿وَقَبْلَ غُرُوبِهَا﴾

«and before its setting,» This is speaking of the Mid-afternoon (‘Aṣr) prayer. This has been mentioned in the Two Ṣaḥīḥs on the authority of Jarīr bin ‘Abdullāh Al-Bajali, who said, “Once we were sitting with the Messenger of Allāh ﷺ when he looked up at the moon on a night when it was full. He said,

«إِنَّكُمْ سَتَرُونَ رَبَّكُمْ كَمَا تَرَوْنَ هَذَا الْقَمَرَ، لَا تُضَامُونَ فِي رُؤُوسِهِ، فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تَغْلَبُوا عَلَىٰ صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا فَافْعَلُوا»

«Verily, you all will see your Lord (in the Hereafter) just as you see this moon and you will not have to crowd together to see Him. Therefore, if you are able to not miss a prayer before sunrise (Fajr) and before sunset (‘Aṣr), then you should do so.»

Then he recited this *Āyah*.^[1]

Imām Aḥmad recorded that 'Umārah bin Ru'aybah that he heard the Messenger of Allāh ﷺ saying,

«لَنْ يَلْجَ النَّارَ أَحَدٌ صَلَّى قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا»

«Anyone who prays before sunrise and before sunset will never enter the Hellfire.»^[2]

This was also recorded by Muslim.^[3]

Concerning Allāh's statement,

﴿وَمِنْ آيَاتِنَا الَّتِي يُسَبِّحُ﴾

«and during some hours of the night, glorify the praises.»

This means during its hours offer the late night (*Tahajjud*) prayer. Some of the scholars said it also means the after sunset (*Maghrib*) and the night (*'Ishā*) prayers.

﴿وَأَطْرَافِ النَّهَارِ﴾

«and at the ends of the day,»

This is the opposite of the hours of the night.

﴿لَعَلَّكَ تَرْضَى﴾

«that you may become pleased»

As Allāh says,

﴿وَلَسَوْفَ يَرْضَى﴾

«And verily, your Lord will give you (all good) so that you shall be well-pleased.» [93:5]

In the *Ṣaḥīḥ*, it is recorded that the Messenger of Allāh ﷺ said,

«يَقُولُ اللَّهُ تَعَالَى يَا أَهْلَ الْاُخْرَةِ، يَقُولُونَ: لَيْتَكَ وَبَنَاتِكَ وَسَعْدَتِكَ، يَقُولُ: هَلْ رَضِيتُمْ؟ يَقُولُونَ: وَبَنَاتِكَ وَمَا لَنَا لَا نَرْضَى وَقَدْ أُعْطِينَا مَا لَمْ نَعْطِ أَحَدًا مِنْ خَلْقِكَ، يَقُولُ: إِنِّي أُعْطِيكُمْ أَفْضَلَ مِنْ ذَلِكَ، يَقُولُونَ: وَأَيُّ شَيْءٍ أَفْضَلُ مِنْ ذَلِكَ؟ يَقُولُ: أَجَلُ عَلَيْكُمْ رِضْوَانِي فَإِنَّهُ أَشْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَدًا»

[1] *Faṭḥ Al-Bāri* 2:40, *Muslim* 1:439.

[2] *Aḥmad* 4:136.

[3] *Muslim* 1:440.

Allāh, the Exalted, says, "O people of Paradise." They will reply, "We are here at Your service and Your pleasure our Lord." He will then say, "Are you all pleased?" They will reply, "Why should we not be pleased our Lord, when You have given us what You have not given any others of Your creation?" Allāh will then say, "Verily, I am going to give you something better than that." They will say, "And what thing could be better than that?" Allāh will say, "I have allowed for you My pleasure, so I will never be angry with you again after this."^[1]

In another *Hadīth*, it states that it will be said,

يَا أَهْلَ الْجَنَّةِ، إِنَّ لَكُمْ عِنْدَ اللَّهِ مَوْعِدًا يُرِيدُ أَنْ يُنَجِّزَكُمْوهُ: فَيَقُولُونَ: وَمَا هُوَ؟ أَلَمْ يُبَيِّنْ وَجُوهَنَا وَنُقِلَ مَوَازِينُنَا وَبُرِّحْنَا عَنِ النَّارِ وَبُدِّخَلْنَا الْجَنَّةَ، فَيَخْشَفُ الْجَنَابُ فَيَنْظُرُونَ إِلَيْهِ، فَوَاللَّهِ مَا أَعْطَاهُمْ خَيْرًا مِنَ النَّظَرِ إِلَيْهِ، وَهِيَ الزَّيَادَةُ

"O people of Paradise, verily you all have an appointed promise with Allāh that He would like to fulfill for you." They will say, "And what is that? Has He not already enlightened our faces, made our Scales (of good deeds) heavy, saved us from the Hellfire and entered us into Paradise?" Then, the veil will be lifted and they will gaze upon Him (Allāh). By Allāh, He has not given them anything better than the opportunity to look upon Him, and that is the increase (extra blessing).^[2]

﴿وَلَا تَنْتَدَّ عَيْنُكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الدُّنْيَا لِنَبْلُوَهُمْ بِهِ وَيُرْسِلَ رِيحٌ خَبِيرٌ وَالْقَلِيلُ﴾^[3] وَأَمَّا أَهْلُكَ بِالسَّارَةِ وَالصَّغِيرِ عَلَيَّا لَا تَتَلَكَّ رِنًّا عَنْ رِزْقِكَ وَالنَّفِثَةُ لِقَوْلِي ﴿﴾

﴿131. And strain not your eyes in longing for the things We have given for enjoyment to various groups of them, the splendor of the life of this world, that We may test them thereby. But the provision of your Lord is better and more lasting.﴾

﴿132. And enjoin Ṣalāh on your family, and be patient in offering them. We ask not of you a provision: We provide for you. And the good end is for those who have Taqwā.﴾

[1] *Faḥḥ Al-Bārī* 11:423.

[2] *Aḥmad* 4:332.

Do not look at the Enjoyment of the Wealthy, be patient in the worship of Allāh

Allāh, the Exalted, says to His Prophet Muhammad ﷺ, "Do not look at what these people of luxury and their likes and peers have of nice comforts. For verily, it is only short-lived splendor and a feeble bounty, which We are using to test them with. And very few of My servants are truly thankful." Mujāhid said,

﴿أَنْزَلْنَاهُمْ﴾

﴿various groups of them.﴾ "This means the wealthy people."^[1] This means, "Verily, We have given you (O Muḥammad) better than that which We have given them." This is just as Allāh says in another Āyah,

﴿وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ التَّنْزِيلِ وَالْغُرُوبِ الْعَظِيمِ ۚ لَا تُدْرِكُ عَيْنُكَ﴾

﴿And indeed, We have bestowed upon you seven repeatedly recited verses, and the Grand Qur'ān. Look not with your eyes ambitiously.﴾ [15:87-88]

Likewise, that which Allāh has stored for His Messenger ﷺ in the Hereafter is something extremely great. It is an unlimited reward that cannot be described. This is as Allāh says,

﴿وَلَسَوْفَ يُمْطِرُكَ رَبُّكَ فَتَرْضَىٰ﴾

﴿And verily, your Lord will give you so that you shall be well-pleased.﴾ [93:5]

For this reason, Allāh says,

﴿وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ﴾

﴿But the provision of your Lord is better and more lasting.﴾

In the *Ṣaḥīḥ* it is recorded that 'Umar bin Al-Khaṭṭāb entered upon the Messenger of Allāh ﷺ while he was in the small room in which he had separated himself from his wives after he had vowed to stay away from them. When he came in, he saw him (the Prophet ﷺ) lying down upon a sandy straw mat. There was nothing in the house except a pile of sant tree pods and some hanging equipment. 'Umar's eyes filled with tears (upon seeing this), so the Messenger of Allāh ﷺ said to him,

[1] At-Ṭabari 17:141.

«مَا يَبْكُ يَا عُمَرُ؟»

«What makes you cry, O Umar?»

He replied, "O Messenger of Allāh, verily Kisrā and Caesar are living in their luxurious conditions, yet you are the chosen Friend of Allāh amongst His creation?" The Prophet ﷺ said,

«أَوْ فِي شَكٍّ أَنْتَ يَا ابْنَ الْخَطَّابِ؟ أَوْلَيْكَ قَوْمٌ عَجَلَتْ لَهُمْ طَيِّبَاتُهُمْ فِي حَيَاتِهِمُ الدُّنْيَا»

«Do you have doubt, O son of Al-Khattāb? Those people have had their good hastened for them in the life of this world.»^[1]

Thus, the Prophet ﷺ was the most abstinent of people concerning worldly luxuries, even though he had the ability to attain them. If he acquired anything of worldly treasures he would spend it on this and that for the servants of Allāh. He would never save anything for himself for the next day.

Ibn Abi Hātim reported from Abu Sa'īd that the Messenger of Allāh ﷺ said,

«إِنْ أَخَوْفَ مَا أَخَافُ عَلَيْكُمْ مَا يَفْتَحُ اللَّهُ لَكُمْ مِنْ زُفْرَةِ الدُّنْيَا»

«Verily, the thing I fear most for you all is what Allāh will allow you to acquire of the splendor of this world.»

They (the Companions) said, "What is the splendor of this world, O Messenger of Allāh?" He said,

«بَرَكَاتُ الْأَرْضِ»

«The blessings of the earth.»^[2]

Qatādah and As-Suddi said, "The splendor of this worldly life means the beautiful adornments of the life of this world."^[3] Qatādah said,

«لِفَتْنِهِمْ فِيهِ»

[1] *Fath Al-Bāri* 5:137.

[2] Ibn Abi Hātim 7:2442, also recorded by Al-Bukhārī (no. 6427) with a slight variation of wording.

[3] *Aṭ-Ṭabari* 18:404.

﴿that We may test them thereby.﴾ "So that We may put them to trial."^[1]

Concerning Allāh's statement,

﴿وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا﴾

﴿And enjoin the Ṣalāh on your family, and be patient in offering them.﴾

This means to save them from the punishment of Allāh by the establishment of the prayer, and you also be patient in performing it. This is as Allāh says,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا﴾

﴿O you who believe! Ward off yourselves and your families against a Fire (Hell).﴾ [66:6]

Ibn Abi Ḥātim recorded that Zayd bin Aslam reported from his father that he and Yarfa' would sometimes spend the night at 'Umar bin Al-Khaṭṭāb's. 'Umar had a certain time of night that he would get up and pray. However, sometimes he would not get up for it. Then, we would say, "He is not going to get up like he usually does." When he would awaken, he would make his family get up as well. He would say,

﴿وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا﴾

﴿And enjoin the Ṣalāh on your family, and be patient in offering them.﴾^[2]

Allāh said;

﴿لَا تَسْأَلُكَ رِزْقًا نَحْنُ رَزَقُكَ﴾

﴿We ask not of you a provision : We provide for you.﴾

This means that if you establish the prayer, your sustenance will come to you from where you did not expect. This is as Allāh says,

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۖ وَنُزُلًا مِنْ حَيْثُ لَا يَحْتَسِبُ﴾

﴿And whosoever has Taqwā of Allāh, He will make a way for him to get out (from every difficulty). And He will provide him

[1] Aṭ-Tabari 18:405.

[2] Aṭ-Tabari 18:406.

from (sources) he never could imagine.﴾ [65:2-3]

Allāh also says,

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ۝١﴾

﴿And I (Allāh) created not the Jinn and mankind except that they should worship Me (Alone).﴾ until,

﴿إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْتَبَتِ ۝١٨﴾

﴿Verily, Allāh is the All-Provider, Owner of Power, the Most Strong.﴾ [51:56-58]

Thus, Allāh says,

﴿لَا تَسْأَلُنَا عَنْ رِزْقِكَ﴾

﴿We ask not of you a provision : We provide for you.﴾

Verily, At-Tirmidhi and Ibn Mājah recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

﴿يَقُولُ اللَّهُ تَعَالَى : يَا ابْنَ آدَمَ تَقَرَّغْ لِمَا بَيْنِي وَأَنْتَ صَدْرَكَ غِنًى وَأَسَدُّ فَقْرَكَ، وَإِنْ لَمْ تَفْعَلْ، مَلَأْتُ صَدْرَكَ شُغْلًا وَلَمْ أَشَدُّ فَقْرَكَ﴾

«Allāh, the Exalted, says, "O son of Ādam, perform My worship and I will fill your chest with wealth and fulfill your needs. If you do not do so, then I will fill your chest with toil and I will not fulfill your needs."»^[1]

It is also reported from Zayd bin Thābit that he heard the Messenger of Allāh ﷺ saying,

﴿مَنْ كَانَتِ الدُّنْيَا هَمَّهُ فَرَّقَ اللَّهُ عَلَيْهِ أَمْرَهُ، وَجَعَلَ فَقْرَهُ بَيْنَ عَيْنَيْهِ، وَلَمْ يَأْتِهِ مِنَ الدُّنْيَا إِلَّا مَا كُتِبَ لَهُ، وَمَنْ كَانَتِ الْآخِرَةُ نِيَّتَهُ، جَمَعَ لَهُ أَمْرَهُ وَجَعَلَ غِنَاهُ فِي قَلْبِهِ، وَأَتَتْهُ الدُّنْيَا وَهِيَ رَاغِمَةٌ﴾

«Whoever makes the worldly life his major concern, then Allāh will scatter his situation for him (i.e. make it difficult) and his poverty will be placed between his eyes. He will not get from this world anything except that which has already been written for him. Whoever makes the Hereafter his intention, then his situation will be gathered for him (i.e. made easy) and his

^[1] Tuhfat Al-Aḥwadhī 7:166, Ibn Mājah 2:1376.

wealth will be placed in his heart. The worldly life will come to him anyway (in spite of his not seeking it).^[1]

Concerning Allāh's statement,

﴿وَالْمَعِيَّةُ لِلْقَرَىٰ﴾

﴿And the good end is for those who have Taqwā.﴾

This means the good end in this life and in the Hereafter. In the Hereafter the good end will be Paradise for whoever feared Allāh. In the *Ṣaḥīḥ* it is reported that the Messenger of Allāh ﷺ said,

«رَأَيْتُ اللَّيْلَةَ كَأَنَّ فِي دَارِ عُقْبَةَ بْنِ رَافِعٍ، وَأَنَا أُتِينَا بِرُطَبٍ مِنْ رُطَبِ ابْنِ طَابٍ، فَأَوَّلْتُ ذَلِكَ أَنَّ الْمَعِيَّةَ لَنَا فِي الدُّنْيَا وَالْآخِرَةِ، وَأَنَّ دِينَنَا نَدَى طَابٍ»

‘I saw in my dream tonight a vision as if we were in the home of ‘Uqbah bin Rāfi’ and we were given fresh Ibn Ṭāb dates. Therefore, I interpreted this dream to mean that the good final outcome (‘Āqibah) is for us in this world along with lofty (Rifa‘ah) positions, and that our religion is good (Ṭāb).’^[2]

﴿وَقَالُوا لَوْلَا آيَاتُنَا بِعَذَابٍ مِنْ رَبِّهِمْ أَوَّلَمَ نَأْتِيهِمْ بَيِّنَةٌ مَّا فِي السَّحَابِ الْأَوَّلِ ۚ وَلَوْ أَنَّا أَفْلَحْنَاهُمْ بِعَذَابٍ مِنْ قَبْلِهِ. لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَتُنَبِّئَنَا بِآيَاتِكَ مِنْ قَبْلِ أَنْ نَذِلَّ وَنُخْزَىٰ ۚ قُلْ كُلٌّ مُتَرَبِّعٌ فَتَرَبَّعُوا فَسَتَعْلَمُونَ مَنْ أَتَسْكَبُ الْفِرْطُ السَّوِيَّ وَمَنْ أَتَعْتَبُ ۚ﴾

﴿133. They say: “Why does he not bring us a sign from his Lord?” Has there not come to them the proof of that which is in the former papers (Scriptures)?﴾

﴿134. And if We had destroyed them with a torment before this, they would surely have said: “Our Lord! If only You had sent us a Messenger, we should certainly have followed Your Āyāt, before we were humiliated and disgraced.”﴾

﴿135. Say: “Each one is waiting, so wait you too; and you shall know who are they that are on Aṣ-Ṣirāf As-Sawi, and who are they that have let themselves be guided.”﴾

[1] Ibn Mājah 2:1375.

[2] Muslim 4:1779. Ibn Ṭāb is the name of a popular kind of date.

The Request of the Polytheists for Proofs while the Qur'an is itself a Proof

Allāh, the Exalted, informs about the disbelievers in their statement,

﴿لَوْلَا﴾

«Why does not» This means, 'Why doesn't Muḥammad bring us some proof from his Lord?' They meant a sign that was proof of his truthfulness in his claim that he was the Messenger of Allāh. Allāh, the Exalted, said,

﴿أَوَلَمْ تَأْتِهِم بَيِّنَةٌ مَّا فِي الصُّحُفِ الْأُولَىٰ﴾

«Has there not come to them the proof of that which is in the former papers (Scriptures)?»

This means the Qur'an which Allāh revealed to him while he was an unlettered man who could not write well and who did not study with the People of the Book. Yet, the Qur'an contains information about the people of the past that tells of their events from times long ago and it agrees with the authentic information in the previous Books concerning these matters. The Qur'an is the supervisor of these other Books. It verifies what is correct and explains the mistakes that were falsely placed in these Books and attributed to them. This Āyah is similar to Allāh's statement in Sūrat Al-'Ankabūt,

﴿وَقَالُوا لَوْلَا أُنزِلَ عَلَيْنَا آيَاتٌ مِنْ رَبِّنَا قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ ﴿٥٠﴾ أَوَلَمْ يَكُنْ لَهُمُ آيَاتُنَا عَظِيمٌ ﴿٥١﴾ أَلَمْ نَكُنْ بِكُلِّ شَيْءٍ مُخْتَصِرًا ﴿٥٢﴾ وَذَكَّرْنَا لِقَوْمٍ يُؤْمِنُونَ ﴿٥٣﴾﴾

«And they say: "Why are not signs sent down to him from his Lord?" Say: "The signs are only with Allāh, and I am only a plain warner." It is not sufficient for them that We have sent down to you the Book which is recited to them? Verily, herein is mercy and a reminder for a people who believe.» [29:50-51]

In the Two Ṣaḥīḥs, it is recorded that the Messenger of Allāh ﷺ said,

«مَّا مِنْ نَبِيٍّ إِلَّا وَقَدْ أُوتِيَ مِنَ الْآيَاتِ مَا آمَنَ عَلَىٰ مِثْلِهِ الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيَهُ وَحْيًا أَوْحَاهُ اللَّهُ إِلَيَّ، فَأَزْجُرُ أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا يَوْمَ الْقِيَامَةِ»

‘There was not any Prophet except that he was given signs that caused men to believe. That which I have been given is a revelation that Allāh has revealed to me, so I hope that I have the most followers among them (the Prophets) on the Day of Resurrection.’^[1]

In this Ḥadīth, the Prophet ﷺ only mentioned the greatest of the signs that he was given, which is the Qur’ān. However, he did have other miracles, which were innumerable and limitless. These miracles have all been recorded in the books that discuss them, and they have been affirmed in the places that mention them.

Then Allāh says,

﴿وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِمَذَاقٍ مِنْ قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا﴾

‘And if We had destroyed them with a torment before this, they would surely have said: “Our Lord! If only You had sent us a Messenger...”’

This means, “If We had destroyed these rejecting people before We sent this Noble Messenger to them and revealed the Mighty Book to them, they would have said,

﴿رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا﴾

‘Our Lord! If only You had sent us a Messenger,’

meaning, ‘before you destroyed us, so we could have believed in him and followed him.’ This is like Allāh said,

﴿فَتَنَبَّهْ بِآيَاتِكَ مِنْ قَبْلِ أَنْ نُنْزِلَ وَنَعْرَفَ﴾

‘We should certainly have followed Your Āyāt, before we were humiliated and disgraced.’

Allāh, the Exalted, explains that these rejecters are stubborn and obstinate and they will not believe.

﴿وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ﴾

‘Even if every sign should come them, until they see the painful torment.’ [10:97]

This is as Allāh says,

^[1] Fath Al-Bāri 8:619, Muslim 1:134.

﴿رَحْمَةً كَتَبْنَا لَهُ أَهْلَ الْبَيْتِ وَقَالُوا مَا نَحْنُ بِمُؤْمِنِينَ﴾

«And this is a blessed Book which We have sent down, so follow it and have Taqwa (of Allāh), that you may receive mercy.»

Until His statement,

﴿بِمَا كَانُوا يَصِفُونَ﴾

«because of their turning away.» [6:155-157]

Allāh also says,

﴿وَأَقْسَمُوا بِاللَّهِ جَهْدَ أُنْفُسِهِمْ لَئِنْ جَاءَهُمْ نَذِيرٌ لَّيَكُونُنَّ أَهْدَىٰ مِنَ الْأُمَمِ﴾

«And they swore by Allāh their most binding oath that if a warner came to them, they would be more guided than any of the nations (before them).» [35:42]

﴿وَأَقْسَمُوا بِاللَّهِ جَهْدَ أُنْفُسِهِمْ لَئِنْ جَاءَهُمْ نَذِيرٌ لَّيَكُونُنَّ أَهْدَىٰ مِنَ الْأُمَمِ﴾

«And they swear their strongest oaths by Allāh, that if there came to them a sign, they would surely believe therein.» [6:109] to the completion of those Āyāt.

Then, Allāh says,

﴿قُلْ﴾

«Say» “Say, O Muḥammad, to those who deny you, oppose you and continue in their disbelief and obstinance.”

﴿كُلٌّ نَتَقَرُّ﴾

«Each one is waiting,» among you and us;

﴿وَنَتَقَرُّ﴾

«so wait you too;» This is a command to await (anticipate).

﴿فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ﴾

«and you shall know who are they that are on Aṣ-Ṣirāṭ As-Sawī.»

This means the straight road.

﴿وَمَنْ أَهْلُكُنَّ﴾

﴿And who are they that have let themselves be guided.﴾

meaning guidance to the truth and the path of right guidance. This is similar to Allāh's statement,

﴿رَسُوكَ يَلْمُونَكَ بِمَا أَنتَ بِهٖ بِرَّءٌ ۖ الْقَذَابَ ۖ مَنْ أَضَلُّ سَبِيلًا﴾

﴿And they will know, when they see the torment, who it is that is most astray from the path!﴾ [25:42]

And Allāh said,

﴿سَيَمْلِكُونَ غَدًا مِّنَ الْكَذَّابِ ۖ الْاِثْمِ ۖ﴾

﴿Tomorrow they will come to know who is liar, the insolent one!﴾ [54:26]

This is the end of the *Tafsīr* of Sūrah Ta Ha, and all praise and gratitude is due to Allāh. The *Tafsīr* of Sūrat Al-Anbiyā' will follow this, if Allāh wills. And all praise and thanks are due to Allāh.

The Tafsīr of Sūrat Al-Anbiyā'

(Chapter - 21)

Which was revealed in Makkah

The Virtues of Sūrat Al-Anbiyā'

Al-Bukhārī recorded that 'Abdur-Rahmān bin Yazīd said that 'Abdullāh said, "*Banu Isrā'īl*,^[1] *Al-Kahf*, *Maryam*, *Ṭa Ha* and *Al-Anbiyā'* - they are among the earliest and most beautiful *Sūrahs* and they are my treasure."^[2]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿اَقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ﴾ ۚ مَا يَأْتِيهِمْ مِنْ ذِكْرِ مِنْ رَبِّهِمْ
تُخَذَلِبُ إِلَّا اسْتَمَوْا وَمُمْ يَلْمِيزُونَ ۚ لَا إِلَهَ إِلَّا هُوَ يُنصِتُ الْفُجُورَ ۚ وَأَنذَرُوا النَّجْوَى الَّذِينَ ظَلَمُوا هَلْ هَذَا إِلَّا
بَشَرٌ مِثْلُكُمْ أَفَتَأْتُونَ الْبَیِّنَاتِ وَأَنتُمْ تُبْصِرُونَ ۚ قَالَ رَبِّیْ يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ
وَالْأَرْضِ وَهُوَ السَّمِیعُ الْعَلِیمُ ۚ بَلْ قَالُوا أَضَلَّتْ سَبِيلَ الْأَنْبِیَاءِ مِنْ قَبْلُ ۚ هُوَ شَاعِرٌ فَلْيَأْتِنَا
بِبَیِّنَةٍ كَمَا أُرْسِلَ الْأَوَّلُونَ ۚ مَا مَأْنَتْ قِبَلَهُمْ مِنْ قُرْبَىٰ أَهْلَكْنَاهَا أَنَّهُمْ یُؤْمِنُونَ ۚ ﴿١﴾

﴿1. Draws near for mankind their reckoning, while they turn away in heedlessness.﴾

﴿2. Comes not unto them an admonition from their Lord as a recent revelation but they listen to it while they play.﴾

﴿3. With their hearts occupied. Those who do wrong, conceal their private counsels, (saying): "Is this more than a human being like you? Will you submit to magic while you see it?"﴾

﴿4. He said: "My Lord knows what is said in the heavens and on earth. And He is the All-Hearer, the All-Knower."﴾

[1] *Surah Al-Isrā'*.

[2] *Fath Al-Bārī*, 4:289.

﴿5. Nay, they say: "These are mixed up false dreams! Nay, he has invented it! – Nay, he is a poet! Let him then bring us an Āyah like the ones that were sent before!"﴾

﴿6. Not one of the towns of those which We destroyed, believed before them; will they then believe.﴾

The Hour is at hand but People are heedless

This is a warning from Allāh of the approach of the Hour, and that people are heedless of it, i.e., they are not working for it or preparing for it. An-Nasā'ī recorded that Abu Sa'īd reported from the Prophet ﷺ:

﴿فِي غَفْلَةٍ مُّشْرِتُونَ﴾

﴿while they turn away in heedlessness﴾, he ﷺ said,

«فِي الدُّنْيَا»

«in this world.»^[1]

Allāh says:

﴿إِنَّ أَمْرَ اللَّهِ لَا تَسْتَعْجِلُون﴾

﴿The Event ordained by Allāh will come to pass, so seek not to hasten it﴾

﴿اِقْرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ وَإِنْ يَرَوْا آيَةً يُمْرُؤًا﴾

﴿The Hour has drawn near, and the moon has been cleft asunder. And if they see a sign, they turn away.﴾ [54:1,2].

Then Allāh states that they do not listen to the revelation (Wahy) that He sends down to His Messenger ﷺ, which is addressed to the Quraysh and all disbelievers like them.

﴿مَا يَأْتِيهِمْ مِنْ ذِكْرِ رَبِّهِمْ مُّحَدَّثٍ﴾

﴿Comes not unto them an admonition from their Lord as a recent revelation﴾ meaning, newly-revealed,

﴿إِلَّا اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ﴾

﴿but they listen to it while they play.﴾ This is like what Ibn 'Abbās said, "Why do you ask the People of the Book about what they

^[1] An-Nasā'ī in Al-Kubrā, 6:407.

have, which has been altered and distorted, and they have added things and taken things away, when your Book is the most recently revealed from Allāh, and you read it pure and unadulterated?" Al-Bukhārī recorded something similar to this.^[1]

﴿وَأَسْرُوا النَّجْوَى الَّذِينَ ظَلَمُوا﴾

﴿Those who do wrong, conceal their private counsels﴾

meaning, what they say to one another in secret.

﴿هَلْ هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ﴾

﴿Is this more than a human being like you?﴾ meaning, the Messenger of Allāh ﷺ. They did not believe that he could be a Prophet because he was a human being like them, so how could he have been singled out to receive revelation, and not them? They said:

﴿أَفَتَأْتُونَ الْبَحْرَ وَأَنْتُمْ تُبْعِرُونَ﴾

﴿Will you submit to magic while you see it?﴾ meaning, will you follow him and be like one who submits to magic when he knows that it is magic? Allāh said in response to their fabrications and lies:

﴿قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ﴾

﴿He said: "My Lord knows what is said in the heavens and on earth..."﴾

Nothing at all is hidden from the One Who knows that, and He is the One Who reveals this Qur'ān which contains news of the earliest and last generations. No one can produce the like of this except the One Who knows all the secrets of the heavens and the earth.

﴿وَهُوَ السَّمِيعُ الْعَلِيمُ﴾

﴿And He is the All-Hearer, the All-Knower.﴾ means, He hears all that they say and He knows all their circumstances. This is a warning and a threat to them.

[1] Fath Al-Bāri, 13:505.

The Disbelievers' Ideas about the Qur'ān and the Messenger ﷺ; their demand for a Sign and the Refutation of that

﴿بَلْ قَالُوا أَضَلَّتْ أَعْيُنُنَا أَوْ نَسِيتُمْ بِلِىَ آفَاتِنَا﴾

«Nay, they say: "These are mixed up false dreams! Nay, he has invented it!..."»

Here Allāh tells us of the stubbornness and heresy of the disbelievers, and the various things they said about the Qur'ān, and how they were confused and misguided about it. Sometimes they described it as magic, and sometimes they described it as poetry, or mixed up false dreams, or a fabrication. As Allāh says:

﴿أَنْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا﴾

«See what examples they have put forward for you. So they have gone astray, and never can they find a way» [17:48]

﴿فَلْيَأْتِنَا بِآيَةٍ كَمَا أُرْسِلَ الْأَوَّلُونَ﴾

«Let him then bring us an Āyāh like the ones that were sent before!»

They were referring to the she-camel of Ṣāliḥ, and the signs of Mūsā and 'Isā. And Allāh says,

﴿وَمَا سَمِعْنَا أَنْ تُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ﴾

«And nothing stops Us from sending the Āyāt but that the people of old denied them.» [17:59].

So Allāh said here:

﴿مَا مَسَّكْتَ قُلُوبَهُمْ مِنْ قَبْلِهِمْ أَمْ لَمْ يَكُنْ لَهُمْ بَيِّنَاتٌ مِنْ قَبْلُ﴾

«Not one of the towns of those which We destroyed, believed before them; will they then believe?»

None of the peoples to whom Messengers were sent were given a sign at the hands of their Prophet and believed. On the contrary, they disbelieved and We destroyed them as a result. Would these people believe in a sign if they saw it? Not at all! In fact,

سُورَةُ الْاَنْشَاءِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَقْرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ﴿١﴾
 مَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُجَدِّدٍ إِلَّا اسْتَمَعُوهُ وَهُمْ
 يَلْعَبُونَ ﴿٢﴾ لَا إِلَهَ إِلَّا هُوَ يُحْيِي الْمَوْتَىٰ وَأَنْشَرُوا النَّجْوَىٰ الَّذِينَ ظَلَمُوا
 هَٰذَا هَذَا الْبَشَرُ مَنْ لَكُمُ امْتَنَ تَوَكَّلْ الْيَحْيَىٰ وَأَنْتَ
 تُبْصِرُونَ ﴿٣﴾ قَالَ رَبِّ يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ
 وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٤﴾ بَلْ قَالُوا أَضْغَتْ أَحْضَاتُهُمْ
 أَفْزَرَهُ بَلْ هُوَ شَاعِرٌ فَلْيَأْنِبْ أَنْبَاءَهُ كَمَا أُنْزِلَ الْأَوَّلُونَ
 ﴿٥﴾ مَا آمَنَتْ قَبْلَهُمْ مِنْ قَرِينٍ أَهْلَكْنَاهُمْ أَفَهُمْ يُؤْمِنُونَ
 ﴿٦﴾ وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ فَتَنَلُوا أَهْلَ
 الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٧﴾ وَمَا جَعَلْنَاهُمْ جَسَدًا
 لَا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ ﴿٨﴾ ثُمَّ صَدَقْنَاهُمُ
 الْوَعْدَ فَأَنْجَيْنَاهُمْ وَمِنْ نَشَاءٍ وَأَهْلَكْنَا الْبَاقِينَ ﴿٩﴾
 لَقَدْ أَرْسَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ ﴿١٠﴾

وَإِنْ أَلْبَسْتُمْ حَقَّتْ عَلَيْهِمْ
 كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿١٠﴾ وَكَوْ
 بَلَاءَتُهُمْ كُلُّ مَا يَنْفَعُ حَتَّى يَرَوْا
 الْعَذَابَ الْأَلِيمَ ﴿١١﴾

«Truly, those, against whom the Word of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment.» [10:96-97].

Indeed, they witnessed clear signs and definitive proof at the hands of the Messenger of Allāh ﷺ, signs which were far clearer and more overwhelming than any that had been witnessed in the case of any other Prophet, may the

blessings and peace of Allāh be upon them all.

﴿وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ فَتَنَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٧﴾ وَمَا جَعَلْنَاهُمْ جَسَدًا لَا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ ﴿٨﴾ ثُمَّ صَدَقْنَاهُمُ الْوَعْدَ فَأَنْجَيْنَاهُمْ وَمِنْ نَشَاءٍ وَأَهْلَكْنَا الْبَاقِينَ ﴿٩﴾﴾

﴿7. And We sent not before you but men to whom We revealed. So ask the people of the Reminder if you do not know.﴾

﴿8. And We did not place them in bodies that did not eat food, nor were they immortals.﴾

﴿9. Then We fulfilled to them the promise. So We saved them and those whom We willed, but We destroyed Al-Musrifin.﴾

The Messengers are no more than Human Beings

Here Allāh refutes those who denied that human Messengers could be sent:

﴿وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ﴾

﴿And We sent not before you but men to whom We revealed.﴾

meaning, all the Messengers who came before you were men, human beings. There were no angels among them. This is like the Āyāt:

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ مِنْ أَهْلِ الْقُرَىٰ﴾

﴿And We sent not before you any but men unto whom We revealed, from among the people of townships﴾ [12:109]

﴿فَقُلْ مَا كُنْتُ بِدَعَا مِنَ الرُّسُلِ﴾

﴿Say: "I am not a new thing among the Messengers..."﴾ [46:9]

Allāh tells us that the previous nations denied that and said:

﴿أَنبَشِرْ بِدُورِنَا﴾

﴿"Shall mere men guide us?"﴾ [64:6]. So Allāh says here:

﴿تَسْأَلُونَ أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ﴾

﴿So ask the people of the Reminder if you do not know.﴾

meaning, ask the people of knowledge among the nations such as the Jews and Christians and other groups: 'were the Messengers who came to you human beings or angels?' Indeed they were human beings. This is a part of the perfect blessing of Allāh towards His creation: He sent to them Messengers from among themselves so that they could receive the Message from them and learn from them.

﴿وَمَا جَعَلْنَاهُمْ جَسَدًا لَا يَأْكُلُونَ الطَّعَامَ﴾

﴿And We did not place them in bodies that did not eat food...﴾

meaning, rather they had bodies that ate food, as Allāh says:

﴿وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَبَأَكْثَرُ الطَّعَامِ وَيَسْتَخِرُونَ فِي الْأَسْوَاقِ﴾

﴿And We never sent before you any of the Messengers but verily, they ate food and walked in the markets﴾ [25:20]

meaning, they were human beings who ate and drank like all other people, and they went to the marketplaces to earn a living and engage in business; that did not affect them adversely or reduce their status in any way, as the idolators imagined.

﴿مَالِ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَسْئَلُ فِي الْأَسْوَاقِ لَوْلَا أُنْزِلَ إِلَيْهِ مَلَكٌ فَيَكُونُ مَعَهُ نَذِيرًا ﴿٧﴾ أَوْ يُلْقَى إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا﴾

﴿And they say: "Why does this Messenger eat food, and walk about in the markets. Why is not an angel sent down to him to be a warner with him? Or (why) has not a treasure been granted to him, or why has he not a garden whereof he may eat?"﴾ [25:7-8]

﴿وَمَا كَانُوا خَالِدِينَ﴾

﴿nor were they immortals﴾ meaning, in this world; on the contrary, they lived, then they died.

﴿وَمَا جَعَلْنَا لِبَشَرٍ مِنْ قَبْلِكَ الْخُلْدَ﴾

﴿And We granted not to any human being immortality before you﴾ [21:34]

But what distinguished them from others was that they received revelation from Allāh, and the angels brought down to them from Allāh His rulings concerning His creation, what He commanded and what He prohibited.

﴿ثُمَّ صَدَقْنَاهُ الْوَعْدَ﴾

﴿Then We fulfilled to them the promise.﴾ the promise that their Lord made to destroy the evildoers. Allāh fulfilled His promise and did that. He says:

﴿فَأَنجَيْنَاهُمْ وَمَنْ نَشَاءُ﴾

﴿So We saved them and those whom We willed,﴾ meaning, their followers among the believers,

﴿وَأَمْلَكْنَا الْكَافِرِينَ﴾

﴿but We destroyed Al-Musrifin.﴾ meaning, those who disbelieved the Message brought by the Messengers.

﴿لَقَدْ أَرْسَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ ﴿١٠﴾ وَكَمْ فَضَّلْنَا بَيْنَ قَرَبَةٍ كَانَتْ
عِزًّا وَأَرْسَلْنَا بَعْدَهَا قَوْمًا آخَرِينَ ﴿١١﴾ فَلَمَّا أَحْسَرُوا بُيُوتَهُمْ إِذَا هُمْ مِنْهَا يَرْكُضُونَ ﴿١٢﴾ لَا
تَرْكُضُوا وَارْجِعُوا إِلَى مَا أُتْرِفْتُمْ فِيهِ وَسَنَكِلُكُمْ لُغْلُوكُمْ تَشْتَلُونَ ﴿١٣﴾ تَاللَّهِ يَوْمَئِذٍ إِذَا كُنَّا
ظَالِمِينَ ﴿١٤﴾ فَذَلِكَ دَعْوَانَهُمْ حَقٌّ جَعَلْنَاهُمْ حَمِيمًا عَذِيبِينَ ﴿١٥﴾﴾

﴿10. Indeed, We have sent down for you a Book in which there is Dhikrukum. Will you not then understand?﴾

﴿11. How many a town given to wrongdoing, have We destroyed, and raised up after them another people!﴾

﴿12. Then, when they sensed Our torment, behold, they (tried to) flee from it.﴾

﴿13. Flee not, but return to that wherein you lived a luxurious life, and to your homes, in order that you may be questioned.﴾

﴿14. They cried: "Woe to us! Certainly we have been wrongdoers."﴾

﴿15. And that cry of theirs ceased not, till We made them as a field that is reaped, extinct.﴾

The Virtue of the Qur'ān

Here Allāh points out the noble status of the Qur'ān and urges them to recognize its worth:

﴿لَقَدْ أَرْسَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ﴾

﴿Indeed, We have sent down for you a Book in which there is Dhikrukum﴾.

Ibn 'Abbās said: "Honor for you."^[1]

﴿أَفَلَا تَعْقِلُونَ﴾

﴿Will you not then understand?﴾ means, will you not understand this blessing, and accept it? This is like the Āyah:

﴿وَلَا تَنْسَوْنَ الْوَعْدَ الَّذِي لَكُمْ وَلَيُسْأَلُنَّ عَنْهُ﴾

﴿And verily, this is indeed a Reminder for you and your people, and you will be questioned.﴾ [43:44]

[1] At-Ṭabari, 21:611.

How the Evildoers were destroyed

﴿وَكَمْ فَصَنَّا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً﴾

«How many a town given to wrongdoing, have We destroyed,» meaning, they were very many. This is like the Āyah:

﴿وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ﴾

«And how many generations have We destroyed after Nūh!» [17:17]

﴿فَكَانَ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فَمِنْ حَاوِيَةٍ عَلَى عُرُوشِهَا﴾

«And many a township did We destroy while they were given to wrongdoing, so that it lie in ruins» [22:45].

﴿وَأَنشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ﴾

«and raised up after them another people!» means, another nation which came after them.

﴿فَلَمَّا أَحَسُّوا بَأْسَنَا﴾

«Then, when they sensed Our torment,» when they realized that the torment would undoubtedly come upon them, just as their Prophet had warned them,

﴿إِذَا هُمْ يَنْتَفِعُونَ﴾

«behold, they (tried to) flee from it.» they tried to run away.

﴿لَا تَرْجِعُوا وَرَجِعُوا إِلَى مَا أَتَيْتُمْ بِهِ وَسَعِيكُمْ﴾

«Flee not, but return to that wherein you lived a luxurious life, and to your homes,»

This is a way of ridiculing them. It will be said to them by way of ridicule: "Do not run away from the coming torment; go back to the delights and luxuries and fine homes in which you were living." Qatādah said, "Mocking them."

﴿فَلَنُكَلِّمَنَّكُمْ﴾

«in order that you may be questioned» about whether you gave thanks for what you had.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٢٢

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَكَمْ قَصَمْنَا مِنْ قَبْرٍ كَانَتْ ظَالِمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا
 آخَرِينَ ﴿١٦﴾ فَلَمَّا أَحْسَبُوا أَنَّكُمْ نَذِيرٌ لَكُمْ لَكُمْ
 لَا تَرْكُضُوا وَارْجِعُوا إِلَى مَا أُتْرِفْتُمْ فِيهِ وَمَسْكَنِكُمْ لَكُمْ لَكُمْ
 تَسْتَلُونَ ﴿١٧﴾ قَالُوا وَيَوَيْلُنَا إِنَّا كُنَّا ظَالِمِينَ ﴿١٨﴾ فَمَا زَالَتْ تِلْكَ
 دَعْوَتُهُمْ حَتَّى جَعَلْنَاهُمْ حَصِيدًا خَبِيرِينَ ﴿١٩﴾ وَمَا خَلَقْنَا
 السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لِلْعَيْنِ ﴿٢٠﴾ لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهْوًا
 لَا تَخَذُتَهُ مِنْ لَدُنَّا إِنَّ كِتَابَ الْفَعِيلِينَ ﴿٢١﴾ بَلْ نَقْذِفُ بِالْحَقِّ
 عَلَى الْبَاطِلِ قِيدَ مَفْعَةٍ فَإِذَا هُوَ رَاقٍ وَلَكُمْ الْوَيْلُ بِمَا تَصِفُونَ
 ﴿٢٢﴾ وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ
 عَنْ عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ ﴿٢٣﴾ يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ
 لَا يَفْتُرُونَ ﴿٢٤﴾ أَمْ اتَّخَذُوا إِلَهًا مِنَ الْأَرْضِ هُمْ يُبْشِرُونَ
 ﴿٢٥﴾ لَوْ كَانَ فِيهِمَا آلُ الْإِلَهِ أَفْسَدْنَا فَنَنْبِذَ الْوَيْلَ مِنَ الْعَرْشِ
 عَمَّا يُصِفُونَ ﴿٢٦﴾ لَا يَسْتَلْ عَمَّا يُفَعَّلُ وَهُمْ يَسْتَلُونَ ﴿٢٧﴾ أَمْ
 اتَّخَذُوا مِنْ دُونِهِ إِلَهًا قُلْ هَاتُوا بُرْهَانَكُمْ هَذَا ذِكْرُ مَنْ
 يَزِيدُ قُلُوبَهُ تَوْبَةً وَلَا يَذْكُرُ الْفَعِيلِينَ ﴿٢٨﴾ وَكَمْ مِّنْ قَبْلِهِ
 أَكْثَرُ هُوَ لَا يَعْلَمُونَ الْحَقُّ فَهُمْ مُّعْرِضُونَ ﴿٢٩﴾

﴿قَالُوا وَيَوَيْلُنَا إِنَّا كُنَّا ظَالِمِينَ﴾

«They cried: "Woe to us! Certainly we have been wrong-doers."»

They will confess their sins when it will be of no benefit to them.

﴿فَمَا زَالَتْ تِلْكَ دَعْوَتُهُمْ حَتَّى جَعَلْنَاهُمْ حَصِيدًا خَبِيرِينَ﴾

«And that cry of theirs ceased not, till We made them as a field that is reaped, extinct.»

meaning, "they will keep on saying that, admitting their wrongdoing, until We harvest them as it were, and their movements and voices come to a stop."

﴿وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لِلْعَيْنِ ﴿٢٠﴾ لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهْوًا لَا تَخَذُتَهُ مِنْ لَدُنَّا إِنَّ كِتَابَ الْفَعِيلِينَ ﴿٢١﴾ بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ قِيدَ مَفْعَةٍ فَإِذَا هُوَ رَاقٍ وَلَكُمْ الْوَيْلُ بِمَا تَصِفُونَ ﴿٢٢﴾ وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ ﴿٢٣﴾ يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ ﴿٢٤﴾ أَمْ اتَّخَذُوا إِلَهًا مِنَ الْأَرْضِ هُمْ يُبْشِرُونَ ﴿٢٥﴾ لَوْ كَانَ فِيهِمَا آلُ الْإِلَهِ أَفْسَدْنَا فَنَنْبِذَ الْوَيْلَ مِنَ الْعَرْشِ عَمَّا يُصِفُونَ ﴿٢٦﴾ لَا يَسْتَلْ عَمَّا يُفَعَّلُ وَهُمْ يَسْتَلُونَ ﴿٢٧﴾ أَمْ اتَّخَذُوا مِنْ دُونِهِ إِلَهًا قُلْ هَاتُوا بُرْهَانَكُمْ هَذَا ذِكْرُ مَنْ يَزِيدُ قُلُوبَهُ تَوْبَةً وَلَا يَذْكُرُ الْفَعِيلِينَ ﴿٢٨﴾ وَكَمْ مِّنْ قَبْلِهِ أَكْثَرُ هُوَ لَا يَعْلَمُونَ الْحَقُّ فَهُمْ مُّعْرِضُونَ ﴿٢٩﴾﴾

«16. We created not the heavens and the earth and all that is between them for play.»

«17. Had We intended to take a pastime, We could surely have taken it from Us, if We were going to do (that).»

«18. Nay, We fling the truth against the falsehood, so it destroys it, and behold, it disappears. And woe to you for that which you ascribe.»

﴿19. To Him belongs whosoever is in the heavens and on earth. And those who are near Him are not too proud to worship Him, nor are they weary.﴾

﴿20. They glorify His praises night and day, they never slacken.﴾

Creation was made with Justice and Wisdom

Allāh tells us that He created the heavens and the earth in truth, i.e. with justice.

﴿يَجْزِي الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِي الَّذِينَ آمَنُوا بِالْمَنَىٰ﴾

﴿that He may requite those who do evil with that which they have done, and reward those who do good, with what is best.﴾ [53:31].

He did not create all that in vain or for (mere) play:

﴿وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا لَوِ لَدَيْنَا مَكْرٌ مِّنْ شَيْءٍ﴾

﴿And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve from the Fire!﴾ [38:27]

﴿لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهْوًَا لَّخَتَذْنَاهُ مِن لَّدُنَّا إِن كُنَّا فَاعِلِينَ﴾

﴿Had We intended to take a pastime, We could surely have taken it from Us, if We were going to do (that).﴾

Ibn Abi Najih said, narrating from Mujāhid:

﴿لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهْوًَا لَّخَتَذْنَاهُ مِن لَّدُنَّا﴾

﴿Had We intended to take a pastime, We could surely have taken it from Us,﴾

"Meaning, 'From Ourselves,' He is saying, 'We would not have created Paradise or Hell or death or the resurrection or the Reckoning.'"^[1]

﴿إِن كُنَّا فَاعِلِينَ﴾

^[1] At-Ṭabari, 18:421.

﴿if We were going to do (that).﴾ Qatādah,^[1] As-Suddi, Ibrāhīm An-Nakha'i and Muḡhīrah bin Miqṣam said: "This means, 'We will not do that.'" Muḡāhid said, every time the word

﴿إِنْ﴾

﴿if﴾ is used in the Qur'ān, it is a negation.^[2]

﴿بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ﴾

﴿Nay, We fling the truth against the falsehood.﴾ means, 'We explain the truth and thus defeat falsehood.' Allāh says:

﴿فَيَذَمُّهُ فَإِذَا هُوَ رَاهِقٌ﴾

﴿so it destroys it, and behold, it disappears.﴾ it is fading and vanishing.

﴿وَلَكُمْ الزَّوْجُ﴾

﴿And woe to you﴾ O you who say that Allāh has offspring.

﴿مِمَّا تَصِفُونَ﴾

﴿for that which you ascribe.﴾ that which you say and fabricate.

Then Allāh informs of the servitude of the angels, and how they persevere in worship night and day:

Everything belongs to Allāh and serves Him

﴿وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ﴾

﴿To Him belongs whosoever is in the heavens and on earth.
And those who are near Him﴾ i.e., the angels,

﴿لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ﴾

﴿are not too proud to worship Him,﴾ they do not feel proud and do not refuse to worship Him. This is like the Āyah:

﴿لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْمِلْهُمُ إِلَهِهِ حِمْلًا﴾

[1] At-Ṭabari, 18:420.

[2] Ad-Durr Al-Manthūr, 5:620.

﴿Al-Masīḥ will never be proud to reject being a servant of Allāh, nor the angels who are the near. And whosoever rejects His worship and is proud, then He will gather them all together unto Himself.﴾ [4:172]

﴿وَلَا يَسْتَعِيرُونَ﴾

﴿nor are they weary.﴾ means, they do not get tired or feel bored.

﴿يَسْتَحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْترُونَ﴾

﴿They glorify His praises night and day, they never slacken.﴾

They persist in their worship night and day, obeying Allāh to the utmost, and they are able to do this, as Allāh says:

﴿لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَتْلُونَ مَا يُؤْمَرُونَ﴾

﴿who do not disobey Allāh in what He commands them, but do what they are commanded﴾ [66:6]

﴿أَرَأَيْتُمْ أَتَّخَذُوا إِلَهًا مِنْ دُونِ اللَّهِ لَا يُنْزِلُ مِنْ السَّمَاءِ مَاءً فَتُخْرِجُ الْحَيَاةَ مِنَ الْمَوْتِ وَلَا يُنْزِلُ السَّمَاءَ مَاءً فَتُخْرِجُ الْحَيَاةَ مِنَ الْمَوْتِ وَلَا يُنْزِلُ السَّمَاءَ مَاءً فَتُخْرِجُ الْحَيَاةَ مِنَ الْمَوْتِ وَلَا يُنْزِلُ السَّمَاءَ مَاءً فَتُخْرِجُ الْحَيَاةَ مِنَ الْمَوْتِ﴾

﴿21. Or have they taken (for worship) gods from the earth who raise the dead?﴾

﴿22. Had there been therein (in the heavens and the earth) gods besides Allāh, then verily, both would have been ruined. Glorified be Allāh, the Lord of the Throne, (High is He) above all that (evil) they associate with Him!﴾

﴿23. He cannot be questioned as to what He does, while they will be questioned.﴾

Refutation of false gods

Allāh denounces those who take other gods instead of Him:

﴿أَرَأَيْتُمْ أَتَّخَذُوا إِلَهًا مِنْ دُونِ اللَّهِ لَا يُنْزِلُ مِنْ السَّمَاءِ مَاءً فَتُخْرِجُ الْحَيَاةَ مِنَ الْمَوْتِ وَلَا يُنْزِلُ السَّمَاءَ مَاءً فَتُخْرِجُ الْحَيَاةَ مِنَ الْمَوْتِ﴾

﴿Or have they taken gods from the earth who raise the dead?﴾

meaning, can they bring the dead back to life and bring them forth from the earth? They cannot do any of that, so how can they make them rivals to Allāh and worship them alongside Him?

Then Allāh tells us that if there were another god besides Him,

the heavens and the earth would be ruined:

﴿لَوْ كَانَ فِيهَا إِلَٰهَةٌ﴾

﴿Had there been therein gods﴾ means, in the heavens and the earth,

﴿لَفَسَدَتَا﴾

﴿then verily, both would have been ruined.﴾ This is like the Āyah:

﴿مَا أَخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَٰهٍ إِذَا تَدَبَّرَ كُلُّ إِلَٰهٍ بِمَا خَلَقَ وَلَوْلَا بَعْضُهُمْ

عَلَىٰ بَعْضٍ سُبْحَنَ اللَّهُ عَمَّا يُشْفِقُونَ﴾

﴿No son did Allāh beget, nor is there any god along with Him. Then each god would have taken away what he had created, and some would have tried to overcome others! Glorified be Allāh above all that they attribute to Him!﴾ [23:91].

And Allāh says here:

﴿سُبْحَنَ اللَّهُ رَبِّ الْعَرْشِ عَمَّا يُشْفِقُونَ﴾

﴿Glorified be Allāh, the Lord of the Throne, above all that they associate with Him!﴾

meaning, glorified be He above what they say about Him having offspring or partners; glorified and exalted and sanctified be He far above all the lies that they fabricate.

﴿لَا يَسْتَلْ عَمَّا فَعَلَ وَهُمْ يُسْتَلُونَ﴾

﴿He cannot be questioned about what He does, while they will be questioned.﴾

He is the Ruler Whose rule cannot be overturned and none can object to it, because of His might, majesty, pride, knowledge, wisdom, justice and subtlety.

﴿وَهُمْ يُسْتَلُونَ﴾

﴿while they will be questioned.﴾ means, He is the One Who will ask His creation about what they did. This is like the Āyah:

﴿قَوْلِكَ لَسْتَلْنَهُمْ أَمِينٌ﴾ عَمَّا كَانُوا يَعْمَلُونَ﴾

﴿So, by your Lord, We shall certainly call all of them to account. For all that they used to do.﴾ [15:92-93]

﴿وَهُمْ يُحْجَرُونَ وَلَا يَحْكَرُونَ﴾

«And He protects (all), while against Whom there is no protector» [23:88]

﴿أَرِ الْقَوْمَ مِنْ دُونِهِ آيَةً قُلْ هَاتُوا بُرْهَانَكُمْ هَذَا ذِكْرٌ مَن قَبْلِي بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ الْحَقَّ فَهُمْ مُّعْرِضُونَ ﴿٢٤﴾ وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿٢٥﴾﴾

«24. Or have they taken for worship gods besides Him? Say: "Bring your proof. This is the Reminder for those with me and the Reminder for those before me." But most of them know not the Truth, so they are averse.»

«25. And We did not send any Messenger before you but We revealed to him (saying): "There is no God but I, so worship Me."»

﴿أَرِ الْقَوْمَ مِنْ دُونِهِ آيَةً قُلْ﴾

«Or have they taken for worship gods besides Him? Say:» - O Muhammad -

﴿هَاتُوا بُرْهَانَكُمْ﴾

«Bring your proof.» your evidence for what you are saying.

﴿هَذَا ذِكْرٌ مَن قَبْلِي﴾

«This is the Reminder for those with me» means, the Qur'ān.

﴿وَذِكْرٌ مَن قَبْلِي﴾

«and the Reminder for those before me» means, the previous Books, unlike what you claim. Each Book was revealed to each Prophet who was sent with the message that there is no god except Allāh, but you idolators do not recognize the truth, so you turn away from it. Allāh says:

﴿وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿٢٦﴾﴾

«And We did not send any Messenger before you but We revealed to him (saying): "There is no god but I..."»

This is like the Āyāt:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٢٤

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلٍ إِلَّا أَنْوَحِيَ إِلَيْنَا أَنْ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿٢٦﴾ وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَنَهُ ۚ بَلْ عِبَادٌ مُكْرَمُونَ ﴿٢٧﴾ لَا يَسْجُدُونَ إِلَّا لَيْسَ لَهُنَّ أَفْئِدَةٌ ۖ وَهُمْ بِأَمْرِ رَبِّهِمْ يَكْمُلُونَ ﴿٢٨﴾ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْضَىٰ وَهُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ ﴿٢٩﴾ وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِنْ دُونِهِ ۖ فَذَلِكَ نَجْزِيهِ جَهَنَّمَ كَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٣٠﴾ أُولَئِكَ الَّذِينَ كَفَرُوا أَنْ السَّمَوَاتِ وَالْأَرْضِ كَانَتْ نَارًا مُتَنَفِثَةً مِنْهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ ﴿٣١﴾ وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَعَلَّهُمْ يَهْتَدُونَ ﴿٣٢﴾ وَجَعَلْنَا السَّمَاءَ سَفًّا مَحْفُوظًا وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ ﴿٣٣﴾ وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٣٤﴾ وَمَا جَعَلْنَا لِلشَّرِّ مِنْ قَبْلِكَ الْخُلْدَ أَفَإِنْ مِتَّ فَهُمْ لَمُتْدُونَ ﴿٣٥﴾ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ ﴿٣٦﴾

﴿وَنَزَّلْنَا مِنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَعْلَمْنَا مِنْ دُونِ الرَّحْمَنِ إِلَهًا يَسْبُدُونَ﴾ ﴿٢٦﴾

﴿And ask those of Our Messengers whom We sent before you: "Did We ever appoint gods to be worshipped besides the Most Gracious?"﴾ [43:45]

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْبِئُوا بِحُكْمِ رَبِّكُمْ وَاتَّقُوا اللَّهَ فَالْعَمَلُ﴾

﴿And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allāh, and avoid Ṭaghūt (all false deities).﴾"﴾ [16:36]

Every Prophet who was sent by Allāh

called people to worship Allāh Alone, with no partner or associate. The natural inclination of man (Al-Fitrah) also bears witness to that. The idolators have no proof and their dispute is of no use before their Lord; on them is wrath, and for them will be a severe torment.

﴿وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَنَهُ ۚ بَلْ عِبَادٌ مُكْرَمُونَ ﴿٢٦﴾ لَا يَسْجُدُونَ إِلَّا لَيْسَ لَهُنَّ أَفْئِدَةٌ ۖ وَهُمْ بِأَمْرِ رَبِّهِمْ يَكْمُلُونَ ﴿٢٧﴾ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْضَىٰ وَهُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ ﴿٢٨﴾ وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِنْ دُونِهِ ۖ فَذَلِكَ نَجْزِيهِ جَهَنَّمَ كَذَلِكَ نَجْزِي الظَّالِمِينَ﴾ ﴿٣٠﴾

﴿26. And they say: "The Most Gracious has begotten children." Glory to Him! They are but honored servants.﴾

﴿27. They speak not until He has spoken, and they act on His command.﴾

﴿28. He knows what is before them, and what is behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him.﴾

﴿29. And if any of them should say: "Verily, I am a god besides Him," such We should recompense with Hell. Thus We recompense the wrongdoers.﴾

The Refutation of Those Who claim that the Angels are the Daughters of Allāh; description of their Deeds and Status

Here Allāh refutes those who claim that He has offspring among the angels – exalted and sanctified by Him. Some of the Arabs believed that the angels were the daughters of Allāh, but Allāh says:

﴿سُبْحَنَهُ بَلْ عَسَاءَ مُكْرِمُونَ﴾

﴿Glory to Him! They are but honored servants.﴾

meaning, the angels are servants of Allāh who are honored by Him and who hold high positions of noble status. They obey Him to the utmost in all their words and deeds.

﴿لَا يَسْأَلُونَكَ بِالْقَوْلِ وَهُمْ بِأَمْرِكَ يَسْمَعُونَ﴾

﴿They speak not until He has spoken, and they act on His command.﴾

meaning, they do not initiate any matter before Him or go against His commands; on the contrary, they hasten to do as He commands, and He encompasses them with His knowledge so that nothing whatsoever is hidden from Him.

﴿يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ﴾

﴿He knows what is before them, and what is behind them.﴾

﴿وَلَا يَنْفَعُوكَ إِلَّا لِمَنْ أَرَادَ﴾

﴿and they cannot intercede except for him with whom He is pleased.﴾

This is like the *Āyāt*:

﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾

«Who is he that can intercede with Him except with His permission?» [2:255]

﴿وَلَا تَنْفَعُ الشَّفَعَةُ عِنْدَهُ إِلَّا لِمَنْ أُوذِيَ لَهُ﴾

«Intercession with Him profits not except for him whom He permits» [34:23].

There are many Āyāt which say similar things.

﴿وَهُمْ مِنْ خَشْيَتِهِ﴾

«And they for fear of Him» means, because they fear Him.

﴿سُئِفُوا ۖ وَمَنْ يَشَأْ يُنْهِكْ إِلَهُ مِنْ دُونِهِ﴾

«And they stand in awe. And if any of them should say: "Verily, I am a god besides Him,"»

meaning, whoever claims to be a god instead of Allāh, i.e., alongside Allāh,

﴿فَذَلِكَ نَجْزِي جَهَنَّمَ كَذَلِكَ نَجْزِي الْفَٰلِٰغِينَ﴾

«such We should recompense with Hell. Thus We recompense the wrongdoers.»

meaning, everyone who says this. This is a conditional sentence, and the condition stated does not necessarily have to take place. This is like the Āyāt:

﴿قُلْ إِنْ كَانَ لِلرَّحْمٰنِ وَلَدٌ لَّأَنَا أَوَّلُ الْمَسْبُوحِينَ﴾

«Say: "If the Most Gracious had a son, then I am the first of worshippers."» [43:81]

﴿لَنْ أَشْرَكَ بِحَبْلِ عَمَلِكُمْ وَلَتَكُونُنَّ مِنَ الْخٰسِرِينَ﴾

«If you join others in worship with Allāh, (then) surely, (all) your deeds will be in vain, and you will certainly be among the losers.» [39:65]

﴿أَوَلَمْ يَرِ الْآلِينَ كَفَرُوا أَنَّ السَّمَوٰتِ وَالْأَرْضَ كُنَّا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَآءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ ۚ وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لِّمَسْلَمِهِمْ يَهْتَدُونَ ۚ وَجَعَلْنَا السَّمَاءَ سَفًّا مَّحْضُوطًا وَهُمْ عَنْ آيَاتِنَا مُعْرِضُونَ ۚ وَمَنْ ذَا الَّذِي

﴿لَقَدْ خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَالْجِبَالَ وَالنَّجْمَ كُلًّا فِي مَلَكٍ يَسْمَعُونَ﴾

﴿30. Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them? And We have made from water every living thing. Will they not then believe?﴾

﴿31. And We have placed on the earth firm mountains, lest it should shake with them, and We placed therein broad highways for them to pass through, that they may be guided.﴾

﴿32. And We have made the heaven a roof, safe and well-guarded. Yet they turn away from its signs﴾.

﴿33. And He it is Who has created the night and the day, and the sun and the moon, each in an orbit floating.﴾

The Signs of Allāh in the Heavens and the Earth and in the Night and the Day

Here Allāh tells of His perfect might and power in His creation and subjugation of all things.

﴿أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا﴾

﴿Have not those who disbelieve known﴾

means, those who deny His Divine nature and worship others instead of Him, do they not realize that Allāh is the One Who is Independent in His powers of creation and is running the affairs of all things with absolute power? So how can it be appropriate to worship anything else beside Him or to associate others in worship with Him? Do they not see that the heavens and the earth were joined together, i.e. in the beginning they were all one piece, attached to one another and piled up on top of one another, then He separated them from one another, and made the heavens seven and the earth seven, placing the air between the earth and the lowest heaven. Then He caused rain to fall from the sky and vegetation to grow from the earth. He says:

﴿وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ﴾

﴿And We have made from water every living thing. Will they not then believe?﴾

meaning, they see with their own eyes how creation develops step by step. All of that is proof of the existence of the Creator Who is in control of all things and is able to do whatever He wills.

In everything there is a Sign of Him, showing that He is One.

Sufyān Ath-Thawri narrated from his father from 'Ikrimah that Ibn 'Abbās was asked; "Did the night come first or the day?" He said, "Do you think that when the heavens and the earth were joined together, there was anything between them except darkness? Thus you may know that the night came before the day."^[1]

Ibn Abi Hātim recorded that Ibn 'Umar said that a man came to him and questioned him about when the heavens and earth were joined together then they were parted. He said, "Go to that old man (Shaykh) and ask him, then come and tell me what he says to you." So he went to Ibn 'Abbās and asked him. Ibn 'Abbās said: "Yes, the heavens were joined together and it did not rain, and the earth was joined together and nothing grew. When living beings were created to populate the earth, rain came forth from the heavens and vegetation came forth from the earth." The man went back to Ibn 'Umar and told him what had been said. Ibn 'Umar said, "Now I know that Ibn 'Abbās has been given knowledge of the Qur'ān. He has spoken the truth, and this is how it was." Ibn 'Umar said: "I did not like the daring attitude of Ibn 'Abbās in his *Tafsīr* of the Qur'ān, but now I know that he has been given knowledge of the Qur'ān."^[2]

Sa'īd bin Jubayr said: "The heavens and the earth were attached to one another, then when the heavens were raised up, the earth became separate from them, and this is their parting which was mentioned by Allāh in His Book." Al-Ḥasan and Qatādah said, "They were joined together, then they were separated by this air."

﴿وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ﴾

^[1] Aṭ-Ṭabari, 18:433.

^[2] Ibn Abi Hātim, 8:2450.

﴿And We have made from water every living thing.﴾ meaning, the origin of every living thing is in water.

Imām Aḥmad recorded that Abu Hurayrah said, "I said: O Messenger of Allāh, when I see you I feel happy and content, tell me about everything." He ﷺ said,

«كُلُّ شَيْءٍ خُلِقَ مِنْ مَاءٍ»

«Everything was created from water.»

"I said, tell me about something which, if I do it, I will enter Paradise." He ﷺ said:

«أَنْتَرِ السَّلَامَ، وَأَطْعِمِ الطَّعَامَ، وَصِلِ الْأَرْحَامَ، وَقُمْ بِاللَّيْلِ وَالنَّاسُ نِيَامَ، ثُمَّ ادْخُلِ الْجَنَّةَ بِسَلَامٍ»

«Spread (the greeting of) Salām, feed others, uphold the ties of kinship, and stand in prayer at night when people are sleeping. Then you will enter Paradise in peace.»^[1]

This chain of narration fulfills the conditions of the Two Ṣaḥīḥs, apart from Abu Maymūnah, who is one of the men of the Sunans, his first name was Salīm; and At-Tirmidhi classed him as Ṣaḥīḥ.

«وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ»

﴿And We have placed on the earth firm mountains,﴾

means, mountains which stabilize the earth and keep it steady and lend it weight, lest it should shake with the people, i.e., move and tremble so that they would not be able to stand firm on it – because it is covered with water, apart from one-quarter of its surface. So the land is exposed to the air and sun, so that its people may see the sky with its dazzling signs and evidence. So Allāh says,

«أَنْ نَبِيدَ بِهِمْ»

﴿lest it should shake with them,﴾ meaning, so that it will not shake with them.

«وَجَعَلْنَا فِيهَا رِجَالًا مُسِيرًا»

﴿and We placed therein broad highways for them to pass

^[1] Aḥmad, 2:295, 323, 324.

through,﴾

means, mountain passes through which they may travel from region to region, country to country. As we can see, the mountains form barriers between one land and another, so Allāh created gaps – passes – in the mountains so that people may travel from here to there. So He says:

﴿لَمَّا كُنْتُمْ تَخْتَدُّونَ﴾

﴿that they may be guided.﴾

﴿وَجَعَلْنَا السَّمَاءَ سَفَافًا مُّحْفَظَةً﴾

﴿And We have made the heaven a roof, safe and well-guarded.﴾

means, covering the earth like a dome above it. This is like the Āyah,

﴿وَالسَّمَاءَ بَنَيْنَا بِأَيْدٍ وَإِنَّا لَمُؤْتِمِنُونَ﴾

﴿With Hands We constructed the heaven. Verily, We are able to extend the vastness of space thereof.﴾ [51:47]

﴿وَالسَّمَاءَ وَمَا بَنَيْنَا﴾

﴿By the heaven and Him Who built it.﴾ [91:5]

﴿أَفَلَا يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ﴾

﴿Have they not looked at the heaven above them, how We have made it and adorned it, and there are no rifts in it?﴾ [50:6].

The building and making described here refers to the raising of the dome, as when the Messenger of Allāh ﷺ said,

«بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ»

«Islam is built on five.»^[1]

i.e., five pillars, which can only refer to a tent as familiar among the Arabs.

﴿مُحْفَظَةً﴾

﴿safe and well-guarded.﴾ means, high and protected from anything reaching it. Mujāhid said, «Raised up.»^[2]

[1] Fath Al-Bāri, 1:64.

[2] At-Ṭabari, 18:436.

﴿وَهُمْ عَنْ آيَاتِنَا مُّعْرِضُونَ﴾

﴿Yet they turn away from its signs.﴾ This is like the *Āyah*:

﴿وَكَايْنِ مِنْ آيَاتِهِ فِي السَّمَوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ﴾

﴿And how many a sign in the heavens and the earth they pass by, while they are averse therefrom﴾ [12:105].

They do not think about how Allāh has created it, so vast and high, and adorned it with heavenly bodies both stationary and moving by night and day, such as the sun which completes its circuit in one day and night, until it completes its allotted time, which no one knows except Allāh, Who created it and subjugated it and directed its course. Then Allāh says, drawing attention to some of His signs,

﴿وَمَنْ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ﴾

﴿And He it is Who has created the night and the day,﴾

meaning, the one with its darkness and stillness, and the other with its light and human interaction; sometimes the one is longer while the other is shorter, then they switch.

﴿وَالْقَمَرَ﴾

﴿and the sun and the moon,﴾ the sun with its own light and its own path and orbit and allotted time, and the moon which shines with a different light and travels on a different path and has its own allotted time.

﴿كُلٌّ فِي فَلَكٍ يَسْبَحُونَ﴾

﴿each in an orbit floating.﴾ means, revolving. Ibn 'Abbās said, "They revolve like a spinning wheel, in a circle."¹¹ This is like the *Āyah*:

﴿فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالْقَمَرَ حُجْبًا ذَلِكَ تَقْوِيمُ الْقَمِيرِ﴾

﴿(He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the All-Mighty, the All-Knowing.﴾

¹¹ At-Tabari, 20:520, 521.

[6:96]

﴿وَمَا جَعَلْنَا لِبَشَرٍ مِنْ قَبْلِكَ الْخُلْدَ أَفَإِنْ مِتَّ فَهُمْ لَمُتْدُونَ﴾ ﴿١٦﴾ كُلٌّ نَقِيسُ ذَاقَةُ الْمَوْتِ
وَنَبْلُوَكُمْ بِالْأَسْرِ وَالْفَقْرِ فَسِنَّةٌ وَإِنَّا رَاجِعُونَ﴾ ﴿١٧﴾

434. And We granted not to any human being immortality before you; then if you die, would they live forever?﴾

435. Everyone is going to taste death, and We shall test you with evil and with good by way of trial. And to Us you will be returned.﴾

No One has been granted Immortality in this World

﴿وَمَا جَعَلْنَا لِبَشَرٍ مِنْ قَبْلِكَ﴾

﴿And We granted not to any human being immortality before you;﴾ means, O Muḥammad.

﴿الْخُلْدَ﴾

﴿immortality﴾ means, in this world. On the contrary,

﴿كُلٌّ مِنْ عَلَيْهَا مُتَبَدِّلٌ وَثَبَّتْ وَجْهَ رَبِّكَ دُرُّ الْقَلْبِ وَالْإِكْرَامِ﴾ ﴿٢٠﴾

﴿Whatsoever is on it (the earth) will perish. And the Face of your Lord full of majesty and honor will remain forever.﴾ [55:26-27].

﴿أَفَإِنْ مِتَّ﴾

﴿then if you die﴾ means, O Muḥammad,

﴿فَهُمْ لَمُتْدُونَ﴾

﴿would they live forever?﴾ means, they hope that they will live forever after you, but that will not happen; everything will pass away. So Allāh says:

﴿كُلٌّ نَقِيسُ ذَاقَةُ الْمَوْتِ﴾

﴿Everyone is going to taste death,﴾

﴿وَنَبْلُوَكُمْ بِالْأَسْرِ وَالْفَقْرِ فَسِنَّةٌ﴾

﴿and We shall test you with evil and with good by way of trial.﴾

Meaning, "We shall test you, sometimes with difficulties and sometimes with ease, to see who will give thanks and who will be ungrateful, who will have patience and who will despair." 'Ali bin Abi Ṭalhah reported from Ibn 'Abbās:

﴿وَنَبْلُوكُمْ﴾

﴿and We shall test you﴾ means, We will test you,

﴿بِالشَّرِّ وَالْخَيْرِ فِتْنَةً﴾

﴿with evil and with good by way of trial.﴾ means, with difficulties and with times of prosperity, with health and sickness, with richness and poverty, with lawful and unlawful, obedience and sin, with guidance and misguidance.

﴿وَالْإِنَّا نَرْجِعُكُمْ﴾

﴿And to Us you will be returned.﴾ means, and We will requite you according to your deeds.^[1]

﴿وَإِذَا رَأَوْا الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَءِيلَ قَالُوا أَهَؤُلَاءِ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَقُلُوبُهُمْ أَكْفَرُ فَأَنزَلَ اللَّهُ ذُلًّا عَلَى الَّذِينَ كَفَرُوا إِنَّ الَّذِينَ كَفَرُوا هُمْ أَكْفَرُونَ ۚ خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ سَأُولِيكُمْ مَبِيتٍ فَلَا تَسْتَعْجِلُونِ ۚ﴾

﴿36. And when those who disbelieved see you, they take you not except for mockery (saying): "Is this the one who talks about your gods?" While they disbelieve at the mention of the Most Gracious.﴾

﴿37. Man is created of haste. I will show you My Āyāt. So ask Me not to hasten (them).﴾

How the Idolators mocked the Prophet ﷺ

Allāh tells His Prophet ﷺ:

﴿وَإِذَا رَأَوْا الَّذِينَ كَفَرُوا﴾

﴿And when those who disbelieved see you,﴾

meaning, the disbelievers of the Quraysh, such as Abu Jahl and his like.

﴿إِنْ يَنْتَظِرُونَكَ إِلَّا هُزُوءًا﴾

^[1] Aṭ-Ṭabari, 18:440.

﴿they take you not except for mockery﴾

means, they make fun of you and insult you, saying,

﴿أَمَعَدَ اللَّهُ الْآلِهَةَ بِنُكْرٍ إِلَهِكُمْ﴾

﴿"Is this the one who talks about your gods?"﴾ meaning, is this the one who insults your gods and ridicules your intelligence? Allāh says:

﴿وَهُمْ يَنْكِرُونَ الرَّسُولَ هُمْ كَذِبُونَ﴾

﴿While they disbelieve at the mention of the Most Gracious.﴾

meaning, they disbelieve in Allāh and yet they mock the Messenger of Allāh ﷺ. As Allāh says:

﴿وَلَوْ أَنَّهُمْ إِذْ يَقُولُ لَا إِلَهَ إِلَّا هُوَ آمَنُوا لَأَنزَلْنَا إِلَهُكَ بِالْحَقِّ ۖ وَأَنذَرْنَاهُمْ يَوْمَهُمْ يُجْزَوْنَ ۚ أَلَمْ يَكُنْ لَهُ الْبَاقِيَ وَسَوْفَ يُعْلَمُونَ﴾

﴿And when they see you, they treat you only in mockery (saying): "Is this the one whom Allāh has sent as a Messenger? He would have nearly misled us from our gods, had it not been that we were patient and constant in their worship!" And they will know, when they see the torment, who it is that is most astray from the path!﴾ [25:41-42]

﴿خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ﴾

﴿Man is created of haste.﴾ This is like the Āyah:

﴿وَكَانَ الْإِنْسَانُ عَجُولًا﴾

﴿and man is ever hasty﴾ [17:11], in all matters. The reason why the haste of man is mentioned here is that when mention is made of those who mock the Messenger ﷺ, (the believers) will want to avenge them swiftly, and that so should happen sooner. Allāh says,

﴿خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ﴾

﴿Man is created of haste.﴾ because He delays (the punishment) until a time when, once He seizes him, He will never let him go. He delays it, then He hastens it; He waits, then He does not delay any longer. So He says:

﴿سَأُرِيكُمْ آيَاتِي﴾

وَإِذَا رَأَوْا آيَاتِ الَّذِينَ كَفَرُوا إِن يَتَّخِذُونَكَ إِلَّا هُزُوًا
 أَهَذَا الَّذِي يَذْكُرُ آلِهَتَكُمْ وَهُمْ يَذْكُرُ الرَّحْمَنَ
 هُمْ كَافِرُونَ ﴿٣٧﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَجٍ فَأَوْرَثَكُمْ
 مَا يَشَاءُ فَلَا تَسْتَعْجِلُوهُ ﴿٣٨﴾ وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ
 إِن كُنْتُمْ صَادِقِينَ ﴿٣٩﴾ لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ
 لَا يَكْفُرُونَ عَنْ وُجُوهِهِمُ النَّارَ وَلَا عَنْ ظُهُورِهِمْ وَلَا
 هُمْ يُصْرُونَ ﴿٤٠﴾ بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا
 يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنْظَرُونَ ﴿٤١﴾ وَلَقَدْ أَرْسَلْنَا
 بِرُسُلٍ مِنْ قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ
 يَسْتَهْزِئُونَ ﴿٤٢﴾ قُلْ مَنْ يَكْلُؤُكُمْ بِاللَّيْلِ وَالنَّهَارِ مِنَ
 الرَّحْمَنِ بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُعْرِضُونَ ﴿٤٣﴾ أَمْ
 لَهُمْ آلِهَةٌ تَمْنَعُهُمْ مِنْ دُونِنَا لَا يَسْتَطِيعُونَ نَصْرَ
 أَنْفُسِهِمْ وَلَا هُمْ مِنَّا يُصْحَبُونَ ﴿٤٤﴾ بَلْ مَتَّعْنَا هَؤُلَاءِ
 وَآبَاءَهُمْ حَتَّى طَالَ عَلَيْهِمُ الْمُسَرُّوْنَ فَلَا يَرْوُونَ أَنَانَا فِي
 الْأَرْضِ نَقْصُهَا مِنْ أَطْرَافِهَا أَفَهُمُ الْغَالِبُونَ ﴿٤٥﴾

﴿I will show you My Āyāt﴾ meaning, My vengeance, ruling and power over those who disobey Me.

﴿وَلَا تَسْتَعْجِلُون﴾

﴿So ask Me not to hasten (them).﴾

﴿وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ﴾ ﴿٣٩﴾ لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكْفُرُونَ عَنْ وُجُوهِهِمُ النَّارَ وَلَا عَنْ ظُهُورِهِمْ وَلَا هُمْ يُصْرُونَ ﴿٤٠﴾ بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنْظَرُونَ ﴿٤١﴾

﴿38. And they say: "When will this promise (come to pass), if you are truthful."﴾

﴿39. If only those who disbelieved knew (the time) when they will not be able to ward off the Fire from their faces, nor from their backs, and they will not be helped.﴾

﴿40. Nay, it will come upon them all of a sudden and will perplex them, and they will have no power to avert it nor will they get respite.﴾

The Idolators seek to hasten on the Punishment

Allāh also tells us how the idolators seek to hasten punishment upon themselves, out of denial, rejection, disbelief, stubbornness and a belief that it will never happen. He says:

﴿وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ﴾ ﴿٣٩﴾

﴿And they say: "When will this promise (come to pass), if you are truthful".﴾

And Allāh says:

﴿لَوْ بِمَا أَلَّيْنَ كَفَرُوا حِينَ لَا يَكْفُرُونَ عَنْ وُجُوهِهِمُ النَّارَ وَلَا عَنْ ظُهُورِهِمْ﴾

﴿If only those who disbelieved knew (the time) when they will not be able to ward off the Fire from their faces, nor from their backs,﴾

meaning, if only they knew for certain that it will inevitably come to pass, they would not seek to hasten it. If only they knew how the torment will overwhelm them from above them and from beneath their feet.

﴿لَهُمْ مِنْ قَوْعِهِمْ نُلُّلٌ يَنْ النَّارَ وَمِنْ غَيْرِهِمْ نُلُّلٌ﴾

﴿They shall have coverings of Fire, above them and coverings (of Fire) beneath them﴾ [39:16]

﴿لَهُمْ مِنْ جَهَنَّمَ مِهَادٌ وَمِنْ قَوْعِهِمْ غَوَائِبٌ﴾

﴿Theirs will be a bed of Hell (Fire), and over them coverings (of Hellfire)﴾ [7:41].

And in this Āyah Allāh says:

﴿حِينَ لَا يَكْفُرُونَ عَنْ وُجُوهِهِمُ النَّارَ وَلَا عَنْ ظُهُورِهِمْ﴾

﴿when they will not be able to ward off the Fire from their faces, nor from their backs,﴾ And Allāh says:

﴿سَرَابِيلُهُمْ مِنْ قَطَرٍ وَقَفْنِي وُجُوهُهُمْ النَّارَ﴾

﴿Their garments will be of tar, and fire will cover their faces﴾ [14:50]. The torment will surround them on all sides,

﴿وَلَا هُمْ يُصْرُونَ﴾

﴿and they will not be helped.﴾ means, and they will have no helper. This is like the Āyah:

﴿وَمَا لَهُمْ مِنْ اللَّهِ مِنْ وَاكِفٍ﴾

﴿And they have no guardian against Allāh﴾ [13:34].

﴿بَلْ تَأْتِيهِمْ بَغْتَةً﴾

﴿Nay, it will come upon them all of a sudden﴾ means, the Fire will

come upon them suddenly, i.e., it will take them by surprise.

﴿فَتَبْتَهُمْ﴾

﴿and will perplex them,﴾ means, it will scare them, and they will succumb to it in confusion, not knowing what they are doing.

﴿فَلَا يَنْظِمُونَ رَدًّا﴾

﴿and they will have no power to avert it﴾ means, they will have no means of doing so.

﴿وَلَا هُمْ يُخْذَرُونَ﴾

﴿nor will they get respite.﴾ means, it will not be delayed for them even for an instant.

﴿وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ نَذِيرًا فَأَخْرَجْنَا مِمَّنْ كَفَرُوا تَبَتُّهُمْ يَوْمَ الْقِيَامَةِ كَيْفَ يَكْفُرُونَ﴾
 ﴿وَالَّذِينَ كَفَرُوا مِنْ أَهْلِ الْبَيْتِ وَالَّذِينَ كَفَرُوا مِنْ أَهْلِ الْقُرَىٰ﴾
 ﴿وَالَّذِينَ كَفَرُوا مِنْ أَهْلِ الْقُرَىٰ﴾
 ﴿وَالَّذِينَ كَفَرُوا مِنْ أَهْلِ الْقُرَىٰ﴾
 ﴿وَالَّذِينَ كَفَرُوا مِنْ أَهْلِ الْقُرَىٰ﴾

41. Indeed (many) Messengers were mocked before you, but the scoffers were surrounded by what they used to mock.

42. Say: "Who can guard and protect you in the night or in the day from the Most Gracious?" Nay, but they turn away from the remembrance of their Lord.

43. Or have they gods who can guard them from Us? They have no power to help themselves, nor can they be protected from Us.

The Lessons to be learned from Those Who mocked the Messengers in the Past

Allāh says consoling His Messenger ﷺ for the pain and insult caused by the mockery and disbelief of the idolators,

﴿وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ نَذِيرًا فَأَخْرَجْنَا مِمَّنْ كَفَرُوا تَبَتُّهُمْ يَوْمَ الْقِيَامَةِ كَيْفَ يَكْفُرُونَ﴾

﴿Indeed (many) Messengers were mocked before you, but the scoffers were surrounded by what they used to mock.﴾

meaning, the punishment which they thought would never come to pass. This is like the Āyah:

﴿وَلَقَدْ كَذَّبْتَ رَسُولًا مِنْ قَبْلِكَ فَاصْبِرْ عَلَىٰ مَا كَذَّبُوا وَلَوْ ذُكِّرْتُمْ لَا يَصْرِفُ عَنْهُمْ تَحَتَّىٰ آخِرَتِهِمْ﴾

لَكُنْتُمْ أَشْهُوًا وَلَقَدْ جَاءَكُمْ مِنْ نَبَائِ الْمُرْسَلِينَ ﴿٦٣﴾

«Verily, Messengers were denied before you, but with patience they bore the denial, and they were hurt; till Our help reached them, and none can alter the Words of Allāh. Surely, there has reached you the information (news) about the Messengers (before you)» [6:34].

Then Allāh mentions His favor for His creatures; He protects them by night and by day, taking care of them and watching over them with His Eye that never sleeps.

﴿قُلْ مَنْ يَكْفِيكُمْ بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ﴾

«Say: "Who can guard and protect you in the night or in the day from the Most Gracious?"»

means, other than the Most Gracious Himself?

﴿بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُعْرِضُونَ﴾

«Nay, but they turn away from the remembrance of their Lord.»

means, they do not recognize the blessings and favor of Allāh towards them; they turn away from His signs and blessings.

﴿أَمْ لَهُمْ مَالٌ غَيْرُ تَمَتُّعُهُمْ مِنْ دُونِنَا﴾

«Or have they gods who can guard them from Us?»

This is a rhetorical question aimed at denouncing and rebuking. The meaning is, do they have any gods who can protect them and take care of them other than Us? It is not as they imagine or as they claim. Allāh says:

﴿لَا يَنْتَظِعُونَ نَصْرَ أَنفُسِهِمْ﴾

«They have no power to help themselves,»

these gods on whom they rely instead of Allāh cannot even help themselves.

﴿وَلَا هُمْ مِنَّا بِمُصَحَّبِينَ﴾

«nor can they be protected from Us.» Al-'Awfi reported from Ibn 'Abbās, "Nor can they be guarded from Us."^[1]

^[1] At-Tabari, 18:448.

﴿بَلْ سَخَّرْنَا هَؤُلَاءَ وَمِثْلَهُمْ حَتَّى طَالَ عَلَيْهِمُ الْعُمُرُ أَفَلَا يَرَوْنَ أَنَّ نَارَ الْأَرْضِ تَنفُسُهَا مِن تَاطُرِهَا إِنَّهُمْ ظَالِمُونَ ﴿٤٤﴾ قُلْ إِنَّا نُنذِرُكُم بِالْوَحْيِ وَلَا يَسْمَعُ الصُّدُورُ الذَّلِيلَةَ إِنَّمَا يَسْمَعُهَا الْقُلُوبُ وَلَوْ كُنْتُمْ تَعْلَمُونَ ﴿٤٥﴾ وَلَوْ كُنْتُمْ تَعْلَمُونَ أَنَّكُمْ تُؤْتَوْنَ أَجْرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ النَّاسِ وَإِنْ كُنْتُمْ تَعْلَمُونَ أَنَّكُمْ تُؤْتَوْنَ أَجْرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ النَّاسِ وَإِنْ كُنْتُمْ تَعْلَمُونَ أَنَّكُمْ تُؤْتَوْنَ أَجْرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ النَّاسِ﴾

﴿44. Nay, We gave the luxuries of this life to these men and their fathers until the period grew long for them. See they not that We gradually reduce the land from its outlying borders? Is it then they who will overcome?﴾

﴿45. Say: "I warn you only by the revelation. "But the deaf will not hear the call, (even) when they are warned.﴾

﴿46. And if a breath of the torment of your Lord touches them, they will surely cry: "Woe unto us! Indeed we have been wrongdoers."﴾

﴿47. And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And sufficient are We to take account.﴾

How the Idolators are deceived by their long and luxurious Lives in this World, and the Explanation of the Truth

Allāh explains that they have been deceived and misled by the luxuries that they enjoy in this world and the long life that they have been given, so they believe that they are following something good. Then Allāh warns them:

﴿أَفَلَا يَرَوْنَ أَنَّ نَارَ الْأَرْضِ تَنفُسُهَا مِن تَاطُرِهَا﴾

﴿See they not that We gradually reduce the land (in their control) from its outlying borders?﴾

This is like the Āyah:

﴿وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُم مِّنَ الْقُرَىٰ وَصَرَّفْنَا الْآيَاتِ لَعَلَّكُمْ تَرْجِعُونَ ﴿٢٧﴾﴾

﴿And indeed We have destroyed towns round about you, and We have shown the Āyāt in various ways that they might return.﴾ [46:27]

Al-Hasan Al-Baṣrī said: "This means the victory of Islām over disbelief."¹¹ The meaning is: Do they not learn a lesson from the fact that Allāh supported those (believers) against their enemies, He destroyed the disbelieving nations and the evil-doing townships, and He saved His believing servants? So Allāh says:

﴿أَفَهُمُ الْغَالِبُونَ﴾

﴿Is it then they who will overcome?﴾ meaning, on the contrary, they are the ones who will be overcome, who will be defeated, humiliated and brought low.

﴿قُلْ إِنَّمَا أَنذِرُكُم بِالْوَحْيِ﴾

﴿Say: "I warn you only by the revelation."﴾

meaning, 'I only convey to you the warning of Allāh's punishment and vengeance, and this is no more than that which Allāh reveals to me.' But this is of no benefit to the one whom Allāh has made blind and has put a seal over his hearing and his heart. He says:

﴿وَلَا يَسْمَعُ الْفُتْرُ الدُّعَاءَ إِنَّا مَا يُنذِرُونَ﴾

﴿But the deaf will not hear the call, (even) when they are warned.﴾

﴿وَلَكِنْ مَسَّتْهُمْ نَفْحَةٌ مِنْ عَذَابِ رَبِّكَ يُبْقِلُونَا إِنَّا كُنَّا ظَالِمِينَ﴾

﴿And if a breath of the torment of your Lord touches them, they will surely, cry: "Woe unto us! Indeed we have been wrongdoers!"﴾

If these disbelievers were affected by the slightest touch of Allāh's punishment, they would confess their sins and admit that they had wronged themselves in this world.

﴿وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا﴾

﴿And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything.﴾

meaning, "We shall set up the Balances of justice on the Day

^[1] At-Ṭabari, 1:494.

of Resurrection." The majority of scholars state that it is one Balance, and the plural form is used here to reflect the large number of deeds which will be weighed therein.

﴿مَا نَقْلَمُ نَسْرَ شَيْءٍ وَلَا نَكُنْ وَفْقَالُ حَسْرَةٍ مِنْ خَزَائِكُمْ أَتَيْنَا بِهَا وَلَكِنْ بِمَا
حَسِبْنَا﴾

﴿then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And sufficient are We to take account.﴾

This is like the Āyāt:

﴿وَلَا يَظْلِمُ رَبُّكَ أَحَدًا﴾

﴿and your Lord treats no one with injustice﴾ [18:49]

﴿إِنَّ اللَّهَ لَا يَظْلِمُ شَيْئًا ذَرَّةً وَإِنْ تَكُ حَسَنَةً يُضَاعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا﴾

﴿Surely, Allāh wrongs not even of the weight of speck of dust, but if there is any good, He doubles it, and gives from Him a great reward.﴾ [4:40]

﴿يَسْأَلُهَا إِنْ تَكُ حَسْرَةً مِنْ خَزَائِكُمْ فَتَكُنْ فِي سَحَابٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ
يَأْتِي بِهَا اللَّهُ إِنَّ اللَّهَ لَظَلِيلٌ خَبِيرٌ﴾

﴿"O my son! If it be equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allāh will bring it forth. Verily, Allāh is Subtle, Well-Aware."﴾ [31:16]

In the Two Ṣaḥīḥs it was recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said:

﴿كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ، حَبِيبَتَانِ إِلَى الرَّحْمَنِ: سُبْحَانَ
اللهِ وَبِحَمْدِهِ، سُبْحَانَ اللهِ الْعَظِيمِ﴾

﴿Two words which are light on the tongue, heavy in the Balance and beloved to Ar-Raḥmān: "Subḥān Allāhi wa bi ḥamdihī, Subḥān Allāhil 'Azīm (Glory and praise be to Allāh, Glory be to Allāh the Almighty).">[1]

[1] Fath Al-Bāri, 13:547; Muslim, 4:2072.

Imām Aḥmad also recorded that 'Ā'ishah said that one of the Companions of the Messenger of Allāh ﷺ sat down before him and said, "O Messenger of Allāh, I have two slaves who lie to me, betray me and disobey me, and I hit them and insult them. How do I stand with regard to them?" The Messenger of Allāh ﷺ said:

«يُحَسَبُ مَا خَانُوكَ وَعَصَوْكَ وَكَذَّبُوكَ وَعِيقَابُكَ إِيَّاهُمْ، فَإِنْ كَانَ عِقَابُكَ إِيَّاهُمْ بِقَدَرِ ذُنُوبِهِمْ، كَانَ كَفَّارًا لَا لَكَ وَلَا عَلَيْكَ، وَإِنْ كَانَ عِقَابُكَ إِيَّاهُمْ دُونَ ذُنُوبِهِمْ، كَانَ فَضْلًا لَكَ، وَإِنْ كَانَ عِقَابُكَ إِيَّاهُمْ فَوْقَ ذُنُوبِهِمْ، اقْتَصَرَ لَهُمْ مِنْكَ الْفَضْلُ الَّذِي بَيْنِي وَبَيْنَكَ»

'The extent to which they betrayed you, disobeyed you and lied to you will be measured against the punishment you meted out to them. If your punishment was commensurate with their misconduct, then you will be equal and you will not have anything counted for you or against you. If your punishment of them was less than that what they deserved for their misconduct, then this will count in your favor. If your punishment of them was more than what they deserved for their misconduct, then Allāh will take what is due to them from you.'

Then the man started to weep before the Messenger of Allāh ﷺ, and the Messenger of Allāh ﷺ asked,

«مَا لَكَ لَا يَفْرَأُ كِتَابَ اللَّهِ وَنُصَحَ الْمَوَظِنَ الْقِسْطَ يَوْمَ الْقِيَمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَلَا كَانَ يُفْعَلُ حَسْرَةً مِنْ خَرَدَلٍ أَوْ بِنَا حَبِيبَةٍ»

'What is the matter with him? Has he not read the words of Allāh, (And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And sufficient are We to take account.)?'

The man said, "O Messenger of Allāh, I think there is nothing better than keeping away from these people – meaning his slaves – I call upon you to bear witness that they are all free."^[1]

^[1] Aḥmad, 4:280.

﴿وَلَقَدْ مَاتِنَا مُوسَىٰ وَهَارُونَ الْفَرَقَانَ وَضَيْلَهُ وَذَكَرْنَا لِلنَّاسِ الْآيَاتِ﴾ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَهُمْ مِنْ السَّاعَةِ مُخْفَوْنَ ﴿٤٨﴾ وَهَذَا ذِكْرُ مُبَارَكَةِ آيَاتِنَا لَكُمْ لَعَلَّكُمْ تَكُونُونَ ﴿٤٩﴾

﴿48. And indeed We granted to Mūsā and Hārūn the criterion, and a shining light and a Reminder for those who have Taqwā.﴾

﴿49. Those who fear their Lord in the unseen, and they are afraid of the Hour.﴾

﴿50. And this is a blessed Reminder which We have sent down; will you then deny it?﴾

The Revelation of the Tawrah and the Qur'an

We have already noted that Allāh often mentions Mūsā and Muḥammad together – may the peace and blessings of Allāh be upon them both – and He often mentions their Books together as well. He says:

﴿وَلَقَدْ مَاتِنَا مُوسَىٰ وَهَارُونَ الْفَرَقَانَ﴾

﴿And indeed We granted to Mūsā and Hārūn the criterion﴾

Mujāhid said, "This means the Scripture."^[1] Abu Ṣāliḥ said: "The Tawrah." Qatādah said: "The Tawrah, what it permits and it forbids, and how Allāh differentiated between truth and falsehood."^[2] In conclusion, we may say that the heavenly Books included the distinction between truth and falsehood, guidance and misguidance, transgression and the right way, lawful and unlawful, and that which will fill the heart with light, guidance, fear of Allāh and repentance. So Allāh says:

﴿الْفَرَقَانَ وَضَيْلَهُ وَذَكَرْنَا لِلنَّاسِ الْآيَاتِ﴾

﴿the criterion, and a shining light and a Reminder for those who have Taqwā.﴾

meaning, a reminder and exhortation for them. Then He describes them as:

﴿الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ﴾

﴿Those who fear their Lord in the unseen.﴾ This is like the Āyah:

[1] At-Ṭabari, 18:453.

[2] At-Ṭabari, 18:453.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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الْأَنْبِيَاءِ

قُلْ إِنَّمَا أُنذِرُكُمْ بِالْوَحْيِ وَلَا يَسْمَعُ الصُّمُّ الدُّعَاءَ إِذَا مَا بُذِرَتْ لَهُمْ أَسْمَانُ ۖ وَلَكِنْ تَسْمَعُ نَفْسُكَ مِنْ عَذَابِ رَبِّكَ ۚ لَبِقَوْلِكَ يُتَوَلَّىٰ إِنْ كُنَّا عَلَيْنَا ۖ وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُفْلِمُ ۚ نَفْسٌ شَقِيَّةٌ إِنْ كَانَتْ يَشْكَالُ حِكْمَةً مِنْ خَرْدَلٍ أَلَيْسَ بِهَا وَكَفَىٰ بِسَاحِسِيِّهَا ۖ وَلَقَدْ مَاتَنَّا أَمْوَسَىٰ وَهَارُونَ الْفَرَاقَانَ وَضِيَائَهُ وَذَكَرْنَا لِلْمُتَّقِينَ ۖ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَهُمْ مِنْ السَّاعَةِ مُشْفِقُونَ ۖ وَهَذَا ذِكْرٌ مُبَارَكٌ أَنْزَلْنَاهُ أَفَأَنْتُمْ لَهُ مُنْكَرُونَ ۖ وَلَقَدْ مَاتَنَّا إِبْرَاهِيمَ رُشْدَهُ مِنْ قَبْلُ وَكُنَّا بِهِ عَالِمِينَ ۖ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ ۖ قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ ۖ قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُبِينٍ ۖ قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّاعِينَ ۖ قَالَ بَلْ رَبِّي مُنَوِّتُ السَّمَوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُمْ ۖ وَأَنَا عَلَىٰ ذَلِكُمْ مِنَ الشَّاهِدِينَ ۖ وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُوَلُّوا مُدْبِرِينَ ۖ

﴿مَنْ خَشِيَ الرَّحْمَنََ الْغَيْبَ رَحْمَةً﴾
﴿بِقَوْلٍ نَسِيبٍ﴾

«Who feared the Most Gracious in the unseen and came with a repenting heart.» [50:33]

﴿إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ﴾

«Verily, those who fear their Lord unseen, theirs will be forgiveness and a great reward.» [67:12]

﴿وَهُمْ مِنَ السَّاعَةِ مُشْفِقُونَ﴾

«and they are afraid of the Hour.» means, they fear it. Then Allāh says:

﴿وَمَنْ ذَا ذِكْرُ مُبَارَكٍ أَنْزَلْنَاهُ﴾

«And this is a blessed Reminder which We have sent down;»

means, the Magnificent Qur'ān, which falsehood cannot approach, from before it or behind it, revealed by the All-Wise, Worthy of all praise.

﴿أَفَأَنْتُمْ لَهُ مُنْكَرُونَ﴾

«will you then deny it?» means, will you deny it when it is the utmost in clarity and truth?

﴿وَلَقَدْ مَاتَنَّا إِبْرَاهِيمَ رُشْدَهُ مِنْ قَبْلُ وَكُنَّا بِهِ عَالِمِينَ﴾ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ ﴿قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ﴾ قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُبِينٍ ﴿قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّاعِينَ﴾ قَالَ بَلْ رَبِّي مُنَوِّتُ السَّمَوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُمْ ﴿وَأَنَا عَلَىٰ ذَلِكُمْ مِنَ الشَّاهِدِينَ﴾

«51. And indeed We bestowed aforetime on Ibrāhīm his

guidance, and We were Well-Acquainted with him.﴾

﴿52. When he said to his father and his people: "What are these images to which you are devoted?"﴾

﴿53. They said: "We found our fathers worshipping them."﴾

﴿54. He said: "Indeed you and your fathers have been in manifest error."﴾

﴿55. They said: "Have you brought us the Truth, or are you one of those who play about?"﴾

﴿56. He said: "Nay, your Lord is the Lord of the heavens and the earth, Who created them and to that I am one of the witnesses."﴾

The Story of Ibrāhīm and his People

Allāh tells us about His close Friend Ibrāhīm, peace be upon him, and how He bestowed upon him guidance aforetime, i.e., from an early age He inspired him with truth and evidence against his people, as Allāh says elsewhere:

﴿وَلَقَدْ خَلَقْنَا إِبْرَاهِيمَ عَنْ قَوْمِهِ﴾

﴿And that was Our proof which We gave Ibrāhīm against his people﴾ [6:83].

The point here is that Allāh is telling us that He gave guidance to Ibrāhīm aforetime, i.e., He had already guided him at an early age.

﴿وَكُنَّا بِهِ عَلِيمِينَ﴾

﴿and We were Well-Acquainted with him.﴾ means, and he was worthy of that. Then Allāh says:

﴿إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ الصَّوَالِ اتَّبَعْتُمْ لَهَا عِبَادَةً﴾

﴿When he said to his father and his people: "What are these images, to which you are devoted?"﴾

This is the guidance which he had been given during his youth: his denunciation of his people's worship of idols instead of Allāh. Ibrāhīm said:

﴿مَا هَذِهِ الصَّوَالِ اتَّبَعْتُمْ لَهَا عِبَادَةً﴾

﴿"What are these images, to which you are devoted?"﴾ meaning, which you worship with such devotion.

﴿57. "And by Allah, I shall plot a plan for your idols after you have gone away and turned your backs."﴾

﴿58. So he broke them to pieces, except the biggest of them, that they might turn to it.﴾

﴿59. They said: "Who has done this to our gods? He must indeed be one of the wrongdoers."﴾

﴿60. They said: "We heard a young man talking against them, who is called Ibrahim."﴾

﴿61. They said: "Then bring him before the eyes of the people, that they may testify."﴾

﴿62. They said: "Are you the one who has done this to our gods, O Ibrahim?"﴾

﴿63. He said: "Nay, this one, the biggest of them did it. Ask them, if they can speak"﴾

How Ibrahim broke the Idols

Then Ibrahim swore an oath, which some of his people heard, to plot against their idols, i.e., to break them and destroy them after they had gone away and turned their backs, when they went out to their festival. They had a festival which they would go out to celebrate. Abu Ishâq reported from Abu Al-Afwâs from 'Abdullah [ibn Mas'ûd], "When the people of Ibrahim went out to celebrate their festival, they passed by him and said, 'O Ibrahim, are you not coming out with us?' He said, 'I am sick.'" It was only the day before that he had said,

﴿وَأَنْتُمْ كُنْتُمْ تَعْبُدُونَ﴾

﴿And by Allah, I shall plot a plan for your idols after you have gone away and turned your backs.﴾

and some of the people had heard him.

﴿وَمَا يَكْفُرُ أَصْحَابُهَا﴾

﴿So he broke them to pieces,﴾ means, he smashed them all, except for the biggest idol. This is like the Ayyah,

﴿وَمَا يَكْفُرُ أَصْحَابُهَا﴾

﴿Then he turned upon them, striking (them) with (his) right hand﴾ [37:93].

﴿تَقْلَهُمْ إِلَهِ يَرْجُمُونَ﴾

﴿that they might turn to it.﴾ It was said that he put a hammer in the hands of the biggest idol so that the people would think that it had become jealous on its own account and objected to these smaller idols being worshipped alongside it, so it had broken them.

﴿قَالُوا مَنْ فَعَلَ هَذَا بِآلِهِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ﴾

﴿They said: "Who has done this to our gods? He must indeed be one of the wrongdoers."﴾

When they came back and saw what Ibrāhīm had done to their idols, humiliating them and lowering their status, proving that they were not divine and that those who worshipped them were fools,

﴿قَالُوا مَنْ فَعَلَ هَذَا بِآلِهِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ﴾

﴿They said: "Who has done this to our gods? He must indeed be one of the wrongdoers."﴾

because of this action of his.

﴿قَالُوا سَمِعْنَا فَتًى يَذْكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ﴾

﴿They said: "We heard a young man talking against them, who is called Ibrāhīm."﴾

Those who had heard him swearing to plot against them said, we heard a young man talking about them, and they said that he was called Ibrāhīm.

﴿قَالُوا فَأْتُوا بِهِ عَلَى أَعْيُنِ النَّاسِ﴾

﴿They said: "Then bring him before the eyes of the people..."﴾

meaning, in front of a large audience so that all the people could be present. This was Ibrāhīm's ultimate purpose, so that he could tell this great gathering about the extent of their ignorance and how foolish they were to worship idols which could not defend themselves from harm or help themselves, so how could they ask them for help?

﴿قَالُوا يَا أَيُّهَا الَّذِي فَاعَلَ هَذَا بِآلِهِنَا أَتَيْتَنَاهُ يُزَيِّرُكُمْ عَلَيْهِ ۖ قَالَ بَلْ فَكَلَّمُكُمْ عَلَىٰ هَذَا﴾

﴿They said: "Are you the one who has done this to our gods,

O Ibrāhīm?" He said: "Nay, this one, the biggest of them did it..."»

referring to the one he had left alone and had not broken.

﴿تَتَلَوْنَهُمْ إِنْ كَانُوا بِخَفْوَةٍ﴾

«Ask them, if they can speak!» He was hoping that they would admit of their own volition that these idols could not speak and that this idol would not say anything because it was inanimate. In the Two *Ṣaḥīḥs* it was recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said:

«إِنَّ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ لَمْ يَكْذِبْ غَيْرَ ثَلَاثٍ: يَشْتَرِي فِي ذَاتِ اللَّهِ قَوْلُهُ:

«Ibrāhīm, upon him be peace, did not tell lies except on three occasions, two for the sake of Allāh – when he said:

﴿يَلْ فَعَلَهُمْ كَيْدُكُمْ هَذَا﴾

«Nay, this one, the biggest of them did it.»

and when he said:

﴿إِنِّي سَقِيمٌ﴾

«Verily, I am sick» [37:89].

قَالَ: وَبَيْنَمَا هُوَ يَسِيرُ فِي أَرْضِ جَبَّارٍ مِنَ الْجَبَّارَةِ وَمَعَهُ سَارَّةُ، إِذْ نَزَلَ مَرْثَلًا قَائِمًا الْجَبَّارَ رَجُلٌ فَقَالَ: إِنَّهُ قَدْ نَزَلَ هَهُنَا رَجُلٌ بِأَرْضِكَ مَعَ امْرَأَةٍ أَحْسَنَ النَّاسِ، فَأَرْسَلَ إِلَيْهِ فَجَاءَ، فَقَالَ: مَا هَذِهِ الْمَرْأَةُ بِنِكَ؟ قَالَ: هِيَ أُخْتِي. قَالَ: فَادْعُهَا فَارْزُلْ بِهَا إِلَيَّ، فَانْطَلَقَ إِلَى سَارَّةَ فَقَالَ: إِنَّ هَذَا الْجَبَّارَ قَدْ سَأَلَنِي عَنْكَ، فَأَخْبِرْتُهُ أَنَّكَ أُخْتِي، فَلَا تُكَذِّبْنِي عِنْدَهُ، فَإِنَّكَ أُخْتِي فِي كِتَابِ اللَّهِ، وَإِنَّهُ لَيْسَ فِي الْأَرْضِ مُسْلِمٌ غَيْرِي وَغَيْرُكَ، فَانْطَلَقَ بِهَا إِبْرَاهِيمُ ثُمَّ قَامَ يُصَلِّي، فَلَمَّا أُنْ دَخَلَتْ عَلَيْهِ قَرَأَهَا أَهْوَى إِلَيْهَا فَتَنَازَلَهَا فَأَخَذَ أَخَذًا شَدِيدًا، فَقَالَ: ادْعِي اللَّهَ لِي وَلَا أَضْرُكَ، فَدَعَتْ لَهُ، فَارْزُلْ فَأَهْوَى إِلَيْهَا، فَتَنَازَلَهَا فَأَخَذَ بِمِثْلِهَا أَوْ أَشَدَّ، فَفَعَلَ ذَلِكَ الثَّالِثَةَ، فَأَخَذَ فَدَعَّرَ وَمِثْلَ الْمَرْثَلَيْنِ الْأَوَّلَيْنِ، فَقَالَ: ادْعِي اللَّهَ فَلَا أَضْرُكَ، فَدَعَتْ لَهُ فَارْزُلْ، ثُمَّ دَعَا أَهْوَى حُجَابِهِ فَقَالَ: إِنَّكَ لَمْ تَأْتِنِي بِإِنْسَانٍ، وَلَكِنَّكَ أَتَيْتَنِي بِسُحْطَانٍ، أَخْرَجَهَا وَأَعْطَاهَا مَا خَرَجَ، فَأَخْرَجَتْ وَأَعْطَيْتَ مَا خَرَجَ، فَأَقْبَلْتَ، فَلَمَّا أَحْسَنَ إِبْرَاهِيمُ بِسُحْطَانِهَا، انْقَلَبَ مِنْ صَلَاتِهِ، وَقَالَ: مَهَيْمٌ. قَالَتْ: كَفَى اللَّهُ كَيْدَ الْكَافِرِ الْقَاجِرِ، وَأَخْدَمَتِي مَا خَرَجَ.

and when he was traveling in the land of one of the tyrants, and Sārah was with him; when he made camp, a man came to the tyrant and said, "A man has made camp in your land and with him is a woman who is the most beautiful of people." The tyrant sent for Ibrāhīm, and asked him, "What is the relationship of this woman to you?" He said, "She is my sister." The tyrant said, "Go and send her to me." So Ibrāhīm went to Sārah and said, "This tyrant asked me about you, and I told him that you are my sister, so do not let him think that I am lying. For you are indeed my sister according to the Book of Allāh, and there are no Muslims on the earth apart from you and I." So Ibrāhīm brought her to him, then he stood and prayed. When she entered upon the tyrant, he reached for her desirously once he saw her. But he suffered a severe seizure. So he said, "Pray to Allāh for me and I will not harm you." So she prayed for him and it released him. Then he reached for her desirously, but he was stricken similarly before or worse. This continued three times, and each time he said the same as he had said the first time. Then he called the closest of his guards and said, "You have not brought me a human being, you have brought me a devil! Take her out and give her Hājar. So she was taken out and given Hājar, and she went back. When Ibrāhīm realized that she had come back, he finished his prayer and turned around. He said, "What happened?" She said, "Allāh took care of the evil disbeliever's plot, and he gave me Hājar as a servant."¹¹

Muḥammad bin Sirīn said, "When Abu Hurayrah narrated this Hadīth, he said, 'This is your mother, O sons of the water of the heaven.'¹¹

﴿وَرَجَعُوا إِلَىٰ أَنفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ ۚ ثُمَّ نُكِسُوا عَلَىٰ رُءُوسِهِمْ لَقَدْ عَلِمْتُمْ
مَا هَؤُلَاءِ بِمَقُولِكُمْ ۖ قَالَ أَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ ۚ
أَنَّىٰ لَكُمْ لِمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ ۚ﴾

﴿64. So they turned to themselves and said: "Verily, you are the wrongdoers."﴾

[1] Fath Al-Bārī, 6:447; Muslim, 4:1840.

﴿65. Then they turned to themselves: "Indeed you know well that these speak not!"﴾

﴿66. He said: "Do you then worship besides Allāh, things that can neither profit you nor harm you?"﴾

﴿67. "Fie upon you, and upon that which you worship besides Allāh! Have you then no sense?"﴾

The People's admission of their gods' incapability, and Ibrāhīm's preaching

Allāh tells us that when Ibrāhīm said what he said, his people

﴿فَرَجَعُوا إِلَىٰ أَنفُسِهِمْ﴾

﴿turned to themselves﴾ meaning, they blamed themselves for not taking precautions and protecting their gods. They said:

﴿إِنَّا كُنَّا الظَّالِمُونَ﴾

﴿Verily, you are the wrongdoers﴾ i.e., because you neglected them and did not guard them.

﴿ثُمَّ لُكُوا عَلَىٰ رُءُوسِهِمْ﴾

﴿Then they turned to themselves﴾ means, they looked at the ground, and said:

﴿لَقَدْ عَلِمْتُمَا هَٰؤُلَاءِ يَتْلُونَ﴾

﴿Indeed you (Ibrāhīm) know well that these speak not!﴾

Qatādah said: "The people admitted their guilt and confusion, and said,

﴿لَقَدْ عَلِمْتُمَا هَٰؤُلَاءِ يَتْلُونَ﴾

﴿"Indeed you know well that these speak not!"﴾

'So how can you tell us to ask them, if they cannot speak and you know that they cannot speak?' At this point, when they admitted that, Ibrāhīm said to them:

﴿أَفَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ﴾

﴿Do you then worship besides Allāh, things that can neither profit you nor harm you?﴾

سُورَةُ الْأَنْبِيَاءِ

٢٢٧

الْأَنْبِيَاءِ

فَجَعَلْنَاهُمْ جُذُوعًا لَا كَبِيرَ لَهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ ﴿٦٨﴾
 قَالُوا مَنْ فَعَلَ هَٰذَا بِإِلَهِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ ﴿٦٩﴾
 قَالُوا سَمِعْنَا فَاقٍ بَدَّ لَهُمْ يُقَالُ لَهُ، إِبْرَاهِيمُ ﴿٧٠﴾ قَالُوا فَأَتَيْنَاهُ
 عَلَىٰ أَغْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ ﴿٧١﴾ قَالُوا أَأَتَتْ فَعَلَتْ
 هَٰذَا يَا إِبْرَاهِيمُ ﴿٧٢﴾ قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ
 هَٰذَا فَاسْتَلَوْهُمْ إِنْ كَانُوا يَنْطِقُونَ ﴿٧٣﴾ فَرَجَعُوا إِلَىٰ
 أَنْفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ ﴿٧٤﴾ ثُمَّ لُكِسُوا عَلَىٰ
 رُءُوسِهِمْ لَقَدْ عَلِمْتَ مَا هَٰؤُلَاءِ يَنْطِقُونَ ﴿٧٥﴾ قَالَ
 أَفَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا
 يَضُرُّكُمْ ﴿٧٦﴾ أَفَبِلَاكُمُ وَبِلَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَفَلَا
 تَعْقِلُونَ ﴿٧٧﴾ قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِنْ كُنْتُمْ
 فَاعِلِينَ ﴿٧٨﴾ قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ ﴿٧٩﴾
 وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ ﴿٨٠﴾ وَنَجَّيْنَاهُ
 وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ ﴿٨١﴾ وَوَهَبْنَا
 لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً وَكُلًّا جَعَلْنَا صَالِحِينَ ﴿٨٢﴾

meaning, if they cannot speak and they can neither benefit you nor harm you, then why do you worship them instead of Allāh?

﴿أَفَبِلَاكُمُ وَبِلَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ﴾ ﴿٧٦﴾

«Fie upon you, and upon that which you worship besides Allāh! Have you then no sense?»

‘Do you not realize the extent of the misguidance and extreme disbelief which you are following, which no one could accept but one who is an ignorant and evil wrongdoer?’ He defeated them in argument and

left them with no way out. Allāh said:

﴿وَبِذَٰلِكَ حُجَّتُنَا إِلَىٰ إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ﴾

«And that was Our proof which We gave Ibrāhīm against his people» [6:83]

﴿قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِنْ كُنْتُمْ فَاعِلِينَ﴾ ﴿٧٨﴾ قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ
 إِبْرَاهِيمَ ﴿٧٩﴾ وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ ﴿٨٠﴾

468. They said: “Burn him and help your gods, if you will be doing.”

469. We said: “O fire! Be you cool and safety for Ibrāhīm!”

470. And they wanted to harm him, but We made them the worst losers.

How Ibrāhīm was thrown into the Fire and how Allāh controlled it

When their arguments were refuted and their incapability became clear, when truth was made manifest and falsehood was defeated, they resorted to using their power and strength, and said:

﴿حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِن كُنْتُمْ تَعْلَمُونَ﴾

“Burn him and help your gods, if you will be doing.”

So they gathered together a huge amount of wood.

As-Suddi said, “If a woman was sick, she would make a vow that if she recovered she would bring wood to burn Ibrāhīm. Then they made a hole in the ground and set it aflame, and it burned with huge sparks and immense flames. There had never been a fire like it. They put Ibrāhīm, peace be upon him, into a catapult, at the suggestion of a nomadic Kurdish man from Persia.”^[1] Shu‘ayb Al-Jabā’i said, “His name was Hayzan, and Allāh caused the earth to swallow him up, and he will remain sinking into it until the Day of Resurrection. When they threw him he said, ‘Sufficient for me is Allāh, and He is the best disposer of affairs.’”^[2] This is similar to what Al-Bukhārī recorded from Ibn ‘Abbās that Ibrāhīm said, “Sufficient for me is Allāh, and He is the best disposer of affairs,” when he was thrown into the fire, and Muḥammad ﷺ said it when they said:

﴿إِنَّ الْإِنْسَانَ قَدْ جَمَعُوا لَكَ فَاغْتَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ﴾

“Verily, the people have gathered against you, therefore, fear them. But it increased them in faith, and they said: “Allāh is sufficient for us, and He is the best disposer of affairs.””^[3] [3:173].

Sa‘īd bin Jubayr reported that Ibn ‘Abbās said: “When Ibrāhīm was thrown into the fire, the keeper (angel) of the rain said: ‘When will I be commanded to send rain?’ But the command of Allāh was more swift. Allāh said:

﴿يَسَارُ كُونُوا بَرًا وَتَتْلُوا عَلَيَّ يُهْرَقُ﴾

[1] Al-Qurtubī, 11:303.

[2] Aṭ-Ṭabari, 18:465.

[3] Faṭḥ Al-Bārī, 8:77.

﴿O fire! Be you cool and safety for Ibrāhīm!﴾, and there was no fire left on earth that was not extinguished."^[1]

Ibn 'Abbās and Abu Al-Āliyah said: "Were it not for the fact that Allāh said,

﴿وَسَلَامًا﴾

﴿and safety﴾, Ibrāhīm would have been harmed by its coldness."^[2]

Qatādah said: "On that day there was no creature that did not try to extinguish the fire for Ibrāhīm, except for the gecko."^[3] Az-Zuhri said: "The Prophet ﷺ commanded that it should be killed, and called it a harmful vermin."^[4]

﴿وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ﴾

﴿And they wanted to harm him, but We made them the worst losers.﴾

they were defeated and humiliated, because they wanted to plot against the Prophet of Allāh, but Allāh planned against them and saved him from the fire, and thus they were defeated.

﴿وَنَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ﴾ وَوَعَدْنَا لَدَىٰ إِنْشَاقِ الْعُرُونِ أَنِ يَكُونَ لَكُمْ مِنَ الْجِبَالِ آلَافٌ مُّحْدَقَاتٍ ﴿٧٤﴾ وَاللَّهُ يَخْلُقُ مَا يَشَاءُ وَاللَّهُ عَلِيمٌ ذَكِيمٌ ﴿٧٥﴾

﴿71. And We rescued him and Lūt to the land which We have blessed for the nations.﴾

﴿72. And We bestowed upon him Ishāq, and Ya'qūb Nāfilatan. Each one We made righteous.﴾

﴿73. And We made them leaders, guiding by Our command, and We revealed to them the doing of good deeds, performing Ṣalāh, and the giving of Zakāh, and of Us (Alone) they were

[1] At-Ṭabari, 18:466.

[2] At-Ṭabari, 18:466, 465.

[3] At-Ṭabari, 18:467.

[4] At-Ṭabari, 18:467. Similar was recorded by Muslim, no. 2238.

the worshippers.﴾

﴿74. And (remember) Lūt, We gave him wisdom and knowledge, and We saved him from the town who practised Al-Khabā'ith.^[1] Verily, they were a people given to evil, and were rebellious.﴾

﴿75. And We admitted him to Our mercy; truly, he was of the righteous.﴾

The Migration of Ibrāhīm to Ash-Shām (Greater Syria), accompanied by Lūt

Allāh tells us that He saved Ibrāhīm from the fire lit by his people, and brought him out from among them, migrating to the land of Ash-Shām, to the sacred regions thereof.

﴿وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً﴾

﴿And We bestowed upon him Ishāq, and Ya'qūb Nāfilatan.﴾

'Atā' and Mujāhid said, "Nāfilatan means as a gift."^[2] Ibn 'Abbās, Qatādah^[3] and Al-Hakam bin 'Uyaynah^[4] said, "The gift of a son who has a son," meaning that Ya'qūb was the son of Ishāq, as Allāh says:

﴿فَبَشِّرْنَاهَا بِإِسْحَاقَ وَمِنْ دُونِهِ إِسْحَاقَ وَيَعْقُوبَ﴾

﴿But We gave her glad tidings of Ishāq, and after Ishāq, of Ya'qūb﴾ [11:71].

'Abdur-Rahmān bin Zayd bin Aslam said, "He asked for one [son], and said,

﴿رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ﴾

﴿"My Lord! Grant me from the righteous."﴾ So Allāh gave him Ishāq, and gave him Ya'qūb in addition.

﴿وَكُلًّا جَعَلْنَا صَالِحِينَ﴾

﴿Each one We made righteous.﴾ means, both of them were good and righteous people.

[1] Meaning filthy, evil behavior.

[2] At-Tabari, 18:471.

[3] Ibid.

[4] Ad-Durr Al-Manthūr 5:643.

﴿وَجَعَلْنَاهُمْ أُمَمًا﴾

﴿And We made them leaders,﴾ means, examples to be followed.

﴿يَهْدُونَكَ بِأَمْرِنَا﴾

﴿guiding by Our command,﴾ inviting to Him by His leave. Allāh says:

﴿وَأَوْسَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ﴾

﴿and We revealed to them the doing of good deeds, performing Ṣalāh, and the giving of Zakāh,﴾

Here the general is followed by the specific.

﴿وَكَاوْنَا لَنَا عِبَادِينَ﴾

﴿and of Us (Alone) they were the worshippers.﴾ means, they did what they enjoined others to do.

The Prophet Lūt

Then Allāh mentions Lūt, whose full name was Lūt bin Harān bin Āzar. He believed in Ibrāhīm and followed him, and migrated with him, as Allāh says:

﴿فَقَامَ لَهُ لُوطٌ وَقَالَ إِنِّي مُهَاجِرٌ إِلَى رَبِّي﴾

﴿So Lūt believed in him. He (Ibrāhīm) said: "I will emigrate for the sake of my Lord"﴾ [29:26].

Allāh gave him wisdom and knowledge; He sent Revelation to him, made him a Prophet and appointed him to Sadūm (Sodom) and its vicinity, but they rejected him and resisted him, so Allāh utterly destroyed them, as He tells us in several places in His Book. Allāh says;

﴿وَجَعَلْنَاهُ مِنَ الْقَرْبِيِّ الَّذِي كَانَتْ تَعْمَلُ الْفَاسِقِينَ إِنَّهُمْ كَانُوا قَوْمَ سَوَاءٍ فَسِيقِينَ ۝١٧
وَأَنقَذْنَاهُ فِي رَحْمَتِنَا إِنَّهُ مِنَ الْمُتَّقِينَ ۝١٨﴾

﴿and We saved him from the town who practised Al-Khabā'ith. Verily, they were a people given to evil, and were rebellious. And We admitted him to Our mercy; truly, he was of the righteous.﴾

﴿وَوُثِّقَ إِذْ نَادَىٰ مِنْ قَبْلُ فَاسْتَجَبْنَا لَهُ فَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْعَذَابِ الْمُبِينِ ۝١٩
وَصَرَّفْنَاهُ مِنَ الْقَوْمِ الْفَاسِقِينَ كَذَبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمَ سَوَاءٍ نَاعُرُفُهُمْ أَجْمَعِينَ ۝٢٠﴾

﴿76. And (remember) Nūh, when he cried (to Us) aforetime. We answered to his invocation and saved him and his family from the great distress.﴾

﴿77. We helped him against the people who denied Our Āyāt. Verily, they were a people given to evil. So We drowned them all.﴾

Nūh and His People

Allāh tells us how He responded to His servant and Messenger Nūh, peace be upon him, when he prayed to Him against his people for their disbelief in him:

﴿فَدَعَا رَبَّهُ أَنِ مَصْلُوبٌ فَأَنْشِرْ﴾

﴿Then he invoked his Lord (saying): "I have been overcome, so help (me)!"﴾ [54:10]

﴿وَقَالَ نُوحٌ رَبِّ لَا تَذَرْنِي عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ ذَيَا الْأَرْحَامِ إِنَّكَ إِن تَذَرْنِي يَتْلُوا عِبَادَكَ وَلَا يَذَرُونِي إِلَّا فَاكِراً كَفَّاراً﴾

﴿And Nūh said: "My Lord! Leave not any inhabitant of the disbelievers on the earth! If You leave them, they will mislead Your servants, and they will beget none but wicked disbelievers﴾ [71:26-27].

So Allāh says here,

﴿إِذْ كَادَىٰ يَنِ كَيْدًا لِّمَنْ كَفَرَ أَن يُجِيبَهُ فَأَصْبَحَ لَا يَكْفُرُ﴾

﴿And (remember) Nūh, when he cried (to Us) aforetime. We answered to his invocation and saved him and his family﴾

meaning, those who believed with him, as Allāh says elsewhere:

﴿وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ آمَنَ وَمَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ﴾

﴿...and your family - except him against whom the Word has already gone forth - and those who believe. And none believed with him, except a few﴾ [11:40].

﴿مِنَ الْكُتُبِ الْعَظِيمَةِ﴾

﴿from the great dis- tress.﴾ meaning, from difficulty, rejection and harm. For he remained among them for one thousand years less

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٣٢٨

الرَّحْمَنِ الرَّحِيمِ

وَحَمَلْنَاهُمْ أَيمَةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ
الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا
عَبِيدِينَ ﴿٧٦﴾ وَلَوْ طَاءَ آيَاتُنَا حُكْمًا وَعِلْمًا وَبَجَيْنَتُهُ مِنْ
الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ الْفَبْسِثِ إِنَّهُمْ كَانُوا قَوْمَ سَوْرٍ
فَلَيَقِينِ ﴿٧٧﴾ وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا إِنَّهُ مِنَ الصَّالِحِينَ
﴿٧٨﴾ وَنُوحًا إِذْ نَادَى مِنْ قَبْلُ فَاسْتَجَبْنَا لَهُ فَنَجَّيْنَاهُ
وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ﴿٧٩﴾ وَنَصَرْنَاهُ مِنَ الْقَوْمِ
الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمَ سَوْرٍ فَأَغْرَقْنَاهُمْ
أَجْمَعِينَ ﴿٨٠﴾ وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ
نَفَثَ فِيهِ غَصَمُ الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ ﴿٨١﴾
فَفَهَّمْنَاهَا سُلَيْمَانَ وَكُلًّا آتَيْنَاهُمْ حُكْمًا وَعِلْمًا وَسَخَرْنَا
مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ وَكُنَّا فَاعِلِينَ ﴿٨٢﴾
وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَكُمْ لِنُخْصِنَكُمْ مِنْ بَأْسِكُمْ
فَهَلْ أَنْتُمْ شَاكِرُونَ ﴿٨٣﴾ وَلِسُلَيْمَانَ الرِّيحَ عَاصِفَةً تَجْرِي بِأَمْرِهِ
إِلَى الْأَرْضِ الَّتِي بَرَكَتْنَا فِيهَا وَكُنَّا بِكُلِّ شَيْءٍ عَالِمِينَ ﴿٨٤﴾

fifty, calling them to Allāh, and no one had believed in him except for a few. His people were plotting against him and advising one another century after century, generation after generation, to oppose him.

﴿وَنَصَرْنَاهُ مِنَ الْقَوْمِ﴾

﴿We helped him against the people﴾ means, 'We saved him and helped him against the people.'

﴿الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمَ سَوْرٍ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ﴾

﴿who denied Our Āyāt. Verily, they were a people given to evil. So We drowned them all.﴾

meaning, Allāh drowned them all, and not one of them was left on the face of the earth, as their Prophet had prayed would happen to them.

﴿وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفَثَ فِيهِ غَصَمُ الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ﴾ ﴿٨١﴾ فَفَهَّمْنَاهَا سُلَيْمَانَ وَكُلًّا آتَيْنَاهُمْ حُكْمًا وَعِلْمًا وَسَخَرْنَا مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ وَكُنَّا فَاعِلِينَ ﴿٨٢﴾ وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَكُمْ لِنُخْصِنَكُمْ مِنْ بَأْسِكُمْ فَهَلْ أَنْتُمْ شَاكِرُونَ﴾ ﴿٨٣﴾ وَلِسُلَيْمَانَ الرِّيحَ عَاصِفَةً تَجْرِي بِأَمْرِهِ إِلَى الْأَرْضِ الَّتِي بَرَكَتْنَا فِيهَا وَكُنَّا بِكُلِّ شَيْءٍ عَالِمِينَ﴾ ﴿٨٤﴾ وَمِنَ الشَّيْطَانِ مَنْ يَفْضَرُ لَمْ يَنْصَرِكْ لَكَ وَمَسَلَتْ عَمَّا دُونَ ذَلِكَ وَكُنَّا لَهُمْ حَافِظِينَ﴾ ﴿٨٥﴾

﴿78. And (remember) Dāwūd and Sulaymān, when they gave judgement in the case of the field in which the sheep of certain

people had *Nafashat*; and We were witness to their judgement.﴾

﴿79. And We made Sulaymān to understand (the case); and to each of them We gave wisdom (*Hukm*) and knowledge. And We subjected the mountains and the birds to glorify Our praises along with Dāwūd. And it was We Who were the doer (of all these things).﴾

﴿80. And We taught him the making of metal coats of mail (for battles), to protect you in your fighting. Are you then grateful?﴾

﴿81. And to Sulaymān (We subjected) the wind strongly raging, running by his command towards the land which We had blessed. And of everything We are the All-Knower.﴾

﴿82. And of the *Shayāṭīn* were some who dived for him, and did other work besides that; and it was We Who guarded them.﴾

Dāwūd and Sulaymān and the Signs which They were given; the Story of the People whose Sheep pastured at Night in the Field

[Abu] Ishāq narrated from Murrah from Ibn Mas'ūd: "That crop was grapes, bunches of which were dangling."^[1] This was also the view of Shurayh.^[2] Ibn 'Abbās said: "*Nafash* means grazing."^[3] Shurayh, Az-Zuhri and Qatādah said: "*Nafash* only happens at night."^[4] Qatādah added, "[and] *Al-Haml* is grazing during the day."^[5]

﴿وَدَاوُدَ وَزُلَيْكِنَ إِذْ يَمْكُمَانِ فِي الْحَرْثِ إِذْ نَفَثَ فِيهِمُ الْقَوْمُ﴾

﴿And (remember) Dāwūd and Sulaymān, when they gave judgement in the case of the field in which the sheep of certain people had pastured at night;﴾

Ibn Jarir recorded that Ibn Mas'ūd said: "Grapes which had grown and their bunches were spoiled by the sheep. Dāwūd

[1] At-Tabari, 18:474.

[2] At-Tabari 18:475.

[3] At-Tabari 18:477, 478.

[4] At-Tabari 18:477, 478.

[5] At-Tabari 18:477.

(David) ruled that the owner of the grapes should keep the sheep. Sulaymān (Solomon) said, 'Not like this, O Prophet of Allāh!' [Dāwud] said, 'How then?' [Sulaymān] said: 'Give the grapes to the owner of the sheep and let him tend them until they grow back as they were, and give the sheep to the owner of the grapes and let him benefit from them until the grapes have grown back as they were. Then the grapes should be given back to their owner, and the sheep should be given back to their owner.' This is what Allāh said:

﴿فَفَهَّمْنَاهَا سُلَيْمَانَ﴾

﴿And We made Sulaymān to understand (the case).﴾^[1] This was also reported by Al-'Awfi from Ibn 'Abbās.^[2]

﴿فَفَهَّمْنَاهَا سُلَيْمَانَ وَكُلًّا آتَيْنَا حُكْمًا وَعِلْمًا﴾

﴿And We made Sulaymān to understand (the case); and to each of them We gave wisdom and knowledge.﴾

Ibn Abi Hātim recorded that when Iyās bin Mu'āwiyah was appointed as a judge, Al-Ḥasan came to him and found Iyās weeping. [Al-Ḥasan] said, "Why are you weeping?" [Iyās] said, "O Abu Sa'īd, What I heard about judges among them a judge is he, who studies a case and his judgment is wrong, so he will go to Hell; another judge is he who is biased because of his own whims and desires, so he will go to Hell; and the other judge he who studies a case and gives the right judgement, so he will go to Paradise." Al-Ḥasan Al-Baṣari said: "But what Allāh tells us about Dāwud and Sulaymān (peace be upon them both) and the Prophets and whatever judgements they made proves that what these people said is wrong. Allāh says:

﴿وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَمْكُكَا فِي الْمَدِينِ إِذْ نَفَثَ فِيهِ غَصْمُ الْقَوْمِ وَكُنَّا لِفِتْكِهِمْ
شَاهِدِينَ﴾

﴿And (remember) Dāwud and Sulaymān, when they gave judgement in the case of the field in which the sheep of certain people had pastured at night; and We were witness to their judgement.﴾

[1] At-Ṭabari 18:475.

[2] At-Ṭabari 18:475.

Allāh praised Sulaymān but He did not condemn Dāwud." Then he – Al-Hasan – said, "Allāh enjoins three things upon the judges: not to sell thereby for some miserable price; not to follow their own whims and desires; and not to fear anyone concerning their judgements." Then he recited:

﴿بَدَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَى فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ﴾

«O Dāwud! Verily, We have placed you as a successor on the earth; so judge you between men in truth and follow not your desire – for it will mislead you from the path of Allāh.» [38:26]

﴿فَلَا تَخْشَوُا النَّاسَ وَاخْشَوْنِي﴾

«Therefore fear not men but fear Me» [5:44]

﴿وَلَا تَبْتَاعُوا بِآيَاتِي شَيْئًا قَلِيلًا﴾

«and sell not My Āyāt for a miserable price.» [5:44]^[1]

I say: with regard to the Prophets (peace be upon them all), all of them were infallible and supported by Allāh. With regard to others, it is recorded in *Ṣaḥīḥ Al-Bukhārī* from ‘Āmir bin Al-‘Āṣ that the Messenger of Allāh ﷺ said:

«إِذَا اجْتَهَدَ الْحَاكِمُ فَأَصَابَ، فَلَهُ أَجْرَانِ، وَإِذَا اجْتَهَدَ فَأَخْطَأَ، فَلَهُ أَجْرٌ»

«If the judge does his best, studies the case and reaches the right conclusion, he will have two rewards. If he does his best, studies the case and reaches the wrong conclusion, he will have one reward.»^[2]

This *Ḥadīth* refutes the idea of Iyās, who thought that if he did his best, studied the case and reached the wrong conclusion, he would go to Hell. And Allāh knows best.

Similar to story in the Qur’ān is the report recorded by Imām Aḥmad in his *Musnad* from Abu Hurayrah, who said that the Messenger of Allāh ﷺ said:

«بَيْنَمَا امْرَأَتَانِ مَعَهُمَا ابْنَانِ لَهُمَا، إِذْ جَاءَ الذَّبُّ فَأَخَذَ أَحَدُ الْابْنَيْنِ فَتَحَاكَمَتَا إِلَى دَاوُدَ، فَقَضَى بِهِ لِلْكُبْرَى، فَخَرَجَتَا فَدَعَا مُمَا شَلِيمَانُ فَقَالَ: هَاتُوا السُّكَيْنَ أَشَقَّةَ

[1] *Tahdhīb Tārikh Dimashq* 3:184; *Ibn Abi Ḥatīm* 8:2458.

[2] *Fath Al-Bārī* 13:330.

يَتَكُنَّا: فَقَالَ الضُّعْفَى: يَرْحَمُكَ اللَّهُ هُوَ ابْنُهَا لَا تَشْتُهُ، فَقَضَى بِهِ لِلضُّعْفَى،

«There were two women who each had a son. The wolf came and took one of the children, and they referred their dispute to Dāwūd. He ruled that the (remaining) child belonged to the older woman. They left, then Sulaymān called them and said, "Give me a sword and I will divide him between the two of you." The younger woman said, "May Allāh have mercy on you! He is her child, do not cut him up!" So he ruled that the child belonged to the younger woman».^[1]

This was also recorded by Al-Bukhārī and Muslim in their *Ṣaḥīḥs*.^[2] An-Nasā'ī also devoted a chapter to this in the Book of Judgements.^[3]

﴿وَسَخَّرْنَا مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ﴾

«And We subjected the mountains and the birds to glorify Our praises along with Dāwūd.»

This refers to the beauty of his voice when he recited his Book, Az-Zabūr. When he recited it in a beautiful manner, the birds would stop and hover in the air, and would repeat after him, and the mountains would respond and echo his words. The Prophet ﷺ passed by Abu Mūsā Al-Ash'ari while he was reciting Qur'ān at night, and he had a very beautiful voice, he stopped and listened to his recitation, and said:

«لَقَدْ أُوْتِيَ هَذَا مِرْمَارًا مِنْ مِرَامِيرِ آلِ دَاوُدَ»

«This man has been given one of the wind instruments (nice voices) of the family of Dāwūd.»

He said: "O Messenger of Allāh, if I had known that you were listening, I would have done my best for you."^[4]

﴿وَعَلَّمْنَاهُ صَنْعَةَ لَبُؤٍ لَكُمْ لِنَنصِبَكُمْ فِيهَا حَرْمًا﴾

«And We taught him the making of metal coats of mail, to protect you in your fighting.»

[1] Aḥmad 2:322.

[2] Al-Bukhārī 6769; Muslim 1720.

[3] An-Nasā'ī in Al-Kubrā 5958.

[4] Faṭḥ Al-Bārī 8:711.

meaning, the manufacture of chain-armor. Qatādah said that before that, they used to wear plated armor; he was the first one to make rings of chain-armor.^[1] This is like the *Āyah*:

﴿وَأَنَّا لَهُ لَلْقَدِيدُ ﴿١٠﴾ أَوِ اقْلُ سَيُخَنِّقُ وَقَدَّرَ فِي السَّمَاءِ﴾

﴿And We made the iron soft for him. Saying: "Make you perfect coats of mail, and balance well the rings of chain armor."﴾ [34:10-11],

meaning, do not make the pegs so loose that the rings (of chain mail) will shake, or make it so tight that they will not be able to move at all. Allāh says:

﴿لِنُحَمِّدَ بَيْنَ يَدَيْكُمْ﴾

﴿to protect you in your fighting.﴾ meaning, in your battles.

﴿فَهَلْ أَنتُمْ شَاكِرُونَ﴾

﴿Are you then grateful?﴾ means, 'Allāh blessed you when He inspired His servant Dāwud and taught him that for your sake.'

The Power of Sulaymān is unparalleled

﴿وَلَمَّا مَنَّ اللَّهُ عَلَىٰ سُلَيْمَانَ﴾

﴿And to Sulaymān (We subjected) the wind strongly raging,﴾ means, 'We subjugated the strong wind to Sulaymān.'

﴿تَجْرِي بِأَمْرِهِ إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا﴾

﴿running by his command towards the land which We had blessed.﴾

meaning, the land of Ash-Shām (Greater Syria).

﴿وَكُنَّا بِكُلِّ شَيْءٍ عَلِيمُونَ﴾

﴿And of everything We are the All-Knower.﴾

He had a mat made of wood on which he would place all the equipment of his kingship; horses, camels, tents and troops, then he would command the wind to carry it, and he would go underneath it and it would carry him aloft, shading him and protecting him from the heat, until it reached wherever he

[1] Aṭ-Ṭabari 18:480.

wanted to go in the land. Then it would come down and deposit his equipment and entourage. Allāh says:

﴿مَسَرَّنَا لَهُ الرِّيحَ يَجْرِي بِأَمْرِ رَبِّنَا حِينَ كَسَا﴾

«So, We subjected to him the wind; it blew gently by his order whithersoever he willed.» [38:36]

﴿غَدُوها شَهْرٌ وَرَاحُها شَهْرٌ﴾

«its morning was a month's (journey), and its afternoon was a month's» [34:12]

﴿وَمِنَ الشَّيَاطِينِ مَنْ يَغُوصُّ لَهُ﴾

«And of the Shayāṭīn were some who dived for him,» means, they dived into the water to retrieve pearls, jewels, etc., for him.

﴿وَسَلَّوْا عَمَّا دُونِ ذَلِكَ﴾

«and did other work besides that;» This is like the Āyah:

﴿وَالشَّيَاطِينُ كُلٌّ بَنَاءٌ وَغَوَايِصُ ﴿٣٧﴾ وَالْآخَرُونَ مُقَرَّبِينَ فِي الْأَسْطَافِ ﴿٣٨﴾﴾

«And also the Shayāṭīn, every kind of builder and diver. And also others bound in fetters.» [38:37-38].

﴿وَكُنَّا لَهُمْ حَافِظِينَ﴾

«and it was We Who guarded them.»

means, Allāh protected him lest any of these Shayāṭīn did him any harm. All of them were subject to his control and domination, and none of them would have dared to approach him. He was in charge of them and if he wanted, he could set free or detain whomever among them he wished. Allāh says:

﴿وَالْآخَرُونَ مُقَرَّبِينَ فِي الْأَسْطَافِ ﴿٣٨﴾﴾

«And also others bound in fetters.» [38:38]

﴿وَالرُّؤُوبُ إِذْ نَادَى رَبَّهُ أَلَيْسَ الْبَشَرُ بِأَنْزَعُمْ أَرْسِيَّتَ ﴿٨٣﴾ فَأَسْتَجَبْنَا لَهُ فَكَفَفْنَا

مَا يَدُ مِنْ مُسَرٍّ وَكَانَتْهُ أَهْلُهُ وَفَلَهُمْ مِمَّهْرُ رَبِّهٖ بَيْنَ يَدَيْنَا وَذِكْرُنَا لِلْعَابِدِينَ ﴿٨٤﴾﴾

«83. And (remember) Ayyūb, when he cried to his Lord: "Verily, distress has seized me, and You are the Most Merciful

of all those who show mercy."»

484. So We answered his call, and We removed the distress that was on him, and We restored his family to him, and the like thereof along with them as a mercy from Ourselves and a Reminder for all those who worship Us.»

The Prophet Ayyūb

Allāh tells us about Ayyūb (Job), and the trials that struck him, affecting his wealth, children and physical health. He had plenty of livestock, cattle and crops, many children and beautiful houses, and he was tested in these things, losing every thing he had. Then he was tested with regard to his body, and he was left alone on the edge of the city and there was no one who treated him with compassion apart from his wife, who took care of him. It was said that it reached the stage where she was in need, so she started to serve people (to earn money) for his sake. The Prophet ﷺ said:

«أَشَدُّ النَّاسِ بَلَاءَ الْأَنْبِيَاءِ، ثُمَّ الصَّالِحُونَ، ثُمَّ الْأَمْثَلُ قَالًا مَثَلُ»

«The people who are tested the most severely are the Prophets, then the righteous, then the next best and the next best».^[1]

According to another *Hadīth*:

«يُتَنَلَّى الرَّجُلُ عَلَى قَدْرِ دِينِهِ، فَإِنْ كَانَ فِي دِينِهِ صَلَاحٌ زِيدَ فِي بَلَايِهِ»

«A man will be tested according to his level of religious commitment; the stronger his religious commitment, the more severe will be his test.»^[2]

The Prophet of Allāh, Ayyūb, upon him be peace, had the utmost patience, and he is the best example of that. Yazīd bin Maysarah said: "When Allāh tested Ayyūb, upon him be peace, with the loss of his family, wealth and children, and he had nothing left, he started to focus upon the remembrance of Allāh, and he said: 'I praise You, the Lord of lords, Who bestowed His kindness upon me and gave me wealth and children, and there was no corner of my heart that was not filled with attachment to these worldly things, then You took

[1] At-Tabarāni 24:245, 246.

[2] Ahmad 1:180.

all of that away from me and You emptied my heart, and there is nothing to stand between me and You. If my enemy Iblīs knew of this, he would be jealous of me.' When Iblīs heard of this, he became upset. And Ayyūb, upon him be peace, said: 'O Lord, You gave me wealth and children, and there was no one standing at my door complaining of some wrong I had done to him. You know that. I used to have a bed prepared for me, but I forsook it and said to myself: You were not created to lie on a comfortable bed. I only forsook that for Your sake.' ^[1] This was recorded by Ibn Abi Ḥātim.

Ibn Abi Ḥātim recorded from Abu Hurayrah that the Prophet ﷺ said:

«لَمَّا عَافَى اللَّهُ أَيُّوبَ أَمْطَرَ عَلَيْهِ جَرَادًا مِنْ ذَهَبٍ، فَجَعَلَ يَأْخُذُ مِنْ يَدَيْهِ وَيَجْعَلُهُ فِي ثَوْبِهِ، قَالَ: قَبِيلَ لَه: يَا أَيُّوبُ أَمَا تَشْبَعُ؟ قَالَ: يَا رَبِّ وَمَنْ يَشْبَعُ مِنْ رَحْمَتِكَ»

«When Allāh healed Ayyūb, He sent upon him a shower of golden locusts, and he started to pick them up and gather them in his garment. It was said to him, "O Ayyūb, have you not had enough?" He said, "O Lord, who can ever have enough of Your mercy?" ^[2] The basis of this Ḥadīth is recorded in the Two Ṣaḥīḥs, as we shall see below.

﴿وَرَأَيْنَاهُ أَهْلَهُ وَيَنْفَعُهُمْ مِمَّا رَزَقْنَاهُ وَأَرْسَلْنَا إِلَيْهِمُ الْمَائِدَةَ﴾

«and We restored his family to him (that he had lost) and the like thereof along with them»

It was reported that Ibn 'Abbās said: "They themselves were restored to him." ^[3] This was also narrated by Al-'Awfi from Ibn 'Abbās. ^[4] Something similar was also narrated from Ibn Mas'ūd and Mujāhid, and this was the view of Al-Ḥasan and Qatādah. ^[5] Mujāhid said: "It was said to him, 'O Ayyūb, your family will be with you in Paradise; if you want, We will bring

^[1] Ḥilyat Al-Awliyā' 5:239.

^[2] Ibn Abi Ḥātim 8:2461, similar with Al-Bukhārī no. 3391.

^[3] Aṭ-Ṭabari 18:506, 507.

^[4] Aṭ-Ṭabari 18:506, 507.

^[5] Aṭ-Ṭabari 18:506, 507.

وَمِنَ الشَّيْطَانِ مَن يُفَوِّسُكَ لَهُ، وَيَعْمَلُونَ عَمَلًا
 دُونَ ذَلِكَ، وَكُنَّا لَهُمْ حَافِظِينَ ﴿٨٦﴾ وَأَتَوْبُكَ إِذْ
 نَادَى رَبَّهُ، أَلَمْ يَسْفِ الضُّرَّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴿٨٧﴾
 فَاسْتَجَبْنَا لَهُ، فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ، وَآتَيْنَاهُ أَهْلَهُ
 وَمِنْهُمْ مَعَهُ رَحْمَةٌ مِن عِندِنَا، وَذَكَرْنَا لِلْعَالَمِينَ ﴿٨٨﴾
 وَإِسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ كُلٌّ مِّنَ الصَّابِرِينَ
 ﴿٨٩﴾ وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا إِنَّهُمْ مِّنَ الصَّالِحِينَ
 ﴿٩٠﴾ وَذَا النُّونِ إِذْ ذَهَبَ مُغْتَضِبًا فَظَنَّ أَن لَّنْ نَقْدِرَ عَلَيْهِ
 فَنَادَى فِي الظُّلُمَاتِ أَن لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي
 كُنْتُ مِنَ الظَّالِمِينَ ﴿٩١﴾ فَاسْتَجَبْنَا لَهُ، وَنَجَّيْنَاهُ
 مِنَ الْغَمِّ، وَكَذَلِكَ نُفَصِّلُ الْفُتُورَ لِمَن يَشَاءُ
 إِذْ نَادَى رَبَّهُ، رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ
 ﴿٩٢﴾ فَاسْتَجَبْنَا لَهُ، وَوَهَبْنَا لَهُ يَحْيَىٰ وَأَصْلَحْنَاهَا
 لَهُ، وَوَجَّهْنَاهُ إِتْنَهُمْ كَانُوا يُسْـَٔرُونَ فِي الْخَيْرَاتِ
 وَيَذَعُونَكَ أَرْغَابًا وَرَهْبًا، وَكَانُوا لَنَا خُشُوعِينَ ﴿٩٣﴾

them back to you, or if you want, We will leave them for you in Paradise and will compensate you with others like them.' He said, 'No, leave them for me in Paradise.' So they were left for him in Paradise, and he was compensated with others like them in this world."

﴿رَحْمَةٌ مِن عِندِنَا﴾

«as a mercy from Ourselves» means, 'We did that to him as a mercy from Allāh towards him.'

﴿وَذَكَرْنَا لِلْعَالَمِينَ﴾

«and a Reminder for all those who worship Us.»

means, 'We made him

an example lest those who are beset by trials think that We do that to them because We do not care for them, so that they may take him as an example of patience in accepting the decrees of Allāh and bearing the trials with which He tests His servants as He wills.' And Allāh has the utmost wisdom with regard to that.

﴿وَإِسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ كُلٌّ مِّنَ الصَّابِرِينَ﴾ وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا إِنَّهُمْ

مِنَ الصَّالِحِينَ ﴿٨٩﴾

«85. And (remember) Ismā'il, Idrīs and Dhul-Kifl: All were from among the patient.»

«86. And We admitted them to Our mercy. Verily, they were of the righteous.»

Ismā'il, Idris and Dhul-Kifl

Ismā'il was the son of Ibrāhīm Al-Khalil, peace be upon them both. He has already been mentioned in Sūrah Maryam, where mention was also made of Idris. From the context and the fact that Dhul-Kifl is mentioned alongside Prophets, it appears that he was also a Prophet. Others say that he was a righteous man, a just king and a fair judge. Ibn Jarīr refrained from making any decisive comment.^[1] And Allāh knows best.

﴿وَدَا الثُّرَيْنُ إِذْ دَهَبَ مُتَغِيبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَسَاخَ فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ﴾^{٨٧} فَاسْتَجَبْنَا لَهُ وَجَعَلْنَاهُ مِنْ الْقَدَرِ وَكَذَلِكَ نُسَبِّحُ الثُّمِينِ﴾

﴿87. And (remember) Dhun-Nūn, when he went off in anger, and imagined that We shall not punish him! But he cried through the darknesses (Zulumāt) (saying): "There is no God but You, Glorified be You! Truly, I have been of the Zālimīn wrongdoers."﴾

﴿88. So We answered his call, and delivered him from the distress. And thus We do deliver the believers.﴾

Yūnus

This story is mentioned here, and in Sūrat Aṣ-Ṣāffāt and Sūrah Nūn. Yūnus bin Mattā, upon him be peace, was sent by Allāh to the people of Nineveh, which was a town in the area of Mawsil [in northern Iraq]. He called them to Allāh, but they rejected him and persisted in their disbelief. So he left them in anger, threatening them with punishment after three [days]. When they realized that he was telling the truth and that a Prophet never lies, they went out to the desert with their children and cattle and flocks. They separated the mothers from their children, then they beseeched Allāh and pleaded to Him, with the camels and their young groaning, the cows and their calves mooing, and the sheep and their lambs bleating, so Allāh spared them from the punishment. Allāh says:

﴿فَلَوْلَا كُنْتَ قَرِيبًا مَأْتَتْ فَصَلُّهَا يُسْتَجَابُ إِلَّا قَوْمَ يُونُسَ لَمَّا آمَسُوا كَشَفْنَا عَنْهُمْ غَافِلَ الْغُرَى

^[1] Aṭ-Ṭabari 18:507.

﴿فِي الْحَيَاةِ الدُّنْيَا وَنُجِّتُمْ إِنْ يَشَاءُ﴾

«Was there any town that believed (after seeing the punishment), and its faith saved it? Except the people of Yūnus; when they believed, We removed from them the torment of disgrace in the life of the world, and permitted them to enjoy for a while» [10:98].

Yūnus, meanwhile, went and traveled with some people on a ship, which was tossed about on the sea. The people were afraid that they would drown, so they cast lots to choose a man whom they would throw overboard. The lot fell to Yūnus, but they refused to throw him overboard. This happened a second and a third time. Allāh says:

﴿تَنَاسَخَ فَكَانَ مِنَ الْمَخْسِرِينَ﴾

«Then he (agreed to) cast lots, and he was among the losers.» [37:141]

meaning, the draw went against him, so Yūnus stood up, removed his garment and cast himself into the sea. Then Allāh sent from the Green Sea – according to what Ibn Mas‘ūd said – a large fish which cleaved the oceans until it came and swallowed Yūnus when he threw himself into the sea. Allāh inspired that large fish not to devour his flesh or break his bones, (as if He said) Yūnus is not food for you, rather your belly is a prison for him.

﴿وَرَأَى النَّوْنَ﴾

«And (remember) Dhun-Nūn,» Here Nūn refers to the fish; it is correct for it to be attributed to him here.

﴿إِذْ دَخَلَ مُغْضِبًا﴾

«when he went off in anger,» Ad-Dahhāk said: “Anger towards his people.”^[1]

﴿فَكَرَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ﴾

«and imagined that We shall not punish him!»

meaning, constrict him in the belly of the fish. Something

[1] At-Ṭabari 18:511.

similar to this was reported from Ibn 'Abbās, Mujāhid, Aḍ-Ḍaḥḥāk and others.^[1] This was the view favored by Ibn Jarīr, and he quoted as evidence for that the *Āyah*:

﴿وَمَنْ قُوْرٌ عَلَيْهِ رِزْقُهُ قَلِيْلٌ مِّمَّا آتَاهُ اللّٰهُ لَا يَكِفُّ اللّٰهُ نَقْلًا إِلَّا مَا آتَاهَا سَيَجْعَلُ اللّٰهُ بَدَلًا
عَسْرَ بَشَرًا﴾

«and the man whose resources are restricted, let him spend according to what Allāh has given him. Allāh puts no burden on any person beyond what He has given him. Allāh will grant after hardship, ease» [65:7].

﴿فَكَادَىٰ بِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِيْنَ﴾

«But he cried through the depths of darkness (saying): "There is no God but You, Glorified be You! Truly, I have been of the wrongdoers."»

Ibn Mas'ūd said regarding the 'depths of darkness': "The darkness of the belly of the fish, the darkness of the sea and the darkness of the night."^[2] This was also narrated from Ibn 'Abbās, 'Amr bin Maymūn, Sa'īd bin Jubayr, Muḥammad bin Ka'b, Aḍ-Ḍaḥḥāk, Al-Ḥasan and Qatādah.^[3] Sālim bin Abu Al-Ja'd said: "The darkness of the fish in the belly of another fish in the darkness of the sea."^[4] Ibn Mas'ūd, Ibn 'Abbās and others said: "This was because the fish took him through the sea, cleaving it until it reached the bottom of the sea. Yūnus heard the rocks at the bottom of the sea uttering glorification of Allāh, at which point he said:

﴿لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِيْنَ﴾

«There is no God but You, Glorified be You! Truly, I have been of the wrongdoers»^[5]

'Awf Al-A'rābi said: "When Yūnus found himself in the belly of the fish, he thought that he had died. Then he moved his legs. When he moved his legs, he prostrated where he was, then he

[1] Aṭ-Ṭabarī 18:514, 515.

[2] Al-Qurṭubī 11:333.

[3] Aṭ-Ṭabarī 18:516, 517.

[4] Aṭ-Ṭabarī 18:517.

[5] Ibn Abi Shaybah 11:541; 13:578.

called out: 'O Lord, I have taken a place of worship to You in a place which no other person has reached.'^[1]

﴿فَاسْتَجَبْنَا لَهُ وَجِئْنَاهُ مِنَ الْغَمِّ﴾

«So 'We answered his call, and delivered him from the distress.»

means, 'We brought him forth from the belly of the fish and from that darkness.'

﴿وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ﴾

«And thus We do deliver the believers.»

means, when they are in difficulty and they call upon Us and repent to Us, especially if they call upon Us with these words at the time of distress.

The leader of the Prophets ﷺ encouraged us to call upon Allāh with these words. Imām Aḥmad recorded that Sa'd bin Abi Waqqāṣ, may Allāh be pleased with him, said: "I passed by 'Uthmān bin 'Affān, may Allāh be pleased with him, in the *Masjid*, and greeted him. He stared at me but did not return my *Salām*. I went to 'Umar bin Al-Khaṭṭāb and said: 'O Commander of the faithful, has something happened in Islām?' I said that twice. He said, 'No, why do you ask?' I said, 'I passed by 'Uthmān a short while ago in the *Masjid* and greeted him, and he stared at me but he did not return my *Salām*.' 'Umar sent for 'Uthmān and asked him, 'Why did you not return your brother's *Salām*?' He said, 'That is not true.' Sa'd said, 'Yes it is.' It reached the point where they both swore oaths. Then 'Uthmān remembered and said, 'Yes, you are right, I seek the forgiveness of Allāh and I repent to Him. You passed by me a short while ago but I was preoccupied with thoughts of something I had heard from the Messenger of Allāh ﷺ, which I never think of but a veil comes down over my eyes and my heart.' Sa'd said: 'And I will tell you what it was. The Messenger of Allāh ﷺ told us the first part of the supplication then a bedouin came and kept him busy, then the Messenger of Allāh ﷺ got up and I followed him. When I felt worried that he would enter his house, I stamped my feet.

[1] Aṭ-Ṭabarī 18:518.

I turned to the Messenger of Allāh ﷺ, who said,

«مَنْ هَذَا، أَبُو إِشْهَاقٍ؟»

«Who is this? Abu Ishāq?» I said, "Yes, O Messenger of Allāh." He said,

«فَمَتَى؟»

«What is the matter?» I said, "Nothing, by Allāh, except that you told us the first part of the supplication, then this bedouin came and kept you busy." He said,

«نَعَمْ دَعَاؤُهُ ذِي الثُّنُونِ إِذْ هُوَ فِي بَطْنِ الْحُوتِ»

«Yes, the supplication of Dhun-Nūn when he was in the belly of the fish :

«لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ»

«There is no God but You, Glorified be You! Truly, I have been of the wrongdoers.»

فَإِنَّهُ لَمْ يَدْعُ بِهَا مُنْجِمٌ رَبَّهُ فِي شَيْءٍ فَطُرُقًا إِلَّا اسْتَجَابَ لَهُ»

No Muslim ever prays to his Lord with these words for anything, but He will answer his prayer.»^[1]

It was also recorded by At-Tirmidhi, and by An-Nasā'ī in *Al-Yawm wal-Laylah*.^[2]

Ibn Abi Hātim recorded that Sa'd said that the Messenger of Allāh ﷺ said:

«مَنْ دَعَا بِدُعَاءِ يُوسُفَ اسْتَجِيبَ لَهُ»

«Whoever offers supplication in the words of the supplication of Yūnus, will be answered.»

Abu Sa'īd said: "He was referring to:

«وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ»

«And thus We do deliver the believers.»^[3]

[1] Aḥmad 1:170.

[2] *Tuhfat Al-Aḥwadhī* 9:479, An-Nasā'ī in *Al-Kubrā* 6:168.

[3] Al-Ḥākim 2:584.

﴿وَرَكِبْنَا إِذْ نَادَىٰ رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ ۖ فَاسْتَجَبْنَا لَهُ
وَوَقَّعْنَا لَهُ يَحْيَىٰ وَأَصْلَحْنَاهُ ۖ إِنَّهُمْ كَانُوا فِي الْخَيْرَاتِ
وَيَدْعُونَكَ رَجًا وَرَهْبًا وَكَانُوا لَنَا خَشِيعِينَ ۖ﴾

489. And (remember) Zakariyyā, when he cried to his Lord: "O My Lord! Leave me not single (childless), though You are the Best of the inheritors."﴾

490. So We answered his call, and We bestowed upon him Yahyā, and cured his wife for him. Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and they were Khāshi'in before Us.﴾

Zakariyyā and Yahyā

Allāh tells us of His servant Zakariyyā, who asked Allāh to grant him a son who would be a Prophet after him. The story has already been given in detail at the beginning of *Sūrah Maryam* and also in *Sūrah 'Imrān*. Here an abbreviated version is given.

﴿إِذْ نَادَىٰ رَبَّهُ﴾

﴿when he cried to his Lord﴾ means, in secret, hiding it from his people.

﴿رَبِّ لَا تَذَرْنِي فَرْدًا﴾

﴿O My Lord! Leave me not single,﴾ means, with no child and no heir to stand among the people after me.

﴿وَأَنْتَ خَيْرُ الْوَارِثِينَ﴾

﴿though You are the Best of the inheritors.﴾

This is a supplication and form of praise befitting the topic. Allāh says:

﴿فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ وَأَصْلَحْنَاهُ ۖ إِنَّهُمْ كَانُوا فِي الْخَيْرَاتِ﴾

﴿So We answered his call, and We bestowed upon him Yahyā, and cured his wife for him.﴾

Ibn 'Abbās, Mujāhid and Sa'īd bin Jubayr said: "She was barren and never had a child, then she gave birth."^[1]

^[1] Al-Ṭabari 18:520.

﴿إِثْمَهُمْ كَانُوا يُسْرِعُونَ فِي الْغَيْرَاتِ﴾

﴿Verily, they used to hasten on to do good deeds.﴾

means, acts of worship and acts of obedience towards Allāh.

﴿وَيَدْعُونَكَ رَبًّا وَرَبًّا﴾

﴿and they used to call on Us with hope and fear.﴾

Ath-Thawri said, "Hoping for that (reward) which is with Us and fearing that (punishment) which is with Us."^[1]

﴿وَكَانُوا لَنَا غَنِيًّا﴾

﴿and they were Khāshi'īn before Us.﴾ 'Ali bin Abi Talhah reported from Ibn 'Abbās that this means, sincerely believing in that which was revealed by Allāh.^[2] Mujāhid said: "Truly believing."^[3] Abu Al-Āliyah said: "Fearing."^[4] Abu Sinān said: "Khushū' means the fear which should never leave our hearts." It was also reported from Mujāhid that the Khāshi'īn are those who are humble." Al-Hasan, Qatādah and Ad-Daḥḥāk said, "The Khāshi'īn are those who humble themselves before Allāh."^[5] All of these suggestions are close in meaning.

﴿وَالَّذِي أَنْصَحْتَ فَإِنَّهَا مِنْ رُوحِكَ وَحَلَّتْهَا وَأَنْبَتَا نَابِيَةً﴾

﴿وَالْعَالَمِينَ﴾

491. And she who guarded her chastity, We breathed into her through Our Rūḥ, and We made her and her son a sign for nations.﴾

‘Īsā and Maryam the True Believer

Here Allāh mentions the story of Maryam and her son ‘Īsā, just after mentioning Zakariyyā and his son Yaḥyā, may peace be upon them all. He mentions the story of Zakariyyā first, followed by the story of Maryam because the one is connected to the other. The former is the story of a child being born to

[1] Tafsīr Ath-Thawri 204.

[2] At-Ṭabari 16:2.

[3] At-Ṭabari 16:2.

[4] At-Ṭabari 16:2.

[5] Al-Kashshāf 3:133, Al-Baghawī 3:267, Ibn Abi Shaybah 13:580.

an old man of advanced years, from an old woman who had been barren and had never given birth when she was younger. Then Allāh mentions the story of Maryam which is even more wondrous, for in this case a child was born from a female without (the involvement of) a male. These stories also appear in *Sūrah Āl 'Imrān* and in *Sūrah Maryam*. Here Allāh mentions the story of Zakariyyā and follows it with the story of Maryam, where He says:

﴿وَالَّتِي أَحْصَتْ رَجْعَهَا﴾

﴿And she who guarded her chastity,﴾ means, Maryam (peace be upon her). This is like the *Āyah* in *Sūrah At-Tahrim*:

﴿وَمِمَّنْ آتَيْنَا عِزْرًا آلِيَّ أَحْصَتْ رَجْعَهَا فَنَنْفَخُ فِيهِ مِن رُّوحِنَا﴾

﴿And Maryam, the daughter of 'Imrān who guarded her chastity. And We breathed into it [her garment] through Our Rūh﴾ [66:12].

﴿وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِّلْعَالَمِينَ﴾

﴿and We made her and her son a sign for the nations.﴾

means, evidence that Allāh is able to do all things and that He creates whatever He wills; verily, His command, when He intends a thing, is only that He says to it, "Be" - and it is! This is like the *Āyah*:

﴿وَلَنَجْعَلَ لَّهُ آيَةً لِّلنَّاسِ﴾

﴿And (We wish) to appoint him as a sign to mankind﴾ [19:21]

﴿إِنَّا هَدَيْنَاكَ آيَةً وَجَدَدَ وَإِنَّا نَبِيُّكُمْ فَاعْبُدُونِ﴾ وَتَقَلَّبُوا أَمْشَرُكُمْ يَنْتَهُمُ
كُلُّ إِلَهٍ رَّجُوعٌ إِلَيْنَا فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ
وَلَنَّا لَهُ كَنُزُوتٌ ﴿٢١﴾

﴿92. Truly, this, your Ummah is one, and I am your Lord, therefore worship Me.﴾

﴿93. But they have broken up and differed in their religion among themselves. (And) they all shall return to Us.﴾

﴿94. So whoever does righteous good deeds while he is a believer, his efforts will not be rejected. Verily, We record it for him (in his Book of deeds).﴾

Mankind is One Ummah

﴿إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً﴾

«Truly, this, your Ummah is one,»

Ibn 'Abbās, Mujāhid, Sa'īd bin Jubayr, Qatādah and 'Abdur-Rahmān bin Zayd bin Aslam said, "Your religion is one religion."^[1] Al-Ḥasan Al-Baṣri said: "In this Āyah, Allāh explains to them what they should avoid and what they should do." Then He said:

﴿إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً﴾

«Truly, this, your Ummah is one religion,» "Meaning, your path is one path. Certainly this is your Shari'ah (Divine Law) which I have clearly explained you." So Allāh says:

﴿وَأَنَا رَبُّكُمْ فَاعْبُدُونِ﴾

«and I am your Lord, therefore worship Me.» This is like the Āyah:

﴿يَا أَيُّهَا الرُّسُلُ كُلُّ مِنَ الطَّيِّبَاتِ رَاحِلَةٌ مِّنْ صِنْدِقَةٍ﴾

«O (you) Messengers! Eat of the Ṭayyibāt (good things) and do righteous deeds.» Until His saying,

﴿وَأَنَا رَبُّكُمْ فَاتَّقُونِ﴾

«And I am your Lord, so have Taqwā of Me.» [23:51-52]

The Messenger of Allāh ﷺ said:

«نَحْنُ مَعَانِيرُ الْأَنْبِيَاءِ أَوْلَادُ عِلَاتٍ بَيْتًا وَاحِدًا»

«We Prophets are brothers from different mothers and our religion is one.»^[2]

What is meant here is that they all worshipped Allāh Alone with no partner or associate, although the Laws of each Messenger may have differed, as Allāh says:

﴿لِكُلِّ جَمَلَةٍ مِّنْكُمْ شَرْعَةٌ وَنُفَعِّاجُ﴾

«To each among you, We have prescribed a Law and a clear way» [5:48]

[1] At-Ṭabari 18:523.

[2] Fath Al-Bārī 6:550.

﴿وَقَطَعُوا أَرْحَامَهُمْ بَيْنَهُمْ﴾

﴿But they have broken up and differed in their religion among themselves.﴾

meaning, the nations were divided over their Messengers; some of them believed in them and some rejected them. Allāh says:

﴿كُلُّ إِلَهِنَا رَاجِعُونَ﴾

﴿(And) they all shall return to Us.﴾ meaning, 'on the Day of Resurrection, when We will requite each person according to his deeds. If they are good, then he will be rewarded and if they are evil then he will be punished.' Allāh says:

﴿مَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ﴾

﴿So whoever does righteous good deeds while he is a believer,﴾ meaning, his heart believes and his deeds are righteous.

﴿فَلَا يَكْفُرَانِ لِعَمِلِهِمْ﴾

﴿his efforts will not be rejected.﴾ This is like the Āyah:

﴿إِنَّا لَا نُضِيعُ أَثَرًا مِمَّنْ أَمْسَرَ عَمَلًا﴾

﴿certainly We shall not make the reward of anyone who does his deeds in the most perfect manner to be lost.﴾ [18:30]

which means, his efforts will not be wasted; they will be appreciated and not even a speck of dust's weight of injustice will be done. Allāh says:

﴿وَرِثَانًا لَّهُمْ كُلُّ شَيْءٍ﴾

﴿Verily, We record it for him.﴾ means, all his deeds are recorded and nothing of them at all is lost.

﴿وَحَرَّمُوا عَلَى قُرْبَانِهِمْ الْأُلْهَاءَ أَنَّهُمْ لَا يَرْجِعُونَ﴾ ﴿وَحَرَّمُوا عَلَى قُرْبَانِهِمْ الْأُلْهَاءَ أَنَّهُمْ لَا يَرْجِعُونَ﴾ ﴿وَحَرَّمُوا عَلَى قُرْبَانِهِمْ الْأُلْهَاءَ أَنَّهُمْ لَا يَرْجِعُونَ﴾ ﴿وَحَرَّمُوا عَلَى قُرْبَانِهِمْ الْأُلْهَاءَ أَنَّهُمْ لَا يَرْجِعُونَ﴾

﴿95. And a ban is laid on every town which We have destroyed that they shall not return.﴾

﴿96. Until, when Ya'jūj and Ma'jūj (Gog and Magog people)

are let loose, and they swoop down from every Ḥadab.﴾

﴿97. And the true promise shall draw near. Then, you shall see the eyes of the disbelievers fixedly staring in horror. (They will say :) "Woe to us! We were indeed heedless of this - nay, but we were wrongdoers."﴾

Those who have been destroyed, will never return to this World

﴿وَحَرَّمَ عَلَىٰ قَرْيَةٍ﴾

﴿And a ban is laid on every town﴾ Ibn 'Abbās said, "it is enforced", i.e., it has been decreed that the people of each township that has been destroyed will never return to this world before the Day of Resurrection, as is reported clearly [through other narrations] from Ibn 'Abbās, Abu Ja'far Al-Bāqir, Qatādah and others.^[1]

Ya'jūj and Ma'jūj

﴿حَتَّىٰ إِذَا فُيِّتَتْ يَأْجُوجُ وَمَأْجُوجُ﴾

﴿Until, when Ya'jūj and Ma'jūj are let loose,﴾

We have already mentioned that they are from the progeny of Ādam, upon him be peace; they are also descents of Nūh through his son Yāfith (Japheth), who was the father of the Turks, Turk referring to the group of them who were left behind the barrier which was built by Dhul-Qarnayn. Allāh says:

﴿هَٰذَا رَحْمَةٌ مِن رَّبِّي إِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّٰةً وَكَانَ وَعْدُ رَبِّي حَقًّا ۚ وَذَرَكْنَا بَعْضَهُم يَوْمَئِذٍ يَمُوجُ
فِي بَعْضٍ﴾

﴿This is a mercy from my Lord, but when the promise of my Lord comes, He shall level it down to the ground. And the promise of my Lord is ever true. And on that Day, We shall leave them to surge like waves on one another...﴾[18:98-99].

And in this Āyah, Allāh says:

﴿حَتَّىٰ إِذَا فُيِّتَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ﴾

^[1] Al-Baghawi 3:268, Aṭ-Ṭabari 18:525, Ar-Rāzi 22:191.

«Until, when Ya'jūj and Ma'jūj are let loose, and they swoop down from every Hadab.»

meaning, they will come forth quickly to spread corruption. A *Hadab* is a raised portion of land. This was the view of Ibn 'Abbās, Ikrimah, Abu Sālih, Ath-Thawri and others.^[1] This is how their emergence is described, as if the listener can see it.

﴿وَلَا يَنْفَعُكَ مِنْهُ خَيْرٌ﴾

«And none can inform you like Him Who is the All-Knower.»
[35:14].

This is information given by the One Who knows what has happened and what is yet to come, the One Who knows the unseen in the heavens and on earth. There is no god except Him.

Ibn Jarīr narrated that 'Ubaydullāh bin Abi Yazīd said, "Ibn 'Abbās saw some young boys playing and pouncing on one another, and said, this is how Ya'jūj and Ma'jūj will emerge."^[2] Their emergence has been described in numerous *Hadīths* of the Prophet ﷺ.

The First *Hadīth*

Imām Aḥmad recorded that Abu Sa'īd Al-Khudri said:

"I heard the Messenger of Allāh ﷺ say:

«تَفْتَحُ يَاجُوجَ وَمَاجُوجَ، فَيَخْرُجُونَ عَلَى النَّاسِ، كَمَا قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَرُفِعَ كُلُّ حَلْبٍ بِمِائَةٍ﴾ فَيَغْشَوْنَ النَّاسَ وَيَتَخَارُّوْنَ الْمُسْلِمُونَ عَنْهُمْ إِلَى مَذَابِيهِمْ وَحُصُونِهِمْ، وَيَضُمُّونَ إِلَيْهِمْ مَوَاطِئَهُمْ، وَيَسْرِوْنَ بَيَاةَ الْأَرْضِ، حَتَّى إِذَا بَغَضَهُمْ لَبِئْرُ يَالْتَهَرِ فَيَسْرِوْنَ مَا فِيهِ حَتَّى يَبْرُكُوهُ بِأَسَا، حَتَّى إِذَا مَنَ بَعْدَهُمْ لَبِئْرُ ذَلِكَ التَّهَرِ فَيَقُولُ: قَدْ كَانَ هَهُنَا مَاءٌ مَرَّةً، حَتَّى إِذَا لَمْ يَبْقَ مِنَ النَّاسِ أَحَدٌ إِلَّا أَحَدٌ فِي حِصْنٍ أَوْ مَدِينَةٍ، قَالَ قَائِلُهُمْ: هَؤُلَاءِ أَهْلُ الْأَرْضِ قَدْ فَرَعْنَا مِنْهُمْ بَنِي أَهْلِ السَّمَاءِ، قَالَ: ثُمَّ يَهْرُ أَخَذَهُمْ حَرْبُهُ، ثُمَّ يَزِمِي بِهَا إِلَى السَّمَاءِ فَنَرْجِعُ إِلَيْهِ مُخَضَّبَةً دَمَا لِلْبَلَاءِ وَالْفِتْنَةِ، فَيَنْتَهِمُ عَلَى ذَلِكَ، يَبْعَثُ اللَّهُ عَزَّ وَجَلَّ دُوكَا فِي أَغْثَائِهِمْ كَتَغَابِ الْجَبَرَادِ الَّذِي يَخْرُجُ فِي أَغْثَائِهِ، فَيَضِيقُونَ مَوْتَى لَا يَسْمَعُ لَهُمْ حِسْرًا، يَقُولُ الْمُسْلِمُونَ:

[1] At-Ṭabari 18:532.

[2] At-Ṭabari 18:528.

أَلَا رَجُلٌ يَشْرِي نَفْسَهُ فَيَنْظُرَ مَا قَلَّ هَذَا الْعَدُوُّ؟ قَالَ: فَيَتَجَرَّدُ رَجُلٌ مِنْهُمْ مُخْتَبِئًا نَفْسَهُ، فَيَأْوِطُهَا عَلَى أَنَّهُ مَقْتُولٌ، فَيَتَرَلَّ فَيَجِدُهُمْ مَوْتَى، يَنْفُسُهُمْ عَلَى بَعْضٍ، فَيَتَأَدَّى: يَا مَعْشَرَ الْمُسْلِمِينَ، أَلَا أُبَشِّرُوكُمْ أَنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ كَفَاكُمْ عَدُوَّكُمْ، فَيَخْرُجُونَ مِنْ مَدَائِنِهِمْ وَحُصُونِهِمْ، وَيَسْرُخُونَ مَوَاشِيَهُمْ، فَمَا يَكُونُ لَهُمْ رَغْيٌ إِلَّا لِحُومِهِمْ، فَتَشْكُرُ عَنْهُمْ كَأَحْسَنِ مَا شَكَرْتَ عَنْ شَيْءٍ مِنَ الْبَابِ أَصَابَتْهُ قَطْرَةٌ

'Ya'jūj and Ma'jūj will be let loose and will emerge upon mankind, as Allāh says: «and they swoop down from every Hadab.»

They will overwhelm the people, and the Muslims will retreat to their cities and strongholds, bringing their flocks with them. They [Ya'jūj and Ma'jūj] will drink all the water of the land until some of them will pass a river and drink it dry, then those who come after them will pass by that place and will say, "There used to be water here once." Then there will be no one left except those who are in their strongholds and cities. Then one of them will say, "We have defeated the people of the earth; now the people of heaven are left." One of them will shake his spear and hurl it into the sky, and it will come back stained with blood, as a test and a trial for them. While this is happening, Allāh will send a worm in their necks, like the worm that is found in date-stones or in the nostrils of sheep, and they will die and their clamor will cease. Then the Muslims will say, "Who will volunteer to find out what the enemy is doing?" One of them will step forward and volunteer, knowing that he will likely be killed. He will go down and will find them dead, lying on top of one another. Then he will call out, "O Muslims! Rejoice that Allāh has sufficed you against your enemy!" Then they will come out of their cities and strongholds, and will let their flocks out to graze, but they will have nothing to graze upon except the flesh of these people (Ya'jūj and Ma'jūj), but it will fill them better than any vegetation they have ever eaten before.^[1] It was also recorded by Ibn Mājah.^[2]

[1] Aḥmad 3:77.

[2] Ibn Mājah 2:1363.

The Second Ḥadīth

Imām Aḥmad also recorded from An-Nawwās bin Sam‘ān Al-Kilābi that the Messenger of Allāh ﷺ mentioned the Dajjāl one morning. "Sometimes he described him as insignificant and sometimes he described him as so significant that we felt as if he were in the cluster of palm trees."^[1] He said:

«غَيْرُ الدَّجَالِ أَخَوْفَنِي عَلَيْكُمْ. فَإِنْ يَخْرُجَ وَأَنَا فِيكُمْ، فَأَنَا حَاجِبُهُ دُونَكُمْ، وَإِنْ يَخْرُجَ وَلَسْتُ فِيكُمْ، فَكُلُّ امْرِئٍ حَاجِبُ نَفْسِهِ، وَاللَّهُ خَلِيفَتِي عَلَى كُلِّ مُسْلِمٍ، وَإِنَّهُ شَابٌّ جَفَدٌ قَطَطٌ، عَيْنُهُ طَافِيَةٌ، وَإِنَّهُ يَخْرُجُ خَلَّةَ بَيْنَ الشَّامِ وَالْبِرَاقِ فَعَاثَ بَيْنَنَا وَبَيْنَالَا، يَا عِبَادَ اللَّهِ اتَّبِعُوا»

«There are other things that I fear for you more than the Dajjāl. If he emerges while I am among you, I will deal with him for you. If he emerges when I am not among you, then each man will have to deal with him for himself, and Allāh will take care of each Muslim on my behalf. He (the Dajjāl) will be a young man with short, curly hair and a floating eye. He will emerge in a place between Syria and Iraq and will spread mischief right and left. O servants of Allāh, be steadfast!»

We said, 'O Messenger of Allāh, how long will he remain on earth?' He said,

«أَرْبَعُونَ يَوْمًا، يَوْمٌ كَسَنَةٍ، وَيَوْمٌ كَشَهْرِ، وَيَوْمٌ كَجُمُعَةٍ، وَسَائِرُ أَيَّامِهِ كَأَيَّامِكُمْ»

«Forty days: one day like a year, one day like a month, one day like a week, and the rest of the days like your days.»

We said, 'O Messenger of Allāh, on that day which will be like a year, will the prayers of one day and one night be sufficient?' He said,

«لَا، اقْدُرُوا لَهُ قَدْرَهُ»

[1] When that happened, he could see it in our faces. We asked him about that and said, 'O Messenger of Allāh, you mentioned the Dajjāl this morning and spoke as if he was insignificant, and now you have described him as so significant that we feel as though he is in the cluster of palm trees'. (This portion is not found in Ibn Kathir's original manuscript, but is available in the Ḥadīth collection of Aḥmad).

«No, but you will have to compute it according to its due proportion (and pray accordingly).»

We said, 'O Messenger of Allāh, how fast will he move across the land?' He said,

«كَالْغَيْبِ اسْتَذِيرُهُ الرِّيحُ»

«Like a cloud driven by the wind.»

He said,

«فَيَمُرُّ بِالْحَيِّ فَيَدْعُوهُمْ فَيَسْتَجِيبُونَ لَهُ، فَيَأْمُرُ السَّمَاءَ فَتُمْطِرُ، وَالْأَرْضَ فَتَنْبُثُ، وَتَرْوَحُ عَلَيْهِمْ سَارِحَتُهُمْ، وَهِيَ أَطْوَلُ مَا كَانَتْ دُرَى، وَأَمَدُهُ خَوَاصِرَ، وَأَسْبَعُهُ ضُرُوعًا، وَيَمُرُّ بِالْحَيِّ فَيَدْعُوهُمْ فَيَرُدُّونَ عَلَيْهِ قَوْلَهُ، فَيَتَّبِعُهُ أَمْوَالُهُمْ فَيَضْحَكُونَ مُنْجِلِينَ، لَيْسَ لَهُمْ مِنْ أَمْوَالِهِمْ شَيْءٌ، وَيَمُرُّ بِالْخَرِيبَةِ يَقُولُ لَهَا: أَخْرِجِي ثَوْرَكَ، فَيَتَّبِعُهُ كُتُورُهَا كَيْعَاسِيبِ الثَّجَلِ - قَالَ: - وَيَأْمُرُ بِرَجُلٍ فَيَقْتُلُ، فَيَضْرِبُهُ بِالسَّيْفِ فَيَقْطَعُهُ جَزَلَتَيْنِ رَمِيَةِ الْغَرَضِ، ثُمَّ يَدْعُوهُ فَيَقْبَلُ إِلَيْهِ، يَتَهَلَّلُ وَجْهَهُ، فَيَتَنَا هُم عَلَى ذَلِكَ، إِذْ بَعَثَ اللَّهُ عَزَّ وَجَلَّ الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ، فَيَقُولُ عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ شَرْقِيٍّ دِمَشْقَ بَيْنَ مَهْرُودَتَيْنِ، وَاصِعًا يَدَيْهِ عَلَى أَجْنِحَةِ مَلَائِكَةٍ، فَيَتَّبِعُهُ فَيَذَرُكُهُ فَيَقْتُلُهُ عِنْدَ بَابِ لُدَّ الشَّرْقِيِّ - قَالَ: - فَيَتَنَا هُم كَذَلِكَ، إِذْ أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى عِيسَى ابْنِ مَرْيَمَ عَلَيْهِ السَّلَامُ أَنِّي قَدْ أَخْرَجْتُ عِبَادًا مِنْ عِبَادِي، لَا يَذَانُ لَكَ بِقَتَالِهِمْ، فَخَرَّزَ عِبَادِي إِلَى الطُّورِ، فَيَبْعَثُ اللَّهُ عَزَّ وَجَلَّ بِأَجُوجَ وَمَاجُوجَ، كَمَا قَالَ تَعَالَى: ﴿وَهُمْ مِنْ كُلِّ حَذَبٍ يَبْلُغُونَ﴾»

«He will come to a people and call them [to his way] and they will respond to him. He will issue a command to the sky and it will rain, and to the earth and it will bring forth vegetation, then their livestock will come to them in the evening with their humps very high and their udders full of milk and their flanks wide and fat. Then he will come to another people and call them [to his way] and they will refuse, and their wealth will leave with him, and they will be faced with drought, with none of their wealth left. Then he will walk through the wasteland and will say to it, "Bring forth your treasure," and its treasure will come forth like a swarm of bees. Then he will issue commands that a man be killed, and he will strike him with a sword and cut him into two pieces, and (put these pieces as far apart) as

the distance between an archer and his target. Then he will call him, and the man will come to him with his face shining. At that point Allāh will send the Messiah 'Isā bin Maryam, who will come down to the white minaret in the eastern side of Damascus, wearing two garments lightly dyed with saffron and with his hands resting on the wings of two angels. He will search for him (the Dajjāl) until he catches up with him at the eastern gate of Ludd, where he will kill him. Then Allāh will reveal to 'Isā ibn Maryam the words: "I have brought forth from amongst My creatures people against whom none will be able to fight. Take My servants safely to the Mount (Tūr)." Then Allāh will send Ya'jūj and Ma'jūj, as Allāh says: ﴿and they swoop down from every Hadab﴾

فَيَرْغَبُ عِيسَى وَأَصْحَابُهُ إِلَى اللَّهِ عَزَّ وَجَلَّ، فَيُرْسِلُ اللَّهُ عَلَيْهِمْ نَفَّاثًا فِي رِقَابِهِمْ فَيُضِجُونَ قُرْسَى كَمَوْتِ نَفْسٍ وَاحِدَةٍ، فَيَهْبِطُ عِيسَى وَأَصْحَابُهُ فَلَا يَجِدُونَ فِي الْأَرْضِ يَتًا إِلَّا قَدْ مَلَأَهُ زُهْلَةً وَرَمْلًا، فَيَرْغَبُ عِيسَى وَأَصْحَابُهُ إِلَى اللَّهِ عَزَّ وَجَلَّ، فَيُرْسِلُ اللَّهُ عَلَيْهِمْ طَيْرًا تَأْغَاثُ الْبُحْتِ، فَتَحْمِلُهُمْ فَتَطْرُقُهُمْ حَيْثُ شَاءَ اللَّهُ.

'Isā and his companions will beseech Allāh, and Allāh will send against them insects which will attack their necks, and in the morning they will all perish as one. Then 'Isā and his companions will come down and they will not find a single spot on earth that is free from their putrefaction and stench. Then 'Isā and his companions will again beseech Allāh, and He will send birds with necks like those of Bactrian camels, and they will carry them and throw them wherever Allāh wills.

Ibn Jābir said: "Atā' bin Yazīd As-Saksaki told me, from Ka'b or someone else: 'They will throw them into Al-Mahbal.' Ibn Jābir said: "I said, 'O Abu Yazīd, and where is Al-Mahbal?' He said, "In the east (where the sun rises)." He said:

﴿وَيُرْسِلُ اللَّهُ مَطَرًا لَا يَكُنْ مِنْهُ بَيْتٌ مَدْرٍ وَلَا وَبَرٌ أَرْبَعِينَ يَوْمًا، فَيَنْسِلُ الْأَرْضَ حَتَّى يَبْرُكَهَا كَالرَّلَقَةِ، وَيَقَالُ لِلْأَرْضِ: أَنْبِي تَمْرِكَ وَرُدِّي بَرَكَتَكَ، قَالَ: فَيَوْمُنِيذٍ بِأَكُلُ الشَّرَّ مِنَ الرَّمَاةِ فَيَسْتَظِلُّونَ بِقُحْفِيهَا، وَيَبَارِكُ فِي الرَّمْلِ حَتَّى إِذَا اللَّقْحَةُ مِنَ الْإِبِلِ لَتَغْفِي الْفَيْثَامَ مِنَ النَّاسِ، وَاللَّقْحَةُ مِنَ الْبَقَرِ تَغْفِي الْقَجْدَ، وَالشَّاةُ مِنَ الْغَنَمِ تَغْفِي أَهْلَ الْيَتِّ، قَالَ: فَيَمْتَنَّا هُمْ عَلَى ذَلِكَ، إِذْ بَعَثَ اللَّهُ عَزَّ وَجَلَّ رِيحًا طَيِّبَةً،

فَنَأْخُذُهُمْ نَحْتِ أَبَاطِيهِمْ فَنَنْفِضُ رُوحَ كُلِّ مُسْلِمٍ - أَوْ قَالَ: كُلِّ مُؤْمِنٍ - وَيَبْقَى شِرَارُ
النَّاسِ، يَنْتَهَزُجُونَ تَهَارُجَ الْحُمْرِ، وَعَلَيْهِمْ تَقُومُ السَّاعَةُ

«Then Allāh will send rain which no house of clay or (tent of) camel's hair will be able to keep out, for forty days, and the earth will be washed until it looks like a mirror. Then it will be said to the earth: bring forth your fruit and restore your blessing. On that day a group of people will be able to eat from one pomegranate and seek shade under its skin, and everything will be blessed. A milch-camel will give so much milk that it will be sufficient for a whole group of people, and a milch-cow will give so much milk that it will be sufficient for a whole clan, and a sheep will be sufficient for an entire household. At that time Allāh will send a pleasant wind which will reach beneath their armpits and will take the soul of every Muslim - or every believer - and there will be left only the most evil of people who will commit fornication like mules, and then the Hour will come upon them.»^[1]

This was also recorded by Muslim^[2] but not by Al-Bukhārī. It was also recorded by the Sunan compilers, with different chains of narrators. At-Tirmidhi said, "It is *Ḥasan Ṣaḥīḥ*."^[3]

The Third Ḥadīth

Imām Aḥmad recorded from Ibn Ḥarmalah, from his maternal aunt who said: "The Messenger of Allāh ﷺ gave a *Khutbah*, and he had a bandage on his finger where he had been stung by a scorpion. He said:

«إِنَّكُمْ تَقُولُونَ: لَا عَدُوَّ لَكُمْ، وَإِنَّكُمْ لَا تَزَالُونَ تَقَاتِلُونَ عَدُوًّا، حَتَّى يَأْتِيَ بِأُجُوجَ
وَمَاجُوجَ: عِرَاضُ الرُّجُومِ، صَفَارُ الْعُيُودِ، صُهَبُ السَّمَاءِ، مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ
فَأَنْ وَجْرَهُمُ الْمَجَانُّ الْمُمْطَرَّةُ»

«You say that you have no enemy, but you will keep fighting your enemies until *Ya'jūj* and *Ma'jūj* come, with their wide

[1] Aḥmad 5:181.

[2] Muslim 4:2250.

[3] Abu Dāwud 4:496, *Tuḥfat Al-Aḥwadhī* 6:499, An-Nasā'ī in *Al-Kubrā* 6:235, Ibn Mājah 2:1356.

faces, small eyes and reddish hair, pouring down from every mound with their faces looking like burnished shields.^[1]

Ibn Abi Hātim recorded a *Hadīth* of Muḥammad bin 'Amr from Khālīd bin 'Abdullāh bin Ḥarmalah Al-Mudlajī, from his paternal aunt, from the Prophet ﷺ, and he mentioned something similar.^[2]

It was confirmed by *Hadīths* that 'Isā bin Maryam will perform *Hajj* to the *Al-Bayt Al-'Atīq* (i.e., the *Ka'bah*). Imām Aḥmad recorded that Abu Sa'īd said: "The Messenger of Allāh ﷺ said:

«يَبْحَثُنْ مَذَا الْبَيْتُ وَلَيَقْتَمِرُنْ بَنَدُ خُرُوجِ يَأْجُوجَ وَمَأْجُوجَ»

'He will certainly come to this House and perform Hajj and 'Umrah, after the emergence of Ya'jūj and Ma'jūj.'

This was recorded by Al-Bukhārī.^[3]

«وَأَقْرَبُ الْوَعْدِ الْحَقُّ»

«And the true promise (Day of Resurrection) shall draw near.»

the Day of Resurrection, when these terrors and earthquakes and this chaos will come to pass. The Hour has drawn nigh and when it comes to pass, the disbelievers will say: "This is a difficult Day." Allāh says:

«فَإِذَا مِنْ شَخْصَةٍ أَتَصَرُّ الْوَيْلُ كَظُرُوا»

«Then, you shall see the eyes of the disbelievers fixedly staring in horror.»

because of the horror of the tremendous events that they are witnessing.

«وَيْلَنَا»

«Woe to us!» means, they will say, 'Woe to us!'

«فَدَكُنَّا فِي غَفْلَةٍ مِنْ مَذَا»

«We were indeed heedless of this» means, in the world.

[1] Aḥmad 5:271. There is a deficiency in its chain. It may be supported by other narrations.

[2] Ibn Abi Hātim 8:2468.

[3] Aḥmad 3:27, Al-Bukhārī 1593.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٢٠

الْأَنْبِيَاءُ

وَالَّذِي أَحْصَاكُمْ فَزَجَّهَا فَنَفَخْنَا فِيهَا مِنْ رُوحِنَا
وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِلْعَالَمِينَ ﴿٩٨﴾ إِنَّ هَٰذَا زُورٌ
أَمْسِكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ ﴿٩٩﴾
وَقَطِّعُوا أَمْرَهُمْ بَيْنَهُمْ كُلُّ الْإِنْسَانِ أَجْمَعُونَ ﴿١٠٠﴾
فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ
لِسَعِيدِهِ وَإِنَّا لَهُ كَنُيُوتٌ ﴿١٠١﴾ وَحَرِّمْنَا عَلَىٰ فَرْيَدٍ
أَهْلَ كُنْهَاهُ أَنَّهُمْ لَا يَرِجِعُونَ ﴿١٠٢﴾ حَقٌّ إِذَا فُيْحَتْ
يَاجُوجُ وَمَاجُوجُ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ ﴿١٠٣﴾
وَأَقْرَبَ الْوَعْدِ الْحَقُّ فَإِذَا هِيَ شَاخِصَةٌ أَبْصَرُ الَّذِينَ
كَفَرُوا وَيَتَوَلَّوْنَ أَفْئِدَةً فِي غَيْظٍ مِنْ هَٰذَا بَلِّ كُنَّا
ظَالِمِينَ ﴿١٠٤﴾ إِنَّكُمْ وَمَنْ تَعْبُدُونَ مِنْ دُونِ
اللَّهِ حَصْبُ جَهَنَّمَ أَنْتُمْ لَهَا وَرَدُونَ ﴿١٠٥﴾ لَوْ كَانَتْ
هَٰؤُلَاءِ إِلَٰهَةً مَا وَرَدُوهَا وَكُلٌّ فِيهَا خَالِدُونَ ﴿١٠٦﴾
لَهُمْ فِيهَا زَوْجٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ ﴿١٠٧﴾ إِنَّ الَّذِينَ
سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ ﴿١٠٨﴾

﴿بَلِّ كُنَّا ظَالِمِينَ﴾

﴿nay, but we were wrongdoers.﴾ they will admit their wrongdoing at the time when that will not help them at all.

﴿إِنَّكُمْ وَمَنْ تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصْبُ جَهَنَّمَ أَنْتُمْ لَهَا وَرَدُونَ﴾ ﴿١٠٥﴾ لَوْ كَانَتْ هَٰؤُلَاءِ إِلَٰهَةً مَا وَرَدُوهَا وَكُلٌّ فِيهَا خَالِدُونَ ﴿١٠٦﴾ لَهُمْ فِيهَا زَوْجٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ ﴿١٠٧﴾ إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ ﴿١٠٨﴾ لَا يَسْمَعُونَ خَلِيلُونَ ﴿١٠٩﴾ لَمْ يَحْزَنْهُمْ الْقُرْعُ الْكَفَرُ

وَنَلَقَّاهُمُ الْمَلَكُ هَٰذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ ﴿١١٠﴾

﴿98. Certainly you and that which you are worshipping now besides Allāh, are (but) fuel (Ḥaṣab) for Hell! (Surely) you will enter it.﴾

﴿99. Had these been gods, they would not have entered there (Hell), and all of them will abide therein forever.﴾

﴿100. Therein they will be breathing out with deep sighs and roaring and therein they will hear not.﴾

﴿101. Verily, those for whom the good has preceded from Us, they will be removed far therefrom (Hell).﴾

﴿102. They shall not hear the slightest sound of it (Hell), while they abide in that which their own selves desire.﴾

﴿103. The greatest terror will not grieve them, and the angels will meet them, (with the greeting :) "This is your Day which you were promised."﴾

The Idolators and their gods are Fuel for Hell

Allāh says to the people of Makkah, the idolators of the Quraysh and those who followed their religion of idol worship:

﴿إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ﴾

﴿Certainly you and that which you are worshipping now besides Allāh, are (but) Ḥaṣab for Hell!﴾.

Ibn 'Abbās said: "Kindling."^[1]

This is like the Āyah:

﴿وَقَوْمًا آتَاسُ زُلَاجِمًا﴾

﴿whose fuel is men and stones﴾ [66:6].

According to another report, Ibn 'Abbās said:

﴿حَصَبُ جَهَنَّمَ﴾

﴿Ḥaṣab for Hell﴾ means firewood in (the dialect of the people of) *Zanjiyyah*.^[2] Mujāhid, 'Ikrimah and Qatādah said: "Its fuel." Ad-Daḥḥāk said: "The fuel of Hell means that which is thrown into it."^[3] This was also the view of others.^[4]

﴿أَنْتُمْ لَهَا وَرِدُونَ﴾

﴿(Surely) you will enter it.﴾ means, you will go into it.

﴿لَوْ كَانَتْ هَذِهِ آِلِهَةً مَا وَرَدُوهُمْ﴾

﴿Had these been gods, they would not have entered there,﴾

means, if these idols and false gods which you worshipped instead of Allāh, had really been gods, they would not have entered the Hellfire.

[1] Al-Qurṭubi 11:343.

[2] Zanj, in modern Arabic refers to any black people. It is defined in *Lisān Al-'Arab* and *Aṣ-Ṣiḥāḥ* as a people of [ancient] Sudan, its plural is *Zunāj*, which is also the name of a tribe of *Qaḥṭāni* 'Arabs.

[3] Aṭ-Ṭabari 18:536.

[4] Aṭ-Ṭabari 18:536.

﴿رَكَّعٌ فِيهَا خَالِدُونَ﴾

«and all of them will abide therein forever.» means, the worshippers and the objects of their worship will all abide therein forever.

﴿لَهُمْ فِيهَا زَفِيرٌ﴾

«Therein they will be breathing out with deep sighs and roaring»

This is like the Āyah:

﴿لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ﴾

«they will have (in the Fire), Zafīr and Shahīq» [11:106].

Zafīr refers to their exhalation, and Shahīq refers to their inhalation.

﴿وَهُمْ فِيهَا لَا يَسْمَعُونَ﴾

«and therein they will hear not.»

The State of the Blessed

﴿إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ﴾

«Verily, those for whom the good has preceded from Us,»

Ikrimah said, "Mercy." Others said it means being blessed.

﴿أُولَٰئِكَ عَنْهَا مُعَذَّوْنَ﴾

«they will be removed far therefrom.»^[1]

When Allāh mentions the people of Hell and their punishment for their associating others in worship with Allāh, He follows that with a description of the blessed who believed in Allāh and His Messengers. These are the ones for whom the blessing has preceded from Allāh, and they did righteous deeds in the world, as Allāh says:

﴿لِلَّذِينَ أَحْسَنُوا لِمَتَىٰ رَبُّكَ﴾

«For those who have done good is the best reward and even more» [10:26]

^[1] At-Ṭabari 18:451.

﴿مَلْ جَزَاءُ الْإِحْسَنِ إِلَّا الْإِحْسَانُ﴾

«Is there any reward for good other than good?» [55:60]

Just as they did good in this world, Allāh will make their final destiny and their reward good; He will save them from punishment and give them a great reward.

﴿أُزْلِقَ عَنْهَا سَعْدُونَ ﴿١١﴾ لَا يَسْمَعُونَ حَبِيبَهَا﴾

«they will be removed far therefrom. They shall not hear the slightest sound of it,»

means, they will not feel its heat in their bodies.

﴿وَلَهُمْ فِي مَا أَشْتَهُتْ أَنْفُسُهُمْ فَخَالِدُونَ﴾

«while they abide in that which their own selves desire.»

means, they will be safe from that which they fear, and they will have all that they love and desire. It was said that this was revealed to point out an exception in the case of those who are worshipped instead of Allāh, and to exclude 'Uzayr and the Messiah from their number. Ḥajjāj bin Muḥammad Al-A'war reported from Ibn Jurayj, and 'Uthmān bin 'Atā' reported from Ibn 'Abbās:

﴿إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنتُمْ لَهَا وَرِدُونَ﴾

«Certainly you (disbelievers) and that which you are worshipping now besides Allāh, are (but) Ḥaṣab for Hell! (Surely) you will enter it.»

Then He made an exception and said:

﴿إِنَّ الْوَيْتَ سَبَقَتْ لَهُمْ مِنَّا الْحَقُّ﴾

«Verily, those for whom the good has preceded from Us.»

It was said that this referred to the angels and 'Isā, and others who are worshipped instead of Allāh. This was the view of 'Ikrimah, Al-Ḥasan and Ibn Jurayj. Muḥammad bin Ishāq bin Yasār said in his book of *Sīrah*:

“According to what I have heard, the Messenger of Allāh ﷺ sat down one day with Al-Walīd bin Al-Mughīrah in the *Masjid*, and An-Naḍr bin Al-Hārith came and sat down with them. There were also other men of Quraysh in the *Masjid*. The Messenger of Allāh ﷺ spoke, then An-Naḍr bin Al-Hārith

came up to him and the Messenger of Allāh ﷺ spoke to him until he defeated him in argument. Then he recited to him and to them,

﴿إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنتُمْ لَهَا وَرَدُونَ﴾

«Certainly you and that which you are worshipping now besides Allāh, are (but) Ḥaṣab for Hell! (Surely) you will enter it.» Until His Statement,

﴿وَهُمْ فِيهَا لَا يَسْمَعُونَ﴾

«and therein they will hear not.»

Then the Messenger of Allāh ﷺ got up and went to sit with 'Abdullāh bin Al-Zab'ari As-Sahmi. Al-Walīd bin Al-Mughīrah said to 'Abdullāh bin Al-Zab'ari, "By Allāh, An-Naḍr bin Al-Ḥārith could not match the son of 'Abd Al-Muṭṭalib in argument. Muḥammad claims that we and these gods that we worship are fuel for Hell." 'Abdullāh bin Az-Zab'ari said: "By Allāh, if I meet with him I will defeat him in argument. Ask Muḥammad whether everyone that is worshipped instead of Allāh will be in Hell with those who worshipped him, for we worship the angels, and the Jews worship 'Uzayr, and the Christians worship Al-Masīḥ, 'Isā bin Maryam." Al-Walīd and those who were sitting with him were amazed at what 'Abdullāh bin Az-Zab'ari said, and they thought that he had come up with a good point. He said this to the Messenger of Allāh ﷺ, who said:

﴿كُلُّ مَنْ أَحَبَّ أَنْ يُعْبَدَ مِن دُونِ اللَّهِ، فَهُوَ مَعَ مَنْ عَبَدَهُ، إِنَّهُمْ إِنَّمَا يَعْبُدُونَ الشَّيْطَانَ وَمَن أَمَرَهُمْ بِعِبَادَتِهِ﴾

«Everyone who likes to be worshipped instead of Allāh will be with the ones who worshipped him, for indeed they are worshipping the Shayṭān and whoever told them to worship him.»

Then Allāh revealed the words:

﴿إِنَّ الَّذِينَ سَبَقَتْ لَهُم مِّنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُعَذَّوْنَ ﴿٩٨﴾ لَا يُسْمِعُونَ حَسْبَهُمَا ﴿٩٩﴾ وَهُمْ فِي مَا أَنتَبَهْتَ أَنفُسُهُمْ فَخِلَدُونَ ﴿١٠٠﴾﴾

«Verily, those for whom the good has preceded from Us, they will be removed far therefrom (Hell). They shall not hear the

slightest sound of it (Hell), while they abide in that which their own selves desire.﴾

It was revealed about the mention of 'Isā, 'Uzayr and rabbis and monks who were also worshipped, who had spent their lives in devotion towards Allāh, but the misguided people who came after them took them as lords instead of Allāh. Concerning the notion of worshipping the angels as daughters of Allāh, the following words were revealed:

﴿وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَانَ بَلْ عَسَا تُكْذِبُونَ﴾

«And they say: "The Most Gracious has begotten children." Glory to Him! They are but honored slaves». Until His saying,

﴿وَمَنْ يُلِدْ مِنْهُمْ رِئْتِ إِلَهِ بْنِ دُونِهِ. فَذَلِكَ نَجْزِيهِ جَهَنَّمَ كَذَلِكَ نَجْزِي الْفَاطِلِينَ﴾

«And if any of them should say: "Verily, I am a god besides Him," such a one We should recompense with Hell. Thus We recompense the wrongdoers.﴾ [21:26-29].

Concerning 'Isā bin Maryam, the fact that he is worshipped alongside Allāh, and the amazement of Al-Walid and the others who were present at the argument [of 'Abdullāh bin Az-Zab'ari], the following words were revealed:

﴿وَلَمَّا صُرِفَ ابْنُ مَرْيَمَ سَلَاحًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ﴾ ﴿١٧﴾ وَقَالُوا مَا إِلَهُنَا خَيْرٌ أَوْ هُوَ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَبِيرُونَ﴾ ﴿١٨﴾ إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِبَنِي إِسْرَءِيلَ﴾ ﴿١٩﴾ وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكَ نَفْثَةً فِي الْأَرْضِ فَتَقْلُونَ﴾ ﴿٢٠﴾ وَإِنَّهُمْ لَوَالِدٌ لِّلنَّاسِ فَلَا تَنفَرُكْ بِهَا﴾

«And when the son of Maryam is quoted as an example, behold, your people cry aloud (laugh out at the example). And say: "Are our gods better or is he?" They quoted not the above example except for argument. Nay! But they are a quarrelsome people. He was not more than a slave. We granted Our favor to him, and We made him an example for the Children of Israel. And if it were Our will, We would have made angels to replace you on the earth. And he shall be a known sign for the Hour. Therefore have no doubt concerning it.﴾ [43:57-61]

meaning, the miracles and signs that happened at his hands, such as raising the dead and healing the sick, are sufficient as signs of the approach of the Hour,

﴿لَا تَشْكُرُ بِهَا وَالَّذِينَ هَذَا صِرَاطٌ مُسْتَقِيمٌ﴾

«Therefore have no doubt concerning it. And follow Me (Allāh)!
This is the straight path» [43:63].^[1]

What Ibn Az-Zab'ari said was a serious mistake, because the *Āyah* was addressed to the people of Makkah concerning their worship of idols which were inanimate and could not think. It was a rebuke for their worship of them, so Allāh said:

﴿إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ﴾

«Certainly you (disbelievers) and that which you are worshipping now besides Allāh, are (but) *Ḥaṣab* for Hell!»

How could this be applied to Al-Masīḥ, 'Uzayr and others who did righteous deeds and did not accept the worship of those who worshipped them?

﴿لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ﴾

«The greatest terror will not grieve them,»

It was said that this means death, as was narrated by 'Abdur-Razzāq from Yahyā bin Rabī'ah from 'Atā.' Or it was said that the greatest terror refers to the blast of the Trumpet, as Al-'Awfī said narrating from Ibn 'Abbās^[2] and Abu Sinān, Sa'īd bin Sinān Ash-Shaybānī. This was the view favored by Ibn Jarīr in his *Tafsīr*.

﴿وَتَتْلِفُهُمُ الْمَلَائِكَةُ هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ﴾

«and the angels will meet them, (with the greeting:) "This is your Day which you were promised".»

meaning, the angels will greet them on the Day of Resurrection when they emerge from their graves with the words:

﴿هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ﴾

«"This is your Day which you were promised".»

meaning, hope for the best.

﴿يَوْمَ تَطْوِي السَّمَاءَ كُلِّيَ الْجِبَالِ لِكُثْبٍ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُوعِدُهُمْ وَعْدًا عَلِيمًا﴾

[1] Ibn Hishām 1:384.

[2] At-Ṭabari 18:542.

إِنَّا كُنَّا فَعَالِينَ ﴿١٠٤﴾

﴿104. And (remember) the Day when We shall roll up the heaven like a Sijill for books. As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it.﴾

The Heavens will be rolled up on the Day of Resurrection

Allāh says: this will happen on the Day of Resurrection:

﴿يَوْمَ نَطْوِي السَّمَاءَ كَنَظْمٍ لِّلْكِتَابِ﴾

﴿And (remember) the Day when We shall roll up the heaven like a Sijill for books.﴾

This is like the Āyah:

﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ. وَالْأَرْضُ جَمِيعًا بِيَمِينِهِ يَوْمَ تَكُونُ السَّمَاءُ كَطَيِّفٍ لِّسُجُودٍ يُسَبِّحُونَ. وَسُحُبٌ مُّوَدَّدَةٌ. وَغُلَّ عَنَّا يُنْفِرُ كُوْنٌ﴾

﴿They made not a just estimate of Allāh such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified be He, and High be He above all that they associate as partners with Him!﴾ [39:67]

Al-Bukhāri recorded that Nāfi' reported from Ibn 'Umar that the Messenger of Allāh ﷺ said:

«إِنَّ اللَّهَ يَقْبِضُ يَوْمَ الْقِيَامَةِ الْأَرْضَ وَالسَّمَوَاتِ بِيَمِينِهِ»

«On the Day of Resurrection, Allāh will seize the earth and the heavens will be in His Right Hand.»

This was recorded by Al-Bukhāri, may Allāh have mercy on him.^[1]

﴿كَذَٰلِكَ أَلَيُّنَا الْكِتَابُ﴾

﴿like a Sijill rolled up for books.﴾ What is meant by Sijill is book. As-Suddi said concerning this Āyah: "As-Sijill is an angel who is entrusted with the records; when a person dies, his Book (of deeds) is taken up to As-Sijill, and he rolls it up and puts it

[1] *Fath Al-Bāri*, 13:404.

away until the Day of Resurrection." But the correct view as narrated from Ibn 'Abbās is that *As-Sijill* refers to the record (of deeds).^[1] This was also reported from him by 'Ali bin Abi Ṭalḥah and Al-'Awfi.^[2] This was also stated by Mujāhid, Qatādah and others.^[3] This was the view favored by Ibn Jarīr, because this usage is well-known in the (Arabic) language. Based on the above, the meaning is: the Day when the heaven will be rolled up like a scroll. This is like the *Āyah*:

﴿ثُمَّ أَنشَأْنَا رَنَّةً لِّلْعَالَمِينَ﴾

«Then, when they had both submitted themselves (to the will of Allāh), and he had laid him prostrate on his forehead.»
[37:103]

There are many more linguistic examples in this respect. Allāh knows best.

﴿كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدًا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ﴾

«As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it.»

means, this will inevitably come to pass on the Day when Allāh creates His creation anew. As He created them in the first place, He is surely able to re-create them. This must inevitably come to pass because it is one of the things that Allāh has promised, and He does not break His promise. He is able to do that.

Because He says:

﴿إِنَّا كُنَّا فَاعِلِينَ﴾

«Truly, We shall do it.» Imām Aḥmad recorded that Ibn 'Abbās said: "The Messenger of Allāh ﷺ stood among us exhorting us, and said:

«إِنَّكُمْ مَخْشُورُونَ إِلَى اللَّهِ عُرَى وَجِلَّ خُفَاءَ عُرَاةٍ غُرُلَا، كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ
وَعَدًا عَلَيْنَا، إِنَّا كُنَّا فَاعِلِينَ»

«You will be gathered before Allāh barefoot, naked and uncircumcised.

[1] Aṭ-Ṭabari 18:543.

[2] Aṭ-Ṭabari 18:543.

[3] Aṭ-Ṭabari 18:543.

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لَا يَسْمَعُونَ حَيْثُ هُمْ فِي مَا اسْتَشْتَمَتْ أَنْفُسُهُمْ
 خَلِدُونَ ﴿١٠٥﴾ لَا يَجْزِيهِمُ الْعَذَابُ الْأَكْبَرُ الَّذِي كَانُوا فِيهِ
 الْمَلَائِكَةُ هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ
 ﴿١٠٦﴾ يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِ لِلْكُتُبِ كَمَا
 بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعْدًا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ
 ﴿١٠٧﴾ وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ
 يَرِثُهَا عِبَادِيَ الصَّالِحُونَ ﴿١٠٨﴾ إِنَّ فِي هَذَا لَبَلَاغًا
 لِقَوْمٍ عَالِمِينَ ﴿١٠٩﴾ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ
 ﴿١١٠﴾ قُلْ إِنَّمَا بُورِحَ إِلَيَّ أَسْمَاءُ اللَّهِ كُمْ إِنَّهُ رَحِيمٌ
 فَهَلْ أَنْتُمْ مُسْلِمُونَ ﴿١١١﴾ فَإِنْ تَوَلَّوْا فَقُلْ مَا أَذُنُكُمْ
 عَلَى سُرُورٍ وَإِنِ أَذْرِي أَقْرَبُ أَمْرِ بَعِيدٍ مَا تُوعَدُونَ ﴿١١٢﴾
 إِنَّهُ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ
 ﴿١١٣﴾ وَإِنِ أَذْرِي لَعَلَّةٌ فَإِنَّ تَكْوِينَ إِلَى جِئِئِ قُلْ
 رَبِّ أَعْمَرَ بِالْحَقِّ وَرَبَّنَا الرَّحْمَنُ السَّمِيعُ عَلَى مَا نَصِفُونَ ﴿١١٤﴾

سُورَةُ الْحَجِّ

As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it.^[1]

And he mentioned the entire *Hadith*. It was also recorded in the Two *Shāhihs*, and Al-Bukhārī mentioned it in his *Tafsir* of this *Āyah*.^[2]

﴿وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ
 بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا
 عِبَادِيَ الصَّالِحُونَ﴾ إِنَّ فِي
 هَذَا لَبَلَاغًا لِّقَوْمٍ عَالِمِينَ
 وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً
 لِّلْعَالَمِينَ ﴿١٠٩﴾

105. And indeed We have written in *Az-Zabūr* after *Adh-Dhikr* that My righteous servants

shall inherit the land.﴾

106. Verily, in this there is a plain Message for people who worship Allāh.﴾

107. And We have sent you (O Muḥammad ﷺ) not but as a mercy for the 'Ālamīn.﴾

The Earth will be inherited by the Righteous

Allāh tells us of His decree for His righteous servants who are the blessed in this world and in the Hereafter, those who will inherit the earth in this world and in the Hereafter. As Allāh says:

[1] Aḥmad 1:235.

[2] *Fath Al-Bāri* 8:292, *Muslim* 4:2194.

﴿الَّذِينَ يَدْعُونَ إِلَىٰ بَيْتِهِمْ مِنَ الْبَنَاتِ وَأَصْلُهُمْ شَرٌّ مِنَ الْبَنَاتِ﴾

﴿Verily, the earth is Allah's. He gives it as a heritage to whom He wills of His servants; and the (blessed) end is for those who have Taqwa.﴾ [7:128]

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّا جَعَلْنَا لَكُمْ فِي الْأَنْفُسِ أَدِلَّةً﴾

﴿Verily, We will indeed make victorious Our Messengers and those who believe in His world's life and on the Day when the witnesses will stand forth.﴾ [40:51]

﴿وَمَا كُنَّا بِمُرْسِلِينَ غَوَّيًا﴾

﴿Allah has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them﴾ [24:55].

Allah tells us that this is recorded in the Books of Divine Laws and Decrees, and that it will inevitably come to pass. Allah says:

﴿وَمَا كُنَّا بِمُرْسِلِينَ غَوَّيًا﴾

﴿And indeed We have written in Az-Zabur after Adh-Dhikr﴾

Al-A'mash said: "I asked Saïd bin Jubayr about the Ayah:

﴿وَمَا كُنَّا بِمُرْسِلِينَ غَوَّيًا﴾

﴿And indeed We have written in Az-Zabur after Adh-Dhikr﴾

He said: "Az-Zabur means the Tawrah, the Injil and the Qur'an."^[1] Mujahid said, "Az-Zabur means the Book."^[2] Ibn 'Abbas, Ash-Sha'bi, Al-Hasan, Qatadah and others said, "Az-Zabur is that which was revealed to Dawud, and Adh-Dhikr is the Tawrah." Mujahid said: "Az-Zabur means the Books which came after Adh-Dhikr, and Adh-Dhikr is the Mother of the Book (Umm Al-Kitab) which is with Allah."^[3] This was also the

[1] Al-Tabari 18:547.

[2] Al-Tabari 18:547.

[3] Al-Tabari 18:547.

view of Zayd bin Aslam: "It is the First Book." Ath-Thawri said: "It is *Al-Lawḥ Al-Mahfūz*."

﴿أَنْتَ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ﴾

﴿that My righteous servants shall inherit the land.﴾

Mujāhid said, narrating from Ibn 'Abbās, "This means, the land of Paradise."^[1] This was also the view of Abu 'Āliyah, Mujāhid, Sa'īd bin Jubayr, Ash-Sha'bi, Qatādah, As-Suddi, Abu Ṣālih, Ar-Rabī' bin Anas and Ath-Thawri (may Allāh have mercy on them).^[2]

﴿إِنْ فِي هَٰذَا بَلَدًا لَّيَوْمَ عَلَيْكَ عِلْدٌ﴾

﴿Verily, in this (the Qur'ān) there is a plain Message for people who worship Allāh.﴾

means, 'in this Qur'ān which We have revealed to Our servant Muḥammad ﷺ, there is a plain Message which is beneficial and is sufficient for a people who worship Allāh.' This refers to those who worship Allāh in the manner which He has prescribed and which He loves and is pleased with, and they would rather obey Allāh than follow the *Shayṭān* or their own desires.

Muḥammad ﷺ is a Mercy to the Worlds

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾

﴿And We have sent you not but as a mercy for the 'Ālamīn.﴾

Here Allāh tells us that He has made Muḥammad ﷺ a mercy to the 'Ālamīn, i.e., He sent him as a mercy for all of them [peoples], so whoever accepts this mercy and gives thanks for this blessing, will be happy in this world and in the Hereafter. But whoever rejects it and denies it, will lose out in this world and in the Hereafter, as Allāh says:

﴿أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَآخَلُوا قَوْمَهُمْ دَارَ الْآثَرِينَ ﴿١﴾ هَٰمْ يَصَلُّونَ ﴿٢﴾ وَنَسُوا اللَّهَ فَنَسُوا مَا كُنُوا فِيهِ قَوْمٍ ظَالِمِينَ لِّنَفْسِهِمْ أَلَمْ يَأْتِ الْفَسَادَ ﴿٣﴾﴾

﴿Have you not seen those who have changed the blessings of

^[1] At-Tabari 18:549.

^[2] At-Tabari 18:549, 550.

Allāh into disbelief, and caused their people to dwell in the house of destruction? Hell, in which they will burn, - and what an evil place to settle in! ﴿14:28-29﴾

And Allāh says, describing the Qur'ān:

﴿قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَرَحْمَةٌ ۖ وَالَّذِينَ لَا يُؤْمِنُونَ فِيْ آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى أُولَٰئِكَ يُنَادَوْنَ مِنْ مَّكَانٍ بَعِيدٍ ۝﴾

﴿Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness in their ears, and it is blindness for them. They are those who are called from a place far away."﴾ [41:44]

Muslim reports in his *Ṣaḥīḥ*: Ibn Abi 'Umar told us, Marwān Al-Fazārī told us, from Yazīd bin Kisān, from Ibn Abi Hāzīm that Abu Hurayrah said that it was said, "O Messenger of Allāh, pray against the idolators." He said:

﴿إِنِّي لَمْ أُنْعَمَ لَعَنًا، وَإِنَّمَا بُعِثْتُ رَحْمَةً﴾

«I was not sent as a curse, rather I was sent as a mercy.»

This was recorded by Muslim.^[1]

Imām Aḥmad recorded that 'Amr bin Abi Qurrah Al-Kindi said: "Hudhayfah was in Al-Madā'in and he was mentioning things that the Messenger of Allāh ﷺ had said. Hudhayfah came to Salmān and Salmān said: 'O Hudhayfah, the Messenger of Allāh ﷺ [would sometimes be angry and would speak accordingly, and would sometimes be pleased and would speak accordingly. I know that the Messenger of Allāh ﷺ] addressed us and said:

﴿إِنَّمَا رَجُلٌ مِنْ أُمَّتِي سَيَبُتُّهُ (سَبًّا) فِي غَضَبِي أَوْ لَعْنَتِهِ لَعْنَةً، فَإِنَّمَا أَنَا رَجُلٌ مِنْ وَلَدِ آدَمَ أَغْضَبُ كَمَا تَغْضَبُونَ، إِنَّمَا بَعَثَنِي اللَّهُ رَحْمَةً لِلْعَالَمِينَ فَاجْعَلْهَا صَلَاةً عَلَيْهِ يَوْمَ الْقِيَامَةِ﴾

«Any man of my Ummah whom I have insulted or cursed when I was angry - for I am a man from among the sons of Adam, and I get angry just as you do. But Allāh has sent me as a Mercy to the Worlds, so I will make that [my anger] into

[1] Muslim 4:2006.

The main Objective of Revelation is that Allāh be worshipped

Allāh commands His Messenger ﷺ to say to the idoators:

﴿إِنَّمَا يُرِيدُ إِلَٰهَ أَنَا إِلَٰهُكُمْ إِلَٰهٌ وَحِدٌ قَهْلَ أَنْتُمْ تُسَلِّمُونَ﴾

﴿"It is revealed to me that your God is only one God. Will you then be Muslims?"﴾

meaning, will you then follow that and submit to it?

﴿فَإِنْ تَوَلَّوْا﴾

﴿But if they turn away﴾ means, if they ignore that to which you call them.

﴿فَقُلْ مَا أَسْأَلُكُمْ عَلَيْهِ سَوَاءٌ﴾

﴿say: "I give you a notice to be known to us all alike..."﴾

meaning, 'I declare that I am in a state of war with you as you are in a state of war with me. I have nothing to do with you just as you have nothing to do with me.' This is like the Āyah:

﴿وَلَا كَذِبُكَ يَقُولُ لِي عَمَلٍ وَلَكُمْ عَمَلُكُمْ أَنْتُمْ بَرِّتُونَنِي وَأَنَا بَرِّتُهُمْ وَأَنَا قَتَلُهُمْ﴾

﴿١٠٤﴾

﴿And if they belie you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!"﴾ [10:41]

﴿وَأَمَّا خَوَافٌ مِنْ قَوْمٍ بِمَا تُفْعَلُ إِلَيْهِمْ عَلَى سَوَاءٍ﴾

﴿If you fear treachery from any people, throw back (their covenant) to them (so as to be) on equal terms (that there will be no more covenant between you and them)﴾ [8:58]

which means: so that both you and they will know that the treaty is null and void. Similarly, Allāh says here:

﴿فَإِنْ تَوَلَّوْا فَقُلْ مَا أَسْأَلُكُمْ عَلَيْهِ سَوَاءٌ﴾

﴿But if they turn away say: "I give you a notice to be known to us all alike..."﴾

meaning, 'I have already informed you that I have nothing to do with you and you have nothing to do with me.'

No one knows when the Hour will come

﴿وَلَا أَدْرِي أَقْرَبُ أَمْ بَعِيدٌ مَا مُّوعَدُونَ﴾

«And I know not whether that which you are promised (i.e., the Day of Resurrection) is near or far.»

meaning: 'it will inevitably come to pass, but I have no knowledge of whether it is near or far.'

﴿إِنَّهُ يَعْلَمُ الْجَهَنَّمَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا تُكْسِرُونَ﴾

«Verily, He (Allāh) knows that which is spoken aloud (openly) and He knows that which you conceal.»

Allāh knows the Unseen in its entirety; He knows what His creatures do openly and what they do secretly. He knows what is visible and what is concealed; He knows what is secret and hidden. He knows what His creatures do openly and in secret, and He will requite them for that, for both minor and major actions.

﴿وَلَا أَدْرِي لَعَلَّهٗ فِتْنَةٌ لَّكُمْ وَتَرْجِعُونَ إِلَىٰ حِينٍ﴾

«And I know not, perhaps it may be a trial for you, and an enjoyment for a while.»

meaning, 'I do not know, perhaps it is a trial for you, and an enjoyment for a while.' Ibn Jarīr said: 'perhaps that is being delayed for you as a test for you, and enjoyment for an allotted time.'^[1] This was narrated by 'Awn from Ibn 'Abbās. And Allāh knows best.

﴿قُلْ رَبِّ أَنْتَ بِالْمَلَقِ﴾

«He said: "My Lord! Judge You in truth!»

means, judge between us and our people who disbelieve in the truth. Qatādah said: "The Prophets (peace be upon them) used to say:

﴿رَبَّنَا أَفْضَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاضِلِينَ﴾

«"Our Lord! Judge between us and our people in truth, for You are the Best of those who give judgment."» [7:89],

^[1] At-Ṭabari 18:554.

and the Messenger of Allāh ﷺ was commanded to say this too.¹¹¹

It was reported from Mālik from Zayd bin Aslam that when the Messenger of Allāh ﷺ witnessed any fighting, he would say:

﴿رَبِّ أَنْتَ بِالْحَقِّ﴾

﴿"My Lord! Judge You in truth!"﴾

﴿وَرَبَّنَا الرَّحْمَنُ أَلْتَسْتَعِثُّ عَلَى مَا تَصِفُونَ﴾

﴿Our Lord is the Most Gracious, Whose help is to be sought against that which you attribute!﴾

means, 'against the various lies and fabrications that you utter, some of which are worse than others; Allāh is the One Whose Help we seek against that.'

This is the end of the Tafsīr of Sūrat Al-Anbiyā'. To Allāh be praise and blessings.

¹¹¹ Al-Qurṭubī 11:351.

The Tafsīr of Sūrat Al-Ḥajj (Chapter - 22)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّكَّابِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ ﴿١﴾ يَوْمَ تَرَوُنَّهَا تُذْهِلُ كُلُّ مَرْضِعٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَرَىٰ وَهُمْ يَسْكُرُونَ وَلَئِنَّ عَذَابَ اللَّهِ شَدِيدٌ ﴿٢﴾﴾

﴿1. O mankind! Have Taqwā of your Lord! Verily, the earthquake of the Hour is a terrible thing.﴾

﴿2. The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunk, but Allāh's torment is severe.﴾

The Hour

Allāh commands His servants to have Taqwā of Him, He informs them of the terrors of the Day of Resurrection which will come to them with its earthquakes and other horrors, as He says:

﴿إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ﴿١﴾ فَتَرْجِفُ الْأَرْضُ أَرْجَالَهَا ﴿٢﴾﴾

﴿When the earth is shaken with its (final) earthquake. And when the earth throws out its burdens.﴾ [99:1-2]

﴿وَيُجْلَى الْأَرْضُ وَالْجِبَالُ فَتَكُونُ دَكًّا وَرَمَادًا ﴿٣﴾ يُؤْتِيهِمْ فِي يَوْمِئِذٍ الْوَاثِقَةَ ﴿٤﴾﴾

﴿And the earth and the mountains shall be removed from their places, and crushed with a single crushing. Then on that Day shall the (Great) Event befall.﴾ [69:14-15] And;

﴿إِذَا مَنَّ الْأَرْضُ بِرَبِّهَا ﴿١﴾ وَرُئِيَ الْجِبَالُ تَسَاوٍ ﴿٢﴾﴾

﴿When the earth will be shaken with a terrible shake. And the mountains will be powdered to dust.﴾ [56:4-5]

It was said that this earthquake will come at the end of the life span of this world, at the outset of the Hour.

Ibn Jarīr recorded that 'Alqamah commented on Allāh's saying,

﴿إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ﴾

﴿Verily, the earthquake of the Hour (of Judgement) is a terrible thing.﴾

"Before the Hour."^[1] Others said that this refers to the terror, fear, earthquakes and chaos that will happen on the Day of Resurrection, in the arena (of Judgement), after the resurrection from the graves. This was the view favored by Ibn Jarīr, who took the following *Hādīths* as evidence:

Imām Aḥmad recorded that 'Imrān bin Ḥuṣayn said that when the Messenger of Allāh ﷺ was on one of his journeys and some of his Companions had fallen behind, he raised his voice and recited these two *Āyāt*:

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ ﴿١﴾ يَوْمَ تَرَوُنَّهَا تُذْهِلُ كُلُّ مَرْضِعَةٍ عَنْهَا أَرْضَهَا وَتَضَعُ كُلُّ ذَاتٍ حَمْلًا وَتَرَى النَّاسَ سُكَرَىٰ وَهُمْ يَسْكُرُونَ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ﴿٢﴾﴾

﴿O mankind! Have Taqwā of your Lord! Verily, the earthquake of the Hour is a terrible thing. The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but Allāh's torment is severe.﴾

When his Companions heard that, they hastened to catch up with him, because they knew that he wanted to say something. When they reached him, he said:

﴿اتَّذَرُونَ أَيُّ يَوْمَ ذَاكَ، ذَاكَ يَوْمَ يَتَذَكَّرُ آدَمُ عَلَيْهِ السَّلَامُ، فَيَتَذَكَّرُ رَبَّهُ عَزَّ وَجَلَّ، فَيَقُولُ: يَا آدَمُ ابْعَثْ بَعَثَكَ إِلَى النَّارِ، فَيَقُولُ: يَا رَبِّ وَمَا بَعَثَ النَّارِ؟ فَيَقُولُ: مِنْ كُلِّ أَلْفٍ تِسْعِمِائَةٍ وَتِسْعَةٌ وَتِسْعُونَ فِي النَّارِ، وَوَاحِدٌ فِي الْجَنَّةِ﴾

[1] At-Ṭabari 18:557.

«Do you know what Day that is? That is the Day when Ādam will be called. His Lord will call him and will say: "O Ādam, send forth (those of your progeny) who are to be sent to the Fire." He will say, "O Lord, how many are to be sent to the Fire?" He will say, "From every thousand, nine hundred and ninety-nine will be in the Fire and one will be in Paradise."»

His Companions were filled with despair and stopped smiling. When he saw that, he said:

«أَبْشِرُوا وَاعْمَلُوا، فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، إِنَّكُمْ لَنَعَمْ خَلِيقَتَيْنِ مَا كَانَا مَعَهُ شَيْءٌ
فَطُ إِلَّا كَثْرَتَاهُ يَأْجُوجُ وَمَأْجُوجُ، وَمَنْ مَلَكَ مِنْ بَنِي آدَمَ وَبَنِي إِبْلِيسَ»

«Be of good cheer and strive hard; for by the One in Whose Hand is the soul of Muḥammad, you will be counted with two creations who are of immense numbers, Ya'jūj and Ma'jūj, and those who have already died of the progeny of Ādam and the progeny of Iblis.»

Then they felt happier, and he said:

«اعْمَلُوا وَأَبْشِرُوا، فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، مَا أَنْتُمْ فِي النَّاسِ إِلَّا كَالشَّامَةِ فِي
جَنْبِ الْبَعِيرِ أَوْ الرُّمَّةِ فِي ذِرَاعِ الدَّائَةِ»

«Strive hard and be of good cheer, for by the One in Whose Hand is the soul of Muḥammad, in comparison to mankind you are like a mole on the flank of a camel or a mark on the foreleg of a beast.»^[1]

This was also recorded by At-Tirmidhi and by An-Nasā'ī in the Book of Tafsir in their Sunans. At-Tirmidhi said, "It is Ḥasan Ṣaḥīḥ."^[2]

Another Version of this Ḥadīth

At-Tirmidhi recorded from 'Imrān bin Ḥuṣayn that when the words,

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ﴾

«O mankind! Have Taqwā of your Lord.» Until His saying,

﴿وَلَكِنَّ عَذَابَ آتٍ شَدِيدٍ﴾

[1] Aḥmad 4:435.

[2] Tuhfat Al-Aḥwadhi 9:12, An-Nasā'ī in Al-Kubrā 6:410.

«but Allāh's torment is severe.»

were revealed, the Prophet ﷺ was on a journey, and he said:

«اتَذَرُونَ أَيَّ يَوْمٍ ذَلِكَ؟ قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: - ذَلِكَ يَوْمٌ يَقُولُ اللَّهُ لِآدَمَ: ابْعَثْ بَعَثَ النَّارِ، قَالَ: يَا رَبِّ وَمَا بَعَثَ النَّارِ؟ قَالَ: يَسْمُجَاتٍ وَتِسْفَةٍ وَتِسْفُونَ إِلَى النَّارِ وَوَاجِدٌ إِلَى الْجَنَّةِ.»

«Do you know what Day that is?» They said, "Allāh and His Messenger know best." He said: That is the Day on which Allāh will say to Ādam, "Send forth (those of your progeny) who are to be sent to the Fire." He will say, "O Lord, how many are to be sent to the Fire?" He will say, "From every thousand, nine hundred and ninety-nine will be in the Fire and one will be in Paradise."»

The Muslims started to weep, then the Messenger of Allāh ﷺ said:

«قَارِبُوا وَسَدُّوا، فَإِنَّهَا لَمْ تَكُنْ بُيُوتًا فَطُ إِلَّا كَانَتْ بَيْنَ يَدَيْهَا جَاهِلِيَّةٌ، قَالَ: فَيُرْخَذُ الْعَذْدُ مِنَ الْجَاهِلِيَّةِ، فَإِنْ تَمَّتْ، وَإِلَّا كُمِلَتْ مِنَ الْمُتَابِعِينَ، وَمَا تَمْلِكُكُمْ وَتَمْلِكُ الْأُمَمَ إِلَّا كَمَثَلِ الرُّقْمَةِ فِي ذِرَاعِ الدَّائِيَّةِ، أَوْ كَالشَّامَةِ فِي جَنْبِ الْبَعِيرِ.»

«Be close in your rank and be straight forward, for there was never any Prophet but there was a time of ignorance just before his advent, so the number will be taken from that time of ignorance, and if that is not enough, it will be made up from the hypocrites. A parable of yours in comparison to the other nations is that, you are like a mark on the foreleg of an animal, or a mole on the flank of a camel.»

Then he said,

«إِنِّي لَأَرْجُو أَنْ تَكُونُوا رُبُعَ أَهْلِ الْجَنَّةِ.»

«I hope that you will be a quarter of the people of Paradise.»

They said, "Allāhu Akbar!" Then he said,

«إِنِّي لَأَرْجُو أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ.»

«I hope that you will be a third of the people of Paradise.»

They said, "Allāhu Akbar!" Then he said,

«إِنِّي لَأَرْجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الْجَنَّةِ.»

«I hope that you will be half of the people of Paradise.»

They said, "Allāhu Akbar!"

Then he [the narrator] said, "I do not know if he said two-thirds or not."^[1]

This was also recorded by Imām Aḥmad.^[2] Then At-Tirmidhi also said, "This is a *Ḥasan Ṣaḥīḥ Ḥadīth*."

In his *Tafsir*, under this *Āyah*, Al-Bukhārī recorded that Abu Sa'īd said, "The Prophet ﷺ said:

«يَقُولُ اللَّهُ تَعَالَى يَوْمَ الْقِيَامَةِ: يَا آدَمُ، قِفْهُنَّ: لَيْتِكَ رَبَّنَا وَسَعْدَيْكَ، فَيُنَادِي بِصَوْتٍ: إِنَّ اللَّهَ بِأَمْرِكَ أَنْ تُخْرِجَ مِنْ دُرَّتِكَ بَنَاتِنَا إِلَى النَّارِ، قَالَ: يَا رَبِّ وَمَا بَعَثَ النَّارَ؟ قَالَ: مِنْ كُلِّ أَلْفٍ - أَرَاهُ قَالَ - تِسْعُمِائَةٍ وَتِسْعَةٌ وَتِسْعُونَ، فَحَيْثُ تَضَعُ الْحَامِلُ خِفْلَهَا وَتَضَعُ الْوَلِيدُ وَتَضَعُ الشَّكْرَى وَمَا هُمْ بِشَكْرَى وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ»

«On the Day of Resurrection, Allāh will say: "O Ādam." He will say, "At Your service, O Lord." Then a voice will call out: "Allāh commands you to send forth from your progeny those who are destined for the Fire." He will say, "O Lord, who is destined for the Fire?" He will say, "From every thousand" - I think he said - "nine hundred and ninety-nine." At that time every pregnant female will drop her load and children will turn grey. And you shall see mankind as in a drunken state, yet they will not be drunken, but Allāh's torment is severe.»

That will be so difficult for mankind to bear that their faces will change. The Prophet ﷺ said:

«مِنْ يَأْجُوجَ وَمَأْجُوجَ تِسْعُمِائَةٍ وَتِسْعَةٌ وَتِسْعُونَ، وَمِنْكُمْ وَاحِدٌ، أَنْتُمْ فِي النَّاسِ كَالشَّعْرَةِ السَّوْدَاءِ فِي جَنْبِ الثَّوْرِ الْأَبْيَضِ، أَوْ كَالشَّعْرَةِ الْبَيْضَاءِ فِي جَنْبِ الثَّوْرِ الْأَسْوَدِ، وَإِنِّي لَأَرْجُو أَنْ تَكُونُوا رُبْعَ أَهْلِ الْجَنَّةِ، فَكَبَّرْنَا. ثُمَّ قَالَ: ثَلَاثُ أَهْلِ الْجَنَّةِ، فَكَبَّرْنَا. ثُمَّ قَالَ: شَطْرُ أَهْلِ الْجَنَّةِ، فَكَبَّرْنَا»

«Nine hundred and ninety-nine from Ya'jūj and Ma'jūj, and one from you. Among mankind you are like a black hair on the

[1] *Tuhfat Al-Aḥwadhī* 9 : 9.

[2] *Aḥmad* 4 : 432.

side of a white bull, or a white hair on the side of a black bull. I hope that you will be one quarter of the people of Paradise.» We said "Allāhu Akbar!" Then he said, «A third of the people of Paradise.» We said, "Allāhu Akbar!" Then he said, «One half of the people of Paradise.» We said: 'Allāhu Akbar!''^[1]

Al-Bukhārī also recorded this elsewhere.^[2] It was also recorded by Muslim, and An-Nasā'ī in his *Tafsīr*.^[3]

The *Hādīths* and reports about the terrors of the Day of Resurrection are very many, and this is not the place to quote them all.

﴿إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ﴾

«Verily, the earthquake of the Hour is a terrible thing.»

means, a serious matter, a terrifying crisis, a horrendous event. This earthquake is what will happen to people when they are filled with terror, as Allāh says:

﴿هَٰذَا كَيْفَ أَنزَلْنَاهُ زَلْزَلًا شَدِيدًا﴾

«There, the believers were tried and shaken with a mighty shaking.» [33:11].

Then Allāh says:

﴿يَوْمَ تَرُودُهَا نَدَاهُ كُلُّ مَرْضِعَةٍ عَمَّا أَرْضَعَتْ﴾

«The Day you shall see it, every nursing mother will forget her nursing.»

means, she will be distracted by the horror of what she is seeing, which will make her forget the one who is the dearest of all to her and to whom she shows the most compassion. Her shock will make her neglect her infant at the very moment of breastfeeding, Allāh says,

﴿كُلُّ مَرْضِعَةٍ﴾

«every nursing mother», and He did not say a mother who has an infant of breastfeeding age.

[1] *Fath Al-Bārī* 8:295.

[2] *Fath Al-Bārī* 6:440.

[3] *Muslim* 1:201, *An-Nasā'ī in Al-Kubrā* 6:409.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٢٢

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَتَأْتِيهَا النَّاسُ أَتَقُولُ رَبِّكُمْ إِنَّ زَلْزَلَةَ السَّاعَةِ شَوْءٌ عَظِيمٌ ﴿١﴾ يَوْمَ تَرَوُنَّهَا تُدْخِلُ كُلُّ مَرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَرَىٰ وَهَٰؤُلَاءِ سَكْرَتِي وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ﴿٢﴾ وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَسَتِجُ كُلُّ شَيْطَانٍ مُّرِيدٍ ﴿٣﴾ كُتِبَ عَلَيْهِ أَنَّهُ مَن قَوْلَاهُ فَأَنَّهُ يُضِلُّهُ وَيَهْدِيهِ إِلَىٰ عَذَابِ السَّعِيرِ ﴿٤﴾ يَتَأْتِيهَا النَّاسُ إِنْ كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَيْتِ فَإِنَّا خَلَقْتُم مِّن مَّرَابٍ ثُمَّ مِن تَطْفَؤْتُمْ مِن عِلْفَقَتُمْ مِّن مُّضْغَةٍ مُّخْلَقَةٍ وَغَيْرِ مُخْلَقَةٍ لِّنَبِّئَنَّكُمْ وَيَفَرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَّا أَجَلٌ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِيَبْلُغُوا أَشُدَّكُمْ وَمِنْكُمْ مَّن يَمُوتُ وَمِنْكُمْ مَّن يَحْيَىٰ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥﴾ بَعْدَ عِلْمٍ شَنِئًا وَتَرَى الْأَرْضَ هَلْدَةً فَلَمَّا ذُكِّرْنَا عَلَيْهَا أَلَمًا أَهَرَزَتْ وَرَتَّتْ وَأَنْبَتَتْ مِن كُلِّ رَوْحٍ بِهِجٌ ﴿٦﴾

﴿عَمَّا أَرْضَعَتْ﴾

«her nursing» means, her nursing infant that has not yet been weaned.

﴿وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا﴾

«and every pregnant one will drop her load,» means, before the pregnancy has reached full term, because of the intensity of the horror.

﴿وَرَى النَّاسَ سُكَرَىٰ﴾

«and you shall see mankind as in a drunken state,»

means, because of the severity of their situation, when they will lose their minds, so that whoever sees

them, will think, that they are drunk,

﴿وَهَٰؤُلَاءِ سَكْرَتِي وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ﴾

«yet they will not be drunken, but Allah's torment is severe.»

﴿وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَسَتِجُ كُلُّ شَيْطَانٍ مُّرِيدٍ﴾ ﴿١﴾ كُتِبَ عَلَيْهِ أَنَّهُ مَن قَوْلَاهُ فَأَنَّهُ يُضِلُّهُ وَيَهْدِيهِ إِلَىٰ عَذَابِ السَّعِيرِ ﴿٢﴾

43. And among mankind is he who disputes about Allah, without knowledge, and follows every rebellious Shaytān.﴾

44. For him (the devil) it is decreed that whosoever follows him, he will mislead him, and will drive him to the torment of the Fire.﴾

Condemnation of the Followers of the Shayṭān

Allāh condemns those who deny the Resurrection and who deny that Allāh is able to restore life to the dead, those who turn away from that which Allāh has revealed to His Prophets and, in their views – denial and disbelief – follow every rebellious Shayṭān among men and Jinn. This is the state of the followers of innovation and misguidance, who turn away from the truth and follow falsehood, following the words of the leaders of misguidance who call people to follow innovation and their own desires and opinions. Allāh says concerning them and their like,

﴿وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ﴾

﴿And among mankind is he who disputes about Allāh, without knowledge,﴾

meaning, without sound knowledge.

﴿وَتَتَّبِعْ كُلَّ شَيْطَانٍ مُّرِيدٍ ۚ كُتِبَ عَلَيْهِ﴾

﴿and follows every rebellious Shayṭān. For him it is decreed.﴾

Mujāhid said, "This refers to that Shayṭān."^[1] meaning that is a matter written in the decree.

﴿أَنَّهُ مَن زَوَّلَهُ﴾

﴿that whosoever follows him,﴾ and imitates him,

﴿فَأَنَّهُ يُضِلُّهُ وَيَهْدِيهِ إِلَى عَذَابِ السَّعِيرِ﴾

﴿he will mislead him, and will drive him to the torment of the Fire.﴾

means, he will mislead him in this world, and in the Hereafter he will drive him to the torment of the Fire, which is unbearably hot, painful and agonizing. As-Suddi reported that Abu Mālik said, "This Āyah was revealed about An-Naḍr bin Al-Ḥārith."^[2] This was also the view of Ibn Jurayj.^[3]

[1] Al-Muḥarrar Al-Wajīz 4 :107 .

[2] Ad-Durr Al-Manthūr 6 :8 .

[3] Aṭ-Ṭabari 18 :566 .

﴿يَتَأْتِيهَا النَّاسُ إِنْ كُنْتُمْ فِي رَيْبٍ مِنْ رَبِّهِمْ فَإِنَّا خَلَقْتُمُ مِنْ نَرٍّ ثُمَّ مِنْ طَلَقٍ ثُمَّ مِنْ عَلَقٍ ثُمَّ مِنْ نَضْغٍ ثُمَّ خَلَقُوا لَشَيْءٍ لَكُمْ وَيُقَرَّرُ فِي الْأَرْحَامِ مَا نَشَاءُ إِنَّ أَحَدَكُمْ تَسْمَى ثُمَّ نُخْرِجُكُمْ طِفْلاً ثُمَّ لِتَبْلُغُوا أَشَدَّكُمْ وَمِنْكُمْ مَنْ يُتَوَكَّنْ وَمِنْكُمْ مَنْ يَرْجُؤُا أَنْ يَرْزُقُوا كَثِيراً أَفْشَرٌ لِكَيْلَا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيْئاً وَفَرَى الْأَرْحَامُ هَامِداً فَبِئْسَ أَزْوَاجاً عَلَىهَا الْمَاءُ أَهْمَزَتْ وَوَبَّتْ وَأَلْبَسَتْ مِنْ كُلِّ رَجْعٍ بَهِيحٌ ﴿٤٥﴾ ذَلِكَ بِأَنَّ اللَّهَ هُوَ لَاقٍ وَاللَّهُ يُحْيِي الْمَوْتُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٦﴾ وَإِنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَاللَّهُ بَيِّنٌ مِنْ

فِي الْفُورِ ﴿٤٧﴾

45. O mankind! If you are in doubt about the Resurrection, then verily, We have created you from dust, then from a Nutfah, then from a clot then from a little lump of flesh – some formed and some unformed – that We may make (it) clear to you. And We cause whom We will to remain in the wombs for an appointed term, then We bring you out as infants, then (give you growth) that you may reach your age of full strength. And among you there is he who dies (young), and among you there is he who is brought back to the miserable old age, so that he knows nothing after having known. And you see the earth Hāmidatan, but when We send down water on it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth).﴾

46. That is because Allāh: He is the Truth, and it is He Who gives life to the dead, and it is He Who is able to do all things.﴾

47. And surely, the Hour is coming, there is no doubt about it; and certainly, Allāh will resurrect those who are in the graves.﴾

Evidence of the Resurrection in the creation of Man and of Plants

When Allāh speaks of disbelief in the Resurrection, He also mentions the evidence of His power and ability to resurrect that is evident from the way He initiates creation. Allāh says:

﴿يَتَأْتِيهَا النَّاسُ إِنْ كُنْتُمْ فِي رَيْبٍ مِنْ رَبِّهِمْ﴾

﴿O mankind! If you are in doubt about the Resurrection,﴾
 which means the time when souls and bodies will be raised up
 on the Day of Resurrection,

﴿إِنَّا خَلَقْنَاكُمْ مِنْ تُرَابٍ﴾

﴿then verily, We have created you from dust,﴾
 meaning, 'you were originally created from dust', which is
 what Ādam, peace be upon him, was created from.

﴿ثُمَّ مِنْ نُطْفَةٍ﴾

﴿then from a Nutfah,﴾ [32:8] meaning, then He made his
 offspring from semen of despised water.

The Development of the Nutfah and Embryo in the Womb

﴿ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِنْ مُضْغَةٍ﴾

﴿then from a clot then from a little lump of flesh﴾

if the Nutfah establishes itself in the woman's womb, it stays
 like that for forty days, then more material is added to it and
 it changes into a red clot, by the leave of Allāh, and it remains
 like that for forty days. Then it changes and becomes a lump
 of flesh, like a piece of meat with no form or shape. Then it
 starts to take on a form and shape, developing a head, arms,
 chest, stomach, thighs, legs, feet and all its members.
 Sometimes a woman miscarries before the fetus is formed and
 sometimes she miscarries after it has formed. As Allāh says:

﴿ثُمَّ مِنْ مُضْغَةٍ مُخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ﴾

﴿then from a little lump of flesh - some formed and some
 unformed﴾ meaning, as you see.

﴿إِنَّمَا نَحْنُ بِكُمْ عَلَىٰ آخِرٍ نَبْأٍ لَكُمْ وَنُفِئُكُمْ فِي الْأَرْحَامِ مَا نَشَاءُ إِنَّ أَحْمَدَ نَسَىٰ﴾

﴿that We may make (it) clear to you. And We cause whom We
 will to remain in the wombs for an appointed term,﴾

meaning that sometimes the fetus remains in the womb and is
 not miscarried.

﴿تَخْلُقُ وَغَيْرُ خُلُقٍ﴾

«some formed and some unformed», Mujāhid said, "This means the miscarried fetus, formed or unformed. When forty days have passed of it being a lump of flesh, then Allāh sends an angel to it who breathes the soul into it and forms it as Allāh wills, handsome or ugly, male or female. He then writes its provision, its allotted length of life and whether it is to be one of the blessed or the wretched."

It was recorded in the Two Ṣaḥīḥs that Ibn Mas'ūd said, "The Messenger of Allāh ﷺ, who is the true and truly inspired one, told us:

«إِنَّ خَلْقَ أَحَدِكُمْ يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ لَيْلَةً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يَنْفُثُ اللَّهُ إِلَيْهِ الْمَلَكُ فَيُؤَمِّرُ بِأَرْبَعِ كَلِمَاتٍ: يَكْتُبُ رِزْقَهُ وَعَمَلَهُ وَأَجَلَهُ، وَتُفْقِئُ أَوْ سَيِّدَهُ، ثُمَّ يُنْفَخُ فِيهِ الرُّوحُ»

«Every one of you is collected in the womb of his mother for the first forty days, and then he becomes a clot for another forty days, and then a lump of flesh for another forty days. Then Allāh sends an angel to write four words: He writes his provision, his deeds, his life span, and whether he will be blessed or wretched. Then he blows the soul into him.»^[1]

Man's Development from Infancy to Old Age

His saying;

﴿ثُمَّ نَخْرِجُكُمْ لِطِفْلًا﴾

«then We bring you out as infants.»

means, weak in his body, hearing, sight, senses, stamina and mind. Then Allāh gives him strength, gradually and causes his parents to treat him with tender kindness night and day. Allāh says:

﴿ثُمَّ لِنَقْلِقَنَّكُمْ لِنُكَبِّرَنَّكُمْ﴾

«then (give you growth) that you may reach your age of full strength.»

[1] Fath Al-Bāri 6:418, Muslim 4:2036.

meaning, his strength increases until he reaches the vitality and handsomeness of youth.

﴿وَمِنْكُمْ مَنْ يَبُوتُ﴾

﴿And among you there is he who dies,﴾

means, when he is young and strong.

﴿وَمِنْكُمْ مَنْ يُزَادُ إِلَى أَزَلِهِ الضُّعْفُ﴾

﴿and among you there is he who is brought back to the miserable old age,﴾

meaning advanced old age with its weakness in mind and body, in steady decline in comprehension, and disability to grasp. As Allāh says:

﴿لِكَيْلَا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيْئًا﴾

﴿so that he knows nothing after having known.﴾

﴿اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ﴾ ﴿٥٤﴾

﴿Allāh is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness and grey hair. He creates what He wills. And it is He Who is the All-Knowing, the All-Powerful.﴾ [30:54]

Another Parable of the Resurrection from Plants

﴿وَنَرَى الْأَرْضَ كَامِدَةً﴾

﴿And you see the earth Hāmidatan,﴾

This is another sign of the power of Allāh to bring the dead back to life, just as He brings the dead, barren earth back to life, the lifeless earth in which nothing grows. Qatādah said, "(This means) the eroded, dusty earth." As-Suddi said, "Dead."

﴿فَإِذَا أَرْسَلْنَا عَلَيْهَا الْمَاءَ أَخْرَجْنَا نَبَاتٍ رَافِعَاتٍ وَالنَّجَّى مِنْ كُلِّ رَافِعٍ يَبْجِجُ﴾

﴿but when We send down water on it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth).﴾

When Allāh sends the rain upon it, it is stirred to life, that is,

vegetation begins to grow and it comes alive after it was dead. Then it rises after the soil had settled, then it puts forth its different kinds of fruit and crops with all their varied colours, tastes, fragrances, shapes and benefits. Allāh says:

﴿وَأَنبَتَ مِنْ كُلِّ نَجْعٍ رَبِيعًا﴾

﴿and puts forth every lovely kind (of growth).﴾

meaning, beautiful in appearance and with delightful fragrances.

﴿ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ﴾

﴿That is because Allāh: He is the Truth,﴾

means, the Creator, the Controller, the One Who does as He wills.

﴿وَأَنَّهُ يَبْئِي السَّوْءَ﴾

﴿and it is He Who gives life to the dead,﴾

means, just as He gives life to the dead earth and brings forth from it all these kinds of vegetation.

﴿إِنَّ الَّذِي أَحْيَاهَا لِيُحْيِيَ السَّوْءَ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿Verily, He Who gives it life, surely is able to give life to the dead. Indeed He is able to do all things.﴾ [41:39]

﴿إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ﴾

﴿Verily, His command, when He intends a thing, is only that He says to it, "Be!" - and it is!﴾ [36:82].

﴿وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا﴾

﴿And surely, the Hour is coming, there is no doubt about it;﴾
meaning, it will inevitably come to pass.

﴿وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ﴾

﴿and certainly, Allāh will resurrect those who are in the graves.﴾

means, He will bring them back to life after they have become dust; He will create them anew after they have become nothing.

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُخَيِّ الْمَوْتَىٰ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٨﴾ وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ ﴿٩﴾ وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّبِينٍ ﴿١٠﴾ ثَانِي عَظِيمٍ ﴿١١﴾ يُضِلُّ عَنْ سَبِيلِ اللَّهِ فِي الدُّنْيَا خِزْيٌ وَيُنذِرُهُ يَوْمَ الْقِيَمَةِ عَذَابَ الْحَرِيقِ ﴿١٢﴾ ذَٰلِكَ بِمَا قَدَّمَتْ يَدَاكَ وَأَنَّ اللَّهَ لَيْسَ يَظْلِمُ الْعَبِيدَ ﴿١٣﴾ وَمِنَ النَّاسِ مَنْ يُعْبِدُ اللَّهَ عَلَىٰ حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَىٰ وَجْهِهِ خَيْرَ الدُّنْيَا وَالْآخِرَةِ ذَٰلِكَ هُوَ الْخَسِرَانُ الْمُبِينُ ﴿١٤﴾ يَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْصُرُهُمْ وَمَا لَا يَنْفَعُهُمْ ذَٰلِكَ هُوَ الضَّلَالُ الْبَعِيدُ ﴿١٥﴾ يَدْعُوا لَنْ ضَرَّهُمْ أَقْرَبُ مِنْ نَفْعِهِمْ لَيْسَ الْمَوْلَىٰ وَلَيْسَ الْعَشِيرُ ﴿١٦﴾ إِنَّ اللَّهَ يَدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿١٧﴾ مَنْ كَانَتْ يَظُنُّ أَنَّ لَنْ يَنْصُرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاءِ ثُمَّ لْيَقْطَعْ فَلْيَنْظُرْ هَلْ يُدْهِبَ كَيْدَهُ مَا يَغِيطُ ﴿١٨﴾

﴿وَصَرَبَ لَنَا مَثَلًا وَنَبِيٌّ خَلَقَهُ قَالَ مَنِ ابْنِي الْعَظِيمِ وَهِيَ رَمِيمٌ﴾ ﴿٨﴾ قُلْ نَجِيبًا أَلَدَىٰ أَنْشَأْنَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ﴾ ﴿٩﴾ أَلَدَىٰ جَعَلْ لَكَ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَشْتَبَتْهُ تُورِدُوهَا﴾ ﴿١٠﴾

﴿And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust?" Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!" He Who produces for you fire out of the green tree, when behold you kindle there-with.﴾ [36:78-80].

And there are many similar Āyāt.

﴿وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّبِينٍ﴾ ثَانِي عَظِيمٍ ﴿١٠﴾ يُضِلُّ عَنْ سَبِيلِ اللَّهِ لَمْ يَكُنْ فِي الدُّنْيَا خِزْيٌ وَيُنذِرُهُ يَوْمَ الْقِيَمَةِ عَذَابَ الْحَرِيقِ ﴿١٢﴾ ذَٰلِكَ بِمَا قَدَّمَتْ يَدَاكَ وَأَنَّ اللَّهَ لَيْسَ يَظْلِمُ الْعَبِيدَ﴾ ﴿١٣﴾

﴿8. And among men is he who disputes about Allāh, without knowledge or guidance, or a Book giving light (from Allāh).﴾

﴿9. Bending his neck in pride, and leading (others) too (far) astray from the path of Allāh. For him there is disgrace in this worldly life, and on the Day of Resurrection We shall make him taste the torment of burning.﴾

﴿10. That is because of what your hands have sent forth, and verily, Allāh is not unjust to servants.﴾

«And when it is said to them: "Come to what Allāh has sent down and to the Messenger," you see the hypocrites turn away from you with aversion.» [4:61],

﴿وَإِذَا قِيلَ لَهُمْ مَأْتُوا بِآيَاتِنَا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّاْ رُءُوسَهُمْ وَرَأَيْنَهُمْ يَصْطَرِّفُونَ دُونَهُ﴾

«And when it is said to them: "Come, so that the Messenger of Allāh may ask forgiveness from Allāh for you," they twist their heads, and you would see them turning away their faces in pride.» [63:5],

And Luqmān said to his son:

﴿وَلَا تَصْبِرْ عَلٰٓى الْاِنْسَانِ﴾

«And turn not your face away from men with pride» [31:18] meaning, do not turn away from them in an arrogant manner. And Allāh says:

﴿وَإِذَا تُلِيَتْ عَلَيْهِ آيَاتُنَا وَكُنْ مُصْطَفٰٓءٍ﴾

«And when Our verses are recited to him, he turns away in pride» [31:7].

﴿لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ﴾

«and leading (others) too (far) astray from the path of Allāh.»

This either refers to those who are stubborn, or it means that the person who does this has been created like this so that he will be one of those who lead others astray from the path of Allāh. Then Allāh says:

﴿لَهُ فِي الدُّنْيَا جِزَآءٌ﴾

«For him there is disgrace in this worldly life,»

meaning, humiliation and shame, such as when he is too arrogant to heed the signs of Allāh, so Allāh will send humiliation upon him in this world and will punish him in this world, before he reaches the Hereafter, because this world is all he cares about and all he knows.

﴿وَنُؤَيِّدُ بَوْمَ الْفَيْسُوْةِ عَذَابَ الْخٰلِقِيْنَ ﴿٢١﴾ ذٰلِكَ بِمَا قَدَّمْتَ يَدَاكَ﴾

«and on the Day of Resurrection We shall make him taste the

torment of burning. That is because of what your hands have sent forth,﴾

means, this will be said to him by way of rebuke.

﴿وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ﴾

﴿and verily, Allāh is not unjust to the servants.﴾

This is like the Āyah:

﴿عَذْرُوهُ قَاتِلُوهُ إِن سَوَّاهُ الْجَحِيمُ ﴿٤٧﴾ ثُمَّ صُبُّوا قَوْلُ رَأْيِهِ. مِن عَذَابِ الْعَبِيدِ ﴿٤٨﴾ ذُقْ إِنَّكَ أَنتَ الْعَزِيزُ الْكَرِيمُ ﴿٤٩﴾ إِنَّ هَذَا مَا كُنتُمْ بِمُتَّوِّدِينَ ﴿٥٠﴾﴾

﴿(It will be said :) "Seize him and drag him into the midst of blazing Fire, Then pour over his head the torment of boiling water. Taste you (this)! Verily, you were (pretending to be) the mighty, the generous! Verily, this is that whereof you used to doubt!"﴾ [44:47-50]

﴿وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ. وَإِنْ أَصَابَهُ يَنْتَوَيْتُهُ أَفْطَبَ عَلَى وَجْهِهِ. خَيْرَ الدُّنْيَا وَالْآخِرَةِ ذَلِكَ هُوَ الْمُتَرَاكِبُ الْيَقِينُ ﴿١١﴾ يَدْعُوا مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَمَا لَا يَنْفَعُهُمْ ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ ﴿١٢﴾ يَدْعُوا لَمَن عَرُّهُ أَوْ قَرَّبَ مِنْ نَّفْعِهِ. لَيْسَ الْمَوْلَى وَكَانَ الْعَبِيدُ ﴿١٣﴾﴾

﴿11. And among mankind is he who worships Allāh as it were upon the edge: if good befalls him, he is content therewith; but if a Fitnah strikes him, he turns back on his face. He loses both this world and the Hereafter. That is the evident loss.﴾

﴿12. He calls besides Allāh unto that which can neither harm him nor profit him. That is a straying far away.﴾

﴿13. He calls unto him whose harm is nearer than his profit; certainly an evil Mawla and certainly an evil 'Ashīr!﴾

The meaning of worshipping Allāh as it were upon the edge

Mujāhid, Qatādah and others said:

﴿عَلَى حَرْفٍ﴾

﴿upon the edge﴾ means, in doubt.^[1] Others said that it meant

^[1] At-Ṭabari 18:576.

on the edge, such as on the edge or side of a mountain, i.e., (this person) enters Islām on the edge, and if he finds what he likes he will continue, otherwise he will leave. Al-Bukhārī recorded that Ibn ‘Abbās said:

﴿وَمِنَ النَّاسِ مَنْ يَتَّبِعُ اللَّهَ عَلَى حَرْفٍ﴾

﴿And among mankind is he who worships Allāh as it were upon the edge.﴾

“People would come to Al-Madīnah [to declare their Islām] and if their wives gave birth to sons and their mares gave birth to foals, they would say, ‘This is a good religion,’ but if their wives and their mares did not give birth, they would say, ‘This is a bad religion.’”^[1]

Al-‘Awfi reported that Ibn ‘Abbās said, “One of them would come to Al-Madīnah, which was a land that was infected with a contagious disease. If he remained healthy there, and his mare foaled and his wife gave birth to a boy, he would be content, and would say, ‘I have not experienced anything but good since I started to follow this religion.’”

﴿وَلَمَّا أَصَابَهُ مِصْرَةٌ﴾

﴿but if a Fitnah strikes him﴾, Fitnah here means affliction, i.e., if the disease of Al-Madīnah befalls him, and his wife gives birth to a babe girl and charity is delayed in coming to him, the Shayṭān comes to him and says: ‘By Allāh, since you started to follow this religion of yours, you have experienced nothing but bad things,’ and this is the Fitnah.”^[2] This was also mentioned by Qatādah, Aḍ-Ḍaḥḥāk, Ibn Jurayj and others among the Salaf when explaining this Āyah.^[3] Mujāhid said, concerning the Āyah:

﴿انْفَلَبَ عَلَى رَجْوِهِ﴾

﴿he turns back on his face.﴾ “(This means), he becomes an apostate and a disbeliever.”^[4]

^[1] Faṭḥ Al-Bārī 8:296.

^[2] Aṭ-Ṭabari 18:575.

^[3] Aṭ-Ṭabari 18:576.

^[4] Aṭ-Ṭabari 18:576.

﴿خَيْرَ الدُّنْيَا وَالْآخِرَةِ﴾

﴿He loses both this world and the Hereafter.﴾

means, he does not gain anything in this world. As for the Hereafter, he has disbelieved in Allāh the Almighty, so he will be utterly doomed and humiliated. So Allāh says:

﴿ذَلِكَ هُوَ الْفَسَادُ الْبَاسُ﴾

﴿That is the evident loss.﴾, i.e., the greatest loss and the losing deal.

﴿يَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ﴾

﴿He calls besides Allāh unto that which can neither harm him nor profit him.﴾

means, the idols, rivals, and false gods which he calls upon for help, support and provision – they can neither benefit him nor harm him.

﴿ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ﴾

﴿That is a straying far away.﴾

﴿يَدْعُوا لِمَنْ سَرَّهُ أَقْرَبُ مِنْ نَفْعِهِ﴾

﴿He calls unto him whose harm is nearer than his profit;﴾

means, he is more likely to harm him than benefit him in this world, and in the Hereafter he will most certainly cause him harm.

﴿لَيْسَ الْمَوْلَىٰ وَلَيْسَ الْعَشِيرُ﴾

﴿certainly an evil Mawla and certainly an evil 'Ashir!﴾

Mujāhid said, "This means the idols."^[1] The meaning is: "How evil a friend is this one upon whom he calls instead of Allāh as a helper and supporter."

﴿وَلَيْسَ الْعَشِيرُ﴾

﴿and certainly an evil 'Ashir!﴾ means the one with whom one mixes and spends one's time.

[1] At-Tabari 18:579.

﴿إِنَّ اللَّهَ يَدْعِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ إِنَّ اللَّهَ يَفْعَلُ
مَا يُرِيدُ﴾

﴿14. Truly, Allāh will admit those who believe and do righteous good deeds to Gardens underneath which rivers flow. Verily, Allāh does what He wills.﴾

The Reward of the Righteous

The mention of the misguided who are doomed is followed by mention of the righteous who are blessed. They are those who believe firmly in their hearts and confirm their faith by their actions, doing all kinds of righteous deeds and avoiding evil actions. Because of this, they will inherit dwellings in the lofty ranks of the gardens of Paradise. So Allāh tells us that He sends those astray and guides these, and says:

﴿إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ﴾

﴿Verily, Allāh does what He wills.﴾

﴿مَنْ كَانَ يَظُنُّ أَنْ لَنْ يَنْصُرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاءِ ثُمَّ لِيَقْطَعْ
فَلْيَنْظُرْ هَلْ يُذْهِبَ كَيْدَهُ مَا يَكِيدُ ﴿١٥﴾ وَكَذَلِكَ أَرْسَلْنَا مُوسَى بِآيَاتِنَا أَنْ يَنْتَقِلَ وَنَأْمُرَ اللَّهَ بِهَدْيٍ مَنْ
يُرِيدُ﴾

﴿15. Whoever thinks that Allāh will not help him in this world and in the Hereafter, let him stretch out a rope to the ceiling and let him strangle himself. Then let him see whether his plan will remove that whereat he rages!﴾

﴿16. Thus have We sent it down as clear Āyāt, and surely, Allāh guides whom He wills.﴾

Allāh will definitely help His Messenger ﷺ

Ibn 'Abbās said, "Whoever thinks that Allāh will not help Muḥammad ﷺ in this world and the Hereafter, let him stretch out a rope

﴿إِلَى السَّمَاءِ﴾

﴿to the ceiling﴾ to the ceiling in his house,

﴿ثُمَّ يَفْلَحْ﴾

﴿and let him strangle himself.﴾ let him hang himself with it.”^[1] This was also the view of Mujāhid, ‘Ikrimah, ‘Aṭā’, Abu Al-Jawzā’, Qatādah and others.^[2] The meaning is: whoever thinks that Allāh will not support Muḥammad ﷺ and His Book and His Religion, let him go and kill himself if it annoys him so much. For Allāh will most certainly help and support him. Allāh says:

﴿إِنَّا نَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَنُرِيهِمُ الْآيَاتِ﴾

﴿Verily, We will indeed make victorious Our Messengers and those who believe in this world’s life and on the Day when the witnesses will stand forth.﴾ [40:51].

Allāh says here:

﴿فَلْيَنْظُرْ هَلْ يُذَفِّرُ مَا بَیْنَهُ﴾

﴿Then let him see whether his plan will remove that whereat he rages!﴾

As-Suddi said, “Meaning, in the case of Muḥammad ﷺ.”^[3] ‘Aṭā’ Al-Khurāsāni said, “Let him see whether that will cure the rage he feels in his heart.”

﴿وَكَذَلِكَ أَرْسَلْنَاهُ﴾

﴿Thus have We sent it down﴾ the Qur’ān.

﴿مَا يَنْتَظِرُ﴾

﴿as clear Āyāt,﴾ clear in its wording and its meaning, evidence from Allāh to mankind.

﴿وَأَنَّ اللَّهَ يَهْدِيَ مَن يُرِيدُ﴾

﴿and surely, Allāh guides whom He wills.﴾

He sends astray whomsoever He wills and He guides whomsoever He wills, and He has complete wisdom and definitive proof in doing so.

[1] Aṭ-Ṭabari 18:581.

[2] Aṭ-Ṭabari 18:580-583.

[3] Ar-Rāzi 13:15.

﴿لَا يَنْتَلِ عَمَّا يَفْعَلُ وَهُمْ يُنْتَلَوْنَ﴾

﴿He cannot be questioned about what He does, while they will be questioned.﴾ [21:23].

Because of His wisdom, mercy, justice, knowledge, dominion and might, no one can overturn His ruling, and He is swift in bringing to account.

﴿إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْعَلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ﴾

17. Verily, those who believe, and those who are Jews, and the Sabians, and the Christians, and the Majūs, and those who worship others besides Allāh; truly, Allāh will judge between them on the Day of Resurrection. Verily, Allāh is over all things a Witness.﴿

Allāh will judge between the Sects on the Day of Resurrection

Allāh tells us about the followers of these various religions, the believers (Muslims) and others such as the Jews and Sabians. We have already seen a definition of them in Sūrat Al-Baqarah^[1] and have noted how people differ over who they are. There are also the Christians, Majūs and others who worship others alongside Allāh. Allāh will

﴿يَفْعَلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ﴾

﴿judge between them on the Day of Resurrection﴾

with justice; He will admit those who believed in Him to Paradise and will send those who disbelieved in Him to Hell, for He is a Witness over their deeds, and He knows all that they say and all that they do in secret, and conceal in their breast.

﴿أَلَمْ تَرَ أَنَّ اللَّهَ يَجْعَلُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالْأَنْبَاءُ وَكَثِيرٌ مِّنَ النَّاسِ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِن مُّكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ﴾

[1] Sūrat Al-Baqarah 2:62.

﴿18. See you not that whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and Ad-Dawabb, and many of mankind prostrate themselves to Allāh. But there are many (men) on whom the punishment is justified. And whomsoever Allāh disgraces, none can honor him. Verily, Allāh does what He wills.﴾

Everything prostrates to Allāh

Allāh tells us that He alone, with no partner or associate, is deserving of worship. Everything prostrates to His might, willingly or unwillingly, and everything prostrates in a manner that befits its nature, as Allāh says:

﴿أَوَلَمْ يَرَوْا إِلَىٰ مَا خَلَقَ اللَّهُ مِن نَّوْمٍ يَنْفَخُوا فِيهِ لِبَاسًا لِّمَنَ فِي السَّمَاءِ مُجَدًّا ۖ وَهُوَ دَرِكٌ ۝۱۸﴾

﴿Have they not observed things that Allāh has created: (how) their shadows incline to the right and to the left, making prostration unto Allāh, and they are lowly?﴾ [16:48].

And Allāh says here:

﴿أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَن فِي السَّمَوَاتِ وَمَن فِي الْأَرْضِ﴾

﴿See you not that whoever is in the heavens and whoever is on the earth prostrate themselves to Him﴾

means, the angels in the regions of the heavens, and all the living creatures, men, Jinn, animals and birds.

﴿وَلَا يَسُبُّهُ إِلَّا الَّذِينَ يَكْفُرُونَ﴾

﴿and there is not a thing but glorifies His praise﴾ [17:44].

﴿وَالشَّمْسُ وَالْقَمَرُ وَالنَّجْمُ﴾

﴿and the sun, and the moon, and the stars,﴾

These are mentioned by name, because they are worshipped instead of Allāh, so Allāh explains that they too prostrate to their Creator and that they are subjected to Him.

﴿لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ﴾

﴿Prostrate yourselves not to the sun nor to the moon, but

prostrate yourselves to Allāh Who created them [41:37].

In the Two *Ṣaḥīḥs* it was recorded that Abu Dharr said, "The Messenger of Allāh ﷺ said to me,

«أَتَذَرِي أَيْنَ تَذَعُبُ مَذِي الشَّمْسِ؟»

«Do you know where this sun goes?»

I said, 'Allāh and His Messenger know best.' He said,

«إِنَّمَا تَذَعُبُ فَتَسْجُدُ تَحْتَ الْعَرْشِ، ثُمَّ نُسَائِرُ قَبْرِيكَ أَنْ يُقَالَ لَهَا: ارْجِعِي مِنْ حَيْثُ جِئْتِ»

«It goes (sets) and prostrates beneath the Throne, then it awaits the command. Soon it will be told, "Go back the way whence you came."»^[1]

Ibn 'Abbās said, "A man came and said, 'O Messenger of Allāh, I saw myself in a dream last night, as if I was praying behind a tree. I prostrated, and the tree prostrated when I did, and I heard it saying, "O Allāh, write down a reward for me for that, and remove a sin from me for that, store it with You for me and accept it from me as You accepted from Your servant Dāwud.'" Ibn 'Abbās said, "The Messenger of Allāh ﷺ recited an *Āyah* mentioning a prostration, then he prostrated, and I heard him saying the same words that the man had told him the tree said." This was recorded by At-Tirmidhi, Ibn Mājah, and Ibn Hibbān in his *Ṣaḥīḥ*.^[2]

﴿وَالْأَوَابُ﴾

«Ad-Dawābb» means all the animals. It was reported in a *Ḥadīth* recorded by Imām Aḥmad that the Messenger of Allāh ﷺ forbade using the backs of animals as platforms for speaking, for, perhaps the one who was being ridden was better and remembered Allāh more than the one who was riding.^[3]

﴿وَكَثِيرٌ مِّنَ الْبَاقِيْنَ﴾

«and many of mankind» means, they prostrate willingly,

[1] *Faḥ Al-Bārī* 6:342, Muslim 1:138.

[2] *Tuḥfat Al-Aḥwadhī* 3:181, Ibn Mājah 1:334, Ibn Hibbān 4:191.

[3] Aḥmad 3:441.

submitting themselves to Allāh of their own free will.

﴿وَكَبِيرٌ حَقٌّ عَلَيْهِ الْعَذَابُ﴾

«But there are many (men) on whom the punishment is justified.»

means, those who refuse prostration, are stubborn and arrogant.

﴿وَمَنْ يُنِ اللَّهُ فَمَا لَمْ يَنْ شُكْرُهُ إِنَّ اللَّهَ يَقَعْلُ مَا يَشَاءُ﴾

«And whomsoever Allāh disgraces, none can honor him. Verily, Allāh does what He wills.»

It was recorded that Abu Hurayrah said, "The Messenger of Allāh ﷺ said:

«إِذَا قَرَأَ ابْنُ آدَمَ السُّجْدَةَ اغْتَرَزَ الشَّيْطَانُ بَيْنِي، يَقُولُ: يَا وَيلَهُ أَمَرَ ابْنُ آدَمَ بِالسُّجُودِ فَسَجَدَ فَلَهُ الْجَنَّةُ، وَأَمَرْتُ بِالسُّجُودِ فَأَبَيْتُ فَلَنِي النَّارُ»

«When the son of Ādam recites the Āyāt containing the prostration, the Shayṭān withdraws weeping and says, "Ah! Woe (to me)! the son of Ādam was commanded to prostrate and he prostrated, so Paradise is his; I was commanded to prostrate and I refused, so I am doomed to Hell."» This was recorded by Muslim.^[1]

In his book *Al-Marāsīl*, Abu Dāwud recorded that Khālid bin Ma'dān, may Allāh have mercy upon him, reported that Allāh's Messenger ﷺ said,

«فُضِّلَتْ سُورَةُ الْحَجِّ عَلَى سَائِرِ الْقُرْآنِ بِسَجْدَتَيْنِ»

«Sūrat Al-Ḥajj has been favored over the rest of the Qur'ān with two prostrations.»^[2]

Al-Ḥāfiẓ Abu Bakr Al-Ismā'īli recorded from Abu Al-Jahm that 'Umar did the two prostrations of [Sūrat] Al-Ḥajj when he was in Al-Jābiyah, and he said, "This Sūrah has been favored with two prostrations."^[3]

[1] Muslim 1:87.

[2] *Al-Marāsīl*, 78. Aḥmad 17413. There are a number of narrations similar to this, the wording here represents the most authentic of them.

[3] Al-Bayhaqi 2:317.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٢٤

الْحَجَّاجَاتُ

وَكَذَلِكَ أَنْزَلْنَاهُ آيَاتٍ بَيِّنَاتٍ وَأَنَّ اللَّهَ يَهْدِيَ مَنِ يَشَاءُ
 ﴿١٩﴾ إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ وَالنَّصَارَى
 وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ
 يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿٢٠﴾ أَلَمْ تَرَ أَنَّ اللَّهَ
 يَسْجُدُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ
 وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَابُّ وَكَثِيرٌ مِنَ النَّاسِ
 وَكَذَلِكَ حَقُّ عَلَيْهِ الْعَذَابُ وَمَنْ يُنِ اللَّهَ فَمَا لَهُ مِنْ مُكْرِمٍ
 إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ﴿٢١﴾ هَذَانِ خَصِمَانِ ائْتَصِمَا
 فِي رَبِّهِمَا فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ ثِيَابٌ مِنْ نَارٍ يُصَبُّ
 مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ ﴿٢٢﴾ يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ
 وَالْجُلُودُ ﴿٢٣﴾ وَلَهُمْ مَقْطِعٌ مِنْ حَدِيدٍ ﴿٢٤﴾ كَلَّمَا أَرَادُوا
 أَنْ يَخْرُجُوا مِنْهَا مِنْ غَيْرِ أُعِيدُوا فِيهَا وَذُقُوا عَذَابَ الْحَرِيقِ
 ﴿٢٥﴾ إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
 جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ
 مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٢٦﴾

﴿هَذَانِ خَصِمَانِ ائْتَصِمَا فِي رَبِّهِمَا
 فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ ثِيَابٌ
 مِنْ نَارٍ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ
 الْحَمِيمُ﴾ ﴿٢١﴾ يُصْهَرُ بِهِ مَا فِي
 بُطُونِهِمْ وَالْجُلُودُ ﴿٢٢﴾ وَلَهُمْ
 مَقْطِعٌ مِنْ حَدِيدٍ ﴿٢٣﴾ كَلَّمَا
 أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَيْرِ
 أُعِيدُوا فِيهَا وَذُقُوا عَذَابَ الْحَرِيقِ﴾

419. These two opponents dispute with each other about their Lord; then as for those who disbelieved, garments of fire will be cut out for them, boiling water will be poured down over their heads.﴾

420. With it will melt (or vanish away) what is within their bellies, as well as (their) skins.﴾

421. And for them are hooked rods of iron.﴾

422. Every time they seek to get away therefrom, from anguish, they will be driven back therein, and (it will be) said to them: "Taste the torment of burning!"﴾

The Reason for Revelation

It was recorded in the Two *Ṣaḥīḥs* that Abu Dharr swore that this *Āyah* -

﴿هَذَانِ خَصِمَانِ ائْتَصِمَا فِي رَبِّهِمَا﴾

﴿These two opponents dispute with each other about their Lord;﴾

was revealed concerning Hamzah and his two companions, and 'Utbah and his two companions, on the day of Badr when

they came forward to engage in single combat. This is the wording of Al-Bukhārī in his *Tafsīr* of this *Āyah*.^[1] Then Al-Bukhārī recorded that 'Alī bin Abi Ṭālib said, "I will be the first one to kneel down before the Most Merciful so that the dispute may be settled on the Day of Resurrection." Qays (sub-narrator) said, "Concerning them the *Āyah* was revealed:

﴿هَذَانِ خَصِمَانِ اِتَّخَذُوا بَيْنَهُمَا نَبِيًّا﴾

«These two opponents dispute with each other about their Lord;»

He (Qays) said, "They are the ones who came forward (for single combat) on the day of Badr: 'Alī, Hamzah and 'Ubaydah vs., Shaybah bin Rabī'ah, 'Utbah bin Rabī'ah and Al-Walīd bin 'Utbah." This was reported only by Al-Bukhārī.^[2]

Ibn Abi Najīḥ reported that Mujāhid commented on this *Āyah*, "Such as the disbeliever and the believer disputing about the Resurrection." According to one report Mujāhid and 'Aṭā' commented on this *Āyah*, "This refers to the believers and the disbelievers."

The view of Mujāhid and 'Aṭā' that this refers to the disbelievers and the believers, includes all opinions, the story of Badr as well as the others. For the believers want to support the religion of Allāh, while the disbelievers want to extinguish the light of faith and to defeat the truth and cause falsehood to prevail. This was the view favored by Ibn Jarīr, and it is good.

The Punishment of the Disbelievers

﴿وَالَّذِينَ كَفَرُوا قُلَّتْ لَهُمْ نَارٌ﴾

«then as for those who disbelieved, garments of fire will be cut out for them,»

meaning, pieces of fire will be prepared for them. Sa'īd bin Jubayr said: "Of copper, for it is the hottest of things when it is heated."^[3]

[1] *Faṭḥ Al-Bārī* 8:297, *Muslim* 4:2323.

[2] *Faṭḥ Al-Bārī* 8:297.

[3] *Aṭ-Ṭabari*, 18:590.

﴿يُصَبُّ مِنْ قَرْيَةٍ رُؤُوسُهُمُ الْحَمِيمُ ۖ يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ﴾

«boiling water will be poured down over their heads. With it will melt (or vanish away) what is within their bellies, as well as (their) skins.»

meaning, when the boiling water -which is water that has been heated to the ultimate degree- is poured down over their heads.

Ibn Jarīr recorded from Abu Hurayrah that the Prophet ﷺ said:

«إِنَّ الْحَمِيمَ لَيُصَبُّ عَلَى رُؤُوسِهِمْ فَيَنْفُذُ الْجُمُجُمَةَ حَتَّى يَخْلُصَ إِلَى جَوْفِهِ، فَيَسْلُتُ مَا فِي جَوْفِهِ حَتَّى يَبْلُغَ قَدَمَيْهِ، وَهُوَ الصَّهْرُ، ثُمَّ يُعَادُ كَمَا كَانَ»

«The boiling water will be poured over their heads and will penetrate their skulls until it reaches what is inside, and what is inside will melt until it reaches their feet. This is the melting, then he will be restored to the state he was before.»^[1]

It was also recorded by At-Tirmidhi, who said it is *Ḥasan Ṣaḥīḥ*.^[2] This was also recorded by Ibn Abi Hātim, who then recorded that ‘Abdullāh bin As-Sariy said, “The angel will come to him, carrying the vessel with a pair of tongs because of its heat. When he brings it near to his face, he will shy away from it. He will raise a hammer that he is carrying and will strike his head with it, and his brains will spill out, then he will pour the brains back into his head. This is what Allāh says in the *Āyah*:

﴿يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ﴾

«With it will melt what is within their bellies, as well as (their) skins.»^[3]

﴿وَلَهُمْ ثَقْلَبُ مِنْ حَدِيدٍ﴾

«And for them are hooked rods of iron.»

[1] At-Tabari 18:591.

[2] *Tuhfat Al-Aḥwadhī* 7:301.

[3] *Ad-Durr Al-Manthūr* 6:21.

Ibn 'Abbās said, "They will be struck with them, and with each blow, a limb will be severed, and they will cry out for oblivion."^[1]

﴿كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا﴾

﴿Every time they seek to get away therefrom, from anguish, they will be driven back therein,﴾

Al-A'mash reported from Abu Zibiyān that Salmān said, "The fire of Hell is black and dark; its flames and coals do not glow or shine." Then he recited:

﴿كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا﴾

﴿Every time they seek to get away therefrom, from anguish, they will be driven back therein,﴾

﴿وَذُوقُوا عَذَابَ الْحَرِيقِ﴾

﴿"Taste the torment of burning!"﴾ This is like the Āyah:

﴿وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ بِهَا تَكْذِبُونَ﴾

﴿and it will be said to them: "Taste you the torment of the Fire which you used to deny."﴾ [32:20].

The meaning is that they will be humiliated by words and actions.

﴿إِنَّكَ أَنتَ الَّذِي تَدْخُلُ الَّذِينَ آمَنُوا وَغَمِلُوا الصَّالِحِينَ جَنَّاتٍ نَجْمِي مِنْ تَحْتِهَا الْأَنْهَارُ يُجْرُونَ فِيهَا مِنْ أَسْفَلٍ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ۖ وَعُودُوا إِلَى النَّعِيمِ مِنَ الْقَوْلِ وَغُودُوا إِلَى مَرْغَبٍ لَقِيْدٍ﴾

﴿23. Truly, Allāh will admit those who believe and do righteous good deeds, to Gardens underneath which rivers flow (in Paradise), wherein they will be adorned with bracelets of gold and pearls and their garments therein will be of silk.﴾

﴿24. And they are guided unto goodly speech and they are guided to the path of Him, Who is Worthy of all praises.﴾

[1] At-Ṭabari 18:593.

The Reward of the Believers

When Allāh tells us about the state of the people of Hell – we seek refuge with Allāh from that state of punishment, vengeance, burning and chains – and the garments of fire that have been prepared for them, He then tells us about the state of the people of Paradise – we ask Allāh by His grace and kindness to admit us therein. He tells us:

﴿إِنَّ اللَّهَ يَدْخُلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ حَشَنَ نَّجْوَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ﴾

«Truly, Allāh will admit those who believe and do righteous good deeds, to Gardens underneath which rivers flow,»

means, these rivers flow throughout its regions, beneath its trees and palaces, and its inhabitants direct them to go wherever they want.

﴿يُكْرَمُونَ فِيهَا﴾

«wherein they will be adorned» – with jewelry –

﴿مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا﴾

«with bracelets of gold and pearls» means, on their arms, as the Prophet ﷺ said in the agreed-upon *Hadīth*:

«تَلُغُ الْجَلِيَّةُ مِنَ الْمُؤْمِنِ حَيْثُ تَلُغُ الْوُضُوءُ»

«The jewelry of the believer [in Paradise] will reach as far as his Wudū' reached.»^[1]

﴿وَلِبَاسَهُمْ فِيهَا خَيْرٌ﴾

«and their garments therein will be of silk.»

in contrast to the garments of fire worn by the inhabitants of Hell, the people of Paradise will have garments of silk, *Sundus* and *Istabraq*^[2] fine green silk and gold embroidery, as Allāh says:

﴿عَلَيْهِمْ ثِيَابٌ خُضْرٌ دُرٌّ وَأَسَاوِرٌ مِنْ ذَهَبٍ وَسُرُرٌ أَخْضَرُ ۚ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا﴾

«Their garments will be of green Sundus, and Istabraq. They

^[1] *Fath Al-Bāri* 10:398, *Muslim* 1:219.

^[2] See the *Tafsīr* of *Sūrat Al-Kahf* 19:31, and *Sūrat Al-Insān* 76:21-22.

will be adorned with bracelets of silver, and their Lord will give them a pure drink. (And it will be said to them): "Verily, this is a reward for you, and your endeavor has been accepted." ﴿76:21-22﴾.

In the *Ṣaḥīḥ*, it says:

«لَا تَلْبَسُوا الْحَرِيرَ وَلَا الدِّيَّاجَ فِي الدُّنْيَا، فَإِنَّهُ مَنْ لَبَسَهُ فِي الدُّنْيَا لَمْ يَلْبَسْهُ فِي الْآخِرَةِ»

«Do not wear fine silk or gold embroidery in this world, for whoever wears them in this world, will not wear them in the Hereafter.»^[1]

‘Abdullāh bin Az-Zubayr said, "Those who do not wear silk in the Hereafter are those who will not enter Paradise. Allāh says:

﴿وَلَبَّاسُهُمْ فِيهَا حَرِيرٌ﴾

﴿and their garments therein will be of silk﴾»^[2]

﴿وَهُدًى إِلَى الطَّيِّبِ مِنَ الْقَوْلِ﴾

﴿And they are guided unto goodly speech.﴾

This is like the *Āyāt*:

﴿وَأُدْخِلَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ يُحَيَّتُهُمْ فِيهَا كُلَّ يَوْمٍ﴾

﴿And those who believed and did righteous deeds, will be made to enter Gardens under which rivers flow - to dwell therein forever, with the permission of their Lord. Their greeting therein will be: "Salām (peace!)"﴾ [14:23]

﴿وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ۖ سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ﴾

﴿And angels shall enter unto them from every gate (saying): "Salāmūn ‘Alaykum (peace be upon you!)", for you persevered in patience! Excellent indeed is the final home!"﴾ [13:23-24],

﴿لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْلِيمًا ۚ إِلَّا قِيلًا سَلَامًا سَلَامًا﴾

﴿No evil vain talk will they hear therein, nor any sinful speech.

^[1] Muslim 3:1642 and 1638.

^[2] An-Nasā’ī in *Al-Kubrā* 5:465.

But only the saying of, "Peace! Peace! (Salāman! Salāman!)." ﴿56:25-26﴾

They will be guided to a place in which they will hear good speech.

﴿وَلَقَدْ يَمْنُنَ فِيهَا وَرَأَوْنَهَا﴾

﴿Therein they shall be met with greetings and the word of peace and respect.﴾ [25:75],

unlike the scorn which will be heaped upon the people of Hell by way of rebuke, when they are told:

﴿ذُوقُوا عَذَابَ الْحَرِيقِ﴾

﴿'Taste the torment of burning!'﴾

﴿وَعُدُّوا إِلَىٰ مِزَانٍ لَّعِينٍ﴾

﴿and they are guided to the path of Him Who is Worthy of all praises.﴾

to a place in which they will give praise to their Lord for all His kindness, blessings and favors towards them, as it says in the *Ṣaḥīḥ Ḥadīth*:

﴿إِنَّهُمْ يُلْهِمُونَ النَّبِيَّ وَالْغَيْبَ فَمَا يُلْهِمُونَ الْقَسْرَ﴾

«They will be inspired with words of glorification and praise, just as they are inspired with breath.»^[1]

Some scholars of *Tafsīr* said that the *Āyah*,

﴿وَعُدُّوا إِلَىٰ الظُّلُمِ مِنَ الْقَوْلِ﴾

﴿And they are guided unto goodly speech﴾

refers to the Qur'ān; and it was said that it means *Lā ilāha illallāh* or words of remembrance prescribed in Islām. And the *Āyah*:

﴿وَعُدُّوا إِلَىٰ مِزَانٍ لَّعِينٍ﴾

﴿and they are guided to the path of Him Who is Worthy of all praises.﴾

means, the straight path in this world. These interpretations do not contradict that mentioned above. And Allāh knows best.

^[1] Muslim 4 :2180, 2181.

﴿إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً
الْمَكِينِ فِيهِ وَالْبَاءِ وَمَنْ بَرِدَ فِيهِ بِإِلْحَامٍ يُطْلَعُ تُذَوِّهُ مِنْ عَذَابِ الْهِرَّةِ﴾

﴿25. Verily, those who disbelieved and hinder (men) from the path of Allāh, and from Al-Masjid Al-Harām which We have made (open) to (all) men, the dweller in it and the visitor from the country are equal there, and whoever inclines to evil actions therein or to do wrong, him We shall cause to taste from a painful torment.﴾

A Warning to Those Who hinder Others from the Path of Allāh and from Al-Masjid Al-Harām and Who seek to do Evil Actions therein

Allāh rebukes the disbelievers for preventing the believers from coming to Al-Masjid Al-Harām and performing their rites and rituals there, claiming that they were its guardians,

﴿وَمَا كَانُوا أَوْلِيَاءَهُ إِنْ أُولَآئِهِمْ إِلَّا الضَّالُّونَ﴾

﴿and they are not its guardians. None can be its guardians except those who have Taqwā﴾ [8:34].

In this Āyah there is proof that it was revealed in Al-Madīnah, as Allāh says in Sūrat Al-Baqarah:

﴿يَسْأَلُونَكَ عَنِ الْقِتَالِ الْحَرَامِ فَقَالَ فِيهِ كَيْفٌ وَصَدُّ عَنْ سَبِيلِ اللَّهِ وَكُفْرًا بِهِ.
وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ﴾

﴿They ask you concerning fighting in the Sacred Months. Say, "Fighting therein is a great (transgression) but a greater (transgression) with Allāh is to prevent mankind from following the way of Allāh, to disbelieve in Him, to prevent access to Al-Masjid Al-Harām, and to drive out its inhabitants﴾ [2:217]

And Allāh says here:

﴿إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ﴾

﴿Verily, those who disbelieved and hinder (men) from the path of Allāh, and from Al-Masjid Al-Harām﴾

meaning, not only are they disbelievers, but they also hinder people from the path of Allāh and from Al-Masjid Al-Harām. They prevent the believers who want to go there from reaching

it, although the believers have more right than anyone else to go there. The structure of this phrase is like that to be found in the *Āyah*:

﴿الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ﴾

◀Those who believed, and whose hearts find rest in the remembrance of Allāh, verily, in the remembrance of Allāh do hearts find rest.▶ [13:28]

Not only are they believers, but their hearts also find rest in the remembrance of Allāh.

The Issue of renting Houses in Makkah

﴿الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْمَنْكِفِ فِيهِ وَالْبَادِ﴾

◀which We have made (open) to (all) men, the dweller in it and the visitor from the country are equal there▶

meaning that they prevent people from reaching Al-Masjid Al-Harām, which Allāh has made equally accessible to all in Sharī'ah, with no differentiation between those who live there and those who live far away from it.

﴿سَوَاءً الْمَنْكِفِ فِيهِ وَالْبَادِ﴾

◀the dweller in it and the visitor from the country are equal there.▶

Part of this equality is that everyone has equal access to all parts of the city and can live there, as 'Alī bin Abi Ṭalḥah reported from Ibn 'Abbās concerning the *Āyah*:

﴿سَوَاءً الْمَنْكِفِ فِيهِ وَالْبَادِ﴾

◀the dweller in it and the visitor from the country are equal there.▶

He [Ibn 'Abbās] said: "Both the people of Makkah and others can stay in Al-Masjid Al-Harām."⁽¹⁾

﴿سَوَاءً الْمَنْكِفِ فِيهِ وَالْبَادِ﴾

◀the dweller in it and the visitor from the country are equal there.▶

⁽¹⁾ At-Ṭabari 18:596.

Mujāhid said, "The people of Makkah and others are equally allowed to stay there." This was also the view of Abu Ṣāliḥ, 'Abdur-Raḥmān bin Sābiṭ and 'Abdur-Raḥmān bin Zayd bin Aslam. 'Abdur-Razzāq narrated from Ma'mar, from Qatādah who said: "Its own people and others are equal therein."

This is the issue about which Ash-Shāfi'ī and Ishāq bin Rāhwayh differed in the *Masjid* of Al-Khayf, when Aḥmad bin Hanbal was also present. Ash-Shāfi'ī was of the opinion that the various parts of Makkah can be owned, inherited and rented, and he used as evidence the *Ḥadīth* of Usāmah bin Zayd who said, "I said, O Messenger of Allāh, will you go and stay tomorrow in your house in Makkah?" He said,

«وَحَلَّ نَزْلُكَ لَنَا عَقِيلٌ مِنْ رِبَاعٍ؟»

«Has 'Aqīl left us any property?»

Then he said,

«لَا يَرِثُ الْكَافِرُ الْمُسْلِمَ وَلَا الْمُسْلِمُ الْكَافِرَ»

«A disbeliever does not inherit from a Muslim and a Muslim does not inherit from a disbeliever.»

This *Ḥadīth* was recorded in the Two *Ṣaḥīḥs*.^[1] He also used as evidence the report that 'Umar bin Al-Khaṭṭāb bought a house in Makkah from Safwān bin Umayyah for four thousand *Dīnārs*, and made it into a prison. This was also the view of Tāwūs and 'Amr bin Dīnār. Ishāq bin Rāhwayh was of the opinion that they (houses in Makkah) could not be inherited or rented. This was the view of a number of the Salaf, and Mujāhid and 'Aṭā' said likewise. Ishāq bin Rāhwayh used as evidence the report recorded by Ibn Mājah from 'Alqamah bin Naḍlah who said, "The Messenger of Allāh ﷺ, Abu Bakr and 'Umar died, and nobody claimed any property in Makkah except the grazing animals. Whoever needed to live there would take up residence there, and whoever did not need to live there would let others take up residence there."^[2]

'Abdur-Razzāq recorded that 'Abdullāh bin 'Amr said, "It is not allowed to sell or rent the houses of Makkah." He also said, narrating from Ibn Jurayj: "Aṭā' would not allow people to

[1] Al-Bukhārī no. 6764, Muslim 1614.

[2] Ibn Mājah 3107.

charge rent in the *Haram*, and he told me that 'Umar bin Al-Khaṭṭāb did not allow people to put gates on the houses of Makkah because the pilgrims used to stay in their courtyards. The first person to put a gate on his house was Suhayl bin 'Amr. 'Umar bin Al-Khaṭṭāb sent for him about that and he said, 'Listen to me, O Commander of the faithful, I am a man who engages in trade and I want to protect my back.' He said, 'Then you may do that.' " 'Abdur-Razzāq recorded from Mujāhid that 'Umar bin Al-Khaṭṭāb said, "O people of Makkah, do not put gates on your houses, and let the bedouins stay wherever they want."^[1] He said: Ma'mar told us, narrating from someone who heard 'Aṭā' say about the *Āyah*,

﴿سَوَاءٌ أَلْتَكِفُ فِيهِ وَالْبَادِ﴾

﴿the dweller in it and the visitor from the country are equal there,﴾

"They may stay wherever they want." Ad-Dāraqutni recorded a saying reported from 'Abdullāh bin 'Amr: "Whoever charges rent for the houses of Makkah, consumes fire."^[2]

Imām Aḥmad took a middle path, according to what his son Ṣāliḥ narrated from him, and he said, "They may be owned and inherited, but they should not be rented, so as to reconcile between all the proofs." And Allāh knows best.

A Warning to Those Who want to commit Evil Actions in the *Haram*

﴿وَمَنْ يُرِدْ فِيهِ بِالْعَمَىٰ يَظْلِمْ نَفْسَهُ مِنْ عَذَابِ أَلِيمٍ﴾

﴿and whoever inclines to evil actions therein or to do wrong, him We shall cause to taste from a painful torment.﴾

﴿يَظْلِمُ﴾

﴿or to do wrong,﴾ means, he aims deliberately to do wrong, and it is not the matter of misunderstanding. As Ibn Jurayj said narrating from Ibn 'Abbās, "This means someone whose actions are intentional."^[3]

[1] Ad-Durr Al-Manthūr 4 :633.

[2] Ad-Dāraqutni 2 :300.

[3] Aṭ-Ṭabari 18 :601.

'Ali bin Abi Talhah reported that Ibn 'Abbās said, "The evil action of *Shirk*."^[1] Al-'Awfi reported that Ibn 'Abbās said: "The evil action is allowing in the *Haram* what Allāh has forbidden, such as mistreating and killing, whereby you do wrong to those who have done you no wrong and you kill those who have not fought you. If a person does this, then he deserves to suffer a painful torment."^[2]

﴿يُظْلَمُ﴾

﴿or to do wrong,﴾ Mujāhid said, "To do some bad action therein. This is one of the unique features of *Al-Haram*, that the person who is about to do some evil action should be punished if this is his intention, even if he has not yet commenced the action." Ibn Abi Hātim recorded in his *Tafsir* that 'Abdullāh (i.e., Ibn Mas'ūd) commented about the *Āyah*,

﴿وَمَنْ يُرِدْ فِيهِ بِإِلْحَامٍ يُظْلَمُ﴾

﴿and whoever inclines to evil actions therein or to do wrong,﴾

"If a man intends to do some evil action therein, Allāh will make him taste a painful torment."^[3] This was also recorded by Ahmad.^[4] I say, [its] chain is *Ṣaḥīḥ* according to the conditions of Al-Bukhārī, and it is more likely *Mawqūf* than *Marfū'*. And Allāh knows best. Sa'īd bin Jubayr said, "Insulting a servant and anything more than that is (counted as) wrongdoing."

Habīb bin Abi Thābit said:

﴿وَمَنْ يُرِدْ فِيهِ بِإِلْحَامٍ يُظْلَمُ﴾

﴿and whoever inclines to evil actions therein or to do wrong,﴾

"Hoarding (goods) in Makkah." This was also the view of others.

﴿وَمَنْ يُرِدْ فِيهِ بِإِلْحَامٍ يُظْلَمُ﴾

﴿and whoever inclines to evil actions therein or to do wrong,﴾

[1] At-Ṭabari 18:600.

[2] At-Ṭabari 18:600.

[3] At-Ṭabari 18:601.

[4] Ahmad 1:428.

Ibn 'Abbās said, "This was revealed about 'Abdullāh bin Unays. The Messenger of Allāh ﷺ sent him with two men, one of whom was a Muhājir and the other from among the Anṣār. They began to boast about their lineages and 'Abdullāh bin Unays got angry and killed the Anṣārī. Then he reverted from Islām (became an apostate) and fled to Makkah. Then these words were revealed concerning him:

﴿وَمَنْ يُدْرِ فِيهِ بِالْحَكَامِ يُطْلَقْ﴾

﴿and whoever inclines to evil actions therein or to do wrong,﴾

meaning, whoever flees to Al-Haram to do evil actions, i.e., by leaving Islām." These reports indicate some meanings of the phrase "evil actions", but the meaning is more general than that and includes things which are more serious.^[1] Hence when the owners of the Elephant planned to destroy the House (the Ka'bah), Allāh sent against them birds in flocks,

﴿تَرِيَهُمْ بِحِجَارٍ مِنْ سِجِّيلٍ ۖ فَفَعَلَهُمْ كَسَفَ نَاعُولٍ ۖ﴾

﴿Striking them with stones of Sijjil.^[2] And He made them like (an empty field of) stalks (of which the corn has been eaten up by cattle).﴾ [105:4-5].

means He destroyed them and made them a lesson and a warning for everyone who intends to commit evil actions there. Hence it was reported in a Ḥadīth that the Messenger of Allāh ﷺ said:

﴿يَغْزُو هَذَا الْبَيْتَ جَيْشٌ حَتَّى إِذَا كَانُوا بَيْنَاءَ مِنَ الْأَرْضِ خِيفَ بِأُولِهِمْ وَأَخْرِجَهُمْ﴾

«This House will be attacked by an army, then when they are in a wide open space, the first of them and the last of them will be swallowed up by the earth.»^[3]

﴿وَلَوْ أَنَّكَ لِإِبْرَاهِيمَ مَكَاتٍ الْبَيْتِ أَنْ لَا تُتْرَفَ فِي شَيْءٍ وَطَهَّرَ بَيْتَ الْفَلَاكَيْنِ وَالْقَائِمِينَ وَالرُّكْعَ الشُّجُودَ ۖ وَلَئِنْ فِي النَّاسِ لَافْقَهُ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ۖ﴾

[1] The report is recorded by Ibn Abi Ḥātim. Its chain has some deficiency in it.

[2] See volume five, the explanation of Sūrah Hūd (11:82).

[3] Fath Al-Bārī 4:397.

﴿26. And (remember) when We showed Ibrāhīm the site of the House (saying): "Associate not anything with Me, and sanctify My House for those who circumambulate it, and those who stand up (for prayer), and those who bow and make prostration (in prayer):"﴾

﴿27. And proclaim to mankind the Hajj (pilgrimage). They will come to you on foot and on every lean camel, they will come from every Fajj 'Amīq.﴾

Building of the Ka'bah and the Proclamation of the Hajj

This is a rebuke to those among Quraysh who worshipped others than Allāh and joined partners with Him in the place which from the outset had been established on the basis of *Tawhīd* and the worship of Allāh Alone, with no partner or associate. Allāh tells us that He showed Ibrāhīm the site of the 'Atīq House, i.e., He guided him to it, entrusted it to him and granted him permission to build it. Many scholars take this as evidence to support their view that Ibrāhīm was the first one to build the House and that it was not built before his time. It was recorded in the Two *Ṣaḥīḥs* that Abu Dharr said, "I said, 'O Messenger of Allāh, which *Masjid* was the first to be built?' He said,

«الْمَسْجِدُ الْحَرَامُ»

«Al-Masjid Al-Ḥarām.» I said, 'Then which?' He said,

«بَيْتُ الْمَقْدِسِ»

«Bayt Al-Maqdis.» I said, 'How long between them?' He said,

«أَرْبَعُونَ سَنَةً»

«Forty years.»^[1] And Allāh says:

﴿إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا﴾

«Verily, the first House (of worship) appointed for mankind was that at Bakkaḥ (Makkah), full of blessing» [3:96] until the end of following two *Āyāt*.

Allāh says:

[1] *Fath Al-Bāri* 6:469, *Muslim* 1:370.

﴿وَعَهَدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ﴾

«and We commanded Ibrāhīm and Ismā'īl that they should purify My House for those who are circumambulating it, or staying (I'tikāf), or bowing or prostrating themselves.» [2:125]

And Allāh says here:

﴿أَن لَّا تَشْرِكُوا بِي شَيْئًا﴾

«Associate not anything with Me,» meaning, 'Build it in My Name Alone.'

﴿وَطَهِّرْ بَيْتِيَ﴾

«and sanctify My House» Qatādah and Mujāhid said, "And purify it from Shirk."^[1]

﴿لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ﴾

«for those who circumambulate it, and those who stand up, and those who bow, and make prostration (in prayer)»

means, 'and make it purely for those who worship Allāh Alone, with no partner or associate.' What is meant by "those who circumambulate it" is obvious, since this is an act of worship that is done only at the Ka'bah and not at any other spot on earth.

﴿وَالْقَائِمِينَ﴾

«and those who stand up» means, in prayer. Allāh says:

﴿وَالرُّكَّعِ السُّجُودِ﴾

«and those who bow, and make prostration.»

Tawāf and prayer are mentioned together because they are not prescribed together anywhere except in relation to the House. Tawāf is done around the Ka'bah and prayer is offered facing its direction in the majority of cases, with a few exceptions, such as when one is uncertain of the direction of the Qiblah, during battle and when praying optional prayers while traveling. And Allāh knows best.

﴿وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ﴾

^[1] At-Ṭabari 18:604.

﴿And proclaim to mankind the Hajj﴾ meaning, 'announce the pilgrimage to mankind and call them to perform pilgrimage to this House which We have commanded you to build.' It was said that Ibrāhīm said: "O Lord, how can I convey this to people when my voice will not reach them?" It was said: "Call them and We will convey it." So Ibrāhīm stood up and said, "O mankind! Your Lord has established a House so come on pilgrimage to it." It is said that the mountains lowered themselves so that his voice would reach all the regions of the earth, and those who were still in their mothers' wombs and their fathers' loins would hear the call. The response came from everyone in the cities, deserts and countryside, and those whom Allāh has decreed will make the pilgrimage, until the Day of Resurrection: "At Your service, O Allāh, at Your service." This is a summary of the narrations from Ibn 'Abbās, Mujāhid, 'Ikrimah, Sa'īd bin Jubayr^[1] and others among the Salaf. And Allāh knows best. This was recorded by Ibn Jarir and by Ibn Abi Hātim at length.

﴿يَأْتُونَكَ بِكُلِّ زِينَةٍ﴾

﴿They will come to you on foot and on every lean camel,﴾

This *Āyah* was used as evidence by those scholars whose view is that *Hajj* performed on foot by those who are able, is better than *Hajj* performed riding, because the phrase "on foot" is mentioned first, and because it is an indication of their keenness and resolve. Waki' narrated from Abu Al-'Umayyās from Abu Ḥalḥalah from Muḥammad bin Ka'b that Ibn 'Abbās said, "I do not regret anything except for the fact that I wish I had performed *Hajj* on foot, because Allāh says,

﴿يَأْتُونَكَ بِكُلِّ زِينَةٍ﴾

﴿They will come to you on foot﴾.^[2]

But the majority are of the view that performing *Hajj* while riding is better, following the example of the Messenger of Allāh ﷺ, because he performed *Hajj* riding, although his physical ability was sound.

[1] Aṭ-Ṭabari 18:605, 606, 607.

[2] Ad-Durr Al-Manthūr 6:35.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٣٥

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَهُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهُدُوا إِلَى صِرَاطِ الْحَمِيدِ
 ﴿٢٣٥﴾ إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَالسَّبِيلِ
 الْكَرَّارِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعَنكِفُ فِيهِ وَالْبَادِ
 وَمَنْ يُرِدْ فِيهِ بِالْحُكَامِ يَظْلَمْ تُذِقْهُ مِنْ عَذَابِ أَلِيمٍ ﴿٢٣٦﴾
 وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَاتِ الْبَيْتِ أَنْ لَا تُشْرِكْ فِي
 شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ
 السُّجُودِ ﴿٢٣٧﴾ وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى
 كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ﴿٢٣٨﴾ لِيَشْهَدُوا
 مَنَافِعَ لَهُمْ وَيَذْكُرُوا نِعْمَةَ اللَّهِ فِي أَثْنَارِ مَقَلَّتِهِ
 عَلَى مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ فَاكْلُوا مِنْهَا وَلَمْ يُعْسُوا
 أَلْسِنَهُ الْفَوَاحِشِ ﴿٢٣٩﴾ ثُمَّ لْيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا
 نُذُورَهُمْ وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ ﴿٢٤٠﴾ ذَلِكَ وَمَنْ
 يُعْظِمْ حُرْمَتَ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ وَأَجَلْتُ
 لَكُمْ الْأَنْقَمَ إِلَّا مَا بَيْنَ يَدَيْكُمْ فَاجْتَنِبُوا
 الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ ﴿٢٤١﴾

﴿يَأْتِينَ مِنْ كُلِّ فَجٍّ﴾

﴿they will come from every Fajj﴾ means every route, as Allāh says:

﴿وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا﴾

﴿and We placed therein Fijāj for them to pass﴾ [21:31].

﴿عَمِيقٍ﴾

﴿'Amīq﴾ means distant. This was the view of Mujāhid, 'Aṭā', As-Suddi, Qatādah, Muqātil bin Ḥayān, Ath-Thawri and others.^[1] This Āyah is like the Āyah in which Allāh tells us how Ibrāhīm prayed for his family,

﴿تَجْعَلْ أَرْضَهُ مِنَ النَّاسِ تَهْوِي﴾

﴿إِلَيْهِمْ﴾

﴿So fill some hearts among men with love towards them﴾ [14:37].

There is no one among the Muslims who does not long to see the Ka'bah and perform Ṭawāf, people come to this spot from every corner of the world.

﴿لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا نِعْمَةَ اللَّهِ فِي أَثْنَارِ مَقَلَّتِهِ عَلَى مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ فَاكْلُوا مِنْهَا وَلَمْ يُعْسُوا أَلْسِنَهُ الْفَوَاحِشِ ﴿٢٣٩﴾ ثُمَّ لْيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا نُذُورَهُمْ وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ ﴿٢٤٠﴾﴾

﴿28. That they may witness things that are of benefit to them,

^[1] Aṭ-Ṭabari 18:608.

and mention the Name of Allāh on appointed days, over the beast of cattle that He has provided for them. Then eat thereof and feed therewith the poor having a hard time.﴾

﴿29. Then let them complete their prescribed duties and perform their vows, and circumambulate the 'Aṭīq House.﴾

Hajj Brings benefits in this World and in the Hereafter

﴿لِيَشْهَدُوا مَنَافِعَ لَهُمْ﴾

﴿That they may witness things that are of benefit to them,﴾

Ibn 'Abbās said, "Benefits in this world and in the Hereafter." Benefits of the Hereafter includes Allāh's pleasure. Material benefits in this world include sacrificial animals and trade."^[1] This was also the view of Mujāhid and others, that the benefits come in this world and in the Hereafter.^[2] This is like the Āyah:

﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَسْتَغْفِرُوا فَنَعْلَكُمْ مِنْ رَبِّكُمْ﴾

﴿There is no sin on you if you seek the bounty of your Lord﴾
[2:198].

﴿وَذِكْرُوا أَسْمَ اللَّهِ فِي آبَارٍ مَقْلُوبَةٍ عَلَىٰ مَا نَفَعَهُمْ مِنْ بَيْعِهِمُ الْأَنْفُسَ﴾

﴿and mention the Name of Allāh on appointed days, over the beast of cattle that He has provided for them (for sacrifice).﴾

Shu'bah and Hushaym narrated from Abu Bishr from Sa'īd from Ibn 'Abbās, "The appointed days are the ten days (of Dhul-Hijjah).^[3] Al-Bukhārī narrated this with a disconnected chain in a manner denoting his approval of it.^[4]

Something similar was narrated from Abu Mūsā Al-Ash'ari, Mujāhid, Qatādah, 'Aṭā', Sa'īd bin Jubayr, Al-Ḥasan, Aḍ-Ḍaḥḥāk, 'Aṭā' Al-Khurāsāni and Ibrāhīm An-Nakha'i.^[5]

Al-Bukhārī recorded from Ibn 'Abbās that the Prophet ﷺ said:

[1] Aṭ-Ṭabari 18:609.

[2] Aṭ-Ṭabari 18:609.

[3] Faḥ Al-Bārī 2:531, Aṭ-Ṭabari 4:208.

[4] Faḥ Al-Bārī 2:531.

[5] Aṭ-Ṭabari 18:610, Ar-Rāzi, 23:26.

«مَا الْعَمَلُ فِي أَيَّامٍ أَفْضَلَ مِنْهَا فِي هَذِهِ»

«No deeds are more virtuous than deeds done on these days.»

They said, "Not even *Jihād* for the sake of Allāh?" He said,

«وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ إِلَّا رَجُلٌ يَخْرُجُ يُخَاطِرُ بِنَفْسِهِ وَمَالِهِ فَلَمْ يَرْجِعْ بِشَيْءٍ»

«Not even *Jihād* for the sake of Allāh, unless a man goes out risking himself and his wealth for the sake of Allāh, and does not come back with anything.»^[1]

Imām Aḥmad recorded that Ibn 'Umar said, "The Messenger of Allāh ﷺ said:

«مَا مِنْ أَيَّامٍ أَعْظَمَ عِنْدَ اللَّهِ وَلَا أَحَبَّ إِلَيْهِ الْعَمَلُ فِيهِنَّ مِنْ هَذِهِ الْأَيَّامِ الْعَشْرِ فَأَكْثِرُوا فِيهِنَّ مِنَ التَّهْلِيلِ وَالتَّكْبِيرِ وَالتَّحْمِيدِ»

«There are no days that are greater before Allāh or in which deeds are more beloved to Him than these ten days, so increase your *Tahلیل*, *Takbīr*, and *Tahmīd* during these days.»^[2]

Al-Bukhārī said, "Ibn 'Umar and Abu Hurayrah used to go out in the marketplace during the ten days and say *Takbīr*, and the people would say *Takbīr* when they said *Takbīr*."^[3]

These ten days include the day of 'Arafah. It was recorded in *Ṣaḥīḥ Muslim* that Abu Qatādah said, "The Messenger of Allāh ﷺ was asked about fasting on the day of 'Arafah, and he said,

«أَخْتِيبُ عَلَى اللَّهِ أَنْ يُكَفِّرَ الشَّئَءَ النَّاسِيَةَ وَالْأَيَّامَ»

«I hope by Allāh that it will be an expiation for the previous year and the coming year.»^[4]

These ten days include the day of *An-Naḥr* (Sacrifice), which is the greatest day of *Hajj*, and it was recorded in a *Ḥadīth* that it is the most virtuous day to Allāh.^[6]

[1] *Fath Al-Bāri* 2:530.

[2] They are, respectively: saying *Lā ilāha illallāh*; saying: *Allāhu Akbar*; and saying *Al-Ḥamdu Lillāh* or their like.

[3] *Aḥmad* 2:75.

[4] Al-Bukhārī the Book of *Al-ʿIdayn* the chapter of the Virtue of (good) Deeds during the Days of *Tashreeq*.

[5] *Muslim* 2:819.

[6] *Aḥmad* 4:350.

﴿عَلَىٰ مَا رَزَقْنَاهُمْ مِنَّا بَهِيمَةً الْأَنْعَامِ﴾

﴿over the beast of cattle that He has provided for them.﴾

means, camels, cattle and sheep, as Allāh explained in Sūrat Al-An'ām:

﴿ثَمِينَةَ أَرْوَاحٍ﴾

﴿eight pairs﴾ [6:143]

﴿فَكُلُوا مِنَّا وَالْمِثْرُ الْأَبَاسَ الْفَقِيرَ﴾

﴿Then eat thereof and feed therewith the poor having a hard time.﴾

It was recorded that when the Messenger of Allāh ﷺ offered his sacrifice, he commanded that part of each animal should be taken and cooked, and he ate some of the meat and drank some of the broth.^[1]

﴿فَكُلُوا مِنَّا﴾

﴿Then eat thereof﴾ Hushaym narrated from Husayn, from Mujāhid, "This is like the *Āyāt*:

﴿وَإِذَا حَلَلْتُمْ فَاصْطَادُوا﴾

﴿But when you finish the *Ḥrām*, you may hunt﴾ [5:2]

﴿فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ﴾

﴿Then when the (Jumu'ah) *Ṣalāh* (prayer) is ended, you may disperse through the land﴾ [62:10].^[2]

This was the view favored by Ibn Jarīr in his *Tafsīr*.

﴿الْأَبَاسَ الْفَقِيرَ﴾

﴿the poor having a hard time.﴾ 'Ikrimah said, "This means the one who is in desperate need whose poverty is apparent, and the poor person who is too proud to ask others for help."^[3]

Mujāhid said, "The one who does not stretch forth his hand

[1] Aḥmad 1:314.

[2] Aṭ-Ṭabari 18:611.

[3] Aṭ-Ṭabari 18:612.

(to ask for help)."^[1]

﴿ثُمَّ لْيَقْضُوا تَتَّهِمُ﴾

﴿Then let them complete their prescribed duties﴾

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "This means ending *Ihrām* by shaving one's head, putting on one's ordinary clothes, trimming one's nails and so on."^[2] This was also reported from him by 'Aṭā' and Mujāhid.^[3] This was also the view of 'Ikrimah and Muḥammad bin Ka'b Al-Quraẓi.^[4]

﴿وَلْيُقْرَأُوا نُدُورَهُمْ﴾

﴿and perform their vows,﴾ 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, this means any vows made about sacrificing a camel.^[5]

﴿وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ﴾

﴿and circumambulate the 'Atīq House.﴾ Mujāhid said, "This means the *Tawāf* which is obligatory on the day of Sacrifice."^[6] Ibn Abi Ḥātim recorded that Abu Ḥamzah said, "Ibn 'Abbās said to me: 'Have you read in Sūrat Al-Ḥajj where Allāh says:

﴿وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ﴾

﴿and circumambulate the 'Atīq House.﴾ The end of rituals is the *Tawāf* around the 'Atīq House."^[7] I say, this is what the Messenger of Allāh ﷺ did. When he came back from Minā on the day of Sacrifice, he began with stoning the *Jamrah*, stoning it with seven pebbles, then he offered his sacrifice and shaved his head, then he departed and circumambulated the House." In the Two *Ṣaḥīḥs* it was recorded that Ibn 'Abbās said, "The people were commanded to end their visit to the *Ka'bah* by circumambulating the House, but menstruating

[1] Aṭ-Ṭabari 18:612.

[2] Aṭ-Ṭabari 18:613.

[3] Aṭ-Ṭabari 18:610.

[4] Aṭ-Ṭabari 18:610.

[5] Aṭ-Ṭabari 18:614.

[6] *Ad-Durr Al-Manthūr* 4:643.

[7] Ibn Abi Ḥātim 8:2490.

women are exempt from this.^[1]

﴿وَالْبَيْتَ الْمَقَرَّ﴾

﴿the 'Atīq House﴾ the area from behind Al-Ḥijr,^[2] because this was originally part of the Ka'bah built by Ibrāhīm, but the Quraysh excused it from the House (when they had to rebuild it) because they were short of funds. The Messenger of Allāh ﷺ included it in his *Tawāf* and said that it is part of the House. He did not acknowledge the two Shāmi corners, because they were not built precisely upon the original foundations of Ibrāhīm. Qatādah narrated that Al-Ḥasan Al-Baṣrī commented on the *Āyah*,

﴿وَلْيَطَّوَّفُوا بِالْبَيْتِ الْمَقَرِّ﴾

﴿and circumambulate the 'Atīq House.﴾ "Because it is the first House established for mankind."^[3] This was also the view of 'Abdur-Rahmān bin Zayd bin Aslam.^[4] It was recorded that Ṭkrimah said, "It was called *Al-Bayt Al-'Atīq* because it survived (*U'tīqa*) from the flood at the time of Nūḥ." Khuṣayf said, "It was called *Al-Bayt Al-'Atīq* because it was never conquered by any tyrant."^[5]

﴿ذَلِكَ وَمَنْ يُعِظْ حُرْمَتَ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ. وَأَجَلْتُ لَكُمْ أَنْتُمْ إِلَّا مَا بَيْنَ أَيْدِيكُمْ فَاجْتَنِبُوا الزَّيْجَ مِنَ الْأَوْتَنِ وَاجْتَنِبُوا قَوْلَ الزُّورِ ۚ حُنْفَ اللَّهِ عِبْرَتُكُمْ يُدْرِكُ الْبَاطِلَ فَكُنَّا خَرَّ مِنَ السَّمَاءِ فَتَخَلَّفَهُ الطُّيَرُ أَوْ نَهَى بِهِ الرَّيْحُ فِي مَكَانٍ سَمِيٍّ﴾

﴿30. That and whoever honors the sacred things of Allāh, then that is better for him with his Lord. The cattle are lawful to you, except those (that will be) mentioned to you. So shun the

[1] *Fath Al-Bārī* 3:684 Muslim 2:963.

[2] The area near the Ka'bah that is enclosed by a low semi-circular wall.

[3] *Al-Qurṭubī* 12:52.

[4] *Aṭ-Ṭabarī* 18:615.

[5] There are a few narrations reported from the Salaf saying that the meaning of 'Atīq is "Ancient", and it is commonly translated that way. However, Ibn Kathīr's view is the common and most popularly reported view.

Rijs of the idols, and shun false speech.﴾

﴿31. *Ḥunafā' Lillāh, not associating partners unto Him; and whoever assigns partners to Allāh, it is as if he had fallen from the sky, and the birds caught him in midair, or the wind had thrown him to a far off place.﴾*

The Reward for avoiding Sin

Allāh says: This is what We have commanded you to do in the rituals (of *Hajj*), and this is the great reward that the person who does that will gain.'

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا﴾

﴿whoever honors the sacred things of Allāh,﴾

means, whoever avoids disobeying Him and does not transgress that which is sacred, and regards committing sin as a very serious matter,

﴿يَكْفُرْ بِهِ خَيْرٌ لَّهُ عِنْدَ رَبِّهِ﴾

﴿then that is better for him with his Lord.﴾

means, he will attain much good and a great reward for doing that. Just as the one who does acts of obedience will earn a great reward, so too, the one who avoids sin will earn a great reward.

Cattle are Lawful

﴿وَأُحِلَّتْ لَكُمُ الْآفَاقُ إِلَّا مَا يَتْلُو عَلَيْكُمْ﴾

﴿The cattle are lawful to you, except those (that will be) mentioned to you.﴾

means, 'We have made permissible for you all the *An'ām* (cattle etc.),' and Allāh has not instituted things like *Bahīrah* or a *Sā'ibah* or a *Wasīlah* or a *Hām*.^[1]

﴿إِلَّا مَا يَتْلُو عَلَيْكُمْ﴾

﴿except those mentioned to you.﴾ the prohibition of *Al-Maytah*,^[2] blood, the flesh of swine, and that on which Allāh's Name has

[1] See the *Tafsīr* of Sūrat *Al-Mā'idah* [5:3].

[2] See the *Tafsīr* of Sūrat *Al-Mā'idah* [5:3].

not been mentioned while slaughtering (that which has been slaughtered as a sacrifice for others than Allāh, or has been slaughtered for idols) and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns – and that which has been (partly) eaten by a wild animal – unless you are able to slaughter it (before its death) – and that which is sacrificed (slaughtered) on *An-Nuṣub*.^[1] This was the view of Ibn Jarīr, who recorded it from Qatādah.^[2]

The Command to shun *Shirk* and Lying

﴿فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاعْتَبِرُوا قَوْلَكَ أَذْرَبِ﴾

«So shun the Rijis of the idols, and shun false speech.»

From this it is clear what *Ar-Rijs* means, i.e., avoid the abomination, which means idols. *Shirk* is mentioned in conjunction with false speech, as in the *Āyah*:

﴿قَدْ إِذَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْأَتْمَ وَالْقِيَّ يَمْنَرُ الْعَقَىٰ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يَنْزِلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا نَعْلَمُ ۚ﴾

«Say: "(But) the things that my Lord has indeed forbidden are *Al-Fawāhish* (immoral sins) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners with Allāh for which He has given no authority, and saying things about Allāh of which you have no knowledge".»
[7:33]

This includes bearing false witness. In the Two *Ṣaḥīḥs* it was reported from Abu Bakrah that the Messenger of Allāh ﷺ said:

«أَلَا أُبَيِّنُكُمْ بِأَخْبَرِ الْكِبَارِ؟»

«Shall I not tell you about the worst of major sins?»

We said, "Yes, O Messenger of Allāh." He said:

«الْإِشْرَاكَ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ»

«Associating others with Allāh, disobeying one's parents.»

[1] See the *Tafsir* of *Sūrat Al-Mā'idah* [5:3].

[2] *Aṭ-Ṭabari* 18:618.

He was reclining, then he sat up and said:

أَلَا وَقَوْلُ الزُّورِ، أَلَا وَشَهَادَةُ الزُّورِ

‘and indeed giving false statements, and indeed bearing false witness...’

and he kept on repeating it until we wished that he would stop.^[1]

Imām Aḥmad recorded that Khuraym bin Fātik Al-Asadi said, “The Messenger of Allāh ﷺ prayed Aṣ-Ṣubḥ (Al-Fajr), and when he had finished, he stood up and said:

«عَذَلْتُ شَهَادَةَ الزُّورِ الْإِشْرَاقَ بِاللهِ عَزَّ وَجَلَّ»

‘Bearing false witness is on a par with the association of others with Allāh.’

Then he recited this Āyah:

﴿فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَرْسِينَ وَاجْتَنِبُوا قَوْلَ الزُّورِ ۚ حُنَفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ

يُذُنُ﴾

‘So shun the Rijs of the idols, and shun lying speech. Ḥunafā’ Lillāh, not associating partners unto Him;’^[2]

﴿حُنَفَاءَ لِلَّهِ﴾

‘Ḥunafā’ Lillāh’ means, sincerely submitting to Him Alone, shunning falsehood and seeking the truth. Allāh says:

﴿غَيْرَ مُشْرِكِينَ يُذُنُ﴾

‘not associating partners unto Him;’ Then Allāh gives a likeness of the idolator in his misguidance and being doomed and being far away from true guidance, and says:

﴿وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ﴾

‘and whoever assigns partners to Allāh, it is as if he had fallen from the sky,’

meaning,

﴿فَنَحْنُفُهُمُ الظُّلُمُ﴾

[1] Faṭḥ Al-Bārī 10:419, Muslim 1:91.

[2] Aḥmad 4:321.

Explanation of the *Uḍḥiyyah* and the *Sha'ā'ir* of Allāh

﴿وَمَنْ يُعِظِمِ شَعَائِرَ اللَّهِ﴾

﴿and whosoever honors the *Sha'ā'ir* of Allāh,﴾ means, His commands.

﴿فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ﴾

﴿then it is truly from the *Taqwā* of the hearts.﴾

This also includes obeying His commands in the best way when it comes to offering sacrifices, as Al-Ḥakam said narrating from Miqsam, from Ibn 'Abbās: "Honoring them means choosing fat, healthy animals (for sacrifice)."^[1] Abu Umāmah bin Sahl said: "We used to fatten the *Uḍḥiyyah* in Al-Madīnah, and the Muslims used to fatten them." This was recorded by Al-Bukhārī.^[2] In *Sunan Ibn Mājah*, it was recorded from Abu Rāfi' that the Messenger of Allāh ﷺ sacrificed two castrated, fat, horned rams.^[3] Abu Dāwud and Ibn Mājah recorded from Jābir: "The Messenger of Allāh ﷺ sacrificed two castrated, fat, horned rams."^[4] It was ﷺ said, "The Messenger of Allāh ﷺ commanded us to examine their eyes and ears, and not to sacrifice the *Muqābilah*, the *Mudābirah*, the *Sharqā*, nor the *Kharqā*." This was recorded by Aḥmad and the *Sunan* compilers, and At-Tirmidhi graded it *Ṣaḥīḥ*.^[5] As for the *Muqābilah*, it is the one whose ear is cut at the front, *Mudābirah* is the one whose ear is cut at the back, the *Shurqā* is the one whose ear is split, as Ash-Shāfi'i said. The *Kharqā* is the one whose ear is pierced with a hole. And Allāh knows best. It was recorded that Al-Barā' said, "The Messenger of Allāh ﷺ said:

[1] Aṭ-Ṭabari 18:621.

[2] *Faṭḥ Al-Bārī* 10:11.

[3] Aḥmad 6:8 - he is the only one who reported this version as was stated by the author in *Jāmi' Al-Masānīd was-Sunan* 14:21.

[4] Abu Dāwud 3:231, Ibn Mājah 2:1043.

[5] Aḥmad 1:108, Abu Dāwud 3:237, *Tuḥfat Al-Aḥwadhī* 5:82, An-Nasā'i 7:217, Ibn Mājah 2:1050.

«أَرْبَعٌ لَا تَجُوزُ فِي الْأَصَاغِي: الْعَوْرَاءُ الَّتِي عَوْرَتُهَا، وَالْمَرِيضَةُ الَّتِي مَرَضُهَا، وَالْعَرْجَاءُ الَّتِي ظَلْعُهَا، وَالْكُسِيرَةُ الَّتِي لَا تُقْبَى»

«Four are not permitted for sacrifice: those that are obviously one-eyed, those that are obviously sick, those that are obviously lame and those that have broken bones, which no one would choose.»

This was recorded by Ahmad and the Sunan compilers, and At-Tirmidhi graded it *Ṣaḥīḥ*.^[1]

The Benefits of the Sacrificial Camels

«لَكُمْ فِيهَا مَنَافِعُ»

«In them are benefits for you» meaning, in the *Budn* (sacrificial camels) you find benefits such as their milk their wool and hair, and their use for riding.

«لَكُمْ فِيهَا مَنَافِعُ إِنْ أَمَلْتُمْ»

«In them are benefits for you for an appointed term,»

Miqsam reported that Ibn 'Abbās said: "Until you decide to offer them as a sacrifice."^[2] It was recorded in the Two *Ṣaḥīḥs* from Anas that the Messenger of Allāh ﷺ saw a man driving his sacrificial camel and said,

«ارْكَبْهَا»

«Ride it.» The man said, "It is a sacrificial camel." He said,

«ارْكَبْهَا وَبِحُكِّ»

«Ride it, woe to you!» the second or third time.^[3]

According to a report recorded by Muslim from Jābir, the Messenger of Allāh ﷺ said:

[1] Ahmad 4:284, Abu Dāwud 2802, At-Tirmidhi 1497, An-Nasā'i 7:215, Ibn Mājah 3144.

[2] At-Ṭabari 18:623.

[3] *Faḥ al-Bārī* 5:450, Muslim 2:960.

بِسْمِ اللَّهِ

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الْحَاقَّةُ

حَقَاقَةُ اللَّهِ غَيْرُ مُشْرِكِينَ بِهِ. وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ ﴿٣٣٦﴾ ذَلِكَ وَمَنْ يُعْظِمِ شَعْبَهُ اللَّهُ فَانْهَارَ مِنْ تَتَوَّى الْقُلُوبُ لَكُمْ فِيهَا مَنْفَعٌ إِلَى أَجَلٍ مُسَمًّى ثُمَّ يَحْمِلُهَا إِلَى الْبَيْتِ الْعَتِيقِ ﴿٣٣٧﴾ وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِيَذْكُرُوا اسْمَ اللَّهِ عَلَى مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ فَإِنَّهُمْ وَاللَّهُ وَجِدُوا فَلَهِمْ أَشْلُمُوا وَيُنَادِي الْمُخْبِتِينَ ﴿٣٣٨﴾ الَّذِينَ إِذَا ذَكَرُوا اللَّهَ وَجِلَتْ قُلُوبُهُمْ وَالصَّانِدِينَ عَلَى مَا آصَابَهُمْ وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣٣٩﴾ وَالَّذِينَ جَعَلْنَاهُمْ لَكُمْ مِنْ شَعْبٍ يُدْعُونَ إِلَيْكُمْ فِيهَا خَيْرٌ فَادْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافٍ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطِيعُوا الْقَارِعَ وَالْمُعْتَرِ كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٣٤٠﴾ لَنْ يَأْتِيَ اللَّهُ لُحُومَهَا وَلَا دِمَائُهَا وَلَكِنْ يَأْتِيهِ التَّقْوَى مِنْكُمْ كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَيُنَادِي الْمُخْبِتِينَ ﴿٣٤١﴾ إِنَّ اللَّهَ يُدْفِعُ عَنِ الَّذِينَ آمَنُوا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَاذِبٍ ﴿٣٤٢﴾

«ارْكَبْهَا بِالْمَعْرُوفِ إِذَا أَلْجَأَتْ إِلَيْهَا»

«Ride it gently according to your needs.»^[1]

«ثُمَّ يَحْمِلُهَا إِلَى الْبَيْتِ الْعَتِيقِ»

«and afterwards they are brought for sacrifice to the 'Atiq House.» meaning, they are eventually brought to the 'Atiq House - which is the Ka'bah - as Allāh says:

«مِمَّا يَبِغِ الْكَعْبَةِ»

«an offering, brought to the Ka'bah» [5:95]

«وَالَّذِي مَنَعُوا أَنْ يَبِغِ حِلَّةً»

«and detained the Hady, from reaching their place of sacrifice» [48:25]

«وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِيَذْكُرُوا اسْمَ اللَّهِ عَلَى مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ فَإِنَّهُمْ وَاللَّهُ وَجِدُوا فَلَهِمْ أَشْلُمُوا وَيُنَادِي الْمُخْبِتِينَ» الَّذِينَ إِذَا ذَكَرُوا اللَّهَ وَجِلَتْ قُلُوبُهُمْ وَالصَّانِدِينَ عَلَى مَا آصَابَهُمْ وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ»

«34. And for every nation We have appointed religious ceremonies, that they may mention the Name of Allāh over the beast of cattle that He has given them for food. And your God is One God, so you must submit to Him Alone. And give glad tidings to the Mukhbitin.»

«35. Whose hearts are filled with fear when Allāh is mentioned, and the patient who bear whatever may befall them, and who

[1] Muslim 2:961.

perform the Ṣalāh, and who spend out of what We have provided for them.﴾

Rites of Sacrifice have been prescribed for every Nation in the World

Allāh tells us that sacrifice and shedding blood in the Name of Allāh has been prescribed for all nations. 'Alī bin Abi Ṭalḥah reported that Ibn 'Abbās said,

﴿وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا﴾

﴿And for every nation We have appointed religious ceremonies,﴾ "Festivals." Ikrimah said, "Sacrifices."

﴿وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا﴾

﴿And for every nation We have appointed religious ceremonies,﴾

Zayd bin Aslam said, "This means Makkah; Allāh did not appoint religious ceremonies anywhere else for any nation."^[1]

﴿لِيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ﴾

﴿that they may mention the Name of Allāh over the beast of cattle that He has given them for food.﴾

It was recorded in the Two Ṣaḥīḥs that Anas said, "The Messenger of Allāh ﷺ brought two fat, horned rams; he said *Bismillāh* and *Allāhu Akbar*, then he put his foot on their necks."^[2]

﴿إِلَهُكُمْ إِلَهٌُ وَاحِدٌ فَلَهُ أَسْلِمْنَا﴾

﴿And your God is One God, so you must submit to Him Alone.﴾

Your God is One, even though the Laws of the Prophets may vary and may abrogate one another. All of the Prophets called mankind to worship Allāh Alone with no partner or associate.

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾

﴿And We did not send any Messenger before you but We

^[1] Ad-Durr Al-Manthūr 6:48.

^[2] Faṭḥ Al-Bārī 10:25, Muslim 3:1556.

revealed to him (saying): None has the right to be worshipped but I, so worship Me.﴾ [21:25]. Allāh says:

﴿فَلَهُ اسْمُهُ﴾

﴿so you must submit to Him Alone.﴾ meaning, submit to His commands and obey Him in all sincerity.

﴿وَتَبَرَّ الْمُحْسِنِينَ﴾

﴿And give glad tidings to the Mukhbitīn.﴾ Mujāhid said about Mukhbitīn, "Those who find contentment in their faith."^[1] Ath-Thawri said, "Those who find contentment in their faith and who accept the decree of Allāh and submit to Him."^[2] It is better to interpret it by what comes next, which is:

﴿الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ﴾

﴿Whose hearts are filled with fear when Allāh is mentioned,﴾ meaning, their hearts fear Him.

﴿وَالصَّابِرِينَ عَلَى مَا أَصَابَهُمْ﴾

﴿and the patient who bear whatever may befall them﴾ meaning, of afflictions.

﴿وَالْمُتَّقِينَ الصَّلَاةَ﴾

﴿and who perform the Ṣalāh,﴾ they fulfill the duties which Allāh has enjoined upon them, the duty of performing the obligatory prayers.

﴿وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ﴾

﴿and who spend out of what We have provided for them.﴾

the good provision which Allāh has given them. They spend on their families and servants, and on the poor and needy; they treat people kindly while remaining within the limits set by Allāh. This is in contrast to the hypocrites, who are the opposite of all this, as we have discussed in the *Tafsīr* of Sūrah Barā'ah,^[3] to Allāh be praise and blessings.

[1] At-Tabari 18:628.

[2] *Tafsīr Ath-Thawri* 213.

[3] See volume four, in the *Tafsīr* of Sūrat At-Tawbah 9:67.

﴿وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِنْ شَعِيرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافٍ فَإِذَا وَجِيتُ جُنُوبَهَا تَكْلُوا مِنْهَا وَأَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ كَذَلِكَ سَرَرْنَا لَكُمْ لِلْمَلِكِ تَشْكُرُونَ﴾

436. And the Budn, We have made them for you as among the symbols of Allāh, wherein you have much good. So mention the Name of Allāh over them when they are drawn up in lines (for sacrifice). Then, when they are down on their sides (after slaughter), eat thereof, and feed the Qāni' and the Mu'tarr. Thus have We made them subject to you that you may be grateful.﴾

The Command to slaughter the Budn (Sacrificial Camel)

Here Allāh reminds His servants of the blessing which He has bestowed on His servants, by creating the Budn^[1] for them and making them one of His symbols. For He has decreed that they should be brought to His Sacred House; indeed, they are the best of that which may be offered as a sacrifice to Allāh, as He says:

﴿لَا تَجْلُوا شَعِيرَ اللَّهِ وَلَا الشَّهْرَ لِلرَّحْمَةِ وَلَا الْهَدْيَ وَلَا الْقَتْلَ وَلَا بَيْنَ أَيْتِ الْكَرَامِ﴾

﴿Violate not the sanctity of the Sha'ā'ir of Allāh, nor of the Sacred Month, nor of the animals brought for sacrifice, nor the garlanded people or animals, and others, nor the people coming to the Sacred House﴾[5:2]

﴿وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِنْ شَعِيرِ اللَّهِ﴾

﴿And the Budn, We have made them for you as among the symbols of Allāh,﴾

Ibn Jurayj said: "Aṭā' commented on this Āyah, 'Cattle and camels.'^[2] A similar view was also reported from Ibn 'Umar, Sa'īd bin Al-Musayyib and Al-Ḥasan Al-Baṣrī.^[3] Mujāhid said: "Al-Budn means camels."^[4] According to Muslim, Jābir bin 'Abdullāh and others said, "The Messenger of Allāh ﷺ commanded us to share in offering the sacrifice, a Budn (camel) for seven people, and one cow for seven people."^[5]

[1] Its explanation follows.

[2] Aṭ-Ṭabari 18:630.

[3] Muslim 2:882.

[4] Ibn Abi Shaybah the unpublished section 367.

[5] Muslim 2:882.

﴿لَكَرُ فِيهَا خَيْرٌ﴾

«wherein you have much good.» means, reward in the Hereafter.

﴿فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِمْ سَوَاقً﴾

«So mention the Name of Allāh over them when they are drawn up in lines (for sacrifice).»

It was reported from Al-Muṭṭalib bin ‘Abdullāh bin Ḥanṭab that Jābir bin ‘Abdullāh said, “I prayed with the Messenger of Allāh ﷺ on ‘Id Al-Adḥā. When he finished, he brought a ram and slaughtered it, saying,

«بِاسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ، اللَّهُمَّ هَذَا عَنِّي وَعَنْ لَمْ يُضَحَّ مِنْ أُمَّتِي»

«Bismillāh, and Allāhu Akbar. O Allāh, this is on behalf of me and anyone of my Ummah who has not offered a sacrifice.»

This was recorded by Aḥmad, Abu Dāwud and At-Tirmidhi.^[1] Muḥammad bin Ishāq recorded from Yazīd bin Abi Ḥabīb from Ibn ‘Abbās that Jābir said, “The Messenger of Allāh ﷺ sacrificed two rams on the day of ‘Id, and when he lay them down to sacrifice them, he said:

«وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ خَافِعًا مُسْلِمًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ، وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ، اللَّهُمَّ مِنْكَ وَلَكَ عَنْ مُحَمَّدٍ وَأُمَّي»

«I turn my face to the One Who created the heavens and the earth, being true and sincere in faith submitting myself to Him Alone, and I am not of the idolators. Verily, my prayer, my sacrifice, my living and my dying are for Allāh, the Lord of all that exists for, with no partner or associate for Him. Thus am I commanded, and I am the first of the Muslims. O Allāh, from You and to You, on behalf of Muḥammad and his Ummah.»

Then he said, ‘Bismillāh’ and ‘Allāhu Akbar’ and slaughtered them.^[2]

It was reported from ‘Ali bin Al-Huṣayn from Abu Rāfi’ that

[1] Aḥmad 3:356, Abu Dāwud 3:230, Tuḥfat Al-Aḥwadhī 5:113.

[2] Abu Dāwud 3:230, 231. There are a number of narrations for this text which strengthen its authenticity.

when the Messenger of Allāh ﷺ wanted to offer a sacrifice, he would buy two fat, horned, fine rams. When he had prayed and addressed the people, he would bring one of them to where he was standing in the prayer place, and would sacrifice it himself with a knife, then he would say:

«اللَّهُمَّ هَذَا عَنْ أَتْحَى جَمِيعِهَا: مَنْ شَهِدَ لَكَ بِالْإِزْجِيدِ وَشَهِدَ لِي بِالْبَلَاغِ»

«O Allāh, this is on behalf of all of my Ummah, whoever bears witness of Tawhīd of You and bears witness that I have conveyed.»

Then he would bring the other ram and sacrifice it himself, and say,

«هَذَا عَنْ مُحَمَّدٍ وَآلِ مُحَمَّدٍ»

«This is on behalf of Muḥammad and the family of Muḥammad.»

He would give them to the poor and he and his family would eat from it as well. This was recorded by Aḥmad and Ibn Mājah.^[1]

Al-A'mash narrated from Abu Zabiyan from Ibn 'Abbās,

«فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافٍ»

«So mention the Name of Allāh over them when they are drawn up in lines (for sacrifice).»

«When they are standing on three legs, with the left foreleg tied up. He says *Bismillāh* and *Allāhu Akbar*, *Lā ilāha illallāh*, *Allāhumma Minka wa Laka* (In the Name of Allāh and Allāh is Most Great; there is no God but Allāh. O Allāh, from You and to You).»

In the Two *Ṣaḥīḥs* it was recorded that Ibn 'Umar came to a man who had made his camel kneel down in order to sacrifice it. He said, «Make it stand up fettered, (this is) the *Sunnah* of Abu Al-Qāsim [i.e. the Prophet Muḥammad ﷺ].»^[2]

«فَإِذَا وَجَّتَ جُنُوبَهَا»

«Then, when they are down on their sides,»

[1] Aḥmad 6:8 Ibn Mājah 2:1043, 1044.

[2] Al-Bukhārī no. 1713.

Ibn Abi Najih reported that Mujāhid said, "This means, when it has fallen to the ground."^[1] This was narrated from Ibn 'Abbās, and a similar view was narrated from Muqātil bin Hayyān. 'Abdur-Rahmān bin Zayd bin Aslam said,

﴿وَإِذَا وَجَبَتْ جُنُوبُهَا﴾

«Then, when they are down on their sides,»

"Meaning, when they have died."^[2] This is what was meant by the comment of Ibn 'Abbās and Mujāhid, for it is not permitted to eat from the sacrifice when it has been slaughtered until it has died and its movements have ceased. It was reported in a *Marfū'* *Hadīth*:

«لَا تُعْجَلُوا الْقَوْمَ أَنْ تَرْمَوْا»

«Do not rush until you are sure that the animal is dead.»^[3]

Ath-Thawri narrated in his *Jāmi'* that 'Umar bin Al-Khaṭṭāb said that, and he supported it with the *Hadīth* of Shaddād bin 'Aws in *Ṣaḥīḥ Muslim*:

«إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ. فَإِذَا قَتَلْتُمْ فَأَخْبِرُوا الْوَيْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَخْسِرُوا الذَّبْحَةَ، وَلْيَجِدْ أَحَدُكُمْ ضَرْفَتَهُ، وَلْيَبْرَحْ ذُبَيْحَتَهُ»

«Allāh has prescribed proficiency in all things. If you kill, kill well; and if you slaughter, slaughter well. Let each one of you sharpen his blade and let him spare suffering to the animal he slaughters.»^[4]

It was recorded that Abu Wāqid Al-Laythi said, "The Messenger of Allāh ﷺ said:

«مَا قُطِعَ مِنَ الْبَيْحَةِ وَهِيَ حَيَّةٌ فَهِيَ مَيْتَةٌ»

«Whatever is cut from an animal while it is still alive is *Maytah* (dead flesh).»

This was recorded by Aḥmad, Abu Dāwud and At-Tirmidhi, who graded it *Ṣaḥīḥ*.^[5]

[1] At-Ṭabari 18:635.

[2] At-Ṭabari 18:635.

[3] Al-Bayhaqi 9:278.

[4] Muslim 3:1548.

[5] Aḥmad 5:518, Abu Dāwud 3:277, *Tuḥfat Al-Aḥwadhī* 5:55.

﴿فَكُلُوا مِنْهَا وَالْعِمْزُ الْفَالِاحَ وَالْمَعَزَّ﴾

﴿eat thereof, and feed Qāni' and the Mu'tarr...﴾

This is a command which implies that this is permissible. Al-'Awfi reported that Ibn 'Abbās said, "Qāni' is the one who is content with what he is given and he stays in his house, and the Mu'tarr is the one who comes to you and rubs shoulders with you so that you will give him some meat, but he does not ask for it."^[1] This was also the view of Mujāhid and Muhammad bin Ka'b Al-Quraẓi.^[2] 'Alī bin Abi Ṭalḥah reported that Ibn 'Abbās said, "Qāni' is the one who is too proud to ask, and Mu'tarr is the one who does ask."^[3] This was also the view of Qatādah, Ibrāhīm An-Nakha'i and Mujāhid, according to one report narrated from him.^[4] And the opposite was also suggested. This Āyah has been quoted as evidence by those scholars who said that the sacrifice should be divided into three: a third for the one who offers the sacrifice to eat from, a third to be given as gifts to his friends, and a third to be given in charity to the poor, because Allāh says:

﴿فَكُلُوا مِنْهَا وَالْعِمْزُ الْفَالِاحَ وَالْمَعَزَّ﴾

﴿eat thereof, and feed the poor who does not ask, and the beggar who asks.﴾

But there is no evidence in this Āyah for this view. According to a Ṣaḥīḥ Ḥadīth, the Messenger of Allāh ﷺ said to the people:

«إِنِّي كُنْتُ نَهَيْتُكُمْ عَنِ ادِّخَارِ لُحُومِ الْأَضَاجِي فَوْقَ ثَلَاثٍ، فَكُلُوا وَادَّجِرُوا مَا بَدَأَ لَكُمْ»

«I used to forbid you to keep the meat of the sacrifice for more than three days, but now eat from it and keep it as you see fit.»^[5]

According to another report:

^[1] At-Tabari 18:636.

^[2] At-Tabari 18:636.

^[3] At-Tabari 18:363, 367.

^[4] At-Tabari 18:363, 367.

^[5] An-Nasa'i 7:234.

«فَكُلُوا وَادَّخِرُوا وَنَصَّدُقُوا»

«Eat some, keep some and give some in charity.»^[1]

According to another report:

«فَكُلُوا وَأَطْعِمُوا وَنَصَّدُقُوا»

«Eat some, feed others, and give some in charity.»^[2]

As for the animal skins, it was recorded in *Musnad Ahmad* from Qatādah bin An-Nu'mān in the *Ḥadīth* about the sacrifice:

«فَكُلُوا وَنَصَّدُقُوا، وَاسْتَنْتِعُوا بِجُلُودِهَا وَلَا تَبِيعُوهَا»

«Eat and give in charity, and make use of the skins, but do not sell them.»^[3]

(Note)

It was recorded that Al-Barā' bin 'Azib said, "The Messenger of Allāh ﷺ said:

«إِنَّ أَوَّلَ مَا تَبْدَأُ بِهِ فِي يَوْمِنَا هَذَا أَنْ نُصَلِّيَ، ثُمَّ نَرْجِعَ فَنُضَحُّ، فَمَنْ فَعَلَ ذَلِكَ فَقَدْ أَصَابَ سُنَّتَنَا، وَمَنْ ذَبَحَ قَبْلَ الصَّلَاةِ فَإِنَّمَا هُوَ لَحْمٌ قَدَّمَهُ لِأَهْلِهِ لَيْسَ مِنَ التَّسْبِيحِ شَيْءٌ»

«The first thing that we should do on this day of ours ('Īd) is to pray, then we return and offer the sacrifice. Whoever does that will have followed our Sunnah. Whoever slaughters his animal before the prayer, this is just meat which he has brought for his family, it is not a sacrifice at all.» This was recorded by (Al-Bukhārī and Muslim).^[4]

And in *Ṣaḥīḥ Muslim*, it is mentioned that one is not to offer the sacrifice until the Imām (leader) has offered his.^[5]

It is prescribed to offer the sacrifice on the day of *Nahr* and

[1] An-Nasā'ī 7:170.

[2] *Fath Al-Bārī* 11:29.

[3] *Aḥmad* 4:15.

[4] *Fath Al-Bārī* 2:526, *Muslim* 3:1553.

[5] Similar is mentioned in no. 5083 of *Muslim*.

the following three days of *Tashriq*,^[1] because of the *Hadith* of Jubayr bin Mu'tim who said that the Messenger of Allāh ﷺ said:

«أَيَّامُ التَّشْرِيقِ كُلُّهَا ذَبْحٌ»

«The days of *Tashriq* are all (for) sacrifice.» This was recorded by Ahmad and Ibn Hibbān.^[2]

﴿كَذَلِكَ سَخَّرَهَا لَكُمْ لِتَمْكُومُوا تَشْكُورًا﴾

«Thus have We made them subject to you that you may be grateful.» means, for this reason.

﴿سَخَّرَهَا لَكُمْ﴾

«Thus have We made them subject to you»

means, 'We have subjugated them to you, i.e., We have made them submissive towards you, so that if you wish you can ride them, or if you wish you can milk them, or if you wish you can slaughter them,' as Allāh says:

﴿أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِنَّا صُفًى أُنثِيًّا يُضَيِّقُ لَهُمْ رَبُّهُمْ أَمْ لَا يَشْكُرُونَ﴾

«Do they not see that We have created for them of what Our Hands have created, the cattle, so that they are their owners.» [36:71] until He said:

﴿أَفَلَا يَشْكُرُونَ﴾

«Will they not then be grateful?» [36:73]

And Allāh says in this *Āyah*:

﴿كَذَلِكَ سَخَّرَهَا لَكُمْ لِتَمْكُومُوا تَشْكُورًا﴾

«Thus have We made them subject to you that you may be grateful.»

﴿لَنْ يَنَالَ اللَّهُ لُحُومُهَا وَلَا دِمَافُهَا وَلَكِنَّ بِآلِهِ الْفَقْرَىٰ يَسْكُمُ كَذَلِكَ سَخَّرَهَا لَكُمْ لِتَشْكُرُوا
اللَّهُ عَلَىٰ مَا هَدَاكُمْ وَيَتَذَكَّرُ الْمُتَعِينُونَ﴾

«37. It is neither their meat nor their blood that reaches Allāh,

[1] Referring to the process of hanging the meat to dry in the sun. For more details, see volume one, the *Tafsir* of *Sūrat Al-Baqarah* 2:203.

[2] Ahmad 4:82.

but it is *Taqwā* from you that reaches Him. Thus have We made them subject to you that you may proclaim Allāh's greatness for His guidance to you. And give glad tidings to the doers of good: ﴿

The Goal of the *Uḍḥiyyah* (Sacrifice) according to Allāh is the Sincerity and *Taqwā* of His Servant

Allāh says: this sacrifice is prescribed for you so that you will remember Him at the time of slaughter, for He is the Creator and Provider. Nothing of its flesh or blood reaches Him, for He has no need of anything other than Himself.

During the time of *Jāhiliyyah*, when they offered sacrifices to their gods, they would put some of the meat of their sacrifices on their idols, and sprinkle the blood over them. But Allāh says:

﴿لَنْ يَنَالَ اللَّهُ لُحْمَهَا وَلَا مَازُهَا﴾

﴿It is neither their meat nor their blood that reaches Allāh,﴾

Ibn Abi Ḥatim recorded that Ibn Jurayj said, "The people of the *Jāhiliyyah* used to put the meat of their sacrifices and sprinkle the blood on the House, and the Companions of the Messenger of Allāh ﷺ said, "We have more right to do that." Then Allāh revealed the words:

﴿لَنْ يَنَالَ اللَّهُ لُحْمَهَا وَلَا مَازُهَا وَلَكِنَّ يَنَالُهُ الْقَتْلُ بِكُمْ﴾

﴿It is neither their meat nor their blood that reaches Allāh, but it is *Taqwā* from you that reaches Him.﴾

That is what He will accept and reward for, as mentioned in the *Ṣaḥīḥ*,

﴿إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُوَرِكُمْ وَلَا إِلَى أَلْوَانِكُمْ، وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ﴾

«Allāh does not look to your appearance or your colors, but He looks to your hearts and deeds.»^[1]

And in the *Ḥadīth*;

«Indeed charity falls in the Hand of Ar-Raḥman before it falls

[1] Muslim 4:1987.

in the hand of the one asking.^[1]

﴿كَذَٰلِكَ سَجَرْنَا لَكَ﴾

«Thus have We made them subject to you» meaning, 'for this purpose We have subjugated the *Budn* for you,'

﴿لِنُكَبِّرُوا اللَّهَ عَلَىٰ مَا مَدَّنَا﴾

«that you may proclaim Allāh's greatness for His guidance to you.»

means, that you may glorify Him for guiding you to His religion and His way which He loves and is pleased with, and has forbidden you to do all that He hates and rejects.

﴿وَنَبِّئِ الْمُحْسِنِينَ﴾

«And give glad tidings to the doers of good.»

means, 'give good news, O Muḥammad, to those who do good,' i.e., whose deeds are good and who remain within the limits prescribed by Allāh, who follow that which has been prescribed for them, who believe in the Messenger ﷺ and follow that which he has conveyed from his Lord.

(Note) The *Uḍḥiyyah* is *Sunnah Mustahabbah*^[2]

One animal is sufficient on behalf of all the members of one household. Ibn 'Umar said, "The Messenger of Allāh ﷺ continued to offer sacrifice for ten years." This was recorded by At-Tirmidhi.^[3] Abu Ayyūb said: "At the time of the Messenger of Allāh ﷺ, a man would sacrifice a sheep on behalf of himself and all the members of his household, and they would eat from it and feed others, until the people started

^[1] Meaning a recommended practice. It must be noted here that these two *Āyāt* and most of the commentary related to them, is about the *Hady* or sacrificial animal for *Hajj*. Much of the commentary generally applies to the sacrifice of *Uḍḥiyyah* for the non-pilgrim as well. But the ruling of *Mustahab*, and the sacrifice after the prayer are among the statements that are not related to the *Hady*. For more details on the *Hady* see volume one, the *Tafsir* of *Sūrat Al-Baqarah* (2:196).

^[2] *Al-Hiliyyah* 4:81. Similar was recorded by Al-Bukhārī no. 1410.

^[3] *Tuhfat Al-Aḥwadhī* 5:96.

boasting [by sacrificing more than one] and things reached the stage that you see now." This was recorded by At-Tirmidhi, who graded it *Ṣaḥīḥ*, and by Ibn Mājah.^[1] 'Abdullāh bin Hishām used to sacrifice one sheep on behalf of his entire family; this was recorded by Al-Bukhārī.^[2]

Concerning how old the sacrificial animal should be, Muslim recorded from Jābir that the Messenger of Allāh ﷺ said:

«لَا تَذْبَحُوا إِلَّا مُبْتَدَأً، إِلَّا أَنْ تَعْسَرَ عَلَيْكُمْ فَتَذْبَحُوا جَذَعَةً مِنَ الضَّأْنِ»

«Do not sacrifice any but mature animals, and if that is not possible, then sacrifice a young sheep.»^[3]

﴿إِنَّ اللَّهَ يَدْفَعُ عَنِ الَّذِينَ آمَنُوا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ﴾

«38. Truly, Allāh defends those who believe. Verily, Allāh likes not any treacherous ingrate.»

Good News of Allāh's Defence for the Believers

Here Allāh tells us that He defends His servants who put their trust in Him and turn to Him in repentance; He protects them from the the worst of evil people and the plots of the sinners; He protects them, guards them and supports them, as He tells us elsewhere:

﴿أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ﴾

«Is not Allāh sufficient for His servant?» [39:36]

﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَلِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا﴾

«And whosoever puts his trust in Allāh, then He will suffice him. Verily, Allāh will accomplish his purpose. Indeed Allāh has set a measure for all things» [65:3].

﴿إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ﴾

«Verily, Allāh likes not any treacherous ingrate»

means, He does not like any of His servants who bear these characteristics, i.e., treachery in covenants and promises

[1] Abu Dāwud 5:90, Ibn Mājah 2:1051.

[2] *Faṭḥ Al-Bārī* 13:213.

[3] Muslim 3:1555.

whereby a person does not do what he says, and ingratitude is to deny the blessings, whereby one does not acknowledge or appreciate them.

﴿أَوَلَيْسَ لِلَّذِينَ بَغْتُلُوا بِأَنَّهُمْ ظُلُمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ﴾ الَّذِينَ أَغْرَبُوا مِنْ دِينِهِمْ يَمُنُّ حَتَّىٰ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَفُتَتْ سَوَاعِقُ رِجِّعٍ وَصَلَوْتُ وَمَسْجِدُ يُذَكِّرُ فِيهَا أَسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٣٩﴾

﴿39. Permission (to fight) is given to those (believers) who are fought against, because they have been wronged; and surely, Allāh is able to give them victory.﴾

﴿40. Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allāh." For had it not been that Allāh checks one set of people by means of another, Ṣawāmi', Biya', Ṣalatwāt, and Masjids, wherein the Name of Allāh is mentioned much, would surely have been pulled down. Verily, Allāh will help those who help His (cause). Truly, Allāh is All-Strong, All-Mighty.﴾

Permission to fight; this is the first Āyah of Jihād

Al-'Awfī reported that Ibn 'Abbās said, "This was revealed about Muḥammad ﷺ and his Companions, when they were expelled from Makkah."^[1] Mujāhid, Aḍ-Ḍaḥḥāk and others among the Salaf, such as Ibn 'Abbās, 'Urwah bin Az-Zubayr, Zayd bin Aslam, Muqātil bin Ḥayān, Qatādah and others said, "This is the first Āyah which was revealed about Jihād."^[2] Ibn Jarīr recorded that Ibn 'Abbās said, "When the Prophet ﷺ was driven out of Makkah, Abu Bakr said, 'They have their Prophet. Truly, to Allāh we belong and truly, to Him we shall return; surely they are doomed.'" Ibn 'Abbās said, "Then Allāh revealed the words:

﴿أَوَلَيْسَ لِلَّذِينَ بَغْتُلُوا بِأَنَّهُمْ ظُلُمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ﴾

﴿Permission (to fight) is given to those (believers) fought against, because they have been wronged; and surely, Allāh is

[1] Aṭ-Ṭabari 18:643.

[2] Aṭ-Ṭabari 18:643, 644, Ad-Durr Al-Manthūr 6:87.

﴿وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجْتَهِدِينَ بِكُمْ وَالصَّابِرِينَ وَتَبْلُوَ الْخَبَارَ﴾

«And surely, We shall try you till We test those who strive hard and the patient, and We shall test your facts.» [47:31].

And there are many similar *Āyāt*.

Ibn 'Abbās commented on the *Āyah*,

﴿وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِ لَلْقَدِيرُ﴾

«and surely, Allāh is able to give them (believers) victory.»

"And this is what He did."^[1] Allāh prescribed *Jihād* at an appropriate time, because when they were in Makkah, the idolators outnumbered them by more than ten to one. Were they to engage in fighting at that time, the results would have been disastrous.

When the idolators went to extremes to persecute Muslims, to expel the Prophet ﷺ and resolving to kill him; when they sent his Companions into exile here and there, so that some went to Ethiopia and others went to Al-Madīnah; when they settled in Al-Madīnah and the Messenger of Allāh ﷺ joined them there, and they gathered around him and lent him their support, and they had a place where Islām prevailed, and a stronghold to which they could retreat; then Allāh prescribed *Jihād* against the enemy, and this was the first *Āyah* to be revealed for it. Allāh said:

﴿أُولَٰئِكَ الَّذِينَ يَنْتَلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ﴾^[2] الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ

«Permission (to fight) is given to those fought against, because they have been wronged; and surely, Allāh is able to give them victory. Those who have been expelled from their homes unjustly»

Al-'Awfī reported that Ibn 'Abbās said; "They were driven out of Makkah to Al-Madīnah unjustly, i.e., Muḥammad ﷺ and his Companions."^[2]

[1] At-Ṭabari 18:643.

[2] At-Ṭabari 18:643.

﴿إِلَّا أَن يَقُولُوا رَبُّنَا اللَّهُ﴾

«only because they said: "Our Lord is Allāh."» means, they had not done anything to their people or committed any wrongs against them, apart from the fact that they believed in the Oneness of Allāh and they worshipped Him Alone, with no partner or associate. But for the idolators, this was the worst of sins, as Allāh says:

﴿يُخْرِجُونَ الرُّسُولَ وَإِيَّاكُمْ أَن تَقُولُوا بِاللَّهِ رَبِّكُمْ﴾

«and have driven out the Messenger and yourselves because you believe in Allāh, your Lord!» [60:1].

Then Allāh says:

﴿وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ﴾

«For had it not been that Allāh checks one set of people by means of another,»

meaning, were it not for the fact that He repels one people by means of another, and restrains the evil of people towards others by means of whatever circumstances He creates and decrees, the earth would have been corrupted and the strong would have destroyed the weak.

﴿هَؤُلَاءِ صَوَائِمُ﴾

«*Ṣawāmi'* surely have been pulled down» means the small temples used by monks. This was the view of Ibn 'Abbās, Mujāhid, Abu Al-Āliyah, 'Ikrimah, Aḍ-Ḍaḥḥāk and others.^[1] Qatādah said, "This refers to the places of worship of the Sabians;" according to another report, he said, "The *Ṣawāmi'* of the Zoroastrians." Muqātil bin Ḥayyān said, "These are houses along the roads."

﴿بِيَا'﴾

«*Biya'*» These are larger than the *Ṣawāmi'* and accommodate more worshippers; the Christians also have these. This was the view of Abu Al-Āliyah, Qatādah, Aḍ-Ḍaḥḥāk, Ibn Sakhr,

^[1] Aṭ-Ṭabarī 18:647, Ad-Durr Al-Manthūr 6:59, 60, Ar-Rāzi 3:36.

Muqātil bin Ḥayyān, Khushayf and others.^[1] Ibn Jubayr reported from Mujāhid and others that this referred to the synagogues of the Jews which are known to them as *Ṣalūt*. And Allāh knows best.

﴿وَصَلَوَاتٌ﴾

﴿*Ṣalawāt*﴾ Al-ʿAwfi reported that Ibn ʿAbbās said, “*Ṣalawāt* means churches.”^[2] Tkrimah, Aḍ-Ḍaḥḥāk and Qatādah said that it referred to the synagogues of the Jews. Abu Al-ʿĀliyah and others said, “*Ṣalawāt* refers to the places of worship of the Sabians.” Ibn Abi Najīḥ reported that Mujāhid said, “*Ṣalawāt* refers to places of worship of the People of the Book and of the people of Islām along the roads.”^[3] *Masjids* belong to the Muslims.

﴿يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا﴾

﴿wherein the Name of Allāh is mentioned much﴾

It was said that the pronoun refers to *Masjids*, because this is the closest of the words mentioned. Aḍ-Ḍaḥḥāk said, “In all of them the Name of Allāh is often mentioned.” Ibn Jarīr said, “The correct view is that the monasteries of the monks, the churches of the Christians, the synagogues of the Jews and the *Masjids* of the Muslims, in which the Name of Allāh is mentioned much, would have been destroyed – because this is the usual usage in Arabic.”^[4] Some of the scholars said, “This is a sequence listing the smallest to the greatest, because the *Masjids* are more frequented by more worshippers who have the correct intention and way.”

﴿وَلَيَنْصُرَنَّ اللَّهُ مَن يَنْصُرُهُ﴾

﴿Verily, Allāh will help those who help His (cause).﴾

This is like the *Āyah*:

[1] At-Ṭabari 18:648.

[2] At-Ṭabari 18:649.

[3] At-Ṭabari 18:650.

[4] At-Ṭabari 18:650.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَعِزُّوا اللَّهَ يَعْزِّزْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ۖ وَالَّذِينَ كَفَرُوا فَتَنَّا لَهُمُ الْآخِرَةُ ۖ وَأَعْتَدْنَا لَهُمْ عَذَابًا عَظِيمًا ۝﴾

«O you who believe! If you help (in the cause of) Allāh, He will help you, and make your foothold firm. But those who disbelieve, for them is destruction, and (Allāh) will make their deeds vain.» [47:7-8]

﴿إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ﴾

«Truly, Allāh is All-Strong, All-Mighty.»

Allāh describes Himself as being All-Strong and All-Mighty. By His strength He created everything and measured it exactly according to its due measurements; by His might nothing can overpower Him or overwhelm Him, rather everything is humbled before Him and is in need of Him. Whoever is supported by the All-Strong, the All-Mighty, is indeed supported and helped, and his enemy will be overpowered. Allāh says:

﴿وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِإِمْبَاكِنَا أَلْتَرْتَلِينَ ۝ إِنَّمَا هُمْ الصَّوْرَةُ ۝ وَإِذْ جَعَلْنَا لَهُمُ الْفُتُورَ ۝﴾

«And, verily, Our Word has gone forth of old for Our servants, the Messengers, that they verily, would be made triumphant, and that Our soldiers! They verily, would be the victors.» [37:171-173]

﴿كَتَبَ اللَّهُ لَأُعْطِيَنَا مَا وَدَّعْنِي إِنَّكَ قَوِيٌّ عَزِيزٌ﴾

«Allāh has decreed: "Verily, it is I and My Messengers who shall be the victorious." Verily, Allāh is All-Powerful, All-Mighty.» [58:21]

﴿الَّذِينَ إِن مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَتَوْا بِمَالِهِمْ بِالْمَعْرُوبِ وَأَنهَوْا عَنِ الْمُنْكَرِ ۚ وَاللَّهُ عَزِيزٌ أَعْمِلُ ۝﴾

«41. Those who, if We give them power in the land, establish the Ṣalāh, enforce the Zakāh, and they enjoin the good and forbid the evil. And with Allāh rests the end of (all) matters.»

The Duties of the Muslims when They attain Power

Ibn Abi Hātim recorded that 'Uthmān bin 'Affān said, "The *Āyah*:

﴿الَّذِينَ إِن مَّكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ﴾

«Those who, if We give them power in the land, (they) establish the *Ṣalāh*, enforce the *Zakāh*, and they enjoin the good and forbid the evil.»

was revealed concerning us, for we had been expelled from our homes unjustly only because we said: 'Our Lord is Allāh.' Then we were given power in the land, so we established regular prayer, paid the *Zakāh*, enjoined what is good and forbade what is evil, and with Allāh rests the end of (all) matters. This is about my companions and I."^[1] Abu Al-'Āliyah said, "They were the Companions of Muḥammad ﷺ." Aṣ-Ṣabāh bin Suwādah Al-Kindi said, "I heard 'Umar bin 'Abdul-'Azīz give a speech and say:

﴿الَّذِينَ إِن مَّكَّنَّاهُمْ فِي الْأَرْضِ﴾

«Those who, if We give them power in the land....»

Then he said, "This is not obligatory only for those who are in authority, it also applies to those who are governed by them. Shall I not tell you what you can expect from your governor, and what duties those who are ruled owe to him? Your rights over your governor are that he should check on you with regard to your duties towards Allāh and restore the rights that you have over one another, and that he should guide you to the straight path as much as possible. Your duties towards him are that you should obey him without cheating and without resentment, and you should obey him both in secret and openly." 'Atīyah Al-'Awfi said, "This *Āyah* is like the *Āyah*:

﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا يَتَّبِعُوا الصَّلَاةَ إِتْمَاعًا وَيَمُدُّوا زُكَاةً وَيَسْتَلِمْهُمْ فِي الْأَرْضِ﴾

[1] Ibn Abi Hātim 8:2496, 2497.

بِسْمِ اللَّهِ

٢٢٧

الْحَاقَّةُ

أَذِنَ لِلَّذِينَ يُنْفَتِلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٤٢﴾ الَّذِينَ أَخْرَجُوا مِنْ دِيَارِهِمْ بَغْيًا إِلَىٰ الْأُنْتِ يَقُولُوا رَبَّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَفُتْنَا صَوْبَ مَن وَبِيعَ وَصَلَوْتُ وَمَسْجِدُكَ كَرَفًا أَسْمُ اللَّهِ كَثِيرًا وَلَنَصْرُكَ اللَّهُ مَن نَّصْرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٤٣﴾ الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَآمَنُوا بِمَا نُعْذِرُ بِهِ وَنَهَوْا عَنِ الْمُنْكَرِ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ ﴿٤٤﴾ وَإِنْ يَكْذِبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودٌ ﴿٤٥﴾ وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ ﴿٤٦﴾ وَأَصْحَابُ مَدْيَنَ وَكَذَّبَ مُوسَىٰ فَأَمَلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ نَكِيرِ ﴿٤٧﴾ فَكَأَيِّنْ مِن قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فِيهَا خَاوِبَةٌ عَلَىٰ غُرُوبِهَا يَبْتَرُونَ مُعْطَلَةٌ وَيَبْرُ مُعْطَلَةٌ وَقَصْرٌ مَّشِيدٌ ﴿٤٨﴾ أَفَلَا يَرَوْنَ أَنَّ اللَّهَ بَصِيرٌ فَكَوْنُ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَأَلْهَمْنَا لَأَن تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ ﴿٤٩﴾

«Allāh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land» [24:55].

﴿وَعَاقِبَةُ الْأُمُورِ﴾

«And with Allāh rests the end of (all) matters.» This is like the Āyah:

﴿وَالْعَاقِبَةُ لِلشَّيْءِ﴾

«And the good end is for those who have Taqwā» [28:83].

Zayd bin Aslam said:

﴿وَعَاقِبَةُ الْأُمُورِ﴾

«And with Allāh rests the end of (all) matters.» «And with Allāh will be the reward for what they did.»^[1]

﴿وَإِنْ يَكْذِبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودٌ ﴿٤٥﴾ وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ ﴿٤٦﴾ وَأَصْحَابُ مَدْيَنَ وَكَذَّبَ مُوسَىٰ فَأَمَلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ نَكِيرِ ﴿٤٧﴾ فَكَأَيِّنْ مِن قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فِيهَا خَاوِبَةٌ عَلَىٰ غُرُوبِهَا يَبْتَرُونَ مُعْطَلَةٌ وَيَبْرُ مُعْطَلَةٌ وَقَصْرٌ مَّشِيدٌ ﴿٤٨﴾ أَفَلَا يَرَوْنَ أَنَّ اللَّهَ بَصِيرٌ فَكَوْنُ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَأَلْهَمْنَا لَأَن تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ ﴿٤٩﴾﴾

«42. And if they deny you, so did deny before them the people of Nūh, 'Ād and Thamūd.»

«43. And the people of Ibrāhīm and the people of Lūt,»

[1] Ibn Abi Hātim 8:2498.

﴿44. And the dwellers of Madyan; and denied was Mūsā. But I granted respite to the disbelievers for a while, then I seized them, and how (terrible) was My punishment!﴾

﴿45. And many a township did We destroy while they were given to wrongdoing, so that it lie in ruins, and a deserted well and castle Mashid!﴾

﴿46. Have they not traveled through the land, and have they hearts wherewith to understand and ears wherewith to hear? Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.﴾

The Consequences for the Disbelievers

Here Allāh consoles His Prophet Muḥammad ﷺ for the disbelief of those among his people who opposed him.

﴿رَبِّكَ يُكَذِّبُكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ﴾

﴿And if they deny you, so did deny before them the people of Nūh﴾ until His saying,

﴿رَكَدَتْ مُرُوءٌ﴾

﴿and denied was Mūsā.﴾ means, despite all the clear signs and evidence that they brought.

﴿فَأَنذَرْتُ الْكَافِرِينَ﴾

﴿But I granted respite to the disbelievers for a while,﴾ means, 'I delayed and postponed.'

﴿ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ نَكِيرِ﴾

﴿then I seized them, and how (terrible) was My punishment!﴾ means, 'how great was My vengeance against them and My punishment of them!' In the Two *Ṣaḥīḥs* it is reported from Abu Mūsā that the Prophet ﷺ said:

﴿إِنَّ اللَّهَ يُسْمِي لِلظَّالِمِ حَتَّى إِذَا أَخَذَهُ لَمْ يَفْلِتْهُ﴾

«Allāh lets the wrongdoer carry on until, when He seizes him, He will never let him go.» Then he recited:

﴿وَكَذَلِكَ أَخَذَ رَبُّكَ إِذَا أَخَذَ الْفَرْقَى وَهُوَ ظَلِيمٌ إِنَّ أَخَذَهُ أَيسَرُ شَيْءٍ﴾

﴿Such is the punishment of your Lord when He seizes the

towns while they are doing wrong. Verily, His punishment is painful (and) severe. ﴿11:102﴾^[1]

Then Allāh says:

﴿فَكَانَ مِنْ قَرْيَةٍ أَفْلَحْنَهَا﴾

﴿And many a township did We destroy﴾

﴿زَهْنٌ عَلَيْهِ﴾

﴿while they were given wrongdoing﴾

meaning, they were rejecting their Messengers.

﴿فَبَقِيَ حَاوِيَةٌ عَلَى عُرُوسِهَا﴾

﴿so that it lie in ruins﴾ Ad-Ḍaḥḥāk said, "[Leveled to] their roofs,"^[2] i.e., their houses and cities were destroyed.

﴿وَبِئْرٍ مُعَطَّلَةٍ﴾

﴿and (many) a deserted well﴾ means, they draw no water from it, and no one comes to it, after it had been frequented often by crowds of people.

﴿وَقَصْرِ مَشِيدٍ﴾

﴿and a castle Mashīd!﴾ Ikrimah said, "This means whitened with plaster."^[3] Something similar was narrated from 'Alī bin Abī Ṭālib, Mujāhid, 'Aṭā', Sa'īd bin Jubayr, Abu Al-Mulayḥ and Ad-Ḍaḥḥāk.^[4] Others said that it means high and impenetrable fortresses. All of these suggestions are close in meaning and do not contradict one another, for this sturdy construction and great height did not help their occupants or afford them any protection when the punishment of Allāh came upon them, as He says:

﴿إِنَّمَا تَكُونُوا بِدَرِكِكُمْ الْوَيْتُ وَلَوْ كُنْتُمْ فِي بُرُجٍ مُشَيَّدَةٍ﴾

﴿"Wheresoever you may be, death will overtake you even if you are in Burūj Mushayyadah!"﴾ [4:78]

[1] Faḥ Al-Bāri 8:205, Muslim 4:1997.

[2] Aṭ-Ṭabari 18:653.

[3] Aṭ-Ṭabari 18:654, 655.

[4] Aṭ-Ṭabari 18:655, Al-Baghawi 3:291.

﴿أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ﴾

﴿Have they not traveled through the land,﴾

means, have they not traveled in the physical sense and also used their minds to ponder? That is sufficient, as Ibn Abi Ad-Dunyā said in his book *At-Tafakkur wal-I'tibār*, "Some of the wise people said, 'Give life to your heart with lessons, illuminate it with thought, kill it with asceticism, strengthen it with certain faith, remind it of its mortality, make it aware of the calamities of this world, warn it of the disasters that life may bring, show it how things may suddenly change with the passing of days, tell it the stories of the people of the past, and remind it what happened to those who came before.'" Walk through their ruins, see what they did and what became of them, meaning, look at the punishments and divine wrath that struck the nations of the past who belied,

﴿فَتَكُونُ لَهُمْ قُلُوبٌ يَفْقَهُونَ بِهَا أَوْ آفَانٌ يَسْمَعُونَ بِهَا﴾

﴿and have they hearts wherewith to understand and ears wherewith to hear?﴾

meaning, let them learn a lesson from that.

﴿فَإِنَّمَا لَا تَفْهَمُ الْآيَاتُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ﴾

﴿Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.﴾

means, the blind person is not the one whose eyes cannot see, but rather the one who has no insight. Even if the physical eyes are sound, they still cannot learn the lesson.

﴿يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ وَإِنَّكَ بِرَأْيِكَ كَأَنَّكَ سَتَرْتَهُمْ أَنْ يَوْمَ يَأْتِيَهُمُ الْعَذَابُ لَوَدُّوا أَنَّ لَهُمْ مِنْ قَبْلِكَ آيَاتٍ ۚ وَلَقَدْ عَلِمْتُمْ لَوْمَةَ اللَّهِ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ﴾

﴿47. And they ask you to hasten on the torment! And Allāh fails not His promise. And verily a day with your Lord is as a thousand years of what you reckon.﴾

﴿48. And many a township did I give respite while it was given to wrongdoing. Then I seized it (with punishment). And to Me is the (final) return (of all).﴾

The Disbelievers Demand for the Punishment

Allāh tells His Prophet ﷺ:

﴿وَسْتَعِجْلُوا بِالْعَذَابِ﴾

﴿And they ask you to hasten on the torment!﴾

meaning, these disbelievers who disbelieve in Allāh and His Book and His Messenger ﷺ and the Last Day. This is like the *Āyāt*:

﴿وَقَالُوا اللَّهُمَّ إِنْ كُنْتَ مِنَّا هُوَ أَلْعَزَّ مِنْ عِندِكَ فَأَنْزِلْ عَلَيْنَا حِجَابًا مِنَ السَّمَاءِ أَوْ آتِنَا بِعَذَابٍ أَلِيمٍ﴾

﴿And (remember) when they said: "O Allāh! If this is indeed the truth from You, then rain down stones on us from the sky or bring on us a painful torment."﴾ [8:32]

﴿وَقَالُوا رَبَّنَا عَجِّلْ لَنَا قِطْعَانًا قَلِيلًا مِنَ الْحِسَابِ﴾

﴿They say: "Our Lord! Hasten to us Qittānā (our punishment) before the Day of Reckoning!"﴾ [38:16].

﴿وَلَنْ يَخْلِفَ اللَّهُ وَعْدَهُ﴾

﴿And Allāh fails not His promise.﴾ means, His promise to bring about the Hour and wreak vengeance upon His enemies, and to honor His close friends.

﴿وَلَيْتَ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ﴾

﴿And verily a day with your Lord is as a thousand years of what you reckon.﴾

means, He does not hasten, for what is counted as a thousand years with His creation is as one day with Him, and He knows that He is able to exact revenge and that He will not miss a thing, even if He delays and waits and postpones. Hence He then says:

﴿وَكُلَّ إِنبَاءٍ مِّن فِئَةٍ أُتِيَ لَهَا وَهِيَ ظَالِمَةٌ لِّمَن اتَّخَذَهَا وَإِلَى الْعَذَابِ﴾

﴿And many a township did I give respite while it was given to wrongdoing. Then I seized it (with punishment). And to Me is the (final) return (of all).﴾

Ibn Abi Hātim recorded from Abu Hurayrah that the

Messenger of Allāh ﷺ said:

«يَدْخُلُ قَرَاءُ الْمُسْلِمِينَ الْجَنَّةَ قَبْلَ الْأَغْنِيَاءِ بِنُصْفِ يَوْمٍ خَمْسِمِائَةِ عَامٍ»

«The poor among the Muslims will enter Paradise half a day before the rich - five hundred years.»

This was recorded by At-Tirmidhi and An-Nasa'i from the *Hadith* of Ath-Thawri from Muḥammad bin 'Amr. At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ*."^[1]

Abu Dāwud recorded at the end of Book of *Al-Malāhim* in his *Sunan* from Sa'd bin Abi Waqqāṣ that the Prophet ﷺ said:

«إِنِّي لَأَرْجُو أَنْ لَا نَعْجَزَ أَهْلِي عِنْدَ رَبِّهَا أَنْ يُؤَخَّرَهُمْ نِصْفَ يَوْمٍ»

«I hope that it will not be too much for my Ummah if Allāh delays them for half a day.»

It was said to Sa'd, "What does half a day mean?" He said, "Five hundred years."^[2]

«قُلْ يٰٓأَيُّهَا النَّاسُ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرَ الْمُرْسَلِينَ لِمَنْ مَّغْفِرَةٌ رِزْقٌ كَرِيمٌ ۝ وَالَّذِينَ سَعَوْا فِي مَكِينِنَا مُتَجَبِّرِينَ أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ۝»

449. Say: "O mankind! I am (sent) to you only as a plain warner."[﴿]

450. So those who believe and do righteous good deeds, for them is forgiveness and Rizq Karīm.[﴾]

451. But those who strive against Our Āyāt to frustrate them, they will be dwellers of the Hellfire.[﴾]

The Recompense of the Righteous and the Unrighteous

Allāh said to His Prophet ﷺ, when the disbelievers asked him to hasten on the punishment for them:

«قُلْ يٰٓأَيُّهَا النَّاسُ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرَ الْمُرْسَلِينَ لِمَنْ مَّغْفِرَةٌ رِزْقٌ كَرِيمٌ ۝ وَالَّذِينَ سَعَوْا فِي مَكِينِنَا مُتَجَبِّرِينَ أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ۝»

«Say: "O mankind! I am (sent) to you only as a plain warner."[﴿]

[1] *Tuhfat Al-Aḥwadhī* 7:21, An-Nasa'i in *Al-Kubrā* 6:412.

[2] Abu Dāwud 4:517.

meaning, 'Allāh has sent me to you to warn you ahead of the terrible punishment, but I have nothing to do with your reckoning. Your case rests with Allāh: if He wills, He will hasten on the punishment for you; and if He wills, He will delay it for you. If He wills he will accept the repentance of those who repent to Him; and if He wills, He will send astray those who are decreed to be doomed. He is the One Who does whatsoever He wills and wants and chooses.

﴿لَا تُؤْفَكُ إِلَٰهِيَّةٌ. وَهُوَ سَرِيعُ الْحِسَابِ﴾

«There is none to put back His judgement and He is swift at reckoning.» [13:41]

﴿إِنَّمَا أَنَا لَكُم مِّنذِرٌ بَيِّنٌ ۖ قَالُوا لَوْ نَدْرِكُكَ أَتَيْنَاكَ وَاعْمَلُوا الصَّالِحَاتِ﴾

«I am (sent) to you only as a plain warner. So those who believe and do righteous good deeds,»

means, whose hearts believe and whose actions confirm their faith.

﴿لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ﴾

«for them is forgiveness and Rizq Karīm.»

means, forgiveness for their previous bad deeds, and a great reward in return for a few good deeds. Muḥammad bin Ka'b Al-Quraẓī said, "When you hear Allāh's saying:

﴿وَرِزْقٌ كَرِيمٌ﴾

«Rizq Karīm» this means Paradise."^[1]

﴿وَالَّذِينَ سَعَوْا فِي مَآئِنَا مُنَجِّمِينَ﴾

«But those who strive against Our Āyāt to frustrate them,»

Mujāhid said, "To discourage people from following the Prophet ﷺ."^[2] This was also the view of 'Abdullāh bin Az-Zubayr, "to discourage."^[3] Ibn 'Abbās said, "To frustrate them means to

[1] Ad-Durr Al-Manthūr 6:63.

[2] Aṭ-Ṭabari 18:662.

[3] Ad-Durr Al-Manthūr 6:64.

﴿١٦﴾

٣٣٨

الْأَنْفَالِ

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ وَلَئِنْ يَوْمًا
عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ ﴿١٧﴾ وَكَأَن يَمُنَ
قَرِيبَةً أَمَلَيْتُمْ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا وَإِلَى الْمَصِيرِ
﴿١٨﴾ قُلْ يَأَيُّهَا النَّاسُ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُدْعِي رَبِّي ﴿١٩﴾ قَالَ الَّذِينَ
آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٢٠﴾
وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعْجِرِينَ أُولَئِكَ أَصْحَابُ الْجَحِيمِ
﴿٢١﴾ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى
أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ
ثُمَّ يُصَحِّحُ اللَّهُ ءَايَاتِهِ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٢٢﴾ لِيَجْعَلَ
مَا يُلْقِي الشَّيْطَانُ فَتْنَةً لِّلَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ وَالْقَاسِيَةِ
قُلُوبُهُمْ وَلَئِكَ الظَّالِمِينَ لَقَدْ شَفَّاهُ بِعَبِيدٍ ﴿٢٣﴾ وَلَيَعْلَمَ
الَّذِينَ أُوتُوا الْكِتَابَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ
فَتُخْفِتَ لَهُ قُلُوبُهُمْ وَإِنَّ اللَّهَ لَهَادِ الَّذِينَ ءَامَنُوا إِلَى صِرَاطٍ
مُسْتَقِيمٍ ﴿٢٤﴾ وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مِرْيَةٍ مِّنْهُ حَتَّى
تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمٍ عَقِيمٍ ﴿٢٥﴾

resist the believers stubbornly.^[1]

﴿أُولَئِكَ أَصْحَابُ الْجَحِيمِ﴾

﴿they will be dwellers of the Hellfire.﴾

This refers to the agonizingly hot Fire with its severe punishment, may Allāh save us from it. Allāh says:

﴿الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ

سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ
الْعَذَابِ بِمَا كَانُوا
يُفْسِدُونَ﴾

﴿Those who disbelieved and hinder (men) from the path of Allāh, for them We will add torment to the torment because they used to spread corruption﴾ [16:88]

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنسَخُ
اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُصَحِّحُ اللَّهُ ءَايَاتِهِ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٢٢﴾ لِيَجْعَلَ مَا يُلْقِي
الشَّيْطَانُ فَتْنَةً لِّلَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ وَالْقَاسِيَةِ قُلُوبُهُمْ وَلَئِكَ الظَّالِمِينَ لَقَدْ شَفَّاهُ بِعَبِيدٍ ﴿٢٣﴾
وَلَيَعْلَمَ الَّذِينَ أُوتُوا الْكِتَابَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ فَتُخْفِتَ لَهُ قُلُوبُهُمْ وَإِنَّ اللَّهَ لَهَادِ الَّذِينَ ءَامَنُوا إِلَى صِرَاطٍ
مُسْتَقِيمٍ ﴿٢٤﴾ وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مِرْيَةٍ مِّنْهُ حَتَّى تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمٍ عَقِيمٍ ﴿٢٥﴾﴾

452. Never did We send a Messenger or a Prophet before you but when he did recite (the revelation or narrated or spoke), Shayṭān threw (some falsehood) in his recitation (of the revelation). But Yansakh Allāh that which Shayṭān throws in.

[1] Ad-Durr Al-Manthūr 6:64.

Then Allāh establishes His revelations. And Allāh is All-Knower, All-Wise ;﴿

﴿53. That He (Allāh) may make what is thrown in by Shayṭān a trial for those in whose hearts is a disease and whose hearts are hardened. And certainly, the wrongdoers are in an opposition far-off (from the truth).﴾

﴿54. And that those who have been given knowledge may know that it (this Qur'ān) is the truth from your Lord, so that they may believe therein, and their hearts may submit to it with humility. And verily, Allāh is the Guide of those who believe, to the straight path.﴾

How the Shayṭān threw some Falsehood into the Words of the Messengers, and how Allāh abolished that

At this point many of the scholars of *Tafsīr* mentioned the story of the *Gharānīq* and how many of those who had migrated to Ethiopia came back when they thought that the idolators of the Quraysh had become Muslims, but these reports all come through *Mursal*^[1] chains of narration and I do not think that any of them may be regarded as *Ṣaḥīḥ*. And Allāh knows best.

Al-Bukhārī said, "Ibn 'Abbās said,

﴿فِي أُتِيَتْهُ﴾

﴿in his recitation (of the revelation).﴾

"When he spoke, the Shayṭān threw (some falsehood) into his speech, but Allāh abolished that which the Shayṭān threw in."^[2]

﴿ثُمَّ يَنْصَحُكُمْ اللَّهُ بِأَنِّي﴾

﴿Then Allāh establishes His revelations.﴾ 'Alī bin Abi Ṭalḥah reported that Ibn 'Abbās said,

﴿إِنَّا نَسَى الْقَلْبُ الْقَلْبُ فِي أُتِيَتْهُ﴾

﴿when he did recite (the revelation), Shayṭān threw (some falsehood) in it﴾

[1] *Mursal*: A chain of narration that stops before the Companion.

[2] *Fath Al-Bārī* 8 :292.

"When he spoke, the *Shayṭān* threw (some falsehood) into his speech."^[1] Mujāhid said:

﴿إِنَّا نَسُفُّ﴾

«when he did recite» "When he spoke."^[2] It was said that it refers to his recitation, whereas,

﴿إِلَّا آمَنَ﴾

«but they trust upon Amāni»

means they speak but they do not write.^[3] Al-Baghawi and the majority of the scholars of *Tafsīr* said:

﴿نَسَفَ﴾

«he did recite» "Reciting the Book of Allāh."

﴿أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ﴾

«*Shayṭān* threw (some falsehood) in it» "In his recitation."^[4] Ad-Daḥḥāk said:

﴿إِنَّا نَسُفُّ﴾

«when he did recite» "When he recited."^[5] Ibn Jarīr said, "This comment is more akin to interpretation."^[6]

﴿فَنَسَخَ اللَّهُ مَا يُلْقِي الشَّيْطَانُ﴾

«But Yansakh Allāh that which *Shayṭān* throws in.»

The meaning of the word *Naskh* in Arabic is to remove or lift away. 'Alī bin Abi Ṭalḥah reported that Ibn 'Abbās said, "This means, Allāh cancels out that which the *Shayṭān* throws in."^[7]

﴿وَاللَّهُ عَلِيمٌ﴾

[1] Aṭ-Ṭabari 18:667.

[2] Aṭ-Ṭabari 18:667.

[3] See volume one, the *Tafsīr* of *Sūrat Al-Baqarah* (2:78).

[4] Al-Baghawi 3:293.

[5] Aṭ-Ṭabari 18:668.

[6] Aṭ-Ṭabari 18:668.

[7] Aṭ-Ṭabari 18:668.

«And Allāh is All-Knower,» means, He knows all matters and events that will happen, and nothing whatsoever is hidden from Him.

﴿حَكِيمٌ﴾

«All-Wise.» means, in His decree, creation and command, He has perfect wisdom and absolute proof, hence He says:

﴿لَيَجْعَلَنَّ مَا يُلْقَى الْفُطُنُ شَيْئًا لِلَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ﴾

«That He (Allāh) may make what is thrown in by Shayṭān a trial for those in whose hearts is a disease»

meaning, doubt, Shirk, disbelief and hypocrisy. Ibn Jurayj said:

﴿الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ﴾

«those in whose hearts is a disease» "The hypocrites, and

﴿وَالْقَائِمِينَ قُلُوبُهُمْ﴾

«and whose hearts are hardened.» means the idolators."^[1]

﴿وَالَّذِينَ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ﴾

«And certainly, the wrongdoers are in an opposition far-off.»

means, far away in misguidance, resistance and stubbornness, i.e., far from the truth and the correct way.

﴿وَلَيَعْلَمَنَّ الَّذِينَ أُوتُوا الْوَحْيَ أَنَّهُ الْقَوْلُ مِن رَّبِّكَ فَبُيِّنُوا بِهِ﴾

«And that those who have been given knowledge may know that it is the truth from your Lord, so that they may believe therein,»

means, 'so that those who have been given beneficial knowledge with which they may differentiate between truth and falsehood, those who believe in Allāh and His Messenger, may know that what We have revealed to you is the truth from your Lord, Who has revealed it by His knowledge and under His protection, and He will guard it from being mixed with anything else.' Indeed, it is the Wise Book which,

[1] At-Ṭabari 18:669.

﴿لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ، تُزِيلُ مِنَ الْحَكِيمِ عَمِيرٌ﴾

«Falsehood cannot come to it from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise (Allāh).»
[41:42]

﴿فَيُؤْمَرُوا بِهِ﴾

«so that they may believe therein,» means, that they may believe that it is true and act upon it.

﴿فَتَضَعُ لَهُمْ قُلُوبُهُمْ﴾

«and their hearts may submit to it with humility.»

means, that their hearts may humble themselves and accept it.

﴿وَلَا يَرْئِي اللَّهُ لَهَاذِهِ الَّذِينَ آمَنُوا إِلَّا سَوْدًا مُتَغَيِّرًا﴾

«And verily, Allāh is the Guide of those who believe, to the straight path.»

means, in this world and in the Hereafter. In this world, He guides them to the truth and helps them to follow it and to resist and avoid falsehood; in the Hereafter, He will guide them to the straight path which leads to the degrees of Paradise, and He will save them from the painful torment and the dismal levels of Hell.

﴿وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي رَيْبٍ مِنْهُ حَتَّى تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمٍ عَقِيمٍ. إِنَّ السَّاعَةَ يُؤْتِيهِمُ اللَّهُ يَحْكُمُ بَيْنَهُمْ كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي حَشْنٍ النَّعِيمِ. وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا فَأُولَٰئِكَ لَهُمْ عَذَابٌ مُهِينٌ﴾

«55. And those who disbelieved, will not cease to be in doubt about it until the Hour comes suddenly upon them, or there comes to them the torment of Yawm 'Aqīm.»

«56. The sovereignty on that Day will be that of Allāh. He will judge between them. So those who believed and did righteous good deeds will be in Gardens of Delight.»

«57. And those who disbelieved and denied Our Āyāt, for them will be a humiliating torment (in Hell).»

The Disbelievers will remain in Doubt and Confusion

Allāh tells us that the disbelievers will remain in doubt concerning this Qur'ān. This was the view of Ibn Jurayj and was the view favored by Ibn Jarīr.^[1]

﴿حَتَّى تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً﴾

﴿until the Hour comes suddenly upon them,﴾ Mujāhid said: "By surprise."^[2] Qatādah said:

﴿بَغْتَةً﴾

﴿suddenly﴾ means, the command of Allāh will catch the people unaware. Allāh never seizes a people except when they are intoxicated with pride, enjoying a life of luxury, and they think that the punishment will never come upon them, but Allāh does not punish anyone except the evildoers.

﴿أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمَ عَقِيمٍ﴾

﴿or there comes to them the torment of Yawm 'Aqīm.﴾

Mujāhid said, "Ubay bin Ka'b said: 'Yawm 'Aqīm means the day of Badr.'" Ikrimah and Mujāhid said: "Yawm 'Aqīm means the Day of Resurrection, following which there will be no night."^[3] This was also the view of Ad-Ḍaḥḥāk and Al-Ḥasan Al-Baṣrī.^[4] Allāh says:

﴿الْمَلَأْتُ يَوْمَئِذٍ لَّهُ بِحُكْمٍ بَيْنَهُمْ﴾

﴿The sovereignty on that Day will be that of Allāh. He will judge between them.﴾ This is like the Āyāt:

﴿مَلِكِ يَوْمِ الدِّينِ﴾

﴿The Only Owner of the Day of Recompense﴾ [1:4]

﴿الَّذِي يَوْمِئِذٍ الْحَقُّ لِلرَّحْمَنِ وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا﴾

﴿The sovereignty on that Day will be the true (sovereignty), belonging to the Most Gracious (Allāh), and it will be a hard Day for the disbelievers.﴾ [25:26]

[1] Aṭ-Ṭabari 18:670.

[2] Aṭ-Ṭabari 11:360.

[3] Al-Baghawi 3:295.

[4] Al-Baghawi 3:295.

﴿وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾

﴿So those who believed and did righteous good deeds﴾

means, their hearts believed in Allāh and His Messenger ﷺ, and they acted in accordance with what they knew; their words and deeds were in harmony.

﴿فِي جَنَّاتٍ النَّعِيمِ﴾

﴿in Gardens of Delight.﴾ means, they will enjoy eternal bliss which will never end or fade away.

﴿وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا﴾

﴿And those who disbelieved and denied Our Āyāt.﴾

means, their hearts rejected and denied the truth; they disbelieved in it and resisted the Messengers and were too proud to follow them.

﴿فَأُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ﴾

﴿for them will be a humiliating torment.﴾

means, in recompense for arrogantly turning away from the truth.

﴿إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾

﴿Verily, those who scorn My worship they will surely enter Hell in humiliation!﴾ [40:60]

﴿وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا وَإِنَّ اللَّهَ لَهُوَ خَيْرُ الرَّزُقِينَ﴾ ﴿٥٨﴾ لَيَدْخُلُنَّهُمْ ثَنَاجِلٌ مِنْخَلَّةٍ يَرْضَوْنَهَا وَإِنَّ اللَّهَ لَعَلِيمٌ ﴿٥٩﴾ ذَلِكَ وَمَنْ عَاقَبْ بِمِثْلِ مَا عُوقِبَ بِهِ. ثُمَّ بَقِيَ عَلَيْهِ لَيْسُ رُتْبَةُ اللَّهِ إِلَّا اللَّهُ لَعَفُؤٌ عَفُورٌ﴾ ﴿٦٠﴾

﴿58. Those who emigrated in the cause of Allāh and after that were killed or died, surely, Allāh will provide a good provision for them. And verily, it is Allāh Who indeed is the Best of those who make provision.﴾

﴿59. Truly, He will make them enter an entrance with which they shall be well-pleased, and verily, Allāh indeed is All-Knowing, Most Forbearing.﴾

﴿60. That is so. And whoever has retaliated with the like of that which he was made to suffer, and then has again been

wronged, Allāh will surely help him. Verily, Allāh indeed is Oft-Pardoning, Oft-Forgiving.﴾

The Great Reward for Those Who migrate in the Cause of Allāh

Allāh tells us that those who migrate for the sake of Allāh, seeking to earn His pleasure and that which is with Him, leaving behind their homelands, families and friends, leaving their countries for the sake of Allāh and His Messenger to support His religion, then they are killed, i.e., in *Jihād*, or they die, i.e., they pass away without being involved in fighting, they will have earned an immense reward. As Allāh says:

﴿وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مِهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ الْوُتُّ فَقَدْ أَعْرَضَ عَنْ اللَّهِ﴾

﴿And whosoever leaves his home as an emigrant unto Allāh and His Messenger, and death overtakes him, his reward is then surely incumbent upon Allāh﴾ [4:100]

﴿يَرْزُقْنَهُمُ اللَّهُ رِزْقًا حَسَنًا﴾

﴿surely, Allāh will provide a good provision for them.﴾

means, He will reward them from His bounty and provision in Paradise with that which will bring them joy.

﴿وَالَّذِي اللَّهُ لَهُ هُوَ خَيْرُ الْكَرْزِقِينَ ۖ لِيَدْخُلْنَهُمْ ثَنَاجِلًا يَرْضَوْنَ﴾

﴿And verily, it is Allāh Who indeed is the Best of those who make provision. Truly, He will make them enter an entrance with which they shall be well-pleased.﴾

This means Paradise, as Allāh says elsewhere:

﴿فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ ۖ فَرَوْحٌ وَرَيْحَانٌ وَرَحْتٌ يَصِيرُ﴾

﴿Then, if he be of those brought near (to Allāh), rest and provision, and a Garden of Delights.﴾ [56:88-89].

Allāh tells us that He will grant him rest and provision and a Garden of Delights, as He tells us here:

﴿يَرْزُقْنَهُمُ اللَّهُ رِزْقًا حَسَنًا﴾

﴿surely, Allāh will provide a good provision for them.﴾ Then He says:

﴿يَدْخُلْنَهُمْ ثَمَرَاتٌ مِّنْ دُونِهَا يَرْضَوْهَا وَاللَّهُ لَعَلِيمٌ﴾

«Truly, He will make them enter an entrance with which they shall be well-pleased, and verily, Allāh indeed is All-Knowing,»

meaning, He is All-Knowing about those who migrate and strive in *Jihād* for His sake and who deserve that (reward).

﴿حَلِيمٌ﴾

«Most Forbearing,» means, He forgives and overlooks their sins, and He accepts as expiation for their sins, their migration (*Hijrah*) and their putting their trust in Him.

Concerning those who are killed for the sake of Allāh, whether they are Muhājirs (migrants) or otherwise, they are alive with their Lord and are being provided for, as Allāh says:

﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَا عَنْدهُمْ رَبُّهُمْ يُرِزُونُ﴾

«Think not of those as dead who are killed in the way of Allāh. Nay, they are alive, with their Lord, and they have provision» [3:169].

There are many *Hādīths* on this topic, as stated previously. With regard to those who die for the sake of Allāh, whether they are emigrants or not. This *Āyah* and the *Ṣaḥīḥ Hādīths* guarantee that they will be well provided for and that Allāh will show them kindness. Ibn Abi Ḥātim recorded that Shuraḥbīl bin As-Simt said: "We spent a long time besieging a stronghold in the land of the Romans. Salmān Al-Fārisi, may Allāh be pleased with him, passed by me and said, 'I heard the Messenger of Allāh ﷺ say:

«مَنْ مَاتَ مُرَابِطًا أَجْرِي اللَّهُ عَلَيْهِ مِثْلَ ذَلِكَ الْأَجْرِ، وَأَجْرِي عَلَيْهِ الرِّزْقُ، وَأَمِنْ مِنَ الْفِتَنِ، وَافْرُوا إِنْ شِئْتُمْ: «وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا بَيْرُزْنَهُمْ اللَّهُ رِزْقًا حَسَنًا إِنَّكَ اللَّهُ لَهُوَ خَيْرُ الرَّازِقِينَ» يَدْخُلْنَهُمْ ثَمَرَاتٌ مِّنْ دُونِهَا يَرْضَوْهَا وَاللَّهُ لَعَلِيمٌ حَلِيمٌ»

«Whoever dies guarding the borders of Islām, Allāh will give him a reward like that reward (of martyr) and will provide for him and keep him safe from trials. Recite, if you wish: «Those who emigrated in the cause of Allāh and after that were killed or died, surely, Allāh will provide a good provision for them. And

verily, it is Allāh Who indeed is the Best of those who make provision. Truly, He will make them enter an entrance with which they shall be well-pleased, and verily, Allāh indeed is All-Knowing, Most Forbearing»^[1]

He also recorded that ‘Abdur-Raḥmān bin Jaḥdam Al-Khawlāni was with Faḍālah bin ‘Ubayd when they accompanied with two funerals, at (an island of) sea one of whom had been struck by a catapult, and the other had passed away. Faḍālah bin ‘Ubayd sat by the grave of the man who had passed away and someone said to him, “Are you neglecting the martyr and not sitting by his grave?” He said, “I would not mind which of these two graves Allāh would resurrect me from, for Allāh says:

﴿وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا يَسِّرُ اللَّهُ لَهُمْ رِزْقًا حَسَنًا﴾

«Those who emigrated in the cause of Allāh and after that were killed or died, surely, Allāh will provide a good provision for them.»

And he recited these two Āyāt, then said,

“What should I seek, O you servant, if I were to enter an entrance to His pleasure, and be provided good provisions? By Allāh, I would not mind which of these two graves Allāh would resurrect me from.”^[2]

﴿وَالَّذِي وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوبِتَ بِهِ﴾

«That is so. And whoever has retaliated with the like of that which he was made to suffer....»

Muqātil bin Ḥayān and Ibn Jurayj mentioned that this was revealed about a skirmish in which the Companions encountered some of the idolators. The Muslims urged them not to fight during the Sacred Months, but the idolators insisted on fighting and initiated the aggression. So the Muslims fought them and Allāh granted them victory.

﴿إِنَّ اللَّهَ لَمَفُورٌ غَفُورٌ﴾

«Verily, Allāh indeed is Oft-Pardoning, Oft-Forgiving.»

[1] Ibn Abi Ḥatīm 8:2503.

[2] Al-Ṭabari 9:182.

and You make the day to enter into the night, You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You will, without limit. ﴿3:26-27﴾

The meaning of "merging" the night into the day and the day into the night is that the one encroaches upon the other, and vice versa. Sometimes the night is long and the day is short, as in winter, and sometimes the day is long and the night is short, as in summer.

﴿وَأَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ﴾

﴿And verily, Allāh is All-Hearer, All-Seer.﴾

He hears what His servants say, and He sees them, nothing about them or their movement is hidden from Him whatsoever. When Allāh tells us that He is controlling the affairs of all that exists, and that He judges, and there is none to reverse His judgement, He says:

﴿ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ﴾

﴿That is because Allāh - He is the Truth,﴾

meaning, the true God, besides Whom no one deserves worship. He is the Possessor of the greatest sovereignty; whatever He wills happens and whatever He does not will does not happen. Everything is in need of Him and submits to Him.

﴿وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ هُوَ الْبَاطِلُ﴾

﴿and what they invoke besides Him, it is false.﴾

meaning, the idols and false gods. Everything that is worshipped instead of Him - may He be exalted - is false, because it can neither bring benefit nor cause harm.

﴿وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ﴾

﴿And verily, Allāh - He is the Most High, the Most Great.﴾
This is like the Āyāt:

﴿وَعَمَّا الْعَالِيْنَ الْعَظِيمِ﴾

﴿and He is the Most High, the Most Great﴾ [42:4]

﴿الْكَبِيرُ الْمُتَعَالِ﴾

﴿the Most Great, the Most High﴾ [13:9].

Everything is subject to His might and power; there is no God except Him and no Lord besides Him, because He is the Almighty and there is none mightier than He, the Most High and there is none higher than He, the Most Great and there is none greater than He. Exalted, sanctified, and glorified be He far above all that the evildoers say.

﴿أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتَخَسَّبُ الْأَرْضُ مُخْضَرَةً إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ۝ ثُمَّ مَّا فِي السَّكَونِ وَمَا فِي الْأَرْضِ وَاللَّهُ لَهُوَ الْغَفُورُ الْكَرِيمُ ۝ أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُم مَّا فِي الْأَرْضِ وَالْفَلَاقَ يُجْرِي فِي الْبَحْرِ بِأَمْرِهِ وَمَتَّعَ الْكَفَّاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ إِنَّ اللَّهَ بِالنَّاسِ لَرُؤُوفٌ رَحِيمٌ ۝ وَهُوَ الَّذِي أَخْرَجَكُمْ مِمَّا كُنتُمْ فِيهِ﴾

﴿63. See you not that Allāh sends down water from the sky, and then the earth becomes green? Verily, Allāh is the Most Kind and Courteous, Well-Acquainted with all things.﴾

﴿64. To Him belongs all that is in the heavens and all that is on the earth. And verily, Allāh - He is Rich, Worthy of all praise.﴾

﴿65. See you not that Allāh has subjected to you all that is on the earth, and the ships that sail through the sea by His command? He withholds the heaven from falling on the earth except by His leave. Verily, Allāh is for mankind, full of kindness, Most Merciful.﴾

﴿66. It is He, Who gave you life, and then will cause you to die, and will again give you life. Verily, man is indeed *Kafirun*.﴾

Signs of the Power of Allāh

This is a further sign of His might and power; that he sends the winds to drive the clouds which deliver rain to the barren land where nothing grows, land which is dry, dusty and desiccated.

﴿فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَّتْ﴾

﴿but when We send down water on it, it is stirred (to life), and it swells﴾ [22:5].

﴿تَتَّصِحُّ الْأَرْضُ مُخْضَرَّةً﴾

«and then the earth becomes green?» This indicates the sequence of events and how everything follows on according to its nature. This is like the Āyah:

﴿وَجَعَلْنَا الْفُلْفُلَةَ عَلَقَةً فَخَلَقْنَا الْفُلْفُلَةَ مُضْجَةً﴾

«Then We made the Nutfah^[1] into a clot, then We made the clot into a little lump of flesh» [23:14].

It was recorded in the Two Ṣaḥīḥs that between each stage there are forty days.^[2]

Allāh's saying,

﴿تَتَّصِحُّ الْأَرْضُ مُخْضَرَّةً﴾

«and then the earth becomes green» means, it becomes green after being dry and lifeless. It was reported from some of the people of Al-Hijāz that the land turns green after rainfall. And Allāh knows best.

﴿إِنَّ اللَّهَ لَظَلِيلٌ حَبِيرٌ﴾

«Verily, Allāh is the Most Kind and Courteous, Well-Acquainted with all things.»

He knows what seeds are in the various regions of the earth, no matter how small they are. Nothing whatsoever is hidden from Him. Each of those seeds receives its share of water and begins to grow, as Luqmān said:

﴿يَبْنَئُ إِنَّمَا إِنْ تَكُ وَشَقَالَ حَبِيرٌ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ﴾

﴿يَبْنِي بِهَا اللَّهُ إِنَّ اللَّهَ لَظَلِيلٌ حَبِيرٌ﴾

«"O my son! If it be equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allāh will bring it forth. Verily, Allāh is Subtle, Well-Aware.» [31:16]

And Allāh says:

﴿أَلَا يَتَجَدَّرُونَ لِلَّهِ الَّذِي يُخْرِجُ الْغَبَّ فِي السَّمَوَاتِ وَالْأَرْضِ﴾

^[1] See the explanation of Sūrat Al-Hajj (22:4).

^[2] Faṭḥ Al-Bāri 6:350, Muslim 4:2036.

﴿...so they do not worship Allāh, Who brings to light what is hidden in the heavens and the earth.﴾ [27:25]

﴿وَمَا تَسْطُرُ مِنْ دَرَكٍ إِلَّا بِمَلَكُهَا وَلَا حَبٌّ فِي ظُلُمَاتٍ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَخْضِرُ إِلَّا فِي كِتَابٍ مُبِينٍ﴾

﴿not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.﴾ [6:59]

﴿وَمَا يَمْزِجُ مِنْ ذَرَكٍ مِنْ تَفَالٍ ذَرُّهُ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ﴾

﴿And nothing is hidden from your Lord, the weight of a speck of dust on the earth or in the heaven. Not what is less than that or what is greater than that but it is (written) in a Clear Record.﴾ [10:61]

﴿لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ﴾

﴿To Him belongs all that is in the heavens and all that is on the earth.﴾

He owns all things, and He has no need of anything besides Himself, everything is in need of Him and in a state of submission to Him.

﴿أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَا فِي الْأَرْضِ﴾

﴿See you not that Allāh has subjected to you all that is on the earth,﴾

animals, inanimate things, crops and fruits. This is like the Āyah:

﴿وَسَخَّرَ لَكُمْ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ جِئًا بِكُمْ﴾

﴿And has subjected to you all that is in the heavens and all that is in the earth﴾ [45:13],

meaning that all of this is a blessing and out of His kindness.

﴿وَأَلْفَلَاكٍ يَمْشِي فِي الْبَحْرِ بِأَمْرِهِ﴾

﴿and the ships that sail through the sea by His command﴾

That is because He subjugates it to them and makes it easy for them. In the raging sea with its tempestuous waves, the

ships sail gently with their passengers and carry them wherever they want to go for trading and other purposes from one land to another, so that they bring goods from here to there, or vice versa, whatever people want or need.

﴿وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ﴾

«He withholds the heaven from falling on the earth except by His leave.»

If He willed, He could give the sky permission to fall on the earth, and whoever is in it would be killed, but by His kindness, mercy and power, He withholds the heaven from falling on the earth, except by His leave. He says:

﴿إِنَّ اللَّهَ بِالنَّاسِ لَرُءُوفٌ رَحِيمٌ﴾

«Verily, Allāh is for mankind, full of kindness, Most Merciful.»

meaning, even though they do wrong. As Allāh says elsewhere:

﴿وَلَيْكَ رَبَّنَا دُورُ مَنُورٍ لِلنَّاسِ عَلَى ظُلُمِهِمْ وَإِنَّ رَبَّنَا لَشَدِيدُ الْعِقَابِ﴾

«But verily, your Lord is full of forgiveness for mankind in spite of their wrongdoing. And verily, your Lord is severe in punishment» [13:6].

﴿وَمَنْ أَلَدَّتْ آمَنَاتُكُمْ ثُمَّ يُبْسِكُمْ إِنَّ النَّاسَ لَكَافِرُونَ﴾

«It is He, Who gave you life, and then will cause you to die, and will again give you life. Verily, man is indeed Kāfirun.» This is like the Āyāt:

﴿كَيْفَ نَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أََمْوَنًا فَأَنْبَسِكُمْ ثُمَّ يُبْسِكُمْ ثُمَّ يُعْجِبُكُمْ ثُمَّ إِلَيْنَا تُرْجَعُونَ﴾

«How can you disbelieve in Allāh? Seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life and then unto Him you will return.» [2:28],

﴿قُلْ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ﴾

«Say: "Allāh gives you life, then causes you to die, then He will assemble you on the Day of Resurrection about which there is no doubt."» [45:26],

الْزَّكَاةَ

٢٤٠

الْزَّكَاةَ

الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ سَخَّرَ لَكُمْ فِي الْأَرْضِ وَالْفَلَاحَ يَجْعَلُ فِي الْبَحْرِ
بِأَمْرِهِ وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ إِنَّ
اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ ﴿٦٧﴾ وَهُوَ الَّذِي أَحْيَاكُمْ
ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ إِنَّ الْإِنْسَانَ لَكَفُورٌ ﴿٦٨﴾
لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ فَلَا يُنْزِعُ عَنْكَ
فِي الْأَمْرِ شَيْءٌ وَاذْعُ إِلَى رِيكٍ إِنَّكَ لَعَلىٰ هُدًى مُسْتَقِيمٌ ﴿٦٩﴾
وَإِنْ جَدَلُواكَ فَقُلِ اللَّهُ أَغْلَمُ بِمَا تَعْمَلُونَ ﴿٧٠﴾ اللَّهُ يَحْكُمُ
بَيْنَكُمْ يَوْمَ الْقِيَمَةِ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٧١﴾
أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ
فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٧٢﴾ وَيَعْبُدُونَ مِنْ دُونِ
اللَّهِ مَا لَمْ يَرْزُقْ بِهِ، مُسْلِمِينَ وَمَلَائِكَةً، عِلْمٌ وَمَا لِلظَّالِمِينَ
مِنْ نَصِيرٍ ﴿٧٣﴾ وَإِذَا نَادَىٰ عَلَيْهِمْ إِبْرَاهِيمُ أَنْ تَبِيعُونِ فَقَالَ
يُوحَىٰ بِالَّذِينَ كَفَرُوا أَلَمْ نَكُفِّرْكَ كَذُوبًا يَسْطُونَ
بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ آيَاتِنَا قُلِ أَفَأَنْتُمْ بَشَرٌ مِمَّنْ
ذُكِرَ النَّارُ وَعَدَهَا اللَّهُ الَّذِينَ كَفَرُوا وَبَشَرٌ مِثْلُكُمْ ﴿٧٤﴾

﴿قَالُوا رَبَّنَا أَتُنَزِّلُ الْمَلَائِكَةَ﴾
﴿أَنْتُمْ يَوْمَ الْقِيَمَةِ﴾

«They will say: "Our Lord! You have made us to die twice, and You have given us life twice!"» [40:11]

So how can you set up rivals to Allāh and worship others besides Him when He is the One Who is independent in His powers of creation, provision and control of the existence?

﴿وَهُوَ الَّذِي أَحْيَاكُمْ﴾

«It is He, Who gave you life.» means, He gave you life after you were nothing, and brought you into existence.

﴿ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ﴾

«and then will cause you to die, and will again give you life.» means, on the Day of Resurrection.

﴿وَإِنَّ الْإِنْسَانَ لَكَفُورٌ﴾

«Verily, man is indeed Kafirun.» meaning, denying.

﴿لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ فَلَا يُنْزِعُ عَنْكَ فِي الْأَمْرِ شَيْءٌ وَاذْعُ إِلَى رِيكٍ إِنَّكَ لَعَلىٰ هُدًى مُسْتَقِيمٌ﴾
﴿وَإِنْ جَدَلُواكَ فَقُلِ اللَّهُ أَغْلَمُ بِمَا تَعْمَلُونَ﴾
﴿اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَمَةِ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ﴾

«67. For every nation We have made Mansak which they must follow; so let them not dispute with you on the matter, but

invite them to your Lord. Verily, you indeed are on the straight guidance.﴾

﴿68. And if they argue with you, say: "Allāh knows best of what you do."﴾

﴿69. "Allāh will judge between you on the Day of Resurrection about that wherein you used to differ."﴾

Every Nation has its Religious Ceremonies

Allāh tells us that He has made *Mansak* for every nation. Ibn Jarīr said, "This means that there are *Mansak* for every Prophet's nation." He said, "The origin of the word *Mansik* in Arabic means the place to which a person returns repeatedly, for good or evil purposes. So the *Manāsik* (rites) of *Hajj* are so called because the people return to them and adhere to them."^[1] If the phrase "For every nation We have ordained religious ceremonies" means that every Prophet's nation has its religious ceremonies as ordained by Allāh, then the phrase "So let them (the pagans) not dispute with you on the matter" refers to the idolators. If the phrase "For every nation We have ordained religious ceremonies" means that it is the matter of *Qadar* (divine decree), as in the *Āyah*,

﴿لِكُلِّ رِجَّةٍ قَرَارٌ﴾

﴿For each nation there is a direction to which they face﴾[2:148]
Allāh says here:

﴿مِمَّنْ نَّاسِكُونَ﴾

﴿which they *Nāsikūh*﴾ meaning, which they must act upon. The pronoun here refers back to those who have these religious ceremonies and ways, i.e., they do this by the will and decree of Allāh, so do not let their dispute with you over that divert you from following the truth. Allāh says:

﴿وَادْعُ إِلَىٰ رَبِّكَ إِنَّكَ لَكُلِّ هَدًى مُّتَّبِعٌ﴾

﴿but invite them to your Lord. Verily, you indeed are on the straight guidance.﴾

[1] Aṭ-Ṭabari 18:678, 679.

i.e., a clear and straight path which will lead you to the desired end. This is like the *Āyah*:

﴿وَلَا يَصُدُّكَ عَنْ آلِهَتِكَ اللَّهُ بِعَدِّ إِذْ أُنزِلَتْ إِلَيْكَ وَادْعُ إِلَىٰ رَبِّكَ﴾

﴿And let them not turn you away from the *Āyāt* of Allāh after they have been sent down to you: and invite to your Lord﴾ [28:87]

﴿وَإِنْ جَادَلُوكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ﴾

﴿And if they argue with you, say: "Allāh knows best what you do."﴾

This is like the *Āyah*:

﴿وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلٍ وَلَكُمْ عَمَلُكُمْ أَنْتُمْ بَرِيءُونَ مِمَّا أَعْمَلُ وَأَنَا بِرِيءٌ مِمَّا تَعْمَلُونَ﴾

﴿And if they belie you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!"﴾ [10:41]

﴿اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ﴾

﴿Allāh knows best of what you do.﴾

This is a stern warning and definite threat, as in the *Āyah*:

﴿هُوَ أَعْلَمُ بِمَا تُبْشِرُونَ فِيهِ كُنْ بِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ﴾

﴿He knows best of what you say among yourselves concerning it! Sufficient is He as a witness between me and you!﴾[46:8].

Allāh says here:

﴿اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَمَةِ فِيمَا كُنْتُمْ تَخْتَلِفُونَ﴾

﴿Allāh will judge between you on the Day of Resurrection about that wherein you used to differ.﴾

This is like the *Āyah*:

﴿فَلِذَلِكَ فَادْعُ وَاتَّبِعْ مَا أُمِرْتَ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَقُلْ مَآئِدَتِي مِمَّا أَنْزَلَ اللَّهُ مِن سَمَاتٍ﴾

﴿So unto this then invite, and stand firm as you are commanded, and follow not their desires but say: "I believe in whatsoever Allāh has sent down of the Book."﴾ [42:15]

﴿أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾

﴿70. Know you not that Allāh knows all that is in the heaven and on the earth? Verily, it is (all) in the Book. Verily, that is easy for Allāh.﴾

Allāh tells us how perfect is His knowledge of His creation, and that He encompasses all that is in the heavens and on earth. Not even the weight of a speck of dust, or less than that or greater escapes His knowledge in the heavens or in the earth. He knows all things even before they happen, and He has written that in His Book, *Al-Lawḥ Al-Mahfūz*, as was reported in *Ṣaḥīḥ Muslim* from 'Abdullāh bin 'Amr, who said, "The Messenger of Allāh ﷺ said:

﴿إِنَّ اللَّهَ قَدَّرَ مَقَادِيرَ الْخَلَائِقِ قَبْلَ خَلْقِ السَّمَوَاتِ وَالْأَرْضِ بِخَمْسِينَ أَلْفَ سَنَةٍ، وَكَانَ عَرْشُهُ عَلَى الْمَاءِ﴾

«Allāh issued His decrees concerning the measurement and due proportion of the creatures fifty thousand years before He created the heavens and the earth, and His Throne was over the water.»^[1]

In the *Sunan*, it was reported from a group of the Companions that the Messenger of Allāh ﷺ said:

﴿أَوَّلُ مَا خَلَقَ اللَّهُ الْقَلَمَ، قَالَ لَهُ: اكْتُبْ، قَالَ: وَ مَا أَكْتُبُ؟ قَالَ: اكْتُبْ مَا هُوَ كَائِنٌ، فَجَرَى الْقَلَمُ بِمَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ﴾

«The first thing that Allāh created was the Pen. He said to it, "Write!" It said, "What should I write?" He said, "Write what will happen," so the Pen wrote everything that will happen until the Day of Resurrection.»^[2] Allāh says:

﴿إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾

﴿Verily, it is (all) in the Book. Verily, that is easy for Allāh.﴾

[1] Muslim 4:2044.

[2] Abu Dāwud 5:76, *Tuḥfat Al-Aḥwadhī* 9:232.

﴿وَيَسْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَمْ يَنْزَلْ بِهِ سُلْطَانًا وَمَا لَيْسَ لَهُمْ بِهِ عِلْمٌ وَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ
 ﴿٧١﴾ وَإِنَّا لَنَعْلَمُ عَلَيْهِمْ مَا لَبِئْنَا بِبَنِيَنَةٍ تَمَرُّ فِي وَجْهِكَ الَّذِينَ كَفَرُوا أَلَمْ نَكُفِّرْ بَكَدُورٍ
 يَسْطُرُونَ بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ مَا بَيْنَنَا قُلُوبًا أَنْفُسُكُمْ يَنْسِرُ مِنْ ذِكْرُ النَّارِ وَعَدَهَا اللَّهُ
 الَّذِينَ كَفَرُوا وَيَسِّرُ الْمَيِّتَ﴾

﴿71. And they worship besides Allāh others for which He has sent down no authority, and of which they have no knowledge; and for the wrongdoers there is no helper.﴾

﴿72. And when Our clear Āyāt are recited to them, you will notice a denial on the faces of the disbelievers! They are nearly ready to attack with violence those who recite Our Āyāt to them. Say: "Shall I tell you of something worse than that? The Fire which Allāh has promised to those who disbelieved, and worst indeed is that destination!"﴾

The Idolators' worship of others besides Allāh and Their vehement rejection of the Āyāt of Allāh

Allāh tells us that the idolators, in their ignorance and disbelief, worship besides Allāh others which He has sent down no authority for, i.e., no proof or evidence for such behavior. This is like the Āyah:

﴿وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا مَعًا لَا بَرَهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ
 الْكَافِرُونَ﴾

﴿And whoever calls upon, besides Allāh, any other god, of whom he has no proof; then his reckoning is only with his Lord. Surely, the disbelievers will not be successful.﴾ [23:117]
 So Allāh says here:

﴿مَا لَمْ يَنْزَلْ بِهِ سُلْطَانًا وَمَا لَيْسَ لَهُمْ بِهِ عِلْمٌ﴾

﴿for which He has sent down no authority, and of which they have no knowledge;﴾

meaning, they have no knowledge in the subject that they fabricate lies about; it is only something which was handed down to them from their fathers and ancestors, with no evidence or proof, and its origins lie in that which the *Shayṭān* beautified for them and made attractive to them. Allāh warned them:

﴿وَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ﴾

﴿and for the wrongdoers there is no helper.﴾

meaning, no one to help them against Allāh when He sends His punishment and torment upon them. Then Allāh says:

﴿وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٌ﴾

﴿And when Our clear Āyāt are recited to them,﴾

means, when the Āyāt of the Qur'ān and clear evidence and proof for Tawhīd of Allāh are mentioned to them, and they are told that there is no god besides Allāh and that the Messengers spoke the truth,

﴿يَكَادُرُونَ بِأَيْدِيهِمْ يَتْلُونَ عَلَيْهِمْ آيَاتُنَا﴾

﴿They are nearly ready to attack with violence those who recite Our Āyāt to them.﴾

then they nearly attack and do harm to those who bring proof to them from the Qur'ān, and cause them harm using their tongues and hands.

﴿قُلْ﴾

﴿Say﴾ O Muḥammad to these people,

﴿أَفَأَتَيْتُكُمْ بِشَرٍّ مِنْ ذَلِكَ نَارُ وَعَدَمَا اللَّهُ الْآزِفَةَ كُفْرًا﴾

﴿Shall I tell you of something worse than that? The Fire which Allāh has promised to those who disbelieved,﴾

The fire and wrath and torment of Allāh are far worse than that with which you are trying to scare the believing close friends of Allāh in this world. The punishment in the Hereafter for these deeds of yours is worse than that what you claim you want to do to the believers.

﴿وَأَشَرُّ الْمَوَاقِدِ﴾

﴿and worst indeed is that destination!﴾ how terrible is the Fire as a final destination and abode!

﴿إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا﴾

﴿Evil indeed it is as an abode and as a place to rest in.﴾

﴿يَتَأْتِيهَا النَّاسُ صُرُبٌ مِّثْلَ مَا تَسْتَعْمُرُوا لَهُ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ إِنْ يَشَاءُ رَبُّهُمْ الذُّبَابُ شَيْئًا لَا يَسْتَفِيدُونَ مِنْهُ صَمْفًا فَلِلَّهِ الْغَلَبُ وَالنِّيلُوبُ ۚ مَا فَكَّرُوا اللَّهَ حَتَّىٰ قَدَرُوا أَنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ۝﴾

﴿73. O mankind! A parable has been made, so listen to it: Verily, those on whom you call besides Allāh, cannot create a fly, even though they combine together for the purpose. And if the fly snatches away a thing from them, they will have no power to release it from the fly. So weak are the seeker and the sought.﴾

﴿74. They have not regarded Allāh with His rightful esteem. Verily, Allāh is All-Strong, All-Mighty.﴾

The insignificance of the Idols and the foolishness of their Worshippers

Here Allāh points out the insignificance of the idols and the foolishness of those who worship them.

﴿يَتَأْتِيهَا النَّاسُ صُرُبٌ مِّثْلَ﴾

﴿O mankind! A parable has been made,﴾

meaning, a parable of that which is worshipped by those who are ignorant of Allāh and who join others as partners with Him.

﴿فَاتَسْمَعُوا لَهُ﴾

﴿so listen to it﴾ pay attention and understand.

﴿إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ﴾

﴿Verily, those on whom you call besides Allāh, cannot create a fly, even though they combine together for the purpose.﴾

Even if all the idols and false gods whom you worship were to come together to create a single fly, they would not be able to do that. Imām Aḥmad recorded that Abu Hurayrah recorded the Marfū' report:

«وَمَنْ أَظْلَمُ مِمَّنْ خَلَقَ [خَلْقًا] فَخَلَقِي، فَلْيَخْلُقُوا مِثْلَ خَلْقِي ذَرَّةَ أَوْ ذُبَابَةً أَوْ حَبَّةً»

«Who does more wrong than one who tries to create something like My creation? Let them create an ant or a fly or a seed like

My creation!"^[1]

This was also recorded by the authors of the Two *Ṣaḥīḥs* via 'Umārah from Abu Zur'ah from Abu Hurayrah, who said that the Prophet ﷺ said:

«فَاللَّهُ عَزَّ وَجَلَّ وَمَنْ أَظْلَمُ مِمَّنْ ذَهَبَ يَخْلُقُ كَخَلْقِي، فَلْيَخْلُقُوا ذَرَّةً، فَلْيَخْلُقُوا شَعِيرَةً»

«Allāh says: "Who does more wrong than one who tries to create (something) like My creation? Let them create an ant, let them create a grain of barley."»^[2]

Then Allāh says:

﴿وَإِنْ يَتْلِيَهُمُ الذَّكَابُ شَيْئًا لَا يَنْتَفِعُوهُ مِنْهُ﴾

«And if the fly snatches away a thing from them, they will have no power to release it from the fly.»

They are unable to create a single fly and, moreover, they are unable to resist it or take revenge against it if it were to take anything from the good and perfumed thing on which it lands. If they wanted to recover that, they would not be able to, even though the fly is the weakest and most insignificant of Allāh's creatures. Allāh says:

﴿سَمِعَ الْغَالِبُ وَالْمُتَلَوِّبُ﴾

«So weak are the seeker and the sought.»

Ibn 'Abbās said, "The seeker is the idol and the sought is the fly."^[3] This was the view favored by Ibn Jarīr, and it is what is apparent from the context. As-Suddi and others said, "The seeker is the worshipper, and the sought is the idol."^[4] Then Allāh says:

﴿مَا فَكَّرُوا اللَّهَ حَقَّ كَدْرِهِ﴾

«They have not regarded Allāh with His rightful esteem.»

meaning, they have not recognized the might and power of Allāh when they wor- ship alongside Him those who cannot

^[1] Aḥmad 2:391.

^[2] *Faṭḥ Al-Bāri* 13:537, Muslim 3:1671.

^[3] Aṭ-Ṭabari 18:685.

^[4] Al-Baghawi 3:298, from Aḍ-Ḍaḥḥāk.

يَتَأْتِيهَا النَّاسُ ضُرِبَ مَثَلٍ فَاَسْتَمِعُوا لَهُ إِنَّ الَّذِينَ
تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ
وَرَأَيْتُمْ يَسْلُبُهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَفِيدُونَ مِنْهُ ضَعُفَ
الطَّلِبِ وَالْمَطْلُوبِ ﴿٣٤١﴾ مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِنَّ
اللَّهَ لَعَزِيزٌ ﴿٣٤٢﴾ اللَّهُ يَصْطَلِي مِنَ الْمَلَائِكَةِ
رُسُلًا وَمِنَ النَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٣٤٣﴾ يَعْلَمُ
مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٣٤٤﴾
يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَرْكَعُوا وَسَجْدُوا وَعَابَدُوا
رَبَّهُمْ وَانْفَعِلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٤٥﴾
وَجَنِّدُوا فِي اللَّهِ حَقَّ جَهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ
عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ قُلْ ءَأَسْكُمُ إِتْرَهِيمَ هُوَ سَنُكُمُ
الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا يَكُونُ الرَّسُولُ شَهِيدًا عَلَيْكُمْ
وَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَءَاتُوا الزَّكَاةَ
وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ ﴿٣٤٦﴾

سُورَةُ الْاٰلِیُّمُورِ

even ward off a fly, because they are so weak and incapable.

﴿إِنَّ اللَّهَ لَعَزِيزٌ﴾

﴿Verily, Allāh is All-Strong, All-Mighty.﴾

means, He is the All-Strong Who, by His might and power, created all things.

﴿وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَتْ عَالِيهِ﴾

﴿And He it is Who originates the creation, then He will repeat it; and this is easier for Him﴾ [30:27]

﴿إِنَّ يَلْزَمُ رَبَّكَ لِشَيْءٍ لَّيْسَ بِكُفٍّ هُوَ

بَيْنِي وَبَيْنَكَ﴾

﴿Verily, the punishment of your Lord is severe and painful. Verily, He it is Who begins and repeats.﴾ [85:12-13]

﴿إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْتَمِيمُ﴾

﴿Verily, Allāh is the Provider, Owner of power, the Most Strong.﴾ [51:58].

﴿عَزِيزٌ﴾

﴿All-Mighty﴾ means, He has subjugated and subdued all things, and there is none that can resist Him or overcome His might and power, and He is the One, the Subduer.

﴿اللَّهُ يَصْطَلِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ﴾ يَعْلَمُ مَا

بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٣٤٤﴾

﴿75. Allāh chooses Messengers from angels and from men.
Verily, Allāh is All-Hearer, All-Seer.﴾

﴿76. He knows what is before them, and what is behind them.
And to Allāh return all matters.﴾

Allāh chooses Messengers from the Angels and Messengers from Mankind

Allāh tells us that He chooses Messengers from His angels as He wills by His law and decree, and He chooses Messengers from mankind to convey His Message.

﴿إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ﴾

﴿Verily, Allāh is All-Hearer, All-Seer.﴾ means, He hears all that His servants say, and He sees them and knows who among them is deserving of that, as He says:

﴿اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ﴾

﴿Allāh knows best with whom to place His Message﴾ [6:124]

﴿يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ﴾

﴿He knows what is before them, and what is behind them. And to Allāh return all matters.﴾

He knows what will happen to His Messengers and the Message He sent them with, for none of their affairs are hidden from Him. He says:

﴿عَنَيْمُ الْغَيْبِ فَلَا يُظْهَرُ عَلَى غَيْبِهِ أَحَدًا﴾

﴿"The All-Knower of the Ghayb (Unseen), and He reveals to none His Ghayb."﴾ [72:26] until His saying;

﴿وَأَحْصَى كُلَّ شَيْءٍ عَدَدًا﴾

﴿and He keeps count of all things.﴾ [72:28]

So He, may He be glorified, is guarding them, and is Witness to what is said about them. He is protecting them and supporting them.

﴿يُنَادِي أَرْسُولُ يٰلَيْعَ مَا أَرْسِلُ إِلَيْكَ مِنْ رَّبِّكَ وَإِنْ لَمْ تَقْعَلْ فَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَفْعَلُ
بِشَيْءِهِ﴾

«O Messenger! Proclaim which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allāh will protect you from mankind» [5:67].

﴿يَا أَيُّهَا الْمَدِينَةُ آمِنِي وَأَنِصِّي الْمَلَائِكَةَ الَّذِينَ هُمْ أَعْيُنُهُمْ فِي اللَّهِ حَقٌّ جَهَادٌ. هُوَ أَنْتُمْ وَمَا جَعَلَ عَلَيْكَ فِي الْيَمِينِ مِنْ حَرَجٍ يَلَا أَيْدِيكُمْ إِنْزِيلٌ هُوَ سَتْنُكُمْ السَّيْلِينَ مِنْ قَبْلِ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ﴾

«77. O you who believe! Bow down, and prostrate yourselves, and worship your Lord and do good that you may be successful.»

«78. And strive hard in Allāh's cause as you ought to strive. He has chosen you, and has not laid upon you in religion any hardship: it is the religion of your father Ibrāhīm. He has named you Muslims both before and in this (Qur'ān), that the Messenger may be a witness over you and you be witnesses over mankind! So, perform the Ṣalāh, give the Zakāh and hold fast to Allāh. He is your Mawlā, what an Excellent Mawlā and what an Excellent Helper!»

The Command to worship Allāh and engage in Jihād

It was reported from 'Uqbah bin 'Āmir that the Prophet ﷺ said:

«فُضِّلَتْ سُورَةُ الْحَجِّ بِسَجْدَتَيْنِ، فَمَنْ لَمْ يَسْجُدْهُمَا فَلَا يَقْرَأَهُمَا»

«Sūrat Al-Ḥajj has been blessed with two Sajdahs, so whoever does not prostrate them should not read them.»^[1]

﴿وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ﴾

«And strive hard in Allāh's cause as you ought to strive.»

means, with your wealth and your tongues and your bodies. This is like the Āyah:

^[1] Al-Ḥākim 1:221. The addition, "so whoever does not prostrate at them should not read them" is considered unauthentic. The source for the Ḥadīth was mentioned and noted earlier. See Āyah no. 18.

﴿اَتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ﴾

﴿Have Taqwā of Allāh as is His due.﴾ [3:102]

﴿هُوَ الَّذِي اصْطَفَاكُمْ﴾

﴿He has chosen you,﴾ means, 'O Ummah [of Islām], Allāh has selected you and chosen you over all other nations, and has favored you and blessed you and honored you with the noblest of Messengers and the noblest of Laws.'

﴿وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ﴾

﴿and has not laid upon you in religion any hardship﴾

He has not given you more than you can bear and He has not obliged you to do anything that will cause you difficulty except that He has created for you a way out. So the *Ṣalāh*, which is the most important pillar of Islām after the two testimonies of faith, is obligatory, four *Rak'ahs* when one is settled, which are shortened to two *Rak'ah* when one is traveling. According to some Imāms, only one *Rak'ah* is obligatory at times of fear, as was recorded in the *Hadīth*.^[1] A person may pray while walking or riding, facing the *Qiblah* or otherwise. When praying optional prayers while traveling, one may face the *Qiblah* or not. A person is not obliged to stand during the prayer if he is sick; the sick person may pray sitting down, and if he is not able to do that then he may pray lying on his side. And there are other exemptions and dispensations which may apply to the obligatory prayers and other duties. So the Prophet ﷺ said:

﴿بُعِثْتُ بِالْخَيْفَةِ السَّهْوَةِ﴾

«I have been sent with the easy Hanīf^[2] way.»^[3]

And he said to Mu'ādh and Abu Mūsā, when he sent them as governors to Yemen:

﴿بَشِّرَا وَلَا تُفْسِرَا وَيَسِّرَا وَلَا تُعَسِّرَا﴾

^[1] Abu Dāwūd 2:38.

^[2] Meaning monotheist. See volume four, the *Tafsīr* of Sūrat Al-A'raf (7:30).

^[3] Aḥmad 5:266.

«Give good news and do not repel them. Make things easy for the people and do not make the things difficult for them.»^[1]

And there are many similar Ḥādīths. Ibn 'Abbās said concerning the Āyah,

﴿وَمَا جَعَلَ عَلَيْكَ فِي الدِّينِ مِنْ حَرَجٍ﴾

«and has not laid upon you in religion any hardship», "This means difficulty."^[2]

﴿يَذَكِّرْكَ بِرَبِّكَ﴾

«It is the religion of your father Ibrāhīm.» Ibn Jarīr said, "This refers back to the Āyah,

﴿وَمَا جَعَلَ عَلَيْكَ فِي الدِّينِ مِنْ حَرَجٍ﴾

«and has not laid upon you in religion any hardship»

meaning, any difficulty." On the contrary, He has made it easy for you, like the religion of your father Ibrāhīm. He said, "It may be that it means: adhere to the religion of your father Ibrāhīm."^[3] I say: This interpretation of the Āyah is like the Āyah:

﴿قُلْ إِنِّي مَدَنِيٌّ رَّبِّيَ إِلَهٌ مَرْبُوعٌ تُسَبِّحُونَهُ بِمَا هُوَ إِلَهُ الْمَلَائِكَةِ وَالرُّسُلِ﴾

«Say: "Truly, my Lord has guided me to a straight path, a right religion, the religion of Ibrāhīm, a Ḥanīf^[4]» [6:161]

﴿هُوَ سَمَّكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا﴾

«He has named you Muslims both before and in this (Qur'ān),»

Imām 'Abdullāh bin Al-Mubārak said, narrating from Ibn Jurayj, from 'Aṭā', from Ibn 'Abbās: concerning Allāh's saying,

﴿هُوَ سَمَّكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ﴾

«He has named you Muslims before»

[1] Fath Al-Bārī 7:657.

[2] Aṭ-Ṭabari 18:689.

[3] Aṭ-Ṭabari 18:691.

[4] See earlier note.

"This refers to Allāh, may He be glorified."^[1] This was also the view of Mujāhid, 'Atā', Aḍ-Ḍaḥḥāk, As-Suddi, Muqātil bin Hayyān and Qatādah.^[2]

Mujāhid said, "Allāh named you Muslims before, in the previous Books and in *Adh-Dhikr*,"^[3]

﴿وَرَىٰ مَدَا﴾

«and in this» means, the Qur'ān."^[4] This was also the view of others, because Allāh says:

﴿هُوَ اٰخْتٰبَكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِى الدِّىْنِ مِنْ حَرَجٍ﴾

«He has chosen you, and has not laid upon you in religion any hardship»

Then He urged them to follow the Message which His Messenger ﷺ brought, by reminding them that this was the religion of their father Ibrāhīm. Then He mentioned His blessings to this *Ummah*, whereby He mentioned them and praised them long ago in the Books of the Prophets which were recited to the rabbis and monks. Allāh says:

﴿هُوَ سَمَّٰكُمْ اِلْسِلِيْمَ مِنْ قَبْلُ﴾

«He has named you Muslims both before» meaning, before the Qur'ān,

﴿وَرَىٰ مَدَا﴾

«and in this.» Under the explanation of this *Āyah*, An-Nasā'ī recorded from Al-Hārith Al-Ash'ari from the Messenger of Allāh ﷺ, who said:

«مَنْ دَعَا بِدَعْوَى الْجَاهِلِيَّةِ فَإِنَّهُ مِنْ جُنْهِ جَهَنَّمَ»

«Whoever adopts the call of jāhiliyyah, will be one of those who will crawl on their knees in Hell.»

A man said, "O Messenger of Allāh, even if he fasts and performs *Ṣalāh*?" He said,

[1] Aṭ-Ṭabari 18:691.

[2] Aṭ-Ṭabari 18:691, 692.

[3] See volume six, the *Tafsīr* of Sūrat Al-Anbiyā' (21:105).

[4] Al-Qurṭubī 12:101.

«نَعَمْ وَإِنْ صَامَ وَصَلَّى، فَادْعُوا بِدَعْوَةِ اللَّهِ الَّتِي سَمَّيْتُ بِهَا الْمُسْلِمِينَ الْمُؤْمِنِينَ عِبَادَ اللَّهِ»

‘Yes, even if he fasts and performs Ṣalāh. So adopt the call of Allāh whereby He called you Muslims and believers and servants of Allāh.’^[1]

﴿يَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ﴾

‘that the Messenger may be a witness over you and you be witnesses over mankind!’

means, ‘thus We have made you a just and fair nation, the best of nations, and all other nations will testify to your justice. On the Day of Resurrection you will be,

﴿شُهَدَاءَ عَلَى النَّاسِ﴾

‘witnesses over mankind’, because on that Day all the nations will acknowledge its leadership and its precedence over all others. Therefore, on the Day of Resurrection the testimony of the members of this community will be accepted as proof that the Messengers conveyed the Message of their Lord to them, and the Messenger will testify that he conveyed the Message to them.

﴿فَأَقِمْ وَدَّاعِ الصَّلَاةَ وَآتِ الزَّكَاةَ﴾

‘So perform the Ṣalāh, give Zakāh’ means, respond to this great blessing with gratitude by fulfilling your duties towards Allāh, doing that which He has enjoined upon you and avoiding that which He had forbidden. Among the most important duties are establishing regular prayer and giving Zakāh. Zakāh is a form of beneficence towards Allāh’s creatures, whereby He has enjoined upon the rich to give a little of their wealth to the poor each year, to help the weak and needy. We have already mentioned its explanation in the Ayāh of Zakāh in Sūrat At-Tawbah (9:5).

﴿وَأَعِمُّوا بِاللَّهِ﴾

‘and hold fast to Allāh.’ means, seek the help and support of

[1] An-Nasā’i in Al-Kubrā no. 1:8866.

Allāh and put your trust in Him, and get strength from Him.

﴿مَوْلَاكَ﴾

﴿He is your *Mawlā*,﴾ meaning, He is your Protector and your Helper, He is the One Who will cause you to prevail against your enemies.

﴿فَتَعَمَّ الْمَوْلَىٰ رِزْقَ النَّصِيرِ﴾

﴿what an Excellent *Mawlā* and what an Excellent Helper!﴾

He is the best *Mawlā* and the best Helper against your enemies.

This is the end of the *Tafsīr* of Sūrat Al-Hajj. May Allāh bless our Prophet Muḥammad and his family and Companions, and grant them peace; may Allah honor and be pleased with the Companions and those who follow them in truth until the Day of Resurrection.

The Tafsir of Sūrat Al-Mu'minūn (Chapter - 23)

Which was Revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
٣٤٢

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾
وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ﴿٣﴾ وَالَّذِينَ هُمْ لِلزَّكَاةِ
فَاعِلُونَ ﴿٤﴾ وَالَّذِينَ هُمْ لِقُرُوبِهِمْ حَافِظُونَ ﴿٥﴾ إِلَّا عَلَى
أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٦﴾
فَمَنْ ابْتَنَى وَرَاءَ ذَلِكَ فَأُولَئِكَ هُمُ الْعَادُونَ ﴿٧﴾ وَالَّذِينَ هُمْ
لِأَمْنَتِهِمْ وَعَهْدِهِمْ رِعُونَ ﴿٨﴾ وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ
يُمَاقِفُونَ ﴿٩﴾ أُولَئِكَ هُمُ الْوَارِثُونَ ﴿١٠﴾ الَّذِينَ يَرِثُونَ
الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ﴿١١﴾ وَلَقَدْ خَلَقْنَا الْإِنْسَانَ فِي
سُلْطَانٍ طِينٍ ﴿١٢﴾ ثُمَّ جَعَلْنَاهُ نُفْفَةً فِي قَرَارٍ مَكِينٍ ﴿١٣﴾ ثُمَّ
خَلَقْنَا النُّفْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا
الْمُضْغَةَ عِظًا مِمَّا كَسَوْا الْوَعْدَ لِمَا نَأْتِيهِمْ خَلْقًا
مَآخِرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴿١٤﴾ ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ
لَمِنْتُونَ ﴿١٥﴾ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ تُبْعَثُونَ ﴿١٦﴾ وَلَقَدْ
خَلَقْنَاكُمْ فَوْقَكُمْ سَبْعَ طَرَائِقَ وَمَا كُنَّا مِنَ الْخَالِقِ غَافِلِينَ ﴿١٧﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Allāh,
the Most Gracious, the
Most Merciful.*

﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ﴾ ١ ﴿الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ﴾ ٢ ﴿وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ﴾ ٣ ﴿وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ﴾ ٤ ﴿وَالَّذِينَ هُمْ لِقُرُوبِهِمْ حَافِظُونَ﴾ ٥ ﴿إِلَّا عَلَى أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ﴾ ٦ ﴿فَمَنْ ابْتَنَى وَرَاءَ ذَلِكَ فَأُولَئِكَ هُمُ الْعَادُونَ﴾ ٧ ﴿وَالَّذِينَ هُمْ لِأَمْنَتِهِمْ وَعَهْدِهِمْ رِعُونَ﴾ ٨ ﴿وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُمَاقِفُونَ﴾ ٩ ﴿أُولَئِكَ هُمُ الْوَارِثُونَ﴾ ١٠ ﴿الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ﴾ ١١

﴿1. Successful indeed are the believers.﴾

﴿2. Those who with their Ṣalāh are Khāshī'ūn.﴾

﴿3. And those who turn away from Al-Laghw.﴾

﴿4. And those who pay the Zakāh.﴾

﴿5. And those who guard their private parts.﴾

﴿6. Except from their wives or their right hand possessions, for then, they are free from blame.﴾

﴿7. But whoever seeks beyond that, then those are the transgressors.﴾

﴿8. Those who are faithfully true to their Amānāt and to their covenants are Rā'ūn.﴾

﴿9. And those who strictly guard their Ṣalawāt.﴾

﴿10. These are indeed the heirs.﴾

﴿11. Who shall inherit Firdaws. They shall dwell therein forever.﴾

The Success is for the believers whose qualities are described here

﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ﴾

﴿Successful indeed are the believers﴾ means, they have attained victory and are blessed, for they have succeeded. These are the believers who have the following characteristics:

﴿الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ﴾

﴿Those who with their Ṣalāh are Khāshī'ūn.﴾

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said:

﴿خَاشِعُونَ﴾

“﴿Khāshī'ūn﴾ means those with fear and with tranquillity.”^[1] This was also narrated from Mujāhid, Al-Ḥasan, Qatādah and Az-Zuhri.^[2] It was reported from 'Ali bin Abi Ṭalīb, may Allāh be pleased with him, that *Khushū'* means the *Khushū'* of the heart.^[3] This was also the view of Ibrāhīm An-Nakha'ī.^[4] Al-Ḥasan Al-Baṣrī said, “Their *Khushū'* was in their hearts.” So they lowered their gaze and were humble towards others. *Khushū'* in prayer is only attained by the one who has emptied his heart totally, who does not pay attention to anything else

[1] Aṭ-Ṭabari 19:9.

[2] Aṭ-Ṭabari 19:8, 9.

[3] Aṭ-Ṭabari 19:9.

[4] Aṭ-Ṭabari 19:9.

besides it, and who prefers it above all else. At that point it becomes a delight and a joy for eyes, as in the *Ḥadīth* recorded by Imām Aḥmad and An-Nasā'ī from Anas, who said that the Messenger of Allāh ﷺ said:

«حُبِّبَ إِلَيَّ الْعُطْبُ وَالنِّسَاءُ، وَجُعِلَتْ قُرَّةُ عَيْنِي فِي الصَّلَاةِ»

«Fragrance and women 'ave been made dear to me, and Ṣalāh was made the joy of my eye.»^[1]

﴿وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ﴾

«And those who turn away from Al-Laghw.»

refers to falsehood, which includes *Shirk* and sin, and any words or deeds that are of no benefit. As Allāh says:

﴿وَإِنَّا سَرَّوْا بِاللَّغْوِ مَرًّا كَثِيرًا﴾

«And if they pass by Al-Laghw, they pass by it with dignity» [25:72].

Qatādah said: "By Allāh, there came to them from Allāh that which kept them away from that (evil)."^[2]

﴿وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ﴾

«And those who pay the Zakāh.»

Most commentators say that the meaning here is the *Zakāh* that is paid on wealth, even though this *Āyah* was revealed in Makkah, and *Zakāh* was ordained in Al-Madīnah in the year 2 H. The apparent meaning is that the *Zakāh* that was instituted in Al-Madīnah is the one based upon the *Nuṣub*^[3] and the specific amounts, apart from which it seems that the basic principle of *Zakāh* was enjoined in Makkah. As Allāh says in *Sūrat Al-An'ām*, which was also revealed in Makkah:

﴿وَمَا آتَا حَقُّ يَوْمِ الْحِسَابِ﴾

«but pay the due thereof on the day of their harvest,» [6:141]

It could be that what is meant here by *Zakāh* is purification of

[1] Aḥmad 3:199, An-Nasā'ī 7:61, 62.

[2] *Az-Zuhd* by Ibn Al-Mubarak, 55.

[3] The minimum level of wealth which dictates a person's obligation to pay *Zakāh*.

the soul from Shirk and filth, as in the Āyah:

﴿قَدْ أَفْلَحَ مَن زَكَّاهَا ۖ وَقَدْ خَابَ مَن دَسَّاهَا﴾

«Indeed he succeeds who purifies himself (Zakkāhā). And indeed he fails who corrupts himself.» [91:9-10]

It could be that both meanings are intended, purification of the soul and of one's wealth, because that is part of the purification of the soul, and the true believer is one who pays attention to both matters. And Allāh knows best.

﴿وَالَّذِينَ هُمْ لِأُزْوَاجِهِمْ يَحْفَظُونَ ۚ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ۚ فَمَنِ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْمُعَادُونَ ۚ﴾

«And those who guard their private parts. Except from their wives and their right hand possessions, for then, they are free from blame. But whoever seeks beyond that, then those are the transgressors.»

means, those who protect their private parts from unlawful actions and do not do that which Allāh has forbidden; fornication and homosexuality, and do not approach anyone except the wives whom Allāh has made permissible for them or their right hand possessions from the captives. One who seeks what Allāh has made permissible for him is not to be blamed and there is no sin on him. Allāh says:

﴿فَإِنَّهُمْ غَيْرُ مَلُومِينَ ۚ فَمَنِ ابْتَغَىٰ وَرَاءَ ذَلِكَ﴾

«they are free from blame. But whoever seeks beyond that»

meaning, other than a wife or slave girl,

﴿فَأُولَٰئِكَ هُمُ الْمُعَادُونَ﴾

«then those are the transgressors.» meaning , aggressors.

﴿وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ ذُرُوعًا ۚ﴾

«Those who are faithfully true to their Amānāt and to their covenants»

When they are entrusted with something, they do not betray that trust, but they fulfill it, and when they make a promise or make a pledge, they are true to their word. This is not like the hypocrites about whom the Messenger of Allāh ﷺ said:

«آيَةُ الْمُنَافِي ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا أُؤْتِمِنَ خَانَ»

«The signs of the hypocrite are three: when he speaks he lies, when he makes a promise he breaks it, and when he is entrusted with something he betrays that trust.»^[1]

«وَالَّذِينَ هُمْ عَنْ صَلَاتِهِمْ يُمْرَظُونَ»

«And those who strictly guard their Ṣalawāt.»

means, they persistently offer their prayers at their appointed times, as Ibn Mas'ūd said: "I asked the Messenger of Allāh ﷺ, 'O Messenger of Allāh, which deed is most beloved to Allāh?' He said,

«الصَّلَاةُ عَلَى وَقْتِهَا»

«Prayer at the appointed time.» I said, 'Then what?' He said,

«بِرُّ الْوَالِدَيْنِ»

«Kindness to one's parents.» I said, 'Then what?' He said,

«الْجِهَادُ فِي سَبِيلِ اللَّهِ»

«Jihad in the way of Allāh.» It was recorded in the Two Ṣaḥīḥs.^[2] Qatādah said: "At the fixed times, with the proper bowing and prostration."^[3] Allāh begins and ends this list of praiseworthy qualities with Ṣalāh, which is indicative of its virtue, as the Prophet ﷺ said:

«اسْتَقِيمُوا وَلَنْ تُحْصُوا، وَاعْلَمُوا أَنَّ خَيْرَ أَعْمَالِكُمُ الصَّلَاةُ، وَلَا يُحَافِظُ عَلَى الْوُضُوءِ إِلَّا مُؤْمِنٌ»

«Adhere to righteousness, you will never be able encompass it all. Know that the best of your deeds is Ṣalāh. None will preserve his Wuddū' except the believer.»^[4]

Having described them with these praiseworthy characteristics and righteous deeds, Allāh then says:

[1] *Faḥ Al-Bārī* 10:522.

[2] *Faḥ Al-Bārī* 10:414, *Muslim* 1:89.

[3] *Ad-Durr Al-Manthūr* 6:89.

[4] *Ibn Mājah* 2:101.

﴿أُولَئِكَ هُمُ الْوَارِثُونَ ۖ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ﴾

«These are indeed the heirs. Who shall inherit Firdaws. They shall dwell therein forever.»

It was recorded in the Two Ṣaḥīḥs that the Messenger of Allāh ﷺ said:

«إِذَا سَأَلْتُمُ اللَّهَ الْجَنَّةَ فَسَأَلُوهُ الْفِرْدَوْسَ، فَإِنَّهُ أَعْلَى الْجَنَّةِ وَأَوْسَطُ الْجَنَّةِ، وَمِنْهُ تَنْجَرُ أَنْهَارُ الْجَنَّةِ، وَفَوْقَهُ عَرْشُ الرَّحْمَنِ»

«If you ask Allāh for Paradise, then ask him for Al-Firdaws, for it is the highest part of Paradise, in the middle of Paradise, and from it spring the rivers of Paradise, and above it is the (Mighty) Throne of the Most Merciful.»^[1]

Ibn Abi Ḥātim recorded that Abu Hurayrah said, "The Messenger of Allāh ﷺ said:

«مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَلَهُ مَثَرَانِ: مَثَرٌ فِي الْجَنَّةِ، وَمَثَرٌ فِي النَّارِ، فَإِنْ مَاتَ فَدَخَلَ النَّارَ وَرِثَ أَهْلُ الْجَنَّةِ مَثَرَهُ، فَذَلِكَ قَوْلُهُ: ﴿أُولَئِكَ هُمُ الْوَارِثُونَ﴾.»

«There is not one among you who does not have two homes, a home in Paradise and a home in Hell. If he dies and enters Hell, the people of Paradise will inherit his home, and this is what Allāh said: «These are indeed the heirs.»^[2]

Ibn Jurayj narrated from Layth from Mujāhid:

﴿أُولَئِكَ هُمُ الْوَارِثُونَ﴾

«These are indeed the heirs.»

"The believers will inherit the homes of the disbelievers because they were created to worship Allāh Alone with no partner or associate. So when these believers did what was enjoined on them of worship, and the disbelievers neglected to do that which they were commanded to do and for which they had been created, the believers gained the share that they would have been given if they had obeyed their Lord. Indeed, they will be given more than that as well." This is what was reported in Ṣaḥīḥ Muslim from Abu Burdah, from his father,

[1] Faṭḥ Al-Bāri 13:415.

[2] Ibn Mājah 2:1453.

﴿14. Then We made the Nutfah into a clot, then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So Blessed is Allāh, the Best of creators.﴾

﴿15. After that, surely you will die.﴾

﴿16. Then (again), surely you will be resurrected on the Day of Resurrection.﴾

The Sign of Allāh in the progressive creation of Man from Clay then from Nutfah and thereafter

Allāh tells us how He initially created man from an extract of *Ṭīn*. This was Ādam, peace be upon him, whom Allāh created from sounding clay of altered black smooth mud. Ibn Jarīr said, "Ādam was called *Ṭīn* because he was created from it."^[1] Qatādah said, "Ādam was created from *Ṭīn*."^[2] This is the more apparent meaning and is closer to the context, for Ādam, upon him be peace, was created from a sticky *Ṭīn*, which is a sounding clay of altered black smooth mud, and that is created from dust, as Allāh says:

﴿وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنتَ بَشَرٌ تَنْتَشِرُونَ﴾

﴿And among His signs is this that He created you (Ādam) from dust, and then - behold you are human beings scattered!﴾
[30:20]

Imām Aḥmad recorded from Abu Mūsā that the Prophet ﷺ said:

«إِنَّ اللَّهَ خَلَقَ آدَمَ مِنْ قُبْضَةٍ قُبْضُهَا مِنْ جَمِيعِ الْأَرْضِ، فَجَاءَ بَنُو آدَمَ عَلَى قَدَرِ الْأَرْضِ، جَاءَ مِنْهُمْ الْأَحْمَرُ وَالْأَبْيَضُ وَالْأَسْوَدُ وَبَيْنَ ذَلِكَ، وَالْحَيِثُ وَالطَّيْبُ وَبَيْنَ ذَلِكَ»

«Allāh created Ādam from a handful which He picked up from throughout the earth, so the sons of Ādam came forth accordingly, red and white and black and in between, evil and good and in between.»^[3]

[1] Aṭ-Ṭabari 19:15.

[2] Aṭ-Ṭabari 19:14.

[3] Aḥmad 4:400.

Abu Dāwud and At-Tirmidhi recorded something similar.^[1] At-Tirmidhi said, "It is *Ṣaḥīḥ Ḥasan*."

﴿ثُمَّ جَعَلْنَاهُ نُفْلًا﴾

﴿Thereafter We made him a Nutfah.﴾ Here the pronoun refers back to humankind, as in another Āyah:

﴿وَبَدَأَ خَلْقَ الْإِنسَانِ مِن طِينٍ ﴿٧﴾ ثُمَّ جَعَلَ نَسْلَهُ مِن سُلَالَةٍ مِّن مَّاءٍ مَّهِينٍ ﴿٨﴾﴾

﴿and He began the creation of man from clay. Then He made his offspring from semen of despised water.﴾ [32:7,8]

meaning, weak, as He says:

﴿أَوَلَمْ نَخْلُقْكَ مِن مَّاءٍ مَّهِينٍ ﴿٢٠﴾ فَجَعَلْنَاهُ فِي قَرَارٍ مَّكِينٍ ﴿٢١﴾﴾

﴿Did We not create you from a despised water? Then We placed it in a place of safety.﴾ [77:20-21]

meaning the womb, which is prepared and readily equipped for that,

﴿إِن قَدَرْتُمْ لَوْلَا ﴿٢٢﴾ فَدَرْنَا فِيمَن التَّابُوتِ ﴿٢٣﴾﴾

﴿For a known period. So We did measure; and We are the Best to measure﴾ [77:22-23]

meaning, for a known period of time, until it is established and moves from one stage to the next. Allāh says here,

﴿ثُمَّ خَلَقْنَا النَّفْلَةَ عَلَقَةً﴾

﴿Then We made the Nutfah into a clot,﴾

meaning, 'then We made the Nutfah, which is the water gushing forth that comes from the loins of man, i.e., his back, and the ribs of woman, i.e., the bones of her chest, between the clavicle and the breast. Then it becomes a red clot, like an elongated clot.' Tkrimah said, "This is blood."

﴿فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً﴾

﴿then We made the clot into a little lump of flesh,﴾ which is like a piece of flesh with no shape or features.

﴿تَخْتَلِفُ الْمُضْغَةُ عَظْمًا﴾

^[1] Abu Dāwūd 5:67, Tuhfat Al-Aḥwadhī 8:290.

﴿then We made out of that little lump of flesh bones﴾

meaning, 'We gave it shape, with a head, two arms and two legs, with its bones, nerves and veins.'

﴿كَسَرْنَا الَّيْطَةَ لَسَنًا﴾

﴿then We clothed the bones with flesh﴾ meaning, 'We gave it something to cover it and strengthen it.'

﴿فَرَأَيْنَاهُ خَلْقًا آخَرَ﴾

﴿and then We brought it forth as another creation﴾

means, 'then We breathed the soul into it, and it moved and became a new creature, one that could hear, see, understand and move.'

﴿تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ﴾

﴿So Blessed is Allāh, the Best of creators﴾

﴿فَرَأَيْنَاهُ خَلْقًا آخَرَ﴾

﴿and then We brought it forth as another creation﴾

Al-'Awfi reported that Ibn 'Abbās said, "We change it from one stage to another until it emerges as an infant, then it grows up through the stages of being a child, adolescent, youth, mature man, old man and senile man."^[1] Imām Aḥmad recorded in his *Musnad* that 'Abdullāh – Ibn Mas'ūd – said, "The Messenger of Allāh ﷺ, the Truthful One, told us:

«إِنَّ أَحَدَكُمْ لَيَجْمَعُ خَلْقَهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا نُطْفَةً، ثُمَّ يَكُونُ عَلَقَةً بِمِثْلِ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً بِمِثْلِ ذَلِكَ، ثُمَّ يُرْسَلُ إِلَيْهِ الْمَلَكُ فَيَنْفُخُ فِيهِ الرُّوحَ وَيُؤَمِّرُ بِأَرْبَعِ كَلِمَاتٍ: رَزَقَهُ، وَأَجَلَهُ، وَعَمَلَهُ، وَهَلْ هُوَ شَقِيٌّ أَوْ سَعِيدٌ، فَوَالَّذِي لَا إِلَهَ غَيْرُهُ إِنْ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ يَتَنَّهُ إِذَا ذَرَأَ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيُخْتَمُ لَهُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا، وَإِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ يَتَنَّهُ إِذَا ذَرَأَ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيُخْتَمُ لَهُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا»

«The creation of anyone of you is gathered for forty days in his mother's stomach as a Nutfah, then he becomes a clot for a similar period of time, then he becomes a little lump of flesh for a similar length of time. Then the angel is sent to him and he

^[1] At-Ṭabari 19:18.

breathes the soul into it, and four things are decreed: his provision, his life-span, his deeds, and whether he will be wretched or blessed. By the One besides Whom there is no other god, one of you may do the deeds of the people of Paradise until there is no more than a forearm's length between him and it, then the decree will overtake him and he will do the deeds of the people of Hell and thus enter Hell. And a man may do the deeds of the people of Hell until there is no more than a forearm's length between him and it, then the decree will overtake him and he will do finally the deeds of the people of Paradise and thus enter Paradise. ﴿١١﴾

This was recorded by Al-Bukhārī and Muslim.^[2]

﴿فَبَارَكَ اللَّهُ أَحْسَنَ الْخَالِقِينَ﴾

﴿So Blessed is Allāh, the Best of creators.﴾

means, when Allāh mentions His ability and subtlety in creating this *Nutfah* and taking it from stage to stage until it takes the shape of a perfectly formed human being, He says,

﴿فَبَارَكَ اللَّهُ أَحْسَنَ الْخَالِقِينَ﴾

﴿So Blessed is Allāh, the Best of creators.﴾

﴿ثُمَّ إِنَّكُمْ بِدَ ذَٰلِكَ لَسَوُونَ ﴿١٢﴾﴾

﴿After that, surely you will die.﴾ means, after first being created from nothing, you will eventually die.

﴿ثُمَّ إِنَّكُمْ بِيَوْمِ الْقِيَمَةِ لَتَعْمَدُونَ ﴿١٣﴾﴾

﴿Then (again), surely you will be resurrected on the Day of Resurrection.﴾

means, you will be created anew.

﴿ثُمَّ إِنَّ اللَّهَ يُخْلِقُ النَّشَأَ الْآخِرَةَ﴾

﴿and then Allāh will bring forth the creation of the Hereafter﴾

[29:20]

means, the Day of Return, when the souls will be restored to their bodies and all of creation will be brought to account. Everyone will be rewarded or punished according to his deeds

[1] Ahmad 1:382.

[2] Fath Al-Bari 6:418, Muslim 4:2036.

– if they are good then he will be rewarded, and if they are bad then he will be punished.

﴿وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ وَمَا كُنَّا عَنْ الْخَلْقِ غَافِلِينَ﴾

﴿17. And indeed We have created above you seven Tarā'iq, and We are never unaware of the creation.﴾

His Sign in the creation of the Heavens

After mentioning the creation of man, Allāh then mentions the creation of the seven heavens. Allāh often mentions the creation of the heavens and earth alongside the creation of man, as He says elsewhere:

﴿لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ﴾

﴿The creation of the heavens and the earth is indeed greater than the creation of mankind﴾ [40:57].

A similar Āyah appears at the beginning of Sūrat As-Sajdah, which the Messenger of Allāh ﷺ used to recite on Friday mornings. At the beginning it mentions the creation of the heavens and earth, then it says how man was created from semen from clay, and it also discusses the resurrection and rewards and punishments, and other matters.

﴿سَبْعَ طَرَائِقَ﴾

﴿seven Tarā'iq.﴾ Mujāhid said, "This means the seven heavens."^[1] This is like the Āyāt:

﴿ثُمَّ لَئِنْ أَشْكُرَ لَأَزِيدَنَّ سَبْعًا وَلَهُ أَشْكُرُ مَا لَا تَعْلَمُونَ﴾

﴿The seven heavens and the earth and all that is therein, glorify Him﴾ [17:44]

﴿أَلَمْ تَرَ كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ يَبْتَازُ فِيهَا كُتُبًا﴾

﴿See you not how Allāh has created the seven heavens one above another?﴾ [71:15]

﴿اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنَ الْأَرْضِ يَبْتَازُ الْأَرْضَ يَنْزِلُ إِلَيْهَا أَنْ يَأْتِيَ الْبَاقِيَ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا﴾

[1] Ad-Durr Al-Manthūr 6:94.

وَأَنزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَنشَرْنَا فِي الْأَرْضِ وَأَنزَلْنَا عَلَى ذَهَابٍ

٣٤٣

وَأَنزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَنشَرْنَا فِي الْأَرْضِ وَأَنزَلْنَا عَلَى ذَهَابٍ

بِهِ لِقَدَرُونَ ﴿٣٤٣﴾ فَأَنشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِّنْ نَّجِيلٍ وَأَعْتَبْنَا لَكُمْ فِيهَا فَاوَكَّةً كَثِيرَةً وَمِنْهَا تَأْكُلُونَ ﴿٣٤٤﴾ وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنبُتُ بِالذَّهَبِ وَصَنِيعٌ لَّا يَكِينُ ﴿٣٤٥﴾ وَلَوْ لَكُمُ الْآلَاءُ لَمِيعَةٌ تَتَذَكَّرُونَ ﴿٣٤٦﴾ وَنُفِثَ كُرْمًا فِي بَطْنِهَا وَلَكُمْ فِيهَا مَنَيعَةٌ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿٣٤٧﴾ وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ ﴿٣٤٨﴾ وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ اتَّقُوا رَبَّ إِنَّ اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ ﴿٣٤٩﴾ فَقَالَ الَّذِينَ كَفَرُوا مِن قَوْمِهِ مَا هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ يُرِيدُ أَنْ يَفْضَلَ عَلَيْكُمْ وَلَوْ شَاءَ اللَّهُ لَأَنزَلَ مَلَائِكَةً مَّا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ ﴿٣٥٠﴾ إِنْ هُوَ إِلَّا رَجُلٌ لَّيْهٍ جَنَّةٌ فَأَنصَوَابِهِ حَقٌّ حِينَئِذٍ ﴿٣٥١﴾ قَالَ رَبِّ انصُرْنِي بِمَا كُنْتُ بَاطِلًا ﴿٣٥٢﴾ فَأَوْحَيْنَا إِلَيْهِ أَنِ اصْنَعِ الْفُلَ بِأَعْيُنِنَا وَوَحْيُنَا فَإِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُورُ فَاسْلُكْ فِيهَا مِن كُلِّ زَوْجٍ مِّنْهُنَّ وَأَهْلِكَ إِلَّا مَن سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ وَلَا تُخَاطَبُ فِي الَّذِينَ ظَلَمُوا أَنَّهُمْ مُّعْرِضُونَ ﴿٣٥٣﴾

﴿It is Allāh Who has created seven heavens and of the earth the like thereof. His command descends between them (heavens and earth), that you may know that Allāh has power over all things, and that Allāh surrounds all things in (His) knowledge﴾ [65:12]

Similarly, Allāh says here:

﴿وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ وَمَا كُنَّا عَنِ الْفُلْكِ غَافِلِينَ﴾

﴿And indeed We have created above you seven Tarā'iq, and We are never unaware of the creation.﴾

meaning, Allāh knows what goes into the earth and what comes

out of it, what comes down from heaven and what goes up into it. He is with you wherever you are, and Allāh sees what you do. No heaven is hidden from Him by another and no earth is hidden from Him by another. There is no mountain but He knows its features, and no sea but He knows what is in its depths. He knows the numbers of what is in the mountains, the hills, the sands, the seas, the landscapes and the trees.

﴿وَمَا تَسْقُطُ مِن رَّزَقٍ إِلَّا بِعِلْمِهَا وَلَا خَبْرٌ فِي ظُلُمَاتٍ الْأَرْضِ وَلَا رَيْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُّبِينٍ﴾

﴿And not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.﴾ [6:59]

﴿وَأَنزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَنشَكْنَا فِي الْأَرْضِ رِيشًا عَلَى نَحْوِهِ لَقَدْ يُرِىُونَ ﴿١٨﴾ فَالْقَائِلَ لَكَ
 بِدَ جَنَّتٍ مِّنْ تَحِيْلٍ وَأَعْتَبِرْ لَكَ فِيهَا فُوكُهُ كَبِيرَةً ﴿١٩﴾ وَمِنْهَا تَأْكُلُونَ ﴿٢٠﴾ وَشَجَرَةً تَخْرُجُ مِنْ طُورِ
 سَيْنَاءَ تَنۢتَبُثُ بِالذَّقَمِ رَصِيحٌ لِلْآكِلِينَ ﴿٢١﴾ وَإِنَّ لَكَ فِي الْأَنْثَمِ لَعِمَةً لِّتُفَكَّرَ وَنَا فِي بَلَدُونَا
 وَلَكَ فِيهَا مَنۢعٌ كَبِيرٌ ﴿٢٢﴾ وَمِنْهَا تَأْكُلُونَ ﴿٢٣﴾ وَعَلَيْهَا وَعَلَى الْفَالِكِ مَعۢكُورُونَ ﴿٢٤﴾﴾

﴿18. And We sent down from the sky water in measure, and We gave it lodging in the earth, and verily, We are able to take it away.﴾

﴿19. Then We brought forth for you therewith gardens of date palms and grapes, wherein is much fruit for you, and whereof you eat.﴾

﴿20. And a tree that springs forth from Ṭūr Sinai, that grows oil, and relish for the eaters.﴾

﴿21. And verily, in the cattle there is indeed a lesson for you. We give you to drink of that which is in their bellies. And there are, in them, numerous benefits for you, and of them you eat.﴾

﴿22. And on them, and on ships you are carried.﴾

Allāh's Signs and Blessings in the Rain, Vegetation, Trees and Cattle

Allāh mentions His innumerable blessings to His servants, whereby He sends down rain in due measure, meaning, according to what is needed, not so much that it damages the lands and buildings, and not so little to be insufficient for crops and fruits, but whatever is needed for irrigation, drinking and other benefits. If there is a land that needs a lot of water for its irrigation but its fertile soil would be carried away if rain fell on it, then Allāh sends water to it from another land, as in the case of Egypt, which is said to be a barren land. Allāh sends the water of the Nile to it, which brings red soil from Ethiopia when it rains there. The water brings the red soil which is used to irrigate the land of Egypt, and whatever of it is deposited is used for agriculture, because the land of Egypt is infertile, and most of it is sand. Glory be to the Subtle One, the All-Knowing, the Most Merciful, the Forgiving.

﴿فَأَنشَكْنَا فِي الْأَرْضِ﴾

﴿and We gave it lodging in the earth,﴾

means, 'when the water comes down from the clouds, We cause it to settle in the earth, and We cause the earth to absorb it and the seeds etc. in the earth to be nourished by it.'

﴿وَلَا عَلَىٰ ذَٰلِكُمْ بِمُتَعَذِّرُونَ﴾

﴿and verily, We are able to take it away.﴾

means, 'if We wanted to cause it not to rain, We could do so; if We wanted to divert it towards the wilderness and wastelands, We could do so; if We wanted to make it salty so that you could not benefit from it for drinking or irrigation, We could do so; if We wanted to cause it not to be absorbed by the earth, but to remain on the surface, We could do so; if We wanted to make it go deep underground where you would not be able to reach it and you could not benefit from it, We could do so.' But by His grace and mercy, He causes sweet, fresh water to fall on you from the clouds, then it settles in the earth and forms springs and rivers, and you use it to irrigate your crops and fruits, and you drink it and give it to your livestock and cattle, and you bathe and purify yourselves with it. To Him is due the praise and thanks.

﴿فَأَنزَلْنَا لَكُمْ مِّنْ جَنَّتَيْنِ نَّحِيلُ وَأَعْنَابَ﴾

﴿Then We brought forth for you therewith gardens of date palms and grapes,﴾

means, 'from that which We send down from the sky, We bring forth for you gardens and orchards which look beautiful.'

﴿مِّنْ نَّحِيلِ وَأَعْنَابَ﴾

﴿of date palms and grapes,﴾ These were the kinds of gardens that were known to the people of the Hijāz, but there is no difference between a thing and its counterpart. The people of each region have fruits which are the blessing of Allāh given to them, and for which they cannot properly thank Allāh enough.

﴿لَكُمْ فِيهَا مَنَاقِبُ كَثِيرَةٌ﴾

﴿wherein is much fruit for you,﴾ means, of all fruits. As Allāh says elsewhere:

﴿يُنِثُّ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ﴾

«With it [the rain] He causes to grow for you the crops, the olives, the date palms, the grapes, and every kind of fruit» [16:11].

﴿وَمِنْهَا نَأْكُمُونَ﴾

«and whereof you eat.» This implies that you look at its beauty, wait for it to ripen, then eat from it.

﴿وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ﴾

«And a tree that springs forth from Ṭūr Sinai,»

means the olive tree. Ṭūr means a mountain. Some of the scholars said, "It is called Ṭūr if there are trees on it, and if it is bare it is called *Jabal*, not Ṭūr. And Allāh knows best. Mount Sinai is the same as Ṭūr Sinīn, and it is the mountain on which Allāh spoke to Mūsā bin 'Imrān, peace be upon him, and in the surrounding mountains there are olive trees.

﴿تَنْبُتُ بِالذَّقَنِ﴾

«that grows oil,» Some scholars think it [linguistically] means that it brings forth oil. Others say it [linguistically] means "comes forth with oil." Allāh said,

﴿وَصَنِيعَ﴾

«and relish» meaning a condiment. according to Qatādah.^[1]

﴿وَاللَّائِكِينَ﴾

«for the eaters.» means, it contains a beneficial oil and condiment.

'Abd bin Humayd recorded in his *Musnad* and *Tafsīr* from 'Umar that the Messenger of Allāh ﷺ said:

«التَّبَدُّمُوا بِالزَّيْتِ وَادَّجُوا بِهِ فَإِنَّهُ يَخْرُجُ مِنْ شَجَرَةٍ مُبَارَكَةٍ»

«Eat (olive) oil as a condiment and apply it as oil, for it comes from a blessed tree.»

[1] Ad-Durr Al-Manthūr 6:95.

It was recorded by At-Tirmidhi and Ibn Mājah.^[1]

Allāh's saying;

﴿وَرَأَى لَكُمْ فِي الظَّأْنِمِ لَئِمَةً مُّشِيكَرًا وَرَءَا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنَافِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿٦٦﴾
وَمِنْهَا وَعَلَى الْغُلَاقِ تُسَاقُونَ ﴿٦٧﴾﴾

«And verily, in the cattle there is indeed a lesson for you. We give you to drink of that which is in their bellies. And there are, in them, numerous benefits for you, and of them you eat. And on them and on ships you are carried»,

Here Allāh mentions the benefits He has given to His servants in cattle, for they drink their milk which comes out from between dung and blood, they eat their meat and clothe themselves with their wool and hair, they ride on their backs and carry heavy burdens on them to far away lands, as Allāh says:

﴿وَيَحْمِلُ أَوْسَالَكُمْ إِلَى بَلَدٍ لَّئِنْ تَكُونُوا تِلْكَ لَبِئْسَ بِالْأَنْفُسِ إِنَّ رَبَّكُمْ لَرؤُوفٌ
رَّحِيمٌ ﴿٦٨﴾﴾

«And they carry your loads to a land that you could not reach except with great trouble to yourselves. Truly, your Lord is full of kindness, Most Merciful.» [16:7]

﴿أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِنَّا صِلَاتٍ لَّا يَبْغُونَ لَهَا ثَمَنًا مَّا يَكُونُونَ ﴿٦٩﴾ وَلَلَّتْهُنَّ لَمْ فَيَنَّا
رُكُوبَهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٧٠﴾ وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبٌ أَفَلَا يَشْكُرُونَ ﴿٧١﴾﴾

«Do they not see that We have created for them of what Our Hands have created, the cattle, so that they are their owners. And We have subdued them unto them so that some of them they have for riding and some they eat. And in them there are benefits for them, and drink. Will they not then be grateful?» [36:71-73]

﴿وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ اتَّقُوا اللَّهَ مَا لَكُمْ مِنَ اللَّهِ عِلْمٍ إِلَّا فَتَنَؤُنَّ ﴿٧٢﴾
فَقَالَ الْمَلَكُ الْأَيْمَنُ كَذَّبُوا بِنُوحٍ أَفَلَا يَتَذَكَّرُونَ ﴿٧٣﴾ وَمَا هَؤُلَاءِ إِلَّا بَشَرٌ مِّثْلُكُمْ يُرِيدُونَ أَن يَتَفَضَّلُوا عَلَيْكُمْ وَتُرْسِلَ
اللَّهُ لَتُؤْثِرَنَّ مَلَائِكَتَنَا سِيفَنَا يَهْدِي فِي مَآبِقِهَا الْأَرْكَانَ ﴿٧٤﴾ إِنَّ هَؤُلَاءِ رِجَالٌ يَدْعُونَ بِجُنَّهِ فَتَمُصُّوا

^[1] Al-Muntakhab by 'Abd bin Humayd 13, At-Tirmidhi 1815, Ibn Mājah 3319.

﴿وَقَالَ نوحٌ﴾

﴿23. And indeed We sent Nūḥ to his people, and he said: "O my people! Worship Allāh! You have no other God but Him. Will you not then have Taqwā?"﴾

﴿24. But the chiefs of his people who disbelieved said: "He is no more than a human being like you, he seeks to make himself superior to you. Had Allāh willed, He surely could have sent down angels. Never did we hear such a thing among our fathers of old."﴾

﴿25. "He is only a man in whom is madness, so wait for him a while."﴾

The Story of Nūḥ, Peace be upon Him; and his people

Allāh tells us about Nūḥ, peace be upon him, whom He sent him to his people to warn them of the severe punishment of Allāh and His severe vengeance on those who associated partners with Him, defied His commands and disbelieved His Messengers:

﴿وَقَالَ نوحٌ﴾

﴿and he said: "O my people! Worship Allāh! You have no other God but Him. Will you not then have Taqwā?"﴾

Meaning, "Do you not fear Allāh when you associate others in worship with Him?" The chiefs or leaders of his people said:

﴿وَمَا نَحْنُ إِلَّا بشرٌ﴾

﴿He is no more than a human being like you, he seeks to make himself superior to you.﴾

meaning, he is putting himself above you and trying to make himself great by claiming to be a Prophet, but he is a human being like you, so how can he receive revelation when you do not?

﴿وَلَوْ أَنَّهُ﴾

«Had Allāh willed, He surely could have sent down angels.»

meaning, 'if Allāh had wanted to send a Prophet, He would have sent an angel from Him, not a human being. We have never heard of such a thing – i.e., sending a man to our forefathers' – their predecessors in times past.

﴿إِنْ هُوَ إِلَّا رَجُلٌ يَدِ جِنَّةٍ﴾

«He is only a man in whom is madness.»

means, 'he is crazy in his claim that Allāh has sent him and chosen him from among you to receive revelation.'

﴿فَتَرَبَّصُوا يَدِ حَقِّ حَبِيبٍ﴾

«so wait for him a while.» means, 'wait until he dies, put up with him until you are rid of him.'

﴿قَالَ رَبِّ امْكُنْ لِي بِنَارِ كَذِبُونٍ ۖ فَارْحَمْنِي إِلَيْهِ أُنْصِتْ أَلَيْكَ يَا مُنِجِيَنَا فَلَمَّا جَاءَ
أَمْرُنَا وَكَارَ الْغُورُ فَانْتَلَفَ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَخْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ
الْقَوْلُ مِنْهُمْ وَلَا تُخْطِئُنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُخْرَجُونَ ۖ فَلَمَّا اسْتَوْثَقَ أَنْتَ وَمَنْ تَمَكَّدَ عَلَى
الْقَلْبِ فَقُلْ تَلَوْنَهُ لِلَّهِ يَوْمَ الْقِيَامَةِ ۖ وَالَّذِينَ كَفَرُوا أَفَلَا يَتَذَكَّرُونَ ۚ وَالَّذِينَ كَفَرُوا
أَفَلَا يَتَذَكَّرُونَ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ وَإِنْ كُنَّا لَنُبَيِّنُ ۚ﴾

«26. He said: "O my Lord! Help me because they deny me."»

«27. So, We revealed to him: "Construct the ship under Our Eyes and under Our revelation. Then, when Our command comes, and (water) gushes forth from the oven, take on board of each kind two, and your family, except those thereof against whom the Word has already gone forth. And address Me not in favor of those who have done wrong. Verily, they are to be drowned."»

«28. "And when you have embarked on the ship, you and whoever is with you, then say: 'All the praise be to Allāh, Who has saved us from the people who are wrongdoers.'»

«29. "And say: 'My Lord! Cause me to land at a blessed landing place, for You are the Best of those who bring to land.'»

«30. Verily, in this, there are indeed Āyāt, for sure We are ever putting (men) to the test.»

Allāh tells us that Nūh, peace be upon him, invoked his Lord to help him against his people, as Allāh mentions in another Āyah:

﴿فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرْ﴾

«Then he invoked his Lord (saying): "I have been overcome, so help (me)!"» [54:10]. Here he says:

﴿رَبِّ انصُرْ يَا كَذِبُونَ﴾

«O my Lord! Help me because they deny me.»

At that point, Allāh commanded him to build a boat and to make it strong and firm, and to carry therein of every kind two, i.e., a male and a female of every species of animals, plants and fruits etc. He was also to carry his family,

﴿إِلَّا مَن سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ﴾

«except those thereof against whom the Word has already gone forth.»

meaning, those whom Allāh had already decreed were to be destroyed. These were the members of his family who did not believe in him, such as his son and his wife. And Allāh knows best.

﴿وَلَا تُعْطِنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُغْرَقُونَ﴾

«And address Me not in favor of those who have done wrong. Verily, they are to be drowned.»

means, 'when you witness the heavy rain falling, do not let yourself be overcome with compassion and pity for your people, or hope for more time for them so that they may believe, for I have decreed that they will be drowned and will die in their state of disbelief and wrongdoing.' The story has already been told in detail in Sūrah Hūd, and there is no need to repeat it here.^[1]

﴿إِذَا اسْتَوَيْتَ أَنتَ وَمَنْ مَعَكَ عَلَى الْفُلِّ فَقُلْ هُوَ أَكْبَرُ مِنَّا مِنَ الْقَوْمِ الظَّالِمِينَ﴾

«And when you have embarked on the ship, you and whoever is with you, then say: 'All the praise be to Allāh, Who has saved

^[1] See volume five, the Tafsir of Sūrah Hūd (11:25).

us from the people who are wrongdoers.'﴾

This is like the Āyah:

﴿وَحَمَلْ لَكَ مِنَ الْفَلَاحِ وَالْأَنْعَامِ مَا رَزَكْنَاهُ لَكَ يُسْتَوَىٰ عَلَىٰ ظُهُورِهِمْ ذُمْ تَذْكُرُوا يَوْمَهُ رَبِّكُمْ إِذَا اسْتَرْسَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَنَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَىٰ رَبِّنَا لَمُسْتَقِيرُونَ﴾

﴿and has appointed for you ships and cattle on which you ride: In order that you may mount on their backs, and then may remember the favor of your Lord when you mount thereon, and say: "Glory to Him Who has subjected this to us, and we could never have it (by our efforts). And verily, to Our Lord we indeed are to return!"﴾ [43:12-14]

So, certainly, Nūh adhered to what he was commanded, as Allāh says elsewhere:

﴿وَقَالَ أَنْصَرُوا فِيهَا بِسْمِ اللَّهِ يُخْرِجُهَا وَيُؤْتِيهَا﴾

﴿And he said: "Embark therein: in the Name of Allāh will be its (moving) course and its (resting) anchorage..."﴾ [11:41]

So Nūh mentioned Allāh at the beginning of his journey and at the end, and Allāh said:

﴿وَقُلْ رَبِّ ارْزُقْنِي مِنْ ذَٰلِكَ مَا تَشَاءُ وَتَحْتَ حُجْرَةِ الْمُتَرَبِّعِينَ﴾

﴿And say: 'My Lord! Cause me to land at a blessed landing place, for You are the Best of those who bring to land.'﴾

﴿إِنَّ فِي ذَٰلِكَ لَآيَاتٍ﴾

﴿Verily in this, there are indeed Āyāt,﴾ means in this event, which is the saving of the believers and the destruction of the disbelievers there are signs, i.e., clear evidence and proof that the Prophets speak the truth in the Message they bring from Allāh, may He be exalted, and that Allāh does what He wills, and He is able to do all things and knows all things.

﴿وَإِن كُنَّا لَبَاقِلِينَ﴾

﴿for sure We are ever putting (men) to the test.﴾ means, 'We try Our servants by means of sending the Messengers.'

﴿35. "Does he promise you that when you have died and have become dust and bones, you shall come out alive?"﴾

﴿36. "Far, very far is that which you are promised!"﴾

﴿37. "There is nothing but our life of this world! We die and we live! And we are not going to be resurrected!"﴾

﴿38. "He is only a man who has invented a lie against Allāh, and we are not going to believe in him."﴾

﴿39. He said: "O my Lord! Help me because they deny me."﴾

﴿40. (Allāh) said: "In a little while, they are sure to be regretful."﴾

﴿41. So, the *Ṣayḥah*^[1] overtook them in truth, and We made them as rubbish of dead plants. So, away with the people who are wrongdoers.﴾

The Story of 'Ād or Thamūd

Allāh tells us that after the people of Nūḥ, He created another nation. It was said that this was 'Ād, because they were the successors of the people of Nūḥ. Or it was said that they were Thamūd, because Allāh says:

﴿فَأَنذَرْتَهُمُ النَّصِيحَةَ بِالْحَقِّ﴾

﴿So, the *Ṣayḥah* overtook them in truth.﴾

Allāh sent to them a Messenger from among themselves, and he called them to worship Allāh Alone with no partner or associate, but they belied him, opposed him and refused to follow him because he was a human being like them, and they refused to follow a human Messenger. They did not believe in the meeting with Allāh on the Day of Resurrection and they denied the idea of physical resurrection. They said:

﴿أَنبِئْكَ الْكَذَّ إِنَّا بِشَيْءٍ مِّمَّا تَدْعِي وَنَحْنُ بِكَ نَكِرُونَ ﴿١﴾ هَيْهَاتَ هَيْهَاتَ لِمَا تُوعَدُونَ ﴿٢﴾﴾

﴿Does he promise you that when you have died and have become dust and bones, you shall come out alive (resurrected)? Far, very far is that which you are promised!﴾

[1] Meaning a loud shout of cry. See volume five, the Tafsīr of Sūrah Hūd.

meaning, very unlikely.

﴿إِنْ مَرَّ إِلَّا رَجُلٌ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا﴾

﴿He is only a man who has invented a lie against Allāh,﴾

meaning, 'in the Message he has brought to you, and his warnings and promise of resurrection.'

﴿وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ ۖ قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونِ﴾

﴿and we are not going to believe in him. He said: "O my Lord! Help me because they deny me."﴾

meaning, the Messenger prayed against his people and asked his Lord to help him against them. His Lord answered his prayer:

﴿قَالَ عَمَّا قَلِيلٍ لَّيُصِيبُكُمْ نَارٌ مِّنْ تِلْكَ﴾

﴿(Allāh) said: "In a little while, they are sure to be regretful."﴾

meaning, 'for their opposition towards you and their stubborn rejection of the Message you brought to them.'

﴿فَلَنَذْنَبُنَّ الْفَٰسِقَةَ ۖ وَالْحَقَّ﴾

﴿So, The Ṣayḥah overtook them in truth,﴾

meaning, they deserved that from Allāh because of their disbelief and wrongdoing. The apparent meaning is that the Ṣayḥah was combined with the furious cold wind,

﴿نُذِيرٌ كُلُّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا لَا يُرَىٰ إِلَّا مَسَكِنُهُمْ﴾

﴿Destroying everything by the command of its Lord! So they became such that nothing could be seen except their dwellings!﴾

[46:25]

﴿فَجَعَلْنَاهُمْ نَسَاءً﴾

﴿and We made them as rubbish of dead plants.﴾

means, they are dead and destroyed, like the scum and rubbish left by a flood, i.e., something insignificant and useless that is of no benefit to anyone.

﴿فَبَعْدًا لِّلْقَوْرِ الْكَافِرِينَ﴾

﴿So, away with the people who are wrongdoers.﴾

As Allāh's statement:

﴿وَمَا ظَلَمْنَهُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ﴾

«We wronged them not, but they were the wrongdoers.»
[43:76]

means, who are wrongdoers because of their disbelief and stubborn opposition to the Messenger of Allāh, so let those who hear this beware of disbelieving in their Messengers.

﴿ثُمَّ أَنشَأْنَا مِنْ بَعْدِهِمْ قُرُونًا مَّخْرُوجًا ﴿٤٢﴾ مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ ﴿٤٣﴾ ثُمَّ أَرْسَلْنَا رَسُولًا نَذِيرًا ﴿٤٤﴾ أَنَّهُ رَسُولُ اللَّهِ قَدْ جَاءَ أَهْلَكُمْ بِبَيِّنَاتٍ مِنْ رَبِّكُمْ فَاعْبُدُوهُ أَفَكُم مِّنْ قَوْمٍ أَنكَبُوا عَلَىٰ أَعْقَابِهِمْ لِيَعْبُدُوا مَا سَخَّرَ لَهُمْ مِنْ دُونِهِ أُولَٰئِكَ الَّذِينَ أَنشَأْنَا لِكُلِّ نَجْمٍ مِّنْهُمُ أَجَلًا وَأَنتُمْ لَا تَعْلَمُونَ ﴿٤٥﴾﴾

«42. Then, after them, We created other generations.»

«43. No nation can advance their term, nor can they delay it.»

«44. Then We sent Our Messengers in succession. Every time there came to a nation their Messenger, they denied him; so, We made them follow one another, and We made them as *Ahādith*. So, away with a people who believe not!»

Mention of Other Nations

Allāh says:

﴿ثُمَّ أَنشَأْنَا مِنْ بَعْدِهِمْ قُرُونًا مَّخْرُوجًا﴾

«Then, after them, We created other generations.» meaning, nations and peoples.

﴿مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ﴾

«No nation can advance their term, nor can they delay it.»

means, they are taken at the appropriate time, as decreed by Allāh in His Book that is preserved with Him, before they were created, nation after nation, century after century, generation after generation, successors after predecessors.

﴿ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرًا﴾

«Then We sent Our Messengers in succession.»

Ibn 'Abbās said, "(This means) following one another in succession."^[1] This is like the *Āyah*:

[1] Aṭ-Ṭabari 19:34.

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ﴾

«And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allāh, and avoid Tāghūt (all false deities)." Then of them were some whom Allāh guided and of them were some upon whom the straying was justified» [16:36].

﴿كُلَّ مَا جَاءَ أُمَّةً رَسُولًا كَفَرُوا﴾

«Every time there came to a nation their Messenger, they denied him;»

meaning the greater majority of them. This is like the Āyah:

﴿يَنْحَرَتُ عَلَى الْيَسَادِ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ﴾

«Alas for mankind! There never came a Messenger to them but they used to mock at him.» [36:30]

﴿فَأَبَعْنَا بَعْضَهُم بِبَعْضٍ﴾

«so We made them follow one another,» means, 'We destroyed them,' as Allāh says:

﴿وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ﴾

«And how many generations have We destroyed after Nūh!» [17:17]

﴿وَجَعَلْنَاهُمْ أَحَادِيثَ﴾

«and We made them as Ahādīth» meaning, stories and lessons for mankind, as Allāh says elsewhere:

﴿فَجَعَلْنَاهُمْ أَحَادِيثَ وَرَفَعْنَاهُمْ كُلَّ مَرْجَلٍ﴾

«so, We made them as tales (in the land), and We dispersed them all totally» [34:19].

﴿ثُمَّ أَرْسَلْنَا مُوسَى وَأَخَاهُ هَارُونَ بِآيَاتِنَا وَسُلْطَانٍ مُبِينٍ ﴿٤٥﴾ إِلَى فِرْعَوْنَ وَمَلَئِهِ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا عَالِينَ ﴿٤٦﴾ فَقَالُوا أَتَرْثُونَ إِبْرَاهِيمَ يَنْفِكَ وَقَوْمُهُمَا لَنَا عِيدُونَ ﴿٤٧﴾ فَكَذَّبُوهُمَا فَكَانُوا مِنَ الْمُنْكَرِينَ ﴿٤٨﴾ وَلَقَدْ مَكَّنَّا مُوسَى الْكِتَابَ فَلَهُمْ يَهُدُونَ ﴿٤٩﴾﴾

«45. Then We sent Mūsā and his brother Hārūn, with Our

Āyāt and manifest authority,﴾

﴿46. To Fir'awn and his chiefs, but they behaved insolently and they were people self-exalting (by disobeying their Lord).﴾

﴿47. They said: "Shall we believe in two men like ourselves, and their people are obedient to us with humility!"﴾

﴿48. So, they denied them both and became of those who were destroyed.﴾

﴿49. And indeed We gave Mūsā the Scripture, that they may be guided.﴾

The Story of Mūsā, Peace be upon Him; and Fir'awn

Allāh tells us that He sent Mūsā, peace be upon him, and his brother Hārūn to Fir'awn and his chiefs with decisive evidence and definitive proof, but Fir'awn and his people were too arrogant to follow them and obey their commands because they were human beings, just as previous nations had denied the Message of the human Messengers. They were of a similar mentality, so Allāh destroyed Fir'awn and his chiefs, drowning them all in one day. He revealed the Book to Mūsā, i.e., the Tawrah, in which were rulings, commands and prohibitions, after He had destroyed Fir'awn and the Egyptians and seized them with a punishment of the All-Mighty, All-Capable to carry out what He wills. After Allāh revealed the Tawrah, Allāh did not destroy any nation with an overwhelming calamity; instead, He commanded the believers to fight the disbelievers, as He says:

﴿وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ الْأُولَىٰ بِآيَاتِنَا وَلَهُدَىٰ
وَرَحْمَةً لِّمَن يَذْكُرُونَ﴾

﴿And indeed We gave Mūsā - after We had destroyed the generations of old - the Scripture as an enlightenment for mankind, and a guidance and a mercy, that they might remember.﴾ [28:43]

﴿وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً وَآوَيْنَاهُمَا إِلَىٰ رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ﴾

﴿50. And We made the son of Maryam and his mother as a sign, and We gave them refuge on a Rabwah, Dhāt Qarār, and Ma'in.﴾

‘Īsā and Maryam

Allāh tells us about His servant and Messenger ‘Īsā bin Maryam, peace be upon them both, and that He made them as a sign for mankind, i.e., definitive proof of His ability to do what He wills. For He created Ādam without a father or a mother, He created Ḥawwā’ from a male without a female, and He created ‘Īsā from a female without a male, but He created the rest of mankind from both male and female.

﴿وَمَأْوَاهُمَا أَنْ رُبُّوْا ذَاتَ قَرَارٍ وَمَعِينٍ﴾

﴿and We gave them refuge on high ground, a place of rest, security and flowing streams.﴾

Ad-Daḥḥāk reported that Ibn ‘Abbās said: “Ar-Rabwah is a raised portion of land, which is the best place for vegetation to grow.”^[1] This was also the view of Mujāhid, ‘Ikrimah, Sa‘īd bin Jubayr and Qatādah.^[2] Ibn ‘Abbās said,

﴿ذَاتَ قَرَارٍ﴾

﴿Dhāt Qarār﴾ “A fertile place.

﴿وَمَعِينٍ﴾

﴿and Ma‘īn﴾ means water running on the surface.”^[3] This was also the view of Mujāhid, ‘Ikrimah, Sa‘īd bin Jubayr and Qatādah.^[4] Mujāhid said: “A level hill.”^[5] Sa‘īd bin Jubayr said that

﴿ذَاتَ قَرَارٍ وَمَعِينٍ﴾

﴿Dhāt Qarār and Ma‘īn﴾ means that water was flowing gently through it. Mujāhid and Qatādah said:

﴿وَمَعِينٍ﴾

﴿and Ma‘īn﴾ “Running water.”^[6]

[1] Ad-Durr Al-Manthūr 6:100.

[2] Aṭ-Ṭabari 5:536, 537.

[3] Aṭ-Ṭabari 19:38.

[4] Aṭ-Ṭabari 19:39.

[5] Aṭ-Ṭabari 19:38.

[6] Aṭ-Ṭabari 19:39.

Ibn Abi Hātim recorded from Sa'īd bin Al-Musayyib:

﴿وَمَاؤِنْتَهُمَا إِلَى رِوْزٍ ذَاتِ قَرَارٍ وَمَعِينٍ﴾

﴿and We gave them refuge on a Rabwah, Dhāt Qarār and Ma'in.﴾

"It is Damascus."^[1] He said; "Something similar was also narrated from 'Abdullāh bin Salām, Al-Ḥasan, Zayd bin Aslam and Khālid bin Ma'dān." Ibn Abi Hātim recorded from 'Ikrimah from Ibn 'Abbās that this *Āyah* referred to the rivers of Damascus.^[2] Layth bin Abi Sulaym narrated from Mujāhid that the words;

﴿وَمَاؤِنْتَهُمَا إِلَى رِوْزٍ﴾

﴿and We gave them refuge on a Rabwah,﴾

referred to 'Īsā bin Maryam and his mother when they sought refuge in Damascus and the flatlands around it.^[3]

'Abdur-Razzāq recorded that Abu Hurayrah said:

﴿إِلَى رِوْزٍ ذَاتِ قَرَارٍ وَمَعِينٍ﴾

﴿on a Rabwah, Dhāt Qarār and Ma'in.﴾, "It is Ramlah in Palestine."

The most correct opinion on this matter is that which was reported by Al-'Awfī from Ibn 'Abbās, who said;

﴿وَمَاؤِنْتَهُمَا إِلَى رِوْزٍ ذَاتِ قَرَارٍ وَمَعِينٍ﴾

﴿and We gave them refuge on a Rabwah, Dhāt Qarār and Ma'in.﴾

"Ma'in refers to running water, and is the river of which Allāh mentioned:

﴿فَدَجَلْنَا رُبِّيكَ نَحْلًا سَرِيًّا﴾

﴿your Lord has provided a water stream under you.﴾"[19:24]

Aḍ-Ḍaḥḥāk and Qatādah said;

﴿إِلَى رِوْزٍ ذَاتِ قَرَارٍ وَمَعِينٍ﴾

﴿on a high ground, a place of rest, security and flowing streams.﴾

[1] At-Ṭabari 19:37.

[2] Al-Qurṭubi 12:126.

[3] Ad-Durr Al-Manthūr 6:100.

تِلْكَ آيَاتُ

٣٤٥

الْقُرْآنِ

مَا تَقِيبُ مِنْ أُمَّةٍ أَدْلَاهَا وَمَا يَنْتَخِرُونَ ﴿٥١﴾ ثُمَّ أَرْسَلْنَا رَسُولَنَا نُتَرَا
 كُلَّ مَلِيَّةٍ أَمَّا رُسُلُهَا كَذَبُوا فَأَتَيْنَا بَعْضَهُمْ بِبَعْضٍ وَجَعَلْنَاهُمْ
 أَحَادِيثَ فَبَعْدَ الْقَوْرِ لَا يُؤْمِنُونَ ﴿٥٢﴾ ثُمَّ أَرْسَلْنَا مُوسَى وَأَخَاهُ
 هَارُونَ بِآيَاتِنَا وَسُلْطَانٍ مُبِينٍ ﴿٥٣﴾ إِلَى فِرْعَوْنَ وَمَلَئِهِ
 فَاتَّكَبُوا وَكَانُوا قَوْمًا عَالِينَ ﴿٥٤﴾ فَقَالَ الَّذِينَ يُشْرِكُونَ مِثْلَ
 قَوْمِ مُوسَى إِنَّا نَعْبُدُ مَا فَكَّرْنَا عَنْكُمُ الْمُحْلِكِينَ ﴿٥٥﴾ وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ لَعَلَّهُمْ يَهْتَدُونَ ﴿٥٦﴾ وَجَعَلْنَا
 ابْنَ مَرْيَمَ وَآمَنَةً وَمَا وَهَبْنَاهُمَا إِلَى رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ ﴿٥٧﴾
 يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا
 تَعْمَلُونَ عَلِيمٌ ﴿٥٨﴾ وَإِنْ هَدَوْنَا أُمَّةَ وَجِدَةٍ وَأَنَا رَافِعُكُمْ
 فَالْقَوَى ﴿٥٩﴾ فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا كُلٌّ حِزْبٌ بِمَا لَزِمَهُمْ
 فَرِحُونَ ﴿٦٠﴾ فَذَرَهُمْ فِي غَتَرِهِمْ حَتَّى جَاءَ ﴿٦١﴾ أَيْخُسُونَ أَنَا
 نُهُدُهُمْ مِنْ مَالٍ وَبَنِينَ ﴿٦٢﴾ نَسَاجُ لَهْمٍ فِي لَقَبَرَاتٍ بَلْ لَا يَشْعُرُونَ ﴿٦٣﴾
 إِنَّا الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ تُشْفِقُونَ ﴿٦٤﴾ وَالَّذِينَ هُمْ
 يَتَابَعُونَ رَبِّهِمْ يُؤْمِنُونَ ﴿٦٥﴾ وَالَّذِينَ هُمْ رِجَالٌ لَا يَشْرُكُونَ ﴿٦٦﴾

refers to Jerusalem. This – and Allāh knows best – is the most apparent meaning, because it is mentioned in the other Āyah, and parts of the Qur'ān explain other parts, so it is more appropriate to interpret it by another Āyah, then the Sahīh Hadīths, then other reports.

﴿يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ
 وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ
 عَلِيمٌ﴾ وَإِنْ هَدَوْنَا أُمَّةَ وَجِدَةٍ
 وَأَنَا رَافِعُكُمْ فَالْقَوَى ﴿٥٩﴾
 فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا
 كُلٌّ حِزْبٌ بِمَا لَزِمَهُمْ فَرِحُونَ ﴿٦٠﴾
 فِي غَتَرِهِمْ حَتَّى جَاءَ ﴿٦١﴾ أَيْخُسُونَ
 أَنَا نُهُدُهُمْ مِنْ مَالٍ وَبَنِينَ ﴿٦٢﴾
 نَسَاجُ لَهْمٍ فِي لَقَبَرَاتٍ بَلْ لَا
 يَشْعُرُونَ ﴿٦٣﴾

﴿51. O Messengers! Eat of the Tayyibāt and do righteous deeds. Verily, I am Well-Acquainted with what you do.﴾

﴿52. And verily, this your religion is one religion, and I am your Lord, so have Taqwā.﴾

﴿53. But they have broken their religion among them into sects, each group rejoicing in what is with it.﴾

﴿54. So, leave them in their error for a time.﴾

﴿55. Do they think that in wealth and children with which We prolong them﴾

﴿56. We hasten unto them with good things. Nay, but they perceive not.﴾

The Command to eat Lawful Food and to do Righteous Deeds

Allāh commands His servants and Messengers, peace be upon them all, to eat lawful food and do righteous deeds, which indicates that eating what is lawful helps one to do righteous deeds. The Prophets, peace be upon them, did this in the most perfect manner, and did all kinds of good deeds in words, actions, guidance and advice. May Allāh reward them with good on behalf of the people.

﴿كُلُوا مِنَ الطَّيِّبَاتِ﴾

﴿Eat of the Ṭayyibāt﴾ Saʿīd bin Jubayr and Aḍ-Ḍaḥḥāk said, "This means lawful. In the Ṣaḥīḥ it says:

«وَمَا مِنْ نَبِيٍّ إِلَّا رَعَى الْغَنَمَ»

«There is no Prophet who was not a shepherd.»

They asked, "And you, O Messenger of Allāh?" He said,

«نَعَمْ، كُنْتُ أَرْعَاهَا عَلَى قَرَائِطٍ لِأَخْلٍ مَكَّةَ»

«Yes, I used to tend the sheep of the people of Makkah for a few Qirāts.»^[1]

In the Ṣaḥīḥ, it says:

«إِنَّ دَاوُدَ عَلَيْهِ السَّلَامُ كَانَ يَأْكُلُ مِنْ كَسْبِ يَدِهِ»

«Dāwūd, upon him be peace, used to eat from the earnings of his own hand.»^[2]

It was recorded in Ṣaḥīḥ Muslim, Jāmi' At-Tirmidhi and Musnad Al-Imām Aḥmad – from whom this version comes – that Abu Hurayrah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«يَا أَيُّهَا النَّاسُ إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا، وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ»

«O people, Allāh is Ṭayyib and only accepts that which is Ṭayyib, and Allāh commands the believers as He had

[1] Al-Bukhārī no. 2226, Ibn Mājah 2:727. A Qirāt is one-twentieth, or a bit more, of a Dinār.

[2] Faḥ Al-Bāri 4:355.

commanded the Messengers by saying:

﴿يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَصَلُونَ عَلِيمٌ﴾

«O Messengers! Eat of the Ṭayyibāt and do righteous deeds. Verily, I am Well-Acquainted with what you do.» [23:51] and

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن مِّلِّتِ مَا رَزَقْنَاكُمْ﴾

«O you who believe! Eat of the Ṭayyibāt that We have provided you with» [2:172].¹

Then he mentioned how a man may travel on a long journey, dusty and unkempt,

«وَنَظْمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَمَلْبَسُهُ حَرَامٌ، وَغُذْيُهُ بِالْحَرَامِ يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ: يَا رَبِّ يَا رَبِّ فَأَنَّى يُسْتَجَابُ لِذَلِكَ»

«and his food, drink and clothing are unlawful, and he has nourished himself with what is unlawful, and he extends his hands towards the sky, saying, 'O Lord, O Lord!' - how can his prayer be answered.»^[1] At-Tirmidhi said that it is "Hasan Gharīb."

The Religion of all the Prophets is Tawḥīd; and the Warning against splitting into different Groups

﴿وَلَا يَدْعُو أَنتَهُ أَنْتَهُ وَجَدَ﴾

«And verily, this your religion is one religion,» means, 'your religion, O Prophets, is one religion and one group, which is the call to worship Allāh Alone with no partner or associate.' Allāh said:

﴿وَأَنَا رَبُّكُمْ فَاتَّقُونِ﴾

«and I am your Lord, so have Taqwā.» We have already discussed this in Sūrat Al-Anbiyā'.^[2] The phrase

﴿أُمَّةٌ وَجَدَ﴾

«one nation» is descriptive.

[1] Muslim 1:703, *Tuḥfat Al-Aḥwadhī* 8:335, Aḥmad 2:328.

[2] See volume six, the *Tafsīr of Sūrat Al-Anbiyā'* (21:92).

﴿تَتَقَلَّبُوا أَمْثَلَهُ يَتَّبِعُهُمْ زُرَّ﴾

﴿But they have broken their religion among them into sects,﴾ the nations to whom Prophets were sent.

﴿كُلٌّ جُزْءٌ بِمَا لَزِمَهُمْ فَرِحُوا﴾

﴿each group rejoicing in what is with it.﴾

means, they rejoice in their misguidance because they think that they are rightly-guided. Allāh says, threatening and warning:

﴿مَذَرَهُمْ فِي غُرُوبِهِمْ﴾

﴿So, leave them in their error﴾ meaning their misguidance,

﴿حَتَّىٰ يَمِيزَ﴾

﴿for a time.﴾ means, until the appointed time of their destruction comes. This is like the *Āyah*:

﴿فَهَبْ لَكَ الْكَافِرِينَ أَهْلًا مِّنْ دُونِ﴾

﴿So give a respite to the disbelievers; deal gently with them for a while.﴾ [86:17]

And Allāh says:

﴿ذَرَهُمْ يَأْكُلُوا وَيَسْتَعْمُوا وَيَلْعَبُوا بِالْأَمَلِ فَسَوْفَ يَعْلَمُونَ﴾

﴿Leave them to eat and enjoy, and let them be preoccupied with (false) hope. They will come to know!﴾ [15:3]

﴿يَحْسِبُونَ أَنَّمَا نُطْعِمُهُم بِمِنْ ثَمَرٍ مِّنَ السَّمَاءِ وَمَا هُمْ بِبَشِيرِينَ﴾

﴿Do they think that in wealth and children with which We prolong them, We hasten unto them with good things. Nay, but they perceive not.﴾

means, 'do these deceived people think that what We give them of wealth and children is because they are honored and precious in Our sight? No, the matter is not as they claim when they say,

﴿عَمَّا أَكْثَرَ ثَمَرًا وَثَمَرًا وَمَا هُمْ بِمُعْذِرِينَ﴾

﴿We are more in wealth and in children, and we are not going to be punished.﴾ [34:35]

But this thinking is wrong, and their hopes will be dashed. We only give those things to them in order to make them go further (in sin) and to give them more time.' Allāh says:

﴿لَا يَشْعُرُونَ﴾

﴿but they perceive not.﴾ as He says elsewhere:

﴿لَا تُعْجِبُكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّا نَرِيدُ اللَّهُ يُعَذِّبَهُمْ بِمَا فِي الْكِبَرَةِ الدُّنْيَا﴾

﴿So, let not their wealth nor their children amaze you; in reality Allāh's plan is to punish them with these things in the life of this world...﴾ [9:55]

﴿إِنَّا نَتْلُو لَهُمْ زَيْدَاتٍ فَتَسَاءَلُونَ﴾

﴿We postpone the punishment only so that they may increase in sinfulness﴾ [3:178].

﴿فَذَرْنِي وَمَنْ يَكْذِبُ إِنَّا لَنَلْبِقُهُ سَتَقِيبُهُمْ مِنْ حَيْثُ لَا يَشْعُرُونَ﴾ وَأَنَّا لَمُنْ

﴿Then leave Me Alone with such as belie this Qur'ān. We shall punish them gradually from directions they perceive not. And I will grant them a respite.﴾ [68:44-45]

﴿ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا﴾

﴿Leave Me Alone (to deal) with whom I created lonely.﴾ until His saying:

﴿عَيْنًا﴾

﴿opposing﴾ [74:11-16]

﴿وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِآلَتِي تُفَرِّقُكُمْ عَنَّا زُلْفَىٰ إِلَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا﴾

﴿And it is not your wealth, nor your children that bring you nearer to Us, but only he who believes, and does righteous deeds...﴾ [34:37]

And there are many other Āyāt which say similar things. Imām Aḥmad recorded that 'Abdullāh bin Mas'ūd said, "The Messenger of Allāh ﷺ said:

«إِنَّ اللَّهَ قَسَمَ بَيْنَكُمْ أَخْلَاقَكُمْ كَمَا قَسَمَ بَيْنَكُمْ أَرْزَاقَكُمْ، وَإِنَّ اللَّهَ يُعْطِي الدُّنْيَا مَنْ يُحِبُّ وَمَنْ لَا يُحِبُّ، وَلَا يُعْطِي الدِّينَ إِلَّا لِمَنْ أَحَبَّ، فَمَنْ أَعْطَاهُ اللَّهُ الدِّينَ فَقَدْ

أَحَبُّ، وَالَّذِي نَفْسِي بِيَدِهِ لَا يُسْلِمُ عَبْدٌ حَتَّى يَسْلَمَ قَلْبُهُ وَلِسَانُهُ، وَلَا يُؤْمِنُ حَتَّى يَأْمَنَ جَارُهُ بِوَأَيْقَهُ»

«Allāh has distributed your behavior to you just as He has distributed your provision. Allāh gives the things of this world to those whom He loves and those whom He does not love, but He only gives religious commitment to those whom He loves. Whoever is given religious commitment by Allāh is loved by Him. By the One in Whose Hand is my soul, no servant truly submits until his heart and his tongue submit, and he does not truly believe until his neighbor is safe from his harm.»

They said, 'What is his harm, O Messenger of Allāh?' He said,

«عَشْمُهُ وَظَلْمُهُ، وَلَا يَكُيِّبُ عَبْدٌ مَالًا مِنْ حَرَامٍ فَيُفَيْقُ مِنْهُ فَيَبَارِكَ لَهُ فِيهِ، وَلَا يَتَصَدَّقَ بِهِ فَيُتْبَلَ مِنْهُ، وَلَا يَتْرُكُهُ خَلْفَ ظَهْرِهِ إِلَّا كَانَ زَادَهُ إِلَى النَّارِ، إِنْ أَلَّاهُ لَا يَمْحُو الشَّيْءَ بِالشَّيْءِ وَلَكِنْ يَمْحُو الشَّيْءَ بِالْحَسَنِ، إِنْ الْخَبِيثُ لَا يَمْحُو الْخَبِيثُ»

«His wrongdoing and misbehavior. No person who earns unlawful wealth and spends it will be blessed in that; if he gives it in charity, it will not be accepted from him and if he leaves it behind (when he dies), it will be his provision in the Fire. Allāh does not wash away an evil deed with another, but he washes away evil deeds with good deeds, for impurity cannot wash away with another impurity.»^[1]

﴿إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ تُنْفِقُونَ﴾ وَالَّذِينَ هُمْ يَكْتُمُونَ ﴿وَالَّذِينَ هُمْ لَا يُشْرِكُونَ﴾ وَالَّذِينَ يَقُولُونَ مَا آتَانَا وَقُلُوبُهُمْ وَجْهٌ أَنَّهُمْ إِنْ رَبِّهِمْ رَجِعُونَ ﴿أُولَئِكَ يَتْرَكُونَ فِي الْمَغْرَبِ وَهُمْ لَمْ يَسْعَوْا﴾

457. Verily, those who live in awe for fear of their Lord; ﴿

458. And those who believe in the Āyāt of their Lord; ﴿

459. And those who join not anyone as partners with their Lord; ﴿

460. And those who give that which they give with their hearts

^[1] Ahmad 1:387. The authentic narration of this text is from Ibn Mas'ūd not the Prophet ﷺ.

full of fear, because they are sure to return to their Lord.﴾

﴿61. It is these who hasten in the good deeds, and they are foremost in them.﴾

Description of the People of Good Deeds

﴿إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ تُشْفِقُونَ﴾

﴿Verily, those who live in awe for fear of their Lord;﴾

means, even though they have reached the level of *Ihsān* and have faith and do righteous deeds, they are still in awe of Allāh and fear Him and His hidden plans for them, as Al-Ḥasan Al-Baṣrī said, "The believer combines *Ihsān* with awe, while the disbelievers combine evil deeds with a sense of security."^[1]

﴿وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ﴾

﴿And those who believe in the Āyāt of their Lord;﴾

means, they believe in His universal and legislative signs, as Allāh says about Maryam, peace be upon her:

﴿وَصَدَقَتْ بِكَلِمَاتِ رَبِّهَا وَكُنْتِ﴾

﴿and she testified to the truth of the Words of her Lord, and His Scriptures﴾ [66:12],

meaning that she believed that whatever existed was by the will and decree of Allāh, and that whatever Allāh decreed, if it was a command, it would be something that He liked and accepted; if it was a prohibition, it would be something that He disliked and rejected; and if it was good, it would be true. This is like the Āyah:

﴿وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ﴾

﴿And those who join not anyone (in worship) as partners with their Lord;﴾

meaning, they do not worship anyone or anything else besides Him, but they worship Him Alone and know that there is no god except Allāh Alone, the One, the Self-Sufficient Master, Who does not take a wife or have any offspring, and there is

[1] Aṭ-Ṭabari 19:45.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٤٦

الْمُرَادُ مِنَ الْإِنْفِاقِ

وَالَّذِينَ يُؤْتُونَ مَاءً تَوْفِيقًا لِّقُلُوبِهِمْ وَجِلَّةً أُنْفِقُوا إِلَىٰ رِجْمٍ رَّجُومٍ ﴿١٦٦﴾
 أُولَٰئِكَ يُسْرِعُونَ فِي الْحَزَنِاتِ وَهُمْ لَهَا سَاقِطُونَ ﴿١٦٧﴾ وَلَا تَكُلُفْ
 نَفْسًا إِلَّا وُسْعَهَا وَلَدِينَا كِتَابٌ يَعْلَقُ بِالْحَقِّ وَهُمْ لَا يَظْلُمُونَ ﴿١٦٨﴾
 بَلْ قُلُوبُهُمْ فِي غَمَرٍ مِّنْ هَذَا وَلَهُمْ أَعْمَلُ مِن دُونِ ذَٰلِكَ هُمْ لَهَا
 عَمِلُونَ ﴿١٦٩﴾ حَقًّا إِذَا أَخَذْنَا مَتْرَفِهِمْ بِالْأَذَابِ إِذَا هُمْ يَحْشُرُونَ ﴿١٧٠﴾
 لَا يَخْفَرُ الْيَوْمَ إِلَّا كَرِيمًا لَا تُنْصَرُونَ ﴿١٧١﴾ فَذَكَاتِ الْعِبَادِ
 نُتِلَّ عَلَيْكُمْ فَاكْتَفَرُوا عَلَىٰ أَغْفِيكَرْتُمْ كَصُورٍ ﴿١٧٢﴾ مُسْتَكْبِرِينَ
 بِهِ سَمِرَاتِهِمْ جُرُونَ ﴿١٧٣﴾ أَفَلَا يَذَكَّرُونَ أَلَمْ يَجَاءَهُمْ مَّا يَأْتِ
 الْعِبَادَ هُمُ الْوَالِدِينَ ﴿١٧٤﴾ أَلَمْ يَكُنْ لَهُمْ مَّا يَرْسُومُهُمْ فَهُمْ لَمْ يَمْنُكِرُونَ
 ﴿١٧٥﴾ أَلَمْ يَقُولُوا بِهِ جَنَّةٌ بَلْ جَاءَهُم بِالْحَقِّ وَكَذَّبُوا لَهُمُ الْخَقِّ
 كَذِبُونَ ﴿١٧٦﴾ وَلَوْ أَتَبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَوَاتُ
 وَالْأَرْضُ وَمَن فِيهِنَّ بَلْ أَنِيشْنَهُمْ بِذِكْرِهِمْ فَهُمْ عَنِ
 ذِكْرِهِمْ مُّعْرِضُونَ ﴿١٧٧﴾ أَلَمْ تَتْلُفْ لَهُمْ حُرْمَةَ فَرَجِ رِيكِ خَيْرٍ
 وَهُوَ خَيْرُ الرَّزْقِينَ ﴿١٧٨﴾ وَلَئِكَ لَنَدْعُوهُمْ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿١٧٩﴾
 وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنُكَيِّبُنَّ ﴿١٨٠﴾

none comparable or equal unto Him.

﴿وَالَّذِينَ يُؤْتُونَ مَاءً تَوْفِيقًا لِّقُلُوبِهِمْ وَجِلَّةً أُنْفِقُوا إِلَىٰ رِجْمٍ رَّجُومٍ﴾

«And those who give that which they give with their hearts full of fear, because they are sure to return to their Lord.»

means, they give in charity, fearing that it may not be accepted from them because of some shortcoming or failure to meet the required conditions of giving. This has to do with fear and taking precautions, as Imām Aḥmad recorded from 'Ā'ishah: I said: "O Messenger of Allāh,

﴿وَالَّذِينَ يُؤْتُونَ مَاءً تَوْفِيقًا لِّقُلُوبِهِمْ وَجِلَّةً﴾

«And those who give that which they give with their hearts full of fear...»

Are these the ones who steal and commit Zinā and drink alcohol while fearing Allāh? The Messenger of Allāh ﷺ replied:

«لَا، يَا بِنْتَ أَبِي بَكْرٍ يَا بِنْتَ الصِّدِّيقِ، وَلَكِنَّهُ الَّذِي يُصَلِّيَ وَيُصُومُ وَيَتَصَدَّقُ وَهُوَ يَخَافُ اللَّهَ عَزَّ وَجَلَّ»

«No, O daughter of Abu Bakr. O daughter of Aṣ-Siddiq, the one who prays, fasts and gives in charity, fearing Allāh.»^[1]

[1] Aḥmad 6:159.

This was recorded by At-Tirmidhi, and Ibn Abi Ḥātim recorded something similar in which the Prophet ﷺ said:

«لَا يَا بَنَاتِ الصُّدِّيقِ، وَلَكِنَّهُنَّ الَّذِينَ يُصَلُّونَ وَيَصُومُونَ وَيَتَصَدَّقُونَ وَهُمْ يَخَافُونَ أَنَّا يُنْقِلَ مِنْهُمْ: ﴿أُولَئِكَ يُسْرِعُونَ فِي الْغَيْرَاتِ﴾»

«No, O daughter of Aṣ-Ṣiddiq, they are the ones who pray and fast and give in charity while fearing that it will not be accepted from them, ﴿It is these who hasten in the good deeds.﴾»

This is also how Ibn 'Abbās, Muḥammad bin Ka'b Al-Quraẓī and Al-Ḥasan Al-Baṣrī interpreted this Āyah.^[1]

﴿وَلَا تَكُنَّ قَسًا إِلَّا رُسْعًا وَكَذَٰلِكَ كَتَبَ بِحُكْمِ رَبِّكَ وَكَرَّ لَا يُظْلَمُونَ﴾ بِرَّ قُلُوبِهِمْ فِي غُرَرٍ
مِّنْ هَٰذَا وَلَمْ أَمْلِكْ لَكَ دُونَ ذَٰلِكَ هُم لَكَ عَدُوٌّ أَكْبَرُ حَقٌّ إِلَّا أَفْعَدْنَا مَغْرِبُهُمْ بِالْعَذَابِ وَإِذَا هُم
يَجْتَرُونَ ﴿لَا تَجْعَلُوا أَيْدِيَكُمْ يَدًا لَا تَصْرُونَ﴾ فَمَذَّكَاتٍ إِنِّي أَنزَلْتُ عَلَيْكُمْ كُتُبًا عَلٰى
أَفْعَابِكُمْ لَتَكُونُنَّ مِنَّا مَكْنُوزِينَ بِدِينِكُمْ فَتَجْرُونَ ﴿٦٢﴾

462. And We task not any person except according to his capacity, and with Us is a Record which speaks the truth, and they will not be wronged.﴿

463. Nay, but their hearts are covered from this, and they have other deeds, besides which they are doing.﴿

464. Until when We seize those of them who lead a luxurious life with punishment; behold, they make humble invocation with a loud voice.﴿

465. Invoke not loudly this day! Certainly you shall not be helped by Us.﴿

466. Indeed My Āyāt used to be recited to you, but you used to turn back on your heels.﴿

467. In pride, talking evil about it by night.﴿

The Justice of Allāh and the Frivolity of the Idolators

Allāh tells us of His justice towards His servants in this world, in that He does not task any person except according to his capacity, i.e., He does not burden any soul with more than it can bear. On the Day of Resurrection He will call them to

^[1] Aṭ-Ṭabarī 19:45, 46.

account for their deeds, which He has recorded in a written Book from which nothing is omitted. He says:

﴿وَلَدَيْنَا كِتَابٌ يَتْلُو بِالنَّصْرِ﴾

﴿and with Us is a Record which speaks the truth,﴾ meaning, the Book of deeds

﴿وَهُمْ لَا يظْلَمُونَ﴾

﴿and they will not be wronged.﴾ means, nothing will be omitted from their record of good deeds. As for evil deeds, He will forgive and overlook many of them in the case of His believing servants.

Then Allāh says, denouncing the disbelievers and idolators of the Quraysh:

﴿بَلْ قُلُوبُهُمْ فِي غَمَرَةٍ﴾

﴿Nay, but their hearts are covered﴾, meaning because of negligence and misguidance,

﴿مِنْ هَذَا﴾

﴿from this.﴾ means, the Qur'ān which Allāh revealed to His Messenger ﷺ.

﴿وَلَهُمْ أَعْمَالٌ مِنْ دُونِ ذَلِكَ هُمْ لَهَا عَمِلُونَ﴾

﴿and they have other deeds, besides which they are doing.﴾

Al-Ḥakam bin Abān narrated from 'Ikrimah, from Ibn 'Abbās that

﴿وَلَهُمْ أَعْمَالٌ﴾

﴿and they have other deeds,﴾ means, evil deeds apart from that, i.e., *Shirk*,

﴿هُمْ لَهَا عَمِلُونَ﴾

﴿which they are doing.﴾ means, which they will inevitably do.^[1]

This was also narrated from Mujāhid, Al-Ḥasan and others.^[2] Others said that this phrase means:

^[1] Ad-Durr Al-Manthūr 6:107.

^[2] Aṭ-Ṭabarī 19:49, Al-Qurṭubī 12:134.

﴿وَلَهُمْ أَفْعَالٌ مِّمَّنْ دُونَ ذَلِكَ هُمْ لَهَا عَاثِلُونَ﴾

«And they have other deeds, besides which they are doing.» It was decreed that they would do evil deeds, and they will inevitably do them before they die, so that the word of punishment may be justified against them.

A similar view was narrated from Muqātil bin Hayyān, As-Suddi and 'Abdur-Rahmān bin Zayd bin Aslam.^[1] This is a clear and appropriate meaning. We have already quoted from the Ḥadīth of Ibn Mas'ūd:

«قَالَ الَّذِي لَا إِلَهَ غَيْرُهُ إِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا»

«By Him besides Whom there is no other God, a man may do the deeds of the people of Paradise until there is no more than a forearm's length between him and it, then the decree will overtake him and he will do the deeds of the people of Hell, then he will enter Hell...»^[2]

﴿حَتَّىٰ إِذَا أَخَذْنَا مُتَرَفِّهِمُ بِالْعَذَابِ إِذَا هُمْ يَخِرُّونَ﴾

«Until when We seize those of them who lead a luxurious life with punishment; behold, they make humble invocation with a loud voice.»

means, when the punishment and vengeance of Allāh comes to those who are living a happy life of luxury in this world and overtakes them,

﴿إِذَا هُمْ يَخِرُّونَ﴾

«behold, they make humble invocation with a loud voice.»

means, they scream their calls for help. This is like the Āyāt:

﴿وَذَرْنِي وَالْكَافِرِينَ أَزِلْ أَعْمَتَهُمْ رَبُّهُمْ سُبُلًا ۚ إِنَّ لَنَا أَنْكَالًا وَحِمْلًا﴾

«And leave Me Alone (to deal) with the beliers, those who are in possession of good things of life. And give them respite for a little while. Verily, with Us are fetters, and a raging Fire.»
[73:11-12]

[1] At-Ṭabari 19:50.

[2] Aḥmad 1:382.

﴿كُرْ أَهْلَكُمَا مِنْ قَبْلِهِمْ مِنْ قَبْلِ مَا دَعَا ذَٰلِكَ جَيْنَ تَارِ﴾

«How many a generation have We destroyed before them! And they cried out when there was no longer time for escape.»
[38:3]

﴿لَا تَجْعَلُوا الْيَمِّ الْيَمَّ بِكُمْ يَوْمَ لَا تُنصَرُونَ﴾

«Invoke not loudly this day! Certainly you shall not be helped by Us.»

means, no one is going to save you from what has happened to you, whether you scream aloud or remain silent. There is no escape and no way out. It is inevitable: the punishment will surely come to you. Then Allāh mentions the greatest of their sins:

﴿مَنْ كَانَتْ مَائِي تُنَادِي عَلَيْكُمْ فَاذْكُرُوا لَكُمْ نَكْرُونَ﴾

«Indeed My Āyāt used to be recited to you, but you used to turn back on your heels.»

meaning, when you were called, you refused and resisted.

﴿ذَٰلِكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ وَلَنْ يَتَّخِذَ بِهِ قَوْمًا خَالِقُكُمْ بِهِ الْعَلِيِّ الْكَبِيرِ﴾

«This is because, when Allāh Alone was invoked, you disbelieved, but when partners were joined to Him, you believed! So the judgment is only with Allāh, the Most High, the Most Great!» [40:12]

﴿مُسْتَكْبِرِينَ بِهِ سَرِيرًا مُنْجِرِينَ﴾

«In pride, talking evil about it by night.»

refers to the arrogant pride which the Quraysh felt because they believed themselves to be the guardians of the Ka'bah, when in fact this was not the case. As An-Nasā'ī said in his Tafsir of this Āyah in his Sunan: Ahmad bin Sulaymān told us that 'Ubaydullāh told us from Isrā'īl, from 'Abdul-A'lā that he heard Sa'īd bin Jubayr narrating that Ibn 'Abbās said, "Talking by late night became disapproved of when this Āyah was revealed:

﴿مُسْتَكْبِرِينَ بِهِ سَرِيرًا مُنْجِرِينَ﴾

«In pride, talking evil about it by night.»

He said, "They boasted about the Ka'bah and said, 'We are its people who stay up talking at night.' They used to boast and stay up and talk at night around the Ka'bah. They did not use it for the proper purpose, and so in effect they had abandoned it."^[1]

﴿أَلَمْ يَذْكُرُوا الْقُرْآنَ أَمْ حَادُّهُمْ شَا لَا يَأْتِي مَالَهُمْ إِلَّا الْآلُوفُ ﴿٦٨﴾ أَمْ لَهُمْ شِرْكٌ ﴿٦٩﴾ أَمْ يَقُولُونَ بِهِ جِنَّةٌ بَلْ جَاءَهُمُ الْبَقِيَّةُ وَالْآخِرَةُ ﴿٧٠﴾ أَمْ لَهُمْ آلَافُ مِثْقَالٍ ﴿٧١﴾ أَمْ لَهُمْ كُفْرٌ ﴿٧٢﴾ أَمْ لَهُمْ كُفْرٌ ﴿٧٣﴾ أَمْ لَهُمْ كُفْرٌ ﴿٧٤﴾ أَمْ لَهُمْ كُفْرٌ ﴿٧٥﴾﴾

﴿68. Have they not pondered over the Word, or has there come to them what had not come to their fathers of old?﴾

﴿69. Or is it that they did not recognize their Messenger so they deny him?﴾

﴿70. Or they say: There is madness in him? Nay, but he brought them the truth, but most of them are averse to the truth.﴾

﴿71. And if Al-Haqq had followed their desires, verily, the heavens and the earth, and whosoever is therein would have been corrupted! Nay, We have brought them their reminder, but they turn away from their reminder.﴾

﴿72. Or is it that you ask them for some Kharj? But the recompense of your Lord is better, and He is the Best of those who give sustenance.﴾

﴿73. And certainly, you call them to the straight path.﴾

﴿74. And verily, those who believe not in the Hereafter are indeed deviating far astray from the path.﴾

﴿75. And though We had mercy on them and removed the distress which is on them, still they would obstinately persist in their transgression, wandering blindly.﴾

[1] An-Nasā'ī in Al-Kubrā 6:412.

Refutation and Condemnation of the Idolators

Allāh denounces the idolators for not understanding the Qur'ān or contemplating its meaning, and for turning away from it, even though they had been addressed specifically in this Book which Allāh did not reveal to any Messenger more perfect and noble, and especially since no Book or warner had come to their forefathers who had died during the *Jāhiliyyah*. What these people, upon whom the blessing had been bestowed, should have done, was to accept it and give thanks for it, and try to understand it and act in accordance with it night and day, as was done by the wise ones among them who became Muslim and followed the Messenger ﷺ, may Allāh be pleased with them.

﴿أَلَمْ يَتَفَكَّرُوا الْقَوْلَ﴾

«Have they not pondered over the Word,»

Qatādah said, "Because, by Allāh, if the people had pondered the meaning and understood it properly, they would have found in the Qur'ān a deterrent to disobeying Allāh. But they only paid attention to the *Āyāt* which are not entirely clear, and so they were destroyed because of that."^[1]

Then Allāh says, denouncing the disbelievers of the Quraysh:

﴿أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَمْ يَكُونُوا﴾

«Or is it that they did not recognize their Messenger so they deny him?»

means, 'do they not recognize Muḥammad and the honesty, trustworthiness and good character with which he grew up among them? Can they deny that or argue against it?' Ja'far bin Abi Ṭālib said to An-Najāshi, the king of Ethiopia: "O King, Allāh has sent to us a Messenger whose lineage, honesty and trustworthiness are known to us."^[2] Al-Mughīrah bin Shu'bah said something similar to the deputy of Kisrā when he wanted to challenge him. When the Byzantine ruler Heraclius asked Abu Sufyān Sakhr bin Ḥarb and his companions - who were

[1] *Ad-Durr Al-Manthūr* 6:110.

[2] *Ibn Hishām* 1:357.

still disbelievers and had not yet become Muslim – about the characteristics, lineage, honesty and trustworthiness of the Prophet ﷺ, they could only tell the truth and admit that he was indeed noble and truthful.^[1]

﴿أَمْ يَقُولُونَ بِهِ جِنَّةٌ﴾

«Or they say: There is madness in him?»

This is a narration of what the Quraysh said about the Prophet ﷺ. They said that he was making up the Qur'ān by himself, or that he was crazy and did not know what he was saying. Allāh tells us that their hearts did not believe that, they knew that what they were saying about the Qur'ān was falsehood, for it had come to them from the Words of Allāh and could not be resisted or rejected. So Allāh challenged them and all the people of the world to produce something like it if they could – but they could not and would never be able to do so. So Allāh says:

﴿بَلْ جَاءَهُمُ الْحَقُّ وَكَانُوا كَارِهُونَ﴾

«Nay, but he brought them Al-Ḥaqq, but most of them are averse to the truth.»

Truth does not follow Whims and Desires

Allāh says;

﴿وَلَوْ أَتَّبَعَ الْهَوَىٰ أَهْوَاهُمْ لَفَسَدَتِ السَّمَوَاتُ وَالْأَرْضُ وَمَن فِيهِنَّ﴾

«And if Al-Ḥaqq had followed their desires, verily, the heavens and the earth, and whosoever is therein would have been corrupted!»

Mujāhid, Abu Ṣāliḥ and As-Suddi said, "Al-Ḥaqq is Allāh, may He be glorified."^[2] What is meant by the *Āyah* is that if Allāh had responded to the desires in their hearts and prescribed things accordingly, the heavens and the earth and whosoever is therein, would have been corrupted, i.e., because of their corrupt and inconsistent desires. As Allāh says of them elsewhere:

[1] *Faṭḥ Al-Bārī* 1:42.

[2] *Aṭ-Ṭabari* 19:57, *Al-Qurṭubī* 12:140.

﴿لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ﴾

◀“Why is not this Qur’ān sent down to some great man of the two towns?”▶ [43:31]

Then He says:

﴿أَمْزِ يُفْسِدُونَ رَحْمَتَ رَبِّكَ﴾

◀Is it they who would portion out the mercy of your Lord?▶ [43:32]

And Allāh says:

﴿قُلْ لَّوْ أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذَا أَنَسَكُمْ غِيَةَ اتِّخَافٍ﴾

◀Say: “If you possessed the treasure of the mercy of my Lord, then you would surely hold back for fear of spending it.”▶ [17:100],

﴿أَمْ لَمْ يَكُنْ نَصِيبٌ مِّنَ الْمُلْكِ يَوْمَئِذٍ لَّا يُؤْتُونَ النَّاسَ نِقْمًا﴾

◀Or have they a share in the dominion? Then in that case they would not give mankind even a Naqīr.^[1]▶ [4:53]

All of this goes to show how incapable mankind is and how divergent and inconsistent their ideas and desires are. Only Allāh, may He be glorified, is Perfect in all His attributes, words, actions, laws, power and control of His creation, may He be exalted and sanctified. There is no God but He and no Lord besides Him. Then He says:

﴿بَلْ أَنشَأْنَاهُم بَذِكْرِهِمْ﴾

◀Nay, We have brought them their reminder,▶ meaning the Qur’ān,

﴿فَهُمْ عَنْ ذِكْرِهِمْ مُتَوِّشُونَ﴾

◀but they turn away from their reminder.▶

^[1] The speck on the back of a date stone. See the commentary of this Āyah in volume two.

The Prophet ﷺ does not ask for any payment, and he calls to the straight path.

﴿أَرَأَيْتُمْ مَتَرًا﴾

﴿Or is it that you ask them for some Kharj?﴾ Al-Hasan said, "A reward."^[1] Qatādah said, "Some payment."^[2]

﴿فَعَرَجُ رَبِّكَ خَيْرٌ﴾

﴿But the recompense of your Lord is better,﴾

means, you are not asking for any wages or payment or anything for calling them to right guidance, rather you are hoping for a great reward from Allāh, as He says:

﴿قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ﴾

﴿Say: "Whatever wage I might have asked of you is yours. My wage is from Allāh only."﴾ [34:47]

﴿قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّمِينَ﴾

﴿Say: "No wage do I ask of you for this, nor am I one of the pretenders."﴾ [38:86]

﴿قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ﴾

﴿Say: "No reward do I ask of you for this except to be kind to me for my kinship with you."﴾ [42:23]

﴿وَجَاءَ مِنْ أَفْصَا الْمَدِينَةِ رَجُلٌ يَسْعَىٰ قَالَ يَفْعَلُوا أَتَّبِعُوا الْمُرْسَلِينَ ۖ أَتَّبِعُوا مَنْ لَا يَسْتَفْهِمُ ۖ﴾

﴿أَنزِلًا﴾

﴿And there came a man running from the farthest part of the town. He said: "O my people! Obey the Messengers. Obey those who ask no wages of you, and who are rightly guided."﴾ [35:20-21]

﴿وَالَّذِينَ لَا يَدْعُوا إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ۚ وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصُّرْطِ﴾

﴿لَتَكُونَنَّ﴾

[1] At-Tabari 19:58.

[2] Ad-Durr Al-Manthūr 6:110.

«And certainly, you call them to the straight path. And verily, those who believe not in the Hereafter are indeed deviating far astray from the path.»

The Situation of the Disbelievers

﴿وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنُكَفِّرَنَّ﴾

«And verily, those who believe not in the Hereafter are indeed deviating far astray from the path.»

meaning, they have gone astray and deviated.

﴿وَلَوْ رَحَّمْنَاهُمْ وَكَشَفْنَا مَا بِهِمْ مِنْ مُرٍ لَلَّغُوا فِي طَعْنِهِمْ يَمْهِنُونَ﴾

«And though We had mercy on them and removed the distress which is on them, still they would obstinately persist in their transgression, wandering blindly.»

Here Allāh tells of their stubbornness in their disbelief, in that even if He had removed the calamity from them and made them understand the Qur'ān, they still would not follow it; they would still persist in their disbelief and stubborn transgression. This is like the *Āyāt*:

﴿وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ يُعْرِضُونَ﴾

«Had Allāh known of any good in them, He would indeed have made them listen; and even if He had made them listen, they would but have turned away with aversion.» [8:23]

﴿وَلَوْ رَدُّوا عَلَىٰ أَنَاكَرٍ فَقَالُوا يَنْتَظِرُنَا رَبُّنَا وَلَا تُنْكَرُ بَيْنَ يَدَيْ رَبِّنَا وَكَفُّوا عَنْ الْقُرْآنِ﴾
﴿بَدَأْنَاهُمْ مَا كَانُوا يَعْتَدُونَ مِنْ قَبْلُ وَلَوْ رَدُّوا لَمَادُوا لِبَاسَهُمَا عِندَهُ﴾

«And if (Lauw) you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the *Āyāt* of our Lord, and we would be of the believers!" Nay, it has become manifest to them what they had been concealing before. But if they were returned (to the world), they would certainly revert to that which they were forbidden.» [6:27-29]

Until His statement:

﴿يَسْمَعُونَ﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٤٧

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿be resurrected﴾

وَلَوْ رَحَّمْنَهُمْ وَكَشَفْنَا مَا بِهِمْ مِنْ ضُرٍّ لَلْجَوَانِ فَطَيْبِينَ
يَعْمَهُونَ ﴿٧٦﴾ وَلَقَدْ أَخَذْنَاهُمْ بِالْعَذَابِ فَمَا اسْتَكَاثُوا لِرَبِّهِمْ
وَمَا يَضُرُّعُونَ ﴿٧٧﴾ حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِم بَابًا ذَا عَذَابٍ شَدِيدٍ
إِذَا هُمْ فِيهِ مُبَسِّئُونَ ﴿٧٨﴾ وَهُوَ الَّذِي أَنشَأَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ
وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٧٩﴾ وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ
وَإِلَيْهِ تُحْشَرُونَ ﴿٨٠﴾ وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ وَلَهُ اخْتِلَافُ
الَّيْلِ وَالنَّهَارِ أَفَلَا تَعْقِلُونَ ﴿٨١﴾ بَلْ قَالُوا مِثْلَ مَا قَالَ
الْأَوَّلُونَ ﴿٨٢﴾ قَالُوا أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَأَنَّا
لَنَبْعُثُونَ ﴿٨٣﴾ لَقَدْ وُعِدْنَا نَحْنُ وَآبَاؤُنَا مِنْ قَبْلُ إِن هَذَا
إِلَّا أَسْطِطِيرٌ الْأَوَّلِينَ ﴿٨٤﴾ قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ
كُنْتُمْ تَعْلَمُونَ ﴿٨٥﴾ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ ﴿٨٦﴾
قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ ﴿٨٧﴾ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا نُنْقِزُكَ ﴿٨٨﴾ قُلْ مَنْ يَبْدؤُا
مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ
كُنْتُمْ تَعْلَمُونَ ﴿٨٩﴾ سَيَقُولُونَ لِلَّهِ قُلْ فَأَنِّي تُسْهِرُونَ ﴿٩٠﴾

This has to do with the knowledge of Allāh. He knows about something that will not happen, but if it were to happen, He knows how it would be. Ad-Dahhāk reported from Ibn 'Abbās: "Everything that is implied in the word:

﴿لَوْ﴾

﴿If (Lauw)﴾ is something that will never happen."

﴿وَلَقَدْ أَخَذْنَاهُمْ بِالْعَذَابِ فَمَا اسْتَكَاثُوا لِرَبِّهِمْ وَمَا يَضُرُّعُونَ﴾ ﴿٧٦﴾
﴿حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِم بَابًا ذَا عَذَابٍ شَدِيدٍ إِذَا هُمْ فِيهِ مُبَسِّئُونَ﴾ ﴿٧٧﴾
﴿وَهُوَ الَّذِي أَنشَأَ لَكُمُ السَّمْعَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ﴾ ﴿٧٩﴾

﴿وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ﴾ ﴿٨٠﴾
﴿وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ وَلَهُ اخْتِلَافُ اللَّيْلِ وَالنَّهَارِ أَفَلَا تَعْقِلُونَ﴾ ﴿٨١﴾
﴿بَلْ قَالُوا مِثْلَ مَا قَالَ الْأَوَّلُونَ﴾ ﴿٨٢﴾
﴿قَالُوا أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَأَنَّا لَنَبْعُثُونَ﴾ ﴿٨٣﴾
﴿لَقَدْ وُعِدْنَا نَحْنُ وَآبَاؤُنَا مِنْ قَبْلُ إِن هَذَا إِلَّا أَسْطِطِيرٌ الْأَوَّلِينَ﴾ ﴿٨٤﴾

﴿76. And indeed We seized them with punishment, but they humbled not themselves to their Lord, nor did they invoke with submission to Him.﴾

﴿77. Until, when We open for them the gate of severe punishment, then lo! they will be plunged in despair.﴾

﴿78. It is He Who has created for you hearing, eyes, and hearts. Little thanks you give.﴾

﴿79. And it is He Who has created you on the earth, and to

Him you shall be gathered back.﴾

﴿80. And it is He Who gives life and causes death, and His is the alternation of night and day. Will you not then understand?﴾

﴿81. Nay, but they say the like of what the men of old said.﴾

﴿82. They said: "When we are dead and have become dust and bones, shall we be resurrected indeed?"﴾

﴿83. "Verily, this we have been promised – we and our fathers before! This is only (from) tales of the ancients!"﴾

Allāh's saying:

﴿وَلَقَدْ أَخَذْنَاهُم بِالْعَذَابِ﴾

﴿And indeed We seized them with punishment,﴾

means, 'We tried and tested them with difficulties and calamities.'

His saying:

﴿فَمَا اسْتَكْبَرُوا لِرَبِّهِمْ وَمَا يَضَعُرُونَ﴾

﴿but they humbled not themselves to their Lord, nor did they invoke with submission to Him.﴾

means, that did not deter them from their disbelief and resistance, rather they persisted in their sin and misguidance,

﴿فَمَا اسْتَكْبَرُوا﴾

﴿but they humbled not themselves﴾

﴿وَمَا يَضَعُرُونَ﴾

﴿nor did they invoke (Allāh) with submission to Him.﴾ they did not call on Him. This is like the Āyah:

﴿قَالُوا لَا إِذَا جَاءَهُمْ بَأْسًا فَتَرَوْا نَصْرَهُمْ وَلَكِنْ قَسَتْ قُلُوبُهُمْ﴾

﴿When Our torment reached them, why then did they not humble themselves? But their hearts became hardened,﴾ [6:43]

Ibn Abi Hātim recorded that Ibn 'Abbās said, "Abu Sufyān came to the Messenger of Allāh ﷺ and said, 'O Muḥammad, I ask you by Allāh and by the ties of kinship between us, we have been reduced to eating camel hair and blood.' Then Allāh revealed,

﴿وَلَقَدْ أَخَذْنَاهُم بِالْعَذَابِ فَمَا اسْتَكْبَرُوا﴾

﴿And indeed We seized them with punishment, but they humbled not themselves.﴾

This was also recorded by An-Nasā'ī.^[1] The basis of this *Hadīth* is in the Two *Ṣaḥīḥs*, where it says that the Messenger of Allāh ﷺ prayed against the Quraysh when he could not make any headway with them, and he said,

«اللَّهُمَّ أَعِنِّي عَلَيْهِمْ بِسَبْعِ كَسْبَعِ يُوسُفَ»

«O Allāh, help me against them sending on them seven years (of famine) like the seven (years of drought) of Yūsuf.»^[2]

﴿حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِم بَابًا ذَا عَذَابٍ شَدِيدٍ إِذَا هُمْ فِيهِ مُبْلِسُونَ﴾

﴿Until, when We open for them the gate of severe punishment, then lo! they will be plunged in despair.﴾

When the command of Allāh reaches them and the Hour comes to them suddenly, and they are overtaken by the punishment of Allāh which they were not expecting, then they will despair of any ease and goodness, and all their hopes will disappear.

A reminder of the Blessings of Allāh and His immense Power

Then Allāh mentions His blessings to His servants, in that He has given them hearing, sight and understanding through which they come to know things and draw lessons from them, the signs which attest to the Oneness of Allāh and indicate that He is the One Who does what He wills and chooses what He wants.

﴿قَلِيلًا مَّا تَشْكُرُونَ﴾

﴿Little thanks you give.﴾ means, how little you thank Allāh for the blessings He has given you. This is like the *Āyah*:

﴿وَمَا أَكْثَرُ الْكَافِرِينَ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ﴾

﴿And most of mankind will not believe even if you desire it eagerly.﴾ [12:103]

[1] An-Nasā'ī in *Al-Kubrā* 6:413.

[2] *Fath Al-Bārī* 8:435, *Muslim* 4:2156.

Then Allāh tells us about His great power and overwhelming authority, for He is the One Who originated creation and put people in all parts of the earth, with their different nations, languages and characteristics, then on the Day of Resurrection He will gather them all together, the first of them and the last, at a fixed time on a day appointed, and none will be left out, young or old, male or female, noble or insignificant, but all will be brought back as they were originally created. Allāh said:

﴿وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ﴾

﴿And it is He Who gives life and causes death,﴾ meaning, He will bring the scattered bones back to life and cause the death of the nations,

﴿وَلَهُ لَنُفُثُ اللَّيْلِ وَالنَّهَارِ﴾

﴿and His is the alternation of night and day.﴾

meaning, by His command night and day are subjugated, each of them following the other and never departing from that pattern, as Allāh says:

﴿لَا الشَّمْسُ بِنَاقٍ لِّمَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ﴾

﴿It is not for the sun to overtake the moon, nor does the night outstrip the day﴾[36:40].

﴿أَفَلَا تَعْقِلُونَ﴾

﴿Will you not then understand?﴾ means, do you not have minds that tell you of the Almighty, All-Knowing to Whom all things are subjugated, Who has power over all things and to Whom all things submit?

The Idolators thought that Resurrection after Death was very unlikely

Then Allāh tells us about those who denied the resurrection, who were like the disbelievers who came before them:

﴿يَا قَالُوا يَمْحُلُ مَا كَانَ الْأَوَّلُونَ ﴿٣٧﴾ قَالُوا أَوَلَمْ يَكُنَّا رُكْبًا وَرِطْلًا أَوَلَمْ

﴿تَسْمُرُونَ﴾

﴿Nay, but they say the like of what the men of old said. They said: "When we are dead and have become dust and bones,

shall we be resurrected indeed?"

They thought it very unlikely that this would happen after they had disintegrated into nothing.

﴿لَقَدْ وَعَدْنَا عَنْ وَآبَائِنَا هَذَا مِنْ قَبْلُ إِذْ هَذَا إِلَّا تَأْتِيهِمُ الْأَرْبَابُ﴾

﴿"Verily, this we have been promised - we and our fathers before (us)! This is only the tales of the ancients!"﴾

This means, "It is impossible that we could be brought back. This was said by those who learned it from the books and disputes of the ancients." This denial and rejection on their part is like the Āyah where Allāh tells us about them:

﴿أَوَلَمْ نَكُنَّا عَيْنًا يَحِصُّهُ ﴿١١﴾ قَالُوا إِنَّكَ إِذَا كُرِّهَ عَابِرٌ ﴿١٢﴾ فَلَمَّا هِيَ زَجْرًا وَجِدَةٌ ﴿١٣﴾ فَإِذَا هُمْ بِالنَّاصِرَةِ ﴿١٤﴾﴾

﴿"Even after we are crumbled bones?" They say: "It would in that case, be a return with loss!" But it will be only a single Zajrah,^[1] When behold, they find themselves on the surface of the earth alive after their death.﴾ [79:11-14]

﴿أَوَلَمْ يَرِ الْإِنْسَانُ أَنَّا خَلَقْتَهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ ﴿١﴾ وَضَرَبَ لَنَا شَتْلًا وَرَى خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ ﴿٢﴾ قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ سَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٣﴾﴾

﴿Does not man see that We have created him from Nutfah.^[2] Yet behold he (stands forth) as an open opponent. And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust?" Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!"﴾ [36:77-79]

﴿قَدْ لَبِثَ الْأَرْضَ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١﴾ سَيَقُولُونَ لَوْ قُلْنَا أَفْلَا تَذَكَّرُونَ ﴿٢﴾ قُلْ مَنْ رَبُّ السَّمَكَاتِ الْمَخْتَلِفِ وَرَبُّ الْمَكْرِيِّينَ الْغَاطِقِ ﴿٣﴾ سَيَقُولُونَ لَوْ قُلْنَا أَفْلَا تَعْلَمُونَ ﴿٤﴾﴾

[1] See the comments on Sūrat An-Nāzi'āt (79:13) and Sūrat Aş-Shaffāt 37:19.

[2] This was explained earlier. See Sūrat Al-Hajj (22:4), and Sūrat Al-Mu'minūn (23:13).

تَقُولُ ﴿قُلْ مَنْ يَمْلِكُ أَنْ يَنْزِلَ عَلَيْنَا مَائِدَتُكَ﴾ وَلَا يَجِئُكَ عَلَيْهِمْ إِن كُنْتُمْ
تَعْلَمُونَ ﴿سَبِّحُوكُمْ هُوَ قُلْ فَإِنَّ نُسْرَتَكُمْ﴾ أَلَيْسَ لِلَّهِ الْغَنِيُّ وَالْكَافِرُونَ ﴿٤٨﴾

484. Say: "Whose is the earth and whosoever is therein? If you know!"

485. They will say: "It is Allāh's!" Say: "Will you not then remember?"

486. Say: "Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne?"

487. They will say: "Allāh." Say: "Will you not then have Taqwā?"

488. Say: "In Whose Hand is the sovereignty of everything? And He protects, while against Whom there is no protector, if you know?"

489. They will say: "(All that belongs) to Allāh." Say: "How then are you deceived and turn away from the truth?"

490. Nay, but We have brought them the truth, and verily, they are liars.

The Idolators believe in Tawhīd Ar-Rubūbiyyah, which requires them to believe in Tawhīd Al-Ulūhiyyah

Allāh states that the fact that He is One and that He is independent in His creation, control, dominion and guides one to realize that there is no God except Him and that none should be worshipped except Him Alone, with no partner or associate. He tells His Messenger Muḥammad ﷺ to say to the idolators who worship others besides Him, even though they admit His Lordship, that He has no partner in Lordship. But despite this they still attributed partners in divinity to Him, and worshipped others besides Him even though they recognized the fact that those whom they worshipped could not create anything, did not own anything, nor do they have any control over anything. However, they still believed that these creatures could bring them closer to Allāh,

﴿مَا تَسْبُدُّهُمْ إِلَّا لِيُغْنُوا عَنْهُ﴾ إِلَى اللَّهِ رُغْنٌ

﴿We worship them only that they may bring us near to Allāh﴾
[39:3].

So Allāh says:

﴿قُلْ لَّيْسَ الْأَرْضُ وَحْدَها﴾

﴿Say: "Whose is the earth and whosoever is therein?"﴾

meaning, "Who is the Owner Who has created it and whatever is in it of animals, plants, fruits and all other kinds of creation?"

﴿إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨٤﴾ سَيَقُولُونَ بَلَىٰ﴾

﴿"If you know!" They will say: "It is Allāh's!"﴾ means, they will admit that this belongs to Allāh Alone with no partner or associate. If that is the case,

﴿قُلْ أَفَلَا تَذَكَّرُونَ﴾

﴿Say: "Will you not then remember?"﴾ that none should be worshipped except the Creator and Provider.

﴿قُلْ مَنْ رَبُّ السَّمٰوٰتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ ﴿٨٥﴾﴾

﴿Say: "Who is Lord of the seven heavens, and Lord of the Great Throne?"﴾

means, "Who is the Creator of the higher realm with its planets, lights and angels who submit to Him in all regions and in all directions? Who is the Lord of the Great Throne, which is the highest of all created things?"

Allāh says here:

﴿وَرَبُّ الْعَرْشِ الْعَظِيمِ﴾

﴿and Lord of the Great Throne﴾, meaning the Mighty Throne. At the end of the Sūrah, Allāh says:

﴿رَبُّ الْعَرْشِ الْكَرِيمِ﴾

﴿the Lord of the Supreme Throne!﴾ [23:116], meaning splendid and magnificent. The Throne combines the features of height and vastness with splendor and magnificence. This is why it was said that it is made of red rubies. Ibn Mas'ūd said, "There is no night or day with your Lord, and the light of the Throne is from the Light of His Face."⁽¹⁾

⁽¹⁾ Al-'Azamah no. 147, by Abu Ash-Shaykh. This narration is not authentic, however Muslim recorded a *Ḥadīth* from the Prophet ﷺ that is somewhat similar in meaning. See the Book of Faith, the chapter; "Did the Prophet ﷺ see his Lord?" *Ḥadīth* no. 445.

﴿سَيَقُولُونَ لِلّٰهِ قُلْ اَفَلَا تَتَّقُونَ﴾

«They will say: "Allāh." Say: "Will you not then have Taqwā?"»

meaning, since you admit that He is the Lord of the heavens and the Lord of the Mighty Throne, will you not fear His punishment for worshipping others besides Him and associating others with Him?

﴿قُلْ مَنْ مَلِكُوتُ كُلِّ شَيْءٍ﴾

«Say: "In Whose Hand is the sovereignty of everything?"»
i.e., sovereignty is in His Hands.

﴿مَنْ مِّنْ دَابَّةٍ اِلَّا هُوَ مُخِذٌ بِنَاصِيَتِهَا﴾

«There is not a moving creature but He has grasp of its forelock» [11:56].

meaning, He has control over it. The Messenger of Allāh ﷺ used to say,

«لَا وَالَّذِي نَفْسِي بِيَدِهِ»

«By the One in Whose hand is my soul.» When he swore an oath, he would say,

«لَا رَمَقْلَبِ الْقُلُوبِ»

«By the One Who turns over (controls) the hearts.»

He, may He be glorified, is the Creator, the Sovereign, the Controller,

﴿وَهُوَ يُحِيطُ وَلَا يُحِيطُ عَلَيْهِ اِلَّا كَثْرَةُ ضُلُوكٍ﴾

«And He protects (all), while against Whom there is no protector, if you know?»

Among the Arabs, if a leader announced his protection to a person, no one could go against him in that, yet no one could offer protection against that leader. Allāh says:

﴿وَهُوَ يُحِيطُ وَلَا يُحِيطُ عَلَيْهِ﴾

«And He protects (all), while against Whom there is no protector,»

meaning, He is the greatest Master, and there is none greater

than Him. His is the power to create and to command, and none can overturn or oppose His ruling. What He wills happens, and what He does not, will not happen. Allāh says:

﴿لَا يَسْتَأْذِنُ عَنَّا بِقَوْلٍ وَهُمْ يَسْتَأْذِنُونَ﴾

«He cannot be questioned about what He does, while they will be questioned.» [21:23]

He cannot be asked about what He does because of His greatness, Pride, overwhelming power, wisdom and justice, but all of His creation will be asked about what they did, as Allāh says:

﴿قَدْ رَبَّكَ لَتَسْأَلُنَّهُ أَجْمَعِينَ ﴿١٥﴾ عَنَّا كَانُوا يَسْأَلُونَ﴾

«So, by your Lord, We shall certainly call all of them to account. For all that they used to do.» [15:92-93]

﴿يَسْأَلُونَكَ﴾

«They will say: "(All that belongs) to Allāh."»

means, they will admit that the Almighty Master Who protects all while against Him there is no protector is Allāh Alone, with no partner or associate.

﴿قُلْ فَأَن تَسْحَرُونَ﴾

«Say: "How then are you deceived and turn away from the truth?"»

means, how can your minds accept the idea of worshipping others besides Him when you recognize and acknowledge that? Then Allāh says:

﴿بَلْ أَنذَرْتُم بِالْحَقِّ﴾

«Nay, but We have brought them the truth,»

which is the declaration that there is no god worthy of worship besides Allāh, and the establishment of clear, definitive and sound proof to that effect,

﴿وَالَّذِينَ كَذَبُوا﴾

«and verily, they are liars.» means, in their worship of others alongside Allāh when they have no evidence for doing so, as Allāh says at the end of this Sūrah:

بَلْ أَنشَأْنَهُمْ بِالْحَقِّ وَإِنَّهُمْ لَكَاذِبُونَ ﴿١١﴾ مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ
وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا لَدَّعَىٰ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ
بَعْضُهُمْ عَلَىٰ بَعْضٍ سُبْحَنَ اللَّهِ عَمَّا يُصِفُونَ ﴿١٢﴾ عَلِيمُ
الْغَيْبِ وَالشَّهَادَةِ فَتَعَلَّىٰ عَمَّا يُشْرِكُونَ ﴿١٣﴾ قُلْ رَبِّ
إِمَّا تُرِيدُنِي أَفَرِّقُكَ عَنِ الْعَالَمِ ﴿١٤﴾ فَإِنَّ عَالَمَ
الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ أَجْمَعِينَ ﴿١٥﴾ وَلَوْ أَنَّ عَالَمًا
فَرَّقَ بَيْنَ يَدَيْهِ أَحْسَنَ السَّبْخَةِ لَقَدْ مَنَّ اللَّهُ عَلَىٰ
أُولَئِكَ لَئِيْلَ مَا يُكَذِّبُونَ ﴿١٦﴾ قُلْ رَبِّ أَعُوذُ بِكَ
رَبِّ أَنْ يَحْضُرُونِ ﴿١٧﴾ حَقًّا إِذَا دُعِيتُ أَجِدُهُمْ
أَحَدُهُمْ أَلَمْتُ لَهُمُ الْمَوْتُ قَالَ رَبِّ
أَرْجِعُونِ ﴿١٨﴾ لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا
كَلِمَةٌ هُوَ قَائِلُهَا وَمِنْ وَرَائِهِم مَّرْجُءٌ إِلَىٰ
يَوْمٍ يُبْعَثُونَ ﴿١٩﴾ وَإِذَا نْفَخَ فِي الصُّورِ فَلَا
أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ ﴿٢٠﴾
فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٢١﴾
وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا
أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ﴿٢٢﴾ تَلْفَحُ
وُجُوهُهُمْ النَّارُ وَهُمْ فِيهَا كَالِحُونَ ﴿٢٣﴾

﴿وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا مَكَرًا لَا
يُرْهَنُ لَهُ دِينُهُ فَأَمَّا حسابُهُ عِندَ
رَبِّهِ إِنَّهُ لَا يُفْلِحُ
الْكَافِرُونَ﴾ ﴿٢٣﴾

﴿And whoever invokes, besides Allāh, any other god, of whom he has no proof; then his reckoning is only with his Lord. Surely, the disbelievers will not be successful.﴾ [23:117]

The idolators have no evidence for what they are doing, which has led them into lies and misguidance. Rather they are following their forefathers and predecessors who were confused and ignorant, as Allāh describes them:

﴿إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ مِثْلِ الَّذِي نَحْنُ عَلَيْهِمْ مُّقْتَدُونَ﴾ ﴿٤٣﴾

﴿"We found our fathers following a certain way and religion, and we will indeed follow their footsteps."﴾ [43:23]

﴿مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا لَدَّعَىٰ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ
بَعْضُهُمْ عَلَىٰ بَعْضٍ سُبْحَنَ اللَّهِ عَمَّا يُصِفُونَ ﴿١٢﴾ عَلِيمُ
الْغَيْبِ وَالشَّهَادَةِ فَتَعَلَّىٰ عَمَّا يُشْرِكُونَ ﴿١٣﴾ قُلْ رَبِّ
إِمَّا تُرِيدُنِي أَفَرِّقُكَ عَنِ الْعَالَمِ ﴿١٤﴾ فَإِنَّ عَالَمَ
الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ أَجْمَعِينَ ﴿١٥﴾ وَلَوْ أَنَّ عَالَمًا
فَرَّقَ بَيْنَ يَدَيْهِ أَحْسَنَ السَّبْخَةِ لَقَدْ مَنَّ اللَّهُ عَلَىٰ
أُولَئِكَ لَئِيْلَ مَا يُكَذِّبُونَ ﴿١٦﴾ قُلْ رَبِّ أَعُوذُ بِكَ
رَبِّ أَنْ يَحْضُرُونِ ﴿١٧﴾ حَقًّا إِذَا دُعِيتُ أَجِدُهُمْ
أَحَدُهُمْ أَلَمْتُ لَهُمُ الْمَوْتُ قَالَ رَبِّ
أَرْجِعُونِ ﴿١٨﴾ لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا
كَلِمَةٌ هُوَ قَائِلُهَا وَمِنْ وَرَائِهِم مَّرْجُءٌ إِلَىٰ
يَوْمٍ يُبْعَثُونَ ﴿١٩﴾ وَإِذَا نْفَخَ فِي الصُّورِ فَلَا
أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ ﴿٢٠﴾
فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٢١﴾
وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا
أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ﴿٢٢﴾ تَلْفَحُ
وُجُوهُهُمْ النَّارُ وَهُمْ فِيهَا كَالِحُونَ ﴿٢٣﴾

491. No son (or offspring) did Allāh beget, nor is there any god along with Him. (If there had been many gods), then each god would have taken away what he had created, and some would have tried to overcome others! Glorified be Allāh above all that they attribute to Him!﴾

﴿92. All-Knower of the unseen and the seen! Exalted be He over all that they associate as partners to Him!﴾

Allāh has no Partner or Associate

Allāh declares Himself to be above having any child or partner in dominion, control and worship. He says:

﴿مَا أَفْعَدَ اللَّهُ مِنْ دَلِيلٍ وَمَا كَانَتْ مَعَهُ مِنْ إِلَهٍ إِذَا أَذْهَبَ كُلَّ إِلَهٍ مِمَّا خَلَقَ وَلَوْلَا تَفَضُّهُمُ عَلَى بَعْضٍ﴾

﴿No son did Allāh beget, nor is there any god along with Him. (If there had been many gods), then each god would have taken away what he had created, and some would have tried to overcome others.﴾

meaning, if it were decreed that there should be a plurality of deities, each of them would have exclusive control over whatever he had created, so there would never be any order in the universe. But what we see is that the universe is ordered and cohesive, with the upper and lower realms connected to one another in the most perfect fashion.

﴿مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَوُّتٍ﴾

﴿you can see no fault in the creation of the Most Gracious﴾
[65:3].

Moreover, if there were a number of gods, each of them would try to subdue the other with enmity, and one would prevail over the other. This has been mentioned by the scholars of *ʿIlm-ul-Kalām*,^[1] who discussed it using the evidence of mutual resistance or counteraction. This idea states that if there were two or more creators, one would want to make a body move while the other would want to keep it immobile, and if neither of them could achieve what they wanted, then both would be incapable, but the One Whose existence is essential [i.e., Allāh] cannot be incapable. It is impossible for the will of both to be fulfilled because of the conflict. This dilemma only arises when a plurality of gods is suggested, so it is impossible for there to be such a plurality, because if the will of one is fulfilled and

[1] A term used to denote the discipline of the Muslim scholars who utilized philosophy in their teachings.

not the other, the one who prevails will be the one whose existence is essential (i.e., God) and the one who is prevailed over will be merely possible (i.e., he is not divine), because it is not befitting for the one to be defeated whose existence is essential. Allāh says:

﴿وَلَمَّا بَعَثْنَاهُمْ عَلَىٰ بَعْضِ سُلَحْبَانَ اللَّهُ عَمَّا يُصِفُونَ﴾

﴿and some would have tried to overcome others! Glorified be Allāh above all that they attribute to Him!﴾

meaning, high above all that the stubborn wrongdoers say when they claim that He has a son or partner.

﴿عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ﴾

﴿All-Knower of the unseen and the seen!﴾ means, He knows what is hidden from His creatures and what they see.

﴿تَعَالَىٰ عَمَّا يُشْرِكُونَ﴾

﴿Exalted be He over all that they associate as partners to Him!﴾

means, sanctified and glorified and exalted be He above all that the wrongdoers and liars say.

﴿قُلْ رَبِّ إِمَّا تُرِيدُ مَا يُوعَدُونَ ﴿٩٣﴾ رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ ﴿٩٤﴾ وَإِنَّا عَلَىٰ أَنْ
تُرِيدَ مَا نُوعَدُهُمْ لَقَادِرُونَ ﴿٩٥﴾ أَذْهَبَ إِلَيْنِي أَحْسَنُ التَّيْنَةِ مِنْ أَعْلَمَ بِمَا يُصِفُونَ ﴿٩٦﴾ وَقُلْ
رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ ﴿٩٧﴾ وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُوا ﴿٩٨﴾﴾

﴿93. Say: "My Lord! If You would show me that with which they are threatened,"﴾

﴿94. "My Lord! Then, put me not amongst the people who are the wrongdoers."﴾

﴿95. And indeed We are able to show you that with which We have threatened them.﴾

﴿96. Repel evil with that which is better. We are best-acquainted with the things they utter.﴾

﴿97. And say: "My Lord! I seek refuge with You from the whisperings of the Shayāṭīn."﴾

﴿98. "And I seek refuge with You, My Lord! lest they should come near me."﴾

The Command to call on Allāh when Calamity strikes, to repel Evil with that which is better, and to seek refuge with Allāh

Allāh commands His Prophet Muḥammad ﷺ to call on Him with this supplication when calamity strikes:

﴿رَبِّ إِنَّا نُرِيقُ مَا بُوْعِدْتُكَ﴾

«My Lord! If You would show me that with which they are threatened.»

meaning, 'if You punish them while I am witnessing that, then do not cause me to be one of them.' As was said in the *Ḥadīth* recorded by Imām Aḥmad and At-Tirmidhi, who graded it *Ṣaḥīḥ*:

«وَإِذَا أَرَدْتُ بِقَوْمٍ نِقْمَةً فَتَرَفَّنِي إِلَيْكَ غَيْرَ مُقْتُونٍ»

«If You want to test people, then take me to You [cause me to die] without having to undergo the test.⁽¹⁾»

﴿وَلَئِنَّا عَلَيَّ أَنْ تُرِيكَ مَا نَعِدُهُمْ لَقَدِيرُونَ﴾

«And indeed We are able to show you that with which We have threatened them.»

means, 'if We willed, We could show you the punishment and test that We will send upon them.'

Then Allāh shows him the best way to behave when mixing with people, which is to treat kindly the one who treats him badly, so as to soften his heart and turn his enmity to friendship, and to turn his hatred to love. Allāh says:

﴿ادْفَعْ بِالَّذِي فِي أَحْسَنِ السَّنَةِ﴾

«Repel evil with that which is better.» This is like the *Āyah*:

﴿ادْفَعْ بِالَّذِي فِي أَحْسَنِ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ﴾ وَمَا يَفْقَهُهَا إِلَّا الَّذِينَ صَبَرُوا

«Repel (the evil) with one which is better, then verily he, between whom and you there was enmity, (will become) as though he was a close friend. But none is granted it except

⁽¹⁾ Aḥmad 5:243, *Tuhfat Al-Aḥwadhī* 9:108.

those who are patient) [41:34-35].

meaning, nobody will be helped or inspired to follow this advice or attain this quality,

﴿إِلَّا الَّذِينَ صَبَرُوا﴾

«except those who are patient» meaning, those who patiently bear people's insults and bad treatment and deal with them in a good manner when they are on the receiving end of bad treatment from them.

﴿وَمَا يُلْقَاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ﴾

«and none is granted it except the owner of the great portion»

means, in this world and the Hereafter.

And Allāh says:

﴿وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ﴾

«And say: "My Lord! I seek refuge with You from the whisperings of the Shayāṭīn."»

Allāh commanded him to seek refuge with Him from the Shayāṭīn, because no trick could help you against them and you cannot protect yourself by being kind to them. We have already stated, when discussing Isti'ādhah (seeking refuge),^[1] that the Messenger of Allāh ﷺ used to say,

«أَعُوذُ بِاللّٰهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمَزِهِ وَنَفْسِهِ وَنَفْسِهِ»

«I seek refuge with Allāh, the All-Hearing, All-Seeing, from the accursed Shayāṭīn, from his whisperings, evil suggestions and insinuations.»^[2]

His saying:

﴿وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِي﴾

«"And I seek refuge with You, My Lord! lest they should come near me."»

means, in any issue of my life. So we are commanded to mention Allāh at the beginning of any undertaking, in order to ward off the Shayāṭīn at the time of eating, intercourse,

[1] See volume one, prior to the Tafsir of Sūrat Al-Fātiḥah.

[2] Abu Dawud 1:490.

slaughtering animals for food, etc. Abu Dāwud recorded that the Messenger of Allāh ﷺ used to say:

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَرَمِ، وَأَعُوذُ بِكَ مِنَ الْهَدَمِ وَمِنَ الْفَرَقِ، وَأَعُوذُ بِكَ مِنْ أَنْ يَتَخَبَّطَنِي الشَّيْطَانُ عِنْدَ الْمَوْتِ»

«O Allāh, I seek refuge with You from old age, I seek refuge with You from being crushed or drowned, and I seek refuge with you from being assaulted by the Shayāṭīn at the time of death.»^[1]

﴿حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ ۚ لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ مَّا قَالَهُهَا مِنَ دَرَجَاتِهِمْ يَرْجِعُونَ ۚ إِنَّ يَوْمَ يُمْشِقُونَ﴾

«99. Until, when death comes to one of them, he says: "My Lord! Send me back,"»

«100. "So that I may do good in that which I have left behind!" No! (Kallā) It is but a word that he speaks; and in front of them is Barzakh until the Day when they will be resurrected.»

The Disbelievers' Hope when death approaches

Allāh tells us about what happens when death approaches one of the disbelievers or one of those who have been negligent with the commands of Allāh. He tells us what he says and how he asks to come back to this world so that he can rectify whatever wrongs he committed during his lifetime. Allāh says:

﴿رَبِّ ارْجِعُونِ ۚ لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا﴾

«"My Lord! Send me back, so that I may do good in that which I have left behind!" No!»

This is like the Āyāt:

﴿وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ أَحَدُكُمُ الْمَوْتُ﴾

«And spend of that with which We have provided you before death comes to one of you.»

until His saying:

^[1] Abu Dāwud 2:194.

﴿وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ﴾

«And Allāh is All-Aware of what you do» [63:10-11]

﴿وَأَنذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ﴾

«And warn mankind of the Day when the torment will come unto them»

﴿مَا لَكُمْ مِنْ زَلَالٍ﴾

upto His saying;

«that you would not leave (the world for the Hereafter).»
[14:44]

And His saying:

﴿يَوْمَ يَأْتِي تَأْيِيدُهُ يَقُولُ الْإِلَهِ كُفُّوا يَدَافِعُ رُسُلُ رَبِّنَا بِالْحَقِّ فَهَدَّ لَنَا مِنْ شَفَاعَةٍ
فَيَنْقَضُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلْ غَيْرَ الَّذِي كُنَّا نَعْمَلُ﴾

«On the Day the event is finally fulfilled, those who neglected it before will say: "Verily, the Messengers of our Lord did come with the truth, now are there any intercessors for us that they might intercede on our behalf? Or could we be sent back so that we might do deeds other than those deeds which we used to do?"» [7:53]

And:

﴿وَلَوْ نَرَىٰ إِذِ الْمُنْعَرِفُونَ نَاكِسُوا رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَانْجِعْنَا نَعْمَلْ
صَالِحًا إِنَّا مُوقِنُونَ﴾

«And if you only could see when the criminals shall hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back, that we will do righteous good deeds. Verily, we now believe with certainty."» [32:12]

And;

﴿وَلَوْ نَرَىٰ إِذِ رُفِعُوا عَلَى الْأَعْنَابِ يَمْنُنَ رَبُّهُمْ وَلَا نَكُفُّ عَنْ يَدَيْهِ رَبَّنَا﴾

«If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back! Then we would not deny the Āyāt of our Lord..."»

until His saying;

﴿وَأَنَّهُمْ لَكَذِبُونَ﴾

﴿And indeed they are liars.﴾ [6:27-28]

﴿وَرَى الظَّالِمِينَ لَمَّا رَأَوُا الْعَذَابَ يَقُولُوا هَلْ إِلَيْنَا مَرْجِعٌ﴾ [42:44]

﴿And you will see the wrongdoers, when they behold the torment, they will say: "Is there any way of return?"﴾ [42:44]

﴿قَالُوا رَبَّنَا أَتَيْنَا نَارَ اللَّهِ وَإِنَّمَا كُنَّا نَعْتَرِفُ بِذُنُوبِنَا فَهَلْ إِلَيْنَا خُرُوجٌ﴾ [40:11]

﴿They will say: "Our Lord! You have made us to die twice, and You have given us life twice! Now we confess our sins, then is there any way to get out?"﴾ [40:11]

and the Āyah after it:

﴿وَهُمْ يَصْطَرِشُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرْ وَهَاءَ لَكُمُ النَّذِيرُ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ﴾ [35:37]

﴿Therein they will cry: "Our Lord! Bring us out, we shall do righteous good deeds, not what we used to do." (Allāh will reply :) "Did We not give you lives long enough, so -that whosoever would receive admonition could receive it? And the warner came to you. So taste you (the evil of your deeds). For the wrongdoers there is no helper."﴾ [35:37]

Allāh says that they will ask to go back, when death approaches, on the Day of Resurrection, when they are gathered for judgment before the Compeller (Allāh) and when they are in the agonies of the punishment of Hell, but their prayer will not be answered. Here Allāh says:

﴿كَأَلَّا إِنَّمَا كَلِمَةٌ مَّرَّ قَائِلُهَا﴾

﴿No! It is but a word that he speaks;﴾

The word *Kallā* (No!) is a word that is used to rebuke, and the meaning is: "No, We will not respond to what he asks for and We will not accept it from him."

﴿إِنَّمَا كَلِمَةٌ مَّرَّ قَائِلُهَا﴾

﴿It is but a word that he speaks﴾

refers to his asking to go back so that he can do righteous deeds; this is just talk on his part, it would not be accompanied

by any action. If he were to go back, he would not do any righteous good deeds, he is merely lying, as Allāh says:

﴿وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ﴾

«But if they were returned, they would certainly revert to that which they were forbidden. And indeed they are liars» [6:28].

Qatādah said: "By Allāh he will not wish to go back to his family and tribe, or to accumulate more of the things of this world or satisfy his desires, but he will wish that he could go back to do acts of obedience to Allāh. May Allāh have mercy on a man who does that which the disbeliever will wish he had done when he sees the punishment of Hell."

Barzakh and Punishment therein

﴿وَمِنْ دَرَجَاتِهِمُ الرَّزَقُ إِلَىٰ يَوْمِ يُبْعَثُونَ﴾

«and in front of them is Barzakh until the Day when they will be resurrected.»

Abu Ṣālih and others said that:

﴿وَمِنْ دَرَجَاتِهِمُ﴾

«and in front of them» means before them. Mujāhid said, *Al-Barzakh* is a barrier between this world and the Hereafter. Muḥammad bin Ka'b said, "*Al-Barzakh* is what is between this world and the Hereafter, neither they are the people of this world, eating and drinking, nor are they with the people of the Hereafter, being rewarded or punished for their deeds." Abu Sakhr said, "*Al-Barzakh* refers to the graves. They are neither in this world nor the Hereafter, and they will stay there until the Day of Resurrection."^[1]

﴿وَمِنْ دَرَجَاتِهِمُ الرَّزَقُ﴾

«and in front of them is Barzakh». In these words is a threat to those wrongdoers at the time of death, of the punishment of *Barzakh*. This is similar to the *Āyāt*:

﴿مِنْ دَرَجَاتِهِمُ جَهَنَّمُ﴾

«In front of them there is Hell» [45:10].

[1] *Ad-Durr Al-Manthūr* 6:116.

﴿وَلَا يَسْأَلُ خَيْرٌ خَيْرًا ۖ وَيَسْأَلُهُمْ﴾

﴿And no friend will ask a friend (about his condition), though they shall be made to see one another﴾ [70:10-11].

meaning, no relative will ask about another relative, even if he can see him and even if he is carrying a heavy burden. Even if he was the dearest of people to him in this world, he will not care about him or take even the slightest part of his burden from him. Allāh says:

﴿يَوْمَ يَرَى الْمَرْءُ بَيْنَ يَدَيْهِ أَبَاهُ وَنَجْوَاهُ وَبَنِيهِ﴾

﴿That Day shall a man flee from his brother. And from his mother and his father. And from his wife and his children.﴾ [80:34-36]

Ibn Mas'ūd said, "On the Day of Resurrection, Allāh will gather the first and the last, then a voice will call out, 'Whoever is owed something by another, let him come forth and take it.' And a man will rejoice if he is owed something or had been mistreated by his father or child or wife, even if it is little." This is confirmed in the Book of Allāh, where Allāh says:

﴿فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَسْتَلْزِمُونَ﴾

﴿Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.﴾

This was recorded by Ibn Abi Hātim.^[1]

﴿فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

﴿Then, those whose Scales are heavy, these! they are the successful.﴾

means, the one whose good deeds outweigh his bad deeds, even by one. This was the view of Ibn 'Abbās.^[2]

﴿فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

﴿they are the successful.﴾ means, those who have attained victory and been saved from Hell and admitted to Paradise. Ibn 'Abbās said, "These are the ones who have attained what they wanted

[1] At-Tabari 19:72.

[2] Ad-Durr Al-Manthūr 6:418.

and been saved from an evil from which there is no escape."

﴿وَمَنْ خَفَّتْ مَوَازِينُهُ﴾

﴿And those whose Scales are light,﴾ means, their evil deeds outweigh their good deeds.

﴿مَأْوَاهُمُ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ﴾

﴿they are those who lose themselves,﴾

means, they are doomed and have ended up with the worst deal. Allāh says:

﴿فِي جَهَنَّمَ خَالِدُونَ﴾

﴿in Hell will they abide.﴾ meaning, they will stay there forever and will never leave.

﴿تَلْعَنُ وُجُوهُهُمُ النَّارُ﴾

﴿The Fire will burn their faces,﴾ This is like the Āyah:

﴿وَنَقُتْنُ وُجُوهُهُمُ النَّارُ﴾

﴿and fire will cover their faces﴾ [14:50].

and:

﴿لَوْ بَعَتْ أَلْيَيْنَ كَفَرُوا حِينَ لَا يَكْفُرُونَ عَنْ وُجُوهِهِمُ النَّارَ وَلَا عَنْ ظُهُورِهِمْ﴾

﴿If only those who disbelieved knew (the time) when they will not be able to ward off the Fire from their faces, nor from their backs﴾ [21:39].

﴿وَعَمَّ فِيهَا كَلْبُورٌ﴾

﴿and therein they will grin, with displaced lips.﴾

'Ali bin Abi Ṭalḥah narrated from Ibn 'Abbās, "Frowning."^[1]

﴿أَلَمْ تَكُنْ مِنْ بَنِي إِسْرَءِيلَ إِذْ قَالُوا رَبَّنَا عَلِّمْنَا مِثْقَلًا وَكَفَاً

فَوْزًا فَخَلَقْنَا قُرْآنًا فَارْتَجَمْنَاهُ بِهَا فَأَنْزَلْنَاهُ عَلَيْكَ فَتِلْكَ الْآيَةُ الَّتِي أَنْتَ تَعْلَمُونَ﴾

﴿105. "Were not My Āyāt recited to you, and then you used to deny them?"﴾

﴿106. They will say: "Our Lord! Our wretchedness overcame us, and we were (an) erring people."﴾

[1] At-Ṭabari 19:74.

﴿107. "Our Lord! Bring us out of this. If ever we return (to evil), then indeed we shall be wrongdoers."﴾

Rebuking the People of Hell, their admission of Their Wretchedness and their Request to be brought out of Hell

This is a rebuke from Allāh to the people of Hell for the disbelief, sins, unlawful deeds and evil actions that they committed, because of which they were doomed. Allāh says:

﴿أَلَمْ نَكُنْ بِآيَاتِنَا نَتْلُو عَلَيْكُمْ فَكُنْتُمْ بِهَا تُكَذِّبُونَ﴾

﴿"Were not My Āyāt recited to you, and then you used to deny them?"﴾

meaning, 'I sent Messengers to you, and revealed Books, and cleared the confusion for you, so you have no excuse.' This is like the Āyāt:

﴿إِنَّمَا يَكُونُ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ﴾

﴿in order that mankind should have no plea against Allāh after the Messengers﴾ [4:165]

﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا﴾

﴿And We never punish until We have sent a Messenger﴾ [17:15].

﴿كُلَّمَا أَلْقَى فِيهَا فَوْجٌ سَأَلْتَهُمْ خَزَنَتُنَا آلَهُ بِأَيِّكُمْ نَذِيرٌ﴾

﴿Every time a group is cast therein, its keeper will ask: "Did no warner come to you?"﴾ Until His saying:

﴿فَنُخْرِجُهَا لِلنَّاصِبِ النَّاصِرِ﴾

﴿So, away with the dwellers of the blazing Fire!﴾

They will say:

﴿رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ﴾

﴿Our Lord! Our wretchedness overcame us, and we were (an) erring people.﴾

meaning, evidence has been established against us, but we were so doomed that we could not follow it, so we went astray and were not guided. Then they will say:

أَلَمْ تَكُنْ مِّنَ الَّذِينَ نَدَىٰ عَلَيْكَ فَكُنْتُمْ بِهَا تُكَذِّبُونَ ﴿١٠٨﴾ قَالُوا
 رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ ﴿١٠٩﴾ رَبَّنَا
 أَخْرِجْنَا مِنْهَا فَإِن عُدْنَا فَإِنَّا غَالِبُونَ ﴿١١٠﴾ قَالَ اخْسَرُوا فِيهَا
 وَلَا تُكَلِّمُونِ ﴿١١١﴾ إِنَّهُ كَانَ فَرِيقٌ مِّنْ عِبَادِي يَقُولُوا رَبَّنَا
 آمَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ ﴿١١٢﴾ فَاتَّخَذْتُمُ
 سِغْرًا حَتَّىٰ أَتُوبَ كُمْ ذِكْرِي وَكُنْتُمْ مِنْهُمْ تَضَعَكُونَ ﴿١١٣﴾
 إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا أَنَّهُمْ هُمُ الْفَاسِقُونَ ﴿١١٤﴾ قُلْ
 لَيْسَتْ فِي الْأَرْضِ عِدَّةٌ سِتْرِينَ ﴿١١٥﴾ قَالُوا لَيْسَ بِنَا أَوْ بَعْضُ
 يَوْمٍ فَنُشَلِّ الْعَادِينَ ﴿١١٦﴾ قُلْ إِن لَّيْسَتْ إِلَّا قَلِيلًا لَّوْ أَنَا كُمْ
 كُنْتُمْ تَقْلَسُونَ ﴿١١٧﴾ أَفَحَسِبْتُمْ أَنَّمَا خَلَقَكُمْ عَيْنًا وَأَنَّا كُمْ
 إِنَّا لَا نَرْجِعُونَ ﴿١١٨﴾ فَمَعَلَى اللَّهِ الْمَلِكِ الْحَقِّ لَا إِلَهَ إِلَّا
 هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ ﴿١١٩﴾ وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا
 آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِندَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ
 الْكَافِرُونَ ﴿١٢٠﴾ وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ ﴿١٢١﴾

سُورَةُ الْمُؤْمِنُونَ

رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِن عُدْنَا فَإِنَّا
 غَالِبُونَ ﴿١١٠﴾

﴿Our Lord! Bring us out of this. If ever we return (to evil), then indeed we shall be wrongdoers.﴾

meaning, send us back to the world, and if we go back to what we used to do before, then we will indeed be wrongdoers who deserve punishment. This is like the *Āyāt*:

﴿فَاغْفِرْنَا يَذُوبُوا فَهَلْ لَّكَ
 خُرُوجٌ مِّنْ سَبِيلٍ﴾ ﴿١١٠﴾

﴿Now we confess our sins, then is there any way to get out?﴾

Until His statement:

﴿فَاتَّخَذْتُمْ مِّنْهُ أَلَمِينَ الْكَبِيرِ﴾

﴿So the judgment is only with Allāh, the Most High, the Most Great!﴾ [40:11-12]

meaning, there will be no way out, because you used to associate partners in worship with Allāh whereas the believers worshipped Him Alone.

﴿قَالَ اخْسَرُوا فِيهَا وَلَا تُكَلِّمُونِ إِنَّهُ كَانَ فَرِيقٌ مِّنْ عِبَادِي يَقُولُوا رَبَّنَا آمَنَّا فَاغْفِرْ لَنَا
 وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ ﴿١١٢﴾ فَاتَّخَذْتُمُ سِغْرًا حَتَّىٰ أَتُوبَ كُمْ ذِكْرِي وَكُنْتُمْ مِنْهُمْ تَضَعَكُونَ ﴿١١٣﴾
 إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا أَنَّهُمْ هُمُ الْفَاسِقُونَ﴾ ﴿١١٤﴾

﴿108. He (Allāh) will say: "Remain you in it with ignominy! And speak you not to Me!"﴾

﴿109. Verily, there was a party of My servants who used to say: "Our Lord! We believe, so forgive us and have mercy on us, for You are the Best of all who show mercy!"﴾

﴿110. But you took them for a laughing stock, so much so that they made you forget My remembrance while you used to laugh at them!﴾

﴿111. Verily, I have rewarded them this Day for their patience; they are indeed the ones that are successful.﴾

Allāh's Response and Rejection of the Disbelievers

This is the response of Allāh to the disbelievers when they ask Him to bring them out of the Fire and send them back to this world. He will say:

﴿اَنْتَرُوا فِيْهَا﴾

﴿Remain you in it with ignominy!﴾ meaning, abide therein, humiliated, despised and scorned.

﴿وَلَا تَكَلِّمُوْا﴾

﴿And speak you not to Me!﴾ means, 'do not ask for this again, for I will not respond to you. Al-'Awfi reported from Ibn 'Abbās concerning this Āyah,

﴿اَنْتَرُوا فِيْهَا وَلَا تَكَلِّمُوْا﴾

﴿Remain you in it with ignominy! And speak you not to Me!﴾ "These are the words of Ar-Rahmān when silencing them."^[1]

Ibn Abi Hātim recorded that 'Abdullāh bin 'Amr said, "The people of Hell will call on Mālik for forty years, and he will not answer them. Then he will respond and tell them that they are to abide therein. By Allāh, their cries will mean nothing to Mālik or to the Lord of Mālik. Then they will call on their Lord and will say,

﴿رَبَّنَا غَلَبَتْ عَلَيْنَا مِقْرَنَاتُنَا وَكُنَّا قَوْمًا ضَالِّينَ ۖ رَبَّنَا أَخْرِجْنَا مِنْهَا لِإِنْ عَذَابَنَا فِيْهَا

عَلِيْلٌ﴾

﴿Our Lord! Our wretchedness overcame us, and we were (an) erring people. Our Lord! Bring us out of this. If ever we return

^[1] At-Ṭabari 19:79.

(to evil), then indeed we shall be wrongdoers.﴾ [23:106-107]

Allāh will not answer them for a time span equivalent to twice the duration of this world. Then He will reply:

﴿أَتَسْتَأْذِنُ فِيهَا وَلَا تَكْفُرُونَ﴾

﴿Remain you in it with ignominy! And speak you not to Me!﴾

By Allāh, the people will not utter a single word after that, and they will merely be in the Fire of Hell, sighing in a high and low tone. Their voices are likened to those of donkeys, which start in a high tone and end in a low tone.^[1]

Then Allāh will remind them of their sins in this world and how they used to make fun of His believing servants and close friends:

﴿إِنَّهُمْ كَانُوا يُدْعُونَ بَيْنَ عِبَادِي يَقُولُونَ رَبَّنَا مَا غَفِرَ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ ﴿١٠٨﴾
فَاتَّخَذْتُمُوهُمْ سِبْغًا﴾

﴿Verily, there was a party of My servants who used to say: "Our Lord! We believe, so forgive us and have mercy on us, for You are the Best of all who show mercy!" But you took them for a laughing stock,﴾

meaning, 'you made fun of them for calling on Me and praying to Me,'

﴿حَتَّىٰ أَسْكُوتُمْ ذِكْرِي﴾

﴿so much so that they made you forget My remembrance﴾

means, your hatred for them made you forget what I would do to you.

﴿وَكُنْتُمْ بِهِمْ تَضَحِكُونَ﴾

﴿while you used to laugh at them!﴾ means, at their deeds and worship. This is like the Āyah:

﴿إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ ﴿٢٩﴾ وَإِذَا مَرُّوا بِهِمْ يَتَغَامَصُونَ ﴿٣٠﴾﴾

﴿Verily, those who committed crimes used to laugh at those who believed. And, whenever they passed by them, used to wink one to another.﴾ [83:29-30]

[1] Az-Zuhd by Hannād bin Al-Sirri 1:158.

meaning, they used to slander them in mockery. Then Allāh tells us how He will reward His friends and righteous servants, and says:

﴿إِنِّي جَزَّيْتُهُمْ الْيَوْمَ بِمَا صَبَرُوا﴾

﴿Verily, I have rewarded them this Day for their patience;﴾

meaning, 'for the harm and mockery that you inflicted on them,

﴿أَنَّهُمْ هُمُ الْفَائِزُونَ﴾

﴿they are indeed the ones that are successful.﴾

I have caused them to attain the victory of joy, safety, Paradise and salvation from the Fire.'

﴿قَدْ كُنْتُمْ لِنَفْسٍ فِي الْأَرْضِ عَدَّةً سَبْعِينَ﴾ قَالُوا إِنَّا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَتَنَّا الْعَالَمِينَ ﴿قَدْ إِنْ لِنُنْفِرْ إِلَّا قَلِيلًا أَوْ أَنتُمْ كُنْتُمْ مَقْلُونًا﴾ أَلَمْ نَشْرِكْ أَنتُمْ خَلَقْنَكُمْ عَيْنًا وَآفَكُمْ إِنَّا لَا نَحْمِلُونَ ﴿فَتَعَلَى اللَّهِ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ﴾

﴿112. He will say: "What number of years did you stay on earth?"﴾

﴿113. They will say: "We stayed a day or part of a day. Ask of those who keep account."﴾

﴿114. He will say: "You stayed not but a little, if you had only known!"﴾

﴿115. "Did you think that We had created you in play, and that you would not be brought back to Us?"﴾

﴿116. So Exalted be Allāh, the True King: None has the right to be worshipped but He, the Lord of Al-'Arsh Al-Karīm!﴾

Allāh tells them how much they wasted in their short lives in this world by failing to obey Allah and worship Him Alone. If they had been patient during their short stay in this world, they would have attained victory just like His pious close friends.

﴿قَدْ كُنْتُمْ لِنَفْسٍ فِي الْأَرْضِ عَدَّةً سَبْعِينَ﴾

﴿He will say: "What number of years did you stay on earth?"﴾

means, how long did you stay in this world?

﴿قَالُوا إِنَّا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَتَنَّا الْعَالَمِينَ﴾

﴿They will say: "We stayed a day or part of a day. Ask of those who keep account."﴾

meaning, those who keep the records.

﴿قُلْ إِنْ كُنْتُمْ إِلَّا قَلِيلًا﴾

﴿He will say: "You stayed not but a little..."﴾ meaning, it was only a short time, no matter how you look at it.

﴿وَلَوْ أَنَّكُمْ كُنْتُمْ تَعْلَمُونَ﴾

﴿if you had only known!﴾ means, you would not have preferred the transient to the eternal, and treated yourself in this bad way, and earned the wrath of Allāh in this short period. If you had patiently obeyed Allāh and worshipped Him as the believers did, you would have attained victory just as they did.

Allāh did not create His Servants in vain

﴿أَلَمْ يَخْلُقْنَا أَفَنُخَلِّقُكُمْ عَدَا﴾

﴿Did you think that We had created you in play,﴾

means, 'did you think that you were created in vain, with no purpose, with nothing required of you and no wisdom on Our part?' Or it was said that "in play" meant to play and amuse yourselves, like the animals were created, who have no reward or punishment. But you were created to worship Allāh and carry out His commands.

﴿وَأَلَمْ تَعْلَمُوا أَنَّآ لَا نَرْجِعُهُمْ﴾

﴿and that you would not be brought back to Us?﴾

means, that you would not be brought back to the Hereafter. This is like the Āyah:

﴿أَفَتَحْسَبُ الْإِنْسَانَ أَنْ يُفْرَقَ سُدَّتِ﴾

﴿Does man think that he will be left neglected?﴾ [75:36]

﴿تَقَعَّلَ اللَّهُ الْمَلِكُ الْحَقُّ﴾

﴿So Exalted be Allāh, the True King.﴾ means, so justified be He above the idea that he should create anything in vain, for He is the True King Who is far above doing such a thing.

﴿لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَوْبَرِ﴾

﴿None has the right to be worshipped but He, the Lord of Al-'Arsh Al-Karīm!﴾

The Throne is mentioned because it is the highest point of all creation, and it is described as *Karīm*, meaning beautiful in appearance and splendid in form, as Allāh says elsewhere:

﴿أَلْبَسْنَا فِيهَا مِن كُلِّ شَيْءٍ مَّكْرَمًا﴾

﴿every good kind We cause to grow therein﴾ [26:7].

﴿وَمَن يَدْعُ مَعَ اللَّهِ إِلَهًا مَّكَرًا لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِندَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ﴾ وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ﴾

﴿117. And whoever invokes besides Allāh, any other god, of whom he has no proof; then his reckoning is only with his Lord. Surely, disbelievers will not be successful.﴾

﴿118. And say : "My Lord! Forgive and have mercy, for You are the Best of those who show mercy!"﴾

Shirk is the Worst form of Wrong, its Practitioner shall never succeed.

Allāh threatens those who associate anything else with Him and worship anything with Him. He informs that those who associate others with Allāh:

﴿لَا بُرْهَانَ لَهُ﴾

﴿of whom he has no proof﴾, meaning no evidence for what he says. Then Allāh says:

﴿وَمَن يَدْعُ مَعَ اللَّهِ إِلَهًا مَّكَرًا لَا بُرْهَانَ لَهُ بِهِ﴾

﴿And whoever invokes, besides Allāh, any other god, of whom he has no proof;﴾

this is a conditional sentence, whose fulfilling clause is:

﴿فَإِنَّمَا حِسَابُهُ عِندَ رَبِّهِ﴾

﴿then his reckoning is only with his Lord.﴾ meaning, Allāh will call him to account for that. Then Allāh tells us:

﴿إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ﴾

﴿Surely, disbelievers will not be successful.﴾

meaning, they will not be successful with Him on the Day of Resurrection; they will not prosper or be saved.

﴿وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ﴾

﴿And say: "My Lord! Forgive and have mercy, for You are the best of those who show mercy!"﴾

Here Allāh is teaching us to recite this supplication, for forgiveness, in a general sense, means wiping away sins and concealing them from people, and mercy means guiding a person and helping him to say and do good things.

This is the end of Volume Six. Volume Seven begins with Sūrat An-Nūr.

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ISBN: 9960-892-78-6



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Second Edition: July 2003

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King Fahd National Library Cataloging-in-Publication Data
Tafsir ibn Kathir/Imam Abu Al-Fida Ismail Ibn Kathir
Safi-ur-Rahman Al-Mubarakpuri-Riyadh.
724p., 14x21 cm. ISBN 9960-892-71-9 (Set).
I-Qur'an-Commentaries II-Title
227.32 dc. 1424/2816

Legal Deposit no. 1424/2816

ISBN 9960-892-71-9 (Set).

9960-892-78-6 (Vol. 7)

Head Office: P.O. Box: 22743, Riyadh 11416, K.S.A. Tel: 00966-01-4033962/4043432 Fax: 4021659
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VOLUME 7

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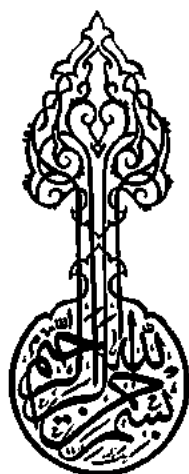
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The Most Beneficent, the Most Merciful**

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Important Guidelines About the Authenticity of the Reports and Quotations in the Tafsīr of Ibn Kathīr

Reports from the Companions of the Messenger of Allāh ﷺ

Reports that are attributed to the companions of Allāh's Messenger ﷺ are commonly used for additional explanation of the meanings of the Qur'ān. As for those quotes that Ibn Kathīr mentions in passing, these quotes may, or may not be authentically attributed to them. Wherever it is mentioned that one of them said something, and that statement contradicts other clearly authentic texts, then such statements can not be held as an evidence against what is known to be authentic. Additional information in this regard is found in the Introduction of Ibn Kathīr.

Incomplete Chains of Narration

The following is a list of common incomplete chains of narrations that Al-Ḥāfiẓ Ibn Kathīr often quotes.

- 'Alī bin Abī Ṭalḥah (Al-Wālibī) reported that Ibn 'Abbās said...
- ('Aṭīyah) Al-'Awfī reported that Ibn 'Abbās said...
- Ad-Ḍaḥḥāk from Ibn 'Abbās.
- As-Suddī reported from Abu Mālik and Abu Ṣāliḥ from Ibn 'Abbās, Ibn Mas'ūd and [or] some men among the companions.
- Al-Ḥasan Al-Baṣrī reporting from or about the Prophet ﷺ.
- Qatādah reporting from or about the Prophet ﷺ.

All narrations coming from these chains are unauthentic according to the Sciences of *Ḥadīth*. Their meanings, however, may be correct as understood by authentic texts, and for this reason they are commonly referenced.

Reports from the Followers of the Companions and those who Follow them

The following is a list of those who did not see the Prophet

ﷺ, but they report from companions of the Prophet ﷺ, while often they themselves are quoted for *Tafsīr*. Reports that are attributed to them are used as additional support in understanding certain issues by Ibn Kathīr. Such quotes may, or may not be authentically attributed to them. Wherever it is mentioned that one of them said something, and that statement contradicts other clearly authentic texts, then such statements can not be held as evidence against the authentic evidence.

Abu Al-ʿĀliyah, Saʿīd bin Jubayr, Saʿīd bin Al-Musayib, ʿAṭāʾ (bin Abi Rabāḥ), ʿAṭāʾ Al-Khurrāsānī, Muqātil bin Ḥayyān, Ar-Rabīʾ bin Anas, Ash-Shaʿbbi, Qatādah, Mujāhid, ʾIkrimah, Aḍ-Ḍaḥḥāk, ʿAbdur-Raḥmān bin Zayd bin Aslam (Ibn Zayd), Ibn Jurayj.

Other Scholars After the Companions

The following are some scholars that Ibn Kathīr often quotes from. Since these scholars are not well known to the average English reader, one should beware that their own statements about the Prophet ﷺ, his companions, or circumstances surrounding the Qurʾān's revelation, are not to be considered as important as authentically narrated texts.

Wakīʾ, Sufyān Ath-Thawri, Muḥammad bin Ishāq, Ibn ʿAṭiyyah, Ibn Abi Ḥātim, Ibn Jarīr (Aṭ-Ṭabari).

The Tafsīr of Sūrat An-Nūr (Chapter - 24)

Which was Revealed in Al-Madīnah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٥٠

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ يَسِّرُ لَعَلَّكُمْ تَذَكُّرُونَ
 ١ الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ
 بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلَشَهِدَ
 عَلَيْهِمَا طَائِفَةٌ مِنَ الْمُؤْمِنِينَ ٢ الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ
 مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحُرْمٌ ذَلِكَ عَلَى
 الْمُؤْمِنِينَ ٣ وَالَّذِينَ يَزْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ
 فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ
 الْفَاسِقُونَ ٤ إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَسْلَمُوا فَإِنَّ اللَّهَ غَفُورٌ
 رَحِيمٌ ٥ وَالَّذِينَ يَزْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شَهَادَةٌ إِلَّا أَنْفُسُهُمْ
 فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ ٦
 وَالْخَامِسَةُ أَنْ لَعْنَتُ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ ٧ وَيَدْرَأُ
 عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعُ شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ
 ٨ وَالْخَامِسَةُ أَنْ غَضِبَ اللَّهُ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ ٩
 وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ ١٠

﴿سُورَةُ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ يَسِّرُ لَعَلَّكُمْ تَذَكُّرُونَ﴾
 الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا
 مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي
 دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
 الْآخِرِ وَلَشَهِدَ عَلَيْهِمَا طَائِفَةٌ مِنَ
 الْمُؤْمِنِينَ ﴿١﴾

41. A Sūrah which We have sent down and which We have enjoined (Faraḍnāhā), and in it We have revealed manifest Āyāt, that you may remember. ﴿

42. The Zāniyah and the Zāni, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allāh, if you believe in Allāh and

the Last Day. And let a party of the believers witness their punishment. ﴿

The Importance of Sūrat An-Nūr

﴿سُورَةُ النُّورِ﴾

﴿A Sūrah which We have sent down﴾

Here Allāh is pointing out the high esteem in which He holds this Sūrah, which is not to say that other Sūrahs are not important.

﴿وَرُشِّنَا﴾

﴿and which We have enjoined,﴾ Mujāhid and Qatādah said, "This means: We have explained what is lawful and unlawful, commands and prohibitions, and the prescribed punishments."⁽¹⁾ Al-Bukhārī said, "Those who read it: *Farāḍnāhā*, say that it means: "We have enjoined them upon you and those who come after you."⁽²⁾

﴿وَأَنزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ﴾

﴿and in it We have revealed manifest Āyāt,﴾ means, clearly explained,

﴿لَعَلَّكُمْ تَذَكَّرُونَ﴾

﴿that you may remember.﴾

The Explanation of the Prescribed Punishment for Zīnā (Illicit Sex)

Then Allāh says:

﴿الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ﴾

﴿The Zāniyah and the Zāni, flog each of them with a hundred stripes.﴾

This honorable Āyah contains the ruling on the law of retaliation for the person who commits illegal sex, and details of the punishment. Such a person will either be unmarried, meaning that he has never been married, or he will be married, meaning that he has had intercourse within the bounds of a lawful marriage, and he is free, adult and of sound mind. As for the virgin who is unwedded, the prescribed

⁽¹⁾ At-Ṭabari 19:89, *Ad-Durr Al-Manthūr* 6:124.

⁽²⁾ *Fath Al-Bārī* 8:301.

punishment is one hundred stripes, as stated in this *Āyah*. In addition to this he is to be banished from his homeland for one year, as was recorded in the Two *Ṣaḥīḥs* from Abu Hurayrah and Zayd bin Khālid Al-Juhani in the *Ḥadīth* about the two bedouins who came to the Messenger of Allāh ﷺ. One of them said, "O Messenger of Allāh, this son of mine was employed by this man, and committed *Zinā* with his wife. I paid a ransom with him on behalf of my son one hundred sheep and a slave-girl, but when I asked the people of knowledge, they said that my son should be given one hundred stripes and banished for a year, and that this man's wife should be stoned to death." The Messenger of Allāh ﷺ said:

«وَالَّذِي نَفْسِي بِيَدِهِ لَا أَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللَّهِ تَعَالَى، الزَّيْدَةُ وَالْغَنَمُ رَدٌّ عَلَيْكَ،
وَعَلَى ابْنِكَ جَلْدٌ مِائَةٌ وَتَغْرِيبٌ عَامٌ، وَاعْدُ يَا أُتَيْسُ! - لِرَجُلٍ مِنْ أَسْلَمَ - إِلَى امْرَأَةٍ
هَذَا، فَإِنْ اعْتَرَفَتْ فَارْجُمُهَا»

'By the One in Whose Hand is my soul, I will judge between you both according to the Book of Allāh. Take back the slave-girl and sheep, and your son is to be given one hundred stripes and banished for one year. O Unays - he said to a man from the tribe of Aslam - go to this man's wife, and if she confesses, then stone her to death.'

Unays went to her and she confessed, so he stoned her to death.^[1]

This indicates that if the person who is guilty of illegal sex is a virgin and unmarried, he should be banished in addition to being given one hundred stripes. But if married, meaning he has had intercourse within the bounds of lawful marriage, and he is free, adult and of sound mind, then he should be stoned to death.

Imām Mālik recorded that 'Umar, may Allāh be pleased with him, stood up and praised and glorified Allāh, then he said; "O people! Allāh sent Muḥammad ﷺ with the truth, and revealed to him the Book. One of the things that was revealed to him was the *Āyah* of stoning to death, which we have recited and

^[1] *Faṭḥ Al-Bārī* 5:355, Muslim 3:1324.

understood. The Messenger of Allāh ﷺ carried out the punishment of stoning and after him we did so, but I am afraid that as time goes by, some will say that they did not find the *Āyah* of stoning in the Book of Allāh, and they will go astray because they abandoned one of the obligations revealed by Allāh. Stoning is something that is prescribed in the Book of Allāh for the person – man or woman – who commits illegal sex, if he or she is married, if decisive evidence is produced, or if pregnancy results from that, or if they confess to it.^[1] It was also recorded in the Two *Ṣaḥīḥs* in the lengthy *Ḥadīth* of Mālik, from which we have quoted briefly only the portion that is relevant to the current discussion.^[2]

Do not feel pity for Them when carrying out the Prescribed Punishment

﴿لَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ﴾

«Let not pity withhold you in their case, in a punishment prescribed by Allāh,»

Meaning, with a ruling prescribed by Allāh. So the meaning of the *Āyah* is: "Do not feel too sorry for them where the laws of Allāh are established." This does not mean that we should not naturally feel pity when carrying out the punishment. What is prohibited here is the kind of pity that may make the judge ignore the punishment altogether. This is what is not permitted for the judge.

Mujāhid said,

﴿لَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ﴾

«Let not pity withhold you in their case, in a punishment prescribed by Allāh,»

"If the matter is taken to the ruling authority, the punishment has to be carried out and cannot be stopped." This was also narrated from Saʿd bin Jubayr and 'Atā' bin Abi Rabāh.^[3] It was recorded in a *Ḥadīth*:

«تَمَافُوا الْحُدُودَ فِيمَا بَيْنَكُمْ، فَمَا بَلَغَنِي مِنْ حَدٍّ قَدْ وَجِبَ»

[1] *Muwattāʾ* 2:823.

[2] *Faṭḥ Al-Bārī* 13:148, *Muslim* 3:1317.

[3] *Al-Baghawī* 3:321.

«Compromise with the matter of prescribed punishment mutually sorting it out among yourselves, for once a matter where the prescribed punishment is required reaches me, I am obliged to carry it out.»^[1]

Allāh's saying:

﴿إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ وَالْيَوْمَ الْآخِرَ﴾

«if you believe in Allāh and the Last Day.»

means, then do that, carry out the punishments on those who commit illegal sex, and strike them hard without causing any wound, so that he and others like him will be deterred by the terror of that.

In *Al-Musnad*, it was recorded that one of the Companions said, "O Messenger of Allāh, when I slaughter a sheep I feel pity for it." He said,

«وَلَنْكَ فِي ذَلِكَ أَجْرٌ»

«You be rewarded for that.»^[2]

Carry out the Prescribed Punishment in Public

﴿وَلْيَشْهَدْ عَذَابَهَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ﴾

«And let a party of the believers witness their punishment.»

This is more humiliating for the people who are guilty of illegal sex, if they are flogged in front of the people. This is because it is more effective as a deterrent and it conveys the sense of scandal and rebuke. Al-Hasan Al-Baṣrī said,

﴿وَلْيَشْهَدْ عَذَابَهَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ﴾

«And let a party of the believers witness their punishment.»

«Publicly.»

﴿الَّذِينَ لَا يَنْكِحُوا إِلَّا زَوَاجَهُمْ وَالزَّوْجَاتِ لَا يَنْكِهُنَّ إِلَّا زَوْجَهُنَّ أَوْ مُنْكَرُهُنَّ وَهُمْ فِي ذَلِكَ عَلَى الْمُؤْمِنِينَ﴾

«3. The Zāni marries not but a Zāniyah or a Mushrikah; and the Zāniyah, none marries her except a Zāni or a Mushrik.

[1] Abu Dāwud 4:540.

[2] Aḥmad 5:34. The wording varies slightly.

Such a thing is forbidden to the believers.﴾

Here Allāh tells us that the *Zāni* (male who is guilty of illegal sex) does not have intercourse except with a *Zāniyah* (female who is guilty of illegal sex) or a *Mushrikah* (female idolator), meaning that no one would go along with him in this action except a sinful woman who is also guilty of *Zinā*, or a *Mushrikah* who does not think it is unlawful. By the same token,

﴿وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ﴾

﴿and the *Zāniyah*, none marries her except a *Zāni*﴾ a sinful man who is guilty of fornication,

﴿أَوْ مُشْرِكٌ﴾

﴿or a *Mushrik*﴾ (a man) who does not think it is unlawful.

﴿وَحَرَّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ﴾

﴿Such a thing is forbidden to the believers.﴾

meaning, indulging in this, or marrying prostitutes, or marrying chaste women to immoral men. Qatādah and Muqātil bin Ḥayyān said: "Allāh forbade the believers from marrying prostitutes."^[1] This *Āyah* is like the *Āyah* (about marrying slave-girls):

﴿مُحْصَنَاتٍ غَيْرَ مُتَفَوِّحَتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ﴾

﴿they should be chaste, not committing illegal sex, nor taking boyfriends.﴾ [4:25]

And His saying:

﴿مُحْصَنِينَ غَيْرَ مُتَفَوِّحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ﴾

﴿desiring chastity not committing illegal sexual intercourse, nor taking them as girlfriends﴾ [5:5].

Imām Aḥmad recorded that 'Abdullāh bin 'Amr, may Allāh be pleased with him, said that a man among the believers asked the Messenger of Allāh ﷺ for permission (to marry) a woman known as Umm Mahzūl, who used to commit adultery, and who had stated the condition that she should spend on him.

[1] *Ad-Durr Al-Manthūr* 6:127.

So he asked the Messenger of Allāh ﷺ for permission, or he mentioned the matter to him. The Messenger of Allāh ﷺ recited to him:

﴿الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَخَيْرُ ذَلِكَ عَلَى
التَّوَّابِينَ﴾

«The Zāni marries not but a Zāniyah or a Mushrikah; and the Zāniyah, none marries her except Zāni or a Mushrik. Such a thing is forbidden to the believers.» [24:3]

Ibn Abi Hātim recorded that Abu Hurayrah   said,

«لَا يَنْكِحُ الزَّانِي الْمَجْلُودَ إِلَّا بِنْتَهُ»

«A Zāni who has been flogged should not marry anyone except someone who is like him.»

A similar report was recorded by Abu Dāwud in his *Sunan*.^[1]

﴿وَالَّذِينَ يَزْنُونَ يَزْنُوْنَ الْفَحْشَاءَ ثُمَّ لَبَوْا بِبُرْهَانٍ مُّبِينٍ فَلْيُضْرَبُوا بِعِصْمَتِ الْبُحْرَانِ وَلَا يَقْبَلُوا لَهُمْ شَهَادَةٌ أَبَدًا
وَأُولَئِكَ هُمُ الْفَاسِقُونَ﴾ إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَسْلَمُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

44. And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever. They indeed are the rebellious.»

45. Except those who repent thereafter and do righteous deeds; (for such) verily, Allāh is Oft-Forgiving, Most Merciful.»

The Prescribed Punishment for slandering Chaste Women

This *Āyah* states the prescribed punishment for making false accusations against chaste women, i.e., those who are free, adult and chaste. If the person who is falsely accused is a man, the same punishment of flogging also applies. If the accuser produces evidence that what he is saying is true, then the punishment does not apply. Allāh said:

﴿ثُمَّ لَ يَأْتُوا بِبُرْهَانٍ مُّبِينٍ فَلْيُضْرَبُوا بِعِصْمَتِ الْبُحْرَانِ وَلَا يَقْبَلُوا لَهُمْ شَهَادَةٌ أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ﴾

«and produce not four witnesses, flog them with eighty stripes,

[1] Abu Dāwud 2:543.

witnesses except themselves, let the testimony of one of them be four testimonies by Allāh that he is one of those who speak the truth.﴾

﴿7. And the fifth (testimony); invoking of the curse of Allāh on him if he be of those who tell a lie.﴾

﴿8. But she shall avert the punishment from her, if she bears witness four times by Allāh, that he is telling a lie.﴾

﴿9. And the fifth; should be that the wrath of Allāh be upon her if he speaks the truth.﴾

﴿10. And had it not been for the grace of Allāh and His mercy on you! And that Allāh is the One Who forgives and accepts repentance, the All-Wise.﴾

Details of Al-Li'ān

This Āyah offers a way out for husbands. If a husband has accused his wife but cannot come up with proof, he can swear the Li'ān (the oath of condemnation) as Allāh commanded. This means that he brings her before the Imām and states what he is accusing her of. The ruler then asks him to swear four times by Allāh in front of four witnesses

﴿إِنَّهُ لَمِنَ الْكَاذِبِينَ﴾

﴿that he is one of those who speak the truth﴾ in his accusation of her adultery.

﴿وَلَقَدْ أَتَىٰ اللَّهَ وَلِيُّهُ أَنَّ لَعَنَ اللَّهُ عَلَيْهِ إِنْ كَانَ مِنَ الْكَافِرِينَ﴾

﴿And the fifth; the invoking of the curse of Allāh on him if he be of those who tell a lie.﴾

If he says that, then she is divorced from him by the very act of this Li'ān; she is forever forbidden for him and he must give her Mahr to her. The punishment for Zinā should be carried out on her, and nothing can prevent the punishment except if she also swears the oath of condemnation (Li'ān) and swears by Allāh four times that he is one of those who lied, i.e., in what he is accusing her of;

﴿وَلَقَدْ أَتَىٰ اللَّهَ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ﴾

﴿And the fifth; should be that the crath of Allāh be upon her if he speaks the truth.﴾

Allāh says:

﴿وَيَذَرُهَا الْعَذَابُ﴾

﴿But she shall avert the punishment﴾ meaning, the prescribed punishment.

﴿أَن تَقْعَدَ أَرْبَعَ شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ ۖ وَلِغَيْبَةِ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِن كَانَ مِنَ الصَّادِقِينَ﴾

﴿if she bears witness four times by Allāh, that he is telling a lie. And the fifth; should be that the wrath of Allāh be upon her if he speaks the truth.﴾

The wrath of Allāh is mentioned specially in the case of the woman, because usually a man would not go to the extent of exposing his wife and accusing her of *Zinā* unless he is telling the truth and has good reason to do this, and she knows that what he is accusing her of is true. So in her case the fifth testimony calls for the wrath of Allāh to be upon her, for the one upon whom is the wrath of Allāh, is the one who knows the truth yet deviates from it.

Then Allāh mentions His grace and kindness to His creation in that He has prescribed for them a way out of their difficulties. Allāh says:

﴿وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ﴾

﴿And had it not been for the grace of Allāh and His mercy on you!﴾

meaning, many of your affairs would have been too difficult for you,

﴿وَلَا إِلَهَ إِلَّا هُوَ﴾

﴿And that Allāh is the One Who forgives and accepts repentance.﴾

means, from His servants, even if that comes after they have sworn a confirmed oath.

﴿حَكِيمٌ﴾

﴿the All-Wise.﴾ in what He prescribes and commands and forbids. There are *Hadīths* which explain how we are to put this *Āyah* into effect, why it was revealed and concerning whom among the Companions it was revealed.

The Reason why the Āyah of Li'ān was revealed

Imām Aḥmad recorded that Ibn 'Abbās said: "When the Āyah

﴿وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَا يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُنَّ عِشْرِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُنَّ شَهَادَةً أَبَدًا﴾

«And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever» [24:4]

was revealed, Sa'd bin 'Ubādah, may Allāh be pleased with him, – the leader of the Anṣār – said, 'Is this how it was revealed, O Messenger of Allāh?' The Messenger of Allāh ﷺ said:

«يَا مَعْشَرَ الْأَنْصَارِ أَلَا تَسْمَعُونَ مَا يَقُولُ سَيِّدُكُمْ؟»

«O Anṣār, did you hear what your leader said?»

They said, 'O Messenger of Allāh, do not blame him, for he is a jealous man. By Allāh, he never married a woman who was not a virgin, and he never divorced a woman but none of us would dare to marry her because he is so jealous.' Sa'd said, 'By Allāh, O Messenger of Allāh, I know that it (the Āyah) is true and is from Allāh, but I am surprised. If I found some wicked man lying down with my wife, should I not disturb him until I have brought four witnesses? By Allāh, he would have finished what he was doing before I could bring them!' A little while later, Hilāl bin Umayyah – one of the three whose repentance had been accepted^[1] – came back from his lands at night and found a man with his wife. He saw with his own eyes and heard with his own ears, but he did not disturb him until the morning. In the morning he went to the Messenger of Allāh ﷺ and said, 'O Messenger of Allāh, I came to my wife at night and found a man with her, and I saw with my own eyes and heard with my own ears.' The Messenger of Allāh ﷺ did not like what he had said and got very upset. The Anṣār gathered around him and said, 'We were being tested by what Sa'd bin Ubādah said, and now the Messenger of Allāh ﷺ will punish Hilāl bin Umayyah and declare his testimony before people to be unacceptable.' Hilāl said: 'By Allāh, I hope that

^[1] See volume four, the Tafsīr of Sūrat At-Tawbah (9:118).

Allāh will make for me a way out from this problem.' Hilāl said, 'O Messenger of Allāh, I see how upset you are by what I have said, but Allāh knows that I am telling the truth.' By Allāh, the Messenger of Allāh ﷺ wanted to have him flogged, but then Allāh sent revelation to His Messenger ﷺ. When the revelation came upon him, they knew about it from the change in his face, so they would leave him alone until the revelation was finished. Allāh revealed the *Āyah*:

﴿وَالَّذِينَ يَزُؤْنَ أَنْفُسَهُمْ وَكَرَرُوا وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ أَنَّهُ يَزُوُّ مَا عَلَيْهِمُ عَذَابٌ عَظِيمٌ﴾

«And for those who accuse their wives, but have no witnesses except themselves, let the testimony of one of them be four testimonies by Allāh....»

Then the revelation was finished and the Messenger of Allāh ﷺ said,

«أُبَشِّرُ يَا هِلَالُ فَقَدْ جَعَلَ اللَّهُ لَكَ فَرَجًا وَمَخْرَجًا»

«Rejoice, O Hilāl, for Allāh has made a way out for you.»

Hilāl said, 'I had been hoping for this from my Lord, may He be glorified.' The Messenger of Allāh ﷺ said:

«أَرْسِلُوا إِلَيْهَا»

«Send for her.»

So they sent for her and she came. The Messenger of Allāh ﷺ recited this *Āyah* to them both, and reminded them that the punishment of the Hereafter is more severe than the punishment in this world. Hilāl said, 'By Allāh, O Messenger of Allāh, I have spoken the truth about her.' She said, 'He is lying.' The Messenger of Allāh ﷺ said,

«لَا عَيْنَا بَيْنَهُمَا»

«Make them both swear the Li'ān.»

So Hilāl was told, 'Testify.' So he testified four times by Allāh that he was one of those who speak the truth. When he came to the fifth testimony, he was told, 'O Hilāl, have *Taqwā* of Allāh, for the punishment of this world is easier than the punishment of the Hereafter, and this will mean that the punishment will be inevitable for you.' He said, 'By Allāh, Allāh will not punish me for it, just as He has not caused me

to be flogged for it.' So he testified for the fifth time that the curse of Allāh would be upon him if he was telling a lie. Then it was said to his wife, 'Testify four times by Allāh that he is telling a lie.' And when his wife reached the fifth testimony, she was told, 'Have *Taqwā* of Allāh, for the punishment of this world is easier than the punishment of the Hereafter, and this will mean that the punishment will be inevitable for you.' She hesitated for a while, and was about to admit her guilt, then she said: 'By Allāh, I will not expose my people to shame, and she swore the fifth oath that the wrath of Allāh would be upon her if he was telling the truth.'

Then the Messenger of Allāh ﷺ separated them, and decreed that her child should not be attributed to any father, nor should the child be accused, and whoever accused her or her child, they would be subject to punishment. He also decreed that [Hilāl] was not obliged to house her or feed her, because they had not been separated by divorce, nor had he died and left her a widow. He said,

«إِنْ جَاءَتْ بِهِ أَصْنَبَ [أَرْبَيْحَ] خُمْسَ الشَّاقِنِ، فَهُوَ لِهِلَالٍ، وَإِنْ جَاءَتْ بِهِ أَرْزَقَ
جَمْدًا جَمَالًا خَدْلَجَ الشَّاقِنِ سَابِعَ الْأَلْتَيْنِ، فَهُوَ لِلَّذِي رُمِيَ بِهِ»

'If she gives birth to a red-haired child (with skinny thighs) and thin legs, then he is Hilāl's child, but if she gives birth to a curly-haired child with thick legs and plump buttocks, then this is what she is accused of.'

She subsequently gave birth to a child who was curly-haired with thick legs and plump buttocks, and the Messenger of Allāh ﷺ said,

«لَوْلَا الْإِيمَانُ لَكَانَ لِي وَلَهَا شَأْنٌ»

'Were it not for the oath that she swore, I would deal with her.'

Ikrimah said, "The child grew up to become the governor of Egypt, and he was given his mother's name and was not attributed to any father." Abu Dāwud recorded a similar but briefer report.^[1]

This *Ḥadīth* has corroborating reports in the books of *Ṣaḥīḥ*

[1] Abu Dāwud 2:688.

and elsewhere, with many chains of narration, including the report narrated by Al-Bukhārī from Ibn ‘Abbās, that Hilāl bin Umayyah accused his wife before the Prophet ﷺ with Sharīk bin Saḥmā’. The Prophet ﷺ said,

«الْبَيْتَةُ أَرْخَدُ فِي ظَهْرِكَ»

«Evidence or the punishment on your back.»

He said, “O Messenger of Allāh, if any one of us saw a man with his wife, how could he go and get evidence?” The Prophet ﷺ again said,

«الْبَيْتَةُ وَالْأَخْدُ فِي ظَهْرِكَ»

«Evidence otherwise the punishment on your back.»

Hilāl said, “By the One Who sent you with the truth! I am telling the truth and Allāh will reveal something that will protect my back from the punishment.” Then Jibrīl came down and brought the revelation,

﴿وَالَّذِينَ يَزْمُونَ أَرْوَاحَهُمْ﴾

«And for those who accuse their wives,»

Then he recited until he reached:

﴿إِنْ كَانَ مِنَ الْمَدِينَةِ﴾

«that he is one of those who speak the truth» [24:6].

When the revelation had finished, the Prophet ﷺ sent for them both. Hilāl came and gave his testimony, and the Prophet ﷺ said,

«إِنَّ اللَّهَ يَعْلَمُ أَنَّ أَحَدَكُمَا كَاذِبٌ، فَهَلْ يَتُكَنَّى تَائِبٌ؟»

«Allāh knows that one of you is lying. Will one of you repent?»

Then she stood up and gave her testimony, and when she reached the fifth oath, they stopped her and said, “If you swear the fifth oath and you are lying, the curse of Allāh will be inevitable.” Ibn ‘Abbās said, “She hesitated and kept quiet until we thought that she had changed her mind, then she said, ‘I will not dishonor my people today’, and she went ahead. Then the Messenger of Allāh ﷺ said,

«أَبْصِرُوا هَا، فَإِنْ جَاءَتْ بِهَ أَتَحْلِلُ الْغَنِيِّينَ سَابِعَ الْأَلْبَتَيْنِ خَذَلَجَ السَّاقِينَ، فَهَرِ لِسْرِيكَ

ابن سخماء

‘Wait until she gives birth, and if she gives birth to a child whose eyes look as if they are ringed with kohl and who has plump buttocks and thick legs, then he is the child of Sharik bin Sahmā’.

She gave birth to a child who matched this description, and the Prophet ﷺ said,

لَوْلَا مَا نَفَضَى مِنْ كِتَابِ اللَّهِ لَكَانَ لِي وَلَهَا شَأْنٌ

‘Were it not for the Book of Allāh, I would deal with her.’

This version was recorded only by Al-Bukhārī,^[1] but the event has been narrated with additional chains of narration from Ibn ‘Abbās and others.^[2]

Imām Aḥmad recorded that Sa‘īd bin Jubayr said: During the governorship of Ibn Az-Zubayr I was asked about the couple who engage in *Li‘ān*, and whether they should be separated, and I did not know the answer. I got up and went to the house of Ibn ‘Umar, and said, “O Abu ‘Abdur-Raḥmān, should the couple who engage in *Li‘ān* be separated?” He said, “*Subḥān Allāh*, the first one to ask about this was so-and-so the son of so-and-so. He said, ‘O Messenger of Allāh, what do you think of a man who sees his wife committing an immoral sin? If he speaks he will be speaking about something very serious, and if he keeps quiet he will be keeping quiet about something very serious.’ [The Prophet ﷺ] kept quiet and did not answer him. Later on, he came to him and said, ‘What I asked you about is something with which I myself being tested with.’

Then Allāh revealed the *Āyāt*,

﴿وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ﴾

‘And for those who accuse their wives,’ until he reached:

﴿أَنْ غَضِبَ اللَّهُ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ﴾

‘That the wrath of Allāh be upon her if he speaks the truth.’

[1] *Fath Al-Bārī* 8:303

[2] *Tuhfat Al-Ashraf* 5:170.

٣٥١
 ٢٥١
 ٢٥١
 إِنَّ الَّذِينَ جَاءُوا بِإِلَافِكِ عَصِيَّةٌ مِنْكَ لَا تَحْسِبُوهُمُ الرَّاكِبِينَ بَلْ هُمْ
 خَيْرٌ لَّكَ لِكُلِّ أَمْرٍ فِيهِمْ مَا أَكْتَسَبَ مِنَ الْإِنْمَارِ وَالَّذِي تَوَلَّى
 كِبْرَهُمُ مِنَ الْعَذَابِ عَظِيمٌ ﴿١١﴾ وَلَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ
 وَالْمُؤْمِنَاتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُبِينٌ ﴿١٢﴾ وَلَوْلَا
 جَاءَهُ وَعَلَيْهِ بَآرِعَةٌ شَهَدَاءُ فَإِذْ لَمْ يَأْتُوا بِالشَّهَادَةِ فَأُولَئِكَ
 عِنْدَ اللَّهِ هُمُ الْكَذِبُونَ ﴿١٣﴾ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ
 فِي الدُّنْيَا وَالْآخِرَةِ لَسَفَرْتُمْ فِيهِ عَذَابٌ عَظِيمٌ ﴿١٤﴾
 إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُم بِهِ عِلْمٌ
 وَتَحْسِبُونَهُ هِينًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ ﴿١٥﴾ وَلَوْلَا إِذْ سَمِعْتُمُوهُ
 قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَنَكَ هَذَا أَهْتَنُ عَظِيمٌ
 ﴿١٦﴾ يَعْطُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٧﴾
 وَرَبِّينَ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٨﴾ إِنَّ الَّذِينَ
 يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ
 فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَسْمَرُ لَا تَعْلَمُونَ ﴿١٩﴾ وَلَوْلَا
 فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ زَوْفٌ رَجِيمٌ ﴿٢٠﴾

He started to advise the man and remind him about Allah, and told him that the punishment of this world is easier than the punishment of the Hereafter. The man said: 'By the One Who sent you with the truth, I was not telling you a lie.' Then the Prophet ﷺ turned to the woman and advised the woman and reminded her about Allah, and told her that the punishment of this world is easier than the punishment of the Hereafter. The woman said, 'By the One Who sent you with the truth, he is lying.' So [the Prophet ﷺ]

started with the man, who swore four times by Allāh that he was one of those who speak the truth, and swore the fifth oath that the curse of Allāh would be upon him if he were lying. Then he turned to the woman, who swore four times by Allāh that he was lying, and swore the fifth oath that the wrath of Allāh would be upon her if he was telling the truth. Then he separated them.^[1] It was also recorded by An-Nasā'ī in his *Tafsīr*,^[2] and by Al-Bukhārī and Muslim in the Two *Saḥīḥs*.^[3]

إِنَّ الَّذِينَ جَاءُوا بِإِلَافِكِ عَصِيَّةٌ مِنْكَ لَا تَحْسِبُوهُمُ الرَّاكِبِينَ بَلْ هُمْ خَيْرٌ لَّكَ لِكُلِّ أَمْرٍ فِيهِمْ مَا

[1] Aḥmad 2:19.

[2] An-Nasā'ī in *Al-Kubrā* 6:414.

[3] *Faṭḥ Al-Bārī* 9:367, Muslim 2:1130, from Ibn 'Umar.

اَكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ ﴿١١﴾

﴿11. Verily, those who brought forth the slander are a group among you. Consider it not a bad thing for you. Nay, it is good for you. Unto every man among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment.﴾

Al-Ifk (the Slander)

The next ten Āyāt were all revealed concerning 'Ā'ishah, the mother of the believers, may Allāh be pleased with her, when the people of slander and falsehood among the hypocrites made their accusations against her and spread lies about her. Allāh became jealous on her behalf and on behalf of His Prophet ﷺ, and revealed her innocence to protect the honor of the Messenger of Allāh ﷺ. He said:

﴿إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِنْكُمْ﴾

﴿Verily, those who brought forth the slander are a group among you.﴾

meaning they were not one or two, but a group. Foremost among this group was 'Abdullāh bin Ubayy bin Salūl, the leader of the hypocrites, who fabricated the lie and whispered it to others, until some of the Muslims started to believe it, and others thought it might be possible and began to talk about it. This is how matters remained for almost a month, until Qur'ān was revealed. This is reported in *Ṣaḥīḥ Hadīths*.

Imām Aḥmad recorded that Az-Zuhri said: Sa'īd bin Al-Musayyib, 'Urwah bin Az-Zubayr, 'Alqamah bin Waqqās and 'Ubaydullāh bin 'Abdullāh bin 'Utbah bin Mas'ūd told me about the story of 'Ā'ishah, the wife of the Prophet ﷺ, when the people of the slander said what they said about her, and Allāh declared her innocence. Each of them told something about the story, and some of them knew more details than others or had memorized more than others. I learned the story from each of them, who had heard it from 'Ā'ishah herself, and what one told me confirmed what the others said. They mentioned that 'Ā'ishah, may Allāh be pleased with her, the wife of the Prophet ﷺ, said: "When the Messenger of Allāh ﷺ

wanted to go on a journey, he would cast lots among his wives, and the one whose lot was drawn would go with him." 'Ā'ishah, may Allāh be pleased with her, said, "So he drew lots among us with regard to a campaign he was going out on, and mine was drawn, so I went out with the Messenger of Allāh ﷺ. This was after the commandment of *Hijāb* had been revealed, so I traveled in my howdah and stayed in it when we camped. We traveled until the Messenger of Allāh ﷺ completed his campaign, then we returned. As we were approaching Al-Madinah, we paused for a while, then they announced that the journey was to be resumed. When I heard this, I walked quickly away from the army to answer the call of nature, then I came back to my howdah. Then I put my hand to my chest and noticed that a necklace of mine that was made of onyx and cornelian had broken, so I went back and looked for it, and was delayed because of that. In the meantime, the people who used to lift my howdah onto my camel came along and put it on the camel, thinking that I was inside. In those times women were more slender and not so heavy, they only ate mouthfuls of food. So the people did not think anything of the howdah being so light when they lifted it up, as I was a young woman. They set off, and I found my necklace after the army had moved on. Then I came back to the place where we had stopped, and I saw no one to call or answer. So I went to the place where I had been, thinking that the people would miss me and come back for me. While I was sitting there, I fell asleep.

Safwān bin Al-Mu'aṭṭal Aṣ-Ṣulami Adh-Dhakwāni had rested during the night behind the army. Then he set out just before daybreak and reached the place where I was in the morning, where he saw the outline of a person sleeping. He came to me and recognized me when he saw me, as he had seen me before *Hijāb* was made obligatory for me. When he saw me and said 'Truly, to Allāh we belong, and truly, to Him we shall return,' I woke up, and covered my face with my *Jilbāb* (outer garment). By Allāh, he did not speak a word to me and I did not hear him say anything except 'Truly, to Allāh we belong, and truly, to Him we shall return,' until he brought his camel and made it kneel so that I could ride upon it, then he set out leading the camel until we caught up with the army at *Ẓuhr* time.

There are people who are doomed because of what happened to me, and the one who had the greater share therein was 'Abdullāh bin Ubayy bin Salūl. When we came back to Al-Madīnah, I was ill for a month, and the people were talking about what the people of the slander were saying, and I knew nothing about it. What upset me when I was ill was that I did not see the kindness I used to see on the part of the Messenger of Allāh ﷺ. When I was ill; he would just come in and say,

«كَيْفَ يَكُونُ؟»

«How is that (lady)?»

That is what upset me. I did not feel that there was anything wrong until I went out after I felt better, and Umm Miṣṭah went out with me, walking towards Al-Manāṣi', which is where we used to go to relieve ourselves, and we would not go out for that purpose except at night. This was before we had lavatories close to our houses; our habit was similar to that of the early Arabs in that we went out into the deserts to relieve ourselves, because we considered it troublesome and harmful to have lavatories in our houses. So I went out with Umm Miṣṭah, who was the daughter of Abu Ruḥm bin Al-Muṭṭalib bin 'Abd Manāf, and her mother was the daughter of Sakhr bin 'Āmir, the paternal aunt of Abu Bakr Aṣ-Ṣiddīq. Her son was Miṣṭah bin Uthāthah bin 'Abbād bin Al-Muṭṭalib. When we finished what we had to do, the daughter of Abu Ruḥm Umm Miṣṭah and I came back towards my house. Umm Miṣṭah stumbled over her apron and said, 'May Miṣṭah be ruined!' I said to her, 'What a bad thing you have said! Are you abusing a man who was present at Badr?' She said, 'Good grief, have you not heard what he said?' I said, 'What did he say?' So she told me what the people of the slander were saying, which made me even more ill.

When I returned home, the Messenger of Allāh ﷺ came in to me and greeted me, then he said,

«كَيْفَ يَكُونُ؟»

«How is that (lady)?»

I said to him, 'Will you give me permission to go to my parents?' At that time I wanted to confirm the news by hearing

it from them. The Messenger of Allāh ﷺ gave me permission, so I went to my parents and asked my mother, 'O my mother, what are the people talking about?' My mother said, 'Calm down, for by Allāh, there is no beautiful woman who is loved by her husband and has co-wives but those co-wives would find fault with her.' I said, 'Subhān Allāh! Are the people really talking about that?' I wept throughout the whole night until morning. My tears never ceased and I did not sleep at all, and morning came while I was still weeping. Because the revelation had ceased, the Messenger of Allāh ﷺ called 'Ali bin Abi Ṭālib and Usāmah bin Zayd, and consulted with them about divorcing his wife. As for Usāmah bin Zayd, he told the Messenger of Allāh ﷺ about what he knew of his wife's innocence and his fondness for her. He said, 'O Messenger of Allāh, she is your wife, and we do not know anything about her but good.' But 'Ali bin Abi Ṭālib said, 'O Messenger of Allāh, Allāh has not imposed restrictions on you, and there are plenty of other women besides her. If you ask her servant girl, she will tell you the truth.' So the Messenger of Allāh ﷺ called Barīrah and said,

«أَيُّ بَرِيرَةٍ هَلْ رَأَيْتِ مِنْ شَيْءٍ يَرِيكَ مِنْ غَائِصَةٍ؟»

«O Barīrah, have you ever seen anything that might make you suspicious about 'Ā'ishah?»

Barīrah said to him, 'By the One Who sent you with the truth, I have never seen anything for which I could blame her, apart from the fact that she is a young girl who sometimes falls asleep and leaves her family's dough unprotected so that the domestic goats come and eat it.'

So then the Messenger of Allāh ﷺ got up and (addressed the people) and asked who could sort out 'Abdullāh bin Ubayy bin Salūl for him. While he was standing on the *Minbar*, the Messenger of Allāh ﷺ said,

«يَا مَعْشَرَ الْمُسْلِمِينَ! مَنْ يَعْلُزُّنِي مِنْ رَجُلٍ قَدْ بَلَغَنِي أَذَاهُ فِي أَهْلِ بَيْتِي، فَوَاللَّهِ مَا عَلِمْتُ عَلَى أَهْلِي إِلَّا خَيْرًا، وَلَقَدْ ذَكَرُوا رَجُلًا مَا عَلِمْتُ عَلَيْهِ إِلَّا خَيْرًا، وَمَا كَانَ يَدْخُلُ عَلَى أَهْلِي إِلَّا مَعِي»

«O Muslims, who will help me against a man who has hurt me by slandering my family? By Allāh, I know nothing about my

«أَبَشِّرِي يَا عَائِشَةُ، أَمَّا اللَّهُ عَزَّ وَجَلَّ فَقَدْ بَرَّأَكَ»

«Be glad O 'Ā'ishah, Allāh has declared your innocence.»

My mother said to me, 'Get up and go to him.' I said, 'By Allāh, I will not go to him and I will not give praise to anyone except Allāh, may He be glorified, for He is the One Who has proven my innocence.' So Allāh revealed:

﴿إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِنْكُمْ﴾

«Verily, those who brought forth the slander are a group among you.﴾, until

the ten Āyāt. Allāh revealed these Āyāt concerning my innocence. Abu Bakr, may Allāh be pleased with him, who used to spend on Miṣṭah bin Uthāthah because he was a close relative and because he was poor, said, 'By Allāh, I will never spend anything on him again after what he has said about 'Ā'ishah.' Then Allāh revealed,

﴿وَلَا يَأْتِلْ أُولَئِكَ الْفَضْلَ مِنْكُمْ وَالسَّعَةَ أَنْ يُؤْتُوا أُولَى الْقُرْبَى﴾

«And let not those among you who are blessed with graces and wealth swear not to give to their kinsmen.﴾ until His saying:

﴿أَلَا يُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾

«Do you not love that Allāh should forgive you? And Allāh is Oft-Forgiving, Most Merciful» [24:22].

So Abu Bakr said, 'By Allāh, certainly I love that Allāh should forgive me.' So he resumed spending on Miṣṭah as he had spent on him before, and he said, 'By Allāh, I shall never stop spending on him.'

The Messenger of Allāh ﷺ asked Zaynab bint Jahsh about my situation, and said,

«يَا زَيْنَبُ مَاذَا عَلِمْتَ أَوْ رَأَيْتِ؟»

«O Zaynab, what do you know and what have you seen?»

She said, 'O Messenger of Allāh, may Allāh protect my hearing and my sight. By Allāh, I know nothing but good.' She is the one who used to compete with me among the wives of the Prophet ﷺ, but Allāh protected her (from telling lies) because of her piety. But her sister Ḥammah bint Jahsh kept on

fighting on her behalf, so she was doomed along with those who were doomed." Ibn Shihāb said, "This is as much as we know about this group of people."^[1] It was also by Al-Bukhārī and Muslim in their *Ṣaḥīḥs* from the *Ḥadīth* of Az-Zuhri,^[2] and by Ibn Ishāq also from Az-Zuhri.^[3] He also said: "Yaḥyā bin 'Abbād bin 'Abdullāh bin Az-Zubayr told me from his father, from 'Ā'ishah, may Allāh be pleased with her, and 'Abdullāh bin Abi Bakr bin Muḥammad bin 'Amr bin Ḥazm Al-Anṣārī told me from 'Amrah, from 'Ā'ishah, (a report) similar to that quoted above. And Allāh knows best. Allāh's saying:

﴿إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ﴾

«Verily, those who brought forth the slander» means, the lies, falsehood and fabrications.

﴿غَسَبَةٍ﴾

«are a group» means, a gang among you.

﴿لَا تَحْسَبُوهُ شَرًّا لَكُمْ﴾

«Consider it not a bad thing for you.» O family of Abu Bakr,

﴿بَلْ هُوَ خَيْرٌ لَكُمْ﴾

«Nay, it is good for you.» means, in this world and the Hereafter, honorable mention in this world and raised status in the Hereafter. Allāh demonstrated the esteem with which He regarded the family of Abu Bakr when He defended 'Ā'ishah the Mother of the believers, may Allāh be pleased with her, by revealing her innocence in the Qur'ān,

﴿لَا يَأْتِيهِ الْبُطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ﴾

«Falsehood cannot come to it from before it or behind it...»
[41:42].

Ibn 'Abbās, may Allāh be pleased with him, entered upon her when she was dying, he said to her, "Rejoice, for you are the wife of the Messenger of Allāh ﷺ and he used to love you;

[1] Aḥmad 1:194.

[2] *Faḥ Al-Bārī* 8:306, Muslim 4:2129.

[3] Ibn Hishām 3:309.

he did not marry any virgin other than you, and your innocence was revealed from heaven.^[1]

﴿يَكُلُّ أَمْرِي بِكُمْ مَا أَكْتَسَبَ مِنَ الْإِثْمِ﴾

«Unto every man among them will be paid that which he had earned of the sin,»

means, each of those who spoke about this matter and accused the Mother of the believers 'Ā'ishah, may Allāh be pleased with her, of any immoral action, will have a great share of punishment.

﴿وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ﴾

«and as for him among them who had the greater share therein,»

It was said that this referred to the one who initiated the rumors, or that it was the one who collected rumors and spread them among the people.

﴿لَهُ عَذَابٌ عَظِيمٌ﴾

«his will be a great torment.» means, for that. He was 'Abdullāh bin Ubayy bin Salūl, may Allāh disfigure him and curse him.

﴿لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُبِينٌ ۚ لَوْلَا جَاءَهُ عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَٰئِكَ عِنْدَ اللَّهِ هُمُ الْكَافِرُونَ ۚ﴾

«12. Why then, did not the believers, men and women, when you heard it, think good of their own people and say: "This is an obvious lie?"»

«13. Why did they not produce four witnesses against him? Since they have not produced witnesses! Then with Allāh, they are the liars.»

Disciplining the Believers for spreading the Slander

Here Allāh disciplines the believers with regard to the matter of 'Ā'ishah, because some of them spread this evil talk and the slander that had been mentioned. So Allāh says:

[1] Fath Al-Bārī 8 :340.

﴿لَوْلَا إِذْ سَمِعْتُمُوهُ﴾

﴿Why then, when you heard it,﴾

meaning, the talk which accused the Mother of the believers, may Allāh be pleased with her,

﴿ظَنَّ الْمُحْسِنُونَ وَالْمُؤْمِنَاتُ بِأَنْفُسِهِمْ خَيْرًا﴾

﴿the believers, men and women, think good of their own people﴾ means, why did they not compare what was said to themselves – if it was not befitting for them then it was even less appropriate for the Mother of the believers, and she was more likely to be innocent. Or it was said that this was revealed about Abu Ayyūb Khālīd bin Zayd Al-Anṣārī and his wife, may Allāh be pleased with them. Imām Muḥammad bin Ishāq bin Yasar narrated, "The wife of Abu Ayyūb Khālīd bin Zayd Al-Anṣārī, Umm Ayyūb, said to him, 'O Abu Ayyūb, have you heard what the people are saying about 'Ā'ishah?' He said, 'Yes, and it is all lies. Would you do that, O Umm Ayyūb?' She said, 'No, by Allāh, I would not do that.' He said, 'And by Allāh, 'Ā'ishah is better than you.' When the Qur'ān was revealed, Allāh mentioned those who spoke about the evil deed among the people of the slander,

﴿إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِنْكُمْ﴾

﴿Verily, those who brought forth the slander are a group among you.﴾ [24:1]

This refers to Ḥassān and his companions who said what they said. Then Allāh said,

﴿لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ﴾

﴿Why then, did not the believers, men, when you heard it, think...﴾

means, as Abu Ayyūb and his wife did."^[1]

Allāh's saying:

﴿ظَنَّ الْمُؤْمِنُونَ﴾

﴿the believers, men think...﴾

meaning, 'why did they not think good, because the Mother of

[1] Aḥ-Ṭabarī 19:129.

the believers is his wife and is closer to him.' This is concerned with innermost feelings;

﴿وَقَالُوا﴾

﴿and say :﴾ means, with their tongues, verbally,

﴿هَذَا إِفْكٌ مُّبِينٌ﴾

﴿"This (charge) is an obvious lie?"﴾ means, a clear untruth told about the Mother of the believers, may Allāh be pleased with her. What happened should not have been the cause of suspicion. The fact that the Mother of the believers came openly, riding on the camel of Safwān bin Al-Mu'aṭṭal at midday, with the entire army watching and the Messenger of Allāh ﷺ among them, should have made it clear that there was no cause for suspicion. If there had been anything suspicious about the matter, they would not have come openly in this manner in front of so many witnesses; they would have come secretly. On this basis, what the people of the slander said accusing the Mother of the believers was an utter lie, false speech and evil foolish talk, by which people who indulged in it lost out. Allāh said:

﴿لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ﴾

﴿Why did they not produce four witnesses against him?﴾ meaning, to prove that what they were saying was true.

﴿فَإِذَا لَمْ يَأْتُوا بِالشَّهَادَةِ فَلَاؤَلَيْكَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ﴾

﴿Since they have not produced witnesses! Then with Allāh they are the liars.﴾

Allāh has ruled that they are indeed wicked liars.

﴿وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَنَسَكَّتْ فِي مَا أَفْسَدْتَ فِيهِ عَنَابٌ عَظِيمٌ﴾
 إِذْ تَقُولُ لِلَّذِينَ يَقُولُونَ بِآلِهَائِكَ مَا لَيْسَ لَكُم بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيئًا وَهَوًى عِنْدَ اللَّهِ
 عَظِيمٌ﴾

﴿14. Had it not been for the grace of Allāh and His mercy unto you in this world and in the Hereafter, a great torment would have touched you for that whereof you had spoken.﴾

﴿15. When you were propagating it with your tongues, and uttering with your mouths that whereof you had no knowledge,

you counted it a little thing, while with Allāh it was very great.﴾

The Grace of Allāh towards the People of the Slander by giving Them the Opportunity to repent

Allāh says,

﴿وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ﴾

﴿Had it not been for the grace of Allāh and His mercy unto you in this world and in the Hereafter,﴾

This is addressed to those who were indulging in discussing the matter of 'Ā'ishah, informing them that Allāh has accepted their repentance in this world, and forgiven them because of their faith in the Hereafter.

﴿لَسَّكَرُ فِي مَا أَنْشَرْتُمْ فِيهِ﴾

﴿would have touched you for that whereof you had spoken.﴾
with regard to the slander.

﴿عَذَابٌ عَظِيمٌ﴾

﴿a great torment﴾ This refers to those who had faith in Allāh because of their repentance, such as Miṣṭah, Ḥassān and Ḥamnah bint Jaḥsh the sister of Zaynab bint Jaḥsh. As for the hypocrites who indulged in the slander, such as 'Abdullāh bin Ubayy bin Salūl and his like, they are not the ones who are referred to in this *Āyah*, because they did not have sufficient faith and righteous deeds to balance or cancel out what they had done. By the same token, the threats that were narrated for a specific deed are bound to be carried out, if there is no repentance or sufficient righteous deeds to balance or outweigh it. Then Allāh says:

﴿إِذْ تَلَذَّثْتُمْ بِأَلْسِنَتِكُمْ﴾

﴿When you were propagating it with your tongues,﴾

Mujāhid and Sa'īd bin Jubayr said, "Some of you were relating it to others,"^[1] where one says, 'I heard this from so-and-so, and so-and-so said such and such, and some of them

^[1] Al-Ṭabari 19:132

mentioned such and such.'

Others recited the Āyah:

(إِذْ تَلْفُتُونَ بِلِسَانِكُمْ)

("When you were inventing a lie with your tongues...")

In *Ṣaḥīḥ Al-Bukhārī*, it is recorded that 'Ā'ishah recited it like that.^[1] According to her, the meaning refers to lies which a person persists in telling. The first recitation is preferred and more popular, and the majority recite it that way, but the second is reported from 'Ā'ishah, the Mother of the believers.

﴿وَقَوْلُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ﴾

«and uttering with your mouths that whereof you had no knowledge,»

means, you were speaking about something which you knew nothing about. Then Allāh says:

﴿وَتَحْسَبُونَهُ هَيِّئًا وَهَوًّا عِنْدَ اللَّهِ عَظِيمًا﴾

«you counted it a little thing, while with Allāh it was very great.»

means, 'you said what you said about the Mother of the believers and you thought that it was a trifling and insignificant matter, but even if she was not the wife of the Prophet ﷺ, it still would not be an insignificant matter – so how about when she is the wife of the Unlettered Prophet, the Seal of the Prophets and Leader of the Messengers ﷺ?' It is a very serious matter with Allāh that such a thing should be said about the wife of His Messenger! For Allāh, may He be glorified and exalted, feels great fury and anger over such matters, and He would never decree such a thing for the wife of any of His Prophets. If that is the case, then how about the best of the wives of any Prophet, the wife of the best of the sons of Ādam in this world and the next? Allāh says:

﴿وَتَحْسَبُونَهُ هَيِّئًا وَهَوًّا عِنْدَ اللَّهِ عَظِيمًا﴾

«you counted it a little thing, while with Allāh it was very great.»

[1] *Fath Al-Bārī* 8:340

In the Two *Ṣaḥīḥs* it is reported that:

«إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللَّهِ، لَا يَدْرِي مَا تَبْلُغُ، يَهْوِي بِهَا فِي النَّارِ أَبْعَدَ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ»

«A man may say a word that angers Allāh without realizing how far it will go, and because of that he will be thrown into Hell a distance greater than that between heaven and earth.»

According to another report:

«لَا يُلْقِي لَهَا بَالًا»

«And he may not pay any attention to it.»^[1]

﴿وَلَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَرْنَا بِكُفْرِنَا أَنَّ نَكَلُمَ بِمَا شَاءَ فَهِيَ شَيْءٌ عَظِيمٌ﴾ يُعْطَاكُمْ
 اللَّهُ أَنْ تُرَدُّوا إِلَيْهِ أَلَمْ يَأْنِ أَنْ كُنْتُمْ تُؤْمِنُونَ ﴿وَرَبِّينَا اللَّهُ لَكُمْ الْآيَاتُ وَاللَّهُ عَلِيمٌ
 حَكِيمٌ﴾

«16. And why did you not, when you heard it, say: "It is not right for us to speak of this. Glory be to You (O Allāh)! This is a great lie."»

«17. Allāh forbids you from it and warns you not to repeat the like of it forever, if you are believers.»

«18. And Allāh makes the Āyāt plain to you, and Allāh is All-Knowing, All-Wise.»

Further Discipline

This is further discipline, in addition to the command to think well of people, i.e., if something unbefitting is mentioned about good people, then one should think well of them, and not feel towards them anything but good. Then if a person has any unsuitable thoughts about them, insinuated into his mind and imagination by *Shayṭān*, he should not speak about that, for the Prophet ﷺ said:

«إِنَّ اللَّهَ تَعَالَى تَجَاوَزَ لِأُمَّتِي عَمَّا حَدَّثْتُ بِهِ أَنْفُسَهَا مَا لَمْ تَقُلْ أَوْ تَعْمَلْ»

«Allāh will excuse my Ummah for anything that occurs to their minds, so long as they do not speak about it or act upon it.»

[1] *Faḥ al-Bārī* 11:314, *Muslim* 4:2290.

This was reported in the Two Ṣaḥīḥs.⁽¹⁾

Allāh's saying:

﴿وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتْلُوَهُ هَذَا﴾

﴿And why did you not, when you heard it, say: "It is not right for us to speak of this"﴾

meaning, we should not talk about it or mention it to anyone.

﴿سُبْحَانَكَ هَذَا بُهْتَنٌ عَظِيمٌ﴾

﴿Glory be to You (O Allāh)! This is a great lie.﴾

means, glory be to Allāh that such a thing should be said about the wife of His Prophet and close Friend ﷺ.

Then Allāh says,

﴿يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا﴾

﴿Allāh forbids you from it and warns you not to repeat the like of it forever,﴾

meaning, Allāh is forbidding you and warning you from doing anything like this again in the future. Allāh says,

﴿إِنْ كُنْتُمْ تُؤْمِنُونَ﴾

﴿if you are believers,﴾ meaning, if you believe in Allāh and His Laws, and you respect His Messenger ﷺ. As for those who are described as disbelievers, a different ruling applies in their case. Then Allāh says,

﴿وَيَسِّرُ اللَّهُ لَكُمُ الْآيَاتِ﴾

﴿And Allāh makes the Āyāt plain to you,﴾

meaning, He makes clear to you the rulings of Shari'ah and His divine decrees.

﴿وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾

﴿and Allāh is All-Knowing, All-Wise.﴾ means, He knows what is right for His servants and He is Wise in His Laws and decrees.

﴿إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ مَأْتُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ﴾

﴿وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾

⁽¹⁾ Faṭḥ Al-Bārī 11:557, Muslim 1:116, 117.

«19. Verily, those who like that Fāhishah should be circulated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allāh knows and you know not.»

Disciplining Those Who like that Illegal Sexual Intercourse should be circulated among the Believers

This is a third instance of discipline directed at those who hear evil talk, believe it to some extent, and start to spread it; they should not spread such talk or pass it on to others. Allāh says:

﴿إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ﴾

«Verily, those who like that Fāhishah should be circulated among those who believe, they will have a painful torment»

meaning, those who like to see evil talk about them (the believers) appear,

﴿لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا﴾

«they will have a painful torment in this world»

means, because of the prescribed punishment, and in the Hereafter because of the torment in Hell.

﴿وَاللَّهُ يَتْلُوَكُمْ وَأَنْتُمْ لَا تَعْلَمُونَ﴾

«And Allāh knows and you know not.»

means, return the matter to Him and you will be guided. Imām Aḥmad recorded from Thawbān that the Prophet ﷺ said:

«لَا تُؤْذُوا عِبَادَ اللَّهِ وَلَا تُعَيِّرُوهُمْ، وَلَا تَطْلُبُوا عَوْرَاتِهِمْ، فَإِنَّهُ مَنْ طَلَبَ عَوْرَةَ أَخِيهِ الْمُسْلِمِ طَلَبَ اللَّهُ عَوْرَتَهُ، حَتَّى يَنْفُضَهُ فِي بَيْتِهِ»

«Do not annoy the servants of Allāh, nor abuse them, nor seek their hidden shortcomings. Whoever seeks out the faults of his Muslim brother, Allāh will expose his faults and degrade him, even if he is hiding in his house.»^[1]

[1] Aḥmad 5:279.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٣٥٢

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُوبَاتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطُوبَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْ مِنْكُمْ مَنْ أَحَدٌ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَنْ يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٠﴾ وَلَا يَأْتِلُ أُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُذُوقُوا زُلَّةَ الْفِتْنَةِ وَالْمُنْكَرِ وَالْمُنْكَرُ فِي سَبِيلِ اللَّهِ وَلْيَعْمُوا وَلْيَصْغُوا أَلَا تَجِدُونَ أَنَّ اللَّهَ يَعْلَمُ الْغُيُوبَ وَأَنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٢١﴾﴾ إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْفَاضِلَاتِ الْمُؤْمِنَاتِ لَمُنْزَوِيٍّ فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٢٢﴾ يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْسُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٣﴾ يَوْمَ لَا يُفِيدُهُمْ فِيهِمْ اللَّهُ دِيْنَهُمُ الْحَقَّ وَهُمْ يَعْلَمُونَ إِنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ ﴿٢٤﴾ الْحَيِّثُ لِلْحَيِّثِينَ وَالْحَيِّثُوكَ لِلْحَيِّثِ وَالطَّيِّبُ لِلطَّيِّبِينَ وَالطَّيِّبُوكَ لِلطَّيِّبَاتِ أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٢٥﴾﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتَسَلِّمُوا عَلَى أَهْلِهَا ذَلِكُمْ خَيْرٌ لَكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٢٦﴾﴾

﴿وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رَءُوفٌ رَحِيمٌ ﴿٢٠﴾﴾
﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُوبَاتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطُوبَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ لَدُنْ اللَّهِ وَلَكِنَّ اللَّهَ يُزَكِّي مَنْ يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢١﴾﴾

﴿20. And had it not been for the grace of Allāh and His mercy on you, and that Allāh is full of kindness, Most Merciful.﴾

﴿21. O you who believe! Follow not the Khutuwāt of Shayṭān. And whosoever follows the footsteps of Shayṭān, then, verily, he commands Al-Fahshā'

and the evil deeds. And had it not been for the grace of Allāh and His mercy on you, not one of you would ever have been pure from sins. But Allāh purifies whom He wills, and Allāh is All-Hearer, All-Knower.﴾

A Reminder of the Grace of Allāh and a Warning against following the Footsteps of Shayṭān

Allāh says:

﴿وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رَءُوفٌ رَحِيمٌ ﴿٢٠﴾﴾

﴿And had it not been for the grace of Allāh and His mercy on you, and that Allāh is full of kindness, Most Merciful.﴾

meaning, if it were not for this, it would have been another matter altogether, but He, may He be exalted, is full of

kindness towards His servants and Merciful towards them. He accepts the repentance of those who repent to Him from this sin, and purifies those among them who are purified by the prescribed punishment carried out on them. Then Allāh says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ﴾

﴿O you who believe! Follow not the *Khutuwāt* of Shayṭān.﴾

meaning, his ways and paths and what he commands,

﴿وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنكَرِ﴾

﴿And whosoever follows the footsteps of Shayṭān, then, verily, he commands immorality and the evil deeds.﴾

This is a warning given in the most concise and eloquent manner. 'Ali bin Abi Ṭalḥah recorded from Ibn 'Abbās that

﴿خُطُوَاتِ الشَّيْطَانِ﴾

﴿the *Khutuwāt* of Shayṭān﴾ means his deeds.^[1] 'Ikrimah said that it means his evil whispers. Qatādah said: "Every sin is one of the footsteps of *Shayṭān*."^[2] Abu Mijlaz said: "Vowing to commit sin is one of the footsteps of *Shayṭān*."^[3] Then Allāh says:

﴿وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا﴾

﴿And had it not been for the grace of Allāh and His mercy on you, not one of you would ever have been pure from sins.﴾

meaning, if He did not help whomever He wills to repent and come back to Him and be purified from *Shirk*, evil and sin, and whatever bad characteristics each person has according to his nature, no one would ever attain purity and goodness.

﴿وَلَكِنَّ اللَّهَ يُزَكِّي مَن يَشَاءُ﴾

﴿But Allāh purifies whom He wills﴾ means, among His creation, and He sends astray whomever He wills, leaving him to be doomed in his misguidance and sin.

﴿وَاللَّهُ سَمِيعٌ﴾

[1] At-Ṭabari 3:301.

[2] Ad-Durr Al-Manthūr 1:404.

[3] At-Ṭabari 3:301.

﴿and Allāh is All-Hearer,﴾ means, He hears what His servants say,

﴿عَلِيمٌ﴾

﴿All-Knower,﴾ of who deserves to be guided and who deserves to be misguided.

﴿وَلَا يَأْتِي أُولُوا الْفَضْلِ يَنْكُرُ وَالسَّعَةِ أَنْ يُؤْتُوا أُولَى الْقَرْبَى وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْمُوا وَلْيَتَّخِذُوا أَلْفًا مِثْرًا أَنْ يَقْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾

﴿22. And let not those among you who are blessed with graces and wealth swear not to give to their kinsmen, the poor, and those who left their homes for Allāh's cause. Let them pardon and forgive. Do you not love that Allāh should forgive you? And Allāh is Oft-Forgiving, Most Merciful.﴾

Urging Those Who have been blessed with Wealth to give and to be tolerant

Allāh says,

﴿وَلَا يَأْتِي﴾

﴿And let not swear﴾ meaning, make an oath,

﴿أُولُوا الْفَضْلِ يَنْكُرُ﴾

﴿those among you who are blessed with graces﴾

means, those who have the means to give charity and do good,

﴿وَالسَّعَةِ﴾

﴿and wealth﴾ means, good fortune,

﴿أَنْ يُؤْتُوا أُولَى الْقَرْبَى وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ﴾

﴿to give to their kinsmen, the poor, and those who left their homes for Allāh's cause.﴾

means, do not swear that you will not uphold the ties of kinship with your relatives who are needy or who migrated for the sake of Allāh, which is the ultimate act of kindness in the area of upholding kinship ties. Allāh says,

﴿وَلْيَعْمُوا وَلْيَتَّخِذُوا﴾

﴿Let them pardon and forgive.﴾ past insults and bad treatment. This is part of the patience, generosity and kindness of Allāh

towards His creation, despite the fact that they wrong themselves.

This *Āyah* was revealed concerning Aṣ-Ṣiddiq, may Allāh be pleased with him, when he swore that he would not help Miṣṭah bin Uthāthah after he said what he said about 'Ā'ishah, as we have already seen in the *Hadīth*.

When Allāh revealed the innocence of the Mother of the believers, 'Ā'ishah, and the believers were happy and content with the outcome of this incident, and those believers who had talked about the matter repented, and the prescribed punishment had been carried out upon those on whom it was carried out, then Allāh started to soften the heart of Aṣ-Ṣiddiq towards his relative Miṣṭah bin Uthāthah. Miṣṭah was the cousin of Aṣ-Ṣiddiq, the son of his maternal aunt, and he was a poor man with no wealth except whatever Abu Bakr spent on him. He was one of those who had migrated for the sake of Allāh. He had invented the lies and the slander, but then Allāh accepted his repentance from that and the prescribed punishment was carried out on him. Aṣ-Ṣiddiq was known for his generosity and he did favors to his relatives and strangers alike. When this *Āyah* was revealed:

﴿أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ﴾

«Do you not love that Allāh should forgive you?»,

which shows that the reward fits the action, and that 'if you forgive others, you will be forgiven,' then Aṣ-Ṣiddiq said, "Of course, by Allāh, we love - O our Lord - that You should forgive us." Then he resumed his spending on Miṣṭah and said, "By Allāh I will never stop spending on him." This was to counteract what he had said previously, "By Allāh I will never spend on him." This proves that he deserved to be called Aṣ-Ṣiddiq, may Allāh be pleased with him and his daughter.

﴿إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْفَاضِلَاتِ لَأُولُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٢٣﴾ يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَمْسُكُونَ ﴿٢٤﴾ يُؤْمَرُ بَرِيءٌ مِّنَ اللَّهِ وَبَيْنَهُمُ الْحَقُّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ ﴿٢٥﴾﴾

«23. Verily, those who accuse chaste believing women, who never even think of anything touching their chastity and are good believers - are cursed in this life and in the Hereafter, and

for them will be a great torment.﴾

﴿24. On the Day when their tongues, their hands, and their legs will bear witness against them as to what they used to do.﴾

﴿25. On that Day Allāh will pay them the recompense of their deeds in full, and they will know that Allāh, He is the Manifest Truth.﴾

A Threat to Those who accuse Chaste Women, Who never even think of anything touching their Chastity and are Good Believers

This is a warning and threat from Allāh to those who accuse chaste women, who never even think of anything effecting their chastity since they are good believers. The Mothers of the believers are more entitled to be included in this category than any other chaste woman, especially the one who was the reason for this Āyah being revealed: 'Ā'ishah bint As-Ṣiddīq, may Allāh be pleased with them both. All of the scholars agree that whoever slanders her or makes accusations against after what has been said in this Āyah, is a disbeliever, because of his being obstinate with the Qur'ān. The same ruling applies to all of the Mothers of the believers.

﴿لَمَسُوا فِي الدُّنْيَا وَالْآخِرَةِ﴾

﴿are cursed in this life and in the Hereafter,﴾ This is like the Āyah:

﴿إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ﴾

﴿Verily, those who annoy Allāh and His Messenger,﴾ [33:57]

'Abdur-Rahmān bin Zayd bin Aslam said, "This is about 'Ā'ishah, and whoever does anything similar nowadays to Muslim women, the same applies to him, but 'Ā'ishah is the one who is primarily referred to here."^[1]

Ibn Abi Hātim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said:

﴿اجْتَنِبُوا السَّبْعَ الْمُفْبَقَاتِ﴾

^[1] At-Ṭabari 19:139.

«Shun the seven destructive sins.»

He was asked, "What are they, O Messenger of Allāh?" He said:

«الشُّرْكُ بِاللَّهِ، وَالسَّحَرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ، وَأَكْلُ الرِّبَا، وَأَكْلُ مَالِ الْيَتِيمِ، وَالزَّوْلُ بِزَمِ الرَّحْبِ، وَقَذْفُ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ»

«Associating partners with Allāh; magic; killing a soul whom Allāh has forbidden to be killed, except with just cause; consuming Ribā; consuming the property of orphans; desertion at the time of war; and accusing chaste women, who never even think of anything touching their chastity and are good believers.»

This was recorded by Al-Bukhārī and Muslim in the Two Ṣaḥīḥs.^[1]

﴿يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ﴾

«On the Day when their tongues, their hands, and their legs will bear witness against them as to what they used to do.»

Ibn Abi Ḥātim recorded that Ibn 'Abbās said, "This refers to the idolators when they realize that no one will enter Paradise except the people who used to perform Ṣalāh. They will say, 'Come, let us deny (everything).' So they will deny (everything), then their mouths will be sealed and their hands and feet will testify against them, and they will not be able to hide anything from Allāh."^[2]

Ibn Abi Ḥātim also recorded that Anas bin Mālik said, "We were with the Prophet ﷺ and he smiled so broadly that his back teeth could be seen, then he said:

«أَتَذَرُونَ مِمَّ أَضْحَكُ؟»

«Do you know why I am smiling?» We said, 'Allāh and His Messenger know best.' He said,

«مِنْ مُجَادَلَةِ الْعَبْدِ لِرَبِّهِ يَقُولُ: يَا رَبِّ أَلَمْ تُجِرْنِي مِنَ الظُّلُمِ؟ يَقُولُ: بَلَى، يَقُولُ: لَا أَجِيزُ عَلَيْكَ شَاهِدًا إِلَّا مِنْ نَفْسِي، يَقُولُ: كَفَى بِنَفْسِكَ الْيَمِينَ عَلَيْكَ شَهِيدًا»

[1] Fath Al-Bārī 5:462, Muslim 1:92.

[2] Ad-Durr Al-Manthūr 7:319, Aṭ-Ṭabari 8:373.

وَبِالْكَرَامِ عَلَيْكَ شُهُودًا، فَيُخْتَمُ عَلَى فِيهِ وَيُقَالُ لِأَرْكَانِهِ: انْطِيقِي فَتَنْطِيقِ بِعَمَلِهِ، ثُمَّ يَخْلَى بَيْنَهُ وَبَيْنَ الْكَلَامِ فَيَقُولُ: بَعْدًا لَكَ وَسُخْفًا فَتَعْتَكِرُ كُنْتُ أَنَا صِلُ

‘Because’ of the way a person will dispute with his Lord. He will say, “O Lord, did you not protect me from doing wrong?” Allāh will say, “Of course,” The person will say, “I will not accept for anyone to give testimony concerning me except myself.” Allāh will say, “You are sufficient as a witness against yourself.” Then a seal will be put upon his mouth and it will be said to his faculties, “Speak.” So they will speak about his deeds. Then he will be permitted to speak, and he will say, “Away with you! I was only speaking in your defence!”

This was recorded by Muslim and An-Nasā’ī.^[1]

﴿يَوْمَ يُؤْتِيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ﴾

﴿On that Day Allāh will pay Dīnahum,﴾

Ibn ‘Abbās said,

﴿وَدِينَهُمُ﴾

﴿Dīnahum﴾ “Meaning ‘their account.’ Every time Dīnahum appears in the Qur’ān it means ‘their account.’” This was also the view of other scholars.^[2]

﴿وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ﴾

﴿and they will know that Allāh, He is the Manifest Truth.﴾

means, His promise, His threat and His reckoning are all just and there is no unfairness in them.

﴿لَقَدْ يَنْبَغُ لِلْعَافِينَ وَالْعَافِينَ لِلْعَافِينَ وَالْعَافِينَ لِلْعَافِينَ أُولَئِكَ مَرْغُوبٌ مِنَّا بِقَوْلِهِمْ تَقَرُّوا وَرِزْقٌ كَرِيمٌ﴾

﴿26. Bad statements are for bad people and bad people for bad statements. Good statements are for good people and good people for good statements; such are innocent of (every) bad statement which they say; for them is forgiveness, and honored provision.﴾

^[1] Muslim 2969.

^[2] At-Ṭabari 19:141.

The Goodness of 'Ā'ishah because She is married to the best of Mankind

Ibn 'Abbās said, "Evil words are for evil men, and evil men are for evil words; good words are for good men and good men are for good words. This was revealed concerning 'Ā'ishah and the people of the slander."^[1] This was also narrated from Mujāhid, 'Atā', Sa'īd bin Jubayr, Ash-Sha'bi, Al-Hasan bin Abu Al-Hasan Al-Baṣri, Ḥabīb bin Abi Thābit and Aḍ-Ḍaḥḥāk, and it was also the view favored by Ibn Jarīr.^[2] He interpreted it to mean that evil speech is more suited to evil people, and good speech is more suited to good people. What the hypocrites attributed to 'Ā'ishah was more suited to them, and she was most suited to innocence and having nothing to do with them. Allāh said:

﴿أُولَٰئِكَ مُّرَدَّنَا بِمَا يَقُولُونَ﴾

«such (good people) are innocent of (every) bad statement which they say;»

'Abdur-Raḥmān bin Zayd bin Aslam said, "Evil women are for evil men and evil men are for evil women, and good women are for good men and good men are for good women."^[3]

This also necessarily refers back to what they said, i.e., Allāh would not have made 'Ā'ishah the wife of His Messenger ﷺ unless she had been good, because he is the best of the best of mankind. If she had been evil, she would not have been a suitable partner either according to His Laws or His decree. Allāh said:

﴿أُولَٰئِكَ مُّرَدَّنَا بِمَا يَقُولُونَ﴾

«such are innocent of (every) bad statement which they say;»

meaning, they are remote from what the people of slander and enmity say.

﴿لَهُمْ تَغْفِرُهُ﴾

«for them is forgiveness,» means, because of the lies that were told about them,

[1] Aḥ-Ṭabarī 19:142, Ad-Durr Al-Manthūr 6:167.

[2] Aḥ-Ṭabarī 19:143, 144.

[3] Aḥ-Ṭabarī 19:144.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٥٢

الْأَنْبِيَاءِ

﴿وَرَبِّدْ كَرِيمٌ﴾

﴿and honored provision.﴾

meaning, with Allāh in the Gardens of Delight. This implies a promise that she will be the wife of the Messenger of Allāh ﷺ in Paradise.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَلَمَّا سَأَلْتُمْ عَلَىٰ أَعْيُنِهَا فَإِنَّكُمْ خَبَرْتُمْ لَكُمْ لَكُمْ تَذَكُّرٌ ۚ﴾ فَإِنْ لَمْ تَجِدُوا فِيهَا لَكُمْ فَلَا تَدْخُلُوهَا حَتَّىٰ يُؤْذَنَ لَكُمْ وَإِنْ قِيلَ لَكُمْ تَجَسَّعُوا فَاتَّجِمُوا فَرُّوْا أَرْوَاكُمْ وَاللَّهُ يَمَّا تَسْلُوتُ عَلَيْهِمْ ۚ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَّعَ

فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّىٰ يُؤْذَنَ لَكُمْ وَإِنْ قِيلَ لَكُمْ تَجَسَّعُوا فَاتَّجِمُوا فَرُّوْا أَرْوَاكُمْ وَاللَّهُ يَمَّا تَسْلُوتُ عَلَيْهِمْ ۚ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَّعَ لَكُمْ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٢٧﴾ قُلِ الْمُؤْمِنِينَ يَعْضُوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا أَرْوَاجَهُمْ ذَلِكَ أَرْوَاهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ﴿٢٨﴾ وَقُلِ لِلْمُؤْمِنَاتِ يَعْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ

لَكُمْ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٢٧﴾

﴿27. O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them; that is better for you, in order that you may remember.﴾

﴿28. And if you find no one therein, still enter not until permission has been given. And if you are asked to go back, go back, for it is purer for you. And Allāh is All-Knower of what you do.﴾

﴿29. There is no sin on you that you enter houses uninhabited, you have any interest in them. And Allāh has knowledge of what you reveal and what you conceal.﴾

Seeking Permission and the Etiquette of entering Houses

This is the Islamic etiquette. Allāh taught these manners (of seeking permission) to His believing servants and commanded them not to enter houses other than their own until they had asked permission, i.e., to ask for permission before entering and to give the greeting of *Salām* after asking. One should seek permission three times, and if permission is given, (he may enter), otherwise he should go away.

It was reported in the *Ṣaḥīḥ* that when Abu Mūsā asked 'Umar three times for permission to enter and he did not give him permission, he went away. Then 'Umar said, "Did I not hear the voice of 'Abdullāh bin Qays asking for permission to enter? Let him come in." So they looked for him, but found that he had gone. When he came later on, 'Umar said, "Why did you go away?" He said, "I asked for permission to enter three times, but permission was not given to me, and I heard the Prophet ﷺ say,

«إِذَا اسْتَأْذَنَ أَحَدُكُمْ ثَلَاثًا فَلَمْ يُؤْذَنَ لَهُ فَلْيَنْصَرِفْ»

"If any one of you asks for permission three times and it is not given, then let him go away."

'Umar said, "You should certainly bring me evidence for this or I shall beat you!" So he went to a group of the Anṣār and told them what 'Umar said. They said, "No one will give testimony for you but the youngest of us." So Abu Sa'īd Al-Khudri went with him and told 'Umar about that. 'Umar said, "What kept me from learning that was my being busy in the marketplace."^[1]

Imām Aḥmad recorded a narration stating that Anas or someone else said that the Messenger of Allāh ﷺ asked for permission to enter upon Sa'd bin 'Ubādah. He said:

«السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ»

"As-Salāmu 'Alayka wa Rahmatullāh"

Sa'd said, "Wa 'Alaykas-Salām Wa Rahmatullāh," but the Prophet ﷺ did not hear the returned greeting until he had

^[1] Aṭ-Ṭabari 19:144.

given the greeting three times and Sa'd had returned the greeting three times, but he did not let him hear him [i.e., Sa'd responded in a low voice]. So the Prophet ﷺ went back, and Sa'd followed him and said, "O Messenger of Allāh, may my father and mother be ransomed for you! You did not give any greeting but I responded to you, but I did not let you hear me. I wanted to get more of your *Salāms* and blessings." Then he admitted him to his house and offered him some raisins. The Prophet ﷺ ate, and when he finished, he said,

«أَكَلْ طَعَامَكُمْ الْأَبْرَارُ، وَصَلَّتْ عَلَيْكُمْ الْمَلَائِكَةُ، وَأَنْظَرُ عَنْدَكُمْ الصَّائِمُونَ»

«May the righteous eat your food, may the angels send blessings upon you and may those who are fasting break their fast with you.»^[1]

It should also be known that the one who is seeking permission to enter should not stand directly in front of the door; he should have the door on his right or left, because of the *Hadith* recorded by Abu Dāwud from 'Abdullāh bin Busr, who said, "When the Messenger of Allāh ﷺ came to someone's door, he would never stand directly in front of it, but to the right or left, and he would say,

«السَّلَامُ عَلَيْكُمْ، السَّلَامُ عَلَيْكُمْ»

«As-Salāmu 'Alaykum, As-Salāmu 'Alaykum.»

That was because at that time the houses had no covers or curtains over their doorways." This report was recorded by Abu Dāwud only.^[2]

In the Two *Ṣaḥīḥs*, it is recorded that the Messenger of Allāh ﷺ said:

«لَوْ أَنَّ امْرَأَةً اَطَّلَعَ عَلَيْكَ بِغَيْرِ إِذْنٍ فَخَذَفَتْ بِحَصَاةٍ فَفَقَأَتْ عَيْنَهُ، مَا كَانَ عَلَيْكَ مِنْ جُنَاحٍ»

«If a person looks into your house without your permission, and you throw a stone at him and it puts his eye out, there will be no blame on you.»^[3]

[1] Aḥmad 3:138.

[2] Abu Dāwud 5:374.

[3] *Fath Al-Bāri* 12:253, Muslim 3:1699.

The Group recorded that Jābir said, "I came to the Prophet ﷺ with something that was owed by my father and knocked at the door. He said,

«مَنْ ذَا؟»

«Who is that?»

I said, "I am!" He said,

«أَنَا أَنَا»

«I? I?» as if he disliked it.^[1]

He did not like it because this word tells you nothing about who is saying it, unless he clearly states his name or the name by which he is known, (nickname) otherwise everyone could call himself "Me", and it does not fulfill the purpose of asking permission to enter, which is to put people at their ease, as commanded in the *Āyah*. Al-'Awfi narrated from Ibn 'Abbās, "Putting people at ease means seeking permission to enter." This was also the view of others.^[2]

Imām Aḥmad recorded from Kaladah bin Al-Ḥanbal that at the time of the Conquest (of Makkah), Ṣafwān bin Umayyah sent him with milk, a small gazelle, and small cucumbers when the Prophet ﷺ was at the top of the valley. He said, "I entered upon the Prophet ﷺ and I did not give the greeting of *Salām* nor ask for permission to enter. The Prophet ﷺ said,

«ارْجِعْ قُلْ: السَّلَامُ عَلَيْكُمْ أَأَدْخُلُ؟»

«Go back and say: "As-Salāmu 'Alaykum, may I enter?"»

This was after Ṣafwān had become Muslim.^[3]

This was also recorded by Abu Dāwud, At-Tirmidhi and An-Nasā'i. At-Tirmidhi said, "*Ḥasan Gharīb*."^[4] Ibn Jurayj said that he heard 'Atā' bin Abi Rabāḥ narrating that Ibn 'Abbās, may Allāh be pleased with him, said, "There are three *Āyāt* whose rulings people neglect. Allāh says,

[1] *Fath Al-Bārī* 11:37, Muslim 3:1296, Abu Dāwud 5:374, *Tuḥfat Al-Aḥwadhi* 7:491, An-Nasā'i in *Al-Kubrā* 6:90, Ibn Mājah 2:1222.

[2] *Aṭ-Ṭabari* 19:146.

[3] *Aḥmad* 3:414.

[4] Abu Dāwud 5:368, *Tuḥfat Al-Aḥwadhi* 7:490, An-Nasā'i in *Al-Kubrā* 6:87.

﴿إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَى﴾

«Verily, the most honorable of you with Allāh is the one who has the most Taqwā» [49:13],

But (now) they say that the most honorable of them with Allāh is the one who has the biggest house. As for seeking permission, the people have forgotten all about it." I said, "Should I seek permission to enter upon my orphan sisters who are living with me in one house?" He said, "Yes." I asked him to make allowances for me but he refused and said, "Do you want to see them naked?" I said, "No." He said, "Then ask for permission to enter." I asked him again and he said, "Do you want to obey Allāh?" I said, "Yes." He said, "Then ask for permission."

Ibn Jurayj said, "Ibn Ṭāwus told me that his father said, 'There are no women whom I hate to see naked more than those who are my Maḥrams.' He was very strict on this point." Ibn Jurayj narrated that Az-Zuhri said, "I heard Huzayl bin Shurāḥbil Al-Awdi Al-A'mā (say that) he heard Ibn Mas'ūd say, 'You have to seek permission to enter upon your mothers.'"

Ibn Jurayj said, "I said to 'Atā': 'Does a man have to seek permission to enter upon his wife?' He said, 'No, it can be understood that this is not obligatory, but it is better for him to let her know that he is coming in so as not to startle her, because she may be in a state where she does not want him to see her.'"

Abu Ja'far bin Jarīr narrated from the nephew of Zaynab - the wife of 'Abdullāh bin Mas'ūd - that Zaynab, may Allāh be pleased with her, said, "When 'Abdullāh came back from some errand and reached the door, he would clear his throat and spit, because he did not want to come suddenly and find us in a state he disliked."¹¹ Its chain of narration is *Ṣaḥīḥ*.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَلَمَّا سَأَلْتُمُوهُنَّ لِيَكُنَّ قُلُوبُهُنَّ رَاضِيَةً﴾

«O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them;»

Muqāṭil bin Ḥayyān said: "During the *Jāhiliyyah*, when a man

¹¹ At-Ṭabari 19:148. This reference applies to the previous four narrations, as well.

met his friend, he would not greet him with *Salām*; rather he would say "*Huyyita Sabāhan*" or "*Huyyita Masā'an*" [equivalent to "Good morning" or "Good evening"]. This was the greeting among the people at that time. They did not seek permission to enter one another's houses; a man might walk straight in and say, "I have come in," and so on. This was difficult for a man to bear, as he might be with his wife. So Allāh changed all that by enjoining covering and chastity, making it pure and free of any sin or impropriety. So Allāh said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُؤَدُّوا عَلَىٰ أَعْنَافِهِمْ﴾

«O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them...»^[1]

What Muqātil said is good. Allāh said:

﴿ذَلِكَ خَيْرٌ لَّكُمْ﴾

«that is better for you,» meaning, seeking permission to enter in is better for you because it is better for both parties, the one who is seeking permission to enter and the people inside the house.

﴿لَعَلَّكُمْ تَذَكَّرُونَ﴾

«in order that you may remember.»

﴿وَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّىٰ يُؤْذَنَ لَكُمْ﴾

«And if you find no one therein, still enter not until permission has been given.»

This has to do with the way in which one deals with other people's property without their permission. If he wants to, he can give permission, and if he wants to he can refrain from giving permission.

﴿وَإِنْ يَسْأَلُوكُم لِتَمُوتُوا فَاتِمُوتُوا قُلُوا أَرَأَيْتُمْ لَكُمْ﴾

«And if you are asked to go back, go back, for it is purer for you.»

[1] Ad-Durr Al-Manthūr 6:176.

means, if you are turned away at the door, before or after permission has been given,

﴿فَارْجِعُوا إِلَىٰ أَرْوَاحِكُمْ﴾

﴿go back, for it is purer for you.﴾ means, going back is purer and better for you.

﴿وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ﴾

﴿And Allāh is All-Knower of what you do.﴾

Qatādah said that one of the emigrants said: "All my life I tried to follow this *Āyah*, but if I asked for permission to enter upon one of my brothers and he asked me to go back, I could not do so happily, although Allāh says,

﴿إِن يَدْعُوكُمْ لِمَا أَنْتُمْ أَرْوَاحُكُمْ فَلَا تَجِيبُوا لَهُمْ وَلَا تَجِيبُوا لَهُمْ﴾

﴿And if you are asked to go back, go back, for it is purer for you. And Allāh is All-Knower of what you do.﴾^[1]

﴿إِن يَدْعُوكُمْ لِمَا أَنْتُمْ أَرْوَاحُكُمْ فَلَا تَجِيبُوا لَهُمْ﴾

﴿And if you are asked to go back, go back....﴾

Sa'īd bin Jubayr said, "This means, do not stand at people's doors."

﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ﴾

﴿There is no sin on you that you enter houses uninhabited,﴾

This *Āyah* is more specific than the one that comes before it, because it states that it is permissible to enter houses where there is nobody, if one has a reason for doing so, such as houses that are prepared for guests - if he has been given permission once, then this is sufficient. Ibn Jurayj said, "Ibn 'Abbās said:

﴿لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ﴾

﴿Enter not houses other than your own,﴾

then this was abrogated and an exception was made, and Allāh said:

﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا شَيْءٌ لَكُمْ﴾

^[1] At-Tabari 19:150.

«There is no sin on you that you enter houses uninhabited, (when) you have any interest in them.»

This was also narrated from 'Ikrimah^[1] and Al-Hasan Al-Basri.

﴿قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَ لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ﴾

«30. Tell the believing men to lower their gaze, and protect their private parts. That is purer for them. Verily, Allāh is All-Aware of what they do.»

The Command to lower the Gaze

This is a command from Allāh to His believing servants, to lower their gaze from looking at things that have been prohibited for them. They should look only at what is permissible for them to look at, and lower their gaze from forbidden things. If it so happens that a person's gaze unintentionally falls upon something forbidden, he should quickly look away. Muslim recorded in his *Ṣaḥīḥ* that Jarir bin 'Abdullāh Al-Bajali, may Allāh be pleased with him, said, "I asked the Prophet ﷺ about the sudden glance, and he commanded me to turn my gaze away."^[2]

In the *Ṣaḥīḥ* it is narrated that Abu Sa'īd said that the Messenger of Allāh ﷺ said:

«إِيَّاكُمْ وَالْجُلُوسَ عَلَى الطَّرَافِ»

«Beware of sitting in the streets.»

They said, "O Messenger of Allāh, we have no alternative but to sit in the streets to converse with one another."

The Messenger of Allāh ﷺ said:

«إِنْ أَبَيْتُمْ فَأَعْطُوا الطَّرِيقَ حَقَّهُ»

«If you insist, then give the street its rights.»

They asked, "What are the rights of the street, O Messenger of Allāh?" He said,

[1] Aṭ-Ṭabari 19:153.

[2] Muslim 3:1699.

«غَضُّ الْبَصَرِ، وَكَفُّ الْأَذَى، وَرَدُّ السَّلَامِ، وَالْأَمْرُ بِالْمَعْرُوفِ، وَالنَّهْيُ عَنِ الْمُنْكَرِ،

«Lower your gaze, return the greeting of Salām, enjoin what is good and forbid what is evil.»^[1]

Abu Al-Qāsim Al-Baghawī recorded that Abu Umāmah said, "I heard the Messenger of Allāh ﷺ say:

«أَكْفُلُوا لِي سِتًّا أَكْفُلُ لَكُمْ بِالْحَيَّةِ: إِذَا حَدَّثَ أَحَدُكُمْ فَلَا يَكْذِبْ، وَإِذَا أَثِمْنَ فَلَا يَخُنْ، وَإِذَا وَعَدَ فَلَا يُخْلِفْ، وَغَضُّوا أَبْصَارَكُمْ، وَكَفُّوا أَيْدِيَكُمْ، وَاحْفَظُوا فُرُوجَكُمْ»

«Guarantee me six things and I will guarantee you Paradise: when any one of you speaks, he should not lie; if he is entrusted with something, he should not betray that trust; if he makes a promise, he should not break it; lower your gaze; restrain your hands; and protect your private parts.»^[2]

Since looking provokes the heart to evil, Allāh commanded (the believers) to protect their private parts just as he commanded them to protect their gaze which can lead to that. So he said:

﴿قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ﴾

«Tell the believing men to lower their gaze, and protect their private parts.»

Sometimes protecting the private parts may involve keeping them from committing Zinā, as Allāh says:

﴿وَالَّذِينَ هُمْ يُرْوَعُونَ﴾

«And those who guard their chastity» [23:5].

Sometimes it may involve not looking at certain things, as in the Ḥadīth in Musnad Aḥmad and the Sunan:

«احْفَظْ عَوْرَتَكَ إِلَّا مِنْ زَوْجِكَ أَوْ مَا مَلَكَتْ يَمِينُكَ»

«Guard your private parts except from your wife and those whom your right hands possess.»^[3]

[1] *Faṭḥ Al-Bārī* 5:134.

[2] *Tārīkh Al-Khaṭīb* 7:392, Aṭ-Ṭabarānī in *Al-Mu'jam Al-Kabīr* 8:314, Ibn Ḥibbān in *Al-Majrūhīn* 2:204.

[3] Aḥmad 5:3, Abu Dāwūd 4:304, Aṭ-Tirmidhī 8:53, An-Nasā'ī in *Al-Kubrā* 5:313, Ibn Mājah 1:618

﴿ذَلِكَ أَتَىٰ لَهُ﴾

«That is purer for them.» means, it is purer for their hearts and better for their commitment to religion, as it was said: Whoever protects his gaze, Allāh will illuminate his understanding, or his heart.

﴿إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ﴾

«Verily, Allāh is All-Aware of what they do.» This is like the *Āyah* :

﴿يَعْلَمُ سَائِرَةَ الْغَيْبِ وَمَا تَخْفَى السُّدُورُ﴾

«Allāh knows the fraud of the eyes and all that the breasts conceal.» [40:19]

In the *Ṣaḥīḥ* it is recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«كُتِبَ عَلَى ابْنِ آدَمَ حَقُّهُ مِنَ الزِّنَا أَدْرَكَ ذَلِكَ لَا مَحَالَةَ، فَوَانِ الْمَبِينِ النَّظَرُ، وَزَنَا اللِّسَانِ الطَّلُوعُ، وَزَنَا الْأَذُنِّ السَّمْعُ، وَزَنَا الْيَدَيْنِ الْبَطْنُ، وَزَنَا الرُّجُلَيْنِ الْخَطَى، وَالنَّفْسُ تَمْنَى وَتَنْتَهِي، وَالْفَرْجُ يَصْدُقُ ذَلِكَ أَوْ يَكْذِبُهُ»

«The son of Ādam has his share of Zinā decreed for him, and he will commit that which has been decreed. The Zinā of the eyes is looking; the Zinā of the tongue is speaking; the Zinā of the ears is listening; the Zinā of the hands is striking; and the Zinā of the feet is walking. The soul wishes and desires, and the private parts confirm or deny that.»

It was recorded by Al-Bukhārī without a complete chain.^[1] Muslim recorded a similar report with a different chain of narration.^[2]

Many of the Salaf said, "They used to forbid men from staring at beardless handsome boys."

﴿وَقُلْ لِلزَّوْجَتِ بِمَضْمُونٍ مِنْ أَبْصَارِهِمْ وَحَفَظَانِ فُرُوجِهِمْ وَلَا يَبْدِيكَ زِينَتُهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُوهِهِنَّ وَلَا يَبْدِيكَ زِينَتُهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ أَتْلَبُكَ غَيْرَ أُولَىٰ إِلَازِمٍ مِنَ الرِّجَالِ أَوْ

[1] *Faṭḥ Al-Bārī* 11:28.

[2] Muslim 4:2047.

الْطُّفُلِ الذَّيْبِ لَمْ يَلْهَوْا عَنْ عَوْرَتِ الْإِنْسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ
رِيثِهِنَّ وَتَوْبُوا إِلَى اللَّهِ جَمِيعًا إِنَّهُ سَمِيعٌ غَفُورٌ ﴿٣١﴾

﴿31. And tell the believing women to lower their gaze, and protect their private parts and not to show off their adornment except that which is apparent, and to draw their veils all over their Juyūb and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons, or their women, or their right hand possessions, or the Tābi'in among men who do not have desire, or children who are not aware of the nakedness of women. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allāh to forgive you all, O believers, that you may be successful.﴾

The Rulings of Ḥijāb

This is a command from Allāh to the believing women, and jealousy on His part over the wives of His believing servants. It is also to distinguish the believing women from the women of the *Jāhiliyyah* and the deeds of the pagan women. The reason for the revelation of this Āyah was mentioned by Muqātil bin Ḥayyān, when he said: "We heard - and Allāh knows best - that Jābir bin 'Abdullāh Al-Anṣārī narrated that Asmā' bint Murshidah was in a house of hers in Bani Hārithah, and the women started coming in to her without lower garments so that the anklets on their feet could be seen, along with their chests and forelocks. Asmā' said: 'How ugly this is!' Then Allāh revealed:

﴿وَقُلْ لِلْمُؤْمِنَاتِ يَنْقُضْنَ مِنْ أَصْنَانِهِنَّ﴾

﴿And tell the believing women to lower their gaze...﴾^[1]

And Allāh says:

﴿وَقُلْ لِلْمُؤْمِنَاتِ يَنْقُضْنَ مِنْ أَصْنَانِهِنَّ﴾

﴿And tell the believing women to lower their gaze﴾

^[1] This is a *Mursal* narration recorded by Ibn Abi Ḥātim, no. 14389.

meaning, from that which Allāh has forbidden them to look at, apart from their husbands.

[Some] scholars said that it is permissible for women to look at non-*Maḥram* men without desire, as it was recorded in the *Ṣaḥīḥ* that the Messenger of Allāh ﷺ was watching the Ethiopians playing with spears in the *Masjid* on the day of 'Id, and 'Ā'ishah the Mother of the believers was watching them from behind him and he was concealing her from them, until she got bored and went away.^[1]

﴿وَيَحْفَظْنَ أَوْرَاقَهُنَّ﴾

﴿and protect their private parts﴾. Sa'īd bin Jubayr said: "From immoral actions." Abu Al-'Āliyah said: "Every *Āyah* of the Qur'ān in which protecting the private parts is mentioned means protecting them from *Zinā*, except for this *Āyah* -

﴿وَيَحْفَظْنَ أَوْرَاقَهُنَّ﴾

﴿and protect their private parts﴾, which means protecting them from being seen by anybody.^[2]

﴿وَلَا يُبَيِّنُ رِيشَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا﴾

﴿and not to show off their adornment except that which is apparent,﴾

means, they should not show anything of their adornment to non-*Maḥram* men except for whatever it is impossible to hide. Ibn Mas'ūd said: "Such as clothes and outer garments."^[3]

Meaning what the Arab women used to wear of the veil which covered their clothes and whatever showed from underneath the outer garment. There is no blame on her for this, because this is something that she cannot conceal. Similar to that is what appears of her lower garment and what she cannot conceal. Al-Ḥasan, Ibn Sīrīn, Abu Al-Jawzā', Ibrāhīm An-Nakha'i and others also had the same view as Ibn Mas'ūd.^[4]

﴿وَلْيَضْحَكُنَّ يَخْفَيْنَ عَنْ جُنُوبِهِنَّ﴾

[1] Al-Bukhārī no. 454, etc.

[2] Aṭ-Ṭabari 19:154.

[3] Aṭ-Ṭabari 19:156.

[4] Aṭ-Ṭabari 19:156.

﴿and to draw their veils all over their Juyūb﴾

means that they should wear the outer garment in such a way as to cover their chests and ribs, so that they will be different from the women of the *Jāhiliyyah*, who did not do that but would pass in front of men with their chests completely uncovered, and with their necks, forelocks, hair and earrings uncovered. So Allāh commanded the believing women to cover themselves, as He says:

﴿يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِيْنَ عَنْهُنَّ مِنْ جَلْبَابِهِنَّ ذَٰلِكَ أَذْكُرُ ۚ لَا يُمْسِكْنَ فَلَا يُؤْذَنُ﴾

﴿O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks all over their bodies. That will be better, that they should be known, so as not to be annoyed﴾ [33:59]

And in this noble Āyah He said:

﴿وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ﴾

﴿and to draw their (Khumur) veils all over their Juyūb﴾

Khumur (veils) is the plural of *Khimār*, which means something that covers, and is what is used to cover the head. This is what is known among the people as a veil.

Sa'īd bin Jubayr said:

﴿وَلْيَضْرِبْنَ﴾

﴿and to draw﴾ means to pull it around and tie it securely.

﴿بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ﴾

﴿their veils all over their Juyūb﴾ means, over their necks and chests so that nothing can be seen of them.^[1]

Al-Bukhārī recorded that 'Ā'ishah, may Allāh be pleased with her, said: "May Allāh have mercy on the women of the early emigrants. When Allāh revealed the Āyah:

﴿وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ﴾

﴿and to draw their veils all over their Juyūb﴾, they tore their

[1] *Ad-Durr Al-Manthūr* 6:182.

aprons and *Akhtamar*^[1] themselves with them.^[2]

He also narrated from Ṣafīyyah bint Shaybah that 'Ā'ishah, may Allāh be pleased with her, used to say: "When this *Āyah*:

﴿وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ﴾

«and to draw their veils all over their *Juyub*» was revealed, they took their *Izars* (waistsheets) and tore them at the edges, and *Akhtamar* themselves with them.^[3]

﴿وَلَا يَبْدِيَنَّ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَاءِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ نِسَاءَ أَبْنَاءِ أَخَوَاتِهِنَّ﴾

«and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons,»

All of these are a woman's close relatives whom she can never marry (*Maḥram*) and it is permissible for her to show her adornments to them, but without making a wanton display of herself. Ibn Al-Mundhir recorded that 'Ikrimah commented on this *Āyah*,

﴿وَلَا يَبْدِيَنَّ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ﴾

«and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers...».

"The paternal uncle and maternal uncle are not mentioned here, because they may describe a woman to their sons, so a woman should not remove her *Khimār* in front of her paternal or maternal uncle."^[4] With regard to the husband, all of this is for his sake, so she should try her best when adorning herself for him, unlike the way she should appear in front of others.

[1] Ibn Kathīr is using this text to explain what he stated before it. However, it is obvious that others do not agree with this interpretation. It is not the place of the translators of this *Tafsīr* to present their own views, especially when they may contradict the author's.

[2] *Faṭḥ Al-Bāri* 8:347.

[3] *Faṭḥ Al-Bāri* 8:347.

[4] *Aṭ-Ṭabari* 19:160.

﴿أَوْ نَسَائِبَهُنَّ﴾

«or their women,» this means that she may also wear her adornment in front of other Muslim women, but not in front of the women of *Ahl Adh-Dhimmah* (Jewish and Christian women), lest they describe her to their husbands. This is prohibited for all women, but more so in the case of the women of *Ahl Adh-Dhimmah*, because there is nothing to prevent them from doing that, but Muslim women know that it is unlawful and so, would be deterred from doing it. The Messenger of Allāh ﷺ said:

«لَا تُبَايِعِ الْمَرْأَةَ الْمَرْأَةَ فَتُتَمَتَّعَ بِزَوْجِهَا كَأَنَّهُ يَنْظُرُ إِلَيْهَا»

«No woman should describe another woman to her husband so that it is as if he is looking at her.»

It was recorded in the Two *Ṣaḥīḥs* from Ibn Mas'ūd.^[1]

﴿أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ﴾

«or their right hand possessions.»

Ibn Jarīr said, "This means from among the women of the idolators. It is permissible for a Muslim woman to reveal her adornment before such a woman, even if she is an idolatress, because she is her slave-girl."^[2] This was also the view of Sa'īd bin Al-Musayyib.^[3]

Allāh says;

﴿أَوْ الَّذِينَ يَتَّبِعُونَكَ غَيْرَ أُولَى الْإِرَادَةِ مِنَ النِّسَاءِ﴾

«Tābi'in among men who do not have desire,»

such as hired servants and followers who are not at the same level as the woman and are feeble-minded and have no interest in or desire for women. Ibn 'Abbās said, "This is the kind of person who has no desire."^[4]

Ikrimah said, "This is the hermaphrodite, who does not experience erections." This was also the view of others among the Salaf. It was narrated in the *Ṣaḥīḥ* from 'Ā'ishah that a

[1] *Faḥ Al-Bāri* 9 :250.

[2] *Aṭ-Ṭabari* 19 :160.

[3] *Ad-Durr Al-Manthūr* 6:183.

[4] *Aṭ-Ṭabari* 19:161.

hermaphrodite, used to enter upon the family of the Messenger of Allāh ﷺ and they used to consider him as one of those who do not have desire, but then the Messenger of Allāh ﷺ came in when he was describing a woman with four rolls of fat in front and eight behind. The Messenger of Allāh ﷺ said,

«أَلَا أَرَى هَذَا يَعْلَمُ مَا هَهُنَا لَا يَدْخُلُنَّ عَلَيْكُمْ»

«Lo! I think this person knows what is they are; he should never enter upon you.»

He expelled him, and he stayed in Al-Baydā' and only came on Fridays to get food.^[1]

«أَوْ الْيَتَامَى الَّذِينَ لَا يَظْهَرُونَ عَلَى عَوْرَتِ النِّسَاءِ»

«or children who are not aware of the nakedness of women.»

Because they are so young they do not understand anything about women or their 'Awrah or their soft speech or their enticing ways of walking and moving. If a child is small and does not understand that, there is nothing wrong with him entering upon women, but if he is an adolescent or approaching adolescence, so that he knows and understands these things, and can make a distinction between who is beautiful and who is not, then he should not enter upon women. It was recorded in the Two *Ṣaḥīḥs* that the Messenger of Allāh ﷺ said:

«إِيَّاكُمْ وَالْذُّخُولَ عَلَى النِّسَاءِ»

«Avoid entering upon women.»

It was said, "O Messenger of Allāh, what do you think about the male in-laws?" He said:

«الْحَمْدُ: الْمَوْتُ»

«The male in-law is death.»^[2]

[1] Muslim 4:1715, 1716, Aḥmad 6:152, Abu Dāwūd 5:224, An-Nasā'ī in *Al-Kubrā* 5:395.

[2] *Fath Al-Bāri* 5:242, Muslim 4:1171. *Al-Ḥamū* refers to the male in-laws that the woman may marry if she was divorced from her husband.

The Etiquette of Women walking in the Street

Allāh's saying:

﴿وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ﴾

﴿And let them not stamp their feet...﴾

During *Jāhiliyyah*, when women walked in the street wearing anklets and no one could hear them, they would stamp their feet so that men could hear their anklets ringing. Allāh forbade the believing women to do this. By the same token, if there is any other kind of adornment that is hidden, women are forbidden to make any movements that would reveal what is hidden, because Allāh says:

﴿وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ﴾

﴿And let them not stamp their feet...﴾ to the end of it.

From that, women are also prohibited from wearing scent and perfume when they are going outside the home, lest men should smell their perfume. Abu 'Isā At-Tirmidhi recorded that Abu Mūsā, may Allāh be pleased with him, said that the Prophet ﷺ said:

«كُلُّ عَيْنٍ زَانِيَةٌ، وَالْمَرْأَةُ إِذَا اسْتَعْطَرَتْ فَمَرَّتْ بِالْمَجْلِسِ فِيهِ كَذَا وَكَذَا»

«Every eye commits fornication and adultery, and when a woman puts on perfume and passes through a gathering, she is such and such» – meaning an adulteress.

He said, "And there is a similar report from Abu Hurayrah, and this is *Ḥasan Ṣaḥīḥ*."^[1] It was also recorded by Abu Dāwud and An-Nasā'ī.^[2]

By the same token, women are also forbidden to walk in the middle of the street, because of what this involves of wanton display.

Abu Dāwud recorded that Abu Usayd Al-Anṣārī said that he heard the Messenger of Allāh ﷺ, as he was coming out of the *Masjid* and men and women were mixing in the street, telling the women:

«اسْتَأْجِرْنَ فَإِنَّهُ لَيْسَ لَكِنَّ أَنْ تَحْقُقْنَ الطَّرِيقَ، عَلَيْكُنَّ بِحَافَاتِ الطَّرِيقِ»

[1] *Tuhfat Al-Aḥwadhī* 8:70.

[2] Abu Dāwud 4:400, An-Nasā'ī 8:153.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٣٥٤

الْحَمْدُ لِلَّهِ

وَأَنكِحُوا الْأَيْمَىٰ مِنكُمُ وَالصَّالِينَ مِن عِبَادِكُمْ وَإِيَّكُمْ إِن يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِن فَضْلِهِ. وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٣٥٤﴾
وَلَيْسَتِ الْمَخَالِقُ الَّذِينَ لَا يَحْدُونَ نِكَاحًا حَتَّىٰ يُغْنِيَهُمُ اللَّهُ مِن فَضْلِهِ
وَالَّذِينَ يَتَّبِعُونَ الْكِتَابَ يَمَّا مَلَكَتْ أَيْمَنُكُمْ فَكَايِبُوهُمْ إِن عِلْمُكُمْ فِيهِمْ خَيْرٌ وَأَن تُوْهُم مِّن مَّالِ اللَّهِ الَّذِي آتَاكُمْ وَلَا تُكْرِهُوا أَفْعِيَكُمْ عَلَى الْإِغَاءِ إِن أَرَدْتُمْ حَصْنًا لِّبَنَاتِكُمْ أَعْرَضَ الْحَيَوةُ
الَّذِي تَأْمَنُ بِكُمْ هُنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِمْ غَفُورٌ رَّحِيمٌ
﴿٣٥٥﴾ وَلَقَدْ أَرْسَلْنَا إِلَيْكُمْ آيَاتٍ مُّبِينَاتٍ وَمَثَلًا لِّلَّذِينَ خَلَوْا
مِّن قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٣٥٦﴾ اللَّهُ نُورُ السَّمَوَاتِ
وَالْأَرْضِ مِثْلُ نَوْرٍ، كَيْفَ تُكَفِّرُ فِيهَا بِضَاعَ الْيَصْبَاحِ فِي رَجَاجَةِ
الرَّجَاجَةِ كَأَنهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِن شَجَرَةٍ تُبْرَكُ زَيْتُونَةٍ
لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارُ
نُورٍ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ وَتَضَرَّبُ اللَّهُ الْأَمْثَلُ
لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣٥٧﴾ فِي يَوْمٍ أُذِنَ لِلَّهِ أَن يُرْفَعَ
وَيَذْكَرَ فِيهَا أَسْمُهُ، يُسَبِّحُ لَهُ فِيهَا بِالْأَعْدِ وَالْأَصَالِ ﴿٣٥٨﴾

“Keep back, for you have no right to walk in the middle of the street. You should keep to the sides of the road.”

The women used to cling to the walls so much that their clothes would catch on the walls.^[1]

﴿وَتُؤْتُوا إِلَى اللَّهِ بَيْعًا أَنَّهُ
الْمُؤْتُونَ لَكُمْ تَقْلَعُونَ﴾

“And all of you beg Allāh to forgive you all, O believers, that you may be successful.”

means, practice what you are commanded in these beautiful manners and praiseworthy characteristics, and give up the evil ways

of the people of *Jāhiliyyah*, for the greatest success is to be found in doing what Allāh and His Messenger ﷺ command and avoiding what He forbids. And Allāh is the source of strength.

﴿وَأَنكِحُوا الْأَيْمَىٰ مِنكُمُ وَالصَّالِينَ مِن عِبَادِكُمْ وَإِيَّكُمْ إِن يَكُونُوا فُقَرَاءَ يُغْنِيَهُمُ اللَّهُ مِن فَضْلِهِ
وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٣٥٤﴾ وَلَيْسَتِ الْمَخَالِقُ الَّذِينَ لَا يَحْدُونَ نِكَاحًا حَتَّىٰ يُغْنِيَهُمُ اللَّهُ مِن فَضْلِهِ
وَالَّذِينَ يَتَّبِعُونَ الْكِتَابَ يَمَّا مَلَكَتْ أَيْمَنُكُمْ فَكَايِبُوهُمْ إِن عِلْمُكُمْ فِيهِمْ خَيْرٌ وَأَن تُوْهُم مِّن مَّالِ اللَّهِ
الَّذِي آتَاكُمْ وَلَا تُكْرِهُوا أَفْعِيَكُمْ عَلَى الْإِغَاءِ إِن أَرَدْتُمْ حَصْنًا لِّبَنَاتِكُمْ أَعْرَضَ الْحَيَوةُ
وَمَن يَكْرِهُهُنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِمْ غَفُورٌ رَّحِيمٌ ﴿٣٥٥﴾ وَلَقَدْ أَرْسَلْنَا إِلَيْكُمْ آيَاتٍ مُّبِينَاتٍ وَمَثَلًا

[1] Abu Dāwud 5:422. This is a weak narration, there are other narrations to support the meaning of the *Hadīth* which would classify it as *Hasan*. See *Ṣaḥīḥ Al-Jāmi' Aṣ-Ṣaḥīḥ*.

يَا أَيُّهَا الَّذِينَ آمَنُوا مِنْكُمْ ذُرِّيَّتُكُمْ وَبَنَاتُكُمْ يُغْنِيَنَّكُمْ وَاللَّهُ الْغَنِيُّ ۝

﴿32. And marry those among you who are single (Al-Ayāmā) and the pious of your servants and maidservants. If they be poor, Allāh will enrich them out of His bounty. And Allāh is All-Sufficient, All-Knowing.﴾

﴿33. And let those who find not the financial means for marriage keep themselves chaste, until Allāh enriches them of His bounty. And such of your servants as seek a writing (of emancipation), give them such writing, if you find that there is good and honesty in them. And give them something (yourselves) out of the wealth of Allāh which He has bestowed upon you. And force not your slave-girls to prostitution, if they desire chastity, in order that you may make a gain in the goods of this worldly life. But if anyone compels them, then after such compulsion, Allāh is Oft-Forgiving, Most Merciful.﴾

﴿34. And indeed We have sent down for you Āyāt that make things plain, and the example of those who passed away before you, and an admonition for those who have Taqwā.﴾

The Command to marry

These clear Āyāt include a group of unambiguous rulings and firm commands.

﴿وَالْيَاكُفْرُ الْأَيْمَنُ يَكْرُ﴾

﴿And marry those among you who are single (Al-Ayāmā)....﴾

This is a command to marry. The Prophet ﷺ said:

يَا مَعْشَرَ الشَّبَابِ، مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغْنَىٰ لِلْبَصَرِ وَأَخْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصُّرْمَةِ فَإِنَّهُ لَهُ دِجَاءٌ

‘O young men, whoever among you can afford to get married, let him marry, for it is more effective in lowering the gaze and protecting the private parts. Whoever cannot do that, then let him fast, for it is a protection for him.’

This was recorded in the Two Ṣaḥīḥs from the Ḥadīth of Ibn Mas‘ūd.^[1] In the Sunan, it was recorded from more than one

^[1] *Faṭḥ Al-Bārī* 9:14, Muslim 2:1019.

person that the Messenger of Allāh ﷺ said:

«تَزَوَّجُوا تَوَالِدُوا تَتَسَلَّوْا فَإِنِّي مُبَاهٍ بِكُمْ الْيَوْمَ الْقِيَامَةَ»

«Marry and have children, for I will be proud of you before the nations on the Day of Resurrection.»^[1]

The word *Al-Ayāmā*, the plural form of *Ayyim*, is used to describe a woman who has no husband and a man who has no wife, regardless of whether they have been married and then separated, or have never been married at all. Al-Jawhari reported this from the scholars of the (Arabic) language, and the word is applied to men and women alike.

﴿إِن يَكُونُوا فَقْرًا يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ﴾

«If they be poor, Allāh will enrich them out of His bounty.»

‘Ali bin Abi Ṭalhah reported from Ibn ‘Abbās: “Allāh encouraged them to get married, commanded both free men and servants to get married, and He promised to enrich them.”^[2]

﴿إِن يَكُونُوا فَقْرًا يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ﴾

«If they be poor, Allāh will enrich them out of His bounty.»

It was recorded that Ibn Mas‘ūd said: “Seek the richness through marriage, for Allāh says:

﴿إِن يَكُونُوا فَقْرًا يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ﴾

«If they be poor, Allāh will enrich them out of His bounty.»”

This was recorded by Ibn Jarīr.^[3]

Al-Baghawī also recorded something similar from ‘Umar.^[4]

It was reported from Al-Layth from Muḥammad bin ‘Ajlān from Sa‘īd Al-Maqburi from Abu Hurayrah that the Messenger of Allāh ﷺ said:

«ثَلَاثَةٌ حَقٌّ عَلَى اللَّهِ عَزُّهُمْ: النَّائِحُ يُرِيدُ الْعَفَاةَ، وَالْمُكَاتِبُ يُرِيدُ الْأَدَاءَ، وَالْفَارِزُ فِي سَبِيلِ اللَّهِ»

[1] A report with similar wording was narrated by Abu Dāwūd and An-Nasā’ī

[2] Aṭ-Ṭabari 19:166

[3] Aṭ-Ṭabari 19:166

[4] Al-Baghawī 3:342

«There are three whom it is a right upon Allāh to help: one who gets married seeking chastity; a slave who makes a contract with his master with the aim of buying his freedom; and one who fights for the sake of Allāh.»

This was recorded by Imām Aḥmad, At-Tirmidhi, An-Nasāʾī and Ibn Mājah.^[1]

The Prophet ﷺ performed the marriage of a man who owned nothing but his waist wrap, and could not even buy a ring made of iron, but he still married him to that woman, making the *Mahr* his promise to teach her whatever he knew of the Qurʾān. And it is known from the generosity and kindness of Allāh that He provided him with whatever was sufficient for her and for him.

The Command to keep Oneself Chaste if One is not able to get married

Allah's saying:

﴿وَلْيَسْتَصِفِ الَّذِينَ لَا يَجِدُونَ كِفَايَةً يَتَّبِعُهُمُ اللَّهُ مِنْ فَضْلِهِ﴾

«And let those who find not the financial means for marriage keep themselves chaste, until Allāh enriches them of His bounty.»

This is a command from Allāh to those who do not have the means to get married: they are to keep themselves chaste and avoid unlawful things, as the Prophet ﷺ said:

«يَا مَعْشَرَ الشَّبَابِ مَنْ اسْتَطَاعَ بَيْنَكُمْ الْبَاءَةَ فَلْيَتَزَوَّجْ فَإِنَّهُ أَغْضُ لِلْبَصَرِ وَأَخْضَرُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وَجَاءٌ»

«O young men, whoever among you can afford to get married, let him marry, for it is more effective in lowering the gaze and protecting the private parts. Whoever cannot do that, then let him fast, for it is a protection for him.»^[2]

This Āyah is general in meaning, and the Āyah in Sūrat An-Nisā' is more specific, where Allāh says:

^[1] Aḥmad 2:251, Tuhfat Al-Aḥwadhī 5:296, An-Nasāʾī 6:61, Ibn Mājah 2:841

^[2] Fath Al-Bāri 9:14.

﴿وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكَحَ الْغَنَاءَ﴾

﴿And whoever of you have not the means wherewith to wed free believing women﴾

until His statement;

﴿وَأَنْ تَصْبِرُوا خَيْرٌ لَكُمْ﴾

﴿but it is better for you that you practise self-restraint﴾ [4:25]

meaning, it is better for you to be patient and refrain from marrying slave-girl, because any child that is born will also be a slave.

﴿وَاللَّهُ غَفُورٌ رَحِيمٌ﴾

﴿and Allāh is Oft-Forgiving, Most Merciful﴾ [4:25].

﴿وَالَّذِينَ الَّذِينَ لَا يَجِدُونَ نِكَاحًا﴾

﴿And let those who find not the financial means for marriage keep themselves chaste.﴾

Ikrimah said, "This refers to a man who sees a woman and it is as if he feels desire; if he has a wife then let him go to her and fulfill his desire with her, and if he does not have a wife, then let him ponder the kingdom of heaven and earth until Allāh grants him means of livelihood."

The Command to grant Slaves a Contract of Emancipation

﴿وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِنْكُمْ لِيُحَرِّرُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا﴾

﴿And such of your servants as seek a writing (of emancipation), give them such writing, if you find that there is good and honesty in them.﴾

This is a command from Allāh to slave-owners: if their servants ask them for a contract of emancipation, they should write it for them, provided that the servant has some skill and means of earning so that he can pay his master the money that is stipulated in the contract.

Al-Bukhārī said: "Rawḥ narrated from Ibn Jurayj: 'I said to 'Atā', 'If I know that my servant has money, is it obligatory for me to write him a contract of emancipation?' He said, 'I do

not think it can be anything but obligatory." 'Amr bin Dīnār said: "I said to 'Atā', 'Are you narrating this from anybody?' He said, 'No,' then he told me that Mūsā bin Anas told him that Sīrīn, who had a lot of money, asked Anas for a contract of emancipation and he refused. So he went to 'Umar (bin Al-Khaṭṭāb), may Allāh be pleased with him, and he said, 'Write it for him.' He refused, so 'Umar hit him with his whip and recited,

﴿لَكَرَبُّهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا﴾

﴿give them such writing, if you find that there is good and honesty in them.﴾

Then he wrote the contract." This was mentioned by Al-Bukhārī with a disconnected chain of narration.^[1] It was also narrated by 'Abdur-Razzāq who said Ibn Jurayj told them: I said to 'Atā', "If I know that my servant has some money, is it obligatory for me to write him a contract of emancipation?" He said, 'I do not think it can be anything but obligatory.'^[2] [It was also said by 'Amr bin Dīnār who said, "I said to 'Atā', 'Are you narrating this from anybody?' He said, 'No.'"] Ibn Jarīr recorded that Sīrīn wanted Anas bin Mālik to write a contract of emancipation and he delayed, then 'Umar said to him, "You should certainly write him a contract of emancipation." Its chain of narrators is Ṣaḥīḥ.^[3]

Allāh's saying:

﴿إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا﴾

﴿if you find that there is good and honesty in them.﴾

Some of them said (this means) trustworthiness. Some said: "Honesty," and others said: "A skill and ability to earn."

﴿وَأَوْفُوا بِمِنْ مَالِ اللَّهِ الَّذِي مَاتَكُمْ﴾

﴿And give them something out of the wealth of Allāh which He has bestowed upon you.﴾

This is the share of the wealth of Zakāh that Allāh stated to be their right. This is the opinion of Al-Ḥasan, 'Abdur-Raḥmān

[1] Fath Al-Bāri 5:219.

[2] 'Abdur-Razzāq 8:371.

[3] Aṭ-Ṭabari 19:167.

bin Zayd bin Aslam and his father and Muqātil bin Ḥayyān. It was also the opinion favored by Ibn Jarīr.^[1]

﴿وَأَنْتُمْ مِنْ مَالِ اللَّهِ الَّذِي أَنْتُمْ﴾

﴿And give them something out of the wealth of Allāh which He has bestowed upon you.﴾

Ibrāhīm An-Nakha'ī said, "This is urging the people, their masters and others." This was also the view of Buraydah bin Al-Ḥuṣayb Al-Aslami and Qatādah. Ibn 'Abbās said: "Allāh commanded the believers to help in freeing slaves."

The Prohibition of forcing One's Slave-Girls to commit Zinā

Allāh's saying:

﴿وَلَا تُكْرِهُوا فَتَيَاتِكُمْ عَلَى الْفُلَاءِ﴾

﴿And force not your slave-girls to prostitution...﴾

Among the people of the *Jāhiliyyah*, there were some who, if he had a slave-girl, he would send her out to commit Zinā and would charge money for that, which he would take from her every time. When Islām came, Allāh forbade the believers to do that. The reason why this *Āyah* was revealed, according to the reports of a number of earlier and later scholars of *Tafsīr*, had to do with 'Abdullāh bin Ubayy bin Salūl. He had slave-girls whom he used to force into prostitution so that he could take their earnings and because he wanted them to have children which would enhance his status, or so he claimed.

Reports narrated on this Topic

In his *Musnad*, Al-Ḥāfiẓ Abu Bakr Aḥmad bin 'Amr bin 'Abd Al-Khālīq Al-Bazzār, may Allāh have mercy on him, recorded that Az-Zuhri said, "Abdullāh bin Ubayy bin Salūl had a slave-girl whose name was Mu'ādhah, whom he forced into prostitution. When Islām came, the *Āyah*

﴿وَلَا تُكْرِهُوا فَتَيَاتِكُمْ عَلَى الْفُلَاءِ﴾

﴿And force not your slave-girls to prostitution...﴾ was

[1] At-Ṭabari 19:173, Al-Baghawi 3:343.

revealed.^[1]

Al-A'mash narrated from Abu Sufyān that Jābir said concerning this Āyah, "This was revealed about a slave-girl belonging to 'Abdullāh bin Ubayy bin Salūl whose name was Musaykah. He used to force her to commit immoral actions, but there was nothing wrong with her and she refused. Then Allāh revealed this Āyah:

﴿وَلَا تُكْرِهُوا فَتَيَاتِكُمْ عَلَى الْبَغَاءِ﴾

«And force not your slave-girls to prostitution,» until His saying;

﴿وَمَنْ يُكْرِهُهُنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَحِيمٌ﴾

«But if anyone compels them, then after such compulsion, Allāh is Oft-Forgiving, Most Merciful.»^[2]

An-Nasā'ī also recorded something similar.^[3]

Muqātil bin Hayyān said, "I heard – and Allāh knows best – that this Āyah was revealed about two men who used to force two slave-girls of theirs (into prostitution). One of them was called Musaykah who belonged to [the Anṣārī], and Umaymah the mother of Musaykah belonged to 'Abdullāh bin Ubayy. Mu'adhah and Arwā were in the same situation. Then Musaykah and her mother came to the Prophet ﷺ and told him about that. Then Allāh revealed:

﴿وَلَا تُكْرِهُوا فَتَيَاتِكُمْ عَلَى الْبَغَاءِ﴾

«And force not your slave-girls to prostitution,» meaning Zinā.^[4]

﴿إِنْ أَرَدْنَ ضَمًّا﴾

«if they desire chastity,» means, if they want to be chaste, which is the case with the majority of slave-girls.

﴿فَتَنْتَرَوْا عَرَضَ الْحَيَاةِ الدُّنْيَا﴾

«in order that you may make a gain in the goods of this worldly life.»

[1] Kashf Al-Astār 3:61.

[2] Aṭ-Ṭabari 19:174.

[3] An-Nasā'ī in Al-Kubrā 6:419.

[4] Ad-Durr Al-Manthūr 6:193

meaning, from the money they earn and their children. The Messenger of Allāh ﷺ forbade the money earned by the cupper, the prostitute and the fortune-teller.^[1] According to another report:

«مَنْزِلُ الْبَيْتِ خَيْبٌ وَمَنْزِلُ الْحَمَامِ خَيْبٌ، وَمَنْزِلُ الْكَلْبِ خَيْبٌ»

«The earnings of a prostitute are evil, the earnings of a cupper are evil, and the price of a dog is evil.»^[2]

«وَمَنْ يَكْرِهَهُمْ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِمْ غَفُورٌ رَحِيمٌ»

«But if anyone compels them, then after such compulsion, Allāh is Oft-Forgiving, Most Merciful.»

meaning, towards them, as has already been stated in the Ḥadīth narrated from Jābir.^[3] Ibn Abi Ṭalḥah narrated that Ibn 'Abbās said, "If you do that, then Allāh is Oft-Forgiving, Most Merciful, and their sin will be on the one who forced them to do that."^[4] This was also the view of Mujāhid, 'Aṭā' Al-Khurāsāni, Al-A'mash and Qatādah.^[5]

After explaining these rulings in detail, Allāh says:

«وَلَقَدْ أَرْسَلْنَا إِلَيْكُمْ آيَاتٍ مُبِينَاتٍ»

«And indeed We have sent down for you Āyāt that make things plain,»

meaning, in the Qur'ān there are Āyāt which are clear and explain matters in detail.

«وَمَثَلًا مِّنَ الَّذِينَ خَلَوْا مِن قَبْلِكَ»

«and the example of those who passed away before you,»

means, reports about the nations of the past and what happened to them when they went against the commandments of Allāh, as Allāh says:

«فَتَجَمَّعَتُهُمْ سُلَافًا وَمَثَلًا لِّلْآخِرِينَ ﴿١٩﴾»

[1] Muslim 3:1198

[2] Muslim 3:1199

[3] An-Nasā'ī in Al-Kubrā 6:419

[4] Aṭ-Ṭabari 19:175

[5] Aṭ-Ṭabari 19:175, 176, Ad-Durr Al-Manthūr 6:195

«And We made them a precedent, and an example to later generations.» [43:56];

We made them a lesson, i.e., a rebuke for committing sin and forbidden deeds.

﴿الْمُتَّقِينَ﴾

«for those who have Taqwā.» meaning, for those who remember and fear Allāh.

﴿اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ. كَيْشْكُورٍ فِيهَا مِصْبَاحٌ الْيَصْلُحُ فِي لُجَاةِ الزُّبَابَةِ كَأَنَّا كَوْنُكَ دَرِيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَنَسِفْهُ مَاءُ نُّورٍ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَبَضَرِيبُ اللَّهِ الْأَقْتَلُ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

435. Allāh is the Light of the heavens and the earth. The parable of His Light is as a niche and within it a lamp: the lamp is in a glass, the glass as it were a star Durriyyun, lit from a blessed tree, an olive, neither of the east nor of the west, whose oil would almost glow forth, though no fire touched it. Light upon Light! Allāh guides to His Light whom He wills. And Allāh sets forth parables for mankind, and Allāh is All-Knower of everything.»

The Parable of the Light of Allāh

‘Ali bin Abi Ṭalḥah reported that Ibn ‘Abbās said:

﴿اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ﴾

«Allāh is the Light of the heavens and the earth.» means, the Guide of the inhabitants of the heavens and the earth.^[1] Ibn Jurayj said: "Mujāhid and Ibn ‘Abbās said concerning the Āyah:

﴿اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ﴾

«Allāh is the Light of the heavens and the earth.»

He is controlling their affairs and their stars and sun and moon.^[2]

[1] Aṭ-Ṭabari 19:177.

[2] Aṭ-Ṭabari 19:177.

As-Suddi said concerning the *Āyah*:

﴿اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ﴾

﴿Allāh is the Light of the heavens and the earth.﴾

by His Light the heavens and earth are illuminated.

In the Two *Ṣaḥīḥs*, it is recorded that Ibn 'Abbās, may Allāh be pleased with him, said: "When the Messenger of Allāh ﷺ got up to pray at night, he would say:

«اللَّهُمَّ لَكَ الْحَمْدُ، أَنْتَ قَيُّمُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ»

«O Allāh, to You be praise, You are the Sustainer of heaven and earth and whoever is in them. To You be praise, You are the Light of the heavens and the earth and whoever is in them.»^[1]

It was narrated that Ibn Mas'ūd said, "There is no night or day with your Lord; the Light of the Throne comes from the Light of His Face."^[2]

﴿مَثَلُ نُورِهِ﴾

﴿The parable of His Light﴾ There are two views concerning the meaning of the pronoun (His). The first is that it refers to Allāh, may He be glorified and exalted, meaning that the parable of His guidance in the heart of the believer is

﴿كَنْكَرٍ﴾

﴿as a niche﴾ This was the view of Ibn 'Abbās.^[3] The second view is that the pronoun refers to the believer, which is indicated by the context of the words and implies that the parable of the light in the heart of the believer is as a niche. So the heart of the believer and what he is naturally inclined to of guidance and what he learns of the Qur'ān which is in accordance with his natural inclinations are, as Allāh says:

﴿أَفَمَنْ كَانَ عَلَىٰ يَتَرٍ مِّنْ رَبِّهِ. يَتْلُوهُ شَاهِدٌ مِّنْهُ﴾

[1] *Faḥṣ al-Bārī* 5:3, Muslim 1:532.

[2] See the discussion of *Āyah* no. 86 of *Sūrat Al-Mu'minūn*.

[3] *Aṭ-Ṭabarī* 19:179.

«Can they who rely on a clear proof from their Lord, and whom a witness from Him recites it (can they be equal with the disbelievers)» [11:17].

The heart of the believer in its purity and clarity is likened to a lamp in transparent and jewel-like glass, and the Qur'ān and *Shari'ah* by which it is guided are likened to good, pure, shining oil in which there is no impurity or deviation.

﴿كَيْفَ تَكُونُ﴾

«as (if there were) a niche» Ibn 'Abbās, Mujāhid, Muḥammad bin Ka'b and others said, "This refers to the position of the wick in the lamp."^[1] This is well-known, and hence Allāh then says:

﴿فِيهَا مِصْبَاحٌ﴾

«and within it a lamp.» This is the flame that burns brightly. Or it was said that the niche is a niche in the house. This is the parable given by Allāh of obedience towards Him. Allāh calls obedience to Him as light, then He calls it by other numerous names as well. Ubayy bin Ka'b said, "The lamp is the light, and this refers to the Qur'ān and the faith that is in his heart."^[2] As-Suddi said, "It is the lamp."

﴿الْمِصْبَاحُ فِي زُجْجَةٍ﴾

«the lamp is in a glass,» means, this light is shining in a clear glass. Ubayy bin Ka'b and others said, "This is the likeness of the heart of the believer."^[3]

﴿الزُّجْجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ﴾

«the glass as it were a star Durriyyun,» Some authorities recite the word *Durriyyun* with a *Ḍammah* on the *Dāl* and without a *Hamzah*, which means pearls, i.e., as if it were a star made of pearls (*Durr*). Others recite it as *Dirri'un* or *Durri'un*, with a *Kasrah* on the *Dāl*, or *Ḍammah* on the *Dāl*, and with a *Hamzah* at the end, which means reflection (*Dir*), because if something is shone on the star it becomes brighter than at any other time. The Arabs call the stars they do not know *Darār*. Ubayy bin

[1] At-Ṭabari 19:180, 183.

[2] At-Ṭabari 19:181

[3] At-Ṭabari 19:178

Ka'b said: a shining star. Qatadah said: "Huge, bright and clear."

﴿يُوقَدُ مِنْ شَجَرٍ مُبَارَكٍ﴾

«lit from a blessed tree,» means, it is derived from olive oil, from a blessed tree.

﴿زَيْتُونٍ﴾

«an olive,» This refers to the blessed tree mentioned previously.

﴿لَا شَرْقِيٍّ وَلَا غَرْبِيٍّ﴾

«neither of the east nor of the west,» means, it is not in the eastern part of the land so that it does not get any sun in the first part of the day, nor is it in the western part of the land so that it is shaded from the sun before sunset, but it is in a central position where it gets sun from the beginning of the day until the end, so its oil is good and pure and shining.

Ibn Abi Hātim recorded that Ibn 'Abbās commented on:

﴿زَيْتُونٍ لَا شَرْقِيٍّ وَلَا غَرْبِيٍّ﴾

«an olive, neither of the east nor of the west,»

"This is a tree in the desert which is not shaded by any other tree or mountain or cave, nothing covers it, and this is best for its oil."^[1] Mujāhid commented on:

﴿لَا شَرْقِيٍّ وَلَا غَرْبِيٍّ﴾

«neither of the east nor of the west,»

saying: "It is not in the east where it will get no sun when the sun sets, nor is it in the west where it will get no sun when the sun rises, but it is in a position where it will get sun both at sunrise and sunset."^[2] Sa'īd bin Jubayr commented:

﴿زَيْتُونٍ لَا شَرْقِيٍّ وَلَا غَرْبِيٍّ يَكَادُ زَيْتُهَا يُضِيءُ﴾

«an olive, neither of the east nor of the west, whose oil would almost glow forth (of itself)»

"This is the best kind of oil. When the sun rises it reaches the tree from the east and when it sets it reaches it from the west,

[1] Ibn Abi Hātim 8:2600.

[2] Aṭ-Ṭabari 19:186.

so the sun reaches it morning and evening, so it is not counted as being in the east or in the west."

﴿يَكَادُ زَيْتُهَا يَبِينُ وَلَوْ لَمْ تَسْسَهُ نَارٌ﴾

«whose oil would almost glow forth (of itself), though no fire touched it.»

‘Abdur-Rahmān bin Zayd bin Aslam said (this means) because the oil itself is shining.^[1]

﴿نُورٌ عَلَى نُورٍ﴾

«Light upon Light!» Al-‘Awfi narrated from Ibn ‘Abbās that this meant the faith and deeds of a person.^[2] As-Suddi said:

﴿نُورٌ عَلَى نُورٍ﴾

«Light upon Light!»

"Light of the fire and the light of the oil: when they are combined they give light, and neither of them can give light without the other. Similarly the light of the Qur’ān and the light of faith give light when they are combined, and neither can do so without the other."^[3]

﴿يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ﴾

«Allāh guides to His Light whom He wills.» means, Allāh shows the way to the ones whom He chooses, as it says in the Ḥadīth recorded by Imām Aḥmad from ‘Abdullāh bin ‘Amr, who said, "I heard the Messenger of Allāh ﷺ say:

«إِنَّ اللَّهَ تَعَالَى خَلَقَ خَلْقَهُ فِي ظُلْمَةٍ ثُمَّ أَلْقَى عَلَيْهِمْ مِنْ نُورِهِ يَوْمَئِذٍ، فَمَنْ أَصَابَ مِنْ نُورِهِ يَوْمَئِذٍ اهْتَدَى وَمَنْ أَخْطَأَ ضَلَّ فَلِذَلِكَ أَقُولُ: جَفَّ الْقَلَمُ عَلَى عِلْمِ اللَّهِ عَزَّ وَجَلَّ»

«Allāh created His creation in darkness, then on the same day He sent His Light upon them. Whoever was touched by His Light on that day will be guided and whoever was missed will be led astray. Hence I say: the pens have dried in accordance with the knowledge of Allāh, may He be glorified.»^[4]

[1] Aṭ-Ṭabari 19:183.

[2] Aṭ-Ṭabari 19:182.

[3] Ad-Durr Al-Manthūr 6:202.

[4] Aḥmad 2:176.

﴿وَيَضْرِبُ اللَّهُ الْأَمْثَلَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

﴿And Allāh sets forth parables for mankind, and Allāh is All-Knower of everything.﴾

Having mentioned this parable of the Light of His guidance in the heart of the believer, Allāh ends this Āyah with the words:

﴿وَيَضْرِبُ اللَّهُ الْأَمْثَلَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

﴿And Allāh sets forth parables for mankind, and Allāh is All-Knower of everything.﴾

meaning, He knows best who deserves to be guided and who deserves to be led astray.

Imām Aḥmad recorded that Abu Sa'īd Al-Khudrī said, "The Messenger of Allāh ﷺ said:

«الْقُلُوبُ أَرْبَعَةٌ: قَلْبٌ أَجْرَدٌ فِيهِ مِثْلُ السَّرَاجِ يُزِيرُ، وَقَلْبٌ أَغْلَفٌ مَرْبُوطٌ عَلَى غَلَاظِهِ، وَقَلْبٌ مَكْشُوفٌ، وَقَلْبٌ مُضْفَعٌ. فَأَمَّا الْقَلْبُ الْأَجْرَدُ: قَلْبُ الْمُؤْمِنِ سِرَاجُهُ فِي نُورِهِ، وَأَمَّا الْقَلْبُ الْأَغْلَفُ قَلْبُ الْكَافِرِ، وَأَمَّا الْقَلْبُ الْمَكْشُوفُ قَلْبُ الْمُتَابِعِ، عَرَفَ ثُمَّ أَنْكَرَ، وَأَمَّا الْقَلْبُ الْمُضْفَعُ فَقَلْبٌ فِيهِ إِيْمَانٌ وَنِفَاقٌ، وَمِثْلُ الْإِيْمَانِ فِيهِ كَمِثْلِ الْبَقْلَةِ يُبْدِئُهَا الْمَاءُ الطَّيِّبُ، وَمِثْلُ النِّفَاقِ فِيهِ كَمِثْلِ الْقَرْخَةِ يُبْدِئُهَا الدَّمُ وَالْفَنَاحُ، فَأَيُّ الْمَدِينَتَيْنِ غَلَبَتْ عَلَى الْأُخْرَى غَلَبَتْ عَلَيْهِ»

«Hearts are of four kinds: the heart that is clear like a shining lamp; the heart that is covered and tied up; the heart that is upside-down; and the heart that is clad in armor. As for the clear heart, it is the heart of the believer in which is a lamp filled with light; as for the covered heart, this is the heart of the disbeliever; as for the upside-down heart, this is the heart of the hypocrite, who recognizes then denies; as for the armor-clad heart, this is the heart in which there is both faith and hypocrisy. The parable of the faith in it is that of legume, a sprout that is irrigated with good water, and the likeness of the hypocrisy in it is that of sores that are fed by blood and pus. Whichever of the two prevails is the characteristic that will dominate.»¹¹

¹¹ Aḥmad 3:17.

رَجَالٌ لَا تُلِهِمْ بَيْعَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ
 الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ﴿٣٦﴾
 لِيَجْزِيَ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُمْ مِنْ فَضْلِهِ وَاللَّهُ يَرْزُقُ
 مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٧﴾ وَالَّذِينَ كَفَرُوا أَعْمَلَهُمْ كِبَارًا
 يَفِيَعُونَ فِي الْحُفَرِ مَاءً حَرًّا إِذَا جَاءَهُمْ لَا يُجِدُهُ شَيْئًا
 وَجَدَ اللَّهُ عِنْدَهُ فَوْقَهُمْ حُسَابًا وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٣٨﴾
 أَوْ كُتِلَتْ فِي بُحْرٍ لَيْلٍ يَنْشُئُهُ مَوْجٌ مِنْ فَوْقِهِ مَوْجٌ مِنْ
 فَوْقِهِ حَسَابٌ طَلَمَتْ بَعْضًا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ
 يَكْدِرْهَا وَمَنْ لَمْ يَعْمَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ ﴿٣٩﴾ الزَّيْرَانِ
 اللَّهُ يُسَبِّحُ لَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَالطَّيْرِ صَنَفَاتٌ كُلٌّ قَدْ
 عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿٤٠﴾ وَلِلَّهِ مَلَكٌ
 السَّمَوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ الْمَصِيرُ ﴿٤١﴾ الزَّيْرَانِ اللَّهُ يُسَبِّحُ
 سُبْحَانَ يَوْمٍ يَنْشُئُهُ ثُمَّ يَجْعَلُهُ رُكْمًا فَزَى الْوَدْقِ يَخْرُجُ مِنْ
 خِلَالِهِ وَيَزُلُّ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَرٍ فُتِيضَتْ بِهَا مِنْ شَاءَ
 وَيَصْرِفُهُ عَنْ مَنْ يَشَاءُ بِكَادٍ مُتَارِفَةٍ يَذْهَبُ بِالْأَبْصَارِ ﴿٤٢﴾

Its chain of narrators is good (Jayyid) although they (Al-Bukhārī and Muslim) did not record it.

﴿فِي يَوْمٍ أَذْنُ اللَّهِ أَنْ تَرْفَعَ وَيَكْفُرَ فِيهَا أَنْتُمْ تَسْجُدُ لَهُ فِيهَا بِالْقُدُورِ وَالْأَصَالِ﴾ ﴿٣٦﴾ رَجَالٌ لَا تُلِهِمْ بَيْعَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ﴿٣٧﴾ لِيَجْزِيَ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُمْ مِنْ فَضْلِهِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٨﴾

﴿36. In houses which Allāh has ordered to be raised, in them His Name is remembered. Therein glorify Him in the mornings and in the evenings.﴾

﴿37. Men whom neither trade nor business diverts from the remembrance of Allāh nor from performing the Ṣalāh nor from giving the Zakāh. They fear a Day when hearts and eyes will be overturned.﴾

﴿38. That Allāh may reward them according to the best of their deeds, and add even more for them out of His grace. And Allāh provides without measure to whom He wills.﴾

The Virtues of the Masjid, the Correct Etiquette, and the Virtues of Those who take care of them

Having likened the heart of the believer and what it contains of guidance and knowledge to a lamp lit with good oil shining in a clear glass, Allāh then states where it belongs, which is in the Masjid, the places on earth that are most beloved to

Allāh. The *Masjids* are His houses where He Alone is worshipped. So Allāh says:

﴿فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تَرْفَعَ﴾

﴿In houses which Allāh has ordered to be raised,﴾

meaning, Allāh has commanded that they be established and that they be kept clean of any filth, idle talk or words or deeds that are inappropriate. 'Alī bin Abi Ṭalḥah reported from Ibn 'Abbās concerning this *Āyah*:

﴿فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تَرْفَعَ﴾

﴿In houses which Allāh has ordered to be raised,﴾

he said; "Allāh forbade idle talk in them."^[1] This was also the view of 'Ikrimah, Abu Ṣāliḥ, Aḍ-Ḍaḥḥāk, Nāfi' bin Jubayr, Abu Bakr bin Sulaymān bin Abi Hathamah, Sufyān bin Husayn and others among the scholars of *Tafsīr*.

Many *Ḥadīths* have been narrated concerning the construction of *Masjids*, honoring them, respecting them, and perfuming them with incense etc. This has been discussed in more detail elsewhere, and I have written a book dealing with this topic on its own, praise and blessings be to Allāh. With Allāh's help we will mention here a few of these *Hādūths*, if Allāh wills. In Allāh we put our trust and reliance.

'Uthmān bin 'Affān, the Commander of the faithful, may Allāh be pleased with him, said; "I heard the Messenger of Allāh ﷺ say:

﴿مَنْ بَنَى مَسْجِدًا يَتَنَبَّيْ بِهِ وَجْهَ اللَّهِ بَنَى اللَّهُ لَهُ مِثْلَهُ فِي الْجَنَّةِ﴾

«Whoever builds a Masjid seeking the Face of Allāh, Allāh will build for him something similar to it in Paradise.»

It was narrated in the Two *Ṣaḥīḥs*.^[2]

Ibn Mājah narrated that 'Umar bin Al-Khaṭṭāb, may Allāh be pleased with him, said; "The Messenger of Allāh ﷺ said:

﴿مَنْ بَنَى مَسْجِدًا يُذَكِّرُ فِيهِ اسْمَ اللَّهِ بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ﴾

«Whoever builds a Masjid in which the Name of Allāh is

[1] Aṭ-Ṭaṭārī 19:191.

[2] *Faḥḥ Al-Bārī* 1:648, Muslim 1:378.

remembered, Allāh will build for him a house in Paradise.^[1]

An-Nasā'ī mentioned something similar.^[2] There are very many *Hadīths* which say this. 'Ā'ishah, may Allāh be pleased with her, said: "The Messenger of Allāh ﷺ commanded us to build *Masjids* among the houses, and to clean them and perfume them." This was recorded by Aḥmad and the *Sunan* compilers with the exception of An-Nasā'ī.^[3] Aḥmad and Abu Dāwud recorded a similar report from Samurah bin Jundub.^[4]

Al-Bukhārī said: "Umar said: 'Build for the people a place to worship Allāh, and beware of using red or yellow for adornment and decoration and distracting the people thereby.'^[5]

Abu Dāwud narrated that Ibn 'Abbās said, "The Messenger of Allāh ﷺ said:

«مَا أُمِرْتُ بِتَشْيِيدِ الْمَسَاجِدِ»

'I was not commanded to Tashyid the Masjids.'

Ibn 'Abbās said, "Decorating them as the Jews and Christians did."^[6]

Anas, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«لَا تَقُومُ السَّاعَةُ حَتَّى يَتَبَايَ النَّاسُ فِي الْمَسَاجِدِ»

'The Hour will not come until people show off in building Masjids.'

It was recorded by Aḥmad and the compilers of the *Sunan*, with the exception of At-Tirmidhi.^[7]

Buraydah narrated that a man called out in the *Masjid* and

[1] Ibn Mājah 1:243.

[2] An-Nasā'ī 2:31.

[3] Aḥmad 6:279, *Tuḥfat Al-Aḥwadhī* 3:206, Ibn Mājah 1:250.

[4] Aḥmad 5:17, Abu Dāwud 1:310.

[5] *Fath Al-Bārī* 1:642. This was stated by Al-Bukhārī without a chain of narration.

[6] Abu Dāwud 1:310.

[7] Aḥmad 3:134, Abu Dāwud 1:311, An-Nasā'ī 2:32, Ibn Mājah 1:244.

said, "Has any body said anything about a red camel?" The Prophet ﷺ said:

«لَا، وَجَدْتُ، إِنَّمَا بُنِيَ الْمَسَاجِدُ لِمَا بُنِيَ لَهَا»

«May you never find it! The Masjids were built only for what they were built for.»

This was narrated by Muslim.^[1]

Abu Hurayrah, may Allāh be pleased with him, narrated that the Messenger of Allāh ﷺ said:

«إِذَا رَأَيْتُمْ مَنْ يَبِيعُ أَوْ يَتَّاعُ فِي الْمَسْجِدِ، فَقُولُوا: لَا أَرْزِقُ اللَّهَ بِخَارَتِكَ، وَإِذَا رَأَيْتُمْ مَنْ يَنْشُدُ ضَالَّةً فِي الْمَسْجِدِ فَقُولُوا: لَا رُدَّهَا اللَّهُ عَلَيْكَ»

«If you see someone buying or selling in the Masjid, say to him, "May Allāh never make your business profitable!" And if you see someone calling out about lost property, say, "May Allāh never return it to you!"»

This was recorded by At-Tirmidhi, who said: "Ḥasan Gharīb."^[2]

Al-Bukhārī recorded that As-Sā'ib bin Yazīd Al-Kindi said, "I was standing in the Masjid and a man threw pebbles at me, so I looked and saw 'Umar bin Al-Khaṭṭāb who said, 'Go and bring me these two men.' I went and brought them to him, and he said, 'Who are you?' Or, 'Where do you come from?' They said, 'We are from Aṭ-Ṭā'if.' 'Umar said, 'If you had been from this town I would have hit you, for you are raising your voices in the Masjid of the Messenger of Allāh ﷺ.'"^[3]

An-Nasā'ī recorded that Ibrāhīm bin 'Abdur-Raḥmān bin 'Awf said: "Umar heard the voice of a man in the Masjid and said: 'Do you know where you are?'" This is also Ṣaḥīḥ.^[4]

Al-Ḥāfiẓ Abu Ya'la Al-Muṣili recorded from Ibn 'Umar that 'Umar used to burn incense in the Masjid of the Messenger of Allāh ﷺ every Friday. Its chain of narration is Ḥasan and there is nothing wrong with it, Allāh knows best.^[5]

[1] Muslim 1:397

[2] Tuhfat Al-Aḥwadhī 4:550

[3] Fath Al-Bārī 1:667.

[4] Tuhfat Al-Aḥwadhī 8:4.

[5] Abi Ya'la 1:170.

It is confirmed in the Two *Ṣaḥīḥs* that the Messenger of Allāh ﷺ said:

«صَلَاةُ الرَّجُلِ فِي الْجَمَاعَةِ تُضَاعَفُ عَلَى صَلَاتِهِ فِي بَيْتِهِ وَفِي سُوقِهِ خَمْسًا وَعِشْرِينَ ضِعْفًا وَذَلِكَ أَنَّهُ إِذَا تَوَضَّأَ فَأَحْسَنَ وَضُوهُهُ ثُمَّ خَرَجَ إِلَى الْمَسْجِدِ لَا يُخْرِجُهُ إِلَّا الصَّلَاةُ لَمْ يَخْطُ خَطْوَةً إِلَّا رُفِعَ لَهُ بِهَا دَرَجَةٌ وَحُطَّ عَنْهَا بِهَا خَطِيئَةٌ. فَإِذَا صَلَّى لَمْ تَزَلِ الْمَلَائِكَةُ تُصَلِّي عَلَيْهِ مَا دَامَ فِي مُصَلَاةٍ: اللَّهُمَّ صَلِّ عَلَيْهِ، اللَّهُمَّ ارْحَمْهُ. وَلَا يَزَالُ فِي صَلَاةٍ مَا انتَظَرَ الصَّلَاةَ»

«A man's prayer in congregation is twenty-five times better than his prayer in his house or the marketplace. That is because if he performs Wudū' and does it well, then he goes out to go to the Masjid, and for no other purpose than to pray, he does not take one step but he increases in one level in status and one sin is removed. When he prays, the angels continue sending blessings on him as long as he is in the place where he prays, [they say], "O Allāh, send blessings on him, O Allāh, have mercy on him." And he will remain in a state of prayer as long as he is waiting for the prayer.»^[1]

The following is recorded in the Sunan:

«بَشِّرِ النَّاسَ إِلَى الْمَسَاجِدِ فِي الظُّلَمِ بِالنُّورِ النَّامِ يَوْمَ الْقِيَامَةِ»

«Those who walk to the Masjids when it is dark, give them the glad tidings of complete Light on the Day of Resurrection.»^[2]

When entering the Masjid, it is recommended to enter with one's right foot, and to say the supplication recorded in *Ṣaḥīḥ Al-Bukhārī*, where it is narrated from 'Abdullāh bin 'Amr that the Messenger of Allāh ﷺ used to say, when he entered the Masjid:

«أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ، وَبِوَسْطَانِهِ الْقَدِيمِ، مِنَ الشَّيْطَانِ الرَّجِيمِ»

«I seek refuge with Allāh Almighty and with His Noble Face, and with His Eternal Domain, from the accursed Shayṭān.»

[He (one of the narrators) asked, 'Is that all?' He answered, 'Yes']. If he says this, the Shayṭān says: "He will be protected

[1] Al-Bukhārī 647, Muslim 649.

[2] Abu Dāwud 561, At-Tirmidhi 223.

from me all day long.^[1]

Muslim recorded that Abu Ḥumayd or Abu Usayd said: The Messenger of Allāh ﷺ said:

«إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلْيَقُلْ: اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ. وَإِذَا خَرَجَ فَلْيَقُلْ: اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ»

«When anyone of you enters the Masjid, let him say: "O Allāh, open the gates of Your mercy for me. And when he comes out, let him say: "O Allāh, I ask You of Your bounty."^[2]

An-Nasā'ī also recorded this from them from the Prophet ﷺ. Abu Hurayrah, may Allāh be pleased with him, said: The Messenger of Allāh ﷺ said:

«إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلْيَسَلِّمْ عَلَى النَّبِيِّ . وَلْيَقُلْ: اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ، وَإِذَا خَرَجَ فَلْيَسَلِّمْ عَلَى النَّبِيِّ وَلْيَقُلْ: اللَّهُمَّ اغْصِنِي مِنَ الشَّيْطَانِ الرَّجِيمِ»

«When anyone of you enters the Masjid, let him invoke blessings on the Prophet then let him say: "O Allāh, open the gates of Your mercy for me." When he comes out, let him invoke blessings on the Prophet and say, "O Allāh, protect me from the accursed Shayṭān."^[3]

This was also recorded by Ibn Mājah, as well as Ibn Khuzaymah and Ibn Ḥibbān in their *Ṣaḥīḥs*.^[4]

﴿وَيَذْكُرُ فِيهَا اسْمَهُ﴾

﴿in them His Name is remembered.﴾ meaning, the Name of Allāh. This is like the Āyāt:

﴿يَبْنَىٰ آدَمَ عُدُوًّا رَبَّنَاكَ عِنْدَ كُلِّ مَسْجِدٍ﴾

﴿O Children of Ādam! Take your adornment to every Masjid...﴾ [7:31]

[1] Abu Dāwud 2:318.

[2] Muslim 1:494.

[3] An-Nasā'ī 2:53.

[4] Ibn Mājah 1:254, Ibn Khuzaymah 1:231, Ibn Ḥibbān 3:246, 247.

﴿وَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا دَينَ أَبِيكَ وَقَوْمِكَ﴾ [7:29]

«and you should face (Him only) in each and every Masjid, and invoke Him only making your religion sincere to Him» [7:29].

﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ﴾

«And the Masjids are for Allāh» [72:18].

﴿وَيَذَكَّرُ فِيهَا اِسْمُهُ﴾

«in them His Name is remembered.» Ibn 'Abbās said, "This means that His Book is recited therein."^[1]

﴿يُسَبِّحُ لَهُ فِيهَا بِالْفَجْرِ وَالْآصَالِ﴾

«Therein glorify Him in the mornings and in the evenings.»

﴿رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ﴾

«Men whom neither trade nor business diverts from the remembrance of Allāh»

This is like the Āyāt:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ﴾

«O you who believe! Let not your properties or your children divert you from the remembrance of Allāh.» [63:9]

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ﴾

«O you who believe! When the call is proclaimed for the Ṣalāh on Friday, hasten earnestly to the remembrance of Allāh and leave off business.» [62:9]

Allāh says that this world and its adornments, attractions and marketplaces should not distract them from remembering their Lord Who created them and sustains them, those who know that what is with Him is better for them than what they themselves possess, because what they have is transient but that which is with Allah is eternal. Allāh says:

﴿لَا تُلْهِكُمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَقَارِ الصَّلَاةِ وَآيَاتِ الزَّكَاةِ﴾

[1] Aṭ-Ṭabari 19:191.

﴿Men whom neither trade nor business diverts from the remembrance of Allāh nor from performing the Ṣalāh nor from giving the Zakāh﴾.

meaning, they give priority to obeying Allāh and doing what He wants and what pleases Him over doing what they want and what pleases them. It was reported from Sālim from 'Abdullāh bin 'Umar that he was in the marketplace when the *lqamah* for prayer was called, so they closed their stores and entered the *Masjid*. Ibn 'Umar said: "Concerning them the *Āyah* was revealed:

﴿يَسَالُ لَا لَّهُمْ بَيْعٌ وَلَا بَعْرٌ عَنْ ذِكْرِ اللَّهِ﴾

﴿Men whom neither trade nor business diverts from the remembrance of Allāh﴾."

This was recorded by Ibn Abi Hātim and Ibn Jarir.^[1]

﴿يَسَالُ لَا لَّهُمْ بَيْعٌ وَلَا بَعْرٌ عَنْ ذِكْرِ اللَّهِ﴾

﴿Men whom neither trade nor business diverts from the remembrance of Allāh﴾.

'Ali bin Abi Talhah reported that Ibn 'Abbās said, "This meant from the prescribed prayers."^[2] This was also the view of Muqātil bin Hayyān and Ar-Rabi' bin Anas. As-Suddi said: "From prayer in congregation." Muqātil bin Hayyān said, "That does not distract them from attending the prayer and establishing it as Allāh commanded them, and from doing the prayers at the prescribed times and doing all that Allāh has enjoined upon them in the prayer."

﴿يَعْلَمُونَ يَوْمًا تَنقَلِبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ﴾

﴿They fear a Day when hearts and eyes will be overturned﴾.

means, the Day of Resurrection when people's hearts and eyes will be overturned, because of the intensity of the fear and terror of that Day. This is like the *Āyah*:

﴿وَأَنذِرْهُمْ يَوْمَ الْآزِفَةِ﴾

﴿And warn them of the Day that is drawing near...﴾ [40:18],

[1] Ibn Abi Hātim 8:2607.

[2] At-Tabari 19:193.

﴿إِنَّمَا يُؤِثِّرُهُمْ يَوْمَ تَشْهَرُ فِيهِ الْعَيْنُ﴾

﴿but He gives them respite up to a Day when the eyes will stare in horror﴾ [14:42].

﴿وَتُطْعَمُونَ الْفُلَاحِمَ عَلَى خُبْرٍ. يَشْكِيَانِ وَيَسْتَأْذِنَانِ ۖ إِنَّمَا تَطْعَمُهُمْ لِيَتُوبُوا إِلَى اللَّهِ لَا يُؤْثِرُ بِكُمْ جَزَاءُ وَلَا شُكْرًا ۚ إِنَّمَا نَحْنُ مِنْ رَبِّنَا بِوَسْطَىٰ عَيْنٍ فَطُوبَىٰ ۚ فَوَقَّعَهُمُ اللَّهُ مَرَّةً ذَلِكَ الْيَوْمِ وَلَقَّعْتَهُمْ غَضْرًا وَشُرُوكًا ۚ وَجَزَّاهُمْ بِمَا صَبَرُوا جَنَّةً وَخَيْرًا ۚ﴾

﴿And they give food, inspite of their love for it, to the poor, the orphan, and the captive, (saying :) "We feed you seeking Allāh's Face only. We wish for no reward, nor thanks from you. Verily, We fear from our Lord a Day, hard and distressful, that will make the faces look horrible." So Allāh saved them from the evil of that Day, and gave them a light of beauty and joy. And their recompense shall be Paradise, and silken garments, because they were patient﴾ [76:8-12].

And Allāh says here:

﴿يَجْزِيهِمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا﴾

﴿That Allāh may reward them according to the best of their deeds,﴾

meaning, "They are those from whom We shall accept the best of their deeds and overlook their evil deeds."

﴿وَيَزِيدُهُمْ مِنْ فَضْلِهِ﴾

﴿and add even more for them out of His grace.﴾

means, He will accept their good deeds and multiply them for them, as Allāh says:

﴿إِنَّ اللَّهَ لَا يَظْلِمُ شَيْئًا عَظِيمًا﴾

﴿Surely, Allāh wrongs not even of the weight of a speck of dust.﴾ [4:40]

﴿مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ مِثَالِهَا﴾

﴿Whoever brings a good deed shall have ten times the like thereof to his credit.﴾ [6:160]

﴿مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا﴾

«Who is he that will lend to Allāh a goodly loan.» [2:245]

﴿وَاللَّهُ يُضَاعِفُ لِمَن يَشَاءُ﴾

«Allāh gives manifold increase to whom He wills.» [2:261]

And Allāh says here:

﴿وَاللَّهُ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ﴾

«And Allāh provides without measure to whom He wills.»

﴿وَالَّذِينَ كَفَرُوا أَعْمَلُوا كَمَرِجٍ يَفِيضُ حِسَابُهُ الْفُلُكَنَ مَا مَنَ وَجَّ إِذَا جَاءَهُ لَوْ يَجِدُهُ يَتَذَكَّرُ
رَبِّهٖ إِنَّهُ عِنْدَ رَبِّهِ جَوَابٌ رَّابِعٌ وَاللَّهُ سَرِيعُ الْحِسَابِ ۖ أَمْ كَلِمَتُنِي فِي بَحْرِ لَيْلٍ يَفْتَنُهُ
مَرَجٌ مِّنْ قَوْفٍ. مَرَجٌ مِّنْ قَوْفٍ. صَاحِبٌ ظَلَمْتُ بَعْضًا قَوْفٍ بَعْضٍ إِذَا لَمَعَتْ بَكْتُمْ لَوْ يَكْفُرُ رَحْمَةً
وَمَن لَّ يَجْعَلِ اللَّهُ لَهُ نُورًا فَلَا لَهُ مِّنْ نُورٍ ۖ﴾

«39. As for those who disbelieved, their deeds are like a mirage in a Qī'ah. The thirsty one thinks it to be water until he comes up to it, he finds it to be nothing; but he finds Allāh with him, Who will pay him his due. And Allāh is swift in taking account.»

«40. Or like the darkness in a vast deep sea, overwhelmed with waves topped by waves, topped by dark clouds, (layers of) darkness upon darkness: if a man stretches out his hand, he can hardly see it! And he for whom Allāh has not appointed light, for him there is no light.»

Two Examples of two kinds of Disbelievers

These are two examples which Allāh sets forth of two kinds of disbelievers. Similarly He sets forth two parables of the hypocrites at the beginning of Sūrat Al-Baqarah: one involving fire and the other involving water.^[1] Similarly, in Sūrat Ar-Ra'd He gives two parables of the guidance and knowledge that are instilled in the heart, again involving fire and water;^[2] we have discussed each of them in the appropriate place and there is no need to repeat it here, praise be to Allāh. The first of these two examples is that of the disbelievers who call

^[1] See Sūrat Al-Baqarah [2:17-19].

^[2] See Sūrat Ar-Ra'd [13:17].

others to their disbelief, thinking that they have good actions and beliefs, when this is not in fact the case. Their likeness is that of a mirage which is seen in a desert plain, looking from a distance as if it is a deep sea. The word *Qī'ah* refers to a vast, flat, level area of land in which the mirage may appear. There are different kinds of mirage, one which appears after midday, and another which appears in the morning and looks like water between heaven and earth. If a person who is in need of water sees the mirage, he thinks that it is water so he heads towards it in order to drink from it, but when he reaches it,

﴿لَرَجِدُهُ زَبَابًا﴾

﴿he finds it to be nothing.﴾; Similarly the disbeliever thinks that he is doing something good and that he has achieved something, but when Allāh judges him on the Day of Resurrection, and brings him to account and examines his deeds, he will find that nothing has been accepted at all, either because of a lack of sincere belief or because he did not follow the proper ways of the *Shari'ah*. As Allāh says:

﴿وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ نَبْذِ الرَّيحِ﴾

﴿And We shall turn to whatever deeds they did, and We shall make such deeds as scattered floating particles of dust.﴾

[25:23]. And He says here:

﴿وَرَجَدَ اللَّهُ إِلَيْهِمْ قَوْلَهُمْ كِتَابُهُمْ وَاللَّهُ سَرِيعُ الْحِسَابِ﴾

﴿but he finds Allāh with him, who will pay him his due. And Allāh is swift in taking account.﴾

A similar view was also narrated from Ubayy bin Ka'b, Ibn 'Abbās, Mujāhid, Qatādah and others.^[1]

In the Two *Ṣaḥīḥs*, it is reported that on the Day of Resurrection it will be said to the Jews, "What did you used to worship?" They will say, "We used to worship 'Uzayr the son of Allāh." It will be said to them, "You have lied. Allāh has not begotten a son. What do you want?" They will say, "O Lord, we are thirsty, give us something to drink." It will be said to them, "Do you not see?" Then Hell will be shown to them as if

[1] Aṭ-Ṭabari 19:196.

it is a mirage, parts of it consuming other parts, and they will go and fall into it.^[1]

This is the parable of one whose ignorance is deep and advanced. As for those whose ignorance is simple, those who are uneducated and foolish and blindly follow the leaders of disbelief, knowing and understanding nothing, their parable is as Allāh says:

﴿أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لَبِئْسَ مَوْجٌ يَنْشُهُ مَوْجٌ زَيْنَ قَوْقِيٍّ. مَوْجٌ زَيْنَ قَوْقِيٍّ. سَحَابٌ طُلُوعَتْ بَعْضُهَا
فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكَدْ يَرَهَا﴾

﴿Or like the darkness in a vast deep sea, overwhelmed with waves topped by waves, topped by dark clouds, darkness upon darkness: if a man stretches out his hand, he can hardly see it!﴾

meaning, he can hardly see it because it is so intensely dark. This is the parable of the heart of the disbeliever whose ignorance is simple, who merely follows and does not know the true nature of the one whom he follows or where he is going. He is like the ignorant man in the parable who was asked, "Where are you going?" He said, "With them." He was asked, "Where are they going?" He said, "I do not know."

﴿طُلُوعَتْ بَعْضُهَا فَوْقَ بَعْضٍ﴾

﴿darkness upon darkness﴾ Ubayy bin Ka'b said: "He is enveloped in five types of darkness: his speech is darkness, his deeds are darkness, his coming in is darkness, his going out is darkness and his destiny on the Day of Resurrection will be darkness in the fire of Hell."^[2] As-Suddi and Ar-Rabi' bin Anas also said something similar.

﴿وَمَنْ لَّمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ﴾

﴿And he for whom Allāh has not appointed light, for him there is no light.﴾

One whom Allāh does not guide is ignorant and doomed, an utter loser and disbeliever. This is like the Āyah:

﴿مَنْ يُضِلِلِ اللَّهُ فَكَانَ هَاقِيًّا لَمْ﴾

^[1] Fath Al-Bāri 13:431, Muslim 1:168.

^[2] At-Tabari 19:198.

﴿Whomsoever Allāh sends astray, none can guide him﴾ [7:186]

This is in contrast to what Allāh says about the believers:

﴿يَهْدِي اللَّهُ لِنُورٍ مَّن يَّشَاءُ﴾

﴿Allāh guides to His Light whom He wills.﴾ [24:35]

We ask Allāh the Almighty to put light in our hearts and give us light on our right and on our left, and to increase us in light.

﴿أَلَمْ نَرِ أَنَّ اللَّهَ بَشَعَ لَكُم مِّنَ النُّجُومِ وَالْأَرْضِ وَالظُّلُمِ صَنَعَتْ كُلُّ قَدِّ عِلْمٍ صَلَاتَهُ

وَنَسِجَهُ وَاللَّهُ عَلِيمٌ بِمَا تَعْمَلُونَ﴾ وَاللَّهُ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ وَلِلَّهِ الْغَيْبُ

﴿41. See you not that Allāh, He it is Whom glorify whosoever is in the heavens and the earth, and the birds with wings outspread? Of each one He knows indeed his Ṣalāh and his glorification; and Allāh is All-Aware of what they do.﴾

﴿42. And to Allāh belongs the sovereignty of the heavens and the earth, and to Allāh is the return.﴾

Everything glorifies Allāh, may He be exalted, and to Him belongs the Sovereignty

Allāh tells us that whosoever is in the heavens and on the earth, i.e., the angels, mankind, Jinn, animals and even inanimate objects, all glorify Him. This is like the Āyah:

﴿سُبْحٌ لَّكَ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَن فِيهِنَّ﴾

﴿The seven heavens and the earth and all that is therein, glorify Him﴾ [17:44],

﴿وَالظُّلُمِ صَنَعَتْ﴾

﴿and the birds with wings outspread﴾

means, while they are flying they glorify their Lord and worship Him with the glorification with which they are inspired and to which they are guided. Allāh knows what they are doing, and so He says:

﴿كُلُّ قَدِّ عِلْمٍ صَلَاتَهُ وَنَسِجَهُ﴾

﴿Of each one He knows indeed his Ṣalāh and his glorification;﴾ meaning, He has guided every creature to its own way of

بِسْمِ اللَّهِ

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الْأَنْصَرِ

يَقْلِبُ اللَّهُ الْاَيْلَ وَالْاَنْهَارَ اِنَّ فِيْ ذٰلِكَ لَعِبْرَةً لِّاُولِيْ الْاَبْصَارِ ﴿٥٦﴾
 وَاللّٰهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَّاءٍ فَمِنْهُمْ مَنْ يَمْشِي عَلَىٰ بَطْنِهٖ وَمِنْهُمْ مَنْ
 يَمْشِي عَلَىٰ رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي عَلَىٰ اَرْبَعٍ يَخْلُقُ اللّٰهُ مَا يَشَاءُ
 اِنَّ اللّٰهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٥٧﴾ لَقَدْ اَنْزَلْنَاهُ اَنْتَ مُبِينٌ
 وَاللّٰهُ يَهْدِي مَنْ يَشَاءُ اِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٥٨﴾ وَيَقُولُ
 اٰمَنَّا بِاللّٰهِ وَبِالرَّسُوْلِ وَاَطَعْنَا ثُمَّ تَوَلَّوْا فَرِيقًا مِنْهُمْ مِنْ بَعْدِ
 ذٰلِكَ وَمَا اُولٰٓئِكَ بِالْمُؤْمِنِيْنَ ﴿٥٩﴾ وَاِذَا دُعُوْا اِلَى اللّٰهِ وَرَسُوْلِهٖ
 لِيَحْكَمْ بَيْنَكُمْ اِذَا فَرِيقٌ مِنْكُمْ مُّعْرِضُوْنَ ﴿٦٠﴾ وَاِنْ يَكُنْ مِنْكُمْ
 اِنْسَآءٌ اِلٰى مَذْعَنِيْنَ ﴿٦١﴾ اٰتَىٰ قُلُوْبِهِمْ مَّرَضٌ اَوْ اَنَّا نَبْوَءُكُمْ
 اَنْ يَحِيْفَ اللّٰهُ عَلَيْهِمْ وَرَسُوْلُهٗٓ بَلْ اُولٰٓئِكَ هُمُ الظَّالِمُوْنَ ﴿٦٢﴾
 اِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِيْنَ اِذَا دُعُوْا اِلَى اللّٰهِ وَرَسُوْلِهٖ لِيَحْكَمْ بَيْنَهُمْ
 اَنْ يَقُولُوْا سَمِعْنَا وَاَطَعْنَا وَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ﴿٦٣﴾ وَمَنْ
 يُطِيعِ اللّٰهَ وَرَسُوْلَهٗٓ وَيَخَشِ اللّٰهَ وَرَسُوْلَهٗٓ فَاُولٰٓئِكَ هُمُ الْفَائِزُوْنَ
 ﴿٦٤﴾ وَاَقْسَمُوا بِاللّٰهِ جَهْدَ اَيْمَانِهِمْ لَئِنْ اَمْرُنَا لَيُخْرَجَنَّ قُلُوبُ
 لَا تُفْسِدُوْا طَاعَةً مَعْرُوْفَةً اِنَّ اللّٰهَ خَبِيْرٌ بِمَا تَعْمَلُوْنَ ﴿٦٥﴾

worshipping Allāh, may He be glorified. Then Allāh tells us that He knows all of that and nothing at all is hidden from Him. He says:

﴿وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ﴾

﴿and Allāh is All-Aware of what they do.﴾

Then Allāh tells us that to Him belongs the sovereignty of heaven and earth, and that He is the Ruler and Controller, the God Who is worshipped and besides Whom none other is to be worshipped, and there is none to put back His judgement.

﴿لَا إِلٰهَ اِلَّا اللَّهُ الْمُسَبِّحُ﴾

﴿and to Allāh is the return﴾ means, on the Day of Resurrection, when He will judge as He wills,

﴿لِيَجْزِيَ الَّذِينَ اَسْخَوْا بِمَا عَمِلُوا﴾

﴿that He may requite those who do evil with that which they have done...﴾ [53:31]

He is the Creator and Sovereign, and His is indeed the Authority in this world and the next. To Him be praise at the beginning and in the end.

﴿اَلَمْ تَرَ اَنَّ اللّٰهَ يُرْسِلُ سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُمْ ثُمَّ يُجْعَلُهُمْ رُكَّامًا فَرَى الْوَدَّكَ يَخْرُجُ مِنْ بَيْنِ ظُلُمٰتٍ وَّيُزِيلُ
 مِنْ اَلْمَآءِ مِنْ جِبَالٍ فِيْهَا مِنْ بَرٍّ فَغَيَّبَهُ عَنْ مَنْ يَتَّبَعُهُ وَتَصْرِفُهُ عَنْ مَنْ يَتَّبَعُهُ بِكَادَ سَا بَرُّوْهُ
 يَذْعَبُ بِالْاَنْصَرِ ﴿٦٦﴾ يَقْلِبُ اللّٰهُ الْاَيْلَ وَالْاَنْهَارَ اِنَّ فِيْ ذٰلِكَ لَعِبْرَةً لِّاُولِيْ الْاَبْصَارِ ﴿٦٧﴾﴾

443. See you not that Allāh drives the clouds gently, then joins

them together, then makes them into a heap of layers, and you see the rain come forth from between them; and He sends down from the sky, from mountains in it of ice, and strikes therewith whom He wills, and averts it from whom He wills. The vivid flash of its (clouds) lightning nearly blinds the sight.﴾

﴿44. Allāh causes the night and the day to succeed each other. Truly, in this is indeed a lesson for those who have insight.﴾

The Power of Allāh to create the Clouds and that which comes from Them

Allāh tells us that He drives the clouds from the beginning, when they are formed and are still weak. This is the "Gentle driving."

﴿ثُمَّ يَوَالِّهِمْ﴾

﴿then joins them together,﴾ means, He brings them together after they have been scattered.

﴿ثُمَّ يَجْمَعُهُمْ كَمَا﴾

﴿then makes them into a heap of layers,﴾ means, He piles them up on top of one another.

﴿فَرَى الْوَدْقَ﴾

﴿and you see the Wadq﴾ meaning the rain,

﴿يَخْرُجُ مِنْ بَيْنِ السَّجَلِ﴾

﴿come forth from between them;﴾

means, from the gaps between them. This is how it was understood by Ibn 'Abbās and Aḍ-Ḍaḥḥāk.^[1] 'Ubayd bin 'Umayr Al-Laythi said: "Allāh sends the scatterer [wind], which stirs up that which is on the surface of the earth. Then he sends the generator [wind], which forms the clouds. Then He sends the joiner [wind] which brings them together. Then He sends the fertilizer [wind] which fertilizes or 'seeds' the clouds." This was recorded by Ibn Abi Ḥātim and Ibn Jarīr.^[2]

﴿وَيُرْسِلُ مِنَ السَّمَاءِ مِثَالُ بَرَقٍ﴾

[1] At-Ṭabari 19:202.

[2] At-Ṭabari 19:201.

﴿and He sends down from [Min] the sky, from [Min] mountains in it of [Min] ice,﴾

Some of the grammarians said that the first *Min* describes the place from which it is coming, the second specifies from which part of the sky it comes, and the third means some kind of mountains. This is based on the view of those scholars of *Tafsīr* who say that,

﴿مِنْ سَآلٍ فِيهَا مِنْ بَرَدٍ﴾

﴿from [Min] mountains in it of [Min] ice﴾

means that there are mountains of hail in the sky from which Allāh sends down ice. As for those who say that "mountains" here is used as a metaphor for clouds, they think that the second *Min* is also used to describe the place from which the ice is coming, and is thus interchangeable with the first. And Allāh knows best.

﴿فَيُصِيبُ بِهِ مَنْ يَشَاءُ وَيَصْرِفُهُ عَنْ مَنْ يَشَاءُ﴾

﴿and strikes therewith whom He wills, and averts it from whom He wills.﴾

It may be that the phrase

﴿فَيُصِيبُ بِهِ﴾

﴿and strikes therewith﴾ means, with what He sends down from the sky of different kinds of rain and hail. So then the phrase

﴿فَيُصِيبُ بِهِ مَنْ يَشَاءُ﴾

﴿and strikes therewith whom He wills﴾ means, by His mercy towards them, and

﴿وَيَصْرِفُهُ عَنْ مَنْ يَشَاءُ﴾

﴿and averts it from whom He wills.﴾ means, He withholds rain from them. Or it may be that

﴿فَيُصِيبُ بِهِ﴾

﴿and strikes therewith﴾ means, with hail, as a punishment towards whomever He wills, striking their fruits and destroying their crops and trees. And He averts it from whomever He wills as a mercy towards them.

﴿يَكَادُ سَنَا بَرْقُهُ يَذْهَبُ بِالْأَبْصَارِ﴾

﴿The vivid flash of its lightning nearly blinds the sight.﴾

the brightness of its lightning almost takes away their sight if the eyes follow it and try to look at it.

﴿يَقْبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ﴾

﴿Allāh causes the night and the day to succeed each other.﴾

He is controlling them, so that He takes something from the length of one and adds it to the other, which is short, until they become equal, then He does the opposite so that the one which was short becomes long and vice versa. Allāh is the One Who is controlling that by His command, power, might and knowledge.

﴿إِنَّ فِي ذَلِكَ لَآيَةً لِّأُولِي الْأَبْصَارِ﴾

﴿Truly, in this is indeed a lesson for those who have insight.﴾

means, this is an indication of His greatness, may He be exalted. This is like the *Āyah*:

﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَآخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَةً لِّأُولِي الْأَلْبَابِ﴾

﴿Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.﴾ [3:190] and thereafter.

﴿وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَّاءٍ فَمِنْهُمْ مَنْ يَمْشِي عَلَى بَطْنِهِ. وَمِنْهُمْ مَنْ يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

445. Allāh has created every moving creature from water. Of them there are some that creep on their bellies, and some that walk on two legs, and some that walk on four. Allāh creates what He wills. Verily, Allāh is able to do all things.﴾

Allāh's Power in His creation of the Animals

Allāh mentions His complete and almighty power to create all the different kinds of animals with their various forms, colors and ways of moving and stopping, from one kind of water.

﴿فَمِنْهُمْ مَنْ يَمْشِي عَلَى بَطْنِهِ﴾

﴿Of them there are some that creep on their bellies,﴾ like snakes and so on;

﴿وَمِنْهُمْ مَّنْ يَمْشِي عَلَىٰ رِجْلَيْنِ﴾

﴿and some that walk on two legs,﴾ like humans and birds;

﴿وَمِنْهُمْ مَّنْ يَمْشِي عَلَىٰ أَرْبَعٍ﴾

﴿and some that walk on four,﴾ like cattle and all kinds of animals.
Allāh says:

﴿يَخْلُقُ اللَّهُ مَا يَشَاءُ﴾

﴿Allāh creates what He wills.﴾ meaning by His power, because what He wills happens and what He does not will does not happen. So he says:

﴿إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿Verily, Allāh is able to do all things.﴾

﴿لَقَدْ أَرْسَلْنَا رِيسًا لِّيُبَيِّنَ لِلنَّاسِ مِن شَيْءٍ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ﴾

﴿46. We have indeed sent down manifest Āyāt. And Allāh guides whom He wills to the straight path.﴾

Allāh states that in this Qur'ān He has revealed many clear and unambiguous rulings, words of wisdom and parables, and that He guides people of understanding, insight and intellect to ponder and understand them. He says:

﴿وَاللَّهُ يَهْدِي مَن يَشَاءُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ﴾

﴿And Allāh guides whom He wills to the Straight Path.﴾

﴿وَيَقُولُوا مَاذَا قَالَ أَلِلَهُ وَالْمُرْسَلُونَ وَالْمَعْنَى أَنَّهُمْ يَقُولُونَ فَوَيْلٌ لِّمَن يَبْعِدُ ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ ﴿٤٧﴾ وَلَمَّا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُمْ مُّعْرِضُونَ ﴿٤٨﴾ وَلَوْ أَنَّهُمْ إِتَّقَوْا اللَّهَ حَقَّ إِتْقَانِهِ إِذَا حُكِمَ بَيْنَهُمْ لَآتَوْا أَمْرًا سَدِيدًا أَمْ يَكُنْ لَهُمْ آلِهَةٌ سِوَاهُ اللَّهِ فَهُمْ عَلَىٰ قُلُوبِهِمْ مُّشْرِقُونَ أَمْ يَحْسَبُونَ أَنَّهُم مُّجْرِبُونَ ﴿٤٩﴾ إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَن يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥٠﴾ وَمَن يُطِيعِ اللَّهَ وَرَسُولَهُ يَجْعَلِ اللَّهُ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِمَّا يَخْتَارُ ﴿٥١﴾ وَإِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٥٢﴾﴾

﴿47. They say: "We have believed in Allāh and in the Messenger, and we obey," then a party of them turn away thereafter, such are not believers.﴾

﴿48. And when they are called to Allāh and His Messenger, to

judge between them, lo! a party of them refuses and turns away.﴾

﴿49. But if the truth is on their side, they come to him willingly with submission.﴾

﴿50. Is there a disease in their hearts? Or do they doubt or fear lest Allāh and His Messenger should wrong them in judgement. Nay, it is they themselves who are the wrongdoers.﴾

﴿51. The only saying of the faithful believers, when they are called to Allāh and His Messenger, to judge between them, is that they say: "We hear and we obey." And such are the successful.﴾

﴿52. And whosoever obeys Allāh and His Messenger, fears Allāh, and has Taqwā of Him, such are the successful.﴾

The Treachery of the Hypocrites and the Attitude of the Believers

Allāh tells us about the characteristics of the hypocrites who show one thing while hiding another, and who say with their tongues,

﴿إِنَّمَا آمَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّى فَرِيقٌ مِّنْهُمْ مِّنْ بَعْدِ ذَلِكَ﴾

﴿"We have believed in Allāh and in the Messenger, and we obey," then a party of them turn away thereafter,﴾

meaning, their actions contradict their deeds, and they say that which they do not do. Allāh says:

﴿وَمَا أُولَٰئِكَ بِالْمُؤْمِنِينَ﴾

﴿such are not believers.﴾

﴿وَلَٰذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ﴾

﴿And when they are called to Allāh and His Messenger, to judge between them...﴾

means, when they are asked to follow the guidance which Allāh has revealed to His Messenger ﷺ, they turn away and are too arrogantly proud of themselves to follow him. This is like the Āyah:

﴿أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ﴾

«Have you not seen those who claim that they believe in that which has been sent down to you, and that which was sent down before you,» until His saying:

﴿رَأَيْتَ الْمُتَفَيِّينَ يَصُدُّونَ عَنْكَ صُدُوكًا﴾

«you see the hypocrites turn away from you with aversion» [4:60-61].

﴿وَلَكِنْ بَكَرْتُمْ لَكُمْ يُطِئُوا يَأْمُرَ إِلَيْهِ مُذِيعِينَ﴾

«But if the truth is on their side, they come to him willingly with submission.»

means, if the ruling will be in their favor and not against them, then they will come and will listen and obey, which is what is meant by the phrase

﴿مُذِيعِينَ﴾

«willingly with submission.» But if the ruling will go against him, he turns away and demands something that goes against the truth, and he prefers to refer for judgement to someone other than the Prophet ﷺ so that his false claims may prevail. His acceptance in the beginning was not because he believed that it was the truth, but because it happened to be in accordance with his desires. So when the truth went against what he was hoping for, he turned away from it. Allāh said:

﴿أَلَيْسَ لِقُلُوبِهِمْ رَءٌ﴾

«Is there a disease in their hearts?...» meaning, their situation cannot be anything else, they must necessarily have a disease in their hearts, or else they have some doubts about the religion, or they are afraid that Allāh and His Messenger ﷺ will be unjust in their ruling against them. Whichever it is, it is pure disbelief, and Allāh knows which of these characteristics each one of them has.

﴿يَلْ أَوْلِيَّكَ مِنْ أَتْلِيلُونَ﴾

«Nay, it is they themselves who are the wrongdoers.»

means, they are the evildoers who commit immoral actions, and Allāh and His Messenger ﷺ are innocent of the injustice and unfairness that they imagine; exalted be Allāh and His Messenger ﷺ above such a thing.

Then Allāh tells us about the attributes of the believers who respond to Allāh and His Messenger ﷺ and who seek no other way apart from the Book of Allāh and the Sunnah of His Messenger ﷺ. Allāh says:

﴿إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا﴾

◀The only saying of the faithful believers, when they are called to Allāh and His Messenger, to judge between them, is that they say: "We hear and we obey".▶

meaning, to hear to obey. Allāh describes them as having attained success, which is achieving what one wants and being saved from what one fears. So Allāh says:

﴿وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾

◀And such are the successful.▶

Concerning the Āyah:

﴿أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا﴾

◀they say: "We hear and we obey".▶,

Qatādah said: "We were told that when 'Ubādah bin As-Sāmit, who had been present at Al-'Aqabah and at Badr, and was one of the leaders of the Anṣār, was dying, he said to his nephew Junādah bin Abi Umayyah: 'Shall I not tell you what you must do and what is your due?' He said, 'Yes.' He said: 'You have to listen and obey when times are easy and when they are hard, when you feel energetic and when you do not want to, and when you feel selfish. You have to train your tongue to speak the truth. Do not go against those who are in authority, unless they openly command you to commit acts of disobedience to Allāh. Whenever you are commanded to do something that goes against the Book of Allāh, then follow the Book of Allāh.'"^[1]

Qatādah said: We were told that Abu Ad-Dardā' said, "There is no Islām except through obedience to Allāh, and no goodness except in *Jamā'ah*. Sincerity is to Allāh and His Messenger ﷺ, and to the Khalīfah and all the believers." He said: "And we were told that 'Umar bin Al-Khaṭṭāb, may Allāh

^[1] Ibn Abi Hātim 8:2623.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِن تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٥٨﴾ وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٩﴾ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٦٠﴾ لَا تَحْزَنْ الَّذِينَ كَفَرُوا وَمَعْجِزَاتُ اللَّهِ فِي الْأَرْضِ وَمَا وَنَهُمُ النَّارُ وَلَيْسَ الْمَصِيرُ ﴿٦١﴾ يَأْتِيهَا الَّذِينَ آمَنُوا لِيَسْتَفْزِمَوكُمُ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنكُمْ ثَلَاثَ مَرَّاتٍ مِّن قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ وَمِن بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْدَاتٍ لَّكُمْ لِنَفْسٍ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوَفَاتٌ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٦٢﴾

be pleased with him, used to say; 'The bonds of Islām are *Lā ilāha illallāh*, establishing prayer, paying *Zakāh* and obeying those whom Allāh has given authority over the affairs of the Muslims.' This was recorded by Ibn Abi Hātim.^[1] There are very many *Hadiths* and reports which state that it is obligatory to obey the Book of Allāh, the Sunnah of His Messenger, the Rightly-Guided Khalifahs and the Imāms when they command us to obey Allāh; there are too many of these reports

to quote them all here.

﴿وَمَن يُطِيعِ اللَّهَ وَرَسُولَهُ﴾

﴿And whosoever obeys Allāh and His Messenger,﴾

in what he is commanded with, and avoid what he is forbidden,

﴿وَيَخْشَى اللَّهَ﴾

﴿fears Allāh,﴾ means, for his past sins,

﴿وَيَتَّقُوهُ﴾

﴿and has Taqwā of Him,﴾ regarding sins he may commit in the future.

[1] Ibn Abi Hātim 8:2623, 2624.

﴿قَالُوا لَكَ هُمْ الْأَقْبَرُونَ﴾

«such are the successful.» means, those who will attain all goodness and be saved from all evil in this world and the Hereafter.

﴿وَأَنصِرُوا لِلَّهِ جِهَةً أَيْنَ كَانَ يُنَازِلُ ۚ لَئِنْ أَمَرْتَهُمْ لَيَخْرُجُنَّ قُلْ لَا نَقْصِيرُ طَاعَةً مَعْرُوفَةً إِنَّ اللَّهَ سَمِيرٌ
بِمَا تَصَلُّونَ ﴿٥٣﴾ قُلْ أطيعوا اللَّهَ وَأطيعوا الرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَّا
حُمِّلْتُمْ وَإِن تُطِيعُوا تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٥٤﴾﴾

53. They swear by Allāh their strongest oaths that if only you would order them, they would leave. Say: "Swear you not; obedience is known. Verily, Allāh knows well what you do."

54. Say: "Obey Allāh and obey the Messenger, but if you turn away, he is only responsible for the duty placed on him and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the Message) in a clear way."

Allāh says about the hypocrites who had promised the Messenger ﷺ and sworn that if he were to command them to go out for battle, they would go:

﴿قُلْ لَا نَقْصِيرُ﴾

«Say: "Swear you not..."» meaning, do not swear this oath.

﴿طَاعَةً مَعْرُوفَةً﴾

«obedience is known.» It was said that the meaning is, your obedience is known, i.e., it is known that your obedience is merely verbal and is not accompanied by action. Every time you swear an oath you lie. This is like the Āyah:

﴿يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ﴾

«They swear to you that you may be pleased with them...»
[9:96]

And Allāh says:

﴿أَفَلَاذِلُوا أَيْتَنَّهُمْ كُنُفٌ﴾

«They have made their oaths a screen (for their evil actions).»
[58:16]

﴿مَرْبِطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ﴾

﴿The path of Allāh to Whom belongs all that is in the heavens and all that is in the earth...﴾ [42:53]

﴿وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَّغُ الْبَيِّنُ﴾

﴿The Messenger's duty is only to convey in a clear way.﴾ This is like the Āyāt:

﴿إِنَّا عِنْدَ الْبَلَّغِ وَكَانَ الْحِسَابُ﴾

﴿your duty is only to convey and on Us is the reckoning.﴾ [13:40]

﴿تَذَكَّرْ إِنَّكَ أَنْتَ مُذَكِّرٌ ۚ لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ ۝﴾

﴿So remind them - you are only one who reminds. You are not a dictator over them.﴾ [88:21-22]

﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَيَعْمَلُوا الصَّالِحَاتِ لَنَسْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا أَسْلَفْنَا
الَّذِينَ مِن قَبْلِهِمْ وَلَنُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَنُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا
يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ۝﴾

﴿55. Allāh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them. And He will surely give them in exchange a safe security after their fear if they worship Me and do not associate anything with Me. But whoever disbelieved after this, they are the rebellious.﴾

Allāh's Promise to the Believers that He would grant them Succession

This is a promise from Allāh to His Messenger ﷺ that He would cause his Ummah to become successors on earth, i.e., they would become the leaders and rulers of mankind, through whom He would reform the world and to whom people would submit, so that they would have in exchange a safe security after their fear. This is what Allāh did indeed do, may He be glorified and exalted, and to Him be praise and blessings. For He did not cause His Messenger ﷺ to die until

He had given him victory over Makkah, Khaybar, Bahrayn, all of the Arabian Peninsula and Yemen; and he took *Jizyah* from the Zoroastrians of Hajar and from some of the border lands of Syria; and he exchanged gifts with Heraclius the ruler of Byzantium, the ruler of Egypt and Alexandria, the Muqawqis, the kings of Oman and An-Najashi of Abyssinia, who had become king after Aṣṣamah, may Allāh have mercy on him and grant him honor.

Then when the Messenger ﷺ died, his successor (Khalifah) Abu Bakr Aṣ-Ṣiddiq took over the reins of power and united the *Ummah*, preventing its disintegration. He took control of the entire Arabian Peninsula, and he sent the Islamic armies to the land of Persia, under the leadership of Khālīd bin Al-Walīd, may Allāh be pleased with him, who conquered a part of it and killed some of its people. He sent another army under the leadership of Abu 'Ubaydah, may Allāh be pleased with him, and the other commanders who came after him in the lands of Syria. He sent a third army under the leadership of 'Amr bin Al-'Ās, may Allāh be pleased with him, to Egypt. Allāh enabled the army sent to Syria to conquer Buṣrā and Damascus and their provinces the land of Ḥawrān and its environs. Then Allāh chose for Abu Bakr to honor him with Him and he died.

The people of Islām were blessed that Aṣ-Ṣiddiq was inspired to appoint 'Umar Al-Fārūq as his successor, so he took the reins of power after him and did a perfect job. After the Prophets, the world never saw anyone like 'Umar in excellence of conduct and perfect justice. During his time, the rest of Syria and Egypt, and most of Persia, was conquered. Kisrā was defeated and utterly humiliated, and he retreated to the furthest point of his kingdom. Mighty Caesar was brought low, his rule over Syria was overthrown, and he retreated to Constantinople. Their wealth was spent for the sake of Allāh, as the Messenger of Allāh ﷺ had foretold and promised. May Allāh's perfect peace and purest blessing be upon him.

During the rule of 'Uthmān, the Islamic domains spread to the furthest points of the earth, east and west. The lands of the west were conquered as far as Cyprus and Andalusia, Kairouan^[1]

[1] During the author's time, this city was the capital of Tunisia.

and Sebta which adjoins the Atlantic Ocean. Towards the east, the conquests extended as far as China. Kisrā was killed, his kingdom was utterly destroyed and the cities of Iraq, Khurasān and Al-Ahwāz were conquered. The Muslims killed a great number of Turks and Allāh humiliated their great king Khāqān. Taxes were collected from the east and the west, and brought to the Commander of the faithful 'Uthmān bin 'Affān, may Allāh be pleased with him. This was a blessing brought by his recitation and study of the Qur'ān, and his bringing the Ummah together to preserve and protect it. In the Ṣaḥīḥ it was recorded that the Messenger of Allāh ﷺ said:

«إِنَّ اللَّهَ زَوَى لِي الْأَرْضَ فَرَأَيْتُ نِسَارَهَا وَتَغَارِبَهَا، وَسَيَّلَ لِي مَلِكًا أَتَيْتُ مَا زُوِيَ لِي بِهَا»

‘Allāh showed me the earth and I looked at the east and the west. The dominion of my Ummah will reach everywhere I was shown.’^[1]

And now we are enjoying that which Allāh and His Messenger ﷺ promised us, for Allāh and His Messenger ﷺ spoke the truth. We ask Allāh to give us faith in Him and His Messenger, and to help us to give thanks to Him in a manner that will earn us His pleasure.

﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الْأَوَّلَ مِن قَبْلِهِمْ وَلَيَسْجُدَ لَهُمْ فِي الْحَقِّ الذِّكْرَ الَّذِي ارْتَضَىٰ لَهُمْ مِن بَعْدِ خَوْفِهِمْ أَمْنًا﴾

‘Allāh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them. And He will surely, give them in exchange a safe security after their fear...’

Ar-Rabi' bin Anas narrated that Abu Al-'Āliyah said, "The Prophet ﷺ and his Companions were in Makkah for nearly ten years, calling people in secret to worship Allāh Alone with no partner or associate. They were in a state of fear and were not instructed to fight until after they were commanded to migrate

[1] Muslim 4:2215.

to Al-Madinah. When they came to Al-Madinah, then Allāh instructed them to fight. In Al-Madinah they were afraid and they carried their weapons morning and evening. This is how they remained for as long as Allāh willed..." Then Allāh revealed this *Āyah*.^[1]

He caused His Prophet to prevail over the Arabian Peninsula, and then they felt safe and put down their weapons. Then Allāh took His Prophet ﷺ and they remained safe throughout the time of Abu Bakr, 'Umar and 'Uthmān, until what happened happened, and fear again prevailed over them, so they instituted a police force and guards. They changed, so their situation changed. One of the Salaf said, "The *Khilāfah* of Abu Bakr and 'Umar was true and adhered to the Book of Allāh. Then he recited this *Āyah*."

Al-Barā' bin 'Āzib said, "This *Āyah* was revealed when we were in a state of extreme fear."^[2] This *Āyah* is like the *Āyah*:

﴿وَأَذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ تُسْتَعْمَرُونَ فِي الْأَرْضِ﴾

﴿And remember when you were few and were reckoned weak in the land﴾

Until His statement:

﴿لَعَلَّكُمْ تَشْكُرُونَ﴾

﴿so that you might be grateful﴾ [8:26].

﴿كَأَنَّا اسْتَخْلَفْنَاكَ يَا أَرْثُورُ﴾

﴿as He granted succession to those before them,﴾

This is like the *Āyah* where Allāh tells us that Mūsā said to his people:

﴿عَسَىٰ رَبُّكُمْ أَن يَهْلِكَ عِزُّكُمْ وَتَسْلُطَ فِي الْأَرْضِ﴾

﴿"It may be that your Lord will destroy your enemy and make you successors on the earth..."﴾ [7:129]

And Allāh says:

﴿وَرُبُّكَ أَنْ تَكُونَ عَلَى الْأَرْضِ اسْتَعْمَرُوا فِي الْأَرْضِ﴾

[1] At-Tabari 19:209. A shorter version was recorded by Al-Hakim.

[2] Ad-Durr Al-Manthūr 6:215.

«And We wished to do a favor to those who were weak in the land,» until the two Ayāt there after. [28:5-6]

﴿وَيَسْكَنَنَّ لَهُمْ فِيهِمُ الْآيَاتُ أَنْتَبَهُنَّ﴾

«and that He will grant them the authority to practise their religion which He has chosen for them...»

As the Messenger of Allāh ﷺ said to 'Adiyy bin Hātim when he came to him in a delegation:

«أَتَعْرِفُ الْحِيرَةَ؟»

«Do you know Al-Hīrah?» He said, "I do not know it, but I have heard of it." The Messenger of Allāh ﷺ said:

«قَالَ الَّذِي نَفْسِي بِيَدِهِ لَيُصْنَفَنَّ اللَّهُ هَذَا الْأَمْرَ حَتَّى تَخْرُجَ الطَّيْمَنَةُ مِنَ الْحِيرَةِ حَتَّى تَطْلُفَ بِالْبَيْتِ فِي غَيْرِ جَوَارٍ أَحَدٍ، وَلَتَفْتَحَنَّ كُنُوزَ كِسْرَى بْنِ هُرْمُزٍ»

«By the One in Whose Hand is my soul, Allāh will make this matter [i.e., Islām] prevail until a woman riding a camel will come from Al-Hīrah^[1] and perform Ṭawāf around the House without needing the protection of anybody, and the treasures of Kistrā the son of Hurmuz will be opened.»

He said, "Kistrā the son of Hurmuz?" He said,

«نَعَمْ، كِسْرَى بْنُ هُرْمُزٍ، وَلَيَذَلَّ الْمَالُ حَتَّى لَا يَقْبَلَهُ أَحَدٌ»

«Yes, Kistrā the son of Hurmuz, and wealth will be given until there will be no one who will accept it.»

'Adiyy bin Hātim said: "Now it is happening that a woman riding a camel comes from Al-Hīrah and performs Ṭawāf around the House without needing the protection of anybody, and I was among those who opened the treasure of Kistrā the son of Hurmuz. By the One in Whose Hand is my soul, the third thing will also come to pass, because the Messenger of Allāh ﷺ said it."^[2]

﴿يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا﴾

«if they worship Me and do not associate anything with Me.»

Imām Aḥmad recorded from Anas that Mu'ādh bin Jabal told

[1] A section of modern Iraq.

[2] Aḥmad 4:257. Similar was recorded by Al-Bukhārī no. 3595.

him, "While I was riding behind the Prophet ﷺ on a donkey, with nothing between me and him but the back of his saddle, he said,

«يَا مُعَاذُ بْنُ جَبَلٍ»

«O Mu'adh bin Jabal.»

I said, 'Here I am at your service, O Messenger of Allāh.' Then a while passed, then he said,

«يَا مُعَاذُ بْنُ جَبَلٍ»

«O Mu'adh bin Jabal.»

I said, 'Here I am at your service, O Messenger of Allāh.' Then a while passed, then he said,

«يَا مُعَاذُ بْنُ جَبَلٍ»

«O Mu'adh bin Jabal.»

I said, 'Here I am at your service, O Messenger of Allāh.' He said,

«هَلْ تَذَرِي مَا حَقَّ اللَّهُ عَلَى الْعِبَادِ؟»

«Do you know the rights that Allāh has over His servants?»

I said, 'Allāh and His Messenger know best.' He said,

«فَإِنَّ حَقَّ اللَّهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا»

«The rights that Allāh has over His servants are that they should worship Him and not associate anything with Him.»

Then a while passed, then he said,

«يَا مُعَاذُ بْنُ جَبَلٍ»

«O Mu'adh bin Jabal.»

I said, 'Here I am at your service, O Messenger of Allāh.' He said,

«هَلْ تَذَرِي مَا حَقَّ الْعِبَادِ عَلَى اللَّهِ إِذَا فَعَلُوا ذَلِكَ؟»

«Do you know the rights that people have over Allāh if they do that?»

I said, 'Allāh and His Messenger know best.' He said,

«فَإِنَّ حَقَّ الْعِبَادِ عَلَى اللَّهِ أَنْ لَا يَعْزِبَهُمْ»

«The rights that people have over Allāh is that He will not

punish them.»^[1]

This was also recorded in the Two Ṣaḥīḥs.^[2]

﴿وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ﴾

«But whoever disbelieved after this, they are the rebellious.»

means, 'whoever then stops obeying Me after that, has stopped obeying the command of his Lord, and that is a great sin.' The Companions – may Allāh be pleased with them – were the most committed of people after the Prophet ﷺ to the commands of Allāh and the most obedient to Allāh. Their victories were in accordance with their level of commitment. They caused the Word of Allāh to prevail in the east and the west, and Allāh supported them so much that they governed all the people and all the lands. When the people subsequently fell short in their commitment to some of the commandments, their strength and victory fell short accordingly, but it is confirmed through more than one route in the Two Ṣaḥīḥs that the Messenger of Allāh ﷺ said:

«لَا تَرَأَى طَائِفَةً مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ، لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ وَلَا مَنْ خَالَفَهُمْ إِلَى يَوْمِ الْقِيَامَةِ»

«There will remain a group of my Ummah adhering to the truth, and those who forsake them or oppose them will not harm them until the Day of Resurrection.»^[3]

According to another report:

«حَتَّى يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ كَذَلِكَ»

«... until the command of Allāh comes to pass and they are like that.»^[4]

According to another report:

«حَتَّى يُقَاتِلُوا الدَّجَالَ»

«... until they fight the Dajjāl.»^[5]

[1] Aḥmad 5:242.

[2] Faṭḥ Al-Bārī 10:412, Muslim 1:58.

[3] Muslim 1:137.

[4] Muslim 3:1523.

[5] Aḥmad 437.

According to another report:

«حَتَّى يَنْزِلَ عِيسَى ابْنُ مَرْيَمَ وَهُمْ ظَاهِرُونَ»

«... until 'Isā bin Maryam comes down and they are prevailing.»^[1]

All of these reports are *Ṣaḥīḥ*, and there is no contradiction between them.

﴿وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاتَّبِعُوا الرُّسُلَ فَتَلَكُمُ الرِّحْمَةُ ۖ لَا تَحْسَبُوا الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا لَهُمْ فِيهَا أَمَّا قَرْصٌ وَالْآخِرُ أَوَّلُ﴾

456. And perform the *Ṣalāh*, and give the *Zakāh* and obey the Messenger that you may receive mercy.﴾

457. Consider not that the disbelievers can escape in the land. Their abode shall be the Fire - and worst indeed is that destination.﴾

The Command to pray, give the *Zakāh* and obey the Messenger ﷺ; the inability of the Disbelievers to escape, and the ultimate Destiny

Allāh commands His believing servants to establish prayer, which means worshipping Allāh Alone with no partner or associate; to pay the *Zakāh*, which is an act of kindness towards His poor and weak creatures; and by doing so to obey the Messenger of Allāh ﷺ, i.e., to do as he commands them and to avoid what he forbids them; so that Allāh will have mercy on them for that. No doubt, whoever does that, Allāh will have mercy on him, as Allāh says in another *Āyah*:

﴿أُولَئِكَ رَوْحُهُمْ أَتَىٰ﴾

﴿Allāh will have His mercy on them﴾ [9:71]

﴿لَا تَحْسَبَنَّ﴾

﴿Consider not﴾ means, 'do not think, O Muḥammad,' that:

﴿الَّذِينَ كَفَرُوا﴾

﴿the disbelievers﴾ meaning, those who opposed and denied you,

^[1] *Fatḥ Al-Bārī* 13:306.

while you put off your clothes during the afternoon, and after the 'Ishā' prayer. (These) three (times) are of privacy for you; other than these times there is no sin on you or on them to move about, attending to each other. Thus Allāh makes clear the Āyāt to you. And Allāh is All-Knowing, All-Wise.﴾

﴿59. And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age) ask permission. Thus Allāh makes clear His Āyāt for you. And Allāh is All-Knowing, All-Wise.﴾

﴿60. And the Qawā'id among women who do not hope for marriage, it is no sin on them if they discard their (outer) clothing in such a way as not to show their adornment. But to refrain is better for them. And Allāh is All-Hearer, All-Knower.﴾

The Times when Servants and Young Children should seek Permission to enter

These Āyāt include a discussion of how people who are closely related should seek permission to enter upon one another. What was mentioned earlier in the Sūrah had to do with how unrelated people should seek permission to enter upon one another. Allāh commanded the believers to ensure that their servants and their children who have not yet reached puberty should seek permission at three times: the first is before the Fajr prayer, because people are asleep in their beds at that time.

﴿رَبِّينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ﴾

﴿and while you put off your clothes during the afternoon,﴾

means, at the time of rest, because a man may be in a state of undress with his wife at that time.

﴿وَمِنْ بَعْدِ صَلَوةِ الْعِشَاءِ﴾

﴿and after the 'Ishā' prayer.﴾ because this is the time for sleep. Servants and children are commanded not to enter upon household members at these times, because it is feared that a man may be in an intimate situation with his wife and so on. Allāh says:

﴿ثَلَاثُ عَوْرَتٍ لَكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ﴾

﴿(These) three (times) are of privacy for you; other than these times there is no sin on you or on them﴾

If they enter at a time other than these, there is no sin on you if you let them enter, and no sin on them if they see something at a time other than these times. They have been given permission to enter suddenly, because they are those who go around in the house, i.e., to serve you etc., and as such they may be forgiven for things that others will not be forgiven. Although this *Āyah* is quite clear and has not been abrogated, people hardly follow it, and 'Abdullāh bin 'Abbās denounced the people for that.

Abu Dāwud recorded that Ibn 'Abbās said: "Most of the people do not follow it, the *Āyah* that speaks about asking permission, but I tell my servant woman to seek permission to enter." Abu Dāwud said: 'Aṭā' also narrated that Ibn 'Abbās commanded this.^[1] Ath-Thawri narrated that Mūsā bin Abi 'Ā'ishah said, "I asked Ash-Sha'bi [about the *Āyah*]:

﴿يَسْتَفِزُّنَا الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ﴾

﴿Let your slaves and slave-girls ask your permission.﴾

He said, 'It has not been abrogated.' I said: 'But the people do not do that.' He said, 'May Allāh help them.'^[2] Then Allāh says:

﴿وَلَمَّا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْمُلُوكَ فَلْيَسْأَلُوا كَمَا اسْتَسْأَلُوا الَّذِينَ مِنْ قَبْلِهِمْ﴾

﴿And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age)﴾

meaning: when the children who used to seek permission at the three times of privacy reach puberty, then they have to seek permission at all times, i.e., with regard to those who are non-relatives, and at times when a man may be in a state of intimacy with his wife, even if it is not one of the three times stated above.

There is no Sin on Elderly Women if They do not wear a Cloak

﴿وَالْفَرْعِيدُ مِنَ النِّسَاءِ﴾

[1] Abu Dāwud 5:377.

[2] Aṭ-Ṭabari 19:213.

﴿And the Qawā'id among women.﴾

Sa'īd bin Jubayr, Muqātil bin Ḥayyān, Aḍ-Ḍaḥḥāk and Qatādah said that these are the women who no longer think that they can bear children,

﴿الَّتِي لَا يَرْجُونَ بَكْلًا﴾

﴿who do not hope for marriage,﴾ meaning, they no longer have any desire for marriage,

﴿فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجِينَ بِرِيشَةٍ﴾

﴿it is no sin on them if they discard their (outer) clothing in such a way as not to show their adornment.﴾

meaning, they do not have to cover themselves in the same way that other women have to.^[1]

Abu Dāwud recorded that Ibn 'Abbās said that the *Āyah*:

﴿وَقُلْ لِلْمُؤْمِنَاتِ يَقْضُضْنَ مِنْ أَصْنَانِهِنَّ﴾

﴿And tell the believing women to lower their gaze﴾ [24:31] was abrogated and an exception was made in the case of:

﴿وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ بَكْلًا﴾

﴿the past childbearing among women who do not hope for marriage.﴾^[2]

﴿فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ﴾

﴿it is no sin on them if they discard their (outer) clothing﴾

Ibn Mas'ūd said about (outer) clothing, "The *Jilbāb* or *Ridā'*."^[3] A similar view was also narrated from Ibn 'Abbās, Ibn 'Umar, Mujāhid, Sa'īd bin Jubayr, Abu Ash-Sha'thā', Ibrāhīm An-Nakha'ī, Al-Ḥasan, Qatādah, Az-Zuhri, Al-'Awzā'ī and others.^[4]

﴿غَيْرَ مُتَبَرِّجِينَ بِرِيشَةٍ﴾

[1] *Ad-Durr Al-Manthūr* 6:222, Aṭ-Ṭabari 19:216.

[2] Abu Dāwud 4:361.

[3] Aṭ-Ṭabari 19:217. Here *Jilbāb* and *Ridā'* imply the same meaning; a large cloth used to surround the *Khimār* and clothing of the woman.

[4] Aṭ-Ṭabari 19:217, 218.

﴿in such a way as not to show their adornment.﴾

Sa'īd bin Jubayr said, "They should not make a wanton display of themselves by removing their outer garment so that their adornment may be seen."

﴿وَأَنْ يَسْتَوْفِرَ خَيْرٌ لَهُمْ﴾

﴿But to refrain is better for them.﴾ means, not removing their outer garment, even though that is permissible for them, is better for them.

﴿وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾

﴿And Allāh is All-Hearer, All-Knower.﴾

﴿لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَنفُسِ حَرَجٌ وَلَا عَلَى الْفُلْجِ حَرَجٌ وَلَا عَلَى أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ إِخْوَانِ عَمَّاتِكُمْ أَوْ مَمْلِكَةٍ مِمَّا بَيْنَ يَدَيْكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَوْشَاءً أَوْ أَشْنَاءً فَلَمَّا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةٌ مِنْ عِنْدِ اللَّهِ مُبْرَكَةٌ طَيِّبَةٌ كَذَلِكَ يَبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ﴾

61. There is no restriction on the blind, nor any restriction on the lame, nor any restriction on the sick, nor on yourselves, if you eat from your houses, or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your father's brothers, or the houses of your father's sisters, or the houses of your mother's brothers, or the houses of your mother's sisters, or (from that) whereof you hold keys, or (from the house) of a friend. No sin on you whether you eat together or apart. But when you enter the houses, greet one another with a greeting from Allāh, blessed and good. Thus Allāh makes clear the Āyāt to you that you may understand.﴾

Eating from One's Relatives' Houses

What is referred to here is the fact that they used to feel too embarrassed to eat with the blind, because they could not see the food or where the best morsels were, so others might take the best pieces before they could. They felt too embarrassed to

eat with the lame because they could not sit comfortably, and their companions might take advantage of them, and they felt embarrassed to eat with the sick because they might not eat as much as others. So they were afraid to eat with them lest they were unfair to them in some way. Then Allāh revealed this *Āyah*, granting them a dispensation in this matter. This was the view of Sa'īd bin Jubayr and Miqsam.^[1]

Ad-Ḍaḥḥāk said: "Before the Prophet's Mission, they used to feel too embarrassed and too proud to eat with these people, lest they might have to help them. So Allāh revealed this *Āyah*."^[2]

﴿لَيْسَ عَلَى الْأَعْمَى حَرَجٌ﴾

﴿nor any restriction on the lame,﴾

'Abdur-Razzāq recorded that Mujāhid said: "A man would take a blind, lame or sick person to the house of his brother or sister or aunt, and those disabled people would feel ashamed of that and say, 'they are taking us to other people's houses.' So this *Āyah* was revealed granting permission for that."^[3]

As-Suddi said: "A man would enter the house of his father or brother or son, and the lady of the house would bring him some food, but he would refrain from eating because the master of the house was not there, so Allāh revealed:

﴿لَيْسَ عَلَى الْأَعْمَى حَرَجٌ﴾

﴿There is no restriction on the blind...﴾

﴿وَلَا عَلَى أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ﴾

﴿nor on yourselves, if you eat from your houses,﴾

This is stated here although it is obvious, so that from this starting point the houses of others may be mentioned, and to make it clear that the ruling applies equally to what comes after. Sons' houses are included in this even though they are not mentioned by name, and this is used as evidence by those who regard the son's wealth as being like the father's wealth. In the *Musnad* and the *Sunan*, it is reported through several

[1] *Ad-Durr Al-Manthūr* 6:223, *Aṭ-Ṭabari* 19:221.

[2] *Aṭ-Ṭabari* 19:219.

[3] 'Abdur-Razzāq 3:64.

routes that the Messenger of Allāh ﷺ said:

«أَنْتَ وَمَالُكَ لِأَبِيكَ»

«You and your wealth belong to your father.»^[1]

﴿أَوْ سَيَرَّتْ مَنَازِلُكُمْ أَوْ بَنَاتُ آبَائِكُمْ﴾

«or the houses of your fathers, or the houses of your mothers,»
until His statement;

﴿أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ﴾

«or (from that) whereof you hold keys,»

This is obvious, and this is used as evidence by those who think that it is obligatory for relatives to spend on one another.

﴿أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ﴾

«or (from that) whereof you hold keys,» Sa'īd bin Jubayr and As-Suddi said, "This refers to a people's servants, whether a slave or otherwise. There is nothing wrong with them eating from the food that is stored with them, within reason." Az-Zuhri narrated from 'Urwah that 'Ā'isha, may Allāh be pleased with her, said, "The Muslims used to go out on military campaigns with the Messenger of Allāh ﷺ and they would give their keys to people they trusted and say, 'We permit you to eat whatever you need.' But they would say, 'It is not permissible for us to eat, they have given us permission reluctantly and we are only trustees.' Then Allāh revealed:

﴿أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ﴾

«or (from that) whereof you hold keys.»^[2]

﴿أَوْ مَدِينَتُكُمْ﴾

«or (from the house) of a friend.» means, there is no sin on you if you eat from their houses, so long as you know that this does not upset them and they do not dislike it.

﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جِيفًا أَوْ أَشْتَاتًا﴾

[1] Aḥmad 2:279, 204, 214, Ibn Mājah 2:769.

[2] Kashaf Al-Astār 3:61, 62.

﴿No sin on you whether you eat together or apart.﴾

‘Ali bin Abi Talhah reported from Ibn ‘Abbās concerning this Āyah, “When Allāh revealed the Āyah:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ﴾

﴿O you who believe! Eat not up your property among yourselves unjustly﴾ [4:29],

the Muslims said, ‘Allāh has forbidden us to eat up our property among ourselves unjustly, and food is the best of property, so it is not permissible for anyone among us to eat at the house of anyone else.’ So the people stopped doing that. Then Allāh revealed:

﴿لَيْسَ عَلَى الْأَعْمَى حَرَجٌ﴾

﴿There is no restriction on the blind,﴾ until His statement;

﴿أَوْ مَدِينَتِكُمْ﴾

﴿or (from the house) of a friend.﴾

A man would also feel embarrassed and would refrain from eating alone until someone else came along, but Allāh made the matter easier for them and said:

﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَفْتِنًا﴾

﴿No sin on you whether you eat together or apart.﴾⁽¹⁾

Qatādah said, “This was a clan of Banu Kinānah who during the *Jāhiliyyah* thought that it was a source of shame for one of them to eat alone, to such an extent that a man might keep on driving his laden camel even though he was hungry, until he could find someone to eat and drink with him. Then Allāh revealed:

﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَفْتِنًا﴾

﴿No sin on you whether you eat together or apart.﴾⁽²⁾

So this was a dispensation from Allāh, allowing people to eat either alone or with others, even though eating with others is more blessed and is better.

(1) At-Tabari 19:224.

(2) At-Tabari 19:224.

Imām Aḥmad recorded from Wahshi bin Ḥarb from his father from his grandfather that a man said to the Prophet ﷺ, "We eat but we do not feel satisfied." He said:

«تَلَأَلْتُمْ تَأْكُلُونَ مُتَفَرِّقِينَ، اجْتَمِعُوا عَلَى طَعَامِكُمْ، وَادْكُرُوا اسْمَ اللَّهِ، يُبَارَكْ لَكُمْ»
 فَيَدُ

«Perhaps you are eating separately. Eat together and mention the Name of Allāh, and He will bless the food for you.»

It was also recorded by Abu Dāwud and Ibn Mājah.^[1] Ibn Mājah also recorded that Sālim reported from his father from 'Umar, may Allāh be pleased with him, that the Messenger of Allāh ﷺ said:

«كُلُوا جَمِيعًا، وَلَا تَفَرُّوا، فَإِنَّ الْبَرَكَهَ مَعَ الْجَمَاعَةِ»

«Eat together and not separately, for the blessing is in being together.»^[2]

﴿وَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ﴾

«But when you enter the houses, greet one another»

Sa'īd bin Jubayr, Al-Ḥasan Al-Baṣrī, Qatādah and Az-Zuhri said, "This means greet one another with *Salām*."^[3] Ibn Jurayj said: Abu Az-Zubayr said, "I heard Jābir bin 'Abdullāh say, 'When you enter upon your family, greet them with a greeting from Allāh, blessed and good.' He said, 'I do not think it is anything but obligatory.'" Ibn Jurayj said: "And Ziyād said that Ibn Ṭāwus used to say: 'When any one of you enters his house, let him say *Salām*.'"^[4]

Mujāhid said: "And when you enter the *Masjid*, say: 'Peace be upon the Messenger of Allāh'; when you enter upon your families, greet them with *Salām*; and when you enter a house in which there is nobody, say: '*Aṣ-Ṣalāmu 'Alaynā wa 'Alā 'Ibād-Allāh-iṣ-Ṣāliḥīn* (peace be upon us and upon the righteous servants of Allāh).'^[5] This is what one is

[1] Aḥmad 3:501, Abi Dāwud 3764, Ibn Mājah 3286.

[2] Ibn Mājah 3287.

[3] Al-Baghawi 3:358, Aṭ-Ṭabari 19:226.

[4] Aṭ-Ṭabari 19:225.

[5] 'Abdur-Razzāq 3:66.

سُورَةُ الْفُرْقَانِ

٣٥٩

سُورَةُ الْفُرْقَانِ

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ
عَلَى أَمْرٍ جَامِعٍ لَمْ يَذْهَبُوا حَتَّى يَسْتَأْذِنُوا الْيَوْمَ يَسْتَأْذِنُونَكَ
أُولَئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ فَإِذَا أَسْتَأْذَنُوا
لِبَعْضِ شَأْنِهِمْ فَأُذِنَ لِمَنْ شِئْتَ مِنْهُمْ وَاسْتَغْفَرَ لَهُمُ
اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣٦﴾ لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ
بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا قَدْ يَعْلَمُ اللَّهُ الَّذِينَ
يَسْتَلُونَ مِنْكُمْ لَوَ آذَنَ الَّذِينَ يَخَالِفُونَ عَنْ أَمْرِهِ
أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿٣٧﴾ أَلَا إِنَّ اللَّهَ
مَافِي السَّمَوَاتِ وَالْأَرْضِ قَدْ يَعْلَمُ مَا أَنتُمْ عَلَيْهِ وَيَوْمَ
يُرْجَعُونَ إِلَيْهِ فَيَنْتَقِبُ مَا عَمِلُوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣٨﴾

سُورَةُ الْفُرْقَانِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا
﴿١﴾ الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ
يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدْ رُحِمَتْ قُدْرَتُهُ

commanded to do, and it has been narrated to us that the angels will return his greeting. ﴿٣٦﴾

﴿كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ
الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ﴾

«Thus Allāh makes clear the Āyāt to you that you may understand.»

When Allāh mentioned what wise rulings and reasonable, well-constructed laws are contained in this Sūrah, He points out to His servants that He explains the Āyāt to them clearly so that they may ponder them and understand their meanings.

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ

آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَى أَمْرٍ جَامِعٍ لَمْ يَذْهَبُوا حَتَّى يَسْتَأْذِنُوا الْيَوْمَ يَسْتَأْذِنُونَكَ
أُولَئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ فَإِذَا أَسْتَأْذَنُوا لِبَعْضِ شَأْنِهِمْ فَأُذِنَ لِمَنْ شِئْتَ مِنْهُمْ وَاسْتَغْفَرَ لَهُمُ
اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣٦﴾

462. The believers are only those who believe in Allāh and His Messenger; and when they are with him on some common matter, they go not away until they have asked his permission. Verily, those who ask your permission, those are they who (really) believe in Allāh and His Messenger. So if they ask your permission for some affairs of theirs, give permission to whom you will of them, and ask Allāh for their forgiveness. Truly,

[1] Ad-Durr Al-Manthūr 6:228.

Allāh is Oft-Forgiving, Most Merciful.﴾

Asking Permission to leave when They are doing something together

This is another matter of etiquette to which Allāh has guided His believing servants. Just as He commanded them to seek permission when entering, He also commanded them to seek permission when leaving, especially when they are doing something together with the Messenger ﷺ, such as the Friday, 'Id, or congregational prayers, or a meeting for the purpose of consultation and so on. Allāh commanded them not to leave him in these situations until they had asked his permission. If they did this, then they were of the true believers. Then Allāh commanded His Messenger ﷺ to give permission when someone asked for it, if he wanted to. He said:

﴿فَإِذَا لَمْ يَنْفَكْ مِنْهُمْ وَاسْتَفِزَّهُمُ اللَّهُ﴾

﴿give permission to whom you will of them, and ask Allāh for their forgiveness.﴾

Abu Dāwud reported that Abu Hurayrah said, "The Messenger of Allāh ﷺ said:

«إِذَا انْتَهَى أَحَدُكُمْ إِلَى الْمَجْلِسِ فَلْيَسْلَمْ، فَإِذَا أَرَادَ أَنْ يَقُومَ فَلْيَسْلَمْ، فَلْيَسْبِ الْأَوَّلَى بِأَخَقِّ مِنَ الْآخِرَةِ»

«When any of you joins a gathering, let him say Salām, and when he wants to leave, let him say Salām. The former is not more important than the latter.»^[1]

This was also recorded by At-Tirmidhi and An-Nasā'ī; At-Tirmidhi said: "It is a Ḥasan Ḥadīth."^[2]

﴿لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَسْتَلُونَ بِكُمْ لِيُؤَادُوا الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾

﴿63. Make not the calling of the Messenger among you as your calling one of another. Allāh knows those of you who slip away under shelter. And let those beware who oppose the Messenger's

[1] Abu Dawud 5:386.

[2] Tuhfat Al-Aḥwadhī 7:485, An-Nasā'ī in Al-Kubrā 6:100.

commandment, lest some Fitnah should befall them or a painful torment be inflicted on them.﴾

The Etiquette of addressing the Prophet ﷺ

Aḍ-Ḍaḥḥāk said, reporting from Ibn 'Abbās: "They used to say, 'O Muḥammad,' or 'O Abu Al-Qāsim,' but Allāh forbade them to do that, as a sign of respect towards His Prophet ﷺ, and told them to say, 'O Prophet of Allāh,' 'O Messenger of Allāh.'"^[1] This was also the view of Mujāhid and Sa'īd bin Jubayr.^[2] Qatādah said: "Allāh commanded that His Prophet ﷺ should be treated with respect and honor, and that he should be a leader."^[3] Muqātil said concerning the Āyah:

﴿لَا تَجْمَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا﴾

﴿Make not the calling of the Messenger among you as your calling one of another.﴾

"When you address him, do not say, 'O Muḥammad,' or 'O son of 'Abdullāh'; rather honor him and say, 'O Prophet of Allāh,' or, 'O Messenger of Allāh.'

﴿لَا تَجْمَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا﴾

﴿Make not the calling of the Messenger among you as your calling one of another.﴾

A second view concerning the meaning of the Āyah is that it means 'do not think that if he prays against you it is like when anyone else prays against you, because his prayers will be answered; so beware lest he prays against you and you will be doomed.' Ibn Abi Ḥatīm recorded this from Ibn 'Abbās, Al-Ḥasan Al-Baṣrī and 'Aṭīyyah Al-'Awfī. And Allāh knows best.^[4]

﴿فَقَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنْكُمُ لِيَأْذَنُوا﴾

﴿Allāh knows those of you who slip away under shelter.﴾

Muqātil bin Ḥayyān said, "This refers to the hypocrites who used to find it too difficult to listen to the *Khuṭbah* on Fridays, so they would hide behind some of the Companions of

[1] *Ad-Durr Al-Manthūr* 6:230.

[2] *Aṭ-Ṭabari* 19:230.

[3] *Aṭ-Ṭabari* 19:230.

[4] *Aṭ-Ṭabari* 19:230.

Muḥammad ﷺ and sneak out of the *Masjid*. It was not proper for a man to leave on Fridays once the *Khuṭbah* began, unless he had permission from the Prophet ﷺ. If one of them wanted to leave, he would make a gesture to the Prophet ﷺ with his finger, and the Prophet ﷺ would give permission without the man speaking. This is because if the Prophet ﷺ was giving the *Khuṭbah* and a man spoke, it would invalidate his Friday prayer."^[1] As-Suddi said, "If they were with him for a congregational prayer, they would hide behind one another so that he could not see them."

The Prohibition of going against the Messenger's Commandment

﴿فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ﴾

«And let those beware who oppose the Messenger's commandment»

This means going against the commandment of the Prophet ﷺ, which is his way, methodology and Sunnah. All words and deeds will be measured against his words and deeds; those that are in accordance with his words and deeds will be accepted, and whatever does not match up will be rejected, no matter who the person is who said and did them. It was recorded in the Two *Ṣaḥīḥs* and elsewhere that the Messenger of Allāh ﷺ said:

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ»

«Whoever does a deed that is not in accordance with this matter of ours will have it rejected.»^[2]

meaning, let those beware who go against the *Sharī'ah* of the Messenger ﷺ, in secret and in the open,

﴿أَنْ يُصِيبَهُمْ فِتْنَةٌ﴾

«lest some Fitnah should befall them», i.e., lest some disbelief or hypocrisy or innovation enter their hearts.

﴿أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾

^[1] *Ad-Durr Al-Manthūr* 6:231.

^[2] *Faṭḥ Al-Bārī* 4:416, *Muslim* 3:1343.

«for a painful torment be inflicted on them.» means in this world afflicting them with capital punishment, or by law of prescribed punishment, or by confinement in prison, or so on.

Imām Aḥmad recorded that Abu Hurayrah said, "The Messenger of Allāh ﷺ said:

«نَبِيٍّ وَمَنْ لَكُمْ كَمَثَلِ رَجُلٍ اشْتَرَقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهَا جَعَلَ الْقَرَأْسُ وَهَذِهِ الذُّرَابُ اللَّائِي يَقَعْنَ فِي النَّارِ يَقَعْنَ فِيهَا، وَجَعَلَ يُخَبِّرُهُمْ وَنَفِيلَتُهُ فَيَقْتَحِمُونَ فِيهَا - قَالَ: - فَذَلِكَ نَبِيٍّ وَمَنْ لَكُمْ، أَنَا أَخَذْتُ بِخَبَرِكُمْ عَنِ النَّارِ فَلَمْ عَنِ النَّارِ، فَتَغْلِبُونِي وَتَقْتَحِمُونَ فِيهَا»

«The parable of me and you is as the example of a man who kindled a fire and when it illuminated all around him, moths and other creatures started falling into the fire, and he was trying to stop them but they overwhelmed him and still kept falling in. This is the parable of me and you. I am trying to restrain you and keep you away from the fire, but you overwhelm me and fall in.»

This was also narrated by Al-Bukhārī and Muslim.^[1]

﴿أَلَا إِنَّكَ إِلَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ قَدْ يَعْلَمُ مَا أَنْشَرْتَ عَلَيْهِمْ وَيَوْمَ يَرْجِعُونَ إِلَيْهِ فَيُنَبِّئُهُمْ بِمَا عَمِلُوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

464. Certainly, to Allāh belongs all that is in the heavens and the earth. Indeed, He knows your condition and the Day when they will be brought back to Him, then He will inform them of what they did. And Allāh is All-Knower of everything.﴾

Allāh knows your Condition

Allāh tells us that He is the Sovereign of the heavens and the earth, and He knows the seen and the unseen. He knows what His servants do in secret and in the open. So He says:

﴿قَدْ يَعْلَمُ مَا أَنْشَرْتَ عَلَيْهِمْ﴾

«Indeed, He knows your condition» He knows and it is visible to Him, and not one iota is hidden from him. This is like the Ayah:

﴿وَيُؤَيِّلُ عَلَى الْعَرْشِ الرَّحِيمِ﴾

^[1] Aḥmad 2:312, Muslim 2284.

﴿And put your trust in the All-Mighty, the Most Merciful,﴾
until His saying;

﴿إِنَّهُ هُوَ السَّمِيعُ الْغَلِيظُ﴾

﴿Verily, He, only He, is the All-Hearer, the All-Knower﴾
[26:217-220].

﴿وَمَا تَكُونُ فِي شَأٍ وَمَا تَلَوْا مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُبَيِّنُونَ بَيِّنَاتٍ وَمَا يَرْتُبِ عَنْ رَبِّكَ مِنْ مِغْفَالٍ فَأَنْتَ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ﴾

﴿Neither you do any deed nor recite any portion of the Qur'ān, nor you do any deed but We are Witness thereof when you are doing it. And nothing is hidden from your Lord; (even) the weight of a speck of dust on the earth or in the heaven. Not what is less than that or what is greater than that but is in a Clear Record.﴾ [10:61]

﴿أَفَنْتُمْ هُوَ قَائِدٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ﴾

﴿Is then He Who takes charge of every person and knows all that he has earned?﴾ [13:33]

He sees all that His servants do, good and evil alike. And Allāh says:

﴿أَلَا جِنَّةٌ يَتَعَفَّوْنَ بِهَا هُمْ يَوْمًا مَا يُؤْرَثُونَ وَمَا يُغْنِي عَنْهُمْ كَيْدُهُمْ وَلَا يَنْصُرُهُمْ يُنصَرُونَ﴾

﴿Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal﴾ [11:5].

﴿سَوَاءٌ يَسْكُرُ مِنْ أَسَرَّ الْقَوْلَ وَمَنْ جَهَرَ بِهِ﴾

﴿It is the same (to Him) whether any of you conceals his speech or declares it openly﴾ [13:10].

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَسَّرَ اللَّهُ لَهَا إِتْدَارَ رِزْقِهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ﴾

﴿And no moving creature is there on earth but its provision is due from Allāh. And He knows its dwelling place and its deposit. All is in a Clear Book.﴾ [11:6]

﴿وَيَسْأَلُهُمْ فِيهَا نَكَبٌ لَا يَقْلِبُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْغَيْبِ وَالْغَيْبُ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلُمَاتٍ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ﴾

﴿And with Him are the keys of the Unseen, none knows them

but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.﴾ [6:59]

And there are many Āyāt and Ḥadīths which say similar things.

﴿وَيَوْمَ يُرْجَعُونَ إِلَىٰ﴾

﴿the Day when they will be brought back to Him,﴾

means, the day when all creatures will be brought back to Allāh, which is the Day of Resurrection.

﴿فَيُنَبِّئُهُم بِمَا عَمِلُوا﴾

﴿then He will inform them of what they did.﴾

means, He will tell them everything they did in this life, major and minor, significant and insignificant. As Allāh says:

﴿يَوْمَ الْإِنسُ يُنَبِّئُ بِمَا قَدَّمَ وَآخَّرَ﴾

﴿On that Day man will be informed of what he sent forward (of deeds), and what he left behind.﴾ [75:13]

﴿وَوُضِعَ الْكِتَابُ فَذَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يُرْسِلَنَا مَا هَذَا الْكِتَابُ لَا بَنَاءَ لَهُ صَمِيرٌ وَلَا كِبَرٌ إِلَّا أَحْصَاهُ وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظُنُّ رَبُّكَ لَمَنَ أَصْحَابُ﴾

﴿And the Book will be placed, and you will see the criminals, fearful of that which is therein. They will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!" And they will find all that they did, placed before them, and your Lord treats no one with injustice.﴾ [18:49]

Allāh says here:

﴿وَيَوْمَ يُرْجَعُونَ إِلَىٰ فَيُنَبِّئُهُم بِمَا عَمِلُوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

﴿the Day when they will be brought back to Him, then He will inform them of what they did. And Allāh is All-Knower of everything.﴾

Praise be to Allāh, the Lord of all that exists, and we ask Him to help us achieve perfection.

The end of the Tafsīr of Sūrat An-Nūr, to Allāh be praise and thanks.

The Tafsīr of Sūrat Al-Furqān (Chapter - 25)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿بَارِكْ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ. لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا﴾ ① الَّذِي لَمْ يَلِكْ أَلَسْنَتُ
وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَمْ شَرِيكَ فِي الْمَلِكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ مَقْدِيرًا ②﴾

﴿1. Blessed be He Who sent down (Nazzala) the criterion to His servant that he may be a warner to all nations.﴾

﴿2. He to Whom belongs the dominion of the heavens and the earth, and Who has begotten no son and for Whom there is no partner in the dominion. He has created everything, and has measured it exactly according to its due measurements.﴾

Blessed be Allāh

Here Allāh praises Himself for the Noble Qur'ān He has revealed to His noble Messenger ﷺ. This is like the Āyāt:

﴿الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَمْ عِوًا ①﴾ ② يَسَاءَ إِسْوَارٌ بَلَاءٌ شَدِيدًا مِنْ
لَدُنْهُ وَيُنَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يُسَلِّمُونَ الْمَلَائِكَةَ ﴿

﴿All the praises and thanks be to Allāh, Who has sent down to His servant the Book, and has not placed therein any crookedness. (He has made it) straight to give warning of a severe punishment from Him, and to give glad tidings to the believers, who do righteous deeds...﴾ [18:1-2]

Here Allāh says:

﴿بَارِكْ﴾

﴿Blessed be He.﴾ The verbal form used here implies an ongoing, permanent, eternal blessing.

﴿الَّذِي نَزَّلَ الْفُرْقَانَ﴾

«Who sent down the criterion» The verb *Nazzala* is a form which implies something done a great deal and often. This is like the *Ayāh*:

﴿وَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ. وَالْكِتَابِ الَّذِي أَنْزَلَ مِن قَبْلُ﴾

«And the Book which He (Nazzala) sent down to His Messenger, and the Scripture which He (Anzala) sent down to those before (him)» (4:136).

Each of the previous Books was sent down at one time, but the Qur'an was revealed gradually, in stages, *Āyāt* after *Āyāt*, rulings after rulings, *Sūrah*s after *Sūrah*s. This is more eloquent and indicative of greater care for the one to whom it is revealed, as Allāh says later in this *Sūrah*:

﴿وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا ۚ وَلَا يَأْتِيكَ بِهِدْيًا إِلَّا بِمُتَشَبِّهِاتٍ ۚ لَقَدْ نَزَّلْنَاهُ بِالْحَقِّ وَأَحْسَنَ تَنْزِيلًا﴾

«And those who disbelieve say: "Why is not the Qur'an revealed to him all at once?" Thus, that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages. And no example or similitude do they bring, but We reveal to you the truth, and the better explanation thereof.» (25:32-33)

This *Sūrah* was named *Al-Furqān*, because it is the criterion that decides between truth and falsehood, guidance and misguidance, right and wrong, lawful and unlawful.

﴿عَلَىٰ عَبْدِهِ﴾

«to His servant» This description is one of praise and commendation, because here Allāh is connecting him to Himself, describing him as His servant. Allāh also described him in this manner when referring to the noblest of events, the Night of the *Isrā'*, as He said:

﴿مُتَجَنِّبًا أَلْوَيْنَ أَشْرَقَ يُضَاهِيهِ. لَيْلًا﴾

«Glorified be He Who took His servant for a journey by night» (17:1).

Allāh also described him in this way when He described how he stood and called to Him:

﴿وَأَنذَرْتَهُمْ لَئِن قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِيَدًّا﴾

«And when the servant of Allāh stood up invoking Him in prayer they (the Jinn) just made round him a dense crowd as if sticking one over the other (in order to listen to the Prophet's recitation).» (72:19)

This description is also used here when Allāh describes how the Book is revealed to him and how the angel comes down to him:

﴿تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا﴾

«Blessed be He Who sent down the criterion to His servant that he may be a warner to all nations.»

﴿لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا﴾

«that he may be a warner to all nations.» means, he alone has been blessed with this great, detailed, clear Book which,

﴿لَا يَأْتِيهِ الْبُطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ﴾

«Falsehood cannot come to it from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise (Allāh).» (41:42)

The One Who made it the mighty criterion, singled him out to convey it to those who seek the shade of trees and to those who live on the land (i.e., to all of mankind, nomad and settled alike), as the Prophet ﷺ said:

«بُعِثْتُ إِلَى الْأَحْمَرِ وَالْأَسْوَدِ»

«I have been sent to the red and the black.»^[1]

And he said:

«إِنِّي أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِنْ الْأَنْبِيَاءِ قَبْلِي»

«I have been given five things which no Prophet before me was given.»

Among them he mentioned:

«كَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً»

«[Before me] a Prophet was sent only to his own people, but I have been sent to all of mankind.»^[2]

^[1] Aḥmad 5:145.

^[2] Faḥ Al-Bārī 1:634.

عَزَّ وَجَلَّ

٣١٠

عَزَّ وَجَلَّ

And Allāh says:

﴿قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ
اٰلِهٰتِكُمْ جَمِيعًا﴾

﴿Say: "O mankind! Verily, I am sent to you all as the Messenger of Allāh..."﴾ (7:158),

meaning, the One Who has sent me is the Sovereign of the heaven and the earth, who merely says to a thing "Be!" and it is. He is the one who gives life and causes death. Allāh says here:

﴿اَلَّذِي لَمْ يَلِدْ وَلَمْ يَكُنْ لَهٗ شَرِيْكٌ
فِي الْمَلٰٓئِكَةِ﴾

﴿He to Whom belongs the

dominion of the heavens and the earth, and Who has begotten no son and for Whom there is no partner in the dominion.﴾

Allāh states that He is above having any offspring or partner. Then He tells us:

﴿خَلَقَ كُلَّ شَيْءٍ قَدْرًا﴾

﴿He has created everything, and has measured it exactly according to its due measurements.﴾

meaning, everything apart from Him is created and subject to Him. He is the Creator, Lord, Master and God of all things, and everything is subject to His dominion, control and power.

﴿وَاتَّخَذُوا مِنْ دُونِهِ اِلٰهَةً لَا يَخْلُقُوْنَ شَيْئًا وَهُمْ يَخْلُقُوْنَ لَا يَمْلِكُوْنَ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُوْنَ مَوْتًا وَلَا حَيٰوةً وَلَا نَشْرًا﴾

﴿3. Yet they have taken besides Him other gods who created nothing but are themselves created, and possess neither harm nor benefit for themselves, and possess no power (of causing) death, nor (of giving) life, nor of raising the dead.﴾

The Foolishness of the Idolators

Allāh tells us of the ignorance of the idolators in taking other gods instead of Allāh, the Creator of all things, the One Who controls the affairs of all things; whatever He wills happens and whatever He does not will does not happen. In spite of that, they still worshipped others besides Him, idols who could not even create the wing of a gnat, but were themselves created. They could neither do harm nor bring benefit to themselves, so how could they do anything for their worshippers?

﴿وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاتًا وَلَا شَوْرًا﴾

﴿and possess no power (of causing) death, nor (of giving) life, nor of raising the dead.﴾

means, they could not do any of that at all; that power belongs only to Allāh, Who is the One Who gives life and death, and is the One Who will bring all people, the first and the last, back to life on the Day of Resurrection.

﴿وَمَا خَلَقَكُمْ إِلَّا بِمِثْقَلٍ ذَرَّةٍ﴾

﴿The creation of you all and the resurrection of you all are only as (the creation and resurrection of) a single person﴾ (31:28).

This is like the Āyāt;

﴿وَمَا أَمْرُنَا إِلَّا وَجْدَةٌ كَتَفٍ بِالْبَصَرِ﴾

﴿And Our commandment is but one as the twinkling of an eye.﴾ (54:50)

﴿إِنَّمَا فِي زَيْتُونَةٍ وَدَجْدَةٍ ﴿٣١﴾ إِنَّمَا هُمْ إِلَهُاتُهُمْ﴾

﴿But it will be only a single Zajrah.^[1] When behold, they find themselves on the surface of the earth alive after their death.﴾ (79:13-14)

^[1] See the Tafṣīr of Sūrat Aṣ-Ṣāffāt [37:19].

﴿فَإِنَّمَا هِيَ زَجْرًا وَهْدًا فَإِذَا هُمْ يَقْظُونَ﴾

«It will be a single Zajrah, and behold, they will be staring!» (37:19)

﴿إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ﴾

«It will be but a single Şayḥah, so behold they will all be brought up before Us!» (36:53).

He is Allāh besides Whom there is no other God and besides Whom there is no other Lord. No one should be worshipped except Him because whatever He wills happens and whatever he does not will does not happen. He has no offspring nor progenitor, nor equal nor likeness nor rival nor peer. He is the One, the Self-Sufficient Master, Whom all creatures need, He begets not, nor was He begotten, and there is none co-equal or comparable unto Him.

﴿وَقَالَ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا إِفْكٌ افْتَرَاهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ مَّخْرُوعُونَ فَقَدْ جَاءُوا ظُلْمًا

وَكِبْرًا﴾ وَقَالُوا لَسْتَ بِأَنَّ الْأَنْبِيَاءَ أَكْتَنَنْهَا فِيهِ ثَمَلٌ عَلَيْهِ بُكْرَةً وَأَيْسِلًا﴾ قُلْ

أَنْزَلَهُ الَّذِي يَعْلَمُ الْغَيْبِ فِي السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ كَانَ عَلِيمًا رَحِيمًا﴾

44. Those who disbelieve say: "This is nothing but a lie that he has invented, and others have helped him in it." In fact, they have produced an unjust wrong and a lie.»

45. And they say: "Tales of the ancients which he has written down, and they are dictated to him morning and afternoon."»

46. Say: "It has been sent down by Him Who knows the secret of the heavens and the earth. Truly, He is Oft-Forgiving, Most Merciful."»

What the Disbelievers said about the Qur'ān

Allāh tells us about the foolishness of the disbelievers' ignorant minds, when they said about the Qur'ān:

﴿إِنْ هَذَا إِلَّا إِفْكٌ﴾

«This is nothing but a lie», meaning an untruth.

﴿افْتَرَاهُ﴾

«that he has invented», meaning the Prophet ﷺ.

﴿وَأَعَانَهُ عَلَيْهِ قَوْمٌ آخَرُونَ﴾

«and others have helped him in it.» means, he asked other people to help him compile it. So Allāh said:

﴿فَقَدْ جَاءُوا ظُلْمًا وَكُذَّبًا﴾

«In fact, they have produced an unjust wrong and a lie.»

meaning, they are the ones who are telling a lie, and they know that it is false, for their own souls know that what they are claiming is not true.

﴿وَقَالُوا أَنْشِئُوا الْآيَاتِ كَمَا أَنْشَأَ اللَّهُ الْأَوَّلَ﴾

«And they say: "Tales of the ancients which he has written down..."»

meaning, the ancients wrote them down, and he has copied it.

﴿فَبِهِمْ شَأْنٌ عَلَيْهِ﴾

«and they are dictated to him» means, they are read or recited to him.

﴿بُكْرَةً وَأَصِيلًا﴾

«morning and afternoon.» at the beginning and end of the day.

Because this idea is so foolish and is so patently false, everyone knows that it is not true. It is known through *Mutawātir* reports and is a common fact that Muḥammad the Messenger of Allāh ﷺ never learned to read or write, either at the beginning or the end of his life. He grew up among them for approximately forty years, from the time he was born until the time when his mission began. They knew all about him, and about his honest and sound character and how he would never lie or do anything immoral or bad. They even used to call him *Al-Amīn* (the Trustworthy One) from a young age, until his mission began, because they saw how truthful and honest he was. When Allāh honored him with that which He honored him, they declared their enmity towards him and came up with all these accusations which any reasonable person would know he was innocent of. They were not sure what to accuse him of. Sometimes they said that he was a sorcerer, at other times they would say he was a poet, or crazy, or a liar. So Allāh said:

﴿أَنْظِرْ كَيْفَ صَرُّوا لَكَ الْأَمْتَالَ فَصَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا﴾

«See what examples they have put forward for you. So they have gone astray, and never can they find a way.» (17:48)

In response to their stubbornness, Allāh says here:

﴿قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ الْغَيْبَ فِي السَّمَوَاتِ وَالْأَرْضِ﴾

«Say: "It has been sent down by Him Who knows the secret of the heavens and the earth".»

meaning, He has revealed the Qur'ān which includes true information about the earlier and later generations, information which concurs with the realities of the past and future.

﴿الَّذِي يَعْلَمُ الْغَيْبَ﴾

«Who knows the secret» means, Allāh is the One Who knows the unseen in the heavens and on the earth; He knows their secrets just as He knows what is visible therein.

﴿إِنَّهُ كَانَ غَفُورًا رَحِيمًا﴾

«Truly, He is Oft-Forgiving, Most Merciful.»

This is an invitation to them to repent and turn back to Allāh, telling them that His mercy is vast and His patience is immense. Whoever repents to Him, He accepts his repentance. Despite all their lies, immorality, falsehood, disbelief and stubbornness, and saying what they said about the Messenger ﷺ and the Qur'ān, He still invites them to repent and give up their sin, and to come to Islām and true guidance. This is like the Āyāt:

﴿لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَلَاثُ ثُلُثٍ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهُ وَحْدٌ وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُ عَذَابٌ أَلِيمٌ﴾^(١٧) أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَ اللَّهَ عَزَّ وَجَلَّ

«Surely, disbelievers are those who said: "Allāh is the third of the three." But there is no god but One God. And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them. Will they not turn with repentance to Allāh and ask His forgiveness? For Allāh is Oft-

﴿٢٦﴾

٢٦١

﴿٢٧﴾

إِذَا رَأَوْهُمْ مِنْ مَكَانٍ يَبْعِدُ سَمِعُوا لَهُمْ نَهَيْتًا وَمَنْعَرًا ﴿٢٦﴾ رَأَوْا
الْقَوْمَ فِيهَا مَكَانًا ضَيِّقًا مَقَرَّيْنِ دَعَا هُنَا لِكَ ثُبُورًا ﴿٢٧﴾
لَا تَدْعُوا الْيَوْمَ ثُبُورًا وَجِدًا وَادْعُوا ثُبُورًا كَثِيرًا ﴿٢٨﴾ قُلْ
أَذَلَّكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي وُعِدَ الْمُتَّقُونَ كَانَتْ
لَهُمْ حِزَابٌ وَمَصِيرًا ﴿٢٩﴾ لَهُمْ فِيهَا مَا يَشَاءُونَ خُلِيلِينَ
كَانَتْ عَلَى رَيْكٍ وَعَدَاةٍ مَسْئُولًا ﴿٣٠﴾ وَيَوْمَ يَحْشُرُهُمْ رَبُّهُ
يَعْبُدُونَ مِنْ دُونِ اللَّهِ فَيَقُولُ أَأُنْتُمْ ضَالُّتُمْ عِبَادِي
هَؤُلَاءِ أَمْ هُمْ ضَالُّوا السَّبِيلَ ﴿٣١﴾ قَالُوا سُبْحَنَكَ مَا كَانَ
يَبْلَغُنَا أَنْ نَتَّخِذَ مِنْ دُونِكَ مِنْ أَوْلِيَاءَ وَلَكِنْ مَتَّعْتَهُمْ
وَأَبَاءَهُمْ حَقًّا لَسُوا الَّذِينَ كَفَرُوا أَكْثَرُ أَقْوَامًا بُرًّا ﴿٣٢﴾ فَقَدْ
كَذَّبْتُمْ بِمَا تَعْلَمُونَ فَمَا تَسْتَطِيعُونَ صَرْفًا وَلَا
نَصْرًا وَمَنْ يظْلِمِ بَيْنَكُمْ يَذْفِقْهُ عَذَابًا كَبِيرًا ﴿٣٣﴾
وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا أَنْهُمْ لِيَا كُفَرُوا
الطُّعَامَ وَيَسْأَلُونَ فِي الْأَسْوَاقِ وَيَعْلَنَ بَعْضُكُمْ
لِبَعْضٍ فَسَنَةٌ أَنْصَبِرُونَ وَكَانَ رَبُّكَ بَصِيرًا ﴿٣٤﴾

Forgiving, Most
Merciful. ﴿5:73-74﴾

﴿٢٦﴾ الَّذِينَ قَتَلُوا النَّفْسَ
وَالْمَرْيُوتَ ثُمَّ لَمْ يَرْجِعُوا فَلَهُمْ عَذَابٌ
جَهَنَّمُ وَلَهُمْ عَذَابٌ لَعِينٌ ﴿٢٧﴾

«Verily, those who put
into trial the believing
men and believing wo-
men, and then do not
turn in repentance, then
they will have the tor-
ment of Hell, and they
will have the punishment
of the burning Fire.»
(85:10)

Al-Hasan Al-Basri
said: "Look at this
kindness and
generosity! They killed
His friends and He is
calling them to
repentance and

mercy."

﴿وَقَالُوا مَا لِيَ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَسْأَلُ فِي الْأَسْوَاقِ لَوْلَا أُنْزِلَ إِلَيْهِ مَلَكٌ
فَيَكُونُ مَعَهُ ذَنْبًا ﴿٢٦﴾ أَوْ يُنَزَّلُ إِلَيْهِ كُتُبٌ أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا وَقَالَ
الْمُكَلِّمُونَ إِنَّ نَبِيئَهُمْ إِلَّا رَجُلٌ شَبَّهُوا ﴿٢٧﴾ أَنْظِرْ كَيْفَ صَبَرُوا لَكَ الْأَمْتَلُ فَصَلُّوا
فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٢٨﴾ تَبَارَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا مِنْ ذَلِكَ جَنَّاتٍ جَرَى مِنْ
تَحْتِهَا الْأَنْهَارُ وَيَسْمَعُ لَكَ قُصُورًا ﴿٢٩﴾ بَلْ كَذَّبُوا بِآيَاتِنَا إِذْ كُنَّا بِلِقَائِهِمْ
سَوِيرًا ﴿٣٠﴾ إِذَا رَأَوْهُمْ مِنْ مَكَانٍ يَبْعِدُ سَمِعُوا لَهُمْ نَهْيًا وَمَنْعَرًا ﴿٣١﴾ رَأَوْا
الْقَوْمَ فِيهَا مَكَانًا ضَيِّقًا مَقَرَّيْنِ دَعَا هُنَا لِكَ ثُبُورًا كَثِيرًا ﴿٣٢﴾ لَا تَدْعُوا الْيَوْمَ
ثُبُورًا وَجِدًا وَادْعُوا ثُبُورًا كَثِيرًا ﴿٣٣﴾﴾

«47. And they say: "Why does this Messenger eat food, and
walk about in the markets. Why is not an angel sent down to
him to be a warner with him?"»

﴿8. "Or (why) has not a treasure been granted to him, or why has he not a garden whereof he may eat?" And the wrongdoers say: "You follow none but a man bewitched."﴾

﴿9. See how they coin similitudes for you, so they have gone astray, and they cannot find a path.﴾

﴿10. Blessed be He Who, if He wills, will assign you better than (all) that - Gardens under which rivers flow and will assign you palaces.﴾

﴿11. Nay, they deny the Hour, and for those who deny the Hour, We have prepared a flaming Fire.﴾

﴿12. When it sees them from a far place, they will hear its raging and its roaring.﴾

﴿13. And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction.﴾

﴿14. Exclaim not today for one destruction, but exclaim for many destructions.﴾

What the Disbelievers said about the Messenger ﷺ, refutation of Their Words, and Their ultimate Destiny

Allāh tells us about the disbelievers' stubborn resistance to and rejection of the truth, with no proof or evidence for doing so. Their excuse was, as they said:

﴿مَالِ هَٰذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ﴾

﴿Why does this Messenger eat food,﴾ meaning, 'as we eat, and why does he need food as we need it?'

﴿وَيَسِيرُ فِي الْأَسْوَاقِ﴾

﴿and walk about in the markets.﴾ means, he walks around and goes there often seeking to trade and earn a living.

﴿لَوْلَا أَنزَلَ إِلَيْنَا مَلَكٌ مِّنْ سَمَوَاتٍ مِّنْ ذُنُوبِهِمْ﴾

﴿Why is not an angel sent down to him to be a warner with him?﴾

They were saying: why doesn't an angel come down to him from Allāh, to be a witness that what he is claiming is true? This is like when Fira'wn said:

﴿قُلْ لَئِنْ أُلْقِيَ عَلَيَّ كُتُبٌ مِّنْ دُونِ هَذِهِ لَأَتَذْكُرَنَّكَ يَوْمَ الْقِيَامِ يَا خَرِيدٌ﴾

﴿"Why then are not golden bracelets bestowed on him, or angels sent along with him?"﴾ (43:53).

These people had a similar mentality and said the same kind of thing. They said:

﴿أَوْ يُنْفِقُ إِلَيْهِ كَنْزٌ﴾

﴿Or (why) has not a treasure been granted to him?﴾ meaning, treasure that he could spend on his needs and wants.

﴿أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا﴾

﴿or why has he not a garden whereof he may eat?﴾

meaning, a garden that would go with him wherever he went. All of this is easy for Allāh, but He had a reason for not doing any of these things, and with Him is the perfect proof and argument.

﴿وَكَايَ الظَّالِمِينَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا مَّشْهُورًا﴾

﴿And the wrongdoers say: "You follow none but a man bewitched."﴾ Allāh said:

﴿أَنْظِرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا﴾

﴿See how they coin similitudes for you, so they have gone astray,﴾

meaning, they accused you and belied you when they said that you were a sorcerer or bewitched or crazy or a liar or a poet, but all of these are false ideas. Everyone who has the slightest understanding will recognize that they are lying. Allāh says:

﴿فَضَلُّوا﴾

﴿so they have gone astray﴾ from the path of guidance.

﴿فَلَا يَسْتَطِيعُونَ سَبِيلًا﴾

﴿and they cannot find a path.﴾ Everyone who steps outside of the way of truth and guidance has gone astray, no matter what direction he takes, because the truth is one and its methodology is unified, parts of it confirming other parts.

Then Allāh tells His Prophet ﷺ that if He willed, He could

bestow on him in this world something far better than what they were saying. He said:

﴿تَبَارَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا مِنْ ذَلِكَ﴾

«Blessed be He Who, if He wills, will assign you better than (all) that...»

Mujāhid said, "This means in this world." And he said: "The Quraysh used to call every house that was made of stone a 'palace', whether it was large or small."^[1]

﴿بَلْ كَذَّبُوا بِالسَّاعَةِ﴾

«Nay, they deny the Hour,» means, they say this in stubborn disbelief, not because they are seeking insight and guidance, but because their disbelief in the Day of Resurrection makes them say what they say.

﴿وَأَعْتَدْنَا﴾

«And We have prepared» means, 'We have made ready,'

﴿لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا﴾

«for those who deny the Hour, a flaming Fire.»

means, an unbearably hot and painful torment in the fire of Hell.

﴿إِذَا رَأَتْهُمْ﴾

«When it sees them» means, when Hell sees them,

﴿مِنْ مَكَانٍ بَعِيدٍ﴾

«from a far place,» means from the place of gathering (on the Day of Resurrection),

﴿يَسْمَعُوا لَهَا تَغِيظًا وَزَفِيرًا﴾

«they will hear its raging and its roaring.» means, (it will make those sounds) out of hatred towards them. This is like the *Āyah*,

﴿إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا وَهِيَ تَفُورُ ۖ تَكَادُ تَمَيَّزُ مِنَ الْقَيْظِ﴾

«When they are cast therein, they will hear the (terrible)

[1] At-Tabari 19:243.

drawing in of its breath as it blazes forth. It almost bursts up with fury ﴿67:7-8),

which means that parts of it almost separate from other parts because of its intense hatred towards those who disbelieved in Allāh.

Imām Abu Ja'far bin Jarīr narrated that Ibn 'Abbās said: "A man will be dragged towards Hell, which will be expanding and contracting, and Ar-Raḥmān will say to it: 'What is the matter with you?' It will say: 'He is seeking refuge from me.' So Allāh will say, 'Let My servant go.' Another man will be dragged towards Hell and he will say, 'O Lord, I never expected this from You.' Allāh will say, 'What did you expect?' The man will say, 'I expected that Your mercy would be great enough to include me.' So Allāh will say, 'Let My servant go.' Another man will be dragged towards Hell, and Hell will bray at him like a donkey braying at barley. Then it will give a moan that will instill fear in everyone."^[1] Its chain of narrators is Ṣaḥīḥ.

﴿يَمْرَأًا مَّا تَتَبَّأُ وَيَرْبَرَأُ﴾

﴿they will hear its raging and its roaring.﴾

'Abdur-Razzāq recorded that Ubayd bin 'Umayr said: "Hell will utter a moan such that there will be no angel who is close to Allāh and no Prophet sent to mankind, but he will fall on his face, shaking all over. Even Ibrāhīm, peace be upon him, will fall to his knees and say: 'O Lord, I do not ask You for salvation this Day except for myself.'^[2]

﴿وَلَمَّا أُلْقُوا فِيهَا سَمِعُوا مِنْهَا فَوْجًا كَافًّا﴾

﴿And when they shall be thrown into a narrow place thereof, chained together,﴾

Qatādah narrated from Abu Ayyūb that 'Abdullāh bin 'Amr said: "Like the point of a spear, i.e., in its narrowness."^[3]

﴿مُفْرَقِينَ﴾

[1] At-Ṭabari 9:370.

[2] 'Abdur-Razzāq 3:67.

[3] Ad-Durr Al-Manthūr 6:240, Az-Zuhd by Ibn Al-Mubārak in Az-Zawā'id 86.

«chained together,» Abu Ṣāliḥ said, "This means, tied from their shoulders."

﴿دَعَوْا هُنَالِكَ نَبُورًا﴾

«they will exclaim therein for destruction.» means, they will utter cries of woe, regret and sorrow.

﴿لَا تَدْعُوا الْيَوْمَ نُبُورًا وَجِنًا﴾

«Exclaim not today for one destruction...»

﴿قُلْ أَذِلَّةٌ سَخِرَ أَمْ جِنَّةٌ أَلْقِيَتْ رُجْدًا الْمُنْفُوتُ كَانَتْ لَهُمْ جَزَاءٌ وَمَعِيرًا ۖ لَهُمْ فِيهَا مَا يَشَاءُونَ خَالِدِينَ كَانَتْ عَلَى رَبِّكَ وَعْدًا مَسْئُورًا﴾

«15. Say: "Is that better or the Paradise of Eternity which is promised to those who have Taqwā?" It will be theirs as a reward and final destination.»

«16. For them there will be therein all that they desire, and they will abide (therein forever). It is upon your Lord a Wa'dan Mas'ūla.»

Is the Fire better, or Paradise?

Here Allāh says: 'O Muḥammad, this that We have described to you about the state of those who are doomed, who will be dragged on their faces to Hell, which will receive them with a scowling face, with hatred and moans. There they will be thrown into their constricted spaces, tied up to their shoulders, unable to move or call for help, and unable to escape their plight — is this better, or the eternal Paradise which Allāh has promised to the pious among His servants, which He has prepared for them as a reward and ultimate destiny in return for their obedience to Him in this world?'

﴿لَهُمْ فِيهَا مَا يَشَاءُونَ﴾

«For them there will be therein all that they desire,»

of delights such as food, drink, clothing, dwellings, means of transportation and scenery, and other things that no eye has seen, no ear has heard, nor the heart of anyone can comprehend. They will abide therein forever; it will never cease or come to an end, and they will never leave it. This is what Allāh has promised to those whom He has blessed and to

path?"»

﴿18. They will say: "Glorified be You! It was not for us to take any Awliyā' besides You, but You gave them and their fathers comfort till they forgot the warning, and became a lost people."»

﴿19. Thus they will deny you in what you say; then you can neither avert nor find help. And whoever among you does wrong, We shall make him taste a great torment.﴾

The gods of the Idolators will disown Them on the Day of Resurrection

Allāh tells us about what will happen on the Day of Resurrection, when those whom the idolators used to worship instead of Allāh, angels and others, will rebuke them. Allāh says:

﴿وَيَوْمَ يَحْشُرُهُمْ رَبُّهُمْ وَمَا يَسْتُدْرِكُ مِنْ دُونِ اللَّهِ﴾

﴿And on the Day when He will gather them together and that which they worship besides Allāh.﴾

Mujāhid said, "This means 'Isā, 'Uzayr and the angels."⁽¹⁾

﴿نَقُولُ: أَنْتُمْ أَضَلَلْتُمْ عِبَادِي هَؤُلَاءِ﴾

﴿He will say: "Was it you who misled these My servants...?"»

Allāh will say to those who were worshipped: 'Did you call these people to worship you instead of Me, or was it their own idea to worship you, without any call to that on your part?' This is like the *Āyah*,

﴿وَإِذْ قَالَ اللَّهُ يٰمُوسَىٰ ائْتِنِ مَرِيَمَ ۖ إِنَّكَ قُلْتَ لِلنَّاسِ اتَّبِعُونِي وَإِنِّي مِنَ الْمُرْسَلِينَ ۚ قَالَ سُبْحٰنَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ إِن كُنتَ قُلْتُمْ فَقَدْ عَلِمْتُمْ تَقْلَبُ مَا فِي قُلُوبِ وَلَا أَعْلَمُ مَا فِي قُلُوبِكَ إِنَّكَ أَنْتَ عَلٰمُ الْغُيُوبِ ﴿١٦٠﴾ مَا قُلْتَ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ﴾

﴿And when Allāh will say: "O 'Isā, son of Maryam! Did you say unto men: 'Worship me and my mother as two gods besides Allāh?' " He will say: "Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You

⁽¹⁾ Aḥ-Ṭabari 19:247.

would surely have known it. You know what is in my innerself though I do not know what is in Yours; truly, You, only You, are the All-Knower of all that is hidden. Never did I say to them aught except what You did command me to say.” ﴿5:116-117﴾

Describing how those who were worshipped will respond on the Day of Resurrection, Allāh says:

﴿قَالُوا سُبْحَنَكَ مَا كَانَ بِلَيْحِي لَنَا أَنْ نَتَّخِذَ مِنْ دُونِكَ مِنْ أَوْلِيَاءَ﴾

﴿They will say: “Glorified be You! It was not for us to take (Nattakhidh) any Awliyā’ besides You...”﴾

Most of the scholars recite a *Fathah* on the *Nūn* of the word *Nattakhidh* in His saying:

﴿نَتَّخِذُ مِنْ دُونِكَ مِنْ أَوْلِيَاءَ﴾

﴿“...for us to take (Nattakhidh) any Awliyā’ besides You,”﴾

meaning, ‘it is not right for any created being, neither us nor them, to worship anyone except You; we did not call them to do that, but they did it of their own accord, without us telling them to do it or accepting what they did. We are innocent of them and their worship.’ This is like the *Āyah*,

﴿يَوْمَ يَحْشُرُهُمْ جِبَرَاتٌ لَمْ يَقُولْ لِالْمَلَكَةِ أَهْوَلَاءَ ۚ بِأَكْثَرِ كَانُوا يُشْرِكُونَ﴾ ﴿قَالُوا سُبْحَنَكَ﴾

﴿And (remember) the Day when He will gather them all together, then He will say to the angels: “Was it you that these people used to worship?” They (the angels) will say: “Glorified be You!”﴾ (34:40-41)

Other scholars understand this phrase to mean: ‘it is not proper for us to take anyone except You as protectors or helpers (Awliyā’),’ meaning, ‘it is not proper for anyone to worship us, for we are Your servants and in need of You.’ This meaning is close to the first.

﴿وَلَكِنْ نُنَفِّسُهُمْ رَبَّكَ أَمِّمٌ﴾

﴿but You gave them and their fathers comfort﴾

means, ‘You made such a long period of time pass that they forgot the Reminder, i.e., they forgot what had been sent down to them through the Messengers, calling them to worship You alone with no partner or associate.’

﴿وَكَانُوا قَوْمًا يُضَلُّونَ﴾

﴿and became a lost people.﴾ Ibn 'Abbās said, "This means, they were destroyed."^[1] Al-Ḥasan Al-Baṣrī and Mālik narrated from Az-Zuhri: "There was no good in them."^[2]

And Allāh says:

﴿فَقَدْ كَذَّبْتُمْ بِمَا تَقُولُونَ﴾

﴿Thus they will deny you because of what you say;﴾

meaning, 'those whom you used to worship besides Allāh will show you to be liars in your claims that they were your helpers and protectors bringing you closer to Allāh.' This is like the Āyāt:

﴿وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَن لَّا يَسْتَجِيبُ لَهُمْ إِلَى يَوْمِ الْبَيْعَةِ وَهُمْ عَنْ دُعَائِهِمْ غَافِلُونَ ۖ وَإِذَا حُيِّرُوا كَانَوا أَعْمَاءَ ۖ وَكَانُوا بِسَادِهِمْ كَعُيُنٍ ۖ﴾

﴿And who is more astray than one who calls on besides Allāh, such as will not answer him till the Day of Resurrection, and who are unaware of their calls to them. And when mankind are gathered, they will become their enemies and will deny their worshipping.﴾ (46:5-6)

﴿فَمَا تَسْتَغِيثُونَ مِنْهَا وَلَا تُنصِرُونَ﴾

﴿then you can neither avert nor find help.﴾

means: they will not be able to avert the punishment from themselves, nor will they be able to help themselves.

﴿وَمَنْ يَظْلِمِ نَفْسًا﴾

﴿And whoever among you does wrong.﴾

means by associating others in worship with Allāh,

﴿نُفُوءًا عَذَابًا كَبِيرًا﴾

﴿We shall make him taste a great torment.﴾

﴿وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَشْرَبُونَ فِي الْآسَافِ ۖ وَجَعَلْنَا بَيْنَكُمْ وَبَيْنَ الْفُجَرَاءِ الْغَابِغَةِ بَرْزًا ۖ﴾

[1] At-Ṭabarī 19:248.

[2] At-Ṭabarī 19:248.

﴿20. And We never sent before you any of the Messengers but verily, they ate food and walked in the markets. And We have made some of you as a trial for others; will you have patience? And your Lord is Ever All-Seer.﴾

All of the Previous Messengers were Human

Allāh tells us about the previous Messengers He sent: they all used to eat food needing the nourishment in it. They used to go around in the marketplaces seeking to engage in trade and earn a livelihood. This should not, however, affect their status as Messengers, for Allāh gave them good characteristics and caused them to speak fine words and do noble deeds, and gave them miracles and clear proofs, from which any person with sound insight may see the confirmation that what they brought from Allāh was true. This *Āyah* is similar to the *Āyāt*,

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُرِيهِمْ مِنْ أَهْلِ الْقُرَىٰ﴾

﴿And We sent not before you any but men unto whom We revealed, from among the people of townships﴾ (12:109).

﴿وَمَا جَعَلْنَاهُمْ جَسَدًا لَا يَأْكُلُونَ الطَّعَامَ﴾

﴿And We did not create them bodies that ate not food﴾ (21:8).

﴿وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَنْتَصِرُونَ﴾

﴿And We have made some of you as a trial for others; will you have patience?﴾

means, 'We test some of you by means of others, so that We may see who will be obedient and who will be disobedient.' Allāh says:

﴿أَنْتَصِرُونَ وَكَانَ رَبُّكَ بَصِيرًا﴾

﴿will you have patience? And your Lord is Ever All-Seer.﴾

meaning, He knows who deserves to receive revelation, as Allāh says elsewhere:

﴿إِنَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ﴾

﴿Allāh knows best with whom to place His Message﴾ (6:124).

And He knows who deserves to be guided to the Message with which He sent them, and who does not deserve to be guided.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٣٦٢

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنْزِلَ عَلَيْنَا الْمَلَكُ الْمَكِينُ ﴿١﴾ أَوُنْزِلَ رَبَّنَا الْقُدْرُ اسْتَكَبَرُوا فِي أَنْفُسِهِمْ وَعَتَوْا عُتْوًا كَبِيرًا ﴿٢﴾ يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَى يَوْمَئِذٍ لِلْمُجْرِمِينَ وَيُقُولُونَ جَعَلْنَا نَحْنُورًا ﴿٣﴾ وَقَدْ مَنَّ اللَّهُ عَلَى النَّاسِ بِالْحَقِّ لَعَلَّهُمْ يَرْجِعُونَ ﴿٤﴾ هَٰكَذَا مُنْشُورًا ﴿٥﴾ أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا وَأَحْسَنُ مَقِيلًا ﴿٦﴾ وَيَوْمَ تَشَقَّقُ السَّمَاءُ بِالْغَمِّمْ وَيُنْزِلُ الْمَلَكُ الْمَكِينُ ﴿٧﴾ تَزِيلًا ﴿٨﴾ الْمَلَكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا ﴿٩﴾ وَيَوْمَ يَعْصُ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَلَيْتَنِي أَخَذْتُ مَعَ الرَّسُولِ سَبِيلًا ﴿١٠﴾ يَوْمَئِذٍ لَيُنَاقِضُنَّ أَهْلُهَا فَلَا تَخْلَلُ ﴿١١﴾ لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي ﴿١٢﴾ وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا ﴿١٣﴾ وَقَالَ الرَّسُولُ يَذَّابُنْ أَنْ أَخَذُوا هَٰذَا الْقُرْآنَ مِنْهُمْ جُورًا ﴿١٤﴾ وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِنَ الْمُجْرِمِينَ وَكَفَى بِرَبِّكَ هَادِيًا وَنَصِيرًا ﴿١٥﴾ وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَٰلِكَ لِيُتْلَىٰ بِهِ قُرْآنٌ كَرِهُوا أَنْ يَرْتَدَّ إِلَيْهِمْ جُمْلَةُ

﴿وَمَنَّ اللَّهُ بِكُمْ يَتُوبُ إِلَهُ﴾
أَنْتُمْ

﴿And We have made some of you as a trial for others. Will you have patience?﴾

Muhammad bin Ishāq said: Allāh is saying, "If I had willed that the world be such that no one would oppose My Messengers, I could have made it so, but I wanted to test My servants by means of them."^[1]

In *Ṣaḥīḥ Muslim* it is narrated from 'Iyād bin Hīmār that the Messenger of Allāh ﷺ said:

﴿يَقُولُ اللَّهُ تَعَالَى: إِنِّي مُبْتَلِيكُمْ وَمُتَبَلِّ بِكُمْ﴾

﴿Allah says: "I will test you and test others by means of you."﴾^[2]

In the *Ṣaḥīḥ* it is recorded that he ﷺ was given the choice between being a Prophet and king, or being a servant and Messenger, and he chose to be a servant and Messenger.

﴿وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنْزِلَ عَلَيْنَا الْمَلَكُ الْمَكِينُ ﴿١﴾ أَوُنْزِلَ رَبَّنَا الْقُدْرُ اسْتَكَبَرُوا فِي أَنْفُسِهِمْ وَعَتَوْا عُتْوًا كَبِيرًا ﴿٢﴾ يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَى يَوْمَئِذٍ لِلْمُجْرِمِينَ وَيُقُولُونَ جَعَلْنَا نَحْنُورًا ﴿٣﴾ وَقَدْ مَنَّ اللَّهُ عَلَى النَّاسِ بِالْحَقِّ لَعَلَّهُمْ يَرْجِعُونَ ﴿٤﴾ هَٰكَذَا مُنْشُورًا ﴿٥﴾ أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا وَأَحْسَنُ مَقِيلًا ﴿٦﴾﴾

﴿21. And those who expect not a meeting with Us said: "Why

[1] At-Tabari 19:377

[2] Muslim 2865

are not the angels sent down to us, or why do we not see our Lord?" Indeed they think too highly of themselves, and are scornful with great pride.﴾

﴿22. On the Day they will see the angels - no good news will there be for the criminals that day. And they will say: "Hijran Mahjūra."﴾

﴿23. And We shall turn to whatever deeds they did, and We shall make such deeds as scattered floating particles of dust.﴾

﴿24. The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose.﴾

The Stubbornness of the Disbelievers

Allāh describes how stubborn the disbelievers were in their disbelief when they said:

﴿لَوْلَا أُنزِلَ عَلَيْنَا الْآيَاتُ﴾

﴿Why are not the angels sent down to us,﴾

meaning, 'so that we may see them with our own eyes and they may tell us that Muhammad is the Messenger of Allāh.' This is like when they said:

﴿أَوْ نَأْتِيَ بِٱللَّهِ وَٱلْمَلَائِكَةِ جَهْدًا﴾

﴿or you bring Allāh and the angels before (us) face to face﴾ (17:92).

Hence they also said:

﴿أَوْ رَبِّ رَبَّنَا﴾

﴿or why do we not see our Lord?﴾ Allāh said:

﴿لَقَدْ أَسْتَكْبَرُواْ فِيْ أَنفُسِهِمْ وَتَوَخَّوْاْ كِبْرًا﴾

﴿Indeed they think too highly of themselves, and are scornful with great pride.﴾

And Allāh says:

﴿وَلَوْ أَنَّا رَزَلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَالْمُتَمِّمَةُ الْقُرْآنُ﴾

﴿And even if We had sent down unto them angels, and the dead had spoken unto them...﴾ (6:111)

﴿يَوْمَ يَرَى الْمَلَائِكَةُ لَا يَنْصُرُونَ ٱلْمُجْرِمِينَ وَتُسَوَّرُونَ جَهَنَّمَ تَحْمِيلًا﴾

﴿On the Day they will see the angels – no good news will there be for the criminals that day. And they will say: "Hijran Mahjūra."﴾

means, when they do see the angels, it will not be a good day for them, for on that day there will be no good news for them. This is also confirmed at the time when they are dying, when the angels bring them the tidings of Hell and the wrath of the Compeller, and when the disbeliever's soul is being taken out, the angels say to it, "Come out, O evil soul from an evil body, come out to fierce hot wind and boiling water, and the shadow of black smoke." It refuses to come out and it scatters throughout his body, so they beat him, as Allāh says:

﴿وَلَوْ نَشَاءُ إِذْ يَقُولُ الَّذِينَ كَفَرُوا أَالْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ﴾

﴿And if you could see when the angels take away the souls of those who disbelieve; they smite their faces and their backs..."﴾
(8:50)

﴿وَلَوْ نَشَاءُ إِذْ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ﴾

﴿And if you could but see when the wrongdoers are in the agonies of death, while the angels are stretching forth their hands.﴾

that is, to beat them:

﴿أَخْرِجُوا أَنفُسَكُمُ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ﴾

﴿(saying): "Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allāh other than the truth. And you used to reject His Āyāt with disrespect!"﴾ (6:93)

Hence in this Āyah Allāh says:

﴿يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَىٰ لَبَشِيرٍ يَوْمَ يُنْفَخُ الْأَشْفَادُ مِنَ عُنُقِهِمْ وَاتُخَفَّتْ السَّجُودُ وَاتُخَفَّتْ السَّجُودُ وَاتُخَفَّتْ السَّجُودُ﴾

﴿On the Day they will see the angels – no good news will there be for the criminals﴾

This is in contrast to the state of the believers when death approaches them, for they are given glad tidings of joy and delight. Allāh says:

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَكْفُرُوا وَلَا تُعْرَضُوا
وَأَنبَشُوا فِي الْجَنَّةِ إِلَهِي كُنتُمْ تُوَعَّدُونَ ﴿٣١﴾ ثُمَّ أَرْسَلْنَاكَ فِي الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ
وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ ﴿٣٢﴾ نَزَّلْنَا مِنْ عَذَابٍ رَحِيمٍ ﴿٣٣﴾﴾

«Verily, those who say: "Our Lord is Allāh," and then they stand firm, on them the angels will descend (saying): "Fear not, nor grieve! But receive the good news of Paradise which you have been promised! We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have what your souls desire, and therein you shall have what you ask for. Entertainment from, the Oft-Forgiving, Most Merciful."» (41:30-32)

According to an authentic *Ḥadīth* narrated from Al-Barā' bin 'Āzib, the angels say to the believer's soul (at the time of death): "Come out, O good soul in a good body, as you were dwelling in it. Come out to rest and pleasant fragrances and a Lord Who is not angry."^[1] Other scholars said that the *Āyah*:

﴿يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَىٰ

«On the Day they will see the angels - no good news»

refers to the Day of Resurrection. This was the view of Mujāhid, Aḍ-Ḍaḥḥāk and others. But there is no contradiction between these two views, because on both of these days - the day of death and the Day of Resurrection - the angels will appear to the believers and disbelievers, and they will give glad tidings of divine mercy and pleasure to the believers, while they will give the disbelievers news that will bring regret and sorrow, so there will be no glad tidings for the evildoers and criminals on that Day.

﴿وَيَقُولُونَ حَبْرٌ مَّجْنُونٌ﴾

«And they (angels) will say: "Ḥijran Mahjūra."»

The angels will say to the disbelievers: 'success is forbidden to you this day.' The basic meaning of *Al-Ḥijr* is preventing or prohibition, hence the word is used in the phrase "*Ḥajara Al-*

^[1] Muslim 4:2202.

Qāḍī 'Ala Fulān" (or, "The judge prohibited so and so.") when he forbids him to dispose of his wealth in cases of bankruptcy, folly, being underage, etc. The name of *Al-Hijr* (the low semicircular wall near the *Ka'bah*) is also derived from this root, because it prevents people from *Tawāf* inside it, since they have to go behind it. The mind is also called *Al-Hijr*, because it prevents a person from indulging in things that do not befit him. In conclusion, the pronoun in the phrase.

﴿وَقُولُونَ﴾

﴿And they will say﴾

refers to the angels. This was the view of Mujāhid, Ikrimah, Al-Ḥasan, Aḍ-Ḍaḥḥāk, Qatādah, 'Atiyyah Al-'Awfi, 'Aṭā' Al-Khurāsāni, Khuṣayf and others; it was also the view favored by Ibn Jarīr.^[1] Ibn Jarīr recorded that Ibn Jurayj said that this referred to the words of the idolators.^[2]

﴿يَوْمَ يَرَوْنَ الْمَلَائِكَةَ﴾

﴿On the Day they will see the angels﴾ means, they will seek refuge from the angels. This is because when disaster and hardship struck, the Arabs would say:

﴿يَجِئُوا مَجْجُورًا﴾

﴿"Hijran Mahjūra."﴾ Although there is a point to what Ibn Jurayj said, from the context it is unlikely that this is what was meant, and the majority of scholars said something different.

﴿وَقَرْنًا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ﴾

﴿And We shall turn to whatever deeds they did,﴾

This refers to the Day of Resurrection, when Allāh will bring mankind to account for their deeds, good and bad alike. Allāh tells us that the deeds which these idolators thought would bring them salvation will be of no avail to them, because they were not in accordance with the *Sharī'ah* or Laws of Allāh, whether in terms of sincere intention or in terms of following the Laws set out by Allāh. Every deed that is neither sincere nor in accordance with the Laws of Allāh is futile, and the

[1] Aṭ-Ṭabari 19:256, *Al-Muḥarrar Al-Wajiz* 4:206.

[2] Aṭ-Ṭabari 19:254.

deeds of the disbelievers are either one or the other, or they may include both, in which case they are even less likely to be accepted. Allāh says:

﴿وَقَبْلَنَا إِلًا مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ حَبَّاً تُنْفُرًا﴾

«And We shall turn to whatever deeds they did, and We shall make such deeds as scattered floating particles of dust.»

Sufyān Ath-Thawri, narrated from Abu Ishāq, from Al-Hārith that 'Ali, may Allāh be pleased with him, commented on Allāh's saying:

﴿فَجَعَلْنَاهُ حَبَّاً تُنْفُرًا﴾

«and We shall make such deeds as scattered floating particles of dust (Habā').»

"The rays of the sun when they pass through a small aperture." A similar view was also narrated through a different chain of narrators from 'Ali, and something similar was also narrated from Ibn 'Abbās, Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, As-Suddī, Aḍ-Ḍaḥḥāk and others.^[1]

Al-Ḥasan Al-Baṣrī said, "This refers to the rays coming through a small window, and if anyone tries to grasp them, he cannot."^[2] Abu Al-Aḥwas narrated from Abu Ishāq from Al-Hārith that 'Ali said: "Habā' refers to the dust raised by animals." A similar view was also narrated from Ibn 'Abbās and Aḍ-Ḍaḥḥāk, and this was also said by 'Abdur-Raḥmān bin Zayd bin Aslam.

﴿حَبَّاً تُنْفُرًا﴾

«scattered floating particles of dust (Habā').»

Qatādah said: "Have you not seen dry trees when they are blown by the wind? This refers to those leaves."^[3]

It was narrated that Ya'lā bin 'Ubayd said: "Ashes or dust when it is stirred up by the wind." In conclusion, all of these views are pointing out that the deeds of the disbelievers will be like some worthless scattered thing, and will be of no avail to them whatsoever. As Allāh says:

[1] Aṭ-Ṭabari 19:257 258.

[2] Aṭ-Ṭabari 19:257.

[3] Aṭ-Ṭabari 19:258.

﴿مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ﴾

«The parable of those who disbelieved in their Lord is that their works are as ashes, on which the wind blows furiously» (14:18).

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَبْطُلُوا صَدَقَتَكُمْ بِالزَّيِّ وَالْأَدْنَىٰ﴾

«O you who believe! Do not render in vain your charity by reminders of your generosity or by injury,» until His saying:

﴿لَا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّمَّا كَسَبُوا﴾

«They are not able to do anything with what they have earned» (2:264).

﴿وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَرِيمٍ يَتَّبِعُهُ يُتَّبَعُهُ الظُّلُمَاتُ مَاءً حَقًّا إِنَّا جَاءَهُ لَرِيحًا شَيْعًا﴾

«As for those who disbelieved, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing» (24:39).

The Abode of the People of Paradise

Allāh says:

﴿أَسْحَبُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ مَقِيلًا﴾

«The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose.»

meaning, on the Day of Resurrection.

﴿لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ﴾

«Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful» (59:20).

That is because the people of Paradise will ascend to lofty degrees and secure dwellings, so they will be in a place of safety, beauty and goodness,

﴿عَلِيلُونَ فِيهَا حَسَنٌ مُّسْتَقَرًّا وَمُقَامًا﴾

«Abiding therein - excellent it is as an abode, and as a place to rest in.» (25:76)

The people of Hell will go down to the lowest levels and

continual regret, with all kinds of punishments and torments.

﴿إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا﴾

«Evil indeed it (Hell) is as an abode and as a place to rest in.» (25:66)

means, how evil a dwelling place to look at, and how evil an abode in which to stay. Allāh says:

﴿أَسْحَبُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا وَأَحْسَنُ مَقِيلًا﴾

«The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose.»

meaning, in return for what they have done of acceptable deeds, they will attain what they will attain and reach the status they will reach, in contrast to the people of Hell, who will not have even one deed to their credit that would qualify them to enter Paradise and be saved from the Fire. Allāh points out the situation of the blessed in contrast to that of the doomed, who will not enjoy any goodness at all.

Sa'īd bin Jubayr said: "Allāh will finish the Judgement halfway through the Day, and the people of Paradise will take their mid day rest in Paradise and the people of Hell in Hell. Allāh says:

﴿أَسْحَبُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا وَأَحْسَنُ مَقِيلًا﴾

«The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose.»

Ikrimah said, "I know the time when the people of Paradise will enter Paradise and the people of Hell will enter Hell. It is the time which in this world is the time when the late forenoon starts and people go back to their families to take a siesta. The people of Hell will go to Hell, but the people of Paradise will be taken to Paradise and will have their siesta in Paradise, and they will be fed the liver of a whale and they will all eat their fill. This is what Allāh says:

﴿أَسْحَبُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا وَأَحْسَنُ مَقِيلًا﴾

«The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose.»

﴿وَيَوْمَ تَشْفَقُ الْأَنفُسُ بِالنَّفْسِ الَّتِي نَزَّلَ اللَّهُكَ نَزِيلًا ۖ أَلَمْ يَكُنْ يَوْمَئِذٍ لِّلرَّحْمَنِ وَكَانَ يَوْمَئِذٍ

عَلَى الْكَافِرِينَ عَسِيرًا ﴿٢٥﴾ وَيَوْمَ يُعْرَضُ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَلْبَسُنِي أَخَذْتُ مَعَ الرَّسُولِ سِيقًا ﴿٢٦﴾ يَتَذَكَّرُ لَوْ أَنَّهُذَّ فَلَئِمَّا فَجُلَانِ ﴿٢٧﴾ لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ هَـذَا إِذْ جَاءَنِي وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ عَذُوبًا ﴿٢٨﴾

﴿25. And (remember) the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending.﴾

﴿26. The sovereignty on that Day will be the true (sovereignty) of the Most Gracious, and it will be a hard Day for the disbelievers.﴾

﴿27. And (remember) the Day when the wrongdoer will bite at his hands, he will say: "Oh! Would that I had taken a path with the Messenger."﴾

﴿28. "Ah! Woe to me! Would that I had never taken so-and-so as an intimate friend!"﴾

﴿29. "He indeed led me astray from the Reminder after it had come to me. And Shayṭān is to man ever a deserter."﴾

The Terrors of the Day of Resurrection, and how the Wrongdoers will wish that They had taken a Path with the Messenger ﷺ

Here Allāh tells us about the terror of the Day of Resurrection and the tremendous events that will happen, including the splitting of heavens when they are pierced by the clouds, that is the shadow of the magnificent light which dazzles all sight. The angels of heaven will come down on that Day and surround all creatures at the place of gathering, then the Lord, may He be blessed and exalted, will come to pass judgement. Mujāhid said, "This is as Allāh says:

﴿هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلُلٍ مِّنَ الْسَّامِ وَالْمَلَكُ﴾

﴿Do they then wait for anything other than that Allāh should come to them in the shadows of the clouds and the angels?﴾" (2:210)^[1]

﴿الْمَلَكُ يَوْمَئِذٍ الْحَقُّ لِلرَّعْمَنِ﴾

^[1] At-Ṭabari 19:260.

«The sovereignty on that Day will be the true (sovereignty) of the Most Gracious.»

This is like the Āyah,

﴿لِمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ﴾

«Whose is the kingdom this Day?: It is Allāh's, the One, the Irresistable!» (40:16)

In the Ṣaḥīḥ it says:

«أَنَّ اللَّهَ تَعَالَى يَطْوِي السَّمَوَاتِ بِيَمِينِهِ، وَيَأْخُذُ الْأَرْضِينَ بِيَدِهِ الْأُخْرَى، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ أَنَا الدَّيَّانُ، أَيْنَ مُلْكُ الْأَرْضِ؟ أَيْنَ الْجَبَّارُونَ؟ أَيْنَ السَّكْبَرُونَ؟»

«Allāh, may He be exalted, will fold up the heavens in His Right Hand, and will take the earths in His other Hand, then He will say: "I am the Sovereign, I am the Judge. Where are the kings of the earth? Where are the tyrants? Where are the arrogant?"»^[1]

﴿وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ صِيرًا﴾

«and it will be a hard Day for the disbelievers.»

means it will be very difficult, because it will be the Day of justice and the decisive judgement, as Allāh says:

﴿مَتْلَقًا يَوْمَ يُؤْمَرُ الْكَافِرُونَ عَلَى الْكَافِرِينَ عَذَابًا عَظِيمًا﴾

«Truly, that Day will be a hard Day - Far from easy for the disbelievers» (74:9-10).

This is how the disbelievers will be on the Day of Resurrection. As for the believers, Allāh says:

﴿لَا يَحْزَنُهُمُ الْعَذَابُ الْأَكْبَرُ﴾

«The greatest terror will not grieve them.»

﴿وَيَوْمَ يَعْزُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ بَلَيْتَنِي أَخَذْتُ مَعَ الرَّسُولِ سِيلًا﴾

«And (remember) the Day when the wrongdoer will bite at his hands, he will say: "O! Would that I had taken a path with the Messenger."»

Here Allāh tells us of the regret felt by the wrongdoer who

^[1] Fath Al-Bārī 11:379, Muslim 4:2148.

rejected the path of the Messenger ﷺ and what he brought from Allāh of clear truth concerning which there is no doubt, and followed another path. When the Day of Resurrection comes, he will feel regret but his regret will avail him nothing, and he will bite on his hands in sorrow and grief. Whether this *Āyah* was revealed concerning Uqbah bin Abi Mu'īṭ or someone else among the doomed, it applies to every wrongdoer, as Allāh says:

﴿يَوْمَ تَقَلُّبُ وَجُوهُهُمْ فِي النَّارِ﴾

«On the Day when their faces will be turned over in the Fire»
as mentioned in those two *Āyāt* [33:66]

Every wrongdoer will feel the ultimate regret on the Day of Resurrection, and will bite at his hands, saying:

﴿يَبْلِسَنِي أَخَذْتُ مَعَ الرَّسُولِ سَيْلًا ۚ ﴿١٦﴾ يَوَلَّىٰ بَنِي إِدْرِيسَ فَلَا تِلْكَ خَلِيلًا ۚ ﴿١٧﴾﴾

«O! Would that I had taken a path with the Messenger. Ah! Woe to me! Would that I had never taken so-and-so as an intimate friend!»

meaning, the one among the propagators of misguidance who diverted him from true guidance and led him to follow the path of misguidance, whether this refers to Umayyah bin Khalaf or his brother Ubayy bin Khalaf, or to someone else.

﴿لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ﴾

«He indeed led me astray from the Reminder» means the Qur'ān,

﴿بَعْدَ إِذْ جَاءَنِي﴾

«after it had come to me.» means, after it had reached me.

Allāh says:

﴿وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا﴾

«And Shayṭān is to man ever a deserter (in the hour of need).»

meaning, he leads him away from the truth and diverts him from it, and uses him for the purposes of falsehood and calls him to it.

﴿وَقَالَ الرَّسُولُ يَرَبِّ إِذْ قُمِي أَخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا ۚ ﴿١٨﴾ وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَجْوٍ عَدُوًّا

مِّنَ الْمُجْرِمِينَ ۚ وَكَفَىٰ بِرَبِّكَ هَادِيًا وَنَصِيرًا ۚ ﴿١٩﴾﴾

﴿30. And the Messenger will say: "O my Lord! Verily, my people deserted this Qur'ān."﴾

﴿31. Thus have We made for every Prophet an enemy among the criminals. But sufficient is your Lord as a Guide and Helper.﴾

The Messenger ﷺ will complain against His Opponents

Allāh tells how His Messenger and Prophet Muḥammad ﷺ will say: "O my Lord! Verily, my people deserted this Qur'ān." The idolators would not listen to the Qur'ān, as Allāh says:

﴿وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالنَّوَى فَيَذَرُوهَا كَذَرِ الْأُنثَىٰ﴾

﴿And those who disbelieve say: "Listen not to this Qur'ān, and make noise in the midst of it."﴾ (41:26).

When he would recite Qur'ān to them, they would talk nonsense or speak about something else, so that they would not hear it. This is a form of forsaking it and rejecting it, and not believing in it is the same as forsaking it, and not pondering its meanings and trying to understand it is the same as forsaking it, and not acting upon it and following its commandments and heeding its prohibitions is the same as forsaking it, and turning away from it in favor of poetry or other words or songs or idle talk or some other way is the same as forsaking it. We ask Allāh, the Most Generous, the Bestower of bounty, the One Who is able to do what He wills, to keep us safe from doing that which earns His wrath and to use us to do that which will earn His pleasure of preserving and understanding His Book, following its commandments night and day in the manner which He loves and which pleases Him, for He is Generous and Kind.

﴿وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِنَ الْمُجْرِمِينَ﴾

﴿Thus have We made for every Prophet an enemy among the criminals.﴾

means, 'just as there is for you, O Muḥammad, those people who scorned the Qur'ān, so in all the previous nations did Allāh make for every Prophet an enemy among the criminals, who called people to their misguidance and disbelief,' as Allāh says:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٣١٣

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَقْوِيرًا ﴿٣١٣﴾
 الَّذِينَ يُخَشِرُونَكَ عَلَىٰ أَن يُؤْخَذَهُمْ إِلَىٰ جَهَنَّمَ أُولَٰئِكَ سَرُّ
 نَكَاثِنَا وَأَضْلُ سَبِيلًا ﴿٣١٤﴾ وَلَقَدْ آتَيْنَا مُوسَىٰ الْكِتَابَ
 وَجَعَلْنَا مَعَهُ أَخَاهُ هَارُونَ وَزِيرًا ﴿٣١٥﴾ فَقُلْنَا أَذْهَبَا إِلَى
 الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَذَرْنَهُمْ قَدْ يُصِيبُكَ ﴿٣١٦﴾ وَقَمْ
 نُوحٍ لِّمَا كَذَّبُوا الرَّسُولَ أَغْرَقْنَاهُمْ وَجَعَلْنَاهُمْ لِلنَّاسِ
 آيَةً ﴿٣١٧﴾ وَأَعْتَدْنَا لِلظَّالِمِينَ عَذَابًا أَلِيمًا ﴿٣١٨﴾ وَعَادَا وَثِمُودًا
 وَأَنْصَبَ الرِّسْمَ وَفَرُّوْنَا بَيْنَ ذَلِكَ كَذِبًا ﴿٣١٩﴾ وَكَأَلَمْ نُنَبِّئْكَ
 لَهُ الْأَمْثَلَ ﴿٣٢٠﴾ وَكَأَلَمْ نُنَبِّئَكَ ﴿٣٢١﴾ وَلَقَدْ آتَيْنَا عَلَى الْقُرْيَةِ
 آلِيَّ أَنْطَرَتْ مَطَرًا لِّسَوَاءِ أَفْسَافٍ يَكْفُرُونَ أَيْ وَنَهَابُوا
 كَانُوا لَا يَرْجِعُونَ تَشْوِيرًا ﴿٣٢٢﴾ وَإِذَا رَأَوْكَ إِذَا بُدِّخُوا فِيكَ
 إِلَّا مُهْرًا أَهَذَا الَّذِي بَعَثَ اللَّهُ رَسُولًا ﴿٣٢٣﴾ إِنْ كَادَ
 لَيُضِلَّنَا عَنْ هَٰذَا الْهَيْتَا لَوْلَا أَن صَبَرْنَا عَلَيْهَا وَسَوْفَ
 يَعْلَمُونَ حَيْثُ يَرْوُونَ الْعَذَابَ مَنْ أَضَلُّ سَبِيلًا ﴿٣٢٤﴾ أَرَأَيْتَ
 مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا ﴿٣٢٥﴾

﴿هَارُونَ وَنَصِيرًا﴾

﴿وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا
 شَيْطَانٍ الْإِنْسِ وَالْجِنِّ﴾

«And so We have appointed for every Prophet enemies - Shayāṭīn among mankind and jinn» as stated in these two Āyāt. (6:112)

Allāh says here:

﴿وَكُنْ بِرَبِّكَ هَادِيًا وَنَصِيرًا﴾

«But sufficient is your Lord as a Guide and Helper.»

meaning, for the one who follows His Messenger ﷺ and believes in His Book, Allāh will be his Guide and Helper in this world and the Hereafter. Allāh says

«a Guide and Helper.» because the idolators used to try to prevent people from following the Qur'ān lest anyone be guided by it. They wanted their way to prevail over the way of the Qur'ān. Allāh says:

﴿وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِنَ النَّاسِ وَالْجِنِّ﴾

«Thus have We made for every Prophet an enemy among the criminals.»

﴿وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَلِكَ لِيُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا ﴿٣٢٦﴾ وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَقْوِيرًا ﴿٣٢٧﴾ الَّذِينَ يُخَشِرُونَكَ عَلَىٰ أَن يُؤْخَذَهُمْ إِلَىٰ جَهَنَّمَ أُولَٰئِكَ سَرُّ نَكَاثِنَا وَأَضْلُ سَبِيلًا ﴿٣٢٨﴾﴾

﴿32. And those who disbelieve say: "Why is not the Qur'ān revealed to him all at once?" Thus, that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages.﴾

﴿33. And no example or parable do they bring, but We reveal to you the truth, and the better explanation thereof.﴾

﴿34. Those who will be gathered to Hell on their faces, such will be in an evil state, and most astray from the path.﴾

The Reason why the Qur'ān was revealed in Stages, the Refutation of the Disbelievers, and their Evil End

Allāh tells us about the many objections raised by the disbelievers, their stubbornness, and how they spoke of things which were none of their concern. They said:

﴿لَوْلَا نَزَلَ عَلَيْهِ الْقُرْآنُ جَمْلَةً وَاحِدَةً﴾

﴿"Why is not the Qur'ān revealed to him all at once?"﴾

meaning, why was this Qur'ān, which was revealed to him, not sent down all at one time, as the previous Books, the Tawrah, Injil, Zabūr and other Divine Books? Allāh answered them, telling them that it was revealed in stages over twenty-three years, according to events and circumstances, and whatever rulings were needed, in order to strengthen the hearts of the believers, as He says:

﴿وَرُفَعْنَا رُفْقَهُ﴾

﴿And (it is) a Qur'ān which We have divided (into parts)...﴾
(17:106).

Allāh says:

﴿لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا﴾

﴿that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages.﴾

Qatādah said it means: "We have explained it." 'Abdur-Rahmān bin Zayd bin Aslam said it means: "We have given its interpretation."¹¹

¹¹ At-Tabari 19:266.

﴿وَلَا يَأْتُونَكَ بِمَثَلٍ﴾

﴿And no example or similitude do they bring.﴾

This means no arguments or doubts,

﴿إِلَّا بِحُشْنِكَ بِالْحَقِّ وَلَمْ يَكُنْ قَبِيحًا﴾

﴿but We reveal to you the truth, and the better explanation thereof.﴾

They do not say anything in an attempt to oppose the truth, but We respond to them with the truth of that same matter, more clearly and more eloquently than anything they say.

Abu 'Abdur-Rahmān An-Nasā'ī recorded that Ibn 'Abbās said, "The Qur'ān was sent down all at once to the first heaven on *Laylatul-Qadr* (the Night of Power), then it was revealed over twenty years."^[1] Allāh says:

﴿وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا بِحُشْنِكَ بِالْحَقِّ وَلَمْ يَكُنْ قَبِيحًا﴾

﴿And no example or similitude do they bring, but We reveal to you the truth, and the better explanation thereof.﴾ and:

﴿وَوَرَأَيْنَا فَتَحَ بِقُرْآنِهِ قُرْآنًا عَلَى النَّاسِ عَلَى مَكِّنٍ وَمَنْزِلَةً مُزَيَّجًا﴾

﴿And (it is) a Qur'ān which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages﴾ (17:106).

Then Allāh tells us about the terrible state of the disbelievers when they are raised on the Day of Resurrection and gathered into Hell:

﴿الَّذِينَ يَخْرُجُونَ عَلَىٰ وُجُوهِهِمْ أَشْجَارٌ مِّمَّا كَانُوا يَعْمَلُونَ﴾

﴿Those who will be gathered to Hell on their faces, such will be in an evil state, and most astray from the path.﴾

In the *Ṣaḥīḥ*, it is reported from Anas that a man said, "O Messenger of Allāh, how will the disbeliever be gathered on his face on the Day of Resurrection?" The Prophet ﷺ said:

﴿إِنَّ الَّذِي أَمْسَاهُ عَلَىٰ رِجْلَيْهِ قَادِرٌ أَنْ يَنْشِيَهُ عَلَىٰ وَجْهِهِ يَوْمَ الْقِيَامَةِ﴾

﴿The One Who caused him to walk on his two feet is able to

^[1] An-Nasā'ī in *Al-Kubrā* 6:421.

make him walk on his face on the Day of Resurrection. ^[1]

﴿وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَحَمَلْنَا مَعَهُ أَنَاذَ خَشُوعٍ ذُرِّيَّتًا ﴿٣٥﴾ نَقَلْنَا آدَمَ إِلَى الْقُبُورِ الْبَرِّ كَذِبًا بِمَا بَيْنَا مَدْمَرْتَهُمْ ذُرِّيَّتًا ﴿٣٦﴾ وَقَدْ نَجَّيْنَا لَنَا كَذِبًا أَرْتُلُّ أَعْرَضَتْهُمْ وَحَمَلْتَهُمْ لِلشَّاسِ آيَةً وَأَعْتَدْنَا لِلظَّالِمِينَ عَذَابًا أَلِيمًا ﴿٣٧﴾ وَعَادًا وَاقْتَمَبَ الرَّبِّ وَفُرُوا بَيْنَ ذَلِكَ كَذِبًا ﴿٣٨﴾ وَكَفَلًا مَرَاتًا لَدُنَّا نَسْتَلِّ وَكَفَلًا تَبَرًا نَبِيرًا ﴿٣٩﴾ وَلَقَدْ أَنَا عَلَى الْقَوْمِ الْأَتَى أَنْظَرْتُ مَطَرُ السَّوَاءِ أَكْمَرُ يَكُونُوا يَرْزُقُهُمْ بِكَ كَانُوا لَا يَتَّبِعُونَ شُكْرًا ﴿٤٠﴾﴾

﴿35. And indeed We gave Mūsā the Scripture, and placed his brother Hārūn with him as a helper;﴾

﴿36. And We said: "Go you both to the people who have denied Our Āyāt." Then We destroyed them with utter destruction.﴾

﴿37. And Nūh's people, when they denied the Messengers, We drowned them, and We made them as a sign for mankind. And We have prepared a painful torment for the wrongdoers.﴾

﴿38. And (also) 'Ād and Thamūd, and the Dwellers of Ar-Rass, and many generations in between.﴾

﴿39. And for each We put forward examples, and each We brought to utter ruin.﴾

﴿40. And indeed they have passed by the town on which was rained the evil rain. Did they not then see it? Nay! But they used not to expect any resurrection.﴾

Frightening the Idolators of Quraysh

Allāh threatens the idolators who denied and opposed His Messenger Muḥammad ﷺ and He warns them of the punishment and painful torment He sent upon the previous nations who rejected their Messengers. Allāh begins by mentioning Mūsā, upon him be peace, whom He sent along with his brother Hārūn as a helper - i.e., as another Prophet who helped and supported him - but Fir'awn and his chiefs denied them both:

﴿دَمَّرَ اللَّهُ عَلَيْهِمُ وَالْكَافِرِينَ أَهْلَهُمَا﴾

﴿Allāh destroyed them completely, and similar (awaits) the

^[1] Aḥmad 3:229.

disbelievers (47:10).

And when the people of Nūḥ denied him, Allāh destroyed them likewise, for whoever denies one Messenger denies all the Messengers, because there is no difference between one Messenger and another. If it had so happened that Allāh had sent all His Messengers to them, they would have denied them all. Allāh says:

﴿وَقَدْ نَعَجَ لَنَا كَذِبُوا الرُّسُلَ﴾

﴿And Nūḥ's people, when they denied the Messengers,﴾

although Allāh sent only Nūḥ to them, and he stayed among them for 950 years, calling them to Allāh and warning them of His punishment,

﴿وَمَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ﴾

﴿And none believed with him, except a few﴾ (11:40).

For this reason Allāh drowned them all and left no one among the sons of Ādam alive on earth apart from those who boarded the boat,

﴿وَجَعَلْنَاهُمْ لِّلنَّاسِ آيَةً﴾

﴿and We made them a sign for mankind.﴾ meaning a lesson to be learned. This is like the Āyah,

﴿إِنَّا لَنَّا عَلَّمَ الْقُرْآنَ حَتَّىٰ نَكُونُ الْبَاقِرَ ۚ يُجَالِسُكُمْ ذِكْرُ رَبِّكُمْ أُنْذَرُكُمْ وَلَقَدْ وَصَّيْنَا أَتَمَّ﴾

﴿Verily, when the water rose beyond its limits, We carried you in the boat. That We might make it a remembrance for you, and the keen ear may understand it﴾ (69:11-12),

which means: 'We left for you ships that you ride upon to travel across the depths of the seas, so that you may remember the blessing of Allāh towards you when He saved you from drowning, and made you the descendants of those who believed in Allāh and followed His commandments.'

﴿وَعَادًا وَثَمُودًا وَأَصْحَابَ الرَّسِّ﴾

﴿And (also) 'Ād and Thamūd, and the Dwellers of Ar-Rass,﴾

We have already discussed their story, which is referred to in more than one Sūrah, such as Sūrat Al-A'rāf,^[1] and there is

^[1] See volume four, the Tafsir of Sūrat Al-A'rāf.

no need to repeat it here. As for the Dwellers of Ar-Rass, Ibn Jurayj narrated from Ibn 'Abbās about the Dwellers of Ar-Rass that they were the people of one of the villages of Thamūd.^[1] Ath-Thawri narrated from Abu Bukayr from 'Ikrimah that Ar-Rass was a well where they buried (Rassu) their Prophet.^[2]

﴿وَفُرُونَا بَيْنَ ذَلِكَ كَثِيرًا﴾

«and many generations in between.» means nations, many more than have been mentioned here, whom We destroyed. Allāh said:

﴿وَكُلًّا مَّا نَبِّئُكَ أَنَّ الْأَشْيَاءَ﴾

«And for each We put forward examples,»

meaning, 'We showed them the proof and gave them clear evidence,' as Qatādah said, "They had no excuse."^[3]

﴿وَكُلًّا نَبِّئُكَ تَنبِيْرًا﴾

«and each (of them) We brought to utter ruin.»

means, 'We destroyed them completely.' This is like the Āyah,

﴿وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِن بَعْدِ نُوحٍ﴾

«And how many generations (Qurūn) have We destroyed after Nūh!» (17:17).

"Generations" (Qurūn) here refers to nations among mankind. This is like the Āyah,

﴿ثُمَّ أَنشَأْنَا مِن بَعْدِهِمْ فُرُوقًا ۖ أَلَمْ تَرَ ۙ﴾

«Then, after them, We created other generations (Qurūn).» (23:42)

Some defined a generation as being 120 years, or it was said that a generation was one hundred years, or eighty, or forty, etc. The most correct view is that a generation refers to nations who are one another's contemporaries, living at the same time. When they go and others succeed them, this is another generation, as it was recorded in the Two Ṣaḥīḥs:

[1] Aṭ-Ṭabari 19:269.

[2] Al-Baghawi 3:369, Al-Qurṭubi 13:32.

[3] Aṭ-Ṭabari 19:272.

«خَيْرُ الْقُرُونِ قُرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ»

«The best of generations is my generation, then the one that follows it, then the one that follows that.»¹¹

«وَلَقَدْ أَتَوْا عَلَى الْقَرْيَةِ الَّتِي أُنْطِرَتْ مَطَرَ النَّوَى»

«And indeed they have passed by the town on which was rained the evil rain.»

refers to the town of the people of Lūt, which was called Sodom, and the way in which Allāh dealt with it, when He destroyed it by turning it upside down and by sending upon it the rain of stones of baked clay, as Allāh says:

«وَأَنْطَرْنَا عَلَيْهِمْ مَطَرًا سَاءَ مَا كَسَبُوا»

«And We rained on them a rain. And how evil was the rain of those who had been warned!» (26:176),

«وَالَّذِينَ تَسْأَلُونَ عَنْهُمْ تُجِيبُ «رَأَيْتُمْ أَفْعَاةً مُقَالِبَتٍ»

«Verily, you pass by them in the morning. And at night; will you not then reflect?» (37:137-138),

«وَأَنَّا لَبِيبٌ خَبِيرٌ»

«And verily, they were right on the highroad.» (15:76),

«وَأَنَّا لَبِيبٌ خَبِيرٌ»

«They are both on an open highway, plain to see» (15:79).

Allāh says:

«أَفَلَمْ يَكُونُوا يَرَوْنَهَا»

«Did they not then see it?» meaning, so that they might learn a lesson from what happened to its inhabitants of punishment for denying the Messenger ﷺ and going against the commands of Allāh.

«بَلْ كَانُوا لَا يَتَنَبَّهُونَ شَيْئًا»

«Nay! But they used not to expect any resurrection.»

means, the disbelievers who passed by it did not learn any lesson, because they did not expect any resurrection, i.e., on

¹¹ Fath Al-Bāri 5:306, Muslim 4:1963.

﴿وَإِذَا رَأَوْكَ الَّذِينَ كَفَرُوا إِبْتِغَاوُكَ إِلَّا مُزَاحًا﴾

«And when the disbelievers see you, they take you not except for mockery» (21:36),

which means that they tried to find faults and shortcomings in him. Here Allāh says:

﴿وَإِذَا رَأَوْكَ إِن يَتَخَذُوكَ إِلَّا هُزُؤًا أَمْثَلًا الَّذِي بَعَثَ اللَّهُ رَسُولًا ۖ﴾

«And when they see you, they treat you only in mockery (saying): "Is this the one whom Allāh has sent as a Messenger?"»

i.e., they said this by way of belittling and trying to undermine him, so Allāh put them in their place, and said:

﴿وَلَقَدْ آتَيْنَاكَ بُرْهَانَ مِنْ بَيْنِنَا﴾

«And indeed Messengers before you were mocked at» (6:10)

﴿إِنْ كَادَ لَيُضِلَّنَا عَنْ مِلَّةِنَا﴾

«He would have nearly misled us from our gods,»

They meant: 'he nearly turned us away from worshipping idols, and he would have done so, had we not been patient and persevered in our ways.' So Allāh said, warning and threatening them:

﴿وَسَوْفَ يَعْلَمُونَ حَيْثُ يَرَوْنَ الْعَذَابَ﴾

«And they will know, when they see the torment...»

They took Their Desires as their gods and were more astray than Cattle

Then Allāh tells His Prophet ﷺ that if Allāh decrees that someone will be misguided and wretched, then no one can guide him except Allāh, glory be to Him:

﴿أَرَأَيْتَ مَنِ اتَّخَذَ إِلَهُهُ هَوَاهُ﴾

«Have you seen him who has taken as his god his own vain desire?»

meaning, whatever he admires and sees as good in his own desires becomes his religion and his way. As Allāh says:

﴿أَمَّنْ رَّبَّنَا لَمْ يَكُنْ لَهُ عَمَلٌ قَرَأَهُ حَسَنًا فَإِنْ أَلَّ اللَّهُ يُضِلُّ مَنْ يَشَاءُ﴾

«Is he then, to whom the evil of his deeds is made fair seeming. So that he consider it as good. Verily, Allāh sends astray whom he wills.» [35:8]

﴿أَتَأْتِيَ تَكُونُ عَلَيْهِ وَكِيلًا﴾

«Would you then be a guardian over him?»

Ibn 'Abbās said: "During the Jāhiliyyah, a man would worship a white rock for a while, then if he saw another that looked better, he would worship that and leave the first."^[1]

Then Allāh said:

﴿أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ﴾

«Or do you think that most of them hear or understand?»

meaning, they are worse than grazing cattle. Cattle only do what they were created to do, but these people were created to worship Allāh Alone without associating partners with Him, but they worship others with Him, even though evidence has been established against them and Messengers have been sent to them.

﴿أَلَمْ تَرَ إِنْ رَبُّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا ثُمَّ جَعَلْنَا النُّجُومَ عَلَيْهِ دَلِيلًا﴾
 ثُمَّ بَقَعْتَهُ إِلَيْنَا قُبْحًا يَسِيرًا ﴿٤٥﴾ وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ رِجْسًا وَالنَّوْمَ سُبَاتًا وَجَعَلَ
 النَّهَارَ نُشُورًا ﴿٤٦﴾﴾

«45. Have you not seen how your Lord spread the shadow. If He willed, He could have made it still - but We have made the sun its guide.»

«46. Then We withdraw it towards Ourselves - a gradual withdrawal.»

«47. And it is He Who makes the night a covering for you, and the sleep (as) a repose, and makes the day Nushūr.»

Evidence of the existence of the Creator and the extent of His Power

Here Allāh begins explaining the evidence for His existence

[1] Ad-Durr Al-Manthūr 6 :260.

and His perfect power to create various things and pairs of opposites. Allāh says:

﴿أَلَمْ تَرَ أَنَّ رَبَّكَ كَيْفَ مَدَّ الظِّلَّ﴾

﴿Have you not seen how your Lord spread the shadow.﴾

Ibn 'Abbās, Ibn 'Umar, Abu Al-'Āliyah, Abu Mālik, Masrūq, Mujāhid, Sa'īd bin Jubayr, An-Nakha'ī, Aḍ-Ḍaḥḥāk, Al-Ḥasan, Qatādah, As-Suddī and others said, "This refers to the period from the beginning of the dawn until the sun rises."^[1]

﴿وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا﴾

﴿If He willed, He could have made it still﴾

meaning, immobile, never changing. This is like the Āyāt:

﴿قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا﴾

﴿Say : "Tell me! If Allāh made the night continuous for you..."﴾ (28:71)

﴿ثُمَّ جَعَلْنَا النَّهْرَ عَلَىٰ دَلِيلًا﴾

﴿but We have made the sun its guide.﴾

means, were it not for the sun rising, it would not be there, for a thing can only be known in contrast to its opposite. Qatādah and As-Suddī said, "The sun is a guide which follows the shade until the shade disappears."^[2]

﴿ثُمَّ قَفْزَهُ فَإِنَّا قَعْنَا بِيْرًا﴾

﴿Then We withdraw it towards Ourselves - a gradual withdrawal.﴾

This refers to the shade.

﴿بِيْرًا﴾

﴿gradual﴾ meaning slowly. As-Suddī said: "A gentle, concealed, withdrawal until there is no shade left on earth except under a roof or a tree, and the sun is shining on whatever is above it."

﴿قَفْزًا بِيْرًا﴾

﴿a gradual withdrawal.﴾ Ayyūb bin Mūsā said: "Little by

[1] At-Ṭabari 19:275, Al-Qurṭubī 13:37.

[2] Ad-Durr Al-Manthūr 6:262.

little.^[1]

﴿وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِبَاسًا﴾

﴿And it is He Who makes the night a covering for you,﴾

It covers and conceals all things. This is like the Āyah:

﴿وَاللَّيْلَ إِذَا يَغْشَىٰ﴾

﴿By the night as it envelops﴾ (92:1).

﴿وَالنَّوْمَ سُبَاتًا﴾

﴿and the sleep a repose,﴾ means, a halt to movement so that bodies may rest. For the faculties and limbs get tired from their constant movement during the day when one goes out to earn a living. When night comes, and it becomes quiet, they stop moving, and rest; so sleep provides a rejuvenation for both the body and the soul.

﴿وَجَعَلَ النَّهَارَ نُشُورًا﴾

﴿and makes the day Nushūr﴾ meaning, people get up and go out to earn a living and attend to their business. This is like the Āyah:

﴿وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ﴾

﴿It is out of His mercy that He has made for you the night and the day that you may rest therein and that you may seek of His bounty...﴾ (28:73)

﴿وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا﴾⁽⁴⁸⁾ لِنُخْرِجَ بِهِ بَلَدًا بَيْنًا وَرَحْمَتِهِ إِنَّا خَلَقْنَا أَنْتُمْ وَلِأَنبِيَاكُمْ كَثِيرًا⁽⁴⁹⁾ وَلَقَدْ صَرَّفْنَاهُ بَيْنَهُمْ لِيَذَكَّرُوا فَأَلَّا أَكْثَرَ الْفَالِسِ إِلَّا كَفُورًا⁽⁵⁰⁾﴾

﴿48. And it is He Who sends the winds as heralds of glad tidings, going before His mercy; and We send down pure water from the sky,﴾

﴿49. That We may give life thereby to a dead land, and We give to drink thereof many of the cattle and men that We have created.﴾

[1] Ad-Durr Al-Manthūr 6 :262.

﴿50. And indeed We have distributed it among them in order that they may remember the grace of Allāh, but most men refuse (out of) gratitude.﴾

This is also part of His complete power and supreme authority: Allāh sends the winds as heralds of glad tidings, i.e., they bring the clouds behind them. The winds are of many different types, depending on the purpose for which they are sent. Some of them form the clouds, others carry the clouds or drive them, and others come ahead of the clouds as heralds announcing their coming. Some of them come before that to stir up the earth, and some of them fertilize or "seed" the clouds to make it rain. Allāh says:

﴿وَأَنزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا﴾

﴿and We send down pure water from the sky﴾, meaning, as a means of purifying it.

Abu Sa'īd said, "It was said: 'O Messenger of Allāh, can we perform *Wuḍu'* with the water of the well of Buḍā'ah? For it is a well in which rubbish and the flesh of dogs are thrown. He said:

﴿إِنَّ الْمَاءَ طَهُورٌ لَا يُتَجَسَّسُ فِيهِ﴾

﴿Water is pure and nothing makes it impure.﴾

This was recorded by Ash-Shāfi'ī and Aḥmad, who graded it *Ṣaḥīḥ*, and also by Abu Dāwud and At-Tirmidhi, who graded it *Ḥasan*, and by An-Nasā'ī.^[1]

His saying:

﴿لِنُعْطِيَ بِهِ يَدًا مَيِّتًا﴾

﴿That We may give life thereby to a dead land,﴾

means, a land that waited a long time for rain. It is devoid of vegetation or anything at all. When the rain comes to it, it becomes alive and its hills are covered with all kinds of colorful flowers, as Allāh says:

﴿فَإِنَّا أَنزَلْنَاهَا عَلَيْهَا فَالْتَمَزَتْ وَرَتَّتْ﴾

﴿but when We send down water to it, it is stirred to life and

[1] Musnad Ash-Shāfi'ī 1:21, Aḥmad 3:31; Abu Dāwud 1:53, *Tuḥfat Al-Aḥwadhī* 1:203, An-Nasā'ī 1:174

growth...» (41:39).

His saying:

﴿وَنُفِثُ مِنْهَا خَلْقًا كَثِيرًا وَآنَاسًا كَثِيرًا﴾

«and We give to drink thereof many of the cattle and men that We had created.»

means, so that animals such as cattle can drink from it, and people who are in desperate need of water can drink from it and water their crops and fruits. This is like the Āyah:

﴿وَهُوَ الَّذِي يُزِيلُ الْعَبْثَ عَنْ بَعْدِ مَا قَنَطُوا﴾

«And He it is Who sends down the rain after they have despaired,» (42:28)

﴿وَنَنْظُرُ إِلَى مَآثَرِ رَحْمَتِ اللَّهِ كَيْفَ يَحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا﴾

«Look then at the effects of Allāh's mercy, how He revives the earth after its death.» (30:50)

His saying:

﴿وَلَقَدْ صَرَّفْنَاهُ بَيْنَهُمْ يُذَكِّرُوا﴾

«And indeed We have distributed it among them in order that they may remember»

means, 'We cause rain to fall on this land and not on that, and We cause the clouds to pass over one land and go to another, where We cause sufficient rain to fall so that its people have plenty, but not one drop falls on the first land.' There is a reason and great wisdom behind this. Ibn 'Abbās and Ibn Mas'ūd, may Allāh be pleased with them said: "One year does not have more rain than another, but Allāh distributes the rain as He wills. Then he recited this Āyah:

﴿وَلَقَدْ صَرَّفْنَاهُ بَيْنَهُمْ يُذَكِّرُوا فَالَّذِينَ أَكْفَرُوا أَنَا نَارُ إِلَّا كَثُورًا﴾

«And indeed We have distributed it (rain or water) amongst them in order that they may remember the grace of Allāh, but most men refuse (out of) ingratitude.»^[1]

meaning, so that they may be reminded, when Allāh brings

[1] At-Ṭabari 19:280.

the dead earth back to life, that He is able to bring the dead and dry bones back to life, or that those from whom rain is withheld are suffering this because of some sin they have committed, so that they may give it up.

﴿ثَاقِبٌ أَكْثَرُ النَّاسِ إِلَّا كَثُورًا﴾

﴿but most men refuse (out of) ingratitude.﴾

Ikrimah said, "This refers to those who say that rain comes because of such and such a star."⁽¹⁾ This view of Ikrimah is similar to the authentic *Ḥadīth* recorded in *Ṣaḥīḥ Muslim*; one day after a night's rain, the Messenger of Allāh ﷺ said to his Companions:

«أَتَذَرُونَ مَاذَا قَالَ رَبُّكُمْ؟»

«Do you know what your Lord says?»

They said: "Allāh and His Messenger know best." He said:

«قَالَ: أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ، فَأَمَّا مَنْ قَالَ: مُطِيرُنَا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ فَذَلِكَ مُؤْمِنٌ بِي، كَافِرٌ بِالْكَوْكَبِ، وَأَمَّا مَنْ قَالَ: مُطِيرُنَا بِنُورِ كَذَا وَكَذَا، فَذَلِكَ كَافِرٌ بِي، مُؤْمِنٌ بِالْكَوْكَبِ»

«He says: "This morning some of My servants became believers in Me, and some became disbelievers. As for the one who said, 'We have been given rain by the mercy and grace of Allāh,' he is a believer in Me and a disbeliever in the stars. As for the one who said, 'We have been given rain by such and such a star,' he is a disbeliever in Me and a believer in the stars.'"⁽²⁾

﴿وَلَوْ شِئْنَا لَآتَيْنَا فِي كُلِّ قَرْيَةٍ نَذِيرًا﴾ ٥١ ﴿فَلَا تُلَاحِظُوا الْعَذَابَ الَّذِي نَعْتَذِرُهُمْ بِهِ مِنْكُمْ﴾ ٥٢ ﴿وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَهَذَا يَمِلُّ لَهَاجٌ وَجَمَلٌ يَتَخِمَا رَبَّكَ﴾ ٥٣ ﴿وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُمْ سِبْطًا وَنَاثِرًا لَكَ رَبُّكَ قُلُوبًا﴾ ٥٤

﴿51. And had We willed, We would have raised a warner in every town.﴾

﴿52. So obey not the disbelievers, but strive against them with the utmost endeavor with it.﴾

⁽¹⁾ At-Tabari 19:280.

⁽²⁾ Muslim 1:83.

«53. And it is He Who has let free the two seas, this is palatable and sweet, and that is salty and bitter; and He has set a barrier and a complete partition between them.»

«54. And it is He Who has created man from water, and has appointed for him kindred by blood, and kindred by marriage. And your Lord is Ever All-Powerful to do what He wills.»

The universality of the Prophet's Message, how He was supported in His Mission and Allāh's Blessings to Mankind

Allāh says:

﴿وَلَوْ شِئْنَا لَمَتْنَا فِي كُلِّ قَرْيَةٍ نَذِيرًا﴾

«And had We willed, We would have raised a warner in every town.»

'Calling them to Allāh, but We have singled you out, O Muḥammad, to be sent to all the people of earth, and We have commanded you to convey the Qur'ān,'

﴿لَا تُدْرِكُهُ يَدٌ وَلَا يَمْنَعُ﴾

«that I may therewith warn you and whomsoever it may reach» (6:19).

﴿وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ﴾

«but those of the sects that reject it, the Fire will be their promised meeting place» (11:17).

﴿لِنُنْذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا﴾

«that you may warn the Mother of the Towns and all around it» (42:7).

﴿قُلْ يٰٓأَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا﴾

«Say: "O mankind! Verily, I am sent to you all as the Messenger of Allāh..."» (7:158).

In the Two *Ṣaḥīḥs* (it is reported that the Prophet ﷺ said:)

«بُعِثْتُ إِلَى الْأَحْمَرِ وَالْأَسْوَدِ»

«I have been sent to the red and the black.» And:

«وَكَانَ النَّبِيُّ يُنْعَثُ إِلَى قَوْمِهِ خَاصَّةً، وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً»

«...A Prophet would be sent to his own people, but I have been sent to all of mankind.»^[1]

Allāh says:

﴿وَلَا تُطِعِ الْكَافِرِينَ وَجَاهِدْهُمْ بِهِ﴾

«So obey not the disbelievers, but strive hard against them with it.»

meaning, with the Qur'ān. This was the view of Ibn 'Abbās.^[2]

﴿جَاهِدَا كَيْدًا﴾

«with the utmost endeavour.» This is like the Āyah,

﴿يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ﴾

«O Prophet! Strive hard against the disbelievers and the hypocrites,» (9:73)

﴿وَهُوَ الَّذِي مَجَّ الْحَمْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَهَذَا مِلْحٌ لُجَّاجٌ﴾

«And it is He Who has let free the two seas, this is palatable and sweet, and that is salty and bitter;»

means, He has created the two kinds of water, sweet and salty. The sweet water is like that in rivers, springs and wells, which is fresh, sweet, palatable water. This was the view of Ibn Jurayj and of Ibn Jarīr, and this is the meaning without a doubt, for nowhere in creation is there a sea which is fresh and sweet.

Allāh has told us about reality so that His servants may realize His blessings to them and give thanks to Him. The sweet water is that which flows amidst people. Allāh has portioned it out among His creatures according to their needs; rivers and springs in every land, according to what they need for themselves and their lands.

﴿وَهَذَا مِلْحٌ لُجَّاجٌ﴾

[1] Muslim 1:370, Fath Al-Bāri 1:634.

[2] Aṭ-Ṭabari 19:281.

«and that is salty and bitter;» meaning that it is salty, bitter and not easy to swallow. This is like the seas that are known in the east and the west, the Atlantic Ocean and the Straits that lead to it, the Red Sea, the Arabian Sea, the Persian Gulf, the China Sea, the Indian Ocean, the Mediterranean Sea, the Black Sea and so on, all the seas that are stable and do not flow, but they swell and surge in the winter and when the winds are strong, and they have tides that ebb and flow. At the beginning of each month the tides ebb and flood, and when the month starts to wane they retreat until they go back to where they started. When the crescent of the following month appears, the tide begins to ebb again until the fourteenth of the month, then it decreases. Allāh, may He be glorified, the One Whose power is absolute, has set these laws in motion, so all of these seas are stationary, and He has made their water salty lest the air turn putrid because of them and the whole earth turn rotten as a result, and lest the earth spoil because of the animals dying on it. Because its water is salty, its air is healthy and its dead are good (to eat), hence when the Messenger of Allāh ﷺ was asked whether sea water can be used for *Wuḍu'*, he said:

«مَرُّ الطَّهْرُ مَأْوُهُ، الْحِلُّ مَبْنِيُّهُ»

«Its water is pure and its dead are lawful.»

This was recorded by Mālik, Ash-Shāfi'ī and Aḥmad, and by the scholars of *Sunan* with a good [*Jayyid*] chain of narration.^[1]

«وَجَعَلَ بَيْنَهُمَا بَرْزَخًا رَجِيمًا»

«and He has set a barrier and a complete partition between them.»

meaning, between the sweet water and the saltwater.

«بَرْزَخًا»

«a barrier» means a partition, which is dry land.

«رَجِيمًا رَجِيمًا»

[1] *Al-Muwaffā'* 1:22, *Musnad Ash-Shāfi'ī* 1:23, *Aḥmad* 2:361, *Abu Dāwud* 1:64, *Tuhfat Al-Aḥwadhī* 1:224, *An-Nasā'ī* 1:50, *Ibn Mājah* 1:136.

وَمَا أَرْسَلْنَاكَ إِلَّا بَشِيرًا وَنَذِيرًا ﴿٦٨﴾ قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مِنْ شَاءِ أَنْ يَتَّخِذَ إِلَٰهًا لَهُ سُبُلًا ﴿٦٩﴾ وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ وَكَفَى بِهِ بِذُنُوبِ عِبَادِهِ خَبِيرًا ﴿٧٠﴾ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ الرَّحْمَنُ فَسَلِّ بِرَبِّهِ خَبِيرًا ﴿٧١﴾ وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ أَنَسْجُدُ لِمَا مَرُّنَا وَزَادَهُمْ ثُورًا ﴿٧٢﴾ لَبَّٰكُ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا ﴿٧٣﴾ وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِّمَنْ أَرَادَ أَنْ يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا ﴿٧٤﴾ وَيَعَاذُ الرَّحْمَنُ الَّذِيكَ بِمَشُونِ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجِنُّ هَلُوتُ قَالُوا اسْكُنُوا الَّذِينَ وَالَّذِينَ يَبْتَئِثُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا ﴿٧٥﴾ وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا ﴿٧٦﴾ إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٧٧﴾ وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ﴿٧٨﴾

«and a complete partition» means, a barrier, to prevent one of them from reaching the other. This is like the *Āyāt*:

﴿مَجَّ الْبَحْرَيْنِ يَلْتَمِثَانِ ﴿٦٨﴾ بَيْنَهُمَا بَرْجٌ لَا يَلْتَمِثَانِ ﴿٦٩﴾ فَبَيْنَ أَلَاءِ رَبِّكَمَا تَكْذِبَانِ ﴿٧٠﴾﴾

«He has let loose the two seas meeting together. Between them is a barrier which none of them can transgress. Then which of the blessings of your Lord will you both deny?» (55:19-21)

﴿أَمَّنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا وَجَعَلَ لَهَا رَوَابِدَ وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا أَوَّلَهُ مَعَ الْآخِرِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٦٨﴾﴾

«Is not He Who has made the earth as a fixed abode, and has placed rivers in its midst, and placed firm mountains therein, and set a barrier between the two seas? Is there any god with Allāh? Nay, but most of them know not!» (27:61)

﴿وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا﴾

«And it is He Who has created man from water,»

means, He created man from a weak *Nutfah*,^[1] then gave him shape and formed him, and completed his form, male and female, as He willed.

[1] A discussion of this term appeared earlier. See the explanation of *Sūrat Al-Hajj* 22:4, and *Sūrat Al-Mu'minūn* 23:13.

﴿فَجَعَلَهُ نَسَبًا وَرَبًّا﴾

﴿and has appointed for him kindred by blood, and kindred by marriage.﴾

in the beginning, he is someone's child, then he gets married and becomes a son-in-law, then he himself has sons-in-law and other relatives through marriage. All of this comes from a despised liquid, Allāh says:

﴿وَكَانَ رَبُّكَ قَدِيرًا﴾

﴿And your Lord is Ever All-Powerful to do what He wills.﴾

﴿وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ وَكَانَ الْكَافِرُ عَلَىٰ رَبِّهِ ظَهِيرًا ﴿٥٥﴾ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿٥٦﴾ قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِن ثَمَرٍ إِلَّا مَن نَّشَاءُ أَن يَتَّخِذَ إِلَهًا لَهُ سِيمًا ﴿٥٧﴾ وَتَوَكَّلْ عَلَى الْغَنِيِّ الَّذِي لَا يَمُوتُ وَسَتَجِدَ يَحْدِيثُ وَيَكْفِي بِهِ يَتْلُوهُ يَسَاءُوهَ ﴿٥٨﴾ خَبِيرًا ﴿٥٩﴾ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ الرَّحْمَنُ فَسَأَلْ بِهِ خَبِيرًا ﴿٦٠﴾ وَإِنَّا قَدِ لَنُحْشِدُهُمْ لِّلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ أَنَسْجِدُ لِمَا نَأْمُرُهُمْ وَرَادَّهُمْ نُورًا ۖ﴾

﴿55. And they worship besides Allāh, that which can neither profit them nor harm them; and the disbeliever is ever a helper against his Lord.﴾

﴿56. And We have sent you only as a bearer of good news and a warner.﴾

﴿57. Say: "No reward do I ask of you for this, save that whosoever wills may take a path to his Lord."﴾

﴿58. And put your trust in the Ever Living One Who dies not, and glorify His praises, and sufficient is He as the All-Knower of the sins of His servants,﴾

﴿59. Who created the heavens and the earth and all that is between them in six Days. Then He rose over (Istawā) the Throne. The Most Gracious! Ask Him, as He is the All-Knower.﴾

﴿60. And when it is said to them: "Prostrate yourselves to Ar-Rahmān!" They say: "And what is Ar-Rahmān? Shall we fall down in prostration to that which you command us?" And it increases in them only aversion.﴾

The Ignorance of the Idolators

Allāh tells us how ignorant the idolators are; instead of worshipping Allāh, they worship idols which do not possess the power either to harm or benefit. They do this with no evidence or proof; the only thing that led them to do this was their own whims and desires. So they take these idols as protectors and fight for their sake, and they oppose Allāh and His Messenger ﷺ and the believers for their sake. Similarly Allāh says:

﴿وَكَانَ الْكَافِرُ عَلَىٰ رَبِّهِ ظَهِيرًا﴾

﴿and the disbeliever is ever a helper against his Lord.﴾

meaning, he is a supporter of *Shayṭān* against the party of Allāh, but the party of Allāh are the ones who will prevail, as Allāh says:

﴿وَاتَّخَذُوا مِن دُونِ اللَّهِ آلِهَةً لَّعَلَّهُم يُنصَرُونَ ﴿٧٦﴾ لَا يَنْصُرُهُم تَعَرُّفُهُمْ وَهُمْ كُمُ جُنُودٍ مُّضْمَرُونَ ﴿٧٧﴾﴾

﴿And they have taken besides Allāh gods, hoping that they might be helped. They cannot help them, but they will be brought forward as a troop against those who worshipped them.﴾ (36:74-75)

meaning, the gods which they worshipped instead of Allāh cannot help them. These ignorant people are troops for the idols and are ready to fight for their sake and protect their sanctuaries, but in the end the victory will be for Allāh and His Messenger ﷺ and the believers, in this world and the Hereafter.

﴿وَكَانَ الْكَافِرُ عَلَىٰ رَبِّهِ ظَهِيرًا﴾

﴿and the disbeliever is ever a helper against his Lord.﴾

Mujāhid said: "He supports and helps the *Shayṭān* in disobedience towards Allāh.

The Messenger ﷺ brings Glad Tidings and Warnings

Then Allāh tells His Messenger ﷺ:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا﴾

﴿And We have sent you only as a bearer of good news and a

warner.﴾

meaning, a bringer of good news to the believers, a warner to the disbelievers; bringing good news of Paradise to those who obey Allāh, and bringing warnings of a dreadful punishment for those who go against the commandments of Allāh.

﴿قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ ثَوَابٍ﴾

﴿Say: "No reward do I ask of you for this..."﴾

‘for conveying this message and this warning, I do not ask for any reward from your wealth; I am only doing this for the sake of Allāh, may He be exalted.’

﴿لِيُنْذِرَ مَنِ ارْتَدَّ﴾

﴿To whomsoever among you who wills to walk straight﴾
(81:28).

﴿إِلَّا مَنْ شَاءَ أَنْ يَتَّخِذَ إِلَىٰ رَبِّهِ سَبِيلًا﴾

﴿save that whosoever wills, may take a path to his Lord.﴾

means, a way and a methodology to be followed.

The Command to the Messenger ﷺ to put his Trust in Allāh, and some of His Qualities

Then Allāh says:

﴿وَتَوَكَّلْ عَلَىٰ الْعَزِيزِ الَّذِي لَا يَمُوتُ﴾

﴿And put your trust in the Ever Living One Who dies not,﴾

meaning, in all your affairs, put your trust in Allāh, the Ever-Living Who never dies, the One Who

﴿أَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

﴿is the First and the Last, the Most High and the Most Near.
And He is the All-Knower of everything﴾ (57:3).

The Eternal, Ever-Lasting, Ever-Living, Self-Sufficient One, the Lord and Sovereign of all things, the One to Whom you should always turn. Allāh is the One in Whom you should put your trust and to Whom you should turn for refuge, He will be sufficient for you and will be your helper and supporter, and will cause you to prevail. As Allāh says:

﴿بِأَيُّهَا الرُّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ مَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ﴾

«O Messenger! Proclaim which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allāh will protect you from mankind» (5:67).

﴿وَسَبِّحْ بِحَمْدِهِ﴾

«and glorify His praises.» means, combine praising Him with glorifying Him. Hence the Messenger of Allāh ﷺ used to say:

«سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ»

«Glory be to You, O Allāh, and with Your praise.»^[1]

So the Āyah means: be sincere in worshipping Him and putting your trust in Him. This is like the Āyah:

﴿رَبِّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاعْبُدْهُ وَكَلاَّ﴾

«The Lord of the east and the west; there is no God but He. So take Him as a Trustee.» (73:9)

﴿فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ﴾

«So worship Him and put your trust in Him» (11:123).

﴿قُلْ هُوَ الرَّحْمَنُ الرَّحِيمُ. إِنَّمَا بِهِ وَعَيْتُهُ تَوَكَّلْنَا﴾

«Say: "He is the Most Gracious, in Him we believe, and in Him we put our trust."» (67:29)

﴿وَكَفَى بِهِ يَذُّبٌ عَسَاوٍ. خَيْرٌ﴾

«and sufficient is He as the All-Knower of the sins of His servants»

means, by His perfect knowledge nothing is hidden from Him nor can anything be hidden from Him, not even a speck of dust's weight.

﴿الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ﴾

«Who created the heavens and the earth...»

[1] Fath Al-Bari 2:328.

means, He is the Ever-Living Who never dies, He is the Creator, Sustainer and Sovereign of all things, Who by His might and power created the seven heavens with their vast height and width, and the seven earths with their great depths and density.

﴿فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ﴾

﴿in six Days. Then He rose over the Throne.﴾

means, He is running all affairs and He decrees according to the truth, and He is the best of those who decide.

﴿ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ الرَّحْمَنُ فَسَلِّ بِو. خَيْرًا﴾

﴿Then He rose over (Istawā) the Throne. The Most Gracious! Ask Him, as He is the All-Knower.﴾

meaning, find out about Him from one who knows most about Him, and follow him and take him as your example. It is known that there is no one who knows more about Allāh than His servant and Messenger Muḥammad ﷺ, the absolute leader of the sons of Ādam in this world and the Hereafter, who does not speak of his own desire, but conveys revelation revealed to him. What he says is true, and he is the leader whose decision counts; when there is a dispute, people are obliged to refer to him, and whatever is in accordance with his words and deeds is right, and whatever goes against them should be rejected no matter who says or does it. Allāh says:

﴿فَإِنْ تَرَّعَفْتُمْ فِي شَيْءٍ﴾

﴿(And) if you differ in anything among yourselves...﴾ (4:59).

﴿وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ﴾

﴿And in whatsoever you differ, the decision thereof is with Allāh﴾ (42:10).

﴿وَوَقَّعَتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا﴾

﴿And the Word of your Lord has been fulfilled in truth and in justice﴾ (6:115).

meaning, He has spoken the truth and is fair and just in His commands and prohibitions. Allāh says here:

﴿فَسَلِّ بِو. خَيْرًا﴾

﴿Ask Him, as He is Al-Knower.﴾

Condemnation of the Idolators

Then Allāh rebukes the idolators who prostrate to idols and rivals instead of Allāh:

﴿وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ؟﴾

﴿And when it is said to them: "Prostrate yourselves to Ar-Raḥmān!" They say: "And what is Ar-Raḥmān?"﴾

meaning: we do not know Ar-Raḥmān. They did not like to call Allāh by His Name Ar-Raḥmān (the Most Gracious), as they objected on the day of (the treaty of) Al-Ḥudaybiyyah, when the Prophet ﷺ told the scribe:

«اكتب بسم الله الرحمن الرحيم»

«Write: "In the Name of Allāh, Ar-Raḥmān (the Most Gracious), Ar-Raḥīm (the Most Merciful).»

They said, "We do not know Ar-Raḥmān or Ar-Raḥīm. Write what you used to write: 'Bismika Allahumma (in Your Name, O Allāh).'"^[1] So Allāh revealed the words:

﴿عَلَّيْكُمْ أَدْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَى﴾

﴿Say: "Invoke Allāh or invoke Ar-Raḥmān, by whatever name you invoke Him (it is the same), for to Him belong the Best Names﴾ (17:110).

meaning, He is Allāh and He is the Most Gracious. And in this Āyah, Allāh said:

﴿وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ؟﴾

﴿And when it is said to them: "Prostrate yourselves to Ar-Raḥmān!" They say: "And what is the Ar-Raḥmān?"﴾

meaning: we do not know or approve of this Name.

﴿أَتَسْجُدُونَ لِمَا نَأْمُرُكُمْ؟﴾

﴿Shall we fall down in prostration to that which you command us?﴾

means, "Just because you tell us to?"

[1] Aḥmad 3:268, similar with Muslim no. 1784.

﴿وَزَادَهُمْ نُفُورًا﴾

«And it increases in them only aversion.»

As for the believers, they worship Allāh Who is the Most Gracious, Most Merciful, and they attribute divinity to Him Alone and prostrate to Him. The scholars, agree that it is allowed and approved for the reader and the listener to prostrate when he reaches this mention of prostration in Sūrah Al-Furqān, and Allāh knows best.

﴿تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا يَرِينَا وَلَقَدْ مَكْرُمًا ۝ وَهُوَ الَّذِي جَعَلَ
الَّيْلَ وَالنَّهَارَ خِلْفَةً لِّمَنۢ أَرَادَ أَن يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا ۝﴾

«61. Blessed be He Who has placed in the heaven Al-Burūj, and has placed therein a great lamp, and a moon giving light.»

«62. And He it is Who has put the night and the day in succession (Khilfatan), for such who desires to remember or desires to show his gratitude.»

Mentioning the Might and Power of Allāh

Here Allāh glorifies Himself and praises the beauty He created in the heavens of Al-Burūj, the giant stars, according to the view of Mujāhid, Sa'īd bin Jubayr, Abu Šālih, Al-Ḥasan and Qatādah.^[1] This is like the Āyah,

﴿وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ﴾

«And indeed We have adorned the nearest heaven with lamps»
(67:5).

Allāh says:

﴿تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ مُرُوجًا وَجَعَلَ فِيهَا يَرِينَا﴾

«Blessed be He Who has placed in the heaven Al-Burūj, and has placed therein a great lamp,»

which is the sun which shines like a lamp, as Allāh says:

﴿وَجَعَلْنَا يَرِينًا وُفَّاحًا﴾

«And We have made (therein) a shining lamp» (78:13).

^[1] At-Ṭabari 19:289, Al-Baghawi 3:374.

﴿وَقَمَرًا مُنِيرًا﴾

«and a moon giving light.» means, shining and illuminated by the light of something else, different from the light of the sun, as Allāh says:

﴿مَنْ أَلْزَمَ جَمَلَ النَّاسِ مِنْهُ وَجْهًا فَأَلْزَمَهُ خَاصِمًا﴾

«It is He Who made the sun a shining thing and the moon as a light» (10:5).

And Allāh tells us that Nūḥ, peace be upon him, said to his people:

﴿أَلَمْ تَرَ أَنَا خَلَقْتُ لَكُمْ سَبْعَ سَمَاوَاتٍ فَإِذَا رَجَعْتَ إِلَى الْعَرْشِ فَرَأَيْتُ فِيهَا قَمَرًا يَجْعَلُ لَكُمْ نُورًا وَجَمَلَ النَّاسِ فِيهَا﴾

«See you not how Allāh has created the seven heavens one above another? And has made the moon a light therein, and made the sun a lamp?» (71:15-16).

Then Allāh says:

﴿وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ جُلُفًا﴾

«And He it is Who has put the night and the day in succession (Khilfatan),»

meaning, each one comes after the other, in a never-ending alternation. When one goes the other comes, and vice versa, as Allāh says:

﴿وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ﴾

«And He has made the sun and the moon, both constantly pursuing their courses» (14:33).

﴿يَتَنَبَّأُ اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيفًا﴾

«He brings the night as a cover over the day, seeking it rapidly» (7:54).

﴿لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ﴾

«It is not for the sun to overtake the moon» (36:40).

﴿لَيْسَ آوَادُ أَنْ يَنْعَضَرَ أَوْ آوَادُ نُكُورًا﴾

﴿for such who desires to remember or desires to show his gratitude.﴾

means, He has caused them both to follow one another to show the times when His servants should worship Him. So whoever misses an act of worship during the night can make it up during the day, and whoever misses an act of worship during the day can make it up during the night. It was recorded in a *Ṣaḥīḥ Hadīth*:

«إِنَّ اللَّهَ عَزَّ وَجَلَّ يَبْسُطُ يَدَهُ بِاللَّيْلِ لِمَنْ يَتُوبُ مُسِيءَ النَّهَارِ، وَيَبْسُطُ يَدَهُ بِالنَّهَارِ لِمَنْ يَتُوبُ مُسِيءَ اللَّيْلِ»

¶ «Allāh spreads forth His Hand at night for the one who has done evil during the day to repent, and He spreads forth His Hand during the day for the one who has done evil during the night to repent.»^[1]

Mujāhid and Qatādah said: "Khilfatan means different, i.e., because one is dark and the other is light."^[2]

﴿وَيَعَاذُ الرَّحْمَنُ الَّذِيكَ بِشَوْءٍ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا﴾
 وَالَّذِينَ يَسْتَوُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا ﴿٦٣﴾ وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ
 إِنَّ عَذَابَهَا كَانَ غَرَامًا ﴿٦٤﴾ إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٦٥﴾ وَالَّذِينَ إِذَا أَفْقَحُوا لَمْ يَسْرِفُوا
 وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ﴿٦٦﴾

﴿63. And the servants of the Most Gracious are those who walk on the earth *Hawna*, and when the foolish address them they say; "Salāma."﴾

﴿64. And those who spend the night in worship of their Lord, prostrate and standing.﴾

﴿65. And those who say: "Our Lord! Avert from us the torment of Hell. Verily, its torment is ever an inseparable, permanent punishment."﴾

﴿66. Evil indeed it is as an abode and as a place to rest in.﴾

﴿67. And those who, when they spend, are neither extravagant nor stingy, but are in a just balance between them.﴾

[1] Muslim 4:2113.

[2] At-Ṭabari 19:290, 291.

Attributes of the Servants of the Most Gracious

These are the attributes of the believing servants of Allāh,

﴿الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا﴾

﴿those who walk on the earth *Hawna*,﴾

meaning that they walk with dignity and humility, not with arrogance and pride. This is like the *Āyah*:

﴿وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا﴾

﴿And walk not on the earth with conceit and arrogance...﴾
(17:37).

So these people do not walk with conceit or arrogance or pride. This does not mean that they should walk like sick people, making a show of their humility, for the leader of the sons of Ādam (the Prophet) ﷺ used to walk as if he was coming downhill, and as if the earth were folded up beneath him. What is meant here by *Hawn* is serenity and dignity, as the Messenger of Allāh ﷺ said:

«إِذَا أَتَيْتُمُ الصَّلَاةَ فَلَا تَأْتَوْهَا وَاتَّخِذُوا تَعَوُّنَ، وَأَتَوْهَا وَعَلَيْكُمْ السَّكِينَةُ فَمَا أَذْرَكْتُمْ مِنْهَا فَصَلُّوا، وَمَا فَاتَكُمْ فَأَبْشُرُوا»

«When you come to the prayer, do not come rushing in haste. Come calmly and with tranquility, and whatever you catch up with, pray, and whatever you miss, make it up.»^[1]

﴿وَإِذَا سَأَلْتَهُمُ الْبَعَثُونَ قَالُوا سَلَامًا﴾

﴿and when the foolish address them they say: "Salāma."﴾

If the ignorant people insult them with bad words, they do not respond in kind, but they forgive and overlook, and say nothing but good words. This is what the Messenger of Allāh ﷺ did: the more ignorant the people, the more patient he would be. This is as Allāh says:

﴿وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ﴾

﴿And when they hear Al-Laghwa (evil or vain talk), they withdraw from it﴾ (28:55).

[1] Fath Al-Bāri 2 :453.

Then Allāh says that their nights are the best of nights, as He says:

﴿وَالَّذِينَ يَسِيرُونَ لَيْلَهُمْ سَجْدًا وَنُكُومًا﴾

«And those who spend the night in worship of their Lord, prostrate and standing.»

meaning, worshipping and obeying Him. This is like the Āyāt:

﴿كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجُونَ ﴿١٧﴾ وَلَا نَاحُوا لَهَا وَهُمْ يُقَالُونَ ﴿١٨﴾﴾

«They used to sleep but little by night. And in the hours before dawn, they were asking for forgiveness» (51:17-18).

﴿تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِیِّ﴾

«Their sides forsake their beds...» (32:16).

﴿أَمَّنْ هُوَ قَتِيتُ نَارًا آلِيلًا سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةً رَّبِّهِ﴾

«Is one who is obedient to Allāh, prostrating himself or standing during the hours of the night, fearing the Hereafter and hoping for the mercy of his Lord...» (39:9).

Allāh says:

﴿وَالَّذِينَ يَقُولُونَ رَبَّنَا أَصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّكَ عَذَابُهَا كَانَ غَرَامًا﴾

«And those who say: "Our Lord! Avert from us the torment of Hell. Verily, its torment is ever an inseparable punishment."»

meaning, ever-present and never ending.

Al-Ḥasan said concerning the Āyah,

﴿إِنَّكَ عَذَابُهَا كَانَ غَرَامًا﴾

«Verily, its torment is ever an inseparable, permanent punishment.»

Everything that strikes the son of Ādam, then disappears, does not constitute an inseparable, permanent punishment. The inseparable, permanent punishment is that which lasts as long as heaven and earth.^[1] This was also the view of Sulaymān At-Taymi.^[2]

﴿إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا﴾

[1] At-Ṭabari 19:297.

[2] 'Abdur-Razzāq 3:72.

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ
الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ
أُفًا ۖ ﴿٦٥﴾ يَضْعَفُ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدُ فِيهِ
مُهَانًا ۖ ﴿٦٦﴾ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا
فَأُولَٰئِكَ يَدْعُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۖ وَكَانَ اللَّهُ غَفُورًا
رَحِيمًا ۖ ﴿٦٧﴾ وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ
مَتَابًا ۖ ﴿٦٨﴾ وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ
مَرُّوا كِرَامًا ۖ ﴿٦٩﴾ وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ
لَمْ يَحْزَنُوا عَلَيْهَا ضَارًّا وَغِيًّا ۖ ﴿٧٠﴾ وَالَّذِينَ يَقُولُونَ رَبَّنَا
هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْ لَنَا
لِلْمُنَافِقِينَ إِمَامًا ۖ ﴿٧١﴾ أُولَٰئِكَ يُجْزَوْنَ الْغُرَّةَ بِمَا
كَسَبُوا وَيُفْتَوْنَ فِيهَا بِحَبِيبَةٍ وَسَلَامًا ۖ ﴿٧٢﴾ خَالِدِينَ
فِيهَا حَسَنَتْ مُسْتَقَرًّا وَمُقَامًا ۖ ﴿٧٣﴾ قُلْ مَا يَعْبَأُ بِكُمْ رَبِّي
لَوْلَا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا ۖ ﴿٧٤﴾

سُورَةُ الشُّعَرَاءِ

«Evil indeed it is as an abode and as a place to rest in.»

means, how evil it looks as a place to dwell and how evil it is as a place to rest.

﴿وَالَّذِينَ إِذَا أَفْقَرُوا لَمْ يَسْرِفُوا وَلَمْ يَتَّقُوا﴾

«And those who, when they spend, are neither extravagant nor stingy...»

They are not extravagant, spending more than they need, nor are they miserly towards their families, not spending enough on their needs. But they follow the best and fairest way. The best of matters are those which are moderate, neither one

extreme nor the other.

﴿وَكَانَ بَيْنَهُمَا قَرَابًا﴾

«but are in a just balance between them.» This is like the Āyah,

﴿وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ﴾

«And let not your hand be tied to your neck, nor stretch it forth to its utmost reach.» (17:29)

﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أُفًا ۖ ﴿٦٥﴾ يَضْعَفُ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدُ فِيهِ مُهَانًا ۖ ﴿٦٦﴾ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يَدْعُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۖ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ۖ ﴿٦٧﴾ وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا ۖ ﴿٦٨﴾

﴿68. And those who invoke not any other god along with Allāh, nor kill such person as Allāh has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive Athāma.﴾

﴿69. The torment will be doubled for him on the Day of Resurrection, and he will abide therein in disgrace;﴾

﴿70. Except those who repent and believe, and do righteous deeds; for those, Allāh will change their sins into good deeds, and Allāh is Oft-Forgiving, Most Merciful.﴾

﴿71. And whosoever repents and does righteous good deeds; then indeed he has repented to Allāh Matāba.﴾

The Attributes of the Servants of the Most Gracious include avoiding *Shirk*, Murder and *Zinā*

Imām Aḥmad recorded that ‘Abdullāh bin Mas‘ūd said, “The Messenger of Allāh ﷺ was asked which sin is the most serious?” He said:

«أَنْ تَجْعَلَ لَكَ نِدًا وَهُوَ خَلَقَكَ»

«That you appoint a rival to Allāh when He has created you.»

He asked, “Then what?” He said:

«أَنْ تَقْتُلَ وَلَدَكَ خَشْيَةً أَنْ يَطْعَمَ مَعَكَ»

«That you kill your child for fear that he may eat with you.»

He said, “Then what?” He said:

«أَنْ تُزَانِيَ حَلِيلَةَ جَارِكَ»

«That you commit adultery with your neighbor's wife.»

‘Abdullāh said, “Then Allāh revealed, confirming that:

﴿وَالَّذِينَ لَا يَدْعُوا مَعَ اللَّهِ إِلَهًا آخَرَ﴾

﴿And those who invoke not any other god along with Allāh....﴾^[1]

This was also recorded by An-Nasā’i,^[2] and by Al-Bukhārī

[1] Aḥmad 1:380.

[2] An-Nasā’i in Al-Kubrā 6:420.

and Muslim.^[1]

It was narrated that Sa'īd bin Jubayr heard Ibn 'Abbās saying that some of the people of *Shirk* killed a great deal and committed *Zinā* a great deal, then they came to Muḥammad ﷺ and said: "What you are saying and calling people to is good, if only you would tell us that there is a way to expiate for what we have done." Then the *Āyah*:

﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ﴾

«And those who invoke not any other god along with Allāh...» was revealed, as was the *Āyah*,

﴿قُلْ يَبَيِّدُوا الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ﴾

«Say: "O My servants who have transgressed against themselves!"» (39:53).^[2]

﴿وَمَن يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا﴾

«and whoever does this shall receive *Athāma*.»

It was recorded that 'Abdullāh bin 'Amr said: "*Athāma* is a valley in Hell."^[3] Ikrimah also said that *Athāma* refers to valleys in Hell in which those who commit unlawful sexual acts will be punished. This was also narrated from Sa'īd bin Jubayr and Mujāhid.^[4] As-Suddī said that *Athāma* referred to punishment, which is closer to the apparent meaning of the *Āyah*. This interpretation makes it interchangeable with what comes next, the *Āyah*:

﴿يُعْذَّبُ لَهُ الْمُكْرَبُ يَوْمَ الْقِيَامَةِ﴾

«The torment will be doubled for him on the Day of Resurrection,» i.e., repetitive and intensified.

﴿وَيُعَذَّبُ فِيهِ مُكْرَبًا﴾

«and he will abide therein in disgrace;» scorned and humiliated.

﴿إِلَّا مَن تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا﴾

[1] *Faṭḥ Al-Bārī* 12:116, *Muslim* 1:90 91.

[2] *Aṭ-Ṭabari* 9:414.

[3] *Aṭ-Ṭabari* 19:308.

[4] *Aṭ-Ṭabari* 19:308.

﴿Except those who repent and believe, and do righteous deeds;﴾

means, those who do these evil deeds will be punished in the manner described,

﴿إِلَّا مَن تَابَ﴾

﴿Except those who repent﴾, that is; those who repent in this world to Allāh from all of those deeds, for then Allāh will accept their repentance. This is evidence that the repentance of the murderer is acceptable, and there is no contradiction between this and the Āyah in Sūrat An-Nisā:

﴿وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعِدًّا﴾

﴿And whoever kills a believer intentionally﴾ (4:93),

because even though this was revealed in Al-Madīnah, the meaning is general, and it could be interpreted to refer to one who does not repent, because this Āyah states that forgiveness is only for those who repent. Moreover Allāh says:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ. وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَاءُ﴾

﴿Verily, Allāh forgives not that partners should be set up with Him, but He forgives except that to whom He wills﴾ (4:48).

And in the authentic Sunnah, it is reported from the Messenger of Allāh ﷺ that the repentance of a murderer is acceptable, as was stated in the story of the person who killed one hundred men and then repented, and Allāh accepted his repentance, and other *Hadīths*.^[1]

﴿فَأُولَٰئِكَ يَبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۖ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا﴾

﴿for those, Allāh will change their sins into good deeds, and Allāh is Oft-Forgiving, Most Merciful.﴾

Imām Aḥmad recorded that Abu Dharr, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«إِنِّي لَأَعْرِفُ آخِرَ أَهْلِ النَّارِ خُرُوجًا مِنَ النَّارِ، وَآخِرَ أَهْلِ الْجَنَّةِ دُخُولًا إِلَى الْجَنَّةِ، يُؤْتَى بِرَجُلٍ فَيَقُولُ: نَحْنَا عَنْهُ كِبَارَ ذُنُوبِهِ وَسَلُّوهُ عَنْ صِغَارِهَا، قَالَ: فَيَقَالُ لَهُ: عَمِلْتَ يَوْمَ كَذَا، وَكَذَا، وَعَمِلْتَ يَوْمَ كَذَا، وَكَذَا وَكَذَا، فَيَقُولُ: نَعَمْ لَا يَسْتَطِيعُ

^[1] Al-Bukhārī no. 3470, and Muslim no. 7008.

أَنْ يَنْتَهِرَ مِنْ ذَلِكَ شَيْئًا، فَيَقَالَ: فَإِنَّ لَكَ بِكُلِّ سَيِّئَةٍ حَسَنَةً، فَيَقُولُ: يَا رَبِّ عَمِلْتُ
أَشْيَاءَ لَا أَرَاهَا هُنَا»

'I know the last person who will be brought forth from Hell, and the last person who will enter Paradise. A man will be brought and it will be said, "Take away his major sins and ask him about his minor sins." So it will be said to him: "On such and such a day, you did such and such, and on such and such a day, you did such and such." He will say, "Yes, and he will not be able to deny anything." Then it will be said to him: "For every evil deed you now have one good merit." He will say: "O Lord, I did things that I do not see here."'

He (Abu Dharr) said: "And the Messenger of Allāh ﷺ smiled so broadly that his molars could be seen."^[1] Muslim recorded it.^[2]

Ibn Abi Hātim recorded that Abu Jābir heard Makhḥūl say, "A very old man with sunken eyes came and said, 'O Messenger of Allāh, a man betrayed others and did immoral deeds, and there was no evil deed which he did not do. If (his sins) were to be distributed among the whole of mankind, they would all be doomed. Is there any repentance for him?' The Messenger of Allāh ﷺ said:

«أَأَسْلَمْتَ؟»

«Have you become Muslim?»

He said, "As for me, I bear witness that there is no God but Allāh Alone, with no partner or associate, and that Muḥammad is His servant and Messenger." The Prophet ﷺ said:

«إِنَّ اللَّهَ غَافِرٌ لَكَ مَا كُنْتَ كَذَلِكَ، وَبَدِّلُ سَيِّئَاتِكَ حَسَنَاتٍ»

«Allāh will forgive you for whatever you have done like that, and will replace your evil deeds with good merits.»

The man said: "O Messenger of Allāh, even my betrayals and immoral actions?" The Prophet ﷺ said:

^[1] Ahmad 5:170.

^[2] Muslim 1:177.

وَعَدْرَاتِكَ وَفَجْرَاتِكَ

‘Even your betrayals and immoral actions.’

“The man went away saying ‘Lā ilāha illallāh’ and ‘Allāhu Akbar.’”^[1]

Allāh tells us how His mercy extends to all His creatures, and that whoever among them repents to Him, He will accept his repentance for any sin, great or small. Allāh says:

﴿وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا﴾

‘And whosoever repents and does righteous good deeds; then indeed he has repented to Allāh Matāba.’

meaning, Allāh will accept his repentance. This is like the Āyāt:

﴿وَمَنْ يَعْصِ سَوْءًا أَوْ يَظْلِمِ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا﴾

‘And whoever does evil or wrongs himself but afterwards seeks Allāh's forgiveness, he will find Allāh Oft-Forgiving, Most Merciful’ (4:110).

﴿أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ﴾

‘Know they not that Allāh accepts repentance from His servants?...’ (9:104).

﴿قُلْ يَبَايِئُ الَّذِينَ آمَنُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ﴾

‘Say: “O My servants who have transgressed against themselves! Despair not of the mercy of Allāh.”’ (39:53) - for those who repent to Him.

﴿وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَلَا مَعْرُوفًا بِاللَّهِ مَرْؤًا كَرَامًا﴾ وَالَّذِينَ إِذَا ذُكِّرُوا بِتَابِ رَبِّهِمْ لَمْ يَخْبُوا عَلَيْهَا سَاءَ عُثْمَانًا وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَنْزِلِكَ وَزِينَتَنَا ثَمَرًا طَيِّبًا وَاجْعَلْنَا لِلنَّافِلَةِ إِمَامًا﴾

472. And those who do not bear witness to falsehood, and if they pass by some evil play or evil talk, they pass by it with

^[1] Ibn Abi Ḥātim and Ad-Durr Al-Manthūr 6:281. This narration is not authentic. There is a similar, but shorter narration from Anas, recorded by Abu Yaʿlā, Al-Bazzār, and At-Ṭabarānī.

dignity.﴾

﴿73. And those who, when they are reminded of the Āyāt of their Lord, fall not deaf and blind thereat.﴾

﴿74. And those who say: "Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders of those who have Taqwā."﴾

More Attributes of the Servants of the Most Gracious

These are further attributes of the servants of the Most Gracious. They do not bear witness to falsehood, including lies, immorality, disbelief, foul speech and false words. 'Amr bin Qays said, this refers to gatherings of sexual immorality. It was said that the Āyah,

﴿لَا يَشْهَدُونَ الزُّورَ﴾

﴿And those who do not bear witness to falsehood,﴾

refers to giving false testimony, which means lying deliberately to someone else. It was recorded in the Two *Ṣaḥīḥs* that Abū Bakrah said, "The Messenger of Allāh ﷺ said three times:

«أَلَا أُبَيِّنُكُمْ بِأَكْبَرِ الْكَبَائِرِ؟»

«Shall I not tell you of the greatest of major sins?»

We said, "Of course, O Messenger of Allāh." The Messenger of Allāh ﷺ said:

«الشُّرْكُ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ»

«Associating others in worship with Allāh and disobeying one's parents.»

He was lying down, then he sat up and added:

«أَلَا وَقَوْلُ الزُّورِ، أَلَا وَشَهَادَةُ الزُّورِ»

«Beware false speech, and bearing witness to falsehood.»

and he kept repeating it until we thought, would that he would stop.^[1]

From the context it seems that what is meant by those who do not bear witness to falsehood is those who do not attend it or

[1] *Fath Al-Bāri* 5:309, *Muslim* 1:91.

are not present when it happens. Allāh says:

﴿وَلَا تُدْرِكُهُمُ الْعَيْنُ وَلَا يَمْلِكُونَ﴾

﴿and if they pass by some evil play or evil talk, they pass by it with dignity.﴾

They do not attend where falsehood occurs, and if it so happens that they pass by it, they do not let it contaminate them in the slightest. Allāh says:

﴿مَرُّوا كِرَامًا﴾

﴿they pass by it with dignity.﴾

﴿وَالَّذِينَ إِذَا دُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا﴾

﴿And those who, when they are reminded of the Āyāt of their Lord, fall not deaf and blind thereat.﴾

This is also a characteristic of the believers,

﴿الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَحِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ﴾

﴿Those who, when Allāh is mentioned, feel a fear in their hearts and when His Āyāt are recited unto them, they increase their faith; and they put their trust in their Lord.﴾ (8:2)

Unlike the disbelievers. When they hear the Words of Allāh, they are not affected by them or moved to change their ways. They persist in their disbelief, wrongdoing, ignorance and misguidance, as Allāh says:

﴿وَلَا مَا أَنْزَلْنَا سُورَةَ فَيَنْهَوْنَ عَنْهُ قَوْلًا أَنْ يَقُولُوا أَهْلَكُمُ اللَّهُ وَكَلَّمَ النَّاسَ فَأَمَّا الَّذِينَ آمَنُوا فَرَأَدَتْهُمْ إِيمَانُهُمْ وَفَرَّغَتْ قُلُوبُهُمْ مِنْ دُشْمَانِهِمْ فَجَا إِلًا يَجْهَدُونَ﴾

﴿And whenever there comes down a Sūrah, some of them say: "Which of you has had his faith increased by it?" As for those who believe, it has increased their faith, and they rejoice. But as for those in whose hearts is a disease, it will add doubt to their doubt﴾ (9:124-125).

﴿لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا﴾

﴿fall not deaf and blind thereat.﴾ means, unlike the disbelievers

who, when they hear the *Āyāt* of Allāh, are not moved by them, but continue as they are, as if they did not hear them but are deaf and blind.

His saying:

﴿وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَنْزَلِكُمْ وَزَوِّجْنَا قُتْرَةً آمِنًا﴾

“And those who say: ‘Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes...’”

means those who ask Allāh to bring forth from their loins offspring who will obey Him and worship Him and not associate anything in worship with Him. Ibn ‘Abbās said, “This means (offspring) who will strive to obey Allāh and bring them joy in this world and the Hereafter.”^[1]

Imām Aḥmad recorded that Jubayr bin Nufayr said: “We sat with Al-Miqdād bin Al-Aswad one day, and a man passed by and said, ‘How blessed are these two eyes which saw the Messenger of Allāh ﷺ! Would that we had seen what you saw and witnessed what you witnessed.’ Al-Miqdād got angry, and I was surprised, because the man had not said anything but good. Then he turned to him and said, ‘What makes a man wish to be present when Allāh had caused him to be absent, and he does not know how he would have behaved if he had been there? By Allāh, there are people who saw the Messenger of Allāh ﷺ, and Allāh will throw them on their faces in Hell because they did not accept him or believe in him. Are you not grateful that Allāh brought you forth from your mothers’ wombs believing in your Lord and in what your Prophet brought, and that the test went to others and not to you? Allāh sent His Prophet ﷺ during the most difficult time that any Prophet was ever sent, after a long period of ignorance, when the people could see no better religion than the worship of idols, and he brought the Criterion which distinguishes truth from falsehood and which would separate a father from his son. A man would realize that his father, son or brother was a disbeliever, and since Allāh had opened his heart to Faith, he knew that if his relative died he would go to Hell, so he could not rest knowing that his loved one was in the Fire. This is what Allāh referred to in the *Āyah*,

^[1] Aṭ-Ṭabari 19:318.

﴿وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَزُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ﴾

«And those who say: "Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes..."»

Its chain of narrators is Ṣaḥīḥ, although they did not report it.^[1]

﴿وَجَعَلْنَا لِكُلِّ شَيْءٍ مَقَالِدًا﴾

«and make us leaders of those who have Taqwā.»

Ibn 'Abbās, Al-Ḥasan, As-Suddī, Qatādah and Rabi' bin Anas said: "Leaders who would be taken as examples in good."^[2]

Others said: "Guides who would call others to goodness." They wanted their worship to be connected to the worship of their children and offspring, and their guidance to go beyond themselves and benefit others. This would be more rewarding and a better end, as it was recorded in Ṣaḥīḥ Muslim from Abu Hurayrah, may Allāh be pleased with him, that the Messenger of Allāh ﷺ said:

«إِذَا مَاتَ ابْنُ آدَمَ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: وَلَدٍ صَالِحٍ يَدْعُو لَهُ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ مِنْ بَعْدِهِ، أَوْ صَدَقَةٍ جَارِيَةٍ»

«When a son of Ādam dies, his deeds cease apart from three: a righteous child who will pray for him, knowledge from which others may benefit after him, or ongoing charity.»^[3]

﴿أُولَئِكَ يُجْزَوْنَ الْغُرَّةَ بِمَا كَسَبُوا وَالْقُرَّةَ فِيهَا يُجِئُهُمْ رَسَائِلُ الْخَلَائِفِ فِيهَا حَسَنٌ مُسْتَقَرٌّ وَمَقَامٌ غَيْرُ مَكِينٍ ﴿٧٦﴾ قُلْ مَا بَعَثُوا يَكُ رَبِّي لَوْلَا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا ﴿٧٧﴾﴾

475. Those will be rewarded with the highest place because of their patience. Therein they shall be met with greetings and the word of peace and respect.»

476. Abiding therein - excellent it is as an abode, and as a place to rest in.»

[1] Aḥmad 6:2.

[2] Aṭ-Ṭabari 19:319.

[3] Muslim 3:1255.

﴿77. Say: "My Lord pays attention to you only because of your invocation to Him. But now you have indeed denied. So the torment will be yours forever."﴾

The Reward of the Servants of the Most Gracious, and a Warning to the People of Makkah

After mentioning the beautiful attributes of His believing servants, and their fine words and deeds, Allāh then says:

﴿وَالَّذِينَ﴾

﴿Those﴾ meaning, the people who are described in this manner,

﴿يُجْزَوْنَ﴾

﴿will be rewarded﴾ on the Day of Resurrection,

﴿الْأَعْلَى﴾

﴿with the highest place﴾, which is Paradise. Abu Ja'far Al-Bāqir, Sa'īd bin Jubayr, Aḍ-Ḍaḥḥāk and As-Suddī said, "It was so called because of its elevation."

﴿بِأَسْبَوْنَاهُ﴾

﴿because of their patience.﴾ means, their patience in doing what they did.

﴿وَمِنْ ثَمَرَاتِهَا﴾

﴿Therein they shall be met﴾ means, in Paradise.

﴿وَسَلَامًا﴾

﴿with greetings and the word of peace and respect.﴾

This means that they will be greeted first with words of welcome and honor. Peace will be theirs and they will be wished peace. And angels shall enter unto them from every gate, saying, "Peace be upon you for that you persevered in patience! Excellent indeed is the final home!"

﴿خَالِدِينَ فِيهَا﴾

﴿Abiding therein﴾ means, they will settle there and never leave or move or die, they will never exit or wish to move to somewhere else. This is like the Āyah,

﴿وَالَّذِينَ سُبُّوا فِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا تَأْتِي السَّمَوَاتُ وَالْأَرْضُ﴾

«And those who are blessed, they will be in Paradise, abiding therein for all the time that the heavens and the earth endure» (11:108).

﴿حَسَنَتْ مُسْتَقَرًّا وَمُقَامًا﴾

«excellent it is as an abode, and as a place to rest in.»

Its appearance is beautiful and it is a good place in which to rest and to dwell. Then Allāh says:

﴿قُلْ مَا يَنْتَظِرُكُمْ رَبِّي﴾

«Say: "My Lord pays attention to you only because of your invocation to Him..."»

meaning, He would not care to pay attention to you if you did not worship Him, for He only created mankind to worship Him Alone and to glorify Him morning and evening.

His saying:

﴿فَقَدْ كَذَّبْتُمْ﴾

«But now you have indeed denied.» "O you disbelievers."

﴿تَسَوِّفَ يَكُونُ لِرَأْسَا﴾

«So the torment will be yours forever.»

So your denial will remain with you forever, i.e., it will lead to your punishment, doom and destruction in this world and the Hereafter. This also refers to the day of Badr, as it was interpreted by 'Abdullāh bin Mas'ūd, Ubayy bin Ka'b, Muḥammad bin Ka'b Al-Qurazī, Mujāhid, Aḍ-Ḍaḥḥāk, Qatādah, As-Suddī and others.^[1]

﴿تَسَوِّفَ يَكُونُ لِرَأْسَا﴾

«So the torment will be yours forever.»

Al-Ḥasan Al-Baṣrī said: "The Day of Resurrection."^[2] And there is no conflict between the two interpretations.

This is the end of the *Tafsīr* of Sūrat Al-Furqān, all praise and thanks are due to Allāh.

[1] Aṭ-Ṭabari 19:324, 'Abdur-Razzāq 3:72.

[2] *Ad-Durr Al-Manthūr* 6:287.

The Tafsīr of Sūrat Ash-Shu'arā'

(Chapter - 26)

Which was revealed in Makkah

(In the Tafsīr that was narrated from Mālik it was said that this Sūrah is also known as Sūrat Al-Jāmi'ah)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

سُورَةُ الشُّعَرَاءِ

٢٦٧

الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طسرة ﴿١﴾ تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ﴿٢﴾ لَمَّا كُنْتُمْ بَيْنَ يَدَيْكُمْ
الْأَيْكُورِ الْمُؤْمِنِينَ ﴿٣﴾ إِنْ شَاءَ نَزَّلْ عَلَيْهِمْ مِنَ السَّمَاءِ مَاءً فَظَلَّتْ
أَعْيُنُهُمْ فُلَاحِضِينَ ﴿٤﴾ وَمَا يَأْتِيهِمْ مِنْ ذِكْرِ مِنَ الرَّحْمَنِ مُعَذِّبٍ
إِلَّا كَانُوا عَنْهُ مُعْرِضِينَ ﴿٥﴾ فَقَدْ كَذَّبُوا فَسَاءَ لِمَنْ يَكْفُرُ
بِذِكْرِ اللَّهِ ﴿٦﴾ أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ كَرَاهَتْ رَبِّهَا مِنْ كُلِّ رَفِيعٍ
كَرِيمٍ ﴿٧﴾ إِنْ فِي ذَلِكَ لَآيَةٌ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿٨﴾ وَإِنَّ
رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٩﴾ وَإِذْ نَادَى رَبُّكَ مُوسَى أَنْ أَنْتَ الْقَوْمُ
الْفَاطِلِينَ ﴿١٠﴾ قَوْمُ فِرْعَوْنَ لَا يَسْمَعُونَ ﴿١١﴾ قَالَ رَبِّ إِنِّي أَخَافُ
أَنْ يُكَذِّبُونِ ﴿١٢﴾ وَيَضِيقُ صَدْرِي وَلَا يَبْدُلُوا لِسَانِي فَأُرْسِلْ
إِلَى هَؤُلَاءِ ﴿١٣﴾ وَلَقَدْ عَلِمْتُ أَنَّ هَؤُلَاءِ لَا يَنْصَتُونَ ﴿١٤﴾ قَالَ
كَلَّا فَأَذْهَبَ بِعَابِدِنَا إِذَا مَعَكُمْ مُسْتَوِعُونَ ﴿١٥﴾ فَأَتَا فِرْعَوْنَ
فَقَوْلًا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ ﴿١٦﴾ أَنْ أُرْسِلَ مَعَانِي إِسْرَءِيلَ
﴿١٧﴾ قَالَ أَلَمْ تُرِيدْ أَنْ يَبْعَا لِي ذُرِّيَّتًا فَأَلْهَيْتَ فِي سَبِيلِهَا عَصِيَّةً ﴿١٨﴾
وَفَعَلْتَ فَعَلْتَنِي إِنِّي فَاعِلْتُ وَأَنْتَ مِنَ الْكَافِرِينَ ﴿١٩﴾

﴿١﴾ طسرة ﴿٢﴾ تِلْكَ آيَاتُ الْكِتَابِ
الْمُبِينِ ﴿٣﴾ لَمَّا كُنْتُمْ بَيْنَ
يَدَيْكُمْ الْمُؤْمِنِينَ ﴿٤﴾ إِنْ شَاءَ
نَزَّلْ عَلَيْهِمْ مِنَ السَّمَاءِ مَاءً
فَظَلَّتْ أَعْيُنُهُمْ فُلَاحِضِينَ
﴿٥﴾ وَمَا يَأْتِيهِمْ مِنْ ذِكْرِ
مِنَ الرَّحْمَنِ مُعَذِّبٍ إِلَّا كَانُوا
عَنْهُ مُعْرِضِينَ ﴿٦﴾ فَقَدْ كَذَّبُوا
فَسَاءَ لِمَنْ يَكْفُرُ بِذِكْرِ اللَّهِ
﴿٧﴾ أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ
كَرَاهَتْ رَبِّهَا مِنْ كُلِّ رَفِيعٍ
كَرِيمٍ ﴿٨﴾ إِنْ فِي ذَلِكَ لَآيَةٌ
وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿٩﴾
وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ
الرَّحِيمُ ﴿١٠﴾ وَإِذْ نَادَى رَبُّكَ
مُوسَى أَنْ أَنْتَ الْقَوْمُ
الْفَاطِلِينَ ﴿١١﴾ قَوْمُ فِرْعَوْنَ
لَا يَسْمَعُونَ ﴿١٢﴾ قَالَ رَبِّ إِنِّي
أَخَافُ أَنْ يُكَذِّبُونِ ﴿١٣﴾ وَيَضِيقُ
صَدْرِي وَلَا يَبْدُلُوا لِسَانِي
فَأُرْسِلْ إِلَى هَؤُلَاءِ ﴿١٤﴾ وَلَقَدْ
عَلِمْتُ أَنَّ هَؤُلَاءِ لَا يَنْصَتُونَ ﴿١٥﴾
قَالَ كَلَّا فَأَذْهَبَ بِعَابِدِنَا إِذَا
مَعَكُمْ مُسْتَوِعُونَ ﴿١٦﴾ فَأَتَا
فِرْعَوْنَ فَقَوْلًا إِنَّا رَسُولُ رَبِّ
الْعَالَمِينَ ﴿١٧﴾ أَنْ أُرْسِلَ مَعَانِي
إِسْرَءِيلَ ﴿١٨﴾ قَالَ أَلَمْ تُرِيدُ أَنْ
يَبْعَا لِي ذُرِّيَّتًا فَأَلْهَيْتَ فِي
سَبِيلِهَا عَصِيَّةً ﴿١٩﴾ وَفَعَلْتَ
فَعَلْتَنِي إِنِّي فَاعِلْتُ وَأَنْتَ مِنَ
الْكَافِرِينَ ﴿٢٠﴾

﴿1. Ta Sīn Mīm.﴾

﴿2. These are Āyāt of the Book Mubīn.﴾

﴿3. It may be that you are going Bākhī' yourself, that they do not become believers.﴾

﴿4. If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility.﴾

﴿5. And never comes there unto them a Reminder as a recent revelation from the Most Gracious, but they turn away therefrom.﴾

﴿6. So, they have indeed denied, then the news of what they mocked at will come to them.﴾

﴿7. Do they not observe the earth - how much of every good kind We cause to grow therein?﴾

﴿8. Verily, in this is an Āyah, yet most of them are not believers.﴾

﴿9. And verily your Lord, He is truly the All-Mighty, the Most Merciful.﴾

The Qur'ān and the Disbelievers turning away; They could be compelled to believe if Allāh so willed

At the beginning of the explanation of Sūrat Al-Baqarah we discussed the letters which appear at the beginning of some Sūrahs. Allāh's saying:

﴿بَلَاغَ الْكِتَابِ الْمُبِينِ﴾

﴿These are the Āyāt of the Book Mubīn.﴾

means, these are the verses of the Clear Qur'ān, i.e. the clear and unambiguous Book which distinguishes between truth and falsehood, misguidance and guidance.

﴿لَمَّا كَانَ بَيْنَهُمْ فُتُكًا﴾

﴿It may be that you are going Bākhi' yourself.﴾

means, destroy yourself - because of your keenness that they should be guided and your grief for them.

﴿أَلَّا يَكُونُوا مُؤْمِنِينَ﴾

﴿that they do not become believers.﴾

Here Allāh is consoling His Messenger ﷺ for the lack of faith of those among the disbelievers who do not believe in him. This is like the Āyāt:

﴿فَلَا تَذْهَبْ فُتُكَ عَلَيْهِمْ حَزِينٌ﴾

﴿So destroy not yourself in sorrow for them﴾ (35:8).

﴿لَمَّا كَانَ بَيْنَهُمْ فُتُكًا مَّا تَرَاهُمْ إِلَّا لَمْ يَكُنُوا بِهَذَا الْحَدِيثِ أَصْفَاءُ﴾

﴿Perhaps, you would Bākhi' yourself, over their footsteps, because they believe not in this narration﴾ (18:6).

Mujāhid, 'Ikrimah, Qatādah, 'Atiyyah, Ad-Dahhāk, Al-Ḥasan and others said that:

﴿قَالَكَ بَخِيْكَ نَفْسَكَ﴾

﴿It may be that you are going Bākhi' yourself,﴾

means, 'kill yourself.'^[1]

Then Allāh says:

﴿إِنْ شَاءَ نَزَّلْنَا عَلَيْهِم مِّنَ السَّمَاءِ مَائِدَةً فَظَلَّ اعْتَصَمُوا بِهَا خَاضِعِينَ﴾

﴿If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility.﴾

meaning, 'if We so willed, We could send down a sign that would force them to believe, but We will not do that because We do not want anyone to believe except by choice.' Allāh says:

﴿وَلَوْ شَاءَ رَبُّكَ لَآتَيْنَ فِي الْأَرْضِ كُلُّهُمْ جَيْشًا عَازِمًا لَّاتَكَ تَكَرُّبًا لَّاتَسَ حَتَّىٰ يَكُونُوا

مُؤْمِنِينَ﴾

﴿And had your Lord willed, those on earth would have believed, all of them together. So, will you then compel mankind, until they become believers.﴾ (10:99)

﴿وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً﴾

﴿And if your Lord had so willed, He could surely, have made mankind one Ummah...﴾ (11:118)

But Allāh's will has acted, His decree has come to pass, and His proof has been conveyed to mankind by mission of Messengers and the revelation of Books to them. Then Allāh says:

﴿وَمَا يَأْتِيهِمْ مِّن ذِكْرٍ مِّن رَّبِّهِمْ مُّحْدَثٍ إِلَّا كَانُوا عَنْهُ مُّعْرِضِينَ﴾

﴿And never comes there unto them a Reminder as a recent revelation from the Most Gracious, but they turn away therefrom.﴾

^[1] Aṭ-Ṭabari 19:330, Ad-Durr Al-Manthūr 6:360.

meaning, every time a Scripture comes from heaven to them, most of the people turn away from it. As Allāh says:

﴿وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ﴾

«And most of mankind will not believe even if you desire it eagerly.» (12:103)

﴿يَحْزَنُوا عَلَى الْوَيْسَاءِ مَا يَحْنَبُونَ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ﴾

«Alas for mankind! There never came a Messenger to them but they used to mock at him.» (36:30)

﴿ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرًا كُلًّا مَا جَاءَ مِنْهُمْ رَسُولًا كَفَرُوا﴾

«Then We sent Our Messengers in succession. Every time there came to a nation their Messenger, they denied him...» (23:44).

Allāh says here:

﴿فَقَدْ كَذَّبُوا فَسَاءَ لَهُمْ السَّيْرُ الْإِذَا كَانُوا بِهَا كَاذِبِينَ﴾

«So, they have indeed denied, then the news of what they mocked at will come to them.»

meaning, they denied the truth that came to them, so they will come to know the news of the consequences of this denial after a while.

﴿وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ﴾

«And those who do wrong will come to know by what overturning they will be overturned» (26:227).

Then Allāh tells those who dared to oppose His Messenger ﷺ and disbelieve in His Book, that He is the Subduer, the Almighty, the All-Powerful, Who created the earth and caused every good kind of crop, fruit and animal to grow therein. Sufyān Ath-Thawri narrated from a man from Ash-Sha'bi that people are a product of the earth. So whoever enters Paradise is good and noble, and whoever enters Hell is base and vile.^[1]

﴿إِنَّ فِي ذَلِكَ لَآيَةً﴾

«Verily, in this is an Āyah,» meaning an evidence of the power of

[1] Ad-Durr Al-Manthūr 6 :289.

قَالَ مَعْلَهَا إِذَا مَا ابْنِ الصَّائِينَ ﴿٣١٨﴾ فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُمْ
فَوَهَبَ لِي ربي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ ﴿٣١٩﴾ وَإِنَّكُمْ لَيُفْعَلُنَّ
عَلَيْكُمْ عَذَابٌ عَظِيمٌ ﴿٣٢٠﴾ قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ
﴿٣٢١﴾ قَالَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ مُوقِنِينَ
﴿٣٢٢﴾ قَالَ لِمَنْ حَوْلَهُ أَلَا تَسْمِعُونَ ﴿٣٢٣﴾ قَالَ رَبُّكُمْ وَرَبُّ آبَائِكُمُ
الْأَوَّلِينَ ﴿٣٢٤﴾ قَالَ إِنَّ رَسُولَكُمْ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ ﴿٣٢٥﴾
قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ تَقُولُونَ ﴿٣٢٦﴾
لَنْ نَأْخُذَ بِالنَّاهِي عِبْرَى لَأَجْعَلَ لَكَ مِنَ الْعُجُوْبِ ﴿٣٢٧﴾ قَالَ
أَوْ لَوْ أَنَّكُمْ تَعْلَمُونَ ﴿٣٢٨﴾ قَالَ فَأْتِ بِدَلِيلٍ كُنْتَ مِنَ
الصَّادِقِينَ ﴿٣٢٩﴾ فَأَتَى عَصَاهُ فَإِذَا هِيَ قُتْبَانٌ مُتَبَعٌ ﴿٣٣٠﴾ وَرَجَعَ بَدَهُ
فَإِذَا هِيَ بَيْضَاءُ لِلنَّظِيرِينَ ﴿٣٣١﴾ قَالَ لِلْمَلَأِ حَوْلَهُ إِنَّ هَذَا لَسِحْرٌ
عَلِيمٌ ﴿٣٣٢﴾ يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِ فَمَاذَا
تَأْمُرُونَ ﴿٣٣٣﴾ قَالُوا أَرْجِهْ وَأَخَاهُ وَأَتَّبِعْ فِي الدَّيْنِ حُشِينَ ﴿٣٣٤﴾
﴿٣٣٥﴾ بِأُتُوْلَفْ بِكُلِّ سَحَابٍ عَلِيمٍ ﴿٣٣٦﴾ فَجَمَعَ السَّحَرَةُ
لَيْسَتِ يَوْمَ مَعْلُومٍ ﴿٣٣٧﴾ وَقِيلَ لِلنَّاسِ هَلْ أَنْتُمْ مُنْتَفِعُونَ ﴿٣٣٨﴾

the Creator of all things. He spread out the earth and raised the canopy of the heavens, yet despite that the majority of people do not believe, rather they deny Him, His Messengers, and His Books, and they go against His commands doing the things He had prohibited. His saying:

﴿وَلَا رَيْبَ لَكَ لَهْرَ الْمَرْءِ﴾

«And verily your Lord, He is truly the All-Mighty,» means, the One Who has power over all things, to subdue and control them,

﴿الرَّحِيمِ﴾

«the Most Merciful.»

means, towards His creation, for He does not hasten to punish the one who sins, but He gives him time to repent, and if he does not, then He seizes him with a mighty punishment. Abu Al-'Āliyah, Qatādah, Ar-Rabī' bin Anas and Ibn Ishāq said: "He is Almighty in His punishment of those who went against His commands and worshipped others besides Him."^[1] Sa'īd bin Jubayr said: "He is Most Merciful towards those who repent to Him and turn to Him."

﴿وَلَا تَأْتِي رَيْبَكَ مَوْجٌ أَنْ أَتَى الْقَوْمَ الظَّالِمِينَ﴾ قَوْمَ فِرْعَوْنَ أَلَا يَتَّقُونَ ﴿٣٣٩﴾ قَالَ رَبِّ إِنِّي لَأَخَافُ أَنْ يُكَلِّمُونِي ﴿٣٤٠﴾ فَخَبِّبْ صَدْرِي وَلَا تَطْلُبْ إِلَيَّ فَاذْبُلْ إِلَى هَؤُلَاءِ إِنَّكَ فَاعِلٌ بِقَوْلِهِمْ ﴿٣٤١﴾ قَالَ لَا فَادْعَا جَدِّي فَإِنَّا مَعَكُمْ مُسْتَعِينُونَ ﴿٣٤٢﴾ فَأَتَى فِرْعَوْنَ فَقَالَ إِنَّا رَسُولُ رَبِّكَ

[1] At-Tabari 33:304, 3:260, 5:511.

رَبِّ الْعَالَمِينَ ﴿١٠﴾ أَنْ أَرْسِلَ مَعَايَ إِسْرَءِيلَ ﴿١١﴾ قَالَ أَلَمْ تُؤْيِكَ فِرْعَاوُنَ وَلَيْسَتْ فِرْعَاوُنَ مِنْ عَشْرَةِ
 مِائَةٍ ﴿١٢﴾ وَقَعَلْتَ فَعَلْتَكَ الْيَاقُونَثُ قُلْتُ وَأَنْتَ مِنَ الْكَافِرِينَ ﴿١٣﴾ قَالَ قُلْتُهَا إِنَّا وَاقْنَا مِنْ
 الْعَالَمِينَ ﴿١٤﴾ فَذَرَيْتُكُمْ لَنَا يَخَافُكُمْ فَرَمَ إِلَهُ رَبِّ شُكَّا وَجَعَلَنِي مِنَ الْغَالِبِينَ ﴿١٥﴾ وَفَعَلَ بِنَا
 نَحْنًا عَلَى أَنْ عَدَّتْ بَيْنَ إِسْرَءِيلَ ﴿١٦﴾

﴿10. And (remember) when your Lord called Mūsā (saying):
 "Go to the people who are wrongdoers."﴾

﴿11. "The people of Fira'wn. Will they not have Taqwā?"﴾

﴿12. He said: "My Lord! Verily, I fear that they will deny me,"﴾

﴿13. "And my breast straitens, and my tongue expresses not well. So send for Hārūn."﴾

﴿14. "And they have a charge of crime against me, and I fear they will kill me."﴾

﴿15. (Allāh) said: "Nay! Go you both with Our signs. Verily, We shall be with you, listening."﴾

﴿16. "And go both of you to Fira'wn, and say: 'We are the Messengers of the Lord of Al-'Ālamīn,'﴾

﴿17. 'So allow the Children of Israel to go with us.'﴾

﴿18. (Fir'awn) said (to Mūsā): "Did we not bring you up among us as a child? And you did dwell many years of your life with us."﴾

﴿19. "And you did your deed, which you did. While you were one of the ingrates."﴾

﴿20. Mūsā said: "I did it then, when I was in error."﴾

﴿21. "So, I fled from you when I feared you. But my Lord has granted me Hukm,^[1] and made me one of the Messengers."﴾

﴿22. "And this is the past favor with which you reproach me, - that you have enslaved the Children of Israel."﴾

Between Mūsā and Fir'awn

Allāh tells us what He commanded His servant, son of 'Imrān and Messenger Mūsā, peace be upon him, who spoke with

^[1] See Āyah no. 83 as follows later.

Him, to do, when He called him from the right side of the mountain, and conversed with him, and chose him, sent him, and commanded him to go to Fir'awn and his people. Allāh says:

﴿أَنْ أَنْتِ الْقَوْمَ الظَّالِمِينَ ﴿١٠﴾ قَوْمَ فِرْعَوْنَ أَلَا يَتَّقُونَ ﴿١١﴾ قَالَ رَبِّ إِنِّي أَخَافُ أَنْ يُكَيِّدُوا ﴿١٢﴾ وَيَصِفُّ سَنِيَّ وَلَا يَنْطَلِقَ لِسَايَ فَأَرْسِلْ لِي هَارُونَ ﴿١٣﴾ وَلَسْتُ عَلَى ذَنْبٍ فَأَخَافُ أَنْ يَقْتُلُونِ ﴿١٤﴾﴾

«And when your Lord called Mūsā: "Go to the people who are wrongdoers. The people of Fir'awn. Will they not have Taqwā?" He said: "My Lord! Verily, I fear that they will deny me, And my breast straitens, and my tongue expresses not well. So send for Hārūn. And they have a charge of crime against me, and I fear they will kill me."»

So, Mūsā asked Allāh to remove these difficulties for him, as he said in Sūrah Ṭa Ha:

﴿قَالَ رَبِّ انْشُرْ لِي سَدْرِي ﴿١٥﴾ وَيَسِّرْ لِي أَمْرِي ﴿١٦﴾﴾

«Mūsā said: "O my Lord! Open for me my chest. And ease my task for me."» (20:25-26)

until:

﴿قَدْ أُوتِيَ سُؤْلُكَ بِمُوسَى ﴿١٧﴾﴾

«You are granted your request, O Mūsā!» (20:36)

﴿وَلَسْتُ عَلَى ذَنْبٍ فَأَخَافُ أَنْ يَقْتُلُونِ ﴿١٨﴾﴾

«And they have a charge of crime against me, and I fear they will kill me.»

because he had killed that Egyptian, which was the reason that he left the land of Egypt.

﴿قَالَ لَا ﴿١٩﴾﴾

«(Allāh) said: "Nay!..."» Allāh told him: do not be afraid of anything like that. This is like the Āyah,

﴿سَنُثَبِّتُكَ بِأَمْرِكَ وَنَجْعَلُ لَكَ سُلْطَانًا ﴿٢٠﴾﴾

«Allāh said: "We will strengthen your arm through your brother, and give you both power» meaning, proof;

﴿فَلَا يَصِلُونَ إِلَيْكُمَا بِآيَاتِنَا أَنْشَأَ وَمِنْ أَنْتُمْكَ الْقَائِلُونَ﴾

«so they shall not be able to harm you, with Our signs, you two as well as those who follow you will be the victors» (28:35),

﴿فَآذِنَا بِآيَاتِنَا إِنَّا مَعَكُمْ مُسْتَمِعُونَ﴾

«Go you both with Our signs. Verily, We shall be with you, listening.»

This is like the *Āyah*,

﴿إِنِّي مَعَكُمْ أَسْمَعُ وَأَرَى﴾

«I am with you both, hearing and seeing» (20:46).

Meaning, 'I will be with you by My protection, care, support and help.'

﴿يَا أَيُّهَا فَِرْعَوْنُ فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ﴾

«And go both of you to Fir'aun, and say: 'We are the Messengers of the Lord of the all that exists.'»

This is like the *Āyah*,

﴿إِنَّا رَسُولَا رَبِّكَ﴾

«Verily, we are both Messengers of your Lord» (20:47).

which means, 'both of us have been sent to you,'

﴿لَنْ أَرْسِلَ مَعَا بَنِي إِسْرَءِيلَ﴾

«So allow the Children of Israel to go with us.»

Meaning, 'let them go, free them from your captivity, subjugation and torture, for they are the believing servants of Allāh, devoted to Him, and with you they are in a position of humiliating torture.' When Mūsā said that to him, Fir'aun turned away and ignored him completely, regarding him with scorn and thinking little of him. Saying:

﴿أَلَمْ نَرْبِّكُمَا بَيْنَنَا وَلِيدًا﴾

«Did we not bring you up among us as a child?»

meaning, we brought you up among us, in our home and on our bed, we nourished you and did favors for you for many years, and after all that you responded to our kindness in this

manner: you killed one of our men and denied our favors to you.' So he said to him:

﴿وَأَنْتَ مِنَ الْكَافِرِينَ﴾

«While you were one of the ingrates.»

meaning, one of those who deny favors. This was the view of Ibn 'Abbās and 'Abdur-Rahmān bin Zayd bin Aslam, and was the view favored by Ibn Jarīr.^[1]

﴿قَالَ مَثَلَيْتُ إِذَا﴾

«(Mūsā) said: "I did it then..."» meaning, at that time,

﴿وَأَنَا مِنَ الضَّالِّينَ﴾

«when I was in error.» meaning, 'before revelation was sent to me and before Allah made me a Prophet and sent me with this Message.'

﴿فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ﴾

«So, I fled from you when I feared you. But my Lord has granted me Hukm, and made me one of the Messengers.»

means, 'the first situation came to an end and another took its place. Now Allāh has sent me to you, and if you obey Him, you will be safe, but if you oppose Him, you will be destroyed.' Then Mūsā said:

﴿وَلَقَدْ يَمَنَّا بِكَ إِذْ عَدَّتْ بَنُو إِسْرَءِيلَ﴾

«And this is the past favor with which you reproach me, - that you have enslaved the Children of Israel.»

meaning, 'whatever favors you did in bringing me up are offset by the evil you did by enslaving the Children of Israel and using them to do your hard labor. Is there any comparison between your favors to one man among them and the evil you have done to all of them? What you have mentioned about me is nothing compared to what you have done to them.'

﴿قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ﴾ قَالَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ مُوقِنِينَ ﴿قَالَ لِمَنْ حَوْلَهُ أَلَا تَسْمَعُونَ﴾ قَالَ زَكَرِيَّا رَبُّكَ رَبُّكُمْ الْوَاقِعِينَ ﴿قَالَ إِنْ

[1] At-Ṭabari 19:340.

﴿يَا أَيُّهَا الْمَدْيَنِيُّ﴾

﴿يَا أَيُّهَا الْمَدْيَنِيُّ﴾

﴿23. Fir'aun said: "And what is the Lord of Al-'Alamin?"﴾

﴿24. (Musa) said: "The Lord of the heavens and the earth, and all that is between them, if you seek to be convinced with certainty."﴾

﴿25. (Fir'aun) said to those around: "Do you not hear (what he says)?"﴾

﴿26. (Musa) said: "Your Lord and the Lord of your ancient fathers!"﴾

﴿27. (Fir'aun) said: "Verily, your Messenger who has been sent to you is a madman!"﴾

﴿28. (Musa) said: "Lord of the east and the west, and all that is between them, if you did but understand!"﴾

Allah tells us about the disbelief, rebellion, oppression and denial of Fir'aun, as He says:

﴿يَا أَيُّهَا الْمَدْيَنِيُّ﴾

﴿(Fir'aun said: "And what is the Lord of the 'Alamin?"﴾

This is because he used to say to his people:

﴿يَا أَيُّهَا الْمَدْيَنِيُّ﴾

﴿I know not that you have a god other than me﴾ (28:28)

﴿يَا أَيُّهَا الْمَدْيَنِيُّ﴾

﴿Thus he fooled his people, and they obeyed him﴾ (43:54)

They used to deny the Creator, may He be glorified, and they believed that they had no other lord than Fir'aun. When Musa said to them: "I am the Messenger of the Lord of the worlds," Fir'aun said to him, "Who is this who you are claiming is the Lord of Al-'Alamin other than me?" This is how it was interpreted by the scholars of the Salat and the Imams of later generations. As-Suddi said, "This Ayah is like the Ayah,

﴿يَا أَيُّهَا الْمَدْيَنِيُّ﴾

﴿(Fir'aun) said: "Who then, O Musa, is the Lord of you

two?" He said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright." (20:49-50)

Those among the philosophers and others who claimed that this was a question about the nature or substance [of Allāh] are mistaken. Fir'awn did not believe in the Creator in the first place, so he was in no position to ask about the nature of the Creator; he denied that the Creator existed at all, as is apparent from the meaning, even though proof and evidence had been established against him. When Fir'awn asked him about the Lord of Al-'Ālamīn, Mūsā said:

﴿قَالَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا﴾

﴿(Mūsā) said: "The Lord of the heavens and the earth, and all that is between them..."﴾

meaning, the Creator, Sovereign and Controller of all that, their God Who has no partner or associate. He is the One Who has created all things. He knows the higher realms and the heavenly bodies that are in them, both those that are stationary and those that move and shine brightly. He knows the lower realms and what is in them; the oceans, continents, mountains, trees, animals, plants and fruits. He knows what is in between the two realms; the winds, birds, and whatever is in the air. All of them are servants to Him, submitting and humbling themselves before Him.

﴿إِنْ كُنْتُمْ مُوقِنِينَ﴾

﴿if you seek to be convinced with certainty.﴾

means, if you have believing hearts and clear insight. At this, Fir'awn turned to the chiefs and leaders of his state around him, and said to them – mockingly expressing his disbelief in Mūsā:

﴿أَلَا تَسْمَعُونَ﴾

﴿"Do you not hear?"﴾ meaning, 'are you not amazed by what this man is claiming – that you have another god other than me?' Mūsā said to them:

﴿رَبُّكُمْ رَبُّ الْآلَافِينَ﴾

﴿Your Lord and the Lord of your ancient fathers!﴾

meaning, the One Who created you and your forefathers, those who came before Fir'awn and his time.

﴿قَالَ﴾

﴿He said﴾ that is, Fir'awn said:

﴿إِنَّ رَسُولَكُمْ الَّذِي أُرْسِلَ إِلَيْكُمْ لَجُنُونٌ﴾

﴿Verily, your Messenger who has been sent to you is a madman!﴾

meaning, there is no sense in his claim that there is any god other than me!

﴿قَالَ﴾

﴿(Mūsā) said﴾ – to those in whose hearts Fir'awn had planted doubts:

﴿رَبِّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ مُقُولُونَ﴾

﴿Lord of the east and the west, and all that is between them, if you did but understand!﴾

'He is the One Who made the east the place where the heavenly bodies rise, and made the west the place where they set; this is the system to which He has subjugated all the heavenly bodies, stationary and moving. If what Fir'awn claims is true, that he is your lord and your god, then let him turn things around so that the heavenly bodies set in the east and rise in the west.' This is similar to the *Āyah*,

﴿الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ ءَاتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّىَ أَلِّهِىَ يُحْيِىْ وَيُمِيتُ قَالَ أَنَا أُحْيِىْ وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِى بِالنَّسْتِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ﴾

﴿who disputed with Ibrāhīm about his Lord, because Allāh had given him the kingdom? When Ibrāhīm said: "My Lord is He Who gives life and causes death." He said, "I give life and cause death." Ibrāhīm said, "Verily, Allāh brings the sun from the east. So cause it to rise from the west."﴾ (2:258)

So when Fir'awn was defeated in debate, he resorted to the use of his force and power, believing that this would be effective in dealing with Mūsā, peace be upon him, so he said, as Allāh tells us:

﴿قَالَ لَئِنْ أَخَذْتُ إِلَٰهًا غَيْرَ لَأَجْعَلَنَّكَ مِنَ السَّجْدِينَ﴾ قَالَ أَوَلَوْ جِئْتُكَ بِشَيْءٍ مُّبِينٍ ﴿قَالَ لَا يَأْتِيهِمْ إِلَّا هِيَ كَتْتَ مِنَ السَّجْدِينَ﴾ تَالْقَىٰ عَصَاهُ فَإِذَا هِيَ شِجَارٌ يُؤْتِي مِن تَلَاهَا مِن يَصَّاءَ لِلنَّاسِ ﴿قَالَ لِلْمَلَإِ حَوْلَهُ إِنَّ هَٰذَا لَشَيْءٌ عَلِيمٌ﴾ يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِ فَاذْكُرُونَا أَنزَلْنَاهُ وَأَنَّهُ رَكْعَتٌ فِي اللَّيْلِ وَخَبِيرٌ ﴿بِأُتُوكَ بِكَرِّي سَخِرَ عَلَيْهِ﴾

﴿29. He said: "If you choose a god other than me, I will certainly put you among the prisoners."﴾

﴿30. He said: "Even if I bring you something manifest?"﴾

﴿31. He said: "Bring it forth then, if you are of the truthful!"﴾

﴿32. So he threw his stick, and behold, it was a serpent, manifest.﴾

﴿33. And he drew out his hand, and behold, it was white to all beholders!﴾

﴿34. He said to the chiefs around him: "Verily, this is indeed a well-versed sorcerer."﴾

﴿35. "He wants to drive you out of your land by his sorcery: what is it then that you command?"﴾

﴿36. They said: "Put him off and his brother (for a while), and send callers to the cities;"﴾

﴿37. "To bring up to you every well-versed sorcerer."﴾

After the Rational Proof, Fir'aun resorts to Force

When proof had been established against Fir'aun, clearly and rationally, he resorted to using force against Mūsā, thinking that after this there would no further room for discussion. So he said:

﴿لَئِنْ أَخَذْتُ إِلَٰهًا غَيْرَ لَأَجْعَلَنَّكَ مِنَ السَّجْدِينَ﴾

﴿If you choose a god other than me, I will certainly put you among the prisoners.﴾

To this, Mūsā responded:

﴿أَوَلَوْ جِئْتُكَ بِشَيْءٍ مُّبِينٍ﴾

﴿Even if I bring you something manifest?﴾ meaning, clear and definitive proof.

﴿قَالَ لَا يَدِيَ إِنْ كُنْتُ مِنَ الصَّادِقِينَ ﴿٢١﴾ فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُبِينٌ ﴿٢٢﴾﴾

﴿Fir'awn said: "Bring it forth then, if you are of the truthful!"

So he threw his stick, and behold, it was a serpent, manifest.﴾

meaning, it was very clear and obvious, with a huge body and a big mouth, terrifying in appearance.

﴿وَرَمَى يَدَهُ﴾

﴿And he drew out his hand,﴾ meaning, from his sleeve,

﴿فَإِذَا هِيَ بَيْضَةٌ لِلنَّظِيرِ﴾

﴿and behold, it was white to all beholders!﴾

It was shining like a piece of the moon. Since Fir'awn was already doomed, he hastened to stubborn denial, and said to the chiefs around him:

﴿إِن هَذَا لَسِحْرٌ عَلِيمٌ﴾

﴿Verily, this is indeed a well-versed sorcerer.﴾

One who knows a great deal of magic or witchcraft. Fir'awn was trying to convince them that this was sorcery, not a miracle. Then he provoked them against Mūsā, trying to make them oppose him and disbelieve in him, and said:

﴿رُبِّدْ أَنْ يَخْرُجَكَ مِنْ أَرْضِكَ بِسِحْرِهِ﴾

﴿He wants to drive you out of your land by his sorcery...﴾

meaning, 'he wants to capture the people's hearts and win them over by doing this, so that they will support him, and help him and follow him, and he will defeat you in your own land and take the land from you. So advise me, what should I do with him?'

﴿قَالُوا أَتُحِبُّ وَأَتَأْتِ فِي الدَّائِنِ خَيْرِينَ ﴿٢٣﴾ بِأَوَّلِكَ بِكُلِّ سَحَابٍ عَلِيمٍ ﴿٢٤﴾﴾

﴿They said: "Put him off and his brother, and send callers to the cities; to bring up to you every well-versed sorcerer."﴾

meaning, 'delay him and his brother until you gather together all the sorcerers from every city and region of your kingdom so that they may confront him and produce something like he produces, then you will defeat him and have the victory.' So Fir'awn did as they suggested, which is what Allāh decreed

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٣٦٩

الْحَمْدُ لِلَّهِ الَّذِي

لَمَّا نَبَّحَ السَّحَرَةُ إِنَّ كَاثُرَهُمُ الْفَلِيلِينَ ﴿٣٦٩﴾ فَلَمَّا جَاءَ السَّحَرَةُ
 قَالُوا لِفِرْعَوْنَ أَإِنَّا لَأَجْرُ إِن كُنَّا نَحْنُ الْفَلِيلِينَ ﴿٣٧٠﴾ قَالَ نَعَمْ
 وَإِنَّكُمْ إِذَا لَئِنَ الْمَقْرِبِينَ ﴿٣٧١﴾ قَالَ لَهُمْ مُوسَى أَلْقُوا مَا أَنْتُمْ مُلْقُونَ
 ﴿٣٧٢﴾ فَأَلْقَوْا حِجَالَهُمْ وَعَصِيَّتَهُمْ وَقَالُوا لِفِرْعَوْنَ إِنَّ الْفَلِيلَ
 الْفَلِيلُونَ ﴿٣٧٣﴾ فَأَلْقَى مُوسَى عَصَاهُ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ
 ﴿٣٧٤﴾ فَأَلْقَى السَّحَرَةُ سِحْرَاجِدِينَ ﴿٣٧٥﴾ قَالُوا مَا مَتَابِ الْعَالِيِّينَ ﴿٣٧٦﴾
 رَبِّ مُوسَى وَهَارُونَ ﴿٣٧٧﴾ قَالَ أَمْسُوْهُ قَبْلَ أَنْ أَدْنَى لَكُمْ إِلَهُهُ
 لِكَبِيرِكُمْ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَسَوْفَ تَعْلَمُونَ لَا قِطْعَانَ أَبَدِيَّكُمْ
 وَأَنْصَلِكُمْ مِنْ خَلْفٍ وَأَصْلَيْتُكُمْ أَجْمَعِينَ ﴿٣٧٨﴾ قَالُوا لَا صَبْرَ لَنَا
 إِلَّا رَيْنَا مُتَقِلِّيُونَ ﴿٣٧٩﴾ إِنَّا نَطْمَعُ أَنْ يَغْفِرَ لَنَا رَبُّنَا خَطِيئَتَنَا أَنْ كُنَّا
 أَوَّلَ الْمُؤْمِنِينَ ﴿٣٨٠﴾ وَأَوْحَيْنَا إِلَى مُوسَى أَنْ أَسْرِ بِعَادِي إِنَّكَ
 مُتَّبَعُونَ ﴿٣٨١﴾ فَأَرْسَلَ فِرْعَوْنَ فِي الْمَدَائِنِ حَاشِرِينَ ﴿٣٨٢﴾ إِنَّ هَذِهِ لَأَسْرِ
 لِأَسْرِمَهُ قَلِيلُونَ ﴿٣٨٣﴾ وَاتَّبَعَتْهَا نَارُ لُطْفُونَ ﴿٣٨٤﴾ وَإِنَّا لَجَمِيعٌ حَاذِرُونَ
 ﴿٣٨٥﴾ فَأَخْرَجْنَاهُمْ مِنْ جَنَّاتٍ وَعُيُونٍ ﴿٣٨٦﴾ وَكُنُوزٍ وَمَقَارٍ كَرِيمٍ ﴿٣٨٧﴾
 كَذَلِكَ وَأَوْرَثْنَاهَا بَنِي إِسْرَءِيلَ ﴿٣٨٨﴾ فَأَتَيْنَهُمْ مُسْرِقِينَ ﴿٣٨٩﴾

would happen to them, so that all the people would gather in one place and the signs and proof of Allāh would be made manifest before them all in one day.

﴿فَبُيِّعَ السَّحَرَةُ لَيْفَتٍ يَوْمَ
 تَمُوتُونَ﴾ ﴿٣٦٩﴾ وَقِيلَ لِلنَّاسِ هَلْ أَنْتُمْ
 مُتَّبِعُونَ ﴿٣٧٠﴾ لَمَّا نَبَّحَ السَّحَرَةُ إِنَّ
 كَاثُرَهُمُ الْفَلِيلِينَ ﴿٣٧١﴾ فَلَمَّا جَاءَ
 السَّحَرَةُ قَالُوا لِفِرْعَوْنَ أَإِنَّا لَأَجْرُ
 إِن كُنَّا نَحْنُ الْفَلِيلِينَ ﴿٣٧٢﴾ قَالَ نَعَمْ
 وَإِنَّكُمْ إِذَا لَئِنَ الْمَقْرِبِينَ ﴿٣٧٣﴾ قَالَ لَهُمْ
 مُوسَى أَلْقُوا مَا أَنْتُمْ مُلْقُونَ ﴿٣٧٤﴾ فَأَلْقَوْا
 حِجَالَهُمْ وَعَصِيَّتَهُمْ وَقَالُوا لِفِرْعَوْنَ
 إِنَّ الْفَلِيلَ الْفَلِيلُونَ ﴿٣٧٥﴾ فَأَلْقَى
 مُوسَى عَصَاهُ فَإِذَا هِيَ تَلْقَفُ مَا
 يَأْفِكُونَ ﴿٣٧٦﴾ فَأَلْقَى السَّحَرَةُ

سِحْرَاجِدِينَ ﴿٣٧٧﴾ قَالُوا مَا مَتَابِ رَبِّي الْفَلِيلِينَ ﴿٣٧٨﴾ رَبِّ مُوسَى وَهَارُونَ ﴿٣٧٩﴾

﴿38. So, the sorcerers were assembled at a fixed time on a day appointed.﴾

﴿39. And it was said to the people: "Are you (too) going to assemble?"﴾

﴿40. "That we may follow the sorcerers if they are the winners."﴾

﴿41. So, when the sorcerers arrived, they said to Fir'aun: "Will there surely be a reward for us if we are the winners?"﴾

﴿42. He said: "Yes, and you shall then verily be of those brought near (to myself)."﴾

﴿43. Mūsā said to them: "Throw what you are going to

throw!"»

444. So, they threw their ropes and their sticks, and said: "By the might of Fir'awn, it is we who will certainly win!"»

445. Then Mūsā threw his stick, and behold, it swallowed up all that they falsely showed!»

446. And the sorcerers fell down prostrate.»

447. Saying: "We believe in the Lord of Al-'Ālamīn."»

448. "The Lord of Mūsā and Hārīn."»

Between Mūsā, peace be upon him, and the Sorcerers

Allāh describes the actual encounter between Mūsā, peace be upon him, and the Egyptians in *Sūrat Al-A'rāf*, *Sūrah Ta Ha*,^[1] and in this *Sūrah*. The Egyptians wanted to extinguish the Light of Allāh with their words, but Allāh insisted that His Light should prevail even though the disbelievers disliked that. This is the issue of disbelief and faith; they never confront one another but faith always prevails:

﴿يَلْ تَقْدِفُ يَأْتِي عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ وَلَكُمُ الْوَيْلُ مِمَّا تَصِفُونَ﴾

«Nay, We fling the truth against the falsehood, so it destroys it, and behold, it disappears. And woe to you for that which you ascribe.» (21:18)

﴿وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ﴾

«And say: "Truth has come and falsehood has vanished."» (17:81)

The sorcerers of Egypt were the most skilled in the art of illusion, but when a huge group of them gathered from all corners of the land, and the people came together on that day whose exact numbers are known to Allāh Alone, one of them said:

﴿لَمَّا نَبُغِ السَّحَرَةَ إِنْ كَانُوا هُمُ الْفَائِزِينَ﴾

«That we may follow the sorcerers if they are the winners.»

^[1] See volume four, *Surat Al-A'rāf* (7:79-82), and volume six, *Sūrah Ta Ha* (20:59-76).

They did not say: 'we will follow the truth, whether it rests with the sorcerers or with Mūsā;' the people were followers of the religion of their king.

﴿فَلَمَّا جَاءَ السَّحَرَةُ﴾

﴿So, when the sorcerers arrived,﴾ means, when they reached the court of Fir'awn, and a pavilion had been erected for him. There he gathered his servants, followers, administrators, and provincial leaders, and the soldiers of his kingdom. The sorcerers stood before Fir'awn, asking him to treat them well and bring them closer to him if they prevailed in this matter which he had brought them together for. They said:

﴿أَيْنَ لَنَا لُجْرًا إِن كُنَّا مَعَهُ الْغَالِبِينَ ﴿١١﴾ قَالَ نَمَّ وَإِنَّكُمْ إِذَا لَمِنَ الْمَقْرَبِينَ ﴿١٢﴾﴾

﴿"Will there surely be a reward for us if we are the winners?" He said: "Yes, and you shall then verily be of those brought near."﴾

meaning, 'and you will be given more than what you are asking for; I will make you among those who are close to me, those who sit with me.' So they went back to their places:

﴿قَالُوا بَنُومَىٰ إِنَّا لَنَنصِرُكَ وَبَنِيَّ أَدَّكَ لَنَا أَوَّلَ مَنْ أَلْفَىٰ ﴿١٣﴾ قَالَ بَلِ الْقَوْمُ﴾

﴿They said: "O Mūsā! Either you throw first or we be the first to throw?" (Mūsā) said: "Nay, throw you (first)!"﴾ (20:65-66).

Here the incident is described more briefly. Mūsā said to them:

﴿الْقَوْمُ مَا أَنْتُمْ مُلْقُونَ ﴿١٤﴾ فَأَلْقَوْا حَبْلَهُمْ وَعَصِيَّتَهُمْ وَقَالُوا بِعَزَّةِ رَبِّنَا إِنَّنَا لَمَعَنُ الْغَالِبِينَ ﴿١٥﴾﴾

﴿"Throw what you are going to throw!" So, they threw their ropes and their sticks, and said: "By the might of Fir'awn, it is we who will certainly win!"﴾

This is what the ignorant masses say when they do something: 'this is by the virtue of So-and-sol' In Sūrat Al-A'rāf Allāh mentioned that they:

﴿سَحَرُوا أَعْيُنَ النَّاسِ وَاسْدَفَوْهُمْ بِحَبْلٍ وَبِسِحْرِ عَظِيمٍ ﴿١٦﴾﴾

﴿They bewitched the eyes of the people, and struck terror into them, and they displayed a great magic﴾ (7:116).

And in Sūrah Ṭa Ha He said:

﴿فَإِنَّا جِئْنَاكَ بِعِصْيَتِهِمْ بِجَلٍّ إِلَىٰ بْنِ مَرْغَمٍ أَنَّا نَعْنَىٰ﴾

«Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast.»

until Allāh saying:

﴿وَلَا يَفْلِحُ السَّاحِرُ حَتَّىٰ أَتَىٰ﴾

«and the magician will never be successful, whatever the amount (of skill) he may attain» (20:69).

And here Allāh says:

﴿ثُمَّ نَفَىٰ مَوْسَىٰ عَصَاهُ فَإِنَّا فِي تَلَفٍ مَا يَأْكُودُونَ﴾

«Then Mūsā threw his stick, and behold, it swallowed up all that they falsely showed!»

by snatching up and catching them from every corner and swallowing them up, and it did not leave any of them untouched. Allāh says:

﴿تَوَقَّعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ﴾

«Thus truth was confirmed, and all that they did was made of no effect.» until

﴿رَبِّ مَوْسَىٰ وَهَارُونَ﴾

«The Lord of Mūsā and Hārūn.» (7:118-122)

This was a very serious matter, furnishing decisive proof leaving no room for any excuse. Fir'awn's supporters, who sought and hoped that they would prevail over Mūsā, were themselves defeated. At that moment they believed in Mūsā and prostrated to Allāh, the Lord of Al-'Ālamīn Who sent Mūsā and Hārūn with the truth and an obvious miracle.

Fir'awn was defeated in a manner the likes of which the world had never seen, but he remained arrogant and stubborn despite the clear evidence, may the curse of Allāh and the angels and all of mankind be upon him. He resorted to arrogance and stubbornness and propagating falsehood. He began to issue threats against them, saying:

﴿إِنَّهُ لَكِبْرِكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ﴾

«Verily, he is your chief who has taught you magic» (20:71).

﴿إِن مَّا لَكُمْ تَكْوِينُ فِي الدَّيْنِ﴾

«Surely, this is a plot which you have plotted in the city»
(7:123).

﴿قَالَ مَا شِئْتُمْ لَمْ يَنْبَغْ لَكُمْ أَنْ تَدْعُوا مَنْ خَلَفَ مِنْ خَلْفِ وَلَدِكُمْ لَجِبْتُمْ لَكُمْ عَلَيْهِمْ ۚ﴾
﴿قَالُوا لَا صَبْرَ لَنَا إِلَّا إِنْ رَأَيْنَا سُفْلِينَ ۚ﴾
﴿نَلْعَنُ أَنْ يَغْفِرَ لَنَا رَبُّنَا خَطِبْتُمْ أَنْ كُنَّا أَوَّلَ الْمُؤْمِنِينَ ۚ﴾

«49. He said: "You have believed in him before I give you leave. Surely, he indeed is your chief, who has taught you magic! So verily, you shall come to know. Verily, I will cut off your hands and your feet on opposite sides, and I will crucify you all."»

«50. They said: "No harm! Surely, to our Lord we are to return."»

«51. "Verily, we really hope that our Lord will forgive us our sins, as we are the first of the believers."»

Between Fir'awn and the Sorcerers

His threats against them resulted only in an increase in their faith and submission to Allāh, for the veil of disbelief had been lifted from their hearts and the truth became clear to them because they knew something that their people did not: that what Mūsā had done could not have been done by any human being unless Allāh helped him, making it proof and an evidence of the truth of what he had brought from his Lord. Then Fir'awn said to them:

﴿مَا شِئْتُمْ لَمْ يَنْبَغْ لَكُمْ أَنْ تَدْعُوا مَنْ خَلَفَ مِنْ خَلْفِ وَلَدِكُمْ لَجِبْتُمْ لَكُمْ عَلَيْهِمْ ۚ﴾

«You have believed in him before I give you leave.»

meaning, 'you should have asked my permission for what you did, and you did not consult with me; if I had given you permission you could have done it, and if I did not allow you, you should not have done it, for I am the ruler and the one to be obeyed.'

﴿إِنَّهُ لَكَبِيرُكُمْ الَّذِي عَلَّمَكُمُ السِّحْرَ﴾

«Surely, he indeed is your chief, who has taught you magic!»

This is stubborn talk, and anyone can see that it is nonsense, for they had never met Mūsā before that day, so how could he have been their chief who taught them how to do magic? No rational person would say this.

Then Fir'aawn threatened to cut off their hands and feet, and crucify them. They said:

﴿لَا ضَرَّ﴾

﴿No harm!﴾ meaning, 'no problem, that will not harm us and we do not care.'

﴿إِنَّا إِن رَّبَّنَا مُقْبِلُونَ﴾

﴿Surely, to our Lord we are to return.﴾

means, 'the return of us all is to Allāh, may He be glorified, and He will never allow the reward of anyone who has done good to be lost. What you have done to us is not hidden from Him, and He will reward us in full for that.' So they said:

﴿إِنَّا نَتَلَعُ أَنْ بَعِثَ رَبَّنَا حَظِيَّتَنَا﴾

﴿Verily, we really hope that our Lord will forgive us our sins,﴾
 'the sins we have committed and the magic you forced us to do.'

﴿أَنْ كُنَّا أَوَّلَ الْمُؤْمِنِينَ﴾

﴿as we are the first of the believers,﴾

means, because we are the first of our people, the Egyptians, to believe. So he killed them all.

﴿وَلَوْ أَنَّ إِلَىٰ مَوْسَىٰ أَنْ يُرْسِلَ إِلَيْكَ رَسُولًا فَرِضُونَ فِي الْمَلَكِ خَيْرًا ۖ﴾
 ﴿إِنْ كَذَّابٌ فَإِنْهُمْ ۖ وَإِنْ نَذِيرٌ فَبَلَاءٌ ۖ وَإِنْ نَذِيرٌ فَبَلَاءٌ ۖ﴾
 ﴿وَلَوْ أَنَّ إِلَىٰ مَوْسَىٰ أَنْ يُرْسِلَ إِلَيْكَ رَسُولًا فَرِضُونَ فِي الْمَلَكِ خَيْرًا ۖ﴾
 ﴿إِنْ كَذَّابٌ فَإِنْهُمْ ۖ وَإِنْ نَذِيرٌ فَبَلَاءٌ ۖ وَإِنْ نَذِيرٌ فَبَلَاءٌ ۖ﴾

452. And We revealed to Mūsā, saying: "Depart by night with My servants, verily, you will be pursued."

453. Then Fir'aawn sent callers to (all) the cities.

454. (Saying): "Verily, these indeed are but a small band."

455. "And verily, they have done what has enraged us."

456. "But we are a host all assembled, amply forewarned."

457. So, We expelled them from gardens and springs,

﴿58. Treasures, and every kind of honorable place.﴾

﴿59. Thus and We caused the Children of Israel to inherit them.﴾

The Exodus of the Children of Israel from Egypt

After Mūsā stayed in Egypt for a long time, and the proof of Allāh was established against Fir'awn and his chiefs, yet they were still arrogant and stubborn, then there was nothing left for them but punishment and vengeance. So Allāh commanded Mūsā, peace be upon him, to take the Children of Israel out of Egypt by night, and take them wherever he would be commanded. So Mūsā, peace be upon him, did as he was commanded by his Lord, may He be glorified, and he led them forth after they had borrowed an abundance of jewelry from the people of Fir'awn. As more than one of the scholars of *Tafsīr* have said, they left when the moon was rising, and Mujāhid, may Allāh have mercy on him, said that the moon was eclipsed that night.^[1] And Allāh knows best. Mūsā asked about the grave of Yūsuf (Prophet Joseph), peace be upon him, and an old woman from among the Children of Israel showed him where it was, so he took the remains with them, and it was said that they were among the things that were carried by Mūsā himself, may peace be upon them both. It was also said that Yūsuf, peace be upon him, had left instructions in his will that if the Children of Israel ever left Egypt, they should take his remains with them.^[2]

The following morning, when there was nobody to be found in the Israelite quarters, Fir'awn became angry and his anger intensified since Allāh had decreed that he was to be destroyed. So he quickly sent his callers to all his cities, i.e., to mobilize his troops and bring them together, and he called out to them:

﴿إِنِّي مَرْغُوبٌ﴾

﴿Verily, these﴾ meaning, the Children of Israel,

﴿لَنَرِدَّنَّهُمْ قَبْلَهُمْ﴾

^[1] At-Ṭabari 19:354.

^[2] At-Ṭabari 19:354.

﴿indeed are but a small band.﴾ meaning, a small group.

﴿وَلَقَدْ كُنَّا لَمَاطُونَ﴾

﴿And verily, they have done what has enraged us.﴾

means, 'every time we have heard anything about them, it has upset us and made us angry.'

﴿وَلَقَدْ جِئُوا بِحُجَّتِهِمْ﴾

﴿But we are a host all assembled, amply forewarned.﴾

means, 'we are constantly taking precautions lest they betray us.' Some of the Salaf read this with the meaning, "we are constantly forewarned and forearmed. And I want to destroy them to the last man, and destroy all their lands and property." So he and his troops were punished with the very things he sought to inflict upon the Children of Israel. Allāh says:

﴿فَأَخْرَجْنَاهُمْ مِنْ جَنَّاتٍ وَعُيُونٍ ۖ وَكُنُوزٍ وَمَقَارٍ كَثِيرٍ﴾

﴿So, We expelled them from gardens and springs, treasures, and every kind of honorable place.﴾

meaning, they were thrown out of those blessings and into Hell, and they left behind the honorable places, gardens and rivers, wealth, provision, position and power in this world:

﴿كَذَلِكَ وَأَوْرَثْنَاهَا بَنِي إِسْرَءِيلَ﴾

﴿Thus and We caused the Children of Israel to inherit them.﴾

This is like the *Āyāt*:

﴿وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْفُونَ مَشْرِقَ الْأَرْضِ وَمَشْرِقَهَا إِلَىٰ يَمِينِكُمْ فِيهَا﴾

﴿And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed﴾ (7:137).

﴿وَيُرِيدُ أَنْ نَمُنَّ عَلَىٰ الَّذِينَ اسْتَضَفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ

الَّذِينَ يَرِيدُونَ﴾

﴿And We wished to do a favor to those who were weak in the land, and to make them rulers and to make them the inheritors﴾
The two *Āyāt* thereafter: [28:5-6].

Fir'awn's Pursuit and Expulsion of the Children of Israel, and how He and His People were drowned

More than one of the scholars of *Tafsīr* said that Fir'awn set out with a huge group, a group containing the leaders and entire government of Egypt at that time, i.e., the decision-makers and influential figures, princes, ministers, nobles, leaders and soldiers.

﴿فَاتَّبَعَهُمْ شُرَيْكُوهُ﴾

﴿So, they pursued them at sunrise.﴾ means, they caught up with the Children of Israel at sunrise.

﴿فَلَمَّا تَرَا الْجَنَازَ﴾

﴿And when the two hosts saw each other,﴾ means, each group saw the other. At that point,

﴿قَالَ أَتَحِبُّنَا إِنَّا لَنَذْكُرُنَّ﴾

﴿the companions of Mūsā said: "We are sure to be overtaken."﴾

This was because Fir'awn and his people caught up with them on the shores of the Red Sea, so the sea was ahead of them and Fir'awn and his troops were behind them. Hence they said:

﴿إِنَّا لَنَذْكُرُنَّ ﴿١٦﴾ قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ﴿١٧﴾﴾

﴿"We are sure to be overtaken." (Mūsā) said: "Nay, verily with me is my Lord. He will guide me."﴾

meaning, 'nothing of what you fear will happen to you, for Allāh is the One Who commanded me to bring you here, and He does not go back on His promise.' Hārūn, peace be upon him, was in the front, with Yūsha' bin Nūn and a believer from the family of Fir'awn, and Mūsā, peace be upon him, was in the rear.

More than one of the scholars of *Tafsīr* said that they stood there not knowing what to do, and Yūsha' bin Nūn or the believer from the family of Fir'awn said to Mūsā, peace be upon him, "O Prophet of Allāh, is it here that your Lord commanded you to bring us?" He said: "Yes." Then Fir'awn and his troops drew near and were very close indeed. At that point Allāh commanded his Prophet Mūsā, peace be upon him,

to strike the sea with his staff, so he struck it, and it parted, by the will of Allāh. Allāh says:

﴿فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالظَّهِيرِ الْمَظْمِرِ﴾

﴿And it parted, and each separate part became like huge mountain.﴾

meaning, like mighty mountains. This was the view of Ibn Mas'ūd, Ibn 'Abbās, Muḥammad bin Ka'b, Aḍ-Ḍaḥḥāk, Qatādah and others.^[1] 'Aṭā' Al-Khurasāni said, "It refers to a pass between two mountains." Ibn 'Abbās said, "The sea divided into twelve paths, one for each of the tribes."^[2] As-Suddī added, "And in it there were windows through which they could see one another, and the water was erected like walls."^[3] Allāh sent the wind to the sea bed to make it solid like the land. Allāh says:

﴿فَأَضْرَبَ لَهم طَرِيقًا فِي الْبَحْرِ مِمَّا لَا تَخَفُ دَرَكًا وَلَا عِتَقًا﴾

﴿and strike a dry path for them in the sea, fearing neither to be overtaken nor being afraid﴾ (20:77).

And here He says:

﴿وَأَرْسَلْنَا نَمُ الْآخَرِينَ﴾

﴿Then We brought near the others to that place.﴾

Ibn 'Abbās, 'Aṭā' Al-Khurasāni, Qatādah and As-Suddī said:

﴿وَأَرْسَلْنَا﴾

﴿Then We brought near﴾ means, "We brought Fir'awn and his troops near to the sea."^[4]

﴿وَأَنْجَيْنَا مُوسَى وَنَمُ أَتَمِينَ ﴿٦٦﴾ ثُمَّ أَهْرَقْنَا الْآخَرِينَ﴾

﴿And We saved Mūsā and all those with him. Then We drowned the others.﴾

meaning: 'We saved Mūsā and the Children of Israel and whoever followed their religion, and none of them were

[1] Aṭ-Ṭabari 19:358.

[2] Ad-Durr Al-Manthūr 6:299.

[3] Aṭ-Ṭabari 19:357.

[4] Aṭ-Ṭabari 19:359.

destroyed, but Fir'awn and his troops were drowned and not one of them remained alive, but was destroyed.'

Then Allāh says:

﴿إِنَّ فِي ذَلِكَ لَآيَةً﴾

«Verily, in this is indeed a sign,» meaning, this story with its wonders and tales of aid to the believing servants of Allāh is definitive proof and evidence of Allāh's wisdom.

﴿وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ۖ وَإِنَّ رَبَّكَ لَمَوْعِظٌ عَرِيجٌ ۝﴾

«yet most of them are not believers. And verily your Lord, He is truly the All-Mighty, the Most Merciful.»

The explanation of this phrase has already been discussed above.^[1]

﴿وَأَقْلَمَ عَلَيْهِمْ تَابًا ۖ إِنَّهُمْ هُمُ الرَّاغِبُونَ ۝﴾ إِذْ قَالَ لِأَيُّوهُ وَقَوْمِهِ مَا تَعْبُدُونَ ۖ ﴿٧﴾ قَالُوا نَعْبُدُ آبَاءَنَا مَا خُلِقَ لَنَا عَنْكُم مِّن شَيْءٍ ۖ قَالُوا مَلِكٌ يُّسْمَعُ كُرْ ۖ إِذْ تَدْعُوهُمْ ۖ أَوْ يَنْفَعُونَكُمْ أَوْ يَضُرُّونَ ۖ ﴿٨﴾ قَالُوا بَلْ وَجَدْنَا آبَاءَنَا عَلَىٰ كَذَلِكَ يَفْعَلُونَ ۖ ﴿٩﴾ قَالَ أَزَيْدُكُمْ نَا كُتْرَ تَعْبُدُونَ ۖ ﴿١٠﴾ أَتَشْرِكُونَ بِاللَّاتِئُونَ ۖ ﴿١١﴾ إِنَّمَا هُمْ عَدُوٌّ لِّيَ إِلَّا رَبَّ الْعَالَمِينَ ۖ ﴿١٢﴾﴾

«69. And recite to them the story of Ibrāhīm.»

«70. When he said to his father and his people: "What do you worship?"»

«71. They said: "We worship idols, and to them we are ever devoted."»

«72. He said: "Do they hear you when you call?"»

«73. "Or do they benefit you or do they cause harm?"»

«74. They said: "(Nay) but we found our fathers doing so."»

«75. He said: "Do you observe that which you have been worshipping -"»

«76. "You and your ancient fathers?"»

«77. "Verily, they are enemies to me, save the Lord of Al-'Ālamīn,"»

[1] See Āyah no. 9 of this Sūrah.

How the Close Friend of Allāh, Ibrāhīm spoke out against Shirk

Here Allāh tells us about His servant, Messenger and Close Friend, Ibrāhīm, upon him be peace, the leader of the pure monotheists. Allāh commanded His Messenger Muḥammad ﷺ to recite this story to his Ummah so that they could follow this example of sincerity towards Allāh, putting one's trust in Him, worshipping Him Alone with no partner or associate, and renouncing Shirk and its people. Allāh granted guidance to Ibrāhīm before, i.e., from a very early age he had denounced his people's practice of worshipping idols with Allāh, may He be exalted.

﴿إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ﴾

﴿When he said to his father and his people: "What do you worship?"﴾

meaning: what are these statues to which you are so devoted?

﴿قَالُوا نَعْبُدُ آبَاءَنَا فَطَرَنَا فَطَلُوا عَلَيْهِمْ﴾

﴿They said: "We worship idols, and to them we are ever devoted."﴾

meaning: we are devoted to worshipping them and praying to them.

﴿قَالَ مِمَّنْ يَتَّبِعُكُمْ إِذْ تَدْعُوهُمْ إِلَى عِبَادَتِهِمْ أَمْ يَنْفَعُكُمْ أَوْ يَضُرُّهُمْ﴾ قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ﴾

﴿He said: "Do they hear you when you call? Or do they benefit you or do they cause harm?" They said: "(Nay) but we found our fathers doing so."﴾

They knew that their idols could not do anything, but they had seen their fathers doing this, so they made haste to follow in their footsteps. So Ibrāhīm said to them:

﴿أَرَأَيْتُمْ إِنَّمَا كُنْتُمْ تَعْبُدُونَ إِلَّا أَنْتُمْ وَآبَاؤُكُمْ الْأَقْلَامُونَ﴾ قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ﴾

﴿Do you observe that which you have been worshipping -you and your ancient fathers? Verily, they are enemies to me, save the Lord of Al-'Ālamīn.﴾

meaning, 'if these idols mean anything and have any influence, then let them do me any kind of harm, for I am an enemy to them and I do not care about them or think anything of them.' This is akin to the way Allāh described Nūḥ:

﴿فَاٰجِعُوا۟ اٰرَآءَكُمْ وَاٰرَآءَكُمْ﴾

﴿So devise your plot, you and your partners﴾ (10:71).

And Hūd, upon him be peace, said:

﴿اِنِّىۤ اُنۢبِىُّ اِلَٰهَ رَبِّهِمْ اَنِىۤ بَرِيْءٌ مِّمَّا تُشۡرِكُوۡنَ ۝۱۰۰ مِّنۡ دُوۡنِىۡ ۚ فَكِيدُوۡنِىۡ حِيۡثَا تَرٰۤى لٰى سٰطِرُوۡنَ ۝۱۰۱ اِنِّىۤ تَوَكَّلْتُ عَلٰى اللّٰهِ رَبِّىۤ وَرَبِّكُمۡ مَا بَيْنَ اَيْدِيۡنَاۤ اِلَآ هُوَ ۚ مَا يَلۡبِثُ اَنۡ يَّصۡبِيۡهَآ اِنَّ رَبِّىۤ عَلٰى سِرۡطٍ مُّسۡتَقِيۡمٍ ۝۱۰۲﴾

﴿"I call Allāh to witness and bear you witness that I am free from that which you ascribe as partners in worship. So plot against me, all of you, and give me no respite. I put my trust in Allāh, my Lord and your Lord! There is not a moving creature but He has the grasp of its forelock. Verily, my Lord is on the straight path﴾ (11:54-56).

Similarly, Ibrāhīm denounced their gods and idols and said:

﴿وَكَيْفَ اَخَافُ مَا اُنۢشُرُكُمْ وَلَا تَخَافُوۡنَ اَلَّذِيۡنَ اُنۢشُرُكُمْ بِاللّٰهِ﴾

﴿And how should I fear those whom you associate in worship with Allāh, while you fear not that you have joined in worship with Allāh﴾ (6:81).

And Allāh said:

﴿فَاِنَّ كَانَ لَكُمْ اُسُوۡءٌ حَسَنَةٌ فِىۡ اِبۡرٰهِيۡمَ﴾

﴿Indeed there has been an excellent example for you in Ibrāhīm﴾ until His saying;

﴿حَتّٰى تَوۡفَّيۡرَآ بِاللّٰهِ وَرَبِّهِۦ﴾

﴿until you believe in Allāh Alone﴾ (60:4).

﴿وَاِذۡ قَالَ اِبۡرٰهِيۡمُ لَآبِيۡهِ وَرَبِّهِۦۤ اِنِّىۤ بَرِيْءٌ مِّمَّا تُعۡبَدُوۡنَ ۝۱۱۰ اِلَآ اِلٰهَ۫ اَحَدٌ ۚ فَظَرَفَ۫ فَاٰتَمَّ سَبِيۡلَہٗ ۝۱۱۱ وَجَعَلَهَا كَلِمَةً بَآقِيَةً فِىۤ عَقِبُوۡہٗ ۚ لَعَلَّهُمۡ يَرۡجِعُوۡنَ ۝۱۱۲﴾

﴿And (remember) when Ibrāhīm said to his father and his people: "Verily, I am innocent of what you worship, except Him Who created me; and verily, He will guide me." And he

made it a Word lasting among his offspring, that they may turn back﴾ (43:26-28).

meaning: "Lā ilāha illallāh."

﴿الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ﴾ وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ﴿٧٨﴾ وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴿٧٩﴾
 وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ ﴿٨٠﴾ وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خِطِيئَتِي يَوْمَ الدِّينِ ﴿٨١﴾﴾

﴿78. Who has created me, and it is He Who guides me.﴾

﴿79. And it is He Who feeds me and gives me to drink.﴾

﴿80. And when I am ill, it is He Who cures me.﴾

﴿81. And Who will cause me to die, and then will bring me to life.﴾

﴿82. And Who, I hope, will forgive me my faults on the Day of Recompense.﴾

Ibrāhīm mentions Allāh's Kindness towards Him

Ibrāhīm said, "I will not worship any but the One Who does these things:

﴿الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ﴾﴾

﴿Who has created me, and it is He Who guides me.﴾

He is the Creator Who has decreed certain things to which He guides His creation, so each person follows the path which is decreed for him. Allāh is the One Who guides whomsoever He wills and leaves astray whomsoever He wills.

﴿وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ﴾﴾

﴿And it is He Who feeds me and gives me to drink.﴾

He is my Creator Who provides for me from that which He has made available in the heavens and on earth. He drives the clouds and causes water to fall with which He revives the earth and brings forth its fruits as provision for mankind. He sends down the water fresh and sweet so that many of those whom He has created, animals and men alike, may drink from it.

﴿وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ﴾﴾

﴿And when I am ill, it is He Who cures me.﴾

Here he attributed sickness to himself, even though it is Allāh

وَأَجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ ﴿٨١﴾ وَاجْعَلْنِي مِنْ رَافِقِي جَنَّةِ
النَّعِيمِ ﴿٨٢﴾ وَأَعِزَّنِي بِرَبِّكَ إِنَّكَ كَانِ مِنَ الصَّالِحِينَ ﴿٨٣﴾ وَلَا تُخْزِنِي يَوْمَ
يُبْعَثُونَ ﴿٨٤﴾ يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٥﴾ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ
مُسْلِمٍ ﴿٨٦﴾ وَأَنْزِلْنِي لَحْظَةَ الْمُنْقِذِينَ ﴿٨٧﴾ وَرَزَقْنِي الْحَبِيمَ ﴿٨٨﴾ لِلْعَاوِينَ
﴿٨٩﴾ وَقِيلَ لَهُمْ أَنْ مَا كُنْتُمْ تَعْبُدُونَ ﴿٩٠﴾ مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُونَكُمْ
أَوْ يَنْصُرُونَ ﴿٩١﴾ فَكَبَّكَرْنَا فِيهِمْ وَالْعَاوِينَ ﴿٩٢﴾ وَحَسْبُ دُؤْلٍ لِلْيَسِ
أَجْمَعُونَ ﴿٩٣﴾ قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ ﴿٩٤﴾ تَأْتُوهُمْ كُتُبًا مِّنَ
صَلَاتٍ مُّبِينٍ ﴿٩٥﴾ إِذْ تُسَوِّبُكُمْ رَبُّ الْمَلَائِكَةِ ﴿٩٦﴾ وَمَا أَضَلَّنَا
إِلَّا الْأَمْرَئِثُونَ ﴿٩٧﴾ فَمَا لَنَا مِنْ شَافِعِينَ ﴿٩٨﴾ وَلَا صِدِّيقِينَ ﴿٩٩﴾
فَلَوْ أَنَّ لَنَا كَرَّةٌ فَنَتُخَرُّ مِنْ الْمُؤْمِنِينَ ﴿١٠٠﴾ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ
أَكْثَرُهُمْ مُّؤْمِنِينَ ﴿١٠١﴾ وَإِنَّ رَبَّكَ لَطَوَّى الْغَرِيزَ الرَّحِيمَ ﴿١٠٢﴾ كَذَبَتْ
قَوْمُ نُوحٍ الْمُرْسَلِينَ ﴿١٠٣﴾ إِذْ قَالَتْ لَهُمْ أَخَاهُ نُوحٌ أَلَنْتُمْ تُؤْمِنُونَ ﴿١٠٤﴾
إِن لَّكُمْ رَسُولٌ أَمِينٌ ﴿١٠٥﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرًا وَمَا أَسْأَلُكُمْ
عَلَيْهِ مِنْ أَجْرٍ إِن أَعْرَضَ بَعْدَ ذَلِكَ عَنِّي ﴿١٠٦﴾ فَاتَّقُوا اللَّهَ
وَأَطِيعُوا أَمْرًا ﴿١٠٧﴾ قَالُوا اتَّوَيْنَاكَ وَأَتَّبَعْنَاكَ الْأَرْذَلُونَ ﴿١٠٨﴾

Who decrees it, out of respect towards Allāh. By the same token, Allāh commands us to say in the prayer,

﴿أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾

﴿Guide us to the straight way﴾ (1:6)

to the end of the Sūrah. Grace and guidance are attributed to Allāh, may He be exalted, but the subject of the verb with reference to anger is omitted, and going astray is attributed to the people. This is like when the *Jinn* said:

﴿وَأَنَّا لَا تَدْرِي أَمْرٌ أُرِيدُ بِمَنْ فِي

الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ

رَشْدًا﴾

﴿And we know not whether evil is intended for those on earth, or whether their Lord intends for them a right path﴾ (72:10)

Similarly, Ibrāhīm said:

﴿وَلَا مَرِيضٌ فَهُوَ بِشَفِيِّي﴾

﴿And when I am ill, it is He Who cures me.﴾

meaning, 'when I fall sick, no one is able to heal me but Him, Who heals me with the means that may lead to recovery'.

﴿وَالَّذِي يُبْئِي ثُمَّ يُحْيِي﴾

﴿And Who will cause me to die, and then will bring me to life.﴾

He is the One Who gives life and causes death, and no one besides Him is able to do that, for He is the One Who originates and repeats.

﴿وَالَّذِي أَلْهَمَ أَن يُغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ ۝٨٣﴾

﴿And Who, I hope, will forgive me my faults on the Day of Recompense.﴾

means, no one is able to forgive sins in this world or the Hereafter except Him. Who can forgive sins except Allāh? For He is the One Who does whatever He wills.

﴿رَبِّ مَبِّ لِي حُكْمًا وَالْحَقِّقِي بِالسَّالِحِينَ ۝٨٤ وَلَجُمَلِّي لِي إِسَاءَةً مِّنْ دُونِ يَوْمِ يَوْمِ يَوْمِ يَوْمِ يَوْمِ يَوْمِ يَوْمِ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ۝٨٥ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ۝٨٦﴾

﴿83. My Lord! Bestow Hukm on me, and join me with the righteous.﴾

﴿84. And grant me an honorable mention in later generations.﴾

﴿85. And make me one of the inheritors of the Paradise of Delight.﴾

﴿86. And forgive my father, verily, he is of the erring.﴾

﴿87. And disgrace me not on the Day when they will be resurrected.﴾

﴿88. The Day whereon neither wealth nor sons will avail.﴾

﴿89. Except him who brings to Allāh a clean heart.﴾

The Prayer of Ibrāhīm for Himself and for His Father

Here Ibrāhīm, upon him be peace, asks his Lord to give him Hukm. Ibn 'Abbās said, "This is knowledge."^[1]

﴿وَالْحَقِّقِي بِالسَّالِحِينَ﴾

﴿and join me with the righteous.﴾ means, 'make me one of the righteous in this world and the Hereafter.' This is like the words the Prophet ﷺ said three times when he was dying:

«اللَّهُمَّ! فِي الرَّئِيقِ الْأَعْلَى»

«O Allāh, with the Exalted Companion (of Paradise).»^[2]

﴿وَلَجُمَلِّي لِي إِسَاءَةً مِّنْ دُونِ يَوْمِ يَوْمِ يَوْمِ يَوْمِ يَوْمِ يَوْمِ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ۝٨٥﴾

[1] Al-Baghawi 3:390.

[2] Fath Al-Bāri 7:743.

﴿And grant me an honorable mention in later generations.﴾

meaning, 'cause me to be remembered in a good manner after my death, so that I will be spoken of and taken as a good example.' This is like the Āyah,

﴿وَرَزَقْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٠٩﴾ سَلَامٌ عَلَىٰ إِبْرَاهِيمَ ﴿١١٠﴾ كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١١١﴾﴾

﴿And We left for him (a goodly remembrance) among the later generations: "Salām (peace) be upon Ibrāhīm. Thus indeed do we reward the good doers.﴾ (37:108-110)

﴿وَجْعَلْنِي مِّنْ ذَٰلِكَ جَنَّٰتِ النَّعِيمِ ﴿١١٢﴾﴾

﴿And make me one of the inheritors of the Paradise of Delight.﴾

meaning, 'bless me in this world with honorable mention after I am gone, and in the Hereafter by making me one of the inheritors of the Paradise of Delight.'

﴿وَارْزُقْنِي يَا رَبِّ﴾

﴿And forgive my father,﴾ This is like the Āyah,

﴿رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ﴾

﴿My Lord! Forgive me, and my parents﴾ (71:28).

But this is something which Ibrāhīm, peace be upon him, later stopped doing, as Allāh says:

﴿وَمَا كَأَنَّ اسْتَغْفَارَ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَّوْعِدَةٍ وَعَدَهَا إِيَّاهُ﴾

﴿And Ibrāhīm's supplication for his father's forgiveness was only because of a promise he had made to him﴾ (9:114) until:

﴿إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ﴾

﴿Verily, Ibrāhīm was Awwāh^[1] and was forbearing﴾ (9:114).

Allāh stopped Ibrāhīm from asking for forgiveness for his father, as He says:

﴿قَدْ كُنْتَ لَكُمْ أُتْرُقًا حَسَنًا يَا إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ﴾

﴿Indeed there has been an excellent example for you in Ibrāhīm and those with him﴾, until His saying:

[1] See volume four, the Tafsir of Sūrat At-Tawbah (9:114).

﴿وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ﴾

﴿but I have no power to do anything for you before Allāh.﴾
(60:4),

﴿وَلَا تُخْزِي يَوْمَ يُبْعَثُونَ﴾

﴿And disgrace me not on the Day when they will be resurrected.﴾

means, 'protect me from shame on the Day of Resurrection and the Day when all creatures, the first and the last, will be raised.' Al-Bukhārī recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Prophet ﷺ said:

«إِنَّ إِبْرَاهِيمَ رَأَى أَبَاهُ يَوْمَ الْقِيَامَةِ عَلَيْهِ غُبْرَةٌ وَالْقَتَرَةُ»

«Ibrāhīm will see his father on the Day of Resurrection, covered with dust and darkness.»^[1]

According to another narration, also from Abu Hurayrah, may Allāh be pleased with him, the Prophet ﷺ said:

«يَلْقَى إِبْرَاهِيمُ أَبَاهُ فَيَقُولُ: يَا رَبِّ إِنَّكَ وَعَدْتَنِي أَنَّكَ لَا تُخْزِيَنِي يَوْمَ يُبْعَثُونَ، فَيَقُولُ اللَّهُ تَعَالَى: إِنِّي حَرَمْتُ الْجَنَّةَ عَلَى الْكَافِرِينَ»

«Ibrāhīm will meet his father and will say: "O Lord, You promised me that You would not disgrace me on the Day when all creatures are resurrected." And Allāh will say to him: "I have forbidden Paradise to the disbelievers."»^[2]

He also recorded this in the *Hadīths* about the Prophets, upon them be peace, where the wording is:

«يَلْقَى إِبْرَاهِيمُ أَبَاهُ آزَرَ يَوْمَ الْقِيَامَةِ، وَعَلَى وَجْهِ آزَرَ قَتَرَةٌ وَغُبْرَةٌ، فَيَقُولُ لَهُ إِبْرَاهِيمُ: أَلَمْ أَقُلْ لَكَ لَا تُعْصِيَنِي، فَيَقُولُ أَبُوهُ: فَالْيَوْمَ لَا أَغْصِيكَ، فَيَقُولُ إِبْرَاهِيمُ: يَا رَبِّ إِنَّكَ وَعَدْتَنِي أَنْ لَا تُخْزِيَنِي يَوْمَ يُبْعَثُونَ، فَأَنَّى جَزَيْتَنِي أَخْزَى مِنْ أَبِي الْأَبْتَدِ فَيَقُولُ اللَّهُ تَعَالَى: إِنِّي حَرَمْتُ الْجَنَّةَ عَلَى الْكَافِرِينَ، ثُمَّ يَقَالُ: يَا إِبْرَاهِيمُ! انْظُرْ نَحْتَ رَجُلِكَ، فَيَنْظُرُ، فَإِذَا هُوَ بِذِيحٍ مُتَلَطِّعٍ، فَيُلْخَذُ بِقَوَائِمِهِ فَيُلْقَى فِي النَّارِ»

«Ibrāhīm will meet his father Āzar on the Day of Resurrection,

[1] *Fath Al-Bāri* 8:357.

[2] *Fath Al-Bāri* 8:357.

and there will be dust and darkness on Āzar's face. Ibrāhīm will say to him, "Did I not tell you not to disobey me?" His father will say to him: "Today I will not disobey you." Ibrāhīm will say: "O Lord, You promised me that You would not disgrace me on the Day when they are resurrected, but what disgrace can be greater than seeing my father in this state?" Allāh will say to him: "I have forbidden Paradise to the disbelievers." Then it will be said: "O Ibrāhīm! Look beneath your feet." So he will look and there he will see (that his father was changed into) a male hyena covered in dung, which will be caught by the legs and thrown in the Fire.^[1]

This was also recorded by Abu 'Abdur-Raḥmān An-Nasā'ī in the *Tafsīr* of his *Sunan Al-Kubrā*.^[2]

﴿يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ﴾

﴿The Day whereon neither wealth nor sons will avail,﴾

means, a man's wealth will not protect him from the punishment of Allāh, even if he were to pay a ransom equivalent to an earthful of gold.

﴿وَلَا بَنُونَ﴾

﴿nor sons﴾ means, 'or if you were to pay a ransom of all the people on earth.' On that Day nothing will be of any avail except faith in Allāh and sincere devotion to Him, and renunciation of *Shirk* and its people. Allāh says:

﴿إِلَّا مَنْ آتَى اللَّهَ بِقَلْبٍ سَلِيمٍ﴾

﴿Except him who brings to Allāh a clean heart.﴾

meaning, free from any impurity or *Shirk*. Ibn Sīrīn said, "The clean heart knows that Allāh is true, that the Hour will undoubtedly come and that Allāh will resurrect those who are in the graves."^[3] Sa'īd bin Al-Musayyib said, "The clean heart is the sound heart."^[4] This is the heart of the believer, for the heart of the disbeliever and the hypocrite is sick. Allāh says:

[1] *Fath Al-Bāri* 6:445. This was previously explained in volume three, the *Tafsīr* of *Sūrat Al-Anā'm* (6:79).

[2] An-Nasā'ī in *Al-Kubrā* 6:422.

[3] *Aṭ-Ṭabari* 19:366.

[4] *Al-Baghawi* 3:390.

﴿يَوْمَ يُنْفَخُ الْكَوْكَبُ﴾

﴿In their hearts is a disease﴾ (2:10).

Abu 'Uthmān An-Nisābūrī said, "It is the heart that is free from innovation and is content with the Sunnah."

وَالَّذِينَ هُمْ عَنْ آلِهَتِهِمْ كَارِهُونَ ﴿٩٠﴾
 الَّذِينَ هُمْ عَنْ آلِهَتِهِمْ كَارِهُونَ ﴿٩١﴾
 الَّذِينَ هُمْ عَنْ آلِهَتِهِمْ كَارِهُونَ ﴿٩٢﴾
 الَّذِينَ هُمْ عَنْ آلِهَتِهِمْ كَارِهُونَ ﴿٩٣﴾
 الَّذِينَ هُمْ عَنْ آلِهَتِهِمْ كَارِهُونَ ﴿٩٤﴾
 الَّذِينَ هُمْ عَنْ آلِهَتِهِمْ كَارِهُونَ ﴿٩٥﴾
 الَّذِينَ هُمْ عَنْ آلِهَتِهِمْ كَارِهُونَ ﴿٩٦﴾
 الَّذِينَ هُمْ عَنْ آلِهَتِهِمْ كَارِهُونَ ﴿٩٧﴾
 الَّذِينَ هُمْ عَنْ آلِهَتِهِمْ كَارِهُونَ ﴿٩٨﴾
 الَّذِينَ هُمْ عَنْ آلِهَتِهِمْ كَارِهُونَ ﴿٩٩﴾
 الَّذِينَ هُمْ عَنْ آلِهَتِهِمْ كَارِهُونَ ﴿١٠٠﴾

490. And Paradise will be brought near to those who had Taqwa. ﴿
 491. And the (Hell) Fire will be placed in full view of the astray. ﴿

492. And it will be said to them: "Where are those that you used to worship." ﴿
 493. "Instead of Allah? Can they help you or help themselves?" ﴿

494. Then they will be thrown on their faces into it (the Fire), they and the astray. ﴿
 495. And all of the hosts of Iblis together. ﴿

496. They will say while contending therein, ﴿
 497. "By Allah, we were truly in a manifest error, ﴿
 498. "When we held you as equals with the Lord of all that exists," ﴿

499. "And none has brought us into error except the criminals." ﴿

100. "Now we have no intercessors," ﴿
 101. "Nor a close friend." ﴿

102. "(Alas!) If we only had a chance to return, we shall truly be among the believers!" ﴿

103. Verily, in this is indeed a sign, yet most of them are not

believers.﴾

﴿104. And verily your Lord, He is truly the All-Mighty, the Most Merciful.﴾

Those Who have Taqwā and the Astray on the Day of Resurrection, and the Arguments and Sorrow of the Erring

﴿وَأُزِلَّتِ الْجَنَّةُ﴾

﴿And Paradise will be brought near﴾ means, it will be brought close to its people, adorned and decorated for them to behold it. Its people are the pious who preferred it to whatever was in this world, and strove for it in this world.

﴿وَوُضِعَتِ الْجَحِيمُ لِلْغَايِينَ﴾

﴿And the (Hell) Fire will be placed in full view of the astray.﴾

meaning, it will be shown to them and a neck will stretch forth from it, moaning and sighing, and their hearts will reach their throats. It will be said to its people by way of reproach and rebuke:

﴿إِنَّ مَا كُنْتُمْ تَعْبُدُونَ ﴿١٢﴾ مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُونَكُمْ أَوْ يَنْصِرُونَ ﴿١٣﴾﴾

﴿Where are those that you used to worship instead of Allāh? Can they help you or help themselves?﴾

meaning, 'the gods and idols whom you used to worship instead of Allāh cannot help you today, and they cannot even protect themselves. You and they are fuel for Hell today, which you will surely enter.'

﴿تُكَلِّمُنَا فِيهَا مِنْمُ وَالْغَاوِينَ﴾

﴿Then they will be thrown on their faces into it (the Fire), they and the astray.﴾

Mujāhid said, "This means, they will be hurled into it."^[1]

Others said: "They will be thrown on top of one another, the disbelievers and their leaders who called them to *Shirk*."

[1] At-Ṭabari 19:367.

﴿وَمُؤْتَىٰ إِلَٰسِ أَجْمَعٍ ۖ﴾

﴿And all of the hosts of Iblīs together.﴾

they will all be thrown into it.

﴿قَالُوا وَمَنْ بِهَا بِمَنصُورٍ ۖ﴾ تَأْتَهُ إِنْ كُنَّا لَكُمْ شُكْلًا ۖ ﴿٧١﴾ إِذْ تُتَوَكَّمُ رَبِّ
الْآلَيْنِ ۖ﴾

﴿They will say while contending therein, "By Allāh, we were truly in a manifest error, when we held you as equals with the Lord of all that exists."﴾

The weak ones among them will say to their arrogant leaders: 'Verily, we were following you; can you avail us anything from the Fire?' Then they will realize that themselves are to blame and will say:

﴿تَأْتَهُ إِنْ كُنَّا لَكُمْ شُكْلًا ۖ﴾ تَأْتَهُ إِنْ كُنَّا لَكُمْ شُكْلًا ۖ ﴿٧٢﴾ إِذْ تُتَوَكَّمُ رَبِّ الْآلَيْنِ ۖ﴾

﴿By Allāh, we were truly in a manifest error, when we held you as equals with the Lord of all that exists.﴾

meaning, 'we obeyed your commands as we should have obeyed the commands of the Lord of the all that exists, and we worshipped you along with the Lord of all that exists.'

﴿وَمَا أَهْلَكْنَا إِلَّا الظَّالِمِينَ ۖ﴾

﴿And none has brought us into error except the criminals.﴾

meaning, 'nobody called us to do that except the evildoers.'

﴿فَمَا لَنَا مِنْ شَافِعِينَ ۖ﴾

﴿Now we have no intercessors.﴾ This is like the Āyah which tells us that they will say:

﴿هَلْ لَنَا مِنْ شُفَعَاءَ فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلْ غَيْرَ الَّذِي كُنَّا نَعْمَلُ ۖ﴾

﴿...now are there any intercessors for us that they might intercede on our behalf? Or could we be sent back so that we might do deeds other than those deeds which we used to do?﴾ (7:53).

Similarly, in this Sūrah, Allāh tells us that they will say:

﴿فَمَا لَنَا مِنْ شَافِعِينَ ۖ﴾ وَلَا صَدِيقٍ حَمِيمٍ ۖ﴾

﴿Now we have no intercessors, nor a close friend.﴾

from the Lord of all that exists."»

﴿110. "So have Taqwā of Allāh, and obey me."»

Nūh's preaching to His People, and Their Response

Here Allāh tells us about His servant and Messenger Nūh, peace be upon him, who was the first Messenger sent by Allāh to the people of earth after they started to worship idols. Allāh sent him to forbid that and to warn people of the consequences of idol worship. But his people belied him and continued their evil practice of worshipping idols besides Allāh. Allāh revealed that their disbelieving in him was akin to disbelieving in all the Messengers, So Allāh said:

﴿كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ ﴿١٠٥﴾ إِذْ قَالَ لَهُمُ الْمُرْسَلُونَ ﴿١٠٦﴾ لَا تَعْبُدُوا إِلَّا اللَّهَ ﴿١٠٧﴾﴾

«The people of Nūh belied the Messengers. When their brother Nūh said to them: "Will you not have Taqwā?"»

meaning, 'do you not fear Allāh when you worship others instead of Him?'

﴿إِن لَّكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ ﴿١٠٨﴾﴾

«I am a trustworthy Messenger to you.»

means, 'I am the Messenger of Allāh to you, faithfully fulfilling the mission with which Allāh has sent me. I convey the Messages of my Lord to you, and I do not add anything to them or take anything away from them.,

﴿فَاتَّقُوا اللَّهَ وَالْيَوْمَآتِ ﴿١٠٩﴾ وَرَبَّكُمْ عَلَيْهِ يَرْتَمِذُ الْمُجْرِمُونَ ﴿١١٠﴾﴾

«So have Taqwā of Allāh, and obey me. No reward do I ask of you for it;»

means, 'I do not want any payment for the advice I give you; I will save my reward for it with Allāh.'

﴿فَاتَّقُوا اللَّهَ وَالْيَوْمَآتِ ﴿١١١﴾﴾

«So have Taqwā of Allāh, and obey me.»

It is clear to you that I am telling the truth and that I am faithfully fulfilling the mission with which Allāh has entrusted me.'

accept it if they believe in me; whatever is in their hearts is for Allāh to know.'

﴿إِنْ حَسِبْتُمْ إِلَّا عَلَىٰ رَبِّي لَوَ تَنصُرُونَهُ ۖ وَمَا أَنَا بِطَارِدٍ ٱلْمُؤْمِنِينَ﴾

«Their account is only with my Lord, if you could (but) know.
And I am not going to drive away the believers.»

It seems that they asked him to drive these people away, then they would follow him, but he refused to do that, and said:

﴿وَمَا أَنَا بِطَارِدٍ ٱلْمُؤْمِنِينَ ۚ إِن أَنَا إِلَّا نَذِيرٌ مُّبِينٌ﴾

«And I am not going to drive away the believers. I am only a plain warner.»

meaning, 'I have been sent as a warner, and whoever obeys me and follows me and believes in me, then he belongs to me and I to him, whether he is noble or common, upper-class or lower-class.'

﴿قَالُوا لَئِنْ لَّمْ تَنْتَهِ بِنَجْحٍ لَّنَكُونَنَّ مِنَ ٱلْمَرْجُومِينَ ۖ قَالَ رَبِّ إِنِّي قَدْ جِئْتُكَ كَذِبُونَ ۚ فَٱنقَضَ بَيْنِي وَبَيْنَهُمْ فَتْمًا رَّحِيمًا ۚ وَكَذَٰلِكَ نَقُصُّ عَلَيْكَ مِنَ ٱلْمُؤْمِنِينَ ۚ فَٱخْتَرْتَهُ وَنَحْنُ نَعْمُ فِي ٱلْأَفْئِدِ ٱلسَّخِرُونَ ۚ ثُمَّ ٱفْتَرَقْنَا بَيْنَهُ ٱلْبَاقِينَ ۚ إِنَّ فِي ذَٰلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ۚ وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ﴾

«116. They said: "If you cease not, O Nūḥ you will surely be among those stoned."»

«117. He said: "My Lord! Verily, my people have denied me."»

«118. "Therefore judge You between me and them, and save me and those of the believers who are with me."»

«119. And We saved him and those with him in the laden ship.»

«120. Then We drowned the rest thereafter.»

«121. Verily, in this is indeed a sign, yet most of them are not believers.»

«122. And verily your Lord, He is indeed the All-Mighty, the Most Merciful.»

His People's Threat, Nūḥ's Prayer against them, and Their Destruction

Nūḥ stayed among his people for a long time, calling them to Allāh night and day, in secret and openly. The more he repeated his call to them, the more determined were they to cling to their extreme disbelief and resist his call. In the end, they said:

﴿لَئِنْ لَمْ تَنْتَهِ بِنُوحٍ لِّتَكُونَ مِنَ الْمَرْجُومِينَ﴾

«If you cease not, O Nūḥ you will surely be among those stoned.»

meaning, 'if you do not stop calling us to your religion,'

﴿لَتَكُونَ مِنَ الْمَرْجُومِينَ﴾

«you will surely be among those stoned.»

meaning, 'we will stone you.' At that point, he prayed against them, and Allāh responded to his prayer. Nūḥ said:

﴿رَبِّ إِنِّي دَعَا رَبِّي فَاجْعَلْ بَيْنِي وَبَيْنَهُمْ قِتْمًا﴾

«My Lord! Verily, my people have denied me. Therefore judge You between me and them.»

This is like the Āyah:

﴿فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرْ﴾

«Then he invoked his Lord (saying): "I have been overcome, so help (me)!"» (54:10)

And Allāh says here:

﴿فَنَجَّيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلِّ وَنَجَّيْنَاهُ الْغَاطِقِينَ﴾ ثُمَّ أَفْرَقْنَا بَيْنَ الْبَاقِينَ ﴿١٣﴾

«And We saved him and those with him in the laden ship. Then We drowned the rest thereafter.»

The "laden ship" is one that is filled with cargo and the couples, one pair from every species, that were carried in it. This Āyah means: 'We saved Nūḥ and all of those who followed him, and We drowned those who disbelieved in him and went against his commands, all of them.'

﴿إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٤﴾

«Verily, in this is indeed a sign, yet most of them are not

believers. And verily your Lord, He is indeed the All-Mighty, the Most Merciful.﴾

﴿كَذَّبَ عَادُ الْمُرْسَلِينَ ﴿١٢٣﴾ إِذْ قَالَ لَهُمُ لُوطُمْ هُوَ إِلَّا نَقُونَ ﴿١٢٤﴾ إِنْ لَكَ رَسُولٌ أَمِينٌ ﴿١٢٥﴾ فَأَنْتَقُوا اللَّهَ وَآطِيعُوا وَعْدَ رَبِّكُمْ إِنَّكُمْ لَتَرْجُونَ أَجْرَ الْغَالِبِينَ ﴿١٢٦﴾ أَتَنْتَوْنُ بِكُلِّ رِيحٍ مَائَةٍ تَنْفُثَةٍ ﴿١٢٧﴾ وَتَسْأَلُونَ مَسَاغٍ لَكُمْ فَعَلَدُونَ ﴿١٢٨﴾ وَإِذَا بَلَغْتَ بَلَدَكَ بَطْلَنَتْ فَجَايِلَ ﴿١٢٩﴾ فَأَنْتَقُوا اللَّهَ وَآطِيعُوا وَعْدَ اللَّهِ إِنَّكُمْ لَتَرْجُونَ أَجْرَ الْغَالِبِينَ ﴿١٣٠﴾ وَتُسَبِّحُونَ ﴿١٣١﴾ إِنَّ أَصْحَابَ عَذَابٍ ذُو عَرِيسٍ ﴿١٣٢﴾﴾

﴿123. 'Ād denied the Messengers.﴾

﴿124. When their brother Hūd said to them: "Will you not have Taqwā?"﴾

﴿125. "Verily, I am a trustworthy Messenger to you."﴾

﴿126. "So, have Taqwā of Allāh, and obey me."﴾

﴿127. "No reward do I ask of you for it; my reward is only from the Lord of all that exists."﴾

﴿128. "Do you build on every Rī' an Āyah for your amusement?"﴾

﴿129. "And do you get for yourselves Maṣānī' as if you will live therein forever?"﴾

﴿130. "And when you seize (somebody), seize you (him) as tyrants?"﴾

﴿131. "So have Taqwā of Allāh, and obey me."﴾

﴿132. "And have Taqwā of Him, fear Him Who has aided you with all (good things) that you know."﴾

﴿133. "He has aided you with cattle and children."﴾

﴿134. "And gardens and springs."﴾

﴿135. "Verily, I fear for you the torment of a Great Day."﴾

Hūd's preaching to His People 'Ād

Here Allāh tells us about His servant and Messenger Hūd, when he called his people 'Ād. His people used to live in the *Ahqāf*, curved sand-hills near Ḥaḍramawt, on the borders of Yemen. They lived after the time of Nūḥ, as Allāh says in *Sūrat Al-A'rāf*.

﴿وَأَذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِي الْخَلْقِ بَضْعَةً﴾

«And remember that He made you successors after the people of Nūḥ and increased you amply in stature» (7:69).

This refers to the fact that they were physically strong and well-built, and very violent, and very tall; they had also been given a great deal of provisions, wealth, gardens, rivers, sons, crops and fruits. Yet despite all of that, they worshipped others besides Allāh. So Allāh sent Hūd, one of their own, as a Messenger bringing them good news and delivering warnings. He called them to worship Allāh alone, and he warned them of Allāh's wrath and punishment if they were to go against him and treating him harshly. He said to them, as Nūḥ had said to his people:

﴿أَتَبْنُونَ بِكُلِّ رِيعٍ مَأْتَةٍ مَتَشُونَهَا﴾

«Do you build on every Rī' an Āyah for your amusement?»

The scholars of *Tafsīr* differed over the meaning of the word Rī'. In brief, they said that it refers to an elevated location at a well-known crossroads, where they would build a huge, dazzling, sturdy structure, this is why he said:

﴿أَتَبْنُونَ بِكُلِّ رِيعٍ مَأْتَةٍ﴾

«Do you build on every Rī' an Āyah» i.e., a well-known landmark,

﴿مَتَشُونَهَا﴾

«for your amusement» meaning, 'you are only doing that for the purpose of frivolity, not because you need it, but for fun and to show off your strength.' So their Prophet, peace be upon him, denounced them for doing that, because it was a waste of time and exhausted people's bodies for no purpose, and kept them busy with something that was of no benefit in this world or the next. He said:

﴿وَتَعْبُدُونَ مَسَاجِدَ لَكُمْ تَخْلُدْنَ﴾

«And do you get for yourselves Maṣānī' as if you will live therein forever?»

Mujāhid said, "This means fortresses built up strong and high and structures that are built to last."

﴿لَكُمْ تَخْلُدْنَ﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٣٢

الْحَمْدُ لِلَّهِ الَّذِي

۱۳۵ اِنْ هَذَا اِلَّا خُلُقُ الْاَوَّلِينَ ۝ ۱۳۶ وَمَنْ يَسْعُدْ يَسْعُدْ ۝ ۱۳۷ فَكَذَّبُوهُ
 ۱۳۸ فَاهْلَكْنَاهُمْ اِنْ فِي ذَلِكَ لَايَةٌ وَمَا كَانَ اَكْثَرُهُمْ مُؤْمِنِينَ ۝ ۱۳۹ وَلَئِنْ
 ۱۴۰ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ۝ ۱۴۱ كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ ۝ ۱۴۲ اِذْ قَالَ
 ۱۴۳ لَهُمْ اَتُخَوِّمُكُمْ صَالِحٌ اَلَا تَتَّقُونَ ۝ ۱۴۴ اِنِّى لَكُمْ رَسُولٌ اَمِينٌ ۝ ۱۴۵
 ۱۴۶ فَاتَّقُوا اللَّهَ وَاَطِيعُوا ۝ ۱۴۷ وَمَا اَسْأَلُكُمْ عَلَيْهِ مِنْ اَجْرٍ اِنْ اَجْرِى
 ۱۴۸ اِلَّا عَلَى رَبِّ الْعَالَمِينَ ۝ ۱۴۹ اَتُكْرَهُونَ فِى مَا هُمْ بِمُؤْمِنِينَ ۝ ۱۵۰
 ۱۵۱ فِى جَنَّتٍ وَعُيُونٍ ۝ ۱۵۲ وَرِزْقٍ وَنَحْلٍ طَلَمَهَا هَٰٓصِبٌ ۝ ۱۵۳
 ۱۵۴ وَتَنَحَّوْنَ مِنْهَا الْجِبَالُ يَتَوَفَّرُ مِنْهَا ۝ ۱۵۵ فَاتَّقُوا اللَّهَ وَاَطِيعُوا
 ۱۵۶ وَلَا تُطِيعُوا اَمْرَ الْمُسْرِفِينَ ۝ ۱۵۷ الَّذِينَ يَفْسِدُونَ فِى الْاَرْضِ
 ۱۵۸ وَلَا يُصْلِحُونَ ۝ ۱۵۹ قَالُوْا اِنَّمَا اَنْتَ مِنَ الْمُسَخَّرِينَ ۝ ۱۶۰ مَا اَنْتَ
 ۱۶۱ اِلَّا بَشَرٌ مِّثْلُنَا ۝ ۱۶۲ فَاتَّيَّابُ اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ۝ ۱۶۳ قَالَ
 ۱۶۴ عَلَيْهِ نَاقَةٌ ۝ ۱۶۵ لَهَا شَرِبٌ وَلَكُمْ شَرِبٌ يَوْمَ مَعْلُومٍ ۝ ۱۶۶ وَلَا تَسْرِوْهَا
 ۱۶۷ يَوْمَ يَأْخُذْكُمْ عَذَابٌ يَوْمٍ عَظِيمٍ ۝ ۱۶۸ فَمَعَرَوْهَا فَاصْبَحُوا
 ۱۶۹ نٰدِيْنَ ۝ ۱۷۰ فَآخُذْهُمْ الْعَذَابُ اِنْ فِيْ ذَلِكَ لَايَةٌ وَمَا كَانَتْ
 ۱۷۱ اَكْثَرَهُمْ مُّؤْمِنِيْنَ ۝ ۱۷۲ وَلَئِنْ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ۝ ۱۷۳

«as if you will live therein forever» means, 'so that you may stay there forever, but that is not going to happen, because they will eventually cease to be, just as happened in the case of those who came before you.'

﴿وَرَبَّكَ يَوْمَ تَطْمَنُّ جَنَابُكَ﴾

«And when you seize (somebody), seize you (him) as tyrants?»

They are described as being strong, violent and tyrannical.

﴿فَاتَّقُوا اللَّهَ وَاَطِيعُوا﴾

«So, have Taqwā of Allāh, and obey me.»

«Worship your Lord and obey your

Messenger.' Then Hūd began reminding them of the blessings that Allāh had bestowed upon them. He said:

﴿وَاتَّقُوا اللَّهَ الَّذِىَ اَمَّاكُمْ بِمَا تَسْلَمُونَ ۝ ۱۳۵ اَمَّاكُمْ بِاَنْعَامٍ وَبَنِيٍّ وَبِغَارٍ وَعُيُونٍ ۝ ۱۳۶ اِنْ اَمَّاكُمْ

«And have Taqwā of Him, Who has aided you with all that you know. He has aided you with cattle and children, and gardens and springs. Verily, I fear for you the torment of a Great Day.»

meaning, 'if you disbelieve and oppose (your Prophet).' So he called them to Allāh with words of encouragement and words of warning, but it was to no avail.

﴿قَالُوا سَوَاءٌ عَلَيْنَا اَوَّلَتْ اَمْ لَمْ تَكُنْ مِنَ الْاَوَّلِيْنَ ۝ ۱۳۷ اِنْ هَذَا اِلَّا خُلُقُ الْاَوَّلِيْنَ ۝ ۱۳۸ وَمَا كُنْ

يَسْمُدِينَ ﴿١٣٨﴾ فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٣٩﴾ وَإِنَّ رَبَّكَ لَمَرَّ
الْعَزِيزُ الرَّحِيمُ ﴿١٤٠﴾

﴿136. They said: "It is the same to us whether you preach or be not of those who preach."﴾

﴿137. "This is no other than Khuluq of the ancients,"﴾

﴿138. "And we are not going to be punished."﴾

﴿139. So they denied him, and We destroyed them. Verily, in this is indeed a sign, yet most of them are not believers.﴾

﴿140. And verily your Lord, He is indeed the Almighty, the Most Merciful.﴾

The Response of the People of Hūd, and Their Punishment

Allāh tells us how the people of Hūd responded to him after he had warned them, encouraged them, and clearly explained the truth to them.

﴿قَالُوا سَوَاءٌ عَلَيْنَا أَوَعظَّمْتَ أَمْ لَمْ تُكُنْ مِنَ الْوَاعِظِينَ ﴿١٣٦﴾﴾

﴿They said: "It is the same to us whether you preach or be not of those who preach."﴾

meaning, 'we will not give up our ways.'

﴿وَمَا نَحْنُ بِتَارِكِي آلِهَاتِنَا عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿١٣٧﴾﴾

﴿And we shall not leave our gods for your (mere) saying! And we are not believers in you﴾ (11:53).

This is how it was, as Allāh says:

﴿إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أُنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٢﴾﴾

﴿Verily, those who disbelieve, it is the same to them whether you warn them or do not warn them, they will not believe﴾ (2:6).

﴿إِنَّ الَّذِينَ كَفَرُوا حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٦﴾﴾

﴿Truly, those, against whom the Word of your Lord has been justified, will not believe﴾ (10:96-97).

And they said:

﴿إِنْ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ﴾

﴿This is no other than Khuluq of the ancients.﴾

Some scholars read this: "Khalq". According to Ibn Mas'ūd and according to 'Abdullāh bin 'Abbās - as reported from Al-'Awfi - and 'Alqamah and Mujāhid, they meant, "What you have brought to us is nothing but the tales (Akhlāq) of the ancients."^[1] This is like what the idolators of Quraysh said:

﴿وَقَالُوا أَتُحِبُّ الْأَوَّلِينَ ۚ كَتَبَهَا فِيهِ ثَمَنٌ مِّمَّا يُكْرَهُ وَأَمْسِلَا ۖ﴾

﴿And they say: "Tales of the ancients, which he has written down, and they are dictated to him morning and afternoon."﴾ (25:5)

And Allāh said:

﴿وَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا إِلَهٌ افْتَرَاهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ مَّخْرُوجٌ فَقَدْ جَاءُوا ظُلْمًا وَزُجْرًا ۖ وَقَالُوا لَا تَنْصُبُوا الْأَوَّلِينَ﴾

﴿Those who disbelieve say: "This is nothing but a lie that he has invented, and others have helped him in it. In fact, they have produced an injustice and a lie." And they say: "Tales of the ancients..."﴾ (25:4-5)

﴿وَإِذَا قِيلَ لَهُمْ مَاذَا أُنْزِلَ لَكُمْ مِنْ رَبِّكُمْ قَالُوا لَا تَنْصِبُوا إِلَّا الْأَوَّلِينَ﴾

﴿And when it is said to them: "What is it that your Lord has sent down?" They say: "Tales of the ancient!"﴾ (16:24).

Some other scholars recited it,

﴿إِنْ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ﴾

﴿This is no other than Khuluq of the ancients,﴾

"as Khuluq," meaning their religion. What they were following was the religion of the ancients, their fathers and grandfathers, as if they were saying: "We are following them, we will live as they lived and die as they died, and there will be no resurrection and no judgement." Hence they said:

﴿وَمَا نَحْنُ بِمُؤْمِنِينَ﴾

[1] At-Tabari 19:378.

﴿And we are not going to be punished.﴾

Allāh's saying;

﴿فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ﴾

﴿So they denied him, and We destroyed them.﴾

meaning, they continued to disbelieve and stubbornly oppose Allāh's Prophet Hūd, so Allāh destroyed them. The means of their destruction has been described in more than one place in the Qur'ān: Allāh sent against them a strong and furious wind, i.e., a fiercely blowing wind that was intensely cold. Thus the means of their destruction was suited to their nature, for they were the strongest and fiercest of people, so Allāh overpowered them with something that was even stronger and fiercer than them, as Allāh says:

﴿أَلَمْ تَرَ كَيْفَ دَلَّكَ رَبُّكَ بِرَأْسِ الْإِبْرَةِ إِذْ نَادَى الْأَمَّارَ﴾

﴿Have you not seen how your Lord dealt with 'Ād of Iram? Possessors of the pillars﴾ (89:6-7).

This refers to the former 'Ād, as Allāh says:

﴿وَأَنَّهُ أَهْلَكَ عَادًا الْأُولَى﴾

﴿And that it is He Who destroyed the former 'Ād﴾ (53:50).

They were descendents of Iram bin Sām bin Nūh,

﴿نَادَى الْأَمَّارَ﴾

﴿Possessors of the pillars﴾ They used to live among pillars. Those who claim that Iram was a city take this idea from *Isrā'īliyyāt*^[1] narrations, from the words of Ka'b and Wahb, but there is no real basis for that. Allāh says:

﴿أَلَيْسَ لَمْ يَخْلَقْ يَنْفَعًا فِي الْبِلَادِ﴾

﴿The like of which were not created in the land﴾ (89:8).

meaning, nothing like this tribe was created in terms of might, power and tyranny. If what was meant was a city, it would have said, "The like of which was not built in the land." And Allāh says:

﴿فَمَا عَادَ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي

[1] See the author's introduction to volume one.

خَلَقَهُمْ ثُمَّ أَشَدُّ رِيحَهُمْ قُوَّةً وَكَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿١٥﴾

«As for 'Ād, they were arrogant in the land without right, and they said: "Who is mightier than us in strength?" See they not that Allāh Who created them was mightier in strength than them. And they used to deny Our Āyāt!» (41:15)

And Allāh says:

وَلَمَّا عَادَ تَأَمَّلُوا رِيحَ صَرْصَرٍ عَالِيَةٍ ﴿١٦﴾

«And as for 'Ād, they were destroyed by a furious violent wind!» until His saying:

﴿حُورًا﴾

«in succession» (69:6-7) meaning, consecutively (i.e., seven nights and eight days).

﴿مَرَّتْ الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أَفْعَارٌ عَلَى حَوْدٍ﴾

«so that you could see men lying overthrown (destroyed), as if they were hollow trunks of date palms!» (69:7)

means, they were left as headless bodies, because the wind would come and carry one of them, then drop him on his head, so that his brains were spilled out, his head was broken and he was thrown aside, as if they were uprooted stems of date-palms.

They used to build fortresses in the mountains and caves, and they dug ditches half as deep as a man is tall, but that did not help them against the command of Allāh at all.

﴿إِنَّ أَمْرَ اللَّهِ إِنَّا جَاءَ لَا يُؤْخَرُ﴾

«Verily, the term given by Allāh, when it comes, cannot be delayed» (71:4). Allāh says here:

﴿فَكَذَّبُوهُ فَأَنكَرَهُمُ﴾

«So they denied him, and We destroyed them.»

﴿كَذَّبَتْ ثَمُودُ الطَّرِيقَ ﴿١﴾ إِذْ قَالَ لَهُمْ صَاحِبُ السُّبْحِ ﴿٢﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿٣﴾

﴿وَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرًا ﴿٤﴾ وَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرًا ﴿٥﴾ وَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرًا ﴿٦﴾﴾

«141. Thamūd denied the Messengers.»

﴿142. When their brother Ṣāliḥ said to them: "Will you not have Taqwā?"﴾

﴿143. "I am a trustworthy Messenger to you."﴾

﴿144. "So, have Taqwā of Allāh, and obey me."﴾

﴿145. "No reward do I ask of you for it; my reward is only from the Lord of Al-'Ālamīn."﴾

Ṣāliḥ and the People of Thamūd

Here Allāh tells us about His servant and Messenger Ṣāliḥ, whom He sent to his people Thamūd. They were Arabs living in the city of Al-Ḥijr – which is between Wādi Al-Qurā and Greater Syria. Their location is well known. In our explanation of *Sūrat Al-A'raf*, we mentioned the *Ḥadīths* which tell how the Messenger of Allah ﷺ passed by their dwelling place when he wanted to launch a raid on Syria. He went as far as Tabūk, then he went back to Al-Madinah to prepare himself for the campaign.^[1]

Thamūd came after 'Ād and before Ibrāhīm, peace be upon him. Their Prophet Ṣāliḥ called them to Allāh, to worship Him alone with no partner or associate, and to obey whatever commands were conveyed to them, but they refused, rejecting him and opposing him. He told them that he did not seek any reward from them for his call to them, but that he would seek the reward for that with Allāh. Then he reminded them of the blessings of Allāh.

﴿أَتَذْكُرُونَ فِي مَا كُنْتُمْ ءَامِينَ ﴿١٤٦﴾ فِي جَنَّاتٍ وَعُيُونٍ ﴿١٤٧﴾ وَزُرُوعٍ وَنَخْلٍ طَلْعُهَا هَضْبٌ ﴿١٤٨﴾﴾

﴿وَتَجِدُونَ فِيهَا جِبَالًا حُمْرًا مُّزَيَّنًا ﴿١٤٩﴾ فَأَتَوْا اللَّهَ وَالْيَوْمَ ﴿١٥٠﴾ وَلَا تَقْلَعُوا أَشْرَ الشَّعْرِ ﴿١٥١﴾﴾

﴿الَّذِينَ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ﴿١٥٢﴾﴾

﴿146. "Will you be left secure in that which you have here?"﴾

﴿147. "In gardens and springs."﴾

﴿148. "And crops and date palms with soft clusters."﴾

﴿149. "And you hew out in the mountains, houses with great skill."﴾

﴿150. "So, have Taqwā of Allāh, and obey me."﴾

﴿151. "And follow not the command of the extravagant,"﴾

﴿152. Who make mischief in the land, and reform not."﴾

A Reminder to Them of their Circumstances and the Blessings They enjoyed

Ṣāliḥ preached to them, warning them that the punishment of Allāh could overtake them and reminding them of the blessings that Allāh had bestowed upon them, by giving them ample provision and making them safe from all kinds of dangers, giving them gardens and flowing springs, and bringing forth for them crops and fruits.

﴿وَنَضِلُّهُمْ لَمَمًا هَينًا﴾

﴿and date palms with soft clusters.﴾ Al-'Awfi narrated from Ibn 'Abbās, "Ripe and rich."^[1] 'Ali bin Abi Ṭalḥah narrated from Ibn 'Abbās that this meant growing luxuriantly. Ismā'īl bin Abi Khālid narrated from 'Amr bin Abi 'Amr – who met the Companions – from Ibn 'Abbās that this means, "When it becomes ripe and soft." This was narrated by Ibn Abi Ḥātim, then he said: "And something similar was narrated from Abu Ṣāliḥ."

﴿وَتَنحِتُونَ بَيْنَ الْجِبَالِ بِيُونًا ضَالِيَةً﴾

﴿And you hew out in the mountains, houses with great skill.﴾

Ibn 'Abbās and others said, "With great skill."^[2] According to another report from him: "They were greedy and extravagant." This was the view of Mujāhid and another group.^[3] There is no contradiction between the two views, because they built the houses which they carved in the mountains as a form of extravagant play, with no need for them as dwelling places. They were highly skilled in the arts of masonry and stone-carving, as is well known to anyone who has seen their structures. So, Ṣāliḥ said to them:

﴿فَاتَّقُوا اللَّهَ وَأَطِيعُوا﴾

﴿So, have Taqwā of Allāh, and obey me.﴾

Pay attention to that which could benefit you in this world and the Hereafter; worshipping your Lord Who created you, who

[1] *Faṭḥ Al-Bāri* 7:731. See the *Tafsīr* of Sūrat Al-A'rāf (7:79).

[2] *Aṭ-Ṭabari* 19:380.

[3] *Aṭ-Ṭabari* 19:382.

[4] *Aṭ-Ṭabari* 19:383.

granted you provisions so that you could worship Him alone and glorify Him morning and evening.

﴿وَلَا تَطِيعُوا أَمْرَ الشَّامِرِينَ ۚ الَّذِينَ يَفْسُدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ۝﴾

﴿And follow not the command of the extravagant, who make mischief in the land, and reform not.﴾

meaning, their chiefs and leaders, who called them to *Shirk*, disbelief and opposition to the truth.

﴿قَالُوا إِنَّمَا أَنْتَ مِنَ الْمَسْحُورِينَ ۝ مَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا فَأَبِيتُ بِأَيِّهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ۝ قَالَ هَٰذَا نَارُ رَبِّي وَلَكِنْ نَزَّلْتُ بِأَمْرِ رَبِّي ۝ وَلَا تَسْهَوْا يَوْمَ تَأْتُكُمُ الْعَذَابُ عَذَابٌ يُغْطِيهِمْ فَاصْبَحُوا نَدِيمِينَ ۝ فَاتَّخَذَهُمُ الْعَذَابُ إِنْ فِي ذَٰلِكَ لَآيَةً وَمَا كَانَ أَكْثَرَهُمْ مُّؤْمِنِينَ ۝ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ۝﴾

﴿153. They said: "You are only of those bewitched!"﴾

﴿154. "You are but a human being like us. Then bring us a sign if you are of the truthful."﴾

﴿155. He said: "Here is a she-camel: it has a right to drink (water), and you have a right to drink (water) (each) on a day, known."﴾

﴿156. "And touch her not with harm, lest the torment of a Great Day should seize you."﴾

﴿157. But they killed her, and then they became regretful.﴾

﴿158. So, the torment overtook them. Verily, in this is indeed a sign, yet most of them are not believers.﴾

﴿159. And verily, your Lord He is indeed the All-Mighty, the Most Merciful.﴾

The Response of Thamūd, Their Demand for a Sign, and Their Punishment

Allāh tells us how Thamūd responded to their Prophet Ṣāliḥ, upon him be peace, when he called them to worship their Lord, may He be glorified.

﴿قَالُوا إِنَّمَا أَنْتَ مِنَ الْمَسْحُورِينَ ۝﴾

﴿They said: "You are only of those bewitched!"﴾

Mujāhid said, "They meant he was one affected by

witchcraft.^[1] Then they said:

﴿يَا أَتَىٰ الْإِنسَانُ أَذْهَبَ بِنِعْمَةِ رَبِّهِ﴾

«You are but a human being like us.» meaning, 'how can you receive Revelation when we do not?' This is like the *Āyah* where they are described as saying:

﴿إِنَّمَا إِلَهُ الْكَافِرِينَ إِلَهٌ مِّنْ دُونِ إِلَهِكَ سَخِرَ لِّكَ مِنْهُمُ اللَّائِي لَا تَعْلَمُ أَلَمُ يَكْفُرُوا﴾

«"Is it that the Reminder is sent to him alone from among us? Nay, he is an insolent liar!" Tomorrow they will come to know who is the liar, the insolent one!» (54:26-27)

Then they asked him for a sign to prove that what he brought to them from their Lord was the truth. A crowd of them gathered and demanded that he immediately bring forth from the rock a she-camel that was ten months pregnant, and they pointed to a certain rock in their midst. Allāh's Prophet Ṣāliḥ made them promise that if he responded to their request, they would believe in him and follow him. So they agreed to that. The Prophet of Allāh Ṣāliḥ, peace be upon him, stood and prayed, then he prayed to Allāh to grant them their request. Then the rock to which they had pointed split open, revealing a she-camel that was ten months pregnant, exactly as they had requested. So some of them believed, but most of them disbelieved.

﴿قَالَ هَٰذِهِ نَافَّةٌ لِّمَا بَيْنَ يَدَيْهِ وَيَكْفُرُوا بِآيَاتِهِ لَوِ يَظْهَرُ لَهُمْ﴾

«He said: "Here is a she-camel: it has a right to drink (water), and you have a right to drink (water) (each) on a day, known.»

meaning, 'she will drink from your water one day, and on the next day you will drink from it.'

﴿وَلَا تَسْخَرُوا مِنَّا فَإِنَّا نَعْلَمُ أَنَّكُمْ مِّنْ عَذَابِ يَوْمٍ عَظِيمٍ﴾

«And touch her not with harm, lest the torment of a Great Day should seize you.»

He warned them of the punishment of Allāh if they should do her any harm. The she-camel stayed among them for a while, drinking the water, eating leaves and grazing, and they

[1] At-Ṭabari 19:384, 385.

benefitted from her milk which they took in sufficient quantities for every one to drink his fill. After this had gone on for a long time, and the time for their destruction drew near, they conspired to kill her:

﴿فَوَقَعَ الْحَمْدُ﴾

But they killed her, and then they became regretful. So, the torment overlooked them. ♪

Their land was shaken by a strong earthquake, and there came to them an overwhelming gashyah (shout) which took their hearts from their places. They were overtaken by events which they were not expecting, so they were left (dead), lying prostrate in their homes.

﴿فَوَقَعَ الْحَمْدُ﴾ ﴿وَمَا يَدْرَأُكَ﴾ ﴿بِالْعِزِّ الْقَدِيمِ﴾ ﴿وَمَا يَدْرَأُكَ﴾ ﴿بِالْعِزِّ الْقَدِيمِ﴾ ﴿وَمَا يَدْرَأُكَ﴾ ﴿بِالْعِزِّ الْقَدِيمِ﴾

Verily, in this is indeed a sign, yet most of them are not believers. And verily your Lord, He is indeed the All-Mighty, the Most Merciful. ♪

﴿وَمَا يَدْرَأُكَ﴾ ﴿بِالْعِزِّ الْقَدِيمِ﴾ ﴿وَمَا يَدْرَأُكَ﴾ ﴿بِالْعِزِّ الْقَدِيمِ﴾ ﴿وَمَا يَدْرَأُكَ﴾ ﴿بِالْعِزِّ الْقَدِيمِ﴾ ﴿وَمَا يَدْرَأُكَ﴾ ﴿بِالْعِزِّ الْقَدِيمِ﴾

160. The people of Lut denied the Messengers. ♪

161. When their brother Lut said to them: "Will you not have Taqwa?" ♪

﴿162. "Verily, I am a trustworthy Messenger to you."﴾

﴿163. "So, have Taqwā of Allāh, and obey me."﴾

﴿164. "No reward do I ask of you for it; my reward is only from the Lord of all that exits."﴾

Lūṭ and His Call

Here Allāh tells us about His servant and Messenger Lūṭ, peace be upon him. He was Lūṭ bin Hārān bin Azār, the nephew of Ibrāhīm Al-Khalīl, upon him be peace. Allāh sent him to a mighty nation during the lifetime of Ibrāhīm, peace be upon them both. They lived in Sadūm (Sodom) and its environs, where Allāh destroyed them and turned the area into a putrid, stinking lake, which is well-known in the land of Al-Ghūr [the Jordan Valley], bordering the mountains of Jerusalem, between the mountains and the land of Al-Karak and Ash-Shawbak. He called them to Allāh, to worship Him alone with no partner or associate, and to obey the Messenger whom Allāh sent to them. He forbade from disobeying Allāh and committing the sin that they had invented which was unknown on earth before their time; intercourse with males instead of with females. Allāh said:

﴿اتَّقُوا اللَّهَ إِنَّكَ لَمِّنَ الْعَالَمِينَ ﴿١٦٥﴾ وَتَذَرُونَ مَا خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ إِنَّ أَنْتُمْ قَوْمٌ عَادُونَ ﴿١٦٦﴾ قَالُوا لَيْنَ لَمْ تَنْهَ عَنْهُ لَكُنَّا مِنَ الْمُنْجَرِينَ ﴿١٦٧﴾ قَالَ إِنْ لَيْسَ لَكُمْ مِنَ الْقَالَةِ شَيْءٌ ﴿١٦٨﴾ رَبِّ يَحْيِ وَأَهْلِي مِمَّا بَعَلُونَ ﴿١٦٩﴾ نَجِّنَهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٧٠﴾ إِلَّا عَجُوزًا فِي الْغَنِيِّنَ ﴿١٧١﴾ ثُمَّ دَمَرْنَا الْآخَرِينَ ﴿١٧٢﴾ وَأَنْظَرْنَا عَلَيْكَ مَطَرًا فَسَاءَ مَطَرُ الْمُنْذَرِينَ ﴿١٧٣﴾ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٧٤﴾ وَإِنَّ رَبَّكَ لَمَوْعِدٌ يُعْتَدُ ﴿١٧٥﴾﴾

﴿165. "Go you in unto the males of Al-'Ālamīn (people),"﴾

﴿166. "And leave those whom Allāh has created for you to be your wives? Nay, you are a trespassing people!"﴾

﴿167. They said: "If you cease not, O Lūṭ, verily, you will be one of those who are driven out!"﴾

﴿168. He said: "I am indeed of those who disapprove with severe anger and fury your behavior."﴾

﴿169. "My Lord! Save me and my family from what they do."﴾

﴿170. So, We saved him and his family, all,﴾

﴿171. Except an old woman among those who remained behind.﴾

﴿172. Then afterward We destroyed the others.﴾

﴿173. And We rained on them a rain, and how evil was the rain of those who had been warned!﴾

﴿174. Verily, in this is indeed a sign, yet most of them are not believers.﴾

﴿175. And verily your Lord, He is indeed the All-Mighty, the Most Merciful.﴾

Lūṭ's Denunciation of His People's Deeds, Their Response and Their Punishment

The Prophet of Allāh forbade them from committing evil deeds and intercourse with males, and he taught them that they should have intercourse with their wives whom Allāh had created for them. Their response was only to say:

﴿لَئِنْ لَمْ تَنْتَهِ يَا لُوطُ﴾

﴿If you cease not, O Lūṭ,﴾ meaning, 'if you do not give up what you have brought,'

﴿لَتَكُونَنَّ مِنَ الْمُتْرَجِينَ﴾

﴿verily, you will be one of those who are driven out!﴾

meaning, 'we will expel you from among us.' This is like the Āyah,

﴿فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُ مَا لَهُ لُوطُ مِنْ قَرِينِكُمْ إِنَّهُمْ أَنَاسٌ

بِطَغْنَةٍ﴾

﴿There was no other answer given by his people except that they said: "Drive out the family of Lūṭ from your city. Verily, these are men who want to be clean and pure!"﴾ (27:56).

When he saw that they would not give up their ways, and that they were persisting in their misguidance, he declared his innocence of them, saying:

﴿إِنِّي مِنَ الْقَائِلِينَ﴾

﴿I am, indeed, of those who disapprove with severe anger and

fury»

'Of those who are outraged, I do not like it and I do not accept it, and I have nothing to do with you.' Then he prayed to Allāh against them and said:

﴿رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَمَكُونُ﴾

«My Lord! Save me and my family from what they do.»

Allāh says:

﴿فَنَجَّيْنَاهُ وَأَهْلَهُ أَتَيْنَهُ بِالْأَمْرِ إِلَّا عَجُوًّا فِي الَّذِينَ

«So, We saved him and his family, all. Except an old woman among those who remained behind.»

This was his wife, who was a bad old woman. She stayed behind and was destroyed with whoever else was left. This is similar to what Allāh says about them in Sūrat Al-A'rāf and Sūrah Hūd, and in Sūrat Al-Hijr,^[1] where Allāh commanded him to take his family at night, except for his wife, and not to turn around when they heard the *Sayḥah* as it came upon his people. So they patiently obeyed the command of Allāh and persevered, and Allāh sent upon the people a punishment which struck them all, and rained upon them stones of baked clay, piled up. Allāh says:

﴿ثُمَّ دَمَرْنَا الْأَخْيَافَ وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا﴾

«Then afterward We destroyed the others. And We rained on them a rain»^[2] until Allāh's saying;

﴿وَلَهُ رَبُّكَ قُوَّةٌ عَظِيمَةٌ

«And verily, your Lord, He is indeed the All-Mighty, the Most Merciful.»

﴿كَذَّبَ أَصْحَابُ الْأَيْكَاہِ الْمُرْسَلِينَ ﴿١٦٥﴾ إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلَا تَتَّقُونَ ﴿١٦٦﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٦٧﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرًا فَإِنَّكُمْ لَسْتُمْ بِعِندَ رَبِّ الْعَالَمِينَ ﴿١٦٨﴾﴾

«176. The companions of Al-Aykah denied the Messengers.»

[1] See 7:80-81, 11:77, 15:58-76.

[2] That was a storm of stones. See the previous references for its explanation.

﴿177. When Shu'ayb said to them: "Will you not have Taqwā?"﴾

﴿178. "I am a trustworthy Messenger to you."﴾

﴿179. "So, have Taqwā of Allāh, and obey me."﴾

﴿180. "No reward do I ask of you for it; my reward is only from the Lord of Al-'Ālamīn."﴾

Shu'ayb and His Preaching to the Dwellers of Al-Aykah

The companions of Al-Aykah were the people of Madyan, according to the most correct view. The Prophet of Allāh Shu'ayb was one of them, but it does not say here, their brother Shu'ayb, because they called themselves by a name denoting their deification of *Al-Aykah*, which was a tree which they used to worship; it was said that it was a group of trees which were tangled, like trees in a thicket. For this reason, when Allāh said that the companions of *Al-Aykah* denied the Messengers, He did not say, "When their brother Shu'ayb said to them." Rather, He said:

﴿إِذْ قَالَ لَكُمْ شُعَيْبٌ﴾

﴿When Shu'ayb said to them﴾ He is not described as belonging to them because of the meaning that was inherent in the name given to them even though he was their brother by blood. Some people did not notice this point, so they thought that the dwellers of *Al-Aykah* were different from the people of Madyan, and claimed that Shu'ayb was sent to two nations; some said that he was sent to three.

﴿أَحْسَبْتُمْ أَنِّي﴾

﴿The companions of *Al-Aykah*﴾ were the people of Shu'ayb. This was the view of Ishāq bin Bishr.^[1] Someone besides Juwaybir said, "The dwellers of *Al-Aykah* and the people of Madyan are one and the same."^[2] And Allāh knows best.

Although there is another opinion that they were different nations with two identities, the correct view is that they were one nation, but they are described differently in different

[1] *Ad-Durr Al-Manthūr* 6:318

[2] *At-Ṭabari* 19:390.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٧٥

الرَّحْمَنِ الرَّحِيمِ

وَأَتَقُوا الَّذِي خَلَقَكُمْ وَالْجِبِلَّ الْأُولِينَ ﴿١٨١﴾ قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ ﴿١٨٢﴾ وَمَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا وَإِنْ نَطْنُكَ لَئِنْ أَلْكَدِيزِينَ ﴿١٨٣﴾ فَأَسْقِطْ عَلَيْنَا كِسْفًا مِّنَ السَّمَاءِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿١٨٤﴾ قَالَ رَبِّیْ أَعْلَمُ بِمَا تَعْمَلُونَ ﴿١٨٥﴾ فَخَذَهُمْ عَذَابُ یَوْمِ الطَّلَاقِ إِنَّهُ كَانَ عَذَابَ یَوْمٍ عَظِيمٍ ﴿١٨٦﴾ إِنْ فِیْ ذَٰلِكَ لَآیَةٌ وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ﴿١٨٧﴾ وَإِنَّ رَبَّكَ لَمُرَّءٍ الْعَزِیزِ الرَّحِيمِ ﴿١٨٨﴾ وَلَئِنَّكَ لَیْرَبُّ رَبِّ الْعَالَمِينَ ﴿١٨٩﴾ نَزَلَ بِهِ الرُّوحُ الْأَمِیْنُ ﴿١٩٠﴾ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿١٩١﴾ لِّبَشَرٍ لَّعَنَ عَرَفُوسُ مِیْمِینَ ﴿١٩٢﴾ وَلَئِنَّ رَبَّكَ لَیْلَیْ رَبُّ الْأَوَّلِينَ ﴿١٩٣﴾ أَوَلَمْ یَكُنْ لَهُمْ آیَةٌ أَنْ یَعْلَمَهُ عُلَمَآؤُ بَنِی إِسْرَءِیْلَ ﴿١٩٤﴾ وَلَوْ نَزَّلْنَاهُ عَلَى بَعْضِ الْأَعْجَمِینَ ﴿١٩٥﴾ فَقَرَأَهُ عَلَيْهِمْ مَا كَانُوا بِآیَاتِهِ مُؤْمِنِینَ ﴿١٩٦﴾ كَذَٰلِكَ سَلَكْنَاهُ فِی قُلُوبِ الْمُجْرِمِینَ ﴿١٩٧﴾ لَا یُؤْمِنُونَ بِهِ حَتَّىٰ یُرَوُّوا الْعَذَابَ الْأَلِیمَ ﴿١٩٨﴾ فَبِأَنفُسِهِمْ بَغْتَةً وَهُمْ لَا یَشْعُرُونَ ﴿١٩٩﴾ فَبَقُولُوا هَلْ عَنَّا مُنْظَرُونَ ﴿٢٠٠﴾ أَفَبِعَذَابِنَا یَسْتَعْجِلُونَ ﴿٢٠١﴾ أَفَرَبِّیْتِ إِنْ مَتَّعْنَاهُمْ سِنِینَ ﴿٢٠٢﴾ ثُمَّ جَاءَهُمْ مَا كَانُوا یُوعَدُونَ ﴿٢٠٣﴾

places. Shu'ayb preached to them and commanded them to be fair in their weights and measures, the same as is mentioned in the story of Madyan, which also indicates that they were the same nation.

﴿أَتَقُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُسَحَّرِينَ﴾ ﴿١٨٢﴾ وَتَوَرَّأُوا بِالْفُتُوحِ السَّعِیْمِ ﴿١٨٣﴾ وَلَا تَبْخَسُوا الْمَآسِرَ أَنْفِئَةً وَلَا تَمْنُوا فِی الْأَرْضِ سُیُورَینَ ﴿١٨٤﴾ وَأَتَقُوا الَّذِی خَلَقَكُمْ وَالْجِبِلَّ الْأُولِینَ ﴿١٨٥﴾

﴿181. "Give full measure, and cause no loss (to others).">﴾

﴿182. "And weigh with the true and straight

balance."﴾

﴿183. "And defraud not people by reducing their things, nor do evil, making corruption and mischief in the land."﴾

﴿184. "And have Taqwā of Him Who created you and the generations of the men of old."﴾

The Command to give Full Measure

Allāh commanded them to give full measure, and forbade them to give short measure. He said:

﴿أَتَقُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُسَحَّرِينَ﴾

﴿Give full measure, and cause no loss.﴾

meaning, 'when you give to people, give them full measure, and do not cause loss to them by giving them short measure,

while taking full measure when you are the ones who are taking. Give as you take, and take as you give.'

﴿وَرَبُّنَا بِالْقِسْطِ﴾

«And weigh with the true and straight balance.»

The balance is the scales.

﴿وَلَا يَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ﴾

«And defraud not people by reducing their things,»

means, do not shortchange them.

﴿وَلَا تَعْتَدُوا فِي الْأَرْضِ مُفْسِدِينَ﴾

«nor do evil, making corruption and mischief in the land.»

means, by engaging in banditry. This is like the Āyah,

﴿وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ﴾

«And sit not on every road, threatening» (7:86).

﴿وَارْتَقُوا إِلَىٰ خَلْقِكُمْ وَالْجِلَّةَ الْأُولَىٰ﴾

«And have Taqwā of Him Who created you and the generations of the men of old.»

Here he is frightening them with the punishment of Allāh Who created them and created their forefathers. This is like when Mūsā, peace be upon him, said:

﴿رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأُولَىٰ﴾

«Your Lord and the Lord of your ancient fathers!» (26:26).

Ibn 'Abbās, Mujāhid, As-Suddī, Sufyān bin 'Uyaynah and 'Abdur-Rahmān bin Zayd bin Aslam said:

﴿وَالْجِلَّةَ الْأُولَىٰ﴾

«the generations of the men of old.» means, He created the early generations. And Ibn Zayd recited:

﴿وَلَقَدْ أَضَلَّ يَنْكُرَ جِيلًا كَثِيرًا﴾

«And indeed he (Shayṭān) did lead astray a great multitude of you» (36:62).^[1]

^[1] At-Tabari 19:392.

﴿قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ ﴿١٨٥﴾ وَمَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا وَإِنْ نُنْظِقُكَ لَيَمَّ الْكَذِبِينَ ﴿١٨٦﴾ فَاسْفُطْ عَلَيْنَا كَيْفًا مِّنَ السَّمَاءِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿١٨٧﴾ قَالَ رَبِّیْ أَعْلَمُ بِمَا تَتَمَلَّوْنَ ﴿١٨٨﴾ فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابٌ یَّوْمَ الظُّلُمِ ۚ إِنَّهُمْ كَانُوا مُتْرِكًا یَّوْمَ عَظِیمٍ ﴿١٨٩﴾ إِنَّ فِي ذَٰلِكَ لَآیَةً وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ﴿١٩٠﴾ وَإِنَّ رَبَّكَ هُوَ الْعَزِیزُ الرَّحِیمُ ﴿١٩١﴾﴾

﴿185. They said: "You are only one of those bewitched!"﴾

﴿186. "You are but a human being like us and verily, we think that you are one of the liars!"﴾

﴿187. "So, cause a piece of the heaven to fall on us, if you are of the truthful!"﴾

﴿188. He said: "My Lord is the Best Knower of what you do."﴾

﴿189. But they denied him, so the torment of the Day of Shadow (a gloomy cloud) seized them. Indeed that was the torment of a Great Day.﴾

﴿190. Verily, in this is indeed a sign, yet most of them are not believers.﴾

﴿191. And verily your Lord, He is indeed the All-Mighty, the Most Merciful.﴾

The Response of Shu'ayb's People, Their Disbelief in Him and the coming of the Punishment upon Them

Allāh tells us how his people responded, and how it was like the response of Thamūd to their Messenger – for they were of like mind – when they said:

﴿إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ﴾

﴿You are only one of those bewitched!﴾ meaning, 'you are one of those who are affected by witchcraft.'

﴿وَمَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا وَإِنْ نُنْظِقُكَ لَيَمَّ الْكَذِبِينَ﴾

﴿You are but a human being like us and verily, we think that you are one of the liars!﴾

means, 'we think you are deliberately lying to us in what you say, and Allāh has not sent you to us.'

﴿فَأَنفِطْ عَلَيْنَا كَمَا مِّنَ السَّمَاءِ﴾

﴿So cause a piece of the heaven to fall on us,﴾

Aḍ-Ḍaḥḥāk said: "One side of the heavens."^[1] Qatādah said: "A piece of the heaven."^[2] As-Suddī said: "A punishment from heaven." This is like what the Quraysh said, as Allāh tells us:

﴿وَقَالُوا لَن نُّؤْمِنَ بِكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنبُوعًا﴾

﴿And they say: "We shall not believe in you, until you cause a spring to gush forth from the earth for us﴾ until:

﴿أَوْ تُسْقِطَ السَّمَاءَ كَمَا زُفَّتْ عَلَيْنَا كَيْفًا أَوْ تَأْتِيَنَا بِالْهَمِّ وَالْمِصْرِكِ قَبِيلًا﴾

﴿Or you cause the heaven to fall upon us in pieces, as you have pretended, or you bring Allāh and the angels before (us) face to face."﴾ (17:90-92)

﴿وَإِذْ قَالُوا اللَّهُمَّ إِن كَانَتْ هَذِهِ حَقًّا مَّا هُوَ إِلَّا نَحْنُ مِنَ الْغَاثِ﴾
﴿السَّمَاءِ﴾

﴿And (remember) when they said: "O Allāh! If this is indeed the truth from You, then rain down stones on us from the sky...."﴾ (8:32).

Similarly, these ignorant disbelievers said:

﴿فَأَنفِطْ عَلَيْنَا كَمَا مِّنَ السَّمَاءِ﴾

﴿So, cause a piece of the heaven to fall on us, if you are of the truthful!﴾

﴿قَالَ رَبِّيَ أَعْلَمُ بِمَا تَعْمَلُونَ﴾

﴿He said: "My Lord is the Best Knower of what you do."﴾

means, 'Allāh knows best about you, and if you deserve that, He will punish you therewith, and He will not treat you unjustly.' So this is what happened to them – as they asked for – an exact recompense. Allāh says:

﴿فَكَلْبُهُم مَّاعَدُكُمْ عَذَابٌ يَوْمَ الظُّلُمِ إِلَّا مَن كَانَ عَذَابٌ يَوْمَ عَظِيمٍ﴾

[1] Aṭ-Ṭabari 19:393.

[2] Aṭ-Ṭabari 22:485.

﴿But they denied him, so the torment of the Day of Shadow seized them. Indeed that was the torment of a Great Day.﴾

This is what they asked for, when they asked for a part of the heaven to fall upon them. Allāh made their punishment in the form of intense heat which overwhelmed them for seven days, and nothing could protect them from it. Then He sent a cloud to shade them, so they ran towards it to seek its shade from the heat. When all of them had gathered underneath it, Allāh sent sparks of fire and flames and intense heat upon them, and caused the earth to convulse beneath them, and He sent against them a mighty *Ṣayḥah* which destroyed their souls. Allāh says:

﴿إِنَّكَ كَانَ عَذَابٌ يَوْمٍ عَظِيمٍ﴾

﴿Indeed that was the torment of a Great Day.﴾

Allāh has mentioned how they were destroyed in three places in the Qur'ān, in each of which it is described in a manner which fits the context. In Sūrat Al-A'rāf He says that the earthquake seized them, and they lay (dead), prostrate in their homes.

This was because they said:

﴿لَنُخْرِجَنَّكَ بِشُعْبٍ وَالَّذِينَ آمَنُوا مَعَكَ مِن قَرْيَةٍ أَوْ نَعُودَنَّ فِي وَلَیِّنَا﴾

﴿"We shall certainly drive you out, O Shu'ayb, and those who have believed with you from our town, or else you (all) shall return to our religion."﴾ (7:88).

They had sought to scare the Prophet of Allāh and those who followed him, so they were seized by the earthquake.

In Sūrah Hūd, Allāh says:

﴿وَأَخَذَتِ الَّذِينَ ظَلَمُوا الصَّيْحَةَ﴾

﴿And Aṣ-Ṣayḥah seized the wrongdoers﴾ (11:94).

This was because they mocked the Allāh's Prophet when they said:

﴿أَسْمَلْنَاكَ يَا مُرَّةَ أَنْ تَرْكَ مَا يَعْْبُدُ آبَاؤُنَا أَوْ أَنْ نَعْمَلَ فِي أَمْوَالِنَا مَا نَشَاءُ إِنَّكَ لَأَنْتَ الْعَلِيلُ الْزَّئِيمُ﴾

﴿"Does your Ṣalāh command that we give up what our fathers used to worship, or that we give up doing what we like with

our property? Verily, you are the forbearer, right-minded!" (11:87).

They had said this in a mocking, sarcastic tone, so it was befitting that the *Ṣayḥah* should come and silence them, as Allāh says:

﴿فَأَخَذَتْهُمُ الصَّيْحَةُ﴾

﴿So Aṣ-Ṣaiḥah overtook them﴾ (15:73).

﴿وَأَخَذَتِ الَّذِينَ ظَلَمُوا الصَّيْحَةُ﴾

﴿And Aṣ-Ṣaiḥah seized the wrongdoers﴾ (11:94).

And here, they said:

﴿فَأَسْقِطْ عَلَيْنَا كِسْفًا مِّنَ السَّمَاءِ﴾

﴿So, cause a piece of the heaven to fall on us,﴾

in a stubborn and obstinate manner. So, it was fitting that something they never thought would happen should befall them:

﴿فَأَخَذَهُمُ عَذَابُ يَوْمِ الظُّلُمِۥ إِنَّهُ كَانَ عَذَابٌ يَّوْمٍ عَظِيمٍ﴾

﴿so the torment of the Day of Shadow seized them. Indeed that was the torment of a Great Day.﴾

Muḥammad bin Jarīr narrated from Yazīd Al-Bāhili: "I asked Ibn 'Abbās about this *Āyah*:

﴿فَأَخَذَهُمُ عَذَابُ يَوْمِ الظُّلُمِۥ﴾

﴿so the torment of the Day of Shadow seized them.﴾

He said: 'Allāh sent upon them thunder and intense heat, and it terrified them [so they entered their houses and it pursued them to the innermost parts of their houses and terrified them further], and they ran fleeing from their houses into the fields. Then Allāh sent upon them clouds which shaded them from the sun, and they found it cool and pleasant, so they called out to one another until they had all gathered beneath the cloud, then Allāh sent fire upon them.' Ibn 'Abbās said, 'That was the torment of the Day of Shadow, indeed that was the torment of a Great Day.'"¹¹

﴿إِنَّ فِي ذَٰلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ﴾ ذَٰلِكَ لَھَرُ الْعَمَیْرِ الرَّجِیْمِ ﴿١١﴾

¹¹ At-Ṭabari 19:394.

﴿Verily, in this is an Āyah, yet most of them are not believers. And verily, your Lord, He is truly, the All-Mighty, the Most Merciful.﴾ (26:8-9)

meaning, He is All-Mighty in His punishment of the disbelievers, and Most Merciful towards His believing servants.

﴿وَلَقَدْ أَنْزَلْنَا رَبِّيَ الْتَالِيَيْنِ ﴿٨٩﴾ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿٩٠﴾ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿٩١﴾ بِلسَانٍ عَرَبِيٍّ مُبِينٍ ﴿٩٢﴾﴾

﴿192. And truly, this is a revelation from the Lord of all that exists,﴾

﴿193. Which the trustworthy Rūḥ (Jibrīl) has brought down.﴾

﴿194. Upon your heart that you may be (one) of the warners,﴾

﴿195. In the plain Arabic language.﴾

The Qur'ān was revealed by Allāh

Here Allāh tells us about the Book which He revealed to His servant and Messenger Muḥammad ﷺ.

﴿وَلَقَدْ﴾

﴿And truly, this﴾ refers to the Qur'ān, which at the beginning of the Sūrah was described as

﴿وَمَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنَ الرَّحْمَنِ مُنذِرٍ﴾

﴿and never comes there unto them a Reminder as a recent revelation from the Most Gracious...﴾ (26:5).

﴿لَقَدْ أَنْزَلْنَا رَبِّيَ الْتَالِيَيْنِ﴾

﴿is a revelation from the Lord of Al-'Ālamīn.﴾

means, Allāh has sent it down to you and revealed it to you.

﴿نَزَلَ بِهِ الرُّوحُ الْأَمِينُ﴾

﴿Which the trustworthy Rūḥ has brought down.﴾

This refers to Jibrīl, peace be upon him. This was the view of more than one of the Salaf: Ibn 'Abbās, Muḥammad bin Ka'b, Qatādah, 'Aṭīyyah Al-'Awfī, As-Suddī, Aḍ-Ḍaḥḥāk, Az-Zuhri and Ibn Jurayj.^[1] This is an issue concerning which there is

^[1] Aṭ-Ṭabari 19:396.

no dispute. Az-Zuhri said, "This is like the *Āyah*:

﴿قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ﴾

﴿Say: "Whoever is an enemy to Jibril – for indeed he has brought it down to your heart by Allāh's permission, confirming what came before it..."﴾ (2:97).

﴿عَلَى قَلْبِكَ﴾

﴿Upon your heart﴾ 'O Muḥammad, free from any contamination, with nothing added or taken away.'

﴿تَكُونُ مِنَ النَّذِيرِينَ﴾

﴿that you may be of the warners,﴾ means, 'so that you may warn people with it of the punishment of Allāh for those who go against it and disbelieve in it, and so that you may give glad tidings with it to the believers who follow it.'

﴿بِلسَانٍ عَرَبِيٍّ مُبِينٍ﴾

﴿In the plain Arabic language.﴾ meaning, 'this Qur'ān which We have revealed to you, We have revealed in perfect and eloquent Arabic, so that it may be quite clear, leaving no room for excuses and establishing clear proof, showing the straight path.'

﴿وَلَهُ نَزِلَ رَبِّي الْأَوَّلِينَ﴾ أَوْزَرَ بَنِي قَوْمٍ عَلَيْهِمْ أَنْ يَعْلَمُوا بِمَا نَزَّلَ عَلَيْهِمْ مِنْ رَحْمَةِ رَبِّهِمْ

بَعْضُ الْأَعْجَمِينَ فَقَرَأَهُ عَلَيْهِمْ مَا كَانُوا بِهِ مُتَعِدِّينَ

196. And verily, it is in the Zubur of the former people.﴾

197. Is it not a sign to them that the learned scholars of the Children of Israel knew it?﴾

198. And if We had revealed it unto any of the non-Arabs,﴾

199. And he had recited it unto them, they would not have believed in it.﴾

The Qur'ān was mentioned in the Previous Scriptures

Allāh says: this Qur'ān was mentioned and referred to in the previous Scriptures that were left behind by their Prophets who foretold it in ancient times and more recently. Allāh took a covenant from them that they would follow it, and the last of them stood and addressed his people with the good news of

Aḥmad:

﴿وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ بَنُو إِسْرَءِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ الْكُتُبِ وَبَشِيرًا
رَسُولًا بِمَا مَعَدِّيَ أَنْفُسُكُمْ أَفَتُخَذُونَ﴾

﴿And (remember) when 'Isā, son of Maryam, said: "O Children of Israel! I am the Messenger of Allāh unto you, confirming the Tawrah before me, and giving glad tidings of a Messenger to come after me, whose name shall be Aḥmad.﴾
(61:6)

Zubur here refers to Books; Zubur is the plural of Az-Zabūr, which is also the name used to refer to the Book given to Dāwūd. Allāh says:

﴿وَكُلُّ شَيْءٍ قَعُودُهُ فِي الزُّبُرِ﴾

﴿And everything they have done is noted in the Az-Zubur.﴾
(54:52),

meaning, it is recorded against them in the books of the angels. Then Allāh says:

﴿أَوَلَمْ يَكُنْ لَمْ عَلِيمًا لَّنْ يَسْمَعُوا قَوْلَ بَنِي إِسْرَءِيلَ﴾

﴿Is it not a sign to them that the learned scholars of the Children of Israel knew it?﴾

meaning, is it not sufficient witness to the truth for them that the scholars of the Children of Israel found this Qur'ān mentioned in the Scriptures which they study? The meaning is: the fair-minded among them admitted that the attributes of Muḥammad ﷺ and his mission and his Ummah were mentioned in their Books, as was stated by those among them who believed, such as 'Abdullāh bin Salām, Salmān Al-Farisi and others who met the Prophet ﷺ.

Allāh said:

﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ﴾

﴿Those who follow the Messenger, the Prophet who can neither read nor write ...﴾ (7:157)

The Intense Disbelief of Quraysh

Then Allāh tells us how intense the disbelief of Quraysh was, and how stubbornly they resisted the Qur'ān. If this Book with

مَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَسْتَعْبُونَ ﴿٢٧٦﴾ وَمَا أَهْلَكَنَا مِنْ قَرِيْبٍ إِلَّا لَمَّا مَنَیْرُوْنَ ﴿٢٧٧﴾ وَكَرِیْمًا كُنَّا عَلَیْلَیْمِیْنَ ﴿٢٧٨﴾ وَمَا تَرَكْتُ بِهِ الشَّیْطَیْنِ ﴿٢٧٩﴾ وَمَا يَبْغِیْ لَهُمْ وَمَا يَسْتَطِیْعُوْنَ ﴿٢٨٠﴾ إِنَّا نَهْمُرُ عَنْ السَّمْعِ لَمَعَزُوْلُوْنَ ﴿٢٨١﴾ فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَكُوْرُ مِنَ الْمُعَذِّبِیْنَ ﴿٢٨٢﴾ وَأَنذِرْ عَشِیْرَتَكَ الْأَقْرَبِیْنَ ﴿٢٨٣﴾ وَخَفِیْضَ جَنَاحِكَ لِمَنِ أَتَعَصَّكَ مِنَ الْمُؤْمِنِیْنَ ﴿٢٨٤﴾ فَإِنْ عَصَوْكَ فَقُلْ إِنِّی بَرِیءٌ مِّمَّا تَعْمَلُوْنَ ﴿٢٨٥﴾ وَتَوَكَّلْ عَلَى الْعَرْشِ الرَّحِیْمِ ﴿٢٨٦﴾ الَّذِی یَرْبِكُ حِیْنَ تَقُوْمُ ﴿٢٨٧﴾ وَتَقْلُبُكَ فِی السَّجْدِیْنَ ﴿٢٨٨﴾ إِنَّهُ هُوَ السَّمِیْعُ الْعَلِیْمُ ﴿٢٨٩﴾ هَلْ أَتَيْتُكُمْ عَلَىٰ مَن تَنَزَّلَ الشَّیْطَیْنُ ﴿٢٩٠﴾ تَنَزَّلَ عَلَىٰ كُلِّ أَفَّاكٍ أَثِیْمٍ ﴿٢٩١﴾ یُلْقُوْنَ السَّمْعَ وَأَكْثُرُهُمْ كَذِبُوْنَ ﴿٢٩٢﴾ وَالشَّعْرَاءُ یَتَّبِعُهُمُ الْفَاوْنُ ﴿٢٩٣﴾ أَلَزَّرْنَا لَهُمْ فِی كُلِّ وَادٍ یَهْمُیُوْنَ ﴿٢٩٤﴾ وَأَنَّهُمْ یَقُولُوْنَ مَا لَا یَفْعَلُوْنَ ﴿٢٩٥﴾ إِلَّا الَّذِیْنَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِیْرًا وَانصَبُوا مِنْ بَعْدِ مَا ظَلَمُوا وَسِیْعَةً لِلَّذِیْنَ ظَلَمُوا أَمَّا مُنْقَلَبُ بَنِیْلُیُوْنَ ﴿٢٩٦﴾

سُوْرَةُ النَّازِعَاتِ

all its eloquence had been revealed to a non-Arab who did not know one word of Arabic, they still would not have believed in him. Allāh says:

﴿وَلَوْ نَزَّلْنَاهُ عَلَىٰ بَعْضِ الْأَعْجَمِیْنَ ﴿٢٧٦﴾ فَقَرَأَهُ عَلَيْهِمْ مَا كَانُوا بِهٖ مُّؤْمِنِیْنَ ﴿٢٧٧﴾﴾

«And if We had revealed it unto any of the non-Arabs, And he had recited it unto them, they would not have believed in it.»

And Allāh says:

﴿وَلَوْ فَتَحْنَا عَلَيْهِم بَابًا مِّنَ السَّمَآءِ فَقَلَّوْا فِیْهِ یَعْرَجُوْنَ ﴿٢٧٨﴾ لَقَالُوا إِنَّا شِیْكْرٌ مُّصَنَعٌ ﴿٢٧٩﴾﴾

«And even if We

opened to them a gate from the heaven and they were to keep on ascending thereto. They would surely say: "Our eyes have been dazzled..."» (15:14-15)

﴿وَلَوْ أَنَّا زَلَّجْنَا إِلَهُمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الزُّوْرُ ﴿٦١١﴾﴾

«And even if We had sent down unto them angels, and the dead had spoken unto them...» (6:111)

﴿إِنَّ الَّذِیْنَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا یُؤْمِنُوْنَ ﴿٩٦﴾﴾

«Truly, those, against whom the Word of your Lord has been justified, will not believe.» (10:96)

﴿كَذَٰلِكَ سَلَكْنَاهُ فِی قُلُوْبِ النَّجْمِیْنَ ﴿٩٧﴾ لَا یُؤْمِنُوْنَ بِهٖ حَتَّىٰ یُرَوُّوا الْعَذَابَ الْأَلِیْمَ ﴿٩٨﴾ فَاِذَا هُمْ بِسُلٰكِنِهٖ ﴿٩٩﴾ یَقُولُوْا مَلَّ عَلَیْنَا سُلٰكِنُكَ ﴿١٠٠﴾ اِیْعٰلٰكُنَا یَسْتَعِیْلُنَا ﴿١٠١﴾﴾

أَكْرَبَتْ إِن تَنْتَهَرُ مِنْهُمْ ﴿٢٠٠﴾ قَدْ جَاءَهُمْ نَأْيُكَ أَلَمْ يَكُنْ لَهُمْ آيَاتُكَ أَنْ يَرْجِعُوا ﴿٢٠١﴾ وَنَا أَعْلَنَّا مِنْ قَبْلِهِمُ الْقِسْفَةَ لَيَأْخُذَنَّهُمْ نَارٌ مِّنْ لَّدُنَّا يَوْمَ تَبْتُلُوهُمْ ﴿٢٠٢﴾ وَنَا أَعْلَنَّا مِنْ قَبْلِهِمُ الْقِسْفَةَ لَيَأْخُذَنَّهُمْ نَارٌ مِّنْ لَّدُنَّا يَوْمَ تَبْتُلُوهُمْ ﴿٢٠٣﴾

﴿200. Thus have We caused it to enter the hearts of the criminals.﴾

﴿201. They will not believe in it until they see the painful torment.﴾

﴿202. It shall come to them of a sudden, while they perceive it not.﴾

﴿203. Then they will say: "Can we be respited?"﴾

﴿204. Would they then wish for Our torment to be hastened on?﴾

﴿205. Think, if We do let them enjoy for years,﴾

﴿206. And afterwards comes to them that which they had been promised.﴾

﴿207. All that with which they used to enjoy shall not avail them.﴾

﴿208. And never did We destroy a township but it had its warners﴾

﴿209. By way of reminder, and We have never been unjust.﴾

The Deniers will never believe until They see the Torment

Allāh says: 'thus We caused denial, disbelief, rejection and stubbornness to enter the hearts of the sinners.'

﴿لَا يُؤْمِنُونَ بِهِ﴾

﴿They will not believe in it﴾, i.e., the truth,

﴿حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ﴾

﴿until they see the painful torment.﴾ means, when their excuses will be of no avail, and the curse will be upon them, and theirs will be an evil abode.

﴿فَلَيَأْخُذَنَّهُمْ نَارٌ﴾

﴿It shall come to them of a sudden,﴾ means, the punishment of Allāh will come upon them suddenly,

﴿وَمَنْ لَا يَشْكُرْكَ ۖ بَئِثًا مِمَّنْ مَقُولٌ ۚ﴾

«while they perceive it not. Then they will say: "Can we be respited?"»

means, when they see the punishment, then they will wish they had a little more time so that they can obey Allāh – or so they claim. This is like the *Āyah*:

﴿وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ﴾

«And warn mankind of the Day when the torment will come unto them» until:

﴿مَا لَكُمْ مِنْ زَوَالٍ﴾

«that you would not leave» (14:44).

When every sinner and evildoer sees his punishment, he will feel intense regret. Such was the case of Fir'awn, when Mūsā prayed against him:

﴿رَبَّنَا إِنَّكَ مَلِكٌ مُزْجِرٌ وَمَلَأَ رِبْعَهُ وَأَمْرُهُ فِي الدُّنْيَا﴾

«Our Lord! "You have indeed bestowed on Fir'awn and his chiefs splendor and wealth in the life of this world» until:

﴿قَالَ قَدْ أُجِيبَ دَعْوَتُكُمَا﴾

«(Allāh) said: "Verily, the invocation of you both is accepted."» (10:88-89).

This supplication had an effect on Fir'awn: he did not believe until he saw the painful torment:

﴿حَتَّىٰ إِذَا أَصْبَحَ الْقَوْمَ الْآخَرُ قَالَ مَا أَتَىٰ أَهْلَ الْبَيْتِ إِلَّا الْيَقِينُ ۖ مَا أَتَىٰ بِهِ إِلَّا الْيَقِينُ ۖ﴾

«till when drowning overtook him, he said: "I believe that none has the right to be worshipped but He in Whom the Children of Israel believe."» until:

﴿وَكُنْتُمْ مِنَ الْغَافِلِينَ﴾

«and you were one of the mischief-makers» (10:90-91).

And Allāh says:

﴿فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَنَحْنُ﴾

«so when they saw Our punishment, they said: "We believe in

Allāh Alone...') (40:84-85).

﴿أَفَعِدَّائِيَ يَسْتَعْجِلُونَ﴾

«Would they then wish for Our torment to be hastened on?»

This is a denunciation and a threat, because they used to say to the Messenger, by way of denial, thinking it unlikely ever to happen:

﴿أَتَيْنَا بِعَذَابٍ أَقْبَرِ﴾

«Bring Allāh's torment upon us» (29:29). This is as Allāh said:

﴿وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ﴾

«And they ask you to hasten on the torment...» (29:53-55).

Then Allāh says:

﴿أَفَرَأَيْتَ إِنْ مَتَّعْنَاهُمْ سِنِينَ ﴿٢٠٠﴾ ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ ﴿٢٠١﴾ مَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَسْتَعْجِلُونَ ﴿٢٠٢﴾﴾

«Think, if We do let them enjoy for years, and afterwards comes to them that which they had been promised, all that with which they used to enjoy shall not avail them.»

meaning, 'even if We delay the matter and give them respite for a short while or for a long time, then the punishment of Allāh comes upon them, what good will their life of luxury do them then?'

﴿كَانَتْ يَوْمَ يَوْمِهِمْ أَنْ يَنْصُرُوا مِنْ دُونِ اللَّهِ إِلَّا عِتَّةٌ أَوْ حُكْمٌ﴾

«The Day they see it, (it will be) as if they had not tarried (in this world) except an afternoon or a morning» (79:46).

And Allāh says:

﴿يَوْمَ أُحْصُوا يَوْمَ يُسْأَلُ أَلْفُ سَنَةٍ وَمَا هُوَ بِمُرْتَهَبَةٍ. مِنَ الْعَذَابِ أَنْ يُسْأَلَ﴾

«Everyone of them wishes that he could be given a life of a thousand years. But the grant of such life will not save him even a little from punishment» (2:96).

﴿وَمَا يَنْصُرُهُ مِنْ شَيْءٍ إِنَّهُ رُوِيَ﴾

«And what will his wealth avail him when he goes down?» (92:11)

Allāh says here:

﴿مَا لَفَىٰ عَنْهُمْ مَا كَانُوا يَمْشُونَ﴾

﴿All that with which they used to enjoy shall not avail them.﴾

According to an authentic *Hadīth*:

يُؤْتَىٰ بِالْكَافِرِ فَيَغْمَسُ فِي النَّارِ غَمَسَةً ثُمَّ يُقَالُ لَهُ: هَلْ رَأَيْتَ خَيْرًا قَطُّ؟ هَلْ رَأَيْتَ نَعِيمًا قَطُّ؟ فَيَقُولُ: لَا وَاللَّهِ يَا رَبِّ، وَيُؤْتَىٰ بِأَشَدِّ النَّاسِ بُرْسًا كَانَ فِي الدُّنْيَا، فَيُضْبَعُ فِي الْجَنَّةِ صَبْعَةً، ثُمَّ يُقَالُ لَهُ: هَلْ رَأَيْتَ بُرْسًا قَطُّ؟ فَيَقُولُ: لَا وَاللَّهِ يَا رَبِّ،

«The disbelievers will be brought and once dipped into the Fire, then it will be said to him: "Did you ever see anything good? Did you ever see anything good?" He will say, "No, O Lord!" Then the most miserable person who ever lived on earth will be brought, and he will be put in Paradise for a brief spell, then it will be said to him, "Did you ever see anything bad?" He will say, "No, O Lord."»

meaning: as if nothing ever happened.⁽¹⁾

Then Allāh tells us of His justice towards His creation, in that He does not destroy any nation until after He has left them with no excuse, by warning them, sending Messengers to them and establishing proof against them. He says:

﴿وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا لَمَّا نُنْذِرُهَا ۚ وَكَرِهَٰنَا حَتَّىٰ أَتَيْنَاهُم بِالْبَيِّنَاتِ﴾

﴿And never did We destroy a township but it had its warners by way of reminder, and We have never been unjust.﴾

This is like the *Āyāt*:

﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا﴾

﴿And We never punish until We have sent a Messenger﴾
(17:15).

﴿وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَىٰ حَتَّىٰ يَبْعَثَ فِي أُمِّهَا رَسُولًا يَتْلُو عَلَيْهِمْ آيَاتِنَا﴾

﴿And never will your Lord destroy the towns until He sends to their mother town a Messenger reciting to them Our *Āyāt*.﴾
until;

[1] Aḥmad 3 :203. Muslim recorded a similar narration, no. 2807.

﴿وَأَهْلُهَا ظَالِمُونَ﴾

﴿the people thereof are wrongdoers﴾ (28:59).

﴿وَمَا تَزَالُ بِالشَّيَاطِينِ ۖ وَمَا يَبْقَىٰ لَهُمْ وَلَا يَنْصِفُونَ ۚ إِنَّهُمْ عَنِ السَّبْعِ لَعَزَّزُونَ﴾

﴿210. And it is not the Shayāṭīn (devils) who have brought it down.﴾

﴿211. Neither would it suit them nor are they able.﴾

﴿212. Verily, they have been removed far from hearing it.﴾

The Qur'ān was brought down by Jibrīl, not Shayṭān

Allāh tells us about His Book, which falsehood cannot approach from before or behind it, sent down by the All-Wise, Worthy of all praise. He states that it has been brought down by the trustworthy Rūḥ (i.e., Jibrīl) who is helped by Allāh,

﴿وَمَا تَزَالُ بِالشَّيَاطِينِ ۖ﴾

﴿And it is not the Shayāṭīn who have brought it down.﴾

Then He tells us that it could not be the case for three reasons that the Shayāṭīn brought it down. One is that it would not suit them, i.e., they have no desire to do so and they do not want to, because their nature is to corrupt and misguide people, but this contains words enjoining what is right and forbidding what is evil, and light, guidance and mighty proofs. There is a big difference between this and the Shayāṭīn, Allāh says:

﴿وَمَا يَنْبَغِي لَهُمْ﴾

﴿Neither would it suit them﴾

﴿وَمَا يَنْصِفُونَ﴾

﴿nor are they able.﴾ meaning, even if they wanted to, they could not do it. Allāh says:

﴿لَوْ أَنزَلْنَاهُ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ﴾

﴿Had We sent down this Qur'ān on a mountain, you would surely have seen it humbling itself and rent asunder by the fear

of Allāh ﴿59:21﴾.

Then Allāh explains that even if they wanted to and were able to bear it and convey it, they still would not be able to achieve that, because they were prevented from hearing the Qur'ān when it was brought down, for the heavens were filled with guardians and shooting stars at the time when the Qur'ān was being revealed to the Messenger of Allāh ﷺ, so none of the Shayāṭīn could hear even one letter of it, lest there be any confusion in the matter. This is a part of Allāh's mercy towards His servants, protection of His Laws, and support for His Book and His Messenger ﷺ. Allāh says:

﴿إِنَّهُمْ عَنِ السَّمْعِ لَمْعَزُولُونَ﴾

﴿Verily, they have been removed far from hearing it.﴾

This is like what Allāh tells us about the Jinn:

﴿وَأَنَّا لَكُنَّا أَنْشَاءَ فَوَجَدْنَاهَا مُلِئَتْ حَرَسًا شَدِيدًا وَشُهُبًا ۖ وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقْعِدًا
لِّلنَّارِ ۖ فَمَنْ بَشِعْجَ الْآنَ يَجِدْ لَهُ مِنْهَا مَرَصِدًا﴾

﴿And we have sought to reach the heaven; but found it filled with stern guards and flaming fires. And verily, we used to sit there in stations, to (steal) a hearing, but any who listens now will find a flaming fire watching him in ambush.﴾ until;

﴿أَمْ أَرَأَيْتَ إِنْ دُفِعَ رُحْمٌ رُّشْدًا﴾

﴿or whether their Lord intends for them a right path﴾ [72:8-10].

﴿وَمَا تَلْعَبْ مَعَ أَهْلِهَا ۖ لَمَّا فَتَكَرَّتِ مِنَ الْعَدِيِّينَ ۚ وَانْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ۖ وَخُفِيفُ
جَنَاحِكَ ۖ لِمَنِ الْهَيْكَلُ مِنَ الْمُؤْمِنِينَ ۚ إِنَّ عَصْرَكَ قَدْ لِيَ بَرِيءٌ ۖ إِنَّمَا تَسْلُونَ ۖ وَتَوَكَّلْ عَلَى
الْمُرِيرِ ۚ الْغَيْبِ ۚ الَّذِي يَرَىٰكَ بَيْنَ نَفْسٍ ۖ وَتَقْبَلُكَ فِي السَّجْدِينَ ۚ إِنَّهُمْ قَوْمُ النَّارِ
الْمُتَّبِعُونَ﴾

﴿213. So, invoke not with Allāh another god lest you should be among those who receive punishment.﴾

﴿214. And warn your tribe of near kindred.﴾

﴿215. And be kind and humble to the believers who follow you.﴾

﴿216. Then if they disobey you, say: "I am innocent of what

you do."»

﴿217. And put your trust in the All-Mighty, the Most Merciful.﴾

﴿218. Who sees you when you stand up.﴾

﴿219. And your movements among those who fall prostrate.﴾

﴿220. Verily, He, only He, is the All-Hearer, the All-Knower.﴾

The Command to warn His Tribe of near Kindred

Here Allāh commands (His Prophet ﷺ) to worship Him alone, with no partner or associate, and tells him that whoever associates others in worship with Him, He will punish them. Then Allāh commands His Messenger ﷺ to warn his tribe of near kindred, i.e., those who were most closely related to him, and to tell them that nothing could save any of them except for faith in Allāh. Allāh also commanded him to be kind and gentle with the believing servants of Allāh who followed him, and to disown those who disobeyed him, no matter who they were. Allāh said:

﴿إِنْ عَصَاكَ فَلْإِي رَبِّهِ إِنَّمَا تَقُولُ﴾

«Then if they disobey you, say: "I am innocent of what you do."»

This specific warning does not contradict the general warning; indeed it is a part of it, as Allāh says elsewhere:

﴿لِيُنْذِرَ قَوْمًا مَّا أُنْذِرَ آبَاءَهُمْ فَهُمْ غَافِلُونَ﴾

«In order that you may warn a people whose forefathers were not warned, so they are heedless.» (36:6),

﴿لِيُنْذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا﴾

«that you may warn the Mother of the Towns and all around it» (42:7),

﴿وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُجْعَلُوا لِيَ رَبِّهِمْ﴾

«And warn therewith those who fear that they will be gathered before their Lord» (6:51),

﴿لِيُنْذِرَ بِهِ الْمُتَّقِينَ وَلِيَذُرَّ قَوْمًا لَّهَا﴾

«that you may give glad tidings to those who have Taqwā, and warn with it the most quarrelsome people.» (19:97),

﴿لَا تُذِرْكُم بِهِ دَنًا يَنْتَعِشُ﴾

«that I may therewith warn you and whomsoever it may reach» (6:19), and

﴿وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ﴾

«but those of the sects that reject it, the Fire will be their promised meeting place» (11:17).

According to *Ṣaḥīḥ Muslim*, [the Prophet ﷺ said:]

«وَالَّذِي نَفْسِي بِيَدِهِ، لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَمِ يَهُودِيٍّ وَلَا نَصْرَانِيٍّ، ثُمَّ لَا يُؤْمِنُ بِي إِلَّا دَخَلَ النَّارَ»

«By the One in Whose Hand is my soul, no one from these nations – Jewish or Christian – hears of me then does not believe in me, but he will enter Hell.»^[1]

Many *Hadīths* have been narrated concerning the revelation of this *Āyah*, some of which we will quote below:

Imām Aḥmad, may Allāh have mercy on him, recorded that Ibn 'Abbās, may Allāh be pleased with him, said: "When Allāh revealed the *Āyah*,

﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾

«And warn your tribe of near kindred.», the Prophet ﷺ went to Aş-Şafā', climbed up and called out,

«يَا صَاحِبَاءُ»

«O people!»

The people gathered around him, some coming of their own accord and others sending people on their behalf to find out what was happening. The Messenger of Allāh ﷺ said:

«يَا بَنِي عَبْدِ الْمُطَّلِبِ، يَا بَنِي فِهْرٍ، يَا بَنِي لُؤَيٍّ، أَرَأَيْتُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ خَيْلًا يَسْتَجِ هَذَا الْجَبَلُ تُرِيدُ أَنْ تُغَيِّرَ عَلَيْكُمْ صَدَقَتُومِي؟»

[1] Muslim 1:134.

«O Bani 'Abd Al-Muṭṭalib, O Bani Fihir, O Bani Lu'ayy! What do you think, if I told you that there was a cavalry at the foot of this mountain coming to attack you - would you believe me?»

They said, "Yes." He said:

﴿فَإِنِّي نَذِيرٌ لَّكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ﴾

«Then I warn you of a great punishment that is close at hand.»

Abu Lahab said, "May you perish for the rest of the day! You only called us to tell us this?" Then Allāh revealed:

﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ۝﴾

«Perish the two hands of Abū Lahab and perish he!» [111:1]^[1]

This was also recorded by Al-Bukhārī, Muslim, At-Tirmidhi and An-Nasā'ī.^[2]

Imām Aḥmad recorded that 'Ā'ishah, may Allāh be pleased with her said: "When the Āyah:

﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾

«And warn your tribe of near kindred» was revealed, the Messenger of Allāh ﷺ stood up and said:

«يَا فَاطِمَةُ ابْنَةُ مُحَمَّدٍ، يَا صَفِيَّةُ ابْنَةُ عَبْدِ الْمُطَّلِبِ، يَا بَنِي عَبْدِ الْمُطَّلِبِ، لَا أَمْلِكُ لَكُمْ مِنْ اللَّهِ شَيْئًا سَلُونِي مِنْ مَالِي مَا نِشْتُمْ»

«O Fātimah daughter of Muḥammad, O Safiyyah daughter of 'Abd Al-Muṭṭalib, O Bani 'Abd Al-Muṭṭalib, I cannot help you before Allāh. Ask me for whatever you want of my wealth.»^[3]

This was recorded by Muslim.^[4]

Imām Aḥmad recorded that Qabīisah bin Mukhāriq and Zuhayr bin 'Amr said: "When the Āyah:

﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾

^[1] Aḥmad 1:307.

^[2] Faṭḥ Al-Bārī 8:206, Muslim 1:193, Tuḥfat Al-Aḥwadhī 9:296, An-Nasā'ī in Al-Kubrā 6:526.

^[3] Aḥmad 6:187.

^[4] Muslim 1:192.

﴿And warn your tribe of near kindred.﴾ was revealed, the Messenger of Allāh ﷺ climbed on top of a rock on the side of a mountain and started to call out:

«يَا بَنِي عَبْدِ مَنَافٍ، إِنَّمَا أَنَا نَذِيرٌ، وَإِنَّمَا مَثَلِي وَمَثَلُكُمْ كَرَجُلٍ رَأَى الْعَدُوَّ فَذَهَبَ
يَرْبُأُ أَهْلَهُ يَخْشَى أَنْ يَسْبِقُوهُ، فَجَعَلَ يَنَادِي وَيَهْتِفُ: يَا صَبَاحَاهُ»

«O Bani 'Abd Manāf, I am indeed a warner, and the parable of me and you is that of a man who sees the enemy so he goes to save his family, fearing that the enemy may reach them before he does.» And he started to call out, «O people!»^[1] It was also recorded by Muslim and An-Nasā'ī.^[2]

Allāh's saying:

﴿وَوَكَّلْ عَلَى الْمَعِزِّ الرَّحِيمِ﴾

﴿And put your trust in the All-Mighty, the Most Merciful,﴾ means, 'in all your affairs, for He is your Helper, Protector and Supporter, and He is the One Who will cause you to prevail and will make your word supreme.'

﴿الَّذِي يَرِيكَ يَوْمَ تَقُومُ﴾

﴿Who sees you when you stand up.﴾ means, He is taking care of you. This is like the Āyah,

﴿وَأَصْبِرْ لِمَا رَزَاكَ رَبُّكَ فَإِنَّكَ بِأَعْيُنِنَا﴾

﴿So wait patiently for the decision of your Lord, for verily, you are under Our Eyes﴾ (52:48)

Ibn 'Abbās said that the Āyah,

﴿الَّذِي يَرِيكَ يَوْمَ تَقُومُ﴾

﴿Who sees you when you stand up.﴾

means, "To pray."^[3] 'Ikrimah said: "He sees him when he stands and bows and prostrates."^[4] Al-Ḥasan said:

﴿الَّذِي يَرِيكَ يَوْمَ تَقُومُ﴾

[1] Aḥmad 5:60.

[2] Muslim 1:193, An-Nasā'ī in Al-Kubrā 6:423.

[3] Al-Qurṭubī 13:144.

[4] At-Ṭabarī 19:412.

﴿Who sees you when you stand up.﴾ "When you pray alone."

Ad-Dahhāk said:

﴿الَّذِي يَرْنٰكَ حِيْنَ تَقُومُ ۝۲۸﴾

﴿Who sees you when you stand up.﴾ "When you are lying in bed and when you are sitting."^[1]

Qatādah said:

﴿الَّذِي يَرْنٰكَ﴾

﴿Who sees you﴾ "When you are standing, when you are sitting, and in all other situations."^[2]

﴿وَنَقْلُكَ فِي السَّجْدِ ۝۲۹﴾

﴿And your movements among those who fall prostrate.﴾ Qatādah said:

﴿الَّذِي يَرْنٰكَ حِيْنَ تَقُومُ ۝۲۸ وَنَقْلُكَ فِي السَّجْدِ ۝۲۹﴾

﴿Who sees you when you stand up. And your movements among those who fall prostrate.﴾

"When you pray, He sees you when you pray alone and when you pray in congregation."^[3] This was also the view of Tkrimah, 'Atā' Al-Khurāsāni and Al-Ḥasan Al-Baṣri.^[4]

﴿إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ﴾

﴿Verily, He, only He, is the All-Hearer, the All-Knower.﴾

He hears all that His servants say and He knows all their movements, as He says:

﴿وَمَا تَكُونُ فِي شَأٍۭ وَمَا تَقُولُوا مِن فُرْقَانٍ وَلَا تَعْلَمُونَ مِن عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُبَيِّنُونَ بَيِّنَةً﴾

﴿Neither you do any deed nor recite any portion of the Qur'ān, nor you do any deed, but We are Witness thereof, when you are doing it﴾ (10:61).

[1] Ad-Durr Al-Manthūr 6:330.

[2] 'Abdur-Razzāq 3:77.

[3] Ad-Durr Al-Manthūr 6:331.

[4] Aṭ-Ṭabari 19:413.

﴿هَلْ أُنَبِّئُكُمْ عَلَىٰ مَن نَّزَّلَ الْوَحْيُ﴾ ﴿٢٢١﴾ نَزَّلَ عَلَىٰ كُلِّ أَثِمٍ ﴿٢٢٢﴾ يُلْقُونَ السَّيْفَ وَأَخَذَتُهُمْ كَذِبٌ ﴿٢٢٣﴾ وَالشُّعْرَاءُ يَقْتُلُوهُمْ بِمَا هُمْ فِي حُكْلٍ يَوْمَ يُبْعَثُونَ ﴿٢٢٤﴾ وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ﴿٢٢٥﴾ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَذِكْرٍ كَبِيرٍ ﴿٢٢٦﴾ وَأَنصَرُوا بَيْنَ بَدَلٍ مَا ظَلَمُوا وَسِعَعُوا لِلَّذِينَ ظَلَمُوا أَن يَسْقُطَ بِغَيْرِهِمْ ﴿٢٢٧﴾

- ﴿221. Shall I inform you upon whom the Shayāṭīn descend?﴾
 ﴿222. They descend on every lying, sinful person (Athīm).﴾
 ﴿223. Who gives ear, and most of them are liars.﴾
 ﴿224. As for the poets, the astray follow them,﴾
 ﴿225. See you not that they speak about every subject in their poetry?﴾
 ﴿226. And that they say what they do not do.﴾
 ﴿227. Except those who believe and do righteous deeds, and remember Allāh much and vindicate themselves after they have been wronged. And those who do wrong will come to know by what overturning they will be overturned.﴾

Refutation of the Fabrications of the Idolators

Here Allāh addresses those idolators who claimed that what was brought by the Messenger ﷺ was not the truth but was merely something that he had made up by himself, or that it came to him in visions from the Jinn. Allāh stated that His Messenger was above their claims and fabrications, and that what he had brought did indeed come from Allāh, and that it was a revelation and inspiration, brought down by a noble, trustworthy and mighty angel. It did not come from the Shayāṭīn, because they have no desire for anything like this Noble Qur'ān – they descend upon those who are like them, the lying fortune-tellers. Allāh says:

﴿هَلْ أُنَبِّئُكُمْ﴾

﴿Shall I inform you﴾ meaning, shall I tell you,

﴿عَلَىٰ مَن نَّزَّلَ الْوَحْيُ﴾ ﴿٢٢١﴾ نَزَّلَ عَلَىٰ كُلِّ أَثِمٍ ﴿٢٢٢﴾

﴿upon whom the Shayāṭīn descend? They descend on every lying, sinful person (Athīm)﴾

meaning, one whose speech is lies and fabrication.

﴿أَثِيمٌ﴾

﴿Athīm﴾ means, whose deeds are immoral. This is the person upon whom the *Shayāṭīn* descend, fortune-tellers and other sinful liars. The *Shayāṭīn* are also sinful liars.

﴿يُلْقُونَ السَّمْعَ﴾

﴿Who gives ear,﴾ means, they try to overhear what is said in the heavens, and they try to hear something of the Unseen, then they add to it a hundred lies and tell it to their human comrades, who then tell it to others. Then the people believe everything they say because they were right about the one thing which was heard from the heavens. This was stated in an authentic *Ḥadīth* recorded by Al-Bukhārī from 'Ā'ishah, may Allāh be pleased with her, who said, "The people asked the Prophet ﷺ about fortune-tellers, and he said:

«إِنَّهُمْ لَيْسُوا بِشَيْءٍ»

«They are nothing.»

They said: "O Messenger of Allāh, they say things that come true." The Prophet ﷺ said:

«بَلَّكَ الْكَلِمَةُ مِنَ الْحَقِّ يَخْطِفُهَا الْجِنِّي فَيَقْرُؤُهَا فِي أُذُنِ وَلِيِّهِ كَقَرْقَرَةِ الدَّجَاجِ،
فَيَخْلُطُونَ مَعَهَا أَكْثَرَ مِنْ مِائَةِ كَذِبَةٍ»

«That is a word of truth which the Jinn snatches, then he gabbles it like the clucking of a chicken into the ear of his friend, but he mixes it with more than one hundred lies.»^[1]

Al-Bukhārī also recorded that Abu Hurayrah said, "The Prophet ﷺ said:

«إِذَا قَضَى اللَّهُ الْأَمْرَ فِي السَّمَاءِ ضَرَبَتْ الْمَلَائِكَةُ بِأَجْنِحَتِهَا خُضْمَانًا لِقَوْلِهِ، كَانَتْهَا سَلِيلَةً عَلَى صَفْوَانٍ، فَإِذَا فَرَّغَ عَنْ قُلُوبِهِمْ قَالُوا: مَاذَا قَالَ رَبُّكُمْ؟ قَالُوا [لِلَّذِي قَالَ]: الْحَقُّ، وَهُوَ الْعَلِيُّ الْكَبِيرُ، فَيَسْمَعُهَا مُسْتَرْفِعُو السَّمْعِ، وَمُسْتَرْفِعُو السَّمْعِ هَكَذَا بَعْضُهُمْ فَوْقَ بَعْضٍ - وَصَفَ سُفْيَانُ بِيَدِهِ، فَحَرَفَهَا وَبَدَّدَ بَيْنَ أَصَابِعِهِ - فَيَسْمَعُ

^[1] *Fath Al-Bāri* 13:545.

الْكَلِمَةُ يُلْقِيهَا إِلَى مَنْ تَحْتَهُ، ثُمَّ يُلْقِيهَا الْآخَرُ إِلَى مَنْ تَحْتَهُ، حَتَّى يُلْقِيَهَا عَلَى لِسَانِ السَّاحِرِ أَوْ الْكَاهِنِ، فَرُبَّمَا أَدْرَكَهُ الشَّهَابُ قَبْلَ أَنْ يُلْقِيَهَا، وَرُبَّمَا أَلْقَاهَا قَبْلَ أَنْ يَدْرِكَهُ، فَيَكْذِبُ مَعَهَا مِائَةَ كَذْبَةٍ، يُقَالُ: أَلَيْسَ قَدْ قَالَ لَنَا يَوْمَ كَذَا وَكَذَا: كَذَا وَكَذَا؟ فَيُصَدِّقُ بِتِلْكَ الْكَلِمَةِ الَّتِي سَمِعْتَ مِنَ السَّمَاءِ»

«When Allāh decrees a matter in heaven, the angels beat their wings in submission to His decree, a chain beating on a rock. And when the fear in their hearts subsides, they say: "What is it that your Lord has said?" They say: "The truth. And He is the Most High, the Most Great." Then when the Jinn who are listening out, one above the other – and Sufyān illustrated this with a gesture, holding his hand vertically with his fingers outspread – when they hear this, they throw it down from one to another, until it is passed to the fortune-teller or soothsayer. The shooting star may strike the Jinn before he passes it on, or he may pass it on before he is struck, and he adds to it one hundred lies, thus it is said: "Did he not tell us that on such and such a day, such and such would happen?" So they believe him because of that one thing which was heard from the heavens.»

This was recorded by Al-Bukhārī.^[1]

Al-Bukhārī recorded from 'Ā'ishah, may Allāh be pleased with her, that the Prophet ﷺ said:

«إِنَّ الْمَلَائِكَةَ تَحْدُثُ فِي السَّمَاءِ - وَالْعَنَانِ - الْقَنَامَ - بِالْأَمْرِ [يَكُونُ] فِي الْأَرْضِ، فَتَسْمَعُ الشَّيَاطِينُ الْكَلِمَةَ، فَتَقْرُهَا فِي أُذُنِ الْكَاهِنِ كَمَا تَقْرُ الْقَارُورَةُ، فَيَرِدُونَ مَعَهَا مِائَةَ كَذْبَةٍ»

«The angels speak in the clouds about some matter on earth, and the Shayāṭīn overhear what they say, so they tell it to the fortune-teller, gurgling into his ear like (a liquid poured) from a glass bottle, and he adds to it one hundred lies.»^[2]

Refutation of the Claim that the Prophet ﷺ was a Poet

﴿وَالشَّعْرَاءُ يَتَّبِعُهُمُ الْفَأْوَنُ﴾

[1] Fath Al-Bārī 8 :398.

[2] Al-Bukhārī no. 3288

﴿As for the poets, the astray ones follow them.﴾

'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās that this means: "The disbelievers follow the misguided among mankind and the Jinn."^[1] This was also the view of Mujāhid, 'Abdur-Rahmān bin Zayd bin Aslam, and others.^[2] Ikrimah said, "Two poets would ridicule one another in verse, with one group of people supporting one and another group supporting the other. Hence Allāh revealed the Āyah,

﴿وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ﴾

﴿As for the poets, the erring ones follow them.﴾^[3]

﴿أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ﴾

﴿See you not that they speak about every subject in their poetry?﴾

'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās that this means: "They indulge in every kind of nonsense."^[4] Aḍ-Ḍaḥḥāk reported that Ibn 'Abbās said, "They engage in every kind of verbal art."^[5] This was also the view of Mujāhid and others.^[6]

﴿وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ﴾

﴿And that they say what they do not do.﴾

Al-'Awfi reported that Ibn 'Abbās said that at the time of the Messenger of Allāh ﷺ, two men, one from among the Anṣār and one from another tribe, were ridiculing one another in verse, and each one of them was supported by a group of his own people, who were the foolish ones, and Allāh said:

﴿وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ﴾ أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ ﴿وَأَنَّهُمْ يَقُولُونَ مَا لَا

﴿يَفْعَلُونَ﴾

﴿As for the poets, the erring ones follow them. See you not that they speak about every subject in their poetry? And that they

[1] Aṭ-Ṭabari 19:416.

[2] Aṭ-Ṭabari 19:415 416.

[3] Ad-Durr Al-Manthūr 6:323.

[4] Aṭ-Ṭabari 19:418.

[5] Ad-Durr Al-Manthūr 6:334.

[6] Aṭ-Ṭabari 19:417.

say what they do not do.﴾^[1]

What is meant here is that the Messenger ﷺ, to whom this Qur'ān was revealed, was not a soothsayer or a poet, because his situation was quite obviously different to theirs, as Allāh says:

﴿وَمَا عَلَّمْنَاهُ الْغَيْثَ وَمَا يَلْقَىٰ لَهُ الْإِنشَاءَ إِلَّا ذِكْرٌ وَمَنْ مُّبِينٌ﴾

﴿And We have not taught him poetry, nor is it suitable for him. This is only a Reminder and a plain Qur'ān.﴾ (36:69),

﴿إِنَّمَا يَقُولُ رَسُولٌ كَرِيمٌ ۖ وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُؤْمِنُونَ ۚ وَلَا بِقَوْلِ كَاهِنٍ قَلِيلًا مَّا تَذَكَّرُونَ ۚ تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ﴾

﴿That this is verily, the word of an honored Messenger. It is not the word of a poet, little is that you believe! Nor is it the word of a soothsayer, little is that you remember! This is the Revelation sent down from the Lord of all that exists.﴾ (69:40-43)

The Exception of the Poets of Islām

﴿إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾

﴿Except those who believe and do righteous deeds,﴾

Muḥammad bin Ishāq narrated from Yazīd bin 'Abdullāh bin Qusayt, that Abu Al-Ḥasan Sālim Al-Barrād, the freed servant of Tamīm Ad-Dāri said: "When the Āyah -

﴿وَالشَّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ﴾

﴿As for the poets, the erring ones follow them.﴾

was revealed, Hassān bin Thābit, 'Abdullāh bin Rawāḥah and Ka'b bin Mālik came to the Messenger of Allāh ﷺ, weeping, and said: "Allāh knew when He revealed this Āyah that we are poets. The Prophet ﷺ recited to them the Āyah,

﴿إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾

﴿Except those who believe and do righteous deeds,﴾ and said:

«أَنْتُمْ»

^[1] Al-Ṭabarī 19:416.

«(This means) you.»

﴿وَذَكِّرْهُ بِاللَّهِ كَثِيرًا﴾

«and remember Allāh much». He said:

«أَنْتُمْ»

«(This means) you.»

﴿وَأَنْتَصِرُوا مِنْ بَدِّ مَا ظَلَمْتُمْ﴾

«and vindicate themselves after they have been wronged.» He said:

«أَنْتُمْ»

«(This means) you.»

This was recorded by Ibn Abi Ḥatīm and Ibn Jarīr from the narration of Ibn Ishāq.^[1]

But this Sūrah was revealed in Makkah, so how could the reason for its revelation be the poets of the Anṣār? This is something worth thinking about. The reports that have been narrated about this are all *Mursal* and cannot be relied on. And Allāh knows best. But this exception could include the poets of the Anṣār and others. It even includes those poets of the *Jāhiliyyah* who indulged in condemning Islām and its followers, then repented and turned to Allāh, and gave up what they used to do and started to do righteous deeds and remember Allāh much, to make up for the bad things that they had previously said, for good deeds wipe out bad deeds. So they praised Islām and its followers in order to make up for their insults, as [the poet] 'Abdullāh bin Az-Zab'ari said when he became Muslim:

“O Messenger of Allāh, indeed my tongue will try to make up for things it said when I was bad – When I went along with the *Shayṭān* during the years of misguidance, and whoever inclines towards his way is in a state of loss.”

Similarly, Abu Sufyān bin Al-Ḥārith bin 'Abd Al-Muṭṭalib was one of the most hostile people towards the Prophet ﷺ, even though he was his cousin, and he was the one who used to

^[1] Aṭ-Ṭabari 19:420. This is not authentic as the author mentions below. There is a narration from Ibn 'Abbās mentioning the exception. It is recorded by Abu Dāwud no. 5016.

mock him the most. But when he became Muslim, there was no one more beloved to him than the Messenger of Allāh ﷺ. He began to praise the Messenger of Allāh ﷺ where he had mocked him, and take him as a close friend where he had regarded him as an enemy.

﴿وَأَنْصَرُوا مِنْ بَعْدِ مَا ظَلَمُوا﴾

«and vindicate themselves after they have been wronged.»

Ibn 'Abbās said, "They responded in kind to the disbelievers who used to ridicule the believers in verse."^[1] This was also the view of Mujāhid, Qatādah and several others.^[2] It was also recorded in the *Ṣaḥīḥ* that the Messenger of Allāh ﷺ said to Hassān:

«امْجُهِمُ»

«Ridicule them in verse.» Or he said:

«مَا جِئْتُمْ وَجِبْرِيلَ مَعَكُمْ»

«Ridicule them in verse, and Jibrīl is with you.»^[3]

Imām Aḥmad recorded that Ka'b bin Mālik said to the Prophet ﷺ, "Allāh has revealed what He revealed about the poets. The Messenger of Allāh ﷺ said:

«إِنَّ الْمُؤْمِنَ يُجَاهِدُ بِسَيْفِهِ وَلِسَانِهِ، وَالَّذِي نَفْسِي بِيَدِهِ! لَتَكُنَّ مَا تَرْمُونَهُمْ بِهِ نَضْعُ النَّبْلِ»

«The believer wages Jihād with his sword and with his tongue, By the One in Whose Hand is my soul, it is as if you are attacking them with arrows.»^[4]

﴿وَيَسْأَلُ الَّذِينَ ظَلَمُوا أَى مَقْلَبٍ يَنْقُضُونَ﴾

«And those who do wrong will come to know by what overturning they will be overturned.»

This is like the *Āyah*,

﴿يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعَذَرَتُهُمْ﴾

[1] Aṭ-Ṭabari 19:420.

[2] Aṭ-Ṭabari 19:419-420.

[3] *Faṭḥ Al-Bārī* 6:351.

[4] Aḥmad 6:387.

«The Day when their excuses will be of no profit to wrongdoers» (40:52).

According to the Ṣaḥīḥ, the Messenger of Allāh ﷺ said:

«إِيَّاكُمْ وَالظُّلْمَ، فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ»

«Beware of wrongdoing, for wrongdoing will be darkness on the Day of Resurrection.»^[1]

Qatādah bin Di'āmah said concerning the Āyah –

«وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ»

«And those who do wrong will come to know by what overturning they will be overturned.»

this refers to the poets and others.

This is the end of the Tafsīr Sūrat Ash-Shu'arā'. Praise be to Allāh, Lord of the worlds.

^[1] Aḥmad 2:106.

The Tafsīr of Sūrat An-Naml (Chapter - 27)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٣٧٧

سُورَةُ النَّمْلِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طَسَنَ تِلْكَ آيَاتُ الْقُرْآنِ وَكِتَابٍ مُبِينٍ ① هُدًى وَبُشْرَى
لِلْمُؤْمِنِينَ ② الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ
بِالْآخِرَةِ هُمْ يُوقِنُونَ ③ إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ زَيَّنَّا لَهُمْ
أَعْمَالَهُمْ فَهُمْ يَعْمَهُونَ ④ أُولَئِكَ الَّذِينَ لَهُمْ سُوءُ الْعَذَابِ
وَهُمْ فِي الْآخِرَةِ هُمْ الْآخَسِرُونَ ⑤ وَلِلَّهِ تَلْقَى الْقُرْآنُ مِنَ
لَدُنْ حَكِيمٍ عَلِيمٍ ⑥ إِذْ قَالَ مُوسَى لِأَهْلِهِ إِنِّي آنَسْتُ مَا كُنْتُ أَتَى
مِنْهَا بِخَبْرٍ أَوْ أَمْرٍ يَكْمُلُ بِشَيْءٍ فَبَسَّ أَعْمَلَكُمْ فَصَلُّوا ⑦ فَلَمَّا
جَاءَ هَاشِمِيُّ أَنْ يَبْرُكَ مِنْ فِي النَّارِ وَمَنْ حَوْلَهَا وَسُبْحَانَ اللَّهِ رَبِّ
الْعَالَمِينَ ⑧ يَمْوَسَّى إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ ⑨ وَأَلْقِ عَصَاكَ
فَلَمَّا رَأَاهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْمِرًا وَلَّى يُعْقِبُ يَمْوَسَّى لَا تَخَفْ
إِنِّي لَا يَخَافُ لَدَى الرَّسُولِ ⑩ إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَلْ حُسْبًا بَعْدَ
سُورٍ فَإِنِّي عَفُودٌ رَجِيمٌ ⑪ وَأَنْجِلْ يَدَكَ فِي جَيْبِكَ تَخْرُجْ يَضَاءً
مِنْ غَيْرِ سُورٍ فِي زَيْنٍ وَأَنْسِبْ إِلَى فِرْعَوْنَ وَقَوْمِهِ فَاتَّبِعْنَاهُمْ كَأَوْفَرِ قَائِمِينَ ⑫
فَلَمَّا جَاءَهُمْ أَنِ انْشَبُوا مَصِيرَةً قَالُوا هَذَا سِحْرٌ مُبِينٌ ⑬

طَسَنَ تِلْكَ آيَاتُ الْقُرْآنِ وَكِتَابٍ مُبِينٍ ① هُدًى وَبُشْرَى
لِلْمُؤْمِنِينَ ② الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ
بِالْآخِرَةِ هُمْ يُوقِنُونَ ③ إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ زَيَّنَّا لَهُمْ
أَعْمَالَهُمْ فَهُمْ يَعْمَهُونَ ④ أُولَئِكَ الَّذِينَ لَهُمْ سُوءُ الْعَذَابِ
وَهُمْ فِي الْآخِرَةِ هُمْ الْآخَسِرُونَ ⑤ وَلِلَّهِ تَلْقَى الْقُرْآنُ مِنَ
لَدُنْ حَكِيمٍ عَلِيمٍ ⑥ إِذْ قَالَ مُوسَى لِأَهْلِهِ إِنِّي آنَسْتُ مَا كُنْتُ أَتَى
مِنْهَا بِخَبْرٍ أَوْ أَمْرٍ يَكْمُلُ بِشَيْءٍ فَبَسَّ أَعْمَلَكُمْ فَصَلُّوا ⑦ فَلَمَّا
جَاءَ هَاشِمِيُّ أَنْ يَبْرُكَ مِنْ فِي النَّارِ وَمَنْ حَوْلَهَا وَسُبْحَانَ اللَّهِ رَبِّ
الْعَالَمِينَ ⑧ يَمْوَسَّى إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ ⑨ وَأَلْقِ عَصَاكَ
فَلَمَّا رَأَاهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْمِرًا وَلَّى يُعْقِبُ يَمْوَسَّى لَا تَخَفْ
إِنِّي لَا يَخَافُ لَدَى الرَّسُولِ ⑩ إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَلْ حُسْبًا بَعْدَ
سُورٍ فَإِنِّي عَفُودٌ رَجِيمٌ ⑪ وَأَنْجِلْ يَدَكَ فِي جَيْبِكَ تَخْرُجْ يَضَاءً
مِنْ غَيْرِ سُورٍ فِي زَيْنٍ وَأَنْسِبْ إِلَى فِرْعَوْنَ وَقَوْمِهِ فَاتَّبِعْنَاهُمْ كَأَوْفَرِ قَائِمِينَ ⑫
فَلَمَّا جَاءَهُمْ أَنِ انْشَبُوا مَصِيرَةً قَالُوا هَذَا سِحْرٌ مُبِينٌ ⑬

①. Ta Sīn. These are the Āyāt of the Qur'ān, and (it is) a Book (that is) clear. ➤

②. A guide and glad tidings for the believers. ➤

③. Those who perform the Ṣalāh and give the Zakāh and they believe with certainty in the Hereafter. ➤

④. Verily, those who believe not in the Hereafter, We have made their deeds fair seeming to them, so that they wander about blindly. ➤

﴿5. They are those for whom there will be an evil torment. And in the Hereafter they will be the greatest losers.﴾

﴿6. And verily, you are being taught the Qur'ān from One, All-Wise, All-Knowing.﴾

The Qur'ān is Guidance and Glad Tidings for the Believers, a Warning to the Disbelievers, and it is from Allāh

In (the comments on) *Sūrat Al-Baqarah*, we discussed the letters which appear at the beginning of some *Sūrah*s.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا هَذِهِ آيَاتُ الْقُرْآنِ وَكِتَابٌ مُبِينٌ﴾

﴿These are the Āyāt of the Qur'ān, and (it is) a Book (that is) clear.﴾

It is plain and evident.

﴿هُدًى وَبُشْرَى لِلْمُؤْمِنِينَ﴾

﴿A guide and glad tidings for the believers.﴾

meaning, guidance and good news may be attained from the Qur'ān for those who believe in it, follow it and put it into practice. They establish obligatory prayers, pay *Zakāh* and believe with certain faith in the Hereafter, the resurrection after death, reward and punishment for all deeds, good and bad, and Paradise and Hell. This is like the Āyāt:

﴿قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَبُشْرَىٰ وَالَّذِينَ لَا يَرْجُونَ فِي آثَانِهِمْ وَقُرْ﴾

﴿Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears..."﴾ (41:44).

﴿إِنْ يَشَاءُ يُخَفِّضْهُ وَيُخَذِّعْهُ ۚ وَمَا أَتَىٰ لَنَا﴾

﴿that you may give glad tidings to those who have Taqwā, and warn with it the Ludd (most quarrelsome) people﴾ (19:97).

Allāh says here:

﴿إِنَّ الَّذِينَ لَا يَرْجُونَ بِالْآخِرَةِ﴾

﴿Verily, those who believe not in the Hereafter,﴾

meaning, those who deny it and think that it will never happen,

﴿زَرَقْنَا لَهُمُ الْغُتَاتِمْ لَهُمْ بِمَا يَكْفُرُونَ﴾

«We have made their deeds fair seeming to them, so that they wander about blindly.»

means, 'We have made what they are doing seem good to them, and We have left them to continue in their misguidance, so they are lost and confused.' This is their recompense for their disbelief in the Hereafter, as Allāh says:

﴿وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ، أَوَّلَ مَرَّةٍ﴾

«And We shall turn their hearts and their eyes away, as they refused to believe therein for the first time» (6:110).

﴿أُولَئِكَ الَّذِينَ لَهُمْ سُوءُ الْعَذَابِ﴾

«They are those for whom there will be an evil torment.»
in this world and the Hereafter.

﴿وَهُمْ فِي الْآخِرَةِ هُمُ الْخَاسِرُونَ﴾

«And in the Hereafter they will be the greatest losers.»

means, no one but they, among all the people who will be gathered, will lose their souls and their wealth.

﴿وَلَقَدْ نُنْفِى الْقُرْآنَ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ﴾

«And verily, you are being taught the Qur'ān from One, All-Wise, All-Knowing.»

﴿وَإِنَّكَ﴾

«And verily, you» O Muḥammad. Qatādah said:

﴿لُنْفِى﴾

«are being taught» "Are receiving."

﴿الْقُرْآنَ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ﴾

«the Qur'ān from One, All-Wise, All-Knowing.»

from One Who is Wise in His commands and prohibitions, and Who knows all things, major and minor. Whatever He says is absolute Truth, and His rulings are entirely fair and just, as Allāh says:

﴿10. "And throw down your stick!" But when he saw it moving as if it were a snake, he turned in flight, and did not look back. (It was said:) "O Mūsā! Fear not: verily, the Messengers fear not in front of Me."﴾

﴿11. "Except him who has done wrong and afterwards has changed evil for good; then surely, I am Oft-Forgiving, Most Merciful."﴾

﴿12. "And put your hand into opening of your garment, it will come forth white without hurt. (These are) among the nine signs (you will take) to Fir'aun and his people. Verily, they are a people who are rebellious."﴾

﴿13. But when Our Āyāt came to them, clear to see, they said: "This is a manifest magic."﴾

﴿14. And they belied them wrongfully and arrogantly, though they themselves were convinced thereof. So, see what was the end of the mischief-makers.﴾

The Story of Mūsā and the End of Fir'aun

Here Allāh tells His Messenger Muḥammad ﷺ about what happened to Mūsā, peace be upon him, how Allāh chose him, spoke with him and gave him mighty, dazzling signs and overwhelming proof, and sent him to Fir'aun and his people, but they denied the proof, disbelieved in him and arrogantly refused to follow him. Allāh says:

﴿إِذْ قَالَ مُوسَىٰ لَأَهْلِيهِ﴾

﴿when Mūsā said to his household﴾,

meaning, remember when Mūsā was traveling with his family and lost his way. This was at night, in the dark. Mūsā had seen a fire beside the mountain, i.e., he had noticed a fire burning brightly, and said,

﴿لَأَهْلِيهِ إِنِّي آنَسْتُ نَارًا مِنَّا يَكُونُ نَبَأٌ وَخَبَرٌ﴾

﴿to his household: "Verily, I have seen a fire; I will bring you from there some information..."﴾ meaning, 'about the way we should take.'

﴿أَوَّاعِكُمْ فِي ذَٰلِكُمْ فَمَن تَبَوَّأَ مَقَامًا مِّنْهُمْ فَسْطَلَتْ﴾

﴿or I will bring you a burning ember, that you may warm yourselves.﴾

meaning, so that they could keep warm. And it was as he said: "He came back with great news, and a great light." Allāh says:

﴿فَلَمَّا جَاءَهُمْ نُورٌ أَن بُرِّدَ مَنْ فِي النَّارِ وَرَنَ حَوْلَهَا﴾

﴿But when he came to it, he was called: "Blessed is whosoever is in the fire, and whosoever is round about it!"﴾

meaning, when he came to it, he saw a great and terrifying sight: the fire was burning in a green bush, and the fire was burning ever brighter while the bush was growing ever more green and beautiful. Then he raised his head, and saw that its light was connected to the clouds of the sky. Ibn 'Abbās and others said, "It was not a fire, rather it was shining light." According to one report narrated from Ibn 'Abbās, it was the Light of the Lord of the worlds.^[1] Mūsā stood amazed by what he was seeing, and

﴿نُورٌ أَن بُرِّدَ مَنْ فِي النَّارِ﴾

﴿he was called: "Blessed is whosoever is in the fire..."﴾

Ibn 'Abbās said, "This means, Holy is (whosoever is in the fire)."^[2]

﴿وَمَنْ حَوْلَهَا﴾

﴿and whosoever is round about it﴾ means, of the angels. This was the view of Ibn 'Abbās, 'Ikrimah, Sa'īd bin Jubayr, Al-Ḥasan and Qatādah.^[3]

﴿وَمَنْ حَوْلَهَا﴾

﴿And glorified be Allāh, the Lord of all that exists﴾,

Who does whatever He wills and there is nothing like Him among His creation. Nothing He has made can encompass Him, and He is the Exalted, the Almighty, Who is utterly

[1] Aṭ-Ṭabari 19:428.

[2] Aṭ-Ṭabari 19:428.

[3] Aṭ-Ṭabari 19:429, Al-Muḥarrar Al-Wajīz 4:250, Ad-Durr Al-Manthūr 6:341

unlike all that He has created. Heaven and earth cannot contain Him, but He is the One, the Self-Sufficient Master, Who is far above any comparison with His creation.

﴿يَسْمِعُ إِذْهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ﴾

◀O Mūsā! Verily, it is I, Allāh, the All-Mighty, the All-Wise.▶

Allāh told him that the One Who was addressing him was his Lord Allāh, the All-Mighty, Who has subjugated and subdued all things, the One Who is Wise in all His words and deeds. Then He commanded him to throw down the stick that was in his hand, so that He might show him clear proof that He is the One Who is able to do all things, whatever He wills. When Mūsā threw that stick down, it changed into the form of a huge and terrifying snake, moving quickly despite its size. Allāh says:

﴿فَلَمَّا رَأَاهَا ظَنَّرَ أَنَّهُ جَاءٌ﴾

◀But when he saw it moving as if it were a Jānn (snake).▶

Jānn refers to a type of snake that is the fastest-moving and most agile. When Mūsā saw that with his own eyes,

﴿وَلَمْ يَتَوَكَّلْ عَلَىٰ مُدْبِرٍ وَلَا يَمُوتُ﴾

◀he turned in flight, and did not look back.▶

meaning, he did not turn around, because he was so afraid. Allāh's saying:

﴿يَتَوَكَّلُونَ لَا تَخَفْ إِنَّكَ لَا يَخَافُ لَدَىٰ الرَّسُولِ﴾

◀O Mūsā! Fear not: verily, the Messengers fear not in front of Me.▶

means, 'do not be afraid of what you see, for I want to choose you as a Messenger and make you a great Prophet.'

﴿إِلَّا مَن ظَنَرَ ثُمَّ بَدَّلَ حُسْنًا بَعْدَ سُوءٍ فَإِنِّي غَفُورٌ رَّحِيمٌ﴾

◀Except him who has done wrong and afterwards has changed evil for good; then surely, I am Oft-Forgiving, Most Merciful.▶

This is an exception of the exclusionary type. This is good news for mankind, for whoever does an evil deed then gives it

up and repents and turns to Allāh, Allāh will accept his repentance, as He says:

﴿وَلِيّ لَّنَا لِمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ﴾

«And verily, I am indeed forgiving to him who repents, believes and does righteous good deeds, and then Ahtadā.^[1]» (20:82)

﴿وَمَن يَفْعَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ﴾

«And whoever does evil or wrongs himself...» (4:110).

And there are many other Āyāt which say the same.

﴿وَأَنزِلْ يَدَكَ فِي جَيْبِكَ تَخَرُّجَ يَدَاكَ بِيَضَءٍ مِّنْ غَيْرِ سُوْرَةٍ﴾

«And put your hand into the opening of your garment, it will come forth white without hurt.»

This is another sign, further brilliant proof of the ability of Allāh to do whatever He wills. It is also confirmation of the truth of the one to whom the miracle was given. Allāh commanded him to put his hand into the opening of his garment, and when he put his hand in and took it out again, it came out white and shining as if it were a piece of the moon or a flash of dazzling lightning.

﴿فِي نِجَمَيْنِ﴾

«among the nine signs» means, 'these are two of the nine signs which you will be supported with and which will serve as proof for you.'

﴿إِنَّ فِرْعَوْنَ وَفِرْعَوْنَ إِتَمَّ كَاوًا قَوْمًا نَّفِيْرِينَ﴾

«to Fir'aun and his people. Verily, they are a people who are rebellious.»

These were the nine signs of which Allāh said:

﴿وَلَقَدْ مَّاٰنَا مُوسَىٰ نِسْعَ مَائِيْمٍ يَّبِيْنَاتٍ﴾

«And indeed We gave Mūsā nine clear signs» (17:101) – as we have stated there.^[2]

﴿فَلَمَّا جَاءَتْهُمْ مَّاٰنَا مُوسَىٰ﴾

^[1] Meaning, he is guided. See the Tafsir of Sūrah ʿa Ha (20:82).

^[2] See volume nine, the Tafsir of Sūrat Al-Isrā (17:101)

«But when Our Āyāt came to them, clear to see,», i.e., clear and obvious,

﴿قَالُوا هَذَا سِحْرٌ مُّبِينٌ﴾

«they said: "This is a manifest magic".»

They wanted to oppose it with their own magic, but they were defeated and were returned disgraced.

﴿وَجَعَلُوا بَيْنَهُمْ﴾

«And they belied them» means, verbally,

﴿وَأَنفَقْتُمْ أَنفُسَكُمْ﴾

«though they themselves were convinced thereof.»

means, they knew deep down that this was truth from Allāh, but they denied it and were stubborn and arrogant.

﴿ظَنُّوا وَعُلُوًّا﴾

«wrongfully and arrogantly» means, wronging themselves because this was the despicable manner to which they were accustomed, and they were arrogant because they were too proud to follow the truth. Allāh said:

﴿فَنَظُنُّكَ كَافًّا مِّمَّنْ خَلَقْنَا الْعَنَادِينَ﴾

«So, see what was the end of the mischief-makers.»

meaning, 'see, O Muḥammad, what were the consequences of their actions when Allāh destroyed them and drowned every last one of them in a single morning.'

The point of this story is: beware, 'O you who disbelieve in Muḥammad and deny the Message that he has brought from his Lord, lest the same thing that befell them befall you also.' But what is worse, is that Muḥammad ﷺ is nobler and greater than Mūsā, and his proof is stronger than that of Mūsā, for the signs that Allāh has given him are combined with his presence and his character, in addition to the fact that previous Prophets foretold his coming and took a covenant from the people that they would follow him if they should see him, may the best of blessings and peace from his Lord be upon him.

﴿وَلَقَدْ آتَيْنَا دَاوُدَ وَسُلَيْمَانَ عَلَمًا وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَى كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ﴾

وَبَرَكْتَ سُلَيْمَانَ دَاوُدَ وَقَالَ يَتَابِعُهَا آتَانُ غُلَانَا سَلَطَ الطَّيْرَ وَأَوْتِنَا مِنْ كُلِّ شَيْءٍ إِنَّ هَذَا هُوَ
 الْفَضْلُ الْمُبِينُ ﴿١٥﴾ وَحُورٌ لِسُلَيْمَانَ جُودُومٌ مِنَ الْجِنِّ وَالْإِنْسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ ﴿١٦﴾ حَتَّى إِذَا
 أَتَوْا عَلَى وَادِ الْقَوْمِ قَالَ ثَلَاثَةٌ يَتَابِعُهَا آتَانُ أَذْعَلُوا مَسْكِكُمْ لَا يَحْطِئُكُمْ سُلَيْمَانُ وَجُودُومُ
 وَهُمْ لَا يَشْعُرُونَ ﴿١٧﴾ فَتَبَسَّ سُلَيْمَانُ مِنْ قَوْلِهَا وَقَالَ رَبِّ ارْزُقْنِي أَنْ أَشْكُرَ بِفَضْلِكَ إِلَهِي
 أَنْتَ عَلَى كُلِّ شَيْءٍ رَاقِبٌ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ
 الْغَالِبِينَ ﴿١٨﴾

﴿15. And indeed We gave knowledge to Dāwūd and Sulaymān, and they both said: "All praise be to Allāh, Who has preferred us above many of His believing servants!"﴾

﴿16. And Sulaymān inherited from Dāwūd. He said: "O mankind! We have been taught the language of birds, and we have been given from everything. This, verily, is an evident grace."﴾

﴿17. And there were gathered before Sulaymān his hosts of jinn and men, and birds, and they all were set in battle order (marching forward).﴾

﴿18. Till, when they came to the valley of the ants, one of the ants said: "O ants! Enter your dwellings, lest Sulaymān and his armies should crush you, while they perceive not."﴾

﴿19. So he (Sulaymān) smiled, amused at her speech and said: "My Lord! Grant me the power and ability that I may be grateful for Your favors which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your mercy among Your righteous servants."﴾

Dāwūd and Sulaymān (peace be upon them), the organization of Sulaymān's Troops and His passage through the Valley of the Ants

Here Allāh tells us about the great blessings and favors which He bestowed upon two of His servants and Prophets, Dāwūd (David) and his son Sulaymān (Solomon), peace be upon them both, and how they enjoyed happiness in this world and the Hereafter, power and authority in this world, and the position of being Prophets and Messengers. Allāh says:

﴿وَلَقَدْ آتَيْنَا دَاوُدَ رُسُلَيْنَا عَلَمًا وَقَالَا لَنُعْزِّدَنَّكَ إِلَهُ الَّذِي فَضَّلْنَا عَلَى كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ﴾

«And indeed We gave knowledge to Dāwud and Sulaymān, and they both said: "All the praises and thanks be to Allāh, Who has preferred us above many of His believing servants!"»

﴿وَرَبِّكَ سُبُّحٌ تَعَالَى﴾

«And Sulaymān inherited from Dāwud.» means, in kingship and prophethood. What is meant here is not wealth, because if that were the case, Sulaymān would not have been singled out from among the sons of Dāwud, as Dāwud had one hundred wives. Rather what is meant is the inheritance of kingship and prophethood, for the wealth of the Prophets cannot be inherited, as the Messenger of Allāh ﷺ said:

«لَنُحْثَرُ مَنَاصِرَ الْأَنْبِيَاءِ لَا نُورَثُ، مَا تَرَكَنَاهُ فَهُوَ صَدَقَةٌ»

«We Prophets cannot be inherited from; whatever we leave behind is charity.»^[1]

And Sulaymān said:

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَا مَنَظِقَ الطَّيْرِ وَأَوْعَيْنَا مِن كُلِّ شَيْءٍ﴾

«O mankind! We have been taught the language of birds, and we have been given from everything.»

Here Sulaymān was speaking of the blessings that Allāh bestowed upon him, by giving him complete authority and power, whereby mankind, the Jinn and the birds were subjugated to him. He also knew the language of the birds and animals, which is something that had never been given to any other human being – as far as we know from what Allāh and His Messenger ﷺ told us. Allāh enabled Sulaymān to understand what the birds said to one another as they flew through the air, and what the different kinds of animals said. Sulaymān said:

﴿إِنَّا خَلَقْنَا مَنَظِقَ الطَّيْرِ وَأَوْعَيْنَا مِن كُلِّ شَيْءٍ﴾

[1] Tuhfat Al-Aḥwadhī 5:234. Similar was recorded by Al-Bukhārī no. 6727.

«We have been taught the language of birds, and we have been given from everything.»

i.e., all things that a king needs.

﴿إِنَّ هَذَا كَرَّمَ الْفَضْلَ الْبَرَّ﴾

«This, verily, is an evident grace.» means, 'this is clearly the blessings of Allāh upon us.'

﴿وَحِينَئِذٍ جُئِئْتُمْ مِنْ جَنُودٍ مِنْ الْجِنِّ وَالْإِنْسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ﴾

«And there were gathered before Sulaymān his hosts of Jinn and men, and birds, and they all were set in battle order.»

means, all of Sulaymān's troops of Jinn, men and birds were gathered together, and he rode with them in a display of might and glory, with people marching behind him, followed by the Jinn, and the birds flying above his head. When it was hot, they would shade him with their wings.

﴿فَهُمْ يُوزَعُونَ﴾

«and they all were set in battle order.»

The first and the last of them were brought together, so that none of them would step out of place. Mujāhid said: "Officials were appointed to keep each group in order, and to keep the first and the last together so that no one would step out of line – just as kings do nowadays."^[1]

﴿حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ﴾

«Till, when they came to the valley of the ants,»

meaning, when Sulaymān, the soldiers and the army with him crossed the valley of the ants,

﴿فَأَنَّ نَمْلَةً مِنْهَا أَمَرَتْ أَنْتَدُلُوا مَسَاجِدَكُمْ لَا يُحِيطَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ﴾

«one of the ants said: "O ants! Enter your dwellings, lest Sulaymān and his armies should crush you, while they perceive not."»

Sulaymān, peace be upon him, understood what the ant said,

﴿فَتَبَسَّ بِمَا كَانَ مِنْ قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ رَحْمَتِي﴾

^[1] At-Ṭabari 19:500, 501.

وَأَنْ أَمَلَّ سَكِيمًا رَّزَنَةً ﴿٢٠﴾

«So he smiled, amused at her speech and said: "My Lord! Grant me the power and ability that I may be grateful for Your favors which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You.»

meaning: 'inspire me to give thanks for the blessings that You have bestowed upon me by teaching me to understand what the birds and animals say, and the blessings that You have bestowed upon my parents by making them Muslims who believe in You.'

وَأَنْ أَمَلَّ سَكِيمًا رَّزَنَةً ﴿٢١﴾

«and that I may do righteous good deeds that will please You,» means, 'deeds that You love which will earn Your pleasure.'

وَأَذِّنْ لِي بِرَحْمَتِكَ فِي عِبَادِكَ الْمُسْلِمِينَ ﴿٢٢﴾

«and admit me by Your mercy among Your righteous servants.»

means, 'when You cause me to die, then join me with the righteous among Your servants, and the Higher Companion among Your close friends.'

وَقَفَّيْ أَنْفَرًا فَقَالَ ثَائِبٌ لَا أَرَى الْهُذُنَّ أَمْ كَانَ مِنَ الْغَائِبِينَ ﴿٢٣﴾ لَاغِبْتُمْ عَنْهَا كُوفًا أَمْ لَا تَذَكَّرُونَ أَوْ لِيَأْتِنِي بِسُلْطَانٍ مُبِينٍ ﴿٢٤﴾

«20. He inspected the birds, and said: "What is the matter that I see not the hoopoe? Or is he among the absentees?"»

«21. "I will surely punish him with a severe torment or slaughter him, unless he brings me a clear reason."»

The Absence of the Hoopoe

Mujāhid, Sa'īd bin Jubayr and others narrated from Ibn 'Abbās and others that the hoopoe was an expert who used to show Sulaymān where water was if he was out in open land and needed water. The hoopoe would look for water for him in the various strata of the earth, just as a man looks at things on the surface of the earth, and he would know just how far below the surface the water was. When the hoopoe showed

him where the water was, Sulaymān would command the *Jinn* to dig in that place until they brought water from the depths of the earth. One day Sulaymān went to some open land and checked on the birds, but he could not see the hoopoe.

﴿قَالَ مَا لَآ أَرَى الْهُدُودَ أَمْ كَانَ مِنَ الْغَائِبِينَ﴾

«and (Sulaymān) said: "What is the matter that I see not the hoopoe? Or is he among the absentees?"»

One day 'Abdullāh bin 'Abbās told a similar story, and among the people was a man from the Khawārij whose name was Nāfi' bin Al-Azraq, who often used to raise objections to Ibn 'Abbās. He said to him, "Stop, O Ibn 'Abbās; you will be defeated (in argument) today!" Ibn 'Abbās said: "Why?" Nāfi' said: "You are telling us that the hoopoe can see water beneath the ground, but any boy can put seed in a trap and cover the trap with dirt, and the hoopoe will come and take the seed, so the boy can catch him in the trap." Ibn 'Abbās said, "If it was not for the fact that this man would go and tell others that he had defeated Ibn 'Abbās in argument, I would not even answer." Then he said to Nāfi': "Woe to you! When the decree strikes a person, his eyes become blind and he loses all caution." Nāfi' said: "By Allāh I will never dispute with you concerning anything in the Qur'an."^[1]

﴿لَأُعَذِّبَنَّ عَنْكَ شَرِيًّا﴾

«I will surely punish him with a severe torment»

Al-A'mash said, narrating from Al-Minhāl bin 'Amr from Sa'īd that Ibn 'Abbās said: "He meant, by plucking his feathers."^[2] 'Abdullāh bin Shaddād said: "By plucking his feathers and exposing him to the sun."^[3] This was also the view of more than one of the Salaf, that it means plucking his feathers and leaving him exposed to be eaten by ants.

﴿أَوْ لَأَذْبَحَنَّهُ﴾

«or slaughter him,» means, killing him.

[1] Al-Qurtubi 13:177 178.

[2] At-Tabari 19:443.

[3] At-Tabari 19:443.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٧٩

الْحَمْدُ لِلَّهِ الَّذِي

﴿أَوْ لِيَأْتِي بِسُلْطَانٍ ثَبِينٍ﴾

«unless he brings me a clear reason.» i.e., a valid excuse. Sufyān bin 'Uyaynah and 'Abdullāh bin Shaddād said: "When the hoopoe came back, the other birds said to him: "What kept you? Sulaymān has vowed to shed your blood." The hoopoe said: "Did he make any exception [did he say 'unless']?" They said, "Yes, he said:

﴿لَأُعَذِّبَنَّهُ عَذَابًا شَدِيدًا أَوْ لَأَذْبَحَنَّهُ أَوْ لِيَأْتِيَنِي بِسُلْطَانٍ ثَبِينٍ﴾

«I will surely punish him with a severe torment or slaughter him,

إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ ﴿٢٧﴾ وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّيْءِ مِنْ دُونِ اللَّهِ وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ ﴿٢٨﴾ أَأَلَيْسَ الَّذِي يُخْرِجُ الْخَبْءَ فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ ﴿٢٩﴾ اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿٣٠﴾ قَالَ سَنْظُرُهُمْ أَصَدَقْتُ أَمْ كُنتُ مِنَ الْكَاذِبِينَ ﴿٣١﴾ أَذْهَبَ بِكُنُوزِي هَذَا فَأَلْفَه إِلَيْهِمْ ثُمَّ تَوَلَّى عَنْهُمْ فَانْظُرْ مَاذَا يَرْجِعُونَ ﴿٣٢﴾ قَالَتْ يَا أَيُّهَا الْمَلَأُ إِنِّي أُلْقِيَ إِلَيَّ كِتَابٌ كَرِيمٌ ﴿٣٣﴾ إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿٣٤﴾ أَلَا تَتْلُوا عَلَيَّ وَأُتَوَى مُسْلِمِينَ ﴿٣٥﴾ قَالَتْ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي أَمْرِي مَا كُنتُ فَاطِمَةً أَلْرَحَى تَسْهَدُونَ ﴿٣٦﴾ قَالُوا نَحْنُ أَوْلُوا أَمْرَهُ وَأُولُوا أَمْرِهِمْ شَدِيدُوا الْأَمْرِ إِلَيْنَا فَانْظُرِي مَاذَا نَأْمُرُ ﴿٣٧﴾ قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعِزَّةَ أَهْلِهَا أَذِلَّةً وَكَذَلِكَ يَفْعَلُونَ ﴿٣٨﴾ وَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَاظِرَةٌ بِمَ يَرْجِعُ الْأَمْرُ سُونَ ﴿٣٩﴾

unless he brings me a clear reason.»

The hoopoe said, "Then I am saved."

﴿فَمَكَتْ غَيْرَ يَوْمٍ فَقَالَ أَحْطْتُ بِمَا لَمْ تُحِطْ بِهِ. وَجِئْتُكَ مِنْ سَبَأٍ بِنَبَأٍ يَقِينٍ﴾ ﴿٢٧﴾ وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ ﴿٢٨﴾ وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّيْءِ مِنْ دُونِ اللَّهِ وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ ﴿٢٩﴾ أَأَلَيْسَ الَّذِي يُخْرِجُ الْخَبْءَ فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ ﴿٣٠﴾ اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿٣١﴾

«22. But (the hoopoe) stayed not long, he said: "I have grasped which you have not grasped and I have come to you from Saba' with true news."»

«23. "I found a woman ruling over them, she has been given

all things, and she has a great throne."﴾

﴿24. "I found her and her people worshipping the sun instead of Allāh, and Shayṭān has made their deeds fair seeming to them to prevent them from the way, so they have no guidance."﴾

﴿25. So they do not prostrate themselves before Allāh, Who brings to light what is hidden in the heavens and the earth, and knows what you conceal and what you reveal.﴾

﴿26. Allāh, La ilāha illā Huwa, the Lord of the Supreme Throne!"﴾

How the Hoopoe came before Sulaymān and told Him about Saba'

Allāh says:

﴿لَسَكَتَ غَيْرَ بَوْبِهِ﴾

﴿But (the hoopoe) stayed not long,﴾

meaning, he was absent for only a short time. Then he came and said to Sulaymān:

﴿أَخْطُتُ بِمَا لَمْ تُخْطُ بِهِ﴾

﴿I have grasped which you have not grasped﴾ meaning, 'I have come to know something that you and your troops do not know.'

﴿وَجِئْتُكَ مِنْ سَبَإٍ بِنْتَرٍ يَقِينُ﴾

﴿and I have come to you from Saba' with true news.﴾

meaning, with true and certain news. Saba' (Sheba) refers to Ḥimyar, they were a dynasty in Yemen. Then the hoopoe said:

﴿إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ﴾

﴿I found a woman ruling over them,﴾

Al-Ḥasan Al-Baṣrī said, "This is Bilqīs bint Sharāḥīl, the queen of Saba'."^[1] Allāh's saying:

﴿وَأُولَئِكَ مِنْ كُلِّ شَيْءٍ﴾

﴿she has been given all things,﴾ means, all the conveniences of

^[1] Ad-Durr Al-Manthūr 6:351.

this world that a powerful monarch could need.

﴿وَلَهَا عَرْشٌ عَظِيمٌ﴾

﴿and she has a great throne.﴾ meaning, a tremendous chair adorned with gold and different kinds of jewels and pearls. The historians said, "This throne was in a great, strong palace which was high and firmly constructed. In it there were three hundred and sixty windows on the east side, and a similar number on the west, and it was constructed in such a way that each day when the sun rose it would shine through one window, and when it set it would shine through the opposite window. And the people used to prostrate to the sun morning and evening. This is why the hoopoe said:

﴿وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَقَهُمْ عَنِ النَّبِيلِ﴾

﴿I found her and her people worshipping the sun instead of Allāh, and Shayṭān has made their deeds fair seeming to them, and has prevented them from the way,﴾

meaning, from the way of truth,

﴿فَهُمْ لَا يَهْتَدُونَ﴾

﴿so they have no guidance.﴾

Allāh's saying:

﴿وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَقَهُمْ عَنِ النَّبِيلِ فَهُمْ لَا يَهْتَدُونَ ﴿٣٧﴾ أَلَّا يَسْجُدُوا لِلَّهِ﴾

﴿and Shayṭān has made their deeds fair seeming to them, and has prevented them from the way, so they have no guidance, so they do not prostrate themselves before Allāh.﴾

They do not know the way of truth, prostrating only before Allāh alone and not before anything that He has created, whether heavenly bodies or anything else. This is like the Āyah:

﴿وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿٣٨﴾﴾

﴿And from among His signs are the night and the day, and the sun and the moon. Prostrate yourselves not to the sun nor to the moon, but prostrate yourselves to Allāh Who created them, if you indeed worship Him.﴾ (41:37)

﴿الَّذِي يُخْرِجُ الْغَبَّ فِي السَّمَوَاتِ وَالْأَرْضِ﴾

«Who brings to light what is hidden in the heavens and the earth,»

‘Alī bin Abī Ṭalhah reported that Ibn ‘Abbās said: “He knows everything that is hidden in the heavens and on earth.”^[1]

This was also the view of ‘Ikrimah, Mujāhid, Sa‘īd bin Jubayr, Qatādah and others.^[2] His saying:

﴿وَمَّا تَخْفُونَ مَا نُفْثِرُونَ وَمَّا نَعْلَمُونَ مَا تَكْتُمُونَ﴾

«and knows what you conceal and what you reveal.»

means, He knows what His servants say and do in secret, and what they say and do openly. This is like the *Āyah*:

﴿سَوَاءٌ يَكْفُرُ عَنْ أَمْرِ الْقَوْلِ رَمَنَ جَهَرَ بِهِ. وَمَنْ هُوَ مُسْتَخْفٍ بِأَيْتِلٍ وَسَارِبٍ بِالنَّهَارِ﴾

«It is the same whether any of you conceals his speech or declares it openly, whether he be hid by night or goes forth freely by day» (13:10).

His saying:

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ﴾

«Allāh, Lā ilāha illā Huwa, the Lord of the Supreme Throne!»

means, He is the One to be called upon, Allāh, He is the One other than Whom there is no god, the Lord of the Supreme Throne, and there is none greater than Him in all of creation. Since the hoopoe was calling to what is good, and for people to worship and prostrate to Allāh alone, it would have been forbidden to kill him.

Imām Aḥmad, Abu Dāwud and Ibn Mājah recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Prophet ﷺ forbade killing four kinds of animals: ants, bees, hoopoes and the sparrow hawks. Its chain of narration is *Ṣaḥīḥ*.^[3]

[1] *Ad-Durr Al-Manthūr* 6:352.

[2] *Aṭ-Ṭabari* 19:445, ‘Abdur-Razzāq 3:81, *Ad-Durr Al-Manthūr* 6:352

[3] Aḥmad 1:332, Abu Dāwud 5:418, Ibn Mājah 2:1074, also narrated from Ibn ‘Abbās.

﴿قَالَ سَنْظُرُ أَصَدَقْتَ أَمْ كُنتَ مِنَ الْكَاذِبِينَ﴾ ٢٧ ﴿أَذْهَبْ بِكِتَابِي هَذَا قَالِقَةَ إِلَيْهِمْ ثُمَّ قَوْلَ عَنَّهُمْ فَأَنْظُرْ مَاذَا يَرْجِعُونَ﴾ ٢٨ ﴿قَالَ يَا أَيُّهَا الْمَلَأَإِ إِلَى إِلَهِي وَإِلَى كِتَابِي كَرِيمٍ﴾ ٢٩ ﴿إِنَّمَا مِنْ شَلِيلَتَنَ وَلَيْلَةٍ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ ٣٠ ﴿أَلَا تَمْلَأُوا عَلَى رَأْسِي سُبُلِينَ﴾ ٣١

﴿27. (Sulaymān) said: "We shall see whether you speak the truth or you are (one) of the liars."﴾

﴿28. "Go you with this letter of mine and deliver it to them, then draw back from them and see what they return."﴾

﴿29. She said: "O chiefs! Verily, here is delivered to me a noble letter,"﴾

﴿30. "Verily, it is from Sulaymān, and it (reads): 'In the Name of Allāh, the Most Gracious, the Most Merciful';﴾

﴿31. 'Be you not exalted against me, but come to me submitting (as Muslims).' "﴾

Sulaymān's Letter to Bilqīs

Allāh tells us what Sulaymān said to the hoopoe when he told him about the people of Saba' and their queen:

﴿قَالَ سَنْظُرُ أَصَدَقْتَ أَمْ كُنتَ مِنَ الْكَاذِبِينَ﴾ ٢٧

﴿(Sulaymān) said: "We shall see whether you speak the truth or you are (one) of the liars."﴾

meaning, 'are you telling the truth?'

﴿أَمْ كُنتَ مِنَ الْكَاذِبِينَ﴾

﴿or you are (one) of the liars.﴾ meaning, 'or are you telling a lie in order to save yourself from the threat I made against you?'

﴿أَذْهَبْ بِكِتَابِي هَذَا قَالِقَةَ إِلَيْهِمْ ثُمَّ قَوْلَ عَنَّهُمْ فَأَنْظُرْ مَاذَا يَرْجِعُونَ﴾ ٢٨

﴿Go you with this letter of mine and deliver it to them then draw back from them and see what they return.﴾

Sulaymān wrote a letter to Bilqīs and her people and gave it to the hoopoe to deliver. It was said that he carried it on his wings, as is the way with birds, or that he carried it in his beak. He went to their land and found the palace of Bilqīs, then he went to her private chambers and threw the letter through a small window, then he stepped to one side out of

good manners. Bilqīs was amazed and confused when she saw that, then she went and picked up the letter, opened its seal and read it. The letter said:

﴿إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۖ أَلَا تَقْلُوا عَلَى يَدَيْ سُلَيْمَانَ﴾

﴿it is from Sulaymān, and it (reads): 'In the Name of Allāh, the Most Gracious, the Most Merciful; Be you not exalted against me, but come to me submitting (as Muslims).'^[1]﴾

So she gathered her commanders and ministers and the leaders of her land, and said to them:

﴿يَا أَيُّهَا الْمَلَأُ إِنَّ إِلَهُيَ إِنَّهُ كَتَبَ إِلَيَّ﴾

﴿"O chiefs! Verily, here is delivered to me a noble letter."﴾

She described it as such because of the wondrous things she had seen, that it was delivered by a bird who threw it to her, then stood aside out of good manners. This was something that no king could do. Then she read the letter to them:

﴿إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۖ أَلَا تَقْلُوا عَلَى يَدَيْ سُلَيْمَانَ﴾

﴿Verily, it is from Sulaymān, and it (reads): 'In the Name of Allāh, the Most Gracious, the Most Merciful; Be you not exalted against me, but come to me submitting (as Muslims).'^[2]﴾

Thus they knew that it was from Allāh's Prophet Sulaymān, upon him be peace, and that they could not match him. This letter was the utmost in brevity and eloquence, coming straight to the point.

﴿أَلَا تَقْلُوا عَلَى﴾

﴿Be you not exalted against me,﴾ Qatādah said: "Do not be arrogant with me.

﴿وَأَتَيْنِ سُلَيْمَانَ﴾

﴿but come to me submitting (as Muslims).^[1]﴾

'Abdur-Rahmān bin Zayd bin Aslam said: "Do not refuse or be too arrogant to come to me

﴿وَأَتَيْنِ سُلَيْمَانَ﴾

﴿but come to me submitting (as Muslims).^[2]﴾

[1] Ad-Durr Al-Manthūr 6:354.

[2] At-Ṭabari 19:453.

﴿قَالَتْ يَا أَيُّهَا الْمَلَأُوْا أَتُونِي فِي أَمْرِي مَا كُنْتُ قَائِلَةً بِأَنْتُمْ حَقُّ تَنْهَدُونَ ﴿٣٢﴾ قَالُوا مَنْ أَوْلَاؤُنَا قَوْلًا قَدِيرًا ﴿٣٣﴾ قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعِزَّةَ أَهْلِهَا أَذِلَّةً وَكَذَلِكَ يَفْعَلُونَ ﴿٣٤﴾ وَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَاظِرَةٌ بِمَ يَرْجِعُ الْمُرْسَلُونَ ﴿٣٥﴾﴾

﴿32. She said: "O chiefs! Advise me in case of mine. I decide no case till you are present with me."﴾

﴿33. They said: "We have great strength, and great ability for war, but it is for you to command; so think over what you will command."﴾

﴿34. She said: "Verily, kings, when they enter a town, they destroy it and make the most honorable among its people the lowest. And thus they do."﴾

﴿35. "But verily, I am going to send him a present, and see with what (answer) the messengers return."﴾

Bilqis consults with Her Chiefs

When she read Sulaymān's letter to them and consulted with them about this news, she said:

﴿يَا أَيُّهَا الْمَلَأُوْا أَتُونِي فِي أَمْرِي مَا كُنْتُ قَائِلَةً بِأَنْتُمْ حَقُّ تَنْهَدُونَ﴾

﴿"O chiefs! Advise me in (this) case of mine. I decide no case till you are present with me."﴾

meaning, 'until you come together and offer me your advice.'

﴿قَالُوا مَنْ أَوْلَاؤُنَا قَوْلًا قَدِيرًا ﴿٣٣﴾ قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعِزَّةَ أَهْلِهَا أَذِلَّةً وَكَذَلِكَ يَفْعَلُونَ ﴿٣٤﴾﴾

﴿They said: "We have great strength, and great ability for war..."﴾

They reminded her of their great numbers, preparedness and strength, then they referred the matter to her and said:

﴿وَالْأَمْرُ إِلَيْنَا فَانظُرِي مَاذَا تَأْمُرِينَ﴾

﴿but it is for you to command; so think over what you will command.﴾

meaning, 'we have the power and strength, if you want to go to him and fight him.' The matter is yours to decide, so instruct us as you see fit and we will obey. Ibn 'Abbās said:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٨٠

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

فَلَمَّا جَاءَ سُلَيْمَانُ قَالَ أَتَيْدُ وَنِي يَمَالُ فَمَاءُ اتْنِيءِ اللَّهُ خَيْرٌ مِمَّا
 مَا تَنْكُمُ بَلْ أَنْتُمْ مَجْدِي تَكْرَهُونَ ﴿٢٨﴾ أَرْجِعِ إِلَيْهِمْ فَلَمَّا بَيَّنَّهُمْ
 بِحُجُوبٍ لَا يَبْلُغُ لَهْمُ يَأْوِلُ خَيْرٌ مِنْهَا أَذْلَةٌ وَهُمْ صَخْرُونَ ﴿٢٩﴾ قَالَ
 يَتَأْتِيَا الْمَلُوكَ أَيْكُمْ يَأْتِي بَعْضُهُمَا قَبْلَ أَنْ يَأْتِيَ مُسْلِمِينَ ﴿٣٠﴾
 قَالَ عَفِيتُ مِنَ الْحَيْنِ أَنَا مَا يَكُ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ تَقَامِكَ وَإِنِّي
 عَلَيْهِ لَقَوِيٌّ أَمِينٌ ﴿٣١﴾ قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ أَنَا آتِيكَ
 بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رَآهُ مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا
 مِنْ فَضْلِ رَبِّي لِيَبْلُوكَ مَا شَكَرْتُمْ أَكْفَرْتُمْ مِنْ شُكْرٍ فَاتَّيَانَا تَكْفُرُ
 لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ رَيْ عَنِّي كَرْهٌ ﴿٣٢﴾ قَالَ نَكْرُوا لَهُمَا عَرْشَهَا
 نَنْظُرَ أَتَنْتَدِي أَمْ تَكُونُ مِنَ الَّذِينَ لَا يَهْتَدُونَ ﴿٣٣﴾ فَلَمَّا جَاءَتْ قِيلَ
 أَهَكَذَا عَرْشُكَ قَالَتْ كَأَنَّهُ هُوَ وَأَوَيْتَا الْعِلْمَ مِنْ فَيْلِهَا وَكَا مَسْلُومِينَ
 ﴿٣٤﴾ وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ إِنَّهَا كَانَتْ مِنْ قَوْمٍ كَافِرِينَ
 ﴿٣٥﴾ قِيلَ لَهَا ادْخُلِي الصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ
 مَاقِيلِهَا قَالَتْ إِنَّهُ صَرْحٌ مُتْرَدٍّ مِنْ قَوَارِيرٍ قَالَتْ رَبِّ إِنِّي
 ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٣٦﴾

"Bilqis said:

﴿إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً
 أَفْسَدُوهَا وَجَعَلُوا أَعِزَّةَ أَهْلِهَا
 أَذْلَةً﴾

«Verily, kings, when they enter a town, they destroy it and make the most honorable amongst its people the lowest.»

And Allāh said:

﴿وَكَذَلِكَ يَفْعَلُونَ﴾

«And thus they do.»^[1] Then she resorted to peaceful means, seeking a truce and trying to placate Sulaymān, and said:

﴿وَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ
 فَنَاظِرَةٌ بِهِمْ يَرْجِعُ الْمُرْسَلُونَ﴾

«But verily, I am

going to send him a present, and see with what the messengers return.»

meaning, 'I will send him a gift befitting for one of his status, and will wait and see what his response will be. Perhaps he will accept that and leave us alone, or he will impose a tax which we can pay him every year, so that he will not fight us and wage war against us.' Qatādah said: "May Allāh have mercy on her and be pleased with her – how wise she was as a Muslim and (before that) as an idolator! She understood how gift-giving has a good effect on people." Ibn 'Abbās and others said: "She said to her people, if he accepts the gift, he is a king, so fight him; but if he does not accept it, he is a

[1] At-Tabari 19:455.

Prophet, so follow him."⁽¹⁾

﴿قَلْبًا جَاءَ شَيْئَكَ قَالَ أَنْتِدُونِي بِمَا مَاتَنِي اللَّهُ خَيْرَ مِنَّا مَا نَكُنُّمْ بَلْ أَنتَ بِرَبِّكَ
تَفْرَحُونَ ﴿٣٦﴾ أَنْتَجِ إِلَيْهِمْ فَلْيَأْتِيَنَّهُمْ بِخَبَرٍ لَا يَكْفُلُ لَهُمْ فِيهَا وَنَلْعَجِبَنَّهُمْ مِنَّا أُولَئِكَ وَهُمْ مُكَرَّهُونَ ﴿٣٧﴾﴾

﴿36. So, when (the messengers with the gift) came to Sulaymān, he said: "Will you help me in wealth? What Allāh has given me is better than that which He has given you! Nay, you rejoice in your gift!"﴾

﴿37. "Go back to them. We verily, shall come to them with armies that they cannot resist, and we shall drive them out from there in disgrace, and they will be abased."﴾

The Gift and the Response of Sulaymān

More than one of the scholars of *Tafsīr* among the Salaf and others stated that she sent him a huge gift of gold, jewels, pearls and other things. It is apparent that Sulaymān, peace be upon him, did not even look at what they brought at all and did not pay any attention to it, but he turned away and said, rebuking them:

﴿أَنْتِدُونِي بِمَا﴾

﴿"Will you help me in wealth?"﴾ meaning, 'are you trying to flatter me with wealth so that I will leave you alone with your Shirk and your kingdom?'

﴿قَلْبًا جَاءَ شَيْئَكَ اللَّهُ خَيْرَ مِنَّا مَا نَكُنُّكُمْ﴾

﴿What Allāh has given me is better than that which He has given you!﴾

means, 'what Allāh has given to me of power, wealth and troops, is better than that which you have.'

﴿بَلْ أَنتَ بِرَبِّكَ تَفْرَحُونَ﴾

﴿Nay, you rejoice in your gift!﴾ means, 'you are the ones who are influenced by gifts and presents; we will accept nothing from you except Islām or the sword.'

﴿أَنْتَجِ إِلَيْهِمْ﴾

⁽¹⁾ Aṭ-Ṭabari 19:455.

«Go back to them» means, with their gift,

﴿لَقَدْ آتَيْنَهُمْ بِحُثُورٍ لَا يُدْرِكُ لَمْ بِهَا﴾

«We verily, shall come to them with armies that they cannot resist,»

they have no power to match them or resist them.

﴿وَلَنُخْرِجَنَّهُمْ مِنْهَا أُولَئِكَ﴾

«and we shall drive them out from there in disgrace,»

‘we shall drive them out in disgrace from their land.’

﴿وَهُمْ مَذْفُورُونَ﴾

«and they will be abased.» means, humiliated and expelled.

When her messengers came back to her with her undelivered gift, and told her what Sulaymān said, she and her people paid heed and obeyed him. She came to him with her troops in submission and humility, honoring Sulaymān and intending to follow him in Islām. When Sulaymān, peace be upon him, realized that they were coming to him, he rejoiced greatly.

﴿قَالَ بَنَاتِيَا أَلَمْ تَكُنَّ لِي كَالْعَلْوِ لَكُمْ بِأَيِّ بَرٍّ قَدْ قِيلَ أَن يَأْتِيَنَّ مُسْلِمِينَ ﴿٣٨﴾ قَالَ عِفْثٌ مِّن لَّيْنٍ أَنَا مَعَكُمْ
يُ. قِيلَ أَن قَوْمٌ مِّن مَّفَاقِكُمْ وَإِنِّي لَعَزُوزٌ أَمِينٌ ﴿٣٩﴾ قَالَ أَلَيْسَ عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا مَعَكُمْ
يُ. قِيلَ أَن رَّبُّكَ إِتَذَّرَكَ طَرَفَكَ فَلَمَّا رَأَاهُ مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِن فَضْلِ رَبِّي لِيَلْزَمُنَّ مَن شَكَرَ أَنَّهُ
أَكْفَرُ وَمَن شَكَرَ إِنَّمَا يَنْتَكِرُ الْغَفْلَةَ وَمَن كَفَرَ فَإِنَّ رَبِّيَ غَنِيٌّ كَرِيمٌ ﴿٤٠﴾﴾

«38. He said: "O chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience (as Muslims)?"»

«39. An 'Ifrit from the Jinn said: "I will bring it to you before you rise from your place. And verily, I am indeed strong and trustworthy for such work."»

«40. One with whom was knowledge of the Scripture, said: "I will bring it to you within the twinkling of an eye!" Then when he saw it placed before him, he said: "This is by the grace of my Lord – to test me whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for himself; and whoever is ungrateful, certainly my Lord is Rich, Bountiful."»

How the Throne of Bilqis was brought in an Instant

Muḥammad bin Ishāq reported from Yazīd bin Rūmān: "When the messengers returned with word of what Sulaymān said, she said: 'By Allāh, I knew he was more than a king, and that we have no power to match him, and that we can gain nothing by being stubborn with him. So, she sent word to him saying: "I am coming to you with the leaders of my people to see what you will instruct us to do and what you are calling us to of your religion." Then she issued commands that her throne, which was made of gold and inlaid with rubies, chrysolite and pearls, should be placed in the innermost of seven rooms, one within the other, and all the doors should be locked. Then she told her deputy whom she was leaving in charge, "Take care of my people and my throne, and do not let anyone approach it or see it until I come back to you." Then she set off to meet Sulaymān with twelve thousand of her commanders from the leaders of Yemen, under each of whose command were many thousands of men. Sulaymān sent the *Jinn* to bring him news of her progress and route every day and night, then when she drew near, he gathered together the *Jinns* and humans who were under his control and said:

﴿يَا أَيُّهَا الْمَلَأَ أَيْمَنُكُمْ بِأَيِّكُمْ يَأْتِينِي بِمَرْثِيهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ﴾

«O chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience (as Muslims)?».^[1]

﴿قَالَ عِفْرِيتٌ مِنَ الْجِنِّ﴾

«An 'Ifrit from the jinn said:»

Mujāhid said, "A giant *Jinn*." Abu Ṣāliḥ said, "It was as if he was a mountain."^[2]

﴿أَنَا مَعَكُمْ بِهِ. قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ﴾

«I will bring it to you before you rise from your place.»

Ibn 'Abbās, may Allāh be pleased with him, said, "Before you get up from where you are sitting."^[3]

[1] Aṭ-Ṭabari 9:520.

[2] Ad-Durr Al-Manthūr 6:359.

[3] Al-Baghawi 3:420.

As-Suddī and others said: "He used to sit to pass judgements and rulings over the people, and to eat, from the beginning of the day until noon."

﴿وَأَنَا عَلَىٰ لَقْوَىٰ آمِينَ﴾

﴿And verily, I am indeed strong and trustworthy for such work.﴾

Ibn 'Abbās said: "Strong enough to carry it and trustworthy with the jewels it contains. Sulaymān, upon him be peace, said, "I want it faster than that."^[1] From this it seems that Sulaymān wanted to bring this throne as a demonstration of the greatness of the power and authority that Allāh had bestowed upon him and the troops that He had subjugated to him. Power such as had never been given to anyone else, before or since, so that this would furnish proof of his prophethood before Bilqīs and her people, because this would be a great and wondrous thing, if he brought her throne as if he were in her country, before they could come to it, although it was hidden and protected by so many locked doors. When Sulaymān said, "I want it faster than that,

﴿قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ﴾

﴿One with whom was knowledge of the Scripture said :﴾

Ibn 'Abbās said, "This was Āṣif, the scribe of Sulaymān." It was also narrated by Muḥammad bin Ishāq from Yazīd bin Rūmān that he was Āṣif bin Barkhiyā' and he was a truthful believer who knew the Greatest Name of Allāh.^[2]

Qatādah said: "He was a believer among the humans, and his name was Āṣif."

﴿إِنَّا نَأْتِيكَ بِهِ قَبْلَ أَن تَرْوِيَ إِلَيْنَا عَرْفُكَ﴾

﴿I will bring it to you within the twinkling of an eye!﴾

Meaning, lift your gaze and look as far as you can, and before you get tired and blink, you will find it before you. Then he got up, performed ablution and prayed to Allāh, may He be exalted. Mujāhid said: "He said, O Owner of majesty and honor."^[3]

[1] Al-Baghawī 3:420.

[2] Al-Baghawī 3:420.

[3] Aṭ-Ṭabarī 19:466.

When Sulaymān and his chiefs saw it before them,

﴿قَالَ مِمَّا مِن فَضْلِ رَبِّي﴾

«he said: "This is by the grace of my Lord..."»

meaning, 'this is one of the blessings which Allāh has bestowed upon me.'

﴿يَبْلُغُونَ مَا نَكُفِّرُ أَمْ أَكْفَرْتُمْ وَلَنَّا بِمَا تَكْفُرُونَ لَنَقِيبُهُ﴾

«to test whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for himself;»

This is like the Āyāt:

﴿مَن عَمِلَ صَالِحًا فَلِنَفْسِهِ. وَمَن أَسَاءَ فَلِنَفْسِهِ﴾

«Whosoever does righteous good deed, it is for himself; and whosoever does evil, it is against himself.» (41:46)

﴿وَمَن عَمِلَ صَالِحًا فَلِأَنفُسِهِمْ يَمْهَدُونَ﴾

«and whosoever does righteous good deed, then such will prepare a good place for themselves.» (30:44).

﴿وَمَن كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ﴾

«and whoever is ungrateful, certainly my Lord is Rich, Bountiful.»

He has no need of His servants or their worship.

﴿كَرِيمٌ﴾

«Bountiful» He is Bountiful in and of Himself, even if no one were to worship Him. His greatness does not depend on anyone. This is like what Mūsā said:

﴿إِن تَكْفُرُوا أَنْتُمْ وَمَن فِي الْأَرْضِ جَمِيعًا فَلَا إِلَهَ إِلَّا اللَّهُ تَعَالَى﴾

«If you disbelieve, you and all on earth together, then verily, Allāh is Rich, Owner of all praise.» (14:8).

It is recorded in Ṣaḥīḥ Muslim:

«يَقُولُ اللَّهُ تَعَالَى: يَا عِبَادِيَ لَوْ أَنَّ أُولَئِكَمُ وَآجِرَتُكُمْ وَإِنْسُكُمْ وَجِئْتُكُمْ كَانُوا عَلَى أُنْفَى قَلْبِ رَجُلٍ مِنْكُمْ مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا. يَا عِبَادِيَ لَوْ أَنَّ أُولَئِكَمُ وَآجِرَتُكُمْ وَإِنْسُكُمْ وَجِئْتُكُمْ كَانُوا عَلَى أُنْفَى قَلْبِ رَجُلٍ مِنْكُمْ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا. يَا

عِبَادِي إِنَّمَا هِيَ أَعْمَالُكُمْ أَحْصَيْهَا لَكُمْ ثُمَّ أُولَئِكَ إِلَاهَا فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللَّهَ، وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يَلُومُنِي إِلَّا نَفْسُهُ.

«Allāh, may He be exalted, says: "O My servants, if the first of you and the last of you, mankind and Jinn alike, were all to be as pious as the most pious among you, that would not add to My dominion in the slightest. O My servants, if the first of you and the last of you, mankind and Jinn alike, were all to be as evil as the most evil one among you, that would not detract from My dominion in the slightest. O My servants, these are deeds which I am recording for you, and I will judge you according to them, so whoever finds something good, let him praise Allāh, and whoever finds otherwise, let him blame no one but himself."^[1]

﴿قَالَ تَكُونُوا لَهَا عَرْشَهَا نَنْظُرْ أَتَهْدُونَ أَمْ تَكُونُونَ مِنَ الْآلِينَ لَا يَهْدُونَ ﴿٤١﴾ فَلَمَّا جَاءَتْ قِيلَ أَهَكَذَا عَرْشِي قَالَتْ كَأَنَّهُ هُوَ وَأُوتِيْنَا الْإِلَهَ مِنْ قَبْلِهَا وَكُنَّا مُسْلِمِينَ ﴿٤٢﴾ وَصَدَقْنَا مَا كَانَتْ تُعِدُّ مِنْ دُونِ اللَّهِ إِنَّمَا كُنَّا مِنْ قَوْمٍ كَافِرِينَ ﴿٤٣﴾ قِيلَ لَهَا ادْخُلِي الصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ سَاقِهَا قَالَتْ إِنَّهُ صَرْحٌ مُثَمَّرٌ مِنْ قَوَارِيرَ قَالَتْ رَبِّ ابْنِي لِيَ بِنْتًا مُطَهَّرَةً وَتُكَلِّمُنِي رَأْسًا فَكُلْتُ نَفْسِي وَانْسَلَمْتُ مَعَ مَلَكَيْنِ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٤﴾﴾

﴿41. He said: "Disguise her throne for her that we may see whether she will be guided, or she will be one of those not guided."﴾

﴿42. So when she came, it was said, "Is your throne like this?" She said: "As though it were the very same." And he said, "Knowledge was bestowed on us before her, and we had submitted to Allāh (as Muslims).">﴾

﴿43. And Saddaha that which she used to worship besides Allāh has prevented her (from Islām), for she was of a disbelieving people.﴾

﴿44. It was said to her: "Enter Aş-Şarḥ," but when she saw it, she thought it was a pool, and she (tucked up her clothes) uncovering her legs. Sulaymān said: "Verily, it is a Şarḥ Mumarrad of Qawārir." She said: "My Lord! Verily, I have

^[1] Muslim 4:1994.

wronged myself, and I submit, together with Sulaymān to Allah, the Lord of all that exists."﴾

The Test of Bilqis

When Sulaymān brought the throne of Bilqis before she and her people arrived, he issued orders that some of its features should be altered, so that he could test her and see whether she recognized it and how composed she would be when she saw it. Would she hasten to say either that it was her throne or that it was not? So he said:

﴿نَكُرُوا لَهَا عَرْشَهَا نَنْظُرْ أَتَنْبِيءُ أَمْ نَكُورُ مِنَ الَّذِينَ لَا يَهْتَدُونَ﴾

﴿Disguise her throne for her that we may see whether she will be guided, or she will be one of those not guided.﴾

Ibn 'Abbās said: "Remove some of its adornments and parts."^[1] Mujāhid said: "He issued orders that it should be changed, so whatever was red should be made yellow and vice versa, and whatever was green should be made red, so everything was altered." Ikrimah said, "They added some things and took some things away." Qatādah said, "It was turned upside down and back to front, and some things were added and some things were taken away."^[2]

﴿فَلَمَّا جَاءَتْ قِيلَ أَهَكَذَا عَرْشِي﴾

﴿So when she came, it was said: "Is your throne like this?"﴾

Her throne, which had been altered and disguised, with some things added and others taken away, was shown to her. She was wise and steadfast, intelligent and strong-willed. She did not hasten to say that this was her throne, because it was far away from her. Neither did she hasten to say that it was not her throne, when she saw that some things had been altered and changed. She said,

﴿كَأَنَّهُ مُرِّي﴾

﴿(It is) as though it were the very same.﴾ This is the ultimate in intelligence and strong resolve.

^[1] At-Tabari 19:469.

^[2] At-Tabari 19:469.

﴿وَأَوَيْنَا الْكِلْمَ مِنْ قَبْلِهَا وَكُنَّا مُسْلِمِينَ﴾

«Knowledge was bestowed on us before her, and we had submitted to Allāh.»

Mujāhid said, "This was spoken by Sulaymān."^[1]

﴿وَصَدَّهَا مَا كَانَتْ تُشْبِدُّ مِنْ دُونِ اللَّهِ إِنَّهَا كَانَتْ مِنْ قَوْمٍ كَافِرِينَ﴾

«And Ṣaddaha that which she used to worship besides Allāh has prevented her, for she was of a disbelieving people.»

This is a continuation of the words of Sulaymān – according to the opinion of Mujāhid and Saʿd bin Jubayr, may Allāh be pleased with them both – i.e., Sulaymān said:

﴿وَأَوَيْنَا الْكِلْمَ مِنْ قَبْلِهَا وَكُنَّا مُسْلِمِينَ﴾

«Knowledge was bestowed on us before her, and we had submitted to Allāh.»

and what stopped her from worshipping Allāh alone was

﴿مَا كَانَتْ تُشْبِدُّ مِنْ دُونِ اللَّهِ إِنَّهَا كَانَتْ مِنْ قَوْمٍ كَافِرِينَ﴾

«that which she used to worship besides Allāh, for she was of a disbelieving people.»

What Mujāhid and Saʿd said is good; it was also the view of Ibn Jarīr.^[2] Then Ibn Jarīr said, "It could be that the subject of the verb.

﴿وَصَدَّهَا﴾

«And Ṣaddaha» refers to Sulaymān or to Allāh, so that the phrase now means:

﴿مَا كَانَتْ تُشْبِدُّ مِنْ دُونِ اللَّهِ﴾

«She would not worship anything over than Allāh.»

﴿إِنَّهَا كَانَتْ مِنْ قَوْمٍ كَافِرِينَ﴾

«for she was of a disbelieving people.» I say: the opinion of Mujāhid is supported by the fact that she declared her Islām after she entered the Ṣarḥ, as we shall see below.

[1] Aṭ-Ṭabari 19:471.

[2] Aṭ-Ṭabari 19:472

﴿قِيلَ لَهَا ادْخُلِي الصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَفَّتْ عَنْ سَاقِهَا﴾

«It was said to her: "Enter Aṣ-Ṣarḥ" but when she saw it, she thought it was a pool, and she (tucked up her clothes) uncovering her legs.»

Sulaymān had commanded the *Shayāṭīn* to build for her a huge palace of glass beneath which water was flowing. Anyone who did not know the nature of the building would think that it was water, but in fact there was a layer of glass between a person walking and the water.

Verily, it is a *Ṣarḥ Mumarrad* of *Qawārīr*

Ṣarḥ means a palace or any lofty construction. Allāh says of Fir'awn – may Allāh curse him – that he said to his minister Hāmān:

﴿أَتَنِى لِى صَرْحًا لَّعَلِّى أَتِلُغَ الْآسَافَ﴾

«Build me a *Ṣarḥ* that I may arrive at the ways.» (40:36-37)

Ṣarḥ is also used to refer to the high constructed palaces in Yemen. *Mumarrad* means sturdily constructed and smooth.

﴿بَيْنَ قَوَارِيرَ﴾

«of *Qawārīr*» means, made of glass, i.e., it was built with smooth surfaces. *Mārid* is a fortress in Dawmat Al-Jandal. What is meant here is that Sulaymān built a huge, lofty palace of glass for this queen, in order to show her the greatness of his authority and power. When she saw for herself what Allāh had given him and how majestic his position was, she submitted to the command of Allāh and acknowledged that he was a noble Prophet, so she submitted to Allāh and said:

﴿رَبِّىْ اِىْ ظَلَمْتُ نَفْسِىْ﴾

«My Lord! Verily, I have wronged myself,»

meaning, by her previous disbelief and *Shirk* and by the fact that she and her people had worshipped the sun instead of Allāh.

﴿وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

«and I submit, together with Sulaymān to Allāh, the Lord of all that exists.»

وَلَقَدْ أَرْسَلْنَا إِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا أَنِ اعْبُدُوا اللَّهَ فَإِذَا هُمْ فَرِيقَانِ يَخْتَصِمُونَ ﴿٤٤﴾ قَالَ يَتَّبِعُونَ آلَ سَيْفٍ قَبْلَ الْحَسَةِ لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٥﴾ قَالُوا اطَّيَّرْنَا بِكَ وَبِمَنْ مَعَكَ قَالَ طَائِرُكُمْ عِنْدَ اللَّهِ بَلْ أَنْتُمْ قَوْمٌ مُّشْكُونَ ﴿٤٦﴾ وَكَانَ فِي الْمَدِينَةِ بَيْعَةٌ دَارَ بَيْتِ إِدْرِيسَ فِي الْأَرْضِ وَلَا يَصِلُحُونَ ﴿٤٧﴾ قَالُوا نَقَاسُوا بِاللَّهِ لَئِنْ سَأَلْتَهُمْ أَهْلَهُ، ثُمَّ لَتَقُولُنَّ لَوْلَا هُوَ مَا شِئْنَا مِنْ مَّهِلِكِ أَهْلِيهِ، وَإِنَّا لَصَادِقُونَ ﴿٤٨﴾ وَمَكَرُوا مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ لَا يُشْعُرُونَ ﴿٤٩﴾ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ مُكْرِهِمْ أَنَادَرْنَاهُمْ وَفُتِنَاهُمْ أَجْمَعِينَ ﴿٥٠﴾ ذَٰلِكَ يَوْمُ تَكُونُ الْخَوَارِكُ يُعَاظَمُونَ فِي ذَٰلِكَ لَا يَبْهَتُونَ لِقَوْمٍ يَعْلَمُونَ ﴿٥١﴾ وَأَجْبَسْنَا الْأَرْضَ، أَسْنَوْنَا وَكَانُوا أَبْغَضُونَ ﴿٥٢﴾ وَلَوْ لَمْ يَدْعُوا لِقَوْمِهِمْ أَتَأْتُونَ الْفُلْجَةَ وَأَنْتُمْ تُبْصِرُونَ ﴿٥٣﴾ أَيْنَكُمُ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ الْإِنْسَانِ بَلْ أَنْتُمْ قَوْمٌ مُّجْهَلُونَ ﴿٥٤﴾

meaning, following the religion of Sulaymān, worshipping Allāh alone with no partner or associate, Who created everything and measured it exactly according to its due measurements.

﴿وَلَقَدْ أَرْسَلْنَا إِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا أَنِ اعْبُدُوا اللَّهَ فَإِذَا هُمْ فَرِيقَانِ يَخْتَصِمُونَ﴾ ﴿٤٤﴾ قَالَ يَتَّبِعُونَ آلَ سَيْفٍ قَبْلَ الْحَسَةِ لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٥﴾ قَالُوا اطَّيَّرْنَا بِكَ وَبِمَنْ مَعَكَ قَالَ طَائِرُكُمْ عِنْدَ اللَّهِ بَلْ أَنْتُمْ قَوْمٌ مُّشْكُونَ ﴿٤٦﴾

﴿45. And indeed We sent to

Thamūd their brother Ṣāliḥ, (saying): "Worship Allāh." Then look! They became two parties quarreling with each other.﴾

﴿46. He said: "O my people! Why do you seek to hasten the evil before the good? Why seek you not the forgiveness of Allāh, that you may receive mercy?"﴾

﴿47. They said: "We augur an omen from you and those with you." He said: "Your omen is of Allāh; nay, but you are a people that are being tested."﴾

Ṣāliḥ and Thamūd

Allāh tells us about Thamūd and how they responded to their Prophet Ṣāliḥ, when Allāh sent him to call them to worship Allāh alone, with no partner or associate.

﴿فَإِذَا هُمْ فِئَتَانِ بَغْتَسِرُونَ﴾

«Then look! They became two parties quarreling with each other.»

Mujāhid said, "These were believers and disbelievers."^[1] This is like the Āyah,

﴿قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لِلَّذِينَ اسْتُضِعُوا لِمَنْ دَامَنَ مِنْهُمْ أَتُكْفَرُونَ أَمْ كَلِمَاتُ الْمُرْسَلِينَ رِيبٌ قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ ﴿٧٥﴾ قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي آمَسْنَا بِهِ كَافِرُونَ ﴿٧٦﴾﴾

«The leaders of those who were arrogant among his people said to those who were counted weak – to such of them as believed: "Know you that Ṣāliḥ is one sent from his Lord." They said: "We indeed believe in that with which he has been sent." Those who were arrogant said: "Verily, we disbelieve in that which you believe in."» (7:75-76)

﴿قَالَ يَعْزُبُ لِي نَتَجَلَّوْا بِالْبَيْتَةِ قَبْلَ الْحَسَنَةِ﴾

«He said: "O my people! Why do you seek to hasten the evil before the good?"»

meaning, 'why are you praying for the punishment to come, and not asking Allāh for His mercy?' Then he said:

﴿لَوْلَا نَسْتَفِيرُكَ اللَّهُ لَمَلَكْكُمْ تُرْجَعُونَ ﴿٧٧﴾ قَالُوا أَخْبَرْنَا بِكَ وَبِمَنْ نَمُكُّ﴾

«"Why seek you not the forgiveness of Allāh, that you may receive mercy?" They said: "We augur an omen from you and those with you."»

This means: "We do not see any good in your face and the faces of those who are following you." Since they were doomed, whenever anything bad happened to any of them they would say, "This is because of Ṣāliḥ and his companions." Mujāhid said, "They regarded them as bad omens."^[2] This is similar to what Allāh said about the people of Fir'aun:

﴿فَإِذَا جَاءَهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذَا. وَإِنْ بُعِثَ إِلَيْنَا سَيِّئَةٌ بِظُلْمٍ أَوْسَمَ وَمِنْ مُمَرِّ﴾

[1] Aṭ-Ṭabari 19:475.

[2] Ad-Durr Al-Manthūr 6:369.

«But whenever good came to them, they said: "Ours is this." And if evil afflicted them, they saw it as an omen about Mūsā and those with him» (7:131).

And Allāh says:

﴿لَئِنْ شِئْنَهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَلَئِنْ شِئْنَهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ﴾

«And if some good reaches them, they say, "This is from Allāh," but if some evil befalls them, they say, "This is from you." Say: "All things are from Allāh."» (4:78)

i.e., by virtue of His will and decree.

And Allāh tells us about the dwellers of the town, when the Messengers came to them:

﴿قَالُوا إِنَّا نَطَّلِبُكَ بِكَمْ لَئِنْ لَمْ تَنْتَهُوا لَنَرْجُمَنَّكَ وَبِئْسَ لَكُم مَّعَادُ الْآلِهَةِ ﴿١٨﴾ قَالُوا مَطَرُكُمْ نَمَكٌ﴾

«They (people) said: "For us, we see an omen from you; if you cease not, we will surely stone you, and a painful torment will touch you from us." They (Messengers) said: "Your omens are with yourselves!" (36:18)

And these people [Thamūd] said:

﴿الْحَكِيمَا بِكَ وَبِمَنْ مَعَكَ قَالَ مَطَرُكُمْ عِنْدَ اللَّهِ﴾

«"We augur an omen from you and those with you." He said: "Your omen is of Allāh;"

meaning, Allāh will punish you for that.

﴿بَلْ أَنْتُمْ قَوْمٌ تُفْتَنُونَ﴾

«nay, but you are a people that are being tested.»

Qatādah said: "You are being tested to see whether you will obey or disobey."^[1] The apparent meaning of the phrase

﴿تُفْتَنُونَ﴾

«are being tested» is: you will be left to get carried away in your state of misguidance.

[1] Ad-Durr Al-Manthūr 6:369.

﴿وَكُنَّا فِي الْمَدِينَةِ ثَمُودَ رَافِعَ يَدَيْهِ فِي الْأَرْضِ وَلَا يَتَّبِعُونَ ﴿٤٨﴾ قَالُوا تَنَاسُوا بِاللَّهِ
 لَقَدْ بَنَيْنَا الْمَدِينَةَ لِرِزْقِ مَا شِئْنَا مِنْهَا أَهْلِيهَا وَإِنَّا لَصَادِقُونَ ﴿٤٩﴾ وَنَكْرًا مَكْرًا
 وَنَكْرًا مَكْرًا وَهُمْ لَا يَشْعُرُونَ ﴿٥٠﴾ فَانظُرْ كَيْفَ كَانَتْ عَاقِبَةُ مُكْرِمِهِمْ إِنَّا
 دَمَرْنَاهُمْ وَنَوَّعْنَاهُم لَعْنَةً ﴿٥١﴾ فَبَلَّغْ يَرْثُهَا غَاوِيَةً بِمَا ظَلَمُوا إِنَّ فِي ذَلِكَ لَآيَةً
 لِّقَوْمٍ يَعْلَمُونَ ﴿٥٢﴾ وَأَنبِئْنَا الْكَلْبَ أَمَّاوَا وَكَانُوا يَنْقُوتُونَ ﴿٥٣﴾﴾

448. And there were in the city nine Raḥṭīn, who made mischief in the land, and would not reform.﴾

449. They said: "Swear one to another by Allāh that we shall make a secret night attack on him and his household, and thereafter we will surely say to his near relatives: 'We witnessed not the destruction of his household, and verily, we are telling the truth.'"

450. So, they plotted a plot, and We planned a plan, while they perceived not.﴾

451. Then see how was the end of their plot! Verily, We destroyed them and their nation all together.﴾

452. These are their houses in utter ruin, for they did wrong. Verily, in this is indeed an Āyah for people who know.﴾

453. And We saved those who believed, and had Taqwā of Allāh.﴾

The Plot of the Mischief-Makers and the End of the People of Thamūd

Allāh tells us about the evildoers of Thamūd and their leaders who used to call their people to misguidance and disbelief, and to deny Ṣāliḥ. Eventually they killed the she-camel and were about to kill Ṣāliḥ too. They plotted to let him sleep with his family at night, then they would assassinate him and tell his relatives that they knew nothing about what happened to him, and that they were telling the truth because none of them had seen anything. Allāh says:

﴿وَكُنَّا فِي الْمَدِينَةِ﴾

﴿And there were in the city﴾ meaning, in the city of Thamūd,

﴿ثَمُودَ رَافِعَ﴾

«nine Raḥṭ,» meaning, nine people,

﴿يَفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ﴾

«who made mischief in the land, and would not reform.»

They forced their opinions on the people of Thamūd, because they were the leaders and chiefs. Al-'Awfī reported that Ibn 'Abbās said: "These were the people who killed the she-camel."^[1] Meaning, that happened upon their instigation, may Allāh curse them. Allāh says:

﴿فَنَادُوا صَاحِبَهُمْ فَتَعَاطَى فَعَقَرَ﴾

«But they called their comrade and he took (a sword) and killed (the she-camel).» (54:29)

﴿إِذْ أَتَى الْمَثَلُونَ أَشْقَاهَا﴾

«When the most wicked man among them went forth (to kill the she-camel).» (91:12)

'Abdur-Razzāq said that Yaḥyā bin Rabī'ah As-San'āni told them, "I heard 'Aṭā' – i.e. Ibn Abi Rabāh – say:

﴿وَكُنَّا فِي الْمَدِينَةِ ثَمْعَةً يَهْطُلُ بِفَيْسِدِهِ فِي الْأَرْضِ وَلَا يُصْلِحُونَ﴾

«And there were in the city nine Raḥṭ, who made mischief in the land, and would not reform.»

They used to break silver coins.'^[2] They would break off pieces from them, as if they used to trade with them in terms of numbers [as opposed to weight], as the Arabs used to do.

Imām Mālik narrated from Yaḥyā bin Sa'īd that Sa'īd bin Al-Musayyib said: "Cutting gold and silver (coins) is part of spreading corruption on earth." What is meant is that the nature of these evil disbelievers was to spread corruption on earth by every means possible, one of which was that mentioned by these Imāms.

﴿قَالُوا تَقَالَسُوا يَا أُولِي الْأَلْبَابِ لَتَجِيَنَّكَ وَأُفْلَكُ﴾

«They said: "Swear one to another by Allāh that we shall make a secret night attack on him and his household..."»

[1] Aṭ-Ṭabari 19:477.

[2] Abdur-Razzāq 3:83.

They took a mutual oath, pledging that during the night, whoever met the Allāh's Prophet Ṣāliḥ, peace be upon him, he would assassinate him. But Allāh planned against them and caused their plot to backfire. Mujāhid said, "They took a mutual oath pledging to kill him, but before they could reach him, they and their people were all destroyed."^[1]

'Abdur-Raḥmān bin Abi Ḥātim^[2] said: "When they killed the she-camel, Ṣāliḥ said to them:

﴿تَسْمَعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ذَلِكَ وَعْدُ غَيْرٍ مَكْذُوبٍ﴾

﴿"Enjoy yourselves in your homes for three days. This is a promise (i.e., a threat) that will not be belied."﴾ (11:65).

They said: 'Ṣāliḥ claims that he will finish with us in three days, but we will finish him and his family before the three days are over.' Ṣāliḥ had a place of worship in a rocky tract in a valley, where he used to pray. So they set out to go to a cave there one night, and said, 'When he comes to pray, we will kill him, then we will return. When we have finished him off, we will go to his family and finish them off too.' Then Allāh sent down a rock upon them from the mountains round about; they feared that it would crush them, so they ran into the cave and the rock covered the mouth of the cave while they were inside. Their people did not know where they were or what had happened to them. So Allāh punished some of them here, and some of them there, and He saved Ṣāliḥ and the people who were with him. Then he recited:

﴿وَمَكَرُوا مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ ﴿٥٠﴾ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُكْرِمِينَ ﴿٥١﴾ إِنَّا دَمَرْنَاهُمْ وَفَرَمْنَاهُمْ نَقِيرًا ﴿٥٢﴾ فَذَلِكَ يَوْمُنَا جَاسِدًا ﴿٥٣﴾﴾

﴿So, they plotted a plot, and We planned a plan, while they perceived not. Then see how was the end of their plot! Verily, We destroyed them and their nation, all together. These are their houses in utter ruin,﴾ i.e., deserted."

﴿بِمَا ظَلَمُوا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْلَمُونَ ﴿٥٤﴾ وَأَنجَيْنَا آلَ هَارُونَ ﴿٥٥﴾ وَكَانُوا بِآيَاتِنَا يُنْكِرُونَ ﴿٥٦﴾﴾

[1] At-Ṭabari 19:478.

[2] That is 'Abdur-Raḥmān bin Zayd. This narration is recorded by Ibn Abi Ḥātim no. 16485, and At-Ṭabari no. 27054.

upon him, and how he warned his people of Allāh's punishment for committing an act of immorality which no human ever committed before them - intercourse with males instead of females. This is a major sin, whereby men are satisfied with men and women are with women (i.e., homosexuality). Lūt said:

﴿أَتَأْتُونَ الذَّكَرَ وَأَنْتُمْ مُبْصِرُونَ﴾

«Do you commit immoral sins while you see?»

meaning, 'while you see one another, and you practice every kind of evil in your meetings.'

﴿أَلَيْسَ لَكُمْ لَتَأْتُونَ الذَّكَرَ سَهْوًا بَيْنَ دُورِ الْإِنْسَاءِ بَلْ أَنْتُمْ قَوْمٌ بِمَهَلِكِهِمْ﴾

«Do you practice your lusts on men instead of women? Nay, but you are a people who behave senselessly.»

means, 'you do not know anything of what is natural or what is prescribed by Allāh.' This is like the *Āyah*:

﴿أَتَأْتُونَ الذَّكَرَ مِنَ الْمَلَكِيَّةِ ۖ وَتَذَرُونَ مَا خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ بَلْ أَنْتُمْ قَوْمٌ

عَادُونَ﴾

«Go you in unto the males of mankind, and leave those whom Allāh has created for you to be your wives? Nay, you are a trespassing people!» (26:165-166)

﴿فَمَا كَانَتْ جَوَابَ قَوْمِهِ إِلَّا أَنْ كَانُوا لَخْرَجُوا مَالِ لُوطٍ مِنْ قَرِينِكُمْ إِنَّهُمْ أَنَاسٌ

يَطْفَهُونَ﴾

«There was no other answer given by his people except that they said: "Drive out the family of Lūt from your city. Verily, these are men who want to be clean and pure!"»

means, 'they feel embarrassed because of the deeds you are doing, and because you approve of your actions, so expel them from among yourselves, for they are not fit to live among you in your city.' So, the people resolved to do that, and Allāh destroyed them, and a similar end awaits the disbelievers. Allāh says:

﴿وَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ فَذَرْنَهَا مِنَ الْفَاسِقِينَ﴾

«So, We saved him and his family, except his wife. We

﴿Praise and thanks be to Allāh,﴾

meaning, for His innumerable blessings upon His servants and for His exalted Attributes and most beautiful Names. And He commands him to send peace upon the servants of Allāh whom He chose and selected, i.e., His noble Messengers and Prophets, may the best of peace and blessings from Allāh be upon them. This was the view of 'Abdur-Rahmān bin Zayd bin Aslam and others; the meaning of the servants He has chose is the Prophets. He said, "This like He said in the Āyah;

سُبْحَانَ رَبِّكَ رَبِّ الْعَزَّةِ عَمَّا يَصِفُونَ ﴿٥٩﴾ وَسَلَامٌ عَلَى الْمُرْسَلِينَ ﴿٦٠﴾ وَلَقَدْ لَّهُ رَبِّ
الْمَكَلِيمِ ﴿٦١﴾

﴿Glorified be your Lord, the Lord of honor and power! (He is free) from what they attribute unto Him! And peace be on the Messengers! And all the praises and thanks be to Allāh, Lord of all that exists.﴾ (37:180-182)."

Ath-Thawri and As-Suddi said, "This refers to the Companions of Muḥammad ﷺ, may Allāh be pleased with them all." Something similar was also narrated from Ibn 'Abbās, and there is no contradiction between the two views, because they were also among the servants of Allāh whom He had chosen, although the description is more befitting of the Prophets.

﴿اللَّهُ خَيْرٌ أَمَّا يُشْرِكُونَ﴾

﴿Is Allāh better, or what they ascribe as partners (to Him)?﴾

This is a question aimed at denouncing the idolators for their worship of other gods besides Allāh.

Some more Proofs of Tawḥīd

Then Allāh begins to explain that He is the Only One Who creates, provides and controls, as He says:

﴿أَمَّنْ خَلَقَ السَّمَوَاتِ﴾

﴿Is not He Who created the heavens﴾

meaning, He created those heavens which are so high and serene, with their shining stars and revolving planets. And He created the earth, with its varying heights and densities, and He created everything in it, mountains, hills, plains, rugged terrain, wildernesses, crops, trees, fruits, seas and animals of

all different kinds and colors and shapes, etc.

﴿وَأَنزَلَ لَكُم مِّنَ السَّمَاءِ مَاءً﴾

﴿and sends down for you water from the sky,﴾

means, He sends it as a provision for His servants,

﴿فَأَخْرَجْنَا بِهِ حَبَاقٍ ذَاتَ بَهْجَةٍ﴾

﴿whereby We cause to grow wonderful gardens full of beauty and delight?﴾

means, beautiful and delightful to behold.

﴿مَا صَكَتْ لَكُمْ أَن تُنْبِتُوا شَجَرَهَا﴾

﴿It is not in your ability to cause the growth of their trees.﴾

meaning, 'you are not able to cause their trees to grow. The One Who is able to do that is the Creator and Provider, Who is doing all this Alone and Independent of any idol and other rival.' The idolators themselves admitted this, as Allāh says in another Āyah:

﴿وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ﴾

﴿And if you ask them: "Who has created them?" they will certainly say: "Allāh."﴾ (31:25)

﴿وَلَيْن سَأَلْتَهُمْ مَنْ رَزَقَ مِمَّنِ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ مِن بَعْدِ مَوْتِهَا لَيَقُولُنَّ اللَّهُ﴾

﴿And if you were to ask them: "Who sends down water from the sky, and gives life therewith to the earth after its death?" they will surely reply: "Allāh."﴾ (29:63)

Meaning they will admit that He is the One Who does all these things, Alone, with no partner or associate, but then they worship others alongside Him, others who they admit cannot create or provide anything. But the Only One Who deserves to be worshipped is the Only One Who can create and provide, Allāh says:

﴿أَوَلَيْتَ مَعَ اللَّهِ﴾

﴿Is there any god with Allāh?﴾ meaning, 'is there any god that can be worshipped alongside Allāh, when it is clear to you and anyone who with reason that He is the Creator and Provider, as you yourselves admit?' Then Allāh says:

﴿بَلْ هُمْ قَوْمٌ يَعْدِلُونَ﴾

﴿Nay, but they are a people who ascribe equals (to Him)!﴾

meaning, they describe others as being equal and comparable to Allāh.

﴿أَمْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا وَجَعَلَ لَهَا رَوَاسِيَ وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا يَعْلَمُونَ﴾

﴿61. Is not He Who has made the earth as a fixed abode, and has placed rivers in its midst, and has placed firm mountains therein, and has set a barrier between the two seas (of salt and sweet water)? Is there any ilāh (god) with Allāh? Nay, but most of them know not!﴾

Allāh says:

﴿أَمْ جَعَلَ الْأَرْضَ قَرَارًا﴾

﴿Is not He Who has made the earth as a fixed abode,﴾

meaning, stable and stationary, so that it does not move or convulse, because if it were to do so, it would not be a good place for people to live on. But by His grace and mercy, He has made it smooth and calm, and it is not shaken or moved. This is like the *Āyah*,

﴿اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا وَالسَّمَاءَ بَنَةً﴾

﴿Allāh, Who has made for you the earth as a dwelling place and the sky as a canopy﴾ (40:64).

﴿وَجَعَلَ خِلَالَهَا أَنْهَارًا﴾

﴿and has placed rivers in its midst,﴾ means, He has placed rivers which are fresh and sweet, cutting through the earth, and He has made them of different types, large rivers, small rivers and some in between. He has caused them to flow in all directions, east, west, south, north, according to the needs of mankind in different areas and regions, as He has created them throughout the world and sends them their provision according to their needs.

﴿وَجَعَلَ لَهَا رَوَاسِيَ﴾

﴿and has placed firm mountains therein,﴾

means, high mountains which stabilize the earth and make it steadfast, so that it does not shake.

﴿وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا﴾

﴿and has set a barrier between the two seas﴾

means, He has placed a barrier between the fresh water and the salt water, to prevent them from mixing lest they corrupt one another. Divine wisdom dictates that each of them should stay as it is meant to be. The sweet water is that which flows in rivers among mankind, and it is meant to be fresh and palatable so that it may be used to water animals and plants and fruits. The salt water is that which surrounds the continents on all sides, and its water is meant to be salty and undrinkable lest the air be corrupted by its smell, as Allāh says:

﴿رَبُّهُ الَّذِي مَجَّ الْبَحْرَيْنِ هَذَا عَذْبٌ فَرَاتٌ وَهَذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزًا وَجُجًا
تَجْوَرًا ۝٥٣﴾

﴿And it is He Who has let free the two seas, this is palatable and sweet, and that is salty and bitter; and He has set a barrier and a complete partition between them.﴾ (25:53)

Allāh says:

﴿أَوَلَيْدَ مَعَ اللَّهِ﴾

﴿Is there any god with Allāh?﴾ meaning, any god who could do this, or who deserves to be worshipped? Both meanings are indicated by the context.

﴿بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ﴾

﴿Nay, but most of them know not!﴾ means, in that they worship others than Allāh.

﴿أَلَمْ يَجِبْ الْمَغْضَرُ إِذَا دَعَا وَكَفَيْتُ الشُّرَّ وَجَعَلْتُكُمْ خُلَفَاءَ الْأَرْضِ أَوَلَيْدَ مَعَ اللَّهِ
فَلَيْسَ مَا تَذَكَّرُونَ ۝٥٤﴾

﴿62. Is not He Who responds to the distressed one, when he calls on Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations? Is there any god with Allāh? Little is that you remember!﴾

Allāh points out that He is the One upon Whom people call in times of difficulty, and He is the One to Whom they turn when

calamity strikes, as He says elsewhere:

﴿وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَهُهُ﴾

«And when harm touches you upon the sea, those that you call upon vanish from you except Him» (17:67),

﴿ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْتَرُونَ﴾

«Then, when harm touches you, unto Him you cry aloud for help» (16:53).

Similarly, Allāh says here:

﴿أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَا﴾

«Is not He Who responds to the distressed one, when he calls on Him,»

meaning, Who is the only One to Whom the person in desperate need turns, and the only One Who can relieve those who are stricken by harm? Imām Aḥmad reported that a man of Balhajīm said: "O Messenger of Allāh, what are you calling for?" He said:

«أَدْعُو إِلَى اللَّهِ وَحْدَهُ الَّذِي إِنْ مَسَّكَ ضُرٌّ فَدَعْوَتُهُ كَشَفَتْ عَنْكَ، وَالَّذِي إِنْ أَصَلَّتْ بِأَرْضٍ قَفَرٍ فَدَعْوَتُهُ رَدَّتْ عَلَيْكَ، وَالَّذِي إِنْ أَصَابَتْكَ سَهَةٌ فَدَعْوَتُهُ أَتَتْ لَكَ»

«I am calling people to Allāh Alone, the One Who, if you call on Him when harm befalls you, will relieve you; and when you are lost in the wilderness, you call on Him and He brings you back: and when drought (famine) strikes, you call on Him and He makes your crops grow.»

He said: "Advise me." He ﷺ said:

«لَا تَسُبَّنْ أَحَدًا وَلَا تَزْهَدَنَّ فِي الْمَعْرُوفِ، وَلَوْ أَنْ تَلْقَى أَخَاكَ وَأَنْتَ مُتَبَيِّطٌ إِلَيْهِ وَجْهَكَ، وَلَوْ أَنْ تُفْرَغَ مِنْ دَلْوِكَ فِي إِنَاءِ الْمُسْتَقِي، وَاتَّزِرْ إِلَى بَضْفِ السَّاقِ فَإِنْ آتَيْتَ فِإِلَى الْكَغْيِبَيْنِ، وَإِيَّاكَ وَإِسْبَالَ الْإِزَارِ فَإِنْ إِسْبَالَ الْإِزَارِ مِنَ الْمَخِيلَةِ وَإِنَّ اللَّهَ لَا يُحِبُّ الْمَخِيلَةَ»

«Do not slander anyone and do not think of any good deed as insignificant, even if it is only meeting your brother with a cheerful face or emptying your vessel into the vessel of one who is asking for water. Wear your lower garment at mid-calf

length, or – if you insist – let it reach your ankles, and beware of lowering the garment below the ankles along the ground,^[1] for it is a form of showing-off, and Allāh does not like showing-off.^[2]

The Story of a Mujāhid who fought for the sake of Allāh

In his biography of Fāṭimah bint Al-Ḥasan Umm Aḥmad Al-ʿAjaliyyah, Al-Ḥāfiẓ bin ʿAsākir reported that she said: “One day the disbelievers defeated the Muslims in a battle. There was a good horse which belonged to a rich man who was also righteous. The horse just stood there, so its owner said, ‘What is the matter with you? Woe to you! I was only preparing you for a day such as this.’ The horse said to him: ‘How can you expect me not to perform badly, when you delegated my feeding to the grooms, and they mistreated me and only fed me a little?’ The man said, ‘I make you a promise before Allāh that from this day on, only I will feed you from my own lap.’ So the horse began to run, and his owner was saved, and after that he only ever fed the horse from his own lap. This story became well known among the people, and they started to come to him to hear the story from his own lips. News of this reached the king of Byzantium, and he said: ‘A city where this man is, will be kept safe from harm.’ He wanted to bring the man to his own city, so he sent an apostate (a man who had left Islām) who was living in his city to go to him, and when he reached him, he pretended that his intentions towards Islām and its followers were good, so the *Mujāhid* trusted him. One day they went out walking along the shore, but the apostate made a pact with another person, a follower of the Byzantine king, to come and help him take the *Mujāhid* prisoner. When they made their move, he lifted his gaze to the sky and said, ‘O Allāh! He has deceived me by swearing in Your Name, so protect me in whatever way You will.’ Then two wild animals came out and seized them, and the *Mujāhid* came back safe and sound.”^[3]

[1] To let one's lower garment trail along the ground.

[2] Aḥmad 5:64. This narration is not authentic. Most parts of the text are found in other authentic *Ḥadīths*.

[3] *Tārīkh Dimashq* 19:489 MS.

The Inheritance of the Earth

﴿وَجَعَلَكُمْ خُلَفَاءَ الْأَرْضِ﴾

﴿and makes you inheritors of the earth,﴾

means, each generation inherits from the generation that came before them, one after the other, as Allāh says:

﴿إِنْ يَشَأْ يُدْهِبْكُمْ وَيَسْتَخْلِفْ بِكُمْ مَنْ يَشَاءُ لَمَّا يَشَاءُ كَمَا أَلْفَأَكُمْ مِنْ دُرَيْكِهِ قَوْمَ
الْمَكِّيَّةِ﴾

﴿if He wills, He can destroy you, and in your place make whom He wills as your successors, as He raised you from the seed of other people﴾ (6:133),

﴿وَقَدْ أَلْزَمَ الْجَمْعَ كُلَّهُمْ خَلِيفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ﴾

﴿And it is He Who has made you generations coming after generations, replacing each other on the earth. And He has raised you in ranks, some above others﴾ (6:165),

﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً﴾

﴿And (remember) when your Lord said to the angels: "Verily, I am going to place generations after generations on earth."﴾ (2:30)

meaning, people who will come after one another, as we have already stated.

Allāh's saying:

﴿وَجَعَلَكُمْ خُلَفَاءَ الْأَرْضِ﴾

﴿and makes you inheritors of the earth,﴾

means, nation after nation, generation after generation, people after people. If He had willed, He could have created them all at one time, and not made some of them the offspring of others. If He had willed, He could have created them all together, as He created Ādam from dust. If He had willed, He could have made some of them the offspring of others, but not caused any of them to die until they all died at one time; in this case the earth would have become constricted for them and it would be too difficult for them to live and earn a living, and they would have caused inconvenience and harm to one

another. But His wisdom and decree ruled that they should be created from one soul, then their numbers should be greatly increased, so He created them on the earth and made them generation after generation, nation after nation, until their time will come to an end and there will be no one left on earth, as Allāh has decreed and as He has completely counted out their numbers. Then the Resurrection will come to pass, and each person will be rewarded or punished according to his deeds. Allāh says:

﴿أَمَّنْ يُجِيبُ الْمُسْتَظِرَّ إِذَا دَعَا وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ أُولَئِكَ مَعَ اللَّهِ﴾

«Is not He Who responds to the distressed one, when he calls on Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations? Is there any god with Allāh?»

meaning, is there anyone else able to do that, or a god with Allāh worth worshipping – while you know that He is the only one who can do that, having no partners?

﴿فَلَيْسَ مَا تَذَكَّرُونَ﴾

«Little is that you remember!» meaning, how little they think about that which would guide them to the truth and show them the straight path.

﴿أَمَّنْ يَهْدِيكُمْ فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ وَمَنْ يُرْسِلُ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ أُولَئِكَ مَعَ اللَّهِ تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ﴾

«63. Is not He Who guides you in the darkness of the land and the sea, and Who sends the winds as heralds of glad tidings, going before His mercy? Is there any god with Allāh? Exalted be Allāh above all that they associate as partners!»

Allāh says,

﴿أَمَّنْ يَهْدِيكُمْ فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ﴾

«Is not He Who guides you in the darkness of the land and the sea,»

meaning, by means of what He has created of heavenly and earthly signposts. This is like the *Āyah*,

﴿وَمَلَكْنَاهُ رَبَّالْنَجْمِ ثُمَّ يَخْتَدُونَ﴾

أَمَّن يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ۖ وَمَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ
 أَوَلَمْ تَعْلَمُوا أَنَّ اللَّهَ قَدْ هَاوَا بَرْعَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٦﴾
 قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ ۚ وَاسْتَعِزُّوا
 بِآيَاتِ يَوْمِكُمْ ﴿١٧﴾ بَلْ أَذْرَكَ عَلَيْهِمْ فِي الْآخِرَةِ ۖ بَلْ هُمْ
 فِي شَكٍّ مِّنْهَا ۖ بَلْ هُمْ فِيهَا عَمُونَ ﴿١٨﴾ وَقَالَ الَّذِينَ كَفَرُوا
 أَيُّذَا كُنَّا تُرَابًا وَآبَاءُنَا إِنَّا لِلْمَعْرِجَاتِ ﴿١٩﴾ لَقَدْ وَعَدْنَا
 هَذَا نَحْنُ وَآبَاءُنَا مِن قَبْلُ ۖ إِن هَذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ ﴿٢٠﴾
 قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَنَقِبَ الْمُجْرِمِينَ
 ﴿٢١﴾ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُن فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ ﴿٢٢﴾
 وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٣﴾ قُلْ عَسَى
 أَنْ يَكُونَ رَدِفٌ لَّكُمْ بَعْضُ الَّذِي تَسْتَعْجِلُونَ ﴿٢٤﴾ وَلَنْ رَّبِّكَ
 لَذُو فَضْلٍ عَلَى النَّاسِ وَلَئِنْ أَسْأَلْتَهُمْ لَا يَشْكُرُونَ ﴿٢٥﴾ وَلَنْ
 رَبِّكَ لَيَعْلَمَ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٢٦﴾ وَمِمَّنْ عَابَدُوا
 فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كَنْبٍ مُّبِينٍ ﴿٢٧﴾ إِنَّ هَذَا لَفَرْقَانٌ
 يَفْصِلُ عَلَى بَنِي إِسْرَءِيلَ بَلْ أَكْثَرُ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ ﴿٢٨﴾

﴿And landmarks and by the stars, they guide themselves.﴾ (16:16)

﴿وَمَنْ الَّذِي جَعَلَ لَكُمْ النُّجُومَ لِيَهْتَدُوا بِهَا فِي ظُلُمَاتِ اللَّيْلِ وَالْجَبْرِ﴾

﴿It is He Who has set the stars for you, so that you may guide your course with their help through the darkness of the land and the sea...﴾ (6:97)

﴿وَمَنْ يُرْسِلُ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ﴾

﴿and Who sends the winds as heralds of glad tidings, going before His mercy?﴾

meaning, ahead of the clouds which bring rain, by means of

which Allāh shows His mercy to His servants who are suffering drought and despair.

﴿أَوَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَزَّ وَجَلَّ عَمَّا يُشْرِكُونَ﴾

﴿Is there any god with Allāh? Exalted be Allāh above all that they associate as partners!﴾

﴿أَمَّن يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ۚ وَمَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ ۚ أَوَلَمْ تَعْلَمْ أَنَّ اللَّهَ قَدْ هَاوَا بَرْعَكُمْ إِنْ كُنْتُمْ صَادِقِينَ﴾

﴿64. Is not He Who originates creation, and shall thereafter repeat it, and Who provides for you from heaven and earth? Is there any god with Allāh? Say: "Bring forth your proofs, if you are truthful."﴾

He is the One Who, by His might and power, originates

creation and then repeats it. This is like the *Āyāt*:

﴿إِنَّا بَلَلْنَا رَبَّكَ لَشَدِيدٌ ۖ إِنَّ هُوَ يَرْدُّكُمْ وِلَيْدٌ ۖ﴾

«Verily, the punishment of your Lord is severe and painful. Verily, He it is Who begins and repeats.» (85:12-13)

﴿وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَتْ عَلَيْهِ﴾

«And He it is Who originates the creation, then He will repeat it; and this is easier for Him.» (30:27)

﴿وَمَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ﴾

«and Who provides for you from heaven and earth?»

with the rain He sends down from the sky causing the blessings of the earth to grow, as He says elsewhere:

﴿وَالسَّمَاءِ نَابِ السَّعْيِ ۖ وَالْأَرْضِ نَابِ السَّعْيِ ۖ﴾

«By the sky which gives rain, again and again. And the earth which splits.» (86:11-12)

﴿يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَصْعَدُ فِيهَا﴾

«He knows that which goes into the earth and that which comes forth from it, and that which descends from the heaven and that which ascends to it» (34:2).

Allāh, may He be blessed and exalted, sends down water from the sky as a blessing, and causes it to penetrate the earth, and then come forth as springs. After that, by means of the water He brings forth all kinds of crops, fruits and flowers, in all their different forms and colors.

﴿كُلُوا وَارْعَوْا أَنْفُسَكُمْ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّأُولِ الْأَلْبَابِ﴾

«Eat and pasture your cattle; verily, in this are signs for men of understanding» (20:54).

Allāh says:

﴿أَلَمْ يَكُنْ مَعَ اللَّهِ﴾

«Is there any god with Allāh?» meaning, who did this? Or, according to another interpretation: after this (who could be worth worship)?

﴿قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ سَادِقِينَ﴾

﴿Say: "Bring forth your proofs, if you are truthful."﴾

Produce the evidence of that. But it is known that they have no proof or evidence, as Allāh says:

﴿وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا مَكَرٌ لَا يُبْرَهُنَّ لَهُمْ بِهِ. فَإِنَّمَا حِسَابُهُمْ عِنْدَ رَبِّهِمْ إِسْمُهُمْ لَا يُفْلِحُ
الْكَافِرُونَ ﴿١١٧﴾﴾

﴿And whoever invokes besides Allāh, any other god, of whom he has no proof; then his reckoning is only with his Lord. Surely, the disbelievers will not be successful.﴾ (23:117)

﴿قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَتَانًا يَتَّبِعُونَ ﴿١١٨﴾ بَلْ أَذْرَكَ
يَعْلَمُهُمْ فِي الْآخِرَةِ بَلَدُ هُمْ فِي شَكٍّ مِنْهَا بَلْ هُمْ فِيهَا عَمَوْنَ ﴿١١٩﴾﴾

465. Say: "None in the heavens and the earth knows the Unseen except Allāh, nor can they perceive when they shall be resurrected."﴾

466. Nay, their knowledge will perceive that in the Hereafter. Nay, they are in doubt about it. Nay, they are in complete blindness about it.﴾

The One Who knows the Unseen is Allāh

Allāh commands His Messenger ﷺ to inform all of creation that no one among the dwellers of heaven and earth knows the Unseen, except Allāh.

﴿إِلَّا اللَّهُ﴾

﴿except Allāh﴾ This is an absolute exception, meaning that no one knows this besides Allāh, He is alone in that regard, having no partner in that knowledge. This is like the Āyāt:

﴿وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ﴾

﴿And with Him are the keys of the Unseen, none knows them but He﴾ (6:59).

﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُرْسِلُ الْغَيْثَ﴾

﴿Verily, Allāh, with Him is the knowledge of the Hour, He sends down the rain﴾ (31:34).

until the end of the Sūrah. And there are many Āyāt which mention similar things.

﴿وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ﴾

«nor can they perceive when they shall be resurrected.»

That is, the created beings who dwell in the heavens and on earth do not know when the Hour will occur, as Allāh says:

﴿ثَقُلَتْ فِي السَّمَاءِ وَالْأَرْضِ لَا تَأْتِيكُمُ إِلَّا بَئْسَ عَذَابٌ﴾

«Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden» (7:187).

meaning, it is a grave matter for the dwellers of heaven and earth.

﴿بَلْ أَدْرَاكَ عِلْمُهُمْ فِي الْآخِرَةِ بَلْ هُمْ فِي شَكٍّ مِنْهَا﴾

«Nay, their knowledge will perceive that in the Hereafter. Nay, they are in doubt about it.»

means their knowledge and amazement stops short of knowing its time. Other scholars read this with the meaning "their knowledge is all the same with regard to that," which reflects the meaning of the Ḥadīth in Ṣaḥīḥ Muslim which states that the Messenger of Allāh ﷺ said to Jibrīl, when the latter asked him when the Hour would come:

«مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ»

«The one who is being asked about it does not know any more than the one who is asking.»^[1]

In other words, they were both equal in the fact that their knowledge did not extend that far.

﴿بَلْ هُمْ فِي شَكٍّ مِنْهَا﴾

«Nay, they are in doubt about it.» This refers to the disbelievers in general as Allāh says elsewhere:

﴿وَعَرَّضُوا عَلَىٰ رَبِّكَ مَتًا لَّقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ بَلْ زَعَمْتُمْ أَلَّنْ نَجْعَلَ لَكُمْ مَوْعِدًا ۚ﴾

«And they will be set before your Lord in rows, (and Allāh will say:) "Now indeed, you have come to Us as We created you the first time. Nay, but you thought that We had appointed no

[1] Muslim 1:36.

meeting for you (with Us).” ﴿18:48﴾

i.e., the disbelievers among you. By the same token, Allāh says here:

﴿بَلْ هُمْ فِي شَكٍّ مِنْهَا﴾

﴿Nay, they are in doubt about it.﴾ meaning, they doubt that it will come to pass.

﴿بَلْ هُمْ فِيهَا عَمَوْنَ﴾

﴿Nay, they are in complete blindness about it.﴾

They are blind and completely ignorant about it.

﴿وَقَالَ الَّذِينَ كَفَرُوا أَإِذَا كُنَّا تُرَابًا وَآبَاءُنَا أَلَيْنَا لَمْ نُعَمَّرُوا ۖ لَقَدْ وُعِدْنَا هَذَا نَحْنُ وَآبَاؤُنَا

مِنْ قَبْلُ إِنَّ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ۚ قُلْ يَوْمًا فِي الْأَرْضِ نَظُرُوا كَيْفَ كَانَ عَاقِبَةُ

الْمُفْسِدِينَ ۚ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُنْ فِي شَيْءٍ مِّنْهُمْ يَسْكُودُونَ﴾

﴿67. And those who disbelieve say: "When we have become dust - we and our fathers - shall we really be brought forth?"﴾

﴿68. "Indeed we were promised this - we and our forefathers before, verily, these are nothing but tales of ancients."﴾

﴿69. Say to them: "Travel in the land and see how has been the end of the criminals."﴾

﴿70. And grieve you not over them, nor be straitened (in distress) because of what they plot.﴾

Scepticism about the Resurrection and Its Refutation

Allāh tells us about the idolators who deny the Resurrection, considering it extremely unlikely that bodies will be re-created after they have become bones and dust. Then He says:

﴿لَقَدْ وُعِدْنَا هَذَا نَحْنُ وَآبَاؤُنَا مِنْ قَبْلُ﴾

﴿Indeed we were promised this - we and our forefathers before,﴾

meaning, 'we and our forefathers have been hearing this for a long time, but in reality, we have never seen it happen.'

﴿إِنَّ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ﴾

﴿verily, these are nothing but tales of ancients.﴾

the promises that bodies will be restored are

﴿إِلَّا أَنْبَاءُ الْأَزْلَى﴾

«nothing but tales of ancients.» meaning that they were taken by the people who came before us from books which were handed down from one to the other, but they have no basis in reality. Responding to their thoughts of disbelief and their belief that there would be no Resurrection, Allāh said,

﴿قُلْ﴾

«Say» 'O Muḥammad, to these people,'

﴿يَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ﴾

«Travel in the land and see how has been the end of the criminals.»

meaning, those who denied the Messengers and their message of the Resurrection and other matters. See how the punishment and vengeance of Allāh struck them and how Allāh saved from among them the noble Messengers and the believers who followed them. This will be an indication of the truth of the Message brought by the Messengers. Then, to comfort the Prophet ﷺ, Allāh says:

﴿وَلَا تَحْزَنْ عَلَيْهِمْ﴾

«And grieve you not over them,» meaning, 'but do not feel sorry for them or kill yourself with regret for them,'

﴿وَلَا تَكُنْ فِي مَتَابِعِ مَا يَمْكُرُونَ﴾

«nor be straitened because of what they plot.»

means, 'because they plot against you and reject what you have brought, for Allāh will help and support you, and cause your religion to prevail over those who oppose you and stubbornly resist you in the east and in the west.'

﴿وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ﴾ ٧١ قُلْ عَسَى أَنْ يَكُونَ رَدِفَ لَكُمْ بَعْضُ الَّذِي تَسْتَعْجِلُونَ ٧٢ وَلَهُ رَبُّكَ فَلْيُفْلِحْ عَلَى النَّاسِ وَلَئِنْ أَضَعْتُمْ لَا يَشْكُرُونَ ٧٣ وَلَهُ رَبُّكَ لِمَعْلَمٍ مَا تُكِيدُوا صُورَكُمْ وَمَا يُبْلِغُونَ ٧٤ وَمَا مِنْ قَائِمٍ فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ ٧٥﴾

471. And they say: "When this promise, if you are truthful?"

472. Say: "Perhaps that which you wish to hasten on, may be

close behind you.”﴾

﴿73. Verily, your Lord is full of grace for mankind, yet most of them do not give thanks.﴾

﴿74. And verily, your Lord knows what their breasts conceal and what they reveal.﴾

﴿75. And there is nothing hidden in the heaven and the earth but it is in a Clear Book.﴾

Allāh tells us about how the idolators asked about the Day of Resurrection, but thought it unlikely that it would ever come to pass.

﴿وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ﴾

«And they say: "When (will) this promise (be fulfilled), if you are truthful?"﴾

Allāh said, responding to them:

﴿قُلْ﴾

﴿Say﴾ 'O Muḥammad,'

﴿عَسَى أَنْ يَكُونَ رَوْقٌ لَكُمْ بَعْضُ الَّذِي تَسْتَعْجِلُونَ﴾

﴿Perhaps that which you wish to hasten on, may be close behind you.﴾

Ibn 'Abbās said, "That which you wish to hasten on has come close to you, or some of it has come close."^[1] This was also the view of Mujāhid, Aḍ-Ḍaḥḥāk, 'Aṭā Al-Khurāsāni, Qatādah and As-Suddī.^[2] This is also what is meant in the Āyāt.

﴿وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ﴾

﴿And they say: "When will that be?" Say: "Perhaps it is near!"﴾ (17:51)

﴿يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَوْ جَاءَتْهُمْ لَحِيطَةُ الْكَافِرِينَ﴾

﴿They ask you to hasten on the torment. And verily, Hell, of a surety, will encompass the disbelievers﴾ (29:54).

﴿عَسَى أَنْ يَكُونَ رَوْقٌ لَكُمْ﴾

^[1] At-Ṭabari 19:492.

^[2] At-Ṭabari 19:492 Ad-Durr Al-Manthūr 6:375.

«may be close behind you.» means, it is being hastened for you. This was reported from Mujāhid.^[1]

Then Allāh says:

﴿وَإِنَّ رَبَّكَ لَنُورٌ فَضَّلَ عَلَى النَّاسِ﴾

«Verily, your Lord is full of grace for mankind,»

meaning, He abundantly bestows His blessings on them even though they wrong themselves, yet despite that they do not give thanks for those blessings, except for a few of them.

﴿وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ سُدُورُهُمْ وَمَا يُعْلِنُونَ﴾

«And verily, your Lord knows what their breasts conceal and what they reveal.»

means, He knows what is hidden in their hearts just as He knows what is easily visible.

﴿سَوَاءٌ يَسْكُرُ تَنَ أَسَرَ الْقَوْلَ رَمَن جَهَرَ بِهِ﴾

«It is the same (to Him) whether any of you conceals his speech or declares it openly» (13:10),

﴿يَعْلَمُ الْيُسُورَ وَالْأَخْفَى﴾

«He knows the secret and that which is yet more hidden» (20:7),

﴿أَلَا جِنَّ يَسْتَفْتُونَ شَاهِدُهُمْ يَعْلَمُ مَا يُبَيِّرُونَ وَمَا يُبْلِغُونَ﴾

«Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal» (11:5).

Then Allāh tells us that He is the Knower of the unseen in the heavens and on earth, and that He is the Knower of the unseen and the seen, i.e., that which is unseen by His servants and that which they can see. And Allāh says:

﴿وَمَا مِنْ غَائِبَةٍ﴾

«and there is nothing hidden» Ibn ‘Abbās said, “This means, there is nothing^[2]”

﴿فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ﴾

[1] Aṭ-Ṭabari 19:492.

[2] Aṭ-Ṭabari 19:494.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٣٨٤

الْقُرْآنِ

وَالَّذِي هُوَ رَحِيمٌ الْغُفُورِينَ ﴿٧٦﴾ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ بِحُكْمِهِ. وَهُوَ الْعَزِيزُ الْعَلِيمُ ﴿٧٧﴾ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّكَ عَلَىٰ آلِهِ تَعْتَدُ. عَلَىٰ الْحَقِّ الْمُبِينِ ﴿٧٨﴾ إِنَّكَ لَا تَسْمَعُ الْمَوْتَىٰ وَلَا تَسْمَعُ الْقُعَاةَ إِذَا وَلَّوْا مُدْبِرِينَ ﴿٧٩﴾ وَمَا أَنتَ بِهَدَىٰ الْقَوْمِ عَنْ حُلَّتِهِمْ إِنْ تَسْمَعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ ﴿٨٠﴾ وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ ﴿٨١﴾ وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَرَجًا مِّنْ يَّكَذِّبُ بِآيَاتِنَا فَهُمْ يُورَعُونَ ﴿٨٢﴾ حَتَّىٰ إِذَا جَاءَهُ قَالَ أَكَذَّبْتُم بِآيَاتِي وَلَمْ تُحِيطُوا بِهَا عِلْمًا أَمَآذَا أَكُنْتُمْ تَمْلِكُونَ ﴿٨٣﴾ وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ لَا يَنْطِقُونَ ﴿٨٤﴾ أَلَمْ يَرَوْا أَنَّا جَعَلْنَا اللَّيْلَ لِسُكُوفِهِمُ وَالنَّهَارَ مُبْصِرًا لِّئَلَّا يَذَّكَّرَ لِأَنَّهُمْ لَا يُؤْمِنُونَ ﴿٨٥﴾ وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَتُخْرِجُ مِنَ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ وَكُلٌّ أَتَوْهُ دَاخِرِينَ ﴿٨٦﴾ وَرَأَى الْجِبَالَ تَحْسِبُهَا جَمْدًا وَهِيَ ثَمَرٌ مِّنَ النَّسَابِ صُنِعَ اللَّهُ الَّذِي أَنفَخَ كُلَّ شَيْءٍ فِيهِ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ ﴿٨٧﴾

﴿in the heaven and the earth but it is in a Clear Book.﴾

This is like the Āyah,

﴿أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾

﴿Know you not that Allāh knows all that is in the heaven and on the earth? Verily, it is (all) in the Book. Verily, that is easy for Allāh.﴾ (22:70)

﴿إِنَّ هَذَا الْقُرْآنَ يَنْفَخُ عَلَىٰ بَنِي إِسْرَءِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ﴾ ﴿٧٦﴾ وَلَهُ قُدَىٰ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٧٧﴾ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ بِحُكْمِهِ. وَهُوَ الْعَزِيزُ الْعَلِيمُ ﴿٧٨﴾ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّكَ

عَلَىٰ الْحَقِّ الْمُبِينِ ﴿٧٩﴾ إِنَّكَ لَا تَسْمَعُ الْمَوْتَىٰ وَلَا تَسْمَعُ الْقُعَاةَ إِذَا وَلَّوْا مُدْبِرِينَ ﴿٨٠﴾ وَمَا أَنتَ بِهَدَىٰ الْقَوْمِ عَنْ حُلَّتِهِمْ إِنْ تَسْمَعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ ﴿٨١﴾

﴿76. Verily, this Qur'ān narrates to the Children of Israel most of that in which they differ.﴾

﴿77. And truly, it is a guide and a mercy for the believers.﴾

﴿78. Verily, your Lord will decide between them by His judgement. And He is the All-Mighty, the All-Knowing.﴾

﴿79. So, put your trust in Allāh; surely, you are on manifest truth.﴾

﴿80. Verily, you cannot make the dead to hear nor can you make the deaf to hear the call, when they flee, turning their

backs.﴾

﴿81. Nor can you lead the blind out of their error. You can only make to hear those who believe in Our Āyāt, so they submit (became Muslims).﴾

The Qur'ān tells the Story of the Differences among the Children of Israel, and Allāh judges between Them

Allāh tells us about His Book and the guidance, proof and criterion between right and wrong that it contains. He tells us about the Children of Israel, who were the bearers of the Tawrah and Injil.

﴿أَفَرَأَيْتَ الَّذِي كَفَرَ بِرَبِّهِ يَتَّبِعُهُ﴾

﴿most of that in which they differ.﴾ such as their different opinions about 'Isā. The Jews lied about him while the Christians exaggerated in praise for him, so the Qur'ān came with the moderate word of truth and justice: that he was one of the servants of Allāh, and one of His noble Prophets and Messengers, may the best of peace and blessings be upon him, as the Qur'ān says:

﴿ذَٰلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ﴾

﴿Such is 'Isā, son of Maryam. (It is) a statement of truth, about which they doubt﴾ (19:34).

﴿وَأَنَّا لَهُدَىٰ رَحْمَةً لِّلْمُؤْمِنِينَ﴾

﴿And truly, it is a guide and a mercy for the believers.﴾

meaning, it is guidance for the hearts of those who believe in it, and a mercy to them.

Then Allāh says:

﴿إِنَّا رَبُّكَ يَحْكُمُ بَيْنَهُم﴾

﴿Verily, your Lord will decide between them﴾

meaning, on the Day of Resurrection,

﴿بِحُكْمِهِ ۖ وَقَرَّ أَلْبُسُهُۥ﴾

﴿by His judgement. And He is the All-Mighty,﴾

means, in His vengeance,

﴿الْعَلِيمُ﴾

﴿the All-Knowing.﴾ Who knows all that His servants do and say.

The Command to put One's Trust in Allāh and to convey the Message

﴿تَوَكَّلْ عَلَى اللَّهِ﴾

﴿So, put your trust in Allāh;﴾ in all your affairs, and convey the Message of your Lord.

﴿إِنَّكَ عَلَى الْبَيِّنَاتِ﴾

﴿surely, you are on manifest truth.﴾ meaning, you are following manifest truth, even though you are opposed by those who oppose you because they are doomed. The Word of your Lord has been justified against them, so that they will not believe even if all the signs are brought to them. Allāh says:

﴿إِنَّكَ لَا تَسْمِعُ الْمَوْتِ﴾

﴿Verily, you cannot make the dead to hear﴾

meaning, you cannot cause them to hear anything that will benefit them. The same applies to those over whose hearts is a veil and in whose ears is deafness of disbelief. Allāh says:

﴿وَلَا تَسْمِعُ السَّمَّ الدَّاعِيَ إِذَا وَلَّىٰ مَدْبُوعٍ ۚ وَمَا أَتَىٰ بِهْدَىٰ الضَّالِّينَ عَنْ سَبِيلِهِمْ إِنْ تَسْمِعُ إِلَّا مَن يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ﴾ (Al)

﴿nor can you make the deaf to hear the call, when they flee, turning their backs. Nor can you lead the blind out of their error. You can only make to hear those who believe in Our Āyāt, so they submit (became Muslims).﴾

meaning, those who have hearing and insight will respond to you, those whose hearing and sight are of benefit to their hearts and who are humble towards Allāh and to the Message that comes to them through the mouths of the Messengers, may peace be upon them.

﴿وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ﴾ (Al)

﴿82. And when the Word is fulfilled against them, We shall bring out from the earth a beast for them, to speak to them because mankind believed not with certainty in Our Āyāt.﴾

The Emergence of the Beast of the Earth

This is the beast which will emerge at the end of time, when mankind has become corrupt and neglected the commands of Allāh and changed the true religion. Then Allāh will cause a beast to emerge from the earth. It was said that it will be brought from Makkah, or from somewhere else, as we shall discuss in detail below, if Allāh wills. The beast will speak to people about matters. Ibn 'Abbās, Al-Ḥasan and Qatādah said, and it was also narrated from 'Alī, may Allāh be pleased with him, that it will speak words, meaning, it will address them.^[1]

Many *Ḥadīths* and reports have been narrated about the beast, and we will narrate as many of them as Allāh enables us to, for He is the One Whose help we seek.

Imām Aḥmad recorded that Ḥudhayfah bin Asīd Al-Ghifārī said, "The Messenger of Allāh ﷺ came out from his room while we were discussing the matter of the Hour. He said:

«لَا تَقُومُ السَّاعَةُ حَتَّى تَرَوْا عَشْرَ آيَاتٍ: طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا، وَالذُّخَانُ وَالْبَاقِيَةُ يَأْجُوجُ وَمَأْجُوجُ، وَخُرُوجُ عِيسَى ابْنِ مَرْيَمَ عَلَيْهِ السَّلَامُ، وَالذِّجَالُ، وَثَلَاثَةُ خُسُوفٍ: خُسْفٌ بِالشَّرْقِ، وَخُسْفٌ بِالشَّرْقِ، وَخُسْفٌ بِبَحْرِيَّةِ الْعَرَبِ، وَنَارٌ تَخْرُجُ مِنْ قَعْرِ عَدْنٍ تُشَوِّقُ أَوْ تُخَشِّرُ النَّاسَ، تَبْتَثُ مَعَهُمْ حَيْثُ بَاتُوا وَتَقِيلُ مَعَهُمْ حَيْثُ قَالُوا»

«The Hour will not come until you see ten signs: the rising of the sun from the west; the smoke (Ad-Dukhān); emergence of the beast; the emergence of Ya'jūj and Ma'jūj; the appearance of 'Īsā bin Maryam, upon him be peace; the Dajjāl; and three land cave-ins, one in the west, one in the east and one in the Arabian Peninsula; and a Fire which will emerge from the midst of Yemen, and will drive or gather the people, stopping with them whenever they stop for the night or to rest during the day.»^[2]

This was also recorded by Muslim and the Sunan compilers from Ḥudhayfah, in a *Mawqūf*^[3] report. At-Tirmidhi said, "It is

[1] At-Ṭabari 19:500.

[2] Aḥmad 4:6.

[3] A narration reaching to a Companion only.

Ḥasan Ṣaḥīḥ.^[1] It was also recorded by Muslim from Hudhayfah in a *Marfū'* report.^[2] And Allāh knows best.

Another Ḥadīth

Muslim bin Al-Hajjāj recorded that 'Abdullāh bin 'Amr said, "I memorized a Ḥadīth from the Messenger of Allāh ﷺ which I never forgot afterwards. I heard the Messenger of Allāh ﷺ say:

«إِنَّ أَوَّلَ الْآيَاتِ خُرُوجًا طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا، وَخُرُوجُ الدَّابَّةِ عَلَى النَّاسِ
صُحًى، وَأَبْثَنُهَا مَا كَانَتْ قَبْلَ صَاحِبَتِهَا فَأَلَا خَرَى عَلَى إِثْرِهَا قَرِيبًا»

«The first of the signs to appear will be the rising of the sun from the west, and the emergence of the beast to mankind in the forenoon. Whichever of them appears first, the other will follow close behind it.»^[3]

Another Ḥadīth

In his Ṣaḥīḥ, Muslim recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«بَادِرُوا بِالْأَعْمَالِ سِتًّا، طُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا، وَالْدُّخَانَ، وَالْدَّجَالَ، وَالدَّابَّةَ،
وَخَاصَّةً أَحَدِكُمْ، وَأَمْرَ الْعَامَةِ»

«Hasten to do good deeds before six things appear: the rising of the sun from the west; the smoke; the Dajjāl; the beast; the (death) of one of your favorite, or general affliction.»

This was recorded by Muslim alone.^[4] Muslim also recorded that Abu Hurayrah, may Allāh be pleased with him, said that the the Prophet ﷺ said:

«بَادِرُوا بِالْأَعْمَالِ سِتًّا: الدَّجَالَ، وَالْدُّخَانَ، وَدَابَّةَ الْأَرْضِ، وَطُلُوعَ الشَّمْسِ مِنْ
مَغْرِبِهَا، وَأَمْرَ الْعَامَةِ، وَخَوْبَةَ أَحَدِكُمْ»

«Hasten to do good deeds before six things appear: the Dajjāl;

[1] Muslim 4:2225, Abu Dāwūd 4:491, Tuhfat Al-Aḥwadhī 6:413, An-Nasā'ī in Al-Kubrā 6:456, Ibn Mājah 2:1341.

[2] Muslim 4:2226. *Marfū'* meaning a Ḥadīth referred to the Prophet ﷺ.

[3] Muslim 4:2260.

[4] Muslim 4:2267.

the smoke; the beast of the earth; the rising of the sun from the west; and the (death of one of your favorite) or general affliction.^[1]

Another Ḥadīth

Ibn Mājah recorded from Anas bin Mālik that the Messenger of Allāh ﷺ said:

«بَادِرُوا بِالْأَعْمَالِ سِتًّا: طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا، وَالْدُّخَانُ، وَالذَّابَّةُ، الدَّجَالُ، وَخَوْبَةُ أَحَدِكُمْ، وَأَمْرُ الْعَائَةِ»

«Hasten to do good deeds before six things appear: the rising of the sun from the west; the smoke; the beast; the Dajjāl; and the (death of one of your favorite) or general affliction.»

He was the only one who recorded this version.^[2]

Another Ḥadīth

Abu Dāwud At-Ṭayālisi recorded from Abu Hurayrah, may Allāh be pleased with him, that the Messenger of Allāh ﷺ said:

«تَخْرُجُ ذَابَّةُ الْأَرْضِ وَمَعَهَا عَصَا مُوسَى وَخَاتَمُ سُلَيْمَانَ عَلَيْهِمَا السَّلَامُ، فَتَخْطُمُ أَنْفَ الْكَافِرِ بِالْعَصَا، وَتُجَلِّي وَجْهَ الْمُؤْمِنِ بِالْخَاتَمِ، حَتَّى يَخْتَمِعَ النَّاسُ عَلَى الْخِوَانِ يُعْرِفَ الْمُؤْمِنُ مِنَ الْكَافِرِ»

«A beast will emerge from the earth, and with it will be the staff of Mūsā and the ring of Sulaymān, peace be upon them both. It will strike the nose of the disbelievers with the staff, and it will make the face of the believer bright with the ring, until when people gather to eat, they will be able to recognize the believers from the disbelievers.»^[3]

It also was recorded by Imām Aḥmad, with the wording:

«تَخْطُمُ أَنْفَ الْكَافِرِ بِالْخَاتَمِ، وَتَجْلُو وَجْهَ الْمُؤْمِنِ بِالْعَصَا، حَتَّى إِذَا أَهْلُ الْخِوَانِ الْوَاحِدِ لِيَخْتَمِعُونَ يَقُولُ هَذَا: يَا مُؤْمِنُ، وَيَقُولُ هَذَا: يَا كَافِرُ»

«It will strike the nose of the disbelievers with the ring, and

[1] Muslim 4:2267.

[2] Ibn Mājah 2:1348.

[3] At-Ṭayālisi 334.

will make the face of the believer bright with the staff, until when people gather for a meal, they will say to one another, O believer, or O disbeliever.»^[1]

It was also recorded by Ibn Mājah.^[2]

Ibn Jurayj reported that Ibn Az-Zubayr described the beast and said, "Its head is like the head of a bull, its eyes are like the eyes of a pig, its ears are like the ears of an elephant, its horns are like the horns of a stag, its neck is like the neck of an ostrich, its chest is like the chest of a lion, its color is like the colour of a tiger, its haunches are like the haunches of a cat, its tail is like the tail of a ram, and its legs are like the legs of a camel. Between each pair of its joints is a distance of twelve cubits. It will bring out with it the staff of Mūsā and the ring of Sulaymān. There will be no believer left without it making a white spot on his face, which will spread until all his face is shining white as a result; and there will be no disbeliever left without it making a black spot on his face, which will spread until all his face is black as a result, then when the people trade with one another in the marketplace, they will say, 'How much is this, O believer?' 'How much is this, O disbeliever?' And when the members of one household sit down together to eat, they will know who is a believer and who is a disbeliever. Then the beast will say: 'O so-and-so, enjoy yourself, for you are among the people of Paradise.' And it will say: 'O so-and-so, you are among the people of Hell,' This is what Allāh says:

﴿وَلَمَّا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ﴾

«And when the Word is fulfilled against them, We shall bring out from the earth a beast for them, to speak to them because mankind believed not with certainty in Our Āyāt.»^[3]

﴿وَيَوْمَ نَحْشُرُ مِن كُلِّ أُمَّةٍ فَوْجًا يَمَنَّ بِكَذِبٍ بِآيَاتِنَا فَهُمْ يُوزَعُونَ﴾ ﴿٢٩﴾ حَتَّىٰ إِذَا جَاءَهُ قَالَ أَكَذَّبْتُم بِآيَاتِي وَلَمْ تُحِيطُوا بِهَا عِلْمًا أَمَآ أَنَا كُنتُمْ تَقْلُونَ﴾ ﴿٣٠﴾ وَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ

[1] Aḥmad 2:295.

[2] Ibn Mājah 2:1351.

[3] Al Baghwi 3:429.

لَا يَخْلُقُونَ ﴿٨٣﴾ أَلَمْ يَرَوْا أَنَّا جَعَلْنَا اللَّيْلَ لِنَشْكُرَ فِيهِ وَالنَّهَارَ مَبِيعًا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُّؤْمِنُونَ ﴿٨٤﴾

﴿83. And (remember) the Day when We shall gather out of every nation a Fawj of those who denied Our Āyāt, and they shall be driven.﴾

﴿84. Till, when they come, He will say: "Did you deny My Āyāt whereas you comprehended them not by knowledge, or what was it that you used to do?"﴾

﴿85. And the Word will be fulfilled against them, because they have done wrong, and they will be unable to speak.﴾

﴿86. See they not that We have made the night for them to rest therein, and the day sight-giving? Verily, in this are Āyāt for the people who believe.﴾

Gathering the Wrongdoers on the Day of Resurrection

Allāh tells us about the Day of Resurrection when the wrongdoers who disbelieved in the signs and Messengers of Allāh will be gathered before Allāh, so that He will ask them about what they did in this world, rebuking, scolding and belittling them.

﴿وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا﴾

﴿And the Day when We shall gather out of every nation, a Fawj﴾

means, from every people and generation a group

﴿وَمِنَ الْكَافِرِينَ﴾

﴿of those who denied Our Āyāt﴾. This is like the Āyāt:

﴿اجْمَعْهُمْ أَتَيْنَ كُلًّا فَرَقَهُمْ﴾

﴿"Assemble those who did wrong, together with their companions (from the devils).">﴾ (37:22)

﴿وَأَنَّا أَنشُورُهُمْ رُجُوعًا﴾

﴿And when the souls are joined with their bodies﴾ (81:7).

﴿فَهُمْ يُرْجَعُونَ﴾

﴿and they shall be driven,﴾

Ibn 'Abbās, may Allāh be pleased with him, said: "They will be pushed."^[1] 'Abdur-Rahmān bin Zayd bin Aslam said: "They will be driven."^[2]

﴿حَتَّىٰ إِذَا جَاءُوْهُ﴾

﴿Till, when they come,﴾ and stand before Allāh, may He be glorified and exalted, in the place of reckoning,

﴿قَالَ أَكَذَّبْتُمْ وَتَبَيْتُمْ وَزُلِّجْتُمْ بِهَا عَلَيَّا أَنَا كُنْتُ تَسْلُونَ﴾

﴿He will say: "Did you deny My Āyāt whereas you comprehended them not by knowledge, or what was it that you used to do?"﴾

meaning they will be asked about their beliefs and their deeds. Since they are among the doomed and, as Allāh says:

﴿لَمْ يَكُنْ لَهُ دِينٌ وَلَا كَانَ عَلَىٰ ظُلُمٍ ۖ كَذَّبَ وَقَالَ ﴿٧٥﴾﴾

﴿He neither believed nor performed Ṣalāh! But on the contrary, he denied and turned away!﴾ (75:31-32)

Then the proof will be established against them and they will have no excuse whatsoever, as Allāh says:

﴿فَنُفِخَ فِي سُوفٍ ۚ لَا يَخْفَوْنَ ۚ وَلَا يَنْصَرِفُونَ ۚ ﴿٧٦﴾﴾

﴿That will be a Day when they shall not speak. And they will not be permitted to put forth any excuse﴾ (77:35-36).

Similarly, Allāh says here:

﴿وَنُفِخَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ لَا يَنْصَرِفُونَ ۚ ﴿٧٧﴾﴾

﴿And the Word will be fulfilled against them, because they have done wrong, and they will be unable to speak.﴾

They will be stunned and speechless, unable to give any answer. This is because they wronged themselves in the world, and now they have returned to the One Who sees the unseen and the seen, from Whom nothing can be hidden.

Then Allāh points out His complete power, immense authority and greatness, all dictating that He is to be obeyed

[1] Aṭ-Ṭabari 19:501.

[2] Aṭ-Ṭabari 19:438.

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَهُمْ مِنْ فَحْشَى يَوْمِئِذٍ ۝۸۱
وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وَجُوهُهُمْ فِي النَّارِ هَلْ يُخْرَجُونَ
إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ۝۸۲ إِنَّمَا أَمْرُهُ أَنْ تَعْبُدُوا رَبَّ هَذِهِ
الْبَلَدِ الَّذِي حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ وَأَمْرُهُ أَنْ تَكُونُوا مِنَ
السَّالِمِينَ ۝۸۳ وَأَنْ أَتْلُو الْقُرْآنَ فَمَنِ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي
لِنَفْسِهِ وَمَنْ ضَلَّ فَقُلْ إِنَّمَا أَنَا مِنَ الْمُنذِرِينَ ۝۸۴ وَقُلِ الْحَمْدُ
لِلَّهِ سَيِّدِكُمْ بَارِكُوا فِيهِمَا وَآمُرَ بِهِمْ لِيُقْضَىٰ لَهُمْ أَتْلُو الْقُرْآنَ ۝۸۵

سُورَةُ الْقَصَصِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
طَسَّ ۝۱ تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ۝۲ تَتْلُو عَلَيْهِمْ
مِنْ نَّبَأِ مُوسَىٰ وَفِرْعَوْنَ بِالْحَقِّ لِقَوْمٍ يُؤْمِنُونَ ۝۳ إِنَّ
فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَمْثَلُهَا شَيْعًا يَسْتَضِيعُ
طَائِفَةٌ مِّنْهُمْ يَدَّيْنِ بَيْنَهُمْ وَيَسْتَفِي بِسَاءَ هُمْ إِلَهُهُ كَانَتْ
مِنَ الْمُفْسِدِينَ ۝۴ وَفَرِيدَانِ يُدْنِ عَلَى الدَّرْبِ اسْتَضِيعُوا
فِي الْأَرْضِ وَجَعَلَهُمْ آيَةً وَيَجْعَلُهُمُ الْوَارِثِينَ ۝۵

and that His commands must be followed, and that the message of inescapable truth brought by His Prophets must be believed in. Allāh says:

﴿أَلَمْ يَرَوْا أَنَّا جَعَلْنَا لَيْلٍ لِّسَكْرًا﴾
يُبَيِّنُ

﴿See they not that We have made the night for them to rest therein,﴾

Due to the darkness of the night they halt their activities and calm themselves down, to recover from the exhausting efforts of the day.

﴿وَالنَّهَارَ مُبِيرًا﴾

﴿and the day sight-

giving﴾

meaning filled with light, so that they can work and earn a living, and travel and engage in business, and do other things that they need to do.

﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ﴾

﴿Verily, in this are Āyāt for the people who believe.﴾

﴿وَرَبِّمُ يُنْفِخُ فِي السُّورِ فَتَنُجَ مِنْ فِي السَّمَكِ وَتَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ وَكُلُّ أَتَوْ
ذَرِينِ ۝۸۴ وَرَبِّ لِيَالٍ تَسْبِيًا جَائِدَةً وَهِيَ تَنْزُرُ مَرَّ السَّكَابِ شُعَ اللَّهُ الَّذِي أَنْفَقَ كُلَّ شَيْءٍ إِلَهُهُ
خَيْرٌ بِمَا تَعْمَلُونَ ۝۸۵ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَهُمْ مِنْ فَحْشَى يَوْمِئِذٍ ۝۸۶ وَمَنْ جَاءَ
بِالسَّيِّئَةِ فَكُبَّتْ وَجُوهُهُمْ فِي النَّارِ هَلْ يُخْرَجُونَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ۝۸۷﴾

﴿87. And (remember) the Day on which the Trumpet (Sūr) will

be blown - and all who are in the heavens and all who are on the earth, will be terrified except him whom Allāh wills. And all shall come to Him, humbled.﴾

﴿88. And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds. The work of Allāh, Who perfected all things, verily, He is well-acquainted with what you do.﴾

﴿89. Whoever brings a good deed, will have better than its worth; and they will be safe from the terror on that Day.﴾

﴿90. And whoever brings an evil deed, they will be cast down on their faces in the Fire. (And it will be said to them) "Are you being recompensed anything except what you used to do?"﴾

The Terrors of the Day of Resurrection, the Rewards for Good Deeds and the Punishments for Evil Deeds

Allāh tells us about the terrors of the Day when the *Ṣūr* will be blown. The *Ṣūr*, as described in the *Ḥadīth*, is,

«قَرْنٌ يُّنْفَخُ فِيهِ»

«a horn which is blown into.»

According to the *Ḥadīth* about the *Ṣūr* (Trumpet), it is (the angel) *Isrāfīl* who will blow into it by the command of Allāh, may He be exalted. He will blow into it for the first time, for a long time. This will signal the end of the life of this world, and the Hour will come upon the most evil of people ever to live. Everyone who is in the heavens and on earth will be terrified,

﴿إِلَّا مَنْ شَاءَ اللَّهُ﴾

﴿except him whom Allāh wills.﴾ these are the martyrs, for they are alive, with their Lord, and being provided for.^[1]

Imām Muslim bin Al-Ḥajjāj recorded that 'Abdullāh bin 'Amr, may Allāh be pleased with him, said that a man came to him and said, "What is this *Ḥadīth* that you are narrating, that the Hour will come upon such and such people?" He said, "Subḥān Allāh or 'Lā Ilāha Illallāh (or something similar), I had decided

[1] See volume two, the *Tafsīr* of Sūrah *Āl 'Imrān* (3:169).

that I would not narrate anything to anyone now. I had only said that after a little while, you will see a major event which will destroy the House [the Ka'bah], and such and such will happen." Then he said, "The Messenger of Allāh ﷺ said:

«يَخْرُجُ الدَّجَالُ فِي أُمَّيِّ قَيْنَكُ أَرْبَعِينَ - لَا أَدْرِي أَرْبَعِينَ يَوْمًا أَوْ أَرْبَعِينَ شَهْرًا أَوْ أَرْبَعِينَ عَامًا - فَيَبْعَثُ اللَّهُ عِيسَى ابْنَ مَرْيَمَ كَأَنَّهُ عُرْوَةُ بْنُ مَسْعُودٍ قَيْطَلْبَةُ قَيْطَلْبَةُ، ثُمَّ يَمْكُتُ النَّاسُ سِتْعَ سَنِينَ لَيْسَ بَيْنَ اثْنَيْنِ عِدَاوَةٌ، ثُمَّ يُرْسِلُ اللَّهُ رِيحًا بَارِدَةً مِنْ قِبَلِ الشَّامِ، فَلَا يَبْقَى عَلَى وَجْهِ الْأَرْضِ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ خَيْرٍ أَوْ إِيمَانٍ إِلَّا قَبَضَتْهُ، حَتَّى لَوْ أَنَّ أَحَدَكُمْ دَخَلَ فِي كَيْدِ جَبَلٍ لَدَخَلَتْهُ عَلَيْهِ حَتَّى تَقْبِضَهُ»

«The Dajjal will emerge in my Ummah, and will remain for forty - I do not know whether he said forty days, or forty months, or forty years - then Allāh will send 'Isā son of Maryam, who looks like 'Urwah bin Mas'ud, and he will search for him and destroy him. Then mankind will remain for seven years during which there will not be any enmity between any two people. Then Allāh will send a cool wind from the direction of Syria, and no one will be left on the face of the earth who has even a speck of goodness or faith in his heart, but it will take him. Even if he entered into the heart of a mountain, the wind would follow him and seize him.»

He said, "I heard it from the Messenger of Allāh ﷺ who said:

«يَبْقَى شِرَارُ النَّاسِ فِي جَفَةِ الطَّيْرِ وَأَخْلَامِ السِّبَاعِ لَا يَعْرِفُونَ مَعْرُوفًا، وَلَا يُنْكِرُونَ مُنْكَرًا، فَيَسْتَكِلُّ لَهُمُ الشَّيْطَانُ فَيَقُولُ: أَلَا تَسْتَجِيبُونَ؟ فَيَقُولُونَ: فَمَا تَأْمُرُنَا؟ فَيَأْمُرُهُمْ بِعِبَادَةِ الْأَوْثَانِ، وَهُمْ فِي ذَلِكَ دَارُ رِزْقِهِمْ حَسَنٌ عَيْشُهُمْ، ثُمَّ يَنْفُخُ فِي الصُّورِ فَلَا يَسْمَعُهُ أَحَدٌ إِلَّا أَصْنَى لَيْلًا وَرَفَعَ لَيْلًا - قَالَ - وَأَوَّلُ مَنْ يَسْمَعُهُ رَجُلٌ يَلُوطُ حَوْضَ إِبِلِهِ، قَالَ: قَبِضْهُ وَبَضَعْهُ النَّاسُ، ثُمَّ يُرْسِلُ اللَّهُ - أَوْ قَالَ يُنْزِلُ اللَّهُ - مَطَرًا كَأَنَّهُ الطَّلُّ - أَوْ قَالَ: الطَّلُّ - نَعْمَانُ الشَّأْكَ - فَتَبَّثَ مِنْهُ أَجْسَادُ النَّاسِ، ثُمَّ يَنْفُخُ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ، ثُمَّ يَقَالُ: يَا أَيُّهَا النَّاسُ هَلُّوا إِلَى رَبِّكُمْ وَفَقُّوهُمْ إِنَّهُمْ مَشْؤُولُونَ، ثُمَّ يَقَالُ: أَخْرِجُوا بَنَاتِ النَّارِ، فَيَقَالُ: مِنْ كَمْ؟ فَيَقَالُ: مِنْ كُلِّ أَلْفٍ سَعِمَاءَةٌ وَتِسْعَةٌ وَتِسْعِينَ، قَالَ: فَذَلِكَ يَوْمٌ يَجْعَلُ الْوِلْدَانَ شِيبًا، وَذَلِكَ يَوْمٌ يَكْشَفُ عَنْ سَائِرِ»

«Then the most evil of people will remain, and they will be as

nimble as birds and will be more temperamental than wild beasts. They will not recognize anything good or denounce anything evil. The Shayṭān will appear to them and will say, "Will you do as I tell you?" They will say, "What do you command us to do?" He will command them to worship idols but in spite of this their provision will be plentiful and they will lead comfortable lives. Then the Ṣūr (Trumpet) will be blown, and no one will hear it but he will tilt his head to hear the sound. The first person to hear it will be a man who is setting up the tank for watering his camels. He will fall down, and all the other people will also fall down. Then Allāh will send - or send down - rain like dew - or he said, like shade (Nu'mān was the one who was not sure) - from which will grow the bodies of the people. Then the Trumpet will be blown again, and they will get up and look around. Then it will be said: "O mankind! Go to your Lord!" And they will be stopped, for they are to be questioned. Then it will be said: "Bring forth the people who are to be sent to the Fire." It will be asked: "How many are they?" It will be said, "Out of every thousand, nine hundred and ninety-nine." That will be the Day which will make the children grey-headed, and that will be the Day when the Shin shall be uncovered."^[1]

His  saying:

«ثُمَّ يَنْفُخُ فِي الصُّورِ فَلَا يَسْمَعُهُ أَحَدٌ إِلَّا أَصْعَىٰ لِنَا وَرَفَعَ لِنَا»

«Then the Ṣūr (Trumpet) will be blown, and no one will hear it but he will tilt his head to hear the sound.»

means that they will tilt their heads so that they can better hear the sound coming from the heavens. That is the blast of the Ṣūr which will terrify everyone, then after that will come the blast which will cause them to die, then the blast which will resurrect them to meet the Lord of the worlds - this is when all of the creation will be brought forth from their graves. Allāh says:

«وَكُلُّ أُنثَىٰ ذَاخِرِينَ»

«And all shall come to Him, humbled.» meaning, humbling

^[1] Muslim 4 :2258.

themselves and obeying Him, and no one will go against His command. This is like the *Āyāt*:

﴿يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ﴾

«On the Day when He will call you, and you will answer with His praise and obedience» (17:52).

﴿ثُمَّ إِنَّا دَعَاكُمْ دَعْوَةً مِّنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ﴾

«Then afterwards when He will call you by a single call, behold, you will come out from the earth» (30:25).

According to the *Ḥadīth* about the *Ṣūr*,^[1] when it is blown for the third time, Allāh will command the souls to be put into the hole of the *Ṣūr* (Trumpet), then *Isrāfīl* will blow into it, after the bodies have grown in their graves and resting places, and when he blows into the *Ṣūr* (Trumpet), the souls will fly, the believers' souls glowing with light, and the disbelievers' souls looking like darkness. And Allāh will say: "By My might and majesty, every soul will go back to its body." And the souls will come back to their bodies and go through them like poison going through a person who is bitten or stung by a poisonous creature. Then they will get up, brushing off the dirt of their graves. Allāh says:

﴿يَوْمَ يَخْرُجُونَ مِنَ الْأَجْنَابِ سِرَّاءٌ كَأَنَّهِمْ إِلَىٰ نُفُسِهِمْ يَفْهَمُونَ﴾

«The Day when they will come out of the graves quickly as racing to a goal.» (70:43)

﴿وَنَرَى الْجِبَالَ تَحْسِبُهَا جَائِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ﴾

«And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds.» (27:88)

meaning, you will see them as if they are fixed and as if they will remain as they are, but they will pass away as the passing away of the clouds, i.e., they will move away from their places.

[1] Aṭ-Ṭabarānī in *Aṭ-Ṭīwāl* 36. The author is referring to an unauthentic *Ḥadīth*. Most of the scholars say that the *Ṣūr* will be blown two times, based upon the authentic *Ḥadīths*, including those seen in this discussion.

This is like the Āyāt:

﴿يَوْمَ تَمُوتُ السَّمَاءُ مَرًّا ۖ وَتَجْرُ الْأَجَالُ سَرًّا ۖ﴾

«On the Day when the heaven will shake with a dreadful shaking, And the mountains will move away with a (horrible) movement.» (52:9-10)

﴿يَسْأَلُونَكَ عَنِ الْفَيْيَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا ۖ فَيَذَرُهَا قَاعًا صَفْصَفًا ۖ لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا ۗ﴾

«And they ask you concerning the mountains: say, "My Lord will blast them and scatter them as particles of dust. Then He shall leave them as a level smooth plain. You will see therein nothing crooked or curved."» (20:105-107),

﴿وَيَوْمَ نُسِِّرُ الْجِبَالُ وَتَرَى الْأَرْضَ بَارِزَةً ۖ﴾

«And (remember) the Day We shall cause the mountains to pass away, and you will see the earth as a leveled plain.» (18:47).

﴿سَمِعَ اللَّهُ أَلْوَىٰ أَتَقَنَ كُلَّ شَيْءٍ ۖ﴾

«The work of Allāh, Who perfected all things,» means, He does that by His great power.

﴿أَلْوَىٰ أَتَقَنَ كُلَّ شَيْءٍ ۖ﴾

«Who perfected all things,» means, He has perfected all that He has created, and has fashioned it according to His wisdom.

﴿إِنَّكُمْ حَيْرٌ بِمَا تَفْعَلُونَ ۖ﴾

«verily, He is well-acquainted with what you do»

means, He knows all that His servants do, good or evil, and He will reward or punish them accordingly.

Then Allāh describes the state of the blessed and the doomed on that Day, and says:

﴿مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عِزٌّ زِينَةً ۖ﴾

«Whoever brings a good deed, will have better than its worth.»

Qatādah said, "That is sincerely for Allāh alone."^[1] Allāh has

^[1] Aṭ-Ṭabarānī 19:508.

explained elsewhere in the Qur'an that He will give ten like it.

﴿وَهُمْ مِنْ فَتْحِ رَبِّهِمْ أَمِينُونَ﴾

﴿and they will be safe from the terror on that Day.﴾

This is like the Āyah,

﴿لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ﴾

﴿The greatest terror will not grieve them﴾ (21:103) and Allāh said:

﴿أَفَنْ يُلَاقِي فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِي بِلَايَةٍ يَوْمَ الْقِيَامَةِ﴾

﴿Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection?﴾ (41:40),

﴿وَهُمْ فِي الْعُزَّةِ أَمِينُونَ﴾

﴿and they will reside in the high dwellings in peace and security﴾ (34:37).

﴿وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكَيْتَ وَجْهَهُ فِي النَّارِ﴾

﴿And whoever brings an evil deed, they will be cast down on their faces in the Fire.﴾

means, whoever comes to Allāh with evil deeds, and with no good deeds to his credit, or whose evil deeds outweigh his good deeds. Allāh says:

﴿مَلَّ يَوْمَئِذٍ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ﴾

﴿(And it will be said to them) "Are you being recompensed anything except what you used to do?"﴾

﴿إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبِّي مَكُونُوا الْبِلَادَ الَّتِي حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ﴾ (٩١) وَأَنْ أَتْلُو الْقُرْآنَ فَمَنِ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَقُلْ إِنَّمَا أَنَا مِنَ الْمُنذِرِينَ﴾ (٩٢) وَقُلْ لِلْمَسْئُومِ سَبِيحٌ مَكِينٌ تَقَرُّوْنَ بِهَا وَمَا رَبُّكَ بِمَعْبُودٍ عَنَّا تَعْمَلُونَ﴾ (٩٣)

﴿91. I have been commanded only to worship the Lord of this city, Who has sanctified it and to Whom belongs everything. And I am commanded to be from among the Muslims.﴾

﴿92. And that I should recite the Qur'an, then whosoever receives guidance, receives it for the good of himself; and whosoever goes astray, say (to him): "I am only one of the warners."﴾

﴿93. And say: "All the praises and thanks be to Allāh. He will show you His Āyāt, and you shall recognize them. And your Lord is not unaware of what you do."﴾

The Command to worship Allāh and to call People with the Qur'ān

Allāh commands His Messenger ﷺ to say:

﴿إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّكَ عَبْدُ الْبَلَدِ الَّذِي حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ﴾

﴿I have been commanded only to worship the Lord of this city, Who has sanctified it and to Whom belongs everything.﴾

This is like the Āyah,

﴿قُلْ يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي شَكٍّ مِنْ رَبِّي فَلَا آئِدُ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ وَلَكِنْ آئِدُ اللَّهَ الَّذِي يَتَوَفَّاكُمْ﴾

﴿Say: "O you mankind! If you are in doubt as to my religion, then (know that) I will never worship those whom you worship besides Allāh. But I worship Allāh Who causes you to die.﴾
(10:104)

The fact that the word "Rabb" (Lord) is connected to the word city (in the phrase "the Lord of this city") is a sign of honor and divine care for that city. This is like the Āyah,

﴿فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ۚ الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ﴾

﴿So let them worship the Lord of this House (the Ka'bah), Who has fed them against hunger, and has made them safe from fear.﴾ (106:3-4)

﴿الَّذِي حَرَّمَهَا﴾

﴿Who has sanctified it﴾ means, the One Who made it a sanctuary by His Law and by His decree, making it sanctified. It was recorded in the Two Ṣaḥīḥs that Ibn 'Abbās said: "On the day of the conquest of Makkah, the Messenger of Allāh ﷺ said:

﴿إِنَّ هَذَا الْبَلَدَ حَرَّمَهُ اللَّهُ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ، لَا يُغْضَدُ شَوْكُهُ، وَلَا يُتَقَرُّ صَيْدُهُ وَلَا يُلْتَقِطُ لُقَطَتُهُ إِلَّا مَنْ عَرَفَهَا وَلَا يُخْتَلَى خَلَاهَا﴾

«Verily, this city was made sacred by Allāh the day He

created the heavens and the earth, so it is sacred by the sanctity of Allāh until the Day of Resurrection. Its thorny bushes should not be cut, its game should not be chased, and its lost property should not be picked up except by one who would announce it publicly and none is allowed to uproot its thorny shrubs...^[1]

This was reported in Ṣaḥīḥ, Ḥasan, Musnad narrations, through various routes, by such a large group that it is absolutely unquestionable,^[2] as has been explained in the appropriate place in the book *Al-Aḥkām*, to Allāh is the praise and thanks.

﴿وَلَهُ كُلُّ شَيْءٍ﴾

﴿and to Whom belongs everything.﴾ This is a statement of general application following a specific statement, i.e., He is the Lord of this city, and the Lord and Sovereign of all things, there is no god worthy of worship besides Him.

﴿وَأُمرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ﴾

﴿And I am commanded to be from among the Muslims.﴾

means, those who believe in Allāh alone, who are sincere towards Him and who obediently follow His commands.

﴿وَأَن أُنذِرَ الْقُرْآنَ﴾

﴿And that I should recite the Qur'ān,﴾ means, to people, so as to convey it to them. This is like the Āyah,

﴿ذَٰلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ﴾

﴿This is what We recite to you of the Āyāt and the Wise Reminder.﴾ (3:58)

﴿نَتْلُوا عَلَيْكَ مِنْ نَّبَأِ مِثْرٍ وَأَنْبَاءِ الْأَوَّلِينَ﴾

﴿We recite to you some of the news of Mūsā and Fir'aawn in truth.﴾ (28:3)

meaning, 'I am a conveyer and a warner.'

[1] *Fath Al-Bāri* 4:56.

[2] Muslim 2:986, Abu Dāwud 2:517, An-Nasā'ī 5:203, Ibn Mājah 2:1038, Aḥmad 1:253.

﴿مَنْ أَمْتَدَّنْ فَإِنَّا يَنْتَرِي لِقَائِهِ. وَمَنْ ضَلَّ فَقُلْ إِنَّا أَنَا مِنَ الْضَالِّينَ﴾

«then whosoever receives guidance, receives it for the good of himself; and whosoever goes astray, say (to him): "I am only one of the warners."»

meaning, 'I have an example to follow in the Messengers who warned their people, and did what they had to do in order to convey the Message to them and fulfil the covenant they had made.' Allāh will judge their nations to whom they were sent, as He says:

﴿إِنَّمَا عَلَيْكَ الْبَلَاغُ وَعَلَيْنَا الْحِسَابُ﴾

«your duty is only to convey and on Us is the reckoning» (13:40).

﴿إِنَّمَا أَنْتَ نَذِيرٌ وَاللَّهُ عَلَى كُلِّ شَيْءٍ وَكِيلٌ﴾

«But you are only a warner. And Allāh is a Protector over all thing» (11:12).

﴿وَقُلْ لِلَّهِ الْفُؤَادُ مَبِيتٌ. فَتَعْرِفُونَهَا﴾

«And say: "All the praises and thanks be to Allāh. He will show you His Āyāt (signs), and you shall recognize them.»

means, praise be to Allāh, Who does not punish anyone except after establishing plea against him, warning him [and leaving him with no excuse]. Allāh says:

﴿سَيُرِيكُمْ آيَاتِهِ. فَتَعْرِفُونَهَا﴾

«He will show you His Āyāt (signs), and you shall recognize them.»

This is like the Āyah,

﴿سَتُرِيهِمْ آيَاتِنَا فِي الْأَقْصَانِ وَالْأَنْفُسِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ﴾

«We will show them Our signs in the universe, and in themselves, until it becomes manifest to them that this is the truth» (41:53).

﴿وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَمْكُرُونَ﴾

«And your Lord is not unaware of what you do.»

means, on the contrary, He witnesses and sees all things. It

was recorded that Imām Aḥmad, may Allāh have mercy upon him, used to recite the following two lines of verse, whether they were written by him or someone else:

"If you are alone one day, do not say, 'I am alone.' Rather say, 'Someone is watching me.'

Do not think that Allāh will let His attention wander for even an instant, or that anything is hidden from Him."

This is the end of the *Tafsīr* of *Sūrat An-Naml*. All praise and thanks be to Allāh.

The Tafsīr of Sūrat Al-Qaṣaṣ (Chapter - 28)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ٢٨٦

وَتُكِنُّ لَهُمْ فِي الْأَرْضِ وَنَرَىٰ فِرْعَوْنَ وَهَمَّانَ وَيَحُودَ هُمَا
 مِنْهُمْ مَا كَانُوا يَحْذَرُونَ ﴿١﴾ وَأَوْحَيْنَا إِلَىٰ إِبْرَاهِيمَ
 أَنْ أَرْضِعِيهِ فَإِذَا خَفِيَ عَلَيْهِ فَكَلَّمَهُ فِي الْبَيْتِ وَلَا تَخَافِ
 وَلَا تَحْزَنِي إِنَّا رَادُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ ﴿٢﴾
 فَأَلْقَطَهُ آلُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا إِنَّ
 فِرْعَوْنَ وَهَمَّانَ وَيَحُودَ هُمَا كَانُوا خَاطِبِينَ ﴿٣﴾
 وَقَالَتْ أُمُّرَأْتُ فِرْعَوْنَ قُرْتُ عَيْنِي وَلَكَ لَا تَقْتُلُوهُ عَسَىٰ
 أَنْ يَنْفَعَنَا أَوْ يَتَّبِعُنَاهُ وَنَدَّاهُم لَا يَشْعُرُونَ ﴿٤﴾ وَأَصْبَحَ
 فُؤَادُ إِبْرَاهِيمَ فَزِعًا إِنَّ كَادَتْ لِلَّذِينَ يَدُوبُهُ لَوْلَا أَنْ
 رَبَّنَا عَلَّ قَلْبَهَا لَتَكُونُ مِنَ الْمُنْذَرِينَ ﴿٥﴾ وَقَالَتْ
 لِأَخِيهِ قُصِيصِي قِصَّتِي بِصُرَّتِي بِهِ عَنْ جَنْبٍ وَهُمْ لَا يَشْعُرُونَ ﴿٦﴾
 وَحَرَمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلِ فَقَالَتْ هَلْ أَدُلُّكُمْ
 عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَاصِحُونَ ﴿٧﴾
 فَرَدَدْنَاهُ إِلَىٰ أَبِيهِ كُن تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ وَلَنَقْلَهُ
 آبَاكَ وَعَدَّ اللَّهُ حَقًّا وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٨﴾

Imām Aḥmad bin Hanbal, may Allāh have mercy on him, recorded that Ma'diykarib said: "We came to 'Abdullāh and asked him to recite to us:

﴿١﴾

﴿Ta Sīn Mīm.﴾

the two hundred. He said, 'I do not know it; you should go to someone who learned it from the Messenger of Allāh ﷺ Khabbāb bin Al-Aratt.' So we went to Khabbāb bin Al-Aratt and he recited it to us, may Allāh be pleased with him.^[1]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[1] Aḥmad 1:419. There is a deficiency in the chain of narrators. It also appears to be about Sūrat Ash-Shu'arā' (26) which contains two hundred and twenty-seven Āyāt. However Ibn Kathīr mentions a narration about Ibn Mas'ūd's recitation of the twentieth Āyah of Ash-Shu'arā', indicating that he did know that Sūrah, yet that narration, recorded by Aṭ-Ṭabari and others is, like this one, not authentic. Allāh knows best.

This is like the Āyah,

﴿مَنْ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ﴾

﴿We relate unto you the best of stories﴾ (12:3).

which means, 'We tell you about things as they really were, as if you are there and are seeing them yourself.' Then Allāh says:

﴿إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ﴾

﴿Verily, Fir'aun exalted himself in the land﴾

means, he was an arrogant oppressor and tyrant.

﴿وَجَعَلَ أَهْلَهَا شِيَعًا﴾

﴿and made its people Shīya'﴾

means, he made them into different classes, each of which he used to do whatever he wanted of the affairs of his state.

﴿وَنَسَفَعْنَاهُ مَلَاقَةً بَيْنَهُمْ﴾

﴿weakening a group among them.﴾

This refers to the Children of Israel, who at that time were the best of people, even though this tyrant king overpowered them, using them to do the most menial work and forcing them to hard labor night and day for him and his people. At the same time, he was killing their sons and letting their daughters live, to humiliate them and because he feared that there might appear among them the boy who would be the cause of his destruction and the downfall of his kingdom. So Fir'aun took precautions against that happening, by ordering that all boys born to the Children of Israel should be killed, but this precaution did not protect him against the divine decree, because when the term of Allāh comes, it cannot be delayed, and for each and every matter there is a decree from Allāh. Allāh says:

﴿وَرِئْدٌ أَنْ نَرْغَلَ عَلَى الْأَرْضِ أَنْ نَضْمِرًا فِي الْأَرْضِ﴾

﴿And We wished to do a favor to those who were weak in the land,﴾ until His saying;

﴿يَخْذَعُونَ﴾

﴿which they feared.﴾ And Allāh did indeed do this to them, as He says:

males of the Children of Israel, the Copts were scared that the Children of Israel would die out, and they themselves would have to do the heavy labor that the Children of Israel used to do. So they said to Fir'awn, "If this continues, and their old men die and the young men are killed, their women will not be able to do the work that the men are doing, and we will end up having to do it." So Fir'awn issued orders that the boys should be killed one year, and left alone the following year. Hārūn, peace be upon him, was born in a year when the boys were not killed, and Mūsā was born in a year when the boys were being killed. Fir'awn had people who were entrusted with this task. There were midwives who would go around and check on the women, and if they noticed that any woman was pregnant, they would write her name down. When the time came for her to give birth, no one was allowed to attend her except for Coptic women. If the woman gave birth to a girl, they would leave her alone and go away, but if she gave birth to a boy, the killers would come in with their sharp knives and kill the child, then they would go away; may Allāh curse them.

When the mother of Mūsā became pregnant with him, she did not show any signs of pregnancy as other women did, and none of the midwives noticed. But when she gave birth to a boy, she became very distressed and did not know what to do with him. She was extremely scared for him, because she loved him very much. No one ever saw Mūsā, peace be upon him, but they loved him, and the blessed ones were those who loved him both as a natural feeling and because he was a Prophet. Allāh says:

﴿وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي﴾

﴿And I endued you with love from Me﴾ (20:39).

Mūsā, peace be upon him, in the House of Fir'awn

When Mūsā's mother became so worried and confused, it was inspired into her heart and mind what she should do, as Allāh says:

﴿وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنِ اضْمَمِيْهِ ۖ فَإِذَا جِئْتَ فَكُلَّمَا مَرَّ عَلَيْكَ فَمُكَلِّمِيْهِ فِي ذِكْرِيْ وَلَا تَخَافِيْ وَلَا تَحْزَنِيْ ۚ إِنَّا رَادُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ﴾

«And We inspired the mother of Mūsā (telling): "Suckle him, but when you fear for him, then cast him into the river and fear not, nor grieve. Verily, We shall bring him back to you, and shall make him one of (Our) Messengers."»

Her house was on the banks of the Nile, so she took a box and made it into a cradle, and started to nurse her child. When someone came to her that she was afraid of, she would go and put him in that box and put it in the river, and she would tie it with a rope. One day someone that she was afraid of came to the house, so she went and put the child in that box and put it in the river, but she forgot to tie it. The water carried him away, past the house of Fir'awn, where some servant women picked the box up and took it to Fir'awn's wife. They did not know what was inside, and they were afraid that they would be in trouble if they opened it without her. When the box was opened, they saw it was a child with the most beautiful features. Allāh filled her heart with love for him when she saw him; this was because she was blessed and because Allāh wanted to honor her and cause her husband's doom. Allāh says:

﴿يَأْتِيهِمْ مِنَ الْبَحْرِ كَنْزٌ لَهُمْ عَدُوٌّ وَعَزَاءٌ﴾

«Then the household of Fir'awn picked him up, that he might become for them an enemy and a (cause of) grief.»

Allāh says:

﴿إِنَّ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا كَانُوا خَاطِبِينَ﴾

«Verily, Fir'awn, Hāmān and their armies were sinners.»

﴿وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرْتُ عَيْنٍ لِي وَلَكَ﴾

«And the wife of Fir'awn said: "A comfort of the eye for me and for you..."»

means, when Fir'awn saw him, he wanted to kill him, fearing that he was one of the Children of Israel. But his wife Āsiyah bint Muzāhim came to the child's defence and tried to endear him to Fir'awn, saying,

﴿قُرْتُ عَيْنٍ لِي وَلَكَ﴾

«A comfort of the eye for me and for you.»

Fir'awn said: "For you he may be, but not for me. And this was indeed the case: Allāh guided her because of him, and destroyed him at his hands.

﴿عَسَىٰ أَن يَنْفَعَنَا﴾

﴿perhaps he may be of benefit to us.﴾ This is indeed what happened in her case, for Allāh guided her through him and caused her to dwell in Paradise because of him.

﴿أَوْ نَتَّخِذَهُ وَلَدًا﴾

﴿or we may adopt him as a son.﴾ She wanted to take him and adopt him as a son, because she had no children from Fir'awn.

﴿وَهُمْ لَا يَعْلَمُونَ﴾

﴿And they perceived not.﴾ means, they did not know what Allāh planned for them when they picked him up, by His great wisdom and definitive proof.

﴿وَأَمَّا قُودُودُ أُمِّ مُوسَىٰ فَهِيَ إِذَا كَانَتْ لَثِيمًا ۖ لَوْلَا أَن رَّبَّلْنَا عَلَىٰ قَلْبِهَا
لَآتَتْهُم مِّنَ الْمُؤْمِنِينَ ۖ وَقَالَتِ الْيَهُودُ نَضِيبُ مَا هَدَيْنَا عَنْ جُنُوبِهِمْ لَآ
يَعْلَمُونَ ۚ ﴿١٠﴾ وَهَمَزْنَا عَلَيْهِمُ الْغَمَزَ ۖ قَالَتِ الْأَنْفُثَةُ الْغَالِيَةُ
لَكُمْ وَهُمْ لَمْ يُنصَحُوا ۚ فَوَدِدْنَاهُ إِلًا أَوْهَىٰ ۖ كَذَّبَرْنَا عَنْهَا وَلَا يُعْمَرُ ۖ وَلَنَقْلَمَنَّ
أَكْبَرَهُمْ ۚ ﴿١١﴾ وَلَٰكِنْ أَكْفَرْنَاهُمْ لَّا يَعْلَمُوا ۚ ﴿١٢﴾﴾

﴿10. And the heart of the mother of Mūsā became empty. She was very near to disclose his (case), had We not strengthened her heart, so that she might remain as one of the believers.﴾

﴿11. And she said to his sister: "Follow him." So she watched him from a far place (secretly), while they perceived not.﴾

﴿12. And We had already forbidden foster suckling mothers for him, until she said: "Shall I direct you to a household who will rear him for you, and look after him in a good manner?"﴾

﴿13. So We restored him to his mother, that her eye might be comforted, and that she might not grieve, and that she might know that the promise of Allāh is true. But most of them know not.﴾

The intense Grief of Mūsā's Mother, and how He was returned to Her

Allāh tells us how, when her child was lost in the river, the heart of Mūsā's mother became empty, i.e., she could not think of any matter in this world except Mūsā. This was the view of Ibn 'Abbās, Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, Abu 'Ubaydah, Ad-Daḥḥāk, Al-Ḥasan Al-Baṣrī, Qatādah and others.^[1]

﴿إِنْ كَادَتْ لَتُبْدِيَ بِهِ﴾

﴿She was very near to disclose his (case),﴾

means, because of the intensity of her grief, she almost told people that she had lost a son. She would have disclosed her situation, if Allāh had not given her strength and patience. Allāh says:

﴿لَوْلَا أَنْ رَّبَّلْنَاهَا عَلَىٰ قُلُوبِهَا يَتُكَّرُ مِنَّا الْمُؤْمِنِينَ ﴿٥٠﴾ وَقَالَتْ لِأُخْتِهِ قُصِّيهِ﴾

﴿had We not strengthened her heart, so that she might remain as one of the believers. And she said to his sister: "Follow him."﴾

means, she told her daughter, who was older and was of an age to understand things,

﴿قُصِّيهِ﴾

﴿Follow him.﴾ means, follow his traces and look for information about him, try to find out about him around the city. So she went out to do that.

﴿فَصَبَّرَتْ بِرٍ عَنْ جُوبِ﴾

﴿So she watched him from a far place (secretly),﴾

Ibn 'Abbās said, "Off to the side."^[2] Mujāhid said, "It means she looked from afar. Qatādah said: "She started to look at him as if she was not really interested."^[3]

When Mūsā had settled into the house of Fir'awn, after the king's wife had begun to love him and asked Fir'awn not to kill him, they brought to him the wet nurses who were to be

[1] At-Ṭabari 19:529.

[2] At-Ṭabari 19:532.

[3] At-Ṭabari 19:532.

found in their household, and he did not accept any of them, refusing to take milk from them. So they took him out to the marketplace, hoping to find a woman who would be suitable to nurse him. When (his sister) saw him in their arms, she recognized him, but she did not give any indication nor did they suspect her. Allāh says:

﴿وَمَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ﴾

﴿And We had already forbidden foster suckling mothers for him,﴾

Because of his honored status with Allāh, it was forbidden by divine decree. It was decreed that no one should nurse him except his own mother, and Allāh caused this to be the means reuniting him with his mother so that she could nurse him and feel safe after having felt such fear. When [his sister] saw that they were confused over who should nurse the child,

﴿فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ يَتِيمٍ يُكَفِّلُونَهُ لَكُمْ وَمِمَّنْ لَّمْ يَنصُرُوا﴾

﴿she said: "Shall I direct you to a household who will rear him for you, and look after him in a good manner?"﴾

Ibn 'Abbās said: When she said that, they had some doubts about her, so they seized her and asked her, How do you know these people will be sincere and will care for him?" She said to them, "They will be sincere and will care for him because they want the king to be happy and because they hope for some reward." So they let her go. After what she said, being safe from their harm, they took her to their house and brought the baby to his mother. She gave him her breast and he accepted it, so they rejoiced and sent the glad tidings to the wife of Fir'awn. She called for Mūsā's mother, treating her kindly and rewarding her generously. She did not realize that she was his real mother, but she saw that the baby accepted her breast. Then Āsiyah asked her to stay with her and nurse the baby, but she refused, saying, "I have a husband and children, and I cannot stay with you, but if you would like me to nurse him in my own home, I will do that." The wife of Fir'awn agreed to that, and paid her a regular salary and gave her extra gifts and clothing and treated her kindly. The mother of Mūsā came back with her child, happy that after a time of fear Allāh granted her security, prestige, and ongoing provision.

There was only a short time between the distress and the

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَلَمَّا بَلَغَ أَشُدَّهُ، وَأَسْتَوَىٰ، أَلَيْسَ حُكْمًا وَعِلْمًا وَكَذَلِكَ نَجْزِي
 الْمُحْسِنِينَ ﴿١٦٦﴾ وَدَخَلَ الْمَدِينَةَ عَلَىٰ حِينٍ غَفْلَةٍ مِنْ أَهْلِهَا
 فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتُلَانِ هَذَا مِنْ شِيعَتِهِ وَهَذَا مِنْ عَدُوِّهِ
 فَاسْتَفْتَاهُ الَّذِي مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ، فَوَكَرَهُ مُوسَىٰ
 فَقَضَىٰ عَلَيْهِ قَالَ هَذَا مِنْ عَمَلِ الشَّيْطَانِ إِنَّهُ عَدُوٌّ مُضِلٌّ مُبِينٌ
 ﴿١٦٧﴾ قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ إِنَّهُ هُوَ
 الْغَفُورُ الرَّحِيمُ ﴿١٦٨﴾ قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ
 ظَهِيرًا لِلْمُجْرِمِينَ ﴿١٦٩﴾ فَاصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ فَإِذَا
 الَّذِي اسْتَنْصَرَهُ بِالْأَمْسِ يَسْتَصْرِخُهُ قَالَ لَهُ، مُوسَىٰ إِنَّكَ لَنَجُوزِي
 مَعِيَ ﴿١٧٠﴾ فَلَمَّا أَنْ أَرَادَ أَنْ يَبْطِشَ بِالَّذِي هُوَ عَدُوٌّ لَهُمَا قَالَ
 يَمْشُوكَ أَتُرِيدُ أَنْ تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًا بِالْأَمْسِ إِنْ تُرِيدُ إِلَّا
 أَنْ تَكُونَ جَبَّارًا فِي الْأَرْضِ وَمَا تُرِيدُ أَنْ تَكُونَ مِنَ الْمُصْلِحِينَ ﴿١٧١﴾
 وَجَاءَ رَجُلٌ مِنْ أَقْصَا الْمَدِينَةِ يَسْتَسْقِي قَالَ يَمْشُوكَ إِنَّكَ لَمَلَأَ
 بِأَنْفُسِهِمْ لَكَ لِيَقْتُلُوكَ فَاخْرُجْ إِلَىٰ لَكَ مِنَ النَّاصِحِينَ ﴿١٧٢﴾
 فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ﴿١٧٣﴾

him.

way out, a day and night, or thereabouts – and Allāh knows best. Glory be to the One in Whose hands are all things; what He wills happens and what He does not will does not happen. He is the One Who grants those who fear Him, a way out from every worry and distress, Allāh said:

﴿فَرَدَدْنَاهُ إِلَىٰ أَبِيهِ كَمَا تَقَرَّرَ عَيْنُهَا﴾

«So We restored him to his mother, that her eye might be comforted,» means, by him,

﴿وَلَا تَحْزَنْ﴾

«and that she might not grieve,» means, for

﴿وَلَتَعْلَمَنَّ أَنَّ وَعْدَ اللَّهِ حَقٌّ﴾

«and that she might know that the promise of Allāh is true.»

meaning, 'We had promised her to return him to her and to make him one of the Messengers.' When he was returned to her, she realized that he was one of the Messengers, so as she brought him up, she treated him both as a child (with kindness) and as a Messenger (with respect).

﴿وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ﴾

«But most of them know not.» means, they do not know the wisdom of Allāh in His actions and their good consequences, for which He is to be praised in this world and the Hereafter. For a thing may happen that people do not like, but its consequences

are good, as Allāh says:

﴿وَسَيَكُنْ أَدْنَىٰ أَعْيُنِكُمْ حَسْرَتُ مَا كُنْتُمْ تُكْرَهُوْنَ وَيَكُنْ أَدْنَىٰ أَعْيُنِكُمْ حَسْرَتُ مَا كُنْتُمْ تُكْرَهُوْنَ وَيَكُنْ أَدْنَىٰ أَعْيُنِكُمْ حَسْرَتُ مَا كُنْتُمْ تُكْرَهُوْنَ﴾

﴿and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you﴾ (2:216).

﴿فَسَيَكُنْ أَدْنَىٰ أَعْيُنِكُمْ حَسْرَتُ مَا كُنْتُمْ تُكْرَهُوْنَ وَيَكُنْ أَدْنَىٰ أَعْيُنِكُمْ حَسْرَتُ مَا كُنْتُمْ تُكْرَهُوْنَ﴾

﴿it may be that you dislike a thing and Allāh brings through it a great deal of good﴾ (4:19).

﴿وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ مَاتَهُ هُكْمُ وَطَنِهِ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ﴾ وَدَخَلَ الْمَدِينَةَ عَلَىٰ حِينِ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَٰذَا مِنْ شِيعَتِهِ وَهَٰذَا مِنْ عَدُوِّهِ فَاسْتَنَفَذَ إِلَيْهِ مِن شِيعَتِهِ عَلَىٰ الَّذِي مِنْ عَدُوِّهِ فَوَكَرَهُ مُوسَىٰ فَقَضَىٰ عَلَيْهِ قَالَ هَٰذَا مِنْ عَمَلِ الشَّيْطَانِ إِنَّهُ عَدُوٌّ مُّضِلٌّ مُّبِينٌ قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَقَفَرَ لَهُ إِنَّهُ هُوَ الْمُتَوَكِّلُ الرَّجِيمُ ﴿١٤﴾ قَالَ رَبِّ إِنَّمَا أَتَمَسْتُ عَلَىٰ فَلَن أَكُونَ ظَهِيرًا لِلْمُجْرِمِينَ ﴿١٥﴾

﴿14. And when he reached maturity, and was complete, We bestowed on him Ḥukm and knowledge. And thus do We reward the doers of good.﴾

﴿15. And he entered the city when its people were unaware: and he found there two men fighting, - one of his party, and the other of his foes. The man of his (own) party asked him for help against his foe, so Mūsā struck him with his fist and he died. He said: "This is of Shayṭān's doing, verily, he is a plain misleading enemy."﴾

﴿16. He said: "My Lord! Verily, I have wronged myself, so forgive me." Then He forgave him. Verily, He is the Oft-Forgiving, the Most Merciful.﴾

﴿17. He said: "My Lord! For that with which You have favored me, I will nevermore be a helper of the criminals!"﴾

How Mūsā killed a Coptic Man

Having described Mūsā's beginnings, Allāh then tells us that when he reached maturity, and was complete in stature, Allāh gave him Ḥukm and religious knowledge. Mujāhid said that this means prophethood.^[1]

^[1] Ad-Durr Al-Manthūr 5:231.

﴿وَكَذَلِكَ يَجْزِي الْمُحْسِنِينَ﴾

«And thus do We reward the doers of good.»

Then Allāh describes how Mūsā reached the status that was decreed for him, that of Prophethood and speaking to Allāh, as a direct consequence of killing the Coptic, which was the reason why he left Egypt and went to Madyan. Allāh says:

﴿وَدَخَلَ الْمَدِينَةَ عَلَى حِينٍ غَفْلَةٍ مِنْ أَهْلِهَا﴾

«And he entered the city when its people were unaware.»

Ibn Jurayj narrated from 'Atā' Al-Khurāsāni, from Ibn 'Abbās, "That was between *Maghrib* and *Ishā'*."^[1] Ibn Al-Munkadir narrated from 'Atā' bin Yasār from Ibn 'Abbās, "That was in the middle of the day."^[2] This was also the view of Sa'd bin Jubayr, Ikrimah, As-Suddi and Qatādah.

﴿فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ﴾

«and he found there two men fighting,» meaning, hitting one another and struggling with one another.

﴿هَذَا مِنْ شِيعَتِهِ﴾

«one of his party,» meaning, an Israelite,

﴿وَهَذَا مِنْ عَدُوِّهِ﴾

«and the other of his foes.» meaning, a Coptic.^[3] This was the view of Ibn 'Abbās, Qatādah, As-Suddi and Muḥammad bin Ishāq.^[4] The Israelite man asked Mūsā, peace be upon him, for help, and Mūsā took advantage of the fact that people were not paying attention, so he went to the Coptic man and

﴿فَوَكَرَهُ مُوسَى فَقَضَى عَلَيْهِ﴾

«so Mūsā struck him with his fist and he died.»

Mujāhid said, "This means he punched him with his fist."^[5]

[1] Aṭ-Ṭabari 19:538.

[2] Aṭ-Ṭabari 19:538.

[3] Aṭ-Ṭabari 19:539.

[4] Aṭ-Ṭabari 19:539, 540.

[5] Aṭ-Ṭabari 19:540.

And then he died.

﴿قَالَ﴾

«He said» refers to Mūsā.

﴿هَذَا مِنْ عَمَلِ الشَّيْطَانِ إِنَّهُ عَدُوٌّ مُضِلٌّ مُبِينٌ﴾ قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ
لَهُ إِنَّهُ إِلهُكَ هُوَ الْغَفُورُ الرَّحِيمُ﴾ قَالَ رَبِّ بِمَا أَفْسَحْتَ عَلَيَّ

«"This is of Shayṭān's doing, verily, he is a plain misleading enemy." He said: "My Lord! Verily, I have wronged myself, so forgive me." Then He forgave him. Verily, He is the Oft-Forgiving, the Most Merciful. He said: "My Lord! For that with which You have favored me,»

meaning, 'what You have given me of prestige, power and blessings - '

﴿فَلَنْ أَكُونُ ظَاهِرًا﴾

«I will nevermore be a helper of the criminals!»

'those who disbelieve in You and go against Your commands.'

﴿فَاصْبِرْ فِي الدِّينِ خَافًا وَتَرَقُّبًا فَلَمَّا الَّذِي ائْتَصَرَهُ بِالْأَثَرِ بِتَضَرُّعِهِ قَالَ لَهُ مُوسَى إِنَّكَ
لَنَوِيُّ شَيْءٍ﴾ فَلَمَّا أَدْرَأَهُ أَنْ يَبْطِشَ بِالَّذِي هُوَ عَدُوٌّ لَهُمَا قَالَ يَشْرِيئُ أَنْ تَقْتُلَنِي كَمَا
قَتَلْتَ نَفْسًا بِالْأَثَرِ إِنْ تُرِيدُ إِلَّا أَنْ تَكُونَ جَبَّارًا فِي الْأَرْضِ وَمَا تُرِيدُ أَنْ تَكُونَ مِنَ
الْمُصْلِحِينَ﴾

«18. So he became afraid, looking about in the city, when behold, the man who had sought his help the day before, called for his help (again). Mūsā said to him: "Verily, you are a plain misleader!"»

«19. Then when he decided to seize the man who was an enemy to both of them, the man said: "O Mūsā! Is it your intention to kill me as you killed a man yesterday? Your aim is nothing but to become a tyrant in the land, and not to be one of those who do right."»

How the Secret of this Killing became known

Allāh tells us that when Mūsā killed that Coptic,

﴿فِي الدِّينِ خَافًا﴾

«he became afraid in the city» meaning, of the consequences of his action,

﴿يَنْتَظِرُ﴾

«looking about» means, turning around and watching out, waiting for the consequences of his action to befall him. He went out and about, and saw the man who sought his help the day before, fighting with another Coptic. When Mūsā passed by him, he called for his help again, against this other Coptic. Mūsā said to him:

﴿إِنَّكَ لَمَقْتُلُ مُوسَى﴾

«Verily, you are a plain misleader!» meaning, 'you obviously lead people astray and are very evil.' Then Mūsā intended to attack that Coptic, but the Israelite – because of his own cowardice and weakness – thought that Mūsā wanted to hit him because of what he had said, so he said, in self-defence –

﴿يَسْأَلُ أَتَيْدُ أَنْ تَقْتُلَنِي كَمَا قَتَلْتَ نَاسًا بِالْأَمْسِ﴾

«O Mūsā! Is it your intention to kill me as you killed a man yesterday?»

Nobody except him and Mūsā, peace be upon him, knew about it, but when the other Coptic heard this, he took the news to Fir'awn's gate and told him about it. So Fir'awn came to know of it, and he became very angry and resolved to kill Mūsā, so he sent people after him to bring him to him.

﴿وَجَاءَ رَجُلٌ مِنْ أَقْصَا الْمَدِينَةِ يَسْعَى فَأَلْ يَسْأَلُ مِيسِرَ إِيَّاكَ أَلَمْ يَأْتِ بِكَ الْكَلْبُ بِالْأَمْسِ﴾

﴿لَكَ مِنَ الْمُسْلِمِينَ﴾

«20. And there came a man running, from the farthest end of the city. He said: "O Mūsā! Verily, the chiefs are taking counsel together about you, to kill you, so escape. Truly, I am one of the good advisers to you."»

﴿وَجَاءَ رَجُلٌ﴾

«And there came a man» He is described as being a man because he had the courage to take a different route, a shorter route than those who were sent after Mūsā, so he reached Mūsā first and said to him: "O Mūsā,

﴿إِيَّاكَ أَلَمْ يَأْتِ بِكَ الْكَلْبُ بِالْأَمْسِ﴾

Verily, the chiefs are taking counsel together about you.,"

meaning, 'they are consulting with one another about you.'

﴿يَتَوَلَّوْاكَ﴾

﴿to kill you, so escape.﴾

means, from this land.

﴿وَأَنْتَ أَهْلُ الْبَيْتِ﴾

﴿Truly, I am one of the good advisers to you.﴾

﴿وَأَنْتَ أَهْلُ الْبَيْتِ﴾

﴿21. So he escaped from there, looking about in a state of fear. He said: "My Lord! Save me from the people who are wrongdoers!"﴾

﴿22. And when he went towards Madyan, he said: "It may be that my Lord guides me to the right way."﴾

﴿23. And when he arrived at the water of Madyan, he found there a group of men watering, and besides them he found two women who were keeping back (their flocks). He said: "What is the matter with you?" They said: "We cannot water (our flocks) until the shepherds take (their flocks). And our father is

a very old man."»

﴿24. So he watered (their flocks) for them, then he turned back to shade, and said: "My Lord! Truly, I am in need of whatever good that You bestow on me!"﴾

Mūsā, peace be upon him, in Madyan, and how He watered the Flocks of the Two Women

When the man told Mūsā about how Fir'awn and his chiefs were conspiring against him, he left Egypt on his own. He was not used to being alone, because before that he had been living a life of luxury and ease, in a position of leadership.

﴿فَرَجَّ مِنْهَا خَائِفًا يَتَرَقَّبُ﴾

﴿So he escaped from there, looking about in a state of fear.﴾
meaning, turning around and watching.

﴿قَالَ رَبِّ إِنِّي مِنَ الْقَوْمِ الظَّالِمِينَ﴾

﴿My Lord! Save me from the people who are wrongdoers!﴾

means, from Fir'awn and his chiefs. It was mentioned that Allāh sent to him an angel riding a horse, who showed him the way. And Allāh knows best.

﴿وَلَمَّا تَوَجَّهَ بِلِقَاءِ رَبِّهِ﴾

﴿And when he went towards (the land of) Madyan,﴾

means, he took a smooth and easy route - and he rejoiced because of that.

﴿قَالَ عَسَى أَنْ يَهْدِيَنِي سَوَاءَ السَّبِيلِ﴾

﴿he said: "It may be that my Lord guides me to the right way."﴾

meaning, the most straight route. And Allāh did indeed do that, for He guided him to the straight path in this world and the Hereafter, and caused him to be guided and to guide others.

﴿وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ﴾

﴿And when he arrived at the water (a well) of Madyan,﴾

means, when he reached Madyan and went to drink from its water, for it had a well where shepherds used to water their flocks,

﴿وَجَدَ عَلَيْهِ أُمَّةٌ مِنَ النَّاسِ يَسْكُوتُونَ وَوَجَدَ مِنْ دُونِهِمْ امْرَأَتَيْنِ تَذُودَانِ﴾

﴿he found there a group of men watering, and besides them he found two women who were keeping back.﴾

means, they were stopping their sheep from drinking with the sheep of those shepherds, lest some harm come to them. When Mūsā, peace be upon him, saw them, he felt sorry for them and took pity on them.

﴿قَالَ مَا خَطْبُكُمْ﴾

﴿He said: "What is the matter with you?"﴾ meaning, 'why do you not water your flocks with these people?'

﴿قَالَا لَا تَسْقِيَنَا بِمَسِيرِ الرِّجَالِ﴾

﴿They said: "We cannot water until the shepherds take..."﴾ meaning, 'we cannot water our flocks until they finish.'

﴿وَأَبِينَا شَيْخٌ كَبِيرٌ﴾

﴿And our father is a very old man.﴾ means, 'this is what has driven us to what you see.'

﴿فَسَقَى لَهُمَا﴾

﴿So he watered (their flocks) for them,﴾

﴿ثُمَّ تَوَلَّى إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِنَا آتِلٌ مِنْ خَيْرِ قَوَائِمٍ﴾

﴿then he turned back to shade, and said: "My Lord! Truly, I am in need of whatever good that You bestow on me!"﴾

﴿إِلَى الظِّلِّ﴾

﴿to shade,﴾ Ibn 'Abbās, Ibn Mas'ūd and As-Suddī said: "He sat beneath a tree."^[1] 'Aṭā' bin As-Sā'ib said: "When Mūsā said:

﴿رَبِّ إِنِّي لِنَا آتِلٌ مِنْ خَيْرِ قَوَائِمٍ﴾

﴿"My Lord! Truly, I am in need of whatever good that You bestow on me!"﴾

the women heard him."^[2]

^[1] Aṭ-Ṭabari 19:556.

^[2] Aṭ-Ṭabari 19:557.

﴿فَمَآءَهُ إِندَهُمَا تَنِي عَلَى أَسْتَجَبَاوُ قَالَ إِنَّكَ أَبِ يَدْعُوكَ لِجَنَرِكَ أَجْرَ مَا مَقَّيْتَنَا فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقَصَصَ قَالَ لَا تَخَفْ حَتَّى يَخُوتَ مِنَ الْقَوْمِ الْفَٰسِقِينَ ﴿٢٥﴾ قَالَ إِنَّ أَرِيدُ أَنْ أُرِكَمَكَ إِحْدَى ابْنَتِي هَاتَيْنِ عَلَى أَنْ تَأْجُرَنِي تَمَنِي جَجَّ فَإِنْ أَتَمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ وَمَا أَرِيدُ أَنْ أَتْلُ عَلَيْكَ كَتَمْتُ إِنْ شَاءَ اللَّهُ مِنَ الْكَلِيلِ ﴿٢٦﴾ قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ إِنَّمَا الْآجِلِينَ قَضَيْتَ فَلَا عُدُوتَ عَلَيَّ وَاللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ ﴿٢٧﴾﴾

﴿25. Then there came to him one of them, walking shyly. She said: "Verily, my father calls you that he may reward you for having watered (our flocks) for us." So when he came to him and narrated the story, he said: "Fear you not. You have escaped from the people who are wrongdoers."﴾

﴿26. And said one of them (the two women): "O my father! Hire him! Verily, the best of men for you to hire is the strong, the trustworthy."﴾

﴿27. He said: "I intend to wed one of these two daughters of mine to you, on condition that you serve me for eight years; but if you complete ten years, it will be (a favor) from you. But I intend not to place you under a difficulty. If Allāh wills, you will find me one of the righteous."﴾

﴿28. He (Mūsā) said: "That (is settled) between me and you; whichever of the two terms I fulfill, there will be no injustice to me, and Allāh is Surety over what we say."﴾

Mūsā, the Father of the Two Women, and His Marriage to One of Them

When the two women came back quickly with the sheep, their father was surprised that they returned so soon. He asked them what had happened, and they told him what Mūsā, peace be upon him, had done. So he sent one of them to call him to meet her father. Allāh says:

﴿فَمَآءَهُ إِندَهُمَا تَنِي عَلَى أَسْتَجَبَاوُ﴾

﴿Then there came to him one of them, walking shyly.﴾

meaning, she was walking like a free woman, as it was narrated from the Commander of the faithful, 'Umar, may

Allāh be pleased with him: "She was covering herself from them with the folds of her garment."^[1]

Ibn Abi Ḥātim recorded that 'Amr bin Maymūn said, 'Umar, may Allāh be pleased with him, said: "She came walking shyly, putting her garment over her face. She was not one of those audacious women who come and go as they please."^[2] This chain of narrators is Ṣaḥīḥ.

﴿قَالَتْ إِنَّكَ ابْنُ يَتْمَوِكَ يُتْرِكُكَ أَتَرَ مَا مَعَيْتَ لَنَا﴾

«She said: "Verily, my father calls you that he may reward you for having watered (our flocks) for us."»

This is an example of good manners: she did not invite him directly lest he have some suspicious thoughts about her. Rather she said: "My father is inviting you so that he may reward you for watering our sheep," i.e., give you some payment for that.

﴿فَلَمَّا جَاءَهُ رَفِصٌ عَلَيْهِ الْقَصَصُ﴾

«So when he came to him and narrated the story,»

means, he told him about his story and why he had to leave his country.

﴿فَقَالَ لَا تَخَفْ جَعَلْتُمْ مِنَ الْقَوْمِ الظَّالِمِينَ﴾

«he said: "Fear you not. You have escaped from the people who are wrongdoers."»

He was saying: 'calm down and relax, for you have left their kingdom and they have no authority in our land.' So he said:

﴿جَعَلْتُمْ مِنَ الْقَوْمِ الظَّالِمِينَ﴾

«You have escaped from the people who are wrongdoers.»

﴿قَالَتْ إِنَّهُمَا بِنَاقَبٍ أُسْتَجِرُّهُ إِنَّ خَيْرَ مَنِ اسْتَجِرْتُمُ الْوَقِيُّ الْأَيُّمُ ﴿٢٨﴾﴾

«And said one of them: "O my father! Hire him! Verily, the best of men for you to hire is the strong, the trustworthy."»

One of the two daughters of the man said this, and it was said that she was the one who had walked behind Mūsā, peace be upon him. She said to her father:

﴿يُنَاقِبُ أُسْتَجِرُّهُ﴾

[1] Aṭ-Ṭabari 19:558.

[2] Aṭ-Ṭabari 19:559.

«O my father! Hire him!» as a shepherd to look after the sheep. 'Umar, Ibn 'Abbās, Shurayh Al-Qaḍī, Abu Mālik, Qatādah, Muḥammad bin Ishāq and others said: "When she said:

﴿إِنِّي أُرِيدُ أَنْ أَتَّخِذَ مِنْكَ خَدَمًا﴾

«Verily, the best of men for you to hire is the strong, the trustworthy.»

her father said to her, 'What do you know about that?' She said to him, 'He lifted a rock which could only be lifted by ten men, and when I came back with him, I walked ahead of him, but he said to me, walk behind me, and if I get confused about the route, throw a pebble so that I will know which way to go.'^[1] 'Abdullāh (Ibn Mas'ūd) said, "The people who had the most discernment were three: Abu Bakr's intuition about 'Umar; the companion of Yūsuf when he said, 'Make his stay comfortable'; and the companion of Mūsā, when she said:

﴿يَا أَبَتِ اسْتَجِرْ لِي خَيْرَ مَنْ اسْتَجَرْتُ الْقَوَى الْأَمِينُ﴾

«O my father! Hire him! Verily, the best of men for you to hire is the strong, the trustworthy.»^[2]

﴿إِنِّي أُرِيدُ أَنْ أَتَّخِذَ مِنْكِ خَدَمًا﴾

«I intend to wed one of these two daughters of mine to you,»

means, this old man asked him to take care of his flocks, then he would marry one of his two daughters to him.

﴿عَلَى أَنْ تَعْبُدَنِي سِتَّةَ عَشْرَ سَنَةً﴾

«on condition that you serve me for eight years; but if you complete ten years, it will be (a favor) from you.»

meaning, 'on the condition that you tend my flocks for eight years, and if you want to give me two extra years, that is up to you, but if you do not want to, then eight years is enough.'

﴿وَمَا أُرِيدُ أَنْ أَتَّخِذَ عَلَيْكَ سُلْطَانًا﴾

«But I intend not to place you under a difficulty. If Allāh wills, you will find me one of the righteous.»

means, 'I do not want to put pressure on you or cause you

[1] At-Tabari 19:562-564.

[2] Ibn Abi Shaybah 14:574.

any inconvenience or argue with you.'

Ibn Abi Ḥātim recorded that 'Ali bin Rabāḥ Al-Lakhmi said, "I heard 'Utbah bin An-Naḍar As-Sulami, the Companion of the Messenger of Allāh ﷺ narrating that the Messenger of Allāh ﷺ said:

«إِنَّ مُوسَى عَلَيْهِ السَّلَامُ أَجَرَ نَفْسَهُ بِعَقَّةٍ فَرَجِهَ وَطَعْنَةٍ بَطْنِيهِ»

«Mūsā, peace be upon him, hired himself out for the purpose of keeping chaste and to feed himself.»^[1]

And Allāh tells us about Mūsā, peace be upon him:

﴿قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ أَيَّمَا الْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَةَ عَلَيَّ وَاللَّهُ عَلَى مَا نَقُولُ رَكِيبٌ﴾

«He said: "That (is settled) between me and you: whichever of the two terms I fulfill, there will be no injustice to me, and Allāh is Surety over what we say."»

Mūsā said to his father-in-law, "The matter is as you say. You have hired me for eight years, and if I complete ten years, that is my choice, but if I do the lesser amount, I will still have fulfilled the covenant and met the conditions." So he said:

﴿أَيَّمَا الْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَةَ عَلَيَّ﴾

«whichever of the two terms I fulfill, there will be no injustice to me,»

meaning, 'there will be no blame on me. The complete term is permissible but it is still regarded as something extra.' This is like the Āyah,

﴿مَنْ سَجَلْ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَمَّرَ فَلَا إِثْمَ عَلَيْهِ﴾

«But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him» (2:203).

And the Messenger of Allāh ﷺ said to Hamzah bin 'Amr Al-Aslami, may Allāh be pleased with him, who used to fast a great deal and who asked him about fasting while traveling:

[1] Al-Bazzār 1495. This Ḥadīth has two different chains of narration. That of Al-Bazzār is very weak, that of Ibn Abi Ḥātim has a minor deficiency and is also technically weak. Some Ḥadīth scholars would consider it a valid witness.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٣٨٩

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿ فَلَمَّا قَضَىٰ مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَّعَلِّي مَكِّيكُمْ مِنْهَا عَصِيَيرٌ أَوْ جَذْوَةٌ مِنَ الْنَّارِ لَعَلَّكُمْ تَصْطَلُونَ ﴿١٦﴾ فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَظِئِ الْوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَنْ يَمْشِيَ إِلَىٰ إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ ﴿١٧﴾ وَأَنْ أَلْقِ عَصَاكَ فَلَمَّا رَآهَا تُهَنَّرُ كَأَنَّمَا جَاءَهُ وَكَانَ مُدْبِرًا وَلَمْ يُعَقِّبْ يَمْشِي مُخِبًا وَلَا نَخَفًا إِنَّكَ مِنَ الْآمِنِينَ ﴿١٨﴾ أَسْأَلُكَ بِذَلِكَ فِي جِسْمِكَ فَخَرَجَ يَصْفَاءً مِنْ غَيْرِ سُوءٍ وَأَضْمَمَ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ فَذَكَرَكَ بَرَهَتَانِ مِنْ رَبِّكَ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ إِنَّهُمْ كَانُوا قَوْمًا فَسِيقِينَ ﴿١٩﴾ قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَنْ يَقْتُلُونِ ﴿٢٠﴾ وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ﴿٢١﴾ قَالَ سَنُنْذِرُ عَصِيدَكَ يَا خِيكَ وَنَجْعَلُ لَكَ سُلْطَانًا فَلَا يَصِلُونَ إِلَيْكَ مَا تَابِعْنَا أُنْمَا وَمِنْ أَتْبَعَكُمَا الْفَاعِلُونَ ﴿٢٢﴾

«إِنْ شِئْتَ فَصُمْ، وَإِنْ شِئْتَ فَانْطِرْ»

«If you wish, then fast, and if you wish, do not fast.»^[1]

even though it is better to fast, according to the evidence of other reports. And there is evidence which indicates that Mūsā, peace be upon him, fulfilled the longer of the two terms.

Al-Bukhārī recorded that Saʿīd bin Jubayr said: "A Jew from the people of Hīrah asked me; 'Which of the two terms did Mūsā fulfill?' I said, 'I do not know until I go to the scholar of the

Arabs and ask him.' So I went to Ibn 'Abbās, may Allāh be pleased with him, and asked him. He said: 'He fulfilled the longer and better of them, for when a Messenger of Allāh said he would do a thing, he did it.'" This is how it was recorded by Al-Bukhārī.^[2]

﴿ فَلَمَّا قَضَىٰ مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَّعَلِّي مَكِّيكُمْ مِنْهَا عَصِيَيرٌ أَوْ جَذْوَةٌ مِنَ الْنَّارِ لَعَلَّكُمْ تَصْطَلُونَ ﴿١٦﴾ فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَظِئِ الْوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَنْ يَمْشِيَ إِلَىٰ إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ ﴿١٧﴾ وَأَنْ أَلْقِ عَصَاكَ فَلَمَّا رَآهَا تُهَنَّرُ كَأَنَّمَا جَاءَهُ وَكَانَ مُدْبِرًا وَلَمْ يُعَقِّبْ

[1] Al-Bukhārī no. 1943.

[2] See volume six, the Tafsir of Sūrah Ta Ha (20:11-16).

يَمْشِيَ أَقْبَلَ وَلَا تَخَفْ إِنَّكَ مِنَ الْآمِنِينَ ﴿٢٩﴾ أُنْذِرَ بَلَدًا فِي جَنَّتِكَ تَخْرُجُ يَصَدَّةً مِنْ غَيْرِ
سُورٍ وَأَنْتُمْ إِلَيْكَ جَائِعُونَ مِنَ الرِّمَى فَنَذَرَكَ يُرِيدَانِ مِنْ رَبِّكَ إِنْ فَرَعُونَ وَمَلَأْنَاهُ
إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٣٠﴾

429. Then, when Mūsā had fulfilled the term, and was traveling with his family, he saw a fire in the direction of At-Ṭūr. He said to his family: "Wait, I have seen a fire; perhaps I may bring to you from there some information, or a burning firebrand that you may warm yourselves."﴾

430. So when he reached it, he was called from the right side of the valley, in the blessed place, from the tree: "O Mūsā! Verily, I am Allāh, the Lord of all that exists!"﴾

431. "And throw your stick!" But when he saw it moving as if it were a snake, he turned in flight, and looked not back. (It was said :) "O Mūsā! Draw near, and fear not. Verily, you are of those who are secure."﴾

432. "Put your hand into the opening of your garment, it will come forth white without a disease; and draw your hand close to your side to be free from the fear. These are two proofs from your Lord to Fir'aun and his chiefs. Verily, they are the people who are rebellious."﴾

Mūsā's Return to Egypt and how he was honored with the Mission and Miracles on the Way

In the explanation of the previous Āyah, we have already seen that Mūsā completed the longer and better of the two terms, which may also be understood from the Āyah where Allāh says:

﴿ثُمَّ أَفْنَىٰ مَرَىٰ الْأَجَلِ﴾

﴿Then, when Mūsā had fulfilled the term,﴾

meaning, the longer of the two; and Allāh knows best.

﴿وَسَارَ بِأَهْلِيهِ﴾

﴿and was traveling with his family,﴾ They said: "Mūsā missed his country and his relatives, so he resolved to visit them in secret, without Fir'aun and his people knowing. So he gathered up his family and the flocks which his father-in-law had given to him, and set out on a cold, dark, rainy night. They stopped to camp,

and whenever he tried to start a fire, he did not succeed. He was surprised by this, and while he was in this state,

﴿مَنْكَ مِنْ جَانِبِ الطُّورِ نَارًا﴾

﴿he saw a fire in the direction of Aṭ-Ṭūr﴾ he saw a fire burning from a far.

﴿فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا﴾

﴿He said to his family: "Wait, I have seen a fire..."﴾ meaning, 'wait while I go there,'

﴿لَعَلَّ مَايَكُم مِّنْهَا يَخْبَرُ﴾

﴿perhaps I may bring to you from there some information,﴾ This was because they lost their way.

﴿أَوْ حَصَدُورٍ مِّنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ﴾

﴿or a burning firebrand that you may warm yourselves.﴾
so that they could get warm and find relief from the cold.

﴿فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ﴾

﴿So when he reached it (the fire), he was called from the right side of the valley,﴾

From the side of the valley that adjoined the mountain on his right, to the west. This is like the Āyah,

﴿وَمَا كُنْتَ بِجَانِبِ الْغَرْبِيِّ إِذْ قَضَيْنَا إِلَىٰ مُوسَى الْأَمْرَ﴾

﴿And you were not on the western side, when We made clear to Mūsā the commandment﴾ (20:44).

This indicates that when Mūsā headed for the fire, he headed in the direction of the Qiblah with the western mountain on his right. He found the fire burning in a green bush on the side of the mountain adjoining the valley, and he stood there amazed at what he was seeing. Then his Lord called him:

﴿مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ﴾

﴿from the right side of the valley, in the blessed place, from the tree.﴾

﴿أَن يَسْمُوحَ﴾ إِنَّنَا اللَّهُ رَبُّ الْمَسْكُونِ

﴿O Mūsā! Verily, I am Allāh, the Lord of all that exists!﴾

meaning, 'the One Who is addressing you and speaking to you is the Lord of all that exists, the One Who does what He wills, the One apart from Whom there is no other god or lord, may He be exalted and sanctified, the One Who by His very nature, attributes, words and deeds is far above any resemblance to His creation, may He be glorified.

﴿وَأَن آتَىٰ عَصَاكَ﴾

﴿And throw your stick!﴾ 'the stick that is in your hand' - as was stated in the Āyah,

﴿وَمَا يَلَكَ بِيَمِينِكَ بِمُوسَىٰ ۖ قَالَ هِيَ عَصَايَ أَتَوَكَّؤُا عَلَيْهَا وَاهْتَمُّ بِهَا عَلَىٰ عَنِي وَلِيَ فِيهَا مَنَازِبُ أُخْرَىٰ﴾

﴿"And what is that in your right hand, O Mūsā?" He said: "This is my stick, whereon I lean, and wherewith I beat down branches for my sheep, and wherein I find other uses."﴾ (20:17-18).

The meaning is: 'this stick, which you know so well;'

﴿أَلَيْهَا بِمُوسَىٰ ۖ فَالْتَمَسَهَا لَذًا هِيَ حِينٌ تَنَن ۖ﴾

﴿"Cast it down, O Mūsā!" He cast it down, and behold! It was a snake, moving quickly.﴾ (20:19-20).

Mūsā knew that the One Who was speaking to him was the One Who merely says to a thing, "Be!" and it is, as we have already stated in (the explanation of) Sūrah Ṭa Ha.^[1] And here Allāh says:

﴿فَلَمَّا رَأَاهُ فَهَرَّ كَأَنَّهُ جَلَدٌ لَّنْ نُّدْرَا﴾

﴿But when he saw it moving as if it were a snake, he turned in flight,﴾

It moved so quickly, even though it was so big, and its mouth was so huge, with its jaws snapping. It swallowed every rock it passed, and every rock that fell into its mouth fell with a sound like a rock falling into a valley. When he saw that:

﴿وَلَّنْ نُّدْرَا وَلَّنْ بَمَقْب ۖ﴾

﴿he turned in flight, and looked not back.﴾ he did not turn around,

[1] Fath Al-Bārī 5:342.

because it is human nature to flee from such a thing. But when Allāh said to him:

﴿يَمْشِ أَقْبَلَ وَلَا تَخَفْ إِنَّكَ مِنَ الْآمِنِينَ﴾

«O Mūsā! Draw near, and fear not. Verily, you are of those who are secure.»

he came back to his original position. Then Allāh said:

﴿أَسْلُكْ يَدَكَ فِي جَيْبِكَ تَخْرُجُ يَصْفَاءَ مِنْ غَيْرِ سُوْرٍ﴾

«Put your hand into the opening of your garment, it will come forth white without a disease;»

meaning, 'when you put your hand in your garment and then draw it out, it will be shining white as if it were a piece of the moon or a flash of lightning.' Allāh said:

﴿مِنْ غَيْرِ سُوْرٍ﴾

«without a disease» i.e., with no trace of leukoderma.

﴿وَأَضْمُ يَدَكَ إِلَى جَنَاحِكَ مِنَ الرَّهْبِ﴾

«and draw your hand close to your side to be free from the fear.»

Mujāhid said, "To be free from terror." Qatādah said, "To be free from fear."^[1] Mūsā was commanded, when he felt afraid of anything, to draw his hand close to his side to be free from the fear. If he did that, whatever fear he felt would be gone. Perhaps if a person does this, following the example of Mūsā, and puts his hand over his heart, his fear will disappear or be lessened, if Allāh wills; in Allāh we place our trust.

﴿فَذَٰلِكَ بُرْهَانَانِ مِنْ رَبِّكَ﴾

«These are two proofs from your Lord»

This refers to the throwing down of his stick, whereupon it turned into a moving snake, and his putting his hand into his garment and bringing it forth white without a disease. These were two clear and definitive proofs of the power of the One Who does as He chooses, and of the truth of the prophethood of the one at whose hands these miracles occurred. Allāh said:

[1] At-Ṭabari 19:575.

﴿إِنْ فِرْعَوْنَ رَأَى﴾

﴿to Fir'aawn and his chiefs.﴾ meaning his leaders and prominent followers.

﴿إِنَّهُمْ كَاذِبُونَ﴾

﴿Verily, they are the people who are rebellious.﴾

means, who are disobedient towards Allāh and who go against His commands and His religion.

﴿قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَنَا أَنفِيكَ وَأَخِي هَارُونُ أَفْتَلِدْهُ فَإِنِّي أَخَافُ أَن يُكَذِّبُونِ﴾ ﴿٣٣﴾ قَالَ سَنُنَصِّرُكَ يَا يُسَىٰ وَلَتُنَجِّىٰ ذُنُوبَكَ وَلَا تُلَاقِيَنَّاهُ فَاتَّبِعْنَاهُ إِنَّا إِنشَاءٌ لِّعِبَادٍ مُّكْرَمِينَ﴾ ﴿٣٤﴾

﴿33. He said : "My Lord! I have killed a man among them, and I fear that they will kill me."﴾

﴿34. "And my brother Hārūn – he is more eloquent in speech than me, so send him with me as a helper to confirm me. Verily, I fear that they will deny me."﴾

﴿35. Allāh said : "We will strengthen your arm through your brother, and give you both power, so they shall not be able to harm you, with Our Āyāt; you two as well as those who follow you, will be the victors."﴾

How Mūsā asked for the Support of His Brother and was granted that by Allāh

When Allāh commanded him to go to Fir'aawn, the one who he had run away from and whose vengeance he feared,

﴿قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا﴾

﴿Mūsā said : My Lord! I have killed a man among them,﴾ meaning, that Coptic,

﴿فَأَنَا أَنفِيكَ﴾

﴿and I fear that they will kill me.﴾ i.e., 'when they see me.'

﴿وَأَخِي هَارُونُ أَفْتَلِدْهُ فَإِنِّي أَخَافُ أَن يُكَذِّبُونِ﴾

﴿And my brother Hārūn – he is more eloquent in speech than me,﴾

Mūsā, peace be upon him, had a speech defect, because when

he had been given the choice between a date and a pearl, he mistakenly picked up a coal and placed it on his tongue, so he found it difficult to speak clearly.⁽¹⁾ Mūsā said:

﴿رَأَيْتُ عُقْدَةً مِنْ لِسَانٍ ﴿٢٧﴾ يَتَّبِعُهَا قَوْلٌ ﴿٢٨﴾ حَسْبٌ لِي وَزِيرًا مِنْ أَهْلِ ﴿٢٩﴾ هَارُونَ أَتَى ﴿٣٠﴾ أَشَدَّ
بِهِ أَزْيًى ﴿٣١﴾ وَأَشْرَكَ لِي أَمْرِي ﴿٣٢﴾﴾

﴿"And loose the knot (the defect) from my tongue. That they understand my speech. And appoint for me a helper from my family, Hārūn, my brother. Increase my strength with him, And let him share my task."﴾ (20:27-32)

meaning, 'give me someone to keep me company in this immense task of prophethood and conveying the Message to this arrogant, tyrannical and stubborn king.' Hence Mūsā said:

﴿وَأَجْزَى حَكْرُوتٍ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسِلْهُ مَعِيَ رَدًّا﴾

﴿And my brother Hārūn - he is more eloquent in speech than me: so send him with me as a helper﴾

meaning, as a support to give strength to my cause and confirm what I say and convey from Allāh, because the word of two carries more weight in people's minds than the word of one. So he said:

﴿إِنْ أَنَا أَنْ أَكْذِبُونَ﴾

﴿Verily, I fear that they will deny me.﴾

Muḥammad bin Ishāq said:

﴿رَدًّا بِصَدَقَتِي﴾

﴿as a helper to confirm me.﴾ means, 'to explain to them what I say, for he can understand me where they may not.' When Mūsā asked for this, Allāh said to him:

﴿سَنَزِدُّكَ عُقْدَةً بِأَيْدِيكَ﴾

﴿We will strengthen your arm through your brother,﴾

meaning, 'We will add strength to your cause and give you help through your brother, who you have asked to be made a Prophet alongside you.' This is like the Āyāt;

⁽¹⁾ This is based upon a narration from Sa'īd bin Jubayr which was recorded by Aṭ-Ṭabarī in his comments on Sūrah Ṭa Ha (20:27).

﴿قَدْ أُوْتِيتَ رُؤْكَ بِمُوسَى﴾

﴿You are granted your request, O Mūsā!﴾ (20:36)

﴿وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا﴾

﴿And We granted him his brother Hārūn, (also) a Prophet, out of Our mercy﴾ (19:53).

One of the Salaf said, "There is no one who has ever done a greater favor to his brother than Mūsā did for Hārūn, may peace be upon them both, for he interceded for him until Allāh made him a Prophet and Messenger with him to Fir'awn and his chiefs. Allāh said concerning Mūsā:

﴿وَكَانَ عِنْدَ اللَّهِ رَءِيًّا﴾

﴿he was honorable before Allāh﴾ (33:69).

﴿وَنَجْعَلُ لَكَ سُلْطٰنًا﴾

﴿and (We will) give you both power﴾ means, overwhelming evidence.

﴿فَلَا يَصِلُونَ إِلَيْكَ بِأَيِّتِنَا﴾

﴿so they shall not be able to harm you, with Our Āyāt ;﴾

means, 'they will have no way or means of harming you because you are conveying the signs of Allāh.' This is like the Āyāt:

﴿بِنَاتِيهَا أَرْسُولٌ مِّنْ أَمْرِكَ إِلَيْكَ مِنْ رَبِّكَ﴾

﴿O Messenger! Proclaim (the Message) which has been sent down to you from your Lord.﴾ until His saying:

﴿وَاللَّهُ يَعْصِيكَ مِنَ النَّاسِ﴾

﴿Allāh will protect you from mankind﴾ (5:67).

﴿الَّذِينَ يَتَّبِعُونَ رِسَالَاتِ اللَّهِ﴾

﴿Those who convey the Message of Allāh﴾ until His saying:

﴿وَكُفَىٰ بِاللَّهِ حَسِيبًا﴾

﴿And sufficient is Allāh as a Reckoner﴾ (33:39).

And sufficient is Allāh as a Helper and Supporter. And Allāh

الْأَوَّلِينَ

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الْأَوَّلِينَ

فَلَمَّا جَاءَهُمْ مُوسَى بِآيَاتِنَا يَتَذَكَّرُ أَلَّا إِلَهَ إِلَّا أَيْسَرُ
 مُتَعَدِّى وَمَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ ﴿٣٩٠﴾ وَقَالَ
 مُوسَى رَبِّي أَعْلَمُ بِمَا يَهْدِي مِنْ عِبَادِهِ وَمَنْ نَكُونُ
 لَهُ عَنُقَبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٣٩١﴾ وَقَالَ فِرْعَوْنُ
 يَا أَيُّهَا الْمَلَأُ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي فَأَوْقَدْ
 لِي يَهْنَكُنَّ عَلَى الطَّلِينِ فَأَجْعَلَ لِي صَرْحًا لَعَلِّي أَطْلُعُ إِلَى
 إِلَهِي مُوسَى وَإِنِّي لَأَظُنُّهُ مِنَ الْكَاذِبِينَ ﴿٣٩٢﴾ وَأَنْتَ كَبَرُ
 مُوَحِّدُهُ فِي الْأَرْضِ بِكَيْرِ الْحَقِّ وَظَنُّوا أَنَّهُمْ إِلَيْنَا
 لَا يُرْجَعُونَ ﴿٣٩٣﴾ فَأَحْذَرْتَهُمْ وَجُودُهُ فَسَبَّحْتَهُمْ فِي
 الْيَمِّ فَأَنْظَرَ كَيْفَ كَانَتْ عَنُقَبَةُ الظَّالِمِينَ ﴿٣٩٤﴾
 وَجَعَلْنَاهُمْ آيَةً يَدْعُونَ إِلَى الْكُفْرِ وَيَوْمَ الْقِيَمَةِ
 لَا يَنْصُرُونَ ﴿٣٩٥﴾ وَأَتَّبَعْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً
 وَيَوْمَ الْقِيَمَةِ هُمْ مِنَ الْمَقْبُوحِينَ ﴿٣٩٦﴾ وَلَقَدْ آتَيْنَا
 مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ الْأُولَى
 بَصَائِرَ لِلنَّاسِ وَهُدًى وَرَحْمَةً لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٣٩٧﴾

told them the consequences in this world and the next, for them and for those who followed them,

﴿أَنْتَا وَمَنِ اتَّبَعَكَ الْفَلْسُوفُ﴾

﴿you two as well as those who follow you will be the victors.﴾ This is like the Āyāt:

﴿كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي﴾

﴿إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ﴾

﴿Allāh has decreed: "Verily, it is I and My Messengers who shall be the victorious." Verily, Allāh is All-Powerful, All-Mighty.﴾ (58:21)

﴿إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ

آمَنُوا فِي الْحَيَاةِ الدُّنْيَا﴾

﴿Verily, We will indeed make victorious Our Messengers and those who believe in this world's life﴾ (40:51) to the end of the Āyah.

﴿فَلَمَّا جَاءَهُمْ مُوسَى بِآيَاتِنَا يَتَذَكَّرُ أَلَّا إِلَهَ إِلَّا أَيْسَرُ مُتَعَدِّى وَمَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ﴾ ﴿٣٩٠﴾ وَقَالَ مُوسَى رَبِّي أَعْلَمُ بِمَا يَهْدِي مِنْ عِبَادِهِ وَمَنْ نَكُونُ لَهُ عَنُقَبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ﴾ ﴿٣٩١﴾

﴿36. Then when Mūsā came to them with Our Clear Āyāt, they said: "This is nothing but invented magic. Never did we hear of this among our fathers of old."﴾

﴿37. Mūsā said: "My Lord knows best him who came with guidance from Him, and whose will be the happy end in the Hereafter. Verily, the wrongdoers will not be successful."﴾

Mūsā before Fir'awn and His People

Allāh tells us how Mūsā and his brother Hārūn came before Fir'awn and his chiefs, and showed them the clear miracles and overwhelming proof that Allāh had given them to confirm the truth of what they were saying about Allāh being One and that His commandments were to be followed. Fir'awn and his chiefs saw that with their own eyes and realized that it was certainly from Allāh, but because of their disbelief and sin they resorted to stubbornness and false arguments. This was because they were too evil and arrogant to follow the truth. They said:

﴿مَا هَذَا إِلَّا سِحْرٌ مُّنتَزَعٌ﴾

«This is nothing but invented magic.» meaning, fabricated and made up. They wanted to oppose him by means of their own tricks and their position and power, but this did not work.

﴿وَمَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ﴾

«Never did we hear of this among our fathers of old.»

They were referring worshipping Allāh Alone, with no partner or associate. They said: "We have never seen anyone among our forefathers following this religion; we have only ever seen people associating other gods in worship with Allāh. Mūsā said in response to them:

﴿رَبِّیْ أَعْلَمُ بِمَنْ جَاءَ بِالْهُدًى مِنْ عِنْدِیْ﴾

«My Lord knows best him who came with guidance from Him,»

meaning, 'of me and you, and He will decide between me and you.' So he said:

﴿وَمَنْ تَكُونُ لَهُ عَاقِبَةُ النَّارِ﴾

«and whose will be the happy end in the Hereafter.»

meaning, who will be supported and will prevail.

﴿إِنَّهُمْ لَا يُلَاحِظُونَ﴾

«Verily, the wrongdoers will not be successful.»

refers to the idolators who associate others in worship with Allāh.

﴿وَقَالَ فِرْعَوْنُ بِأَيُّهَا الْمَلَأُ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي فَأَوْذَىٰ بِرَبِّهِمْ عَلَىٰ الْعُلَاقِ
فَلَمَّا كَدَّبَ شَرًّا لَّمَّا لَمَسَ الْمَلَأُ إِلَهَ الْإِلَهِ شُرُوقَ رَبِّهِ لَأَطْلَعُنَّ مِنَ الْكُنُوزِ ۖ ﴿٣٨﴾ وَلَنُكْفِّرَنَّ هُوَ
وَجُودُهُ فِي الْأَرْضِ بِمَنْزِلِ الْحَيِّ وَطَنُوا أَنَّهُمْ إِنَّا لَا بُدَّ لَهُمْ ۖ ﴿٣٩﴾ فَأَعَذَّكَهُ وَجُودُهُ
فَسَبَّحَهُمْ فِي الْيَوْمِ فَانظُرْ كَيْفَ كَانَ عَذَابُهُ الْظَالِمِينَ ۖ ﴿٤٠﴾ وَجَعَلْنَاهُمْ آيَةً
بِكُفْرِهِمْ إِلَى النَّارِ وَوَيْتَهُ الْيَوْمِ الْيَوْمِ لَا يُصْرُونَ ۖ ﴿٤١﴾ وَأَتَيْنَاهُمْ فِي هَٰذِهِ الدُّنْيَا لَعْنَةً وَوَيْتَهُ
الْيَوْمِ الْيَوْمِ هُمْ مِنَ الْقَابِضِينَ ۖ ﴿٤٢﴾﴾

﴿38. Fir'awn said: "O chiefs! I know not that you have a god other than me. So kindle for me (a fire), O Hāmān, to bake clay, and set up for me a Ṣarḥ in order that I may look at the God of Mūsā; and verily, I think that he (Mūsā) is one of the liars."﴾

﴿39. And he and his armies were arrogant in the land, without right, and they thought that they would never return to Us.﴾

﴿40. So, We seized him and his armies, and We threw them all into the sea. So, behold what was the end of the wrongdoers.﴾

﴿41. And We made them leaders inviting to the Fire: and on the Day of Resurrection, they will not be helped.﴾

﴿42. And We made a curse to follow them in this world, and on the Day of Resurrection, they will be among disgraced.﴾

The Arrogance of Fir'awn and His ultimate Destiny

Allāh tells us of Fir'awn's disbelief and wrongdoing, and how he falsely claimed divinity for his evil self, may Allāh curse him.

﴿فَأَسْحَفَتْ قَوْمَهُ فَاسَاطِرُ أَوْدٍ﴾

﴿Thus he fooled his people, and they obeyed him.﴾ [43:54]

He called on his people to recognize his divinity, and they responded, because of their weak and foolish minds. So, he said:

﴿بِأَيُّهَا الْمَلَأُ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي﴾

﴿O chiefs! I know not that you have a god other than me.﴾

Allāh tells us about Fir'awn:

﴿فَمَكَرَ فَأَنذَرْنَاهُ ۖ ﴿٣٨﴾ فَقَالَ إِنَّا رَبُّكُمْ الْأَعْلَىٰ ۖ ﴿٣٩﴾ فَلَمَّا نَسَىٰ مَا كُنَّا الْأَعْيُنُ ۖ ﴿٤٠﴾ قَالَ فِي ذَٰلِكَ لَعْنَةٌ
لِّمَن يَتَّبِعُنَّ ۖ ﴿٤١﴾﴾

﴿Then he gathered (his people) and cried aloud, saying: "I am your lord, most high." So Allāh, seized him with punishment for his last and first transgression. Verily, in this is an instructive admonition for whosoever fears Allāh.﴾ (79:23-26)

meaning: he brought his people together and called to them in a loud voice, shouting that, and they responded to him obediently. So Allāh took revenge on him, and made him a lesson to others in this world and the Hereafter. He even confronted Mūsā with that, and said:

﴿إِنِ اتَّخَذْتَ إِلَهًا غَيْرِيَ لَأَجْعَلَنَّكَ مِنَ الْمُسْجُونِينَ﴾

﴿If you choose a god other than me, I will certainly put you among the prisoners﴾ (26:29).

﴿فَارْؤَيْدْ يَ يَهْنَسُنْ عَلَى الظِّلِّينَ فَايْتَمَلْ لِي مَرْمَعًا لَعَلِّي أُلْقِيَ إِلَهُ إِلَهِ مُوسَى﴾

﴿So kindle for me (a fire), O Hāmān, to bake (bricks out of) clay, and set up for me a Ṣarḥ in order that I may look at the God of Mūsā;﴾

He commanded his minister and adviser Hāmān to bake bricks for him, i.e., to make bricks in order to build a Ṣarḥ, a exalted towering palace. This is like the Āyah,

﴿وَقَالَ فِرْعَوْنُ يَهْنَسُنْ تَنِي لِي مَرْمَعًا لَعَلِّي أُلْقِيَ الْأَسْتَبَّ ۖ أَتَمَيَّبَ السَّمَوَاتِ فَاُلْقِيَ إِلَهُ إِلَهِ مُوسَى وَإِنِّي لَأَظُنُّهُ كَذِبًا ۚ وَكَذَلِكَ رُبُّهُ لِيُزَيِّنَ مَوْعِدَهُمْ عَلَيْهِمْ وَعَدَ عَنِ السَّبِيلِ وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ﴾

﴿And Fir'awn said: "O Hāmān! Build me a Ṣarḥ that I may arrive at the ways - the ways of the heavens, and I may look upon the God of Mūsā, but verily, I think him to be a liar." Thus it was made fair seeming, in Fir'awn's eyes, the evil of his deeds, and he was hindered from the path; and the plot of Fir'awn led to nothing but loss and destruction﴾ (40:36-37).

Fir'awn built this tower, which was the highest structure ever seen on earth, because he wanted to show his people that Mūsā was lying when he claimed that there was a God other than Fir'awn. Fir'awn said:

﴿وَإِنِّي لَأَظُنُّهُ مِنَ الْكَاذِبِينَ﴾

﴿and verily, I think that he (Mūsā) is one of the liars.﴾

meaning, 'when he says that there is a lord other than me.' The issue was not whether Allāh had sent Mūsā, because he did not acknowledge the existence of the Creator in the first place. On the contrary, he said:

﴿وَمَا رَبُّ الْعَالَمِينَ﴾

«And what is the Lord of Al-'Ālamīn?» (26:23) and:

﴿لَئِنْ أَخَذْتُ إِلَٰهًا غَيْرِي لَأَجْعَلَنَّكَ مِنَ الْمُسْجُونِينَ﴾

«If you choose a god other than me, I will certainly put you among the prisoners.» (26:29)

and he said:

﴿يَا أَيُّهَا الْمَلَأَ مَا عَلِمْتُ لَكُمْ مِنْ إِلَٰهٍ غَيْرِي﴾

«O chiefs! I know not that you have a god other than me.»

This was the view of Ibn Jarir.^[1]

﴿رَأْسُكِبَرَ هُوَ وَجُودُهُ فِي الْأَرْضِ بِقَرِّ الْعَيْنِ وَمَنْ جَاؤُنَا لَا يَرْجِعُونَ﴾

«And he and his armies were arrogant in the land, without right, and they thought that they would never return to Us.»

means, they were arrogant oppressors who spread much mischief in the land, and they believed that there would be no Resurrection.

﴿فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوَاتِرَ عَذَابٍ ۚ إِنَّ رَبَّكَ لَبَالِرْمَاءِ﴾

«So, your Lord poured on them different kinds of severe torment. Verily, your Lord is Ever Watchful (over them).» (89:13-14). Allāh says here:

﴿فَأَخَذْنَاهُ وَجُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ﴾

«So, We seized him and his armies, and We threw them all into the sea.»

meaning, 'We drowned them in the sea in a single morning, and not one of them was left.'

﴿فَانْظُرْ كَيْفَ كَانَ عَذَابُ الْغَالِيينَ ۚ وَمِمَّا يَنْفَكُونَ إِلَّا الْفَاسِقُونَ﴾

«So, behold what was the end of the wrongdoers. And We

^[1] At-Tabari 19:580.

made them leaders inviting to the Fire»

for those who followed them and took the same path as they did, rejecting the Messengers and denying the Creator.

﴿وَيَوْمَ الْيُسُوفِ لَا يَنْصُرُونَ﴾

«and on the Day of Resurrection, they will not be helped.»

their humiliation in this world is combined with and connected to their humiliation in the Hereafter, as Allāh says:

﴿أَهْلَكْنَاهُمْ فَلَا نَاصِرَ لَهُمْ﴾

«We have destroyed them. And there was none to help them»
(47:13).

﴿وَأَتَيْنَاهُم فِي هَذِهِ الدُّنْيَا لَعْنَةً﴾

«And We made a curse to follow them in this world,»

Allāh decreed that they and their king Fir'awn should be cursed by the believers among His servants who follow His Messengers, just as in this world they were cursed by the Prophets and their followers.

﴿وَيَوْمَ الْيُسُوفِ هُمْ مِنَ الْمَقْبُوحِينَ﴾

«and on the Day of Resurrection, they will be among disgraced.»

Qatādah said, "This Āyah is like the Āyah,

﴿وَأَتَيْنَاهُمْ فِي هَذِهِ لَعْنَةً وَيَوْمَ يُسُوفُ الْيُسُوفُ بِفَسْرِ الرِّفْدِ الْمَرْفُودِ﴾

«They were pursued by a curse in this (life) and on the Day of Resurrection. Evil indeed is the gift given.» (11:99).^[1]

﴿وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ الْأُولَىٰ بِسِكْرٍ لِّلنَّاسِ وَرَحْمَةٍ
وَرَحْمَةً لِّعَلَّهُمْ يَتَذَكَّرُونَ﴾

«43. And indeed We gave Mūsā - after We had destroyed the generations of old - the Scripture as an enlightenment for mankind, and a guidance and a mercy, that they might remember.»

[1] At-Ṭabari 19:583.

The Blessings which Allāh bestowed upon Mūsā

وَمَا كُنْتَ بِجَانِبِ الْفَرِّقَيْنِ إِذْ قَضَيْنَا إِلَىٰ مُوسَى الْأَمْرَ وَمَا كُنْتَ مِنَ الشَّاهِدِينَ ﴿٣٩١﴾ وَلَكِنَّا أَنشَأْنَا فِرْعَوْنَ وَكَانَ قَاطِلَ الْأَوَّلِينَ عَلَيْهِمُ الْعَذَابُ وَمَا كُنْتَ تَأْوِيهِمْ أَهْلَ مَدْيَنَ تَتْلُوا عَلَيْهِمْ مَا بَيْنَنَا وَبَيْنَكَ مِثْلَ نَارٍ مُّسِيلَةٍ ﴿٣٩٢﴾ وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا وَلَكِنْ رَحِمْنَا مَن رَّبُّكَ لِتُذَكِّرَ قَوْمًا مَّا أَتَتْهُمْ مِنْ قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٣٩٣﴾ وَلَوْلَا أَن نُّصِيبَهُمْ نُصِيبَكَ بِمَا فَذَمَّتْ أَيْدِيهِمْ فَيَقُولُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ وَنَكُونَ مِنَ الْمُؤْمِنِينَ ﴿٣٩٤﴾ فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا لَوْلَا أُوتِيَ مِثْلَ مَا أُوتِيَ مُوسَىٰ أَوْ لَمْ يَكُنْ مُرَافِقًا أَوْ يُضِلُّونَ مِنْ قَبْلُ قَالُوا سِحْرَانِ تَظَاهَرَا وَقَالُوا إِنَّا بِكُمْ لَكَافِرُونَ ﴿٣٩٥﴾ قُلْ فَأْتُوا بِكِتَابٍ مِنْ عِنْدِ اللَّهِ هُوَ أَهْدَىٰ مِنْهُمَا أَتَّبِعُهُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٩٦﴾ فَإِنْ لَمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ وَمَنْ أَضَلُّ مِمَّنْ اتَّبَعَ هَوَاهُ بَغْيًا يُضِلُّ هُدًى مِنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٣٩٧﴾

Allāh tells us about the blessings which He gave His servant and Messenger Mūsā, the speaker, may the best of peace and blessings from his Lord be upon him, He revealed the Tawrah to him after He destroyed Fir'awn and his chiefs.

﴿مِنْ بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ الْأُولَىٰ﴾

«after We had destroyed the generations of old»
After the revelation of the Tawrah, no nation would again be punished with an overwhelming calamity; instead the believers were now commanded to fight the enemies of Allāh

among the idolators, as Allāh says:

﴿وَمَا يَزِيدُهُمْ مِنْ قَبْلِهِ وَلَا تُؤْمِنُكَ إِلَّا طَائِفَةٌ مِّمَّنْ رَّسَلْنَا إِلَيْهِمْ فَلَقَدْ فَتَنَّا لُوطًا وَآدَمَ﴾

«And Fir'awn, and those before him, and the cities overthrown committed sin. And they disobeyed their Lord's Messenger, so He seized them with a strong punishment» (69:9-10).

﴿بَصَائِرَ لِلنَّاسِ وَهُدًى وَرَحْمَةً﴾

«as an enlightenment for mankind, and a guidance and a mercy»

guidance from blindness and error. A guidance to the truth and a mercy means, to show the way towards doing righteous deeds.

﴿لَعَلَّهُمْ يَتَذَكَّرُونَ﴾

«that they might remember.» means, that the people might be reminded and guided by it.

﴿وَمَا كُنْتَ بِجَانِبِ الْفُرْقَانِ إِذْ فَصَّلْنَا بَيْنَ الْأَمْرَيْنِ وَمَا كُنْتَ بَيْنَ الْأَنْبِيَاءِ﴾ ٤٤ ﴿وَلَكِنَّا أَنشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ وَمَا كُنْتَ تَابِعًا لِأَهْلِ مَكَّةَ تَتْلُوا عَلَيْهِمْ مَا يَتْلُو وَكَانَ كُنَّا مَرِيضِينَ﴾ ٤٥ ﴿وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا وَلَكِنْ دَحَسَهُ بَيْنَ يَدَيْكَ لِتَشِيرَ فَمَا تَأْتِيهِمْ مِنْ نَذِيرٍ مِنْ قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ﴾ ٤٦ ﴿وَلَوْلَا أَن تُصِيبَهُمْ مُّصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَيَقُولُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنُتَّبِعَ آيَاتِكَ وَنَكُونُ مِنَ الْمُؤْمِنِينَ﴾ ٤٧

44. And you were not on the western side (of the Mount), when We made clear to Mūsā the commandment, and you were not among the witnesses.﴾

45. But We created generations, and long were the ages that passed over them. And you were not a dweller among the people of Madyan, reciting Our Āyāt to them. But it is We Who kept sending (Messengers).﴾

46. And you were not at the side of At-Tūr when We called. But (you are sent) as a mercy from your Lord, to give warning to a people to whom no warner had come before you, in order that they may remember or receive admonition.﴾

47. And if (We had) not (sent you to the people of Makkah) in case a calamity should seize them for what their hands have sent forth, they would have said: "Our Lord! Why did You not send us a Messenger? We would then have followed Your Āyāt and would have been among the believers."﴾

Proof of the Prophethood of Muḥammad ﷺ

Allāh points out the proof of the prophethood of Muḥammad ﷺ, whereby he told others about matters of the past, and spoke about them as if he were hearing and seeing them for himself. But he was an illiterate man who could not read books, and he grew up among a people who knew nothing of such things. Similarly, Allāh told him about Maryam and her story, as Allāh said:

﴿وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَقُولُ أَفْلَسْتُمْ أَنَّهُمْ كَافُلٌ مَّرِيْمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ﴾

‘You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam; nor were you with them when they disputed’ (3:44), meaning, ‘you were not present then, but Allāh has revealed this to you.’ Similarly, Allāh told him about Nūḥ and his people, and how He saved Nūḥ and drowned his people, then He said:

﴿وَلَا يَنْفَعُ مِنَ آلِهَةِ الْقَبْرِ سُوءُ بَيِّنَاتٍ إِنْ كُنْتُمْ تَعْلَمُونَ أَنَّهُ لَا قُوَّةَ لَكُمْ فِي هَذَا نَارِضٍ إِلَّا الْقَيْدَ الشَّقِيَّةَ﴾

‘This is of the news of the Unseen which We reveal unto you; neither you nor your people knew it before this. So, be patient. Surely, the (good) end is for those who have Taqwā’ (11:49).

And at the end of the same Sūrah (Hūd) Allāh says:

﴿ذَلِكَ مِنْ أَنبَاءِ الْغَيْبِ نُفُصُهُ عَلَيْكَ﴾

‘That is some of the news of the towns which We relate unto you’ (11:100).

And here, after telling the story of Mūsā from beginning to end and how Allāh began His revelation to him and spoke with him, Allāh says:

﴿وَمَا كُنْتَ بِجَانِبِ الْغَرِيِّ إِذْ قَضَيْنَا إِلَىٰ مُوسَىٰ الْأَمْرَ﴾

‘And you were not on the western side (of the Mount), when We made clear to Mūsā the commandment,’

meaning, ‘you – O Muḥammad – were not on the western side of the mountain where Allāh spoke to Mūsā from the tree which was to the east of it, in the valley.’

﴿وَمَا كُنْتَ مِنَ الشَّاهِدِينَ﴾

‘and you were not among the witnesses.’

‘to that event, but Allāh has revealed this to you,’ so that it may be evidence and proof of events which happened centuries ago, for people have forgotten the evidence that Allāh established against them and what was revealed to the earlier Prophets.

﴿وَمَا كُنْتَ تَابِيًا فِي أَهْلِ مَدْيَنَ تَتْلُو عَلَيْهِمْ آيَاتِنَا﴾

«And you were not a dweller among the people of Madyan, reciting Our Āyāt to them.»

meaning, 'you were not living among the people of Madyan reciting Our Āyāt to them, when you started to tell about Our Prophet Shu'ayb and what he said to his people and how they responded.'

﴿وَلَكِنَّا كُنَّا مُرْسِلِينَ﴾

«But it is We Who kept sending.» means, 'but We revealed that to you and sent you to mankind as a Messenger.'

﴿وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا﴾

«And you were not at the side of Aṭ-Ṭūr when We called.»

Qatādah said that:

﴿وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا﴾

«And you were not at the side of Aṭ-Ṭūr when We did call.»

refers to Mūsā, and this – and Allāh knows best – is like the Āyah:

﴿وَمَا كُنْتَ بِجَانِبِ الْفَرِّينِ إِذْ فَصَّلْنَا إِلَىٰ مُوسَى الْأَمْرَ﴾

«And you were not on the western side (of the Mount), when We made clear to Mūsā the commandment.»

Here Allāh puts it in a different and more specific way by describing it as a call. This is like the Āyāt:

﴿وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰ﴾

«And (remember) when your Lord called Mūsā» (26:10).

﴿إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْقُدُسِ عَمْرُ﴾

«When his Lord called him in the sacred valley of Ṭuwā» (79:16).

﴿وَنَدَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَفَرَّقْنَاهُ بَيْنَا﴾

«And We called him from the right side of Aṭ-Ṭūr, and made him draw near to Us for a talk with him» (19:52).

﴿وَلَكِن رَّحْمَةً مِنْ رَبِّكَ﴾

﴿But (you are sent) as a mercy from your Lord,﴾

means, 'you were not a witness to any of those things, but Allāh has revealed them to you and told you about them as a mercy from Him to you and to His servants, by sending you to them.'

﴿إِنذِرْ قَوْمًا مَّا أَتَتْهُمْ مِنْ نَذِيرٍ مِنْ قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ﴾

﴿to give warning to a people to whom no warner had come before you, in order that they may remember or receive admonition.﴾

means, 'so that they may be guided by that which you bring from Allāh.'

﴿وَلَوْلَا أَن تُبِيتَهُمْ مُّسِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَيَقُولُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا﴾

﴿And if (We had) not (sent you to the people of Makkah) – in case a calamity should seize them for (the deeds) that their hands have sent forth, they would have said: "Our Lord! Why did You not send us a Messenger?﴾

meaning: 'and We have sent you to them to establish proof against them, and to give them no excuse when the punishment of Allāh comes to them because of their disbelief, lest they offer the excuse that no Messenger or warner came to them.' This is like what Allāh says about the situation after He revealed His blessed Book the Qur'ān:

﴿أَن تَقُولُوا إِنَّمَا أُنزِلَ الْكِتَابُ عَلٰى طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِن كُنَّا عَنْ وِرَاسَتِهِمْ لَغَافِلِينَ ﴿١٥٦﴾ أَوْ تَقُولُوا لَوْ أَنَّا أُنزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَىٰ مِنْهُمْ فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ وَهَدًى وَرَحْمَةٌ ﴿١٥٧﴾﴾

﴿Lest you should say: "The Book was sent down only to two sects before us, and for our part, we were in fact unaware of what they studied." Or lest you should say: "If only the Book had been sent down to us, we would surely have been better guided than they." So, now has come unto you a clear proof from your Lord, and a guidance and a mercy﴾ (6:156-157).

﴿رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ﴾

﴿Messengers as bearers of good news as well as warning in order that mankind should have no plea against Allāh after the

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٣٩٢

مُحَمَّدٌ

وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَمَّا لَهُمْ بُدُّوا أَنْ يَقُولُوا لِلَّذِينَ
 لَا يَشْعُرُونَ سَلَامًا ۖ فَلَمَّا أَتَاهَا فَلَمَّ عَلَيْهِمُ الْمُؤْمِنُونَ ۚ وَالْأَمْرُ إِلَىٰ
 اللَّهِ ۖ إِنَّهُ الْخَبِيرُ الْعَلِيمُ ۚ فَلَمَّا أَتَاهَا فَلَمَّ عَلَيْهِمُ الْمُؤْمِنُونَ ۚ
 وَالْأَمْرُ إِلَىٰ اللَّهِ ۖ إِنَّهُ الْخَبِيرُ الْعَلِيمُ ۚ فَلَمَّا أَتَاهَا فَلَمَّ عَلَيْهِمُ
 الْمُؤْمِنُونَ ۚ وَالْأَمْرُ إِلَىٰ اللَّهِ ۖ إِنَّهُ الْخَبِيرُ الْعَلِيمُ ۚ فَلَمَّا أَتَاهَا
 فَلَمَّ عَلَيْهِمُ الْمُؤْمِنُونَ ۚ وَالْأَمْرُ إِلَىٰ اللَّهِ ۖ إِنَّهُ الْخَبِيرُ الْعَلِيمُ ۚ
 فَلَمَّا أَتَاهَا فَلَمَّ عَلَيْهِمُ الْمُؤْمِنُونَ ۚ وَالْأَمْرُ إِلَىٰ اللَّهِ ۖ إِنَّهُ
 الْخَبِيرُ الْعَلِيمُ ۚ فَلَمَّا أَتَاهَا فَلَمَّ عَلَيْهِمُ الْمُؤْمِنُونَ ۚ وَالْأَمْرُ
 إِلَىٰ اللَّهِ ۖ إِنَّهُ الْخَبِيرُ الْعَلِيمُ ۚ فَلَمَّا أَتَاهَا فَلَمَّ عَلَيْهِمُ
 الْمُؤْمِنُونَ ۚ وَالْأَمْرُ إِلَىٰ اللَّهِ ۖ إِنَّهُ الْخَبِيرُ الْعَلِيمُ ۚ فَلَمَّا
 أَتَاهَا فَلَمَّ عَلَيْهِمُ الْمُؤْمِنُونَ ۚ وَالْأَمْرُ إِلَىٰ اللَّهِ ۖ إِنَّهُ الْخَبِيرُ
 الْعَلِيمُ ۚ فَلَمَّا أَتَاهَا فَلَمَّ عَلَيْهِمُ الْمُؤْمِنُونَ ۚ وَالْأَمْرُ إِلَىٰ
 اللَّهِ ۖ إِنَّهُ الْخَبِيرُ الْعَلِيمُ ۚ فَلَمَّا أَتَاهَا فَلَمَّ عَلَيْهِمُ
 الْمُؤْمِنُونَ ۚ وَالْأَمْرُ إِلَىٰ اللَّهِ ۖ إِنَّهُ الْخَبِيرُ الْعَلِيمُ ۚ

Messengers
 (4:165).

﴿يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا
 يُبَيِّنُ لَكُمْ عَلَىٰ فَتْرَةٍ مِنَ الرُّسُلِ أَنْ
 تَقُولُوا مَا جَاءَنَا مِنْ بَشِيرٍ وَلَا نَذِيرٍ
 فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ﴾

﴿O People of the
 Scripture! Now has come
 to you Our Messenger
 making (things) clear
 unto you, after a break
 in (the series of) Messen-
 gers, lest you say:
 "There came unto us no
 bringer of glad tidings
 and no warner." But
 now has come unto you
 a bringer of glad tidings
 and a warner﴾ (5:19).

And there are many
 similar Āyāt.

﴿فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ

عِندِنَا قَالُوا لَوْلَا آيَةٌ مِنْ رَبِّهِ يَأْتِيهِمْ الْكِتَابُ مِنْ عِندِ اللَّهِ هُوَ الْغَدِيُّ يَتَّبِعُهُ
 الْيَوْمَ مِنْ كُنْهَةِ السَّيْفِ ۚ فَلَمَّا أَتَاهَا فَلَمَّ عَلَيْهِمُ الْمُؤْمِنُونَ ۚ وَالْأَمْرُ
 إِلَىٰ اللَّهِ ۖ إِنَّهُ الْخَبِيرُ الْعَلِيمُ ۚ فَلَمَّا أَتَاهَا فَلَمَّ عَلَيْهِمُ الْمُؤْمِنُونَ ۚ
 وَالْأَمْرُ إِلَىٰ اللَّهِ ۖ إِنَّهُ الْخَبِيرُ الْعَلِيمُ ۚ فَلَمَّا أَتَاهَا فَلَمَّ عَلَيْهِمُ
 الْمُؤْمِنُونَ ۚ وَالْأَمْرُ إِلَىٰ اللَّهِ ۖ إِنَّهُ الْخَبِيرُ الْعَلِيمُ ۚ فَلَمَّا
 أَتَاهَا فَلَمَّ عَلَيْهِمُ الْمُؤْمِنُونَ ۚ وَالْأَمْرُ إِلَىٰ اللَّهِ ۖ إِنَّهُ الْخَبِيرُ
 الْعَلِيمُ ۚ فَلَمَّا أَتَاهَا فَلَمَّ عَلَيْهِمُ الْمُؤْمِنُونَ ۚ وَالْأَمْرُ إِلَىٰ
 اللَّهِ ۖ إِنَّهُ الْخَبِيرُ الْعَلِيمُ ۚ فَلَمَّا أَتَاهَا فَلَمَّ عَلَيْهِمُ
 الْمُؤْمِنُونَ ۚ وَالْأَمْرُ إِلَىٰ اللَّهِ ۖ إِنَّهُ الْخَبِيرُ الْعَلِيمُ ۚ

448. But when the truth has come to them from Us, they say:
 "Why is he not given the like of what was given to Mūsā? Did
 they not disbelieve in that which was given to Mūsā of old?"
 They say: "Two kinds of magic, each helping the other!" And
 they say: "Verily, in both we are disbelievers."

449. Say: "Then bring a Book from Allāh, which is a better

guide than these two, that I may follow it, if you are truthful."﴾

﴿50. But if they answer you not, then know that they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance from Allāh? Verily, Allāh guides not the people who are wrongdoers.﴾

﴿51. And indeed now We have conveyed the Word to them, in order that they may remember.﴾

The stubborn Response of the Disbelievers

Allāh tells us that if people were to be punished before proof was established against them, they would use the excuse that no Messenger came to them, but when the truth did come to them through Muḥammad ﷺ, in their stubbornness, disbelief, ignorance and misguided thinking, they said:

﴿لَوْلَا أُرِيذَ مَا أُورِثَ مُوسَى﴾

﴿Why is he not given the like of what was given to Mūsā?﴾

Meaning – and Allāh knows best – many signs like the staff, the hand, the flood, the locusts, the lice, the frogs, the blood, the destruction of crops and fruits – which made things difficult for the enemies of Allāh – and the parting of the sea, the clouds (following the Children of Israel in the wilderness and) shading them, the manna and quails, and other clear signs and definitive proof, miracles which Allāh wrought at the hands of Mūsā as evidence and proof against Fir'aun and his chiefs and the Children of Israel. But all of this had no effect on Fir'aun and his chiefs; on the contrary, they denied Mūsā and his brother Hārūn, as Allāh tells us:

﴿أَجَعَلْنَا لِقَابَكَ غَاً وَبَدَأَ عَلَيْهِ مَائِدَانَا وَتَكُونُ لَكَ الْكَرْبَةُ فِي الْأَرْضِ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ﴾

﴿Have you come to us to turn us away from what we found our fathers following, and that you two may have greatness in the land? We are not going to believe you two!﴾ (10:78)

﴿تَكَذَّبُوهَا تَكَاثُرًا بِمَا كَذَّبَ عَنْهَا الْمَلَائِكَةُ وَالنَّبِيُّ﴾

﴿So they denied them both and became of those who were destroyed.﴾ (23:48)

The Rebellious do not believe in Miracles

Allāh says here:

﴿أَزَلِمَ يُكَفِّرُوا بِنَا أَوْ أَوَّلَ مُؤْمِنٍ مِنْ قَبْلُ﴾

«Did they not disbelieve in that which was given to Mūsā of old?»

Did not mankind disbelieve in those mighty signs which were given to Mūsā?

﴿قَالُوا يَسْحَرَانِ تَطَهَّرَا﴾

«They say: "Two kinds of magic, each helping the other!"»
cooperating or working one with the other.

﴿وَقَالُوا إِنَّا بِكُمْ كَاذِبُونَ﴾

«And they say: "Verily, in both we are disbelievers."»

meaning, 'we disbelieve in each of them.' Because of the close relationship between Mūsā and Hārūn, mention of one includes the other.

False Accusation that Mūsā and Hārūn (peace be upon them both) practiced Magic

Mujāhid bin Jabr said, "The Jews told Quraysh to say this to Muḥammad ﷺ, then Allāh said: 'Did they not disbelieve in that which was given to Mūsā of old? They say: Two kinds of magic, each helping the other!' This refers to Mūsā and Hārūn, may the peace and blessings of Allāh be upon them both,

﴿تَطَهَّرَا﴾

«each helping the other» i.e., working together and supporting one another.^[1] This was also the view of Saʿd bin Jubayr and Abu Razīn that the phrase "two kinds of magic" referred to Mūsā and Hārūn.^[2] This is a good suggestion. And Allāh knows best.

The Response to this False Accusation

﴿يَسْحَرَانِ تَطَهَّرَا﴾

[1] Aṭ-Ṭabari 19:588.

[2] Aṭ-Ṭabari. 19:598.

«Two kinds of magic, each helping the other!»

‘Alī bin Abi Ṭalḥah and Al-‘Awfī reported that Ibn ‘Abbās said that this refers to the Tawrāh and the Qur’ān,^[1] because Allāh says next:

﴿قُلْ مَا أُوْحِيَ إِلَيَّ مِنْ أَمْرِ اللَّهِ خَيْرٌ مِمَّا يَتَّبِعُونَ﴾

«Say: "Then bring a Book from Allāh, which is a better guide than these two that I may follow it."»

Allāh often mentions the Tawrāh and the Qur’ān together, as in the Āyāt:

﴿قُلْ مَنْ أَرْسَلَ إِلَيْكَ الْكِتَابَ الَّذِي جَاءَ بِمُوسَىٰ بِرُوحِنَا وَهَدَىٰ لِّلنَّاسِ﴾

«Say: "Who then sent down the Book which Mūsā brought, a light and a guidance to mankind..." until:

﴿وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ﴾

«And this is a blessed Book which We have sent down."» (6:91-92)

And at the end of the same Sūrah, Allāh says:

﴿ثُمَّ آتَيْنَا مُوسَىٰ الْكِتَابَ تَمَامًا عَلَىٰ الَّذِي أَحْسَنَ﴾

«Then, We gave Mūsā the Book, to complete (Our favor) upon those who would do right» (6:154).

﴿وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ﴾

«And this is a blessed Book which We have sent down, so follow it and have Taqwā of Allāh, that you may receive mercy» (6:155).

And the Jinn said:

﴿إِنَّا سَمِعْنَا صَوْتًا نَزَلَ مِنْ رَبِّكَ مُبَارَكًا لِّمَا بَيْنَ يَدَيْهِ﴾

«Verily, we have heard a Book sent down after Mūsā, confirming what came before it» (46:30).

Waraqah bin Nawfal said, "This is An-Nāmūs,^[2] who came down to Mūsā." And those who are possessed of insight know instinctively that among the many Books which He has sent

[1] Aṭ-Ṭabari 19:589.

[2] Meaning Jibrīl.

down to His Prophets, there is no Book more perfect, more eloquent or more noble than the Book which He revealed to Muḥammad ﷺ, which is the Qur'ān. Next to it in status and greatness is the Book which Allāh revealed to Mūsā bin Imrān, which is the Book concerning which Allāh says:

﴿إِنَّا أَنزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَهْدِيكُمْ بِهَا اتَّبِعُوا الَّذِينَ آمَنُوا بِالَّذِينَ هَدَوْا
وَالرَّشِيدُونَ وَالْأَنْجَارُ بِمَا اسْتَحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ﴾

«Verily, We did send down the Tawrah, therein was guidance and light, by which the Prophets, who submitted themselves to Allāh's will, judged for the Jews. And the rabbis and the priests, for to them was entrusted the protection of Allāh's Book, and they were witnesses thereto» (5:44).

The Injīl was revealed as a continuation and complement of the Tawrah and to permit some of the things that had been forbidden to the Children of Israel. Allāh says:

﴿قُلْ فَأْتُوا بِكِتَابٍ مِنْ عِنْدِ اللَّهِ هُوَ أَهْدَى مِنْهَا إِنِ كُنْتُمْ صَادِقِينَ﴾

«Then bring a Book from Allāh, which is a better guide than these two, that I may follow it, if you are truthful.»

meaning, 'in your efforts to refute the truth with false arguments.'

﴿فَإِنْ لَّمْ يَسْتَجِيبُوا لَكَ﴾

«But if they answer you not,» means, 'if they do not respond to what you tell them, and do not follow the truth,'

﴿فَاعَلِمَ أَنَّمَا يَقُولُونَ أَهْوَاءَهُمْ﴾

«then know that they only follow their own lusts.»

means, with no basis or evidence.

﴿وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنَ اللَّهِ﴾

«And who is more astray than one who follows his own lusts, without guidance from Allāh?»

means, with no guidance taken from the Book of Allāh.

﴿إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾

«Verily, Allāh guides not the people who are wrongdoers.»

﴿وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ﴾

﴿And indeed now We have conveyed the Word﴾

Mujāhid said: "We have explained the Word to them."^[1] As-Suddī said something similar.^[2] Qatādah said: "Allāh is saying, 'He has told them what He did in the past and what He will do in the future.'"

﴿لَعَلَّهُمْ يَتَذَكَّرُونَ﴾

﴿in order that they may remember.﴾^[3] Mujāhid and others said:

﴿وَصَّلْنَا لَهُمُ﴾

﴿We have conveyed the Word﴾ means, to Quraysh.^[4]

﴿الَّذِينَ آمَنَتْهُمْ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ﴾ وَإِذَا بَلَغَ الْغُلَامُ مَآئِدًا مِنْهُ قَالَ إِنَّا لَأَنصُرُكُمْ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٥٢﴾ أُولَئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا وَبَدَّوْنَ بِالْهَمَزَةِ وَمِنَّا رَفَعْتُمْ بُعُوثَهُمْ بِتَغْوَتٍ ﴿٥٣﴾ وَإِذَا مَسَّكُمُ الضُّرُّ أَلْفَرُّوا أَعْرَضُوا عَنْهُ وَقَالُوا لَنَّا أَعْنَتُكُمْ وَلَكُمْ أَعْنَتُكُمْ سَلَامٌ عَلَيْكُمْ لَا تَبْتَغِ الْجَاهِلِينَ ﴿٥٤﴾

﴿52. Those to whom We gave the Scripture before it, they believe in it.﴾

﴿53. And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from Muslims."﴾

﴿54. These will be given their reward twice over, because they are patient, and repel evil with good, and spend out of what We have provided for them.﴾

﴿55. And when they hear evil vain talk, they withdraw from it and say: "To us our deeds, and to you your deeds. Peace be to you. We seek not (the way of) the ignorant."﴾

The Believers among the People of the Book

Allāh tells us that the pious scholars among the People of the

^[1] Aṭ-Ṭabari 19:593.

^[2] Ibn Abi Ḥātim 9:2987.

^[3] Aṭ-Ṭabari 19:593.

^[4] Aṭ-Ṭabari 19:594.

Book believe in the Qur'ān, as He says:

﴿الَّذِينَ آمَنُوا بِالْكِتَابِ الَّذِي نَزَّلْنَا عَلَىٰ بَنِي إِسْرَءِيلَ وَآمَنُوا بِمَا نُزِّلْنَا عَلَيْكَ يَا مَعْشَرَ الَّذِينَ هَدَيْنَا لَنَا نَبَأَهُمْ﴾

«Those to whom We gave the Book recite^[1] it as it should be recited, they are the ones who believe therein» (2:121).

﴿وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنْزِلَ إِلَيْكُمْ وَمَا أُنْزِلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ﴾

«And there are, certainly, among the People of the Scripture, those who believe in Allāh and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allāh» (3:199).

﴿يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ إِذَا بَيَّعْتُمْ عَلَىٰ نَفْسِكُمْ فَادْفَنُوا سُحُفَكُمْ وَأَقُولُوا سُبْحَانَ رَبِّنَا إِنَّهُ كَانَ وَعْدَ رَبِّنَا لَمَفْعُولًا﴾

«Verily, those who were given knowledge before it, when it is recited to them, fall down on their faces in humble prostration. And they say: "Glory be to our Lord! Truly, the promise of our Lord must be fulfilled."» (17:107-108)

﴿وَلَتَجِدَنَّ أَقْرَبَهُم مَّوَدَّةَ الَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا نَحْسَرُونَ﴾

«And you will find the nearest in love to the believers those who say: "We are Christians."» until:

﴿فَاتَّكَبْنَا عَلَى الشَّاهِدِينَ﴾

«so write us down among the witnesses» (5:82-83).

Sa'īd bin Jubayr said, "This was revealed concerning seventy priests who were sent by An-Najāshi (ruler of Ethiopia). When they came to the Prophet ﷺ, he recited to them:

﴿يَسْمِعُ وَالْقُرْآنَ الْحَكِيمَ﴾

«Yā Sīn. By the Qur'ān, full of wisdom.» (36:1-2)

until he completed the Sūrah. They began to weep, and they embraced Islām. These other Āyāt were revealed concerning them.^[2]

^[1] See volume one, the Tafsīr of Sūrat Al-Baqarah (2:121) for comments on this Āyah.

^[2] Ibn Abi Hātim 9:2988. This is a Mursal narration.

﴿الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ ۖ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُ الْكِتَابِ إِذَا تِلْكَ مِنْ قَبْلِهِمْ كِتَابٌ مُثَبِّتٌ ۖ﴾

«Those to whom We gave the Scripture before it, they believe in it. And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from Muslims."»

meaning, 'even before the Qur'an came we were Muslims, i.e., we believed in One God and were sincerely responding to Allah's commands.'

﴿أُولَٰئِكَ يُؤْتَوْنَ أَجْرَهُم مَّرَّتَيْنِ بِمَا صَبَرُوا﴾

«These will be given their reward twice over, because they are patient.»

means, those who have this characteristic – that they believed in the first Book and then in the second. Allāh says:

﴿بِمَا صَبَرُوا﴾

«because they are patient,» meaning, in their adherence to the truth, for taking such thing upon oneself is not easy for people. It was reported in the *Ṣaḥīḥ* from the *Ḥadīth* of 'Āmir Ash-Sha'bi from Abu Burdah that Abu Mūsā Al-Ash'ari, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«ثَلَاثَةٌ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ: رَجُلٌ مِنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ ثُمَّ آمَنَ بِي، وَعَبْدٌ مَمْلُوكٌ آدَىٰ حَقَّ اللَّهِ وَحَقَّ مَوْلَاهُ، وَرَجُلٌ كَانَتْ لَهُ أَمَةٌ، فَأَدَّبَهَا فَأَحْسَنَ نَأْيَهَا، ثُمَّ أَغْنَاهَا فَتَزَوَّجَهَا»

«There are three who will be given their reward twice: a man among the People of the Book who believed in his Prophet then believed in me; a slave who fulfills his duty towards Allah and towards his master; and a man who has a slave woman and educates her and teaches her good manners, then he frees her and marries her.»^[1]

Imām Aḥmad recorded that Abu Umāmah said: "On the day of the Conquest [of Makkah] I was walking alongside the

[1] *Fath Al-Bāri* 1:229.

Messenger of Allāh ﷺ as he was riding, and he said some very beautiful words, including the following:

«مَنْ أَسْلَمَ مِنْ أَهْلِ الْكِتَابَيْنِ فَلَهُ أَجْرُهُ مَرَّتَيْنِ وَلَهُ مَا لَنَا وَعَلَيْهِ مَا عَلَيْنَا وَمَنْ أَسْلَمَ
مِنَ الْمُشْرِكِينَ فَلَهُ أَجْرُهُ وَلَهُ مَا لَنَا وَعَلَيْهِ مَا عَلَيْنَا»

«Whoever among the people of the two Books becomes Muslim, he will have his reward twice, and he has the same rights and duties as we do. Whoever among the idolators becomes Muslim will have one reward, and he has the same rights and duties as we do.»^[1]

Allāh's saying:

﴿وَيَذَرُونَا إِلَىٰ هَٰذَا فَتُفْسَدُوا﴾

«and repel evil with good,» means, they do not respond to evil in kind, rather they forgive and overlook.

﴿وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ﴾

«and spend out of what We have provided for them.»

meaning, 'from the lawful provision that We have given them, they spend on their families and relatives as they are required to do, and they pay Zakāh and give voluntary charity.'

﴿وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ﴾

«And when they hear evil vain talk, they withdraw from it»

meaning, they do not mix with the people who indulge in such talk, rather they do as Allāh says:

﴿وَإِذَا مَرُّوا بِاللَّغْوِ مَرًّا كَثِيرًا﴾

«and if they pass by some evil vain talk, they pass by it with dignity» (25:72).

﴿وَقَالُوا لَا آغْنِيَاكُمْ وَلَكُمْ أَعْمَالُ سَلَامٌ عَلَيْكُمْ لَا تَتَّبِعِ الْفَٰسِقِينَ﴾

«and they say: "To us our deeds, and to you your deeds. Peace be to you. We seek not (the way of) the ignorant."»

means, if some foolish person speaks to them in a foolish manner and says something to which it does not befit them to

^[1] Ahmad 5:259.

respond, they turn away from him and do not respond in kind with ugly speech. They never say anything but good words. Allāh says of them that they say:

﴿لَا أَعْتَدُ وَلَكُمْ أَغْنَاكُمْ سَلَامٌ عَلَيْكُمْ لَا تَبْتَغِ الْغَنَىٰ﴾

«To us our deeds, and to you your deeds. Peace be to you. We seek not (the way of) the ignorant.»

meaning, 'we do not seek the way of the ignorant and we do not like it.'

﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَٰكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ۝۵۶ وَقَالُوا إِنَّا نَخَافُ لَكَ تَخَافُ مِنْ أَصْحَابِنَا أَوْلَمْ تُشْكِنْ لَهُمْ حَرَمًا مَّأْمُونًا يَخُوفُونَ إِلَيْهِ نُفَرْغُ كُلَّ شَيْءٍ وَإِنَّا مِنَّا وَلَٰكِنَّا أَكْثَرُهُمْ لَا يَعْلَمُونَ ۝۵۷﴾

«56. Verily, you guide not whom you like, but Allāh guides whom He wills. And He knows best those who are the guided.»

«57. And they say: "If we follow the guidance with you, we would be snatched away from our land." Have We not established for them a secure sanctuary, to which are brought fruits of all kinds, a provision from Ourselves, but most of them know not.»

Allāh guides Whom He wills

Allāh says to His Messenger ﷺ: 'O Muḥammad:

﴿لَا تَهْدِي مَنْ أَحْبَبْتَ﴾

«Verily, you guide not whom you like» meaning, 'the matter does not rest with you; all that you have to do is convey the Message, and Allāh will guide whom He wills, and His is the ultimate wisdom,' as He says:

﴿لَٰسَ عَلَيْكَ هُدَاهُمْ وَلَٰكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ﴾

«Not upon you is their guidance, but Allāh guides whom He wills.» (2:272)

﴿وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ۝۱۰۳﴾

«And most of mankind will not believe even if you desire it eagerly.» (12:103)

This Āyah is even more specific than the following:

﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ﴾

﴿Verily, you guide not whom you like, but Allāh guides whom He wills. And He knows best those who are the guided.﴾

meaning: Allāh knows best who deserves to be guided and who deserves to be misguided. It was recorded in the Two *Ṣaḥīḥs* that this *Āyah* was revealed concerning Abu Tālib, the paternal uncle of the Messenger of Allāh ﷺ. He used to protect the Prophet, support him and stand by him. He loved the Prophet ﷺ dearly, but this love was a natural love, i.e., born of kinship, not a love that was born of the fact that he was the Messenger of Allāh ﷺ. When he was on his deathbed, the Messenger of Allāh ﷺ called him to Faith and to enter Islām, but the decree overtook him and he remained a follower of disbelief, and Allāh's is the complete wisdom.

Az-Zuhri said: "Sa'īd bin Al-Musayyib narrated to me that his father, Al-Musayyib bin Hazan Al-Makhzūmi, may Allāh be pleased with him, said: "When Abu Tālib was dying, the Messenger of Allāh ﷺ came to him and found Abu Jahl bin Hishām and 'Abdullāh bin Abi Umayyah bin Al-Mughīrah with him. The Messenger of Allāh ﷺ said:

«يَا عَمُّ قُلْ: لَا إِلَهَ إِلَّا اللَّهُ، كَلِمَةً أَحَاجُ لَكَ بِهَا عِنْدَ اللَّهِ»

«O my uncle, say *Lā ilāha illallāh*, a word which I may use as evidence in your favor before Allāh [in the Hereafter].»

Abu Jahl bin Hishām and 'Abdullāh bin Abi Umayyah said: 'O Abu Tālib, will you leave the religion of 'Abdul-Muṭṭalib?' The Messenger of Allāh ﷺ kept urging him to say *Lā ilāha illallāh*, and they kept saying, 'Will you leave the religion of 'Abdul-Muṭṭalib?' – until, at the very end, he said that he was on the religion of 'Abdul-Muṭṭalib, and he refused to say *Lā ilāha illallāh*. The Messenger of Allāh ﷺ said:

«وَاللَّهِ لَا سَتَغْفِرُكَ لَكَ مَا لَمْ أَنَا عَنْكَ»

«By Allāh, I shall certainly seek forgiveness for you unless I am told not to.»

Then Allāh revealed:

﴿مَا كَانِ لِلنَّاسِ مِنَ الشَّيْءِ وَالَّذِينَ يَسْتَغْفِرُونَ لِمَنْ كَانُوا أَزْوَاجًا أُولَئِكَ هُمُ

«It is not (proper) for the Prophet and those who believe to ask Allāh's forgiveness for the idolators, even though they be of kin» (9:113).

And there was revealed concerning Abu Tālib the Āyah,

﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ﴾

«Verily, you guide not whom you like, but Allāh guides whom He wills.»

This was recorded (by Al-Bukhārī and Muslim) from the Hadīth of Az-Zuhri.^[1]

The Excuses made by the People of Makkah for not believing, and the Refutation of Their Excuses

﴿وَقَالُوا إِن نَّبْتَغِ الْوَعْدَ بِكَ لَنُخْطَفَ مِنْ أَرْضِنَا﴾

«And they say: "If we follow the guidance with you, we would be snatched away from our land."»

Allāh tells us that this is the excuse which was given by some of the disbelievers for not following true guidance. They said to the Messenger of Allāh ﷺ:

﴿إِن نَّبْتَغِ الْوَعْدَ بِكَ لَنُخْطَفَ مِنْ أَرْضِنَا﴾

«If we follow the guidance with you, we would be snatched away from our land.»

meaning, 'we are afraid that if we follow the message of guidance that you have brought, and go against the pagan Arab tribes around us, they will seek to do us harm and wage war against us, and they may snatch us away from wherever we may be.' Allāh said in response to them:

﴿أَوَلَمْ نَجْعَلْ لَهُمْ مَكَّةَ مَحَرَّمًا بَارِعًا﴾

«Have We not established for them a secure sanctuary,»

meaning, the excuse they give is a lie and is false, because Allāh has put them in a secure city and a venerated sanctuary which has been safe from the time it was built – how could this sanctuary be safe for them when they believed in disbelief and Shirk, and how could it not be safe for them when they

^[1] Fath Al-Bāri 8:365, Muslim 1:54.

become Muslims and follow the truth?

﴿يَجِيءُ إِلَيْهِ نَمَرَتْ كُلُّ شَيْءٍ﴾

﴿to which are brought fruits of all kinds,﴾ means, all kinds of fruits from the surrounding regions, from Aṭ-Ṭā'if and elsewhere. Similarly, the people of Makkah engaged in trade and other goods also came to their city.

﴿رَزَقْنَا مِنْ لَدُنَّا وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ﴾

﴿a provision from Ourselves, but most of them know not.﴾ - this is why they said what they said.

﴿وَكَمْ أَفْلَحْنَا مِنْ قَرْيَةٍ بَطَرْتْ مَيْسَرَتَهَا فَبَلَكَ سَيْدُهُمْ لَمْ تَشْكُرْ بِنَا بَدِيرٍ إِلَّا قَلِيلًا وَكُنَّا عَنِ الْقَرْيَةِ ﴿٥٨﴾ وَمَا كَانَ رِزْقُ مَهْلِكِ الْقَرْيَةِ حَتَّى يَمِيتَ فِي أَهْلِهَا رَسُولًا يَتْلُوا عَلَيْهِمْ ؕ إِنَّا وَمَا كُنَّا مَهْلِكِ الْقَرْيَةِ إِلَّا وَأَمَلْنَا ظَالِمِينَ﴾

﴿58. And how many a town have We destroyed, which was thankless for its means of livelihood! And those are their dwellings, which have not been inhabited after them except a little. And verily, We have been the heirs.﴾

﴿59. And never will your Lord destroy the towns until He sends to their mother town a Messenger reciting to them Our Āyāt. And never would We destroy the towns unless the people thereof are wrongdoers.﴾

The Destruction of Towns, which are not destroyed until Evidence is established against Them

Referring to the people of Makkah, Allāh says:

﴿وَكَمْ أَفْلَحْنَا مِنْ قَرْيَةٍ بَطَرْتْ مَيْسَرَتَهَا﴾

﴿And how many a town have We destroyed, which was thankless for its means of livelihood!﴾

They were arrogant transgressors who denied Allāh's blessing of giving them ample provision. This is like the Āyah,

﴿وَمَنْ يَرْبِ اللَّهُ مَثَلًا قَرِيبَةً كَانَتْ ؕ أَمِئَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ﴾

﴿And Allāh puts forward the example of a township, that dwelt secure and well-content: its provision coming to it in abundance from every place﴾ until:

﴿فَأَعْذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ﴾

«So the torment overlook them while they were wrongdoers.»
(16:112-113)

Allāh said:

﴿فَبَقِيَ أَسْرَارُهُمْ فَمَا يَكُونُ إِلَّا قَلِيلًا﴾

«And those are their dwellings, which have not been inhabited after them except a little.»

Their land became empty and desolate, and you can see nothing but their dwellings.

﴿وَكُنَّا عَنْ الْوَرْدِ﴾

«And verily, We have been the heirs.»

Their towns became ruins, with none remaining.

Then Allāh tells us of His justice and that He does not destroy anyone unjustly; on the contrary, He destroys those whom He destroys after establishing proof against them. So, he says:

﴿وَمَا كَانَ لَكَ أَنْ تَهْلِكَ الْقُرَى حَتَّى يَبْعَثَ فِي أُمِّهَا﴾

«And never will your Lord destroy the towns until He sends to their mother town» i.e., Makkah –

﴿رَسُولًا يَتْلُو عَلَيْهِمْ آيَاتِنَا﴾

«a Messenger reciting to them Our Āyāt.»

This indicates that the Unlettered Prophet, Muḥammad ﷺ was sent from the Mother of Cities as a Messenger to all cities and towns, Arab and non-Arab alike. This is like the Āyāt:

﴿لِيُنذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا﴾

«so that you may warn the Mother of Towns and all those around it» (6:92).

﴿قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جِيمًا﴾

«Say: "O mankind! Verily, I am sent to you all as the Messenger of Allāh."» (7:158),

﴿لَا تُدْرِكُهُ يَدٌ وَمَنْ يَلْعَنُ﴾

الْقَصَصُ

٣٩٣

الْقَصَصُ

وَمَا أَوْتِشُرْ مِنْ شَيْءٍ وَفَتَنَ الْحَيَوةَ الدُّنْيَا وَزَيَّنَهَا وَمَا عِنْدَ
 اللَّهِ خَيْرٌ وَأَبْقَى أَفَلَا تَعْقِلُونَ ﴿٦١﴾ أَفَنُ وَعَدْنَهُ وَعَدًا حَسَنًا
 فَهُوَ لَنَقِيبِهِ كَمَنْ مَنَعْنَهُ مَنَعَ الْحَيَوةَ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَمَةِ
 مِنَ الْمُحْضَرِينَ ﴿٦٢﴾ وَيَوْمَ يَنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَاءِيَ الَّذِينَ
 كُنتُمْ تَزْعُمُونَ ﴿٦٣﴾ قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هَؤُلَاءِ
 الَّذِينَ أَغْوَيْنَا أَغْوَيْنَاهُمْ كَمَا غَوَيْنَا تَبَرَّأْنَا إِلَيْكَ مَا كَانُوا إِيَّانَا
 يَعْبُدُونَ ﴿٦٤﴾ وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمُ فَلَمْ يَسْتَجِيبُوا
 لَهُمْ وَرَأَوْا الْعَذَابَ لَوْ أَنَّهُمْ كَانُوا يَسْمَعُونَ ﴿٦٥﴾ وَيَوْمَ يَنَادِيهِمْ
 فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ ﴿٦٦﴾ فَمِيتَ عَلَيْهِمُ الْآيَاتُ
 يَوْمَئِذٍ فَهُمْ لَا يَتَسَاءَلُونَ ﴿٦٧﴾ فَأَمَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ
 صَالِحًا فَأَعْلَنَ أَن يَكُونَ مِنَ الْمُفْلِحِينَ ﴿٦٨﴾ وَرَبِّكَ
 يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَنَ
 اللَّهِ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿٦٩﴾ وَرَبِّكَ يَعْلَمُ مَا تُكِنُّ
 صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٧٠﴾ وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ
 الْحُسْنَى الْأُولَى وَالْآخِرَةُ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٧١﴾

﴿That I may therewith warn you and whomsoever it may reach.﴾ (6:19)

﴿وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَآثَارُ مُّوْعِدَةٍ﴾

﴿but those of the sects that reject it, the Fire will be their promised meeting place.﴾ (11:17).

﴿لَكَ مِنْ رَبِّكَ إِلَّا عَنَّا مُّوْعِدَةٍ﴾
 ﴿قَلَّ يَوْمَ الْقِيَمَةِ أَوْ مُّوْعِدَةٍ﴾
 ﴿عَذَابًا شَدِيدًا﴾

﴿And there is not a town but We shall destroy it before the Day of Resurrection, or punish it with a severe torment.﴾ (17:58).

Allāh tells us that He will destroy every town before the Day

of Resurrection, as He says:

﴿وَمَا كُنَّا مُّوْعِدِينَ حَتَّى نَبْعَثَ رَسُولًا﴾

﴿And We never punish until We have sent a Messenger.﴾ (17:15).

Allāh has sent the Unlettered Prophet to all the towns (all of mankind), because he has been sent to the Mother of Cities, their source to which they all return. It was recorded in the Two *Ṣaḥīḥs* that the Prophet ﷺ said:

﴿يُبْعَثُ إِلَى الْأَحْمَرِ وَالْأَسْوَدِ﴾

«I have been sent to the red and the black.»^[1]

^[1] Muslim 1:370.

Prophethood ended with him, and there is no Prophet or Messenger to come after him, but his way will remain as long as night and day remain, until the Day of Resurrection.

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ نَبِيٍّ قَدْ خَلَتْ مِنْ قَبْلِهِ الدِّينُ الْأَوَّلُ وَالْآخِرَةُ إِلَّا تَمْلِكُنَ أَفْسَنَ وَغَدَا حَسْبَا فَهُوَ لِنَفْسِهِ كَمَنْ تَمَتَّعَتْ مِنَ الْحَيَاةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَامَةِ مِنَ الْمُخْضَرِّينَ﴾

﴿60. And whatever you have been given is an enjoyment of the life of the world and its adornment, and that which is with Allāh is better and will remain forever. Have you then no sense?﴾

﴿61. Is he whom We have promised an excellent promise – which he will find true – like him whom We have made to enjoy the luxuries of the life of the world, then on the Day of Resurrection, he will be among those brought up?﴾

This World is transient and the One Whose concern is this World is not equal to the One Whose concern is the Hereafter

Allāh tells us about the insignificance of this world and its contemptible adornments which are nothing in comparison to the great and lasting delights which Allāh prepared for His righteous servants in the Hereafter. As Allāh says:

﴿مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ﴾

﴿Whatever is with you, will be exhausted, and whatever is with Allāh will remain﴾ (16:96).

﴿وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَزْوَاجِ﴾

﴿and that which is with Allāh is the best for the most righteous.﴾ (3:198)

﴿وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ﴾

﴿whereas the life of this world as compared with the Hereafter is but a brief passing enjoyment.﴾ (13:26)

﴿بَلْ تُوْفِرُونَ الْحَيَاةَ الدُّنْيَا وَالْآخِرَةَ خَيْرٌ مِنْهُ﴾

﴿Nay, you prefer the life of this world. Although the Hereafter

is better and more lasting. ﴿87:16-17)).

The Messenger of Allāh ﷺ said:

«وَاللَّهِ مَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا كَمَا يَغْمِسُ أَحَدُكُمْ إصْبَعَهُ فِي الْيَمِّ، فَلْيَنْظُرْ
مَاذَا يَرْجِعُ إِلَيْهِ»

«By Allāh, the life of this world in comparison to the Hereafter is as if one of you were to dip his finger in the sea; let him see what comes back to him.»^[1]

Allāh's saying:

﴿أَفَلَا تَعْقِلُونَ﴾

«Have you then no sense?» means, do those who prefer this world to the Hereafter have no sense?

﴿أَفَنَسَى وَعْدَتَهُ وَعَدَا حَسَنًا فَهُوَ لَنفِيهِ كَنَزٌ مَّنْعَتُهُ مَتَعَ الْحَيَوَةَ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَمَةِ مِنَ الْمُخْضَرِينَ﴾

«Is he whom We have promised an excellent promise – which he will find true – like him whom We have made to enjoy the luxuries of the life of the world, then on the Day of Resurrection, he will be among those brought up?»

Is the one who believes in the reward which Allāh has promised in return for righteous deeds, which he will undoubtedly attain, like one who disbelieves in the meeting with Allāh and in His promises and threats? He is only enjoying a few days in this life,

﴿ثُمَّ هُوَ يَوْمَ الْقِيَمَةِ مِنَ الْمُخْضَرِينَ﴾

«then on the Day of Resurrection, he will be among those brought up.»

Mujāhid and Qatādah said: "He will be among those who are punished." It was said that this was revealed concerning the Messenger of Allāh ﷺ and Abu Jahl, or that it was revealed concerning Ḥamzah and Ali, and Abu Jahl.^[2] Both views were narrated from Mujāhid.^[3] The apparent meaning is that it is

[1] Aḥmad 4:230.

[2] Aṭ-Ṭabari 19:604, 605.

[3] Aṭ-Ṭabari 19:604, 605.

more general than that. This is like the *Āyah* where Allāh describes a believer in Paradise looking out at his companion who is in Hell, and saying:

﴿وَلَوْلَا فَضْلُ رَبِّي لَكُنْتُ مِنَ الْخَاسِرِينَ﴾

«Had it not been for the grace of my Lord, I would certainly have been among those brought forth (to Hell).» (37:57)

And Allāh says:

﴿وَلَقَدْ عَلِمَتْ الْمَلَائِكَةُ إِتْمَانَهُمْ لِخَضِرُونَ﴾

«but the Jinn know well that they have indeed to appear (before Him)» (37:158).

﴿وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٦٢﴾ قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هَؤُلَاءِ الَّذِينَ أَغْوَيْنَا أَفْقَسْتَهُمْ كَمَا غَوَيْنَا تَبَرَّأْنَا إِلَيْكَ مَا كَانُوا إِنَّا أَتَيْنَا بِتَبْذِيرٍ ﴿٦٣﴾ وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمُ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَأَوُا الْعَذَابَ لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ ﴿٦٤﴾ وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ ﴿٦٥﴾ فَعَمِيَتْ عَلَيْهِمُ الْأَنبَاءُ لِيَوْمِئِذٍ فَهُمْ لَا يَتَسَاءَلُونَ ﴿٦٦﴾ فَأَمَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَسَوْفَ يُنْفَخُ إِلَيْهِ الْكُوفَةُ مِنَ الْمُنْزِلِ﴾

462. And (remember) the Day when He will call to them and say: "Where are My (so-called) partners whom you used to assert?"»

463. Those about whom the Word will have been fulfilled will say: "Our Lord! These are they whom we led astray. We led them astray, as we were astray ourselves. We declare our innocence before You. It was not us they worshipped."»

464. And it will be said: "Call upon your partners," and they will call upon them, but they will give no answer to them, and they will see the torment. If only they had been guided!»

465. And the Day He will call to them, and say: "What answer gave you to the Messengers?"»

466. Then the news of a good answer will be obscured to them on that Day, and they will not be able to ask one another.»

467. But as for him who repented, believed, and did righteous deeds, then perhaps he will be among those who are successful.»

The Idolators and Their Partners and the Enmity between Them in the Hereafter

Allāh informs of how He will rebuke the idolators on the Day of Resurrection, when He will call them and say:

﴿أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ﴾

◀"Where are My (so-called) partners whom you used to assert?"▶

meaning, 'where are the gods which you used to worship in the world, the idols and rivals? Can they help you or save you?' This is said in the nature of a rebuke and warning, as in the Āyah,

﴿وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْتُمْ أَوَّلَ مَرَّةٍ وَرَبَّرْتُمْ نَا حَوْلَكُمْ ذَرَأًا لَّكُمْ مَعَكُمْ شُعَمَاءُكُمُ الَّذِينَ زَعَّمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ لَقَدْ نَقَطَ بَيْنَكُمْ وَصَلَ عَنْكُمْ نَا كُنْتُمْ تَزْعُمُونَ﴾

◀And truly, you have come unto Us alone as We created you the first time. You have left behind you all that which We had bestowed on you. We see not with you your intercessors whom you claimed to be partners with Allāh. Now all relations between you and them have been cut off, and all that you used to claim has vanished from you.▶ (6:94)

His saying:

﴿قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ﴾

◀Those about whom the Word will have been fulfilled▶

means the Shayātīn and evil Jinn, and those who used to advocate disbelief.

﴿رَبَّنَا هَؤُلَاءِ الَّذِينَ أَغْوَيْنَا أَفَرَسْتَهُمْ كَمَا غَوَيْنَا تَبَرَّأْنَا إِلَيْكَ نَا كَانُوا مِنَّا يَبْتَغُونَ﴾

◀"Our Lord! These are they whom we led astray. We led them astray, as we were astray ourselves. We declare our innocence before You. It was not us they worshipped."▶

They will testify against them and say that they led them astray, then they will declare their innocence of their worship. This is like the Āyāt:

﴿وَاتَّخَذُوا مِن دُونِ اللَّهِ آلِهَةً لَّيْسَ لَهُم بَعْدُ عِزٌّ ۖ كَلَّا سَيُكْفَرُونَ بِمَا دَعَوْهُم وَيَكُونُونَ عَلَيْهِمْ

ضِدًّا﴾

﴿And they have taken gods besides Allāh, that they might give them honor, power and glory. Nay, but they will deny their worship of them, and become opponents to them.﴾ (19:81-82)

﴿وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِن دُونِ اللَّهِ مَن لَّا يَسْتَجِيبُ لَهُمْ إِلَّاءَ يَوْمَ الْقِيَامَةِ وَهُمْ عَن دُعَائِهِمْ غَافِلُونَ ﴿٨١﴾ وَإِذَا حُيِّرُوا شَاءَ كَانُوا لَمْ أَهْلًا وَكَانُوا يَمَادِينَهُمْ كُفْرِينَ ﴿٨٢﴾﴾

﴿And who is more astray than one who calls besides Allāh, who will not answer him till the Day of Resurrection, and who are (even) unaware of their calls to them? And when mankind are gathered, they will become their enemies and will deny their worshipping.﴾ (46:5-6).

Ibrāhīm Al-Khalīl, peace be upon him, said to his people:

﴿إِنَّا أَخَذْنَا مِنَ دُونِ اللَّهِ أَلْوَانًا مَّوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَلَكُم مِّنْ عَذَابٍ بَعْضٌ﴾

﴿You have taken idols instead of Allāh. The love between you is only in the life of this world, but on the Day of Resurrection, you shall disown each other, and curse each other.﴾ (29:25)

﴿إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا رَأَوْا الْعَذَابَ وَتَقَفَّتْ فِيهِمُ الْآسَابُ ﴿٢٥﴾﴾

﴿When those who were followed disown those who followed, and they see the torment, then all their relations will be cut off from them﴾ until:

﴿وَمَا لَهُمْ بِخُرُوجٍ مِّنَ النَّارِ﴾

﴿And they will never get out of the Fire.﴾ (2:166-167).

Allāh says:

﴿وَقِيلَ ادْعُوا شُرَكَاءَكُمْ﴾

﴿And it will be said (to them): "Call upon your partners,"﴾

meaning, 'to save you from the predicament you are in, as you hoped that they would do in this world.'

﴿يَدْعُوهُمْ فَلَا يَسْتَجِيبُوا لَهُمْ رَأَوْا الْعَذَابَ﴾

﴿and they will call upon them, but they will give no answer to them, and they will see the torment.﴾

means, they will realize for sure that they are inevitably destined for the Fire. His saying:

﴿لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ﴾

«If only they had been guided!» means, when they see the punishment with their own eyes, they will wish that they had been among the guided in this world. This is like the *Āyah*,

﴿وَيَوْمَ يَقُولُ نَادُوا شُرَكَائِيَ الَّذِينَ زَعَمْتُمْ فَذَعَبُوهُمْ فَلَمْ يَنْجِبُوهُمْ وَلَمْ يَكُنْ لَهُمْ مِنَ اللَّهِ يَنْجِيَةٌ ۚ وَالَّذِينَ آمَنُوا أَلَمْ يَكُن لَّهُمْ يَوْمَئِذٍ حُبُّهُمْ كَحُبِّ اللَّهِ ۚ وَلَهُمْ عَذَابٌ عَظِيمٌ ۚ﴾

«And the Day He will say: "Call those partners of Mine whom you claimed." Then they will cry unto them, but they will not answer them, and We shall put a *Mawbiq* (a barrier) between them. And the criminals, shall see the Fire and apprehend that they have to fall in it. And they will find no way of escape from there.» (18:52-53)

Their attitude towards the Messengers on the Day of Resurrection

﴿وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ ۚ﴾

«And the Day He will call to them, and say: "What answer gave you to the Messengers?"»

The first call will be concerning the issue of *Tawhīd*, which includes evidences of the prophethood – 'What was your response to the Messengers who were sent to you? How did you deal with them?' This is like the questions which will be asked of a person in his grave: 'who is your Lord? who is your Prophet? and what is your religion?' The believer will testify that there is no God except Allāh and that Muḥammad is His servant and Messenger, but the disbelievers will say, "Oh, oh, I do not know." So he will have no answer on the Day of Resurrection except to remain silent, because whoever is blind in this world (i.e., does not see Allāh's signs and believes not in Him), will be blind in the Hereafter, and more astray. Allāh says:

﴿فَمَيِّتْ عَلَيْهِمُ الْآيَةُ الَّتِي كَانُوا يَكْفُرُونَ ۚ﴾

«Then the news of a good answer will be obscured to them on that Day, and they will not be able to ask one another.»

Mujāhid said: "The proof will be obscured from them,"^[1] so they will not be able to ask one another for help by virtue of

[1] At-Ṭabari 19:607.

their blood ties. Allāh's saying:

﴿فَأَمَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا﴾

﴿But as for him who repented, believed, and did righteous deeds,﴾

means, in this world.

﴿نَعَسَ أَنْ يَكُونَ مِنَ الْمُفْلِحِينَ﴾

﴿then perhaps he will be among those who are successful.﴾

means, on the Day of Resurrection. And the word; perhaps ('Asā), when used in reference to Allāh, may He be exalted, implies that the thing described will inevitably come to pass, and this will undoubtedly happen by the grace and mercy of Allāh.

﴿وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّهِ وَتَعَالَى عَمَّا يُشْرِكُونَ ۚ وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ شُدُورُهُمْ وَمَا يُعْلِنُونَ ۚ وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْقُدْرَةُ فِي الْأُولَى وَالْآخِرَةِ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ﴾

﴿68. And your Lord creates whatsoever He wills and chooses, no choice have they. Glorified is Allāh, and exalted above all that they associate.﴾

﴿69. And your Lord knows what their breasts conceal, and what they reveal.﴾

﴿70. And He is Allāh; Lā ilāha illā Huwa, His is the praise in the first and in the last, and His is the decision, and to Him shall you be returned.﴾

Allāh Alone is the One Who has the Power of Creation, Knowledge and Choice

Allāh tells us that He is the only One Who has the power to create and make decisions, and there is no one who can dispute with Him in that or reverse His judgement.

His saying:

﴿وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ﴾

﴿And your Lord creates whatsoever He wills and chooses,﴾

means, whatever He wills, for what He wills, happens; and what He does not will, does not happen. All things, good and

bad alike, are in His Hands and will return to Him.

﴿مَا كَانَتْ لَهُمْ خِيَرَةٌ﴾

﴿no choice have they.﴾ is a negation, according to the correct view. This is like the Āyah,

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ﴾

﴿It is not for a believer, man or woman, when Allāh and His Messenger have decreed a matter that they should have any option in their decision﴾ (33:36).

Then Allāh says:

﴿وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ﴾

﴿And your Lord knows what their breasts conceal, and what they reveal.﴾

He knows what is hidden in their hearts, just as He knows what they do openly.

﴿سَوَاءٌ مِنْ أَمَرِ الْقَوْلِ وَمَنْ جَهَرَ بِهِ. وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارَتْ بِالنَّجَارِ﴾

﴿It is the same whether any of you conceals his speech or declares it openly, whether he be hid by night or goes forth freely by day.﴾ (13:10).

﴿وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ﴾

﴿And He is Allāh; Lā ilāha illā Huwa,﴾

meaning, He is unique in His divinity, for none is to be worshipped besides Him, and there is no lord who can create what he wills and chooses besides Him.

﴿لَهُ الْحُكْمُ فِي الْأَوَّلِ وَالْآخِرَةِ﴾

﴿His is the praise, in the first and in the last,﴾

in all that He does, He is to be praised for His justice and wisdom.

﴿وَلَهُ الْقُدْرَةُ﴾

﴿His is the decision,﴾ that none can put back, because of His might, power, wisdom and mercy.

﴿وَالْإِلَهَ الرَّحِيمَ﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٣٩٤

الْقِيَامَةِ

قُلْ أَرَأَيْتُمْ إِن جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ
 مِن إِلَهٍ غَيْرَ اللَّهِ يَأْتِيَكُم بِضِيَاءٍ أَوْ لَظْلَامٍ تَسْمَعُونَ ﴿٧١﴾
 قُلْ أَرَأَيْتُمْ إِن جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَى
 يَوْمِ الْقِيَامَةِ مِن إِلَهٍ غَيْرَ اللَّهِ يَأْتِيَكُم بِلَيْلٍ تَسْكُنُونَ
 فِيهِ أَوْ لَظْلَامٍ تُصْرَعُونَ ﴿٧٢﴾ وَمِن رَّحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ
 وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِن فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ
 ﴿٧٣﴾ وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَاءِيَ الَّذِينَ كُنتُمْ
 تَزْعُمُونَ ﴿٧٤﴾ وَنَزَعْنَا مِن كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا
 هَاتُوا بُرْهَانَكُمْ فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ وَضَلَّ عَنْهُمْ مَا كَانُوا
 يَفْعَلُونَ ﴿٧٥﴾ إِنَّ قُلُوبَكُمْ كَانَتْ مِنْ قَوْمٍ مِّنْ قَبْلِي
 عَلَيْهِمْ وَأَيُّ يَوْمٍ هَٰذَا إِن كُنتُمْ مَّا إِن مَفَاحِمُهُ، لَسَنُؤُا بِالْعُصْبَةِ
 أُولَى الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْضَحْ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ
 ﴿٧٦﴾ وَاتَّبَعَ فِيمَا أَتَىكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنسَ
 نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ
 وَلَا تَتَّبِعِ الْفَسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٧٧﴾

«and to Him shall you be returned.» means, all of you on the Day of Resurrection, and everyone will be rewarded or punished according to his deeds, good and evil alike, and absolutely none of their deeds will be concealed from Him.

﴿قُلْ أَرَأَيْتُمْ إِن جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مِن إِلَهٍ غَيْرَ اللَّهِ يَأْتِيَكُم بِضِيَاءٍ أَوْ لَظْلَامٍ تَسْمَعُونَ﴾ قُلْ أَرَأَيْتُمْ إِن جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مِن إِلَهٍ غَيْرَ اللَّهِ يَأْتِيَكُم بِلَيْلٍ تَسْكُنُونَ فِيهِ أَوْ لَظْلَامٍ تُصْرَعُونَ وَمِن رَّحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِن فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٧٣﴾ وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَاءِيَ الَّذِينَ كُنتُمْ تَزْعُمُونَ ﴿٧٤﴾ وَنَزَعْنَا مِن كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا بُرْهَانَكُمْ فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْعَلُونَ ﴿٧٥﴾ إِنَّ قُلُوبَكُمْ كَانَتْ مِنْ قَوْمٍ مِّنْ قَبْلِي عَلَيْهِمْ وَأَيُّ يَوْمٍ هَٰذَا إِن كُنتُمْ مَّا إِن مَفَاحِمُهُ، لَسَنُؤُا بِالْعُصْبَةِ أُولَى الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْضَحْ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ ﴿٧٦﴾ وَاتَّبَعَ فِيمَا أَتَىكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَتَّبِعِ الْفَسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٧٧﴾

وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِن فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٧٣﴾

﴿71. Say: "Tell me! If Allāh made the night continuous for you till the Day of Resurrection, which god besides Allāh could bring you light? Will you not then hear?"﴾

﴿72. Say: "Tell me! If Allāh made the day continuous for you till the Day of Resurrection, which god besides Allāh could bring you night wherein you rest? Will you not then see?"﴾

﴿73. It is out of His mercy that He has made for you the night and the day that you may rest therein and that you may seek of His bounty - and in order that you may be grateful.﴾

Night and Day are among the Blessings of Allāh and are Signs of Tawhīd

Allāh reminds His servants of His favors towards them by subjugating for them the night and day, without which they could not survive. He explains that if He made the night continuous, lasting until the Day of Resurrection, that would be harmful for them and would cause boredom and stress. So He says:

﴿مَنْ إِلَهُ غَيْرُ اللَّهِ بِأَيْكُمْ بِضَاءٍ﴾

«which god besides Allāh could bring you light?»

meaning, 'with which you could see things and which would bring you relief?'

﴿أَفَلَا تَسْمَعُونَ﴾

«Will you not then hear?» Then Allāh tells us that if He had made the day continuous, lasting until the Day of Resurrection, that would also be harmful for them and their bodies would get tired from so much movement and activity. Allāh says:

﴿مَنْ إِلَهُ غَيْرُ اللَّهِ بِأَيْكُمْ بِلَيْلٍ فَتَكُونُ يَدَةً﴾

«which god besides Allāh could bring you night wherein you rest?»

meaning, 'to rest from your work and activity.'

﴿أَفَلَا تُبْصِرُونَ ۚ وَمِنْ رَحْمَتِهِ﴾

«Will you not then see? It is out of His mercy» towards you,

﴿جَمَلَ لَكُمْ الَّيْلَ وَالنَّهَارَ﴾

«that He has made for you the night and the day»

He created both,

﴿وَتَشْكُرُوا يَدَهُ﴾

«that you may rest therein» during the night,

﴿وَتَسْتَغْفِرُوا مِنْ ذُنُوبِهِ﴾

«and that you may seek of His bounty»

during the day, by traveling, moving about and working.

﴿وَالْمَلَائِكَةُ تَنْكُرُونَ﴾

﴿and in order that you may be grateful.﴾

So that you may give thanks to Allāh by performing all kinds of acts of worship at night and during the day. Whoever misses something during the night can make it up during the day, and vice versa. This is like the *Āyah*,

﴿وَمَنْ أَلَّيَ جَمَلَ الْإِنِّمِ وَالنَّهَارِ خَلْفَةً لِمَنْ أَرَادَ أَنْ يَنْصُرَ أَوْ أَرَادَ شُكْرًا﴾

﴿And He it is Who has put the night and the day in succession, for such who desires to remember or desires to show his gratitude.﴾ (25:62).

And there are many similar *Āyāt*.

﴿وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٧٤﴾ وَزَعَنَّا مِنْ كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا بُرْهَانَكُمْ فَعْلَمُوا أَنَّ الْحَقَّ لِلَّهِ وَصَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٧٥﴾﴾

474. And the Day when He will call to them, and will say: "Where are My (so-called) partners, whom you used to assert?"

475. And We shall take out from every nation a witness, and We shall say: "Bring your proof." Then they shall know that the truth is with Allāh, and the lies which they invented will disappear from them.

Rebuking the Idolators

This is another call by way of rebuke for those who worshipped other gods besides Allāh. The Lord, may He be exalted, will call to them before all the witnesses, and will say:

﴿أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ﴾

﴿Where are My (so-called) partners, whom you used to assert?﴾ meaning, in this world.

﴿وَزَعَنَّا مِنْ كُلِّ أُمَّةٍ شَهِيدًا﴾

﴿And We shall take out from every nation a witness,﴾

Mujāhid said, "This means a Messenger."^[1]

﴿فَقُلْنَا هَاتُوا بُرْهَانَكُمْ﴾

[1] Aṭ-Ṭabari 19:614.

﴿and We shall say: "Bring your proof."﴾

meaning, 'of the truth of your claim that Allāh had any partners.'

﴿فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ﴾

﴿Then they shall know that the truth is with Allāh,﴾

meaning, that there is no god besides Him. Then they will not speak and they will not be able to find any answer.

﴿وَسَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ﴾

﴿and the lies which they invented will disappear from them.﴾

they will vanish and will be of no benefit to them.

﴿إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ وَآتَيْنَاهُ مِنَ الْكُوزِ مَا إِنَّ مَفَاسِدَهُ لَسَتْ أَلْفَ الْمَنْسُوكِ أَوْ لَوْ أَنَّ لَهُ تَرْسُومًا لَمْ يُؤْتِمْ لَمْ يَنْفَعِ إِنَّ اللَّهَ لَا يُخِثُ الْفَاسِدِينَ ۚ وَابْتَغَى فِيمَا آتَاهُ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْفَكْ يَصِيبُكَ مِنَ الدُّنْيَا رَاحَةً ۚ فَمَنَّ اللَّهُ عَلَيْهِ ۚ وَلَا تَبْتَغِ الْفَسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُنْغَرِمِينَ ۝﴾

﴿76. Verily, Qārūn was of Mūsā's people, but he behaved arrogantly towards them. And We gave him of the treasures, that of which the keys would have been a burden to a body of strong men. Remember when his people said to him: "Do not exult. Verily, Allāh likes not those who exult."﴾

﴿77. "But seek, with that which Allāh has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world; and be generous as Allāh has been generous to you, and seek not mischief in the land. Verily, Allāh likes not the mischief-makers."﴾

Qārūn and His People's exhortation

It was recorded that Ibn 'Abbās said:

﴿إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَى﴾

﴿Verily, Qārūn was of Mūsā's people,﴾

"He was the son of his paternal uncle."^[1] This was also the view of Ibrāhīm An-Nakha'ī, 'Abdullāh bin Al-Hārith bin

[1] Ibn Abi Hātim 9:3005.

Nawfal, Sammāk bin Ḥarb, Qatādah, Mālik bin Dīnār, Ibn Jurayj and others; they all said that he was the cousin of Mūsā, peace be upon him.^[1] Ibn Jurayj said: "He was Qārūn bin Yaṣṣhar bin Qāhith, and Mūsā was the son of 'Imrān bin Qāhith."^[2]

﴿وَمَا آتَيْنَاهُ مِنَ الْكُوزِ﴾

﴿And We gave him of the treasures,﴾ meaning, of wealth;

﴿مَا إِذْ مَقَاصِمُهُ لَنُتَوُا بِالْمَصْبِيَةِ أُولَى الْقُوَّةِ﴾

﴿that of which the keys would have been a burden to a body of strong men.﴾

Groups of strong men would not have been able to carry them because they were so many. Al-A'mash narrated from Khaythamah, "The keys of Qārūn's treasure were made of leather, each key like a finger, and each key was for a separate storeroom. When he rode anywhere, the keys would be carried on sixty mules with white blazes on their foreheads and white feet."^[3] Other views were also given, and Allāh knows best.

﴿إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ﴾

﴿Remember when his people said to him: "Do not exult. Verily, Allāh likes not those who exult."﴾

means, the righteous ones among his people exhorted him. By way of sincere advice and guidance, they said: "Do not exult in what you have," meaning, 'do not be arrogant and proud of your wealth.'

﴿إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ﴾

﴿Verily, Allāh likes not those who exult.﴾

Ibn 'Abbās said, "This means, those who rejoice and gloat."^[4] Mujāhid said, "It means those who are insolent and reckless, and do not thank Allāh for what He has given them."^[5]

[1] Aṭ-Ṭabari 19:616.

[2] Aṭ-Ṭabari 19:615.

[3] Aṭ-Ṭabari 19:617.

[4] Aṭ-Ṭabari 19:622.

[5] Aṭ-Ṭabari 19:623.

الْقَصَصُ

٢٩٥

الْقَصَصُ

قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ عِنْدِي أَوَلَمْ يَعْلَم أَنَّ اللَّهَ قَدْ أَهْلَكَ
 مِن قَبْلِهِ مِن قُرُونٍ مِّنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا
 وَلَا يُسْئَلُ عَنْ دُونِهَا الْمَجْرُومُونَ ﴿٧٨﴾ فَخَرَجَ عَلَىٰ قَوْمِهِ
 فِي زِينَتِهِ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا إِنَّا لِلْآثِمِينَ
 كَاذِبُونَ ﴿٧٩﴾ قُلُوا لَهُمْ إِنَّهُ دُخَانٌ عَظِيمٌ ﴿٨٠﴾ وَقَالَ
 الَّذِينَ أُوتُوا الْعِلْمَ وَيْلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِّمَن ءَامَنَ
 وَعَمِلَ صَالِحًا وَلَا يُلْقِيهَا إِلَّا الصَّادِقُونَ ﴿٨١﴾ فَخَسَفْنَا
 بِهِ وَبَدَارِهِ الْأَرْضَ فَمَا كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُوهُ مِنْ دُونِ
 اللَّهِ وَمَا كَانَتْ مِنَ الْمُغْصِرِينَ ﴿٨٢﴾ وَأَصْبَحَ الَّذِينَ تَمَنَّوْا
 مَكَانَهُ بِالْأَمْسِ يَقُولُونَ وَيَكَذَّبُ اللَّهُ بِالنِّفَاقِ لِمَن
 يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَوْ أَنَّ مَنَّ اللَّهُ عَلَيْنَا لَعَسَا يَنَاسُوا
 وَتَكَاثُرُوا لَا يَفْقَهُ الْكَافِرُونَ ﴿٨٣﴾ تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا
 لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ
 ﴿٨٤﴾ مَن جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَمَن جَاءَ بِالسَّيِّئَةِ فَلَا
 يُجْزَى الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٨٥﴾

His saying:

﴿وَاتَّبِعْ فِيمَا مَنَّاكَ اللَّهُ الدَّارَ
 الْآخِرَةَ وَلَا تَنسَ نَصِيبَكَ مِنَ
 الدُّنْيَا﴾

«But seek, with that which Allāh has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world;»

means, 'use this great wealth and immense blessing Allāh has given you to worship your Lord and draw closer to Him by doing a variety of good deeds which will earn you reward in this world and the Hereafter.'

﴿وَلَا تَنسَ نَصِيبَكَ مِنَ الدُّنْيَا﴾

«and forget not your portion of lawful enjoyment in this world;»

That which Allāh has permitted of food, drink, clothing, dwelling places and women. Your Lord has rights over you, your self has rights over you, your family has rights over you, and your visitors have rights over you. So give each of them their due.'

﴿وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ﴾

«and be generous as Allāh has been generous to you.»

'Be generous to His creatures, as He has been generous to you.'

﴿وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ﴾

«and seek not mischief in the land.» meaning: 'do not let your aim

be to spread corruption on earth and do harm to Allāh's creation.'

﴿إِنَّ اللَّهَ لَا يُحِبُّ الْمُنْكَرِينَ﴾

«Verily, Allāh likes not the mischief-makers.»

﴿قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ عِنْدِي أَلَمْ يَعْلَم بِمَا خَلَقَ مِنْ قَبْلِهِ مِنْ قُلُوبٍ مِمَّنْ الْقَارُونَ مِمَّنْ هُوَ أَشَدُّ بِنْتِ قُوَّةٍ وَأَعَزُّ جَمْعًا وَلَا يَسْتَلْ عَنْ دُوبِهِمُ الشَّجَرُونَ﴾

478. He said: "This has been given to me only because of the knowledge I possess." Did he not know that Allāh had destroyed before him generations, men who were stronger than him in might and greater in the amount they had collected? But the criminals will not be questioned of their sins.»

Allāh informs us how Qārūn responded to the exhortations of his people when they sought to guide him to what is good.

﴿قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ عِنْدِي﴾

«He said: "This has been given to me only because of the knowledge I possess."»

meaning, 'I have no need of your advice; Allāh has only given me this wealth because He knows that I deserve it and because He loves me.' In other words: 'He has given it to me because He knows that I am fit for this.' This is like the *Āyāt*:

﴿وَإِذَا سَأَلَ الْمُسْلِمُونَ دَعَاكَ ثُمَّ إِذَا حَوَّلْتُهُ بِمَنَّةٍ مِنَّا قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ﴾

«When harm touches man, he calls upon Us; then when We have changed it into a favor from Us, he says: "Only because of knowledge I obtained it."» (39:49)

An alternative interpretation of this *Āyah* says that the meaning is: "Only because of what Allāh knows about me did I obtain this favor." This is like His saying:

﴿وَلَكِنْ أَذَقْنَاهُ رَحْمَةً مِنَّا مِنْ بَعْدِ صَرَّةٍ فَسَّخَتْ لِقَوْلِنَا هَذَا﴾

«And truly, if We give him a taste of mercy from Us, after some adversity has touched him, he is sure to say: "This is from me."» (41:50)

meaning, "I deserved it."

Imām 'Abdur-Raḥmān bin Zayd bin Aslam explained this *Āyah* very well. Concerning the phrase,

﴿قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ عِنْدِي﴾

﴿He said: "This has been given to me only because of the knowledge I possess."﴾

He said: "Were it not for the fact that Allāh is pleased with me and knows my virtue, He would not have given me this wealth." And He said:

﴿أَوَلَمْ يَكُنْ لَّكَ اللَّهُ قَدْ أَهْلَكَ مِن قَبْلِهِ مِنَ الْقُرُونِ مِن مَّنْ هُوَ أَشَدُّ مِنهُ قُوَّةً وَأَكْثَرُ جَمًّا﴾

﴿Did he not know that Allāh had destroyed before him generations, men who were stronger than him in might and greater in the amount they had collected?﴾^[1]

This is what those who have little knowledge say when they see a person whom Allāh has granted a lot of wealth; they say that if he did not deserve it, Allāh would not have given it to him.

﴿فَخَرَجَ عَلَىٰ قَوْمِهِ فِي زِينَتِهِ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا إِنَّا لِلْأَثَرِ الْفَافِئَةِ أَكْثَرُ ۖ وَقَالَ اللَّهُ غَلِيظُ الْعِقَابِ ۖ وَكَانَ الَّذِينَ أُوتُوا الْإِيمَانَ وَلَئِن لَّمْ يَآتُوا بِكُلِّ صِرَاطٍ مُسْتَقِيمٍ وَلَا يُلْقَاهَا إِلَّا الْكَافِرُونَ﴾

﴿79. So, he went forth before his people in his finery. Those who were desirous of the life of the world, said: "Ah, would that we had the like of what Qārūn has been given! Verily, he is the owner of a great fortune."﴾

﴿80. But those who had been given knowledge said: "Woe to you! The reward of Allāh is better for those who believe and do righteous deeds, and this none shall attain except the patient."﴾

How Qārūn went forth in His Finery, and His People's Comments

Allāh tells us how Qārūn went forth one day before his people with his magnificent regalia; wearing his fine clothes, accompanied by his fine horses, his servants and retinue. When those whose desires and inclinations were for the world saw his adornments and splendor, they wished that they could have the same as he had been given, and said:

[1] Aṭ-Ṭabari 19:626.

﴿يَبْتَئِنَّا لَنَا بِئْرًا مَّا أُوتِيَ قَارُونُ إِنَّهُ لَكُو حَظٍّ عَظِيمٍ﴾

«Ah, would that we had the like of what Qārūn has been given!
Verily, he is the owner of a great fortune.»

meaning, 'he is very lucky and has a great share in this world.' When the people of beneficial knowledge heard this, they said to them:

﴿وَلَكُمْ نَوَاقِبُ اللَّهِ خَيْرٌ لِّمَن ءَامَنَ وَعَمِلَ صَالِحًا﴾

«Woe to you! The reward of Allāh is better for those who believe and do righteous deeds,»

'Allāh's reward to His believing, righteous servants in the Hereafter is better than what you see,' as is reported in the authentic *Hadīth*:

«يَقُولُ اللَّهُ تَعَالَى: أَغْدَدْتُ لِبِعَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ وَلَا أُذُنٌ سَمِعَتْ وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ وَاقْرَءُوا إِن نِّشَأُمْ: ﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ﴾»

«Allāh has prepared for His righteous servants what no eye has seen, no ear has heard, and the heart of a human cannot comprehend. Recite, if you wish: «No person knows what is kept hidden for them of joy as a reward for what they used to do.» (32:17).^[1]

﴿وَلَا يُلْقِنَهَا إِلَّا الْكَافِرُونَ﴾

«and this none shall attain except the patient.»

As-Suddī said: "None shall reach Paradise except for the patient" – as if this were the completion of the statement made by the people of knowledge.^[2] Ibn Jarīr said, "This applies only to those who patiently forsake the love of this world, seeking the Hereafter. It is as if this is part of what the people of knowledge said, but it is made part of the Words of Allāh, stating this fact."^[3]

﴿لَحَسَنًا بِهِ يَوْدَاوُدُ الْأَرْضَ فَمَا كَانَ لَهُ مِنْ فِتْنَةٍ يَصْرَفُهَا مِنْ دُونِ اللَّهِ وَمَا كَانَتْ مِنْ

[1] *Fath Al-Bāri* 8:375.

[2] *Ibn Abi Hātim* 9:3016.

[3] *Fath Al-Bāri* 10:269.

الْمُتَكِبِينَ ﴿٨١﴾ وَاتَّخَذَ الَّذِينَ نَسُوا مَكَامَهُمُ الْآلِهَةَ بَقُولُهُمْ وَبَكَتْهُمُ اللَّهُ بِسُلْطَانٍ زَافٍ بِإِنْشَاءٍ مِنْ عِبَادِهِ. وَيَقْدِرُ لَوْ أَنَّ مِنَ اللَّهِ مَكِيدًا لَخَسَفَ بِنَارٍ وَبِكَامَتِهِ لَا يَخْلُجُ الْكَافِرِينَ ﴿٨٢﴾

﴿81. So, We caused the earth to swallow him and his dwelling place. Then he had no group to help him against Allāh, nor was he one of those who could save themselves.﴾

﴿82. And those who desired his position the day before, began to say: "Know you not that it is Allāh Who expands the provision or restricts it to whomsoever He pleases of His servants. Had it not been that Allāh was Gracious to us, He could have caused the earth to swallow us up! Know you not that the disbelievers will never be successful."﴾

How Qārūn and His Dwelling Place were swallowed up by the Earth

After telling us about Qārūn's conceit and pride in his adornments, and how he was arrogant towards his people and transgressed against them, Allāh then tells us how he and his dwelling place were swallowed up by the earth. This was also reported in the *Ṣaḥīḥ* by Al-Bukhārī from Sālim, who said that his father told him that the Messenger of Allāh ﷺ said:

«يَتَنَا رَجُلٌ يَحْرُ إِزَارَهُ إِذْ خُفِّ بِهِ، فَهُوَ يَتَجَلَّجَلُ فِي الْأَرْضِ إِلَى يَوْمِ الْقِيَامَةِ»

«While a man was dragging his lower garment, he was swallowed up and he will remain sinking down into the earth until the Day of Resurrection.»

He also recorded something similar from Sālim from Abu Hurayrah from the Prophet ﷺ.^[1] Imām Aḥmad recorded that Abu Sa'īd said, "The Messenger of Allāh ﷺ said:

«يَتَنَا رَجُلٌ فِيمَنْ كَانَ قَبْلَكُمْ خَرَجَ فِي بُرْدَيْنِ أَخْضَرَيْنِ يَخْتَالُ فِيهِمَا، أَمَرَ اللَّهُ الْأَرْضَ فَأَخَذَتْهُ، فَإِنَّهُ لَيَتَجَلَّجَلُ فِيهَا إِلَى يَوْمِ الْقِيَامَةِ»

«When a man among the people who came before you went out wearing two green garments, walking proudly and arrogantly, Allāh commanded the earth to swallow him up, and he will remain sinking down into it until the Day of

[1] Aṭ-Ṭabari 19:629.

Resurrection.^[1]

This version was recorded only by Aḥmad, and its chain of narration is Ḥasan (sound).

﴿لَمَّا كَانَ لَمْ مِنْ فِتْنٍ يَصْرُوفٍ مِنْ دُونِ اللَّهِ وَمَا كَانَ مِنَ الْمُتَعَمِّرِينَ﴾

«Then he had no group to help him against Allāh, nor was he one of those who could save themselves.»

means, his wealth, group, servants and retinue were of no avail to him; they could not protect him from the wrath and vengeance of Allāh. Nor could he help himself or save himself. There was no one to help him, neither himself nor anybody else.

His People learned a Lesson from Him being swallowed up

Allāh's saying:

﴿وَأَصْحَابُ الَّذِينَ تَنَزَّلُوا مَكَامَهُمُ بِالْأَمِينِ﴾

«And those who had desired his position the day before.»

means, those witnessed him with his finery and said:

﴿قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا بَلِّغْنَا لَنَا مِنْ مَّا آتَاكَ قَدْرُكُمْ إِنَّهُمْ لَكَا حَظًّا عَظِيمًا﴾

«Those who were desirous of the life of the world, said: "Ah, would that we had the like of what Qārūn has been given! Verily, he is the owner of a great fortune."»

When he was swallowed up in the earth, they began to say:

﴿وَيَكُنْ اللَّهُ يَتَنَزَّلُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ﴾

«Know you not that it is Allāh Who expands the provision or restricts it to whomsoever He pleases of His servants.»

Wealth does not indicate that Allāh is pleased with its owner, for Allāh gives and withholds, allows times of difficulty and times of ease, raises and lowers, His is the most complete wisdom and most convincing proof. According to a Ḥadīth narrated by Ibn Mas'ūd,

[1] Aḥmad 3:40.

«إِنَّ اللَّهَ قَسَمَ بَيْنَكُمْ أَخْلَاقَكُمْ كَمَا قَسَمَ أَرْزَاقَكُمْ، وَإِنَّ اللَّهَ يُعْطِي النَّالَ مَنْ يُجِبُّ
وَمَنْ لَا يُجِبُّ، وَلَا يُعْطِي الْإِيمَانَ إِلَّا مَنْ يُجِبُّ»

«Allāh has allotted character among you just as He has allotted your provision. Allāh gives wealth to those whom He loves and those whom He does not love, but He gives Faith only to those whom He loves.»^[1]

﴿لَوْلَا أَنْ مَنَّ اللَّهُ عَلَيْنَا لَخَسَفَ بَنَّا﴾

«Had it not been that Allāh was Gracious to us, He could have caused the earth to swallow us up!»

meaning, 'were it not for the kindness and grace of Allāh towards us, we could have been swallowed up by the earth just as he was swallowed up, because we wanted to be like him.'

﴿وَبِكَانُمْ لَا يُلَاحِظُ الْكَافِرُونَ﴾

«Know you not that the disbelievers will never be successful.»

He was a disbeliever, and the disbelievers will never be successful before Allāh in this world or in the Hereafter.

﴿بِئْسَ الدَّارُ الْآخِرَةُ لِمِثْلِهِمَا الَّذِينَ لَا يُرِيدُونَ مَلْأًا فِي الْأَرْضِ وَلَا فَسَادًا وَالَّذِينَ يُلْتَفَتُونَ إِلَى الْآيَةِ
مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا مَا
كَانُوا يَسْعَوْنَ﴾

«83. That is the home of the Hereafter, We shall assign to those who do not want to exalt themselves in the land nor cause corruption. And the good end is for those who have Taqwā.»

«84. Whosoever brings good, he shall have the better thereof; and whosoever brings evil, then those who do evil deeds will only be requited for what they used to do.»

The Blessings of the Hereafter for the humble Believers

Allāh tells us that He has made the home of the Hereafter, and its eternal delights which will never change or fade away, for His believing, humble servants who do not rebel against the truth with pride and oppression in the land. They do not

^[1] Aḥmad 1:387.

exalt themselves above the creatures of Allāh, arrogantly oppressing them and spreading corruption among them. 'Ikrimah said that this phrase referred to haughtiness and arrogance.^[1]

Ibn Jurayj said:

﴿لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ﴾

«those who do not want to exalt themselves in the land»

"Arrogance and tyranny,

﴿وَلَا فَسَادًا﴾

«nor cause corruption» committing sins.^[2] Ibn Jarir recorded that 'Ali said, "If a man wants the straps of his sandals to be better than the straps of his companion's sandals, then he is one of those referred to in the *Āyah*,

﴿عَلَيْكَ أَكْذَرُ الْأَخِرَةِ يَمْلِكُهَا لِلَّهِ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْقَوِيَّةُ لِلشَّافِعِينَ﴾^[3]

«That is the home of the Hereafter, We shall assign to those who do not want to exalt themselves in the land nor cause corruption. And the good end is for those who have *Taqwā*.»^[3]

This is understood to mean that if his intention is to show off and appear better than others, then that is to be condemned, as it was reported in the *Ṣaḥīḥ* that the Prophet ﷺ said:

«إِنَّهُ أَوْحَى إِلَيَّ أَنْ تَوَاضَعُوا حَتَّى لَا يَفْخَرَ أَحَدٌ عَلَى أَحَدٍ وَلَا يَتَّبِعِي أَحَدٌ عَلَى أَحَدٍ»

«It has been revealed to me that you should be humble to the extent that none of you boasts to others or mistreats others.»^[4]

But if a person simply likes to look good, then there is nothing wrong with that. It was recorded that a man said: "O Messenger of Allāh, I like to have my garment looking good and my shoes looking good – is this a kind of arrogance?" The Prophet ﷺ said:

[1] Aṭ-Ṭabari 19:637.

[2] Aṭ-Ṭabari 19:637.

[3] Aṭ-Ṭabari 19:638.

[4] Muslim 4:2199.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأْدُكَ إِلَى مَعَادٍ قُلْ رَبِّیْ
أَعْلَمُ مَنْ جَاءَ بِالْهُدَىٰ وَمَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ ﴿٣٩٦﴾ وَمَا كُنْتُ
مَرْجُوًّا أَنْ يُلْقَىٰ إِلَيْكَ الْكِتَابُ إِلَّا رَحْمَةً مِنْ رَبِّكَ
فَلَا تَكُونَنَّ ظَهِيرًا لِلْكَافِرِينَ ﴿٣٩٧﴾ وَلَا يَصُدُّكَ عَنْ آيَاتِ
اللَّهِ بَعْدَ إِذْ أَنْزَلْتَ إِلَيْكَ الْوَحْيَ إِلَىٰ رَبِّكَ وَلَا تَكُونَنَّ مِنَ
الشَّارِكِينَ ﴿٣٩٨﴾ وَلَا تَتَّبِعْ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا
هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْوَكُوفُ وَإِلَيْهِ رُجُوعُونَ ﴿٣٩٩﴾

سُورَةُ الْقَصَصِ مَكِّيَّةٌ ٢٨ آيَاتٌ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الَّذِي أَحْسَبَ النَّاسُ أَنْ يُتْرَكَ أَنْ يَقُولُوا أَمْ نَأْمُرُكُمْ
بِغَيْرِ شَيْءٍ وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ
صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ ﴿٢٠٠﴾ أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ
السَّيِّئَاتِ أَنْ يَسْفُتُوا سَاءَ مَا يَحْكُمُونَ ﴿٢٠١﴾ مَنْ كَانَ يَرْجُوا
لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٢٠٢﴾ وَمَنْ
جَاهَدْنَا فَأَنَّا نُهَيِّدْهُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ ﴿٢٠٣﴾

وَلَا، إِنَّ اللَّهَ جَبِيلٌ يُجِبُّ
الْجَمَالَ

«No, for Allāh is beautiful
and loves beauty...»⁽¹⁾

And Allāh says:

﴿مَنْ جَاءَ بِالْخَيْرِ﴾

«Whosoever brings good,»
meaning, on the Day
of Resurrection,

﴿فَلَهُ خَيْرٌ مِنْهُ﴾

«he shall have the better
thereof;» meaning, the
reward of Allāh is bet-
ter than the good
deeds of His servant -
how can it not be,
when Allāh has multi-
plied it many times
over? This is the posi-
tion of generosity.
Then Allāh says:

﴿وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يَجْزِي الذُّلُمَ عَمِلُوا السَّيِّئَاتِ إِلَّا مَا كَانُوا يَمْسَلُونَ﴾

«and whosoever brings evil, then those who do evil deeds will
only be requited for what they used to do.»

This is like the Āyah,

﴿وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكَيْتَ وَوُفِّقَهُمْ فِي أَثَرِ مَا كَانُوا يَفْعَلُونَ﴾

«And whoever brings an evil deed, they will be cast down on
their faces in the Fire. (And it will be said to them) "Are you
being recompensed anything except what you used to do?"»
(27:90).

This is the position of generosity and justice.

⁽¹⁾ Muslim 1:93.

﴿إِنَّ إِلَهِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأَيْكَ إِنْ مَعَاوُ قَدْ تَقَىٰ أَعْلَمَ مِنْ جَلَّةِ الْهَمْدِ وَمَنْ هُوَ فِي صَلَاحٍ شَيْئًا﴾ ﴿٨٥﴾ وَتَا كُنْتَ تَرْجُو أَنْ يُلْقَىٰ إِلَيْكَ الْكِتَابُ إِلَّا رَحْمَةً مِنِّي رَبِّكَ فَلَا تَكُونَنَّ عَلَيْهِمْ لَئِيكِينَ ﴿٨٦﴾ وَلَا يَصُدُّكَ عَنْ مِلَّةِ اللَّهِ بَعْدَ إِذْ أُنْزِلَ إِلَيْكَ الْوَحْيُ وَإِنْ إِلَهٌ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْفَتْحُ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٧﴾

485. Verily, He Who has given you the Qur'an, will surely bring you back to the return. Say: "My Lord is Aware of him who brings guidance, and of him who is in manifest error."

486. And you were not expecting that the Book would be sent down to you, but it is a mercy from your Lord. So never be a supporter of the disbelievers.

487. And let them not turn you away from the Āyāt of Allāh after they have been sent down to you, and invite to your Lord and be not of idolaters.

488. And invoke not any other god along with Allāh, Lā ilāha illā Huwa. Everything will perish save His Face. His is the decision, and to Him you shall be returned.

The Command to convey the Message of Tawhīd

Here Allāh commands His Messenger ﷺ to convey the Message and recite the Qur'an to people. He tells him that he will be brought back to the return, which is the Day of Resurrection, where he will be asked about the prophethood he was entrusted with. So Allāh says:

﴿إِنَّ إِلَهِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأَيْكَ إِنْ مَعَاوُ﴾

«Verily, He Who has given you the Qur'an, will surely bring you back to the return.»

meaning, 'the One Who has commanded you to put it into practice among mankind,'

﴿لَرَأَيْكَ إِنْ مَعَاوُ﴾

«will surely bring you back to the return.»

'On the Day of Resurrection, where He will question you concerning that,' as Allāh said:

﴿فَلَنَسْأَلَنَّ إِلَيْكَ أَمْرًا إِلَهُمْ وَلَنَسْأَلَنَّكَ التَّرْصِيدَ﴾

«Then surely, We shall question those to whom it was sent and verily, We shall question the Messengers.» (7:6)

Allāh said:

﴿يَوْمَ يَجْعَلُ اللَّهُ أَرْسُلَ قَوْلِهِ مَادًّا يُخْتَارُ﴾

«On the Day when Allāh will gather the Messengers together and say to them: "What was the response you received?"» (5:109).

And He said:

﴿وَيُؤْتَىٰ بِالشَّاهِدِينَ وَالشَّهَادَةِ﴾

«and the Prophets and the witnesses will be brought forward» (39:69)

In his *Tafsīr* of his *Ṣaḥīḥ*, Al-Bukhārī recorded that Ibn 'Abbās commented on the *Āyah*:

﴿وَرَأَىٰكَ إِلَىٰ مَكَّاءُ﴾

«will surely bring you back to the return.»

"To Makkah."^[1] This was also recorded by An-Nasā'ī in his *Tafsīr* in his *Sunan*,^[2] and by Ibn Jarīr.^[3] Al-'Awfī also reported from Ibn 'Abbās that the phrase:

﴿وَرَأَىٰكَ إِلَىٰ مَكَّاءُ﴾

«will surely bring you back to the return.»

means, "will surely bring you back to Makkah as He brought you out of it."^[4] Muḥammad bin Ishāq recorded that Mujāhid commented on:

﴿وَرَأَىٰكَ إِلَىٰ مَكَّاءُ﴾

«will surely bring you back to the return.»

He said, "Back to your place of birth in Makkah."^[5]

Ibn 'Abbās is also reported to have interpreted it variously referring to death, to the Day of Resurrection which will come

[1] *Fath Al-Bārī* 8:369.

[2] An-Nasā'ī in *Al-Kubrā* 6:425.

[3] *Aṭ-Ṭabari* 19:641.

[4] *Aṭ-Ṭabari* 19:641.

[5] *Aṭ-Ṭabari* 19:641.

after death, and to Paradise which will be his reward and his destiny for putting the Message of Allāh into practice and conveying it to the humans and Jinns, and because he is the most perfect, most eloquent and most noble of all the creation of Allāh.

Allāh's saying:

﴿قُلْ رَبِّي أَعْلَمُ مَنْ هُوَ بِالْمُنَى وَمَنْ هُوَ فِي ضَلَالٍ مُبِينٍ﴾

«Say: "My Lord is Aware of him who brings guidance, and of him who is in manifest error."»

means: "Say, O Muḥammad, to those among your people who oppose you and disbelieve you, among the idolators and those who follow them in their disbelief, 'My Lord knows best which of us, you or I, is rightly guided, and you will come to know for which of us will be the (happy) end in the Hereafter, and for which of us will be a good end and victory in this world and in the Hereafter'." Then Allāh reminds His Prophet ﷺ the numerous blessings He granted to him and mankind by virtue of sending him to them:

﴿وَمَا كُنْتُمْ تَرْجَوْنَ أَنْ يُنْزِلَ إِلَيْكُمُ الْكِتَابَ﴾

«And you were not expecting that the Book would be sent down to you.»

'Before the revelation was sent down to you, you did not expect that revelation would be sent down to you.'

﴿وَلَكِنْ رَحْمَةً مِنْ رَبِّكَ﴾

«but it is a mercy from your Lord.»

means, 'but revelation has been sent down to you from Allāh as a mercy to you and to mankind because of you. Since Allāh has granted you this great blessing,'

﴿فَلَا تَكُونَنَّ ظَهْرًا﴾

«So never be a supporter» i.e., a helper,

﴿الْكَافِرِينَ﴾

«of the disbelievers.» rather, separate from them, 'express your hostility towards them and oppose them.'

﴿وَلَا يَصُدُّكَ عَنْ مِلَّةِ اللَّهِ بَعْدَ إِذْ أَنْزَلَ إِلَيْكَ﴾

﴿And let them not turn you away from the Āyāt of Allāh after they have been sent down to you.﴾

meaning, 'Do not let their opposition to you affect you or put people off from following your way; do not worry about that or pay any attention to it, for Allāh will make your word supreme, will support your religion and will make the Message with which He has sent you prevail over all other religions.' So He says:

﴿وَادْعُ إِلَىٰ رَبِّكَ﴾

﴿and invite to your Lord﴾ to worship your Lord Alone, with no partners or associates,

﴿وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ﴾

﴿and be not of idolators.﴾

﴿وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا مَّاغَرَّ لَا إِلَهَ إِلَّا هُوَ﴾

﴿And invoke not any other god along with Allāh, there is no God but Him.﴾

means, it is not appropriate to worship anything or anybody except Him, and divinity does not befit any except His glory.

﴿كُلُّ شَيْءٍ مَّا لَكَ إِلَّا رَجَمَةٌ﴾

﴿Everything will perish save His Face.﴾ Here Allāh is telling us that He is Eternal, Ever Lasting, Ever Living, Self-Sustaining, Who, although His creation dies, He will never die, as He says:

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾ وَسَبْحَنَ رَبُّكَ ذُو الْمَلَكُوتِ ﴿٢٧﴾ وَالْإِكْرَامِ ﴿٢٨﴾﴾

﴿Whatsoever is on it will perish. And the Face of your Lord full of majesty and honor will remain forever.﴾ (55:26-27).

Allāh used the word "Face" to refer to Himself, as He says here:

﴿كُلُّ شَيْءٍ مَّا لَكَ إِلَّا رَجَمَةٌ﴾

﴿Everything will perish save His Face.﴾

meaning, everything except Him. It was reported in the *Ṣaḥīḥ* via Abu Salamah that Abu Hurayrah said, "The Messenger of Allāh ﷺ said:

«أَضِدُّ كُلِّمَةً قَالَهَا الشَّاعِرُ لَيْدٌ - أَلَا كُلُّ شَيْءٍ مَّا خَلَا اللَّهَ بَاطِلٌ -»

«The truest word of a poet was the saying of Labīd - indeed everything except Allāh is false.»^[1]

﴿لَهُ الْقُدْرَةُ﴾

«His is the decision,» means, dominion and control, and there is none who can reverse His judgement or decision.

﴿وَالَيْهِ تُرْجَعُونَ﴾

«and to Him you shall be returned.»

means, on the Day when you will be brought back, and He will reward or punish you according to your deeds: if they are good, then you will be rewarded, and if they are bad, then you will be punished.

This is the end of the Tafsīr of Sūrat Al-Qaṣaṣ. To Allāh be praise and blessings.

^[1] *Fath Al-Bārī* 7:183. Ibn Ḥajar explained that *Bāṭil* or "false" here means "perishable." See *Fath Al-Bārī* the Book of the Merits of the Anṣār, the chapter on the days of *Jāhiliyyah*.

The Tafsīr of Sūrat Al-'Ankabūt (Chapter - 29)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿الْأَنبِيَاءُ أَحَبَّ النَّاسِ أَنْ يُزَكَّوْا أَنْ يُزَكَّرُوا وَأَمَّا وَهُمْ لَا يُتَشَكَّرُونَ ۚ﴾ وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ ﴿٢﴾ أَمْ حَسِبَ الَّذِينَ يَمْسُكُونَ السِّتْرَاتِ أَنْ يَسْمُرُوا سَاءَ مَا يَحْكُمُونَ ﴿٣﴾﴾

﴿1. Alif Lām Mīm.﴾

﴿2. Do people think that they will be left alone because they say: "We believe," and will not be tested.﴾

﴿3. And We indeed tested those who were before them so that Allāh will indeed know those who are true, and He will know those who are liars.﴾

﴿4. Or think those who do evil deeds that they can outstrip Us? Evil is that which they judge!﴾

The Believers are tested so that it may be known Who is Sincere and Who is Lying

In the beginning of the Tafsīr of Sūrat Al-Baqarah, we discussed the letters which appear at the beginning of some Sūrahs.

﴿أَحَبَّ النَّاسِ أَنْ يُزَكَّوْا أَنْ يُزَكَّرُوا وَأَمَّا وَهُمْ لَا يُتَشَكَّرُونَ ۚ﴾

﴿Do people think that they will be left alone because they say: "We believe," and will not be tested.﴾

This is a rebuke in the form of a question, meaning that Allāh will inevitably test His believing servants according to their level of faith, as it recorded in the authentic Ḥadīth:

«أَشَدُّ النَّاسِ بَلَاءَ الْآخِرَةِ، ثُمَّ الصَّالِحُونَ، ثُمَّ الْأَمَنَةُ فَلَا تَمْلِكُ، يَنْتَلِي الرَّجُلُ عَلَى

حَسْبُ دِينِهِ، فَإِنْ كَانَ فِي دِينِهِ صَلَافٌ زِيدَ لَهُ فِي الْبَلَاءِ»

«The people most severely tested are the Prophets, then the righteous, then the next best and the next best. A man will be tested in accordance with the degree of his religious commitment; the stronger his religious commitment, the stronger his test.»^[1]

This Āyah is like the Āyah,

﴿أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْمُرُ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمُ الَّذِينَ لَا يَأْمُرُونَ﴾

«Do you think that you will enter Paradise without Allāh knowing those of you who fought (in His cause) and knowing those who are the patient?» (3:142)

There is a similar Āyah in Sūrat At-Tawbah. And Allāh says:

﴿أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْمُرُ اللَّهُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّهِمُ الْبَاسَةِ وَالْأَعْرَافِ ذَلُّوا حَتَّى يَقُولَ الرُّسُلُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ إِنْ نَصَرَ اللَّهُ فَمَا بَالُ الْمُنَافِقِينَ أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ سَابِقُ الْغَيْبِ وَهُوَ الْغَنِيُّ الْمُعْتَدِ﴾

«Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the help of Allāh?" Yes! Certainly, the help of Allāh is near!» (2:214)

Allāh says here:

﴿وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ﴾

«And We indeed tested those who were before them so that Allāh will know those who are true, and will know those who are liars.»

meaning, He will make know which are sincere in their claim to be believers from those who are lying. Allāh, may He be glorified and exalted, knows what has happened in the past and what is yet to come, and He knows how that which will not happen would have happened if it were to happen. All the Imāms of Ahlus-Sunnah wal-Jamā'ah are agreed on this. This

[1] Tuhfat Al-Aḥwadhī 7:78.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٩٧

الْأَنْكَابُوتُ

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ
وَلَنَجْزِيَنَّهُمْ أَجْرًا لَّذِي كَانُوا يَعْمَلُونَ ﴿٥﴾ وَوَصَّيْنَا الْإِنْسَانَ
بِوَالِدَيْهِ حَسَنًا وَإِنْ جَاهِدَاكَ لِتُشْرِكَ بِي مَا لَكَ بِهِ عِلْمٌ
فَلَا تُطِعْهُمَا إِلَىٰ مَرْجِعِكَمْ فَاذْكُرْكُمَا كُنتُمْ تَعْمَلُونَ ﴿٦﴾
وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ
﴿٧﴾ وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ
فِتْنَةَ النَّاسِ كَذَابٍ اللَّهِ وَلَئِن جَاءَ نَصْرٌ مِن رَّبِّكَ لَيَقُولُنَّ
إِنَّا كُنَّا مَعَكُمْ أَوَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ
﴿٨﴾ وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ آمَنُوا وَلَيَعْلَمَنَّ الْمُنَافِقِينَ
﴿٩﴾ وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا اتَّبِعُوا سَبِيلَنَا
وَلْنَحْمِلَ خَطَايَكُمْ وَمَا هُم بِحَامِلِينَ مِن خَطَايَاهُمْ مِنْ
شَيْءٍ إِنَّهُمْ لَكَاذِبُونَ ﴿١٠﴾ وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَنفَالًا
مَعَ أَثْقَالِهِمْ وَلَيُسْأَلُنَّ يَوْمَ الْقِيَامَةِ عَمَّا كَانُوا يَفْعَلُونَ
﴿١١﴾ وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ
إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ ﴿١٢﴾

is the view of Ibn 'Abbās and others concerning phrases such as the *Āyah*,

﴿إِلَّا نَعْلَمُ﴾

﴿only that We know﴾ (2:143).^[1] Meaning, only to see - because seeing has to do with what is there, but knowledge is broader than seeing, since it includes what is not present as well as what is.

The Evildoers cannot escape from Allāh

Allāh said:

﴿أَمْ حَسِبَ الَّذِينَ يَمْلِكُونَ الشَّيْءَ أَنْ يَسْخَرُوا مِنَّا مَا يَكُونُ لَنَا بِمَكْرِهِمْ﴾

﴿Or think those

who do evil deeds that they can outstrip Us? Evil is that which they judge!﴾

means, those who are not believers should not think that they will escape such trials and tests, for ahead of them lies a greater and more severe punishment. Allāh says:

﴿أَمْ حَسِبَ الَّذِينَ يَمْلِكُونَ الشَّيْءَ أَنْ يَسْخَرُوا مِنَّا﴾

﴿Or think those who do evil deeds that they can outstrip Us﴾

meaning, "escape" from Us.

[1] Please note that these *Āyāt* are usually translated with the meaning of Allāh "tests" instead of "will know." They are to be understood with that general meaning as well as the explanation above.

﴿سَاءَ مَا يَحْكُمُونَ﴾

«Evil is that which they judge!» what they think is evil.

﴿مَنْ كَانَ يَرْثِرًا لِّقَاءِ اللَّهِ فَلَئِنَّ أَجَلَ اللَّهِ لَآتٍ وَهُوَ السَّمِيعُ الْعَلِيمُ﴾ ٥
يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ ٦ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ
سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ ٧

«5. Whoever hopes in meeting with Allāh, then Allāh's term is surely coming, and He is the All-Hearer, the All-Knower.»

«6. And whosoever strives, he strives only for himself. Verily, Allāh stands not in need of any of the creatures.»

«7. Those who believe, and do righteous good deeds, surely, We shall expiate from them their evil deeds and We shall indeed reward them according to the best of that which they used to do.»

Allāh will fulfill the Hopes of the Righteous

Allāh's saying;

﴿مَنْ كَانَ يَرْثِرًا لِّقَاءِ اللَّهِ﴾

«Whoever hopes in meeting with Allāh,»

means, in the Hereafter, and does righteous deeds, and hopes for a great reward with Allāh, then Allāh will fulfill his hopes and reward him for his deeds in full. This will undoubtedly come to pass, for He is the One Who hears all supplications, He knows and understands the needs of all created beings. Allāh says:

﴿مَنْ كَانَ يَرْثِرًا لِّقَاءِ اللَّهِ فَلَئِنَّ أَجَلَ اللَّهِ لَآتٍ وَهُوَ السَّمِيعُ الْعَلِيمُ﴾ ٥

«Whoever hopes in meeting with Allāh, then Allāh's term is surely coming, and He is the All-Hearer, the All-Knower.»

﴿وَمَنْ جَاهَدَ فَإِنَّا يُجَاهِدُ لِنَفْسِهِ﴾

«And whosoever strives, he strives only for himself.»

This is like the Āyah,

﴿مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ﴾

«Whosoever does righteous good deed, it is for himself» (41:46).

Whoever does a righteous deed, the benefit of that deed will come back to him, for Allāh has no need of the deeds of His servants, and even if all of them were to be as pious as the most pious man among them, that would not add to His dominion in the slightest. Allāh says:

﴿وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ﴾

«And whosoever strives, he strives only for himself. Verily, Allāh stands not in need of any of the creatures.»

Then Allāh tells us that even though He has no need of His creatures, He is kind and generous to them. He will still give to those who believe and do righteous deeds the best of rewards, which is that He will expiate for them their bad deeds, and will reward them according to the best deeds that they did. He will accept the fewest good deeds and in return for one good deed will give anything between ten rewards and seven hundred, but for every bad deed, He will give only one evil merit, or even that He may overlook and forgive. This is like the Āyah,

﴿إِنَّ اللَّهَ لَا يَظْلِمُ شَيْئًا مُّذَرًّا وَإِن تَكُ حَسَنَةً يُّضَاعِفْهَا وَكَوْنَتْ مِن لَّدُنْهُ أَجْرًا عَظِيمًا﴾

«Surely, Allāh wrongs not even the weight of a speck of dust, but if there is any good, He doubles it, and gives from Him a great reward.» (4:40).

And He says here:

﴿وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ﴾

«Those who believe, and do righteous good deeds, surely, We shall expiate from them their evil deeds and We shall indeed reward them according to the best of that which they used to do.»

﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِن جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا إِلَيْنَا مَرْجِعُكُمْ فَأُنَبِّئُكَ بِمَا كُنتُمْ تَعْمَلُونَ﴾ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ

«8. And We have enjoined on man to be dutiful to his parents; but if they strive to make you associate with Me, which you

have no knowledge of, then obey them not. Unto Me is your return and I shall tell you what you used to do.﴾

﴿9. And for those who believe and do righteous deeds, surely, We shall admit them among the righteous.﴾

The Command to be Good and Dutiful to Parents

Allāh commands His servants to be dutiful to parents, after urging them to adhere to belief in His *Tawhīd*, because a person's parents are the cause of his existence. So he must treat them with the utmost kindness and respect, his father for spending on him and his mother because of her compassion for him. Allāh says:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدَ إِلَّا يَٰهٗٓا وَإِلَٰهَٰيْنِ ۖ إِنَّمَا تَبَٰغَضَ إِلَيْكَ الْكُفْرُ أَهْٰٔهُمْ أَوْ
كَلَامُهُمْ ۖ لَا تَقُلْ لَّهُمَا قَوْلًا يَكْرِهٖمَا ۚ وَقُلْ لَهُمَا جَنَاحَ
الذَّلِّ مِنَ الرِّحْمَةِ ۖ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّٰتَنِ صَغِيرًا ۝١٧﴾

﴿And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them, but address them in terms of honor. And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your mercy as they did bring me up when I was young."﴾
(17:23-24)

Although Allāh orders us to show kindness, mercy and respect towards them in return for their previous kindness, He says:

﴿وَإِنْ جَاهِدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۖ

﴿but if they strive to make associate with Me, which you have no knowledge of, then obey them not.﴾

meaning, if they are idolators, and they try to make you follow them in their religion, then beware of them, and do not obey them in that, for you will be brought back to Me on the Day of Resurrection, and Allāh will reward you for your kindness towards them and your patience in adhering to your religion. It is Allāh Who will gather you with the group of the righteous, not with the group of your parents, even though you were the closest of people to them in the world. For a person will be

gathered on the Day of Resurrection with those whom he loves, meaning, religious love. Allāh says:

﴿وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ﴾

﴿And for those who believe and do righteous good deeds, surely, We shall make them enter with the righteous.﴾

In his *Tafsīr* of this Āyah, At-Tirmidhi recorded that Sa'd said: "Four Āyāt were revealed concerning me – and he told his story. He said: "Umm Sa'd said: 'Did Allāh not command you to honor your parents? By Allāh, I will not eat or drink anything until I die or you renounce Islām.' When they wanted to feed her, they would force her mouth open. Then this Āyah was revealed:

﴿وَوَعَيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَكَ بِي مِنْ شَيْءٍ فَلَا تُولِيَهُمَا﴾

﴿And We have enjoined on man to be dutiful to his parents; but if they strive to make you associate with Me, of which you have no knowledge, then obey them not.﴾^[1]

This Ḥadīth was also recorded by Imām Aḥmad, Muslim, Abu Dāwūd and An-Nasā'ī.^[2] At-Tirmidhi said, "Ḥasan Ṣaḥīḥ."

﴿وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَمَلَ فِتْنَةَ النَّاسِ كَذَابٌ لِلَّهِ وَلَئِن جَاءَ

نَصْرٌ مِنْ رَبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ أَوْ لَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْمُؤْمِنِينَ﴾

﴿وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ آمَنُوا وَلَيَعْلَمَنَّ الْمُنَافِقِينَ﴾

﴿10. Of mankind are some who say: "We believe in Allāh." But if they are made to suffer for Allāh, they consider the trial of mankind as Allāh's punishment; and if victory comes from your Lord, they will say: "Verily, we were with you." Is not Allāh Best Aware of what is in the breasts of the creatures?﴾

﴿11. And indeed Allāh knows those who believe, and verily, He knows the hypocrites.﴾

^[1] *Tuḥfat Al-Aḥwadhī* 9:48.

^[2] Aḥmad 1:181, Muslim 4:1877, Abu Dāwūd 3:177, An-Nasā'ī in *Al-Kubrā* 6:348

The Attitudes of the Hypocrites and the Ways in which Allāh tests People

Allāh mentions the descriptions of the liars who falsely claim faith with their lips, while faith is not firm in their hearts. When a test or trial comes in this world, they think that this is a punishment from Allāh, so they leave Islām. Allāh says:

﴿وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللّٰهِ فَإِذَا أُوذِيَ فِي اللّٰهِ جُمَلَ النَّاسِ كَذَّابٌ اَقْوٰ﴾

﴿Of mankind are some who say: "We believe in Allāh." But if they are made to suffer for Allāh, they consider the trial of mankind as Allāh's punishment;﴾

Ibn 'Abbās said, "Meaning that their trial is leaving Islām if they are made to suffer for Allāh."^[1] This was also the view of others among the Salaf. This Āyah is like the Āyah,

﴿وَمِنَ النَّاسِ مَن يَبْعُدُ اللّٰهَ عَن حُرُوفٍ مَّا سَمِعَ خَيْرَ اَلْمَعَانِيْ بِهَا وَلَٰذِ اَصَابَتْهُ فِتْنَةٌ اَنْقَلَبَ عَلٰ وَجْهِهِ﴾

﴿And among mankind is he who worships Allāh as it were upon the edge: if good befalls him, he is content therewith; but if a trial befalls him, he turns back on his face...﴾ until:

﴿ذٰلِكَ هُوَ الضَّلٰلُ الْبَعِيْدُ﴾

﴿That is a straying far away﴾ [22:11-12].

Then Allāh says:

﴿وَلَٰكِن جَآءَ نَصْرٌ مِّن رَّبِّكَ لِتَقُوْلَ اِنَّا كُنَّا مَعَكُمْ﴾

﴿and if victory comes from your Lord, they will say: "Verily, we were with you."﴾

meaning, "if victory comes from your Lord, O Muḥammad, and there are spoils of war, these people will say to you, 'We were with you,' i.e., we are your brothers in faith." This is like the Āyāt:

﴿اَلَّذِيْنَ يَرْجُوْنَ يَكُنْ لَّكُمْ فَتْحٌ مِّنْ اَللّٰهِ قَالُوْا اَلَمْ نَكُنْ مَّعَكُمْ وَاِنْ كَانَ لِلْكَافِرِيْنَ نَصِيْبٌ قَالُوْا اَلَمْ نَسْتَوْدِعْكُمْ عَلَيْهِمْ وَنَسْتَعِيْظْكُمْ بِالنّٰوِيْنِ﴾

﴿Those who wait and watch about you; if you gain a victory

[1] Aṭ-Ṭabari 20:13.

from Allāh, they say: "Were we not with you?" But if the disbelievers gain a success, they say (to them): "Did we not gain mastery over you and did we not protect you from the believers?" (4:141).

﴿فَقَسَىٰ اللَّهُ أَن يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِندِهِ فُتُصِحُّوا عَلَيَّ مَا كُنتُمْ فِي أَنفُسِكُمْ تَكِيدُونَ﴾

﴿Perhaps Allāh may bring a victory or a decision according to His will. Then they will become regretful for what they have been keeping as a secret in themselves﴾ (5:52).

And Allāh tells us about them here:

﴿وَلَئِنْ جَاءَ نَصْرٌ مِّنْ رَبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ﴾

﴿and if victory comes from your Lord, they will say: "Verily, we were with you."﴾

Then Allāh says:

﴿أَوَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ﴾

﴿Is not Allāh Best Aware of what is in the breasts of the creatures?﴾

meaning, 'does Allāh not know best what is in their hearts and what they store secretly within themselves, even though outwardly they may appear to be in agreement with you?'

﴿وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ آمَنُوا وَلَيَعْلَمَنَّ الْمُنَافِقِينَ﴾

﴿And indeed Allāh knows those who believe, and verily He knows the hypocrites.﴾

Allāh will test the people with calamities and with times of ease, so that He may distinguish the believers from the hypocrites, to see who will obey Allāh both in times of hardship and of ease, and who will obey Him only when things are going in accordance with their desires. As Allāh says:

﴿وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجْتَهِدِينَ مِنكُمُ وَالصَّابِرِينَ وَتَبْلُوا لِبَالَتِكُمْ﴾

﴿And surely, We shall try you till We test those who strive hard and the patient, and We shall test your facts.﴾ (47:31)

After the battle of Uhud, with its trials and tribulations for the Muslims, Allāh said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْزَنُوا عَلَىٰ مَا فَتَنَ اللَّهُ الْمُؤْمِنِينَ عَلَيَّ مَا أَنتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيرُ مِنَ الْكَاذِبِينَ﴾

﴿Allāh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good...﴾
(3:179)

﴿وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا اتَّبِعُوا سَبِيلَنَا وَلْنَحْمِلْ غَطْلِبَكُمْ وَمَا هُمْ بِحَامِلِينَ
غَطْلِبَهُمْ مِنْ شَيْءٍ إِنَّهُمْ لَكَاذِبُونَ ﴿١٢﴾ وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَنْتُمْ مَعَ أَثْقَالِهِمْ وَلَيَسْئَلُنَّ يَوْمَ
الْقِيَامَةِ مِمَّا كَانُوا يَفْعَلُونَ ﴿١٣﴾﴾

﴿12. And those who disbelieve say to those who believe: "Follow our way and let us bear your sins." Never will they bear anything of their sins. Surely, they are liars.﴾

﴿13. And verily, they shall bear their own loads, and other loads besides their own; and verily, they shall be questioned on the Day of Resurrection about that which they used to fabricate.﴾

The Arrogant Claim of the Disbelievers that They would carry the Sins of Others if They would return to Disbelief

Allāh tells us that the disbelievers of Quraysh said to those who believed and followed the truth: leave your religion, come back to our religion, and follow our way;

﴿وَلْنَحْمِلْ غَطْلِبَكُمْ﴾

﴿and let us bear your sins.﴾ meaning, 'if there is any sin on you, we will bear it and it will be our responsibility'. It is like a person saying: "Do this, and your sin will be on my shoulders." Allāh says, proving this to be a lie:

﴿وَمَا هُمْ بِحَامِلِينَ مِنْ غَطْلِبِهِمْ مِنْ شَيْءٍ إِنَّهُمْ لَكَاذِبُونَ﴾

﴿Never will they bear anything of their sins. Surely, they are liars.﴾

in their claim that they will bear the sins of others, for no person will bear the sins of another. Allāh says:

﴿وَلَنْ يَنفَعُ مَفْعَهُ إِكْرَامُهُمْ لَا يَحْمِلُ بَيْنَهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ﴾

﴿and if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin﴾
(35:18).

﴿وَلَا يَسْتَلْ حِمِيًّا مِّنْهُمْ يُصْرَبُونَ﴾

«And no friend will ask a friend (about his condition), though they shall be made to see one another» (70:10-11).

﴿وَلِيَحْمِلَنَّ أَثْقَالَهُمْ وَأَقْبَالَهُمْ﴾

«And verily, they shall bear their own loads, and other loads besides their own.»

Here Allāh tells us that those who call others to disbelief and misguidance will, on the Day of Resurrection, bear their own sins and the sins of others, because of the people they misguided. Yet that will not detract from the burden of those other people in the slightest, as Allāh says:

﴿يَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ وَمِنْ أَوْزَارِ الَّذِينَ يُبْغُوا لَهُمْ بَغْيًا عَلَيْهِ﴾

«That they may bear their own burdens in full on the Day of Resurrection, and also of the burdens of those whom they misled without knowledge» (16:25).

In the *Ṣaḥīḥ*, it says:

«مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الْآخِرِ مِثْلُ أَجْرِ مَنْ اتَّبَعَهُ إِلَى يَوْمِ الْقِيَامَةِ مِنْ غَيْرِ أَنْ يُنْقُصَ مِنْ أَجْرِهِمْ شَيْئًا، وَمَنْ دَعَا إِلَى ضَلَالَةٍ كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ أَثَامِ مَنْ اتَّبَعَهُ إِلَى يَوْمِ الْقِيَامَةِ مِنْ غَيْرِ أَنْ يُنْقُصَ مِنْ أَثَامِهِمْ شَيْئًا»

«Whoever calls others to true guidance, will have a reward like that of those who follow him until the Day of Resurrection, without it detracting from their reward in the slightest. Whoever calls others to misguidance, will have a burden of sin like that of those who follow him until the Day of Resurrection, without it detracting from their burden in the slightest.»^[1]

In the *Ṣaḥīḥ*, it also says:

«مَا قُتِلَ نَفْسٌ ظُلْمًا إِلَّا كَانَ عَلَى ابْنِ آدَمَ الْأَوَّلِ كِفْلٌ مِنْ دِمَائِهَا، لِأَنَّهُ أَوَّلُ مَنْ سَنَّ الْقَتْلَ»

«No person is killed unlawfully, but a share of the guilt will be upon the first son of Adam, because he was the first one to

[1] Muslim 4:2060.

initiate the idea of killing another.^[1]

﴿وَلَيَسْأَلَنَّ يَوْمَ الْقِيَامَةِ عَمَّا كَانُوا يَفْعَلُونَ﴾

«and verily, they shall be questioned on the Day of Resurrection about that which they used to fabricate.»

means, the lies they used to tell and the falsehood they used to fabricate. Ibn Abi Hātim recorded that Abu Umāmah, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ conveyed the Message with which he was sent, then he said:

«يَا أَيُّهَا الظَّالِمُ، فَإِنَّ اللَّهَ يَنْزِعُ يَوْمَ الْقِيَامَةِ يَقُولُ: وَعِزِّي وَجَلَالِي لَا يَجُوزُنِي الْيَوْمَ ظُلْمٌ، ثُمَّ يَنَادِي مُنَادٍ يَقُولُ: أَيْنَ فُلَانُ بْنُ فُلَانٍ؟ قَاتِي يَتَّبِعُهُ مِنَ الْخَسَنَاتِ أَتَنَالُ الْجِبَالَ، فَيُشْخَصُ النَّاسُ إِلَيْهَا أَبْصَارُهُمْ، حَتَّى يَقُومَ بَيْنَ يَدَيِ الرَّحْمَنِ عَرْ وَجَلٌ، ثُمَّ يَأْمُرُ الْمُنَادِي قَاتِي: مَنْ كَانَتْ لَهُ يَتَاعَةٌ أَوْ ظَلَامَةٌ عِنْدَ فُلَانِ بْنِ فُلَانٍ فَهَلُمَّ، فَيَقْبَلُونَ حَتَّى يَجْتَمِعُوا قِيَامًا بَيْنَ يَدَيِ الرَّحْمَنِ، فَيَقُولُ الرَّحْمَنُ: اقْضُوا عَنْ عَبِيدِي، فَيَقُولُونَ: كَيْفَ نَقْضِي عَنْهُ؟ فَيَقُولُ: خُذُوا لَهُمْ مِنْ خَسَنَاتِهِ، فَلَا يَزَالُونَ يَأْخُذُونَ مِنْهَا حَتَّى لَا يَبْقَى مِنْهَا خَسَنَةٌ، وَتَذُوبُ مِنَ أَصْحَابِ الظَّلَامَاتِ، فَيَقُولُ: اقْضُوا عَنْ عَبِيدِي، فَيَقُولُونَ: لَمْ يَنْ لَهِ خَسَنَةٌ، فَيَقُولُ: خُذُوا مِنْ سَيِّئَاتِهِمْ فَأَخْلِلُوهَا عَلَيْهِ»

«Beware of injustice, for Allāh will swear an oath of the Day of Resurrection and will say: "By My glory and majesty, no injustice will be overlooked today." Then a voice will call out, "Where is so-and-so the son of so-and-so?" He will be brought forth, followed by his good deeds which appear like mountains while the people are gazing at them in wonder, until he is standing before the Most Merciful. Then the caller will be commanded to say: "Whoever is owed anything by so-and-so the son of so-and-so, or has been wronged by him, let him come forth." So they will come forth and gather before the Most Merciful, then the Most Merciful will say: "Settle the matter for My servant." They will say, "How can we settle the matter?" He will say, "Take from his good deeds and give it to them." They will keep taking from his good deeds until there is nothing left, and there will still be people with scores to be settled. Allāh will say, "Settle the matter for My servant." They will

[1] Fath Al-Bāri 6:419.

فَأَنبِئْتَهُ وَأَصْحَابَ السِّفِينِ وَجَمْعًا مِّنْهَا أَيْةٌ لِّلْعَالَمِينَ ﴿١٣﴾ وَأَنزِلْهُمُ إِذْ قَالُوا لِقَوْمِهِمُ اعْبُدُوا اللَّهَ وَانْقَرِضُوا ذِكْرُكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿١٤﴾ إِنَّمَا تَقْبُدُونَ مِن دُونِ اللَّهِ أَوْثُقًا وَيَخْلَقُونَ إِنْ كَأُتِ الَّذِينَ تَقْبُدُونَ مِن دُونِ اللَّهِ لَأَبْلِغَنَّكُمْ لَكُمْ رِزْقًا فَابْتَغُوا عِندَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ إِلَيْهِ تُرْجَعُونَ ﴿١٥﴾ وَإِنْ تَكْذِبُوا فَقَدْ كَذَّبَ أُمَمٌ مِّن قَبْلِكُمْ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ النَّبِيُّ ﴿١٦﴾ أَوَلَمْ يَرَوْا كَيْفَ بَدَأَ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿١٧﴾ قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ وَاقِدِيرٌ ﴿١٨﴾ يُعَذِّبُ مَن يَشَاءُ وَيَرْحَمُ مَن يَشَاءُ وَإِلَيْهِ تُقْلَبُونَ ﴿١٩﴾ وَمَا أَنشَأَ مِثْقَالَ حَبَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَمَا لَكُم مِّن دُونِ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ ﴿٢٠﴾ وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِ أُولَٰئِكَ يَكُونُ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢١﴾

say, "He does not have even one good deed left." Allāh will say, "Take from their evil deeds and give them to him."¹

Then the Prophet ﷺ quoted this Āyah:

﴿وَلَيَعْلَمَنَّ أَتَقْلَبُونَ وَأَتَقَالَا نَحْ أَتَقَالِمُ وَلَيَسْتَنَنَّ يَوْمَ الْقِيَامَةِ عَنَّا كَلَّا يَفْقَهُونَ﴾ ﴿٢١﴾

«And verily, they shall bear their own loads, and other loads besides their own; and verily, they shall be questioned on the Day of Resurrection about that which they used to fabricate.»¹¹

There is a corroborating report in the Ṣaḥīḥ with a different chain of

narration:

«إِنَّ الرَّجُلَ لَيَأْتِي يَوْمَ الْقِيَامَةِ بِحَسَنَاتٍ أَمْثَالِ الْجِبَالِ وَقَدْ ظَلَمَ هَذَا، وَأَخَذَ نَالَ هَذَا، وَأَخَذَ مِنْ عِزِّي هَذَا، فَيَأْخُذُ هَذَا مِنْ حَسَنَاتِي، وَهَذَا مِنْ حَسَنَاتِي، فَلِذَا لَمْ يَبْقَ لَهُ حَسَنَةٌ، أُخِذَ مِنْ سَيِّئَاتِهِمْ فَطُرِحَ عَلَيْهِ»

«A man will come on the Day of Resurrection with good deeds like mountains, but he had wronged this one, taken the wealth of that one and slandered the honor of another. So each of them will take from his good deeds. And if there is nothing left of his good deeds, it will be taken from their evil and placed on

^[1] Ad-Durr Al-Manthūr 5:272.

him.)^[1]

﴿وَلَقَدْ أَرْسَلْنَا نُوحًا إِذَا قَوْمُوهُ. فَلَيْتَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَيْرٌ مِمَّا فَاتَهُمْ الشُّرَكَاءُ وَهُمْ غَالِيُونَ﴾^(١٤) فَاصْبِرْ لِحُكْمِ رَبِّكَ وَاصْبِرْ لِمَا يَكِيدُ لِلْكَافِرِينَ

﴿14. And indeed We sent Nūḥ to his people, and he stayed among them a thousand years less fifty years; so the Deluge overtook them while they were wrongdoers.﴾

﴿15. Then We saved him and the Companions of the Boat, and made it an Āyah for all people.﴾

Nūḥ and His People

Here Allāh consoles His servant and Messenger Muḥammad ﷺ by telling him that Nūḥ, peace be upon him, stayed among his people for this long period of time, calling them night and day, in secret and openly, but in spite of all that they still persisted in their aversion to the truth, turning away from it and disbelieving in him. Only a few of them believed with him. Allāh says:

﴿فَلَيْتَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَيْرٌ مِمَّا فَاتَهُمْ الشُّرَكَاءُ وَهُمْ غَالِيُونَ﴾

﴿and he stayed among them a thousand years less fifty years; and the Deluge overtook them while they were wrongdoers.﴾

meaning, 'after this long period of time, when the Message and the warning had been of no avail, so, O Muḥammad, do not feel sorry because of those among your people who disbelieve in you, and do not grieve for them, for Allāh guides whomsoever He wills and leaves astray whomsoever He wills. The matter rests with Him and all things will return to Him.'

﴿إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ۚ وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ﴾

﴿Truly, those, against whom the Word of your Lord has been justified, will not believe. Even if every sign should come to them﴾ (10:96-97).

Know that Allāh will help you and support you and cause you to prevail, and He will defeat and humiliate your enemies, and make them the lowest of the low.

It was recorded that Ibn 'Abbās said: "Nūḥ received his

[1] Muslim 4:1997.

mission when he was forty years old, and he stayed among his people for a thousand years less fifty; after the Flood he lived for sixty years until people had increased and spread."⁴¹

﴿فَأُتِيَتْهُ وَأُصِيبَ التَّفِينَةُ﴾

◀Then We saved him and the Companions of the Boat,▶

means, those who believed in Nūḥ, peace be upon him. We have already discussed this in detail in *Sūrah Hūd*,^[2] and there is no need to repeat it here.

﴿وَجَمَعْنَاهَا بِرَبِّكَ لِلْعَالَمِينَ﴾

﴿and made it (the ship) an Āyah for all people.﴾

means, 'We caused that ship to remain,' whether in itself, as Qatādah said, that it remained until the beginning of Islām, on Mount Jūdi, or whether the concept of sailing in ships was left as a reminder to mankind of how Allāh had saved them from the Flood.^[3] This is like the *Āyāt*:

﴿وَمَا أَتَىٰ لَمَّا جَاءَنَا دُرَيْسُهُمْ فِي الْفَلَاحِ الْمَشْهُورِ ﴿١٠﴾ وَخَلَقْنَا لَهُم مِّن مِّثْلِهِ مَا يَرْكَبُونَ ﴿١١﴾﴾

﴿And an Āyah for them is that We bore their offspring in the laden ship. And We have created for them of the like thereunto, on which they ride﴾ until:

﴿وَمَتَّعَا إِلَىٰ حُبٍ﴾

and as an enjoyment for a while [36:41-44].

﴿إِنَّا لَنَا مَعَهُ حَافِظٌ يَلْقَاهُ فِي اللَّيْلِ وَالنَّهَارِ ۖ وَنَحْنُ أُذُنٌ سَمِيعَةٌ﴾

◀Verily, when the water rose beyond its limits, We carried you in the ship. That We might make it an admonition for you and that it might be retained by the retaining ears.▶ (69:11-12)

And Allāh says here:

﴿فَأَمَّا جَنَّتُهُ وَاصْبِرْ السِّفِينُ وَجَنَّتْهَا﴾: أَيْ لَقَالِيكَ

﴿Then We saved him and the Companions of the Boat, and made it an Āyah for all people.﴾

This is a shift from referring to one specific ship to speaking

^[1] Ibn Abi Hätim no. 17186, *Ad-Durr Al-Manthür* 5:273.

[2] See volume five, the *Tafsir* of *Sūrah Hūd* (10:25).

[3] At-Tabari 20:18.

about ships in general. A similar shift from specific to general is to be seen in the Āyāt:

﴿وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ﴾

﴿And indeed We have adorned the nearest heaven with lamps, and We have made such lamps missiles to drive away the Shayāṭīn (devils)﴾ (67:5).

meaning, 'We have made these lamps missiles, but the lamps which are used as missiles are not the same lamps as are used to adorn the heaven.' And Allāh says:

﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِنْ طِينٍ ۚ ثُمَّ جَعَلْنَاهُ نُفْلًا ۖ فِي قَرَارٍ مَكِينٍ ۚ﴾

﴿And indeed We created man out of an extract of clay. Thereafter We made him a Nutfah^[1] in a safe lodging.﴾ (23:12-13).

There are many other similar examples.

﴿وَلَقَدْ نَعَجْنَا إِلَىٰ إِبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ۚ إِنَّمَا مَنَعْتُكُمْ مِنَ دُونِ اللَّهِ إِن كُنْتُمْ تَعْلَمُونَ ۚ إِنَّمَا يَتَّبِعُكُمْ إِلَىٰ دُونِ اللَّهِ وَأَتَّقُوا اللَّهَ عِندَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهِ ۚ إِلَيْهِ تُرْجَعُونَ ۚ وَلَا تَكْذِبُوا فَقَدْ كَذَّبْتُمْ مِن قَبْلِكُمْ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلْغُ الْبَيِّنُ ۚ﴾

﴿16. And (remember) Ibrāhīm when he said to his people: "Worship Allāh, and have Taqwā of Him, that is better for you if you know."﴾

﴿17. You worship besides Allāh only idols, and you only invent falsehood. Verily, those whom you worship besides Allāh have no power to give you provision, so seek from Allāh your provision, and worship Him, and be grateful to Him. To Him you will be brought back.﴾

﴿18. And if you deny, then nations before you have denied. And the duty of the Messenger is only to convey plainly."﴾

Ibrāhīm's preaching to His People

Allāh tells us how His servant, Messenger and close friend Ibrāhīm, the Imām of the monotheists, called his people to

^[1] See volume six, the explanation of Sūrat Al-Ḥajj (22:4), and Sūrat Al-Mu'minūn (23:13), in this volume.

worship Allāh alone, with no partner or associate, to fear Him alone, to seek provision from Him alone, with no partner or associate, to give thanks to Him alone, for He is the One to Whom thanks should be given for the blessings which none can bestow but He. Ibrāhīm said to his people:

﴿اعْبُدُوا اللَّهَ وَاتَّقُوهُ﴾

﴿Worship Allāh, and have Taqwā of Him,﴾ meaning worship Him and fear Him Alone, with all sincerity.

﴿ذَلِكَ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ﴾

﴿that is better for you if you know.﴾

if you do that you will attain good in this world and the next, and you will prevent evil from yourselves in this world and the Hereafter.

Then Allāh states that the idols which they worshipped were not able to do any harm or any good, and tells them, "You made up names for them and called them gods, but they are created beings just like you." This interpretation was reported by Al-'Awfi from Ibn 'Abbās.^[1] It was also the view of Mujāhid and As-Suddī. Al-Wālibi reported from Ibn 'Abbās: "You invent falsehood, means, you carve idols,"^[2] which do not have the power to provide for you.

﴿فَاَسْأَلُوا اللَّهَ الرِّزْقَ﴾

﴿so seek from Allāh your provision,﴾ This emphasizes the idea of asking Allāh Alone. This is like the Āyāt:

﴿إِنَّاكَ نَعْبُدُ وَإِنَّاكَ نَسْتَعِينُ﴾

﴿You (Alone) we worship, and You (Alone) we ask for help.﴾
(1:5)

And His saying:

﴿رَبِّ أَنِّي لِيَ عِنْدَكَ بَيْتًا فِي الْجَنَّةِ﴾

﴿My Lord! Build for me, with You, a home in Paradise﴾
(66:11).

Allāh says here:

[1] Aṭ-Ṭabari 20:19.

[2] Aṭ-Ṭabari 20:19.

﴿فَاسْئَلُوا﴾

﴿so seek﴾ meaning, ask for

﴿عِنْدَ اللَّهِ الرَّزْقَ﴾

﴿from Allāh your provision,﴾ meaning, do not seek it from anyone or anything other than Him, for no one else possesses the power to do anything.

﴿وَارْجُوا اللَّهَ﴾

﴿and worship Him, and be grateful to Him.﴾

Eat from what He has provided and worship Him Alone, and give thanks to Him for the blessings He has given you.

﴿إِلَيْهِ تُرْجَعُونَ﴾

﴿To Him you will be brought back.﴾ means, on the Day of Resurrection, when He will reward or punish each person according to his deeds.

His saying:

﴿وَلَنْ تَكْفُرُوا فَقَدْ كَذَّبْتُمْ مِنْ قَبْلِكُمْ﴾

﴿And if you deny, then nations before you have denied.﴾

means, 'you have heard what happened to them by way of punishment for opposing the Messengers.'

﴿وَمَا عَلَى الرَّسُولِ إِلَّا أَلْبَسُ الْبَيِّنَاتِ﴾

﴿And the duty of the Messenger is only to convey plainly.﴾

All the Messengers have to do is to convey the Message as Allāh has commanded them. Allāh guides whoever He wills and leaves astray whoever He wills, so strive to be among the blessed. Qatādah said concerning the *Āyah*:

﴿وَلَنْ تَكْفُرُوا فَقَدْ كَذَّبْتُمْ مِنْ قَبْلِكُمْ﴾

﴿And if you deny, then nations before you have denied.﴾

"These are words of consolation to His Prophet, peace be upon him." This suggestion by Qatādah implies that the narrative (about Ibrāhīm) is interrupted here, and resumes with the words "And nothing was the answer of (Ibrāhīm's) people..." in *Āyah* 24. This was also stated by Ibn Jarīr. From the context

it appears that Ibrāhīm, peace be upon him, said all of what is in this section. Here he establishes proof against them that the Resurrection will indeed come to pass, because at the end of this passage it says:

﴿فَمَا كَانَتْ جَوَابَ فَرِيدٍ﴾

﴿"And nothing was the answer of his people..."﴾ (29:24)

And Allāh knows best.

﴿أَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٢٠﴾ قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُعِيدُ الشَّأْنَ الْآخِرَ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢١﴾ يَذِيبُ مَنْ يَشَاءُ وَيَرْحَمُ مَنْ يَشَاءُ وَإِلَيْهِ تُقْلَبُونَ ﴿٢٢﴾ وَمَا أَشْرَ بِمُجِيبَاتِنَا فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَمَا لَكُم مِّنْ دُونِ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ ﴿٢٣﴾ وَالَّذِينَ كَفَرُوا يَتَابَعُونَ اللَّهَ وَلِقَائِهِ أُولَئِكَ يَهِيمُ بِهِمْ رَحْمَتِي وَأُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٤﴾﴾

﴿19. See they not how Allāh originates the creation, then repeats it. Verily, that is easy for Allāh.﴾

﴿20. Say: "Travel in the land and see how He originated the creation, and then Allāh will bring forth the creation of the Hereafter. Verily, Allāh is able to do all things."﴾

﴿21. He punishes whom He wills, and shows mercy to whom He wills; and to Him you will be returned.﴾

﴿22. And you cannot escape in the earth or in the heaven. And besides Allāh you have neither any protector nor any helper.﴾

﴿23. And those who disbelieve in the Āyāt of Allāh and meeting with Him, such have no hope of My mercy: and for such there is a painful torment.﴾

The Evidence for Life after Death

Allāh tells us that Ibrāhīm, peace be upon him, showed them the proof of life after death, which they denied, in their souls. For Allāh created them after they had been nothing at all, then they came into existence and became people who could hear and see. The One Who originated this is able to repeat it, it is very easy for Him. Then he taught them to contemplate the visible signs on the horizons and the things that Allāh has created: the heavens with their stars and planets, moving and stationary, the earth with its plains and mountains, its valleys,

deserts and wildernesses, trees and rivers, fruits and oceans. All of that indicates that these are themselves created things, and that there must be a Creator Who does as He chooses, Who merely says to a thing "Be!" and it is. Allāh says:

﴿أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾

«See they not how Allāh originates the creation, then repeats it. Verily, that is easy for Allāh.»

This is like the Āyah:

﴿وَمَنْ أَلْهَىٰ بِالْأَلْبَاسِ إِذْ يُبْدِئُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَىٰ عَلَيْهِ﴾

«And He it is Who originates the creation, then He will repeat it; and this is easier for Him» (30:27).

Then Allāh says:

﴿قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنْفِثُ الْغَمَّةَ الْآخِرَةَ﴾

«Say: "Travel in the land and see how He originated the creation, and then Allāh will bring forth the creation of the Hereafter."»

meaning, the Day of Resurrection.

﴿إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

«Verily, Allāh is able to do all things.»

﴿يُعَذِّبُ مَنْ يَشَاءُ وَيَرْحَمُ مَنْ يَشَاءُ﴾

«He punishes whom He wills, and shows mercy to whom He wills;»

He is the Ruler Who is in control, Who does as He wishes and judges as He wants, and there is none who can put back His judgement. None can question Him about what He does; rather it is they who will be questioned, for His is the power to create and to command, and whatever He decides is fair and just, for He is the sovereign who cannot be unjust in the slightest. According to a *Hadith* recorded by the *Sunan* compilers:

﴿إِنَّ اللَّهَ لَوِ عَذَّبَ أَهْلَ سَمَآوَاتِهِ وَأَهْلَ أَرْضِهِ لَعَذَّبَهُمْ وَهُوَ غَيْرُ ظَالِمٍ لَّهُمْ﴾

«If Allāh willed to punish the dwellers of His heavens and His earth, He would do so, while He would not be unjust to

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٩٩

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

فَمَا كَانَتْ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَأَقْتُلُوهُ أَوْ حَرِّقُوهُ
فَأَنجَاهُ اللَّهُ مِنَ النَّارِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿١٩﴾
وَقَالَ إِنَّمَا اتَّخَذْتُم مِّن دُونِ اللَّهِ أَوْثَانًا مَّوَدَّةَ بَيْنِكُمْ
فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم
بِبَعْضٍ وَلَئِن يُلْعَنَ بِبَعْضِكُمْ بَعْضًا وَمَأْوَكُمُ النَّارُ
وَمَا لَكُم مِّن نَّصِيرِينَ ﴿٢٠﴾ * فَامَّا لَهُ وَلَوْ قَالَ
إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢١﴾ وَهَبْنَا
لَهُ إِسْحَاقَ وَيَعْقُوبَ وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ
وَهَآئِنْتَ آجِرُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَنِ الصَّالِحِينَ ﴿٢٢﴾
وَلَوْ طَآءَ إِذْ قَالَ لِقَوْمِهِ إِنَّا نَكُفِّرُ بَعْضَكُمْ
بِمَا سَبَقَكُمْ بِهَآئِن مِّنْ أَحَدٍ مِّنَ الْعَالَمِينَ ﴿٢٣﴾
أَيُّكُمْ لَتَأْتِيَ الرِّجَالُ وَتَقَطَّعُونَ السَّبِيلَ وَتَأْتُونَ
فِي كَادِكُمْ الْمُنْكَرَ فَمَا كَانَتْ جَوَابَ قَوْمِهِ إِلَّا
أَنْ قَالُوا أَأَتَيْنَا بَعْدَ آبِ اللَّهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٢٤﴾
قَالَ رَبِّ أَنْصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ ﴿٢٥﴾

them. ۱۱)

Allāh says:

﴿يُعَذِّبُ مَن يَشَاءُ وَيَرْحَمُ مَن يَشَاءُ
وَلِإِيهِ تُقْلَبُونَ﴾ ﴿١٩﴾

«He punishes whom He wills, and shows mercy to whom He wills; and to Him you will be returned.»

You will return to Him on the Day of Resurrection.

﴿وَمَا أَشْرَ يَمْشِرُونَ فِي الْأَرْضِ
وَلَا فِي السَّمَاءِ﴾

«And you cannot escape on the earth or in the heaven.»

No one in heaven or on earth can flee from Him, for He is the Subduer Who is above His servants,

and everything fears Him and is in need of Him, while He is the One Who is Independent of all else.

﴿وَمَا لَكُم مِّن دُونِ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ﴾ ﴿٢٠﴾ وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ
وَلِقَائِهِ﴾

«And besides Allāh you have neither any protector nor any helper. And those who disbelieve in the Āyāt of Allāh and the meeting with Him.»

Those who disbelieved in the signs of Allāh and denied the Resurrection,

﴿أُولَٰئِكَ يَكُونُ لَكُم مِّن رَّعْيَىٰ﴾

[1] Abu Dāwud 5:75, Ibn Mājah 1:30.

﴿such have no hope of My mercy﴾

they will have no share in it,

﴿وَأُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ﴾

﴿and for such there is a painful torment.﴾

meaning, extremely painful, in this world and the next.

فَمَا كَانَتْ جَوَابَ قَوْلِهِ إِلَّا أَنْ قَالُوا اقْتُلُوهُ أَوْ حَرِّقُوهُ فَأَنْجَاهُ اللَّهُ مِنَ النَّارِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿٢٤﴾ وَقَالَ إِنَّمَا اتَّخَذْتُمْ مِثْلَهُ مَوْءَدَةً بَيْنَكُمْ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَلَكُم مِمَّا بَعَثْنَا وَمَأْوَاكُمْ النَّارُ وَمَا لَكُم مِّنْ مُّصِيرٍ ﴿٢٥﴾

﴿24. So nothing was the answer of people except that they said: "Kill him or burn him." Then Allāh saved him from the fire. Verily, in this are indeed signs for a people who believe.﴾

﴿25. And (Ibrāhīm) said: "You have taken idols instead of Allāh. The love between you is only in the life of this world, but on the Day of Resurrection, you shall deny each other, and curse each other, and your abode will be the Fire, and you shall have no helper."﴾

The Response of Ibrāhīm's People – and how Allāh controlled the Fire

Allāh tells us how Ibrāhīm's people stubbornly and arrogantly disbelieved, and how they resisted the truth with falsehood. After Ibrāhīm addressed them with his words of clear guidance,

﴿إِلَّا أَنْ قَالُوا اقْتُلُوهُ أَوْ حَرِّقُوهُ﴾

﴿except that they said: "Kill him or burn him."﴾

This was because proof had clearly been established against them, so they resorted to using their power and strength.

﴿قَالُوا إِنَّمَا نَحْنُ بَيْنَكُمْ وَالْجَحِيمِ ﴿٢٦﴾ فَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينَ ﴿٢٧﴾﴾

﴿They said: "Build for him a building and throw him into the blazing fire!" So they plotted a plot against him, but We made them the lowest.﴾ (37:97-98).

They spent a long time gathering a huge amount of firewood,

they built a fence around it, then they set it ablaze until its flames reached up to the sky. No greater fire had ever been lit. Then they went to Ibrāhīm, seized him and put him into a catapult, then they threw him into the fire. But Allāh made it cool and safe for him, and after spending several days in it, he emerged unscathed. For this reason and others, Allāh made him an Imām for mankind, for he offered himself to the Most Merciful, he offered his body to the flames, he offered his son as a sacrifice, and he gave his wealth to care for his guests. For all of these reasons he is beloved by the followers of all religions.

﴿فَنَجَّيْنَاهُ اللَّهُ مِنَ النَّارِ﴾

«Then Allāh saved him from the fire.» means, He rescued him from it by making it cool and safe for him.

﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ﴾

«Verily, in this are indeed signs for a people who believe.»

Ibrāhīm, peace be upon him, explains to his people that idols are incapable of doing anything.

﴿وَقَالَ إِنَّا اتَّخَذْنَا مِنْ دُونِ اللَّهِ أَوْثَانًا مَّوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا﴾

«And (Ibrāhīm) said: "You have taken idols instead of Allāh. The love between you is only in the life of this world,»

Here Ibrāhīm was rebuking his people for their evil deed of worshipping idols, and telling them: 'You have taken these as gods and you come together to worship them so that there is friendship and love among you in this world,'

﴿ثُمَّ يَوْمَ الْقِيَامَةِ﴾

«but on the Day of Resurrection,» the situation will be the opposite, and this love and friendship will turn into hatred and enmity. Then

﴿يَكْفُرُ بَعْضُكُم بِبَعْضٍ﴾

«you shall deny each other,» meaning, 'you will denounce one another and deny whatever was between you,'

﴿وَيَلْعَنُ بَعْضُكُم بَعْضًا﴾

«and curse each other,» means, the followers will curse their

leaders and the leaders will curse their followers.

﴿كُلَّمَا دَخَلَ أُمَّةٌ لَهْتَ أَخْتَهَا﴾

«Every time a new nation enters (the Fire), it curses its sister nation (that went before)» (7:37).

﴿الْأَحْيَاءُ يَوْمَئِذٍ يَتَضَاهَوْنَ بِبُضَائِهِمْ وَلَا لِيَئِذٍ سَوَاءٌ﴾

«Friends on that Day will be foes one to another except those who have Taqwā.» (43:67)

And Allāh says here:

﴿ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَلَيَمُرُّ بَعْضُكُم بِبَعْضٍ وَتَأْوِيلُكُمْ أَنَارٌ﴾

«but on the Day of Resurrection, you shall deny each other, and curse each other, and your abode will be the Fire,»

meaning, 'your ultimate destiny after all accounts have been settled, will be the fire of Hell, and you will have no one to help you or save you from the punishment of Allāh.' This will be the state of the disbelievers. As for the believers, it will be an entirely different matter.

﴿فَمَنْ لَّمْ يُؤْمَرْ إِلَىٰ مُهَاجِرٍ إِلَىٰ رَبِّهِ إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ﴾ وَوَقَّعْنَا لَهُ إِسْمَاقَ وَتَعْقُوبَ وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ وَآتَيْنَاهُ أَجْرَهُ فِي الْآخِرَةِ لَمَنِ الصَّالِحِينَ ﴿٢٦﴾

«26. So, Lūṭ believed in him. He said: "I will emigrate for the sake of my Lord. Verily, He is the All-Mighty, the All-Wise."»

«27. And We bestowed on him, Ishāq and Ya'qūb, and We ordained among his offspring prophethood and the Book, and We granted him his reward in this world; and verily, in the Hereafter he is indeed among the righteous.»

The Faith of Lūṭ and His Emigration with Ibrāhīm

Allāh tells us that Lūṭ believed in Ibrāhīm. It was said that he was the son of Ibrāhīm's brother, and that his name was Lūṭ bin Hārān bin Āzar. None of Ibrāhīm's people believed in Ibrāhīm besides Lūṭ and Sārah the wife of Ibrāhīm. But if it is asked how we may reconcile this Āyah with the Ḥadīth narrated in the Ṣaḥīḥ which says that when Ibrāhīm passed by that tyrant and he asked about Sārah and what her

relationship was to him, Ibrāhīm said, "My sister." Then he went to her and said, "I told him that you are my sister, so do not let him think I am lying, for there are no believers on earth except for you and I, and you are my sister in faith." It seems - and Allāh knows best - that the meaning here is, there is no other Muslim couple on earth apart from you and I. Among his people, only Lūṭ believed in him and migrated with him to Syria, then during Ibrāhīm's lifetime he was sent as a Messenger to the people of Sadūm (Sodom) where he settled.^[1] We have already discussed their story and more is to come.

﴿وَقَالَ إِنِّي مُهَاجِرٌ إِلَى رَبِّي﴾

«He (Ibrāhīm) said: "I will emigrate for the sake of my Lord."»

It may be that the pronoun in the verb "he said" refers to Lūṭ, because he was the last person mentioned before this phrase; or it may refer to Ibrāhīm. Ibn 'Abbās and Aḍ-Ḍaḥḥāk said that Ibrāhīm is the one who is referred in the phrase.

﴿فَمَنْ لَّمْ يُؤْمَرْ﴾

«So, Lūṭ believed in him.» i.e., out of all his people. Then Allāh tells us that he chose to leave them so that he might be able to follow his religion openly. So he said:

﴿إِنَّمَا هُوَ الْعَزِيزُ الْحَكِيمُ﴾

«Verily, He is the All-Mighty, the All-Wise.»

Power belongs to Him and to His Messenger and to those who believe in him, and He is Wise in all that He says and does, and in all His rulings and decrees, both universal and legislative.

Qatādah said, "They migrated together from Kūthā, which is on the outskirts of Kufa, and went to Syria."^[2]

Allāh gave Ibrāhīm, Ishāq and Ya'qūb, and ordained Prophethood in His Offspring

﴿وَوَعَدْنَا لَهُمُ إِنشَاقَ وَيَقُوبَ﴾

^[1] Fatḥ Al-Bārī 6:447.

^[2] Aḥ-Ṭabari 20:26.

﴿And We bestowed on him, Ishāq and Ya'qūb,﴾

This is like the Āyah,

﴿فَلَمَّا اعْتَرَفَهُمْ وََمَا يُبَدِّلُ مِنْ دُونِ اللَّهِ رَبَّنَا لَهُ إِسْحَاقُ وَيَعْقُوبُ وَلَا جَبَلًا يَنْبَغِي﴾

﴿So, when he had turned away from them and from those whom they worshipped besides Allāh, We gave him Ishāq and Ya'qūb, and each one of them We made a Prophet.﴾ (19:49)

That is, when he left his people, Allāh gave him joy in a righteous son who was also a Prophet, to whom in turn was born, in his grandfather's lifetime, a righteous son who was also a Prophet. Allāh also says:

﴿وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً﴾

﴿And We bestowed upon him Ishāq, and Ya'qūb in addition﴾
(21:72)

meaning, as an additional gift. This is like the Āyah,

﴿فَيَسِّرْهَا يَاسْحَاقُ وَمِن دُونِ إِسْحَاقَ يَعْقُوبُ﴾

﴿But We gave her glad tidings of Ishāq, and after Ishāq, of Ya'qūb.﴾ (11:71)

meaning, to this son would be born a son during their lives, who would be a delight to them.

﴿وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ﴾

﴿and We ordained among his offspring prophethood and the Book,﴾

This is a tremendous blessing. Not only did Allāh take him as a close friend and make him an Imām for mankind, but He also ordained prophethood and the Book among his offspring. After the time of Ibrāhīm there was no Prophet who was not from among his descendants. All of the Prophets of the Children of Israel were from among his descendants, from Ya'qūb bin Ishāq bin Ibrāhīm to the last of them, 'Isā bin Maryam, who stood in the midst of his people and announced the good news of the Hāshimi Qurashi Arab Prophet, the last of all the Messengers, the leader of the sons of Ādam in this world and the next, whom Allāh chose from the heart of the Arab nation, from the descendants of Ismā'īl bin Ibrāhīm, may peace be upon them. There is no Prophet from the line of

Ismā'īl besides him, may the best of blessings and peace be upon him,

﴿وَمَا يَتَّبِعْهُ أَجْرٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ﴾

﴿and We granted him his reward in this world; and verily, in the Hereafter he is indeed among the righteous.﴾

Allāh granted him happiness in this world that was connected to happiness in the Hereafter, for in this world he had plentiful provision, a splendid home, a beautiful and righteous wife, and he was and still is spoken of highly, for everyone loves him and regards him as a friend. Ibn 'Abbās, Mujāhid, Qatādah and others said: "He obeyed Allāh in all ways."^[1] This is like the Āyah,

﴿وَابْرَاهِيمَ الَّذِي وَفَّى﴾

﴿And of Ibrāhīm who fulfilled all.﴾ (53:37)

He did all that he was commanded to do and obeyed his Lord to the utmost. Allāh says:

﴿وَمَا يَتَّبِعْهُ أَجْرٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ﴾

﴿and We granted him his reward in this world; and verily, in the Hereafter he is indeed among the righteous.﴾

And He says:

﴿إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَا يَكُ مِنَ الشَّاكِرِينَ﴾

﴿Verily, Ibrāhīm was an Ummah, Qānit to Allāh, a Ḥanīf,^[2] and he was not one of the idolators﴾ until:

﴿وَلَهُ فِي الْآخِرَةِ لِمِنَ الصَّالِحِينَ﴾

﴿and in the Hereafter he shall be of the righteous﴾ (16:120-122).

﴿وَلَوْلَا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَأَتَّوُونَ النَّجِسَ مَا كَذَبَكُمْ بِهَا مِنْ أَمْرِ مِنَ الْمُتْلِينَ﴾^[3] أَيْكُمْ لَأَتَّوُونَ الْإِيَّالَ وَتَقَطُّعُونَ السَّبِيلَ وَتَأْتُونَ فِي كَادِبِكُمُ الْمُنْكَرَ فَمَا كَانَتْ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَتُنَزِّلُ بِمَذَاقٍ اللَّهُ إِنْ كُنْتَ مِنَ الصَّادِقِينَ﴾^[4] قَالَ رَبِّ انصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ﴾^[5]

[1] At-Ṭabari 20:27 28.

[2] See volume six, the Tafsīr of Sūrat Al-Isrā' (16-120).

﴿28. And (remember) Lūt, when he said to his people: "You commit immoral sins which none has preceded you in (committing) it in all creatures."﴾

﴿29. "Verily, you practice sodomy with men, and rob the wayfarer! And practice Al-Munkar in your meetings." But his people gave no answer except that they said: "Bring Allāh's torment upon us if you are one of the truthful."﴾

﴿30. He said: "My Lord! Give me victory over the people who are corrupt."﴾

The preaching of Lūt and what happened between Him and His People

Allāh tells us that His Prophet Lūt, peace be upon him, denounced his people for their evil deed and their immoral actions in having intercourse with males, a deed which none of the sons of Ādam had ever committed before them. As well as doing this, they also disbelieved in Allāh and rejected and opposed His Messenger, they robbed wayfarers, they would lie in wait on the road, kill people and loot their possessions.

﴿وَنَافَثُوا فِي سَايِبِكُمْ النُّكَرَ﴾

﴿And practice Al-Munkar in your meetings.﴾

This means, 'in your gatherings you do and say things that are not befitting, and you do not denounce one another for doing such things.' Some said that they used to have intercourse with one another in public; this was the view of Mujāhid.^[1]

Some said that they used to compete in passing gas and laughing. This was the view of 'Ā'ishah, may Allāh be pleased with her, and Al-Qāsim.^[2] Some of them said that they used to make rams fight one another, or organize cockfights. They used to do all of these things, and they were even eviler than that.

﴿فَمَا كَانَتْ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَتُنَبِّئُنَا بِمَذَآبِ اللَّهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ﴾

﴿But his people gave no answer except that they said: "Bring

[1] At-Tabari 20:29, Al-Baghawi 3:466.

[2] At-Tabari 20:30.

﴿٣١﴾

٤٠٠

﴿٣٢﴾

وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا إِنَّا مُهْلِكُوا
 أَهْلَ هَذِهِ الْقَرْيَةِ إِنَّ أَهْلَهَا كَانُوا ظَالِمِينَ ﴿٣١﴾
 قَالَ إِنَّ فِيهَا لُوطًا قَالُوا نَحْنُ أَعْلَمُ بِمَنِ فِيهَا النَّجِيَّةُ
 وَأَهْلَهُ إِلَّا أَمْرَانَهُ كَانَتْ مِنَ الْغَابِرِينَ ﴿٣٢﴾ وَلَمَّا
 أَنْ جَاءَتْ رُسُلُنَا لُوطًا سِيقَتْ بِهِمْ وَضَافَ بِهِمْ ذُرِّيَّتَهُ
 وَقَالُوا لَا تَخَفْ وَلَا تَحْزَنْ إِنَّا مُنْجِيكَ وَأَهْلَكَ إِلَّا أَمْرَانِكَ
 كَانَتْ مِنَ الْغَابِرِينَ ﴿٣٣﴾ إِنَّا مُنْزِلُونَ عَلَى أَهْلِ
 هَذِهِ الْقَرْيَةِ رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٣٤﴾
 وَلَقَدْ رَكَنَّا فِيهَا نِسَاءً لِلَّذِينَ يَقُولُونَ ﴿٣٥﴾ وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا فَقَالَ يَتَّقُوا اللَّهَ
 وَارْجُوا الْيَوْمَ الْأَخِيرَ وَلَا تَعْتَوُوا فِي الْأَرْضِ مَفْسِدِينَ ﴿٣٦﴾
 فَكَذَّبُوهُ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي
 دَارِهِمْ جَنِينَ ﴿٣٧﴾ وَعَادَا وَثِمُودًا وَقَدْ يُنَادِبُ
 لَكُمْ مِنْ مَسْكَنِهِمْ ذُرِّيَّتَهُ لَهُمْ الشَّيَاطِينُ
 اعْمَلُوا لَهُمْ مَقَدَّ لَهُمُ السَّبِيلَ وَكَانُوا مُسْتَبِيرِينَ ﴿٣٨﴾

Allāh's torment upon us if you are one of the truthful."﴾

This is indicative of their disbelief, scornful attitude and stubbornness. So Allāh's Prophet asked for help against them, and said:

﴿رَبِّ أَنْصُرْنِي عَلَى الْقَوْمِ
 الْمُنْفِيينَ﴾

﴿My Lord! Give me victory over the people who are corrupt.﴾

﴿وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ
 بِالْبُشْرَى قَالُوا إِنَّا مُهْلِكُوا أَهْلَ
 هَذِهِ الْقَرْيَةِ إِنَّ أَهْلَهَا كَانُوا
 ظَالِمِينَ ﴿٣١﴾ قَالَ إِنَّ فِيهَا
 لُوطًا قَالُوا نَحْنُ أَعْلَمُ بِمَنِ فِيهَا
 النَّجِيَّةُ وَأَهْلَهُ إِلَّا أَمْرَانَهُ

كَانَتْ مِنَ الْغَابِرِينَ ﴿٣٢﴾ وَلَمَّا أَنْ جَاءَتْ رُسُلُنَا لُوطًا سِيقَتْ بِهِمْ وَضَافَ بِهِمْ ذُرِّيَّتَهُ وَقَالُوا لَا
 تَخَفْ وَلَا تَحْزَنْ إِنَّا مُنْجِيكَ وَأَهْلَكَ إِلَّا أَمْرَانِكَ كَانَتْ مِنَ الْغَابِرِينَ ﴿٣٣﴾ إِنَّا مُنْزِلُونَ عَلَى
 أَهْلِ هَذِهِ الْقَرْيَةِ رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٣٤﴾ وَلَقَدْ رَكَنَّا فِيهَا نِسَاءً لِلَّذِينَ يَقُولُونَ
 ﴿٣٥﴾ وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا فَقَالَ يَتَّقُوا اللَّهَ وَارْجُوا الْيَوْمَ الْأَخِيرَ وَلَا تَعْتَوُوا فِي الْأَرْضِ مَفْسِدِينَ ﴿٣٦﴾
 فَكَذَّبُوهُ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَنِينَ ﴿٣٧﴾ وَعَادَا وَثِمُودًا وَقَدْ يُنَادِبُ لَكُمْ مِنْ مَسْكَنِهِمْ
 ذُرِّيَّتَهُ لَهُمْ الشَّيَاطِينُ اعْمَلُوا لَهُمْ مَقَدَّ لَهُمُ السَّبِيلَ وَكَانُوا مُسْتَبِيرِينَ ﴿٣٨﴾﴾

﴿31. And when Our messengers came to Ibrāhīm with the glad tidings they said: "Verily, we are going to destroy the people of this town; truly, its people have been wrongdoers."﴾

﴿32. Ibrāhīm said: "But there is Lūṭ in it." They said: "We know better who is there. We will verily, save him and his family - except his wife, she will be of those who remain behind."﴾

﴿33. And when Our messengers came to Lūṭ, he was grieved

because of them, and felt straitened on their account. They said: "Have no fear, and do not grieve! Truly, we shall save you and your family except your wife: she will be of those who remain behind."﴾

﴿34. "Verily, we are about to bring down on the people of this town a great torment from the sky, because they have been rebellious."﴾

﴿35. And indeed We have left thereof an evident Āyah for a folk who understand.﴾

The Angels went to Ibrāhīm and then to Lūṭ, may peace be upon them both

When Lūṭ, peace be upon him, asked Allāh to help him against them, Allāh sent angels to help him. They first came to Ibrāhīm in the form of guests, so he offered them hospitality in the appropriate manner. When he saw that they had no interest in the food, he felt some mistrust of them and was fearful of them. They started to calm him down and gave him the news of a righteous son born by his wife Sārah, who was present, and she was astonished by this, as we have already explained in our *Tafsīr* of *Sūrat Hūd* and *Sūrat Al-Ḥijr*. When they brought this news to Ibrāhīm and told him that they were sent to destroy the people of Lūṭ, he began to speak up for them, hoping to win more time for them so that they might be guided by Allāh. When they said, "We have come to destroy the people of this township,"

﴿قَالَ إِنَّ فِيهَا لُوطًا قَالُوا نَحْنُ أَكْثَرُ مِنْ فِئَةٍ نَنْجِيْهُ وَأَقْلَهُ إِلَّا أَمْرًا مِّنْكَ كَانَتْ مِنْهُ الْفِتْنَةُ﴾

﴿(Ibrāhīm) said: "But there is Lūṭ in it." They said: "We know better who is there. We will verily, save him and his family except his wife, she will be of those who remain behind."﴾

meaning, one of those who will be destroyed, because she used to support them in their disbelief and wrongdoing. Then the angels left him and visited Lūṭ in the form of handsome young men. When he saw them like that,

﴿يَوْمَ إِسْمَاعِيلَ إِسْحَاقَ وَيَسَاقُ يَوْمَ ذَرْعًا﴾

﴿he was grieved because of them, and felt straitened on their account.﴾

means, he was worried since if he had them as guests then he was afraid for them and what his people might do to them, but if he did not host them, he was still afraid of what might happen to them. At that point he did not know who they were.

﴿وَقَالُوا لَا تَعْظَ وَلَا تَحْزَنْ إِنَّا مُنْجِيكَ وَأَهْلَكَ إِلَّا أَسْرَأْنَاكَ كَانَتْ مِنْكَ الْفِتْنَةُ ۖ إِنَّا مُبْرِئُونَ عَلَىٰ أَهْلِ مَدْيَنَ الْقَرْيَةِ بَشِيرًا مِنْكَ السَّمَاءُ بِمَا كَانُوا يَفْسُقُونَ ۖ﴾

﴿They said: "Have no fear, and do not grieve! Truly, we shall save you and your family except your wife: she will be of those who remain behind. Verily, we are about to bring down on the people of this town a great torment from the sky, because they have been rebellious."﴾

Jibril, peace be upon him, uprooted their town from the depths of the earth, lifted it up to the sky, then threw it upside down upon them. Allāh rained upon them:

﴿جَعَلْنَا مِنْ سِجِّيلٍ مَنُشُورٍ ۖ شُومَةٌ عِنْدَ رَبِّكَ وَمَا مِنْ آلَافٍ لِّمَن يَبْعِدُونَ ۖ﴾

﴿stones of Sijjīl,^[1] in a well-arranged manner one after another. Marked from your Lord; and they are not ever far from the evil doers.﴾ [11:82-83]

Allāh turned the place where they had lived into a putrid, stinking lake, which will remain as a lesson to mankind until the Day of Resurrection, and they will be among those who are most severely punished on the Day of Resurrection. Allāh says:

﴿وَلَقَدْ رَكَنَّا إِلَيْهَا آيَةً بَيِّنَةً﴾

﴿And indeed We have left thereof an evident Āyah﴾ i.e., a clear sign,

﴿لِقَوْمٍ يَعْلَمُونَ﴾

﴿for a folk who understand.﴾ This is like the Āyah,

﴿وَلَقَدْ نَزَّلْنَاهُمْ ثُبُورًا ۖ وَاللَّيْلُ أَلَا تَغْلِبُونَ ۖ﴾

﴿Verily, you pass by them in the morning And at night; will

^[1] See volume five, the Tafsīr of Sūrah Hūd (11:82).

you not then reflect?) (37:137-138)

﴿وَالَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَأُولَئِكَ هُمُ الْمُفْسِدُونَ﴾^[1]
 ﴿وَالَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَأُولَئِكَ هُمُ الْمُفْسِدُونَ﴾^[1]

﴿36. And to Madyan, We sent their brother Shu'ayb. He said: "O my people! Worship Allāh and hope for the last Day, and commit no mischief on the earth as mischief-makers."﴾

﴿37. And they denied him; so the earthquake seized them, and they lay, prostrate in their dwellings.﴾

Shu'ayb and His People

Allāh tells us that His servant and Messenger Shu'ayb, peace be upon him, warned his people, the people of Madyan, and commanded them to worship Allāh Alone with no partner or associate, and to fear the wrath and punishment of Allāh on the Day of Resurrection. He said:

﴿يَنْقُورِ اعْبُدُوا اللَّهَ وَارْجُوا الْيَوْمَ الْآخِرَ﴾

﴿O my people! Worship Allāh and hope for the last Day,﴾

Ibn Jarir said: "Some of them said that this meant: Fear the Last Day."^[1] This is like the *Āyah*,

﴿لَمَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ﴾

﴿for those who look forward to (meeting with) Allāh and the Last Day﴾ (60:6).

﴿وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ﴾

﴿and commit no mischief on the earth as mischief-makers.﴾

This is forbidding them to make mischief on earth by spreading corruption, which means going around doing evil to people. They used to cheat in weights and measures, and ambush people on the road; this is in addition to their disbelief in Allāh and His Messenger. So Allāh destroyed them with a mighty earthquake that convulsed their land, and the *Ṣayḥah* (shout) which tore their hearts from their bodies, and the torment of the Day of Shade, when their souls were taken.

[1] At-Ṭabari 20:34.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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وَقُرْآنِ الْفَجْرِ

وَقُرْآنِ الْفَجْرِ وَفِرْعَوْنَ وَهَمَانَ وَلَقَدْ جَاءَهُمْ ثَمُودُ
بِالْبَيِّنَاتِ فَاسْتَكْبَرُوا فِي الْأَرْضِ وَمَا كَانُوا سَاقِينَ
(٣٨) فَكَلَّا أَخَذْنَا بِذُنُوبِهِ فَمِنْهُمْ مَنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا
وَمِنْهُمْ مَنْ أَخَذَتْهُ الصَّبْحَةُ وَمِنْهُمْ مَنْ خَسَفْنَا بِهِ
الْأَرْضَ وَمِنْهُمْ مَنْ أَغْرَقْنَا وَمَا كَانَ اللَّهُ لِيُظْلِمَهُمْ
وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ (٣٩) مَثَلُ الَّذِينَ
اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ
اتَّخَذَتْ بِعْنَانٍ وَإِنْ أَرَاهَا الْبُيُوتَ لَبِثَ الْعَنْكَبُوتُ
لِرَبِّكَانٍ يَعْلَمُونَ (٤٠) إِنْ اللَّهُ يَسْلَمَ مَا بَدَعْتُ مِنْ
دُونِهِ مِنْ شَيْءٍ وَهُوَ الْعَزِيزُ الْحَكِيمُ (٤١) وَتِلْكَ
الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ
(٤٢) خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنَّ فِي ذَلِكَ
لَآيَةً لِلْمُؤْمِنِينَ (٤٣) أَتَى مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ
وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَذَكَّرُ عَنِ الْفَحْشَاءِ
وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ (٤٤)

This was the torment of a great day. We have already examined their story in detail in Sūrat Al-A'rāf, Sūrat Hūd and Sūrat Ash-Shu'arā'.^[1]

﴿مَاتَ سَبْعًا فِي دَارِهِمْ جَنِينًا﴾

﴿and they lay, prostrate in their dwellings.﴾

Qatādah said, "They were dead."^[2] Others said that they were thrown on top of one another.^[3]

﴿وَعَادًا وَثَمُودًا وَقَدْ يُنَبِّئُ

لَكُمْ مِنْ مَكِيدِهِمْ وَذُرَّتْ

لَهُمُ النَّبَاطِيُّنَ أَعْمَلَهُمْ فَصَدَّمْ

عَنِ النَّبِيلِ وَكَانُوا مُتَجَبِّهِينَ﴾

وَقُرْآنِ الْفَجْرِ وَفِرْعَوْنَ وَهَمَانَ

وَلَقَدْ جَاءَهُمْ ثَمُودُ بِالْبَيِّنَاتِ

فَلْيَسْتَكْبِرُوا فِي الْأَرْضِ وَمَا كَانُوا

سَاقِينَ﴾ (٣٨) فَكَلَّا أَخَذْنَا بِذُنُوبِهِ فَمِنْهُمْ مَنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا

وَمِنْهُمْ مَنْ أَخَذَتْهُ الصَّبْحَةُ وَمِنْهُمْ مَنْ خَسَفْنَا بِهِ الْأَرْضَ وَمِنْهُمْ مَنْ أَغْرَقْنَا وَمَا كَانَ اللَّهُ لِيُظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ﴾ (٣٩)

﴿38. And 'Ād and Thamūd! And indeed (their destruction) is clearly apparent to you from their (ruined) dwellings. Shayṭān made their deeds fair seeming to them, and turned them away

[1] Volume four, the Tafsīr of Sūrat Al-A'rāf (7:85), volume five, the Tafsīr of Sūrah Hūd (11:84), and volume seven, the Tafsīr of Sūrat Ash-Shu'arā' (29:36).

[2] Aṭ-Ṭabari 20:34

[3] Aṭ-Ṭabari 20:34

from the path, though they were intelligent.﴾

﴿39. And Qārūn, Fir'awn, and Hāmān. And indeed Mūsā came to them with clear Āyāt, but they were arrogant in the land, yet they could not outstrip Us.﴾

﴿40. So, We punished each for his sins, of them were some on whom We sent a Ḥāṣib, and of them were some who were overtaken by Aṣ-Ṣayḥah, and of them were some whom We caused the earth to swallow, and of them were some whom We drowned. It was not Allāh Who wronged them, but they wronged themselves.﴾

The Destruction of Nations Who rejected Their Messengers

Allāh tells us about these nations who disbelieved in their Messengers, and how He destroyed them and sent various kinds of punishments and vengeance upon them. 'Ād, the people of Hūd, peace be upon him, used to live in the Aḥqāf (curved sand-hills), near Ḥaḍramawt, in the Yemen. Thamūd, the people of Šālīḥ, lived in Al-Ḥijr, near Wādi Al-Qurā. The Arabs used to know their dwelling place very well, and they often used to pass by it. Qārūn was the owner of great wealth and had the keys to immense treasures. Fir'awn, the king of Egypt at the time of Mūsā, and his minister Hāmān were two Copts who disbelieved in Allāh and His Messenger, peace be upon him.

﴿وَكُلًّا أَخَذْنَا بِذُنُوبِهِ﴾

﴿So, We punished each for his sins,﴾ their punishments fit their crimes.

﴿فَوَيْلٌ لَهُمْ مِمَّنْ آتَيْنَاهُمُ حَامِسًا﴾

﴿of them were some on whom We sent a Ḥāṣib,﴾

This was the case with 'Ād, and this happened because they said: "Who is stronger than us?" So, there came upon them a violent, intensely cold wind, which was very strong and carried pebbles which it threw upon them. It carried them through the air, lifting a man up to the sky and then hurling him headlong to the ground, so that his head split and he was left as a body without a head, like uprooted stems of date palms.

﴿وَوَيْلٌ لَهُمْ مِمَّنْ آتَيْنَاهُمُ الْقَيْحُوتَ﴾

﴿and of them were some who were overtaken by Aṣ-Ṣayḥah,﴾

This is what happened to Thamūd, against whom evidence was established because of the she-camel who came forth when the rock was split, exactly as they had asked for. Yet despite that they did not believe, rather they persisted in their evil behavior and disbelief, and threatening to expel Allāh's Prophet Ṣāliḥ and the believers with him, or to stone them. So the Ṣayḥah struck them, taking away their powers of speech and movement.

﴿وَمِنْهُمْ مَّنْ حَفَّكَ بِهِ الْأَرْضُ﴾

﴿and of them were some whom We caused the earth to swallow,﴾

This refers to Qārūn who transgressed, he was evil and arrogant. He disobeyed his Lord, the Most High, and paraded through the land in a boastful manner, filled with self-admiration, thinking that he was better than others. He showed off as he walked, so Allāh caused the earth to swallow him and his house, and he will continue sinking into it until the Day of Resurrection.

﴿وَمِنْهُمْ مَّنْ أَعْرَضُوا﴾

﴿and of them were some whom We drowned.﴾

This refers to Fir'aun, his minister Hāmān and their troops, all of whom were drowned in a single morning, not one of them escaped.

﴿وَمَا كَانَتْ اللَّهُ يُظْلِمُهُمْ﴾

﴿It was not Allāh Who wronged them,﴾

in what He did to them,

﴿وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ﴾

﴿but they wronged themselves.﴾ that happened to them as a punishment for what they did with their own hands.

﴿مَثَلُ الَّذِينَ أَخَذُوا مِنَ دُونِ اللَّهِ أَوْلِيَاءَ كَتَبَلِ الْمَكْرُورِ أَخَذَتْ يَمِينًا وَإِنَّ أُولَئِكَ
الْبُيُوتَ لَوَيْتَ الْمَكْرُورُ لَوْ كَانُوا يَعْلَمُونَ ﴿٣٩﴾ إِنَّ اللَّهَ يَعْلَمُ مَا يُدْعَوْنَ مِنْ دُونِهِ مِنْ
نَفْسٍ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٤٠﴾ وَفَإِنَّ الْأُنثَىٰ تَضَرُّعًا لِلرَّائِي وَمَا يَقُولُهَا إِلَّا
الْمَكْرُورُ ﴿٤١﴾﴾

﴿41. The parable of those who seek protectors from other than Allāh is that of a spider who builds a house; but indeed, the weakest of houses is the spider's house – if they but knew.﴾

﴿42. Verily, Allāh knows what things they invoke instead of Him. He is the All-Mighty, the All-Wise.﴾

﴿43. And these are the examples We give for mankind; but none will understand them except those who have knowledge (of Allāh).﴾

Likening the gods of the Idolators to the House of a Spider

This is how Allāh described the idolators in their reverence of gods besides Him, hoping that they would help them and provide for them, and turning to them in times of difficulties. In this regard, they were like the house of a spider, which is so weak and frail, because by clinging to these gods they were like a person who holds on to a spider's web, who does not gain any benefit from that. If they knew this, they would not take any protectors besides Allāh. This is unlike the Muslim believer, whose heart is devoted to Allāh, yet he still does righteous deeds and follows the Laws of Allāh, for he has grasped the most trustworthy handle that will never break because it is so strong and firm.

Then Allāh warns those who worship others besides Him and associate others with Him that He knows what they do and the rivals they associate with Him. He will punish them for their attribution, for He is All-Wise and All-Knowing. Then He says:

﴿وَلَاكُمُ الْأَمْثَلُ نَصْرُهَا لِلَّهِ وَمَا يَقُولُهَا إِلَّا الْقَائِلُونَ﴾

﴿And these are the examples We give for mankind; but none will understand them except those who have knowledge.﴾

meaning, no one understands them or ponders them except those who are possessed of deep knowledge. Ibn Abi Hātim recorded that 'Amr bin Murrah said, "I never came across an Ayah of the Book of Allāh that I did not know, but it grieved me, because I heard that Allāh says:

﴿وَلَاكُمُ الْأَمْثَلُ نَصْرُهَا لِلَّهِ وَمَا يَقُولُهَا إِلَّا الْقَائِلُونَ﴾

«And these are the examples We give for mankind; but none will understand them except those who have knowledge.»¹¹¹

﴿خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ﴾ ﴿٤٤﴾
 وَمَن أَكْثَرُ إِلَهًا وَلَا إِلَهَ إِلَّا اللَّهُ يَكْفُرُ
 أَصْحَابُ الْآيَةِ وَمَا تَصِفُونَ ﴿٤٥﴾

«44. Allāh created the heavens and the earth with truth. Verily, therein is surely a sign for those who believe.»

«45. Recite what has been revealed to you of the Book, and perform the Ṣalāh. Verily, the Ṣalāh prevents from Al-Faḥshā' (immoral sins) and Al-Munkar (evil deeds) and the remembering (praising) of Allāh is greater indeed. And Allāh knows what you do.»

Allāh tells us of His immense power, that He created the heavens and the earth with truth, meaning for a higher purpose than mere play,

﴿يَجْزِي كُلَّ نَفْسٍ بِمَا تَسْعَى﴾

«that every person may be rewarded for that which he strives» (20:15).

﴿يَجْزِي الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِي الَّذِينَ أَحْسَنُوا بِالْمَعْسُومِ﴾

«that He may requite those who do evil with that which they have done, and reward those who do good, with what is best» (53:31).

﴿إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ﴾

«Verily, therein is surely a sign for those who believe.»

meaning, there is clear evidence that Allāh is alone in creating, controlling, and in His divinity.

The Command to convey the Message, to recite the Qur'ān and to pray

Then Allāh commands His Messenger ﷺ and the believers to recite the Qur'ān, which means both reciting it and conveying

¹¹¹ Ibn Abi Ḥatīm no. 17344, *Ad-Durr Al-Manthūr* 6:464.

it to people.

﴿وَأَمِيرَ الْمَسْئَةِ إِكْرَامَ الْمَسْئَةِ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ﴾

«and perform the Ṣalāh. Verily, the Ṣalāh prevents from Al-Fahshā' and Al-Munkar and the remembrance of Allāh is greater indeed.»

Prayer includes two things: the first of which is giving up immoral behavior and evil deeds, i.e., praying regularly enables a person to give up these things.

Imām Aḥmad recorded that Abu Hurayrah said:

"A man came to the Prophet ﷺ and said, 'So-and-so prays at night, but when morning comes, he steals.' The Prophet ﷺ said:

«إِنَّهُ سَيَنْهَاهُ مَا تَقُولُ»

«What you are saying (i.e., the Ṣalāh) will stop him from doing that.»^[1]

Prayer also includes the remembering of Allāh, which is the higher objective, Allāh says:

﴿وَلَذِكْرُ اللَّهِ أَكْبَرُ﴾

«and the remembrance of Allāh is greater indeed.»

more important than the former.

﴿وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ﴾

«And Allāh knows what you do.» means, He knows all that you do and say. Abu Al-'Āliyah commented on the Āyah:

﴿إِنَّ الْمَسْئَةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ﴾

«Verily, the Ṣalāh prevents from immoral sins and evil wicked deeds»

"Prayer has three attributes, and any prayer that contains none of these attributes is not truly prayer: Being done purely and sincerely for Allāh alone (*Ikhlās*), fear of Allāh, and remembrance of Allāh. *Ikhlās* makes a person do good deeds, fear prevents him from doing evil deeds, and the remembrance of Allāh is the Qur'ān which contains commands and

[1] Aḥmad 2:447.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٤٠٢

الْأَنْكَابُوتُ

﴿وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا آمَنَّا بِالَّذِي أُنْزِلَ إِلَيْنَا وَأُنْزِلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَجِدْ وَنَحْنُ لَهُ مُسْلِمُونَ﴾^(١)
 وَكَذَلِكَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ فَالَّذِينَ آمَنُوا مِنْهُمْ كُتِبَ لَهُمْ يَوْمَ تَأْتِي السَّمَاءُ بِدُحَانٍ مُبِينٍ
 إِيَّاكَ كَفَرُونَ ﴿٢﴾ وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ
 وَلَا تَخْطُءُ بِسَبِيحِكَ إِذَا لَزَبْتَ الْقُطُوبَ ﴿٣﴾ بَلْ هُوَ
 مَا بَيَّنَّا يَشْنُتُ فِي صُورِ الذِّبْرِ أَوْثَرُ الْعِلْمِ وَمَا يَجْحَدُ
 بِمَا بَيَّنَّا إِلَّا الْفَالِطُونَ ﴿٤﴾ وَقَالُوا لَوْلَا أُنْزِلَ عَلَيْهِ
 مَا بَيَّنَّ مِنْ رَبِّهِ قُلْ إِنَّمَا أَلَيْتُ عِنْدَ اللَّهِ وَلِئِمَّا أَنَا نَذِيرٌ
 مُبِينٌ ﴿٥﴾ أَوَلَمْ يَكُنْ لَهُمْ آتَاؤُنَا عَلَيْكَ الْكِتَابَ
 يُتْلَى عَلَيْهِمْ إِنَّ فِي ذَلِكَ لَرَحْمَةً وَذِكْرَى لِقَوْمٍ
 يُؤْمِنُونَ ﴿٦﴾ قُلْ كَفَى بِاللَّهِ بَيْنِي وَبَيْنَكُمْ شَهِيدًا
 يَعْلَمُ مَا فِي السَّمُوتِ وَالْأَرْضِ وَالَّذِينَ آمَنُوا
 بِالْبَطْلِ وَكَفَرُوا بِاللَّهِ أُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٧﴾

prohibitions.”^[1] Ibn ‘Awn Al-Anṣārī said: “When you are praying, you are doing good, it is keeping you away from immoral sins and evil wicked deeds and what you are doing is part of the remembrance of Allāh which is greater.”

﴿وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا آمَنَّا بِالَّذِي أُنْزِلَ إِلَيْنَا وَأُنْزِلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَجِدْ وَنَحْنُ لَهُ مُسْلِمُونَ﴾

46. And argue not with the People of the Scripture, except with that which is better -

except with such of them as do wrong; and say (to them): “We believe in that which has been revealed to us and revealed to you; our God and your God is One, and to Him we have submitted.”

Arguing with the People of the Book

What is meant here is that anyone who wants to find out about religion from them should argue with them in a manner that is better, as this will be more effective. Allāh says:

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَعْظَى الْحَسَنَةِ﴾

﴿Invite to the way of your Lord with wisdom and fair preaching...﴾ (16:125)

[1] Ibn Abi Hātim recorded this narration under this Āyah.

And Allāh said to Mūsā and Hārūn when he sent them to Fir'aun:

﴿فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى﴾

«And speak to him mildly, perhaps he may accept admonition or fear.» (20:44)

Allāh says here:

﴿إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ﴾

«except with such of them as do wrong;»

meaning, those who turn away from the truth, turning a blind eye to clear evidence, being stubborn and arrogant. In this case you should progress from debate to combat, fighting them in such a way as to deter them from committing aggression against you. Allāh says:

﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ﴾

«Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance that mankind may keep up justice. And We brought forth iron wherein is mighty power» until:

﴿إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ﴾

«Verily, Allāh is All-Strong, All-Mighty» (57:25).

Jābir said: "We were commanded to strike with the sword whoever opposes the Book of Allāh."

And His saying:

﴿وَقُولُوا آمَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَأَنزِلَ إِلَيْكُمْ﴾

«and say (to them): "We believe in that which has been revealed to us and revealed to you;»

means, 'if they tell you something which you do not know to be true or false, say to them: We do not hasten to say it is a lie, because it may be true, and we do not hasten to say it is true because it may be false. We believe in it in general, under the condition that it has been revealed and has not been altered or deliberately misinterpreted.'

Imām Al-Bukhārī, may Allāh have mercy on him, recorded

that Abu Hurayrah, may Allāh be pleased with him, said, "The People of the Book used to read the Tawrah in Hebrew and explain it in Arabic to the Muslims. The Messenger of Allāh ﷺ said:

«لَا تُصَدِّقُوا أَهْلَ الْكِتَابِ وَلَا تَكْذِبُوهُمْ، وَقُولُوا: آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَيْكُمْ، وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ، وَنَحْنُ لَهُ مُسْلِمُونَ»

"Do not believe the People of the Book and do not deny them. Say: "We believe in Allāh and what has been revealed to us and what has been revealed to you. Our God and your God is One, and to Him we have submitted.""

This *Hadīth* was narrated only by Al-Bukhāri.^[1]

Al-Bukhāri recorded that Ibn 'Abbās said: "How can you ask the People of the Book about anything, when your Book that was revealed to the Messenger of Allāh ﷺ is more recent, you read it pure and uncontaminated, it tells you that the People of the Book altered and changed the Book, that they write the Book with their own hands and then say, 'This is from Allāh,' to purchase with it a small price? Should not the knowledge that you have, prevent you from asking them? No, by Allāh, we have never seen any of them asking you about what was sent down to you."^[2]

Al-Bukhāri recorded that Ḥumayd bin 'Abdur-Raḥmān heard Mu'āwiyah talking to a group of Quraysh in Al-Madīnah. He mentioned Ka'b Al-Aḥbār, and said: "He was one of the most truthful of those who narrated from the People of the Book, even though we found that some of what he said might be lies."

I say, this means that some of what he said could be classified linguistically as lies, but he did not intend to lie, because he was narrating from manuscripts which he thought were good, but they contained fabricated material, because they did not have people who were so conscientious in memorizing the Scriptures by heart as the people of this great *Ummah*.

﴿وَكَذَلِكَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ فَالْيَقِينُ ۚ أَلَيْسَتْ لَهُمْ بُرُحَةٌ بِمَا هُمْ كَاذِبُونَ ۚ﴾

[1] *Fath Al-Bāri* 8:20.

[2] Al-Bukhāri no. 7363.

وَمَا يَحْمَدُ بِآيَاتِنَا إِلَّا الْكَافِرُونَ ﴿٤٧﴾ وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَحِطُّ
بِیَسْرِكَ إِنَّا لَنَزَلْنَا بِالْغُلُوبِ ﴿٤٨﴾ بَلْ هُوَ آيَاتٌ يَنْتَظِرُ فِي صُدُورِ الَّذِينَ أُوتُوا الْوَحْيَ وَمَا
يُحْكَمُ بِآيَاتِنَا إِلَّا الْفَاسِقُونَ ﴿٤٩﴾

﴿47. And thus We have sent down the Book to you, and those whom We gave the Scripture believe therein as also do some of these and none but the disbelievers reject Our Āyāt.﴾

﴿48. Neither did you read any book before it nor did you write any book with your right hand. In that case, indeed, the followers of falsehood might have doubted.﴾

﴿49. Nay, but it is clear Āyāt, (preserved) in the breasts of those who have been given knowledge. And none but the wrongdoers deny Our Āyāt.﴾

Evidence for the Fact that the Qur'ān was revealed from Allāh

Ibn Jarīr said: "Allāh says, 'just as We revealed the Books to the Messengers who came before you, O Muḥammad, so We have also revealed this Book to you.'"⁽¹⁾ What he said is good and fits the context.

Allāh's saying:

﴿وَالَّذِينَ آمَنُوا مِنْهُمْ أَلْفَبَهُمُ الْكِتَابَ يُؤْمِنُونَ بِهِ﴾

﴿and those whom We gave the Scripture believe therein﴾

means, those knowledgeable rabbis and scholars among them who learned it and recited it properly, such as 'Abdullāh bin Salām, Salmān Al-Farisi and others like them.

﴿وَمِنْ هَؤُلَاءِ مَنْ يُؤْمِنُ بِهِ﴾

﴿as also believe therein some of these﴾ meaning, the Quraysh Arabs and others.

﴿وَمَا يَحْمَدُ بِآيَاتِنَا إِلَّا الْكَافِرُونَ﴾

﴿and none but the disbelievers reject Our Āyāt.﴾

No one disbelieves and rejects them except those who conceal the truth with falsehood, and those who try to hide the rays

⁽¹⁾ Aṭ-Ṭabari 20:50.

and light of the sun by their covering an eye.

Then Allāh says:

﴿وَمَا كُنْتُمْ تَقْلُوا مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّونَ يَمِينًا﴾

«Neither did you read any book before it (this Qur'ān) nor did you write any book with your right hand.»

meaning, 'you lived among your people for a long time before you brought this Qur'ān. During this time you never read any book or wrote anything. Your people, as well as others all know that you are an unlettered man who does not read or write.' This is how he was also described in the previous Scriptures, as Allāh says:

﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ﴾

«Those who follow the Messenger, the Prophet, the unlettered about whom they find written with them in the Tawrah and the Injil, - he commands them with good; and forbids them from evil.» (7:157)

This is how the Messenger of Allāh ﷺ will remain until the Day of Resurrection, unable to write even one line or one letter. He used to have scribes who would write down the revelation for him, or would write letters from him to be sent to different places.

Allāh's saying:

﴿إِنَّا لَنَرَاهُ الْبَاطِلُونَ﴾

«In that case, indeed, the followers of falsehood might have doubted.»

means, 'if you had been literate, some ignorant people would have doubted you. They would have said that you learned this from Books inherited from the Prophets which came before.' Indeed, they did say that, even though they knew that he was unlettered and could not read or write.

﴿وَقَالُوا أَتُحَدِّثُ بِالْأَنْبِيَاءِ أَمْ لَكَ إِلَهٌ غَيْرُ اللَّهِ يَنْصُرُكَ﴾

«And they say: "Tales of the ancients, which he has written down, and they are dictated to him morning and afternoon."» (25:5)

Allāh says:

﴿قُلْ أَنزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَوَاتِ وَالْأَرْضِينَ﴾

﴿Say: "It has been sent down by Him Who knows the secret of the heavens and the earth" (25:6).

And Allāh says here:

﴿بَلْ هُوَ مَابَتَّ فِي سُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ﴾

﴿Nay, but it is (Qur'ān), the clear Āyāt, (preserved) in the breasts of those who have been given knowledge.﴾

meaning, this Qur'ān is clear Āyāt which indicate the truth, commands, prohibitions and stories. It is memorized by the scholars for whom Allāh makes it easy to memorize, recite and interpret. This is like the Āyah,

﴿وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ﴾

﴿And We have indeed made the Qur'ān easy to understand and remember; then is there any one who will remember?﴾ (54:17).

The Messenger of Allāh ﷺ said:

«مَا مِنْ نَبِيٍّ إِلَّا وَقَدْ أُعْطِيَ مَا آمَنَ عَلَى يَدَيْهِ النَّاسُ، وَإِنَّمَا كَانَ الَّذِي أَوْفَيْتُهُ وَحْيًا أَوْحَاهُ اللَّهُ إِلَيَّ، فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا»

«There has never been any Prophet who was not given that which would make people believe in him. What I have been given is revelation which Allāh reveals to me, and I hope that I will have the most followers among them.»^[1]

According to the Ḥadīth of 'Iyād bin Ḥimār, recorded in Ṣaḥīḥ Muslim, Allāh says:

«إِنِّي مُبْتَلِيكَ وَمُبْتَلٍ بِكَ، وَمُنْزَلَ عَلَيْكَ كِتَابًا لَا يَغِيْبُهُ الْمَاءُ، تَقْرَأُهُ نَائِمًا وَنَظَّافًا»

«"I am testing you and testing others through you, revealing to you a Book which cannot be washed away by water, which you recite while you are asleep and while you are awake."»^[2]

This means, if the manuscript where it is written were to be washed with water, there is no need for that manuscript.

[1] *Faḥ Al-Bārī* 8:619.

[2] *Muslim* 4:2197.

This is because it is preserved in the hearts and is easy on the tongue (i.e., is easy to recite), and is controlling people's hearts and minds. It is miraculous in its wording and in its meanings. In the previous Scriptures this Ummah was described as carrying their holy Books in their hearts.

﴿وَمَا يَجْعَلُ يَتَابِعُنَا إِلَّا الْقَلِيلُونَ﴾

﴿And none but the wrongdoers deny Our Āyāt﴾

Nobody denies it or tries to undermine its status or rejects it except the wrongdoers, i.e., the arrogant transgressors who know the truth but turn away from it, as Allāh says:

﴿إِنَّ الَّذِينَ كَفَرُوا عَنْ وَعْدِ رَبِّكَ قُلُوبًا مُّغْمُضَةً ۚ فِئْتَنَتْنَاهُمْ مِنْ قَبْلُ وَأَبْغَضْتُمْ إِلَىٰ آلِ الْكَافِرِينَ ۚ﴾
 ﴿الْمَلَأْنَا الْآلِينَ﴾

﴿Truly, those, against whom the Word (wrath) of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment.﴾ (10:96-97)

﴿وَقَالُوا لَوْلَا أُنزِلَ عَلَيْنَا مَائِثَةٌ مِنْ رَبِّهِ ۚ قُلْ إِنَّمَا الْأَنْبَاءُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ ۚ أَوَلَمْ يَكُنْ لَهُمْ الْكِتَابُ الَّذِي يَتْلَوْنَ عَلَيْهِمْ ذِكْرًا فِي ذَٰلِكَ لَرَبِّكَ ذِكْرًا لِّعَوْمِهِمْ ۚ قُلْ كَفَىٰ بِاللَّهِ بَيْنِي وَبَيْنَكُمْ شَهِيدًا ۚ مِمَّا فِى السَّمَوَاتِ وَالْأَرْضِ ۚ وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِ أُولَٰئِكَ هُمُ الْكَافِرُونَ ۚ﴾

﴿50. And they say: "Why are not signs sent down to him from his Lord?" Say: "The signs are only with Allāh, and I am only a plain warner."﴾

﴿51. Is it not sufficient for them that We have sent down to you the Book which is recited to them? Verily, herein is mercy and a reminder for a people who believe.﴾

﴿52. Say: "Sufficient is Allāh for a witness between me and you. He knows what is in the heavens and on the earth." And those who believe in falsehood, and disbelieve in Allāh, it is they who are the losers.﴾

The Idolators' demand for Signs, and the Response

Allāh tells us how the idolators stubbornly demanded signs, meaning that they wanted signs to show them that Muḥammad ﷺ was indeed the Messenger of Allāh, just as

Ṣāliḥ was given the sign of the she-camel. Allāh says:

﴿قُلْ﴾

﴿Say﴾ – ‘O Muḥammad’ –

﴿إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ﴾

﴿The signs are only with Allāh﴾ meaning, ‘the matter rests with Allāh, and if He knew that you would be guided, He would respond to your request, because it is very easy for Him to do that. Yet He knows that you are merely being stubborn and putting me to the test, so He will not respond to you.’ This is like the Āyah,

﴿وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ وَإِنَّا نَكُونُ أَتَاغَةً مُبِيرَةً فَلَقَلَّمُوا﴾
﴿يُحَا﴾

﴿And nothing stops Us from sending the Āyāt but that the people of old denied them. And We sent the she-camel to Thamūd as a clear sign, but they did her wrong﴾ (17:59).

﴿وَلَيْنَا أَنَا نَذِيرٌ تُبِيرُ﴾

﴿and I am only a plain warner﴾ means, ‘I have been sent to you only as a warner to bring a clear warning; all I have to do is convey the Message of Allāh to you.’

﴿مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرِيدًا﴾

﴿He whom Allāh guides, he is the rightly-guided; but he whom He sends astray, for him you will find no guide to lead him.﴾
(18:17)

﴿لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَعَلَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ﴾

﴿Not upon you is their guidance, but Allāh guides whom He wills﴾ (2:272).

Then Allāh shows us how ignorant and foolish they were when they demanded a sign to prove to them that what Muḥammad ﷺ had brought to them was true. He brought them a great Book which falsehood cannot reach, neither from before it or behind it, it was greater than all other miracles, for the most eloquent of men could not match it or produce ten *Sūrah*s, or even one *Sūrah* like it.

﴿أَوَلَمْ يَكُنْ لَهُمْ آتَاؤُنَا عَنكَ الْكِتَابَ الَّذِي قُرْءُوهَ﴾

«Is it not sufficient for them that We have sent down to you the Book which is recited to them?»

means, 'is it not sufficient as a sign for them that We have sent down to you this great Book which tells them about what happened before their time, what will happen after they are gone, and passes judgement between them. Even though you are an unlettered man who can neither read nor write, and you have not mixed with any of the People of the Book. Yet you brought them news of what was said in the first Scriptures showing what is right in the matters that they dispute over, and bringing clear and obvious truth.' As Allāh says:

﴿أَوَلَمْ يَكُنْ لَهُمْ آيَةٌ أَن يَكْفُرُوا بِآيَاتِ الْكِتَابِ﴾

«Is it not a sign to them that the learned scholars of the Children of Israel knew it (to be true)?» (26:197)

﴿وَقَالُوا لَوْلَا آيَاتٌ مِنَّا بِمَا نَدَّيْنَاهُم بِهِمْ رَبِّهِمْ فُلْيَسَ لَهُ الْخُشْيَانُ﴾

«They say: "Why does he not bring us a sign from his Lord?" Has there not come to them the proof of that which is in the former Scriptures?» (20:133)

Imām Aḥmad recorded that Abu Hurayrah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«مَا مِنَ الْأَنْبِيَاءِ مِنْ نَبِيٍّ إِلَّا قَدْ أُعْطِيَ مِنَ الْآيَاتِ مَا يَثْبُتُ لَهُ عَلَيْهِ النَّبِيُّ، وَإِنَّمَا كَانَ الَّذِي أُوتِيَهُ وَخِيَا أَوْحَاءَ اللَّهِ إِلَيَّ، فَأَرْجُو أَنْ أَكُونَ أَكْثَرُهُمْ تَابِعًا يَوْمَ الْقِيَامَةِ»

«There is no Prophet who was not given some miracles that would make the people believe in him. What I have been given is revelation which Allāh reveals to me, and I hope that I will have the greatest number of followers on the Day of Resurrection.»^[1]

It was also recorded by Al-Bukhārī and Muslim.^[2]

Indeed Allāh has said:

[1] Aḥmad 2:341.

[2] Faḥḥ Al-Bārī 8:619, Muslim 1:134.

﴿إِنَّ فِي ذَلِكَ لَرَحْمَةً وَذِكْرَى لِقَوْمٍ يُؤْمِنُونَ﴾

«Verily, herein is mercy and a reminder for a people who believe.»

In this Qur'an there is mercy, that is, explanation of the truth and removal of falsehood, and a reminder to the believers of the punishment that is to come to the disbelievers and sinners.

Then Allāh says:

﴿قُلْ كَفَىٰ بِاللَّهِ بَيْنِي وَبَيْنَكُمْ شَهِيدًا﴾

«Say: "Sufficient is Allāh for a witness between me and you..."»

'He knows best the words of denial that you utter, and he knows what I am telling you about Him and that He has sent me. If I were telling lies about Him, He would have executed His vengeance upon me,' as Allāh says elsewhere:

﴿وَلَوْ كُنَّا عَلَيْنَا مَعِزٌّ آلَ آدَمَ ۖ لَا أَتَيْنَا بِكَ بِالْبَيِّنَاتِ ۖ ثُمَّ لَظَلْنَا فِيهِ الرَّبِّينَ ۖ فَمَا يَسْكُرِينَ لِمِٰهٍ عَنَّا حَتِّيزِينَ ۖ﴾

«And if he had forged a false saying concerning Us, We surely would have seized him by his right hand, and then We certainly would have cut off his aorta, and none of you could have withheld Us from (punishing) him.» (69:44-47).

'But I am telling the truth in what I say to you about Him, so He has supported me with clear miracles and definitive evidence.'

﴿بَسْمَلُهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ﴾

«He knows what is in the heavens and the earth.»

means, nothing is hidden from Him at all.

﴿وَالَّذِينَ آمَنُوا بِالْبَاطِلِ وَكَفَرُوا بِاللَّهِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ﴾

«And those who believe in falsehood, and disbelieve in Allāh, it is they who are the losers.»

means, on the Day of Resurrection, they will be punished for what they did, and will get what they justly deserve for rejecting the truth and following falsehood, for disbelieving in the Messengers of Allāh even when there was proof that they

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَوْلَا أَجَلٌ مُّسَمًّى لَّجَاءَهُمُ الْعَذَابُ
وَلِيَّا يَنْتَهُمُ بَقْتَهُ وَهُمْ لَا يُشْعُرُونَ ﴿٥٣﴾ يَسْتَعْجِلُونَكَ بِالْعَذَابِ
وَلِيَّا جَهَنَّمَ لَمْ تَحِطْ بِالْكَافِرِينَ ﴿٥٤﴾ يَوْمَ يَنْفُثُهُمُ الْعَذَابُ
مِنْ قُوفِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُوقُوا مَا كُنتُمْ تَعْمَلُونَ
﴿٥٥﴾ يَتَعَادَى الَّذِينَ آمَنُوا إِلَى الَّذِينَ أُزِيلُوا وَبِيعَةً فَإِنِّي فَأَعْبُدُونِ
﴿٥٦﴾ كُلُّ نَفْسٍ ذَائِقَةُ الْعَذَابِ ثُمَّ إِلَيْنَا تُرْجَعُونَ ﴿٥٧﴾ وَالَّذِينَ
آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُؤْتِيَنَّهُمْ مِنَ الْجَنَّةِ غُرًّا فَتَجْرِي
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نِعَمَ أَجْرَ الْعَامِلِينَ ﴿٥٨﴾ الَّذِينَ
صَبَرُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ﴿٥٩﴾ وَكَأَيُّنَ مِنْ ذَائِقَةِ الْعَذَابِ
رِزْقُهَا اللَّهُ يُزْهِقُهَا وَإِيَّاكُمْ وَهُوَ السَّامِعُ الْعَلِيمُ ﴿٦٠﴾ وَلَئِنْ
سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَصَحْرًا الشَّمْسَ وَالْقَمَرَ
لَيَقُولَنَّ اللَّهُ فَايُّ يَوْمَ كُونا ﴿٦١﴾ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ
عِبَادِهِ وَيَقْدِرُ لَهُ إِنَّ اللَّهَ يَكُلُّ شَيْءًا وَعَلَيْهِ ﴿٦٢﴾ وَلَئِنْ سَأَلْتَهُمْ
مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا
لَيَقُولَنَّ اللَّهُ قُلِّ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٦٣﴾

were telling the truth, and for worshipping false gods with no evidence. Allāh will punish them for all that, for He is All-Wise and All-Knowing.

﴿يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَوْلَا أَجَلٌ مُّسَمًّى لَّجَاءَهُمُ الْعَذَابُ وَلِيَّا يَنْتَهُمُ بَقْتَهُ وَهُمْ لَا يُشْعُرُونَ﴾
﴿يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلِيَّا جَهَنَّمَ لَمْ تَحِطْ بِالْكَافِرِينَ﴾
﴿يَوْمَ يَنْفُثُهُمُ الْعَذَابُ مِنْ قُوفِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُوقُوا مَا كُنتُمْ تَعْمَلُونَ﴾

﴿53. And they ask you to hasten on the torment, and had it not been for a term appointed, the torment would certainly have

come to them. And surely, it will come upon them suddenly while they perceive not!﴾

﴿54. They ask you to hasten on the torment. And verily, Hell, of a surety, will encompass the disbelievers.﴾

﴿55. On the Day when the torment shall cover them from above them and from beneath their feet, and it will be said: "Taste what you used to do."﴾

How the Idolators asked for the Torment to be hastened on

Allāh tells us of the ignorance of the idolators and how they asked for the punishment of Allāh to be hastened so that it would befall them quickly. This is like the *Āyah*,

﴿رَأَى قَالُوا اللَّهُمَّ إِن كَانَتْ هَٰذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَانْظِرْ عَلَيْنَا جَكَارَةً مِنْ

السَّلَاةِ أَوْ أَنْزِلْنَا عَلَيْكَ الْمَطَرِ ۖ أَلَمْ يَكُنْ لَهُمْ آيَةً أَنْ يَأْتِيَهُمُ الْغَيَابُ بِغَيْرِ حِسَابٍ ﴿١٣٢﴾

«And when they said: "O Allāh! If this is indeed the truth from You, then rain down stones on us from the sky or bring on us a painful torment."» (8:32).

And Allāh says here:

﴿وَسْتَغْلِبُونَكَ بِالْمَدَايِ وَأَنْتَ أَجَلٌ مُنْجَاهُ الْمُنَافِقِينَ﴾

«And they ask you to hasten on the torment, and had it not been for a term appointed, the torment would certainly have come to them.»

Were it not for the fact that Allāh has decreed that the punishment should be delayed until the Day of Resurrection, the torment would have come upon them quickly as they demanded. Then Allāh says:

﴿وَلَيَأْتِيَنَّهُمْ بَغْضَاءٌ مِنْ رَبِّكَ لَا يَشْعُرُونَ ۚ أَلَمْ يَكُنْ لَهُمْ آيَةً أَنْ يَأْتِيَهُمُ الْغَيَابُ بِغَيْرِ حِسَابٍ ۚ﴾

«And surely, it will come upon them suddenly while they perceive not! They ask you to hasten on the torment. And verily, Hell, of a surety, will encompass the disbelievers.»

means, 'they ask you to hasten on the punishment, but it will undoubtedly befall them.'

﴿يَوْمَ يَشْهَرُونَ أَلْفَيْكُمْ مِنْ فَوْقِهِمْ وَأَنْتُمْ نَحْتُ أَرْجُلِهِمْ﴾

«On the Day when the torment (Hellfire) shall cover them from above them and from beneath their feet,»

This is like the Āyah,

﴿لَهُمْ فِي جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ﴾

«Theirs will be a bed of Hell, and over them coverings (of Hellfire)» (7:41).

﴿لَهُمْ مِنْ فَوْقِهِمْ ظُلَلٌ مِنَ النَّارِ وَمِنْ تَحْتِهِمْ ظُلَلٌ﴾

«They shall have coverings of Fire, above them and coverings (of Fire) beneath them» (39:16).

﴿لَوْ يَتَذَكَّرُ الَّذِينَ كَفَرُوا حِينَ لَا يَكْفُرُونَ عَنْ نُجُوعِهِمْ أَلَسَارَ وَلَا عَنْ ظُهُورِهِمْ﴾

«If only those who disbelieved knew (the time) when they will not be able to ward off the Fire from their faces, nor from their backs» (21:39).

The Fire will cover them from all sides, which is more effective as a physical punishment.

﴿وَيَقُولُ دُوفُوا مَا كُنْتُمْ تَمْسَلُونَ﴾

«and it will be said: "Taste what you used to do."»

This is a threat and a rebuke, which is a form of psychological punishment, as in the Āyah,

﴿يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَى وُجُوهِهِمْ دُوفُوا مَا كُنْتُمْ تَمْسَلُونَ ﴿٥٨﴾ إِنَّ كُلَّ شَيْءٍ جَعَلْنَاهُ بِقِسْرٍ ﴿٥٩﴾﴾

«The Day they will be dragged on their faces into the Fire (it will be said to them): "Taste you the touch of Hell!" Verily, We have created all things with a measurement.» (54:48-49)

﴿يَوْمَ يَدْغُوتُ إِنْ نَارٍ جَهَنَّمَ دَغَا ﴿٥٩﴾ هَذِهِ النَّارُ الَّتِي كُنْتُمْ بِهَا تَكْذِبُونَ ﴿٦٠﴾ أَفَيْسَرُ هَذَا أَمْ أَنْتُمْ لَا تَعْلَمُونَ ﴿٦١﴾ أَتَمْلِكُوا فَاصْبِرُوا أَوْ لَا تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ إِنَّمَا نَحْنُ مُجْرِبُونَ مَا كُنْتُمْ تَسْأَلُونَ ﴿٦٢﴾﴾

«The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing. This is the Fire which you used to deny. Is this magic or do you not see? Enter you therein (taste you therein its heat) and whether you are patient of it or impatient of it, it is all the same. You are only being requited for what you used to do.» (52:13-16)

﴿يَتَجَادَى الَّذِينَ مَأْمَرُوا إِنْ أَرْضٌ رَاحَةً فَلْيَسَى فَأَعْبُدُونِي ﴿٦٣﴾ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ ﴿٦٤﴾ وَالَّذِينَ مَأْمَرُوا عِبَادُوا اللَّهَ حَتَّى تَخْضَعُوا لِقَائِهِمْ مِنْ بَيْنِ أَيْدِيهِمْ أَوْ مِنْ خَلْفِهِمْ أَوْ مِنْ شَمَائِلِهِمْ أَوْ مِنْ دُبُرِهِمْ ذَلِكَ هُوَ الْبَاقِعُونَ ﴿٦٥﴾ وَكَأَيِّنْ مِنْ دَابَّةٍ لَا تَعْقِلُ رَزَقَهَا اللَّهُ بِرِزْقِهَا وَآيَاتُكُمْ وَفَرَّ السَّجْعُ الْعَلِيمُ ﴿٦٦﴾﴾

«56. O My servants who believe! Certainly, spacious is My earth. Therefore worship Me.»

«57. Everyone shall taste death. Then unto Us you shall be returned.»

«58. And those who believe and do righteous good deeds, to them We shall surely give lofty dwellings in Paradise, beneath

which rivers flow, to live therein forever. Excellent is the reward for the workers.﴾

﴿59. Those who are patient, and put their trust in their Lord.﴾

﴿60. And so many a moving creature carries not its own provision! Allāh provides for it and for you. And He is the All-Hearer, the All-Knower.﴾

Advice to migrate and the Promise of Provision and a Goodly Reward

Allāh commands His believing servants to migrate from a land in which they are not able to establish Islām, to the spacious earth of Allāh where they can do so, by declaring Allāh to be One and worshipping Him as He has commanded. Allāh says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ أَرْضِي وَبِعْدَةً فَإِنِّي فَأَعْبُدُونَ﴾

﴿O My servants who believe! Certainly, spacious is My earth. Therefore worship Me.﴾

When things became too difficult for the believers in Makkah who were in a weak position and were oppressed, they left and migrated to Ethiopia, where they were able to practice their religion. The Muslims found Ethiopia the best place for guest; where Aṣḥamah, the Negus or king, may Allāh have mercy on him, gave them refuge, helped them, supported them, and honored them in his land. Later, the Messenger of Allāh ﷺ and his remaining Companions migrated to Al-Madīnah, formerly known as Yathrib, may Allāh protect it.

Then Allāh says:

﴿كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ﴾

﴿Everyone shall taste death. Then unto Us you shall be returned.﴾

meaning, 'wherever you are, death will catch up with you, so always obey Allāh and be where Allāh commands you to be, for this is better for you. Death is inevitable and there is no escape from it, and then you will return to Allāh, and whoever was obedient to Him will have the best reward.' Allāh says:

﴿وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَجْرًا كَثِيرًا﴾

﴿And those who believe and do righteous good deeds, to them

We shall surely give lofty dwellings in Paradise, underneath which rivers flow,»

meaning, 'We shall cause them to dwell in lofty homes in Paradise under which various kinds of rivers flow - water, wine, honey and milk - which they can direct and cause to flow wherever they wish.'

﴿خَالِدِينَ فِيهَا﴾

«to live therein forever.» means, they will remain there forever, never wanting to leave.

﴿وَنِعْمَ أَجْرُ الْعَمِلِينَ﴾

«Excellent is the reward for the workers.»

these rooms will be a blessed reward for the good deeds of the believers,

﴿الَّذِينَ صَبَرُوا﴾

«Those who are patient,» in adhering to their religion, who migrated for the sake of Allāh and fought the enemy, leaving behind their families and relatives to seek Allāh's Face, and hoping for that which is with Him, believing His promise.

Ibn Abi Ḥātim, may Allāh have mercy on him, recorded from Abu Mu'āniq Al-Ash'ari that Abu Mālik Al-Ash'ari told him that the Messenger of Allāh ﷺ told him:

«إِنَّ فِي الْجَنَّةِ غُرَفًا يُرَى ظَاهِرُهَا مِنْ بَاطِنِهَا، وَبَاطِنُهَا مِنْ ظَاهِرِهَا، أَعَدَّهَا اللَّهُ تَعَالَى لِمَنْ أَطْعَمَ الطَّعَامَ، وَأَطَابَ الْكَلَامَ، وَتَابَعَ الصَّلَاةَ وَالصَّيَامَ، وَقَامَ بِاللَّيْلِ وَالنَّاسُ نِيَامٌ»

«In Paradise there are rooms whose outside can be seen from the inside, and their inside can be seen from the outside; Allāh has prepared them for those who feed others, who speak well, who pray and fast continually, and who stand in prayer at night while people are asleep.»^[1]

﴿وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ﴾

«and put their trust in their Lord.»

[1] Aṭ-Ṭabarānī 17:372.

in all their affairs, spiritual and worldly alike. Then Allāh tells us that provision is not limited only to one place, but it is given to all His creatures no matter where they are. Indeed, when the Muhājirīn migrated, their provision was greater and better than before, because after a short time they became rulers in the land, in all regions. Allāh says:

﴿وَكَايَ مِنْ دَاكِّئٍ لَا عَمِلَ رِزْقَهَا﴾

«And so many a moving creature carries not its own provision!»

meaning, it does not have the ability to gather its provision and save it for tomorrow.

﴿اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ﴾

«Allāh provides for it and for you.»

means, Allāh allots its provision to it even though it is weak, and makes it easy for it. He sends provision to every creature in the appropriate manner, even the ants in the depths of the earth, the birds in the air and the fish in the sea. Allāh says:

﴿وَمَا مِنْ دَاكِّئٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَسْلُبُ مِنْهَا كَثِيرًا فِي كِتَابٍ مُبِينٍ﴾

﴿مُبِينٍ﴾

«And no moving creature is there on earth but its provision is due from Allāh. And He knows its dwelling place and its deposit. All is in a Clear Book.» (11:6)

﴿وَهُوَ السَّمِيعُ الْكَلِيمُ﴾

«And He is the All-Hearer, the All-Knower.»

means, He hears all that His servants say and He knows their every movements.

﴿وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ﴾

﴿اللَّهُ يَسْطُرُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

﴿رَزَقَ مِنَ السَّمَاءِ مَاءً فَأَنْبَا بِهَ الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ﴾

﴿أَكْثَرُهُمْ لَا يَعْلَمُونَ﴾

«61. And if you were to ask them: "Who has created the heavens and the earth and subjected the sun and the moon?"

وَمَا هَذِهِ الْحَيَوةُ الدُّنْيَا إِلَّا لَهْوٌ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ
لَهيَ الْخَيْرَ لَوَ كَانُوا يَعْلَمُونَ ﴿٦١﴾ فَإِذَا رَكِبُوا فِي
الْفُلِكِ دَعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا بَجَّهْتُمْ إِلَى الْبَرِّ إِذَا
هُمْ يَشْرِكُونَ ﴿٦٢﴾ لِيَكْفُرُوا بِمَا آتَيْنَهُمْ وَلِيَسْتَعْمُوا فَسُوفَ
يَعْلَمُونَ ﴿٦٣﴾ أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا مَّا وَرَاءَ حُفَّتِ
النَّاسِ مِنْ حَوْلِهِمْ أَفَبَالِ بَطُلٍ يُوْعِدُونَ وَيَبْعَثُونَ اللَّهُ يَكْفُرُونَ
﴿٦٤﴾ وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ
لَمَّا جَاءَهُ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ ﴿٦٥﴾ وَالَّذِينَ
جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٦٦﴾

سُورَةُ الْاِنْشَاءِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَهُوَ رَبُّ
الْعَرْشِ الْعَظِيمِ ﴿١﴾ يَوْمَ تَبْيَضُّ الْوُجُوهُ وَتَسْوَدُّ
الْوُجُوهُ فَأُولَئِكَ هُمُ الْمُفْلِكُونَ ﴿٢﴾ يَوْمَ تَجِدُ كُلُّ
نَفْسٍ مَّا وَهَدَتْ لَهَا وَتَتَزَاوَرُ جُحُودًا ﴿٣﴾ إِلَّا
الَّذِينَ هَدَى اللَّهُ فَاُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٤﴾ وَلَقَدْ
خَلَقْنَا الْإِنسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٥﴾ ثُمَّ رَدَدْنَاهُ
أَسْفَلَ سَافِلِينَ ﴿٦﴾ إِلَّا الَّذِينَ هَدَى اللَّهُ فَاُولَئِكَ
هُمُ الْمُسْتَقِيمُونَ ﴿٧﴾ وَبَارَأْنَاهُم مِّنْ نَّجَسٍ مَّا يَصُورُ
فَلَمَّا تَوَسَّوْا الْغُبُورَ ﴿٨﴾ فَاسْتَمَعُوا لَهُمْ نَزَلَ بِرُحْمٍ
﴿٩﴾ وَأَسْمَأُ وَكَافُورَ ﴿١٠﴾ فَاسْمَأُ وَكَافُورَ ﴿١١﴾ فَاسْمَأُ
وَكَافُورَ ﴿١٢﴾ فَاسْمَأُ وَكَافُورَ ﴿١٣﴾ فَاسْمَأُ وَكَافُورَ
﴿١٤﴾ فَاسْمَأُ وَكَافُورَ ﴿١٥﴾ فَاسْمَأُ وَكَافُورَ ﴿١٦﴾

They will surely reply: "Allāh." How then are they deviating? ﴿61﴾

﴿62﴾ Allāh expands the provision for whom He wills of His servants, and straitens it for whom (He wills). Verily, Allāh is the All-Knower of everything. ﴿63﴾

And if you were to ask them: "Who sends down water from the sky, and gives life therewith to the earth after its death?" They will surely reply: "Allāh." Say: "All the praises and thanks be to Allāh!" Nay, most of them have no sense. ﴿64﴾

Evidences of Tawhīd

Allāh states that there is no God but He. The idolators who worshipped others besides Him recognized that He was the sole creator of the heavens and earth, the sun and the moon, alternating the night and day. They acknowledged that He was the Creator Who provided for His servants and decreed how long they should live. He made them and their provision different, so that some were rich and some were poor, and He knew best what was suitable for each of them, who deserved to be rich and who deserved to be poor. So, Allāh stated that He has alone created everything, and that He alone is controlling them - if this is how it is, then why worship anyone else? Why put one's trust in anyone else? Since dominion is His Alone, then let worship be for Him Alone. Allāh often establishes His divinity by referring to their acknowledgement of His Unique Lordship, because the idolators used to acknowledge His

Lordship, as they said in their *Talbiyah* (during *Hajj* and *Umrah*: "At Your service, You have no partner, except the partner that You have, and You possess him and whatever he has."

﴿وَمَا مَذَرُوا الدُّنْيَا إِلَّا لَهٗمْ وَلِيًّا وَلَهُمَّ الْآخِرَةُ لَيْمَ الْحَيٰوةِ لَوْ كَانُوا يَعْلَمُوْنَ ۝۶۴ اِنَّا رَجَعْنٰۤا فِي الْفَلٰكِ دَعَوًا اِلٰهًا مُّخْلِصِيْنَ لَهُ الْاَيِّمَ فَلَمَّا بَلَغْنٰهُمْ اِلَ الْبَرِّ اِنَّا مُنۡشِرُوْنَ ۝۶۵ يٰۤاَكْفُرُوۤا بِمَاۤ اٰتَيْنٰهُمْ وَلِيَتَكْفُرُوۤا فَرَوۡا بِعُلُوۡكُمۡ ۝۶۶﴾

﴿64. And this life of the world is only an amusement and a play! Verily, the home of the Hereafter – that is the life indeed, if they but knew.﴾

﴿65. And when they embark on a ship, they invoke Allāh, making their faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others.﴾

﴿66. So that they become ingrate for that which We have given them, and that they take their enjoyment, but they will come to know.﴾

Allāh tells us how insignificant and transient this world is, and how it will soon end. All that it is, is amusement and play:

﴿وَلَهُمَّ الْآخِرَةُ لَيْمَ الْحَيٰوةِ﴾

﴿Verily, the home of the Hereafter – that is the life indeed,﴾

means, the true everlasting life that will never end, but will continue forever and ever.

﴿لَوْ كَانُوا يَعْلَمُوْنَ﴾

﴿if they but knew.﴾

means, they would prefer that which will last over that which will pass away. Then Allāh says that at times of calamity, the idolators call upon Him alone, with no partner or associate, so why do they not do that all the time?

﴿اِنَّا رَجَعْنٰۤا فِي الْفَلٰكِ دَعَوًا اِلٰهًا مُّخْلِصِيْنَ لَهُ الْاَيِّمَ﴾

﴿And when they embark on a ship, they invoke Allāh, making their faith pure for Him only,﴾

This is like the Āyah,

﴿وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَهُهٖ فَلَمَّا بَلَغُوا الْبَحْرَ أَعْرَضُوا عَنْهُ﴾

﴿And when harm touches you upon the sea, those that you call upon vanish from you except Him (Allāh Alone). But when He brings you safely to land, you turn away﴾ (17:67).

Allāh says here:

﴿فَلَمَّا بَلَغْتَهُمُ الْبَحْرَ إِذَا هُمْ يَتُرْكَوْنَ﴾

﴿but when He brings them safely to land, behold, they give a share of their worship to others.﴾

Muḥammad bin Ishāq reported from 'Ikrimah bin Abi Jahl that when the Messenger of Allāh ﷺ conquered Makkah, he ('Ikrimah) ran away, fleeing from him. When he was on the sea, headed for Ethiopia, the ship started to rock and the crew said: "O people, pray sincerely to your Lord alone, for no one can save us from this except Him." 'Ikrimah said: "By Allāh, if there is none who can save us on the sea except Him, then there is none who can save us on land except Him either, O Allāh, I vow to You that if I come out of this, I will go and put my hand in the hand of Muḥammad and I will find him kind and merciful." And this is what indeed did happen.^[1]

﴿يَكْفُرُوا بِمَا آتَيْنَهُمْ وَلِيَتَمَتَّعُوا﴾

﴿So that they become ingrate for that which We have given them, and that they take their enjoyment.﴾

﴿أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا مَّا بَيْنَنَا وَبَيْنَ حَافِئِ الْإِنسَانِ مِنْ حَوْلِهِمْ أَتَبْلُغُونَ بُرْهَانًا مِنْ رَبِّكُمْ ۚ وَمَنْ أَظْلَمُ مِمَّنْ أَفْعَدَىٰ عَلَىٰ اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ ۚ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ ۚ وَالَّذِينَ جَاهَدُوا فِينَا لَنَهَبِيْنَّهُمْ مُّثْلًا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ﴾

﴿67. Have they not seen that We have made a secure sanctuary, while men are being snatched away from all around them? Then do they believe in falsehood, and deny the graces of Allāh?﴾

﴿68. And who does more wrong than he who invents a lie against Allāh or denies the truth, when it comes to him? Is

^[1] Aṭ-Ṭabarānī 3:301.

there not a dwelling in Hell for the disbelievers?﴾

﴿69. As for those who strive hard for Us, We will surely guide them to Our paths. And verily, Allāh is with the doers of good.﴾

The Blessing of the Sanctuary

Here Allāh reminds Quraysh how He blessed them by granting them access to His sanctuary which He has made (open) to (all) men, the dweller in it and the visitor from the country are equal there, and whoever enters it is safe, because he is in a place of great security, although the Arabs of the desert round about used to ambush and raid one another and kill one another. As Allāh says:

﴿لِإِيلَافِ قُرَيْشٍ ۚ إِيلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ۚ فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ۚ
الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ ۝﴾

﴿For the protection of the Quraysh. The caravans to set forth safe in winter and in summer. So let them worship the Lord of this House. Who has fed them against hunger, and has made them safe from fear.﴾ (106:1-4)

﴿أَفَالَيْسَ لِلَّذِينَ يُؤْمِنُونَ وَيُؤْتُونَ اللَّهَ بِكُفْرٍ﴾

﴿Then do they believe in falsehood, and deny the graces of Allāh?﴾

means, is the thanks that they give for this immense blessing to associate others with Him and worship others besides Him, idols and rivals?

﴿بَدَلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ ۝﴾

﴿Have you not seen those who have changed the blessings of Allāh into disbelief, and caused their people to dwell in the house of destruction?﴾ (14:28)

They disbelieved in the Prophet, servant and Messenger of Allāh ﷺ, when what they should have done was to worship Allāh Alone and not associate anything with Him, and to believe in, honor and respect the Messenger, but they rejected him and fought him, and expelled him from their midst. So, Allāh took His blessing away from them, and killed those of

them whom He killed at Badr, then His Messenger ﷺ and the believers gained the upper hand, and Allāh enabled His Messenger ﷺ to conquer Makkah, and He disgraced them and humiliated them (the disbelievers).

Then Allāh says:

﴿وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ﴾

«And who does more wrong than he who invents a lie against Allāh or denies the truth, when it comes to him?»

There is no one who will be more severely punished than one who tells lies about Allāh and says that Allāh revealed something to him at the time when Allāh did not reveal anything to him, or says, 'I shall reveal something like that which Allāh revealed.' And there is no one who will be more severely punished than one who denies the truth when it comes to him, for the former is a fabricator and the latter is a disbeliever. Allāh says:

﴿أَبَسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَاذِبِينَ﴾

«Is there not a dwelling in Hell for the disbelievers?»

Then Allāh says:

﴿وَالَّذِينَ جَاهَدُوا مِنَّا﴾

«As for those who strive hard for Us,»

meaning the Messenger ﷺ and his Companions and those who follow him, until the Day of Resurrection,

﴿لَنَهْدِيَنَّهُمْ سُبُلَنَا﴾

«We will surely guide them to Our paths.»

means, 'We will help them to follow Our path in this world and the Hereafter.'

Ibn Abi Hātim narrated that 'Abbās Al-Hamdāni Abu Aḥmad - one of the people of 'Akkā (Palestine) - said, concerning the Āyah:

﴿وَالَّذِينَ جَاهَدُوا مِنَّا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ﴾

«As for those who strive hard for Us (in Our cause), We will surely guide them to Our paths. And verily, Allāh is with the doers of good.»

"Those who act upon what they know, Allāh will guide them to that which they do not know." Aḥmad bin Abu Al-Hawāri said, "I told this to Abu Sulaymān Ad-Dārāni, and he liked it and said: 'No one who is inspired to do something good should do it until he hears a report concerning that; if he hears a report then he should go ahead and do it, and praise Allāh because it was in accordance with what he himself felt.'"

﴿وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ﴾

«And verily, Allāh is with the doers of good.» Ibn Abi Hātim recorded that Ash-Sha'bi said; "Isā bin Maryam, peace be upon him, said: 'Righteousness means doing good to those who ill-treat you, it does not mean doing good to those who do good to you.' " And Allāh knows best.

This is the end of the Tafsīr of Sūrat Al-'Ankabūt. All praise and thanks are due to Allāh.

The Tafsīr of Sūrat Ar-Rūm

(Chapter - 30)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّكَّابِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

١٠٥

وَعَدَ اللَّهُ لَا يَخْلِفُ اللَّهُ وَعْدَهُ، وَلَكِنْ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ ﴿١﴾
 يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ ﴿٢﴾
 أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ مَّا خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ
 وَمَا بَيْنَهُمَا إِلَّا بِآلِحَقِّ وَأَجَلٍ مُّسَمًّى وَإِنَّ كَثِيرًا مِّنَ النَّاسِ
 بِلِقَائِ رَبِّهِمْ لَكَاذِبُونَ ﴿٣﴾ أَوَلَمْ يَتَفَكَّرُوا فِي الْآرِضِ فَنَظَرُوا
 كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ كَانُوا أَشَدَّ مِمَّ قُوَّةً
 وَأَنَارُوا الْآرِضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوا وَهَاطَمُوا تَهَاوً
 رُّسُلَهُمْ بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِن كَانُوا
 أَنفُسَهُمْ يَظْلِمُونَ ﴿٤﴾ ثُمَّ كَانَ عَاقِبَةُ الَّذِينَ اسْتَفْزَأُوا الشُّرَاقَ
 أَن كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِئُونَ ﴿٥﴾ اللَّهُ
 يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٦﴾ وَيَوْمَ نَقُومُ
 السَّاعَةَ يُبْعَثُ الْمُجْرِمُونَ ﴿٧﴾ وَلَمْ يَكُن لَّهُمْ مِنْ شُرَكَائِهِمْ
 شَفَعَةٌ أَوْ كَانُوا يُشْرِكُونَ بِهِمْ كُفْرًا ﴿٨﴾ وَيَوْمَ
 نَقُومُ السَّاعَةَ يُؤْمِرُ بَنُو إِسْرَافِيلَ أَنُفِخُوا ﴿٩﴾ فَأَمَّا الَّذِينَ
 وَعَمِلُوا الصَّالِحَاتِ فَهُمْ فِي رَوْحٍ يُخْبَرُونَ ﴿١٠﴾

﴿الرَّ ١﴾ غَلَبَ الرُّومُ ﴿٢﴾ فِي أَدْنَى
 الْأَرْضِ وَهُمْ مِنْ بَدِ غَلِبِهِمْ
 سَاقِطُونَ ﴿٣﴾ فِي يَضِيعُ سَبِيحُ
 اللَّهِ الْأَمْرُ مِنْ قَبْلِ دَوْمٍ بَدِ
 وَيَوْمَهِمْ يَفْرَحُ الْمُؤْمِنُونَ ﴿٤﴾
 يَنْصُرُ اللَّهُ يَنْصُرُ مَنْ يَشَاءُ
 وَهُوَ الْكَافِرُ الرَّحِيمُ ﴿٥﴾ وَقَدْ
 اللَّهُ لَا يَخْلِفُ اللَّهُ وَعْدَهُ وَلَكِنْ
 أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ ﴿٦﴾
 يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ
 عَنِ الْآخِرَةِ هُمْ غَافِلُونَ ﴿٧﴾

- ﴿1. Alif Lām Mīm.﴾
 ﴿2. The Romans have been defeated.﴾
 ﴿3. In the nearest land, and they, after their defeat, will be victorious.﴾
 ﴿4. In Bid'i years. The decision of the matter, before and after is only

with Allāh. And on that day, the believers will rejoice﴾

﴿5. With the help of Allāh. He helps whom He wills, and He is the All-Mighty, the Most Merciful.﴾

﴿6. A promise from Allāh, and Allāh fails not in His promise, but most men know not.﴾

﴿7. They know only the outer appearance of the life of the world, and they are heedless of the Hereafter.﴾

Foretelling the Victory of the Romans

These Āyāt were revealed about the victory of Sābūr, the king of Persia, over Ash-Shām (Greater Syria), the adjoining partisan states of the Arabian Peninsula, and the outlying regions of the land of the Romans. Heraclius, the emperor of the Romans, was forced to flee to Constantinople where he was besieged for a lengthy period. Then Heraclius regained the upper hand. Imām Aḥmad recorded that Ibn ‘Abbās, may Allāh be pleased with him, commented on this Āyah:

﴿الْقُلُوبُ لِلَّهِ﴾ فِي أَذْنِ الْأَرْضِ

﴿Alif Lām Mīm. The Romans have been defeated. In the nearest land,﴾

He said, "They were defeated and then they were victorious." He said, "The idolators wanted the Persians to prevail over the Romans, because they were idol worshippers, and the Muslims wanted the Romans to prevail over the Persians, because they were People of the Book. This was mentioned to Abu Bakr, who mentioned it to the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ said:

﴿أَمَّا إِنَّهُمْ سَيَغْلِبُونَ﴾

﴿They will certainly prevail.﴾

Abu Bakr mentioned this to the idolators, and they said, "Set a time limit for that, and if we prevail, we will get such and such; and if you prevail, you will get such and such." So he set a limit of five years, and they (the Romans) did not prevail. Abu Bakr mentioned that to the Messenger of Allāh ﷺ and he said:

﴿أَلَا جَعَلْتُهَا إِلَى دُونَ - أَرَأَيْتُمْ الْقَشِيرَ -﴾

﴿Why do you not make it less than﴾

[I (the narrator) think he meant less than ten]. Sa'īd bin Jubayr said: "Bid' means less than ten." Then the Romans

were victorious, and he said, "That is what Allāh said:

﴿الْقَوْمُ ۝ غَلِبَ الرُّومُ ۝ فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ عَلَيْهِمْ كَيْفِيُّوْنَ ۝ فِي يَمِيعِ
بَيْنِكُمْ ۚ وَالْآخِرُ مِنْ قَبْلِ وَهُوَ بَعْدُ ۚ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ ۝ ۱ ۚ يَنْصُرُهُمُ اللَّهُ بِنَصْرِهِ
مَنْ يَشَاءُ ۚ وَهُوَ الْعَزِيزُ الرَّحِيمُ ۝﴾

﴿Alif Lām Mīm. The Romans have been defeated. In the nearest land, and they, after their defeat, will be victorious. In Bid'i years. The decision of the matter, before and after is only with Allāh. And on that day, the believers will rejoice - with the help of Allāh. He helps whom He wills, and He is the All-Mighty, the Most Merciful.﴾^[1]

This was also recorded by At-Tirmidhi and An-Nasā'ī. At-Tirmidhi said: "Ḥasan Gharīb."^[2]

Another Ḥadīth

Abu 'Isā At-Tirmidhi recorded that Niyār bin Mukram Al-Aslami said: "When the following Āyāt were revealed:

﴿الْقَوْمُ ۝ غَلِبَ الرُّومُ ۝ فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ عَلَيْهِمْ كَيْفِيُّوْنَ ۝ فِي يَمِيعِ
بَيْنِكُمْ ۚ﴾

﴿Alif Lām Mīm. The Romans have been defeated. In the nearest land, and they, after their defeat, will be victorious. In Bid' years.﴾

on the day they were revealed, the Persians were prevailing over the Romans. The Muslims wanted the Romans to prevail over them (the Persians), because they were both people who followed a Book. Concerning this Allāh said:

﴿وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ ۝ ۱ ۚ يَنْصُرُهُمُ اللَّهُ بِنَصْرِهِ ۚ وَهُوَ الْعَزِيزُ
الرَّحِيمُ ۝﴾

﴿And on that day, the believers will rejoice - with the help of Allāh. He helps whom He wills, and He is the All-Mighty, the Most Merciful.﴾

The Quraysh, on the other hand, wanted the Persians to

^[1] Aḥmad 1:276.

^[2] *Tuḥfat Al-Aḥwadhī* 9:51, An-Nasā'ī in *Al-Kubrā* 6:426.

prevail, because neither of them were people who followed a Book and neither of them believed in the Resurrection. When Allāh revealed these Āyat, Abu Bakr went out proclaiming throughout Makkah:

﴿الْأَرْبَعُ عَشْرَةَ فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ عَلَيْهِمْ مُسَيِّئُونَ﴾ فِي بَيْضِ
سِنِينَ

«Alif Lām Mīm. The Romans have been defeated. In the nearest land, and they, after their defeat, will be victorious. In Bid' years.»

Some of the Quraysh said to Abu Bakr: This is (a bet) between us and you. Your companion claims that the Romans will defeat the Persians within three to nine years, so why not have a bet on that between us and you?' Abu Bakr said, 'Yes.' This was before betting had been forbidden. So, Abu Bakr and the idolators made a bet, and they said to Abu Bakr: 'What do you think, Bid' means something between three and nine years, so let us agree on the middle.' So they agreed on six years. Then six years passed without the Romans being victorious, so the idolators took what they had bet with Abu Bakr. When the seventh year came and the Romans were finally victorious over the Persians, the Muslims rebuked Abu Bakr for agreeing on six years. He said: 'Because Allāh said: "In Bid' years." At that time, many people became Muslim.' This is how it was narrated by At-Tirmidhi, then he said, "This is a *Hasan Hadith*."^[1]

Who were the Romans?

﴿الْأَرْبَعُ عَشْرَةَ فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ عَلَيْهِمْ مُسَيِّئُونَ﴾

«Alif Lām Mīm. The Romans have been defeated.»

We have already discussed the separate letters which appear at the beginning of some *Sūrah*s in the beginning of our *Tafsīr* of *Sūrat Al-Baqarah*.

With regard to the Romans (*Ar-Rūm*), they are the descendents of Al-'Iyṣ bin Ishāq bin Ibrāhīm. They are the cousins of the Children of Isrā'īl, and are also known as Bani

[1] *Tuḥfat Al-Aḥwadhī* 9:52.

Al-Aṣfar. They used to follow the religion of the Greeks, who were descendents of Yāfith bin Nūḥ, the cousins of the Turks. They used to worship the seven planets, and they prayed facing the direction of the North Pole. It is they who founded Damascus and built its temple in which there is a prayer niche facing north. The Romans followed this religion until approximately three hundred years after the time of the Messiah. The king who ruled Greater Syria along with the Fertile Crescent (semicircle of fertile land from Syrian Desert to Persian Gulf) was called Caesar. The first of them to enter the Christian religion was Constantine the son of Costas, whose mother was Maryam Al-Hilāniyyah Ash-Shadqāniyyah, from the land of Ḥarrān. She had become Christian before him, and she invited him to her religion. Before that he had been a philosopher, then he followed her. It was said that this was merely an outward show of belief. Then the Christians met with him. During his time they debated with 'Abdullāh bin Ariyūs (Arius) and great differences arose which could not be reconciled. Then a gathering of three hundred and eighteen bishops reached an agreement, and presented their creed to Constantine. This is what they call the Great Trust, but in fact it is the Worst Betrayal. They presented to him their laws, i.e., books of rulings on what was lawful and prohibited, and other things that they needed. They changed the religion of the Messiah (peace be upon him), adding some things and taking some things away. They began praying towards the East, and changed the Sabbath (Saturday) rites to Sunday. They worshipped the cross, permitted eating of pigs, adopted innovated observances such as the festival of the cross, Mass, baptism, etc., Palm Sunday and other occasions. They appointed a pope, as their leader, and patriarchs, metropolitans, bishops, priests and deacons, and they invented monasticism. The king built churches and places of worship for them, and he founded the city which is named after him, Constantinople. It was said that during his time twelve thousand churches were built, three places of prayer in Bethlehem, and that his mother built the Church of the Holy Sepulchre. These are the ones who followed the religion of the kings.

Then after them came the Jacobites, followers of Ya'qub Al-

Askāf, then the Nestorians, the followers of Nestorius. There are many groups and sects among them, as the Messenger of Allāh ﷺ said:

«إِنَّهُمْ افْتَرَقُوا عَلَى اثْنَتَيْنِ وَسَبْعِينَ فِرْقَةً»

«They split into seventy two sects.»

The point here is that they continued to follow Christianity. Every time one Caesar died, another succeeded him, until the last of them, Heraclius, came to power. He was a wise man, one of the most astute and intelligent of kings, who had deep insight and well-formed opinions. His was a great and glorious reign. He was opposed by Chosroes, the king of Persia and of regions such as Iraq, Khurasān, Ar-Riy and all the lands of the Persians. His name was Sābūr Dhul-Aktāf, and his kingdom was greater than the kingdom of Caesar. He was the leader of the Persians and was as stubborn as the Persians who were Zoroastrian fire worshippers.

How Caesar defeated Chosroes (Kisrā)

It was previously reported that Ikrimah said: "Chosroes sent his deputy and his army against Caesar, and they fought." It is well-known that Chosroes himself fought in the army that invaded his land, and he defeated Caesar and overwhelmed him until he had nothing left except the city of Constantinople, where Chosroes besieged him for a long time, until things became very difficult for him. He was highly venerated among the Christians, and Chosroes was not able to conquer the city because it was well fortified, and half of it faced the land while the other half faced the sea, from where supplies were able to reach them. After this had gone on for a long time, Caesar thought of a clever trick. He asked Chosroes to let him leave his city in return for money given as a peace-offering, on whatever terms he (Chosroes) wanted. Chosroes agreed to that and asked for a huge amount of wealth – gold, jewels, fabric, servant-women, servants, and much more – such that no king on earth could ever pay. Caesar went along with that and gave him the impression that he had all that he had asked for, although he thought he was crazy for asking for such a thing, because even if the two of them were to combine all of their wealth, it would not amount to even one-

tenth of that. He asked Chosroes to let him go out of the city to Ash-Shām and the other regions of his kingdom, so that he could gather that from his storehouses and places where his wealth was buried. Chosroes let him go, and when Caesar was about to leave Constantinople, he gathered his people together and told them: "I am going out on a mission I have decided to do so with some soldiers I have selected from my army; if I come back to you before one year passes, I will still be your king but if I do not come back after that, you will have the choice. Then, if you wish, you may remain loyal to me, or if you wish you may appoint someone instead of me." They replied, "You are our king for as long as you live, even if you are gone for ten years."

When he left Constantinople, a cavalry detachment left with him, and Chosroes camped outside Constantinople to await his return. Caesar went straight away to the land of the Persians, where he started to kill all the men of fighting age, one by one, and he did not stop killing until he reached Al-Madāin, which was the seat of power of the kingdom of Chosroes. He killed everyone in the city, and took all its treasures and wealth. He captured the women of Chosroes, shaved his son's head and made him ride on his donkey, sending with him the leaders of his people in a state of utmost humiliation. He wrote to Chosroes saying, 'This is what you asked for, so take it.' When this reached Chosroes, he was extremely distressed, to an extent known only by Allāh. His anger was directed against the city of Constantinople and he renewed his siege with increased vehemence, but he was not able to besiege it for long, nor was he able to go to the ford of the river Jayhūn, which was the only route through which Caesar could reach Constantinople. When Caesar heard of this, he came up with an unprecedented strategy, whereby he left his troops and goods by the ford, and went off with some of his army. He commanded them to pick up some straw and animal droppings, and to travel approximately one day upstream. Then he told them to throw those things unto the water. When they passed by Chosroes, he and his soldiers thought that the Romans had gone that way, so they rode off in pursuit of them, and the ford was no longer occupied by the Persians. Then Caesar commanded his men to get up and

jump into the river, which they did, thus escaping Chosroes and his troops, then they entered Constantinople.

That was a great day for the Christians. Chosroes and his army remained in a state of confusion, not knowing what they were doing. They had not been able to conquer the land of Caesar, and their own land was devastated by the Romans, who seized their wealth, and captured their women and children. This was how the Romans defeated the Persians, and this happened nine years after the Persians defeated the Romans. This conflict between the Persians and the Romans continued until the Romans prevailed between Adhru'at (Ash-Sham) and Buṣrā, according to what was stated by Ibn 'Abbās, Ṭkrimah and others. This is a place on the edge of Ash-Shām, along the border with Al-Ḥijāz. Mujāhid said, "That was a place in the Arabian Peninsula which is closer to the land of the Romans than to Persia." And Allāh knows best.

﴿قُلِ الْأَمْرُ مِنْ قَبْلِ وَ مِنْ بَعْدِ﴾

«The decision of the matter, before and after is only with Allāh.»

before that and after that.

﴿وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ ﴿١﴾ بِمَا يَصْعَدُ إِلَيْهِ﴾

«And on that day, the believers will rejoice - with the help of Allāh.»

They will rejoice because the Romans, the companions of Caesar, the king of Ash-Shām, defeated the Persians, the companions of Chosroes, who were Zoroastrians. According to many of the scholars, such as Ibn 'Abbās, Ath-Thawri, As-Suddī and others, the victory of the Romans over the Persians happened on the same day as the battle of Badr. It was reported in the *Ḥadīth* recorded by At-Tirmidhi, Ibn Jarīr, Ibn Abi Ḥātim and Al-Bazzār that Abu Sa'īd said: "On the day of Badr, the Romans defeated the Persians, and the believers were happy and rejoiced about that. And Allāh revealed the words:

﴿وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ ﴿١﴾ بِمَا يَصْعَدُ إِلَيْهِ بِمَا ذُكِّرُوا الْمَكْرُ
الْمَكِيدُ ﴿٢﴾﴾

«And on that day, the believers will rejoice - with the help of Allāh. He helps whom He wills, and He is the All-Mighty, the Most Merciful.»^[1]

Ibn Abi Ḥātim recorded that Az-Zubayr Al-Kilābi said, "I saw the victory of the Persians over the Romans, then I saw the victory of the Romans over the Persians, then I saw the victory of the Muslims over both the Persian and the Romans, and all of that happened within fifteen years."

Allāh's saying:

﴿وَهُوَ الْعَزِيزُ﴾

«and He is the All-Mighty,» means, in His defeat of and vengeance upon His enemies. His saying:

﴿الرَّحِيمُ﴾

«the Most Merciful.» means, towards His believing servants.

﴿وَعَدَ اللَّهُ لَا يَخْلِفُ اللَّهُ وَعْدَهُ﴾

«(It is) a promise of Allāh, and Allāh fails not in His promise.»

means, 'this that We have told you, O Muḥammad, that the Romans will defeat the Persians, is a true promise from Allāh, truth which cannot be changed and which will surely come to pass, because Allāh has decreed that the one of the two parties that is closer to the truth will prevail and that victory will be theirs.'

﴿وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

«but most men know not.»

means, they do not know the decree of Allāh concerning His creation, but what He does is wise and is based on justice.

His saying:

﴿يَعْلَمُونَ ظَاهِرًا مِّنَ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَوِیُونَ﴾

«They know only the outer appearance of the life of the world, and they are heedless of the Hereafter.»

means, most people know only about this world and how to make a living and so on. They are clever when it comes to

^[1] Tuhfat Al-Aḥwadhī 9:50, Aṭ-Ṭabari 20:73.

getting what they need and earning a living, but they are heedless of that which will benefit them in the Hereafter; they are unaware of it and have no idea about it.

Al-Hasan Al-Baṣrī said, "It has reached the state that in this world one of them could put a *Dirham* on his finger and tell how much it weighs, but he does not know how to pray properly."

﴿يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غٰفِلُونَ﴾

«They know only the outer appearance of the life of the world, and they are heedless of the Hereafter.»

Ibn 'Abbās said, "This means that the disbelievers know how to prosper in this world, but they are ignorant of matters of religion."^[1]

﴿أَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ مَا خَلَقَ اللَّهُ السَّمٰوٰتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِآيَةٍ مُّسَوِّمَةٍ وَإِنَّ كَثِيرًا مِّنَ النَّٰسِ بِآيَاتِ رَبِّهِمْ لَكَثِرُونَ ﴿٤٨﴾ أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عِبَادَةُ آلِ إِبْرٰهٖمَ إِذْ كَانُوا أَشْدَّ مِنْهُمْ قُوَّةً وَأَخَارُوا الْأَرْضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنٰتِ فَمَا كَانُوا لِيُظْلِمَهُمْ وَلٰكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٤٩﴾ ثُمَّ كَانَ عَاقِبَةُ آلِ إِبْرٰهٖمَ أَن كَذَّبُوا بِآيٰتِ اللَّهِ فَكَانُوا بِسِتْهُنَّ يَتَّخِذُونَ﴾

«48. Do they not reflect on themselves? Allāh has created not the heavens and the earth, and all that is between them, except with truth and for an appointed term. And indeed many of mankind deny meeting with their Lord.»

«49. Do they not travel in the land, and see what was the end of those before them? They were superior to them in strength, and they tilled the earth and populated it in greater numbers than these have done, and there came to them their Messengers with clear proofs. Surely, Allāh wronged them not, but they used to wrong themselves.»

«10. Then evil was the end of those who did evil, because they denied the Āyāt of Allāh and made a mockery of them.»

Signs of Tawhīd

Allāh tells us that pondering His creation will show that He

^[1] Aṭ-Ṭabarī 20:76.

exists and that He is Unique in creating it, and that there is no god nor lord besides Him.

So He says:

﴿أَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ﴾

﴿Do they not reflect upon themselves?﴾

Thinking and pondering how Allāh created various things in the upper and lower realms and in the space between, realizing that this was not created in jest or in vain, but in truth, and that it will continue until an appointed time, the Day of Resurrection, as Allāh says:

﴿وَلَقَدْ كَذَّبَ كَثِيرٌ مِّنَ النَّاسِ بِلِقَائِ رَبِّهِمْ لَكُفُورًا﴾

﴿And indeed many of mankind deny meeting with their Lord.﴾

Then Allāh tells us of the truth of the Message brought by the Messengers and how He supported them with miracles and clear signs, such as when He destroyed those who disbelieved in them and saved those who believed in them.

﴿أَلَمْ يَسِيرُوا فِي الْأَرْضِ﴾

﴿Do they not travel in the land?﴾ means, 'do they not understand and think and see and hear about the people of the past?' Allāh says:

﴿يَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً﴾

﴿and see what was the end of those before them? They were superior to them in strength,﴾

meaning, 'the nations of the past who came before you were stronger than you to whom Muḥammad ﷺ has been sent; they had more wealth and more sons. You have not been given one-tenth of what they were given. They stayed longer in this world than you will stay. They were more civilized than you and were more prosperous in the land than you.'

Yet despite all that, when their Messengers came to them with clear signs, while they were enjoying their life of luxury, Allāh punished them for their sins and they had no one who could protect them from Allāh. Their wealth and sons could not protect them from the wrath of Allāh in the slightest, and Allāh was not at all unjust towards them when He sent His punishment upon them.

﴿وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ﴾

﴿but they used to wrong themselves.﴾

They brought destruction upon themselves, when they rejected and mocked the signs of Allāh. All of this only happened because of their previous sins and their rejection (of the Messengers). Allāh says:

﴿ثُمَّ كَانَ عَذَابَ الَّذِينَ آمَنُوا الشَّرَاقَ أَنْ كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِئُونَ﴾

﴿Then evil was the end of those who did evil, because they denied the Āyāt of Allāh and made a mockery of them.﴾

This is like the Āyāt:

﴿وَنُفِّلُ الْقُلُوبَ أَتَدْرِكُهُمْ وَاعْتَرَفُوكُمْ أَنَّ لَا يُؤْمِنُونَ بِهِ أَوْ لَا يَذْكُرُونَ فِي طَفَافٍ مِنْهُنَّ﴾
﴿يَسْمُحُونَ﴾

﴿And We shall turn their hearts and their eyes away, as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly.﴾ (6:110),

﴿فَلَمَّا رَاغَبُوا أَرَاغَ اللَّهُ قُلُوبَهُمْ﴾

﴿So when they turned away, Allāh turned their hearts away.﴾ (61:5),

﴿إِنْ تَوَلَّوْا فَأَعْلَمَ أَنَّا بِرَبِّهِ اللَّهِ أَنْ يُبَيِّنَ لَهُمْ يَتَحِيزُ دُونَهُمْ﴾

﴿And if they turn away, then know that Allāh's will is to punish them for some sins of theirs﴾ (5:49).

It was said that the meaning of the phrase

﴿ثُمَّ كَانَ عَذَابَ الَّذِينَ آمَنُوا الشَّرَاقَ﴾

﴿Then evil was the end of those who did evil,﴾

is that evil was their inevitable end, because they rejected the signs of Allāh and made fun of them. This is the view of Ibn Jarīr, which he recorded from Ibn 'Abbās and Qatādah.^[1]

Ibn Abi Ḥātim also recorded it from them and from Aḍ-Ḍaḥḥāk bin Muzāhim. This is the apparent meaning – and Allāh knows best – of the phrase:

^[1] Aṭ-Ṭabari 20:79.

Allāh said:

﴿اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ﴾

﴿Allāh originates the creation, then He will repeat it,﴾

Just as He was able to create it in the first place, so He is also able to repeat it.

﴿ثُمَّ إِلَيْهِ تُرْجَعُونَ﴾

﴿then to Him you will be returned.﴾ on the Day of Resurrection, when each will be requited according to his deeds. Then Allāh says:

﴿وَيَوْمَ نَقُومُ السَّاعَةَ يُخَلِّسُ الْمُنِيعِينَ ۝﴾

﴿And on the Day when the Hour will be established, the criminals will be plunged into destruction with despair.﴾

Ibn 'Abbās said, "The sinners will be filled with despair." Mujāhid said, "The sinners will be exposed;" according to another report he said, "The sinners will grieve."^[1]

﴿وَلَمْ يَكُنْ لَهُمْ مِنْ شُرَكَائِهِمْ شُعَعُونَ﴾

﴿No intercessors will they have from those whom they made equal with Allāh,﴾

means, the gods whom they used to worship instead of Allāh will not intercede for them; they will reject them and betray them despite their desperate need of them. Then Allāh says:

﴿وَيَوْمَ نَقُومُ السَّاعَةَ يُفَرِّقُونَ ۝﴾

﴿And on the Day when the Hour will be established – that Day shall (all men) be separated.﴾

Qatādah said: "By Allāh, this refers to the separation after which there will be no reunion."^[2] In other words, if one person is taken up to the highest heights and another is sent down to the lowest depths of Hell, that is the last they will ever see of one another. Allāh says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَهَذَا فِي رُوحِكُمْ يُخْبَرُونَ ۝﴾

﴿Then as for those who believed and did righteous good deeds,

[1] At-Ṭabari 20:80.

[2] At-Ṭabari 20:81.

such shall be honored and made to enjoy a luxurious life in a Garden of Delight.﴾

Mujāhid and Qatādah said, "This means, they will enjoy a life of luxury."^[1]

﴿تُسَبِّحَنَ اللَّهُ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ۚ وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا
وَحِينَ تُظْهِرُونَ ۚ يَخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا
وَكَذَٰلِكَ تُخْرَجُونَ﴾

﴿17. So glorify Allāh, when you enter the evening, and when you enter the morning.﴾

﴿18. And His is all the praise in the heavens and the earth; and in 'Ashiyya and when Tuzhirūn.﴾

﴿19. He brings out the living from the dead, and brings out the dead from the living. And He revives the earth after its death. And thus shall you be brought out.﴾

The Command to pray Five Times Daily

Here Allāh glorifies Himself and commands His servants to glorify and praise Him at these times which come one after the other and are indicative of His might and power in the heavens. This is when the night comes with its darkness, then in the morning the day comes with its light. This glorification is followed by befitting praise, as Allāh says:

﴿وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ﴾

﴿And His is all the praise in the heavens and the earth;﴾

meaning, He is the One who is to be praised for what He has created in the heavens and on earth. Then Allāh says:

﴿وَعَشِيًّا وَحِينَ تُظْهِرُونَ﴾

﴿and in 'Ashiyya and when Tuzhirūn.﴾ - the 'Ashiyy is the time when the darkness is most intense, and *Izhār* is the brightest point of the day. Glory be to the One Who created both of them, the Cleaver of the daybreak and the One Who makes night a time of rest. Allāh says:

﴿وَاللَّهِ إِذَا جَاءَ جَلَّالًا ۖ وَاللَّيْلِ إِذَا يَغْشَىٰ﴾

[1] Aṭ-Ṭabari 20:82.

﴿By the day as it shows up its brightness. By the night as it conceals it.﴾ (91:3-4)

﴿وَاللَّيْلِ إِذَا يَغْشَىٰ وَالنَّهَارِ إِذَا تَجَلَّىٰ﴾

﴿By the night as it envelops. By the day as it appears in brightness.﴾ (92:1-2)

﴿وَالضُّحَىٰ وَاللَّيْلِ إِذَا سَجَىٰ﴾

﴿By the forenoon (after sunrise). By the night when it darkens.﴾ (93:1-2)

And there are many similar *Āyāt*.

﴿يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ﴾

﴿He brings out the living from the dead, and brings out the dead from the living.﴾

This is what we see of His power to create things and their opposites. These *Āyāt* which come one after the other are all of the same; in each of them Allāh mentions the creation of things and their opposites, to indicate to His creation the perfection of His power. Thus He creates the plant from the seed and the seed from the plant; He creates the egg from the chicken and the chicken from the egg; He creates man from sperm and sperm from man; He creates the believer from the disbelievers and the disbeliever from the believers.

﴿وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا﴾

﴿And He revives the earth after its death.﴾ This is like the *Āyāt*:

﴿وَمِنْ آيَاتِهِ أَنْ يُمْسِكَ الْأَرْضَ لَئِنْ لَمْ أَنْصُرْهَا لَأُغْرِقَنَّهَا وَأَخْرِجَ مِنْهَا حَبًا قَلِيلًا﴾

﴿And a sign for them is the dead land. We give it life, and We bring forth from it grains, so that they eat thereof.﴾ until:

﴿وَجَعَلْنَا فِيهَا مِنَ الْمُسْتَوِينَ﴾

﴿and We have caused springs of water to gush forth therein.﴾ (36:33-34)

﴿وَنَزَّلْنَا مَاءً طَهُرًا فَمِنْهَا نَعْلَمُ الْبَالَةَ لَمْ نُفِضْ مِنْ كُلِّ دَنَبٍ

﴿يُوجِىءُ﴾

﴿and then – behold you are human beings scattered!﴾

So man's origins lie in dust, then in a despised liquid, then he is formed and becomes a clot, then a lump of flesh, then bones in the form of a human being. Then Allāh clothes the bones with flesh. Then the soul is breathed into him and he can hear and see. Then he comes forth from his mother's womb, small and weak, but the longer he lives, the stronger he becomes, until he reaches the age where he can build cities and strongholds, and he travels to different lands and across the seas, earning a living and amassing wealth, and he is smart and intelligent and crafty, with ideas and opinions of his own, and each one is able to achieve great things in this world and in the Hereafter according to his individual means. Glory be to the One Who has enabled them and made it easy for them to learn all kinds of skills for earning a living, and has caused them to vary in their levels of knowledge and intellectual ability, and in how handsome or ugly, rich or poor they are, and in whether they are blessed and doomed. Allāh says:

﴿وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ﴾

﴿And among His signs is this that He created you from dust, and then – behold you are human beings scattered!﴾

Imām Aḥmad recorded that Abu Mūsā said, "The Messenger of Allāh ﷺ said:

﴿إِنَّ اللَّهَ خَلَقَ آدَمَ مِنْ قُبْضَةٍ قَبْضُهَا مِنْ جَمِيعِ الْأَرْضِ، فَجَاءَ بَنُو آدَمَ عَلَى قَدْرِ الْأَرْضِ، جَاءَ مِنْهُمْ الْأَبْيَضُ وَالْأَحْمَرُ وَالْأَسْوَدُ وَبَيْنَ ذَلِكَ، وَالْخَيْثُ وَالطَّيِّبُ، وَالسَّهْلُ وَالْحَزْنُ وَبَيْنَ ذَلِكَ﴾

﴿Allāh created Ādam from a handful taken from throughout the earth. Hence the sons of Ādam vary as the earth varies, so they are white and red and black and [colors] in between, evil and good, easy-going or difficult – or something in between.﴾^[1]

This was also recorded by Abu Dāwūd and At-Tirmidhi, who said, "This Ḥadīth is Ḥasan Ṣaḥīḥ."^[2]

[1] Aḥmad 4:406.

[2] Abu Dāwūd 5:67, Tuḥfat Al-Aḥwadhī 8:290.

Allāh said:

﴿وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا﴾

«And among His signs is this that He created for you wives from among yourselves.»

meaning, 'He created females of your own kind, to be wives for you.'

﴿لِتَنْكِحُوا إِلَيْهَا﴾

«that you may find repose in them,» This is like the Āyah,

﴿مَنْ أَلْهَى خَلْقَكُمْ مِنْ نَفْسٍ وَجَدْنَاهُ بِنَا زَوْجَهَا لِنَسْكَانَ إِلَيْهَا﴾

«It is He Who has created you from a single person, and He has created from him his wife, in order that he might enjoy the pleasure of living with her» (7:189).

This refers to Hawwā'. Allāh created her from Ādam, from the short rib on his left. If Allāh had made all of Ādam's progeny male, and created the females from another kind, such as from Jinn or animals, there would never have been harmony between them and their spouses. There would have been revulsion if the spouses had been from a different kind. Out of Allāh's perfect mercy He made their wives from their own kind, and created love and kindness between them. For a man stays with a woman because he loves her, or because he feels compassion towards her if they have a child together, or because she needs him to take care of her, etc.

﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُفَكِّرُونَ﴾

«Verily, in that are indeed signs for a people who reflect.»

﴿وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَالْغُلُوبِ وَالْأَنْفُسِ وَالْوَسْوَاسِ الْخَفِيِّينَ﴾
﴿وَمِنْ آيَاتِهِ مَنَاسِكُ الْبَيْتِ وَالنَّهَارِ وَاللَّيْلِ وَالنَّجْمِ وَالْقَمَرِ وَالْكَوْكَبِ وَالْأَنْفُسِ وَالْوَسْوَاسِ الْخَفِيِّينَ﴾
﴿لَآيَاتٍ لِقَوْمٍ يُفَكِّرُونَ﴾

«22. And among His signs is the creation of the heavens and the earth, and the difference of your languages and colors. Verily, in that are indeed signs for men of sound knowledge.»

«23. And among His signs is your sleep by night and by day, and your seeking His bounty. Verily, in that are indeed signs for a people who listen.»

Allāh said:

﴿وَمِنْ آيَاتِهِ﴾

«And among His signs» indicating His magnificent power.

﴿خَلَقَ السَّمَوَاتِ وَالْأَرْضِ﴾

«is the creation of the heavens and the earth,»

The heavens with their vast height and brightness and beauty of the stars and planets, and the earth with its density and its mountains, valleys, seas, plains, animals and trees.

﴿وَاخْتَلَفَ الْأَلْسِنَ﴾

«and the difference of your languages»

So, we see that some speak Arabic, and the Tatars have their own language, as do the Georgians, Romans, Franks, Berbers, Tou Couleurs (of Sudan), Ethiopians, Indians, Persians, Slavs, Khazars, Armenians, Kurds and others. Only Allāh knows the variety of languages spoken among the sons of Ādam. And the difference of their colors mentioned here refers to their appearance, for all the people of this world, from the time that Allāh created Ādam, and until the Hour begins, each of them has two eyes, two eyebrows, a nose, a forehead, a mouth and two cheeks, but none of them looks like another; there is bound to be some difference in posture, appearance and speech, whether it is apparent or is hidden and can only be noticed with careful observation. Each face has its own characteristics and does not look like another; even if there was a group of people who looked alike, having a beautiful or ugly characteristic in common, there would still be a difference between one person and the next.

﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّعَالِمِينَ﴾

«Verily, in that are indeed signs for men of sound knowledge.»

﴿وَمِنْ آيَاتِهِ مَنَاسِكُ الْيَلِّ وَالنَّهَارِ وَابْتِغَاؤُكُمْ مِنْ فَضْلِهِ﴾

«And among His signs is your sleep by night and by day, and your seeking of His bounty.»

Among His signs is the cycle of sleep that He has created during the night and the day, when people are able to cease moving and rest, so that their tiredness and exhaustion will go

سُورَةُ الرَّحْمٰنِ

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الْحَمْدُ لِلّٰهِ الَّذِي

وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ ﴿٢٤﴾ وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلُّ لَهُ قَنِينُونَ ﴿٢٥﴾ وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَتْ عَلَيْهِ وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٦﴾ ضَرَبَ لَكُمْ مَثَلًا مِنْ أَنْفُسِكُمْ هَلْ لَكُمْ مِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ شُرَكَاءَ فِي مَا رَزَقْتَكُمْ فَأَنْتُمْ بِهِ سَوَاءٌ تَخَافُوهُمْ كَخِيفَتِكُمْ أَنْفُسَكُمْ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ ﴿٢٧﴾ بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا أَهْوَاءَ هُمْ بِغَيْرِ عِلْمٍ فَسَبَّحُوا بِحَمْدِ اللَّهِ مِنْ أَصْلَ اللَّهِ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٢٨﴾ فَأَوَّحَ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢٩﴾ مُبِينٍ إِلَيْهِ وَاقْفُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ﴿٣٠﴾ مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شَبَعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٣١﴾

away. And He has enabled you to seek to earn a living and to travel about during the day, this is the opposite of sleep.

﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ﴾

«Verily, in that are indeed signs for a people who listen.»

meaning, understand.

﴿وَمِنْ آيَاتِهِ يُرِيكُمْ الْكَوْكَبَ﴾
خَوْفًا وَطَمَعًا وَيَرْزُقُ مِنَ السَّمَاءِ مَاءً
فَيَنْبُتُ بِهِ الْأَرْضُ بَعْدَ مَوْتِهَا
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ
يَعْقِلُونَ ﴿٢٤﴾ وَمِنْ آيَاتِهِ أَنْ تَقُومَ
السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ثُمَّ إِذَا
دَعَاكُمْ دَعْوَةً مِنَ الْأَرْضِ إِذَا أَنْتُمْ
تَخْرُجُونَ ﴿٢٥﴾

﴿24. And among His signs is that He shows you the lightning, for fear and for hope, and He sends down water from the sky, and therewith revives the earth after its death. Verily, in that are indeed signs for a people who understand.﴾

﴿25. And among His signs is that the heaven and the earth stand by His command. Then afterwards when He will call you by a single call, behold, you will come out from the earth.﴾

Allāh says,

﴿وَمِنْ آيَاتِهِ﴾

«And among His signs» which speak of His greatness,

﴿يُرِيكُمْ الْكَوْكَبَ خَوْفًا وَطَمَعًا﴾

«He shows you the lightning, for fear and for hope,»

Sometimes you fear the heavy rain and destructive thunderbolts that follow it, and sometimes you feel hope, when you see a flash of lightning, that much-needed rain will come. Allāh says:

﴿وَيُرْسِلُ مِنَ السَّمَاءِ مَاءً فَيُخْرِجُ بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا﴾

﴿and He sends down water from the sky, and therewith revives the earth after its death.﴾

After it was barren, with nothing growing there, then the water comes to it and

﴿أَمْزَجَتْ رَبِّتَ وَأَلْبَنَتْ مِنْ كُلِّ ذِي نَبْعٍ يَبْعُجُ﴾

﴿it is stirred, and it swells and puts forth every lovely kind (of growth).﴾ (22:5).

In this is a clear sign and proof of the resurrection and the coming of the Hour. Allāh says:

﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ﴾

﴿Verily, in that are indeed signs for a people who understand.﴾

Then Allāh says:

﴿وَمَنْ أَمْرُهُ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ﴾

﴿And among His signs is that the heaven and the earth stand by His command.﴾

This is like the *Āyāt*:

﴿وَهُمَّا يَكُونُ السَّمَاءُ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ﴾

﴿He withholds the heaven from falling on the earth except by His leave﴾ (22:65).

﴿إِنَّ اللَّهَ يُمْسِكُ السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا﴾

﴿Verily, Allāh grasps the heavens and the earth lest they should move away from their places﴾ (35:41).

Whenever 'Umar bin Al-Khaṭṭāb, may Allāh be pleased with him, swore an emphatic oath, he would say, "No, by the One by Whose command the heaven and the earth stand," i.e., they stand firm by His command to them and His subjugation of them. Then, when the Day of Resurrection comes, the Day when the earth will be exchanged with another earth and the

dead will come forth from their graves, brought back to life by His command and His call to them,

﴿ثُمَّ إِنَّا دَعَاكُمْ دَعْوَةً مِّنَ الْأَرْضِ إِذَا أَنتُمْ نَخْرُجُونَ﴾

«Then afterwards when He will call you by a single call, behold, you will come out from the earth.»

This is like the *Āyāt*:

﴿يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَقُولُونَ إِن لَّبِثْنَا إِلَّا لَّيْلًا ﴿٥٢﴾﴾

«On the Day when He will call you, and you will answer with His praise and obedience, and you will think that you have stayed but a little while!» (17:52)

﴿إِنَّمَا فِي زُجْرَةٍ وَحِيدَةٍ ﴿٥٣﴾ فَلَئِنَّمَا هُمْ بِالنَّاهِرَةِ ﴿٥٤﴾﴾

«But it will be only a single *Zajrah*.^[1] When behold, they find themselves on the surface of the earth alive after their death.» (79:13-14), and

﴿إِن كَانَتْ إِلَّا سَيْحَةً وَحِيدَةً ﴿٥٥﴾ فَلَئِنَّمَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٥٦﴾﴾

«It will be but a single *Sayhah*,^[2] so behold they will all be brought up before Us!» (36:53).

﴿وَلَهُ مَن فِي السَّمٰوٰتِ وَالْأَرْضِ كُلُّ لَمْ قٰنِشُونَ ﴿٥٧﴾ وَهُوَ الَّذِیْ یَبْدُؤُا الْخَلْقَ ثُمَّ یُعِیدُهُ وَهُوَ أَهْوَتْ عَلَیْهِ وَلَهُ الْمَلٰٓئِکَةُ فِی السَّمٰوٰتِ وَالْأَرْضِ وَهُوَ الْعَزِیْزُ الْحَكِیْمُ ﴿٥٨﴾﴾

«26. To Him belongs whatever is in the heavens and the earth. All are obedient to Him.»

«27. And He it is Who originates the creation, then He will repeat it; and this is easier for Him. His is the highest description in the heavens and in the earth. And He is the All-Mighty, the All-Wise.»

Allāh says:

﴿وَلَهُ مَن فِي السَّمٰوٰتِ وَالْأَرْضِ﴾

«To Him belongs whatever is in the heavens and the earth.»

means, He owns it and it is enslaved to Him.

[1] See the *Tafsīr* of Sūrat Aṣ-Ṣaffāt [37:19].

[2] See volume five, the *Tafsīr* of Sūrah Hūd (11:94).

﴿كُلٌّ لَّهُ خَاشِعُونَ﴾

﴿All are obedient to Him.﴾ they are humble before Him and submit to Him, whether willingly or unwillingly.

Repeating the Creation is easier for Allāh

Allāh's saying:

﴿وَمَنْ أَلَّيْ يَدْرَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَىٰ عَلَيْهِ﴾

﴿And He it is Who originates the creation, then He will repeat it; and this is easier for Him.﴾

Ibn Abi Talhah reported that Ibn 'Abbās said, "This means it is easier for Him."^[1] Mujāhid said: "Repeating it is easier for Him than originating it, and originating it is easy for Him."^[2] This was also the view of 'Ikrimah and others.^[3]

Al-Bukhārī recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Prophet ﷺ said:

«قَالَ اللَّهُ: كَذَّبَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ ذَلِكَ، وَشَتَمَنِي وَلَمْ يَكُنْ لَهُ ذَلِكَ، فَأَنَا تَكْلِيَةُ إِيَّايَ فَقَوْلُهُ: لَنْ يُعِيدَنِي كَمَا بَدَأَنِي وَلَيْسَ أَوَّلُ الْخَلْقِي بِأَهْوَىٰ عَلَيَّ مِنْ إِعَادَتِهِ، وَأَنَا شَفَعْتُ إِيَّايَ فَقَوْلُهُ: اتَّخَذَ اللَّهُ وَلَدًا، وَأَنَا الْأَخَذَ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ»

«Allāh says; "The son of Ādam denied Me, and he had no right to do so. And he reviled Me, and he had no right to do so. As for his denying Me, it is his saying: 'He will not remake me as He originated me' – while originating the creation is not easier for Me than re-creating him. As for his reviling Me, it is his saying: 'Allāh has taken to Himself a son,' while I am the One, the Self-Sufficient Master; I beget not, nor was I begotten, and there is none comparable to Me.'»

This was recorded only by Al-Bukhārī.^[4]

﴿وَلَهُ السُّلْطَانُ الْأَعْلَىٰ فِي السَّمَوَاتِ وَالْأَرْضِ﴾

[1] Aṭ-Ṭabarī 20:92.

[2] Aṭ-Ṭabarī 20:92.

[3] Aṭ-Ṭabarī 20:92.

[4] Faṭḥ Al-Bārī 8:611 612.

«His is the highest description in the heavens and in the earth.»

‘Ali bin Abi Ṭalḥah reported Ibn ‘Abbās said, “This is like the Ayah:

﴿إِنِّسَ كَيْفَ لَمْ يَكُنْ﴾

«There is nothing like Him» (42:11).” Qatādah said: “His description is *Lā ilāha illallāh*, and there is no Lord but He.”

﴿حَرَبَ لَكُمْ مَثَلًا مِنْ أَنْفُسِكُمْ هَلْ لَكُمْ مِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ شُرَكَاءَ فِي مَا رَزَقْتَكُمْ فَأَنْتُمْ بِهِ سَوَاءٌ تَعْلَمُونَهُمْ كَيْفَ يَنْفَعُكُمْ أَنْفُسُكُمْ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ﴾
 ﴿يَا أَيُّهَا الَّذِينَ ظَلَمُوا أَهْلُوا هُمْ بِغَيْرِ عِلْمٍ قَدْ يَهْدِي مَنْ أَضَلَّ اللَّهُ وَمَا لَهُمْ مِنْ نَاصِرِينَ﴾

«28. He sets forth for you a parable from yourselves: Do you have partners among those whom your right hands possess to share as equals in the wealth We have bestowed on you, whom you fear as you fear each other? Thus do We explain the signs in detail to a people who have sense.»

«29. Nay, but those who do wrong follow their own lusts without knowledge. Then who will guide him whom Allāh has sent astray? And for such there will be no helpers.»

A Parable of Tawḥīd

This is the parable Allāh makes of the idolators, those who worship others besides Him and attribute partners to Him, while at the same time admitting that these so-called partners – idols and false gods – are enslaved to and belong to Him. In their *Talbiyah* (during *Hajj* and *‘Umrah* they used to say, “At Your service, You have no partner except the partner that You have, You own Him and whatever he owns.”

﴿حَرَبَ لَكُمْ مَثَلًا مِنْ أَنْفُسِكُمْ﴾

«He sets forth for you a parable from yourselves»

‘something which you yourselves can see witness, and understand.’

﴿هَلْ لَكُمْ مِنْ مَا مَلَكَتْ أَيْمَانُكُمْ فِي مَا رَزَقْتُمْ فَأَنْتُمْ بِهِ سَوَاءٌ﴾

«Do you have partners among those whom your right hands

possess to share as equals in the wealth We have bestowed on you...?

'None of you would like to have his servant as a partner in his wealth, each of them having an equal share.'

﴿تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنْفُسَكُمْ﴾

«whom you fear as you fear each other.»

'You fear that they will have a share in your wealth with you.' Abu Mijlaz said, "You do not fear that your servant will have a share in your wealth, because he has no such right; similarly, Allāh has no partner."^[1] The point is, that since any one of you would abhor such a thing, how can you attribute rivals to Allāh from among His creation?

Aṭ-Ṭabarānī recorded that Ibn 'Abbās said, "The people of *Shirk* used to say in their *Talbiyah*, 'At Your service, You have no partner except the partner that You have, You own Him and whatever he owns.' Then Allāh revealed the words:

﴿هَلْ لَكُمْ مِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ شُرَكَاءَ فِي مَا رَزَقْتُمْ فَإِنَّهُ يَبْدُو سَوَاءَ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنْفُسَكُمْ﴾

«Do you have partners among those whom your right hands possess to share as equals in the wealth We have bestowed on you, whom you fear as you fear each other?»^[2]

If humans have this characteristic, this parable shows that it is even less befitting for Allāh to have a partner.

﴿كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ﴾

«Thus do We explain the signs in detail to a people who have sense.»

Then Allāh points out that when the idolators worship others instead of Him, doing so out of their own folly and ignorance:

﴿يَا أَتَّعَى الَّذِينَ ظَلَمُوا﴾

«Nay, but those who do wrong follow...», meaning, the idolators,

[1] Aṭ-Ṭabarī 20:96.

[2] Aṭ-Ṭabarānī 12:20, with a weak chain of narration.

﴿أَفْوَاهُهُمْ﴾

﴿...their own lusts﴾

means, in their worship of false gods without knowledge.

﴿فَمَنْ يَهْدِي مَنْ أَضَلَّ اللَّهُ﴾

﴿Then who will guide him whom Allāh has sent astray?﴾

means, no one can guide them if Allāh has decreed that they will be misguided.

﴿وَمَا لَهُمْ مِنْ نَاصِرٍ﴾

﴿And for such there will be no helpers.﴾

means, there is no one who can save them from the power of Allāh or grant them a way out, for what He wills, happens and what He does not will, does not happen.

﴿فَافْهَمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ
الَّذِي الْفَقِيرُ وَلَئِنْ كُنْتُمْ إِلَّا كَافِرِينَ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٠﴾ مُبِينًا إِلَيْهِ وَاقْتُوا وَأَقِيمُوا
الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ﴿٣١﴾ مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا كُلٌّ رِزْقٍ
مِنْ رَبِّهِمْ فَرِحُوا ﴿٣٢﴾﴾

﴿30. So, set you your face towards the religion as a Hanīf. Allāh's Fīṭrah with which He has created mankind. No change let there be in Allāh's Khalq, that is the straight religion, but most men know not.﴾

﴿31. (And remain always) turning in repentance to Him and have Taqwā of Him; and perform the Ṣalāh and be not of idolators.﴾

﴿32. Of those who split up their religion, and became sects, each sect rejoicing in that which is with it.﴾

The Command to adhere to Tawhīd

Allāh says: 'so set your face and persevere in the religion which Allāh has prescribed for you, the worship of Allāh Alone, the religion of Ibrāhīm, to which Allāh has guided you and which He has perfected for you with the utmost perfection. In this manner, you will also adhere to the sound Fīṭrah with which He created His creation.' Allāh created His

creation to recognize Him and know His *Tawhīd*, and that there is no God except Him, as we have already seen when discussing the *Āyah*,

﴿وَأَشْهَدُهُمْ عَلَىٰ أَنفُسِهِمْ أَأَنْتَ رَبُّكُمْ قَالُوا بَلَىٰ﴾

«and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes!..."» (7:172).

And according to a *Ḥadīth*, Allāh said,

﴿إِنِّي خَلَقْتُ عِبَادِي حَقَّاءَ، فَأَجْتَالَتْهُمْ الشَّيَاطِينُ عَنْ دِينِهِمْ﴾

“I created my servants *Hunafā* (i.e., monotheists), then the *Shayāṭīn* misled them from their religion.”^[1]

We will see in the *Ḥadīths* that Allāh created His creation with the *Fiṭrah* of Islām, then among some of them there emerged corrupt religions such as Judaism, Christianity and Zoroastrianism.

﴿لَا يَبْدِيلُ لِكَلْقِ أَفْوُ﴾

«No change let there be in Allāh's *Khalq*,» Some of them said that this means, 'do not change the creation of Allāh, for if you do, you will divert the people away from the *Fiṭrah* with which He created them.' So it is instructive; just as His saying:

﴿وَمَنْ دَخَلَهُ كَانَ آمِنًا﴾

«And whoever enters it, he is safe» This is a good and correct interpretation. Others said that this means, Allāh made all of His creation equal, all of them have the same sound *Fiṭrah* and are by nature upright; they are all born with this nature and there is no disparity among people in this regard. Ibn 'Abbās, Ibrāhīm An-Nakha'ī, Sa'īd bin Jubayr, Mujāhid, 'Ikrimah, Qatādah, Aḍ-Ḍaḥḥāk and Ibn Zayd said that the *Āyah*:

﴿لَا يَبْدِيلُ لِكَلْقِ أَفْوُ﴾

«No change let there be in Allāh's *Khalq*» means, the religion of Allāh.^[2]

Al-Bukhārī said:

^[1] Muslim 4:2197.

^[2] Aṭ-Ṭabari 20:99.

﴿لَا يَبْدِلُ يُخَالِقُ اللَّهُ﴾

﴿No change let there be in Allāh's Khalq,﴾

"It means, the religion of Allāh, and the religion, and the *Fitrah* is Islām." Then he reported that Abu Hurayrah said, "The Messenger of Allāh ﷺ said:

«مَا مِنْ مَوْلُودٍ يُوَلَّدُ إِلَّا عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يَنْصَرَانِهِ أَوْ يُمَجَّسَانِهِ، كَمَا تُنْتَجُ الْبَيْهَنَةُ بَيْهَنَةً جَمْعَاءَ، هَلْ تُجْشُونَ فِيهَا مِنْ جَذَعَاءَ؟»

"No child is born except in a state of *Fitrah*, then his parents make him a Jew or a Christian or a Zoroastrian, just as each animal produces a perfect animal like itself - do you see any among them that are born mutilated?" then the narrator (Abu Hurayrah) said (recite this *Āyah*),

﴿فِطْرَتَ اللَّهِ الَّتِي ظَهَرَ أُنَاسٌ عَلَيْهَا لَا يُبْدِلُ يُخَالِقُ اللَّهُ ذَلِكَ الْبَيْتُ الْقَيُّمُ﴾

﴿Allāh's *Fitrah* with which He has created mankind. No change let there be in Allāh's Khalq, that is the straight religion.﴾"
This was also recorded by Muslim.^[1]

﴿ذَلِكَ الدِّينُ الْقَيُّمُ﴾

﴿that is the straight religion,﴾

means, adherence to the *Shar'ah* and the sound *Fitrah* is the true, straight religion.

﴿وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

﴿but most men know not.﴾ means, most people do not know this and they deviate far astray from it, as Allāh says:

﴿وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ﴾

﴿And most of mankind will not believe even if you desire it eagerly.﴾ (12:103)

﴿وَبِمَنْ تَلْعَبُ أَكْثَرُ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ﴾

﴿And if you obey most of those on the earth, they will mislead you far away from Allāh's path﴾ (6:116).

^[1] *Fath Al-Bāri* 8:372 11:512, *Muslim* 4:2047, 2048

﴿مُنِيبِينَ إِلَيْهِ﴾

﴿turning in repentance to Him﴾ Ibn Zayd and Ibn Jurayj said, "This means, returning to Him."^[1]

﴿وَاتَّقُوهُ﴾

﴿and have Taqwā of Him﴾ means, fear Him and remember that He is always watching.

﴿وَأَقِمُوا الصَّلَاةَ﴾

﴿and perform the Ṣalāh﴾, which is the greatest act of worship.

﴿وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ﴾

﴿and be not of the idolators.﴾ Be of those who single out Allāh, devoting their worship sincerely for Him alone, not anyone or anything other than Him. Ibn Jarīr recorded that Yazīd bin Abi Maryam said: "Umar, may Allāh be pleased with him, passed by Mu'ādh bin Jabal and asked, 'What is the foundation of this Ummah?' Mu'ādh said, 'Three things, and they are the things that will bring salvation: *Al-Ikhlāṣ* (doing a deed for Allāh alone), which is the *Fiṭrah* with which Allāh created mankind; *Ṣalāh*, which is the thing that tells a believer apart from a disbeliever; and obedience, which is protection.' Umar said: 'You have spoken the truth.'"^[2]

Splitting into Sects and the Saved Sect^[3]

His saying:

﴿مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِبَعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ﴾

﴿Of those who Farraqu Dīnahum (split up their religion), and became sects, each sect rejoicing in that which is with it.﴾

means, do not be of the idolators who split up their religion, i.e., changed it by believing in parts of it and rejecting other parts. Some scholars read this as *Fāraqū Dīnahum*, meaning

[1] Aṭ-Ṭabari 20:100

[2] Aṭ-Ṭabari 20:98.

[3] This is one of the headings added to the English version of this book.

وَالَّذِينَ

٤٠٨

وَالَّذِينَ

وَإِذَا مَسَّ النَّاسَ ضُرٌّ عَوَّاهُمْ مُبْتَلِينَ إِلَيْهِمْ إِذَا آذَاهُمْ
 مِنْهُ رَحْمَةٌ إِذَا فَرَّقَ مِنْهُمْ بَرِيَّةً يُشْرِكُونَ ﴿٣٧﴾ لِيَكْفُرُوا بِمَا
 ءَالَيْتَهُمْ فَتَمْتَعُوا فَسَوْفَ تَعْلَمُونَ ﴿٣٨﴾ أَمْ أَنْزَلْنَاهُ عَلَيْهِمْ
 سُلْطَانًا فَهُوَ يَكْفُرُ بِمَا كَانُوا بِهِ يَشْرِكُونَ ﴿٣٩﴾ وَإِذَا أَذَقْنَا
 النَّاسَ رَحْمَةً فَرِحُوا بِهَا وَإِنْ تُصِيبْهُمْ سَيْئَةٌ يَسْتَأْذِنُ بَدِينِهِمْ
 إِذَا هُمْ يَفْطَنُونَ ﴿٤٠﴾ أَوَلَمْ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ
 وَيَقْدِرُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿٤١﴾ فَكَانَ ذَا الْقُرْبَىٰ
 حَقَّهُ وَالْيَتَامَىٰ وَأَنْ السَّبِيلَ ذَلِكَ حَقًّا لِلَّذِينَ يَرْيَدُونَ
 وَجْهَ اللَّهِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٤٢﴾ وَمَا آتَيْنَاهُمْ مِنْ رِزْقٍ
 لَّا يَرَوْنَ فِي أَمْوَالِ النَّاسِ فَلَا يَرَوْنَ أَنَّ اللَّهَ وَءَالَائِهِمْ مِنْ ذِكْوَةٍ
 تَرْيَدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضْضِعُونَ ﴿٤٣﴾ اللَّهُ الَّذِي
 خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُعِيْضُكُمْ ثُمَّ يُخَيِّصُكُمْ هَلْ مِنْ
 شَرِّكُمْ مَنْ يَفْعَلُ مِنْ ذَلِكَ مِنْ شَيْءٍ وَسُبْحَانَهُ وَتَعَالَى
 عَمَّا يُشْرِكُونَ ﴿٤٤﴾ ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ
 أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ ﴿٤٥﴾

"neglected their religion and left it behind them."

These are like the Jews, Christians, Zoroastrians, idol worshippers and all the followers of false religions, besides the followers of Islām, as Allāh says:

﴿إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيْعًا لَأَنَّ إِلَهُهُمُ فِي شَيْءٍ إِنَّمَا أَنُزِّلَتْ إِلَى اللَّهِ﴾

«Verily, those who divide their religion and break up into sects, you have no concern in them in the least. Their affair is only with Allāh» (6:159).

The followers of the religions before us had differences of

opinions and split into false sects, each group claiming to be following the truth. This *Ummah* too has split into sects, all of which are misguided apart from one, which is *Ahlus-Sunnah Wal-Jamā'ah*, those who adhere to the Book of Allāh and the Sunnah of the Messenger of Allāh ﷺ and what was followed by the first generations, the Companions, their followers, and the Imāms of the Muslims of earlier and later times. In his *Mustadrak*, Al-Hākim recorded that the Messenger of Allāh ﷺ was asked which of the sects was the saved sect and he said:

«مَا أَنَا عَلَيْهِ وَأَصْحَابِي»

«What I and my Companions are upon.»^[1]

[1] Al-Hākim 1:129.

﴿وَإِذَا مَسَّ النَّاسُ شُرٌّ مِّنْ دَعْوَاهُمْ تَتَّبِعُونَ إِلَهُكُم إِذَا آتَاهُم مِّنْهُ رَحْمَةً إِذَا فَرِيقٌ مِّنْهُمْ بِرَبِّهِمْ يُشْرِكُونَ ﴿٣٣﴾ يَكْفُرُوا بِمَا ءَاتَيْنَاهُمْ فَهُمْ مُّسْتَكْبِرُونَ ﴿٣٤﴾ وَوَءَاظَنَّا الْإِنْسَانَ رَبَّهُ فِئْتَا بَيْنَ يَدَيْهِمْ فَسَخَّرْنَا لَهُ غَنَاءً وَجَعَلْنَا مِثْلَهُ لَأَئِمَّةً يَوْمَ الْبُرْجِ إِذْ هُمْ يُقْتَلُونَ ﴿٣٥﴾ أَفَلَمْ يَرَوْا أَنَّا بَسَطْنَا الْإِزْقَ لَهَا فَسَاخَتْ وَأَنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٣٦﴾﴾

433. And when harm touches men, they cry sincerely only to their Lord, turning to Him in repentance; but when He gives them a taste of His mercy, behold, a party of them associates partners in worship with their Lord.﴾

434. So as to be ungrateful for the graces which We have bestowed on them. Then enjoy; but you will come to know.﴾

435. Or have We revealed to them an authority, which speaks of that which they have been associating with Him?﴾

436. And when We cause mankind to taste of mercy, they rejoice therein; but when some evil afflicts them because of what their hands have sent forth, behold, they are in despair!﴾

437. Do they not see that Allāh expands the provision for whom He wills and straitens (it for whom He wills). Verily, in that are indeed signs for a people who believe.﴾

How man sways between Tawhīd and Shirk, and between Joy and Despair, according to His Circumstances

Allāh tells us that when man is in dire straits, he calls upon Allāh alone with no partner or associate, then when times of ease come and they have the choice, some people associate others with Allāh and worship others alongside Him.

﴿يَكْفُرُوا بِمَا ءَاتَيْنَاهُمْ﴾

﴿So as to be ungrateful for the graces which We have bestowed on them.﴾

Then Allāh warns them by saying:

﴿فَسَوْفَ تَعْلَمُونَ﴾

﴿but you will come to know.﴾ One of them said: By Allāh, if a law

enforcement officer were to say this to me, I would be afraid, so how about when the One Who is issuing the warning is the One Who merely says to a thing "Be!" and it is?

Then Allāh denounces the idolators for fabricating lies and worshipping others instead of Him with no evidence or proof:

﴿أَمْ أَرْثَا عَلَيْهِمُ سُلْطَانًا﴾

﴿Or have We revealed to them an authority,﴾ means, proof.

﴿فَهُمْ يَنْكُرُكُمْ﴾

﴿which speaks﴾ means, tells

﴿بِمَا كَانُوا بِهِ يَسْتَكْبِرُونَ﴾

﴿of that which they have been associating with Him?﴾

This is a rhetorical question intended to denounce them, for they have no such thing.

﴿وَإِذَا آتَيْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا وَإِنْ تُصِيبُهُمْ مُنْجَئٌ مِمَّا قَدَّمَتْ أَيْدِيهِمْ إِنَّا هُمْ يُقْسِطُونَ﴾

﴿And when We cause mankind to taste of mercy, they rejoice therein; but when some evil afflicts them because of what their hands have sent forth, behold, they are in despair!﴾

This is a denunciation of man for the way he is, except for those whom Allāh protects and helps, for when man is given blessings, he is proud, and says:

﴿ذَهَبَ السَّيِّئَاتُ عَنِّي إِنَّهُ لَفَرِحٌ فَخُورٌ﴾

﴿"Ills have departed from me." Surely, he is exultant, and boastful.﴾ (11:10)

He rejoices over himself and boasts to others, but when difficulties befall him, He despairs of ever having anything good again. Allāh says:

﴿إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ﴾

﴿Except those who show patience and do righteous good deeds﴾.

They are patient during times of difficulty and do good deeds at times of ease. It was reported in the *Ṣaḥīḥ*:

«عَجَبًا لِلْمُؤْمِنِ لَا يَقْضِي اللَّهَ لَهُ قَضَاءٌ إِلَّا كَانَ خَيْرًا لَهُ، إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ فَكَانَ

خَيْرًا لَهُ، وَإِنْ أَصَابَهُ ضَرَاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ

«How wonderful is the affair of the believer. Allāh does not decree anything for him but it is good for him. If good things happen to him, he gives thanks, and that is good for him; and if bad things happen to him, he bears that with patience, and that is good for him.»^[1]

﴿أَوَلَمْ يَرَوْا أَنَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ﴾

«Do they not see that Allāh expands the provision for whom He wills and straitens (it for whom He wills).»

He is the One Who is controlling and doing that, by His wisdom and justice, so He expands the provision for some people and restricts it for some.

﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ﴾

«Verily, in that are indeed signs for a people who believe.»

﴿فَقَاتِلْ ذَآلِ الَّذِي حَقَّمُ وَالْيَاسِيْنَ وَإِنَّ السَّبِيلَ ذَآلِكَ خَيْرٌ لِّلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ وَأُولَٰئِكَ هُمُ الْمُتْلِحُونَ ﴿٣٨﴾ وَمَا آتَيْتَهُ مِنْ رَبَّنَا يَعْتَدُوا فِي أَمْوَالِ النَّاسِ فَلَا يَرَوْنَ أَنَّ اللَّهَ وَمَا آتَيْتَهُ مِنْ دُونِ رَبِّدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضِلُّونَ ﴿٣٩﴾ اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يَرْجِعُكُمْ ثُمَّ يُخَيِّمُ هَلْ مِنْ شُرَكَائِكُمْ مَن يَقُولُ مِن دُونِ اللَّهِ شُبْحُنَا وَمَعْلَى عَمَّا يُشْرِكُونَ ﴿٤٠﴾﴾

438. So, give to the kindred his due, and to Al-Miskīn and to the wayfarer. That is best for those who seek Allāh's Face; and it is they who will be successful.»

439. And that which you give in Ribā in order that it may increase from other people's property, has no increase with Allāh; but that which you give in Zakāh seeking Allāh's Face, then those they shall have manifold increase.»

440. Allāh is He Who created you, then provided food for you, then will cause you to die, then He will give you life. Is there any of your partners that do anything of that? Glory be to Him! And Exalted be He above all that they associate.»

^[1] Muslim 4 :2295.

The Command to uphold the Ties of Kinship and the Prohibition of Ribā

Allāh commands giving:

﴿وَالَّذِينَ هُمْ﴾

﴿to the kindred his due﴾ his due of respect and upholding the ties of kinship.

﴿وَالْمِسْكِينَ﴾

﴿and to Al-Miskīn﴾ the one who has nothing to spend on his needs, or he has something but it is not enough.

﴿وَالَّذِينَ فِي سَبِيلِ﴾

﴿and to the wayfarer.﴾ the traveler who is in need of money and other things during his journey.

﴿ذَلِكَ خَيْرٌ لِلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ﴾

﴿That is best for those who seek Allāh's Face;﴾

meaning; to look upon Him on the Day of Resurrection, which is the ultimate aim.

﴿وَالَّذِينَ هُمْ الْمُفْلِحُونَ﴾

﴿and it is they who will be successful.﴾ means, in this world and the Hereafter. Then Allāh says:

﴿وَمَا مَنَعَهُمْ مِنْ زَيْدٍ يَلْبِثُوا فِي أَمْوَالِ النَّاسِ فَلَا يَزِيدُ عِنْدَ اللَّهِ﴾

﴿And that which you give in Ribā, in order that it may increase from other people's property, has no increase with Allāh;﴾

This means, that which is given as a gift to others in the hope that they will give back more than they were given. There is no reward for this with Allāh. This is how this Āyah was interpreted by Ibn 'Abbās, Mujāhid, Aḍ-Ḍaḥḥāk, Qatādah, Ikrimah, Muḥammad bin Ka'b and Ash-Sha'bi.^[1] Allāh says:

﴿وَمَا مَنَعَهُمْ مِنْ زَكَاةٍ يُرِيدُونَ وَجْهَ اللَّهِ فَزَالَتْ عَنْهُمْ الْمُشْفِقُونَ﴾

﴿but that which you give in Zakāh seeking Allāh's Face, then

^[1] Aṭ-Ṭabari 20:104, 105.

those they shall have manifold increase.﴾

Those are the ones for whom Allāh will multiply the reward. It was reported in the *Ṣaḥīḥ*:

«وَمَا تَصَدَّقُ أَحَدٌ بِعَدَلِ تَمْرَةٍ مِنْ كَنْبٍ طَيِّبٍ إِلَّا أَخَذَهَا الرَّحْمَنُ يَبْسِيهِ فُرْيَانًا لِبَاحِيهَا، كَمَا يُرَبِّي أَحَدُكُمْ فَلَوْهُ أَوْ فَصِيلُهُ حَتَّى نَصِيرَ الثَّمَرَةُ أَكْثَمَ مِنْ أُحُدٍ»

«No person gives in charity the equivalent of a date which was earned in a lawful manner, but the Most Merciful takes it in His Right Hand and takes care of it for its owner, just as any one of you takes care of his foal or young camel, until the date becomes the size of Mount Uhud.»^[1]

Creation, Provision, Life and Death are all in the Hand of Allāh

Allāh says:

﴿اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ﴾

﴿Allāh is He Who created you, then provided food for you.﴾

means, He is the Creator and Provider. He brings man forth from his mother's womb naked and knowing nothing, not able to see or hear, and having no strength. Then He provides him with all these things, giving him household effects, clothing, wealth, possessions and earnings.

﴿ثُمَّ يُمِيتُكُمْ﴾

﴿then will cause you to die,﴾ means, after this life.

﴿ثُمَّ يُحْيِيكُمْ﴾

﴿then (again) He will give you life.﴾

means, on the Day of Resurrection.

﴿هَلْ مِنْ شُرَكَائِكُمْ﴾

﴿Is there any of your partners﴾ means, those whom you worship instead of Allāh,

﴿مَنْ يَقُولُ مِنْ ذَلِكَ مِنْ شَيْءٍ﴾

^[1] Muslim 2:702.

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلُ
 كَانَ أَكْثَرُهُم مُّشْرِكِينَ ﴿٤١﴾ فَأَقْرَرْتَهُم بِأَلْفِئَةٍ مِّن قَبْلُ
 أَن بَأْتِيَ يَوْمَ لَا مَرَدَ لَهُ، مِّنَ اللَّهِ يَوْمَئِذٍ يُصْعَقُونَ ﴿٤٢﴾ مَن
 كَفَرَ فَعَلَيْهِ كُفْرُهُ، وَمَن عَمِلَ صَالِحًا فَلَا نَفْسٍ بِهِ يَسْمُدُونَ ﴿٤٣﴾
 لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِن فَضْلِهِ إِنَّهُ لَا يُحِبُّ
 الْكَافِرِينَ ﴿٤٤﴾ وَمَن ءَابَىٰ عَنْ إِلَهِ وَرُسُلِهِ فَإِنَّمَا يَرْجِعُ إِلَىٰ
 مَن يَرْجِعُ، وَلَيَعْرَىٰ النَّفْلُكَ بِأَمْرِهِ، وَلَيَسْتَعْمِلُنَّ أَمْثَلَكُمْ
 تَشْكُرُونَ ﴿٤٥﴾ وَلَقَدْ أَرْسَلْنَا مِن قَبْلِكَ رُسُلًا إِلَىٰ قَوْمِهِمْ فَءَاتَهُم
 بِالْبَيِّنَاتِ فَأَنفَسَتْنَا مِنَ الَّذِينَ أَجْرَمُوا وَكَانَ خِطَابًا عَلَىٰ أَنصَارِ
 الْمُؤْمِنِينَ ﴿٤٦﴾ اللَّهُ الَّذِي يُرْسِلُ الرِّيَّحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُ
 فِي السَّمَاءِ كَيْفَ يَشَآءُ وَيَجْعَلُهُ كِسْفًا فَنَرَىٰ الْوَدْقَ يَخْرُجُ مِن
 خِلَالِهِ، فَإِذَا أَصَابَ بِهِ مَن يَشَآءُ مِن عِبَادِهِ إِذَا هُمْ يَسْتَبِشِرُونَ ﴿٤٧﴾
 وَإِن كَانُوا مِن قَبْلِ أَن يُزَلَّ عَلَيْهِمْ مِّن قَبْلِهِ لَمُبْلِغِينَ ﴿٤٨﴾
 فَانظُرْ إِلَىٰ ءَالِئِهِ رَحِمَتِ اللَّهِ كَيْفَ تُخَيِّمُ الْأَرْضَ بَعْدَ
 مَوْتِهَا إِنَّ ذَلِكَ لَمُنْحَىٰ الْمَوْقِفِ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٩﴾

«that do anything of that?» meaning, none of them are able to do any of that. But Allāh is the One Who is Independent in His powers of creation, provision, and giving life and death. Then He will resurrect His creation on the Day of Resurrection. This is why, after all this He says:

﴿سُبْحَنَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ﴾

«Glory be to Him! And Exalted be He above all that they associate.»

meaning, exalted and sanctified and glorified be He far above having any partner, peer, equal,

son or father, for He is the One, the Unique, the Self-Sufficient Master, Who begets not nor was He begotten, and there is none comparable unto Him.

﴿ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُم بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ
 يَرْجِعُونَ﴾ قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلُ كَانَ أَكْثَرُهُم
 مُّشْرِكِينَ ﴿٤١﴾

441. Evil has appeared in Al-Barr and Al-Bahr because of what the hands of men have earned, that He may make them taste a part of that which they have done, in order that they may return.»

442. Say: "Travel in the land and see what was the end of those before (you)! Most of them were idolators."»

The Effects of Sin in this World

Ibn 'Abbās, 'Ikrimah, Aḍ-Ḍaḥḥāk, As-Suddī and others said: "What is meant by *Al-Barr* here is the empty land or wilderness, and by *Al-Baḥr* is towns and cities."^[1] According to a report narrated from Ibn 'Abbās and 'Ikrimah, *Al-Baḥr* refers to towns and cities which are on the banks of rivers.^[2] Others said that what was meant was the usual meaning of the words, i.e., land and sea. Zayd bin Rāfi' said:

﴿ظَهَرَ الْفَسَادُ﴾

«*Evil has appeared*» "The rain is withheld from the land and this is followed by famine, and it is withheld from the sea, adversely affecting the animals which live in it." This was recorded by Ibn Abi Hātim, who said: "Muḥammad bin 'Abdullāh bin Yazīd Al-Muqri' told us, from Sufyān from Ḥumayd bin Qays Al-A'raj from Mujāhid:

﴿ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ﴾

«*Evil has appeared on land and sea*»

"Evil on land means the killing of the son of Ādam, and evil on the sea means piracy."

According to the first opinion, the phrase,

﴿ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ﴾

«*Evil has appeared on land and sea because of what the hands of men have earned,*»

means the shortfall in the crops and fruits is because of sins. Abu Al-'Āliyah said: "Whoever disobeys Allāh in the earth has corrupted it, because the good condition of the earth and the heavens depends on obedience to Allāh." Hence it says in the *Ḥadīth* which was recorded by Abu Dāwūd:

«لَنَحْدُ يُقَامُ فِي الْأَرْضِ أَحَبُّ إِلَيَّ أَمَلِيهَا مِنْ أَنْ يُنْظَرُوا أَرْبَعِينَ صَبَاحًا»

«*Any prescribed punishment which is carried out in the land is better for its people than if it were to rain for forty days.*»^[3]

[1] Aṭ-Ṭabari 20:108.

[2] Aṭ-Ṭabari 20:108.

[3] An-Nasā'ī 8:75.

The reason for that is that if the prescribed punishments are carried out, this will deter the people – most or many of them – from violating the prohibitions of Allāh. If they give up sin, this will be a cause of blessings in the skies and on the earth. So, when ʿĪsā bin Maryam, peace be upon him, comes down at the end of time, he will judge according to this *Sharīʿah* at that time, and will kill the pigs and break the cross and abolish the *Jizyah*. He will accept nothing except Islām or the sword. When Allāh destroys the *Dajjāl* and his followers, and Yaʿjūj and Maʿjūj during his time, it will be said to the earth, bring forth your blessing. Then groups of people will eat from one pomegranate, and will seek shade beneath its skin, and the milk of one pregnant camel will be sufficient for a group of people. This will only be because of the blessings that will result from application of the *Sharīʿah* of Muḥammad ﷺ. The more justice is established, the more the blessings and good things will increase. It was reported in the *Ṣaḥīḥ*:

«إِنَّ الْفَاجِرَ إِذَا مَاتَ تَسْرِعُ بِهِ الْبِلَادُ وَالشَّجَرُ وَالذَّوَابُ»

«When the evildoer dies, it is a relief for the people, the land, the trees and the animals.»^[1]

Imām Aḥmad bin Ḥanbal recorded that Abu Qaḥdham said: “At the time of Ziyād or Ibn Ziyād, a man found a cloth in which were wrapped grains of wheat which were as big as date stones; on it was written: This grew at a time when justice prevailed.”^[2]

﴿لِيَذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا﴾

«that He may make them taste a part of that which they have done,»

means, He tries them with the loss of wealth, souls and fruits as a test and as a punishment for what they have done.

﴿لَعَلَّهُمْ يَرْجِعُونَ﴾

[1] Ibn Abi Ḥātim mentioned it without a chain of narrators under the explanation of this *Āyah*. Without the addition of “Then he recited...” until the end, it was recorded by At-Tirmidhi no. 2013 and others, and it is considered a *Ḥasan Ḥadīth*.

[2] Aḥmad 2:296, with a weak chain of narration.

﴿in order that they may return.﴾ means, from disobedience. This is like the Āyah,

﴿وَبَلَوْنَهُمْ بِالْخَيْرِ وَالشَّرِّ لَعَلَّهُمْ يَرْجِعُونَ﴾

﴿And We tried them with good and evil in order that they might turn.﴾ (7:168).

Then Allāh says:

﴿قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلُ﴾

﴿Say: "Travel in the land and see what was the end of those before (you)!"﴾

meaning, those who came before you.

﴿كَأَن أَكْثَرَهُمْ شَاكِرِينَ﴾

﴿Most of them were idolators.﴾ means, so see what happened to them when they rejected the Messengers and were ungrateful for the blessings.

﴿فَأَقِمْ وَجْهَكَ لِلدِّينِ الْقَاسِمِ مِن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَا مَرَدَ لَهُم مِّنَ اللَّهِ يَوْمَئِذٍ يُصْعَقُونَ﴾
 ﴿كَفَرُوا فَمَلَأُوا كُفْرَهُمْ وَمِنْ عَمَلٍ صَالِحٍ فَلَا تُنْفِسُهُمْ بَشْعَدُونَ﴾
 ﴿لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِن فَضْلِهِ إِنَّهُمْ لَا يُحِبُّ الْكَافِرِينَ﴾

﴿43. So, set you your face to the straight and right religion, before there comes from Allāh a Day which none can avert. On that Day men shall be divided.﴾

﴿44. Whosoever disbelieves will suffer from his disbelief, and whosoever does righteous good deeds, then such will prepare a good place for themselves.﴾

﴿45. That He may reward those who believe and do righteous good deeds, out of His bounty. Verily, He likes not the disbelievers.﴾

The Command to follow the Straight Path before the Day of Resurrection

Here Allāh commands His servants to hasten to obedience to Him and to hasten to do good deeds.

﴿فَأَقِمْ وَجْهَكَ لِلدِّينِ الْقَاسِمِ مِن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَا مَرَدَ لَهُم مِّنَ اللَّهِ﴾

﴿So, set you your face to the straight and right religion, before

there comes from Allāh a Day which none can avert.﴾

The Day of Resurrection, for when Allāh wants it to happen, no one will be able to avert it.

﴿يَوْمَ يُبَدِّلُ بَدْعُهُنَّ﴾

﴿On that Day men shall be divided.﴾ means, they will be separated, with one group in Paradise and another in Hell. Allāh says:

﴿مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ وَمنَ عَمِلَ صَالِحًا فَلَا نَفْسٍ يَنْهَدُونَهُ يُؤْتِيهِمُ الْيَقِينَ لَئِنْ أَمْسَوْا وَقِيلَوا
الْضَّلِيلَةُ مِن فَضْلِهِ﴾

﴿Whosoever disbelieves will suffer from his disbelief, and whosoever does righteous good deeds, then such will prepare a good place for themselves. That He may reward those who believe, and do righteous good deeds, out of His bounty.﴾

meaning that He may reward them from His bounty, in return for one good deed, he will get the reward for ten, up to seven hundred like it, as much as Allāh wills.

﴿إِنَّهُ لَا يُحِبُّ الْكَافِرِينَ﴾

﴿Verily, He likes not the disbelievers.﴾ yet He is still just with them and does not oppress them.

﴿وَمِنَ آيَاتِهِ أَنْ يُرْسِلَ الرِّيحَ مُبَشِّرَاتٍ وَلِيُذِيقَكُمْ مِنْ رَحْمَتِهِ وَلِتَجْرِيَ الْفُلُكُ بِأَمْرِهِ وَلِتَسْتَخْرِجُوا
مِنْهُمُ ثَمَرَاتَكُمْ فَتشْكُرُونَهُ ۖ وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا بِآيَاتِنَا فَانظُرْ بِالْأَيْتَانِ فَانظُرْنَا بِرِ
الَّذِينَ لَعَنُوا وَكَانَ سَعًا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ﴾

446. And among His signs is this that He sends the winds as glad tidings, giving you a taste of His mercy, and that the ships may sail at His command, and that you may seek of His bounty, in order that you may be thankful.﴾

447. And indeed We did send Messengers before you to their own peoples. They came to them with clear proofs, then, We took vengeance on those who committed crimes; and it was incumbent upon Us to help the believers.﴾

Among the Signs of Allāh are the Winds

Here Allāh mentions the favor He does for His creatures by sending winds to them, as harbingers of His mercy, meaning

that they will be followed by rain. Allāh says:

﴿وَيَذِيقُكَ مِنْ رَحْمَتِهِ﴾

«giving you a taste of His mercy,» that is, the rain which will come down and revive people and the land.

﴿وَلَنَجْزِيَنَّ الْفُلْكَ بِأَمْرٍ﴾

«and that the ships may sail at His command,» means, on the sea, for they are driven by the wind.

﴿وَلَنَسْتَبْتُوا مِنْ فَضْلِهِ﴾

«and that you may seek of His bounty,» means, by trading, earning a living and traveling from one country to another, one region to another.

﴿وَلَنُلْكَمَنَّ نُذُورَ﴾

«in order that you may be thankful,» means, that you may give thanks to Allāh for the innumerable favors He has done for you, both visible and hidden. Then Allāh says:

﴿وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِلَى قَوْمِهِمْ فَاتَّبَعْنَاهُمْ فَانْقَضَى إِلَيْنَا أَمْرُهُمْ فَتَأْتِيهِمْ الْعَذَابُ﴾

«And indeed We did send Messengers before you to their own peoples. They came to them with clear proofs, then, We took vengeance on those who committed crimes,»

These are words of consolation from Allāh to His servant and Messenger Muḥammad ﷺ. They tell him that if many of his people and of mankind disbelieve in him, the previous Messengers were also rejected, despite the clear signs that they brought, but Allāh punished those who rejected and opposed them, and saved those who believed in them.

﴿وَكُنَّا عَلَى نَصْرِهِمْ لَذِينَ﴾

«and it was incumbent upon Us to help the believers.»

This is a duty which Allāh took upon Himself as a blessing and a favor to them. This is like the *Āyah*,

﴿كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ﴾

«your Lord has prescribed mercy for Himself» (6:54).

Ibn Abi Ḥātim recorded that Abu Ad-Dardā', may Allāh be

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٤١٠

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَلَمَّا أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا لَظَلُّوا مِنْ بَعْدِهِ بِكْفُورٍ ﴿٤٨﴾ فَإِنَّكَ لَا تَسْمِعُ الْمَوْتَى وَلَا تَسْمِعُ النُّفُسَ الدَّاعِيَةَ إِذَا وَلَوْ أُنذِرُونَ ﴿٤٩﴾ وَمَا أَنْتَ بِمُعْذِ الْعُنَى عَنْ ضَلَالِهِمْ إِنْ تَسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ ﴿٥٠﴾ اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعِفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعِفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ ﴿٥١﴾ وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَنَا بِالسَّاعَةِ إِعْرَاضًا كَذَلِكَ كَانُوا أَنْفُسُ الْكَافِرِينَ أَزْوَاجًا لِمَنْ يَشَاءُ اللَّهُ وَاللَّهُ عَزِيزٌ عَلِيمٌ ﴿٥٢﴾ لَقَدْ لَبِثْتُ فِي كِتَابِ اللَّهِ إِلَى يَوْمِ الْبَاقِ فَهَكَذَا يَوْمَ الْبَاقِ وَلَكِنَّكُمْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٥٣﴾ فَيَوْمَذِي لَا يَنْفَعُ الَّذِينَ ظَلَمُوا أَعْذِرَتُهُمْ وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٥٤﴾ وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ وَلَكِنْ حَسَبَتْ مَتَابِعُ لِقَاؤِ الَّذِينَ كَفَرُوا إِنْ أَنْتُمْ إِلَّا مُبْطِلُونَ ﴿٥٥﴾ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الَّذِينَ لَا يَعْلَمُونَ ﴿٥٦﴾ فَأَصْحَابُ إِنْ وَعَدَ اللَّهُ حَقًّا وَلَا يَسْتَعْجِلُكَ الَّذِينَ لَا يُوقِنُونَ ﴿٥٧﴾

pleased with him, said: "I heard Allāh's Messenger ﷺ saying:

«ما من امرئ مسلم يرُدُّ عن عِرضي أخيه إلَّا كَانَ حَقًّا عَلَى اللَّهِ أَنْ يَرُدَّ عَنْهُ نَارَ جَهَنَّمَ يَوْمَ الْقِيَامَةِ»

«No Muslim man defends the honor of his brother except that there would be a right upon Allāh to defend him from the fire of Hell on the Day of Resurrection.»

Then he recited this Āyah:

﴿وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ﴾

«and it was incumbent upon Us to help the believers.»^[1]

﴿اللَّهُ الَّذِي يُرْسِلُ الرِّيْحَ فَتَحْمِلُ السَّحَابَ فَيَبْثُغُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ كِسْفًا مَدْرَى الْقَوْدِ يَخْرُجُ مِنْ غَلِيظٍ فَإِذَا أَصَابَ يَوْمٌ مِنْ بَنَاءٍ مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبِشِرُونَ ﴿٤٨﴾ وَلَوْ كَانُوا مِنْ قَبْلِ أَنْ يُزَالَ عَلَيْهِمْ مِنْ غَلِيظٍ لَتَبْلِيكَ ﴿٤٩﴾ فَانْظُرْ إِلَى مَا تُشْرِي رَحْمَتُ اللَّهِ كَيْفَ يُجِي الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ ذَلِكَ لَمُنَى الْمَوْتَى وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٥٠﴾ وَلَمَّا أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا لَظَلُّوا مِنْ بَعْدِهِ بِكْفُورٍ ﴿٥١﴾﴾

«48. Allāh is He Who sends the winds, so that they raise clouds and spread them along the sky as He wills, and then break them into fragments until you see rain drops come forth from their midst! Then when He has made them fall on whom of His servants as He wills, lo, they rejoice!»

^[1] Similar was recorded by Al-Bukhārī, no. 6512.

449. And verily, before that - just before it was sent down upon them - they were in despair!﴾

450. Look then at the effects of Allāh's mercy, how He revives the earth after its death. Verily, that shall indeed raise the dead, and He is able to do all things.﴾

451. And if We send a wind, and they see it turn yellow - behold, they then would become unthankful (disbelievers).﴾

The Revival of the Earth is a Sign of the Resurrection

Here Allāh explains how He creates the clouds that rain the water.

﴿اللَّهُ الَّذِي يُرْسِلُ الرِّيَّحَ فَتُثَرُّ سَحَابًا﴾

﴿Allāh is He Who sends the winds, so that they raise clouds﴾

either from the sea, as was mentioned by more than one (of the scholars), or from whatever Allāh wills.

﴿يَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ﴾

﴿and spread them along the sky as He wills,﴾

means, He spreads them and causes them to increase and grow. From a little He makes a lot, and creates the clouds that look like shields. Then He spreads them out until they fill the horizon. Sometimes the clouds come from the sea, heavy and full, as Allāh says:

﴿وَهُوَ الَّذِي يُرْسِلُ الرِّيَّحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ حَتَّىٰ إِذَا أَثَلَتْ سَحَابًا مِّثْقَالًا سُفِّتَهُ
بِأُغْلَامٍ مَّيْمَنٍ﴾

﴿And it is He Who sends the winds as heralds of glad tidings, going before His mercy. Till when they have carried a heavy-laden cloud, We drive it to a land that is dead﴾ until:

﴿كَذَٰلِكَ نُخْرِجُ الْمَوْتُ لِقُلُوبِكُمْ فَتَذَكَّرُونَ﴾

﴿Similarly, We shall raise up the dead, so that you may remember or take heed.﴾ (7:57)

Allāh says here:

﴿اللَّهُ الَّذِي يُرْسِلُ الرِّيَّحَ فَتُثَرُّ سَحَابًا يَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ وَجَعَلَهُ كَيْفًا﴾

﴿Allāh is He Who sends the winds, so that they raise clouds

and spread them along the sky as He wills, and then break them into fragments

Mujāhid, Abu 'Amr bin Al-'Alā', Maṭar Al-Warrāq and Qatādah said, "This means pieces."¹¹ Others said that it means 'piled up,' as Aḍ-Ḍaḥḥak said. Others said that it means black, because they contained so much water, and sometimes they are heavy and close to the earth.

His saying:

﴿مَرَى الْوَدَكُ يَخْرُجُ مِنْ خِلَالِهِ﴾

﴿until you see rain drops come forth from their midst!﴾

means, 'so you see the drops, i.e., the rain, which come from the midst of those clouds.'

﴿فَإِذَا آسَابُ يَوْمٍ مِنْ بَنَاءٍ مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ﴾

﴿Then when He has made them fall on whom of His servants as He wills, lo, they rejoice!﴾

They rejoice at the rain when it comes to them because of their need for it.

﴿وَإِنْ كَانُوا مِنْ قَبْلِ أَنْ يُرْسَلَ عَلَيْهِمْ مِنْ قَبْلِهِ لَسِيئِينَ﴾

﴿And verily, before that – just before it was sent down upon them – they were in despair!﴾

The people to whom this rain came were in despair, thinking that it rain would never fall, just before it came to them. When it came to them, it came at the time of greatest need, so it was a tremendous event for them. What this means is that they were in need of it before it fell, and there had been no rainfall for a long time, so they were waiting for it at the time when it was due, but it did not come to them at that time. The rain was late, and a long time passed. Then the rain came to them suddenly, after they began to despair, and after their land became dry and barren, it was stirred to life, and it swelled and produced every lovely kind of growth. Allāh says:

﴿فَانظُرْ إِلَى مَآثَرِ رَحْمَةِ اللَّهِ﴾

﴿Look then at the effects of Allāh's mercy,﴾ meaning, the rain.

¹¹ Aṭ-Ṭabari 20:114.

﴿كَفَيْتَ بَنِي الْأَرْضِ بَعْدَ مَوْتِهَا﴾

﴿how He revives the earth after its death.﴾

Thus Allāh draws attention to the revival of people's bodies after they have died and disintegrated into nothing.

﴿إِنَّ ذَلِكَ لَمَعْنِي الْمَوْتُ﴾

﴿Verily, that (Allāh) shall indeed raise the dead.﴾

means, the One Who does that is able to raise the dead.

﴿إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿and He is able to do all things.﴾

﴿وَلَئِنْ أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا لَظَلُّوا مِنْ بَعْدِهِ. يَكْفُرُونَ﴾

﴿And if We send a wind, and they see it turn yellow - behold, they then would become unthankful (disbelievers).﴾

﴿وَلَئِنْ أَرْسَلْنَا رِيحًا﴾

﴿And if We send a wind,﴾ means, a wind which dries up the crops which they have tended and cultivated and which have matured, and they see them turn yellow, and start to rot, if this were to happen, they would become ungrateful, i.e., they would deny the previous blessings that they were given. This is like the *Āyah*,

﴿أَرَأَيْتُمْ مَا تَحْرُثُونَ﴾

﴿Then tell Me about the seed that you sow in the ground.﴾ until:

﴿بَلْ نَحْنُ مَحْرُومُونَ﴾

﴿Nay, but we are deprived!﴾ (56:63-67)

﴿فَإِنَّكَ لَا تَسْمِعُ الْمَوْتَ وَلَا تَسْمِعُ الْأَعْمَىٰ إِنَّا لَوَلَا أُنْذِرُونَ﴾ وَمَا أَنتَ بِمَعْنِي الْعَمَىٰ عَنْ

سُلَالَتِهِمْ إِن تَسْمِعْ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ﴾

﴿52. So verily, you cannot make the dead to hear, nor can you make the deaf to hear the call, when they show their backs and turn away.﴾

﴿53. And you cannot guide the blind from their straying; you

can make to hear only those who believe in Our Āyāt, and have submitted (to Allāh in Islām).﴾

The Disbelievers are like the Dead, Deaf and Blind

Allāh says, 'just as you are not able to make the dead hear in their graves, or to make your words reach the deaf who cannot hear and who still turn away from you, so too you cannot guide the blind to the truth and bring them back from their misguidance.' That is a matter which rests with Allāh, for by His power He can make the dead hear the voices of the living if He wills. He guides whom He wills and sends astray whom He wills, and no one but He has the power to do this. Allāh says:

﴿إِنْ تَشِيعُ إِلَّا مَنْ يَزُنُّ بِكَائِنَاتٍ فَهُمْ سَمِيلُونَ﴾

﴿you can make to hear only those who believe in Our Āyāt, and have submitted (to Allāh in Islām).﴾

means, those who are humble and who respond and obey. These are the ones who will listen to the truth and follow it; this is the state of the believers; the former (being deaf and blind) is the state of the disbelievers, as Allāh says:

﴿إِنَّا نَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتِ يَسْتَجِيبُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ﴾

﴿It is only those who listen will respond, but as for the dead, Allāh will raise them up, then to Him they will be returned.﴾
(6:36)

‘Ā’ishah, the Mother of the faithful, may Allāh be pleased with her, used this Āyah -

﴿إِنَّكَ لَا تَسْمَعُ الْمَوْتِ﴾

﴿So verily, you cannot make the dead to hear﴾

as evidence against ‘Abdullāh bin ‘Umar when he reported that the Prophet ﷺ had addressed the slain disbelievers who had been thrown into a dry well three days after the battle of Badr, rebuking and reprimanding them, until ‘Umar said, “O Messenger of Allāh, are you addressing people who are dead bodies?” He said:

﴿وَالَّذِي نَفْسِي بِيَدِهِ مَا أَتَمُّ بِأَسْمَعَ لَنَا أَقُولُ بَيْنَهُمْ، وَلَكِنْ لَا يُجِيبُونَ﴾

«By the One in Whose Hand is my soul, you do not hear what

I say any better than they do, but they cannot respond.^[1]

‘A’ishah interpreted this event to mean that the Prophet ﷺ was making the point that now they would know that what he had been telling them was true.^[2] Qatādah said: “Allāh brought them back to life for him so that they could hear what he said by way of rebuke and vengeance.”^[3]

﴿اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ﴾

﴿54. Allāh is He Who created you in weakness, then gave you strength after weakness, then after strength gave (you) weakness and grey hair. He creates what He wills. And He is the All-Knowing, the All-Powerful.﴾

The Different Stages of Man

Here Allāh points out how man passes through different stages of creation, one phase after another. He is originally created from dust, then from a *Nutfah*,^[4] then from a clot, then from a lump of flesh. Then he becomes bones, then the bones are clothed with flesh, then the soul is breathed into him. Then he emerges from his mother's womb, weak and thin and powerless. Then he grows up little by little, until he becomes a child, then he reaches the stage of puberty, then he becomes a young man, which is strength after weakness. Then he starts to get older, reaching middle age, then old age and senility, weakness after strength, so he loses his resolve, power of movement and ability to fight, his hair turns grey and his characteristics, both inward and outward, begin to change. Allāh says:

﴿ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ﴾

﴿then after strength gave (you) weakness and grey hair. He creates what He wills.﴾

He does whatsoever He wills and controls His servants in

[1] *Fath Al-Bāri* 7:351.

[2] *Fath Al-Bāri* 7:351.

[3] *Fath Al-Bāri* 7:351.

[4] See volume six, the explanation of *Sūrat Al-Hajj* (22:4), and *Sūrat Al-Mu'minūn* (23:13) in volume seven.

whatever way He wants.

﴿وَهُوَ الْعَلِيمُ الْقَدِيرُ﴾

﴿And He is the All-Knowing, the All-Powerful.﴾

﴿وَرَبِّمْ تَقْرَمُ السَّاعَةَ يُفَسِّرُ الْمَجْرُومُونَ مَا لَبِثُوا غَيْرَ سَاعَةٍ كَذَلِكَ كَانُوا يُؤْفَكُونَ ﴿٥٥﴾ وَقَالِ الَّذِينَ أُورُوا إِلَهُمُ وَالْإِنْسَانُ لَقَدْ لَبِثْتُ فِي كِتَابِ اللَّهِ إِلَّا يَوْمَ الْقِيَامِ فَهَكَذَا يَوْمَ الْقِيَامِ وَلَكِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٥٦﴾ قَبْرِهِمْ لَا يَنْفَعُ الَّذِينَ ظَلَمُوا مَعَذِرَتُهُمْ وَلَا هُمْ يُنْتَفَعُونَ ﴿٥٧﴾﴾

﴿55. And on the Day that the Hour will be established, the criminals will swear that they stayed not but an hour - thus were they ever deluded.﴾

﴿56. And those who have been bestowed with knowledge and Faith will say: "Indeed you have stayed according to the decree of Allāh, until the Day of Resurrection; so this is the Day of Resurrection, but you knew not."﴾

﴿57. So, on that Day no excuse of theirs will avail those who did wrong, nor will they be allowed to return to seek (Allāh's) pleasure.﴾

The Ignorance of the Disbelievers in this World and in the Hereafter

Here Allāh tells us of the ignorance of the disbelievers in this world and in the Hereafter. In this world they worship idols, and in the Hereafter they will also display great ignorance. They will swear by Allāh that they did not even stay for one hour in this world. They will mean that there was not enough time given to establish proof against them which would leave them with no excuse. Allāh says:

﴿كَذَلِكَ كَانُوا يُؤْفَكُونَ ﴿٥٥﴾ وَقَالِ الَّذِينَ أُورُوا إِلَهُمُ وَالْإِنْسَانُ لَقَدْ لَبِثْتُ فِي كِتَابِ اللَّهِ إِلَّا يَوْمَ الْقِيَامِ﴾

﴿thus were they ever deluded. And those who have been bestowed with knowledge and Faith will say: "Indeed you have stayed according to the decree of Allāh, until the Day of Resurrection..."﴾

The believers who have knowledge of the Hereafter will

respond to them, just as they established the proof of Allāh against them in this world. When they swear that they did not stay even one hour in this world, they will say to them:

﴿لَقَدْ لَبِئْتُمْ فِي كِتَابِ اللَّهِ﴾

«Indeed you have stayed according to the decree of Allāh,» meaning, the Book of deeds,

﴿إِلَّا يَوْمَ الْقِيَامَةِ﴾

«until the Day of Resurrection;» means, 'from the day when you were created until the day you were resurrected.'

﴿وَلَكِنَّكُمْ كُنتُمْ لَا تَعْلَمُونَ﴾

«but you knew not.» Allāh says:

﴿فَبَيِّنْهُمْ﴾

«So, on that Day» meaning, the Day of Resurrection,

﴿لَا يَنْفَعُ الَّذِينَ ظَلَمُوا مَعذِرَتُهُمْ﴾

«no excuse of theirs will avail those who did wrong,» means, their excuses for what they did.

﴿وَلَا هُمْ يُنصَرُونَ﴾

«nor will they be allowed (then) to return to seek (Allāh's) pleasure.»

means, they will not be allowed to return to this world. This is like the *Āyah*,

﴿وَالَّذِينَ يَسْتَعْجِلُونَ مَا هُمْ مِنَ الْمُتَعَجِّلِينَ﴾

«and if they seek to please (Allāh), yet they are not of those who will ever be allowed to please (Allāh)» (41:24).

﴿وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ وَلَٰكِنْ يَجْحَدُ بِآيَاتِنَا يَقُولُونَ أَلَيْسَ كَقَدْرًا إِنْ أَنشَأْهُ إِلَّا مُبَدِّلُونَ ﴿٥٨﴾ كَذَٰلِكَ يَطِيعُ اللَّهُ عَلَىٰ قُلُوبِ الَّذِينَ لَا يَعْلَمُونَ ﴿٥٩﴾ فَأَنْصِرْ إِيَّاهُ وَعَدَ اللَّهُ حَقًّا وَلَا يَخُفُّكَ الَّذِينَ لَا يُوقِنُونَ ﴿٦٠﴾﴾

«58. And indeed We have set forth for mankind, in this Qur'ān every kind of parable. But if you bring to them any sign or proof, the disbelievers are sure to say (to the believers): "You

follow nothing but falsehood and magic."»

﴿59. Thus does Allāh seal up the hearts of those who know not.﴾

﴿60. So be patient. Verily, the promise of Allāh is true; and let not those who have no certainty of faith discourage you (from conveying Allāh's Message).﴾

Parables in the Qur'ān and how the Disbelievers do not learn from them

﴿وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ﴾

﴿And indeed We have set forth for mankind, in this Qur'ān every kind of parable.﴾

means, 'We have explained the truth to them and have made it clear to them, and have set forth for them parables so that they may understand the truth and follow it.'

﴿وَلَيْنِ جِئْتَهُمْ بِآيَاتٍ بَيِّنَاتٍ لَّيِّنَ الَّذِينَ كَفَرُوا إِنَّ أَشَدَّ إِلَّا مُبْطِلُونَ﴾

﴿But if you bring to them any sign or proof, the disbelievers are sure to say (to the believers): "You follow nothing but falsehood and magic."﴾

If they were to see any kind of sign, whether it was at their own direction or otherwise, they would not believe in it and they would think that it was magic and falsehood, as they said when the moon was cleft asunder, etc., as Allāh says:

﴿إِنَّ إِلَٰهَكُمْ حَقٌّ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ۚ وَرُوٰى لَهُمْ كُلُّ مَآيَةٍ حَتَّىٰ رَوٰا
الْمَنَاقِبَ الْأَلِيمَةَ﴾

﴿Truly, those, against whom the Word of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment.﴾ (10:96-97).

Allāh says here:

﴿كَذَٰلِكَ يَطْمَعُ اللَّهُ عَلَىٰ قُلُوبِ الَّذِينَ لَا يَعْلَمُونَ ۚ فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ﴾

﴿Thus does Allāh seal up the hearts of those who know not. So be patient. Verily, the promise of Allāh is true;﴾

meaning, 'bear their stubborn opposition with patience, for Allāh will fulfill His promise to grant you victory over them

and cause you and those who follow you to prevail in this world and in the Hereafter.'

﴿وَلَا يَسْتَعْجِلُكَ الَّذِينَ لَا يُؤْمِنُونَ﴾

«and let not those who have no certainty of faith discourage you (from conveying Allāh's Message).»

'Remain steadfast in the mission with which Allāh has sent you, for it is truth in which there is no doubt. Do not turn away from it, for nowhere else is there truth which is to be followed; the truth rests exclusively in the Message with which you have been sent.'

Reports concerning the Virtues of this Sūrah and that it is recommended to recite it during Fajr

Imām Aḥmad recorded from a man among the Companions of the Prophet ﷺ that the Messenger of Allāh ﷺ led them in Fajr prayer and recited *Ar-Rūm* in the prayer, but he became confused in his recitation. He said:

«إِنَّهُ يَلْبِسُ عَلَيْنَا الْقُرْآنَ، فَإِنْ أَقَامَا بِتَكْمٍ بَضَلُونَا مَعَنَا لَا يُحْسِنُونَ الرُّضُوءَ، فَمَنْ شَهِدَ مِنْكُمُ الصَّلَاةَ مَعَنَا فَلْيُحْسِنِ الرُّضُوءَ»

«We have become confused in our recitation of Qur'ān, because some people among you are praying with us but they have not performed *Wuḍū'* properly. Whoever attends the prayer with us, let him perform *Wuḍū'* properly.»^[1]

This has a Ḥasan chain of narration, the text itself is Ḥasan. It contains amazing information, that the Prophet ﷺ was affected by the faulty *Wuḍū'* of some of those whom he was leading in prayer. This indicates that the prayer of the person who is praying in the congregation is connected to the prayer of the Imām.

This is the end of the *Tafsīr* of Sūrat *Ar-Rūm*. Allāh's is the praise and thanks.

[1] Aḥmad 3:471.

The Tafsīr of Sūrah Luqmān (Chapter - 31)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

سُورَةُ لُقْمَانَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الَّذِي تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ ۝ هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ ۝ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ ۝ أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝ وَ مِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ۝ وَإِذْ أَنشَأَ عَلَيْهِ آيَاتُنَا وَلَّى مُسْتَكْبِرًا ۝ كَان لَّكَ يَسْمَعُهَا كَان فِي أذْنَيْهِ وَقَرَأَ فَنِشْرَهُ بَعْدَ آيٍ إِلَيْهِ ۝ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتُ النَّعِيمِ ۝ خَالِدِينَ فِيهَا وَعْدَ اللَّهِ حَقًّا وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝ خَلَقَ السَّمَوَاتِ بَعْدَ عَمْدٍ مَّرُوءًا وَالْفَنَىٰ فِي الْأَرْضِ رَوْسًا أَنْ نَبْيَدَ بِكُمْ مِّثْلَ نَبْتٍ فِي مَاءٍ فَأْتِثْنَا فِيهَا مِن كُلِّ زَوْجٍ كَرِيمٍ ۝ هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِن دُونِهِ بَلِ الظَّالِمُونَ فِي ضَلَالٍ مُّبِينٍ ۝

﴿الَّذِي تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ﴾
﴿هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ﴾
﴿الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ﴾
﴿أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

- ﴿1. Alif Lām Mīm.﴾
 ﴿2. These are Āyāt of the Wise Book.﴾
 ﴿3. A guide and a mercy for the Muhsinīn.﴾
 ﴿4. Those who perform the Ṣalāh and give Zakāh and they have faith in the Hereafter with certainty.﴾
 ﴿5. Such are on guidance from their Lord, and such are the successful.﴾

At the beginning of Sūrat Al-Baqarah we discussed the letters such as those that appear at the beginning of this Sūrah. Allāh has made the Qur'ān a guidance and healing and a mercy for the Muhsinīn, who are those who do good deeds in accordance with the

Sharī'ah. They establish the obligatory prayers in the proper manner and at the correct times, and follow that with regular, optional and supererogatory prayers; they pay the *Zakāh* to those who deserve it; they uphold the ties of kinship with their relatives; they have certain faith that there will be rewards and punishments in the Hereafter, and they seek the reward with Allāh; they do not show off or seek a reward or thanks from other people. Whoever does this is one of those of whom Allāh says:

﴿أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ﴾

﴿Such are on guidance from their Lord,﴾ meaning, they follow His guidance with clear understanding.

﴿وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

﴿and such are the successful.﴾ in this world and in the Hereafter.

﴿وَمَنْ أَتَاكَ مِن بَشَرٍ لَّهُوَ الْكَافِرُ يُضِلَّ عَنْ سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَتَوَدَّعَا هُزُؤًا
أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ۝ وَإِنَّا نَقُلُّ عَلَىٰ عَٰلَمِينَ ۝ وَلَٰكِنَّا وَلَّىٰ مُسْتَكْبِرِينَ ۝ كَانُوا يَسْتَعْجِلُونَ ۝
أَذْنِبُوا وَفَرَّ قَتِيرَةُ بَدَابِ الْبَرِّ﴾

﴿6. And of mankind is he who purchases idle talk (Lahw Al-Hadīth) to mislead from the path of Allāh without knowledge, and takes it by way of mockery. For such there will be a humiliating torment.﴾

﴿7. And when Our Āyāt are recited to such a one, he turns away in pride, as if he heard them not – as if there were deafness in his ear. So announce to him a painful torment.﴾

The Doomed are preoccupied with Idle Talk and They turn away from the Āyāt of Allāh

When Allāh mentions the blessed – who are those who are guided by the Book of Allāh and benefit from hearing it, as He says:

﴿اللَّهُ زَلَّ لَحْسَنَ الْغَدِيثِ كِتَابًا تُشْتَبِهُهَا ثَلَاثِي نَقَعٍ وَمِنَ جُلُودِ الْوَيْنِ يَخْنُوكَ رَبِّهِمْ ۚ
نَبِيٌّ جُلُودُهُمْ وَفُورُهُمْ إِنْ ذَكَرْتَهُ﴾

﴿Allāh has sent down the Best Statement, a Book, its parts resembling each other (and) oft-repeated. The skins of those who

fear their Lord shiver from it. Then their skin and their heart soften to the remembrance of Allāh (39:23).

He connect that with mention of the doomed, those who turn away from the Qur'ān and do not benefit from hearing the Words of Allāh. Instead, they turn to listening to flutes and singing accompanied by musical instruments. As Ibn Mas'ūd commented about the Āyah:

﴿وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ﴾

«And of mankind is he who purchases Lahw Al-Hadīth to mislead (men) from the path of Allāh»,

he said, "This - by Allāh - refers to singing."^[1]

﴿وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ﴾

«And of mankind is he who purchases Lahw Al-Hadīth to mislead (men) from the path of Allāh without knowledge»,

Qatādah said: "By Allāh, he may not spend money on it, but his purchasing it means he likes it, and the more misguided he is, the more he likes it and the more he prefers falsehood to the truth and harmful things over beneficial things."^[2]

It was said that what is meant by the words

﴿يَشْتَرِي لَهْوَ الْحَدِيثِ﴾

«purchases idle talks» is buying singing servant girls. Ibn Jarir said that it means all speech that hinders people from seeing the signs of Allāh and following His path.^[3]

His saying:

﴿لِيُضِلَّ عَن سَبِيلِ اللَّهِ﴾

«to mislead (men) from the path of Allāh»

means, he does this to oppose Islām and its followers.

﴿وَتَتَذَكَّرُ أُولَٰئِكَ﴾

«and takes it by way of mockery.» Mujāhid said, "This means

[1] At-Ṭabari 20:127.

[2] At-Ṭabari 20:127.

[3] At-Ṭabari 20:130.

mocking the path of Allāh and making fun of it.^[1]

﴿أَنْتَبِهْ لِمَ عَذَابُ مُبِينٍ﴾

«For such there will be a humiliating torment.»

Just as they showed no respect to the signs and path of Allāh, so they will be shown no respect on the Day of Resurrection, and they will be subjected to a painful, ongoing torment.

Then Allāh says:

﴿وَإِذَا تُلِيَتْ عَلَيْهِ آيَاتُنَا وَكُنَّ مُخْطَرًا كَأَنْ لَّمْ يَسْمَعْهَا كَأَنَّ فِي أُذُنِهِ وَفْرًا﴾

«And when Our Āyāt are recited to such a one, he turns away in pride, as if he heard them not - as if there were deafness in his ear.»

means, when these Qur'anic verses are recited to one who is fond of idleness and play, he turns away from them and does not want to hear them. He turns a deaf ear to them as if he can hear nothing, because it annoys him to hear them since he gains no benefit from them and has no interest in them.

﴿فَنَبِّئْهُ بِعَذَابٍ آتٍ﴾

«So announce to him a painful torment.» i.e., on the Day of Resurrection, which will hurt him just as much as listening to the Book of Allāh and its verses hurt him.

﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَمْ يَلْحَظْ فِيهَا خَلِيلٌ﴾

﴿الْمَرْءُ الْمُصْلِحُ﴾

«8. Verily, those who believe and do righteous good deeds, for them are Gardens of Delight.»

«9. To abide therein. It is a promise of Allāh in truth. And He is the All-Mighty, the All-Wise.»

The Good Destiny of the Believers

Here Allāh mentions the destiny of the righteous in the Hereafter, those who believe in Allāh and His Messenger ﷺ and do righteous deeds in accordance with the Laws of Allāh.

﴿لَمْ يَلْحَظْ فِيهَا خَلِيلٌ﴾

[1] At-Ṭabari 20:131.

kinds. And We send down water from the sky, and We cause (plants) of every goodly kind to grow therein in pairs,﴾

﴿11. This is the creation of Allāh. So, show Me that which those besides Him have created. Nay, the wrongdoers are in plain error.﴾

Proofs of Tawhīd

Thus Allāh explains His mighty power in creating the heavens and the earth, and everything that is within them and between them. He says:

﴿خَلَقَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ﴾

﴿He has created the heavens without any pillars﴾

Al-Hasan and Qatādah said, "It does not have any pillars, visible or invisible."^[1]

﴿وَأَلْقَى فِي الْأَرْضِ رَوَابِقَ﴾

﴿and has set on the earth firm mountains﴾

means, the mountains which stabilize and lend weight to the earth, lest it should shake with its water. Allāh says:

﴿أَنْ نَّيْبِذَ بِكُمْ﴾

﴿lest it should shake with you.﴾

﴿وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ﴾

﴿And He has scattered therein moving creatures of all kinds﴾

means, He has placed throughout it all kinds of animals, the total number of whose kinds and colors is known to no one except the One Who created them. When Allāh tells us that He is the Creator, He also reminds us that He is the Provider, as He says:

﴿وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا فِيهَا مِنْ كُلِّ ثَلَاثٍ زَوْجًا﴾

﴿And We send down water from the sky, and We cause (plants) of every goodly kind to grow therein in pairs,﴾

meaning, every kind of good produce in pairs, i.e., they are

^[1] At-Tabari 20:132.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١١٢

الْحَمْدُ لِلَّهِ الَّذِي

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنِ اشْكُرْ لِلَّهِ وَمَن يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَن كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿١﴾ وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَبْنَىٰ لَا تَشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿٢﴾ وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفَصَّلَهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَىٰ الْبَصِيرِ ﴿٣﴾ وَإِن جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَىٰ ثُمَّ إِلَىٰ مَرْجِعِكُمْ فَأُنَبِّتُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ ﴿٤﴾ يَبْنَىٰ إِنَّمَا تَنكِحَ الْمَلَائِكَةُ وَالَّذِينَ آمَنُوا وَمَا ظَنُّكَ بِالْمَعْرُوفِ وَأَنَّهُ عَنِ الْمُنْكَرِ وَأَصْبَرَ عَلَىٰ مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿٥﴾ وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٦﴾ وَأَقْصِدْ فِي مَشْيِكَ وَأَغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ﴿٧﴾

beautiful to look at. Ash-Sha'bi said: "People are also produce of the earth, so whoever enters Paradise is goodly and whoever enters Hell is vile."

﴿هَذَا خَلْقُ اللَّهِ﴾

﴿This is the creation of Allāh.﴾ means, all that Allāh has mentioned here of the creation of the heavens and earth and everything in between stems from His power of creation and control alone, and He has no partner or associate in that, Allāh says:

﴿فَأَرَوِفْ مَاذَا خَلَقَ الَّذِينَ مِن دُونِهِ﴾

﴿So, show Me that which those besides Him have created.﴾

those idols and rivals whom you worship and call upon.

﴿بِالْظَّالِمِينَ﴾

﴿Nay, the wrongdoers﴾ means the idolators who associate others in worship with Allāh

﴿فِي ضَلَالٍ﴾

﴿in error﴾ means, they are ignorant and blind.

﴿بَيِّنٍ﴾

﴿plain﴾ means, it is clear and obvious, and not at all hidden.

﴿وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنِ اشْكُرْ لَهُ وَمَن يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَن كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ﴾

﴿12. And indeed We bestowed upon Luqmān Al-Hikmah saying: "Give thanks to Allāh." And whoever gives thanks, he gives thanks for (the good of) himself. And whoever is unthankful, then verily, Allāh is All-Rich, Worthy of all praise.﴾

Luqmān

The Salaf differed over the identity of Luqmān; there are two opinions: was he a Prophet or just a righteous servant of Allāh without the prophethood? The majority favored the latter view, that he was a righteous servant of Allāh without being a Prophet. Sufyān Ath-Thawri said, narrating from Al-Ash'ath, from 'Ikrimah, from Ibn 'Abbās, "Luqmān was an Ethiopian slave who was a carpenter."^[1]

'Abdullāh bin Az-Zubayr said, "I said to Jābir bin 'Abdullāh: 'What did you hear about Luqmān?' He said: 'He was short with a flat nose, and came from Nubia.'"^[2]

Yahyā bin Sa'īd Al-Anṣārī narrated from Sa'īd bin Al-Musayyib that "Luqmān was from the black peoples of (southern) Egypt, and had thick lips. Allāh gave him wisdom but withheld prophethood from him."^[3]

Al-'Awzā'i said, "Abdur-Rahmān bin Harmalah told me; 'A black man came to Sa'īd bin Al-Musayyib to ask him a question, and Sa'īd bin Al-Musayyib said to him: "Do not be upset because you are black, for among the best of people were three who were black: Bilāl, Mahja' the freed slave of 'Umar bin Al-Khaṭṭāb, and Luqmān the Wise, who was a black Nubian with thick lips.'"^[4]

Ibn Jarīr recorded that Khālīd Ar-Rabā'i said: "Luqmān was an Ethiopian slave who was a carpenter. His master said to him, 'Slaughter this sheep for us,' so he slaughtered it. [His master] said: 'Bring the best two pieces from it,' so he brought out the tongue and the heart. Then time passed, as much as Allāh willed, and [his master] said: 'Slaughter this sheep for us,' so he slaughtered it. [His master] said, 'Bring the worst

[1] Aṭ-Ṭabarī 10:135.

[2] Ibn Abi Ḥātim 9:3097 and *Ad-Durr Al-Manthūr* 5:310.

[3] Aṭ-Ṭabarī 20:135.

[4] Aṭ-Ṭabarī 20:135.

two morsels from it,' so he brought out the tongue and the heart. His master said to him, 'I told you to bring out the best two pieces, and you brought these, then I told you to bring out the worst two pieces, and you brought these!' Luqmân said, 'There is nothing better than these if they are good, and there is nothing worse than these if they are bad.'^[1]

Shu'bah narrated from Al-Hakam, from Mujâhid, "Luqmân was a righteous servant, but he was not a Prophet."^[2]
Allâh's saying:

﴿وَلَقَدْ مَنَّا لُقْمَانَ الْحِكْمَةَ﴾

﴿And indeed We bestowed upon Luqmân Al-Hikmah﴾

means, understanding, knowledge and eloquence.

﴿أَن تَشْكُرَ لِلَّهِ﴾

﴿saying: "Give thanks to Allâh."﴾ means, 'We commanded him to give thanks to Allâh for the blessings and favors that Allâh had given to him alone among his people and contemporaries.' Then Allâh says:

﴿وَمَن يَشْكُرْ فَإِنَّا نُفِيدُ﴾

﴿And whoever gives thanks, he gives thanks for (the good of) himself.﴾

meaning, the benefit of that will come back to him, and Allâh's reward is for those who give thanks, as He says:

﴿وَمَن عَمِلَ صَالِحًا فَلِأَنفُسِهِمْ يَهْدُوا﴾

﴿and whosoever does righteous good deeds, then such will prepare a good place for themselves.﴾ (30:44)

﴿وَمَن كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ﴾

﴿And whoever is unthankful, then verily, Allâh is Rich, Worthy of all praise.﴾

He has no need of His servants and He will not be harmed by that, even if all the people of the earth were to disbelieve, for He has no need of anything or anyone besides Himself. There

^[1] At-Tabari 20:135.

^[2] At-Tabari 20:134.

is no God but He, and we worship none but Him.

﴿وَلَوْلَا قَالُوا لَقَدْ عَلِمْنَا أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ لَكُنَّا مِنَ الْغَائِبِينَ. وَهُوَ يُعَلِّمُهُ يَحْيَىٰ لَا تَشْرِكْ بِكَ الشُّرَكَاءُ لَعَلَّهُمْ يُحْشَرُونَ﴾
 وَرَضِينَا الْإِنْسَانَ بِوَلَدِهِ حَلَقَهُ أُمُّهُ وَهِيَ عَلَىٰ وَهْنٍ وَفَصَلَّمُ فِي عَامَيْنِ أَوْ أَثْنَيْتَيْنِ
 وَلَوْلَا ذَلِكَ عَلَيْنَا لَكُنَّا مِنَ الْغَائِبِينَ. وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا
 وَصَاحِبَهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ تُرْ إِلَىٰ مَرْجِعِكُمْ فَأُنَبِّئُكُم بِمَا
 كُنتُمْ تَعْمَلُونَ ﴿١٣﴾

﴿13. And when Luqmān said to his son when he was advising him: "O my son! Join not in worship others with Allāh. Verily, joining others in worship with Allāh is a great Zulm (wrong) indeed."﴾

﴿14. And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years - give thanks to Me and to your parents. Unto Me is the final destination.﴾

﴿15. But if they strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.﴾

Luqmān's Advice to His Son

Allāh tells us how Luqmān advised his son. His full name was Luqmān bin 'Anqā' bin Sadūn, and his son's name was Thārān, according to a saying quoted by As-Suhayli. Allāh describes him in the best terms, and states that he granted him wisdom. Luqmān advised his son, the closest and most beloved of all people to him, who deserved to be given the best of his knowledge. So, Luqmān started by advising him to worship Allāh Alone, and not to associate anything with Him. Then he warned him:

﴿إِنَّ الشُّرَكَاءَ لَطُغْرٌ عَظِيمٌ﴾

﴿Verily, joining others in worship with Allāh is a great Zulm (wrong) indeed.﴾

meaning, it is the greatest wrong.

Al-Bukhārī recorded that 'Abdullāh said: "When the Āyah

﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ﴾

«It is those who believe and confuse not their belief with Zulm»(6:82)

was revealed, the Companions of the Messenger of Allāh ﷺ were distressed by this, and said, 'Who among us does not confuse his belief with Zulm?' The Messenger of Allāh ﷺ said:

«إِنَّهُ لَيْسَ بِذَلِكَ، أَلَا نَسْمَعُ إِلَى قَوْلِ لَقْمَانَ: ﴿يَتَّقِ لَا تَضْرِبْ بِاللَّهِ إِيكَ الْفَرَكِ ظُلْمٌ عَظِيمٌ﴾»

«That is not what it means. Have you not heard what Luqmān said: «O my son! Join not in worship others with Allāh. Verily, joining others in worship with Allāh is a great Zulm (wrong) indeed?»»

It was recorded by Muslim.^[1]

When Luqmān advised his son to worship Allāh Alone, he also told him to honor his parents. This is like the Āyah,

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا﴾

«And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents» (17:23).

These two things are often mentioned together in the Qur'an. Allāh says here:

﴿وَرَوَّضْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَلَّةً أُمًّا وَقَمًا عَلَىٰ وَهْنٍ﴾

«And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship,»

Mujāhid said: "The hardship of bearing the child."^[2] Qatādah said: "Exhaustion upon exhaustion."^[3] 'Aṭā' Al-Khurāsānī said: "Weakness upon weakness."

﴿وَفَضَّلْنَا فِي عَامَتَيْنِ﴾

[1] Faḥ Al-Bārī 8:372

[2] Aṭ-Ṭabari 20:137.

[3] Aṭ-Ṭabari 10:137.

«and his weaning is in two years» means, after he is born, he is breastfed and weaned within two years. This is like the *Āyah*,

﴿وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ مَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنَمِّىَ الرِّضَاعَةَ﴾

«The mothers shall give suck to their children for two whole years, for those who desire to complete the term of suckling» (2:233).

On this basis, Ibn 'Abbās and other Imāms understood that the shortest possible period of pregnancy was six months, because Allāh says elsewhere:

﴿وَحَمْلُهُ وَرِضَاعُهُ ثَلَاثُونَ شَهْرًا﴾

«and the bearing of him, and the weaning of him is thirty months» (46:15).

Allāh mentions how the mother brings the child up, and how she gets tired and suffers stress from staying up with the child night and day, to remind the son of her previous kind treatment of him. This is like the *Āyah*,

﴿وَقُلْ رَبِّ ارْحَمْنَاهَا كَمَا رَحِمْتَنِي صَغِيرَةً﴾

«and say: "My Lord! Bestow on them Your mercy as they did bring me up when I was young."» (17:24).

Allāh says here:

﴿أَنْ أَنْصُرَ لِي وَلَوْلَاكَ إِلَّ الْغَيْبُ﴾

«give thanks to Me and to your parents. Unto Me is the final destination.»

means, 'I will reward you most generously for that.'

﴿وَلَنْ جَهَنَّمَكَ عَلَى أَنْ تُشْرِكَ بِمَا يَشَاءُ لَكَ بِهِ. فَلَا تُطِيعُهُمْ﴾

«But if they strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not;»

means, if they try hard to make you follow them in their religion, then do not accept that from them, but do not let that stop you from behaving with them in the world kindly, i.e. treating them with respect.

﴿وَأَتَّبِعْ سَبِيلَ مَنْ آتَاكَ إِلًا﴾

﴿and follow the path of him who turns to Me in repentance and in obedience.﴾

means, the believers.

﴿ثُمَّ إِلَىٰ مَوْجِعِكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ﴾

﴿Then to Me will be your return, and I shall tell you what you used to do.﴾

At-Ṭabarānī recorded in *Al-'Ishrah* that Sa'd bin Mālik said, "This Āyah,

﴿وَلَا تَتَّبِعُوا مَا يَتَّبِعُونَكَ مِنْ شَيْءٍ فَإِنَّكُمْ تَعْلَمُونَ﴾

﴿But if they strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not;﴾

was revealed concerning me. I was a man who honored his mother, but when I became Muslim, she said: 'O Sa'd! What is this new thing I see you doing? Leave this religion of yours, or I will not eat or drink until I die, and people will say: Shame on you, for what you have done to me, and they will say that you have killed your mother.' I said, 'Do not do that, O mother, for I will not give up this religion of mine for anything.' She stayed without eating for one day and one night, and she became exhausted; then she stayed for another day and night without eating, and she became utterly exhausted. When I saw that, I said: 'O my mother, by Allāh, even if you had one hundred souls and they were to depart one by one, I would not give up this religion of mine for anything, so if you want to, eat, and if you want to, do not eat.' So she ate.^[1]

﴿يَبْنِيٰ إِنَّمَا إِنْ تَكُنْ فِي سَفَرٍ أَوْ فِي أَلْسُونٍ أَوْ فِي الْأَرْضِ
بِأَن يَأْتِيَ اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٦﴾ يَبْنِيٰ أَفِيءَ الْفَكَلَةِ وَأَمْرٌ بِالْمَعْرُوفِ وَأَنَّهُ عَنِ الْمُنْكَرِ
وَأَصْبَرَ عَلَىٰ مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿١٧﴾ وَلَا تَتَّبِعُوا خَلْقَ النَّاسِ وَلَا تَتَّبِعُوا
الْأَرْضَ مِمَّا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخَالٍ فَخُورٍ ﴿١٨﴾ وَأَقْبِدْ فِي مَتْنِكَ وَأَغْضُضْ مِنْ صَوْتِكَ إِنَّ
أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ اللَّيْلِ ﴿١٩﴾﴾

[1] Mentioned by Ibn Al-Athīr in *Usd Al-Ghābah* 2:216.

﴿16. "O my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or on the earth, Allāh will bring it forth. Verily, Allāh is Subtle, Well-Aware."﴾

﴿17. "O my son! Perform the Ṣalāh, enjoin the good, and forbid the evil, and bear with patience whatever befalls you. Verily, these are some of the important commandments."﴾

﴿18. "And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allāh likes not any arrogant boaster."﴾

﴿19. "And be moderate in your walking, and lower your voice. Verily, the harshest of all voices is the braying of the asses."﴾

This is useful advice which Allāh tells us Luqmān gave, so that people may follow it and take it as a good example. He said:

﴿يٰٓبُنَيَّ اِنَّمَا اِنْ تَكَ وَفَقَالَ حَبْرٌ مِّنْ حَرْدَلٍ﴾

﴿O my son! If it be (anything) equal to the weight of a grain of mustard seed,﴾

means, if a wrong action or a sin be equal to the size of a grain of mustard seed.

﴿يَبْنٰى بِهَا اللّٰهُ﴾

﴿Allāh will bring it forth.﴾ means, He will bring it forth on the Day of Resurrection, when it is placed in the Scales of justice and everyone is rewarded or punished for his actions – if they are good, he will be rewarded and if they are bad he will be punished. This is like the Āyāt:

﴿وَنُفَعُ الْمَوْتَرِينَ الْقَيْسَرُ وَلَا نُظْلَمُ نَفْسٌ شَيْئًا﴾

﴿And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything﴾ (21:47).

﴿مَنْ يَّمْلِكْ يَشْكَالْ ذَرَّةً حَيْرًا يَرَوْ ۖ وَمَنْ يَّمْلِكْ يَشْكَالْ ذَرَّةً شَرًّا يَرَوْ ۖ﴾

﴿So, whosoever does good equal to the weight of a speck of dust shall see it. And whosoever does evil equal to the weight of a speck of dust shall see it.﴾ (99:7-8)

Even if this tiny thing were to be hidden inside a solid rock or anywhere in the heavens and the earth, Allāh will bring it forth, because nothing is hidden from Him, not even the weight of a speck of dust in the heavens or on the earth. Allāh says:

﴿إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ﴾

﴿Verily, Allāh is Subtle, Well-Aware.﴾ meaning, His knowledge is subtle, for nothing is hidden from Him, no matter how small, subtle and minute.

﴿خَبِيرٌ﴾

﴿Well-Aware.﴾ even of the footsteps of an ant in the darkest night.

Then he (Luqmān) said:

﴿يَبْنِىْ أَفْرِىءَ الْفَلَاحِۦ﴾

﴿O my son! Perform the Ṣalāh,﴾ meaning, offer the prayer properly at the appointed times.

﴿وَأْمُرْ بِالسُّرُوفِ وَأَنَّهُ عَنِ الشُّكْرِ﴾

﴿enjoin the good, and forbid the evil,﴾
meaning, to the best of your ability and strength.

﴿وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ﴾

﴿and bear with patience whatever befalls you.﴾

Luqmān knew that whoever enjoins what is good and forbids what is evil, will inevitably encounter harm and annoyance from people, so he told him to be patient.

﴿إِنَّ ذَٰلِكَ مِنْ عَزَمِ الْأُمُورِ﴾

﴿Verily, these are some of the important commandments.﴾

means, being patient when people cause harm or annoyance is one of the most important commandments.

﴿وَلَا تُصَوِّرْ خَدَّكَ لِلنَّاسِ﴾

﴿And turn not your face away from men with pride﴾

means, 'do not turn your face away from people when you speak to them or they speak to you, looking down on them in an arrogant fashion. Rather be gentle towards them and greet them with a cheerful face,' as it says in the Ḥadīth:

«وَلَوْ أَنَّ ثَلَاثِي أَخَاكَ وَوَجْهَكَ إِلَيْهِ مُتَبَيِّطٌ، وَإِيَّاكَ وَإِسْبَالَ الْإِزَارِ فَإِنَّهَا مِنَ الْمَخِيلَةِ، وَالْمَخِيلَةُ لَا يُحِبُّهَا اللَّهُ»

‘... even if it is only by greeting your brother with a cheerful countenance. And beware of letting your lower garment trail below your ankles, for this is a kind of boasting, and Allāh does not like boasting.’^[1]

﴿وَلَا تَتَّبِعْ فِي الْأَرْضِ مَرَمًا﴾

﴿nor walk in insolence through the earth.﴾

means, ‘do not be boastful, arrogant, proud and stubborn. Do not do that, for Allāh will hate you.’ So he said:

﴿إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ﴾

﴿Verily, Allāh likes not any arrogant boaster.﴾

meaning, one who shows off and admires himself, feeling that he is better than others. And Allāh says:

﴿وَلَا تَتَّبِعْ فِي الْأَرْضِ مَرَمًا إِنَّكَ إِذْ تَخْرِقُ الْأَرْضَ وَكُفَّ تَلْعَ لِبَالٍ طُولًا﴾

﴿And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth nor can you attain a stature like the mountains in height.﴾ (17:37).

We have already discussed this in detail in the appropriate place.^[2]

The Command to be Moderate in Walking

﴿وَأَقْبِضْ فِي مَشْيِكَ﴾

﴿And be moderate in your walking.﴾ means, walk in a moderate manner, neither slow and lazy nor excessively fast, but be moderate, somewhere in between these two extremes.

﴿وَأَغْضُضْ مِنْ صَوْتِكَ﴾

﴿and lower your voice.﴾ means, do not exaggerate in your speaking and do not raise your voice unnecessarily. Allāh says:

[1] Abu Dāwūd 4:345.

[2] See volume five, the Tafsir of Sūrat Al-Isrā' (17:37)

﴿إِنَّ أُنْكَرَ الْأَصْوَاتِ لَصَوْتُ النَّيْبِ﴾

«Verily, the harshest of all voices is the braying of the asses.»

Mujāhid and others said, "The most ugly of voices is the voice of the donkey, i.e., when a person raises his voice, the resulting noise is like the voice of a donkey in its loudness. Moreover this is hateful to Allāh. Likening a loud voice to that of a donkey implies that it is forbidden and extremely blameworthy, because the Messenger of Allāh ﷺ said:

«يَسِّرْ لَنَا مَثَلَ الشَّوْءِ، الْغَائِذُ فِي هَيْبَةٍ كَالْكَلْبِ يَفِيءُ، ثُمَّ يَعُودُ فِي فَيْئِهِ»

«It is not befitting us to be an evil parable. The person who takes back his gift, he is like a dog that vomits and then goes back to his vomit.»^[1]

The Advice of Luqmān

This is very useful advice, which the Qur'ān tells us about Luqmān. Many other proverbs and words of advice were also narrated from him, some examples of which we will quote below, as basic principles:

Imām Aḥmad recorded that Ibn 'Umar said, "The Messenger of Allāh ﷺ said:

﴿إِنَّ لَفْصَانَ الْحَكِيمِ كَانَ يَقُولُ: إِذَا اللَّهُ إِذَا اسْتَرْزَعْنَا شَيْئًا حَفِظَهُ﴾

«Luqmān the Wise used to say: when something is entrusted to the care of Allāh, He protects it.»^[2]

It was narrated that As-Sarī bin Yahyā said: "Luqmān said to his son: 'Wisdom puts the poor in the company of kings.'"^[3]

It was also narrated that 'Awn bin 'Abdullāh said: "Luqmān said to his son: 'O my son! When you come to a gathering of people, greet them with *Salām*, then sit at the edge of the group, and do not speak until you see that they have finished speaking. Then if they remember Allāh, join them, but if they speak of anything else, then leave them and go to another group'."^[4]

[1] *Tuḥfat Al-Aḥwadhī* 4:522.

[2] Aḥmad 2:87.

[3] *Ad-Durr Al-Manthūr* 5:316.

[4] *Az-Zuhd* by Ibn Al-Mubārak 332.

﴿الَّذِينَ تَرَوْنَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَهَرَ وَبَاطِنًا وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنِيرٍ ۝ وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدَ آبَاؤُنَا عَلَىٰ أَوَّلِ لَوْكَانَ الشَّيْطَانُ يَدْعُوهُمْ إِلَىٰ عَذَابِ السَّعِيرِ ۝ وَمَن يَسْلِمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ ۝ وَمَن كَفَرَ فَلَا يَحْمِلُ كُفْرَهُ ۝ إِنَّا مَرْجِعُهُمْ فَنُنَبِّئُهُم بِمَا عَمِلُوا إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ۝ نُنَبِّئُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابِ غَليظٍ ۝ وَلَئِن سَأَلْتَهُم مَّن خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ۝ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ۝ وَلَوْ أَن سَآفِي الْأَرْضِ مِن شَجَرَةٍ أَقْلَمٌ وَالْبَحْرُ يَمْدُ مِنْ بَعْدِهِ سَبْعَةُ آبْحَارٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ۝ مَا خَلَقَكُمْ وَلَا يَعْصَكُم إِلَّا كَفِيرٌ ۝ وَجَدَ اللَّهُ سَمِيعٌ بَصِيرٌ ۝﴾

﴿الَّذِينَ تَرَوْنَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَهَرَ وَبَاطِنًا وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنِيرٍ ۝ وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدَ آبَاؤُنَا عَلَىٰ أَوَّلِ لَوْكَانَ الشَّيْطَانُ يَدْعُوهُمْ إِلَىٰ عَذَابِ السَّعِيرِ ۝﴾

﴿20. See you not that Allāh has subjected for you whatsoever is in the heavens and whatsoever is on the earth, and has completed and perfected His graces upon you, apparent and hidden? Yet of mankind is he who disputes about Allāh without knowledge or guidance or a Book giving

light!﴾

﴿21. And when it is said to them: "Follow that which Allāh has sent down," they say: "Nay, we shall follow that which we found our fathers (following)." Even if Shayṭān invites them to the torment of the Fire?﴾

Reminder of Blessings

Here Allāh reminds His creation of the blessings He bestows upon them in this world and the Hereafter. In the heavens He has subjugated for them the stars which give them light during the night and during the day, and He has created clouds, rain, snow and hail, and made the heavens a canopy which covers and protects them. On earth He has created for them stability and rivers, trees, crops and fruits; He has

completed and perfected His graces upon them, apparent and hidden, by sending Messengers, revealing Books and removing doubts and excuses. Yet despite all this, not all the people believe, and indeed there are those who dispute concerning Allāh, that is, His *Tawhīd*, and His sending the Messengers. Their dispute is without knowledge and they have no sound evidence or valid inherited Book. Allāh says:

﴿وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّثِيرٍ﴾

«And among men is he who disputes about Allāh, without knowledge or guidance, or a Book giving light (from Allāh).»
(22:8)

meaning clear and unambiguous.

﴿وَإِذَا قِيلَ لَهُمْ﴾

«And when it is said to them» means, to these people who dispute about the Oneness of Allāh.

﴿أَتَمِيزُوا مَا أُنْزِلَ اللَّهُ﴾

«"Follow that which Allāh has sent down,"»

means, the pure Divine Laws that He has sent down to His Messengers,

﴿قَالُوا بَلَىٰ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا﴾

«they say: "Nay, we shall follow that which we found our fathers (following).»"

means, they have no other proof except the fact that they are following their forefathers. Allāh says:

﴿أَوَلَوْ كَانَتْ آبَاؤُكُمْ لَا يَعْلَمُونَ حُبًّا وَلَا يَهْتَدُونَ﴾

«Even though their fathers did not understand anything nor were they guided?» (2:170)

meaning, 'what do you think, you who take the forefathers' deeds as proof, that they were misguided and you are following in their footsteps?' Allāh says:

﴿أَوَلَوْ كَانَ الشَّيْطَانُ يَدْعُوهُمْ إِلَىٰ عَذَابِ النَّارِ﴾

«Even if Shayṭān invites them to the torment of the Fire?»

﴿وَمَن يُسْلِمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ كَارِهٌ فَغَيْرِ مُسْتَسْكِنٍ بِالْمُشْرِكِينَ وَاللَّيْلِ اللَّهُ عَقِيبُهُ﴾

الْأُمُورِ ﴿٢٢﴾ وَمَنْ كَفَرَ فَلَا يَحْزِنُكَ كُفْرُهُ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُمْ بِمَا عَمِلُوا إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ
الْصُّدُورِ ﴿٢٣﴾ تُنَبِّئُهُمْ لَيْلًا ثُمَّ نَسْكَرُهُمْ لِكَ عَذَابٍ غَلِيظٍ ﴿٢٤﴾

﴿22. And whosoever submits his face (himself) to Allāh, while he is a Muhsin, then he has grasped the most trustworthy handhold. And to Allāh return all matters for decision.﴾

﴿23. And whoever disbelieves, let not his disbelief grieve you. To Us is their return, and We shall inform them what they have done. Verily, Allāh is the All-Knower of what is in the breasts.﴾

﴿24. We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment.﴾

Allāh tells us that whoever submits his face to Allāh, i.e., does deeds sincerely for His sake, submits to His commandments and follows His Laws,

﴿وَمَنْ حَسِبَ﴾

﴿while he is a Muhsin﴾ i.e., doing what his Lord has commanded and abstaining from what He has forbidden,

﴿فَقَدْ اسْتَسْلَمَ بِالْمَوْزِ الْأَمِينِ﴾

﴿then he has grasped the most trustworthy handhold.﴾

means, he has received a firm promise from Allāh that He will not punish him.

﴿وَالِلَّهِ اللَّهُ عَقِبَةُ الْأُمُورِ ﴿٢٣﴾ وَمَنْ كَفَرَ فَلَا يَحْزِنُكَ كُفْرُهُ﴾

﴿And to Allāh return all matters for decision. And whoever disbelieves, let not his disbelief grieve you.﴾

means, 'do not grieve over them, O Muḥammad, because they disbelieve in Allāh and in the Message you have brought, for their return will be to Allāh and He will tell them what they used to do,' i.e., He will punish them for it.

﴿إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ﴾

﴿Verily, Allāh is the All-Knower of what is in the breasts.﴾
and nothing whatsoever is hidden from Him. Then Allāh says:

﴿تُنَبِّئُهُمْ لَيْلًا﴾

﴿We let them enjoy for a little while,﴾ means, in this world,

﴿ثُمَّ نَضْطَرُّهُمْ﴾

﴿then in the end We shall oblige them﴾ means, 'We shall cause them,'

﴿إِلَىٰ عَذَابٍ غَلِيظٍ﴾

﴿to (enter) a great torment.﴾ means, a torment that is terrifying and difficult to bear. This is like the Āyah,

﴿إِنَّ الَّذِينَ يَتَّبِعُونَ عَلَى اللَّهِ الْكُذُوبَ لَا يَفْلَحُونَ ﴿٦٩﴾ مَتَّعْنَاهُمْ فِي الدُّنْيَا فَمَّا جَاءَنَا مَنَاجِمُهُمْ ﴿٧٠﴾ ثُمَّ نَدْبِمُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ ﴿٧١﴾﴾

﴿"Verily, those who invent a lie against Allāh, will never be successful." Enjoyment in this world! and then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve.﴾ (10:69-70)

﴿وَلَمَّا سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٦٩﴾ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْغَنِيُّ ﴿٧٠﴾﴾

﴿25. And if you ask them: "Who has created the heavens and the earth," they will certainly say: "Allāh." Say: "All the praises and thanks be to Allāh!" But most of them know not.﴾

﴿26. To Allāh belongs whatsoever is in the heavens and the earth. Verily, Allāh, He is Al-Ghanī, Worthy of all praise.﴾

The Idolators admitted that Allāh is the Creator

Allāh tells us that these idolators who associated others with Him admitted that Allāh Alone, with no partner or associate, is the Creator of heaven and earth yet they still worshipped others besides Him who they recognized were created by Him and subjugated to Him. Allāh says:

﴿وَلَمَّا سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ﴾

﴿And if you ask them: "Who has created the heavens and the earth," they will certainly say: "Allāh." Say: "All the praises and thanks be to Allāh!"﴾

By their admitting that, proof is established against them,

﴿بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ﴾

﴿But most of them know not.﴾

Then Allāh says:

﴿لِلَّهِ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ﴾

﴿To Allāh belongs whatsoever is in the heavens and the earth.﴾
meaning, He created it and has dominion over it.

﴿اِنَّ اللّٰهَ هُوَ الْغَنِيُّ الْحَمِيدُ﴾

﴿Verily, Allāh, He is Al-Ghani, Worthy of all praise.﴾

means, He has no need of anyone or anything besides Himself, and everything else is in need of Him. He is Worthy of praise for all that He has created, so praise be to Him in the heavens and on earth for all that He has created and decreed, and He is worthy of praise in all affairs.

﴿وَلَوْ اَنَّ فِي الْاَرْضِ مِنْ شَجَرٍ اَقْلَمٌ وَّالْبَحْرُ يَنْدُبُ مِنْ بَعْدِهِ سَبْعَةُ اَجْحَرٍ مَا نَفِدَتْ كَلِمَاتُ اللّٰهِ اِنَّ اللّٰهَ عَزِيزٌ حَكِيمٌ ۝۷۰ مَا خَلَقَكُمْ وَلَا يَعْزُبُ عَنْكُمْ اِلَّا كَقَلْبٍ وَاحِدٍ اِنَّ اللّٰهَ سَمِيعٌ بَصِيرٌ ۝۷۱﴾

﴿27. And if all the trees on the earth were pens and the sea, with seven seas behind it to add to it, yet the Words of Allāh would not be exhausted. Verily, Allāh is All-Mighty, All-Wise.﴾

﴿28. The creation of you all and the resurrection of you all are only as a single person. Verily, Allāh is All-Hearer, All-Seer.﴾

The Words of Allāh cannot be counted or exhausted

Allāh tells us of His might, pride, majesty, beautiful Names and sublime attributes, and His perfect Words which no one can encompass. No human being knows their essence or nature, or how many they are. As the Leader of Mankind and Seal of the Messengers ﷺ said:

«لَا أُحْصِي ثَنَاءَ عَلَيَّكَ اَنْتَ كَمَا اَنْتَ بَعْدَ عَلَيَّ ثَنَيْكَ»

«I cannot praise You enough; You are as You have praised yourself.»^[1]

Allāh says:

[1] Muslim 1:352.

﴿وَلَوْ أَنَّ فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَمٌ وَالْبَحْرُ بَدَنٌ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَتُ اللَّهِ﴾

«And if all the trees on the earth were pens and the sea, with seven seas behind it to add to its, yet the Words of Allāh would not be exhausted.»

meaning, even if all the trees on earth were made into pens and the sea was made into ink, and topped up with seven more like it, and they were used to write the Words of Allāh showing His might, attributes and majesty, the pens would break and the ink would run dry, even if more were brought. The number seven is used to indicate a large amount, it is not to be taken literally or to be understood as referring to the seven oceans of the world, as was suggested by those who took this idea from Israelite stories, which we neither believe nor reject. As Allāh says elsewhere:

﴿قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لَكُنْتُ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنفَدَ كَلِمَتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا﴾

«Say: "If the sea were ink for the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if We brought like it for its aid."» (18:109).

The words

﴿يُنِيلُهُ﴾

«like it» do not mean merely another one, but another like it and another and another and another, etc., because there is no limit to the signs and Words of Allāh.

﴿إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾

«Verily, Allāh is All-Mighty, All-Wise.»

means, He is All-Mighty and has subjugated all things to His will, so nothing can prevent what He wills, and none can oppose or put back His decision. He is All-Wise in His creation, commands, Words, actions, Laws and all His affairs.

﴿مَّا خَلَقَكُمْ وَلَا يَبْعَثُكُمْ إِلَّا كَمَا يَشَاءُ وَيَعْلَمُ﴾

«The creation of you all and the resurrection of you all are only

hearing and seeing a single soul. His power over all of them is like His power over a single soul, Allāh says:

﴿مَّا خَلَقَكُمْ وَلَا يَعْمَلُ لَكُمْ شَيْئًا إِلَّا كَفَتْ أُمَّةٌ وَاحِدَةٌ﴾

«The creation of you all and the resurrection of you all are only as a single person.»

﴿أَلَمْ تَرَ أَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي إِكْلَافًا مُّسَمًّى وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ ۝۴۹ ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيمُ الْكَبِيرُ ۝۵۰﴾

429. See you not that Allāh merges the night into the day, and merges the day into the night, and has subjected the sun and the moon, each running its course for a term appointed; and that Allāh is All-Aware of what you do.»

430. That is because Allāh, He is the Truth, and that which they invoke besides Him is falsehood; and that Allāh, He is the Most High, the Most Great.»

The Might and Power of Allāh

Allāh tells us that He

﴿يُولِجُ اللَّيْلَ فِي النَّهَارِ﴾

«merges the night into the day,» meaning, He takes from the night and adds to the day, so that the day becomes longer and the night shorter, which is what happens in summer when the days are longest; then the day starts to become shorter and the night longer, which is what happens in winter.

﴿وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي إِكْلَافًا مُّسَمًّى﴾

«and has subjected the sun and the moon, each running its course for a term appointed;»

It was said that this means, each runs within its set limits, or it means until the Day of Resurrection; both meanings are correct. The first view is supported by the *Hadūth* of Abu Dharr, may Allāh be pleased with him, in the Two *Sahīhs*, according to which the Messenger of Allāh ﷺ said:

«يَا أَبَا ذَرٍّ أَنْتَ دُرِّي أَبْنُ تَذْهَبُ هَذِهِ الشَّمْسُ؟»

‘O Abu Dharr! Do you know where this sun goes?’ 1 (Abu Dharr) said: “Allāh and His Messenger know best.” He said:

«فَإِنَّهَا تَذْهَبُ فَتَسْجُدُ تَحْتَ الْعَرْشِ، ثُمَّ تَسْتَأْذِنُ رَبَّهَا فَيُؤْنِكُ أَنْ يَقَالَ لَهَا: ارْجِعِي مِنْ حَيْثُ جِئْتِ»

‘It goes and prostrates beneath the Throne, then it seeks permission from its Lord, and soon it will be said: “Go back from whence you came.”’^[1]

Ibn Abi Hātim recorded that Ibn ‘Abbās said, “The sun is like flowing water, running in its course in the sky during the day. When it sets, it travels in its course beneath the earth until it rises in the east.” He said, “The same is true in the case of the moon.” Its chain of narration is *Ṣaḥīḥ*.

«وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ»

«and that Allāh is All-Aware of what you do.» This is like the *Āyah*,

«أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ»

«Know you not that Allāh knows all that is in the heaven and the earth?» (22:70).

The meaning is that Allāh is the Creator Who knows all things, as He says:

«اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَرَبِّ السَّامَوَاتِ وَالْأَرْضِ يَتْلُمَهُنَّ»

«It is Allāh Who has created seven heavens and of the earth the like thereof» (65:12).

«ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَلَمْ يَلِدْ وَلَمْ يَكُنْ لَهٗ دُونَهُ الْبَاطِلُ»

«That is because Allāh, He is the Truth, and that which they invoke besides Him is falsehood;»

means, He shows you His Signs so that you may know from them that He is the Truth, i.e., He truly exists and is truly divine, and that all else besides Him is falsehood. He has no need of anything else, but everything else is dependent on

^[1] Al-Bukhārī no. 4803, Muslim no. 159.

Him, because everything in heaven and on earth is created by Him and is enslaved by Him; none of them could move even an atom's weight except with His permission. If all the people of heaven and earth were to come together to create a fly, they would not be able to do so. Allāh says:

﴿ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ الْبَطِيلُ وَأَنَّ اللَّهَ هُوَ أَلَمُّ الْكَبِيرِ﴾

«That is because Allāh, He is the Truth, and that which they invoke besides Him is falsehood; and that Allāh, He is the Most High, the Most Great.»

meaning, He is the Most High and there is none higher than Him, and He is the Most Great Who is greater than everything. Everything is subjugated and insignificant in comparison to Him.

﴿أَلَمْ تَرَ أَنَّ الْفُلَّكَ تَجْرِي فِي الْبَحْرِ بِنِعْمَتِ اللَّهِ لِيُرِيكَ مِنْ آيَاتِهِ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٣١﴾ وَإِنَّا غَرَبْنَاهُمْ مُّوجًا فَلَطَّلُوا بِمَا كَانُوا لَدُنَّا أَلَمِّينَ ﴿٣٢﴾ فَذَرَيْنَاهُمْ مُّتَقِدِينَ ﴿٣٣﴾ وَآيَاتِنَا لَا تَحْطَرُّ كَيْفُونًا ﴿٣٤﴾﴾

«31. See you not that the ships sail through the sea by Allāh's grace that He may show you of His signs? Verily, in this are signs for every patient, grateful (person).»

«32. And when waves cover them like shades, they invoke Allāh, making their invocations for Him only. But when He brings them safe to land, there are among them those that stop in between. And Our Āyāt are not denied except by every Khattār Kafūr.»

Allāh tells us that He is the One Who has subjugated the sea so that ships may sail on it by His command, i.e., by His grace and power. For if He did not give the water the strength to carry the ships, they would not sail. So he says:

﴿لِيُرِيكَ مِنْ آيَاتِهِ﴾

«that He may show you of His signs» meaning, by His power.

﴿إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ﴾

«Verily, in this are signs for every patient, grateful.»

means, every person who bears difficulty with patience and

who gives thanks at times of ease. Then Allāh says:

﴿وَلَمَّا غَشِيَهُمْ مَوَاجٌ كَظُلُمٍ﴾

﴿And when waves cover them like shades,﴾

meaning, like mountains or clouds,

﴿دَعَوْا اللَّهَ غُلُوبًا لَّهُ الْوَيْنَ﴾

﴿they invoke Allāh, making their invocations for Him only.﴾

This is like the Āyah,

﴿وَلَمَّا سَكَمَ الْمُنَادِي فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُو إِلَّا إِلَهُهُ﴾

﴿And when harm touches you upon the sea, those that you call upon vanish from you except Him﴾ (17:67).

﴿فَلَمَّا رَكِبُوا فِي الْفُلِ﴾

﴿And when they embark on a ship...﴾ (29:65)

Then Allāh says:

﴿فَلَمَّا بَجَّسَهُم إِلَى الْبَرِّ فَإِنَّهُمْ مُّقْتَصِدٌ﴾

﴿But when He brings them safe to land, there are among them those that stop in between.﴾

Mujāhid said, "This refers to the disbelievers – as if he interpreted the word *Muqtaṣid* to mean denier^[1] as in the Āyah,

﴿فَلَمَّا بَجَّسَهُم إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ﴾

﴿but when He brings them safely to land, behold, they give a share of their worship to others﴾ (29:65).

﴿وَمَا يَجْمَعُهُ إِلَّا كُلُّ خَنَازِيرٍ كَافِرٍ﴾

﴿And Our Āyāt are not denied except by every Khattār Kafir.﴾

Khattār means one who betrays or stabs in the back. This was the view of Mujāhid, Al-Ḥasan, Qatādah and Mālik, narrating from Zayd bin Aslam.^[2] This word describes a person who, whenever he makes a promise, breaks his promise, and it refers to the worst form of treachery.

^[1] Aṭ-Ṭabari 20:157.

^[2] Aṭ-Ṭabari 20:157.

﴿كَفُورٌ﴾

﴿Kafūr﴾ means, one who denies blessings and does not give thanks for them, rather he forgets them and does not remember them.

[illegible]

433. O mankind! Have Taqwā of your Lord, and fear a Day when no father can avail aught for his son, nor a son avail aught for his father. Verily, the promise of Allāh is true, let not then this present life deceive you, nor let the chief deceiver deceive you about Allāh.▶

The Command to fear Allāh and remember the Day of Resurrection

Here Allāh warns people about the Day of Resurrection, and commands them to fear Him and remember the Day of Resurrection when

﴿لَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ﴾

«no father can avail aught for his son,» which means, even if he wanted to offer himself as a sacrifice for his son, it would not be accepted from him. The same will apply in the case of a son who wants to sacrifice himself for his father – it will not be accepted from him. Then Allāh reminds them once again with the words:

﴿فَلَا تَفْرَحُوا بِمَا نَزَّلْنَا﴾

✠let not then this present life deceive you,✠

meaning, do not let your feelings of contentment with this life make you forget about the Hereafter.

﴿وَلَا يَفْرُقْكُمْ بِاللَّهِ الْفَرُودُ﴾

﴿nor let the chief deceiver deceive you about Allāh.﴾

refers to the *Shaytān*. This was the view of Ibn 'Abbās, Mujāhid, Ad-Dahhāk and Qatādah.⁽¹⁾ The *Shaytān* makes

^[1] At-Tabari 20:159.

promises to them and arouses in them false desires, but there is no substance to them, as Allāh says:

﴿يَعِدُهُمْ وَيُمَنِّيهِمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا﴾

«He makes promises to them, and arouses in them false desires; and Shayṭān's promises are nothing but deceptions.» (4:120).

Wahb bin Munabbih said: 'Uzayr, peace be upon him, said: "When I saw the misfortune of my people, I felt very sad and distressed, and I could not sleep, so I prayed to my Lord and fasted, and I called upon Him weeping. There came to me an angel and I said to him: 'Tell me, will the souls of the righteous intercede for the wrongdoers, or the fathers for their sons?' He said: 'On the Day of Resurrection all matters will be settled, and Allāh's dominion will be made manifest and no exceptions will be made. No one will speak on that Day except with the permission of the Most Merciful. No father will answer for his son, or any son for his father, or any man for his brother, or any servant for his master. No one will care about anybody except himself, or feel grief or compassion for anyone except himself. Everyone will be worried only about himself. No one will be asked about anybody else. Each person will be concerned only about himself, weeping for himself and carrying his own burden. No one will carry the burden of another.'" This was recorded by Ibn Abi Hātim.

﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُرْسِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾

«34. Verily, Allāh, with Him is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allāh is All-Knower, All-Aware.»

The Knower of the Unseen is Allāh

These are the keys of the Unseen, whose knowledge Allāh alone has kept for Himself, and no one else knows them unless Allāh tells him about them. The knowledge of 'when the Hour will occur' is not known to any Prophet who was sent or any angel who is close to Allāh.

﴿لَا يَخْبِيَا لَوْفَا إِلَّا مَرْءٌ﴾

﴿None can reveal its time but He﴾ (7:187).

Similarly, no one but Allāh knows when rain will fall, but when He issues the commands, the angels who are entrusted with the task of bringing rain know about it, as do those among His creation whom He wills should know. No one but He knows what is in the wombs of what He wants to create, but when He decrees whether it is to be male or female, and whether it is to be blessed or doomed, the angels who are entrusted with that know about it, as do those among His creation whom He wills should know. No one knows what he will earn tomorrow with regard to this world or the Hereafter.

﴿وَمَا تَدْرِي نَقْسٌ بِأَيِّ أَرْضٍ تَمُوتُ﴾

﴿and no person knows in what land he will die.﴾

in his own land or elsewhere, in some other land. No one knows this. This Āyah is like the Āyah,

﴿وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ﴾

﴿And with Him are the keys of the Unseen, none knows them but He.﴾ (6:59)

It was reported in the Sunnah that the above five things are called the Keys of the Unseen.

Imām Aḥmad recorded that Buraydah said that he heard the Messenger of Allāh ﷺ say:

«خَمْسٌ لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ عَزَّ وَجَلَّ: ﴿إِنَّ اللَّهَ عِنْدَهُ يَوْمَ السَّاعَةِ وَيَوْمَ الْغَيْبِ وَرَسُولُهُ فِي الْأَرْوَاحِ وَمَا تَدْرِي نَقْسٌ مَّاذَا تَكْبِتُ عَنْهُ وَمَا تَدْرِي نَقْسٌ بِأَيِّ أَرْضٍ تَمُوتُ﴾ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ» ﴿١﴾

«There are five things which no one knows except Allāh: Verily, Allāh, with Him is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allāh is All-Knower, All-Aware.»^[1]

[1] Aḥmad 5:353.

The chain of narrators for this *Hadith* is *Ṣaḥīḥ*, although they did not recorded it.

The *Hadith* of Ibn 'Umar

Imām Aḥmad recorded that Ibn 'Umar said, "The Messenger of Allāh ﷺ said:

«مَفَاتِيحُ الْغَيْبِ خَمْسٌ لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ: ﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ رَسَدًا مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾»

«The Keys of the Unseen are five, which no one knows except Allāh: «Verily, Allāh, with Him is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allāh is All-Knower, All-Aware.»^[1]

This was recorded only by Al-Bukhārī, which he narrated in the Book of the Rain Prayer in his *Ṣaḥīḥ*.^[2] He also recorded it in his *Tafsir* with a different chain of narrators, stating that 'Abdullāh bin 'Umar said, "The Prophet ﷺ said:

«مَفَاتِيحُ الْغَيْبِ خَمْسٌ»

«The Keys of the Unseen are five.» Then he recited:

﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ رَسَدًا مَا فِي الْأَرْحَامِ﴾

«Verily, Allāh, with Him is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs.»^[3]

This too was recorded only by Al-Bukhārī.

The *Hadith* of Abu Hurayrah

In his *Tafsir* of this *Āyah*, Al-Bukhārī narrated from Abu Hurayrah, may Allāh be pleased with him, that the Messenger of Allāh ﷺ was standing before the people one day when a

[1] Aḥmad 2:24.

[2] *Faṭḥ Al-Bāri* 2:609.

[3] *Faṭḥ Al-Bāri* 8:373.

man came to him and said, 'O Messenger of Allāh, what is *Imān*?' He said:

«إِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ، وَكُتُبِهِ وَرُسُلِهِ وَلِقَائِهِ، وَتُؤْمِنَ بِالْبَعْثِ الْآخِرِ»

'Imān is to believe in Allāh, His Angels, His Books, His Messengers and in the meeting with Him, and to believe in the Resurrection in the Hereafter.'

He said: 'O Messenger of Allāh, what is *Islām*?' He said:

«الْإِسْلَامُ أَنْ تُعْبُدَ اللَّهَ وَلَا تُشْرِكَ بِهِ شَيْئًا، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ الْمَفْرُوضَةَ، وَتَصُومَ رَمَضَانَ»

'Islām is to worship Allāh Alone and not associate anything in worship with Him, to establish regular prayer, to pay the obligatory Zakāh, and to fast in Ramaḍān.'

He said, 'O Messenger of Allāh, what is *Ihsān*?' He said:

«الْإِحْسَانُ أَنْ تُعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ»

'Ihsān is to worship Allāh as if you see Him, and if you do not see Him, then He sees you.'

He said, 'O Messenger of Allāh, when will the Hour come?' He said:

«مَا الْمَسْئُورُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ، وَلَكِنْ سَأَخْبُتُكَ عَنْ أَشْرَاطِهَا: إِذَا وَلَدَتْ الْأَمَةُ رَبَّتَهَا فَذَاكَ مِنْ أَشْرَاطِهَا، وَإِذَا كَانَ الْحَفَاءُ الْعُرَاءُ زُرُوسَ النَّاسِ فَذَاكَ مِنْ أَشْرَاطِهَا فِي خَمْسٍ لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ: ﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُرْسِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ﴾»

'The one who is asked about it does not know more than the one who is asking, but I will tell you of some of its signs: when the servant woman gives birth to her mistress, that is one of its signs; when the barefoot and naked become leaders of the people, that is one of its signs. The timing of the Hour is one of the five things which no one knows except Allāh: ﴿Verily, Allāh, with Him is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs....﴾'

Then the man went away, and the Prophet ﷺ said,

«رُدُّوهُ عَلَيَّ»

«Bring him back to me.» They went to bring him back, but they could not find him. He said:

«هَذَا جِبْرِيلُ جَاءَ لِيُعَلِّمَ النَّاسَ دِينَهُمْ»

«That was jibrīl who came to teach the people their religion.»^[1]

It was also recorded by Al-Bukhāri in the Book of Faith, and by Muslim with several chains of narration.^[2] We have discussed this at the beginning of our commentary on Al-Bukhāri, where we mentioned at length some *Hadīths* narrated by the Commander of the faithful Umar bin Al-Khattāb. These were recorded only by Muslim.

«وَمَا تَدْرِي نَحْسُ بِأَيِّ أَرْضٍ تَمُوتُ»

«and no person knows in what land he will die.»

Qatādah said, "There are some things which Allāh has kept to Himself, and they are not known to any angel who is close to Him or any Prophet who was sent by Him.

«إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ»

«Verily, Allāh, with Him is the knowledge of the Hour,»

no one among mankind knows when the Hour will come, in which year or month, or whether it will come at night or during the day.

«وَيُرْسِلُ الْغَيْثَ»

«He sends down the rain,» and no one knows when rain will come, night or day.

«وَيَسِّرُ مَا فِي الْأَرْحَامِ»

«and knows that which is in the wombs.» No one knows what is in the wombs, male or female, red or black, or what it is.

«وَمَا تَدْرِي نَحْسُ مَاذَا نَكْسِبُ غَدًا»

«No person knows what he will earn tomorrow,»

whether it will be good or bad. You do not know, O son of Ādam, when you will die. You might die tomorrow, you might

[1] *Fath Al-Bāri* 8:373.

[2] *Fath Al-Bāri* 1:140, *Muslim* 1:39.

be stricken by calamity tomorrow.

﴿وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ﴾

«and no person knows in what land he will die.»

means, no person knows where his resting place will be, on the land or in the sea, on a plain or in the mountains.^[1] It says in the *Ḥadīth*:

«إِذَا أَرَادَ اللَّهُ قُبْضَ عَبْدٍ بِأَرْضٍ جَعَلَ لَهُ إِلَيْهَا حَاجَةً»

«If Allāh wants to take a person's soul in a particular land, He will give him a reason to go there.»^[2]

In *Al-Mu'jam Al-Kabīr*, Al-Ḥāfiẓ Abu Al-Qāsim Aṭ-Ṭabarānī recorded that Usāmah bin Zayd said, "The Messenger of Allāh ﷺ said:

«مَا جَعَلَ اللَّهُ مِيتَةَ عَبْدٍ بِأَرْضٍ إِلَّا جَعَلَ لَهُ فِيهَا حَاجَةً»

«Allāh does not will that a person should die in a certain land but He gives him a reason to go there.»^[3]

This is the end of the *Tafsīr* of Sūrah Luqmān. Praise be to Allāh, the Lord of the worlds. Sufficient for us is Allāh and He is the Best Disposer of affairs.

[1] Aṭ-Ṭabari 20:160.

[2] Al-Ḥākim 1:42.

[3] Aṭ-Ṭabarānī 1:178.

**The Tafsīr of Sūrah
Alif Lām Mīm As-Sajdah
(Chapter - 32)**

Which was revealed in Makkah

The Virtues of Sūrah Alif Lām Mīm As-Sajdah

In the Book of the Friday prayer, Al-Bukhāri recorded that Abu Hurayrah said, "The Prophet ﷺ used to recite in *Fajr* on Fridays:

﴿الرَّحْمٰنُ الرَّحِيْمُ﴾

﴿Alif Lām Mīm. The revelation of...﴾, As-Sajdah, and

﴿حَدَّثَنَا عَنْ عَلَى بْنِ الْإِسْمَاعِيلِ﴾

﴿Has there not been over man...﴾ **Al-Insān**

(76).^[1] This was also recorded by Muslim.^[2]

I m ā m A ḥ m a d
recorded that Jābir
said, "The Prophet ﷺ
would never sleep
until he recited:

﴿الْمَرْءُ عَلَىٰ مَا يَمُوتُ﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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모든 것의 시작

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْم ۝ تَنْزِيلُ الْكِتَابِ لَأَرْبَحَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ

﴿٦﴾ أَمْ يَقُولُونَ أَفْتَرَيْنَاهُ بَلْ هُوَ الْحَقُّ مِنْ رَبِّكَ لِتُنذِرَ قَوْمًا

مَا أَتَتْهُمْ مِنْ نَذِيرٍ مِنْ قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ ﴿٢﴾ اللَّهُ

الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ

ثُمَّ أَسْتَوَىٰ عَلَى الْعَرْشِ مَا لَكُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا مُشْفِعٍ أَفَلَا

سُكْرًا ﴿١٠﴾ يَذُرُ الْأَمْثِلَ إِلَى الْأَرْضِ مَرِجًا
الْأَمْثِلَ كَانَ مَوْجًا ﴿١١﴾ ثُمَّ نَزَّلْنَاهُ نَجْيًا لِمَا ظَنَّنَا

عَلَّمَ الْغَيْبَ وَالشَّهَادَةَ الْعَزِيزُ الرَّحِيمُ ﴿٥﴾ الَّذِي أَخْلَصَ

كُلُّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ ﴿٧﴾ ثُمَّ جَعَلَ

فَسَلِّهِمْ مِنْ سُلَالَةٍ مِنْ مَاءٍ مَقِيٍّ ﴿٨﴾ ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ

مِنْ رُوحِيٍّ وَجَعَلَ لَكُمْ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْتِدَةَ قَلِيلًا

مَاتَشْكُرُونَ ﴿١﴾ وَقَالُوا إِلَهُذَا ضَلَلْنَا فِي الْأَرْضِ أَإِنَّا لَفِي

خَلَقَ جَدِيدًا بَلْ هُمْ يُلْقَوْنَ فِيهِمْ كُفْرُونَ ﴿١٠﴾ قَدْ ثَوَّغْنَاكُمْ

مَلِكِ الْمَوْتِ الَّذِي وَهَبَ لَكُمْ نَفْسًا لِيَرْجِعَ بِكُمْ إِلَىٰ رَبِّكُمْ
فَإِنْ كُنْتُمْ مُرْجِعُونَ ﴿١١٠﴾

[1] *Fath Al-Bārī* 2 :438.

[2] Muslim 2:599.

﴿Alif Lām Mīm. The revelation of...﴾, As-Sajdah, and

﴿تَبَارَكَ الَّذِي يَدُبُّوهُ﴾

﴿Blessed be He in Whose Hand is the dominion﴾ Al-Mulk (67).^[1]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿الْقُرْآنُ﴾ تَبَارَكَ الَّذِي لَا رَبَّ يَدُ مِنْ رَبِّ الْمَلَكَيْنِ ﴿١﴾ أَمْ يَقُولُونَ افْقَرْتُمْ عَلَىٰ هُوَ الْحَقُّ مِنْ رَبِّكَ إِنَّا أَنتَهُمْ مِنْ نَذِيرٍ مِنْ قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ ﴿٢﴾

﴿1. Alif Lām Mīm.﴾

﴿2. The revelation of the Book in which there is no doubt, is from the Lord of all that exists.﴾

﴿3. Or say they: "He has fabricated it?" Nay, it is the truth from your Lord, so that you may warn a people to whom no warner has come before you, in order that they may be guided.﴾

The Qur'ān is the Book of Allāh in which there is no Doubt

We discussed the individual letters at the beginning of *Sūrat Al-Baqarah*, and there is no need to repeat it here.

﴿تَبَارَكَ الَّذِي لَا رَبَّ يَدُ﴾

﴿The revelation of the Book in which there is no doubt,﴾

means, there is no doubt whatsoever that it has been revealed

﴿مِنْ رَبِّ الْمَلَكَيْنِ﴾

﴿from the Lord of all that exists.﴾ Then Allāh tells us about the idolators:

﴿أَمْ يَقُولُونَ افْقَرْتُمْ﴾

﴿Or say they: "He has fabricated it?"﴾: they say, he has fabricated it, i.e., he has made it up by himself.

[1] Aḥmad 3:340.

﴿لَهُ الْحَقُّ مِنْ رَبِّكَ إِشْدَدَ قَوْلًا مَّا أَتَتْهُمْ مِنْ نَذِيرٍ مِنْ قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ﴾

«Nay, it is the truth from your Lord, so that you may warn a people to whom no warner has come before you, in order that they may be guided.»

means, in order that they may follow the truth.

﴿اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ مَا لَكُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا شَيْعٍ أَفَلَا تَتَذَكَّرُونَ ﴿١﴾ يُدِيرُ الْأَمْرَ مِنْ أَسْفَلِ الْأَرْضِ ثُمَّ يَصْرُحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ مَسْوَةٍ مِمَّا تَعُدُّونَ ﴿٢﴾ ذَلِكَ عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الرَّحِيمُ ﴿٣﴾﴾

44. Allāh it is He Who has created the heavens and the earth, and all that is between them in six Days. Then He Istawā over the Throne. You have none, besides Him, as a protector or an intercessor. Will you not then remember?﴾

45. He directs the command from the heavens to the earth; then it will go up to Him, in one Day, the space whereof is a thousand years of your reckoning.﴾

46. That is He, the All-Knower of the unseen and the seen, the All-Mighty, the Most Merciful.﴾

Allāh is the Creator and Controller of the Universe

Allāh tells us that He is the Creator of all things. He created the heavens and earth and all that is between them in six days, then He rose over the Throne – we have already discussed this matter elsewhere.^[1]

﴿مَّا لَكُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا شَيْعٍ﴾

«You have none, besides Him, as a protector or an intercessor»

means, only He is the Sovereign Who is in control of all affairs, the Creator of all things, the Controller of all things, the One Who is able to do all things. There is no Creator besides Him, no intercessor except the one to whom He gives permission.

﴿أَفَلَا تَتَذَكَّرُونَ﴾

[1] See volume four, the Tafsīr of Sūrat Al-A'raf (7:54).

«Will you not then remember?» - this is addressed to those who worship others apart from Him and put their trust in others besides Him - exalted and sanctified and glorified be He above having any equal, partner, supporter, rival or peer, there is no God or Lord except Him.

﴿يُنَزِّلُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَرْجِعُ إِلَيْهِ﴾

«He directs the command from the heavens to the earth; then it will go up to Him,»

means, His command comes down from above the heavens to the furthest boundary of the seventh earth. This is like the *Āyah*,

﴿اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ يَخْلُقُ مَا يَشَاءُ يَنْزِلُ الْأَمْرُ بَيْنَهُنَّ﴾

«It is Allāh Who has created seven heavens and of the earth the like thereof. The command descends between them,» (65:12)

Deeds are raised up to the place of recording above the lowest heaven. The distance between heaven and earth is the distance of five hundred years traveling, and the thickness of the heaven is the distance of five hundred years. Mujāhid, Qatādah and Aḍ-Ḍaḥḥāk said, "The distance covered by the angel when he descends or ascends is the distance of five hundred years, but he covers it in the blink of an eye." Allāh says:

﴿فِي يَوْمٍ كَانَ بِقَدَرِهِ أَلْفَ مَسْوِيٍّ مِمَّا تَعُدُّونَ ۚ ذَٰلِكَ عِلْمُ الْقَلِيمِ وَالْقَاهِرِ﴾

«in one Day, the measurement of which is a thousand years of your reckoning. That is He, the All-Knower of the unseen and the seen,»

meaning, He is controlling all these affairs. He sees all that His servants do, and all their deeds, major and minor, significant and insignificant, ascend to Him. He is the Almighty Who has subjugated all things to His control, and to Whom everybody submits, and He is Most Merciful to His believing servants. He is Almighty in His mercy and Most Merciful in His might. This is perfection: might combined with mercy and mercy combined with might, for He is Merciful without any hint of weakness.

﴿الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنسَانِ مِن طِينٍ ۚ ثُمَّ جَعَلَ نَسْلَهُ مِن سُلَالَةٍ مِّن مَّاءٍ مَّهِينٍ ۚ ثُمَّ رَدَدْنَاهُ أَوْفَىٰ مِن زَوْدِهِ ۖ فَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۚ قَلِيلًا مَّا تَشْكُرُونَ﴾

﴿7. Who made everything He has created good and He began the creation of man from clay.﴾

﴿8. Then He made his offspring from semen of despised water.﴾

﴿9. Then He fashioned him in due proportion, and breathed into him the soul; and He gave you hearing, sight and the sense of deduction. Little is the thanks you give!﴾

The Creation of Man in Stages

Allāh tells us that He has created everything well and formed everything in a goodly fashion. Mālik said, narrating from Zayd bin Aslam:

﴿الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ﴾

﴿Who made everything He has created good﴾

means, "He created everything well and in a goodly fashion." When Allāh mentions the creation of the heavens and the earth, He follows that by mentioning the creation of man. Allāh says:

﴿وَبَدَأَ خَلْقَ الْإِنسَانِ مِن طِينٍ﴾

﴿and He began the creation of man from clay.﴾ meaning, He created the father of mankind, Ādam, from clay.

﴿ثُمَّ جَعَلَ نَسْلَهُ مِن سُلَالَةٍ مِّن مَّاءٍ مَّهِينٍ﴾

﴿Then He made his offspring from semen of despised water.﴾

means, they reproduce in this fashion, from a *Nutfah* which comes from the loins of men and from between the ribs of women.

﴿ثُمَّ سَوَّاهُ﴾

﴿Then He fashioned him in due proportion,﴾

means, when He created Ādam from clay, He created him and gave him shape and made him upright.

﴿وَنَفَخَ فِيهِ مِن رُّوحِيٍّ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ﴾

﴿and breathed into him the soul; and He gave you hearing, sight and the sense of deduction.﴾

means, reason.

﴿يَا أَيُّهَا النَّاسُ أَنتُمُ الْكَاذِبُونَ﴾

«Little is the thanks you give!» means, for these strengths with which Allāh has provided you; the one who is truly blessed is the one who uses them to worship and obey his Lord, may He be exalted and glorified.

﴿وَقَالُوا أَإِذَا ضَلَلْنَا فِي الْأَرْضِ أَإِنَّا لَفِي خَلْقٍ جَدِيدٍ ۚ بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ كَافِرُونَ ﴿١٠﴾ قُلْ يَتَوَفَّكُم مَّلَكُ الْمَوْتِ الَّذِي ذُكِّرَ بِكُمْ ثُمَّ إِلَٰهَ رَبِّكُمْ تُرْجَعُونَ ﴿١١﴾﴾

«10. And they say: "When we are lost in the earth, shall we indeed be created anew?" Nay, but they deny the meeting with their Lord!»

«11. Say: "The angel of death, who is set over you, will take your souls. Then you shall be brought to your Lord."»

Refutation of Those Who think the Resurrection is unlikely to happen

Allāh tells us how the idolators thought it unlikely that the resurrection would ever come to pass, and how they said:

﴿إِذَا ضَلَلْنَا فِي الْأَرْضِ﴾

«When we are lost in the earth,»

meaning, 'when our bodies have been scattered and have disintegrated and dispersed in the earth,'

﴿أَإِنَّا لَفِي خَلْقٍ جَدِيدٍ﴾

«shall we indeed be created anew?»

means, 'after that, will we come back again?' They thought it unlikely that this would happen, and in terms of their own feeble abilities it is indeed unlikely, but this is not the case with regard to the power of the One Who created them from nothing, Who when He wills a thing merely says to it, "Be!" and it is. Allāh says:

﴿بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ كَافِرُونَ﴾

«Nay, but they deny the meeting with their Lord!» Then Allāh says:

﴿قُلْ يَتَوَفَّكُم مَّلَكُ الْمَوْتِ الَّذِي ذُكِّرَ بِكُمْ﴾

«Say: "The angel of death, who is set over you, will take your

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٤١٦

سُورَةُ السَّجْدَةِ

souls..."

وَلَوْ قَرَّبْتَ إِذِ الْمَجْرُورِ نَاكِسُ رُءُوسِهِمْ عِنْدَ رَبِّهِمْ
 رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ ﴿١٠﴾
 وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدًى وَلَكِنْ حَقَّ الْقَوْلُ
 مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١١﴾
 فَذُوقُوا يَمَانِيسَ بَشَرِ لِقَاءِ يَوْمِكُمْ هَذَا إِنَّا نَسِيتُكُمْ
 وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٢﴾ إِنَّمَا يُؤْمِنُ
 بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ
 رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿١٣﴾ تَتَجَافَى جُنُوبُهُمْ
 عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ
 يُنفِقُونَ ﴿١٤﴾ فَلَا تَعْلَمُ نَفْسٌ مِمَّا أُخِيتِ لَهُمْ مِنْ قُرُوءِ أَعْيُنٍ حَزَلَتْ
 بِمَا كَانُوا يَعْمَلُونَ ﴿١٥﴾ أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا
 لَا يَسْتَوُونَ ﴿١٦﴾ أَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ
 جَنَّاتُ الْمَأْوَىٰ تَرَىٰ فِيهَا مَا كَانُوا يَعْمَلُونَ ﴿١٧﴾ وَأَمَّا الَّذِينَ فَسَقُوا
 فَمَأْوَاهُمُ النَّارُ كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا وَقِيلَ
 لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنتُمْ بِهِ تُكَذِّبُونَ ﴿١٨﴾

The apparent meaning of this *Āyah* is that the angel of death is a specific personality among the angels, as is also apparent from the *Hadith* of Al-Barā' which we quoted in (our *Tafsīr* of) *Sūrah Ibrāhīm*.^[1] In some reports he (the angel of death) is called 'Izrā'īl, which is well known. This is the view of Qatādah and others. The angel of death has helpers.^[2] It was reported in the *Hadith* that his helpers draw out the soul from the rest of the body until it reaches the throat,

then the angel of death takes it. Mujāhid said, "The earth is brought together for him and it is like a platter from which he takes whenever he wants."^[3]

﴿ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ﴾

﴿Then you shall be brought to your Lord.﴾

means, on the Day when you are resurrected and brought forth from your graves to receive your reward or punishment.

﴿وَلَوْ قَرَّبْتَ إِذِ الْمَجْرُورِ نَاكِسُ رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ﴾ وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدًى وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ

[1] See volume five, the *Tafsīr* of *Sūrah Ibrāhīm* (14:27).

[2] Aṭ-Ṭabari 20:175.

[3] Aṭ-Ṭabari 20:175.

جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٢﴾ نَذَرُوا بِمَا لَيْسَ لِقَائِهِمْ هَذَا إِنَّا نَبِينُكُمْ وَذَرُوا عَذَابَ الْخُلْدِ بِمَا كُنتُمْ تَمَلُّونَ ﴿١٣﴾

﴿12. And if you only could see when the criminals shall hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back that we will do righteous good deeds. Verily, we now believe with certainty."﴾

﴿13. And if We had willed, surely We would have given every person his guidance, but the Word from Me took effect, that I will fill Hell with Jinn and mankind together.﴾

﴿14. Then taste because of your forgetting the meeting of this Day of yours. Surely, We too will forget you, so taste you the abiding torment for what you used to do.﴾

The Bad State in which the Idolators will be on the Day of Resurrection

Allāh tells us the state of the idolators on the Day of Resurrection and what they will say when they see the Resurrection and are standing before Allāh – may He be glorified – humiliated and brought low, with their heads bowed, i.e., in shame. They will say:

﴿رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا﴾

﴿Our Lord! We have now seen and heard,﴾

meaning, 'now we hear what You say and we will obey You.' This is like the Āyah,

﴿أَتَمِيعَ يَوْمَ تَأْتُونَنَا﴾

﴿How clearly will they see and hear, the Day when they will appear before Us!﴾ (19:38).

And they will blame themselves when they enter the Fire, and will say:

﴿لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ النَّارِ﴾

﴿"Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!"﴾ [67:10]

Similarly, here they are described as saying:

﴿رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا﴾

«Our Lord! We have now seen and heard, so send us back» to the world,

﴿تَمَلَّ مَلِيْمًا إِنَّا مُرْتَوْن﴾

«that we will do righteous good deeds. Verily, we now believe with certainty.»

means, 'now we are sure and we believe that Your promise is true and that the meeting with You is true.' But the Lord, may He be exalted, knows that if He were to send them back to this world, they would behave as they did previously, and they would reject and disbelieve in the signs of Allāh and would go against His Messengers, as He says:

﴿وَلَوْ رَزَقْنَاهُ مِنْهُنَّ عِلْمًا لَرْجَفْنَا بِهِنَّ زُلْزَلَةً يَكُنَّ لَهَا آيَاتٌ لَّهُمْ يَوْمَئِذٍ رَءَاةٌ﴾

«If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back! Then we would not deny the Āyāt of our Lord,"» (6: 27)

And Allāh says here:

﴿وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدًى﴾

«And if We had willed, surely We would have given every person his guidance,»

This is like the Āyah,

﴿وَلَوْ شَاءَ رَبُّكَ لَآمَنَ مِنْ فِي الْأَرْضِ كُلُّهُمْ جَمْعًا﴾

«And had your Lord willed, those on earth would have believed, all of them together» (10:99).

﴿وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ﴾

«but the Word from Me took effect, that I will fill Hell with Jinn and mankind together.»

i.e., from both classes, so their abode will be Hell and they will have no escape from it and no way out. We seek refuge with Allāh and in His perfect Words from that.

﴿فَذُوقُوا بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا﴾

«Then taste because of your forgetting the meeting of this Day of yours.»

means, it will be said to the people of Hell by way of rebuke:

'taste this punishment because you denied it and believed that it would never happen; you tried to forget about it and acted as if you had forgotten it.'

﴿إِنَّا نَبِّئُكَ﴾

«Surely, We too will forget you,» means, 'We will deal with you as if We have forgotten you,' but nothing escapes Allāh's attention, and He makes the punishment fit the crime, as He says:

﴿الْيَوْمَ نَسْكَرُ كَمَا نَسَكْتَ يَوْمَكَ هَذَا﴾

«This Day We will forget you as you forgot the meeting of this Day of yours» (45:34).

﴿وَذُوقُوا عَذَابَ الْغَلَاظِ بِمَا كُنتُمْ تَعْمَلُونَ﴾

«so taste you the abiding torment for what you used to do.»

i.e., because of your disbelief and rejection, as Allāh says in another Āyah:

﴿لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا إِلَّا حَمِيمًا وَغَسَّاقًا﴾

«Nothing cool shall they taste therein, nor any drink. Except Hamīm, and Ghassāq» until:

﴿وَلَا نَزِيدُكُمْ إِلَّا عَذَابًا﴾

«No increase shall We give you, except in torment» (78:24-30).

﴿إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْكُرُونَ﴾ ﴿٢٥﴾ تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٢٦﴾ فَلَا تَلْمِزْ لَهُمْ مَاءً أَتَيْنَاهُمْ مِنْ قَرْنٍ أَغْبَىٰ جَزَاءَ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٧﴾

«15. Only those believe in Our Āyāt, who, when they are reminded of them, fall down prostrate, and glorify the praises of their Lord, and they are not proud.»

«16. Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend out of what We have bestowed on them.»

«17. No person knows what is kept hidden for them of delights of eyes as a reward for what they used to do.»

The State of the People of Faith and Their Reward

Allāh states:

﴿إِنَّمَا يُؤْمِنُ بِآيَاتِنَا﴾

﴿Only those believe in Our Āyāt,﴾ means, who accept them as true,

﴿الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا﴾

﴿who, when they are reminded of them, fall down prostrate,﴾ means, they listen to them and obey them in word and deed.

﴿وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ﴾

﴿and glorify the praises of their Lord, and they are not proud.﴾ means, they are not too proud to follow them and submit to them, unlike the ignorant among the rebellious disbelievers. Allāh says:

﴿إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَلِيلِينَ﴾

﴿Verily, those who scorn My worship, they will surely enter Hell in humiliation!﴾ (40:60).

Then Allāh says:

﴿تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ﴾

﴿Their sides forsake their beds,﴾ meaning, they pray the voluntary night prayer and forego sleep and resting on a comfortable bed. Mujāhid and Al-Ḥasan said that the Āyah

﴿تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ﴾

﴿Their sides forsake their beds,﴾ refers to voluntary night prayer.^[1] Aḍ-Ḍaḥḥāk said, "It refers to *Salāt Al-'Ishā'* in congregation and *Salāt Al-Fajr* in congregation.

﴿يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا﴾

﴿to invoke their Lord in fear and hope,﴾ means, in fear of His punishment and in hope of His reward.

﴿وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ﴾

﴿and they spend out of what We have bestowed on them.﴾

^[1] At-Ṭabari 20:180.

means, they do both obligatory and supererogatory acts of worship. Their leader in this world and the Hereafter is the Messenger of Allāh ﷺ.

Imām Ahmad recorded that Mu'adh bin Jabal said, "I was with the Messenger of Allāh ﷺ on a journey one morning, walking near him. I said, 'O Prophet of Allāh, tell me of a deed that will grant me admittance to Paradise and keep me away from Hell.' He said:

«لَقَدْ سَأَلْتُ عَنْ عَظِيمٍ وَإِنَّهُ لَيَسِيرٌ عَلَى مَنْ يَسْرُهُ اللَّهُ عَلَيْهِ، تَعْبُدُ اللَّهَ وَلَا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ وَتُؤْتِي الزَّكَاةَ، وَتَصُومُ رَمَضَانَ، وَتُحُجُّ الْبَيْتَ»

'You have asked about something great, and it is easy for the one for whom Allāh makes it easy. Worship Allāh and do not associate anything with Him, establish regular prayer, pay Zakāh, fast Ramadān and perform pilgrimage to the House.'

Then he said:

«أَلَا أَدُلُّكَ عَلَى أَبْوَابِ الْخَيْرِ؟ الصَّوْمُ جُنَّةٌ، وَالصَّدَقَةُ تُطْفِئُ النَّحِيطَةَ، وَالصَّلَاةُ الرَّجُلُ فِي جَوْفِ اللَّيْلِ»

'Shall I not tell you of the gates of goodness? Fasting is a shield, charity wipes out sin, and the prayer of a man in the depths of the night.'

Then he recited:

«تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ»

«Their sides forsake their beds,» until he reached

«جَزَاءً بِمَا كَانُوا يَعْمَلُونَ»

«as a reward for what they used to do.»

Then he said:

«أَلَا أَخْبِرُكَ بِرَأْسِ الْأَمْرِ وَعَمُودِهِ وَدُرُوزَةِ سَنَامِهِ؟»

'Shall I not tell you of the greatest of all things and its pillars and pinnacle?'

I said, 'Of course, O Messenger of Allāh.' He said:

«رَأْسُ الْأَمْرِ الْإِسْلَامُ، وَعَمُودُهُ الصَّلَاةُ، وَدُرُوزَةُ سَنَامِهِ الْجِهَادُ فِي سَبِيلِ اللَّهِ»

'The greatest of all things is Islām, its pillars are the prayers

and its pinnacle is Jihād for the sake of Allāh.»

Then he said:

«أَلَا أَخْبِرُكَ بِمَا لَكَ ذَلِكَ كُلُّهُ؟»

«Shall I not tell you the factor on which all of that depends?»

I said, 'Of course, O Messenger of Allāh.' He took hold of his tongue and said,

«تَحْتَ عِلَّتِكَ هَذَا»

«Restrain this.» I said, 'O Messenger of Allāh, will we be accountable for what we say?' He said,

«يَكَلِّتُكَ أُمُّكَ يَا مُعَاذُ، وَهَلْ يَكُفُّ النَّاسُ فِي النَّارِ عَلَى وَجُوهِهِمْ - أَرَأَيْتَ: عَلَى مُنَاجِرِهِمْ - إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ»

«May your mother be bereft of you, O Mu'adh! Will the people be thrown into Hell - (or he said) on their faces - except because of what their tongues say?»^[1]

It was also recorded by At-Tirmidhi, An-Nasā'i and Ibn Mājah in their Sunans. At-Tirmidhi said, "It is Ḥasan Ṣaḥīḥ."^[2]

«فَلَا تَعْلَمُ قَسَمًا مَا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ»

«No person knows what is kept hidden for them of delights of eyes»

means, no one knows the vastness of what Allāh has concealed for them of everlasting joy in Paradise and delights such as no one has ever seen. Because they conceal their good deeds, Allāh conceals the reward for them, a fitting reward which will suit their deeds. Al-Ḥasan Al-Baṣrī said, "If people conceal their good deeds, Allāh will conceal for them what no eye has seen and what has never crossed the mind of man. It was recorded by Ibn Abi Ḥātim. Al-Bukhārī quoted the Āyah:

«فَلَا تَعْلَمُ قَسَمًا مَا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ»

«No person knows what is kept hidden for them of delights of eyes»

[1] Aḥmad 5:231.

[2] Tuḥfat Al-Aḥwadhī 7:361, An-Nasā'i in Al-Kubrā 6:428, Ibn Mājah 2:1314.

وَلَنَذِيْقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَى دُونَ الْعَذَابِ الْأَكْبَرِ
لَعَلَّهُمْ يَرْجِعُونَ ﴿١١٧﴾ وَمَنْ أَظْلَمُ مِمَّنْ ذَكَرَ بَيِّنَاتٍ مِنْ رَبِّهِ ثُمَّ
أَعْرَضَ عَنْهَا إِنَّمَا مِنَ الْمُجْرِمِينَ مَنْقُوتُونَ ﴿١١٨﴾ وَلَقَدْ آتَيْنَا
مُوسَى الْكِتَابَ فَلَا تَكُنْ فِي مِرْيَةٍ مِنْ لِقَائِهِ. وَحَمَلْنَاهُ
هَؤُلَاءِ لَيْلَىٰ إِبْرَاهِيمَ ﴿١١٩﴾ وَحَمَلْنَاهُ مِنْهُمُ آيَةً يَهْدُونَ
بِأَمْرِنَا الْمَاصِرُونَ وَكَانُوا بَيْنَنَا يَوْمَئِذٍ قُتُونَ ﴿١٢٠﴾ إِنَّ رَبَّكَ
هُوَ يَفْصِلُ بَيْنَهُم يَوْمَ الْقِيَامَةِ فَمَا كَانُوا فِيدَ يَحْتَلِفُونَ
﴿١٢١﴾ أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنَ الْقُرُونِ
يَسْتُونَ فِي مَسْكِئِهِمْ إِنَّ فِي ذَلِكَ لَآيَةً أَفَلَا يَسْمَعُونَ
﴿١٢٢﴾ أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ فَنُخْرِجُ
بِهِ زُرْعًا كُلُّ مِمَّنْ أُنْفِثَ مِنْهُمْ وَأَنْفُسُهُمْ أَفَلَا يُبْصِرُونَ ﴿١٢٣﴾
وَيَقُولُونَ مَتَىٰ هَذَا الْفَتْحُ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٢٤﴾
قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا أَيْسَرُهُمْ وَلَا هُمْ يُنظَرُونَ
﴿١٢٥﴾ فَأَعْرَضَ عَنْهُمْ وَانْتَظِرِ إِنَّهُمْ مُنْتَظَرُونَ ﴿١٢٦﴾

سُورَةُ الْأَنْعَامِ

Then he recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«قَالَ اللَّهُ تَعَالَى: أَغْدِثُ لِبَائِدِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ، وَلَا أُذُنٌ سَمِعَتْ، وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ»

«Allāh says: "I have prepared for My righteous servants what no eye has seen, no ear has heard, and it has never crossed the mind of man."»

Abu Hurayrah said: "Recite, if you wish:

﴿فَلَا تَقْلَمُ قَسْرَ مَا تُخْفِي﴾
﴿كَمْ بَيْنَ قُرْءَانَيْنِ﴾

«No person knows

what is kept hidden for them of delights of eyes.»^[1]

It was also recorded by Muslim and At-Tirmidhi. At-Tirmidhi said, "It is *Hasan Ṣaḥīḥ*."^[2]

In another version of Al-Bukhārī:

«لَا خَطَرَ عَلَى قَلْبِ بَشَرٍ، دُخْرًا مِنْ بَلَىٰ مَا أَطْلَعْنَاهُ عَلَيْهِ»

«and no body has ever even imagined of. All that is reserved, besides which, all that you have seen is nothing.»

It was also reported from Abu Hurayrah, may Allāh be pleased with him, that the Prophet ﷺ said:

[1] *Fath Al-Bārī* 8:375.

[2] *Muslim* 4:2174, *Tuhfat Al-Aḥwadhī* 9:56.

مَنْ يَدْخُلِ الْجَنَّةَ يَنْتَعِمُ لَا يَمُوتُ، لَا يَبْلَى ثِيَابُهُ، وَلَا يَفْنَى شَبَابُهُ، فِي الْجَنَّةِ مَا لَا عَيْنٌ رَأَتْ، وَلَا أُذُنٌ سَمِعَتْ، وَلَا خَطَرَ عَلَى قَلْبٍ بَشَرٍ

«Whoever enters Paradise, will enjoy a life of luxury and never feel deprivation, his clothes will never wear out, his youth will never fade. In Paradise there is what no eye has ever seen, no ear has ever heard, and has never crossed the mind of man.»

This was recorded by Muslim.^[1]

﴿أَمَّن كَانَ مِثْلًا كَمَنْ كَانَتْ قَابِضًا لَا يَسْتَوُونَ ﴿١٨﴾ أَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ النَّارِى نَزَلًا بِمَا كَانُوا يَسْعَوْنَ ﴿١٩﴾ وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ النَّارُ كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُرُّوا عَذَابَ النَّارِ الَّتِي كُنتُمْ تَكْفُرُونَ ﴿٢٠﴾ وَلَنُذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَلَدِّ دُونَ الْعَذَابِ الْأَكْبَرِ لَلَّهُمْ يَرْجِعُونَ ﴿٢١﴾ وَمَنْ أَظْلَمُ مِمَّن ذُكِّرَ بِآيَاتِهِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ مُنْقِضُونَ ﴿٢٢﴾﴾

﴿18. Is then he who is a believer like him who is rebellious? Not equal are they.﴾

﴿19. As for those who believe and do righteous good deeds, for them are Gardens of Abode as an entertainment for what they used to do.﴾

﴿20. And as for those who rebel, their abode will be the Fire, every time they wish to get away therefrom, they will be put back thereto, and it will be said to them: "Taste you the torment of the Fire which you used to deny."﴾

﴿21. And verily, We will make them taste of the near lighter torment prior to the greater torment, in order that they may return.﴾

﴿22. And who does more wrong than he who is reminded of the Āyāt of his Lord, then turns aside therefrom? Verily, We shall exact retribution from the criminals.﴾

The Believer and the Rebellious are not equal

Allāh tells us that in His justice and generosity, on the Day of Judgement He will not judge those who believed in His signs and followed His Messengers, in the same way as He will judge

^[1] At-Tabari 20:186, Muslim 4:2181.

those who rebelled, disobeyed Him and rejected the Messengers sent by Allāh to them. This is like the Āyāt:

﴿أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا الشَّيْكَانَ أَنْ يَجْعَلَهُمُ كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَعَهُمْ
وَسَاءَ مَا يَحْكُمُونَ﴾⁽¹⁾

«Or do those who earn evil deeds think that We shall hold them equal with those who believe and do righteous good deeds, in their present life and after their death? Worst is the judgement that they make.» (45:21),

﴿أَمْ يَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْفَاسِقِينَ فِي الْأَرْضِ أَمْ يَجْعَلُ الْأَعْمَى
كَالْبَصِيرِ﴾⁽²⁾

«Shall We treat those who believe and do righteous good deeds as corruptors on earth? Or shall We treat those who have Taqwā as the wicked?» (38:28)

﴿لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ﴾

«Not equal are the dwellers of the Fire and the dwellers of the Paradise...» (59:20).

Allāh says:

﴿أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَفَرَ فَاصْبِرْ لَا يَسْتَوِينَ﴾⁽³⁾

«Is then he who is a believer like him who is a rebellious? Not equal are they.»

i.e., before Allāh on the Day of Resurrection. 'Aṭā' bin Yasār, As-Suddī and others mentioned that this was revealed concerning 'Alī bin Abi Ṭālib and 'Uqbah bin Abi Muṭṭ. ⁽¹⁾ Hence Allāh has judged between them when He said:

﴿أَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾

«As for those who believe and do righteous good deeds,»

meaning, their hearts believed in the signs of Allāh, and they did as the signs of Allāh dictate, i.e. righteous good deeds.

﴿فَلَهُمْ جَنَّاتُ الْمَأْوَى﴾

«for them are Gardens of Abode» i.e., in which there are dwellings

⁽¹⁾ Aṭ-Ṭabari 20:188.

and houses and lofty apartments.

﴿تَزَلَّ﴾

﴿as an entertainment﴾ means, something to welcome and honor a guest,

﴿يَمَا كَانُوا يَسْكُونُونَ﴾ وَأَمَّا الَّذِينَ فَسَقُوا

﴿for what they used to do. And as for those who rebel,﴾

means, those who disobeyed Allāh, their dwelling place will be the Fire, and every time they want to escape from it, they will be thrown back in, as Allāh says:

﴿كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا﴾

﴿Every time they seek to get away therefrom, from anguish, they will be driven back therein﴾ (22:22).

Al-Fuḍayl bin 'Iyād said: "By Allāh, their hands will be tied, their feet will be chained, the flames will lift them up and the angels will strike them.

﴿وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ﴾

﴿and it will be said to them: "Taste you the torment of the Fire which you used to deny."﴾

means, this will be said to them by way of rebuke and chastisement.

﴿وَلَنُذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ﴾

﴿And verily, We will make them taste of the near lighter torment prior to the greater torment,﴾

Ibn 'Abbās said, "The near torment means diseases and problems in this world, and the things that happen to its people as a test from Allāh to His servants so that they will repent to Him."^[1] Something similar was also narrated from Ubayy bin Ka'b, Abu Al-'Āliyah, Al-Ḥasan, Ibrāhīm An-Nakha'ī, Aḍ-Ḍaḥḥāk, 'Alqamah, 'Aṭiyah, Mujāhid, Qatādah, 'Abd Al-Karīm Al-Jazari and Khuṣayf.^[2]

﴿وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِنَا فَلْيُفْسِدْ فِيهَا وَلَا يَحْزَنْ عَلَيْهَا﴾

[1] Aṭ-Ṭabari 20:189.

[2] Aṭ-Ṭabari 20:189, 190.

﴿And who does more wrong than he who is reminded of the Āyāt of his Lord, then turns aside therefrom?﴾

means, there is no one who does more wrong than the one whom Allāh reminds of His signs and explains them to him clearly, then after that he neglects and ignores them, and turns away from them, forgetting them as if he does not know them. Qatādah said: "Beware of turning away from the remembrance of Allāh, for whoever turns away from remembering Him will be the most misguided and the most in need, and the most guilty of sin." Allāh says, warning the one who does that:

﴿إِنَّا مِنَ الْمُجْرِمِينَ مُنتَقِمُونَ﴾

﴿Verily, We shall exact retribution from the criminals.﴾

meaning, 'We shall avenge Ourselves on those who do that in the strongest possible terms.'

﴿وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَلَا تَكُنْ فِي مِرْيَةٍ مِنْ لِقَائِهِ. وَجَعَلْنَاهُ هُدًى لِبَنِي إِسْرَءِيلَ ۖ وَجَعَلْنَا مِنْهُمْ آيَةً يَهْدُونَ بِأَمْرِنَا لَنَا صَبْرًا وَكَانُوا يُؤْمِنُونَ ۖ إِنَّ رَبَّكَ مُوَفِّقٌ لِمَنْ يَشَاءُ يَوْمَ الْآيَاتِ ۚ﴾

﴿23. And indeed We gave Mūsā the Scripture. So, be not you in doubt of meeting him. And We made it a guide to the Children of Israel.﴾

﴿24. And We made from among them, leaders, giving guidance under Our command, when they were patient and used to believe with certainty in Our Āyāt.﴾

﴿25. Verily, your Lord will judge between them on the Day of Resurrection, concerning that wherein they used to differ.﴾

The Book of Mūsā and the Leadership of the Children of Israel

Allāh tells us that He gave the Book – the Tawrah – to His servant and Messenger Mūsā, peace be upon him.

﴿فَلَا تَكُنْ فِي مِرْيَةٍ مِنْ لِقَائِهِ﴾

﴿So, be not you in doubt of meeting him.﴾

Qatādah said, "This refers to the Night of Isrā',^[1] then he

[1] At-Ṭabari 20:193.

narrated that Abu Al-'Āliyah Ar-Riyāhi said, "The cousin of your Prophet, meaning Ibn 'Abbās, told me that the Messenger of Allāh ﷺ said:

«رَأَيْتُ لَيْلَةَ أُشْرَى بِي مُوسَى بْنِ عِمْرَانَ رَجُلًا أَدَمَ طَوَالًا جَعْدًا كَأَنَّ مِنْ رِجَالِ شُرُوءَ، وَرَأَيْتُ عِيسَى رَجُلًا مَرْبُوعَ الْخَلْقِ إِلَى الْحُمْرَةِ وَالْيَاسِ، سَبَطَ الرَّأْسِ، وَرَأَيْتُ مَالِكًا خَازِنَ النَّارِ وَالْذُّجَانِ»

«On the night of Isrā', I saw Mūsā bin 'Imrān, a tall, brown-skinned man with curly hair, looking like the men of Shanū'ah; and I saw 'Isā, a man of medium stature and ruddy white skin, and with lank hair. And I saw Mālik the Keeper of Hell, and the Dajjāl.»

Among the signs which Allāh showed him were:

﴿فَلَا تَكُنْ فِي رَيْبٍ مِنْ لِقَائِهِ﴾

«So, be not you in doubt of meeting him.» i.e., he saw Mūsā and met with him on the Night of Isrā'.^[1]

﴿وَجَعَلْنَاهُ﴾

«And We made it» means, 'the Book which We gave to him,'

﴿هُدًى لِبَنِي إِسْرَءِيلَ﴾

«a guide to the Children of Israel.» This is similar to what Allāh says in Sūrat Al-Isrā':

﴿وَأَتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِبَنِي إِسْرَءِيلَ أَلَّا يَتَّخِذُوا مِنْ دُونِي وَكِيلًا﴾

«And We gave Mūsā the Scripture and made it a guidance for the Children of Israel (saying): "Take none other than Me as Trustee."» (17:2)

﴿وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ﴾

«And We made from among them, leaders, giving guidance under Our command, when they were patient and used to believe with certainty in Our Āyāt.»

means, because they were patient in adhering to the commands of Allāh and avoiding what He prohibited, and they

[1] At-Ṭabari 20:194.

believed in His Messengers and followed what they brought, there were among them leaders who guided others to the truth by the command of Allāh, calling for goodness, enjoining what is right and forbidding what is wrong. Then when they changed [the Words of Allāh], twisting and distorting them, they lost that position and their hearts became hard. They change the words from their places, so they do no righteous deeds and have no correct beliefs. Allāh says:

﴿وَجَعَلْنَا مِنْهُمْ آيَةً يَدُّوكَ بِأَرْيَا لَنَا صَبْرًا﴾

«And We made from among them (Children of Israel), leaders, giving guidance under Our command, when they were patient»

Qatādah and Sufyān said: "When they patiently shunned the temptations of this world." This was also the view of Al-Ḥasan bin Ṣāliḥ. Sufyān said, "This is how these people were. A man cannot be an example to be followed unless he shuns the temptation of this world." Allāh says:

﴿وَلَقَدْ آتَيْنَا بَنِي إِسْرَءِيلَ الْكِتَابَ وَالزَّكَاةَ وَالْحُكْمَ وَنَفَعْنَاهُمْ مِمَّا كَانُوا يَعْتَدُونَ ﴿١٦﴾ وَآتَيْنَاهُمْ يَسُوءَ مِنَ الْأَمْرِ﴾

«And indeed We gave the Children of Israel the Scripture, and the understanding of the Scripture and its laws, and the prophethood; and provided them with good things, and preferred them above the nations. And We gave them clear proofs in matters.» (45:16-17).

And He says here:

﴿إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٧﴾﴾

«Verily, your Lord will judge between them on the Day of Resurrection, concerning that wherein they used to differ.»

meaning, with regard to beliefs and actions.

﴿أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنَ الْقُرُونِ يَستَوْنُ فِي سَبِيلِهِمْ إِنَّ فِي ذَلِكَ لَآيَةً أَفَلَا يَتَفَكَّرُونَ ﴿١٨﴾﴾ أَوَلَمْ يَرَوْا أَنَّا سَوَّيْنَا الْأَرْضَ الْمَعْرُوفَ فَتَخْرُجُ مِنْهَا زُرْعًا نَأْكُلُ مِنْهُ فَأَنهَضْنَاهُمْ أَفَلَا يَتَذَكَّرُونَ ﴿١٩﴾﴾

«26. Is it not a guidance for them: how many generations We have destroyed before them in whose dwellings they do walk about? Verily, therein indeed are signs. Would they not then

listen?﴾

﴿27. Have they not seen how We drive water to the dry land that has no vegetation, and therewith bring forth crops providing food for their cattle and themselves? Will they not then see?﴾

Learning the Lessons of the Past

Allāh says: will these people who deny the Messengers not learn from the nations who came before them, whom Allāh destroyed for their rejection of His Messengers and their opposition to what the Messengers brought them of the straight path? No trace is left of them whatsoever.

﴿مَلَّ جُشٌّ مِنْهُمْ مِنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْرِكًا﴾

﴿Can you find a single one of them or hear even a whisper of them?﴾ (19:98). Allāh says:

﴿يَمْشُونَ فِي مَسْجِدِهِمْ﴾

﴿in whose dwellings they do walk about﴾ meaning, these disbelievers walk about in the places where those disbelievers used to live, but they do not see any of those who used to live there, for they have gone -

﴿كَأَن لَّمْ يَقْتُوا فِيهَا﴾

﴿As if they had never lived there﴾ (11:68)

This is like the Āyāt:

﴿فَإِنَّكَ يُورِثُهُمْ غَارِبَةٌ ذَاتَ ظُلُمَاتٍ﴾

﴿These are their houses in utter ruin, for they did wrong﴾ (27:52).

﴿فَكَانَ مِنْ دَرَجَاتِ أَعْلَافِكُنَّهَا وَهِيَ ظَالِمَةٌ فِيهَا غَارِبَةٌ عَنْ عُرُوشِهَا وَبِئْسَ مَقْلَبًا وَقَصْرٌ مُشِيدٌ ۝ أَفَلَا يَعْبُدُوا فِي الْأَرْضِ﴾

﴿And many a township did We destroy while they were given to wrongdoing, so that it lie in ruins, and (many) a deserted well and lofty castle! Have they not traveled through the land﴾ until:

﴿وَلَكِنْ تَتَّبِعُونَ أَفْعَالَكُمْ فِي الْأَرْضِ﴾

﴿but it is the hearts which are in the breasts that grow blind.﴾
(22:45-46)

Allāh says here:

﴿إِنِّي فِي ذَلِكَ لَكَنِيءٌ﴾

﴿Verily, therein indeed are signs.﴾ meaning, in the fact that these people are gone and have been destroyed, and in what happened to them because they disbelieved the Messengers, and how those who believed in them were saved, there are many signs, proofs and important lessons.

﴿أَفَلَا يَسْمَعُونَ﴾

﴿Would they not then listen?﴾ means, to the stories of those who came before and what happened to them.

The Revival of the Earth with Water is Proof of the Resurrection to come

﴿أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ﴾

﴿Have they not seen how We drive water to the dry land﴾

Here Allāh explains His kindness and goodness towards them by His sending water to them, whether from the sky or from water flowing through the land, water carried by rivers down from the mountains to the lands that need it at particular times. Allāh says:

﴿إِلَى الْأَرْضِ الْجُرُزِ﴾

﴿to the dry land﴾ which means the land where nothing grows, as in the Āyah,

﴿وَأَنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا﴾

﴿And verily, We shall make all that is on it a bare dry soil.﴾
(18:8)

i.e., barren land where nothing grows. Allāh says here:

﴿أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ فَنَخْرِجُ بِهِ زَرْعًا نَأْكُلُ مِنْهُ أَنفُسُهُمْ وَنُقَرِّضُهُمْ

﴿أَفَلَا يَجِيرُونَ﴾

﴿Have they not seen how We drive water to the dry land that has no vegetation, and therewith bring forth crops providing

food for their cattle and themselves? Will they not then see?﴾

This is like the Āyah,

﴿يَنْظُرُ الْإِنْسَانُ إِلَى طَعَامِهِ ۚ إِنَّ سَاءَ آلَةً مَّا يَسْكُنُ﴾

﴿Then let man look at his food: We pour forth water in abundance.﴾ (80:24-25).

Allāh says here:

﴿أَفَلَا يَبْصُرُونَ﴾

﴿Will they not then see?﴾

﴿يَقُولُونَ مَتَى هَذَا الْفَتْحُ إِن كُنْتُمْ مُسَدِّقِينَ ۚ قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيْنَتُهُمْ وَلَا هُمْ يُنظَرُونَ ۚ فَأَعْرِضْ عَنْهُمْ وَانْتَظِرْ إِلَيْهِمْ تَشْتَرُونَ ۚ﴾

﴿28. They say: "When will this Fath be, if you are telling the truth?"﴾

﴿29. Say: "On the Day of Al-Fath, no profit will it be to those who disbelieve if they (then) believe! Nor will they be granted a respite."﴾

﴿30. So turn aside from them and await, verily, they (too) are awaiting.﴾

How the Disbelievers sought to hasten on the Punishment, and what happened to Them

Allāh tells us how the disbelievers sought to hasten on the punishment, and to bring the wrath and vengeance of Allāh upon themselves, because they thought this punishment would never happen, and because of their disbelief and stubbornness.

﴿يَقُولُونَ مَتَى هَذَا الْفَتْحُ﴾

﴿They say: "When will this Fath be..."﴾ meaning, 'when will you prevail over us, O Muḥammad, since you claim that there will be a time when you will gain the upper hand over us and take your revenge on us, so when will that happen? All we see of you and your companions is that you are hiding, afraid and humiliated.' Allāh says:

﴿قُلْ يَوْمَ الْفَتْحِ﴾

﴿Say: "On the Day of Al-Fath..."﴾ meaning, 'when the wrath

over those who disbelieved» (2:89)

﴿إِنْ تَسْأَلُوهُ فَقَدْ جَاءَكُمْ الْفَتْحُ﴾

«If you ask for a judgement, now has the judgement come unto you» (8:19).

Then Allāh says:

﴿فَاَعْرِضْ عَنْهُمْ وَانْتَظِرْ إِنَّهُمْ مُنْتَظَرُونَ﴾

«So turn aside from them and await, verily, they (too) are awaiting.»

meaning, 'turn away from these idolators, and convey that which has been revealed to you from your Lord.' This is like the Āyah,

﴿الَّذِي مَا لَهُ مِنْ إِلَهٍ إِلَّا مَا بَيْنَ يَدَيْهِ﴾

«Follow what has been revealed to you from your Lord, there is no God but Him.» (6:106)

'Wait until Allāh fulfills that which He has promised you, and grants you victory over those who oppose you, for He never breaks His promise.'

﴿إِنَّهُمْ مُنْتَظَرُونَ﴾

«verily, they (too) are awaiting.» means, 'you are waiting, and they are waiting and plotting against you,'

﴿أَمْ يَقُولُونَ شَاعِرٌ نَتَرَفَعُ بِهِ رَبَّ السُّورِ﴾

«Or do they say: "A poet! We await for him some calamity by time!"» (52:30).

'You will see the consequences of your patience towards them, and the fulfillment of the promise of your Lord in your victory over them, and they will see the consequences of their wait for something bad to befall you and your Companions, in that Allāh's punishment will come upon them.' Sufficient unto us is Allāh, and He is the Best Disposer of affairs.

This is the end of the Tafsir of Sūrat As-Sajdah.

The Tafsīr of Sūrat Al-Ahzāb (Chapter - 33)

Which was revealed in Al-Madinah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh,
the Most Gracious, the
Most Merciful.

﴿يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ۝١﴾
﴿وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ مِنْ رَبِّكَ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ۝٢﴾
﴿وَكَفَىٰ بِاللَّهِ وَكِيلًا ۝٣﴾
﴿مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِيْ جُودِهِ ۚ وَمَا جَعَلَ أَزْوَاجَكُمُ اللَّائِي تُظَاهِرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ ۚ وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ۚ ذَٰلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ ۚ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ ۝٤﴾
﴿أَدْعَوْهُمْ لِأُبْنَابِهِمْ ۚ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَلَا غَرْفَ لَكُمْ ۚ فِي الدِّينِ وَمَوَالِيكُمُ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ ۚ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ۝٥﴾
﴿الَّذِي أُولَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ ۚ وَأُولَٰئُ الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ ۚ لَا أَنْ تَعْمَلُوا إِلَٰهَ أَوْلِيَائِكُمْ مَعْرُوفًا ۚ كَانَ ذَٰلِكَ فِي الْكِتَابِ مَسْطُورًا ۝٦﴾

﴿1. O Prophet! Have Taqwā of Allāh, and obey not the disbelievers and the hypocrites. Verily, Allāh is Ever All-Knower, All-Wise.﴾

﴿2. And follow that which is revealed to you from your Lord. Verily, Allāh is Well-Acquainted with what you do.﴾

﴿3. And put your trust in Allāh, and sufficient is Allāh as a Trustee.﴾

The Command to defy the Disbelievers and Hypocrites by following the Revelation of Allāh and putting One's Trust in Him

Here Allāh points out something lower by referring to something higher. When He commands His servant and Messenger to do this, He is also commanding those who are lower than him, and the command is addressed to them more so. Talq bin Ḥabīb said: "Taḳwā means obeying Allāh in the light of the guidance of Allāh and in hope of earning the reward of Allāh, and refraining from disobeying Allāh in the light of the guidance of Allāh and fearing the punishment of Allāh."

﴿وَلَا تَطِيعِ الْكَافِرِينَ وَالْمُنَافِقِينَ﴾

﴿and obey not the disbelievers and the hypocrites.﴾

means, do not listen to what they say and do not consult them.

﴿إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا﴾

﴿Verily, Allāh is Ever All-Knower, All-Wise﴾

means, He is more deserving of your following His commandments and obeying Him, for He knows the consequences of all things and is Wise in all that He says and does. Allāh says:

﴿وَاتَّبِعْ مَا يُرْسَلُ إِلَيْكَ مِنْ رَبِّكَ﴾

﴿And follow that which is revealed to you from your Lord.﴾

meaning, of the Qur'aan and Sunnah.

﴿إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا﴾

﴿Verily, Allāh is Well-Acquainted with what you do.﴾

means, nothing at all is hidden from Him, and put your trust in Allāh, i.e., in all your affairs and situations.

﴿وَكُنْ بِاللَّهِ وَكِيلًا﴾

﴿and sufficient is Allāh as a Wakil.﴾ means, sufficient is He as a Trustee for the one who puts his trust in Him and turns to Him.

﴿مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جُودِهِ وَمَا جَعَلَ أَرْزَاقَكُمْ إِلَيْهِ تُكَذِّبُونَ مِنْهُمْ أَنْتُمْ كُفَّارٌ﴾

وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ذَٰلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ ﴿٤﴾
 ادْعُوهُمْ لِأَسْمَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا مَبَٰئِدَهُمْ فَلَإِنَّكُمْ فِي الْعَيْنِ وَمَوْلَاكُمْ
 وَلَئِنْ عَلَيَّكُمْ جُنَاحٌ مِّمَّا أَخْطَاكُمْ بِهِ. وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ اللَّهُ غَفُورًا
 رَّحِيمًا ﴿٥﴾

4. Allāh has not made for any man two hearts inside his body. Neither has He made your wives whom you declare to be like your mothers' backs, your real mothers nor has He made your adopted sons your real sons. That is but your saying with your mouths. But Allāh says the truth, and He guides to the way.﴾

5. Call them by their fathers, that is more just with Allāh. But if you know not their father's, your brothers in faith and Mawālīkum (your freed servants). And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend. And Allāh is Ever Oft-Forgiving, Most Merciful.﴾

Abolition of Adoption

Before Allāh discusses ideas and theoretical matters, He gives tangible examples: one man cannot have two hearts in his body, and a man's wife does not become his mother if he says the words of *Zihār* to her: "You are to me like the back of my mother." By the same token, an adopted child does not become the son of the man who adopts him and calls him his son. Allāh says:

﴿مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِ وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَ الَّذِينَ تَقْبَلُونَهُمْ أَنَّهُمْ

﴾ Allāh has not made for any man two hearts inside his body. Neither has He made your wives whom you declare to be like your mothers' backs, your real mothers...﴾

This is like the Āyah:

﴿مَا مِنْ أَتَمِّهِمْ إِلَّا أَنَّهُمْ مِن قُلُوبِهِمْ لَا إِلَهَ إِلَّا اللَّهُ وَكَذَٰلِكَ

﴾ They cannot be their mothers. None can be their mothers except those who gave them birth﴾ (58:2).

﴿وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ﴾

﴿nor has He made your adopted sons your real sons.﴾

This was revealed concerning Zayd bin Hārithah, may Allāh be pleased with him, the freed servant of the Prophet ﷺ. The Prophet ﷺ had adopted him before prophethood, and he was known as Zayd bin Muḥammad. Allāh wanted to put an end to this naming and attribution, as He said:

﴿وَمَا جَعَلْ أَدْيِمَاءَكُمْ أَبْنَاءَكُمْ﴾

﴿nor has He made your adopted sons your real sons.﴾

This is similar to the Āyah later in this Sūrah:

﴿مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّنْ رِّجَالِكُمْ وَلَٰكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا﴾

﴿Muḥammad is not the father of any of your men, but he is the Messenger of Allāh and the last (end) of the Prophets. And Allāh is Ever All-Aware of everything.﴾ (33:40).

And Allāh says here:

﴿ذَلِكَ قَوْلُكُمْ بِأَفْوَاهِكُمْ﴾

﴿That is but your saying with your mouths.﴾ meaning, 'your adoption of him is just words, and it does not mean that he is really your son,' for he was created from the loins of another man, and a child cannot have two fathers just as a man cannot have two hearts in one body.

﴿وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ﴾

﴿But Allāh says the truth, and He guides to the way.﴾

Saʿīd bin Jubayr said:

﴿يَقُولُ الْحَقَّ﴾

﴿But Allāh says the truth,﴾ means, justice. Qatādah said:

﴿وَهُوَ يَهْدِي السَّبِيلَ﴾

﴿and He guides to the way﴾ means, the straight path.

Imām Aḥmad said that Ḥasan told them that Zuhayr told them from Qābūs, meaning Ibn Abi Zībān, that his father told him: "I said to Ibn 'Abbās, 'Do you know the Āyah,

﴿مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّنْ قَلْبَيْنِ فِي جَوْفِهِ﴾

﴿Allāh has not made for any man two hearts inside his body.﴾

What does this mean?' He said that the Messenger of Allāh ﷺ stood up one day to pray, and he trembled. The hypocrites who were praying with him said, 'Do you not see that he has two hearts, one heart with you and another with them?' Then Allāh revealed the words:

﴿مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ﴾

﴿Allāh has not made for any man two hearts inside his body.﴾^[1]

This was also narrated by At-Tirmidhi, who said, "It is a *Ḥasan Ḥadīth*".^[2] It was also narrated by Ibn Jarīr and Ibn Abi Ḥātim from the *Ḥadīth* of Zuhayr.^[3]

An Adopted Child should be named after His Real Father

﴿ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ﴾

﴿Call them (adopted sons) by their fathers, that is more just with Allāh.﴾

This is a command which abrogates the state of affairs that existed at the beginning of Islām, when it was permitted to call adopted sons after the man who adopted them. Then Allāh commanded that they should be given back the names of their real fathers, and states that this was more fair and just. Al-Bukhārī (may Allāh have mercy on him) narrated that 'Abdullāh bin 'Umar said: "Zayd bin Hārithah, may Allāh be pleased with him, the freed servant of the Messenger of Allāh ﷺ, was always called Zayd bin Muḥammad, until (the words of the) Qur'ān were revealed:

﴿ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ﴾

﴿Call them (adopted sons) by (the names of) their fathers, that is more just with Allāh.﴾^[4]

[1] Aḥmad 1:267.

[2] *Tuḥfat Al-Aḥwadhī* 9:58.

[3] Aḥmad, no. 2410 and Aṭ-Ṭabari 20:204. Most of the scholars of *Ḥadīth* consider the chain of narrators for this text to be defective.

[4] *Fath Al-Bārī* 8:377.

This was also narrated by Muslim, At-Tirmidhi and An-Nasā'i.^[1] They used to deal with them as sons in every respect, including being alone with them as *Mahrams* and so on. Hence Sahlah bint Suhayl, the wife of Abu Hudhayfah, may Allāh be pleased with them both, said: "O Messenger of Allāh! We used to call Sālim our son, but Allāh has revealed what He has revealed. He used to enter upon me, but I feel that Abu Hudhayfah does not like that. The Prophet ﷺ said:

«أَرْضِعِي نَحْرُمِي عَلَيْهِ»

«Breastfeed him and he will become your Mahram.»^[2]

Hence when this ruling was abrogated, Allāh made it permissible for a man to marry the ex-wife of his adopted son, and the Messenger of Allāh ﷺ married Zaynab bint Jahsh, the divorced wife of Zayd bin Hārithah, may Allāh be pleased with him, Allāh said:

«يَكُنْ لَا يَكُونُ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَنْكِحَ أَدْعِيَابَهُمْ إِذَا قَضَوْا إِلَيْهِمْ وُطْرًا»

«So that (in future) there may be no difficulty to the believers in respect of the wives of their adopted sons when the latter have no desire to keep them» (33:37).

And Allāh says in *Āyāt At-Taḥrīm*:

«وَعَلَيْكُمْ آبَاءَكُمْ الَّذِينَ مِنْ أُنْحَابِكُمْ»

«The wives of your sons from your own loins» (4:23).

The wife of an adopted son is not included because he was not born from the man's loins. A "foster" son through breastfeeding is the same as a son born from one's own loins, from the point of view of *Sharf'ah*, because the Prophet ﷺ said in the Two *Ṣaḥīḥs*:

«حَرُمُوا مِنَ الرُّضَاعَةِ مَا يُحَرَّمُ مِنَ النَّسَبِ»

«Suckling makes unlawful as lineage does.»^[3]

[1] Muslim 4:1884, *Tuhfat Al-Aḥwadhī* 9:72, An-Nasā'i 6:429.

[2] Muslim 2:1076. The meaning, as An-Nawawī quoted from Qādī Tyāḍ, is that she was to express her milk, and he would drink it without having touched her.

[3] *Al-Fath* 8:392, Muslim 2:1069.

As for calling a person "son" as an expression of honor and endearment, this is not what is forbidden in this *Āyah*, as is indicated by the report recorded by Imām Aḥmad and the *Sunan* compilers – apart from At-Tirmidhi – from Ibn 'Abbās, may Allāh be pleased with him, who said: "We young boys of Banu 'Abd Al-Muṭṭalib came to the Messenger of Allāh ﷺ at the *Jamarāt*; he slapped us on the thigh and said,

«أَيُّنِي لَا تَرْمُوا الْجَمْرَةَ حَتَّى تَطْلُعَ الشَّمْسُ»

«O my sons, do not stone the *Jamarah* until the sun has risen.»^[1]

This was during the Farewell Pilgrimage in 10 AH.

«ادْعُوهُمْ لِآبَائِهِمْ»

«Call them by their fathers.» This is concerning Zayd bin Ḥārithah, may Allāh be pleased with him. He was killed in 8 AH at the battle of Mu'tah. In *Ṣaḥīḥ Muslim* it is reported that Anas bin Mālīk, may Allāh be pleased with him, said: "The Messenger of Allāh ﷺ said:

«يَا بُنَيَّ»

«O my son.»^[2] It was also reported by Abu Dāwud and At-Tirmidhi.^[3]

«فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَلِإَرْوَاحِكُمْ فِي الَّذِينَ وَمَوْلَاكُمْ»

«But if you know not their father's then they are your brothers in the religion and *Mawālīkum* (your freed servants).»

Here Allāh commands that adopted sons should be given back their fathers' names, if they are known; if they are not known, then they should be called brothers in faith or freed servants, to compensate for not knowing what their real lineage is.

When the Messenger of Allāh ﷺ left Makkah after performing his '*Umrāt Al-Qadā'*',^[4] the daughter of Ḥamzah, may Allah

[1] Aḥmad 1:234, Abu Dāwud 2:480, An-Nasā'ī 5:271, Ibn Mājah 2:1007

[2] Muslim 3:1693.

[3] Abu Dāwud 5:247, *Tuḥfat Al-Aḥwadhī* 8:120.

[4] This was the '*Umrāh* performed by the Prophet ﷺ in the year following Al-Ḥudaybiyah (6 H) when he had been prevented from performing '*Umrāh* as he had intended.

be pleased with her, started following him, calling, "O uncle, O uncle!" 'Ali took her and said to Fāṭimah, may Allāh be pleased with her, "Take care of your uncle's daughter," so she picked her up. 'Ali, Zayd and Ja'far – may Allāh be pleased with them – disputed over of which of them was going to take care of her, and each of them gave his reasons. 'Ali said, "I have more right, because she is the daughter of my paternal uncle." Zayd said, "She is the daughter of my brother." Ja'far bin Abi Ṭālib said: "She is the daughter of my paternal uncle and I am married to her maternal aunt – meaning Asmā' bint 'Umays." The Prophet ﷺ ruled that she should stay with her maternal aunt, and said:

«الْحَالَةُ بِمَنْزِلَةِ الْأُمِّ»

'The maternal aunt has the same status as the mother.'

He ﷺ said to 'Ali, may Allāh be pleased with him,

«أَنْتَ مِنِّي وَأَنَا مِنْكَ»

'You belong to me and I belong to you.'

He ﷺ said to Ja'far, may Allāh be pleased with him,

«أَنْتَ بِنْتِ خَلْقِي وَخَلْقِي»

'You resemble me both in your looks and in your attitude.'

And he ﷺ said to Zayd, may Allāh be pleased with him,

«أَنْتَ أَخُونَا وَمَوْلَانَا»

'You are our brother and our freed servant.'^[1]

This Ḥadīth contains a number of rulings, the most important of which is that the Prophet ﷺ ruled according to the truth, and that he sought to appease all the disputing parties. His saying to Zayd, may Allāh be pleased with him,

«أَنْتَ أَخُونَا وَمَوْلَانَا»

'You are our brother and our freed servant.' is as Allāh says in this Āyah:

﴿فَلَاخُوتُكُمْ فِي الْإِيمَانِ وَمَوْلَاكُمْ﴾

^[1] Fath Al-Bārī 7:570.

﴿your brothers in faith and your freed servants.﴾

Then Allāh says:

﴿وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ﴾

﴿And there is no sin on you concerning that in which you made a mistake,﴾

meaning, if you call one of them after someone who is not in fact his father, by mistake, after trying your best to find out his parentage, then Allāh will not attach any sin to this mistake. This is like the Āyah in which Allāh commands His servants to say:

﴿رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِيتَا أَوْ أَخْطَأْنَا﴾

﴿Our Lord! Punish us not if we forget or fall into error﴾
(2:286).

It was reported in *Ṣaḥīḥ Muslim* that the Messenger of Allāh ﷺ said:

«قَالَ اللَّهُ عَزَّ وَجَلَّ: قَدْ نَعَلْتُ»

«Allāh says, "Certainly I did (so)."^[1]

In *Ṣaḥīḥ Al-Bukhārī*, it was recorded that 'Amr bin Al-'Ās, may Allāh be pleased with him, said: "The Messenger of Allāh ﷺ said:

«إِذَا اجْتَهَدَ الْحَاكِمُ فَأَصَابَ فَلَهُ أَجْرَانِ، وَإِنْ اجْتَهَدَ فَأَخْطَأَ فَلَهُ أَجْرٌ»

«If the judge makes *Ijtihād* and reaches the right decision, he will have two rewards; if he makes *Ijtihād* and reaches the wrong decision, he will have one reward.»^[2]

In another *Ḥadīth*:

«إِنَّ اللَّهَ تَعَالَى رَفَعَ عَنْ أُمَّتِي الْخَطَا وَالنِّسْيَانَ وَمَا يُكْرَهُونَ عَلَيْهِ»

«Allāh will forgive my Ummah for mistakes, forgetfulness and what they are forced to do.»^[3]

And Allāh says here:

﴿وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ، وَلَكِنْ مَا تَمَسَّدْتُمْ فَلَكُمْ كُفْرًا، وَكَانَ اللَّهُ عَفُوًّا
رَحِيمًا﴾

[1] Muslim 1:116.

[2] *Faḥ Al-Bārī* 13:330. *Ijtihād* means "struggles."

[3] *Tuḥfat Al-Aḥwadhī* 1:659.

«And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend. And Allāh is Ever Oft-Forgiving, Most Merciful.»

meaning, the sin is on the person who deliberately does something wrong, as Allāh says elsewhere:

﴿لَا يُؤَاخِذُكُمُ اللَّهُ بِالْفُحْشِ إِنِّي أَنَا غَفُورٌ حَلِيمٌ﴾

«Allāh will not call you to account for that which is unintentional in your oaths» (2:225).

Imām Aḥmad narrated from Ibn 'Abbās that 'Umar said: "Allāh sent Muḥammad ﷺ with the Truth and revealed to him the Book. One of the things that was revealed in it was the Āyah of stoning, so the Messenger of Allāh ﷺ stoned [adulterers] and we stoned [them] after he died." Then he said, "We also used to recite, 'Do not attribute yourselves to anyone other than your fathers, for this is disbelief, to attribute yourselves to anyone other than your fathers.'" The Messenger of Allāh ﷺ said:

«لَا تُطْرُونِي كَمَا أَطْرَىٰ عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ، فَإِنَّمَا أَنَا عَبْدُ اللَّهِ،
فَقُولُوا: عَبْدُهُ وَرَسُولُهُ»

«Do not exaggerate in praising me as 'Isā bin Maryam was praised upon him be peace and blessings. I am just a servant of Allāh. Say, "He is His servant and Messenger."»

Or Ma'mar may have said:

«كَمَا أَطْرَبَ النَّصَارَىٰ ابْنَ مَرْيَمَ»

«As the Christians praised the son of Maryam.»^[1]

This was also narrated in another Ḥadīth:

«ثَلَاثٌ فِي النَّاسِ كُفْرٌ: الطُّغْيَانُ فِي النَّسَبِ، وَالنَّيَاحَةُ عَلَى الْمَيِّتِ، وَالْإِسْتِغْنَاءُ بِالنُّجُومِ»

«Three things that people do are parts of disbelief: slandering a person's lineage, wailing over the dead and seeking rain by the stars.»^[2]

[1] Aḥmad 1:47.

[2] Muslim No. 934, Aḥmad 5:342

﴿أَنْفِيْ أَوْلَآئِكَ مِنَ الْمُؤْمِنِيْنَ مِنْ أَنْفُسِهِمْ وَأَزْوَاجُهُمْ أَسْتَأْذِنُكُمْ وَأَوْلُوا الْأَرْبَامَ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِيْنَ وَالْمُهَاجِرِيْنَ إِلَّا أَنْ تَفْعَلُوا إِلَيْكُمْ أُولَآئِكَ مَعْرُوفًا كَذَلِكَ فِي الْكِتَابِ سَطُورًا ۝﴾

46. The Prophet is closer to the believers than themselves, and his wives are their mothers. And blood relations among each other have closer personal ties in the decree of Allāh than the believers and the Muhājirīn, except that you do kindness to those brothers. This has been written in the Book.﴾

Loyalty to the Prophet ﷺ; and his wives are Mothers of the Believers

Allāh tells us how His Messenger ﷺ is merciful and sincere towards his Ummah, and how he is closer to them than they are to themselves. His judgement or ruling takes precedence over their own choices for themselves, as Allāh says:

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحْكُمَكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ۝﴾

﴿But no, by your Lord, they can have no faith, until they make you judge in all disputes between them, and find in themselves no resistance against your decisions, and accept with full submission.﴾ (4:65)

In the Ṣaḥīḥ it says:

«وَالَّذِي نَفْسِي بِيَدِهِ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ نَفْسِهِ وَمَالِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ»

«By the One in Whose Hand is my soul, none of you truly believes until I am dearer to him than his own self, his wealth, his children and all the people.»^[1]

It was also reported in the Ṣaḥīḥ that ‘Umar, may Allāh be pleased with him, said: “O Messenger of Allāh, by Allāh, you are dearer to me than everything except myself.” He ﷺ said,

«لَا، يَا عُمَرَا حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْكَ مِنْ نَفْسِكَ»

[1] Faṭḥ Al-Bāri 1:75.

«No, O 'Umar, not until I am dearer to you than yourself.»

'Umar said: "O Messenger of Allāh, by Allāh, now you are dearer to me than everything, even myself." He ﷺ said,

«الآن يا عمر،»

«Now, O 'Umar [you have got it right].»^[1]

Allāh says in this Āyah:

﴿أَنْتَ أَكْرَمُ أَزْوَاجِ الْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ﴾

«The Prophet is closer to the believers than themselves.»

Concerning this Āyah, Al-Bukhāri narrated from Abu Hurayrah, may Allāh be pleased with him, that the Prophet ﷺ said:

«مَا مِنْ مُؤْمِنٍ إِلَّا وَأَنَا أَزْوَاجِ النَّاسِ بِهِ فِي الدُّنْيَا وَالْآخِرَةِ، اقْرَءُوا إِنْ شِئْتُمْ: ﴿أَنْتَ أَكْرَمُ أَزْوَاجِ الْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ﴾»

«There is no believer except I am the closest of all people to him in this world and in the Hereafter. Recite, if you wish: «The Prophet is closer to the believers than themselves.»»

فَأَيُّمَا مُؤْمِنٍ تَرَكَ مَالًا فَلْيَرِثْهُ عَضْبَتِي مَنْ كَانُوا، وَإِنْ تَرَكَ دَيْنًا أَوْ ضِيَاعًا فَلْيَأْتِيَنِي فَأَنَا مُزْلِفُهُ»

If any believer leaves behind any wealth, let his own relatives inherit it, but if he leaves behind any debt or orphans, bring them to me and I will take care of them.»

This was recorded only by Al-Bukhāri, and he also recorded it in the Book of Loans.^[2]

﴿وَأَزْوَاجُهُمْ أُمَّهَاتُهُمْ﴾

«and his wives are their mothers.» means, they are unlawful for marriage. In terms of honor, respect and veneration, it is not permissible for them to be alone with them, and the prohibition of marriage to them does not extend to their daughters and sisters, according to scholarly consensus.

﴿وَأَزْوَاجُ الْأَزْمَارِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي حُكْمِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ﴾

[1] Fath Al-Bāri 11:532.

[2] Fath Al-Bāri 8:376, 5:75.

another, is a ruling which Allāh has decreed and which is written in the First Book which cannot be altered or changed. This is the view of Mujāhid and others. (This is the case) even though Allāh legislated something different at certain times, and there is wisdom behind this, for He knew that this would be abrogated and the original ruling that was instituted an eternity ago would prevail, and this is His universal and legislative decree. And Allāh knows best.

﴿وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَمْ وَأَوْفَيْنَاهُمْ مَقَاتِلَ رَسُولِ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيُحْيَىٰ وَمُوسَىٰ وَهَارُونَ وَآخِذْنَا بِهِمْ ذُرِّيَّتَهُمْ عَلَى الْبَيْتِ ۖ وَقَدْ خَلَقْنَا قَيْطَ ۖ﴾
 ﴿لِنَسْأَلَ الصَّادِقِينَ عَنْ صِدْقِهِمْ وَأَعَدَّ لِلْكَافِرِينَ عَذَابًا أَلِيمًا﴾^(٨)

47. And when We took from the Prophets their covenant, and from you, and from Nūh, Ibrāhīm, Mūsā, and 'Isā son of Maryam. We took from them a strong covenant.﴾

48. That He may ask the truthful about their truth. And He has prepared for the disbelievers a painful torment.﴾

The Covenant of the Prophets

Allāh tells us about the five Mighty Messengers with strong resolve and the other Prophets, how He took a covenant from them to establish the religion of Allāh and convey His Message, and to cooperate and support one another, as Allāh says:

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْنَاكُمْ مِنْ بَيْنِ يَدَيْكُمْ وَمِمَّا كُنْتُمْ بِشَاكِرِينَ ۖ وَأَوْفَيْنَاهُمْ مَقَاتِلَ رَسُولِ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيُحْيَىٰ وَمُوسَىٰ وَهَارُونَ وَآخِذْنَا بِهِمْ ذُرِّيَّتَهُمْ عَلَى الْبَيْتِ ۖ وَقَدْ خَلَقْنَا قَيْطَ ۖ﴾
 ﴿لِنَسْأَلَ الصَّادِقِينَ عَنْ صِدْقِهِمْ وَأَعَدَّ لِلْكَافِرِينَ عَذَابًا أَلِيمًا﴾^(٨)

﴿And when Allāh took the covenant of the Prophets, saying: "Take whatever I gave you from the Book and Hikmah, and afterwards there will come to you a Messenger confirming what is with you; you must, then, believe in him and help him." Allāh said: "Do you agree, and will you take up My covenant?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses."﴾ (3:81)

This covenant was taken from them after their missions started. Elsewhere in the Qur'an, Allāh mentions five by name, and these are the Mighty Messengers with strong resolve. They are also mentioned by name in this Āyah and in the Āyah:

﴿شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ﴾

«He (Allāh) has ordained for you the same religion which He ordained for Nūḥ, and that which We have revealed to you, and that which We ordained for Ibrāhīm, Mūsā and 'Isā saying you should establish religion and make no divisions in it.» (42:13)

This is the covenant which Allāh took from them, as He says:

﴿وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ لَعَنَّاهُمْ وَرَأَى سُلَيْمَانُ رَبَّهُمْ رَبْعًا أَنْ يَبْقَىٰ مِنْهُمْ شَيْءٌ﴾

«And when We took from the Prophets their covenant, and from you, and from Nūḥ, Ibrāhīm, Mūsā, and 'Isā son of Maryam.»

This Āyah begins with the last Prophet, as a token of respect, may the blessings of Allāh be upon him, then the names of the other Prophets are given in order, may the blessings of Allāh be upon them.

Ibn 'Abbās said: "The strong covenant is Al-'Ahd (the covenant)."^[1]

﴿يَسْأَلُ الضَّالِّينَ عَنْ صِدْقِهِمْ﴾

«That He may ask the truthful about their truth.»

Mujāhid said: "This refers to, those who convey the Message from the Messengers."^[2]

﴿وَأَعَدَّ لِلْكَافِرِينَ﴾

«And He has prepared for the disbelievers» i.e., among their nations,

﴿عَذَابًا أَلِيمًا﴾

«a painful torment.» i.e., agonizing.

We bear witness that the Messengers did indeed convey the Message of their Lord and advised their nations, and that they clearly showed them the truth in which there is no confusion, doubt or ambiguity, even though they were rejected by the ignorant, stubborn and rebellious wrongdoers. What the

[1] At-Ṭabari 20:213.

[2] Al-Ṭabari 20:214.

Messengers brought is the truth, and whoever opposes them is misguided. As the people of Paradise will say:

﴿لَقَدْ جَاءَتْ رُسُلُنَا بِالْحَقِّ﴾

«Indeed, the Messengers of our Lord did come with the truth.»
(7:43)

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٩٩﴾ إِذْ جَاءَكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَلِذْ رَأَيْتُمُ الْمُؤْمِنِينَ مُخْلَبِينَ وَتُلَوِّحُ أَعْيُنُهُمْ الْغُلُوبُ وَأَنفُسُهُمْ فَاسْقَا بِيْءَ الْكَافِرِ﴾

«9. O you who believe! Remember Allāh's favor to you, when there came against you hosts, and We sent against them a wind and forces that you saw not. And Allāh is Ever All-Seer of what you do.»

«10. When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harboring doubts about Allāh.»

The Campaign of the Confederates (Al-Aḥzāb)

Allāh tells us of the blessings and favors He bestowed upon His believing servants when He diverted their enemies and defeated them in the year when they gathered together and plotted. That was the year of Al-Khandaq, in Shawwāl of the year 5 AH according to the well-known correct view. Mūsā bin 'Uqbah and others said that it was in the year 4 AH. The reason why the Confederates came was that a group of the leaders of the Jews of Banu Naḍīr, whom the Messenger of Allāh ﷺ had expelled from Al-Madīnah to Khaybar, including Sallām bin Abu Al-Huqayq, Sallām bin Mishkam and Kinānah bin Ar-Rabi', went to Makkah where they met with the leaders of Quraysh and incited them to make war against the Prophet ﷺ. They promised that they would give them help and support, and Quraysh agreed to that. Then they went to the Ghaṭafān tribe with the same call, and they responded too. The Quraysh came out with their company of men from various tribes and their followers, under the leadership of Abu Sufyān Sakhr bin Ḥarb. The Ghaṭafān were led by 'Uyaynah bin Ḥiṣn bin Badr. In all they numbered nearly ten thousand.

When the Messenger of Allāh ﷺ heard that they had set out, he commanded the Muslims to dig a ditch (*Khandaq*) around Al-Madīnah from the east. This was on the advice of Salmān Al-Farisi, may Allāh be pleased with him. So the Muslims did this, working hard, and the Messenger of Allāh ﷺ worked with them, carrying earth away and digging, in the process of which there occurred many miracles and clear signs. The idolators came and made camp to the north of Al-Madīnah, near Uhud, and some of them camped on the high ground overlooking Al-Madīnah, as Allāh says:

﴿إِذْ جَاءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ﴾

«When they came upon you from above you and from below you.»

The Messenger of Allāh ﷺ came out with the believers, who numbered nearly three thousand, or it was said that they numbered seven hundred. They had their backs towards (the mountain of) Sal' and were facing the enemy, and the ditch, in which there was no water, was between the two groups, preventing the cavalry and infantry from reaching them. The women and children were in the strongholds of Al-Madīnah. Banu Qurayzah, who were a group among the Jews, had a fortress in the south-east of Al-Madīnah, and they had made a treaty with the Prophet ﷺ and were under his protection. They numbered nearly eight hundred fighters. Huyay bin Akhtab An-Nadari went to them and kept trying to persuade them until they broke the treaty and went over to the side of the Confederates against the Messenger of Allāh ﷺ. The crisis deepened and things got worse, as Allāh says:

﴿هَٰذَا كَيْفَ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَٰءِيلَ نَتَوَكَّلْ عَلَى اللَّهِ وَاتَّخِذُوا آلَ هَارُونَ أَنْبِيََاءَ﴾

«There, the believers were tried and shaken with a mighty shaking.» [33: 11]

They besieged the Prophet ﷺ and his Companions for almost a month, but they did not reach them and there was no fighting between them, except for when 'Amr bin 'Abd Wadd Al-'Āmiri, who was one of the most famous and bravest horsemen of the *Jāhiliyyah*, came with some other horsemen, and crossed the ditch to the Muslim side. The Messenger of Allāh ﷺ called for the Muslim cavalry, and it was said that no one came forward.

Then he called 'Ali, may Allāh be pleased with him, who came forward and they fought in single combat until Ali, may Allāh be pleased with him, killed him, and this was a sign of imminent victory.

Then Allāh sent an intensely cold wind with strong gusts against the Confederates, and they were left with no tents or anything else; they could not light any fires or do anything, and so they departed, disappointed and defeated, as Allāh says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُودًا﴾

«O you who believe! Remember Allāh's favor to you, when there came against you hosts, and We sent against them a wind and forces»

Mujāhid said: "This was the easterly wind." This view is supported by another *Hadith*:

﴿نُصِرْتُ بِالْغَبَا، وَأُهْلِكْتُ عَادُ بِالْذُّبُورِ﴾

«I was given victory by the easterly wind, and 'Ād were destroyed by the westerly wind.»^[1]

﴿وَجُودًا لَمْ تَرَوْهَا﴾

«and forces that you saw not.» This refers to the angels who shook them and cast fear and terror into their hearts. The chief of each tribe said, "O Banu so-and-so, to me!" So they gathered around him, and he said, "Let us save ourselves," when Allāh cast fear and terror into their hearts.

In his *Ṣaḥīḥ*, Muslim recorded that Ibrāhīm At-Taymī said that his father said: "We were with Ḥudhayfah bin Al-Yamān, may Allāh be pleased with him, and a man said to him: 'If I had met the Messenger of Allāh ﷺ I would have fought alongside him and I would have striven my utmost.' Ḥudhayfah said to him: 'Would you really have done that? I was present with the Messenger of Allāh ﷺ during (the campaign) against the Confederates on a very cold and windy night, and the Messenger of Allāh ﷺ said:

«أَلَا رَجُلٌ يَأْتِي بِخَيْرِ الْقَوْمِ يَكُونُ مَعِيَ يَوْمَ الْقِيَامَةِ»

^[1] *Fath Al-Bāri* 2:604.

«Is there any man who will bring me news of the people? He will be with me on the Day of Resurrection.»

None of us answered him, and he repeated it a second and a third time. Then he ﷺ said:

«يَا حُذَيْفَةُ! قُمْ فَأَتِنَا بِخَبَرٍ مِنَ الْقَوْمِ»

«O Hudhayfah, get up and bring us news of the people.»

When he called me by name, I had no choice but to get up. He said,

«الَّتِي بِخَبَرِ الْقَوْمِ وَلَا تَذَعِرْهُمْ عَلَيَّ»

«Bring us news of the people, but do not alarm them.»

So I went, walking as if I were walking among pigeons, until I came to them. I saw Abu Sufyān warming his back by the fire, and I put an arrow in my bow, wanting to shoot it at him, then I remembered what the Messenger of Allāh ﷺ said,

«وَلَا تَذَعِرْهُمْ عَلَيَّ»

«Do not alarm them.»

If I shot the arrow, I would have hit him. So I came back, again walking as if I were walking among pigeons, and I came to the Messenger of Allāh ﷺ. After my returning I began to feel very cold. I told the Messenger of Allāh ﷺ and he gave me to wear a spare cloak of his which he used to pray in. I slept until morning came, and when morning came, the Messenger of Allāh ﷺ said,

«قُمْ يَا نَوَّانُ»

«Get up, O sleepy one!»^[1]

«إِذْ جَاءُوكُم مِّن فَوْقِكُمْ»

«When they came upon you from above you» refers to the Confederates,

«وَمِن أَسْفَلَ بَيْنَكُمْ»

«and from below you.» We have already noted the report from Abu Hudhayfah that these were Banu Qurayzah.

[1] Muslim 3:1414.

﴿وَلَمَّا زَاغَتِ الْعَيْنُ وَاللِّمَّةُ أَتَتْ الْقُلُوبَ الْحَنَازِرَ﴾

﴿and when the eyes grew wild and the hearts reached to the throats,﴾

means, from intense fear and terror.

﴿وَتَطَّنُونَ بِلَا إِلَهِ إِلَّا اللَّهُ﴾

﴿and you were harboring doubts about Allāh.﴾

Ibn Jarir said: "Some of those who were with the Messenger of Allāh ﷺ, had doubts and thought that the outcome would be against the believers, and that Allāh would allow that to happen." Muḥammad bin Ishāq said concerning the Āyah:

﴿وَلَمَّا زَاغَتِ الْعَيْنُ وَاللِّمَّةُ أَتَتْ الْقُلُوبَ الْحَنَازِرَ وَتَطَّنُونَ بِلَا إِلَهِ إِلَّا اللَّهُ﴾

﴿when the eyes grew wild and the hearts reached to the throats, and you were harboring doubts about Allāh.﴾

"The believers had all kinds of doubts, and hypocrisy emerged to such an extent that Mu'attib bin Qushayr, the brother of Banu 'Amr bin 'Awf said: 'Muḥammad was promising us that we would win the treasure of Chosroes and Caesar, but one of us cannot even go and relieve himself.'"^[1]

Al-Ḥasan said concerning the Āyah:

﴿وَتَطَّنُونَ بِلَا إِلَهِ إِلَّا اللَّهُ﴾

﴿and you were harboring doubts about Allāh.﴾

"There were different kinds of thoughts; the hypocrites thought that Muḥammad ﷺ and his Companions would be eliminated, while the believers were certain that what Allāh and His Messenger ﷺ promised was true, and that He would cause the religion to prevail even if the idolators hated it."^[2] Ibn Abi Ḥātim recorded that Abu Sa'īd, may Allāh be pleased with him, said: "On the day of Al-Khandaq, we said: 'O Messenger of Allāh, is there anything we should say, for our hearts have reached our throats?' He ﷺ said:

«نَعَمْ، قُولُوا: اللَّهُمَّ اشْرَوْا عَوْرَاتِنَا وَآمِنْ رَوْعَاتِنَا»

^[1] Ibn Hishām 1:522.

^[2] Aṭ-Ṭabari 20:221.

«Yes, say: O Allāh, cover our weak points and calm our fears.»

Then [Allāh] struck the faces of the enemy with the wind, and defeated them with the wind. This was also recorded by Imām Aḥmad bin Ḥanbal from Abu 'Amir Al-'Aqadi.^[1]

﴿هَٰذَاكَ أَتَىٰ الْفُجُورُكَ وَزُلْزِلُوا زَلَالًا شَدِيدًا ۖ وَلَا يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَمٌ مَّا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُوبًا ۚ وَلَا تَأْتِكَ تِلْكَ كَلِمَةٌ بَيْنَهُمْ يَٰأَهْلَ بَيْتِمْ لَا مَقَامَ لَكُمْ فَارْجِعُوا ۚ وَتَسْتَعِذُّنَّ مِنْهُمْ أَلَسَ بِقَوْلِهِمْ إِنَّا جُيُوتُنَا غَوِيًّا وَمَا يَكُن بِمَعُونَةِ إِنْ يَرِيدُنَّ إِلَّا زِلْزَالًا ۖ﴾

﴿11. There, the believers were tried and shaken with a mighty shaking.﴾

﴿12. And when the hypocrites and those in whose hearts is a disease said: "Allāh and His Messenger promised us nothing but delusion!"﴾

﴿13. And when a party of them said: "O people of Yathrib! There is no position for you. Therefore go back!" And a band of them ask for permission of the Prophet saying: "Truly, our homes lie open." And they lay not open. They but wished to flee.﴾

How the Believers were tested, and the Position of the Hypocrites during the Battle of Al-Khandaq

Allāh tells us what happened when the Confederates surrounded Al-Madīnah and the Muslims were besieged and found themselves in straitened circumstances, with the Messenger of Allāh ﷺ in their midst. They were tried and tested, and were shaken with a mighty shaking. At this time hypocrisy emerged, and those in whose hearts was a disease spoke about what they really felt.

﴿وَلَا يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَمٌ مَّا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُوبًا ۚ﴾

﴿And when the hypocrites and those in whose hearts is a disease said: "Allāh and His Messenger promised us nothing but delusion!"﴾

Their hypocrisy became apparent, while the one in whose heart was doubt became weak, and he expressed the ideas that were in his heart because of the weakness of his faith

[1] Aḥmad 3:3.

and the difficulty of the situation. And other people said, as Allāh tells us:

﴿وَلَا تَأْتِ تِلْكَ تِلْكَ بِأَهْلٍ يَّزِيدُ﴾

«And when a party of them said: "O people of Yathrib..." meaning Al-Madīnah, as it was reported in the Ṣaḥīḥ:

«أُرِيتُ فِي الْمَنَامِ قَارَ مَجْزَيْكُمْ، أَرْضَ بَيْنَ حَرَّتَيْنِ، فَذَهَبَ وَقَلْبِي أَنَّهَا مَجْرُ نَادَا
بَيْنَ يَثْرِبَ»

«I was shown in a dream the place to which you will migrate, a land between two lava fields. At first I thought it was Hajar, but it turned out to be Yathrib.»^[1]

According to another narration:

«الْمَدِينَةُ»

«Al-Madīnah.» It was said that the origin of its name Yathrib was that a man settled there from (the people of) Al-'Amālīq whose name was Yathrib bin 'Ubayd bin Mahlāyīl bin 'Aṣṣ bin 'Amlāq bin Lāwudh bin Iram bin Sām bin Nūh. This was the view of As-Suhayli. He said: "And it was narrated from some of them that he said, 'It is given eleven names in the Tawrah: Al-Madīnah, Ṭabah, Ṭayyibah, Al-Miskīnah, Al-Jābirah, Al-Muḥibbah, Al-Maḥbūbah, Al-Qāsimah, Al-Majbūrah, Al-'Adhrā' and Al-Marḥūmah.'"

﴿لَا مَنَامَ لَكُمْ﴾

«There is no position for you.» means, 'here, with the Prophet ﷺ, you cannot stand guard,'

﴿فَارْجِعُوا﴾

«Therefore go back» means, 'to your houses and dwellings'.

﴿وَرَسْتَدُونَ فَرِيقٌ مِنْهُمْ أَلْفَنَ﴾

«And a band of them ask for permission of the Prophet»

Al-'Awfi reported that Ibn 'Abbās, may Allāh be pleased with him said, "These were Banu Hārithah, who said, 'We fear for our homes, that they may be robbed.'"^[2] This was also stated

[1] Fath Al-Bārī 12:439.

[2] At-Ṭabari 20:226.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٤٢٠

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ لَنْ يَنْفَعَكُمْ الْفِرَارُ إِنْ فَرَرْتُمْ مِنَ الْمَوْتِ أَوِ الْقَتْلِ وَلِئِنْ لَمْ تُنْفَعُوا إِلَّا قَلِيلًا ﴿١٤﴾ قُلْ مَنْ ذَا الَّذِي يَعْصِيكُمْ مِنْ أَلَلهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا يَحِذُّونَ لَهُمْ مِنْ ذُنُوبِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٥﴾ قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّضِينَ مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلْمْ إِلَى السَّائِلِ وَلَا يَأْتُونَ الْبَاسَ إِلَّا قَلِيلًا ﴿١٦﴾ أَشِيعَةٌ عَلَيْكُمْ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْتَنَبُونَ مِنَ الْمَوْتِ فَإِذَا هَبَّ الْخَوْفُ سَلَفُواكُمْ بِالسِّنَةِ حَذَّاءُ أَشِيعَةٌ عَلَى الْخَيْرِ أُولَئِكَ لَمْ يُؤْمَرُوا فَأَحْبَطَ اللَّهُ أَعْمَلَهُمْ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٧﴾ يَحْسِبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا وَإِنْ يَأْتِ الْأَحْزَابُ يَوَدُّوا أَنْ يُنَافِقُوكَ وَأَنْ يَسْتَأْذِنُوا فَمَا أَفِيدُوا ﴿١٨﴾ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسُوءَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿١٩﴾ وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا ﴿٢٠﴾

by others. Ibn Ishāq mentioned that the one who said this was 'Awṣ bin Qayṣi.^[1] They were using as an excuse to go back to their houses the claim that they were lying open and had nothing to protect them from the enemy, so they were afraid for their homes. But Allāh said:

﴿وَمَا مِنْ بَرٍّ﴾

«And they lay not open.» meaning, it is not as they claim.

﴿إِنْ يُرِيدُوا إِلَّا الْفِرَارَ﴾

«They but wished to flee.» means, they wanted to run away from the battlefield.

﴿وَلَوْ دُخِلَتْ عَلَيْهِمْ مِنْ أَقْطَارِهَا ثُمَّ سُئِلُوا الْفِتْنَةَ لَآتَوْنَهَا وَمَا تَلَبَّسُوا بِهَا إِلَّا بِيَدٍ ﴿٢١﴾ وَلَقَدْ كَانُوا عَاهِدُوا اللَّهَ مِنْ قَبْلُ أَنْ يُرْسِلَ إِلَيْهِمْ وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا ﴿٢٢﴾ قُلْ لَنْ يَنْفَعَكُمْ الْفِرَارُ إِنْ فَرَرْتُمْ مِنَ الْمَوْتِ أَوِ الْقَتْلِ وَلِئِنْ لَمْ تُنْفَعُوا إِلَّا قَلِيلًا ﴿٢٣﴾ قُلْ مَنْ ذَا الَّذِي يَعْصِيكُمْ مِنْ أَلَلهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا يَحِذُّونَ لَهُمْ مِنْ ذُنُوبِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿٢٤﴾﴾

«14. And if the enemy had entered from all sides, and they had been exhorted to Al-Fitnah, they would surely have committed it and would have hesitated thereupon but little.»

«15. And indeed they had already made a covenant with Allāh

[1] Aṭ-Ṭabari 20:225.

not to turn their backs, and a covenant with Allāh must be answered for.﴾

﴿16. Say: "Flight will not avail you if you flee from death or killing and then you will enjoy no more than a little while!"﴾

﴿17. Say: "Who is he who can protect you from Allāh if He intends to harm you, or intends mercy on you?" And they will not find, besides Allāh, for themselves any protector or any helper.﴾

Allāh tells us about those who said:

﴿يَقُولُونَ إِنَّا بِنُورِنَا عَمْرُوهُ وَمَا لَهُمْ بِعَمْرِئِهِ إِذْ يُرِيدُونَ إِلَّا فِرَارًا﴾

﴿"Truly, our homes lie open." And they lay not open. They but wished to flee.﴾

If the enemy had entered upon them from every side of Al-Madinah and from every direction, then demanded that they become disbelievers, they would have promptly done so. They would not have adhered to their faith or remained steadfast in it if they were faced with the slightest fear. This is how it was interpreted by Qatādah, 'Abdur-Rahmān bin Zayd and Ibn Jarir.^[1] This is a condemnation of them in the clearest terms. Then Allāh reminds them of the promise they had made to Him before this fear struck them, that they would not turn their backs or flee from the battlefield.

﴿وَكَانَ عَهْدُ اللَّهِ سَفُورًا﴾

﴿and a covenant with Allāh must be answered for.﴾

means, Allāh will inevitably ask them about that covenant. Then Allāh tells them that fleeing from battle will not delay their appointed demise or make their lives any longer; on the contrary, it may be the cause of their being taken sooner, and in a sudden manner. Allāh says:

﴿وَلَا تَسْتَمِرُّونَ إِلَّا قَلِيلًا﴾

﴿and then you will enjoy no more than a little while!﴾

meaning, 'after you run away and flee from battle.'

﴿فَقُلْ نَسِيتُ الْآلِثَةَ الْبَلِيلَةَ وَالْآخِرَةُ خَيْرٌ لِّمَنِ الْمَقَرُّ﴾

[1] At-Tabari 20:227.

﴿Say: "Short is the enjoyment of this world. The Hereafter is better for him who have Taqwā"﴾ (4:77).

Then Allāh says:

﴿قُلْ مَنْ ذَا الَّذِي يَمْصُرُكَ مِنْ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا﴾

﴿Say: "Who is he who can protect you from Allāh if He intends to harm you, or intends mercy on you?" And they will not find, besides Allāh, for themselves any protector or any helper.﴾

meaning, they have no one else except Allāh to respond to their cries.

﴿قَدْ يَعْلَمُ اللَّهُ الْمُؤْمِنِينَ مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا وَلَا يَأْتُونَ الْنَّاسَ إِلَّا قَلِيلًا ۖ أَيْحَةَ عَلَيْكُمْ فَإِذَا جَاءَ لِقَاؤُهُمْ نَظَرُوا إِلَيْكَ نَدُّوا أَعْيُنُهُمْ كَالَّذِي يُغْنِي عَنْهُ مِنَ الْقَوْلِ ۖ وَإِذَا ذَهَبَ لِقَاؤُهُمْ سَلَوُوكُمْ بِأَلْسِنَةٍ حِدَاوٍ أَيْحَةَ عَلَى الْخَبِيرِ ۚ أُولَٰئِكَ لَنْ يُوَفَّوهُمَا فَاصْبِرْ ۖ اللَّهُ أَعَزَّهُمْ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ۝﴾

﴿18. Allāh already knows those among you who keep back (men) from fighting (in Allāh's cause), and those who say to their brethren, "Come here towards us," while they come not to the battle except a little,﴾

﴿19. Being miserly towards you. Then when fear comes, you will see them looking to you, their eyes revolving like one over whom hovers death; but when the fear departs, they will smite you with sharp tongues, miserly towards good. Such have not believed. Therefore, Allāh makes their deeds fruitless and that is ever easy for Allāh.﴾

Allāh tells us that His knowledge encompasses those who sought to tell others not to go out and who said to their brethren, meaning their companions, friend and acquaintances,

﴿هَلُمَّ إِلَيْنَا﴾

﴿Come here towards us,﴾ meaning, come to where we are in the shade and enjoying fruits. But in spite of that,

﴿وَلَا يَأْتُونَ النَّاسَ إِلَّا قَلِيلًا ۖ أَيْحَةَ عَلَيْكُمْ﴾

﴿they come not to the battle except a little, being miserly towards you.﴾

i.e., 'they are mean and have no love or mercy towards you.'
As-Suddi said:

﴿أَيْعَنَةً عَلَيْكُمْ﴾

﴿Being miserly towards you.﴾ means, with the booty.

﴿فَإِذَا جَاءَ الْقَوْمَ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْتَنَبُ مِنْهُ عَيْنٌ مِنَ السَّحَابِ﴾

﴿Then when fear comes, you will see them looking to you, their eyes revolving like one over whom hovers death;﴾

means, because of the intensity of their fear and terror; this is how afraid these cowards are of fighting.

﴿فَإِذَا ذَهَبَ الْقَوْمَ سَلَفُكُمْ بِالسِّنَةِ جَدَاوٍ﴾

﴿but when the fear departs, they will smite you with sharp tongues,﴾

means, when security is restored, they will speak eloquently and nicely, claiming that they were the bravest and most chivalrous of men, but they are lying. Ibn 'Abbās, may Allāh be pleased with him, said:

﴿سَلَفُكُمْ﴾

﴿they will smite you﴾ means, "they will start to talk about you."^[1] Qatādah said: "But when it comes to the booty, the most miserly of people and the worst to have to share the booty with are those who say, 'Give us, give us, we were there with you,' but during battle they were the most cowardly and the most likely to fail to support the truth."^[2] They are miserly towards good, meaning that there is no goodness in them, for they have combined cowardice with lies and little good. Allāh says:

﴿أَرَأَيْتَ لِرَبِّكَ لَوْ يَأْمُرُ أَنْ يُدْرِكَ أَهْلَهُمْ وَكَانَ عَلَى اللَّهِ يَسِيرًا﴾

﴿Such have not believed. Therefore Allāh makes their deeds fruitless and that is ever easy for Allāh.﴾

[1] At-Ṭabari 20:232.

[2] At-Ṭabari 20:232.

﴿يَحْسِبُونَ الْغُزَاةَ لَمْ يَذْهَبُوا وَلَٰكِنْ بَأْسَ الْأَخْزَابِ يَوْمَذَٰلِكَ لَوْ أَنَّهُمْ بَادَوْكَ فِي الْأَعْرَابِ
يَسْأَلُونَكَ عَنْ آبَائِكُمْ وَلَوْ كَانُوا يَكُفُّونَ مَا قُتِلُوا إِلَّا قَلِيلًا﴾

﴿20. They think that the Confederates have not yet withdrawn; and if the Confederates should come, they would wish they were in the deserts among the bedouins, seeking news about you; and if they were to be among you, they would not fight but little.﴾

This is another aspect of their abhorrent attribute of cowardice and fear:

﴿يَحْسِبُونَ الْغُزَاةَ لَمْ يَذْهَبُوا﴾

﴿They think that the Confederates have not yet withdrawn;﴾

and that they are still close by and will return.

﴿وَلَٰكِنْ بَأْسَ الْأَخْزَابِ يَوْمَذَٰلِكَ لَوْ أَنَّهُمْ بَادَوْكَ فِي الْأَعْرَابِ يَسْأَلُونَكَ عَنْ آبَائِكُمْ﴾

﴿and if the Confederates should come, they would wish they were in the deserts among the bedouins, seeking news about you;﴾

means, 'if the Confederates should come back, they hope that they will not be present with you in Al-Madīnah, but that they will be in the desert, asking about news of you and what happened to you with your enemy.'

﴿وَلَوْ كَانُوا يَكُفُّونَ مَا قُتِلُوا إِلَّا قَلِيلًا﴾

﴿and if they were to be among you, they would not fight but little.﴾

means, 'if they are among you, they will not fight alongside you very much,' because they are so cowardly and weak, and have so little faith, but Allāh knows best about them.

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَكَرَّ اللَّهُ
كِبْرًا﴾ وَلَٰكِنَّمَا الْمُنَافِقُونَ الْغُزَاةَ قَالُوا هَٰذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا
زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا﴾

﴿21. Indeed in the Messenger of Allāh you have a good example to follow for him who hopes in Allāh and the Last Day, and remembers Allāh much.﴾

﴿22. And when the believers saw the Confederates, they said: "This is what Allāh and His Messenger had promised us; and Allāh and His Messenger had spoken the truth." And it only added to their faith and to their submissiveness.﴾

The Command to follow the Messenger ﷺ

This *Āyah* is an important principle, to follow the Messenger of Allāh ﷺ in all his words, and deeds, etc. Hence Allāh commanded the people to take the Prophet ﷺ as an example on the day of *Al-Aḥzāb*, with regard to patience, guarding, striving and waiting for Allāh to provide the way out; may the peace and blessings of Allāh be upon him forever, until the Day of Judgement. Allāh says to those who were anxious and impatient and were shaken by feelings of panic on the day of *Al-Aḥzāb*:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾

﴿Indeed in the Messenger of Allāh you have a good example to follow﴾

meaning, 'why do you not take him ﷺ as an example and follow his lead?' Allāh says:

﴿لِمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَكَرِهَ اللَّهُ كِبْرًا﴾

﴿for him who hopes in Allāh and the Last Day, and remembers Allāh much.﴾

The Attitude of the Believers towards the Confederates

Then Allāh tells us about His believing servants who believed Allāh's promise to them and how He will make the consequences good for them in this world and in the Hereafter. He says:

﴿وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ﴾

﴿And when the believers saw the Confederates, they said: "This is what Allāh and His Messenger had promised us; and Allāh and His Messenger had spoken the truth."﴾

Ibn 'Abbās, may Allāh be pleased with him, and Qatādah said: "They mean what Allāh said in *Sūrat Al-Baqarah*:

﴿الْحَمْدُ لِلَّهِ﴾

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﴿الْحَمْدُ لِلَّهِ﴾

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَلُوا أَتِيدِلَا ﴿٢٣﴾ لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنَافِقِينَ إِن شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿٢٤﴾ وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِفَيْضِهِمْ لَمْ يَأْتُوا خَيْرًا وَكَفَىٰ اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا ﴿٢٥﴾ وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُم مِّنْ أَهْلِ الْكِتَابِ مِنْ صَافِيهِمْ وَقَدَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ﴿٢٦﴾ وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِينَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَّمْ تَطْعَمُوهَا وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا ﴿٢٧﴾ تَأَيُّمًا لِّلَّذِينَ لَا يُؤْمِنُونَ إِن كُنتُمْ تُرِيدُونَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَأَتَا بِكُمْ أَمْعَنَ وَأَسْرَعَ حَكْمًا سَرَلًا جَمِيلًا ﴿٢٨﴾ وَلَئِنْ كُنتُمْ تُرِيدُونَ اللَّهَ وَرَسُولَهُ وَالذَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنِينَ أَجْرًا عَظِيمًا ﴿٢٩﴾ يٰٓأَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا هَيْهَاتَ هَيْهَاتَ لِمَا تُدْعَوْنَ بِهِ ضَعَفَ لَهَا الْعَذَابُ ضِعْفَيْنِ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٣٠﴾

﴿أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْمَكَّةَ وَلَسَا بِأَيْكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ نَسْتَكُمُ الْأَنْسَاءَ وَالْقُرْآنَ وَذُرِّيَّاتَهُمْ يَقُولُ الرُّسُلُ وَالَّذِينَ آمَنُوا مَعَهُمْ مَتَىٰ نَعْرُ أَهْلُ آلَا إِنْ نَعْرُ اللَّهُ قَرِيبٌ ﴿٢٣﴾﴾

«Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the help of Allāh?" Yes! Certainly, the help of Allāh is near!» (2:214)^[1]

meaning, 'this is the

trial and test that Allāh and His Messenger promised us would be followed by the help and victory of Allāh that is near.' Allāh says:

﴿وَصَدَقَ اللَّهُ وَرَسُولُهُ﴾

«and Allāh and His Messenger had spoken the truth.»

﴿وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا﴾

«And it only added to their faith and to their submissiveness.»

This indicates that faith can increase and strengthen in accordance with people's circumstances, as the majority of scholars stated: faith can increase and decrease. We have stated this at the beginning of our commentary on Al-Bukhāri,

^[1] At-Ṭabari 20:236.

praise be to Allāh.

﴿وَمَا زَادَهُمْ﴾

﴿And it only added﴾ means, at that time of stress and difficulty

﴿إِلَّا إِيمَانًا﴾

﴿to their faith﴾ in Allāh,

﴿وَتَسْلِيمًا﴾

﴿and to their submissiveness.﴾ means their submission to His commands and their obedience to His Messenger ﷺ.

﴿مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا شَيْئًا ۖ ﴿٢٣﴾ لِّيُجْزَىٰ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنَافِقِينَ إِن شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ كَانَ عَفُورًا رَّحِيمًا ۖ ﴿٢٤﴾﴾

﴿23. Among the believers are men who have been true to their covenant with Allāh; of them some have fulfilled their *Nahbah*; and some of them are still waiting, but they have never changed in the least.﴾

﴿24. That Allāh may reward the men of truth for their truth, and punish the hypocrites, if He wills, or accept their repentance by turning to them. Verily, Allāh is Oft-Forgiving, Most Merciful.﴾

Praise for the Believers' Attitude, and leaving the ultimate Fate of the Hypocrites to Allāh

When Allāh mentions how the hypocrites broke their promise to Him that they would not turn their backs, He describes the believers as firmly adhering to their covenant and their promise:

﴿صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ﴾

﴿[they] have been true to their covenant with Allāh; of them some have fulfilled their *Nahbah*;﴾

Some of them said: "Met their appointed time (i.e., death)." Al-Bukhārī said, "Their covenant, and refers back to the beginning of the *Āyah*."^[1]

[1] *Fath Al-Bāri* 8:377.

﴿وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا﴾

﴿and some of them are still waiting, but they have never changed in the least.﴾

means, they have never changed or broken their covenant with Allāh.

Al-Bukhāri recorded that Zayd bin Thābit said: "When we wrote down the *Mushaf*, an *Āyah* from *Sūrat Al-Ahzāb* was missing, which I used to hear the Messenger of Allāh ﷺ reciting. I did not find it with anyone except Khuzaymah bin Thābit Al-Anṣārī, may Allāh be pleased with him, whose testimony the Messenger of Allāh ﷺ counted as equal to that of two other men. (The *Āyah* in question was:)

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ﴾

﴿Among the believers are men who have been true to their covenant with Allāh;﴾^[1]

This was recorded by Al-Bukhāri but not by Muslim, It was also recorded by Aḥmad in his *Musnad*, and by At-Tirmidhi and An-Nasā'ī in the chapters on *Tafsīr* in their *Sunans*. At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ*."^[2]

Al-Bukhāri also recorded that Anas bin Mālik, may Allāh be pleased with him, said: "We think that this *Āyah* was revealed concerning Anas bin An-Naḍr, may Allāh be pleased with him:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ﴾

﴿Among the believers are men who have been true to their covenant with Allāh.﴾^[3]

This was reported only by Al-Bukhāri, but there are corroborating reports with other chains of narration. Imām Aḥmad recorded that Anas said: "My paternal uncle Anas bin Al-Naḍr, may Allāh be pleased with him, after whom I was named, was not present with this Messenger of Allāh ﷺ at Badr, and this distressed him. He said: 'The first battle at

[1] *Fath Al-Bāri* 8:377.

[2] Aḥmad 5:188, *Tuhfat Al-Aḥwadhī* 8:520, An-Nasā'ī in *Al-Kubrā* 6:430.

[3] *Fath Al-Bāri* 8:377.

which the Messenger of Allāh ﷺ was present, and I was absent; if Allāh shows me another battle with the Messenger of Allāh ﷺ, Allāh will see what I will do!' He did not want to say more than that. He was present with the Messenger of Allāh ﷺ at Uhud, where he met Sa'd bin Mu'adh, may Allāh be pleased with him. Anas, may Allāh be pleased with him, said to him, 'O Abu 'Amr! Where are you going?' He replied, 'I long for the fragrance of Paradise and I have found it near the mountain of Uhud.' He fought them until he was killed, may Allāh be pleased with him. Eighty-odd stab wounds and spear wounds were found on his body, and his sister, my paternal aunt Ar-Rabayyi' bint Al-Naḍr said, 'I only recognized my brother by his fingertips.' Then this Āyah was revealed:

﴿بَيْنَ الَّذِينَ يَصِلَ صَلَاقًا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَيَنْتَهُم مِّنْ قَضَىٰ نَجَبٍ وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا﴾

«Among the believers are men who have been true to their covenant with Allāh; of them some have fulfilled their Naḥbah; and some of them are still waiting, but they have never changed in the least.»

They used to think that it had been revealed concerning him and his companions, may Allāh be pleased with them.^[1]

This was also recorded by Muslim, At-Tirmidhi and An-Nasā'ī.^[2]

Ibn Jarir narrated that Mūsā bin Ṭalḥah said: "Mu'āwiyah bin Abi Sufyān, may Allāh be pleased with him, stood up and said, 'I heard the Messenger of Allāh ﷺ say:

«طَلَحَهُ بَيْنَ قَضَىٰ نَجَبٍ»

«Ṭalḥah is one of those who have fulfilled their Naḥbah.»^[3]

Mujāhid said concerning the Āyah:

﴿فَيَنْتَهُم مِّنْ قَضَىٰ نَجَبٍ﴾

«of them some have fulfilled their Naḥbah;»

[1] Aḥmad 3:194

[2] Muslim 3:1512, *Tuḥfat Al-Aḥwadhī* 9:60, An-Nasā'ī in *Al-Kubrā* 6:430.

[3] At-Tirmidhi no. 3432, 3433.

"Their covenant,

﴿وَمِنْهُمْ مَّنْ يَنْتَظِرُ﴾

﴿and some of them are still waiting﴾ they are waiting for battle so that they can do well."^[1] Al-Ḥasan said:

﴿وَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ﴾

﴿of them some have fulfilled their Nahbah﴾; "They died true to their covenant and loyal, and some are still waiting to die in a similar manner, and some of them have never changed in the least."^[2] This was also the view of Qatādah and Ibn Zayd. Some of them said that the word *Nahbah* means a vow.

﴿وَمَا بَدَّلُوا بَيْدَهُ﴾

﴿but they have never changed in the least.﴾

means, they never changed their covenant or were disloyal or committed treachery, but they persisted in what they had promised and did not break their vow, unlike the hypocrites who said:

﴿إِنَّا بُنَيْنَا عِوَدًا وَمَا فِي بَعْدِهِ إِنْ يُرِيدُونَ إِلَّا فِرَارًا﴾

﴿"Truly, our homes lie open." And they lay not open. They but wished to flee.﴾ [33:13]

﴿وَلَقَدْ كَانُوا عَاهَدُوا اللَّهَ مِنْ قَبْلُ لَا يُوَلُّونَ الْأَدْبَارَ﴾

﴿And indeed they had already made a covenant with Allāh not to turn their backs,﴾ [33:15]

﴿يَجْزِي اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبُ الْمُنَافِقِينَ إِنْ شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ﴾

﴿That Allāh may reward the men of truth for their truth, and punish the hypocrites, if He wills, or accept their repentance by turning to them.﴾

Allāh tests His servants with fear and shaking so as to tell the evil from the good, as each will be known by his deeds. Although Allāh knows what the outcome will be before anything happens, still He does not punish anyone on the

[1] At-Ṭabari 20:238.

[2] At-Ṭabari 20:239.

basis of His knowledge until they actually do what He knows they will do. As Allāh says:

﴿وَنَبْلُوكُمْ حَتَّىٰ نَقَرَ الصَّٰبِرِينَ مِنكُمْ وَالضَّٰعِينَ وَنَبْلُوا لِفَارِكٍ ۝﴾

«And surely, We shall try you till We test those who strive hard and patient, and We shall test your facts.» (47:31).

This refers to knowing something after it happens, even though Allāh knows it before it comes to pass. Allāh says:

﴿مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ لِيُخَالِفَكُمْ عَلَى التَّبَيُّهِ﴾

«Allāh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allāh disclose to you the secrets of the Unseen» (3:179).

Allāh says here:

﴿لِيَجْزِيَ اللَّهُ الصَّٰدِقِينَ بِسَدَقَتِهِمْ﴾

«That Allāh may reward the men of truth for their truth,»

meaning, for their patience in adhering to the covenant they had made with Allāh and keeping their promise.

﴿وَيُعَذِّبُ الْمُنَافِقِينَ﴾

«and punish the hypocrites,» who are the ones who broke the covenant and went against the commands of Allāh, for which they deserve to be punished, but they are subject to His will in this world. If He wills, He will leave them as they are until they meet Him [in the Hereafter], when He will punish them, or if He wills, He will guide them to give up their hypocrisy and to believe and do righteous deeds after they had been wrongdoers and sinners. Since His mercy and kindness towards His creation prevail over His wrath, He says:

﴿إِنَّ اللَّهَ كَانَ عَفُورًا رَّحِيمًا﴾

«Verily, Allāh is Oft-Forgiving, Most Merciful.»

﴿وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِعَيْثِهِمْ لَمْ يَأْتُوا حَرًّا وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا

عَزِيزًا ۝﴾

«25. And Allāh drove back those who disbelieved in their rage:

they gained no advantage. Allāh sufficed for the believers in the fighting. And Allāh is Ever All-Strong, All-Mighty.﴾

Allāh drove back the Confederates disappointed and lost

Allāh tells us how he drove the Confederates away from Al-Madīnah by sending against them a wind and troops of angels. If Allāh had not made his Messenger ﷺ a Mercy to the Worlds, this wind would have been more severe than the barren wind which He sent against 'Ad, but Allāh says:

﴿وَمَا كُنَّا أَنَّا لِنُعَذِّبَهُمْ وَأَنتَ فِيهِمْ﴾

﴿And Allāh would not punish them while you are amongst them﴾ (8:33).

So, Allāh sent them a wind which dispersed them after they had gathered on the basis of their whims. They were a mixture of tribes and parties with a variety of opinions, so it was befitting that a wind should be sent against them that would scatter them and break up their gathering, driving them back disappointed and lost in their hatred and enmity. They did not achieve any worldly good such as the victory and booty that they had hoped for, nor did they achieve any good in the Hereafter, because of their sin of declaring enmity against the Messenger ﷺ and seeking to kill him and destroy his army. Whoever wants and seriously intends to do a thing is the same as one who actually does it.

﴿وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْيَوْمَ﴾

﴿Allāh sufficed for the believers in the fighting.﴾

means, they did not have to fight them in order to expel them from their land, but Allāh Alone sufficed them and helped His servant and granted victory to His troops. Hence the Messenger of Allāh ﷺ used to say,

﴿لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، صَدَقَ وَعْدُهُ، وَنَصَرَ عَبْدَهُ وَأَعَزَّ جُنْدَهُ، وَهَزَمَ الْأَحْزَابَ وَخَلَدَهُ، فَلَا شَيْءَ بَعْدَهُ﴾

«None has the right to be worshipped but Allāh, Alone, He was true to His promise, and He helped His servant, and He gave might to His soldiers and defeated the Confederates alone and there is nothing after Him.»

This was reported from a *Hadith* of Abu Hurayrah, may Allāh be pleased with him.^[1] In the Two *Ṣaḥīḥs* it was recorded that ‘Abdullāh bin Abi ‘Awfā, may Allāh be pleased with him, said: “The Messenger of Allāh ﷺ invoked Allāh against the Confederates and said:

«اللَّهُمَّ مُنْزِلَ الْكِتَابِ سَرِيعَ الْحِسَابِ، اهْزِمِ الْأَحْزَابَ، اللَّهُمَّ اهْزِمْهُمْ وَزَلِّ لَهُمْ»

«O Allāh, Who revealed the Book and is swift in bringing to account, defeat the Confederates, O Allāh defeat them and shake them.»^[2]

«وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ»

«Allāh sufficed for the believers in the fighting.»

This *Āyah* indicates that there would be a cessation of war between them and Quraysh; after this, the idolators did not attack the Muslims, on the contrary, the Muslims attacked them in their own land.

Imām Aḥmad recorded that Sulaymān bin Ṣurad, may Allāh be pleased with him, said: “On the day of Al-Aḥzāb, the Messenger of Allāh ﷺ said:

«الآن نَغْزُوهُمْ وَلَا يَغْزُونَا»

«Now we will attack them and they will not attack us.»^[3]

This was also recorded by Al-Bukhārī in his *Ṣaḥīḥ*.^[4]

«وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا»

«And Allāh is Ever All-Strong, All-Mighty.» means, by His power and might He drove them back disappointed and lost, and they did not achieve anything, and Allāh granted victory to Islām and its followers, and fulfilled His promise and helped His servant and Messenger; to Him be blessings and praise.

«وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صَافِيَتِهِمْ وَقَذَّ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقَاتَلُوا وَفَرِيقًا يَنْصَرُونَ» وَأَوْفَقَكُمْ أَرْضَهُمْ وَيُدْخِلُهُمْ رَبِّدَهُمْ وَأَرْسَلْنَا لَمْ تَنْظُرُوا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا ﴿١٧﴾

[1] *Faḥ Al-Bārī* 7:469, Muslim 3:2089.

[2] *Faḥ Al-Bārī* 7:469, Muslim 3:1363.

[3] Aḥmad 4:162.

[4] *Faḥ Al-Bārī* 7:467.

﴿26. And those of the People of the Scripture who backed them, Allāh brought them down from their forts and cast terror into their hearts; a group you killed, and a group you made captives.﴾

﴿27. And He caused you to inherit their lands, and their houses, and their riches, and a land which you had not trodden. And Allāh is able to do all things.﴾

The Campaign against Banu Qurayzah

We have already noted that when the Confederates came and camped outside Al-Madīnah, Banu Qurayzah broke the covenant that existed between them and the Messenger of Allāh ﷺ. This happened by the agency of Huyay bin Akhtab An-Naḍari, may Allāh curse him, who entered their stronghold and would not leave their leader, Ka'b bin Asad, alone until he agreed to break the covenant. Among the things that he said to him was, "Woe to you! This is the opportunity for glory. The Quraysh and their company of men from various tribes, and the Ghatafān and their followers, have come to you, and they will stay here until they eliminate Muḥammad and his companions." Ka'b said to him, "No, by Allāh, this is the opportunity for humiliation. Woe to you, O Huyay, you are a bad omen. Leave us alone." But Huyay kept trying to persuade him until he agreed to his request. He laid down the condition that if the Confederates went away without doing anything, he [Huyay] would join them in their stronghold and would share their fate. When Banu Qurayzah broke their covenant and news of this reached the Messenger of Allāh ﷺ, he and the Muslims were very distressed by that. When Allāh helped him by suppressing his enemy and driving them back disappointed and lost, having gained nothing, the Messenger of Allāh ﷺ returned to Al-Madīnah in triumph and the people put down their weapons.

While the Messenger of Allāh ﷺ was washing off the dust of battle in the house of Umm Salamah, may Allāh be pleased with her, Jibrīl, upon him be peace, came to him wearing a turban of brocade, riding on a mule on which was a cloth of silk brocade. He said, "Have you put down your weapons, O Messenger of Allāh?"

He ﷺ said, "Yes." He said, "But the angels have not put down their weapons. I have just now come back from pursuing the people." Then he said: "Allāh, may He be blessed and exalted, commands you to get up and go to Banu Qurayzah." According to another report, "What a fighter you are! Have you put down your weapons?" He ﷺ said, "Yes." He said, "But we have not put down our weapons yet, get up and go to these people." He ﷺ said: "Where?" He said, "Banu Qurayzah, for Allāh has commanded me to shake them." So the Messenger of Allāh ﷺ got up immediately, and commanded the people to march towards Banu Qurayzah, who were a few miles from Al-Madīnah.^[1] This was after *Ṣalat Aḡ-Zuḡhr*. He ﷺ said,

«لَا يُصَلِّيَنَّ أَحَدٌ مِنْكُمْ الْعَصْرَ إِلَّا فِي بَنِي قُرَيْظَةَ»

'No one among you should pray 'Aṣr except at Banu Qurayzah.'^[2]

So, the people set out, and the time for the prayer came while they were still on the road. Some of them prayed on the road, saying, "The Messenger of Allāh ﷺ only wanted to make us march quickly." Others said, "We will not pray it until we reach Banu Qurayzah." Neither of the two groups were rebuked for what they did. The Messenger of Allāh ﷺ followed them. He left Ibn Umm Maktūm, may Allāh be pleased with him, in charge of Al-Madīnah, and he had given the flag to 'Alī bin Abi Ṭālib, may Allāh be pleased with him. Then the Messenger of Allāh ﷺ went to them (Banu Qurayzah) laying seige to them for twenty-five days.

When this had gone on for too long, they agreed to accept the judgement of Sa'd bin Mu'ādh, the leader of 'Aws because they had been their allies during the *Jāhiliyyah*, so they thought that he would treat them kindly as 'Abdullāh bin Ubayy bin Salūl had done for his allies of Banu Qaynuqā' when he had asked the Messenger of Allāh ﷺ to set them free. So, these people thought that Sa'd would do the same for them as Ibn Ubayy had done for those people. They did not know that Sa'd had been struck by an arrow in his medial

[1] See Al-Bukhārī no. 4117, 4118, Aḡmad 6:56, and *Al-Majma'* 6:140.

[2] Al-Bukhārī 4119, and Muslim 1770.

arm vein during the campaign of Al-Khandaq. The Messenger of Allāh ﷺ had had his vein cauterized and had brought him to stay in a tent in the *Masjid* so that he could keep a close eye on him. One of the things that Sa'd, may Allāh be pleased with him, said in his supplication was, "O Allāh, if there is still anything that has to do with the war against Quraysh, then keep me alive for it, and if You decree that the war between us and them is over, then let the bleeding be renewed, but do not let me die until I get my satisfaction with regard to Banu Qurayzah." Allāh answered his prayer and decreed that they would agree to be referred to him for judgement, and this was their own free choice. When this happened, the Messenger of Allāh ﷺ called him to come from Al-Madinah to pass judgement on them. When he arrived, riding on a donkey that had been specially equipped for him to ride, some of the 'Aws began to urge him not to be too harsh, saying, "O Sa'd, they are your clients so be kind to them, trying to soften his heart." But he kept quiet and did not answer them. When they persisted in their request, he said, "Now it is time for Sa'd to make sure that no rebuke or censure will divert him from the path of Allah." Then they knew that he would not let them live.

When he reached the tent where the Messenger of Allāh ﷺ was, the Messenger of Allāh ﷺ said:

«قُومُوا إِلَىٰ سَيِّدِكُمْ»

«Stand up for your leader.» So the Muslims stood up for him, and welcomed him with honor and respect as befitted his status and so that his judgement would have more impact. When he sat down, the Messenger of Allāh ﷺ said:

«إِنَّ هَؤُلَاءِ - وَأَشَارَ إِلَيْهِمْ - قَدْ نَزَّلُوا عَلَىٰ حُكْمِكَ، فَأَحْكُمْ فِيهِمْ بِمَا نَشِئْتَ»

«These people» - and he pointed to them - «have agreed to accept your judgement, so pass judgement on them as you wish.»

Sa'd, may Allāh be pleased with him, said: "My judgement will be carried out?" The Messenger of Allāh ﷺ said: "Yes."

He said, "And it will be carried out on those who are in this tent?" He said, "Yes." He said, "And on those who are on this side?" - and he pointed towards the side where the Messenger

of Allāh ﷺ was, but he did not look directly at the Messenger of Allāh ﷺ out of respect for him. The Messenger of Allāh ﷺ said to him: "Yes."

So Sa'd, may Allāh be pleased with him, said: "My judgement is that their fighters should be killed and their children and wealth should be seized." The Messenger of Allāh ﷺ said:

«لَقَدْ حَكَمْتَ بِحُكْمِ اللَّهِ تَعَالَى مِنْ فَوْقِ سَبْعِ أَرْقَمَةٍ»

«You have judged according to the ruling of Allāh from above the seven heavens.»

According to another report:

«لَقَدْ حَكَمْتَ بِحُكْمِ الْمَلِكِ»

«You have judged according to the ruling of the Sovereign.»^[1]

Then the Messenger of Allāh ﷺ commanded that ditches should be dug, so they were dug in the earth, and they were brought tied by their shoulders, and were beheaded. There were between seven hundred and eight hundred of them. The children who had not yet reached adolescence and the women were taken prisoner, and their wealth was seized.^[2]

All of this is stated both briefly and in detail, with evidence and *Hadīths*, in the book of *Sīrah* which we have written, praise and blessings be to Allāh. Allāh said:

«وَأَنزَلَ الَّذِينَ ظَاهَرُوهُمْ»

«And those who backed them, Allāh brought them down»

means, those who helped and supported them in their war against the Messenger of Allāh ﷺ.

«مِنَ أَهْلِ الْكِتَابِ»

«of the People of the Scripture» means, Banu Qurayzah, who were Jews from one of the tribes of Israel. Their forefathers had settled in the Hījāz long ago, seeking to follow the Unlettered Prophet of whom they read in the Tawrah and Injil.

[1] Similar was recorded by Al-Bukhārī no. 4122, Muslim nos. 1768 and 1769, and Aḥmad 6:141, 142.

[2] Aḥ-Ṭabari 20:247. See also *Fath Al-Bārī* 7:414.

﴿ثَلَاثًا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ﴾

«then when there came to them that which they had recognized, they disbelieved in it» (2:89).

May the curse of Allāh be upon them.

﴿مِنْ صَيَاصِيهِمْ﴾

«from their forts» means, from their strongholds. This was the view of Mujāhid, 'Ikrimah, 'Atā', Qatādah, As-Suddī and others of the Salaf.^[1]

﴿وَوَقَدَّ فِي قُلُوبِهِمُ الرُّعْبَ﴾

«and cast terror into their hearts;» means fear, because they had supported the idolators in their war against the Messenger of Allāh ﷺ and the one who knows is not like the one who does not know. They had terrified the Muslims and intended to kill them so as to gain earthly power, but their plans backfired; the idolators ran away and the believers were victorious while the disbelievers were losers; where they had aimed for glory, they were humiliated. They wanted to eradicate the Muslims but they were themselves eradicated. In addition to all this, they are doomed in the Hereafter, so by all accounts they are counted as losers. Allāh says:

﴿فَرِيقًا تَقْتُلُونَ وَتَأْبِرُونَ فَرِيقًا﴾

«a group you killed, and a group you made captives.»

Those who were killed were their warriors, and the prisoners were their children and women.

Imām Aḥmad recorded that 'Aṭīyah Al-Quraṣī said, "I was shown to the Prophet ﷺ on the day of Qurayẓah, because they were not sure about me. The Prophet ﷺ told them to look at me to see whether I had grown any body hair yet. They looked and saw that I had not grown any body hair, so they let me go and I was put with the other prisoners."^[2] This was also recorded by the *Sunan* compilers, and At-Tirmidhi said it is *Ḥasan Ṣaḥīḥ*.^[3] An-Nasā'ī also recorded something similar

[1] Aṭ-Ṭabari 20:249.

[2] Aḥmad 4:383.

[3] Abu Dāwud 4:561, *Tuḥfat Al-Aḥwadhī* 5:207, An-Nasā'ī in *Al-Kubrā* 5:185, Ibn Mājah 2:849.

from 'Atiyah.^[1]

﴿وَأَنْزَلْنَاهُمْ أَنْصَابًا مِمَّا كَسَبُوا﴾

«And He caused you to inherit their lands, and their houses, and their riches,»

means, 'He gave these things to you after you killed them.'

﴿وَأَرْضًا لَمْ تَطَافُوهَا﴾

«and a land which you had not trodden.»

It was said that this was Khaybar, or that it was the lands of the Persians and Romans. Ibn Jarir said, "It could be that all of these are referred to

﴿وَمَا كَانَ اللَّهُ عَلَى شَيْءٍ قَدِيرًا﴾

«And Allāh is able to do all things.»^[2]

﴿يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي الدُّنْيَا الْحَيَاةُ الدُّنْيَا مِثْلَ نَضُفَيَاتٍ أَمْسِكْتُمْ
وَأَسْرَبَكُمْ سَرَاجًا كَرِيمًا ﴿٢٨﴾ وَلَنْ كُنْتُمْ تُرِيدُونَ اللَّهَ وَرَسُولَهُ وَالْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ
لِالْمُفْعِلِينَ أَجْرًا عَظِيمًا ﴿٢٩﴾﴾

«28. O Prophet! Say to your wives: "If you desire the life of this world, and its glitter, then come! I will make a provision for you and set you free in a handsome manner."»

«29. "But if you desire Allāh and His Messenger, and the Home of the Hereafter, then verily, Allāh has prepared for the doers of good among you an enormous reward."»

Giving the Wives of the Prophet ﷺ the Choice

Here Allāh commands His Messenger ﷺ to give his wives the choice of separating from him so that they may go to someone else with whom they can find what they want of the life of this world and its attractions, or of patiently bearing the straitened circumstances with the Prophet ﷺ for which they will have a great reward with Allāh. They chose Allāh and His Messenger ﷺ and the Home of the Hereafter, may Allāh be pleased with them. Then Allāh gave them the best both of this world and of

[1] An-Nasā'ī in *Al-Kubrā* 5:185.

[2] At-Ṭabari 20:250.

the Hereafter. Al-Bukhārī narrated from 'Ā'ishah, may Allāh be pleased with her, the wife of the Prophet ﷺ that the Messenger of Allāh ﷺ came to her when Allāh commanded him to give his wives the choice. She said, "The Messenger of Allāh ﷺ started with me, and said,

«إِنِّي ذَاكِرٌ لَّكَ أَمْرًا فَلَا عَلَيْكَ أَنْ تَسْتَعْجِلَنِي حَتَّى نَسْتَأْذِنَ آبَاءَكَ»

"I am going to tell you about something and you do not have to hasten to respond until you consult your parents."

He knew that my parents would never tell me to leave him. Then he said:

«إِنَّ اللَّهَ تَعَالَى قَالَ: ﴿يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ﴾»

"Allāh says: «'O Prophet! Say to your wives...'»"

and he recited the two Āyāt. I said to him, "Concerning what do I need to consult my parents? I choose Allāh and His Messenger and the Home of the Hereafter."^[1] He also narrated it without a chain of narrators, and added, "She said, then all the wives of the Prophet ﷺ did the same as I."^[2]

Imām Aḥmad recorded that 'Ā'ishah, may Allāh be pleased with her, said: "The Messenger of Allāh ﷺ gave us the choice, and we chose him, so giving us that choice was not regarded as divorce."^[3] It was recorded by (Al-Bukhārī and Muslim) from the Ḥadīth of Al-A'mash.^[4] Imām Aḥmad recorded that Jābir, may Allāh be pleased with him, said: "Abu Bakr, may Allāh be pleased with him, came to ask permission to see the Messenger of Allāh ﷺ and the people were sitting at his door, and the Prophet ﷺ was sitting, but he did not give him permission. Then 'Umar, may Allāh be pleased with him, came and asked permission to see him, but he did not give him permission. Then he gave Abu Bakr and 'Umar, may Allāh be pleased with them both, permission, and they entered. The Prophet ﷺ was sitting with his wives around him, and he ﷺ was silent. 'Umar, may Allāh be pleased with him, said, 'I will tell the Prophet ﷺ something to make him smile.' 'Umar, may

[1] *Fath Al-Bāri* 8:379.

[2] *Fath Al-Bāri* 8:380.

[3] *Aḥmad* 6:45.

[4] *Fath Al-Bāri* 9:280, *Muslim* 2:1104.

Allāh be pleased with him, said, 'O Messenger of Allāh, if only you had seen the daughter of Zayd – the wife of 'Umar – asking me to spend on her just now; I broke her neck!'^[1] The Messenger of Allāh ﷺ smiled so broadly that his molars could be seen, and he said,

«مَنْ حَوْلِي يَسْأَلُنِي الْمَقَّةَ»

«They are around me asking me to spend on them.»

Abu Bakr, may Allāh be pleased with him, got up to deal with 'Ā'ishah; and 'Umar, may Allāh be pleased with him, got up to deal with Hafṣah, and both of them were saying, 'You are asking the Prophet ﷺ for that which he does not have!' But the Messenger of Allāh ﷺ stopped them, and they (his wives) said, 'By Allāh, after this we will not ask the Messenger of Allāh ﷺ for anything that he does not have.' Then Allāh revealed the Āyah telling him to give them the choice, and he started with 'Ā'ishah, may Allāh be pleased with her. He said,

«إِنِّي أَذْكُرُ لَكَ أَمْرًا مَا أَحِبُّ أَنْ تَعْجَلِي فِيهِ حَتَّى تَسْتَأْذِنِي أَبِي وَأُمِّي»

«I am going to tell you something, and I would like you not to hasten to respond until you consult your parents.»

She said, 'What is it?' He recited to her:

«يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ لَدُنْكَ»

«O Prophet! Say to your wives...» 'Ā'ishah, may Allāh be pleased with her, said, 'Do I need to consult my parents concerning you? I choose Allāh and His Messenger, but I ask you not to tell of my choice to your other wives.' He ﷺ said:

«إِنَّ اللَّهَ تَعَالَى لَمْ يَنْعَلْنِي مُعْتَقًا، وَلَكِنْ بَعَثَنِي مُعَلِّمًا مَيْسَرًا، لَا تَسْأَلُنِي امْرَأَةً مِنْهُنَّ عَمَّا اخْتَرَتْ إِلَّا أَخْبَرْتُهَا»

«Allāh did not send me to be harsh, but He sent me to teach in a gentle and easy manner. If any of them asks me what your decision was, I will tell her.»^[2]

This was also recorded by Muslim, but not Al-Bukhārī; An-Nasā'ī also recorded it.^[3]

[1] Figuratively.

[2] Aḥmad 3:328.

[3] Muslim 2:1104, An-Nasā'ī 5:383.

The Wives of the Prophet ﷺ are not like Other Women

This *Āyah* is addressed to the wives of the Prophet ﷺ who chose Allāh and His Messenger and the Home of the Hereafter, and remained married to the Messenger of Allāh ﷺ. Thus it was befitting that there should be rulings which applied only to them, and not to other women, in the event that any of them should commit open *Fāhishah*. Ibn 'Abbās, may Allāh be pleased with him, said: "This means *Nushūz* (rebellion) and a bad attitude."^[1] Whatever the case, this is a conditional phrase and it does not imply that what is referred to would actually happen. This is like the *Āyāt*

﴿وَلَقَدْ أَوْحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ لَئِن أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ﴾

﴿And indeed it has been revealed to you, as it was to those before you: "If you join others in worship with Allāh, surely your deeds will be in vain."﴾ (39:65)

﴿وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ نَافَعُ مَا كَانُوا يَعْمَلُونَ﴾

﴿But if they had joined in worship others with Allāh, all that they used to do would have been of no benefit to them.﴾ (6:88)

﴿قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَابِدِينَ﴾

﴿Say: "If the Most Gracious had a son, then I am the first of (Allāh's) worshippers."﴾ (43:81)

﴿لَوْ أَرَادَ اللَّهُ أَن يَتَّخِذَ وَلَدًا لَاصْطَفَىٰ مِنَّا بَشَرًا مَّا يَشَاءُ سُبْحَنَهُ هُوَ اللَّهُ الرَّحِيمُ

الْقَهَّارُ﴾

﴿Had Allāh wished to take a son, He could have chosen whom He wished out of those whom He created. But glory be to Him! He is Allāh, the One, the Irresistible.﴾ (39:4).

Because their status is so high, it is appropriate to state that the sin, if they were to commit it, would be so much worse, so as to protect them and their *Hijāb*. Allāh says:

﴿مَن يَأْتِ بِسَكَنٍ يَّحْتَسِبْ مُبْتَلًىٰ يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ﴾

﴿Whoever of you commits an open *Fāhishah*, the torment for

[1] Al-Baghawi 3:527.

her will be doubled,﴾

Mālik narrated from Zayd bin Aslam:

﴿يُضَاعَفُ لَهَا الْعَذَابُ ضِعْفَيْنِ﴾

﴿the torment for her will be doubled,﴾ "In this world and the next." Something similar was narrated from Ibn Abi Najih, from Mujāhid.

﴿وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا﴾

﴿and that is ever easy for Allāh.﴾ it is very easy indeed. Then Allāh mentions His justice and His bounty, in the Āyah:

﴿وَمَن يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا﴾

﴿And whosoever of you is obedient to Allāh and His Messenger,﴾

i.e., obeys Allāh and His Messenger ﷺ,

﴿نَجْعَلْ لَّهَا جَزَاءً مَّرْفُوعًا وَآتَيْنَا لَهَا رِزْقًا كَرِيمًا﴾

﴿We shall give her, her reward twice over, and We have prepared for her a noble provision.﴾

i.e., in Paradise, for they will be in the dwellings of the Messenger of Allāh ﷺ in the highest reaches of 'Ilīyīn,^[1] above the dwellings of all the people, in Al-Wasilah^[2] which is the closest of the dwellings of Paradise to the Throne.

﴿يَا أَيُّهَا النَّبِيُّ لَسْنَا مَعَكُمْ فِي الْبَيْتِ إِنَّا نَقَرْنَا لَهُ مَا نَشَاءُ مِنَ الْأَنْبَاءِ وَمَا تَعْلَمُ مِنْ الْأَنْبَاءِ إِلَّا مَا يَشَاءُ اللَّهُ وَرَسُولُهُ إِنَّمَا يَرْيَدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾ وَأَذْكُرْنَا مَا بَيْنَ يَدَيْهِ فِي يَوْمٍ يُدْعَىٰ بِهِ إِلَى اللَّهِ وَلِيَكُونَ إِذَ اللَّهِ كَاتِلِينَ خَيْرًا ﴿٣٢﴾

﴿32. O wives of the Prophet! You are not like any other women. If you keep you have Taqwā, then be not soft in speech, lest he in whose heart is a disease should be moved with desire, but speak in an honorable manner.﴾

[1] See the explanation of Sūrat Al-Muṭaffifīn 83:18.

[2] See the heading "Occasions for saying Ṣalāh upon him" under the explanation of Āyah no. 56. of this Sūrah.

﴿33. And stay in your houses, and do not Tabarruj yourselves like the Tabarruj of the times of ignorance, and perform the Ṣalāh, and give Zakāh and obey Allāh and His Messenger. Allāh wishes only to remove the Ar-Rijs from you, O members of the family, and to purify you with a thorough purification.﴾

﴿34. And remember, that which is recited in your houses of the Āyāt of Allāh and Al-Ḥikmah. Verily, Allāh is Ever Most Courteous, Well-Acquainted with all things.﴾

Enjoining certain Manners so that the Mothers of the Believers may be an Example; and the Prohibition of Tabarruj

These are the good manners which Allāh enjoined upon the wives of the Prophet ﷺ so that they would be an example for the women of the Ummah to follow. Allāh said, addressing the wives of the Prophet ﷺ that they should fear Allāh as He commanded them, and that no other woman is like them or can be their equal in virtue and status. Then Allāh says:

﴿لَا تَخْضَعْنَ بِالْقَوْلِ﴾

﴿then be not soft in speech,﴾ As-Suddi and others said, this means, do not be gentle in speech when addressing men. Allāh says:

﴿يَطْمَعُ أَلَيْسَ فِي قَلْبِهِ مَرَدٌّ﴾

﴿lest he in whose heart is a disease should be moved with desire,﴾

means, something unclean.

﴿وَقُلْنَ قَوْلًا مَّعْرُوفًا﴾

﴿but speak in an honorable manner.﴾ Ibn Zayd said: "Decent and honorable talk that is known to be good."^[1] This means that she should address non-Maḥram men in a manner in which there is no softness, i.e., a woman should not address a non-Maḥram man in the same way that she addresses her husband.

﴿وَقَرْنَ فِي بُيُوتِكُنَّ﴾

[1] At-Ṭabari 20:258.

«And stay in your houses,» means, stay in your houses and do not come out except for a purpose. One of the purposes mentioned in *Sharī'ah* is prayer in the *Masjid*, so long as the conditions are fulfilled, as the Messenger of Allāh ﷺ said:

«لَا تَمْنَعُوا إِمَاءَ اللَّهِ مَسَاجِدَ اللَّهِ وَلْيَخْرُجْنَ وَهُنَّ ثِيَابَاتٌ»

«Do not prevent the female servants of Allāh from the *Masjids* of Allāh, but have them go out without wearing fragrance.»^[1]

According to another report:

«وَيُؤْتُهُنَّ خَيْرَ لِهْنٍ»

«even though their houses are better for them.»^[2]

«وَلَا تَبَعْنَ نَبْعَ الْجَاهِلِيَّةِ الْأُولَى»

«and do not *Tabarruj* yourselves like the *Tabarruj* of the times of ignorance,»

Mujāhid said: "Women used to go out walking in front of men, and this was the *Tabarruj* of *Jāhiliyyah*."^[3]

Qatādah said:

«وَلَا تَبَعْنَ نَبْعَ الْجَاهِلِيَّةِ الْأُولَى»

«and do not *Tabarruj* yourselves like the *Tabarruj* of the times of ignorance,»

"When they go out of their homes walking in a shameless and flirtatious manner, and Allāh, may He be exalted, forbade that."^[4] Muqātil bin Ḥayyān said:

«وَلَا تَبَعْنَ نَبْعَ الْجَاهِلِيَّةِ الْأُولَى»

«and do not *Tabarruj* yourselves like the *Tabarruj* of the times of ignorance,»

"*Tabarruj* is when a woman puts a *Khimār* on her head but does not tie it properly."^[5]

[1] Abu Dāwud 1:381.

[2] Abu Dāwud 1:382.

[3] *Ad-Durr Al-Manthūr* 6:602.

[4] *Aṭ-Ṭabari* 20:259.

[5] *Ad-Durr Al-Manthūr* 6:602.

So her necklaces, earrings and neck, and all of that can be seen. This is *Tabarruj*, and Allāh addresses all the women of the believers with regard to *Tabarruj*.

﴿وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ﴾

﴿and perform the Ṣalāh, and give Zakāh and obey Allāh and His Messenger.﴾

Allāh first forbids them from evil, then He enjoins them to do good by establishing regular prayer, which means worshipping Allāh alone with no partner or associate, and paying Zakāh, which means doing good to other people.

﴿وَأَطِعْنَ اللَّهَ وَرَسُولَهُ﴾

﴿and obey Allāh and His Messenger.﴾ This is an instance of something specific being followed by something general.

The Wives of the Prophet ﷺ are Members of His Household (Ahl Al-Bayt)

﴿إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾

﴿Allāh wishes only to remove Ar-Rijs from you, O members of the family, and to purify you with a thorough purification.﴾

This is a clear statement that the wives of the Prophet ﷺ are included among the members of his family (Ahl Al-Bayt) here, because they are the reason why this *Āyah* was revealed, and the scholars are unanimously agreed that they were the reason for revelation in this case, whether this was the only reason for revelation or there was also another reason, which is the correct view. Ibn Jarīr recorded that *Tkrimah* used to call out in the marketplace:

﴿إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾

﴿Allāh wishes only to remove Ar-Rijs from you, O members of the family, and to purify you with a thorough purification.﴾

"This was revealed solely concerning the wives of the Prophet."^[1] Ibn Abi Ḥātim recorded that Ibn 'Abbās said concerning the *Āyah*:

[1] Aṭ-Ṭabari 20:267.

﴿إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ﴾

﴿Allāh wishes only to remove Ar-Rijs from you, O members of the family.﴾

"It was revealed solely concerning the wives of the Prophet ﷺ." 'Ikrimah said: "Whoever disagrees with me that it was revealed solely concerning the wives of the Prophet ﷺ, I am prepared to meet with him and pray and invoke the curse of Allāh upon those who are lying."^[1] So they alone were the reason for revelation, but others may be included by way of generalization.

Ibn Jarīr narrated that Ṣafīyyah bint Shaybah said: "Ā'ishah, may Allāh be pleased with her, said, The Prophet ﷺ went out one morning wearing a striped cloak of black camel's hair. Al-Ḥasan, may Allāh be pleased with him, came and he wrapped him in the cloak with him. Then Al-Ḥusayn, may Allāh be pleased with him, came and he wrapped him in the cloak with him. Then Fāṭimah, may Allāh be pleased with her, came and he wrapped her in the cloak with him. Then 'Alī, may Allāh be pleased with him, came and he wrapped him in the cloak with him, then he ﷺ said:

﴿إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾

﴿Allāh wishes only to remove Ar-Rijs from you, O members of the family, and to purify you with a thorough purification.﴾

This was recorded by Muslim.^[2]

In his *Ṣaḥīḥ*, Muslim recorded that Yazīd bin Ḥayyān said: "Ḥusayn bin Sabrah, 'Umar bin Muslim and I went to Zayd bin Arqam, may Allāh be pleased with him, and when we had sat down with him, Ḥusayn said: 'You are so fortunate, O Zayd! You saw the Messenger of Allāh ﷺ and heard his speeches, and you went on military campaigns with him, and you prayed behind him. You are so fortunate, O Zayd! Tell us what you heard from the Messenger of Allāh ﷺ.' He said, 'O son of my brother, by Allāh, I have grown old and it has been a long time, and I have forgotten some of the things that I

[1] Recorded by Ibn Abi Ḥātim and Ibn 'Asākir. *Ad-Durr Al-Manthūr* 5:376.

[2] Aṭ-Ṭabarī 20:261, Muslim no. 2081.

used to know from the Messenger of Allāh ﷺ. Whatever I tell you, accept it, and whatever I do not tell you, do not worry about it.' Then he said, 'One day, the Messenger of Allāh ﷺ stood up to address us by the well of Khumm, between Makkah and Al-Madinah, and he praised Allāh and thanked Him, and he preached and reminded us. Then he said:

«أَنَا بَعْدُ، أَلَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا بَشَرٌ يُرْسِلُكَ أَنْ يَأْتِيَنِي رَسُولُ رَبِّي فَأَجِبْ، وَأَنَا تَارِكٌ فِيكُمْ ثَقَلَيْنِ: أَوَّلُهُمَا كِتَابُ اللَّهِ تَعَالَى، فِيهِ الْهُدَى وَالنُّورُ فَخُذُوا بِكِتَابِ اللَّهِ وَاسْتَنْبِكُوا بِهِ»

«Thereafter! O people, I am merely a human being and soon the messenger of my Lord will come and I will answer him. I am leaving behind two things with you, the first of which is the Book of Allāh in which is guidance and light, so seize the Book of Allāh and hold fast to it.»

He urged them to cling to the Book of Allāh, then he said:

«وَأَهْلُ بَيْتِي أَذْكُرُكُمْ اللَّهُ فِي أَهْلِ بَيْتِي، أَذْكُرُكُمْ اللَّهُ فِي أَهْلِ بَيْتِي»

«And the members of my family (Ahl Al-Bayt): Remember Allāh with regard to the members of my family, remember Allāh with regard to the members of my family.»

saying it three times.' Ḥusayn said to him, 'Who are the members of his family (Ahl Al-Bayt), O Zayd? Are not his wives members of his family?' He said, 'His wives are members of his family, but the members of his family are those who are not permitted to receive charity after he died.' He said, 'Who are they?' He said, 'They are the family of 'Alī, the family of 'Aqīl, the family of Ja'far and the family of 'Abbās, may Allāh be pleased with them.' He said, 'Were all of these forbidden to receive charity after his death?' He said, 'Yes.'^[1]

This Commentary is from Zayd bin Arqam and is not *Marfū'*^[2]

The Command to follow the Qur'ān and Sunnah

The one who ponders the meaning of the Qur'ān will have no

[1] Muslim 4:1873.

[2] Meaning it is not to be considered to have come from the Prophet ﷺ.

doubt that the wives of the Prophet ﷺ are included among those who are referred to in the *Āyah*:

﴿إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾

«Allāh wishes only to remove Ar-Rijs from you, O members of the family, and to purify you with a thorough purification.»

The context clearly refers to them. Allāh then says:

﴿وَأَذْكُرَنَّ مَا يَلْقَى فِي بُيُوتِكُمْ مِنَ الْآيَاتِ وَالْحِكْمَةِ﴾

«And remember, that which is recited in your houses of the *Āyāt* of Allāh and Al-Hikmah.»

meaning, 'act in accordance with that of the Qur'ān and Sunnah which Allāh revealed to His Messenger ﷺ in your houses.' This was the view of Qatādah and others.^[1] 'And remember this blessing with which you alone of all the people have been favored, that the revelation comes down in your houses and not those of other people.' 'Ā'ishah Aş-Şiddiqah bint Aş-Şiddiq, may Allāh be pleased with them, was foremost among them with in this blessing and was the most fortunate, and the most favored with this mercy. For the revelation did not come to the Messenger of Allāh ﷺ in the bed of any of his wives except hers, as he ﷺ stated. Some of the scholars, may Allāh have mercy on them, said: "This was because he did not marry any other virgin besides her, and no man slept with her in her bed before him ﷺ, may Allāh be pleased with her." So it was befitting that she should be singled out for this blessing and high status. But if his wives are members of his household, then this title is even more fitting for his own relatives.

Ibn Abi Ḥātim recorded that Abu Jamīlah said: "Al-Ḥasan bin 'Alī, may Allāh be pleased with them both, was appointed as Khalīfah when 'Alī was killed." He said: "While he was praying, a man leapt on him and stabbed him with a dagger." Husayn claimed that he heard that the one who stabbed him was a man from Banu Asad, and Al-Ḥasan, may Allāh be pleased with him, was prostrating at the time. He said, "They claimed that he received the wound in his hip. He was ill as a

[1] Aţ-Ṭabari 20:268.

result for many months, then he recovered. He ascended the *Minbar* and said: 'O people of Irāql Have *Tagwā* of Allāh concerning us, for we are your leaders and your guests, and we are members of the family (*Ahl Al-Bayt*) concerning whom Allāh said:

﴿إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾

«Allāh wishes only to remove Ar-Rijs from you, O members of the family, and to purify you with a thorough purification.»

He kept saying this until there was no one left in the *Masjid* who was not weeping and sobbing."

﴿إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا﴾

«Verily, Allāh is Ever Most Courteous, Well-Acquainted with all things.»

means, 'by His kindness towards you, you have reached this status, and by His knowledge of you and that you are qualified for that status, He has given this to you and singled you out for it.' Ibn Jarīr, may Allāh have mercy on him, said: "And remember how Allāh blessed you by causing the *Āyāt* of Allāh and *Al-Hikmah* to be recited in your houses, so give thanks to Allāh for that and praise Him.

﴿إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا﴾

«Verily, Allāh is Ever Most Courteous, Well-Acquainted with all things.» means, 'He is kind towards you, for He has caused the *Āyāt* of Allāh and *Al-Hikmah* to be recited in your houses,' and *Al-Hikmah* means the *Sunnah*. And He is Well-Acquainted with you means, 'He chose you as wives for His Messenger.'^[1]

Qatādah said:

﴿وَأَذْكُرَنَّ مَا بَيْنَ يَدَيْ يَوْمِكُنَّ مِنْ مَائِدَتِ اللَّهِ وَلِيُكَفِّرَنَّ﴾

«And remember, that which is recited in your houses of the *Āyāt* of Allāh and *Al-Hikmah*.»

"He is reminding them of His favor." This was narrated by Ibn Jarīr.^[2] 'Atīyah Al-'Awfi commented on the *Āyah*:

[1] Aṭ-Ṭabari 20:268.

[2] Aṭ-Ṭabari 20:268.

﴿إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا﴾

«Verily, Allāh is Ever Most Courteous, Well-Acquainted with all things.»

“He knows when and where to reveal *Al-Hikmah*.” This was recorded by Ibn Abi Ḥātim, then he said: “This was also narrated from Ar-Rabī’ bin Anas from Qatādah.”

﴿إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَوَكِّلِينَ وَالْمُتَوَكِّلَاتِ وَالَّذِينَ ذَكَرُوا اللَّهَ كَثِيرًا وَانْتَذَرُوا وَآتَوْا عَطَايَا﴾

435. Verily, the Muslims: men and women, the believers: men and women, the Qānit: men and the women, the men and women who are truthful, the men and the women who are patient, the Khāshi: men and the women, the men and the women who give Ṣadaqāt, the men and the women who fast, the men and the women who guard their chastity and the men and the women who remember Allāh much with their hearts and tongues, Allāh has prepared for them forgiveness and a great reward.»

The Reason for Revelation

Imām Aḥmad recorded that Umm Salamah, may Allāh be pleased with her, the wife of the Prophet ﷺ said, “I said to the Prophet ﷺ, ‘Why is it that we are not mentioned in the Qur’ān as men are?’ Then one day without my realizing it, he was calling from the *Minbar* and I was combing my hair, so I tied my hair back then I went out to my chamber in my house, and I started listening out, and he was saying from the *Minbar*.

«يَا أَيُّهَا النَّاسُ إِنَّ اللَّهَ تَعَالَى يَقُولُ: ﴿إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ﴾

«O people! Verily Allāh says: «Verily, the Muslims: men and women, the believers: men and women...»»

to the end of the *Āyah*.^[1] This was also recorded by An-Nasā’ī and Ibn Jarīr.^[2]

[1] Aḥmad 6:305.

[2] An-Nasā’ī in *Al-Kubrā* 6:431, Aṭ-Ṭabari 20:270.

﴿إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ﴾

﴿Verily, the Muslims: men and women, the believers: men and women...﴾

indicates that *Īmān* is something other than *Islām*, and that it is more specific, because Allāh says:

﴿قَالَتِ الْأَعْرَابُ مَآءًا قَلِيلٌ لَمْ نُؤْمِنُوا وَلَكِنْ قَوْلُوا أَتَسْلَمُونَ وَلَمَّا يَدْخُلِ الْإِسْلَامُ فِي قُلُوبِكُمْ﴾

﴿The bedouins say: "We believe." Say: "You believe not but you only say, 'We have surrendered (in Islām),' for faith has not yet entered your hearts."﴾ (49:14).

In the Two *Ṣaḥīḥs*, it says:

«لَا يَزْنِي الزَّانِي حِينَ يُزْنِي وَهُوَ مُؤْمِنٌ»

«The adulterer does not commit adultery at the time when he is a believer.»^[1]

For it snatches away his *Īmān*, although that does not mean he is a disbeliever, according to the consensus of the Muslims. This indicates that *Īmān* is more specific than *Islām*, as we have stated at the beginning of our commentary on Al-Bukhārī.

﴿وَالْقَانِتِينَ وَالْقَانِتَاتِ﴾

﴿the Qānit: men and the women,﴾

Al-Qunūt means obedience during quite time.

﴿أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ﴾

﴿Is one who is (Qānit,) prostrating himself or standing in the middle of the night, fearing the Hereafter and hoping for the mercy of his Lord...﴾ (39:9)

﴿وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلُّ لَمْ قَانِتُونَ﴾

﴿To Him belongs whatever is in the heavens and the earth. All are Uqnuti (Qānitūn) to Him.﴾ (30:26)

﴿يَسْتَبِشِرُونَ أَفْنَىٰ لِيَدِكَ وَأَسْجُدُ وَارْكَعِي مَعَ الرَّاكِعِينَ﴾

[1] *Fath Al-Bārī* 10:33, *Muslim* 1:77.

«O Maryam! "Uqnuti to your Lord and prostrate, and bow with Ar-Rākī'in (those who bow).» (3:43)

﴿وَقُومُوا لِلَّهِ قَانِتِينَ﴾

«And stand before Allāh Qānitīn» (2:238).

So, beyond Islām there is a higher level to be reached, which is Īmān, and Qunūt stems from them both.

﴿وَالصَّادِقِينَ وَالصَّادِقَاتِ﴾

«the men and women who are truthful,» This refers to their speech, for truthfulness is a praiseworthy attribute. Some of the Companions, may Allāh be pleased with them, were never known to have lied even once, neither during Jāhiliyyah nor in Islām. Truthfulness is a sign of faith, just as lying is a sign of hypocrisy. Whoever is truthful will be saved:

«عَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَإِيَّاكُمْ وَالْكَذِبَ، فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَلَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صَدِيقًا، وَلَا يَزَالُ الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا»

«You have to be truthful, for truthfulness leads to righteousness and righteousness leads to Paradise. And beware of lying, for lying leads to immorality and immorality leads to Hell. A man will keep telling the truth and striving to do so until he will be recorded with Allāh as a truthful. And a man will keep telling lies and will persist in doing so until he will be recorded with Allāh as a liar.»^[1]

And there are many Ḥadīths on this topic.

﴿وَالصَّابِرِينَ وَالصَّابِرَاتِ﴾

«the men and the women who are patient,»

This is the attribute of those who are steadfast, which is patience in the face of adversity and knowing that what is decreed will inevitably come to pass. So, they face it with patience and steadfastness. Patience is the most difficult when disaster first strikes, then after that it becomes easier, and

[1] Muslim 4:2013.

this is true steadfastness.

﴿وَالْخَاشِعِينَ وَالْمُتَّقِينَ﴾

«the *Khāshi'*: men and the women,» *Khushū'* means serenity and tranquillity, deliberation and dignity and humility. What motivates a person to be like this is the fear of Allāh and the awareness that He is constantly watching, as mentioned in the *Hadīth*:

«اعْبُدُوا اللَّهَ كَأَنَّكُمْ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكُمْ»

«Worship Allāh as if you can see Him, for if you cannot see Him, He can see you.»^[1]

﴿وَالصَّادِقِينَ وَالصَّاتِرِينَ﴾

«the men and the women who give *Ṣadaqāt*,»

Aṣ-Ṣadaqah (charity) means doing good to people who are in need or who are weak and have no means of earning a living and none to financially support them. They give them from the excess of their wealth in obedience to Allāh and as a good deed to His creation. It was recorded in the Two *Ṣaḥīḥs*:

«سَبْعَةٌ يُظِلُّهُمْ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ - فَذَكَرَ مِنْهُمْ - وَرَجُلٌ نَصَدَّقَ بِصَدَقَةٍ نَاحِفًا مَا حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ»

«There are seven whom Allāh will shade with His Shade on the Day when there will be no shade except His Shade - and among them he mentioned - ...a man who gave in charity and concealed it to the extent that his left hand did not know what his right hand was giving.»^[2]

According to another *Hadīth*:

«وَالصَّدَقَةُ تُطْفِئُ النَّارَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ»

«*Sadaqah* extinguishes bad deeds just as water extinguishes fire.»^[3]

There are many *Hadīths* which encourage charitable giving; this topic is discussed in detail elsewhere.

[1] *Fath Al-Bāri* 1:140.

[2] *Fath Al-Bāri* 2:168, *Muslim* 2:715.

[3] *Tuhfat Al-Aḥwadhī* 3:237.

﴿وَالصَّائِمِينَ وَالصَّائِمَاتِ﴾

«the men and the women who fast,» According to a Ḥadīth narrated by Ibn Mājah:

﴿وَالصَّوْمُ زَكَاةُ الْبَدَنِ﴾

«Fasting is the Zakāh of the body.»^[1]

In other words, it purifies it and cleanses it of things that are bad in both physical and Shar'ī terms. Sa'īd bin Jubayr said: "Whoever fasts Ramaḍān and three days of each month, is included in the Āyah,

﴿وَالصَّائِمِينَ وَالصَّائِمَاتِ﴾

«the men and the women who fast,»^[2]

Fasting is also one of the greatest means of overcoming one's desires, as the Messenger of Allāh ﷺ said:

«يَا مَعْشَرَ الشَّبَابِ! مَنْ اسْتَطَاعَ بَيْنَكُمْ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغْضَى لِلْبَصَرِ وَأَحْصَرَ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وِجَاءٌ»

«O young men! Whoever among you can afford to get married, let him do so, for it is most effective in lowering the gaze and protecting the chastity. And whoever cannot get married, then let him fast, for it will be a protection for him.»^[3]

It is quite apt that next should be mentioned:

﴿وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ﴾

«the men and the women who guard their chastity»

i.e., they protect their private parts from forbidden and sinful things, except for that which is permitted. Allāh says:

﴿وَالَّذِينَ هُمْ عَنْ مُرُوجِهِمْ حَافِظُونَ ﴿٦٨﴾ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٦٩﴾ فَمَنْ فَرَّجَ مِنْ دُونِ ذَلِكَ فَهُوَ مَوْلَاكَ فَاذْكُرُوا لِلَّهِ مَا أَنْتُمْ قَائِلُونَ ﴿٧٠﴾﴾

«And those who guard their chastity. Except from their wives

[1] Ibn Mājah 1:555.

[2] Something similar was recorded by Ibn Abi Ḥātim. Ad-Durr Al-Manthūr 5:380.

[3] Faṭh Al-Bāri 9:14

or the whom their right hands possess - for they are not blameworthy. But whosoever seeks beyond that, then it is those who are trespassers.﴾ (70:29-31)

﴿وَالذَّكِرِينَ اللَّهُ كَثِيرًا وَالذَّاكِرَاتِ﴾

﴿and the men and the women who remember Allāh much﴾

Ibn Abi Hātim recorded that Abu Sa'īd Al-Khudri, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«إِذَا أَيقَظَ الرَّجُلُ امْرَأَتَهُ مِنَ اللَّيْلِ فَصَلَّيَا رَكْعَتَيْنِ كُنِيََا نِكَالَ اللَّيْلَةِ مِنَ الذَّاكِرِينَ اللَّهُ كَثِيرًا وَالذَّاكِرَاتِ»

«If a man wakes his wife at night and they pray two Rak'ahs, they will be recorded that night as being among the men and the women who remember Allāh much.»

This was recorded by Abu Dāwūd, An-Nasā'ī and Ibn Mājah from the Ḥadīth of Abu Sa'īd and Abu Hurayrah, may Allāh be pleased with them both, from the Prophet ﷺ.^[1]

Imām Aḥmad recorded that Abu Hurayrah, may Allāh be pleased with him, said: "The Messenger of Allāh ﷺ was walking along a road in Makkah, and he came to (the mountain of) Jumḍān, and said,

«هَذَا جُمْدَانُ، سَبِّرُوا، فَقَدْ سَبَّ الْمُفَرِّدُونَ»

«This is Jumḍān, go ahead, for the Mufarridūn have gone ahead.»

They said, 'Who are the Mufarridūn?' He ﷺ said,

«الذَّاكِرُونَ اللَّهُ كَثِيرًا وَالذَّاكِرَاتِ»

«The men and the women who remember Allāh much»

Then he ﷺ said,

«اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ»

«O Allāh, forgive those who shaved their hair.»

They said, 'And those who shortened.' He ﷺ said,

«اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ»

^[1] Abu Dāwūd 2:74, An-Nasā'ī in *Al-Kubrā* 6:433, Ibn Mājah 1:423

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٤٢٣

الْأَنْبِيَاءُ

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا ﴿٣٦﴾ وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْصَبْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتُخْفِي النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَى زَيْدٌ نِسَاءَ وَطَرَارَ وَجَنَّتْ كَمَا إِنْ لَا يَكُونُ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَنْ يَرْجِعَ أَزْوَاجَهُمْ إِذَا قَضَوْا أَهْوَاهُمْ وَطَرَا وَكَاتَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٣٧﴾ مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا ﴿٣٨﴾ الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ وَكُنْ بِأَلْفِ حَسَبٍ ﴿٣٩﴾ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٤٠﴾ يَأَيُّهَا الَّذِينَ آمَنُوا أَذْكُرُوا اللَّهَ ذِكْرًا كَبِيرًا ﴿٤١﴾ وَسِعَتْ جُهُودُهُمْ لِرَافِعِكُمْ هَذَا أُولَئِكَ لَمْ يَكُنْ لَهُمْ خِيَرَةٌ عَنْ أَمْرِ اللَّهِ وَكَانَ اللَّهُ مُبْدِيهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَّقِ اللَّهَ لَئِنْ شَاءَ اللَّهُ لَيُزِيدْكُمْ رِجَالَكُمْ وَثَرَاتِكُمْ فَاذْكُرُوا اللَّهَ عَظِيمًا ﴿٤٢﴾

«O Allāh, forgive those who shaved their hair.»

They said, 'And those who shortened.'

«وَالْمُقَصِّرِينَ»

«And those who shortened.»

This was recorded by Imām Aḥmad with this chain of narration.^[1] It was also recorded by Muslim, except for the last part of it.^[2]

«أَعَدَّ اللَّهُ لَهُمْ تَغْفِيرًا وَجَزَاءً عَظِيمًا»

«Allāh has prepared for them forgiveness and a great reward.»

Here Allāh tells us that for all of those mentioned in this Āyah, He has

prepared for them forgiveness of their sins and a great reward, meaning, Paradise.

«وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا ﴿٣٦﴾»

«36. It is not for a believer, man or woman, when Allāh and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allāh and His Messenger, he has indeed strayed into a plain error.»

[1] Aḥmad 2:411.

[2] Muslim 2:946.

The Reason for Revelation

Imām Aḥmad recorded that Abu Barzah Al-Aslami said: "Julaybīb was a man who used to enter upon women and joke with them. I said to my wife, 'Do not let Julaybīb enter upon you, for if he enters upon you I shall do such and such.' If any of the Anṣār had a single female relative, they would not arrange a marriage for her until they found out whether the Prophet ﷺ wanted to marry her or not. The Prophet ﷺ said to one of the Anṣār:

«رُؤِجْنِي ابْنَتَكَ»

«Give me your daughter for marriage.»

He said, 'Yes, O Messenger of Allāh, it would be an honor and a blessing.' He ﷺ said,

«إِنِّي لَنْتُ أَرِيدُهَا لِنَفْسِي»

«I do not want her for myself.»

He said, 'Then for whom, O Messenger of Allāh?' He ﷺ said,

«لِجُلَيْبِيبٍ»

«For Julaybīb.»

He said, 'O Messenger of Allāh, let me consult her mother.' So he went to the girl's mother and said, 'The Messenger of Allāh ﷺ is proposing marriage for your daughter.' She said, 'Yes, it would be a pleasure.' He said, 'He is not proposing to marry her himself, he is proposing on behalf of Julaybīb.' She said, 'What! Julaybīb? No, by Allāh, we will not marry her to him.' When he wanted to get up and go to the Messenger of Allāh ﷺ to tell him what the girl's mother had said, the girl asked, 'Who is asking for my hand?' So her mother told her, and she said, 'Are you refusing to follow the command of the Messenger of Allāh ﷺ? Follow his command, for I will not come to any harm.' So her father went to the Messenger of Allāh ﷺ and said, 'Deal with her as you wish.' So he married her to Julaybīb.

Then the Messenger of Allāh ﷺ went out on one of his military campaigns, and after Allāh had granted him victory, he said to his Companions, may Allāh be pleased with them,

«أَهْلُ تَقْوَدُونَ مِنْ أَحَدٍ»

«See whether there is anybody missing.»

They said, 'We have lost so-and-so, and so-and-so.' He ﷺ said,

«انظروا هل تفقدون من أحد»

«See if there is anybody missing.»

They said, 'No one.' He ﷺ said:

«لكنني أفقد جليبي»

«But I see that Julaybib is missing.» He ﷺ said:

«فاطلبوه في القتلى»

«Go and look for him among the dead.»

So they looked for him, and found him beside seven of the enemy whom he had killed before he was himself killed. They said, 'O Messenger of Allāh, here he is, beside seven of the enemy whom he had killed before he was himself killed.' The Messenger of Allāh ﷺ came and stood beside him and said,

«قتل سبعة وقتلوه، هذا مني وأنا منه»

«He killed seven before he was himself killed. He belongs to me and I belong to him.»

He said this two or three times, then the Messenger of Allāh ﷺ carried him in his arms and held him while his grave was dug, then he placed him in his grave. It was not mentioned that he washed him, may Allāh be pleased with him."

Thābit, may Allāh be pleased with him, said: "There was no widow among the Anṣār who was more sought after for marriage than that girl." Ishāq bin 'Abdullāh bin Abi Ṭalḥah asked Thābit, "Do you know how the Messenger of Allāh ﷺ prayed for that girl?" He told him: "He said,

«اللَّهُمَّ صُبْ عَلَيْهَا الْخَيْرَ صَبًا وَلَا تَجْعَلْ عَيْشَهَا كَدًا»

«O Allāh, pour blessings upon her and do not make her life hard.»

And this is how it was; there was no widow among the Anṣār who was more sought after for marriage than her."

This is how it was recorded by Imām Aḥmad, in full.^[1]

[1] Aḥmad 4:422.

Muslim and An-Nasā'ī recorded the story of his death in *Al-Faḍā'il*.^[1] Al-Hāfiẓ Abu 'Umar bin 'Abd Al-Barr mentioned in *Al-Ist'āb* that when the girl said in her seclusion, 'Are you refusing to follow the command of the Messenger of Allāh ﷺ?' - This Āyah was revealed:

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ﴾

﴿It is not for a believer, man or woman, when Allāh and His Messenger have decreed a matter that they should have any option in their decision.﴾^[2]

It was narrated that Tāwūs asked Ibn 'Abbās about praying two *Rak'ahs* after 'Aṣr and he told him not to do that. Ibn 'Abbās recited:

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ﴾

﴿It is not for a believer, man or woman, when Allāh and His Messenger have decreed a matter that they should have any option in their decision.﴾^[3]

This Āyah is general in meaning and applies to all matters, i.e., if Allāh and His Messenger ﷺ decreed a matter, no one has the right to go against that, and no one has any choice or room for personal opinion in this case. Allāh says:

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾

﴿But no, by your Lord, they can have no faith, until they make you judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.﴾ (4:65)

Hence the issue of going against it is addressed in such strong terms, as Allāh says:

﴿وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا﴾

﴿And whoever disobeys Allāh and His Messenger, he has indeed strayed into a plain error.﴾

[1] Muslim no. 2482, An-Nasā'ī in *Al-Kubrā* no. 8246.

[2] *Al-Ist'āb* 1:259.

[3] 'Abdur-Razzāq 2:433.

This is like the *Āyah*:

﴿فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُفِيتَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾

«And let those who oppose the Messenger's commandment, beware, lest some Fitnah should befall them or a painful torment be inflicted on them» (24:63).

﴿رَأَى نَقُولَ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمَّا أَنْ تَحْشَنَهُ فَلَمَّا خُصِنَ زَيْدٌ مِنْهَا وَطَرَ
تَمِيلُكَ مَا اللَّهُ مُبْدِيهِ وَخَشَى النَّاسَ وَاللَّهُ أَعْلَمُ أَنْ تَحْشَنَهُ فَلَمَّا خُصِنَ زَيْدٌ مِنْهَا وَطَرَ
رَوَّحَتْكُمَا لَكُمْ لَا يَكُونُ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَنْزِلِ أَزْوَاجَهُمْ إِنْ فَضَلُوا مِنْهُمْ وَلَكُمْ
أَمْرٌ اللَّهُ مُفْعِلُهُ﴾

«37. And (remember) when you said to him on whom Allāh has bestowed grace and you have done a favor: "Keep your wife to yourself, and have Taqwā of Allāh." But you did hide in yourself that which Allāh will make manifest, you did fear the people whereas Allāh had a better right that you should fear Him. So, when Zayd had completed his aim with her, We gave her to you in marriage, so that there may be no difficulty to the believers in respect of the wives of their adopted sons when the latter have no desire to keep them. And Allāh's command must be fulfilled.»

Allāh's rebuke to His Messenger ﷺ and the Story of Zayd and Zaynab

Allāh tells what His Prophet ﷺ said to his freed slave Zayd bin Hārithah, may Allāh be pleased with him, who was the one on whom Allāh had bestowed grace, i.e., through Islām and following the Messenger ﷺ.

﴿وَأَنْعَمْتَ عَلَيْهِ﴾

«and you have done a favor [to him]» means, by freeing him from slavery. And he was a great leader, held in high esteem and beloved by the Prophet ﷺ. He was known as the beloved, and his son Usāmah was known as the beloved son of the beloved. 'Ā'ishah, may Allāh be pleased with her, said: "The Messenger of Allāh ﷺ never sent him on a campaign but he appointed him as its commander, and if he had lived after him he would have appointed him as his Khalīfah." This was recorded by

Imām Aḥmad.^[1]

The Messenger of Allāh ﷺ had given him in marriage to the daughter of his paternal aunt, Zaynab bint Jaḥsh Al-Asadiyyah, may Allāh be pleased with her, whose mother was Umaymah bint 'Abd Al-Muṭṭalib. For her dowry he gave her ten *Dinārs*, sixty *Dirhams*, a veil, a cloak and a shirt, fifty *Mudds* of food and ten *Mudds* of dates. This was stated by Muqātil bin Ḥayyān. She stayed with him for a year, more or less, then problems arose between them. Zayd complained about her to the Messenger of Allāh ﷺ, who told him, "Stay with your wife and have *Taqwā* of Allāh." Allāh says:

﴿وَتَخْفَىٰ فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ﴾

«But you did hide in yourself that which Allāh will make manifest, you did fear the people whereas Allāh had a better right that you should fear Him.»

Ibn Jarīr narrated that 'Ā'ishah, may Allāh be pleased with her, said, "If Muḥammad ﷺ were to have concealed anything that was revealed to him of the Book of Allāh, he would have concealed this *Āyah*:

﴿وَتَخْفَىٰ فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ﴾

«But you did hide in yourself that which Allāh will make manifest, you did fear the people whereas Allāh had a better right that you should fear Him.»^[2]

﴿فَلَمَّا قَضَىٰ زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاهَا﴾

«So, when Zayd had completed his aim with her, We gave her to you in marriage,»

meaning, 'when her marriage to Zayd was over and he had separated from her, We married her to you,' and the One Who was her *Walī* (guardian) in this marriage was Allāh Himself, in the sense that He revealed to the Prophet ﷺ that he should go in unto her without any *Walī*, contractual agreement, dowry or witnesses among mankind.

Imām Aḥmad recorded that Thābit said that Anas, may Allāh

[1] Aḥmad 6:227, 281.

[2] Aṭ-Ṭabari 20:274.

be pleased with him, said: "When Zaynab's 'Iddah finished, may Allāh be pleased with her, the Messenger of Allāh ﷺ said to Zayd bin Hārithah,

«اذْهَبْ فَأَذْكُرْهَا عَلَيَّ»

«Go to her and tell her about me (that I want to marry her).»

So, he went to her and found her kneading dough. He (Zayd) said, 'When I saw her I felt such respect for her that I could not even look at her and tell her what the Messenger of Allāh ﷺ had said, so I turned my back to her and stepped aside, and said, 'O Zaynab! Rejoice, for the Messenger of Allāh ﷺ has sent me to propose marriage to you on his behalf.' She said, 'I will not do anything until I pray to my Lord, may He be glorified.' So she went to the place where she usually prayed. Then Qur'ān was revealed and the Messenger of Allāh ﷺ came and entered without permission. We were there when she entered upon the Messenger of Allāh ﷺ, and for the wedding feast we offered bread and meat. Then the people left, and some men stayed behind conversing in the house after they had eaten. The Messenger of Allāh ﷺ went out and I followed him. He ﷺ started to go around all the apartments of his wives, greeting them, and they said, 'O Messenger of Allāh, how did you find your (new) wife?' I do not know whether I or someone else told him that those people had left, so he went and entered the house, and I went to enter after him, but he drew the curtain between himself and I. The ruling of *Hijāb* was revealed and he exhorted the people as Allāh had exhorted them:

﴿لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ﴾

«Enter not the Prophet's houses, unless permission is given to you».

This was also recorded by Muslim and An-Nasā'ī.^[1]

Al-Bukhārī, may Allāh have mercy on him, recorded that Anas bin Mālik, may Allāh be pleased with him, said, "Zaynab bint Jahsh, may Allāh be pleased with her, used to boast to the other wives of the Prophet ﷺ, saying, 'Your families

^[1] Ahmad 3:195, Muslim no. 1428, An-Nasā'ī 6:79.

arranged your marriages, but Allāh arranged my marriage from above the seven heavens.'^[1] In (our Tafsir of) Sūrat An-Nūr we mentioned that Muḥammad bin 'Abdullāh bin Jaḥsh said: "Zaynab and 'Ā'ishah, may Allāh be pleased with them, were boasting to one another; Zaynab, may Allāh be pleased with her, said, 'I am the one whose marriage was revealed from above the heaven.' 'Ā'ishah, may Allāh be pleased with her, said, 'I am the one whose innocence was revealed from heaven.' So, Zaynab conceded that, may Allāh be pleased with her."^[2]

﴿لِيَكُنْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَنْزَاجِ أَدْعِيَائِهِمْ إِنَّا فَضَّلْنَا مِنْهُمْ طَرَفًا﴾

«so that there may be no difficulty to the believers in respect of the wives of their adopted sons when the latter have no desire to keep them.»

means, 'We permitted you to marry her, and We did that so that there would no longer be any difficulty for the believers with regard to their marrying the ex-wives of their adopted sons.' Before prophethood, the Messenger of Allāh ﷺ had adopted Zayd bin Ḥārithah, may Allāh be pleased with him, and he was known as Zayd, the son of Muḥammad. Allāh put a stop to this when He said:

﴿وَمَا جَعَلَ أَدْعِيَائَكُمْ أَوْلَادَكُمْ﴾

«nor has He made your adopted sons your real sons» until:

﴿ادْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ﴾

«Call them after their fathers, that is more just with Allāh» (33:4-5).

Then this was confirmed and made even clearer by the marriage of the Messenger of Allāh ﷺ to Zaynab bint Jaḥsh, may Allāh be pleased with her, when Zayd bin Ḥārithah divorced her. Allāh says in Āyāt At-Taḥrīm:

﴿وَلَا تَنْكِحُوا النِّسَاءَ الَّذِينَ يَنْتَسِبْنَ مِنْ أَوْلَادِكُمْ﴾

«the wives of your sons from your own loins» (4:23)

[1] Faḥ Al-Bārī 13:415.

[2] At-Ṭabari 19:118.

which specifically excludes adopted sons. This custom (of adopting sons) was widespread among them.

﴿وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا﴾

«And Allāh's command must be fulfilled.» means, 'this that has happened was decreed by Allāh and was inevitable.' Allāh knew that Zaynab, may Allāh be pleased with her, would become one of the wives of the Prophet ﷺ.

﴿مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ مِثْلَ مَا فَضَّلَ اللَّهُ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا﴾

«38. There is no blame on the Prophet in that which Allāh has made legal for him. That has been Allāh's way with those who have passed away of old. And the command of Allāh is a decree determined.»

﴿مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ﴾

«There is no blame on the Prophet in that which Allāh has made legal for him.»

means, in that which has been permitted for him and which he has been commanded to do, i.e. his marrying Zaynab, may Allāh be pleased with her, who had been divorced by his adopted son Zayd bin Hārithah,

﴿مِثْلَ مَا فَضَّلَ اللَّهُ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ﴾

«That has been Allāh's way with those who have passed away of old.»

means this is the ruling of Allāh for the Prophets who came before him. Allāh would not command them to do anything for which they might be blamed. This is a refutation of those hypocrites who imagined that there was anything wrong with his marrying the ex-wife of Zayd, his freed slave and adopted son.

﴿وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا﴾

«And the command of Allāh is a decree determined.»

means, His command which He has decreed must inevitably come to pass; nothing can prevent it or avert it, for whatever He wills happens, and whatever He does not decree, does not happen.

﴿الَّذِينَ يَتْلُونَ رِسَالَتِ اللَّهِ وَيَتَّقُونَ اللَّهَ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ وَكَانَ بِاللَّهِ حَسْبًا﴾ مَا
كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولُ اللَّهِ وَخَاتَمُ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ
عَلِيمًا ﴿٦٥﴾

﴿39. Those who convey the Message of Allāh and fear Him, and fear none save Allāh. And sufficient is Allāh as a Reckoner.﴾

﴿40. Muḥammad is not the father of any of your men, but he is the Messenger of Allāh and the last of the Prophets. And Allāh is Ever All-Aware of everything.﴾

Praise for Those Who convey the Message

Allāh says:

﴿الَّذِينَ يَتْلُونَ رِسَالَتِ اللَّهِ﴾

﴿Those who convey the Message of Allāh﴾ meaning, to His creation, and fulfil that with which they have been entrusted.

﴿وَيَتَّقُونَ﴾

﴿and fear Him,﴾ means, they fear Him and they do not fear any besides Him, so no threats on the part of anyone can prevent them from conveying the Message of Allāh.

﴿وَكَانَ بِاللَّهِ حَسْبًا﴾

﴿And sufficient is Allāh as a Reckoner.﴾ means, sufficient is Allāh as a Helper and Supporter. The leader of all people in this regard and in all regards is Muḥammad the Messenger of Allāh ﷺ, for he undertook to convey the Message to the people of the east and of the west, to all kinds of the sons of Ādam, so Allāh caused his word, his religion and his law to prevail over all other religions and laws. The Prophets before him were sent only to their own peoples, but he ﷺ was sent to all of mankind, Arabs and non-Arabs alike.

﴿قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ بِرَبِّمَا﴾

﴿Say: "O mankind! Verily, I am sent to you all as the Messenger of Allāh"﴾ (7:158).

Then his Ummah inherited the task of conveying from him,

and the greatest of those who undertook this task after him were his Companions, may Allāh be pleased with them, who conveyed from him as he had commanded them, describing all his words, deeds and circumstances, night and day, when he was settled and when he was traveling, in private and in public, may Allāh be pleased with them. Thereafter each generation inherited from their predecessors until our own time, so those who are guided, follow their example and their way. We ask Allāh, the Most Generous Bestower, to make us among their heirs.

The Messenger ﷺ is not the Father of any Man

Allāh states:

﴿مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ﴾

﴿Muhammad is not the father of any of your men,﴾

After this it was not permitted to say Zayd bin Muḥammad, i.e., he was not his father even though he had adopted him. No male child of the Prophet ﷺ lived until puberty. Khadijah, may Allāh be pleased with her, bore him Al-Qāsim, At-Ṭayyib and At-Ṭāhir, but they died in childhood. Māriyah Al-Qibṭiyyah bore him Ibrāhīm, but he also died in infancy. He ﷺ also had four daughters from Khadijah: Zaynab, Ruqayyah, Umm Kulthūm and Fāṭimah, may Allāh be pleased with them all. Three of them died during his lifetime, Fāṭimah lived long enough to be bereaved of him, then she died six months later.

He is the Last of the Prophets

﴿وَلَكِنَّ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا﴾

﴿but he is the Messenger of Allāh and the last of the Prophets.
And Allāh is Ever All-Aware of everything.﴾

This is like the Āyah:

﴿اللَّهُ أَعْلَمُ حَيْثُ يَمْعَلُ رِسَالَتَهُ﴾

﴿Allāh knows best with whom to place His Message﴾ (6:124).

This Āyah clearly states that there will be no Prophet after him. If there will be no Prophet after him then there will surely be no Messenger after him either, because the status of a Messenger is higher than that of a Prophet, for every

Messenger is a Prophet but the reverse is not the case. This was reported in many *Mutawâtir Ḥadīths* narrated from the Messenger of Allāh ﷺ via a group of his Companions, may Allāh be pleased with them.

Imām Aḥmad recorded a narration from Ubayy bin Ka'b, from his father that the Prophet ﷺ said:

«مَثَلِي فِي النَّبِيِّنَ كَمَثَلِ رَجُلٍ بَنَى دَارًا فَأَحْسَنَهَا وَأَكْمَلَهَا، وَتَرَكَ فِيهَا مَوْضِعَ لَبْنٍ لَمْ يَضَعْهَا، فَجَعَلَ النَّاسُ يَطُوفُونَ بِالْبَيْتِ وَيَعْجَبُونَ مِنِّي وَيَقُولُونَ: لَوْ تَمَّ مَوْضِعُ هَذِهِ اللَّبْنَةِ، فَأَنَا فِي النَّبِيِّنَ مَوْضِعُ ذَلِكَ اللَّبْنِ»

«My parable among the Prophets is that of a man who built a house and did a good and complete job, apart from the space of one brick which he did not put in its place. The people started to walk around the building, admiring it and saying, "If only that brick were put in its place." Among the Prophets, I am like that brick.»^[1]

It was also recorded by At-Tirmidhi, who said "*Ḥasan Ṣaḥīḥ*."^[2]

Another Ḥadīth

Imām Aḥmad recorded that Anas bin Mālik, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«إِنَّ الرِّسَالَةَ وَالنَّبِيَّةَ قَدْ انْقَطَعَتْ فَلَا رَسُولَ بَعْدِي وَلَا نَبِيٍّ»

«Messengership and Prophethood have come to an end, and there will be no more Messengers or Prophets.»

This worried the people, then he said:

«وَلَكِنَّ الْمُبَشِّرَاتِ»

«But there will be Al-Mubashshirāt.»

They said, 'O Messenger of Allāh, what are *Al-Mubashshirāt*?' He said,

«رُؤْيَا الرَّجُلِ الْمُسْلِمِ، وَهِيَ جُزْءٌ مِنْ أَجْزَاءِ النَّبِيَّةِ»

«The dreams of a Muslim man, and they are one of the parts of

[1] Aḥmad 5:136.

[2] *Tuḥfat Al-Aḥwadhī* 10:81.

prophethood.^[1]

This was also recorded by At-Tirmidhi, who said, "Ṣaḥīḥ Gharīb."^[2]

Another Ḥadīth

Abu Dāwūd Aṭ-Ṭayālīsī recorded that Jābir bin 'Abdullāh, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«مَثَلِي وَمَثَلُ الْأَنْبِيَاءِ كَمَثَلِ رَجُلٍ بَنَى دَارًا فَأَكْمَلَهَا وَأَحْسَنَهَا إِلَّا مَوْضِعَ لَبْتَةٍ، فَكَانَ مَنْ دَخَلَهَا فَتَنَظَّرَ إِلَيْهَا قَالَ: مَا أَحْسَنَهَا إِلَّا مَوْضِعَ هَذِهِ اللَّبْتَةِ، فَأَنَا مَوْضِعُ اللَّبْتَةِ خَيْرٌ مِنِّي الْأَنْبِيَاءُ عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ»

«The parable of myself and the Prophets is that of a man who built a house and did a complete and good job, except for the space of one brick. Whoever entered it would look at that space and say, how good it is, apart from the space of that brick. My position is like that of that brick, and the Prophets – blessings and peace be upon them – end with me.»^[3]

It was also recorded by Al-Bukhārī, Muslim and At-Tirmidhi, who said, "It is Ṣaḥīḥ Gharīb with this chain of narrators."^[4]

Another Ḥadīth

Imām Aḥmad recorded that Abu Sa'īd Al-Khudri, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«مَثَلِي وَمَثَلُ النَّبِيِّينَ كَمَثَلِ رَجُلٍ بَنَى دَارًا فَأَتَمَّهَا إِلَّا لَبْتَةً وَاحِدَةً، فَجِئْتُ أَنَا فَأَتَمَمْتُ بِلَاكِ اللَّبْتَةِ»

«The parable of myself and the Prophets is that of a man who built a house and completed it apart from the space of one brick.

[1] Aḥmad 3:263. Similar was recorded by Al-Bukhārī no. 6990, and the meaning is that the only remnant of prophethood that will exist after him ﷺ is the truthful dream of the righteous Muslim, which was one of the many characteristics of prophethood. See *Faṭḥ Al-Bārī* no. 6990.

[2] *Tuḥfat Al-Aḥwadhī* 6:551.

[3] *Musnad Aṭ-Ṭayālīsī* 247.

[4] *Faṭḥ Al-Bārī* 6:645, Muslim 4:1791, *Tuḥfat Al-Aḥwadhī* 8:158.

I have come and completed that brick.^[1]

This was also recorded by Muslim.^[2]

Another Hadith

Imām Ahmad recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«إِنَّ مَثَلِي وَمَثَلَ الْأَنْبِيَاءِ مِنْ قَبْلِي كَمَثَلِ رَجُلٍ ابْتَنَى بُيُوتًا فَأَكْمَلَهَا وَأَحْسَنَهَا وَأَجْمَلَهَا إِلَّا مَوْضِعَ لَبْتَةٍ مِنْ زَاوِيَةٍ مِنْ زَوَائِمِهَا، فَجَعَلَ النَّاسُ يَطُوفُونَ وَيَعْجِبُهُمُ الْبُتَيَانُ وَيَقُولُونَ: أَلَا وَضَعْتَ هَهُنَا لَبْتَةً فَيَتِمُّ بُيُوتُكَ،

'The parable of myself and the Prophets who came before me is that of a man who built houses and made them complete and beautiful apart from the space of a brick in one of the corners. The people started to walk around, admiring the construction and saying, If only you put a brick here, your construction will be complete.'

The Messenger of Allāh ﷺ said:

«كُنْتُ أَنَا اللَّبْتَةُ»

'And I am that brick.'^[3] It was also recorded by (Al-Bukhārī and Muslim).^[4]

Another Hadith

Imām Ahmad recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«فُضِّلْتُ عَلَى الْأَنْبِيَاءِ بِسِتٍّ : أُعْطِيتُ جَوَامِعَ الْكَلِمِ، وَنُصِرْتُ بِالرُّغْبِ وَأَجِلْتُ لِي الْعَنَائِمُ، وَجُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَطَهْرًا، وَأُرْسِلْتُ إِلَى الْخَلْقِ نَاقَةً، وَخُيِّمَ بِي الْيُيُومُ»

'I have been given preference over the other Prophets in six ways: I have been given the ability to speak concisely; I have been aided by fear (cast into the hearts of my enemies); the spoils of war have been made permissible for me; the entire

[1] Ahmad 3:9.

[2] Muslim 4:1791.

[3] Ahmad 2:312.

[4] Al-Bukhārī no. 3535, Muslim 4:371.

earth has been made a Masjid and a means of purification for me; I have been sent to all of mankind; and the Prophets end with me.^[1]

This was also recorded by At-Tirmidhi and Ibn Mājah; At-Tirmidhi said, "It is Ḥasan Ṣaḥīḥ."^[2]

Another Ḥadīth

Imām Aḥmad recorded that Abu Sa'īd Al-Khudri, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«مَنْ بَنَى بَيْنَ الْأَنْبِيَاءِ مِنْ قَبْلِي كَمَنْ بَنَى رَجُلٌ بَنَى دَارًا فَأَتَمَّهَا إِلَّا مَوْضِعَ لَبَةٍ وَاحِدَةٍ، فَبِئْسَ أَتَا فَأَتَمَّنْتُ بَلَدَكَ اللَّيْلَةَ»

«The parable of myself and the Prophets who came before me is that of a man who built a house and completed it apart from the space of one brick. I have come and completed that brick.»^[3]

It was also recorded by Muslim.^[4]

Another Ḥadīth

Jubayr bin Mu'tim, may Allāh be pleased with him, said that he heard the Messenger of Allāh ﷺ say:

«إِنَّ لِي أَسْمَاءً أَنَا مُحَمَّدٌ، وَأَنَا أَحْمَدُ، وَأَنَا الْمَاجِي الَّذِي يَمْحُو اللَّهُ تَعَالَى بِهِ الْكُفْرَ، وَأَنَا الْحَاشِرُ الَّذِي يُحْشَرُ النَّاسُ عَلَى قَدَمَيْ وَأَنَا الْعَاقِبُ الَّذِي لَيْسَ بَعْدَهُ نَبِيٌّ»

«I have several names: I am Muḥammad, and I am Aḥmad; I am Al-Māḥī (the eradicator) through whom Allāh will erase disbelief; I am Al-Ḥāshir (the gatherer) at whose feet mankind will gather; and I am Al-'Āqib (the final one) after whom there will be no Prophet.»^[5]

It was also recorded in the Two Ṣaḥīḥs.^[6]

And there are many other Ḥadīths on this topic.

[1] Muslim 1:371.

[2] Tuḥfat Al-Aḥwadhī 5:160, Ibn Mājah 1:188.

[3] Aḥmad 3:9.

[4] Muslim 4:1791.

[5] Aḥmad 4:80.

[6] Faṭḥ Al-Bārī 8:509, Muslim 4:1828.

يَحْيِيهِمْ يَوْمَ يَقُولُهُ سَلَامٌ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا ﴿١١﴾ بِأَيُّهَا
النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ﴿١٢﴾ وَدَاعِيَا
إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا ﴿١٣﴾ وَيَشِيرَ الْمُؤْمِنِينَ بِأَنَّهُمْ
مِنَ اللَّهِ فَضْلًا كَبِيرًا ﴿١٤﴾ وَلَا تُطِيعُ الْكَافِرِينَ وَالْمُنَافِقِينَ
وَدَعْ أَذُنَهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكُفْ بِاللَّهِ وَصِيْلًا ﴿١٥﴾
بَيِّنَاتٍ لِّلَّذِينَ آمَنُوا إِذَا كَفَرُوا الْمُؤْمِنَاتِ ثُمَّ طَلَعْتُمْوهُنَّ
مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ فَمَالَكُمْ عَلَيْهِنَّ مِنْ عَدُوٍّ تَعْتَدُوْنَهَا
فَتَمَعُوْهُنَّ وَمَسْخُوْهُنَّ سِرَاحًا جَمِيْلًا ﴿١٦﴾ بِأَيُّهَا النَّبِيُّ إِنَّا
أَحْلَلْنَا لَكَ أَزْوَاجَ النَّبِيِّ أَتَيْتَ أَجُورَهُنَّ وَمَا مَلَكَتْ
يَمِيْنُكَ مِمَّا آفَاءَ اللَّهِ عَلَيْكَ وَنَوَاتِ عَمَلِكَ وَنَوَاتِ عَمَلِكَ
وَنَوَاتِ خَالِكَ وَنَوَاتِ خَلَّتِيْكَ النَّبِيِّ هَاجِرْنَ مَعَكَ وَأَمْرًا
مُّؤْمِنَةً إِنْ وَهَبْتَ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا
خَالِصَةً لَّكَ مِنْ دُونِ الْمُؤْمِنِينَ قَدْ عَلِمْنَا مَا فَرَضْنَا
عَلَيْهِمْ فِيْ أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ لِكَيْلَا
يَكُوْنَ عَلَيْكَ حَرَجٌ وَكَانَ اللَّهُ غَفُوْرًا رَّحِيْمًا ﴿١٧﴾

Allāh has told us in His Book, and His Messenger ﷺ has told us in the *Mutawātir* Sunnah, that there will be no Prophet after him, so that it may be known that everyone who claims this status after him is a liar and fabricator who is misguided and is misleading others. Even if he twists meanings, comes up with false claims and uses tricks and vagaries, all of this is false and is misguidance as will be clear to those who have understanding.

This is what Allāh caused to happen in the case of Al-Aswad

Al-'Ansi in the Yemen and Musaylimah the Liar in Al-Yamāmah, whose false miracles and nonsensical words showed everyone who was possessed of understanding that they were liars who were leading people astray; may the curse of Allāh be upon them both. This is the case with every false prophet until the Day of Resurrection, until they end with *Al-Masīh Ad-Dajjāl* (the Antichrist). Each of these liars is given by Allāh signs which show the people of knowledge and the believers that his message is false - which is part of the perfect kindness of Allāh towards His creation. These liars do not enjoin what is good, nor forbid what is evil, unless they do so by coincidence or because it serves an ulterior purpose. They are the utmost in falsehood and immorality, in all that they say and do, as Allāh says:

﴿هَلْ أُنَبِّئُكُمْ عَنْ مَن تَنَزَّلُ الشَّيَاطِينُ ﴿٢٢١﴾ تَنَزَّلُ عَلَى كُلِّ أَفَّاكٍ أَثِيمٍ ﴿٢٢٢﴾﴾

﴿Shall I inform you (O people!) upon whom the Shayāṭīn descend? They descend on every lying, sinful person.﴾
(26:221-222)

This is in contrast to the Prophets – may blessings and peace be upon them – for they are the utmost in righteousness, truthfulness, wisdom, uprightness and justice in all that they say and do, command and forbid. In addition to this they are supported with miracles and clear and obvious proof. May the blessings and peace of Allāh be upon them always, as long as heaven and earth remain.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَذْكُرُوا اللَّهَ ذِكْرًا كَبِيرًا ﴿٢٢٣﴾ وَسَيُحْمَلُ بِكُرْهِ رَسُولِهِ ﴿٢٢٤﴾ فَمَنْ إِلَى اللَّهِ يَصْطَلِ عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ﴿٢٢٥﴾ نَجْمَتُهُمْ يَوْمَ يَقُومُونَ سَلَامًا ﴿٢٢٦﴾ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا ﴿٢٢٧﴾﴾

﴿41. O you who believe! Remember Allāh with much remembrance.﴾

﴿42. And glorify His praises morning and Aṣīla.﴾

﴿43. He it is Who sends Ṣalāh^[1] on you, and His angels too, that He may bring you out from darkness into light. And He is Ever Most Merciful to the believers.﴾

﴿44. Their greeting on the Day they shall meet Him will be "Salām (Peace!)" And He has prepared for them a generous reward.﴾

The Virtue of remembering Allāh much

Allāh commands His believing servants to remember their Lord much, Who has bestowed upon them all kinds of blessings and favors, because this will bring them a great reward and a wonderful destiny.

Imām Aḥmad recorded that ‘Abdullāh bin Busr said: “Two bedouins came to the Messenger of Allāh ﷺ and one of them said: ‘O Messenger of Allāh, which of the people is best?’ He ﷺ said:

^[1] Its explanation follows shortly.

«مَنْ طَالَ عُمُرُهُ وَحَسُنَ عَمَلُهُ»

«The one whose life is long and whose deeds are good.»

The other one said: 'O Messenger of Allāh, the laws of Islām are too much for us. Teach me something that I can adhere to.' He ﷺ said,

«لَا يَزَالُ لِسَانُكَ رَطْبًا يَذْكُرُ اللَّهَ تَعَالَى»

«Keep your tongue moist with the remembrance of Allāh, may He be exalted.»^[1]

At-Tirmidhi and Ibn Mājah recorded the second part of this report. At-Tirmidhi said, "This *Ḥadīth* is *Ḥasan Gharīb*".^[2]

Imām Aḥmad recorded that 'Abdullāh bin 'Amr, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said,

«مَا مِنْ قَوْمٍ جَلَسُوا مَجْلِسًا لَمْ يَذْكُرُوا اللَّهَ تَعَالَى فِيهِ إِلَّا رَأَوْهُ خَسِرَةَ يَوْمِ الْقِيَامَةِ»

«No people sit together without mentioning Allāh, but they will see that as regret on the Day of Resurrection.»^[3]

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās, may Allāh be pleased with him, commented on the *Āyah*:

«اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا»

«Remember Allāh with much remembrance.»

«Allāh did not enjoin any duty upon His servants without setting known limits and accepting the excuses of those who have a valid excuse – apart from *Dhikr*, for Allāh has not set any limits for it, and no one has any excuse for not remembering Allāh unless he is oppressed and forced to neglect it. Allāh says:

«فَاذْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ»

«Remember Allāh standing, sitting down, and (lying down) on your sides» (4:103).

By night and by day, on land and on sea, when traveling and when staying home, in richness and in poverty, in sickness

[1] Aḥmad 4:190.

[2] *Tuhfat Al-Aḥwadhī* 6:621, Ibn Mājah 1:1246.

[3] Aḥmad 2:224.

and in health, in secret and openly, in all situations and circumstances. And Allāh says:

﴿رَبِّحُوا بُكْرًا وَأَصِيلًا﴾

﴿And glorify His praises morning and Aṣīla.﴾

If you do this, He and His angels will send blessings upon you.^[1] There are very many *Āyāt*, *Ḥadīths* and reports which encourage the remembrance of Allāh, and this *Āyah* urges us to remember Him much. People such as An-Nasā'ī and Al-Ma'mari and others have written books about the *Adhkār* to be recited at different times of the night and day.

﴿رَبِّحُوا بُكْرًا وَأَصِيلًا﴾

﴿And glorify His praises morning and Aṣīla﴾ in the morning and in the evening. This is like the *Āyah*:

﴿تَسْبِحُنَ اللَّهَ مِنْ نَشْرِهِمْ قُتُوبٌ وَبَيْنَ قُتُوبِهِمْ قُتُوبٌ ۚ وَهُوَ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ وَبَيْنَ
وَعَيْنَ ظُلُومٍ ۚ﴾

﴿So glorify Allāh, when you come up to the evening, and when you enter the morning. And His are all the praises and thanks in the heavens and the earth; and in the afternoon and when you come up to the time, when the day begins to decline.﴾
(30:17-18).

﴿هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ﴾

﴿He it is Who sends Ṣalāh on you, and His angels too,﴾

This is encouragement to remember Allāh, i.e., He will remember you, so remember Him. This is like the *Āyah*:

﴿كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ
وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ۚ﴾
﴿فَكَذَّبُوهُ فَأَنزَلْنَاهُ فِي الْقُرْآنِ لَعَلَّكُمْ تَتَّقُونَ﴾

﴿Similarly, We have sent among you a Messenger of your own, reciting to you Our *Āyāt* and purifying you, and teaching you the Book and the *Hikmah*, and teaching you that which you used not to know. Therefore remember Me. I will remember

^[1] At-Ṭabari 20:280.

you, and be grateful to Me and never be ungrateful to Me»
(2:151-152)

The Prophet ﷺ said:

«يَقُولُ اللَّهُ تَعَالَى: مَنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي، وَمَنْ ذَكَرَنِي فِي مَجْلَسٍ ذَكَرْتُهُ فِي مَجْلَسٍ خَيْرٍ مِنْهُ»

«Allāh says: "Whoever remembers Me to himself, I will remember him to Myself, and whoever remembers Me in a gathering, I will remember him in a better gathering."»

The Meaning of Ṣalāh^[1]

Allāh's Ṣalāh means that He praises His servant before the angels, as Al-Bukhārī recorded from Abu Al-ʿĀliyah.^[2] This was recorded by Abu Jaʿfar Ar-Rāzi from Ar-Rabīʿ bin Anas from Anas. Others said: "Allāh's Ṣalāh means mercy." It may be said that there is no contradiction between these two views. And Allāh knows best.

Ṣalāh from the angels means their supplication and seeking forgiveness for people, as Allāh says:

«الَّذِينَ يَجُلُونَ لِعَرَسِ النَّارِ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ. وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ ۖ رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ مَكَانٍ مِنْ أَسْأَلِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ۝۸ وَقِهِمُ السَّعْيَانَ»

«Those who bear the Throne and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (saying): "Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your way, and save them from the torment of the blazing Fire! Our Lord! And make them enter the 'Adn Garden which you have promised them - and to the righteous among their fathers, their wives, and their offspring! Verily, You are the All-Mighty, the All-Wise. And save them from the sins."»
(40:7-9)

[1] This is one of the headings added to the English translation.

[2] Al-Bukhārī, the Book of At-Tafsir, Sūrat Al-Aḥzāb, chapter 10.

﴿يُخْرِجُكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ﴾

﴿that He may bring you out from darkness into light.﴾

means, by means of His mercy towards you, His praise of you and the supplication of His angels for you, He brings you forth from the darkness of ignorance and misguidance into the light of guidance and certain faith.

﴿وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا﴾

﴿And He is Ever Most Merciful to the believers.﴾

means, in this world and in the Hereafter: in this world He guides them to the truth of which others are ignorant, and He shows them the path from which others have gone astray, those who call for disbelief and innovation, and their followers among the wrongdoers. His mercy towards them in the Hereafter means that He will save them from the greater terror (of the Day of Resurrection) and will command His angels to greet them with the glad tidings of Paradise and salvation from the Fire, which will only be because of His love for them and His kindness towards them.

Imām Ahmad recorded that Anas, may Allāh be pleased with him, said: "The Messenger of Allāh ﷺ and a group of his Companions, may Allāh be pleased with them, passed by a young child in the road. When his mother saw the people, she feared that her child may be crushed by the crowd, so she rushed forward, crying, 'My son, my son!' She ran and picked him up, and the people said, 'O Messenger of Allāh, she would never throw her child in the Fire.' The Messenger of Allāh ﷺ convincingly said:

«لَا، وَاللَّهِ لَا يُلقِي حَبِيبَهُ فِي النَّارِ»

«No, and Allāh will not throw His beloved in the Fire.»^[1]

Its chain of narrators meets the conditions of the Two *Ṣaḥīḥ*s, although none of the authors of the Six Books recorded it. But in *Ṣaḥīḥ Al-Bukhārī* it is recorded from the Commander of the faithful Umar bin Al-Khaṭṭāb, may Allāh be pleased with him, that the Messenger of Allāh ﷺ saw a woman among the

^[1] Ahmad 3:104.

prisoners of war picking up her child, clasping the child to her breast and nursing him. The Messenger of Allāh ﷺ said:

«أَتُرْزَنَ هَذِهِ نَافِيَةً وَلَدَهَا فِي النَّارِ وَهِيَ تَقْدِرُ عَلَى ذَلِكَ؟»

«Do you think that this woman would throw her child into the Fire even though she is (physically) able to do so?»

They said, "No." The Messenger of Allāh ﷺ said:

«فَرَأَيْتُمْ! اللَّهُ أَرْحَمُ بِعِبَادِهِ مِنْ هَذِهِ بِوَلَدِهَا»

«By Allāh, Allāh is more merciful towards His servants than this woman is to her child.»^[1]

﴿يُحَيِّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ﴾

«Their greeting on the Day they shall meet Him will be "Salām!"»

The apparent meaning – and Allāh knows best – is that their greeting, from Allāh on the Day that they meet Him, will be Salām, i.e., He will greet them with Salām, as He says elsewhere:

﴿سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ﴾

«(It will be said to them): Salām – a Word from the Lord, Most Merciful.﴾ (36:58)

Qatādah claimed that the meaning was that they would greet one another with Salām on the Day when they meet Allāh in the Hereafter.^[2] This is like the Āyah:

﴿وَعَوْنُهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَرَحْمَتُهُمْ فِيهَا سَلَامٌ وَكَأَيُّ مَوْعِدٍ لَنْ يُلْقَدَ لِلَّهِ رَبِّ

الْعَالَمِينَ﴾

«Their way of request therein will be 'Glory to You, O Allāh,' and 'Salām' will be their greetings therein! and the close of their request will be 'All praise is due to Allāh, the Lord of all that exists.'﴾ (10:10)

﴿وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا﴾

«And He has prepared for them a generous reward.﴾

^[1] Fath Al-Bārī 10:440.

^[2] At-Ṭabari 20:280.

means Paradise and everything in it of food, drink, clothing, dwellings, physical pleasure, luxuries and delightful scenes, such as no eye has seen, no ear has heard and has never entered the mind of man.

﴿يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٤٥﴾ وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا ﴿٤٦﴾ وَنَذِيرَ الْمُتَّقِينَ ﴿٤٧﴾ إِنَّهُ لَمِنَ اللَّهِ فَذَلَا كِبَرًا ﴿٤٨﴾ وَلَا نَطِيعَ الْكَافِرِينَ وَالْمُنَافِقِينَ وَدَعِ أَذْنَهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿٤٩﴾﴾

﴿45. O Prophet! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner,﴾

﴿46. And as one who invites to Allāh by His leave, and as a lamp spreading light.﴾

﴿47. And announce to the believers the glad tidings, that they will have from Allāh a great bounty.﴾

﴿48. And obey not the disbelievers and the hypocrites, and harm them not. And put your trust in Allāh, and sufficient is Allāh as a Trustee.﴾

The Attributes of the Messenger of Allāh ﷺ

Imām Aḥmad recorded that 'Aṭā' bin Yasār said that he met 'Abdullāh bin 'Amr bin Al-Āṣ, may Allāh be pleased with him, and said to him: "Tell me about the description of the Messenger of Allāh ﷺ in the Tawrāh." He said, "Yes, by Allāh, he was described in the Tawrāh with some of the qualities with which he was described in the Qur'ān: 'O Prophet! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner, a saviour to the illiterate. You are My servant and My Messenger and I have called you *Al-Mutawakkil* (reliant). You are not harsh or severe, or noisy in the marketplaces. You do not repay evil with evil, but you overlook and forgive. Allāh will not take your soul until you make straight those who have deviated and they say *Lā ilāha illallāh*, words with which blind eyes, deaf ears and sealed hearts will be opened'."^[1] It was also recorded by Al-Bukhārī in the Books of Business and *At-Tafsīr*.^[2]

[1] Aḥmad 2:174.

[2] *Fath Al-Bārī* 4:402, 8:449.

Wahb bin Munabbih said: "Allāh revealed to one of the Prophets of the Children of Israel whose name was Shayyā' (Isaiah); 'Stand up among your people the Children of Israel and I shall cause your tongue to utter (words of) revelation. I shall send an unlettered (Prophet) from among the illiterate (people). He will not be harsh or severe, or noisy in the marketplaces. If he were to pass by a lamp, it would not be extinguished, because of his tranquillity. If he were to walk on reeds no sound would be heard from under his feet. I will send him as a bearer of glad tidings and as a warner, who will never utter immoral speech. Through him I will open blind eyes, deaf ears and sealed hearts. I will guide him to do every good deed and I will bestow upon him every noble characteristic. I will make tranquillity his garment, righteousness his banner, piety his conscience, wisdom his speech, truthfulness and loyalty his nature, tolerance and goodness his character, truth his way, justice his conduct, guidance his leader, Islām his nation. Aḥmad is his name and through him I will guide people after they have gone astray, teach them after they have been ignorant, raise their status after they were nothing, make them known after they were unknown, increase the number (of followers of the truth) after they have been few, make them rich after they have been poor, and bring them together after they have been divided. Through him I will bring together different nations and hearts, and reconcile opposing desires. Through him I will save great numbers of people from their doom. I will make his *Ummah* the best of peoples ever raised up for mankind; they will enjoin good and forbid evil, sincerely believing in Me Alone and accepting as truth all that My Messengers have brought. I shall inspire them to glorify, praise and magnify Me Alone in their places of worship and in their gatherings, when they lie down and when they return home. They will pray to Me standing and sitting. They will fight for the sake of Allāh in ranks and armies. They will go forth from their homes by the thousand, seeking My pleasure, washing their faces and limbs, girding their loins. Their sacrifice will be their blood and their holy Book will be in their hearts. They will be like monks by night and like lions by day. Among the members of his family and his offspring I will make those who are foremost (in faith)

and believers in the truth and martyrs and righteous people. His *Ummah* after him will lead people with truth and establish justice therewith. I will give strength to those who support them and help those who pray for them, and I will inflict defeat upon those who oppose them or transgress against them or seek to take something from their hands. I will make them the heirs of their Prophet, calling people to their Lord, enjoining what is good, forbidding what is evil, establishing regular prayer, paying the *Zakāh* and fulfilling their promises. Through them I will complete the goodness which I started with the first of them. This is My bounty which I bestow upon whomsoever I will, and I am the Possessor of great bounty.”^[1]

﴿شَهِدًا﴾

﴿as witness﴾ means, a witness to Allāh’s Oneness, for there is no God except He, and a witness against mankind for their deeds on the Day of Resurrection.

﴿وَجِئْنَا بِكَ عَلَىٰ هَٰؤُلَاءِ شَهِيدًا﴾

﴿and We bring you as a witness against these people﴾ (4:41).

This is like the *Āyah*:

﴿لَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾

﴿that you be witnesses over mankind and the Messenger be a witness over you﴾ (2:143).

﴿وَمُبَشِّرًا وَنَذِيرًا﴾

﴿and a bearer of glad tidings, and a warner.﴾

means, a bearer of glad tidings to the believers of a great reward, and a warner to the disbelievers of a great punishment.

﴿وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ﴾

﴿And as one who invites to Allāh by His leave,﴾

means, ‘you call mankind to worship their Lord because He has commanded you to do so.’

[1] Ibn Abi Hātim no. 17714.

﴿وَسِرَاجًا مُنِيرًا﴾

﴿and as a lamp spreading light.﴾ means, 'the Message that you bring is as clear as the sun shining brightly, and no one can deny it except those who are stubborn.'

﴿وَلَا تُطِيعُوا الْكَافِرِينَ وَالْمُنَافِقِينَ وَدَعْ أَذُنَهُمْ﴾

﴿And obey not the disbelievers and the hypocrites, and harm them not.﴾

means, 'do not obey them and do not pay attention to what they say.'

﴿وَدَعْ أَذُنَهُمْ﴾

﴿and harm them not.﴾ means, 'overlook and ignore them, for their matter rests entirely with Allāh and He is sufficient for them (to deal with them).' Allāh says:

﴿وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا﴾

﴿And put your trust in Allāh, and sufficient is Allāh as a Trustee.﴾

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَسُوهُنَّ فَمَا لَكُمْ

عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُونَهَا فَيَعْبُرُونَهَا سَرَّامًا جِيْلًا ۝٤٩﴾

49. O you who believe! When you marry believing women, and then divorce them before you have sexual intercourse with them, no 'Iddah have you to count in respect of them. So, give them a present, and set them free in a handsome manner.﴾

A Gift and no (Iddah) for Women Who are divorced before Consummation of the Marriage

This Āyah contains many rulings, including the use of the word *Nikāh* for the marriage contract alone. There is no other Āyah in the Qur'ān that is clearer than this on this point. It also indicates that it is permissible to divorce a woman before consummating the marriage with her.

﴿الْمُؤْمِنَاتِ﴾

﴿believing women﴾ this refers to what is usually the case, although there is no difference between a believing (Muslim) woman and a woman of the People of the Book in this regard,

according to scholarly consensus. Ibn 'Abbās, may Allāh be pleased with him, Sa'īd bin Al-Musayyib, Al-Ḥasan Al-Baṣrī, 'Alī bin Al-Ḥusayn Zayn-ul-Ābidīn and a group of the Salaf took this *Āyah* as evidence that divorce cannot occur unless it has been preceded by marriage, because Allāh says,

﴿إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ﴾

﴿When you marry believing women, and then divorce them﴾

The marriage contract here is followed by divorce, which indicates that the divorce cannot be valid if it comes first.^[1]

Ibn Abi Ḥātim recorded that Ibn 'Abbās, may Allāh be pleased with him, said, "If someone were to say, 'every woman I marry will ipso facto be divorced,' this does not mean anything, because Allāh says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ﴾

﴿O you who believe! When you marry believing women, and then divorce them....﴾.^[2]

It was also reported that Ibn 'Abbās, may Allāh be pleased with him, said: "Allāh said,

﴿إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ﴾

﴿When you marry believing women, and then divorce them.﴾

Do you not see that divorce comes after marriage?"

A *Ḥadīth* to the same effect was recorded from 'Amr bin Shu'ayb from his father from his grandfather, who said: "The Messenger of Allāh ﷺ said:

﴿لَا طَلَاقَ لِابْنِ آدَمَ فِيمَا لَا يَمْلِكُ﴾

«There is no divorce for the son of Ādam with regard to that which he does not possess.»

This was recorded by Aḥmad, Abu Dāwud, At-Tirmidhi and Ibn Mājah. At-Tirmidhi said, "This is a *Ḥasan Ḥadīth*, and it is the best thing that has been narrated on this matter."^[3] It

[1] At-Ṭabari 20:283.

[2] Recorded by Ibn Al-Mundhir and Ibn Abi Ḥātim. See *Ad-Durr Al-Manthūr* 5:392.

[3] Aḥmad 2:207, Abu Dāwud 2:240, *Tuhfat Al-Aḥwadhī* 4:355, Ibn Mājah 1:660.

was also recorded by Ibn Mājah from 'Alī and Al-Miswar bin Makhramah, may Allāh be pleased with them, that the Messenger of Allāh ﷺ said:

«لَا طَلَاقَ قَبْلَ نِكَاحٍ»

«There is no divorce before marriage.»^[1]

«فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عَدْوٍ تَعُدُّنَهَا»

«no 'Iddah have you to count in respect of them.»

This is a command on which the scholars are agreed, that if a woman is divorced before the marriage is consummated, she does not have to observe the 'Iddah (prescribed period for divorce) and she may go and get married immediately to whomever she wishes. The only exception in this regard is a woman whose husband died, in which case she has to observe an 'Iddah of four months and ten days even if the marriage was not consummated. This is also according to the consensus of the scholars.

«فَتَيَمُّوهُنَّ وَرِّحُوهُنَّ رَحِيمًا جَمِيلًا»

«So, give them a present, and set them free in a handsome manner.»

The present here refers to something more general than half of the named dowery or a special gift that has not been named. Allāh says:

«وَإِنْ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَرْصَتْ مَا رَضْتُمْ»

«And if you divorce them before you have touched (had a sexual relation with) them, and you have fixed unto them their due (dowery) then pay half of that» (2:237).

And Allāh says:

«لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمْ الْإِسْهَ مَا لَمْ تَسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَيَتِمُّوا عَلَى الْوَيْحِ قَدَرَهُ وَعَلَى الْمَقْتَرِ قَدَرَهُ مِمَّا بِالْمَعْرِفَةِ حَقًّا عَلَى الْمُحْسِنِينَ»

«There is no sin on you, if you divorce women while yet you have not touched them, nor fixed unto them their due (dowery).

^[1] Ibn Mājah 1 :660.

But bestow on them gift, the rich according to his means, and the poor according to his means, a gift of reasonable amount is a duty on the doers of good.﴾ (2:236)

In *Ṣaḥīḥ Al-Bukhārī*, it was recorded that Sahl bin Sa'd and Abu Usayd, may Allāh be pleased with them both, said, "The Messenger of Allāh ﷺ married Umaymah bint Sharāḥīl, and when she entered upon him ﷺ he reached out his hand towards her, and it was as if she did not like that, so he told Abu Usayd to give her two garments."^[1] 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās, may Allāh be pleased with him, said "If the dowry had been named, she would not be entitled to more than half, but if the dowry is not been named, he should give her a gift according to his means, and this is the "handsome manner."^[2]

﴿يَا أَيُّهَا النَّبِيُّ إِنَّا أَمْلْنَا لَكَ أَزْوَاجَ النَّبِيِّ مَاتَتْ لُجُورُهُنَّ وَمَا مَلَكَتْ يَمِينُكَ وَمِمَّا أَمَّا
 اللَّهُ عَلَيْكَ وَنِكَاحَ عَمَلِكَ وَنِكَاحَ خَالِكَ وَنِكَاحَ خَالَاتِكَ النَّبِيِّ مَا جَرَّ مَمَكٌ
 وَلَدًا مُؤَمَّنَةً إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَكَ مِنْ دُونِ
 الْمُؤْمِنِينَ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ لِكَيْلَا يَكُونَ
 عَلَيْكَ حَرَجٌ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا﴾

﴿50. O Prophet! Verily, We have made lawful to you your wives, to whom you have paid their due (dowry), and those (slaves) whom your right hand possesses - whom Allāh has given to you, and the daughters of your paternal uncles and the daughters of your paternal aunts and the daughters of your maternal uncles and the daughters of your maternal aunts who migrated with you, and a believing woman if she offers herself to the Prophet, and the Prophet wishes to marry her - a privilege for you only, not for the (rest of) the believers. Indeed We know what We have enjoined upon them about their wives and those (slaves) whom their right hands possess, in order that there should be no difficulty on you. And Allāh is Ever Oft-Forgiving, Most Merciful.﴾

[1] *Faṭḥ Al-Bārī* 9:269.

[2] *Aṭ-Ṭabarī* 20:283.

The Women who are Lawful for the Prophet ﷺ

Allāh says, addressing His Prophet ﷺ that He has made lawful for him of women his wives to whom he has given the dowry, which is what is meant by "their due", which is used here, as was stated by Mujāhid and others.^[1] The dowry which he gave to his wives was twelve and half 'Uqiyah (measures of gold) so they all received five hundred Dirhams except for Umm Ḥabībah bint Abi Sufyān, to whom An-Najāshi, may Allāh have mercy on him, gave four hundred Dinars (on behalf of the Prophet ﷺ) Ṣafīyyah bint Ḥuyay, whom he chose from among the prisoners of Khaybar, then he set her free, making her release her dowry. A similar case was that of Juwayriyah bint Al-Ḥārith Al-Mustalaqīyah - he paid off the contract to buy her freedom from Thābit bin Qays bin Shammās and married her. May Allāh be pleased with them all.

﴿وَمَا مَلَكَتْ يَمِينُكَ مِنَّا أُمَّةٌ أَلَّا اللَّهُ عَلَيْكَ﴾

«those (slaves) whom your right hand possesses whom Allah has given to you,»

means, 'the slave-girls whom you took from the war booty are also permitted to you.' He owned Ṣafīyyah and Juwayriyah, then he manumitted them and married them, and he owned Rayḥānah bint Sham'un An-Naḍariyyah and Māriyah Al-Qibṭiyyah, the mother of his son Ibrāhīm, upon him be peace; they were both among the prisoners, may Allāh be pleased with them.

﴿وَبَنَاتُ عَمِّكَ وَبَنَاتُ عَمَّتِكَ وَبَنَاتُ خَالَكَ وَبَنَاتُ خَالَتِكَ﴾

«and the daughters of your paternal uncles and the daughters of your paternal aunts and the daughters of your maternal uncles and the daughters of your maternal aunts»

This is justice which avoids going to either extreme, for the Christians do not marry a woman unless there are seven grandfathers between the man and the woman (i.e., they are very distantly related or not at all), and the Jews allow a man to marry his brother's daughter or his sister's daughter. So the pure and perfect Sharī'ah came to cancel out the extremes of

[1] Aṭ-Ṭabari 20:284.

the Christians, and permitted marriage to the daughter of a paternal uncle or aunt, or the daughter of a maternal uncle or aunt, and forbade the excesses of the Jews who allowed marriage to the daughter of a brother or sister which is an abhorrent thing.

﴿وَأَمَّا الْمُؤْمِنَةُ إِن وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَّكَ﴾

«and a believing woman if she offers herself to the Prophet, and the Prophet wishes to marry her – a privilege for you only,»

means, 'also lawful for you, O Prophet, is a believing woman if she offers herself to you, to marry her without a dowery, if you wish to do so.' This Āyah includes two conditions.

Imām Aḥmad recorded from Sahl bin Sa'd As-Sā'idi that a woman came to the Messenger of Allāh ﷺ and said, "O Messenger of Allāh, verily, I offer myself to you (for marriage)." She stood there for a long time, then a man stood up and said, "O Messenger of Allāh, marry her to me if you do not want to marry her." The Messenger of Allāh ﷺ said:

«خَلَّ عِنْدَكَ مِنْ شَيْءٍ تُعْطِيهَا إِنَاءً؟»

«Do you have anything that you could give to her as a dowery?»

He said, "I have only this garment of mine." The Messenger of Allāh ﷺ said:

«إِنْ أُعْطِيَتْهَا إِزَارَكَ جَلَسْتَ لَا إِزَارَ لَكَ، فَاتَّيَمِّنْ شَيْئًا»

«If you give her your garment, you will be left with no garment. Look for something.»

He said, "I do not have anything." He said:

«النَّيْسَنَ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ»

«Look for something, even if it is only an iron ring.»

So he looked, but he could not find anything. Then the Messenger of Allāh ﷺ said to him:

«خَلَّ مَعَكَ مِنَ الْقُرْآنِ شَيْءٌ؟»

«Do you have [know] anything of the Qur'ān?»

He said, "Yes, Sūrah such and such and Sūrah and such," he

named the *Sūrah*s. So, the Messenger of Allāh ﷺ said:

﴿وَوَجَّعَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ﴾

﴿I marry her to you with what you know of the Qur'ān.﴾^[1]

It was also recorded by (Al-Bukhārī and Muslim) from the *Ḥadīth* of Mālik.^[2]

Ibn Abi Ḥātim recorded a narration from his father that 'Ā'ishah said: "The woman who offered herself to the Prophet ﷺ was Khawlah bint Ḥakīm."^[3] Al-Bukhārī recorded that 'Ā'ishah said, "I used to feel jealous of those women who offered themselves to the Prophet ﷺ and I said, 'Would a woman offer herself?' When Allāh revealed the *Āyah*:

﴿زُجِرَ مَنْ نَشَأَ يَتَنَزَّاهُ وَيَتَوَقَّى إِلَاجًا مَن نَّشَأَ وَمَن آتَيْنَا مِن عَزَلَتَ فَلَا جُنَاحَ عَلَيْكَ﴾

﴿You can postpone whom you will of them, and you may receive whom you will. And whomsoever you desire of those whom you have set aside, it is no sin on you﴾

I said, 'I see that your Lord hastens to confirm your desires.'^[4]

Ibn Abi Ḥātim recorded that Ibn 'Abbās said: "The Messenger of Allāh ﷺ did not have any wife who offered herself to him." This was recorded by Ibn Jarīr.^[5] In other words, he did not accept any of those who offered themselves to him, even though they were lawful for him – a ruling which applied to him alone. The matter was left to his own choice, as Allāh says:

﴿إِن أَرَادَ الْيَتَّى أَنْ يَسْتَنْكِحَهَا﴾

﴿and [if] the Prophet wishes to marry her﴾

meaning, if he chooses to do so.

﴿خَالِصَةً لَّكَ مِنَ الْمُؤْمِنِينَ﴾

﴿a privilege for you only, not for the (rest of) the believers.﴾

[1] Aḥmad 5:336.

[2] *Faṭḥ Al-Bārī* 9:97, Muslim 2:1040.

[3] Al-Bayhaqī 7:55.

[4] *Faṭḥ Al-Bārī* 8:385.

[5] Aṭ-Ṭabari 20:288.

Ikrimah said: "This means, it is not permissible for anyone else to marry a woman who offers herself to him; if a woman offers herself to a man, it is not permissible for him (to marry her) unless he gives her something."^[1] This was also the view of Mujāhid, Ash-Sha'bi and others.^[2] In other words, if a woman offers herself to a man, when he consummates the marriage, he has to give her a dowry like that given to any other woman of her status, as the Messenger of Allāh ﷺ ruled in the case of Barwa' bint Wāshiq when she offered herself in marriage; the Messenger of Allāh ﷺ ruled that she should be given a dowry that was appropriate for a woman like her after her husband died. Death and consummation are the same with regard to the confirmation of the dowry, and the giving of a dowry appropriate to the woman's status in the case of those who offer themselves to men other than the Prophet ﷺ is an established ruling. With regard to the Prophet ﷺ himself, he is not obliged to give a dowry to a woman who offers herself to him, even if he consummated the marriage, because he has the right to marry without a dowry, Wali (representative) or witnesses, as we have seen in the story of Zaynab bint Jaḥsh, may Allāh be pleased with her. Qatādah said, concerning the Āyah:

﴿عَالِمَةٌ لَّكَ مِنْ دُونِ الْمُؤْمِنِينَ﴾

﴿a privilege for you only, not for the (rest of) the believers.﴾

no woman has the right to offer herself to any man without a Wali or a dowry, except to the Prophet ﷺ.^[3]

﴿قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ﴾

﴿Indeed We know what We have enjoined upon them about their wives and those (servants) whom their right hands possess,﴾

Ubayy bin Ka'b, Mujāhid, Al-Ḥasan, Qatādah and Ibn Jarīr said, concerning the Āyah:

﴿قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ﴾

[1] Ad-Durr Al-Manthūr 6:631.

[2] Aṭ-Ṭabari 20:286, 287.

[3] Aṭ-Ṭabari 20:286.

﴿Indeed We know what We have enjoined upon them about their wives﴾

means, 'concerning the limiting of their number to four free women,^[1] and whatever they wish of slave-girls, and the conditions of a representative, dowery and witnesses to the marriage. This is with regard to the *Ummah* (the people), but We have granted an exemption in your case and have not imposed any of these obligations upon you.'

﴿لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا﴾

﴿in order that there should be no difficulty on you. And Allāh is Ever Oft-Forgiving, Most Merciful.﴾

☆ This is the end of volume seven.

☆ Volume eight begins with Sūrat Al-Aḥzāb, Verse. 51.



[1] Aṭ-Ṭabari 20:290.

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Volume 8



Abdul Hamid

VOLUME

8

(Surat Al-Ahzab, Verse 51
to the end of Surat Ad-Dukhan)

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Publishers & Distributors
Riyadh, Houston, New York, Lahore

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Second Edition: July 2003

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King Fahd National Library Cataloging-in-Publication Data
Tafsir ibn Kathir/Imam Abu Al-Fida Ismail Ibn Kathir
Safi-ur-Rahman Al-Mubarakpuri-Riyadh.
698p., 14x21 cm. ISBN 9960-892-71-9 (Set).
I-Qur'an-Commentaries II-Title
227.32 dc. 1424/2816

Legal Deposit no. 1424/2816

ISBN 9960-892-71-9 (Set).

9960-892-79-4 (Vol. 8)

Head Office: P.O. Box: 22743, Riyadh 11416, K.S.A. Tel: 00966-01-4033962/4043432 Fax: 4021659
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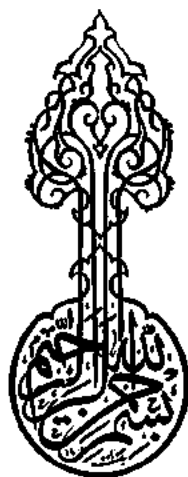
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The Most Beneficent, the Most Merciful**

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Important Guidelines About the Authenticity of the Reports and Quotations in the Tafsīr of Ibn Kathīr

Reports from the Companions of the Messenger of Allāh ﷺ

Reports that are attributed to the companions of Allāh's Messenger ﷺ are commonly used for additional explanation of the meanings of the Qur'ān. As for those quotes that Ibn Kathīr mentions in passing, these quotes may, or may not be authentically attributed to them. Wherever it is mentioned that one of them said something, and that statement contradicts other clearly authentic texts, then such statements can not be held as an evidence against what is known to be authentic. Additional information in this regard is found in the Introduction of Ibn Kathīr.

Incomplete Chains of Narration

The following is a list of common incomplete chains of narrations that Al-Hāfiẓ Ibn Kathīr often quotes.

- 'Alī bin Abi Ṭalḥah (Al-Wālibī) reported that Ibn 'Abbās said...
- ('Atīyah) Al-'Awfi reported that Ibn 'Abbās said...
- Aḍ-Ḍaḥḥāk from Ibn 'Abbās.
- As-Suddī reported from Abu Mālīk and Abu Ṣāliḥ from Ibn 'Abbās, Ibn Mas'ūd and [or] some men among the companions.
- Al-Hasan Al-Baṣrī reporting from or about the Prophet ﷺ.
- Qatādah reporting from or about the Prophet ﷺ.

All narrations coming from these chains are unauthentic according to the Sciences of *Ḥadīth*. Their meanings, however, may be correct as understood by authentic texts, and for this reason they are commonly referenced.

Reports from the Followers of the Companions and those who Follow them

The following is a list of those who did not see the Prophet

ﷺ, but they report from companions of the Prophet ﷺ, while often they themselves are quoted for *Tafsīr*. Reports that are attributed to them are used as additional support in understanding certain issues by Ibn Kathīr. Such quotes may, or may not be authentically attributed to them. Wherever it is mentioned that one of them said something, and that statement contradicts other clearly authentic texts, then such statements can not be held as evidence against the authentic evidence.

Abu Al-‘Āliyah, Sa‘īd bin Jubayr, Sa‘īd bin Al-Musayyib, ‘Aṭā’ (bin Abi Rabāh), ‘Aṭā’ Al-Khurrāsāni, Muqātil bin Hayyān, Ar-Rabī’ bin Anas, Ash-Sha‘bbi, Qatādah, Mujāhid, ‘Ikrimah, Ad-Daḥḥāk, ‘Abdur-Raḥmān bin Zayd bin Aslam (Ibn Zayd), Ibn Jurayj.

Other Scholars After the Companions

The following are some scholars that Ibn Kathīr often quotes from. Since these scholars are not well known to the average English reader, one should beware that their own statements about the Prophet ﷺ, his companions, or circumstances surrounding the Qur’ān’s revelation, are not to be considered as important as authentically narrated texts.

Wakī’, Sufyān Ath-Thawri, Muḥammad bin Ishāq, Ibn ‘Aṭīyah, Ibn Abi Ḥātim, Ibn Jarīr (Aṭ-Ṭabari).

The Tafsīr of Sūrat Al-Ahzāb (Chapter – 33)

— Continued —

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٤٢٥

سُورَةُ الْاَحْزَابِ

﴿ تَرْجِي مَنْ نَشَاءُ مِنْهُمْ وَتَقْوِي إِلَيْكَ مَنْ نَشَاءُ وَمِنْ ابْنَعَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ذَلِكَ أَدْنَىٰ أَنْ تَقَرَّ أَعْيُنُهُنَّ وَلَا تَخْزَيَ وَبَرَضِيكَ بِمَا أَيْتَنَّهُنَّ كَلُمَهُنَّ مَا فِي قُلُوبِكُمْ وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا ﴾ (٥١) لَا يَحِلُّ لَكَ الْنِسَاءُ مِنْ بَعْدُ وَلَا أَنْ تَبَدِّلَ بَيْنَ مَنْ أَرْتَدِجَ وُلُوهُ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَرَقِيبًا ﴿٥٢﴾ يَتْلُوهُنَّ الْأَنبِيَاءُ مَا شَاءُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ غَيْرَ نَبِذٍ إِنَّهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَبِرُوا وَلَا مُسْتَعْسِفِينَ لِحَدِيثِ إِنْ دَلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَعِجْ مِنْكُمْ وَاللَّهُ لَا يَسْتَعِجِ مِنَ الْحَقِّ وَإِنَّا سَاءَ النَّاصِرُونَ مَتَّاعِفُونَ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تُنْكِرُوا وَرُوحَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا ﴿٥٣﴾ تَبَدُّوا مَثَبًا أَوْ تَخَفُوا فَإِنَّ اللَّهَ كَاتِبٌ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٥٤﴾

﴿ تَرْجِي مَنْ نَشَاءُ مِنْهُمْ وَتَقْوِي إِلَيْكَ مَنْ نَشَاءُ وَمِنْ ابْنَعَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ذَلِكَ أَدْنَىٰ أَنْ تَقَرَّ أَعْيُنُهُنَّ وَلَا تَخْزَيَ وَبَرَضِيكَ بِمَا أَيْتَنَّهُنَّ كَلُمَهُنَّ مَا فِي قُلُوبِكُمْ وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا ﴾ (٥١)

451. You can postpone whom you will of them, and you may receive whom you will. And whomsoever you desire of those whom you have set aside, it is no sin on you: that is better that they may be comforted and not grieved, and may all be pleased with what you give them. Allāh knows what is in your hearts. And Allāh is Ever All-Knowing, Most Forbearing.﴾

The Prophet ﷺ has the Choice of either accepting or rejecting Women who offer Themselves to Him

Imām Aḥmad recorded that 'Ā'ishah, may Allāh be pleased with her, used to feel jealous of the women who offered

themselves to the Prophet ﷺ. She said, "Would a woman not feel shy to offer herself without any dowry?" Then Allāh revealed the *Āyah*,

﴿تَرْجِي مَنْ نَشَاءُ مِنْهُمْ وَيُفَوِّضُ إِلَيْكَ مَنْ نَشَاءُ﴾

«You can postpone whom you will of them, and you may receive whom you will.»

She said, "I think that your Lord is hastening to confirm your desire."^[1] We have already stated that Al-Bukhārī also recorded this.^[2] This indicates that what is meant by the word:

﴿تَرْجِي﴾

«postpone» is delay, and

﴿مَنْ نَشَاءُ مِنْهُمْ﴾

«whom you will of them» means, 'of those who offer themselves to you.'

﴿وَيُفَوِّضُ إِلَيْكَ مَنْ نَشَاءُ﴾

«and you may receive whom you will.» means, 'whoever you wish, you may accept, and whoever you wish, you may decline, but with regard to those whom you decline, you have the choice of going back to them later on and receiving them.' Allāh says:

﴿وَمَنْ أَلْبَسْتَ مِنْ عَزَّتَ لَا جُنَاحَ عَلَيْكَ﴾

«And whomsoever you desire of those whom you have set aside, it is no sin on you (to receive her again).»

Others said that what is meant by:

﴿تَرْجِي مَنْ نَشَاءُ مِنْهُمْ﴾

«You can postpone (the turn of) whom you will of them,»

means, 'your wives: there is no sin on you if you stop dividing your time equally between them, and delay the turn of one of them and bring forward the turn of another as you wish, and you have intercourse with one and not another as you wish.' This was narrated from Ibn 'Abbās, Mujāhid, Al-Ḥasan,

[1] Aḥmad 6:158.

[2] Faṭḥ Al-Bārī 8:385.

Qatādah, Abu Razīn, 'Abdur-Raḥmān bin Zayd bin Aslam and others.

Nevertheless, the Prophet ﷺ used to divide his time between them equally, hence a group of the scholars of *Fiqh* among the Shāfi'is and others said that equal division of time was not obligatory for him ﷺ and they used this *Āyah* as their evidence.

Al-Bukhārī recorded that 'Ā'ishah said: "The Messenger of Allāh ﷺ used to ask permission of us (for changing days) after this *Āyah* was revealed:

﴿رُزِيَ مَنْ نَشَاءُ مِنْهُمْ وَتَوَيَّ إِلَيْكَ مَنْ نَشَاءُ وَمَنْ أَتَيْتَ مِنْ عَزَلَكِ فَلَا جُنَاحَ عَلَيْكَ﴾

﴿You can postpone whom you will of them, and you may receive whom you will. And whomsoever you desire of those whom you have set aside, it is no sin on you.﴾"

I (the narrator) said to her: "What did you say?" She said, "I said, 'If it were up to me, I would not give preference to anyone with regard to you, O Messenger of Allāh!'"^[1]

This *Ḥadīth* indicates that what is meant in this *Ḥadīth* from 'Ā'ishah is that it was not obligatory on him to divide his time equally between his wives. The first *Ḥadīth* quoted from her implies that the *Āyah* was revealed concerning the women who offered themselves to him. Ibn Jarīr preferred the view that the *Āyah* was general and applies both to the women who offered themselves to him and to the wives that he already had, and that he was given the choice whether to divide his time among them or not.^[2] This is a good opinion which reconciles between the *Ḥadīths*.

Allāh says:

﴿وَلَا أَدْرِي أَلَمْ تَكُنْ أَعْيُنُهُمْ وَلَا تَحَرَّكَ رَوْعَتِكِ إِنَّمَا نَقْنَعُهُمْ كُلُّهُمْ﴾

﴿that is better that they may be comforted and not grieved, and may all be pleased with what you give them.﴾

meaning, 'if they know that Allāh has stated that there is no sin on you with regard to dividing your time. If you wish, you may divide your time and if you do not wish, you need not divide your time, there is no sin on you no matter which you

^[1] *Fath Al-Bārī* 8:385.

^[2] *At-Ṭabari* 20:304.

do. Therefore if you divide your time between them, this will be your choice, and not a duty that is enjoined upon you, so they will feel happy because of that and will recognize your favor towards them in sharing your time equally among them and being fair to all of them.'

﴿وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ﴾

«Allāh knows what is in your hearts.» means, 'He knows that you are more inclined towards some of them than others, which you cannot avoid.' Imām Aḥmad recorded that 'Ā'ishah said: "The Messenger of Allāh ﷺ used to divide his time between his wives fairly and treat them equally, then he said:

«اللَّهُمَّ مَاذَا فَعَلْتُ فِيمَا أَمْرُكَ، فَلَا تُؤْخِضْنِي فِيمَا نَزَلُكَ وَلَا أَمْرُكَ»

«O Allāh, I have done as much as I can with regard to what is under my control, so do not blame me for that which is under Your control and not mine.»^[1]

It was also recorded by the four Sunan compilers. After the words "so do not blame me for that which is under Your control and not mine," Abu Dāwud's report adds the phrase:

«فَلَا تُؤْخِضْنِي فِيمَا نَزَلُكَ وَلَا أَمْرُكَ»

«So do not blame me for that which is under Your control and not mine.» meaning matters of the heart.^[2] Its chain of narration is Ṣaḥīḥ, and all the men in its chain are reliable.

Then this phrase is immediately followed by the words,

﴿وَكَانَ اللَّهُ عَلِيمًا﴾

«And Allāh is Ever All-Knowing.» i.e., of innermost secrets,

﴿عَلِيمًا﴾

«Most Forbearing.» meaning, He overlooks and forgives.

﴿لَا يَحِزُّكَ الْإِنْسَانُ مِنْ بَعْدُ وَلَا أَنْ تَبْدَلَ يَوْمَ يَنْزِلُكَ وَلَوْ أَعْجَبَكَ حُسْنُهُمْ إِلَّا مَا مَلَكَتْ يَمِينُكَ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ رَقِيبًا﴾

[1] Aḥmad 6:144.

[2] Abu Dāwud 2:601, Tuhfat Al-Aḥwadhi 4:294, An-Nasā'ī 7:63, Ibn Mājah 1:633.

﴿52. It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those whom your right hand possesses. And Allāh is Ever a Watcher over all things.﴾

The Reward of His Wives for choosing to stay with the Messenger ﷺ

More than one of the scholars, such as Ibn 'Abbās, Mujāhid, Aḍ-Ḍaḥḥāk, Qatādah, Ibn Zayd, Ibn Jarīr and others^[1] stated that this *Āyah* was revealed as a reward to the wives of the Prophet ﷺ expressing Allāh's pleasure with them for their excellent decision in choosing Allāh and His Messenger ﷺ and the Home of the Hereafter, when the Messenger of Allāh ﷺ, gave them the choice, as we have stated above. When they chose the Messenger of Allāh ﷺ their reward was that Allāh restricted him to these wives, and forbade him to marry anyone else or to change them for other wives, even if he was attracted by their beauty – apart from slave-girls and prisoners of war, with regard to whom there was no sin on him. Then Allāh lifted the restriction stated in this *Āyah* and permitted him to marry more women,^[2] but he did not marry anyone else, so that the favor of the Messenger of Allāh ﷺ towards them would be clear.

Imām Aḥmad recorded that 'Ā'ishah, may Allāh be pleased with her, said: "The Messenger of Allāh ﷺ did not die until Allāh permitted (marriage to other) women for him."^[3] It was also recorded by At-Tirmidhi and An-Nasā'ī in their *Sunans*.^[4] On the other hand, others said that what was meant by the *Āyah*,

﴿لَا يَحِلُّ لَكَ الْإِنْسَاءُ مِن بَعْدِ﴾

﴿It is not lawful for you (to marry other) women after this,﴾

means, 'after the description We have given of the women who are lawful for you, those to whom you have given their dowry,

[1] At-Ṭabari 20:297, 299.

[2] Aḥmad 6:41.

[3] See Sūrat Al-Aḥzab 33:50.

[4] *Tuhfat Al-Aḥwadhī* 9:78, An-Nasā'ī 6:56.

those whom your right hand possesses, and daughters of your paternal uncles and aunts, maternal uncles and aunts, and those who offer themselves to you in marriage – other kinds of women are not lawful for you.’ This view was narrated from Ubayy bin Ka’b, from Mujāhid in one report which was transmitted from him, and others.

At-Tirmidhi recorded that Ibn ‘Abbās said: “The Messenger of Allāh ﷺ was forbidden to marry certain kinds of women apart from believing women who had migrated with him, in the Āyah,

﴿لَا يَحِلُّ لَكَ الْفَاحِشَةُ مِنْ بَعْدِ وَلَا أَنْ تَبْدَلَ مِنْ أَنْفَعٍ وَلَوْ أَغْنَاكَ حُسْنُهَا إِلَّا مَا مَلَكَتْ يَمِينُكَ﴾

﴿It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those whom your right hand possesses.﴾

Allāh has made lawful believing women, and believing women who offered themselves to the Prophet ﷺ for marriage, and He made unlawful every woman who followed a religion other than Islām, as Allāh says:

﴿وَمَنْ يَكْفُرْ بِالْإِسْلَامِ فَقَدْ حَبِطَ عَمَلُهُ﴾

﴿And whosoever disbelieves in faith, then fruitless is his work﴾
(5:5).

Ibn Jarīr, may Allāh have mercy on him, stated that this Āyah is general in meaning and applies to all the kinds of women mentioned and the women to whom he was married, who were nine. What he said is good, and may be what many of the Salaf meant, for many of them narrated both views from him, and there is no contradiction between the two. And Allāh knows best.

﴿وَلَا أَنْ تَبْدَلَ مِنْ أَنْفَعٍ وَلَوْ أَغْنَاكَ حُسْنُهَا﴾

﴿nor to change them for other wives even though their beauty attracts you,﴾

He was forbidden to marry more women, even if he were to divorce any of them and wanted replace her with another, except for those whom his right hand possessed (slave women).

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِنْ طَعَامٍ غَيْرَ نَبِيٍّ

إِنَّهُ وَلَكِنَّ إِيَّاكُمْ فَأَدْخُلُوا فَمَا تَطْمَئِنُّوا فَاتَّقُوا وَلَا مُتَعَبِينَ يَلْبِثُ إِنَّ ذَلِكَ كَانَ
يُؤْذِي النَّبِيَّ فَيَسْتَعِزُّ بِكُمْ وَاللَّهُ لَا يَسْتَعِزُّ بِكُمْ وَإِنَّا سَأَلْتُمُوهُنَّ مَتَى فَتَلْوَهُنَّ
مِنْ وَرَاءِ حِجَابٍ ذَلِكَكُمْ أَلْهَمَهُ لِقَالِكُمْ وَقُلُوهُنَّ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ
وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكَ كَانَ عِنْدَ اللَّهِ عَظِيمًا ۖ إِنْ تَدُوا
حُبًّا أَوْ تَحْفَرُوا فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٥٣﴾

﴿53. O you who believe! Enter not the Prophet's houses, unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse without sitting for a talk. Verily, such (behavior) annoys the Prophet, and he is shy of (asking) you (to go); but Allāh is not shy of (telling you) the truth. And when you ask (his wives) for anything you want, ask them from behind a screen, that is purer for your hearts and for their hearts. And it is not (right) for you that you should annoy Allāh's Messenger, nor that you should ever marry his wives after him (his death). Verily, with Allāh that shall be an enormity.﴾

﴿54. Whether you reveal anything or conceal it, verily, Allāh is Ever All-Knower of everything.﴾

The Etiquette of entering the Houses of the Prophet ﷺ and the Command of Ḥijāb

This is the *Āyah* of *Ḥijāb*, which includes several legislative rulings and points of etiquette. This is one of the cases where the revelation confirmed the opinion of 'Umar bin Al-Khaṭṭāb, may Allāh be pleased with him, as it was reported in the Two *Ṣaḥīḥs* that he said: "My view coincided with that of my Lord in three things. I said, 'O Messenger of Allāh, why do you not take *Maqām Ibrāhīm* as a place of prayer?' Then Allāh revealed:

﴿وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُسَلِّينَ﴾

﴿And take you (people) the *Maqām* (place) of Ibrāhīm as a place of prayer﴾ (2:125)

And I said, 'O Messenger of Allāh, both righteous and immoral people enter upon your wives, so why do you not screen

them?' Then Allāh revealed the *Āyah* of *Hijāb*. And I said to the wives of the Prophet ﷺ when they conspired against him out of jealousy,

﴿عَسَى رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبَدِّلَ أَرْوَاحَنَا خَيْرًا مِنْكَ﴾

﴿It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you﴾ (66:5),

and this is what Allāh revealed.^[1]

In a report recorded by Muslim, the prisoners of Badr are mentioned, and this is a fourth matter (in which the view of 'Umar coincided with that of his Lord).^[2]

Al-Bukhārī recorded that Anas bin Mālik said: "Umar bin Al-Khaṭṭāb said: 'O Messenger of Allāh, both righteous and immoral people enter upon you, so why not instruct the Mothers of the believers to observe *Hijāb*?' Then Allāh revealed the *Āyah* of *Hijāb*."^[3]

Al-Bukhārī recorded that Anas bin Mālik, may Allāh be pleased with him, said: "When the Messenger of Allāh ﷺ married Zaynab bint Jahsh, he invited the people to eat, then they sat talking. When he wanted to get up, they did not get up. When he saw that, he got up anyway, and some of them got up, but three people remained sitting. The Prophet ﷺ wanted to go in, but these people were sitting, then they got up and went away. I came and told the Prophet ﷺ that they had left, then he came and entered. I wanted to follow him, but he put the screen between me and him. Then Allāh revealed,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِنْ طَعَامٌ غَيْرَ نَظِيرِ
إِنَّهُ وَلَكِنَّ إِنْ دُعِيتُمْ فَأَدْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَبِرُوا﴾

﴿O you who believe! Enter not the Prophet's houses, unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse...﴾^[4]

[1] *Faḥ Al-Bārī* 1:60, Muslim 4:1765.

[2] Muslim 4:1765.

[3] *Faḥ Al-Bārī* 8:387.

[4] *Faḥ Al-Bārī* 8:387.

Al-Bukhârî also recorded this elsewhere.^[1] It was also recorded by Muslim and An-Nasâ'î.^[2]

Then Al-Bukhârî recorded that Anas bin Mâlik said: "The Prophet ﷺ married Zaynab bint Jahsh with (a wedding feast of) meat and bread. I sent someone to invite people to the feast, and some people came and ate, then left. Then another group came and ate, and left. I invited people until there was no one left to invite. I said, 'O Messenger of Allâh, I cannot find anyone else to invite.' He ﷺ said,

«ارْفَعُوا طَعَامَكُمْ»

«Take away the food.»

There were three people left who were talking in the house. The Prophet ﷺ went out until he came to the apartment of 'Ā'ishah, may Allâh be pleased with her, and he ﷺ said,

«السَّلَامُ عَلَيْكُمْ أَهْلَ الْبَيْتِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ»

«May peace be upon you, members of the household, and the mercy and blessings of Allâh.»

She said, 'And upon you be peace and the mercy of Allâh. How did you find your (new) wife, O Messenger of Allâh? May Allâh bless you.' He went round to the apartments of all his wives, and spoke with them as he had spoken with 'Ā'ishah, and they spoke as 'Ā'ishah had spoken. Then the Prophet ﷺ came back, and those three people were still talking in the house. The Prophet ﷺ was extremely shy, so he went out and headed towards 'Ā'ishah's apartment. I do not know whether I told him or someone else told him when the people had left, so he came back, and when he was standing with one foot over the threshold and the other foot outside, he placed the curtain between me and him, and the *Āyah* of *Hijāb* was revealed.^[3]

This was recorded only by Al-Bukhârî among the authors of the Six Books, apart from An-Nasâ'î, in *Al-Yaum wal-Laylah*.^[4]

«لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ»

«Enter not the Prophet's houses,» the believers were prohibited

[1] *Fath Al-Bâri* 11:24.

[2] Muslim 2:1050, An-Nasâ'î in *Al-Kubrâ* 6:435.

[3] *Fath Al-Bâri* 8:388.

[4] An-Nasâ'î in *Al-Kubrâ* 6:75.

from entering the houses of the Messenger of Allāh ﷺ without permission, as they used to do during the *Jāhiliyyah* and at the beginning of Islām, until Allāh showed His jealousy over this *Ummah* and commanded them to seek permission. This is a sign of His honoring this *Ummah*. Hence the Messenger of Allāh ﷺ said:

«يَاكُمْ وَالذُّخُولَ عَلَى النِّسَاءِ»

«Beware of entering upon women...»^[1]

Then Allāh makes an exception, when He says:

«إِلَّا أَنْ يَذُوقَ لَكُمْ إِنْ طَعَامٌ غَيْرَ تَطْيِيرٍ إِنَّهُ»

«unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation.»

Mujāhid, Qatādah and others said: "This means, without waiting for the food to be prepared."^[2] In other words, do not watch the food as it is being cooked to see if it is nearly ready, then come and enter the house, because this is one of the things that Allāh dislikes and condemns. This indicates that it is forbidden to watch out for food being prepared, which is what the Arabs called *Tatfil* (being an uninvited guest). Al-Khatīb Al-Baghdādī wrote a book condemning those who watch out for food being prepared, and mentioned more things about this topic than we can quote here. Then Allāh says:

«وَلَكِنْ إِنْ دُعِيتُمْ فَأَدْخُلُوا وَإِذَا طَعِمْتُمْ فَانْتَشِرُوا»

«But when you are invited, enter, and when you have taken your meal, disperse»

In *Ṣaḥīḥ Muslim* it is recorded that Ibn 'Umar, may Allāh be pleased with him, said: "The Messenger of Allāh ﷺ said:

«إِذَا دَعَا أَحَدُكُمْ أَخَاهُ فَلْيَجِبْ عُرْسًا كَانَ أَوْ غَيْرُهَا»

«When anyone of you invites his brother, let him respond, whether it is for a wedding or for any other reason.»^[3]

Allāh says:

[1] Muslim 4:1711.

[2] Aḥ-Ṭabari 20:306.

[3] Muslim 2:1053.

﴿وَلَا مُتَفَنِينَ لِيُذِيبَ﴾

﴿without sitting for a talk.﴾ meaning, as those three people did who stayed behind and chatted, and forgot themselves to such an extent that this caused inconvenience for the Messenger of Allāh ﷺ as Allāh says:

﴿إِنَّ ذَلِكَ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَكْفِرُ﴾

﴿Verily, such (behavior) annoys the Prophet, and he is shy of (asking) you (to go);﴾

It was said that what was meant was, your entering his houses without permission causes him inconvenience and annoyance, but he did not like to forbid them to do so because he felt too shy, until Allāh revealed that this was forbidden. Allāh says:

﴿وَاللَّهُ لَا يَسْتَكْفِرُ مِنَ الْحَقِّ﴾

﴿but Allāh is not shy of (telling you) the truth.﴾

meaning, 'this is why He is forbidding and prohibiting you from doing that.'

Then Allāh says:

﴿وَإِذَا سَأَلْتُمُوهُنَّ مَتَا فَتَنَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ﴾

﴿And when you ask (his wives) for anything you want, ask them from behind a screen,﴾

meaning, 'just as it is forbidden for you to enter upon them, it is forbidden for you to look at them at all. If anyone of you has any need to take anything from them, he should not look at them, but he should ask for whatever he needs from behind a screen.'

Prohibition of annoying the Messenger ﷺ and the Statement that His Wives are Unlawful for the Muslims

﴿وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تُنكِحُوا أَرْوَاحَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكَ

كَانَ عِنْدَ اللَّهِ عَظِيمًا﴾

﴿And it is not (right) for you that you should annoy Allāh's Messenger, nor that you should ever marry his wives after him (his death). Verily, with Allāh that shall be an enormity.﴾

Ibn Abi Hātim recorded that Ibn 'Abbās said concerning the *Āyah*;

﴿وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ﴾

«And it is not (right) for you that you should annoy Allāh's Messenger.»

"This was revealed concerning a man who wanted to marry one of the wives of the Prophet ﷺ after he died. A man said to Sufyān, 'Was it 'Ā'ishah?' He said, 'That is what they said.'"^[1]

This was also stated by Muqātil bin Hayyān and 'Abdur-Rahmān bin Zayd bin Aslam.^[2] He also reported with his chain of narration from As-Suddī that the one who wanted to do this was Ṭalhah bin 'Ubaydullāh, may Allāh be pleased with him, until this *Āyah* was revealed forbidding that. Hence the scholars were unanimous in stating that it was forbidden for anyone to marry any of the women who were married to the Messenger of Allāh ﷺ at the time when he died, because they are his wives in this world and in the Hereafter, and they are the Mothers of the believers, as stated previously.

Allāh regarded that as a very serious matter, and issued the sternest of warnings against it, as He said:

﴿إِنَّ ذَلِكَ كَانَ عِنْدَ اللَّهِ عَظِيمًا﴾

«Verily, with Allāh that shall be an enormity.»

Then He said:

﴿إِنْ تَدْعُوا شَيْئًا أَوْ تُخْفَوْهُ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

«Whether you reveal anything or conceal it, verily, Allāh is Ever All-Knower of everything.»

meaning, 'whatever you conceal in your innermost thoughts, it is not hidden from Him at all.'

﴿يَعْلَمُ غَايَةَ الْأَبْصَارِ وَمَا تُخْفِي الصُّدُورُ﴾

«Allāh knows the fraud of the eyes, and all that the breasts conceal.» (40:19).

[1] *Ad-Durr Al-Manthūr* 6:643. This is reported without a chain of narration by Ibn Abi Hātim.

[2] *Aṭ-Ṭabari* 20:316.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا جُنَاحَ عَلَيْكُمْ فِي مَا بَيْنَكُمْ وَأَبَائِكُمْ وَلَا أَبْنَاءَكُمْ وَلَا إِخْوَانَكُمْ وَلَا أَسْهَابَكُمْ وَلَا مَا مَلَكَتْ أَيْمَانُكُمْ وَأَتَقِينَ اللَّهَ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا ﴿٥٥﴾ إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾ إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا ﴿٥٧﴾ وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغْيًا مَا كُنْتُمْ تُحِبُّونَ أَنْ تَتَلَفُوا أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٥٨﴾ يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكُمْ وَبَنَاتِكُمْ وَنِسَاءُ الْمُؤْمِنِينَ يُدْرِكُنَّ عَلَيْكُم مِّنْ جَنَابِكُمْ ذَلِكَ أَذْنَىٰ أَنْ يُعْرِضَ فَلَا يُؤْذِينَ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٥٩﴾ لَّيْنُ رَّبِّنَا لُتُنْفِقُوا وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَالسَّجِفُونَ فِي الْمَدِينَةِ لَتُفْرِكَنَّ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا ﴿٦٠﴾ مَلْعُونِينَ أَسْلَمْنَا نَمُقُوا الْأَحْذَاءُ وَقَتُّوا أَقْتِبَالًا ﴿٦١﴾ سُبْحَنَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَلَنْ يَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٦٢﴾

﴿لَا جُنَاحَ عَلَيْكُمْ فِي مَا بَيْنَكُمْ وَأَبَائِكُمْ وَلَا أَبْنَاءَكُمْ وَلَا إِخْوَانَكُمْ وَلَا أَسْهَابَكُمْ وَلَا مَا مَلَكَتْ أَيْمَانُكُمْ وَأَتَقِينَ اللَّهَ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا﴾

﴿55. It is no sin on them before their fathers, or their sons, or their brothers, or their brother's sons, or the sons of their sisters, or their own (believing) women, or their (female) slaves. And (O ladies) have Taqwā of Allāh. Verily, Allāh is Ever All-Witness over everything.﴾

Relatives before Whom a Woman does not need to

observe Hijāb

When Allāh commands women to observe Hijāb in front of men to whom they are not related, He explains who are the relatives before whom they do not need to observe Hijāb. This is like the exceptions stated in Sūrat An-Nūr, where Allāh says:

﴿وَلَا يُدْرِكُ رِيشَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ مَوَالِيَهُنَّ أَوْ إِخْوَانَهُنَّ أَوْ أَبْنَاءَهُنَّ أَوْ إِخْوَانَهُنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَاءَهُنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ التَّابِعِينَ غَيْرَ أُولِي الْإِلَاحَةِ مِنَ الرِّجَالِ أُولِ الْيَلْبِغِ الَّذِينَ لَمْ يُظْهَرُوا عَلَى عَوْرَتِ الْإِنْسَانِ﴾

﴿And not to reveal their adornment except to their husbands, or their fathers, or their husbands' fathers, or their sons, or their husbands' sons, or their brothers, or their brothers' sons, or

their sisters' sons, or their women, or their right hand possessions, or the *Tābi'in* among men who do not have desire, or small children who are not aware of the nakedness of women. ﴿24:31﴾.

The *Āyah* contains more detail than this, which we have already discussed in the *Tafsīr* of the *Āyah* and do not need to repeat here.

Ibn Jarīr recorded that Ash-Sha'bi and 'Ikrimah said concerning the *Āyah*,

﴿لَا جُنَاحَ عَلَيْكُمْ فِي مَا بَيْنَهُمْ﴾

﴿It is no sin on them before their fathers...﴾

I said, "What about the paternal uncle and the maternal uncle – why are they not mentioned?" He said: "Because they may describe her to their sons, so it is disliked for a woman to remove her covering in front of her paternal uncle or maternal uncle."^[1]

﴿وَلَا يَسْأَلُونَ﴾

﴿or their own women,﴾ means that they do not have to observe *Hijāb* in front of other believing women.

﴿وَلَا مَا مَلَكَتْ أَيْمَانُهُنَّ﴾

﴿or their (female) slaves.﴾ Sa'īd bin Al-Musayyib said: "This means female slaves only." This was recorded by Ibn Abi Hātim.

﴿وَاتَّقِينَ اللَّهَ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا﴾

﴿And (O ladies) have Taqwā of Allāh. Verily, Allāh is Ever All-Witness over everything.﴾

means, and fear Him in private and in public, for He witnesses all things and nothing is hidden from Him, so think of the One Who is always watching.

﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾

﴿56. Allāh sends His Ṣalāh on the Prophet, and also His angels (do so). O you who believe! Send your Ṣalāh on him, and greet him with Taslīm.﴾

[1] Aṭ-Ṭabari 20:318.

The Command to say *Ṣalāh* upon the Prophet ﷺ

Al-Bukhāri said: "Abu Al-ʿĀliyah said: "Allāh's *Ṣalāh* is His praising him before the angels, and the *Ṣalāh* of the angels is their supplication." Ibn ʿAbbās said: "They send blessings."^[1] Abu ʿĪsā At-Tirmidhi said: "This was narrated from Sufyān Ath-Thawri and other scholars, who said: 'The *Ṣalāh* of the Lord is mercy, and the *Ṣalāh* of the angels is their seeking forgiveness.'^[2]

There are *Mutawātir Ḥadīths* narrated from the Messenger of Allāh ﷺ commanding us to send blessings on him and how we should say *Ṣalāh* upon him. We will mention as many of them as we can, if Allāh wills, and Allāh is the One Whose help we seek.

In his *Tafsīr* of this *Āyah*, Al-Bukhāri recorded that Ka'b bin ʿUjrah said, "It was said, 'O Messenger of Allāh, with regard to sending *Salām* upon you, we know about this, but how about *Ṣalāh*?' He ﷺ said:

«قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ»

«Say: "O Allāh, send Your *Ṣalāh* upon Muḥammad and upon the family of Muḥammad, as You sent Your *Ṣalāh* upon the family of Ibrāhīm, verily You are the Most Praiseworthy, Most Glorious. O Allāh, send Your blessings upon Muḥammad and upon the family of Muḥammad, as You sent Your blessings upon the family of Ibrāhīm, verily You are Most Praiseworthy, Most Glorious."^[3]

Imām Aḥmad recorded that Ibn Abi Laylā said that Ka'b bin ʿUjrah met him and said, "Shall I not give you a gift? The Messenger of Allāh ﷺ came out to us and we said, 'O Messenger of Allāh! We know how to send *Salām* upon you, but how can we send *Ṣalāh*?' He ﷺ said:

«قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ،

[1] *Fath Al-Bāri* 8:392.

[2] *Tuḥfat Al-Aḥwadhī* 2:610.

[3] *Fath Al-Bāri* 8:392.

إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ

«Say: "O Allāh, send Your Ṣalāh upon Muḥammad and upon the family of Muḥammad, as You sent Your Ṣalāh upon the family of Ibrāhīm, verily You are the Most Praiseworthy, Most Glorious. O Allāh, send Your blessings upon Muḥammad and upon the family of Muḥammad, as You sent Your blessings upon the family of Ibrāhīm, verily You are Most Praiseworthy, Most Glorious."»

This Ḥadīth has been recorded by the Group in their books with different chains of narration.

Another Ḥadīth

Al-Bukhārī recorded that Abu Sa'īd Al-Khudri, may Allāh be pleased with him, said: "We said, 'O Messenger of Allāh, this is the Ṣalām upon you, but how do we send Ṣalāh upon you?' He ﷺ said:

«قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ»

«Say: "O Allāh, send Your Ṣalāh upon Muḥammad, Your servant and Messenger, as You sent Your Ṣalāh upon the family of Ibrāhīm, and send Your blessings upon Muḥammad and upon the family of Muḥammad, as You sent Your blessings upon the family of Ibrāhīm."»

Abu Ṣālih narrated that Layth said:

«عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ»

«Upon Muḥammad and upon the family of Muḥammad as You sent Your blessings upon the family of Ibrāhīm.»

Ibrāhīm bin Ḥamzah told that, Ibn Abi Hāzim and Ad-Darāwardi told, that Yazīd, i.e., Ibn Al-Hād said:

«كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَبَارَكْتَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ»

«As You sent Your Ṣalāh upon Ibrāhīm, and send Your blessings upon Muḥammad and the family of Muḥammad, as

You sent Your blessings upon Ibrāhīm and the family of Ibrāhīm.^[1]

This was also recorded by An-Nasā'ī and Ibn Mājah.^[2]

Another Ḥadīth

Imām Aḥmad recorded from Abu Ḥumayd As-Sā'idi that they said: "O Messenger of Allāh, how can we send Ṣalāh upon you?" He ﷺ said,

«قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَيِّدٌ مَجِيدٌ»

«Say: "O Allāh, send Your Ṣalāh upon Muḥammad and his wives and offspring, as You sent Your Ṣalāh upon Ibrāhīm, and send Your blessings upon Muḥammad and his wives and offspring, as You sent Your blessings upon the family of Ibrāhīm, verily You are Most Praiseworthy, Most Glorious."»^[3]

It was also recorded by the rest of the Group, apart from At-Tirmidhi.^[4]

Another Ḥadīth

Muslim recorded that Abu Mas'ūd Al-Anṣārī said: "We came to the Messenger of Allāh ﷺ and we were with Sa'd bin 'Ubādah. Bashīr bin Sa'd said to him, 'Allāh has commanded us to send Ṣalāh upon you, O Messenger of Allāh. How can we send Ṣalāh upon you?' The Messenger of Allāh ﷺ remained quiet for so long that we wished that he had not asked him, then the Messenger of Allāh ﷺ said:

«قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ، إِنَّكَ حَيِّدٌ مَجِيدٌ وَالسَّلَامُ كَمَا قَدْ عَلِمْتُمْ»

[1] *Faḥ Al-Bārī* 8:392.

[2] *An-Nasā'ī* 3:49, *Ibn Mājah* 1:292.

[3] *Aḥmad* 5:424.

[4] *Faḥ Al-Bārī* 11:157, *Muslim* 1:306, *Abu Dāwud* 1:600, *An-Nasā'ī* 3:49, *Ibn Mājah* 1:293.

«Say: "O Allāh, send Your Ṣalāh upon Muḥammad and upon the family of Muḥammad, as You sent Your Ṣalāh upon the family of Ibrāhīm, and send Your blessings upon Muḥammad and upon the family of Muḥammad, as You sent Your blessings upon the family of Ibrāhīm among all people, verily You are Most Praiseworthy, Most Glorious." And the Salām is as you know.»^[1]

This was also recorded by Abu Dāwud, An-Nasā'ī, At-Tirmidhi and Ibn Jarīr. At-Tirmidhi said, "It is Ḥasan Ṣaḥīḥ."^[2]

Saying Ṣalāh upon the Prophet ﷺ before the Supplication

Imām Aḥmad, Abu Dāwud and At-Tirmidhi reported the following Ḥadīth and graded it Ṣaḥīḥ; An-Nasā'ī, Ibn Khuzaymah and Ibn Ḥibbān recorded in their Ṣaḥīḥs that Fadālah bin 'Ubayd, may Allāh be pleased with him, said: "The Messenger of Allāh ﷺ heard a man making supplication in his prayer when he had not praised Allāh or said Ṣalāh upon the Prophet ﷺ. The Messenger of Allāh ﷺ said:

«عَجَلَ هَذَا»

«This man is rushing.» Then he called him over and said, to him or to someone else,

«إِذَا صَلَّى أَحَدُكُمْ فَلْيَبْدَأْ بِتَمَجِيدِ اللَّهِ عَزَّ وَجَلَّ وَالتَّائِبِ عَلَيْهِ، ثُمَّ لْيُصَلِّ عَلَى النَّبِيِّ ثُمَّ لْيَذْعُ بِنَدِّ مَا شَاءَ»

«When any one of you supplicates, let him start by praising and glorifying Allāh, may He be exalted, then let him send Ṣalāh upon the Prophet, and after that let him make supplication as he wishes.»^[3]

^[1] Muslim 1:305.

^[2] Abu Dāwud 1:600, *Tuḥfat Al-Aḥwadhī* 9:84, An-Nasā'ī in *Al-Kubrā* 6:436, Aṭ-Ṭabari 20:321.

^[3] Aḥmad 6:18, Abu Dāwud 2:162, *Tuḥfat Al-Aḥwadhī* 9:450, An-Nasā'ī 3:44, Ibn Khuzaymah 1:351, Ibn Ḥibbān 3:308.

The Virtue of saying Ṣalāh upon the Prophet ﷺ

Another Ḥadīth

At-Tirmidhi recorded that Ubayy bin Ka'b said: "When two thirds of the night had passed, the Messenger of Allāh ﷺ would get up and say,

«يَا أَيُّهَا النَّاسُ! اذْكُرُوا اللَّهَ، اذْكُرُوا اللَّهَ، جَاءَتِ الرَّاجِفَةُ تَبَعُهَا الرَّادِفَةُ، جَاءَ الْمَوْتُ بِمَا فِيهِ، جَاءَ الْمَوْتُ بِمَا فِيهِ»

«O people, remember Allāh, remember Allāh, the first blast of the Trumpet has come and will be followed by the second blast, death has come with all its horrors, death has come with all its horrors.»

Ubayy said, "I said, 'O Messenger of Allāh, I send a lot of Ṣalāh upon you, how much of my prayer should be Ṣalāh upon you?' He said,

«مَا شِئْتَ»

«Whatever you want.» I said, 'A quarter?' He said,

«مَا شِئْتَ، فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ»

«Whatever you want, but if you increase it, it will be better for you.»

I said, 'Half?' He said,

«مَا شِئْتَ، فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ»

«Whatever you want, but if you increase it, it will be better for you.»

I said, 'Two thirds?' He said,

«مَا شِئْتَ، فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ»

«Whatever you want, but if you increase it, it will be better for you.»

I said, 'Should I make my whole prayer for you?' He said,

«إِذَنْ يُكَفَى حَمْلَكَ، وَيُغْفَرَ لَكَ ذَنْبُكَ»

«This would be sufficient to relieve your distress and earn you forgiveness of your sins.»

Then he said: "This is a *Hasan Hadith*."^[1]

Another Hadith

Imām Aḥmad recorded that Abu Ṭalḥah said that the Messenger of Allāh ﷺ came one day looking happy. They said, "O Messenger of Allāh, we see that you look happy." He said,

«إِنَّهُ أَتَانِي الْمَلَكُ فَقَالَ: يَا مُحَمَّدُ! أَمَا يُرْضِيكَ أَنْ رَبِّكَ عَزَّ وَجَلَّ يَقُولُ: إِنَّهُ لَا يُصَلِّي عَلَيْكَ أَحَدٌ مِنْ أُمَّتِكَ إِلَّا صَلَّيْتُ عَلَيْهِ عَشْرًا، وَلَا يُسَلِّمُ عَلَيْكَ أَحَدٌ مِنْ أُمَّتِكَ إِلَّا سَلَّمْتُ عَلَيْهِ عَشْرًا، قُلْتُ: بَلَى»

"The angel came to me and told me, "O Muḥammad, would it not please you if your Lord, may He be glorified, says: 'No member of your Ummah sends Ṣalāh upon you but I send Ṣalāh upon him tenfold, and no member of your Ummah sends greetings of Salām upon you but I send greetings of Salām upon him tenfold?"' I said, "Of course."»^[2]

This was also recorded by An-Nasā'ī.^[3]

Another Chain of Narration

Imām Aḥmad recorded that Abu Ṭalḥah Al-Anṣārī said: "One morning the Messenger of Allāh ﷺ was in a cheerful mood and looked happy. They said, 'O Messenger of Allāh, this morning you are in a cheerful mood and look happy.' He said,

«أَجَلْ أَتَانِي آتٍ مِنْ رَبِّي عَزَّ وَجَلَّ فَقَالَ: مَنْ صَلَّى عَلَيْكَ مِنْ أُمَّتِكَ صَلَاةً، كَتَبَ اللَّهُ لَهُ بِهَا عَشْرَ حَسَنَاتٍ وَمَحَا عَنْهُ عَشْرَ سَيِّئَاتٍ، وَرَفَعَ لَهُ عَشْرَ دَرَجَاتٍ، وَرَدَّ عَلَيْهِ بِمِثْلِهَا»

"Of course just now someone [an angel] came to me from my Lord and said, "Whoever among your Ummah sends Ṣalāh upon you, Allāh will record for him ten good deeds and will erase for him ten evil deeds, and will raise his status by ten degrees, and will return his greeting with something similar to it."»^[4]

This is also a good chain, although they (Al-Bukhārī and

[1] *Tuhfat Al-Aḥwadhī* 7:152.

[2] Aḥmad 4:30.

[3] An-Nasā'ī 3:44.

[4] Aḥmad 4:29.

Muslim) did not report it.

Another Ḥadīth

Muslim, Abu Dāwud, At-Tirmidhi and An-Nasā'ī recorded that Abu Hurayrah, may Allāh be pleased with him, said: "The Messenger of Allāh ﷺ said:

«مَنْ صَلَّى عَلَيَّ وَاحِدَةً صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا»

«Whoever sends one Ṣalāh upon me, Allāh will send ten upon him.»

At-Tirmidhi said: "This is a *Ṣaḥīḥ Ḥasan Ḥadīth*. On the same topic, narrations come from 'Abdur-Raḥmān bin 'Awf, 'Āmir bin Rabi'ah, 'Ammār, Abu Ṭalḥah, Anas and Ubayy bin Ka'b."^[1]

Another Ḥadīth

Imām Aḥmad recorded from Abu Hurayrah that the Prophet ﷺ said:

«صَلُّوا عَلَيَّ، فَإِنَّهَا زَكَاةٌ لَكُمْ، وَسَلُّوا اللَّهَ لِيِ الْوَسِيلَةَ، فَإِنَّهَا دَرَجَةٌ فِي أَعْلَى الْجَنَّةِ، لَا يَتَأَلَّهَا إِلَّا رَجُلٌ، وَأَرْجُو أَنْ أَكُونَ أَنَا مُو»

«Send Ṣalāh upon me, for this is Zakāh for you, and ask Allāh to grant me Al-Wasilah, for it is a position in the highest part of Paradise which only one man will attain, and I hope that I will be the one.»

This was recorded only by Aḥmad.^[2]

Another Ḥadīth

Imām Aḥmad recorded that Al-Ḥusayn bin 'Alī said that the Messenger of Allāh ﷺ said:

«الْبَخِيلُ مَنْ ذُكِرْتُ عَنْدهُ ثُمَّ لَمْ يُصَلِّ عَلَيَّ»

«The miser is the one in whose presence I am mentioned, then he does not send Ṣalāh upon me.»

Abu Sa'īd said:

^[1] Muslim 1:306, Abu Dāwud 2:184, *Tuhfat Al-Aḥwadhi* 2:608, An-Nasā'ī 3:50.

^[2] Aḥmad 2:365. See also Muslim no. 384.

«لَمْ يُصَلِّ عَلَيَّ»

«...and he does not send Ṣalāh upon me.»^[1]

This was also recorded by At-Tirmidhi, who then said: "This Ḥadīth is Ḥasan Gharīb, Ṣaḥīḥ."^[2]

Another Ḥadīth

At-Tirmidhi recorded that Abu Hurayrah said: "The Messenger of Allāh ﷺ said:

«رَغِمَ أَنْتَ رَجُلٌ دُخِرْتُ عَنْهُ فَلَمْ يُصَلِّ عَلَيَّ، وَرَغِمَ أَنْتَ رَجُلٌ دَخَلَ عَلَيْهِ شَهْرُ رَمَضَانَ ثُمَّ انْسَلَخَ قَبْلَ أَنْ يُغْفَرَ لَهُ، وَرَغِمَ أَنْتَ رَجُلٌ أَذْرَكَ عَنْهُ أَبَوَاهُ الْكَبِيرَ فَلَمْ يُدْخِلَاهُ الْجَنَّةَ»

«May he be humiliated, the man in whose presence I am mentioned and he does not send Ṣalāh upon me; may he be humiliated, the man who sees the month of Ramaḍān come and go, and he is not forgiven; may he be humiliated, the man whose parents live to old age and they do not cause him to be granted admittance to Paradise.»

Then he (At-Tirmidhi) said: "Ḥasan Gharīb."^[3]

Occasions for saying Ṣalāh upon Him ﷺ

It is reported that we should send blessings upon him on many occasions, such as following the call to prayer, as in the Ḥadīth recorded by Imām Aḥmad from 'Abdullāh bin 'Amr bin Al-'Āṣ, who said that he heard the Messenger of Allāh ﷺ say:

«إِذَا سَمِعْتُمْ مُؤَذِّنًا فَقُولُوا مِثْلًا يَقُولُ، ثُمَّ صَلُّوا عَلَيَّ، فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا، ثُمَّ سَلُوا اللَّهَ لِي الْوَسِيلَةَ، فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ لَا تَنْبَغِي إِلَّا لِعَبْدٍ مِنْ عِبَادِ اللَّهِ، وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ، فَمَنْ سَأَلَ لِي الْوَسِيلَةَ حَلَّتْ عَلَيْهِ الشَّفَاعَةُ»

«When you hear the Mu'adhḥin, repeat what he says, then send Ṣalāh upon me, for whoever sends Ṣalāh upon me, Allāh will send Ṣalāh upon him tenfold. Then ask Allāh to grant me Al-Wasīlah, which is a status in Paradise to which only one of

[1] Aḥmad 1:201.

[2] Tuḥfat Al-Aḥwadhī 9:531.

[3] Tuḥfat Al-Aḥwadhī 9:530.

the servants of Allāh will be entitled, and I hope that I will be the one. Whoever asks Allāh for Al-Wasīlah for me, it will be permitted for me to intercede for him.»^[1]

This was recorded by Muslim, Abu Dāwud, At-Tirmidhi and An-Nasā'ī.^[2]

Other occasions when we should send Ṣalāh upon the Prophet ﷺ include when entering or exiting the Masjid, because of the Hadīth recorded by Imām Aḥmad from Fātimah, the daughter of the Messenger of Allāh ﷺ who said: "When the Messenger of Allāh ﷺ entered the Masjid, he would send Ṣalāh and Salām upon Muḥammad, and say,

«اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ»

«O Allāh, forgive me my sins and open for me the gates of Your mercy»

When he exited, he would send Ṣalāh and Salām upon Muḥammad, and say,

«اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ فَضْلِكَ»

«O Allāh, forgive me my sins and open for me the gates of Your bounty.»^[3]

We should also send Ṣalāh upon him during the Funeral prayer. The Sunnah is to recite Sūrat Al-Fātiḥah following the first Takbīr, to send Ṣalāh upon the Prophet ﷺ during the second Takbīr, to make supplication for the deceased during the third Takbīr, and in the fourth Takbīr to say, "O Allāh, do not deprive us of his reward, and do not test us after him."

Ash-Shāfi'ī, may Allāh have mercy on him, recorded that Abu Umāmah bin Sahl bin Ḥunayf was told by one of the Companions of the Prophet ﷺ that the Sunnah in the funeral prayer is for the Imām to pronounce the Takbīr, then to recite Sūrat Al-Fātiḥah silently after the first Takbīr, then to send Ṣalāh upon the Prophet ﷺ then to offer sincere supplication for the deceased, but not to recite any Qur'ān in any of the

[1] Aḥmad 2:168.

[2] Muslim 1:288, Abu Dāwud 1:359, Tuhfat Al-Aḥwadhi 1:83, An-Nasā'ī 2:25.

[3] Aḥmad 6:282.

Takbirs, then to conclude by saying *Salām* silently.^[1] An-Nasā'ī also recorded this from Abu Umāmah, who said, "This is from the Sunnah," and he mentioned it.^[2] According to the correct view, such a statement reported from a Companion carries the ruling of *Marfū*.^[3]

It is recommended to conclude supplications with *Salāh* upon the Prophet ﷺ. At-Tirmidhi recorded that 'Umar bin Al-Khaṭṭāb said: "A supplication remains suspended between heaven and earth and does not ascend any further until you send *Salāh* upon your Prophet."^[4]

This was also narrated by Mu'adh bin Al-Hārith from Abu Qurrah from Sa'īd bin Al-Musayyib from 'Umar, as a saying of the Prophet ﷺ.^[5] It was also recorded by Razīn bin Mu'āwiyah in his book, where he also attributed it to the Prophet ﷺ reporting that he said:

«الدُّعَاءُ مَوْقُوفٌ بَيْنَ السَّمَاءِ وَالْأَرْضِ، لَا يَصْعَدُ حَتَّى يُصَلَّى عَلَيَّ، فَلَا تَجْعَلُونِي كَنُجَرِّ الرَّايِبِ، صَلُّوا عَلَيَّ، أَوَّلَ الدُّعَاءِ وَآخِرَهُ وَأَوْسَطَهُ»

«A supplication remains suspended between heaven and earth and does not ascend any further until a person sends *Salāh* on me. Do not treat me like a spare water container, send *Salāh* upon me at the beginning of your supplication, at the end and in the middle.»^[6]

Sending *Salāh* upon the Prophet ﷺ is even more strongly encouraged in the *Qunūt* supplication. Ahmad, the *Sunan* compilers, Ibn Khuzaymah, Ibn Hibbān and Al-Hākim recorded that Al-Ḥasan bin 'Ali, may Allāh be pleased with him, said: "The Messenger of Allāh ﷺ taught me some words to say during *Al-Witr*:

«اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وَعَافِنِي فِيمَنْ عَافَيْتَ، وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ، وَبَارِكْ لِي

[1] *Musnad Ash-Shāfi* p. 210.

[2] An-Nasā'ī 4:75.

[3] Here the meaning is that the statement; "this is the Sunnah" coming from a Companion means that it carries the ruling of having come from the Prophet ﷺ himself.

[4] *Tuhfat Al-Aḥwadhī* 2:610.

[5] *Takhrīj Al-Kashshaf* by Ibn Hajar p. 137.

[6] *Jāmi' Al-Uṣūl* 4:155.

فِيمَا أُعْطِيتَ، وَفِي شَرِّ مَا قَضَيْتَ، فَإِنَّكَ تَقْضِي وَلَا يَنْقُضِي عَلَيْكَ، وَإِنَّهُ لَا يَذِلُّ
مَنْ وَالَيْتَ، وَلَا يَعْزُ مَنْ عَادَيْتَ، تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

“O Allāh, guide me along with those whom You have guided, grant me health along with those to whom You have granted health, be an ally to me along with those to whom You are an ally, and bless me for that which You have bestowed. Protect me from the evil You have decreed, for verily You decree and none can decree over You. Verily, he whom You show allegiance to is never abased and he whom You take as an enemy is never honored and mighty, O our Lord, blessed and Exalted are You.”

In his Sunan, An-Nasā'ī has the addition,

«وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ»

“and may Allāh bless Muḥammad.”^[1] at the end of this Qunūt.^[1]

It is also recommended to say plenty of Ṣalāh upon him on Friday and on the eve of Friday.^[2] Imām Aḥmad recorded that Aws bin Aws Ath-Thaqafi, may Allāh be pleased with him, said: “The Messenger of Allāh ﷺ said:

«مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمُ الْجُمُعَةِ، فِيهِ خُلِقَ آدَمُ وَفِيهِ قُبُضَ، وَفِيهِ التَّعْمَةُ، وَفِيهِ
الصَّغْفَةُ، فَأَثْبِرُوا عَلَيَّ مِنَ الصَّلَاةِ فِيهِ، فَإِنَّ صَلَاتَكُمْ مَعْرُوضَةٌ عَلَيَّ»

“One of the best of your days is Friday; on this day Ādam was created and died, on this day the Trumpet (Ṣūr) will be blown and all will have swoon away. So on this day send plenty of Ṣalāh upon me, for your Ṣalāh will be presented to me.”

They said, ‘O Messenger of Allāh, how will they be shown to you after your body has dispersed into the earth?’ He said,

«إِنَّ اللَّهَ حَرَّمَ عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاءِ»

“Allāh has forbidden the earth to consume the bodies of the

[1] Aḥmad 1:199, Abu Dāwud 2:133, Tuḥfat Al-Aḥwadhī 2:562, An-Nasā'ī 3:248, Ibn Mājah 1:372, Ibn Khuzaymah 2:151, Ibn Hibbān 2:148, Al-Ḥākim 3:172.

[2] Thursday night.

Prophets. ^[1]

This was also recorded by Abu Dāwud, An-Nasā'ī and Ibn Mājah, and it was graded *Ṣaḥīḥ* by Ibn Khuzaymah, Ibn Hibbān, Ad-Dāraquṭni and An-Nawawī in *Al-Adhkkār*.^[2]

﴿إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا ﴿٥٧﴾ وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَدْحًا مَا لَكُمْ بِهِ عَذَابٌ فَاعِلٌ ﴿٥٨﴾﴾

﴿57. Verily, those who annoy Allāh and His Messenger, Allāh has cursed them in this world and in the Hereafter, and has prepared for them a humiliating torment.﴾

﴿58. And those who annoy believing men and women undeservedly, they bear the crime of slander and plain sin.﴾

Whoever annoys Allāh and His Messenger ﷺ, is cursed in this World and the Hereafter

Here, Allāh warns and threatens those who annoy Him by going against His commands and doing that which He has forbidden, and who persist in doing so, and those who annoy His Messenger ﷺ by accusing him of having faults or shortcomings – Allāh forbid. Ikrimah said that the *Āyah*:

﴿إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ﴾

﴿Verily, those who annoy Allāh and His Messenger,﴾

was revealed concerning those who make pictures or images.^[3]

In The Two *Ṣaḥīḥs*, it is reported that Abu Hurayrah said: "The Messenger of Allāh ﷺ said:

﴿يَقُولُ اللَّهُ عَزَّ وَجَلَّ: يُؤْذِنِي ابْنُ آدَمَ، يَسُبُّ الذَّهْرَ وَأَنَا الذَّهْرُ أَفْتُبُ لَيْلَهُ وَنَهَارَهُ﴾

﴿Allāh says: "The son of Ādam annoys Me by inveighing against time, but I am time, for I cause the alternation of night and day."﴾^[4]

The meaning of this *Ḥadīth* is that in the *Jāhiliyyah* they used

[1] Aḥmad 4:8.

[2] Abu Dāwud 1:635, An-Nasā'ī 3:91, Ibn Mājah 1:524, Ibn Khuzaymah 3:118, Ibn Hibbān 2:132, An-Nawawī 97.

[3] Aṭ-Ṭabari 20:322.

[4] *Fath Al-Bārī* 8:437, Muslim 4:1762.

to say, "How bad time is, it has done such and such to us!" They used to attribute the deeds of Allāh to time, and inveigh against it, but the One Who did that was Allāh, may He be exalted. So, He forbade them from this. Al-'Awfī reported that Ibn 'Abbās said that the *Āyah*,

﴿إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ﴾

﴿Verily, those who annoy Allāh and His Messenger,﴾

was revealed about those who slandered the Prophet ﷺ over his marriage to Ṣafīyyah bint Ḥuyay bin Akhtab.^[1]

The *Āyah* appears to be general in meaning and to apply to all those who annoy him in any way, because whoever annoys him annoys Allāh, just as whoever obeys him obeys Allāh.

The Threat to Those Who fabricate Slander

﴿وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغْيٍ مَا أَكْفَرُوا﴾

﴿And those who annoy believing men and women undeservedly,﴾

means, they attribute to them things of which they are innocent, which they do not know and do not do.

﴿فَقَدْ أَحْضَلُوا بُهْتًا وَإِنَّا شَبِهَا﴾

﴿they bear the crime of slander and plain sin.﴾

This is the most serious slander, to tell or transmit things about the believing men and women that they have not done, in order to bring shame upon them and accuse them of shortcomings. Among those to whom the description most applies are those who disbelieve in Allāh and His Messengers, followed by the Rāfiḍites who accuse the Companions of shortcomings and faults of which Allāh has stated that they are innocent, and describe them as the opposite of what Allāh has said about them. Allāh, may He be exalted, has told us that He is pleased with the Migrants and Anṣār, and has praised them, but these foolish and ignorant people inveigh against them and accuse them of shortcomings, and say

[1] Aṭ-Ṭabari 20:323. See the section on reports at the beginning of this book.

things about them that they did not do and could never have done. In reality, their hearts are misguided, for they condemn those who deserve praise and praise those who deserve condemnation.

Abu Dāwud recorded that Abu Hurayrah said that it was said: "O Messenger of Allāh, what is backbiting (Ghībah)?" He said,

«ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ»

«It is when you mention something about your brother that he dislikes.»

It was asked, "But what if what I say about my brother is true?" He said,

«إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدْ اغْتَيْبْتَهُ، وَإِنْ لَمْ يَكُنْ فِيهِ مَا تَقُولُ فَقَدْ بَغَيْتَهُ»

«If it is true, then you have committed backbiting (Ghībah) about him, and if it is not true, then you have slandered him.»^[1]

This was also recorded by At-Tirmidhi, who said, "Ḥasan Ṣaḥīḥ."^[2]

﴿يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْرِكُنَّ عَلَيْكُم مِّنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلاَ يُؤْذَيْنَ وَكَانَ اللَّهُ عَظِيمًا رَّحِيمًا﴾ لَئِنْ لَّمْ يَنْتَهِ السَّافِكُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ وَالْمُزَاجِفُونَ فِي الْمَدِينَةِ لَتُفْرِكَنَّ بِهِمْ تُرُّهُ لَا يُجَارُونَكَ فِيهَا إِلَّا قَلِيلًا ﴿تَلْعَلُونَ﴾ أَيْنَمَا نَتَجَلَّأُوا لَأُفْزِلُوا وَقِيلُوا لَهُمْ تَفِيحُوا ﴿لَئِنْ لَّمْ يَنْتَهِ اللَّهُ فِي الدُّنْيَا لَنُفْزِلَنَّ اللَّهُ تَدْرِكُ﴾

﴿59. O Prophet! Tell your wives and your daughters and the women of the believers to draw their Jalābīb over their bodies. That will be better that they should be known so as not to be annoyed. And Allāh is Ever Oft-Forgiving, Most Merciful.﴾

﴿60. If the hypocrites and those in whose hearts is a disease, and those who spread false news among the people in Al-Madīnah stop not, We shall certainly let you overpower them, then they will not be able to stay in it as your neighbors but a

[1] Abu Dāwud 5:192.

[2] Muslim no. 2589, Tuhfat Al-Aḥwadhī 6:63.

little while.﴾

﴿61. Accursed, they shall be seized wherever found, and killed with a (terrible) slaughter.﴾

﴿62. That was the way of Allāh in the case of those who passed away of old, and you will not find any change in the way of Allāh.﴾

The Command of *Hijāb*

Here Allāh tells His Messenger ﷺ to command the believing women – especially his wives and daughters, because of their position of honor – to draw their *Jilbābs* over their bodies, so that they will be distinct in their appearance from the women of the *Jāhiliyyah* and from slave women. The *Jilbāb* is a *Ridā'*, worn over the *Khimār*. This was the view of Ibn Mas'ūd, 'Ubaydah, Qatādah, Al-Ḥasan Al-Baṣrī, Sa'īd bin Jubayr, Ibrāhīm An-Nakha'ī, 'Aṭā' Al-Khurāsānī and others. It is like the *Izār* used today. Al-Jawhārī said: "The *Jilbāb* is the outer wrapper."

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said that Allāh commanded the believing women, when they went out of their houses for some need, to cover their faces from above their heads with the *Jilbāb*, leaving only one eye showing.^[1] Muḥammad bin Sirīn said, "I asked 'Ubaydah As-Salmānī about the *Āyah*:

﴿يَذَرِيكَ عَلَيْكَ مِنْ بَدَنِيِّيْنَ﴾

﴿to draw their *Jalābīb* over their bodies.﴾ He covered his face and head, with just his left eye showing."^[2]

﴿ذَلِكَ أَتَى أَنْ يَسْرْنَ فَلَا يُؤْذَنُ﴾

﴿That will be better that they should be known so as not to be annoyed.﴾

means, if they do that, it will be known that they are free, and that they are not servants or whores.

﴿وَكَانَ اللَّهُ غَفُورًا رَحِيمًا﴾

[1] At-Ṭabari 20:324.

[2] At-Ṭabari 20:325.

«And Allāh is Ever Oft-Forgiving, Most Merciful.»

means, with regard to what happened previously during the days of *Jāhiliyyah*, when they did not have any knowledge about this.

A Stern Warning to the Evil Hypocrites

Then Allāh issues a warning to the hypocrites, those who make an outward display of faith while concealing their disbelief,

﴿وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ﴾

«those in whose hearts is a disease,» Tkrimah and others said that this refers to adulterers in this instance.^[1]

﴿وَالْمُرْجُفُونَ فِي الْمَدِينَةِ﴾

«and those who spread false news among the people in Al-Madīnah»

means, those who say that the enemy has come and war has started, which is a lie and a fabrication. Unless they give up these actions and return to the truth,

﴿تَغْرِبَنَّكَ بِهِمْ﴾

«We shall certainly let you overpower them,»

‘Ali bin Abi Talhah reported that Ibn ‘Abbās said, “We will give you power over them.”^[2] Qatādah said: “We will incite you against them.”^[3] As-Suddī said: “We will inform you about them.”

﴿ثُمَّ لَا يَمُوتُ فِيهَا﴾

«then they will not be able to stay in it» means, in Al-Madīnah,

﴿إِلَّا قَلِيلًا ۖ تَلْعُوبَةً﴾

«but a little while. Accursed...»

‘this describes their state while they are in Al-Madīnah for this short time before they are expelled and sent far away.’

[1] At-Tabari 20:326.

[2] At-Tabari 20:328.

[3] At-Tabari 20:328.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٤٢٧

سُورَةُ الْاَحْزَابِ

﴿اَيْنَا تُفْتَرَا لِحُدُودَا﴾

يَسْتَلِكُ النَّاسُ عَنِ السَّاعَةِ قُلُوبًا لَمَّا عَلِمُوا أَنَّ اللَّهَ وَمَا يُدْرِكُهُ
لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا ﴿١﴾ إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ
لَهُمْ سَعِيرًا ﴿٢﴾ خَالِدِينَ فِيهَا أَبَدًا لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا
﴿٣﴾ يَوْمَ تُغْلَبُ رُجُومُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ
وَأَطَعْنَا الرَّسُولَ ﴿٤﴾ وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكِبَرَاءَنَا
فَأَصْلَحْنَا السَّبِيلَ ﴿٥﴾ رَبَّنَا إِنَّا فِيهِمْ ضَعْفَيْنِ مِنْ الْعَذَابِ
وَالْعَنْتُمْ لَعْنًا كَبِيرًا ﴿٦﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ
ءَادُوا مُوسَى فَبَرَّاهُ اللَّهُ مَسَاقِلَ الْأَوَّلَى كَانَ عِنْدَ اللَّهِ وَجْهًا ﴿٧﴾
يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٨﴾ يُطِيعُ
لَكُمْ أَعْمَالُكُمْ وَيُغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ
فَقَدْ فُوزَ فَوْزًا عَظِيمًا ﴿٩﴾ إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ
وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا
الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ﴿١٠﴾ لَيُعَذِّبُ اللَّهُ الْمُنَافِقِينَ
وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبُ اللَّهُ
عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿١١﴾

﴿they shall be seized wherever found,﴾ means, 'they will be attacked, because they are so weak and so few,'

﴿رَبَّنَا قَتَلْنَا﴾

﴿and killed with a (terrible) slaughter.﴾ Then Allāh says:

﴿سَنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ﴾

﴿That was the way of Allāh in the case of those who passed away of old,﴾

meaning, this is how Allāh dealt with the hypocrites when they persisted in hypocrisy and disbelief and did

not give it up; He incited the believers against them and caused them to prevail over them.

﴿وَلَنْ تَجِدَ لِسَنَةَ اللَّهِ تَبْدِيلًا﴾

﴿and you will not find any change in the way of Allāh.﴾

means, the way in which Allāh deals with this does not alter or change.

﴿يَسْتَلِكُ النَّاسُ عَنِ السَّاعَةِ قُلُوبًا لَمَّا عَلِمُوا أَنَّ اللَّهَ وَمَا يُدْرِكُهُ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا﴾
﴿إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا﴾
﴿خَالِدِينَ فِيهَا أَبَدًا لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا﴾
﴿يَوْمَ تُغْلَبُ رُجُومُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ﴾
﴿وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكِبَرَاءَنَا فَأَصْلَحْنَا السَّبِيلَ﴾
﴿رَبَّنَا إِنَّا فِيهِمْ ضَعْفَيْنِ مِنْ الْعَذَابِ وَالْعَنْتُمْ لَعْنًا كَبِيرًا﴾

﴿63. People ask you concerning the Hour, say: "The knowledge of it is with Allāh only. What do you know? It may be that the Hour is near!"﴾

﴿64. Verily, Allāh has cursed the disbelievers, and has prepared for them a flaming Fire.﴾

﴿65. Wherein they will abide forever, and they will find neither a protector nor a helper.﴾

﴿66. On the Day when their faces will be turned over in the Fire, they will say: "Oh, would that we had obeyed Allāh and obeyed the Messenger."﴾

﴿67. And they will say: "Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the way."﴾

﴿68. "Our Lord! Give them double torment and curse them with a mighty curse!"﴾

No One knows when the Day of Resurrection will come except Allāh

Here Allāh tells His Messenger ﷺ that he cannot know when the Hour will come, and if people ask him about that, He instructs him to refer the matter to Allāh, may He be exalted, as Allāh says in *Sūrat Al-A'raf*, even though that was revealed in Makkah and this *Sūrah* was revealed in Al-Madinah. Allāh continues to tell him to refer this matter to the One Who knows about it, but He tells him that it is at hand, as He says:

﴿وَمَا يَدْرِيكَ لَمَّا السَّاعَةُ تَكُونُ فَيَوْمًا﴾

﴿What do you know? It may be that the Hour is near!﴾

This is like the *Āyāt*:

﴿اقْتَرَبَ السَّاعَةُ وَانْشَقَّ الْقَمَرُ﴾

﴿The Hour has drawn near, and the moon has been cleft asunder.﴾ [54:1]

﴿اقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ﴾

﴿Draws near for mankind their reckoning, while they turn away in heedlessness.﴾ [21:1]

﴿إِنَّ أَمْرَ اللَّهِ لَا تَسْتَعْجِلُونَهُ﴾

«The Event (the Hour) ordained by Allāh will come to pass, so seek not to hasten it» [16:1].

The Curse on the Disbelievers and its Eternity and their Regret

Then Allāh says:

﴿إِنَّ اللَّهَ لَمَنَ الْكَافِرِينَ﴾

«Verily, Allāh has cursed the disbelievers,» means, He has distanced them from His mercy.

﴿وَأَعَدَّ لَهُمْ سَعِيرًا﴾

«and has prepared for them a flaming Fire (Hell).» means, in the Hereafter.

﴿خَالِدِينَ فِيهَا أَبَدًا﴾

«Wherein they will abide forever,» means, they will stay there forever and ever, never leaving or finding relief from it.

﴿لَا يَجِدُونَ فِيهَا وَلِيًّا وَلَا نَصِيرًا﴾

«and they will find neither a protector nor a helper.»

means, they will have no saviour to help them or rescue them from their predicament. Then Allāh says:

﴿يَوْمَ تَقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ ۖ﴾

«On the Day when their faces will be turned over in the Fire, they will say: "Oh, would that we had obeyed Allāh and obeyed the Messenger."»

means, they will be dragged into the Fire on their faces and their faces will be contorted in Hell, and in that state they will wish that they had been among those who had obeyed Allāh and His Messenger ﷺ in this world. Allāh describes how they will be in the Hereafter:

﴿وَيَوْمَ يَمُورُ الْفَاطِمُ عَلَىٰ بَنِيهِ يَقُولُ يٰأَيُّهَا النَّبِيُّ أَخَذْتُ مَعَ الرَّسُولِ سَيْلًا ۖ﴾

﴿أَخَذْتُ فَلَانًا خَلِيلًا ۖ﴾

﴿لَقَدْ أَصَلَّيْتُ عَنِ الذِّكْرِ هَذَا إِذْ جَدَّيْ رَكَعَاتِ الْتَبَطُّنِ لِلْإِسْنِ

مَذُولًا ۖ﴾

«And the Day when the wrongdoer will bite at his hands, he will say: "Oh! Would that I had taken a path with the Messenger. Ah! Woe to me! Would that I had never taken so-and-so as an intimate friend! He indeed led me astray from the Reminder after it had come to me. And Shaytān is to man ever a deserter in the hour of need."» (25:27-29)

﴿رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ﴾

«How much would those who disbelieved wish that they had been Muslims.» (15:2)

And here too, Allāh tells us that when they are in this state, they will wish that they had obeyed Allāh and His Messenger ﷺ in this world:

﴿وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّوا النَّبِيلَ﴾

«And they will say: "Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the way."»

Ṭāwūs said: " 'Our chiefs' means their nobles and 'our great ones' means their scholars."

﴿رَبَّنَا زِدْنَاهُمْ مَضَاعِفَ مِمَّا يَكْفُرُونَ﴾

«Our Lord! Give them double torment!» means, 'for their disbelief and because they mislead us.'

Abu Al-Qāsim Aṭ-Tabarānī recorded from Abu Rāfi' that among the names of those who fought with 'Ali, may Allāh be pleased with him, was Al-Hajjāj bin 'Amr bin Ghaziyah, and he was the one who, when they met, said; "O people of the Anṣār! Do you want to say when we meet our Lord:

﴿رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّوا النَّبِيلَ﴾ ﴿رَبَّنَا زِدْنَاهُمْ مَضَاعِفَ مِمَّا يَكْفُرُونَ﴾
وَالْقَتْمَ لَنَا كَيْدًا﴾

«Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the way. Our Lord! Give them double torment and curse them with a mighty curse!»

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا كَالَّذِينَ كَفَرُوا سَاءَ مَا كَانُوا يَعْمَلُونَ﴾ ﴿وَلَا تَتَّخِذُوا مَعَ الَّذِينَ يَتَوَلَّوْنَ الْكَافِرِينَ سَوَاءٌ مَا ظَنَنْتُمْ﴾
﴿وَلَا تَتَّخِذُوا مَعَ الَّذِينَ يَتَوَلَّوْنَ الْكَافِرِينَ سَوَاءٌ مَا ظَنَنْتُمْ﴾

469. O you who believe! Be not like those who annoyed Mūsā,

but Allāh cleared him of that which they alleged, and he was honorable before Allāh.﴾

The Fabrications of the Jews against Mūsā

Al-Bukhārī recorded in the Book of *Ḥadīths* about the Prophets, that Abu Hurayrah said that the Messenger of Allāh ﷺ said:

«إِنَّ مُوسَى عَلَيْهِ السَّلَامُ كَانَ رَجُلًا حَيًّا سِتِيرًا لَا يَرَى مِنْ جِلْدِهِ شَيْءٌ اسْتَحْيَاهُ بِهِ، فَأَذَاهُ مِنْ أَذَاهِ بَنِي إِسْرَائِيلَ فَقَالُوا: مَا يَسْتُرُ هَذَا الشَّيْءَ إِلَّا مِنْ غَيْبٍ فِي جِلْدِهِ إِمَّا يَرَصُّ وَإِمَّا أَذَرَهُ وَإِمَّا آتَاهُ. وَإِنَّ اللَّهَ عَزَّ وَجَلَّ أَرَادَ أَنْ يُبْرِئَهُ مِمَّا قَالُوا لِمُوسَى عَلَيْهِ السَّلَامُ، فَخَلَا يَوْمًا وَخَذَهُ فَخَلَعَ ثِيَابَهُ عَلَى حَجَرٍ ثُمَّ اغْتَسَلَ، فَلَمَّا فَرَغَ أَقْبَلَ إِلَى ثِيَابِهِ لِيَأْخُذَهَا، وَإِنَّ الْحَجَرَ عَذَا بِثَوْبِهِ فَأَخَذَ مُوسَى عَصَاهُ وَطَلَبَ الْحَجَرَ فَجَعَلَ يَقُولُ: تَوْبِي حَجَرٌ، تَوْبِي حَجَرٌ، حَتَّى انْتَهَى إِلَى مَلَا مِنْ بَنِي إِسْرَائِيلَ، فَرَأَوْهُ غُرْبَانًا أَحْسَنَ مَا خَلَقَ اللَّهُ عَزَّ وَجَلَّ، وَأَبْرَأَهُ مِمَّا يَقُولُونَ، وَقَامَ الْحَجَرُ، فَأَخَذَ ثَوْبَهُ فَلَبَسَهُ، وَطَفِقَ بِالْحَجَرِ ضَرْبًا بِعَصَاهُ، فَوَاللهُ إِنْ بِالْحَجَرِ لَنَدَبًا مِنْ أَثَرِ ضَرْبِهِ ثَلَاثًا أَوْ أَرْبَعًا أَوْ خَمْسًا - قَالَ: - فَذَلِكَ قَوْلُهُ تَعَالَى: ﴿يَكْفُرُ الَّذِينَ آمَنُوا لَا تَكَفُّوا كَالَّذِينَ هَادُوا مُوسَى فَبَرَّاهُ اللَّهُ وَمِمَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجْهًا﴾»

‘Mūsā, peace be upon him, was a shy and modest man who would never show anything of his skin because of his shyness. Some of the Children of Israel annoyed him by saying: “He only keeps himself covered because of some defect in his skin, either leprosy or scrotal hernia or some other defect.” Allāh, may He be glorified, wanted to clear Mūsā, peace be upon him, of what they were saying. One day Mūsā was alone, so he took off his garment and put it on a rock, then he took a bath. When he had finished, he turned back to pick up his garment, but the rock moved away, taking his garment with it. Mūsā picked up his stick and chased the rock, saying, “My garment, O rock! My garment, O rock!” Until he reached a group of the Children of Israel, who saw him naked and found that he was the best of those whom Allāh had created. Thus he was cleared of what they had said about him. Then the rock stood still, so he took his garment and put it on. He started hitting the rock with his stick, and by Allāh, the marks of that beating were left

on the rock, three or four or five. This is what is referred to in the Āyah: *«O you who believe! Be not like those who annoyed Mūsā, but Allāh cleared him of that which they alleged, and he was honorable before Allāh.»*^[1]

This Ḥadīth is one of those which were recorded by Al-Bukhārī but not Muslim.

Imām Aḥmad recorded that ‘Abdullāh (bin Mas‘ūd) said: “One day, the Messenger of Allāh ﷺ distributed some booty and a man among the Anṣār said, ‘This division was not done for the sake of Allāh.’ I said, ‘O enemy of Allāh! I am going to tell the Messenger of Allāh ﷺ what you have said.’ So, I told the Prophet ﷺ about it. His face reddened and he said,

«رَحِمَهُ اللَّهُ عَلَى مُوسَى لَقَدْ أُوزِيَ بِأَكْثَرِ مِنْ هَذَا فَصَبَرَ»

‘May Allāh have mercy on Mūsā. He was annoyed with worse than this, yet he remained patient.’”

This was recorded in the Two Ṣaḥīḥs.^[2]

«وَكَانَ عِنْدَ اللَّهِ رَجِيًّا»

«and he was honorable before Allāh.» means, he had a position of status and honor before his Lord, may He be exalted and glorified. Al-Ḥasan Al-Baṣrī said: “His supplications would be answered by Allāh.”^[3] Some of them said that part of his great standing before Allāh was that he interceded for his brother Hārūn, asking Allāh to send him with him as a Messenger, and Allāh granted his request and said:

«وَوَعَدْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا»

«And We granted him his brother Hārūn, (also) a Prophet, out of Our mercy.» (19:53)

«يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذُكِّرْكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا»

«70. O you who believe! Have Taqwā of Allāh and speak (always) the truth.»

[1] Faḥ Al-Bārī 6:502.

[2] Aḥmad 1:380, Al-Bukhārī no. 3405, Muslim no. 1062.

[3] Al-Baghawī 3:545

471. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allāh and His Messenger, he has indeed achieved a great victory.﴾

The Command to the Believers to have Taqwā and speak the Truth

Here Allāh commands His servants to have Taqwā of Him, worshipping Him as if they can see Him, and to

﴿قُلْ سَيِّدَا﴾

﴿speak (always) the truth.﴾ meaning, to speak in a straightforward manner, with no crookedness or distortion. He promises them that if they do that, He will reward them by making their deeds righteous, i.e., enabling them to do righteous deeds, and He will forgive them their past sins. With regard to whatever sins they may commit in the future, He will inspire them to repent from them. Then He says:

﴿وَمَن يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾

﴿And whosoever obeys Allāh and His Messenger, he has indeed achieved a great victory.﴾

meaning, he will be saved from the fire of Hell and will enjoy everlasting delights (in Paradise).

﴿إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ۝٧٢﴾ لَعَنَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبُ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ۝٧٣﴾

472. Truly, We did offer the Amānah^[1] to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it. But man bore it. Verily, he was unjust and ignorant.﴾

473. So that Allāh will punish the hypocrites, men and women, and the men and women who are idolators. And Allāh will pardon the believers, men and women. And Allāh is Ever Oft-Forgiving, Most Merciful.﴾

^[1] Amānah means trust. Here we see that there are reports that give particular explanations for it in this context.

How Man bore the *Amānah*

Al-'Awfi reported that Ibn 'Abbās said, "*Al-Amānah* means obedience. This was offered to them before it was offered to Ādam, and they could not bear it. Then Allāh said to Ādam: 'I have offered the *Amānah* to the heavens and the earth and the mountains, and they could not bear it. Will you take it on?' He said, 'O Lord, what does it involve?' He said, 'If you do good, you will be rewarded, and if you do evil, you will be punished.' So Ādam took the *Amānah* and bore it, and this is what is referred to in the *Āyah*:

﴿وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا﴾

﴿But man bore it. Verily, he was unjust and ignorant.﴾^[1]

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "*Al-Amānah* means *Al-Farā'id* (the obligatory duties). Allāh offered them to the heavens and the earth and the mountains, (on the grounds that) if they fulfilled them, He would reward them; and if they failed, He would punish them. But they did not want to do that, and they were afraid of it, not because their intention was sinful, but because of their respect for the religion of Allāh, in case they could not fulfill the obligations involved. Then Allāh offered it to Ādam, and he accepted it with all that it entailed. This is what is referred to in the *Āyah*:

﴿وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا﴾

﴿But man bore it. Verily, he was unjust and ignorant.﴾

meaning, he underestimated the command of Allāh.^[2]

This was also the view of Mujāhid, Sa'īd bin Jubayr, Aḍ-Ḍaḥḥāk, Al-Ḥasan Al-Baṣrī and others that *Al-Amānah* means *Al-Farā'id*.^[3] Others said that it meant obedience. Al-'A'mash narrated from Abu Aḍ-Ḍuḥā from Masrūq that Ubayy bin Ka'b said: "Part of *Al-Amānah* means that woman was entrusted with her own chastity."^[4] Qatādah said: "*Al-Amānah* means religion, obligatory duties and prescribed punishments."^[5]

[1] Aḥ-Ṭabari 20:338.

[2] Aḥ-Ṭabari 20:337.

[3] Aḥ-Ṭabari 20:337.

[4] Aḥ-Ṭabari 20:338.

[5] Aḥ-Ṭabari 20:339.

Mālik narrated that Zayd bin Aslam said: "Al-Amānah means three things: prayer, fasting and performing *Ghusl* to cleanse oneself from sexual impurity."

There is no contradiction between all of these views; they are all in agreement and all refer to responsibility and the acceptance of commands and prohibitions with their attendant conditions, which is that the one who fulfills this responsibility, will be rewarded; while the one who neglects it, will be punished. Man accepted this despite the fact that he is weak, ignorant and unjust – except for those whom Allāh helps, and Allāh is the One Whose help we seek.

One of the reports which deal with Al-Amānah is the *Ḥadīth* recorded by Imām Aḥmad from Ḥudhayfah, may Allāh be pleased with him, who said: "The Messenger of Allāh ﷺ told us two *Ḥadīths*, one of which I have seen and the other I am still waiting to see. He told us that Al-Amānah is deeply rooted in the heart of man, then the Qur'ān was revealed and they know it from the Qur'ān and from the Sunnah. Then he told us that Al-Amānah will be taken away. He said,

«يَنَامُ الرَّجُلُ النَّوْمَةَ فَتَقْضَى الْأَمَانَةُ مِنْ قَلْبِهِ، فَيُظَلُّ أَرْكَهَا وَيُظَلُّ أَمْرُ الْمَجْلِيِّ كَجَمْرِ دُخْرِجَتِهِ عَلَى رَجْلِكَ، تَرَاهُ مُتَبَيِّرًا وَلَيْسَ فِيهِ شَيْءٌ».

‘A man may sleep and Al-Amānah will be taken from his heart, leaving nothing but a trace like a blister left by a coal if you were to roll it over your leg – you will see it protruding but there is nothing inside.’

Then he took a pebble and rolled it over his leg, then he said:

«فَيُضَيِّحُ النَّاسُ يَتَبَايَعُونَ لَا بَيْعًا أَحَدٌ يُؤَدِّي الْأَمَانَةَ حَتَّى يُقَالَ: إِنَّ فِي بَنِي فُلَانٍ رَجُلًا أَمِينًا، حَتَّى يُقَالَ لِلرَّجُلِ مَا أَجَلَدُهُ وَأَظَرُّهُ وَأَعْقَلُهُ! وَمَا فِي قَلْبِهِ حَبَّةُ خَرْدٍ مِنْ إِيْمَانٍ».

‘Then the people will start buying and selling, and hardly anyone will be paying attention to Al-Amānah, until it will be said that among the tribe of so-and-so there is a trustworthy man, and it will be said of a man, ‘how strong he is, how nice and how wise,’ and there is not even a mustard seed of faith in his heart.’

No doubt, there came upon me a time when I did not mind dealing (bargaining) with anyone of you, for if he was a Muslim, his Islām would compel him to pay me what is due to

me, and if he was a Christian, or Jew, the Muslim official would compel him to pay me what is due to me, but today, I do not deal except with such and such person among you.^[1] It was also recorded in the Two *Ṣaḥīḥs* from the *Ḥadīth* of Al-A'mash.^[2]

Imām Aḥmad recorded that 'Abdullāh bin 'Amr, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«أَرْبَعٌ إِذَا كُنْ فِيكَ فَلَا عَلَيْكَ مَا فَاتَكَ مِنَ الدُّنْيَا: حِفْظُ أَمَانَةٍ، وَصِدْقُ حَدِيثٍ، وَخَيْرُ خَلِيقَةٍ، وَعِفَّةٌ طُعْمَةٍ»

«There are four things, if you attain them, then whatever you miss in this world will not matter: preserving trust, speaking the truth, being of good character and moderation in eating.»^[3]

The Result of taking on the Amānah

﴿يُعَذِّبُ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالَّذِينَ كَفَرُوا مِنَ الذِّمَّةِ وَالْمُشْرِكِينَ﴾

«So that Allāh will punish the hypocrites, men and women, and the men and women who are idolators.»

means, because the sons of Ādam have undertaken to fulfill the *Amānah*, which means duties, Allāh will punish the men and women among them who are hypocrites, who are those who make an outward display of faith because they fear the believers, but in their hearts they conceal disbelief and in fact are followers of the disbelievers.

﴿وَالْمُشْرِكِينَ وَالْمُنَافِقِينَ﴾

«and the men and women who are idolators.»

these are the ones who both outwardly and inwardly associate others in worship with Allāh and go against His Messengers.

﴿وَيُؤْتِي اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ﴾

«And Allāh will pardon the believers, men and women.»

means, He will show mercy to the believers among mankind, who believe in Allāh and in His angels, Books and Messengers,

[1] Aḥmad 5:383.

[2] *Faṭḥ Al-Bārī* 11:341, Muslim 1:126.

[3] Aḥmad 2:177.

and who obey Him.

﴿وَكَانَ اللَّهُ غَفُورًا رَحِيمًا﴾

﴿And Allāh is Ever Oft-Forgiving, Most Merciful.﴾

This is end of the *Tafsīr* of *Sūrat Al-Ahzāb*. Allāh's is the praise and thanks.

The Tafsīr of Sūrah Saba'

(Chapter - 34)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْآخِرَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿١﴾ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ الرَّحِيمُ الْغَفُورُ ﴿٢﴾ وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ عِلْمُ الْغَيْبِ لَا يُعْرَبُ عَنْهُ مُفَاقٌ ذَرَفَ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْفَرُ مِنْ ذَلِكَ وَلَا أَكْثَرُ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٣﴾ لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤﴾ وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعْجِزِينَ أُولَٰئِكَ لَهُمْ عَذَابٌ مِنْ رَجْزِ آيَةِ ﴿٥﴾ وَبَرَى الَّذِينَ أَوْفُوا أَوْتُوا أَوَّلَهُمُ الَّذِي أَنْزَلَ إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ وَيَهْدِي إِلَى صِرَاطٍ الْقَرِيبِ الْحَمِيدِ ﴿٦﴾ وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدُكُّ عَلَىٰ رِجُلٍ نَبِّئُكُمْ إِذَا مُرِفْتُمْ كُلَّ مَرْغَبٍ لَكُمْ لَقِيَ حُلًى جَدِيدٌ ﴿٧﴾

﴿الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْآخِرَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ﴾ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ الرَّحِيمُ الْغَفُورُ ﴿١﴾

﴿1. All praise is due to Allāh, to Whom belongs all that is in the heavens and all that is on the earth. His is all praise in the Hereafter, and He is the All-Wise, the All-Aware.﴾

﴿2. He knows that which goes into the earth and that which comes forth from it, and that which descends from the heaven and that which ascends to it. And He is

the Most Merciful, the Oft-Forgiving.﴾

All Praise and the Knowledge of the Unseen belong to Allāh Alone

Allāh tells us that all praise belongs to Him alone in this world

and in the Hereafter, because He is the Giver and Bestower who gives to the people of this world and the Hereafter, the Sovereign and Controller of all. Allāh says:

﴿وَمَرْءٌ لَّهُ إِلَهٌ إِلَّا مَرْءٌ لَهُ الْحَسَدُ فِي الْأُولَى وَالْآخِرَةِ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُجْعَلُونَ﴾

«And He is Allāh; none has the right to be worshipped but He, all praise is due to Him (both) in the first (i.e., in this world) and in the last (the Hereafter). And for Him is the decision, and to Him shall you (all) be returned.» (28:70).

Allāh says:

﴿الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَلَمْ يَ فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ﴾

«All praise is due to Allāh, to Whom belongs all that is in the heavens and all that is in the earth.»

meaning, all of it is His dominion and is enslaved by Him and subject to His control, as Allāh says:

﴿وَلِلَّهِ تِلْكَ الْآخِرَةُ وَالْأُولَى﴾

«And truly, unto Us (belong) the last (Hereafter) and the first (this world)» (92:13).

Then Allāh says:

﴿وَلَهُ الْحَمْدُ فِي الْآخِرَةِ﴾

«His is all praise in the Hereafter,»

for He is the One Who will be worshipped forever and praised for eternity.

﴿وَمَرْءٌ لِّلْكِبَرِ﴾

«and He is the All-Wise,» means, in all that He says and does, legislates and decrees.

﴿الْخَبِيرِ﴾

«the All-Aware,» from Whom nothing at all is hidden or concealed. Mālik narrated that Az-Zuhri said, "He is All-Aware of His creation, All-Wise in His commands." Allāh says:

﴿يَعْلَمُ مَا بَلَغَ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا﴾

«He knows that which goes into the earth and that which comes forth from it,»

meaning, He knows the number of raindrops that sink into the depths of the earth, and the seeds that have been sown, and the things that are hidden in it, and He knows what comes forth from that, how many they are, how they grow and what they look like.

﴿وَمَا يَزِلُّ مِنَ السَّمَاءِ﴾

﴿and that which descends from the heaven﴾

means, of raindrops and provision, and what ascends into it, i.e., righteous deeds and other things.

﴿وَهُوَ الرَّحِيمُ الْغَفُورُ﴾

﴿And He is the Most Merciful, the Oft-Forgiving.﴾

means, He is Most Merciful to His servants; He does not hasten to punish them, and He forgives the sins of those who repent to Him and put their trust in Him.

﴿وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِنَا السَّاعَةُ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ عَذَابٌ أَلِيمٌ لَا يَعْزُبُ عَنْهُ شَيْءٌ وَلَا فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْفَرُ مِنْ ذَلِكَ وَلَا أَكْثَرُ إِلَّا فِي كِتَابٍ مُبِينٍ ۚ لِيُخْرِجَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ ثَغِيرٌ وَرِزْقٌ كَرِيمٌ ۝ وَالَّذِينَ سَعَوْا فِي مَالِنَا مَنَعِينَ أُولَٰئِكَ لَهُمْ عَذَابٌ مِنْ زَيْجَرٍ أَلِيمٌ ۝ وَبَرَىٰ الَّذِينَ أُوْتُوا أَلْوَمٌ أَلَّذِي أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقُّ وَبَشِّرِ الْكَافِرِينَ ۝﴾

43. Those who disbelieve say: "The Hour will not come to us." Say: "Yes, by my Lord, the All-Knower of the Unseen, it will come to you; not even the weight of a speck of dust or less than that or greater escapes His knowledge in the heavens or in the earth but it is in a Clear Book."﴾

44. That He may recompense those who believe and do righteous good deeds. Those, theirs is forgiveness and generous provision.﴾

45. But those who strive against Our Āyāt to frustrate them – those, for them will be a severe painful torment.﴾

46. And those who have been given knowledge see that what is revealed to you from your Lord is the truth, and that it guides to the path of the Exalted in might, Owner of all praise.﴾

The Hour will come so that each Person will be rewarded or punished in accordance with His Deeds

This is one of three *Āyāt* – there is no fourth – where Allāh commands His Messenger ﷺ to swear by His Almighty Lord that the resurrection will surely come, because the stubborn followers of disbelief denied that it would happen. One of these *Āyāt* is in *Sūrah Yūnus*, where Allāh says:

﴿وَيَسْتَفْتِيكَ أَحَدٌ قَوْلَ إِي وَرَبِّ إِنَّهُ لَحَقٌّ وَمَا أَنتَ بِمُعْجِزٍ﴾

«And they ask you to inform them (saying): "Is it true?" Say: "Yes! By my Lord! It is the very truth! and you cannot escape it!"» (10:53).

The second of these *Āyāt* is this one:

﴿وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِنَا السَّاعَةُ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ﴾

«Those who disbelieve say: "The Hour will not come to us." Say: "Yes, by my Lord, it will come to you..."».

And the third of them appears in *Sūrat At-Taghābun*, where Allāh says:

﴿زَمَنَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُعَذَّبَ قُلُوبُ بَنِي وَرَبِّي لِتُضْمَرَ ثُمَّ لَنَنْبِتَنَّ بِمَا عَمَلْتُمْ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾

«The disbelievers pretend that they will never be resurrected (for reckoning). Say: "Yes! By my Lord, you will certainly be resurrected, then you will be informed of what you did; and that is easy for Allāh"» (64:7).

And Allāh says here:

﴿قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ﴾

«Say: "Yes, by my Lord, it will come to you..."»

Then Allāh is described in a manner that affirms that:

﴿عَلِيمُ الْغَيْبِ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُبِينٍ﴾

«the All-Knower of the Unseen, not even the weight of a speck of dust or less than that or greater escapes His knowledge in the heavens or in the earth but it is in a Clear Book.»

Mujāhid and Qatādah said, "Nothing is hidden or concealed

from Him."¹¹ In other words, everything is encompassed by His knowledge, and nothing is hidden from Him. Even though bones may be scattered and disintegrate, He knows where they have gone and where they have dispersed, then He will bring them back just as He created them in the first place, because He has knowledge of all things.

Then Allāh tells us of His wisdom in re-creating bodies and bringing about the Hour, as He says:

﴿يَجْزِيكَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَزْلِكَ لَمْ يَنْفَعُوا وَرَبُّكَ كَرِيمٌ ۝ وَالَّذِينَ سَعَوْا عَلَيْنَا فَيَكُونُوا مَكْجُورِينَ﴾

«That He may recompense those who believe and do righteous good deeds. Those, theirs is forgiveness and generous provision. But those who strive against Our Āyāt to frustrate them»

meaning, those who try to turn others away from the path of Allāh and who disbelieve His Messengers,

﴿أَزْلِكَ لَمْ يَنْفَعُوا مِنْ رَجْزِ آيَاتِ﴾

«those, for them will be a severe painful torment.»

This means, He will bestow His favor upon the blessed, who are the believers, and will punish the doomed, who are the disbelievers. This is like the Āyah:

﴿لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ ۝﴾

«Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful.» (59:20)

﴿أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ ۝﴾

«Shall We treat those who believe and do righteous good deeds like those who cause mischief on the earth? Or shall We treat those who have Taqwā as the evildoers?» (38:28)

﴿وَمَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلٍ أَرَأَيْتَ إِذْ أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقُّ ۝﴾

«And those who have been given knowledge see that what is revealed to you from your Lord is the truth,»

¹¹ Aṭ-Ṭabari 20:350

تَبَارَكَ

٤٢٩

الْحَمْدُ لِلَّهِ

أَفَرَأَيْتَ عَلَى اللَّهِ كَذِبًا أَمْ بِهِ جُنَّةٌ عَلَى الَّذِينَ لَا يُولُومُونَ بِالْآخِرَةِ
 فِي الْعَذَابِ وَالضَّلَالِ الْعَبِيدِ ﴿٨﴾ أَفَلَمْ تَرَ إِلَى مَا بَيْنَ أَيْدِيهِمْ
 وَمَا خَلْفَهُمْ مِنْ السَّعَةِ وَالْأَرْضِ إِنْ نَحْنُ أَخْفِيهِمْ
 أَلَا رَضِ أَوْ تُسْفِطُ عَلَيْهِمْ كِسْفًا مِنَ السَّمَاءِ إِنْ فِي ذَلِكَ
 لَآيَةٌ لِكُلِّ عِبْدٍ مُشِيرٍ ﴿٩﴾ وَلَقَدْ آتَيْنَا دَاوُدَ مِنَّا فَضْلًا
 بَنِي جَالُوتَ مَعَهُ وَالطِّيرَ وَأَنَّا لَهُ الْحَدِيدُ ﴿١٠﴾ إِنْ أَعْمَلَ
 سَيِّئَةً وَفَدَّرَ فِي السَّرِّ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ
 بَصِيرٌ ﴿١١﴾ وَسُلَيمَانَ الرِّيحَ غَدُوها شَهْرٌ وَرَوْحُها شَهْرٌ
 وَأَسْلَمْنَا لَهُ الْفِطْرَ وَمَنْ أَلْحِنَ مِنْ يَمِينٍ بَيْنَ يَدَيْهِ بِإِذْنِ
 رَبِّهِ وَمَنْ يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا لَذِقْهُ مِنْ عَذَابِ السَّعِيرِ ﴿١٢﴾
 يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحْرُوبٍ وَتَمَثَّلُوا بِحَفَافٍ كَالْجُذُوبِ
 وَقُدُورٍ رَاسِيَتٍ أَعْمَلُوا أَلْ دَاوُدَ شُكْرًا وَقَلِيلٌ مِنْ عِبَادِيَ
 الشَّكُورُ ﴿١٣﴾ فَلَمَّا أَفْضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَى مَوْتِهِ
 إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِنْ سَعَتِهِ فَلَمَّا خِرَ تَيْبَتُ الْجُزْ
 أَنْ لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ ﴿١٤﴾

This is another kind of wisdom, following on from the one before, which is that when those who believed in what was revealed to the Messengers see the onset of the Hour and how the righteous and the wicked will be rewarded and punished respectively, which they knew of beforehand in this world from the Books of Allāh and which they are now seeing with their own eyes, they will say:

﴿لَقَدْ جَاءَتْ رُسُلَنَا بِالْحَقِّ﴾

«Indeed, the Messengers of our Lord did come with the truth» (7:43).

And it will be said:

﴿هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ﴾

«This is what the Most Gracious had promised, and the Messengers spoke truth!» [36:52]

﴿لَقَدْ لَبِثْتُمْ فِي كِتَابِ اللَّهِ إِلَّا يَوْمَ الْقِيَامِ فَهَذَا يَوْمُ الْقِيَامِ﴾

«Indeed you have stayed according to the decree of Allāh, until the Day of Resurrection; so this is the Day of Resurrection» (30:56),

﴿وَرَبِّیَ الَّذِينَ أُولُوا الْقِلْمِ الَّذِينَ أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقُّ وَبِهِدَىٰ إِنْ صَبَطَ الْقَرِيرِ الْحَمِيدِ﴾

«And those who have been given knowledge see that what is

revealed to you from your Lord is the truth, and that it guides to the path of the Exalted in might, Owner of all praise.﴾

The Exalted in might is the One Who is All-Powerful, Whom none can overwhelm or resist, but He subjugates and controls all things. The Owner of All praise is the One Who, in all His words, deeds, laws and decrees, is deserving of praise, may He be glorified and exalted.

﴿وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدُلُّكَ عَلَىٰ رَجُلٍ يَبْتَغِيكَمْ إِذَا مُرِيتُمْ كُلُّ مَرْجٍ إِلَيْكُمْ لَهِيَ خَلْقٌ
جَدِيدٌ ۖ أَتَدْرِكُونَ عَلَى اللَّهِ كَذِبًا أَمْ بِهِ جُنَّةٌ لِّىَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ فِي الْعَذَابِ وَالْأَعْلَى
الْعَلِيِّ ۚ أَفَلَمْ يَرَوْا أَنَّ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ مِنْ السَّمَاءِ وَالْأَرْضِ إِن نَّشَاءُ نَحْصِفُ
بِهِمْ الْأَرْضَ أَوْ نَقُطِعُ عَنْتَهُمْ كَيْفَ نَشَاءُ مِنَ السَّمَاءِ إِنَّ فِي ذَلِكَ لَآيَةً لِّكُلِّ عَبْدٍ مُّنِيرٍ ۝﴾

﴿7. Those who disbelieve say: "Shall we direct you to a man who will tell you (that) when you have become fully disintegrated into dust with full dispersion, then you will be created (again) anew?"﴾

﴿8. Has he invented a lie against Allāh, or is there a madness in him? Nay, but those who disbelieve in the Hereafter are (themselves) in a torment, and in far error.﴾

﴿9. See they not what is before them and what is behind them, of the heaven and the earth? If We will, We shall sink the earth with them, or cause a piece of the heaven to fall upon them. Verily, in this is a sign for every servant who turns (to Allāh) in repentance.﴾

The Disbelievers' Denial of Life after Death, and the Refutation of Their View

Here Allāh tells us how the disbelievers and heretics denied that the Hour will come, and mocked the Messenger ﷺ for speaking of it.

﴿وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدُلُّكَ عَلَىٰ رَجُلٍ يَبْتَغِيكَمْ إِذَا مُرِيتُمْ كُلُّ مَرْجٍ﴾

﴿Those who disbelieve say: "Shall we direct you to a man who will tell you (that) when you have become fully disintegrated into dust with full dispersion...?"﴾

means, when your bodies have disintegrated into the earth

and dispersed without a trace,

﴿إِنكُمْ﴾

﴿then you﴾ means, after this has happened,

﴿لَيُخْلَقَنَّ جَدِيدٌ﴾

﴿will be created (again) anew﴾

means, you will be restored to life and will receive provision anew. 'By telling us this, he is doing one of two things: either he is deliberately fabricating something and saying that Allāh has revealed it to him, or he is not doing it deliberately, but he is deluded as crazy and insane people are.' They said:

﴿أَنذَرْنِي عَلَى اللَّهِ كَذِبًا أَمْ بِهِ جُنُونٌ﴾

﴿Has he invented a lie against Allāh, or is there a madness in him?﴾

Allāh said, refuting their words:

﴿بَلِ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ فِي الْعَذَابِ وَالْقُلُوبِ الْغَائِبَةِ﴾

﴿Nay, but those who disbelieve in the Hereafter are (themselves) in a torment, and in far error.﴾

meaning, the matter is not as they claim or as they think; on the contrary, Muḥammad ﷺ is the one who is telling the truth, and is righteous and wise; he is the one who has brought the truth, and they are the foolish and ignorant liars.

﴿فِي الْعَذَابِ﴾

﴿are themselves) in a torment,﴾ means, their disbelief, which will lead them to the torment of Allāh.

﴿وَالْقُلُوبِ الْغَائِبَةِ﴾

﴿and in far error.﴾ far from the truth in this world.

Then Allāh warns them of His power in the creation of heavens and earth, as He says:

﴿أَفَلَمْ يَرَوْا إِلَى مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ مِنْ سَمَاءٍ وَالْأَرْضِ﴾

﴿See they not what is before them and what is behind them, of the heaven and the earth?﴾

meaning, wherever they go, in whatever direction, the heavens

are above them and the earth is beneath them. This is like the *Āyah*:

﴿وَالسَّمَاءَ بَنَيْنَا بِمَنِّ وَرَبَّاءٍ لِّمُوسَىٰ ۖ وَالْأَرْضَ فَتَنَّا فَتَمَّ الْجَاهِلُونَ ۝﴾

﴿With Hands did We construct the heaven. Verily, We are Able to extend the vastness of space thereof. And We have spread out the earth; how Excellent Spreader (thereof) are We!﴾ (51:47-48)

﴿إِن نَّشَاءُ نَحْنَفْ بِهِمُ الْأَرْضَ أَوْ نَنْفُطَ عَنْهُمْ كَيْفًا مِنَ السَّمَاءِ﴾

﴿If We will, We shall sink the earth with them, or cause a piece of the heaven to fall upon them.﴾

means, 'if We wished, We could do that to them because of their wrongdoing and Our power over them, but We delay it because We are Patient and Forgiving.'

Then Allāh says:

﴿إِنَّ فِي ذَلِكَ لَآيَةً لِّكُلِّ عَبْدٍ مُّنِيبٍ﴾

﴿Verily, in this is a sign for every Munīb servant.﴾

Ma'mar narrating from Qatādah, said that *Al-Munīb* means every one who repents.^[1] Sufyān narrated from Qatādah, that *Al-Munīb* is the one who turns to Allāh.^[2] This means that in looking at the creation of the heavens and the earth, there is a sign for every servant who is intelligent and wise and who turns towards Allāh. There is a sign of the Allāh's ability to recreate bodies and bring about the Resurrection, because the One Who was able to create these heavens – with their vast reaches of space, and this earth, as deep and vast as it is – is able to recreate bodies and revive decayed bones. This is like the *Āyāt*:

﴿أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ بَلَىٰ ۖ﴾

﴿Is not He Who created the heavens and the earth, Able to create the like of them? Yes, indeed!﴾ (36:81)

﴿لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَئِنَّ أَكْثَرَ النَّاسِ لَا

يَعْلَمُونَ ۝﴾

[1] 'Abdur-Razzāq 3:126.

[2] Aṭ-Ṭabari 20:356

«The creation of the heavens and the earth is indeed greater than the creation of mankind; yet, most of mankind know not.» (40:57)

﴿وَلَقَدْ آتَيْنَا دَاوُدَ بِنَا فَضْلًا يَجْعَالُ آيُوبَ مَعَهُ وَالْعِزِّ وَالْأَنَا لَهُ الْمَلِكُ ۖ إِنَّ أَكْثَرَ سَائِلِينَ
وَقَدَّرَ فِي الْفَرْقِ وَالْعِزِّ صَاحِبًا إِلَى مَا تَعْلَمُونَ بِبَيْتِهِ﴾

«10. And indeed We bestowed grace on Dāwud from Us (saying): "O you mountains! Glorify with him! And you birds (also)! And We made the iron soft for him."»

«11. Saying: "Make you perfect coats of mail, and balance well the rings of chain armor [Sard], and work you (men) righteousness. Truly, I am All-Seer of what you do."»

The Favors which Allāh bestowed upon Dāwud

Here Allāh tells us how He blessed His servant and Messenger Dāwud (David), peace be upon him, and what He gave him of His great bounty, giving him both prophethood and kingship, and huge numbers of troops. And He blessed him with a mighty voice. Such that when he glorified Allāh, the firm, solid, high mountains joined him in glorifying Allāh, and the free-roaming birds, who go out in the morning and come back in the evening, stopped for him, and he was able to speak all languages.

In the *Ṣaḥīḥ* it is recorded that the Messenger of Allāh ﷺ heard the voice of Abu Mūsā Al-Ash'ari, may Allāh be pleased with him, reciting at night, and he stopped and listened to his recitation, then he said:

«لَقَدْ أَوْنَيْتُ هَذَا بِزَمَانٍ مِنْ مَزَامِيرِ آلِ دَاوُدَ»

«This man has been given one of the sweet melodious voices of the Prophet Dāwud.»^[1]

Abu 'Uthmān An-Nahdi said, "I never heard any cymbal, stringed instrument or chord that was more beautiful than the voice of Abu Mūsā Al-Ash'ari, may Allāh be pleased with him."^[2]

[1] Muslim 1:546.

[2] *Faḍā'il Al-Qur'ān* by Abu 'Ubayd p. 79.

﴿أُرِيدَ﴾

﴿Glorify﴾ means, glorify Allāh. This was the view of Ibn 'Abbās, Mujāhid and others.^[1] The root of this word [Ta'wib] means to repeat or respond, so the mountains and birds were commanded to repeat after him.

﴿وَأَلَّآ لَهَ الْخَبِيدَ﴾

﴿And We made the iron soft for him.﴾ Al-Hasan Al-Baṣri, Qatādah, Al-A'mash and others said, "He did not need to heat it in the fire or beat it with a hammer; he could simply twist it in his hands, like a thread."^[2] Allāh said:

﴿أَنْ أَعْمَلَ سَيِّئَاتٍ﴾

﴿Saying: "Make you perfect coats of mail..."﴾, which means chain mail. Qatādah said, "He was the first person ever to make chain mail; before that, they used to wear plated armor."^[3]

﴿وَقَدَّرَ فِي السَّرَدِ﴾

﴿and balance well the rings of chain armor [Sard],﴾

This is how Allāh taught His Prophet Dāwud, peace be upon him, to make coats of mail. Mujāhid said concerning the Āyah:

﴿وَقَدَّرَ فِي السَّرَدِ﴾

﴿and balance well the rings of chain armor [Sard],﴾

"Do not make the rivets too loose that the rings (of chain mail) will shake, or make them too tight that they will not be able to move at all, but make it just right."^[4] 'Ali bin Abi Talḥah reported that Ibn 'Abbās said, "Sard refers to a ring of iron." Some of them said, "Chain mail is called Masrūd if it is held together with rivets."

﴿وَأَعْمَلُوا سَابِغَةً﴾

﴿and work you (men) righteousness.﴾ means, with regard to what

[1] At-Ṭabari 20:357.

[2] At-Ṭabari 20:359.

[3] At-Ṭabari 20:359.

[4] At-Ṭabari 20:361.

Allāh has given you of blessings.

﴿إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ﴾

«Truly, I am All-Seer of what you do.» means, watching you and seeing all that you do and say; nothing of that is hidden at all.

﴿وَلَا يَمْنَنَ الرِّيحُ غَدُوَهَا شَهْرٌ وَرَوَّاحُهَا شَهْرٌ وَلَئِنَّا لَمَعَ الْفَيْضُ وَمِنَ الْجِنَّ مَنْ يَمْعَلُ بَيْنَ يَدَيْهِ يَأْذَنُ وَيُؤْمَرُ وَمَنْ يَرْغَبُ مِنْهُمْ عَنْ أَمْرِنَا نُؤَقِّدُ مِنْ عَذَابِ السَّعِيرِ﴾ ﴿يَعْمَلُونَ لَمْ يَأْمُرْهُمْ بِشَاءٍ مِنْ حَتَمٍ وَنُفْثِلَ الْغَنَاءَ لِلْأَغْنَى وَتَوَدُّوا مَا آلَ دَاوُدَ شُكْرًا وَقَلِيلٌ مِنْ عِبَادِيَ الشَّكُورُ﴾

«12. And to Sulaymān (We subjected) the wind, its morning was a month's (journey), and its afternoon was a month's (journey). And We caused a fount of Qiṭr to flow for him, and there were jinn that worked in front of him, by the leave of his Lord. And whosoever of them turned aside from Our command, We shall cause him to taste of the torment of the blazing Fire.»

«13. They worked for him as he desired on Maḥārīb, Tamāthil, large basins like Jawāb and Qudūr Rāsiyāt. "Work you, O family of Dāwud, with thanks!" But few of My servants are grateful.»

The Favors which Allāh bestowed upon Sulaymān

Having mentioned the blessings with which He favored Dāwud, Allāh follows this by mentioning what He gave to Dāwud's son Sulaymān (Solomon), may peace be upon them both. He subjugated the wind to him, so that it would carry his carpet one way for a month, then back again the next month. Al-Ḥasan Al-Baṣrī said, "He set out from Damascus in the morning, landed in Istakhar where he ate a meal, then flew on from Istakhar and spent the night in Kābil."^[1] Between Damascus and Istakhar is an entire month's travel for a swift rider, and between Istakhar and Kābil is an entire month's travel for a swift rider.

﴿وَلَئِنَّا لَمَعَ الْفَيْضُ﴾

«And We caused a fount Qiṭr to flow for him,»

^[1] Aṭ-Ṭabari 20:362.

Ibn 'Abbās, may Allāh be pleased with him, Mujāhid, 'Ikrimah, 'Aṭā' Al-Khurāsāni, Qatādah, As-Suddi, Mālik from Zayd bin Aslam, 'Abdur-Rahmān bin Zayd bin Aslam and others said, "Qifr means copper."^[1] Qatādah said, "It was in Yemen."^[2] Allāh brought forth all the things that people make for Sulaymān, peace be upon him.

﴿وَمِنَ الْجِنِّ مَن يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ﴾

﴿and there were Jinn that worked in front of him, by the leave of his Lord.﴾

means, 'We subjugated the Jinn to work in front of him,' by the permission of his Lord, i.e., by Allāh's decree and subjugation, they built whatever constructions he wanted, and did other work as well.

﴿وَمَن يَرْغَبْ عَنْ أَمْرِآءِ﴾

﴿And whosoever of them turned aside from Our command,﴾
means, whoever among them tried to rebel and disobey,

﴿يُنْذِرُهُ مِنْ عَذَابِ السَّعِيرِ﴾

﴿We shall cause him to taste of the torment of the blazing Fire.﴾

which means, burning.

﴿يَعْمَلُونَ لَهُ مَا يَشَاءُ مِن مَّحَبَبٍ وَنَسِيْلٍ﴾

﴿They worked for him as he desired on Mahārīb, Tamāthīl,﴾

Mahārīb refers to beautiful structures, the best and innermost part of a dwelling. Ibn Zayd said, "This means dwellings."^[3] With regard to "Tamāthīl," 'Aṭiyah Al-'Awfi, Aḍ-Ḍaḥḥāk and As-Suddi said that Tamāthīl means pictures.^[4]

﴿وَجَفَانٍ كَالْجَوَابِ وَقُدُورٍ رَاسِيَتٍ﴾

﴿large basins like Jawāb and Qudūr Rāsiyāt.﴾

Jawāb, the plural form of Jabiyah, refers to cisterns or tanks

[1] Aṭ-Ṭabari 20:363, 364.

[2] Aṭ-Ṭabari 20:363.

[3] Aṭ-Ṭabari 20:365.

[4] Aṭ-Ṭabari 20:366.

in which water is held, and Qudūr Rāsiyāt are cauldrons that stay in one place and are not moved around because of their great size. This was the view of Mujāhid, Aḍ-Ḍaḥḥāk and others.^[1]

﴿اعْمَلُوا مَالِ دَاوُدَ شُكْرًا﴾

﴿Work you, O family of Dāwud, with thanks!﴾

means, 'We said to them: Work with thanks for the blessings that We have bestowed upon you in this world and the Hereafter.' This indicates that thanks may be expressed by actions as much as by words and intentions.

Abu 'Abdur-Raḥmān Al-Ḥubuli said, "Prayer is thanks, fasting is thanks, every good deed that you do for the sake of Allāh is thanks, and the best of thanks is praise." This was recorded by Ibn Jarīr.^[2] In the Two Ṣaḥīḥs, it is reported that the Messenger of Allāh ﷺ said:

«إِنَّ أَحَبَّ الصَّلَاةِ إِلَى اللَّهِ تَعَالَى صَلَاةُ دَاوُدَ، كَانَ يَتِمُّ نِصْفَ اللَّيْلِ، وَيَقُومُ ثُلُثَهُ، وَيَتِمُّ شُدَّتَهُ، وَأَحَبُّ الصِّيَامِ إِلَى اللَّهِ تَعَالَى صِيَامُ دَاوُدَ، كَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا، وَلَا يَبْرُ إِذَا لَاقَى»

«The most beloved of prayer to Allāh is the prayer of Dāwud. He used to sleep for half the night, stand in prayer for a third of it and sleep for a sixth of it. The most beloved of fasting to Allāh is the fasting of Dāwud. He used to fast for a day then not fast for a day, and he never fled the battlefield.»^[3]

Ibn Abi Hātim narrated that Fuḍayl said concerning the Āyah:

﴿اعْمَلُوا مَالِ دَاوُدَ شُكْرًا﴾

﴿Work you, O family of Dāwud, with thanks!﴾

Dāwud said, "O Lord! How can I thank you when thanks itself is a blessing from You?" He said: "Now you have truly given thanks to Me, for you have realized that it is a blessing from Me."^[4]

[1] Aṭ-Ṭabari 20:367.

[2] Aṭ-Ṭabari 20:369.

[3] Faṭḥ Al-Bāri 6:525, Muslim 2:816.

[4] Ad-Durr Al-Manthūr 6:680.

﴿وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرُونَ﴾

«But few of My servants are grateful.» This is a reflection of reality.

﴿فَلَمَّا نَضَبْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّكُمْ عَلَىٰ مَرْثِهِ إِلَّا دَابَّةٌ الْأَرْضِ تَأْكُلُ مِنسَأَتَهُ فَلَمَّا خَرَّ تَبَيَّنَ الْجِنَّ أَن لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ ۝۱۴﴾

«14. Then when We decreed death for him, nothing informed them (Jinn) of his death except a little worm of the earth which kept (slowly) gnawing away at his stick. So when he fell down, the Jinn saw clearly that if they had known the Unseen, they would not have stayed in the humiliating torment.»

The Death of Sulaymān

Allāh tells us how Sulaymān, peace be upon him, died and how Allāh concealed his death from the *Jinn* who were subjugated to him to do hard labor. He remained leaning on his stick, which was his staff, as Ibn ‘Abbās may Allāh be pleased with him, Mujāhid, Al-Ḥasan, Qatādah and others said.^[1] He stayed like that for a long time, nearly a year. When a creature of the earth, which was a kind of worm, ate through the stick, it became weak and fell to the ground. Then it became apparent that he had died a long time before. It also became clear to *Jinn* and men alike that the *Jinn* do not know the Unseen as they (the *Jinn*) used to imagine and tried to deceive people. This is what Allāh says:

﴿مَا دَلَّكُمْ عَلَىٰ مَرْثِهِ إِلَّا دَابَّةٌ الْأَرْضِ تَأْكُلُ مِنسَأَتَهُ فَلَمَّا خَرَّ تَبَيَّنَ الْجِنَّ أَن لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ﴾

«nothing informed them (Jinn) of his death except a little worm of the earth which kept (slowly) gnawing away at his stick. So when he fell down, the Jinn saw clearly that if they had known the Unseen, they would not have stayed in the humiliating torment.»

meaning, it became clear to the people that they (the *Jinn*) were lying.

[1] At-Ṭabari 20:370.

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ॐ नमो भगवते वासुदेवाय ॥
 श्री कृष्णाय नमः ॥
 श्री गणेशाय नमः ॥
 श्री लक्ष्म्याय नमः ॥
 श्री भक्त्याय नमः ॥
 श्री श्रद्धाय नमः ॥
 श्री धैर्याय नमः ॥
 श्री प्रज्ञाय नमः ॥
 श्री अहिंसाय नमः ॥
 श्री सत्याय नमः ॥
 श्री दानाय नमः ॥
 श्री धर्माय नमः ॥
 श्री मोक्षाय नमः ॥
 श्री परमात्मने नमः ॥

away, so We sent
against them flood released from the dam, and We converted their two
gardens into gardens producing bitter bad fruit, and Athil, and some
few lote trees. ♪

The Disbeliever of Saba' (Sheba) and Their Punishment

Saba refers to the kings and people of the Yemen. At-Tabdaba'ah (*Tubba'*) [surname of the ancient kings of Yemen], were part of them, and Bilqis, the queen who met Sulayman, peace be upon him, was also one of them. They lived a life of enviable luxury in their land with plentiful provision, crops and fruits. Allah sent them messengers telling them to eat of

His provision and give thanks to Him by worshipping Him alone, and they followed that for as long as Allāh willed, then they turned away from that which they had been commanded to do. So they were punished with a flood which scattered them throughout the lands around Saba' in all directions, as we will see in detail below, if Allāh wills. In Him we put our trust.

Ibn Jarīr recorded that Farwah bin Musayk Al-Ghuṭayfi, may Allāh be pleased with him, said, "A man said, 'O Messenger of Allāh! Tell me about Saba' – what was it, a land or a woman?' He ﷺ said:

«لَيْسَ بِأَرْضٍ وَلَا امْرَأَةٍ، وَلَكِنَّهُ رَجُلٌ وَلَدَ لَهُ عَشْرَةَ مِنَ الْوَلَدِ، فَبَيَّعَ سِتَّةَ وَتَسَاءَمَ أَرْبَعَةً، فَأَمَّا الَّذِينَ تَسَاءَمُوا: فَلَحْمٌ وَجُدَامٌ وَغَامِلَةٌ وَغَسَّانٌ، وَأَمَّا الَّذِينَ بَيَّعُوا: فَكِنْدَةُ وَالْأَشْعَرِيُّونَ وَالْأَزْدُ وَمَذْجَجٌ وَجَمِيرٌ وَأَنْمَارٌ»

«It was neither a land nor a woman. It was a man who had ten children, six of whom went Yemen and four of whom went Ash-Shām. Those who went Ash-Shām were Lakhm, Judhām, 'Āmilah and Ghassān. Those who went south were Kindah, Al-Ash'ariyyūn, Al-Azd, Madhhij, Ḥimyar and Anmār.»

A man asked, 'Who are Anmār?' He ﷺ said:

«الَّذِينَ مِنْهُمْ خُثَمٌ وَبَجِلَةٌ»

«Those among whom are Khath'am and Bajilah.»^[1]

This was recorded by At-Tirmidhi in his *Jāmi'* [Sunan] in more detail than this; then he said, "This is a *Ḥasan Gharīb Ḥadīth*."^[2]

The genealogists – including Muḥammad bin Ishāq – said, "The name of Saba' was 'Abd Shams bin Yashjub bin Ya'rub bin Qaḥṭān; he was called Saba' because he was the first Arab tribe to disperse. He was also known as *Ar-Rā'ish*, because he was the first one to take booty in war and give it to his people, so he was called *Ar-Rā'ish*; because the Arabs call wealth *Rīsh* or *Riyāsh*."

They differ over Qaḥṭān, about whom there were three views. (The first) he descended from the line of Iram bin Sām bin

[1] At-Ṭabari 20:375.

[2] *Tuhfat Al-Aḥwadhī* 9:88.

Nūh, then there were three different views over how he descended from him. (The second) was that he was descended from 'Ābir, another name for Hūd, peace be upon him, then there were also three different views over exactly how he descended from him. (The third) was that he was descended from Ismā'il bin Ibrāhīm Al-Khalil, peace be upon him, then there were also three different views over exactly how he descended from him. This was discussed in full detail by Imām Al-Hāfiẓ Abu 'Umar bin 'Abdul-Barr An-Namari, may Allāh have mercy on him, in his book *Al-Musammā Al-Inbāh 'Alā Dhikr Uṣūl Al-Qabā'il Ar-Ruwāt*.

The meaning of the Prophet's words,

«كَانَ رَجُلًا مِنَ الْعَرَبِ»

«He was a man among the Arabs.»^[1]

means that he was one of the original Arabs, who were before Ibrāhīm, peace be upon him, and were descendants of Sām bin Nūh (Shem, the son of Noah). According to the third view mentioned above, he descended from Ibrāhīm, peace be upon him, but this was not a well-known view among them. And Allāh knows best. But in *Ṣaḥīḥ Al-Bukhārī*, it is reported that the Messenger of Allāh ﷺ passed by a group of people from (the tribe of) Aslam who were practicing archery, and he said,

«اُزْمُوا بَنِي إِسْمَاعِيلَ فَإِنَّ أَبَاكُمْ كَانَ رَايَا»

«Shoot, O sons of Ismā'il, for your father was an archer.»^[2]

Aslam was a tribe of the Ansār, and the Ansār – both Aws and Khazraj – were from Ghassān, from the Arabs of Yemen from Saba', who settled in Yathrib when Saba' was scattered throughout the land when Allāh sent against them the flood released from the dam. A group of them also settled in Syria, and they were called Ghassān for the name of the water beside which they camped – it was said that it was in the Yemen, or that it was near Al-Mushallal, as Hassān bin Thābit, may Allāh be pleased with him, said in one of his poems. The meaning of his words: "If you ask, then we are the community of the noble descendants, our lineage is Al-Azd

^[1] At-Ṭabari no. 28782.

^[2] *Fath Al-Bāri* 6:261.

and our water is Ghassān."

«وُلِدَ لَهُ عَشْرَةٌ مِنَ الْعَرَبِ»

«He had ten sons among the Arabs.»^[1]

means that these ten were of his lineage, and that the origins of the Arab tribes of the Yemen go back to him, not that they were his sons born of his loins. There may have been two or three generations between him and some of them, or more or less, as is explained in detail in the books of genealogy.

The meaning of the words,

«فَتَيَمَّنَ مِنْهُمْ سِتَّةٌ وَتَشَاءَمَ مِنْهُمْ أَرْبَعَةٌ»

«Six of whom went south and four of whom went north.»^[2]

is that after Allāh sent against them the flood released from the dam, some of them stayed in their homeland, whilst others left to go elsewhere.

The Dam of Ma'ārib and the Flood

The story of the dam is about the water which used to come to them from between two mountains, combined with the floods from rainfall and their valleys. Their ancient kings built a huge, strong dam and the water reached a high level between these two mountains. Then they planted trees and got the best fruits that could ever be harvested, plentiful and beautiful. A number of the Salaf, including Qatādah, mentioned that a woman could walk beneath the trees, carrying a basket or vessel – such as is used for gathering fruit – on her head. And that the fruit would fall from the trees and fill the basket without any need for her to make the effort to pick the fruit, because it was so plentiful and ripe.^[3]

This was the dam of Ma'ārib, a land between which and San'a' was a journey of three days. Others said that in their land there were no flies, mosquitoes or fleas, or any kind of vermin. This was because the weather was good and the people were healthy, and Allāh took care of them so that they would single out and worship Him alone, as He says:

^[1] At-Ṭabari no. 28782.

^[2] At-Ṭabari no. 28782.

^[3] At-Ṭabari 20:376.

﴿لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكِنِهِمْ آيَةٌ﴾

«Indeed there was for Saba' (Sheba) a sign in their dwelling place»

Then He explains this by saying:

﴿جَنَّاتٍ عَنْ يَمِينٍ وَشِمَالٍ﴾

«two gardens on the right and on the left;»

meaning, the two sides where the mountains were, and their land was in between them.

﴿كُلُوا مِنْ رِزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ بَلَدًا طَيِّبَةً رَبُّهُ غَفُورٌ﴾

«(and it was said to them:) "Eat of the provision of your Lord, and be grateful to Him." A fair land and an Oft-Forgiving Lord!»

means, 'He would forgive you if you continue to worship Him alone.'

﴿فَأَعْرَضُوا﴾

«But they turned away,» means, from worshipping Allāh alone and from giving thanks to Him for the blessings that He had bestowed upon them, and they started to worship the sun instead of Allāh, as the hoopoe told Sulaymān, peace be upon him:

﴿وَبَشِّرْتُكَ مِنْ سَبَإٍ بِنَرْ سَبِيحٍ ۖ إِلَى بَيْتٍ أَمَرَ أَنْ يَكُونَهُمْ وَلَوْ يَنْتِ مِنْ كُلِّ شَيْءٍ وَلَمَّا
عَرَّسَ عَظِيمٌ ۖ وَبَدَتْهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيْنُ لَهُمُ الشَّيْطَانُ أَغْنَاهُمْ
صَدَقَهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ﴾

«"I have come to you from Saba' (Sheba) with true news. I found a woman ruling over them, she has been given all things, and she has a great throne. I found her and her people worshipping the sun instead of Allāh, and Shayṭān has made their deeds fair seeming to them, and has barred them from the way, so they have no guidance."» (27:22-24)

﴿فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْمَرْمِ﴾

«so We sent against them flood released from the dam,»

Some, including Ibn 'Abbās, Wahb bin Munabbih, Qatādah

and Aḍ-Ḍaḥḥāk said that when Allāh wanted to punish them by sending the flood upon them, he sent beasts from the earth to the dam, large rats, which made a hole in it.^[1] Wahb bin Munabbih said, "They found it written in their Scriptures that the dam would be destroyed because of these large rats. So they brought cats for a while, but when the decree came to pass, the rats overran the cats and went into the dam, making a hole in it, and it collapsed."^[2] Qatādah and others said, "The large rat is the desert rat. They gnawed at the bottom of the dam until it became weak, then the time of the floods came and the waters hit the structure and it collapsed. The waters rushed through the bottom of the valley and destroyed everything in their path - buildings, trees, etc."^[3]

As the water drained from the trees that were on the mountains, to the right and the left, those trees dried up and were destroyed. Those beautiful, fruit-bearing trees were replaced with something altogether different, as Allāh says:

﴿وَبَدَّلْنَاهُمْ جَنَّتَيْنِ ذَاتَا أُكُلٍ خَمْطٍ﴾

﴿and We converted their two gardens into gardens producing bitter bad fruit (ukul khamṭ),﴾

Ibn 'Abbās, Mujāhid, 'Ikrimah, 'Aṭā' Al-Khurasāni, Qatādah and As-Suddi said, "It refers to Arāk (Zingiber officinale) and bitter bad fruit."^[4]

﴿وَأَثَلٍ﴾

﴿and Athl,﴾ 'Al-'Awfi and Ibn 'Abbās said that this means tamarisk. Others said that it means a tree that resembles a tamarisk, and it was said that it was the gum acacia or mimosa. And Allāh knows best.

﴿وَشَقِيقَ لَوْلٍ﴾

﴿and some few lote trees.﴾ Because the lote trees were the best of the trees with which the garden was replaced, there were only a few of them.

[1] Aṭ-Ṭabari 20:378, 380.

[2] Aṭ-Ṭabari 20:381.

[3] Aṭ-Ṭabari 20:381.

[4] Aṭ-Ṭabari 20: 382, 383.

﴿وَبَقِيَ مِنْ شَجَرٍ قَلِيلٍ﴾

«and some few lote trees.» This is what happened to those two gardens after they had been so fruitful and productive, offering beautiful scenes, deep shade and flowing rivers: they were replaced with thorny trees, tamarisks and lote trees with huge thorns and little fruit. This was because of their disbelief and their sin of associating others with Allāh, and because they denied the truth and turned towards falsehood. Allāh said:

﴿ذَلِكَ جَزَاءُ مَا كَفَرُوا بِهِمْ وَلَهُمْ جُزَاءٌ إِلَّا أَكْثَرُ﴾

«Like this We requited them because they were ungrateful disbelievers. And never do We requite in such a way except those who are ungrateful.»

meaning, 'We punished them for their disbelief.' Mujāhid said, "He does not punish anyone except the disbelievers."^[1]

Al-Ḥasan Al-Baṣrī said, "Allāh the Almighty has spoken the truth: no one will be punished in a manner that befits the sin except the ungrateful disbelievers."

﴿وَمَعَكُمْ يَتِيمُهُمْ وَيَتِيمُ الْفُرَىٰ أَلَيْ بِبَرَكَتِنَا فِيهَا فُؤَىٰ ظَهْرُهُمْ وَقَدْزْنَا فِيهَا السَّبْرَ سَبْرًا فِيهَا لَبَانٌ وَلَبَانًا مَائِينَ﴾ ﴿فَقَالُوا رَبَّنَا بَعْدَ بَيْنِ أَسْفَارِنَا وَظَلَمُوا أَنْفُسَهُمْ فَجَعَلْنَاهُمْ لِمَا يُؤْتُونَ وَمَنْعْنَاهُمْ كُلَّ مَرْغَبٍ﴾ ﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ﴾

«18. And We placed, between them and the towns which We had blessed, towns easy to be seen, and We made the stages (of journey) between them easy (saying): "Travel in them safely both by night and day."»

«19. But they said: "Our Lord! Make the stages between our journey longer," and they wronged themselves; so We made them as tales (in the land), and We dispersed them all totally. Verily, in this are indeed signs for every steadfast, grateful (person).»

The Trade of Saba' and Their Destruction

Allāh tells us about the blessings which the people of Saba' enjoyed, and the luxuries and plentiful provision which was

^[1] Al-Baghawī 3:555.

theirs in their land, with its secure dwellings and towns which were joined to one another, with many trees, crops and fruits. When they traveled, they had no need to carry provisions or water with them; wherever they stopped, they would find water and fruits, so they could take their noontime rest in one town, and stay overnight in another, according to their needs on their journey. Allāh says:

﴿وَجَعَلْنَا بَيْنَهُم مَّيِّمَاتٍ الَّتِي بَارَكْنَا فِيهَا﴾

﴿And We placed, between them and the towns which We had blessed,﴾

Mujāhid, Al-Ḥasan, Saʿīd bin Jubayr and Mālik, who narrated it from Zayd bin Aslam, and Qatādah, Aḍ-Ḍaḥḥāk, As-Suddī, Ibn Zayd and others – all said that this means the towns of Syria. It means they used to travel from Yemen to Syria via towns easy to be seen and connected to one another.^[1] Al-ʿAwfī reported that Ibn ʿAbbās said, "The towns which We had blessed by putting Jerusalem among them."^[2]

﴿فَرَى ظُهُورَ﴾

﴿towns easy to be seen,﴾ meaning, clear and visible, known to travelers, so they could take their noontime rest in one town and stay overnight in another. Allāh says:

﴿وَجَعَلْنَا فِيهَا آسَافًا﴾

﴿and We made the stages (of journey) between them easy﴾

meaning, 'We made it in a way that met the needs of the travelers.'

﴿وَسِيرُوا فِيهَا لَيَالٍ وَنَاحًا مَّيِّمِينَ﴾

﴿Travel in them safely both by night and day.﴾

means, those who travel in them will be safe both by night and by day.

﴿فَقَالُوا رَبَّنَا بَوِّدْ بَيْنَ أَسْفَارِنَا وَظَلَمُوا أَنْفُسَهُمْ﴾

﴿But they said: "Our Lord! Make the stages between our journey longer," and they wronged themselves;﴾

[1] Aṭ-Ṭabari 20:386, 387.

[2] Aṭ-Ṭabari 20:386.

They failed to appreciate this blessing, as Ibn 'Abbās, Mujāhid, Al-Ḥasan and others said: "They wanted to travel long distances through empty wilderness where they would need to carry provisions with them and would have to travel through intense heat in a state of fear."

﴿فَجَعَلْنَاهُمْ أَهَادِيثَ وَوَرَقْنَاهُمْ كُلَّ مَسْرُوقٍ﴾

«so We made them as tales (in the land), and We dispersed them all totally.»

means, 'We made them something for people to talk about when they converse in the evening, how Allāh plotted against them and dispersed them after they had been together living a life of luxury, and they were scattered here and there throughout the land.' So, the Arabs say of a people when they are dispersed, "They have been scattered like Saba'," in all directions.

﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ﴾

«Verily, in this are indeed signs for every steadfast, grateful.»

In the punishment which these people suffered, the way in which their blessings and good health were turned into vengeance for their disbelief and sins, is a lesson and an indication for every person who is steadfast in the face of adversity and grateful for blessings. Imām Aḥmad recorded that Sa'd bin Abi Waqqās, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«عَجِبْتُ مِنْ قَضَاءِ اللَّهِ تَعَالَى لِلْمُؤْمِنِ إِنْ أَصَابَهُ خَيْرٌ حَمِدَ رَبَّهُ وَشَكَرَ، وَإِنْ أَصَابَتْهُ مُصِيبَةٌ حَمِدَ رَبَّهُ وَصَبَرَ، يُؤْجَرُ الْمُؤْمِنُ فِي كُلِّ شَيْءٍ حَتَّى فِي اللَّفْظِ يَرْفَعُهَا إِلَى فِيهِ امْرَأَتِهِ»

«I am amazed at what Allāh has decreed for the believer; if something good befalls him, He praises his Lord and gives thanks, and if something bad befalls him, he praises his Lord and has patience. The believer will be rewarded for everything, even the morsel of food which he lifts to his wife's mouth.»^[1]

This was also recorded by An-Nasā'ī in *Al-Yawm wal-*

[1] Aḥmad 1:173.

Laylah.^[1] There is a corroborating report in the Two *Ṣaḥīḥs*, where a *Ḥadīth* narrated by Abu Hurayrah, may Allāh be pleased with him, says:

«عَجَبًا لِلْمُؤْمِنِ لَا يَقْضِي اللَّهُ تَعَالَى لَهُ قَضَاءَ إِلَّا كَانَ خَيْرًا لَهُ، إِنْ أَصَابَتْهُ سَرَاءُ شَكَرَ
فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَاءُ صَبَرَ فَكَانَ خَيْرًا لَهُ، وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا
لِلْمُؤْمِنِ»

«How amazing is the affair of the believer! Allāh does not decree anything for him but it is good for him. If something good happens to him, he gives thanks, and that is good for him; if something bad happens to him, he bears it with patience, and that is good for him. This is not for anyone except the believer.»^[2]

It was reported that Qatādah said:

﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ مَسْكُورٍ﴾

«Verily, in this are indeed signs for every steadfast, grateful.»

It was Muṭarrif who used to say: "How blessed is the grateful, patient servant. If he is given something, he gives thanks, and if he is tested, he bears it with patience."^[3]

﴿وَلَقَدْ صَدَقَ عَلَيْهِمْ لَيْلَىٰ ظَنُّهُمْ فَاتَّبَعُوهُ إِلَّا قَلِيلًا مِّنَ الْمُؤْمِنِينَ﴾ وَمَا كَانَ لَهُ عَلَيْهِمْ
مِّنْ سُلْطَانٍ إِلَّا لِنَعْلَمَ مَنْ يُّؤْمِنُ بِالْآخِرَةِ مِمَّنْ هُوَ فِي شَكٍّ مِّنْ رَّبِّكَ عَلَىٰ كُلِّ شَيْءٍ
حَافِظٌ ﴿٢٠﴾

«20. And indeed Iblīs did prove true his thought about them, and they followed him, all except a group of true believers.»

«21. And he had no authority over them, - except that We might test him who believes in the Hereafter, from him who is in doubt about it. And your Lord is Watchful over everything.»

How Iblīs' thought about the Disbeliever proved True

Having mentioned Saba' and how they followed their desires, and the *Shayṭān*, Allāh tells us about their counterparts

[1] An-Nasā'ī in *Al-Kubrā* 6:263.

[2] *Fath Al-Bārī* 10:107.

[3] Muslim 4:1992.

among those who follow Iblīs and their own desires, and who go against wisdom and true guidance. Allāh says:

﴿وَلَقَدْ سَدَّدَ عَلَيْهِمُ الْإِبْلِيسَ طَرَفَهُ﴾

﴿And indeed Iblīs did prove true his thought about them,﴾

Ibn 'Abbās, may Allāh be pleased with him, and others^[1] said that this Āyah is like the Āyah where Allāh tells us about how Iblīs refused to prostrate to Ādam, peace be upon him, then said:

﴿أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَنْ أُوَفِّيَنَّكَ إِنَّمَا أَتَمْنَىٰ تَارَةً وَكَيْدًا ۚ وَمَا لِي لَا أَعْتَصِمُ ۚ إِنَّكَ لَتَبِيعَ كَيْدَ الشَّيْطَانِ ۚ إِنَّكَ لَعَلَّيْكَ فَتًى ۚ﴾

﴿See this one whom You have honored above me, if You give me respite to the Day of Resurrection, I will surely seize and mislead his offspring all but a few!﴾ (17:62)

﴿ثُمَّ لَآتِيَنَّهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ ۚ﴾

﴿Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones.﴾ (7:17)

And there are many Āyāt which refer to this matter.

﴿وَمَا كَانَ لَهُ عَلَيْهِمْ مِنْ سُلْطَانٍ﴾

﴿And he (Iblīs) had no authority over them,﴾

Ibn 'Abbās, may Allāh be pleased with him said, "This means, he had no proof."

﴿إِلَّا لِنَعْلَمَ مَنْ يَرْءَىٰ بِالْآخِرَةِ مَنْ هُوَ مِنْهَا فِي شَكٍّ﴾

﴿except that We might test him who believes in the Hereafter, from him who is in doubt about it.﴾

means, 'We gave him power over them only to show who believes in the Hereafter and that it will come to pass.' The people will be brought to account and rewarded or punished accordingly, so that he will worship his Lord properly in this world – and to distinguish these believers from those who are in doubt about the Hereafter.

[1] At-Tabari 20:392.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٣١

سَبَا

وَلَا تَنْفَعُ الشَّفَعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ. حَقٌّ إِذَا فُتِحَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ ﴿٢٢﴾ قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَوَاتِ وَالْأَرْضِ قُلْ اللَّهُ وَإِنَّا أَوْيَاكُمْ لَمَعْلَى هُدًى أَوْ فِي ضَلَالٍ مُبِينٍ ﴿٢٣﴾ قُلْ لَا تَسْأَلُونَ عَمَّا أَجْرُنَا وَلَا تَسْأَلُنَا عَمَّا تَعْمَلُونَ ﴿٢٤﴾ قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا تُسَبِّحُ بِحَمْدِهِ يَسْمُو بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ ﴿٢٥﴾ قُلْ أَرُونِي الَّذِينَ أَهْوَى إِلَهُكُمْ مِنْ دُونِ اللَّهِ فَلْيَنْبَغِ لَهُمْ أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ الْعَالَمِينَ ﴿٢٦﴾ وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِنَاسٍ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢٧﴾ وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ﴿٢٨﴾ قُلْ لَكُمْ مِيعَادُ يَوْمٍ لَا تَسْتَعِجِرُونَ عَنْهُ سَاعَةً وَلَا تَسْتَغْنُونَ ﴿٢٩﴾ وَقَالَ الَّذِينَ كَفَرُوا أَنْ تَرْؤُا فِي هَذَا الْقُرْآنِ وَلَا بِالَّذِي بَيْنَ يَدَيْهِ وَلَوْ رَأَوْا إِلَّا الظَّلْمَ لَمُوتَ مَوْفُورَتٍ عِنْدَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَى بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ اسْتَضَعُوا لِلَّذِينَ اسْتَكَبَرُوا أَلَوْلَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ ﴿٣٠﴾

﴿وَرَبُّكَ عَلَى كُلِّ شَيْءٍ حَافِظٌ﴾

﴿And your Lord is a Watchful over everything.﴾

means, despite His watching, those who follow Iblis go astray, but by His watching and care, the believers who follow the Messengers are saved.

﴿قُلْ أَدْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ يَنْفَال ذَرَّةً فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهِمْ مِنْ شِرْكٍ وَمَا لَهُ مِنْهُمْ مِنْ ظَهيرٍ﴾ ﴿٢٢﴾ وَلَا تَنْفَعُ الشَّفَعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ حَقٌّ إِذَا فُتِحَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ ﴿٢٣﴾

﴿الْكَبِيرُ﴾

﴿22. Say: "Call upon those whom you assert besides Allāh, they possess not even the weight of a speck of dust, either in the heavens or on the earth, nor have they any share in either, nor there is for Him any supporter from among them."﴾

﴿23. Intercession with Him profits not except for him whom He permits. So much so that when fear is banished from their hearts, they say: "What is it that your Lord has said?" They say the truth. And He is the Most High, the Most Great.﴾

The Helplessness of the gods of the Idolators

Here Allāh states clearly that He is the One and Only God, the Self-Sufficient Master, Who has no peer or partner; He is independent in His command and there is no one who can

share or dispute with Him in that, or overturn His command. So, He says:

﴿قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِ اللَّهِ﴾

﴿Say: "Call upon those whom you assert besides Allāh..."﴾
meaning, the gods who are worshipped besides Allāh.

﴿لَا يَمْلِكُونَ شَيْئًا ذَرَّةَ وَبِ السَّمَوَاتِ وَلَا فِي الْأَرْضِ﴾

﴿they possess not even the weight of a speck of dust, either in the heavens or on the earth,﴾

This is like the Āyah:

﴿وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ فِطْرِهِ﴾

﴿And those, whom you invoke or call upon instead of Him, own not even a Qitmir^[1]﴾ (35:13).

﴿وَمَا لَهُمْ فِيهَا مِنْ شَرِكٍ﴾

﴿nor have they any share in either,﴾ means, they do not possess anything, either independently or as partners.

﴿وَمَا لَهُ مِنْهُمْ مِنْ ظَهِيرٍ﴾

﴿nor there is for Him any supporter from among them.﴾

means, nor does Allāh have among these rivals any whose support He seeks in any matter; on the contrary, all of creation is in need of Him and is enslaved by Him.

Then Allāh says:

﴿وَلَا تَنْفَعُ الشَّفَعَةُ عِنْدَهُ إِلَّا لِمَنْ أُوذِيَ لَهُ﴾

﴿Intercession with Him profits not except for him whom He permits.﴾

meaning, because of His might, majesty and pride, no one would dare to intercede with Him in any matter, except after being granted His permission to intercede. As Allāh says:

﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾

﴿Who is he that can intercede with Him except with His permission?﴾ (2:255),

[1] The thin membrane over the date stone.

﴿وَكَمْ مِنْ مَلَكٍ فِي السَّمَوَاتِ لَا تُفِي شَفَعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ
وَدَّرَ عَلَيْهِ﴾

«And there are many angels in the heavens, whose intercession will avail nothing except after Allāh has given leave for whom He wills and is pleased with.» (53:26)

﴿وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ وَهُم مِّنْ خَشْيَتِهِ مُشْفِقُونَ﴾

«and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him» (21:28).

It was reported in the Two *Sahīhs* through more than one chain of narration that the Messenger of Allāh ﷺ, who is the leader of the sons of Ādam and the greatest intercessor before Allāh, will go to stand in *Al-Maqām Al-Maḥmūd* (the praised position) to intercede for all of mankind when their Lord comes to pass judgement upon them. He ﷺ said:

«فَأَسْجُدُ لِلَّهِ تَعَالَىٰ فَيَدْعُنِي مَا شَاءَ اللَّهُ أَنْ يَدْعُنِي، وَيَفْتَحَ عَلَيَّ بِمَحَامِدٍ لَا أَحْصِيهَا
الآن، ثُمَّ يُقَالُ: اارْفَعْ رَأْسَكَ وَقُلْ تُسَمِّعُ، وَاسْمَعْ تُسَمِّعُ»

«Then I will prostrate to Allāh, may He be exalted, and He will leave me (in that position), as long as Allāh wills, and He will inspire me to speak words of praise which I cannot mention now. Then it will be said, "O Muḥammad, raise your head. Speak, you will be heard; ask, you will be given; intercede, your intercession will be accepted..."»^[1]

﴿حَقٌّ إِنَّا مُنِجٌ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ﴾

«So much so that when fear is banished from their hearts, they say: "What is it that your Lord has said?" They say the truth.»

This also refers to the great degree of His might and power. When He speaks words of revelation, the inhabitants of the heavens hear what He says, and they tremble with fear (of Allāh) so much that they swoon. This was the view of Ibn Mas'ūd, may Allāh be pleased with him, Masrūq and others.^[2]

[1] *Faḥḥ Al-Bāri* 8:248, Muslim 1:185.

[2] *Aṭ-Ṭabari* 20:396.

﴿حَقَّ إِنَّا فُزِعَ عَنْ قُلُوبِهِمْ﴾

﴿So much so that when fear is banished from their hearts,﴾

means, when the fear leaves their hearts. Ibn 'Abbās, Ibn 'Umar, Abu 'Abdur-Rahmān As-Sulami, Ash-Sha'bi, Ibrāhīm An-Nakha'i, Ad-Dhahhāk, Al-Hasan and Qatādah said concerning the Āyah,

﴿حَقَّ إِنَّا فُزِعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ﴾

﴿So much so that when fear is banished from their hearts, they say: "What is it that your Lord has said?" They say the truth.﴾

"When the fear is lifted from their hearts." When this happens, some of them say to others, "What did your Lord say?" Those (angels) who are carrying the Throne tell those who are next to them, then they in turn pass it on to those who are next to them, and so on, until the news reaches the inhabitants of the lowest heaven. Allāh says,

﴿قَالُوا الْحَقُّ﴾

﴿They say the truth.﴾ meaning, they report what He said, without adding or taking away anything.

﴿وَهُوَ الْعَلِيُّ الْكَبِيرُ﴾

﴿And He is the Most High, the Most Great.﴾

In his Tafsīr of this Āyah in his Ṣaḥīḥ, Al-Bukhārī recorded that Abu Hurayrah, may Allāh be pleased with him said, "The Prophet of Allāh ﷺ said:

«إِنَّا قَضَى اللَّهُ تَعَالَى الْأَمْرَ فِي السَّمَاءِ ضَرْبَتْ الْمَلَائِكَةُ بِأَجْنِحَتِهَا خُضَمَاتًا لِقَوْلِهِ، كَأَنَّهُ سِلْسِلَةٌ عَلَى صُفْوَانٍ، فَإِذَا فُزِعَ عَنْ قُلُوبِهِمْ قَالُوا: مَاذَا قَالَ رَبُّكُمْ؟ قَالُوا لِلَّذِي قَالَ: الْحَقُّ، وَهُوَ الْعَلِيُّ الْكَبِيرُ، فَيَسْمَعُهَا مُسْتَرْقِقُ السَّمْعِ، وَمُسْتَرْقِقُ السَّمْعِ مَكْدَا بَعْضُهُ فَوْقَ بَعْضٍ - وَوَصَفَ سُفْيَانٌ بِيَدِهِ فَحَرَّفَهَا، وَتَشَرُّ بَيْنَ أَصَابِعِهِ - فَيَسْمَعُ الْكَلِمَةَ فَيُلْقِيهَا إِلَى مَنْ تَحْتَهُ، ثُمَّ يُلْقِيهَا الْآخَرُ إِلَى مَنْ تَحْتَهُ، حَتَّى يُلْقِيَهَا عَلَى لِسَانِ السَّاجِرِ أَوْ الْكَاهِنِ، فَرَبَّمَا أَذْرَكُهُ الشَّهَابُ قَبْلَ أَنْ يُلْقِيَهَا، وَرَبَّمَا أَلْقَاهَا قَبْلَ أَنْ يَذْرُكَهُ، فَيَكْذِبُ مَعَهَا مِائَةً كَذِبَةٍ فَيَقَالُ: أَلْبَسَ قَدْ قَالَ لَنَا يَوْمَ كَذَا وَكَذَا، كَذَا وَكَذَا؟ فَيَصْدُقُ بِتِلْكَ الْكَلِمَةِ الَّتِي سَمِعَتْ مِنَ السَّمَاءِ»

partners. Nay! But He is Allāh, the Almighty, the All-Wise.”﴾

Allāh has no partner in anything whatsoever

Allāh tells us that He is unique in His power of creation and His giving of provision, and that He is unique in His divinity also. As they used to admit that no one in heaven or on earth except Allah gave them provision, i.e., by sending down water and causing crops to grow, so they should also realize that there is no god worthy of worship besides Him.

﴿رَبَّنَا أُوْزِ يَاكُم لَعَلَّ هٰذِي اَوْ فِي ضَلٰلٍ مُّبِيْنٍ﴾

﴿And verily, (either) we or you are rightly guided or in plain error.﴾

‘One of the two sides must be speaking falsehood, and one must be telling the truth. There is no way that you and we could both be following true guidance, or could both be misguided. Only one of us can be correct, and we have produced the proof of *Tawhīd* which indicates that your *Shirk* must be false.’ Allāh says:

﴿رَبَّنَا اُوْزِ يَاكُم لَعَلَّ هٰذِي اَوْ فِي ضَلٰلٍ مُّبِيْنٍ﴾

﴿And verily, (either) we or you are rightly guided or in plain error.﴾

Qatādah said, “The Companions of Muḥammad ﷺ said this to the idolators: ‘By Allāh, we and you cannot be following the same thing, only one of us can be truly guided.’”^[1] Ṭkrimah and Ziyād bin Abi Maryam said, “It means: we are rightly guided and you are in plain error.”^[2]

﴿قُلْ لَا تَسْأَلُونَا عَمَّا اٰتٰنَا وَلَا سَعَلْنَا عَنْكُمْ فَعَمَلِكُمْ﴾

﴿Say: “You will not be asked about our sins, nor shall we be asked of what you do.”﴾

This indicates disowning them, saying, ‘you do not belong to us and we do not belong to you, because we call people to Allāh, to believe that He is the Only God and to worship Him alone. If you respond, then you will belong to us and we to

^[1] Aṭ-Ṭabari 20:401.

^[2] Aṭ-Ṭabari 20:401.

you, but if you reject our call, then we have nothing to do with you and you have nothing to do with us.' This is like the Āyat:

﴿وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلٌ وَلَكُمْ عَمَلُكُمْ أَنْتُمْ بَرِيءُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِمَّا تَعْمَلُونَ

﴿٤١﴾

«And if they deny you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!"» (10:41)

﴿قُلْ بَنَاتُ الْكَافِرِينَ لَا أَعْبُدُ مَا تَعْبُدُونَ ۚ وَلَا أَنْتُمْ عَابِدُونَ مَا أُعْبُدُ ۚ وَلَا أَنَا عَابِدٌ مِمَّا عَبَدْتُمْ ۚ وَلَا أَنْتُمْ عَابِدُونَ مَا أُعْبُدُ ۚ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ۝٦٠﴾

«Say: "O disbelievers! I worship not that which you worship, Nor will you worship that which I worship. And I shall not worship that which you are worshipping. Nor will you worship that which I worship. To you be your religion, and to me my religion."» (104:1-6).

﴿قُلْ يَجْمَعُ بَيْنَنَا رَبَّنَا﴾

«Say: "Our Lord will assemble us all together..."»

means, 'on the Day of Resurrection, He will bring all of creation together in one arena, then He will judge between us with truth, i.e., with justice.' Each person will be rewarded or punished according to his deeds; if they are good, then his end will be good, and if they are bad, then his end will be bad. On that Day they will know who has attained victory, glory and eternal happiness, as Allāh says:

﴿وَبَرَزُوا لِلْعَاقِبَةِ يُنْفَخُ فِيهَا الْقُلُوبُ ۚ فَأَمَّا الَّذِينَ هُمْ فِي رَوْحِهِمْ فَبِهِمْ رَضُوا ۚ وَأَمَّا الَّذِينَ هُمْ فِي آخِرَتِهِمْ فَأُولَٰئِكَ فِي الْعَذَابِ

﴿١٦﴾

«And on the Day when the Hour will be established - that Day shall (all men) be separated. Then as for those who believed and did righteous good deeds, such shall be honored and made to enjoy luxurious life (forever) in a Garden of Delight. And as for those who disbelieved and denied Our Āyāt, and the meeting of the Hereafter, such shall be brought forth to the torment.» (30:14-16).

Allāh says:

﴿وَمَنْ أَلْفَسُحَ الْمَلِكُ﴾

﴿And He is the Just Judge, the All-Knower of the true state of affairs.﴾

﴿قُلْ أَرُونِي آلِهَتَكُمْ بِمَا شُرِكَاكُمْ﴾

﴿Say: "Show me those whom you have joined with Him as partners..."﴾

means, 'show me those gods whom you made as rivals and equals to Allāh.'

﴿لَا﴾

﴿Nay﴾ means, He has no peer, rival, partner or equal. Allāh says:

﴿بَلْ مَرَّ اللَّهُ﴾

﴿But He is Allāh,﴾ meaning, the One and Only God Who has no partner.

﴿الْعَزِيزُ الْكَرِيمُ﴾

﴿the Almighty, the All-Wise.﴾ means, the Owner of might with which He subjugates and controls all things, the One Who is Wise in all His Words and deeds, Laws and decrees. Blessed and exalted and sanctified be He far above all that they say. And Allāh knows best.

﴿وَمَا أَرْسَلْنَاكَ إِلَّا كَآئِدًا لِلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾^(٢٨)
 وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ ﴿٢٩﴾ قُلْ لَّكُمْ يَوْمَ لَا تَسْتَجِيبُونَ عَنْهُ سَاعَةً وَلَا تَسْتَنْبِئُونَ ﴿٣٠﴾

﴿28. And We have not sent you except as a giver of glad tidings and a warner to all mankind, and most of men know not.﴾

﴿29. And they say: "When is this promise if you are truthful?"﴾

﴿30. Say: "The appointment to you is for a Day, which you cannot put back for an hour nor put forward."﴾

The Prophet ﷺ was sent to all of Mankind

Allāh says to His servant and Messenger Muḥammad ﷺ:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا كَآئِدًا لِلنَّاسِ بَشِيرًا وَنَذِيرًا﴾

﴿And We have not sent you except as a giver of glad tidings and a warner to all mankind.﴾

i.e., to all of creation among those who are accountable for their deeds. This is like the *Āyah*:

﴿قَدْ يَأْتِيهَا الْنَّاسُ إِلَى رَسُولِ اللَّهِ إِلَيْكُمْ بَيْعًا﴾

﴿Say: "O mankind! Verily, I am sent to you all as the Messenger of Allāh."﴾ (7:158)

﴿تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ. لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا﴾

﴿Blessed be He Who sent down the Criterion to His servant that he may be a warner to the all creatures.﴾ (25:1)

﴿بَشِيرًا وَنَذِيرًا﴾

﴿a giver of glad tidings and a warner﴾ means, 'to bring the glad tidings of Paradise to those who obey you and to warn of the fire of Hell to those who disobey you.' This is like the *Āyāt*:

﴿وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

﴿and most of men know not.﴾

﴿وَمَا أَصْغَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ﴾

﴿And most of mankind will not believe even if you desire it eagerly.﴾ (12:103)

﴿وَلَنْ تُلَاقَ أَكْثَرَ مَنْ فِي الْأَرْضِ إِنْ سَأَلْتَهُمْ﴾

﴿And if you obey most of those on the earth, they will mislead you far away from Allāh's path﴾ (6:116).

Muḥammad bin Ka'b said concerning the *Āyah*:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا كَكَاةٍ لِلنَّاسِ﴾

﴿And We have not sent you except to all mankind﴾

meaning, to all the people. Qatādah said concerning this *Āyah*, "Allāh, may He be exalted, sent Muḥammad ﷺ to both the Arabs and the non-Arabs, so the most honored of them with Allāh is the one who is most obedient to Allāh."¹¹

¹¹) Aṭ-Ṭabari 20:405.

In the Two *Ṣaḥīḥs* it was reported that Jābir, may Allāh be pleased with him said, "The Messenger of Allāh ﷺ said:

«أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِنِ الْأَنْبِيَاءِ قَبْلِي: نُصِرْتُ بِالرُّغْبِ مَسِيرَةَ شَهْرٍ، وَجُعِلَتْ لِيَ الْأَرْضُ مَسْجِدًا وَطَهُورًا، فَأَيُّمَا رَجُلٍ مِن أُمَّتِي أَدْرَكْتَهُ الصَّلَاةَ فَلْيُصَلِّ، وَأُجِلَّتْ لِيَ الْعَنَائِمُ وَلَمْ تَجُلْ لِأَحَدٍ قَبْلِي، وَأُعْطِيتُ الشَّفَاعَةَ، وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمٍ خَاصَّةٍ وَيُبْعَثُ إِلَى النَّاسِ عَامَّةً»

"I have been given five things which were not given to any of the Prophets before me. I have been aided by fear (the distance of) a month's journey. The entire earth has been made a Masjid and a means of purification for me, so that when the time for prayer comes, any man of my Ummah should pray. The spoils of war have been made permissible for me, whereas they were not permitted for any before me. I have been given the power of intercession; and the Prophets before me were sent to their own people, but I have been sent to all of mankind."^[1]

It was also recorded in the *Ṣaḥīḥ* that the Messenger of Allāh ﷺ said:

«يُبْعَثُ إِلَى الْأَسْوَدِ وَالْأَحْمَرِ»

"I have been sent to the black and the red."

Mujāhid said, "This means to the Jinn and to mankind."^[2]

Others said that it meant the Arabs and the non-Arabs. Both meanings are correct.

How the Disbelievers asked about when the Resurrection would happen, and the Response to Them

Allāh tells us how the disbelievers believed it unlikely that the Hour would ever come to pass:

﴿وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ﴾

«And they say: "When is this promise if you are truthful?"»

This is like the *Āyah*:

﴿يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ﴾

[1] *Faḥ Al-Bārī* 1:519, Muslim 1:370.

[2] *Aḥmad* 5:145.

سُبْحَانَكَ

١٢٢

الزَّالِزَّلَاتِ

قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتَضِعِفُوا أَنَحْنُ صَدَدُكُمْ
عَنِ الْهَدْيِ بَعْدَ إِذْ جَاءَ كُرْهُ لَكُمْ تَجْعَلُونَهُمْ ۖ وَقَالَ الَّذِينَ
اسْتَضِعِفُوا لِلَّذِينَ اسْتَكْبَرُوا بَلْ مَكْرُ الْإِنِّ وَالنَّهَارِ إِذْ
تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَندَادًا وَأَسْرُوا النَّدَامَةَ
لَمَّا رَأَوْا الْعَذَابَ وَجَعَلْنَا الْأَعْتَلِ فِي أَغْنَانِ الَّذِينَ كَفَرُوا
هَلْ تَجْعَلُونَ إِلَّا مَا كَانُوا يَعْمَلُونَ ۖ وَمَا أَرْسَلْنَا فِي قَرْيَةٍ
مِّنْ نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ۖ
وَقَالُوا أَنَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَدًا وَمَا نَحْنُ بِمُعَذِّبِينَ ۖ
قُلْ إِن رِّبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ وَلَكِنَّ أَكْثَرَ النَّاسِ
لَا يَعْلَمُونَ ۖ وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُقَرِّبُكُمْ عِندَنَا
زُلْفَىٰ إِلَّا مَن ءَامَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ لَهُمْ جَزَاءُ الْغَنِيِّ
بِمَا عَمِلُوا وَهُمْ فِي الْعَرْشِ ءَامُونَ ۖ وَالَّذِينَ يَسْعَوْنَ فِي
ءَابِنَاتِنَا مُعْجِرِينَ أُولَٰئِكَ فِي الْعَذَابِ مُحْضَرُونَ ۖ قُلْ
إِن رِّبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ سَوْمًا
أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّازِقِينَ ۖ

«Those who believe not therein seek to hasten it, while those who believe are fearful of it, and know that it is the very truth...» (42:18)

Then Allāh says:

﴿قُلْ لَّكَ يَوْمَ لَا تَسْتَجِرُونَ عَنْهُ سَاعَةً وَلَا تَسْقِطُونَ﴾

«Say: "The appointment to you is for a Day, which you cannot for an hour move back nor forward."»

meaning, 'you have an appointed time which is fixed and cannot be changed or altered. When it comes, you will not be able to put it back or bring it forward,' as

Allāh says:

﴿إِنَّ لِّبَلِّ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ﴾

«Verily, the term of Allāh when it comes, cannot be delayed» (71:4).

﴿وَمَا يُؤَخِّرُهُ إِلَّا لِأَجَلٍ مُّتَدَوِّرٍ ۚ يَوْمَ نَبَأُ لَا تَعْلَمُونَ فَمَنْ شَاءَ فَلْيُفَرِّغْ شِقْوَهِ ۚ وَسَمِعْتُ﴾

«And We delay it only for a term (already) fixed. On the Day when it comes, no person shall speak except by His leave. Some among them will be wretched and (others) blessed.» (11:104-105).

﴿وَقَالَ الَّذِينَ كَفَرُوا لَنْ نُؤْمِنَ بِهَٰذَا الْقُرْآنِ وَلَا بِالَّذِي بَيْنَ يَدَيْهِ وَلَوْ رَدُّوا

الظالمون موقوفون عند ربهم يرجع بعضهم إلى بعض القول يقول الذين استضعفوا لِلَّذِينَ اسْتَكْبَرُوا لَوْلَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ ﴿٣١﴾ قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتَضَعُّوا أَنْعَمَ مَكِيدَتُنَا عَنْ الْمُؤْمِنِينَ إِذْ جَاءَتْكُمْ بِلَ كُفْرٍ كُنْتُمْ مُجْرِمِينَ ﴿٣٢﴾ وَقَالَ الَّذِينَ اسْتَضَعُّوا لِلَّذِينَ اسْتَكْبَرُوا بِلَ سَكْرٍ اللَّيْلِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَنْ لَنُكْفِرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَندَادًا وَأَسْرَأُ أَفْئَادَنَا لَمَّا رَأَوْا الْعَذَابَ وَجَعَلْنَا الْأَغْلَلَ فِي آفَافِ الَّذِينَ كَفَرُوا هَلْ يُحْزَنُونَ إِلَّا مَا كَانُوا يَسْكُونُونَ ﴿٣٣﴾

﴿31. And those who disbelieve say: "We believe not in this Qur'an nor in that which was before it." But if you could see when the wrongdoers are made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we should certainly have been believers!"﴾

﴿32. And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you? Nay, but you were criminals."﴾

﴿33. Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allāh and set up rivals to Him!" And each of them (parties) will conceal their own regrets, when they behold the torment. And We shall put iron collars round the necks of those who disbelieved. Are they requited aught except what they used to do?﴾

How the Disbelievers have agreed in this World to deny the Truth, and how They will dispute with One Another on the Day of Resurrection

Allāh tells us about the excessive wrongdoing and stubbornness of the disbelievers, and their insistence on not believing in the Holy Qur'an and what it tells them about the Resurrection. Allāh says:

﴿وَقَالَ الَّذِينَ كَفَرُوا لَنْ نُؤْمِنَ بِهَذَا الْقُرْآنِ وَلَا بِالَّذِي بَيْنَ يَدَيْهِ﴾

﴿And those who disbelieve say: "We believe not in this Qur'an nor in that which was before it."﴾

Allāh threatens them and warns them of the humiliating

position they will be in before Him, arguing and disputing with one another:

﴿يَرْجِعُ بَعْضُهُمْ إِلَىٰ بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ الضَّعِيفُ أَنْضَجُوا﴾

﴿how they will cast the (blaming) word one to another! Those who were deemed weak﴾

this refers to the followers -

﴿الَّذِينَ اسْتَكْبَرُوا﴾

﴿to those who were arrogant﴾ - this refers to the leaders and masters -

﴿لَوْلَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ﴾

﴿Had it not been for you, we should certainly have been believers!﴾

meaning, 'if you had not stopped us, we would have followed the Messengers and believed in what they brought.' Their leaders and masters, those who were arrogant, will say to them:

﴿أَمْحَرَّكَدْنَا عَنْ الْهُدَىٰ بَعْدَ إِذْ جَاءَكَ﴾

﴿Did we keep you back from guidance after it had come to you?﴾

meaning, 'we did nothing more to you than to call you, and you followed us without any evidence or proof, and you went against the evidence and proof which the Messengers brought because of your own desires; it was your own choice.' They will say:

﴿بَلْ كُنتُمْ ثَٰغِرِينَ ﴿٣١﴾ وَقَالَ الَّذِينَ اسْتَضَعُوا لِلَّذِينَ اسْتَكْبَرُوا بَلْ مَكْرَ الْآيِلِ وَالنَّهَارِ﴾

﴿"...Nay, but you were criminals." Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day..."﴾

meaning, 'you used to plot against us night and day, tempting us with promises and false hopes, and telling us that we were truly guided and that we were following something, but all of that was falsehood and manifest lies.' Qatādah and Ibn Zayd said:

﴿بَلْ مَكْرَ الْآيِلِ وَالنَّهَارِ﴾

«Nay, but it was your plotting by night and day,»

means, "You plotted by night and day."^[1] Mālik narrated something similar from Zayd bin Aslam.^[2]

﴿إِذْ نَأْمُرُنَا أَنْ تَكْفُرَ بِاللَّهِ وَتَجْعَلَ لَهُ أَندَادًا﴾

«when you ordered us to disbelieve in Allāh and set up rivals to Him!»

means, 'to set up gods as equal to Him, and you created doubts and confusion in our minds, and you fabricated far-fetched ideas with which to lead us astray.'

﴿رَأْسُورَ الْفِتْنَةِ لَكُمْ رَذَا الْعَذَابِ﴾

«And each of them (parties) will conceal their own regrets, when they behold the torment.»

means, both the leaders and the followers will feel regret for what they did previously.

﴿وَجَعَلْنَا الْأَقْلِلَ فِي أَصْنَافِ الَّذِينَ كَفَرُوا﴾

«And We shall put iron collars round the necks of those who disbelieved.»

This is a chain which will tie their hands to their necks.

﴿هَلْ يَمْزِجُونَ إِلَّا مَا كَانُوا يَفْعَلُونَ﴾

«Are they requited aught except what they used to do?»

means, they will be punished according to their deeds: the leaders will be punished according to what they did, and the followers will be punished according to what they did.

﴿قَالَ لِكُلِّ ضِعْفٌ وَلَكِنْ لَا تَعْلَمُونَ﴾

«He will say: "For each one there is double (torment), but you know not."» (7:38).

Ibn Abi Hātim recorded that Abu Hurayrah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«إِنَّ جَهَنَّمَ لَمَّا سِيقَ إِلَيْهَا أَهْلُهَا تَلْقَاهُمْ لَهَايَا، ثُمَّ لَتَحْتَهُمْ لَفَحَةً فَلَمْ يَبْقَ لَحْمٌ إِلَّا سَفِطٌ عَلَى الْمَرْقُوبِ»

[1] At-Tabari 20:408.

[2] At-Tabari 20:408.

«When the people of Hell are driven towards it, it will meet them with its flames, then the Fire will burn their faces and the flesh will all fall to their hamstrings.»^[1]

﴿وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّبِيٍّ إِلَّا قَالَ مُتَرَفِّعِينَ إِنَّا سَاِءُ مُرْسِلِينَ بِهِ. كَذِبُونَ ﴿٣٤﴾ وَقَالُوا مَن أَكْبَرُ أَمْثَلًا وَأَوْلَدًا وَمَا نَحْنُ بِمُعَذِّبِينَ ﴿٣٥﴾ قُلْ إِن رَّبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ وَلَئِكَ أَكْثَرُ الْغَالِينَ ﴿٣٦﴾ وَمَا آمُرَكُم بِمَا كُفِرْتُمْ بِهِ وَلََّ أُولَئِكَ بِأَلْبَاسٍ يُفْرَقُونَ ﴿٣٧﴾ إِنَّا سَاِءُ مُرْسِلِينَ ﴿٣٨﴾ قُلْ إِن رَّبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ لَمْ يَجْعَلْ لَّكَ فِئَةً مِّنَ الْعَالَمِينَ ﴿٣٩﴾ قُلْ إِن رَّبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ لَمْ يَجْعَلْ لَّكَ فِئَةً مِّنَ الْعَالَمِينَ ﴿٤٠﴾ قُلْ إِن رَّبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ لَمْ يَجْعَلْ لَّكَ فِئَةً مِّنَ الْعَالَمِينَ ﴿٤١﴾ قُلْ إِن رَّبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ لَمْ يَجْعَلْ لَّكَ فِئَةً مِّنَ الْعَالَمِينَ ﴿٤٢﴾﴾

434. And We did not send a warner to a township but those who were given the worldly wealth and luxuries among them said: "We believe not in what you have been sent with."﴿

435. And they say: "We are more in wealth and in children, and we are not going to be punished."﴿

436. Say: "Verily, my Lord expands the provision to whom He wills and restricts, but most men know not."﴿

437. And it is not your wealth, nor your children that bring you nearer to Us, but only he who believes, and does righteous deeds; as for such, there will be multiple rewards for what they did, and they will reside in the high dwellings (Paradise) in peace and security.﴿

438. And those who strive against Our Āyāt, to frustrate them, they will be brought to the torment.﴿

439. Say: "Truly, my Lord expands the provision for whom He wills of His servants, and (also) restricts (it) for him, and whatsoever you spend of anything, He will replace it. And He is the Best of providers."﴿

How Those Who lived a Life of Luxury disbelieved in the Messengers and were misled by Their pursuit of Wealth and Children

Allāh is consoling His Prophet ﷺ and commanding him to

^[1] Hilyat Al-Awliyā' 4:363, where Abu Nu'aym indicates that it is probably Mawqūf.

follow the example of the Messengers that came before him. He tells him that no Prophet was ever sent to a township but those among its people who lived a life of luxury disbelieved in him, and the weaker people of the town followed him. The people of Nūḥ, peace be upon him, said to him:

﴿أَتُؤْمِنُ بِاللَّهِ وَآيَاتِهِ الْآزِلَّةِ﴾

«Shall we believe in you, when the weakest (of the people) follow you?» (26:110)

﴿وَمَا رَأَيْنَاكَ آتِيَهُ إِلَّا الْآلِيَةَ هُمِ آتَيْنَاكَ بِأَوَى الْأَوَى﴾

«nor do we see any follow you but the meanest among us and they (too) followed you without thinking» (11:27).

The leaders among the people of Ṣāliḥ said:

﴿يَلَيِّدِينَ اسْتَعْمَرُوا يَمَنٌ مَّا مَنَ بَيْنَهُمْ أَمْشَرُوا أَنَّكَ صَاحِبٌ مُّرْسَلٌ مِّن رَّبِّهِ قَالُوا إِنَّا بِكَ أَرْمِلٌ بِدُونِ مُؤَيَّدٍ ۖ قَالَ الْآلِيَةُ اسْتَعْمَرُوا إِنَّا بِالَّذِي نَاسِتُمْ بِدُونِ كِفَرٍ ۚ﴾

«to those who were counted weak - to such of them as believed: "Know you that Ṣāliḥ is one sent from his Lord." They said: "We indeed believe in that with which he has been sent." Those who were arrogant said: "Verily, we disbelieve in that which you believe in."» (7:75-76).

And Allāh said:

﴿وَكَذَلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِّيَتْلَوْا أَهْوَاءَهُمْ مِّنْ عِندِ اللَّهِ عَلَيْهِمْ مِّنْ بَيِّنَاتٍ لَّيْسَ اللَّهُ بِتَاجِرٍ ۖ﴾

«Thus We have tried some of them with others, that they might say: "Is it these (poor believers) that Allāh has favored from among us?" Does not Allāh know best those who are grateful?» (6:53),

﴿وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْثَرَ مُّجْرِمِينَ لِّيَتَكُونُوا فِيهَا﴾

«And thus We have set up in every town great ones of its wicked people to plot therein» (6:123), and

﴿وَلَوْ أَنزَلْنَا أَن نَّهَكَ قَرْيَةً مَّا مَرَّهَا فَتَسْأَلُوا فِيهَا نَحْنُ قَالُوا قَدْ مَرَّهَا تَدِيرًا ۖ﴾

«And when We decide to destroy a town (population), We (first) send a definite order to those among them who lead a life

of luxury. Then, they transgress therein, and thus the Word (of torment) is justified against it (them). Then We destroy it with complete destruction» (17:16).

And Allāh says here:

﴿وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّذِيرٍ﴾

«And We did not send a warner to a township» meaning a Prophet or a Messenger,

﴿إِلَّا قَالِ مَزْمُونًا﴾

«but those who were given the worldly wealth and luxuries among them»

means, those who enjoyed a life of riches and luxury, and positions of leadership. Qatādah said, "They are their tyrants, chiefs and leaders in evil."⁽¹⁾

﴿إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ﴾

«We believe not in the (Message) with which you have been sent.»

means, 'we do not believe in it and we will not follow it.'

Allāh tells us that those who enjoyed a life of luxury and who disbelieved the Messengers said:

﴿وَقَالُوا غَنٍّ أَكْثَرُ أَمْوَالِنَا وَأَوْلَدْنَا وَمَا غَنٍّ بِمُعَذِّينَ﴾

«And they say: "We are more in wealth and in children, and we are not going to be punished."»

meaning, they were proud of their great wealth and great numbers of children, and they believed that this was a sign that Allāh loved them and cared for them, and that if He gave them this in this world, He would not punish them in the Hereafter. This was too far-fetched. Allāh says:

﴿يَحْسَبُونَ أَنَّمَا نُسَبِّحُ بِهِ مِن مَّالِهِمْ وَإِنَّهُمْ لَفِي شَكٍّ مِّنْهُ لَا يَعْقِلُونَ﴾

«Do they think that in wealth and children with which We enlarge them? We hasten unto them with good things. Nay, but they perceive not.» (23:55-56)

⁽¹⁾ At-Tabari 20:409.

﴿لَا تَعْجَبْ أَمْرُكُم مَّا أَرْسَلْنَا بِرُؤُوسِهِمُ اللَّهُ لِيُعَذِّبَهُمْ بِمَا فِي الصُّلُوبِ الَّذِينَ اتَّخَذُوا
أَنْفُسَهُمْ وَهْمًا كُفْرًا﴾

«So, let not their wealth nor their children amaze you; in reality Allāh's plan is to punish them with these things in the life of this world, and that their souls shall depart while they are disbelievers.» (9:55), and

﴿ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ۖ وَجَعَلْتُ لَهُ مَالًا مَنُودًا ۖ وَبَيْنَ يَدَيْهِ مِهْرًا ۖ وَوَضَعْتُ لَهُ
تَهْدِيدًا ۖ ثُمَّ بَدَأْتُ أَنْ أُرِيدَ ۖ كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عِيدًا ۖ كَأَفْهَمُ صَعُودًا﴾

«Leave Me Alone (to deal) with whom I created lonely. And then granted him resources in abundance. And children to be by his side. And made life smooth and comfortable for him. After all that he desires that I should give more. Nay! Verily, he has been opposing Our Āyāt. I shall oblige him to face a severe torment!» (74:11-17)

And Allāh has told us about the story of the owner of those two gardens, that he had wealth and crops and children, but that could not help him at all when all of that was taken from him in this world, before he reached the Hereafter. Allāh says here:

﴿قُلْ إِنَّ رَحْمَةَ رَبِّي وَسِعَتْ الْعَرْشَ لِمَنْ يَشَاءُ وَيَعِزُّهُ﴾

«Say: "Verily, my Lord expands the provision to whom He wills and restricts..."»

meaning, He gives wealth to those whom He loves and those whom He does not love, and He makes poor whom He wills and makes rich whom He wills. He has complete wisdom and clear proof,

﴿وَلَكِنْ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ﴾

«but most men know not.»

Then Allāh says:

﴿وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِأَلْفَى تُقَرِّبُكُمْ عِنْدَنَا زُلْفَى﴾

«And it is not your wealth, nor your children that bring you nearer to Us,»

meaning, 'these things are not a sign that We love you or care

for you.' Imām Aḥmad, may Allāh have mercy on him, recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«إِنَّ اللَّهَ تَعَالَى لَا يَنْظُرُ إِلَى صُورِكُمْ وَأَمْوَالِكُمْ، وَلَكِنْ إِنَّمَا يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ»

«Allāh does not look at your outward appearance or your wealth, rather He looks at your hearts and your deeds.»^[1]

Muslim and Ibn Mājah also recorded this.^[2] Allāh says:

﴿إِلَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا﴾

«but only he who believes, and does righteous deeds»

meaning, 'only faith and righteous deeds will bring you closer to Us.'

﴿فَأُولَئِكَ لَهُمْ جَزَاءُ الْغَيْبِ بِمَا عَمِلُوا﴾

«as for such, there will be multiple rewards for what they did,»

means, the reward will be multiplied for them between ten and seven hundred times.

﴿وَهُمْ فِي الْمَقَرَّاتِ مُكِنُونَ﴾

«and they will reside in the high dwellings in peace and security.»

means, in the lofty dwellings of Paradise, safe from all misery, fear and harm, and from any evil they could fear.

Ibn Abi Ḥātim recorded that 'Alī, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«إِنَّ فِي الْجَنَّةِ لَعُرَفًا تُرَى ظُهُورُهَا مِنْ بُطُونِهَا، وَبُطُونُهَا مِنْ ظُهُورِهَا»

«In Paradise there are lofty rooms whose outside can be seen from the inside and whose inside can be seen from the outside.»

A bedouin asked, "Who are they for?" He ﷺ said:

«لِمَنْ طَيَّبَ الْكَلَامَ، وَأَطْعَمَ الطَّعَامَ، وَأَدَامَ الصِّيَامَ، وَصَلَّى بِاللَّيْلِ وَالنَّاسُ نِيَامُ»

«For those who speak well, feed the hungry, persist in fasting and pray at night while people are asleep.»^[3]

[1] Aḥmad 2:539.

[2] Muslim 4:1987, Ibn Mājah 2:1388.

[3] Ibn Abi Shaybah 8:437.

﴿وَالَّذِينَ يَسْعَوْنَ فِي آيَاتِنَا مُعْجِزِينَ﴾

﴿And those who strive against Our Āyāt, to frustrate them,﴾

means, those who try to block people from the path of Allāh and from following His Messengers and believing in His signs,

﴿فَأُولَٰئِكَ فِي الْعَذَابِ مُحْضَرُونَ﴾

﴿they will be brought to the torment.﴾ means, they will all be punished for their deeds, each one accordingly.

﴿قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لِمَن﴾

﴿Say: "Truly, my Lord expands the provision for whom He wills of His servants, and (also) restricts (it) for him..."﴾

means, according to His wisdom, He gives a lot of provision to one, and gives very little to another. He has great wisdom in doing so, which cannot be comprehended by anyone but Him. This is like the Āyah:

﴿أَنظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُم عَلَىٰ بَعْضٍ ۚ وَلَآخِرَةُ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا﴾

﴿See how We favor one above another, and verily, the Hereafter will be greater in degrees and greater in favor.﴾ (17:21).

This means that just as there are differences between them in this world – where one may be poor and in straitened circumstances while another is rich and enjoys a life of plenty – so they will be in the Hereafter. There one will reside in apartments in the highest levels of Paradise, whilst another will be in the lowest levels of Hell. As the Prophet ﷺ said, describing the best of people in this world:

﴿قَدْ أَفْلَحَ مَنَ اسْلَمَ وَرَزَقَ كَفَافًا وَفَضَّلَهُ اللَّهُ بِمَا آتَاهُ﴾

«He truly succeeds who becomes Muslim and is given just enough provision and Allāh makes him content with what He has given.»

It was recorded by Muslim.^[1]

﴿وَمَا أَفْقَرْتُ مِن شَيْءٍ فَهُوَ بَخِيلٌ﴾

﴿and whatsoever you spend of anything, He will replace it.﴾

[1] Muslim 2:730.

وَيَوْمَ يَحْشُرُهُمْ جِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهْلُوا لَآءِ إِيَّاكُمْ كَأَنُورًا
يَعْبُدُونَ ﴿١١﴾ قَالُوا أَتُحِبُّنَاكَ أَنْتَ وَلِئْسَ مِنْ دُونِهِمْ بَلْ كَانُوا
يَعْبُدُونَ الْجِنَّ أَكْثَرَهُمْ مُشْرِكِينَ ﴿١٢﴾ قَالُوا لَوْ كُنَّا نَعْلَمُ
بِمَعْصُرِكَ لَنَعْبُدَ نَفْعًا وَلَا ضَرًّا وَقُولِ لِلَّذِينَ ظَلَمُوا ذُرِّيَّتَهُمْ عَذَابَ
النَّارِ الَّتِي كُتِبَ بِهَا كُفْرُكَ إِنَّهُمْ لَا يَتَذَكَّرُونَ ﴿١٣﴾ وَإِذَا نُنَادِي عَلَيْهِمُ ابْنَتَايَتِي
قَالُوا مَا هَذَا إِلَّا رَجُلٌ يُرِيدُ أَنْ يَبْسُطَ كُرْسِيَّكَ عَنْكَ كَأَن يَعْبُدُ آبَاءَكُمْ
وَقَالُوا مَا هَذَا إِلَّا إِيَّاكَ تَعْتَدِي وَقَالَ الَّذِينَ كَفَرُوا الْحَقُّ لَنَا
جَاءَ هُمْ بِإِنْ هَذَا إِلَّا أَسْجَارٌ مِيمٌ ﴿١٤﴾ وَمَا أَيْنِسْتَهُمْ مِنْ كُتُبٍ
يَدْرُسُونَهَا وَمَا أَرْسَلْنَا إِلَيْهِمْ قَبْلَكَ مِنْ نَذِيرٍ ﴿١٥﴾ وَكَذَّبَ
الَّذِينَ مِنْ قَبْلِهِمْ وَمَا بَلَّغُوا مَعَارِ مَا أَيْنِسْتَهُمْ فَكَذَّبُوا رُسُلِي
فَكَيْفَ كَانَ نَكِيرِ ﴿١٦﴾ قُلْ إِنَّمَا أَعْطُكُمْ بِوَاحِدٍ وَأَنْ
تَقُومُوا لِلَّهِ مَشْفِقِينَ ﴿١٧﴾ وَفَرَدَيْ ثُمَّ لَنَفَكَنَّكُمْ وَأَمَّا بِصَاحِبِكُمْ
مِنْ جَنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ ﴿١٨﴾
قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَهُوَ عَلَى
كُلِّ شَيْءٍ شَهِيدٌ ﴿١٩﴾ قُلْ إِنْ رَبِّي يَقْذِفُ بِالْحَقِّ عَلَٰمِ الْغُيُوبِ ﴿٢٠﴾

means, 'whatever you spend in the ways that He has commanded you and permitted you, He will compensate you for it in this world by giving you something else instead, and in the Hereafter by giving you reward.' It was reported that the Prophet ﷺ said:

«يَقُولُ اللَّهُ تَعَالَى: أَنْفِقْ، أَنْفِقْ عَلَيْكَ»

«Allāh says: "Spend, I will spend on you."»

In another *Hadīth* it is reported that every morning, two angels come, and one says, "O Allāh, bring destruction upon the one who withholds

(does not spend)." The other one says, "O Allāh, give compensation to the one who spends."^[1]

And the Messenger of Allāh ﷺ said:

«أَنْفِقْ بِلَالٌ، وَلَا تَخَشَ مِنْ ذِي الْمَرْثِ إِفْلَا»

«Spend, O Bilāl, and do not fear that the One Who is on the Throne will withhold from you.»^[2]

«وَيَوْمَ يَحْشُرُهُمْ جِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهْلُوا لَآءِ إِيَّاكُمْ كَأَنُورًا يَعْبُدُونَ ﴿١١﴾ قَالُوا أَتُحِبُّنَاكَ أَنْتَ وَلِئْسَ مِنْ دُونِهِمْ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرَهُمْ مُشْرِكِينَ ﴿١٢﴾ قَالُوا لَوْ كُنَّا نَعْلَمُ بِمَعْصُرِكَ لَنَعْبُدَ نَفْعًا وَلَا ضَرًّا وَقُولِ لِلَّذِينَ ظَلَمُوا ذُرِّيَّتَهُمْ عَذَابَ النَّارِ الَّتِي كُتِبَ بِهَا كُفْرُكَ إِنَّهُمْ لَا يَتَذَكَّرُونَ ﴿١٣﴾»

[1] Muslim 1:700.

[2] At-Tabarāni 10:191.

440. And (remember) the Day when He will gather them all together, then He will say to the angels: "Was it you that these people used to worship?"

441. They (the angels) will say: "Glorified be You! You are our Protector instead of them. Nay, but they used to worship the Jinn; most of them were believers in them."

442. So Today, none of you can profit or harm one another. And We shall say to those who did wrong: "Taste the torment of the Fire which you used to deny."

The Angels will disown Their Worshippers on the Day of Resurrection

Allāh tells us that on the Day of Resurrection, He will rebuke the idolators before all of creation. He will ask the angels whom the idolators used to worship, claiming that their idols were in the form of these angels and that they could bring them nearer to Allāh. He will ask the angels:

﴿أَمْوَلَهُ إِنَّا كُنَّا بِبَدُونِ﴾

﴿Was it you that these people used to worship?﴾

meaning, 'did you command them to worship you?' Allāh says in Sūrat Al-Furqān:

﴿وَأَنْتُمْ أَنْشَأْتُمْ بَعَادَى هَذِهِ أَمْ هُمْ سَلَكَوا السَّبِيلَ﴾

﴿Was it you who misled these My servants or did they (themselves) stray from the (right) path?﴾ (25:17).

And He will say to 'Isā, peace be upon him:

﴿أَنْتَ قُلْتَ إِنِّي أَنبِئُوكُم بِأَيِّ إِلَهِينَ مِن دُونِ اللَّهِ قَالَ سُبْحَنَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِشَيْءٍ﴾

﴿Did you say unto men: "Worship me and my mother as two gods besides Allāh?," He will say: "Glory be to You! It was not for me to say what I had no right (to say)."> (5:116).

Similarly, the angels will say:

﴿سُبْحَنَكَ﴾

﴿Glorified be You!﴾ meaning, 'exalted and sanctified be You above the notion that there could be any god besides You.'

﴿أَنْتَ وَلِيُّنَا مِنْ دُونِهِمْ﴾

«You are our Protector instead of them.» means, 'we are Your servants and we disown these people before You.'

﴿بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ﴾

«Nay, but they used to worship the jinn;»

meaning, the *Shayāṭīn*, because they are the ones who made idol worship attractive to them and who misguided them.

﴿أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ﴾

«most of them were believers in them.» This is like the *Āyah*:

﴿إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنْسَانًا وَإِنْ يَدْعُونَ إِلَّا سَجْنًا مَرِيدًا ۖ لَعَنَهُ اللَّهُ﴾

«They invoke nothing but females besides Him, and they invoke nothing but *Shayṭān*, a persistent rebel! Allāh cursed him» (4:117-118).

Allāh says:

﴿يَا أَيُّهَا الَّذِينَ لَا يَمْلِكُ بِكُمْ شَيْءٌ يَعْصِي لَكُمْ أَوْ لَمْ يَعَصِ ۚ﴾

«So Today, none of you can profit or harm one another.»

means, 'none of those idols and rivals whom you hoped would benefit you, will be of any avail to you, those whom you worshipped in the hope that they would help you at times of stress and calamity. Today they will have no power either to benefit you or to harm you.'

﴿وَنَقُولُ لِلَّذِينَ ظَلَمُوا﴾

«And We shall say to those who did wrong:» - meaning the idolators -

﴿ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنتُمْ بِهَا تَكْفُرُونَ﴾

«"Taste the torment of the Fire which you used to deny."»

meaning, this will be said to them by way of rebuke.

﴿وَلَمَّا نُنْزِلُ عَلَيْهِمْ بَرْقًا نَبْتَهِ قَالُوا مَا هَذَا إِلَّا رَجُلٌ يُرِيدُ أَنْ يَصُدَّكُمْ عَنْ مَا كَانُوا يَعْبُدُ آبَاءَكُمْ وَقَالُوا مَا هَذَا إِلَّا عَفْوَ الْعَلِيِّ كَفَرُوا بِالْحَقِّ لَمَّا جَاءَهُمْ إِنَّ هَذَا إِلَّا سِحْرٌ شَيْئٌ ۖ وَمَا يَكْتُمُونَ مِنْ كُتُبٍ يَدْرُسُونَهَا وَمَا أَرْسَلْنَا إِلَيْهِمْ قَبْلَكَ مِنْ نَذِيرٍ ۖ وَكَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا بَلَّغُوا مِيسَارَ مَا ءَاتَيْنَاهُمْ فَكُنُوا رُسُلًا فَكَيْفَ كَانَ نَكِيرِ ۚ﴾

443. And when Our Clear Verses are recited to them, they say: "This is naught but a man who wishes to hinder you from that which your fathers used to worship." And they say: "This is nothing but an invented lie." And those who disbelieve say of the truth when it has come to them: "This is nothing but evident magic!"

444. And We had not given them Scriptures that they could study, nor sent to them before you any warner.

445. And those before them denied; these have not received even a tenth of what We had granted to those (of old); yet they denied My Messengers. Then how (terrible) was My denial!

The Saying of the Disbelievers about the Prophets, and its refutation

Allāh tells us that the disbeliever deserve to be severely punished by Him, because when His clear Verses were recited to them, and they heard them fresh from the lips of His Messenger ﷺ, they said:

﴿قَالُوا مَا هَذَا إِلَّا رَجُلٌ يُرِيدُ أَنْ يَصُدَّكَ عَنْ مَا كَانَ آبَاؤُكَ﴾

﴿They say: "This is naught but a man who wishes to hinder you from that which your fathers used to worship."﴾

meaning, that the religion of their fathers was the truth and that what the Messenger brought to them was false – may the curse of Allāh be upon them and their fathers!

﴿وَقَالُوا مَا هَذَا إِلَّا إِنْكَارٌ﴾

﴿And they say: "This is nothing but an invented lie."﴾

referring to the Qur'an.

﴿وَقَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَنَا بِآءِهِمْ إِنَّ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ﴾

﴿And those who disbelieve say of the truth when it has come to them: "This is nothing but evident magic!"﴾

Allāh says:

﴿وَمَا آتَيْنَاهُمْ مِنْ كُتُبٍ يَدْرُسُونَهَا وَمَا أَرْسَلْنَا إِلَيْهِمْ قَبْلَكَ مِنْ نَذِيرٍ﴾

﴿And We had not given them Scriptures that they could study, nor sent to them before you any warner﴾

meaning, Allāh did not reveal any Book to the Arabs before the Qur'ān, and He did not send any Prophet to them before Muḥammad ﷺ. They used to wish for that and say, 'if only a warner comes to us or a Book is revealed to us, we would be more guided than others,' but when Allāh blessed them with that, they disbelieved him and stubbornly rejected him.

Then Allāh says:

﴿وَكَذَّبَ الَّذِينَ مِن قَبْلِهِمْ﴾

﴿And those before them denied;﴾ meaning, other nations.

﴿وَمَا بَلَّغُوا وَمَآءَآئِهِمْ﴾

﴿these have not received even a tenth of what We had granted to those (of old);﴾

Ibn 'Abbās, may Allāh be pleased with him, said, "Of the power of this world."^[1] This was also the view of Qatādah, As-Suddi and Ibn Zayd.^[2] This is like the Āyāt:

﴿وَلَقَدْ مَكَّنَّهُمْ فِيمَا إِن تَكُونُ فِيهِمْ رَحْمَةً لَّهُمْ سَمْعًا وَأَبْصَارًا وَأَفْئِدَةً فَمَا أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَارُهُمْ وَلَا أَفْئِدَتُهُم مِّن شَيْءٍ إِذْ كَانُوا يَحْضُدُونَ بِنَائِبِ اللَّهِ وَإِن شَاءَ يَمَسُّهُمْ كَآوُفًا يَوْمَ يُنْفَخُ الْأَشْجَارُ أَتنَافٍ خَلًا وَيُسْطَوٰى السَّعْدُ وَالْعُقَا۟تُ أَوَّلَ النَّفْخِ ذَٰلِكَ يَوْمُ الْوَعْدِ﴾

﴿And indeed We had firmly established them with that wherewith We have not established you! And We had assigned them the hearing, seeing, and hearts; but their hearing, seeing, and their hearts availed them nothing since they used to deny the Āyāt of Allāh, and they were completely encircled by that which they used to mock at!﴾ (46:26)

﴿أَلَمْ يَسِيرُوا فِي الْأَرْضِ فَنَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ كَانُوا أَكْثَرَ زِينَةً وَأَشَدَّ قُوَّةً﴾

﴿Have they not traveled through the earth and seen what was the end of those before them? They were more in number than them and mightier in strength﴾ (40:82).

but that did not protect them from the punishment of Allāh,

^[1] At-Ṭabari 20:416.

^[2] At-Ṭabari 20:416, 417.

and Allāh destroyed them because they denied His Messengers. Allāh says:

﴿كَذَّبُوا رُسُلِيْ فَكَيْفَ كَانَ نَكِيْرٌ﴾

﴿yet they denied My Messengers. Then how (terrible) was My denial!﴾

meaning, 'how severe was My wrath and how great was My avenging of My Messengers.'

﴿قُلْ اِنَّمَا اَعْطُكُمْ بِرِجْدَةٍ اَنْ تَقُوْمُوْا لِلّٰهِ مَتْنٍ وَفُرْدَيْنِ ثُمَّ تَتَفَكَّرُوْا مَا يَصْحٰبُكُمْ مِنْ جُنُوْءٍ اِنْ هُوَ اِلَّا نَذِيْرٌ لَّكُمْ بَيْنَ يَدَيِّ عَذٰبٍ شَدِيْدٍ ﴿٤٦﴾﴾

46. Say: "I exhort you to one (thing) only, that you stand up for Allāh's sake in pairs and singly, and reflect, there is no madness in your companion. He is only a warner to you in face of a severe torment."

Refutation of Their Accusation that the Prophet ﷺ was Insane

Allāh says: 'Say, O Muḥammad, to these disbelievers who claim that you are crazy,'

﴿اِنَّمَا اَعْطُكُمْ بِرِجْدَةٍ﴾

﴿I exhort you to one (thing) only,﴾ meaning, 'I am only telling you to one thing,' and that is:

﴿اَنْ تَقُوْمُوْا لِلّٰهِ مَتْنٍ وَفُرْدَيْنِ ثُمَّ تَتَفَكَّرُوْا مَا يَصْحٰبُكُمْ مِنْ جُنُوْءٍ﴾

﴿that you stand up for Allāh's sake in pairs and singly, and reflect, there is no madness in your companion.﴾

meaning, 'stand sincerely before Allāh, without being influenced by your own desires or tribal feelings, and ask one another, is Muḥammad crazy? Advise one another,'

﴿ثُمَّ تَتَفَكَّرُوْا﴾

﴿and reflect﴾ means, let each person look within himself concerning the matter of Muḥammad ﷺ, and ask other people about him if he is still confused, then let him think about the matter. Allāh says:

﴿اَنْ تَقُوْمُوْا لِلّٰهِ مَتْنٍ وَفُرْدَيْنِ ثُمَّ تَتَفَكَّرُوْا مَا يَصْحٰبُكُمْ مِنْ جُنُوْءٍ﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٤٣٤

الْحَمْدُ لِلَّهِ الَّذِي

قُلْ جَاءَ الْحَقُّ وَمَا يُبَدِّلُ الْبَاطِلُ وَمَا يُعِيدُ ﴿٤٧﴾ قُلْ إِنْ ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَى نَفْسِي وَإِنِ اهْتَدَيْتُ فِيمَا يُوحَىٰ إِلَيَّ رَبِّي إِنَّهُ سَمِيعٌ قَرِيبٌ ﴿٤٨﴾ وَلَوْ تَرَىٰ إِذْ فَرَغُوا فَلَا قُوَّةَ وَاتَّخَذُوا مِنْ مَّكَانٍ قَرِيبٍ ﴿٤٩﴾ وَقَالُوا آمَنَّا بِهِ وَأَنَّى لَهُمُ التَّنَادُ مِنْ مَّكَانٍ بَعِيدٍ ﴿٥٠﴾ وَقَدْ كَفَرُوا بِهِ مِنْ قَبْلُ وَيَقْذِفُونَ بِالْغَيْبِ مِنْ مَّكَانٍ بَعِيدٍ ﴿٥١﴾ وَجِئِلَ عَلَيْهِمْ قَوْمٌ مَا يَشْتَهُونَ ﴿٥٢﴾ كَمَا فَعَلَ بِأَسْمَاءَ عَلَيْهِمْ مِنْ قَبْلُ إِنَّمَا كَانُوا فِي شَكٍّ مَرِيبٍ ﴿٥٣﴾

سُورَةُ الْأَنْعَامِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَكِ كَرُّمًا أَوَّلَىٰ
أَجْنَحًا مَنُوقٍ وَتِلْكَ رُبِّيذٌ فِي الْحَقِّ مَا يَشَاءُ إِنْ اللَّهُ عَلَىٰ كُلِّ
شَيْءٍ قَدِيرٌ ﴿١﴾ مَا يَضَعُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا
وَمَا يُمْسِكُ فَلَا مَرْسِلَ لَهَا مِنْ بَعْدِهِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢﴾ يَا أَيُّهَا
النَّاسُ أَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ هَلْ مِنْ خَلْقٍ غَيْرِ اللَّهِ يَرْزُقُكُمْ
مِنَ السَّمَاءِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ فَآفَافٌ تُوقَفُونَ ﴿٣﴾

عَلَى نَفْسِي وَإِنِ اهْتَدَيْتُ فِيمَا يُوحَىٰ
إِلَيَّ رَبِّي إِنَّهُ سَمِيعٌ قَرِيبٌ ﴿٤٨﴾

447. Say: "Whatever wage I might have asked of you is yours. My wage is from Allāh only, and He is a Witness over all things."

448. Say: "Verily, my Lord sends down the truth, the All-Knower of the Unseen."

449. Say: "The truth has come, and the falsehood can neither create anything nor resurrect."

450. Say: "If (even) I go astray, I shall stray only to my own loss. But if I remain guided, it is because of the Revelation of my Lord to me. Truly, He is All-Hearer,

Ever Near."

I do not ask for any Reward for conveying the Message

Allāh commands His Messenger ﷺ to say to the idolators:

﴿مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ﴾

﴿Whatever wage I might have asked of you is yours.﴾

meaning, 'I do not want anything for conveying the Message of Allāh to you, advising you and telling you to worship Allāh.'

﴿إِن لَّآ أُجْرَىٰ إِلَّا عَلَى اللَّهِ﴾

﴿My wage is from Allāh only,﴾ means, 'rather I will seek the reward for that with Allāh.'

﴿وَهُوَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ﴾

«and He is a Witness over all things.» means, 'He knows all things, and He knows everything about me and the manner in which I am conveying the Message to you, and He knows all about you.'

﴿قُلْ إِنَّ رَبِّي يَبْفِثُ بِالْحَقِّ عِلْمَ الْغُيُوبِ﴾

«Say: "Verily, my Lord sends down the truth, the All-Knower of the Unseen."» This is like the Āyah:

﴿يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ﴾

«He sends the Revelation by His command to any of His servants He wills» (40:15).

meaning, He sends the angel to whomsoever He wills of His servants among the people on earth, and He is the All-Knower of the Unseen; nothing whatsoever is hidden from Him in the heavens or on earth.

﴿قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ﴾

«Say: "The truth has come, and the falsehood can neither create anything nor resurrect."»

means, truth and the great Law have come from Allāh, and falsehood has gone and has perished and vanished. This is like the Āyah:

﴿بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ﴾

«Nay, We fling the truth against the falsehood, so it destroys it, and behold, it is vanished» (21:18).

When the Messenger of Allāh ﷺ entered Al-Masjid Al-Harām on the day of the conquest of Makkah, and found those idols standing around the Ka'bah, he started to hit the idols with his bow, reciting,

﴿رَقُلْ جَاءَ الْحَقُّ وَزَهَّقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا﴾

«And say: "The truth has come and the falsehood has vanished. Surely, the falsehood is ever bound to vanish."» (17:81), and:

﴿قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ﴾

«Say: "The truth has come, and the falsehood can neither create anything nor resurrect."»

This was recorded by Al-Bukhārī, Muslim, At-Tirmidhī and An-Nasā'ī.^[1]

﴿قُلْ إِنْ مَلَكَتْ قَلْبِي أَضِلُّ عَنْ نِعْمِ رَبِّي أَتَدْبِرُ بَسًا يُؤْتِي إِلَى رَبِّكَ﴾

«Say: "If (even) I go astray, I shall stray only to my own loss. But if I remain guided, it is because of the Revelation of my Lord to me..."»

means, all good comes from Allāh, and in what Allāh sends down of revelation and clear truth there is guidance and wisdom. So whoever goes astray, does so by himself, as 'Abdullāh bin Mas'ūd, may Allāh be pleased with him, said when he was asked about some issue. He said, "I will say what I think, and if it is correct, then it is from Allāh, and if it is wrong, then it is from me and from the *Shayṭān*, and Allāh and His Messenger have nothing to do with it."^[2]

﴿إِنَّهُ سَمِيعٌ قَرِيبٌ﴾

«Truly, He is All-Hearer, Ever Near.» means, He hears all the words of His servants, and He is always near to respond to them when they call on Him. An-Nasā'ī recorded the *Ḥadīth* of Abu Mūsā which also appears in the Two *Ṣaḥīḥs*:

﴿إِنَّكُمْ لَا تَدْعُونَ أَصَمًّا وَلَا غَائِبًا، إِنَّمَا تَدْعُونَ سَمِيعًا قَرِيبًا مُجِيبًا﴾

«You are not calling upon one who is deaf or absent; you are calling upon One Who is All-Hearer, Ever Near and Responsive.»^[3]

﴿وَلَوْ تَرَىٰ إِذْ فَزِعُوا فَلَا فَوْتَ وَأُثْبِتُوا مِنْ مَّكَانٍ قَبِيرٍ ۚ ﴿١٠٠﴾ وَقَالُوا مَآءٌ بِهِ وَأَنْ كَانَ لَهُمْ الْعِلْمُ بِمَا فِي كُفْرِهِمْ ۚ ﴿١٠١﴾ وَقَدْ كَفَرُوا بِهِ مِنْ قَبْلُ وَيَقْذِفُونَ بِالْقَلْبِ مِنْ مَّكَانٍ بَعِيدٍ ۚ ﴿١٠٢﴾ وَبِئْسَ لِلظَّالِمِينَ كَمَا قُوتِلُوا بِأَسْوَءِ بِلَدٍ ۚ ﴿١٠٣﴾﴾

[1] *Fath Al-Bāri* 8:252, *Muslim* 3:1409, *Tuhfat Al-Aḥwadhī* 8:573, *An-Nasā'ī in Al-Kubrā* 6:483.

[2] *Abu Dāwūd* 2:589.

[3] *An-Nasā'ī in Al-Kubrā* 6:438, *Fath Al-Bāri* 9:157, *Muslim* 4:2076.

﴿51. And if you could but see, when they will be terrified with no escape, and they will be seized from a near place.﴾

﴿52. And they will say: "We do believe (now);" but how could they receive (Tanāwush) from a place so far off.﴾

﴿53. Indeed they did disbelieve before (in this world), and they (used to) conjecture about the Unseen, from a far place.﴾

﴿54. And a barrier will be set between them and that which they desire, as was done in the past with the people of their kind. Verily, they have been in grave doubt.﴾

Here Allāh says: 'if only you could see, O Muḥammad, when these deniers are terrified on the Day of Resurrection, and they have no way of escape and nowhere to run to and no refuge.'

﴿وَلَيُذْنَا مِنْ مَّكَانٍ قَرِيبٍ﴾

﴿and they will be seized from a near place.﴾

means, they will not even be given the slightest chance of escape, but they will be seized from the first instant. Al-Ḥasan Al-Baṣrī said: "When they come forth from their graves."^[1]

﴿وَقَالُوا مَا شَأْنُنَا﴾

﴿And they will say: "We do believe (now);"﴾

means, on the Day of Resurrection, they will say, 'we believe in Allāh and His angels, Books and Messengers.' This is like the Āyah:

﴿وَلَوْ شِئْنَا إِذْ التَّمْرِيزُونَ نَاكُحُوا رُءُوسَهُمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَانْجِزْنَا نَمَلْ

مَلِكًا إِنَّا مُوقِنُونَ ﴿١٢﴾﴾

﴿And if you only could see when the criminals shall hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back that we will do righteous good deeds. Verily, we now believe with certainty."﴾ (32:12)

Allāh says:

﴿وَأَن لَّهُمُ الْكَافُورُ مِنْ مَّكَانٍ بَعِيدٍ﴾

﴿but how could they receive from a place so far off?﴾

[1] At-Ṭabari 20:423.

meaning, how could they attain faith now that they are so far removed from the place where it could be accepted from them, and they have entered the realm of the Hereafter which is the realm of reward and punishment, not the realm of trial and testing? If they had believed in this world, that would have been good for them, but now they have entered the Hereafter, there is no way that their faith can be accepted, just as there is no way a person can get a thing if he is far away from it. Mujahid said:

﴿وَأَن لَّمْ أَتَانَاوُشْ﴾

﴿but how could they At-Tanāwush?﴾ means, "How could they attain that?"^[1] Az-Zuhri said, "They will wish to attain faith when they have reached the Hereafter and are cut off from this world." Al-Hasan Al-Basri said, "They will seek something when they have no way of attaining it, they will seek faith from a distant place."

﴿وَقَدْ كَفَرُوا مِن قَبْلُ﴾

﴿Indeed they did disbelieve before,﴾ means, how can they attain faith in the Hereafter when in this world they disbelieved in the truth and denied the Messengers?

﴿وَيَذَّوُنُ بِالْغَيْبِ مِنْ مَّكَانٍ يَبِينُ﴾

﴿and they (used to) conjecture about the Unseen from a far place.﴾

Mālik narrated from Zayd bin Aslam that he said:

﴿وَيَذَّوُنُ بِالْغَيْبِ﴾

﴿and they (used to) conjecture about the Unseen,﴾

means, "By guessing." as Allāh says,

﴿رَبِّمَا بِالْغَيْبِ﴾

﴿guessing at the Unseen﴾ (18:22). Sometimes they said he was a poet, sometimes they said he was a soothsayer, or a sorcerer, or a mad man, or other baseless comments. They denied the idea of resurrection and said:

﴿إِن نُّنَلِّقُ إِلَّا عَنَّا وَمَا عَنَّا بِمُسْتَقِينَ﴾

[1] Ad-Durr Al-Manthūr 6 : 714.

«we do not think it but as a conjecture, and we have no firm convincing belief.» (45:32).

Qatādah and Mujāhid said, "Their belief that there would be no resurrection, no Paradise and no Hell was based on mere conjecture."^[1]

﴿وَجِلَّ يَنَّهُمْ بَيْنَ مَا يَشْتَهُونَ﴾

«And a barrier will be set between them and that which they desire,»

Al-Hasan Al-Baṣrī, Aḍ-Ḍaḥḥāk and others, "This means faith."^[2] As-Suddi said:

﴿وَجِلَّ يَنَّهُمْ بَيْنَ مَا يَشْتَهُونَ﴾

«And a barrier will be set between them and that which they desire,»

means "Repentance."^[3] This was also the view of Ibn Jarīr, may Allāh have mercy on him. Mujāhid said:

﴿وَجِلَّ يَنَّهُمْ بَيْنَ مَا يَشْتَهُونَ﴾

«And a barrier will be set between them and that which they desire,»

means, "This world and its wealth, luxuries and people."^[4] Something similar was narrated from Ibn 'Umar, Ibn 'Abbās and Ar-Rabī' bin Anas, may Allāh be pleased with him. It is also the opinion of Al-Bukhārī and the Group. The correct view is that there is no contradiction between the two views, for a barrier will be set between them and what they desire in this world, and what they seek in the Hereafter will be denied from them.

﴿كَأَنَّهُمْ يَأْتِيهِمْ مِنْ قَبْلُ﴾

«as was done in the past with the people of their kind.»

means, as happened to the nations of the past who disbelieved in the Messengers; when the punishment of Allāh came upon

[1] Aṭ-Ṭabari 20:429.

[2] Aṭ-Ṭabari 20:430.

[3] Ad-Durr Al-Manthūr 6:715.

[4] Aṭ-Ṭabari 20:431.

them, they wished that they had believed, but this was not accepted from them.

﴿لَمَّا رَأَوْا آيَاتِنَا قَالُوا آمَنَّا بِاللَّهِ وَحَدُّهُ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ﴾ (٨٤) ﴿لَقَدْ يَكُونُ بِعَقْلِهِمْ إِنِّي لَمَّا رَأَوْا آيَاتِنَا لَوْلَا أَنِّي قَدْ خَلَقْتُ فِي عِبَادِي وَخَيْرَ هَٰذَاكَ الْكَافِرِينَ﴾ (٨٥)

«So, when they saw Our punishment, they said: "We believe in Allāh Alone and reject (all) that we used to associate with Him as (His) partners. "Then their faith could not avail them when they saw Our punishment. (Like) this has been the way of Allāh in dealing with His servants. And there the disbelievers lost utterly.» (40:84-85).

﴿إِنَّهُمْ كَانُوا فِي شَكٍّ مُّبِينٍ﴾

«Verily, they have been in grave doubt.» means, in this world they had doubts, so their faith will not be accepted from them when they behold the punishment with their own eyes. Qatādah said, "Beware of doubt. For whoever dies doubting, will be raised doubting; and whoever dies believing, with certainty will be raised believing with certainty."

This is the end of the *Tafsir* of *Sūrah Saba'*. Allāh, may He be glorified and exalted, is the Guide to the right way.

The Tafsīr of Sūrah Fāfir (Chapter - 35)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿أَلَمْ تَرَ أَنَّا جَعَلْنَا الْمَلَائِكَةَ رُؤُلًا أُولَىٰ أَعْيُنٍ مُّتَنِّفِينَ وَأَنَّا جَعَلْنَا السَّمَوَاتِ وَالْأَرْضَ جَاوِلًا وَمَا بَيْنَهُمَا يَوْمَ الْقِيَامِ مَا يَنفَعُ الْإِنسَانَ إِلَّا الظَّنُّ عَلَيْهِ عَنِ اللَّهِ عَن كُلِّ مَفْزَعٍ ﴿١﴾﴾

﴿1. All praise is due to Allāh, Fāfir of the heavens and the earth, Who made the angels messengers with wings, two or three or four. He increases in creation what He wills. Verily, Allāh is Able to do all things.﴾

The Power of Allāh

Ibn ‘Abbās, may Allāh be pleased with him, said, “I did not know what *Fāfir As-Samawāti wal-Ard* meant until two bedouins came to me disputing over a well. One of them said to his companion, ‘*Ana Faṭartuhā*,’ meaning, ‘I started it.’”^[1] Ibn ‘Abbās, may Allāh be pleased with him, also said,

﴿جَاعِلِ السَّمَوَاتِ وَالْأَرْضِ﴾

﴿Fāfir of the heavens and the earth,﴾

means, “The Originator of the heavens and the earth.”^[2] Aḍ-Ḍaḥḥāk said, “Every time the phrase *Fāfir As-Samawāti wal-Ard* is used in the Qur’ān, it means the Creator of the heavens and the earth.”^[3]

﴿جَاعِلِ الْمَلَائِكَةِ رُؤُلًا﴾

﴿Who made the angels messengers﴾ means, between Him and His Prophets.

^[1] *Ad-Durr Al-Manthūr* 7 :3.

^[2] *Ad-Durr Al-Manthūr* 7 :3.

^[3] *Ad-Durr Al-Manthūr* 7 :3.

﴿أَزَلَّ أُنْيَمُو﴾

﴿with wings﴾ means, with which they fly to convey quickly that which they have been commanded to convey.

﴿مَشَقَّ وَلَكِنَّ دَرِيعَ﴾

﴿two or three or four﴾ means, among them are some who have two wings, some have three and some who have four. Some have more than that, as stated in the *Ḥadīth* mentioning that the Messenger of Allāh ﷺ saw Jibrīl, peace be upon him, on the Night of the *Isrā'* with six hundred wings. Between each pair of wings was a distance like that between the east and the west.^[1] Allāh says:

﴿يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ إِنَّ اللَّهَ عَلَّ كُلِّ شَيْءٍ فَعِيرٌ﴾

﴿He increases in creation what He wills. Verily, Allāh is Able to do all things.﴾

As-Suddi said, "He increases their wings and creates them as He wills."^[2]

﴿مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ وَهُوَ الْعَزِيزُ
الْعَلِيمُ﴾

﴿2. Whatever of mercy, Allāh may grant to mankind, none can withhold it; and whatever He may withhold, none can grant it thereafter. And He is the Almighty, the All-Wise.﴾

None can withhold the Mercy of Allāh

Allāh tells us that what He wills, happens, and what He does not will, does not happen. None can give what He withholds, and none can withhold what He gives.

Imām Ahmad recorded that Warrād, the freed slave of Al-Mughīrah bin Shu'bah, said, "Mu'āwiyah wrote to Al-Mughīrah bin Shu'bah, saying, 'Write for me what you heard from the Messenger of Allāh ﷺ.' So Al-Mughīrah called me and I wrote for him: 'I heard the Messenger of Allāh ﷺ say when he finished praying,

[1] *Fath Al-Bārī* 6:361.

[2] *Ad-Durr Al-Manthūr* 7:4.

«لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ،
اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ»

«There is no god (worthy of worship) except Allāh alone, with no partner or associate. To Him be praise and dominion, and He is able to do all things. O Allāh, there is none who can withhold what You give, and none can give what You withhold, and no good fortune and richness in anything cannot benefit one against Your will.»

‘And I heard him forbid gossiping, asking too many questions and wasting money, burying girls alive, disobeying one’s mother, and withholding from others while asking from them.’^[1] This was also recorded by Al-Bukhārī and Muslim, with several chain of narration.^[2]

It was recorded in *Ṣaḥīḥ Muslim* that Abu Sa‘īd Al-Khudri, may Allāh be pleased with him, said, “When the Messenger of Allāh ﷺ raised his head from bowing, he would say:

«سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْءُ السَّمَاءِ وَالْأَرْضِ، وَمِثْلُ مَا
بَيْنَهُمَا مِنْ شَيْءٍ يُعَدُّ، اللَّهُمَّ أَهْلُ السَّمَاءِ وَالْمَجْدِ، أَحْسَنُ مَا قَالَ الْعَبْدُ وَكُنَّا لَكَ عَبْدٌ،
اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ»

‘Allāh hears those who praise Him. O Allāh, our Lord, to You be praise, filling the heavens and the earth, and filling whatever You wish besides. O Allāh, the One deserving praise and glory. The truest words that any servant says – and all of us are Your servants – are: O Allāh, there is none who can withhold what You give, and none can give what You withhold, and no wealth or majesty can benefit anyone against Your will.’^[3]

This Āyah is like the Āyah:

﴿وَإِنْ يَسْسَخِ اللَّهُ بِشَرِّهِ فَلَاحِكَافٌ لَهُ، إِلَّا هُوَ وَإِلَيْهِ يَخْتَرِعُ فَلَا رَادَّ لِفَتْنِهِ﴾

«And if Allāh touches you with harm, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His favor» (10:107).

[1] Aḥmad 4:250.

[2] *Faṭḥ Al-Bārī* 2:378 11:137, 521, Muslim 1:414, 415.

[3] Muslim 1:347.

وَلَنْ يَكْذِبُوكَ فَقَدْ كَذَّبَتْ رُسُلٌ مِنْ قَبْلِكَ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٤٣﴾ يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّكُمْ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّكُمْ بِاللَّهِ الْغُرُورُ ﴿٤٤﴾ إِنَّ الْفَاطِنَ لَكُمْ عَدُوٌّ فَأَعْتَدُوا عَذَابًا إِذَا بَدَعُوا حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ ﴿٤٥﴾ الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿٤٦﴾ أَفَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَاهُ حَسَنًا فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَتٌ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ ﴿٤٧﴾ وَاللَّهُ الَّذِي أَرْسَلَ الرِّيحَ فَتُثِيرُ مَعَابِيفَ قُسْفَتِهِ إِلَى بَلَدٍ مَيِّتٍ فَأَحْيَيْنَاهُ بِالْأَرْضِ بَعْدَ مَوْتِهَا كَذَلِكَ النُّشُورُ ﴿٤٨﴾ مَنْ كَانَ يُرِيدِ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ وَالَّذِينَ يَمْكُرُونَ النَّيِّاتِ لَهُمْ عَذَابٌ شَدِيدٌ وَمَكْرُأُوكُمْ هُوَ يَوْمٌ ﴿٤٩﴾ وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا وَمَا تَحْمِلُ مِنْ أُنْثَى وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَمَا يُعْمَرُ مِنْ مُعَمَّرٍ وَلَا يُنْقَضُ مِنْ عُمرِهِ إِلَّا فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٥٠﴾

And there are many similar Ayāt.

﴿يَا أَيُّهَا النَّاسُ أَذْكُرُوا بَعَثَ اللَّهُ عَلَيْكُمْ مُدَّ مِنْ خَلْقِي عَبْدًا بِدُفْعِكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ فَأَلْفَ تَوَكُّوْكُمْ﴾

43. O mankind! Remember the grace of Allāh upon you! Is there any creator other than Allāh who provides for you from the sky (rain) and the earth? Lā ilāha illā Huwa. How then are you turning away (from Him)?

The Evidence of Tawhīd

Allāh shows His servants that they

should worship Him Alone, for just as He is Independent in His power of creation and provision, so He should be worshipped Alone with no partners or associates such as idols and false gods. So Allāh says:

﴿لَا إِلَهَ إِلَّا هُوَ فَأَلْفَ تَوَكُّوْكُمْ﴾

﴿Lā ilāha illā Huwa. How then are you turning away (from Him)?﴾

meaning, 'how can you turn away from Him after this has been made clear and this proof has been made obvious, but you still worship idols and false gods?' And Allāh knows best.

﴿وَلَنْ يَكْذِبُوكَ فَقَدْ كَذَّبَتْ رُسُلٌ مِنْ قَبْلِكَ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ﴾ ﴿٤٣﴾ يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّكُمْ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّكُمْ بِاللَّهِ الْغُرُورُ﴾ ﴿٤٤﴾ إِنَّ الْفَاطِنَ لَكُمْ عَدُوٌّ فَأَعْتَدُوا

عَذْرًا إِنَّا بِذَعْوَا جَزْمِهِ لَمَكُونُونَ ﴿٢٢﴾ أَصْحَابُ السَّعِيرِ ﴿٢٣﴾

44. And if they deny you, so were Messengers denied before you. And to Allāh return all matters.﴾

45. O mankind! Verily, the promise of Allāh is true. So, let not this present life deceive you, and let not the chief deceiver deceive you about Allāh.﴾

46. Surely, Shayṭān is an enemy to you, so take (treat) him as an enemy. He only invites his followers that they may become the dwellers of the blazing Fire.﴾

Consolation in the fact that the previous Messengers were denied, and a reminder of the Resurrection

Allāh says: 'Even if these idolators who associate others with Allāh disbelieve in you, O Muḥammad, and go against the Message of *Tawḥīd* that you have brought, you have an example in the Messengers who came before you.' They also brought a clear Message to their people and told them to worship Allāh alone, but their people denied them and went against them.

وَلِلَّهِ اللَّهُ رُشِيدُ الْمُؤْمِنِينَ ﴿٢٤﴾

﴿And to Allāh return all matters (for decision).﴾

means, 'We will requite them for that in full.' Then Allāh says:

يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ ﴿٢٥﴾

﴿O mankind! Verily, the promise of Allāh is true.﴾

meaning the Resurrection will undoubtedly come to pass.

فَلَا تَفْتَرِكُمْ أَلْحِقُوا الْآلِيَةَ ﴿٢٦﴾

﴿So, let not this present life deceive you,﴾

means, 'this life is as nothing in compare to the great good that Allāh has promised to His close friends and the followers of His Messengers, so do not let these transient attractions distract you from that which is lasting.'

وَلَا يَغُرَّنَّكُمْ بِاللَّهِ الْفَرِيدُ ﴿٢٧﴾

﴿and let not the chief deceiver deceive you about Allāh.﴾

This refers to *Shayṭān*, as stated by Ibn 'Abbās,⁽¹⁾ may Allāh be pleased with him. Meaning, do not let the *Shayṭān* tempt you and divert you away from following the Messengers of Allāh and believing what they say, for he is the chief deceiver and arch-liar. This *Āyah* is like the *Āyah* that appears at the end of *Sūrah Luqmān*:

﴿فَلَا تَغُرَّكُمْ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّكُمْ بِاللَّهِ الْغُرُورُ﴾

«let not then this (worldly) present life deceive you, nor let the chief deceiver deceive you about Allāh» (31:33).

Then Allāh tells us of the enmity of Iblīs towards the sons of Ādam:

﴿إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا﴾

«Surely, *Shayṭān* is an enemy to you, so take (treat) him as an enemy.»

meaning, 'he has declared his enmity towards you, so be even more hostile towards him, oppose him and do not believe the things with which he tries to tempt you.'

﴿إِنَّمَا يَدْعُوا حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ﴾

«He only invites his followers that they may become the dwellers of the blazing Fire.»

means, 'he only wants to misguide you so that you will enter the blazing Fire with him.' This is a manifest enemy, and we ask Allāh, the All-Powerful and Almighty to make us enemies of *Shayṭān* and to make us followers of the Book of Allāh and of the way of His Messengers. For He is able to do whatever He wills and He will respond to all supplication. This is like the *Āyah*:

﴿وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ
أَتَتَّبِعُهُ وَدَرَيْتُهُ أَرْبَابًا مِنْ دُونِ وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا﴾

«And (remember) when We said to the angels: "Prostrate yourselves unto Ādam." So they prostrated themselves except Iblīs. He was one of the Jinn; he disobeyed the command of his Lord. Will you then take him (Iblīs) and his offspring as

⁽¹⁾ At-Ṭabari 20:438.

protectors and helpers rather than Me while they are enemies to you? What an evil is the exchange for the wrongdoers.﴾
(18:50)

﴿الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ۝ أَمَّنْ زُيِّنَ لَهُمْ سُوءُ عَلَيْهِمْ قَوْمًا هَكَّا فَإِنَّ اللَّهَ يُضِلُّ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ فَلَا تَذْهَبُ نَفْسُكَ عَلَيْهِمْ حَسْرَتٌ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ ۝﴾

﴿7. Those who disbelieve, theirs will be a severe torment; and those who believe and do righteous good deeds, theirs will be forgiveness and a great reward.﴾

﴿8. Is he, then, to whom the evil of his deeds is made fairseeming, so that he considers it as good? Verily, Allāh sends astray whom He wills, and guides whom He wills. So destroy not yourself in sorrow for them. Truly, Allāh is the All-Knower of what they do!﴾

The Punishment of the Disbeliever and the Reward of the Believer on the Day of Resurrection

Having stated that the ultimate destiny of the followers of Iblīs will be the blazing Fire, Allāh then tells us that for those who disbelieve there will be a severe punishment. This is because they obeyed the *Shaytān* and disobeyed Ar-Raḥmān. And He tells us that those who believed in Allāh and His Messengers

﴿وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ﴾

﴿and do righteous good deeds, theirs will be forgiveness﴾

meaning, from whatever sins they did,

﴿وَأَجْرٌ كَبِيرٌ﴾

﴿and a great reward.﴾ for the good deeds that they did. Then Allāh says:

﴿أَمَّنْ زُيِّنَ لَهُمْ سُوءُ عَلَيْهِمْ قَوْمًا هَكَّا﴾

﴿Is he, then, to whom the evil of his deeds is made fairseeming, so that he considers it as good?﴾

meaning, 'such as disbelievers or immoral persons who do evil deeds and believe that they are doing something good, i.e., a person who is like that has been misguided by Allāh, so what

can you do for him? You cannot help him at all.'

﴿إِنَّا اللَّهُ يُدِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ﴾

«Verily, Allāh sends astray whom He wills and guides whom He wills.» means according to His decree.

﴿فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَةً﴾

«So destroy not yourself in sorrow for them.»

means, do not grieve about that, for Allāh is Wise in His decree and He leaves astray whomsoever He leaves astray, and He guides whomsoever He guides, and in doing so He has perfect knowledge and wisdom. Allāh says:

﴿إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ﴾

«Truly, Allāh is the All-Knower of what they do!»

﴿وَاللَّهُ الَّذِي أَرْسَلَ الرِّيحَ فَتُثِيرُ مَحَابِلَ فَتَفْتِنُهُ إِنْ يَلْوِ مَنَيرَ فَلَمَحِينَا فِي الْأَرْضِ بَعْدَ مَوْتِهَا كَذَلِكَ
الْشُّورُ ۝ مَنْ كَانَ يُرِيدُ الْإِزْهَارَ فَلِلَّهِ الْإِزْهَارُ جَمِيعًا إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ
يَرْفَعُهُ وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ وَكَرَّ أَوَّلُكَ وَهُوَ يُبْزَرُ ۝ وَاللَّهُ خَلَقَكُمْ
مِنْ تُرَابٍ ثُمَّ مِنْ نُفُفٍ ثُمَّ مِنْ عَلَقٍ ثُمَّ مِنْ عَلَقٍ ثُمَّ مِنْ عَلَقٍ ثُمَّ مِنْ عَلَقٍ ثُمَّ مِنْ عَلَقٍ ثُمَّ مِنْ عَلَقٍ
مِنْ مُعْصِرٍ وَلَا يُفْصَلُ مِنْ عُصْمِهِ إِلَّا فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ۝﴾

49. And it is Allāh Who sends the winds, so that they raise up the clouds, and We drive them to a dead land, and revive therewith the earth after its death. As such (will be) the Resurrection!»

410. Whosoever desires Al-'Izzah then to Allāh belongs Al-'Izzah. To Him ascend the good words, and the righteous deeds exalt it, but those who plot evils, theirs will be a severe torment. And the plotting of such will perish.»

411. And Allāh did create you from dust, then from Nutfah,^[1] then He made you pairs. And no female conceives or gives birth but with His knowledge. And no aged man is granted a length of life nor is a part cut off from his life, but is in a Book. Surely, that is easy for Allāh.»

[1] See volume six, the explanation of Sūrat Al-Hajj 22:4, and Sūrat Al-Mu'minūn 23:13 in volume six.

Evidence of Life after Death

Often Allāh refers to the Resurrection by using the analogy of the earth coming back to life after it has died, as in the beginning of Sūrat Al-Hajj, where He urges His servants to draw the lesson of the former from the latter. For the earth is dead and lifeless, with nothing growing in it, then He sends to it clouds which bring water, which He sends down upon it,

﴿أَمْزَنَ رُبَّتْ وَأَلْبَنَتْ مِنْ كُلِّ نَفْعٍ بَهْجٍ﴾

«it is stirred (to life), and it swells and puts forth every lovely kind (of growth)» (22:5).

So too, when Allāh wishes to resurrect the bodies, He will send rain from beneath the Throne which will cover the whole earth, and the bodies will grow in their graves like seeds grow in the earth. It says in the Ṣaḥīḥ:

«كُلُّ ابْنِ آدَمَ يَتَلَّى إِلَّا عَجَبُ الذَّنْبِ، وَهُوَ خُلِقَ وَبِهِ يُرَكَّبُ»

«Every part of the son of Ādam will disintegrate apart from the coccyx, from which he was created and from him he will be made anew.»^[1]

Allāh says:

﴿كَذَٰلِكَ النُّشُورُ﴾

«As such (will be) the Resurrection!» According to the Ḥadīth of Abu Razīn: "I said, 'O Messenger of Allāh, how will Allāh bring the dead back to life? What is the sign of that in His creation?' He ﷺ said:

«يَا أَبَا رَازِينَ! أَمَا مَرَرْتَ بِوَادِي قَوْمِكَ مُمَجَلًّا ثُمَّ مَرَرْتَ بِهِ يَهْتَرُ خَضِرًا»

«O Abu Razīn, do you not pass through the valley of your people (and see it) arid and barren, then you pass through it (and see it) stirred (to life) and green?»

I said, 'Yes.' He ﷺ said:

«وَكَذَٰلِكَ يُحْيِي اللَّهُ الْمَوْتَى»

«Thus will Allāh bring the dead back to life.»^[2]

[1] Muslim 4:2271.

[2] Aḥmad 4:12.

Honor, Power and Glory in this World and in the Hereafter come only by obeying Allāh

﴿مَنْ كَانَ يُرِيدُ الْإِزَّةَ فَلِلَّهِ الْإِزَّةُ جَمِيعًا﴾

«Whosoever desires Al-'Izzah then to Allāh belongs all Al-'Izzah.»

means, whoever desires honor, power and glory in this world and the next, let him be obedient towards Allāh, may He be exalted. This will help him reach his goal, for Allāh is the Sovereign of this world and the Hereafter, and to Him belong all honor, power and glory. This is like the *Āyāt*:

﴿الَّذِينَ يَتَّبِعُونَ الْكُفْرَ مِنْ دُونِ الْمُؤْمِنِينَ أَلَبَسُوا لَهُمُ الْكُفْرَ فَانْصَرَفُوا وَالَّذِينَ يَتَّبِعُونَ الْكُفْرَ مِنْ دُونِ الْمُؤْمِنِينَ أَلَبَسُوا لَهُمُ الْكُفْرَ فَانْصَرَفُوا وَالَّذِينَ يَتَّبِعُونَ الْكُفْرَ مِنْ دُونِ الْمُؤْمِنِينَ أَلَبَسُوا لَهُمُ الْكُفْرَ فَانْصَرَفُوا﴾

«Those who take disbelievers for protectors instead of believers, do they seek Al-'Izzah with them? Verily, then to Allāh belongs all honor, power and glory.» (4:139)

﴿وَلَا يَحْزَنْكَ قَوْلُهُمْ إِنَّ الْإِزَّةَ لِلَّهِ جَمِيعًا﴾

«And let not their speech grieve you, for all Al-'Izzah belongs to Allāh» (10:65).

﴿وَاللَّهُ الْإِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ﴾

«But Al-'Izzah belongs to Allāh, and to His Messenger, and to the believers, but the hypocrites know not» (63:8).

Mujāhid said:

﴿مَنْ كَانَ يُرِيدُ الْإِزَّةَ﴾

«Whosoever desires Al-'Izzah» means, by worshipping idols,

﴿فَإِنَّ الْإِزَّةَ لِلَّهِ جَمِيعًا﴾

«then to Allāh belongs Al-'Izzah».^[1]

﴿مَنْ كَانَ يُرِيدُ الْإِزَّةَ فَلِلَّهِ الْإِزَّةُ جَمِيعًا﴾

«Whosoever desires Al-'Izzah then to Allāh belongs Al-'Izzah.» means, let him seek honor, power and glory through obeying

[1] At-Ṭabari 20:443.

Allāh, may He be glorified.^[1]

Righteous Deeds ascend to Allāh

﴿إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ﴾

«To Him ascend the good words,» means, words of remembrance, recitation of Qur'an, and supplications. This was the view of more than one of the Salaf.

Ibn Jarīr recorded that Al-Mukhāriq bin Sulaym said that "Abdullāh bin Mas'ūd, may Allāh be pleased with him, said to them, "If we tell you a *Ḥadīth*, we will bring you proof of it from the Book of Allāh. When the Muslim servants says, 'Glory and praise be to Allāh, there is no god worthy of worship except Allāh, Allāh is Most Great and blessed be Allāh,' an angel takes these words and puts them under his wing, then he ascends with them to the heaven. He does not take them past any group of angels but they seek forgiveness for the one who said them, until he brings them before Allāh, may He be glorified." Then 'Abdullāh, may Allāh be pleased with him, recited:

﴿إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْمَعْلُ الصَّالِحُ يَرْفَعُهُ﴾

«To Him ascend the good words, and the righteous deeds exalt it».^[2]

Imām Aḥmad recorded that An-Nu'mān bin Bashīr, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«الَّذِينَ يَذْكُرُونَ اللَّهَ مِنْ جَلَالِ اللَّهِ مِنْ تَسْبِيحِهِ وَتَكْبِيرِهِ وَتَهْمِيدِهِ وَتَهْلِيلِهِ، يَتَنَاطَلْنَ حَوْلَ الْعَرْشِ لَهْفٌ دَوْبِي كَدَوْبِي النُّحْلِ، يَذْكُرْنَ بِصَاحِبِهِنَّ، أَلَا يُحِبُّ أَحَدُكُمْ أَنْ لَا يَزَالَ لَهُ عِنْدَ اللَّهِ شَيْءٌ يَذْكُرُهُ»

«Those who remember Allāh and glory Allāh by saying, 'Glory be to Allāh, Allāh is most Great, all praise is due to Allāh and Lā ilāha illallāh, these words go around the Throne buzzing like bees, mentioning those who said them. Would one of you not like to have something with Allāh mentioning him?»^[3]

[1] At-Ṭabari 20:444.

[2] At-Ṭabari 20:444.

[3] Aḥmad 4:268.

This was also recorded by Ibn Mājah.^[1]

﴿وَالْمَسْئُورَاتُ يَرْفَعْنَ﴾

﴿and the righteous deeds exalt it﴾. ‘Ali bin Abi Ṭalhah reported that Ibn ‘Abbās, may Allāh be pleased with him, said, “The good word is the remembrance of Allāh, may He be exalted, which is taken up to Allāh, and the righteous deed is the performance of obligatory duties. Whoever remembers Allāh when doing an obligatory duty, his deed carries his remembrance of Allāh and takes it up to Allāh, may He be exalted. Whoever remembers Allāh and does not perform the obligatory duties, his words will be rejected, as will his deed.”^[2]

﴿وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ﴾

﴿but those who plot evils﴾. Mujāhid, Sa‘īd bin Jubayr and Shahr bin Ḥawshab said, “This refers to those who show off by their actions,”^[3] i.e., they deceive the people by giving the impression that they are obeying Allāh, when in fact they are hated by Allāh for showing off. Allāh says:

﴿لَهُمْ عَذَابٌ شَدِيدٌ وَمَكْرُ أُولَئِكَ هُوَ يُبْزَرُ﴾

﴿theirs will be severe torment. And the plotting of such will perish﴾.

meaning, it will fail and vanish, for their reality is apparent from up close to those who have insight and wisdom. No one conceals a secret but Allāh will cause it to become known, on his face or by a slip of the tongue, or He will cause the person to wear it like a cloak (so that everyone will see it). If it is good, then the consequences will be good, and if it is bad, then the consequences will be bad. The person who shows off cannot continue to deceive anyone but the fool, but the believers who have insight are not deceived by that; from up close, they soon discover it. And nothing at all can be hidden from the Knower of the Unseen (Allāh).

[1] Ibn Mājah 2:1252.

[2] Aṭ-Ṭabari 20:445.

[3] Aṭ-Ṭabari 20:447.

Allāh is the Creator and Knower of the Unseen

﴿وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ﴾

﴿And Allāh did create you from dust, then from Nutfah,﴾

means, He initiated the creation of your father Ādam from dust, then He created his offspring from semen of worthless water.

﴿ثُمَّ جَعَلَكُمْ أَزْوَاجًا﴾

﴿then He made you pairs.﴾ means, male and female, as a kindness and a mercy from Him, He gave you partners from your own kind, that you may find repose in them.

﴿وَمَا تَحْمِلُ مِنْ أُنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ﴾

﴿And no female conceives or gives birth but with His knowledge.﴾

means, He knows about that and nothing is hidden from Him at all, but,

﴿وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَدْرِكُهَا وَلَا يَبْلُغُهَا وَلَا حَبْرٌ فِي غُلَّتَيْنِ الْأَرْزَاقِ وَلَا زَرْعٌ وَلَا بَابٌ إِلَّا فِي كِتَابٍ مُبِينٍ﴾

﴿not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.﴾ (6:59)

We have already discussed in this respect in the Āyah:

﴿اللَّهُ يَتْلُمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيصُ الْأَرْحَامُ وَمَا تَزِدَادُ كُلُّ نَفْسٍ عِنْدُ بِمِقْدَارٍ عِنْدَ الْقَبْرِ وَالنَّبْدَةِ الْكَبِيرِ النَّسَالِ﴾

﴿Allāh knows what every female bears, and by how much the wombs fall short or exceed. Everything with Him is in (due) proportion. All-Knower of the unseen and the seen, the Most Great, the Most High.﴾ (13:8-9).

﴿وَمَا يُعْمَرُ مِنْ مُعَمَّرٍ وَلَا يُنْقَسُ مِنْ عُمرِهِ إِلَّا فِي كِتَابٍ﴾

﴿And no aged man is granted a length of life nor is a part cut off from his life, but is in a Book.﴾

means, some of those sperm are granted a long life, which He knows and it is recorded with Him in the First Book.

﴿وَلَا يُنْقَضُ مِنْ عُثْرِهِ﴾

﴿nor is a part cut off from his life,﴾ Here the pronoun (his) refers to mankind in general, not to a specific person, because the long life which is recorded in the Book and is known by Allāh will not be cut off. It was reported via Al-'Awfi that Ibn 'Abbās said concerning the Āyah,

﴿وَمَا يُعْمَرُ مِنْ مُعْتَرٍ وَلَا يُنْقَضُ مِنْ عُثْرِهِ إِلَّا فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾

﴿And no aged man is granted a length of life nor is a part cut off from his life, but is in a Book. Surely, that is easy for Allāh.﴾

There is no one for whom Allāh has decreed a long life but he will reach the age that has been decreed for him. When he reaches the time that has been decreed for him, he will not surpass it. And there is no one for whom Allāh has decreed a short life but it will end when he reaches the age that has been decreed for him. Allāh says:

﴿وَلَا يُنْقَضُ مِنْ عُثْرِهِ إِلَّا فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾

﴿nor is a part cut off from his life, but is in a Book. Surely, that is easy for Allāh.﴾

He said, "That is recorded in a Book with Him."^[1] This was also the view of Aḍ-Ḍaḥḥāk bin Muzāhim. On the other hand, some of them said, "The phrase

﴿وَمَا يُعْمَرُ مِنْ مُعْتَرٍ﴾

﴿And no aged man is granted a length of life﴾

means, what He decrees for him of life, and

﴿وَلَا يُنْقَضُ مِنْ عُثْرِهِ﴾

﴿nor is a part cut off from his life﴾ means, his time is constantly decreasing. All of this is known to Allāh year after year, month after month, week after week, day after day, hour after hour. Everything is written with Allāh in His Book." This was reported by Ibn Jarīr from Abu Mālik,^[2] and was also the view of As-

[1] Aṭ-Ṭabarī 20:447.

[2] Aṭ-Ṭabarī 20:447.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٤٣٦

سُورَةُ الْفَاتِرِ

وَمَا يَسْتَوِي الْبَحْرَانِ هَذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ وَهَذَا
 مِلْحٌ أُجَاجٌ وَمِنْ كُلِّ نَاقِلُونَ لَحَاطًا طَرِيقًا وَتَنْخَرِجُونَ
 حَيْلَهُ تَلْبَسُونَهَا وَتَرَى الْفَلَكَ فِيهِ مَوَازِيرَ لَتَبْتَغُوا مِنْ فَضْلِهِ
 وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٢﴾ يُولِجُ اللَّيْلُ فِي النَّهَارِ وَيُولِجُ
 النَّهَارُ فِي اللَّيْلِ وَسَخَّرَ الشَّسَّ وَالْقَمَرَ كُلٌّ يَجْرِي
 لِأَجَلٍ مُسَمًّى ذَلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ وَالَّذِينَ
 تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْعٍ ﴿١٣﴾ إِنْ
 تَدْعُوهُمْ لَا يَسْمَعُوا دَعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ
 وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بَشِرِكِكُمْ وَلَا يَنْتَفِكُ عَنْكُمْ خَيْرٌ
 ﴿١٤﴾ يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ
 الْحَمِيدُ ﴿١٥﴾ إِنْ يَشَاءْ يُدْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٦﴾
 وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ ﴿١٧﴾ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَإِنْ
 تَدْعُ مُثْقَلَةٌ إِلَىٰ جَلِيلٍهَا لَا يَحْمِلُ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ
 إِنَّمَا تُنذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ
 وَمِنْ تَرَكٍ فَمَا يَتَرَكُ لِنَفْسِهِ وَإِلَى اللَّهِ الْمَصِيرُ ﴿١٨﴾

Suddi and 'Aṭā' Al-Khurāsānī.

In the *Tafsīr* of this *Āyah*, An-Nasā'ī recorded that Anas bin Mālik, may Allāh be pleased with him, said, "I heard the Messenger of Allāh ﷺ say:

مَنْ شَرَّهُ أَنْ يَسْطَلَ لَهُ فِي رِزْقِهِ
 وَيَنْشَأَ لَهُ فِي أَثَرِهِ فَلْيَجْلُ
 رِجْمَهُ

"Whoever would like to have ample provision and a long life, let him uphold the ties of kinship."^[1]

It was also recorded by Al-Bukhārī, Muslim and Abu Dāwud.^[2]

﴿إِنْ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾

﴿Surely, that is easy for Allāh.﴾ means, that is very easy for Him, and He has detailed knowledge of all His creation, for His knowledge encompasses all things, and nothing at all is hidden from Him.

﴿وَمَا يَسْتَوِي الْبَحْرَانِ هَذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ وَهَذَا مِلْحٌ أُجَاجٌ وَمِنْ كُلِّ نَاقِلُونَ لَحَاطًا طَرِيقًا وَتَنْخَرِجُونَ حَيْلَهُ تَلْبَسُونَهَا وَتَرَى الْفَلَكَ فِيهِ مَوَازِيرَ لَتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ﴾

﴿12. And the two seas (kinds of water) are not alike: this is palatable, sweet and pleasant to drink, and that is salty and

[1] An-Nasā'ī in *Al-Kubrā* 6:438.

[2] *Fath Al-Bārī* 4:553, *Muslim* 4:1982, *Abu Dāwud* 2:321.

bitter. And from them both you eat fresh tender meat (fish), and derive the ornaments that you wear. And you see the ships cleaving, that you may seek of His bounty, and that you may give thanks.﴾

The Blessings and Signs of Allāh

Allāh says, pointing out His mighty power in creating different things, how He has created the two seas (kinds of water). The fresh, palatable sea (kind of water) refers to the rivers which flow among people, rivers great and small according to people's needs in all regions and areas and lands. This water is sweet and palatable for whoever wants to drink it.

﴿وَمِنَّا يَلُحُّ لَمَاحٌ﴾

﴿and that is salty and bitter.﴾ means, unpalatable. This is the ocean in which the big ships sail, and is salty and undrinkable. Allāh says:

﴿وَمِنَّا يَلُحُّ لَمَاحٌ﴾

﴿and that is salty and bitter.﴾

Then Allāh says:

﴿وَمِنْ كُلِّ تَاجِرٍ لِّسَانٌ﴾

﴿And from them both you eat fresh tender meat,﴾ meaning, fish.

﴿وَمِنْهُمْ مَّنْ يَنْهَىٰ مَرْءًا أَن يُقْرِضَ﴾

﴿and derive the ornaments that you wear.﴾ This is like the Āyah:

﴿يَخْرُجُ مِنْهَا الْكَلْبُ وَالْمَرْءُ وَالْمَرْءُ وَالْمَرْءُ وَالْمَرْءُ وَالْمَرْءُ وَالْمَرْءُ وَالْمَرْءُ وَالْمَرْءُ وَالْمَرْءُ وَالْمَرْءُ وَالْمَرْءُ وَالْمَرْءُ وَالْمَرْءُ وَالْمَرْءُ وَالْمَرْءُ وَالْمَرْءُ﴾

﴿Out of them both come out pearl and coral. Then which of the blessings of your Lord will you both (Jinn and men) deny?﴾ (55:22-23).

﴿وَرَأَىٰ الْفُلَّ يَمْرُؤًا﴾

﴿And you see the ships cleaving,﴾ means, they travel through it, plowing through the water with their beak-shaped bows. Mujāhid said, "The wind drives the ships, and the wind cannot drive any ships except the big ones.

﴿وَلَسْتَ تَتَوَقَّأُ مِنَ غَدَابِهِ﴾

﴿that you may seek of His bounty,﴾ means, through your journeys to engage in trade from one land to another.

﴿وَلَمَّا كُنْتُمْ تَشْكُرُونَ﴾

﴿and that you may give thanks,﴾ means, that you may give thanks to your Lord for subjugating this mighty creation – the sea – to you, so that you can travel through it as you wish and go wherever you want, and nothing stops you; His power has subjugated for you whatever is in the heavens and on earth, and all of this is by His grace and mercy.

﴿يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلًّا يَجْعَلُ لِأَجَلٍ مُّسَمًّى ذَٰلِكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ فِطْرِهِ ۚ إِنَّ تَدْعُوهُمْ لَا يَسْمَعُوا دَعْوَكُمْ وَكُلُّهُمْ خَائِبٌ ۚ وَبِئْسَ الْاِلٰهَ الْغَيْبِيُّ ۚ يَكْفُرُونَ بِنُزُولِهِ ۚ وَلَا يَنْتَظِرُونَ يَوْمَ الْخَيْرِ ۚ﴾

﴿13. He merges the night into the day, and He merges the day into the night. And He has subjected the sun and the moon, each runs its course for a term appointed. Such is Allāh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitṣmīr.﴾

﴿14. If you invoke them, they hear your call; and if (in case) they were to hear, they could not grant it to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you like Him Who is the All-Knower.﴾

The gods of the Idolators do not even own a Qitṣmīr

Another aspect of His perfect power and might is that He has subjugated the night with its darkness and the day with its light. He takes from the length of the one and adds it to the shortness of the other, until they become equal. Then He takes from the latter and adds to the former, so one becomes long and the other becomes short, so they take from one another in summer and in winter.

﴿وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ﴾

﴿And He has subjected the sun and the moon,﴾

and the stars and planets, with their light. All of them run in their appointed courses and in the manner prescribed for them, as decreed by the Almighty, All-Knowing.

﴿كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى﴾

﴿each runs its course for a term appointed.﴾ means, until the Day of Resurrection.

﴿ذَٰلِكُمْ اللَّهُ رَبُّكُمْ﴾

﴿Such is Allāh, your Lord?﴾ means, the One Who has done all this is the Almighty Lord besides Whom there is no other true God.

﴿وَالَّذِينَ نَدْعُونَ مِنْ دُونِهِ﴾

﴿And those, whom you invoke or call upon instead of Him,﴾

means, 'the idols and false gods whom you claim to be in the form of angels who are close to Allāh,'

﴿مَا يَمْلِكُونَ مِنْ فِطْمِيرٍ﴾

﴿own not even a Qitmīr.﴾ Ibn 'Abbās, may Allāh be pleased with him, Mujāhid, Ikrimah, 'Atā', 'Atiyah Al-'Awfi, Al-Ḥasan, Qatādah and others said, "This is the thread that is attached to the pit of a date."^[1] In other words, they do not possess anything in the heavens or on earth, not even anything equivalent to this Qitmīr. Then Allāh says:

﴿إِنْ نَدْعُوهُمْ لَا يَسْمَعُوا دَعْوَانَا﴾

﴿If you invoke them, they hear not your call;﴾

means, 'the gods upon whom you call instead of Allāh, do not hear your supplication, because they are inanimate and have no soul in them.'

﴿وَلَوْ سَمِعُوا مَا آتَيْنَاكَ لَهُ﴾

﴿and if (in case) they were to hear, they could not grant it to you.﴾

means, 'they are not able to do any of the things that you ask them for.'

﴿وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بِئْسَ رَبِّكُمْ﴾

^[1] Aṭ-Ṭabari 20:453.

﴿And on the Day of Resurrection, they will disown your worshipping them﴾

means, 'they will disown you.' This is like the Āyāt:

﴿وَمَنْ أَسْلَىٰ مِنْ دُونِ اللَّهِ مَن لَّا يَسْتَجِيبُ لَهُ إِذَا يَدْعُوهُ ۖ وَهُمْ عَنْ دُعَائِهِمْ غَافِلُونَ ۖ وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْنَاءَ وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ ﴿١٦﴾﴾

﴿And who is more astray than one who calls on besides Allāh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls to them? And when mankind are gathered, they (false deities) will become their enemies and will deny their worshipping.﴾ (46:5-6), and

﴿وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لَّا يَكُونُوا لَهُمْ عِزًّا ﴿٨١﴾ كَلَّا سَيَكْفُرُونَ بِعِبَادِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ﴿٨٢﴾﴾

﴿And they have taken gods besides Allāh, that they might give them honor, power and glory. Nay, but they will deny their worship of them, and become opponents to them.﴾ (19:81-82)

﴿وَلَا يَخْبِتُكَ مِنْ خَيْرٍ﴾

﴿And none can inform you like Him Who is the All-Knower.﴾

means, no one can tell you about the consequences of things and how they will end like the One Who is the All-Knower of them. Qatādah said, "He is referring to Himself, may He be blessed and exalted, for He undoubtedly tells the truth."^[1]

﴿يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿١٥﴾ إِنْ بَشَأَ ذِي نُفُسٍ أَنْ يَخْلُقَ جَدِيدًا ﴿١٦﴾ وَمَا ذَاكَ عَلَى اللَّهِ بِعَزِيزٍ ﴿١٧﴾ وَلَا تَنْزِيلُ الْوَحْيِ وَإِنَّكُمْ إِذَا تُنْفَذُوا إِلَيْهَا لَا تَحْمِلُ مِنْهُ شَيْئًا وَلَوْ كَانُوا نَازِلِينَ ﴿١٨﴾ إِنَّمَا تُنذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ ۚ وَمَنْ تَزَكَّىٰ فَإِنَّمَا يَتَزَكَّىٰ لِنَفْسِهِ ۚ وَإِلَى اللَّهِ الْمَصِيرُ ﴿١٩﴾﴾

﴿15. O mankind! it is you who stand in need of Allāh. But Allāh is the Rich, Worthy of all praise.﴾

﴿16. If He willed, He could destroy you and bring about a new creation.﴾

﴿17. And that is not hard for Allāh.﴾

[1] At-Tabari 20:454.

﴿18. And no bearer of burdens shall bear another's burden ; and if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin. You can warn only those who fear their Lord unseen and perform the Ṣalāh. And he who purifies himself (from all kinds of sins), then he purifies only for the benefit of himself. And to Allāh is the Return (of all).﴾

Mankind is in need of Allāh, and each Person will carry His own Burdens on the Day of Resurrection

Allāh tells us that He has no need of anyone or anything else, but all of creation is in need of Him and is in a position of humility before Him. He says:

﴿يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ﴾

﴿O mankind! it is you who stand in need of Allāh.﴾

meaning, they need Him in all that they do, but He has no need of them at all. Allāh says:

﴿وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ﴾

﴿But Allāh is the Rich, Worthy of all praise.﴾ meaning, He is unique in His being Free of all needs, and has no partner or associate, and He is Worthy of all praise in all that He does, says, decrees and legislates.

﴿إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ﴾

﴿If He willed, He could destroy you and bring about a new creation.﴾

means, if He wanted to, He could destroy you and bring forth another people, and this is not difficult or impossible for Him. He says:

﴿وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ﴾

﴿And that is not hard for Allāh.﴾

Allāh's saying:

﴿لَا يَزِيدُ الْوَيْدَةَ وَيَدَّ الْفُرْقَانَ﴾

﴿And no bearer of burdens shall bear another's burden ;﴾

means, on the Day of Resurrection.

﴿وَمَا يَسْتَوِي﴾

﴿الْأَعْمَى وَالْبَصِيرَ﴾

﴿وَمَا يَسْتَوِي﴾

﴿وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرَ﴾ ١١ ﴿وَلَا الظُّلُمْتُ وَلَا النُّورُ﴾ ١٢ ﴿وَلَا الظُّلُّ وَلَا الْحَرُّ﴾ ١٣ ﴿وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ﴾ ١٤
 إِنَّ اللَّهَ يُسْمِعُ مَن يَشَاءُ وَمَا أَنتَ بِمُسْمِعٍ مَّن فِي الْقُبُورِ ١٥ إِنَّ
 أَنتَ إِلَّا نَذِيرٌ ١٦ إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَإِن مِّنْ
 أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ١٧ وَإِن يَكْذِبُوكَ فَقَدْ كَذَّبَ الَّذِينَ
 مِن قَبْلِهِمْ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ وَالزُّبُرِ ١٨ وَالْكِتَابِ
 الْمُنِيرِ ١٩ ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا وَكَيْفَ كَانَتْ نَكِيرٌ ٢٠
 الذُّرَىٰ إِنَّ اللَّهَ أَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَخْلًا مِّنْ ثَمَرَاتِهَا
 التَّوَاتُيَا وَمِنَ الْجِبَالِ جُدَدٌ بَيَضٌ وَحُمْرٌ مُّخْتَلِفٌ أَلْوَانُهَا
 وَغَرَابِيبُ سُودٌ ٢١ وَمِنَ النَّاسِ وَالدَّوَابِّ أَلَا تُعْجَبُ
 مَخْتَلِفًا أَلْوَانُهُ ٢٢ كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ٢٣
 إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ٢٤ إِن الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ
 وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً
 يَرْجُونَ بَخِيلَةً لَّنْ نَّجْزِيَنَّهُمْ أَجْرَهُم ٢٥ لِيُؤْفِقَهُمْ أَجْرَهُمْ
 وَيَزِيدَهُم مِّن فَضْلِهِ ٢٦ إِنَّهُ غَفُورٌ شَكُورٌ ٢٧

﴿وَلَا تَدْعُ مَخْلَقًا إِلَّا جِدِلَهَا﴾

﴿and if one heavily laden calls another to (bear) his load,﴾

means, if the person who is carrying a heavy burden calls someone else to help him carry his load, all or part of it,

﴿لَّا يَحْمِلُ يَنَّهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ﴾

﴿nothing of it will be lifted even though he be near of kin.﴾

means, even if he is closely-related to him, even if he is his father or son, for each person will be preoccupied with his own self and his own situation.

Then Allāh says:

﴿إِنَّمَا نُنذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ﴾

﴿You can warn only those who fear their Lord unseen and perform the Ṣalāh.﴾

means, 'the only ones who will draw a lesson from what you have brought are those who are possessed of insight and wisdom, who fear their Lord and who do as He commands.'

﴿وَمَن تَزَكَّ فَإِنَّا بَتَّزْكُ إِقْسَىٰ﴾

﴿And he who purifies himself, then he purifies only for the benefit of himself.﴾

means, who does righteous deeds, the benefit of that will come back to him,

﴿وَالِلَّهِ الْمَصِيرُ﴾

﴿And to Allāh is the Return.﴾ means, to Him everything will ultimately return, and He is swift in bringing to account. He will reward or punish everyone according to his deeds: if they are good, then the end will be good, and if they are bad, then the end will be bad.

﴿وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ ۚ وَلَا الظُّلُمَاتُ وَلَا النُّورُ ۚ وَلَا الظُّلُمُتُ وَلَا الظُّلُ ۚ وَلَا الْمَيُتُّ وَلَا الْحَيُّ ۚ وَمَا يَسْمَعُ أَلْوَنٌ وَلَا أَلْوَنٌ ۚ وَمَا يَكُونُ أَشْيَاءٌ إِلَّا بِإِذْنِ اللَّهِ ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ۚ وَإِنَّمَا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا ۚ وَإِن مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ۚ وَإِن يَكذِّبُوكَ فَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ ۚ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ ۚ وَالْكِتَابِ وَالْحِكْمَةِ ۚ ثُمَّ أَتَتْهُمُ الْآيَاتُ ۚ فَيَكْفُرُوا بِهَا كَيْفَ كَانَتْ تَكْفِيرًا ۚ﴾

﴿19. Not alike are the blind and the seeing.﴾

﴿20. Nor are (depths of) darkness and light.﴾

﴿21. Nor are the shade and the sun's heat.﴾

﴿22. Nor are the living and the dead. Verily, Allāh makes whom He wills to hear, but you cannot make hear those who are in graves.﴾

﴿23. You are only a warner.﴾

﴿24. Verily, We have sent you with the truth, a bearer of glad tidings and a warner. And there never was a nation but a warner had passed among them.﴾

﴿25. And if they deny you, those before them also denied. Their Messengers came to them with clear signs, and with the Scriptures, and with the Book giving light.﴾

﴿26. Then I took hold of those who disbelieved, and how terrible was My denial!﴾

The Believer and the Disbeliever are not equal

Allāh says that these antonyms are clearly not equal, the blind and the seeing are not equal, there is a difference and a huge gap between them. Darkness and light are not equal, neither are shade and the sun's heat. By the same token, the living and the dead are not equal. This is the parable Allāh makes of the believers who are the living, and the disbelievers who are

the dead. This is like the Āyāt:

﴿أَوَمَنْ كَانَ مَيْتًا فَاحْيَيْنَاهُ وَجَعَلْنَا لَمْ نُورًا يَمْشِي يَدُ فِي النَّارِ كَمَنْ تَنَلُّهُ فِي الظُّلُمَاتِ
لَيْسَ بِخَارِجٍ مِنْهَا﴾

«Is he who was dead and We gave him life and set for him a light (of belief) whereby he can walk amongst men - like him who is in the (depths of) darkness from which he can never come out?» (6:122),

﴿مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَى وَالْأَسْرَى وَالْبَصِيرِ وَالسَّمِيعِ هَلْ يَسَوِيانِ شَيْئًا﴾

«The parable of the two parties is as that of the blind and the deaf and the seer and the hearer. Are they equal when compared?» (11:24)

The believer sees and hears, and walks in the light upon a straight path in this world and the Hereafter, until he comes to settle in Gardens (Paradise) wherein is shade and springs. The disbeliever is blind and deaf, walking in darkness from which he cannot escape, he is lost in his misguidance in this world and the Hereafter, until he ends up in fierce hot wind and boiling water, and shadow of black smoke, neither cool nor good.

﴿إِنَّ اللَّهَ يُسْمِعُ مَنْ يَشَاءُ﴾

«Verily, Allāh makes whom He wills to hear,»

means. He guides them to listen to the proof and accept it and adhere it.

﴿وَمَا أَنْتَ بِمُسْمِعٍ مَن فِي الْقُبُورِ﴾

«but you cannot make hear those who are in graves.»

means, 'just as the dead cannot benefit from guidance and the call to truth after they have died as disbelievers and ended up in the graves, so too you cannot help these idolators who are decreed to be doomed, and you cannot guide them.'

﴿إِنْ أَنْتَ إِلَّا نَذِيرٌ﴾

«You are only a warner» means, 'all you have to do is to convey the Message and warn them, and Allāh leaves astray whomsoever He wills and guides whomsoever He wills.'

﴿إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا﴾

﴿Verily, We have sent you with the truth, a bearer of glad tidings and a warner.﴾

means, a bearer of glad tidings to the believers and a warner to the disbelievers.

﴿وَلَا يَنْفَعُ أَشَدُّ إِلَّا خَلَا فِيهَا نَذِيرٌ﴾

﴿And there never was a nation but a warner had passed among them.﴾

means, there was never any nation among the sons of Ādam but Allāh sent warners to them, and left them with no excuse. This is like the Āyāt:

﴿إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ﴾

﴿You are only a warner, and to every people there is a guide﴾ (13:7).

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الصُّلُوبَ فَإِنْهُمْ مِنْ هُنَىٰ
اللَّهُ يَهْدِيهِمْ مَنْ خَلَقَ عَلَيْهِ الصُّلُوبَ﴾

﴿And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allāh, and avoid all false deities." Then of them were some whom Allāh guided and of them were some upon whom the straying was justified﴾ (16:36).

And there are many similar Āyāt.

﴿وَلَا يَكْذِبُوكَ فَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ﴾

﴿And if they deny you, those before them also denied. Their Messengers came to them with clear signs,﴾

means, clear miracles and definitive proofs.

﴿وَالْزُكُورِ﴾

﴿and with the Scriptures,﴾ means, the Books.

﴿وَالْكِتَابِ الْمُنِيرِ﴾

﴿and with the Book giving light.﴾ means, clear and obvious.

﴿فَرُّنَا الَّذِينَ كُفَرُوا﴾

﴿Then I took hold of those who disbelieved,﴾

means, 'despite all of this, they denied the Messengers and the Message they brought, so I seized them, i.e., with My punishment.'

﴿كَفَّ كَاتٍ كَبِيرٌ﴾

﴿and how terrible was My denial!﴾ means, 'how great and intense and terrible do you think My punishment was?' And Allāh knows best.

﴿أَلَمْ تَرَ أَنَّ اللَّهَ أَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُّخْتَلِفًا أَلْوَانُهَا وَمِنَ الْجِبَالِ جُدَدٌ
بَعْضٌ أَحْمَرٌ مُّخْتَلِفٌ أَلْوَانُهَا وَغَرَابِيبُ سُودَ ۚ وَمِنَ النَّبَاتِ وَالشَّجَرِاتِ الْأَخْضَرِ تَخْتَلِفُ
أَلْوَانُهُ ۚ كَذَٰلِكَ إِنَّمَا يُخَشِى اللَّهَ مِنْ عِبَادِهِ الْمُتَّقُونَ ۝٢٧﴾

﴿27. See you not that Allāh sends down water from the sky, and We produce therewith fruits of various colors, and among the mountains are Judad, white and red, of varying colors and (others) Gharābīb black.﴾

﴿28. And likewise, men and moving creature and cattle are of various colors. It is only those among His servants who have knowledge that fear Allāh. Verily, Allāh is Almighty, Oft-Forgiving.﴾

The Perfect Power of Allāh

Allāh tells us of His complete and perfect power of creation. He tells us how He makes different kinds of things from one thing, which is the water that He sends down from the heaven. From water He brings forth fruits of various colors, yellow, red, green, white and other colors, as we can see in the immense variety of their colors, tastes and scents. This is like another Āyah where Allāh says:

﴿وَفِي الْأَرْضِ قُلُوعٌ مُّتَجَاوِفَاتٌ وَجَعَتْ مِنْ أَشْجَبٍ وَرَبْعٌ مُّتَبَدِّلٌ وَمِنْ دُونِهِمْ حَبْلَانٌ يَّسْقَىٰ بِمَا
رَبَّيْنَاهُ وَنَفِضَلُ بَعْضُهُمَا عَلَىٰ بَعْضٍ فِي الْأَكْثَلِ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ۝٢٨﴾

﴿And in the earth are neighbouring tracts, and gardens of vines, and green crops, and date palms, growing into two or three from a single stem root, or otherwise, watered with the same water; yet some of them We make more excellent than others to eat. Verily, in these things there are Āyāt for the

people who understand.﴾ (13:4)

﴿وَمِنَ الْجِبَالِ جُدَدٌ بَيْضٌ وَحُمْرٌ مُخْتَلِفٌ أَلْوَانُهُ﴾

﴿and among the mountains are Judad, white and red, of varying colors﴾

means, He created the mountains like this, with different colors, as we also see that there are indeed white and red mountains, and in some of them there are streaks which are also of varying colors. Ibn 'Abbās said *Al-Judad* means pathways. This was also the view of Abu Mālik, Al-Ḥasan, Qatādah and As-Suddi. And there are some mountains which are very black. Ikrimah said, "*Al-Gharābīb* means mountains which are high and black. This was also the view of Abu Mālik, 'Aṭā' Al-Khurasāni and Qatādah.^[1] Ibn Jarīr said, "When the Arabs describe something as being very black, they say *Ghirbīb*."

﴿وَمِنَ النَّاسِ وَالْأَنْعَامِ وَالْأَنْثَرِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ﴾

﴿And likewise, men and moving creatures and cattle are of various colors.﴾

means, the same is true of living creatures too, humans and animals, all creatures which walk on their feet, and cattle. Here something general is followed by something specific. These are all different too, for among mankind there are Berbers, Ethiopians and some non-Arabs who are very black, and Slavs and Romans who are very white, and the Arabs who are in between, and the Indians. Allāh says in another *Āyah*:

﴿وَأَنزَلْنَا أَلْسِنَتَكُمْ وَاللَّسَانَ فِي ذَلِكَ لَآيَاتٍ لِّعَالَمِينَ﴾

﴿and the difference of your languages and colors. Verily, in that are indeed signs for men of sound knowledge﴾ (30:22).

Similarly, animals and cattle vary in their colors, even within one species, and a single animal may have patches of different colors. Blessed be Allāh, the Best of creators.

Allāh then says:

﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْمُتَّقُونَ﴾

[1] At-Ṭabari 20:461.

﴿It is only those who have knowledge among His servants that fear Allāh.﴾

meaning, only those who have knowledge truly fear Him as He should be feared, because the more they know about the Almighty, All-Powerful, All-Knowing Who has the most perfect attributes and is described with the most beautiful Names, the more they will fear Him.

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās commented on the Āyah:

﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْمُلُوكُ﴾

﴿It is only those who have knowledge among His servants that fear Allāh.﴾

those who know that Allāh is able to do all things.^[1] Ibn 'Abbās said, "The one among His servants who knows about Ar-Raḥmān, is the one who does not associate anything in worship with Him; the one who accepts as lawful that which He has permitted and accepts as unlawful that which He has prohibited. He obeys His commands and is certain that he will meet Him and be brought to account for his deeds. Sa'īd bin Jubayr said, "Fear is what stands between you and disobeying Allāh, may He be glorified." Al-Ḥasan Al-Baṣrī said, "The knowledgeable person is the one who fears Ar-Raḥmān with regard to the Unseen, who likes that which Allāh wants him to like, and who shuns that which angers Allāh." Then Al-Ḥasan recited:

﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْمُلُوكُ إِنَّكَ اللَّهُ عَزِيزٌ غَفُورٌ﴾

﴿It is only those among His servants who have knowledge that fear Allāh. Verily, Allāh is Almighty, Oft-Forgiving.﴾

Sufyān Ath-Thawrī narrated from Abu Ḥayyān At-Taymī from a man who said, "It used to be said that the knowledgeable are of three types: (first) one who knows Allāh and the command of Allāh, (second) one who knows Allāh but does not know the command of Allāh, and (third) one who knows the command of Allāh but does not know Allāh. The one who knows Allāh and the command of Allāh is the one who fears

[1] At-Ṭabari 20:462.

Allāh and knows the limits (*Hudūd*) and the obligatory duties (*Farā'id*). The one who knows Allāh but does not know the command of Allāh is the one who fears Allāh but does not know the limits (*Hudūd*) and the obligatory duties (*Farā'id*). The one who knows the command of Allāh but does not know Allāh is the one who knows the limits (*Hudūd*) and the obligatory duties (*Farā'id*) but does not fear Allāh."

﴿إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّنْ كَبِيرًا ۝ يُوَفِّيهِمْ أَجْرَهُمْ وَيزِيدُهُمْ مِّن فَضْلِهِ إِنَّهُ غَفُورٌ شَكُورٌ﴾

﴿29. Verily, those who recite the Book of Allāh, and perform the Ṣalāh, and spend out of what We have provided for them, secretly and openly, they hope for a (sure) trade-gain that will never perish.﴾

﴿30. That He may pay them their wages in full, and give them (even) more, out of His grace. Verily, He is Oft-Forgiving, Most Ready to appreciate.﴾

The Muslims will be the Ones Who gain in the Hereafter

Here Allāh tells us that His believing servants, who recite and believe in His Book, and do the deeds prescribed in it such as establishing regular prayer at the prescribed times, night and day, spending (in charity) out of that which Allāh has provided for them secretly and openly,

﴿يَرْجُونَ تِجَارَةً لَّنْ كَبِيرًا﴾

﴿they hope for a (sure) trade-gain that will never perish.﴾

means, they hope for a reward from Allāh which will inevitably be theirs. Allāh says:

﴿يُوَفِّيهِمْ أَجْرَهُمْ وَيزِيدُهُمْ مِّن فَضْلِهِ﴾

﴿That He may pay them their wages in full, and give them (even) more, out of His grace.﴾

meaning, that He may give them a reward for what they have done, and multiply it by adding more, such as has never occurred to them.

﴿إِنَّهُ غَفُورٌ﴾

﴿٣٠﴾

٤٣٨

﴿٣١﴾

وَالَّذِي أَرْحَمْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ ﴿٣٠﴾ ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ يُذِنُ اللَّهُ ذَٰلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴿٣١﴾ جَدَّدْتُ عَدْنٍ يَدْخُلُونَهَا يُجَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٣٢﴾ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ ﴿٣٣﴾ الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِن فَضْلِهِ لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا الْغُوبُ ﴿٣٤﴾ وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا كَذَٰلِكَ نَجْزِي كُلَّ كَافِرٍ ﴿٣٥﴾ وَهُمْ يَصْطَرِخُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرُ وَجَاءَكُمُ النَّذِيرُ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِنْ نَّصِيرٍ ﴿٣٦﴾ إِنَّ اللَّهَ عَلِيمٌ غَيْبِ السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٣٧﴾

«Verily, He is Oft-Forgiving.» means, He forgives their sins,

﴿ذَكْرٌ﴾

«Most Ready to appreciate.» means, He appreciates even a little of their good deeds.

﴿وَالَّذِي أَرْحَمْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ ﴿٣٠﴾﴾

«31. And what We have revealed to you of the Book, it is the (very) truth confirming that which was (revealed) before it. Verily, Allāh is indeed All-Aware and All-Seer of His servants.»

The Qur'ān is The true Book of Allāh

﴿وَالَّذِي أَرْحَمْنَا إِلَيْكَ﴾

«And what We have revealed to you» – ‘O Muḥammad, of the Book,’ i.e., the Qur’ān,

﴿هُوَ الْحَقُّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ﴾

«It is the (very) truth confirming that which was (revealed) before it.»

means, of the previous books. It confirms them just as they bore witness to the coming of the Qur’ān and that it would be sent down from the Lord of the worlds.

﴿إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ﴾

«Verily, Allāh is indeed All-Aware and All-Seer of His servants.»

means, He is All-Aware of them and knows who deserves to receive the blessing which He may give to him and not to others. the Prophets and the Messengers are favored above the rest of mankind, and some of the Prophets were given more than others and given higher status than others. The position given to Muḥammad ﷺ is higher than that of all the others, may the blessings and peace of Allāh be upon them all.

﴿ثُمَّ لَوْ رَأَيْنَا الَّذِينَ صَفَقْنَا مِنْ عِبَادِنَا فِيهِمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ يُؤْذِنُ اللَّهُ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ﴾

432. Then We gave the Book as inheritance to such of Our servants whom We chose. Then of them are some who wrong themselves, and of them are some who follow a middle course, and of them are some who are, by Allāh's leave, foremost in good deeds. That - that is indeed a great grace.»

The Inheritance of the Qur'ān is of three kinds

Allāh says: 'Then We made those who uphold the Book confirming what came before, the one whom We have chosen from among Our servants. They are this Ummah, who are divided into three types.'

Allāh says:

﴿فِيهِمْ ظَالِمٌ لِنَفْسِهِ﴾

«Then of them are some who wrong themselves,»

these are the ones who are careless about doing some obligatory actions, and who commit some forbidden actions.

﴿وَمِنْهُمْ مُقْتَصِدٌ﴾

«and of them are some who follow a middle course,»

these are the ones who fulfill their obligations and avoid things that are forbidden, but they may neglect some good deeds and do some things which are disliked.

﴿وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ يُؤْذِنُ اللَّهُ﴾

«and of them are some who are, by Allāh's leave, foremost in good deeds.»

these are the ones who do obligatory actions and things which are encouraged, and who avoid doing unlawful and disliked actions, and avoid some actions which are permissible.

‘Ali bin Abi Ṭalḥah reported that Ibn ‘Abbās commented on the *Āyah*:

﴿ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا﴾

«Then We gave the Book as inheritance to such of Our servants whom We chose.»

“This refers to the *Ummah* of Muḥammad ﷺ. Allāh caused it to inherit every Book that He had revealed; those who wrong themselves will be forgiven, those who follow a middle course will have an easy accounting, and those who are foremost in good deeds will enter Paradise without being brought to account.”^[1] Abu Al-Qāsim Aṭ-Ṭabarāni reported from Ibn ‘Abbās that the Messenger of Allāh ﷺ said one day:

«مَنْعَتِي لِأَمَلِ الْكَبَائِرِ مِنْ أُمَّتِي»

«My intercession will be for those among my *Ummah* who commit major sins.»

Ibn ‘Abbās, may Allāh be pleased with him, said, “Those who are foremost in good deeds will enter Paradise without being brought to account; those who follow a middle course will enter Paradise by the mercy of Allāh; and those who wrong themselves and *Ashāb Al-A’raf*^[2] will enter Paradise by the intercession of Muḥammad ﷺ.”^[3]

It was also reported from a number of the *Salaf* that those among this *Ummah* who wrong themselves are still among those whom Allāh has chosen, even though they are imperfect and fell short [by not adhering to the straight path]. Others said that those who wrong themselves are not part of this *Ummah* and are not among those whom Allāh has chosen and who inherited the Book. The correct view is that they are also part of this *Ummah*.

[1] Aṭ-Ṭabari 20:465.

[2] See volume four, the *Tafsīr* of *Sūrat Al-A’raf* [7:46].

[3] Aṭ-Ṭabarāni 11:189.

The Virtues of the Scholars

The scholars are the most fortunate of people with regard to this blessing, and the most entitled to this mercy. Imām Aḥmad, may Allāh have mercy on him, recorded that Qays bin Kathīr said, "One of the people of Al-Madīnah came to Abu Ad-Dardā', may Allāh be pleased with him, when he was in Damascus. [Abu Ad-Dardā'] said, 'What brought you here, my brother?' He said, 'A Ḥadīth which I heard that you narrate from the Messenger of Allāh ﷺ.' He said, 'Have you come for trade?' He said, 'No.' He said, 'Have you come for any other reason?' He said, 'No.' He said, 'Have you come only to seek this Ḥadīth?' He said, 'Yes.' He, may Allāh be pleased with him said, 'I heard the Messenger of Allāh ﷺ say:

«مَنْ سَلَكَ طَرِيقًا يَطْلُبُ فِيهَا عِلْمًا، سَلَكَ اللَّهُ تَعَالَى بِهِ طَرِيقًا إِلَى الْجَنَّةِ، وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أجنحتَهَا رِضًا لِطَالِبِ الْعِلْمِ، وَإِنَّهُ لَيَسْتَعْمَرُ لِلْعَالَمِ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ حَتَّى الْجِبْتَانِ فِي الْمَاءِ، وَتَفْضُلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ عَلَى سَائِرِ الْكَوَاكِبِ، وَإِنَّ الْعُلَمَاءَ هُمْ وَرَثَةُ الْأَنْبِيَاءِ، وَإِنَّ الْأَنْبِيَاءَ لَمْ يُورَثُوا دِينَارًا وَلَا دِرْهَمًا، وَإِنَّمَا وَرَثُوا الْعِلْمَ، فَمَنْ أَخَذَ بِهِ أَخَذَ بِحَظٍّ زَوِيٍّ»

Whoever follows a path to seek knowledge, Allāh will show him the way to Paradise. The angels lower their wings being pleased with the one who seeks knowledge. Whoever is in the heavens and on earth, even the fish in the sea, ask for forgiveness for the scholar. The superiority of the scholar over the worshipper is like that of the moon over all other heavenly bodies. The scholars are the heirs of the Prophets, for the Prophets did not leave behind Dinārs and Dirhams, but they left behind knowledge; and whoever receives it, receives an abundance of good fortune.^[1]

It was also reported by Abu Dāwūd, At-Tirmidhi and Ibn Mājah.^[2]

«جَنَّتْ عَدْنٌ يَسْخَرُهَا مَحَلُّونَ فِيهَا مِنْ أَسَاوِدَ مِنْ ذَهَبٍ وَلَوْ لَوَا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ»
وَقَالُوا لَلْمَسْئُومِ الَّذِي أَذْهَبَ عَنَّا الْفَرْقَ إِنَّكَ رَبَّنَا لَتَقُولُ شُكْرًا لِلَّهِ الَّذِي أَعْلَنَّا مَا

^[1] Aḥmad 5:196.

^[2] Abu Dāwūd 4:157, Tuhfat Al-Aḥwadhī 7:450, Ibn Mājah 1:81.

الْمَقَامِ مِنْ قَبْلِهِ. لَا يَسْتَأْذِنُ فِيهَا نَفْسٌ وَلَا يَسْتَأْذِنُ فِيهَا نَفْسٌ ﴿٣٣﴾

﴿33. 'Adn (Gardens) will they enter, therein will they be adorned with bracelets of gold and pearls, and their garments therein will be of silk.﴾

﴿34. And they will say: "All praise and thanks be to Allāh, Who has removed from us (all) grief. Verily, our Lord is indeed Oft-Forgiving, Most Ready to appreciate."﴾

﴿35. "Who, out of His grace, has lodged us in a home that will last forever, where toil will touch us not nor weariness will touch us."﴾

Allāh tells us that those whom He chose among His servants, those who inherited the Book which was revealed from the Lord of the worlds, will, on the Day of Resurrection, have an abode in Everlasting Gardens which they will enter on the Day when they are raised anew and meet Allāh.

﴿يَخْلَعُونَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا﴾

﴿therein will they be adorned with bracelets of gold and pearls.﴾

It was recorded in the Ṣaḥīḥ from Abu Hurayrah, may Allāh be pleased with him, that the Messenger of Allāh ﷺ said:

«يَبْلُغُ الْحِلْيَةُ مِنَ الْمُؤْمِنِ حَيْثُ يَبْلُغُ الرُّضْرُ»

«The ornaments of the believer will reach as far as his Wudū'»^[1]

﴿وَلِبَاسُهُمْ فِيهَا حَرِيرٌ﴾

﴿and their garments therein will be of silk.﴾

For this reason it is forbidden for them (the males) in this world, but Allāh will permit it for them in the Hereafter. It was recorded in the Ṣaḥīḥ that the Messenger of Allāh ﷺ said:

«مَنْ لَبَسَ الْحَرِيرَ فِي الدُّنْيَا لَمْ يَلْبَسْهُ فِي الْآخِرَةِ»

«Whoever wears silk in this world, will not wear it in the Hereafter»^[2]

[1] Muslim 1:219.

[2] Faṭḥ Al-Bārī 10:296. This applies only to males.

And he ﷺ said:

«يَمِي لَهُمْ فِي الدُّنْيَا، وَلَكُمْ فِي الْآخِرَةِ»

«It is for them in this world, and for you in the Hereafter.»^[1]

﴿وَقَالُوا لَمَسْنَا لِلَّذِي آذَنَ عَنَّْا لِلْعَزَّةِ﴾

«And they will say: "All the praises and thanks be to Allāh, Who has removed from us (all) grief..."»

which means fear of everything that is feared; it has been lifted from us and we have been relieved of all that we used to fear of the anxieties of the world and the Hereafter.

Ibn 'Abbās, may Allāh be pleased with him, and others said, "He forgives them for their major sins, and appreciates even the smallest of their good deeds."

﴿الَّذِي لَنَا دَارَ الْمُقَامَةِ مِنْ فَضْلِهِ﴾

«Who, out of His grace, has lodged us in a home that will last forever,»

means, 'Who has given us this position and status out of His grace and blessing and mercy, for our good deeds are not equivalent to this.' It was reported in the Ṣaḥīḥ that the Messenger of Allāh ﷺ said:

«لَنْ يَدْخُلَ أَحَدًا مِنْكُمْ عَمَلُهُ الْجَنَّةَ»

«None of you will enter Paradise by virtue of his good deeds.»

They said, "Not even you, O Messenger of Allāh?" He said,

«وَلَا أَنَا إِلَّا أَنْ يَتَغَمَّدَنِي اللَّهُ تَعَالَى بِرَحْمَةٍ مِنْهُ وَفَضْلٍ»

«Not even me, unless Allāh encompasses me with His mercy and grace.»^[2]

﴿لَا يَسُّهَا فِيهَا نَصَبٌ وَلَا يَسُّهَا فِيهَا ثَوْبٌ﴾

«where toil will touch us not nor weariness will touch us.»

means, neither hardship nor exhaustion will touch us. The words translated here as "toil" and "weariness" both mean exhaustion, as if what is meant by the negation of both is that

^[1] Faṭḥ Al-Bāri 10:296.

^[2] Faṭḥ Al-Bāri 10:132.

neither their bodies nor their souls will become exhausted; and Allāh knows best. They used to exhaust themselves in worshipping this world, but their obligations will come to an end when they enter Paradise, where they will enjoy eternal rest and repose. Allāh says:

﴿كُلُوا وَاشْرَبُوا مِمَّا بَاءَ انْتَقَمْتُمْ فِي الْآيَاتِ تَلَايَةً﴾

«Eat and drink at ease for that which you have sent on before you in days past!» (69:24)

﴿وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا ۚ كَذَٰلِكَ يُقَرَّبُ كُلُّ كَافِرٍ ۚ وَهُمْ يُصَلُّونَ فِيهَا رَبَّنَا أَخْرِجْنَا مِنْهَا لِنَعْمَلَ مَعَٰلِمًا مِّمَّا عَمِلْنَا فِيهَا لَمَّا كُنَّا نَمُوتُ ۖ أَوَّلَ نَسَمَةٍ أَوْ لَعْنَةٍ مِّنَّا تَذَكَّرُ بِهِ مَنْ تُذَكَّرُ بِكُمْ ۖ وَالَّذِينَ كَفَرُوا قَدْ نَسُوا ۚ وَالَّذِينَ كَفَرُوا قَدْ نَسُوا ۚ وَالَّذِينَ كَفَرُوا قَدْ نَسُوا ۚ﴾

36. But those who disbelieve, for them will be the fire of Hell. Neither will it have a complete killing effect on them so that they die nor shall its torment be lightened for them. Thus do We requite every disbeliever !»

37. Therein they will cry : "Our Lord! Bring us out, we shall do righteous good deeds, not that we used to do." (Allāh will reply :) "Did We not give you lives long enough, so that whosoever would receive admonition could receive it? And the warner came to you. So taste you. For the wrongdoers there is no helper."»

The Punishment of the Disbeliever and what Their State will be in Hell

Having told us how the blessed will be (in Paradise), Allāh now starts to tell us what the state of doomed will be. He says:

﴿وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا ۚ كَذَٰلِكَ يُقَرَّبُ كُلُّ كَافِرٍ ۚ وَهُمْ يُصَلُّونَ فِيهَا رَبَّنَا أَخْرِجْنَا مِنْهَا لِنَعْمَلَ مَعَٰلِمًا مِّمَّا عَمِلْنَا فِيهَا لَمَّا كُنَّا نَمُوتُ ۖ أَوَّلَ نَسَمَةٍ أَوْ لَعْنَةٍ مِّنَّا تَذَكَّرُ بِهِ مَنْ تُذَكَّرُ بِكُمْ ۖ وَالَّذِينَ كَفَرُوا قَدْ نَسُوا ۚ وَالَّذِينَ كَفَرُوا قَدْ نَسُوا ۚ وَالَّذِينَ كَفَرُوا قَدْ نَسُوا ۚ﴾

«But those who disbelieve, for them will be the fire of Hell. Neither will it have a complete killing effect on them so that they die»

This is like the Āyah:

﴿لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ﴾

«Wherein he will neither die nor live» (20:74).

It was reported in *Ṣaḥīḥ Muslim* that the Messenger of Allāh ﷺ said:

«أَنَا أَهْلُ النَّارِ الَّذِينَ هُمْ أَهْلُهَا، فَلَا يَمُوتُونَ فِيهَا وَلَا يُحْيَوْنَ»

‘As for the people of Hell who will dwell therein, they will neither live nor die there.’⁽¹⁾

And Allāh says:

﴿وَكَاذِبًا يَنْتَحِبُ عَلَيْكَ رَبُّكَ قَالَ إِنَّكَ تُكَلِّمُ الْمُنْتَلِينَ﴾

‘And they will cry (to the keeper of Hell): “O Malik! Let your Lord make an end of us.” He will say: “Verily, you shall abide forever.”’ (43:77).

When they are in this state, they will think that if only they could die, it would be a time of rest for them, but that can never happen to them. Allāh says:

﴿لَا يَغْنَصُ عَلَيْهِمْ بَيْسُوتُهُمْ وَلَا يَجُفَّفُ عَنْهُمْ مِنْ عَذَابِهَا﴾

‘Neither will it have a complete killing effect on them so that they die nor shall its torment be lightened for them.’

This is like the *Āyāt*:

﴿إِنَّ الْمُنَافِقِينَ فِي عَذَابٍ مُتَسَاوِينَ ﴿٧٤﴾ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ وَلَا يَنْفَعُهُمْ فِيهِ مِيلُهُمْ ﴿٧٥﴾﴾

‘Verily, the criminals will be in the torment of Hell to abide therein forever. (That) will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein.’ (43:74-75).

﴿كَلَّمَآ خَفَتْ زِدْنَاهُمْ سَعِيرًا﴾

‘whenever it abates, We shall increase for them the fierceness of the Fire’ (17:97), and

﴿تَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا﴾

‘So taste you. No increase shall We give you, except in torment.’ (78:30).

Then Allāh says:

﴿كَذَٰلِكَ نَجْزِي كُلَّ كَاذِبٍ﴾

⁽¹⁾ Muslim 1:172.

﴿Thus do We requite every disbeliever!﴾

meaning, this is the recompense of everyone who disbelieved in his Lord and denied the truth.

﴿وَمَنْ يَصْطِرْحُونَ فِيهَا﴾

﴿Therein they will cry﴾ means, they will call out in the Fire, beseeching Allāh with their voices:

﴿رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ﴾

﴿“Our Lord! Bring us out, we shall do righteous good deeds, not that we used to do.”﴾

which means, they will ask to go back to the worldly life so that they can do something different to the first deeds they did. But Allāh, may He be glorified, knows that if He sent them back to this world, they would go back to what they had been forbidden to do, and He knows that they are lying, so He will not respond to their plea. This is like the Āyah where Allāh tells us that they will say:

﴿فَهَلْ إِلَى خُرُوجٍ مِنْ سَبِيلٍ ﴿١١﴾ ذَلِكَ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ وَإِنْ يُشْرَكَ بِهِ ﴿١٢﴾ تُؤْمِنُوا﴾

﴿Then is there any way to get out (of the Fire). (It will be said): “This is because, when Allāh Alone was invoked you disbelieved (denied), but when partners were joined to Him, you believed!﴾ (40:11,12)

i.e., ‘there will be no response for you because you were like that; if you were to return to this world, you would just go back to that which you had been forbidden to do.’ Allāh says here:

﴿أَوَلَمْ نُمْسِكْكُمْ مَا بِتَذَكُّرٍ فِيهِ مِنْ تَذَكُّرٍ ﴿١٣﴾ وَجَاءَكُمْ الْبَازِغَةُ﴾

﴿Did We not give you lives long enough, so that whosoever would receive admonition could receive it? And the warner came to you.﴾

meaning, ‘did you not live for long enough in the world that if you were to be among those who would benefit from the truth, you would have benefited from it during your lifetimes?’

Imām Aḥmad recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Prophet ﷺ said:

«لَقَدْ أَغْذَرَ اللَّهُ تَعَالَى إِلَى عَبْدِ أَخِيهِ حَتَّى بَلَغَ سِتِينَ أَوْ سَبْعِينَ سَنَةً، لَقَدْ أَغْذَرَ اللَّهُ تَعَالَى إِلَيْهِ، لَقَدْ أَغْذَرَ اللَّهُ تَعَالَى إِلَيْهِ»

«Allāh has left no excuse for the person who lives to be sixty or seventy years old; Allāh has left no excuse for him; Allāh has left no excuse for him.»^[1]

Imām Al-Bukhārī also recorded, in the Book of *Riqāq* in his *Ṣaḥīḥ*, that Abu Hurayrah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«أَغْذَرَ اللَّهُ عَزَّ وَجَلَّ إِلَى امْرِئٍ: أَخْرَجَ عُمرَهُ حَتَّى بَلَغَ سِتِينَ سَنَةً»

«Allāh has left no excuse for a man who reaches the age of sixty.»^[2]

Ibn Jarīr recorded that Abu Hurayrah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«مَنْ عُمرُهُ اللَّهُ تَعَالَى سِتِينَ سَنَةً فَقَدْ أَغْذَرَ إِلَيْهِ فِي الْعُمْرِ»

«Whoever is granted a long life until the age of sixty, Allāh has left no excuse for him.»^[3]

This was also recorded by Imām Aḥmad and An-Nasā'ī in *Ar-Riqāq*.^[4] Because this is the age at which Allāh removes any excuse from His servants, this is the usual age of people in this *Ummah*, as was reported in the *Ḥadīth* of Abu Hurayrah, may Allāh be pleased with him, who said, "The Messenger of Allāh ﷺ said:

«أَعْمَارُ أُمَّتِي مَا بَيْنَ السِّتِينَ إِلَى السَّبْعِينَ، وَأَقَلُّهُمْ مَنْ يَجُوزُ ذَلِكَ»

«The usual life span in my Ummah is between sixty and seventy years, and only a few pass this age.»

This was also recorded by At-Tirmidhi and Ibn Mājah in the Book of *Zuhd* [of his *Sunan*].^[5]

﴿وَعَاظَكُمْ أَنْ تَذَرُوا﴾

[1] Aḥmad 2:275.

[2] *Faḥḥ Al-Bārī* 11:243.

[3] At-Ṭabari 20:478.

[4] Aḥmad 2:417, *Tuḥfat Al-Ashraf* 9:472.

[5] At-Tirmidhi no. 3550, Ibn Mājah no. 4236.

﴿And the warner came to you.﴾ It was reported that Ibn 'Abbās, may Allāh be pleased with him, Ikrimah, Abu Ja'far Al-Bāqir, may Allāh be pleased with him, Qatādah and Sufyān bin 'Uyaynah said, "This means grey hair."^[1] As-Suddi and 'Abdur-Rahmān bin Zayd bin Aslam said, "This means the Messenger of Allāh ﷺ" and Ibn Zayd recited,

﴿هَذَا نَذِيرٌ مِنَ النَّذِيرِ الْأُولَى﴾

﴿This is a warner of the (series of) warners of old.﴾ (53:56).^[2]

This is the correct view according to Shaybān who narrated that Qatādah said, "Proof will be established against them by the fact that they lived long enough and that Messengers came to them."^[3] This is also the view favored by Ibn Jarīr, and it is the apparent meaning of the Āyah:

﴿وَمَذُوقُوا بِمَا نَسِيتُمْ لِقَاءَ إِنْشَاءِ بَنِيكُمْ أَنْتُمْ وَآلُكُمْ تُكَذِّبُونَ ﴿٥٧﴾ لَقَدْ جِئْتُمُ الْحَقَّ وَلَكِنَّ أَكْثَرَكُمْ لَعِينٌ ﴿٥٨﴾ كَذِبُونَ ﴿٥٩﴾﴾

﴿And they will cry (to the keeper of Hell): "O Malik! Let your Lord make an end of us." He will say: "Verily, you shall abide forever." Indeed We have brought the truth to you, but most of you have a hatred for the truth.﴾ (43:77-78)

meaning: 'We showed you the truth clearly through the Messengers, but you rejected it and opposed it.' And Allāh says:

﴿وَمَا كُنَّا مُنْذِرِينَ حَتَّى نَبْعَثَ رَسُولًا﴾

﴿And We never punish until We have sent a Messenger﴾ (17:15).

﴿كُلَّمَا أَتَى بَنِيهَا مِنْ حَرْشِنَا أَنَّ بَيْنَهُمْ نَذِيرًا ﴿٦٠﴾ قَالُوا بَلَى قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ﴿٦١﴾﴾

﴿Every time a group is cast therein, its keepers will ask: "Did no warner come to you?" They will say: "Yes, indeed a warner did come to us, but we denied him and said: 'Allāh never sent down anything; you are only in great error'."﴾ (67:8-9).

﴿مَذُوقُوا نَسَا لِلظَّالِمِينَ مِنْ نُصُورٍ﴾

[1] Al-Baghawi 3:573.

[2] At-Tabari 20:478.

[3] Ad-Durr Al-Manthūr 7:32.

تفسير

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الأنعام

هُوَ الَّذِي جَعَلَكَ خَلِيفَ فِي الْأَرْضِ مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ وَلَا
يَزِيدُ الْكَافِرِينَ كُفْرَهُمْ إِلَّا مَقْتًا وَلَا يَزِيدُ الْكَافِرِينَ
كُفْرَهُمْ إِلَّا خُسَارًا ﴿٣٨﴾ قُلْ أَرَأَيْتُمْ شُرَكَاءَ الَّذِينَ يَدْعُونَ مِنْ
دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ
أَرَأَيْتُمُ اللَّيْلَ إِذَا هُمْ عَلَى بَيْتِهِمْ إِنَّ لِلَّهِ عَلَى الظُّلُمَاتِ
بَعْضُهُمْ بَعْضًا إِنْ أَشَاءَ اللَّهُ ثُمَّ لَكُمْ السُّعُوتُ ﴿٣٩﴾ وَالْأَرْضُ
أَنْ تَزُولَ وَلَئِنْ زَالَتْ إِنْ أَسْمَكُهَا مِنْ لَحْدٍ مِنْ عَذِيبِهِ
إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿٤٠﴾ وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ
لَئِنْ جَاءَهُمْ نَذِيرٌ لَيَكُونُنَّ أَهْدَى مِنَ الْأَنْعَامِ فَلَمَّا جَاءَهُمْ نَذِيرٌ
مَارَاهُمُ الْأَنْفُورُ ﴿٤١﴾ أَسْتَكْبَرُوا فِي الْأَرْضِ وَمَكْرُ السَّيِّئِ
وَلَا يَجْعَلُ السَّيِّئُ إِلَّا بِأَهْلِهِ فَهَلْ يَنْظُرُونَ إِلَّا السَّمَاءَ
الْأُولَى فَلَنْ يُجْدِلَسْتَ اللَّهَ تَبْدِيلًا وَلَنْ يُجْدِلَسْتَ اللَّهَ تَحْوِيلًا
﴿٤٢﴾ أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ
قَبْلِهِمْ وَكَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَمَا كَانَ اللَّهُ لِيُعْجِزَهُمْ مِنْ شَيْءٍ
فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ إِنَّهُ كَانَ عَلِيمًا قَدِيرًا ﴿٤٣﴾

«So taste you. For the wrongdoers there is no helper.»

means, 'taste the punishment of the Fire, as a recompense for your going against the Prophets in all your deeds, for today you will have no helper to save you from your fate of punishment and chains.'

﴿إِنَّ اللَّهَ عَالِمُ غَيْبِ
السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ عَلِيمٌ
بِذَاتِ السُّدُورِ﴾ هُوَ الَّذِي
جَعَلَكَ خَلِيفَ فِي الْأَرْضِ مَنْ كَفَرَ
فَعَلَيْهِ كُفْرُهُ وَلَا يَزِيدُ الْكَافِرِينَ
كُفْرَهُمْ إِلَّا مَقْتًا وَلَا يَزِيدُ
الْكَافِرِينَ كُفْرَهُمْ إِلَّا
خُسَارًا ﴿٣٨﴾

﴿38. Verily, Allāh is the All-Knower of the Unseen of the heavens and the earth. Verily, He is the All-Knower of that is in the breasts.﴾

﴿39. He it is Who has made you successors generations after generations in the earth, so whosoever disbelieves, on him will be his disbelief. And the disbelief of the disbelievers adds nothing but hatred of their Lord. And the disbelief of the disbelievers adds nothing but loss.﴾

Here Allāh tells us that He knows the unseen in the heavens and earth, and that He knows all that is hidden and the secrets of the hearts. And He tells us that He will reward or punish everyone according to his deeds. Then Allāh says:

﴿هُوَ الَّذِي جَعَلَكَ خَلِيفَ فِي الْأَرْضِ﴾

﴿He it is Who has made you successors generations after generations in the earth.﴾

meaning, all people succeed one another, generation after generation. This is like the Āyah:

﴿وَجَعَلَكُمْ خُلَفَاءَ الْأَرْضِ﴾

﴿and makes you inheritors of the earth, generations after generations﴾ (27:62).

﴿فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ﴾

﴿so whosoever disbelieves, on him will be his disbelief.﴾

means, he and no one else will have to bear the consequences of that.

﴿وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا بُغْضًا﴾

﴿And the disbelief of the disbelievers adds nothing but hatred of their Lord.﴾

means, the longer they persist in their disbelief, the more Allāh hates them, and the longer they persist in it, the more they and their families will lose on the Day of Resurrection. This is in contrast to the believers, for the longer they live and do good deeds, the higher their status in Paradise will be, the greater their reward, and the more beloved they will be to their Creator.

﴿قُلْ أَرَأَيْتُمْ شُرَكَاءَكُمُ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ أَمْ لَهُمْ كِتَابٌ مِنْ بَيْنِ يَدَيْهِ يَتَّبِعُونَ مَا بِهِ غُرُورًا ۚ إِنَّ اللَّهَ يَسْمِعُ السَّمَوَاتِ وَالْأَرْضِ أَنْ تَزُولَا وَلَكِنْ زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ عِبَادِهِ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ۝﴾

﴿40. Say: "Have you considered your partners whom you call upon besides Allāh? Show Me, what they have created of the earth. Or have they any share in the heavens? Or have We given them a Book, so that they act on clear proof therefrom? Nay, the wrongdoers promise one another nothing but delusions."﴾

﴿41. Verily, Allāh grasps the heavens and the earth lest they should move away from their places, and if they were to move

away from their places, there is not one that could grasp them after Him. Truly, He is Ever Most Forbearing, Oft-Forgiving.﴾

The Helplessness of the false gods and the Power of Allāh

Allāh tells His Messenger ﷺ to say to the idolators:

﴿أَرَأَيْتُمْ شُرَكَاءَكُمُ الَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ﴾

﴿Have you considered your partners whom you call upon besides Allāh?﴾

the idols and rivals.

﴿أَرَأَيْتُمْ مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ﴾

﴿Show Me what they have created of the earth. Or have they any share in the heavens?﴾

meaning, they have nothing at all of that, they do not possess even the membrane covering the stone of a date.

﴿أَمْ آتَيْنَاهُم كِتَابًا فَهُمْ عَلَىٰ بَيِّنَةٍ مِّنْهُ﴾

﴿Or have We given them a Book, so that they act on clear proof therefrom?﴾

meaning, 'have We revealed to them a Book on which they base their Shirk and disbelief?' This is not the case at all.

﴿بَلْ إِن يَبِدُ الظَّالِمُونَ بَعْضُهُم بَعْضًا إِلَّا غُرُورًا﴾

﴿Nay, the wrongdoers promise one another nothing but delusions.﴾

means, they are merely following their own whims, opinions and wishes which are their personal desires, and they are no more than misguidance and falsehood.

Then Allāh tells us of His mighty power, by which the heavens and the earth stand by His command, and the forces that He has placed between them to hold them. He says:

﴿إِنَّ اللَّهَ يُمْسِكُ السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا﴾

﴿Verily, Allāh grasps the heavens and the earth lest they should move away from their places,﴾

means, lest they should shift from where they are. This is like the *Ayat*:

They longed for a Warner to come, but when He came, They disbelieved in Him

Allāh tells us how Quraysh and the Arabs swore by Allāh their most binding oath before the Messenger ﷺ came to them,

﴿لَيْتَ جَاءَهُمْ نَذِيرٌ لَّيَكُونُنَّ أَهْدَىٰ مِنْ أُمَّةٍ أَلَسَ﴾

﴿that if a warner came to them, they would be more guided than any of the nations;﴾

i.e., than any of the nations to whom Messengers had been sent. This was the view of Aḍ-Ḍaḥḥāk and others. This is like the Āyāt:

﴿أَن تَقُولُوا إِنَّمَا أُنزِلَ الْكِتَابُ عَلَىٰ طَائِفَتَيْنِ مِن قَبْلِنَا وَإِن كُنَّا عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ ﴿١٦٦﴾ أَوْ تَقُولُوا لَوْ أَنَّا أُنزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَىٰ مِنْهُمْ فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِّن رَّبِّكُمْ وَهَدَىٰ وَرَحْمَةً مِّنْ أَفْكَرٍ مِّمَّنْ كَذَّبَتْ ثَمُودُ بِطَافِتِ اللَّهِ وَصَدَفَ عَنْهَا ﴿١٦٧﴾﴾

﴿Lest you (pagan Arabs) should say: "The Book was sent down only to two sects before us, and for our part, we were in fact unaware of what they studied." Or lest you should say: "If only the Book had been sent down to us, we would surely have been better guided than they." So, now has come unto you a clear proof from your Lord, and a guidance and a mercy. Who then does more wrong than one who rejects the Āyāt of Allāh and turns away therefrom?﴾ (6:156-157)

﴿وَإِن كَانُوا لَيَقُولُنَّ ﴿١٦٨﴾ لَوْ أَنَّا عِدْنَا وَكِيلٌ ﴿١٦٩﴾ مِنَ الْأَوَّلِينَ ﴿١٧٠﴾ لَكُنَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٧١﴾ نَكْفُرُ بِهِ ﴿١٧٢﴾ مَسْوفَ يَعْلَمُونَ ﴿١٧٣﴾﴾

﴿And indeed they (Arab pagans) used to say: "If we had a reminder as had the men of old, We would have indeed been the chosen servants of Allāh!" But they disbelieve therein, so they will come to know!﴾ (37:167-170)

Allāh says:

﴿فَلَمَّا جَاءَهُمْ نَذِيرٌ﴾

﴿yet when a warner came to them,﴾ – meaning, Muḥammad ﷺ with the Book revealed to him, i.e., the Clear Qur'an,

﴿مَا زَادَهُمْ إِلَّا مُّؤْمَرًا﴾

﴿it increased in them nothing but flight (from the truth).﴾

means, they only increased in their disbelief. Then Allāh explains this further:

﴿أَسْبَكُوا فِي الْأَرْضِ﴾

﴿(They took to flight because of their) arrogance in the land﴾

means, they were too arrogant to follow the signs of Allāh.

﴿وَمَكَرَ السَّيِّئُ﴾

﴿and their plotting of evil.﴾ means, they plotted to prevent people from following the path of Allāh.

﴿وَلَا يَحِيطُ النَّكَرُ النَّبِيُّ إِلَّا بِأَهْلِيهِ﴾

﴿But the evil plot encompasses only him who makes it.﴾

means, the evil consequences of that will come back upon them and not on others.

﴿فَهَلْ يَنْظُرُونَ إِلَّا سُنَّتَ الْأَوَّلِينَ﴾

﴿Then, can they expect anything (else) but the Sunnah (way of dealing) of the peoples of old?﴾

meaning, the punishment of Allāh for disbelieving in His Messengers and going against His command.

﴿وَلَنْ يَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا﴾

﴿and no turning off will you find in Allāh's Sunnah.﴾

means, it does not change or alter, and this is what happens to every disbeliever.

﴿وَلَنْ يَجِدَ لِسُنَّةِ اللَّهِ تَحْوِيلًا﴾

﴿and no turning off will you find in Allāh's Sunnah.﴾ means,

﴿وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَ لَهُ﴾

﴿But when Allāh wills a people's punishment, there can be no turning back of it﴾ (13:11).

This means, no one can remove that from them or ward it off from them. And Allāh knows best.

﴿أَوَلَمْ يَبِينُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَكُنُوا أَشَدَّ مِنْهُمْ قُوَّةً وَمَا كَانَ اللَّهُ لِيُعْجِزَهُ مِنْ شَيْءٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ إِنَّهُمْ كَانُوا عَلِيمًا فَيَذَرُوكَ﴾ وَلَوْ يُوَجِّهُ اللَّهُ الْإِنْسَانَ بِمَا كَسَبُوا مَا تَرَكَهُ عَلَى ظَهْرِهِمَا مِنْ ذَنْبِهِمْ وَلَكِنْ يُؤَخِّرُهُمْ إِلَى أَجَلٍ مُسَمًّى فَإِذَا

١١٠

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظُهُرِهِمْ دَابْكَةً وَلَا لَئِنْ يُؤَخِّرُهُمْ إِلَى أَجَلٍ مُّسَمًّى فَيَأْجِلْهُمْ فَلَيَرَأَى اللَّهُ كَانَ بِمِعَادِهِ بَصِيرًا ﴿٤٤﴾

سُورَةُ قُلُوبِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ ١ وَالْقُرْآنِ الْعَلِيمِ ٢ إِنَّكَ لَمِنَ الْمُرْسَلِينَ ٣ عَلَى صِرَاطٍ مُّسْتَقِيمٍ ٤ تَنْزِيلَ الْغُرُورِ ٥ الرَّحِيمِ ٦ لَنُذِرَنَّ قَوْمًا مَّا أَنذَرْنَا يَا أُولِي الْأَبْصَارِ ٧ فَهُمْ لَا يَؤْمِنُونَ ٨ لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ٩ إِنَّا جَعَلْنَا فِي أَنْعَقِهِمْ مَغْلًا فَمَبْهُرًا إِلَى الْآدَمِ فَإِنَّهُمْ مُّقْمَحُونَ ١٠ وَجَعَلْنَا مِثْقَلَهُمْ سَكَتًا وَمَنْ خَلْفَهُمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ ١١ وَسَاءَ عَذَابُهُمْ أَنُذِرْنَاهُمْ أَن لَوْ أَنُذِرْنَاهُمْ لَا يُؤْمِنُونَ ١٢ إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَوَّبَى الرَّحْمَنُ بِالْغَيْبِ فَنَجَّى رُبَّمَا مَغْفُورًا وَأَجْرٌ كَرِيمٌ ١٣ إِنَّا نَحْنُ نُحْيِي الْمَوْتَى وَنَكْتُبُ مَا قَدَّمُوا وَآخَرَهُمْ وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ ١٤

جَاءَ أَلَهُمْ فَلَرَأَى اللَّهُ كَانَ بِمِعَادِهِ بَصِيرًا ﴿٤٤﴾

44. Have they not traveled in the land, and seen what was the end of those before them - though they were superior to them in power? Allāh is not such that anything in the heavens or in the earth escapes Him. Verily, He is All-Knowing, All-Able. ﴿44﴾

45. And if Allāh were to punish men for that which they earned, He would not leave a moving creature on the surface of the earth; but He gives them respite to an appointed term, and when their term comes, then verily, Allāh is Ever All-Seer of His

servants. ﴿45﴾

Remember the Bad Consequences of disbelieving in the Prophets

Allāh says: 'say, O Muḥammad, to these people who disbelieve the Message you have brought: travel in the land and see what was the punishment of those who disbelieved the Messengers, how Allāh destroyed them completely, and a similar (end awaits) the disbelievers. See how their homes were emptied of them and how they lost everything after living in luxury and being so numerous and so well equipped, and having so much wealth and so many children. All of that was of no avail to them and could not protect them in the slightest from the punishment of Allāh when the command of the Lord came. Nothing is impossible for

Him when He wants it to happen in the heavens or on earth.'

﴿إِنَّهُ كَانَ عَلِيمًا قَدِيرًا﴾

«Verily, He is All-Knowing, All-Able.» means, He knows all that exists and is able to do all things.

The Wisdom behind delaying the Punishment

Then Allāh says:

﴿وَلَوْ يَرَاهُ اللَّهُ الْإِنْسَانُ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرِهِمَا مِنْ ذَنْبٍ﴾

«And if Allāh were to punish men for that which they earned, He would not leave a moving creature on the surface of the earth;»

meaning, if He were to punish them for all of their sins, He would destroy all the people of the earth and all that they own of livestock and crops.

Saʿīd bin Jubayr and As-Suddi commented on the *Āyah*:

﴿مَا تَرَكَ عَلَى ظَهْرِهِمَا مِنْ ذَنْبٍ﴾

«He would not leave a moving creature on the surface of the earth;»

“This means, He would have stopped sending rain to them, and all the animals would have died as a result.”

﴿وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى﴾

«but He gives them respite to an appointed term,»

means, but He is delaying until the Day of Resurrection, when He will bring them to account and will reward or punish each one according to his deeds: He will reward those who obeyed Him and will punish those who disobeyed Him. He says:

﴿فَإِذَا جَاءَ أَجَلُهُمْ فَلَا يَخْصِيهِمْ إِلَٰهٌ غَيْرُ اللَّهِ﴾

«and when their term comes, then verily, Allāh is Ever All-Seer of His servants.»

This is the end of the *Tafsīr* of Sūrah Fāṭir. All praise and gratitude is due to Allāh.

The Tafsīr of Sūrah Yā Sīn (Chapter - 36)

Which was revealed in Makkah

The Virtues of Sūrah Yā Sīn

Al-Hāfiẓ Abu Ya'la recorded that Abu Hurayrah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«مَنْ قَرَأَ يَسَ فِي لَيْلَةٍ أَصْبَحَ مَغْفُورًا لَهُ، وَمَنْ قَرَأَ حَمَّ النَّبِيِّ يُذَكِّرُ فِيهَا الدُّخَانَ أَصْبَحَ مَغْفُورًا لَهُ»

«Whoever recites Yā Sīn in the night, will wake up forgiven,
and whoever recites Ḥa Mīm in which Ad-Dukhān (the Smoke)
is mentioned, will wake up forgiven.»

Its chain of narration is good (Jayyid).^[1]

Ibn Hibbān recorded in his Ṣaḥīḥ that Jundub bin 'Abdullāh, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«مَنْ قَرَأَ يَسَ فِي لَيْلَةٍ ابْتَغَاءَ وَجْهَ اللَّهِ عَزَّ وَجَلَّ غُفِرَ لَهُ»

«Whoever recites Yā Sīn in the night, seeking the Face of
Allāh, will be forgiven.»^[2]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿يَسَ ۝ وَالْقُرْآنَ الْحَكِيمَ ۝ إِنَّكَ لِنَ الْمُرْسَلِينَ ۝ عَلَى صِرَاطٍ مُسْتَقِيمٍ ۝ نَزِيلَ الْقُرْآنِ ۝ الرَّحِيمِ ۝ لَشَدِيدُ ۝ قَوْمًا مَا أَتَدْرُكُ أَهْوَاهُمْ فَهُمْ يَغْفُلُونَ ۝ لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ۝﴾

[1] Musnad Abi Ya'la, 11:93. These two narrations are not authentic. As for Ibn Kathīr saying that the chain from Abu Hurayrah is good, it is narrated by him from Al-Hasan, which is a link that is not verified by the scholars of Ḥadīth. So Ibn Hajar (At-Taqrīb) said, "Al-Hasan did not hear from Abu Hurayrah." Perhaps Ibn Kathīr was of the opinion that it was possible that he did.

[2] Ibn Hibbān 4:121.

- ﴿1. Yā Sīn.﴾
 ﴿2. By the Qur'ān, full of wisdom,﴾
 ﴿3. Truly, you are one of the Messengers,﴾
 ﴿4. On the straight path.﴾
 ﴿5. Sent down by the Almighty, the Most Merciful,﴾
 ﴿6. In order that you may warn a people whose forefathers were not warned, so they are heedless.﴾
 ﴿7. Indeed the Word has proved true against most of them, so they will not believe.﴾

The Messenger ﷺ was sent as a Warner

We have already discussed the individual letters at the beginning of Sūrat Al-Baqarah.

﴿وَالْقُرْآنَ الْكَرِيمَ﴾

﴿By the Qur'ān, full of wisdom﴾ means, Al-Muhkam (perfect) which falsehood cannot come to from before it or behind it.^[1]

﴿إِنَّكَ﴾

﴿Truly, you﴾ means, O Muḥammad,

﴿لَئِنْ الْمُرْسَلِينَ﴾ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿۱﴾

﴿are one of the Messengers, on the straight path.﴾

means, following a straight methodology and religion, and an upright Law.

﴿نَزِيلَ الرَّحْمَنِ الرَّحِيمِ﴾

﴿Sent down by the Almighty, the Most Merciful.﴾

means, this path which you have brought is a revelation from the Lord of might Who is Most Merciful to His believing servants. This is like the Āyah:

﴿وَأَنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾ صِرَاطَ اللَّهِ الَّذِي لَمْ يَأْتِ فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
 ﴿إِلَّا إِلَى اللَّهِ يَصِيرُ الْأُمُورُ﴾

﴿And verily, you are indeed guiding (mankind) to the straight

^[1] See Sūrah Fuṣṣilat 41 :42.

behind them, and We have covered them up, so that they cannot see.﴾

﴿10. It is the same to them whether you warn them or you warn them not, they will not believe.﴾

﴿11. You can only warn him who follows the Reminder, and fears the Most Gracious unseen. Bear you to such one the glad tidings of forgiveness, and a generous reward.﴾

﴿12. Verily, We give life to the dead, and We record that which they send before (them), and their traces and all things We have recorded with numbers in Imām Mubīn (a Clear Book).﴾

The State of Those Who are decreed to be among the Doomed

Allāh says: 'In the case of those who are decreed to be among the doomed, when it comes to the matter of being guided, We have made them like a person who has a chain around his neck and whose hands are tied together beneath his chin so that his head is lifted up.' As Allāh says:

﴿فَهُمْ مُّقْمَحُونَ﴾

﴿so that their heads are raised up.﴾ Mentioning the chains around the neck is sufficient and there is no need to mention the hands, although they are referred to by implication. Al-'Awfi said, narrating from Ibn 'Abbās, may Allāh be pleased with him, concerning the Āyah:

﴿إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا يَمَسُّ إِلَى الْأُذُنَيْنِ فَهُمْ مُّقْمَحُونَ﴾

﴿Verily, We have put on their necks iron collars reaching to the chins, so that their heads are raised up.﴾

This is like the Āyah:

﴿وَلَا يَجْمَعُ يَدَكَ مَعْلُوءَةً إِلَى عُنُقِكَ﴾

﴿And let not your hand be tied (like a miser) to your neck﴾(17:29).

meaning that their hands are tied to their necks and they cannot stretch them forth in order to do any good deeds.^[1]

[1] At-Ṭabari 20:494.

﴿فَهُمْ مُنْشَرُونَ﴾

﴿so that their heads are raised up.﴾ according to Mujāhid it means their heads are raised, and their hands are placed over their mouths,^[1] so they are restrained from doing anything good.

﴿وَجَعَلْنَا بَيْنَ يَدَيْهِمْ سَبْأً﴾

﴿And We have put a barrier before them,﴾ Mujāhid said, "Between them and the truth."

﴿وَبَيْنَ خَلْفِهِمْ سَبْأً﴾

﴿and a barrier behind them,﴾ Mujāhid said, "Between them and the truth, so they are confused."^[2] Qatādah said, "They move from one form of misguidance to another."^[3]

﴿فَاغْشَيْنَاهُمْ﴾

﴿and We have covered them up,﴾ means, 'We have blinded their eyes to the truth.'

﴿فَهُمْ لَا يَبْصُرُونَ﴾

﴿so that they cannot see.﴾ means, they cannot benefit from goodness or be guided to it. Ibn Jarīr said, "It was narrated from Ibn 'Abbās, may Allāh be pleased with him, that he used to recite "*Fa a'shaynāhum*" [instead of *Fa'aghshaynāhum*], from Al-'Ashā (weakness of the sight, blindness), which is a complaint of the eye."^[4]

'Abdur-Rahmān bin Zayd bin Aslam said, "Allāh placed this barrier between them and *Islām* and *Imān*, so that they will never reach it," and he recited:

﴿إِنَّ الْآيَاتِ حَقَّتْ عَلَيْهِمْ فَكَذَّبَتْ رَبَّهُمْ لَا يُؤْمِنُونَ ۝ وَكَذَّبَتْهُمْ كُلُّ آيَةٍ حَتَّىٰ يَرَوْا
الْعَذَابَ الْأَلِيمَ ۝﴾

﴿Truly, those, against whom the Word (wrath) of your Lord has been justified, will not believe, Even if every sign should come to them, until they see the painful torment.﴾ (10:96-97).

[1] At-Ṭabari 20:494.

[2] At-Ṭabari 20:495.

[3] At-Ṭabari 20:495.

[4] At-Ṭabari 20:496.

Then he said, "Whoever has been prevented by Allāh, will never be able."^[1]

Ikrimah said, "Abu Jahl said, 'If I see Muḥammad, I will do such and such.' Then Allāh revealed:

﴿إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا﴾

«Verily, We have put on their necks iron collars...» up to:

﴿فَهُمْ لَا يَبْصُرُونَ﴾

«so that they cannot see.»

He said, "They used to say, 'Here is Muḥammad,' and he would say, 'Where is he? Where is he?' And he would not be able to see him." Ibn Jarīr also recorded this.^[2]

﴿وَمَنْ أَعْيَبْنَاهُمْ فَلْنَدْرِهُمْ أَمْ لَا يُؤْمِنُونَ﴾

«It is the same to them whether you warn them or you warn them not, they will not believe.»

means, Allāh has decreed that they will be misguided, so warning them will not help them and will not have any effect on them. Something similar has already been seen at the beginning of Sūrat Al-Baqarah,^[3] and Allāh also says:

﴿إِنَّ الْآيَاتِ حَقٌّ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ۚ وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوُا
الْعَذَابَ الْأَلِيمَ﴾

«Truly, those, against whom the Word (wrath) of your Lord has been justified, will not believe, Even if every sign should come to them, until they see the painful torment.» (10:96-97).

﴿إِنَّا نُذِرُ مَنْ أَتَى الذِّكْرَ﴾

«You can only warn him who follows the Reminder,»

means, 'only the believers will benefit from your warning, those who follow the Reminder,' which is the Qur'ān.

﴿وَيَخْشَى الْغَيْبَ بِالْغَيْبِ﴾

«and fears the Most Gracious unseen.» means, even when no one

[1] At-Ṭabari 20:495.

[2] Ibid. Ikrimah (the freed slave) was not a witness to such events.

[3] See volume one, the Tafsir of Sūrat Al-Baqarah [2:6].

sees him except Allāh, may He be blessed and exalted, he knows that Allāh is watching him and sees what he does.

﴿فَنَشِرُوا بِغَفَرَةٍ﴾

«Bear you to such one the glad tidings of forgiveness,» i.e., of his sins,

﴿وَأَجْرٍ كَرِيمٍ﴾

«and a generous reward.» means, one that is vast and great and beautiful. This is like the Āyah:

﴿إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُمُ الْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ﴾

«Verily, those who fear their Lord unseen, theirs will be forgiveness and a great reward.» (67:12).

﴿إِنَّا نَحْنُ نُحْيِي الْمَوْتَى﴾

«Verily, We give life to the dead,» means, on the Day of Resurrection. This also indicates that Allāh gives life to the heart of whomever He wills among the disbelievers, those whose hearts have died in misguidance, by guiding them after that to the truth. As Allāh says after mentioning hardness of the heart:

﴿أَعْلَمُوا أَنَّ اللَّهَ يَحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ﴾

«Know that Allāh gives life to the earth after its death! Indeed We have made clear the Āyāt to you, that you may understand.» (57:17)

﴿وَنَكْتُبُ مَا قَدَّمُوا﴾

«and We record that which they send before (them),» means, their deeds.

﴿وَنَذَرُهُمْ﴾

«and their traces» means, 'We write down the deeds which they used to do themselves, and the legacy they left behind, so We will requite them for that: if it is good, then We will reward them, and if it is evil, then We will punish them.' This is like the Ḥadīth:

«مَنْ سَنَّ فِي الْإِسْلَامِ شَيْئًا حَسَنَةً كَانَ لَهُ أَجْرُهَا، وَأَجْرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَجُورِهِمْ شَيْئًا، وَمَنْ سَنَّ فِي الْإِسْلَامِ شَيْئًا سَبِيئَةً كَانَ عَلَيْهِ وِزْرُهَا»

وَيَزُودُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَوْزَارِهِمْ شَيْئًا

'Whoever starts (or sets an example of) something good in Islām, will have a reward for it, and a reward equal to that of everyone who does it after him, without that detracting from their reward in the slightest. Whoever starts (or sets an example of) something evil in Islām, will bear the burden for that, and a burden equal to that of everyone who does it after him, without that detracting from their burden in the slightest.'

This was recorded by Muslim from Jarir bin 'Abdullah Al-Bajali, may Allāh be pleased with him in which is detailed a story of the people from the Muḍar tribe, who were wearing woollen rags.^[1] Ibn Abi Ḥātim recorded this Ḥadīth in full from Jarir bin 'Abdullah, may Allāh be pleased with him. In it the Prophet ﷺ then recited:

﴿وَنَكْتُبُ مَا قَدَّمُوا وَآخَرَهُمْ﴾

«and We record that which they send before (them), and their traces»

Muslim also recorded it with a different chain of narration.^[2]

There is also another Ḥadīth recorded in *Ṣaḥīḥ Muslim* from Abu Hurayrah, may Allāh be pleased with him, who said, "The Messenger of Allāh ﷺ said:

«إِذَا مَاتَ ابْنُ آدَمَ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: مِنْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ، أَوْ صَدَقَةٍ جَارِيَةٍ مِنْ بَعْدِهِ»

'When the son of Ādam dies, all his deeds come to an end except three: knowledge which is beneficial to others, a righteous child who prays for him, or ongoing charity which he leaves behind.'^[3]

Sufyān Ath-Thawri reported that Abu Sa'īd said, "I heard Mujāhid say concerning the Āyah:

[1] Muslim 2:704.

[2] Muslim 2:706. See no. 2353 in the Book of *Zakāh*, which is the chain of narrators Ibn Kathir is referring to. The Āyah in question is recited in the Ḥadīth recorded by Ibn Abi Ḥātim in explanation of this Āyah, not the version of Muslim.

[3] Muslim 3:1255.

﴿إِنَّا نَحْنُ مُعِي الْقُرْآنَ وَنُكَتِبُ مَا قَدَّمُوا وَآثَرَهُمْ﴾

«Verily, We give life to the dead, and We record that which they send before (them), and their traces»

‘What they left behind of misguidance.’”

Ibn Abi Najīh and others said, narrating from Mujāhid:

﴿مَا قَدَّمُوا﴾

«that which they send before (them),» “Their deeds.”

﴿وَآثَرَهُمْ﴾

«and their traces». He said, “Their footsteps.”^[1] This was also the view of Al-Ḥasan and Qatādah.

﴿وَآثَرَهُمْ﴾

«and their traces» means their footsteps.^[2]

Qatādah said, “If Allāh were to have neglected anything with regard to you, O son of Ādam, He would have neglected what the wind could remove of these footsteps.”^[3] But He takes into account the footsteps of the son of Ādam and all his deeds; He even takes into account these footsteps and whether they are for the purpose of obeying Allāh or disobeying Him. So, whoever can have his footsteps recorded for the purpose of obeying Allāh, let him do that.

Imām Aḥmad recorded that Jābir bin ‘Abdullāh, may Allāh be pleased with him, said, “There was an empty area around the Masjid, and Banu Salamah wanted to move to be closer to the Masjid. When the Messenger of Allāh ﷺ heard about that, he said to them:

«إِنَّهُ بَلَغَنِي أَنَّكُمْ تُرِيدُونَ أَنْ تَتَقَبَّلُوا قُرْبَ الْمَسْجِدِ»

‘I have heard that you want to move close to the Masjid.’

They said, ‘Yes, O Messenger of Allāh, that is what we want.’ He ﷺ said:

[1] At-Ṭabari 20:497.

[2] At-Ṭabari 20:499.

[3] At-Ṭabari 20:499.

«يَا بَنِي سَلَمَةَ! دِيَارَكُمْ تُكْتَبُ أَتَارُكُمْ، دِيَارَكُمْ تُكْتَبُ أَتَارُكُمْ»

«O Banu Salamah, stay where you are, and your footsteps will be recorded, stay where you are, and your footsteps will be recorded.»^[1]

This was also recorded by Muslim from Jābir, may Allāh be pleased with him.^[2]

Imām Aḥmad recorded that ‘Abdullāh bin ‘Amr, may Allāh be pleased with him, said, “A man died in Al-Madīnah and the Prophet ﷺ prayed over him, and said,

«يَا لَيْتَهُ مَاتَ فِي غَيْرِ مَوْلِدِهِ»

«Would that he had died somewhere other than in his place of birth!»

A man among the people said, ‘Why, O Messenger of Allāh?’ The Messenger of Allāh ﷺ said:

«إِنَّ الرَّجُلَ إِذَا تَوَفِّيَ فِي غَيْرِ مَوْلِدِهِ، قِيسَ لَهُ مِنْ مَوْلِدِهِ إِلَى مَقْعِدِ أَتْرِهِ فِي الْجَنَّةِ»

«When a man dies somewhere other than in his place of birth, it will be measured for him from where he was born to where his footsteps no longer appear, (and this is the space that will be allocated for him) in Paradise.»^[3]

It was also recorded by An-Nasā’ī and Ibn Mājah.^[4]

Ibn Jarīr narrated that Thābit said, “I was walking with Anas and I began to walk quickly. He took my hand and we walked slowly, and when we had finished praying, Anas said, ‘I walked with Zayd bin Thābit and I was walking quickly, and he said: O Anas! Do you not feel that your footsteps are being written down?’”^[5]

There is no contradiction between this and the first report, on the contrary, this indicates the same thing somewhat more forcefully. Because these footsteps are being recorded, then those which are setting an example, whether good or bad, are

[1] Aḥmad 3:332.

[2] Muslim 1:462.

[3] Aḥmad 2:177.

[4] An-Nasā’ī 4:7, Ibn Mājah 1:515.

[5] Aṭ-Ṭabari 20:498.

وَأَخْرَجَ

٤٤١

وَأَخْرَجَ

وَأَخْرَجَ لَهُمْ مَثَلًا أَحْسَنَ الْقُرْيُوفِ إِذْ جَاءَهُمُ الْمُرْسَلُونَ ﴿١٣﴾
 إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا
 إِلَهُكُمْ مُرْسَلُونَ ﴿١٤﴾ قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُكُمْ وَمَا أَنْزَلَ
 الرَّحْمَنُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا كَاذِبُونَ ﴿١٥﴾ قَالُوا إِنَّمَا بَعَثَنَا بِرَأْسِ
 الْبَكْرِ الْمُرْسَلُونَ ﴿١٦﴾ وَمَا عَلَّمَنَا إِلَّا الْبَلْعَ الْعَبِيثَ ﴿١٧﴾
 قَالُوا إِنَّا نَطْهَرُ أَنْفَكُم بَلْ لَمْ نَنْتَهُوا أَنْ يُجَنِّكُوا وَلَيْسَ كُفْرُكُمْ
 بِمَا عَذَبَ آلِيسَ ﴿١٨﴾ قَالُوا طَائِفَةٌ مَعَكُمْ بَلْ كَذَّبُوا ﴿١٩﴾ وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ
 يَسْعَى قَالَ يَنْفِقُونَ أَنْفُسَهُمْ أَلَا تَتَذَكَّرُونَ ﴿٢٠﴾ أَتَسْمِعُونَ
 أَنْ يَنْتَكِرُوا كُفْرًا وَأَهُمُ الْمُؤْمِنُونَ ﴿٢١﴾ وَمَالِيَ لَا أَعْبُدُ إِلَّا
 فَطَرَنِي وَالْيَوْمِئِذٍ تُرْجَعُونَ ﴿٢٢﴾ أَأَتَّخِذُ مِنْ دُونِهِ إِلَهًا إِنْ
 يُرِيدُ أَنْ يَنْزِلَ بِي فَيُضْرِبَ بِي أَوْ يَقُولَ بِي فَقَدْ شَفَعْتُمْ بَيْنِي وَأَنْتُمْ
 لَا تُعْقِلُونَ ﴿٢٣﴾ إِنِّي إِذًا لَفِي ضَلَالٍ مُبِينٍ ﴿٢٤﴾ إِنْ تَنْتَهِ
 بِرَبِّكُمْ فَاسْمِعُونِ ﴿٢٥﴾ قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَا لَيْتَ قُرْبِي
 يَعْلَمُونَ ﴿٢٦﴾ بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ ﴿٢٧﴾

more likely to be recorded. And Allāh knows best.

﴿وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ﴾

﴿and all things We have recorded with numbers (as a record) in Imām Mubīn (a Clear Book).﴾ means, everything that exists is precisely dictated in a record in *Al-Lawh Al-Mahfūz*. *Al-Imām Al-Mubīn* here refers to the source of all records. This was the view of Mujāhid, Qatādah and ‘Abdur-Rahmān bin Zayd bin Aslam.^[1] Similarly, Allāh also says:

﴿يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِسْمِهِ﴾

﴿(And remember) the Day when We shall call together all human beings with their (respective) Imām (record of good and bad deeds)﴾ (17:71).

meaning the Book of their deeds which will testify as to their deeds, whether they were good or bad. This is like the *Āyāt*:

﴿وَرُفِعَ الْكِتَابُ وَوُضِعَ الْيَمِينُ وَالشُّهَدَاءُ﴾

﴿and the Book will be placed (open), and the Prophets and the witnesses will be brought forward﴾ (39:69), and

﴿وَرُفِعَ الْكِتَابُ فَذَرَى الْمُجْرِمُونَ مُسْتَقِيمِينَ بِمَا فِيهِمْ وَيَقُولُونَ يَا لَيْتَنَا مَالَهُ الْكَتَابُ لَا

[1] At-Ṭabari 20:499.

﴿يَأْتُوا صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْسَنَّا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظُنُّ رَبُّكَ بِالْمُنَافِقِينَ﴾

«And the Book (one's Record) will be placed, and you will see the criminals, fearful of that which is (recorded) therein. They will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!" And they will find all that they did, placed before them, and your Lord treats no one with injustice.» (18:49).

﴿وَأَنْزِلْ لَهُمْ تِلْكَ آيَاتِنَا أَنْتَبِ أَتَيْنَهُمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَكَرَّرْنَا بِتِلْكَ آيَاتِنَا لِيَكُونَ لِلْعَالَمِينَ لَعْنَةً ﴿١٤﴾ فَآلَا مَا أَنْشَأَ إِلَّا بَشَرًا مِثْلَكَ وَمَا أَرَدْنَا أَنْ يُنقِذَ مِنْ عَذَابِنَا إِلَّا أَقْطَبَ ﴿١٥﴾ فَآلَا مَا أَنْشَأَ إِلَّا نَكَارًا ﴿١٦﴾ فَآلَا مَا أَنْشَأَ إِلَّا بَشَرًا مِثْلَكَ لِيَكُونَ لِلْعَالَمِينَ لَعْنَةً ﴿١٧﴾ وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ﴾

«13. And put forward to them a similitude; the Dwellers of the Town, when there came Messengers to them.»

«14. When We sent to them two Messengers, they denied them both; so We reinforced them with a third, and they said: "Verily, we have been sent to you as Messengers."»

«15. They said: "You are only human beings like ourselves, and the Most Gracious has revealed nothing. You are only telling lies."»

«16. The Messengers said: "Our Lord knows that we have been sent as Messengers to you,"»

«17. "And our duty is only to convey plainly."»

The Story of the Dwellers of the Town and Their Messengers, a Lesson that Those Who belied Their Messengers were destroyed

Allāh says, 'O Muḥammad, tell your people who disbelieve in you,'

﴿مَثَلًا أَحْسَنَ الْقُرْآنِ إِذْ جَاءَكَ الْمُرْسَلُونَ﴾

«a similitude; the Dwellers of the Town, when there came Messengers to them.»

In the reports that he transmitted from Ibn 'Abbās, Ka'b Al-Aḥbār and Wahb bin Munabbih - Ibn Ishāq reported that it was the city of Antioch, in which there was a king called

Antiochus the son of Antiochus the son of Antiochus, who used to worship idols. Allāh sent to him three Messengers, whose names were Ṣādiq, Ṣadūq and Shalūm, and he disbelieved in them.^[1] It was also narrated from Buraydah bin Al-Ḥusayb, 'Ikrimah, Qatādah and Az-Zuhri that it was Antioch.^[2] Some of the Imāms were not sure that it was Antioch, as we shall see below after telling the rest of the story, if Allāh wills.

﴿إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا﴾

«When We sent to them two Messengers, they denied them both;»

means, they hastened to disbelieve in them.

﴿فَعَزَّزْنَا بِثَالِثٍ﴾

«so We reinforced them with a third,» means, 'We supported and strengthened them with a third Messenger.' Ibn Jurayj narrated from Wahb bin Sulaymān, from Shu'ayb Al-Jabā'i, "The names of the first two Messengers were Sham'un and Yuḥānnā, and the name of the third was Būlus, and the city was Antioch (Antākiyah).

﴿فَقَالُوا﴾

«and they said» means, to the people of that city,

﴿إِنَّا إِلَيْكُمْ مُّرْسَلُونَ﴾

«Verily, we have been sent to you as Messengers.»

meaning, 'from your Lord Who created you and Who commands you to worship Him Alone with no partners or associates.' This was the view of Abu Al-Āliyah. Qatādah bin Di'āmah claimed that they were messengers of the Messiah, peace be upon him, sent to the people of Antioch.

﴿قَالُوا مَا أَنتُمْ إِلَّا بَشَرٌ مِّثْلُنا﴾

«They said: "You are only human beings like ourselves..."»

means, 'so how could you receive revelation when you are

^[1] At-Ṭabari 20:500.

^[2] At-Ṭabari 20:500.

human beings and we are human beings, so why do we not receive revelation like you? If you are Messengers, you should be angels.' This is like what many of the nations said who disbelieved, as Allāh has told us in the *Āyah*:

﴿ذَلِكَ بِأَنَّهُمْ كَانَتْ تَأْتِيهِمْ رُسُلُهُم بِالْبَيِّنَاتِ فَقَالُوا أَبَشَرٌ يَهْدُونَنَا؟﴾

﴿That was because there came to them their Messengers with clear proofs, but they said: "Shall mere men guide us?"﴾ (64:6)

meaning that they were amazed by that and they denied it. And Allāh says:

﴿قَالُوا إِنَّا بَشَرٌ لِّمِثْلِكُمْ فَلَا نُغْنِيكُمْ عَنْ أَنْ تَعْبُدُوا آبَاءَكُمْ فَاتُّوْا بِهِمْ بِطُلُوعِ الْيَوْمِ﴾

﴿They said: "You are no more than human beings like us! You wish to turn us away from what our fathers used to worship. Then bring us a clear authority."﴾ (14:10).

And Allāh tells us that they said:

﴿وَلَيْنِ أَطَعْتُمْ بَشَرٌ مِّثْلَكُمْ لِيَكونُوا فِيكُمْ كَذٰبًا﴾

﴿"If you were to obey a human being like yourselves, then verily, you indeed would be losers."﴾ (23:34).

And Allāh says:

﴿وَمَا مَنَعَ أَقَامَ أَنْ يُؤْمِنُوا بِذٰلِكَ الْهُدٰى إِلَّا أَنْ قَالُوا أَهٰىبَ اللهُ بَشَرًا مِّثْلَ رُسُلِهِ﴾

﴿And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allāh sent a man as (His) Messenger?"﴾ (17:94).

These people said:

﴿مَا أَشْرَ إِلَّا بَشَرٌ مِّثْلُكُمْ وَمَا أَنْزَلَ الرَّحْمٰنُ مِن شَيْءٍ إِلَّا أَنْشُرَ بِهُ الْقَوْمَ الْكَافِرِينَ﴾ ﴿قَالُوا مَا يَأْمُرُ رَبُّنَا إِلَّا أَنْتَ لَا تَعْلَمُ الْغُيُوبَ﴾

﴿You are only human beings like ourselves, and the Most Gracious has revealed nothing. You are only telling lies." The Messengers said: "Our Lord knows that we have been sent as Messengers to you."﴾

This means that the three Messengers answered them saying: "Allāh knows that we are His Messengers to you. If we were

lying, He would have taken the utmost vengeance against us, but He will cause us to prevail and will make us victorious against you, and you will come to know whose will be the happy end in the Hereafter." This is like the *Āyah*:

﴿قُلْ كَفَىٰ بِاللَّهِ بَيْنِي وَبَيْنَكُمْ شَهِيدًا بِمَا فِي السَّمٰوٰتِ وَالْاَرْضِ وَالَّذِينَ كٰفَرُوْا بِالْحَقِّ وَالَّذِيْنَ لَا يَرْجُوْا عَذَابَ اللّٰهِ اُولٰٓئِكَ هُمُ الْمُخْسِرُوْنَ ۝٥٢﴾

﴿Say: "Sufficient is Allāh for a witness between me and you. He knows what is in the heavens and on earth." And those who believe in falsehood, and disbelieve in Allāh, it is they who are the losers.﴾ (29:52)

﴿وَمَا عَلَيْنَا اِلَّا الْبَلٰغُ الْمُبِيْنُ ۝٥٣﴾

﴿And our duty is only to convey plainly.﴾

means, 'all we have to do is to convey to you the Message with which we have been sent; if you obey, then happiness will be yours in this world and the Hereafter, and if you do not respond, you will soon know the consequences of that.' And Allāh knows best.

﴿قَالَا اِنَّا نَطَّلِعَا بِكُمْ لَئِنْ لَّمْ نَنْتَهِزَا لَتَمَنَّكَ رَبَّنَا عَذَابَ اَلِيْمٍ ۝٥٤﴾ قَالَا عَلَيْنَا
مِّنْكُمْ لَئِنْ دُخِرْتُمْ بَلْ اَنْتُمْ قَوْمٌ شٰرِكُوْنَ ۝٥٥﴾

﴿18. They (people) said: "For us, we see an evil omen from you; if you cease not, we will surely stone you, and a painful torment will touch you from us."﴾

﴿19. They (Messengers) said: "Your evil omens be with you! Because you are admonished? Nay, but you are a people mischievous."﴾

Then the people of the city said to them,

﴿اِنَّا نَطَّلِعَا بِكُمْ﴾

﴿For us, we see an evil omen from you;﴾ meaning, 'we do not see in your faces any sign of good for our lives.' Qatādah said, "They were saying, 'if something bad befalls us, it will be because of you.'"^[1] Mujāhid said, "They were saying: People like you never enter a town, but its people are punished."

^[1] At-Ṭabari 20:502.

﴿لَنْ نَرْتَمِيَنَّهُا تَرْتِمُكُمْ﴾

«if you cease not, we will surely stone you,» Qatādah said, "By throwing stones at you."^[1]

﴿وَلَيَسَّيِّرُنَا غَلَابًا عَلَيْكُمْ﴾

«and a painful torment will touch you from us.»

means, a severe punishment. Their Messengers said to them:

﴿طَائِفَتَكُم مَّعَكُمْ﴾

«Your evil omens be with you!» meaning, 'they are thrown back at you.' This is like the Āyah where Allāh describes the people of Fir'awn:

﴿فَإِذَا جَاءَهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ وَإِنْ تُصِيبَهُمْ حَسَنَةٌ بَطَّيْرًا يُسَمُونَ مِنْ نِعْمَةٍ، آلَا إِنَّا لَمَكْتُبُكُمْ عِنْدَ اللَّهِ﴾

«But whenever good came to them, they said: "Ours is this." And if evil afflicted them, they ascribed it to evil omens connected with Mūsā and those with him. Be informed! Verily, their evil omens are with Allāh» (7:131).

And the people of Šālīḥ said:

﴿أَمَلَيْنَا بِكَ رَيْسَ نَعَمِكَ قَالَ طَائِفَتُكُمْ عِنْدَ اللَّهِ﴾

«"We augur ill omen from you and those with you." He said: "Your ill omen is with Allāh."» (27:47)

And Allāh said:

﴿وَإِنْ تُصِيبَهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ تُصِيبَهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ قُلْ هَذِهِ الْقُرْآنُ لَا يَكْفُرُونَ بِقَوْلِي حَتَّىٰ﴾

«And if some good reaches them, they say, "This is from Allāh," but if some evil befalls them, they say, "This is from you." Say: "All things are from Allāh," so what is wrong with these people that they fail to understand any word?» (4:78)

﴿إِنْ دُكِّرْتُمْ بَلْ أَنْتُمْ قَوْمٌ مُشْرِقُونَ﴾

«(Do you call it "evil omen") because you are admonished?

[1] At-Ṭabari 20:502.

Nay, but you are a people mischievous.﴾

means, 'because of us, because we admonished you and told you to worship Allāh Alone and with all sincerity, and in return you said what you said and threatened us. Nay, but you are a mischievous people.' Qatādah said, "This means, 'Because we reminded you about Allāh, you saw an evil omen in us. Nay, but you are a mischievous people'."^[1]

﴿وَمِمَّنْ أَمَّا الْمَدِينَةَ رَجُلٌ يَتَكَلَّمُ أَنِ اعْبُدُوا اللَّهَ فَقِيلَ لَهُ قُلْ مَا يَشَاءُ رَبِّي ثُمَّ جَاءَهُمْ مُّسْتَدِينٌ ﴿٢٠﴾ وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ رُجُوعِي ﴿٢١﴾ أَلَيْسَ لِي بِرَبِّدِينَ الرَّحْمَنُ بِضَرٍّ لَا تُغْنِي عَنِّي شَفَاعَتُهُمْ شَيْئًا وَلَا يُفْعَلُونَ ﴿٢٢﴾ إِنْ أَرَادَنِيَ كَرْحٌ فَقَدْ حَقَّ عَلَيَّ الْمَوْتُ مِن قَبْلُ ۖ إِنْ أَرَادَنِيَ كَرْحٌ فَقَدْ حَقَّ عَلَيَّ الْمَوْتُ مِن قَبْلُ ۖ إِنْ أَرَادَنِيَ كَرْحٌ فَقَدْ حَقَّ عَلَيَّ الْمَوْتُ مِن قَبْلُ ۖ﴾

﴿20. And there came a man running from the farthest part of the town. He said, "O my people! Obey the Messengers."﴾

﴿21. "Obey those who ask no wages of you, and who are rightly guided."﴾

﴿22. "And why should I not worship Him Who has created me and to Whom you shall be returned."﴾

﴿23. "Shall I take besides Him gods? If the Most Gracious intends me any harm, their intercession will be of no use for me whatsoever, nor can they save me."﴾

﴿24. "Then verily, I should be in plain error."﴾

﴿25. "Verily, I have believed in your Lord, so listen to me!"﴾

Quoting what reached him from Ibn 'Abbās, Ka'b Al-Aḥbār and Wahb bin Munabbih - Ibn Ishāq reported that, "The people of the city resolved to kill their Messengers, then a man came running to them from the farthest part of the town, i.e., to help them against his people. They said, his name was Ḥabīb, and he used to work with ropes. He was a sickly man who suffered from leprosy, and he was very charitable, giving half of his earnings in charity, and his *Fitrāh* (natural inclination) was sound."^[2] Shabīb bin Bishr said, narrating from 'Ikrimah, from Ibn 'Abbās, may Allāh be pleased with him, that the name of the man mentioned in Yā Sīn was Ḥabīb An-Najjār,

[1] Aṭ-Ṭabari 20:504.

[2] Aṭ-Ṭabari 20:504.

and he was killed by his people.

﴿قَالَ يَبْقَوُوا أَمِيرًا الْمُرْسَلِينَ﴾

«He said: "O my people! Obey the Messengers."»

- he urged his people to follow the Messengers who had come to them.

﴿أَتَمِيرُوا مَنْ لَا يَنْتَلِكُ كُنُوزَكُمْ﴾

«Obey those who ask no wages of you,» means, 'for the Message which they convey to you, and they are rightly-guided in what they are calling you to, the worship of Allāh Alone with no partner or associate.'

﴿وَمَا لِي لَا أَعْبُدَ الَّذِي فَطَرَنِي﴾

«And why should I not worship Him Who has created me»

means, 'and what is there to stop me from sincerely worshipping the One Who has created me, and worshipping Him Alone, with no partner or associate?'

﴿وَالَّذِي رُجِعُوكُم﴾

«and to Whom you shall be returned.» means, 'on the Day of Resurrection, when He will requite you for your deeds: if they are good then you will be rewarded and if they are evil then you will be punished.'

﴿أَتَتَّخِذُ مِنْ دُونِهِ آلِهَةً﴾

«Shall I take besides Him gods?» This is a rhetorical question intended to rebuke and chastise.

﴿إِنْ يَرِيدِ الْرَحْمَنُ بِصُرٍّ لَا تُغْنِي عَنْهُمْ شَفَاعَتُهُمْ شَيْئًا وَلَا يُنصَرُونَ﴾

«If the Most Gracious intends me any harm, their intercession will be of no use for me whatsoever, nor can they save me.»

means, 'these gods whom you worship instead of Him possess no power whatsoever, if Allāh wills me some harm,'

﴿فَلَا كَاشِفَ لَهُ إِلَّا هُوَ﴾

«none can remove it but He» (6:17). These idols can neither cause any harm nor bring any benefit, and they cannot save me from the predicament I am in.'

﴿إِنِّي إِنَّا لَأَنى سَكَلٍ تُبِينُ﴾

«Then verily, I should be in plain error.» means, 'if I were to take them as gods instead of Allāh.'

﴿إِنِّي أَنَا لَأَنى رَبِّكُمْ فَاسْمَعُونِ﴾

«Verily, I have believed in your Lord, so listen to me!»

Ibn Ishāq said, quoting from what had reached him from Ibn 'Abbās, may Allāh be pleased with him, Ka'b and Wahb, "He said to his people:

﴿إِنِّي أَنَا لَأَنى رَبِّكُمْ﴾

«'Verily, I have believed in your Lord» in Whom you have disbelieved,

﴿فَاسْمَعُونِ﴾

«so listen to me!» means, listen to what I say."^[1] Or it may be that he was addressing the Messengers when he said:

﴿إِنِّي أَنَا لَأَنى رَبِّكُمْ﴾

«Verily, I have believed in your Lord,» meaning, 'Who has sent you,'

﴿فَاسْمَعُونِ﴾

«so listen to me!» meaning, 'bear witness to that before Him.' This was narrated by Ibn Jarīr, who said, "And others said that this was addressed to the Messengers, and he said to them: 'Listen to what I say and bear witness to what I say before my Lord, that I have believed in your Lord and have followed you.' This interpretation is more apparent, and Allāh knows best. Ibn Ishāq said, quoting from what had reached him from Ibn 'Abbās, may Allāh be pleased with him, Ka'b and Wahb, 'When he said that, they turned on him as one, and killed him at once, and he had no one to protect him from that.'"^[2] Qatādah said, "They started to stone him while he was saying, 'O Allāh, guide my people for they do not know, and they kept stoning him until he died a violent death, and he was still praying for

[1] Aṭ-Ṭabari 20:507.

[2] Aṭ-Ṭabari 20:508.

﴿وَمَا أَرْزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِّنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ﴾ ٢٦ ﴿إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ﴾ ٢٧ ﴿يَنْحَسِرُونَ عَلَى أَعْيُنِنَا مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ﴾ ٢٨ ﴿الَّذِينَ كَفَرُوا أَهْلَكْنَا قَبْلَهُمْ مِّنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ﴾ ٢٩ ﴿وَإِنْ كُلُّ لَمَنَّا جَمِيعٌ لَّدُنَّا حُضْرُونَ﴾ ٣٠ ﴿وَوَيْلٌ لَّهُمْ مِنَ الْأَرْضِ الَّتِي نَبْنِيهَا وَآخِرُهَا مَتَابِعًا﴾ ٣١ ﴿فِيْمَنَّهُ يَأْكُلُونَ﴾ ٣٢ ﴿وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ نَّجِيلٍ وَأَعْنَابٍ وَفَجْرْنَا فِيهَا مِنَ الْعُيُونِ﴾ ٣٣ ﴿لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ﴾ ٣٤ ﴿سُبْحَنَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ﴾ ٣٥ ﴿وَوَيْلٌ لَّهُمْ مِنَ النَّارِ فَذَا هُمْ يُنْظَرُونَ﴾ ٣٦ ﴿وَالنَّاسُ يَجْرِي لِشَقَرِ لَهَا ذَلِكَ تَقْدِيرَ الْعَزِيزِ الْعَلِيمِ﴾ ٣٧ ﴿وَالْقَمَرُ قَدَرْتَهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ﴾ ٣٨ ﴿لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ﴾ ٣٩

them.' May Allāh have mercy on him.^[1]

﴿يَقُلْ أَذْخِلْ لِحَبَّتِهِ قَوْمِي يَعْلمُونَ﴾ ٢٦ ﴿بِمَا عَفَرْتُ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ﴾ ٢٧ ﴿وَمَا أَرْزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِّنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ﴾ ٢٨ ﴿إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ﴾ ٢٩

﴿26. It was said: "Enter Paradise." He said: "Would that my people knew."﴾

﴿27. "That my Lord (Allāh) has forgiven me, and made me of the honored ones!"﴾

﴿28. And We sent not against his people after him an army from the heaven, nor was it needful for Us to send (such

a thing).﴾

﴿29. It was but one Sayḥah and lo! they (all) were still.﴾

Muḥammad bin Ishāq reported from some of his companions from Ibn Mas'ūd, may Allāh be pleased with him, that they stamped on him until his intestines came out of his back passage. Allāh said to him:

﴿أَدْخِلْ لِحَبَّتِهِ﴾

﴿"Enter Paradise."﴾ so he entered it with all its bountiful provision, when Allāh had taken away from him all the sickness, grief and exhaustion of this world.^[2] Mujāhid said, "It

[1] At-Ṭabari 20:501.

[2] At-Ṭabari 20:508.

was said to Ḥabīb An-Najjār, 'Enter Paradise.' This was his right, for he had been killed. When he saw the reward,

﴿قَالَ بَلَيْتَ قَوْمِي يَعْلَمُونَ﴾

«He said: "Would that my people knew..."»^[1] Qatādah said, "You will never find a believer but he is sincere and is never insincere. When he saw with his own eyes how Allāh had honored him, he said:

﴿قَالَ بَلَيْتَ قَوْمِي يَعْلَمُونَ ﴿٢٨﴾ يَمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرِمِينَ ﴿٢٩﴾﴾

«He said: "Would that my people knew that my Lord has forgiven me, and made me of the honored ones!"»

He wished that his people could know about what he was seeing with his own eyes of the honor of Allāh.^[2] Ibn 'Abbās said, "He was sincere towards his people during his lifetime by saying,

﴿يَتَقَرُّوْا أَمْرًا الرُّسُلَيْنِ﴾

«O my people! Obey the Messengers», and after his death by saying:

﴿بَلَيْتَ قَوْمِي يَعْلَمُونَ ﴿٢٨﴾ يَمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرِمِينَ ﴿٢٩﴾﴾

«Would that my people knew that my Lord (Allāh) has forgiven me, and made me of the honored ones!»

This was recorded by Ibn Abi Hātim. Sufyān Ath-Thawri narrated from 'Āsim Al-Aḥwal from Abu Mijlaz:

﴿يَمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرِمِينَ ﴿٢٩﴾﴾

«That my Lord has forgiven me, and made me of the honored ones!»

"Because of my faith in my Lord and my belief in the Messengers." He meant that if they could see the great reward and everlasting blessings that he had attained, this would lead them to follow the Messengers. May Allāh have mercy on him and be pleased with him, for he was so keen that his people should be guided.

﴿وَمَا أَرْزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنُودٍ مِّنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ ﴿٣٠﴾﴾

^[1] At-Ṭabari 20:509.

^[2] At-Ṭabari 20:509.

﴿And We sent not against his people after him an army from the heaven, nor was it needful for Us to send.﴾

Allāh tells us that He took revenge on his people after they had killed him because He, may He be blessed and exalted, was angry with them, for they had disbelieved in His Messengers and killed His close friend. Allāh tells us that He did not send an army of angels, nor did He need to send them, to destroy these people; the matter was simpler than that. This was the view of Ibn Mas'ūd, according to the reports of Ibn Ishāq from some of his companions concerning the Āyah:

﴿وَمَا أَرْسَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ لَنْ يَنْصُرَهُ وَمَا كُنَّا مُنْزِلِينَ﴾

﴿And We sent not against his people after him an army from the heaven, nor was it needful for Us to send.﴾

He said: "We did not seek to outnumber them, for the matter was simpler than that."

﴿إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِنَّا هُمْ كَاظِمُونَ﴾

﴿It was but one Sayḥah and lo! they (all) were still.﴾

He said, "So Allāh destroyed that tyrant king, and destroyed the people of Antioch, and they disappeared from the face of the earth, leaving no trace behind."^[1]

It was said that the words

﴿وَمَا كُنَّا مُنْزِلِينَ﴾

﴿nor was it needful for Us to send (such a thing).﴾

mean, 'We did not send the angels against the nations when We destroyed them; all We did was to send the punishment to destroy them.'

It was said that the words:

﴿وَمَا أَرْسَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ لَنْ يَنْصُرَهُ﴾

﴿And We sent not against his people after him an army from the heaven,﴾

mean, another Message to them. This was the view of Mujāhid and Qatādah.^[2] Qatādah said, "Allāh did not rebuke his

^[1] Aṭ-Ṭabari 20:510.

^[2] Aṭ-Ṭabari 20:510, 511.

people after they killed him,

﴿إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِنَّا هُمْ حَكِيمُونَ﴾

﴿It was but one Ṣayḥah and lo! they (all) were still﴾.^[1]

Ibn Jarīr said, "The former view is more correct, because the Message does not need to be brought by an army."^[2] The scholars of *Tafsīr* said, "Allāh sent Jibrīl, peace be upon him, to them, and he seized the pillars at the gate of their city, then he hurled one Ṣayḥah upon them and lo! they (all) were still, to the last man among them, and no soul was left in any body."

We have already referred to the reports from many of the Salaf that this city was Antioch, and that these three Messengers were messengers sent from the Messiah 'Isā bin Maryam, peace be upon him, as Qatādah and others stated. This is not mentioned by any of the later scholars of *Tafsīr* besides him, and this issue must be examined from a number of angles.

(The first) is that if we take this story at face value, it indicates that these men were Messengers from Allāh, may He be glorified, not from the Messiah, peace be upon him, as Allāh says:

﴿إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَهُكُم مُّرْسَلُونَ﴾

﴿When We sent to them two Messengers, they denied them both; so We reinforced them with a third, and they said: "Verily, we have been sent to you as Messengers."﴾ up to:

﴿وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ﴾

﴿"Our Lord knows that we have been sent as Messengers to you. And our duty is only to convey plainly (the Message).">﴾

If they had been from among the Disciples, they would have said something to indicate that they had come from the Messiah, peace be upon him. And Allāh knows best. Moreover, if they had been messengers sent by the Messiah, why would the people have said to them,

﴿إِنْ أَنتُمْ إِلَّا بَشَرٌ مِّثْلُنَا﴾

[1] Aṭ-Ṭabari 20:510.

[2] Aṭ-Ṭabari 20:511.

﴿"You are only human beings like ourselves"﴾?

(The second) is that the people of Antioch did believe in the messengers sent by the Messiah to them. Antioch was the first city to believe in the Messiah, and it is one of the four cities in which there are Christian patriarchs. These cities are: Jerusalem, because it is the city of the Messiah; Antioch, because it was the first city where all of the people believed in the Messiah; Alexandria, because it was in that city that they agreed to reform the hierarchy of patriarchs, metropolitans (archbishops), bishops, priests, deacons and monks; and Rome, because it is the city of the Emperor Constantine who supported and helped to establish their religion. When he adopted Constantinople as his city, the Patriarch of Rome moved there, as has been mentioned by several historians, such as Sa'īd bin Baṭrīq and others, both People of the Book and Muslims. If we accept that, then the people of Antioch were the first to believe, but Allāh tells us that the people of this town rejected His Messengers and that He destroyed them with one Ṣayḥah and lo! they (all) were still. And Allāh knows best.

(The third) is that the story of Antioch and the Disciples of the Messiah happened after the Tawrah had been revealed. Abu Sa'īd Al-Khudri, may Allāh be pleased with him, and others among the Salaf stated that after revealing the Tawrah, Allāh, may He be blessed and exalted, did not destroy an entire nation by sending a punishment upon them. Rather, He commanded the believers to fight the idolators. They mentioned this when discussing the Āyah:

﴿وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ الْأُولَى﴾

﴿And indeed We gave Mūsā - after We had destroyed the generations of old - the Scripture﴾ (28:43).

This implies that the city mentioned in the Qur'ān is a city other than Antioch, as also stated by more than one of the Salaf. Or, if we wish to keep the same name, it is possible that it is another Antioch, not the one which is well-known, for it is not known that it (the famous Antioch) was destroyed, either during Christian times or before. And Allāh knows best.

﴿يَحْضَرُوا عَلَى الْيَسَادِ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ﴾ ﴿أَلَمْ يَرَوْا كَرَّمًا

قَالَهُمْ رَبُّكَ الْقُرُونُ أَنَّهُمُ إِلَهُكُمْ لَا يَرْجِعُونَ ﴿٣٠﴾ وَلِكُلِّ لَمَّا جِئَ لَدُنَّا مُعْضِرُونَ ﴿٣١﴾

﴿30. Alas for mankind! There never came a Messenger to them but they used to mock at him.﴾

﴿31. Do they not see how many of the generations We have destroyed before them? Verily, they will not return to them.﴾

﴿32. And surely, all - everyone of them will be brought before Us.﴾

Woe to the Disbelievers!

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās commented on the Āyah:

﴿يَحْزَنُونَ عَلَى الْيَسَادِ﴾

﴿Alas for mankind!﴾, this means, woe to mankind!^[1]

Qatādah said:

﴿يَحْزَنُونَ عَلَى الْيَسَادِ﴾

﴿Alas for mankind!﴾ means, "Alas for mankind, who have neglected the command of Allāh."^[2]

The meaning is that they will feel regret and sorrow on the Day of Resurrection. When they see the punishment with their own eyes; they will regret how they disbelieved the Messengers of Allāh and went against the commands of Allāh, for they used to disbelieve in them in this world.

﴿مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ﴾

﴿There never came a Messenger to them but they used to mock at him.﴾

means, they disbelieved him and made fun of him, and rejected the message of truth with which he had been sent.

The Refutation of the Belief in the Transmigration of Souls

Then Allāh says:

﴿أَلَمْ يَرَوْا كَرَّمًا خَلَقْنَا قَبْلَهُمْ رَبًّا الْقُرُونُ أَنَّهُمُ إِلَهُكُمْ لَا يَرْجِعُونَ ﴿٣٢﴾﴾

[1] At-Ṭabari 20:512.

[2] At-Ṭabari 20:512.

«Do they not see how many of the generations We have destroyed before them? Verily, they will not return to them.»

meaning, 'do you not learn a lesson from those whom Allāh destroyed before you of those who disbelieved in the Messengers? They came to this world only once, and will not return to it.' It is not as many of those ignorant and immoral people claim that

﴿إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا﴾

«"There is nothing but our life of this world! We die and we live!"» (23:37).

This was the belief in the cycle of reincarnation; in their ignorance they believed that they would come back to this world as they had been before. But Allāh refuted their false belief and said:

﴿أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ بَنِي الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ﴾

«Do they not see how many of the generations We have destroyed before them? Verily, they will not return to them.»

Allāh's saying:

﴿وَلَا تِلْكَ لَنَا صِغِيرَةٌ لَّا يَمِيعُ لَدُنَّا عُصْرَتُهُمْ﴾

«And surely, all - everyone of them will be brought before Us.»

means, all of the past nations and those that are yet to come, will be gathered and brought to account before Allāh, may He be glorified and exalted, on the Day of Judgement, and they will be requited according to their good and evil deeds. This is like the Āyah:

﴿وَرَبِّكَ لَا تَزَالُ لِكُلِّ فِرْقَةٍ رَبُّكَ مُعْلِمٌ﴾

«And verily, to each of them your Lord will repay their works in full.» (11:111).

﴿وَرَبِّكَ لَمْ يَلَمْزِ الْأَرْضُ الْبَيْتَ أَحَبَّيْنَاهَا وَأَفْرَجْنَا بِهَا حَبَا قَيْتَ بِأَكْلُونِ﴾ ﴿وَمَكَّنَّا فِيهَا جَنَّاتٍ مِنْ نَجِيلٍ وَأَعْنَسُوا وَقَعَرْنَا فِيهَا مِنَ الْعُيُونِ﴾ ﴿يَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ﴾ ﴿سُبْحَنَ الَّذِي خَلَقَ الْأَنْزَاجَ كُلَّهَا مِمَّا تُثْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَمْلِكُونَ﴾

﴿33. And a sign for them is the dead land. We give it life, and We bring forth from it grains, so that they eat thereof.﴾

﴿34. And We have made therein gardens of date palms and grapes, and We have caused springs of water to gush forth therein.﴾

﴿35. So that they may eat of the fruit thereof - and their hands made it not. Will they not then give thanks?﴾

﴿36. Glory be to Him Who has created all the pairs of that which the earth produces, as well as of their own kind, and of that which they know not.﴾

Proof of the Creator of the Universe and of Life after Death

Allāh, may He be glorified and exalted, says:

﴿وَيَايَهُمْ﴾

﴿And a sign for them﴾ means, evidence for them of the existence of the Creator and His perfect power and ability to resurrect the dead,

﴿الْأَرْضُ الْمَيِّتَةُ﴾

﴿is the dead land.﴾ means, when it is dead and arid, with no vegetation, then Allāh sends water upon it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth). Allāh says:

﴿أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَيَتَهُ بِأَكْلُونَ﴾

﴿We give it life, and We bring forth from it grains, so that they eat thereof.﴾

meaning, 'We have made it a provision for them and their cattle.'

﴿وَحَمَلْنَا فِيهَا جَنَّاتٍ مِنْ نَجِيلٍ وَأَعْنَبٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ ﴿٣٦﴾﴾

﴿And We have made therein gardens of date palms and grapes, and We have caused springs of water to gush forth therein.﴾

means, 'We have created therein rivers which flow to the places where they are needed, so that they may eat of their fruits.' When Allāh reminds them of the blessing that He bestows upon His creation by creating crops and plants, He

mentions the different types and kinds of fruits. Allāh says:

﴿وَمَا عَمِلَتْهُ أَيْدِيهِمْ﴾

﴿and their hands made it not.﴾ means, all of that could only come about by the mercy of Allāh towards them, not by their own efforts and labor and strength. This was the view of Ibn 'Abbās and Qatādah. Allāh says:

﴿أَفَلَا يَشْكُرُونَ﴾

﴿Will they not then give thanks?﴾ meaning, will they not then give thanks for the innumerable blessings that He has bestowed upon them.

Ibn Jarīr, however, understood the word *Mā* to mean *Alladhi* (i.e., a relative pronoun). In this case the meaning of the *Āyah* would be that they eat from the fruits provided by Allāh's bounty and from what their own hands have done, i.e., by planting the seeds and tending the plants. Ibn Jarīr mentioned other possible interpretations in his *Tafsir*, but this is the interpretation that he favored. This interpretation also fits with the recitation of Ibn Mas'ūd:

(لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ)

(So that they may eat of the fruit thereof - and from what their own hands have done.)

Then Allāh says:

﴿مُسَبِّحِينَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنبِثُ الْأَرْضُ﴾

﴿Glory be to Him Who has created all the pairs of that which the earth produces,﴾

meaning, of crops and fruits and plants.

﴿وَمِنْ أَنْفُسِهِمْ﴾

﴿as well as of their own (human) kind,﴾ means, He made them into male and female.

﴿وَمِمَّا لَا يَعْلَمُونَ﴾

﴿and of that which they know not.﴾ means, different kinds of creatures of which they know nothing. This is like the *Āyah*:

﴿وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ﴾

«And of everything We have created pairs, that you may remember.» (51:49)

﴿وَمَآءٌ لَهُمْ أَيْلٌ نَّسْلَعُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ﴾ وَالْقَسْرُ نَحْنُ عَادَ كَالْمَرْجُونِ الْقَدِيرِ لَا
الْقَسْرُ بَيِّنٌ لَّمَّا أَنْ تُدْرِكَ الْقَسْرَ وَلَا أَيْلٌ سَائِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ﴾

«37. And a sign for them is the night. We withdraw therefrom the day, and behold, they are in darkness.»

«38. And the sun runs on its fixed course for a term (appointed). That is the decree of the Almighty, the All-Knowing.»

«39. And the moon, We have decreed for it stages, till it returns like the old dried curved date stalk.»

«40. It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit.»

Among the Signs of the Might and Power of Allāh are the Night and Day, and the Sun and Moon

Allāh tells us of further proof of His great might and power, which is His creation of the night and day, the one with its darkness and the other with its light. He has caused them to follow one another, so that one comes and the other goes, and so on, as He says:

﴿يَتَنَبَّأُ أَيْلٌ النَّهَارَ بَطْلَبِهِ حَبِيبًا﴾

«He brings the night as a cover over the day, seeking it rapidly» (7:54).

Allāh says here:

﴿وَمَآءٌ لَهُمْ أَيْلٌ نَّسْلَعُ مِنْهُ النَّهَارَ﴾

«And a sign for them is the night. We withdraw therefrom the day.»

meaning, 'We take it away from it, so it goes away and the night comes.' Allāh says:

﴿فَإِذَا هُمْ مُظْلِمُونَ﴾

«and behold, they are in darkness.» As it says in the Ḥadīth:

«إِذَا أَقْبَلَ اللَّيْلُ مِنْ ههنا، وَأَذْبَرَ النَّهَارُ مِنْ ههنا، وَغَرَبَتِ الشَّمْسُ، فَقَدْ أَفْطَرَ الصَّائِمُ»

«When the night comes from here, and the day departs from here, and the sun has set, then the fasting person should break his fast.»

This is the apparent meaning of the *Āyah*.^[1]

Allāh's saying:

﴿وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ﴾

«And the sun runs on its fixed course for a term (appointed).
That is the decree of the Almighty, the All-Knowing»

There are two views over the meaning of the phrase

﴿يُسْتَقَرُّ لَهَا﴾

«on its fixed course for a term (appointed).» (The first view) is that it refers to its fixed course of location, which is beneath the Throne, beyond the earth in that direction. Wherever it goes, it is beneath the Throne, it and all of creation, because the Throne is the roof of creation and it is not a sphere as many astronomers claim. Rather it is a dome supported by legs or pillars, carried by the angels, and it is above the universe, above the heads of people. When the sun is at its zenith at noon, it is in its closest position to Throne, and when it runs in its fourth orbit at the opposite point to its zenith, at midnight, it is in its furthest position from the Throne. At that point it prostrates and asks for permission to rise, as mentioned in the *Hadīths*.

Al-Bukhārī recorded that Abu Dharr, may Allāh be pleased with him, said, "I was with the Prophet ﷺ in the *Masjid* at sunset, and he ﷺ said:

«يَا أَبَا ذَرٍّ، أَتَدْرِي أَيْنَ تَغْرُبُ الشَّمْسُ؟»

«O Abu Dharr! Do you know where the sun sets?» I said, 'Allāh and His Messenger know best.' He ﷺ said:

«فَإِنَّهَا تَذُقُ حَتَّى تَسْجُدَ تَحْتَ الْعَرْشِ، فَذَلِكَ قَوْلُهُ تَعَالَى: ﴿وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ﴾»

[1] *Fath Al-Bārī* 4:231.

«It goes and prostrates beneath the Throne, and that is what Allāh says: ﴿And the sun runs on its fixed course for a term. That is the decree of the Almighty, the All-Knowing.﴾»^[1]

It was also reported that Abu Dharr, may Allāh be pleased with him, said, "I asked the Messenger of Allāh ﷺ about the Āyah:

﴿وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا﴾

﴿And the sun runs on its fixed course for a term.﴾

He ﷺ said:

﴿مُسْتَقَرُّهَا تَحْتَ الْعَرْشِ﴾

«Its fixed course is beneath the Throne.»^[2]

(The second view) is that this refers to when the sun's appointed time comes to an end, which will be on the Day of Resurrection, when its fixed course will be abolished, it will come to a halt and it will be rolled up. This world will come to an end, and that will be the end of its appointed time. This is the fixed course of its time. Qatādah said:

﴿لِمُسْتَقَرٍّ لَهَا﴾

﴿on its fixed course for a term (appointed).﴾ means, "It has an appointed time and it will not go beyond that."^[3] It was also said that this means, it keeps moving in its summer orbit for a certain time, and it does not exceed that, then it moves to its winter orbit for a certain time, and it does not exceed that. This was narrated from 'Abdullāh bin 'Amr, may Allāh be pleased with him. Ibn Mas'ūd and Ibn 'Abbās, may Allāh be pleased with them, recited this Āyah as:

﴿وَالشَّمْسُ تَجْرِي لَأْمُسْتَقَرٍّ لَهَا﴾

(And the sun runs with no fixed course for a term,) meaning that it has no destination and it does not settle in one place, rather it keeps moving night and day, never slowing down or stopping, as in the Āyah:

[1] Fath Al-Bāri 8:402.

[2] Fath Al-Bāri 8:402.

[3] At-Tabari 20:517.

﴿وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ﴾

«And He has made the sun and the moon, both constantly pursuing their courses, to be of service to you» (14:33).

which means, they will never slow down or stop, until the Day of Resurrection.

﴿ذَلِكَ تَقْدِيرُ الْعَلِيِّ﴾

«That is the decree of the Almighty,» means, which none can oppose or prevent.

﴿الْعَلِيمِ﴾

«the All-Knowing.» Who knows every movement and every cessation of movement, Who has decreed that and Who has set it in motion following a pattern in which there are no differences or inversions, as Allāh says:

﴿فَإِنَّ الْإِصْبَاحَ وَجَمَلَ اللَّيْلِ سَكَا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَلِيِّ﴾

«(He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the Almighty, the All-Knowing.» (6:96)

And this is how this Āyah ends:

﴿ذَلِكَ تَقْدِيرُ الْعَلِيِّ الْعَلِيمِ﴾

«That is the decree of the Almighty, the All-Knowing.»

Then Allāh says:

﴿وَالْقَمَرَ فَدَرَجَاتٍ مَنَازِلَ﴾

«And the moon, We have decreed for it stages,»

meaning, 'We have caused it to run in a different orbit, from which passing of the months can be deduced, just as night and day are known from the sun.' This is like the Āyah:

﴿يَسْأَلُونَكَ عَنِ الْأَیْمَانِ فَقُلْ بِمَوَاقِفِ النَّبِيِّ وَالْمَسْجِدِ﴾

«They ask you about the crescent moons. Say: "These are signs to mark fixed periods of time for mankind and for the pilgrimage (Hajj).»" (2:189),

﴿هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِجَابِ﴾

«It is He Who made the sun a shining thing and the moon as a

light and measured out for it stages that you might know the number of years and the reckoning» (10:5), and

﴿وَمَعَكُمْ أَلِيلٌ وَالنَّهَارُ مَبِينٌ مَحَوًّا ؕ آيَةً أَلَيْلٍ وَمَعَكُمْ ؕ آيَةً النَّهَارِ مَبِينَةٍ ۖ يَتَّبِعُوا فَضْلًا مِنْ رَبِّكُمْ ۖ وَتَعْلَمُوا عَدَدَ الْيَوْمِ ۚ وَالْحَسْبُ وَكُلُّ شَيْءٍ فَصَّلَتْهُ تَفْصِيلًا ۝﴾

«And We have appointed the night and the day as two *Āyāt* (signs). Then, We have obliterated the sign of the night while We have made the sign of the day illuminating, that you may seek bounty from your Lord, and that you may know the number of the years and the reckoning. And We have explained everything with full explanation.» (17:12)

So, He has given the sun its own light, and the moon its (reflection of) light, and has given each its own orbit. So the sun rises each day and sets at the end of the day, giving one kind of light all the time, but it moves, rising and setting at different points in the summer and winter, thus making the days and nights longer or shorter alternatively according to the season. Its authority is in the daytime, for it is the heavenly body that dominates the day. As for the moon, Allāh has decreed that it should pass through different phases.

At the beginning of the month, the moon appears small when it rises. It gives off little light, then on the second night its light increases and it rises to a higher position, and the higher it rises the more light it gives – even though it is reflected from the sun – until it becomes full on the fourteenth night of the month. Then it starts to wane until the end of the month, until it appears like the old dried curved date stalk. Ibn ‘Abbās, may Allāh be pleased with him, said, “This is the original stem (which connects the bunch of dates to the tree).”^[1]

The Arabs have a name for each set of three nights in a month, according to the phases of the moon. They call the first three nights *Ghurar*; the next three nights *Nusaf*; the next three nights *Tusa’* (nine) – because the last of them is the ninth. The next three nights are called *‘Ushar* (ten) – because the first of them is the tenth. The next three nights are called *Al-Bīḍ* (white) – because of the light of the moon which shines

^[1] At-Ṭabari 20:518.

brightly throughout these three nights. The next three nights are called *Dura'*, the plural of *Dar'a'*, because on the first of them the night is dark from the moon rising late. *Dar'a'* refers to the black sheep, i.e., the one whose head is black; the next three nights *Zulam*; then *Hanadis*, then *Da'adi*; then *Mihag*, because of the absence of moonlight at the beginning of the month. Abu 'Ubayd did not recognize the names *Tusa'* and *'Ushar*, in the book *Gharib Al-Muṣannaf*.

﴿لَا الشَّمْسُ بِنُجَىٰ لَهَا أَنْ تُدْرِكَ الْقَمَرَ﴾

﴿It is not for the sun to overtake the moon,﴾

Mujāhid said, "Each of them has a limit which it does not transgress or fall short of. When the time of one comes, the other goes away, and when the time for one to prevail comes, the time of the other ceases."^[1] Ikrimah said concerning the *Āyah*,

﴿لَا الشَّمْسُ بِنُجَىٰ لَهَا أَنْ تُدْرِكَ الْقَمَرَ﴾

﴿It is not for the sun to overtake the moon,﴾

this means that each of them has its time when it prevails. So it is not appropriate for the sun to rise at night.

﴿وَلَا اللَّيْلُ سَابِقُ النَّهَارِ﴾

﴿nor does the night outstrip the day.﴾ means, after night has passed, it is not right for another night to come until it has been day. The authority of the sun is during the day and the authority of the moon is at night. Aḍ-Ḍaḥḥāk said, "The night does not depart from here until the day comes from here – and he pointed to the east."^[2] Mujāhid said:

﴿وَلَا اللَّيْلُ سَابِقُ النَّهَارِ﴾

﴿nor does the night outstrip the day.﴾ "They seek one another rapidly."^[3] The meaning is that there is no gap between night and day; each of them follows the other with no interval, because they have been subjugated and are both constantly pursuing one another.

[1] At-Ṭabari 20:520.

[2] At-Ṭabari 20:520.

[3] At-Ṭabari 20:519.

وَمَا يَكْفُرُ

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وَمَا يَكْفُرُ

﴿وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ﴾

وَمَا يَكْفُرُ لَمْ أَنَا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفَلَكِ الْمَشْهُورِ ﴿٤١﴾ وَطَلَقْنَا
لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ ﴿٤٢﴾ وَإِنْ نَشَاءُ نُغْرِقُهُمْ فَلَا صَرِيحَ لَهُمْ
وَلَا هُمْ يُنْقَذُونَ ﴿٤٣﴾ إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ ﴿٤٤﴾ وَإِذَا
قِيلَ لَهُمْ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٥﴾
وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤٦﴾
وَإِذَا قِيلَ لَهُمْ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ فَكَفَرُوا اللَّهُ قَالَ الَّذِينَ كَفَرُوا
لِلَّذِينَ آمَنُوا أَنْظِعِمُّوا عَنْ رَبِّكُمْ إِنَّ اللَّهَ أَظْهَرُ إِنَّ أَشَدَّ إِلَّا فِي
حَسْبِ الْيُسْبِينِ ﴿٤٧﴾ وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٨﴾
مَا يَنْظُرُونَ إِلَّا الصَّيْحَةَ وَبِعْدَهُ نَادَاهُمْ وَهُمْ يَحْمَسُونَ ﴿٤٩﴾
فَلَا يَسْتَطِيعُونَ نَوْصِيَّةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ ﴿٥٠﴾
وَيُفْعَلُ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ﴿٥١﴾
قَالُوا إِنَّا كُنَّا مِنْ بَعْثَانِ مَرْقَدٍ نَاهُنَا مَا وَعَدَ الرَّحْمَنُ
وَصَدَقَ الْمُرْسَلُونَ ﴿٥٢﴾ إِنْ كُنْتُمْ إِلَّا صَحِيحَةٌ
وَاحِدَةٌ فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ ﴿٥٣﴾ فَالْيَوْمَ لَا تَنْظِلُمْ
نَفْسٌ شَيْئًا وَلَا تَنْجُزُونَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٥٤﴾

﴿They all float, each in an orbit.﴾ means, night and day, the sun and the moon, all of them are floating, i.e., revolving, in their orbits in the heaven. This was the view of Ibn 'Abbās, 'Ikrimah, Aḍ-Ḍaḥḥāk, Al-Ḥasan, Qatādah and 'Aṭā' Al-Khurāsāni.^[1]

Ibn 'Abbās, may Allāh be pleased with him, and others among the Salaf said, "In an orbit like the arc of a spinning wheel."

﴿وَمَا يَكْفُرُ لَمْ أَنَا حَمَلْنَا ذُرِّيَّتَهُمْ فِي
الْفَلَكِ الْمَشْهُورِ ﴿٤١﴾ وَطَلَقْنَا
لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ ﴿٤٢﴾ وَإِنْ
نَشَاءُ نُغْرِقُهُمْ فَلَا صَرِيحَ لَهُمْ

﴿وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ﴾﴾

﴿41. And an Ayāh for them is that We bore their offspring in the laden ship.﴾

﴿42. And We have created for them of the like thereunto, on which they ride.﴾

﴿43. And if We will, We shall drown them, and there will be no shout for them, nor will they be saved.﴾

﴿44. Unless it be a mercy from Us, and as an enjoyment for a while.﴾

[1] Aṭ-Ṭabari 20:520.

Among the Signs of Allāh is that He carried Them in the laden Ship

Allāh tells us: another sign for them of His might and power is that He has subjugated the sea to carry ships, including – most significantly – the ship of Nūḥ , peace be upon him, in which Allāh saved him and the believers, apart from whom none of the descendants of Ādam were left on the face of the earth. Allāh says:

﴿وَايَةً لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ﴾

﴿And an Ayāh for them is that We bore their offspring﴾

means, their forefathers,

﴿فِي الْفُلِّ الْمَشْمُوءِ﴾

﴿in the laden ship.﴾ means, in the ship which was filled with luggage and animals, in which Allāh commanded him to put two of every kind. Ibn ‘Abbās, may Allāh be pleased with him, said, “Laden means filled.”^[1] This was also the view of Sa‘īd bin Jubayr, Ash-Sha‘bi, Qatādah and As-Suddi.^[2] Aḍ-Ḍaḥḥāk, Qatādah and Ibn Zayd said, “This was the ship of Nūḥ peace be upon him.”^[3]

﴿وَعَلَقْنَا لَهُم مِّنْ مِّثْلِهِ مَا يَرْكَبُونَ﴾

﴿And We have created for them of the like thereunto, on which they ride.﴾

Al-‘Awfi said, narrating from Ibn ‘Abbās, may Allāh be pleased with him, “This means the camel, for it is the ship of the land on which they carry goods and on which they ride.”^[4] Ibn Jarīr recorded that Ibn ‘Abbās, may Allāh be pleased with him, said, “Do you know what the Āyah:

﴿وَعَلَقْنَا لَهُم مِّنْ مِّثْلِهِ مَا يَرْكَبُونَ﴾

﴿And We have created for them of the like thereunto, on which they ride.﴾

[1] Aṭ-Ṭabari 20:522.

[2] Aṭ-Ṭabari 20:522.

[3] Aṭ-Ṭabari 20:522, 523.

[4] Aṭ-Ṭabari 20:524.

refers to?" We said, "No." He said, "This refers to the ships which were made after the ship of Nūḥ, peace be upon him, which was similar to it."^[1] This was also the view of Abu Mālik, Aḍ-Ḍaḥḥāk, Qatādah, Abu Ṣāliḥ and As-Suddī, that the Āyah

﴿وَعَلَقْنَا لَهُم مِّن نِّظَالِهِم مَّا يَرْكَبُونَ﴾

﴿And We have created for them of the like thereunto, on which they ride.﴾ refers to ships.^[2]

﴿وَلَوْ نَشَاءُ نَمِطُهُمْ﴾

﴿And if We will, We shall drown them,﴾ means, those who are on board the ships.

﴿وَلَا صَوِّعَ لَهُمْ﴾

﴿and there will be no shout for them﴾ means, there will be no one to save them from their predicament.

﴿وَلَا هُمْ يُقَدَّرُونَ﴾

﴿nor will they be saved.﴾ means, from what has befallen them.

﴿إِلَّا رَحْمَةً مِنَّا﴾

﴿Unless it be a mercy from Us,﴾ means, 'but by Our mercy We make it easy for you to travel on land and sea, and We keep you safe until an appointed time.' Allāh says:

﴿وَمَتَنَّا إِلَىٰ بَيْنِ﴾

﴿and as an enjoyment for a while.﴾ meaning, until a time that is known to Allāh, may He be glorified and exalted.

﴿وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ﴾ وَنَا تَأْنِيهِمْ مِّن مَّا بَيْنَ أَيْدِيهِمْ وَلَا كَانُوا عَنْهَا مُدْرِغِينَ ﴿٤٤﴾ وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٥﴾ كَذَّبُوا بِآيَاتِنَا وَلِئِن نَّاسُوا لَأُولُوا بِنَارٍ ﴿٤٦﴾

44. And when it is said to them: "Beware of that which is before you, and that which is behind you, in order that you may receive mercy."

[1] Aṭ-Ṭabari 20:523.

[2] Aṭ-Ṭabari 20:522-524.

﴿46. And never came an Ayāh from among the Āyāt of their Lord to them, but they did turn away from it.﴾

﴿47. And when it is said to them: "Spend of that with which Allāh has provided you," those who disbelieve say to those who believe: "Shall we feed those whom, if Allāh willed, He would have fed? You are only in a plain error."﴾

The Misguidance of the Idolators

Allāh tells us how the idolators persisted in their misguidance and in not paying attention to the sins that they had committed in the past or what was to happen to them in the future, on the Day of Resurrection.

﴿وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ﴾

﴿And when it is said to them: "Fear of that which is before you, and that which is behind you..."﴾

Mujāhid said, "This refers to sins." Others said it is the opposite.

﴿تَلْعَلَكُمْ رَحْمَةٌ﴾

﴿in order that you may receive mercy.﴾ means, 'so that, if you fear such things Allāh will have mercy on you and will save you from His punishment.' The wording implies that they would not respond. Rather that they would turn away and ignore that, as Allāh says:

﴿وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ﴾

﴿And never came an Ayāh from among the Āyāt of their Lord to them,﴾

meaning, signs of Tawhīd and the truth of the Messengers,

﴿إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ﴾

﴿but they did turn away from it,﴾ means, they did not accept it or benefit from it.

﴿وَإِذَا قِيلَ لَهُمُ اسْقُوا مِمَّا رَزَقَكُمُ اللَّهُ﴾

﴿And when it is said to them: "Spend of that with which Allāh has provided you,"﴾

means, when they are told to spend of that which Allāh has provided to them on the poor and needy among the Muslims,

﴿قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا﴾

﴿those who disbelieve say to those who believe﴾

means, about the believers who are poor, i.e., they say to those believers who tell them to spend on the needy,

﴿أَتَأْتِيهِمْ مِّن لَّدُنَّكَ اللَّهُ أَطْعَمَهُ﴾

﴿Shall we feed those whom, if Allāh willed, He (Himself) would have fed?﴾

meaning, 'those whom you are telling us to spend on, if Allāh had wanted to, He would have made them independent and fed them from His provision, so we are in accordance with the will of Allāh with regard to them.'

﴿إِن أَنتُمْ إِلَّا فِي ضَلَالٍ مُّبِينٍ﴾

﴿You are only in a plain error.﴾ means, 'by telling us to do that.'

﴿وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ﴾ مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ

يَخِضُّونَ ۖ فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ ﴿٤٨﴾

448. And they say: "When will this promise be fulfilled, if you are truthful?"﴾

449. They await only but a single *Ṣayḥah* which will seize them while they are disputing!﴾

450. Then they will not be able to make bequest, nor they will return to their family.﴾

The Disbelievers thought that the Day of Resurrection would never come to pass

Allāh tells us how the disbelievers thought that the Day of Resurrection would never come to pass, as they said:

﴿مَتَىٰ هَٰذَا الْوَعْدُ﴾

﴿"When will this promise be fulfilled..."﴾

﴿يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا﴾

﴿Those who believe not therein seek to hasten it﴾ (42:18).

Allāh says:

﴿مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِضُّونَ﴾ ﴿٤٩﴾

﴿They await only but a single *Ṣayḥah* which will seize them while they are disputing!﴾

meaning, they are only waiting for a single shout which - and Allāh knows best - will be the trumpet blast of terror when the Trumpet will be blown while the people are in their marketplaces and places of work, arguing and disputing as they usually do. While in this state, Allāh will command Isrāfil to blow into the Trumpet, so he will sound a long note and there will be no one left on the face of the earth except he will tilt his head to listen to the sound coming from heaven. Then the people who are alive will be driven to the gathering place by a fire which will surround them on all sides. Allāh says:

﴿لَا يَسْتَطِيعُونَ نَبْذَ﴾

﴿Then they will not be able to make bequest,﴾

meaning, with regard to their possessions, because the matter is more serious than that,

﴿وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ﴾

﴿nor they will return to their family.﴾ Numerous *Hadīths* and reports have been narrated about this, which we have mentioned elsewhere. After this there will be the Trumpet blast which will cause everyone who is alive to die, besides the One Who is Ever Living, Eternal. Then after that the trumpet blast of the resurrection will be sounded.

﴿وَنُفِخَ فِي الصُّورِ فَإِذَا هُم مِّنَ الْأَجْدَانِ إِلَىٰ رَبِّهِمْ يَهتَفُونَ ﴿٥١﴾ قَالُوا أَوَلَمْ نَكُن مِّنْ بَعَثَ مِن مَّرْقُودًا هَٰذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ ﴿٥٢﴾ إِن كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٥٣﴾ فَلَيْسَ لَكَ تِلْكَ لَمَّا كُنْتُمْ تَسْمَعُونَ ﴿٥٤﴾﴾

﴿51. And the Trumpet will be blown and behold from the graves they will come out quickly to their Lord.﴾

﴿52. They will say: "Woe to us! Who has raised us up from our place of sleep." (It will be said to them): "This is what the Most Gracious had promised, and the Messengers spoke truth!"﴾

﴿53. It will be but a single *Ṣayḥah*, so behold they will all be brought up before Us!﴾

﴿54. This Day, none will be wronged in anything, nor will you be requited anything except that which you used to do.﴾

The Trumpet Blast of the Resurrection

This will be the third blast of the trumpet,^[1] the trumpet blast of the resurrection when people will come forth from their graves. Allāh says:

﴿فَإِنَّا هُمْ مِنَ الْآجِدَاتِ إِلَى رَبِّهِمْ يَسْلُوتُ﴾

﴿and behold from the graves they will come out quickly to their Lord.﴾

Yansilūn means they will be walking quickly. This is like the Ayah:

﴿يَوْمَ يَخْرُجُونَ مِنَ الْآجِدَاتِ يَرَاءَا كَأَنَّهُمْ إِلَىٰ نُصُرٍ مُّوْضِعُونَ ﴿٤٣﴾﴾

﴿The Day when they will come out of the graves quickly as racing to a goal.﴾ (70:43).

﴿قَالُوا بَوْلًا مِّنْ بَعَثَنَا مِن مَّرْقَدِنَا﴾

﴿They will say: "Woe to us! Who has raised us up from our place of sleep."﴾

meaning, their graves, which in this world they thought they would never be raised from. When they see with their own eyes that in which they had disbelieved,

﴿قَالُوا بَوْلًا مِّنْ بَعَثَنَا مِن مَّرْقَدِنَا﴾

﴿They will say: "Woe to us! Who has raised us up from our place of sleep."﴾

This does not contradict the fact that they will be punished in their graves, because in comparison to what is to come afterwards, that will seem like a nap. Ubayy bin Ka'b, may Allāh be pleased with him, Mujāhid, Al-Ḥasan and Qatādah said, "They will sleep before the Resurrection."^[2] Qatādah

^[1] See volume seven, the *Tafsīr* of Sūrat An-Naml [27:87]. The reference to the third blast is based upon a narration that is not authentic as explained there.

^[2] Aṭ-Ṭabari 20:533.

said, "That will be between the two trumpet blasts, they will say, 'Who has raised us up from our place of sleep?'"^[1]

When they say that, the believers will respond. This was the view of more than one of the Salaf.

﴿هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ﴾

﴿(It will be said to them): "This is what the Most Gracious had promised, and the Messengers spoke truth!"﴾

Al-Hasan said, "The angels will reply to them in this manner. There is no contradiction because both are possible. And Allāh knows best.

﴿إِنْ كَانَتْ إِلَّا صَبَاحَةٌ وَاحِدَةٌ فَإِنَّا هُمْ بِمَجِيعٍ لَدَيْنَا مُخْتَصَرُونَ﴾

﴿It will be but a single Ṣayḥah, so behold they will all be brought up before Us!﴾

This is like the Āyāt:

﴿إِنَّمَا مِنْ زَجْرَةٍ وَاحِدَةٍ﴾ فَإِنَّا هُمْ بِالشَّامِرَةِ ﴿﴾

﴿But it will be only a single Zajrah,^[2] when behold, they find themselves (on the surface of the earth) alive (after their death).﴾ (79:13-14),

﴿وَمَا أَمْرُ السَّاعَةِ إِلَّا كَنَفْثِ الْعَصْرِ أَوْ هُوَ أَقْرَبُ﴾

﴿And the matter of the Hour is not but as a twinkling of the eye, or even nearer﴾ (16:77), and

﴿يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِمَنُودٍ وَتَقُولُونَ إِنَّ بَشَرًا لَدُنَّا فَلَدَلَا﴾

﴿On the Day when He will call you, and you will answer (His call) with (words of) His praise and obedience, and you will think that you have stayed (in this world) but a little while!﴾ (17:52)

which means, 'We will issue but one command, and all of them will be gathered together.'

﴿فَالْيَوْمَ لَا تظْلَمُ نَفْسٌ شَيْئًا﴾

﴿This Day, none will be wronged in anything,﴾ means, with

[1] At-Tabari 20:532.

[2] See the Tafsir of Sūrat Aṣ-Ṣāffāt [37:19].

﴿٥٥﴾

١١١

﴿٥٦﴾

إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَكِهِونَ ﴿٥٥﴾ ثُمَّ وَأَزْوَاجُهُمْ
 فِي ظِلِّينَ عَلَى الْأَرَائِكِ مُتَكِبُونَ ﴿٥٦﴾ لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ
 مَا يَدْعُونَ ﴿٥٧﴾ سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ ﴿٥٨﴾ وَامْتَنُوا إِلَيْهِمْ
 أَيُّهَا الْمُنْجَرِمُونَ ﴿٥٩﴾ أَلَمْ أَرْأِهِمُ الْيَوْمَ بِنَبِيِّنَا أَدَمَ أَنْ لَا
 تَعْبُدُوا الشَّيَاطِينَ إِنَّهُمْ لَكُرْعَدٌ وَهُمْ يُبْصِرُونَ ﴿٦٠﴾ وَأَنْ أَعْبُدُونِي
 هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦١﴾ وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا
 أَفَلَمْ تَكُونُوا تَعْقِلُونَ ﴿٦٢﴾ هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ
 ﴿٦٣﴾ أَضَلُّوهُمُ الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٦٤﴾ الْيَوْمَ نَخْتِمُ
 عَلَى أَفْوَاهِهِمْ وَنُكَلِّمُنَا أَيْدِيهِمْ وَنَنشَأُ أَرْجُلَهُمْ بِمَا كَانُوا
 يَكْسِبُونَ ﴿٦٥﴾ وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَى أَعْيُنِهِمْ فَاسْتَبَقُوا
 الصِّرَاطَ فَأَنْتَ أَبْصِرُونَ ﴿٦٦﴾ وَلَوْ نَشَاءُ لَنَمَسَخْنَهُمْ
 عَلَى مَكَانَتِهِمْ فَمَا اسْتَطَاعُوا مُضِيًّا وَلَا يَرْجِعُونَ ﴿٦٧﴾
 وَمَنْ تَعْمُرُهُ تَكْسِبُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ ﴿٦٨﴾
 وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ
 ﴿٦٩﴾ لِيُنذِرَ مَنِ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ ﴿٧٠﴾

regard to his
deeds.

﴿وَلَا تَحْزَنْتَ إِلَّا مَا كُنْتَ
تَسْأَلُونَ﴾

nor will you be
requited anything except
that which you used to
do.

﴿إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ
فَكِهِونَ ﴿٥٥﴾ ثُمَّ وَأَزْوَاجُهُمْ فِي ظِلِّينَ
عَلَى الْأَرَائِكِ مُتَكِبُونَ ﴿٥٦﴾ لَهُمْ فِيهَا
فَاكِهَةٌ وَلَهُمْ مَا يَدْعُونَ ﴿٥٧﴾ سَلَامٌ
قَوْلًا مِنْ رَبِّ رَحِيمٍ ﴿٥٨﴾﴾

455. Verily, the
dwellers of the Paradise,
that Day, will be busy
with joyful things.

456. They and their
wives will be in pleasant
shade, reclining on
thrones.

457. They will have therein fruits and all that they ask for.

458. (It will be said to them): "Salām (Peace!)" – a Word from
the Lord, Most Merciful.

The Life of the People of Paradise

Allāh tells us that on the Day of Resurrection, when the people of Paradise have reached the arena of judgement, and have settled in the gardens of Paradise, they will be too preoccupied with their own victory and new life of eternal delights to worry about anyone else. Al-Ḥasan Al-Baṣrī and Ismā'īl bin Abi Khālid said, "They will be too busy to think about the torment which the people of Hell are suffering. Mujāhid said:

﴿فِي شُغْلٍ فَكِهِونَ﴾

«will be busy with joyful things.» "With the delights which they are enjoying."^[1] This was also the view of Qatādah. Ibn 'Abbās, may Allāh be pleased with him, said, "This means that they will be rejoicing."

﴿وَأَزْوَاجُهُ﴾

«They and their wives» Mujāhid said, "Their spouses,

﴿فِي ظِلِّهِ﴾

«will be in pleasant shade,» means, in the shade of trees.^[2]

﴿عَلَى الْأَرَائِكِ مُتَكِفِينَ﴾

«reclining on thrones.» Ibn 'Abbās, Mujāhid, Ikrimah, Muḥammad bin Ka'b, Al-Ḥasan, Qatādah, As-Suddi and Khuṣayf said:

﴿الْأَرَائِكِ﴾

«throne» means beds beneath canopies.^[3]

﴿وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ﴾

«They will have therein fruits» means, of all kinds.

﴿وَلَهُمْ تَا بَدْعُونَ﴾

«and all that they ask for.» means, whatever they ask for, they will find it, all kinds and types.

﴿سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ﴾

«"Salām (Peace!)" - a Word from the Lord (Allāh), Most Merciful.»

Ibn Jurayj said, "Ibn 'Abbās, may Allāh be pleased with him, said, concerning this Āyah, Allāh Himself, Who is the Peace (As-Salām) will grant peace to the people of Paradise. This view of Ibn 'Abbās, may Allāh be pleased with him, is like the Āyah:

﴿يَجْزِيهِمْ يَوْمَ يَقُومَةُ سَلَامٌ﴾

[1] Aṭ-Ṭabari 20:535.

[2] Aṭ-Ṭabari 20:538.

[3] Aṭ-Ṭabari 20:539, 540.

«Their greeting on the Day they shall meet Him will be "Salām"» (33:44).

﴿وَأَنشُرُوا النَّبِيِّ إِذَا الْخَرُوفُونَ ﴿٥٩﴾ أَلَمْ نَأْمُرْ بِكُمْ بِتَبَىٰ مَادَمَ أَن لَّا تَعْبُدُوا إِلَّا ظَنًّا إِنَّهُ لَكَ عَذَرٌ مُّبِينٌ ﴿٦٠﴾ وَإِنِ انشُدُوا هَذَا يَرْبُؤْكَ نَسْفِيدٌ ﴿٦١﴾ وَلَقَدْ أَخْلَٰ مِنْكَ جِبَلًا كَثِيرًا ﴿٦٢﴾ أَفَلَمْ تَكُونُوا تَعْلَمُونَ ﴿٦٣﴾﴾

459. (It will be said): "And O you the criminals! Get you apart this Day."»

460. "Did I not command you, O Children of Ādam, that you should not worship Shayṭān? Verily, he is a plain enemy to you."»

461. "And that you should worship Me. That is the straight path."»

462. "And indeed he did lead astray a great multitude of you. Did you not then understand?"»

The Isolation of the Disbelievers and Their Rebuke on the Day of Resurrection

Allāh tells us what the end of the disbelievers will be on the Day of Resurrection, when He commands them to get apart from the believers, i.e., to stand apart from the believers. This is like the Āyāt:

﴿يَوْمَ نَحْشُرُهُمْ جِمْمَا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنتُمْ وَشُرَكَاءُكُمْ فَفَتَنَّا بَيْنَهُمْ﴾

«And the Day whereon We shall gather them all together, then We shall say to those who did set partners in worship with Us: "Stop at your place! You and your partners." Then We shall separate them» (10:28).

﴿يَوْمَ نَقُومُ السَّاعَةُ يُنْفَرُونَ ﴿٣٠﴾﴾

«And on the Day when the Hour will be established - that Day shall they be separated.» (30:14)

﴿يَوْمَ يُصَدَّقُونَ ﴿٣١﴾﴾

«On that Day they shall be divided» (30:43) which means, they will be divided into two separate groups.

﴿أَخْشَرُوا الَّذِينَ عَلِمُوا بِدَعْوَتِهِمْ وَأَنَّهُمْ كَانُوا بِآيَاتِهِمْ لَكِينًا ﴿٣٢﴾﴾

«(It will be said to the angels): "Assemble those who did wrong, together with their companions and what they used to worship, instead of Allāh, and lead them on to the way of flaming Fire (Hell).» (37:22-23).

﴿أَلَمْ أَمْلِكْ إِيَّكُمْ يَتِىَ نَادِمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ﴾

«Did I not command you, O Children of Ādam, that you should not worship Shayṭān? Verily, he is a plain enemy to you.»

This is a rebuke from Allāh to the disbelievers among the sons of Ādam, those who obey the Shayṭān even though he was a plain enemy to them, and they disobeyed Ar-Rahmān Who created them and granted them provision. Allāh says:

﴿وَأَنْ أَعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ﴾

«And that you should worship Me. That is the straight path.»

meaning, 'I commanded you in the world to disobey the Shayṭān, and I commanded you to worship Me, and this is the straight path, but you followed a different path and you followed the commands of the Shayṭān.' Allāh says:

﴿وَلَقَدْ أَضَلَّ بِكُمْ جِبِلًّا كَثِيرًا﴾

«And indeed he did lead astray a great multitude of you.»

meaning, a large number of people. This was the view of Mujāhid, Qatādah, As-Suddi and Sufyān bin 'Uyaynah.

﴿أَلَمْ تَكُونُوا تَعْلَمُونَ﴾

«Did you not then understand?» means, 'did you not have any understanding, when you went against the command of your Lord to worship Him alone, with no partner or associate, and you preferred to follow the Shayṭān?'

﴿هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ مُوعَدُونَ﴾ ۝۱۳۱ اصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ ۝۱۳۲ الْيَوْمَ نَخْتِمُ عَنْ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيَهُمْ وَنَنفِثُ مِنْ فَمِهِمْ بِمَا كَانُوا يَكْسِبُونَ ۝۱۳۳ وَلَوْ نَشَاءُ لَمَسَسْنَا عَنْ أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنْتَ يُبْعَثُونَ ۝۱۳۴ وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَنْ مَكَانَتِهِمْ فَمَا اسْتَضَلُّوا مُضِيًّا وَلَا يَرْجِعُونَ ۝۱۳۵﴾

«63. This is Hell which you were promised!»

«64. Burn (enter) therein this Day, for that you used to

disbelieve.﴾

﴿65. This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn.﴾

﴿66. And if it had been Our will, We would surely have wiped out their eyes, so that they would struggle for the path, how then would they see?﴾

﴿67. And if it had been Our will, We could have transformed them in their places. Then they would have been unable to go forward (move about) nor they could have turned back.﴾

On the Day of Resurrection, it will be said to the disbelievers among the sons of Ādam, after Hell has been shown to them as a rebuke; and warning:

﴿هَذَا جَهَنَّمُ الَّتِي كُنتُمْ تُوعَدُونَ﴾

﴿This is Hell which you were promised!﴾ meaning, 'this is what the Messengers warned you about, and you did not believe them.'

﴿اَسْلَوْهَا الْيَوْمَ بِمَا كُنتُمْ تَكْفُرُونَ﴾

﴿Burn (enter) therein this Day, for that you used to disbelieve﴾.

This is like the Āyah:

﴿يَوْمَ يُدْعَوْنَ إِلَىٰ نَارِ جَهَنَّمَ دَفًّاۙ ۖ هَٰذَا النَّارُ الَّتِي كُنتُمْ بِهَا تُكْفِرُونَۖ أَفَيْسًا مِّنَٰهَا أَمْ أَنتُمْ لَا تَعْقِلُونَ﴾

﴿The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing. This is the Fire which you used to belie. Is this magic or do you not see?﴾ (52:13-15)

The Mouths of the Disbelievers will be sealed on the Day of Resurrection

﴿الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَنَنصِتُهُمْ أَمَّا لَأَعْلَمُوا بِمَا كَانُوا يَكْسِبُونَ﴾

﴿This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn.﴾

This will be the state of the disbelievers and hypocrites on the Day of Resurrection, when they deny the sins they committed in this world and swear that they did not do that. Allāh will

seal their mouths and cause their limbs to speak about what they did.

Ibn Abi Hātim recorded that Anas bin Mālik, may Allāh be pleased with him, said, "We were with the Prophet ﷺ and he smiled so broadly that his molar could be seen, then he ﷺ said:

«أَتَذُرُونَنِي مِمَّ أَضْحَكُ؟»

«Do you know why I am smiling?»

We said, 'Allāh and His Messenger know best.' He ﷺ said:

«مِنْ مُجَادَلَةِ الْعَبْدِ رَبَّهُ يَوْمَ الْقِيَامَةِ، يَقُولُ: رَبِّ أَلَمْ تُجْزِنِي مِنَ الظُّلْمِ؟ يَقُولُ: بَلَى، يَقُولُ: لَا أَجِزُ عَلَيْ إِلَّا شَاهِدًا مِنْ نَفْسِي، يَقُولُ: كَفَى بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا، وَبِالْكَرَامِ الْكَاتِبِينَ شُهَدَا، فَيُخْتَمُ عَلَى فَمِهِ، وَيُقَالُ لِأَرْكَانِهِ: انْطِقِي فَتَنْطِقِي بِعَمَلِهِ، ثُمَّ يُخَلَّى بَيْنَهُ وَبَيْنَ الْكَلَامِ، يَقُولُ: بَعْدًا لَكُمْ وَرَحْمَةً، فَمَنْكُمْ كُنْتُ أَنَا عَمِلُ»

«Because of the way a servant will argue with his Lord on the Day of Resurrection. He will say, "O Lord, will You not protect me from injustice?" [Allāh] will say, "Of course." He will say, "I will not accept any witness against me except from myself." [Allāh] will say, "Today you will be a sufficient witness against yourself, and the honorable scribes will serve as witnesses against you." Then his mouth will be sealed, and it will be said to his faculties, "Speak!" So they will speak of what he did. Then he will be permitted to speak, and he will say, "May you be doomed! It was for you that I was fighting."»

This was recorded by Muslim and An-Nasā'ī.^[1]

Ibn Jarir narrated that Abu Mūsā Al-Ash'ari, may Allāh be pleased with him, said, "The believer will be called to account on the Day of Resurrection, and his Lord will show him his deeds, just between him and His Lord. He will admit it and will say, 'Yes, O Lord, I did do that.' Then Allāh will forgive him his sins and conceal them, and no creature on earth will see any of those sins, but his good deeds will be seen, and he will want all the people to see them. Then the disbeliever and the hypocrite will be brought to account, and his Lord will show him his deeds and he will deny them, saying, 'O Lord, by

[1] Muslim 4:2280, An-Nasā'ī in *Al-Kubrā* 6:508.

Your glory, this angel has written down things that I did not do.' The angel will say to him, 'Did you not do such and such on such a day and in such a place?' He will say, 'No, by Your glory, I did not do that.' When he says this, Allāh will seal his mouth." Abu Mūsā Al-Ash'ari, may Allāh be pleased with him, said, "I think that the first part of his body to speak will be his right thigh." Then he recited:

﴿الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُخَدِّمُنَا أَيْدِيهِمْ وَنَشَدِّدُ أَرْجُلَهُمْ بِمَا كَانُوا يَكْسِبُونَ﴾

«This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn».^[1]

﴿وَلَوْ نَشَاءُ لَمَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّىٰ يُبْصِرُونَ﴾

«And if it had been Our will, We would surely have wiped out their eyes, so that they would struggle for the path, how then would they see?»

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās, may Allāh be pleased with him, explained it: "Allāh says, 'If We willed, We could have misguided them all away from true guidance, so how could they be guided?' And on one occasion he said, "We could have blinded them."^[2] Al-Ḥasan Al-Baṣri said, "If Allāh willed, He could have covered their eyes and made them blind, stumbling about." Mujāhid, Abu Ṣāliḥ, Qatādah and As-Suddi said, "So that they would struggle for the path, i.e., the right way." Ibn Zayd said, "The meaning of path here is the truth - 'How could they see when We have covered their eyes?' " Al-'Awfi reported that Ibn 'Abbās, may Allāh be pleased with him said:

﴿فَأَنَّىٰ يُبْصِرُونَ﴾

«how then would they see?» "They would not see the truth."^[3]

﴿وَلَوْ نَشَاءُ لَمَمَسْنَاهُمْ عَلَىٰ مَكَائِهِمْ﴾

«And if it had been Our will, We could have transformed them in their places.»

[1] At-Ṭabari 20:544.

[2] At-Ṭabari 20:545.

[3] At-Ṭabari 20:547.

Al-'Awfi reported that Ibn 'Abbās, may Allāh be pleased with him, said; "We could have destroyed them."^[1] As-Suddi said, "We could have changed their form." Abu Šālih said, "We could have turned them to stone." Al-Ḥasan Al-Baṣri and Qatādah said, "We could have caused them to sit on their feet."^[2] Allāh says:

﴿فَمَا اسْتَطَاعُوا مُسِيًّا﴾

﴿Then they would have been unable to go forward﴾

meaning, move to the front,

﴿وَلَا يَرْجِعُونَ﴾

﴿nor they could have turned back.﴾ meaning, move backwards. They would have remained static, unable to move forwards or backwards.

﴿وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ أَفَلَا يَعْلَمُونَ ﴿٦٨﴾ وَمَا عَلَّمْنَاهُ الْغِنَىٰ وَمَا بَلَّغْنَاهُ الْإِنْفَاقَ ﴿٦٩﴾ إِنَّا نَكْنِزُ الْغِنَىٰ وَنُنَزِّلُ الْفَقْرَ مِمَّا نَشَاءُ ۚ وَإِلَىٰ نَحْنُ الْمَوْدِعُ ﴿٧٠﴾﴾

﴿68. And he whom We grant long life - We reverse him in creation. Will they not then understand?﴾

﴿69. And We have not taught him poetry, nor is it suitable for him. This is only a Reminder and a plain Qur'an.﴾

﴿70. That he or it may give warning to him who is living, and that Word may be justified against the disbelievers.﴾

Allāh tells us that the longer the son of Ādam lives, the more he becomes weak after being strong, and incapable after being able and active. This is like the Āyah:

﴿اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ ۚ وَهُوَ الْعَلِيمُ الْقَدِيرُ ﴿٥٤﴾﴾

﴿Allāh is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave weakness and gray hair. He creates what He wills. And it is He Who is the All-Knowing, the All-Powerful.﴾ (30:54).

And Allāh says:

[1] At-Ṭabari 20:547.

[2] At-Ṭabari 20:547.

﴿وَمِنْكُمْ مَنْ يُرَدُّ إِلَىٰ أَرْدَلِ الْفُتُورِ لِكَيْلَا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيْئًا﴾

«And among you there is he who is brought back to the miserable old age, so that he knows nothing after having known» (22:5).

The meaning here – and Allāh knows best – is that Allāh is telling us that this world is transient and will come to an end, it is not eternal and lasting. Allāh says:

﴿أَلَا يَعْلَمُونَ﴾

«Will they not then understand?» meaning, will they not think about how they were created, then they become gray-haired, then they become old and senile, so that they may know that they were created for another world that is not transient and will not pass away, and from which there is no way out, which is the Hereafter.

Allāh does not teach His Messenger ﷺ Poetry

﴿وَمَا عَلَّمْنَاهُ الْفُتُورَ وَمَا عَلَّمْنَاهُ لَمْ﴾

«And We have not taught him poetry, nor is it suitable for him.»

Allāh tells us that He has not taught His Prophet Muḥammad ﷺ poetry.

﴿وَمَا عَلَّمْنَاهُ لَمْ﴾

«nor is it suitable for him.» means, he did not know how to compose it, he did not like it and he had no natural inclination towards it. It was narrated that he ﷺ never memorized a stanza of poetry with the correct meter or rhyme – he would transpose words or memorize it incompletely.

In *Ad-Dalā'il*, Al-Bayhaqi recorded that the Messenger of Allāh ﷺ said to Al-'Abbās bin Mirdās As-Sulamī, may Allāh be pleased with him:

«أَنْتَ الْقَائِلُ: أَنْتَجْعَلُ نَهْيِي وَنَهْيَ الْعَبِيدِ بَيْنَ الْأَقْرَعِ وَغَيْتِهِ»

«You are the one who said: "Do you distribute my booty and the booty of the servants between Al-Aqra' and 'Uyainah."»

He said, "It is 'Uyainah and Al-Aqra'." He ﷺ said:

«الْكُلُّ سَوَاءٌ»

«It is all the same.» i.e., it means the same thing.^[1] And Allāh knows best. This is because Allāh taught him the Qur'ān, which

﴿لَا يَأْتِيهِ الْبُطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ، تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ﴾

«Falsehood cannot come to it from before it or behind it; sent down by the All-Wise, Worthy of all praise.» (41:42).

This is not poetry, as some of the ignorant disbelievers of the Quraysh claimed; neither is it sorcery, a fabrication or a magic spell, as the misguided and ignorant people variously suggested. The Prophet ﷺ was naturally disinclined to compose verse, and was forbidden to do so by Divine Law.

﴿إِنْ مَوْ إِلَّا ذِكْرٌ وَفَرَانِ تُبَيِّنُ﴾

«This is only a Reminder and a plain Qur'ān.»

means, it is clear and self-explanatory to the one who ponders and comprehends its meanings, Allāh says:

﴿يُنذِرَ مَنْ كَانَ حَيًّا﴾

«That he or it may give warning to him who is living,»

meaning, so that this plain Qur'ān might warn every living person on the face of the earth. This is like the Āyāt:

﴿لَا تُنذِرُكُمْ بِهِ، وَمَنْ يَنْذِرُكُمْ بِهِ، وَمَنْ يَنْذِرُكُمْ بِهِ، وَمَنْ يَنْذِرُكُمْ بِهِ﴾

«that I may therewith warn you and whomsoever it may reach» (6:19).

﴿وَمَنْ يَنْكَرُ بِهِ، مِنْ الْأَحْزَابِ فَأَلْهَبُوا مَوْعِدُهُمْ﴾

«but those of the sects that reject it, the Fire will be their promised meeting place» (11:17).

Those who will benefit from his warning will be those whose hearts are alive and who have enlightened insight, as Qatādah said, «Alive of heart and alive of insight.»^[2] Aḍ-Ḍaḥḥāk said,

[1] *Dalā'il An-Nubuwwah* 5:181, this was also recorded by Muslim no. 2443.

[2] *At-Ṭabari* 20:550.

﴿٧٦﴾

﴿٧٧﴾

﴿٧٨﴾

أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِنَّا عَمَلَتْ أَيْدِيَنَا أَنْعَمْنَا فَعَمِلُوا لَهَا

مَلِكُونَ ﴿٧٦﴾ وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٧٧﴾

وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبٌ أَفَلَا يَشْكُرُونَ ﴿٧٨﴾ وَاتَّخَذُوا

مِن دُونِ اللَّهِ آلِهَةً لَّعَلَّهُمْ يُنصَرُونَ ﴿٧٩﴾ لَا يَسْتَطِيعُونَ

نَصْرَهُمْ وَهُمْ لَهُمْ جُودٌ مُّقْصِرُونَ ﴿٨٠﴾ فَلَا تَحْزَنْكَ قَوْلُهُمْ

إِنَّا نَعْلَمُ مَا يُبْشِرُونَ وَمَا يَعْزُبُونَ ﴿٨١﴾ أَوَلَمْ يَرَأِ الْإِنْسَانُ أَنَّا

خَلَقْنَاهُ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴿٨٢﴾ وَصَرَبْنَا

مَتَلًا وَقَسَبْنَا خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ ﴿٨٣﴾

قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٨٤﴾

الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ

مِنْهُ تُوقَدُونَ ﴿٨٥﴾ أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ

بِقَدِيرٍ عَلَىٰ أَن يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨٦﴾

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَن يَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٨٧﴾

فَسُبْحَنَ الَّذِي يَبْدِئُ مَلَكُوتَ كُلِّ شَيْءٍ وَيَرْجِعُهُمْ فَيَجْعَلُ لَهُمُ

سُورًا ﴿٨٨﴾ سُبْحَانَ الصَّافَاتِ ﴿٨٩﴾

“This means wise.”^[1]

﴿وَيَحْيِ الْقَوْلَ عَلَى الْكَافِرِينَ﴾

“and that Word may be justified against the disbelievers.”

means, it is a mercy to the believers and evidence against the disbelievers.

﴿أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِنَّا

عَمَلَتْ أَيْدِيَنَا أَنْعَمْنَا فَعَمِلُوا لَهَا

مَلِكُونَ ﴿٧٦﴾ وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا

رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٧٧﴾ وَلَهُمْ فِيهَا

مَنَافِعُ وَمَشَارِبٌ أَفَلَا

يَشْكُرُونَ ﴿٧٨﴾﴾

“71. Do they not see that We have created for them of what Our Hands have fashioned, the cattle, so that they are their owners.”

“72. And We have subdued them unto them so that some of them they have for riding and some they eat.”

“73. And they have (other) benefits from them, and (they get to) drink. Will they not then be grateful?”

There is a Sign and a Blessing in Cattle

Allāh mentions the blessing that He has bestowed upon His creation by subjugating these cattle for their use.

﴿فَعَمِلُوا لَهَا مَلِكُونَ﴾

“so that they are their owners.” Qatādah said, “They are their masters.” Meaning, He has made them subdue them. So they

[1] At-Tabari 20:550.

are submissive towards them and do not resist them; even if a young child comes to a camel he can make it kneel down, and if he wants to, he can make it stand up and can drive it, and it will meekly be led by him. Even if the train consists of a hundred or more camels, they could all be led by a young child.

﴿فَمِنْهُمْ رَاكِبٌ وَمِنْهُمْ بَأْكُونَ﴾

﴿some of them they have for riding and some they eat.﴾

means, some of them they ride on their journeys, and use them to carry their burdens to all regions.

﴿وَمِنْهُمْ بَأْكُونَ﴾

﴿and some they eat.﴾ means, if they want to, and they slaughter and sacrifice them.

﴿وَلَهُمْ فِيهَا مَنَافِعُ﴾

﴿And they have (other) benefits from them,﴾

means, from their wool, fur, and hair, furnishings and articles of convenience, comfort for a time.

﴿وَسَارِبٌ﴾

﴿and (they get to) drink.﴾ means, their milk, and their urine for those who need it as medicine, and so on.

﴿أَفَلَا يَشْكُرُونَ﴾

﴿Will they not then be grateful?﴾ means, 'will they not worship the Creator and Subduer of that, without showing gratitude to others?'

﴿وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لَّهُمْ يَمْسُرُونَ﴾ (٧٤) لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُندٌ

لَهُمْ يَنْصُرُونَ (٧٥) فَلَا يَخْزِيكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يُرْسُونَ وَمَا يُظُنُّونَ﴾ (٧٦)

﴿74. And they have taken besides Allāh, gods, hoping that they might be helped.﴾

﴿75. They cannot help them, but they will be brought forward as a troop (against those who worshipped them).﴾

﴿76. So, let not their speech then grieve you. Verily, We know what they conceal and what they reveal.﴾

The gods of the Idolators are not able to help Them

Allāh denounces the idolators for taking the idols as gods alongside Allāh, hoping that those gods will help them and provide for them and bring them closer to Allāh. Allāh says:

﴿لَا يَنْطَعُونَ تَصَرُّفَهُمْ﴾

«They cannot help them,» meaning, those gods cannot help their worshippers; they are too weak, too insignificant and too powerless. Rather they cannot even help themselves or take revenge on those who want to harm them, because they are inanimate and can neither hear nor comprehend.

Allāh's saying:

﴿وَقُمْ لَكُمْ جُنْدٌ مُّخْتَارُونَ﴾

«but they will be brought forward as a troop.»

means, at the time of Reckoning according to the view of Mujāhid.^[1] This means that those idols will be gathered together and will be present when their worshippers are brought to account, as this will add to their grief and will be more effective in establishing proof against them. Qatādah said:

﴿لَا يَنْطَعُونَ تَصَرُّفَهُمْ﴾

«They cannot help them,» means the gods.

﴿وَقُمْ لَكُمْ جُنْدٌ مُّخْتَارُونَ﴾

«but they will be brought forward as a troop.»

“The idolators used to get angry for the sake of their gods in this world, but they could not do them any benefit or protect them from any harm, for they were merely idols.” This was also the view of Al-Ḥasan Al-Baṣrī. This is a good opinion, and was the view favored by Ibn Jarīr, may Allāh have mercy on him.

Consolation for the Mercy to the Worlds

﴿فَلَا يَمُرُّكَ قَوْلُهُمْ﴾

«So, let not their speech then grieve you.» means, ‘their denying

^[1] Aṭ-Ṭabari 20:552.

you and their disbelief in Allāh.'

﴿إِنَّا نَعْلَمُ مَا يُبْشِرُوكَ وَمَا يُكَذِّبُونَ﴾

﴿Verily, We know what they conceal and what they reveal.﴾

means, 'We know everything about them, and We will punish them for their false claims and deal with them accordingly on the Day when none of their deeds, great or small, major or minor, will be overlooked, and every deed they did throughout their worldly lives will be laid open for examination.'

﴿أَوَلَمْ يَرِ الْإِنْسَانُ أَنَّا خَلَقْتَهُ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ۝ وَضَرَبَ لَنَا مَثَلًا وَرَأَى خَلْقَهُ قَالَ مَن يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ ۝ قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ۝ الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنتُم مِّنْهُ تُوقَدُونَ ۝﴾

﴿77. Does not man see that We have created him from Nutfah. Yet behold he (stands forth) as an open opponent.﴾

﴿78. And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust?"﴾

﴿79. Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!"﴾

﴿80. He Who produces for you fire out of the green tree, when behold you kindle therewith.﴾

The Denial of Life after Death, and the Refutation of this Idea

Mujāhid, 'Ikrimah, 'Urwah bin Az-Zubayr, As-Suddi and Qatādah said, "Ubayy bin Khalaf, may Allāh curse him, came to the Messenger of Allāh ﷺ with a dry bone in his hand, which he was crumbling and scattering in the air, saying, 'O Muḥammad! Are you claiming that Allāh will resurrect this?' He ﷺ said:

«نَعَمْ، يُبَيِّتُكَ اللَّهُ تَعَالَى، ثُمَّ يَمُتُكَ، ثُمَّ يَحْشُرُكَ إِلَى النَّارِ»

«Yes, Allāh, may He be exalted, will cause you to die, then He will resurrect you and will gather you into the Fire.»

Then these Āyāt at the end of Sūrah Yā Sīn were revealed:

﴿أَوَلَمْ يَرِ الْإِنْسَانُ أَنَّا خَلَقْتَهُ مِن نُّطْفَةٍ ۝﴾

«Does not man see that We have created him from Nutfah.» – until the end of the Sūrah.^[1]

Ibn Abi Hātim recorded that Ibn ‘Abbās, may Allāh be pleased with him, said, “Al-‘Ās bin Wā’il took a bone from the bed of a valley and crumbled it in his hand, then he said to the Messenger of Allāh ﷺ: ‘Will Allāh bring this back to life after it has disintegrated?’ The Messenger of Allāh ﷺ said:

«نعم، يُبَيِّنُكَ اللهُ، ثُمَّ يُخَيِّكُ، ثُمَّ يُدْخِلُكَ جَهَنَّمَ»

‘Yes, Allāh will cause you to die, then He will bring you back to life, then He will make you enter Hell.’

Then the Āyāt at the end of Sūrah Yā Sīn were revealed.” This was recorded by Ibn Jarīr from Sa’id bin Jubayr.^[2]

Whether these Āyāt were revealed about Ubayy bin Khalaf or Al-‘Ās bin Wā’il, or both of them, they apply to all those who deny the resurrection after death. The definite article “Al” in

﴿أَوَلَمْ يَرِ الْإِنْسَانُ﴾

«Does not man (Al-Insān) see...» is generic, applying to all those who deny the Resurrection.

﴿إِنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ﴾

«that We have created him from Nutfah. Yet behold he (stands forth) as an open opponent.»

means, the one who is denying the resurrection, cannot see that the One Who initiated creation can re-create it. For Allāh initiated the creation of man from semen of despised fluid, creating him from something insignificant, weak and despised, as Allāh says:

﴿أَمْ عَلَّمَكَ مِنْ لَدُنْهِمْ إِنَّا فَجَعَلْنَاهُ فِي قَرَارٍ مُكِينٍ﴾

«Did We not create you from a despised water? Then We placed it in a place of safety, for a known period?» (77:20-22)

﴿إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَسْنَجَ﴾

«Verily, We have created man from Nutfah» (76:2).

[1] At-Tabari 20:554. This is a Mursal narration, however, the next narration provides authentic support for the Ḥadīth.

[2] At-Tabari 20:554.

which means, from a mixture of different fluids. The One Who created man from this weak *Nutfah* is not unable to re-create him after his death.

Imām Ahmad recorded in his *Musnad* that Bishr bin Jahhāsh said, "One day the Messenger of Allāh ﷺ spat in his hand and put his finger on it, then the Messenger of Allāh ﷺ said:

«قَالَ اللَّهُ تَعَالَى: ابْنُ آدَمَ أَتَى تُعْجِزُنِي وَقَدْ خَلَقْتُكَ مِنْ مِثْلِ هَذِهِ، حَتَّى إِذَا سَوَّيْتُكَ وَعَدَلْتُكَ، مَشَيْتَ بَيْنَ بُرْدِكَ، وَلِلْأَرْضِ مِثْلُكَ وَزَيْدٌ، فَجَعَلْتُ وَمَنْعْتُ، حَتَّى إِذَا بَلَغْتَ التَّرَائِي قُلْتَ: أَنْصَدُقُ، وَأَتَى أَوَانُ الصَّدَقَةِ؟»

«Allāh, may He be exalted, says: "Son of Ādam, how can you outrun Me when I have created you from something like this, and when I have fashioned you and formed you, you walk in your cloak on the earth and it groans beneath your tread. You accumulate and do not spend until the death rattle reaches your throat, then you say, 'I want to give in charity,' but it is too late for charity."»^[1]

It was also recorded by Ibn Mājah.^[2] Allāh says:

﴿وَمَرَّبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ﴾

«And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust?"»

meaning, he thinks it unlikely that Allāh, the Almighty Who created the heavens and the earth, will re-create these bodies and dry bones. Man forgets about himself, that Allāh created him from nothing and brought him into existence, and he knows by looking at himself that there is something greater than that which he denies and thinks impossible. Allāh says:

﴿قُلْ بِحَسْبِيَ اللَّهُ الَّذِي أَنْشَأَنَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ﴾

«Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!"»

meaning, He knows about the bones in all areas and regions

[1] Ahmad 4:210.

[2] Ibn Mājah 2:903.

of the earth, where they have gone when they disintegrated and dispersed.

Imām Aḥmad recorded that Ribʿī said: "Uqbah bin 'Amr said to Hudhayfah, may Allāh be pleased with him, 'Will you not tell us what you heard from the Messenger of Allāh ﷺ?' He said, 'I heard him ﷺ say:

«إِنَّ رَجُلًا خَضِرَهُ الْمَوْتُ، فَلَمَّا أُبْرِسَ مِنَ الْحَيَاةِ أَوْصَى أَهْلَهُ: إِذَا أَنَا مِتُّ فَاجْمَعُوا لِي حَطَبًا كَثِيرًا جَزَلًا، ثُمَّ أَوْقِدُوا فِيهِ نَارًا، حَتَّى إِذَا أَكَلَتْ لَحْمِي، وَخَلَصَتْ إِلَى عَظْمِي فَأَمْتَجِشْتُ، فَخُذُوهَا فَذُقُوهَا فَذَرُوهَا فِي النَّيْمِ، فَفَعَلُوا، فَجَمَعَهُ اللَّهُ تَعَالَى إِلَيْهِ، ثُمَّ قَالَ لَهُ: لِمَ فَعَلْتَ ذَلِكَ؟ قَالَ: مِنْ خَشْيِكَ، فَقَفَرَ اللَّهُ عَزَّ وَجَلَّ لَهُ»

'Death approached a man and when there was no longer any hope for him, he said to his family, "When I die, gather a lot of firewood, then set it ablaze until my flesh is consumed and it reaches my bones and they become brittle. Then take them and grind them, and scatter them in the sea." So they did that, but Allāh gathered him together and said to him: "Why did you do that?" He said, "Because I feared You." So Allāh forgave him.'

'Uqbah bin 'Amr said, 'I heard him ﷺ say that, and the man was a gravedigger.'^[1]

Many versions of this Ḥadīth were recorded in the Two Ṣaḥīḥs. One of these versions mentions that he commanded his sons to burn him and then grind his remains into small pieces, and then scatter half of them on land and half of them on the sea on a windy day. So they did that, then Allāh commanded the sea to gather together whatever remains were in it, and He commanded the land to do likewise, then he said to him, "Bel!", and he was a man, standing. Allāh said to him. "What made you do what you did?" He said, "The fear of You, and You know best." Straight away He forgave him.^[2]

﴿الَّذِي جَعَلَ لَكَ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنتَ نَارٌ يُوقَدُونَ﴾

«He Who produces for you fire out of the green tree, when behold you kindle therewith.»

[1] Aḥmad 5:395.

[2] Faṭḥ Al-Bāri 6:594, Muslim 4:2110.

means, the One Who initiated the creation of this tree from water, when it has become green and beautiful, bearing fruit, then He changes it until it becomes dry wood with which fires are lit. For He does whatever He wills and He is able to do whatever He wills, and none can stop Him. Qatādah said concerning the *Āyah*:

﴿الَّذِي جَمَعَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْشَرْنَاهُ تَرْجُفُونَ﴾

﴿He Who produces for you fire out of the green tree, when behold you kindle therewith.﴾

this means, the One Who brought forth this fire from this tree is able to resurrect him. It was said that this refers to the *Markh* tree and the *'Afār* tree, which grow in the Hijāz. If one wants to light a fire but has no kindling with him, then he takes two green branches from these trees and rubs one against the other, and fire is produced from them. So they are just like kindling. This was reported from Ibn 'Abbās, may Allāh be pleased with him.

﴿أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ۚ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ۚ فَسَبِّحْ لِلَّذِي يُبْدِئُ مَخْلُوقَاتِكُمْ فِي صُورٍ ۖ وَالَّذِي يُرْجِعُكُمْ فِيهِمْ﴾

481. Is not He Who created the heavens and the earth, able to create the like of them? Yes, indeed! He is the All-Knowing Supreme Creator.﴾

482. Verily, His command, when He intends a thing, is only that He says to it, "Be!" - and it is!﴾

483. So glorified be He and exalted (above all that they associate with Him), and in Whose Hand is the dominion of all things, and to Him you shall be returned.﴾

Allāh points out His great might and power in that He created the seven heavens with all their stars and planets, and the seven earths with everything in them of mountains, sands, oceans and wildernesses, and everything in between. He tells us to find the proof that He will re-create our bodies in His creation of these mighty things. This is like the *Āyah*:

﴿لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ﴾

«The creation of the heavens and the earth is indeed greater than the creation of mankind» (40:57).

And Allāh says here:

﴿أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ عَلَىٰ أَن يَخْلُقَ مِثْلَهُمْ﴾

«Is not He Who created the heavens and the earth, able to create the like of them?»

meaning, the like of mankind. So, He will re-create them as He created them in the first place. Ibn Jarīr said, "This Āyah is like the Āyah:

﴿أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَلَمْ يَتَّخِذْ لَهُمْ بَنِينَ يُخَلِّفُوهُمَا يَقْدِرُ عَلَىٰ أَن يُحْيِيَ الْمَوْتَىٰ بَلَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٣﴾﴾

«Do they not see that Allāh, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead? Yes, He surely is able to do all things.» (46:33)"

And Allāh says here:

﴿بَلَىٰ رَفَعُوا لَهُ السَّمَاءَ السَّامِيَةَ إِذَا أرادَ شَيْئًا أَن يَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٢١﴾﴾

«Yes, indeed! He is the All-Knowing Supreme Creator. Verily, His command, when He intends a thing, is only that He says to it, "Be!" - and it is!»

meaning, He only needs to command a thing once; it does not need to be repeated or confirmed.

When Allāh wants a thing to happen, He only says to it: "Be!" once, and it is.

Imām Aḥmad recorded that Abu Dharr, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«إِنَّ اللَّهَ تَعَالَى يَقُولُ: يَا عِبَادِي، كُلُّكُمْ مُذْنِبٌ إِلَّا مَنْ غَفَيْتُ، فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ، وَكُلُّكُمْ فَظِيرٌ إِلَّا مَنْ أَغْنَيْتُ، إِنِّي جَوَادٌ مَّاجِدٌ وَاجِدٌ أَفْعَلُ مَا أَشَاءُ، عَطَائِي كَلَامٌ، وَعَذَابِي كَلَامٌ، إِذَا أَرَدْتُ شَيْئًا قُلْتُ فَإِنَّمَا أَقُولُ لَهُ كُنْ فَيَكُونُ،

«Allāh, may He be exalted, says: "O My servants, all of you are sinners apart from those whom I protect from sin. Seek My forgiveness and I will forgive you. All of you are in need except for those whom I make independent. I am Most Generous, Majestic, and I do whatever I will. My giving is a word and My punishment is a word. When I want a thing to happen I

merely say to it 'Be!' and it is."⁽¹⁾

﴿سُبْحَانَ الَّذِي يَرْفَعُ رَجُلًا مِّنْ دُونِهِ﴾

«So glorified be He and exalted (above all that they associate with Him), and in Whose Hand is the dominion of all things, and to Him you shall be returned.»

means, glorified and exalted and sanctified above any evil the Ever Living, the Self-Sufficient, in Whose hand is the control of the heavens and the earth, to Whom all matters return. His is the power to create and command, and to Him all mankind will return on the Day of Resurrection. Then He will reward or punish each one according to his deeds, and He is the Just, the Generous Bestower, the Graciously Disposed. The meaning of this Ayah,

﴿سُبْحَانَ الَّذِي يَرْفَعُ رَجُلًا مِّنْ دُونِهِ﴾

«So glorified be He and exalted (above all that they associate with Him), and in Whose Hand is the sovereignty (Malakūt) of all things» is like the Ayah:

﴿قُلْ مَا يَكُونُ لِي بِشَيْءٍ مِّنْ دُونِهِ﴾

«Say: "In Whose Hand is the sovereignty (Malakūt) of everything?"» (23:88)

﴿سُبْحَانَ الَّذِي يَرْفَعُ رَجُلًا مِّنْ دُونِهِ﴾

«Blessed be He in Whose Hand is the dominion (Al-Mulk)» (67:1)

Al-Mulk and Al-Malakūt mean the same thing, although some people claim that Al-Mulk has to do with the physical realm and Al-Malakūt has to do with the spiritual realm. But the former view is the one which is correct, and this is the opinion of the majority of the scholars of Tafsir and others.

Imām Ahmad recorded that Hūdhayfah bin Al-Yamān, may Allāh be pleased with him, said, "I stood in prayer with the Messenger of Allāh ﷺ one night and he recited the seven long Surahs in seven Rak'ahs. When he raised his head from

(1) Ahmad 5:154.

bowing, he said,

«سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ»

«Allāh hears the one who praises Him.» Then he said;

«الْحَمْدُ لِلَّهِ ذِي الْمَلَكُوتِ وَالْجَبْرُوتِ وَالْكِبَرِيَاءِ وَالْعَظَمَةِ»

«Praise be to Allāh, the Owner of Malakūt, might, pride and greatness.»

His bowing was as long as his standing position, and his prostration was as long as his bowing. Then he finished and my legs were nearly broken.^[1]

Abu Dāwud recorded that 'Awf bin Mālik Al-Ashja'i, may Allāh be pleased with him, said, "I stood in prayer with the Messenger of Allāh ﷺ one night and he recited *Al-Baqarah*. He did not reach any *Āyah* that mentioned mercy but he paused and asked for it, and he did not reach any *Āyah* that mentioned punishment but he paused and sought refuge from it. Then he bowed for as long as he had stood, and while bowing he said,

«سُبْحَانَ ذِي الْجَبْرُوتِ وَالْمَلَكُوتِ وَالْكِبَرِيَاءِ وَالْعَظَمَةِ»

«Glory be to Allāh, the Owner of might, Malakūt, pride and greatness.»

Then he prostrated for as long as he had bowed, and said something similar while prostrating. Then he stood and recited *Āl 'Imrān*, then he recited one Sūrah after another.^[2] This was recorded by At-Tirmidhi in *Ash-Shamā'ul* and *An-Nasā'ī*.^[3]

This is the end of the *Tafsīr* of Sūrah Yā Sīn. All praise and thanks are due to Allāh.

[1] Aḥmad 5:396.

[2] Abu Dāwud 1:544.

[3] *Shamā'ul* At-Tirmidhi 164, *An-Nasā'ī* 2:223.

The Tafsīr of Sūrat As-Ṣāffāt (Chapter - 37)

Which was revealed in Makkah

The Virtues of Sūrat As-Ṣāffāt

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالصَّفَّاتِ صَفًا ۝۱ قَالَ جَبْرَتٌ زَحْرًا ۝۲ قَالَتِ لَيْتَ ذِكْرًا ۝۳
 إِنَّ إِلَهَكُمْ لَوَاحِدٌ ۝۴ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ
 الْمَشْرِقِ ۝۵ إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِزِينَةِ الْكَوَاكِبِ ۝۶ وَحِفْظًا
 مِن كُلِّ شَيْطَانٍ مَّارِدٍ ۝۷ لَا يَسْمَعُونَ إِلَى آلَمٍ إِلَّا أَعْلَىٰ وَرِيقْدُونَ
 مِن كُلِّ جَانِبٍ ۝۸ دُحُورًا وَلَهُمْ عَذَابٌ وَاصِبٌ ۝۹ إِلَّا مَن خَطِفَ
 الْخُطْفَةَ فَاتَّبَعَهُ ۝۱۰ فَأَنصَفْنَاهُمْ أَمْ أَشَدَّ خَلْفًا
 أَمْ مَن خَلَقْنَا إِنَّا خَلَقْنَاهُمْ مِنْ طِينٍ لَّازِبٍ ۝۱۱ بَل عَجِبْتَ
 وَيَسْخَرُونَ ۝۱۲ وَإِذَا ذُكِّرُوا لَا يَذْكُرُونَ ۝۱۳ وَإِذَا رَأَوْا آيَةً يَسْتَسْخَرُونَ
 ۝۱۴ وَقَالُوا إِن هَذَا إِلَّا أَسْحَرُومٌ ۝۱۵ فَأَوْرَثْنَا وَثْنَا وَكَانُوا عَظَمًا
 لَّوْنًا لَّيْسُوا ۝۱۶ أَوْ مَا تَأْتَا الْأَوَّلُونَ ۝۱۷ قُلْ نَعَمْ وَأَنْتُمْ دَاخِرُونَ
 ۝۱۸ إِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ يَنْظُرُونَ ۝۱۹ وَقَالُوا لَوْ كُنَّا نَسْمَعُ
 يَوْمَ الْذِينَ ۝۲۰ هَذَا يَوْمُ الْفَصْلِ الَّذِي كُنْتُمْ تُكَذِّبُونَ ۝۲۱
 ۝۲۲ لَعَنُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ ۝۲۳ مِن دُونِ
 اللَّهِ فَأَعْدَوْهُمْ إِلَىٰ صِرَاطٍ مُّجِيمٍ ۝۲۴ وَفَعَلُوا لَهُمْ مَسْئُولُونَ ۝۲۵

An-Nasā'ī recorded that 'Abdullāh bin 'Umar, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ used to command us to make our prayers short and he used to recite As-Ṣaffat when he lead us in prayer."^[1] This was recorded by An-Nasā'ī only.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

وَالصَّفَّاتِ صَفًا ۝۱ قَالَ جَبْرَتٌ زَحْرًا ۝۲ قَالَتِ لَيْتَ ذِكْرًا ۝۳
 إِنَّ إِلَهَكُمْ لَوَاحِدٌ ۝۴ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ
 الْمَشْرِقِ ۝۵ إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِزِينَةِ الْكَوَاكِبِ ۝۶ وَحِفْظًا
 مِن كُلِّ شَيْطَانٍ مَّارِدٍ ۝۷ لَا يَسْمَعُونَ إِلَى آلَمٍ إِلَّا أَعْلَىٰ وَرِيقْدُونَ
 مِن كُلِّ جَانِبٍ ۝۸ دُحُورًا وَلَهُمْ عَذَابٌ وَاصِبٌ ۝۹ إِلَّا مَن خَطِفَ
 الْخُطْفَةَ فَاتَّبَعَهُ ۝۱۰ فَأَنصَفْنَاهُمْ أَمْ أَشَدَّ خَلْفًا
 أَمْ مَن خَلَقْنَا إِنَّا خَلَقْنَاهُمْ مِنْ طِينٍ لَّازِبٍ ۝۱۱ بَل عَجِبْتَ
 وَيَسْخَرُونَ ۝۱۲ وَإِذَا ذُكِّرُوا لَا يَذْكُرُونَ ۝۱۳ وَإِذَا رَأَوْا آيَةً يَسْتَسْخَرُونَ
 ۝۱۴ وَقَالُوا إِن هَذَا إِلَّا أَسْحَرُومٌ ۝۱۵ فَأَوْرَثْنَا وَثْنَا وَكَانُوا عَظَمًا
 لَّوْنًا لَّيْسُوا ۝۱۶ أَوْ مَا تَأْتَا الْأَوَّلُونَ ۝۱۷ قُلْ نَعَمْ وَأَنْتُمْ دَاخِرُونَ
 ۝۱۸ إِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ يَنْظُرُونَ ۝۱۹ وَقَالُوا لَوْ كُنَّا نَسْمَعُ
 يَوْمَ الْذِينَ ۝۲۰ هَذَا يَوْمُ الْفَصْلِ الَّذِي كُنْتُمْ تُكَذِّبُونَ ۝۲۱
 ۝۲۲ لَعَنُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ ۝۲۳ مِن دُونِ
 اللَّهِ فَأَعْدَوْهُمْ إِلَىٰ صِرَاطٍ مُّجِيمٍ ۝۲۴ وَفَعَلُوا لَهُمْ مَسْئُولُونَ ۝۲۵

﴿1. By those ranged in ranks.﴾

﴿2. By those who drive the clouds in a good way.﴾

[1] An-Nasā'ī 2:95.

﴿3. By those who bring the Dhikr.﴾

﴿4. Verily, your God is indeed One;﴾

﴿5. Lord of the heavens and of the earth, and all that is between them, and Lord of every point of the sun's risings.﴾

The angels witness to the Oneness of Allāh. It was reported that 'Abdullāh bin Mas'ūd, may Allāh be pleased with him, said:

﴿وَالْمَلَكُوتُ سَمَاءٌ﴾

“﴿By those ranged in ranks.﴾ – they are the angels;

﴿وَالْمَلَكُوتُ سَمَاءٌ﴾

﴿By those who drive the clouds in a good way.﴾

they are the angels;

﴿وَالْمَلَكُوتُ سَمَاءٌ﴾

﴿By those who bring the Dhikr.﴾

they are the angels.”^[1] This was also the view of Ibn 'Abbās, may Allāh be pleased with him, Masrūq, Sa'īd bin Jubayr, 'Ikrimah, Mujāhid, As-Suddi, Qatādah and Ar-Rabi' bin Anas.^[2] Qatādah said, “The angels form ranks in the heavens.”^[3] Muslim recorded that Hudhayfah, may Allāh be pleased with him, said, “The Messenger of Allāh ﷺ said:

«فُضِّلْنَا عَلَى النَّاسِ بِثَلَاثٍ: جُعِلَتْ طُفُوفُنَا كَطُفُوفِ الْمَلَائِكَةِ، وَجُعِلَتْ لَنَا الْأَرْضُ كُلُّهَا مَسْجِدًا، وَجُعِلَ لَنَا تَرَابُهَا طَهُورًا، إِذَا لَمْ نَجِدِ الْمَاءَ»

«We have been favored over the rest of mankind in three ways: our ranks have been made like the ranks of the angels; the entire earth has been made a Masjid for us; and its soil has been made a means of purification for us if we cannot find water.»^[4]

Muslim, Abu Dāwud, An-Nasā'ī and Ibn Mājah recorded that Jābir bin Samurah, may Allāh be pleased with him, said, “The Messenger of Allāh ﷺ said:

[1] Aṭ-Ṭabari 21:7.

[2] Al-Qurṭubī 15:61 62.

[3] Aṭ-Ṭabari 21:7.

[4] Muslim 1:371.

«أَلَا تَصُفُّونَ كَمَا تَصُفُّ الْمَلَائِكَةُ عِنْدَ رَبِّهِمْ؟»

«Will you not form ranks as the angels form ranks in the presence of their Lord?»

We said, How do the angels form ranks in the presence of their Lord? He ﷻ said:

«يَتِمُّونَ الصُّفُوفَ الْمُتَقَدِّمَةَ، وَيَتَرَاصُّونَ فِي الصَّفِّ»

«They complete the rows nearer the front and they consolidate the rows.»^[1]

As-Suddi and others said that the *Āyah*

﴿وَالَّذِينَ يَكْرِخُونَ سُحُبًا﴾

«By those who drive the clouds in a good way.» means that they drive the clouds.

﴿وَالَّذِينَ يَذْكُرُونَ﴾

«By those who bring the Dhikr.»

As-Suddi said, "The angels bring the Scriptures and the Qur'ān from Allāh to mankind."

The One True God is Allāh

﴿إِنَّ إِلَٰهَكُمْ لَوَاحِدٌ ﴿١﴾ رَبُّ السَّمٰوٰتِ وَالْاَرْضِ﴾

«Verily, your God is indeed One, Lord of the heavens and the earth,»

This is the One by Whom the oath is sworn, stating that there is no God worthy of worship but He, Lord of the heavens and the earth,

﴿وَمَا بَيْنَهُمَا﴾

«and all that is between them,» means, of created beings.

﴿وَرَبُّ الشَّرَقِ﴾

«and Lord of every point of the sun's risings.»

^[1] Muslim 1:223, Abu Dāwud 1:431, An-Nasā'ī 2:92, Ibn Mājah 1:317 .

means, He is the Sovereign Who is controlling His creation by subjugating it and all that is in it of stars, planets and heavenly bodies which appear from the east and set in the west. Mentioning the east is sufficient and there is no need for the west to be mentioned too, because it is implied in what is said. This has also been stated clearly elsewhere, in the *Āyāt*:

﴿وَلَا أُنِيبُ رَبِّيَ الشَّرْقِ وَالْمَغْرِبِ إِنَّا لَفَاعِلُونَ﴾

«So I swear by the Lord of all the points of sunrise and sunset in the east and the west that surely We are able.» (70:40)

﴿رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ﴾

«(He is) the Lord of the two easts and the Lord of the two wests.» (55:17)

which refers to the rising and setting points of the sun and the moon in both winter and summer.

﴿إِنَّا زَيْنَّا السَّمَاءَ الدُّنْيَا بِرَبِّهِ الْكَوْكَبِ ۖ وَحِفْظًا مِن كُلِّ شَيْطَانٍ تَارِدٍ ۖ لَا يَسْمُوعُونَ إِلَى السَّمَاءِ الْأَعْلَى وَفَعْدُورُونَ مِن كُلِّ جَانِبٍ ۚ نُّفَخُوا وَلَهُمْ عَذَابٌ وَاصٍ ۚ إِلَّا مَن خَلِيفَ الْغُلَّةَ فَنَالَتْهُ ذَهَابٌ تَارِدٌ ۖ﴾

«6. Verily, We have adorned the near heaven with the stars.»

«7. And to guard against every rebellious Shayṭān.»

«8. They cannot listen to the higher group for they are pelted from every side.»

«9. Outcast, and theirs is a constant torment.»

«10. Except such as snatch away something by stealing, and they are pursued by a flaming fire of piercing brightness.»

The Adornment and Protection of the Heaven comes from Allāh

Allāh tells us that He has adorned the lowest heaven with the heavenly bodies for those among the people of the earth who look at it. The stars and planets in the sky give light to the people of earth, as Allāh says:

﴿وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا نُفُورًا لِّلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ ۝﴾

«And indeed We have adorned the nearest heaven with lamps, and We have made such lamps (as) missiles to drive away the

Shayātīn, and have prepared for them the torment of the blazing Fire.﴾ (67:5),

﴿وَلَقَدْ جَمَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ ﴿٦٧﴾ وَحِفْظًا مِنْ كُلِّ شَاطِئَةٍ رَاجِمٍ ﴿٦٨﴾ إِلَّا مَنْ أَتَى النَّعْمَ فَكَانَ قِبَابًا مُمْسِكًا ﴿٦٩﴾﴾

﴿And indeed, We have put the big stars in the heaven and We beautified it for the beholders. And We have guarded it from every outcast Shaytān. Except him who steals the hearing then he is pursued by a clear flaming fire.﴾ (15:16-18).

And Allāh says here:

﴿وَحِطًّا﴾

﴿And to guard﴾ meaning, to protect as it should be protected,

﴿مِنْ كُلِّ شَاطِئَةٍ رَاجِمٍ﴾

﴿against every rebellious Shaytān.﴾ means, every insolent and impudent devil, when he wants to eavesdrop (on news in the heavens), a piercing fire comes and burns him. Allāh, may He be glorified, says:

﴿لَا يَسْمَعُونَ إِلَى آلِهَا الْفُجَاءِ﴾

﴿They cannot listen to the higher group﴾ meaning, they cannot reach the higher group – which refers to the heavens and the angels in them – when they speak of what has been revealed by Allāh of His Laws and decrees. We have already mentioned this when explaining the Ḥadīths quoted when we discussed the Āyah,

﴿حَقٌّ إِنَّا كُنَّا عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ﴾

﴿when fear is banished from their hearts, they say: "What is it that your Lord has said?" They say: "The truth. And He is the Most High, the Most Great.﴾ (34:23).

Allāh says:

﴿وَقَدْ ذُوقُوا﴾

﴿for they are pelted﴾ meaning, they are hit,

﴿مِنْ كُلِّ جَانِبٍ﴾

﴿from every side.﴾ means, from all directions from which they

try to reach the heaven.

﴿مُخْرَجًا﴾

﴿Outcast,﴾ means, they are rejected, and are repelled and prevented from reaching it, and they are pelted.

﴿وَلَهُمْ عَذَابٌ رَّابِعٌ﴾

﴿and theirs is a constant torment.﴾ means, in the Hereafter, they will have an ongoing, everlasting and painful torment, as Allāh says:

﴿وَأَعَدْنَا لَهُمُ عَذَابَ الْتَبِيرِ﴾

﴿and [We] have prepared for them the torment of the blazing Fire﴾ (67:5).

﴿إِلَّا مَن خَلَفَ لِقَالْفَلَقَةِ﴾

﴿Except such as snatch away something by stealing,﴾

means, except for the one among the *Shayāṭīn* who manages to get something, which is a word he has heard from the heaven. Then he throws it down to the one who is beneath him, who in turn throws it down to the one who is beneath him. Perhaps the flaming fire will strike him before he is able to throw it down, or perhaps he will throw it – by the decree of Allāh – before the flaming fire strikes him and burns him. So the other devil takes it to the soothsayer, as we have seen previously in the *Ḥadīth*. Allāh says:

﴿إِلَّا مَن خَلَفَ لِقَالْفَلَقَةِ فَأَجْعَمُ بِهِمَا نَارًا تَلْقَى﴾

﴿Except such as snatch away something by stealing, and they are pursued by a flaming fire of piercing brightness.﴾

meaning, shining brightly.

Ibn Jarīr recorded that Ibn 'Abbās, may Allāh be pleased with him, said, "The *Shayāṭīn* had places where they sat in the heavens listening to what was being revealed by Allāh. The stars did not move and the *Shayāṭīn* were not struck. When they heard the revelation, they would come down to earth and to every word they would add nine of their own. When the Messenger of Allāh ﷺ was sent, if a *Shayṭān* wanted to take his seat in the heavens, the flaming fire would come and would not miss him; it would burn him every time. They

complained about this to Iblis, may Allāh curse him, and he said, 'Something must have happened.' He sent his troops out and they found the Messenger of Allāh ﷺ standing in prayer between the two mountains of Nakhlah." – Wakī' said, "This means in the valley of Nakhlah." – "They went back to Iblis and told him about that, and he said, 'This is what has happened.'"^[1]

﴿تَسْتَفْتِيهِمْ إِنْ مَنَ خَلَقْنَا إِيَّاهُ فَخَلَقْنَا مِنْ طِينٍ لَّزِيمٍ﴾ ﴿بَلْ عَجَبْتَ وَيَسْخَرُونَ﴾ ﴿وَأَنَّا ذُكِّرُوا لَا يَذْكُرُونَ﴾ ﴿وَأَنَّا رَأَيْنَاهُ يُسْقِطُ مِنْهُ شَبَقٌ﴾ ﴿ثُمَّ لَآتَيْنَاهُ أَنْزَلًا﴾ ﴿وَكُنَّا زُرَّارًا﴾ ﴿وَعَلَّمْنَاهُ صَانِدًا وَتَلَا﴾ ﴿أَوَلَمْ نَكُنْ لَّآلِئًا لَّهُمْ﴾ ﴿فَلَمْ يَنصَبُوا لَهُ نَاصِبًا﴾ ﴿أَلَمْ يَجْعَلْنَا مِنْ نَاحِيَةِ ذُرَّةٍ وَجَعَلَنَا قُلُوبًا فَهُمْ يَنْظُرُونَ﴾

﴿11. Then ask them: "Are they harder to create, or those whom We have created?" Verily, We created them of a sticky clay.﴾

﴿12. Nay, you wondered while they mock.﴾

﴿13. And when they are reminded, they pay no attention.﴾

﴿14. And when they see an Ayāh (a sign) from Allāh, they mock at it.﴾

﴿15. And they say: "This is nothing but evident magic!"﴾

﴿16. "When we are dead and have become dust and bones, shall we verily be resurrected?"﴾

﴿17. "And also our fathers of old?"﴾

﴿18. Say: "Yes, and you shall then be humiliated."﴾

﴿19. It will be a single Zajrah,^[2] and behold, they will be staring!﴾

The Certainty of Life after Death

Allāh says: 'Ask these people, those who deny the resurrection, which is harder to create? Are they more difficult to create or the heavens, the earth, the angels, devils, the mighty creatures – everything in between them?' Ibn Mas'ūd said that they admitted that these things were harder to create than they were.^[3] If this is the case, then why do they deny the

[1] At-Ṭabari 21:12.

[2] See the Tafsīr of Sūrat As-Şaffāt [37:19].

[3] At-Ṭabari 21:19.

resurrection, when they see things that are greater than that which they deny? As Allāh says:

﴿لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَئِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

«The creation of the heavens and the earth is indeed greater than the creation of mankind; yet, most of mankind know not» (40:57)

Then Allāh explains that they were created from something weak, as He says:

﴿إِنَّا خَلَقْتَهُمْ مِنْ طِينٍ لَازِبَةٍ﴾

«Verily, We created them of a sticky clay.» Mujāhid, Sa'īd bin Jubayr and Aḍ-Ḍaḥḥāk said, "This is the useful kind of mud which sticks to itself."^[1] Ibn 'Abbās, may Allāh be pleased with him, and 'Ikrimah said, "It is sticky and useful." Qatādah said, "It is that which sticks to the hand."

﴿بَلْ عَجِبْتَ وَيَسْخَرُونَ﴾

«Nay, you wondered while they mock.» means, you were astounded, O Muḥammad, at these people who denied the resurrection whilst you were certain that it is true, when they disbelieved in what Allāh told you of this wondrous matter, which is the re-creation of their bodies after they have disintegrated. They oppose what you say because of their intense disbelief and they make fun of what you tell them about that.'

Qatādah said, "Muḥammad ﷺ was astounded by the mockery of the misguided ones among the sons of Ādam."^[2]

﴿وَلَا رَيْبَ﴾

«And when they see an Ayāh» means, clear evidence and proof,

﴿يَسْتَسْخِرُونَ﴾

«they mock at it.» Mujāhid and Qatādah said, "They make fun of it."^[3]

[1] Al-Qurṭubī 15:69, Aṭ-Ṭabari 21:22.

[2] Aṭ-Ṭabari 21:23.

[3] Aṭ-Ṭabari 21:24.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا فِي الْبَيْتِ مَثَلَهُمْ﴾

﴿It will be a single Zajrah, and behold, they will be staring!﴾

means, it will be a single command from Allāh, He will call them once to come forth from the earth, then they will be standing before Him, staring at the horrors of the Day of Resurrection. And Allāh knows best.

﴿وَقَالُوا يَوْمَئِذٍ هَذَا يَوْمَ الْقِسْفَةِ الَّتِي كُنَّا بِهَا نَقْرَأُ وَكَانُوا بِالْبَيْتِ كَافِرِينَ ۖ فَمِنْ دُونِ اللَّهِ فَامْنُونُمْ إِنَّ مِزْلَ الْجَحِيمِ ۖ وَقَفُّوا إِلَيْهِمْ فَسُورُوا ۖ مَا لَكُمْ لَا تَنصَرُونَ ۚ﴾ بَلْ هُمْ الْفِرَاقُ مَسْتَكْبِرُونَ ﴿٢٠﴾

﴿20. They will say: "Woe to us! This is the Day of Recompense!"﴾

﴿21. (It will be said :) "This is the Day of Judgement which you used to deny."﴾

﴿22. (It will be said to the angels :) Assemble those who did wrong, together with their companions and what they used to worship,﴾

﴿23. Instead of Allāh, and lead them on to the way of flaming Fire (Hell);﴾

﴿24. But stop them, verily, they are to be questioned.﴾

﴿25. "What is the matter with you? Why do you not help one another?"﴾

﴿26. Nay, but that Day they shall surrender.﴾

The Day of Recompense

Allāh tells us what the disbeliever will say on the Day of Resurrection, how they will blame themselves and admit that they wronged themselves in this world. When they see the horrors of the Day of Resurrection with their own eyes, they will be filled with regret at the time when regret will not avail them anything.

﴿وَقَالُوا يَوْمَئِذٍ هَذَا يَوْمَ الْقِسْفَةِ الَّتِي كُنَّا بِهَا نَقْرَأُ وَكَانُوا بِالْبَيْتِ كَافِرِينَ ۖ فَمِنْ دُونِ اللَّهِ فَامْنُونُمْ إِنَّ مِزْلَ الْجَحِيمِ ۖ وَقَفُّوا إِلَيْهِمْ فَسُورُوا ۖ مَا لَكُمْ لَا تَنصَرُونَ ۚ﴾

﴿They will say : "Woe to us! This is the Day of Recompense!"﴾

And the angels and the believers will say:

﴿وَقَالُوا يَوْمَئِذٍ هَذَا يَوْمَ الْقِسْفَةِ الَّتِي كُنَّا بِهَا نَقْرَأُ وَكَانُوا بِالْبَيْتِ كَافِرِينَ ۖ فَمِنْ دُونِ اللَّهِ فَامْنُونُمْ إِنَّ مِزْلَ الْجَحِيمِ ۖ وَقَفُّوا إِلَيْهِمْ فَسُورُوا ۖ مَا لَكُمْ لَا تَنصَرُونَ ۚ﴾

«This is the Day of Judgement which you used to deny.»

This will be said to them as a rebuke and reproof. Allāh will command the angels to separate the disbeliever from the believers in the place where they are standing. Allāh says:

﴿اٰخِزُّوا الَّذِيْنَ ظَلَمُوا وَارْزُقُوْهُمْ﴾

«(It will be said to the angels :) Assemble those who did wrong, together with their companions»

An-Nu'mān bin Bashīr, may Allāh be pleased with him, said, "Their companions means their counterparts, those who are like them."^[1] This was also the view of Ibn 'Abbās, Sa'īd bin Jubayr, 'Ikrimah, Mujāhid, As-Suddi, Abu Ṣāliḥ, Abu Al-Āliyah and Zayd bin Aslam."^[2] Sharīk said, narrating from Simāk, from An-Nu'mān: "I heard 'Umar say:

﴿اٰخِزُّوا الَّذِيْنَ ظَلَمُوا وَارْزُقُوْهُمْ﴾

«Assemble those who did wrong, together with their companions»

means, 'Those who are like them. So those who committed Zinā will be gathered with others who committed Zinā, those who dealt in Ribā will be gathered with others who dealt in Ribā, those who drank wine will be gathered with others who drank wine.' Mujāhid and Sa'īd bin Jubayr narrated from Ibn 'Abbās:

﴿وَارْزُقُوْهُمْ﴾

«their companions» means "Their friends."

﴿وَمَا كَانُوا بِعِبَادَتِىْ شَاقِيْنَ﴾

«and what they used to worship. Instead of Allāh,» means, instead of Allāh, i.e., their idols and false gods will be gathered together with them in the same place.

﴿فَاَنْتَدُوْا اِلٰى سَبِيْطِ النَّارِ﴾

«and lead them on to the way of flaming Fire.» means, take them to the way to Hell. This is like the Āyah:

[1] At-Ṭabari 21 :27.

[2] At-Ṭabari 21 :27, 28.

﴿وَنَحْشُرُهُمْ يَوْمَ الْقِيَمَةِ عَلَىٰ رُجُومِهِمْ عُنَابًا وَيَكُونُوا مَأْوَاهُمْ جَهَنَّمُ كُلَّمَا خَبَتْ وَدَّتْهُمْ سَمِيرًا﴾

«and We shall gather them together on the Day of Resurrection on their faces, blind, dumb and deaf; their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire» (17:97).

﴿وَقُفُّوا لَهُمْ نَسْفُورًا﴾

«But stop them, verily, they are to be questioned.»

means, stop them so that they may be questioned about the things they did and said in this world. As Ad-Dahhāk said, narrating from Ibn 'Abbās, this means, 'detain them, for they are to be brought to account.' 'Abdullāh bin Al-Mubārak said, "I heard 'Uthmān bin Zā'idah say, 'The first thing about which a man will be asked is the company that he kept. Then by way of rebuke, it will be said to them:

﴿مَا لَكُمْ لَا تَنْصُرُونَ﴾

«What is the matter with you? Why do you not help one another?»."

meaning, 'as you claimed that you would all help one another.'

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الصَّالِينَ﴾

«Nay, but that Day they shall surrender.»

means, they will be subjected to the command of Allāh, and they will not be able to resist it or avoid it. And Allāh knows best.

﴿وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ﴾ قَالُوا إِنَّا كُنْتُمْ نَأْوِيهِمْ عَنِ الْقَيْدِ قَالُوا بَلْ لَمْ تَكُونُوا مُؤْمِنِينَ ﴿٢٧﴾ وَمَا كَانَ لَكُمْ عَلَيْهِمْ سُلْطَانٌ بَلْ كُنْتُمْ قَوْمًا ظَالِمِينَ ﴿٢٨﴾ فَصَحَّ عَلَيْنَا قَوْلُ رَبِّنَا إِنَّا لَأَنَابِقُونَ ﴿٢٩﴾ فَأَقْبَرْنَاكُمْ إِنَّا كُنَّا غُيُوبًا ﴿٣٠﴾ فَأَنبَتْنَاهُمْ يَوْمَهُمْ فِي الْعَذَابِ مُمْسِكِينَ ﴿٣١﴾ إِنَّا كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ﴿٣٢﴾ إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ﴿٣٣﴾ وَيَقُولُونَ إِنَّا لَا يَكُونُ إِلَّا إِلَهِنَا إِنَّمَا يَسْمُوهُ إِسْمًا يَتَّبِعُونَ ﴿٣٤﴾ بَلْ جَاءَ بِالْحَقِّ وَصَدَقَ التَّوْرَتِينَ ﴿٣٥﴾

«27. And they will turn to one another and question one another.»

«28. They will say: "It was you who used to come to us from

the right side."»

﴿29. They will reply: "Nay, you yourselves were not believers."»

﴿30. "And we had no authority over you. Nay! But you were a transgressing people."»

﴿31. "So now the Word of our Lord has been justified against us, that we shall certainly taste (the torment)."»

﴿32. "So we led you astray because we were ourselves astray."»

﴿33. Then verily, that Day, they will (all) share in the torment.﴾

﴿34. Certainly, that is how We deal with the criminals.﴾

﴿35. Truly, when it was said to them: "Lā ilāha illallāh," they puffed themselves up with pride.﴾

﴿36. And (they) said: "Are we going to abandon our gods for the sake of a mad poet?"»

﴿37. Nay! he has come with the truth and he confirms the Messengers.﴾

The arguing of the Idolators on the Day of Resurrection

Allāh tells us that the disbeliever will blame one another in the arena of Resurrection, just as they will argue with one another in the levels of Hell:

﴿فَيَقُولُ الضَّالِّمُونَ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ بَعْضًا فَمَوْلَاكُمْ فَمَا تَأْتُونَكُمْ بِهِمْ أَلَّا تُقَالُوا لَهُمْ فَمَا تَصِفُونَ أَلَا لَكُمْ عِلْمٌ﴾
 ﴿فَالَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا فِيهَا إِكْبَاطًا لَّئِيْلًا قَدْ حَكَمَ بَيْنَ
 الْيَسَارَةِ﴾

﴿The weak will say to those who were arrogant: "Verily, we followed you, can you then take from us some portion of the Fire?" Those who were arrogant will say: "We are all (together) in this (Fire)! Verily, Allāh has judged between (His servants!)"» (40:47-48)

﴿وَلَوْ رَفَعَ إِذْ الظَّالِمُونَ مَوْجُودَاتٍ عِنْدَ رَبِّهِمْ رَجِعَ بَعْضُهُمْ إِلَى بَعْضٍ أَلَّا يَقُولُوا لَقَوْلُكَ
 الَّذِينَ اسْتَضِيقُوا لِلَّذِينَ اسْتَكْبَرُوا لَوْلَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ﴾
 ﴿فَالَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتَضِيقُوا أَنَّهُمْ سَدَّ ذِكْرَ عَنِ الْمَلَأَى بَعْدَ إِذْ جَاءَتْكَ بَلْ كُنْتُمْ شَرِيحِينَ﴾
 ﴿وَقَالَ الَّذِينَ

اَسْتَعِظُوا لِلَّذِينَ اَسْتَكَبَرُوا بِلِ مَكْرِ الْيَلِ وَالنَّهَارِ بِذِ قَامُرُونَا اَنْ نَّكْفُرَ بِاللّٰهِ وَنَجْعَلَ لَهُ
اَدْنٰى وَاَسْرُوْا التَّدَاۤمَةَ لَمَّا رَاُوْا الْعَذَابَ وَجَعَلْنَا الْاَغْلَلَ فِيْ اَعْنَاقِ الَّذِيْنَ كَفَرُوْا حَتّٰى يُصِرُّوْنَ
اِلَّا مَا كَانُوْا بِمَسْلُوْنٍ ﴿٣٣﴾

«But if you could see when the wrongdoers will be made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we should certainly have been believers!" And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you? Nay, but you were criminals." Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allāh and set up rivals to Him!" And each of them (parties) will conceal their own regrets, when they behold the torment. And We shall put iron collars round the necks of those who disbelieved. Are they requited aught except what they used to do?» (34:31-33)

Similarly, they are described here as saying:

﴿اِنَّكُمْ كُنْتُمْ تَأْتَوْنَاۤ عَنِ الْيَمِيْنِ﴾

«It was you who used to come to us from the right side.»

Ad-Dahhāk reported that Ibn 'Abbās said; "They will say, 'You used to force us because of your position of power over us, for we were weak and you were strong.'" Qatādah said, "Men will say to the Jinn, 'You used to come to us from the right side to block every good deed, and you told us not to do it and you tried to put obstacles in our way.'" As-Suddi said, "You used to come to us to block the truth, and you made falsehood look attractive to us, and you prevented us from seeing the truth."^[1] Ibn Zayd said, it means: "You stood in the way between us and goodness, and you repelled us from Islām and faith and doing the good deeds that we had been commanded to do."^[2] Yazīd Ar-Rishk said, "from *Lā ilāha illallāh*."

﴿قَالُوْا بَلْ لَّمْ يَكُوْنُوْا مُؤْمِنِيْنَ﴾

^[1] At-Tabari 21:32.

^[2] At-Tabari 21:32.

«They will reply: "Nay, you yourselves were not believers."»

The leaders of the Jinn and mankind will say to their followers, "It is not as you say; your hearts denied faith and were open to disbelief and sin."

﴿وَمَا كَانُوا عَلَيْكُمْ خَالِطِينَ﴾

«And we had no authority over you.» means, 'we had no proof of the truth of that to which we called you.'

﴿بَلْ كُنْتُمْ قَوْمًا طَافِينَ﴾

«Nay! But you were a transgressing people.»

You yourselves were evildoers and transgressors against the truth, so you responded to us and neglected the truth which the Prophets brought with proof, and you went against them.'

﴿فَعَقَّ عَلَيْنَا قَوْلَ رَبِّنَا إِنَّا لَأَبْغُوثُونَ ﴿٣٦﴾ نَاغُوتُكُمْ إِنَّا كُنَّا غُوتُونَ ﴿٣٧﴾﴾

«So now the Word of our Lord has been justified against us, that we shall certainly (have to) taste (the torment). So we led you astray because we were ourselves astray.»

Those who were arrogant will say to those who were deemed weak, 'the Word of Allāh has been justified against us, that we are among the doomed who will taste the punishment of the Day of Resurrection.'

﴿نَاغُوتُكُمْ﴾

«So we led you astray» means, 'so we called you to misguidance,'

﴿إِنَّا كُنَّا غُوتُونَ﴾

«because we were ourselves astray.» means, 'we called you to follow the path which we were on, and you responded.' Allāh says:

﴿فَإِنَّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ ﴿٣٨﴾﴾

«Then verily, that Day, they will (all) share in the torment.»

means, all of them will be in Hell, each according to what he deserves.

﴿إِنَّا كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ﴿٣٩﴾ إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ﴾

«Certainly, that is how We deal with criminals. Truly, when it

was said to them: "Lā ilāha illallāh," they puffed themselves up with pride.﴾

means, in this world they were too arrogant to say these words as the believers said them. Ibn Abi Hātim narrated that Abu Hurayrah, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

أَمَرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ، فَمَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، فَقَدْ عَصَمَ بَيْنِي مَالَهُ وَنَفْسَهُ إِلَّا بِخَفْوِهِ، وَحِسَابُهُ عَلَى اللَّهِ عَزَّ وَجَلَّ

‘I have been commanded to fight the people until they say Lā ilāha ill-Allāh. Whoever says Lā ilāha illallāh, he and his property are safe from me except for his obligation, and his reckoning will be with Allāh, may He be glorified.’^[1]

Allāh revealed in His Book the story of people who were arrogant, as He says:

﴿إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ﴾ وَقَالُوا إِنَّا تَارِكُوا مَا لِهَيْبَتِنَا لِئَامٍ
يَحْمِلُونَ

‘Truly, when it was said to them: "Lā ilāha illallāh," they puffed themselves up with pride. And (they) said: "Are we going to abandon our gods for the sake of a mad poet?"’

meaning, ‘Shall we stop worshipping our gods and the gods of our forefathers just because of the words of this mad poet?’ – meaning the Messenger of Allāh ﷺ. Allāh said in refutation of their attitude:

﴿يَلْجَأُ بَلَاحِقَ الْحَقِّ﴾

‘Nay! he has come with the truth’ meaning, the Messenger of Allāh ﷺ has brought the truth with all that Allāh has revealed to him of stories and commandments.

﴿وَسَدَّدَ الْمُرْسَلِينَ﴾

‘and he confirms the Messengers.’ means, he fulfills their prophecies of his praiseworthy characteristics and his perfect way, and he tells people of the Laws and commands of Allāh, as they said he would.

^[1] Muslim 1 :52.

﴿مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِن قَبْلِكَ﴾

«Nothing is said to you except what was said to the Messengers before you» (41:43).

﴿إِنَّكَ لَنَافِلُوا الْعَذَابِ الْأَلِيمِ ۝۳۸ وَمَا تُحِزُّونَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ۝۳۹ إِلَّا عِبَادَ اللَّهِ ۝۴۰ الْمُتَّقِينَ ۝۴۱ أُولَٰئِكَ هُم رِزْقٌ مَّكْنُونٌ ۝۴۲ فَوَاكِهِ وَهُمْ مَكْرُومُونَ ۝۴۳ فِي جَنَّاتٍ النَّعِيمِ ۝۴۴ عَلَى سُرُرٍ مُّتَقَابِلِينَ ۝۴۵ بَلَدَاتٍ عَلَيْهِمْ يَكُفَّرُ مِنَ مَعِينٍ ۝۴۶ يَتَنَبَّهَاتُ لِلزَّيْلِ الْفَسِيرِينَ ۝۴۷ لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُغْوَوْنَ ۝۴۸ وَعِندَهُمْ قَاصِرَاتُ الْبُصُرِ عِوْنَ ۝۴۹ كَأَنَّهُنَّ يَمْشُونَ كُفْرًا ۝۴۹﴾

«38. Verily, you are going to taste the painful torment;»

«39. And you will be requited nothing except for what you used to do.»

«40. Save the chosen servants of Allāh.»

«41. For them there will be a known provision,»

«42. Fruits; and they shall be honored,»

«43. In the Gardens of Delight,»

«44. Facing one another on thrones.»

«45. Round them will be passed a cup of pure wine»

«46. White, delicious to the drinkers.»

«47. Neither will they have Ghawl from that nor will they suffer intoxication therefrom.»

«48. And beside them will be Qāṣirāt-Aṭ-Ṭarf with (wide and beautiful) eyes.»

«49. as if they were Bayḍ Maknūn.»

The Punishment of the Idolators and the Reward of the sincere Believers

Allāh says, addressing the people:

﴿إِنَّكَ لَنَافِلُوا الْعَذَابِ الْأَلِيمِ ۝۳۸ وَمَا تُحِزُّونَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ۝۳۹﴾

«Verily, you are going to taste the painful torment; and you will be requited nothing except for what you used to do.»

Then He makes an exception in the case of His sincerely believing servants. This is like the Āyāt:

﴿وَالْقَصْرِ ۝۱ إِذْ الْإِنْسَانُ لَرٍ خَسِرٌ ۝۲ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾

«By the Time. Verily, man is in loss, Except those who believe and do righteous deeds...» (103:1-3),

﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ۚ ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ۖ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾

«Verily, We created man in the best stature. Then We reduced him to the lowest of the low. Save those who believe and do righteous deeds» (95:4-6).

﴿وَلَكُمْ فِيهَا مَنَافِعُ كَانَ عَلَىٰ رَبِّكَ حَتَاٰ مُفِيًّا ۖ ثُمَّ نُنزِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾

«There is not one of you but will pass over it (Hell); this is with your Lord, a decree which must be accomplished. Then We shall save those who have Taqwā. And We shall leave the wrongdoers therein to their knees.» (19:71-72); and

﴿كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَوِيًّا ۚ إِلَّا مَنْ آتَىٰ تَابًا ۚ﴾

«Every person is a pledge for what he has earned, except those on the right» (74:38-39).

Allāh says here:

﴿إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ﴾

«Save the chosen servants of Allāh.» meaning, they will not taste the painful torment nor will they be brought to account. Their evil acts, if there are any, will be overlooked, and each good deed will be rewarded in multiples of between ten and seven hundred, or as much as Allāh wills.

﴿أَرْزُقَكَ لَمْ يَرَفَقْ مَعَهُمْ﴾

«For them there will be a known provision.» Qatādah and As-Suddi said, "This means Paradise."^[1] It is explained further in the next Āyah:

﴿وَفَاكِهَةٍ﴾

«Fruits» meaning, of different kinds.

﴿وَمِنْ ثَمَرَاتٍ﴾

^[1] At-Tabari 21:35.

﴿and they shall be honored,﴾ means, they will be served and will live a life of luxury.

﴿فِي جَنَّاتٍ النَّعِيمِ ﴿١٢﴾ عَنْ مُرَّرٍ مُتَقَابِلِينَ ﴿١٣﴾﴾

﴿In the Gardens of Delight, facing one another on thrones.﴾

Mujāhid said, "One of them will not look at one another's backs."^[1]

﴿يُطَافُ عَلَيْهِمْ بِكُأْسٍ مِنْ مَعِينٍ ﴿١٤﴾ تَيْسَرُ لِلَّذِي لَشْرِبِينَ ﴿١٥﴾ لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْفَوْنَ ﴿١٦﴾﴾

﴿Round them will be passed a cup of pure wine - white, delicious to the drinkers. Neither will they have Ghawl from that nor will they suffer intoxication therefrom.﴾

This is like the Āyah:

﴿يُطَرَّفُ عَلَيْهِمْ وَلَدُنْ غُلَّادُونَ ﴿١٧﴾ بِأَكْوَابٍ وَأَلَابِقٍ ﴿١٨﴾ كُأْسٍ مِنْ مَعِينٍ ﴿١٩﴾ لَا يَصَدَّقُونَ عَنْهَا وَلَا يُنْفَوْنَ ﴿٢٠﴾﴾

﴿Immortal boys will go around them (serving), with cups, and jugs, and a glass of flowing wine, from which they will get neither any aching of the head nor any intoxication.﴾ (56:17-19).

Allāh refined the wine of Paradise from the bad effects of the wine of this world, which causes headaches and stomach aches - which is the meaning of *Ghawl* - causing people to lose their minds completely. So He says here:

﴿يُطَافُ عَلَيْهِمْ بِكُأْسٍ مِنْ مَعِينٍ ﴿٢١﴾﴾

﴿Round them will be passed a cup of pure wine﴾

meaning, wine from a flowing stream which they do not fear will ever be cut off or cease. Mālik narrated that Zayd bin Aslam said, "White flowing wine," meaning, with a bright, shining color, unlike the wine of this earth with its ugly, repulsive colors of red, black, yellow and turbid shades, and other features which are repugnant to anyone of a sound nature.

﴿لَذِئْزِ لَشْرِبِينَ ﴿٢٢﴾﴾

[1] Al-Qurtubi 15:77.

«delicious to the drinkers.» means, its taste will be as good as its color, and a good taste indicates that it has a good smell, unlike the wine of this world.

﴿لَا يَأْتِيهِمْ غَلٌّ﴾

«Neither will they have Ghalw from that»

means, it will not have any effects on them such as causing stomach aches. This was the view of Ibn 'Abbās, may Allāh be pleased with him, Mujāhid, Qatādah and Ibn Zayd.^[1] This is unlike the wine of this world, which causes colic and so on, because it is too watery.

﴿وَلَا هُمْ عَنْهَا مُرْمَزُونَ﴾

«nor will they suffer intoxication therefrom.»

Mujāhid said, "It will not cause them to lose their minds."^[2] This was also the view of Ibn 'Abbās, Muḥammad bin Ka'b, Al-Ḥasan. 'Atā' bin Abi Muslim Al-Khurasāni, As-Suddi and others. Aḍ-Ḍaḥḥāk reported that Ibn Abbās said, "Wine causes four things: intoxication, headache, vomiting and urine."^[3] So, when Allāh mentions the wine of Paradise, He states that it is free of these characteristics, as mentioned in *Sūrat Aṣ-Ṣaffāt*.

﴿وَعِنْدَهُمْ قَاصِرَاتُ الْطَّرْفِ﴾

«And beside them will be Qāṣirāt Aṭ-Ṭarf»

means, chaste females, who will not look at anyone other than their husbands, as Ibn 'Abbās, Mujāhid, Zayd bin Aslam, Qatādah, As-Suddi and others said.^[4]

﴿عَيْنٌ﴾

«with (wide and beautiful) eyes» means, with beautiful eyes. It was also said that it means with wide eyes, which is connected to the first meaning. They are wide-eyed and beautiful, and their eyes are described as being beautiful and chaste. Allāh says:

[1] Aṭ-Ṭabari 21:38.

[2] Aṭ-Ṭabari 21:40.

[3] Al-Qurṭubi 15:79.

[4] Aṭ-Ṭabari 21:41, 42.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١٤٨

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَقُولُ أَهْلَكَ لَئِنْ الْمَصْدِقِينَ ﴿٥٠﴾ أَهْلًا مِّنَّا وَكُنَّا تُرَابًا وَعِظْمًا وَأَنَا
لَسَدِيدُونَ ﴿٥١﴾ قَالَ هَلْ أُشْرُقُ مُظْلِمُونَ ﴿٥٢﴾ فَأَطْلَعُ فَرَأَاهُ فِي سَوَاءٍ
الْحَجِيرِ ﴿٥٣﴾ قَالَ تَاللَّهِ إِنْ يَكِدْتَ لِتَزِدَنِي ﴿٥٤﴾ وَلَوْلَا نِعْمَةُ رَبِّي
لَكُنْتُ مِنَ الْمُخْضَرِّينَ ﴿٥٥﴾ أَلَمْ أَغْنِ بِمِثْلَيْنِ ﴿٥٦﴾ إِلَّا مَوْنَنَا
الْأَوَّلِ وَمَا غَنَى بِمُعْذَرَةٍ ﴿٥٧﴾ إِنَّ هَذَا لَمَوْلَا الْعَظِيمِ ﴿٥٨﴾
لِيُثَلَّ هَذَا فَاغْلِغَلِ الْعَاجِلُونَ ﴿٥٩﴾ أَذَلِكَ خَيْرٌ تُزَلُّ أَمْ شَجَرَةٌ
الزَّقُونِ ﴿٦٠﴾ إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ ﴿٦١﴾ إِنَّمَا شَجَرَةٌ
تَخْرُجُ فِي أَصْلِ الْحَجِيرِ ﴿٦٢﴾ طَلْعُهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ
﴿٦٣﴾ فَأَيُّهُمْ لَا يَكُونُ مِنْهَا لَوْنٌ مِّنْهَا الْبُظُورُ ﴿٦٤﴾ ثُمَّ إِنْ لَهُمْ
عَلَيْهَا شَوْكًا مِنْ حَبِيرٍ ﴿٦٥﴾ ثُمَّ إِنْ مَرَجَعْتَهُمْ إِلَى الْحَجِيرِ ﴿٦٦﴾
إِنَّهُمْ الْفَوَاقِشُ هُمْ صَائِرِينَ ﴿٦٧﴾ فَهُمْ عَلَى مَا تَرَاهُمْ يُعْرَوْنَ ﴿٦٨﴾
وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأَوَّلِينَ ﴿٦٩﴾ وَلَقَدْ أَرْسَلْنَا فِيهِمْ
مُنذِرِينَ ﴿٧٠﴾ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنذِرِينَ ﴿٧١﴾
إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿٧٢﴾ وَلَقَدْ نَادَيْنَا نُوْحًا فَلَمَّعَ
الْمُجِيبُونَ ﴿٧٣﴾ وَنَحْنُ تَحْتَهُ وَآهْلُهُ مِنَ الْكَرْبِ الْعَظِيمِ ﴿٧٤﴾

وَعِنْدَهُمْ قَصِيرَاتُ الْفَلَاحِ
عَيْنٌ ﴿٥٠﴾

«And beside them will be Qāshirāt At-Ṭarf, with (wide and beautiful) eyes.»

﴿كَأَنَّهُمْ يَبِغُؤْنَ مُكُونًا﴾ ﴿٥١﴾

«as if they were Bayḍ Maknūn.» Their bodies are described as having the most perfect color. ‘Ali bin Abi Ṭalḥah reported that Ibn ‘Abbās, may Allāh be pleased with him:

﴿كَأَنَّهُمْ يَبِغُؤْنَ مُكُونًا﴾ ﴿٥٢﴾

«as if they were Bayḍ Maknūn.» means, as if they were hidden pearls.^[1]

Al-Hasan said:

﴿كَأَنَّهُمْ يَبِغُؤْنَ مُكُونًا﴾ ﴿٥٣﴾

«as if they were Bayḍ Maknūn.» means, protected, never touched by any hands. As-Suddi said, “The well preserved egg in its nest.” Sa‘īd bin Jubayr said:

﴿كَأَنَّهُمْ يَبِغُؤْنَ مُكُونًا﴾ ﴿٥٤﴾

«as if they were Bayḍ Maknūn.» means, “The inside of the egg.” ‘Atā’ Al-Khurāsāni said, “It is the membrane which is between its outer shell and its inner contents.” As-Suddi said:

﴿كَأَنَّهُمْ يَبِغُؤْنَ مُكُونًا﴾ ﴿٥٥﴾

«as if they were Bayḍ Maknūn.» means, “The white of the egg

[1] At-Ṭabari 21:43.

when its shell is removed." Ibn Jarir's view concerning the meaning of *Maknūn* (well preserved) is that the outer shell is touched by the wing of the bird and the nest, and by people's hands, unlike the interior of the egg. And Allāh knows best.

﴿فَأَنبَلَّ بِمَعْشَرَ الْفَالِغِينَ ﴿٥٠﴾ قَالَ قَائِلٌ مِنْهُمْ إِنِّي كَانَ لِي قَرِينٌ ﴿٥١﴾ يَقُولُ أَفَأَنتَ لَيِّنٌ ﴿٥٢﴾ أَمْ أَنَا شَرٌّ مُنْظَرُونَ ﴿٥٣﴾ فَاسْمَعْ قَوْلِي فِي سَوَاءِ الْمَجِيدِ ﴿٥٤﴾ قَالَ تَأَمَّلْ إِنْ كِدْتَ لَتُرِيدَ ﴿٥٥﴾ وَلَا يَنْفَعُ زَيْنَ لَكُم مِّنَ الْخُسُوفِ ﴿٥٦﴾ أَفَأَنْتَ خَيْرٌ مِّمَّنْ بَدِئْنَا أَلَّوْا وَمَا نَحْنُ بِمُعَذِّبِينَ ﴿٥٧﴾ إِنْ هَذَا إِلَّا قَوْلُ الْعُكْبَرِ ﴿٥٨﴾ لِيُنْزِلَ عَلَيْنَا مَلِئِينَ الْكِبَرِ ﴿٥٩﴾﴾

450. Then they will turn to one another, mutually questioning.﴾

451. A speaker of them will say: "Verily, I had a companion (in the world),"﴾

452. "Who used to say: 'Are you among those who believe.﴾

453. (That) when we die and become dust and bones, shall we indeed be indebted (Madīnūn)?"﴾

454. (The speaker) said: "Will you look down?"﴾

455. So he looked down and saw him in the midst of the Fire.﴾

456. He said: "By Allāh! You have nearly ruined me."﴾

457. "Had it not been for the grace of my Lord, I would certainly have been among those brought forth (to Hell)."﴾

458. "Are we then not to die (any more)?"﴾

459. "Except our first death, and we shall not be punished?"﴾

460. Truly, this is the supreme success!﴾

461. For the like of this let the workers work.﴾

The gathering of the People of Paradise, and the exchange between One of Them and His Counterpart in Hell, and His Gratitude for the Blessings of Allāh

Allāh tells us how the people of Paradise will turn to one another, asking one another about their situation, how they were in this world and what they suffered. This is part of their conversation when they get together to converse and drink, sitting on their thrones, servants coming and going, bringing

all kinds of good food, drink, clothes and other delights no eye has seen, no ear has heard, never having comprehend the mind of man.

﴿قَالَ قَائِلٌ مِنْهُمْ إِنِّي كَانَ لِي رَافِقٌ﴾

◀A speaker of them will say: "Verily, I had a companion..."▶

Al-'Awfi reported that Ibn 'Abbās, may Allāh be pleased with him said, "This refers to an idolator man who had a companion among the believers in this world."^[1]

﴿يَقُولُ أَهْلَكَ لَمْ يُصَبِّحِينَ﴾

◀Who used to say: "Are you among those who believe..."▶

means, 'do you believe in the resurrection after death, and the Reckoning and reward or punishment?' He used to say that by way of astonishment, disbelief and stubbornness.

﴿أَوَلَمْ يَتَنَا وَكُنَّا نُرَبِّكَ وَبَعَثْنَا أَوْثَانَ لَنُصِيبُونَ﴾

◀(That) when we die and become dust and bones, shall we indeed be indebted (Madinūn).▶

Mujāhid and As-Suddi said, "Brought to account."^[2] Ibn 'Abbās, may Allāh be pleased with him, and Muḥammad bin Ka'b Al-Quraẓi said, "Rewarded or punished according to our deeds."^[3] Both views are correct.

﴿قَالَ هَلْ أُنَبِّئُكَ﴾

◀(The speaker) said: "Will you look down?"▶

meaning, look over. The believer will say this to his companions among the people of Paradise.

﴿فَانْظُرْ فَمَا فِي سِوَاهِ الْجَحِيمِ﴾

◀So he looked down and saw him in the midst of the Fire.▶

Ibn 'Abbās, may Allāh be pleased with him, Sa'īd bin Jubayr, Khulayd Al-Uṣari, Qatādah, As-Suddi and 'Aṭā' Al-Khurāsāni said, "This means, in the middle of Hell."^[4] Al-Ḥasan Al-

[1] Aṭ-Ṭabari 21:45.

[2] Aṭ-Ṭabari 21:47.

[3] Aṭ-Ṭabari 21:47.

[4] Aṭ-Ṭabari 21:48.

Baṣri said, "In the middle of Hell as if he were a burning star."¹¹

﴿قَالَ تَاللّٰهِ اِنْ كُنْتُ لَعْنَتِكَ لَمُوتِيْٓ﴾

«He said: "By Allāh! You have nearly ruined me."»

The believer will say, addressing the disbeliever: 'By Allāh, you nearly caused me to be doomed, if I had obeyed you.'

﴿وَلَوْلَا نِعْمَةُ رَّبِّ لَكُنْتُ مِنَ الْمَخْسَرِيْنَ﴾

«Had it not been for the grace of my Lord, I would certainly have been among those brought forth (to Hell).»

means, 'Were it not for the favor of my Lord towards me, I would have been like you in the middle of Hell where you are, brought forth with you for punishment. But He bestowed His grace upon me, had mercy upon me and guided me to faith and to belief in Him Alone.'

﴿وَمَا كُنَّا لَنَهْتَدِيَ لَوْلَا اَنْ هَدٰنَا اللّٰهُ﴾

«and never could we have found guidance, were it not that Allāh had guided us!» (7:43)

﴿اَنَّا عَمْرُ بِمَيِّتٍۭٓ اِلَّا مَوْتُنَاْ اَوَّلُ وَمَا عَمْرُ بِمُعَذِّبٍۭٓ﴾

«Are we then not to die (any more)? Except our first death, and we shall not be punished?»

This is what the believers will say when they feel joy at what Allāh has given them, and they realize that they are to remain in Paradise forever with no punishment and no death to come. Allāh says:

﴿اِنَّ هٰذَا لَمَوْ الْقَوْرَ الْعَظِيْمِۭٓ﴾

«Truly, this is the supreme success!» Al-Ḥasan Al-Baṣri said, "They know that death brings an end to every delight, so they will say,

﴿اَنَّا عَمْرُ بِمَيِّتٍۭٓ اِلَّا مَوْتُنَاْ اَوَّلُ وَمَا عَمْرُ بِمُعَذِّبٍۭٓ﴾

«Are we then not to die? Except our first death, and we shall not be punished?»

¹¹ Aṭ-Ṭabari 21:48.

It will be said, "No,

﴿إِنَّ هَذَا لَمَوْفَرِّقُ الْعَظِيمِ﴾

«Truly, this is the supreme success!».^[1]

﴿إِنِّ لَنَدَا قَلْعَمِلِ الْعَمَلُونَ﴾

«For the like of this let the workers work.» Ibn Jarir said, "These are the Words of Allāh, and it means: for the like of this pleasure and this success, let the workers work in this world, so that they may attain it in the Hereafter."^[2]

The Story of Two Israelites

They mentioned the story of two men among the Children of Israel who were partners and who are included in the meaning of this *Āyah*. Abu Ja'far bin Jarir recorded that Furāt bin Tha'labah Al-Bahrāni said concerning the *Āyah*,

﴿إِنِّي كَانَ لِي فَرِيقٌ﴾

«Verily, I had a companion» "There were two men who were partners and had collected eight thousand *Dinārs*. One of them had a craft and the other did not. The one who had a craft said to the other, 'You do not have a craft, so I think I will divide the money with you and leave you.' So he left him. Then the man bought a house, belonging to a king who had died, for the price of one thousand *Dinārs*. He called his companion and showed him the house, saying, 'What do you think of this house? I bought it for one thousand *Dinārs*.' He said, 'How beautiful it is.' When he went out he said, 'O Allāh, this companion of mine has bought this house for one thousand *Dinārs*; I ask You for one of the houses of Paradise – and he gave one thousand *Dinārs* in charity.' Then as much time passed as Allāh willed should pass.

The first man married a woman with a dowry of one thousand *Dinārs*, and invited his companion and made food for him. When he came, he said, 'I have married this woman with a dowry of one thousand *Dinārs*.' He replied; 'How beautiful this is.' And when he left, he said, 'O Lord, my

^[1] *Ad-Durr Al-Manthūr* 7:95.

^[2] *Aṭ-Ṭabari* 21:52.

companion has married a woman with a dowry of one thousand *Dinārs*; I ask you for a wife from among *Al-Hūr Al-'Iyn* – and he gave one thousand *Dinārs* in charity. Then as much time passed as Allāh willed should pass.

Then the first man bought two gardens for two thousand *Dinārs*, then he called his companion and showed them to him. He said, 'I have bought these two gardens for two thousand *Dinārs*.' He replied, 'How beautiful this is.' When he came out, he said, 'O Lord, my companion has bought two gardens for two thousand *Dinārs*; I ask you for two gardens in Paradise' – and he gave two thousand *Dinārs* in charity.

Then the angel came to them and took their souls in death. He took the one who had given his money in charity and put him in a house that he liked. There, there was a woman who was so beautiful that the ground shinned under her, then he (the angel) took him to two gardens and gave him other things which are known only to Allāh. The man said, 'This is like a man who has such and such.' The angel said, 'That is exactly what it is; this house, these gardens and this wife are all for you.' The man said, 'I had a companion who used to say: Are you among those who believe?' It was said to him, 'He is in Hell.' He said, 'Will you look down?' So he looked down and saw him in the midst of Hell. At this, he said:

﴿يَا اللَّهُ إِنْ كِدْتُ لَأَكُونَنَّ مِنَ الَّذِينَ يَنْزَلُونَ عَلَيْهِمُ الْغُلَامَاتُ إِلَّا بِرَحْمَةِ رَبِّي لَكَثُ بَيْنَ الْخَضِرَيْنِ﴾

«By Allāh! You have nearly ruined me. Had it not been for the grace of my Lord, I would certainly have been among those brought forth (to Hell).»^[1]

﴿أَذَلِكَ خَيْرٌ لِّزُلَّةٍ أَمْ شَجَرَةُ الزَّاقُقِ﴾ إِنْ جَاءَتْهَا فِتْنَةُ الْفَاطِلِينَ ﴿يَا أَيُّهَا شَجَرَةُ زُقْرٍ فِي أَصْلِ الْجَحِيمِ﴾ طَلْعَهَا كَأَنَّ رُؤُوسَ الشَّيَاطِينِ ﴿فَإِنَّهُمْ لَا يَكُونُونَ فِيهَا أَبَدًا﴾ ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشُرًّا مِنْ حِيمٍ ﴿ثُمَّ إِنَّهُمْ مَرْجَعُهُمْ لِأَلِ الْجَحِيمِ﴾ إِنَّهُمْ الْقَوَا نَاءُ مَنْ سَأَلُوا ﴿فَهُمْ عَلَى مَا كَانُوا بِرِغْوٍ﴾

«62. Is that (Paradise) better entertainment or the tree of *Zaqqūm*?»

[1] At-Ṭabari 21:45. This narration is among those, the Muslim is not required to believe in.

- ◀63. Truly, We have made it (as) a trial for the wrongdoers.▶
 ▶64. Verily, it is a tree that springs out of the bottom of Hell-fire.▶
 ▶65. The shoots of its fruit stalks are like the heads of Shayāṭīn.▶
 ▶66. Truly, they will eat thereof and fill their bellies therewith.▶
 ▶67. Then on the top of that they will be given boiling Hamīm.▶
 ▶68. Then thereafter, verily, their return is to the flaming fire of Hell.▶
 ▶69. Verily, they found their fathers on the wrong path;▶
 ▶70. So they (too) hastened in their footsteps!▶

The Tree of Zaqqūm and its Companions

Here Allāh asks: 'Is that which He has mentioned of the delights of Paradise with its food, drink, companions and other joys better entertainment, or

﴿أَمْ شَجَرَةُ الزَّقْقُمِ﴾

◀or the tree of Zaqqūm▶ which is in Hell?' The meaning here is a specific kind of tree which is called Zaqqūm. This is like the Āyah:

﴿وَشَجَرَةٍ تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنْبُتُ بِالذَّهْنِ وَصَنِيعٌ لِلْكَافِرِينَ ۝﴾

◀And a tree that springs forth from Mount Sinai, that grows (produces) oil, and (it is a) relish for the eaters.▶ (23:20) - which is the olive tree. This is supported by the Āyah:

﴿ثُمَّ إِنَّكُمْ أَتَيْنَا الْمَآلُونَ الْكَافِرِينَ ۝ لَا يَكُونُ مِنْ شَجَرٍ مِنْ زُقُومٍ ۝﴾

◀Then moreover, verily, - you the erring-ones, the deniers! You, verily, will eat of the trees of Zaqqūm.▶ (56:51-52).

﴿إِنَّا جَعَلْنَاهَا فِتْنَةً لِلْعَالَمِينَ ۝﴾

◀Truly, We have made it (as) a trial for the wrongdoers.▶

Qatādah said, "The tree of Zaqqūm is mentioned as a test for those who are misguided. They said, 'Your companion tells you that in the Fire there is a tree, but fire consumes trees.' Then

Allāh revealed the words:

﴿إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ﴾

«Verily, it is a tree that springs out of the bottom of Hell-fire.»

meaning, it is nourished by the fire, for it was created from fire.^[1] Mujāhid said:

﴿إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ﴾

«Truly, We have made it (as) a trial for the wrongdoers.»

Abu Jahl, may Allāh curse him, said, "Zaqqūm means dates and butter which I eat [Atazaqqamuhu]."^[2]

I say that the meaning of the Āyah is, "We have told you, O Muḥammad, of the tree of Zaqqūm as a trial with which We test the people to see who will believe and who will disbelieve." This is like the Āyah:

﴿وَمَا جَعَلْنَا آلِ إِبْرَاهِيمَ إِلَّا فِتْنَةً لِلْعَالَمِينَ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ وَنُفُوهُمْ فَتَا
يُرِيدُهُمْ إِلَّا طَغَيْنَا كَيْدًا﴾

«And We made not the vision which we showed you but a trial for mankind, and the accursed tree in the Qur'ān. We warn and make them afraid but it only increases them in naught save great disbelief, oppression and disobedience to Allāh» (17:60).

﴿إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ﴾

«Verily, it is a tree that springs out of the bottom of Hell-fire.»

means, its roots grow at the bottom of Hell.

﴿ظُلُمَها كَأَنَّهُ رُؤُوسُ الشَّيَاطِينِ﴾

«The shoots of its fruit stalks are like the heads of Shayāṭīn.»

this is a description of how ugly and repulsive it is. It is likened to

﴿رُؤُوسُ الشَّيَاطِينِ﴾

«the heads of Shayāṭīn», even though they have never seen them, because it is a well-established idea in people's minds that devils are ugly in appearance.

[1] Aṭ-Ṭabari 21:52.

[2] Aṭ-Ṭabari 21:53.

﴿يَأْتِيهِمْ لَازِقُونَ مِنَّا لَمِطُونَ مِنَّا الْأُطْرُوقَ﴾

«Truly, they will eat thereof and fill their bellies therewith.»

Allāh mentions that they will eat of this extremely ugly tree even though its fruit tastes and smells so bad; they will be forced to eat from it because they will not find anything else to eat except this tree and similar things, as Allāh says:

﴿لَيْسَ لَمْ طَعَامٌ إِلَّا مِنْ صَرِيحٍ ۖ لَا يَشْبَعُونَ وَلَا يَقْنُ مِنْ جَوِّهِ﴾

«No food will there be for them but a poisonous thorny plant,
Which will neither nourish nor avail against hunger.» (88:6-7).

﴿ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِّنْ حَمِيمٍ﴾

«Then on the top of that they will be boiling Ḥamīm»

Ibn ‘Abbās, may Allāh be pleased with him, said, “This means they will be given boiling Ḥamīm to drink after they have eaten from *Zaqqūm*.”^[1] According to another report, he said that this means a mixture made from boiling water.^[2] Someone else said that it means boiling water will be mixed with pus and offensive discharges that leak from their private parts and eyes.

Ibn Abi Hātim recorded that Sa‘īd bin Jubayr said, “When the people of Hell get hungry, they will ask for food from the tree of *Zaqqūm*. They will eat from it, then the skin of their faces will fall off, If someone were to pass by, he would recognize them from their faces. Then thirst will be sent upon them, so they will ask to be given something to drink, and they will be given water like boiling oil that has been heated to the ultimate degree. When it is brought near to their mouths, the flesh of their faces from which the skin has fallen off will be baked by its heat, and whatever is in their stomachs will melt. They will walk with their guts falling out and with their skin falling off, then they will be beaten with hooked rods of iron. Then every part of their bodies will burst into loud lamentations.

[1] Aṭ-Ṭabari 21:55.

[2] Aṭ-Ṭabari 21:52. For an explanation of Ḥamīm, see the *Tafsīr of Sūrat Ar-Raḥmān* (55:44).

﴿ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى النَّارِ﴾

«Then thereafter, verily, their return is to the flaming fire of Hell.»

means, after that interval, they will be sent back to the burning fire, searing heat and scorching flames, and they will rotate between the one and the other. This is like the *Āyah*,

﴿يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ كَاوٍ﴾

«They will go between it (Hell) and the fierce boiling water!» (55:44).

Qatādah recited this *Āyah* when discussing this *Āyah*.^[1] This is a good interpretation. ‘Abdullāh bin Mas‘ūd recited it differently, with the meaning “Their return in the afternoon.” ‘Abdullāh, may Allāh be pleased with him, used to say: “By the One in Whose Hand is my soul, midday on the Day of Resurrection will not come until the people of Paradise will be in Paradise and the people of Hell will be in Hell.” Then he recited:

﴿أَسْحَبُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا وَأَحْسَنُ مَقِيلًا﴾

«The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose» (25:24).^[2]

Allāh’s saying;

﴿إِنَّهُمْ أَفْرَأَ بَنِيهِمْ مَّا كَانُوا﴾

«Verily, they found their fathers on the wrong path;»

means, ‘We will punish them for that because they found their fathers following misguidance and they followed them with no evidence or proof.’ Allāh says:

﴿فَهُمْ عَلَىٰ نَجْدٍ يَّزُورُونَ﴾

«So they (too) hastened in their footsteps!»

Mujāhid said, “This is like running.”^[3] Sa‘īd bin Jubayr said, “They followed ignorance and foolishness.”

[1] Aṭ-Ṭabari 21 :56.

[2] Aṭ-Ṭabari 21 :56.

[3] Aṭ-Ṭabari 21 :57.

وَجَعَلْنَا دُرِّيَّتَهُ هُمْ الْبَاقِينَ ﴿٧١﴾ وَرَكَّاعًا عَلَيْهِ فِي الْآخِرِينَ ﴿٧٢﴾ سَلَّمَ
 عَلَى نُوحٍ فِي الْغَابِئِينَ ﴿٧٣﴾ بِأَنَّكَ تَجْرِي الْمَعَسِينِ ﴿٧٤﴾ إِنَّهُ مِنْ
 عِبَادِنَا الْمُؤْمِنِينَ ﴿٧٥﴾ ثُمَّ أَغْرَقْنَا الْآخِرِينَ ﴿٧٦﴾ وَأَتَيْنَا
 شُعَيْبًا بِالْبُرْهَانِ ﴿٧٧﴾ إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ ﴿٧٨﴾ إِذْ قَالَ
 لِأَيُّهَا وَقَوْمِهِ مَاذَا تَعْبُدُونَ ﴿٧٩﴾ أَفَبِكُلِّ عِلْمٍ دُونَ اللَّهِ تُرِيدُونَ
 ﴿٨٠﴾ فَمَا ظَنُّكُمْ رَبِّ الْغَابِئِينَ ﴿٨١﴾ فَظَنَرْنَا نَظْرَةً فِي النُّجُومِ ﴿٨٢﴾
 فَقَالَ إِنِّي سَقِيمٌ ﴿٨٣﴾ فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ ﴿٨٤﴾ فَرَاغَ إِلَى إِلَهِهِمْ
 فَقَالَ أَلَا تَأْتَاكُمْ نَذِيرٌ ﴿٨٥﴾ مَا لَكُمْ لَا تَنْطِقُونَ ﴿٨٦﴾ فَرَاغَ عَلَيْهِمْ صَبْرًا
 بِالْبَيِّنِ ﴿٨٧﴾ فَأَقْبَلُوا إِلَيْهِ يَزْفَرُونَ ﴿٨٨﴾ قَالَ اتَّبِعُوا مَا نَتْلُو
 ﴿٨٩﴾ وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٩٠﴾ قَالُوا اتَّبِعُوا اللَّهَ بَلَيَّتْنَا قَالَ لَقُوهُ
 فِي الْحَجِيمِ ﴿٩١﴾ فَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينَ ﴿٩٢﴾
 وَقَالَ إِنِّي ذَاهِبٌ إِلَى رَبِّي سَيِّدِينَ ﴿٩٣﴾ رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ﴿٩٤﴾
 فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ ﴿٩٥﴾ فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ
 يَبْنَؤُا إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ مَا ذَرَفْتُمْ قَالَ
 يَا أَبَتِ افْعَلْ مَا تُؤْمُرُ سَتَجِدُنِي إِِنْ شَاءَ اللَّهُ مِنَ الصَّادِقِينَ ﴿٩٦﴾

﴿وَلَقَدْ عَدَّ قَبْلَهُمْ أَكْثَرَ
 الْأَوَّلِينَ ﴿٧١﴾ وَلَقَدْ أَرْسَلْنَا فِيهِمْ
 نَذِيرِينَ ﴿٧٢﴾ فَانْظُرْ كَيْفَ كَانَ
 عَقِبَةُ الْكَافِرِينَ ﴿٧٣﴾ إِلَّا عِبَادَ
 اللَّهِ الْمُخْلَصِينَ ﴿٧٤﴾﴾

﴿71. And indeed most of
 the earlier ones went as-
 tray before them;﴾

﴿72. And indeed We
 sent among them
 warners;﴾

﴿73. Then see what was
 the end of those who
 were warned.﴾

﴿74. Except the chosen
 servants of Allāh.﴾

Allāh tells us that
 most of the previous
 nations went astray,
 worshipping other
 gods alongside Allāh.
 He states that He

sent among them warners to alert them to the anger, wrath and vengeance of Allāh towards those who disbelieve in Him and worship others besides Him. He tells us that they persisted in their opposition to their Messengers and their disbelief in them, so He destroyed those who disbelieved in Him and saved the believers and caused them to prevail. Allāh says:

﴿فَانْظُرْ كَيْفَ كَانَ عَقِبَةُ الْكَافِرِينَ ﴿٧٣﴾ إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿٧٤﴾﴾

﴿Then see what was the end of those who were warned. Except
 the chosen servants of Allāh.﴾

﴿وَلَقَدْ نَادَيْنَا نُوحًا فَلْيَنْصَبْ الْيَحْيَى ﴿٧١﴾ وَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ﴿٧٢﴾ وَجَعَلْنَا دُرِّيَّتَهُ
 هُمُ الْبَاقِينَ ﴿٧٣﴾ وَرَكَّعًا عَلَيْهِ فِي الْآخِرِينَ ﴿٧٤﴾ سَلَّمَ عَلَى نُوحٍ فِي الْغَابِئِينَ ﴿٧٥﴾ بِأَنَّكَ تَجْرِي

﴿الْمُخْسِنِينَ﴾ ثُمَّ آمَرْنَا الْآخَرِينَ ﴿٢٧﴾

﴿75. And indeed Nūḥ invoked Us, and We are the best of those who answer.﴾

﴿76. And We rescued him and his family from the great distress.﴾

﴿77. And, his progeny, them We made the survivors.﴾

﴿78. And left for him (a goodly remembrance) among the later generations﴾

﴿79. "Salām (peace!) be upon Nūḥ among the all creatures!"﴾

﴿80. Verily, thus We reward the gooddoers.﴾

﴿81. Verily, he [Nūḥ] was one of Our believing servants.﴾

﴿82. Then We drowned the others.﴾

Nūḥ and His People

When Allāh tells us about how most of the early people went astray from the path of salvation, He starts the detailed explanation of that with the story of Nūḥ and the rejection of his people. Only a few of Nūḥ's people believed in him, despite the long period of time he spent among them. He stayed among them for one thousand years less fifty, and after he stayed among them for so long and their disbelief became too much for him to bear – for every time he called them, they turned away from him even more – he prayed to his Lord saying, "I have been overcome, so help (me)!" So Allāh became angry because Nūḥ was angry with them. He says:

﴿وَلَقَدْ نَادَانَا نُوحٌ فَلَنِمَّ الْمُجِبُونَ﴾

﴿And indeed Nūḥ invoked Us, and We are the best of those who answer.﴾

﴿وَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ﴾

﴿And We rescued him and his family from the great distress.﴾ means, their disbelief and their insults.

﴿وَجَعَلْنَا ذُرِّيَّتَهُمُ الْبَاقِينَ﴾

﴿And, his progeny, them We made the survivors.﴾

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās, may Allāh be

pleased with him, "There was no one left apart from the offspring of Nūḥ, peace be upon him."^[1] Saʿīd bin Abi ʿArūbah said, narrating from Qatādah concerning the Āyah,

﴿وَجَعَلْنَا ذُرِّيَّتَهُمُ الْبَاقِينَ﴾

«And, his progeny, them We made the survivors.»

"All people descended from the offspring of Nūḥ, peace be upon him."^[2] At-Tirmidhi, Ibn Jarīr and Ibn Abi Ḥātim narrated from Samurah, may Allāh be pleased with him, that the Prophet ﷺ said, concerning the Āyah,

﴿وَجَعَلْنَا ذُرِّيَّتَهُمُ الْبَاقِينَ﴾

«And, his progeny, them We made the survivors»:

«سَامُ، وَحَامُ، وَيَافِثُ»

«Sām, Hām and Yāfith.»^[3]

Imām Aḥmad recorded from Samurah, may Allāh be pleased with him, that the Messenger of Allāh ﷺ said:

«سَامُ أَبُو الْعَرَبِ، وَحَامُ أَبُو الْحَبَشِ، وَيَافِثُ أَبُو الرُّومِ»

«Sām was the father of the Arabs, Hām was the father of the Ethiopians and Yāfith was the father of the Romans.»^[4]

This was also recorded by At-Tirmidhi.^[5] What is meant here by Romans is the original Romans, i.e., the Greeks who claimed descent from Rūmā (Roma) the son of Lūtī, the son of Yūnān, the son of Yāfith, the son of Nūḥ, peace be upon him.

﴿وَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ﴾

«And left for him among the later generations.»

Ibn ʿAbbās, may Allāh be pleased with him, said, "He is remembered in a good way."^[6] Mujāhid said this means "An

[1] Aṭ-Ṭabari 21 :59.

[2] Aṭ-Ṭabari 21 :59.

[3] *Tuhfat Al-Aḥwadhī* 5 :365, Aṭ-Ṭabari 21 :59. See the note below.

[4] Aḥmad 5 :9.

[5] *Tuhfat Al-Aḥwadhī* 9 :98. The majority consider these to be unauthentic.

[6] Aṭ-Ṭabari 21 :60.

honorable mention by all the Prophets.^[1] Qatadah and As-Suddi said, "Allāh caused him to be praised constantly by others."^[2] Ad-Ḍaḥḥāk said it means "Salām and praise."

﴿سَلَّمَ عَلَىٰ نُوْحٍ فِي الْغَلِيْقِ﴾

﴿Salām (peace!) be upon Nūḥ among the all creatures!﴾

This explains for us the extent of the honorable mention and praise, for he is greeted with peace by all groups and nations.

﴿إِنَّا كَذَٰلِكَ نَجْزِي الْمُحْسِنِ﴾

﴿Verily, thus We reward the gooddoers.﴾ means, 'This is how We reward those of Our servants who do deeds of obedience to Allāh. We gave him an honorable mention so that after he died he is still remembered in a manner that befits his status.' Then Allāh says:

﴿إِنَّمَا مِنْ عِبَادِنَا الْمُؤْمِنِ﴾

﴿Verily, he [Nūḥ] was one of Our believing servants.﴾

meaning, one of the sincere believers in the Oneness of Allāh, one of those who had certain faith.

﴿ثُمَّ أَغْرَقْنَا الْآخَرِ﴾

﴿Then We drowned the others.﴾ means, 'We destroyed them, and there was no trace whatsoever left of them, and they are only known by this unfavorable description.'

﴿وَإِلَٰكٌ مِنْ شَيْعَتِهِ لِإِبْرَاهِيمَ﴾ ^(٨٣) إِذْ جَاءَهُ وَقَلَ سَلَامٌ ^(٨٤) إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَاذَا تَعْبُدُونَ ^(٨٥) أَفَبِكُلِّ عِلَٰهٍ دُونَ اللَّهِ تُرِيدُونَ ^(٨٦) فَمَا ظَنُّكُمْ رَبِّ الْعَالَمِينَ ^(٨٧)

﴿83. And verily, among those who followed his way was Ibrāhīm.﴾

﴿84. When he came to his Lord with a Salām heart.﴾

﴿85. When he said to his father and to his people: "What is it that which you worship?"﴾

﴿86. "Is it a falsehood - gods other than Allāh - that you desire?"﴾

[1] Aṭ-Ṭabari 21:60.

[2] Aṭ-Ṭabari 21:60.

﴿87. "Then what think you about the Lord of the all that exists?"﴾

The Story of Ibrāhīm and His People

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās, may Allāh be pleased with him:

﴿وَأَنَّ مِنْ تَتَابِعِيهِ لِإِبْرَاهِيمَ﴾

﴿And verily, among those who followed his ways was Ibrāhīm.﴾

means, he was one of the followers of his religion.^[1] Mujāhid said, "He was following his path and his way."^[2]

﴿إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ﴾

﴿When he came to his Lord with a Salīm heart.﴾

Ibn 'Abbās, may Allāh be pleased with him, said, "This means that he bore witness that none has the right to be worshipped except Allāh."^[3]

Ibn Abi Hātim recorded that 'Awf said, "I said to Muḥammad bin Sirīn, 'What is the *Salīm* heart?' He said, 'One which knows that Allāh is true and that the Hour will undoubtedly come to pass, and that Allāh will resurrect those who are in the graves.'"^[4] Al-Ḥasan said, "One that is free from *Shirk*."^[5] 'Urwah said, "One that is not cursed."^[6]

﴿إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَاذَا تَعْبُدُونَ﴾

﴿When he said to his father and to his people: "What is it that which you worship?"﴾

He denounced his people for their worship of idols and false gods, Allāh said:

﴿إِنَّمَا تَعْبُدُونَ دُونَكُمْ أَنْتُمْ تَبْذُرُونَ﴾

[1] Aṭ-Ṭabari 21:61.

[2] Aṭ-Ṭabari 21:61.

[3] Al-Qurṭubī 15:91.

[4] Al-Qurṭubī 15:91.

[5] Aṭ-Ṭabari 21:62.

[6] Aṭ-Ṭabari 21:62.

﴿فَوَلَّوْا عَنْهُ مُنْفِيْنَ﴾

﴿So they turned away from him and departed.﴾

Qatādah said, "The Arabs say of one who thinks deeply that he is looking at the stars."^[1] What Qatādah meant is that he looked at the heavens thinking of a way to distract his people. So he said,

﴿إِنِّي سَقِيمٌ﴾

﴿Verily, I am sick.﴾ meaning, weak. Ibn Jarir narrated here a *Hadīth* from Abu Hurayrah, may Allāh be pleased with him, stating that the Messenger of Allāh ﷺ said:

«لَمْ يَكْذِبْ إِبْرَاهِيمُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ غَيْرَ ثَلَاثَ كَلِمَاتٍ: يَشْتَكِي فِي ذَاتِ اللَّهِ تَعَالَى، قَوْلُهُ: ﴿إِنِّي سَقِيمٌ﴾ وَقَوْلُهُ: ﴿يَا مَعْزُومُ هَذَا﴾ وَقَوْلُهُ فِي سَارَةَ: هِيَ أُخْتِي»

«Ibrāhīm (peace and blessings be upon him) did not lie except in three cases. Two were for the sake of Allāh: (one is) when he said, «Verily, I am sick»; and (the second) when he said, «Nay, this one, the biggest (his wife) of them (idols) did it.» and (the third) when he said concerning (his wife) Sārah, «She is my sister.»»

This *Hadīth* is recorded in the books of the *Ṣaḥīḥ* and *Sunan* with various chain of narrations.^[2] But this is not the kind of real lie for which a person is to be condemned – Allāh forbid! One calls it a lie for lack of a better word, because it is abstruse speech used for a legitimate religious purpose, and it was said that what was meant by the words,

﴿إِنِّي سَقِيمٌ﴾

﴿Verily, I am sick﴾ was, 'I am sick at heart of your worshipping idols instead of Allāh.' Al-Ḥasan Al-Baṣrī said, "The people of Ibrāhīm went out to their festival and they wanted to make him go out too. So he lay down on his back and said,

[1] *Ad-Durr Al-Manthūr* 7:100.

[2] *Fath Al-Bāri* 6:447, *Muslim* 4:1840, *Abu Dāwud* 2:659, *Tuhfat Al-Aḥwadhī* 9:5, *An-Nasāʾī in Al-Kubrā* 6:440

﴿إِنِّي سَقِيمٌ﴾

«Verily, I am sick.» and he started looking at the sky. When they had gone out, he turned to their gods and broke them.^[1] This was recorded by Ibn Abi Hātim. Allāh said:

﴿فَوَلَّوْا عَنْهُ مُدْبِرِينَ﴾

«So they turned away from him and departed.» meaning, he went to them after they had left, quickly and secretly.

﴿فَقَالَ لَا تَأْكُلُونَ﴾

«and said: "Will you not eat?"» They had placed food before them as a sacrifice, so that the food might be blessed. When Ibrāhīm, peace be upon him, looked at the food that was before them, he said:

﴿أَلَا تَأْكُلُونَ ۚ مَا لَكُمْ لَا تَطْعَمُونَ﴾

«Will you not eat? What is the matter with you that you speak not?»

﴿فَرَأَى عَلَيْهِمْ سَمَآءًا بَالِيغِينَ﴾

«Then he turned upon them, striking (them) with (his) right hand.»

Al-Farrā' said, "This means, he started to hit them with his right hand." Qatādah and Al-Jawhari said, "He turned to them, hitting them with his right hand."^[2] He struck them with his right hand because the right hand is stronger and more powerful. Then he left them broken to pieces, (all) except the biggest of them, that they might turn to it, as we have already seen in the *Tafsir* of *Sūrat Al-Anbiya'*.^[3]

﴿فَأَتَوْهُم بِإِذْنِ رَبِّهِمْ﴾

«Then they came hastily towards him.» Mujāhid and others said, "This means, they came rushing. The story is told in brief here; in *Sūrat Al-Anbiya'*, it is told in more detail. When they returned, they did not know at first who had done this, until

[1] Aṭ-Ṭabari 21:63.

[2] Aṭ-Ṭabari 21:67.

[3] See volume six, the *Tafsir* of *Sūrat Al-Anbiya'* [21:58].

they investigated and found out that Ibrāhīm, peace be upon him, was the one who had done it. When they came to rebuke him, he started rebuking and criticizing them and said:

﴿أَتَشْكُرُون مَا نَتَجَرَّعُونَ﴾

«Worship you that which you carve?» meaning, 'do you worship instead of Allāh idols which you yourselves carve and fashion with your own hands?'

﴿وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ﴾

«While Allāh has created you and what you make!»

This may mean, 'Allāh has created you and what you do;' or it may mean, 'Allāh has created you and what you make.' Both views are synonymous. The former is more apparent because of the report recorded by Al-Bukhārī in the Book *Af'āl Al-'Ibād* from Ḥudhayfah, attributed to the Prophet ﷺ:

﴿إِنَّ اللَّهَ تَعَالَى يَصْنَعُ كُلَّ صَانِعٍ وَصَنَعَتِهِ﴾

«Allāh has created every doer of deeds and what he does.»
Thereupon he recited:

﴿وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ﴾

«While Allāh has created you and what you make!»^[1]

When the proof had been established against them, they resolved to seize him by force and they said:

﴿بَنُوا لَهُ بَيْتًا مَبْنُورًا﴾

«Build for him a building (i.e., furnace) and throw him into the blazing fire!»

There happened what we have already discussed in our *Tafsīr* of *Sūrat Al-Anbiya'*, (21:68-70) and Allāh saved him from the fire and caused him to prevail over them, making his proof supreme and supporting it. Allāh says:

﴿فَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينَ﴾

«So, they plotted a plot against him, but We made them the lowest.»

[1] As-Sunnah, Ibn Abi 'Āshim 1:158.

فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ ﴿٩٩﴾ وَنَدَيْتُهُ أَنْ يَتَّبِعْنِيهِمْ ﴿١٠٠﴾ قَدْ
 صَدَفْتُ الرُّبُوبِيَّةَ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٠١﴾ إِنَّكَ كَذَلِكَ
 الْبَلَاءُ الْبَشِيرُ ﴿١٠٢﴾ وَنَدَيْتُهُ بِذَنْجٍ عَظِيمٍ ﴿١٠٣﴾ وَفَرَّكَاهُ عَلَيْهِ فِي
 الْآخِرِينَ ﴿١٠٤﴾ سَلَّمَ عَلَى الْإِزْمِيعِ ﴿١٠٥﴾ كَذَلِكَ نَجْزِي الْمُحْسِنِينَ
 ﴿١٠٦﴾ إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١٠٧﴾ وَنَدَيْتُهُ بِإِسْحَاقَ نَبِيًّا مِّنَ
 الصَّالِحِينَ ﴿١٠٨﴾ وَفَرَّكَاهُ عَلَيْهِ وَعَلَى إِسْحَاقَ وَمِنْ ذُرِّيَّتِهِمَا
 مُخَيَّمٌ وظَالِمٌ لِّفَيْهِمْ نَبِيٌّ ﴿١٠٩﴾ وَلَقَدْ مَنَّا عَلَى مُوسَى
 وَهَارُونَ ﴿١١٠﴾ وَفَتَيْنَاهُمَا وَقَوْمَهُمَا مِنَ الْكُفْرِ الْعَظِيمِ
 ﴿١١١﴾ وَنَصَرْنَاهُمْ فَمَا نَوَّاهُمُ الْقَتْلَيْنِ ﴿١١٢﴾ وَآتَيْنَاهُمَا الْكِتَابَ
 الْمُنِيرَ ﴿١١٣﴾ وَهَدَيْنَاهُمَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿١١٤﴾ وَفَرَّكَاهُ
 عَلَيْهِمَا فِي الْآخِرِينَ ﴿١١٥﴾ سَلَّمَ عَلَى مُوسَى وَهَارُونَ
 ﴿١١٦﴾ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١١٧﴾ إِنَّهُمَا مِنْ
 عِبَادِنَا الْمُؤْمِنِينَ ﴿١١٨﴾ وَإِنَّ الْيَاسِينَ لَمِنَ الْمُرْسَلِينَ ﴿١١٩﴾
 إِذْ قَالَ لِقَوْمِهِ أَلَا تَتَّقُونَ ﴿١٢٠﴾ أَنَا عَوْنُ بَعْلَا وَكَذَرْتُ أَحْسَنَ
 الْخَالِقِينَ ﴿١٢١﴾ اللَّهُ رَبُّكُمْ وَرَبَّ آبَائِكُمُ الْأَوَّلِينَ ﴿١٢٢﴾

﴿وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي﴾
 ﴿سَيِّدِي﴾ ﴿رَبِّ قَبْلِي﴾
 ﴿الصَّالِحِينَ﴾ ﴿فَتَيْنَاهُمَا﴾
 ﴿عَلِيمٍ﴾ ﴿فَلَمَّا بَلَغَ مَعَهُ السَّعَى﴾
 ﴿فَكَالَ بَيْتًا إِلَىٰ رَبِّي فِي النَّارِ أَنِّي﴾
 ﴿أَذْنَبْتُكَ فَانظُرْ مَاذَا قَرَأْتُ﴾
 ﴿يَتَأْتِي أَفْئَلُ مَا تُؤْمَرُ سَتَجِدُنِي إِذَا﴾
 ﴿تَلَّهُ اللَّهُ مِنَ النَّارِ﴾
 ﴿أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ﴾
 ﴿يَكْبَرِيهِ﴾
 ﴿إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ﴾
 ﴿إِنَّكَ كَذَلِكَ الْبَلَاءُ الْبَشِيرُ﴾
 ﴿وَقَدَيْتُهُ بِذَنْجٍ عَظِيمٍ﴾
 ﴿عَلَيْهِ فِي الْآخِرِينَ﴾
 ﴿إِزْمِيعٍ﴾
 ﴿الْمُحْسِنِينَ﴾
 ﴿الْمُؤْمِنِينَ﴾
 ﴿وَنَدَيْتُهُ بِإِسْحَاقَ نَبِيًّا﴾

﴿مِنَ الصَّالِحِينَ﴾ ﴿وَفَرَّكَاهُ عَلَيْهِ وَعَلَى إِسْحَاقَ وَمِنْ ذُرِّيَّتِهِمَا مُخَيَّمٌ وظَالِمٌ لِّفَيْهِمْ نَبِيٌّ﴾

﴿99. And he said: "Verily, I am going to my Lord. He will guide me!"

﴿100. "My Lord! Grant me (offspring) from the righteous."﴾

﴿101. So, We gave him the glad tidings of a forbearing boy.﴾

﴿102. And, when he (his son) was old enough to walk with him, he said: "O my son! I have seen in a dream that I am slaughtering you. So look what you think!" He said: "O my father! Do that which you are commanded, if Allāh wills, you shall find me of the patient."﴾

﴿103. Then, when they had both submitted themselves, and he had laid him prostrate on his forehead;﴾

﴿104. We called out to him: "O Ibrāhīm!"﴾

﴿105. "You have fulfilled the dream!" Verily, thus do We reward the doers of good.﴾

﴿106. Verily, that indeed was a manifest trial.﴾

﴿107. And We ransomed him with a great sacrifice;﴾

﴿108. And We left for him among the later generations.﴾

﴿109. "Salām (peace!) be upon Ibrāhīm!"﴾

﴿110. Thus indeed do We reward the doers of good.﴾

﴿111. Verily, he was one of Our believing servants.﴾

﴿112. And We gave him the glad tidings of Ishāq - a Prophet from the righteous.﴾

﴿113. We blessed him and Ishāq. And of their progeny are (some) that do right, and some that plainly wrong themselves.﴾

Ibrāhīm's Emigration, the Test of the Sacrifice of Ismā'īl, and how Allāh blessed Him

Allāh tells us that after He helped His close friend Ibrāhīm, peace be upon him, against his people, and after Ibrāhīm gave up hoping that they would ever believe despite all the mighty signs that they had witnessed, he emigrated away from them, and said:

﴿إِنِّي ذَابِعٌ لِّإِنِّ رَبِّي سَيِّدِي﴾ رَبِّ مَبِّ لِي مِنَ الصَّالِحِينَ ﴿﴾

﴿Verily, I am going to my Lord. He will guide me! My Lord! Grant me (offspring) from the righteous.﴾

meaning, obedient children, in compensation for his people and relatives whom he had left. Allāh said:

﴿فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ﴾

﴿So We gave him the glad tidings of a forbearing boy.﴾

This child was Ismā'īl, peace be upon him, for he was the first child of whom glad tidings were given to Ibrāhīm, peace be upon him, and he was older than Ishāq. The Muslims and the People of the Book agree, and indeed it is stated in their Book, that Ismā'īl, peace be upon him, was born when Ibrāhīm, peace be upon him, was eighty-six years old, and Ishāq was born when Ibrāhīm was ninety-nine years old. According to their Book, Allāh commanded Ibrāhīm to sacrifice his only

son, and in another text it says his firstborn son. But here they falsely inserted the name of Ishāq. This is not right because it goes against what their own Scripture says. They inserted the name of Ishāq because he is their ancestor, while Ismā'īl is the ancestor of the Arabs. They were jealous of them, so they added this idea and changed the meaning of the phrase "only son" to mean 'the only son who is with you,' because Ismā'īl had been taken with his mother to Makkah. But this is a case of falsification and distortion, because the words "only son" cannot be said except in the case of one who has no other son. Furthermore, the firstborn son has a special status that is not shared by subsequent children, so the command to sacrifice him is a more exquisite test.

﴿فَلَمَّا بَلَغَ مَعَهُ السَّنَى﴾

﴿And, when he (his son) was old enough to walk with him,﴾

means, when he grew up and started to go with his father and walk with him, for Ibrāhīm used to go every so often to check on his son and his mother in the land of Fārān (i.e., Makkah), to see how they were doing. It was said that he used to ride on *Al-Burāq*, traveling there swiftly, and Allāh knows best. It was reported from Ibn 'Abbās, peace be upon him, Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, 'Aṭā' Al-Khurāsāni, Zayd bin Aslam and others that

﴿فَلَمَّا بَلَغَ مَعَهُ السَّنَى﴾

﴿And, when he (his son) was old enough to walk with him,﴾

means, when he became a young man and was able to work as his father did.^[1]

﴿فَلَمَّا بَلَغَ مَعَهُ السَّنَى قَالَ يَبْنَؤُا إِنِّي أَرَى فِي النَّامِ أَنْ أَدْبَحَكَ فَانْظُرْ مَاذَا رَأَى﴾

﴿And, when he (his son) was old enough to walk with him, he said: "O my son! I have seen in a dream that I am slaughtering you. So look what you think!"﴾

'Ubayd bin 'Umayr said, "The dreams of the Prophets are revelation," then he recited this *Āyah*:

﴿قَالَ يَبْنَؤُا إِنِّي أَرَى فِي النَّامِ أَنْ أَدْبَحَكَ فَانْظُرْ مَاذَا رَأَى﴾

[1] Aṭ-Ṭabari 21:72-73.

﴿he said: "O my son! I have seen in a dream that I am slaughtering you. So look what you think!"﴾.^[1]

He told his son that in order to make it easier for him, and also to test his patience and resolve, at a young age, in obeying Allāh and obeying his father.

﴿قَالَ يَا بُنَيَّ أَقِمِ الصَّلَاةَ مَا مَسَرَّنَا

﴿He said: "O my father! Do that which you are commanded..."﴾

meaning, 'obey the command of Allāh and sacrifice me.'

﴿سَنَجِدَنَّكَ إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ﴾

﴿if Allāh wills, you shall find me of the patient.﴾

meaning, 'I will be patient and will seek the reward for that with Allāh.' He, may peace and blessings be upon him, believed in what had been promised. Allāh said:

﴿وَلَذَكَرَ فِي الْكِتَابِ إِبْرَاهِيمَ إِذْ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا ۖ وَكَانَ بِأَمْرِ أَهْلِهِ بِالصَّلَاةِ
وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا﴾

﴿And mention in the Book Ismā'il. Verily, he was true to what he promised, and he was a Messenger, (and) a Prophet. And he used to enjoin on his family the Ṣalāh and the Zakāh, and his Lord was pleased with him.﴾ (19:54-55).

﴿ثُمَّ أَنَا إِسْلَمْنَا وَكُنَّا لِعَيْنِهِ﴾

﴿Then, when they had both submitted themselves, and he had laid him prostrate on his forehead;﴾

means, when both of them had pronounced the *Shahādah* and remembered Allāh – Ibrāhīm because he was about to offer a sacrifice and Ismā'il because he was about to die. Or it was said that "submitted themselves" means that they submitted and followed the command of Allāh; Ibrāhīm obeyed the command of Allāh and Ismā'il obeyed Allāh and his father. This was the view of Mujāhid, 'Ikrimah, Qatādah, As-Suddi and Ibn Ishāq,^[2] and others.

[1] Aṭ-Ṭabari 21:75.

[2] Aṭ-Ṭabari 21:77.

The meaning of the phrase "and he had laid him prostrate on his forehead" is: he placed him facedown so that he could slaughter him from behind, and not have to see his face at the time of slaughter, so that it would be easier for him. Ibn 'Abbās, may Allāh be pleased with him, Mujāhid, Sa'īd bin Jubayr, Aḍ-Ḍaḥḥāk and Qatādah said:

﴿وَنَلَّمْ لِيَجْزِي﴾

﴿and he had laid him prostrate on his forehead;﴾

means, "He turned him upside down on his face."^[1] Imām Aḥmad recorded that Ibn 'Abbās, may Allāh be pleased with him, said, "When the rituals were enjoined upon Ibrāhīm, peace be upon him, the *Shayṭān* appeared to him at the *Mas'ā* and raced with him, but Ibrāhīm got there first. Then Jibrīl, upon him be peace, took him to *Jamrat Al-'Aqabah* and the *Shayṭān* appeared to him, so he stoned him with seven pebbles until he disappeared. Then he appeared him at *Al-Jamrah Al-Wustā* and he stoned him with seven pebbles. Then he laid him prostrate on his face. Ismā'īl, peace be upon him, was wearing a white shirt, and he said, 'O my father, I do not have any garment in which I can be shrouded apart from this; take it off me so that you can shroud me in it.' He started to take it off, then he was called from behind:

﴿أَنْ يَكُونُ مِنْكُمْ مَنْ يَكُونُ فَذَلِكَ الرُّبَا﴾

﴿O Ibrāhīm! You have fulfilled the dream!﴾

Ibrāhīm turned, and saw a fine, horned, white ram." Ibn 'Abbās said, "We used to look for similar types of rams."^[2] Hishām mentioned this *Ḥadīth* at length in *Al-Manāsik*.

﴿وَنَدَّيْنَهُ أَنْ يَكُونُ مِنْكُمْ مَنْ يَكُونُ فَذَلِكَ الرُّبَا﴾

﴿We called out to him: "O Ibrāhīm! You have fulfilled the dream!"﴾

means, 'the purpose of your dream has been fulfilled by your laying down your son to sacrifice him.' As-Suddī and others said that he passed the knife over Ismā'īl's neck, but it did not

[1] Aṭ-Ṭabari 21:77, 78.

[2] Aḥmad 1:297.

cut him at all, because a sheet of copper was placed between them. Ibrāhīm was called at that point, and it was said:

﴿قَدْ سَدَّكَ الرَّؤْيَا﴾

﴿You have fulfilled the dream!﴾^[1]

Allāh says;

﴿إِنَّا كُنَّاكَ نَجْرَى الْمُحْسِنِينَ﴾

﴿Verily, thus do We reward the doers of good.﴾

means, 'this is how We deal with those who obey Us in things that are difficult for them; We make for them a way out.' As Allāh says:

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۖ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۚ إِنَّ اللَّهَ بَلِغٌ أَمْرُهُ ۖ فَذَ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ۝﴾

﴿And whosoever has Taqwā of Allāh, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allāh, then He will suffice him. Verily, Allāh will accomplish his purpose. Indeed Allāh has set a measure for all things.﴾ (65:2-3).

On the basis of this Āyah and this story, some of the scholars of Usūl have stated that it is valid for a ruling to be abrogated before anyone is able to act upon it – unlike some of the Mu'tazilah. The evidence for this is obvious, because Allāh commanded Ibrāhīm, peace be upon him, to sacrifice his son, then He abrogated that and pointed out the ransom. The purpose of His command had been primarily to reward His close Friend for his patience and resolve in sacrificing his son. Allāh says:

﴿إِن كُنَّا لَمَرَّةٍ الْبَقَرِ الْبَيْتِ﴾

﴿Verily, that indeed was a manifest trial.﴾

meaning, it was clearly a test when he was commanded to sacrifice his son, so, he hastened to do it, in submission to the command of Allāh and in obedience to Him. Allāh said:

^[1] At-Tabari 21:74.

﴿وَابْرَاهِيمَ الَّذِي وَفَّى﴾

«And of Ibrāhīm who fulfilled all that.» (53:37), and

﴿وَلَنَنصُرَنَّ بِذَنْبِهِ عَظِيمٍ﴾

«And We ransomed him with a great sacrifice».

It was reported that Ibn 'Abbās, may Allāh be pleased with him, said, "A ram which had grazed in Paradise for forty years."^[1]

Imām Aḥmad recorded that Ṣafīyyah bint Shaybah said, "A woman from Bani Sulaym, who was the midwife of most of the people in our household, told me that the Messenger of Allāh ﷺ sent for 'Uthmān bin Ṭalḥah, may Allāh be pleased with him." On one occasion she said, "I asked 'Uthmān, 'Why did the Prophet ﷺ call you?' He said, 'The Messenger of Allāh ﷺ said to me,

«إِنِّي كُنْتُ رَأَيْتُ فَرْنِي الْكَتَبِي جِئَ دَخَلْتُ الْبَيْتَ فَسَيِّئْتُ أَنْ أَمْرَكَ أَنْ نُحْمَرَهُمَا
فَحْمَرَهُمَا، فَإِنَّهُ لَا يَبْقَى أَنْ يَكُونَ فِي الْبَيْتِ شَيْءٌ يَشْغُلُ الْمُصَلِّي»

'I saw the horns of the ram when I entered the House [i.e., the Ka'bah], and I forgot to tell you to cover them up; cover them up, for there should not be anything in the House which could distract the worshipper.'"

Sufyān said, "The horns of the ram remained hanging in the House until it was burned, and they were burned too."^[2]

This offers independent evidence that the one who was to be sacrificed was Ismā'īl, peace be upon him. The Quraysh had inherited the horns of the ram that Ibrāhīm sacrificed, and they had been passed down from generation to generation, until the Messenger of Allāh ﷺ was sent. And Allāh knows best.

Reports which state that the One Who was to be sacrificed was Ismā'īl, and that this is Correct without a Doubt

Sa'īd bin Jubayr, 'Āmir Ash-Sha'bi, Yūsuf bin Mihrān, Mujāhid, 'Aṭā' and others reported from Ibn 'Abbās that it was

[1] Aṭ-Ṭabari 21:90.

[2] Aḥmad 4:68.

Ismā'īl, peace be upon him.

Ibn Jarīr narrated that Ibn 'Abbās said, "The one who was ransomed was Ismā'īl, peace be upon him. The Jews claimed that it was Ishāq, but the Jews lied."^[1]

It was reported that Ibn 'Umar said, "The sacrifice was Ismā'īl."^[2] Ibn Abi Najīḥ said, narrating from Mujāhid, "It was Ismā'īl, peace be upon him."^[3] This was also the view of Yūsuf bin Mihrān.^[4] Ash-Sha'bi said, "It was Ismā'īl, peace be upon him, and I saw the horns of the ram in the Ka'bah."^[5]

Muḥammad bin Ishāq reported from Al-Ḥasan bin Dinār and 'Amr bin 'Ubayd from Al-Ḥasan Al-Baṣrī that he did not doubt that the one of the two sons Ibrāhīm was commanded to sacrifice was Ismā'īl, peace be upon him.^[6] Ibn Ishāq said, "I heard Muḥammad bin Ka'b Al-Quraẓī say, 'The one whom Allāh commanded Ibrāhīm to sacrifice of his two sons was Ismā'īl.' We find this in the Book of Allāh, because when Allāh finishes the story of the one of the two sons of Ibrāhīm who was to be sacrificed, He then says:

﴿وَبَشِّرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِّنَ الصَّالِحِينَ﴾

﴿And We gave him the glad tidings of Ishāq - a Prophet from the righteous﴾, and

﴿بَشَّرْنَاهَا بِإِسْحَاقَ وَهَانَ وَإِسْحَاقَ يَمُوتُ﴾

﴿So, We gave her glad tidings of Ishāq and after Ishāq, of Ya'qūb﴾ (11:71).

He mentions the son and the son of the son, but He would not have commanded him to sacrifice Ishāq when He had promised that this son would in turn have a son. The one whom He commanded him to sacrifice can only have been Ismā'īl.^[7] Ibn Ishāq said, "I heard him say that often."^[8]

[1] Aṭ-Ṭabari 21 :83.

[2] Aṭ-Ṭabari 21 :82.

[3] Aṭ-Ṭabari 21 :84.

[4] Aṭ-Ṭabari 21 :84.

[5] Aṭ-Ṭabari 21 :84.

[6] Aṭ-Ṭabari 21 :85.

[7] Aṭ-Ṭabari 21 :84.

[8] Aṭ-Ṭabari 21 :85.

Ibn Ishāq reported from Buraydah bin Sufyān bin Farwah Al-Aslami that Muḥammad bin Ka'b Al-Quraẓi told them that he mentioned that to 'Umar bin 'Abd Al-'Azīz, may Allāh be pleased with him, when he was Khalīfah, while he was with him in Syria. 'Umar said to him, "This is something about which I have never given any thought, but I see that it is as you say." Then he sent for a man who was with him in Syria, a Jew who had become a Muslim and was committed to Islām, and he thought that he had been one of their scholars. 'Umar bin 'Abd Al-'Azīz, may Allāh be pleased with him, asked him about that.

Muḥammad bin Ka'b said, "I was with 'Umar bin 'Abd Al-'Azīz. 'Umar said to him, 'Which of the two sons of Ibrāhīm was he commanded to sacrifice?' He said, 'Ismā'īl. By Allāh, O Commander of the faithful, the Jews know this, but they were jealous of you Arabs because it was your father about whom Allāh issued this command and the virtue that Allāh mentioned was because of his patience in obeying the command. So they denied that and claimed that it was Ishāq, because he is their father.'"^[1]

'Abdullāh bin Al-Imām Aḥmad bin Ḥanbal, may Allāh have mercy on him, said, "I asked my father about which son was to be sacrificed – was it Ismā'īl or Ishāq?" He said, "Ismā'īl." This was mentioned in *Kitāb Az-Zuhd*.^[2]

Ibn Abi Hātim said, "I heard my father say, 'The correct view is that the one who was to be sacrificed was Ismā'īl, peace be upon him.'" He said, "And it was narrated that 'Alī, Ibn 'Umar, Abu Hurayrah, Abu Aṭ-Ṭufayl, Sa'īd bin Al-Musayyib, Sa'īd bin Jubayr, Al-Ḥasan, Mujāhid, Ash-Sha'bi, Muḥammad bin Ka'b Al-Quraẓi, Abu Ja'far Muḥammad bin 'Alī and Abu Ṣālih, may Allāh be pleased with them all, said that the one who was to be sacrificed was Ismā'īl."^[3]

Al-Baghawi said in his *Tafsīr*, "This was the view of 'Abdullāh bin 'Umar, Sa'īd bin Al-Musayyib, As-Suddi, Al-Ḥasan Al-Baṣri, Mujāhid, Ar-Rabī' bin Anas, Muḥammad bin Ka'b Al-Quraẓi and Al-Kalbi."^[4] This was also reported from Ibn

^[1] Aṭ-Ṭabari 21:85.

^[2] *Az-Zuhd*, 'Abdullāh bin Aḥmad; 80.

^[3] Aṭ-Ṭabari 21:82-84.

^[4] Al-Baghawi 4:32.

'Abbās and from Abu 'Amr bin Al-'Alā'.

﴿وَنَزَّلْنَاهُ بِإِذْنِنَا مِنَ الْمَلِئِكِينَ﴾

«And We gave him the glad tidings of Ishāq - a Prophet from the righteous.»

having given the glad tidings of the one who was to be sacrificed, who was Ismā'īl, Allāh immediately follows that with mention of the glad tidings of his brother Ishāq. This is also mentioned in Sūrah Hūd (11:71) and in Sūrat Al-Hijr (15:53-55).

﴿يُنَا﴾

«a Prophet» means, from him there will come a righteous Prophet.

﴿وَنَزَّلْنَا عَلَيْهِ وَعَلَىٰ إِسْحَاقَ وَمِن دُرَيْتِهِمَا خَيْرٌ وَقَالُمْ لَقِيَهُم مَّيْمُونٌ﴾

«We blessed him and Ishāq. And of their progeny are (some) that do right, and some that plainly wrong themselves.»

This is like the Āyah:

﴿قَدْ يَنْتَهِجُ أَفْطَحُ بِكُلِّهِمْ إِنَّا وَرَكْنٌ عَلَيْكَ وَعَلَىٰ أُمِّهِمْ مِّن مَّالِكٍ وَأُمٌّ سَتِيغُهُمْ ثُمَّ يَنْتَهِجُ إِنَّا عَذَابُ الْآلَمِينَ﴾

«It was said: "O Nūh! Come down (from the ship) with peace from Us and blessings on you and on the people who are with you, but people to whom We shall grant their pleasures (for a time), but in the end a painful torment will reach them from Us."» (11:48)

﴿وَلَقَدْ نَزَّلْنَا عَلَىٰ مُوسَىٰ وَهَارُونَ ﴿١١٤﴾ وَجَعَلْنَاهُمَا قَوْمَهُمَا مِنَ الْكَرْبِ الْمَلِئِينَ ﴿١١٥﴾ وَنَصَرْنَاهُمْ فَلَمَّا هُمُ الْفَالِقِينَ ﴿١١٦﴾ وَنَجَّيْنَاهُمَا مِنَ الْغَمِّ ﴿١١٧﴾ وَرَكْنَا عَلَيْهِمَا فِي الْآخِرِينَ ﴿١١٨﴾ سَلَّمْنَا عَلَىٰ مُوسَىٰ وَهَارُونَ ﴿١١٩﴾ إِنَّا كَذَبْنَا الْفُجْرَاءَ ﴿١٢٠﴾ إِنَّمَا مِنْ عِزَانَا الْأَثَرُ ﴿١٢١﴾﴾

«114. And, indeed We gave Our grace to Mūsā and Hārūn.»

«115. And We saved them and their people from the great distress.»

«116. And helped them, so that they became the victors;»

«117. And We gave them the clear Scripture;»

- ﴿118. And guided them to the right path.﴾
 ﴿119. And We left for them among the later generations.﴾
 ﴿120. "Salām (peace!) be upon Mūsā and Hārūn!"﴾
 ﴿121. Verily, thus do We reward the doers of good.﴾
 ﴿122. Verily, they were two of Our believing servants.﴾

Mūsā and Hārūn

Allāh tells us how He blessed Mūsā and Hārūn with prophethood and how He saved them, along with those who believed, from the oppression of Fir'awn and his people, who had persecuted them by killing their sons and sparing their women, and by forcing them to do the most menial tasks, then ultimately He caused them to prevail over them and to seize their lands and their wealth and all that they had spent their entire lives amassing. Then Allāh revealed to Mūsā the Clear and Mighty Book, which is the Tawrah, as Allāh says:

﴿وَلَقَدْ آتَيْنَا مُوسَى وَهَارُونَ الْفُرْقَانَ وَضِيَّةً﴾

﴿And indeed We granted to Mūsā and Hārūn the criterion (of right and wrong), and a shining light﴾ (21:48).

And Allāh says here:

﴿وَأَنزَلْنَا إِلَيْكَ الْكِتَابَ الْكَافِرِ وَالْمُتَكَبِّرِينَ﴾

﴿And We gave them the clear Scripture; and guided them to the right path.﴾

meaning, with regard to words and deeds.

﴿وَنَزَّلْنَا عَلَيْكَ فِي الْآخِرِينَ﴾

﴿And We left for them among the later generations.﴾

means, that after they died they would be mentioned in good terms and spoken of highly. Then Allāh explain this further:

﴿سَلَامٌ عَلَىٰ مُوسَىٰ وَهَارُونَ﴾

﴿الْمُؤْمِنِينَ﴾

﴿Salām (peace!) be upon Mūsā and Hārūn! Verily, thus do We reward the doers of good. Verily, they were two of Our believing servants.﴾

سورة السافات

٤٥١

الْإِنشَاء

فَكَذَّبُوهُ فَأَنَّهُمْ لَمُحْضَرُونَ ﴿١٢٣﴾ إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٢٤﴾
وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٢٥﴾ سَلَامٌ عَلَى إِبْرَاهِيمَ ﴿١٢٦﴾ إِنَّا كَذَّبَكَ
بَحْرَى الْمَحْسِنِينَ ﴿١٢٧﴾ إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١٢٨﴾ وَلَئِنْ لَوَّلَا
لَيْنَ الْمُرْسَلِينَ ﴿١٢٩﴾ إِذْ يَخِيشُهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٣٠﴾ إِلَّا جُورًا
فِي الْغَدِيرِ ﴿١٣١﴾ ثُمَّ دَمَرْنَا الْآخَرِينَ ﴿١٣٢﴾ وَرَبُّكَ لَنُزَوِّدُهُمْ
مُصِيبِينَ ﴿١٣٣﴾ وَبِالْبَلَاءِ أَفَلَا تَعْقِلُونَ ﴿١٣٤﴾ وَإِنْ يَوَسُّوْا لَكُمْ
الْمُرْسَلِينَ ﴿١٣٥﴾ إِذْ أَتَى إِلَى الْفَالِكِ الْمَشْهُورِ ﴿١٣٦﴾ فَسَاهُمْ فَكَانَ
مِنَ الْمُدْحَضِينَ ﴿١٣٧﴾ فَالْقَمَرُ الْحَارُتُ وَهُوَ يَلْمِزُ ﴿١٣٨﴾ فَلَوْلَا أَنَّهُ
كَانَ مِنَ الْمُسَبِّحِينَ ﴿١٣٩﴾ لَلَيْتَ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ ﴿١٤٠﴾
فَبَدَّلْنَاهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ ﴿١٤١﴾ وَأَلْبَسْنَا عَلَيْهِ شَجَرَةً
مِّنْ يَقْطِينٍ ﴿١٤٢﴾ وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ ﴿١٤٣﴾
فَنَامُوا فَانْقَعَتْهُمْ إِلَى جِوْنٍ ﴿١٤٤﴾ فَاسْتَنْبِهِمْ أَزْرَافُ الْبَسَاتِ
وَلَهُمُ السَّوْتُ ﴿١٤٥﴾ أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنْسَانًا وَهُمْ
شَاهِدُونَ ﴿١٤٦﴾ أَلَا إِنَّهُمْ مِّنْ إِفْكِهِمْ لَيَقُولُونَ ﴿١٤٧﴾ وَلَدَّ
اللَّهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿١٤٨﴾ أَصْطَفَى الْبَسَاتِ عَلَى الْبَسِينِ ﴿١٤٩﴾

﴿وَلَيْتَ إِبْرَاهِيمَ لَوَّى الْمُرْسَلِينَ﴾ إِذْ
قَالَ لِقَوْمِهِ: أَلَا تَتَّقُونَ ﴿١٢٣﴾ أَتَدْعُونَ
بَعْدَ وَدْعِ اللَّهِ رَبَّكُمْ رَبَّ آبَائِكُمْ
الْأَوَّلِينَ ﴿١٢٤﴾ فَكَذَّبُوهُ فَأَنَّهُمْ
لَمُحْضَرُونَ ﴿١٢٥﴾ إِلَّا عِبَادَ اللَّهِ
الْمُخْلَصِينَ ﴿١٢٦﴾ وَتَرَكْنَا عَلَيْهِ فِي
الْآخِرِينَ ﴿١٢٧﴾ سَلَامٌ عَلَى إِبْرَاهِيمَ
﴿١٢٨﴾ إِنَّا كَذَّبَكَ بَحْرَى الْمَحْسِنِينَ
﴿١٢٩﴾ ثُمَّ دَمَرْنَا الْآخَرِينَ ﴿١٣٠﴾
وَرَبُّكَ لَنُزَوِّدُهُمْ مُصِيبِينَ ﴿١٣١﴾
وَإِنْ يَوَسُّوْا لَكُمْ الْمُرْسَلِينَ ﴿١٣٢﴾
فَسَاهُمْ فَكَانَ مِنَ الْمُدْحَضِينَ ﴿١٣٣﴾
فَالْقَمَرُ الْحَارُتُ وَهُوَ يَلْمِزُ ﴿١٣٤﴾
فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ ﴿١٣٥﴾
لَلَيْتَ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ ﴿١٣٦﴾
فَبَدَّلْنَاهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ ﴿١٣٧﴾
وَأَلْبَسْنَا عَلَيْهِ شَجَرَةً مِّنْ يَقْطِينٍ ﴿١٣٨﴾
وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ ﴿١٣٩﴾
فَنَامُوا فَانْقَعَتْهُمْ إِلَى جِوْنٍ ﴿١٤٠﴾
فَاسْتَنْبِهِمْ أَزْرَافُ الْبَسَاتِ وَلَهُمُ السَّوْتُ ﴿١٤١﴾
أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنْسَانًا وَهُمْ شَاهِدُونَ ﴿١٤٢﴾
أَلَا إِنَّهُمْ مِّنْ إِفْكِهِمْ لَيَقُولُونَ ﴿١٤٣﴾
وَلَدَّ اللَّهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿١٤٤﴾ أَصْطَفَى الْبَسَاتِ عَلَى الْبَسِينِ ﴿١٤٥﴾

﴿123. And verily, Ilyās was one of the Messengers.﴾

﴿124. When he said to his people: "Will you not have Taqwā?"﴾

﴿125. "Will you call upon 'Ba' and forsake the Best of creators,﴾

﴿126. Allāh, your

Lord and the Lord of your forefathers?"﴾

﴿127. But they denied him, so they will certainly be brought forth,﴾

﴿128. Save the chosen servants of Allāh.﴾

﴿129. And We left for him among the later generations.﴾

﴿130. "Salām (peace!) be upon Ilyāsīn!"﴾

﴿131. Verily, thus do We reward the doers of good.﴾

﴿132. Verily, he was one of Our believing servants.﴾

Ilyās

Qatādah and Muḥammad bin Ishāq said, "Ilyās is another name for Idrīs."⁽¹⁾ Ibn Abi Ḥātim recorded that 'Abdullāh bin

⁽¹⁾ Aṭ-Ṭabari 21:95.

Mas'ūd, may Allāh be pleased with him, said, "Ilyās is Idrīs."^[1] This was also the view of Aḍ-Ḍaḥḥāk.^[2] Wahb bin Munabbih said, "He is Ilyās bin Yāsīn bin Finḥāṣ bin Al-ʿIzār bin Hārūn bin ʿImrān."^[3]

Allāh sent him to the Children of Israel after Hizqīl (Ezekiel), may peace be upon them both. They had started to worship an idol called Baʿl, and he called them to Allāh, may He be exalted, and forbade them to worship anyone besides Him. Their king believed in him, then he apostatized, and they persisted in their misguided ways, and not one person among them believed in him. So he prayed to Allāh against them, and Allāh withheld the rain from them for three years. Then they asked him to relieve them from that, and promised that they would believe in him if rain came to them. So he prayed to Allāh for them, and the rains came, but they persisted in their evil ways of disbelief. So he asked Allāh to take him to Him. Al-Yasaʿ bin Akḥṭūb had grown up under his care, may peace be upon them both. So Ilyās was commanded to go to such and such a place, and whatever mount came to him, he was to ride on it and not to give it away. A horse of fire was brought to him, so he rode it, and Allāh clothed him with light and covered him with feathers, and he used to fly with the angels as a human angel, heavenly yet also earthly. This is what was narrated by Wahb bin Munabbih from the People of the Book; Allāh knows best how true it is.

﴿إِذْ قَالَ لِقَوْمِهِ أَلَا تَتَّقُونَ﴾

«When he said to his people: "Will you not have Taqwā?"»

means, 'do you not fear Allāh when you worship others instead of Him?'

﴿الَّذِينَ بَدَّلُوا خُسْرًا حَسَنًا فَتَقَرَّبُوا إِلَى اللَّهِ فَتُجْزَوْنَ﴾

«Will you call upon Baʿl and forsake the Best of creators.»

Ibn ʿAbbās, may Allāh be pleased with him, Mujāhid, ʿIkrimah, Qatādah and As-Suddi said that the word *Baʿl* means lord.^[4] ʿIkrimah and Qatādah said, "This is the language of the people

[1] Al-Qurṭubī 15:115.

[2] Aṭ-Ṭabarī 21:97.

[3] Aṭ-Ṭabarī 21:97.

[4] Aṭ-Ṭabarī 21:96.

of Yemen.^[1] According to another report from Qatādah, it is the language of Azd Shanū'ah.^[2] 'Abdur-Rahmān bin Zayd bin Aslam narrated from his father that it is the name of an idol which was worshipped by the people of a city called Ba'labak (Baalbek) which is to the west of Damascus.^[3] Aḍ-Ḍahhāk said, "It is an idol which they used to worship."^[4]

﴿الَّذِينَ يَدْعُونَ بِبَالٍ﴾

«Will you call upon Ba'l» means, 'will you worship an idol,'

﴿وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ ﴿٢٠﴾ اللَّهَ رَبَّكُمْ وَرَبَّ آبَائِكُمُ الْأَوَّلِينَ ﴿٢١﴾﴾

«and forsake the Best of creators, Allāh, your Lord and the Lord of your forefathers?»

means, 'He is the One Who is deserving of your worship alone, with no partners or associates.'

﴿تَكْفُرُونَ ﴿٢٢﴾ فَأَنَّهُمْ مُخْرَجُونَ ﴿٢٣﴾﴾

«But they denied him, so they will certainly be brought forth,»

means, for the punishment on the Day of Reckoning.

﴿إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿٢٤﴾﴾

«Save the chosen servants of Allāh.» means, those who believe in Him alone.

﴿وَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿٢٥﴾﴾

«And We left for him among the later generations.»

means, he is praised and spoken of highly.

﴿سَلَامٌ عَلَىٰ إِبْرَاهِيمَ ﴿٢٦﴾﴾

«Salām (peace!) be upon Ilyāsīn!» Similarly, one might say for Ismā'īl, Ismā'īn. This is the language (dialect) of Bani Asad; they say Mīkāl, Mīkā'īl, and Mīkā'īn. They say Ibrāhīm and Ibrāhām; Isrā'īl, Isrā'īn; Ṭūr Sīnā', Ṭūr Sīnīn. All of that is fine.

[1] Aṭ-Ṭabari 21 :96.

[2] Ad-Durr Al-Manthūr 7 :119.

[3] Aṭ-Ṭabari 21 :97.

[4] Aṭ-Ṭabari 21 :97.

﴿إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ﴾ ﴿إِنَّ مِنْ بَنَاتِنَا الْمُؤْمِنِينَ﴾

﴿Verily, thus do We reward the doers of good. Verily, he was one of Our believing servants.﴾

We have already discussed the meaning of this above.^[1] And Allāh knows best.

﴿وَلَوْلَا لَيْنُ الْمَرْتَرِينَ﴾ ﴿إِذْ يَخْتَلِفُ وَأَقْلَمُ﴾ ﴿أَجْمَعِينَ﴾ ﴿إِلَّا عَجُوزًا فِي الْغَابِرِينَ﴾ ﴿ثُمَّ دَخَلْنَا الْأَخْزِرِينَ﴾ ﴿وَلَا تَكُنْ لَهُمْ عَلَيْهِمْ مُتَعَبِينَ﴾ ﴿وَأَلْبَلَّ الْأَمْلَاقَ قَوْلُكَ﴾

﴿133. And verily, Lūt was one of the Messengers.﴾

﴿134. When We saved him and his family, all,﴾

﴿135. Except an old woman (his wife) who was among those who remained behind.﴾

﴿136. Then We destroyed the rest.﴾

﴿137. Verily, you pass by them in the morning.﴾

﴿138. And at night; will you not then reflect?﴾

The Destruction of the People of Lūt (Lot)

Allāh tells us that He sent His servant and Messenger Lūt, peace be upon him, to his people, and they denied him, so Allāh saved him from among them, him and his family with the exception of his wife, who was destroyed along with her people. Allāh destroyed them with different kinds of punishments, and made their vicinity a foul, stinking lake which is on a well-travelled route where people pass by night and day (i.e., the Dead Sea, which lays close to the cities of Sodom and Gomorrah on the highway between Arabia and Syria). Allāh says:

﴿وَلَا تَكُنْ لَهُمْ عَلَيْهِمْ مُتَعَبِينَ﴾ ﴿وَأَلْبَلَّ الْأَمْلَاقَ قَوْلُكَ﴾

﴿Verily, you pass by them in the morning. And at night; will you not then reflect?﴾

meaning, 'will you not learn a lesson from them and how Allāh destroyed them, and realize that a similar end awaits the disbelievers.'

[1] See Sūrat Aş-Şaffāt (37:80-81).

﴿وَلَوْلَا يُوسُفُ لَمِنَ الرَّاغِبِينَ﴾ إِذْ أَتَى إِلَى الْفَلَكِ النَّاسُورُ ﴿١٣٩﴾ فَاعْتَمَ فَكَانَ مِنَ
 النَّاصِحِينَ ﴿١٤٠﴾ فَالْقَصَةُ الْغُرُوتُ وَهُوَ مُلِيمٌ ﴿١٤١﴾ فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ ﴿١٤٢﴾ لَلَبِثَ فِي بَطْنِهِ
 إِكْ يَوْمَيْنِ يُتَمَثَّلُونَ ﴿١٤٣﴾ فَلَمَّا ذُكِّرُوا بِالْعَمَلِ وَهُوَ سَوِيءٌ ﴿١٤٤﴾ وَاللَّبِثَ عَلَيْهِ شَجَرَةً مِنْ يَقْطِينٍ ﴿١٤٥﴾
 وَأَرْسَلْنَاهُ إِلَى بَنَاتِ آلِ يَاقَانَ ﴿١٤٦﴾ فَاتَمَثَّلَ لَهَا سِتُّونَ ﴿١٤٧﴾ فَاتَمَثَّلُوا لَهَا سِتُّونَ ﴿١٤٨﴾

﴿139. And verily, Yūnus was one of the Messengers.﴾

﴿140. When he ran to the laden ship.﴾

﴿141. Then he (agreed to) cast lots, and he was among the losers.﴾

﴿142. Then a (big) fish swallowed him as he had done an act worthy of blame.﴾

﴿143. Had he not been of them who glorify Allāh,﴾

﴿144. He would have indeed remained inside its belly (the fish) till the Day of Resurrection.﴾

﴿145. But We cast him forth on the naked shore while he was sick,﴾

﴿146. And We caused a plant of gourd to grow over him.﴾

﴿147. And We sent him to a hundred thousand (people) or even more.﴾

﴿148. And they believed; so We gave them enjoyment for a while.﴾

The Story of Yūnus

We have already discussed the story of Yūnus, peace be upon him, in Sūrat Al-Anbiyā' (21:87-88). In the Two Ṣaḥīḥs it is reported that the Messenger of Allāh ﷺ said:

«مَا يَبْغِي لِعَبْدٍ أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُوسُفَ بْنِ مَتَّى»

«It is not right for any person to say I am better than Yūnus bin Mattā.»^[1]

﴿إِذْ أَتَى إِلَى الْفَلَكِ النَّاسُورُ﴾

﴿When he ran to the laden ship.﴾ Ibn 'Abbās, may Allāh be pleased with him, said, "It was filled with cargo.

[1] Faḥḥ Al-Bāri 4:193, Muslim 4:1846.

﴿تَاغَم﴾

﴿Then he (agreed to) cast lots,﴾ means, to draw lots.^[1]

﴿فَكَانَ مِنَ الْمُسْتَخْصِرِينَ﴾

﴿and he was among the losers.﴾ means among those who have been overcome.

This was because the ship was being pounded by the waves on all sides, and they were at risk of drowning, so they drew lots, and whoever lost would be thrown overboard so as to lighten the load. The Prophet of Allāh Yūnus, peace be upon him, lost the draw three times, but they did not want to throw him overboard. He took off his garment so that he could throw himself into the sea, and they tried to stop him. Then Allāh commanded a large fish from the Green Sea (i.e., Mediterranean Sea) to cleave the oceans and come and swallow Yūnus, peace be upon him, without cutting his flesh or breaking his bones. The fish came and Yūnus, peace be upon him, threw himself overboard, and the fish swallowed him and took him away, traveling through all the seas with him. When Yūnus had stayed for some time in the fish's belly, he thought that he had died; then he moved his head and legs and arms, and saw that he was alive. He prayed in the belly of the fish, and one of the things he said in his main prayer was: "O Lord, I have taken as a place of worship to You a place which no other person has reached." They differed as to how long he spent in the belly of the fish. Some said three days; this was the view of Qatādah. Some said seven days; this was the view of Ja'far Aṣ-Ṣādiq, may Allāh be pleased with him. Some said forty days; this was the view of Abu Mālik.^[2] Mujāhid said, narrating from Ash-Sha'bi, "It swallowed him in the morning and cast him forth in the evening." And Allāh knows best how long exactly was.

Allāh says,

﴿قُلُوا أَنْتُمْ كَانُوا مِنَ الْمُنْجِبِينَ ۖ لَيْتَ فِي بَطْنِهِ إِذَا يَوْمَ يُنْعَمُونَ﴾

﴿Had he not been of them who glorify Allāh, He would have

^[1] Aṭ-Ṭabari 21:106.

^[2] Aṭ-Ṭabari 21:111.

indeed remained inside its belly (the fish) till the Day of Resurrection.﴾

It was said that, if he had not already done righteous deeds during his time of ease. This was the view of Aḍ-Ḍaḥḥāk bin Qays, Abu Al-ʿĀliyah, Wahb bin Munabbih, Qatādah and others,^[1] and it was the view favored by Ibn Jarīr.^[2] This is what is indicated in the authentic Ḥadīth which we quote below, if Allāh wills. In a Ḥadīth narrated from Ibn ʿAbbās, may Allāh be pleased with him, he ﷺ said:

تَعْرِفُ إِلَى اللَّهِ فِي الرَّخَاءِ، يَغْفِرُكَ فِي الشَّدَّةِ

«Remember Allāh during times of ease and He will remember you during times of difficulty.»^[3]

And it was said that what was meant by the Āyah:

﴿فَلَوْلَا أَنَّمْ كَانَ مِنَ السَّاجِدِينَ﴾^[4]

«Had he not been of them who glorify Allāh,»

was the meaning of the following Āyat:

﴿فَكَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ﴾^[5]
 ﴿فَأَنصَرَيْنَاهُ وَخَرَجْنَاهُ مِنَ الْقَمْرِ وَكَذَلِكَ نُفَصِّلُ الْآمِنِينَ﴾^[6]

«But he cried through the darkness (saying): "Lā ilāhā illā Anta, You are glorified! Truly, I have been of the wrongdoers." So We answered his call, and delivered him from the distress. And thus We do deliver the believers.﴾ (21:87-88).

This was the view of Saʿīd bin Jubayr and others.^[4] Ibn Abi Ḥātim recorded that Anas bin Mālik, may Allāh be pleased with him - and I do not know of anything narrated from Anas that he did not attribute to the Messenger of Allāh ﷺ:

«إِنَّ يُوسُفَ النَّبِيَّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ حِينَ بَدَأَ لَهُ أَنْ يَدْعُوَ بِهَذِهِ الْكَلِمَاتِ وَهُوَ فِي بَطْنِ الْحُوتِ فَقَالَ: اللَّهُمَّ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ، فَأُتِيَكَ الدَّعْوَةُ تَحْتُ بِالْعَرْسِ، قَالَتِ الْمَلَائِكَةُ: يَا رَبِّ مَذَا صَوْتُ ضَعِيفٍ مَعْرُوفٍ مِنْ

[1] At-Ṭabari 21:108, 109.

[2] At-Ṭabari 21:108.

[3] Aḥmad 1:307.

[4] At-Ṭabari 21:110.

يَلَاوْ بَعِيدُوْ غَرِيْبَةٍ فَقَالَ اللهُ تَعَالَى: أَمَّا تَعْرِفُوْنَ ذَلِكَ؟ قَالُوا: يَا رَبِّ وَمَنْ هُوَ؟ قَالَ عَزَّ وَجَلَّ: عَبْدِيْ يُوْنُسُ، قَالُوا: عَبْدُكَ يُوْنُسُ الَّذِي لَمْ يَزَلْ يَرْفَعُ لَكَ عَمَلٌ مُّقْتَبَلٌ وَدَعْوَةٌ مُّسْتَجَابَةٌ؟ قَالُوا: يَا رَبِّ أَوْ لَا تَرْحَمُ مَا كَانَ يَضَعُ فِي الرِّخَاءِ فَتُنَجِّهِ فِي الْبَلَاءِ، قَالَ: بَلَى، فَأَمَرَ الْحَوْتَ فَطَرَحَهُ بِالْفَرَاءِ،

«When it occurred to the Prophet Yūnus, upon him be peace, to call upon Allāh in these words when he was in the belly of the great fish, he said, "Lā ilāhā illā Anta, Yo are glorified! Truly, I have been of the wrongdoers." This call went and hovered around the (mighty) Throne, and the angels said, "O Lord, this is the voice of one who is weak but known, in a faraway strange land. Allāh, may He be exalted, said, "How do you know this?" They said, "O Lord, who is he?" Allāh, may He be exalted, said, "My servant Yūnus." They said, "Your servant Yūnus, from whom there kept coming acceptable deeds and supplications which were answered?!" They said, "O Lord, will You not have mercy on him for what he did during his time of ease, and save him from this trial and tribulation?" He said, "Of course." So, He commanded the great fish, and it cast him forth on the naked shore.»^[1]

Allāh says:

﴿تَبَذَّاهُ﴾

«But We cast him forth» meaning, 'We threw him out,'

﴿بِالْعَرَاءِ﴾

«on the naked shore» Ibn 'Abbās, may Allāh be pleased with him, and others said that this refers to land in which there is no vegetation and no buildings.

﴿وَهُوَ مَرِيضٌ﴾

«while he was sick,» means, when he was weak of body.

﴿وَأَنبَتْنَا عَلَيْهِ شَجَرَةً مِّنْ تَّيْلِينَ﴾

^[1] At-Ṭabari 21:109. This narration contains Yazid Ar-Raqāshi. Under the comments on Sūrah Ṣād 38:21, Ibn Kathir grades his narrations unauthentic.

﴿And We caused a plant of gourd to grow over him.﴾

Ibn Mas'ūd and Ibn 'Abbās, may Allāh be pleased with them both, Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, Wahb bin Munabbih, Hilāl bin Yasāf, 'Abdullāh bin Tāwus, As-Suddi, Qatādah, Aḍ-Ḍaḥḥāk, 'Atā' Al-Khurāsāni and several others, all said that gourd means squash.^[1]

Some of them mentioned that the squash has a number of benefits: it grows quickly, its leaves offer shade because of their large size and smooth texture, flies do not come near it, and its fruits provide good nourishment; they may be eaten raw or cooked, and both the pulp and the peel may be eaten. It was reported that the Messenger of Allāh ﷺ used to like squash and would look for it wherever it was on the serving dish.^[2]

﴿وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُ﴾

﴿And We sent him to a hundred thousand (people) or even more.﴾

It is as if he was commanded, after he came forth from the fish, to go back to those to whom he had been sent in the first place, and they all believed in him.

﴿أَوْ يَزِيدُ﴾

﴿or even more.﴾ Makhḍūl said, "They numbered one hundred and ten thousand. This was reported by Ibn Abi Ḥatīm. Ibn Jarīr said, "Some of the scholars of Arabic, the people of Basrah, said that this means up to one hundred thousand or more."^[3] Ibn Jarīr interpreted this Āyah as he interpreted the Āyāt:

﴿ثُمَّ قَسَتْ قُلُوبُكُم مِّنَ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدَّ قَسْوَةً﴾

﴿Then, after that, your hearts were hardened and became as stones or even worse in hardness﴾ (2:74).

﴿إِذَا رَأَوْا سِيقًا فَتَنَّهُمْ بِنَفْسِ النَّاسِ كَفَتَبَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً﴾

﴿Behold! a section of them fear men as they fear Allāh or even more﴾ (4:77), and

[1] Aṭ-Ṭabari 21:113 and 114, Ad-Durr Al-Manthūr 7:130 131.

[2] Al-Bukhārī no. 2092.

[3] Aṭ-Ṭabari 21:116.

مَا لَكُمْ كَيْفَ تَعْبُدُونَ ﴿٥٣﴾ أَفَلَا تَذَكَّرُونَ ﴿٥٤﴾ أَمْ لَكُمْ سُلْطَانٌ مُبِينٌ ﴿٥٥﴾
 فَأَتُوا بِكِتَابِكُمْ إِن كُمْ صَادِقِينَ ﴿٥٦﴾ وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجَنَّةِ
 نَبَاً وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ ﴿٥٧﴾ سُبْحَنَ اللَّهِ عَمَّا
 يُصِفُونَ ﴿٥٨﴾ إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿٥٩﴾ فَأَنذَرُكُمْ وَمَأْتِدُونَ ﴿٦٠﴾
 مَا أُنْزِلَ عَلَيْهِ مِنْ نَبَأٍ ﴿٦١﴾ إِلَّا آمَنَ هُوَ صَالٍ الْجَمِيعِ ﴿٦٢﴾ وَمَا يَأْتِيهِ إِلَّا
 لَهٗ مَقَامٌ مَّعْلُومٌ ﴿٦٣﴾ وَإِنَّا لَنَحْنُ الصَّافُونَ ﴿٦٤﴾ وَإِنَّا لَنَحْنُ الْمُنِشِقُونَ ﴿٦٥﴾
 ﴿٦٦﴾ وَإِن كَانُوا لَيَقُولُونَ ﴿٦٧﴾ لَوْنٌ عِنْدَنَا ذِكْرُ الَّذِينَ الْأَوَّلِينَ ﴿٦٨﴾ لَكُنَّا
 عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿٦٩﴾ فَكُفُّوا رُءُوسَهُمْ سَوْفَ يَعْلَمُونَ ﴿٧٠﴾ وَلَقَدْ
 سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ ﴿٧١﴾ إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ ﴿٧٢﴾ وَإِن
 جُنْدَنَا لَهُمُ الْغَالِبُونَ ﴿٧٣﴾ فَتَوَلَّ عَنْهُمْ حَتَّى حِينٍ ﴿٧٤﴾ وَأَبْصِرْ سَوْفَ
 يُصِيرُونَ ﴿٧٥﴾ أَفَعِدَايَا يَسْتَعْجِلُونَ ﴿٧٦﴾ فَإِذَا نَزَلَ بِصَاحِبِهِمْ فَسَاءَ
 صَبَاحُ النَّذِيرِينَ ﴿٧٧﴾ وَتَوَلَّ عَنْهُمْ حَتَّى حِينٍ ﴿٧٨﴾ وَأَبْصِرْ سَوْفَ
 يُصِيرُونَ ﴿٧٩﴾ سُبْحَنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿٨٠﴾
 وَسَلِّمْ عَلَى الْمُرْسَلِينَ ﴿٨١﴾ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٨٢﴾

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ

﴿كَانَ تَابَ قَوْسَيْنِ أَوْ أَدْنَى﴾

«And was at a distance of two bows' length or (even) nearer» (53:9).

The meaning is, not less than that, but rather more.

﴿فَنَاسُوا﴾

«And they believed;» means, these people to whom Yūnus, peace be upon him, had been sent all believed.

﴿فَسَتْنَهُمْ إِنْ جِئَ﴾

«so We gave them enjoyment for a while.» means, until the time of their appointed end. This is like the Āyah,

﴿فَلَوْلَا كَانَتْ قَرْيَةٌ مِمَّنْ فَتَنَّمَا﴾

﴿يَمْتَنَّا إِلَّا قَوْمٌ يُوَسَّسُنَا﴾. فَتَنَّمَا كُفِّنَا عَنْهُمْ عَذَابَ الْغَزِي فِي الْحَيَاةِ الدُّنْيَا وَتُفْتَنُ إِنْ جِئَ ﴿١٠:٩٨﴾

«Was there any town (community) that believed, and its faith (at that moment) saved it? – except the people of Yūnus; when they believed, We removed from them the torment of disgrace in the life of the (present) world, and permitted them to enjoy for a while.» (10:98)

﴿فَنَسْتَفِيحُهُ إِلَيْكَ الْبَنَاتُ وَلَهُمُ الْبُتُونَ﴾ ﴿١٠﴾ أَمْ خَلَقْنَا الْمَلَكَةَ إِنْسَانًا وَهُمْ شَاهِدُونَ ﴿١١﴾
 أَلَا إِنَّهُمْ مِنْ آبَائِهِمْ لَيَقُولُونَ ﴿١٢﴾ وَلَقَدْ أَلَّهُ وَلَهُمْ لَكُونُونَ ﴿١٣﴾ أَمْسَلَى الْبَنَاتِ عَلَى
 الْبَنِينَ ﴿١٤﴾ مَا لَكُمْ كَيْفَ تَعْبُدُونَ ﴿١٥﴾ أَفَلَا تَذَكَّرُونَ ﴿١٦﴾ لَمْ لَكُمْ سُلْطَانٌ مُبِينٌ ﴿١٧﴾ فَأَتُوا بِكِتَابِكُمْ إِنْ
 كُمْ صَادِقُونَ ﴿١٨﴾ وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجَنَّةِ نَبَاً وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ ﴿١٩﴾ سُبْحَنَ اللَّهِ
 عَمَّا يُصِفُونَ ﴿٢٠﴾ إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿٢١﴾

﴿149. Now ask them: "Are there (only) daughters for your Lord and sons for them?"﴾

﴿150. Or did We create the angels female while they were witnesses?﴾

﴿151. Verily, it is of their falsehood that they say:﴾

﴿152. "Allāh has begotten." And, verily, they are liars!﴾

﴿153. Has He (then) chosen daughters rather than sons?﴾

﴿154. What is the matter with you? How do you decide?﴾

﴿155. Will you not then remember?﴾

﴿156. Or is there for you a plain authority?﴾

﴿157. Then bring your Book if you are truthful!﴾

﴿158. And they have invented a kinship between Him and the Jinn, but the Jinn know well that they have indeed to appear (before Him).﴾

﴿159. Glorified be Allāh! (He is free) from what they attribute unto Him!﴾

﴿160. Except the servants of Allāh, whom He chooses.﴾

Refutation of Those Who attribute Children to Allāh and say that the Angels are His Daughters

Allāh denounces those idolators who attribute daughters to Allāh – exalted be He above that – and attributed to themselves what they desired, i.e., they wanted male offspring to themselves.

﴿وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوًّوًّا وَهُوَ كَظِيمٌ﴾

﴿And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief!﴾ (16:58),

i.e., that upsets him, and he would only choose sons for himself. Allāh says: Then how can they attribute to Allāh the share that they would not choose for themselves? Allāh says:

﴿نَسْتَفْتِيهِمْ﴾

﴿Now ask them﴾ means, quiz them by way of denunciation,

﴿أَلَمْ يَكُنْ لَهُمُ الْبُتُونُ﴾

«Are there (only) daughters for your Lord and sons for them?»

This is like the Āyah:

﴿أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَىٰ ۚ إِنَّ هِيَ لَأُنْثَىٰ سَبِيحًا ۝﴾

«Is it for you the males and for Him the females? That indeed is a division most unfair!» (53:21-22).

﴿لَمْ خَلَقْنَا الْمَلَائِكَةَ إِنَاثًا وَهُمْ شَاهِدُونَ ۝﴾

«Or did We create the angels female while they were witnesses?»

means, how did they decide that the angels are female when they did not witness their creation? This is like the Āyah:

﴿وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِنْدَ الرَّحْمَنِ إِنَاثًا أَشَهِدُوا خَلْقَهُمْ سَتُكْتَبُ شَهَادَتُهُمْ وَيَسْأَلُونَ ۝﴾

«And they make the angels females who themselves are servants of the Most Gracious. Did they witness their creation? Their testimony will be recorded, and they will be questioned!» (43:19),

which means, they will be questioned about that on the Day of Resurrection.

﴿أَلَا إِنَّهُمْ مِنْ لِبَائِهِمْ﴾

«Verily, it is of their falsehood» means, it is a part of the lies they tell.

﴿يَقُولُونَ ۖ وَلَهُ اللَّهُ﴾

«that they say: "Allāh has begotten."» meaning, that offspring have been born to Him.

﴿وَأَنَّهُمْ لَكَاذِبُونَ﴾

«And verily, they are liars!» Allāh mentions three of the things they said about the angels, which formed the utmost disbelief and falsehood. They said that they were the daughters of Allāh and that Allāh had offspring – exalted and sanctified be He above that. Then they made these offspring female, then they worshipped them instead of Allāh, exalted and sanctified be He – any of which on its own would be sufficient to condemn them to spend eternity in Hell. Then Allāh says, denouncing them:

﴿أَمْ لَمْ يُنْزِلْ عَلَى الْبَيْنِ﴾

«Has He (then) chosen daughters rather than sons?»

meaning, what would make Him choose daughters rather than sons? This is like the *Āyah*,

﴿أَفَأَمْسَكَ رَبُّكُمْ بِالْبَيْنِ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنثًا إِنَّكُمْ لَعُزُوفُونَ قَوْلًا عَظِيمًا﴾

«Has then your Lord preferred for you sons, and taken for Himself from among the angels daughters? Verily, you indeed utter an awful saying.» (17:40)

Allāh says:

﴿مَا لَكُمْ كَيْفَ تَقْكُمُونَ﴾

«What is the matter with you? How do you decide?»

meaning, 'what kind of reasoning makes you say that?'

﴿أَفَلَا تَذَكَّرُونَ﴾ لَمْ تَكُنْ مَالِكِينَ تُبَيِّنُ

«Will you not then remember? Or is there for you a plain authority?»

means, 'evidence to prove what you say.'

﴿فَأْتُوا بِكِتَابِكُمْ إِن كُنْتُمْ صَادِقِينَ﴾

«Then bring your Book if you are truthful!»

means, 'produce evidence for that derived from a Book revealed from heaven by Allāh, to prove that He has taken what you say (i.e., offspring). What you say is totally irrational.'

﴿وَسِعُوا بَيْنَهُ وَالْجِنَّ زَيْجًا﴾

«And they have invented a kinship between Him and the jinn,»

Mujāhid said, "The idolators said that the angels were the daughters of Allāh. Abu Bakr, may Allāh be pleased with him, said, 'Then who are their mothers?' They said, 'The daughters of the leaders of the *Jinn*.'"¹¹ Qatādah and Ibn Zayd also said this. Allāh – may He be blessed and exalted – says:

^[1] Aṭ-Ṭabari 21:121.

﴿وَلَقَدْ عَلِمُوا الْمِثْقَالَ﴾

﴿but the jinn know﴾ meaning, those to whom this is attributed

﴿إِنَّهُمْ لَمُحْضَرُونَ﴾

﴿know well that they have indeed to appear (before Him).﴾

means, that those who say that will be brought forth for punishment on the Day of Reckoning, because of the lies and falsehood that they uttered without knowledge

﴿سُبْحَنَ اللَّهِ عَمَّا يُصِفُونَ﴾

﴿Glorified be Allāh! (He is free) from what they attribute unto Him!﴾

means, exalted, sanctified and glorified be He far above having any offspring and far above what the wrongdoers and heretics attribute to Him.

﴿إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ﴾

﴿Except the servants of Allāh, whom He chooses.﴾

The pronoun in the verb translated as "they attribute" refers to all of mankind, then He excludes those whom He chooses, who are the ones who follow the truth revealed to every Prophet who was sent.

﴿وَالَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهَوْنَ﴾ وَمَا يَتَّبِعُونَ إِلَّا مَا يَدْعُوهُمُ إِلَىٰ مَقَامٍ
مَّعْلُومٍ ﴿وَالَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهَوْنَ﴾ وَهُمْ كَانُوا يَقُولُونَ ﴿لَوْ أَنَّ بَيْنَنَا وَبَيْنَ
الْأُولَىٰ﴾ لَكَآ عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿لَكَفَرُوا بِهِ فَسَوْفَ يَعْلَمُونَ﴾

﴿161. So, verily you and those whom you worship﴾

﴿162. Cannot lead astray,﴾

﴿163. Except those who are predestined to burn in Hell!﴾

﴿164. And there is not one of us (angels) but has his known place;﴾

﴿165. And verily, we (angels), we stand in rows;﴾

﴿166. And verily, we (angels) indeed are those who glorify.﴾

﴿167. And indeed they used to say:﴾

﴿168. "If we had a reminder as had the men of old,"﴾

﴿169. "We would have indeed been the chosen servants of

Allāh!"

﴿170. But (now) they disbelieve therein, so they will come to know!﴾

No One believes what the Idolators say except Those Who are even more misguided than They

Allāh says, addressing the idolators:

﴿إِنَّكُمْ وَآلَ تَعْتَبِ ۚ مَا تَشَاءُ عَلَيْهِ يَتَّبِعُونَ ۚ إِلَّا مَنْ هُوَ مَالِ الْمَجِيمِ ۚ﴾

﴿So, verily you and those whom you worship cannot lead astray, except those who are predestined to burn in Hell!﴾

meaning, 'the only ones who will believe what you say and follow your misguided ways of false worship are those who are more misguided than you and are created for Hell.'

﴿لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ أَنَافُ ۚ لَا يَسْمَعُونَ بِهَا أُولَٰئِكَ كَالْأَشْدِ
بَلْ هُمْ أَضَلُّ أُولَٰئِكَ هُمُ الْفَاقِلُونَ ۚ﴾

﴿They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones.﴾ (7:179).

This is the parable of the people who follow the belief and ideas of *Shirk*, disbelief and misguidance, as Allāh says:

﴿إِنَّكُمْ لَفِي قَوْلٍ مُّتَعَدِّ ۚ يُوقَفُ عَنْكُمْ عَنْ أَهْلِ ۚ﴾

﴿Certainly, you have different ideas. Turned aside therefrom is he who is turned aside (by the decree of Allāh).﴾ (51:8-9)

meaning, the one who is misled by it is the one who is turned aside.

The Place of the Angels and Their Ranks glorify Allāh

Then Allāh says, declaring the angels to be above the position attributed to them by those who disbelieved in them and told lies about them – that they are the daughters of Allāh –

﴿وَمَا يَآ إِلَّا لَهُ عَقَمَ مَلَكُ ۚ﴾

﴿And there is not one of us (angels) but has his known place;﴾

meaning, each one has his own place in the heavens and in

the places of worship, which he does not overstep. Ad-Ḍaḥḥāk said in his *Tafsīr*:

﴿وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ﴾

"*And there is not one of us (angels) but has his known place;*"

Masrūq used to narrate that 'Ā'ishah, may Allāh be pleased with her, said, The Messenger of Allāh ﷺ said:

﴿مَا مِنَ السَّمَاءِ الدُّنْيَا مَوْضِعٌ إِلَّا عَلَيْهِ مَلَكٌ سَاجِدٌ أَوْ قَائِمٌ﴾

"*There is no place in the lower heaven without an angel standing or prostrating in it.*"

This is what Allāh says:

﴿وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ﴾

"*And there is not one of us (angels) but has his known place (or position).*"^[1]

It was reported that Ibn Mas'ūd said, "In the heavens there is one heaven in which there is no space a hand span wide but there is the forehead or the foot of an angel on it." Then he recited:

﴿وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ﴾

"*And there is not one of us (angels) but has his known place;*"^[2]

Sa'īd bin Jubayr similarly said:

﴿وَلَمَّا كُنَّا لِلصَّائِرَةِ رَاقِبِينَ﴾

"*And we (angels), we stand in rows.*" means, we stand in rows to worship, as we have already seen in the *Āyah*

﴿وَالسَّائِرَاتِ مَعًا﴾

"*By those ranged in ranks (or rows)*"

Abu Naḍrah said, "When the *Iqāmah* had been given, 'Umar, may Allāh be pleased with him, would turn to face the people and say: 'Make your rows straight, for Allāh wants you to

^[1] At-Ṭabari 21:127.

^[2] At-Ṭabari 21:127.

follow the ways of the angels.' Then he would say,

﴿وَلَا تَعْنُ السَّائِرُونَ﴾

«And verily, we stand in rows;» 'Move back, O so-and-so, move forward, O so-and-so.' Then he would go forward and say 'Allāhu Akbar' This was recorded by Ibn Abi Ḥātim and Ibn Jarīr.^[1]

In Ṣaḥīḥ Muslim it is narrated that Ḥudhayfah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said,

«فُضِّلْنَا عَلَى النَّاسِ بِثَلَاثٍ: جُعِلَتْ صُفُوفُنَا كَصُفُوفِ الْمَلَائِكَةِ، وَجُعِلَتْ لَنَا الْأَرْضُ مَسْجِدًا، وَتُرْبَتُهَا طَهُورًا»

'We have been favored above mankind in three things: our rows have been made like the rows of the angels; the whole earth has been made a place of prayer for us; and its soil is a means of purification for us.'^[2]

﴿وَلَا تَعْنُ السَّائِرُونَ﴾

«And verily, we indeed are those who glorify.»

means, 'we stand in rows and glorify the Lord, praising Him, sanctifying Him and declaring Him to be above any faults or shortcomings. We are servants of Him and in need of Him, humbling ourselves before Him.'

The Quraysh wished that They could have a Reminder as had the Men of old

﴿وَلَوْ كَانُوا يَعْلَمُونَ﴾ لَوْ أَنَّ عِنْدَنَا ذِكْرًا مِنَ الْأَوَّلِينَ ﴿١٦٦﴾ لَكُنَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٦٧﴾

«And indeed they used to say: "If we had a reminder as had the men of old, we would have indeed been the chosen servants of Allāh!"»

means, 'they used to wish - before you, O Muḥammad, came to them - that they would have someone to remind them about Allāh and what happened in earlier times, and to bring them the Book of Allāh.' This is like the *Āyāt*

﴿وَأَنصَرُوا لِلَّهِ جَهَدَ أَيْسَرِهِمْ لَيْتَ جَدَّهُمْ نَذِيرٌ لِّكَوْنِ أَمْعَدَىٰ بْنِ إِدْنَىٰ الْأَسْمِ فَلَمَّا جَاءَهُمْ

[1] At-Ṭabari 21:128.

[2] Muslim 1:371.

نَذِيرٌ مَا زَادَهُمْ إِلَّا قُبُورًا ﴿١٧١﴾

«And they swore by Allāh their most binding oath that if a warner came to them, they would be more guided than any of the nations (before them); yet when a warner came to them, it increased in them naught but flight (from the truth).» (35:42), and

﴿أَن تَقُولُوا إِنَّمَا أُنزِلَ الْكِتَابُ عَلَى طَائِفَتَيْنِ مِن قَبْلِنَا وَإِن كُنَّا عَن دِرَاسَتِهِمْ لَغَنِيًّا ﴿١٧٢﴾ أَوْ تَقُولُوا لَوْ أَنَّا أُنزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَىٰ مِنْهُمْ فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِّن رَّبِّكُمْ وَهُدًى وَرَحْمَةً فَمَن أَظْلَمُ مِمَّن كَذَّبَ بِآيَاتِ اللَّهِ وَصَدَّقَ عَنْهَا سَمْعِيُّ الْأَعْيُنِ بِمَا يَصِفُونَ عَن مَّيِّنَتِنَا سَوَاءٌ الْعَذَابُ بِمَا كَانُوا يَصِفُونَ ﴿١٧٣﴾﴾

«Lest you should say: "The Book was sent down only to two sects before us, and for our part, we were in fact unaware of what they studied." Or lest you should say: "If only the Book had been sent down to us, we would surely have been better guided than they." So now has come unto you a clear proof from your Lord, and a form of guidance and a mercy. Who then does more wrong than one who rejects the Āyāt of Allāh and turns away therefrom? We shall requite those who turn away from Our Āyāt with an evil torment, because of their turning away.» (6:156-157)

Allāh says here:

﴿كَفَرُوا بِهِ فَسَوْفَ يَعْلَمُونَ ﴿١٧٤﴾﴾

«But they disbelieve therein, so they will come to know!»

This is a definite and stern threat because of their disbelief in their Lord and their rejection of His Messenger ﷺ.

﴿وَلَقَدْ بَعَثْنَا لِمُوسَىٰ الْفَارُوقَ ﴿١٧٥﴾ إِذْ هَمَّ لَّمَّ الْغَاسِقُونَ ﴿١٧٦﴾ وَقَدْ جَاءَهُمْ مُّوسَىٰ بِبَيِّنَاتٍ مِّن رَّبِّهِمْ وَأُفٍّ مِّنْهُمُ ﴿١٧٧﴾ فَأَمَّا الْفِرْعَوْنُ فَأَنزَلْنَاهُ سُلَاطِينَ ﴿١٧٨﴾ وَأَمَّا الْفِرْعَوْنُ فَأَنزَلْنَاهُ سُلَاطِينَ ﴿١٧٩﴾ وَأَمَّا الْفِرْعَوْنُ فَأَنزَلْنَاهُ سُلَاطِينَ ﴿١٨٠﴾﴾

«171. And, verily, Our Word has gone forth of old for Our servants, the Messengers,»

«172. That they verily would be made triumphant,»

«173. And that Our hosts! they verily would be the victors.»

﴿174. So, turn away from them for a while,﴾

﴿175. And watch them and they shall see!﴾

﴿176. Do they seek to hasten on Our torment?﴾

﴿177. Then, when it descends in their courtyard, evil will be the morning for those who had warned!﴾

﴿178. So, turn away from them for a while,﴾

﴿179. And watch and they shall see!﴾

The Promise of Victory and the Command to turn away from Idolators

Allāh says,

﴿وَلَقَدْ سَبَقَتْ كَلِمَاتُنَا لِأَيَّامِ الرُّسُلِ ۖ﴾

﴿And, verily, Our Word has gone forth of old for Our servants, the Messengers,﴾

meaning, it has already been stated in the first decree that the Messengers and their followers will ultimately prevail in this world and the Hereafter. This is like the Āyah:

﴿كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ۝﴾

﴿Allāh has decreed: "Verily, it is I and My Messengers who shall be the victorious." Verily, Allāh is All-Powerful, Almighty.﴾ (58:21), and

﴿إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهُادُ ۝﴾

﴿Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth.﴾ (40:51).

﴿وَلَقَدْ سَبَقَتْ كَلِمَاتُنَا لِأَيَّامِ الرُّسُلِ ۖ إِنَّهُمْ لَمُتَّصِرُونَ ۝﴾

﴿And, verily, Our Word has gone forth of old for Our servants, the Messengers, that they verily would be made triumphant,﴾

meaning, 'in this world and in the Hereafter, as We have already stated that they would prevail over their people who disbelieved in them and went against them, and how Allāh destroyed the disbelievers and saved His believing servants.'

﴿وَلَقَدْ جَاءَنَا لَهُمُ الْبَيِّنَاتُ ۖ﴾

﴿And that Our hosts they verily would be the victors.﴾ means, that they would ultimately prevail.

﴿قُلْ عَنَّمْ حَتَّىٰ جِئُوا﴾

﴿So turn away from them for a while,﴾ means, 'bear their annoyance with patience and wait until an appointed time, when We shall cause you to prevail and will grant you victory.'

﴿وَأَنْبِئُهُمْ بِمَا كَانُوا يَكْسِبُونَ﴾

﴿And watch them and they shall see!﴾ means, 'watch them and see what will happen to them by way of punishment for their opposition towards you and their disbelief in you.' Allāh said, as a threat and a warning,

﴿قُلْ يَكْفُرُونَ﴾

﴿and they shall see!﴾. Then Allāh says:

﴿أَلَيْسَ لَنَا بِمُتَعَمِّلِينَ﴾

﴿Do they seek to hasten on Our torment?﴾

meaning, 'they seek to hasten on the punishment because they disbelieve in you, and Allāh is angry with them because of that and will make them suffer the consequences, and because of their disbelief and stubbornness, He will hasten on the punishment.'

﴿فَإِذَا نَزَلَ بِكَتْمِهِمُ فَتَاةٌ صَاغِيَةٌ فِي الْمَدِينَةِ﴾

﴿Then, when it descends in their courtyard, evil will be the morning for those who had been warned!﴾

means, when the punishment comes down to the place where they are, terrible will be the day of their punishment and destruction. As-Suddi said:

﴿فَإِذَا نَزَلَ بِكَتْمِهِمُ﴾

﴿Then, when it descends in their courtyard,﴾ means, in their homes;

﴿فَتَاةٌ صَاغِيَةٌ فِي الْمَدِينَةِ﴾

﴿evil will be the morning for those who had been warned!﴾

means, how terrible that morning will be for them. It was

reported in the Two Ṣaḥīḥs that Anas, may Allāh be pleased with him, said, "On the morning of Khaybar, when the people came out with their tools (to go about their daily work) and saw the (Muslim) army, they went back and said, 'Muḥammad by Allāh! Muḥammad and the army!' The Prophet ﷺ said:

«اللَّهُ أَكْبَرُ، خَرَبَتْ خَيْبَرُ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَتَاءَ صَبَاحِ الْمُنْذَرِينَ»

«Allāhu Akbar! Khaybar has been destroyed. Then, when it descends in the courtyard of any people, evil will be the morning for those who had been warned!»^[1]

﴿وَوَلَّى عَنْهُمْ عَنْ جَهَنَّمَ ۖ وَأَبْصَرَ نَفُوقَ يَتِيمُونَ﴾

«So turn away from them for a while, and watch and they shall see!»

This is a reiteration of the command stated above. And Allāh knows best.

﴿سُبْحَنَ رَبِّكَ رَبَّ الْعِزَّةِ عَمَّا يَصِفُونَ ۖ وَسَلَامٌ عَلَى الْمُرْسَلِينَ ۖ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

«180. Glorified be your Lord, the Lord of Al-'Izzah! (He is free) from what they attribute unto Him!»

«181. And Salām (peace!) be on the Messengers!»

«182. And all the praises and thanks be to Allāh, Lord of all that exists.»

Allāh glorified Himself and states that He is far above what the lying wrongdoers say about Him; glorified and sanctified and exalted be He far above what they say. Allāh says:

﴿سُبْحَنَ رَبِّكَ رَبَّ الْعِزَّةِ﴾

«Glorified be your Lord, the Lord of Al-'Izzah!»

meaning, the Owner of might and power Whom none can resist.

﴿عَمَّا يَصِفُونَ﴾

«(He is free) from what they attribute unto Him!» means, from what these lying fabricators say.

﴿وَسَلَامٌ عَلَى الْمُرْسَلِينَ﴾

^[1] Faṭḥ Al-Bārī 2:107, Muslim 2:1043.

«And Salām be on the Messengers!» means, may the peace of Allāh be upon them in this world and in the Hereafter, because what they say about their Lord is sound, correct and true.

﴿وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

«And all the praises and thanks be to Allāh, Lord of all that exists.»

means, praise be to Him at the beginning and end of all things. Because *Tasbīh* (glorification) implies a declaration of being free from all shortcomings, the two ideas appear together here and in many places in the Qur'ān. Allāh says:

﴿سُبْحَنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٧٧﴾ وَسَلَامٌ عَلَى الْمُرْسَلِينَ ﴿١٧٨﴾ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٧٩﴾﴾

«Glorified be your Lord, the Lord of Al-'Izzah! (He is free) from what they attribute unto Him! And Salām (peace!) be on the Messengers! And all the praises and thanks be to Allāh, Lord of all that exists.»

Sa'īd bin Abi 'Arūbah narrated that Qatādah said, "The Messenger of Allāh ﷺ said:

«إِذَا سَلَّمْتُمْ عَلَيَّ، فَسَلِّمُوا عَلَى الْمُرْسَلِينَ، فَإِنَّا رَسُولُ اللَّهِ مِنْ الْمُرْسَلِينَ»

«When you send Salām on me, send Salām on all the Messengers, for I am one of the Messengers.»

This was recorded by Ibn Jarīr and Ibn Abi Hātim.^[1]

Abu Muḥammad Al-Baghawī recorded in his *Tafsīr* that 'Alī, may Allāh be pleased with him, said: "Whoever wants a greater measure of reward on the Day of Resurrection, let him say at the end of any gathering,

﴿سُبْحَنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٧٧﴾ وَسَلَامٌ عَلَى الْمُرْسَلِينَ ﴿١٧٨﴾ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٧٩﴾﴾

«Glorified be your Lord, the Lord of honor, glory and power! (He is free) from what they attribute unto Him! And Salām (peace!) be on the Messengers! And all the praises and thanks be to Allāh, Lord of all that exists.»^[2]

[1] At-Ṭabari 21:134.

[2] Al-Baghawī 4:46.

Other *Ḥadīths* concerning the expiation for any wrongs that may have occurred during a gathering prescribe saying the words: "Glory be to You, O Allāh, and praise. There is no God except You; I seek your forgiveness and I repent to you." I have written a chapter dealing exclusively with this topic.

This is the end of the *Tafsīr* of *Sūrat Aş-Şāffāt*. And Allāh, may He be glorified and exalted, knows best.

The Tafsīr of Sūrah Sād (Chapter - 38)

which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

٤٥٣

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ص وَالْقُرْآنِ ذِي الذِّكْرِ ۝ بَلِ الَّذِينَ كَفَرُوا فِي عِزِّهِمْ شَقَاقٍ ۝

كِرَاهِلْكَامِينَ قَبْلِهِمْ مِنْ قَرْنٍ مَنَادُوا ذَلَّتْ جِبْنَ مَنَاصٍ ۝ وَجَبُوا

أَنْ جَاءَهُمْ مُنْذِرُ مَنَّتِهِمْ ۝ وَقَالَ الْكَافِرُونَ هَذَا سِحْرٌ كَذَّابٌ ۝

أَجْمَلُ الْأَلْهَةِ إِلَهُهَا وَرَجَدُوا أَنْ هَذَا الشَّيْءُ عَجَابٌ ۝ وَأُطْلِقُ الْأَمْلَأُ

مِنْهُمْ أَنْ أَمْشُوا وَأَصْبِرُوا عَلَى الْعَهْدِ ۝ إِنَّ هَذَا الشَّيْءُ يُرَادُ ۝

مَا مِيعَةً بَيْنَنَا فِي الْأَمْلَةِ الْآخِرَةِ ۝ إِنَّ هَذَا إِلَّا أَخْلَقْتُ ۝ أَمْ نَزَلُ

عَلَيْهِ الذِّكْرُ مِنْ بَيْنِنَا بَلْ هُمْ فِي شَكٍّ مِنْ ذِكْرِي ۝ بَلْ لَمَّا يَدْعُونَ عَذَابَ

أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ ۝ أَمْ لَهُمْ

مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَلْيَرْتَقُوا فِي الْأَسْبَابِ ۝

جُحْدٌ مَا هُنَاكَ مَهْرُومٌ مِنَ الْأَحْزَابِ ۝ كَذَّبَتْ قَبْلَهُمْ قَوْمُ

نُوحٍ وَعَادُ وَفِرْعَوْنُ ذُو الْأَوْتَارِ ۝ وَهُمْ قَوْمٌ لَوِطُوا وَأَصْحَابُ

النَّيْكِ ۝ أُولَئِكَ الْأَحْزَابُ ۝ إِنَّ كُلَّ إِلَّا كَذَّبَ أَرْسَلُ

فَحَقَّ عِقَابُ ۝ وَمَا يَنْظُرُونَ إِلَّا الصَّيْحَةَ وَجِدَّةً مَأْلَهَا

مِنْ فِرْعَوْنِ ۝ وَقَالُوا رَبَّنَا عَجَلْنَا عَمَلَنَا فَبَلِّغْ يَوْمَ الْحِسَابِ ۝

ص وَالْقُرْآنِ ذِي الذِّكْرِ ۝ بَلِ الَّذِينَ كَفَرُوا فِي عِزِّهِمْ شَقَاقٍ ۝
كِرَاهِلْكَامِينَ قَبْلِهِمْ مِنْ قَرْنٍ مَنَادُوا ذَلَّتْ جِبْنَ مَنَاصٍ ۝ وَجَبُوا
أَنْ جَاءَهُمْ مُنْذِرُ مَنَّتِهِمْ ۝ وَقَالَ الْكَافِرُونَ هَذَا سِحْرٌ كَذَّابٌ ۝
أَجْمَلُ الْأَلْهَةِ إِلَهُهَا وَرَجَدُوا أَنْ هَذَا الشَّيْءُ عَجَابٌ ۝ وَأُطْلِقُ الْأَمْلَأُ
مِنْهُمْ أَنْ أَمْشُوا وَأَصْبِرُوا عَلَى الْعَهْدِ ۝ إِنَّ هَذَا الشَّيْءُ يُرَادُ ۝
مَا مِيعَةً بَيْنَنَا فِي الْأَمْلَةِ الْآخِرَةِ ۝ إِنَّ هَذَا إِلَّا أَخْلَقْتُ ۝ أَمْ نَزَلُ
عَلَيْهِ الذِّكْرُ مِنْ بَيْنِنَا بَلْ هُمْ فِي شَكٍّ مِنْ ذِكْرِي ۝ بَلْ لَمَّا يَدْعُونَ عَذَابَ
أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ ۝ أَمْ لَهُمْ
مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَلْيَرْتَقُوا فِي الْأَسْبَابِ ۝
جُحْدٌ مَا هُنَاكَ مَهْرُومٌ مِنَ الْأَحْزَابِ ۝ كَذَّبَتْ قَبْلَهُمْ قَوْمُ
نُوحٍ وَعَادُ وَفِرْعَوْنُ ذُو الْأَوْتَارِ ۝ وَهُمْ قَوْمٌ لَوِطُوا وَأَصْحَابُ
النَّيْكِ ۝ أُولَئِكَ الْأَحْزَابُ ۝ إِنَّ كُلَّ إِلَّا كَذَّبَ أَرْسَلُ
فَحَقَّ عِقَابُ ۝ وَمَا يَنْظُرُونَ إِلَّا الصَّيْحَةَ وَجِدَّةً مَأْلَهَا
مِنْ فِرْعَوْنِ ۝ وَقَالُوا رَبَّنَا عَجَلْنَا عَمَلَنَا فَبَلِّغْ يَوْمَ الْحِسَابِ ۝

1. Sād. By the Qur'ān full of reminding.

2. Those who disbelieve are in false pride and opposition.

3. How many a generation have We destroyed before them! And they cried out when there was no longer time for escape.

We have already discussed the separate letters in the the beginning of the Tafsīr of Sūrat Al-Baqarah, and there is no need to repeat it here.

ص وَالْقُرْآنِ ذِي الذِّكْرِ ۝

«By the Qur'ān full of reminding.» means, by the Qur'ān which includes all that is in it as a reminder and a benefit to people in this life and the Hereafter. Ad-Ḍaḥḥāk said that the Āyah,

﴿ذِي الذِّكْرِ﴾

﴿full of reminding.﴾ is like the Āyah,

﴿لَقَدْ أَرْسَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ﴾

﴿Indeed, We have sent down for you (O mankind) a Book in which there is Dhikrukum﴾ (21:10).

i.e., your reminder.^[1] This was also the view of Qatādah and of Ibn Jarīr.^[2] Ibn 'Abbās, may Allāh be pleased with him, Sa'īd bin Jubayr, Ismā'īl bin Abi Khālid, Ibn 'Uyaynah, Abu Ḥuṣayn, Abu Ṣālih and As-Suddi said:

﴿ذِي الذِّكْرِ﴾

﴿full of reminding.﴾ "Full of honor," i.e., of high standing.^[3] There is no contradiction between the two views, because it is a noble Book which includes reminders and leaves no excuse and brings warnings. The reason for this oath is to be found in the Āyah:

﴿إِنْ كُلُّ إِلَّا كَذَّبَ الرُّسُلَ فَحَقَّ عِقَابِي﴾

﴿Not one of them but denied the Messengers; therefore My torment was justified.﴾ (38:14).

Qatādah said, "The reason for it is to be found in the Āyah:

﴿يَا أَيُّهَا الَّذِينَ كَفَرُوا فِي عِزِّهِمْ وَتَفَاهُتِهِمْ﴾

﴿Nay, those who disbelieve are in false pride and opposition.﴾.^[4]

This was the view favored by Ibn Jarīr.^[5]

﴿يَا أَيُّهَا الَّذِينَ كَفَرُوا فِي عِزِّهِمْ وَتَفَاهُتِهِمْ﴾

﴿Nay, those who disbelieve are in false pride and opposition.﴾

means, in this Qur'ān there is a reminder for those who will be reminded and a lesson for those who will learn a lesson,

[1] At-Ṭabari 21:140.

[2] At-Ṭabari 21:140.

[3] At-Ṭabari 21:139, 140.

[4] At-Ṭabari 21:140.

[5] At-Ṭabari 21:141.

but the disbelievers will not benefit from it because they

﴿وَنَزَّ﴾

﴿are in false pride﴾ meaning, arrogance and tribalism,

﴿وَنَفَّي﴾

﴿and opposition.﴾ means, they are stubbornly opposed to it and go against it. Then Allāh scares them with news of how the nations who came before them were destroyed because of their opposition to the Messengers and their disbelief in the Scriptures that were revealed from heaven. Allāh says:

﴿كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرُونٍ﴾

﴿How many a generation have We destroyed before them!﴾

meaning, disbelieving nations.

﴿فَادَّأ﴾

﴿And they cried out﴾ means, when the punishment came to them, they called for help and cried out to Allāh, but that did not save them at all. This is like the Āyāt:

﴿فَلَمَّا أَحَسُّوا بَأْسَنَا إِذَا مِنْهُمُ رَبُّهُمْ يُرْكَضُونَ ﴿١٢﴾ لَا تَرْكُضُوا وَارْجِعُوا إِلَىٰ مَا أُتْرِفْتُمْ فِيهِ وَمَسْكِنِكُمْ ﴿١٣﴾﴾

﴿Then, when they perceived (saw) Our torment, behold, they (tried to) flee from it. Flee not, but return to that wherein you lived a luxurious life, and to your homes, in order that you may be questioned.﴾ (21:12-13).

Abu Dāwud Aṭ-Ṭayālisi recorded that At-Tamīmī said, "I asked Ibn 'Abbās, may Allāh be pleased with him, about the Āyah:

﴿فَادَّأ وَلَآكَ جِئَ مَآسٍ﴾

﴿And they cried out when there was no longer time for escape.﴾

He said that it was not the time for them to call or flee or escape. Muḥammad bin Ka'b said, concerning the Āyah:

﴿فَادَّأ وَلَآكَ جِئَ مَآسٍ﴾

﴿And they cried out when there was no longer time for escape.﴾

"They called for *Tawhīd* when their lives were over, and they resorted to repentance when their lives were over."^[1]

Qatādah said, "When they saw the punishment, they wanted to repent when there was no longer time to call out." Mujāhid said:

﴿نَادَوْا وَلَآتٍ جَيْنَ مَنَاسٍ﴾

﴿And they cried out when there was no longer time for escape.﴾

"It was not the time to flee or escape." Allāh says:

﴿وَلَآتٍ جَيْنَ مَنَاسٍ﴾

﴿when there was no longer time for escape.﴾

meaning, there was no time to escape or run away; and Allāh knows best.

﴿وَجَبَرْنَا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ وَقَالَ الْكَافِرُونَ هَذَا سِحْرٌ كَذَّابٌ ۖ أَجَعَلَ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ ۚ وَانْطَلَقَ النَّاسُ مِنْهُمْ فِي أَشْوَاقٍ مُخْلِطِينَ عَلَى الْهَيْجَرِ إِلَى هَذَا لَقَدْ أَتَيْنَا بِمُرَادٍ ۚ مَا يَنْفَعُنَا يَتَنَافَى فِي الْآيَةِ الْآخِرَةِ إِنَّ هَذَا إِلَّا تَخْلِيلٌ ۚ أَتُنَزِّلُ عَلَيْهِ الذِّكْرَ مِنْ بَيْنِنَا بَلْ هُمْ فِي شَكٍّ مِنْ ذِكْرِهِ بَلْ لَنَا بَدُوءُ عَذَابٍ ۚ أَوْ يَنْتَفِرُونَ خَرَابًا وَتَمَعُوا رَبِّكَ الْعَزِيزُ الرَّقَابُ ۚ أَمْ لَهُمْ ثَلَاثُ السَّمَوَاتِ وَالْأَرْضِ وَمَا يَنْتَهِمْنَ فَلْيَسْمَعُوا فِي الْأَنْسَابِ ۚ جُنْدٌ مَا هُنَالِكَ مِنْهُمْ مِنْ الْآخِرَابِ ۚ﴾

44. And they wonder that a warner has come to them from among themselves. And the disbelievers say: "This is a sorcerer, a liar."﴾

45. "Has he made the gods into One God. Verily, this is a curious thing!"﴾

46. And the leaders among them went about (saying): "Go on, and remain constant to your gods! Verily, this is a thing designed!"﴾

47. "We have not heard (the like) of this in the religion of these later days. This is nothing but an invention!"﴾

48. "Has the Reminder been sent down to him (alone) from among us?" Nay, but they are in doubt about My Reminder!

[1] Ad-Durr Al-Manthūr 7 : 145.

Nay, but they have not tasted (My) torment!﴾

﴿9. Or have they the treasures of the mercy of your Lord, the Almighty, the Real Bestower?﴾

﴿10. Or is it that the dominion of the heavens and the earth and all that is between them is theirs? If so, let them ascend up with means!﴾

﴿11. They will be a defeated host like the Confederates of the old times.﴾

The Idolators were amazed at the Message, Tawhīd and the Qur'ān

Allāh tells us that the idolators wondered at the sending of the Messenger of Allāh ﷺ as a bringer of glad tidings and a warner. This is like the *Āyah*:

﴿أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِنْهُمْ أَنْ أَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمٌ صِدْقٍ عِنْدَ رَبِّهِمْ قَالَ الْكَافِرُونَ إِنَّ هَذَا لَسَاحِرٌ مُبِينٌ﴾

﴿Is it a wonder for mankind that We have sent Our revelation to a man from among themselves (saying): "Warn mankind, and give good news to those who believe that they shall have with their Lord the rewards of their good deeds?" (But) the disbelievers say: "This is indeed an evident sorcerer!"﴾ (10:2).

And Allāh says here:

﴿وَعَجَبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ﴾

﴿And they wonder that a warner has come to them from among themselves.﴾

meaning, a human being like themselves.

﴿وَقَالَ الْكَافِرُونَ هَذَا سَاحِرٌ كَذَّابٌ أَجْعَلُ الْآلِهَةَ إِلَهًا وَاحِدًا﴾

﴿And the disbelievers said: "This is a sorcerer, a liar. Has he made the gods into One God?"﴾

meaning, does he claim that the One Who is to worshipped is One and there is no god besides Him? The idolators – may Allāh curse them – denounced that and were amazed at the idea of giving up *Shirk*, because they had learned from their forefathers to worship idols and their hearts were filled with love for that. When the Messenger ﷺ called them to rid their

hearts of that and to worship Allāh Alone, this was too much for them and they were astounded by it. They said:

﴿أَجَعَلَ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ ۚ وَاطَّلَعَ إِلَٰهَهُمْ﴾

﴿“Has he made the gods into One God? Verily, this is a curious thing!” And the leaders among them went about﴾

meaning the chiefs and masters and nobles,

﴿أَنشَرُوا﴾

﴿(saying): “Go on...”﴾ meaning, ‘persist in your religion,’

﴿وَأَصْبَحُوا عَلَىٰ تِلْكَ الْأَيْدِي﴾

﴿and remain constant to your gods!﴾, meaning, ‘do not respond to Muḥammad’s call to Tawḥīd.’

﴿إِنَّ هَذَا لَشَيْءٌ يُرَادُ﴾

﴿Verily, this is a thing designed!﴾ Ibn Jarīr said, “The Tawḥīd to which Muḥammad is calling you is something by which he wishes to gain power over you, and exalt his own position, so that he will have followers among you, but we will not respond to him.”^[1]

The Reason for the Revelation of These Āyāt

Abu Ja’far bin Jarīr recorded that Ibn ‘Abbās, may Allāh be pleased with him, said, “When Abu Tālib fell sick, some of the people of the Quraysh, including Abu Jahl, entered upon him and said, ‘Your brother’s son is insulting our gods; he does such and such and says such and such. Why don’t you send for him and tell him not to do that?’ So he sent for the Prophet ﷺ and he entered the house. There was space enough for one man to sit between them and Abu Tālib, and Abu Jahl, may Allāh curse him, was afraid that if [the Prophet ﷺ] were to sit beside Abu Tālib he would be more lenient with him, so he jumped up and sat in that spot, and the Messenger of Allāh ﷺ could find nowhere to sit near his uncle, so he sat by the door. Abu Tālib said to him, ‘O son of my brother, why are your people complaining about you and claiming that you

^[1] Aṭ-Ṭabarī 21 :152.

insult their gods and say such and such?' They made so many complaints against him. Thereupon, he ﷺ said,

«بَا عَمَّ إِنِّي أُرِيدُكُمْ عَلَى كَلِمَةٍ وَاحِدَةٍ يَقُولُونَهَا تَذِينُ لَهُمْ بِهَا الْعَرَبُ، وَتُؤَدِّي إِلَيْهِمْ بِهَا الْعَجَمُ الْجَزِيَّةُ»

«O uncle, all I want from them is one word which, if they say it, the Arabs will become their followers and the non-Arabs will pay Jizyah to them.»

They were worried about what he said, so they said, 'One word? Yes, by your father, (we will say) ten words! What is it?' Abu Tālib said, 'What word is it, O son of my brother?' He ﷺ said,

«لَا إِلَهَ إِلَّا اللَّهُ»

«Lā ilāha illallāh.»

They stood up in agitation, brushing down their clothes, saying,

﴿لَعَلَّ الْآلِهَةَ إِنَّمَا رَجَعُوا إِلَىٰ هَذَا لَنُفٍّ فَجَاءَتْهُمْ﴾

«Has he made the gods into One God. Verily, this is a curious thing!﴾

Then this passage was revealed, from this Āyah to the Āyah:

﴿بَلْ لَّا يَذُوقُوا عَذَابَ﴾

«Nay, but they have not tasted (My) torment!﴾”

This is the wording of Abu Kurayb.^[1] Something similar was also recorded by Imām Aḥmad and An-Nasā'ī, and At-Tirmidhi said, “Ḥasan.”^[2]

﴿مَا سَمِعْنَا بِهَذَا فِي الدِّينِ الْأَخِيرَةِ﴾

«We have not heard (the like) of this in the religion of these later days.﴾

means, ‘we have not heard anything like this Tawḥīd to which Muḥammad calls us in the religion of these later days.’

[1] At-Ṭabari 21:149.

[2] Aḥmad 1:362, An-Nasā'ī in Al-Kubrā 6:442, Tuḥfat Al-Aḥwadhī 9:99. A few scholars grade this narration weak, including Al-Arna'ūṭ (Al-Musnad no. 3420) and Al-Albānī in Ḍa'īf Sunan At-Tirmidhi under the Tafsīr of this Āyah.

Al-'Awfi reported that Ibn 'Abbās, may Allāh be pleased with him, said, "We have not heard of this from the religion of these later days (meaning Christianity); if this Qur'ān were true, the Christians would have told us about it."^[1]

﴿إِنْ هَذَا إِلَّا أَنْفِيلُ﴾

«This is nothing but an invention!» Mujāhid and Qatādah said, "A lie."^[2] Ibn 'Abbās said, "A fabrication."^[3]

﴿أَمْزِلْ عَلَيْنَا الذِّكْرَ مِنْ بَيْنِنَا﴾

«Has the Reminder been sent down to him (alone) from among us?»

They thought it unlikely that he would be singled out from among them to receive the Qur'ān. This is like the *Āyāt*:

﴿قُلْ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ﴾

«And they say: "Why is not this Qur'ān sent down to some great man of the two towns?"» (43:31).

Allāh said:

﴿أَمْزِمْ يَسْمُونَ رَبَّكَ هُنَّ لَسَنَاتٌ يَّهْمُ مَوَاسِيئُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ﴾

«Is it they who would portion out the mercy of your Lord? It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks» (43:32).

When they said this, it indicated their ignorance and lack of understanding since they thought it was unlikely that the Qur'ān would be revealed to the Messenger ﷺ and not to somebody else.

﴿لَا لَنَا بِذُرْقَا عَذَابٍ﴾

«Nay, but they have not tasted (My) torment!»

means, they say this because they have not yet tasted the punishment and vengeance of Allāh. But they will come to

[1] Aṭ-Ṭabari 21:152.

[2] Aṭ-Ṭabari 21:155.

[3] Aṭ-Ṭabari 21:154.

know the consequences of what they say and what they rejected on the Day when they are herded into the fire of Hell. Then Allāh points out that He is the One Who is in control of His Creation and Who does whatever He wills, Who gives whatever He wants to whomever He wants, and honors whomever He wants and humiliates whomever He wants, and guides whomever He wants and misguides whomever He wants, and sends the Rūḥ (Jibril) by His command upon whomsoever He wants among His servants, and seals the hearts of whomever He wants, so no one can guide him apart from Allāh. His servants do not possess any power and have no control over His dominion, not even a speck of dust's weight; they do not possess even a thin membrane over a date stone. Allāh says, denouncing them:

﴿أَمْ عِنْدَهُ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَلِيِّ الرَّعْبِ﴾

﴿Or have they the treasures of the mercy of your Lord, the Almighty, the Real Bestower?﴾

meaning, the Almighty Whose might cannot be overcome, the Bestower Who gives whatever He wills to whomsoever He wills. This Āyah is like the Āyah:

﴿أَمْ لَهُمْ شِرْكٌ مِنَ اللَّهِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا ۚ أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَاهُمُ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا ۚ فَيَسْتَكْبِرُونَ مِنْهُ ۚ وَمَنْ يُدْرِكُهُمْ مِنْ سَاءِ عَذَابٍ يُعَذِّبُهُمْ سَعِيرًا﴾

﴿Or have they a share in the dominion? Then in that case they would not give mankind even a speck on the back of a date stone. Or do they envy men for what Allāh has given them of His bounty? Then, We had already given the family of Ibrāhīm the Book and Al-Hikmah, and conferred upon them a great kingdom. Of them were (some) who believed in him, and of them were (some) who averted their faces from him; and enough is Hell for burning (them).﴾ (4:53-55).

﴿قُلْ لَوْ أَنَّكُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا لَأَسْتَكْبِرُوا ۚ وَكَانَ الْإِنْسَانُ قَتُورًا﴾

﴿Say: "If you possessed the treasure of the mercy of my Lord (wealth), then you would surely hold back for fear of (being exhausted), and man is ever miserly!"﴾ (17:100).

This is after Allāh tells us the story of how the disbeliever denied the sending of a human Messenger, as He tells us that the people of Ṣāliḥ, peace be upon him, said:

﴿أَذِّنْ الذِّكْرَ عَلَيْهِ مِنْ بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌّ ۚ سَيَعْلَمُونَ غَدًا مِنَ الْكَذَّابِ الْأَشِرِّ ۚ﴾

﴿"Is it that the Reminder is sent to him alone from among us? Nay, he is an insolent liar!" Tomorrow they will come to know who is the liar, the insolent one!﴾ (54:25, 26)

﴿أَرَأَيْتُمْ لَكُمْ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا يَلْعَنُوا فِي الْأَنْسَابِ ۚ﴾

﴿Or is it that the dominion of the heavens and the earth and all that is between them is theirs? If so, let them ascend up with means.﴾

means, if they have that, then let them ascend up with means. Ibn 'Abbās, may Allāh be pleased with him, Mujāhid, Sa'īd bin Jubayr, Qatādah and others said, "The ways to the heaven."^[1] Aḍ-Ḍaḥḥāk, said, "Then let them ascend into the seventh heaven."^[2]

Then Allāh says,

﴿جُنُودٌ مِمَّنْ لَكَ مَهْزُومٌ يَوْمَ الْأَحْزَابِ ۚ﴾

﴿they will be a defeated host like the Confederates of the old times.﴾

meaning, these hosts of disbelievers who are in false pride and opposition will be defeated and overwhelmed and disgraced, just as the Confederates of the old times were disgraced before them. This Āyah is like the Āyah:

﴿أَرَأَيْتُمْ لَكُمْ جَيْعٌ تُنْصَرِفُونَ ۚ سَبَّحُوا لِلَّهِ جَمْعًا وَفَرَادَىٰ ۚ﴾

﴿Or say they: "We are a great multitude, victorious?" Their multitude will be put to flight, and they will show their backs.﴾ (54:44-45) - which is what happened on the day of Badr -

﴿بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَذْنٌ وَأَمْرٌ ۚ﴾

﴿Nay, but the Hour is their appointed time, and the Hour will be more grievous and more bitter.﴾ (54:46)

[1] Aḍ-Ḍaḥḥāk 21:156.

[2] Aḍ-Ḍaḥḥāk 21:157.

﴿كَذَّبَتْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو الْأَوْتَارِ ﴿١٢﴾ وَثَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَابُ لَيْكَةِ أُولَئِكَ الْأَخْرَابُ ﴿١٣﴾ إِنَّ كُلَّ إِلَّا كَذَّبَ الرُّسُلَ فَحَقَّ عِقَابُ ﴿١٤﴾ وَمَا يَنْظُرُ هَؤُلَاءَ إِلَّا صَيْحَةً وَاحِدَةً مَّا لَهُمْ مِنْ فَرْقٍ ﴿١٥﴾ وَقَالُوا رَبَّنَا مَجْلٌ لَّا يَفْئِدُنَا قُلُوبُورِ الْحِسَابِ ﴿١٦﴾ أَصْبِرْ عَلَى مَا يَقُولُونَ﴾

﴿12. Before them denied – the people of Nūh; and ‘Ād; and Fir‘awn the man of stakes.﴾

﴿13. And Thamūd, and the people of Lūṭ, and the Dwellers of Al-Aykah; such were the Confederates.﴾

﴿14. Not one of them but denied the Messengers; therefore My torment was justified.﴾

﴿15. And these only wait for a single Ṣayḥah there will be no pause or ending thereto.﴾

﴿16. They say: "Our Lord! Hasten to us Qiṭṭanā before the Day of Reckoning!"﴾

﴿17. Be patient of what they say...﴾

A Reminder of Those Who were destroyed among the Previous Nations

Allāh tells us about those past nations and the punishment and vengeance that struck them for their going against the Messengers and disbelieving in the Prophets, peace be upon them. We have already seen their stories in detail in numerous places (in the Qur‘ān). Allāh says:

﴿أُولَئِكَ الْأَخْرَابُ﴾

﴿such were the Confederates.﴾ meaning, 'they were greater and stronger than you, they had more wealth and children, but that did not protect them from the punishment of Allāh at all when the command of your Lord came to pass.' Allāh says:

﴿إِنَّ كُلَّ إِلَّا كَذَّبَ الرُّسُلَ فَحَقَّ عِقَابُ﴾

﴿Not one of them but denied the Messengers; therefore My torment was justified.﴾

The reason for their destruction was their disbelief in the Messengers, so let those who are addressed here beware and be afraid.'

﴿وَمَا يَنْظُرُ هَؤُلَاءَ إِلَّا صَيْحَةً وَاحِدَةً مَّا لَهُمْ مِنْ فَرْقٍ﴾

«And these only wait for a single *Ṣayḥah* there will be no pause or ending thereto.»

Mālik narrated from Zayd bin Aslam; "There will none who can avert it,"^[1] i.e., they will only wait for the Hour that it shall come upon them suddenly while they perceive not. But some of its portents have already come, i.e., it has drawn nigh. This *Ṣayḥah* is the blast on the Trumpet when Allāh will command Isrā'īl to sound a long note, and there will be no one in the heaven or on earth but will be terrified, except those whom Allāh spares.

﴿قَالُوا رَبَّنَا عَجِّلْ لَنَا قِطَّنَا قَبْلَ يَوْمِ الْحِسَابِ﴾

«They say: "Our Lord! Hasten to us *Qitṭanā* before the Day of Reckoning!"»

Here Allāh denounces the idolators for calling for the punishment to be hastened upon themselves. *Qitṭ* refers to a book or record, or it was said that it means one's allotted share or fortune. Ibn 'Abbās, may Allāh be pleased with him, Mujāhid, Aḍ-Ḍaḥḥāk, Al-Hasan and others said, "They asked for the punishment to be hastened."^[2] Qatādah added, this is like when they said:

﴿اللَّهُمَّ إِنْ كَانَتْ هَذِهِ هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا جَحَازًا مِنْ السَّمَاءِ أَوْ أَنْزِلْ عَلَيْنَا مِثْقَالَ أُوْقِيَّةٍ مِنْ الْعَذَابِ﴾

«"O Allāh! If this (the *Qur'ān*) is indeed the truth from You, then rain down stones on us from the sky or bring on us a painful torment."» (8:32).^[3]

It was also said that they asked for their share of Paradise to be hastened, if it really existed, so that they might have their share in this world; they said this because they thought it unlikely to exist and they disbelieved in it. Ibn Jarīr said, "They asked for whatever they deserved, good or bad, to be hastened for them in this world."^[4] What he said is good, and A-Ḍaḥḥāk and Ismā'īl bin Abi Khālid based their views on it. And Allāh knows best.^[5] They said this by way of mockery

[1] 'Abdur-Razzāq 3:161.

[2] Aṭ-Ṭabari 21:164, *Ad-Durr Al-Manihūr* 7:148.

[3] Aṭ-Ṭabari 21:164.

[4] Aṭ-Ṭabari 21:165.

[5] Aṭ-Ṭabari 21:195.

أَصْبِرْ عَلَى مَا يَقُولُونَ وَادْكُرْ عَبْدَنَا دَاوُدَ ذَا الْأَيْدِ إِنَّهُ أَوَّابٌ ﴿١٧﴾
 إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعَمِيِّ وَالْإِشْرَاقِ ﴿١٨﴾ وَالطَّيْرِ
 تَحْسُورَةً كُلٌّ لَهُ أَوَّابٌ ﴿١٩﴾ وَشَدَدْنَا مُلْكَهُ وَأَمَّا بِنْتُهُ الْحِكْمَةُ
 فَفَصَّلَ الْخِطَابِ ﴿٢٠﴾ وَهَلْ أُنْتُكَ نَبَوُا الْحَصَمِ إِذْ سَوَّرُوا
 الْيَمْرَأَتِ ﴿٢١﴾ إِذْ دَخَلُوا عَلَى دَاوُدَ فَفَزِعَ مِنْهُمْ قَالُوا لَا تَخَفْ
 خَصَمَانِ بَنَى بَعْضُنَا عَلَى بَعْضٍ فَاتَّخَذُوا الْحَقَّ لَنَا نِطْطَ
 وَأَهْدَيْنَا إِلَى سَوَاءٍ الْصَّرِطِ ﴿٢٢﴾ إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَجْمَةً
 وَلِي نَجْمَةٌ وَاحِدَةٌ فَقَالَ أَكْفِلْنِيهَا وَعَزَّنِي فِي الْخِطَابِ ﴿٢٣﴾ قَالَ
 لَقَدْ ظَلَمَكَ بِسُؤَالِ نَجْمِكَ إِنِّي نَجْمُهُ وَإِنْ كُنتَ مِنَ الْمُظْلَمِينَ يَنْبَغِي
 بَعْضُهُمْ عَلَى بَعْضٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَلَقَدْ
 مَّا هُمْ وَظَنَ دَاوُدَ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ
 ﴿٢٤﴾ فَغَفَرْنَا لَهُ ذَلِكَ وَإِنَّ لَهُ عِندَنَا لَزُلْفَى وَحُسْنَ مَقَابِ
 ﴿٢٥﴾ بِنْدَاوُدَ إِنَّا جَعَلْنَاهُ خَلِيفَةً فِي الْأَرْضِ فَامْنَحْ مِنْ النَّاسِ
 بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَى فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ
 عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا سَوَّوْا يَوْمَ الْحِسَابِ ﴿٢٦﴾

and disbelief, so Allāh commanded His Messenger ﷺ to be patient in the face of their insults, and He gave him the glad tidings that his patience would be rewarded with victory and success.

﴿وَادْكُرْ عَبْدَنَا دَاوُدَ ذَا الْأَيْدِ إِنَّهُ أَوَّابٌ﴾
 ﴿١٧﴾ إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعَمِيِّ وَالْإِشْرَاقِ ﴿١٨﴾ وَالطَّيْرِ
 تَحْسُورَةً كُلٌّ لَهُ أَوَّابٌ ﴿١٩﴾ وَشَدَدْنَا مُلْكَهُ وَأَمَّا بِنْتُهُ الْحِكْمَةُ
 فَفَصَّلَ الْخِطَابِ ﴿٢٠﴾

﴿17. And remember Our slave Dāwud, endued with Al-Ayd. Verily, he was ever oft-returning in all matters and in repentance.﴾

﴿18. Verily, We made the mountains to glorify Our praises with him in the 'Ashī and Ishrāq.﴾

﴿19. And (so did) the birds assembled, all obedient to him.﴾

﴿20. We made his kingdom strong and gave him Al-Hikmah and sound judgement in speech and decision.﴾

Dāwud, peace be upon him

Allāh tells us that His servant and Messenger Dāwud, peace be upon him, was endued with power. Al-Ayd means strength in knowledge and action. Ibn 'Abbās, may Allāh be pleased with him, As-Suddi and Ibn Zayd said, "Al-Ayd means strength."^[1]

[1] At-Tabari 21:166, 167.

Mujāhid said, "Al-*Ayd* means strength in obedience to Allāh."^[1] Qatādah said, "Dāwud, peace be upon him, was given strength in worship and the proper understanding of Islām."^[2] He told us that he, peace be upon him, used to spend a third of the night in prayer, and he fasted for half a lifetime. This was reported in the Two *Ṣaḥīḥs*, where it is recorded that the Messenger of Allāh ﷺ said:

«أَحَبُّ الصَّلَاةِ إِلَى اللَّهِ نَعَالَى دَاوُدَ، وَأَحَبُّ الصَّيَامِ إِلَى اللَّهِ غَزٌّ وَجَلٌّ صِيَامُ دَاوُدَ، كَانَ يَتَامُ يَصِفُ اللَّيْلَ، وَيَقُومُ ثُلُثَهُ، وَيَتَامُ سُدُسَهُ، وَكَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا، وَلَا يَقْرُ إِذَا لَأَقَى، وَأَنَّهُ كَانَ أَرَاوَا»

«The most beloved of prayer to Allāh is the prayer of Dāwud, and the most beloved of fasting to Allāh is the fasting of Dāwud. He used to sleep for half of the night, stand in prayer for a third of the night, then sleep for a sixth of the night, and he used to fast alternate days. He never fled from the battlefield, and he always turned to Allāh.»^[3]

which means that he turned to Allāh with regard to all of his affairs.

﴿إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحُنَ وَالشَّيْءَ وَالْإِنشِرَاقَ﴾

«Verily, We made the mountains to glorify Our praises with him in the 'Ashī and Ishrāq.»

means, Allāh caused the mountains to glorify His praises with him at sunrise and at the end of the day. This is like the *Āyah*:

﴿يَسْبِيحُ أَزْجَارُ أَوْدٍ مَعَهُ وَالْقُبُورُ﴾

«O you mountains. Glorify (Allāh) with him! And you birds (also)!» (34:10).

The birds also used to glorify Allāh's praises with him. If a bird flew by him and heard him chanting the Zabūr, it would not go away; instead it would stay hovering in the air, glorifying Allāh along with him. And the lofty mountains would respond to him and echo his glorification of Allāh. Ibn Jarīr

[1] Aṭ-Ṭabari 21:166.

[2] Aṭ-Ṭabari 21:167.

[3] *Fath Al-Bāri* 3:20, Muslim 2:816.

recorded from 'Abdullāh bin Al-Hārith bin Nawfal that Ibn 'Abbās, may Allāh be pleased with him, did not pray *Aḍ-Ḍuḥā*. ['Abdullāh said:] "So I took him to Umm Hāni, may Allāh be pleased with her, and said to her, Tell him what you told me.' She said, The Messenger of Allāh ﷺ entered my house on the day of the conquest of Makkah. He called for water to be poured into a large bowl, then he called for a garment which he used as a screen between me and him, and he washed himself. Then he sprinkled water around the house and prayed eight *Rak'ahs*. This was *Aḍ-Ḍuḥā*, and its standing, bowing, prostration and sitting were all equal in brevity.' Ibn 'Abbās, may Allāh be pleased with him, left, saying, 'I have read the Qur'ān from cover to cover, and I never knew about *Ṣalat Aḍ-Ḍuḥā* until now!' Then he recited:

﴿يُسَبِّحُنَا بِالْغَيْثِ وَالْإِشْرَاقِ﴾

﴿glorify Our praises with him in the 'Ashī and Ishrāq.﴾

I used to say, "What is *Ṣalāt Al-Ishrāq*, but now I know what it is."^[1]

﴿وَالطَّيْرِ مَعْمُورَةٍ﴾

﴿And (so did) the birds assembled,﴾ meaning, hovering in the air.

﴿كُلٌّ لَّهُ آَوَاتٌ﴾

﴿all obedient to him.﴾ means, they obeyed him and followed him in glorifying Allāh. Sa'īd bin Jubayr, Qatādah and Mālik said, narrating from Zayd bin Aslam and Ibn Zayd:

﴿كُلٌّ لَّهُ آَوَاتٌ﴾

﴿all obedient to him.﴾ means, "Following his commands."^[2]

﴿وَجَعَلْنَا مَلِكًا﴾

﴿We made his kingdom strong﴾ means, 'We gave him complete dominion with all that kings need.' Ibn Abi Najīh reported that Mujāhid said, "He was the strongest and most powerful of the people of this world."

﴿وَبَيَّنَّا الْآَلَمِينَ﴾

[1] Aṭ-Ṭabari 21:169.

[2] Aṭ-Ṭabari 21:169.

﴿and gave him Al-Hikmah﴾ Mujāhid said, "This means understanding, reason and intelligence." Qatādah said, "The Book of Allāh and following what is in it." As-Suddi said:

﴿الْحِكْمَةُ﴾

﴿Al-Hikmah﴾ "Prophethood."^[1]

﴿وَقَضَىٰ لِيُطَابَ﴾

﴿and sound judgement﴾ Shurayh Al-Qādi and Ash-Sha'bi said, "Sound judgement is testimony and oaths."^[2] Qatādah said, "Two witnesses for the plaintiff or an oath on the part of the defendant is meaning of sound judgement."^[3] This is the sound judgement which the Prophets and Messengers judged and the believers and righteous accepted. This is the basis of this Ummah's judicial system until the Day of Resurrection. This was the view of Abu 'Abdur-Rahmān As-Sulami. Mujāhid and As-Suddi said, "It means passing the right judgement and understanding the case."^[4] Mujāhid also said, "It is soundness in speech and in judgement, and this includes all of the above." This is what is meant, and this is the view favored by Ibn Jarīr.^[5]

﴿وَهَلْ أَتَاكَ نَبَأُ الْخَصْمِ إِذْ تَسَوَّرُوا الْمِحْرَابَ﴾ ٢١ إِذْ تَسَلُّوا عَلَىٰ دَاوُدَ فَفَزِعَ مِنْهُمْ قَالُوا لَا تَنْخَفُ
خَضَاتِي بَيْنَ بَيْنًا عَلَىٰ بَعْضِ فَتَحْكُمَ بَيْنَنَا بِالْحَقِّ وَلَا تُظْلِمُوا وَهَدَيْتَنَا إِلَىٰ سَبِيلِ الْحَقِّ ٢٢ إِنَّ
هَذَا آيٌ لِّمَنْ يَتَذَكَّرُ ٢٣ وَنَحْنُ وَفَعَلْنَا نَجْمَةً وَنَجْمَةً فَقَالَ أَكْبَلِيْنِيَا وَعَزَّنِي فِي الْخِطَابِ ٢٤ قَالَ لَقَدْ
ظَلَمَكَ بِسُؤَالِ نَجْمِكَ إِنَّ بَعْلِيَّ ٢٥ وَإِنَّ كَبِيرًا تَنْ تَلْطَلُطُ بَيْنِي بَعْضُهُمْ عَلَىٰ بَعْضٍ إِلَّا الَّذِينَ آمَنُوا
وَعَمِلُوا الصَّالِحَاتِ وَقِيلَ مَا هُمْ ٢٦ وَلَقَدْ دَاوُدُ أَنَا فَتَنَّهُ فَاسْتَفْتَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ ٢٧
فَقَرْنَا لَهُ ذَلِكَ وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَكَابٍ ٢٨﴾

﴿21. And has the news of the litigants reached you? When they climbed over the wall into (his) Mihrāb (private chamber of worship);﴾

[1] At-Tabari 21:171.

[2] At-Tabari 21:173.

[3] At-Tabari 21:173.

[4] At-Tabari 21:172.

[5] At-Tabari 21:173.

﴿22. When they entered in upon Dāwud, he was terrified of them. They said: "Fear not! (We are) two litigants, one of us has wronged the other, therefore judge between us with truth, and treat us not with injustice, and guide us to the right way.﴾

﴿23. Verily, this my brother (in religion) has ninety-nine ewes, while I have (only) one ewe, and he says: "Hand it over to me, and he overpowered me in speech."﴾

﴿24. [Dāwud] said: "He has wronged you in demanding your ewe in addition to his ewes. And, verily, many partners oppress one another, except those who believe and do righteous good deeds, and they are few." And Dāwud guessed that We have tried him and he sought forgiveness of his Lord, and he fell down prostrate and turned (to Allāh) in repentance.﴾

﴿25. So, We forgave him that, and verily, for him is a near access to Us, and a good place of return.﴾

The Story of the Two Litigants

In discussing this passage, the scholars of *Tafsīr* mention a story which is mostly based upon *Isrā'īliyyāt* narrations. Nothing has been reported about this from the Infallible Prophet ﷺ that we could accept as true. But Ibn Abi Ḥātim narrated a *Ḥadīth* whose chain of narration cannot be regarded as *Ṣaḥīḥ* because it is reported by Yazīd Ar-Raqāshi from Anas, may Allāh be pleased with him. Although Yazīd was one of the righteous, his *Ḥadīths* are regarded as weak by the Imāms. So, it is better to speak briefly of this story and refer knowledge of it to Allāh, may He be exalted. For the Qur'ān is true and what it contains is also true.

﴿فَرَّعَ بِهِمْ﴾

﴿he was terrified of them.﴾ This was because he was in his *Mihrāb* (private chamber). That was the noblest part of his house, where he commanded that no one should enter upon him that day. So, he did not realize that these two people had climbed the fence surrounding his *Mihrāb* (private chamber) to ask him about their case.

﴿وَعَزَّزَ فِي لِقَابِ﴾

﴿and he overpowered me in speech.﴾ means, 'he defeated me.'

﴿وَلَقَدْ دَاوُدَ أَلَمَّا فَتَنَّهُ﴾

﴿And Dāwud guessed that We have tried him﴾

‘Ali bin Abi Ṭalḥah reported that Ibn ‘Abbās said that this means, “We tested him.”^[1]

﴿وَسَرَّ رَأْيَا وَأَنَابَ﴾

﴿and he fell down prostrate and turned (to Allāh) in repentance.﴾

﴿فَغَفَرْنَا لَهُ ذَلِكَ﴾

﴿So, We forgave him that,﴾

The Sajdah in Sūrah Ṣād

The performance of *Sajdah* in *Sūrah Ṣād* is not one of the obligatory locations; it is a prostration of thanks (*Sajdat Shukr*). The evidence for it is the report recorded by Imām Aḥmad from Ibn ‘Abbās, may Allāh be pleased with him, who said; “The prostration in *Sūrah Ṣād* is not one of the obligatory prostrations; I saw the Messenger of Allāh ﷺ prostrating in this *Sūrah*.”^[2] This was also recorded by Al-Bukhārī, Abu Dāwud, At-Tirmidhi, and An-Nasā’ī in his *Tafsir*. At-Tirmidhi said, “*Ḥasan Ṣaḥīḥ*.”^[3] In his *Tafsir* of this *Āyah*, An-Nasā’ī also recorded that Ibn ‘Abbās, may Allāh be pleased with him, said, “The Prophet ﷺ prostrated in *Ṣād*, and he said:

«سَجَدَ دَاوُدُ عَلَى الصَّلَاةِ وَالسَّلَامِ تَوْبَةً، وَنَسَجَدُهَا شُكْرًا»

«Dāwud prostrated as an act of repentance and we prostrate as an act of thanks.»”

This was recorded only by An-Nasā’ī.^[4] The men of its chain of narration are all reliable.

In his *Tafsir* of this *Āyah*, Al-Bukhārī recorded that Al-‘Awwām said that he asked Mujāhid about the prostration in *Sūrah Ṣād*. He said, “I asked Ibn ‘Abbās, may Allāh be pleased

[1] Aṭ-Ṭabari 21:181.

[2] Aḥmad 1:359.

[3] *Fath Al-Bāri* 2:643, Abu Dāwud 2:123, *Tuḥfat Al-Aḥwadhī* 3:176, An-Nasā’ī in *Al-Kubrā* 6:342.

[4] An-Nasā’ī 2:159.

with him, 'Why do you prostrate?' He said, 'Have you not read:

﴿وَمِنْ ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ﴾

﴿and among his [Nūh's] progeny Dāwud, Sulaymān﴾ (6:84)

﴿أَتَتِكَ الْوَيْلَ هَدَىٰ اللَّهُ فِئْدَهُمْ أَتَدْرِي﴾

﴿They are those whom Allāh had guided. So follow their guidance﴾ (6:90).

Dāwud, peace be upon him, was one of those whom your Prophet ﷺ was commanded to follow. Dāwud prostrated here so the Messenger of Allāh ﷺ also prostrated here."⁽¹⁾

Abu Dāwud recorded that Abu Sa'īd Al-Khudri, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ recited *Ṣād* while he was on the *Minbar*. When he reached the prostration, he came down from the *Minbar* and prostrated, and the people prostrated with him. On another occasion when he recited it, he reached the prostration and the people prepared to prostrate. He ﷺ said:

﴿إِنَّمَا هِيَ تَوْبَةٌ نَبِيٍّ، وَلَكِنِّي رَأَيْتُكُمْ تَعْتَرِضُونَ﴾

«This is repentance for a Prophet, but I see that you are preparing to prostrate.»

Then he came down (from the *Minbar*) and prostrated."⁽²⁾ This was recorded only by Abu Dāwud and its chain of narration meets the conditions of the Two *Ṣaḥīḥs*.

﴿وَرَأَىٰ لَهُ عِنْدَنَا زُلْفَىًٰ وَحُسْنَ مَآبٍ﴾

﴿and verily, for him is a near access to Us, and a good place of (final) return.﴾

means, on the Day of Resurrection, he will have good deeds by virtue of which he will be brought close to Allāh, and he will have a good place of (final) return, which means the lofty levels of Paradise, because of his repentance and his perfect justice in his kingdom. As it says in the *Ṣaḥīḥ*:

﴿الْمُقِطُونَ عَلَىٰ مَنَابِرٍ مِنْ نُورٍ عَنْ يَمِينِ الرَّحْمَنِ، وَكَلَّمَا يَذْنُو يَمِينٍ، الَّذِينَ يُفْطِرُونَ فِي أَهْلِيهِمْ وَمَا وَلَوْ﴾

⁽¹⁾ *Fath Al-Bāri* 8:405.

⁽²⁾ Abu Dāwud no. 1410.

«Those who are fair and just with their families and those who are under their authority will be on Minbars of light on the right hand of Ar-Rahmān, and both His Hands are right Hands.»^[1]

﴿يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَى فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ يَوْمَ تُنْفَخُ السُّورُ﴾

﴿26. O Dāwud! Verily, We have placed you as a successor on the earth; so judge you between men in truth (and justice) and follow not your desire - for it will mislead you from the path of Allāh. Verily, those who wander astray from the path of Allāh (shall) have a severe torment, because they forgot the Day of Reckoning.﴾

Advice to Rulers and Leaders

This is advice from Allāh, may He be exalted, to those who are in positions of authority. They should rule according to the truth and justice revealed from Him, they should not turn away from it and be led astray from the path of Allāh. Allāh has issued a stern warning of a severe punishment to those who go astray from His path and forget the Day of Resurrection.

Ibn Abi Hātim recorded that Ibrāhīm Abu Zur'ah, who read the Scripture, reported that Al-Walīd bin 'Abd Al-Malik said to him: "Does anyone have the right to question the Khalīfah? You have read the first Scripture and the Qur'ān, and you have understood them." He replied, "May I speak, O Commander of the faithful?" He said, "Speak, for you are under the protection of Allāh." I said, "O Commander of the faithful, are you more dear to Allāh, or Dāwud, peace be upon him? For Allāh gave him both prophethood and rulership, then He warned him in His Book:

﴿يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَى فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ﴾

«O Dāwud ! Verily, We have placed you as a successor on the earth; so judge you between men in truth (and justice) and follow not your desire - for it will mislead you from the path of Allāh.»

[1] Muslim 3:1458.

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا
فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ ﴿٢٧﴾ أَرَأَيْتُمُ الَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَرَأَيْتُمُ الْمُتَّقِينَ كَالْفُجَّارِ
﴿٢٨﴾ كَذَّبُوا بِآيَاتِنَا إِنَّكَ مُبْرَأٌ لِمَنْ تَدْعُوهُ إِنِّي بِهِمْ وَاسِعٌ
الْأَلْبَسِ ﴿٢٩﴾ وَهَبْنَا لِدَاوُدَ سُلَيْمَانَ نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ
﴿٣٠﴾ إِذْ عَرَضَ عَلَيْهِ بِالْعَنِيِّ الصُّغُفَتُ اللَّيَاقِ ﴿٣١﴾ فَقَالَ إِنِّي
أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي حَتَّى تَوَارَتْ بِالْحِجَابِ ﴿٣٢﴾
رُدُّوهُمَا عَلَيَّ فَطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْيُنِ ﴿٣٣﴾ وَلَقَدْ فَتَنَّا
سُلَيْمَانَ وَالْأَقْيَانَ عَلَى كُرْسِيِّهِ جَسَدًا ثُمَّ أَنَابَ ﴿٣٤﴾ قَالَ رَبِّ اغْفِرْ
لِي وَهَبْ لِي مُلْكًا لَا يَبْغِيَنِي لِأَحَدٍ مِّنْ عِندِي إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٣٥﴾
فَنَحَرْنَا لَهُ الرِّيحَ فَجَرَى بِأَمْرٍ رَّحْمَةً حَيْثُ أَصَابَ ﴿٣٦﴾ وَالشَّيَاطِينَ
كُلَّ نَسَاءٍ وَعَوَاصٍ ﴿٣٧﴾ وَهُنَّ آخِرِينَ مُقَرَّنِينَ فِي الْأَصْفَادِ ﴿٣٨﴾ هَذَا
عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ ﴿٣٩﴾ وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحَسَنَ
نَّكَابٍ ﴿٤٠﴾ وَادْكُرْ عَبْدًا نَّأُوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَانُ
بُخْسٍ وَعَذَابٍ ﴿٤١﴾ أَرَأَيْتُمْ بِرَجُلِكَ هَذَا مُمْنَسِلٌ بَارِدٌ وَشَرَابٍ ﴿٤٢﴾

Ikrimah said:

﴿لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ
الْحِسَابِ﴾

«(Those shall) have a severe torment, because they forgot the Day of Reckoning.»

“They will have a severe punishment on the Day of Reckoning because of what they forgot.”^[1] As-Suddi said, “They will have a severe punishment because of what they neglected to do for the sake of the Day of Reckoning.”^[2] This interpretation is more in accordance with the apparent meaning of the *Āyah*. And Allāh, may He be glorified and exalted,

is the Guide to the Truth.

﴿وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ
أَرَأَيْتُمُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَرَأَيْتُمُ الْمُتَّقِينَ كَالْفُجَّارِ
كَذَّبُوا بِآيَاتِنَا إِنَّكَ مُبْرَأٌ لِمَنْ تَدْعُوهُ إِنِّي بِهِمْ وَاسِعٌ
الْأَلْبَسِ﴾

﴿27. And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve from the Fire!﴾

﴿28. Shall We treat those who believe and do righteous good deeds as those who cause mischief on the earth? Or shall We

[1] At-Tabari 21:189.

[2] At-Tabari 21:189.

treat those who have Taqwā as the evildoers?﴾

﴿29. (This is) a Book which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember.﴾

The Wisdom behind the Creation of This World

Allāh tells us that He did not create the creatures in vain; He created them to worship Him Alone, then He will gather them on the Day of Gathering and will reward the obedient and punish the disbelievers. Allāh says:

﴿وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطْلًا ذَٰلِكَ ظَنُّ الَّذِينَ كَفَرُوا﴾

﴿And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve!﴾

meaning, those who do not think that the resurrection and the place of return will occur, but they think that there is nothing after this world.

﴿قَوْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ﴾

﴿Then woe to those who disbelieve from the Fire!﴾

means, woe to them on the Day when they will be resurrected, from the Fire that is prepared for them. Then Allāh explains that because of His justice and wisdom, He does not treat the believers and the disbelievers equally. Allāh says:

﴿أَرَأَيْتُمْ أَتَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ أَتَجْعَلُ الَّذِينَ

﴿الْمُفْسِدِينَ﴾

﴿Shall We treat those who believe and do righteous good deeds as those who do mischief on the earth? Or shall We treat Those who have Taqwā as the evildoers?﴾

meaning, 'We shall not do that.' They are not equal before Allāh, and since this is the case, there must inevitably be another realm in which those who obey Allāh will be rewarded and the wicked will be punished. This teaching indicates to those of a sound mind and upright nature that there must inevitably be a resurrection and recompense. We see evildoers and criminals are prospering and increasing in wealth, children and luxury, until they die in that state. We see

oppressed believers dying of grief and distress, so by the wisdom of the All-Wise, All-Knowing, All-Just who does not do even a speck of dust's weight of injustice, there should be a time when the rights of the oppressed are restored with due justice. If this does not happen in this world, there must be another realm where recompense may be made and consolation may be found. The Qur'an teaches sound aims based on a rational way of thinking, so Allāh says:

﴿كَبَّ أَرْزَاقَهُ إِتْلَافَ مَعْرُوفٍ يُنَبِّئُكَ أُولَئِكَ الْآيَاتُ﴾

«(This is) a Book which We have sent down to you, full of blessings, that they may ponder over its Āyat, and that men of understanding may remember.»

meaning, those who are possessed of wisdom and reason.

﴿وَرَهَبْنَا لِذَاوُدَ سُلَيْمَانَ نِعَمَ الْعَبْدِ إِنَّهُ أَوَّابٌ﴾⁽³⁰⁾ إِذْ عَرَضَ عَلَيْهِ الْغَنَمُ اثْنَتَا عَشْرَ أَلْفًا مِمَّا مَلَكَتْ لَهُ يَوْمَئِذٍ قَالَ إِنِّي لَخَيْتُ خُبْرَ الْغَنَمِ عَنْ ذِكْرِ رَبِّي حَتَّى تَوَارَتْ بِالْحِجَابِ⁽³¹⁾ رَدُّوا عَلَىٰ ظُلْمٍ مِّنْهُمَا بِالْغُبَةِ وَالْغَنَمِ⁽³²⁾

430. And to Dāwud We gave Sulaymān. How excellent a servant! Verily, he was ever turning in repentance (to Us)!»

431. When there were displayed before him, in the afternoon, well trained horses of the highest breed.»

432. He said: "I did love the good instead of remembering my Lord," till the time was over, and (the sun) had hidden in the veil (of night).»

433. Then he said: "Bring them back to me." Then he began to pass his hand over their legs and their necks.»

Sulaymān the Son of Dāwud

Allāh tells us that he gave Sulaymān to Dāwud as a Prophet, as He says elsewhere:

﴿وَرَبِّتْ سُلَيْمَانَ دَاوُدَ﴾

«And Sulaymān inherited Dāwud» (27:1).

meaning, he inherited prophethood from him. Dāwud had other sons besides Sulaymān, for he had one hundred free wives.

﴿نِعَمَ الْعَبْدِ إِنَّهُ أَوَّابٌ﴾

«How excellent a servant! Verily, he was ever oft-returning in repentance (to Us)!»

This is praise for Sulaymān, because he was very much obedient, worshipping Allāh much and always turning to Allāh in repentance.

﴿إِذْ عُرِّضَ عَلَيْهِ بِالْعَمِيِّ الصَّافِيَّتُ الْخَيَّاطُ﴾

«When there were displayed before him, in the afternoon, well trained horses of the highest breed.»

means, these well trained horses were shown to Sulaymān, peace be upon him, in his capacity as king and ruler. Mujāhid said, "They were the kind of horses which stand on three legs and raise the fourth, and they were swift horses."^[1] This was also the view of several others among the Salaf. Abu Dāwūd recorded that 'Ā'ishah, may Allāh be pleased with her, said, "The Messenger of Allāh ﷺ came back from the campaign of Tabūk or Khaybar, and there was a curtain covering her room. The wind came and lifted the curtain, revealing some toys belonging to 'Ā'ishah, may Allāh be pleased with her. The Prophet ﷺ said:

«مَا هَذَا يَا عَائِشَةُ؟»

«What is this, O 'Ā'ishah?» She, may Allāh be pleased with her, said, "My toys." Among them he saw a horse with two wings made of cloth. He ﷺ said:

«مَا هَذَا الَّذِي أَرَى وَسَطَهُنَّ؟»

«What is this that I see in the midst of them?»

She, may Allāh be pleased with her, said, "A horse." The Messenger of Allāh ﷺ said,

«مَا هَذَا الَّذِي عَلَيْهِ؟»

«And what is this on it?» She, may Allāh be pleased with her, said, "Wings." The Messenger of Allāh ﷺ said,

«فَرَسٌ لَّهُ جَنَاحَانِ؟»

«A horse with two wings?» She, may Allāh be pleased with her, said, "Did you not hear that Sulaymān, peace be upon him,

[1] At-Ṭabari 21:192, 193.

had a horse that had wings?" She, may Allāh be pleased with her, said, "The Messenger of Allāh ﷺ smiled so broadly that I could see his molars."^[1]

﴿فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي حَتَّى تَوَارَتْ بِالْحِجَابِ﴾

«He said: "I did love the good (i.e., horses) instead of remembering my Lord" till the time was over, and (the sun) had hidden in the veil (of night)»

More than one of the Salaf and scholars of *Tafsīr* mentioned that he was so busy looking at the horses that he missed the time of 'Aṣr prayer. He did not miss it deliberately, but because of forgetfulness, as happened to the Prophet ﷺ on the day of Khandaq, when he was too busy to pray 'Aṣr and he prayed it after the sun had set. This was recorded in the Two *Ṣaḥīḥs* with more than one chain of narration, including the report from Jābir, may Allāh be pleased with him, who said, "On the day of Khandaq, 'Umar, may Allāh be pleased with him, came after the sun had set and started cursing the disbelievers of the Quraysh. He said, 'O Messenger of Allāh, I could not pray 'Aṣr until the sun had almost set.' The Messenger of Allāh ﷺ said,

«وَاللَّهِ مَا صَلَّيْتُهَا»

«By Allāh, I did not pray it either.»

He (Jābir) said, "So we got up and went to Buṭḥān. Allāh's Prophet ﷺ performed ablution for the prayer and we too performed ablution. He prayed 'Aṣr after the sun had set, then he prayed *Maghrib* after that."^[2]

﴿رُدُّوهُمَا عَلَيَّ فَطَلَقَ سَنًا بِالسُّوفِ وَالْأَمْصَانِ﴾

«Then he said: "Bring them (horses) back to me." Then he began to pass his hand over their legs and their necks.»

Al-Ḥasan Al-Baṣrī said, "He said, 'No, by Allāh, you will not keep me from worshipping my Lord again,' then he ordered that they should be slaughtered."^[3] This was also the view of Qatādah. As-Suddi said, "Their necks and hamstrings were

[1] Abu Dāwūd 5:227.

[2] *Faṭḥ Al-Bārī* 2:82, Muslim 1:438.

[3] Aṭ-Ṭabari 21:195.

﴿35. He said: "My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me. Verily, You are the Bestower."﴾

﴿36. So, We subjected to him the wind; it blew gently by his order wherever he willed,﴾

﴿37. And the Shayāṭīn, from every kind of builder and diver,﴾

﴿38. And also others bound in fetters.﴾

﴿39. [Allāh said to Sulaymān]: "This is Our gift, so spend you or withhold, no account will be asked of you."﴾

﴿40. And verily, for him is a near access to Us, and a good (final) return.﴾

How Allāh tested Sulaymān then made Things easy for Him

Allāh says,

﴿وَلَقَدْ فَتَنَّا سُلَيْمَانَ﴾

﴿And indeed, We tried Sulaymān﴾ meaning, 'We tested him.'

﴿وَالْقَيْنَا عَلَى كُرْسِيِّهِ جَسَداً﴾

﴿and We placed on his throne Jasad (a body)﴾.^[1]

﴿ثُمَّ أَنَابَ﴾

﴿and he returned.﴾ means, after this test, he turned back to Him and asked for forgiveness and to be given a kingdom such as shall not belong to any other after him.

﴿قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكاً لَا يَبْغَىٰ لِي أَحَدٌ مِّنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ﴾

﴿He said: "My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me. Verily, You are the Bestower."﴾

[1] Allāh does not explain exactly what this Jasad was which He placed on his throne. We believe that Allāh tested him by placing this Jasad on his throne, even though we do not know what it was. Everything that has been said concerning it has been taken from the *Isrā'īliyyāt*, and we do not know what is true. (Since the word means "corporeal" interpretations centered around some form of Jinn.) Allāh knows best.

Some of them said, "No one after me will have the right to ask Allāh for such a kingdom." This is the apparent meaning from the context of the *Āyah*, and several *Ḥadīths* with a similar meaning have been narrated from the Messenger of Allāh ﷺ. In his *Tafsīr* of this *Āyah*, Al-Bukhārī recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Prophet ﷺ said:

«إِنَّ عِفْرِيثًا مِنَ الْجِنِّ تَقَلَّتْ عَلَيَّ الْبَارِخَةُ - أَوْ كَلِمَةً نَحْوَهَا - لِيُطْعَمَ عَلَيَّ الصَّلَاةُ فَأَمَكَّنَنِي اللَّهُ تَبَارَكَ وَتَعَالَى بِهِ، وَأَرَدْتُ أَنْ أَرْبِطَهُ إِلَى سَابِئَةٍ مِنْ سَوَارِي الْمَسْجِدِ حَتَّى تُضَيِّحُوا، وَتَنْظُرُوا إِلَيْهِ كُلُّكُمْ، فَذَكَرْتُ قَوْلَ أَبِي سَلَيْمَانَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ﴿رَبِّ اغْفِرْ لِي وَرَبِّ لِي وَلِقَدْ لِي مُلْكًا لَا يَبْقَى لِأَحَدٍ مِنَّا بَعْدِي﴾»

«An 'Ifrit from among the Jinn came and bothered me last night- or he said something similar -Trying to stop me from praying. Allāh enabled me to overpower him, and I wanted to tie him to one of the pillars in the Masjid so that you could see him this morning. Then I remembered what my brother Sulaymān said, «My Lord! Forgive me and bestow upon me a kingdom such as shall not belong to any other after me»»

Rawh said, "so he let him go, humiliated." ^[1] This was also recorded by Muslim and An-Nasā'ī.^[2] In his *Ṣaḥīḥ*, Muslim recorded that Abu Ad-Dardā', may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ stood up to pray and we heard him say,

«أَعُوذُ بِاللَّهِ مِنْكَ»

«I seek refuge with Allāh from you.» Then he said,

«الْعَنُوكَ بِعَنَةِ اللَّهِ»

«I curse you with the curse of Allāh.» three times, and he stretched out his hand as if he was reaching out to take something. When he finished his prayer, we said, 'O Messenger of Allāh, we heard you say something in your prayer which we have never heard you say before, and we saw you stretching out your hand.' He ﷺ said:

^[1] *Faḥ al-Bārī* 1:660.

^[2] Muslim 1:384, An-Nasā'ī in *Al-Kubrā* 6:443.

«إِنَّ عَدُوَّ اللَّهِ إِبْلِيسَ جَاءَ بِسَهَابٍ مِنْ نَارٍ لِيَجْعَلَهُ فِي وَجْهِهِ فَقُلْتُ: أَعُوذُ بِاللَّهِ مِنْكَ، ثَلَاثَ مَرَّاتٍ، ثُمَّ قُلْتُ: أَلْعَنُكَ بِلَعْنَةِ اللَّهِ التَّامَّةِ، فَلَمْ يَتَأَخَّرْ، ثَلَاثَ مَرَّاتٍ ثُمَّ أَرَدْتُ أَنْ أَخْذَهُ، وَاللَّهِ لَوْ لَا دَعْوَةُ أَخِيئَا شَلْبَانَ لَأَصْبَحَ مُوثَقًا، يَلْعَبُ بِهِ صِبْيَانُ أَهْلِ الْمَدِينَةِ»

«The enemy of Allāh Iblīs came with a flame of fire to throw in my face, so I said, "I seek refuge with Allāh from you" three times, then I said, "I curse you with the complete curse of Allāh," but he did not back off. I said it three times. Then I wanted to seize him. By Allāh, if it were not for the words of our brother Sulaymān, he would have been chained up and he would have become a plaything for the children of the people of Al-Madīnah.»^[1]

Allāh says:

﴿فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ﴾

«So, We subjected to him the wind; it blew gently by his order wherever he willed.»

Al-Ḥasan Al-Baṣrī, may Allāh have mercy on him, said, "When Sulaymān, peace be upon him, slaughtered the horses out of anger for the sake of Allāh, Allāh compensated him with something better and swifter, the wind whose morning was a month's (journey), and its afternoon was a month's (journey)."^[2]

﴿حَيْثُ أَصَابَ﴾

«wherever he willed.» means, wherever in the world he wanted.

﴿وَالشَّاطِطِينَ كُلَّ بَنَّاءٍ وَغَوَّاصٍ﴾

«And also the Shayāṭīn, from every kind of builder and diver,»

means, among them were some whom he used to build high rooms, images, basins as large as reservoirs, and cauldrons fixed (in their places), and other difficult tasks which humans were unable to do. And there was another group, who dived into the sea recovering pearls, jewels and other precious things

[1] Muslim 1:385.

[2] Aṭ-Ṭabari 21:201.

which cannot be found anywhere else.

﴿وَالْآخَرِينَ مُقَرَّبِينَ فِي الْأَسْفَادِ﴾

«And also others bound in fetters.» means, tied up in chains. These were the ones who had rebelled and refused to work, or else their work was bad and they were wrongdoers.

﴿هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ﴾

«[Allāh said to Sulaymān]: "This is Our Gift, so spend you or withhold, no account will be asked of you."»

means, 'this that We have given to you of kingship and perfect power, as you asked for, you may give to whomsoever you wish and deny to whomsoever you wish, and you will not be brought to account. Whatever you do is permissible for you, so however you judge, it will be right.' It was reported in the Two *Ṣaḥīḥs* that when the Messenger of Allāh ﷺ was given the choice between being a servant and a Messenger – who does what he is commanded to do and distributes things among the people as Allāh commands him to do – or being a Prophet and a king, who can give to whomever he wishes and withhold from whomever he wishes without being held accountable for anything, he chose the former. He consulted with Jibrīl, peace be upon him, who said, "Be humble." So he chose the former because it has a greater value before Allāh and brings a higher status in the Hereafter, even though the second option, prophethood combined with kingship, is also a great thing both in this world and in the Hereafter, when Allāh tells us what He gave to Sulaymān, peace be upon him, in this world, He tells us that he will have a great share with Allāh on the Day of Resurrection. He says:

﴿وَلَهُ لَمْ عِنْدَنَا لُزْجٌ وَحَسَنٌ مَّكَابٍ﴾

«And verily, for him is a near access to Us, and a good (final) return.»

meaning, in this world and the Hereafter.

﴿وَلَا تُكْزِرْ عِبَادًا أَبْرَارَ إِذْ نَادَى رَبَّهُ لِي مَسْقَى الشَّيْطَانُ يَنْصِبْ وَعَلَيْكَ﴾ ۝ اِرْكُضْ بِرِجْلِكَ هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرِبْتُ ۝ وَوَعَدْنَا لَهُ آتَمَهُ وَمَنَعْنَاهُ مَعَهُمْ رَحْمَةً مِنَّا وَذُكِّرْهُنَّ لِأُولَى الْأَلْبَابِ﴾ ۝ وَنَحْنُ بِيَدِكَ جُنُودًا مُّغْتَرِبُونَ. وَلَا تَحْشُرْ إِنَّا وَجَدْنَاهُ صَاحِبًا نَقِمَ الْقَبْرِ إِنَّهُ الْأَوَّلُ﴾ ۝

وَوَهَّاءُ أَهْلُهُ وَمَنْ لَهُمْ بِهِمْ رَحْمَةً مَّا وَدَّ كَرِي لَأُولَى الْأَنْبِيَاءِ
 وَخُذْ بِيَدِكَ ضِغْتًا فَاضْرِبْ بِهِ وَلَا تَحْنُثْ إِنَّا وَجَدْنَاهُ صَابِرًا
 نَعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ ﴿٤١﴾ وَأَذْكُرْ عَبْدًا نَاظِرَهُمْ وَأَسْحَقَ وَعَقُوبَ
 أُولَى الْأَيْدِي وَالْأَبْصَرِ ﴿٤٢﴾ إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَى
 الْآلَاءِ ﴿٤٣﴾ وَإِنتَهَمْ عِنْدَ الْبَلِّ الْمُسْتَصْفِينَ الْأَخْيَارِ ﴿٤٤﴾ وَأَذْكُرْ
 إِسْمَاعِيلَ وَإِسْحَاقَ وَذَا الْكِفْلِ وَكُلًّا مِنَ الْأَنْبِيَاءِ ﴿٤٥﴾ هَذَا ذِكْرُ
 وَإِنَّا لِلْمُتَّقِينَ لَحَسَنٌ مَثَابٌ ﴿٤٦﴾ حَتَّىٰ عَدْنٍ مُّقْتَضِةً لَّهُمُ الْأَنْوَابُ
 مُتَكِبِينَ فِيهَا يُدْعَوْنَ فِيهَا بِفِتْنَةٍ كَثِيرٍ فَوَسَّرَ لَهَا
 وَعِنْدَ هَرَقِصْرَتِ الطَّرَفِ الْأَرْبَابُ ﴿٤٧﴾ هَذَا مَا تُوَعَّدُونَ يُتْلَوُ
 الْحَسَابِ ﴿٤٨﴾ إِنَّ هَذَا الرَّزْقُ مَالُهُ مِن شَاءِ ﴿٤٩﴾ هَذَا وَارْتِ
 لِلطَّالِفِينَ لَشَرِّ مَثَابٍ ﴿٥٠﴾ جَهَنَّمَ يَصْلَوْنَ بِهَا فَيَسَّرَ لَهَا هَذَا
 فَلَيْدُ وَفَوْهُ حَمِيدٌ وَعَسَاءُ ﴿٥١﴾ وَمَا خَرْنُ مِنْ شَكْلِهِ أَرْزَاقُ ﴿٥٢﴾
 هَذَا فَوْجٌ مُّقْتَضِجٌ مَعَكُمْ لَا مَرْجَا بِهِنَّ يَوْمَ صَلَّوْا النَّارَ ﴿٥٣﴾
 قَالُوا بَلْ أَشْرَ لَا مَرْجَا بِكَ أَشْرَ قَدْ شَرُّوْا لَنَا فَيَسَّرَ لَنَا الْقَرَارُ ﴿٥٤﴾
 قَالُوا لَرَّ شَأْنُ قَدَمٍ لَنَا هَذَا فَافْرِدْهُ عَذَابًا ضِعْفًا فِي النَّارِ ﴿٥٥﴾

41. And remember Our servant Ayyūb, when he invoked his Lord (saying): "Verily, Shayṭān has afflicted me with distress and torment!"

42. (Allāh said to him): "Strike the ground with your foot. This is (a spring of) water to wash in, cool and a drink."

43. And We gave him (back) his family, and along with them the like thereof, as a mercy from Us, and a reminder for those who understand.

44. "And take in your hand a bundle of thin grass and strike therewith (your wife), and break not your oath."

Truly, We found him

patient. How excellent a servant! Verily, he was ever oft-returning in repentance (to Us)!

Ayyūb

Here Allāh tells us about His servant and Messenger Ayyūb (Job) and how He tested him. These tests afflicted his body, his wealth and his children, until there was no part of his body that was healthy except his heart. Then he had nothing left in this world which he could use to help him deal with his sickness or the predicament he was in, besides his wife, who retained her devotion to him because of her faith in Allāh and His Messenger. She used to work for people as a paid servant, and she fed and served him (Ayyūb) for nearly eighteen years. Before that, he was very rich and had many children, being

well off in worldly terms. All of that had been taken away until he ended up being thrown into the city dump where he stayed all this time, shunned by relatives and strangers alike, with the exception of his wife – may Allāh be pleased with her. She did not leave him, morning and evening, except for when she was serving people, then she would come straight back to him. When this had gone on for a long time, and things had gotten very bad, and the time allotted by divine decree had come to an end, Ayyūb prayed to the Lord of the worlds, the God of the Messengers, and said:

﴿إِنِّي سَقِيْتُ الْفُتْرَ وَأَنْتَ أَزْكَمُ الرَّجِيعِ﴾

«Verily, distress has seized me, and You are the Most Merciful of all those who show mercy.» (21:83).

And according to this *Āyah*:

﴿وَاذْكُرْ عَبْدًا نَبِيًّا إِذْ نَادَى رَبَّهُ، أِنِّي مَسِيئُ الشَّيْطَانِ يُضِلُّهُ وَعَذَابُ﴾

«And remember Our servant Ayyūb, when he invoked his Lord (saying): "Verily, Shayṭān has afflicted me with distress and torment!"»

It was said that "distress" referred to bodily afflictions and "torment" referred to the loss of his wealth and children. Then the Most Merciful of those who show mercy responded to him, telling him to stand up and strike the ground with his foot. He did this, and Allāh caused a spring of water to flow. He commanded him to wash in it, and all the pain and affliction in his body disappeared. Then He commanded him to strike the ground in a different place, and Allāh caused another spring to flow, and Ayyūb was commanded to drink from it. Then all his internal problems disappeared, and he became healthy again, inside and out. Allāh says:

﴿اِرْكُضْ بِرِجْلِكَ هَذَا مُغْتَسَلٌ بَارِدٌ وَرَزَقٌ﴾

«Strike the ground with your foot. This is (a spring of) water to wash in, cool and a (refreshing) drink.»

Ibn Jarīr and Ibn Abi Ḥātim recorded that Anas bin Mālik, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«إِنَّ نَبِيَّ اللَّهِ أَكْرَبُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ لَيْتَ بِدُ بِلَاؤُهُ ثَمَانِي عَشْرَةَ سَنَةً، فَرَقَصَهُ الْقَرِيبُ وَالْبَعِيدُ، إِلَّا رَجُلَيْنِ كَانَا مِنْ أَحْصَى إِخْوَانِهِ بِهِ، كَانَا يَغْدُوَانِ إِلَيْهِ وَيُزَوِّحَانِ،

فَقَالَ أَخَذُمَا لِصَاحِبِهِ: نَعْلَمُ أَنَّكَ أَذْنَبْتَ أُيُوبَ ذَنْبًا مَا أَذْنَبَ أَحَدٌ مِنَ الْعَالَمِينَ،
قَالَ لَهُ صَاحِبُهُ: وَمَا ذَاكَ؟ قَالَ: مُنْذُ ثَمَانِي عَشْرَةَ سَنَةً لَمْ يَرْحَمْنِي اللَّهُ فَيُخَفِّفْ مَا
بِي، فَلَمَّا رَاحَا إِلَيْهِ لَمْ يَضِرَّ الرَّجُلُ حَتَّى ذَكَرَ ذَلِكَ لَهُ، فَقَالَ أُيُوبُ عَلَيْهِ الصَّلَاةُ
وَالسَّلَامُ: لَا أَذْرِي مَا تَقُولُ، غَيْرَ أَنَّ اللَّهَ عَزَّ وَجَلَّ يَعْلَمُ أَنِّي كُنْتُ أَمُرُّ عَلَى الرَّجُلَيْنِ
بِتَنَازَعَانِ فَيَذْكُرَانِ اللَّهَ تَعَالَى، فَأَرْجِعْ إِلَى بَيْتِي فَأَكْفُرْ عَنْهُمَا غَرَاهِيَةَ أَنْ يُذَكَّرَ اللَّهُ
تَعَالَى إِلَّا فِي حَقِّ، قَالَ: وَكَانَ يَخْرُجُ إِلَى صَاحِبِهِ، فَإِذَا قَضَاهَا أَمْسَكَتْ أَمْرَأَتُهُ بِيَدِهِ
حَتَّى يَبْلُغَ، فَلَمَّا كَانَ ذَلِكَ يَوْمَ أَبْعَثَ اللَّهُ عَلَيْهَا، فَأَوْحَى اللَّهُ تَبَارَكَ وَتَعَالَى إِلَى أُيُوبَ
عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ أَنْ ﴿كَفُضَ بِرَبِّكَ هَذَا مُقْسَلٌ بَارِدٌ وَشَرِيفٌ﴾ ﴿فَاسْتَبْطَأَهُ﴾ فَتَلَقَّاهُ
تَنْظُرًا، فَاقْبَلْ عَلَيْهَا وَقَدْ أَذْنَبَ اللَّهُ مَا بِهِ مِنَ الْبَلَاءِ وَهُوَ عَلَى أَحْسَنِ مَا كَانَ، فَلَمَّا
رَأَتْهُ قَالَتْ: أَيُّ بَارِكِ اللَّهِ فِيكَ، هَلْ رَأَيْتَ نَبِيَّ اللَّهِ هَذَا الْمُتَيْلَى، فَوَاللَّهِ عَلَى ذَلِكَ مَا
رَأَيْتُ رَجُلًا أَشَبَّ بِهِ مِنْكَ إِذْ كَانَ صَاحِبًا. قَالَ: فَإِنِّي أَنَا هُوَ، قَالَ: وَكَانَ لَهُ
أَنْدَرَانِ: أَنْدَرٌ لِلْقَمَحِ وَأَنْدَرٌ لِلشَّعِيرِ، فَبَعَثَ اللَّهُ تَعَالَى سَخَابَتَيْنِ فَلَمَّا كَانَتْ إِحْدَاهُمَا
عَلَى أَنْدَرِ الْقَمَحِ، أَفْرَعَتْ فِيهِ الذَّهَبَ حَتَّى فَاضَ، وَأَفْرَعَتْ الْأُخْرَى فِي أَنْدَرِ
الشَّعِيرِ حَتَّى فَاضٌ.

«Allāh's Prophet Ayyūb, peace be upon him, suffered for eighteen years from his affliction and was shunned by relatives and strangers alike, besides two men who were the closest of his brothers to him. They used to visit him every morning and every evening. One of them said to his companion, "You know, by Allāh, that Ayyūb committed a great sin which nobody in the world ever committed." His companion said, "Why are you saying that?" He said, "For eighteen years he has been suffering and Allāh has not had mercy on him and relieve his suffering." When he went to him the next morning, the (second) man could not wait to tell this to Ayyūb. Ayyūb, peace be upon him, said, "I do not know what you are talking about, but Allāh knows if I passed by two men who were arguing and they mentioned the Name of Allāh, I would go back home and offer expiation lest they had mentioned the Name of Allāh in an improper manner." Whenever he went out to answer the call of nature, when he finished, his wife would take his hand until he came back home. One day he took a long time, and Allāh had revealed to Ayyūb, «Strike the ground

with your foot. This is (a spring of) water to wash in, cool and a (refreshing) drink. She thought that he had taken too long, so she turned to look at him, and saw that Allāh had taken away the afflictions he had been suffering, and he looked better than he had ever looked. When she saw him, she said, "May Allāh bless you! Have you seen Allāh's Prophet, the one who is sorely tested? By Allāh, I have never seen a man who looks more like him than you, if he were healthy." He said, "I am he." He had two threshing floors,^[1] one for wheat and one for barley. Allāh sent two clouds, and when one of them reached the threshing floor of the wheat, it rained gold until it was full. The other rained gold on the threshing floor of the barley until it was full. This is the wording of Ibn Jarīr, may Allāh have mercy on him.^[2]

Imām Aḥmad recorded that Abu Hurayrah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«يَنِمُّنَا أَيُّوبُ يَنْتَحِلُ عُرْيَانًا خَرَّ عَلَيْهِ جَرَادٌ مِنْ ذَهَبٍ فَجَعَلَ أَيُّوبُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ يَخْتَرُ فِي ثَوْبِهِ، فَتَادَاهُ رَبُّهُ عَزَّ وَجَلَّ يَا أَيُّوبُ، أَلَمْ أَكُنْ أَغْنَيْتَكَ عَمَّا نَرَى قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: بَلَى يَا رَبِّ، وَلَكِنْ لَا غِنَى لِي عَنْ بَرَكَتِكَ»

«While Ayyūb was bathing naked, locusts of gold fell upon him. Ayyūb, peace be upon him, began gathering them in his garment. Then his Lord called to him, "O Ayyūb, have I not made you so rich that you have no need of what you see?" He, peace be upon him, said, "Yes, O Lord! But I cannot do without Your blessing!"»

This was only recorded by Al-Bukhārī.^[3]

﴿وَوَعَدْنَا لَهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَذِكْرَى لَأُولِ الْأَنْبِيَاءِ﴾

«And We gave him (back) his family, and along with them the like thereof, as a mercy from Us, and a reminder for those who understand.»

Al-Ḥasan and Qatādah said, "Allāh brought his family

[1] An area where the husks are removed from grains.

[2] At-Ṭabarī 21 :211. Similar was recorded by Al-Ḥākim no. 4115, and others.

[3] Al-Bukhārī no. 279, 3391, 7493.

themselves back to life, and added others like them.”^[1]

﴿رَحْمَةً مِنَّا﴾

﴿as a mercy from Us,﴾ means, in return for his patience, steadfastness, repentance, humility and constant turning to Allāh.

﴿وَذِكْرَىٰ لَأُولَىٰ الْأَلْبَابِ﴾

﴿and a reminder for those who understand.﴾

means, for those who understand that the consequence of patience is a solution and a way out.

﴿وَحُذِّ بِيدِكَ ضِفْفًا فَأَضْرِبْ بِهِ وَلَا تَخَنْتْ﴾

﴿And take in your hand a bundle of thin grass and strike therewith (your wife), and break not your oath.﴾

Anyūb, peace be upon him, got angry with his wife and was upset about something she had done, so he swore an oath that if Allāh healed him, he would strike her with one hundred blows. When Allāh healed him, how could her service, mercy, compassion and kindness be repaid with a beating? So Allāh showed him a way out, which was to take a bundle of thin grass, with one hundred stems, and hit her with it once. Thus he fulfilled his oath and avoided breaking his vow. This was the solution and way out for one who had *Taqwā* of Allāh and turned to Him in repentance. Allāh says:

﴿إِنَّا وَجَدْنَاهُ صَادِقًا نَعَمَ الْعَبْدُ إِنَّهُ أَوَّابٌ﴾

﴿Truly, We found him patient. How excellent a servant! Verily, he was ever oft-returning in repentance (to Us)!﴾

Allāh praised and commanded him, saying,

﴿نَعَمَ الْعَبْدُ إِنَّهُ أَوَّابٌ﴾

﴿How excellent a servant! Verily, he was ever oft-returning in repentance (to Us)!﴾

Allāh says:

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۚ وَنَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ

^[1] At-Ṭabari 21 :212.

حَسْبُهُ إِنَّ اللَّهَ بَلِغٌ أَمْرُهُ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ﴿٢٣﴾

«And whosoever has Taqwā of Allāh, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allāh, then He will suffice him. Verily, Allāh will accomplish his purpose. Indeed Allāh has set a measure for all things.» (65:2-3)

﴿وَأَذْكُرْ عِبَادًا لَهُمْ إِسْحَاقَ وَيُحْيَىٰ أُولَى الْأَيْمَىٰ وَالْأَنْصَارِ ﴿٤٥﴾ إِنَّا لَنُفَصِّلُ الْبَالِغَ ذِكْرَى الدَّارِ ﴿٤٦﴾ وَإِنَّهُمْ عِنْدَنَا لَمِنَ الْمُصْطَفَيْنَ الْأَخْيَارِ ﴿٤٧﴾ وَأَذْكُرْ إسماعِيلَ وَإِسْحَاقَ وَذَا الْكِفْلِ وَكُلًّا مِّنَ الْأَخْيَارِ ﴿٤٨﴾ هَٰذَا ذِكْرُ﴾

«45. And remember Our servants, Ibrāhīm, Ishāq, and Ya'qūb, Ulil-Aydi wal-Absār.»

«46. Verily, We did choose them by granting them the remembrance of the Abode.»

«47. And they are with Us, verily, of the chosen and the best!»

«48. And remember Ismā'il, Al-Yasa', and Dhul-Kifl, all are among the best.»

«49. This is a Reminder...»

The Chosen and the Best among the Prophets

Allāh tells us about the virtues of His servants the Messengers and His Prophets:

﴿وَأَذْكُرْ عِبَادًا لَهُمْ إِسْحَاقَ وَيُحْيَىٰ أُولَى الْأَيْمَىٰ وَالْأَنْصَارِ ﴿٤٥﴾﴾

«And remember Our servants, Ibrāhīm, Ishāq, and Ya'qūb, Ulil-Aydi wal-Absār.»

meaning, righteous deeds, beneficial knowledge, strength in worship and insight. 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās, may Allāh be pleased with him, said:

﴿أُولَى الْأَيْمَى﴾

«Ulil-Aydi» "Of great strength and worship;

﴿وَالْأَنْصَارِ﴾

﴿*wal-Absār*﴾ means, understanding of the religion."^[1] Qatādah and As-Suddi said, "They were given strength in worship and understanding of the religion."

﴿إِنَّا اخْتَرْنَاهُمْ بِالْإِيمَانِ ذَكَرْنَاهُمُ الْآدَارِ﴾

﴿*Verily, We did choose them by granting them the remembrance of the Abode.*﴾

Mujāhid said, "This means: We made them strive for the Hereafter, and there is nothing else for them besides that."^[2] As-Suddi also said, "The remembrance of the Hereafter and striving for it."^[3] Mālik bin Dīnār said, "Allāh removed the love of this world from their hearts, and singled them out for land remembrance of the Hereafter." Qatādah said, "They used to remind the people about the Abode of the Hereafter and to strive for it."^[4]

﴿وَلَهُمْ عِنْدَنَا لَمِنَ الْمُصْطَفَيْنَ الْخَيْرِ﴾

﴿*And they are with Us, verily, of the chosen and the best!*﴾

means, they are among those who have been elected and chosen, and they are the best and the chosen ones.

﴿وَاذْكُرْ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ وَكُلٌّ مِنَ الْآخِرِينَ﴾

﴿*And remember Ismā'il, Al-Yasa', and Dhul-Kifl, all are among the best.*﴾

We have already discussed their characteristics and stories in detail in Sūrat Al-Anbiyā', may peace be upon them, and there is no need to repeat it here.

﴿هَذَا ذِكْرٌ﴾

﴿*This is a Reminder*﴾ means, a reminder to those who will be reminded. As-Suddi said, "This means the Holy Qur'ān."^[5]

﴿وَالَّذِينَ لَمْ يَرْكَبُوا السَّيْرَ﴾ جَنَّاتٍ عِدْنٍ فِيهَا نَضَاءٌ ﴿۱﴾ لَمْ يَكُنْ فِيهَا مِنُورٌ ﴿۲﴾ فِيهَا زُجُجٌ ﴿۳﴾ فِيهَا قُرُونٌ ﴿۴﴾ فِيهَا قُرُونٌ ﴿۵﴾ فِيهَا قُرُونٌ ﴿۶﴾ فِيهَا قُرُونٌ ﴿۷﴾ فِيهَا قُرُونٌ ﴿۸﴾ فِيهَا قُرُونٌ ﴿۹﴾ فِيهَا قُرُونٌ ﴿۱۰﴾

[1] At-Tabari 21:215.

[2] At-Tabari 21:218.

[3] At-Tabari 21:218.

[4] At-Tabari 21:217.

[5] At-Tabari 2:220.

﴿لِلْجَنَّةِ﴾ إِنَّ مَعَنَا إِزْفًا مَا لَمْ يُنْشَأُوا

449. And verily, for those who have Taqwā is a good final return.﴾

450. 'Adn Paradise, whose doors will be opened for them.﴾

451. Therein they will recline; therein they will call for fruits in abundance and drinks;﴾

452. And beside them will be Qāṣirāt-at-Ṭarf, (and) of equal ages.﴾

453. This it is what you are promised for the Day of Reckoning!﴾

454. (It will be said to them)! Verily, this is Our provision which will never finish.﴾

The Final Return of the Blessed

Allāh tells us that His blessed, believing servants will have a good final return in the Hereafter, which means their ultimate destination. Then He explains it further, as He says:

﴿جَنَّاتٍ عَدْنٍ﴾

﴿'Adn Gardens﴾ meaning, eternal gardens (of Paradise),

﴿فَتُفْتَحُ أَبْوَابُهَا﴾

﴿whose doors will be opened for them.﴾ means, when they come to them (these gardens), their gates will open for them.

﴿فَيَسْكُنُونَ فِيهَا﴾

﴿Therein they will recline;﴾ It was said that this means that they will sit cross-legged on chairs beneath canopies.

﴿يَدْعُونَ فِيهَا بِشَرْبٍ كَثِيرٍ﴾

• ﴿therein they will call for fruits in abundance﴾

means, whatever they ask for, they will find it, and it will be prepared just as they wanted it.

﴿وَسَرَبٍ﴾

﴿and drinks;﴾ means, whatever kind of drink they want, the servants will bring it to them,

﴿يَا كُؤُوبَ وَالْمَلِيقَ وَالْمَلِيقَ تَمِينٍ﴾

«With cups, and jugs, and a glass of flowing wine.» (56:18).

﴿وَعِنْدَهُمْ قَصِيرَاتُ الْفَرْقِ﴾

«And beside them will be Qāṣirāt-at-Ṭarf (chaste females)»

means, they restrain their glances from anyone except their husbands, and do not turn to anyone else.

﴿أَنْزَلُ﴾

«(and) of equal ages.» means, they will all be of the same age. This is the understanding of Ibn 'Abbās, may Allāh be pleased with him, Mujāhid, Sa'īd bin Jubayr, Muḥammad bin Ka'b and As-Suddi.^[1]

﴿هَذَا مَا تُوعَدُونَ لِيَوْمِ الْحِسَابِ﴾

«This it is what you are promised for the Day of Reckoning!»

means, 'this that We have mentioned of the features of Paradise is what He has prepared for His pious servants who will reach it after they have been resurrected from their graves and been saved from the Fire.' Then Allāh tells us that Paradise will never come to an end or disappear or cease to be. He says:

﴿إِنَّا مَعَكُمْ لَوْفًا مَا لَمْ يَنْفَاقْ﴾

«Verily, this is Our provision which will never finish.» This is like the Āyāt:

﴿مَا يَنْفَدُ عَنْ يَدِ اللَّهِ﴾

«Whatever is with you, will be exhausted, and whatever is with Allāh will remain» (16:96).

﴿عَلَّةٌ غَيْرُ مَحْذُورٍ﴾

«a gift without an end.» (11:108)

﴿لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ﴾

«for them is a reward that will never come to an end.» (84:25).

﴿أَكَلُوا دَابَّهَ رَبِّهَا ذَلِكَ عَمَلُ الْكَافِرِينَ﴾

[1] Aṭ-Ṭabari 21:223.

تَقْوَىٰ

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الْأَشْرَارِ

وَقَالُوا مَا لَنَا لَا نَرَىٰ رَجًا وَلَا كَاتِبًا لَهُمْ مِنَ الْأَشْرَارِ ﴿٤٥٥﴾ أَفَعَدَّ لَهُمْ سَخِرًا أَمْ زَاغَتْ عَنْهُمْ الْبَصَرُ ﴿٤٥٦﴾ إِنَّ ذَلِكَ لَحَقٌّ تَخَاسُمُ أَهْلِ النَّارِ ﴿٤٥٧﴾ قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِن إِلَهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٤٥٨﴾ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفُورُ ﴿٤٥٩﴾ قُلْ هُوَ بَرُّ عَظِيمٌ ﴿٤٦٠﴾ أَنْتُمْ عَنْهُ مُعْرِضُونَ ﴿٤٦١﴾ مَا كَانَ لِي مِنْ عِلْمٍ بِاللَّيْلِ الْأَوَّلِ إِذْ تُخَفِّصُونَ ﴿٤٦٢﴾ إِنْ يُوحَىٰ إِلَيَّ إِلَّا أَنَّمَا أَنَا بَرُّ مِثْلُكُمْ ﴿٤٦٣﴾ إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَلِقْتُ بَشَرًا مِّن طِينٍ ﴿٤٦٤﴾ فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِن رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ ﴿٤٦٥﴾ فَسَجَدَ الْمَلَأِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٤٦٦﴾ إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٤٦٧﴾ قَالَ تَبَّ لِلَّهِ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيدِي اسْتَكَبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ ﴿٤٦٨﴾ قَالَ أَنَا خَيْرٌ مِّنْ ذَلِكَ خَلَقْنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ ﴿٤٦٩﴾ قَالَ فَخَرَجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٤٧٠﴾ وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ ﴿٤٧١﴾ قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿٤٧٢﴾ قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿٤٧٣﴾ إِلَى يَوْمِ الْوَلُوفِ الْعَمَلُورِ ﴿٤٧٤﴾ قَالَ فَبِعِزَّتِكَ لَأَعْرِضَنَّهُمْ أَجْمَعِينَ ﴿٤٧٥﴾ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴿٤٧٦﴾

its provision is eternal and so is its shade; this is the end of those who have Taqwā, and the end (final destination) of the disbelievers is Fire. (13:35).

And there are many similar Ayāt.

﴿هَذَا وَاتَّكَ لِلظَّالِمِينَ لَعْنَةُ رَبِّهِمْ﴾ ﴿٤٥٥﴾ أَفَعَدَّ لَهُمْ سَخِرًا أَمْ زَاغَتْ عَنْهُمْ الْبَصَرُ ﴿٤٥٦﴾ إِنَّ ذَلِكَ لَحَقٌّ تَخَاسُمُ أَهْلِ النَّارِ ﴿٤٥٧﴾ قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِن إِلَهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٤٥٨﴾ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفُورُ ﴿٤٥٩﴾ قُلْ هُوَ بَرُّ عَظِيمٌ ﴿٤٦٠﴾ أَنْتُمْ عَنْهُ مُعْرِضُونَ ﴿٤٦١﴾ مَا كَانَ لِي مِنْ عِلْمٍ بِاللَّيْلِ الْأَوَّلِ إِذْ تُخَفِّصُونَ ﴿٤٦٢﴾ إِنْ يُوحَىٰ إِلَيَّ إِلَّا أَنَّمَا أَنَا بَرُّ مِثْلُكُمْ ﴿٤٦٣﴾ إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَلِقْتُ بَشَرًا مِّن طِينٍ ﴿٤٦٤﴾ فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِن رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ ﴿٤٦٥﴾ فَسَجَدَ الْمَلَأِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٤٦٦﴾ إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٤٦٧﴾ قَالَ تَبَّ لِلَّهِ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيدِي اسْتَكَبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ ﴿٤٦٨﴾ قَالَ أَنَا خَيْرٌ مِّنْ ذَلِكَ خَلَقْنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ ﴿٤٦٩﴾ قَالَ فَخَرَجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٤٧٠﴾ وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ ﴿٤٧١﴾ قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿٤٧٢﴾ قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿٤٧٣﴾ إِلَى يَوْمِ الْوَلُوفِ الْعَمَلُورِ ﴿٤٧٤﴾ قَالَ فَبِعِزَّتِكَ لَأَعْرِضَنَّهُمْ أَجْمَعِينَ ﴿٤٧٥﴾ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴿٤٧٦﴾

﴿الْأَشْرَارِ﴾ ﴿٤٥٥﴾ أَفَعَدَّ لَهُمْ سَخِرًا أَمْ زَاغَتْ عَنْهُمْ الْبَصَرُ ﴿٤٥٦﴾ إِنَّ ذَلِكَ لَحَقٌّ تَخَاسُمُ أَهْلِ النَّارِ ﴿٤٥٧﴾

455. This is so! And for the Tāghūt will be an evil final return.﴾

456. Hell! Where they will enter it, and worst (indeed) is that place to rest!﴾

457. This is so! Then let them taste it - Hamīm and Ghassāq.﴾

458. And other of similar kind - all together!﴾

459. This is a troop entering with you (in Hell), no welcome for them! Verily, they shall enter in the Fire!﴾

460. (The followers will say to those who misled): "Nay, you (too)! No welcome for you! It is you who brought this upon us, so evil is this place to stay in!"﴾

﴿61. They will say: "Our Lord! Whoever brought this upon us, add to him a double torment in the Fire!"﴾

﴿62. And they will say: "What is the matter with us that we see not men whom we used to count among the bad ones?"﴾

﴿63. "Did we take them as an object of mockery, or have (our) eyes failed to perceive them?"﴾

﴿64. Verily, that is the very truth - the mutual dispute of the people of the Fire!﴾

The Final Return of the Doomed

Having mentioned the final of the blessed, Allāh follows that with mention of the final return of the doomed when they are resurrected and brought to account. Allāh says:

﴿كَذَٰلِكَ وَارِثُ الْعَالَمِينَ﴾

﴿This is so! And for the Tāghīn﴾, which refers to those who disobey Allāh, may He be glorified, and oppose the Messengers of Allāh, peace be upon them,

﴿لَنَرَنَّ مَنَاقِبَ﴾

﴿will be an evil final return.﴾ means, the worst final return. Then Allāh explains it by saying,

﴿جَهَنَّمَ بَسُورَةً﴾

﴿Hell! Where they will enter﴾ means, they will enter it and it will overwhelm them on all sides.

﴿وَلَنَرَنَّ الْيَهُودَ ۖ كَذَٰلِكَ يَكِيدُونَ حَيْثُ رَعَانَا ۖ﴾

﴿and worst (indeed) is that place to rest! This is so! Then let them taste it - Hamūm and Ghassāq.﴾

Hamūm is something that has been heated to the ultimate degree, and Ghassāq is the opposite, something that is so intensely cold that it is unbearable.

Allāh says:

﴿وَلَنَرَنَّ مِنْ شَكْلِهِ أَزْوَاجَ﴾

﴿And other of similar kind (opposite pairs) - all together!﴾ means, and other things of this kind, a thing and its opposite, serving as punishments. Al-Ḥasan Al-Baṣri said, concerning the Āyah:

﴿وَمِنْ شَرِّهِمْ أَزْوَاجُهُمْ﴾

«And other of similar kind - all together!» "Different kinds of punishments."^[1] Others said, such as intense cold and intense heat, and drinking *Hamim* and eating the bitter tree of *Az-Zaqqum*, and being lifted up and thrown down, and other kinds of paired opposites, all of which are means of punishment.

The Disputes of the People of Hell

﴿مِنَّا قَوْمٌ يَقْتُلُكُمْ لَا مَرْجَاَ لَكُمْ بِهِمْ إِنَّمَا يَسْتَأْذِنُكُمْ﴾

«This is a troop entering with you (in Hell), no welcome for them! Verily, they shall enter in the Fire!»

Here Allāh tells us what the people of Hell will say to one another. This is like the *Āyah*:

﴿كُلَّمَا دَخَلَ قَوْمٌ لِقَاءَ قَوْمٍ مِمَّنْ هُنَا يَمُوتُ دَخَلُوا فِيهَا سَبَّحُوا بُرْهَانَ رَبِّهِمْ كَلَّا وَكَذَلِكَ يُنْفَخُونَ﴾

«Every time a new nation enters, it curses its sister nation (that went before)» (7:38),

which means, instead of greeting one another, they will curse one another, accuse one another of being liars and reject one another. When a new group arrives, the keepers of Hell will say,

﴿مِنَّا قَوْمٌ يَقْتُلُكُمْ لَا مَرْجَاَ لَكُمْ بِهِمْ إِنَّمَا يَسْتَأْذِنُكُمْ﴾

«This is a troop entering with you (in Hell), no welcome for them! Verily, they shall enter in the Fire!»

meaning, because they are of the people of Hell.

﴿قَالُوا بَلْ أَنتُمْ لَا تَرْجَوْنَ﴾

«Nay, you (too)! No welcome for you!» means, those who are coming in will say,

﴿بَلْ أَنتُمْ لَا تَرْجَوْنَ﴾

«Nay, you (too)! No welcome for you! It is you who brought this upon us,»

meaning, 'you called us to that which led us to this fate.'

[1] At-Tabari 21:230.

﴿يَنْقَرُونَ الْقَرَارَ﴾

«so evil is this place to stay in!» means, evil is this abode and this destination.

﴿قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَزِدْهُ عَذَابًا يُضَاعَفُ فِي النَّارِ ۖ﴾

«They will say: "Our Lord! Whoever brought this upon us, add to him a double torment in the Fire!"».

This is like the *Āyah*,

﴿قَالَتِ الْأَعْرَابُ لِأُولَئِهِمْ رَبَّنَا هَؤُلَاءِ أَضَلُّوا فَنَاتَيْنَهُمْ عَذَابًا يُضَاعَفُ ۖ مِنَ النَّارِ قَالِ كُلُّ يَوْمٍ جُزْءٌ وَلَكِنْ لَا تَعْلَمُونَ ۝﴾

«The last of them will say to the first of them: "Our Lord! These misled us, so give them a double torment of the Fire." He will say: "For each one there is double (torment), but you know not."» (7:38),

which means that each of them will be punished as he deserves.

﴿وَقَالُوا مَا لَنَا لَا نَرَى رِجَالًا كَمَا نَفَعْنَا مِنَ الْأَعْرَابِ ۖ أَنُفَذْتَهُمْ سِغَرًا أَمْ رَأَيْتُكَ أَنَّهُمْ

«And they will say: "What is the matter with us that we see not men whom we used to count among the bad ones? Did we take them as an object of mockery, or have (our) eyes failed to perceive them?"»

Here Allāh tells us that when they are in Hell, the disbelievers will notice that they do not see people who they thought were misguided, while they thought of themselves as believers. They will say, 'why do we not see them with us in the Fire?' Mujāhid said, "This is what Abu Jahl will say; he will say, 'what is the matter with me that I do not see Bilāl and 'Ammār and Suhayb and so-and-so...?'^[1] This is an example; all the disbelievers are like this, they think that the believers will go to Hell, so when the disbelievers enter Hell, they will wonder why they do not see them there, and they will say,

﴿مَا لَنَا لَا نَرَى رِجَالًا كَمَا نَفَعْنَا مِنَ الْأَعْرَابِ ۖ أَنُفَذْتَهُمْ سِغَرًا﴾

^[1] At-Ṭabari 21:232.

«What is the matter with us that we see not men whom we used to count among the bad ones? Did we take them as an object of mockery?»

means, in this world,

﴿أَمْ زَاغَتْ عَنْهُمْ الْبَصَرُ﴾

«or have (our) eyes failed to perceive them?»

means, they will try to console themselves with this wishful thinking, so they will say, perhaps they are here in Hell with us, but we have not laid eyes on them. Then they will find out that they (the believers) are in the lofty levels of Paradise, as Allāh says:

﴿وَكَاذِبٌ أَصْحَابُ الْجَنَّةِ أَصْحَابُ النَّارِ أَذْ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا
قَالُوا نَعْنُ نَأْتِيَنَّ مُؤَيَّدًا بِهِمْ أَمْ لَكُنَّ أَهْلُ عَلَى الْغَالِبِينَ﴾

«And the dwellers of Paradise will call out to the dwellers of the Fire (saying): "We have indeed found true what our Lord had promised us; have you also found true what your Lord promised (warned)?" They shall say: "Yes." Then a crier will proclaim between them: "The curse of Allāh is on the wrongdoers."» until:

﴿أَدْخَلْنَا لَكُمْ فِي هَٰذَا النَّارِ لَكُمْ لَا تَخَافُ عَلَيْكُمْ وَلَا تَحْزَنُونَ﴾

«Enter Paradise, no fear shall be on you, nor shall you grieve.»
(7:44-49)

﴿إِنَّ ذَٰلِكَ لَحَقٌّ غَاسِمٌ أَهْلُ النَّارِ﴾

«Verily, that is the very truth - the mutual dispute of the people of the Fire!»

means, 'this that We have told you, O Muḥammad, about the dispute among the people of Hell and their cursing one another, is true and there is no doubt concerning it.'

﴿قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِن إِلَٰهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ﴾ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ
الْغَفُورُ ﴿قُلْ هُوَ رَبُّكُمُ الْعَظِيمُ﴾ أَنْتُمْ عَنْهُ مُعْرِضُونَ ﴿مَا كَانَ لِي مِنْ عِلْمٍ بِاللَّيْلِ إِذَا يَأْتِيهِمْ مِنْ رَبِّهِمْ إِلَّا لَمَّا تَأْتِيهِمْ مِنْ رَبِّهِمْ﴾

«65. Say: "I am only a warner and there is no God (worthy of worship) except Allāh the One, the Irresistible,"»

﴿66. "The Lord of the heavens and the earth and all that is between them, the Almighty, the Oft-Forgiving."﴾

﴿67. Say: "That is a great news,"﴾

﴿68. "From which you turn away!"﴾

﴿69. "I had no knowledge of the chiefs (angels) on high when they were disputing and discussing."﴾

﴿70. "Only this has been revealed to me, that I am a plain warner."﴾

The Message of the Messenger ﷺ is a Great News

Allāh tells His Messenger ﷺ to say to those who disbelieved in Allāh, associated others in worship with Him and denied His Messenger: 'I am a warner, I am not as you claim.'

﴿وَمَا مِنْ إِلَهِ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ﴾

﴿and there is no God (worthy of worship) except Allāh, the One, the Irresistible,﴾

means, He Alone has subjugated and controlled everything.

﴿رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا﴾

﴿The Lord of the heavens and the earth and all that is between them,﴾

means, He is the Sovereign of all that and is in control of it.

﴿الْقَهَّارُ الْقَهَّارُ﴾

﴿the Almighty, the Oft-Forgiving.﴾ means, He is Oft-Forgiving as well as being Almighty and All-Powerful.

﴿قَدْ مَرَّ نَبَأٌ عَظِيمٌ﴾

﴿Say: "That (this Qur'ān) is a great news,"﴾

means, 'something very important, which is that Allāh has sent me to you.

﴿لَكُمْ عَنْهُ مُعْرِضُونَ﴾

﴿From which you turn away!﴾ means, 'you neglect it.'

﴿وَمَا كَانَ لِي مِنْ عِلْمٍ وَاللَّيْلِ الْأَوَّلَ إِذْ يَقْتَسِمُونَ﴾

﴿I had no knowledge of the chiefs (angels) on high when they were

قَالَ فَالْحَقُّ وَالْحَقَّ أَقُولُ ﴿٦٨﴾ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّنْ تَبَعَكَ
وَمِنْهُمْ أَجْمَعِينَ ﴿٦٩﴾ قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ
﴿٧٠﴾ إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٧١﴾ وَلَنَعْلَمَنَّ نَبَاهُ بَعْدَ حِينٍ ﴿٧٢﴾

سُورَةُ الْاَنْعَامِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
تَزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١﴾ إِنَّا أَنزَلْنَاهُ إِلَيْكَ
الْكِتَابَ بِالْحَقِّ فَأَعْبُدَ اللَّهَ تَحْصِلُ إِلَهُ الَّذِينَ ﴿٢﴾ أَلَا
لِلَّهِ الَّذِينَ خَلَقُوا وَالَّذِينَ آمَنُوا مِنْ دُونِهِ أُولَئِكَ
مَنْ عَبَدُوهُمْ إِلَّا لِيُقَرَّبُوا إِلَى اللَّهِ زُلْفَى إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ
فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ
كَفَّارٌ ﴿٣﴾ لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَاصْطَفَى مِمَّا
يَخْلُقُ مَا يَشَاءُ مَسْحُودٌ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٤﴾
خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ
وَيُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ
كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى أَلَا هُوَ الْعَزِيزُ الْغَفُورُ ﴿٥﴾

disputing and discussing.﴾

meaning, 'were it not for the divine revelation, how could I have known about the dispute of the chiefs on high (the angels)?' This refers to their dispute concerning Ādam, peace be upon him, and how Iblīs refused to prostrate to him and argued with his Lord because He preferred him (Ādam) over him. This is what Allāh says:

﴿إِذْ قَالَ رَبُّكَ لِلْمَلَكَةِ إِنِّي خَلِقُ
بَشَرًا مِنْ طِينٍ ﴿٧٦﴾ فَلَمَّا سَوَّيْتُهُ
وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ
سُجُودًا ﴿٧٧﴾ فَسَجَدَ الْمَلَكَةُ
كُلُّهُمْ أَسْتِغْنَاءً ﴿٧٨﴾ إِلَّا إِبْلِيسَ

اِسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٧٩﴾ قَالَ لِلْإِبْلِيسَ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيدِي لَسْتُكَرَّتْ لَمْ كُنْتُ مِنَ
التَّالِيَةِ ﴿٨٠﴾ قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ ﴿٨١﴾ قَالَ فَانْزِلْ فِيهَا فَإِنَّكَ رَجِيمٌ ﴿٨٢﴾ وَذَكَرَ
عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ ﴿٨٣﴾ قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ أَعْتَبُونَ ﴿٨٤﴾ قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿٨٥﴾ إِلَى
يَوْمِ الْوَعْدِ الْمَعْلُومِ ﴿٨٦﴾ قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨٧﴾ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴿٨٨﴾ قَالَ فَالْحَقُّ
وَالْحَقَّ أَقُولُ ﴿٨٩﴾ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّنْ تَبَعَكَ مِنْهُمْ أَجْمَعِينَ ﴿٩٠﴾﴾

﴿71. (Remember) when your Lord said to the angels: "Truly, I am going to create man from clay."﴾

﴿72. "So, when I have fashioned him and breathed into him (his) soul created by Me, then you fall down prostrate to him."﴾

- ﴿73. So, the angels prostrated themselves, all of them,﴾
 ﴿74. Except Iblīs, he was proud and was one of the disbelievers.﴾
 ﴿75. (Allāh) said: "O Iblīs! What prevents you from prostrating yourself to one whom I have created with Both My Hands. Are you too proud or are you one of the high exalted?"﴾
 ﴿76. [Iblīs] said: "I am better than he. You created me from fire, and You created him from clay."﴾
 ﴿77. (Allāh) said: "Then get out from here; for verily, you are outcast."﴾
 ﴿78. "And verily, My curse is on you till the Day of Recompense."﴾
 ﴿79. [Iblīs] said: "My Lord! Give me then respite till the Day the (dead) are resurrected."﴾
 ﴿80. (Allāh) said: "Verily, you are of those allowed respite,"﴾
 ﴿81. "Till the Day of the time appointed."﴾
 ﴿82. [Iblīs] said: "By Your might, then I will surely mislead them all,"﴾
 ﴿83. "Except Your true servants amongst them."﴾
 ﴿84. (Allāh) said: "The truth is - the truth I say - "﴾
 ﴿85. "That I will fill Hell with you and those of them (mankind) that follow you, together."﴾

The Story of Ādam and Iblīs

Allāh mentions this story in Sūrat Al-Baqarah, at the beginning of Sūrat Al-A'rāf, in Sūrat Al-Hijr, Al-Isrā', Al-Kahf and here. Before creating Ādam, peace be upon him, Allāh told the angels that He was going to create a human being from sounding clay of altered smooth black mud. He told them that when He finished creating and forming him, they were to prostrate to him as a sign of honor and respect, and out of obedience to the command of Allāh, may He be exalted. All of the angels obeyed this command except for Iblīs, who was not one of them. He was one of the *Jinn*, and his nature betrayed him at his time of greatest need. He refused to prostrate to Ādam, and he disputed with his Lord about him, claiming that

he was better than Ādam, because he was created from fire while Ādam was created from clay, and fire was better than clay, or so he said. He made a mistake by doing this, and he went against the command of Allāh, thus committing the sin of disbelief. So Allāh exiled him, humiliated him, and cast him out of His mercy and His sacred Presence, and called him "Iblīs" symbolizing that he had *Ablasa min Ar-Rahmah* (despaired of mercy) – that there was no hope for him of mercy. He cast him down from the heavens, disgraced and rejected, to the earth. Iblīs asked Allāh to give him a reprieve until the Day of Resurrection, so the Forbearing One, Who does not hasten to punish those who disobey Him, gave him a reprieve. When he knew that he was safe from destruction until the Day of Resurrection, he rebelled and transgressed.

﴿فَيَعِزُّكَ لِأَعْيُنِهِمْ أَتَعِينُ ۖ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ﴾

«[Iblīs] said: "By Your might, then I will surely mislead them all, except Your true servants amongst them."»

This is like the Āyāt:

﴿أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَنُ أَخْرِجَنِي ۚ إِنَّ يَوْمَ الْفِتْنَةِ لَأَحْسَنُكَ دَرَجَةً ۖ إِلَّا ۖ فَلَيْلًا ۝﴾

«[Iblīs] said: "See this one whom You have honored above me, if You give me respite until the Day of Resurrection, I will surely seize and mislead his offspring all but a few!"» (17:62).

These few are the ones who are excepted in another Āyah, which is:

﴿إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَىٰ بِرَبِّكَ وَكِيلًا ۝﴾

«Verily, My servants – you have no authority over them. And All-Sufficient is your Lord as a Guardian.» (17:65)

﴿قَالَ فَالْحَقُّ وَالْحَقِّي أَقُولُ ۚ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمَنْ يَمْكَ مِنْهُمْ أَتَعِينُ ۝﴾

«(Allāh) said: "The truth is – and the truth I say that I will fill Hell with you and those of them (mankind) that follow you, together."»

Some of them, including Mujāhid, read this as meaning, "I am the Truth and the truth I say." According to another report narrated from Mujāhid, it means, "The truth is from Me and I

speak the truth."^[1] Others, such as As-Suddi, interpreted it as being an oath sworn by Allāh.^[2] This Āyah is like the Āyāt:

﴿وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ﴾

﴿but the Word from Me took effect, that I will fill Hell with jinn and mankind together.﴾ (32:13), and

﴿قَالَ أَذْهَبَ فَمَنْ يَبْعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاءُكُمْ جَزَاءً تَوْفِقًا﴾

﴿(Allāh) said: "Go, and whosoever of them follows you, surely, Hell will be the recompense of you (all) - an ample recompense.﴾ (17:63).

﴿قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ لَهْوٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ﴾ إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٨٦﴾ وَلَتَأْتُنَّ نَارًا
بَعْدَ حِينٍ ﴿٨٧﴾

﴿86. Say: "No wage do I ask of you for this, nor am I one of the Mutakallifīn."﴾

﴿87. "It is only a Reminder for all the creatures."﴾

﴿88. "And you shall certainly know the truth of it after a while."﴾

Allāh says: 'Say, O Muḥammad, to these idolators: I do not ask you to give me any reward from the goods of this world in return for the Message which I convey to you and the sincere advice I offer.'

﴿وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ﴾

﴿nor am I one of the Mutakallifīn.﴾ means, 'and I do not add anything to that which Allāh has told me. Whatever I am commanded to do, I do it, and I do not add anything or take anything away. By doing this I am seeking the Face of Allāh and the Hereafter.'

Sufyān Ath-Thawri, narrated from Al-A'mash and Mansūr from Abu Aḍ-Ḍuḥā that Masrūq said, "We went to 'Abdullāh bin Mas'ūd, may Allāh be pleased with him. He said, 'O people! Whoever knows a thing should say it, and whoever does not know should say, 'Allāh knows best.'"^[3] It is part of

[1] Aṭ-Ṭabari 21:242.

[2] Aṭ-Ṭabari 21:242.

[3] Al-Qutubi 15:230.

knowledge, when one does not know, to say "Allāh knows best." For Allāh said to your Prophet ﷺ:

﴿قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ ثَوَابٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ﴾

«Say: "No wage do I ask of you for this, nor am I one of the Mutakallifin."»

This was reported by Al-Bukhārī and Muslim.^[1]

﴿إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ﴾

«It is only a Reminder for all the creatures.»

means, the Qur'ān is a reminder for all those who are held accountable, men and Jinn. This was the view of Ibn 'Abbās, may Allāh be pleased with him. This Āyah is like the Āyāt:

﴿لَا يُدْرِكُهُ مِنْ شَيْءٍ وَهُوَ يُبَلِّغُكَ﴾

«that I may therewith warn you and whomsoever it may reach» (6:19), and

﴿وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ﴾

«but those of the sects that reject it, the Fire will be their promised meeting place» (11:17).

﴿وَلَتَعْلَمَنَّ بَآءُ﴾

«And you shall certainly know the truth of it» means, 'you will see confirmation that what he says is true.'

﴿بَعْدَ حِينٍ﴾

«after a while.» means, soon. Qatādah said, "After death. 'Ikrimah said, "It means, on the Day of Resurrection." There is no contradiction between the two views, because whoever dies comes under the rulings of the Day of Resurrection.

This is the end of the Tafsir of Sūrah Ṣād. All praise and gratitude is due to Allāh, and Allāh may He be glorified and exalted, knows best.

[1] Fath Al-Bārī 8:409, Muslim 2:2155.

The Tafsīr of Sūrat Az-Zumar

(Chapter - 39)

Which was revealed in Makkah

The Virtues of Sūrat Az-Zumar

An-Nasā'ī recorded that 'Ā'ishah, may Allāh be pleased with her, said, "The Messenger of Allāh ﷺ used to fast until we would say, 'He does not want to break fast,' and he would not fast until we would say, 'He does not want to fast.' And he ﷺ used to recite *Bani Isrā'īl* [Al-Isrā'] and Az-Zumar every night."^[1]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ﴾ إِنَّا أَرْسَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿أَلَا لِلَّهِ الدِّينُ الْخَالِصُ﴾ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ ﴿لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَأَخْطَفَ بِمَا يَخْلُقُ مَا يَشَاءُ﴾ سُبْحَنَهُ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿١﴾

﴿1. The revelation of this Book is from Allāh, the Almighty, the All-Wise.﴾

﴿2. Verily, We have sent down the Book to you in truth. So, worship Allāh by doing religious deeds sincerely for Him only.﴾

﴿3. Surely, the religion is for Allāh only. And those who take protectors besides Him (say): "We worship them only that they may bring us near to Allāh." Verily, Allāh will judge between them concerning that wherein they differ. Truly, Allāh guides not him who is a liar, and a disbeliever.﴾

﴿4. Had Allāh willed to take a son, He could have chosen

^[1] Ahmad no. 25664, An-Nasā'ī in Al-Kubrā 6:444.

whom He willed out of those whom He created. But glory be to Him! He is Allāh, the One, the Irresistible.﴾

The Order for Tawhīd and the Refutation of Shirk

Allāh tells us that the revelation of this Book, which is the magnificent Qur'ān, is from Him, and is truth in which there is no doubt whatsoever. This is like the *Āyāt*:

﴿وَلَقَدْ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ وَتَبَيَّنَّا الْآيَاتِ لِلنَّاسِ الَّذِينَ هُمْ عَلَىٰ قُلُوبِهِمْ أَكْفَرُ مِنْ الْقُلُوبِ ۚ﴾
﴿يَسَاءَ عَرِيفٌ مُذِيقٌ﴾

﴿And truly, this is a revelation from the Lord of the creatures, which the trustworthy Rūh (Jibrīl) has brought down upon your heart that you may be (one) of the warners, in the plain Arabic language.﴾ (26:192-195)

﴿وَلَقَدْ لَكُنَّا عَزِيزٌ ۝ لَا يَأْتِيهِ الْبَطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ ۚ تَنْزِيلٌ مِنْ حَكِيمٍ مُبِينٍ ۝﴾

﴿And verily, it is a mighty Book. Falsehood cannot come to it from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise.﴾ (40: 41,42)

And Allāh says here:

﴿تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ﴾

﴿The revelation of this Book is from Allāh, the Almighty,﴾
meaning, the Almighty, All-Powerful.

﴿الْحَكِيمِ﴾

﴿the All-Wise.﴾ meaning, in all that He says, does, legislates and decrees.

﴿إِنَّا أَنْزَلْنَاهُ إِلَيْكَ بِالْحَقِّ فَاغْبِرْ لَهُ الْغَيْثَ﴾

﴿Verily, We have sent down the Book to you in truth. So, worship Allāh by doing religious deeds sincerely for Him only.﴾

means, so worship Allāh Alone with no partner or associate, and call mankind to that, and teach them that it is not right to worship anyone or anything except Him Alone, and He has no partner, equal or rival. Allāh says:

﴿أَلَا يَهُودُ الَّذِينَ خَالَفُوا﴾

«Surely, the religion is for Allāh only.» meaning, He will not accept any deed unless it is done purely and sincerely for Him Alone, with no partner or associate. Then Allāh tells us that the idolators say:

﴿مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُوا إِلَى اللَّهِ زُلْفَى﴾

«We worship them only that they may bring us near to Allāh.»

meaning what motivates them to worship them is the fact that they made their idols in the image of the angels – or so they claim – and when they worship those images it is like worshipping the angels, so that they will intercede with Allāh for them to help and give them provision and other worldly needs. As far as the resurrection is concerned, they denied it and did not believe in it. Qatādah, As-Suddi and Mālik said, narrating from Zayd bin Aslam and Ibn Zayd:

﴿إِلَّا لِيُقَرِّبُوا إِلَى اللَّهِ زُلْفَى﴾

«only that they may bring us near to Allāh.»

means, “So that they may intercede for us and bring us closer to Him.”^[1] During *Jāhiliyyah*, they used to recite the following for their *Talbiyah* when they performed *Hajj*; “At Your service, You have no partner except the partner You have; he and all that he owns belong to You.” This pretentious argument which the idolators of all times, ancient and modern, used as evidence is what the Messengers, may the blessings and peace of Allāh be upon them all, came to refute and forbid, and to call people to worship Allāh Alone with no partner or associate. This is something that the idolators themselves invented; Allāh did not give them permission for it, nor does He approve of it; indeed, He hates it and forbids it.

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الصُّلُوفَ﴾

«And verily, We have sent among every Ummah a Messenger (proclaiming): “Worship Allāh, and avoid *Tāghūt*.”» (16:36)

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾

«And We did not send any Messenger before you but We

^[1] At-Tabari 21:251, 252.

revealed to him (saying): "None has the right to be worshipped but I (Allāh), so worship Me." (21:25)

And Allāh tells us that the angels in the heavens, those who are close to Him and others, are all servants who submit humbly to Allāh. They do not intercede with Him except by His leave for the one with whom He is pleased. They are not like the princes and ministers of their (the idolators') kings who intercede with them without their permission for both those whom the kings like and those whom they hate.

﴿فَلَا تَقْرُبُوا إِلَهَ الْإِنْسَانِ﴾

﴿So put not forward similitudes for Allāh﴾ (16:74). Exalted be Allāh far above that.

﴿إِنَّ اللَّهَ بِكُمْ بَصِيرٌ﴾

﴿Verily, Allāh will judge between them﴾ means, on the Day of Resurrection,

﴿فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ﴾

﴿concerning that wherein they differ.﴾

means, He will judge between His creation on the Day of Resurrection and will reward or punish each person according to his deeds.

﴿وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَكِئَةِ أَهَؤُلَاءِ إِبْرَاهِيمَ كَانُوا يَسْبُحُونَ ﴿٣٤﴾﴾ قَالَوا سُبْحَانَكَ أَنْتَ وَلَيْسَ مِنْ دُونِهِمْ شَيْءٌ كَانُوا يَسْبُحُونَ الْجِنَّ أَكْثَرُهُمْ يُشْرِكُونَ ﴿٣٥﴾﴾

﴿And (remember) the Day when He will gather them all together, then He will say to the angels: "Was it you that these people used to worship?" They (the angels) will say: "Glorified be You! You are our Walī (Lord) instead of them. Nay, but they used to worship the Jinn; most of them were believers in them."﴾ (34:40-41)

﴿إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ﴾

﴿Truly, Allāh guides not him who is a liar, and a disbeliever.﴾

means, He will not show true guidance to one who deliberately tells lies about Allāh and whose heart rejects the signs and proof of Allāh. Then Allāh states that He does not have any offspring, as the ignorant idolators claim the angels to be, and

خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلْ مِنْهَا زَوْجَهَا وَأَنزَلَ لَكُمْ
مِنْ الْأَنْثَرِ نَسِيئَةً أَزْوَاجٌ يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ
خَلْقًا مِمَّنْ بَعْدَ خَلْقِ فِي ظُلُمَاتٍ ثَلَاثٍ ذَٰلِكُمْ اللَّهُ رَبُّكُمْ لَهُ
الْمُلْكُ لَا إِلَهَ إِلَّا هُوَ فَأَنَّى تُصْرَفُونَ ﴿١﴾ إِن تَكْفُرُوا فَإِنَّ
اللَّهَ عَنِّي وَبَيْنَكُمْ وَلَاحِقٌ لِّعِبَادِهِ الْكَفْرُ وَإِنْ تَشْكُرُوا وَابْتَغُوا
لَكُمْ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ
فَيُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٢﴾
وَإِذَا مَسَّ الْإِنسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ
نِعْمَةً مِّنْهُ نَسِيَ مَا كَانَ يَدْعُو إِلَيْهِ مِن قَبْلُ وَجَعَلَ لِلَّهِ أَنْدَادًا
لِّبُحْلِ عَنْ سَبِيلِهِ ۚ قُلْ نَمْسَعُ بِكُفْرِكَ لِقِيلَ إِنْكَ مِنْ أَصْحَابِ
النَّارِ ﴿٣﴾ أَمَّنْ هُوَ قَنِيتُ ۖ أَمَّا أَلَيْسَ لِّسَاجِدٍ أَوْفًا بِمَا يَحْذَرُ
الْآخِرَةَ وَبِرَّ جَوَارِحِهِ رِيَّةً ۚ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ
لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولَٰؤُلَاءِ أَلَيْسَ ﴿٤﴾ قُلْ يَعْبَادِ الَّذِينَ
مَاسُوا النَّفُورَ رَبِّكُمْ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ
وَأَرْضُ اللَّهِ وَسِعَةٌ إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴿٥﴾

as the stubborn Jews and Christians claim Uzayr and 'Isa to be. Allāh, may He be blessed and exalted, says:

﴿لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا
لَأَخْلُقَ مَا يَشَاءُ﴾

﴿Had Allāh willed to take a son (or offspring), He could have chosen whom He willed out of those whom He created.﴾

meaning, the matter would not have been as they claim. This is a conditional sentence which does not imply that this happened or that it is permitted; indeed, it is impossible. The aim is only to point out the

ignorance of their claims. It is like the Āyāt:

﴿لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهْوًَا لَأَتَّخِذَهُ مِنْ لَدُنَّا إِنْ كُنَّا فَعَّالِينَ ﴿١٧﴾﴾

﴿Had We intended to take a pastime, We could surely have taken it from Us, if We were going to do (that).﴾ (21:17)

﴿قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَابِدِينَ ﴿٨١﴾﴾

﴿Say: "If the Most Gracious had a son, then I am the first of worshippers."﴾ (43:81)⁽¹⁾

All of these Āyāt are conditional, and it is permissible to form a conditional sentence referring to something that is

⁽¹⁾ It is necessary to see the explanation of this Āyah to understand its meaning.

impossible if it serves the purposes of the speaker.

﴿سُبْحَنَهُ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ﴾

﴿But glory be to Him! He is Allāh, the One, the Irresistible.﴾

means, exalted and sanctified be He above the idea that He could have any offspring, for He is the One, the Only, the Unique, the Self-Sufficient Master to Whom everything is enslaved and is in need of. He is the One Who is independent of all else, Who has subjugated all things and they submit humbly to Him. Blessed and exalted be He far above what the wrongdoers and deniers say.

﴿خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ يَكُونُ اللَّيْلُ عَلَى النَّهَارِ وَيَكُونُ النَّهَارُ عَلَى اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ۚ أَلَا هُوَ الْعَزِيزُ الْغَنِيُّ ۖ خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَارْتَزَلَ لَكُمْ مِنْ الْأَنْثَمِ نَسَبًا ۚ أَرَأَيْتُمْ يَخْلُقُكُمْ فِي بُطُونٍ أُنْثَاهُمْ خَلْقًا مِنْ بَدَنِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ ۚ ذَلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ لَا إِلَهَ إِلَّا هُوَ ۚ تَنْتَظِرُونَ ۚ﴾

45. He has created the heavens and the earth with truth. He makes the night to go in the day and makes the day to go in the night. And He has subjected the sun and the moon. Each running for an appointed term. Verily, He is the Almighty, the Oft-Forgiving.﴾

46. He created you (all) from a single person; then made from him his wife. And He has sent down for you of An'am eight pairs. He creates you in the wombs of your mothers, creation after creation in three veils of darkness. Such is Allāh your Lord. His is the kingdom. Lā ilāha illā Huwa. How then are you turned away?﴾

Evidence of the Power and Oneness of Allāh

Allāh tells us that He is the Creator of what is in the heavens and on earth, and what is between them. He is the Sovereign and Controller alternating the night and day.

﴿يَكُونُ اللَّيْلُ عَلَى النَّهَارِ وَيَكُونُ النَّهَارُ عَلَى اللَّيْلِ﴾

﴿He makes the night to go in the day and makes the day to go in the night.﴾

means, He has subjugated them and He causes them to alternate without ceasing, each seeking the other rapidly, as He says:

﴿يَنبِيْ اَيْلَ النَّهَارِ يَظْلَمُهُ حَيْثُهَا﴾

«He brings the night as a cover over the day, seeking it rapidly» (7:54).

This is the meaning of that which was narrated from Ibn 'Abbās, may Allāh be pleased with him, Mujāhid, Qatādah, As-Suddi and others.⁽¹⁾

﴿وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى﴾

«And He has subjected the sun and the moon. Each running for an appointed term.»

means, for a period of time that is known to Allāh, then it will come to an end on the Day of Resurrection.

﴿اَلَا هُوَ الْمَعْبُودُ الْفَرُّ﴾

«Verily, He is the Almighty, the Oft-Forgiving.»

means, beside His might, greatness and pride, He is Oft-Forgiving to those who disobey Him but then turn to Him in repentance.

﴿خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ﴾

«He created you (all) from a single person;».

means, He created you, with all your varied races, types, languages and colors, from a single soul, who was Ādam, peace be upon him.

﴿ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا﴾

«then made from him his wife.» who was Hawwā', peace be upon her. This is like the Āyah:

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً﴾

«O mankind! Have Taqwā of your Lord, Who created you from a single person, and from him He created his wife, and from

⁽¹⁾ Al-Qurtubi 15:235.

them both He created many men and women» (4:1).

﴿وَأَنزَلَ لَكُمْ مِنَ الْأَنْعَامِ ثَمِينَةَ آزْوَاجٍ﴾

﴿And He has sent down for you of cattle eight pairs.﴾

means, He has created for you from among the cattles,^[1] eight pairs. These are the ones that are mentioned in Sūrat Al-An'am, eight kinds – a pair of sheep, a pair of goats, a pair of camels and a pair of oxen.

﴿يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ﴾

﴿He creates you in the wombs of your mothers,﴾

means, He forms you in your mothers' wombs.

﴿غُلَقًا مِن بَدَنٍ خَلَقَ﴾

﴿creation after creation﴾. Everyone of you is originally a *Nutfah*, then he becomes an *'Alaqah*, then he becomes a *Mudghah*,^[2] then he is created and becomes flesh and bones and nerves and veins, and the *Rūḥ* (soul) is breathed into him, and he becomes another type of creation.

﴿فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ﴾

﴿So Blessed is Allāh, the Best of creators﴾ (23:14).

﴿فِي ظُلُمَاتٍ ثَلَاثٍ﴾

﴿in three veils of darkness﴾ means, in the darkness of the womb, the darkness of the placenta which blankets and protects the child, and the darkness of the belly. This was the view of Ibn 'Abbās, may Allāh be pleased with him, Mujāhid, 'Ikrimah, Abu Mālik, Aḍ-Ḍaḥḥāk, Qatādah, As-Suddi and Ibn Zayd.^[3]

﴿ذَٰلِكُمْ اللَّهُ رَبُّكُمْ﴾

﴿Such is Allāh your Lord.﴾ means, the One Who created the

^[1] Although the word *An'am* is usually translated as cattle the meaning is broader and includes all kinds of similar grazing livestock such as sheep, goats and camels. See volume three, the *Tafsīr* of Sūrat Al-An'am [6:142].

^[2] For an understanding of these terms, see volume seven, the *Tafsīr* of Sūrat Al-Mu'minūn [23:12-14].

^[3] Aṭ-Ṭabari 21 :258, 259. *Ad-Durr Al-Manthūr* 7 :236.

heavens and the earth and everything in between, and created you and your forefathers, is the Lord. To Him belong sovereignty and control over all of that.

﴿لَا إِلَهَ إِلَّا هُوَ﴾

﴿Lā ilāha illā Huwa.﴾ means, no one else should be worshipped except Him alone with no partner or associate.

﴿فَأَنَّى تُصْرَفُونَ﴾

﴿How then are you turned away?﴾ means, how can you worship anything besides Him? What has happened to your minds?

﴿إِنْ تَكْفُرُوا فَلَا إِلَهَ غَيْرُ اللَّهِ عَزَّ وَجَلَّ وَلَا يَرْجِعُ لِيُصْهِرَ الْكَافِرَ وَلَنْ تَنفَكُوا بِرِضَا لَكُمْ وَلَا تَرُدُّ وَادِعَةً وَالَّتِي تَكْفُرُونَ ثُمَّ إِلَهُ رَبِّكُمْ مَرْجِعُكُمْ فَبَيِّنْهُمْ بِمَا كُنتُمْ تَقُولُونَ إِنَّهُ عَلَيْهِ بَيِّنَاتٍ لِّتُحْذَرُوا ۖ وَإِنَّا مَسَّ الْإِنْسَانَ حُسْرٌ دَعَا رَبَّهُ مُبِينًا إِلَيْهِ ثُمَّ إِذَا حَوْلَهُ غُصَّةٌ مِّنْهُ يَتَىٰ مَا كَانَ يَدْعُوهُ إِلَيْهِ مِنْ قَبْلُ وَحَمَلَ اللَّهُ أَسَدَاكَ لِيُصَلِّ عَنْ سَبِيلِهِ ۚ قُلْ نَسَخْتُ بِكَفْرِكَ قِيلًا إِلَيْكَ مِنْ أَحْصَى النَّارِ ۚ﴾

47. If you disbelieve, then verily, Allāh is not in need of you; He likes not disbelief for His servants. And if you are grateful, He is pleased therewith for you. No bearer of burdens shall bear the burden of another. Then to your Lord is your return, and He will inform you what you used to do. Verily, He is the All-Knower of that which is in breasts.﴾

48. And when some hurt touches man, he cries to his Lord, turning to Him in repentance. But when He bestows a favor upon him from Himself, he forgets that for which he cried for before, and he sets up rivals to Allāh, in order to mislead others from His path. Say: "Take pleasure in your disbelief for a while, surely, you are (one) of the dwellers of the Fire!"﴾

Allāh hates Disbelief and is pleased with Gratitude

Allāh tells us that He is Independent and has no need of anything in creation. This is like the Āyah in which Mūsā, peace be upon him, says:

﴿إِنْ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَلَا إِلَهَ إِلَّا اللَّهُ تَعَالَىٰ حَمِيدٌ ۝﴾

﴿"If you disbelieve, you and all on earth together, then verily, Allāh is Rich, Owner of all praise."﴾ (14:8).

In *Ṣaḥīḥ Muslim*, it says:

«يَا عِبَادِي لَوْ أَنَّ أُولَئِكَمْ وَأَجْرُكُمْ وَإِنْسُكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَنْفَرِ قَلْبِ رَجُلٍ مِنْكُمْ، مَا تَقَصَّ ذَلِكَ مِنْ مُلْكِي شَيْئًا»

«O My servants, if the first and the last of you, men and jinn alike, were all to be as evil as the most evil man among you, that would not diminish from My sovereignty in the least.»^[1]

﴿وَلَا يَرْضَى لِعِبَادِهِ الْكُفْرَ﴾

«He likes not disbelief for His servants.» means, He does not like it and He does not enjoin it.

﴿وَأَن تَشْكُرُوا يَرْضَهُ لَكُمْ﴾

«And if you are grateful, He is pleased therewith for you.»

means: He likes this for you and He will increase His favor upon you.

﴿وَلَا يُزِدُّ وَارِدًا وَيُنْزِلُ أَثَرًا﴾

«No bearer of burdens shall bear the burden of another.»

means, no person can bear anything for another; each person will be asked about his own affairs.

﴿ثُمَّ إِنَّ إِلَهُكُمْ تَرْجِعُكُمْ فَيَبْشِرُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ﴾

«Then to your Lord is your return, and He will inform you what you used to do. Verily, He is the All-Knower of that which is in breasts.»

means, nothing whatsoever is hidden from Him.

It is an aspect of Man's Disbelief that He remembers Allāh at times of difficulty then associates others with Him after He has been relieved of His Distress

﴿وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُبِيتًا إِلَهُهُ﴾

«And when some hurt touches man, he cries to his Lord, turning to Him in repentance.»

means, at times of need, he prays to Allāh and seeks His help

[1] Muslim 4:1994.

alone, not associating anything with Him. This is like the *Āyah*:

﴿وَلَمَّا مَسَّ النُّجُومُ فِي الْبَحْرِ مَلَ مِنْ تَدْعُوْنَ إِلَّا إِلَهُهُ فَلَمَّا جَنَحَ إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ الْإِنْسَانُ كَفُورًا﴾

«And when harm touches you upon the sea, those that you call upon vanish from you except Him. But when He brings you safe to land, you turn away. And man is ever ungrateful.» (17:67).

Allāh says:

﴿ثُمَّ إِذَا حَوَّلَهُ نِسْمَةً رَبِّهِ نَسِيَ مَا كَانَ يَدْعُوْا إِلَيْهِ مِنْ قَبْلُ﴾

«But when He bestows a favor upon him from Himself, he forgets that for which he cried for before,»

means, at the time of ease, he forgets that supplication and prayer. This is like the *Āyah*:

﴿وَلَمَّا مَسَّ الْإِنْسَانُ النُّجُومَ دَعَاكَ لِجَانِبِهِ أَوْ قَائِمًا أَوْ قَائِمًا فَلَمَّا كَفَفْنَا عَنْهُ ضَرَرَهُ مَرَّ كَأَن لَّمْ يَدْعُنَا إِلَى شَيْءٍ شَتَّى﴾

«And when harm touches man, he invokes Us, lying on his side, or sitting or standing. But when We have removed his harm from him, he passes on as if he had never invoked Us for a harm that touched him!» (10:12).

﴿وَيَجْعَلُ لِلَّهِ أُنَادًا يُغْوِي عَنْ سَبِيلِهِ﴾

«and he sets up rivals to Allāh, in order to mislead others from His path.»

means, at times of ease, he associates others in worship with Allāh and sets up rivals to Him.

﴿قُلْ تَتَمَنَّوْنَ بِكَذِبِكُمْ فَلَيْلًا إِنَّكُمْ مِنْ أَهْلِ النَّارِ﴾

«Say: "Take pleasure in your disbelief for a while, surely, you are (one) of the dwellers of the Fire!"»

means, say to those whose way this is, 'enjoy your disbelief for a while!' This is a stern threat and solemn warning, as in the *Āyāt*:

﴿قُلْ تَتَمَنَّوْنَ أَن تَكُنَّ مِثْلَ النَّارِ﴾

﴿Say: "Enjoy! But certainly, your destination is the Fire!"﴾
(14:30).

﴿نُفِثَهُمْ قَلِيلًا ثُمَّ نَضَظَّرُهُمْ إِنَّ عَذَابَ عِثْرِ﴾

﴿We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment.﴾ (31:24)

﴿أَنزَلَ هُوَ قَيْثٌ أَنَا أَلَيْلٌ سَاجِدًا وَقَائِمًا يَخْضَرُ الْآخِرَةُ وَرَبُّوهُمُ رَحْمَةً رَبُّهُ قُلْ هَلْ يَسْتَوِي
الَّذِينَ يَمُنُونَ وَالَّذِينَ لَا يَمُنُونَ إِنَّا يَذْكُرُ أُولَ الْأَنْبِيَاءِ﴾

﴿9. Is one who is obedient to Allāh, Anā'a Al-Layl prostrating and standing fearing the Hereafter and hoping for the mercy of his Lord? Say: "Are those who know equal to those who know not?" It is only men of understanding who will remember.﴾

The Obedient and the Sinner are not equal

Allāh says, 'is the one who is like this equal to one who associates others in worship with Allāh and sets up rivals to Him?' They are not equal before Allāh, as He says:

﴿لَيْسُوا سَوَاءً بَيْنَ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ أَنَا أَلَيْلٌ وَهُمْ يَسْجُدُونَ﴾

﴿Not all of them are alike; a party of the People of the Scripture stand for the right, they recite the Āyāt of Allāh Anā'a Al-Layl, prostrating themselves (in prayer).﴾ (3:113).

And Allāh says here:

﴿أَنزَلَ هُوَ قَيْثٌ أَنَا أَلَيْلٌ سَاجِدًا وَقَائِمًا﴾

﴿Is one who is obedient to Allāh, Anā'a Al-Layl prostrating and standing﴾

meaning, one who is humble and fears Allāh when he prostrates and stands (in prayer). It was reported that Ibn Mas'ūd, may Allāh be pleased with him, said: "The obedient one is one who obeys Allāh and His Messenger ﷺ." [1] Ibn 'Abbās, may Allāh be pleased with him, Al-Ḥasan, As-Suddi and Ibn Zayd said, Anā'a Al-Layl means in the depths of the night. [2]

[1] Al-Qurṭubi 15:239.

[2] Al-Qurṭubi 15:239.

﴿يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ﴾

«fearing the Hereafter and hoping for the mercy of his Lord.»

means, in his worship he feels both fear and hope. Both are essential in worship, and fear should be stronger during one's lifetime. Allāh says:

﴿يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ﴾

«fearing the Hereafter and hoping for the mercy of his Lord.»

At the time of death, hope is uppermost, as Imām 'Abd bin Ḥumayd recorded in his *Musnad* from Anas, may Allāh be pleased with him, who said, "The Messenger of Allāh ﷺ entered upon a man who was dying, and said to him,

«كَيْفَ نَجِدُكَ؟»

«How do you feel?» He said, 'I am both afraid and hopeful.' The Messenger of Allāh ﷺ said:

«لَا يَجْتَمِعَانِ فِي قَلْبٍ عَبْدٌ فِي مِثْلِ هَذَا الْمَوْضِعِ إِلَّا أَعْطَاهُ اللَّهُ عَزَّ وَجَلَّ الَّذِي يَرْجُو، وَأَمَنَهُ الَّذِي يَخَافُهُ»

«These do not co-exist in a person's heart at times such as this, but Allāh will give him what he hopes for and protect him from that which he fears.»^[1]

This was recorded by At-Tirmidhi, An-Nasā'ī in *Al-Yawm wal-Laylah*, and Ibn Mājah from the *Ḥadīth* of Yasār bin Ḥātim from Ja'far bin Sulaymān. At-Tirmidhi said, "Gharīb."^[2]

Imām Aḥmad recorded that Tamīm Ad-Dāri, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«مَنْ قَرَأَ بِحَادِثَةِ آيَةٍ فِي لَيْلَةٍ حُبِبَ لَهُ قُرْآنُ لَيْلَةٍ»

«Whoever recites one hundred Āyāt in one night, it will be recorded as if he prayed all night.»

This was also recorded by An-Nasā'ī in *Al-Yawm wal-Laylah*.^[3]

[1] 'Abd bin Ḥumayd ; 404.

[2] *Tuhfat Al-Aḥwadhī* 7:57, An-Nasā'ī in *Al-Kubrā* 6:262, Ibn Mājah 2:1423.

[3] Aḥmad 4:103.

﴿١٠﴾

٤٦٠

﴿١١﴾

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿١٠﴾ وَأُمِرْتُ لِأَنْ أَكُونَ
أَوَّلَ الْمُسْلِمِينَ ﴿١١﴾ قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ
﴿١٢﴾ قُلْ اللَّهُ أَعْبَدُ مُخْلِصًا لَهُ الدِّينَ ﴿١٣﴾ فَأَعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ
قُلْ لَئِنْ لَمْ يَنْصُرُوا اللَّهَ وَرَسُولَهُ يَأْتِ الْفِتْنَةُ أَلا
ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ﴿١٤﴾ لَهُمْ مِنْ فَوْقِهِمْ ظُلَلٌ مِنَ النَّارِ
وَمِنْ تَحْتِهِمْ ظُلَلٌ ذَلِكَ يُخَوِّفُ اللَّهَ بِرِجَالِهِ يَتَّبِعُونَ ﴿١٥﴾ فَانْقَرِ
وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَى
فِي بَيْتِ عِمَّاوِ ﴿١٦﴾ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ
أُولَئِكَ الَّذِينَ هَدَى اللَّهُ وَأُولَئِكَ هُمُ أَهْلُ الْأَلْبَابِ ﴿١٧﴾
أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ أَفَأَنْتَ تُنْفِقُ مِنْ فِي النَّارِ ﴿١٨﴾
لَكِنَّ الَّذِينَ أَنْفَقُوا مِنْهُمْ لَمْ يَعْرِفُوا فَوْقَهَا عَرَفَ مَبْنِيَّةَ تَجَرِّي
مِنْ تَحْتِهَا الْأَنْهَارُ وَعَدَّ اللَّهُ لَا يَخْلِفُ اللَّهُ الْمِيعَادَ ﴿١٩﴾ أَلَمْ تَرَ
أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنْبُوعٌ فَوَالْأَرْضِ تُخْرَجُ
بِهِ حَبًّا زَرْعًا مَخْلُوفًا أَلْوَنُهُمْ يَتَّبِعُ فَتَرْكُهُ مُصْفَرًا ثُمَّ
يَجْعَلُهُ حُطَامًا إِنَّ فِي ذَلِكَ لَذِكْرًا لِأُولِي الْأَلْبَابِ ﴿٢٠﴾

﴿قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ﴾

﴿Say: "Are those who know equal to those who know not?"﴾

means, is this one equal with the one who sets up rivals to Allāh to mislead (men) from His path?

﴿بَلَا يَذْكُرُ أُولَ الْأَلْبَابِ﴾

﴿It is only men of understanding who will remember.﴾

means, the only one who will understand the difference between them is the one who has understanding. And Allāh knows best.

﴿قُلْ يَتَّبِعُوا اللَّهَ وَاتَّبِعُوا رِسَالَاتِهِ فَسَبَّحُوا لِلَّهِ بَاقِيًا﴾

﴿قُلْ يَتَّبِعُوا اللَّهَ وَاتَّبِعُوا رِسَالَاتِهِ فَسَبَّحُوا لِلَّهِ بَاقِيًا﴾
﴿قُلْ يَتَّبِعُوا اللَّهَ وَاتَّبِعُوا رِسَالَاتِهِ فَسَبَّحُوا لِلَّهِ بَاقِيًا﴾
﴿قُلْ يَتَّبِعُوا اللَّهَ وَاتَّبِعُوا رِسَالَاتِهِ فَسَبَّحُوا لِلَّهِ بَاقِيًا﴾

﴿10. Say: "O My servants who believe, have Taqwā of your Lord. Good is for those who do good in this world, and Allāh's earth is spacious! Only those who are patient shall receive their reward in full, without reckoning."﴾

﴿11. Say: "Verily, I am commanded to worship Allāh, making religion sincerely for Him."﴾

﴿12. "And I am commanded (this) in order that I may be the first of the Muslims."﴾

The Command for *Taqwā*, Emigration and to worship Him alone with all Sincerity

Allāh commands His believing servants to remain steadfast in their obedience and have *Taqwā* of Him.

﴿قُلْ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا رَبَّكُمُ لِلَّذِينَ أَحْسَنُوا فِي هٰذِهِ الدُّنْيَا حَسَنَةٌ﴾

﴿Say: "O My servants who believe, have *Taqwā* of your Lord. Good is for those who do good in this world..."﴾

means, the one who does good deeds in this world, will have a good (reward) in this world and in the Hereafter.

﴿وَالْأَرْضُ لِلّٰهِ وَسِعَتْهُ﴾

﴿and Allah's earth is spacious!﴾ Mujāhid said, "So emigrate through it and strive hard and keep away from idols."^[1]

﴿إِنَّمَا يُؤْتِي الْقٰتِلُونَ ثَوْرَهُمْ بِغَيْرِ حِسَابٍ﴾

﴿Only those who are patient shall receive their reward in full, without reckoning.﴾

Al-'Awzā'i said, "Their reward will not be weighed or measured; they will be given an immense reward." As-Suddi said:

﴿إِنَّمَا يُؤْتِي الْقٰتِلُونَ ثَوْرَهُمْ بِغَيْرِ حِسَابٍ﴾

﴿Only those who are patient shall receive their reward in full, without reckoning.﴾

means, "In Paradise."^[2]

﴿قُلْ اِنِّىٓ اُمِرْتُ اَنْ اَعْبُدَ اللّٰهَ عَزَمَ لَهٗ الدِّىْنَ﴾

﴿Say: "Verily, I am commanded to worship Allāh, making religion sincerely for Him..."﴾

means, 'I am commanded to worship Allāh alone in all sincerity, with no partner or associate.'

﴿وَاُمِرْتُ لِأَنْ اَكُوْنُ اَوَّلَ الْمُسْلِمِيْنَ﴾

﴿And I am commanded (this) in order that I may be the first of the Muslims.﴾

[1] At-Tabari 21 :269.

[2] At-Tabari 21 :270.

﴿قُلْ إِنَّ لَكَأَنَافَ إِن عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ﴾ قُلْ اللَّهُ أَعْبُدُ مُوَلَّيًّا ﴿١٣﴾ فَأَعْبُدُوا مَا
 شِئْتُمْ مِنْ دُونِهِ قُلْ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَمَةِ أَلَا ذَلِكَ هُوَ الْفَسَادُ
 الْكَبِيرُ ﴿١٤﴾ لَمْ يَنْ تَوْفِيقِهِمْ طُلُقٌ مِنْ الْأَسَادِ مِنْ عَذَابِهِمْ طُلُقٌ ذَلِكَ يُخَوِّفُ اللَّهَ بِهِ عِبَادَهُ وَيُكَادُوا
 فَتَقْرَبُونَ ﴿١٥﴾

﴿13. Say: "Verily, if I disobey my Lord, I am afraid of the torment of a great Day."﴾

﴿14. Say: "Allāh Alone I worship by doing religious deeds sincerely for His sake only."﴾

﴿15. "So, worship what you like besides Him." Say: "The losers are those who will lose themselves and their families on the Day of Resurrection. Verily, that will be a manifest loss!"﴾

﴿16. They shall have coverings of Fire, above them and covering (of Fire) beneath them. With this Allāh frightens His servants: "O My servants, therefore have Taqwā of Me!"﴾

Creating Fear of the Punishment of Allāh

Allāh 'says, say O Muḥammad, even though you are the Messenger of Allāh:'

﴿إِنَّ لَكَأَنَافَ إِن عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ﴾

﴿Verily, if I disobey my Lord, I am afraid of the torment of a great Day.﴾

meaning the Day of Resurrection. This is a conditional sentence, and if what is referred to here applies to the Prophet ﷺ, it applies even more so to others,

﴿قُلْ اللَّهُ أَعْبُدُ مُوَلَّيًّا ﴿١٣﴾ فَأَعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ﴾

﴿Say: "Allāh Alone I worship by doing religious deeds sincerely for His sake only. So, worship what you like besides Him."﴾

This is also a threat, and a disowning of them.

﴿قُلْ إِنَّ الْخَاسِرِينَ﴾

﴿Say: "The losers..."﴾ means, the greatest losers of all,

﴿الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيَهُمْ يَوْمَ الْقِيَمَةِ﴾

﴿are those who will lose themselves and their families on the Day of Resurrection.﴾

means, they will be separated and will never meet again, whether their families have gone to Paradise and they have gone to Hell, or all of them have gone to Hell, they will never meet or feel happiness again.

﴿أَلَا ذَٰلِكَ هُوَ الْخَسْرُ الْبَیِّنُ﴾

﴿Verily, that will be a manifest loss!﴾

means, this is the clearest and most obvious loss. Then He describes their state in the Fire:

﴿لَهُمْ مِنْ قَوْفِهِمْ ظُلَلٌ مِّنَ النَّارِ وَمِنْ تَحْتِهِمْ ظُلَلٌ﴾

﴿They shall have coverings of Fire, above them and covering (of Fire) beneath them.﴾

This is like the Āyāt:

﴿لَهُمْ مِنْ جَهَنَّمَ مِهَادٌ وَمِنْ قَوْفِهِمْ غَوَاشٍ ۚ وَكَذَٰلِكَ نَجْزِي الظَّالِمِينَ﴾

﴿Theirs will be a bed of Hell (Fire), and over them coverings (of Hell-fire). Thus do We recompense the wrongdoers﴾ (7:41)

﴿يَوْمَ يَنْفُثُهُمُ الْعَذَابُ مِنْ قُوفِهِمْ وَمِنْ تَحْتِ أُنْجُلِهِمْ وَيَقُولُ ذُرُّوْا مَا كُنْتُمْ تَعْمَلُونَ﴾

﴿On the Day when the torment (Hell-fire) shall cover them from above them and from underneath their feet, and it will be said: "Taste what you used to do."﴾ (29:55)

﴿ذَٰلِكَ يُخَوِّفُ اللَّهُ بِهِ عِبَادَهُ﴾

﴿With this Allāh frightens His servants:﴾ means, Allāh tells us about this, which will undoubtedly come to pass, to frighten His servants, so that they will keep away from unlawful things and from sin.

﴿وَيَذَرُوا مَا كَانُوا فَعَلُونَ﴾

﴿O My servants, therefore have Taqwā of Me!﴾ means, 'fear My wrath, My anger, My punishment and My vengeance.'

﴿وَالَّذِينَ لَبِثُوا الظُّلُمَاتِ لَا يَخْلُفُهُمْ وَلَا يَدْرَأُ إِلَٰهٌ لَهُمُ الْبُشْرَىٰ فَيَذَرُ الْآلِينَ﴾

﴿الْقَوْلُ يُسْمِعُونَ لَحْنَهُ ۖ أُولَٰئِكَ الَّذِينَ هَدَىٰ اللَّهُ وَلَٰئِكَ هُمُ الْآلُ الْأَوَّلُونَ﴾

﴿17. Those who avoid Aṭ-Ṭaghūt by not worshipping them and turn to Allāh, for them are glad tidings; so announce the good news to My servants.﴾

﴿18. Those who listen to the Word and follow the best thereof, those are (the ones) whom Allāh has¹guided and those are men of understanding.﴾

Good News for the Righteous

‘Abdur-Raḥmān bin Zayd bin Aslam said, narrating from his father:

﴿وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَبْتَغُوهَا﴾

﴿Those who avoid Aṭ-Ṭaghūt by not worshipping them﴾

was revealed concerning Zayd bin ‘Amr bin Nufayl and Abu Dharr and Salmān Al-Fārisi, may Allāh be pleased with them.^[1] The correct view is that it includes them and all others who avoided worshipping idols and turned to the worship of Ar-Raḥmān. These are the people for whom there is good news in this world and in the Hereafter. Then Allāh says:

﴿فَيُنْذِرُ عِبَادَ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ لِمَا يُنْذَرُ﴾

﴿so announce the good news to My servants – those who listen to the Word and follow the best thereof,﴾

meaning, those who understand it and act in accordance with it. This is like the Words of Allāh, may He be exalted, to Mūsā, peace be upon him, when He gave him the Tawrah:

﴿تَتَّخِذُوا مِثْرَافَكُمْ وَأَمْرَ قَوْمِكُمْ بِأَعْيُنِكُمْ﴾

﴿Hold unto these with firmness, and enjoin your people to take the better therein﴾ (7:145).

﴿وَالَّذِينَ هَدَى اللَّهُ﴾

﴿those are whom Allāh has guided﴾ means, those who are described in this manner are the ones whom Allāh has guided in this world and the Hereafter.

﴿وَالَّذِينَ هُمْ أُولُوا الْأَنْبِيَاءِ﴾

^[1] Aṭ-Ṭabari 21:274.

«and those are men of understanding.» means, they possess sound reasoning and an upright nature.

﴿أَمَّنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ أَفَأَنْتَ تُبْدِي مَنْ فِي الشَّارِ لَكِنَّ الَّذِينَ اتَّخَذُوا مِنْهُمْ كُفْرًا أَمْ يَقُولُونَ هُمْ عُرْفُ بَن قَوْفَهَا عُرْفٌ مَّيْنَةٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ وَعَدَ اللَّهُ لَا يَخْلِفُ اللَّهُ الْيَمَادُ﴾

«19. Is, then one against whom the Word of punishment is justified (equal to the one who avoids evil)? Will you rescue him who is in the Fire?»

«20. But those who have Taqwā of their Lord, for them are built lofty rooms, one above another under which rivers flow. (This is) the promise of Allāh, and Allāh does not fail in (His) promise.»

Allāh says, 'if He has decreed that someone is to be doomed, can you save him from his misguidance and doom?' Which means, no one can guide him apart from Allāh, because whomever Allāh leaves astray cannot be guided, and whomever He guides cannot be led astray. Then Allāh tells us that His blessed servants will have lofty rooms in Paradise.

﴿بَن قَوْفَهَا عُرْفٌ مَّيْنَةٌ﴾

«are built lofty rooms, one above another», story upon story, solidly-constructed, adorned and high. 'Abdullāh bin Al-Imām Aḥmad recorded that 'Ali, may Allāh be pleased with him, said, 'The Messenger of Allāh ﷺ said:

«إِنَّ فِي الْجَنَّةِ لَعُرْفًا يُرَى بُطُونُهَا مِنْ ظُهُورِهَا، وَظُهُورُهَا مِنْ بُطُونِهَا»

«In Paradise there are rooms whose inside can be seen from the outside, and the outside can be seen from the inside.»

A bedouin asked, 'Who are they for, O Messenger of Allāh?' He ﷺ said,

«لِمَنْ أَطَابَ الْكَلَامَ، وَأَطْعَمَ الطَّعَامَ، وَصَلَّى بِاللَّيْلِ وَالنَّاسُ نِيَامُ»

«For those who speak kindly, feed the hungry and stand in prayer at night whilst the people are sleeping.»^[1]

This was also recorded by At-Tirmidhi, who said, "Ḥasan Ḡarīb".^[2] Imām Aḥmad recorded from Sahl bin Sa'd, may

[1] Aḥmad 1:155.

[2] Tuhfat Al-Aḥwadhī 7:231.

Allāh be pleased with him, that the Messenger of Allāh ﷺ said:

«إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاءَوْنَ فِي الْغُرَفِ فِي الْجَنَّةِ، كَمَا تَرَاءَوْنَ الْكَوْكَبَ فِي أَفْقِ السَّمَاءِ»

«The people of Paradise will look towards each other in raised places of Paradise as you look towards the stars on the horizons of the sky.»

He said, "I told An-Nu'mān bin Abi 'Ayyāsh about that, and he said, 'I heard Abu Sa'īd Al-Khudri, may Allāh be pleased with him, narrate it:

«كَمَا تَرَاءَوْنَ الْكَوْكَبَ الَّذِي فِي الْأَفْقِ الشَّرْقِيِّ أَوْ الْغَرْبِيِّ»

«As you see the stars on the horizon of the east or the west.»^[1] It was also recorded in the Two *Ṣaḥīḥs*.^[2]

Imām Aḥmad said, "Fazārah narrated to us; Fulayḥ narrated to us; from Hilāl bin 'Alī, from 'Aṭā' bin Yasār, from Abu Hurayrah, may Allāh be pleased with him, that the Messenger of Allāh ﷺ said:

«إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاءَوْنَ فِي الْجَنَّةِ أَهْلَ الْغُرَفِ، كَمَا تَرَاءَوْنَ الْكَوْكَبَ الدُّرِّيَّ الْغَارِبَ فِي الْأَفْقِ الطَّالِعِ، فِي تَفَاضُلِ أَهْلِ الدَّرَجَاتِ»

«The people of Paradise will look towards each other in the raised places of Paradise as you look at the high, bright stars which remain on the horizon. Such will be the difference in superiority which some of them have over others.»

They said, "O Messenger of Allāh, are those the abodes of the Prophets?" He ﷺ said:

«بَلَى، وَالَّذِي نَفْسِي بِيَدِهِ، وَأَقْوَامٌ آمَنُوا بِاللَّهِ وَصَدَّقُوا الرَّسُولَ»

«No, by the One in Whose Hand is my soul, they are the abodes of people who believed in Allāh and in the Messengers.»^[3]

It was also recorded by At-Tirmidhi, who said, "*Ḥasan Ṣaḥīḥ*."^[4]

[1] Aḥmad 5:340.

[2] *Faṭḥ Al-Bārī* 11:424, Muslim 4:2177.

[3] Aḥmad 2:339.

[4] *Tuḥfat Al-Aḥwadhī* 7:272.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٤٦١

الْأَنْهَارِ

أَمَّنْ سَرَحَ اللَّهُ صَدْرَهُ الْإِسْلَامَ فَهُوَ عَلَى نُورٍ مِنْ رَبِّهِ قَوْلٌ
لِلْقَسِيَةِ قُلُوبُهُمْ مِنْ ذِكْرِ اللَّهِ أَوْ لِيَكْ فِي صَلَاتِ مُبِينٍ ﴿٢١﴾
اللَّهُ زَلَّ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَتَابٍ تَقْسِرُهُمْ
جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ
إِلَى ذِكْرِ اللَّهِ ذَلِكَ هُدَى اللَّهِ يَهْدِي بِدِهِ مَنْ يَشَاءُ وَمَنْ
يَضِلَّ اللَّهُ فَلَا هَادِيَ لَهُ ﴿٢٢﴾ أَمَّنْ يَنْقُي بَوَاجِهِمْ سَوَاءَ
الْعَذَابِ يَوْمَ الْقِيَمَةِ وَقِيلَ لِلظَّالِمِينَ ذُوقُوا مَا كُنتُمْ تَكْسِبُونَ
﴿٢٣﴾ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَانْتَبَهُمْ الْعَذَابُ مِنْ حَيْثُ
لَا يَشْعُرُونَ ﴿٢٤﴾ فَأَذَاقَهُمُ اللَّهُ الْغُرَى فِي الْحَيَاةِ الدُّنْيَا وَالْعَذَابِ
الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٢٥﴾ وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي
هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٦﴾ قُرْءَانًا غَرِيبًا
غَيْرِ ذِي عِوَجٍ لَعَلَّهُمْ يَتَّقُونَ ﴿٢٧﴾ ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ
شُرَكَاءُ مُتَشَابِهُونَ وَرَجُلًا سَلَمًا لِرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا
الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٢٨﴾ إِنَّكَ مِيتٌ وَلَهُمْ مَيِّتُونَ
﴿٢٩﴾ نَمَّا نُرِيكُمْ يَوْمَ الْقِيَمَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ ﴿٣٠﴾

﴿يَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ﴾

«under which rivers flow.» means, the rivers flow wherever the people want them to flow.

﴿وَعَدَ اللَّهُ﴾

«(This is) the promise of Allāh,» means, 'all that We have mentioned here is what Allāh has promised to His believing servants.'

﴿إِنَّ اللَّهَ لَا يَخْلِفُ أَلَيْسَ﴾

«and Allāh does not fail in (His) promise.»

﴿أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنْبِيعٌ فِي الْأَرْضِ ثُمَّ جَعَلْنَا بِهِ زُرْعًا فَخَلَقْنَا أَنْزَلَهُ ثُمَّ

بَوَّعَ بِهِ قَعْدَةً مُغْفَرًا ثُمَّ يَجْعَلُهُ حُطَاةً إِنَّ فِي ذَلِكَ لَذِكْرًا لِأُولِي الْأَلْبَابِ ﴿٢١﴾ أَمَّنْ سَرَحَ اللَّهُ صَدْرَهُ الْإِسْلَامَ فَهُوَ عَلَى نُورٍ مِنْ رَبِّهِ قَوْلٌ لِقَسِيَةِ قُلُوبِهِمْ مِنْ ذِكْرِ اللَّهِ أَوْ لِيَكْ فِي صَلَاتِ مُبِينٍ ﴿٢٢﴾

﴿21. See you not that Allāh sends down water from the sky, and causes it to penetrate the earth, as water springs, and afterward thereby produces crops of different colors, and afterward they wither and you see them turn yellow; then He makes them dry and broken pieces. Verily, in this is a reminder for men of understanding.﴾

﴿22. Is he whose breast Allāh has opened to Islām, so that he is in light from his Lord? So, woe to those whose hearts are hardened against remembrance of Allāh! They are in plain

error!﴾

The Parable of the Life of this World

Allāh tells us that water originates in the sky. This is like the Āyah:

﴿وَأَنزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا﴾

﴿and We send down pure water from the sky﴾ (25:48).

So, Allāh sends down water from the sky, and it settles in the earth, then He causes it to flow wherever He wills, and He causes springs, great and small, to flow as needed. Allāh says:

﴿فَسَلَكُمُ يَنْبِيعَ فِي الْأَرْضِ﴾

﴿and causes it to penetrate the earth, as water springs,﴾

Sa'īd bin Jubayr and 'Āmir Ash-Sha'bī said that all the water on earth has its origins in the sky.^[1] Sa'īd bin Jubayr said, its origins lie in the snow, meaning that snow piles up in the mountains, then settles at the bottom (of the mountains) and springs flow from the bottom of them.

﴿ثُمَّ يَخْرُجُ مِنْهَا نَهْرًا مُّخْتَلِفًا أَلْوَانُهُ﴾

﴿and afterward thereby produces crops of different colors﴾

means, then from the water which comes down from the sky or flows from springs in the earth, He brings forth crops of different colors, i.e., different kinds of forms, tastes, scents, benefits, etc.

﴿ثُمَّ يَوَسِّجُ﴾

﴿and afterward they wither﴾ means, after they have been ripe and fresh, they become old and you see them turn yellow when they have dried out.

﴿ثُمَّ يَجْعَلُهُمُ خُطَّتًا﴾

﴿then He makes them dry and broken pieces.﴾

means, then they become brittle.

﴿إِنَّ فِي ذَلِكَ لَذِكْرٍ لِّأُولِي الْأَلْبَابِ﴾

^[1] Ad-Durr Al-Manthūr 7:219.

﴿Verily, in this is a reminder for men of understanding.﴾

means, those who are reminded by this and who learn the lesson from it, that this world is like this – it is green and fresh and beautiful, then it will become old and ugly. The young man will become a weak, senile old man, and after all of that comes death. The blessed one is the one whose state after death will be good. Allāh often likens the life of this world to the way He sends down water from the sky and crops and fruits grow thereby, then they become dry and brittle. This is like the Āyah:

﴿وَأَمْرِبُ لَهُمْ مَثَلِ الْحَيٰوةِ اَلَّذِي كَلَّمَاۤ اُنۡزِلَتْهُ مِنْ السَّمَآءِ فَاتَّخِذُ بِهِۦ نَمَاطَ الْاَرْضِ فَاصۡبَحۡ
خَضِيۡبًا تَدۡرُهُ الرِّۡيَاحُ وَاَنۡ كَانَ اَللّٰهُ عَلٰى كُلِّ شَیۡءٍ مُّقۡتَدِرًا ۝۱۸﴾

﴿And put forward to them the example of the life of this world: it is like the water (rain) which We send down from the sky, and the vegetation of the earth mingles with it, and becomes fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter. And Allāh is able to do everything﴾ (18:45)

The People of Truth and the People of Misguidance are not Equal

﴿اَفَمَنۡ شَرَحَ اللّٰهُ سَدۡرَهُۥ لِاِلۡسۡلَامِ فَهُوَ عَلٰى نُوۡرٍ مِّنۡ رَّبِّهِۦ﴾

﴿Is he whose breast Allāh has opened to Islām, so that he is in light from his Lord?﴾

means, is this person equal to the one who is hard-hearted and far from the truth? This is like the Āyah:

﴿اَوۡ مَنۡ كَانَ مَيۡتًا فَاحۡيٰۤيْنٰهُ وَجَعَلۡنَا لَهٗ نُوۡرًا يَّشۡۡوِيۡ بِهٖۤ اِنۡسَآءَ كَمَنۡ مَّثَلُۡهُ فِىۡ الظُّلُمٰتِ
لَآ يَسۡمَعُ بَخَآرٍ مِّنۡهَا ۝۱۲﴾

﴿Is he who was dead and We gave him life and set for him a light (i.e. Belief) whereby he can walk amongst men – like him who is in the darkness (i.e., disbelief) from which he can never come out?﴾ (6:122)

Allāh says:

﴿قَوۡلٌ اِلۡلٰهِيَّۃٌ فَلَهُمۡ مِّنۡ ذِكۡرِ اللّٰهِ﴾

«So, woe to those whose hearts are hardened against remembrance of Allāh!»

meaning, they do not become soft when Allāh is mentioned, and they do not feel humility or fear, and they do not understand.

﴿أُولَٰئِكَ فِي سَلَٰلٍ مُّبِينٍ﴾

«They are in plain error!»

﴿اللَّهُ زَلَّ أَحْسَنَ الْكَلِمِ كِتَابًا مُّتَشَبِهًا مَّتَانٍ تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ذَٰلِكَ هُدَىٰ اللَّهِ يَهْدِي بِمَنْ يَشَاءُ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ۖ﴾

«23. Allāh has sent down the Best Statement, a Book, its parts resembling each other, (and) oft-repeated. The skins of those who fear their Lord shiver from it. Then their skin and their heart soften to the remembrance of Allāh. That is the guidance of Allāh. He guides therewith whom He wills; and whomever Allāh sends astray, for him there is no guide.»

The Description of the Qur'an

Here Allāh praises His Book, the Noble Qur'an, which was revealed to His noble Messenger ﷺ. Allāh says,

﴿اللَّهُ زَلَّ أَحْسَنَ الْكَلِمِ كِتَابًا مُّتَشَبِهًا مَّتَانٍ﴾

«Allāh has sent down the Best Statement, a Book, its parts resembling each other (and) oft-repeated.»

Mujāhid said, "This means that the entire Qur'an's parts resemble each other and are oft-repeated."^[1] Qatādah said, "One Āyah resembles another and one letter resembles another."^[2] Aḍ-Ḍaḥḥāk said, "It is oft-repeated so that people will understand what their Lord tells them." Ikrimah and Al-Ḥasan said, "There may be an Āyah in one Sūrah, and another Āyah in another Sūrah that resembles it." Sa'īd bin Jubayr narrated from Ibn 'Abbās, may Allāh be pleased with him: "Oft-repeated means that parts of the Qur'an resemble

[1] Aṭ-Ṭabari 21:279.

[2] Aṭ-Ṭabari 21:279.

one another and repeat one another."^[1] Some of the scholars said that it was narrated from Sufyān bin 'Uyaynah that

﴿مُتَشَبِهًا تَتَابَعًا﴾

﴿its parts resembling each other (and) oft-repeated.﴾

means that some passages of the Qur'ān may sometimes refer to one thing, so they resemble one another, and sometimes they mention a thing and its opposite. Such as when the believers then the disbelievers are mentioned, or when Paradise then Hell are described, and so on, and this is the meaning of oft-repeated. Examples include the Āyāt:

﴿إِنَّ الْأَبْرَارَ لَفِي نِجْمٍ ﴿١٣﴾ وَإِنَّ الْفَاجِرَ لَفِي جَحِيمٍ ﴿١٤﴾﴾

﴿Verily, the most righteous will be in delight; and verily, the most wicked will be in the blazing Fire (Hell).﴾ (82:13-14)

﴿وَلَا إِذْ كُتِبَ الْفُجَارَ لَفِي سِجِّينٍ ﴿١٥﴾﴾

﴿Nay! Truly, the Record of the most wicked is (preserved) in Sijjīn﴾^[2] until

﴿وَلَا إِذْ كُتِبَ الْأَبْرَارَ لَفِي عِلِّيِّينَ ﴿١٦﴾﴾

﴿Nay! Verily, the Record of the most righteous is (preserved) in 'Ilīyyīn﴾^[3] (83: 7-18)

﴿هَذَا ذِكْرٌ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَكَابٍ ﴿١٧﴾﴾

﴿This is a Reminder. And verily, for those who have Taqwā is a good final return (Paradise)﴾ until;

﴿هَذَا ذِكْرٌ وَإِنَّ لِلْمُتَكِبِينَ لَشَرَّ مَكَابٍ ﴿١٨﴾﴾

﴿This is so! And for those who transgress, there will be an evil final return (Fire).﴾ (38:49-55).

And there are other similar passages. All of this has to do with it being oft-repeated, i.e., when two meanings are referred to. But when a passage is about one thing, with some parts of it resembling others, this is "its parts resembling each other."

[1] At-Ṭabari 21:279.

[2] See the following note.

[3] See the explanation of Sūrat Al-Muṭaffifīn [83:7-18].

This is not the same as the *Mutashābihāt* mentioned in the *Āyah*:

﴿يَتَذَكَّرُ أَلْفٌ مِّنْهُمْ مِّنَ الْآيَاتِ الَّتِي تَتْلُوهُمْ وَآخَرٌ مِّنْهُمْ مِّنَ الْآيَاتِ الَّتِي تَتْلُوهُمْ﴾

«In it are *Āyāt* that are entirely clear, they are the foundations of the Book; and others not entirely clear» (3:7).

that refers to something else altogether.

﴿تَقْنِصُ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ﴾

«The skins of those who fear their Lord shiver from it. Then their skin and their heart soften to the remembrance of Allāh.»

means, this is the description of the righteous, when they hear the Words of the Compeller, the Protector, the Almighty, the Oft-Forgiving, because they understand the promises and warnings contained therein. The frightening words and threats make their skin shiver from fear.

﴿ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ﴾

«Then their skin and their heart soften to the remembrance of Allāh.»

because of their hope for His mercy and kindness. They are unlike others, the wicked, immoral sinners, in a number of ways:

First

They listen to the recitation of the *Āyāt* [of the Qur'ān], while those (sinners) listen to poetic verse recited by female singers.

Second

When the *Āyāt* of Ar-Rahmān are recited to them, they fall down in prostration weeping, with the proper attitude of fear, hope, love, understanding and knowledge, as Allāh says:

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَرُفِعَ صَوْرُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُ رَبِّهِمْ يَقُولُونَ سُبْحَانَ رَبِّهِمْ يُخِشِعُونَ الصَّلَاةَ وَمَا رَفَعَتْهُمْ فِيْقُولُونَ ﴿١﴾ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ ﴿٢﴾ حَقًّا لَّهُمْ مَّوَدَّةُ رَبِّهِمْ وَغُفْرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٣﴾﴾

«The believers are only those who, when Allāh is mentioned, feel a fear in their hearts and when His *Āyāt* are recited unto them, they increase their faith; and they put their trust in their

Lord; Who perform the Ṣalāh and spend out of that We have provided them. It is they who are the believers in it. For them are grades of dignity with their Lord, and forgiveness and a generous provision (i.e., Paradise). ﴿8:2-4﴾,

﴿وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا﴾

﴿And those who, when they are reminded of the Āyāt of their Lord, fall not on them (as if they were) deaf and blind﴾ (25:73).

When they hear the Āyāt of Allāh, they are not too busy to pay attention to them; they listen to them and understand their meanings. So they act upon them and prostrate when they hear them, out of understanding, not out of ignorance and blind following of others.

Third

They adhere to the correct etiquette when they listen to them. As the Companions, may Allāh be pleased with them, used to do when they listened to the words of Allāh recited by the Messenger of Allāh ﷺ. Their skin Would shiver, and their hearts would soften to the remembrance of Allāh. They did not shout or do other actions that are not natural; on the contrary, they would sit quietly with the proper attitude of fear, in an unparalleled fashion. they attained the victory of praise from their Lord in this world and the Hereafter. 'Abdur-Razzāq said, "Ma'mar told us that Qatādah, may Allāh have mercy on him, recited,

﴿تَقَشَّرُ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ﴾

﴿The skins of those who fear their Lord shiver from it. Then their skin and their heart soften to the remembrance of Allāh.﴾

and said, This is the characteristic of the friends of Allāh; Allāh has described them in this manner, saying that their skin shivers, their eyes weep and their hearts find rest to the remembrance of Allāh. He did not say that they lose their minds and swoon; that is the characteristic of the followers of innovation, and that comes from the *Shayṭān*." Allāh's saying:

﴿ذَٰلِكَ هُدَىٰ اللَّهِ يَهْدِي مَنْ يَشَاءُ مِنْ عِبَادِهِ﴾

﴿That is the guidance of Allāh. He guides therewith whom He wills;﴾

means, this is the characteristic of those whom Allāh has guided, and anyone who does anything different is one of those whom Allāh has sent astray.

﴿وَمَن يُضِلِلِ اللَّهُ فَمَا لَهُ مِن هَادٍ﴾

﴿and whomever Allāh sends astray, for him there is no guide.﴾

﴿أَمَّن يَنْفِي بَرَجَهُ. سُوءَ الْعَذَابِ يَوْمَ الْقِيَامَةِ وَقِيلَ لِلظَّالِمِينَ ذُوقُوا مَا كُنتُمْ تَكْسِبُونَ﴾
 كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَاَتَتْهُمْ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ. ﴿٢٤﴾ فَذَاقَهُمُ اللَّهُ لَظْرًا فِي
 الْمِرَّةِ الثَّانِيَةِ وَلِ الْعَذَابِ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ. ﴿٢٥﴾﴾

﴿24. Is he then, who will confront with his face the awful torment on the Day of Resurrection? And it will be said to the wrongdoers: "Taste what you used to earn!"﴾

﴿25. Those before them denied, and so the torment came on them from directions they perceived not.﴾

﴿26. So, Allāh made them to taste the disgrace in the present life, but greater is the torment of the Hereafter if they only knew!﴾

The Final Destination of the Disbelievers

﴿أَمَّن يَنْفِي بَرَجَهُ. سُوءَ الْعَذَابِ يَوْمَ الْقِيَامَةِ﴾

﴿Is he then, who will confront with his face the awful torment on the Day of Resurrection?﴾

he will be rebuked and he and the evildoers like him will be told:

﴿ذُوقُوا مَا كُنتُمْ تَكْسِبُونَ﴾

﴿Taste what you used to earn!﴾

'Is this like the one who comes secure on the Day of Resurrection?' as Allāh says:

﴿أَمَّن يَمْشِي سَوِيًّا عَلَىٰ سَبِيلِ رَبِّهِ أَهْدَىٰ أَمَّن يَمْشِي سَوِيًّا عَلَىٰ سَبِيلِ رَبِّهِ شَتَّىٰ. ﴿٢٢﴾﴾

﴿Is he who walks prone on his face, more rightly guided, or he who walks upright on the straight way?﴾ (67:22);

﴿28. An Arabic Qur'ān, without any crookedness (therein) in order that they may have Taqwā of Him.﴾

﴿29. Allāh puts forth a parable: a man belonging to many partners disputing with one another, and a man belonging entirely to one master. Are those two equal in comparison? All the praises and thanks be to Allāh! But most of them know not.﴾

﴿30. Verily, you will die, and verily, they (too) will die.﴾

﴿31. Then, on the Day of Resurrection, you will be disputing before your Lord.﴾

The Parable of Shirk

﴿وَلَقَدْ صَرَبْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِن كُلِّ مَثَلٍ﴾

﴿And indeed We have put forth for men, in this Qur'ān every kind of parable﴾

means, 'We have explained things to mankind in it [the Qur'ān] by setting forth examples and parables.'

﴿لَعَلَّهُمْ يَتَذَكَّرُونَ﴾

﴿in order that they may remember.﴾ Because parables bring the meaning closer to people's minds. As Allāh says:

﴿صَرَبَ لَكُمْ مَثَلًا مِن أَنفُسِكُمْ﴾

﴿He sets forth for you a parable from yourselves﴾ (30:28).

meaning, 'so that you may learn it from yourselves.' And Allāh says:

﴿وَلَقَدْ أَنشَأْنَا لَكَ لِلثَّانِي وَنَا بَعْضُهَا إِلَّا الْكَلِمَاتُ﴾

﴿in Order that they may have Taqwā of Him.﴾ (29:43).

﴿قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ﴾

﴿An Arabic Qur'ān, without any crookedness (therein)﴾

means, it is in a plain Arabic tongue, with no crookedness, deviation or confusion. It is plain, clear proof. Allāh has made it like this and has revealed it like this,

﴿لَعَلَّهُمْ يَتَّقُونَ﴾

﴿in order that they may have Taqwā of Him﴾

means, in order that they may heed the warnings contained therein, and strive to attain the promises therein. Then Allāh says:

﴿ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَاكِمُونَ﴾

﴿Allāh puts forth a parable: a man belonging to many partners disputing with one another,﴾

meaning, they were disputing concerning that slave in whom they all had a share.

﴿وَرَجُلًا سَلَمًا أَرْسَلَ﴾

﴿and a (slave) man belonging entirely to one master.﴾

means, no one owned him except that one man.

﴿هَلْ يَسْتَوِيَانِ مَثَلًا﴾

﴿Are those two equal in comparison?﴾ meaning, they are not the same. By the same token, the idolator who worships other gods besides Allāh and the sincere believer who worships none besides Allāh, with no partner or associate, are not equal. What comparison can there be between them? Ibn 'Abbās, may Allāh be pleased with him, Mujāhid and others said, "This Āyah is the parable of the idolator and the sincere believer."^[1]

Because this parable is so clear and obvious, Allāh then says:

﴿الْحَمْدُ لِلَّهِ﴾

﴿All the praises and thanks be to Allāh!﴾ i.e., for establishing proof against them.

﴿بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ﴾

﴿But most of them know not.﴾ means, and for this reason they associate others in worship with Allāh.

The fact that the Messenger of Allāh ﷺ and Quraysh will die, and how They will dispute before Allāh

Allāh's saying;

^[1] At-Ṭabari 21 :285.

﴿إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ﴾

«Verily, you will die, and verily, they (too) will die.»

This is one of the *Āyāt* which Abu Bakr Aṣ-Ṣiddiq, may Allāh be pleased with him, quoted when the Messenger of Allāh ﷺ died, so that the people would realize that he had really died. Another *Āyah* which he quoted was:

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبِهِ فَلَنْ يُمِرَّ اللَّهُ شَيْئًا وَسْيعَرِي اللَّهُ الْكَافِرِينَ﴾

«Muḥammad is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels? And he who turns back on his heels, not the least harm will do to Allāh; and Allāh will give reward to those who are grateful.» (3:144).

The meaning of this *Āyah* is that you will certainly depart this world and be gathered before Allāh in the Hereafter. You will dispute the issues of *Tawḥīd* and *Shirk* before Allāh, things over which you disputed in this world, and He will judge between you with truth, and He is the Judge, the All-Knowing. So, He will save the sincere believers who worship Him alone, and He will punish the disbelievers who deny His Oneness and associate others in worship with Him. Although this *Āyah* speaks about the believers and disbelievers, and how they will dispute in the Hereafter, it also includes all disputants in this world, for their disputes will come back to them in the Hereafter.

Ibn Abi Ḥātim, may Allāh have mercy on him, recorded that Ibn Az-Zubayr, may Allāh be pleased with him, said, "When the *Āyah*

﴿ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ﴾

«Then, on the Day of Resurrection, you will be disputing before your Lord.»

was revealed, Az-Zubayr, may Allāh be pleased with him, said, 'O Messenger of Allāh, will we repeat our disputes?' He ﷺ said,

«نعم»

«Yes.» He (Az-Zubayr) said, 'This is a very serious

matter."^[1]

Aḥmad recorded from Az-Zubayr bin Al-'Awwām, may Allāh be pleased with him, that when this Sūrah was revealed to the Messenger of Allāh ﷺ:

﴿إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ﴾

«Verily, you will die, and verily, they (too) will die. Then, on the Day of Resurrection, you will be disputing before your Lord.»

Az-Zubayr, may Allāh be pleased with him, said, "O Messenger of Allāh, will the sins that we committed against others in this world be repeated for us?" He ﷺ said,

«نَعَمْ، لِيَكْرَرَنَّ عَلَيْكُمْ حَتَّى يُؤَدَّى إِلَى كُلِّ ذِي حَقٍّ حَقُّهُ»

«Yes, they will be repeated until everyone who is entitled will have his rights restored to him.»

Az-Zubayr, may Allāh be pleased with him, said, "By Allāh, it is a very serious matter."^[2] It was also recorded by At-Tirmidhi, who said "*Ḥasan Ṣaḥīḥ*."^[3]

'Alī bin Abi Ṭalḥah reported that Ibn 'Abbās, may Allāh be pleased with him, said:

﴿ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ﴾

«Then, on the Day of Resurrection, you will be disputing before your Lord.»

means, the truthful one will dispute with the liar, the oppressed will dispute with the oppressor, the one who is guided will dispute with the one who is misguided and the weak will dispute with the arrogant.

Ibn Mandah recorded in *Kitāb Ar-Rūḥ* that Ibn 'Abbās, may Allāh be pleased with him, said, "The people will dispute on the Day of Resurrection, to the extent that the soul will dispute with the body. The soul will say to the body, 'You did such and such,' and the body will say to the soul, 'You told

[1] *Ad-Durr Al-Manthūr* 5:614, Aḥmad with similar wording along with the following version.

[2] Aḥmad 1:164.

[3] *Tuhfat Al-Aḥwadhī* 9:289.

فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَبَ بِالصَّدَقِ
 إِذْ جَاءَهُ؟ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ ﴿٣٦﴾ وَالَّذِي
 جَاءَ بِالصَّدَقِ وَصَدَّقَ بِهِ؟ أُولَٰئِكَ هُمُ الْمُتَّقُونَ ﴿٣٧﴾
 لَهُمْ مَا يَشَاءُونَ عِندَ رَبِّهِمْ ذَٰلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٣٨﴾
 لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا وَيَجْزِيَهمَ أَجْرَهُم
 بِأَحْسَنِ الَّذِي كَانُوا يَعْمَلُونَ ﴿٣٩﴾ أَلَيْسَ اللَّهُ بِكَافٍ
 عَبْدَهُ وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ؟ وَمَنْ يُضْلِلِ
 اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٤٠﴾ وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ
 أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِي انْتِقَامٍ ﴿٤١﴾ وَلَٰئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ
 السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ
 مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّيهِ
 أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَاتُ رَحْمَتِهِ؟ قُلْ حَسْبِيَ
 اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ ﴿٤٢﴾ قُلْ يَتَقَوَّمُ أَعْمَلُوا
 عَلَىٰ مَكَانَتِكُمْ فِي عَمَلٍ مُّسْوًى فَسَوْفَ تَعْلَمُونَ ﴿٤٣﴾
 مَنْ يَأْتِ بِهِ عَذَابٌ مُّجْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿٤٤﴾

me to do it and you tempted me.' Then Allāh will send an angel to judge between them, and he will say, 'You two are like a man who cannot walk but can see, and a man who cannot see but can walk.' They went into a garden and the one who could not walk said to the one who was blind, 'I see fruit there, but I cannot reach it.' The blind man said, 'Climb on me and get it.' So he climbed on him and got it. So which of them is the wrongdoer? They will say, 'Both of them.' The angel will say to them, 'You have

passed judgement against yourselves.' The body was a means of transportation for the soul."

Ibn Abi Ḥātim recorded that Sa'īd bin Jubayr said that Ibn 'Umar, may Allāh be pleased with him, said, "This *Āyah* was revealed and we did not know what it was revealed about:

﴿ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ﴾

﴿Then, on the Day of Resurrection, you will be disputing before your Lord.﴾"

He said, "We said, what will we dispute about? There is no dispute between us and the People of the Book, so what will we dispute about? Until the *Fitnah* occurred." Then Ibn 'Umar, may Allāh be pleased with him, said, "This is what our Lord promised us we would dispute about." This was recorded by

An-Nasā'ī.^[1]

﴿فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَّبَ بِالْحَقِّ إِذْ جَاءَهُ الْبَيِّنَاتُ فِي جَهَنَّمَ مَثْوًى
 لِلْكَافِرِينَ ۝ وَالَّذِي جَاءَهُ بِالْحَقِّ وَصَدَّقَ بِهِ أُولَئِكَ هُمُ الْمُتَّقُونَ ۝ لَّهُمْ مَا يَشَاءُونَ
 عِنْدَ رَبِّهِمْ ذَلِكَ جَزَاءُ الْمُحْسِنِينَ ۝ لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا وَيَجْزِيَهُمْ أَجْرَهُمْ
 بِأَحْسَنِ الَّذِي كَانُوا يَعْمَلُونَ ۝﴾

﴿32. Then, who does more wrong than one who utters a lie against Allāh, and denies the truth when it comes to him! Is there not in Hell an abode for the disbelievers?﴾

﴿33. And he who has brought the truth and (those who) believed therein, they are those who have Taqwā.﴾

﴿34. They shall have all that they will desire with their Lord. That is the reward of the doers of good.﴾

﴿35. So that Allāh may expiate from them the evil of what they did and give them the reward, according to the best of what they used to do.﴾

The Punishment of the Disbelievers and Liars, and the Reward of the Sincere Believers

The idolators uttered lies against Allāh and said that there were other gods besides Him and claimed that the angels were the daughters of Allāh and that Allāh had a son – glorified be He far above all that they say. Moreover, they rejected the truth when it came to them on the lips of the Messengers (peace and blessings be upon them all). Allāh says:

﴿فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَّبَ بِالْحَقِّ إِذْ جَاءَهُ﴾

﴿Then, who does more wrong than one who utters a lie against Allāh, and denies the truth when it comes to him!﴾

meaning, there is no one who does more wrong than such a person, because he combines the two aspects of falsehood, disbelief in Allāh and disbelief in the Messenger of Allāh. They made false claims and rejected the truth, Allāh threatened them:

[1] An-Nasā'ī in *Al-Kubrā* no. 11447. This refers to the civil turmoil that began with the assassination of Uthmān, may Allāh be pleased with him.

﴿الَّذِينَ فِي جَهَنَّمَ مَنُوعٌ لِّلْكَافِرِينَ﴾

«Is there not in Hell an abode for the disbelievers?»

who are the deniers and rejecters. Then Allāh says:

﴿وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ﴾

«And he who has brought the truth and (those who) believed therein,»

Mujāhid, Qatādah, Ar-Rabī' bin Anas and Ibn Zayd said, "The one who brought the truth was the Messenger ﷺ."^[1]

'Abdur-Rahmān bin Zayd bin Aslam said:

﴿وَالَّذِي جَاءَ بِالصِّدْقِ﴾

«"And he who has brought the truth" means the Messenger of Allāh ﷺ.

﴿وَصَدَّقَ بِهِ﴾

«and (those who) believed therein» means the Muslims.^[2]

﴿أُولَٰئِكَ هُمُ الْمُتَّقُونَ﴾

«they are those who have Taqwā». Ibn 'Abbās, may Allāh be pleased with him, said, "They fear and shun Shirk."^[3]

﴿لَهُمْ مَا يَشَاءُونَ عِندَ رَبِّهِمْ﴾

«They shall have all that they will desire with their Lord.» means, in Paradise; whatever they ask for they will have.

﴿ذَٰلِكَ جَزَاءُ الْمُحْسِنِينَ ۖ يُكْفَرُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا وَيَجْزِيَهُمْ أَجْرَهُمْ بِأَحْسَنِ
الَّذِي كَانُوا يَعْمَلُونَ﴾

«That is the reward of doers of good. So that Allāh may expiate from them the evil of what they did and give them the reward, according to the best of what they used to do.»

This is like the Āyah:

﴿أُولَٰئِكَ الَّذِينَ تَقْبَلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَتَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي أَحْسَنِ الْأَقْسَانِ وَعَدَ الصِّدْقِ﴾

[1] Aṭ-Ṭabari 21:289, Al-Qurṭubi 15:256.

[2] Aṭ-Ṭabari 21:290.

[3] Aṭ-Ṭabari 21:292.

الَّذِينَ كَانُوا يُوعَدُونَ ﴿١٦﴾

﴿They are those from whom We shall accept the best of their deeds and overlook their evil deeds. (They shall be) among the dwellers of Paradise, a promise of truth, which they have been promised.﴾ (46:16).

﴿أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّتُكَ بِالَّذِينَ مِنْ دُونِهِ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿١٧﴾ وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِي انْقِصَارٍ ﴿١٨﴾ وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَافِفَاتُ ضُرِّي أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هِيَ مُمْسِكَةٌ بِرَحْمَتِي اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ ﴿١٩﴾ قُلْ بِنِعْمَةِ رَبِّي أَتَعْمَلُونَ عَلَىٰ مَكَانِكُمْ إِلَىٰ عَمَلٍ قَسِيفٍ ﴿٢٠﴾ فَمَا تَدْعُونَ إِلَّا مِنْ بَيْنِهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُثِيمٌ ﴿٢١﴾﴾

﴿36. Is not Allāh Sufficient for His servant? Yet they try to frighten you with those besides Him! And whom Allāh sends astray, for him there will be no guide.﴾

﴿37. And whomsoever Allāh guides, for him there will be no misleader. Is not Allāh Almighty, Possessor of Retribution?﴾

﴿38. And verily, if you ask them: "Who created the heavens and the earth?" Surely, they will say: "Allāh." Say: "Tell me then, the things that you invoke besides Allāh - if Allāh intended some harm for me, could they remove His harm? Or if He intended some mercy for me, could they withhold His mercy?" Say: "Sufficient for me is Allāh; in Him those who trust must put their trust."﴾

﴿39. Say: "O My people! Work according to your way, I am working. Then you will come to know"﴾

﴿40. "To whom comes a disgracing torment, and on whom descends an everlasting torment."﴾

Allāh is Sufficient for His Servant

Allāh says:

﴿أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ﴾

﴿Is not Allāh Sufficient for His servant?﴾ Some of them read it "His servants." It means that Allāh is Sufficient for the one who

worships Him and relies upon Him.

﴿وَيَحْذَرُونَكَ بِالَّذِينَ مِنْ دُونِهِ﴾

﴿Yet they try to frighten you with those besides Him!﴾

means, the idolators tried to scare the Messenger of Allāh ﷺ with their idols and gods which they called upon besides Allāh out of ignorance and misguidance. Allāh says:

﴿وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ. وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ. أَلَيْسَ اللَّهُ بِمُزِيلِ

ذِي الْأَسْبَاطِ ۚ﴾

﴿And whom Allāh sends astray, for him there will be no guide. And whomsoever Allāh guides, for him there will be no misleader. Is not Allāh Almighty, Possessor of Retribution?﴾

meaning, whoever relies on Him and turns to Him, will never be forsaken, for He is the Almighty Who cannot be overwhelmed by another, and there is none more severe than Him in exacting retribution on those who disbelieve in Him, associate others in worship with Him and resist His Messenger ﷺ.

The Idolators admit that Allāh is the Sole Creator because Their gods are incapable

﴿وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ﴾

﴿And verily, if you ask them: "Who created the heavens and the earth?" Surely, they will say: "Allāh."﴾

means, the idolators used to recognize that Allāh was the Creator of all things, but despite that they still worshipped others besides Him, others who had no power to bring benefit or cause harm. Allāh said:

﴿قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّيهِ أَوْ

أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَتُ رَحْمَتِهِ﴾

﴿Say: "Tell me then, the things that you invoke besides Allāh – if Allāh intended some harm for me, could they remove His harm? Or if He (Allāh) intended some mercy for me, could they withhold His mercy?"﴾

meaning, they cannot do any of that at all. Here Ibn Abi

Hātim recorded a narration from Ibn 'Abbās, may Allāh be pleased with him, attributing it to the Prophet ﷺ:

«احْفَظِ اللَّهَ يَحْفَظَكَ، احْفَظِ اللَّهَ نَجِدْهُ تُجَاهَكَ، تَعْرِفْ إِلَى اللَّهِ فِي الرَّخَاءِ يَعْرِفَكَ فِي الشَّدَةِ، إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَكُتِبْهُ اللَّهُ عَلَيْكَ لَمْ يَضُرُّوكَ، وَلَوْ اجْتَمَعُوا عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَكُتِبْهُ اللَّهُ لَكَ لَمْ يَنْفَعُوكَ، جَمَعَتِ السُّحُفُ وَرُفِعَتِ الْأَقْلَامُ، وَاعْمَلْ لِلَّهِ بِالشُّكْرِ فِي الْيَقِينِ. وَاعْلَمْ أَنَّ فِي الصَّبْرِ عَلَى مَا نَكَرَهُ خَيْرًا كَثِيرًا، وَأَنَّ التَّصَبُّرَ مَعَ الصَّبْرِ، وَأَنَّ الْقَرْجَ مَعَ الْكَرْبِ، وَأَنَّ مَعَ الْعُسْرِ يُسْرًا»

«Be mindful of Allāh and He will protect you; be mindful of Allāh and you will find Him ever with you. Turn to Allāh in times of ease and He will turn to you in times of difficulty. If you ask anyone for anything, then ask Allāh; if you seek help from anyone, then seek help from Allāh. Know that even if the entire nation were to come together to do you some harm that Allāh has not decreed for you, they will never be able to harm you, and if they were to come together to do you some good that Allāh has not decreed for you, they will never be able to do that. The pages have dried and the pens have been lifted. Strive for the sake of Allāh with thankfulness and firm conviction, and know that in patiently persevering with regard to something that you dislike there is much goodness. Victory comes with patience, a way out comes from difficulty and with hardship comes ease.»^[1]

﴿قُلْ حَسْبِيَ اللَّهُ﴾

«Say: "Sufficient for me is Allāh..."» means, 'Allāh is enough for me.'

﴿عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ﴾

«In Him I put my trust, and let all those that trust, put their trust in Him.» [12: 67]

This is like what Hūd, peace be upon him, said to his people:

^[1] Ahmad 1:307.

إِنَّا أَنزَلْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ بِالْحَقِّ فَمَنِ اهْتَدَىٰ
فَلَِنَفْسِهِ. وَمَنِ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهِمَا وَمَا أَنتَ عَلَيْهِم
بِوَكِيلٍ ﴿١١﴾ اللَّهُ يَتَوَقَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي
لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ
وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى إِنَّ فِي ذَلِكَ لَآيَاتٍ
لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١٢﴾ أَرَأَيْتُمْ إِنْ أَخَذَ مِنْ دُونِ اللَّهِ شُفْعَاءَ
قُلُوبُ أُولَئِكَ لَئِنْ أَتَىٰكَ اللَّهُ شَفْعَةً لَّا يَبْعَثُهَا ﴿١٣﴾
قُلْ لِلَّهِ الشَّفْعَةُ جَمِيعًا لَّهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ثُمَّ
إِلَيْهِ تُرْجَعُونَ ﴿١٤﴾ وَإِذَا ذَكَرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ
قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَإِذَا ذَكَرَ الَّذِينَ مِنْ
دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿١٥﴾ قُلِ اللَّهُمَّ فَاطِرَ السَّمَوَاتِ
وَالْأَرْضِ عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ
فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٦﴾ وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا
مِثْقَالَ ذَرَّةٍ جِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ مِنْ سُوءِ الْعَذَابِ
يَوْمَ الْقِيَمَةِ وَبَدَّاهُمْ مِنْ اللَّهِ مَا لَمْ يَكُونُوا يَحْسَبُونَ ﴿١٧﴾

﴿إِن تَقُولُ إِلَّا أَعَنَيْتُكَ بِمَعْ
نَالِهِمَا بِمُؤْ قَالَ إِنِّي أَنشَدُ اللَّهَ
وَأَشْهَدُوا أَنِّي بَرِيءٌ مِّمَّا
تَشْرِكُونَ﴾ مِنْ دُونِهِ فَكَيْدُونِ
جِيمًا ثُمَّ لَا تُطْرِدُونِ﴾ إِلَى
تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ
دَابَّةٍ إِلَّا هِيَ مَاشِيَةٌ بِأَمْثِلٍ
رَبِّي عَلَىٰ سِرَاطٍ مُّسْتَقِيمٍ﴾

“All that we say is that some of our gods have seized you with evil.” He said: “I call Allāh to witness and bear you witness that I am free from that which you ascribe as partners in worship, with Him. So plot against me, all of you, and give me no respite. I put my trust in Allāh, my Lord and your Lord!

There is not a moving creature but He has the grasp of its forelock. Verily, my Lord is on the straight path.” (11:54-56).

﴿قُلْ يَقَوْمِ اقْسَمُوا عَلَىٰ مَا تَدْعِيكُمْ﴾

﴿Say: “O My people! Work according to your way...”﴾

This is a threat and a warning.

﴿إِنِّي عَمَلٌ﴾

﴿I am working﴾ means, ‘according to my way.’

﴿فَسَوْفَ تَعْلَمُونَ﴾

﴿Then you will come to know﴾ means, you will learn the consequences.

﴿مَنْ يَأْتِ عَذَابَ يَوْمِهِ﴾

﴿To whom comes a disgracing torment,﴾ means, in this world,

﴿وَرَجُلٌ عَلَيْهِ عَذَابٌ مُّهِيمٌ﴾

﴿and on whom descends an everlasting torment.﴾

means, ongoing and eternal, with no escape, which will come on the Day of Resurrection. We seek refuge with Allāh from that.

﴿إِنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ بِالْحَقِّ فَمَنِ افْتَكَرَ وَلَنْفِيهِۖ وَمَنْ سَلَ قَانَا يَعِزُّ
عَلَيْهَا وَمَا أَنْتَ عَلَيْهِمْ بِرَكِيبٍ ۝ اللَّهُ يَتَوَلَّى الْأَفْئُسَ حِينَ مَوْتِهَا وَالَّذِي لَمْ يَنْتَ فِي
مَنَامِهَا فَيَنبَسِثْ أَلَى قَمَرٍ عَلَيْهَا تَتَوَلَّى الْآفَافُ إِلَىٰ لَجُلٍ مُّسَمًّى إِنَّ فِي ذَٰلِكَ
لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ۝﴾

441. Verily, We have sent down to you the Book for mankind in truth. So, whosoever accepts the guidance, it is only for himself; and whosoever goes astray, he goes astray only to his (own) loss. And you are not a trustee over them.﴾

442. It is Allāh Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed. Verily, in this are signs for a people who think deeply.﴾

Allāh says, addressing His Messenger Muḥammad ﷺ:

﴿إِنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ﴾

﴿Verily, We have sent down to you the Book﴾ meaning, the Qur'ān.

﴿بِالْحَقِّ﴾

﴿for mankind in truth.﴾ means, for all of creation, mankind and Jinn, so that he may warn them therewith.

﴿فَمَنِ افْتَكَرَ وَلَنْفِيهِۖ﴾

﴿So, whosoever accepts the guidance, it is only for himself;﴾ means, the benefit of that will return to him.

﴿وَمَنْ سَلَ قَانَا يَعِزُّ﴾

﴿and whosoever goes astray, he goes astray only for his (own) loss.﴾

means, the consequences of that will return to him.

﴿وَمَا أَنْتَ عَلَيْهِمْ بِكَافِلٍ﴾

«And you are not a trustee over them.» means, 'you are not responsible for guiding them.'

﴿إِنَّا أَنْتَ نَذِيرٌ وَاللَّهُ عَلَى كُلِّ شَيْءٍ وَكِيلٌ﴾

«But you are only a warner. And Allāh is a Trustee over all things» (11:12).

﴿إِنَّا لَعَلَيْكَ الْغَنِيُّ وَعَلَيْنَا الْحِسَابُ﴾

«your duty is only to convey and on Us is the reckoning» (13:40).

Allāh is the One Who causes Death and gives Life

Then Allāh tells us that He is in control of all things and does as He wills. He causes men to die (the "greater death") when He sends the angels to take men's souls from their bodies, and He causes them to "die a lesser death" when they sleep. Allāh says:

﴿وَهُوَ الَّذِي يَرْزُقُكُمْ بِاللَّيْلِ وَيَوْمَ النَّهَارِ ثُمَّ يَسْفِكُكُمْ فِي النَّوْمِ لَمَّا تَضَعُوا أَسْرَابَكُمْ يَتَرَكُمُ الْمَلَائِكَةُ حِفْظًا ۚ فَإِذَا جَاءَ أَهْلُكُمْ الْمَوْتُ وَلَهُمْ أُولَآءُ لَمْ يَرْزُقُوا ۚ وَالْمَلَائِكَةُ لَا يَرْمُقُونَ ۚ﴾

«It is He, Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then He raises (wakes) you up again that a term appointed be fulfilled, then (in the end) unto Him will be your return. Then He will inform you of that which you used to do. He is the Irresistible, over His servants, and He sends guardians (angels guarding and writing all of one's good and bad deeds) over you, until when death approaches one of you, Our messengers (angels) take his soul, and they never neglect their duty.» (6:60-61).

Here Allāh mentions the two deaths, the lesser death then the greater death after it; in the Āyah above (39: 42), He mentions the greater then the lesser. Allāh says:

﴿اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَازِلِهَا فِيمَا ضَلَّتْ رَاسُهَا وَآلَتِهَا إِلَىٰ قَوْمٍ مُّشْرِكِينَ ۚ ثُمَّ يُدْخِلُ الْأَنفُسَ فِي أَجْلِهَا ۚ وَإِلَىٰ جَهَنَّمَ ۚ وَالْمَلَائِكَةُ لَا يَرْمُقُونَ ۚ﴾

«It is Allāh Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed.»

This indicates that they [the souls] meet in the higher realm, as was stated in the *Ḥadīth* attributed to the Prophet ﷺ which was narrated by Ibn Mandah and others. In the Two *Ṣaḥīḥs* of Al-Bukhārī and Muslim, it is reported that Abu Hurayrah, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«إِذَا أَوَى أَحَدُكُمْ إِلَى فِرَاشِهِ فَلْيَنْقُضْهُ بِدَاخِلِهِ إِزَارَهُ، فَإِنَّهُ لَا يَدْرِي مَا خَلْفَهُ عَلَيْهِ، ثُمَّ لِيَقُلْ: بِاسْمِكَ رَبِّي وَضَعْتُ جَنِي، وَبِكَ أَرْفَعُهُ، إِنْ أَنْتَ تَقْبَلُ نَفْسِي فَارْحَمْنَاهَا، وَإِنْ أَرْسَلْتَهَا فَأَحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ»

«When anyone of you goes to bed, let him brush down the bed with his garment, for he does not know what has come on his bed since he left it. Then let him say, "In Your Name, O Lord, I lay down my side and in Your Name I raise it up; if You take my soul, have mercy on it, and if You send it back, protect it with that which You protect Your righteous servants."»^[1]

﴿فِيْمَيْكُ الْيَوْمَ قَضَىٰ عَلَيْهَا الْمَوْتَ﴾

«He keeps those (souls) for which He has ordained death»

means, those which have died, and He returns the others back for an appointed term. As-Suddi said, "For the rest of their lives."^[2]

Ibn 'Abbās, may Allāh be pleased with him, said, "He keeps the souls of the dead and sends back the souls of the living, and He does not make any mistakes.

﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ﴾

«Verily, in this are signs for a people who think deeply.»

﴿أَلَمْ نَأْخُذْ بِمِثْقَلِ ذَرَّةٍ مِّنَ الشَّيْءِ قُلْ أُولَٰئِكَ لَا يَتْلُونَ صِفًا ۚ وَلَا يَقُولُونَ ﴿۱﴾ قُلْ لِلَّهِ السَّمْعُ جَمِيعًا لَّهُ مَلَكُ السَّمَوَاتِ وَالْأَرْضِ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿۲﴾ وَإِذَا ذَكَرَ اللَّهُ

^[1] *Fath Al-Bārī* 11:130, Muslim 4:2084.

^[2] *At-Ṭabari* 21:298.

وَعَدَهُ أَشَارَتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَإِنَّا ذَكَرْنَا الَّذِينَ مِن دُونِهِ إِذَا هُمْ
يَسْتَشِيرُونَ ﴿٤٤﴾

443. Have they taken as intercessors besides Allāh? Say: "Even if they have power over nothing whatever and have no intelligence?" ﴿٤٤﴾

444. Say: "To Allāh belongs all intercession. His is the sovereignty of the heavens and the earth. Then to Him you shall be brought back." ﴿٤٥﴾

445. And when Allāh Alone is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust and when those besides Him are mentioned, behold, they rejoice! ﴿٤٥﴾

There is no Intercession except with Allāh, and how the Idolators are filled with Disgust when Allāh is mentioned alone

Allāh condemns the idolators for taking intercessors besides Allāh, namely the idols and false gods whom they have taken on the basis of their own whims, with no evidence or proof. These idols are not able to do anything; they have no minds with which to think, and they cannot hear or see. They are inanimate and are much worse off than animals. Then Allāh says: 'Say - O Muḥammad - to these people who claim that those whom they have taken as intercessors with Allāh, that intercession is of no avail except for the one with whom Allāh is pleased and to whom He has granted permission to intercede. The whole matter rests with Him.'

﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾

﴿Who is he that can intercede with Him except with His permission?﴾ (2:255).

﴿لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ﴾

﴿His is the sovereignty of the heavens and the earth.﴾

means, He is the One Who is in control of all that.

﴿ثُمَّ إِلَيْهِ رُجُوعٌ﴾

﴿Then to Him you shall be brought back.﴾

وَبَدَأَ لَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ
يَسْتَهْزِءُونَ ﴿٤٤﴾ فَإِذَا نَسَّ الْإِنْسَانُ ضُرْدَانَهُ إِذَا حَوَّلْنَاهُ
نِعْمَةً وَمَا قَالَ إِسْمًا أَوْ يَنْتَهُ عَلَى عِلْمٍ بَلْ هِيَ ذُنُوبُهُ وَلَكِنَّ
أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٥﴾ فَذَاقَهَا الَّذِينَ مِنْ قَبْلِهِمْ فَمَا أَغْنَى
عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٤٦﴾ فَأَصَابَهُمْ سَيِّئَاتُ مَا كَسَبُوا
وَالَّذِينَ ظَلَمُوا مِنْ هَؤُلَاءِ سَيُصِيبُهُمْ سَيِّئَاتُ مَا كَسَبُوا
وَمَا هُمْ بِمُعْجِزِينَ ﴿٤٧﴾ أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ
لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿٤٨﴾
﴿قُلْ يَتِيمَايَ الَّذِينَ آمَنُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ
رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ
﴿٤٩﴾ وَأَنْبِئُوا أَنَّ رَبَّكُمْ وَأَسْلِمُوا لِلَّهِ مِنْ قَبْلِ أَنْ يُبَايِعَكُمْ
الْعَذَابَ ثُمَّ لَا تُصْرَفُونَ ﴿٥٠﴾ وَأَتَّبِعُوا أَحْسَنَ مَا أُنْزِلَ
إِلَيْكُمْ مِنْ رَبِّكُمْ مِنْ قَبْلِ أَنْ يُبَايِعَكُمْ الْعَذَابَ
بَعَثَهُ وَأَنْتُمْ لَا تَشْعُرُونَ ﴿٥١﴾ أَنْ يَقُولَ نَفْسٌ بِحَسْرَتٍ
عَلَى مَا قَرَّبْتُ فِي جَنْبِ اللَّهِ وَإِنْ كُنْتُ لِمِنَ الْتَّخِيرِينَ ﴿٥٢﴾

means, 'on the Day of Resurrection, then He will judge between you with His justice, and He will reward or punish each person according to his deeds.' Then Allāh condemns the idolators further:

﴿وَإِذَا ذَكَرَ اللَّهُ وَحْدَهُ﴾

﴿And when Allāh Alone is mentioned﴾ means, when it is said there is no (true) God except Allāh Alone,

﴿أَشَارَتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ﴾

﴿the hearts of those who believe not in the Hereafter are filled with disgust﴾

Mujāhid said, "Their

hearts are filled with disgust means they recoil in horror."^[1] This is like the Āyah:

﴿إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ﴾

﴿Truly, when it was said to them: "Lā ilāha illā Allāh," they puffed themselves up with pride.﴾ (37:35)

which means, they were too proud to follow it. Their hearts could not accept anything good, and whoever cannot accept good will accept evil. Allāh says:

﴿وَإِذَا ذَكَرَ الَّذِينَ مِنْ دُونِهِ﴾

﴿and when those besides Him are mentioned,﴾

[1] At-Ṭabari 21:301.

meaning, the idols and false gods – this was the view of Mujāhid –

﴿إِذَا هُمْ يَسْتَبْشِرُونَ﴾

◀behold, they rejoice!▶ means, they feel happy.

﴿قُلِ اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَلِيمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ ۚ﴾ وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ جِيعًا وَمِثْلَهُ مَعَهُ لَاقْتَدَرُوا بِهِ. مِنْ سُوءِ الْعَذَابِ يَوْمَ الْقِيَامَةِ وَيَذُنَّ عَنْكَ اللَّهُ مَا لَمْ يَكُونُوا بِمُعْتَبِرِينَ ۚ﴾ وَيَذُنَّ عَنْكَ مَا كَسَبُوا وَمَا قَدْ يَوْمَ مَا كَانُوا بِهِ. يَسْتَبْشِرُونَ ۚ﴾

◀46. Say: "O Allāh! Creator of the heavens and the earth! All-Knower of the unseen and the seen! You will judge between your servants about that wherein they used to differ."▶

◀47. And those who did wrong, if they had all that is on the earth and therewith as much again, they verily, would offer it to ransom themselves therewith on the Day of Resurrection from the evil torment; and there will become apparent to them from Allāh what they had not been reckoning.▶

◀48. And the evils of that which they earned will become apparent to them, and that which they used to mock at will encircle them.▶

How to supplicate

After condemning the idolators for their love of *Shirk* and their hatred of *Tawhīd*, Allāh then says:

﴿قُلِ اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَلِيمَ الْغَيْبِ وَالشَّهَادَةِ﴾

◀Say: "O Allāh! Creator of the heavens and the earth! All-Knower of the unseen and the seen!..."▶

meaning, 'call you upon Allāh Alone with no partner or associate, Who has created the heavens and the earth and originated them,' i.e., made them like nothing that ever before existed.

﴿عَلِيمَ الْغَيْبِ وَالشَّهَادَةِ﴾

◀All-Knower of the unseen and the seen!▶

means, what is secret and what is open.

﴿أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ﴾

«You will judge between your servants about that wherein they used to differ.»

means, in this world; 'You will judge between them on the Day when they are resurrected and brought forth from their graves.' In his *Ṣaḥīḥ*, Muslim recorded that Abu Salamah bin 'Abdur-Raḥmān said, "I asked 'Ā'ishah, may Allāh be pleased with her, how the Messenger of Allāh ﷺ started his prayer when he stood up to pray at night. She said, may Allāh be pleased with her: 'When the Messenger of Allāh ﷺ stood up to pray at night, he would start his prayer with the words:

«اللَّهُمَّ رَبَّ جِبْرِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ، فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ، غَالِمَ الْغَيْبِ وَالشَّهَادَةِ، أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيَمَا كَانُوا فِيهِ يَخْتَلِفُونَ، اهْدِنِي لِمَا اخْتَلَفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ، إِنَّكَ تُهْدِي مَنْ تُشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ»

«O Allāh, Lord of Jibril, Mikā'il and Isrāfil, Creator of the heavens and the earth, Knower of the unseen and the seen, You will judge between Your servants concerning that wherein they differ. Guide me with regard to that wherein there is dispute concerning the truth by Your leave, for You guide whomsoever You will to the straight path.»^[1]

No Ransom will be accepted on the Day of Resurrection

﴿وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا﴾

«And those who did wrong,» means, the idolators.

﴿مَا فِي الْأَرْضِ جَمِيعًا مِثْلَ مَا كَانُوا يَكْفُرُونَ﴾

«if they had all that is in earth and therewith as much again,»

﴿لَأَقْتَدَرُوا بِهِ مِنْ سُوءِ الْعَذَابِ﴾

«they verily, would offer it to ransom themselves therewith from the evil torment;»

means, that which Allāh has decreed for them on the Day of Resurrection. But the ransom will not be accepted from them,

^[1] Muslim 2:534.

even if it were to be an earth-full of gold as He mentioned elsewhere (3:91). Then Allāh says:

﴿وَيَذَٰلِكَ لِمَ هُمْ يَحْسِبُونَ﴾

﴿and there will become apparent to them from Allāh what they had not been reckoning.﴾

which means, when they come to realize what Allāh's punishment for them will be, which they had never before imagined.

﴿وَيَذَٰلِكَ لِمَ سَيِّئَاتُ مَا كَسَبُوا﴾

﴿And the evils of that which they earned will become apparent to them,﴾

means, they will see the punishment for the forbidden actions and sins which they committed in this world.

﴿وَمَا كَانُوا بِهِ يَسْتَهْزِئُونَ﴾

﴿and that which they used to mock at will encircle them.﴾

means, the punishment which they used to make fun of in this world will encompass them.

﴿فَإِذَا سَأَلَ الْإِنْسَانُ ذُرِّيَّتَهُ مَاذَا كَانَتْ يَوْمَ الْقِيَامَةِ فَقَالَ إِنَّمَا أَكْرِمْتُهُ عَلَىٰ عِلْمِي يَوْمَ يَكُونُ النَّاسُ كُفَّةً وَلَكِنِّي أَكْثَرُهُمْ لَا يَفْقَهُونَ ﴿٤٩﴾ قَدْ أَفْلَحَ الَّذِينَ يَنْقُلُوهَا عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٥٠﴾ فَأَصَابَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَالَّذِينَ ظَلَمُوا مِنْ هَٰؤُلَاءِ سَيَّئَاتُ مَا كَسَبُوا وَمَا هُمْ بِمُعْجِزِينَ ﴿٥١﴾ أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٥٢﴾﴾

449. When harm touches man, he calls to Us (for help); then when We have changed it into a favor from Us, he says: "Only because of knowledge I obtained it." Nay, it is only a trial, but most of them know not!

450. Verily, those before them said it, yet (all) that they had earned availed them not.

451. So, the evil results of that which they earned overtook them. And those who did wrong of these will also be overtaken by the evil results for that which they earned; and they will never be able to escape.

452. Do they not know that Allāh expands the provision for

whom He wills, and straitens it. Verily, in this are signs for the folk who believe!﴿

How Man changes when He is blessed after suffering Harm

Allāh tells us how man, when he is suffering from harm, prays to Allāh, turning to Him in repentance and calling upon Him, but when He makes things easy for him, he transgresses and commits sins.

﴿إِنَّمَا أُوتِيتُهُمْ عَلَىٰ عِلْمٍ﴾

﴿Only because of knowledge I obtained it.﴾

means, 'because Allāh knows that I deserve it; if it were not for the fact that Allāh regards me as special, He would not have given me this.' Qatādah said, "Because I know that I deserve it."¹¹ Allāh says:

﴿بَلْ هِيَ فِتْنَةٌ﴾

﴿Nay, it is only a trial,﴾ meaning, 'the matter is not as he claims; on the contrary, We have blessed him with this as a test to see whether he will be obedient or disobedient - although We have prior knowledge of that.' In fact, it is a trial.

﴿وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ﴾

﴿but most of them know not!﴾ So they say what they say and claim what they claim.

﴿فَقَدْ قَالُوا الَّذِينَ مِن قَبْلِهِمْ﴾

﴿Verily, those before them said it,﴾ means, the previous nations who came before said the same things and made the same claims,

﴿مَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ﴾

﴿yet (all) that they had earned availed them not.﴾

means, what they said was not right and all that they had gathered did not save them.

﴿فَأَمَّا لَهُمْ مِنَّا كِسْفٌ مِّنَ الْغَيْنِ فَلَمَّا بَيْنَ عَنَّا كَوْنَهُمْ﴾

¹¹ At-Ṭabari 21:301.

﴿So, the evil results of that which they earned overtook them.
And those who did wrong of these...﴾

means, the people who are addressed here,

﴿سَبِّحِيَهُمْ سَيِّئَاتُ مَا كَسَبُوا﴾

﴿will also be overtaken by the evil results (torment) for that
which they earned;﴾

just as happened to those earlier peoples.

﴿وَمَا هُمْ بِمُتَجِدِّينَ﴾

﴿and they will never be able to escape.﴾

This is like the Āyah in which Allāh tells us how Qārūn reacted when his people told him:

﴿لَا تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ ﴿٢٧﴾ وَاتَّبِعْ يَمِينًا زَانِدًا اللَّهُ الْآخِرَةَ وَلَا تَسَعْ نَفْسَكَ فِي الدُّنْيَا وَأَخْلَصْ كَيْمَا أَخْلَصَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُنْفِيينَ ﴿٢٨﴾ قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ عِنْدِي أَوَلَمْ يَعْلَم أَنَّ اللَّهَ قَدْ أَهْلَكَ مِن قَبْلِهِ مِن قُرُونٍ مِّنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمًّا وَلَا يُنْقِذُ عَن دُورِهِمُ الْمُجْرِمُونَ ﴿٢٩﴾﴾

“Do not exult, verily, Allāh likes not those who exult. But seek, with that (wealth) which Allāh has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world; and do good as Allāh has been good to you, and seek not mischief in the land. Verily, Allāh likes not the corrupters.” He said: “This has been given to me only because of the knowledge I possess.” Did he not know that Allāh had destroyed before him generations, men who were stronger than him in might and greater in the amount (of riches) they had collected? But the criminals will not be questioned of their sins.” (28:76-78).

And Allāh says:

﴿وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٣٤﴾﴾

﴿And they say: “We are more in wealth and in children, and we are not going to be punished.”﴾ (34:35).

﴿أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ﴾

﴿Do they not know that Allāh expands the provision for whom

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١٦٥

الزُّمَرِ

أَوْ تَقُولُ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ مِنَ الْمُتَّقِينَ ﴿٥٣﴾
 أَوْ تَقُولُ لَئِنْ تَرَى الْعَذَابَ لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ
 مِنَ الْمُحْسِنِينَ ﴿٥٤﴾ بَلَى قَدْ جَاءَ نَكَأًائِي فَكَذَّبْتُ بِهَا
 وَاسْتَكْبَرْتُ وَكُنْتُ مِنَ الْكَافِرِينَ ﴿٥٥﴾ وَيَوْمَ الْقِيَامَةِ
 تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وَجُوهُهُمْ مُسْوَدَّةٌ أُنْجِفُ فِي
 جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ ﴿٥٦﴾ وَيُنَجِّي اللَّهُ الَّذِينَ اتَّقَوْا
 بِمِقَاتٍ تَهْتَدُ لَآيَمُّهُمْ السُّبُوحَ وَلَا هُمْ يَحْزَنُونَ ﴿٥٧﴾ اللَّهُ
 خَلَقَ كُلَّ شَيْءٍ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ ﴿٥٨﴾ لَهُ مَقَالِيدُ
 السَّمَوَاتِ وَالْأَرْضِ وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ أُولَٰئِكَ
 هُمُ الْخَاسِرُونَ ﴿٥٩﴾ وَلَقَدْ أَوْحَى إِلَيْكَ وَإِلَ الَّذِينَ مِنْ قَبْلِكَ لَئِنْ
 أَفْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَنْ تَكُونَ مِنَ الْفَائِزِينَ ﴿٦٠﴾ بَلَى اللَّهُ
 فَاعْبُدْهُ وَكَُنْ مِنَ الشَّاكِرِينَ ﴿٦١﴾ وَمَا قَدَرُوا اللَّهَ حَتَّى قَدَرَهُ
 وَالْأَرْضُ جَمِيعًا بِقَيْسَرِهِ يَوْمَ الْقِيَامَةِ وَالسَّمَوَاتُ
 مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَنَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿٦٢﴾

He wills, and
straitens it.﴾

means, He gives
plenty to some and
restricts the provision
for others.

﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ
يُؤْمِنُونَ﴾

﴿Verily, in this are
signs for the folk who
believe!﴾

means, there is a
lesson and proof.

﴿قُلْ يَبَيِّنُوا لِلَّذِينَ آمَنُوا عَلَى
أَنفُسِهِمْ لَا تَقْتُلُوا رِجْلَهُمُ اللَّهُ
إِنَّ اللَّهَ يَقْبِضُ الزُّنُوبَ جَمِيعًا إِنَّهُ
هُوَ الْمُفْعِلُ الرَّحِيمُ ﴿٦٣﴾ وَأَنبِئُوا إِلَى
رَبِّكُمْ وَأَسْلِمُوا لَهُ مِنْ قَبْلِ أَنْ
يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا
تُنصَرُونَ ﴿٦٤﴾ وَأَتَّبِعُوا لِمَنْ آمَنَ مَا

أَنزَلَ إِلَيْكُمْ مِنْ رَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ بَغْتَةً وَأَنْتُمْ لَا تَشْعُرُونَ ﴿٦٥﴾ أَنْ تَقُولَ نَحْنُ
بِهِتَرْنَا عَلَى مَا قَرَأْتُ فِي كِتَابِ اللَّهِ وَإِنْ كُنْتُ لَئِنْ التَّخَوُّعِ ﴿٦٦﴾ أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي
لَكُنْتُ مِنَ الْمُتَّقِينَ ﴿٦٧﴾ أَوْ تَقُولُ لَئِنْ تَرَى الْعَذَابَ لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ مِنَ
الْمُحْسِنِينَ ﴿٦٨﴾ بَلَى قَدْ جَاءَ نَكَأًائِي فَكَذَّبْتُ بِهَا وَاسْتَكْبَرْتُ وَكُنْتُ مِنَ الْكَافِرِينَ ﴿٦٩﴾﴾

﴿53. Say: "O My servants who have transgressed against
themselves! Despair not of the mercy of Allāh, verily, Allāh
forgives all sins. Truly, He is Oft-Forgiving, Most Merciful."﴾

﴿54. "And turn in repentance (and in obedience with true
faith) to your Lord and submit to Him before the torment comes
upon you, (and) then you will not be helped."﴾

﴿55. "And follow the best of that which is sent down to you
from your Lord, before the torment comes on you suddenly

while you perceive not!"

﴿56. Lest a person should say: "Alas, my grief that I was undutiful to Allāh, and I was indeed among those who mocked."﴾

﴿57. Or (lest) he should say: "If only Allāh had guided me, I should indeed have been among those who have Taqwā."﴾

﴿58. Or (lest) he should say when he sees the torment: "If only I had another chance, then I should indeed be among the doers of good."﴾

﴿59. Yes! Verily, there came to you My Āyāt and you denied them, and were proud and were among the disbelievers.﴾

The Call to repent before the Punishment comes

This Āyah is a call to all sinners, be they disbelievers or others, to repent and turn to Allāh. This Āyah tells us that Allāh, may He be blessed and exalted, will forgive all the sins of those who repent to Him and turn back to Him, no matter what or how many his sins are, even if they are like the foam of the sea. This cannot be interpreted as meaning that sins will be forgiven without repentance, because *Shirk* can only be forgiven for the one who repents from it. Al-Bukhārī recorded that Ibn 'Abbās, may Allāh be pleased with him, said that some of the people of *Shirk* killed many people and committed *Zinā* (illegal sexual acts) to a great extent; they came to Muḥammad ﷺ and said, "What you are saying and calling us to is good; if only you could tell us that there is an expiation for what we have done." Then the following Āyāt were revealed:

﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا إِنَّمَا يَدْعُونَ النَّفْسَ الْفَاسِقَ ۚ وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا إِنَّمَا يَدْعُونَ النَّفْسَ الْفَاسِقَ ۚ وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا إِنَّمَا يَدْعُونَ النَّفْسَ الْفَاسِقَ ۚ﴾

﴿And those who invoke not any other god along with Allāh, nor kill such person as Allāh has forbidden, except for just cause, nor commit illegal sexual intercourse﴾ (25:68).

﴿قُلْ يٰٓأَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا ۖ إِنَّمَا يُحَرِّمُ اللَّهُ الْقَتْلَ ۚ﴾

﴿Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allāh.﴾

This was also recorded by Muslim, Abu Dāwud and An-Nasā'ī.^[1] What is meant by the first Āyah (25:68) is:

﴿إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا﴾

«Except those who repent and believe, and do righteous deeds» (25:70).

Imām Aḥmad recorded that Asmā' bint Yazīd, said, "I heard the Messenger of Allāh ﷺ reciting,

﴿إِنَّهُ عَمَلٌ غَيْرٌ صَالِحٌ﴾

«verily, his work is unrighteous» (11:46). And I heard him ﷺ say:

﴿قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا وَلَا يُبَالِي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾

(Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allāh, verily, Allāh forgives all sins He does not reckon him Truly, He is Oft-Forgiving, Most Merciful)."^[2]

This was also recorded by Abu Dāwud and At-Tirmidhi.^[3]

All of these Ḥadīths indicate that what is meant is that Allāh forgives all sins provided that a person repents. Additionally, one must not despair of the mercy of Allāh even if his sins are many and great, for the door of repentance and mercy is expansive. Allāh says:

﴿أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ﴾

«Know they not that Allāh accepts repentance from His servants» (9:104).

﴿وَمَن يَمْسَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَّحِيمًا﴾

«And whoever does evil or wrongs himself but afterwards seeks Allāh's forgiveness, he will find Allāh Oft-Forgiving, Most Merciful.» (4:110).

Concerning the hypocrites, Allāh says:

[1] *Fath Al-Bārī* 8:411, Muslim 1:113, Abu Dāwud 4:166, An-Nasā'ī in *Al-Kubrā* 446.

[2] Aḥmad 6:454.

[3] Abu Dāwud 4:285, *Tuhfat Al-Aḥwadhī* 9:111.

﴿إِنَّ الْكَافِرِينَ فِي الْعَذَابِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا ۖ إِلَّا الَّذِينَ تَابُوا وَأَمْسَحُوا﴾

«Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them. Except those who repent, and do righteous good deeds» (4:145-146).

And Allāh says:

﴿لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَلَاثٌ ثَلَاثٌ وَلَمْ يَكُنْ إِلَهُ إِلَّا إِلَهُ وَجِدُوا وَإِنْ لَمْ يَنْتَهُوا عَنْ مَا يَقُولُونَ لَبَسَ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ۖ﴾

«Surely, disbelievers are those who said: "Allāh is the third of the three (in a Trinity)." But there is no god but One. And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them.» (5:73).

Then He says:

﴿أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَ اللَّهَ عَزَّوَجَلَّ ذَرْبًا ۖ﴾

«Will they not turn in repentance to Allāh and ask His forgiveness? For Allāh is Oft-Forgiving, Most Merciful.» (5:74)

And Allāh says:

﴿إِنَّ الَّذِينَ قَتَلُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَا يَتُوبُوا﴾

«Verily, those who put into trial the believing men and believing women (by torturing them), and then do not turn in repentance (to Allāh)» (85:10).

Al-Hasan Al-Baṣri, may Allāh have mercy on him, said, "Look at this generosity and kindness! They killed His close friends but He still called them to repentance and forgiveness." There are many *Āyāt* on this topic.

The Two *Ṣaḥīḥs* record the *Ḥadīth* of Abu Saʿīd, may Allāh be pleased with him, from Messenger of Allāh ﷺ about the man who killed ninety-nine people. Later on, he regretted it and asked a worshipper among the Children of Israel whether he could repent. He told him no, so he killed him, thus completing one hundred. Then he asked one of their scholars whether he could repent. He said, "What is stopping you from repenting?" Then he told him to go to a town where Allāh was

worshipped. He set out for that town, but death came to him while he was on the road. The angels of mercy and the angels of punishment disputed over him, so Allāh commanded them to measure the distance between the two towns; whichever he was closer to was the one to which he belonged. They found that he was closer to the town he was heading for, so the angels of mercy took him. It was said that when he was dying, he moved himself (towards that town), and Allāh commanded the good town to move closer to him and the other town to move away.^[1] This is basic meaning of the Ḥadīth; we have quoted it in full elsewhere.

‘Ali bin Abi Ṭalḥah reported that Ibn ‘Abbās, may Allāh be pleased with him, commented on the Āyah:

﴿قُلْ يَتِيمَايَ الَّذِينَ آمَنُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا﴾

﴿Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allāh, verily, Allāh forgives all sins..."﴾

Allāh invites all to His forgiveness; those who claim that the Messiah is God, those who claim that the Messiah is the son of God, those who claim that ‘Uzayr is the son of God, those who claim that Allāh is poor, those who claim that the Hand of Allāh is tied up, and those who say that Allāh is the third of three [Trinity]. Allāh says to all of these:

﴿أَنَّىٰ يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَ لَهُ وَأَلَّهُ غَفُورٌ رَّحِيمٌ﴾

﴿Will they not turn in repentance to Allāh and ask His forgiveness? For Allāh is Oft-Forgiving, Most Merciful.﴾ (5:74).

And He calls to repentance the one who says something even worse than that, the one who says, 'I am your Lord most high,' and says,

﴿مَا عَلِمْتُ لَكُم مِّنْ إِلَٰهٍ غَيْرِي﴾

﴿"I know not that you have a god other than me."﴾ (28:38).

Ibn ‘Abbās, may Allāh be pleased with him, said, "Anyone who

^[1] *Fath Al-Bāri* 6:591.

makes the servants of Allāh despair of His mercy after this, has rejected the Book of Allāh, but a person cannot repent until Allāh decrees that he should repent."^[1]

Aṭ-Ṭabarānī recorded that Shutayr bin Shakal said, "I heard Ibn Mas'ūd say, 'The greatest Āyah in the Book of Allāh is:

﴿إِنَّ اللَّهَ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ﴾

«Allāh! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists» (2:255).

The most comprehensive Āyah in the Qur'ān concerning good and evil is:

﴿إِنَّ اللَّهَ بِأَمْرٍ بِالْعَدْلِ وَالْإِحْسَانِ﴾

«Verily, Allāh enjoins justice and Al-Ihsān» (16:90).

The Āyah in the Qur'ān which brings the most relief is in Sūrat Az-Zumar.

﴿قُلْ يَبْنَؤُا الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ﴾

«Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allāh."»

And the clearest Āyah in the Qur'ān about reliance on Allāh is:

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۖ وَرِزْقًا مِنْ حَيْثُ لَا يَحْتَسِبُ﴾

«And whosoever has Taqwā of Allāh, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine» (65:2-3).¹

Masrūq said to him; 'You have spoken the truth.'^[2]

Ḥadīths which tell us not to despair

Imām Aḥmad recorded that Anas bin Mālik, may Allāh be pleased with him, said, "I heard the Messenger of Allāh ﷺ, say:

«وَالَّذِي نَفْسِي بِيَدِهِ! لَوْ أَخْطَأْتُكُمْ حَتَّى تَمْلَأَ خَطَايَاكُمْ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، ثُمَّ

^[1] Recorded by Ibn Jarir and Ibn Al-Mundhir, see *Ad-Durr Al-Manthūr* 5:621.

^[2] Aṭ-Ṭabarānī 9:142.

اسْتَغْفِرُكُمْ اللَّهُ تَعَالَى لَعَفَرَ لَكُمْ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَوْ لَمْ تُخْطِئُوا لَجَاءَ اللَّهُ عَزَّ وَجَلَّ بِقَوْمٍ يُخْطِئُونَ، ثُمَّ يَسْتَغْفِرُونَ اللَّهَ فَيَغْفِرُ لَهُمْ»

«By the One in Whose Hand is my soul, if you were to commit sin until your sins filled the space between heaven and earth, then you were to ask Allāh for forgiveness, He would forgive you. By the One in Whose Hand is the soul of Muḥammad, if you did not commit sin, Allāh would bring other people who would commit sins and then ask Allāh for forgiveness so that He could forgive them.»^[1]

This was recorded only by Aḥmad.

Imām Aḥmad recorded that Abu Ayyūb Al-Ansāri, may Allāh be pleased with him, said, as he was on his deathbed, "I have concealed something from you that I heard from the Messenger of Allāh ﷺ; he said:

«لَوْ لَا أَنَّكُمْ تُذْخِبُونَ لَخَلَقَ اللَّهُ عَزَّ وَجَلَّ قَوْمًا يَذْخِبُونَ، فَيَغْفِرُ لَهُمْ»

«If you did not commit sins, Allāh would create people who would sin so that He could forgive them.»

This was recorded by Imām Aḥmad; it was also recorded by Muslim in his Ṣaḥīḥ, and by At-Tirmidhi.^[2]

Allāh encourages His servants to hasten to repent, as He says:

﴿وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلُمُوا لَهُ﴾

«And turn in repentance (and in obedience with true faith) to your Lord and submit to Him»

meaning, turn back to Allāh and submit yourselves to Him.

﴿مِّن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ﴾

«before the torment comes upon you, (and) then you will not be helped.»

means, hasten to repent and do righteous deeds before His wrath comes upon you.

﴿وَأَتَّبِعُوا مِمَّا أَمَرَ إِن كُنتُمْ مِن زَعِيمٍ﴾

[1] Aḥmad 3:238.

[2] Aḥmad 5:414, Muslim 4:2105, Tuhfat Al-Aḥwadhī 9:223.

﴿And follow the best of that which is sent down to you from your Lord.﴾

means, the Qur'ān.

﴿وَمِن قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ بَغْتَةً وَتُمْرَوْا لَا تَشْعُرُونَ﴾

﴿before the torment comes on you suddenly while you perceive not!﴾

means, without you realizing it.

﴿أَنْ تَقُولَ نَفْسٌ بِخَسِرْتُ عَلَى مَا قَرَأْتُ فِي كِتَابِ اللَّهِ﴾

﴿Lest a person should say: "Alas, my grief that I was undutiful to Allāh..."﴾

means, on the Day of Resurrection, the sinner who neglected to repent and turn back to Allāh will regret it, and will wish that he had been one of the righteous who obeyed Allāh.

﴿وَإِنْ كُنْتَ لِمِنَ الشَّاعِرِينَ﴾

﴿and I was indeed among those who mocked.﴾

means, 'my actions in this world were those of one who ridicules and makes fun, not of one who has firm faith and is sincere.'

﴿أَوْ يَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ مِنَ السَّالِحِينَ ۚ أَوْ يَقُولَ جِئْتُكَ بِالْعَذَابِ لَوْ

أَنَا فِي كَرَّةٍ فَأَكُونُ مِنَ الْمُتَحِينَ ۝﴾

﴿Or (lest) he should say: "If only Allāh had guided me, I should indeed have been among those who have Taqwā ". Or he should say when he sees the torment: "If only I had another chance, then I should indeed be among the doers of good."﴾

means, he will wish that he could go back to this world, so that he could do righteous deeds. 'Alī bin Abī Ṭalḥah reported that Ibn 'Abbās, may Allāh be pleased with him, said, "Allāh tells us what His servants will say before they say it and what they will do before they do it. He says:

﴿وَلَا يَشَاءُ أَنْ يَخْبِرَ﴾

﴿And none can inform you like Him Who is the All-Knower﴾ (35:14).

﴿أَنْ تَقُولَ نَفْسٌ بِخَسِرْتُ عَلَى مَا قَرَأْتُ فِي كِتَابِ اللَّهِ وَإِنْ كُنْتُ لِمِنَ الشَّاعِرِينَ ۝﴾ أَوْ يَقُولُ

لَوْ أَنَّهُ مَدَنِي لَكُنْتُ مِنَ الشَّاكِكِينَ ﴿١١﴾ أَوْ تَقُولُ لِمَنْ نَرَى الْعَذَابَ لَوْ أَنَّهُ لِي
كَرَّةٌ فَأُولَئِكَ مِنَ الْخٰثِرِينَ ﴿١٢﴾

«Lest a person should say: "Alas, my grief that I was undutiful to Allāh, and I was indeed among those who mocked." Or he should say: "If only Allāh had guided me, I should indeed have been among those who have Taqwā." Or he should say when he sees the torment: "If only I had another chance, then I should indeed be among the doers of good."»^[1]

Imām Aḥmad recorded that Abu Hurayrah said, "The Messenger of Allāh ﷺ said:

«كُلُّ أَهْلِ النَّارِ يَرَى مُغَعَّدَهُ مِنَ الْجَنَّةِ يَقُولُ: لَوْ أَنَّ اللَّهَ هَدَانِي! فَتَكُونُ عَلَيْهِ حَسْرَةً.
قَالَ: وَكُلُّ أَهْلِ الْجَنَّةِ يَرَى مُغَعَّدَهُ مِنَ النَّارِ يَقُولُ: لَوْلَا أَنَّ اللَّهَ هَدَانِي، نَالِ
فَيَكُونُ لَهُ شُكْرًا»

«Each of the people of Hell will be shown his place in Paradise and he will say, "If only Allāh had guided me!" so it will be a source of regret for him. And each of the people of Paradise will be shown his place in Hell and he will say, "If it were not for the fact that Allāh guided me," so it will be a cause of thanks.»^[2]

It was also narrated by An-Nasa'ī.^[3]

When the sinners wish that they could return to this world so that they could believe the Āyāt of Allāh and follow His Messengers, Allāh will say:

﴿بَلْ قَدْ جَاءَكَ بَيِّنَاتِي فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ وَكُنْتَ مِنَ الْكَافِرِينَ ﴿١٠﴾﴾

«Yes! Verily, there came to you My Āyāt and you denied them, and were proud and were among the disbelievers.»

meaning, 'O you who regret what you did, My Āyāt did come to you in the world, and My proof was established against you, but you rejected it and were too arrogant to follow it, and you were among those who disbelieved in it.'

[1] Aṭ-Ṭabari 21:316.

[2] Aḥmad 1:512.

[3] Aḥmad no. 10660, An-Nasā'ī in Al-Kubrā 6:447.

﴿وَيَوْمَ الْيَنَامُ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ﴾
 ﴿وَيُنَجِّي اللَّهُ الَّذِينَ اتَّقَوْا بِمِثَالَتِمْ لَهُمْ لَا يَسْخَمُهُمُ السُّوءُ وَلَا هُمْ يَحْزَنُونَ﴾

460. And on the Day of Resurrection you will see those who lied against Allāh - their faces will be black. Is there not in Hell an abode for the arrogant?﴾

461. And Allāh will deliver those who have Taqwā to their places of success. Evil shall touch them not, nor shall they grieve.﴾

The Consequences for Those Who tell Lies against Allāh and for Those Who have Taqwā

Allāh tells us that on the Day of Resurrection, some faces will be blackened and some will be whitened. The faces of those who followed splits and divisions will be blackened, and the faces of Ahlus-Sunnah wal-Jamā'ah will be whitened. Allāh says here:

﴿وَيَوْمَ الْيَنَامُ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ﴾

﴿And on the Day of Resurrection you will see those who lied against Allāh﴾

meaning, by their claims that He had partners or offspring.

﴿وُجُوهُهُم مُّسْوَدَّةٌ﴾

﴿their faces will be black.﴾ means, because of their lies and fabrications.

﴿أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ﴾

﴿Is there not in Hell an abode for the arrogant?﴾

means, is not Hell sufficient for them as a prison and humiliating final destination, because of their stubborn pride, arrogance and refusal to follow the truth?

﴿وَيُنَجِّي اللَّهُ الَّذِينَ اتَّقَوْا بِمِثَالَتِمْ لَهُمْ﴾

﴿And Allāh will deliver those who are those who have Taqwā to their places of success.﴾

means, because of what Allāh has decreed for them of happiness and victory.

﴿لَا يَسْتُهُمُ الشُّوْءُ﴾

«Evil shall touch them not,» means, on the Day of Resurrection.

﴿وَلَا هُمْ يَمْرُؤُونَ﴾

«nor shall they grieve.» means, the greater terror (of that Day) will not cause them grief, for they will be safe from all grief and removed from all evil, and they will attain all that is good.

﴿اللَّهُ خَلَقَ كُلَّ شَيْءٍ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ ۖ لَّهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ
وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ۖ قُلْ أَفَغَيْرَ اللَّهِ تَتَّبِعُونَ ۚ أُنَبِّئُكُمُ
الْمَحْضُولُونَ ۖ وَقَدْ أُوتِيَ إِلَٰهَ وَإِلَى الَّذِينَ مِن قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ
الْخَاسِرِينَ ۖ قُلْ بَلِ اللَّهُ فَاعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ ۖ﴾

462. Allāh is the Creator of all things, and He is the Trustee over all things.»

463. To Him belong the Maqālīd of the heavens and the earth. And those who disbelieve in the Āyāt of Allāh, such are they who will be the losers.»

464. Say: "Do you order me to worship other than Allāh? O you fools!"»

465. And indeed it has been revealed to you, as it was to those before you: "If you join others in worship with Allāh, surely your deeds will be in vain, and you will certainly be among the losers."»

466. Nay! But worship Allāh, and be among the grateful.»

Allāh is the Creator and Controller, and associating others in worship with Him cancels out Good Deeds

Allāh tells us that He is the Creator, Lord, Sovereign and Controller of all things; everything is subject to His dominion, power and guardianship.

﴿لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ﴾

«To Him belong the Maqālīd of the heavens and the earth.»

Mujāhid said, "Maqālīd means 'keys' in Persian." This was also the view of Qatādah, Ibn Zayd and Sufyān bin 'Uyaynah.^[1]

[1] Ad-Durr Al-Manthūr 7:243, Aṭ-Ṭabari 21:321.

As-Suddi said:

﴿لَهُ مَقَالِيدُ السَّمٰوٰتِ وَالْاَرْضِ﴾

«To Him belong the Maqālīd of the heavens and the earth.»

"The treasures of the heavens and the earth."^[1] Both opinions mean that the control of all things is in the Hand of Allāh, may He be blessed and exalted, for His is the dominion and to Him is the praise, and He is able to do all things. He says:

﴿وَالَّذِينَ كَفَرُوا يَكْتُمِبُ اللّٰهُ﴾

«And those who disbelieve in the Āyāt of Allāh,»

meaning, His proof and evidence,

﴿اُولٰٓئِكَ هُمُ الْخٰسِرُونَ﴾

«such are they who will be the losers.»

﴿قُلْ اَفَعَبَّرَ اللّٰهُ تٰمُرُوْٓنَ اَمْۤ اَنَا الْمُجْرِمُوْنَۙ﴾

«Say: "Do you order me to worship other than Allāh? O you fools!"»

The reason for the revelation of this Āyah was narrated by Ibn Abi Hātim and others from Ibn 'Abbās, may Allāh be pleased with him, that the idolators in their ignorance called the Messenger of Allāh ﷺ to worship their gods, then they would worship his God with him. Then these words were revealed:

﴿قُلْ اَفَعَبَّرَ اللّٰهُ تٰمُرُوْٓنَ اَمْۤ اَنَا الْمُجْرِمُوْنَۙ وَلَقَدْ اَوْحٰٓى اِلٰٓيْكَ وَاِلَآءِ الَّذِيْنَ مِنْ قَبْلِكَ لَنْ

اٰتٰرَكَتَ لِجَعَلَنَّ عَلٰٓيْكَ وَلَقَدْ كُنتَ مِنَ الْمَقْبُوْلِيْنَۙ﴾

«Say: "Do you order me to worship other than Allāh? O you fools!" And indeed it has been revealed to you, as it was to those before you: "If you join others in worship with Allāh, surely your deeds will be in vain, and you will certainly be among the losers."^[2]

This is like the Āyah:

﴿وَلَوْ اٰتٰرَكَوْا لَحِطَّ عَنْهُمْ نٰٓا كَاۡفُرًا يَّسْتَلُوْنَۙ﴾

«But if they had joined in worship others with Allāh, all that

[1] Aṭ-Ṭabari 21:321.

[2] See Aṭ-Ṭabari, the Tafsir of Sūrat Al-Kāfirūn.

they used to do would have been of no benefit to them.﴾ (6:88).

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا هَٰؤُلَاءِ ۖ هُمْ يَسْمَعُونَ ۖ إِنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ ۖ وَإِنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ ۖ وَإِنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ ۖ﴾

﴿Nay! But worship Allāh, and be among the grateful.﴾

means, 'you and those who follow you and believe in you should make your worship sincerely for Allāh Alone, with no partner or associate.'

﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ ۚ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَمَةِ ۚ وَالسَّمَوَاتُ مَطْوِيَّاتٌ ۚ بِيَمِينِهِ ۚ سُبْحَنَهُ وَعَمَّا يُشْرِكُونَ ۚ﴾

﴿67. They made not a just estimate of Allāh such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified be He, and High be He above all that they associate as partners with Him!﴾

The Idolators did not make a just Estimate of Allāh such as is due to Him

﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ﴾

﴿They made not a just estimate of Allāh such as is due to Him.﴾

means, the idolators did not give Allāh His due when they worshipped others alongside Him. He is the Almighty, and there is none mightier than Him; He is the One Who is able to do all things; He is the Owner of all things and everything is under His control and power. Mujāhid said, "This was revealed concerning Quraysh." As-Suddi said, "They did not venerate Him as He deserves to be venerated."^[1] Muḥammad bin Ka'b said, "If they had made a just estimate of Allāh such as is due to Him, they would not have lied." 'Alī bin Abi Ṭalḥah reported that Ibn 'Abbās, may Allāh be pleased with him, said:

﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ﴾

﴿They made not a just estimate of Allāh such as is due to Him.﴾

[1] Aṭ-Ṭabari 21 :321.

"These are the disbeliever who did not believe that Allāh had power over them. Whoever believes that Allāh is able to do all things, has made a just estimate of Allāh such as is due to Him, and whoever does not believe that, has not made a just estimate of Allāh such as is due to Him."⁽¹⁾

Many *Ḥadīths* have been narrated concerning this *Āyah* and how it and other *Āyāt* like it are to be interpreted and accepted without any attempts to twist or change the meaning. Concerning the *Āyah*,

﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ﴾

﴿They made not a just estimate of Allāh such as is due to Him.﴾

Al-Bukhārī recorded that 'Abdullāh bin Mas'ūd, may Allāh be pleased with him, said, "One of the rabbis came to the Messenger of Allāh ﷺ and said, 'O Muḥammad! We learn that Allāh will put the heavens on one finger, the earths on one finger, the trees on one finger, the water and dust on one finger, and the rest of creation on one finger, then He will say: I am the King.' The Messenger of Allāh ﷺ smiled so broadly that his molars could be seen, in confirmation of what the rabbi had said. Then the Messenger of Allāh ﷺ recited:

﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ. وَالْأَرْضُ جَمِيعًا بِيَمِينِهِ يَوْمَ تَأْتِي السَّمَاءُ بِدُحَانٍ أَسْفُودٍ﴾

﴿They made not a just estimate of Allāh such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand.﴾⁽²⁾

Al-Bukhārī also recorded this in other places of his *Ṣaḥīḥ*. It was also recorded by Imām Aḥmad and Muslim, and by At-Tirmidhi and An-Nasā'ī in the (books of) *Tafsir* in their *Sunans*.⁽³⁾

Abu Hurayrah, may Allāh be pleased with him, said, "I heard the Messenger of Allāh ﷺ say:

﴿يُخْرِجُ اللَّهُ تَعَالَى الْأَرْضَ، وَيَطْوِي السَّمَاءَ بِيَمِينِهِ، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ، أَيْنَ

⁽¹⁾ Aṭ-Ṭabari 21:321.

⁽²⁾ *Faḥ Al-Bārī* 8:412.

⁽³⁾ *Faḥ Al-Bārī* 13:404, Aḥmad 1:429, Muslim 2147, *Tuḥfat Al-Aḥwadhi* 9:112 - 113, An-Nasā'ī in *Al-Kubrā* 6:446.

مَلُوكُ الْأَرْضِ؟»

«Allāh will grasp the earth and roll up the heavens in His Right Hand, then He will say: "I am the King, where are the kings of the earth?"»^[1]

This version was recorded only by Al-Bukhāri; Muslim recorded another version.^[2]

Al-Bukhāri also recorded from Ibn 'Umar, may Allāh be pleased with him, that the Messenger of Allāh ﷺ said:

«إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقْضِي يَوْمَ الْقِيَامَةِ الْأَرْضِينَ عَلَى أَصْبَعٍ، وَتَكُونُ السَّمَوَاتُ بِمِيمِنِهِ، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ،

«On the Day of Resurrection, Allāh, may He be blessed and exalted, will grasp the earth with one finger, and the heavens will be in His Right Hand, then He will say, "I am the King."»^[3]

This version was also recorded by Al-Bukhāri. It is recorded that Ibn 'Umar, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ recited this Āyah on the Minbar one day:

﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ. وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَمَةِ وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ. سُبْحَنَهُ وَعَمَّا يُشْرِكُونَ﴾

«They made not a just estimate of Allāh such as is due to Him. On the Day of Resurrection the whole earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified be He, and High be He above all that they associate as partners with Him!»

The Messenger of Allāh ﷺ said while moving his hand forward and backward:

«يَسْجُدُ الرَّبُّ نَفْسَهُ: أَنَا الْجَبَّارُ، أَنَا الْمُتَكَبِّرُ، أَنَا الْمَلِكُ، أَنَا الْعَزِيزُ، أَنَا الْكَرِيمُ»

«And the Lord will glorify Himself, saying "I am Compeller, I am the Proud, I am the King, I am the Mighty, I am the Most

[1] Fath Al-Bāri 8:413.

[2] Muslim 4:2148.

[3] Fath Al-Bāri 13:404.

Generous.”¹

And the Minbar shook so much that we feared that the Messenger of Allāh ﷺ would fall.^[1] This was also recorded by Muslim, An-Nasā'i and Ibn Mājah.^[2]

﴿وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ﴾ وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجَاءَتْ بِالنَّبِيِّينَ وَالشُّهَدَاءُ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿٦٨﴾ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَعْمَلُونَ ﴿٦٩﴾ وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُرَّاحًا ۖ إِذَا جَاءُوهَا فَتَبَحَّتْ أُنُوبُهُمْ ۖ أَلَا هِيَ خَزَنَتُهَا ۖ قَالَتْ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِنْكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ ۖ هَذَا قَالُوا بَلَىٰ وَلَكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ ﴿٧٠﴾ قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا ۖ فَبِمَا قَسَمْتُ لَكُمْ أَن تَكُونُوا فِيهَا تُنَادَىٰ أُلُقُوا الْأُلَىٰ ۚ وَلِكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ ﴿٧١﴾ قِيلَ ادْخُلُوا أَبْوَابَ الْجَنَّةِ زُرَّاحًا ۖ وَإِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلِّمُوا عَلَيْكُمْ ۖ قَالُوا سَلَامٌ ۖ فَادْخُلُوهَا خَالِدِينَ ﴿٧٢﴾ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ ۖ نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ ۖ فَنِعْمَ أَجْرُ الْعَامِلِينَ ﴿٧٣﴾

¶68. And the Trumpet will be blown, and all

who are in the heavens and all who are on the earth will swoon away, except him whom Allāh wills. Then it will be blown another time, and behold they will be standing, looking on. ▶

¶69. And the earth will shine with the light of its Lord, and the Book will be presented, and the Prophets and the witnesses will be brought forward, and it will be judged between them with truth, and they will not be wronged. ▶

¶70. And each person will be paid in full of what he did; and He is Best Aware of what they do. ▶

[1] Ahmad 2:72.

[2] Muslim 4:2148, An-Nasā'i in Al-Kubrā 4:400, Ibn Mājah 2:1429.

The Blast of the Trumpet, the Judgement and the Recompense

Allāh tells us about the terrors of the Day of Judgement, with its mighty signs and terrifying upheaval.

﴿وَنُفِخَ فِي الصُّورِ فَصَبَقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ﴾

﴿And the Trumpet will be blown and all who are in the heavens and all who are on the earth will swoon away, except him whom Allāh wills.﴾

This will be the second trumpet-blast, which will cause people to die. By this trumpet-blast, everyone who is alive in the heavens and on earth will be caused to die, except for him whom Allāh wills. Then the souls of the remaining creatures will be taken, until the last one to die will be the Angel of Death, and there will be left only the Ever Living, Eternal One, Who was there in the beginning and will be at the end, forever. He will say three times,

﴿لَيْسَ إِلَهُكَ الْيَوْمَ﴾

﴿"Whose is the kingdom this day?"﴾, then He will answer Himself:

﴿لَهُ الْوَجْدُ الْفَهَّارُ﴾

﴿"It is Allāh's, the One, the Irresistible!"﴾ (40:16).

'I am the One existing Alone, I subjugated all things and I decreed that all things must come to an end.' Then the first one to be brought back to life will be Isrāfīl, and Allāh will command him to sound the Trumpet again. This will be the third trumpet-blast, the trumpet-blast of Resurrection.^[1] Allāh says:

﴿ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ وَنَاثِرُونَ﴾

﴿Then it will be blown another time, and behold they will be standing, looking on﴾

^[1] As explained earlier, the author has based his understanding of this point upon an unauthentic *Ḥadīth*. The majority understand these *Āyāt* and the authentic *Ḥadīth* to imply two blasts of the *Ṣūr*. Some of these narrations follow.

means, after they have been bones and dust, they will come alive, looking at the terrors of the Day of Resurrection. This is like the *Āyāt*:

﴿إِنَّمَا فِي زَجْرَةٍ وَاحِدَةٍ ﴿١٣﴾ إِنَّمَا هُمْ بِالنَّامِرَةِ ﴿١٤﴾﴾

«But it will be only a single Zajrah,^[1] when behold, they find themselves alive.» (79:13-14)

﴿يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ. وَتَقُولُونَ إِن لَّبِثْنَا إِلَّا لَمِيلًا ﴿٥٢﴾﴾

«On the Day when He will call you, and you will respond with His praise, and you will think that you have stayed (in this world) but a little while!» (17:52), and

﴿وَمِنْ آيَاتِهِ أَنْ يَقُولَ اكْفَا وَالْأَرْضُ بِأَمْرِي ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِنْ الْأَرْضِ إِذَا أَنْتُمْ غُرُجُونَ ﴿١٥﴾﴾

«And among His signs is that the heaven and the earth stand by His command. Then afterwards when He will call you by a single call, behold, you will come out from the earth.» (30:25)

Imām Aḥmad recorded that a man said to ‘Abdullāh bin ‘Amr, may Allāh be pleased with him, “You say that the Hour will come at such and such time.” He said, “I thought that I would not narrate to you anymore. All that I said was that after a little while you would see something of great importance.” ‘Abdullāh bin ‘Amr, may Allāh be pleased with him, said, “The Messenger of Allāh ﷺ said:

«يَخْرُجُ الدَّجَالُ فِي أُمَّتِي فَيَمُكُّهُمْ فِيهِمْ أَرْبَعِينَ

«The Dajjāl will emerge in my Ummah and he will stay among them for forty.»

I do not know whether he said forty days or forty months or forty years or forty nights.

«يَبْعَثُ اللَّهُ تَعَالَى عِيسَى ابْنَ مَرْيَمَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ، كَأَنَّهُ غُرُورٌ مِنْ مَسْمُودٍ الْقَتِيلِ، فَيُظْهِرُ فِيهِلِكَ اللَّهُ تَعَالَى، ثُمَّ يَلْبِسُ النَّاسَ بَعْدَهُ سَبْعِينَ سَنًا، لَيْسَ بَيْنَ اثْنَيْنِ عَدَاوَةٌ، ثُمَّ يُرْسِلُ اللَّهُ تَعَالَى رِيحًا بَارِدَةً مِنْ قِبَلِ الشَّامِ، فَلَا يَبْقَى أَحَدٌ فِي قَلْبِهِ مِقْطَالٌ دَرَزَ مِنْ إِسَانٍ إِلَّا قُبِضَتْهُ، حَتَّى لَوْ أَنَّ أَحَدَهُمْ كَانَ فِي حُجْدِ جَبَلٍ لَدَخَلَتْ عَلَيْهِ»

^[1] See the *Tafsīr* of Sūrat Aṣ-Ṣāffāt [37:19].

«Then Allāh will send 'Īsā bin Maryam, peace be upon him, who resembles 'Urwah bin Mas'ūd Ath-Thaqafi, and he will prevail. Allāh will destroy him (the Dajjāl), then after that mankind will live for seven years with no enmity between any two people. Then Allāh will send a cool wind from the direction of Ash-Shām, which will take the soul of every person who has even a speck of faith in his heart; even if one of them were to be inside the heart of a mountain, it would enter upon him.»

He said, "I heard it from the Messenger of Allāh ﷺ:

«وَيَقْبَلُ شِرَارُ النَّاسِ فِي خَيْفَةِ الطَّيْرِ وَأَخْلَامِ السَّبَاعِ، لَا يَتَرَفُونَ مَعْرِفًا، وَلَا يَنْكُروْنَ مُنْكَرًا، قَالَ: فَيَمْتَلِكُ لَهُمُ الشَّيْطَانُ يَقُولُ: أَلَا نَسْتَجِيرُ؟ فَيَأْمُرُهُمْ بِعِبَادَةِ الْأَوْثَانِ فَيَعْبُدُونَهَا، وَهُمْ فِي ذَلِكَ دَارَةٌ أَرْزَاقُهُمْ، حَسَنٌ عَيْنُهُمْ، ثُمَّ يُنْفَخُ فِي الصُّورِ، فَلَا يَسْمَعُهُ أَحَدٌ إِلَّا أَصْعَقَى لَهُ، وَأَوَّلُ مَنْ يَسْمَعُهُ، رَجُلٌ يَلُوطُ حَوْضَهُ فَيَضَعُ، ثُمَّ لَا يَبْقَى أَحَدٌ إِلَّا صَبَقَ، ثُمَّ يُرْسِلُ اللَّهُ تَعَالَى - أَوْ يُنْزِلُ اللَّهُ عَزَّ وَجَلَّ - مَطَرًا كَأَنَّهُ الطَّلُّ - أَوْ الطَّلُّ شَكْ نَعْمَان - فَتَنْثِيثُ بَيْنَهُ أَجْسَادُ النَّاسِ، ثُمَّ يُنْفَخُ فِيهِ أُخْرَى فَإِذَا هُمْ يَنْظُرُونَ، ثُمَّ يُقَالُ: أَيُّهَا النَّاسُ هَلُمُّوا إِلَى رَبِّكُمْ ﴿وَقَفُّوا لَهُمْ مَسْئُورَةٌ﴾»

«There will be left the most evil of people, as light as birds and with the hard hearts of wild predators. They will not recognize any good or denounce any evil. Then Shayṭān will appear to them and say, "Will you not obey me?" Then he will command them to worship idols and they will worship them. At that time they will have ample provision and a good standard of living. Then the Trumpet will be blown, and no one will hear it but he will tilt his head to listen. The first one to hear it will be a man who is filling his water trough, and he will die when he hears it. Then there will be no one left who has not died. Then Allāh will send» - or - send down «rain like drizzle» - or - shade - An-Nu'mān [one of the narrators] was not sure of its wording «from which the bodies of the people will grow. Then the Trumpet will be blown once more, and they will be standing, looking on. Then it will be said, "O mankind, come to your Lord, «But stop them, verily, they are to be questioned» (37:24).

Then it will be said,

«أَخْرِجُوا بَنَتَ النَّارِ، قَالَ: فَيَقَالُ: كَمْ؟ فَيَقَالُ: مِنْ كُلِّ أَلْفٍ تِسْعِمِائَةٌ وَتِسْعَةٌ وَتِسْعِينَ، فَيَوْمَنِيذُ يَبْعَثُ الْوَلَدَانُ شَيْبًا، وَيَوْمَنِيذُ يَكْشَفُ عَنْ سَائِي»

“Send forth the people of Hell.” It will be said, “How many?” It will said, “From every thousand, nine hundred and ninety-nine.” On that Day, children will be resurrected gray-haired, and on that Day the Shin will be laid bare.”^[1]

This was recorded by Muslim in his *Ṣaḥīḥ*.^[2]

Al-Bukhārī recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Prophet ﷺ said:

«مَا بَيْنَ التَّخْتَيْنِ أَرْبَعُونَ»

«Between the two blasts, there will be only forty.»

They said, “O Abu Hurayrah, forty days?” He, may Allāh be pleased with him, said, “I do not know.” They said, “Forty years?” He said, “I do not know.” They said, “Forty months?” He said, “I do not know.”

«وَيَمْلِكُ كُلُّ شَيْءٍ مِنَ الْإِنْسَانِ إِلَّا عَجَبَ ذَنْبِهِ فِيهِ يُرْكَبُ الْخَلْقُ»

«Every part of a man will disintegrate apart from the root of his backbone, and out of that he will be created anew.»^[3]

«وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا»

«And the earth will shine with the light of its Lord,»

means, it will shine brightly on the Day of Resurrection when the Truth (Allāh), may He be glorified and exalted, manifests Himself to His creation, to pass judgement.

«وَرُفِعَ الْكِتَابُ»

«and the Book will be presented». Qatādah said, “The Book of deeds.”^[4]

«وَأُتِيَ بِالنَّبِيِّينَ»

«and the Prophets will be brought forward,»

[1] Aḥmad 2:166.

[2] Muslim 4:2257.

[3] *Faṭḥ Al-Bārī* 8:414.

[4] Aṭ-Ṭabari 21:335.

Ibn 'Abbās, may Allāh be pleased with him, said, "They will bear witness against the nations, testifying that they conveyed the Message of Allāh to them."¹¹

﴿وَالشَّاهِدَ﴾

﴿and the witnesses﴾ means, witnesses from among the angels who record the deeds of all, good and evil alike.

﴿وَقُضِيَ بَيْنَهُم بِالْحَقِّ﴾

﴿and it will be judged between them with truth,﴾ means, with justice.

﴿وَهُمْ لَا يظْلَمُونَ﴾

﴿and they will not be wronged.﴾ Allāh says:

﴿وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَلَوْ كُنَتْ عِثَارَ حَبْشَةٍ
خَرَدَلٍ آتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ﴾

﴿And We shall setup Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We to take account.﴾ (21:47)

﴿إِنَّ اللَّهَ لَا يَظْلِمُ شَيْئًا وَلَكِنْ تَكُنْ حَسَنَةً يُمَتِّعْهَا وَتُؤْتِ مِنْ لَدُنْهِ أَجْرًا عَظِيمًا﴾

﴿Surely, Allāh wrongs not even of the weight of a speck of dust, but if there is any good (done), He doubles it, and gives from Him a great reward.﴾ (4:40)

Allāh says:

﴿وَوُضِعَتْ كُلُّ نَفْسٍ نَا عَمَلَتْ﴾

﴿And each person will be paid in full of what he did;﴾ meaning, of good and evil.

﴿وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ﴾

﴿and He is Best Aware of what they do﴾.

﴿وَمِيقَاتِ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ دُرًّا حَرًّا إِنَّا جَاءُونَهَا فُتُوحًا وَأَنزَلْنَا إِلَيْهَا قُرْآنًا لَّهُمْ حَزَنًا﴾

¹¹ At-Tabari 21 :336.

أَنْتُمْ بِأَيْدِيكُمْ رُسُلٌ مِنْكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُكُمْ لِقَاءَ يَوْمِكُمْ هَذَا قَالُوا بِئْسَ وَلَكِنْ حَقَّتْ لَكُمُ الْعَذَابُ عَلَى الْكَافِرِينَ ﴿٧١﴾ فَبِئْسَ أَتْلُو النَّكِيرِينَ ﴿٧٢﴾

﴿71. And those who disbelieved will be driven to Hell in groups till when they reach it, the gates thereof will be opened. And its keepers will say: "Did not the Messengers come to you from yourselves, reciting to you the *Āyāt* of your Lord, and warning you of the meeting of this Day of yours?" They will say: "Yes," but the Word of torment has been justified against the disbelievers!﴾

﴿72. It will be said: "Enter you the gates of Hell, to abide therein. And what an evil abode of the arrogant!"﴾

How the Disbelievers will be driven to Hell

Allāh tells us how the doomed disbeliever will be driven to Hell by force, with threats and warnings. This is like the *Āyah*:

﴿يَوْمَ يَدْعُوتُ إِلَى نَارِ جَهَنَّمَ دَعَا﴾

﴿The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing.﴾ (52:13)

which means, they will be pushed and forced towards it, and they will be extremely thirsty, as Allāh says:

﴿يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا ﴿٨٥﴾ وَنَسُوقُ الْمُبْغِينَ إِلَى جَهَنَّمَ وَفْدًا ﴿٨٦﴾﴾

﴿The Day We shall gather those who have *Taqwā* unto the Most Gracious, like a delegation. And We shall drive the criminals to Hell, in a thirsty state.﴾ (19:85-86)

When they are in that state, they will be blind, dumb and deaf, and some of them will be walking on their faces:

﴿وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَى وُجُوهِهِمْ عُمًا زُجُجًا وَبَيْنَهُمْ عَمًى يَوْمَئِذٍ يَمَشُّونَ كَلْبًا حَتَّى يَرْجِعُوا إِلَى اللَّهِ ذَائِقِي الْعَذَابِ ﴿٩٧﴾﴾

﴿and We shall gather them together on the Day of Resurrection on their faces, blind, dumb and deaf; their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire﴾ (17:97).

﴿حَتَّىٰ إِذَا جَاءَهُمَا تُبْعَثَ أَبْوَابُهُمَا﴾

﴿till when they reach it, the gates thereof will be opened.﴾

means, as soon as they arrive, the gates will be opened quickly, in order to hasten on their punishment. Then the keepers of Hell, who are stern angels, severe and strong, will say to them by way of rebuking and reprimanding:

﴿أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ﴾

﴿Did not the Messengers come to you from yourselves,﴾

meaning, 'of your own kind, so that you could have spoken to them and learned from them,'

﴿يَتْلُونَ عَلَيْكَ آيَاتِ رَبِّكَم﴾

﴿reciting to you the Āyāt of your Lord,﴾

means, 'establishing proof against you that what they brought to you was true,'

﴿وَنُذِرُكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا﴾

﴿and warning you of the meeting of this Day of yours?﴾

means, 'warning you of the evil of this Day.' The disbeliever will say to them:

﴿بَلَىٰ﴾

﴿Yes,﴾ meaning, 'they did come to us and warn us and establish proof and evidence against us,'

﴿وَلَكِن حَقَّتْ كِتْمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ﴾

﴿but the Word of torment has been justified against the disbelievers!﴾

means, 'but we rejected them and went against them, because we were already doomed, as it was decreed that we would be, because we had turned away from the truth towards falsehood.' This is like the Āyāt:

﴿مَّا أَتَيْنَا بِهَا مَوْجَ تَلَاسِيٍّ أَفَكُنَّ لِقَاءَ رَبِّكَم نَذِيرًا لِّكُلِّ نَذِيرٍ مَّا نَكُونُوا وَمَا نَزَّلَ اللَّهُ

مِّن نُّعْمَةٍ إِلَّا إِن شَاءَ إِلَّا فِي مَنَظَرٍ كَبِيرٍ ۝۱۱ وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ

السَّعِيرِ ۝۱۲﴾

﴿Every time a group is cast therein, its keeper will ask: "Did

no warner come to you?" They will say: "Yes, indeed a warner came to us, but we denied him and said: 'Allāh never revealed anything; you are only in great error.'" And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!" (67:9-10)

which means, they will feel regret and will blame themselves.

﴿فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِّأَصْحَابِ النَّارِ﴾

﴿Then they will confess their sin. So, away with the dwellers of the blazing Fire!﴾ (67:11)

means, they are lost and doomed.

﴿فَيَلْزَمُهُمْ أَتْرَابُ جَهَنَّمَ خَالِدِينَ فِيهَا﴾

﴿It will be said (to them): "Enter you the gates of Hell, to abide therein..."﴾

means everyone who sees them and the situation they are in, will testify that they deserve the punishment. These words are not attributed to any specific person, but they are said as an indication that the entire universe will bear witness that they deserve what they are suffering, in accordance with the judgement of the Most Just, the All-Knowing. Allāh says:

﴿فَيَلْزَمُهُمْ أَتْرَابُ جَهَنَّمَ خَالِدِينَ فِيهَا﴾

﴿It will be said (to them): "Enter you the gates of Hell, to abide therein..."﴾

meaning, 'to stay there forever; you will never leave or depart.'

﴿فَيَسَّرَ لِمَنْ يَشَاءُ الْمُعَذِّبِينَ﴾

﴿And (indeed) what an evil abode of the arrogant!﴾

means, 'what an evil destiny and what an evil place to stay, because of your arrogance in this world and your refusal to follow the truth; this is what has led you to this, what an evil state and what an evil final destination!'

﴿وَيَسِّرَ الَّذِينَ آمَنُوا إِلَى الْجَنَّةِ زُرًّا حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ لِثَبَرْتُمْ فَأَدْخَلُوهَا خَالِدِينَ ﴿٧٣﴾ وَقَالُوا الْكَذِبُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ فَنِعْمَ أَكْثَرُ الْعَادِلِينَ ﴿٧٤﴾﴾

﴿73. And those who had Taqwa will be led to Paradise in

groups till when they reach it, and its gates will be opened and its keepers will say: "Salām 'Alaykum (peace be upon you)! You have done well, so enter here to abide therein forever." ﴿٧٣﴾

﴿74. And they will say: "All the praises and thanks be to Allāh Who has fulfilled His promise to us and has made us inherit the land. We can dwell in Paradise where we will; how excellent a reward for the workers!"﴾ ﴿٧٤﴾

The Believers will be taken to Paradise

Here Allāh tells us about the blessed believers, who will be taken to Paradise in groups, one group after another, starting with the best of them: those who are closest to Allāh, then the most righteous, then the next best and the next best. Each group will be with others like them, Prophets with Prophets, the true believers with their peers, the martyrs with their counterparts, the scholars with their colleagues, every group composed of people of the same kind.

﴿حَتَّىٰ إِذَا جَاءَهُمَ﴾

﴿till when they reach it,﴾ means, when they arrive at the gates of Paradise, after passing over the *Ṣirāt*, where they will be detained on a bridge between Paradise and Hell, and any injustices that existed between them in this world will be settled until they have all been purified from sin through this trial. Then permission will be granted for them to enter Paradise.

It was recorded in the *Ḥadīth* about the Trumpet that when the believers reach the gates of Paradise, they will consult one another as to who should ask permission for them to enter. They will ask Ādam, then Nūh, then Ibrāhīm, then Mūsā, then ʿĪsā, then Muḥammad ﷺ (may blessings and peace be upon them all). This is akin to what will happen in the arena of judgement, when they will ask for someone to intercede for them with Allāh when He comes to pass judgement. This is to show the noble position of Muḥammad ﷺ above the rest of mankind in all situations.

In *Ṣaḥīḥ Muslim*, it is reported that Anas, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«أَنَا أَرْؤُفُ شَيْعٍ فِي الْجَنَّةِ»

«I will be the first intercessor in Paradise.»^[1]

According to the wording of Muslim:

«وَأَنَا أَوَّلُ مَنْ يَفْرُغُ بَابَ الْجَنَّةِ»

«I will be the first one to knock at the gates of Paradise.»^[2]

Imām Aḥmad recorded that Anas bin Mālik, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«أَنِّي بَابُ الْجَنَّةِ يَوْمَ الْقِيَامَةِ فَاسْتَظْهِقُ فَيَقُولُ الْخَازِنُ: مَنْ أَنْتَ؟ فَأَقُولُ: مُحَمَّدٌ - قَالَ: - فَيَقُولُ: بِكَ أَمْرٌ أَنْ لَا أَفْتَحَ لِأَحَدٍ قَبْلَكَ»

«I will come to the gate of Paradise on the Day of Resurrection and will ask for it to be opened. The gatekeeper will say, "Who are you?" I will say "Muḥammad." He will say, "I was told about you and that I was not to open the gate for anyone before you."»^[3]

It was also recorded by Muslim.^[4]

Imām Aḥmad recorded that Abu Hurayrah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«أَوَّلُ زُمْرَةٍ تَدْخُلُ الْجَنَّةَ، صُورُهُمْ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، لَا يَبْصُقُونَ فِيهَا، وَلَا يَنْتَحِطُونَ فِيهَا، وَلَا يَتَغَوَّطُونَ فِيهَا، أَيْتُهُمْ وَأَمْسَاطُهُمُ الذَّهَبُ وَالْفِصَّةُ، وَمَجَامِيرُهُمُ الْأَلْوَةُ وَرَشْحُهُمُ الْيَسْكُ، وَلِكُلِّ وَاحِدٍ مِنْهُمْ زَوْجَتَانِ، يُرَى مَخُحُ سَاقِيهَا مِنْ وَرَاءِ اللَّحْمِ مِنَ الْحُسْنِ، لَا اخْتِلَافَ بَيْنَهُمْ وَلَا تَبَاغُضَ، قُلُوبُهُمْ عَلَى قَلْبٍ وَاحِدٍ، يُسَبِّحُونَ اللَّهَ تَعَالَى بِكُرَّةٍ وَعَشِيَّةٍ»

«The first group to enter Paradise will enter looking like the moon on the night when it is full. They will not spit there, or blow their noses, or defecate. Their vessels and combs will be of gold and silver, their censers will be of aloeswood and their sweat will be musk. Each of them will have two wives, the marrow of whose shin bones will be visible from beneath the skin because of their beauty. There will be no disputes between them and there will be no hatred; their hearts will be as if one

[1] Muslim 1:188.

[2] Muslim 1:188.

[3] Aḥmad 2:163.

[4] Muslim 1:188.

heart. They will glorify Allāh morning and evening.^[1]

This was also recorded by Al-Bukhāri and Muslim.^[2]

Al-Hāfiẓ Abu Ya'la recorded that Abu Hurayrah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«أَوَّلُ زُمْرَةٍ يَدْخُلُونَ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، وَالَّذِينَ يَلْتَوْنَهُمْ عَلَى صُورَةِ
أَشَدِّ كَوْكَبٍ دُرِّيٍّ فِي السَّمَاءِ إِضَاءَةً، لَا يَبُولُونَ، وَلَا يَتَغَرَّطُونَ، وَلَا يَتَقَلَّبُونَ، وَلَا
يَتَنَجَّطُونَ، أَمْشَاطُهُمُ الذَّهَبُ، وَرَسْحُهُمُ الْيَسْكُ، وَصَبَايِرُهُمُ الْأَلْوَنُ، وَأَرْزَاجُهُمُ
الْحُورُ الْعَيْنُ، أَخْلَاقُهُمْ عَلَى خُلُقِي رَجُلٍ وَاحِدٍ، عَلَى صُورَةِ أَبِيهِمْ آدَمَ، سِتُونَ
ذِرَاعًا فِي السَّمَاءِ»

«The first group to enter Paradise will look like the moon on the night when it is full. They will be followed by a group which looks like the brightest star shining in the sky. They will not urinate or defecate or spit or blow their noses. Their combs will be of gold, their sweat will be musk and their censers will be of aloeswood. Their wives will be Al-Hūr Al-'Īn, and they will all look the same, as if they are one person in the image of their father Ādam, sixty cubits tall.»^[3]

They [Al-Bukhāri and Muslim] also produced this from the Hadīth of Jābir.^[4]

It was reported that Abu Hurayrah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي زُمْرَةٌ، هُمْ سَبْعُونَ أَلْفًا، نُضِيءُ وُجُوهَهُمْ إِضَاءَةً الْقَمَرِ لَيْلَةَ
الْبَدْرِ»

«A group of my Ummah, seventy thousand, will enter Paradise with their faces shining like the moon on the night when it is full.»

Ukkāshah bin Miḥṣan stood up and said, 'O Messenger of Allāh, pray to Allāh to make me one of them.' He said,

«اللَّهُمَّ اجْعَلْهُ مِنْهُمْ»

[1] Aḥmad 2:316.

[2] Faṭḥ Al-Bāri 6:367, Muslim 4:2180.

[3] Abu Ya'la 10:470.

[4] Faṭḥ Al-Bāri 4:417, Muslim 4:2179.

«O Allāh, make him one of them.»

Then one of the Anṣār stood up and said, 'O Messenger of Allāh, pray to Allāh to make me one of them.' He said,

«سَبَقَكَ بِهَا عُكَّاشُ»

«Ukkāshah has beaten you to it.»

This was recorded by (Al-Bukhārī and Muslim).^[1]

This *Ḥadīth* – about the seventy thousand who will enter Paradise without being brought to account – was also recorded by Al-Bukhārī and Muslim from Ibn 'Abbās, may Allāh be pleased with him, Jābir bin 'Abdullāh, Imrān bin Husayn, Ibn Mas'ūd, Rifā'ah bin 'Arābah Al-Juhani and Umm Qays bint Miḥṣan – may Allāh be pleased with them all – and also from Abu Ḥāzim from Sahl bin Sa'd, may Allāh be pleased with them, who said that the Messenger of Allāh ﷺ said:

«يَدْخُلَنَّ الْجَنَّةَ مِنْ أُمِّي سَبْعُونَ أَلْفًا - أَوْ سَبْعِمِائَةِ أَلْفٍ - آخِذٌ بَعْضُهُمْ يَبْغِضُ،
حَتَّى يَدْخُلَ أَوَّلُهُمْ وَآخِرُهُمُ الْجَنَّةَ، وَجُوهُهُمْ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ»

«Seventy thousand or seven hundred thousand of my Ummah will surely enter Paradise, holding on to one another, such that the first and last of them will enter Paradise together, with their faces looking like the moon on the night when it is full.»^[2]

«حَقَّقَ إِذَا جَاءُوها وَفُتِحَتْ أَبْوَابُها وَقَالَ لَهُنَّ خَزَنَتُها سَلَامٌ عَلَيْكُمْ يَدْخُلْنَها فَاذْكُرُوها خَالِدِينَ»

«till when they reach it, and its gates will be opened and its keepers will say: "Salām 'Alaykum (peace be upon you)! You have done well, so enter here to abide therein forever."»

This is a conditional sentence that is not complete. What it implies is that when they come to the gates of Paradise the gates will be opened for them as a sign of honor, and the angelic gatekeepers will meet them with glad tidings, greetings of peace and praise. Unlike the gatekeepers of Hell who will meet the disbelievers with rebuke and reprimand, the believers will be filled with happiness and joy, each according to his

[1] *Fath Al-Bāri* 11:413, Muslim 1:197.

[2] *Fath Al-Bāri* 11:414, Muslim 1:197.

degree of luxury and delights. What happens after this is not mentioned; it is left for the imagination to think of its dearest wishes and be filled with hope. It is known from the *Ṣaḥīḥ Ḥadīths* that Paradise has eight gates.

Imām Aḥmad recorded that Abu Hurayrah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«مَنْ أَنْفَقَ زَوْجَيْنِ مِنْ مَالِهِ فِي سَبِيلِ اللَّهِ تَعَالَى دُعِيَ مِنْ أَبْوَابِ الْجَنَّةِ، وَلِلْجَنَّةِ أَبْوَابٌ، فَمَنْ كَانَ مِنْ أَهْلِ الصَّلَاةِ دُعِيَ مِنْ بَابِ الصَّلَاةِ، وَمَنْ كَانَ مِنْ أَهْلِ الصَّدَقَةِ دُعِيَ مِنْ بَابِ الصَّدَقَةِ، وَمَنْ كَانَ مِنْ أَهْلِ الْجِهَادِ دُعِيَ مِنْ بَابِ الْجِهَادِ، وَمَنْ كَانَ مِنْ أَهْلِ الصِّيَامِ دُعِيَ مِنْ بَابِ الرِّيَّانِ»

«Whoever spends a pair of something from his wealth for the sake of Allah, will be called from the gates of Paradise. Paradise has (several) gates. Whoever is among the people of prayer, will be called from the gate of Prayer; whoever is among the people of charity, will be called from the gate of Charity; whoever is among the people of Jihād, will be called from the gate of Jihād; whoever is among the people of fasting, will be called from the Gate of Ar-Rayyān.»

Abu Bakr said, 'O Messenger of Allāh, it does not matter from which gate one is called, but will anyone be called from all of them?' He ﷺ said,

«نَعَمْ، وَأَرْجُو أَنْ تَكُونَ مِنْهُمْ»

«Yes, and I hope that you will be one of them.»^[1]

Something similar was also recorded by Al-Bukhārī and Muslim.^[2]

It was reported from Sahl bin Sa'd, may Allāh be pleased with him, that the Messenger of Allāh ﷺ said:

«إِنَّ فِي الْجَنَّةِ ثَمَانِيَةَ أَبْوَابٍ، بَابٌ مِنْهَا يُسَمَّى الرِّيَّانَ، لَا يَدْخُلُهُ إِلَّا الصَّائِمُونَ»

«In Paradise there are eight gates; one of them is called Ar-Rayyān, and no one will enter it except those who fast.»^[3]

In *Ṣaḥīḥ Muslim*, it is recorded that 'Umar bin Al-Khattāb, may

^[1] Aḥmad 2:268.

^[2] *Faṭḥ Al-Bārī* 4:133, Muslim 2:711.

^[3] *Faṭḥ Al-Bārī* 6:378, Muslim 2:808.

Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«مَا يَنْكُمُ مِنْ أَحَدٍ يَتَرَفَّأُ فَيَتَلَعَّ - أَوْ يَتَسَبَّحُ - الْوُضُوءَ، ثُمَّ يَقْرَأُ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، إِلَّا فُتِحَتْ لَهُ أَبْوَابُ الْجَنَّةِ الثَّمَانِيَةِ، يَدْخُلُ مِنْ أَيِّهَا شَاءَ»

«There is no one among you who performs Wudū' and does it well, or - amply -, then he says: "I testify that there is none worthy of worship except Allāh and that Muḥammad is His servant and Messenger," but the eight gates of Paradise will be opened for him and he will enter through whichever one he wishes.»^[1]

The Width of the Gates of Paradise

We ask Allāh to make us among its people. In the Two Ṣaḥīḥs, it is reported from Abu Hurayrah, may Allāh be pleased with him, in the lengthy Ḥadīth about intercession (that the Prophet ﷺ said):

«يَقُولُ اللَّهُ تَعَالَى: يَا مُحَمَّدُ، أَدْخِلْ مَنْ لَا حِسَابَ عَلَيْهِ مِنْ أَتَيْكَ مِنَ الْبَابِ الْأَيْمَنِ، وَهُمْ شُرَكَاءُ النَّاسِ فِي الْأَبْوَابِ الْأُخْرَى، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! إِنَّ مَا بَيْنَ الْبُضْرَاعَيْنِ مِنْ مَضَارِيعِ الْجَنَّةِ - مَا بَيْنَ عِضَادَتَيْ الْبَابِ - لَكَمَا بَيْنَ مَكَّةَ وَمَجْرٍ - أَوْ مَجْرٍ وَمَكَّةَ - فِي رَوَايَةٍ - مَكَّةَ وَبُضْرَى»

«Allāh will say: "O Muḥammad, admit those of your Ummah who are not to be brought to account, through the right-hand gate, and they will be counted among those who will enter from other gates as well." By the One in Whose Hand is the soul of Muḥammad, the distance between the two gateposts of the gates of Paradise is like the distance between Makkah and Hajar - or Hajar and Makkah.»

According to another report:

«between Makkah and Buṣrah.»^[2]

It was recorded in Ṣaḥīḥ Muslim from 'Utba bin Ghazwān that (the Prophet ﷺ) gave them a speech in which he told

[1] Muslim 1:209.

[2] Faṭḥ Al-Bāri 8:247, Muslim 1:184.

them that the distance between the two gateposts of Paradise was the distance of a forty-year journey, but there would come a day when they would be packed with crowds of people.^[1]
Allāh says,

﴿وَقَالَ لَهُ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ بِإِذْنِهِ﴾

«and its keepers will say: "Salām 'Alaykum (peace be upon you)! You have done well,"»

meaning, 'your deeds and words were good, and your efforts were good, and your reward is good.' The Messenger of Allāh ﷺ issued commands during some of his military campaigns that it should be shouted out to the Muslims:

«إِنَّ الْجَنَّةَ لَا يَدْخُلُهَا إِلَّا نَفْسٌ مُسْلِمَةٌ - وفي رواية - مُؤْمِنَةٌ»

«No one enters Paradise except a Muslim soul» or, according to one report, «A believing soul.»^[2]

Allāh says,

﴿فَادْخُلُوا خَالِدِينَ﴾

«so enter here to abide therein forever.» means, to dwell therein, never seeking any change.

﴿وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ﴾

«And they will say: "All the praises and thanks be to Allāh Who has fulfilled His promise to us..."»

means, when the believers see the great reward and splendors, blessing and grand generosity, they will say,

﴿الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ﴾

«All the praises and thanks be to Allāh Who has fulfilled His promise to us»

meaning, 'the promise which He made to us through His Messengers who called us to this in the world.'

﴿رَبَّنَا وَمَا وَعَدْنَا عَلَى رُسُلِكَ وَلَا نَجْزِيكَ يَوْمَ الْوَعْدِ إِنَّكَ لَا تَخْلِفُ الْوَعْدَ﴾

«Our Lord! Grant us what You promised unto us through

[1] Muslim 4:2278.

[2] Fath Al-Bāri 11:385.

Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) promise»(3:194),

﴿وَقَالُوا لَنُحْشَدَنَّ مِنَ الْوَيْ هَدَانَا إِلَهُنَا وَمَا كَانُوا يُهْتَدُونَ لَوْلَا أَنْ هَدَاكَ اللَّهُ لَفَدَّ جَسَدُكَ رُسُلَ رَبِّكَ بِالْحَقِّ﴾

«and they will say: "All the praises and thanks be to Allāh, Who has guided us to this, and never could we have found guidance, were it not that Allāh had guided us! Indeed, the Messengers of our Lord came with the truth."» (7:43), and

﴿وَقَالُوا لَنُحْشَدَنَّ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا اللَّزْنَ إِنَّكَ رَبَّنَا لَنُفَوِّرُ شُكْرُكَ ۖ وَالَّذِي لَطَمْنَا بِهِ الْقُلُوبَ مِن قُلُوبِهِمْ لَا يَسْمَعُونَ فِيهَا نَصْرًا وَلَا يَشْعُرُونَ فِيهَا تَعَرُّبًا ۚ﴾

«And they will say: "All the praises and thanks be to Allāh Who has removed from us (all) grief. Verily, our Lord is indeed Oft-Forgiving, Most Ready to appreciate (good deeds). Who, out of His grace, has lodged us in a home that will last forever, where toil will touch us not nor weariness will touch us."» (35:34-35)

﴿وَلَوْ أَنَّ الْأَرْضَ تَنفِرُ مِن يَدِ الْغَوَّاتِ حَيْثُ نَشَاءُ فَنِعْمَ أَجْرُ الْعَامِلِينَ﴾

«and has made us inherit (this) land. We can dwell in Paradise where we will; how excellent a reward for the (pious) workers!»

Abu Al-Āliyah, Abu Šālih, Qatādah, As-Suddi and Ibn Zayd said, "This means the land of Paradise."^[1] This is like the Āyah:

﴿وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِن بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ﴾

«And indeed We have written in Az-Zabūr after Adh-Dhikr that My righteous servants shall inherit the land.»^[2] (21:105)

they will say:

﴿نَقْبُوا مِن يَدِ الْغَوَّاتِ حَيْثُ نَشَاءُ﴾

«We can dwell in Paradise where we will»

meaning, 'wherever we want, we can settle; how excellent a reward for our efforts.'

^[1] Al-Qurtubi 15:287.

^[2] See volume six, the Tafsir of Sūrat Al-Anbiyā' (21:105).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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وَرَى الْمَلَائِكَةُ حَافِينَ

وَرَى الْمَلَائِكَةُ حَافِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَقُضِيَ بَيْنَهُمُ بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٧٥﴾

سُورَةُ الزُّمَرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْدٌ ﴿١﴾ تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ ﴿٢﴾ غَافِرٍ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطَّوْلِ لَا إِلَهَ إِلَّا هُوَ إِلَهُ الْمَصِيرِ ﴿٣﴾ مَا يُجَدَّلُ فِي تَايَدِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا فَلَا يَغْرُرُكَ تَقْلُبُهُمْ فِي الْيَلْدِ ﴿٤﴾ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَالْأَحْزَابُ مِنْ بَعْدِهِمْ وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ وَجَدُوا لِابْنِطِلٍ لِيُحْضِرُوا بِهِ الْحَقَّ فَأَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ ﴿٥﴾ وَكَذَلِكَ حَقَّتْ لِرَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ ﴿٦﴾ الَّذِينَ يَمْجَلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَسَاوِ سِعَتْ كُلُّ شَيْءٍ وَرَحْمَةٌ وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ ﴿٧﴾

In the Two *Ṣaḥīḥs*, it was reported in the story of the *Mi'raj* which was narrated by Anas bin Mālik, may Allāh be pleased with him, that the Prophet ﷺ said:

«أَدْخِلْتُ الْجَنَّةَ، فَإِذَا فِيهَا جَنَّاتُ اللَّوْلُؤِ، وَإِذَا ثَرَابُهَا الْمِسْكُ»

«I was admitted into Paradise where I saw that its domes were pearls and its soil was musk.»⁽¹⁾

﴿وَرَى الْمَلَائِكَةُ حَافِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَقُضِيَ بَيْنَهُمُ بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ ﴿٧٥﴾

475. And you

will see the angels surrounding the Throne from all round, glorifying the praises of their Lord. And they will be judged with truth. And it will be said, "All the praises and thanks be to Allāh, the Lord of all that exists." ﴿

Allāh tells us how He will pass judgement on the people of Paradise and Hell, and put each of them in the place fitting for him and for which he is suited; this is justice from Him and He is never unjust. Then He tells us of His angels who surround His majestic Throne, glorifying the praises of their Lord, extolling and magnifying Him, and declaring Him to be above any shortcomings or injustice whatsoever, for He has passed judgement in the fairest and most just manner. He says:

(1) *Fath Al-Bāri* 11:547, *Muslim* 1:148.

﴿وَقُضِيَ بَيْنَهُمْ﴾

﴿And they will be judged﴾ meaning, all of creation.

﴿بِالْحَقِّ﴾

﴿with truth.﴾ Then He says:

﴿وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

﴿And it will be said, "All the praises and thanks be to Allāh, the Lord of all that exists."﴾

meaning, all of creation, whether animate or inanimate, will speak words of praise to Allāh, the Lord of all that exists, for His wisdom and justice. These words are not attributed to any specific speaker, which indicates that the whole of creation will testify to His praise. Qatādah said, "Allāh began His creation with praise, as He said,

﴿الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ﴾

﴿All praises and thanks be to Allāh, Who created the heavens and the earth﴾ (6:1).

and He ended it with praise, as He says:

﴿وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

﴿And they will be judged with truth. And it will be said, "All the praises and thanks be to Allāh, the Lord of all that exists."﴾.^[1]

[1] At-Ṭabari 21 :344.

The Tafsīr of Sūrah Ghāfir^[1]

(Chapter - 40)

Which was revealed in Makkah

The Virtues of the Sūrahs that begin with Ḥā Mīm

Ibn 'Abbās, may Allāh be pleased with him, said, "Everything has an essence and the essence of the Qur'ān is the family of Ḥā Mīm," or he said, "the Ḥā Mīms."^[2] Mis'ar bin Kidām said, "They used to be called 'the brides'.^[3] All of this was recorded by the the Imām, great scholar, Abu 'Ubayd Al-Qāsim bin Sallām, may Allāh have mercy upon him, in his book *Faḍā'il Al-Qur'ān*.^[4]

Humayd bin Zanjuyah narrated that 'Abdullāh, may Allāh be pleased with him, said, "The parable of the Qur'ān is that of a man who sets out to find a place for his family to stay, and he comes to a place where there is evidence of rainfall. While he is walking about, admiring it, he suddenly comes upon beautiful gardens. He says, 'I liked the first traces of rainfall, but this is far better.' It was said to him, 'The first place is like the Qur'ān, and these beautiful gardens are like the splendor of family of Ḥā Mīm in relation to the rest of the Qur'ān.'" This was recorded by Al-Baghawi.^[5] Ibn Mas'ūd, may Allāh be pleased with him, said, "When I reach the family of Ḥā Mīm, it is like reaching a beautiful garden, so I take my time."^[6]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

^[1] This Sūrah is also known as *Al-Mu'min*.

^[2] *Ad-Durr Al-Manthūr* 7 :268.

^[3] *Al-Qurṭubi* 15 :288.

^[4] pp. 137, 138.

^[5] *Al-Baghawi* 4 :90.

^[6] *Al-Baghawi* 4 :90.

﴿حَمْدًا تَنزِيلَ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ ۝ غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الْقَوْلِ لَا إِلَهَ إِلَّا هُوَ إِلَهُ الْمَصِيرِ ۝﴾

﴿1. Ha Mīm.﴾

﴿2. The revelation of the Book is from Allāh, the Almighty, the All-Knower.﴾

﴿3. The Forgiver of sin, the Acceptor of repentance, the Severe in punishment, the Bestower. Lā ilāha illā Huwa, to Him is the final return.﴾

We have already discussed the individual letters at the beginning of *Sūrat Al-Baqarah*, and there is no need to repeat the discussion here.

In a *Ḥadīth* recorded by Abu Dāwud and At-Tirmidhi from one who heard it from the Messenger of Allāh ﷺ, it says:

«إِنْ يَشَاءُ اللَّيْلَةُ فَقُولُوا: حَمْدٌ لَا يَنْصُرُونَ»

«When you go to bed tonight, recite *Ha Mīm, Lā Yunṣarūn*.»^[1]

Its chain of narrators is *Ṣaḥīḥ*.

﴿تَنزِيلَ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ ۝﴾

﴿The revelation of the Book is from Allāh, the Almighty, the All-Knower.﴾

means, this book – the Qur’ān – is from Allāh, the Owner of might and knowledge, Who cannot be overtaken and from Whom nothing is hidden, not even an ant concealed beneath many layers.

﴿غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ﴾

﴿The Forgiver of sin, the Acceptor of repentance.﴾

means, He forgives sins that have been committed in the past, and He accepts repentance for sins that may be committed in the future, from the one who repents and submits to Him.

﴿شَدِيدِ الْعِقَابِ﴾

﴿the Severe in punishment.﴾ means, to the one who persists in

^[1] Abu Dāwud 3:74, *Tuḥfat Al-Aḥwadhī* 5:329.

transgression and prefers the life of this world, who stubbornly turns away from the commands of Allāh and commits sin. This is like the Āyah:

﴿نُفِخَ بِصَاحِقِ أَلْفِ أَتَمَّ الْمَعُورِ الرَّعِيدِ ۖ وَإِنَّ عَذَابَ هُوَ أَلَمُّ الْآلِمِ ۝﴾

«Declare unto My servants that truly I am the Oft-Forgiving, the Most-Merciful. And that My torment is indeed the most painful torment.» (15:49-50).

These two attributes (mercy and punishment) are often mentioned together in the Qur'ān, so that people will remain in a state of both hope and fear.

﴿ذِي الْفَرْلِ﴾

«the Bestower.» Ibn 'Abbās, may Allāh be pleased with him, said, "This means He is Generous and Rich (Independent of means)."^[1] The meaning is that He is Most Generous to His servants, granting ongoing blessings for which they can never sufficiently thank Him.

﴿وَرَبَّانِ تُسَدُّوْنَ نَسْتَ أَفَّ لَا تُحْصَوْنَ﴾

«And if you would count the favors of Allāh, never could you be able to count them...» (16:18).

﴿لَا إِلَهَ إِلَّا هُوَ﴾

«Lā ilāha illā Huwa» means, there is none that is equal to Him in all His attributes; there is no God or Lord besides Him.

﴿إِلَيْهِ الْمَصِيرُ﴾

«to Him is the final return.» means, all things will come back to Him and He will reward or punish each person according to his deeds.

﴿وَهُوَ سَرِيعُ الْحِسَابِ ۝﴾

«and He is Swift at reckoning» (13:41).

﴿مَا يَجْدِلُ فِي مَائِدَةِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا فَلَا يَفْزَعُكَ ثَقُلَتُمْ فِي الْيَدِ ۖ كَذَبَتْ قُلُوبُهُمْ قَوْمٌ نَجَّ وَالْأَحْزَابُ مِنْ بَعْدِهِمْ وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوا وَحَدَّثُوا بِالْأَيْدِ

[1] At-Ṭabari 21:351.

لِيُدْجِسُوا بِهِ الْفَقْرَ فَأَعْدَيْتُمْ كَيْفَ كَانَ عِقَابِ ﴿٥﴾ وَكَذَلِكَ حَقَّتْ لَكُمْ عَلَيْكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ ﴿٦﴾

44. None disputes in the Āyāt of Allāh but those who disbelieve. So let not their ability of going about here and there through the land (for their purposes) deceive you!

45. The people of Nūh and the groups after them denied before these; and every nation plotted against their Messenger to seize him, and disputed by means of falsehood to refute therewith the truth. So I seized them, and how was My punishment!

46. Thus has the Word of your Lord been justified against those who disbelieved, that they will be the dwellers of the Fire.

One of the Attributes of the Disbelievers is That they dispute the Āyāt of Allāh - and The Consequences of that

Allāh tells us that no one rejects or disputes His signs after clear proof has come,

﴿لَا الَّذِينَ كَفَرُوا﴾

﴿but those who disbelieve﴾, i.e., those who reject the signs of Allāh and His proof and evidence.

﴿لَا يَفْرَدُكَ قُلُوبُهُمْ فِي الْبَلَاءِ﴾

﴿So let not their ability of going about here and there through the land deceive you﴾

means, their wealth and luxurious life. This is like the Āyah:

﴿لَا يَفْرَدُكَ قُلُوبُ الَّذِينَ كَفَرُوا فِي الْبَلَاءِ ﴿١٧﴾ مَتَّعَ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ ﴿١٨﴾﴾

﴿Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you. A brief enjoyment; then, their ultimate abode is Hell; and worst indeed is that place for rest.﴾ (3:196-197)

﴿ثُمَّ نَتَّبِعُهُمُ الْغَلَا ثُمَّ نَرْجِلُهُمْ بِالْعَذَابِ فَلْيَسِّرْ ﴿٢٠﴾﴾

﴿We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment.﴾ (31:24).

Then Allāh consoles His Prophet Muhammad ﷺ for the rejection of his people. He tells him that he has an example in the Prophets who came before him, may the blessings and peace of Allāh be upon them all, for their nations disbelieved them and opposed them, and only a few believed in them.

﴿كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ﴾

﴿The people of Nūḥ denied before these;﴾

Nūḥ was the first Messenger whom Allāh sent to denounce and forbid idol worship.

﴿وَالْأَحْزَابِ مِنْ بَعْدِهِمْ﴾

﴿and the groups after them﴾ means, from every nation.

﴿وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ﴾

﴿and every (disbelieving) nation plotted against their Messenger to seize him,﴾

means, they wanted to kill him by any means possible, and some of them did kill their Messenger.

﴿وَيَحْتَدِلُّوْنَ بِالْبُاطِلِ لِيُذْهِبُوا بِهِ الْحَقَّ﴾

﴿and disputed by means of falsehood to refute therewith the truth.﴾

means, they came up with specious arguments with which to dispute the truth which was so plain and clear.

﴿فَلَنَذْنَبُهُمْ﴾

﴿So I seized them﴾ means, I destroyed them, because of the sins they committed.

﴿فَكَيْفَ كَانَ عِقَابِ﴾

﴿and how was My punishment!﴾ means, 'how have you heard that My punishment and vengeance was so severe and painful.' Qatādah said, "It was terrible, by Allāh."^[1]

﴿وَكَذَلِكَ حَقَّتْ كَيْمُتُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَشْحَابُ النَّارِ﴾

﴿Thus has the Word of your Lord been justified against those who disbelieved, that they will be the dwellers of the Fire.﴾

[1] At-Ṭabari 21:353.

سُورَةُ

٤٦٨

الْأَنْعَامِ

رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٨﴾ وَفَهُمُ السَّعِيَاتُ وَمَنْ فِي السَّعِيَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتُمْ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٩﴾ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا دُونَ لَمَقَّتْ اللَّهُ أَبْصَارَهُمْ فَمِنْهُمْ أَنْفُسُكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ فَتَكْفُرُونَ ﴿١٠﴾ قَالُوا رَبَّنَا أَتُنَادِينَا فَلَمَّا نَدْعُو نَدْعُوكَ إِنَّا كُنَّا نَعْبُدُكَ فَقَالَ اللَّهُ هَلْ إِلَى خُرُوجٍ مِنْ سَبِيلٍ ﴿١١﴾ ذَلِكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ وَإِنْ يُشْرَكَ بِهِ تَوَلَّوْا فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ ﴿١٢﴾ هُوَ الَّذِي يُرِيكُمْ آيَاتِهِ وَيُنَزِّلُ لَكُمْ مِنَ السَّمَاءِ رِزْقًا وَمَا يَبْدُوَنَّ كُفْرًا إِلَّا مَنْ يُنِيبُ ﴿١٣﴾ فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿١٤﴾ رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنْذِرَ يَوْمَ التَّلَاقِ ﴿١٥﴾ يَوْمَ هُمْ بَدْرُومٌ لَا يُخْفَى عَلَى اللَّهِ مَوْنُهُمْ قُلْ لِمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿١٦﴾

وَعَلَّمَكَ مَا غَفَرَ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَفَهُمُ الْعَرْشُ رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٨﴾ وَفَهُمُ السَّعِيَاتُ وَمَنْ فِي السَّعِيَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتُمْ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٩﴾

﴿7. Those (angels) who bear the Throne (of Allāh) and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (saying): "Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your way, and save them from the torment of the blazing Fire!﴾

﴿8. Our Lord! And make them enter the 'Adn (Eternal) Gardens which you have promised them - and to the righteous among their fathers, their wives, and their offspring! Verily, You are the Almighty, the All-Wise.﴾

means, 'just as the Word of punishment was justified against those of the past nations who disbelieved, so too is it justified against these disbelievers who have rejected you and gone against you, O Muhammad, and it is even more justified against them, because if they have disbelieved in you, there is no certainty that they will believe in any other Prophet.' And Allāh knows best.

﴿الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقَدْ رَحِمْتَ مَنْ أَدْبَرَ أَصْفَادَهُ فَاَتَّخِذْ الْفُجَّارَ عِصْيَانَهُمْ عَذَابَ الْجَهَنَّمَ ذِكْرًا لِلَّذِينَ هُمْ عَلَىٰ آلِهِمْ أَقْرَبُونَ﴾

﴿9. And save them from the sins, and whomsoever You save from the sins that Day, him verily, You have taken into mercy.﴾ And that is the supreme success.﴾

The Bearers of the Throne praise Allāh and pray for forgiveness for the Believers

Allāh tells us that the angels who are close to Him, the bearers of the Throne, and the angels who are around Him – all glorify the praises of their Lord. They combine glorification (*Tasbīḥ*) which implies that He is free of any shortcomings, with praise (*Taḥmīd*) which is an affirmation of praise.

﴿وَيُؤْمِنُونَ بِهِ﴾

﴿and believe in Him,﴾ means, they humbly submit themselves before Him.

﴿وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا﴾

﴿and ask forgiveness for those who believe﴾

means, for those among the people of earth who believe in the Unseen. Allāh commanded that His angels who are close to Him should pray for the believers in their absence, so it is a part of the angels' nature that they say *Āmin* when a believer prays for his brother in his absence. In *Ṣaḥīḥ Muslim* it says:

﴿إِذَا دَعَا الْمُسْلِمُ لِأَخِيهِ يَظْهَرُ الْعَبَّ قَالَ الْمَلَكُ: آمِينَ وَلَكَ بِهِ﴾

﴿When a Muslim prays for his brother in his absence, the angel says, 'Āmin, and may you have something similar to it'.﴾^[1]

Shahr bin Ḥawshab said, "The bearers of the Throne are eight; four of them say, 'Glory and praise be to You, O Allāh, to You be praise for Your forbearance after Your knowledge.' Four of them say, 'Glory and praise be to You, O Allāh, to You be praise for Your forgiveness after Your power.' When they pray for forgiveness for those who believe, they say:

﴿رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا﴾

﴿Our Lord! You comprehend all things in mercy and knowledge,﴾

[1] Muslim 4:2094.

meaning, 'Your mercy encompasses their sins and Your knowledge encompasses all their deeds, words and action.'

﴿فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ﴾

﴿so forgive those who repent and follow Your way.﴾¹¹

That is, 'forgive the sinners when they repent to You and turn to You and give up their former ways, following Your commands to do good and abstain from evil.'

﴿وَنُفِثْهُمْ مِنْ عَذَابِ الْجَهَنَّمَ﴾

﴿and save them from the torment of the blazing Fire!﴾

means, 'snatch them away from the punishment of Hell, which is a painful, agonizing punishment.'

﴿رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ مَلَاحَ مِنْ آبَائِهِمْ وَإِنَّهُمْ فِي جَنَّاتِ عَدْنٍ﴾

﴿Our Lord! And make them enter the 'Adn (Eternal) Gardens which you have promised them - and to the righteous among their fathers, their wives, and their offspring!﴾

meaning, 'bring them together so that they may find delight in one another in neighboring dwellings.' This is like the *Āyah*:

﴿وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِذْنِ اللَّهِ فَأُولَئِكَ فِي جَنَّاتٍ مُنْجِيَتُهُمْ مِنْ عَذَابِهَا﴾

﴿And those who believe and whose offspring follow them in faith, - to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything﴾(52:21).

This means, 'that all of them will be made equal in status. In this way they may delight in one another's company; the one who is in the higher status will not lose anything. On the contrary We will raise the one whose deeds are of a lower status so that they will become equal, as a favor and a blessing from Us.'

Sa'id bin Jubayr said that when the believer enters Paradise, he will ask where his father, son and brother are. It will be said to him, 'they did not reach the same level of good deeds as you did'. He will say, 'but I did it for my sake and for theirs.' Then they will be brought to join him in that higher degree. Then Sa'id bin Jubayr recited this *Āyah*:

^[1] Al-Baghawi 4:93.

﴿رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمِنْ صَلَاحٍ مِنْ أَبَائِهِمْ وَاتَّخِذِهِمْ وَزُرِّيَّوهُمْ
إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ﴾

﴿Our Lord! And make them enter the 'Adn (Eternal) Gardens which you have promised them – and to the righteous among their fathers, their wives, and their offspring! Verily, You are the Almighty, the All-Wise.﴾^[1]

Muṭarrif bin 'Abdullāh bin Ash-Shikhkhīr said, "The most sincere of the servants of Allāh towards the believers are the angels." Then he recited this Āyah:

﴿رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدْتَهُمْ﴾

﴿Our Lord! And make them enter the 'Adn (Eternal) Paradises which you have promised them﴾

He then said, "The most treacherous of the servants of Allāh towards the believers are the Shayāṭīn."^[2]

﴿إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ﴾

﴿You are the Almighty, the All-Wise.﴾

means, 'the One Whom none can resist or overwhelm; what You will happens and what You do not will does not happen; You are Wise in all that You say and do, in all that You legislate and decree.'

﴿وَقِهِمُ السَّيِّئَاتِ﴾

﴿And save them from the sins,﴾ means, the actions and the consequences.

﴿وَمَنْ نَقِيَ السَّيِّئَاتِ يَوْمَئِذٍ﴾

﴿and whomsoever You save from the sins that Day,﴾

means, the Day of Resurrection,

﴿فَقَدْ رَحِمْنَا﴾

﴿him verily, You have taken into mercy.﴾

means, 'You have protected him and saved him from punishment.'

[1] At-Ṭabari 21:357.

[2] Al-Qurṭubī 15:295.

themselves in this situation. Qatādah said, concerning the Āyah:

﴿لَقَدْ أَكْبَرَ مِنْ نَفْسِكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ فَتَكْفُرُونَ﴾

«Indeed, Allāh's aversion was greater towards you than your aversion toward yourselves, when you were called to the Faith but you used to refuse.»

“Allāh's hatred for the people of misguidance – when Faith is presented to them in this world, and they turn away from it and refuse to accept it – is greater than their hatred for themselves when they see the punishment of Allāh with their own eyes on the Day of Resurrection.”^[1] This was also the view of Al-Ḥasan Al-Baṣrī, Mujāhid, As-Suddī, Dharr bin 'Ubaydullāh Al-Hamdānī, 'Abdur-Raḥmān bin Zayd bin Aslam and Ibn Jarīr Aṭ-Ṭabari, may Allāh have mercy on them all.^[2]

﴿قَالُوا رَبَّنَا أَتَيْنَا نَارَيْنِ وَأَمِينَنَا الْتَتَيْنِ﴾

«They will say: “Our Lord! You have made us to die twice, and You have given us life twice!...”»

Ath-Thawri narrated from Abu Ishāq from Abu Al-Aḥwas from Ibn Mas'ūd, may Allāh be pleased with him: “This Āyah is like the Āyah:

﴿كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِنَّكُمْ إِلَيْهِ

رُجْعُونَ﴾

«How can you disbelieve in Allāh? Seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life and then unto Him you will return.»^[3] (2:28)^[4]

This was also the view of Ibn 'Abbās, Aḍ-Ḍaḥḥāk, Qatādah and Abu Mālik.^[4] This is undoubtedly the correct view. What is meant by all of this is that when they are standing before Allāh in the arena of Resurrection, the disbelievers will ask to go back, as Allāh says:

[1] Aṭ-Ṭabari 21:359.

[2] Aṭ-Ṭabari 21:358, 359.

[3] Aṭ-Ṭabari 21:360.

[4] Aṭ-Ṭabari 21:360.

﴿وَلَوْ تَرَىٰ إِذِ الْمُنْعِمُونَ نَاكِبُوا رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَانْجِزْنَا نَعْمَلْ سَلِيمًا إِنَّا مُؤْمِنُونَ﴾ ﴿١٢﴾

«And if you only could see when the criminals shall hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back, that we will do righteous good deeds. Verily, we now believe with certainty."» (32:12),

However, they will get no response. Then when they see the Fire and they are held over it and they look at the punishments therein, they will ask even more fervently than before to go back, but they will get no response. Allāh says:

﴿وَلَوْ تَرَىٰ إِذِ الرَّبُّ عَلَى النَّارِ يَقَالُوا يٰلَيْكَا نَرُءُ وَلَا نَكْذِبُ بِآيَاتِ رَبِّنَا وَلَكِنَّ مِنَ الْكَاذِبِينَ ﴿١٣﴾ بَلَىٰ لَمْ نَأْكُلْ مِمَّا كَانُوا يَمْنُونُ ﴿١٤﴾ مِن قَبْلُ وَكُنَّا لَهُمُ لَدَاوًا يٰسَٰمِئًا عَنْهُمْ لِكَاذِبِينَ﴾ ﴿١٥﴾

«If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the Āyāt of our Lord, and we would be of the believers!" Nay, it has become manifest to them what they had been concealing before. But if they were returned, they would certainly revert to that which they were forbidden. And indeed they are liars.» (6:27-28).

When they actually enter Hell and have a taste of its heat, hooked rods of iron and chains, their plea to go back will be at its most desperate and fervent:

﴿وَهُمْ يَصْطَرِّحُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ سَلِيمًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ ﴿١٦﴾ أَوَلَمْ نَعْتَزْكُم مِّنَّا بِنَذَرِكُمْ يَوْمَ تَأْتِيكُمُ النَّارُ فَذُقُوا ﴿١٧﴾ فَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ﴾ ﴿١٨﴾

«Therein they will cry: "Our Lord! Bring us out, we shall do righteous good deeds, not that we used do." (Allāh will reply): "Did We not give you lives long enough, so that whosoever would receive admonition could receive it? And the warner came to you. So taste you. For the wrongdoers there is no helper."» (35:37)

﴿رَبَّنَا أَخْرِجْنَا مِنهَا إِنَّا عَمِلْنَا ظُلُمًا ﴿١٩﴾ قَالَ اخْسَرُوا فِيهَا وَلَا تُكَلِّمُونِ﴾ ﴿٢٠﴾

«Our Lord! Bring us out of this. If ever we return (to evil), then indeed we shall be wrongdoers." He (Allāh) will say: "Remain you in it with ignominy! And speak you not to Me!»

(23:108).

According to this *Āyah*, they will speak more eloquently, and they will introduce their plea with the words:

﴿رَبَّنَا أَنْتَ الَّذِي أَنْشَأْتَنَا وَتَوَلَّيْتَنَا أَعْتَبْ﴾

﴿Our Lord! You have made us to die twice, and You have given us life twice!﴾

meaning, 'by Your almighty power, You have brought us to life after we were dead, then You caused us to die after we were alive; You are able to do whatever You will. We confess our sins and admit that we wronged ourselves in the world,'

﴿فَهَلْ لَكَ خُرُوجٌ مِنْ سَبِيلٍ﴾

﴿then is there any way to get out?﴾ means, 'will You answer our prayer to send us back to the world, for You are able to do that, so that we might do deeds different from those which we used to do? Then if we go back to our former ways, we will indeed be wrongdoers.' The response will be: 'There is no way for you to go back to the world.' Then the reason for that will be given: 'Your nature will not accept the truth and be governed by it, you would reject it and ignore it.' Allāh says:

﴿ذَلِكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ وَلَٰكِنْ يَشْرِكُ بِهِ أَتُشْرِكُوا﴾

﴿(It will be said): "This is because, when Allāh Alone was invoked (in worship), you disbelieved; but when partners were joined to Him, you believed!"﴾

meaning, 'if you were to go back, this is how you would be.' This is like the *Āyah*:

﴿وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ﴾

﴿But if they were returned (to the world), they would certainly revert to that when they were forbidden. And indeed they are liars﴾ (6:28).

﴿قُلْ لَّكُمْ اللَّهُ الْعَلِيِّ الْعَظِيمِ﴾

﴿So the judgement is only with Allāh, the Most High, the Most Great!﴾

means, He is the Judge of His creation, the Just Who is never

unjust. He guides whomsoever He wills and sends astray whomsoever He wills; He has mercy on whomsoever He wills and punishes whomsoever He wills; there is no God except Him.

﴿هُوَ الَّذِي يُرِيكُمْ آيَاتِهِ﴾

﴿It is He Who shows you His Āyāt﴾

means, He demonstrates His power to His servants through the mighty signs which they see in His creation, above and below, which indicate the perfection of its Creator and Originator.

﴿وَنَزَّلَ لَكُمْ مِنَ السَّمَاءِ رِزْقًا﴾

﴿and sends down provision for you from the sky.﴾

this refers to rain, through which crops and fruits are brought forth, which with their different colors, tastes, fragrances and forms are a sign of the Creator. It is one kind of water, but by His great power He makes all these things different.

﴿وَمَا يَتَذَكَّرُ﴾

﴿And none remembers﴾ means, no one learns a lesson or is reminded by these things, or takes them as a sign of the might of the Creator,

﴿إِلَّا مَنِ يَتُوبُ﴾

﴿but those who turn in repentance.﴾ which means, those who have insight and turn to Allāh, may He be blessed and exalted.

The Believers are commanded to worship Allāh Alone no matter what Their Circumstances

﴿فَادْعُوا اللَّهَ عَظِيمًا لَهُ الدِّينُ وَلَوْ كَرِهَ الْكَافِرُونَ﴾

﴿So, call you upon Allāh making religion sincerely for Him, however much the disbelievers may hate.﴾

This means, worship Allāh and call upon Him alone in all sincerity. Do not be like the idolators in conduct and beliefs. Imām Aḥmad recorded that after ending every prayer, 'Abdullāh bin Az-Zubayr used to say: "There is no (true) God except Allāh Alone with no partner or associate, His is the dominion and praise, for He is able to do all things; there is no strength and no power except with Allāh; there is no (true)

الْيَوْمَ تُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ لَا ظُلْمَ الْيَوْمَ إِنَّ
 اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٧﴾ وَأَنذَرَهُمْ يَوْمَ الْآزِفَةِ إِذِ الْقُلُوبُ
 لَدَى الْحَنَاجِرِ كَظِيمٍ مَّا لِلظَّالِمِينَ مِنْ حِمِيمٍ وَلَا سَمِيعٍ
 يُطَاعُ ﴿١٨﴾ يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ ﴿١٩﴾
 وَاللَّهُ يَقْضِي بِالْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَقْضُونَ
 شَيْئًا إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ ﴿٢٠﴾ أَوَلَمْ يَرَوْا فِي
 الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ كَانُوا مِنْ قَبْلِهِمْ
 كَانُوا هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَآثَارًا فِي الْأَرْضِ فَأَخَذَهُمُ اللَّهُ
 بِذُنُوبِهِمْ وَمَا كَانَ لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ ﴿٢١﴾ ذَلِكَ بِأَنَّهُمْ
 كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَكَفَرُوا فَأَخَذَهُمُ اللَّهُ إِنَّهُ
 قَوِيٌّ شَدِيدُ الْعِقَابِ ﴿٢٢﴾ وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا
 وَسُلْطَانٍ مُبِينٍ ﴿٢٣﴾ إِلَى فِرْعَوْنَ وَهَمْعَانِ وَقَفَرُوا
 فَقَالُوا سِحْرٌ كَذَابٌ ﴿٢٤﴾ فَلَمَّا جَاءَهُمْ بِالْحَقِّ مِنْ
 عِنْدِنَا قَالُوا اقْتُلُوا أَبْنَاءَ الَّذِينَ آمَنُوا مَعَهُ وَاسْتَحْجُوا
 نِسَاءَهُمْ وَمَا كَيْدُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿٢٥﴾

God except Allāh and we worship none but Him; to Him belongs the blessings and the virtue and good praise; there is no (true) God except Allāh, we worship Him in all sincerity even though the disbelievers may hate that." He said, "The Messenger of Allāh ﷺ used to say *Tahlil* with this after every prayer."^[1] Something similar was also recorded by Muslim, Abu Dāwud and An-Nasā'ī.^[2]

It was reported in *Ṣaḥīḥ* from Ibn Az-Zubayr, may Allāh be pleased with him, that the Messenger of Allāh ﷺ used to say

the following after the prescribed (obligatory) prayers:

«لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَمَوْعِدُهُ كُلُّ شَيْءٍ
 قَدِيرٌ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، لَا إِلَهَ إِلَّا اللَّهُ، وَلَا نَعْبُدُ إِلَّا إِيَّاهُ، لَهُ النِّعْمَةُ وَلَهُ
 الْفَضْلُ وَلَهُ الثَّنَاءُ الْحَسَنُ، لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ»

«There is no (true) God except Allāh Alone with no partner or associate, His is the dominion and praise, for He is able to do all things; there is no strength and no power except with Allāh; there is no (true) God except Allāh and we worship none

[1] Aḥmad 4:4. *Tahlil* is to say, "Lā ilāhā illallāh" or its like in meaning.

[2] Muslim 1:416, Abu Dāwud 2:173, An-Nasā'ī 3:78, 79.

but Him; His is the blessing and virtue and good praise; there is no (true) God except Allāh, we worship Him in all sincerity even though the disbelievers hate that.⁽¹⁾

﴿رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنْذِرَ يَوْمَ الْفَلَاقِ ۚ يَوْمَ هُمْ بَارِزُونَ لَا يَخْفَى عَلَى اللَّهِ يَوْمُهُمْ خُوفٌ ۚ لَئِنْ شِئْنَا لَنَذْهَبَنَّ بِالَّذِينَ أَلْمَزْتُمْ لَهُمُ الرُّوحَ ۚ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ۝﴾

﴿15. (He is Allāh) Owner of high ranks and degrees, the Owner of the Throne. He sends the revelation by His command to any of His servants He wills, that he may warn of the Day of Mutual Meeting.﴾

﴿16. The Day when they will come out, nothing of them will be hidden from Allāh. Whose is the kingdom this Day? It is Allāh's, the One, the Irresistible!﴾

﴿17. This Day shall every person be recompensed for what he earned. This Day no injustice. Truly, Allāh is swift in reckoning.﴾

Allāh sends the Revelation to warn His Servants of the Day of Mutual Meeting

Allāh tells us of His might and pride, and that His Mighty Throne is raised above all of His creation like a roof. This is like the Āyah:

﴿يَوْمَ تَأْتِي السَّمَاءُ بِدُحَانٍ أَسْفُودٍ ۚ فَتَكُونُ الْكَوْكَبُ ۖ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِثْلُ نَفْثِ دَابَّةٍ ۚ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ۝﴾

﴿From Allāh, the Lord of the ways of ascent. The angels and the Rūh (Jibrīl) ascend to Him in a Day the measure whereof is fifty thousand years.﴾ (70:3-4).

If Allāh wills, we will discuss below which is the most correct view the distance between the Throne and the seventh earth according to a group of earlier and later scholars. More than one scholar said that the Throne is made of red rubies. The width between two corners of it is the distance of a fifty

⁽¹⁾ Muslim 1:415.

thousand year long journey and its height above the seventh earth is the distance of a fifty thousand years long journey.

﴿يُنْفِى الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ﴾

«He sends the revelation of His command to any of His servants He wills,»

This is like the Āyāt:

﴿يُنَزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ﴾

«He sends down the angels with the Rūh (revelation) of His command to whom of His servants He wills (saying): "Warn mankind that none has the right to be worshipped but I, so have Taqwā of Me."» (16:2), and

﴿وَلَقَدْ أَنْزَلْنَا إِلَيْكَ الرُّوحَ الْأَمِينُ ﴿٢٦﴾ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿٢٧﴾﴾

«And truly, this is a revelation from the Lord of all that exists, Which the trustworthy Rūh (Jibril) has brought down Upon your heart that you may be (one) of the warners.» (26:192-194)

Allāh says:

﴿يُنذِرُ يَوْمَ التَّلَاقِ﴾

«that he may warn (men) of the Day of Mutual Meeting.»

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said: "The Day of Mutual Meeting is one of the names of the Day of Resurrection, of which Allāh warns His servants."¹¹ That is the Day when everyone will find out about his deeds, good and bad.

﴿يَوْمَ هُمْ بَارِزُونَ لَا يَخْفَىٰ عَلَى اللَّهِ مِنْهُمْ شَيْءٌ﴾

«The Day when they will come out, nothing of them will be hidden from Allāh.»

means, they will all appear in the open, with nothing to give them shelter or shade, or cover them. Allāh says:

﴿يَوْمَ هُمْ بَارِزُونَ لَا يَخْفَىٰ عَلَى اللَّهِ مِنْهُمْ شَيْءٌ﴾

¹¹ At-Ṭabari 21:364.

﴿The Day when they will come out, nothing of them will be hidden from Allāh.﴾

meaning, everything will be equally known to Him.

﴿لَمَنِ الْمُلْكُ الْيَوْمَ فَهُوَ الْوَاحِدُ الْقَهَّارُ﴾

﴿Whose is the kingdom this Day? It is Allāh's, the One, the Irresistible!﴾

We have already mentioned the *Hadith* of Ibn 'Umar, may Allāh be pleased with him, that Allāh will roll up the heavens and the earth in His Hand and will say,

«أَنَا الْمَلِكُ، أَنَا الْجَبَّارُ، أَنَا الْمُتَكَبِّرُ، أَيْنَ مُلْكُ الْأَرْضِ؟ أَيْنَ الْجَبَّارُونَ؟ أَيْنَ الْمُتَكَبِّرُونَ؟»

«I am the King, I am the Compeller, I am the Proud, where are the kings of the earth? Where are the tyrants? Where are the proud?»^[1]

In the *Hadith* about the Trumpet, it says that Allāh will take the souls of all of His creatures, and there will be none left but Him Alone, with no partner or associate. Then He will say, "Whose is the kingdom today?" three times, and He will answer Himself by saying,

﴿هُوَ الْوَاحِدُ الْقَهَّارُ﴾

﴿It is Allāh's, the One, the Irresistible!﴾^[2] meaning, He is the Only One Who has subjugated all things.

﴿الْيَوْمَ تُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ لَا ظُلْمَ الْيَوْمَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ﴾

﴿This Day shall every person be recompensed for what he earned. This Day no injustice (shall be done to anybody). Truly, Allāh is swift in reckoning.﴾

Here Allāh tells us of His justice when He judges between His creation; He does not do even a speck of dust's weight of injustice, whether it be for good or for evil. For every good deed He gives a tenfold reward and for every bad deed He gives recompense of one bad deed. Allāh says:

[1] *Fath Al-Bāri* 8:413, Muslim no. 7051, *Aṭ-Ṭabari* 21:327.

[2] *Aṭ-Ṭiwal* p. 270. This is a lengthy text which is not authentic.

﴿لَا ظَلَمَ الْيَوْمَ﴾

﴿This Day no injustice (shall be done to anybody).﴾

It was reported in *Ṣaḥīḥ Muslim* from Abu Dharr, may Allāh be pleased with him, that the Messenger of Allāh ﷺ said that Allāh said:

يَا عِبَادِي إِنِّي حَرَّمْتُ الظَّلْمَ عَلَى نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلَا تَظَالَمُوا - إِلَى
 أَنْ قَالَ - يَا عِبَادِي إِنَّمَا هِيَ أَفْعَالُكُمْ أُخْصِيهَا عَلَيْكُمْ ثُمَّ أَوْفِيكُمْ بِهَا، فَمَنْ وَجَدَ
 خَيْرًا فَلْيُعْمِدْ لِلَّهِ تَبَارَكَ وَتَعَالَى، وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ،

"O My servants, I have forbidden injustice for Myself, and made it unlawful for you, so do not commit injustice to one another ..." up to: "O My servants, these are your deeds, I record them for you then I will recompense you for them. Whoever finds something good, let him give praise to Allāh, and whoever finds something other than that, let him blame no one but himself."^[1]

﴿إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ﴾

﴿Truly, Allāh is swift in reckoning.﴾ means, He will bring all His creation to account as if He is bringing just one person to account. This is like the *Āyah*:

﴿وَمَا خَلَقَكُمْ إِلَّا بِعَنَانٍ وَاحِدٍ﴾

﴿The creation of you all and the resurrection of you all are only as a single person﴾ (31:28).

﴿وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ﴾

﴿And Our commandment is but one as the twinkling of an eye.﴾ (54:50)

﴿وَأَنذَرْتُمْ يَوْمَ الْآزِفَةِ إِذِ الْقُلُوبُ لَدَى الْمَنَاجِرِ كَظِيمٍ مَا لِلظَّالِمِينَ مِنْ حَیْرٍ وَلَا نَجِیٍّ
 يُطَاعُونَ إِلَّا بِأَمْرِ اللَّهِ وَعَمَّا تَحْتِی الْمُدُورِ ۝ وَاللَّهُ بِقَوْلِ الْعَقْبَانِ وَالَّذِينَ يَدْعُونَ مِنْ
 دُونِهِ لَا يَقْضُونَ شَيْئًا إِلَّا اللَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ۝﴾

﴿18. And warn them of the Day that is drawing near, when

[1] Muslim 4:1994.

the hearts will be at the throats Kāzīmīn. There will be no friend, nor an intercessor for the wrongdoers, who could be given heed to.﴾

﴿19. Allāh knows the fraud of the eyes, and all that the breasts conceal.﴾

﴿20. And Allāh judges with truth, while those to whom they invoke besides Him, cannot judge anything. Certainly, Allāh! He is the All-Hearer, the All-Seer.﴾

Warning of the Day of Resurrection and Allāh's judgement on that Day

'The Day that is drawing near' is one of the names of the Day of Judgement. It is so called because it is close, as Allāh says:

﴿إِنِّي الْآزِمَةُ ۖ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَافَةٌ﴾

﴿The Day of Resurrection draws near. None besides Allāh can avert it﴾ (53:57-58)

﴿اقْتَرَبَ السَّاعَةُ ۖ وَانْشَقَّ الْقَمَرُ﴾

﴿The Hour has drawn near, and the moon has been cleft asunder﴾ (54:1)

﴿اقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ﴾

﴿Draws near for mankind their reckoning﴾ (21:1),

﴿إِنَّا أَمْرٌ أَهْوَىٰ ۖ لَا تَسْمِعُوهٗ﴾

﴿The Event (the Hour) ordained by Allāh will come to pass, so seek not to hasten it﴾ (16:1),

﴿فَلَمَّا رَأَوْهُ زُلْفَةً ۖ يَتَذَكَّرُ الْإِنسَانُ ۖ كَذِبًا﴾

﴿But when they will see it approaching, the faces of those who disbelieve will change and turn black with sadness and in grief﴾ (67:27), and

﴿إِذَا الْقُلُوبُ لَنَىٰ ۖ الْخَافِرُونَ ۖ كَظِيمُونَ﴾

﴿when the hearts will be at the throats Kāzīmīn.﴾

Qatādah said, "When the hearts reach the throats because of fear, and they will neither come out nor go back to their

places.^[1] This was also the view of Ikrimah, As-Suddi and others.

﴿كَظِيمٍ﴾

﴿Kāzimīn﴾ means silent, for no one will speak without His permission:

﴿يَوْمَ يَقُومُ الرُّوحُ وَالْبَاقِيَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا﴾

«The Day that Ar-Rūḥ (Jibrīl) and the angels will stand forth in rows, they will not speak except him whom the Most Gracious allows, and he will speak what is right.» (78:38).

Ibn Jurayj said:

﴿كَظِيمٍ﴾

﴿Kāzimīn﴾ "It means weeping."^[2]

﴿مَا لِلظَّالِمِينَ مِنْ حَسِبٍ وَلَا فِئَةٍ يُطَاعُ﴾

«There will be no friend, nor an intercessor for the wrongdoers, who could be given heed to.»

means, those who wronged themselves by associating others in worship with Allāh, will have no relative to help them and no intercessor who can plead on their behalf; all means of good will be cut off from them.

﴿يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ﴾

«Allāh knows the fraud of the eyes, and all that the breasts conceal.»

Allāh tells us about His complete knowledge which encompasses all things, great and small, major and minor, so that people will take note that He knows about them and they will have the proper sense of shyness before Allāh. They will pay attention to the fact that He can see them, for He knows the fraud of the eyes, even if the eyes look innocent, and He knows what the hearts conceal. Aḍ-Ḍaḥḥāk said:

﴿خَائِنَةَ الْأَعْيُنِ﴾

[1] Aḡ-Ṭabari 21:368.

[2] Ad-Durr Al-Manthūr 7:281.

«the fraud of the eyes,» "A wink and a man saying that he has seen something when he has not seen it, or saying that he has not seen it when he did see it."^[1] Ibn 'Abbās, may Allāh be pleased with him, said, "Allāh knows when the eye looks at something, whether it wants to commit an act of betrayal or not."^[2] This was also the view of Mujāhid and Qatādah.^[3] Ibn 'Abbās, may Allāh be pleased with him, commented on the *Āyah*:

﴿وَمَا تَغْنِي السُّدُورُ﴾

«and all that the breasts conceal.» "He knows, if you were able to, whether you would commit *Zinā* with a woman or not."^[4] As-Suddi said:

﴿وَمَا تَغْنِي السُّدُورُ﴾

«and all that the breasts conceal.» meaning, of insinuating whispers.

﴿وَأَنَّهُ يَفْقَهُ بِالْحَقِّ﴾

«And Allāh judges with truth,» means, He judges with justice. Al-A'mash narrated from Sa'īd bin Jubayr from Ibn 'Abbās, may Allāh be pleased with him, that this *Āyah* means: "He is able to reward those who do good with good and those who do evil with evil."^[5]

﴿إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ﴾

«Certainly, Allāh! He is the All-Hearer, the All-Seer.»

This is how it was interpreted by Ibn 'Abbās, may Allāh be pleased with him. This is like the *Āyah*:

﴿يُعَذِّبُ الَّذِينَ آمَنُوا بِمَا عَمِلُوا وَيَجْزِي الَّذِينَ أَعْمَسُوا بِأَعْمَالِهِمْ﴾

«that He may requite those who do evil with that which they have done, and reward those who do good, with what is best» (53:31).

[1] Al-Qurtubi 15:303.

[2] At-Tabari 21:369.

[3] At-Tabari 21:370.

[4] At-Tabari 21:369.

[5] At-Tabari 21:369.

﴿وَالَّذِينَ يَدْعُونَ مِن دُونِهِ﴾

﴿while those to whom they invoke besides Him,﴾

means, the idols and false gods,

﴿لَا يَقْضُونَ شَيْئًا﴾

﴿cannot judge anything.﴾ means, they do not possess anything and they cannot judge anything.

﴿إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ﴾

﴿Certainly, Allāh! He is the All-Hearer, the All-Seer.﴾

means, He hears all that His creatures say and He knows all about them, so He guides whomsoever He wills and sends astray whomsoever He wills. And He judges with perfect justice in all of that.

﴿أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ كَانُوا مِن قَبْلِهِمْ كَانُوا هُمْ أَشَدَّ
مِنْهُمْ قُوَّةً وَرَأْسًا فِي الْأَرْضِ فَأَنزَلْنَاهُمْ اللَّهُ يُدْعِيهِمْ وَمَا كَانَ لَهُم مِّنَ اللَّهِ مِن وَّاقٍ ﴿٢١﴾
ذَٰلِكَ بِأَنَّهُمْ كَانَتْ تَأْتِيهِمْ رُسُلُهُم بِالْبَيِّنَاتِ فَكَفَرُوا فَأَنزَلْنَاهُمُ اللَّهُ إِنَّهُ قَوِيٌّ شَدِيدُ
الْعِقَابِ ﴿٢٢﴾﴾

﴿21. Have they not traveled in the land and seen what was the end of those who were before them? They were superior to them in strength, and in the traces in the land. But Allāh seized them with punishment for their sins. And none had they to protect them from Allāh.﴾

﴿22. That was because there came to them their Messengers with clear evidences but they disbelieved (in them). So Allāh seized them. Verily, He is All-Strong, Severe in punishment.﴾

The Severe Punishment for the Disbelievers

﴿أَوَلَمْ يَسِيرُوا﴾

﴿Have they not traveled﴾, 'these people who disbelieve in your Message, O Muḥammad,'

﴿فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ كَانُوا مِن قَبْلِهِمْ﴾

﴿in the land and seen what was the end of those who were before them?﴾

means, the nations of the past who disbelieved in their Prophets (peace be upon them), for which the punishment came upon them even though they were stronger than Quraysh.

﴿وَمَا تَارَكُوا فِي الْأَرْضِ﴾

﴿and in the traces in the land.﴾ means, they left behind traces in the earth, such as structures, buildings and dwellings which these people [i.e., the Quraysh] cannot match. This is like the *Āyāt*.

﴿وَلَقَدْ مَكَّنَّهُمْ فِيمَا إِن مَّكَّنَّاكُمْ فِيهِ﴾

﴿And indeed We had firmly established them with that wherewith We have not established you!﴾ (46:26)

﴿وَاتَّخَذُوا الْأَرْضَ دَعْرُومًا أَكْثَرَ مِنَّا عَرُومًا﴾

﴿and they tilled the earth and populated it in greater numbers than these have done﴾ (30:9).

Yet despite this great strength, Allāh punished them for their sin, which was their disbelief in their Messengers.

﴿وَمَا كَانَ لَهُمْ مِنَ اللَّهِ مِن وَّاقٍ﴾

﴿And none had they to protect them from Allāh.﴾

means, they had no one who could protect them or ward off the punishment from them.

Then Allāh mentions the reason why He punished them, and the sins which they committed. Allāh says:

﴿ذَٰلِكَ بِأَنَّهُمْ كَانَتْ تَأْتِيهِمْ رُسُلُهُم بِالْبَيِّنَاتِ﴾

﴿That was because there came to them their Messengers with clear evidences﴾

meaning with clear proof and definitive evidence.

﴿فَكَذَّبُوا﴾

﴿but they disbelieved.﴾ means, despite all these signs, they disbelieved and rejected the Message.

﴿فَأَخَذَهُمُ اللَّهُ﴾

﴿So Allāh seized them.﴾ means, He destroyed them utterly, and a

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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الْغَافِرُ

وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَى وَلْيَدْعُ رَبَّهُ إِنِّي أَخَافُ
 أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ ﴿٢٣﴾
 وَقَالَ مُوسَى إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ مِنْ كُلِّ مُتَكَبِّرٍ
 لَا يَأْتِيهِمْ يَوْمَ الْحِسَابِ ﴿٢٤﴾ وَقَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ
 فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ
 اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ وَإِنْ يَكُ كَذِبًا
 فَعَلَيْهِ كَذِبُهُ وَإِنْ يَكُ صَادِقًا يُصِيبْكُمْ بَعْضُ الَّذِي
 يَعِدُكُمْ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ ﴿٢٥﴾ يَقُولُ
 لَكُمْ الْمُلْكُ الْيَوْمَ ظَاهِرِينَ فِي الْأَرْضِ فَمَنْ نَصْرُبَا مِنْ
 بَأْسِ اللَّهِ إِنْ جَاءَ نَأْخُذُ فِرْعَوْنَ مَا أَرِيكُمْ إِلَّا مَا نَرَى وَمَا
 أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّشَادِ ﴿٢٦﴾ وَقَالَ الَّذِي آمَنَ يَنْفَعُوكَ مِنْ
 أَخَافُ عَلَيْكُمْ يَوْمَ الْأَحْزَابِ ﴿٢٧﴾ يَتْلُو دَائِبَ قَوْمٍ مَوْجٍ
 وَعَادٍ وَتُمُودٍ وَالَّذِينَ مِنْ بَعْدِهِمْ وَمَا اللَّهُ مُرِيدٌ ظَلَامًا لِلْعِبَادِ ﴿٢٨﴾
 وَيَقُولُ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ ﴿٢٩﴾ يَوْمَ تُؤَلَّفُ أَعْيُنٌ
 مَالِكُمْ مِنَ اللَّهِ يَوْمَ عَصِيرٍ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣٠﴾

similar fate awaits the disbelievers.

﴿إِنَّهُ قَوِيٌّ شَدِيدُ الْوَقَابِ﴾

«Verily, He is All-Strong, Severe in punishment»

means, He is possessed of great strength and might.

﴿شَدِيدُ الْوَقَابِ﴾

«Severe in punishment,» means, His punishment is severe and agonizing; we seek refuge with Allāh, may He be blessed and exalted, from that.

﴿وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا وَسُلْطَانٍ مُبِينٍ ﴿٢٣﴾ إِلَى فِرْعَوْنَ وَهَارُونَ فَقَالُوا سَاحِرٌ كَذَّابٌ ﴿٢٤﴾ فَلَمَّا جَاءَهُمْ

بِالْحَقِّ مِنْ عَيْنِنَا قَالُوا اقْتُلُوا أَبْنَاءَ الَّذِينَ آمَنُوا مَعَهُ وَاسْتَحْيُوا نِسَاءَهُمْ وَمَا كَيْدُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿٢٥﴾ وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَى وَلْيَدْعُ رَبَّهُ إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ ﴿٢٦﴾ وَقَالَ مُوسَى إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ مِنْ كُلِّ مُتَكَبِّرٍ لَا يَأْتِيهِمْ يَوْمَ الْحِسَابِ ﴿٢٧﴾

«23. And indeed We sent Mūsā with Our Āyāt, and a manifest authority.»

«24. To Fir'aun, Hāmān and Qārūn, but they called (him): "A sorcerer, a liar!"»

«25. Then, when he brought them the Truth from Us, they said: "Kill with him the sons of those who believe and let their women live;" but the plots of disbelievers are nothing but in

vain!﴾

﴿26. Fir'awn said: "Leave me to kill Mūsā, and let him call his Lord! I fear that he may change your religion, or that he may cause mischief to appear in the land!"﴾

﴿27. Mūsā said: "Verily, I seek refuge in my Lord and your Lord from every arrogant who believes not in the Day of Reckoning!"﴾

The Story of Mūsā and Fir'awn

Allāh consoles His Prophet Muḥammad ﷺ for the disbelief of his people and gives him the glad tidings of good consequences and victory in this world and the Hereafter, as happened to Mūsā bin 'Imrān, peace be upon him, whom Allāh sent with clear proof and definitive evidence. Allāh says:

﴿يَا أَيُّهَا الْمَلَأُؤْ سَاءَ مَا يَكُونُ لَكُمْ بِآيَاتِنَا﴾

﴿with Our Āyāt, and a manifest authority﴾. Authority means proof and evidence.

﴿إِلَىٰ فِرْعَوْنَ﴾

﴿to Fir'awn﴾, who was the king of the Copts of Egypt.

﴿وَمَنْشَرٍ﴾

﴿Hāmān﴾ who was his adviser.

﴿وَقَارُونَ﴾

﴿and Qārūn﴾ who was the richest trader among the people of his time.

﴿فَقَالُوا سِحْرٌ كَذَّابٌ﴾

﴿but they called (him): "A sorcerer, liar!"﴾

means, they rejected him and thought he was a sorcerer, a madman and an illusionist who was telling lies about having been sent by Allāh. This is like the Āyah:

﴿كَذَٰلِكَ مَا لَكَ الْكَافِرِينَ مِنْ قَلِيلٍ مِنْ رَسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مُجُنٌّ ﴿١٠١﴾ أَتَوَصَّوْنَ بِهِ ؕ بَلْ هُمْ قَوْمٌ طَاغُونَ ﴿١٠٢﴾﴾

«Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!" Have they transmitted this saying to these? Nay, they are themselves a people transgressing beyond bounds!» (51:52-53)

﴿فَلَمَّا جَاءَهُم بِالْحَقِّ مِنْ عِنْدِنَا﴾

«Then, when he brought them the Truth from Us,»

means, with definite evidence that Allāh had sent him to them,

﴿قَالُوا اقْتُلُوا أَبْنَاءَ الَّذِينَ آمَنُوا مَعَهُ وَاسْتَحْيُوا نِسَاءَهُمْ﴾

«they said: "Kill with him the sons of those who believe and let their women live;»

This was a second command from Fir'awn to kill the males of the Children of Israel. The first command had been as a precaution against the emergence of a man like Mūsā, or an act intended to humiliate this people or reduce their numbers or both. The second command was for the second reason, to humiliate the people so that they would regard Mūsā as a bad omen. they said:

﴿أَوَدِينَا مِنْ قَبْلِ أَنْ نَأْتِيَنَا وَدِينَا بَدُو مَا جِئْتُنَا قَالَ عَسَىٰ رَبُّكُمْ أَنْ يُهْلِكَ عُدُوَّكُمْ
لَتَنْزِلَنَّاكُمْ فِي الْأَرْضِ لِنَنْظُرَ كَيْفَ تَتَمَلَّوْنَ ﴿١٢٩﴾﴾

«"We (Children of Israel) had suffered troubles before you came to us, and since you have come to us." He said: "It may be that your Lord will destroy your enemy and make you successors on the earth, so that He may see how you act?"» (7:129).

Qatādah said, this was one command after another.^[1]

﴿وَمَا كَيْدُ الْكَافِرِينَ إِلَّا فِي سَكْنٍ﴾

«but the plots of disbelievers are nothing but in vain!»

means, their schemes and intentions – to reduce the numbers of the Children of Israel lest they prevail over them – were doomed to failure.

﴿وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَىٰ وَلْيَدْعُ رَبَّهُ﴾

[1] At-Ṭabari 21:373.

﴿Fir'awn said: "Leave me to kill Mūsā, and let him call his Lord!..."﴾

Fir'awn, may Allāh curse him, resolved to kill Mūsā, peace be upon him, i.e., he said to his people, 'let me kill him for you.'

﴿وَلْيَدْعُ رَبَّهُ﴾

﴿and let him call his Lord!﴾ means, 'I do not care.' This is the utmost in offensive stubbornness.

﴿إِنِّي لَأَتَأْتِيَنَّكُمْ أَوْ أَن يُظْهَرَ فِي الْأَرْضِ الْقَسَادُ﴾

﴿I fear that he may change your religion, or that he may cause mischief to appear in the land!﴾

means, Mūsā; Fir'awn was afraid that Mūsā would lead his people astray and change their ways and customs. As if Fir'awn would be concerned about what Mūsā might do to his people! The majority understood this as meaning, 'he will change your religion and cause mischief to appear in the land.'

﴿وَقَالَ مُوسَىٰ إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ مِنْ كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ بَيَوْمِ الْحِسَابِ﴾

﴿Mūsā said: "Verily, I seek refuge in my Lord and your Lord from every arrogant who believes not in the Day of Reckoning!"﴾

means, when he heard that Fir'awn had said,

﴿ذُرِّي أَقْتُلْ مُوسَىٰ﴾

﴿Leave me to kill Mūsā,﴾ Mūsā, peace be upon him, said, "I seek refuge and protection with Allāh from his evil and the evil of those like him." So he said:

﴿إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ﴾

﴿Verily, I seek refuge in my Lord and your Lord﴾

- those who were being addressed here -

﴿مِنْ كُلِّ مُتَكَبِّرٍ﴾

﴿from every arrogant﴾ means, from every evildoer,

﴿لَا يُؤْمِنُ بَيَوْمِ الْحِسَابِ﴾

﴿who believes not in the Day of Reckoning!﴾

It was reported in the *Hadīth* narrated from Abu Mūsā, may Allāh be pleased with him, that when the Messenger of Allāh ﷺ was afraid of some people, he would say:

«اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ شُرُورِهِمْ، وَنَذْرُأُ بِكَ فِي نُحُورِهِمْ»

«O Allāh, we seek refuge in You from their evil and we seek Your help in repulsing them.»^[1]

«وَقَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ وَإِنْ يَكُ كَاذِبًا فَعَلَيْهِ كَذِبُهُ وَإِنْ يَكُ سَادِقًا فَيُجِيبُكُمْ بِعَصَى اللَّهِ الَّتِي يَعُودُكُمْ بِهَا اللَّهُ لَا يُدْرِي مَنْ هُوَ سَرِيفٌ كَذَّابٌ ۖ يَقُولُ لَكُمْ أَلَمْ تُكَلِّمُوا الْمَلِكَ الْيَمِينَ عَلَى هَرُونَ فِي الْأَرْضِ فَمَنْ يَضُرُّهُ مِنْ آلِهِ أَنْ يَأْتِيَ بِكُفْرِهِمْ إِلَّا مَا أَرَىٰ وَمَا أَهْوَىٰكَ إِلَّا سَيْلُ الْمَرِّاثَةِ ۚ»

«28. And a believing man of Fir'awn's family, who hid his Faith said: "Would you kill a man because he says: 'My Lord is Allāh,' and he has come to you with clear signs from your Lord? And if he is a liar, upon him will be (the sin of) his lie; but if he is telling the truth, then some of that (calamity) wherewith he threatens you will befall on you." Verily, Allāh guides not one who is a transgressor, a liar!»

«29. "O my people! Yours is the kingdom today, you being dominant in the land. But who will save us from the torment of Allāh, should it befall us?" Fir'awn said: "I show you only that which I see, and I guide you only to the path of right policy!"»

Mūsā was supported by a believing Man from Fir'awn's Family

The well-known view is that this believing man was a Coptic (Egyptian) from the family of Fir'awn. As-Suddi said, he was a cousin [son of the paternal uncle] of Fir'awn. And it was said that he was the one who was saved along with Mūsā, peace be upon him.^[2] Ibn Jurayj reported that Ibn 'Abbās, may Allāh be pleased with him, said "No one from among the family of

^[1] An-Nasā'ī in *Al-Kubrā* 5:188.

^[2] Aṭ-Ṭabari 21:375.

Fir'awn believed apart from this man, the wife of Fir'awn, and the one who said,

﴿يَتْمُومُونَ إِلَهُكَ أَلَمْ لَا يَأْتِرُونَ بِكَ يَفْقَهُوْكَ﴾

﴿"O Mūsā! Verily, the chiefs are taking counsel together about you, to kill you."﴾ (28:20)

This was narrated by Ibn Abi Hātim.^[1] This man concealed his Faith from his people, the Egyptians, and did not reveal it except on this day when Fir'awn said,

﴿ذَرُونِي أَقْتُلْ مُوسَى﴾

﴿Leave me to kill Mūsā,﴾ The man was seized with anger for the sake of Allāh, and the best of Jihād is to speak a just word before an unjust ruler, as is stated in the Ḥadīth.^[2] There is no greater example of this than the words that this man said to Fir'awn:

﴿أَفَقَتُلُونَهُ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ﴾

﴿Would you kill a man because he says: 'My Lord is Allāh,﴾

Al-Bukhārī narrated a similar story in his Ṣaḥīḥ from 'Urwah bin Az-Zubayr, may Allāh be pleased with him, who said: "I said to 'Abdullāh bin 'Amr bin Al-'Ās, may Allāh be pleased with him: Tell me, what was the worst thing the idolators did to the Messenger of Allāh ﷺ? He said, 'While the Messenger of Allāh ﷺ was praying in the courtyard of the Ka'bah, 'Uqbah bin Abi Mu'īt came and grabbed the shoulder of the Messenger of Allāh ﷺ and started twisting his garment so that it strangled him. Abu Bakr, may Allāh be pleased with him, came and grabbed ['Uqbah's] shoulder and pushed him away from the Prophet ﷺ, then he said,

﴿أَفَقَتُلُونَهُ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ﴾

﴿Would you kill a man because he says: 'My Lord is Allāh,' and he has come to you with clear signs from your Lord?﴾."

This was recorded by Al-Bukhārī.^[3]
Allāh's saying;

[1] Al-Qurṭubī 15:306.

[2] Tuḥfat Al-Aḥwadhī 6:390.

[3] Faṭḥ Al-Bārī 8:416.

﴿وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ﴾

«and he has come to you with clear signs from your Lord?»

means, "how can you kill a man just because he says, 'My Lord is Allāh,' and he brings proof that what he is saying is the truth?" Then, for the sake of argument, he went along with them and said,

﴿وَإِنْ يَكُ كَذِبًا فَلَيْتَهُ كَذِيبٌ وَإِنْ يَكُ صَادِقًا يُصِيبْكُمْ بَعْضُ الَّذِي يوعِدُكُمْ﴾

«And if he is a liar, upon him will be (the sin of) his lie; but if he is telling the truth, then some of that (calamity) wherewith he threatens you will befall on you.»

meaning, 'if you do not believe in what he is saying, then it is only common sense to leave him alone and not harm him; if he is lying, then Allāh will punish him for his lies in this world and in the Hereafter. If he is telling the truth and you harm him, then some of what he is warning about will happen to you too, because he is threatening you with punishment in this world and in the Hereafter if you go against him. It is possible that he is telling the truth in your case, so you should leave him and his people alone, and not harm them.' Allāh tells us that Mūsā asked Fir'awn and his people to leave them in peace, as Allāh says:

﴿وَلَقَدْ جَاءَهُمْ مِنْ فِرْعَوْنَ رَسُولٌ كَرِيمٌ ﴿٢٨﴾ أَنْ أَدْرَاكَ عِبَادَ اللَّهِ إِنَّ لَكَ رَسُولًا نَجِيمٌ ﴿٢٩﴾ وَإِنْ لَا تَقْلُوا عَلَى اللَّهِ إِنْ يَكُ يَأْتِيكُمْ بِطَلُونٍ ﴿٣٠﴾ وَإِنْ عَذْتُ بِرَبِّي وَيَكُ يُرْجَوُ ﴿٣١﴾ وَإِنْ لَمْ تُؤْمَرْ بِهِ فَانْتَرُوا ﴿٣٢﴾﴾

«And indeed We tried before them Fir'awn's people, when there came to them a noble Messenger, saying: "Deliver to me the servants of Allāh. Verily, I am to you a Messenger worthy of all trust. And exalt not yourselves against Allāh. Truly, I have come to you with a manifest authority. And truly, I seek refuge with my Lord and your Lord, lest you should stone me. But if you believe me not, then keep away from me and leave me alone."» (44:17-21).

Similarly, the Messenger of Allāh ﷺ told the Quraysh to leave him alone and let him call the servants of Allāh to Allāh; he asked them not to harm him, and to uphold the ties of

kinship that existed between him and them, by not harming him. Allāh says:

﴿قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ لَبِئْسَ إِلَّا الْوَدْعَ فِي الْقُرْبَىٰ﴾

«Say: "No reward do I ask of you for this except to be kind to me for my kinship with you."» (42:23),

meaning, 'do not harm me, because of the ties of kinship that exist between me and you; so do not harm me, and let me address my call to the people.' This was the basis of the truce agreed upon on the day of Al-Hudaybiyah, which was a manifest victory.

﴿إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ﴾

«Verily, Allāh guides not one who is a transgressor, a liar!»

means, 'if the one who claims to have been sent by Allāh is a liar, as you say, this would be obvious to everyone from his words and deeds, for they would be inconsistent and self-contradictory. But we can see that this man is upright and what he says is consistent. If he was a sinner and a liar, Allāh would not have guided him and made his words and actions rational and consistent as you see them.' Then this believer warned his people that they would lose the blessings Allāh bestowed upon them and that the vengeance of Allāh would befall them:

﴿يَقُولُ لَكُمْ الْمَلِكُ الْيَوْمَ ظَاهِرُونَ فِي الْأَرْضِ﴾

«O my people! Yours is the kingdom today, you being dominant in the land.»

means, 'Allāh has blessed you with this kingdom, dominance in the land, power and authority, so take care of this blessing by giving thanks to Allāh and believing in his Messenger, and beware of the punishment of Allāh if you reject His Messenger.'

﴿فَمَنْ يَنْصُرُنَا مِنْ بَأْسِ اللَّهِ إِنْ جَاءَنَا﴾

«But who will save us from the torment of Allāh, should it befall us?»

means, 'these soldiers and troops will not avail you anything and will not ward off the punishment of Allāh, if He decides to

punish us.' Fir'awn said to his people, in response to the advice of this righteous man who was more deserving of kingship than Fir'awn:

﴿مَا أُرِيكُمْ إِلَّا مَا أَرَىٰ﴾

﴿I show you only that which I see,﴾ meaning, 'I only tell you and advise you to do that which I think is good for myself, too.' But Fir'awn lied, because he knew that Mūsā was telling the truth concerning the Message which he brought.

﴿قَالَ لَقَدْ عَلِمْتُ مَا أَرْسِلَ رُسُلًا إِلَّا رُبَّ كَذَّابٍ وَّطَائِفَةٍ مِّنَ الْأَرْضِ يَكْفُرُونَ﴾

﴿[Mūsā] said: "Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth."﴾ (17:102)

﴿وَكَذَّبُوا بِآيَاتِنَا أَنفُسُهُمْ ظَنَّمُوا بِظُلْمٍ﴾

﴿And they belied them (those Āyāt) wrongfully and arrogantly, though they were themselves convinced thereof﴾ (27:14)

﴿مَا أُرِيكُمْ إِلَّا مَا أَرَىٰ﴾

﴿I show you only that which I see,﴾ - Fir'awn uttered a lie and a fabrication; he betrayed Allāh and His Messenger, and cheated his people by not advising them sincerely.

﴿وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّشَادِ﴾

﴿and I guide you only to the path of right policy!﴾

means, 'and I am only calling you to the path of truth, sincerity and guidance.' This was also a lie, but his people obeyed him and followed him. Allāh says:

﴿فَاتَّبَعُوا أَمْرَ فِرْعَوْنَ وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ﴾

﴿they followed the command of Fir'awn, and the command of Fir'awn was no right guide﴾ (11:97).

﴿وَأَسَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هُمْ بِذَاكِرِينَ﴾

﴿And Fir'awn led his people astray, and he did not guide them.﴾ (20:79)

According to a Ḥadīth:

وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلِ الْيَاسِنِ فَازْلَمْتُمْ فِي شَيْءٍ
 وَمَجَاءَكُمْ بِكُمْ بِهِ حَقٌّ إِذَا هَلَكْتُمْ فَلْتَمَذُوا لَنْ يَبْعَثَ اللَّهُ
 مِنْ بَعْدِهِ رَسُولًا كَذَلِكَ يُضِلُّ اللَّهُ مَنْ هُوَ مُسْرِفٌ
 مُرْتَابٌ ﴿٣٠﴾ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ
 أَنْتَهُمْ كَكُفْرٍ مَقْتًا عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ ءَامَنُوا كَذَلِكَ
 يَطْعُمُ اللَّهُ عَلَى كُلِّ قَلْبٍ مُنْكَرٍ جَبَّارٍ ﴿٣١﴾ وَقَالَ فِرْعَوْنُ
 يَهْجُرُنِ ابْنِ بَنِي صَرَاحَةَ لَعَلِّي أَبْلُغُ الْأَسْبَابَ ﴿٣٢﴾ أَسْبَابَ
 السَّمَوَاتِ فَأَطَّلِعُ إِلَى آلِهَةٍ مَرْسُومٍ وَإِنِّي لأُنْذِرُكَ كَذِبًا
 وَكَذَلِكَ زَيْنُ الْفِرْعَوْنَ سَوَّاهُ عَلَيْهِمْ وَصَدَّ عَنْ السَّبِيلِ
 وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ ﴿٣٣﴾ وَقَالَ الَّذِينَ
 ءَامَنُوا يَقَوْمِ أَنْتُمْ قَوْمٌ مُشْرِفُونَ كَذَلِكَ يُضِلُّ اللَّهُ
 الْفَاسِقِينَ ﴿٣٤﴾ وَمَنْ يَعْمَلْ صَالِحًا مِنْ ذَكَرٍ وَأُنْثَى وَهُوَ مُؤْمِنٌ
 فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ بِزُرُوفٍ فِيهَا يُغْتَبَرُ حِسَابٌ ﴿٣٥﴾

«ما من إمام يموت يوم يموت
 وهو غاشٍ لِرعيته، إلا لم يرخ
 رائحة الجنة، وإن ربيحها
 ليوجد من مسيرة خمسمائة
 عام»

«There is no leader who
 dies having cheated his
 people, but he will never
 smell the fragrance of
 Paradise, and its fra-
 grance can be detected
 from a distance of a five-
 hundred year
 journey.»^[1]

And Allāh is the
 Guide to the straight
 path.

«وَقَالَ الَّذِينَ ءَامَنُوا يَقَوْمِ أَنْتُمْ قَوْمٌ مُشْرِفُونَ
 لَمَّا قَامَ عَلَيْكُمْ قَتْلُ يَوْمِ
 الْأَحْزَابِ ﴿٣٤﴾ يَذَلُّ ذَابٌ قَوْمٌ تُوجِ
 وَتَالُو وَتَمَرَدُوا وَالَّذِينَ مِنْ بَعْدِهِمْ وَمَا

اللَّهُ يُرِيدُ ظُلْمًا لِلْعَالَمِينَ ﴿٣٥﴾ وَيَقَوْمِ إِنَّهُ أَتَاكُمْ عَلَى كُفْرٍ بَيْنَ يَدَيْكُمْ وَمَنْ يَنْصُرِ اللَّهَ فَهُوَ لِلَّهِ وَالَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ ﴿٣٦﴾ وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلِ الْيَاسِنِ فَازْلَمْتُمْ فِي شَيْءٍ فِي شَيْءٍ مِمَّا جَاءَكُمْ بِهِ حَقٌّ إِذَا هَلَكْتُمْ فَلْتَمَذُوا لَنْ يَبْعَثَ اللَّهُ مِنْ بَعْدِهِ رَسُولًا كَذَلِكَ يُضِلُّ اللَّهُ مَنْ هُوَ مُسْرِفٌ مُرْتَابٌ ﴿٣٧﴾ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَنْتَهُمْ كَكُفْرٍ مَقْتًا عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ ءَامَنُوا كَذَلِكَ يَطْعُمُ اللَّهُ عَلَى كُلِّ قَلْبٍ مُنْكَرٍ جَبَّارٍ ﴿٣٨﴾

«30. And he who believed said: "O my people! Verily, I fear
 for you an end like that day (of disaster) of the groups (of
 old)!"»

«31. "Like the end of the people of Nūh, and 'Ād, and Thamūd

[1] Fath Al-Bārī 13:136.

and those who came after them. And Allāh wills no injustice for (His) servants."﴿

﴿32. "And, O my people! Verily, I fear for you the Day when there will be mutual calling."﴾

﴿33. A Day when you will turn your backs and flee having no protector from Allāh. And whomsoever Allāh sends astray, for him there is no guide.﴾

﴿34. And indeed Yūsuf did come to you, in times gone by, with clear signs, but you ceased not to doubt in that which he did bring to you, till when he died, you said: "No Messenger will Allāh send after him." Thus Allāh leaves astray him who is a transgressor and a skeptic.﴾

﴿35. Those who dispute about the Āyāt of Allāh, without any authority that has come to them, it is greatly hateful and disgusting to Allāh and to those who believe. Thus does Allāh seal up the heart of every arrogant, tyrant.﴾

Here Allāh tells us that this righteous man, the believer from among the family of Fir'awn, warned his people of the punishment of Allāh in this world and the Hereafter, saying,

﴿يَقُولُ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ﴾

﴿O my people! Verily, I fear for you an end like that day (of disaster) of the groups (of old)!﴾

meaning, those of the earlier nations who disbelieved the Messengers of Allāh, such as the people of Nūh, 'Ād, Thamūd and the disbelieving nations who came after them, how the punishment of Allāh came upon them and they had no one to protect them or ward off that punishment.

﴿وَمَا اللَّهُ يُرِيدُ عَلَيْكَ الْإِصْبَادَ﴾

﴿And Allāh wills no injustice for (His) servants.﴾

means, Allāh destroyed them for their sins and for their disbelief in and rejection of His Messengers; this was His command and His decree concerning them that was fulfilled. Then he said:

﴿وَيَقُولُ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ﴾

﴿And, O my people! Verily, I fear for you the Day when there

will be mutual calling.﴾

meaning, the Day of Resurrection.

﴿يَوْمَ تُؤْخَذُ الْمَوَازِينُ﴾

﴿A Day when you will turn your backs and flee﴾ means, running away.

﴿كَلَّا لَا وَدَّكَ الْغَافِلُونَ﴾

﴿No! There is no refuge! Unto your Lord will be the place of rest that Day.﴾ (75:11-12)

Allāh says:

﴿مَا لَكُمْ مِنْ اللَّهِ مِنْ عَاصِدٍ﴾

﴿having no protector from Allāh.﴾ meaning, 'you will have no one to protect you from the punishment and torment of Allāh.'

﴿وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ﴾

﴿And whomsoever Allāh sends astray, for him there is no guide.﴾

means, whomever Allāh sends astray will have no other guide except Him.

Allāh's saying:

﴿وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلُ بِالْبَيِّنَاتِ﴾

﴿And indeed Yūsuf came to you, in times gone by, with clear signs,﴾

refers to the people of Egypt. Allāh sent a Messenger to them before the time of Mūsa, peace be upon him, in the person of Yūsuf, peace be upon him, who attained a high position in the government of the people of Egypt. He was a Messenger who called his people to Allāh with justice, but they did not obey him in matters of worshipping Allah, they only obeyed him in worldly matters that pertained to his position in the government. Allāh says:

﴿قَالُوا لَنْ نَبْرَأَ إِلَهًا إِلَّا مَا كُنَّا نَدْعُوهُ قُلْ هُوَ إِلَهُ الْمَلَائِكَةِ وَالرُّسُلِ وَإِذَا قُلْتُمْ لِلرُّسُلِ أَنْ أَتَوْا بِآيَاتٍ لَنْ يَأْتِيَنَّكُمْ أَوْفَاءُ بِالْعَاهِدِ﴾

﴿but you ceased not to doubt in that which he brought to you, till when he died, you said: "No Messenger will Allāh send

after him.”﴾

means, ‘you despaired, and said by way of wishful thinking,’

﴿لَنْ يَبْعَثَ اللَّهُ مِنَّا رَسُولًا﴾

﴿No Messenger will Allāh send after him.﴾ This was because of their disbelief and rejection (of the Messengers).

﴿كَذَلِكَ يُضِلُّ اللَّهُ مَن هُوَ مُشْرِئٌ مُّرْتَابٌ﴾

﴿Thus Allāh leaves astray him who is a transgressor and a skeptic.﴾

means, this is the state of the one whom Allāh sends astray because of his sinful actions and the doubts in his heart.

﴿الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَتْهُمْ﴾

﴿Those who dispute about the Āyāt of Allāh, without any authority that has come to them,﴾

means, those who attempt to refute truth with falsehood and who dispute the proof without evidence or proof from Allāh, Allāh will hate them with the utmost loathing. Allāh says:

﴿كَبُرَ مَقْتًا عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ آمَنُوا﴾

﴿it is greatly hateful and disgusting to Allāh and to those who believe.﴾

meaning, the believers too will despise those who are like this, and whoever is like this, Allāh will put a seal on his heart so that after that he will not acknowledge anything good or denounce anything evil. Allāh says:

﴿كَذَلِكَ يَطْمَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ مُّكْبِرٍ﴾

﴿Thus does Allāh seal up the heart of every arrogant.﴾

meaning, so that they cannot follow the truth.

﴿جَبَّارٍ﴾

﴿tyrant.﴾

﴿وَقَالَ يُزْعَوْنَ يَهْمَزُونَ أَيَّنِي مِنَّا لَمَّا لَبِغُوا أَتَيْنَاكَ الْكَاذِبِينَ﴾

﴿إِنَّهُ مُوسَى وَإِنِّي لَا أَظُنُّكَ كَاذِبًا وَكَذَلِكَ زَيْنُ الْيَزْعَوْنَ مَوْءُ عَلَيْهِ. وَشَدَّ عَنِ السَّبِيلِ وَمَا

كَتَبْتُ يَزْعَوْتَ إِلَّا فِي نَبَابٍ﴾

﴿36. And Fir'awn said: "O Hāmān! Build me a lofty tower that I may arrive at the ways ->

﴿37. The ways of the heavens, and I may look upon the God of Mūsā, but verily, I think him to be a liar." Thus it was made fair seeming, in Fir'awn's eyes, the evil of his deeds, and he was hindered from the path; and the plot of Fir'awn led to nothing but loss and destruction.﴾

How Fir'awn mocked the Lord of Mūsā

Allāh tells us of the arrogant and hostile defiance of Fir'awn and his rejection of Mūsā, when he commanded his minister Hāmān to build him a tower, i.e., a tall, high, strong fortress. He built it of bricks made from baked clay, as Allāh says:

﴿ثَوَّقَ لِي يَهْنَكُنَّ عَلَى الطِّينِ فَأَجْعَلَ لِي مَرَحًا﴾

﴿So kindle for me (a fire), O Hāmān, to bake (bricks out of) clay, and set up for me a lofty tower﴾ (28:38).

﴿لَعَلِّي أَتِلُغُ الْأَسْبَابَ ۖ أَنَسِبَ الْمَسْكُونُ﴾

﴿that I may arrive at the ways - the ways of the heavens,﴾

Sa'īd bin Jubayr and Abu Ṣāliḥ said, "The gates of the heavens."^[1] Or it was said, the ways of the heavens.

﴿فَأَطَّلِعُ إِلَى اللَّهِ مُوَسًى وَآلِي لَأُظْهِرَنَّ كَذِبًا﴾

﴿and I may look upon the God of Mūsā, but verily, I think him to be a liar.﴾

Because of his disbelief and defiance, he did not believe that Allāh had sent Mūsā to him. Allāh says:

﴿وَكَذَلِكَ زَيْنُ الْفِرْعَوْنَ سَوَّى عَمَلِهِ. وَصَدَّ عَنِ الْحَقِّ﴾

﴿Thus it was made fair seeming, in Fir'awn's eyes, the evil of his deeds, and he was hindered from the path;﴾

means, this act of his [building the tower], by means of which he wanted to deceive his people and make them think that he could prove that Mūsā was lying. Allāh says:

﴿وَمَا كَيْدُ الْفِرْعَوْنَ إِلَّا فِي تَبَابٍ﴾

^[1] Al-Qurtubī 15:314.

﴿and the plot of Fir'awn led to nothing but loss and destruction.﴾

Ibn 'Abbās and Mujāhid said, "Meaning nothing but ruin."⁽¹⁾

﴿وَقَالَ الَّذِي آمَنَ يَنْفَرُوا أَتُخَفُّونَ سَبِيلَ الرَّسُولِ ﴿٣٨﴾ يَنْفَرُوا إِنَّمَا هَذِهِ
الْحَيَاةُ الدُّنْيَا مَتَّعَ رَبِّيَ الْآخِرَةُ هِيَ دَارُ الْفِرَاقِ ﴿٣٩﴾ مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَى إِلَّا
بِغَلَاظِهَا وَمَنْ عَمِلَ صَالِحًا مِمَّا زَكَرَ أَتَى ثَوَابَهُ وَهُوَ مُؤْتَى فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ
يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ ﴿٤٠﴾﴾

438. And the man who believed said: "O my people! Follow me, I will guide you to the way of right conduct."

439. "O my people! Truly, this life of the world is nothing but an enjoyment, and verily, the Hereafter that is the home that will remain forever."

440. "Whoever does an evil deed, will not be requited except the like thereof; and whosoever does a righteous deed, whether male or female and is a true believer, such will enter Paradise, where they will be provided therein without limit."

More of what the Believer from Fir'awn's Family said

This believer said to his people who persisted in their rebellion and transgression, and preferred the life of this world:

﴿يَنْفَرُوا أَتُخَفُّونَ سَبِيلَ الرَّسُولِ﴾

﴿O my people! Follow me, I will guide you to the way of right conduct.﴾

This is in contrast to the false claim of Fir'awn:

﴿وَمَا أَدَّبُكُمْ إِلَّا سَبِيلَ الرَّسُولِ﴾

﴿and I guide you only to the path of right policy.﴾

Then he sought to make them shun this world which they preferred to the Hereafter, and which had prevented them from believing in the Messenger of Allāh, Mūsa, peace be upon him. He said:

﴿يَنْفَرُوا إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا مَتَّعَ﴾

⁽¹⁾ At-Ṭabari 21 :388.

وَتَقَوْمٌ

٤٧٢

وَتَقَوْمٌ

وَتَقَوْمٌ مَّا لِيْ اَدْعُوْكُمْ اِلَى النَّجْوَةِ وَتَدْعُوْنِيْ اِلَى النَّارِ ﴿١٦﴾ تَدْعُوْنِيْ لِاَكْفُرَ بِاللّٰهِ وَاُشْرِكَ بِهِ مَا لَيْسَ لِيْ بِهِ عِلْمٌ وَاَنَا اَدْعُوْكُمْ اِلَى الْعَزِيْزِ الْعَقْلِ ﴿١٧﴾ لَا جَرَمَ اَنَّمَا تَدْعُوْنِيْ اِلَيْهِ لَيْسَ لِمُدْعَاؤِهِ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ اَنْ يَّرُدَّنَا اِلَى اللّٰهِ وَاَنْتَ الْمُسْرِفِيْنَ هُمْ اَصْحَابُ النَّارِ ﴿١٨﴾ فَسَتَذْكُرُوْنَ مَا اَقُوْلُ لَكُمْ وَاَفَوْضُ اَمْرِيْ اِلَى اللّٰهِ اِنَّ اللّٰهَ بِصِرِّ الْعِبَادِ ﴿١٩﴾ فَوَقَدْ عَلِمَ اللّٰهُ سَيِّئَاتِ مَا مَكَرْتُمْ وَاَحَاقَ بِعَالِ فِرْعَوْنَ سُوءُ الْعَذَابِ ﴿٢٠﴾ النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ اَدْخِلُوْا آلَ فِرْعَوْنَ اَشَدَّ الْعَذَابِ ﴿٢١﴾ وَاِذْ يَتَحَايَوْنَ فِي النَّارِ فَيَقُوْلُ الضَّعِيفُوْنَ لِلَّذِيْنَ اَسْتَكْبَرُوْا اِنَّا كُنَّا لَكُمْ تَبَعًا فَاَهْلَ اَنْتُمْ مُّغْنَوْنَ عَنْ تَصِيبِ اِيْنِ النَّارِ ﴿٢٢﴾ قَالَ الَّذِيْنَ اَسْتَكْبَرُوْا اِنَّا كُلُّ فِئَةٍ بِاَمْرِ اللّٰهِ فَاَ تَحْكُمُ بَيْنَ الْعِبَادِ ﴿٢٣﴾ وَقَالَ الَّذِيْنَ فِي النَّارِ لِحُرَّتِهِ جَهَنَّمَ اَدْعُوْا رَبَّكُمْ يُحْفَفُ عَنْكُمْ يَوْمًا مِّنَ الْعَذَابِ ﴿٢٤﴾

«O my people! Truly, this life of the world is nothing but an enjoyment,»

meaning, it is insignificant and fleeting, and soon it will diminish and pass away.

﴿وَالْآخِرَةُ مِنْ دَرِكِ الْفَكَرِ﴾

«and verily, the Hereafter that is the home that will remain forever.»

means, the abode which will never end and from which there will be no departure, which will be either Paradise or Hell. Allāh says:

﴿مَنْ عَمِلَ سَيِّئَةً فَلَا يُخَيَّرُ اِلَّاٰ يَنْهَا﴾

«Whosoever does an evil deed, will not be requited except the like thereof;»

means, one like it.

﴿وَمَنْ عَمِلَ سَلِيْمًا بَيْنَ ذَكَرٍ اَوْ اُنْثٰى وَهُوَ مُّؤْمِنٌ فَلَوْ تَرَىٰ مِثْلَهُ بِرِزْقٍ نِّبَا يَغْتَرِ حِسَابِ﴾

«and whosoever does a righteous deed, whether male or female and is a true believer, such will enter Paradise, where they will be provided therein without limit.»

means, the reward cannot be enumerated, but Allāh will give an immense reward without end. And Allāh is the Guide to the straight path.

﴿وَتَقَوْمٌ مَّا لِيْ اَدْعُوْكُمْ اِلَى النَّجْوَةِ وَتَدْعُوْنِيْ اِلَى النَّارِ ﴿١٦﴾ تَدْعُوْنِيْ لِاَكْفُرَ بِاللّٰهِ وَاُشْرِكَ بِهِ

يَوْمَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَأَنَا أَدْعُكُمْ إِلَى الْمَنِيرِ ﴿٤١﴾ لَا جَزَاءَ لَنَا تَدْعُوَنِي إِلَيْهِ لَيْسَ
لَمْ دَعُوهُ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ وَأَنْ مَرَدَّنَا إِلَى اللَّهِ وَأَنَّ الْمُسْرِفِينَ هُمْ أَسْحَابُ
النَّارِ ﴿٤٢﴾ فَتَذَكَّرُونَ مَا أَقُولُ لَكُمْ وَلَقَدْ أَمَرْتُ إِلَى اللَّهِ إِنَّكَ اللَّهُ بَصِيرٌ بِالْعِبَادِ ﴿٤٣﴾
فَوَقَّعَهُ اللَّهُ سِجَّاتٍ مَا مَكْرُوهًا وَكَانَ يُقَالُ فِرْعَوْنُ سَوْءَ الْمَذَابِ ﴿٤٤﴾ أَلَا نُرَى بَعْضُكَ عَلَى
عَدُوٍّ وَعَيْبًا وَيَوْمَ تُقَامُ السَّالَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ﴿٤٥﴾

﴿41. "And O my people! How is it that I call you to salvation while you call me to the Fire!"﴾

﴿42. "You invite me to disbelieve in Allāh, and to join partners in worship with Him of which I have no knowledge; and I invite you to the Almighty, the Oft-Forgiving!"﴾

﴿43. "Lā Jarama, you call me to one that does not have a claim in this world or in the Hereafter. And our return will be to Allāh, and the transgressors, they shall be the dwellers of the Fire!"﴾

﴿44. "And you will remember what I am telling you, and my affair I leave it to Allāh. Verily, Allāh is the All-Seer of (His) servants."﴾

﴿45. So, Allāh saved him from the evils that they plotted (against him), while an evil torment encompassed Fir'aun's people.﴾

﴿46. The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): "Admit Fir'aun's people into the severest torment!"﴾

The Conclusion of the Believer's Words, and the ultimate Destiny of both Parties

That believer said: 'Why do I call you to salvation, which is the worship of Allāh alone with no partner or associate, and belief in His Messenger, whom He has sent,'

﴿وَتَذَعُرُنِي إِلَى النَّارِ ﴿٤١﴾ تَدْعُونَنِي لِأَكْفُرَ بِاللَّهِ وَأُشْرِكَ بِهِ. مَا لَيْسَ لِي بِهِ عِلْمٌ﴾

﴿while you call me to the Fire! You invite me to disbelieve in Allāh, and to join partners in worship with Him of which I have no knowledge;﴾

means, on the basis of ignorance, with no proof or evidence.

﴿وَأَنَا أَدْعُوكُمْ إِلَى الْمَعْرِزِ الْغَنِيِّ﴾

﴿and I invite you to the Almighty, the Oft-Forgiving!﴾

means, with all His might and pride, He still forgives the sin of the one who repents to Him.

﴿لَا جَرَّ لَنَا تَدْعُونَا إِلَيْهِ﴾

﴿Lā jarama, you call me to one﴾ They say it means, "Truly." As-Suddi and Ibn Jarir said that the meaning of His saying:

﴿لَا جَرَّ﴾

﴿Lā jarama﴾ means "Truly." Aḍ-Ḍaḥḥāk said:

﴿لَا جَرَّ﴾

﴿Lā jarama﴾ means, "No lie." 'Alī bin Abi Ṭalḥah and Ibn 'Abbās said:

﴿لَا جَرَّ﴾

﴿Lā jarama﴾ means, "Indeed, the one that you call me to of idols and false gods

﴿لَيْسَ لَهُ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ﴾

﴿that does not have a claim in this world or in the Hereafter﴾."

Mujāhid said, "The idols that do not have anything."^[1] Qatādah said, "This means that idols possess no power either to benefit or to harm." As-Suddi said, "They do not respond to those who call upon them, either in this world or in the Hereafter."^[2] This is like the *Āyah*:

﴿وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُمْ إِلَى يَوْمِ الْبَعْثِ وَهُمْ عَنْ دُعَائِهِمْ

غَافِلُونَ ﴿١٠﴾ وَإِذَا حُيِّرُوا كَانَ لَهُمْ أَعْدَاءٌ وَكَانُوا بِصَاعَتِهِمْ كَافِرِينَ ﴿١١﴾﴾

﴿And who is more astray than one who calls on besides Allāh, such as will not answer him till the Day of Resurrection, and who are unaware of their calls to them? And when the people are gathered, they will become their enemies and deny their

[1] Aḍ-Ṭabari 21:392.

[2] Aḍ-Ṭabari 21:392.

worship. ﴿ (46:5-6)

﴿إِنْ تَدْعُهُمْ لَا يَسْمَعُوا دَعْوَكَ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكَ﴾

﴿If you invoke them, they hear not your call; and if they were to hear, they could not grant it to you﴾ (35:14).

﴿وَأَنْ مَّرَدًّا إِلَى اللَّهِ﴾

﴿And our return will be to Allāh,﴾ means, in the Hereafter, where He will reward or punish each person according to his deeds. He says:

﴿وَأَنَّ السَّافِرِينَ هُمْ أَسْحَبُ النَّارِ﴾

﴿and the transgressors, they shall be the dwellers of the Fire!﴾

meaning, they will dwell therein forever, because of their great sin, which is associating others in worship with Allāh.

﴿سَتَذْكُرُونَ مَا أَقُولَ لَكُمْ﴾

﴿And you will remember what I am telling you,﴾

means, 'you will come to know the truth of what I enjoined upon you and forbade you to do, the advice I gave you and what I explained to you. You will come to know, and you will feel regret at the time when regret will be of no avail.'

﴿وَأَقْرُبُ إِلَيْنَا﴾

﴿and my affair I leave it to Allāh.﴾ means, 'I put my trust in Allāh and seek His help, and I renounce you utterly.'

﴿إِنَّ اللَّهَ بِصِيرٍ بِالْمَكَادِ﴾

﴿Verily, Allāh is the All-Seer of (His) servants.﴾

means, He knows all about them, may He be exalted and sanctified, and He guides those who deserve to be guided and sends astray those who deserve to be sent astray; His is the perfect proof, utmost wisdom and mighty power.

﴿فَوَقَدَ اللَّهُ سَيِّئَاتِ مَا كُفَرُوا﴾

﴿So Allāh saved him from the evils that they plotted,﴾

means, in this world and in the Hereafter; in this world, Allāh saved him along with Mūsa, peace be upon him, and in the Hereafter (He will admit him) to Paradise.

Proof of the Torment of the Grave

﴿وَمَنْ قَالَ فِرْعَوْنُ سَوْءَ الْمَذَابِ﴾

﴿while an evil torment encompassed Fir'aun's people.﴾

this refers to drowning in the sea, then being transferred from there to Hell, for their souls are exposed to the Fire morning and evening until the Hour begins. When the Day of Resurrection comes, their souls and bodies will be reunited in Hell. Allah says:

﴿وَيَوْمَ نَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ﴾

﴿And on the Day when the Hour will be established (it will be said to the angels): "Admit Fir'aun's people to the severest torment!"﴾

meaning, more intense pain and greater agony. This *Āyah* contains one of the major proofs used by the *Ahlus-Sunnah* to prove that there will be torment in the grave during the period of *Al-Barzakh*; it is the phrase:

﴿النَّارُ يُرْمَوْنَ عَلَيْهَا غُدُوًّا وَعَشِيًّا﴾

﴿The Fire, they are exposed to it, morning and afternoon﴾.

But the question arises: this *Āyah* was undoubtedly revealed in Makkah, but they use it as evidence to prove that there will be torment in the grave during the period of *Al-Barzakh*.^[1] Imām Ahmad recorded from 'Ā'ishah, may Allāh be pleased with her, that a Jewish woman used to serve her, and whenever 'Ā'ishah did her a favor, the Jewish woman would say, "May Allāh save you from the torment of the grave." 'Ā'ishah said, "Then the Messenger of Allāh ﷺ came in, and I said, 'O Messenger of Allāh, will there be any torment in the grave before the Day of Resurrection?' He ﷺ said,

«لَا، مَنْ زَعَمَ ذَلِكَ؟»

«No, who said that?» I said, 'This Jewish woman, whenever I do her a favor, she says: May Allāh save you from the torment of the grave.'» The Messenger of Allāh ﷺ said,

«كَذَبَتْ يَهُودُ وَهُمْ عَلَى اللَّهِ أَكْذَبُ، لَا عَذَابَ دُونَ يَوْمِ الْقِيَامَةِ»

[1] The life after death, before the Day of Resurrection

‘The Jews are lying, and they tell more lies about Allāh. There is no torment except on the Day of Resurrection.’

Then as much time passed as Allāh willed should pass, then one day he came out at midday, wrapped in his robe with his eyes reddening, calling at the top of his voice:

«الْقَبْرِ قَطَعَ اللَّيْلِ الْمُظْلِمِ، أَيُّهَا النَّاسُ لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَبَكَيْتُمْ كَثِيرًا وَصَحَّجْتُمْ
قَلِيلًا، أَيُّهَا النَّاسُ، اسْتَعِذُوا بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ، فَإِنَّ عَذَابَ الْقَبْرِ حَقٌّ»

‘The grave is like patches of dark night! O people, if you knew what I know, you would weep much and laugh little. O people, seek refuge with Allāh from the torment of the grave, for the torment of the grave is real.’^[1]

This chain of narration is *Ṣaḥīḥ* according to the conditions of Al-Bukhārī and Muslim, although they did not record it. It was said, ‘how can this report be reconciled with the fact that the *Āyah* was revealed in Makkah and the *Āyah* indicates that there will be torment during the period of *Al-Barzakh*?’ The answer is that the *Āyah* refers to the souls (of Fir‘awn and his people) being exposed to the Fire morning and evening; it does not say that the pain will affect their bodies in the grave. So it may be that this has to do specifically with their souls. With regard to there being any effect on their bodies in *Al-Barzakh*, and their feeling pain as a result, this is indicated in the *Sunnah*, in some *Ḥadīths* which we will mention below.

It was said that this *Āyah* refers to the punishment of the disbelievers in *Al-Barzakh*, and that it does not by itself imply that the believer will be punished in the grave for his sins. This is indicated by the *Ḥadīth* recorded by Imām Aḥmad from ‘Ā’ishah, may Allāh be pleased with her, according to which the Messenger of Allāh ﷺ entered upon ‘Ā’ishah when a Jewish woman was with her, and she (the Jewish woman) was saying, ‘I was told that you will be tried in the grave.’ The Messenger of Allāh ﷺ was worried and said:

«إِنَّمَا يُفْتَنُ يَهُودُ»

‘Only the Jews will be tested.’

‘Ā’ishah, may Allāh be pleased with her, said, ‘Several nights

[1] Aḥmad 6:81.

passed, then the Messenger of Allāh ﷺ said:

«أَلَا إِنَّكُمْ تُنْتَوْنَ فِي الْقُبُورِ»

«Verily you will be tested in the graves.»

‘Ā’ishah, may Allāh be pleased with her, said, “After that, the Messenger of Allāh ﷺ used to seek refuge with Allāh from the torment of the grave.”^[1] This was also recorded by Muslim.^[2]

It could be said that this *Āyah* indicates that the souls will be punished in *Al-Barzakh*, but this does not necessarily imply that the bodies in their graves will be affected by that. When Allāh revealed something about the torment of the grave to His Prophet ﷺ, he sought refuge with Allāh from that. And Allāh knows best. The *Ḥadīths* which speak of the torment of the grave are very many. Qatādah said, concerning the *Āyah*,

﴿عُدُّوا وَعَشِيًّا﴾

«morning and afternoon.»: “(This means) every morning and every evening, for as long as this world remains, it will be said to them by way of rebuke and humiliation, O people of Fir’awn, this is your position.”^[3] Ibn Zayd said, “They are there today, being exposed to it morning and evening, until the Hour begins.

﴿وَيَوْمَ نَقُومُ السَّاعَةَ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ﴾

«And on the Day when the Hour will be established (it will be said to the angels): “Cause Fir’awn’s people to enter the severest torment!”»

The people of Fir’awn are like foolish camels, stumbling into rocks and trees without thinking.” Imām Aḥmad recorded that Ibn ‘Umar, may Allāh be pleased with him, said, “The Messenger of Allāh ﷺ said:

«إِنْ أَخَذْتُمْ إِذَا مَاتَ عُرِضَ عَلَيْهِ مَقْعَدُهُ بِالْغَدَاةِ وَالْعَشِيِّ، إِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ فَمِنْ أَهْلِ الْجَنَّةِ، وَإِنْ كَانَ مِنْ أَهْلِ النَّارِ فَمِنْ أَهْلِ النَّارِ، يُقَالُ: هَذَا مَقْعَدُكَ حَتَّى يَبْعَثَكَ اللَّهُ عَزَّ وَجَلَّ إِلَى يَوْمِ الْقِيَامَةِ»

«When one of you dies, he is shown his place [in Paradise or Hell]

[1] Aḥmad 6:248.

[2] Muslim 1:410.

[3] Aṭ-Ṭabari 21:396.

Hell: "Call upon your Lord to lighten for us the torment for a day!" ﴿﴾

﴿50. They will say: "Did there not come to you, your Messengers with (clear) evidences?" They will say: "Yes." They will reply: "Then call (as you like)! And the invocation of the disbelievers is nothing but in vain!" ﴿﴾

The Dispute of the People of Hell

Allāh tells us how the people of Hell will dispute and argue with one another, and Fir'awn and his people will be among them. The weak, who were the followers, will say to those who were arrogant, who were the leaders and masters:

﴿إِنَّا كُنَّا نَعْبُدُكُمْ﴾

﴿Verily, we followed you,﴾ meaning, 'we obeyed you and heeded your call to disbelief and misguidance in the world,'

﴿فَهَلْ أَنتُمْ مُنْقُذُونَ عَنَّا نَصِيبًا مِّنَ النَّارِ﴾

﴿can you then take from us some portion of the Fire?﴾

means, 'can you carry a part of our burden for us?'

﴿قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا﴾

﴿Those who were arrogant will say: "We are all (together) in this (Fire)!..."﴾

meaning, 'we will not bear any part of your burden for you; our own punishment is enough for us to bear.'

﴿إِنَّكَ اللَّهُ قَدْ حَكَمَ بَيْنَ الْوَسَاوِ﴾

﴿Verily, Allāh has judged (His) servants!﴾

means, 'He has shared out the punishment among us according to what each of us deserves'. This is like the Āyah:

﴿قَالَ يَكُلُّ يَضَعُ وَلَكِنْ لَّا تَعْلَمُونَ﴾

﴿He will say: "For each one there is double (torment), but you know not."﴾ (7:38)

﴿وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنَ الْعَذَابِ﴾

﴿And those in the Fire will say to the keepers (angels) of Hell: "Call upon your Lord to lighten for us the torment for a day!"﴾

They know that Allāh will not answer them and will not listen to their prayer, because He said,

﴿اَنْشُرَا فِيْهَا وَلَا تُكَلِّمُوْا﴾

﴿Remain you in it with ignominy! And speak you not to Me!﴾
(23:108),

so they will ask the keepers of Hell, who are like jailers watching over the people of Hell, to pray to Allāh to lessen the Fire for them if only for one day. But the keepers of Hell will refuse, saying to them,

﴿اَوَلَمْ يَنْتَهِ نَاۤءُ نَارِكُمْ رُسُلُكُمُ بِالْاٰیٰتِۙ﴾

﴿Did there not come to you, your Messengers with (clear) evidences?﴾

meaning, was not proof established in the world on the lips of the Messengers?

﴿قَالُوْا بَلٰۤىۤا قَالُوْا فَادْعُوْا﴾

﴿They will say: "Yes." They will reply: "Then call (as you like)!..."﴾

means, you are on your own. We will not pray for you or listen to you; we do not want you to be saved and we have nothing to do with you. Moreover, we tell you that it is all the same whether you offer supplication or not, because Allāh will not respond and He will not lighten the torment for you.' They will say:

﴿وَمَا دُعَاۤءُ الْكَافِرِيْنَ اِلَّا فِيْ ضَلٰلٍۭۙ﴾

﴿And the invocation of the disbelievers is nothing but in vain!﴾

meaning, it will not be accepted or responded to.

﴿وَاِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِيْنَ اٰمَنُوْا فِي الْحَيٰوةِ الدُّنْيَا وَبِئْسَ مَا كَانُ يَوْمَ لَا يُنْفَعُ الظَّٰلِمِيْنَ مَقُوْرَتُهُمْ وَلَهُمُ الْعَذٰبُ وَلَهُمْ سُوْءُ الدَّارِۙ وَلَقَدْ اٰتَيْنَا مُوْسٰى الْهُدٰىۙ وَاَوْرَثْنَا بَنِيۤ اِسْرٰٓءِيْلَ الْكِتٰبَۙ هٰذَا وَذِكْرُنَا لِأَوَّلِ الْاَلْبَیۡتِۙ فَاٰمُرُ بِكَ وَعَدَ اللّٰهُ حَقًّاۙ وَاسْتَغْفِرْ لِذَنْبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَمِيۡقِ وَالْاِنْشٰۤىۙ اِنَّ الَّذِيْنَ يُجَادِلُوْنَ فِيۤ اٰیٰتِ اللّٰهِ يَحْتَرِیۡنَ سُلٰطِنًاۙ اَتَنۡهٰهُمْ اِنْ فِيۤ سُلُوۡبِهِمۡ اِلَّا كِبٰرٌۙ مَا هُمْ بِمُعٰجِزِیۡنَۙ فَاَسْتَغِیۡذِ بِاَللّٰهِ اِنَّكُمۡ هُوَ السَّكِيۡنُ الْعَمِيۡرُۙ﴾

﴿51. Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth, -﴾

﴿52. The Day when their excuses will be of no profit to wrongdoers. Theirs will be the curse, and theirs will be the evil abode.﴾

﴿53. And, indeed We gave Mūsā the guidance, and We caused the Children of Israel to inherit the Scripture -﴾

﴿54. A guide and a reminder for men of understanding.﴾

﴿55. So be patient. Verily, the promise of Allāh is true, and ask forgiveness for your fault, and glorify the praises of your Lord in the 'Ashī and in the Ibkār.﴾

﴿56. Verily, those who dispute about the Āyāt of Allāh, without any authority having come to them, there is nothing else in their breasts except pride. They will never have it. So seek refuge in Allāh. Verily, it is He Who is the All-Hearer, the All-Seer.﴾

The Victory of the Messengers and the Believers

﴿إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا﴾

﴿Verily, We will indeed make victorious Our Messengers and those who believe in this world's life﴾.

As-Suddi, "Allāh never sends a Messenger to a people and they kill him or some of the believers who call them to the truth, then that generation passes away, but He then sends them someone who will support their call and will seek vengeance for their blood from those who did that to them in this world. So the Prophets and believers may be killed in this world, but their call will prevail in this world."^[1]

Allāh granted victory to His Prophet Muhammad ﷺ and his Companions over those who had opposed him, disbelieved in him and shown hostility towards him. He caused His Word and His religion to prevail over all other religions, commanded him to emigrate from his people to Al-Madinah, where He gave him supporters and helpers. Then He caused him to prevail

^[1] At-Tabari 21:401.

over the idolators on the day of Badr, when He granted him victory over them and he humiliated them, killing their leaders and taking their elite prisoner, driving them before him in chains. Then he did them the favor of accepting ransom from them. Shortly after that, Allāh enabled him to conquer Makkah, and he rejoiced in his return to his homeland, the sacred and holy land of Al-Harām. Through him, Allāh saved it from its disbelief and *Shirk*. Then Allāh enabled him to conquer the Yemen, and the entire Arabian Peninsula submitted to him, and the people entered the religion of Allāh in crowds. Then Allāh took him (in death), because of his high status and honor, and He established his Companions as his Khalifahs. They conveyed the religion of Allāh from him, called mankind to Allāh, they conquered many regions, countries and cities, and opened people's hearts, until the call of Muḥammad ﷺ spread throughout the world, east and west. This religion will continue to prevail until the Hour begins. Allāh says:

﴿إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهُدَاءُ﴾

﴿Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth﴾

meaning, on the Day of Resurrection the victory will be greater and more complete. Mujāhid said, "The witnesses are the angels."^[1]

﴿يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعَذَرَتُهُمْ﴾

﴿The Day when their excuses will be of no profit to wrongdoers.﴾

is referring to the same as;

﴿وَيَوْمَ يَقُومُ الْأَشْهُدَاءُ﴾

﴿...the Day when the witnesses will stand forth.﴾ Others read it with that meaning;

﴿وَيَوْمَ يَقُومُ الْأَشْهُدَاءُ﴾ يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ

^[1] At-Ṭabari 21:402.

«And the Day the witnesses will stand forth, is a Day when there will be no profit to wrongdoers.»

and the wrongdoers are the idolators.

﴿مَعْذَرَتِهِمْ﴾

«their excuses» means, no excuse or ransom will be accepted from them.

﴿وَلَهُمُ اللَّعْنَةُ﴾

«Theirs will be the curse,» means, they will be cast out far away from the mercy of Allāh.

﴿وَلَهُمْ سُوءُ الدَّارِ﴾

«and theirs will be the evil abode.» means, the Hell-fire, as As-Suddi said, a terrible abode and dwellingplace.

Indication that the Messenger and the Believers will prevail just as Mūsā and the Children of Israel prevailed

﴿وَلَقَدْ آتَيْنَا مُوسَى الْهُدًى﴾

«And, indeed We gave Mūsā the guidance.»

means, the guidance and light with which Allāh sent him.

﴿وَأَوْزَنَّا بَيْنَ إِسْرَءِيلَ أَكْتَفَ﴾

«and We caused the Children of Israel to inherit the Scripture.»

means, 'We caused them to prevail in the end and they inherited the land and accumulated wealth of Fir'awn, because of their patience in obeying Allāh and following His Messenger Mūsā.' The Scripture which they inherited, the Tawrah, was

﴿هُدًى وَذِكْرَى لِأُولِي الْأَلْبَابِ﴾

«A guide and a reminder for men of understanding.»

i.e. those of a sound and upright nature.

﴿فَاصْبِرْ﴾

«So be patient» means, 'O Muḥammad,'

﴿إِنَّ وَعْدَ اللَّهِ حَقٌّ﴾

«Verily, the promise of Allāh is true,» means, 'We have promised

that your word will prevail and that the ultimate victory will be for you and those who follow you, and Allāh does not break His promises. What We have told you is true and there is no doubt in it whatsoever.'

﴿وَأَسْتَغْفِرُ لَذُنُوبِكَ﴾

﴿and ask forgiveness for your fault,﴾ This encourages the Ummah to seek forgiveness.

﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَمِينَ﴾

﴿and glorify the praises of your Lord in the 'Ashī﴾ meaning, at the end of the day and the beginning of the night,

﴿وَالْإِكْر﴾

﴿and in the Ibkār.﴾ meaning, at the beginning of the day and the end of the night.

﴿إِنَّ الَّذِينَ يُحَادِّثُونَ فِي ذِكْرِ اللَّهِ بَعْدَ مَا هُمْ عَنْهُ﴾

﴿Verily, those who dispute about the Āyāt of Allāh, without any authority having come to them,﴾

means, they try to refute the truth with falsehood, and to refute sound evidence with dubious arguments, having no proof or evidence from Allāh.

﴿إِنَّ فِي صُدُورِهِمْ إِلَّا كِبْرًا مَّا هُمْ بِيَلْقَوْنَ﴾

﴿there is nothing else in their breasts except pride. They will never have it.﴾

means, they are too proud to follow the truth and submit to the one who has brought it. But their attempts to suppress the truth and elevate falsehood will fail; the truth will prevail and their words and aspirations will be defeated.

﴿فَاسْتَعِذْ بِاللَّهِ﴾

﴿So seek refuge in Allāh.﴾ means, from being like these people,

﴿إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ﴾

﴿Verily, it is He Who is the All-Hearer, the All-Seer.﴾

or seek refuge with Him from being like these people who dispute about the Āyāt of Allāh without any authority having

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٤٧٤

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّ السَّاعَةَ لَأَيُّبَةٌ لَّارَبِّ فِيهَا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿٥٧﴾ وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٥٨﴾ اللَّهُ الَّذِي جَعَلَ لَكُمْ لَيَالٍ لَتَسْكُنُوا فِيهَا وَالنَّهَارَ مُبْصِرًا إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٥٩﴾ ذَلِكَ كُمُ اللَّهُ رَبُّكُمْ خَلَقَ كُلَّ شَيْءٍ وَلَا إِلَهَ إِلَّا هُوَ فَالَّذِينَ تَوْفَّقُوا كَذَلِكَ يُوَفِّكُمُ اللَّهُ الَّذِينَ كَانُوا يَتْلُونَ آيَاتِ اللَّهِ يَجْعَلُونَ ﴿٦٠﴾ اللَّهُ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ فَكَّرُوا وَالسَّمَاءَ بَنَاءً وَصُورَكُمْ فَأَحْسَنَ صُورَكُمْ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ ذَلِكَ اللَّهُ رَبُّكُمْ فَتَبَارَكَ اللَّهُ رَبُّ الْمَلَائِكَةِ ﴿٦١﴾ هُوَ الَّذِي لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ الْحَمْدُ لِلَّهِ رَبِّ الْمَلَائِكَةِ ﴿٦٢﴾ قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَمَّا جَاءَنِي الْبَيِّنَاتُ مِنْ رَبِّي وَأُمِرْتُ أَنْ أُسْلِمَ لِرَبِّ الْمَلَائِكَةِ ﴿٦٣﴾

come to them.

﴿لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾ وَمَا يَتَوَدَّى الْأَعْمَى وَالْبَصِيرُ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَلَا النَّبِيُّ قَلِيلًا مِمَّا تَتَدَبَّرُونَ ﴿٥٧﴾ إِنَّ السَّاعَةَ لَأَيُّبَةٌ لَّارَبِّ فِيهَا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿٥٨﴾

457. The creation of the heavens and the earth is indeed greater than the creation of mankind; yet, most of the people do not know. ﴿

458. And not equal are the blind and those who see; nor those who believe, and do righteous good deeds, and those

who do evil. Little do you remember! ﴿

459. Verily, the Hour is surely coming, there is no doubt about it, yet most men believe not. ﴿

Life after Death

Allāh tells us that He will bring back His creation on the Day of Resurrection. That is very easy for Him, because He created the heavens and the earth, and creating them is greater than creating mankind, the first time and when He creates them again. The One Who is able to do that is able to do anything that is less than that. As Allāh says:

﴿أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَلَمْ يَكُنْ لِيَفْتَنَّهُمْ يَتَذَكَّرُ أَلَّا يُغْوِي﴾

«Do they not see that Allāh, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead? Yes, He surely is able to do all things.» (46:33)

And Allāh says here:

﴿لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

«The creation of the heavens and the earth is indeed greater than the creation of mankind; yet, most of mankind know not.»

hence they do not think about or ponder this proof. Similarly, many of the Arabs recognized that Allāh had created the heavens and the earth, but they denied and rejected the idea of the resurrection; they acknowledged something which was greater than that which they denied. Then Allāh says:

﴿وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَلَا الَّذِينَ كَفَرُوا قَلِيلًا مَّا نَتَذَكَّرُونَ﴾

«And not equal are the blind and those who see; nor are those who believe, and do righteous good deeds, and those who do evil. Little do you remember!»

The blind man who cannot see anything is not the same as the sighted man who can see everything as far as his eyesight reaches – there is a huge difference between them. By the same token, the righteous believers and the immoral disbelievers are not equal.

﴿قَلِيلًا مَّا نَتَذَكَّرُونَ﴾

«Little do you remember!» means, most of the people remember little.

﴿وَإِنَّ السَّاعَةَ لَآتِيَةٌ﴾

«Verily, the Hour (Day of Judgement) is surely coming,» means, it will indeed come to pass.

﴿لَا رَيْبَ فِيهَا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

«there is no doubt about it, yet most men believe not.»

means, they do not believe in it, and in fact they doubt its existence altogether.

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ
مَلْغُورِينَ﴾

¶60. And your Lord said: "Call upon Me, I will answer you. Verily, those who scorn My worship they will surely enter Hell in humiliation!"

The Command to call upon Allāh

By His grace and kindness, Allāh encourages His servants to call upon Him, and He guarantees to respond. Sufyān Ath-Thawri used to say: "O You Who love most those who ask of You, and O You Who hate most those who do not ask of You, and there is no one like that apart from You, O Lord." This was recorded by Ibn Abi Hātim. Similarly; the poet said:

"Allāh hates not to be asked, and the son of Ādam hates to be asked."

Qatādah said that Ka'b Al-Aḥbār said, "This *Ummah* has been given three things which were not given to any nation before, only to Prophets. When Allāh sent a Prophet, He said to him, 'You are a witness over your nation.' But you have been made witnesses over mankind; it was said to the Prophets individually, 'Allāh has not laid upon you any hardship in religion,' but He said to this entire *Ummah*:

﴿وَمَا جَعَلَ عَلَيْكَ فِي الدِّينِ مِنْ حَرَجٍ﴾

¶and [Allāh] has not laid upon you in religion any hardship¶
(22:78)

and it was said to the Prophets individually; 'Call upon Me, I will answer you,' but it was said to this *Ummah*,

﴿ادْعُونِي أَسْتَجِبْ لَكُمْ﴾

¶Call upon Me, I will answer you.¶ This was recorded by Ibn Abi Hātim.^[1]

Imām Aḥmad recorded that Al-Nu'mān bin Bashīr, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

﴿إِنَّ الدُّعَاءَ مَرْءُ الْعِبَادَةِ﴾

^[1] Al-Qurṭubī 15:327.

«Indeed the supplication is the worship.» Then he recited,

﴿ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾

«And your Lord said: "Call upon Me, I will answer you. Verily, those who scorn My worship they will surely enter Hell in humiliation!"»^[1]

This was also recorded by the Sunan compilers; At-Tirmidhi, An-Nasā'i, Ibn Mājah, and Ibn Abi Ḥātim and Ibn Jarīr. At-Tirmidhi said, "Ḥasan Ṣaḥīḥ."^[2] It was also recorded by Abu Dāwud, At-Tirmidhi, An-Nasā'i, and Ibn Jarīr with a different chain of narration.^[3] Allāh's saying:

﴿إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادِي﴾

«Verily, those who scorn My worship» means, 'those who are too proud to call on Me and single Me out,'

﴿سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾

«they will surely enter Hell in humiliation!»

means, in disgrace and insignificance. Imām Aḥmad recorded from 'Amr bin Shu'ayb from his father, from his grandfather that the Prophet ﷺ said:

«يُخْشَرُ الْمُتَكَبِّرُونَ يَوْمَ الْقِيَامَةِ أَشْثَالُ الذَّرِّ فِي صُورِ النَّاسِ، يَغْلُوهُمْ كُلُّ شَيْءٍ مِنَ الصَّغَارِ، حَتَّى يَدْخُلُوا سِجْنَ فِي جَهَنَّمَ يُقَالُ لَهُ: بُولَسُ، تَغْلُوهُمْ نَارُ الْأَنْثَارِ، يُسْفُونَ مِنْ طَيْبَةِ الْخَبَالِ، عُصَاةَ أَهْلِ النَّارِ»

«The proud will be gathered on the Day of Resurrection like ants in the image of people, and everything will be stepping on them, humiliating them, until they enter a prison in Hell called Būlas. They will be fed flames of fire, and given for drink a paste of insanity dripping from the people the Fire.»^[4]

﴿اللَّهُ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْهِرًا إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى

[1] Aḥmad 4:271.

[2] *Tuḥfat Al-Aḥwadhī* 8:308, An-Nasā'i in *Al-Kubrā* 6:405, Ibn Mājah 2:1258, Aṭ-Ṭabari 21:406, 407

[3] Abu Dāwud 1:161, *Tuḥfat Al-Aḥwadhī* 9:121, An-Nasā'i in *Al-Kubrā* 6:450.

[4] Aḥmad 1:179.

النَّاسِ وَلَكُمْ أَكْثَرُ النَّاسِ لَا يَشْكُرُونَ ﴿٦١﴾ ذَلِكُمْ اللَّهُ رَبُّكُمْ خَلَقَ كُلَّ شَيْءٍ
لَا إِلَهَ إِلَّا هُوَ فَالَّذِينَ كَفَرُوا هُمُ الَّذِينَ كَذَبُوا بِذَلِكَ الْوَيْلُ لَهُمْ فِي يَوْمِئِذٍ ﴿٦٢﴾
اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا وَالسَّمَاءَ بَنَةً وَمَتَّعَكُمْ فَأَنسَ صُورَكُمْ
وَرَدَّكُمْ بَيْنَ الْمَلَكُوتِ ذَلِكُمُ اللَّهُ رَبُّكُمْ فَتَبَارَكَ اللَّهُ رَبُّ الْمَلَائِكَةِ هُوَ
الْعَزِيزُ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ الْحَمْدُ لِلَّهِ رَبِّ الْمَلَائِكَةِ ﴿٦٣﴾

461. Allāh, it is He Who has made the night for you that you may rest therein and the day for you to see. Truly, Allāh is full of bounty to mankind; yet, most of mankind give no thanks.﴾

462. That is Allāh, your Lord, the Creator of all things, Lā ilāha illā Huwa. How then are you turning away?﴾

463. Thus were turned away those who used to deny the Āyāt of Allāh.﴾

464. Allāh, it is He Who has made for you the earth as a dwelling place and the sky as a canopy, and has given you shape and made your shapes good and pure (looking) and has provided you with good things. That is Allāh, your Lord, so Blessed be Allāh, the Lord of all that exists.﴾

465. He is the Ever Living, Lā ilāha illā Huwa; so invoke Him making the religion for Him Alone. All the praises and thanks be to Allāh, the Lord of all that exists.﴾

Signs of the Power and Oneness of Allāh

Allāh reminds us of His grace towards His creation in that He has given them the night in which they rest and relax from their activities so that they can go back to them for their livelihood during the day. He has given them the day with its light, so that they can undertake their journeys and engage in their business.

﴿وَكِنَّ اللَّهَ لَنُورٌ فَضْلِي عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ﴾

﴿Truly, Allāh is full of bounty to mankind; yet, most of mankind give no thanks.﴾

means, they do not express gratitude for the favors which Allāh bestows upon them. Then Allāh says:

﴿ذَلِكُمْ اللَّهُ رَبُّكُمْ خَلَقَ كُلَّ شَيْءٍ لَّا إِلَهَ إِلَّا هُوَ﴾

﴿That is Allāh, your Lord, the Creator of all things, Lā ilāha illā Huwa.﴾

means, the One Who does all of these things is Allāh, the One, the Unique, the Creator of all things, besides Whom there is no other god or lord.

﴿فَإِن تَوَلَّوْاْ﴾

﴿How then are you turning away?﴾ means, 'how can you worship idols which cannot create anything but are themselves hand-made and carved?'

﴿كَذَٰلِكَ يُؤْفِكُ الْاَلِهَ كَانُوا بِاٰيٰتِ اللّٰهِ يَجْحَدُوْنَ ﴿٦٢﴾﴾

﴿Thus were turned away those who used to deny the Āyāt of Allāh﴾

means, just as these people [Quraysh] were led astray by their worship of gods other than Allāh, those who came before them also disbelieved and worshipped others, with no proof or evidence, but on the basis of ignorance and desires. They denied the signs and proof of Allāh.

﴿اللّٰهُ الَّذِى جَعَلَ لَكُمُ الْاَرْضَ مَسٰوٰى﴾

﴿Allāh, it is He Who has made for you the earth as a dwelling place﴾

means, 'He made it stable and spread it out for you, so that you might live on it and travel about in it; He strengthened it with the mountains so that it does not shake with you.'

﴿وَالسَّمَآءَ بِنَءٍ﴾

﴿and the sky as a canopy,﴾ means, 'a roof covering and protecting the world.'

﴿وَوَضَعَكُمْ فَاْخْسَنَ سُوْرَتَكُمْ﴾

﴿and has given you shape and made your shapes good﴾

means, 'He created you in the best and most perfect form.'

﴿وَرَزَقَكُمْ مِّنَ الطَّيِّبٰتِ﴾

﴿and has provided you with good and pure things.﴾ means, of food and drink in this world. Allāh states that that He is the Creator of the dwelling place and of the inhabitants and of the

provision; He is the Creator and Provider, as He says in *Sūrat Al-Baqarah*:

﴿يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَكُمْ تَقْوَىٰ ۖ إِلَٰهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ رِزْقًا وَالسَّمَاءَ بَنَىٰ وَأَنزَلَ مِنَ السَّمَاءِ مَاءً فَالْتَوٰجِ بِهِ بَنَاتُ الشَّجَرِ رِزْقًا لَّكُمْ فَلَا تَجْعَلُوا لِلّٰهِ أُنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ۝﴾

«O mankind! Worship your Lord (Allāh), Who created you and those who were before you so that you may have Taqwā. Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allāh while you know.» (2:21-22)

And here Allāh says, after mentioning the creation of all these things:

﴿ذِكْرُكُمْ إِلَٰهُ رَبُّكُمْ فَبَارِكْ إِلَٰهُ رَبِّ الْمَلَائِكَةِ﴾

«That is Allāh, your Lord, so Blessed be Allāh, the Lord of all that exists.»

meaning, exalted and sanctified and glorified be Allāh, the Lord of all the worlds. Then He says:

﴿هُوَ الْحَيُّ لَا إِلَٰهَ إِلَّا هُوَ﴾

«He is the Ever Living, *Lā ilāha illā Huwa*;»

means, He is the Ever Living, from eternity to eternity, Who was, is and shall be, the First and the Last, the Manifest, the Hidden.

﴿لَا إِلَٰهَ إِلَّا هُوَ﴾

«*Lā ilāha illā Huwa*» means, there is none comparable or equal to Him.

﴿فَاذْعُرُوهُ غَلِيصِينَ لَهُ الْيَوْمَ﴾

«so invoke Him making the religion for Him Alone.»

means, affirm His Oneness by testifying that there is no God but He. Praise be to Allāh, the Lord of the worlds.

Imām Aḥmad recorded that after ending every prayer, ‘Abdullāh bin Az-Zubayr used to say:

«لَا إِلَٰهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ، لَا

هُوَ الَّذِي خَلَقَكُمْ مِنْ رُأْسٍ ثُمَّ يَنْفَعُكُمْ مِنْ تَعْلَفٍ ثُمَّ يَمْحُكُمُ طِفْلاً ثُمَّ يُتَبَلَّغُ أَشْدَّكُمْ ثُمَّ يُنْفِقُكُمْ شَبُوحاً وَمِنْكُمْ مَنْ يُتَوَفَّى مِنْ قَبْلٍ وَلْيَبْغُوا بَاطِلًا مِمَّا سَمَىٰ وَلَعَلَّكُمْ تَعْلَمُونَ ﴿٦٧﴾ هُوَ الَّذِي يُحْيِي وَيُمِيتُ فَإِذَا فَضَحَ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٦٨﴾ أَلَمْ تَرَ إِلَى الَّذِينَ يَحْلِفُونَ بِاللَّهِ أَنَّهُمْ بَصَرُونَ ﴿٦٩﴾ الَّذِينَ كَذَبُوا بِالْكِتَابِ وَمِمَّا أَرْسَلْنَا بِهِ رُسُلَنَا فَسَوْفَ يَعْلَمُونَ ﴿٧٠﴾ إِذَا الْأَعْيُنُ فِي أَصْفِهِمْ وَالسَّلَاسِلُ يُسْحَبُونَ ﴿٧١﴾ فِي الْعَيْسِ ثُمَّ فِي النَّارِ يُسْجَرُونَ ﴿٧٢﴾ ثُمَّ قِيلَ لَهُمْ أَنْتُمْ مَا كُنْتُمْ تُشْرِكُونَ ﴿٧٣﴾ مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا بَلْ لَمْ نَكُنْ نَدْعُوا مِنْ قَبْلُ شَيْئًا كَذَلِكَ يَضِلُّ اللَّهُ الْكَافِرِينَ ﴿٧٤﴾ ذَلِكُمْ بِمَا كُنْتُمْ تَفْرَحُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَمِمَّا كُنْتُمْ تَمْرَحُونَ ﴿٧٥﴾ أَذْهَلُوا أَنْبَاءَ جَهَنَّمَ خَالِدِينَ فِيهَا فَيَنسَوْنَ الْمُنْكَرِينَ ﴿٧٦﴾ فَأَصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَإِنَّمَا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِنَّمَا يُرْجَعُونَ ﴿٧٧﴾

حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، لَا إِلَهَ إِلَّا اللَّهُ، وَلَا نَعْبُدُ إِلَّا إِيَّاهُ، لَهُ الْمُلْكُ وَلَهُ الْفَضْلُ وَلَهُ الشَّاءُ الْخَيْرُ، لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الَّذِينَ وَلَوْ كَرِهَ الْكَافِرُونَ،

‘There is no (true) God except Allāh Alone with no partner or associate, to Him belongs the dominion and praise, for He is able to do all things; there is no strength and no power except with Allāh; there is no (true) God except Allāh and we worship none but Him; to Him belong blessings and virtue and goodly praise; there is no (true) God except Allāh, we worship

Him in all sincerity even though the disbelievers may hate that.’

He said, “The Messenger of Allāh ﷺ used to say the Tahlil in this fashion after every prayer.”^[1] Similar was also recorded by Muslim, Abu Dāwud and An-Nasā’i.^[2]

﴿قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الْآلِهَةَ دَعَوْتُ بَيْنَ دُونِ اللَّهِ لَمَّا جَاءَنِي الْيَتِيمَتَانِ مِنْ رَبِّي وَأُيِّرْتُ أَنْ أَسْلِمَ رَبِّي الْمَلَكَيْنِ﴾ هُوَ الَّذِي خَلَقَكُمْ مِنْ رُأْسٍ ثُمَّ يَنْفَعُكُمْ مِنْ تَعْلَفٍ ثُمَّ يَمْحُكُمُ طِفْلاً ثُمَّ يُتَبَلَّغُ أَشْدَّكُمْ ثُمَّ يُنْفِقُكُمْ شَبُوحاً وَمِنْكُمْ مَنْ يُتَوَفَّى مِنْ قَبْلٍ وَلْيَبْغُوا بَاطِلًا مِمَّا سَمَىٰ وَلَعَلَّكُمْ تَعْلَمُونَ ﴿٦٧﴾ هُوَ الَّذِي يُحْيِي وَيُمِيتُ فَإِذَا فَضَحَ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٦٨﴾

[1] Aḥmad 4:4.

[2] Muslim 1:415 and 416, Abu Dāwud 2:173, An-Nasā’i 3:79, 80.

﴿66. Say: "I have been forbidden to worship those whom you worship besides Allāh, since there have come to me evidences from my Lord; and I am commanded to submit to the Lord of all that exists.﴾

﴿67. It is He, Who has created you from dust, then from a Nutfah then from a clot (a piece of coagulated blood), then brings you forth as an infant, then (makes you grow) to reach the age of full strength, and afterwards to be old - though some among you die before - and that you reach an appointed term in order that you may understand.﴾

﴿68. It is He Who gives life and causes death. And when He decides upon a thing He says to it only: "Be!" - and it is.﴾

The Prohibition of Shirk, the Order for Tawhīd, and the Evidence

Allāh says, 'say, O Muḥammad, to these idolators, that Allāh forbids them to worship anyone, such as these idols and false gods, except Him.' Allāh explains that no one apart from Him is deserving of worship, as He says:

﴿مَرَّ الَّذِي خَلَقَكُمْ مِنْ رُءُوبٍ ثُمَّ يَنْفَعُهُمْ مِنْ عَقْلِهِ ثُمَّ يُمْحِكُمْ طِفْلاً ثُمَّ يَسْأَلُكُمْ أَشَدَّكُمْ ثُمَّ يَكُونُوا سُبُوحاً﴾

﴿It is He, Who has created you from dust, then from a Nutfah then from a clot (a piece of coagulated blood), then brings you forth as an infant, then (makes you grow) to reach the age of full strength, and afterwards to be old.﴾

meaning, He is the One Who Alone, with no partner or associate, causes you to pass through these different stages, and this happens in accordance with His command, will and decree.

﴿وَمِنْكُمْ مَنْ يَتُوفَّى مِنْ قَبْلِ﴾

﴿though some among you die before﴾ means, before being fully formed and emerging to this world; so his mother miscarries him. And there are some who die in infancy or in their youth, or when they are adults but before they reach old age, as Allāh says:

﴿إِنَّمَا نَحْنُ بَرَاءٌ لَكُمْ وَنُفَعِّرُ بِنَا أَعْلَىٰ تَسْمَىٰ﴾

﴿that We may make (it) clear to you. And We cause whom We

will to remain in the wombs for an appointed term» (22:5).

﴿وَلِتَلْمُؤَا لَمَآ سَمَى وَلِمَآ كُمْ تَقُولُ﴾

«and that you reach an appointed term in order that you may understand.»

Ibn Jurayj said, "In order that you may remember the Resurrection." Then Allāh says:

﴿هُوَ الَّذِى يُحْىِ وَيُمِيتُ﴾

«It is He Who gives life and causes death.» meaning, He is the Only One Who does that, and none is able to do that except He.

﴿فَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ﴾

«And when He decides upon a thing He says to it only: "Be!" - and it is.»

means, He cannot be opposed or resisted. Whatever He wills definitely comes to pass.

﴿أَلَمْ تَرَ إِلَى الَّذِينَ يَحْدِثُونَ فِي مَآبِئِ اللَّهِ أَنِ يُصْرَفُونَ ﴿٦٩﴾ الَّذِينَ كَذَبُوا بِالْكِتَابِ وَمِنَّا أَرْسَلْنَا بِهِ رُسُلًا مِّن قَبْلِكَ يَقُولُونَ ﴿٧٠﴾ إِذَا أَغْطَلْنَا فِي أَصْنَانِهِمْ وَالْأَنْفَالِ يُصْحَبُونَ ﴿٧١﴾ فِي الْغَيْبِ ثُمَّ فِي النَّارِ يُصْرَفُونَ ﴿٧٢﴾ ثُمَّ قِيلَ لَهُمْ أَنِ كُنْتُمْ تُكَذِّبُونَ ﴿٧٣﴾ مِنْ دُونِ اللَّهِ قَالُوا صَلُّوا عَلَيْنَا لَئِنْ نَكُنْ لَدُنْكَ نَذِيرٌ كَذَلِكَ يُعَذِّبُ اللَّهُ الْكَافِرِينَ ﴿٧٤﴾ وَلَكُمْ مِنَّا كُنْتُمْ تَقْرَعُونَ فِي الْأَرْضِ بِغَيْرِ لِقَاءِ رَبِّكُمْ تَرْجِعُونَ ﴿٧٥﴾ أَذْهَبُوا أَتُوبَ جَهَنَّمَ خَلِيدِينَ ﴿٧٦﴾ يَوْمَافِيكَ مَنَؤَى الْمُتَكَبِّرِينَ ﴿٧٧﴾﴾

«69. See you not those who dispute about the Āyāt of Allāh? How are they turning away?»

«70. Those who deny the Book, and that with which We sent Our Messengers they will come to know.»

«71. When iron collars will be rounded over their necks, and the chains, they shall be dragged along,»

«72. In the boiling water, then they will be burned in the Fire.»

«73. Then it will be said to them: "Where are (all) those whom you used to consider partners"»

«74. "Besides Allāh"? They will say: "They have vanished from us. Nay, we did not call upon anything before." Thus

Allāh leads astray the disbelievers.﴾

﴿75. That was because you had been exulting in the earth without any right, and that you used to rejoice extremely.﴾

﴿76. Enter the gates of Hell to abide therein, and (indeed) what an evil abode of the arrogant!﴾

The End of Those Who dispute and deny the Signs of Allāh

Allāh says, 'do you not wonder, O Muhammad, at those who deny the signs of Allāh and dispute the truth by means of falsehood, how their minds are diverted from the truth and are misguided?'

﴿الَّذِينَ كَذَبُوا بِالْكِتَابِ وَمِنَ آيَاتِنَا بِهِ رَسُولَنَا﴾

﴿Those who deny the Book, and that with which We sent Our Messengers﴾

means, guidance and clear proof.

﴿تَسَوَّىٰ يَحْكُمُونَ﴾

﴿they will come to know.﴾ This is a stern warning and clear threat from the Lord to these people. This is like the Āyah:

﴿وَلَوْ يَرَوْهُ إِلَّا نَفْسُكَ مِنَ الْمُنْكَرِينَ﴾

﴿Woe that Day to the deniers!﴾ (77:15)

﴿إِذِ الْأَغْلَافُ فِي أَعْنَاقِهِمْ وَالسَّلَاسِلُ﴾

﴿When iron collars will be rounded over their necks, and the chains.﴾

means, the chains will be attached to the iron collars, and the keepers of Hell will drag them along on their faces, sometimes to the boiling water, and sometimes to the Fire. Allāh says:

﴿يُسْحَبُونَ فِي النَّارِ يُسْجَرُونَ﴾

﴿they shall be dragged along, in the boiling water, then they will be burned in the Fire.﴾

This is like the Āyāt:

﴿مَذْذُورٍ جَهَنَّمَ أَلَيْسَ يُكَذِّبُ بِمَا لَعَنُوا﴾ ﴿يَطْرُقُونَ بِهَا لَعَنُوا﴾ ﴿وَبَيْنَ يَدَيْهِمْ جَهَنَّمُ﴾

﴿This is the Hell which the criminals denied. They will go

between it and the fierce boiling water! ﴿55:43-44﴾.

After describing how they will eat *Zaqqūm* (a bitter tree of Hell) and drink *Hamūm* (boiling water), Allāh says:

﴿ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَ الْهَيْمِ﴾

﴿Then thereafter, verily, their return is to the flaming fire of Hell.﴾ (37:68),

And Allāh says:

﴿وَأَصْحَابُ الْإِثْمِ مَا أَصْحَابُ الْإِثْمِ ۚ فِي سَمُومٍ وَجَحِيمٍ ۚ وَظِلٍّ مِنْ يَحْتُمُونَ ۚ لَا يُبَارِدُ وَلَا كَرِيمٍ ۚ﴾

﴿And those on the Left Hand - how (unfortunate) will be those on the Left Hand? In fierce hot wind and boiling water, and shadow of black smoke, (that shadow) neither cool nor (even) pleasant.﴾ until

﴿ثُمَّ إِنَّكُمْ أَنْتَ الْغَالُونَ الْمَكِيدُونَ ۚ لَا تَلْقَوْنَ مِنْ شَجَرٍ مِنْ زُقُومٍ ۚ قَالُونَ هِيَ الْبَطُونُ ۚ فَتَنَزَّلُونَ عَلَيْهِ مِنَ الْقَيْمِ ۚ فَتَشْرَبُونَ شَرِبَ الْيَمِينِ ۚ هَذَا نُزْلُهُمْ يَوْمَ الْعِينَ ۚ﴾

﴿Then moreover, verily, - you the erring-ones, the deniers (of Resurrection)! You verily, will eat of the trees of *Zaqqūm*. Then you will fill your bellies therewith, and drink boiling water on top of it. And you will drink (that) like thirsty camels! That will be their entertainment on the Day of Recompense!﴾ (56:41-44, 51-56),

﴿إِنَّ شَجَرَتَ الزُّقُومِ ۚ عَلَامُ الْآثِمِينَ ۚ كَالْمُهْلِ يَغْلِي فِي الْبَطُونِ ۚ كَغَلِّ الْحَبِيرِ ۚ حُدُّهُ فَافْتَلَوْهُ إِلَّا سَوَاءَ الْحَبِيرِ ۚ ثُمَّ سُيِّرُوا قُرَى رَأْسِهِ مِنْ عَذَابِ الْحَبِيرِ ۚ ذُقْ إِنَّكَ أَنْتَ الْعَصِيدُ الْكَرِيمِ ۚ إِنَّ هَذَا مَا كُنْتُمْ يَسْتَفْتُونَ ۚ﴾

﴿Verily, the tree of *Zaqqūm* will be the food of the sinners. Like boiling oil, it will boil in the bellies, like the boiling of scalding water. (It will be said :) "Seize him and drag him into the midst of blazing Fire, then pour over his head the torment of boiling water. Taste you (this)! Verily, you were (pretending to be) the mighty, the generous! Verily, this is that whereof you used to doubt!"﴾ (44:43-50)

i.e., this will be said to them to rebuke and ridicule them.

﴿ثُمَّ يَلْهَمَ إِبْرَاهِيمَ مَا كُنْتُمْ تُشْرِكُونَ﴾ (٢١) مِنْ دُونِ اللَّهِ

﴿Then it will be said to them: "Where are (all) those whom you considered partners – besides Allāh?"﴾

means, it will be said to them, 'where are the idols whom you used to worship instead of Allāh? Can they help you today?'

﴿قَالُوا ضَلُّوا عَنَّا﴾

﴿They will say: "They have vanished from us..."﴾ mean, they have gone away and they cannot do anything for us.'

﴿بَلْ لَأَنْتُمْ أَنْتُمْوَا مِنْ قَبْلُ شَيْئًا﴾

﴿Nay, we did not invoke (worship) anything before.﴾

means, they will deny that they worshipped them. This is like the Āyah:

﴿فَلَا تَكُنْ مِنْ يَشْقِيهِمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبَّنَا مَا كُنَّا مُشْرِكِينَ﴾ (٢٢)

﴿There will then be (left) no Fitnah (excuse) for them but to say: "By Allāh, our Lord, we were not those who joined others in worship with Allāh."﴾ (6:23)

Allāh says:

﴿كَذَلِكَ يُضِلُّ اللَّهُ الْكَافِرِينَ﴾

﴿Thus Allāh leads astray the disbelievers.﴾

﴿ذَلِكُمْ بِمَا كُنْتُمْ تَفْرَحُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَفْرَحُونَ﴾ (٢٣)

﴿That was because you had been exulting in the earth without any right, and that you used to rejoice extremely.﴾

means, the angels will say to them, 'what you are suffering now is your recompense for your exulting in the earth without any right, and for your extravagance.'

﴿أَدْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا قُلُوبُ الْكَافِرِينَ﴾

﴿Enter the gates of Hell to abide therein, and (indeed) what an evil abode of the arrogant!﴾

means, what a terrible abode and final destination, filled with humiliation and severe punishment for those who arrogantly ignored the signs of Allāh and refused to accept His proof and evidence. And Allāh knows best.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٤٧٦

الْمُتَّبِعِينَ

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ مِنْهُمْ مَنْ قَصَصْنَا عَلَيْكَ
وَمِنْهُمْ مَنْ لَمْ نَقْصُصْ عَلَيْكَ وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ
بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ فَإِذَا جَاءَ أَمْرُ اللَّهِ فُضِيَ بِالْحَقِّ وَخَسِرَ
هَٰذَا لِكَ الْمُبْطِلُونَ ﴿٧٧﴾ اللَّهُ الَّذِي جَعَلَ لَكُمْ الْأَنْفُسَ
لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ ﴿٧٨﴾ وَلَكُمْ فِيهَا
مَنْفَعٌ وَلِتَبْلُغُوا عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ وَعَلَيْهَا وَعَلَى
الْفُلْكِ تَحْمَلُونُ ﴿٧٩﴾ وَتُرِيدُكُمْ مَا يَبْتَغِيهِ فَإِنَّهَا آيَاتُ
اللَّهِ تُنْكِرُونَ ﴿٨٠﴾ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ
كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ كَانُوا أَكْثَرُ مِنْهُمْ وَأَشَدَّ
قُوَّةً وَأَسَارًا فِي الْأَرْضِ فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ
﴿٨١﴾ فَلَمَّا جَاءَ نُهُم رُسُلُهُمْ بِالْبَيِّنَاتِ فَرِحُوا بِمَا عِنْدَهُمْ
مِنَ الْعَالَمِ وَخَافَ بِهِمْ مَا كَانُوا يَدَّعَوْنَ بِسْمِ رَبِّهِمْ ﴿٨٢﴾ فَلَمَّا
رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَحْدَهُ وَكَفَرْنَا بِمَا كُنَّا يَدَّعَوْنَ
مُشْرِكِينَ ﴿٨٣﴾ فَلَمْ يَكُنْ لِنَنْفَعِهِمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا سَأَلَتْ
اللَّهُ أَلْقَىٰ قَدْ خَلَّتْ فِي عِبَادِهِ وَخَسِرَ هَٰذَا لِكَ الْكَافِرُونَ ﴿٨٤﴾

﴿فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ﴾
فَكَيْفَا تُرِيدُكَ بَعْضَ الَّذِي يَوْمُهُمْ
أَوْ تَرْتَفِئُكَ فَإِنَّا نَرْتَعُونَ ﴿٧٧﴾
وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ
مِنْهُمْ مَنْ قَصَصْنَا عَلَيْكَ وَمِنْهُمْ
مَنْ لَمْ نَقْصُصْ عَلَيْكَ وَمَا كَانَ
لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ
اللَّهِ فَإِذَا جَاءَ أَمْرُ اللَّهِ فُضِيَ
بِالْحَقِّ وَخَسِرَ هَٰذَا لِكَ
الْمُبْطِلُونَ ﴿٧٨﴾

477. So be patient, verily, the promise of Allāh is true and whether We show you some part of what We have promised them, or We cause you to die, then still it is to Us they all shall be returned.﴾

478. And, indeed

We have sent Messengers before you, of some of them We have related to you their story. And of some We have not related to you their story, and it was not given to any Messenger that he should bring a sign except by the leave of Allāh. But, when comes the commandment of Allāh, the matter will be decided with truth, and the followers of falsehood will then be lost.﴾

The Command to be Patient and Good News of Victory

Here Allāh commands His Messenger ﷺ to patiently bear the rejection of those who rejected him: 'Allāh will fulfill His promise to you that you will be victorious and will prevail over your people, and you and those who follow you, will be the successful ones in this world and the Hereafter.'

﴿فَكَيْفَا تُرِيدُكَ بَعْضَ الَّذِي يَوْمُهُمْ﴾

﴿and whether We show you some part of what We have promised them.﴾

means, in this world, and this is what happened, for Allāh gave them the joy of humiliating the leaders and nobles (of the Quraysh), who were killed on the day of Badr, then Allāh granted them victory over Makkah and the entire Arabian Peninsula during the lifetime of the Prophet ﷺ.

﴿أَوْ تَوَفَّيْنَاكَ فَإِنَّا بَرُّعُونَ﴾

﴿or We cause you to die, then still it is to Us they all shall be returned.﴾

means, 'and We shall inflict a severe punishment upon them in the Hereafter.' Then Allāh says, consoling [His Prophet ﷺ]:

﴿وَلَقَدْ أَرْسَلْنَا رُسُلًا مِن قَبْلِكَ مِنْهُمْ مَن قُصِّصْنَا عَلَيْكَ﴾

﴿And, indeed We have sent Messengers before you, of some of them We have related to you their story.﴾

as Allāh also says in *Sūrat An-Nisā'*,¹¹ meaning, 'We have revealed the stories of some of them and how their people disbelieved in them, but the Messengers ultimately prevailed.'

﴿وَمِنْهُمْ مَّن لَّمْ نَقْصُصْ عَلَيْكَ﴾

﴿And of some We have not related to you their story.﴾

and they are many, many more than those whose stories have been told, as has been stated in *Sūrat An-Nisā'*. Praise and blessings be to Allāh.

﴿وَمَا كَانَ لِرَسُولٍ أَن يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ﴾

﴿and it was not given to any Messenger that he should bring a sign except by the leave of Allāh.﴾

means, none of the Prophets was able to bring miracles to his people except when Allāh granted him permission to do that as a sign of the truth of the message he brought to them.

﴿فَإِذَا جَاءَ أَمْرُ اللَّهِ﴾

﴿But, when comes the commandment of Allāh,﴾

means, His punishment and vengeance which will encompass

¹¹ See volume three, the *Tafsir* of *Sūrat An-Nisā'* (4:164).

the disbelievers,

﴿ثُمَّ يَوْمَ الْقِيَامَةِ﴾

﴿the matter will be decided with truth,﴾ so the believers will be saved and the disbelievers will be destroyed. Allāh says:

﴿وَأَخِيرَ هَٰذَاكَ الْمَبْطُلُونَ﴾

﴿and the followers of falsehood will then be lost.﴾

﴿اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَنْعَامَ لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ ۚ وَلَكُمْ فِيهَا مَنَافِعُ ۖ وَلِتَبْلُغُوا عَلَيْهَا حَاجَةً فِي صُورِهِمْ وَفَعَلَهَا وَكَلَّ الْأَعْيُنَ عَنْ مِثْلِ هَٰذَا ۚ وَاللَّهُ شَكُورٌ عَلِيمٌ﴾

﴿79. Allāh, it is He Who has made cattle for you, that you may ride on some of them, and of some you eat.﴾

﴿80. And you have (many other) benefits from them, and that you may reach by their means a desire that is in your breasts, and on them and on ships you are carried.﴾

﴿81. And He shows you His Āyāt. Which, then of the Āyāt of Allāh do you deny?﴾

The Cattle are also a Blessing from Allāh and a Sign from Him

Allāh reminds His servants of His blessing in that He created the cattle [Al-An'ām] for them, which refers to camels, cows and sheep; some of them they ride and some of them they eat. Camels may be ridden or eaten; their milk is drunk and they are used for carrying heavy burdens on journeys to distant lands. Cattle are eaten and their milk is drunk; they are also used for plowing the earth. Sheep are eaten and their milk is also drunk. The hair and wool of all of these animals is used to make tents, clothing and furnishings, as we have already discussed in Sūrat Al-An'ām and Sūrat An-Nahl,^[1] etc. Allāh says here:

﴿اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَنْعَامَ لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ ۚ وَلَكُمْ فِيهَا مَنَافِعُ ۖ وَلِتَبْلُغُوا عَلَيْهَا حَاجَةً فِي صُورِهِمْ وَفَعَلَهَا وَكَلَّ الْأَعْيُنَ عَنْ مِثْلِ هَٰذَا ۚ وَاللَّهُ شَكُورٌ عَلِيمٌ﴾

^[1] See (6:142) and (16:58, 66, 80).

«Allāh, it is He Who has made cattle for you, that you may ride on some of them, and of some you eat. And you have (many other) benefits from them, and that you may reach by their means a desire that is in your breasts, and on them and on ships you are carried.»

﴿وَرِيحُهُمْ﴾

«And He shows you His Āyāt.» means, 'His proof and evidence, on the horizons and in yourselves.'

﴿فَأَيَّ آيَاتِ اللَّهِ تُكْفِرُونَ﴾

«Which, then of the Āyāt of Allāh do you deny?»

means, you cannot deny any of His signs and proofs, unless you are stubborn and arrogant.

﴿أَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ كَانُوا أَكْثَرَ بِشَرِّهِمْ وَأَشَدَّ قُوَّةً وَكَانُوا فِي الْأَرْضِ فَنَاءً أَغْنَى عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٨٢﴾ فَلَمَّا جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرِحُوا بِمَا عِندَهُمْ مِنَ الْغُلِيِّ وَكَانَ يَوْمَ مَا كَانُوا بِهِ يَسْتَمِرُّونَ ﴿٨٣﴾ فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَحَدُّهُ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ ﴿٨٤﴾ فَلَمَّا يَكُ يَنْفَعُهُمْ يُبْشِرُهُمْ بِئْسَ لَنَا رَأَوْا بَأْسًا سَأَلُوا اللَّهَ أَنَّى فَذَٰلِكَ فِي عِبَادِهِ وَسَخَّرَ لَكُمُ الْكُفْرَ ﴿٨٥﴾﴾

«82. Have they not traveled through the earth and seen what was the end of those before them? They were more in number than them and mightier in strength, and in the traces in the land; yet all that they used to earn availed them not.»

«83. Then when their Messengers came to them with clear proofs, they were glad (and proud) with that which they had of the knowledge (of worldly things). And that at which they used to mock, surrounded them.»

«84. So when they saw Our punishment, they said: "We believe in Allāh Alone and reject (all) that we used to associate with Him as (His) partners."»

«85. Then their Faith could not avail them when they saw Our punishment. (Like) this has been the way of Allāh in dealing with His servants. And there the disbelievers lost utterly.»

The Lesson to be learned from what happened to Those Who Came before

Allāh tells us about the nations who rejected their Messengers in ancient times. He mentioned the severe punishment they suffered despite their great strength, He mentioned the traces which they left behind in the earth and the great wealth they amassed. None of that availed them anything and could not prevent the punishment of Allāh at all. That is because when the Messengers came to them with clear signs and decisive evidence, they did not pay any attention to them. Instead, they were content with the knowledge with them, or so they claimed, and they said that they did not need what the Messengers brought them. Mujāhid said, "They said, we know better than them, we will not be resurrected and we will not be punished."^[1] As-Suddi said, "In their ignorance, they rejoiced in what they had of (worldly) knowledge. So Allāh sent upon them a punishment which they could not escape or resist."

﴿وَمَا كَانُوا بِهِم﴾

﴿and surrounded them.﴾ means, encompassed them.

﴿مَا كَانُوا بِهِ يَسْتَهْزِءُونَ﴾

﴿that at which they used to mock,﴾ means, that which they used to disbelieve in and said would never happen,

﴿فَلَمَّا رَأَوْا بَأْسَنَا﴾

﴿So when they saw Our punishment,﴾ means, when they saw with their own eyes the punishment which came upon them, they said,

﴿قَالُوا مَا نَتْلُو بَأْسَهُ وَنَعَدُكُمْ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ﴾

﴿We believe in Allāh Alone and reject (all) that we used to associate with Him as (His) partners.﴾

means, they affirmed that Allāh is One and denied the false gods, but this was at the time when excuses were to no avail. This is like what Fir'aun said as he was drowning:

﴿مَا مَنَنْتُ أَنَا عَلَىٰ إِلَٰهٍ إِلَّا الَّذِي مَنَنْتُ بِهِ. بَنُوا بُرُجًا لِإِسْرَافِي وَأَنَا مِنَ الْمُسْلِفِينَ﴾

[1] At-Tabari 21:422.

«I believe that none has the right to be worshipped but He in Whom the Children of Israel believe, and I am one of the Muslims.» (10:90)

But Allāh said:

﴿بِالْفَرِّ وَقَدْ عَصَيْتَ قَبْلَ وَكُنْتَ مِنَ الْمُفْسِدِينَ﴾

«Now (you believe) while you refused to believe before and you were one of the the corrupters.» (10:91)

meaning, Allāh did not accept this from him, because He had answered the prayer of His Prophet Mūsā, when he said,

﴿وَأَشَدُّ عَلَى قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ﴾

«And harden their hearts, so that they will not believe until they see the painful torment» (10:88).

Allāh says here:

﴿فَلَمْ يَكُ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَآئَةً مِمَّا كُنَّ اللَّهُ إِلَٰهِي قَدْ خَلَتْ فِي عِبَادِهِ﴾

«Then their Faith could not avail them when they saw Our punishment. (Like) this has been the way of Allāh in dealing with His servants.»

means, this is the ruling of Allāh concerning all those who repent only when they actually see the punishment: He does not accept that from them. It says in the *Ḥadīth*:

«إِنَّ اللَّهَ تَعَالَى يَقْبَلُ تَوْبَةَ الْعَبْدِ مَا لَمْ يُغْرِغْ»

«Allāh will accept the repentance of His servant so long as the death rattle is not sounding in his throat.»^[1]

Once the death rattle is sounding and the soul has reached the throat, and the dying person actually sees the angel (of death), then he can no longer repent. Allāh says:

﴿وَسَخِرَ هَٰذَا لِكَافِرُونَ﴾

«And there the disbelievers lost utterly.»

This is the end of the *Tafsīr* of *Sūrah Ghāfir*. Praise and thanks be to Allāh.

^[1] Ibn Mājah 2:1420.

The Tafsīr of Sūrah Fuṣṣilat¹¹ (Chapter - 41)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

سُورَةُ الْفُصِّلَاتِ ٤١

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْدٌ ١ تَنْزِيلٌ مِنَ الرَّحْمَنِ الرَّحِيمِ ٢ كِتَابٌ فُصِّلَتْ ٣ آيَاتُهُ قُرْءَانًا عَرَبِيًّا لِقَوْمٍ يَعْلَمُونَ ٤ بَشِيرًا وَنَذِيرًا فَأَعْرَضَ ٥ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ ٦ وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ وَمَا نَدْعُونَكَ إِلَّا بِأَسْمَاءٍ مَا أَتَيْنَاكَ بِهِ بَيِّنَاتٍ رَئِيسًا هِيَ ٧ فَأَعْمَلْنَا مِنْهُمْ جَنَّاتٍ ٨ أَنْمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوا ٩ وَأَنذَرْتُ الْكَافِرِينَ ١٠ الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ١١ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ١٢ قُلْ أَطِيعُوا اللَّهَ أَطِيعُوا الرَّسُولَ أَطِيعُوا آبَاءَكُمْ وَأَطِيعُوا إِسْرَافِيئِيلَ ١٣ ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ أَنْبِيَا طَرَعَا أَوْ كُرِهَا فَاكُنَا آتَيْنَا طَاعِينَ ١٤

﴿حَمْدٌ ١ تَنْزِيلٌ مِنَ الرَّحْمَنِ الرَّحِيمِ ٢ كِتَابٌ فُصِّلَتْ ٣ آيَاتُهُ قُرْءَانًا عَرَبِيًّا لِقَوْمٍ يَعْلَمُونَ ٤ بَشِيرًا وَنَذِيرًا فَأَعْرَضَ ٥ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ ٦ وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ وَمَا نَدْعُونَكَ إِلَّا بِأَسْمَاءٍ مَا أَتَيْنَاكَ بِهِ بَيِّنَاتٍ رَئِيسًا هِيَ ٧ فَأَعْمَلْنَا مِنْهُمْ جَنَّاتٍ ٨ أَنْمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوا ٩ وَأَنذَرْتُ الْكَافِرِينَ ١٠ الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ١١ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ١٢ قُلْ أَطِيعُوا اللَّهَ أَطِيعُوا الرَّسُولَ أَطِيعُوا آبَاءَكُمْ وَأَطِيعُوا إِسْرَافِيئِيلَ ١٣ ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ أَنْبِيَا طَرَعَا أَوْ كُرِهَا فَاكُنَا آتَيْنَا طَاعِينَ ١٤﴾

1. Ha Mīm.﴾

2. A revelation from the Most Gracious, the Most Merciful.﴾

3. A Book whereof the Āyāt are explained in detail - a Qur'ān in Arabic for people who know.﴾

4. Giving glad tidings and warning, but most of them turn away, so they hear not.﴾

5. And they

say: "Our hearts are under coverings from that to which you

¹¹ This Sūrah is also known as Ha Mīm As-Sajdah.

invite us; and in our ears is deafness, and between us and you is a screen, so work you (on your way); verily, we are working (on our way).”﴾

Description of the Qur’ān, and what Those Who turn away from it say

﴿حَمْدٌ ۝۱ نَزِيلٌ مِّنَ الرَّحْمَنِ الرَّحِيمِ ۝۲﴾

﴿Ha Mīm. A revelation from the Most Gracious, the Most Merciful.﴾

means, the Qur’ān is revealed from the Most Gracious, Most Merciful. This is like the Āyāt:

﴿قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِن رَّبِّكَ بِالْحَقِّ﴾

﴿Say Rūh Al-Qudus (Jibrīl) has brought it down from your Lord with truth﴾ (16:102).

﴿وَلَقَدْ لَنَزَّلَ رَبِّيَ الْكَافِرِينَ ۝۱۰۰ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ۝۱۰۱ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ۝۱۰۲﴾

﴿And truly, this is a revelation from the Lord of all that exists, Which the trustworthy Rūh (Jibrīl) has brought down upon your heart that you may be (one) of the warners.﴾ (26:192-194).

﴿كِتَابٌ فَصَّلْتُ مَابَيَّنَ﴾

﴿A Book whereof the Āyāt are explained in detail﴾

means, its meanings are clear and its rulings are sound and wise.

﴿فَرَمَانًا عَرَبِيًّا﴾

﴿a Qur’ān in Arabic﴾ means, because it is a clear Arabic Qur’ān, its meanings are precise and detailed and its words are clear and not confusing. This is like the Āyah:

﴿كِتَابٌ أُنزِلَتْ مَابَيَّنَ ثُمَّ فُصِّلَتْ مِن لَّدُنْ حَكِيمٍ خَبِيرٍ ۝۱﴾

﴿(This is) a Book, the Āyāt whereof are completed, and then explained in detail from One (Allāh), Who is All-Wise Well-Acquainted﴾ (11:1).

meaning, it is miraculous in its wording and in its meanings.

﴿لَا يَأْتِيهِ الْبُطْلُ مِن بَيْنِ يَدَيْهِ وَلَا مِن خَلْفِهِ، نَزِيلٌ مِّنْ حَكِيمٍ خَبِيرٍ ۝۲﴾

﴿Falsehood cannot come to it from before it or behind it, (it is)

sent down by the All-Wise, Worthy of all praise.﴾ (41:42).

﴿يَقْرَأُونَ﴾

﴿for people who know.﴾ means, this clear style will be readily understood by scholars who are thoroughly versed in knowledge.

﴿بَشِيرًا وَنَذِيرًا﴾

﴿Giving glad tidings and warning,﴾ means, sometimes it brings glad tidings to the believers, and sometimes it brings a warning to the disbelievers.

﴿فَاعْرِضْ أَعْيُنَهُمْ فَهُمْ لَا يَسْمَعُونَ﴾

﴿but most of them turn away, so they hear not.﴾

means, most of the Quraysh did not understand anything of it at all, despite the fact that it was so clear.

﴿وَقَالُوا قُلُوبُنَا أُكْتُمْتُ﴾

﴿And they say: "Our hearts are under coverings..."﴾ meaning, they are wrapped and screened,

﴿بَيْنَا مَدْعُوًّا إِلَيْهِ وَفِي مَانِتَابِنا وَفَرْ﴾

﴿from that to which you invite us; and in our ears is deafness,﴾

means, 'we are deaf to the message you bring to us.'

﴿وَمِنْ بَيْنِنَا وَبَيْنَكَ حِجَابٌ﴾

﴿and between us and you is a screen,﴾ 'so nothing of what you say reaches us.'

﴿فَاعْمَلْ إِنَّا عَمِلُونَا﴾

﴿so work you (on your way); verily, we are working﴾

means, go your way, and we will go our way, and we will not follow you.

﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَجِدْتُ قَوْمِي يُسْبِحُونَ لِلَّهِ وَاسْتَغْفِرُونَ لَهُ وَنُحِبُّهُ وَالَّذِينَ آمَنُوا لَا يَفْجُرُونَ فِتْنَةً وَالَّذِينَ كَفَرُوا لَهُمْ فِي آخِرَةِ عَذَابٌ عَظِيمٌ ﴿٤٦﴾﴾

﴿6. Say: "I am only a human being like you. It is revealed to

me that your God is One God, therefore take straight path to Him and obedience to Him, and seek forgiveness of Him. And woe to the polytheists.﴾

﴿7. Those who give not the Zakāh and they are disbelievers in the Hereafter.﴾

﴿8. Truly, those who believe and do righteous good deeds, for them will be an endless reward that will never stop.﴾

The Call to Tawhīd

Allāh says,

﴿قُلْ﴾

﴿Say﴾ 'O Muḥammad, to these disbelievers and idolators,'

﴿إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَا إِلَهُكُمْ إِلَهٌ وَحِيدٌ﴾

﴿I am only a human being like you. It is revealed to me that your God is One God.﴾

'not like these idols and false gods which you worship. Allāh is one God,'

﴿فَأَسْتَوُوا إِلَهِهِ﴾

﴿therefore take straight path to Him﴾ means, 'worship Him Alone sincerely, in accordance with what He has commanded you through His Messengers.'

﴿وَأَسْتَغْفِرُوا﴾

﴿and seek forgiveness of Him﴾ means, 'for your past sins.'

﴿وَوَيْلٌ لِّلْمُشْرِكِينَ﴾

﴿And woe to the polytheists.﴾ means, doom and destruction is their lot.

﴿الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ﴾

﴿Those who give not the Zakāh﴾ 'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās that this means those who do not bear witness that there is no God except Allāh.^[1] This was also the view of Ṭakrīmah.^[2] This is like the Āyāt:

[1] Aṭ-Ṭabari 21:430.

[2] Aṭ-Ṭabari 21:430.

﴿قَدْ أَفْلَحَ مَن زَكَّاهَا ۖ وَقَدْ خَابَ مَن دَسَّاهَا﴾

«Indeed he succeeds who purifies himself. And indeed he fails who corrupts himself.» (91:9-10) And;

﴿قَدْ أَفْلَحَ مَن زَكَّىٰ ۖ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّىٰ﴾

«Indeed whosoever purifies himself shall achieve success. And remembers (glorifies) the Name of his Lord, and prays.» (87:14-15) And;

﴿يَقُلْ لَّهِ إِنِ ان زَكَّىٰ﴾

«And say to him: "Would you purify yourself?"» (79:18)

What is meant by *Zakāh* here is purification of the soul, ridding oneself of all bad qualities, the worst of which is *Shirk*. The *Zakāh* paid on one's wealth is so called because it purifies wealth, and it is a means of increasing it, blessing it and making it more beneficial, and a means of assisting one to use it in doing good deeds.

Qatādah said, "They withheld the *Zakāh* of their wealth." This is the apparent meaning according to many of the scholars of *Tafsīr*, and this is the view favored by Ibn Jarīr.^[1]

But the matter is subject to further examination, because the obligation of *Zakāh* was instituted during the second year after the *Hijrah* to Al-Madīnah, according to what is stated by several scholars. Yet this *Āyah* was revealed in Makkah. However, it is not unlikely that the principle of giving charity and *Zakāh* was already in place and had been enjoined at the beginning of the Prophet's mission, as Allāh says:

﴿وَمَا آتَا حَقُّ يَوْمَ حَصَادِهِ﴾

«but pay the due thereof on the day of their harvest» (6:141).

As for the details of *Zakāh* and how it is to be calculated according to the *Nuṣub*, were explained in Al-Madīnah. This is how we may reconcile between the two opinions. Similarly, prayer was originally enjoined before sunrise and before sunset at the beginning of the Prophet's mission; it was only on the Night of the *Isrā'*, a year and a half before the *Hijrah*, that

[1] Aṭ-Ṭabari 21:431.

فَقَضَّاهُنَّ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا
وَرَبَّنَا السَّمَاءُ الدُّنْيَا بِمَصْبُوحٍ وَحِفْظٍ ذَلِكَ تَقْدِيرُ الْعَزِيزِ
الْعَلِيمِ ﴿١٢﴾ فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صَاعِقَةً مِثْلَ صَاعِقَةِ
عَادٍ وَثَمُودَ ﴿١٣﴾ إِذْ جَاءَهُمُ الرُّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ
خَلْفِهِمْ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ قَالُوا لَوْ شَاءَ رَبُّنَا لَأَنْزَلَ مِنْ سَمَاءٍ
مَلَكًا قَالُوا بَلْ أَنْزَلْنَاهُمْ بَحِيرًا مِنَ الْمَاءِ فَأَنَّى صَعِقُوا فِي
الْأَرْضِ بِغَيْرِ الْحَيِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ تَرَوْا أَنَّ اللَّهَ
الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا بِآيَاتِنَا يَحْحَدُونَ
﴿١٤﴾ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ نَحْسَاتٍ لِنَنْزِلَهُمْ
عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ أَخْزَىٰ وَهُمْ
لَا يُبْصِرُونَ ﴿١٥﴾ وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى
الْهُدَىٰ فَأَخَذَتْهُمُ صَاعِقَةُ الْعَذَابِ الْهَوْنِ بِمَا كَانُوا يَكْسِبُونَ
﴿١٦﴾ وَنَحْنُ الَّذِينَ آمَنُوا وَكَانُوا يَنْقُورُونَ ﴿١٧﴾ وَيَوْمَ يُحْشَرُ
أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ ﴿١٨﴾ حَتَّىٰ إِذَا جَاءَهُمْ مَا شَهِدَ
عَلَيْهِمْ سَمِعُوهُمْ وَابْتَصَرُوهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٩﴾

Allāh enjoined upon His Messenger ﷺ the five daily prayers. The conditions and essential elements of prayer were explained later, in stages. And Allāh knows best. Then Allāh says:

﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ﴾

«Truly, those who believe and do righteous good deeds, for them will be an endless reward that will never stop.» Mujāhid and others said, "It will never be cut off or decrease." This is like the Āyāt:

﴿ثُمَّ يَكُونُ فِيهِ أَبَدًا﴾

«They shall abide

therein for ever.» (18:3)

﴿عَلَّةٌ غَيْرُ مَجْدُورٍ﴾

«a gift without an end» (11:108)

﴿قُلْ أَهْلَكُمُ لَكُمْ كُفْرُوكَ وَالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَشْنَاءَ ذَلِكَ رَبُّ الْعَالَمِينَ﴾
﴿يَجْعَلُ فِيهَا رِيَاسًا لِلَّذِينَ يُؤْتُونَ فِيهَا الْوَحْيَ قَالُوا فِيهَا رِيَاسَةٌ لِلَّهِ وَلِلَّعَالَمِينَ﴾
﴿ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ اانْبِئَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ﴾
﴿فَقَضَّاهُنَّ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا وَرَبَّنَا السَّمَاءُ الدُّنْيَا بِمَصْبُوحٍ وَحِفْظٍ ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ﴾

49. Say: "Do you verily disbelieve in Him Who created the earth in two Days? And you set up rivals with Him? That is

the Lord of all that exists.”﴾

﴿10. He placed therein firm mountains from above it, and He blessed it, and measured therein its sustenance in four Days equal for all those who ask.﴾

﴿11. Then He rose over (Istawā ilā) the heaven when it was smoke, and said to it and to the earth: “Come both of you willingly or unwillingly.” They both said: “We come willingly.”﴾

﴿12. Then He completed and finished their creation (as) seven heavens in two Days and He made in each heaven its affair. And We adorned the nearest (lowest) heaven with lamps (stars) to be an adornment as well as to guard. Such is the decree of Him, the Almighty, the All-Knower.﴾

Some Details of the Creation of this Universe

Here Allāh denounces the idolators who worship other gods apart from Him although He is the Creator, Subduer and Controller of all things. He says:

﴿قُلْ أَنتُمْ تَكْفُرُونَ ۚ بِأَلَدَىٰ خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَحْمِلُونَ أَوْبَاقَهَا﴾

﴿Say: “Do you verily disbelieve in Him Who created the earth in two Days? And you set up rivals with Him?”﴾

meaning, ‘false gods whom you worship alongside Him?’

﴿ذَٰلِكَ رَبُّ الْقَائِمِينَ﴾

﴿That is the Lord of the that exists.﴾ the Creator of all things is the Lord of all the creatures. Here the Āyah;

﴿خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ﴾

﴿Who created the heavens and the earth in Six Days﴾ (7:54).

is explained in more detail; the creation of the earth and the creation of the heaven are discussed separately. Allāh says that He created the earth first, because it is the foundation, and the foundation should be built first, then the roof. Allāh says elsewhere:

﴿هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا ثُمَّ أَسْرَجَ فِي السَّمَاءِ سَوَابِغَهُنَّ سَبْعَ سَمَاوَاتٍ﴾

﴿He it is Who created for you all that is on the earth. Then He rose over (Istawā ilā) the heaven and made them seven heavens﴾

(2:29).

With regard to the *Āyāt*:

﴿أَلَمْ نَقْعِدْ لَكَ أَرَأَيْتَ أَنْتَ عَلَّمَ الْقُرْآنَ ۚ خَلَقَ سَنَكُم مِّنْ نَّحْسٍ ۖ وَنُفِثَ لَكُمْ رَحْمَتًا ۚ وَتِلْكَ أَوَّلَ نَسْفَةٍ ۖ تَتَجَرَّعُونَهَا ۚ خَلَقَ سَنَكُم مِّنْ نَّحْسٍ ۖ وَنُفِثَ لَكُمْ رَحْمَتًا ۚ وَتِلْكَ أَوَّلَ نَسْفَةٍ ۖ تَتَجَرَّعُونَهَا ۚ﴾ (2:29)

«Are you more difficult to create or is the heaven that He constructed? He raised its height, and has perfected it. Its night He covers with darkness and its forenoon He brings out (with light). And after that He spread the earth, And brought forth therefrom its water and its pasture. And the mountains He has fixed firmly, (to be) a provision and benefit for you and your cattle.» (79:27-33)

This *Āyah* states that the spreading out of the earth came after the creation of the heavens, but the earth itself was created before the heavens according to some texts. This was the response of Ibn 'Abbās, may Allāh be pleased with him, as recorded by Al-Bukhārī in his *Tafsir* of this *Āyah* in his *Ṣaḥīḥ*. He recorded that Sa'īd bin Jubayr said: "A man said to Ibn 'Abbās, may Allāh be pleased with him, saying: 'I find some things in the Qur'ān which confuse me:

﴿فَلَا أَكْثَابَ يَسْتَهْزِئُ بِكُمْ وَلَا يَسْأَلُونَ﴾ (23:101)

«There will be no kinship among them that Day, nor will they ask of one another» (23:101),

﴿وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَسْأَلُونَ﴾ (37:27)

«And they will turn to one another and question one another» (37:27),

﴿وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا﴾ (4:42)

«but they will never be able to hide a single fact from Allāh» (4:42),

﴿وَأَنَّهُ رَبَّنَا مَا كُنَّا مُشْرِكِينَ﴾ (6:23)

«By Allāh, our Lord, we were not those who joined others in worship with Allāh» (6:23)

But in this *Āyah* they did hide something. And Allāh says:

﴿أَلَمْ نَقْعِدْ لَكَ أَرَأَيْتَ أَنْتَ عَلَّمَ الْقُرْآنَ ۚ﴾

«Are you more difficult to create or is the heaven that He constructed?» until;

﴿وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا﴾

«And after that He spread the earth.» (79:27-30)

So He mentioned the creation of the heavens before the earth, then He said:

﴿قُلْ أَنتُمْ تَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ﴾

«Say: "Do you verily disbelieve in Him Who created the earth in two Days?..."» until;

﴿طَائِفِينَ﴾

«We come willingly.» Here He mentioned the creation of the earth before the creation of the heavens. And He says:

﴿وَكَانَ اللَّهُ غَفُورًا رَحِيمًا﴾

«verily, Allāh (Kāna) is Oft-Forgiving, Most Merciful» (4:23).

﴿عَزِيزًا حَكِيمًا﴾

«Most Powerful, All-Wise» (4:56).

﴿سَمِيعًا بَصِيرًا﴾

«All-Hearer, All-Seer» (4:58). It is as if He was and is no longer.^[1]

Ibn 'Abbās, may Allāh be pleased with him, replied:

﴿فَلَا أَنْصَابَ يَتَنَبَّهُنَّ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ﴾

«There will be no kinship among them that Day, nor will they ask of one another» (23:101),

this will happen when the Trumpet is blown for the first time.

﴿فَتَصَوَّقُونَ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ﴾

«And all who are in the heavens and all who are on the earth will swoon away, except him whom Allāh wills» (39:68),

and at that time there will be no kinship among them, nor will

[1] Kāna literally means "was".

they ask of one another. Then when the *Ṣūr* will be blown again,

﴿وَأَنذِرْ بِصُورٍ عَلَىٰ بَعْضِ الْأَشْيَاءِ﴾

«And they will turn to one another and question one another» (37:27).

With regard to the *Āyāt*,

﴿وَاللَّهُ رَبَّنَا مَا كُنَّا مُشْرِكِينَ﴾

«By Allāh, our Lord, we were not those who joined others in worship with Allāh» (6:23) and

﴿وَلَا يَكْتُمُونَ اللَّهُ حَدِيثًا﴾

«but they will never be able to hide a single fact from Allāh» (4:42),

Allāh will forgive the sincere believers their sins, then the idolators will say, 'Let us say that we never joined others in worship with Allāh.' Then a seal will be placed over their mouths, and their hands will speak. Then it will be known that not a single fact can be hidden from Allāh, and at that point,

﴿يَوْمَ الَّذِينَ كَفَرُوا﴾

«those who disbelieved will wish» (4:42).

Allāh created the earth in two days, then He created the heavens, then He (*Istawā ilā*) the heaven and gave it its shape in two more days. Then He spread the earth, which means that He brought forth therefrom its water and its pasture. And He created the mountains, sands, inanimate things, rocks and hills and everything in between, in two more days. This is what Allāh says:

﴿وَنَحْنُ﴾

«(He) spread (the earth)» (79:30)

And Allāh's saying:

﴿خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ﴾

«(He) created the earth in two Days» So He created the earth and everything in it in four days, and He created the heavens in two days.

﴿وَكَانَ اللَّهُ غَفُورًا رَحِيمًا﴾

«verily, Allāh (Kāna) is Oft-Forgiving, Most Merciful» (4:23).

This is how He described Himself, and this is how He still is. Whatever Allāh wills comes to pass, so do not be confused about the Qur'ān, for all of it comes from Allāh.^[1] This was recorded by Al-Bukhārī.^[1]

﴿خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ﴾

«(He) created the earth in two Days» means, on Sunday and Monday.

﴿وَجَعَلَ فِيهَا رُءُوسَ مِن فَوَاقِهَا وَبَارَكَ فِيهَا﴾

«He placed therein firm mountains from above it, and He blessed it,»

means, He blessed it and gave it the potential to be planted with seeds and bring forth produce.

﴿وَقَدَّرَ فِيهَا أَقْوَاتَهَا﴾

«And measured therein its sustenance»

means, what its people need of provision and places in which to plant things and grow crops. This was on Tuesday and Wednesday, which together with the two previous days add up to four days.

﴿فِي أَرْبَعَةِ أَيَّامٍ سَوَاءٌ لِّالسَّالِئِينَ﴾

«in four Days equal for all those who ask.»

meaning, for those who want to ask about that, so that they might know. 'Ikrimah and Mujāhid said concerning the Āyah:

﴿وَقَدَّرَ فِيهَا أَقْوَاتَهَا﴾

«and measured therein its sustenance»: "He placed in every land that which is not suited for any other land."^[2] Ibn 'Abbās, Qatādah and As-Suddi said, concerning the Āyah,

﴿سَوَاءٌ لِّالسَّالِئِينَ﴾

[1] *Faḥḥ Al-Bārī* 8:418.

[2] *Aṭ-Ṭabari* 21:436.

«equal for all those who ask»: this means, "For whoever wants to ask about that."⁽¹⁾ Ibn Zayd said:

﴿وَوَدَّرَ فِيهَا أَقْوَاتًا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّالسَّالِئِينَ﴾

«and measured therein its sustenance in four Days equal for all those who ask.»

"According to whatever a person who is need of provision wants, Allāh measures out for him what he needs."⁽²⁾ This is like what they said concerning the *Āyah*:

﴿وَمَا سَأَلْتُمُوهُ﴾

«And He gave you of all that you asked for» (14:34). And Allāh knows best.

﴿ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ﴾

«Then He rose over (Istawā ilā) towards the heaven when it was smoke,»

i.e., steam which arose from it when the earth was created.

﴿فَقَالَ لَهَا وَالْأَرْضِ أَيْنَا طَوْعًا أَوْ كَرْهًا﴾

«and said to it and to the earth: "Come both of you willingly or unwillingly."»

meaning, 'respond to My command and be subjected to this action, willingly or unwillingly.'

﴿قَالَا أَتَيْنَا طَائِعِينَ﴾

«They both said: "We come willingly."» meaning, 'we will respond to You willingly and everything that You want to create in us - angels, Jinn and men - will all be obedient to You.'

﴿فَتَمَّسَّهُنَّ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ﴾

«Then He completed and finished their creation (as) seven heavens in two Days»

means, He finished forming them as seven heavens in two more days, which were Thursday and Friday.

﴿وَأَوْرَثَ فِي كُلِّ سَمَاءٍ أَمْرًا﴾

⁽¹⁾ At-Tabari 21:438.

⁽²⁾ At-Tabari 21:438.

and they said: "Who is mightier than us in strength?" See they not that Allāh Who created them was mightier in strength than them. And they used to deny Our Āyāt!﴾

﴿16. So, We sent upon them a Ṣarṣar wind in days of calamity that We might give them a taste of disgracing torment in this present worldly life. But surely the torment of the Hereafter will be more disgracing, and they will never be helped.﴾

﴿17. And as for Thamūd, We showed them the path of truth but they preferred blindness to guidance; so the Ṣā'iqaḥ of disgracing torment seized them because of what they used to earn.﴾

﴿18. And We saved those who believed and had Taqwā.﴾

A Warning to the Disbelievers and a Reminder of the Story of 'Ād and Thamūd

Allāh says: 'Say, O Muḥammad, to these idolators who disbelieve in the message of truth that you have brought: If you turn away from that which I have brought to you from Allāh, then I warn you of the punishment of Allāh like the punishment that the past nations suffered for disbelieving in the Messengers.'

﴿صَیْقَةً نِّزْلًا صَیْقَةً عَادَ وَثَمُودَ﴾

﴿a Ṣā'iqaḥ like the Ṣā'iqaḥ which overtook 'Ād and Thamūd.﴾
and other similar nations who did what they did,

﴿إِذْ جَاءَتْهُمْ الرُّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ وَخَلْفَهُمْ﴾

﴿When the Messengers came to them, from before them and behind them﴾

This is like the Āyah:

﴿وَلَذِكْرُ لَنَا عَادَ إِذْ أَنْذَرَ قَوْمَهُمُ بِالْأَحْقَافِ وَقَدْ خَلَّتِ الْبُيُوتُ مِنْ بَيْنِ يَدَيْهِمْ وَخَلْفَهُمْ﴾

﴿And remember (Hūd) the brother of 'Ād, when he warned his people in Al-Aḥqāf.^[1] And surely, there have passed away warners before him and after him﴾ (46:21).

which means that in the neighboring towns and cities, Allāh

[1] Curved sand-hills in the southern part of Arabian Peninsula.

sent Messengers who commanded the people to worship Allāh Alone with no partner or associate, and they brought good news as well as warnings. They saw the punishment Allāh sent upon His enemies, and the blessings which He bestowed upon His friends, yet despite all of this, they did not believe in them. On the contrary, they denied them and rejected them, and said:

﴿لَوْ شَاءَ رَبَّنَا لَأَنزَلْنَا مَلَائِكَةً﴾

«If our Lord had so willed, He would surely have sent down the angels.»

meaning, if Allāh were to send Messengers, they would be angels sent from His presence.

﴿فَإِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ﴾

«So, indeed we disbelieve in that with which you have been sent.»

means, 'because you are a mere human; we will not follow you because you are just men like us.'

﴿فَالَمَّا عَادُوا فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ﴾

«As for 'Ād, they were arrogant in the land without right.»

means, they were arrogant, stubborn and disobedient.

﴿وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً﴾

«and they said: "Who is mightier than us in strength?"»

They boasted of their physical strength, and power; they thought that this would protect them from Allāh's punishment.

﴿أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً﴾

«See they not that Allāh Who created them was mightier in strength than them.»

means, do they not realize, when they are showing enmity, that He is the Almighty Who created all things and gave them whatever strength they have, and that His onslaught will be far greater? This is like the Āyah:

﴿وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

«With Hands did We construct the heaven. Verily, We are able to extend the vastness of space thereof.» (51:47)

They openly opposed the Almighty and denied His signs and disobeyed His Messenger. Allāh said:

﴿فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا مَّرْصَرًا﴾

«So We sent upon them a *Şarşar* wind». Some said that this was a strongly blowing wind; others said that it was a cold wind. It was also said that it is the wind that makes a noise. The truth that it was all of these things, for it was a strong wind that was an apt punishment for their being deceived by their physical strength. It was also intensely cold, as Allāh says:

﴿بَرِيحٍ مَّزْمَرٍ عَلَيْنَا﴾

«with a *Şarşar* wind!» (69:6), meaning a very cold wind. It also made a furious sound. Additionally, there is a famous river in the east which is called *Şarşar* because of the noise it makes as it flows.

﴿فِي أَيَّامٍ مَّجْتَمِعَاتٍ﴾

«in days of calamity» means, consecutive days.

﴿سَبْعَ لَيَالٍ وَثَمَنِيَةَ أَيَّامٍ حُسُومًا﴾

«seven nights and eight days in succession» (69:7). This is like the *Āyah*:

﴿فِي يَوْمٍ غَيْرٍ مُّتَنَبِّرٍ﴾

«on a day of calamity, continuous» (54:19)

i.e., the punishment began on a day which was of evil omen for them, and this evil omen continued for them,

﴿سَبْعَ لَيَالٍ وَثَمَنِيَةَ أَيَّامٍ حُسُومًا﴾

«seven nights and eight days in succession» (69:7)

until they were destroyed, every last one of them, and their humiliation in this world was joined to their punishment in the Hereafter. Allāh says:

﴿لِنُدْخِلَنَّهُمْ عَذَابَ الْغُرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ أَثَقَرُ﴾

«that We might give them a taste of disgracing torment in this present worldly life. But surely the torment of the Hereafter will

be more disgracing.﴾

meaning, more humiliating for them.

﴿وَهُمْ لَا يُعْصَرُونَ﴾

﴿and they will never be helped.﴾ means, in the Hereafter, just as they were never helped in this world, and they had no one who could protect them from Allāh or save them from His punishment.

﴿وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ﴾

﴿And as for Thamūd, We showed them the path of truth﴾

Ibn 'Abbās, may Allāh be pleased with him, Abu Al-Āliyah, Sa'īd bin Jubayr, Qatādah, As-Suddi and Ibn Zayd said, "We explained to them."^[1] Ath-Thawri said, "We called them." Allāh's saying;

﴿فَاسْتَعَبُوا الْحَقَّ﴾

﴿but they preferred blindness to guidance;﴾

means, 'We showed them the truth and made it clear to them through the words of their Prophet Ṣālih, but they opposed him and rejected him, and they slaughtered the she-camel of Allāh which He had made a sign for them of the truth of their Prophet.'

﴿فَلَخَذْنَاهُمْ صَوْفَهُ الْمَذَابِ أُولَئِكَ﴾

﴿so the Ṣā'iqah of disgracing torment seized them﴾

means, Allāh sent upon them the Ṣayḥah,^[2] earthquake, intense humiliation, punishment and torment.

﴿بِمَا كَانُوا يَكْسِبُونَ﴾

﴿because of what they used to earn﴾ means, because of their disbelief and rejection.

﴿وَنَجَّيْنَا الَّذِينَ آمَنُوا﴾

﴿And We saved those who believed﴾

means, 'We saved them from among them, and no harm came

[1] Aṭ-Ṭabari 21:448 Sūrah Hūd [11:94].

[2] See volume five, the Tafsīr of Sūrah Hūd [11:94].

الْأَنفُسُ

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الْأَنفُسُ

وَقَالُوا لِمَ جُودِهِمْ لِمَ شَهِدْتُمْ عَلَيْنَا قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ ﴿١٩﴾ وَمَا كُنْتُمْ تَنْتَهُرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَرُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَمْلِكُ كَثِيرًا وَسَاءَ تَسْلُونَ ﴿٢٠﴾ وَذَلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرَأَيْتُمْ فَاصِبُكُمْ مِنْ التَّائِبِينَ ﴿٢١﴾ فَإِنْ بَصِيرُوا فَالنَّارُ مَثْوًى لِمُتَّوَانٍ يَسْتَعْجِلُوا فَاصِبَهُمْ مِنَ الْمُتَعَبِينَ ﴿٢٢﴾ وَقَيْضًا لَمْ تُرَافَقْهُمْ فَاصِبُهُمْ مَابَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمُورِهِمْ فَكَانَ مِنْهُمْ مَنْ جَاءَهُ مِنَ الْإِنْسِ إِنَّهُمْ كَانُوا خَائِرِينَ ﴿٢٣﴾ وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوَايِهِ لَعَلَّكُمْ تَقْلُبُونَ ﴿٢٤﴾ فَلْيَنْدَبُوا الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا وَلَتَجْزِيَنَّهُمْ أَشْوَا الَّذِي كَانُوا يَعْمَلُونَ ﴿٢٥﴾ ذَلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ النَّارُ لَهُمْ فِيهَا دَارُ الْآخِرَةِ لَمَّا كَانُوا يَكْفُرُونَ بِحُجَّتِهِمْ ﴿٢٦﴾ وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرَأَيْنَا الَّذِينَ آمَنُوا مِنَ الْإِنْسِ وَالْإِنْسِ يَجْعَلُهُمَا طَعَامًا لَنَا لِمَ كُنَّا مِنَ الْأَلْمَلِينَ ﴿٢٧﴾

to them; Allāh saved them along with His Prophet Ṣāliḥ, peace be upon him, because of their fear of Allāh.

﴿وَيَوْمَ يُخْتَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ﴾ ﴿١٩﴾ حَقَّ إِذَا مَا جَاءَهُمْ شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَرُهُمْ وَيُلَوِّدُهُمْ بِمَا كَانُوا يَمْكُرُونَ ﴿٢٠﴾ وَقَالُوا لِمَ جُودِهِمْ لِمَ شَهِدْتُمْ عَلَيْنَا قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٢١﴾ وَمَا كُنْتُمْ تَنْتَهُرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَرُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَمْلِكُ كَثِيرًا وَسَاءَ تَسْلُونَ ﴿٢٢﴾ وَذَلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرَأَيْتُمْ فَاصِبُكُمْ

مِنْ التَّائِبِينَ ﴿٢٣﴾ فَإِنْ بَصِيرُوا فَالنَّارُ مَثْوًى لِمُتَّوَانٍ يَسْتَعْجِلُوا فَاصِبَهُمْ مِنَ الْمُتَعَبِينَ ﴿٢٤﴾

﴿19. And (remember) the Day that the enemies of Allāh will be gathered to the Fire, then they will be driven.﴾

﴿20. Till, when they reach it, their hearing (ears) and their eyes and their skins will testify against them as to what they used to do.﴾

﴿21. And they will say to their skins, "Why do you testify against us?" They will say: "Allāh has caused us to speak - as He causes all things to speak, and He created you the first time, and to Him you are made to return."﴾

﴿22. And you have not been hiding yourselves (in the world), lest your ears and your eyes and your skins should testify against you; but you thought that Allāh knew not much of

what you were doing.﴾

﴿23. And that thought of yours which you thought about your Lord, has brought you to destruction; and you have become of those utterly lost!﴾

﴿24. Then, if they bear the torment patiently, then the Fire is the home for them, and if they seek to please Allāh, yet they are not of those who will ever be allowed to please Allāh.﴾

On the Day of Judgement, the Sinners' Limbs will testify against Them

﴿وَيَوْمَ يُحْشَرُ أَعْدَاؤُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ﴾

﴿And (remember) the Day that the enemies of Allāh will be gathered to the Fire, then they will be driven.﴾

means, remind these idolators of the Day when they will be gathered to the Fire and they will be driven, i.e., the keepers of Hell will gather the first of them with the last of them, as Allāh says elsewhere:

﴿وَنَسُوفُ السَّامِرِينَ إِلَى جَهَنَّمَ وَنَاكِ﴾

﴿And We shall drive the criminals to Hell, in a thirsty state﴾
(19:86).

﴿حَتَّىٰ إِذَا مَا جَاءُوهَا﴾

﴿Till, when they reach it,﴾ means, when they stand at its edge,

﴿شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَارُهُمْ وَبِمَا كَانُوا يَعْمَلُونَ﴾

﴿(their hearing (ears) and their eyes and their skins will testify against them as to what they used to do.﴾

means, all their deeds, earlier and later; not a single letter will be concealed.

﴿وَقَالُوا لِمَ يَشْهَدُ عَلَيْنَا﴾

﴿And they will say to their skins, "Why do you testify against us?"﴾

they will blame their limbs and their skins when they testify against them, at which point their limbs will answer:

﴿قَالُوا أَلَمْ نَكُنَّا اللَّهُ الَّذِي أَنْشَأَ كُلَّ شَيْءٍ وَفَرَّخَكُمْ أَوَّلَ مَرَّةٍ﴾

«They will say: "Allāh has caused us to speak – as He causes all things to speak, and He created you the first time,»

means, and He cannot be opposed or resisted, and to Him you will return. Al-Ḥāfiẓ Abu Bakr Al-Bazzār narrated that Anas bin Mālik, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ laughed and smiled one day, and said:

«أَلَا تَسْأَلُونِي عَنْ أَيِّ شَيْءٍ ضَحَكْتُ؟»

«Will you not ask about why I laughed?» They said, "O Messenger of Allāh, why did you laugh?" He said:

«عَجِبْتُ مِنْ مُجَادَلَةِ الْعَبْدِ رَبَّهُ يَوْمَ الْقِيَامَةِ يَقُولُ: أَيُّ رَبِّي أَنْتِى وَعَدْتَنِي أَنْ لَا تُظْلِمَنِي، قَالَ: بَلَى، فَيَقُولُ: فَإِنِّي لَا أَقْبَلُ عَلَيَّ شَاحِدًا إِلَّا مِنْ نَفْسِي، فَيَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى: أَوْلَيْتُكَ نَفْسِي فِي شَهَادَةِ الْكِرَامِ الْكَاتِبِينَ - قَالَ -: فَيَرُدُّ هَذَا الْكَلَامَ مِرَارًا - قَالَ -: فَيُخْتَمَ عَلَى فِيهِ وَتُكَلِّمُ أَرْكَانَهُ بِمَا كَانَ يَفْعَلُ، فَيَقُولُ: بَعْدًا لَكَ وَسُخْفًا، عَنكَ كُنْتُ أَجَادِلُ،

«I was amazed at how a servant will dispute with his Lord on the Day of Resurrection. He will say, "My Lord, did You not promise me that you would not treat me unjustly?" Allāh will say, "Yes." The man will say, "I will not accept any witness against me except from myself." Allāh will say, "Is it not sufficient that I and the angels, the noble scribes, are witnesses?" These words will be repeated several times, then a seal will be placed over his mouth and his organs (or limbs) will speak about what he used to do. Then he will say, "Away with you! It was only for your sake that I was arguing!"»^[1]

It was recorded by him and Ibn Abi Ḥātim.^[2] It was also recorded by Muslim and An-Nasā'ī.^[3] Ibn Abi Ḥātim recorded that Abu Burdah said that Abu Mūsā said, "The disbeliever or the hypocrite will be called to account and his Lord will show him his deeds, but he will deny them and say, 'O Lord, by Your glory, this angel has written about me something that I did not do.' The angel will say to him, 'Did you not do such

[1] Al-Ḥākim 4:601.

[2] Aṭ-Ṭabarī 21:452.

[3] Muslim 4:2280, An-Nasā'ī in *Al-Kubrā* 6:508.

and such on such and such a day in such and such a place?' He will say, 'No, by Your glory O Lord, I did not do it.' When he does that, a seal will be placed over his mouth." Al-Ash'ari, may Allāh be pleased with him, said, "I think that the first part of his body to speak will be his right thigh."

Allāh's saying:

﴿وَمَا كُنْتُمْ تُخْفُونَ أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ﴾

«And you have not been hiding yourselves (in the world), lest your ears and your eyes and your skins should testify against you;»

means, their organs and skins will say to them, when they blame them for testifying against them, 'you did not hide from us what you used to do, on the contrary, you openly committed disbelief and sin, and you claimed that you did not care, because you did not believe that Allāh knew about all your deeds.' Allāh says:

﴿وَلَكِن ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَيْفًا وَمَا سَمِعُوا وَيَكُنَ ظَنُّكَ إِلَىٰ ظَنِّهِ رِجْزًا
أَكْبَرًا﴾

«but you thought that Allāh knew not much of what you were doing. And that thought of yours which you thought about your Lord, has brought you to destruction;»

meaning, 'this evil thought, i.e., your belief that Allāh did not know much of what you were doing, is what has caused you to be doomed and has made your losers before your Lord.'

﴿فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ﴾

«and you have become of those utterly lost!»

means, 'in the place of Resurrection, you have lost your own selves and your families.'

Imām Aḥmad recorded that 'Abdullāh, may Allāh be pleased with him, said, "I was hiding beneath the covering of the Ka'bah, and three men came along - a man from the Quraysh and two of his brothers-in-law from Thaqlif, or a man from Thaqlif and two of his brothers-in-law from the Quraysh. Their bellies were very fat, and did not have much understanding. They said some words I could not hear, then one of them said, 'Do you think that Allāh can hear what we are saying now?'

The other said, 'If we raise our voices, He will hear it, but if we do not raise our voices, He will not hear it.' The other said, 'If He can hear one thing from us, He can hear everything.' I mentioned this to the Prophet ﷺ, then Allāh revealed the words:

﴿وَمَا كُنْتُمْ تَسْتَرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ﴾

«And you have not been hiding yourselves (in the world), lest your ears and your eyes and your skins should testify against you» until;

﴿وَمِنَ الْخَاسِرِينَ﴾

«of those utterly lost!»^[1] This is how it was recorded by At-Tirmidhi.^[2] A similar report was also narrated by Ahmad (through a different chain), Muslim and At-Tirmidhi,^[3] and Al-Bukhārī and Muslim also recorded (a different chain).^[4]

﴿فَإِنْ يَصْبِرُوا فَالنَّارُ مَثْوًى لَهُمْ وَإِنْ يَسْتَعِزُّوا فَلَا يَمُوتُونَ﴾

«Then, if they bear the torment patiently, then the Fire is the home for them, and if they seek to please Allāh, yet they are not of those who will ever be allowed to please Allāh.»

means, whether they bear it patiently or not, they are in the Fire and they will have no escape or way out from it, and even if they try to please Allāh and offer excuses, nothing of that will be accepted from them. Ibn Jarir said, "The meaning of the Āyah,

﴿وَإِنْ يَسْتَعِزُّوا﴾

«and if they seek to please Allāh,» is: They will ask to go back to this world, but this plea will not be answered. This is like the Āyah:

﴿قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا مِقْدَرَاتُنَا وَالْعِلَّةُ كُنَّا قَوْمًا ضَالِّينَ ﴿١٢١﴾ رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عَزَّ عَلَيْنَا طَوْلُكَ ﴿١٢٢﴾ قَالَ لَنْفَعُوا فِيهَا وَلَا تَكْفُرُونَ ﴿١٢٣﴾﴾

[1] Ahmad 1:381.

[2] Tuhfat Al-Ahwadhi 9:123.

[3] Ahmad 1:408, Muslim 4:2142, Tuhfat Al-Ahwadhi 9:124.

[4] Fath Al-Bari 8:424, 425, Muslim 4:2141, 2142.

﴿They will say: "Our Lord! Our wretchedness overcame us, and we were (an) erring people. Our Lord! Bring us out of this. If ever we return (to evil), then indeed we shall be wrongdoers." He will say: "Remain you in it with ignominy! And speak you not to Me!"﴾ (23:106-108).^[1]

﴿وَقَفَّسْنَا لَهُمُ فِرْعَانًا فَرِيضُوا لَهُمْ نَزَحًا يَوْمَ الْأَوَّلِينَ ﴿٢٥﴾ وَنَا خَلَقْنَاهُمْ وَمَا ظَنَّمُوا مِنَّا عَلَيْهِمُ الْقَوْلَ بِأَمْرِ قَدْ عَلِمْنَا مِن قَبْلِهِم مِّنَ الْكُفْرِ وَالْعِصْيَانِ ﴿٢٦﴾ إِنَّهُمْ كَانُوا خَبِيرِينَ ﴿٢٧﴾ وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَٰذَا الْقُرْآنِ وَالْقَوَىٰ يَوْمَ الْكُفْرِ تَتْلُونَهَا ﴿٢٨﴾ فَتَلْقَيْتَهُمُ الَّذِينَ كَفَرُوا وَعَادَابُوا شَيْبًا وَلَتَجِدَنَّهُمْ أَنَّوُا الَّذِينَ كَانُوا يَعْمَلُونَ ﴿٢٩﴾ ذَٰلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ الَّذِينَ كَانُوا يَمُرُّ بَيْنَ يَدَيْهِمُ الْمَوَدَّةُ الْكَرِيمَةُ ﴿٣٠﴾ كَانُوا يَكْفُرُونَ ﴿٣١﴾ وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرِنَا الَّذِينَ آمَنُوا مِنَّا الَّذِينَ آمَنُوا مِنَّا كَانُوا يَعْمَلُونَ ﴿٣٢﴾ وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرِنَا الَّذِينَ آمَنُوا مِنَّا الَّذِينَ آمَنُوا مِنَّا كَانُوا يَعْمَلُونَ ﴿٣٣﴾﴾

﴿25. And We have assigned for them intimate companions (in this world), who have made fair seeming to them, what was before them and what was behind them. And the Word is justified against them as it was justified against those who were among the previous generations of Jinn and men that had passed away before them. Indeed they (all) were the losers.﴾

﴿26. And those who disbelieve say: "Listen not to this Qur'an, and make noise in the midst of its (recitation) that you may overcome."﴾

﴿27. But surely, We shall cause those who disbelieve to taste a severe torment, and certainly, We shall requite them the worst of what they used to do.﴾

﴿28. That is the recompense of the enemies of Allāh: the Fire. Therein will be for them the eternal home, a recompense for that they used to deny Our Āyāt.﴾

﴿29. And those who disbelieve will say: "Our Lord! Show us those among Jinn and men who led us astray, that we may crush them under our feet so that they become the lowest."﴾

The intimate Companions of the Idolators make Evil Actions attractive to Them

Allāh tells us that He is the One Who sends the idolators

^[1] At-Ṭabari 21:458.

astray, and that this happens by His will and decree. He is the All-Wise in His actions, when He appoints for them close companions from among the devils of men and Jinn.

﴿فَرَبُّهُمْ لَمْ يَأْتِ بِآيَةٍ إِلَّا بِآيَةٍ مِّنْ قَبْلُهَا وَمَا يَخْلَعُهُمْ﴾

﴿who have made fair seeming to them, what was before them and what was behind them.﴾

means, they made their deeds attractive to them in the past. As far as the future is concerned, they only see themselves as doing good, as Allāh says:

﴿وَمَنْ يَتَّبِعْهُ يَكْفُرْ أَفَتَسْتَبِطِلُ فِيهِ لَمْ يَكُنْ لَهُ قَبْلُهَا آيَةٌ وَمَنْ يَتَّبِعْهُ يَكْفُرْ أَفَتَسْتَبِطِلُ فِيهِ لَمْ يَكُنْ لَهُ قَبْلُهَا آيَةٌ وَمَنْ يَتَّبِعْهُ يَكْفُرْ أَفَتَسْتَبِطِلُ فِيهِ لَمْ يَكُنْ لَهُ قَبْلُهَا آيَةٌ وَمَنْ يَتَّبِعْهُ يَكْفُرْ أَفَتَسْتَبِطِلُ فِيهِ لَمْ يَكُنْ لَهُ قَبْلُهَا آيَةٌ﴾

﴿And whosoever turns away blindly from the remembrance of the Most Gracious, We appoint for him a Shayṭān to be a companion for him. And verily, they hinder them from the path, but they think that they are guided aright!﴾ (43:36-37)

﴿وَحَقَّ عَلَيْهِمُ الْقَوْلُ﴾

﴿And the Word is justified against them﴾ means, the Word of torment, just as it was justified against the nations of the past who did what they did, men and Jinn alike.

﴿إِنَّهُمْ كَانُوا خَاسِرِينَ﴾

﴿Indeed they (all) were the losers.﴾ means, they are all equal in terms of loss and being doomed.

How the disbelievers advised One Another not to listen to the Qur'ān, and the Recompense for that

﴿وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَٰذَا الْقُرْآنِ﴾

﴿And those who disbelieve say: "Listen not to this Qur'ān..."﴾

means, they advised one another not to pay heed to the Qur'ān or obey its commands.

﴿وَالْمُرَاوِدُ﴾

﴿and make noise in the midst of its﴾ means, when it is recited, do not listen to it. This was the view of Mujāhid. "And make noise in the midst of its (recitation)" means whistling and trying to

make the Messenger of Allāh ﷺ confused when he recited Qur'ān, which is what the Quraysh did.

﴿لَمَلَكُوا تَتْلُونَ﴾

«that you may overcome.» means, this is the practice of these ignorant disbelievers and those who follow in their footsteps, when they hear the Qur'ān. Allāh commanded us to be different from that, and said:

﴿وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ﴾

«So, when the Qur'ān is recited, listen to it, and be silent that you may receive mercy.» (7:204).

Then Allāh says:

﴿فَلْيَذِيقَنَّ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا﴾

«But surely, We shall cause those who disbelieve to taste a severe torment,»

meaning, in return for what they do when they hear the Qur'ān.

﴿وَلَنَجْزِيَنَّهُمْ أَشْرَ الَّذِي كَانُوا يَعْمَلُونَ﴾

«and certainly, We shall requite them the worst of what they used to do.»

means, for their evil deeds.

﴿ذَٰلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ الَّذِينَ لَمْ يَأْتُوا اللَّهَ بِنُورٍ مُّبِينٍ ۖ وَكَانَ الَّذِينَ كَفَرُوا رَبًّا أُولَٰئِكَ الَّذِينَ أُضَلُّوا مِنَ الْبَيْنِ وَالْإِنسِ يَجْمَعُهُمَا نَعْتٌ أَقْنَانًا يَكُونَا مِنَ الْأَسْفَلِينَ﴾

«That is the recompense of the enemies of Allāh: the Fire. Therein will be for them the eternal home, a recompense for that they used to deny Our Āyāt. And those who disbelieve will say: "Our Lord! Show us those among Jin and men who led us astray, that we may crush them under our feet so that they become the lowest."»

It was reported that 'Alī, may Allāh be pleased with him, said, concerning the phrase,

﴿الَّذِينَ أُضَلُّوا﴾

«those who led us astray»: "Iblis and the son of Ādam who killed his brother."^[1] As-Suddi reported that 'Ali, may Allāh be pleased with him, said; "Iblis is followed by everyone who commits *Shirk* and the son of Ādam is followed by everyone who commits a major sin. So Iblis is the one who calls people to every evil thing, such as *Shirk* and lesser sins."^[2] As for the first son of Ādam, it is as confirmed in the *Ḥadīth*:

«مَا قُتِلَتْ نَفْسٌ ظُلْمًا إِلَّا كَانَ عَلَى ابْنِ آدَمَ الْأَوَّلِ بَقْلٌ مِنْ فِيهَا، لِأَنَّهُ أَوَّلُ مَنْ سَرَّ الْقَتْلَ»

«No soul is wrongfully killed, but a share of the burden [of that sin] will be upon the first son of Ādam, because he was the first one who set the precedent of killing another.»^[3]

«جَعَلَهُمَا تَحْتَ أَقْدَامِنَا»

«that we may crush them under our feet»

means, 'make them beneath us in the torment, so that they will be punished more severely than us.'

«يَكُونُوا مِنَ الْأَسْفَلِينَ»

«so that they become the lowest.» means, in the lowest level of Hell, as already mentioned in *Al-A'rāf*, where the followers ask Allāh to multiply the torment for their leaders:

«قَالَ لِكُلِّ ضِعْفٌ وَلَكِنْ لَا تَعْلَمُونَ ﴿١٧٨﴾»

«(Allāh) said: "For each one there is double (torment), but you know not."» (7:38)

i.e., Allāh will give each of them the torment and punishment they deserve for their deeds. This is like the *Āyah*:

«الَّذِينَ كَفَرُوا وَكَذَّبُوا عَنْ سَبِيلِ اللَّهِ يَذَّحَّهُمْ عَلَاءٌ قَوْمٌ الْمَنَابِ بِمَا كَانُوا يَفْعَلُونَ ﴿١٨٨﴾»

«Those who disbelieved and hinder (men) from the path of Allāh, for them We will add torment to the torment because they used to spread corruption.» (16:88).

[1] At-Ṭabari 21:462.

[2] At-Ṭabari 21:462.

[3] *Faḥḥ Al-Bārī* 6:419.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٤٨٠

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا سَتَبَدِّلَنَّا لَهُمُ
الْعَذَابَ الَّذِي لَمْ يَتَّخِذُوا إِلَّا مَخَالِفًا وَلَا تَعْمُرُهُمُ الْعُيُوفُ
الَّتِي كُتِبَتْ لَهُمْ فِي الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ وَلَهُمْ فِيهَا مَا تَشْتَهُ أَنْفُسُكُمْ
وَلَهُمْ فِيهَا مَا نَدَعُونَ ﴿٣٠﴾ تَزُولُ مِنْهُمُ الْعُيُوفُ بِرَحْمَةٍ
وَمِنْ أَحْسَنِ قَوْلٍ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ
إِنِّي مِنَ الْمُسْلِمِينَ ﴿٣١﴾ وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ
ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ
وَلِيٌّ حَمِيمٌ ﴿٣٢﴾ وَمَا يَلْقَئُهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يَلْقَئُهَا
إِلَّا الذُّرُوعُ عَظِيمٌ ﴿٣٣﴾ وَإِنَّا نَبْزِغُكَ مِنَ الشَّيْطَانِ نَزْغٌ
فَاسِدٌ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٤﴾ وَمَنْ أَيْبَسَ
أَبْيَلُ وَالنَّهَارُ وَالسَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّيْءِ
وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُمْ إِن كُنتُمْ
إِيَّاهُ تَعْبُدُونَ ﴿٣٥﴾ فَإِنْ أَسْتَكْبَرُوا فَالَّذِينَ عِنْدَ
رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْأَمُونَ ﴿٣٦﴾

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ
اسْتَقَامُوا سَتَبَدِّلَنَّا لَهُمُ
الْعَذَابَ الَّذِي لَمْ يَتَّخِذُوا
إِلَّا مَخَالِفًا وَلَا تَعْمُرُهُمُ
الْعُيُوفُ الَّتِي كُتِبَتْ
لَهُمْ فِي الْحَيَاةِ الدُّنْيَا فِي
الْآخِرَةِ وَلَهُمْ فِيهَا مَا
تَشْتَهُ أَنْفُسُكُمْ وَلَهُمْ
فِيهَا مَا نَدَعُونَ ﴿٣٠﴾ تَزُولُ
مِنْهُمُ الْعُيُوفُ بِرَحْمَةٍ

﴿30. Verily, those who say: "Our Lord is Allāh," and then they stand firm, on them the angels will descend (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!"﴾

﴿31. "We have been your friends

in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your souls desire, and therein you shall have (all) for which you ask."﴾

﴿32. "An entertainment from the Oft-Forgiving, Most Merciful."﴾

Glad Tidings to Those Who believe in Allāh Alone and stand firm

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا﴾

﴿Verily, those who say: "Our Lord is Allāh," and then they stand firm,﴾

means, they do good deeds sincerely for the sake of Allāh, and

they obey Allāh, doing what Allāh has prescribed for them. Ibn Jarīr recorded that Sa'īd bin Imrān said, "I read this Āyah to Abu Bakr Aṣ-Ṣiddīq, may Allāh be pleased with him:

﴿إِنَّ اللَّهَ رَبُّنَا ثُمَّ اسْتَقَمُوا﴾

«Verily, those who say: "Our Lord is Allāh," and then they stand firm,»

He said, 'Those are the ones who do not associate anything with Allāh.'^[1] Then he reported a narration of Al-Aswad bin Hilāl, who said, "Abu Bakr As-Siddīq, may Allāh be pleased with him, said, 'What do you say about this Āyah:

﴿إِنَّ اللَّهَ رَبُّنَا ثُمَّ اسْتَقَمُوا﴾

«Verily, those who say: "Our Lord is Allāh," and then they stand firm,»?' They said:

﴿رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا﴾

«"Our Lord is Allāh," and then they stand firm,»

'They shun sin.' He said, 'You have not interpreted it improperly.' They say: 'Our Lord is Allāh, then they stand firm and do not turn to any other god besides Him.'^[2] This was also the view of Mujāhid, 'Ikrimah, As-Suddi and others.^[3]

Aḥmad recorded that Sufyān bin 'Abdullāh Ath-Thaqafi said, "I said, 'O Messenger of Allāh, tell me something that I can adhere to.' He ﷺ said:

قُلْ: رَبِّيَ اللَّهُ، ثُمَّ اسْتَقِمْ

«Say, my Lord is Allāh, then stand firm.» I said, 'O Messenger of Allāh, what do you fear most for me?' The Messenger of Allāh ﷺ took hold of the edge of his tongue and said,

«هَذَا»

«This is.»^[4] This was also recorded by At-Tirmidhi and Ibn Mājah; At-Tirmidhi said, "Ḥasan Ṣaḥīḥ."^[5]

[1] Aṭ-Ṭabari 21:464.

[2] Aṭ-Ṭabari 21:464.

[3] Aṭ-Ṭabari 21:465.

[4] Aḥmad 3:413.

[5] Tuhfat Al-Aḥwadhī 7:91, Ibn Mājah 2:1314.

Muslim also recorded it in his *Ṣaḥīḥ*, and An-Nasā'ī recorded that Sufyān bin 'Abdullāh Ath-Thaqafī said, "I said, 'O Messenger of Allāh, tell me something about Islām that I will not have to ask anyone about it after you.' He ﷺ said:

«قُلْ: أَنْتَ بِاللهِ تُمْ اِسْتَقِيمُ»

«Say: I believe in Allāh, then stand firm.» – then he mentioned the rest of the *Ḥadīth*.^[1]

«سَتَنْزِلُ عَلَيْهِمُ الْمَلَكُ»

«on them the angels will descend». Mujāhid, As-Suddi, Zayd bin Aslam and his [Zayd's] son said, "This means, at the time of death, and they will say,

«أَلَا تَخَافُونَ»

«Fear not».^[2] Mujāhid, 'Ikrimah and Zayd bin Aslam said, "This means not to fear "that which you will face in the Hereafter."^[3]

«وَلَا تَحْزَنُوا»

«nor grieve!» «for what you have left behind of worldly things, children, family, wealth and debt, for we will take care of it for you.»

«وَأَبَشِرُوا بِالْخَيْرِ الَّذِي كُنْتُمْ تُوعَدُونَ»

«But receive the glad tidings of Paradise which you have been promised!»

So they give glad tidings of the end of bad things and the arrival of good things. This is like what is said in the *Ḥadīth* narrated by Al-Barā', may Allāh be pleased with him:

«إِنَّ الْمَلَائِكَةَ تَقُولُ لِرُوحِ الْمُؤْمِنِ: اِخْرُجِي أَيُّهَا الرُّوحُ الطَّيِّبَةُ فِي الْجَسَدِ الطَّيِّبِ
كُنِّي نَعْمَتَهُ، اِخْرُجِي إِلَى رَوْحٍ وَرَيْحَانٍ وَرَبِّ غَيْرِ غَضَبَانَ»

«The angels say to the soul of the believer, "Come out, O good soul from the good body in which you used to dwell, come out to rest, and provision and a Lord Who is not angry."»^[4]

[1] Muslim 1:65.

[2] Aṭ-Ṭabari 21:466, Al-Qurṭubī 15:358.

[3] Aṭ-Ṭabari 21:467.

[4] Aḥmad 4:287.

It was said that the angels will come down to them on the Day when they are brought out of their graves. Zayd bin Aslam said, "They will give him glad tidings when he dies, in his grave, and when he is resurrected." This was recorded by Ibn Abi Hātim, and this view reconciles all the opinions; it is a good view and it is true.

﴿وَمَنْ أَرْيَاكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ﴾

﴿We have been your friends in the life of this world and are (so) in the Hereafter.﴾

means, the angels will say to the believers when death approaches: "We have been your friends, i.e., your close companions, in this world, protecting you and helping you by the command of Allāh, and we will be with you in the Hereafter, keeping you from feeling lonely in your graves and when the Trumpet is blown; we will reassure you on the Day of Resurrection and will take you across the *Ṣirāt* and bring you to the Gardens of delight."

﴿وَلَكُمْ فِيهَا مَا تَشْتَهُ أَنْفُسُكُمْ﴾

﴿Therein you shall have (all) that your souls desire.﴾

means, 'in Paradise you will have all that you wish for and that will delight you.'

﴿وَلَكُمْ فِيهَا مَا تَدْعُونَ﴾

﴿and therein you shall have (all) for which you ask.﴾ means, 'whatever you ask for, it will appear before you as you wish it to be.'

﴿وَلَا يَنْفَعُكُمْ فِيهَا مَا يَدْعُونَ خَلًّا﴾

﴿An entertainment from the Oft-Forgiving, Most Merciful.﴾

means, 'a welcoming gift and a blessing from the One Who has forgiven your sins and Who is Merciful and Kind towards you, Who has forgiven you, concealed your faults and been Kind and Merciful.'

﴿وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ﴾ وَلَا تَتَوَلَّوْا لِّلصَّغِيَّةِ وَلَا التَّيَّةُ أَدْفَعُ بِأَلْفٍ مِّنْ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ مَدْرَةٌ فَلَا فَلَاحَ وَلَا حِيبَ ۚ وَمَا يُلْقِيهَا إِلَّا إِلَهٌ لَّيِّنٌ مَّرَبُّهَا وَمَا يُلْقِيهَا إِلَّا ذُو حَظٍّ عَظِيمٍ ۚ وَإِنَّمَا يَرَفَعُكَ مِنَ التُّبُلِيِّ نَزْجٌ فَاسْتَوِدْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ۚ﴾

﴿33. And who is better in speech than he who invites to Allāh, and does righteous deeds, and says: "I am one of the Muslims."﴾

﴿34. The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better, then verily he, between whom and you there was enmity, (will become) as though he was a close friend.﴾

﴿35. But none is granted it except those who are patient - and none is granted it except the owner of the great portion in this world.﴾

﴿36. And if an evil whisper from Shayṭān tries to turn you away, then seek refuge in Allāh. Verily, He is the All-Hearer, the All-Knower.﴾

The Virtue of calling Others to Allāh

﴿وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ﴾

﴿And who is better in speech than he who invites to Allāh,﴾
means, he calls the servants of Allāh to Him.

﴿وَعَمِلَ صَالِحًا وَقَالَ إِنَّي مِنَ الْمُسْلِمِينَ﴾

﴿and does righteous deeds, and says: "I am one of the Muslims."﴾

means, he himself follows that which he says, so it benefits him as well as others. He is not one of those who enjoin good but do not do it themselves, or who forbid evil yet they do it themselves. He does good and avoids doing evil, and he calls people to their Creator, may He be blessed and exalted. This is general in meaning and applies to everyone who calls people to what is good and is himself guided by what he says. The Messenger of Allāh ﷺ is the foremost among people in this regard, as Muḥammad bin Sīrīn, As-Suddi and 'Abdur-Raḥmān bin Zayd bin Aslam said.^[1]

It was also said that what was meant here is the righteous Mu'adhdhin, as it was mentioned in *Ṣaḥīḥ Muslim*:

«الْمُؤَدِّثُونَ أَطْوَلُ النَّاسِ أَغْنَاءًا يَوْمَ الْقِيَامَةِ»

^[1] Al-Qurṭubī 15:360.

‘The Mu’adhdhins will be the ones with the longest necks on the Day of Resurrection.’^[1]

In As-Sunan it is reported that the Prophet ﷺ said:

«إِمَامٌ ضَامِنٌ، وَالْمُؤَدِّنُ مُؤْتَمَنٌ، فَأَرْشَدَ اللَّهُ الْأَيُّمَةَ وَغَفَرَ لِلْمُؤَدِّنِينَ»

‘The Imām is a guarantor and the Mu’adhdhin is in a position of trust. May Allāh guide the Imāms and forgive the Mu’adhdhins.’^[2]

The correct view is that the *Āyah* is general in meaning, and includes the *Mu’adhdhin* and others. When this *Āyah* was revealed, the *Adhān* had not been prescribed at all. The *Āyah* was revealed in Makkah, and the *Adhān* was prescribed in Al-Madīnah after the *Hijrah*, when it was shown to ‘Abdullāh bin ‘Abd Rabbihi Al-Anṣārī in a dream. He told the Messenger of Allāh ﷺ about it, and he told him to teach it to Bilāl, may Allāh be pleased with him, who had a more beautiful voice, as we have discussed elsewhere. So the correct view is that the *Āyah* is general in meaning, as ‘Abdur-Razzāq said, narrating from Ma‘mar, from Al-Ḥasan Al-Baṣrī, who recited this *Āyah*:

«وَمَنْ لَيْسَ قَوْلًا يَمُنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ»

‘And who is better in speech than he who invites to Allāh, and does righteous deeds, and says: “I am one of the Muslims.”’

and said, “This is the beloved of Allāh, this is the close friend of Allāh, this is the chosen one of Allāh, this is the most beloved of the all the people of earth to Allāh. He responded to the call of Allāh and called mankind to that to which he had responded. He did righteous deeds in response and said, ‘I am one of the Muslims.’ This is Allāh’s *Khalifah*.”^[3]

[1] Muslim 1:290.

[2] Abu Dāwud 1:356, *Tuhfat Al-Aḥwadhī* 1:614. The meaning is that the people are to follow the Imām in prayer, and certain matters related to it are his responsibility, and the same with the *Mu’adhdhin*, the people will depend upon his announcement of the time of prayer.

[3] ‘Abdur-Razzāq 2:187. Ma‘mar did not see Al-Ḥasan.

Wisdom in Da'wah etc.

﴿وَلَا تُنْوَىٰ لِلنَّسَةِ وَلَا النَّبِيَّةِ﴾

﴿The good deed and the evil deed cannot be equal.﴾

means, there is a huge difference between them.

﴿ادْفَعْ بِالَّذِي فِي أَمْسٍ﴾

﴿Repel (the evil) with one which is better,﴾ means, 'when someone does you wrong, repel him by treating him well,' as 'Umar, may Allāh be pleased with him, said, "There is no better punishment for one who has disobeyed Allāh with regard to you, than your obeying Allāh with regard to him."

﴿فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ﴾

﴿then verily he, between whom and you there was enmity, (will become) as though he was a close friend.﴾

means, 'if you treat well those who treat you badly, this good deed will lead to reconciliation, love and empathy, and it will be as if he is a close friend to you and he will feel pity for you and be kind to you.' Then Allāh says:

﴿وَمَا يُفْلِحُهَا إِلَّا الَّذِينَ صَبَرُوا﴾

﴿But none is granted it except those who are patient﴾

meaning, no one accepts this advice and works according to it, except for those who can be patient in doing so, for it is difficult for people to do.

﴿وَمَا يُفْلِحُهَا إِلَّا ذُو حَظٍّ عَظِيمٍ﴾

﴿and none is granted it except the owner of the great portion﴾

means, the one who has a great portion of happiness in this world and in the Hereafter. 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās explained this Āyah: "Allāh commands the believers to be patient when they feel angry, to be forbearing when confronted with ignorance, and to forgive when they are mistreated. If they do this, Allāh will save them from the Shayṭān and subdue their enemies to them until they become like close friends."⁽¹⁾

⁽¹⁾ Fath Al-Bāri 8:418.

﴿وَإِنَّا بِرِزْقِكَ مِنَ الشَّيْطَانِ نَزَعٌ ۖ فَاسْتَوِذْ بِاللَّهِ﴾

«And if an evil whisper from Shayṭān tries to turn you away, then seek refuge in Allāh.»

means, the devils among men may be deceived by your kind treatment of him, but the devils among the Jinn, when they insinuate their evil whispers, cannot be dealt with except by seeking refuge with the Creator Who gave him power over you. If you seek refuge with Allāh and turn to Him, He will stop him from harming you and bring his efforts to naught. When the Messenger of Allāh ﷺ stood up to pray, he would say:

«أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ، مِنْ هَمَزِهِ وَنَفْخِهِ وَنَفْيِهِ»

‘I seek refuge in Allāh the All-Hearing, All-Knowing, from the accursed Shayṭān and his evil insinuations, breath and impurity.’^[1]

We have already stated that there is nothing like this in the Qur’ān, apart from the passage in Sūrat Al-A’rāf, where Allāh says:

﴿خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ۖ وَإِنَّا بِرِزْقِكَ مِنَ الشَّيْطَانِ نَزَعٌ ۖ فَاسْتَوِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ ۝﴾

«Show forgiveness, enjoin what is good, and turn away from the foolish. And if an evil whisper comes to you from Shayṭān, then seek refuge with Allāh. Verily, He is All-Hearer, All-Knower.» (7:199-200)

and the passage in Sūrat Al-Mu’minūn where Allāh says:

﴿ادْفَعْ بِالَّذِي فِي يَدِكَ إِلَىٰ أَهْلِ الذِّمَّةِ مِمَّا تَعْلَمُ بِمَا يَعْصُونَ ۖ وَكُلَّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيْطَانِ ۖ وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُوا ۖ﴾

«Repel evil with that which is better. We are Best-Acquainted with the things they utter. And say: "My Lord! I seek refuge with You from the whisperings of the Shayṭān. And I seek refuge with You, My Lord! lest they should come near me."» (23:96-98)

[1] Aḥmad 5:253.

sun and the moon.﴾

means, He created the night with its darkness and the day with its light, and they alternate without ceasing. And He created the sun with its shining light, and the moon with its reflected light. and He allotted their stages and gave them separate orbits in the heavens, so that by the variations in their movements man may know the stages of night and day, of weeks, months and years, and time periods related to people's rights, acts of worship and various transactions. Moreover, because the sun and moon are the most beautiful of the heavenly bodies that can be seen in both the upper and lower realms, Allāh points out that they are created entities which are in a state of enthrallment to Him, subject to His dominion and control. So He says:

﴿لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِتَاءَ مَعْبُودِينَ﴾

﴿Do not prostrate yourselves to the sun nor to the moon, but prostrate yourselves to Allāh Who created them, if you (really) worship Him.﴾

meaning, 'do not associate anything in worship with Him, for your worship of Him will be of no benefit to you if you worship others alongside Him, because He does not forgive the association of others in worship with Him.' He says:

﴿فَإِنْ أَنْكَرُوا﴾

﴿But if they are too proud,﴾ i.e., to worship Him Alone, and they insist on associating others with Him,

﴿فَالَّذِينَ عِنْدَ رَبِّكَ﴾

﴿then there are those who are with your Lord﴾ i.e., the angels,

﴿يُسَبِّحُونَ لَمْ يَأْثَلِ وَالنَّهَارِ وَهُمْ لَا يَسْئُونَ﴾

﴿glorify Him night and day, and never are they tired.﴾ This is like the Ayah:

﴿إِنْ يَنْكَرُوا هَؤُلَاءِ فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَّيْسُوا بِهَا بِكَافِرِينَ﴾

﴿But if these disbelieve therein, then, indeed We have entrusted it to a people who are not disbelievers therein.﴾ (6:89).

﴿وَمِنْ آيَاتِهِ﴾

«And among His signs» means, signs of His ability to bring the dead back to life.

﴿أَلَمْ نَرِ الْأَرْضَ حَنِيئَةً﴾

«that you see the earth barren,» means, lifeless, with nothing growing in it; it is dead.

﴿فَلَمَّا أَرْسَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ﴾

«but when We send down water (rain) to it, it is stirred to life and growth.»

means, it brings forth all kinds of crops and fruits.

﴿إِنَّ إِلَٰهَ الْأَحْيَاءِ وَالْمَوْتِ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

«Verily, He Who gives it life, surely is able to give life to the dead. Indeed He is Able to do all things.»

﴿إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَحْكُمُونَ عَلَيْنَا أَقَنَ بَلَىٰ فِي أَلَمٍ خَيْرٌ أَمَ مَنْ يَأْتِي بِلَايَا يَوْمِ
الْيَوْمِ أَهْلُكُوا مَا شِئْتُمْ إِنَّهُمْ بِمَا تَعْمَلُونَ بَعِيدُونَ ﴿٤٠﴾ إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَنَاءَجِدُهُمُ وَرَاءَهُ
لَكِتَابٌ عَرَبِيٌّ ﴿٤١﴾ لَا يَأْتِيهِ الْبَطُلُ مِنْ بَيْنِ يَدَيْهِ ذَلَا مِنْ خَلْفِهِ. نَزِيلٌ مِنْ حَكِيمٍ مُبِينٍ ﴿٤٢﴾ نَا
يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرَّسُولِ مِنْ قَبْلِكَ إِنَّ رَبَّكَ لَذُو مَغْفِرٍ وَذُرْ عِقَابَ آلِيعْرَبِ ﴿٤٣﴾﴾

«40. Verily, those who Yulhidūna Fī Our Āyāt are not hidden from Us. Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection? Do what you will. Verily, He is All-Seer of what you do.»

«41. Verily, those who disbelieved in the Reminder when it came to them. And verily, it is an honorable well-fortified respected Book.»

«42. Falsehood cannot come to it from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise.»

«43. Nothing is said to you except what was said to the Messengers before you. Verily, your Lord is the Possessor of forgiveness, and (also) the Possessor of painful punishment.»

The Punishment of the Deniers and the Description of the Qur'ān

﴿إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا﴾

«Verily, Yulhidūna Fī Our Āyāt»

Ibn 'Abbās said, "Al-Iḥād means putting words in their improper places."^[1] Qatādah and others said, "It means disbelief and obstinate behavior."

﴿لَا يَخْفَوْنَ عَلَيْنَا﴾

«are not hidden from Us.» This is a stern warning and dire threat, stating that He, may He be exalted, knows who denies His signs, Names and attributes, and He will punish them for that. He says:

﴿أَمَّنْ يَلْقَى فِي النَّارِ خَيْرٌ أَمْ مَنْ بَقِيَ مَا يَوْمَ الْقِيَامَةِ﴾

«Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection?»

means, are these two equal? They are not equal. Then Allāh warns the disbelievers:

﴿اعْمَلُوا مَا يَنْتُمُ﴾

«Do what you will.» Mujāhid, Aḍ-Ḍaḥḥāk and 'Aṭā' Al-Khurāsāni said that

﴿اعْمَلُوا مَا يَنْتُمُ﴾

«Do what you will.» is a threat.^[2] Meaning, 'do what you will of good or evil, for He knows and sees all that you do.' He says:

﴿إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

«Verily, He is All-Seer of what you do.»

﴿إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا لَأَنَّهُمْ﴾

«Verily, those who disbelieved in the Reminder when it came to them.»

Aḍ-Ḍaḥḥāk, As-Suddi and Qatādah said, "This is the Qur'ān."^[3]

﴿وَاللَّهُ لَكَنَّ عَزِيزٌ﴾

«And verily, it is an honorable well-fortified respected Book.»

means, it is protected and preserved, and nobody can produce

[1] Aṭ-Ṭabari 21:478.

[2] Aṭ-Ṭabari 21:478.

[3] Aṭ-Ṭabari 21:479.

anything like it.

﴿لَا يَأْتِيهِ الْبُطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ﴾

«Falsehood cannot come to it from before it or behind it.»

means, there is no way to corrupt it, because it has been sent down by the Lord of the worlds. Allāh says:

﴿تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ﴾

«(it is) sent down by the All-Wise, Worthy of all praise.»

meaning, He is Wise in all that He says and does, Praiseworthy in all that He commands and forbids; everything that He does is for praiseworthy purposes and its consequences will be good.

﴿مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ﴾

«Nothing is said to you except what was said to the Messengers before you.»

Qatādah, As-Suddi and others said, "Nothing is said to you by way of rejection and disbelief, that was not said to the Messengers who came before you. Just as you have been rejected, they were also rejected. Just as they bore their people's insults with patience, so too you must bear your people's insults with patience."^[1]

﴿وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ﴾

«Verily, your Lord is the Possessor of forgiveness,» means, for those who turn to Him in repentance.

﴿وَذُو عِقَابٍ أَلِيمٍ﴾

«and (also) the Possessor of painful punishment.» means, for those who persist in disbelief, transgression and stubborn opposition.

﴿وَلَوْ جَعَلْنَاهُ مِزَانًا أَفْجَا لَقَالُوا لَوَآءَا نَحْنُ فَجَنَّبَكُمُ الْمَاءَ وَنَبَذَكُمْ فِي الْمُلُوكِ وَهُمْ عَلَىٰ عَصَىٰ إِبْرَاهِيمَ يَتُوبُونَ عَلَيْهِمْ وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ ۝ وَلَقَدْ آتَيْنَا مُوسَىٰ الْكِتَابَ فَخْتَلَفَ فِيهِ ذُرِّيَّتُكَ عَلَىٰ كَيْفَةٍ سَبَقَتْ مِنْ رَبِّكَ فَفَعِلُوا بَيْنَهُمْ وَلِيَّتْ لَكُمْ بَنَاتُكُمْ إِنَّهُمْ لَا يُرْجَوْنَ ۝﴾

[1] At-Tabari 21:481.

﴿44. And if We had sent this as a Qur'ān in a foreign language, they would have said: "Why are not its verses explained in detail? What! Not in Arabic nor an Arab?" Say: "It is for those who believe, a guide and a cure. And as for those who disbelieve, there is heaviness in their ears, and it is blindness for them. They are called from a place far away."﴾

﴿45. And indeed We gave Mūsā the Scripture, but dispute arose therein. And had it not been for a Word that went forth before from your Lord, and the matter would have been settled between them. But truly, they are in grave doubt thereto.﴾

Rejection of the Qur'ān is pure Stubbornness

Allāh tells us that the Qur'ān is so eloquent and perfect in its wording and meanings, yet despite that the idolators do not believe in it. He tells us that their disbelief is the disbelief of stubbornness, as He says elsewhere:

﴿وَلَوْ نَزَّلْنَاهُ عَلَى بَعْضِ الْأَعْجَمِينَ ۖ فَقَرَأَهُ عَلَيْهِمْ مَا كَانُوا بِرُؤُوسٍ﴾

﴿And if We had revealed it unto any of the non-Arabs, and he had recited it unto them, they would not have believed in it.﴾
(26:198-199).

If the Qur'ān had been revealed in the language of the non-Arabs, they would have said, because of their stubbornness:

﴿لَوْلَا نُفِّلَتْ إِلَيْنَا مِنْ غَيْرِ ۖ مَا نَعْنِي ۚ وَغَرَبَ﴾

﴿Why are not its verses explained in detail? What! not in Arabic and an Arab?﴾

meaning, why is it not revealed in detail in Arabic? And by way of denunciation they would have said, "What! not in Arabic nor from an Arab? – i.e., how can foreign words be revealed to an Arab who does not understand them? This interpretation was reported from Ibn 'Abbās, Mujāhid, Ikrimah, Sa'īd bin Jubayr, As-Suddi and others.^[1]

﴿قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَبُشْرَى﴾

﴿Say: "It is for those who believe, a guide and a cure..."﴾

[1] At-Tabari 21:482.

means, 'say, O Muḥammad: this Qur'ān, for the one who believes in it, is guidance for his heart and a cure for the doubts and confusion that exists in people's hearts.'

﴿وَالَّذِينَ لَا يُؤْمِنُونَ فِي مَا آذَانُهُمْ وَفُتُوا﴾

﴿And as for those who disbelieve, there is heaviness in their ears,﴾

means, they do not understand what is in it.

﴿وَهُمْ عَلَيْهِمْ عُمْيٌ﴾

﴿and it is blindness for them.﴾ means they are not guided to the explanations contained therein. This is like the Āyah:

﴿وَنَزَّلْنَا مِنَ الْقُرْآنِ مَا مَوَّاهُ وَرَحْمَةً لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الْكَافِرِينَ إِلَّا خَسَارًا﴾

﴿And We send down of the Qur'ān that which is a healing and a mercy to those who believe, and it increases the wrongdoers nothing but loss.﴾ (17:82).

﴿أُوتِيَهُكَ بِأَذْنٍ مِنْ مَّكَانٍ بَعِيدٍ﴾

﴿They are called from a place far away.﴾

Mujahid said, "Far away from their hearts."^[1] Ibn Jarīr said, "It is as if the one who is addressing them is calling to them from a distant place, and they cannot understand what he is saying."^[2] This is like the Āyah:

﴿وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الْآيَةِ يَنُوحِي بَا لَا يَسْمَعُ إِلَّا دُعَاةً وَنِدَاءً مِّنْكُمْ عَنْهُمْ لَا يَنفَعُونَ﴾

﴿And the example of those who disbelieve is as that of him who shouts to those (flock of sheep) that hears nothing but calls and cries. (They are) deaf, dumb and blind. So they do not understand.﴾ (2:171)

Taking Mūsā as an Example

﴿وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاشْتَرَفَ فِيهِ﴾

﴿And indeed We gave Mūsā the Scripture, but dispute arose

^[1] At-Ṭabari 21:485.

^[2] At-Ṭabari 21:484.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِلَيْهِ يَرْدُّ عِلْمُ السَّاعَةِ وَمَا تَخْرُجُ مِنْ تَحْتِ يَدَيْهِ مِنْ أَكْمَامٍهَا
وَمَا تَحْمِلُ مِنْ أُنْثَى وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَيَوْمَ يُنَادِيهِمْ أَتَيْنَ
شُرَكَاءُى قَالُوا آمَنَّا بِذَلِكَ مَا مِنَّا مِنْ شَهِيدٍ ﴿١٧﴾ وَصَلَّ
عَنْهُمْ مَا كَانُوا يَدْعُونَ مِنْ قَبْلُ وَظَنُوا أَنَّهُمْ مِنَ الْمُحْجَرِينَ ﴿١٨﴾
لَا يَسْتَمُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ وَإِنْ مَسَّهُ الشَّرُّ فَيَنْقُوسُ
قَنُوطًا ﴿١٩﴾ وَلَئِنْ أَدْقَنَتْهُ رَحْمَةً مِنَّا مِنْ بَعْدِ ضَرَاءٍ مَسَتْهُ
لَيَقُولَنَّ هَذَا لِى وَمَا أَطُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُجِعْتُ إِلَى
رَبِّىَ إِنَّ لِي عِنْدَهُ لَلْحُسْنَى فَلَنُنَبِّئَنَّ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا
وَلَنَذِقَنَّهُمْ مِنْ عَذَابٍ غَلِيظٍ ﴿٢٠﴾ وَإِذَا النُّفُوسُ زُوِّجَتْ
أَعْرَضَ وَنَأَى بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ فَذُو دُعَاءٍ عَرِيضٍ
﴿٢١﴾ قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ نَزْلٌ كَفَرْتُمْ
بِهِ مِنْ أَضَلُّ مِمَّنْ هُوَ فِي شِقَاقٍ بَعِيدٍ ﴿٢٢﴾ سَرَّيْهِمْ
مَا يَنْتَاقِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَقٌّ يَدَّبُّنَ لَهُمْ أَنَّهُ الْحَقُّ
أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَى كُلِّ شَيْءٍ وَشَهِيدٌ ﴿٢٣﴾ أَلَا إِنَّهُمْ
فِي مِرْيَةٍ مِنْ لِقَاءِ رَبِّهِمْ أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُخْبِرٌ ﴿٢٤﴾

therein.﴾

means, they disbelieved in him and did not show him any respect.

﴿فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ﴾

﴿Therefore be patient as did the Messengers of strong will﴾ (46:35).

﴿وَلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ إِلَّا أَنْبَأُ نَسْفَةً﴾

﴿And had it not been for a Word that went forth before from your Lord,﴾ i.e., to delay the Reckoning until the Day of Resurrection,

﴿لَقَدْ بَيَّنَّ بَيْنَهُمْ﴾

﴿the matter would have been settled between

them.﴾

means, the punishment would have been hastened for them. But they have an appointed time, beyond which they will find no escape.

﴿وَأَتَيْنَهُمْ لَيْلٌ شَدِيدٌ مِنْ رَبِّهِمْ﴾

﴿But truly, they are in grave doubt thereto.﴾ means, their words of disbelief are not due to any wisdom or insight on their part; rather they spoke without any attempt at examining it thoroughly. This was also the interpretation of Ibn Jarir, and it is a plausible interpretation.^[1] And Allāh knows best.

﴿مَنْ عَمِلَ ضَلِيمًا فَلْيَنصِرْ. وَمَنْ أَسَاءَ فَلْيُتَوَكَّلْ وَمَا رَبُّكَ بِظَلِيمٍ لَظِيمٍ﴾ ﴿٢٥﴾ إِلَيْهِ يَرْدُّ عِلْمُ

[1] At-Tabari 21 :487.

الْإِنْسَانُ وَمَا نَصَحَ مِنْ شَرِّهِ مِنْ أَكْثَرِهَا وَمَا نَحْنُ بِأَعْمَلٍ إِلَّا بِعِلْمِهِ وَنَوْمٌ
يُنَادِيهِمْ أَيْنَ شُرَكَائِيَ قَالُوا أَدْنَاكَ مَا بَيْنَا مِنْ شَيْءٍ ۚ وَصَلَّ عَنْهُمْ مَا كَانُوا يَدْعُونَ مِنْ
قَبْلُ وَظَنَّاهُمْ أَنْهُمْ مِنْ عِجْصٍ ﴿٤٦﴾

﴿46. Whosoever does righteous good deed, it is for himself; and whosoever does evil, it is against himself. And your Lord is not at all unjust to (His) servants.﴾

﴿47. To Him is referred the knowledge of the Hour. No fruit comes out of its sheath, nor does a female conceive nor brings forth (young), except by His knowledge. And on the Day when He will call unto them (saying): "Where are My (so-called) partners?" They will say: "We inform You that none of us bears witness to it!"﴾

﴿48. And those whom they used to invoke before (in this world) shall disappear from them, and they will perceive that they have no place of refuge.﴾

Everyone will be requited according to His Deeds

﴿مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ﴾

﴿Whosoever does righteous good deed, it is for himself;﴾ means, the benefit of which will come to him.

﴿وَمَنْ أَسَاءَ فَلِنَفْسِهِ﴾

﴿and whosoever does evil, it is against himself.﴾ means, the consequences of that will come back on him.

﴿وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ﴾

﴿And your Lord is not at all unjust to (His) servants﴾ means, He only punishes people for their sins, and He does not punish anyone except after establishing proof against him and sending a Messenger to him.

Knowledge of the Hour is with Allāh Alone

Then Allāh says:

﴿إِلَيْهِ يَرْجِعُ عِلْمُ الْإِنْسَانِ﴾

﴿To Him is referred the knowledge of the Hour.﴾ meaning, no one

knows about that apart from Him. Muhammad ﷺ, the leader of mankind, said to Jibrīl, who is one of the leading angels, when he asked him about the Hour:

«مَا التَّنْزِيلُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ»

«The one who is asked about it does not know more than the one who is asking.»^[1] And Allāh says:

﴿إِلَّا رَحْمَةً مِنْ رَبِّكَ مُتَبَيَّنَاتٍ﴾

«To your Lord belongs the term thereof.» (79:44)

﴿لَا يَجِيءُ لِقَائُهَا إِلَّا بِأَمْرٍ﴾

«None can reveal its time but He» (7:187).

﴿وَمَا تَخْجُجُ مِنْ ثَمَرَاتٍ مِنْ أَكْمَامِهَا وَمَا تَحْمِلُ مِنْ أُنْثَى وَلَا تَضَعُ إِلَّا بِعِلْمِهِ﴾

«No fruit comes out of its sheath, nor does a female conceive nor brings forth (young), except by His knowledge.»

means, all of that is known to Him, and nothing is hidden from your Lord the weight of a speck of dust on the earth or in the heaven. Allāh says:

﴿وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا﴾

«not a leaf falls, but He knows it» (6:59).

﴿يَسْأَلُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَوَيْسُ الْأَرْحَامُ وَمَا نَزَادُكُمْ عَنْهُ عِنْدَ يُبْقِئِهِ﴾

«Allāh knows what every female bears, and by how much the wombs fall short or exceed. Everything with Him is in (due) proportion» (13:8).

﴿وَمَا يُعَمَّرُ مِنْ مُعَمَّرٍ وَلَا يُنْقَسُ مِنْ عُمرِهِ إِلَّا فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾

«And no aged man is granted a length of life nor is a part cut off from his life, but is in a Book. Surely, that is easy for Allāh.» (35:11)

﴿وَيَوْمَ يُنَادِيهِمْ أَيْنَ شُرَكَائِيَ﴾

^[1] Fath Al-Bāri 1:140.

﴿And on the Day when He will call unto them (saying):
"Where are My (so-called) partners?"﴾

means, on the Day of Resurrection, Allāh will call out to the idolators before all of creation and say, "Where are My partners whom you worshipped besides Me?"

﴿قَالُوا مَا ذُنُوبُنَا﴾

﴿They will say: "We inform You..."﴾ means, 'we tell You,'

﴿مَا مِنَّا مِنْ شَهِيدٍ﴾

﴿that none of us bears witness to it.﴾ means, 'not one of us will bear witness today that You have any partner.'

﴿وَسَلَّ عَنْهُمْ مَا كَانُوا يَدْعُونَ مِنْ قَبْلُ﴾

﴿And those whom they used to invoke before (in this world) shall disappear from them,﴾

means, they will go away, and will be of no benefit to them.

﴿وَنظَنُّوا مَا لَهُمْ مِنْ نَجِيٍّ﴾

﴿and they will perceive that they have no place of refuge﴾

means, they will have no way of escaping from the punishment of Allāh. This is like the Āyah:

﴿وَمَا النَّجِيرُونَ إِلَّا نَارٌ قَطُتُوا أَنَّهُمْ مُوَافِقُونَهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا ۝﴾

﴿And the criminals shall see the Fire and apprehend that they have to fall therein. And they will find no way of escape from there.﴾ (18:53)

﴿لَا يَسْتَمُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ وَإِنْ مَسَّهُ الْكُرْهُ يَجْتَبِئُ مِنْهُ ۝ وَلَكِنْ أَذَقْنَاهُ حَمِيمًا مِمَّا مِنْ بَدْوٍ مَرَّةً مَسَّتْهُ لَبُؤْلٌ هَذَا فِي وَمَا أَطْعَمَ السَّاعَةَ قَابِئَةً وَلَكِنْ رُجِعَتْ إِلَيْكَ رَدًّا ۝ وَإِنْ عِنْدَكَ لِلْعَالَمِينَ فَلْيَنْزِلْ ۝ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا وَلَيُذِيقَنَّهُمْ مِنْ عَذَابٍ غَلِيظٍ ۝ وَلَقَدْ أَتَيْنَا عَلَى الْإِنْسَانِ أَعْرَاضًا وَمَا يَحْصِيهِ. وَلَقَدْ مَسَّهُ الْكُرْهُ فَدَعَا دُعَاءَ غَرِيضٍ ۝﴾

449. Man does not get tired of asking for good; but if an evil touches him, then he gives up all hope and is lost in despair.﴾

450. And truly, if We give him a taste of mercy from Us, after some adversity has touched him, he is sure to say: "This is due to my (merit); I think not that the Hour will be established.

But if I am brought back to my Lord, surely there will be for me the best with Him. "Then, We verily will show to the disbelievers what they have done, and We shall make them taste a severe torment."

451. And when We show favor to man, he turns away and becomes arrogant; but when evil touches him, then he has recourse to long supplications.

Man is fickle when Ease comes to Him after Difficulty

Allāh tells us that man never gets bored of asking his Lord for good things, such as wealth, physical health, etc., but if evil touches him - i.e., trials and difficulties or poverty -

﴿فَبُئِثَ مَا قَوْلُهُ﴾

«then he gives up all hope and is lost in despair», i.e., he thinks that he will never experience anything good again.

﴿وَلَكِنْ أَقْبَلَهُ رَحْمَةً مِنَّا بِمَا كَانَتْ سَعْيُهُ لِقَوْلِهِ هَذَا﴾

«And truly, if We give him a taste of mercy from Us, after some adversity has touched him, he is sure to say: "This is due to my (merit)...»

means, if something good happens to him or some provision comes to him after a period of difficulty, he says, 'this is because of me, because I deserve this from my Lord.'

﴿وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً﴾

«I think not that the Hour will be established.»

means, he does not believe that the Hour will come. So when he is given some blessing, he becomes careless, arrogant and ungrateful, as Allāh says:

﴿كَذَٰلِكَ إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَافٍ ۚ إِنَّ رَبَّهُ انْتَقَى ۚ﴾

«Nay! Verily, man does transgress. Because he considers himself self-sufficient.» (96:6)

﴿وَلَكِنْ يُبْعَثُ وَإِنْ رَجَوْا إِلَىٰ رَبِّهِمْ لَنَسْتَبْرِئَهُنَّ﴾

«But if I am brought back to my Lord, surely there will be for me the best with Him.»

means, 'if there is a Hereafter after all, then my Lord will be

generous and kind to me just as He was in this world.' So he expects Allāh to do him favors in spite of his bad deeds and lack of certain faith. Allāh says:

﴿فَلَنُفَصِّلَنَّ لِلَّذِينَ كَفَرُوا بِمَا عَمِلُوا وَنَلْبِطُهُمْ فِي عَذَابٍ مُّهِينٍ﴾

«Then, We verily will show to the disbelievers what they have done, and We shall make them taste a severe torment.»

Thus Allāh threatens punishment and vengeance to those whose conduct and belief is like that.

﴿وَإِذَا نَفَخْنَا فِي السَّحَابِ أَنْهَارَ مَاءٍ بَارِدٍ﴾

«And when We show favor to man, he turns away and becomes arrogant;»

means, he turns away from doing acts of obedience and is too proud to obey the commands of Allāh. This is like the Āyah:

﴿فَوَلَّىٰ فِرْعَوْنُ ظَهْرَهُ﴾

«But [Fir'awn] turned away along with his hosts» (51:39).

﴿وَإِذَا مَسَّهُ الضَّرُّ﴾

«but when evil touches him,» means, difficulties,

﴿فَدَعَا دُعَاءَ الْغَيْثِ﴾

«then he has recourse to long supplications.»

means, he asks at length for one thing. Long supplications are those which are long on words and short on meaning. The opposite is concise speech which is brief but full of meaning. And Allāh says:

﴿وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَا لِحِطِّهِ أَوْ قَائِمًا أَوْ سَاجِدًا أَوْ عَلَىٰ ظَهْرِهِ فَكَفَعْنَا عَنْهُ ضُرَّهُ مَرًّا كَآدٍ
لَّنْ يَدْعُنَا إِن ضُرُّهُ مَثَرٌ﴾

«And when harm touches man, he invokes Us, lying on his side, or sitting or standing. But when We have removed his harm from him, he passes on as if he had never invoked Us for a harm that touched him!» (10:12)

﴿قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنَ عِنْدِ اللَّهِ ثُمَّ كَفَرْتُمْ بِهِ مِنْ أَضَلِّ مَقَرٍّ فِي نُزُلِهِ
تَعْبُدُونَ سُبُوحًا رَبَّنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَبَيِّنَ لَهُمُ اللَّهُ أَلَّهُمَّ أَنْتَ الْغَنِيُّ أَوْلَمَ يَكُونُ

يُرِيكَ اللَّهُ عَلَى كُلِّ شَيْءٍ حُسْبًا ﴿٥٢﴾ أَلَا إِنَّهُمْ فِي رَيْبٍ مِّنْ لِّقَاءِ رَبِّهِمْ أَلَا إِنَّهُمْ بِكُلِّ شَيْءٍ مُّخِلُونَ ﴿٥٣﴾

﴿52. Say: "Tell me, if it is from Allāh, and you disbelieve in it? Who is more astray than one who is in opposition far away."﴾

﴿53. We will show them Our signs in the universes, and within themselves, until it becomes manifest to them that this is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things?﴾

﴿54. Lo, Verily, they are in doubt concerning the meeting with their Lord. Verily, He is surrounding all things!﴾

The Qur'an and the Proofs of its Truth

Allāh says:

﴿قُلْ﴾

﴿Say﴾ – 'O Muḥammad, to these idolators who disbelieve in the Qur'an'–

﴿أَكْرَهَ يَأْتِيَنَّكَ إِنْ كَانَ﴾

﴿Tell me, if it﴾ – this Qur'an –

﴿وَمِنْ عِندِ اللَّهِ ثُمَّ كَفَرْتُمْ بِهِ﴾

﴿is from Allāh, and you disbelieve in it?﴾ means, 'what do you think your position is before the One Who revealed it to His Messenger?' Allāh says:

﴿مَنْ أَعْلَىٰ رَيْبٍ مِّنْ رَّبِّهِمْ﴾

﴿Who is more astray than one who is in opposition far away.﴾

means, he is in a state of disbelief, stubbornness and opposition to the truth, and is following a path that leads far away from guidance. Then Allāh says:

﴿سَرَّيْنَاهُ مَا بَيْنَنَا وَبَيْنَ الْآلَمَانِ وَنَاخِشْنَاهُمْ﴾

﴿We will show them Our signs in the universe, and within themselves,﴾

meaning, 'We will show them Our evidence and proof that the Qur'an is true and has indeed been sent down from Allāh to

the Messenger of Allāh, through external signs,

﴿فِي الْأَمَانِ﴾

«in the universe», such as conquests and the advent of Islām over various regions and over all other religions. Mujāhid, Al-Hasan and As-Suddi said, "And signs within themselves means, the battle of Badr, the conquest of Makkah, and other events which befell them, where Allāh granted victory to Muḥammad ﷺ and his Companions, and inflicted a humiliating defeat on falsehood and its followers." It may also be that what is meant here is man and his physical composition. As detailed in the science of anatomy, which indicates the wisdom of the Creator - may He be blessed and exalted - and the different inclinations and opposite natures that people have, good and bad, etc., and the (divine) decrees to which man is subjected, having no power to change and over which he has no control.

﴿حَتَّىٰ يَبَيِّنَ لَهُمُ اللَّهُ الْحَقَّ ۚ أُولَٰئِكَ يَرْجُونَ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ﴾

«until it becomes manifest to them that this (the Qur'ān) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things?»

means, sufficient is Allāh as a Witness over the words and deeds of His servants, and He bears witness that Muḥammad ﷺ is telling the truth in what he says, as Allāh says:

﴿لَٰكِنَ اللَّهُ يَشْهَدُ بِمَا أَرْسَلَ إِلَيْكَ أَنزِلَ بِهِ نَبِيًّا﴾

«But Allāh bears witness to that which He has sent down unto you; He has sent it down with His knowledge» (4:166).

﴿أَلَا إِنَّهُمْ فِي رَيْبٍ مِّنْ لِّقَاءِ رَبِّهِمْ﴾

«Lo, Verily, they are in doubt concerning the meeting with their Lord.»

means, they doubt that the Hour will come, they do not think about it or strive for it or pay heed to it; on the contrary, they regard it as irrelevant and do not care about it. But it will undoubtedly come to pass. Then Allāh states that He is Able to do all things and He encompasses all things, and it is very easy for Him to bring about the Hour:

﴿أَلَا إِنَّهُمْ بِكُلِّ شَيْءٍ مُّحِيطُونَ﴾

«Verily, He is surrounding all things!»

means, all of creation is subject to His control, dominion and knowledge; He is controlling all things by His power, so whatever He wills happens, and whatever He does not will does not happen, and there is no god worthy of worship apart from Him.

This is the end of the *Tafsir* of *Sūrah Fuṣṣilat*. To Allāh be praise and blessings.

The Tafsīr of Sūrat Ash-Shūrā (Chapter - 42)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

سُورَةُ الشُّرَا

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَدَّثَنَا ۙ عَسَى ۙ كَذَلِكَ يُرْسِي إِلَيْكَ وَالَّذِينَ مِنْ قَبْلِكَ ۚ
 اللَّهُ الْعَزِيزُ الْحَكِيمُ ۚ ۙ لَمَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ
 الْعَلِيُّ الْعَظِيمُ ۚ ۙ كَذَلِكَ السَّمَوَاتُ يَنْقَطِرُ مِنْ قُوَاهُنَّ
 وَالْمَلَائِكَةُ يَسْجُدُونَ بِحَمْدِ رَبِّهِمْ
 وَتَسْتَفِيرُونَ ۚ لَمَنْ فِي الْأَرْضِ إِلَّا إِنْ
 اللَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ۚ ۙ وَالَّذِينَ
 اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ اللَّهُ حَفِيفٌ عَلَيْهِمْ
 بُرْكَاسُ ۚ ۙ وَكَذَلِكَ أَتَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِنُبَيِّنَ لَكَ الْقُرْآنَ وَمَنْ
 حَوْلَهُ وَنُبَيِّنَ لَكَ لِمَنِ السَّمْعُ لَعَلَّكَ تَهْتَدُ ۚ ۙ وَفِي الْقُرْآنِ
 الْحَكِيمِ ۚ ۙ وَلَوْ شَاءَ اللَّهُ لَعَمَلَهُمْ آمَةً وَاحِدَةً وَلَكِنْ يُدْخِلُ
 مَنْ يَشَاءُ فِي رَحْمَتِهِ ۚ وَالظَّالِمُونَ مَا لَهُمْ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ۚ ۙ
 أَمْ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا لَهُمْ الْهَوْلُ ۚ هُوَ الْوَلِيُّ ۚ هُوَ يُحْيِي الْمَوْتِينَ وَهُوَ
 عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۚ ۙ وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ
 إِلَى اللَّهِ ۚ ذَلِكُمْ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ۚ ۙ

﴿حَدَّثَنَا ۙ عَسَى ۙ كَذَلِكَ يُرْسِي إِلَيْكَ وَالَّذِينَ مِنْ قَبْلِكَ ۚ اللَّهُ الْعَزِيزُ الْحَكِيمُ ۚ﴾
 ﴿لَمَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَلِيُّ الْعَظِيمُ ۚ﴾
 ﴿كَذَلِكَ السَّمَوَاتُ يَنْقَطِرُ مِنْ قُوَاهُنَّ وَالْمَلَائِكَةُ يَسْجُدُونَ بِحَمْدِ رَبِّهِمْ وَتَسْتَفِيرُونَ ۚ لَمَنْ فِي الْأَرْضِ إِلَّا إِنْ اللَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ۚ﴾
 ﴿وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ اللَّهُ حَفِيفٌ عَلَيْهِمْ بُرْكَاسُ ۚ﴾

﴿1. Hā Mīm.﴾

﴿2. 'Ain Sīn Qāf.﴾

﴿3. Likewise Allāh, the Almighty, the All-Wise sends revelation to you as to those before you.﴾

﴿4. To Him belongs all that is in the heavens and all that is on the earth, and He is the Most High, the Most Great.﴾

﴿5. Nearly the heavens might be rent asunder from above them, and the angels glorify the praises of their Lord, and ask for forgiveness for those on the earth. Lo, Verily, Allāh is the Oft-

Forgiving, the Most Merciful.﴾

﴿6. And as for those who take as protecting friends others besides Him – Allāh is Ḥafīẓ over them, and you are not a trustee over them.﴾

The Revelation and Allāh's Might

We have previously discussed the individual letters.

﴿كَذَٰلِكَ يُوحِي إِلَيْكَ رَبُّكَ وَالَّتَيْنِ مِن قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ﴾

﴿Likewise Allāh, the Almighty, the All-Wise sends revelation to you as to those before you.﴾

means, 'just as this Qur'ān has been revealed to you, so too the Books and Scriptures were revealed to the Prophets who came before you.'

﴿اللَّهُ الْعَزِيزُ﴾

﴿Allāh, the Almighty﴾ means, in His vengeance

﴿الْحَكِيمُ﴾

﴿the All-Wise﴾ means, in all that He says and does.

Imām Mālik, may Allāh have mercy on him, narrated that 'Ā'ishah, may Allāh be pleased with her, said, "Al-Ḥārith bin Hishām asked the Messenger of Allāh ﷺ, 'O Messenger of Allāh, how does the revelation come to you?' The Messenger of Allāh ﷺ said:

«أَخْبَانَا يَأْتِنِي مِثْلَ صَلْصَلَةِ الْجَرَسِ، وَهُوَ أَشَدُّ عَلَيَّ فَيَقْصِمُ عَنِّي وَتَذْ وَغَيْثُ مَا نَالَ، وَأَخْبَانَا يَأْتِنِي الْمَلَكُ رَجُلًا فَيَكَلِّمُنِي فَأَعْبِي مَا يَقُولُ»

«Sometimes it comes to me like the ringing of a bell, which is the most difficult for me; then it goes away, and I understand what was said. And sometimes the angel comes to me in the image of a man, and he speaks to me and I understand what he says.»

'Ā'ishah, may Allāh be pleased with her, said, "I saw him receiving the revelation on a very cold day, and when it departed from him, there were beads of sweat on his forehead."⁽¹⁾

⁽¹⁾ Muwaṭṭa' 1:202.

It was also reported in the Two Ṣaḥīḥs, and the version quoted here is that recorded by Al-Bukhārī.^[1]

﴿لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ﴾

«To Him belongs all that is in the heavens and all that is on the earth.»

means, everything is subject to His dominion and control.

﴿وَهُوَ الْعَلِيُّ الْعَظِيمُ﴾

«and He is the Most High, the Most Great.»

This is like the Āyat:

﴿الْعَظِيمُ الْعَمَلُ﴾

«the Most Great, the Most High» (13:9), and

﴿وَهُوَ الْمَلِكُ الْكَبِيرُ﴾

«He is the Most High, the Most Great» (22:62).

And there are many similar Āyāt.

﴿تَكَادُ السَّمَوَاتُ يَتَّقَنَّ مِنْ وَجْهِهِ﴾

«Nearly the heavens might be rent asunder from above them,»

Ibn 'Abbās, may Allāh be pleased with him, Aḍ-Ḍaḥḥāk, Qatādah, As-Suddi and Ka'b Al-Aḥbār said, "Out of fear of His might."^[2]

﴿وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ﴾

«and the angels glorify the praises of their Lord, and ask for forgiveness for those on the earth.»

This is like the Āyah:

﴿الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَآمَنُوا بِهِ وَاسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا
رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا﴾

«Those who bear the Throne and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (saying): "Our Lord! You comprehend all

[1] Faḥ Al-Bārī 1:25, Muslim 4:1816.

[2] Aṭ-Ṭabari 21:501.

things in mercy and knowledge," (40:7)

﴿أَلَا إِنَّ اللَّهَ هُوَ الْغَفُورُ الرَّحِيمُ﴾

﴿Lo! Verily, Allāh is the Oft-Forgiving, the Most Merciful.﴾

This is a reminder, to take heed of this fact.

﴿وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ﴾

﴿And as for those who take as protecting friends others besides Him﴾

This refers to the idolators,

﴿اللَّهُ حَافِظٌ عَلَيْهِمْ﴾

﴿Allāh is Ḥafiz over them.﴾ meaning, He is Witness to their deeds, recording and enumerating them precisely, and He will requite them for them in full.

﴿وَمَا أَنْتَ عَلَيْهِمْ بِكَلِيلٍ﴾

﴿and you are not a trustee over them.﴾ meaning, 'you are just a warner, and Allāh is the Trustee of all affairs.'

﴿وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِتُنْذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَتُنْذِرَ يَوْمَ الْجَمْعِ لَا رَيْبَ فِيهِ

فَرِيقٌ فِي النَّارِ وَفَرِيقٌ فِي السَّعِيرِ ﴿٧﴾ وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يَدْخُلُ مِنَ الْإِنشَاءِ فِي

رَحْمَتِهِ وَالْعَادِلُونَ مَا لَهُمْ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٨﴾﴾

﴿7. And thus We have revealed to you a Qur'ān in Arabic that you may warn the Mother of the Towns and all around it, and warn (them) of the Day of Assembling of which there is no doubt, a party will be in Paradise and a party in the blazing Fire.﴾

﴿8. And if Allāh had willed, He could have made them one nation, but He admits whom He wills to His mercy. And the wrongdoers will have neither a protector nor a helper.﴾

The Qur'ān was revealed to serve as a Warning

Allāh says, 'just as We sent revelation to the Prophets before you,'

﴿أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا﴾

﴿thus We have revealed to you a Qur'ān in Arabic﴾

meaning, plain, clear, and manifest

﴿لِتُنْذِرَ أُمَّ الْقُرَىٰ﴾

«that you may warn the Mother of the Towns», i.e., Makkah,

﴿وَمِنْ حَوْلِهَا﴾

«and all around it,» means, all the lands, east and west. Makkah is called *Umm Al-Qurā* (the Mother of the Towns) because it is nobler than all other lands, as indicated by much evidence that has been discussed elsewhere. Among the most concise and clear proofs of that is the report recorded by Imām Aḥmad from 'Abdullāh bin 'Adi bin Al-Ḥamrā' Az-Zuhri, who heard the Messenger of Allāh ﷺ say, as he was standing in the market place of Makkah;

«وَاللّٰهُ اِنَّكَ لَخَيْرُ اَرْضِي اللّٰهِ وَاَحَبُّ اَرْضِي اللّٰهِ اِلَى اللّٰهِ، وَلَوْلَا اَنِّيْ اُخْرِجْتُ مِنْكَ مَا خَرَجْتُ»

«By Allāh, you are the best land of Allāh, the most beloved land to Allāh; were it not for the fact that I was driven out from you, I would never have left you.»^[1]

This was also recorded by At-Tirmidhī, An-Nasā'ī and Ibn Mājah; At-Tirmidhi said, «*Hasan Ṣaḥīḥ*».^[2]

﴿وَنُنذِرُ يَوْمَ الْمَجْعِ﴾

«and warn (them) of the Day of Assembling»

i.e., the Day of Resurrection, when Allāh will assemble the first and the last in one plain.

﴿لَا رَيْبَ فِيْهِ﴾

«of which there is no doubt,» means, there is no doubt that it will happen and will most certainly come to pass.

﴿فَرِيقٌ فِي الْمَغْنَمِ وَفَرِيقٌ فِي السَّعِيرِ﴾

«a party will be in Paradise and a party in the blazing Fire.»

This is like the Āyah:

﴿يَوْمَ يَجْمَعُ رَبُّكَ الْمُنْتَفَيْنِ﴾

«(And remember) the Day when He will gather you (all) on the

[1] Aḥmad 4:305.

[2] *Tuhfat Al-Aḥwadhi* 10:426, An-Nasā'ī in *Al-Kubrā* 2:479, Ibn Mājah 1:1037.

Day of Gathering, - that will be the Day of mutual loss and gain ﴿64:9﴾.

which means that the people of Paradise and the people of Hell will gain and lose, respectively. And it is like the *Āyah*:

﴿إِنَّ فِي ذَلِكَ لَآيَةً لِّمَن كَانَ عَذَابَ الْآخِرَةِ ذَلِكَ يَوْمٌ تَجْمَعُ لَهُ النَّاسُ وَذَلِكَ يَوْمٌ تُنْفَخُونَ فِيهِ الصُّفُوفُ إِلَّا لِلَّهِ يُدْعَى يَوْمَ الْيَوْمِ أَتَمُّ مَعْلُومٍ وَمَا تُؤَخِّرُهُ إِلَّا لِأَجَلٍ مُّتَدَوِّرٍ ﴿١٤﴾ يَوْمَ لَا تَنفَعُكُمْ نُفُسٌ إِلَّا بِالْإِذْنِ. فَيُنْفَخُ سَاقِيٌّ وَسَعِيدٌ ﴿١٥﴾﴾

«Indeed in that (there) is a sure lesson for those who fear the torment of the Hereafter. That is a Day whereon will be gathered together, and that is a Day when all (the dwellers of the heavens and the earth) will be present. And We delay it only for a term fixed. On the Day when it comes, no person shall speak except by His leave. Some among them will be wretched and (others) blessed.» (11:103-105)

Imām Ahmad recorded that ‘Abdullāh bin ‘Amr, may Allāh be pleased with him, said, “The Messenger of Allāh ﷺ came out to us, holding two books in his hand. He said,

«أَتَدْرُونَ مَا هَذَانِ الْكِتَابَانِ؟»

«Do you know what these two books are?»

We said, “We do not know unless you tell us, O Messenger of Allāh.” Concerning the book in his right hand, He ﷺ said:

«هَذَا كِتَابٌ مِنْ رَبِّ الْعَالَمِينَ بِأَسْمَاءِ أَهْلِ الْجَنَّةِ وَأَسْمَاءِ آبَائِهِمْ وَقَبَائِلِهِمْ، ثُمَّ أُجْمِلُ عَلَى آخِرِهِمْ، لَا يُزَادُ فِيهِمْ وَلَا يُنْقَصُ مِنْهُمْ أَبَدًا»

«This is a book from the Lord of the worlds, containing the names of the people of Paradise and of their fathers and tribes; all of them are detailed, down to the last one of them, and nothing will be added or taken away from it.»

Then concerning the book in his left hand, he ﷺ said:

«هَذَا كِتَابُ أَهْلِ النَّارِ بِأَسْمَائِهِمْ وَأَسْمَاءِ آبَائِهِمْ وَقَبَائِلِهِمْ، ثُمَّ أُجْمِلُ عَلَى آخِرِهِمْ، لَا يُزَادُ فِيهِمْ وَلَا يُنْقَصُ مِنْهُمْ أَبَدًا»

«This is the book of the people of Hell, containing their names and the names of their fathers and tribes, all of them are detailed down to the last one of them, and nothing will be added

or taken away from it.»

The Companions of the Messenger of Allāh ﷺ said, "Why should we strive if it is something that is already cut and dried?" The Messenger of Allāh ﷺ said:

«سَدُّوْا وَقَارِبُوْا فَإِنَّ صَاحِبَ الْجَنَّةِ يُخْتَمُ لَهُ بِعَمَلِ أَهْلِ الْجَنَّةِ، وَإِنْ عَمِلَ أَيُّ عَمَلٍ،
وَإِنَّ صَاحِبَ النَّارِ يُخْتَمُ لَهُ بِعَمَلِ أَهْلِ النَّارِ، وَإِنْ عَمِلَ أَيُّ عَمَلٍ»

«Strive with your deeds as hard as you can for middle course or close to it, for the person who is destined for Paradise will die doing the deeds of the people of Paradise, regardless of what he did before, and the person who is destined for Hell will die doing the deeds of the people of Hell, regardless of what he did before.»

Then he ﷺ made a gesture with his fist and said,

«فَرَّغَ رَبُّكُمْ عَزَّ وَجَلَّ مِنَ الْعِبَادِ»

«Your Lord has settled the matter of His servants» and he opened his right hand as if throwing something;

«فَرِيقٌ فِي الْجَنَّةِ»

«A party in Paradise.»

and he made a similar gesture with his left hand;

«فَرِيقٌ فِي السَّعِيرِ»

«And a party in the blazing Fire.»^[1]

This was also recorded by At-Tirmidhi, and An-Nasā'ī; At-Tirmidhi said, «*Ḥasan Ṣaḥīḥ Gharīb*.»^[2]

Imām Aḥmad recorded that Abu Naḍrah said, "One of the Companions of the Prophet ﷺ, whose name was Abu Abdullāh, was visited by some of his friends, and they found him weeping. They asked him, 'What has caused you to weep? Didn't the Messenger of Allāh ﷺ say to you,

«خُذْ مِنْ شَرِّكَ ثُمَّ أَفِرْهُ حَتَّى تُلْقَانِي»

[1] Aḥmad 2:167. See the following note.

[2] *Tuḥfat Al-Aḥwadhī* 6:350, An-Nasā'ī in *Al-Kubrā* 6:452. The chain of this *Ḥadīth* contains a narrator over whose reliability there is a difference of opinion. The majority consider it an authentic *Ḥadīth*.

فَاطِرُ السَّمَوَاتِ وَالْأَرْضِ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا
وَمِنْ الْأَنْعَامِ أَزْوَاجًا يَذُرُّكُمْ فِيهِ لَعَلَّكُمْ تَعْلَمُونَ
وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾ لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ
يَسْطُرُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٢﴾
﴿ شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا
إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ
وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ
يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ ﴿١٣﴾ وَمَا
تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْوَعْدُ بِمَا بَيْنَهُمْ وَلَوْلَا كَلِمَةٌ
سَبَقَتْ مِنْ رَبِّكَ إِلَى أَجَلٍ مُسَمًّى لَفُضِّى بَيْنَهُمْ وَلِئِنْ الْذِّينَ
أُوتُوا الْكِتَابَ مِنْ بَعْدِهِمْ لَنَلْفِي شَكًّا مِنْهُ مَرْيَمُ ﴿١٤﴾
فَلَمَّا ذَلِكِ فَادَعُ عَنْهُمْ إِغْوَاهُمْ كَمَا أَمَرْتُ وَلَا تَتَّبِعِ أَهْوَاءَهُمْ
وَقُلْ مَا مَنَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ وَأَمَرْتُ لِأَعْدِلَ
بَيْنَكُمْ اللَّهُ رَبُّكُمْ لَنَا أَعْمَلْنَا وَلَكُمْ أَعْمَلْنَا كُمْ
لَا حِجَةَ بَيْنَنَا وَبَيْنَكُمْ اللَّهُ يَجْمَعُ بَيْنَنَا وَإِلَيْهِ الْمَصِيرُ ﴿١٥﴾

‘Trim your moustache and adhere to that practice until you meet me?’ He said, ‘Yes, but I heard the Messenger of Allāh ﷺ say;

«إِنَّ اللَّهَ تَعَالَى قَبَضَ بِيَمِينِهِ قَبْضَةً وَأُخْرَى بِأَيْدِي الْأُخْرَى، قَالَ: هَذِهِ لِلْهُدَى، وَهَذِهِ لِلْهَلَاكِ وَلَا أَبَالِي»

‘Allāh picked up a handful in His Right Hand and another in His other Hand, and said, “This is for this and this is for this, and I do not care.”’

‘And I do not know in which of the two handfuls I am.’^[1]

There are several *Hadīths* about *Al-Qadr* (the Divine

Decree) in the books of *Ṣaḥīḥ*, *Sunan* and *Musnad*. Including those narrated by ‘Alī, Ibn Mas‘ūd, ‘Ā’ishah and a large number of Companions, may Allāh be pleased with them all.

﴿وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً﴾

﴿And if Allāh had willed, He could have made them one nation.﴾

means, either all following guidance or all following misguidance, but He made them all different, and He guides whomsoever He wills to the truth and He sends astray whomsoever He wills, and He has complete wisdom and perfect proof. Allāh says:

^[1] *Aḥmad* 4:176.

﴿وَلَكِنْ يَدْخُلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ. وَالظَّالِمُونَ مَا لَهُمْ مِنْ وَلِيٍّ وَلَا نَصِيرٍ﴾

﴿but He admits whom He wills to His mercy. And the wrongdoers will have neither a protector nor a helper.﴾

﴿أَرَأَيْتُمْ إِنْ دُونَهُ آلِهَةٌ لَّهُ فَأَلَّوْا بِنُورِهِ فَهُوَ الْوَلِيُّ وَهُوَ يُحْيِي الْمَوْتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝ وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ذَلِكُمُ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أَنِيبُ ۝ فَاطِرُ السَّمَوَاتِ وَالْأَرْضِ جَعَلَ لَكُم مِّنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا يَذُرُوكُمْ فِيهِ لَبْسٌ كَيْفِيًّا ۝ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ۝ لَمْ يَمْلِكْ أَلْسِنَتٌ وَالْأَرْضُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ۝﴾

﴿9. Or have they taken protecting friends besides Him? But Allāh – He Alone is the protector. And He Who gives life to the dead, and He is Able to do all things.﴾

﴿10. And in whatsoever you differ, the decision thereof is with Allāh. Such is Allāh, my Lord in Whom I put my trust, and to Him I turn in repentance.﴾

﴿11. The Creator of the heavens and the earth. He has made for you mates from yourselves, and for the cattle (also) mates. By this means He creates you. There is nothing like Him, and He is the All-Hearer, the All-Seer.﴾

﴿12. To Him belong the keys of the heavens and the earth. He enlarges provision for whom He wills, and straitens. Verily, He is the All-Knower of everything.﴾

Allāh is the Protector, Ruler and Creator

Here Allāh denounces the idolators for taking other gods instead of Allāh, and declares that He is the True God, and it is not right to worship anyone except Him Alone. He is the One Who is able to bring the dead back to life and He is Able to do all things. Then He says:

﴿وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ﴾

﴿And in whatsoever you differ, the decision thereof is with Allāh.﴾

means, in whatever issue you differ. This is general in meaning and applies to all things.

﴿تُحْكَمُ إِلَى اللَّهِ﴾

«the decision thereof is with Allāh.» means, He is the Judge of that, according to His Book and the Sunnah of His Prophet ﷺ. This is like the *Āyah*:

﴿إِنْ تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ﴾

«(And) if you differ in anything amongst yourselves, refer it to Allāh and His Messenger» (4:59).

﴿ذَلِكُمُ اللَّهُ رَبِّي﴾

«Such is Allāh, my Lord» means, (He is) the Judge of all things.

﴿عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ﴾

«in Whom I put my trust, and to Him I turn in repentance.» means, 'I refer all matters to Him.'

﴿فَالِقُ الْفُجُورِ وَالْأَرْضِ﴾

«The Creator of the heavens and the earth.» means, the Maker of them both and everything in between.

﴿جَعَلَ لَكُم مِّنْ أَنْفُسِكُمْ أَزْوَاجًا﴾

«He has made for you mates from yourselves,»

means, of your own kind. As a blessing and a favor from Him, He has made your kind male and female.

﴿وَمِنَ الْأَنْعَامِ أَزْوَاجًا﴾

«and for the cattle (also) mates.» means, and He has created for you eight pairs of cattle.

﴿يَذَرُوكُمْ فِيهَا﴾

«By this means He creates you.» means, in this manner He creates you, male and female, generation after generation of men and cattle.

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾

«There is nothing like Him,» means, there is nothing like the Creator of these pairs, for He is the Unique, the Self-Sufficient Master, Who has no peer or equal.

﴿وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

﴿He is the All-Hearer, the All-Seer.﴾

﴿لَهُ مَفَايِدُ السَّمَوَاتِ وَالْأَرْضِ﴾

﴿To Him belong the keys of the heavens and the earth.﴾

We have already discussed the interpretation of this phrase in Sūrat Az-Zumar (39:63), the conclusion of which is that He is the One Who is controlling and governing them.

﴿يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ﴾

﴿He expands provision for whom He wills, and straitens.﴾

means, He gives plentiful provision to whomsoever He wills and He reduces it for whomsoever He wills, and He is perfectly Wise and Just.

﴿إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

﴿Verily, He is the All-Knower of everything.﴾

﴿فَرَعَ لَكُم مِّنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ أَنْ أَقِمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الشُّرَكِيِّ مَا يُدْعَوْنَ إِلَىٰ اللَّهِ يَجْتُنِي إِلَيْهِ مَن يَشَاءُ وَيَهْدِي إِلَيْهِ مَن يُنِيبُ ۚ﴾ وَمَا تَقْرَأُوا إِلَّا مِمَّا قَدْ جَاءَ مُنْ قَبْلُ مِن نَّبِيِّيَنَّهُمْ وَلَا كَلِمَةً سَبَخَتْ مِن ذِكْرِكَ إِلَّا أَهْلُ أُولَئِكَ لَأُولُو الْكِتَابِ مِن بَيْنِهِمْ لَئِي شَاءَ يَهْدِي اللَّهُ لِمُيَسَّرٍ ۚ﴾

﴿13. He (Allāh) has ordained for you the same religion which He ordained for Nūh, and that which We have revealed to you, and that which We ordained for Ibrāhīm, Mūsā and 'Isā saying you should establish religion and make no divisions in it. Intolerable for the idolators is that to which you call them. Allāh chooses for Himself whom He wills, and guides unto Himself who turns to Him in repentance.﴾

﴿14. And they divided not till after knowledge had come to them, through transgression between themselves. And had it not been for a Word that went forth before from your Lord for an appointed term, the matter would have been settled between them. And verily, those who were made to inherit the Scripture after them, are in grave doubt concerning it.﴾

The Religion of the Messengers is One

Allāh says to this Ummah:

﴿شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ﴾

«He (Allāh) has ordained for you the same religion which He ordained for Nūh, and that which We have revealed to you.»

Allāh mentions the first Messenger who was sent after Ādam, that is, Nūh, peace be upon them, and the last of them is Muḥammad ﷺ. Then He mentions those who came in between them who were the Messengers of strong will, namely Ibrāhīm, Mūsā and 'Isā bin Maryam. This Āyah mentions all five, just as they are also mentioned in the Āyah in Sūrat Al-Aḥzāb, where Allāh says:

﴿وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِنْهُمْ مِيثَاقَهُمْ وَمِنكَ وَنُوحٍ وَإِبْرَاهِيمَ وَمُوسَى ابْنِ مَرْيَمَ﴾

«And (remember) when We took from the Prophets their covenant, and from you, and from Nūh, Ibrāhīm, Mūsā, and 'Isā son of Maryam.» (33:7).

The Message which all the Messengers brought was to worship Allāh Alone, with no partner or associate, as Allāh says:

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوْحِنَ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾

«And We did not send any Messenger before you but We revealed to him (saying): None has the right to be worshipped but I, so worship Me.» (21:25).

And according to a Ḥadīth (the Prophet ﷺ said):

«نَحْنُ مَعَشَرُ الْأَنْبِيَاءِ أَوْلَادُ عِلَاطٍ، دِينًا وَاحِدٌ»

«We Prophets are brothers and our religion is one.»^[1]

In other words, the common bond between them is that Allāh Alone is to be worshipped, with no partner or associate, even though their laws and ways may differ, as Allāh says.

﴿لِكُلِّ جَمَلَةٍ مِنْكُمْ نَرْسُؤُهُ وَمِنْهَا مَا﴾

«To each among you, We have prescribed a law and a clear way» (5:48).

Allāh says here:

^[1] Fath Al-Bāri 6:550.

﴿أَنۢ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ﴾

«saying you should establish religion and make no divisions in it.»

meaning, Allāh enjoined all the Prophets (peace and blessings of Allāh be upon them all) to be as one and He forbade them to differ and be divided.

﴿كَبُرَ عَلَى الشُّرَكِيِّ مَا يُدْعَوْنَ إِلَىٰ﴾

«Intolerable for the idolators is that to which you call them.»

means, 'it is too much for them to bear, and they hate that to which you call them, O Muḥammad, i.e., Tawḥīd.'

﴿اللَّهُ يَخْتِىٰ إِلَٰهَ مَنۢ يَّشَآءُ وَيَهْدِيۤ إِلَٰهَهُ مَنۢ يَّشِآءُ﴾

«Allāh chooses for Himself whom He wills, and guides unto Himself who turns to Him in repentance.»

means, He is the One Who decrees guidance for those who deserve it, and decrees misguidance for those who prefer it to the right path. Allāh says here;

﴿وَمَا تَفَرَّقُوا إِلَّا مِنۢ بَعْدِ مَا جَاءَهُمُ الْبَلٰٓءُ﴾

«And they divided not till after knowledge had come to them,»

means, their opposition to the truth arose after it had come to them and proof had been established against them. Nothing made them resist in this manner except their transgression and stubbornness.

﴿وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنۢ رَبِّكَ إِلَّا أَجَلٌ مُّسَمًّى﴾

«And had it not been for a Word that went forth before from your Lord for an appointed term,»

means, were it not for the fact that Allāh had already decreed that He would delay the reckoning of His servants until the Day of Resurrection, the punishment would have been hastened for them in this world.

﴿وَلِلَّهِ الَّذِينَ أُورِثُوا الْكِتَٰبَ مِنۢ بَعْدِهِمْ﴾

«And verily, those who were made to inherit the Scripture after them,»

means, the later generation which came after the earlier

generation which had rejected the truth.

﴿لَيْسَ شَيْءٌ مِنْهُمْ﴾

﴿are in grave doubt concerning it.﴾ means, they do not have any firm conviction in matters of religion; they merely imitate their forefathers, without any evidence or proof. So they are very confused and doubtful.

﴿فَلِلَّهِ فَادَعِ وَأَسْتَقِمْ كَمَا أُمِرْتَ وَلَا تَتَّبِعْ أَهْوَاءَ قَوْمٍ وَأَنْتَ بِمَا أَنْزَلَ اللَّهُ مِنْ
كِتَابٍ وَأُمِرْتَ لِتَدْعُوَ إِلَى اللَّهِ وَرَبِّكُمْ لَا تُغْلِبَ لَكُمْ أَهْوَاءُكُمْ لَا حُجَّةَ بَيْنَنَا
وَبَيْنَكُمْ اللَّهُ يَجْعَلُ يَسْرًا وَبَيْنَنَا وَالْيَوْمِ الْآخِرِ﴾

﴿15. So unto this then invite (people), and stand firm as you are commanded, and follow not their desires but say: "I believe in whatsoever Allāh has sent down of the Book and I am commanded to do justice among you. Allāh is our Lord and your Lord. For us our deeds and for you your deeds. There is no dispute between us and you. Allāh will assemble us (all), and to Him is the final return."﴾

This Āyah includes ten separate and independent ideas, each of which is a ruling on its own. They (the scholars) said that there is nothing else like it in the Qur'an, apart from Āyat Al-Kursi [2:255], which also includes ten ideas.

﴿فَلِلَّهِ فَادَعِ﴾

﴿So unto this then invite (people),﴾ means, 'so call people to this which We have revealed to you and which We enjoined upon all the Prophets before you,' the Prophets of major ways [of Sharī'ah] that were followed, such as the Messengers of strong will, and others.

﴿وَأَسْتَقِمْ كَمَا أُمِرْتَ﴾

﴿and stand firm as you are commanded,﴾ means, 'adhere firmly, you and those who follow you, to the worship of Allāh as He has commanded you.'

﴿وَلَا تَتَّبِعْ أَهْوَاءَ قَوْمٍ﴾

﴿and follow not their desires﴾ means, the desires of the idolators, in the falsehoods that they have invented and fabricated by worshipping idols.

﴿وَقُلْ آمَنْتُ بِمَا أُنْزِلَ اللَّهُ مِنْ كِتَابٍ﴾

«but say: "I believe in whatsoever Allāh has sent down of the Book..."»

means, 'I believe in all the Books that have been revealed from heaven to the Prophets; we do not differentiate between any of them.'

﴿وَأُيُتِرْتُ لِأَعْدِلَ بَيْنَكُمُ﴾

«and I am commanded to do justice among you.» means, when judging according to the commands of Allāh.

﴿اللَّهُ رَبُّنَا وَرَبُّكُمْ﴾

«Allāh is our Lord and your Lord.» means, 'He is the One Who is to be worshipped, and there is no true God but He. We affirm this willingly, and even though you do not do so willingly, everyone in the universe prostrates to Him obediently and willingly.'

﴿لَنَا أَعْمَالٌ وَلَكُمْ أَعْمَالُ﴾

«For us our deeds and for you your deeds.» means, 'we have nothing to do with you.' This is like the Āyah:

﴿وَلَا كَذِبُكَ فَعَلْتُ لِي عَمَلٌ وَلَكُمْ عَمَلُكُمْ أَنْتُمْ بَرِّتُمْ بَيْنَا وَأَنَا بَرٌّ وَمَا تَعْمَلُونَ﴾



«And if they deny you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!"» (10:41)

﴿لَا حِسْبَةَ بَيْنِنَا وَبَيْنَكُمْ﴾

«There is no dispute between us and you.» Mujāhid said, "This means, no argument."^[1] As-Suddi said, "This was before Āyah of the sword was revealed." This fits the context, because this Āyah was revealed in Makkah, and Āyah of the sword [22:39-40] was revealed after the Hijrah.

﴿اللَّهُ يَجْمَعُ بَيْنَنَا﴾

[1] At-Ṭabari 21:518.

وَالَّذِينَ يُجَادِلُونَ فِي اللَّهِ مِنْ بَعْدِ مَا اسْتَجِيبَ لَهُ مِنْهُمْ
 دَاحِضَةٌ عِنْدَ رَبِّهِمْ وَعَلَيْهِمْ عَذَابٌ شَدِيدٌ
 ﴿١٦﴾ اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْيَمِينَ وَمَا يَذْرُؤُكَ
 لَعَلَّ السَّاعَةَ قَرِيبٌ ﴿١٧﴾ يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ
 بِهَا وَالَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ
 أَلَا إِنَّ الَّذِينَ يُنَادُونَ فِي السَّاعَةِ لِتُسَبِّحَ بِعَمِيدٍ ﴿١٨﴾
 اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ
 ﴿١٩﴾ مَنْ كَانَتْ يُرِيدُ حَرْثَ الْآخِرَةِ نَزَدْنَاهُ فِي حَرْثِهِ وَمَنْ
 كَانَتْ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ
 نَصِيبٍ ﴿٢٠﴾ أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الَّذِينَ
 مَا لَمْ يَأْذَنْ بِهِ اللَّهُ وَلَوْلَا كَلِمَةُ الْفَصْلِ لَفُتِنْتُمْ
 وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢١﴾ تَرَى الظَّالِمِينَ
 مُشْفِقِينَ مِمَّا كَسَبُوا وَهُمْ وَقِيعُ يَوْمٍ وَهُمْ وَالَّذِينَ
 آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي رَوْحَاتٍ أَلَمْ تَكُنْ
 لَهُمْ مَآيَسَةً وَنَعْنَدَ رَبِّهِمْ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴿٢٢﴾

﴿Allah will assemble us (all)﴾ means, on the Day of Resurrection. This is like the *Āyah*:

﴿قُلْ يَجْمَعُ بَيْنَنَا رَبَّنَا ثُمَّ يَفْتَحُ
 بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ
 الْعَلِيمُ﴾

﴿Say: "Our Lord will assemble us all together, then He will judge between us with truth. And He is the Just Judge, the All-Knower of the true state of affairs."﴾ (34:26).

﴿وَالِإِيَّاهِ الْمَصِيرُ﴾

﴿and to Him is the final return.﴾ means, the final return on the Day of Reckoning.

﴿وَالَّذِينَ يُجَادِلُونَ فِي اللَّهِ

مِنْ بَعْدِ مَا اسْتَجِيبَ لَهُمْ

مِنْهُمْ دَاحِضَةٌ عِنْدَ رَبِّهِمْ وَعَلَيْهِمْ عَذَابٌ شَدِيدٌ ﴿١٦﴾ اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ
 بِالْحَقِّ وَالْيَمِينَ وَمَا يَذْرُؤُكَ لَعَلَّ السَّاعَةَ قَرِيبٌ ﴿١٧﴾ يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا
 وَالَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ أَلَا إِنَّ الَّذِينَ يُنَادُونَ فِي السَّاعَةِ لِتُسَبِّحَ بِعَمِيدٍ ﴿١٨﴾
 اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ ﴿١٩﴾ مَنْ كَانَتْ يُرِيدُ حَرْثَ الْآخِرَةِ نَزَدْنَاهُ فِي حَرْثِهِ وَمَنْ
 كَانَتْ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ ﴿٢٠﴾ أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الَّذِينَ
 مَا لَمْ يَأْذَنْ بِهِ اللَّهُ وَلَوْلَا كَلِمَةُ الْفَصْلِ لَفُتِنْتُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢١﴾ تَرَى الظَّالِمِينَ
 مُشْفِقِينَ مِمَّا كَسَبُوا وَهُمْ وَقِيعُ يَوْمٍ وَهُمْ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي رَوْحَاتٍ أَلَمْ تَكُنْ لَهُمْ مَآيَسَةً وَنَعْنَدَ رَبِّهِمْ
 ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴿٢٢﴾

﴿16. And those who dispute concerning Allāh, after it has been accepted, of no use is their dispute before their Lord and on them is wrath, and for them will be a severe torment.﴾

﴿17. It is Allāh Who has sent down the Book in truth, and the Balance. And what can make you know that perhaps the Hour is close at hand?﴾

﴿18. Those who believe not therein seek to hasten it, while those

who believe are fearful of it, and know that it is the very truth.
Verily, those who dispute concerning the Hour are certainly in
error far away.﴾

A Warning to Those Who dispute concerning Matters of Religion

Here Allāh warns those who try to hinder those who believe in Allāh, from following His path.

﴿وَالَّذِينَ يَحْتَجُّونَ فِي اللَّهِ مِنْ بَعْدِ مَا اسْتَجِيبَ لَهُمْ﴾

﴿And those who dispute concerning Allāh, after it has been
accepted,﴾

means, those who dispute with the believers who have responded to Allāh and His Messenger, and try to stop them from following the path of guidance.

﴿مُجْتَنِّمٌ دَاجِضٌ عِنْدَ رَبِّهِمْ﴾

﴿no use is their dispute before their Lord﴾ means, it is futile before Allāh.

﴿وَعَلَيْهِمْ عَذَابٌ﴾

﴿and on them is wrath,﴾ means, from Him.

﴿وَلَهُمْ عَذَابٌ مُكْرَبٌ﴾

﴿and for them will be a severe torment.﴾ means, on the Day of Resurrection. Ibn 'Abbās, may Allāh be pleased with him, and Mujāhid said, "They disputed with the believers after they responded to Allāh and His Messenger, and tried to prevent them from following the path of guidance, hoping that they would return to *Jāhiliyyah*."^[1] Qatādah said, "These were the Jews and Christians who said to them, 'Our religion is better than your religion, our Prophet came before your Prophet, and we are better than you and closer to Allāh than you.'^[2] This was nothing but lies.

Then Allāh says:

﴿اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ﴾

[1] At-Ṭabari 21:518, 519.

[2] At-Ṭabari 21:519.

«It is Allāh Who has sent down the Book in truth,» referring to all the Books which were revealed from Him to His Prophets.

﴿وَالْيَرَّانُ﴾

«and the Balance.» means, justice and fairness. This was the view of Mujāhid and Qatādah.^[1] This is like the Āyāt:

﴿قَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنزَلْنَا مَعَهُمُ الْكِتَابَ وَالْيَرَّانَ يُقِيمُ الْإِنْسَانُ بِالْقِسْطِ﴾

«Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance that mankind may keep up justice» (57:25).

﴿وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ﴿٢﴾ أَلَّا تَطْغَوْا فِي الْمِيزَانِ ﴿٣﴾ وَأَقِيمُوا الزُّلْزَالَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ ﴿٤﴾﴾

«And the heaven He has raised high, and He has set up the Balance. In order that you may not transgress (due) balance. And observe the weight with equity and do not make the balance deficient.» (55:7-9)

﴿وَمَا يَذِّبُكَ لَعَلَّ السَّاعَةَ قَرِيبٌ﴾

«And what can make you know that perhaps the Hour is close at hand?»

This is encouragement (to strive) for its sake, a terrifying warning, and advice to think little of this world.

﴿يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا﴾

«Those who believe not therein seek to hasten it,»

means, they say, 'when will this promise be fulfilled, if you are telling the truth?' But they say this by way of disbelief and stubbornness, thinking that it is unlikely to happen.

﴿وَالَّذِينَ كَانُوا مُتَفِقِينَ عَلَيْهِ﴾

«while those who believe are fearful of it» means, they are afraid of it happening.

﴿وَيَعْلَمُونَ أَنَّهَا الْحَقُّ﴾

«and know that it is the very truth.» means, that it will

[1] At-Tabari 21:520.

undoubtedly come to pass, so they prepare themselves for it and strive for its sake. It was reported through various chains of narration, a number reaching the level of being *Mutawātir*, in *Ṣaḥīḥ* and *Ḥasan* narrations, in the Books of *Sunan* and *Musnad*.

According to some versions, a man addressed the Messenger of Allāh ﷺ in a loud voice, when he was on one of his journeys, calling out to him, "O Muḥammad!" The Messenger of Allāh ﷺ replied in a similar manner, "Here I am!" The man said, "When will the Hour come?" The Messenger of Allāh ﷺ said,

«وَيْحَكَ إِنَّهَا كَائِبَةٌ فَمَا أُغِدِّدُ لَهَا؟»

«Woe to you! It will most certainly come. What have you done to prepare for it?»

He said, "Love for Allāh and His Messenger." He ﷺ said:

«أَنْتَ مَعَ مَنْ أَحَبَّتَ»

«You will be with those whom you love.»^[1] According to another *Ḥadīth*:

«الْمَرْءُ مَعَ مَنْ أَحَبَّ»

«A man will be with those whom he loves.»^[2]

This is *Mutawātir* beyond a doubt. The point is that he did not answer his question about when the Hour would happen, but he commanded him to prepare for it.

«أَلَا إِنَّ الَّذِينَ يُمَارُونَكَ فِي السَّاعَةِ»

«Verily, those who dispute concerning the Hour»

means, who dispute whether it will happen and think it is unlikely ever to come,

«لَنْ يَسْتَلِيَّ بِرَبِّهِ»

«are certainly in error far away.» means, they are clearly ignorant, because the One Who created the heavens and the earth is even more able to give life to the dead, as Allāh says:

[1] *Faḥ al-Bārī* 10:573, *Muslim* 4:2033.

[2] *Muslim* 4:2034.

﴿وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ﴾

«And He it is Who originates the creation, then He will repeat it; and this is easier for Him» (30:27).

﴿اللَّهُ لَطِيفٌ بِعِبَادِهِ. يُرِزُّكَ مِنْ يَفَاةٍ وَهُوَ الْقَوِيُّ الْعَزِيزُ ﴿٢٨﴾ مَنْ كَانَتْ يُرِيدُ حَرْثَ الْآخِرَةِ نَزَدَ لَمْ فِي حَرْثِهِ. وَمَنْ كَانَتْ يُرِيدُ حَرْثَ الدُّنْيَا فَلَيْسَ. بِنَهَا وَمَا لَمْ فِي الْآخِرَةِ مِنْ شَيْءٍ ﴿٢٩﴾ أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْتِ بِهِ اللَّهُ وَلَوْلَا كَلِمَةُ الْفَصْلِ لَفُتِنَ بِهِمْ. وَلَقَدْ أَعْلَيْنَا لَهُمْ عَذَابَ الْآلَةِ ﴿٣٠﴾ تَرَى الظَّالِمِينَ مُشْفِقِينَ مِنْهُمَا يَبْغُوا وَهُمْ لَا يُعْصُونَ. وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي رِزْقَاتِ الْمَلَائِكَةِ لَمْ تَأْكُلُوا مِنْهُ عِنْدَ رَبِّهِمْ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴿٣١﴾﴾

419. Allāh is very Gracious and Kind to His servants. He gives provisions to whom He wills. And He is the All-Strong, the Almighty.﴾

420. Whosoever desires the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world, We give him thereof, and he has no portion in the Hereafter.﴾

421. Or have they partners with Allāh who have instituted for them a religion which Allāh has not ordained? And had it not been for a decisive Word, the matter would have been judged between them. And verily, for the wrongdoers there is a painful torment.﴾

422. You will see the wrongdoers fearful of that which they have earned, and it will surely befall them. But those who believe and do righteous deeds (will be) in the flowering meadows of the Gardens. They shall have whatsoever they desire with their Lord. That is the supreme grace.﴾

The Provision of Allāh in this World and the Hereafter

Here Allāh speaks of His kindness towards His creation, in that He provides for every last one of them and does not forget anyone. When it comes to His provision, the righteous and the sinner are alike. Allāh says:

﴿وَمَا مِنْ نَافِلَةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ يَرْزُقُهَا وَمَا تَسْتَغْنَى عَنْهَا كُلٌّ فِي كِتَابٍ

تَشْكُرُوا ۖ كُلًّا لِّمَدَّةِ حَيَاتِهِ وَهُذِلَ مِنْ عِلَالِهِ وَمَا كَانَ عِلَالَةً لِّرَبِّكَ عَطَاكَ ۖ تَنْظُرُ
كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ ۚ وَالْآخِرَةُ أَكْبَرُ دَرَجَتًا وَأَكْبَرُ تَفْضِيلًا ۖ ﴿٢١﴾

«Whoever desires the quick-passing, We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will (enter) burn therein disgraced and rejected. And whoever desires the Hereafter and strives for it, with the necessary effort due for it while he is a believer – then such are the ones whose striving shall be appreciated. On each – these as well as those – We bestow from the bounties of your Lord. And the bounties of your Lord can never be forbidden. See how We prefer one above another (in this world), and verily, the Hereafter will be greater in degrees and greater in preferment.» (17:18-21)

It was reported that Ubayy bin Ka'b, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«بَشِّرْ هَذِهِ الْأُمَّةَ بِالسَّعَادَةِ وَالرَّفْعَةِ وَالنَّصْرِ وَالتَّمْكِينِ فِي الْأَرْضِ، فَمَنْ غَبِلَ مِنْهُمْ عَمَلَ الْآخِرَةِ لِلدُّنْيَا، لَمْ يَكُنْ لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ»

«Give the glad tidings to this Ummah of sublimity, high status, victory and power in the land. But whoever among them does the deeds of the Hereafter for the sake of worldly gain, will have no portion of the Hereafter.»^[1]

Making Legislation for the Creatures is Shirk

Allāh says:

«أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ»

«Or have they partners with Allāh who have instituted for them a religion which Allāh has not ordained?»

means, they do not follow what Allāh has ordained for you of upright religion; on the contrary, they follow what their devils (*Shayāṭīn*), of men and *Jinn*, have prescribed for them. They instituted taboos, such as the *Bahīrah*, *Sā'ibah*, *Wasīlah* or *Hām*.^[2]

^[1] Aḥmad 5:134.

^[2] For an explanation of these, see volume three, the *Tafsir* of *Sūrat Al-Mā'idah* 5:103.

They also permitted eating flesh and blood of animals not slaughtered for consumption, gambling and other kinds of misguidance, ignorance and falsehood. These are things that they invented during *Jāhiliyyah*, when they came up with all kinds of false rulings on what was permitted and what was forbidden, and false rites of worship and other corrupt ideas. It was recorded in the *Ṣaḥīḥ* that the Messenger of Allāh ﷺ said:

«رَأَيْتُ عَمْرَو بْنَ لُحَيْيٍ بِنِ قَمَاحٍ يَجُرُّ قُصْبَهُ فِي النَّارِ»

‘I saw ‘Amr bin Luhayy bin Qama’ah dragging his intestines in Hell^[1] – because he had been the first one to introduce the idea of the *Sā’ibah*. This man was one of the kings of the Khuzā’ah tribe, and he was the first one to do these things. He was the one who had made the Quraysh worship idols, may the curse of Allāh be upon him. Allāh said:

﴿وَلَوْلَا كَلِمَةُ الْفَصْلِ لَفُتِنَ بِهِمْ﴾

«And had it not been for a decisive Word, the matter would have been judged between them.»

means, the punishment would have been hastened for them, were it not for the fact that it had already been decreed that it would be delayed until the Day of Resurrection.

﴿وَلِإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ﴾

«And verily, for the wrongdoers there is a painful torment.»

i.e., an agonizing torment in Hell, what a terrible destination.

The Terror of the Idolators in the Place of Gathering

﴿تَرَى الظَّالِمِينَ مُتَشَفِّعِينَ مِمَّا كَسَبُوا﴾

«You will see the wrongdoers fearful of that which they have earned,»

means, in the arena of Resurrection.

﴿وَعَرَّ وَاقِعًا بَهِيمًا﴾

«and it will surely befall them.» means, the thing that they fear will undoubtedly happen to them. This is how they will be on the Day

^[1] *Fath Al-Bāri* 6:633.

الَّذِينَ

٤٨٦

الَّذِينَ

ذَلِكَ الَّذِي يَبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ قُلْ لَا
 اسْتَكْبَرُ عَلَيْكُمْ أَجْرُ الْإِلَهِ الْمَوَدَّةُ فِي الْقُرْبَىٰ وَمَن يَعْرِفْ حَسَنَةً نَّزِدَ
 لَهُ فِيهَا حَسَنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ ﴿٦٧﴾ أَمْ يَقُولُونَ افْتَرَىٰ عَلَى اللَّهِ
 كَذِبًا فَإِن يَشَأِ اللَّهُ يَخْتِمْ عَلَىٰ قَلْبِكَ وَيَمْحُ اللَّهُ الْبَاطِلَ وَيُخَوِّدُ الْحَقَّ
 بِكَلِمَاتٍ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٦٨﴾ وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ
 عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ ﴿٦٩﴾
 وَنَسْتَجِيبُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَنَزِيلُنَا مِنْ قُدْرَتِهِ
 وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ ﴿٧٠﴾ وَلَوْ سَئَلُوكَ اللَّهَ أَنْزِلْ
 لِعِبَادِهِ لَبَعَثَ فِي الْأَرْضِ وَلَكِن يَزِلُّ بِقُدْرٍ مَا يَشَاءُ إِنَّهُ بِعِبَادِهِ
 خَبِيرٌ بَصِيرٌ ﴿٧١﴾ وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِن بَعْدِ مَا قَنَطُوا
 وَيَنْشُرُ رَحْمَتَهُ وَهُوَ الْوَلِيُّ الْحَمِيدُ ﴿٧٢﴾ وَمِن مَّائِدَتِهِ خَلُقَ
 السَّمَنَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا مِن دَابَّةٍ وَهُوَ عَلَىٰ جَمْعِهِمْ
 إِذَا يَشَاءُ قَدِيرٌ ﴿٧٣﴾ وَمَا أَصَابَكُمْ مِنْ مُّصِيبَةٍ فَبِمَا
 كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ ﴿٧٤﴾ وَمَا أُنْتَرِفِعُونَ
 فِي الْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ ﴿٧٥﴾

of Resurrection; they will be in a state of utter fear and terror.

﴿وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي رَوْضَاتِ الْجَنَّاتِ لَهُمْ مَا يَشَاءُونَ عِندَ رَبِّهِمْ﴾

﴿But those who believe and do righteous deeds (will be) in the flowering meadows of the Gardens. They shall have whatsoever they desire with their Lord.﴾

What comparison can there be between the former and the latter? How can the one who will be in the arena of resurrection in a state of humiliation and fear, deserving it for his wrongdoing, be compared with the one who will be in the

gardens of Paradise, enjoying whatever he wants of food, drink, clothing, dwellings, scenery, spouses and other delights such as no eye has seen, no ear has heard, and has never crossed the minds of men. Allāh says:

﴿ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ﴾

﴿That is the supreme grace.﴾ means, the ultimate victory and complete blessing.

﴿ذَلِكَ الَّذِي يَبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ قُلْ لَا اسْتَكْبَرُ عَلَيْكُمْ أَجْرُ إِلَّا التَّوْبَةُ فِي الْقُرْبَىٰ وَمَن يَعْرِفْ حَسَنَةً نَّزِدَ لَهُ فِيهَا حَسَنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ ﴿٦٧﴾ أَمْ يَقُولُونَ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا فَإِن يَشَأِ اللَّهُ يَخْتِمْ عَلَىٰ قَلْبِكَ وَيَمْحُ اللَّهُ الْبَاطِلَ وَيُخَوِّدُ الْحَقَّ بِكَلِمَاتٍ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٦٨﴾﴾

﴿23. That is whereof Allāh gives glad tidings to His servants who believe and do righteous good deeds. Say: "No reward do I ask of you for this except to be kind to me for my kinship with you." And whoever earns a good righteous deed, We shall give him an increase of good in respect thereof. Verily, Allāh is Oft-Forgiving, Most Ready to appreciate.﴾

﴿24. Or say they: "He has invented a lie against Allāh?" If Allāh willed, He could have sealed up your heart. And Allāh wipes out falsehood, and establishes the truth by His Word. Verily, He knows well what are in the breasts.﴾

Good News of the Blessings of Paradise for the People of Faith

Having mentioned the gardens of Paradise, Allāh then says to His servants who believe and do righteous deeds:

﴿ذَٰلِكَ الَّذِي يُبَيِّرُ اللَّهُ عِبَادَهُ الَّذِينَ أَسْرَأُوا وَاعْبَدُوا الصَّالِحِينَ﴾

﴿That is whereof Allāh gives glad tidings to His servants who believe and do righteous good deeds.﴾

meaning, this will undoubtedly come to them, because it is glad tidings from Allāh to them.

﴿قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ لَئِنْ إِلَّا النَّدَىٰ فِي الْقُرَىٰ﴾

﴿Say: "No reward do I ask of you for this except to be kind to me for my kinship with you."﴾

means, 'say, O Muḥammad, to these idolators among the disbeliever of Quraysh: I do not ask you for anything in return for this message and sincere advice which I bring to you. All I ask of you is that you withhold your evil from me and let me convey the Messages of my Lord. If you will not help me, then do not disturb me, for the sake of the ties of kinship that exist between you and I.' Al-Bukhārī recorded that Ibn 'Abbās, may Allāh be pleased with him, was asked about the Āyah:

﴿إِلَّا النَّدَىٰ فِي الْقُرَىٰ﴾

﴿except to be kind to me for my kinship with you.﴾

Sa'īd bin Jubayr said, "To be kind to the family of Muḥammad." Ibn 'Abbās said, "No, you have jumped to a hasty conclusion. There was no clan among Quraysh to whom

the Prophet ﷺ did not have some ties of kinship." Ibn 'Abbās said, "Except that you uphold the ties of kinship that exist between me and you." This was recorded by Al-Bukhārī.^[1] It was also recorded by Imām Aḥmad with a different chain of narration.^[2]

﴿وَمَن يَفْعَلْ حَسَنَةً نَّزِدْنَا لَهُ فِيهَا حَسَنًا﴾

«And whoever earns a good righteous deed, We shall give him an increase of good in respect thereof»

means, 'whoever does a good deed, We will increase him in good for it, i.e., in reward.' This is like the Āyah:

﴿إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِن تَكُ حَسَنَةً قَدْ عَمَلْتَ فُضِّلْنَا عَلَيْهَا دُونَ ذَلِكَ لَآتَاكَ عِظَمًا عَظِيمًا﴾

«Surely, Allāh wrongs not even of the weight of a speck of dust, but if there is any good, He doubles it, and gives from Him a great reward.» (4:40)

﴿إِنَّ اللَّهَ غَفُورٌ شَكُورٌ﴾

«Verily, Allāh is Oft-Forgiving, Most Ready to appreciate.»

means, He forgives many bad deeds and increases a small amount of good deeds; He conceals and forgives sins and He multiplies and increases the reward of good deeds.

The Accusation that the Prophet ﷺ fabricated the Qur'ān – and the Response to that

Allāh's saying;

﴿أَمْ يَقُولُونَ افْعَلْ عَلَى اللَّهِ كَذِبًا إِنَّ بَشَرًا لَّهُ بِخَبْرَةٍ عَلَى قَلْبِكَ﴾

«Or say they: "He has invented a lie against Allāh?" If Allāh willed, He could have sealed up your heart.»

means, 'if you had invented any lies against Him, as these ignorant people claim,'

﴿بَخْبَرَةٍ عَلَى قَلْبِكَ﴾

«He could have sealed up your heart.»

means, 'and thus caused you to forget what had already come

[1] *Fath Al-Bārī* 8 :326.

[2] *Aḥmad* 1 :229.

to you of the Qur'an.' This is like the Āyah:

﴿رَأَوْا فَذَكَرَ عَلَيْنَا مَعَى الْأُمُورِ ۝١٤ لَخَدَّائِنَا بِهِ بِالْيَمِينِ ۝١٥ ثُمَّ لَقَطْنَا مِنْهُ الْفَتْنَ ۝١٦ فَمَا مَكَرَ مِنْ لَمِدٍ عَنْهُ حَزِينٍ ۝١٧﴾

«And if he had forged a false saying concerning Us (Allāh), We surely would have seized him by his right hand, and then We certainly would have cut off his life artery, And none of you could have withheld Us from (punishing) him.» (69:44-47)

which means, 'We would have wrought the utmost vengeance upon him, and no one among mankind would have been able to protect him.' And Allāh said:

﴿وَيُحْيِي الْمَوْتَىٰ بِكَلِمَاتِهِ﴾

«and establishes the truth by His Word.» means, He establishes it and strengthens it and makes it clear by His Words, i.e., by His evidence and signs.

﴿إِنَّهُمْ عَلِيمٌ بِذَاتِ الصُّدُورِ﴾

«Verily, He knows well what are in the breasts.»

means, all that is hidden in the hearts of men.

﴿وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْتَزُّ بِالسَّيِّئَاتِ وَيَنْهَىٰ عَنْ مَفْعَلِكُنَّ ۝١٨ وَيَسْتَجِيبُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُمْ مِنْ فَضْلِهِ ۝١٩ وَالْكَافِرُونَ لَكُمْ عَذَابٌ شَدِيدٌ ۝٢٠ وَلَوْ سَأَلَ اللَّهُ الزَّيْدُ لِيُكَادِيَ لَفَعَا فِي الْأَرْضِ وَلَكِنْ يَرْزُقُ بِقُدْرٍ مَا يَنْشَاءُ ۝٢١ إِنَّهُمْ بِرَبَادِهِمْ خَبِيرٌ بَصِيرٌ ۝٢٢ وَهُوَ الَّذِي يَرْزُقُ الْغَيْثَ مِنْ بَعْدِ مَا قُتِلُوا وَيَنْشُرُ رَحْمَتَهُمْ وَهُوَ الْوَلِيُّ الْحَمِيدُ ۝٢٣﴾

«25. And He it is Who accepts repentance from His servants, and forgives sins, and He knows what you do.»

«26. And He answers those who believe and do righteous good deeds, and gives them increase of His bounty. And as for the disbelievers, theirs will be a severe torment.»

«27. And if Allāh were to extend the provision for His servants, they would surely rebel in the earth, but He sends down by measure as He wills. Verily, He is, in respect of His servants, the Well-Aware, the All-Seer.»

«28. And He it is Who sends down the rain after they have despaired, and spreads His mercy. And He is the Walī, Worthy of all praise.»

Allāh accepts Repentance and responds to Supplications

Here Allāh reminds His servants that He accepts repentance. If they turn to Him and come back to Him, then by His kindness and generosity He forgives, overlooks and conceals (their sins), as He says:

﴿وَمَن يَمِلْ سَوْءًا أَوْ يَظْلِمِ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَّحِيمًا﴾

«And whoever does evil or wrongs himself but afterwards seeks Allāh's forgiveness, he will find Allāh Oft-Forgiving, Most Merciful.» (4:110)

It was reported in *Ṣaḥīḥ Muslim* that Anas bin Mālik, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«اللَّهُ تَعَالَى أَشَدُّ فَرَحًا بِتُوبَةِ عَبْدِهِ - جِئْتُ تَتُوبُ إِلَيَّ - مِنْ أَحَدِكُمْ كَانَتْ رَاحِلَتُهُ بِأَرْضٍ قَلَاةٍ، فَانْقَلَبَتْ بَيْتَهُ، وَعَلَيْهَا طَعَامُهُ وَشَرَابُهُ، فَأَبَسَ مِنْهَا فَأَتَى شَجَرَةً فَاضْطَجَعَ فِي ظِلِّهَا، قَدْ أَبَسَ مِنْ رَاحِلَتِهِ، فَبَيْنَمَا هُوَ كَذَلِكَ إِذَا هُوَ بِهَا، فَأَبَسَتْ عَنْدَهُ، فَأَخَذَ بِخَطَائِمِهَا، ثُمَّ قَالَ مِنْ شِدَّةِ الْفَرَحِ: اللَّهُمَّ أَنْتَ عَبْدِي وَأَنَا رَبُّكَ، أَخْطَأَ مِنْ شِدَّةِ الْفَرَحِ»

«Allāh is more pleased with the repentance of His servant than anyone of you who loses his riding beast in a barren land, and it was carrying his food and drink; he despairs of ever finding it, so he comes to a tree and lies down in its shade, having given up all hope of finding his riding beast; then whilst he is there like that, suddenly he sees it standing near him, so he takes hold of its reins and because of his great joy he says, "O Allāh, You are my slave and I am Your Lord!" - i.e., he makes a mistake because of his great joy.»^[1]

A similar report was also narrated in the *Ṣaḥīḥ* from 'Abdullāh bin Mas'ūd, may Allāh be pleased with him.^[2]

﴿وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ﴾

«And He it is Who accepts repentance from His servants,»

^[1] Muslim 4:2104.

^[2] Muslim 4:2103.

It was reported that Az-Zuhri said, concerning this *Āyah*, that Abu Hurayrah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«لَا أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ يَجِدُ ضَالَّتَهُ فِي الْمَكَانِ الَّذِي يَخَافُ أَنْ يَمُوتَ فِيهِ الْعَطَشُ»

«Allāh rejoices more over the repentance of His servant than one of you feels when he finds his lost camel in a place where he had feared that he would die of thirst.»^[1]

Hammām bin Al-Hārith said, "Ibn Mas'ūd was asked about a man who commits immoral sins with a woman and then marries her. He said, 'There is nothing wrong with that,' and recited:

﴿وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ﴾

«And He it is Who accepts repentance from His servants».^[2]

﴿وَمَغْفِرًا عَنِ السَّيِّئَاتِ﴾

«and forgives sins,» means, He will accept repentance in the future, and He forgives past sins.

﴿وَعَلَّمَ مَا تَفْعَلُونَ﴾

«and He knows what you do.» means, He knows all your deeds and actions and words, yet He still accepts the repentance of those who repent to Him.

﴿وَيَسْتَجِيبُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾

«And He answers those who believe and do righteous good deeds,»

As-Suddi said, "This means, He responds to them." This was also the view of Ibn Jarīr: "It means that He answers their supplication for themselves, their companions and their brothers."^[3]

﴿وَيَزِيدُكُمْ مِنْ فَضْلِهِ﴾

[1] 'Abdur-Razzāq 3:191. This narration is supported by the previous.

[2] Aṭ-Ṭabari 21:533.

[3] Aṭ-Ṭabari 21:534.

﴿and gives them increase of His bounty.﴾

means, He answers their supplications and gives them more besides. Qatadah said, narrating from Ibrāhīm An-Nakhaʿī Al-Lakhmī about the *Āyah*:

﴿رَسَّيْبُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾

﴿And He answers those who believe and do righteous good deeds,﴾

- (this means) they intercede for their brothers;

﴿وَيَرْزِقُكُمْ مِنْ فَضْلِهِ﴾

﴿and gives them increase of His bounty.﴾

- (this means) they intercede for their brothers' brothers.^[1]

﴿وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ﴾

﴿And as for the disbelievers, theirs will be a severe torment.﴾

- having mentioned the believers and the great reward that is theirs, Allāh then mentions the disbelievers and the severe, painful, agonizing torment that they will find with Him on the Day of Resurrection, the Day when they are brought to account.

The Reason why Provision is not Increased

﴿وَلَوْ سَئَلَهُ الرَّزْقُ لَيَبْغُوا. لَيَغْتَا فِي الْأَرْضِ﴾

﴿And if Allāh were to extend the provision for His servants, they would surely rebel in the earth,﴾

means, 'if We gave them more provision than they need, this would make them rebel and transgress against one another in an arrogant and insolent manner.'

﴿وَلَكِنْ يَرْزُقُ بِقَدَرِ مَا يَشَاءُ إِنَّهُ بِمَا يَكُونُ خَبِيرٌ﴾

﴿but He sends down by measure as He wills. Verily, He is, in respect of His servants, the Well-Aware, the All-Seer.﴾

means, but He gives them provision according to what is in their best interests, and He knows best about that. So He makes rich those who deserve to be rich, and He makes poor

[1] At-Ṭabari 21:534.

wills.﴾

﴿30. And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much.﴾

﴿31. And you cannot escape from Allāh in the earth, and besides Allāh you have neither any protector nor any helper.﴾

Among the Signs of Allāh is the Creation of the Heavens and the Earth

﴿وَمِنْ آيَاتِهِ﴾

﴿And among His Āyāt﴾ the signs which point to His great might and power,

﴿خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَرَبَّهُ فِيهِمَا﴾

﴿is the creation of the heavens and the earth, and whatever moving creatures He has dispersed in them both.﴾

means, whatever He has created in them, i.e., in the heavens and the earth.

﴿وَمِنْ كَائِفَاتِ﴾

﴿and whatever moving creatures﴾ this includes the angels, men, Jinn and all the animals with their different shapes, colors, languages, natures, kinds and types. He has distributed them throughout the various regions of the heavens and earth.

﴿وَقَوْلِهِ﴾

﴿And He﴾ means, yet despite all that,

﴿عَلَىٰ جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ﴾

﴿is Able to assemble them whenever He wills.﴾

means, on the Day of Resurrection, He will gather the first and the last of them, and bring all His creatures together in one place where they will all hear the voice of the caller and all of them will be seen clearly; then He will judge between them with justice and truth.

The Cause of Misfortune is Sin

﴿وَمَا أَسْتَكْثِرُ مِنْ مُوسِئٍ فِيمَا كُنْتُ لَا إِلَهَ إِلَّا اللَّهُ﴾

«And whatever of misfortune befalls you, it is because of what your hands have earned.»

means, 'whatever disasters happen to you, O mankind, are because of sins that you have committed in the past.'

﴿وَيَغْفِرُ عَنْ كَثِيرٍ﴾

«And He pardons much.» means, of sins; 'He does not punish you for them, rather He forgives you.'

﴿وَلَوْ يَؤْخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكُوا عَلَى ظُهُرِهِمْ مِنْ دَابَّةٍ﴾

«And if Allāh were to punish men for that which they earned, He would not leave a moving creature on the surface of the earth» (35:45).

According to a Ṣaḥīḥ Ḥadīth:

«وَالَّذِي نَفْسِي بِيَدِهِ مَا يُصِيبُ الْمُؤْمِنَ مِنْ نَصَبٍ وَلَا وَصَبٍ وَلَا هَمٍّ وَلَا حَزَنٍ إِلَّا كَفَّرَ اللَّهُ عَنْهُ بِهَا مِنْ خَطَايَاهُ، حَتَّى الشُّوْكَةِ يُشَاكُهَا»

«By the One in Whose Hand is my soul, no believer is stricken with fatigue, exhaustion, worry or grief, but Allāh will forgive him for some of his sins thereby – even a thorn which pricks him.»^[1]

Imām Aḥmad recorded that Mu'āwiyah bin Abi Sufyān, may Allāh be pleased with him, said, "I heard the Messenger of Allāh ﷺ say:

«مَا مِنْ شَيْءٍ يُصِيبُ الْمُؤْمِنَ فِي جَسَدِهِ يُؤْذِيهِ إِلَّا كَفَّرَ اللَّهُ تَعَالَى عَنْهُ بِهِ مِنْ سَيِّئَاتِهِ»

«No physical harm befalls a believer, but Allāh will expiate for some of his sins because of it.»^[2]

Imām Aḥmad also recorded that 'Ā'ishah, may Allāh be pleased with her, said, "The Messenger of Allāh ﷺ said:

«إِذَا كَثُرَتْ ذُنُوبُ الْعَبْدِ وَلَمْ يَكُنْ لَهُ مَا يَكْفُرُهَا، ابْتَلَاهُ اللَّهُ تَعَالَى بِالْحَزَنِ لِيَكْفُرَ مَا»

«If a person commits many sins and has nothing that will expiate for them, Allāh will test him with some grief that will

[1] Aḥmad 2:303.

[2] Aḥmad 4:98. Similar was recorded by Muslim no. 6567.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٤٨٧

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَمِنْ آيَاتِهِ الْفُلُوفُ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٣٢﴾ إِنَّ بَنَاءَ بُسْكِ الرِّيحِ
فَيُظَلِّلْنَ رَوَاكِدَ عَلَى ظَهْرِهِ وَإِنْ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ
﴿٣٣﴾ أَوْ يُوقِفَهُنَّ بِمَا كَسَبُوا وَيَعْفُ عَنْ كَثِيرٍ ﴿٣٤﴾ وَيَعْلَمُ الَّذِينَ
يُجَادِلُونَ فِيءَ الْإِنْسَانِ مَا لَهُمْ مِنْ نَجِيصٍ ﴿٣٥﴾ فَأُوتِيتُمْ مِنْ نَحْوِ مَقْلَعٍ
الْحَيَّةِ وَالْذِّبَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ آمَنُوا وَعَلَى رَحْمَتِهِمْ
يَتَوَكَّلُونَ ﴿٣٦﴾ وَالَّذِينَ يَحْنَبُونَ كَثِيرًا إِلَّا لِمَنْ وَالْفَوْحُشَ وَإِذَا مَا
عَضِبُوا هُمْ يَقْفِرُونَ ﴿٣٧﴾ وَالَّذِينَ آمَنُوا بِآيَاتِ الرَّحْمَنِ وَأَقَامُوا الصَّلَاةَ
وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣٨﴾ وَالَّذِينَ إِذَا اسْتَأْذَنُوا
الْبَيْتَ هُمْ يَنْتَصِرُونَ ﴿٣٩﴾ وَحَرَّأُوْا سَيْفَهُ سَيِّئَةً مِّثْلَهَا فَمَنْ عَفَا
وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٤٠﴾ وَلَمَنِ انْتَصَرَ
بَعْدَ ظُلْمِهِ فَأُولَئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ ﴿٤١﴾ إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ
يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ أُولَئِكَ لَهُمْ
عَذَابٌ أَلِيمٌ ﴿٤٢﴾ وَلَمَنِ صَبَرَ وَعَفَا إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ
﴿٤٣﴾ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ شَيْءٍ يُؤْتِيهِ مِنْ بَعْدِهِ وَتَرَى الظَّالِمِينَ
لَمَّا رَأَوْا الْعَذَابَ يَقُولُونَ هَلْ لَنَا مِنْ رَحْمَةٍ مِنْ سَبِيلٍ ﴿٤٤﴾

expiate
them. ٣١(1) for

﴿وَمِنْ آيَاتِهِ الْفُلُوفُ فِي الْبَحْرِ
كَالْأَعْلَامِ﴾ ٣٢ إِنَّ بَنَاءَ بُسْكِ الرِّيحِ
فَيُظَلِّلْنَ رَوَاكِدَ عَلَى ظَهْرِهِ إِنَّ فِي
ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ
أَوْ يُوقِفَهُنَّ بِمَا كَسَبُوا وَيَعْفُ عَنْ
كَثِيرٍ ٣٣ وَيَعْلَمُ الَّذِينَ يُجَادِلُونَ فِي
إِنْسَانٍ مَا لَهُمْ مِنْ نَجِيصٍ ٣٤﴾

432. And among His signs are the ships in the sea like mountains.﴾

433. If He wills, He causes the wind to cease, then they would become motionless on the surface (of the sea). Verily, in this are signs for every-one patient and grateful.﴾

434. Or He may

destroy them because of that which their (people) have earned. And He pardons much.﴾

435. And those who dispute as regards Our Āyāt may know that there is no place of refuge for them.﴾

Ships are also among the Signs of Allāh

Allāh tells us that another sign of His great power and dominion is the fact that He has subjugated the sea so that ships may sail in it by His command, so they sail in the sea like mountains. This was the view of Mujāhid, Al-Ḥasan, As-Suddi and Ad-Ḍaḥḥāk. In other words, these ships on the sea

[1] Aḥmad 6:157. The chain of narrators is deficient but it may be considered to have support from the previous narration.

are like mountains on land.^[1]

﴿إِنْ يَشَأْ يُسْكِنِ الرِّيحَ﴾

﴿If He wills, He causes the wind to cease,﴾ means, the winds that cause the ships to travel on the sea. If He willed, He could cause the winds to cease, then the ships would not move and would remain still, neither coming nor going, staying where they are on the surface of the water.

﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ﴾

﴿Verily, in this are signs for everyone patient﴾

means, who is patient in the face of adversity

﴿شَاكِرٍ﴾

﴿and grateful.﴾ means, in the fact that Allāh has subjugated the sea and He sends as much wind as they need in order to travel, there are signs of His blessings to His creation for everyone who is patient, i.e., at times of difficulty, and grateful, i.e., at times of ease.

﴿أَوْ يُرْسِدَهُمْ بِمَا كَسَبُوا﴾

﴿Or He may destroy them because of that which their (people) have earned.﴾

means, if He wills, He may destroy the ships and drown them, because of the sins of the people on board.

﴿وَرِءٌ عَن كَثِيرٍ﴾

﴿And He pardons much.﴾ means, of their sins; if He were to punish them for all of their sins, He would destroy everyone who sails on the sea. Some of the scholars interpreted the Āyah

﴿أَوْ يُرْسِدَهُمْ بِمَا كَسَبُوا﴾

﴿Or He may destroy them because of that which their (people) have earned.﴾

as meaning, if He willed, He could send the wind to blow fiercely so that it would take the ships and divert them from their courses, driving them to the right or the left, so that they

[1] At-Ṭabari 21:541.

would be lost and would not be able to follow their intended path. This interpretation also includes the idea of their being destroyed. This also fits the first meaning, which is that if Allāh willed, He could cause the wind to cease, in which case the ships would stop moving, or He could make the wind fierce, in which case the ships would be lost and destroyed. But by His grace and mercy, He sends the wind according to their needs, just as He sends rain that is sufficient. If He sent too much rain, it would destroy their houses, and if He sent too little, their crops and fruits would not grow. In the case of lands such as Egypt, He sends water from another land, because they do not need rain; if rain were to fall upon them, it would destroy their houses and cause walls to collapse.

﴿وَيَعْلَمُ الَّذِينَ يُخْلِفُونَ وَابْنَنَا مَا لَمْ يَنْجِبُوا﴾

﴿And those who dispute as regards Our Āyāt may know that there is no place of refuge for them.﴾

means, they have no means of escape from Our torment and vengeance, for they are subdued by Our power.

﴿مَا أَوْفَيْتُمْ مِنْ شَيْءٍ فَتَعَالَى الْدِّينُ وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَرْجِعُونَ﴾ وَالَّذِينَ يَخْتَفُونَ كَثِيرًا أَلْفًا وَالْفَوَاحِشَ وَإِذَا مَا عَصَوْا لَمْ يَقْنُوتُوا وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنزَلُوهُمْ سُورًا مِّنْ رَبِّهِمْ وَمَا وَدَّعَهُمْ يُفْشِرُونَ وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ بَشَعُوا

﴿36. So whatever you have been given is but (a passing) enjoyment for this worldly life, but that which is with Allāh is better and more lasting for those who believe and put their trust in their Lord.﴾

﴿37. And those who shun the greater sins, and Al-Fawāhish, and when they are angry, they forgive.﴾

﴿38. And those who answer the Call of their Lord, and perform the Ṣalāh, and who (conduct) their affairs by mutual consultation, and who spend of what We have bestowed on them.﴾

﴿39. And those who, when an oppressive wrong is done to them, take revenge.﴾

The Attributes of Those Who deserve that which is with Allāh

Here Allāh points out the insignificance of this worldly life and its transient adornments and luxuries.

﴿مَا أُرِيْتُمْ مِنْ شَيْءٍ فَتَعْلَمُونَ﴾

«So whatever you have been given is but (a passing) enjoyment for this worldly life.»

means, no matter what you achieve and amass, do not be deceived by it, for it is only the enjoyment of this life, which is the lower, transient realm that will undoubtedly come to an end.

﴿وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى﴾

«but that which is with Allāh is better and more lasting»

means, the reward of Allāh is better than this world, and it will last forever, so do not give preference to that which is transient over that which is lasting. Allāh says:

﴿لِلَّذِينَ آمَنُوا﴾

«for those who believe» means, for those who are patient in forgoing the pleasures of this world,

﴿وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ﴾

«and put their trust in their Lord.» means, so that He will help them to be patient in doing what is obligatory and avoiding what is forbidden.

Then Allāh says:

﴿وَالَّذِينَ يَتَّبِعُونَ كِبْرَ الْإِيمَانِ وَالْفَوَاحِشِ﴾

«And those who shun the greater sins, and Al-Fawāḥish,»

We have already discussed sin and Al-Fawāḥish in Sūrat Al-A'rāf.^[1]

﴿وَلِذَا مَا عَصَوْا لَمْ يَغْفِرُوا﴾

«and when they are angry, they forgive.» means, their nature dictates that they should forgive people and be tolerant.

[1] See Sūrat Al-A'rāf 7:33.

Vengeance is not in their nature. It was reported in the *Ṣaḥīḥ* that the Messenger of Allāh ﷺ never took revenge for his own sake, only when the sacred Laws of Allāh were violated.^[1]

﴿وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ﴾

﴿And those who answer the Call of their Lord,﴾

means, they follow His Messenger ﷺ and obey His commands and avoid that which He has prohibited.

﴿وَأَقَامُوا الصَّلَاةَ﴾

﴿and perform Aṣ-Ṣalāh﴾ – which is the greatest act of worship of Allāh, may He be glorified.

﴿وَأَنزَلْنَاهُمْ شُرُكَهُمْ فِيهِمْ﴾

﴿and who (conduct) their affairs by mutual consultation,﴾

means, they do not make a decision without consulting one another on the matter so that they can help one another by sharing their ideas concerning issues such as wars and other matters. This is like the *Āyah*:

﴿وَشَاوِرْنَهُمْ فِي الْأَمْرِ﴾

﴿and consult them in the affairs﴾ (3:159). The Prophet ﷺ used to consult with them concerning wars and other matters, so that they would feel confident. When 'Umar bin Al-Khattāb, may Allāh be pleased with him, was dying, after he had been stabbed, he entrusted the choice of the next Khalīfah to six people who were to be consulted. They were 'Uthmān, 'Alī, Ṭalḥah, Az-Zubayr, Sa'īd and 'Abdur-Raḥmān bin 'Awf, may Allāh be pleased with them all. Then all of the Companions, may Allāh be pleased with them, agreed to appoint 'Uthmān as their leader.

﴿وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ﴾

﴿and who spend of what We have bestowed on them.﴾

this means kindly treating the creation of Allāh, starting with those who are closest, then the next closest, and so on.

﴿وَالَّذِينَ إِذَا أَنَسُوا إِلَىٰ آلِهِمْ لَمْ يَقُولُوا﴾

[1] *Faṭḥ Al-Bārī* 10:541.

painful torment.﴾

﴿43. And verily, whosoever shows patience and forgives, that would truly be from the things recommended by Allāh.﴾

Forgiving or exacting Revenge on Wrongdoers

﴿وَمِثْلًا بِمِثْلِهِ﴾

﴿The recompense for an evil is an evil like thereof﴾. This is like the *Āyāt*:

﴿مَنْ أَغْتَابَكَ عَلَىٰ مَا أُغْتَابَ بِإِذْنِي مَا أُغْتَابَ عَلَيْهِ﴾

﴿Then whoever transgresses the prohibition against you, you transgress likewise against him﴾ (2:194), and

﴿وَلَا يَنْصَرِفُ حَتَّىٰ يَأْتِيَ بِمِثْلِ مَا أُغْتَابَ بِهِ﴾

﴿And if you punish, then punish them with the like of that with which you were afflicted﴾ (16:126).

Justice, has been prescribed, in the form of the prescribed laws of equality in punishment (*Al-Qiṣāṣ*), but the better way, which means forgiving, is recommended, as Allāh says:

﴿وَالْجُورُ نَصَامٌ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارٌ لَّهُ﴾

﴿and wounds equal for equal. But if anyone remits the retaliation by way of charity, it shall be for him an expiation﴾ (5:45).

Allāh says here:

﴿مَنْ عَفَا وَأَمْلَحَ غَبْرًا عَلَىٰ نَفْسِهِ﴾

﴿but whoever forgives and makes reconciliation, his reward is with Allāh.﴾

means, that will not be wasted with Allāh. As it says in a *Ṣaḥīḥ Ḥadīth*:

﴿وَمَا زَادَ اللَّهُ تَعَالَىٰ غَبْرًا بِغَفْرٍ إِلَّا عِزًّا﴾

«Allāh does not increase the person who forgives except in honor.»^[1]

[1] Muslim 4:2001.

﴿يَنْهَ لَا يُحِبُّ الظَّالِمِينَ﴾

«Verily, He likes not the wrongdoers.» means, the aggressors, i.e., those who initiate the evil actions.

﴿وَلَمْ يَكُنْ لَهُمْ عَلَيْهِمْ سَبِيلٌ﴾

«And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them.»

means, there is no sin on him for taking revenge against the one who wronged him.

﴿إِنَّا السَّيْلُ﴾

«The way» means, the burden of sin,

﴿عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَتَوَكَّبُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ﴾

«is only against those who oppress men and rebel in the earth without justification;»

means, those who initiate wrongful actions against others, as it says in the *Ṣaḥīḥ Ḥadīth*:

«الْمُسْتَبَانِ مَا قَالَا فَعَلَى الْبَادِي، مَا لَمْ يَتَعَدِ الْمَظْلُومُ»

«When two persons indulge in abusing each other, the one who initiated the wrongful action is to blame, unless the one who was wronged oversteps the mark in retaliation.»^[1]

﴿أَوَلَيْكَ لَهُمْ عَذَابٌ أَلِيمٌ﴾

«for such there will be a painful torment.» means, intense and agonizing. It was reported that Muḥammad bin Wāsi' said, "I came to Makkah and there was a security out post over the trench whose guards took me to Marwān bin Al-Muhallab, who was the governor of Baṣrah. He said, 'What do you need, O Abu 'Abdullāh?' I said, 'If you can do it, I need you to be like the brother of Banu 'Adiy.' He said, 'Who is the brother of Banu 'Adiy?' He said, 'Al-'Alā' bin Ziyād; he once appointed a friend of his to a position of authority, and he wrote to him: If you can, only go to sleep after you make sure that there is nothing on your back [i.e., you do not owe anything to anyone], your

^[1] Muslim 4:2000 .

وَرَنَّهُمْ يُعْرِضُونَ عَلَيْهَا خَسِيعَاتٍ مِنَ الدَّلِيلِ يَنْظُرُونَ
 مِنْ طَرَفٍ خَفِيِّ وَقَالَ الَّذِينَ ءَامَنُوا إِنَّ الْخَسِيعَاتِ الَّذِينَ
 خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَمَةِ أَلَا إِنَّ الظَّالِمِينَ
 فِي عَذَابٍ مُقِيمٍ ﴿١٥﴾ وَمَا كَانَتْ لَهُمْ مِنْ أُولِيَاءَ بِبَصَرِهِمْ
 مِنْ دُونِ اللَّهِ وَمَنْ يُضِلِلِ اللَّهُ فَهُوَ مِنْ سَبِيلٍ ﴿١٦﴾ أَسْتَجِيبُوا
 لِرَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنْ اللَّهِ مَا لَكُمْ
 مِنْ مَلْجَأٍ يَوْمَئِذٍ وَمَا لَكُمْ مِنْ نَكِيرٍ ﴿١٧﴾ فَإِنْ أَعْرَضُوا
 فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا إِنْ عَلَيْكَ إِلَّا الْبَلَاغُ وَإِنَّا إِذَا
 أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً فَحَرَبًا أَوْ إِنَّا تُصِيبُهُمْ سَيِّئَةٌ
 بِمَا قَدَّمَتْ أَيْدِيهِمْ فَإِنَّ الْإِنْسَانَ كَفُورٌ ﴿١٨﴾ لِلَّهِ مُلْكُ
 السَّمَوَاتِ وَالْأَرْضِ يَخْلُقُ مَا يَشَاءُ يَهَبُ لِمَنْ يَشَاءُ إِنِ شَاءَ
 وَيَنْهَبُ لِمَنْ يَشَاءُ الذُّكُورَ ﴿١٩﴾ أَوْ مَرُؤَهُمْ ذَكَرًا أَوْ إِنِ شَاءَ
 وَيَجْعَلُ مَنْ يَشَاءُ عَقِيْبًا إِنَّهُ عَلَيْهِ قَدِيرٌ ﴿٢٠﴾ وَمَا كَانَ
 لِيُشِيرَ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَآئِ حِجَابٍ أَوْ رَسُلَ
 رَسُولًا فَيُوحِي بِأُذُنِهِ مَا يَشَاءُ إِنَّهُ عَلَىٰ حَكِيمٍ ﴿٢١﴾

stomach is empty and your hands are untainted by the blood or wealth of the Muslims. If you do that, then there will be no way (of blame) against you -

﴿إِنَّمَا النَّبِيلُ عَلَى الَّذِينَ يَظْلُمُونَ
 النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ
 الْحَقِّ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ﴾

«The way is only against those who oppress men and rebel in the earth without justification; for such there will be a painful torment.»

Marwān said, 'He spoke the truth, by Allāh, and gave sincere advice.' Then he said, 'What do you need, O Abu

'Abdullāh?' I said, 'I need you to let me join my family.' He said, 'Yes [I will do that].'^[1] This was recorded by Ibn Abi Hātim.

When Allāh condemned wrongdoing and the people who do it, and prescribed Al-Qiṣās, He encouraged forgiveness:

﴿وَلَنْ سَرَّ وَعَفَرَ﴾

«And verily, whosoever shows patience and forgives,»

meaning, whoever bears the insult with patience and conceals the evil action,

﴿إِنَّ ذَلِكَ لَمِنْ عَزْرِ الْأَكْبَرِ﴾

«that would truly be from the things recommended by Allāh.»

[1] Ibn Abi Shaybah 7:245.

Sa'īd bin Jubayr said, "This means, one of the things enjoined by Allāh," i.e., good actions for which there will be a great reward and much praise.

﴿وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ وَلِيٍّ يُنْصِرُ وَيَرَى الظَّالِمِينَ لَمْ يَأْتِ الْعَذَابَ يَقُولُوا هَلْ لَنَا مَرَجْرٌ مِنْ سَبِيلِ اللَّهِ ۚ وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا غَيْبِينَ ۖ مِنَ الَّذِينَ يَنْظُرُونَ مِنْ طَرْفِ حَيْثُ وَقَالَ الَّذِينَ آمَنُوا إِنَّ الْغَائِبِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَمَةِ أَلَا إِنَّ الظَّالِمِينَ فِي عَذَابٍ مُفَسَّرٍ ۚ وَمَا كَانُوا مِنْ دُونِ اللَّهِ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ سَبِيلٍ﴾

44. And whomsoever Allāh sends astray, for him there is no protector after Him. And you will see the wrongdoers, when they behold the torment, they will say: "Is there any way of return?"

45. And you will see them brought forward to it (Hell) made humble by disgrace, (and) looking with stealthy glance. And those who believe will say: "Verily, the losers are they who lose themselves and their families on the Day of Resurrection." Verily, the wrongdoers will be in a lasting torment.

46. And they will have no protectors to help them other than Allāh. And he whom Allāh sends astray, for him there is no way.

The State of the Wrongdoers on the Day of Resurrection

Allāh tells us that whatever He wills happens and whatever He does not will does not happen, and no one can make it happen. Whomever He guides, none can lead astray, and whomever He leads astray, none can guide, as He says:

﴿وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ وَلِيٍّ يُنْصِرُ وَيَرَى الظَّالِمِينَ لَمْ يَأْتِ الْعَذَابَ يَقُولُوا هَلْ لَنَا مَرَجْرٌ مِنْ سَبِيلِ اللَّهِ ۚ وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا غَيْبِينَ ۖ مِنَ الَّذِينَ يَنْظُرُونَ مِنْ طَرْفِ حَيْثُ وَقَالَ الَّذِينَ آمَنُوا إِنَّ الْغَائِبِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَمَةِ أَلَا إِنَّ الظَّالِمِينَ فِي عَذَابٍ مُفَسَّرٍ ۚ وَمَا كَانُوا مِنْ دُونِ اللَّهِ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ سَبِيلٍ﴾

but he whom He sends astray, for him you will find no protecting to lead him. (18:17).

Then Allāh tells us about the wrongdoers, i.e., the idolators who associate others in worship with Allāh:

﴿لَمَّا رَأَى الْعَذَابَ﴾

when they behold the torment, i.e., on the Day of Resurrection, they will wish that they could go back to this world.

﴿يَقُولُ كَيْفَ يَكُونُ لَنَا مَرْءٌ مِنْ سَبِيلِ﴾

﴿they will say: "Is there any way of return?"﴾

This is like the Āyah:

﴿وَلَوْ تَرَى إِذْ نُفِخَ فِي الصُّورِ مَا تَالُوا عَلَى الْآثَرِ فَتَالُوا بِحَيْثُ نَزَّلْنَا وَلَا تَحْزَبُونَ إِنَّا كُنَّا عَنْ الْقَوْمِ شَهِيدِينَ ۝٢٧ بَدَا لَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ ۝٢٨﴾

﴿If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back! Then we would not deny the Āyāt of our Lord, and we would be of the believers!" Nay, it has become manifest to them what they had been concealing before. But if they were returned, they would certainly revert to that which they were forbidden. And indeed they are liars.﴾ (6:27-28)

﴿وَرَبَّنَّاهُمْ يُعْرَضُونَ عَلَيْهَا﴾

﴿And you will see them brought forward to it﴾ means, to the Fire.

﴿خٰٓضِينَ مِنَ الدَّلِيلِ﴾

﴿made humble by disgrace﴾ means, in a befitting manner, because of their previous disobedience towards Allāh.

﴿يَنْظُرُونَ مِنْ خَلْفِ حَافِيٍّ﴾

﴿(and) looking with stealthy glance﴾ Mujāhid said, "In a humiliated manner."^[1] That is, they will steal glances at it, because they will be afraid of it. But the thing that they are afraid of will undoubtedly happen, and worse than that – may Allāh save us from that.

﴿وَقَالِ الَّذِينَ آمَنُوا﴾

﴿And those who believe will say﴾ means, on the Day of Resurrection they will say:

﴿إِنَّ الْخٰٓسِرِينَ﴾

﴿Verily, the losers...﴾ means, the greatest losers.

﴿الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيَهُمْ بِمَا كَانُوا يَعْمَلُونَ﴾

[1] At-Tabari 21:553.

﴿are they who lose themselves and their families on the Day of Resurrection.﴾

means, they will be taken to the Fire and deprived of any pleasures in the Hereafter. They will lose themselves, and they will be separated from their loved ones, companions, families and relatives, and they will lose them.

﴿أَلَا إِنَّ الظَّالِمِينَ فِي عَذَابٍ مُّقِيمٍ﴾

﴿Verily, the wrongdoers will be in a lasting torment.﴾ means, everlasting and eternal, with no way out and no escape.

﴿وَمَا كَانَتْ لَهُمْ مِنْ أَوْلِيَاءَ يَصُرُونَهُمْ مِنْ دُونِ اللَّهِ﴾

﴿And they will have no protectors to help them other than Allāh.﴾

means, no one to save them from the punishment and torment which they are suffering.

﴿وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ سَبِيلٍ﴾

﴿And he whom Allāh sends astray, for him there is no way.﴾

means, no salvation.

﴿اَسْتَجِيبُوا لِرَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَ لَهُ مِنْكُمْ مَا اللَّهُ مَا لَكُمْ مِنْ مُنْقَلَبٍ يَوْمَئِذٍ وَمَا لَكُمْ مِنْ مُكْذِبٍ ۖ فَإِنْ أَغْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَبِيطًا إِلَّا أَنْفَعُ وَإِنَّا إِذَا أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً فَجَحَّ بِهَا وَكَانَ سُوءُفِيهِمْ سَيِّئَةً بِمَا قَدَّمَتْ أَيْدِيهِمْ فَإِنَّ الْإِنْسَانَ كَفُورٌ﴾

447. Answer the Call of your Lord before there comes from Allāh a Day which cannot be averted. You will have no refuge on that Day nor there will be for you any denying.﴾

448. But if they turn away, We have not sent you as a Hafiz over them. Your duty is to convey. And verily, when We cause man to taste of mercy from Us, he rejoices there at; but when some evil befalls them because of the deeds which their hands have sent forth, then verily, man (becomes) ingrate!﴾

Encouragement to obey Allāh before the Day of Resurrection

When Allāh tells us about the horrors and terrifying events of

the Day of Resurrection, He warns us about it and commands us to prepare for it:

﴿اسْتَجِبُوا لِرَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنْ اللَّهِ﴾

﴿Answer the Call of your Lord before there comes from Allāh a Day which cannot be averted.﴾

means, once He issues the command, it will come to pass within the blinking of an eye, and no one will be able to avert it or prevent it.

﴿مَا لَكُمْ مِنْ مَلْجَأٍ يَوْمَئِذٍ وَمَا لَكُمْ مِنْ نَكِيرٍ﴾

﴿You will have no refuge on that Day nor there will be for you any denying.﴾

means, you will have no stronghold in which to take refuge, no place in which to hide from Allāh, for He will encompass you with His knowledge and power, and you will have no refuge from Him except with Him.

﴿يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ إِنَّ الْآخِرَ هُوَ الْأَوَّلُ وَلَا يَشْعُرُ إِلَّا رَوْحًا يَوْمَئِذٍ تَنْقُصُ﴾

﴿On that Day man will say: "Where (is the refuge) to flee?" No! There is no refuge! Unto your Lord will be the place of rest that Day.﴾ (75:10-12)

﴿إِنْ أَعْرَضُوا﴾

﴿But if they turn away,﴾ refers to the idolators,

﴿فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا﴾

﴿We have not sent you as a Hafiz over them.﴾

means, 'you have no power over them.' And Allāh says elsewhere:

﴿لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَعَلَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ﴾

﴿Not upon you is their guidance, but Allāh guides whom He wills﴾ (2:272).

﴿فَمَا عَلَيْنَا الْكَلَامُ﴾

﴿your duty is only to convey (the Message) and on Us is the reckoning﴾ (13:40).

And Allāh says here:

﴿إِنْ عَلَيْكَ إِلَّا الْبَلَاغُ﴾

«Your duty is to convey.» meaning, 'all that We require you to do is to convey the Message of Allāh to them.'

﴿وَرِيقًا إِذَا لَذَقْنَا الْإِنْسَانُ مِنْكَ رَحْمَةً مِّنْ رَبِّهِ﴾

«And verily, when We cause man to taste of mercy from Us, he rejoices there at;»

means, when a time of ease and comfort comes to him, he is happy about it.

﴿وَلَإِنْ تُصِيبَهُمْ﴾

«but when befalls them» means mankind.

﴿سَيْئَةً﴾

«some evil» means, drought, punishment, tribulation or difficulty,

﴿فَإِنَّ الْإِنْسَانَ كَفُورٌ﴾

«then verily, man (becomes) ingrate!» means, he forgets the previous times of ease and blessings and acknowledges nothing but the present moment. If times of ease come to him, he becomes arrogant and transgresses, but if any difficulty befalls him, he loses hope and is filled with despair. This is like what the Messenger of Allāh ﷺ said to the women:

«يَا مَعْشَرَ النِّسَاءِ، تَصَدَّقْنَ، فَإِنِّي رَأَيْتُكُمْ أَكْثَرَ أَهْلِ النَّارِ»

«O women, give in charity, for I have seen that you form the majority of the people of Hell.»

A woman asked, "Why is that, O Messenger of Allāh?" He said:

«لِأَنَّكُمْ تَكْثُرُونَ الشَّكَايَةَ وَتَكْفُرُونَ الْعَسِيرَ، لَوْ أَحْسَنْتُ إِلَى إِخْدَامُكِ الدَّهْرَ ثُمَّ تَرَكْتِ يَوْمًا، قَالَتْ: مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ»

«Because you complain too much, and you are ungrateful to (your) husbands. If one of you were to be treated kindly for an entire lifetime, then that kindness was lacking for one day, she would say, 'I have never seen anything good from you!'»⁽¹⁾

⁽¹⁾ Muslim 1:86.

This is the case with most women, except for those whom Allāh guides and who are among the people who believe and do righteous deeds. As the Prophet ﷺ said, the believer is the one who:

«إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ، فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ، فَكَانَ خَيْرًا لَهُ،
وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ»

«... if something good happens to him, he is thankful, and that is good for him. If something bad happens to him, he bears it with patience, and that is good for him. This does not happen to anyone except the believer.»^[1]

﴿لِلَّهِ الْمُلْكُ السَّمَوَاتِ وَالْأَرْضِ يَخْلُقُ مَا يَشَاءُ يَهَبُ لِمَنْ يَشَاءُ إِنثًا وَيَهَبُ لِمَنْ يَشَاءُ
الذكور﴾ أَوْ يَزْوِجُهُمْ ذَكَرًا وَإِنثًا فَيَجْعَلُ مِنْ يَشَاءُ عَاقِبَةً إِنَّهُ عَزِيزٌ قَدِيرٌ ﴿٤٩﴾

«49. To Allāh belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female upon whom He wills, and bestows male upon whom He wills.»

«50. Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able (to do all things).»

Allāh tells us that He is the Creator, Sovereign and Controller of the heavens and the earth. Whatever he wills happens, and whatever He does not will does not happen. He gives to whomsoever He wills and withholds from whomsoever he wills; none can withhold what He gives, and none can give what He withholds, and He creates whatever He wills.

﴿يَهَبُ لِمَنْ يَشَاءُ إِنثًا﴾

«He bestows female upon whom He wills.» means, He gives them daughters only. Al-Baghawi said, “And among them (those who were given daughters only) was Lūt, peace be upon him.”^[2]

﴿وَيَهَبُ لِمَنْ يَشَاءَ الذَّكَرَ﴾

«and bestows male upon whom He wills.» means, He gives them sons only. Al-Baghawi said, “Like Ibrāhīm Al-Khalil, peace be

[1] Muslim 4:2295.

[2] Al-Baghawi 4:132.

upon him, who did not have any daughters."^[1]

﴿أَنزَلَ بَرًّاوَهُمُ ذَكَرْنَا وَإِنَّا﴾

﴿Or He bestows both males and females,﴾ means, He gives to whomsoever He wills both males and females, sons and daughters. Al-Baghawi said, "Like Muḥammad ﷺ."^[2]

﴿وَيَجْعَلُ مَن يَشَاءُ عَاقِبَةً﴾

﴿and He renders barren whom He wills.﴾ means, so that he has no children at all. Al-Baghawi said, "Like Yaḥyā and ʿĪsā, peace be upon them."^[3] So people are divided into four categories: some are given daughters, some are given sons, some are given both sons and daughters, and some are not given either sons or daughters, but they are rendered barren, with no offspring.

﴿إِنَّهُ عَلِيمٌ﴾

﴿Verily, He is the All-Knower﴾ means, He knows who deserves to be in which of these categories.

﴿وَدِيرٌ﴾

﴿and is Able (to do all things).﴾ means, to do whatever He wills and to differentiate between people in this manner. This issue is similar to that referred to in the Āyah where Allāh says of ʿĪsā, peace be upon him:

﴿وَلَنَجْعَلَنَّ مَائِدَةً لِلنَّاسِ﴾

﴿And (We wish) to appoint him as a sign to mankind﴾ (19:21):

i.e., proof for them of His power, for He created people in four different ways. Ādam, peace be upon him, was created from clay, from neither a male nor a female. Ḥawwā', peace be upon her, was created from a male without a female. All other people, besides ʿĪsā, peace be upon him, were created from male and female, and this sign of Allāh was completed with the creation of ʿĪsā bin Maryam, may peace be upon them both, who was created from a female without a male. Allāh says:

﴿وَلَنَجْعَلَنَّ مَائِدَةً لِلنَّاسِ﴾

[1] Al-Baghawi 4 :132.

[2] Al-Baghawi 4 :132.

[3] Al-Baghawi 4 :132.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٤٨٩

سُورَةُ الْأَنْعَامِ

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحَنَا ۖ مَا كُنتَ تَدْرِي مَا الْكِتَابُ
وَلَا الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ نُورًا ۖ نَهْدِي بِهِ ۖ مَنْ نَشَاءُ مِنْ عِبَادِنَا
وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥١﴾ صِرَاطُ اللَّهِ الَّذِي لَهُ
مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۗ لَا إِلَهَ إِلَّا اللَّهُ ۖ تَصِيرُ الْأُمُورُ ﴿٥٢﴾

سُورَةُ الْأَنْعَامِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْدٌ ۖ وَالْكِتَابُ الْبَيِّنُ ﴿٥١﴾ إِنَّا جَعَلْنَاهُ قُرْءَانًا عَرَبِيًّا
لَعَلَّكُمْ تَعْقِلُونَ ﴿٥٢﴾ وَإِنَّهُ فِي أُولَى الْكِتَابِ لَدَبْنَا
لَعَلَّ حَكِيمٌ ﴿٥٣﴾ أَنْتَضِرُ عَنْكُمْ الَّذِي كَرَّمْتُمْ
أَنْ كُنْتُمْ قَوْمًا تُسْرِفُونَ ﴿٥٤﴾ وَكَمْ أَرْسَلْنَا مِنْ نَبِيٍّ فِي
الْأَوَّلِينَ ﴿٥٥﴾ وَمَا يَأْتِيهِمْ مِنْ نَبِيٍّ إِلَّا كَاوَأَيُّهِمْ يَسْتَهْزِئُونَ
﴿٥٦﴾ فَأَهْلَكْنَا أَسَدًا مِنْهُمْ بِطُغْيَانِهِمْ مِثْلَ الْأَوَّلِينَ
﴿٥٧﴾ وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ
خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ ﴿٥٨﴾ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ
مَهْدًا وَجَعَلَ لَكُمْ فِيهَا سُبُلًا لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٩﴾

صِرَاطُ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۗ لَا إِلَهَ إِلَّا اللَّهُ ۖ تَصِيرُ الْأُمُورُ ﴿٥٢﴾

﴿And (We wish) to appoint him as a sign to mankind﴾ (19:21).

This issue has to do with parents, whilst the previous issue has to do with children, and in each case there are four categories. Glory be to the All-Knower Who is Able to do all things.

﴿وَمَا كَانَ لِنَبِيٍّ أَنْ يَكُلِمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَآئِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بَأْذِنِهِ ۚ مَا يَشَاءُ اللَّهُ عَلَىٰ حَكِيمٍ ۚ﴾
وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحَنَا ۖ مَا كُنتَ تَدْرِي مَا الْكِتَابُ وَلَا
الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ نُورًا ۖ نَهْدِي بِهِ ۖ مَنْ نَشَاءُ مِنْ عِبَادِنَا
وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥١﴾

451. It is not given to any human being that Allāh should speak to him unless (it be) by revelation, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His leave. Verily, He is Most High, Most Wise.﴾

452. And thus We have sent to you Rūḥ of Our command. You knew not what is the Book, nor what is Faith. But We have made it a light wherewith We guide whosoever of Our servants We will. And verily, you are indeed guiding to a straight path.﴾

453. The path of Allāh to Whom belongs all that is in the heavens and all that is on the earth. Verily, all matters at the end go to Allāh.﴾

How the Revelation comes down

This refers to how Allāh sends revelation. Sometimes He casts something into the heart of the Prophet ﷺ, and he has no doubt that it is from Allāh, as it was reported in *Ṣaḥīḥ Ibn Hibbān* that the Messenger of Allāh ﷺ said:

«إِنَّ رُوحَ الْقُدُسِ نَفَثَ فِي رُوعِي أَنَّ نَفْسًا لَنْ تَمُوتَ حَتَّى تَسْتَكْمِلَ رِزْقَهَا وَأَجَلَهَا،
فَاتَّقُوا اللَّهَ وَأَجْبِلُوا فِي الطَّلَبِ»

«Ar-Rūḥ Al-Qudus [i.e., Jibrīl] breathed into my heart that no soul will die until its allotted provision and time have expired, so have Taqwā of Allāh and keep seeking in a good (and lawful) way.»^[1]

«أَوْ مِنْ وَرَائِ حِجَابٍ»

«or from behind a veil» – as He spoke to Mūsa, peace be upon him. He asked to see Him after He had spoken to him, but this was not granted to him.

In the *Ṣaḥīḥ*, it recorded that the Messenger of Allāh ﷺ said to Jābir bin 'Abdullāh, may Allāh be pleased with him:

«مَا كَلَّمَ اللَّهُ أَحَدًا إِلَّا مِنْ وَرَاءِ حِجَابٍ، وَإِنَّهُ كَلَّمَ أَبَاكَ كِفَاخًا»

«Allāh never speaks to anyone except from behind a veil, but He spoke to your father directly.»^[2]

This is how it was stated in the *Ḥadīth*. He [Jābir's father] was killed on the day of Uhūd, but this refers to the realm of *Al-Barzakh*, whereas the *Āyah* speaks of this earthly realm.

«أَوْ بِرَّمِيلٍ رَسُولًا فَيُوحِي بِإِذْنِهِ مَا يَشَاءُ»

«or (that) He sends a Messenger to reveal what He wills by His leave.»

as Jibrīl, peace be upon him, and other angels came down to the Prophets, peace be upon them.

«إِنَّهُ عَلَى شَيْءٍ حَكِيمٌ»

«Verily, He is Most High, Most Wise.» He is Most High, All-Knowing, Most Wise.

^[1] *Musnad Ash-Shihāb* 2 :185.

^[2] *Tuhfat Al-Aḥwadhī* 8 :360.

﴿وَكَذَٰلِكَ أَوْحَيْنَا إِلَيْكَ رُوحَنَا﴾

«And thus We have sent to you Rūḥ of Our command.»
means, the Qur'ān.

﴿مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ﴾

«You knew not what is the Book, nor what is Faith.»
means, 'in the details which were given to you in the Qur'ān.'

﴿وَلَكِنْ جَعَلْنَاهُ﴾

«But We have made it» means, the Qur'ān,

﴿نُورًا نَهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا﴾

«a light wherewith We guide whosoever of Our servants We will.»
This is like the Āyah:

﴿قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَنُورٌ وَالَّذِينَ كَفَرُوا لَهُمْ لُغْمٌ وَهُمْ عَلَيْهِمْ عَذَابٌ﴾

«Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'ān) is blindness for them."» (41:44).

﴿وَأَنَّكَ﴾

«And verily, you» means, 'O Muḥammad,'

﴿تَهْتَدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾

«are indeed guiding to a straight path.» means, the correct behavior. Then Allāh explains this further by saying:

﴿صِرَاطِ اللَّهِ﴾

«The path of Allāh» meaning, His Laws which He enjoins.

﴿الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ﴾

«to Whom belongs all that is in the heavens and all that is on the earth.»

means, their Lord and Sovereign, the One Who is controlling and ruling them, Whose decree cannot be overturned.

﴿أَلَا إِلَى اللَّهِ نَصِيرُ الْأُمُورِ﴾

﴿Verily, all matters at the end go to Allāh.﴾ means, all matters come back to Him and He issues judgement concerning them. Glorified and exalted be He far above all that the evildoers and deniers say.

[This is the end of the *Tafsīr* of Sūrat Ash-Shūrā]

The Tafsīr of Sūrat Az-Zukhruf (Chapter - 43)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿حَمْدٌ ۝ وَالْكِتَابِ الْبَيِّنِ ۝ إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ۝﴾ وَإِنَّمَا فِي أَرْكِ
الْكِتَابِ لَدَيْنَا لَعَلُّ حَكِيمٍ ۝ أَفَنَضْرِبُ عَنْكُمُ الذِّكْرَ صَفْحًا أَنْ كُنْتُمْ قَوْمًا
تُذَرِّفُونَ ۝ وَكَمْ أَرْسَلْنَا مِنْ نَبِيٍّ فِي الْأَوَّلِينَ ۝ وَمَا يَأْتِيهِمْ مِنْ نَبِيٍّ إِلَّا كَانُوا بِهِ
يَسْتَهْزِئُونَ ۝ فَأَعْلَلْنَا أَسَدًا مِنْهُمْ بَطَلًا وَمَعْنَى مَثَلِ الْأَوَّلِينَ ۝﴾

﴿1. Hā Mīm.﴾

﴿2. By the manifest Book.﴾

﴿3. Verily, We have made it a Qur'ān in Arabic that you may be able to understand.﴾

﴿4. And verily, it is in the Mother of the Book with Us, indeed exalted, full of wisdom.﴾

﴿5. Shall We then take away the Reminder from you, because you are a people excessive.﴾

﴿6. And how many a Prophet have We sent amongst the men of old.﴾

﴿7. And never came there a Prophet to them but they used to mock at him.﴾

﴿8. Then We destroyed men stronger (in power) than these and the example of the ancients has passed away.﴾

﴿حَمْدٌ ۝ وَالْكِتَابِ الْبَيِّنِ ۝﴾

﴿Hā-Mīm. By the manifest Book.﴾ means, plain and clear in both wording and meaning, because it was revealed in the language of the Arabs, which is the most eloquent language for communication among people. Allāh says:

﴿إِنَّا جَعَلْنَاهُ﴾

«Verily, We have made it» meaning, revealed it,

﴿قُرْآنًا عَرَبِيًّا﴾

«a Qur'ān in Arabic» meaning, in the language of the Arabs, eloquent and clear;

﴿لَعَلَّكُمْ تَعْلَمُونَ﴾

«that you may be able to understand.» means, that you may understand it and ponder its meanings. This is like the Āyah:

﴿يَسَاءَ عَرَبِيًّا بَيِّنًا﴾

«In the plain Arabic language.» (26:195)

﴿وَلَا تَنفَعُ فِي ذَلِكَ الْكِتَابَ لَدَيْنَا لَعَلَّكُمْ تَحْكُمُونَ﴾

«And verily, it is in the Mother of the Book with Us, indeed exalted, full of wisdom.»

This explains the high status of the Qur'ān among the hosts on high (the angels), so that the people of earth will respect it, venerate it and obey it.

﴿وَلَا تَنفَعُ﴾

«And verily, it» means, the Qur'ān,

﴿فِي ذَلِكَ الْكِتَابِ﴾

«is in the Mother of the Book» meaning, *Al-Lawh Al-Mahfūz* (the Preserved Tablet). This was the view of Ibn 'Abbās and Mujāhid.^[1]

﴿لَدَيْنَا﴾

«with Us,» means, in Our presence. This was the view of Qatādah and others.^[2]

﴿لَعَلَّكُمْ﴾

«indeed exalted» means, occupying a position of honor and virtue. This was the view of Qatādah.^[3]

[1] Ar-Rāzi, 27:167.

[2] Al-Baghawi 4:133.

[3] At-Ṭabari 21:567.

﴿حَكِيمٌ﴾

﴿full of wisdom﴾ means, clear, with no confusion or deviation. All of this indicates its noble status and virtue, as Allāh says elsewhere:

﴿إِنَّهُ لَقُرْآنٌ كَرِيمٌ ﴿٧١﴾ فِي كِتَابٍ مَكْنُونٍ ﴿٧٢﴾ لَا يَسْمَعُ إِلَّا السَّمْعُ الطَّيِّبُ ﴿٧٣﴾ نَزِيلٌ مِنْ رَبِّ الْمَلَكِينَ ﴿٧٤﴾﴾

﴿That (this) is indeed an honorable recitation. In a Book well-guarded. Which none can touch but the pure. A revelation from the Lord of the all that exists.﴾ (56:77-80)

﴿كَذَٰلِكَ إِنَّا تِلْكَ ءَايَاتُنَا فِي مِصْرٍ مَكْرُومٍ ﴿٨٠﴾ تَرْفَعُهُمْ فَتُلْقَاهُمْ فِى سَعِيرٍ ﴿٨١﴾ يَوْمَ يُسْفَرُونَ ﴿٨٢﴾﴾

﴿Nay, indeed it is an admonition. So whoever wills, let him pay attention to it. (It is) in Records held (greatly) in honor, exalted, purified, in the hands of scribes (angels), honorable and obedient.﴾ (80:11-16)

﴿أَفَنَضْرِبُ عَنْكُمْ الذِّكْرَ صَفْحًا أَنْ حَكُمْتُمْ قَوْمًا تُشْرِفُونَ ﴿٨٣﴾﴾

﴿Shall We then take away the Reminder (this Qur'ān) from you, because you are a people excessive.﴾

means, 'do you think that We will forgive you and not punish you, when you do not do as you have been commanded?' This was the view of Ibn 'Abbās, may Allāh be pleased with him, Abu Ṣāliḥ, Mujāhid and As-Suddi, and was the view favored by Ibn Jarīr.^[1]

﴿أَفَنَضْرِبُ عَنْكُمْ الذِّكْرَ صَفْحًا﴾

﴿Shall We then take away the Reminder (this Qur'ān) from you,﴾

Qatādah said, "By Allāh, if this Qur'ān had been taken away when the first generations of this *Ummah* rejected it, they would have been doomed, but Allāh by His mercy persisted in sending it and calling them to it for twenty years, or for as long as He willed."^[2] What Qatādah said is very good, and his point

[1] Aṭ-Ṭabari 21:567, 568.

[2] Aṭ-Ṭabari 21:568.

is that Allāh, by His grace and mercy towards His creation, did not stop calling them to the truth and to the wise Reminder, i.e., the Qur'ān, even though they were heedless and turned away from it. Indeed, He sent it so that those who were decreed to be guided might be guided by it, and so that proof might be established against those who were decreed to be.

Consolation to the Prophet ﷺ for the Disbelief of Quraysh

Then Allāh consoles His Prophet ﷺ for the disbelief of his people, and commands him to bear it with patience.

﴿وَكَمْ أَرْسَلْنَا مِنْ نَبِيٍّ فِي الْأَوَّلِينَ﴾

﴿And how many a Prophet have We sent amongst the men of old.﴾

meaning, among the sects (communities) of old.

﴿وَمَا يَأْتِيهِمْ مِنْ نَبِيٍّ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ﴾

﴿And never came there a Prophet to them but they used to mock at him.﴾

means, they disbelieved him and mock at him.

﴿فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا﴾

﴿Then We destroyed men stronger than these﴾ means, 'We destroyed those who disbelieved in the Messengers, and they were stronger in power than these who disbelieve in you, O Muḥammad.' This is like the Āyah:

﴿أَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ كَانُوا أَكْثَرَ مِنْهُمْ وَأَشَدَّ قُوَّةً﴾

﴿Have they not traveled through the earth and seen what was the end of those before them? They were more in number than them and mightier in strength﴾ (40:82).

And there are many similar Āyāt.

﴿وَمَعْنَى سَلِّ الْأَوَّلِينَ﴾

﴿and the example of the ancients has passed away.﴾

Mujāhid said, "The way of their life."^[1] Qatādah said, "Their

^[1] At-Ṭabari 21:571.

وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَنشَرْنَا بِهِ بَلْدَةً مَّيْتًا
 كَذَلِكَ نُخْرِجُوكَ ۝ وَالَّذِي خَلَقَ الْأَرْوَاحَ كُلَّهَا وَجَعَلَ
 لَكُم مِّنَ الْفَلَاحِ وَالْآخِرَةِ مَا تَرْكَبُونَ ۝ لَسْتُمْ عَلَىٰ ظُهُورِهِ
 تُرْذَلُونَ وَأَعْيَتْ رِيكُمُ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَنَ
 الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ۝ وَإِنَّا إِلَىٰ رَبِّنَا
 لَمُسْقِلُونَ ۝ وَجَعَلُوا اللَّهَ مِنْ عِبَادِهِ جُزْءًا إِنَّا لَا نَسْكُنُ
 لَكُفُورًا مِّمَّنْ ۝ أَرَأَيْتُمْ إِنَّمَا يَخْلُقُ مَا يَشَاءُ وَاصْفَنَ كُمْ
 بِالْبَاسِ ۝ وَإِذَا ابْتِغَا أَحَدُهُم بِمَا ضَرَبَ لِلرَّحْمَنِ مَثَلًا
 ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ۝ أَوْ مَن يَسْتَوْفِي
 الْحِلْيَةَ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ ۝ وَجَعَلُوا الْفَلَاحَ كَذِبًا
 الَّذِينَ هُمُ عِبْدُ الرَّحْمَنِ إِنَّمَا أَشْهَدُ بِمَا خَلَقْتَهُمْ سَمْعُكُمْ
 شَهِدْتُمْ وَلَسْتُمْ لَكُمْ ۝ وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ
 مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِن هُمْ إِلَّا يَخْرُصُونَ ۝ أَمْ أَنَاءِيتُمْ
 كِتَابًا مِّن قَبْلِهِ فَهُمْ بِهِ مُسْتَسْمِعُونَ ۝ بَلْ قَالُوا
 إِنَّا وَجَدْنَاهُ آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَرِهِمْ مُّقْتَدُونَ ۝

punishment. ۱۱۱
 Others said, "Their lesson," i.e., "We made them a lesson for those disbelievers who came after them, that they would suffer the same end as them," as in the *Āyah* at the end of this Sūrah:

﴿فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِّلْآخِرِينَ﴾

﴿And We made them a precedent, and an example to later generations.﴾ (43:56);

﴿سَبَّحْتَ إِلَٰهَ الْإِلَٰهِ قَدْ خَلَقْتَ فِي عِبَادِهِ﴾

﴿this has been the way of Allāh in dealing with His servants﴾ (40:85).

﴿وَلَن يَجِدَ الْبَشَرُ لِقَاءَ اللَّهِ يُدِيرُ﴾

﴿and you will not find any change in the way of Allāh.﴾ (33:62)

﴿وَلَمَّا سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْقُدِيرُ ۝ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَجَعَلَ لَكُمْ فِيهَا سُجُلًا لِّمَنَ تَحْكُمُونَ ۝ وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَنشَرْنَا بِهِ بَلْدَةً مَّيْتًا كَذَلِكَ نُخْرِجُوكَ ۝ وَالَّذِي خَلَقَ الْأَرْوَاحَ كُلَّهَا وَجَعَلَ لَكُم مِّنَ الْفَلَاحِ وَالْآخِرَةِ مَا تَرْكَبُونَ ۝ لَسْتُمْ عَلَىٰ ظُهُورِهِ تُرْذَلُونَ وَأَعْيَتْ رِيكُمُ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَنَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ۝ وَإِنَّا إِلَىٰ رَبِّنَا لَمُسْقِلُونَ ۝﴾

49. And indeed if you ask them: "Who has created the heavens

[1] At-Tabari 21:571.

and the earth?" They will surely say: "The All-Mighty, the All-Knower created them."﴾

﴿10. Who has made for you the earth like a bed, and has made for you roads therein, in order that you may find your way.﴾

﴿11. And Who sends down water from the sky in due measure, then We revive a dead land therewith, and even so you will be brought forth.﴾

﴿12. And Who has created all the pairs and has appointed for you ships and cattle on which you ride,﴾

﴿13. In order that you may mount on their backs, and then may remember the favor of your Lord when you mount thereon, and say: "Glory to Him Who has subjected this to us, and we could have never had it."﴾

﴿14. And verily, to Our Lord we indeed are to return!"﴾

The Idolators' admission that Allāh is the Sole Creator, and Further Evidence of that

Allāh says: 'If you, O Muḥammad, were to ask these idolators who associate others with Allāh and worship others besides Him,'

﴿مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ﴾

﴿"Who has created the heavens and the earth?" They will surely say: "The All-Mighty, the All-Knower created them."﴾

In other words, they will admit that the Creator of all that is Allāh Alone, with no partner or associate, yet they still worship others – idols and false gods – alongside Him.

﴿الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا﴾

﴿Who has made for you the earth like a bed,﴾ means, smooth, stable and firm, so that you can travel about in it, and stand on it and sleep and walk about, even though it is created above water, but He has strengthened it with the mountains, lest it should shake.

﴿وَجَعَلَ لَكُم فِيهَا سُبُلًا﴾

﴿and has made for you roads therein,﴾ means, paths between the mountains and the valleys.

﴿فَلَكُمْ يَتَدُونَ﴾

﴿in order that you may find your way.﴾ means, in your journeys from city to city, region to region, land to land.

﴿وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً يَقْدَرُ﴾

﴿And Who sends down water from the sky in due measure,﴾ means, according to what is sufficient for your crops, fruits and drinking water for yourselves and your cattle.

﴿فَنُشْرِنَا بِهِ. بَلَدًا مَيِّتًا﴾

﴿then We revive a dead land therewith,﴾ means, a barren land, for when the water comes to it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth). By referring to the revival of the earth, Allāh draws attention to how He will bring bodies back to life on the Day of Resurrection, after they have been dead.

﴿كَذَلِكَ نُخْرِجُوكَ﴾

﴿and even so you will be brought forth.﴾

Then Allāh says:

﴿وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا﴾

﴿And Who has created all the pairs﴾ meaning, of everything that grows in the earth, all kinds of plants, crops, fruits, flowers, etc., and all different kinds of animals.

﴿وَجَعَلَ لَكُم مِّنَ الْفُلُكِ﴾

﴿and has appointed for you ships﴾ or vessels,

﴿وَالْأَنْعَامَ مَا تَرْكَبُونَ﴾

﴿and cattle on which you ride.﴾ means, He has subjugated them to you and made it easy for you to eat their meat, drink their milk and ride on their backs. Allāh says:

﴿إِيسْتَوْا عَلَى ظُهُورِهِ﴾

﴿In order that you may mount on their backs,﴾ meaning, sit comfortably and securely,

﴿عَلَى ظُهُورِهِ﴾

﴿on their backs﴾ means, on the backs of these kinds of animals.

﴿ثُمَّ تَذْكُرُوا بِنِعْمَةِ رَبِّكُمْ﴾

﴿and then may remember the favor of your Lord﴾ means, whereby these animals are subjugated to you.

﴿إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ﴾

﴿when you mount thereon, and say: "Glory to Him Who has subjected this to us, and we could have never had it."﴾

means, if it were not for the fact that Allāh has subjugated these things to us, we could never have done this by our own strength.' Ibn 'Abbās, Qatādah, As-Suddi and Ibn Zayd said: "We could not have done this ourselves."^[1]

﴿وَرَبَّآ إِلَىٰ رَبَّنَا لِنُغْلِبَنَّ﴾

﴿And verily, to Our Lord we indeed are to return.﴾

means, 'We will return to Him after our death, and our ultimate destination is with Him.' In this Āyah, mention of earthly journeys draws attention to the journey of the Hereafter, just as elsewhere, mention of earthly provision draws attention to the importance of ensuring provision for the Hereafter, as Allāh says:

﴿وَتَسَرَّوْذُوا بِهَا بِكُمْ خَيْرَ الْأَرْزَاقِ الْقَوَىٰ﴾

﴿And take a provision (with you) for the journey, but the best provision is the Taqwā﴾ (2:197).

And mention of earthly garments is also used to draw attention to the raiment of the Hereafter:

﴿وَرِبَّآ وَبِأَشْرِ الثَّقْوَىٰ ذَلِكَ خَيْرٌ﴾

﴿and as an adornment; and the raiment of the Taqwā, that is better﴾ (7:26).

﴿وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْأً إِنَّ الْإِنْسَانَ لَكَفُورٌ مُّبِينٌ﴾ ﴿١﴾ أَمْ أَلْبَسَ وَمَا يَخْلُقُ بَنَاتٍ
وَأَمْسَكَكُمْ بِالْعِيقِ ﴿٢﴾ وَإِنَّا بَشَرٌ أَلْمَدُّهُمْ بِمَا سَرَبَ لِلرَّحْمَنِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ
كَلْبٌ ﴿٣﴾ أَوْ مَن يُنْفَخُوا فِي الْعِلْيَةِ وَهُوَ فِي الْفِصَالِ غَيْرُ مُبِينٍ ﴿٤﴾ وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ

[1] At-Tabari 21:576, 577.

هُمْ يَعْبُدُ الرَّحْمَنَ إِنَّمَا أَشْهَدُوا خَلْقَهُمْ سَخِيبٌ شَهِدْتُمْ لَهُمْ ^(١٥) وَقَالُوا لَوْ شَاءَ
الرَّحْمَنُ مَا عَبَدْنَاهُمْ مَا لَكُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿١٦﴾

﴿15. Yet, they assign to some of His servants a share with Him. Verily, man is indeed a manifest ingrate!﴾

﴿16. Or has He taken daughters out of what He has created, and He has selected for you sons?﴾

﴿17. And if one of them is informed of the news of that which he sets forth as a parable to the Most Gracious, his face becomes dark, and he is filled with grief!﴾

﴿18. A creature who is brought up in adornments, and who in dispute cannot make itself clear?﴾

﴿19. And they make females the angels who themselves are servants of the Most Gracious. Did they witness their creation? Their testimony will be recorded, and they will be questioned!﴾

﴿20. And they said: "If it had been the will of the Most Gracious, we should not have worshipped them." They have no knowledge whatsoever of that. They do nothing but lie!﴾

Condemnation of the Idolators' attribution of Offspring to Allāh

Here Allāh speaks of the lies and fabrications of the idolators, when they devoted some of their cattle to their false gods and some to Allāh, as He described in Sūrat Al-An'ām where He said:

﴿وَجَعَلُوا مِنْ بَيْنِ أَيْدِيهِمْ حُكُومًا لِمَا يُرْسَلُ لَهُمْ مِنْ عِنْدِ رَبِّهِمْ وَأَنْتُمْ عَلَيْهَا قَائِمُونَ ۚ وَرَبُّكَ الْغَفُورُ الرَّحِيمُ ۚ﴾
﴿وَجَعَلُوا مِنْ بَيْنِ أَيْدِيهِمْ حُكُومًا لِمَا يُرْسَلُ لَهُمْ مِنْ عِنْدِ رَبِّهِمْ وَأَنْتُمْ عَلَيْهَا قَائِمُونَ ۚ وَرَبُّكَ الْغَفُورُ الرَّحِيمُ ۚ﴾
﴿وَجَعَلُوا مِنْ بَيْنِ أَيْدِيهِمْ حُكُومًا لِمَا يُرْسَلُ لَهُمْ مِنْ عِنْدِ رَبِّهِمْ وَأَنْتُمْ عَلَيْهَا قَائِمُونَ ۚ وَرَبُّكَ الْغَفُورُ الرَّحِيمُ ۚ﴾

﴿And they assign to Allāh share of the tilth and cattle which He has created, and they say: "This is for Allāh" according to their claim, "and this is for our partners." But the share of their partners reaches not Allāh, while the share of Allāh reaches their partners! Evil is the way they judge!﴾ (6:136).

Similarly, out of the two kinds of offspring, sons and daughters, they assigned to Him the worst and least valuable (in their eyes), i.e., daughters, as Allāh says:

﴿الذكور لله الأنثى﴾ إِنَّ إِيَّاهُ تُنْفِكُ ۝٢٢

«Is it for you the males and for Him the females? That indeed is a division most unfair!» (53:21-22)

And Allāh says here:

﴿وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا إِنَّ الْإِنْسَانَ لَكَفُورٌ مُبِينٌ﴾

«Yet, they assign to some of His servants a share with Him. Verily, man is indeed a manifest ingrate!» Then He says:

﴿أَمْ أَخَذْنَا مِنْ عَالَمٍ بَنَاتٍ وَأَمْسَكْنَا بِالْأُنثَىٰ﴾

«Or has He taken daughters out of what He has created, and He has selected for you sons?»

This is a denunciation of them in the strongest terms, as He goes on to say:

﴿وَإِنَّا بُرْهِنُوا لَهُم بِمَا سَخَرَ لِلرَّحْمَنِ شَيْئًا مِّمَّا ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَافٍ﴾

«And if one of them is informed of the news of that which he sets forth as a parable to the Most Gracious, his face becomes dark, and he is filled with grief!»

means, if one of these people is given the news that there has been born to him one of those which he attributes to Allāh, i.e., a daughter, he hates this news and it depresses and overwhelms him so much that he keeps away from people because he feels so ashamed. Allāh says, so how can they dislike that so much and yet they attribute it to Allāh?

﴿أَوَلَمْ يَنْشَأُوا فِي الْمِلَّةِ الْغَلِيظَةِ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ﴾

«A creature who is brought up in adornments, and who in dispute cannot make itself clear?»

means, women are regarded as lacking something, which they make up for with jewelry and adornments from the time of childhood onwards, and when there is a dispute, they cannot speak up and defend themselves clearly, so how can this be attributed to Allāh?

﴿وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِندَ الرَّحْمَنِ أَنْثَىٰ﴾

«And they make females the angels who themselves are servants of the Most Gracious.»

means, that is what they believe about them, but Allāh denounces them for that and says:

﴿أَشْهَدُوا خَلْقَهُمْ﴾

«Did they witness their creation?» meaning, did they see Allāh creating them as females?

﴿سَنُكَلِّمُنَّ عَنْهُنَّ﴾

«Their testimony will be recorded,» means, concerning that,

﴿وَيُسْأَلُنَّ﴾

«and they will be questioned!» means, about that, on the Day of Resurrection. This is a stern warning and a serious threat.

﴿وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ﴾

«And they said: "If it had been the will of the Most Gracious, we should not have worshipped them."»

means, (they said:) 'if Allāh had willed, He would have prevented us from worshipping these idols which are images of the angels who are the daughters of Allāh; He knows about this and He approves of it.'

By saying this, they combined several types of error: First: They attributed offspring to Allāh – exalted and sanctified be He far above that. Second: They claimed that He chose daughters rather than sons, and they made the angels, who are the servants of the Most Gracious, female. Third: They worshipped them with no proof, evidence or permission from Allāh. This was based on mere opinion, whims and desires, imitation of their elders and forefathers, and pure ignorance. They used Allāh's decree as an excuse, and this reasoning betrayed their ignorance. Fourth: Allāh denounced them for this in the strongest terms, for from the time He first sent Messengers and revealed Books, the command was to worship Him Alone with no partner or associate, and it was forbidden to worship anything other than Him. Allāh says:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الصُّلُوعَ فَمِنْهُمْ مَّنْ مَّنَىٰ
اللَّهُ رَعَاهُمْ مِّنْ حَقِّ عَلَيْهِ الصَّلَاةَ فَيَذَرُهَا فِي الْأَرْضِ فَلْيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ

وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا
 إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّتٍ وَإِنَّا عَلَىٰ آثَرِهِمْ مُقْتَدُونَ ﴿٣٦﴾
 قُلْ أُولَئِكَ حُشِرُوا فِيهَا أَعْمَىٰ وَسِعَ كُفْرُهُمْ عَلَيْهِمْ إِيلَافٌ ۚ قَالُوا
 إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿٣٧﴾ فَإِن تَقَمَّضْتُم مِّنْهُم فَانظُرْ كَيْفَ
 كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿٣٨﴾ وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ
 إِنَّنِي بَرَاءٌ مِّمَّا تَعْبُدُونَ ﴿٣٩﴾ إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيِّدِي ۖ
 وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ ۖ لَعَلَّهُمْ يَرْجِعُونَ ﴿٤٠﴾ بَلْ
 مَنَعْتُكَ هَؤُلَاءَ وَآبَاءَهُمْ حَقَّ جَاءَهُمْ الْحَقُّ وَرَسُولُهُ مُبِينٌ ﴿٤١﴾
 وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُوا هَذَا سِحْرٌ وَإِنَّا بِهِ كَافِرُونَ ﴿٤٢﴾ وَقَالُوا
 لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَىٰ رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ ﴿٤٣﴾ أَهَمْ
 يَقْسِمُونَ رَحْمَتَ رَبِّكَ ۚ لَنَحْنُ قَسَمًا لِّبَنِيهِمْ مُّعِيشَتُهُمْ فِي الْحَيَاةِ
 الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّتَسْخَذَ بَعْضُهُمْ
 لِبَعْضٍ سَكْرَةً مَّا وَرَحْمَتَ رَبِّكَ ۚ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٤٤﴾ وَلَوْلَا
 أَن يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَّجَعَلْنَا لِمَن يَكْفُرُ بِالرَّحْمَنِ
 لِيُصِيبَهُمْ سُقُوطٌ مِّنَ السَّمَاءِ وَمَوَاجِعٌ ۚ عَلَيْهِمْ يُظْهِرُونَ ﴿٤٥﴾

الْمُكَذِّبِينَ ﴿٣٦﴾

﴿And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allāh, and avoid all false deities." Then of them were some whom Allāh guided and of them were some upon whom the straying was justified. So travel through the land and see what was the end of those who denied.﴾ (16:36)

﴿وَنَزَّلَ مِنَ السَّمَاءِ مَنَاقِبَ لِّقَوْمٍ يَنبَغُونَ لَهَا ۚ وَمِنْ أَمْلَاقِهَا فَطَرَنَاهُ لِنُصْلَخَهُ لِيُخْبِتَ أَفْسَاسَهُمْ ۚ وَهُوَ الْعَلِيمُ الْغَنِيُّ ۚ﴾ (٣٦)

﴿And ask those of Our Messengers whom We sent before you: "Did We ever appoint gods to

be worshipped besides the Most Gracious?"﴾ (43:45)

And Allāh says in this Āyah, after mentioning this argument of theirs:

﴿تَاللَّهِ إِنِّي لَا أَمْلِكُ شَيْئًا ۖ قَدْ جَاءَنِي الْوَحْيُ بِالْحَقِّ ۚ إِنِّي كُنْتُ مِنَ الْمُبْتَلِينَ ۚ﴾ (٣٧)

﴿They have no knowledge whatsoever of that.﴾ meaning, of the truth of what they say and the arguments they put forward.

﴿وَلَا يَخَافُهَا أَحَدٌ ۚ وَهِيَ هِيَ ۚ﴾ (٣٨)

﴿They do nothing but lie!﴾ means, they tell lies and fabricate untruths.

﴿تَاللَّهِ إِنِّي لَا أَمْلِكُ شَيْئًا ۖ قَدْ جَاءَنِي الْوَحْيُ بِالْحَقِّ ۚ إِنِّي كُنْتُ مِنَ الْمُبْتَلِينَ ۚ﴾ (٣٧)

﴿They have no knowledge whatsoever of that. They do nothing but lie!﴾

Mujāhid said, "They do not appreciate the power of Allāh."^[1]

﴿لَمْ يَأْتِيَكُمُ كِتَابًا مِنْ قَبْلِهِ. فَهُمْ بِهِ مُنْتَكِبُونَ﴾ قُلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أَفْوَ
وَرَأَيْنَا عَلَىٰ آبَائِهِمْ مُتَنَكِّبِينَ ﴿٢١﴾ وَكَذَٰلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا
وَجَدْنَا آبَاءَنَا عَلَىٰ أَفْوَ رَأَيْنَا عَلَىٰ آبَائِهِمْ مُتَنَكِّبِينَ ﴿٢٢﴾ قُلْ أَرَأَيْتُمْ إِنْ جَاءَكُمْ مِنْكُمْ نَذِيرٌ
عَلَيْهِ مَائِدَةٌ قَالُوا إِنَّا بِمَا أُرْسِلُوا بِهِ كَاذِبُونَ ﴿٢٣﴾ فَأَنْقَضْنَا مِنْهُمْ كَافَّظَرُ كَيْفَ كَانَ عَذَابُهُ
الْكَاذِبِينَ ﴿٢٤﴾

﴿21. Or have We given them any Book before this (the Qur'ān) to which they are holding fast?﴾

﴿22. Nay! They say: "We found our fathers following a certain way and religion, and we guide ourselves by their footsteps."﴾

﴿23. And similarly, We sent not a warner before you to any town (people) but the luxurious ones among them said: "We found our fathers following a certain way and religion, and we will indeed follow their footsteps."﴾

﴿24. He said: "Even if I bring you better guidance than that which you found your fathers following?" They said: "Verily, we disbelieve in that with which you have been sent."﴾

﴿25. So We took revenge on them, then see what was the end of those who denied.﴾

The Idolators have no Proof

Allāh condemns the idolators for worshipping others instead of Allāh with no evidence or proof for doing so.

﴿لَمْ يَأْتِيَكُمُ كِتَابًا مِنْ قَبْلِهِ﴾

﴿Or have We given them any Book before this﴾ means, before their idolatry.

﴿فَهُمْ بِهِ مُنْتَكِبُونَ﴾

﴿to which they are holding fast?﴾ means, with regard to what they are doing. This is not the case. This is like the Āyah:

﴿أَمْ أَرْسَلْنَا عَلَيْهِمْ سُلْطَانًا فَهُمْ يَنْتَكِبُونَ بِمَا كَانُوا بِهِ يَتْرَكُونَ﴾

﴿Or have We revealed to them an authority (a Scripture),

[1] At-Ṭabari 21:583.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٤٩٢

وَالَّذِينَ

وَلْيُؤْتِهِمْ أَتُونَا وَسُرُرًا عَلَيْهَا يَتَكَبَّرُونَ ﴿٢١﴾ وَزُخْرًا وَأَنْ
كُلِّ ذَلِكَ لَمَّا مَتَعَ الْغَيُورَ وَالَّذِينَ آوَا الْأَجْرَةَ عِنْدَ رَبِّكَ
لِلْمُتَفِينِ ﴿٢٢﴾ وَمَنْ يَعِشْ عَنْ ذِكْرِ الرَّحْمَنِ نَقِيضٌ لَهُ شَيْطَانًا
فَهُوَ لَهُ قَرِينٌ ﴿٢٣﴾ وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ
أَنَّهُمْ مُهْتَدُونَ ﴿٢٤﴾ حَتَّىٰ إِذَا جَاءَهُ نَأْفَالٌ بَلَغَتِ بَيْنِي وَبَيْنَكَ
بَعْدَ الْمَسْرِ قَيْنَ فَيَنْسُ الْقَرِينُ ﴿٢٥﴾ وَلَنْ يَفْعَلَكَ أَلُومٌ
إِذْ ظَلَمْتُمْ أَتَذْكُرُ الْعَذَابَ مُتَذَكِّرُونَ ﴿٢٦﴾ أَفَأَنْتَ تُسْمِعُ
الْصُّمَّ أَوْ تَهْدِي الْعُمْى وَمَنْ كَانَ فِي ضَلَالٍ مُبِينٍ ﴿٢٧﴾
فَأَمَّا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُمْ مُنْتَقِمُونَ ﴿٢٨﴾ أَوْ تُرْسِكَ الَّذِي
وَعَدْتَهُمْ فَإِنَّا عَلَيْهِمْ مُقْتَدِرُونَ ﴿٢٩﴾ فَاسْتَسِيكَ بِالَّذِي أَرْسَلْنَا
إِلَيْكَ إِنَّكَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٣٠﴾ وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ
وَسَوْفَ يَنْسَوْنَ ﴿٣١﴾ وَنَسَلْنَا مِنْ أَمْرِنَا مَنْ قَبْلَكَ مِنْ رُسُلِنَا
أَجْعَلْنَا مِنْ دُونِ الرَّحْمَنِ إِلَهًا يُعْبَدُونَ ﴿٣٢﴾ وَلَقَدْ أَرْسَلْنَا
مُوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَقَالَ إِنِّي رَسُولُ
رَبِّ الْعَالَمِينَ ﴿٣٣﴾ فَلَمَّا جَاءَهُمْ بِآيَاتِنَا إِذَا هُمْ مِنْهَا يَحْكُمُونَ ﴿٣٤﴾

«And similarly, We sent not a warner before you to any town (people) but the luxurious ones among them said: "We found our fathers following a certain way and religion, and we will indeed follow their footsteps."»

Then He says:

﴿قُلْ﴾

«Say» - 'O Muḥammad, to these idolators -' ^[1]

﴿أَوَلَمْ يَجْعَلْ لَكُمْ رَسُولًا مِمَّا يَنْذَرُكُمْ﴾
عَلَيْهِمْ مَا بَاءَ قَالُوا إِنَّا بِمَا أُرْسِلُوا
كَفَرُونَ ﴿٣٥﴾

«"Even if I bring you better guidance than that which you found your fathers following?" They said: "Verily, we disbe-

lieve in that with which you have been sent."»

'Even if they were convinced of the truth of what you have brought to them, they will not follow it, because of their evil intentions and their arrogance towards the truth and its people.'

﴿فَاتَّخَذْنَا مِنْهُمْ﴾

«So We took revenge on them» means, on the disbelieving nations, by inflicting various kinds of punishments, as Allāh

[1] In the recitation of Ḥafṣ and Ibn 'Āmir, it is "He said" as appears in the common copy of Qur'ān. The majority of the scholars of the past recited it as Ibn Kathīr mentioned it here, with the meaning "Say:" See the *Tafsīr* of Al-Baghawī, Aṭ-Ṭabarī, Al-Wāḥidī, Ibn 'Aṭīyah etc.

has described in the stories of those nations.

﴿فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ﴾

﴿then see what was the end of those who denied﴾ means, see what became of them, how they were destroyed and how Allāh saved the believers.

﴿وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِمَّا تَعْبُدُونَ ﴿٢٦﴾ إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ ﴿٢٧﴾ وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ. لَمَّا لَهُمْ بِرْجُمُونَ ﴿٢٨﴾ بَلْ نَحْنُ عَنْكَ لَا تَهْتَدِمْ قَهْرًا ﴿٢٩﴾ وَكَلَّمَ اللَّهُ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيُحْيَىٰ وَيُوشَعَ بْنَ أَسْنَانَ ﴿٣٠﴾ وَأَيُّهُمْ شَاقٌّ ﴿٣١﴾ إِنَّهُمْ كَانُوا يُشْرِكُونَ ﴿٣٢﴾ وَكَذَلِكَ نَقُصُّ عَلَيْكَ الْقِصَّةَ الْأُولَىٰ وَالثَّانِيَةَ وَلَوَلَّا دَأْبُ الْفَاسِقِينَ ﴿٣٣﴾ إِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِمَّا تَعْبُدُونَ ﴿٣٤﴾ إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ ﴿٣٥﴾ وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ. لَمَّا لَهُمْ بِرْجُمُونَ ﴿٣٦﴾ بَلْ نَحْنُ عَنْكَ لَا تَهْتَدِمْ قَهْرًا ﴿٣٧﴾ وَكَلَّمَ اللَّهُ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيُحْيَىٰ وَيُوشَعَ بْنَ أَسْنَانَ ﴿٣٨﴾ وَأَيُّهُمْ شَاقٌّ ﴿٣٩﴾ إِنَّهُمْ كَانُوا يُشْرِكُونَ ﴿٤٠﴾ وَكَذَلِكَ نَقُصُّ عَلَيْكَ الْقِصَّةَ الْأُولَىٰ وَالثَّانِيَةَ وَلَوَلَّا دَأْبُ الْفَاسِقِينَ ﴿٤١﴾﴾

﴿26. And (remember) when Ibrāhīm said to his father and his people: "Verily, I am innocent of what you worship,"﴾

﴿27. "Except Him Who created me; and verily, He will guide me."﴾

﴿28. And he made it a word lasting among his offspring, that they may turn back.﴾

﴿29. Nay, but I gave to these and their fathers to enjoy, till there came to them the truth, and a Messenger making things clear.﴾

﴿30. And when the truth came to them, they said: "This is magic, and we disbelieve therein."﴾

﴿31. And they say: "Why is not this Qur'ān sent down to some great man of the two towns?"﴾

﴿32. Is it they who would portion out the mercy of your Lord? It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work. But the mercy of your Lord is better than what they amass.﴾

﴿33. And were it not that mankind would have become of one community, We would have provided for those who disbelieve in the Most Gracious, silver roofs for their houses, and elevators whereby they ascend,﴾

﴿34. And for their houses, doors, and thrones on which they could recline,﴾

﴿35. And adornments of gold. Yet all this would have been nothing but an enjoyment of this world. And the Hereafter with your Lord is for those who have Taqwā.﴾

Ibrāhīm's Declaration of Tawhīd

Here Allāh tells us about His servant, Messenger and close Friend, the leader of the monotheists and the father of all subsequent Prophets, from whom Quraysh were descended and claimed to have taken their religion. He disowned his father's and his people's worship of idols and said:

﴿إِنِّي بَرَاءٌ مِّمَّا يَتَّبِعُونَ ۖ إِنَّمَا إِلَهُي فَطَرَنِي فَلَا أَمَّ إِلَّا هُوَ ۚ رَجَعَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ ۚ﴾

﴿"Verily, I am innocent of what you worship, except Him Who created me; and verily, He will guide me." And he made it a Word lasting among his offspring.﴾

The Word means the worship of Allāh Alone with no partner or associate, and the denunciation of all gods apart from Him, i.e., *Lā ilāha illallāh*. He left this word as an example to be followed by those of his progeny who were guided by Allāh.

﴿لَعَلَّهُمْ يَرْجِعُونَ﴾

﴿that they may turn back.﴾ means, come back to this word.

Ikrimah, Mujāhid, Aḍ-Ḍaḥḥāk, Qatādah, As-Suddi and others commented on the Āyah:

﴿رَجَعَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ ۚ﴾

﴿And he made it a Word lasting among his offspring.﴾

"This means, *Lā ilāha illallāh*, and there are still those among his offspring who say it."^[1] A similar view was narrated from

^[1] Aṭ-Ṭabari 21:589.

Ibn 'Abbās, may Allāh be pleased with him. Ibn Zayd said, "The word of Islām," ^[1] which refers to the same thing suggested by the group.

How the People of Makkah turned away from the Messenger ﷺ and opposed Him, and His Response

Allāh further says:

﴿بَلْ نَقَمْتَ هَكَذَا﴾

«Nay, but I gave to these» means, the idolators,

﴿وَأَبَائِهِمْ﴾

«and their fathers» means, they lived a long life in their misguidance.

﴿حَتَّىٰ جَاءَهُمُ الْحَقُّ وَرَسُولٌ مُّبِينٌ﴾

«till there came to them the truth, and a Messenger making things clear.»

means, his message is clear and his warning is clear.

﴿وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُوا هَذَا صِرَاطٌ عَلَيْنَا بِإِذْنِ كَرِيمٍ﴾

«And when the truth came to them, they said: "This is magic, and we disbelieve therein."»

means, they were arrogant and stubborn, and they pushed him away out of disbelief, envy and transgression.

﴿وَقَالُوا﴾

«And they say» means, objecting to that which Allāh has revealed to him,

﴿لَوْلَا يُرْسِلُ هَذَا الْقُرْآنَ عَلَىٰ رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ﴾

«Why is not this Qur'ān sent down to some great man of the two towns?»

meaning, why was this Qur'ān not revealed to some man who was great and prominent in their eyes, from the two towns, i.e., Makkah and Aṭ-Ṭā'if? This was the view of Ibn 'Abbās, may Allāh be pleased with him, 'Ikrimah, Muḥammad bin Ka'b

[1] Al-Qurtubi 21:77.

Al-Qurazī, Qatādah, As-Suddi and Ibn Zayd.^[1]

Several scholars of *Tafsīr* stated that by this, the Quraysh meant Al-Walid bin Al-Mughīrah and 'Urwah bin Mas'ūd Ath-Thaqafi. The apparent meaning is that what they meant was a great man from either of the two towns. Allāh responded to their rejection by saying:

﴿أَمْرٌ يَقْسِمُونَ رَحْمَتَ رَبِّكَ﴾

﴿Is it they who would portion out the mercy of your Lord?﴾

meaning, the matter has nothing to do with them; it is for Allāh to decide. Allāh knows best where to direct His Message, and He does not reveal it except to the one who is the purest in heart and soul, and of the noblest descent.

Then Allāh points out that He differentiates among His creation in terms of what He gives them of wealth, provision, intellect, understanding and other visible and hidden strengths:

﴿عَنْ قَسَمَاتِنَا يَتِمُّ مُعِيشَتُهُمْ فِي الْحَيَاةِ الدُّنْيَا﴾

﴿It is We Who portion out between them their livelihood in this world,﴾

﴿لِنَتَّخِذَ بَعْضُهُمْ لِبَعْضٍ سُلْخًا﴾

﴿so that some may employ others in their work.﴾ It was said that this means that some employ others in their work, because one needs the other, and vice versa. This was the view of As-Suddi and others.^[2]

﴿وَرَحْمَتُ رَبِّكَ خَيْرٌ مِمَّا يَجْمَعُونَ﴾

﴿But the mercy of your Lord is better than which they amass.﴾

means, the mercy of Allāh towards His creation is better for them than the wealth and conveniences of this world which they possess.

Wealth is not a Sign of Divine Pleasure

﴿وَلَوْلَا أَن يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً﴾

[1] At-Tabari 21:592, 593.

[2] At-Tabari 21:595.

﴿And were it not that mankind would have become of one community,﴾

means, 'were it not for the fact that many ignorant people would think that Our giving them wealth was a sign that We love the person to whom We give it, and thus they would have agreed upon disbelief for the sake of wealth.' This is the view of Ibn 'Abbās, Al-Ḥasan, Qatādah, As-Suddi and others.^[1]

﴿لَجَعَلْنَا لِمَن يَكْفُرُ بِالرَّحْمَنِ لِبُيُوتِهِمْ سُفُفًا مِّن فِضَّةٍ وَمَعَارِجَ﴾

﴿We would have provided for those who disbelieve in the Most Gracious, silver roofs for their houses, and elevators﴾

means, ladders and staircases of silver. This was the view of Ibn 'Abbās, Mujāhid, Qatādah, As-Suddi, Ibn Zayd and others.^[2]

﴿عَلَيْهَا يَصْهَرُونَ﴾

﴿whereby they ascend,﴾ means, go up. And their houses would have doors, i.e., locks on their doors,

﴿وَسُرُرًا عَلَيْهِا يَتَكَبَّرُونَ﴾

﴿and thrones on which they could recline,﴾ means, all of that would be made of silver.

﴿وَزُخْرَفًا﴾

﴿And adornments﴾ means, and gold. This was the view of Ibn 'Abbās, Qatādah, As-Suddi and Ibn Zayd.^[3]

﴿وَأَن كُلَّ ذَلِكَ لَمَّا مَتَّعُ لِلْعَالَمِينَ﴾

﴿Yet all this would have been nothing but an enjoyment of this world.﴾

means, all that belongs to this transient world which is insignificant before Allāh. He hastens their reward for good deeds in the form of luxuries in this world, so that when they reach the Hereafter, they will have no good merits with Allāh for which they may be rewarded, as was reported in the Ṣaḥīḥ Ḥadīth.^[4] It was reported in another Ḥadīth:

[1] Aṭ-Ṭabari 21:597.

[2] Aṭ-Ṭabari 21:600.

[3] Aṭ-Ṭabari 21:601, 602.

[4] Muslim 4:2162.

«لَوْ أَنَّ الدُّنْيَا تَرَدُّ عِنْدَ اللَّهِ بِجَنَاحِ نَمَلٍ مَّا سَفَى مِنْهَا كَافِرًا شَرِبَةً مَاءٍ»

«If this world were worth a gnat's wing before Allāh, He would not give a disbeliever a drink of water.»^[1] Al-Baghawi narrated its chain of narration.^[2]

﴿وَالْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ﴾

«And the Hereafter with your Lord is (only) for those who have Taqwā.»

means, it is exclusively for them, and no one else will share it with them. When 'Umar bin Al-Khattāb, may Allāh be pleased with him, visited the Messenger of Allāh ﷺ in seclusion, when he was keeping away from his wives, and he saw him resting on a rough mat which had left marks on his side, his eyes filled with tears and he said, "O Messenger of Allāh, look at this Chosroes and this Caesar with all that they have, and you are the best of Allāh's creation." The Messenger of Allāh ﷺ was reclining, but he sat up and said:

«أَوْ فِي شَكٍّ أَنْتَ يَا ابْنَ الْخَطَّابِ؟»

«Are you in doubt, O son of Al-Khattāb?»

Then he ﷺ said:

«أُولَئِكَ قَوْمٌ عُجِّلَتْ لَهُمْ طَيِّبَاتُهُمْ فِي حَيَاتِهِمُ الدُّنْيَا»

«Those are people for whom the enjoyments are hastened in this world.»^[3] According to another report:

«أَمَا تَرْضَى أَنْ تَكُونَ لَهُمُ الدُّنْيَا وَكَانَ الْآخِرَةُ»

«Does it not please you that this world is for them and the Hereafter is for us?»^[4]

In as the Two Ṣaḥīḥs and elsewhere, it is reported that the Messenger of Allāh ﷺ said:

«لَا تَشْرَبُوا فِي آيَةِ الذَّهَبِ وَالْفِضَّةِ، وَلَا تَأْكُلُوا فِي صِحَافِهَا، فَإِنَّهَا لَهُمْ فِي الدُّنْيَا»

[1] At-Tirmidhi 6:611.

[2] Al-Baghawi 4:138. Similar was recorded by At-Tirmidhi and other.

[3] Muslim 2:113.

[4] Muslim 2:110.

وَلَنَا فِي الْآخِرَةِ»

«Do not drink from vessels of gold and silver, and do not eat from plates of the same, for these things are for them in this world and for us in the Hereafter.»^[1]

Allāh has granted these things to them in this world because it is insignificant, as was reported by At-Tirmidhi and Ibn Mājah via Abu Hāzim from Sahl bin Sa'd, who said, "The Messenger of Allāh ﷺ said:

«لَوْ كَانَتِ الدُّنْيَا تَرَبُّنٌ عِنْدَ اللَّهِ جَنَاحَ بُعُوضٍ مَا سَقَى مِنْهَا كَافِرًا شَرِبَةً مَاءٍ أَبَدًا»

«If this world were worth a gnat's wing before Allāh, He would never give a disbeliever a drink of water.» At-Tirmidhi said: "Hasan Ṣaḥīh."

﴿وَمَنْ يَتُخِذِ الْوَيْلَ مِنَ الْقُرْآنِ فَقَدْ ضَلَّ سَبِيلَهُ فَهُوَ لَمْ يَرْفَعْ﴾ (٣٦) ﴿وَأَنْتُمْ لَا تَشْعُرُونَ﴾ (٣٧) ﴿إِنَّا جَاءْنَا قَالٍ يَبْلُغُ بَيْنِي وَبَيْنَكَ بَعْدَ الشَّرِيقَيْنِ يَنْقُصُ الْقُرْآنُ﴾ (٣٨) ﴿وَلَنْ يَنْفَعَكُمْ الْيَوْمَ إِذْ عَلَلْتُمُ الْكُفْرَ فِي الْمَلَأِ مُتَفَرِّقُونَ﴾ (٣٩) ﴿أَلَمْ تَكُنْ تُسْمِعُ الْكُفْرَ أَوْ تَهْدِي السَّبِيلَ وَمَنْ كَانَتْ فِي سَبِيلِهِ مُعْبَدَةٌ﴾ (٤٠) ﴿إِنَّا نَدْعُو بِكَ إِنَّا فَتْنُهُمْ تُنْفِقُونَ﴾ (٤١) ﴿أَوْ فُرْتِكَ الْوَيْلَ وَمَعَهُمْ إِنَّا عَلَيْنَا مُتَقَرِّبُونَ﴾ (٤٢) ﴿فَأَمْسِكْ بِالْوَيْلِ لَوْ أَنَّكَ عَلَىٰ مِرْكَبٍ مُّسْتَقِيمٍ﴾ (٤٣) ﴿وَإِنَّهُ لَوُكِّرَ لَكَ وَلِقَوْمِكَ وَسَوْفَ تُنْكَلُونَ﴾ (٤٤) ﴿وَنَقُلْ مَنْ أَرْسَلَنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجْمَلًا مِنْ دُونِ الرَّحْمَنِ إِلَهُهُ يُعْبَدُونَ﴾ (٤٥)

﴿36. And whosoever Ya'shu (turns away blindly) from the remembrance of the Most Gracious, We appoint for him Shayṭān to be a Qarīn (a companion) to him.﴾

﴿37. And verily, they hinder them from the path, but they think that they are guided aright!﴾

﴿38. Till, when (such a one) comes to Us, he says, "Would that between me and you were the distance of the two easts (or the east and west) a worst companion (indeed)!"﴾

﴿39. It will profit you not this Day as you did wrong, (and) that you will be sharers in the punishment.﴾

﴿40. Can you make the deaf to hear, or can you guide the blind

^[1] Fath Al-Bāri 9:465, Muslim 3:1637.

or him who is in manifest error?﴾

﴿41. And even if We take you away, We shall indeed take vengeance on them.﴾

﴿42. Or (if) We show you that wherewith We threaten them, then verily, We have perfect command over them.﴾

﴿43. So hold you fast to that which is revealed to you. Verily, you are on the straight path.﴾

﴿44. And verily, this is indeed a Dhikr for you and your people, and you will be questioned.﴾

﴿45. And ask whom We sent before you of Our Messengers: "Did We ever appoint gods to be worshipped besides the Most Gracious?"﴾

The Shayṭān is the Companion of the One Who turns away from Ar-Raḥmān

﴿وَمَنْ يَشُؤْ﴾

﴿And whosoever Ya'shu (turns away blindly)﴾ means, whoever willfully ignores and turns away

﴿عَنْ ذِكْرِ الرَّحْمَنِ﴾

﴿from the remembrance of the Most Gracious,﴾ Al-'Ashā (the root of Ya'sh) refers to weakness of vision; what is meant here is weakness of insight.

﴿فَنَقِمْ لَهُ شَيطَانًا فَهُوَ لَهُ قَرِينٌ﴾

﴿We appoint for him Shayṭān to be a Qarīn (a companion) to him.﴾

This is like the Āyāt:

﴿وَمَنْ يُضَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا بَيَّنَّ لَهُ الْهُدَىٰ﴾

﴿And whoever contradicts and opposes the Messenger after the right path has been shown clearly to him﴾ (4:115),

﴿فَلَنَأْخُذَنَّهُمْ بِاللَّيْلِ وَالْغَدِ وَالْغَدِ وَالْغَدِ﴾

﴿So when they turned away, Allāh turned their hearts away﴾ (61:5), and

﴿وَقَفَعْنَا لَهُمْ قُلُوبًا فَنُفِثُوا فِيهَا فَتَوَلَّوْا مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ﴾

«And We have assigned for them intimate companions, who have made fair seeming to them, what was before them and what was behind them» (41:25).

Allāh says here:

﴿وَأَنَّهُمْ لَصُدُورُهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ ﴿٢٥﴾ حَتَّىٰ إِذَا جَاءَنَا﴾

«And verily, they hinder them from the path, but they think that they are guided aright! Until, when he comes to Us,»

meaning, for this person who willfully neglects true guidance, We send to him a *Shayṭān* to lead him astray and show him the path to Hell. When he comes before Allāh on the Day of Resurrection, he will complain about the *Shayṭān* who was appointed to accompany him.

﴿قَالَ بَلَّغْتَ بَيْنِي وَبَيْنَكَ بُدًا الشَّرِيقِ يَتَسَوَّى الْقَرْيُ﴾

«he says, "Would that between me and you were the distance of the two easts – a worst companion (indeed)!"»

Some of them recited it;

(حَتَّىٰ إِذَا جَاءَنَا)

(Till, when they both come to Us.)

referring to the companion *Shayṭān* and the one whom he accompanies. Then Allāh says:

﴿وَلَنْ يَنفَعَكُم الْيَوْمَ إِذ ظَلَمْتُمْ أَنَّكُم فِي الْمَذَابِ مُتَعَمِّقُونَ ﴿٢٦﴾﴾

«It will profit you not this Day as you did wrong, (and) that you will be sharers in the punishment.»

means, 'your being together in the Fire will not help you in the slightest, and you will both partake of the painful punishment.' Allāh says:

﴿أَفَلَا تَسْمَعُ أَلَمْ تُؤْمَرْ أَن تَهْدِيَ السَّمَىٰ وَمَنْ كَانَتْ فِي ضَلَالٍ مُّبِينٍ ﴿٢٧﴾﴾

«Can you make the deaf to hear, or can you guide the blind or him who is in manifest error?»

means, 'that is not up to you. All you have to do is convey the Message, but you do not have to guide them. Allāh guides whomsoever He wills and sends astray whomsoever He wills, and He is Wise and Just in doing so.'

Allāh's Vengeance upon the Enemies of His Messenger ﷺ will surely come to pass

Allāh further says:

﴿إِنَّمَا نَذَعُكَ بِكَ فَإِنَّا مِنْهُمْ مُنْقِمُونَ ۝﴾

«And even if We take you away, We shall indeed take vengeance on them.»

means, 'We will inevitably wreak vengeance upon them and punish them, even if you pass away.'

﴿أَوْ تُرْسِكَ أَلْوَىٰ وَعَدَّتْهُمْ إِنَّا عَلَيْهِم مُّقْتَدِرُونَ ۝﴾

«Or (if) We show you that wherewith We threaten them, then verily, We have perfect command over them.»

means, 'We are able to do both,' but Allāh will not take His Messenger ﷺ (in death) until He gives him the joy of seeing his enemies brought low and gives him power and authority over them and their wealth. This was the view of As-Suddi and was the opinion favored by Ibn Jarīr.^[1]

Encouragement to adhere to the Qur'ān

Allāh then says;

﴿فَاسْتَبِكَ بِالَّذِي أَوْحَىٰ إِلَيْكَ إِنَّاكَ عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ۝﴾

«So hold you fast to that which is revealed to you. Verily, you are on the straight path.»

means, hold fast to the Qur'ān which has been sent down to your heart, for it is truth and what it leads to is truth that shows the way to the straight path that leads to Gardens of Delight and eternal, everlasting goodness.

﴿وَأَنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ ۝﴾

«And verily, this is a Dhikr for you and your people,»

It was said that this means, 'it is an honor for you and your people;' this was the view of Ibn 'Abbās, may Allāh be pleased with him, Mujāhid, Qatādah, As-Suddi and Ibn Zayd.^[2]

This means that it is an honor for them in that it was

[1] At-Ṭabari 21:609.

[2] At-Ṭabari 21:610, 611.

revealed in their language, so they are the people who have the best understanding of it among mankind and hence are obliged to be the most steadfast in adhering to its commandments. This is how the best of them were, the first immigrants and those who emulated them and followed them. It was also said that the meaning of the phrase;

﴿وَأَنذَرْتُكُمْ لَكُمُ الْيَوْمَ﴾

﴿And verily, this is indeed a Dhikr for you and your people.﴾

was that 'it was sent to remind you and your people.' The fact that they are singled out does not exclude others. This is like the Āyāt:

﴿لَقَدْ أَرْسَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ﴾

﴿Indeed, We have sent down for you (O mankind) a Book in which there is Dhikr (your Reminder). Will you not then understand?﴾ (21:10)

﴿وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾

﴿And warn your tribe of near kindred﴾ (26:214)

﴿وَسَوْفَ تُسْأَلُونَ﴾

﴿and you will be questioned.﴾ means, 'about this Qur'ān, and how you acted upon it and what your response to it was.'

﴿وَسْأَلُ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ آلِهَةً يُعْبَدُونَ﴾

﴿And ask whom We sent before you of Our Messengers: "Did We ever appoint gods to be worshipped besides the Most Gracious?"﴾

means, 'all the Messengers called their people to the same as that to which you are calling mankind, namely the worship of Allāh Alone with no partner or associate, and they forbade the worship of idols and false gods.' This is like the Āyah:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الصُّلُوفَ﴾

﴿And verily, We have sent among every Ummah (nation) a Messenger (proclaiming): "Worship Allāh, and avoid all false deities."﴾ (16:36)

Mujāhid said that 'Abdullāh bin Mas'ūd recited it:

وَمَا نُرِيهِمْ مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا وَأَخَذْنَاهُمْ
بِالْعَذَابِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٤٦﴾ وَقَالُوا بَيِّنَاتٍ لَنَا
رَبِّكَ بِمَا عَهِدَ عِنْدَكَ إِنَّا لَمُهْتَدُونَ ﴿٤٧﴾ فَلَمَّا كُنُفْنَا عَنْهُمْ
الْعَذَابَ إِذَا هُمْ يَنْكُتُونَ ﴿٤٨﴾ وَنَادَى فِرْعَوْنُ فِي قَوْمِهِ
قَالَ يَنْفِرُونَ لِيَ عَلَى مَلِكِ مِصْرَ وَهَؤُلَاءِ لَنْ يَنْفِرُوا فِرْعَوْنُ
نَحْنُ أَفْوَاحٌ ﴿٤٩﴾ أَرَأَيْتُمْ إِنْ كُنْتُمْ فِي شَكٍّ مِنْ ذَلِكَ
لَوْلَا رُوحِي بِالْأَرْضِ فَلِئَلَّيْكُمْ أَتَى اللَّهُ مَنَّانًا ﴿٥٠﴾ فَالْمَلَكُ
مَنْ مَعَهُ فَأَنشَأَ مِنْهُمْ لُجْأً فَخَفُّوا مِنْهُ لَوْلَا أَنَّ لَهُمْ
إِلَٰهًا غَيْرَ اللَّهِ لَوَلَّوْا بِهِمْ ﴿٥١﴾ فَأَمَّا فِرْعَوْنُ فَكَرِهَ
أَنْ يَخْرُجَ مِنْهُمْ فَأَعْرِضْنَاهُمْ لَعِيبٍ ﴿٥٢﴾ فَجَعَلْنَاهُمْ
سَلَافًا وَمَثَلًا لِّلْآخِرِينَ ﴿٥٣﴾ وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ
مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ ﴿٥٤﴾ وَقَالُوا لَوْلَا
إِلَهُنَا خَيْرٌ أَمْ هَؤُلَاءِ الَّذِينَ كَانُوا لِآبَائِهِمْ بِلَهْوٍ
أَعْبَادًا أَفَمَنْ أَتَى اللَّهُ مَنَّانًا ﴿٥٥﴾ فَجَعَلْنَاهُ
مَثَلًا لِّلَّذِينَ اسْتَكْبَرُوا ﴿٥٦﴾ وَلَوْ نَشَاءُ لَجَعَلْنَاهُمْ
مِثْلَ نَجِيسٍ مِّنَ الْمَاءِ أَوْ كَذَّبُوا بِآيَاتِنَا ﴿٥٧﴾

(وَأَسْأَلُ الَّذِينَ أَرْسَلْنَا إِلَيْهِمْ
قَبْلَكَ [مِنْ] رُسُلِنَا)

(And ask those whom
We sent before you of
Our Messengers.)^[1]

This was narrated
by Qatādah, Ad-
Dahhāk and As-Suddi
from Ibn Mas'ūd, may
Allāh be pleased with
him.^[2] Yet this
appears to be an
explanation rather
than an alternate
version of recitation.
And Allāh knows best.

﴿وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا إِلَىٰ
فِرْعَوْنَ وَمَلَئِهِ ۚ فَقَالَ إِنِّي
رَسُولُ رَبِّ الْعَالَمِينَ ﴿١﴾ فَلَمَّا حَآصَهُمْ
بِآيَاتِنَا إِذَا هُمْ مِنْهَا يَحْكُمُونَ ﴿٢﴾ وَمَا
نُرِيهِمْ مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ

مِنْ أُخْتِهَا وَأَخَذْنَاهُمْ بِالْعَذَابِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٤٦﴾ وَقَالُوا بَيِّنَاتٍ لَّنَا رَبِّكَ بِمَا عَهِدَ عِنْدَكَ
إِنَّا لَمُهْتَدُونَ ﴿٤٧﴾ فَلَمَّا كُنُفْنَا عَنْهُمْ الْعَذَابَ إِذَا هُمْ يَنْكُتُونَ ﴿٤٨﴾﴾

446. And indeed We did send Mūsā with Our Āyāt to Fir'awn and his chiefs. He said: "Verily, I am a Messenger of the Lord of all that exists."﴾

447. But when he came to them with Our Āyāt, behold, they laughed at them﴾.

448. And not an Āyāh We showed them but it was greater than its fellow preceding it, and We seized them with torment, in order that they might turn.﴾

[1] At-Ṭabari 21 : 611.

[2] At-Ṭabari 21 : 611, 612.

﴿49. And they said (to Mūsā): "O you sorcerer! Invoke your Lord for us according to what He has made a pact with you. Verily, We shall guide ourselves."﴾

﴿50. But when We removed the torment from them, behold, they broke their covenant.﴾

Mūsā was sent with the Message of Tawḥīd to Fir'awn and His Chiefs

Here Allāh tells us about His servant and Messenger Mūsā, peace be upon him, and how He sent him to Fir'awn and his chiefs. That is, his governors, ministers, leaders and followers among the Egyptians and the Children of Israel. Allāh sent him to call them to worship Allāh alone, with no partner or associate, and to forbid them from worshipping anything other than Him. He sent him with mighty signs, such as his hand and his staff, other signs such as the flood, locusts, *Qummal*,^[1] frogs and blood, and the loss of their crops and lives. Yet despite all that they remained arrogant and stubbornly refused to follow him; they rejected his message and made fun of it, and laughed at the one who had brought it.

﴿وَمَا نُرِيهِمْ مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْرَاهَا﴾

﴿And not an Ayāh We showed them but it was greater than its fellow preceding it,﴾

but despite that they would not give up their sin, misguidance, ignorance and confusion. Every time one of these signs came to them, they would go and implore Mūsā, saying,

﴿يَا أَيُّهَا السَّاحِرُ﴾

﴿"O you sorcerer!..."﴾ meaning, expert or knowledgeable one – this was the view of Ibn Jarīr.^[2]

The scholars of that time were the sorcerers or magicians, and magic was not regarded as something reprehensible by them at that time, so this was not a slight on their part. They were in a state of need, so it would not have been appropriate for

^[1] See the discussion of these events in volume four, the *Tafsīr* of *Sūrat Al-Ar'āf* [7:133].

^[2] *Aṭ-Ṭabari* 21:615.

drowned them all.﴾

﴿56. And We made them a precedent, and an example to later generations.﴾

Fir'awn's Address to His People and how Allāh punished Him

Allāh tells us how Fir'awn stubbornly persisted in his rebellion and disbelief. He assembled his people and addressed them in a vainglorious fashion, boasting of his dominion over Egypt.

﴿أَلَيْسَ لِي مَلِكُ يَمْنَنُ وَهَذِهِ الْأَنْهَارُ تَجْرِي مِن تَحْتِي﴾

﴿Is not mine the dominion of Egypt, and these rivers flowing underneath me?﴾

Qatadah said, "They had gardens and rivers of flowing water."^[1]

﴿أَفَلَا تُبْصِرُونَ﴾

﴿See you not then?﴾ means, 'do you not see my position of might and power?' – implying that Mūsā and his followers were poor and weak. This is like the Āyah:

﴿فَمَسَرَ فَأَدَّى ﴿٢٤﴾ فَقَالَ لَا إِلَهَ إِلَّا أَنَا فَكَذَّبُوا فَأَخَذْنَاهُ بِأَفْئِدَتِهِ فَأَذَى ﴿٢٥﴾﴾

﴿Then he gathered (his people) and cried aloud, saying: "I am your lord, most high." So Allāh seized him with punishment for his last and first transgression.﴾ (79:23-25)

﴿أَمْ أَنَا خَيْرٌ مِّنْ هَٰذَا الْبَٰئِسِ الْفَٰسِقِ﴾

﴿Am I not better than this one who is despicable﴾

As-Suddi said, "He was saying, 'indeed I am better than this one, who is despicable'.^[2] Some of the grammarians of Baṣrah^[3] said that Fir'awn – may the curse of Allāh be upon him – was saying that he was better than Mūsā, peace be upon him. But this is an obvious lie, may continued curses be upon him until the Day of Resurrection. By describing Mūsā as despicable he meant – as Sufyān said – insignificant. Qatadah and As-Suddi said, "He meant, weak." Ibn Jarir said,

[1] Aṭ-Ṭabari 21:616.

[2] Aṭ-Ṭabari 21:616.

[3] Aṭ-Ṭabari 21:617.

"He meant, he had no power, authority or wealth."

﴿وَلَا يَكَادُ يَبِينُ﴾

﴿and can scarcely express himself clearly﴾ means, he cannot speak clearly, he stammers and cannot speak well.

Fir'awn's description of Mūsā as "despicable" is a lie; rather it is he who was despicable and insignificant, lacking in physical, moral and religious terms, and it is Mūsā who was noble, truthful, righteous and upright.

﴿وَلَا يَكَادُ يَبِينُ﴾

﴿and can scarcely express himself clearly﴾. This was also a lie. Although something happened to Mūsā's tongue when he was a child, when it was burnt by a coal. He asked Allāh to loosen the knot from his tongue (i.e., to correct his speech defect) so that they could understand what he said, and Allāh had answered his prayer and said:

﴿قَدْ أَوَيْتَ مُزَاكَ بِرُحْمِي﴾

﴿You are granted your request, O Mūsā﴾ (20:36).

It may be the case that some problem remained which he had not asked to be relieved of, as Al-Ḥasan Al-Baṣrī suggested, and that he had asked only to be relieved of that which stood in the way of his conveying the Message. A person cannot be blamed for physical matters over which he has no control. Even though Fir'awn had the intelligence to understand that, he wanted to confuse and mislead his people, who were ignorant and stupid. So he said:

﴿قَالَ أَلَيْسَ عَلَيَّ آسَرٌ مِّنْ ذَمٍّ﴾

﴿Why then are not golden bracelets bestowed on him...?﴾

meaning, adornments which are placed on the arms. This was the view of Ibn 'Abbās, may Allāh be pleased with him, Qatādah and others.^[1]

﴿أَوْ رُءُوسَ الْمَلَائِكَةِ مُقَرَّنِينَ﴾

﴿or angels sent along with him?﴾ meaning, to serve him and to testify that he is telling the truth. He looked only at outward

[1] Aṭ-Ṭabari 21:619.

appearances and did not understand the true inner matters that are clearer than what he focused on, if only he had understood that. Allāh says:

﴿فَانْتَحَفَ قَوْمُهُ فَأَمَاعُوا﴾

«Thus he fooled his people, and they obeyed him.»

meaning, he confused them and invited them to misguidance, and they responded to him.

﴿إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ﴾

«Verily, they were ever a people who were rebellious.»

Then Allāh says:

﴿فَلَمَّا دَامَسُوا انْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ﴾

«So when they angered Us, We punished them, and drowned them all.»

‘Ali bin Abi Ṭalḥah reported that Ibn ‘Abbās, may Allāh be pleased with him, said it means: “When they angered Us means, they provoked Our wrath.”^[1] Aḍ-Ḍaḥḥāk said, it means “They made Us angry.” This was also the view of Ibn ‘Abbās, Mujāhid, Ikrimah, Sa‘id bin Jubayr, Muḥammad bin Ka‘b Al-Quraẓī, Qatādah, As-Suddi and other scholars of *Tafsir*.^[2]

Ibn Abi Hātim recorded that ‘Uqbah bin ‘Amir, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said:

«إِذَا رَأَيْتَ اللَّهَ بَارَكَ وَتَعَالَى يُعْطِي الْعَبْدَ مَا يَشَاءُ، وَهُوَ مُقِيمٌ عَلَى مَعَاصِيهِ، فَإِنَّمَا ذَلِكَ اسْتِزْجَارٌ بِهِ لَهُ»

«When you see that Allāh gives a person what he wants even though he is persisting in sin, that means that Allāh is enticing him into destruction.» Then he recited:

﴿فَلَمَّا دَامَسُوا انْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ﴾

«So when they angered Us, We punished them, and drowned them all.»^[3]

[1] Aṭ-Ṭabari 21:622.

[2] Aṭ-Ṭabari 21:622; *Ad-Durr Al-Manthūr* 7:383.

[3] Aḥmad 4:145, with slight differences.

وَأَنَّهُ لَوَيْلٌ لِّلسَّاعَةِ فَلَا تَمُوتُ بِهَا وَاتَّبِعُونِ هَٰذَا صِرَاطٌ مُّسْتَقِيمٌ ﴿١١﴾ وَلَا يَصُدُّكُمْ الشَّيْطَانُ إِنَّهُ لَكُمُ عَدُوٌّ مُّبِينٌ ﴿١٢﴾ وَلَمَّا جَاءَ عِيسَىٰ بِآيَاتِنَا قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ وَلَآئِن لَّكُمْ بَعْضُ الَّذِي تَخْتَلِفُونَ فِيهِ فَأَتَقُوا اللَّهَ وَأَطِيعُوا أَوْيَٰنَ اللَّهِ هُوَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَٰذَا صِرَاطٌ مُّسْتَقِيمٌ ﴿١٣﴾ فَأَخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ قَوْلَ لِّلَّذِينَ ظَلَمُوا مِنْ عَذَابٍ يَوْمَ أَلِيمٍ ﴿١٤﴾ هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَن تَأْتِيَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿١٥﴾ الْأَخِلَّاءُ يَوْمَ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ ﴿١٦﴾ يَتَّبِعُونَ الْأَقْدَامَ وَالْجَنَّةَ أَسْفَلَ وَارِثَةً وَكَانُوا مُسْلِمِينَ ﴿١٧﴾ ادْخُلُوا الْجَنَّةَ أَشْرَ وَأَزْوَاجَكُمْ تُحِبُّونَ ﴿١٨﴾ يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِّنْ ذَهَبٍ وَأَكْوَابٍ وَفِيهَا مِمَّا شَتَبُوا النَّفْسَ وَتِلْكَ الْأَعْيُنُ وَأَشْرَفُهَا حَلِيدُونَ ﴿١٩﴾ وَبِئَٰلِكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٢٠﴾ لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِنْهَا تَأْكُلُونَ ﴿٢١﴾

It was reported that Tāriq bin Shihāb said, "I was with 'Abdullāh, may Allāh be pleased with him, and the issue of sudden death was mentioned. He said, 'It is a relief for the believer and a source of regret for the disbeliever.' Then he recited the Āyah:

﴿فَلَمَّا سَأَلْنَا أَنُنْقَلَا مِن هَٰذَا قَالُوا اتَّقُوا اللَّهَ فَمَا كَانَ لَهُمْ جَوَابٌ﴾

«So when they angered Us, We punished them, and drowned them all».^[1]

'Umar bin 'Abdul-'Azīz, may Allāh be pleased with him, said, "I found that punishment comes with negligence,

meaning the Āyah:

﴿فَلَمَّا سَأَلْنَا أَنُنْقَلَا مِن هَٰذَا قَالُوا اتَّقُوا اللَّهَ فَمَا كَانَ لَهُمْ جَوَابٌ﴾

«So when they angered Us, We punished them, and drowned them all».

﴿نَجْمَلْنَهُمْ سَلَكًا وَرَسَلًا لِلْآخِرِينَ﴾

«And We made them a precedent, and an example to later generations.»

Abu Mijlaz said, "Precedent for others who do the same as they did."^[2] He and Mujāhid said, "An example, i.e., a lesson to those

[1] Ad-Durr Al-Manthūr 7:384.

[2] Al-Qurṭubī 16:102.

who come after them.^[1] Allāh is the One Who guides to the straight path, and unto Him is the final return.

﴿وَلَمَّا حُزِبَ ابْنُ مَرْيَمَ مَعَآ إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ ﴿٥٧﴾ وَقَالُوا بِالْبَهْتِئَةِ أَخْرَجَ أَرْحَمُ مَا صَرَفَهُ اللَّهُ إِلَّا جَدًّا بَنَ فَرَّقَهُمْ خَصْمُونَ ﴿٥٨﴾ إِنْ هُوَ إِلَّا عَبْدٌ أَنْشَأْنَاهُ عَلَى رِجْلَيْنَا فَتَلَّاهُ لِنَبْلُوَهُ أَهْلًا لَمْ يَكُنْ لَكُمْ بَشَرٌ إِلَّا نُفُوسٌ مُبْدُودَةٌ ﴿٥٩﴾ وَكَوْنَتَا لِحَقَالِكُمْ لَكُمْ تِلْكَ يَوْمَئِذٍ الْأَرْضُ تَحْقُلُونَ ﴿٦٠﴾ وَاتَّقُوا يَوْمَ تُرْفَعُ السُّورَةُ أُولَئِكَ لَكُمْ أَعْدَاؤُكُمْ يُؤْخَذُ بِكُم بِالْحُكْمِ الْإِسْلَامُ لَكُمْ بَشَرٌ أَلْوَىٰ تَخَيَّلُونَ فِيهِ فَاتَّقُوا اللَّهَ وَالْيَوْمَئِزَّةَ ﴿٦١﴾ إِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ فَانْبِذُوا مَا بَيْنَكُمْ أَيْدِيكُمْ إِنَّكُمْ لَمِنَ الْمُتَكَلِّفِينَ ﴿٦٢﴾ فَاتَّخَذَ الْأَعْرَابُ مِنْ بَيْنِهِمْ قَوَلًا لِلَّذِينَ ظَلَمُوا مِنْ عَذَابٍ بَرَزِهِمْ أَيْدِيكُمْ﴾

﴿57. And when the son of Maryam is quoted as an example, behold, your people cry aloud thereat.﴾

﴿58. And say: "Are our gods better or is he?" They quoted not the above example except for argument. Nay! But they are a quarrelsome people.﴾

﴿59. He was not more than a servant. We granted Our favor to him, and We made him an example for the Children of Israel.﴾

﴿60. And if it were Our will, We would have made angels to replace you on the earth.﴾

﴿61. And he shall be a known sign for (the coming of) the Hour. Therefore have no doubt concerning it. And follow Me! This is the straight path.﴾

﴿62. And let not Shayṭān hinder you. Verily, he (Shayṭān) to you is a plain enemy.﴾

﴿63. And when 'Isā came with clear proofs, he said: "I have come to you with Al-Hikmah,^[2] and in order to make clear to you some of that in which you differ. Therefore have Taqwā of Allāh and obey me."﴾

﴿64. "Verily, Allāh! He is my Lord and your Lord. So worship Him. This is the straight path."﴾

﴿65. But the sects from among themselves differed. So woe to

^[1] At-Ṭabari 21:624, Al-Qurṭubi 16:102.

^[2] See the Tafsir of Sūrah Ṣād (38:20).

those who do wrong from the torment of a painful Day!﴾

The Contempt of the Quraysh for the son of Maryam, and His true Status with Allāh

Allāh tells us how the Quraysh persisted in their disbelief and stubborn arguments:

﴿وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِنَّا قَوْمُكَ مِن دُونِهِ﴾

﴿And when the son of Maryam is quoted as an example, behold, your people cry aloud thereat.﴾

Several others narrated that Ibn 'Abbās, may Allāh be pleased with him, Mujāhid, 'Ikrimah, As-Suddi and Aḍ-Ḍaḥḥāk said, "They laughed, i.e., they were astounded by that."^[1] Qatādah said, "They were repelled by that and they laughed."^[2] Ibrāhīm An-Nakha'i said, "They turned away."^[3]

The reason for this was mentioned by Muḥammad bin Ishāq in *As-Sīrah*. He said, "According to what I have heard, the Messenger of Allāh ﷺ sat down one day with Al-Walīd bin Al-Mughīrah in the *Masjid*, and An-Naḍr bin Al-Ḥārith came and sat down with them. There were also other men from the Quraysh in the gathering. The Messenger of Allāh ﷺ spoke, then An-Naḍr bin Al-Ḥārith came up to him and the Messenger of Allāh ﷺ spoke to him until he ﷺ defeated him in argument. Then he ﷺ recited to him and to them,

﴿إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنتُمْ لَهَا وَرِدُّوكُمْ﴾

﴿Certainly you and that which you are worshipping now besides Allāh, are (but) fuel for Hell! (Surely) you will enter it.﴾ (21:98)

Then the Messenger of Allāh ﷺ got up and went to sit with 'Abdullāh bin Al-Zab'ari At-Tamīmi. Al-Walīd bin Al-Mughīrah said to him, 'By Allāh, An-Naḍr bin Al-Ḥārith could not match the son of 'Abd Al-Muṭṭalib in argument. Muḥammad claims that we and these gods that we worship are fuel for Hell.' 'Abdullāh bin Az-Zab'ari said, 'By Allāh, if I meet with him I

[1] Al-Qurṭubī 16:103.

[2] Aṭ-Ṭabarī 21:627.

[3] Al-Qurṭubī, 16:103.

will defeat him in argument. Ask Muḥammad whether everyone that is worshipped instead of Allāh will be in Hell with those who worshipped him, for we worship the angels, and the Jews worship 'Uzayr, and the Christians worship the Messiah 'Isā bin Maryam.' Al-Walīd and those who were sitting with him were amazed at what 'Abdullāh bin Az-Zab'ari said, and they thought that he had come up with a good point. He said this to the Messenger of Allāh ﷺ, who said:

«كُلُّ مَنْ أَحَبَّ أَنْ يُعْبَدَ مِنْ دُونِ اللَّهِ فَهُوَ مَعَ مَنْ عَبَدَهُ، فَإِنَّهُمْ إِنَّمَا يَتَّبِعُونَ الشَّيْطَانَ
وَمَنْ أَمَرَهُمْ بِعِبَادَتِهِ»

«Everyone who likes to worship something other than Allāh will be with the one whom he worshipped, for indeed they are worshipping the Shayṭān and whomever told them to worship that person.»

Then Allāh revealed the words:

﴿إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحَقُّ أُولَٰئِكَ مِمَّا سَبَعَدُوا﴾

«Verily, those for whom the good has preceded from Us, they will be removed far therefrom (Hell)» (21:101),

meaning that 'Isā, 'Uzayr and rabbis and monks who were also worshipped, who spent their lives in devotion towards Allāh. The misguided people who came after them took them as lords instead of Allāh. Concerning the notion of worshipping the angels as daughters of Allāh, the following words were revealed:

﴿وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا مَبْغُضًا ۚ بَلْ عِبَادٌ مُّكْرَمُونَ﴾

«And they say: "The Most Gracious has begotten a son (or children)." Glory to Him! They are but honored servants.» (21:26)

Concerning 'Isā bin Maryam, the fact that he is worshipped instead of Allāh, and to the amazement of Al-Walīd and the others who were present at the argument, the following was revealed:

﴿وَلَمَّا شَرِبَ ابْنُ مَرْيَمَ مَلَا إِذَا قَوْمُكَ مِنْهُ يَصِيدُونَ﴾

«And when the son of Maryam is quoted as an example, behold, your people cry aloud thereat.»

meaning, they take this argument as a basis for rejecting your message. Then Allāh mentions 'Isā bin Maryam and says:

﴿إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ نَازِئًا لِّبَنِي إِسْرَءِيلَ ۚ وَلَوْ كُنَّا لَبَدَّلْنَا بِصَلَاتِكَ خَلْقًا مِّنَ الْأَرْضِ يَحْكُمُونَ ۚ وَإِنَّ لَوْلَا لِسَاعَةِ ۝﴾

«He was not more than a servant. We granted Our favor to him, and We made him an example for the Children of Israel. And if it were Our will, We would have made angels to replace you on the earth. And he ('Isā) shall be a known sign for the Hour.»

meaning, the miracles and signs that happened at his hands, such as raising the dead and healing the sick, are sufficient as signs of the approach of the Hour.

﴿فَلَا تَتَّخِذْ بِهَا تُشَكُّكًا ۚ وَاتَّبِعُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ ۝﴾

«Therefore have no doubt concerning it. And follow Me! This is the straight path.»^[1]

Ibn Jarīr mentioned that Al-'Awfī reported that Ibn 'Abbās, may Allāh be pleased with him, commented on the Āyah:

﴿وَلَمَّا سَأَلْنَا ابْنَ مَرْيَمَ عَنْ قَوْمِهِ قَالَ إِذَا قُمْتُمْ إِلَىٰ صُلُوبِ آلِ عَادٍ ۝﴾

«And when the son of Maryam is quoted as an example, behold, your people cry aloud thereat.»

“This means the Quraysh, when it was said to them:

﴿إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنتُمْ لَهَا وَارِدُونَ ۝﴾

«Certainly you and that which you are worshipping now besides Allāh, are (but) fuel for Hell! (Surely) you will enter it.» (21:98)

The Quraysh said to him: 'What about 'Isā bin Maryam?'
He said:

﴿ذَٰكَ عَبْدُ اللَّهِ وَرَسُولُهُ﴾

«He is the servant and Messenger of Allāh.»

They said, 'By Allāh, he means that we should take him as a lord just as the Christians took 'Isā son of Maryam as a lord.'

[1] Ibn Hishām 1:396-398.

Then Allāh said:

﴿مَا صَرُّوْهُ لَكَ إِلَّا جَدَلًا بَلْ فَرَّقُوْهُم مَّا خَصِيْمُوْنَ﴾

«They quoted not the above example except for argument. Nay! But they are a quarrelsome people».^[1]

﴿وَقَالُوا مَا إِلٰهُنَا خَيْرٌ أَوْ هُوَ﴾

«And say: "Are our gods better or is he?"». Qatādah said, "They were saying, 'our gods are better than him'." Qatādah said; "Ibn Mas'ūd, may Allāh be pleased with him, recited it

(أَلِلٰهُنَا خَيْرٌ أَمْ هَذَا)

(Are our gods better or is this (person)?)" they mean Muḥammad ﷺ.

﴿مَا صَرُّوْهُ لَكَ إِلَّا جَدَلًا﴾

«They quoted not the above example except for argument.»

means, for the sake of stubborn argument, for they knew that he (ʿĪsā) was not included in the Āyah (21:98), because that would not make sense. The words,

﴿إِنَّكُمْ وَمَا تَعْبُدُوْنَ مِنْ دُونِ اللّٰهِ حَصَبُ جَهَنَّمَ﴾

«Certainly you and that which you are worshipping now besides Allāh, are (but) fuel for Hell!» (21:98)

are addressed to the Quraysh, for they used to worship idols and false gods – they did not worship the Messiah so why should he be included in what the Āyah says? What they said was only for the sake of argument; they did not really believe in it.

Imām Aḥmad, may Allāh have mercy on him, recorded that Abu Umāmah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

﴿مَا ضَلَّ قَوْمٌ بَعْدَ هُدًى كَانُوا عَلَيْهِ، إِلَّا أَزْرَبُوا الْجِدَلَ﴾

«No people go astray after having been guided, but they resort to (futile) argument.»

[1] Aṭ-Ṭabarī 21:625. There are similar authentic narrations: *Mushkil Al-Āthār* 1:431, and *Al-Ḥākim* 2:385.

Then the Messenger of Allāh ﷺ recited this Āyah:

﴿مَا صَرَّفُوهُ لَكَ إِلَّا جِدَلًا بَلْ مَرْ قَوْمٌ خَصِمُونَ﴾

﴿They quoted not the above example except for argument. Nay!
But they are a quarrelsome people﴾.^[1]

It was also recorded by At-Tirmidhi, Ibn Mājah and Ibn Jarīr. At-Tirmidhi said, "This Ḥadīth is Ḥasan Ṣaḥīḥ, we do not know it except from the Ḥadīth of Ḥajjāj bin Dīnār..."^[2]

﴿إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ﴾

﴿He ('Īsā) was not more than a servant. We granted Our favor to him,﴾

means, 'Īsa, peace be upon him; he was no more than one of the servants of Allāh whom Allāh blessed with prophethood and messengership.

﴿وَجَعَلْنَاهُ نَمَلًا لِّبَنِي إِسْرَءِيلَ﴾

﴿and We made him an example for the Children of Israel.﴾

means, 'a sign, proof and evidence of Our power to do whatever We will.'

﴿وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكَ نَمَلًا كَفِي الْأَرْضِ مُخْتَلِفُونَ﴾

﴿And if it were Our will, We would have made angels to replace you on the earth.﴾

As-Suddi said, "They would have taken your place on (the earth)."^[3] Ibn 'Abbās, may Allāh be pleased with him, and Qatādah said, "They would have succeeded one another just as you succeed one another."^[4] This view is implied by the former veiw. Mujāhid said, "They would have populated the earth instead of you."^[5]

Allah's saying:

﴿وَأَنَّهُ لَمَلَمٌ لِّسَاعَةِ﴾

[1] Aḥmad 5:256.

[2] Tuhfat Al-Aḥwadhī 9:130; Ibn Mājah 1:19, Aṭ-Ṭabari 21:629.

[3] Aṭ-Ṭabari 21:631.

[4] Aṭ-Ṭabari 21:630.

[5] Aṭ-Ṭabari 21:630.

«And he ('Īsā) shall be a known sign for (the coming of) the Hour.»

The correct view concerning this phrase is that it refers to his descent before the Day of Resurrection, as Allāh says:

﴿وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ﴾

«And there is none of the People of the Scripture but must believe in him before his death» (4:159).

- meaning before the death of 'Īsā, peace be upon him -

﴿وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا﴾

«And on the Day of Resurrection, he will be a witness against them» (4:159). This meaning has the support from an alternate recitation of the *Ayāt* ;

(وَإِنَّهُ لَعَلَمٌ لِلشَّاعَةِ)

(And he shall be a known sign for (the coming of) the Hour.) means, evidence that the Hour will surely come. Mujāhid said:

﴿وَإِنَّهُ لَوَلَمٌ لِقَاعَةٍ﴾

«And he shall be a sign for (the coming of) the Hour.»

means, sign and "One of the signs of the Hour will be the appearance of 'Īsā son of Maryam before the Day of Resurrection."^[1] Something similar was also narrated from Abu Hurayrah, Ibn 'Abbās, 'Abu Al-Āliyah, Abu Mālik, 'Ikrimah, Al-Ḥasan, Qatādah, Aḍ-Ḍaḥḥāk and others.^[2] Many *Mutawātir Ḥādīths* report that the Messenger of Allāh ﷺ said that 'Īsā will descend before the Day of Resurrection as a just ruler and fair judge.

﴿فَلَا تَمَرُّكَ يَمًا﴾

«Therefore have no doubt concerning it.» means, do not doubt that it will surely come to pass.

﴿وَأَتَّبِعُونِ﴾

«And follow Me.» means, 'in what I tell you about it.'

[1] At-Ṭabari 21 :632.

[2] At-Ṭabari 21 :632 ; Al-Qurṭubī 16 :106.

﴿هَذَا صِرَاطٌ مُسْتَقِيمٌ ۝ وَلَا يَسُدُّ لَكُمْ الْوَيْلُ﴾

«This is the straight path. And let not Shayṭān hinder you.»
means, from following the truth.

﴿إِنَّ لَكَ عَدُوًّا مُبِينًا ۝ وَلَمَّا جَاءَ عِيسَى بِالْبَيِّنَاتِ قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ﴾

«Verily, he (Satan) to you is a plain enemy. And when 'Isā came with (Our) clear proofs, he said: "I have come to you with Al-Ḥikmah..."», meaning prophethood:

﴿وَلِيُبَيِّنَ لَكُمْ بَعْضَ الَّذِي تَخْتَلِفُونَ فِيهِ﴾

«and in order to make clear to you some of the (points) in which you differ.»

Ibn Jarīr said, "This means religious matters, not worldly matters."^[1] What he said is good.

﴿تَتَقَرَّبُ إِلَى اللَّهِ﴾

«Therefore have Taqwā of Allāh» means, 'with regard to what I command you to do.'

﴿وَأَطِيعُوا﴾

«and obey me.» means, 'in what I bring to you.'

﴿إِنَّ اللَّهَ هُوَ رَبُّكُمْ وَأَعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ﴾

«Verily, Allāh! He is my Lord and your Lord. So worship Him. This is the straight path.»

means, 'you and I are enslaved to Him, in need of Him and we commonly share in the worship of Him Alone, associating none with Him.'

﴿هَذَا صِرَاطٌ مُسْتَقِيمٌ﴾

«This is the straight path» means, 'what I have brought to you is the straight path, which is the worship of the Lord, may He exalted, Alone.'

﴿وَمَا تَخَلَّفَ الْأَخْرَابُ مِنْ بَنِيهِمْ﴾

«But the sects from among themselves differed.»

^[1] At-Ṭabari 21:635.

means, they differed and became parties and factions, some who stated that he (Isa) was the servant and Messenger of Allāh - which is true - while others claimed that he was the son of Allāh or that he himself was Allāh - glorified be Allāh far above what they say. Allāh says:

﴿قَوْلٌ لِلَّذِينَ ظَلَمُوا مِنْ عَذَابِ يَوْمٍ أَلِيمٍ﴾

«So woe to those who do wrong from the torment of a painful Day!»

﴿مَنْ يَظْلُمُونَ إِلَّا السَّاعَةُ أَنْ تَأْتِيَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ﴾ الأَخْلَافُ يَوْمَهُمْ يَتَشَاهَدُونَ
بِمَعْصِدِ عَدُوٍّ إِلَّا السُّعُوفُ ﴿٧٦﴾ يَمِينًا لَا حَوْلَ عَلَيْكَ الْيَوْمَ وَلَا أَنْتَ تَحْزَنُونَ ﴿٧٧﴾ الَّذِينَ
آمَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ ﴿٧٨﴾ ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ تُحْبَبُونَ ﴿٧٩﴾ يُطَافُ
عَلَيْهِمْ بِمِصْكَاتٍ مِنْ ذَهَبٍ وَأَكْوَابٍ وَفِيهَا مَا تَشْتَهُوهُ الْأَنْفُسُ وَكَذَلِكَ أُفْصِحَتْ وَاتَّسَرَتْ فِيهَا
خَبِيرُونَ ﴿٨٠﴾ وَفَلَقَ لِلْجَنَّةِ الْآلِ أُرْوِشُهُمْ بِمَا كَسَبُوا تَمْلُوكَ ﴿٨١﴾ لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ
فِيهَا تَأْكُلُونَ ﴿٨٢﴾

«66. Do they only wait for the Hour that it shall come upon them suddenly while they perceive not?»

«67. Friends on that Day will be foes one to another except those who have Taqwā.»

«68. My servants! No fear shall be on you this Day, nor shall you grieve.»

«69. (You) who believed in Our Āyāt and were Muslims.»

«70. Enter Paradise, you and your wives, in happiness.»

«71. Trays of gold and cups will be passed round them; (there will be) therein all that their souls desire, and all that eyes could delight in and you will abide therein forever.»

«72. This is the Paradise, which you have been made to inherit because of your deeds that you used to do.»

«73. Therein for you will be fruits in plenty, of which you will eat (as you desire).»

The Resurrection will come suddenly, and Enmity will arise between close Friends among the Disbelievers

Allāh says, 'do these idolaters who disbelieve in the

Messengers wait'

﴿إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ﴾

«only for the Hour that it shall come upon them suddenly while they perceive not?»

means, for it is real and will inevitably come to pass, and these negligent people are unprepared for it. When it comes, it will catch them unawares, and on that Day they will feel the utmost regret when regret will not benefit them in the slightest and will not afford them any protection.

﴿الْأَحْيَاءُ يَوْمَئِذٍ يَتَّبِعُهُمْ بَئِضُهُمْ عَدُوٌّ إِلَّا الَّذِينَ تَتَّقُونَ﴾

«Friends on that Day will be foes one to another except those who have Taqwā.»

means, every friendship that exists for a purpose other than for the sake of Allāh will turn to enmity on the Day of Resurrection, except for that which is for the sake of Allāh, which will last forever. This is like the statement of Ibrāhīm, peace be upon him, to his people:

﴿إِنَّمَا اتَّخَذْتُمْ مِنْ دُونِ اللَّهِ أَوْثَانًا مَوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَيَلْعَنُ بَعْضُكُم بَعْضًا وَمَأْوَاكُمُ النَّارُ وَمَا لَكُمُ مِنْ نَاصِرِينَ﴾

«You have taken (for worship) idols instead of Allāh. The love between you is only in the life of this world, but on the Day of Resurrection, you shall disown each other, and curse each other, and your abode will be the Fire, and you shall have no helper.» (29:25)

Good News for Those with Taqwā on the Day of Resurrection, and Their entry into Paradise

﴿بَشِيرًا لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ حَزُونَ﴾

«My servants! No fear shall be on you this Day, nor shall you grieve.»

Then He will give them the glad tidings:

﴿الَّذِينَ آمَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ﴾

﴿(You) who believed in Our Āyāt and were Muslims.﴾

means, their hearts believed and they submitted inwardly and outwardly to the Laws of Allāh.

Al-Mu'tamir bin Sulaymān narrated that his father said: "When the Day of Resurrection comes and the people are resurrected, there will be no one left who will not be filled with terror. Then a caller will cry out:

﴿يَوَسَّوْ لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ﴾

﴿My servants! No fear shall be on you this Day, nor shall you grieve.﴾

So all the people will be filled with hope, but this will be followed by the words:

﴿الَّذِينَ نَسُوا بَيْنَنَا وَكَانُوا مُسْلِمِينَ﴾

﴿(You) who believed in Our Āyāt and were Muslims.﴾

Then all of mankind will be filled with despair apart from the believers.^[1]

﴿ادْخُلُوا الْجَنَّةَ﴾

﴿Enter Paradise,﴾ means, they will be told to enter Paradise.

﴿أَنْتُمْ وَأَزْوَاجُكُمْ﴾

﴿you and your wives,﴾ means, your counterparts

﴿تُحِبُّونَ﴾

﴿in happiness (Tuḥbarūn).﴾ means, in delight and joy.^[2]

﴿يُطَافُ عَلَيْهِمْ بِصُحُفٍ مِنْ ذَهَبٍ وَأَكْوَابٍ﴾

﴿Trays of gold and cups will be passed round them;﴾

means, fine vessels of gold containing food and drink, without spouts or handles.

^[1] Aṭ-Ṭabari 21:639.

^[2] This phrase *Tuḥbarūn* has already been mentioned in *Sūrat Ar-Rūm* [30:15] where there was a narration stating that it means, "Luxury." Ibn Kathīr's view is that it is more general than that, as seen by his comment here.

﴿وَفِيهَا مَا نَتَشَبَى الْأَنْفُسُ﴾

[(there will be) therein all that their souls could desire]. Some of them recited:

﴿مَا نَتَشَبَى الْأَنْفُسُ﴾

﴿that their souls desire,﴾

﴿وَتِلْكَ الْأَعْيُنُ﴾

﴿and all that eyes could delight in﴾ means, of good food, delightful fragrances and beautiful scenes.

﴿وَأَنْتُمْ فِيهَا﴾

﴿and you will therein﴾ means, in Paradise

﴿خَالِدِينَ﴾

﴿abide forever﴾ means, you will never leave it or want to exchange it.

Then it will be said to them, as a reminder of the blessing and favor of Allāh:

﴿وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ﴾

﴿This is the Paradise, which you have been made to inherit because of your deeds that you used to do.﴾

means, the righteous deeds which were the cause of your being included in the mercy of Allāh. For no one will be admitted to Paradise by virtue of their deeds alone; that will be by the mercy and grace of Allāh. But the varying ranks and degrees of Paradise will be attained according to one's righteous deeds.

﴿تَكُونُ فِيهَا فَاكِهَةٌ كَثِيرَةٌ﴾

﴿Therein for you will be fruits in plenty,﴾

means, of all kinds.

﴿مِنْهَا تَأْكُلُونَ﴾

﴿of which you will eat.﴾ means, whatever you choose and desire. When food and drink are mentioned, fruit is also mentioned to complete the picture of blessing and joy. And Allāh knows best.

﴿٧٦﴾

٤٩٥

﴿٧٧﴾

إِنَّ الْمُسْرِمِينَ فِي عَذَابٍ جَهَنَّمَ خَالِدُونَ ﴿٧٦﴾ لَا يَفُتَّرُ عَنْهُمْ وَهُمْ فِيهِ مُبْسِئُونَ ﴿٧٧﴾ وَمَا ظَلَمْتَهُمْ وَلَكِنْ كَانُوا أَهْمَ الظَّالِمِينَ ﴿٧٨﴾ وَكَادُوا بِمَلَائِكَةِ يَفُوزَ عَلَيْهِمْ قَالُوا إِنَّا أَنْكُرُكُمْ مَكْثُورٌ ﴿٧٩﴾ لَقَدْ جِئْتُمْ بِالْحَقِّ وَلَكِنْ أَكْثَرَكُمْ لِلْحَقِّ كَذِبُونَ ﴿٨٠﴾ أَمْ أَبْرَمُوا أَمْرًا فَإِنَّا مُبْرِمُونَ ﴿٨١﴾ أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلَىٰ وَرُسُلْنَا لَدَيْهِمْ يَكْتُبُونَ ﴿٨٢﴾ قُلْ إِن كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَبِيدِ ﴿٨٣﴾ سُبْحَنَ رَبِّ السَّمَوَاتِ وَالْأَرْضِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٨٤﴾ فَذَرَهُمْ يَمْشُوا وَيَلْعَبُوا وَنَسُوا حَتَّىٰ تُلَاقُوا يَوْمَهُمُ الَّذِي يُوْعَدُونَ ﴿٨٥﴾ وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهُ وَفِي الْأَرْضِ إِلَهُ وَهُوَ الْحَكِيمُ الْعَلِيمُ ﴿٨٦﴾ وَبَارَكَ الَّذِي لَّهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَعِنْدَهُ عِلْمُ السَّاعَةِ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٧﴾ وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِن دُونِهِ الشَّفَعَةَ إِلَّا مَن شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ ﴿٨٨﴾ وَلَكِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ ﴿٨٩﴾ وَفَعَلِ اللَّهُ بِرَبِّهِمْ أَنْ هَؤُلَاءِ قَوْمٌ لَا يُؤْمِنُونَ ﴿٩٠﴾ فَأَصْفَحْ عَنْهُمْ وَقُلْ سَلَامٌ فَسَوْفَ يَعْلَمُونَ ﴿٩١﴾

﴿٧٦﴾ إِنَّ الْمُسْرِمِينَ فِي عَذَابٍ جَهَنَّمَ خَالِدُونَ ﴿٧٦﴾ لَا يَفُتَّرُ عَنْهُمْ وَهُمْ فِيهِ مُبْسِئُونَ ﴿٧٧﴾ وَمَا ظَلَمْتَهُمْ وَلَكِنْ كَانُوا أَهْمَ الظَّالِمِينَ ﴿٧٨﴾ وَكَادُوا بِمَلَائِكَةِ يَفُوزَ عَلَيْهِمْ قَالُوا إِنَّا أَنْكُرُكُمْ مَكْثُورٌ ﴿٧٩﴾ لَقَدْ جِئْتُمْ بِالْحَقِّ وَلَكِنْ أَكْثَرَكُمْ لِلْحَقِّ كَذِبُونَ ﴿٨٠﴾ أَمْ أَبْرَمُوا أَمْرًا فَإِنَّا مُبْرِمُونَ ﴿٨١﴾ أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلَىٰ وَرُسُلْنَا لَدَيْهِمْ يَكْتُبُونَ ﴿٨٢﴾

﴿74. Verily, the criminals will be in the torment of Hell to abide therein forever.﴾

﴿75. (The torment) will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein.﴾

﴿76. We wronged them not, but they were the wrongdoers.﴾

﴿77. And they will cry: "O Mālik (keeper of Hell)! Let your Lord make an end of us." He will say: "Verily, you shall abide forever."﴾

﴿78. Indeed We have brought the truth to you, but most of you have a hatred for the truth.﴾

﴿79. Or have they plotted some plan? Then We too are planning.﴾

﴿80. Or do they think that We hear not their secrets and their private counsel? Yes (We do) and Our messengers are by them, to record.﴾

The Punishment of the Doomed

The description of the state of the blessed is followed by a description of the state of the doomed.

﴿إِنَّ الشَّارِكِينَ فِي عَذَابِ جَهَنَّمَ خَالِدُونَ﴾ لَا يُخَفَّرُ عَنْهُمْ

«Verily, the criminals will be in the torment of Hell to abide therein forever. It will not be lightened for them,»

meaning, not even for one moment.

﴿وَهُمْ فِيهِ يَلْسُونَ﴾

«and they will be plunged into destruction with deep regrets, sorrows and in despair therein,»

means, they will despair of any goodness.

﴿وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ﴾

«We wronged them not, but they were the wrongdoers.»

means, by their committing wrong actions after proof had been established against them and Messengers had been sent to them, but they rejected them and rebelled, so they are to be punished accordingly. And your Lord is not at all unjust to (His) servants.

﴿وَنَادَا بِكَرْبٍ﴾

«And they will cry: "O Mālik..."» who is the keeper of Hell.

Al-Bukhārī said, "Ḥajjāj bin Minhāl told us, Sufyān bin 'Uyaynah told us, from 'Amr bin 'Aṭā,' from Ṣafwān bin Ya'lā that his father, may Allāh be pleased with him, said, 'I heard the Messenger of Allāh ﷺ reciting on the Minbar:

﴿وَنَادَا بِكَرْبِكَ يَنْقِضُ عَلَيْكَ رَبُّكَ﴾

«And they will cry: "O Mālik! Let your Lord make an end of us."»⁽¹⁾

meaning, 'let Him destroy our souls and give us some respite from our predicament.' But it will be as Allāh says:

﴿لَا يَنْقُضُ عَلَيْهِمْ قِسْمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا﴾

⁽¹⁾ Faṭḥ Al-Bārī, 8:431.

«Neither will it have a complete killing effect on them so that they die nor shall its torment be lightened for them» (35:36).

﴿وَنَجَّيْنَا الْإِنْسَانَ مِنَ الْكَافِرِينَ ۖ أَلَيْسَ بِضَلٍّ أَنَّ الْكَافِرِينَ ۖ ثُمَّ لَا يُبْرَأُ بِهَا وَلَا يُخْرَجُ ۖ﴾

«But it will be avoided by the wretched, who will enter the great Fire. There he will neither die (to be in rest) nor live (a good living).» (87:11-13).

When they ask to be allowed to die, Mālik will answer them:

﴿قَالَ إِنَّكَ مُتَكَبِّرٌ﴾

«He will say: "Verily, you shall abide forever."» meaning, 'you will have no way out from it and no refuge.' Then the reason why they are doomed will be given, which is their stubborn resistance to the truth. Allāh says:

﴿لَقَدْ جَاءَكُمْ بِالْحَقِّ﴾

«Indeed We have brought the truth to you,» meaning, 'We have explained it to you clearly and in detail.'

﴿وَلَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَرِهُونَ﴾

«but most of you have a hatred for the truth.»

means, 'but your nature could not accept it and did not seek it; on the contrary, you followed and venerated falsehood, and you stood in the way of truth and refused it, and despised its followers.' So they will blame themselves and will feel regret at the time when regret will not be of any benefit to them. Then Allāh says:

﴿أَمْ أَمْرًا شَرًّا إِنَّا مُنْشِقُونَ ۖ﴾

«Or have they plotted some plan? Then We too are planning.»

Mujāhid said, "They wanted to plot some evil, but We are also planning."^[1] What Mujāhid said is like the Āyah:

﴿وَمَكْرًا مَكْرًا وَمَكْرًا مَكْرًا وَمَكْرًا مَكْرًا وَمَكْرًا مَكْرًا ۖ﴾

«So they plotted a plot, and We planned a plan, while they perceived not.» (27:50).

The idolators were trying their utmost to find ways of refuting

[1] At-Tabari 21:146.

the truth with falsehood, but Allāh planned it so that the consequences of that would backfire on them. He said in refutation:

﴿أَمْ يَحْسِبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ﴾

﴿Or do they think that We hear not their secrets and their private counsel?﴾

meaning, what they say secretly and openly.

﴿بَلْ نُرَبِّكُمُ لَهُمْ رُكُودٌ﴾

﴿Yes (We do) and Our messengers are by them, to record.﴾

means, 'We know what they are doing, and the angels are also recording their deeds, major and minor.'

﴿قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَبْدِينَ﴾ (81) ﴿مُبَارَكٌ رَبُّ السَّمَوَاتِ وَالْأَرْضِ رَبُّ الْمَرْشِيِّ عَمَّا يَصِفُونَ﴾ (82) ﴿قَدْ رَفَعَهُمْ بِحُورٍ وَيَلْبَسُوا حَقِّ بَلْفُورٍ يَوْمَهُمُ الَّذِي يُوعَدُونَ﴾ (83) ﴿وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌُ وَفِي الْأَرْضِ إِلَهٌُ وَهُوَ الْمَلِكُ الْعَلِيمُ﴾ (84) ﴿وَبَارَكَ الَّذِي لَمْ يَكُنْ لَكَ شَرِكٌ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَعِنْدَهُ عِلْمُ السَّاعَةِ وَإِلَيْهِ تُرْجَعُونَ﴾ (85) ﴿وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ الشَّفَعَةَ إِلَّا مَنْ شَاءَ بِالْحَقِّ وَهُمْ يَسْمَعُونَ﴾ (86) ﴿وَلَمَنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَلَّى يُؤْفَكُونَ﴾ (87) ﴿وَنَبِيهِمْ يَرْبِّ إِنْ هَذَا إِلَّا قَوْلٌ كَاذِبٌ﴾ (88) ﴿فَأَصْمَحْ عَنْهُمْ وَفَلَّ سَلْمٌ فَسَوْ يَسْمَعُونَ﴾ (89)

481. Say: "If the Most Gracious had a son, then I am the first of the worshippers."﴾

482. Glorified is the Lord of the heavens and the earth, the Lord of the Throne! Exalted be He from all that they ascribe (to Him).﴾

483. So leave them (alone) to speak nonsense and play until they meet the Day of theirs which they have been promised.﴾

484. It is He Who is the only God in the heaven and the only God on the earth. And He is the All-Wise, the All-Knower.﴾

485. And Blessed be He to Whom belongs the kingdom of the heavens and the earth, and all that is between them, and with Whom is the knowledge of the Hour, and to Whom you (all) will be returned.﴾

486. And those whom they invoke instead of Him have no power of intercession - except for those who bear witness to the truth knowingly, and they know.﴾

﴿87. And if you ask them who created them, they will surely say: "Allāh." How then are they turned away?﴾

﴿88. And his saying: "O my Lord! Verily, these are a people who believe not!"﴾

﴿89. So turn away from them, and say: Salām (peace!) But they will come to know.﴾

Allāh has no Offspring

Allāh says:

﴿قُلْ﴾

﴿Say﴾ - 'O Muḥammad' -

﴿إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَابِدِينَ﴾

﴿If the Most Gracious had a son, then I am the first of the worshippers.﴾

meaning, 'if this were so, then I would worship Him on that basis, because I am one of His servants; I obey all that He commands me and I am not too arrogant or proud to worship Him.' This conditional phrase does not mean that what is described could happen nor that is possible as Allāh says:

﴿لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَاصْطَلَفَ مِمَّا يَخْلُقُ مَا يَكُنْهُ سُبْحَنَهُ هُوَ اللَّهُ الْوَاحِدُ

الْقَهَّارُ ﴿١﴾﴾

﴿Had Allāh wished to take a son, He could have chosen whom He willed out of those whom He created. But glory be to Him! He is Allāh, the One, the Irresistible.﴾ (39:4). Allāh says here:

﴿سُبْحَنَ رَبِّ السَّمَوَاتِ وَالْأَرْضِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٢٧﴾﴾

﴿Glorified is the Lord of the heavens and the earth, the Lord of the Throne! Exalted be He from all that they ascribe (to Him).﴾

meaning, exalted and sanctified and glorified be the Creator of all things far above having any offspring, for He is Unique, One and Eternally Self-Sufficient. There is none equal to Him or like Him, and He does not have any offspring.

﴿قَدَرَهُمْ بَحْوَثُوا﴾

«So leave them (alone) to speak nonsense» means, in their ignorance and misguidance,

﴿وَلْيَلْعَبُوا﴾

«and play» in their world,

﴿حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ﴾

«until they meet the Day of theirs which they have been promised.»

which is the Day of Resurrection, i.e., then they will come to know what their end and destination will be on that Day.

The Uniqueness of the Lord

﴿وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي الْأَرْضِ إِلَهٌ﴾

«It is He Who is the only God in the heaven and the only God on the earth.»

means, He is the God of those who are in the heavens and the God of those who are on earth; all of them worship Him and are humbled before Him.

﴿وَهُوَ الْحَكِيمُ الْقَدِيرُ﴾

«And He is the All-Wise, the All-Knower.» This Āyah is like the Āyah:

﴿وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ يَلْمِ يَرُّكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ﴾

«And He is Allāh in the heavens and on the earth; He knows what you conceal and what you reveal, and He knows what you earn.» (6:3)

which means, He is the One who is called Allāh in the heavens and on the earth.

﴿وَبَارِكْ لِلَّهِ لِمَا فَتَكَ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا﴾

«And Blessed be He to Whom belongs the kingdom of the heavens and the earth, and all that is between them.»

means, He is their Creator and Sovereign, the One Who is controlling them with none to resist or oppose His rule. Blessed and exalted be He far above the notion of His having a child. He is eternally free of all faults and shortcomings,

because He is the Lord, the Exalted, the Almighty, the Sovereign of all things, Who is in control of all affairs.

﴿وَعِنْدَهُ عِلْمُ السَّاعَةِ﴾

﴿and with Whom is the knowledge of the Hour,﴾

means, no one knows when it will happen except Him.

﴿وَرَأَيْتُمُ النُّجُومَ﴾

﴿and to Whom you (all) will be returned.﴾ means, and each person will be requited for his deeds; if they are good, then he will be rewarded, and if they are bad, then he will be punished.

The Idols have no Power of Intercession

﴿وَلَا يَنْفَعُ الَّذِينَ يَدْعُونَ مِن دُونِهِ﴾

﴿And those whom they invoke instead of Him have no power﴾

means, the idols and false gods.

﴿الْشَّفَعَةُ﴾

﴿of intercession﴾ means, they are not able to intercede for them.

﴿إِلَّا مَن شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ﴾

﴿except for those who bear witness to the truth knowingly, and they know.﴾

This means, but the one who bears witness to the truth has knowledge and insight, so his intercession with Allāh will avail, by His leave.

The Idolators admit that Allāh Alone is the Creator

﴿وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ﴾

﴿And if you ask them who created them, they will surely say: "Allāh." How then are they turned away?﴾

means, 'if you ask these idolators who associate others in worship with Allāh,'

﴿مَن خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ﴾

﴿who created them, they will surely say: "Allāh."﴾

means, they will admit that He Alone is the Creator of all

things and He has no partner in that. Yet despite that they still worship others alongside Him who have nothing and are able to do nothing. This is the utmost foolishness and stupidity. Allāh says:

﴿فَأَن يُّزَكَّرَ﴾

﴿How then are they turned away?﴾

The Prophet's Complaint to Allāh

﴿وَنَسِيتُ. يَرْبِّ إِنَّا هَؤُلَاءِ قَوْمٌ لَا يَشْكُرُونَ﴾

﴿And his saying: "O my Lord! Verily, these are a people who believe not!"﴾

means, Muḥammad ﷺ said this; he complained to his Lord about his people who did not believe in him, and said, 'O Lord, these people do not believe.' This is like the Āyah:

﴿وَقَالَ الرَّسُولُ يَرْبِّ إِنَّا هَؤُلَاءِ قَوْمٌ لَّا يَشْكُرُونَ﴾

﴿And the Messenger will say: "O my Lord! Verily, my people deserted this Qur'ān."﴾ (25:30).

This is the view of Ibn Mas'ūd, may Allāh be pleased with him, Mujāhid and Qatādah, and this is how Ibn Jarīr interpreted it.^[1]

Al-Bukhārī said: "Abdullāh – meaning Ibn Mas'ūd, may Allāh be pleased with him – recited (Āyah 88 of Az-Zukhruf):

﴿وَقَالَ الرَّسُولُ يَا رَبِّ﴾

(And the Messenger will say: "O my Lord!")^[2]

Mujāhid said concerning the Āyah:

﴿وَنَسِيتُ. يَرْبِّ إِنَّا هَؤُلَاءِ قَوْمٌ لَا يَشْكُرُونَ﴾

﴿And his saying: "O my Lord! Verily, these are a people who believe not!"﴾

"Allāh is stating what Muḥammad ﷺ said."^[3] Qatādah said, "These are the words of your Prophet ﷺ, when he complained

[1] At-Ṭabari 21:656.

[2] Fath Al-Bārī, 8:431.

[3] At-Ṭabari 21:656.

about his people to his Lord."^[1]

﴿فَأَصْنَعْ عَنْهُمْ﴾

﴿So turn away from them,﴾ means, from the idolators.

﴿وَقُلْ سَلَامٌ﴾

﴿and say Salām (peace!)﴾ means, 'do not respond to them in the same evil manner in which they address you; but try to soften their hearts and forgive them in word and deed.'

﴿فَسَوْفَ يَأْتِلُونَ﴾

﴿But they will come to know.﴾ This is a warning from Allāh for them. His punishment, which cannot be warded off, struck them, and His religion and His word was supreme. Subsequently *Jihad* and striving were prescribed until the people entered the religion of Allāh in crowds, and Islām spread throughout the east and the west. And Allāh knows best.

This is the end of the *Tafsīr* of Sūrat Az-Zukhruf.

[1] Aṭ-Ṭabari 21 :656.

The Tafsīr of Sūrat Ad-Dukhān (Chapter - 44)

Which was revealed in Makkah

سُورَةُ الدُّخَانِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْدٌ ۝ وَالْكِتَابِ الْمُبِينِ ۝ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَرَّكَةٍ إِنَّا كُنَّا مُنذِرِينَ ۝ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ۝ أَمْرًا مِنْ عِنْدِنَا إِنَّا كُنَّا مُرْسِلِينَ ۝ رَحْمَةً مِنْ رَبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ۝ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۝ إِنَّ كُنُوزَ مَوْجِدٍ ۝ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ رَبُّكُمْ وَرَبُّ مَابَاطِنِكُمْ الْأُولَى ۝ بَلْ هُمْ فِي شَكٍّ يَلْعَبُونَ ۝ فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُحَانٍ مُبِينٍ ۝ يَغْشى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ ۝ رَبَّنَا كَيْفَ عَذَابُ الْعَذَابِ ۝ إِنَّا مُؤْمِنُونَ ۝ أَنْ لَكُمْ الْذِكْرَىٰ وَقَدْ جَاءَكُمْ رَسُولٌ مُبِينٌ ۝ ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلَّ مِثْلُنَا ۝ إِنَّا كَاشِفُو الْعَذَابِ قَلِيلًا ۝ إِنَّكُمْ عَائِدُونَ ۝ يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَىٰ إِنَّا مُنْقِضُونَ ۝ وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَاءَهُمْ رَسُولٌ كَرِيمٌ ۝ أَنْ أَدْرَأَ إِلَىٰ عِبَادِ اللَّهِ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ۝

In *Musnad Al-Bazzār*, it is recorded from Abu Aṭ-Ṭufayl 'Amir bin Wāthilah from Zayd bin Hārithah that the Messenger of Allāh ﷺ said to Ibn Ṣayyād:

«إِنِّي قَدْ خَبَأْتُ خَبَاءً فَمَا هُوَ؟»

«I am concealing something, what is it?»

And the Messenger of Allāh ﷺ was concealing *Sūrat Ad-Dukhān* from him. He (Ibn Ṣayyād) said: "It is *Ad-Dukh*." The Messenger of Allāh ﷺ said,

«اُخْشَا مَا شَاءَ اللَّهُ [كَانَ]»

«Be off with you! Whatever Allāh wills happens.»^[1]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

[1] Aṭ-Ṭabarānī, 5:88, there is a deficiency in the reporting of this text. The story of Ibn Ṣayyād was recorded by Al-Bukhārī, no. 1354, and Muslim no. 7345, but there is no mention of the *Sūrah* in question. There are a number of possible explanations for the *Ḥadīth* besides referring to this *Sūrah*. See *Fath Al-Bārī* no. 3055.

﴿حَمْدٌ ۖ وَلَئِنَّ الْآلِينَ ۝ إِنَّا أُنزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ۖ إِنَّا كُنَّا مُنذِرِينَ ۝ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ۝ أَمَّا مِنْ عِندِنَا إِنَّا كُنَّا مُرْسِلِينَ ۝ رَحْمَةً مِنْ رَبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ۝ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۖ إِنَّ كُنْتُمْ مُوقِنِينَ ۝ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ ۖ رَبُّكُمْ رَبُّ مَتَابِكُمْ ۚ الْأَوَّلِينَ ۝﴾

﴿1. Hā Mīm.﴾

﴿2. By the manifest Book that makes things clear.﴾

﴿3. We sent it down on a blessed night. Verily, We are ever warning.﴾

﴿4. Therein (that night) is decreed every matter, Ḥakīm.﴾

﴿5. As a command from Us. Verily, We are ever sending.﴾

﴿6. (As) a mercy from your Lord. Verily, He is the All-Hearer, the All-Knower.﴾

﴿7. The Lord of the heavens and the earth and all that is between them, if you (but) have a faith with certainty.﴾

﴿8. Lā ilāha illā Huwa. He gives life and causes death - your Lord and the Lord of your forefathers.﴾

The Qur'ān was revealed on Laylatul-Qadr

Allāh tells us that He revealed the Magnificent Qur'ān on a blessed night, *Laylatul-Qadr* (the Night of Decree), as He says elsewhere:

﴿إِنَّا أُنزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ۝﴾

﴿Verily, We have sent it down in the Night of Al-Qadr﴾
(97:1).

This was in the month of *Ramaḍān*, as Allāh tells us:

﴿شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ﴾

﴿The month of Ramaḍān in which was revealed the Qur'ān﴾
(2:185).

We have already quoted the relevant *Ḥadīths* in (the *Tafsīr* of) *Sūrat Al-Baqarah*, and there is no need to repeat them here.

﴿إِنَّا كُنَّا مُنذِرِينَ﴾

﴿Verily, We are ever warning.﴾ means, telling them what is good for them and what is harmful for them, according to *Shar'ah*, so

that the proof of Allāh may be established against His servants.

﴿يَبَيِّنُ بِقُرْآنِهِ كُلِّ أَمْرٍ حَكِيمٍ ۝﴾

﴿Therein (that night) is decreed every matter, Ḥakīm.﴾

means, on *Laylatul-Qadr*, the decrees are transferred from *Al-Lawḥ Al-Mahfūz* to the (angelic) scribes who write down the decrees of the (coming) year including life span, provision, and what will happen until the end of the year. This was narrated from Ibn 'Umar, Mujāhid, Abu Mālik, Aḍ-Ḍaḥḥāk and others among the *Salaf*.^[1]

﴿حَكِيمٍ﴾

﴿Ḥakīm﴾ means decided or confirmed, which cannot be changed or altered. Allāh says:

﴿أَمْرًا مِّنْ عِندِنَا﴾

﴿As a command from Us.﴾ meaning, everything that happens and is decreed by Allāh and the revelation that He sends down - it all happens by His command, by His leave and with His knowledge.

﴿إِنَّا كُنَّا مُرْسِلِينَ﴾

﴿Verily, We are ever sending.﴾ means, to mankind, sending Messenger who will recite to them the clear signs of Allāh. The need for this was urgent.

﴿رَحْمَةً مِّنْ رَبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ۝ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا﴾

﴿(As) a mercy from your Lord. Verily, He is the All-Hearer, the All-Knower. The Lord of the heavens and the earth and all that is between them.﴾

means, the One Who sent down the Qur'ān is the Lord, Creator and Sovereign of the heavens and the earth and everything in between them.

﴿إِنْ كُنْتُمْ مُوقِنِينَ﴾

﴿if you (but) have a faith with certainty.﴾ Then Allāh says:

﴿لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ وَلَهُ يُرْسَلُ الرُّسُلُ مِنْ قَبْلِهِ ۚ إِنَّهُ كَانَ سَمِيعًا عَلِيمًا ۝﴾

[1] Aṭ-Ṭabari 22:9.

﴿Lā ilāha illā Huwa. He gives life and causes death - your Lord and the Lord of your forefathers.﴾ This is like the Āyah:

﴿قُلْ يٰٓأَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جِئْتُ بِالْحَقِّ وَالْأَرْضُ لِلَّهِ إِلَّا مَا هُوَ يَعْطِي وَيُخَيِّرُ﴾

﴿Say: "O mankind! Verily, I am sent to you all as the Messenger of Allāh - to Whom belongs the dominion of the heavens and the earth. Lā ilāha illā Huwa. He gives life and causes death...﴾ (7:158)

﴿بَلْ هُمْ فِي شَكٍّ يَلْعَبُونَ﴾ ٩ ﴿فَارْتَبِعْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ﴾ ١٠ ﴿يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ﴾ ١١ ﴿رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ﴾ ١٢ ﴿أَلَمْ يَأْتِ الْوَكِيلَ﴾ ١٣ ﴿وَقَدْ جَاءَهُمْ رَسُولٌ مُّبِينٌ﴾ ١٤ ﴿فَمُتَلَوَّا عَنْهُ وَقَالُوا مُنْجِئُهُمْ مِنْهُوَ كَذِبٌ أَوَالَمْ يُحْذَرْ﴾ ١٥ ﴿إِنَّا كَانُوا لِلْعَذَابِ قَلِيلًا﴾ ١٦ ﴿إِنْ كُنْتُمْ إِلَّا تَكْفُرُونَ﴾ ١٧ ﴿يَوْمَ تَبْطِشُ الْبَطْشَةُ الْكُبْرَىٰ إِنَّا سُنْفُونَ﴾ ١٨ ﴿

﴿9. Nay! They play about in doubt.﴾

﴿10. Then wait you for the Day when the sky will bring forth a visible smoke,﴾

﴿11. Covering mankind, this is a painful torment.﴾

﴿12. (They will say): "Our Lord! Remove the torment from us, really we shall become believers!"﴾

﴿13. How can there be for them an admonition, when a Messenger explaining things clearly has already come to them.﴾

﴿14. Then they had turned away from him and said: "(He is) one taught, a madman!"﴾

﴿15. Verily, We shall remove the torment for a while. Verily, you will revert.﴾

﴿16. On the Day when We shall strike you with the great Batshah. Verily, We will exact retribution.﴾

Alarming the Idolaters with News of the Day when the Sky will bring forth a visible Smoke

Allāh says, these idolaters are playing about in doubt, i.e., the certain truth has come to them, but they doubt it and do not believe in it. Then Allāh says, warning and threatening them:

﴿فَارْتَبِعْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ﴾

﴿Then wait you for the Day when the sky will bring forth a visible smoke.﴾

It was narrated that Masrūq said, "We entered the *Masjid* - i.e., the *Masjid* of Kūfah at the gates of Kindah - and a man was reciting to his companions,

﴿يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ﴾

﴿the Day when the sky will bring forth a visible smoke.﴾

He asked them; 'Do you know what that is?' That is the smoke that will come on the Day of Resurrection. It will take away the hearing and sight of the hypocrites, but for the believers it will be like having a cold."

He said, "We came to Ibn Mas'ūd, may Allāh be pleased with him, and told him about that. He was lying down, and he sat up with a start and said, 'Allāh said to your Prophet ﷺ

﴿قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ كَثْرٍ وَهُوَ أَقْرَبُ إِلَيَّ مِنَ الْكَافِرِينَ﴾

﴿Say: "No wage do I ask of you for this, nor am I one of the pretenders."﴾ (38:86).

And it is part of knowledge that when a man does not know something, he should say, 'Allāh knows best.' I will tell you a *Hadīth* about that. When the Quraysh did not respond to Islām and they grew stubborn, the Messenger of Allāh ﷺ invoked Allāh against them that they would have years like the years (of drought and famine) of Yūsuf. They became so exhausted and hungry that they ate bones and dead meat. They looked at the sky, but they saw nothing but smoke."^[1]

According to another report: "A man would look at the sky and he would see nothing between him and the sky except a smoky haze, because of his exhaustion."^[2]

﴿فَارْقُبِ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ ﴿١٠﴾ يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ﴾

﴿Then wait you for the Day when the sky will bring forth a visible smoke, covering the people, this is a painful torment﴾

A man came to the Messenger of Allāh ﷺ and said, "O Messenger of Allāh! Pray to Allāh to send rain to Muḍar, for

^[1] Muslim 4:2155.

^[2] Muslim 4:2156.

they are dying. So the Prophet ﷺ prayed for rain for them, and they got rain. Then the *Āyah* was revealed:

﴿إِنَّا كَاشِفُو الْعَذَابِ قَلِيلًا إِنَّكُمْ عَائِدُونَ﴾

«Verily, We shall remove the torment for a while. Verily, you will revert.»

Ibn Mas'ūd said, "Do you think that the torment will be removed for them on the Day of Resurrection? When they were granted ease, they reverted to their former state. Then Allāh revealed:

﴿يَوْمَ تَبُطُّ السُّيُوفُ الْكُبْرَىٰ إِنَّا مُنْقِمُونَ﴾

«On the Day when We shall strike you with the Great Batshah. Verily, We will exact retribution.»

He said, "This means the day of Badr."^[1]

Ibn Mas'ūd said, "Five things have come to pass: the smoke, the (defeat of the) Romans, the (splitting of the) moon, the *Batshah*, and the torment."

This *Hadīth* was narrated in the Two *Ṣaḥīḥs*.^[2] It was also recorded by Imām Aḥmad in his *Musnad*, and by At-Tirmidhi and An-Nasā'i in their (Books of) *Tafsir*, and by Ibn Jarīr and Ibn Abi Ḥatīm with a number of chains of narration.^[3] A number of the Salaf, such as Mujāhid, Abu Al-'Āliyah, Ibrāhīm An-Nakha'i, Aḍ-Ḍaḥḥāk and 'Atiyah Al-'Awfī concurred with Ibn Mas'ūd's interpretation of this *Āyah* and his view that the smoke already happened.^[4] This was also the view of Ibn Jarīr.

According to the *Hadīth* of Abu Sarīḥah, Ḥudhayfah bin Asīd Al-Ghifārī, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ looked out upon us from a room while we were discussing the Hour. He ﷺ said:

«لَا تَقْرَأُ السَّاعَةَ حَتَّىٰ تَرَوْا عَشْرَ آيَاتٍ: طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا، وَالذُّخَانُ،

[1] *Fath Al-Bāri* 8:434.

[2] *Fath Al-Bāri* 8:434. The "torment" refers to the last *Āyah* of *Sūrat Al-Furqān*. See its explanation in volume seven, and no. 4767 of *Al-Bukhari*, and it is mentioned again shortly.

[3] Aḥmad 1:380; *Tuhfat Al-Aḥwadhī* 9:133; An-Nasā'i in *Al-Kubra*, 6:455; Aṭ-Ṭabari 22:13, 14.

[4] Aṭ-Ṭabari 22:16.

وَالذَّابَّةُ، وَخُرُوجُ يَأْجُوجَ وَمَأْجُوجَ، وَخُرُوجُ عِيسَى ابْنِ مَرْيَمَ وَالذَّجَالُ، وَثَلَاثَةٌ خُسُوفٌ: خُسُوفٌ بِالشَّرْقِ، وَخُسُوفٌ بِالْمَغْرِبِ، وَخُسُوفٌ بِجَزِيرَةِ الْعَرَبِ، وَنَارًا تَخْرُجُ مِنْ قَعْرِ عَدَنَ تَسُوقُ النَّاسَ - أَوْ تَجْعَلُ النَّاسَ - نَيْثَ مَعَهُمْ حَيْثُ بَاتُوا، وَتَقِيلُ مَعَهُمْ حَيْثُ قَالُوا»

«The Hour will not come until you see ten signs. The rising of the sun from the west; the smoke; the beast; the emergence of Ya'jūj and Ma'jūj; the appearance of 'Isā bin Maryam; the Dajjāl; three cases of the earth collapsing - one in the east, one in the west, and one in the Arabian Peninsula; and a fire which will emerge from the bottom of Aden and will drive the people - or gather the people - stopping with them when they stop to sleep at night or rest during the day.»

This was recorded only by Muslim in his *Ṣaḥīḥ* ^[1]

In the Two *Ṣaḥīḥs* it was recorded that the Messenger of Allāh ﷺ said to Ibn Ṣayyād:

«إِنِّي خَبَأْتُ لَكَ خَبَاءً»

«I am concealing something for you.» He said, It is *Ad-Dukh*. The Prophet ﷺ said,

«اِخْتَأْ فَلَنْ نَعْدُو قَدْرَكَ»

«Be off with you! You cannot get further than your rank.» He said, «The Messenger of Allāh ﷺ was concealing from him the words;

«فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُحَانٍ مُبِينٍ»

«Then wait you for the Day when the sky will bring forth a visible smoke.» ^[2] This indicates that the smoke is yet to appear.

Ibn Ṣayyād was a fortune-teller who heard things through the *Jinn*, whose speech is unclear, therefore he said, «It is *Ad-Dukh*,» meaning *Ad-Dukhān* (the smoke). When the Messenger of Allāh ﷺ was sure what was happening, that the source of

[1] Muslim 4 :2225.

[2] The last phrase, beginning with «He said...» and mentioning the *Āyah* is not part of the *Hadīth* in the Two *Ṣaḥīḥs* as noted earlier. See *Faṭḥ Al-Bārī* 3 :258 ; Muslim 4 :2240 for the narrations.

his information was the *Shayāṭīn*, he said:

«اِغْثَا فَلَن نَنْدُرُ فُذْرَكَ»

«Be off with you! You cannot get further than your rank.»

There are numerous *Marfū'* and *Mawqūf* *Ḥadīths*, *Ṣaḥīḥ*, *Ḥasan* and others, which indicate that the smoke is one of the awaited signs (of the Hour). This is also the apparent meaning of *Āyāt* in the Qur'ān. Allāh says:

«فَارْتَبِعْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ»

«Then wait you for the Day when the sky will bring forth a visible smoke.»

meaning, clearly visible, such that all people will see it. According to Ibn Mas'ūd's interpretation, this was a vision which they saw because of their intense hunger and exhaustion. He also interprets the *Āyah*

«يَغْشَى السَّارَّ»

«Covering mankind,» meaning, it covered them and overwhelmed them. But if it was only an illusion which happened to the idolators of Makkah, Allāh would not have said "covering mankind."

«هَذَا عَذَابٌ أَلِيمٌ»

«this is a painful torment.» means, this will be said to them by way of rebuke. This is like the *Āyah*:

«يَوْمَ يَدْعُوكَ إِلَى نَارِ جَهَنَّمَ دَعَاً ۖ فَوَيْلٌ لِلَّذِينَ كَفَرُوا»

«The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing. This is the Fire which you used to deny.» (52:13-14).

Or some of them will say that to others.

«رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ»

«(They will say): "Our Lord! Remove the torment from us, really we shall become believers!"»

means, when the disbelievers witness the punishment of Allāh, they will ask for it to be taken away from them. This is like the *Āyāt*:

﴿وَلَوْ تَرَىٰ إِذْ تُفْعَلُونَ عَلَىٰ أَثَارٍ فَقَالُوا إِنَّنَا بِتِلْكَ أَمْرٍ وَلَا نَكُذِّبُ رَبَّنَا وَلَكُونَ مِنَ الْمُكْذِبِينَ﴾

«If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the Āyāt of our Lord, and we would be of the believers!"» (6:27)

﴿وَأَنذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ يَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا آخِرْنَا إِنَّكَ أَجْلٌ قَرِيبٌ لِّئِن دَعَوَتَكَ وَتَسْمِعَ الْرُّسُلَ أَلَوْتُمْ نَكُورُوا أَنْتُمْ مِّن قَبْلُ مَا لَكُم مِّن زَوَالٍ﴾

«And warn mankind of the Day when the torment will come unto them; then the wrongdoers will say: "Our Lord! Respite us for a little while, we will answer Your Call and follow the Messengers!" (It will be said): "Had you not sworn aforetime that you would not leave (the world for the Hereafter).» (14:44)

Allāh says here:

﴿أَن لَّهُمُ الْذِكْرَیْنَ وَقَدْ جَاءَهُمْ رَسُولٌ مُّبِیْنٌ ﴿١٤٠﴾ ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُلْكٌ لِّمَنْ هَٰؤُلَاءِ﴾

«How can there be for them an admonition, when a Messenger explaining things clearly has already come to them. Then they had turned away from him and said: "(He is) one taught, a madman!"»

meaning, 'what further admonition do they need when We have sent them a Messenger with a clear Message and warning? Yet despite that, they turned away from him, opposed him and rejected him, and they said: (He is) one taught (by a human being), a madman.' This is like the Āyah:

﴿يَوْمَئِذٍ يَنذَكُرُ الْإِنْسَانُ أَنَّ لَهُ الْذِكْرَیْنَ﴾

«On that Day will man remember, but how will that remembrance (then) avail him?» (89:23)

﴿وَلَوْ تَرَىٰ إِذْ فُرِعُوا فَلَا فَرَاتَ وَلَیْدُوا مِّن مَّكَانٍ قَرِیْبٍ ﴿١٤١﴾ وَقَالُوا مَا هَٰذَا بَدَأَ اللَّهُ إِلَّا تَشَاوُسٌ مِّن مَّكَانٍ یَّسِیْرٍ﴾

«And if you could but see, when they will be terrified with no escape, and they will be seized from a near place. And they will say (in the Hereafter): "We do believe (now);" but how could they receive (faith and its acceptance by Allāh) from a place so far off...» (34:51-52)

﴿إِنَّا كَاشِفُوا الْعَذَابَ قَلِيلًا إِنَّكُمْ عَائِدُونَ﴾

«Verily, We shall remove the torment for a while. Verily, you will revert.»

means, 'if We were to remove the torment from you for a while, and send you back to the world, you would go back to your former state of disbelief and denial.' This is like the *Āyāt*:

﴿وَلَوْ رَدُّنَاهُمْ وَكَفَّنا مَا بِهِمْ مِنْ شَرٍّ لَلَّجُوا فِي عُتُوِّهِمْ يَعْتَمِرُونَ﴾

«And though We had mercy on them and removed the distress which is on them, still they would obstinately persist in their transgression, wandering blindly.» (23:75)

﴿وَلَوْ رُدُّوا لَعَادُوا إِنَّا بِمَا عَصَوْا رَاقِبُونَ﴾

«But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed they are liars» (6:28)

The Meaning of the "Great Baṭṣhah"

﴿يَوْمَ يَبْطِشُ الْبَطْشَةُ الْكُبْرَىٰ إِنَّا مُنْفِقُونَ﴾

«On the Day when We shall strike you with the great Baṭṣhah. Verily, We will exact retribution.»

Ibn Mas'ūd interpreted this to mean the day of Badr.^[1] This is also the view of a group who agreed with Ibn Mas'ūd, may Allāh be pleased with him, about the meaning of the smoke, as discussed above. It was also narrated from Ibn 'Abbās, may Allāh be pleased with him, in a report related to him from Al-'Awfi^[2] and from Ubayy bin Ka'b, may Allāh be pleased with him.^[3] This is possible, but the apparent meaning is that it refers to the Day of Resurrection, although the day of Badr was also a day of vengeance.

Ibn Jarīr said, "Ya'qūb narrated to me; Ibn 'Ulayyah narrated to me, Khālīd Al-Hadhdhā' narrated to us, from 'Ikrimah who said, 'Ibn 'Abbās, may Allāh be pleased with him, said, "Ibn

[1] Aṭ-Ṭabari 22:22.

[2] Aṭ-Ṭabari 22:22.

[3] Aṭ-Ṭabari 22:23.

وَأَن لَّا تَقُولُوا عَلَى اللَّهِ إِنِّي آتَيْتُكُمْ بِطِلَافَيْنِ ۖ إِنِّي عُدْتُ
بِرَبِّي رَبِّكُمْ أَن تَرْجَمُونِ ۚ (١٧) وَإِن لَّيُؤْتِيَنَا مِنَّا فُتُوحًا ۖ فَمَا تَدْعَا
رَبَّهُ ۚ إِنَّ هَؤُلَاءِ قَوْمٌ مُّجْرِمُونَ ۚ (١٨) فَأَنرِيعَا ذِي لَيْلٍ إِنَّا نَكُفِّرُ
مُتَشَبِعُونَ ۚ (١٩) وَأَتْرُكُ الْبَحْرَ رَهْوًا إِنَّهُمْ جُنْدٌ مُّغْرَقُونَ ۚ (٢٠) كَمْ
تَرَكُوا مِن جَنَّاتٍ وَعُيُونٍ ۚ (٢١) وَزُدُّوعٍ وَمَقَارٍ كَرِيمٍ ۚ (٢٢) وَنَعْمَ
كَأَنُوفُهَا فُكَّهٍ ۚ (٢٣) كَذَلِكَ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ ۚ (٢٤)
فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنْظَرِينَ ۚ (٢٥) وَلَقَدْ
جِئْنَا بَنِي إِسْرَءِيلَ مِن الْغَلَابِ الْمُهِينِ ۚ (٢٦) مِن فِرْعَوْنَ إِنَّهُ
كَانَ عَلِيًّا ۚ (٢٧) وَلَقَدْ أَخَذْنَاهُم عَلَىٰ عِلْمٍ عَلَى
الْعَالَمِينَ ۚ (٢٨) وَآتَيْنَاهُم مِّنَ الْآيَاتِ مَا فِيهِ بَلَاءٌ مُّبِينٌ ۚ (٢٩)
إِنَّ هَؤُلَاءِ لَيَقُولُونَ ۚ (٣٠) إِن يَهْدِي إِلَّا مَوَئِدُنَا الْأُولَىٰ وَمَا
نَحْنُ بِمُنْشَرِينَ ۚ (٣١) فَأَنرِيعَا بَابًا إِن كُنْتُمْ صَادِقِينَ ۚ (٣٢) أَهَمُّ
خَيْرًا أَمْ قَوْمٌ تُبْعِجُ الَّذِينَ مِن قَلْبِهِمْ أَهْلُكُمُ إِنَّهُمْ كَانُوا مُجْرِمِينَ ۚ (٣٣)
وَمَا خَلَقْنَا السَّمَكَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لِلْعُبُوبِ ۚ (٣٤)
مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ۚ (٣٥)

Mas'ūd, may Allāh be pleased with him, said that "the great *Batshah*" is the day of Badr, and I say that it is the Day of Resurrection." This chain of narration is *Ṣaḥīḥ* to him. This is also the view of Al-Ḥasan Al-Baṣrī and of Ikrimah according to the more authentic of the two reports narrated from him. And Allāh knows best.

﴿وَلَقَدْ جِئْنَا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ
رَجَاءً ثُمَّ رَسُولٌ مِّنْهُمْ ۚ (٢٦) أَن ادْعَا
إِلَىٰ عِبَادَةِ اللَّهِ إِنَّ لَكَ رَسُولًا
لَّيِّنًا ۚ (٢٧) وَأَن لَّا تَقُولُوا عَلَى اللَّهِ
إِنِّي آتَيْتُكُمْ بِطِلَافَيْنِ ۖ إِنِّي عُدْتُ
بِرَبِّي رَبِّكُمْ أَن تَرْجَمُونِ ۚ (٢٨) وَإِن لَّيُؤْتِيَنَا
مِنَّا فُتُوحًا ۖ فَمَا تَدْعَا رَبَّهُ ۚ (٢٩) إِنَّ هَؤُلَاءِ
قَوْمٌ مُّجْرِمُونَ ۚ (٣٠) فَأَنرِيعَا ذِي لَيْلٍ إِنَّا
نَكُفِّرُ مُتَشَبِعُونَ ۚ (٣١) وَأَتْرُكُ الْبَحْرَ رَهْوًا
إِنَّهُمْ جُنْدٌ مُّغْرَقُونَ ۚ (٣٢) كَمْ تَرَكُوا مِن
جَنَّاتٍ وَعُيُونٍ ۚ (٣٣) وَزُدُّوعٍ وَمَقَارٍ
كَرِيمٍ ۚ (٣٤) وَنَعْمَ كَأَنُوفُهَا فُكَّهٍ ۚ (٣٥)
كَذَلِكَ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ ۚ (٣٦) فَمَا
بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا
مُنْظَرِينَ ۚ (٣٧) وَلَقَدْ جِئْنَا بَنِي إِسْرَءِيلَ
مِن الْغَلَابِ الْمُهِينِ ۚ (٣٨) مِن فِرْعَوْنَ إِنَّهُ
كَانَ عَلِيًّا ۚ (٣٩) وَلَقَدْ أَخَذْنَاهُم عَلَىٰ
عِلْمٍ عَلَى الْعَالَمِينَ ۚ (٤٠) وَآتَيْنَاهُم
مِّنَ الْآيَاتِ مَا فِيهِ بَلَاءٌ مُّبِينٌ ۚ (٤١)﴾

هَؤُلَاءِ قَوْمٌ مُّجْرِمُونَ ۚ (١٨) فَأَنرِيعَا ذِي لَيْلٍ إِنَّا نَكُفِّرُ
مُتَشَبِعُونَ ۚ (١٩) وَأَتْرُكُ الْبَحْرَ رَهْوًا إِنَّهُمْ جُنْدٌ مُّغْرَقُونَ ۚ (٢٠)
مُغْرَقُونَ ۚ (٢١) وَزُدُّوعٍ وَمَقَارٍ كَرِيمٍ ۚ (٢٢) وَنَعْمَ
كَأَنُوفُهَا فُكَّهٍ ۚ (٢٣) كَذَلِكَ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ ۚ (٢٤)
فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنْظَرِينَ ۚ (٢٥)
لَقَدْ جِئْنَا بَنِي إِسْرَءِيلَ مِن الْغَلَابِ الْمُهِينِ ۚ (٢٦) مِن فِرْعَوْنَ إِنَّهُ
كَانَ عَلِيًّا ۚ (٢٧) وَلَقَدْ أَخَذْنَاهُم عَلَىٰ عِلْمٍ عَلَى
الْعَالَمِينَ ۚ (٢٨) وَآتَيْنَاهُم مِّنَ الْآيَاتِ مَا فِيهِ بَلَاءٌ مُّبِينٌ ۚ (٢٩)

﴿17. And indeed We tried before them Fir'awn's people, when there came to them a noble Messenger.﴾

﴿18. Saying: "Deliver to me the servants of Allāh. Verily, I am to you a Messenger worthy of all trust."﴾

﴿19. "And exalt not yourselves against Allāh. Truly, I have

come to you with a manifest authority."﴾

﴿20. "And truly, I seek refuge with my Lord and your Lord, lest you should stone me."﴾

﴿21. "But if you believe me not, then keep away from me and leave me alone."﴾

﴿22. So he (Mūsā) called upon his Lord (saying): "These are indeed the people who are criminals."﴾

﴿23. (Allāh said): "Depart you with My servants by night. Surely, you will be pursued."﴾

﴿24. "And leave the sea as it is (quiet and divided). Verily, they are a host to be drowned."﴾

﴿25. How many of gardens and springs that they (Fir'awn's people) left behind,

﴿26. And green crops (fields) and goodly places,﴾

﴿27. And comforts of life wherein they used to take delight!﴾

﴿28. Thus (it was)! And We made other people inherit them.﴾

﴿29. And the heavens and the earth wept not for them, nor were they given respite.﴾

﴿30. And indeed We saved the Children of Israel from the humiliating torment,﴾

﴿31. From Fir'awn; verily, he was arrogant and was of the excessive.﴾

﴿32. And We chose them above the nations (Al-'Ālamīn) with knowledge,﴾

﴿33. And granted them signs in which there was a plain trial.﴾

The Story of Mūsā and Fir'awn, and how the Children of Israel were saved

Allāh tells us, 'before these idolators, We tested the people of Fir'awn, the copts of Egypt.'

﴿وَجَاءَهُمْ رَسُولٌ﴾

﴿when there came to them a noble Messenger.﴾

means, Mūsā, peace be upon him, the one to whom Allāh spoke.

﴿إِنَّ أَوَّلَ آيَةٍ إِيَّاهُ﴾

«Deliver to me the servants of Allāh.» This is like the Āyah:

﴿فَأَرْسِلْ مَعَنَا بَنِي إِسْرَءِيلَ وَلَا نُغَيِّبُهُمْ فَكَدَّ يَسْفُتَكَ يَأْتِيهِمْ مِنْ رَبِّكَ وَالْقَلَمُ عَلَى مَنَ أُنشِعَ﴾^[1]

«So let the Children of Israel go with us, and torment them not; indeed, we have come with a sign from your Lord! And peace will be upon him who follows the guidance!"» (20:47)

﴿إِنِّي لَكُمْ رَسُولٌ أَمِينٌ﴾

«Verily, I am to you a Messenger worthy of all trust.»
means, 'what I convey to you is trustworthy.'

﴿وَأَنْ لَا تَكُونُوا عَلَى اللَّهِ﴾

«And exalt not yourselves against Allāh.» means, 'and do not be too arrogant to follow His signs. Accept His proof and believe in His evidence.' This is like the Āyah:

﴿إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾^[2]

«Verily, those who scorn My worship they will surely enter Hell in humiliation!» (40:60)

﴿إِنِّي بِآيَاتِي بَلَطٌ مُبِينٌ﴾

«Truly, I have come to you with a manifest authority.»
means, with clear and obvious proof. This refers to the clear signs and definitive evidence with which Allāh sent him.

﴿رَبِّي عِندَ رَبِّي وَرَبِّكَ أَنْ تَرْجُونَ﴾^[3]

«And truly, I seek refuge with my Lord and your Lord, lest you should stone me.»

Ibn 'Abbās, may Allāh be pleased with him, and Abu Ṣālih said, "This refers to a verbal assault, which means insults."^[1] Qatādah said, "Meaning 'stoning' in the literal sense, so that the meaning is: I seek refuge with Allāh, Who created me and you, from your making any harmful words or actions reach me."^[2]

[1] Aṭ-Ṭabari 22:26.

[2] Aṭ-Ṭabari 22:27.

﴿وَإِنْ لَّمْ يُؤْمَرْ إِلَىٰ فِرْعَوْنَ﴾

﴿But if you believe me not, then keep away from me and leave me alone.﴾

means, 'then let us leave one another alone and live in peace until Allāh judges between us.' After Mūsā, may Allāh be pleased with him, had stayed among them for a long time, and the proof of Allāh had been established against them, and that only increased them in disbelief and stubbornness, he prayed to his Lord against them, a prayer which was answered. Allāh says:

﴿وَكَاكَ مُوسَىٰ رَبَّنَا إِنَّكَ مَنَنْتَ بِفِرْعَوْنَ وَجُلَّتْ أَعْيُنُنَا عَنْ سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَىٰ أَمْوَالِهِمْ وَاشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِرُوا بِرَبِّنَا الْعَذَابَ الْأَلِيمِ ﴿٨٨﴾ قَالَ قَدْ أُجِيبَتْ دَعْوَتُكُمَا فَاسْتَقِيمَا﴾

﴿And Mūsā said: "Our Lord! You have indeed bestowed on Fir'aun and his chiefs splendor and wealth in the life of this world, our Lord! That they may lead men astray from Your path. Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment." Allāh said: "Verily, the invocation of you both is accepted. So you both keep to the straight way."﴾ (10:88-89)

And Allāh says here:

﴿فَدَعَا رَبَّهُ أَنْ هَٰؤُلَاءِ قَوْمٌ مُّجْرِمُونَ ﴿٨٩﴾﴾

﴿So he (Mūsā) called upon his Lord (saying): "These are indeed the people who are criminals."﴾

Whereupon Allāh commanded him to bring the Children of Israel out from among them, without the command, consent or permission of Fir'aun. Allāh said:

﴿فَاذْهَبْ بِسُلَٰمٍ بِمَا كُنْتَ تُشِيعُونَ ﴿٩٠﴾﴾

﴿Depart you with My servants by night. Surely, you will be pursued.﴾

This is like the Ayah:

﴿وَلَقَدْ أَرْسَلْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِسُلَٰمٍ فَاسْرِبْ لَمْ تُطِيقْ فِي الْبَحْرِ سَبِيلًا لَا تَخَفْ دُرَّا وَلَا تَحْشَىٰ ﴿٩١﴾﴾

«And indeed We revealed to Mūsā (saying): "Travel by night with My servants and strike a dry path for them in the sea, fearing neither to be overtaken nor being afraid (of drowning in the sea).» (20:77)

﴿وَاتْرِكُوا الْبَحْرَ رَهْوًا إِنَّهُمْ جُنْدٌ مُّغْرَقُونَ﴾

«And leave the sea as it is (quiet and divided). Verily, they are a host to be drowned.»

When Mūsā and the Children of Israel has crossed the sea, Mūsā wanted to strike it with his staff so that it would go back as it had been, and it would form a barrier between them and Fir'awn and prevent him from reaching them. But Allāh commanded him to leave it as it was, quiet and divided, and gave him the glad tidings that they were a host to be drowned, and that he should not fear either being overtaken by Fir'awn or drowning in the sea. Ibn 'Abbās, may Allāh be pleased with him, said:

﴿وَاتْرِكُوا الْبَحْرَ رَهْوًا﴾

«And leave the sea as it is (quiet and divided).»

means, leave it as it is and keep moving.^[1] Mujāhid said:

﴿رَهْوًا﴾

«as it is» means, a dry path, as it is. 'Do not command it to go back; leave it until the last of them have entered it.'^[2] This was also the view of 'Ikrimah, Ar-Rabī' bin Anas, Aḍ-Ḍaḥḥāk, Qatādah, Ibn Zayd, Ka'b Al-Aḥbār, Simāk bin Ḥarb and others.^[3]

﴿كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعُيُونٍ ۖ وَزُدُّوا﴾

«How many of gardens and springs that they left behind. And green crops»

this refers to rivers and wells.

﴿وَمَقَارٍ كَبِيرٍ﴾

«and goodly places,» means, fine dwellings and beautiful places. Mujāhid and Sa'īd bin Jubayr said:

[1] Ad-Durr Al-Manthūr 7:410.

[2] Aṭ-Ṭabari 22:30.

[3] Aṭ-Ṭabari 22:30.

﴿وَمَقَارٍ كَبِيرٍ﴾

«and goodly places,» means elevated places.^[1]

﴿وَنَسُوا مَا كَانُوا فِيهَا يَتَذَكَّرُونَ﴾

«And comforts of life wherein they used to take delight!»

means, a life which they were enjoying, where they could eat whatever they wanted and wear what they liked, with wealth and glory and power in the land. Then all of that was taken away in a single morning, they departed from this world and went to Hell, what a terrible abode!

﴿كَذَٰلِكَ وَأَوْرَثْنَاهَا قَوْمًا مَّا يَسْتَحْسِنُونَ﴾

«Thus (it was)! And We made other people inherit them.»
namely the Children of Israel.

﴿فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ﴾

«And the heavens and the earth wept not for them,»

means, they had no righteous deeds which used to ascend through the gates of the heavens, which would weep for them when they died, and they had no places on earth where they used to worship Allāh which would notice their loss. So they did not deserve to be given a respite, because of their disbelief, sin, transgression and stubbornness.

Ibn Jarir recorded that Sa'd bin Jubayr said, "A man came to Ibn 'Abbās, may Allāh be pleased with him, and said to him: 'O Abu Al-'Abbās, Allāh says,

﴿فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنْظَرِينَ﴾

«And the heavens and the earth wept not for them, nor were they given respite»

- do the heavens and the earth weep for anybody?' He, may Allāh be pleased with him, said, 'Yes, there is no one who does not have a gate in the heavens through which his provision comes down and his good deeds ascend. When the believer dies, that gate is closed; it misses him and weeps for him, and the place of prayer on earth where he used to pray and

^[1] At-Tabari 22:32.

remember Allāh also weeps for him. But the people of Fir'awn left no trace of righteousness on the earth and they had no good deeds that ascended to Allāh, so the heavens and the earth did not weep for them."^[1] Al-'Awfi reported something similar from Ibn 'Abbās, may Allāh be pleased with him.^[2]

﴿وَلَقَدْ نَجَّيْنَا بَنِي إِسْرَءِيلَ مِنَ الْعَذَابِ الْمُهِينِ ﴿٢٧﴾ مِن فِرْعَوْنَ إِنَّهُ كَانَ عَلِيًّا مِّنَ السُّفْرِينَ ﴿٢٨﴾﴾

«And indeed We saved the Children of Israel from the humiliating torment from Fir'awn; verily, he was arrogant and was of the excessive.»

Here Allāh reminds them of how He saved them from their humiliation and subjugation at the hands of Fir'awn, when they were forced to do menial tasks.

﴿مِن فِرْعَوْنَ إِنَّهُ كَانَ عَلِيًّا﴾

«From Fir'awn; verily, he was arrogant» means, he was proud and stubborn. This is like the Āyah:

﴿إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ﴾

«Verily, Fir'awn exalted himself in the land» (28:4).

﴿فَأَسْكَنُوا دُكَّانًا وَكَانُوا قَوْمًا عَالِينَ﴾

«but they behaved insolently and they were people self-exalting» (23:46).

He was one of the excessive and held a foolish opinion of himself.

﴿وَلَقَدْ آخَرْنَاهُمْ عَلَىٰ عِلْمٍ عَلَىٰ الْعَالَمِينَ ﴿٢٩﴾﴾

«And We chose them above the nations (Al-'Ālamīn) with knowledge.»

Mujāhid said, "This means that they were chosen above those among whom they lived." Qatādah said, "They were chosen above the other people of their own time, and it was said that in every period there are people who are chosen above others." This is like the Āyah:

[1] At-Ṭabari 22:34.

[2] At-Ṭabari 22:35.

life and no life or resurrection after death, which they based on the fact that their forefathers had died and had not returned. They said, If the resurrection is true,

﴿تَأْتُوا بِآبَائِنَا إِن كُنْتُمْ صَادِقِينَ﴾

﴿Then bring back our forefathers, if you speak the truth!﴾

This is false evidence and a specious argument, for the resurrection will happen on the Day of Judgement, not in this world; it will happen when this world has ended and ceased to be. Allāh will bring all creatures back, created anew. He will make the evildoers fuel for the fire of Hell, and on that Day you will be witnesses over mankind and the Messenger will be a witness over you. Then Allāh threatens them and warns them of the irresistible torment other idolators like who denied the resurrection, suffered. Such as the people of *Tubba'*, i.e., *Saba'*. Allāh destroyed them, wreaked havoc upon their land and scattered them here and there throughout the land, as we have already seen in *Sūrah Saba'*.^[1] This was brought about because the idolators denied the Resurrection. Here too, the idolaters are compared to them. They *Tubba'* were Arab descendants of Qaḥṭān, just as these people (Quraysh) were Arab descendants of 'Adnān. Among the people of Ḥimyar – who are also known as *Saba'* – when a man became their king, they called him *Tubba'*, just as the title Chosroes was given to the king of Persia, Caesar to the king of the Romans, Fir'awn to the disbelieving ruler of Egypt, Negus to the king of Ethiopia, and so on among other nations.

But it so happened that one of the *Tubba'* left Yemen and went on a journey of conquest until he reached Samarqand, expanding his kingdom and domain. He is the one who founded Al-Ḥirah. It is agreed that he passed through Al-Madīnah during the days of *Jāhiliyyah*. He fought its inhabitants but they resisted him; they fought him by day and supplied him with food by night, so he felt ashamed before them and refrained from harming them. He was accompanied by two Jewish rabbis who advised him and told him that he would never prevail over this city, for it would be the place to which a Prophet would migrate towards the end of time. So he

[1] See volume seven the *Tafsīr* of *Sūrah Saba'* (34:15-19).

إِنَّ يَوْمَ الْفَصْلِ يَفْقَهُهُ أَجْمَعُونَ ﴿١٠﴾ يَوْمَ لَا يَنْفَعِي مَوْلَى
 عَنْ مَوْلَى شَيْئًا وَلَا هُمْ يُنصَرُونَ ﴿١١﴾ إِلَّا مَنْ رَجِمَ اللَّهُ
 إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٢﴾ إِنَّ شَجَرَةَ الزُّقُوفِ ﴿١٣﴾
 طَعَامُ الْأَثِيرِ ﴿١٤﴾ كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ ﴿١٥﴾ كَغَلَى
 الْحَمِيمِ ﴿١٦﴾ خَذُوهُ فَاغْلِبُوهُ إِلَى سَوَاءِ الْجَحِيمِ ﴿١٧﴾ ثُمَّ
 صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ ﴿١٨﴾ ذُقْ إِنَّكَ
 أَنْتَ الْعَزِيزُ الْكَرِيمُ ﴿١٩﴾ إِنَّ هَذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ ﴿٢٠﴾
 إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ ﴿٢١﴾ فِي جَنَّاتٍ وَعُيُونٍ
 يَلْبَسُونَ مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ مُتَغَابِلِينَ ﴿٢٢﴾
 كَذَلِكَ وَرَوَّجْتُهُمْ بِخُورٍ عَيْنٍ ﴿٢٣﴾ يَدْعُونَ فِيهَا بِكُلِّ
 فَاكِهَةٍ آمِنِينَ ﴿٢٤﴾ لَا يَذُقُونَ فِيهَا الْمَوْتَ
 إِلَّا الْمَوْتَةَ الْأُولَى وَوَقَّعَهُمْ عَذَابُ الْجَحِيمِ ﴿٢٥﴾ فَضَلَا
 مِنْ رَبِّكَ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٢٦﴾ فَأَنَّمَا يُرِيتَهُ لِيُثَبِّتَكَ
 لَمَّا هُمْ يَتَذَكَّرُونَ ﴿٢٧﴾ فَارْتَقِبْ إِنَّهُمْ مُرْتَقِبُونَ ﴿٢٨﴾
 سُورَةُ النَّازِعَاتِ

retreated and took them (the two rabbis) with him to Yemen. When he passed by Makkah, he wanted to destroy the Ka'bah, but they told him not to do that either. They told him about the significance of this House, that it had been built by Ibrāhīm Al-Khalīl, peace be upon him, and that it would become of great importance through that Prophet who would be sent towards the end of time. So he respected it, performed *Tawāf* around it, and covered it with a fine cloth. Then he returned to Yemen and invited its people to follow the

religion of guidance along with him. At that time, the religion of Musā, peace be upon him, was the religion followed by those who were guided, before the coming of the Messiah, peace be upon him. So the people of Yemen accepted the religion of guidance along with him.

'Abdur-Razzāq recorded that Abu Hurayrah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

مَا أَدْرِي بَيِّعَ نَبِيًّا كَانَ، أَمْ غَيْرَ نَبِيٍّ

[I do not know whether Tubba' was a Prophet or not.]^[1]

^[1] Al-Baghawi 4:154. It has deficiencies, in the mode of narration and the wording of the text. However, there are a number of authentic narrations that support its general meaning. See *Aṣ-Ṣaḥīḥah* 5:251.

It was narrated that Tamīm bin 'Abdur-Raḥmān said: " 'Aṭā' bin Abi Rabāḥ said, 'Do not revile *Tubba*', for the Messenger of Allāh ﷺ forbade reviling him."^[1] And Allāh knows best.

﴿وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَمَعِبٍ ۚ ﴿٣٨﴾ مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَكِنْ أَكْذَرْتُمْ
لَا يَمْلِكُونَ ۚ ﴿٣٩﴾ إِنَّ يَوْمَ الْفَصْلِ يَفْتَنُهُمْ أَصْحَابُ ۚ ﴿٤٠﴾ يَوْمَ لَا يَنْفَعِي مَوْلٍ عَنْ مَوْلٍ شَيْئًا وَلَا
هُمْ يُصْرَبُونَ ۚ ﴿٤١﴾ إِلَّا مَنْ رَحِمَ اللَّهُ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ ۚ ﴿٤٢﴾﴾

﴿38. And We created not the heavens and the earth, and all that is between them, for mere play.﴾

﴿39. We created them not except with truth, but most of them know not.﴾

﴿40. Verily, the Day of Judgement is the time appointed for all of them →﴾

﴿41. The Day when a near relative cannot avail a near relative in aught, and no help can they receive.﴾

﴿42. Except him on whom Allāh has mercy. Verily, He is the All-Mighty, the Most Merciful.﴾

This World was created for a Wisdom

Here Allāh tells us of His justice, and that He is far above mere play, folly and falsehood. This is like the *Āyah*:

﴿وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطْلًا ۚ وَلَكِنْ خَلَقْنَاهُنَّ كَذِبًا ۚ وَلَكِنْ كَذِبًا ۚ وَلَكِنْ كَذِبًا ۚ وَلَكِنْ كَذِبًا ۚ﴾

﴿And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve from the Fire!﴾ (38:27)

﴿أَلَمْ تَجْعَلْنَا أَمْثَلًا خَلَقْتُمْ بَيْنَنَا وَبَيْنَكُمْ مِثْرًا ۚ وَلَكُمْ إِلَٰهًا ۚ فَتَعْلَىٰ اللَّهُ إِلَٰهًا الْحَقُّ لَا إِلَٰهَ إِلَّا هُوَ رَبُّ الْمَرْثَى الْمَكْبُورِ ۚ﴾

﴿Did you think that We had created you in play, and that you would not be brought back to Us? So Exalted be Allāh, the True King: Lā ilāha illā Huwa, the Lord of the Supreme Throne!﴾ (23:115-116)

[1] 'Abdur-Razzāq 3:209.

Then Allāh says:

﴿إِنَّ يَوْمَ الْقِيَامَةِ يَوْمُ أَجْمَعٍ﴾

«Verily, the Day of Judgement is the time appointed for all of them»

This is the Day of Resurrection, when Allāh will judge between all creatures, and He will punish the disbelievers and reward the believers.

﴿يَوْمُ أَجْمَعٍ﴾

«is the time appointed for all of them» means, He will gather all of them, the first and the last of them.

﴿يَوْمَ لَا يُغْنِي مَوْلًى عَنْ مَوْلَى شَيْئًا﴾

«The Day when a near relative cannot avail a near relative in aught,»

means, no relative will be able to help another relative. This is like the Āyah:

﴿فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَسْتَأْذِنُ﴾

«Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.» (23:101)

﴿وَلَا يَسْأَلُ حِمِيٌّ حِمِيًّا﴾

«And no friend will ask a friend (about his condition). Though they shall be made to see one another» (70:10-11)

which means, he will not ask his brother about how he is, even though he can see him with his own eyes.

﴿وَلَا هُمْ يُنصَرُونَ﴾

«and no help can they receive,» means, no relative will help another, and no help will come to him from outside.

﴿إِلَّا مَنْ رَحِمَ اللَّهُ﴾

«Except him on whom Allāh has mercy.» means, and nothing will be of any avail that Day except the mercy of Allāh towards His creation.

﴿إِنَّهُمْ هُمُ الْمُتَعَذِّرُونَ﴾

﴿Verily, He is the All-Mighty, the Most Merciful.﴾

means, he is the Almighty, with immense mercy.

﴿إِنَّ شَجَرَتَ الزُّقُومِ ﴿٤٣﴾ طَعَامُ الْأَثِيمِ ﴿٤٤﴾ كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ ﴿٤٥﴾ كَغَلِّ الْحَبِيرِ ﴿٤٦﴾ خَذُوهُ فَاغْلُوهُ إِلَى سَوَاءِ الْجَحِيمِ ﴿٤٧﴾ ثُمَّ صُبُّوا قَوْلَ رَأْسِهِ مِنْ عَذَابِ الْحَبِيمِ ﴿٤٨﴾ ذُقْ إِنَّكَ أَنْتَ الْمَذْمُومُ ﴿٤٩﴾ إِنَّ هَذَا مَا كُنْتُمْ يَسْتَفْتُونَ ﴿٥٠﴾﴾

﴿43. Verily, the tree of Zaqqūm﴾

﴿44. Will be the food of the sinners.﴾

﴿45. Like boiling oil, it will boil in the bellies,﴾

﴿46. Like the boiling of scalding water.﴾

﴿47. (It will be said :) "Seize him and drag him into the midst of blazing Fire,"﴾

﴿48. "Then pour over his head the torment of boiling water."﴾

﴿49. "Taste you (this)! Verily, you were (pretending to be) the mighty, the generous."﴾

﴿50. "Verily, this is that whereof you used to doubt!"﴾

The Condition of the Idolators and Their Punishment on the Day of Resurrection

Allāh tells us how He will punish the disbelievers who deny the meeting with Him:

﴿إِنَّ شَجَرَتَ الزُّقُومِ ﴿٤٣﴾ طَعَامُ الْأَثِيمِ ﴿٤٤﴾﴾

﴿Verily, the tree of Zaqqūm will be the food of the sinners.﴾

Those who sinned by their words and in deeds. These are the disbelievers. More than one commentator stated that this referred to Abu Jahl; undoubtedly he is included among those referred to in this Āyah, but it is not specifically about him. Ibn Jarīr recorded that Abu Ad-Dardā' was reciting to a man:

﴿إِنَّ شَجَرَتَ الزُّقُومِ ﴿٤٣﴾ طَعَامُ الْأَثِيمِ ﴿٤٤﴾﴾

﴿Verily, the tree of Zaqqūm will be the food of the sinners.﴾

The man said, "The food of the orphan." Abu Ad-Dardā', may Allāh be pleased with him, said, "Say, the tree of Zaqqūm is the food of the evildoer."^[1] i.e., he will not have any other food

[1] At-Ṭabari 22:43.

apart from that. Mujāhid said, "If a drop of it were to fall on the earth, it would corrupt the living of all the people of earth."^[1] A similar *Marfū'* report has been narrated earlier.

﴿كَالْمُهْلِ﴾

﴿Like boiling oil,﴾ means, like the dregs of oil.

﴿يَغْلِي فِي الْبُطُونِ ۖ كَغَلْيِ الْحَمِيمِ ۖ﴾

﴿it will boil in the bellies, like the boiling of scalding water.﴾ means, because of its heat and rancidity.

﴿حَدْرُوْهُ﴾

﴿Seize him﴾ means the disbeliever. It was reported that when Allāh says to the keepers of Hell, "Seize him," seventy thousand of them will rush to seize him.

﴿فَأَغْرِقُوْهُ﴾

﴿and drag him﴾ means, drag him by pulling him and pushing him on his back. Mujāhid said:

﴿حَدْرُوْهُ فَأَغْرِقُوْهُ﴾

﴿Seize him and drag him﴾ means, take him and push him.

﴿إِلَى سَوَاءٍ لَّجْجِيمٍ﴾

﴿into the midst of blazing Fire.﴾ means, into the middle of it.

﴿ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابٍ الْحَمِيمِ ۖ﴾

﴿Then pour over his head the torment of boiling water.﴾ This is like the Āyah:

﴿يُسَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ ۖ يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ ۖ﴾

﴿boiling water will be poured down over their heads. With it will melt what is within their bellies, as well as (their) skins.﴾ (22:19-20).

The angel will strike him with a hooked rod of iron and split his head open, then he will pour boiling water over his head. It will go down through his body, melting through his stomach

^[1] At-Tabari 22:43.

and intestines, until it goes through his heels; may Allāh protect us from that.

﴿ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ﴾

«Taste you (this)! Verily, you were (pretending to be) the mighty, the generous.»

means, they (the keepers of Hell) will say that to him by way of ridicule and rebuke. Ad-Ḍaḥḥāk reported that Ibn 'Abbās, may Allāh be pleased with him, said: "This means, you are neither mighty nor generous."

And Allāh's saying:

﴿إِنْ هَذَا مَا كُنْتُمْ بِهِ تَشْكُرُونَ﴾

«Verily, this is that whereof you used to doubt!»

is like His saying:

﴿يَوْمَ يُدْعَوْنَ إِلَىٰ نَارِ جَهَنَّمَ دَعَا ۖ هَٰذَا النَّارُ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ ۖ أَنْيَحُ هَذَا أَمْ أَنْتُمْ لَا تَعْقِلُونَ﴾

«The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing. This is the Fire which you used to deny. In this magic, or do you not see?» (52: 13-15)

Similarly Allāh said:

﴿إِنْ هَذَا مَا كُنْتُمْ بِهِ تَشْكُرُونَ﴾

«Verily, this is that where of you used to doubt!»

﴿إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَيْمُونٍ ۚ فِي جَنَّاتٍ وَنُحُومٍ ۖ يَلْبَسُونَ مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ مُتَقَابِلِينَ ۚ كَذَٰلِكَ وَنَجَّيْنَاهُمْ مِنْ حُورٍ عِينٍ ۚ يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ كَأَنَّهَا غَابِقٌ ۖ لَا يُدْفَعُونَ فِيهَا الْمَوْتُ إِلَّا الْمَوْتُ الْأُولَىٰ ۖ وَفَنَّهُمْ فِيهَا اللَّجِيمُ ۚ فَلَا يَنْزِلُ ذَٰلِكَ هُوَ الْقَوِيُّ الْعَظِيمُ ۚ إِنَّمَا يَتَرَقَّ بِسَاكِنِهِمْ لَمَّا هُمْ يَتَكَلَّمُونَ ۚ فَأَرْوَبُ إِنَّهُمْ تُرْفَعُونَ﴾

«51. Verily, those who have Taqwā, will be in place of security.»

«52. Among Gardens and Springs,»

«53. Dressed in Sundus and Istabraq, facing each other,»

﴿54. So (it will be). And We shall marry them to Hūr (fair females) with wide lovely eyes,﴾

﴿55. They will call therein for every kind of fruit in peace and security;﴾

﴿56. They will never taste death therein except the first death, and He will save them from the torment of the blazing Fire,﴾

﴿57. As a bounty from your Lord! That will be the supreme success!﴾

﴿58. Certainly, We have made this easy in your tongue, in order that they may remember.﴾

﴿59. Wait then; verily, they (too) are waiting.﴾

The State of Those Who have Taqwā and the Delights They will enjoy in Paradise

When Allāh describes the state of the doomed, He follows that with a description of the life of the blessed. For this reason the Qur'an is called *Al-Mathāni* (i.e., oft-repeated).

﴿إِنَّ السَّاعِيْنَ﴾

﴿Verily, those who have Taqwā,﴾ i.e., those who fear Allāh and are dutiful towards Him in this world,

﴿فِي مَكَارِمْ أَمْنٍ﴾

﴿will be in place of security.﴾ means, in the Hereafter, i.e., in Paradise, where they will be safe from death and the fear of leaving it, and from every kind of worry, grief, terror and exhaustion, and from the *Shayṭān* and his wiles, and from all other troubles and disasters.

﴿فِي جَنَّاتٍ وَعُيُونٍ ۖ﴾

﴿Among Gardens and Springs.﴾ This is in direct contrast to the state of the doomed, who will have the tree of *Zaqqūm* and boiling water.

﴿يَلْبَسُونَ مِنْ سُندُسٍ﴾

﴿Dressed in Sundus﴾ means, the finest of silk, such as shirts and the like.

﴿وَأَسْتَبْرَقٍ﴾

«and Istabraq» means, silk which is woven with shiny threads, like a splendid garment which is worn over regular clothes.

﴿مُتَقَابِلِينَ﴾

«facing each other,» means, sitting on thrones where none of them will sit with his back to anyone else.

﴿كَذَٰلِكَ وَنَخْبِتُهُمْ فِي هَٰؤُلَاءِ عِوِينَ﴾

«So (it will be). And We shall marry them to Hūr (fair females) with wide lovely eyes,»

This will be a gift in addition to the beautiful wives given to them.

﴿لَا يَلْبِثُهُنَّ إِنْسٌ قَبْلَهُنَّ وَلَا جَانٌّ﴾

«with whom no man or Jinn has had Tamth (sexual intercourse) before them.» (55:56)

﴿كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ﴾

«(In beauty) they are like rubies and Marjān.»⁽¹⁾ (55:58)

﴿مَلْ جَزَاءُ الْإِحْسَنِ إِلَّا الْإِحْسَنُ﴾

«Is there any reward for good other than good?» (55:60)

﴿يَدْعُونَ فِيهَا بِكُلِّ شَيْءٍ مُّكْتَفٍ﴾

«They will call therein for every kind of fruit in peace and security;»

means, whatever kinds of fruit they ask for will be brought to them, and they will have the security of knowing that this supply will never come to an end or be withheld; these fruits will be brought to them whenever they want.

﴿لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ﴾

«They will never taste death therein except the first death,»

This is an exception which reinforces the negation. The meaning is that they will never taste death there. It was reported in the Two *Ṣaḥīḥs* that the Messenger of Allāh ﷺ said:

⁽¹⁾ It is often translated as "coral". See Ibn Kathīr's comments in volume nine, (55:58).

«يُؤْتَى بِالْمَوْتِ فِي صُورَةِ كَبْشٍ أُنْخِصَ فَيُوقَفُ بَيْنَ الْجَنَّةِ وَالنَّارِ، ثُمَّ يُذْبَحُ، ثُمَّ يُقَالُ: يَا أَهْلَ الْجَنَّةِ خُلُودٌ فَلَا مَوْتَ، وَيَا أَهْلَ النَّارِ خُلُودٌ فَلَا مَوْتَ»^[1]

«Death will be brought forth in the image of a fine ram. It will be made to stand between Paradise and Hell, then it will be slaughtered. It will be said, "O people of Paradise, it is eternal, no more death; and O people of Hell, it is eternal, no more death."»^[1]

This *Hadith* was already quoted in our discussion of *Sūrah Maryam*. ‘Abdur-Razzāq recorded that Abu Sa‘īd and Abu Hurayrah said, “The Messenger of Allāh ﷺ said:

«يُقَالُ لِأَهْلِ الْجَنَّةِ: إِنَّ لَكُمْ أَنْ تَمُوتُوا فَلَا تَمُوتُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَمُوتُوا فَلَا تَمُوتُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَمُوتُوا فَلَا تَمُوتُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَمُوتُوا فَلَا تَمُوتُوا أَبَدًا»^[2]

«It will be said to the people of Paradise, "It is granted to you that you will be healthy and will never fall ill, you will live and never die, you will enjoy a life of luxury and will never be miserable, you will be youthful and will never grow old."»^[2]
This was recorded by Muslim.^[2]

It was reported that Abu Hurayrah, may Allāh be pleased with him, said, “The Messenger of Allāh ﷺ said:

«مَنْ اتَّقَى اللَّهَ دَخَلَ الْجَنَّةَ، يَتَمَتَّعُ فِيهَا وَلَا يَبْئَسُ، وَنَحْبَا فِيهَا فَلَا يَمُوتُ، لَا يَبْلَى ثِيَابُهُ، وَلَا يَفْشَى شَبَابُهُ»^[3]

«Whoever has Taqwā of Allāh, he will enter Paradise and enjoy a life of luxury and he will never be miserable. He will live therein and never die, his clothes will never wear out and his youth will never fade.»^[3]

﴿وَرَقَّتْهُمُ عَذَابُ الْجَحِيمِ﴾

«and He will save them from the torment of the blazing Fire,» means, along with this great and eternal blessing, He will also

^[1] *Fath Al-Bāri* 8:282; Muslim 4:2188.

^[2] Muslim 4:2182.

^[3] Aṭ-Ṭabarānī in *Al-Awsaṭ* 4895.

have saved them from the agonizing torment in the depths of Hell, so they will have achieved their desired aim and avoided the thing they feared. Allāh says,

﴿نُفْلًا مِن رَّبِّكَ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾

«As a bounty from your Lord! That will be the supreme success!»

meaning, that will be from His bounty and kindness towards them. It was reported in the Two Ṣaḥīḥs that the Messenger of Allāh ﷺ said:

«اعْمَلُوا وَتَسُدُّوا وَقَارِبُوا، وَاعْلَمُوا أَنَّ أَحَدًا لَّنْ يُدْخِلَهُ عَمَلُهُ الْجَنَّةَ»

«Work and strive hard, and know that no one will enter Paradise by virtue of his deeds.»

They said, “Not even you, O Messenger of Allāh?” He ﷺ said,

«وَلَا أَنَا، إِلَّا أَنْ يَتَغَمَّدَنِي اللَّهُ بِرَحْمَةٍ مِنْهُ وَتُفَضِّلَ»

«Not even me, unless Allāh showers me with His mercy and grace.»^[1]

﴿فَلَمَّا بَيَّنَّنَا لَبِئْسَ لَكُم مِّنْ لِّسَانٍ لَّا تَذَكَّرُونَ﴾

«Certainly, We have made this easy in your tongue, in order that they may remember.»

means, ‘We have made this Qur’ān, which We have sent down, easy, plain and clear, in your language which is the most eloquent, clear and beautiful of all languages.’

﴿لَعَلَّكُمْ يَتَذَكَّرُونَ﴾

«in order that they may remember.» means, in order that they may understand and know.

Despite the fact that it is so plain and clear, there are still people who disbelieve, who stubbornly go against it. Allāh says to His Messenger ﷺ, consoling him and promising him victory, and warning those who reject him that they will be destroyed.

﴿فَارْتَقِبْ إِنَّهُمْ مُّرْتَقِبُونَ﴾

«Wait then; verily, they (too) are waiting.» meaning, ‘they will

[1] Faḥ Al-Bāri 11:300; Muslim 4:2170.

come to know who will be victorious and whose word will prevail in this world and in the Hereafter. For victory will be for you, O Muḥammad, and for your brothers among the Prophets and Messengers, and for the believers who followed you,' as Allāh says:

﴿كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي﴾

«Allāh has decreed: "Verily, it is I and My Messengers who shall be the victorious."» (58:21)

﴿إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهُادُ ﴿٥١﴾ يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعْرِضَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ﴿٥٢﴾﴾

«Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth, – the Day when their excuses will be of no profit to wrongdoers. Theirs will be the curse, and theirs will be the evil abode.» (40:51-52)

This is the end of the Tafsir of Sūrat Ad-Dukhān. All praise and thanks are due to Allāh and in Him is all strength and protection.

☆ This is the end of volume eight.

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9

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the end of Surat Al-Munafiqun)

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GLOBAL LEADER IN ISLAMIC BOOKS

ISBN: 9960-892-80-8



9 789960 892801



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DARUSSALAM
Publishers & Distributors
Riyadh, Houston, New York, Lahore

المصباح المنير في تَهْذِيبِ

تَفْسِيرِ ابْنِ كَثِيرٍ

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(Surat Al-Jathiyah to the end of
Surat Al-Munafiqun)

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King Fahd National Library Cataloging-in-Publication Data
Tafsir ibn Kathir/Imam Abu Al-Fida Ismail Ibn Kathir

Safi-ur-Rahman Al-Mubarakpuri-Riyadh.

660p., 14x21 cm. ISBN 9960-892-71-9 (Set).

I-Qur'an-Commentaries

II-Title

250. dc.

1424/2816

Legal Deposit no. 1424/2816

ISBN 9960-892-71-9 (Set).

9960-892-80-8 (Vol. 9)

Head Office: P.O. Box: 22743, Riyadh 11416, K.S.A. Tel: 00966-01-4033962/4043432 Fax: 4021659
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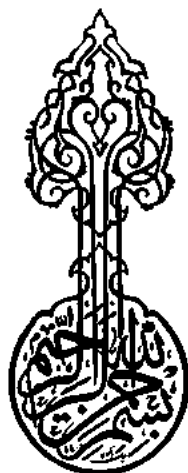
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Important Guidelines About the Authenticity of the Reports and Quotations in the Tafsīr of Ibn Kathīr

Reports from the Companions of the Messenger of Allāh ﷺ

Reports that are attributed to the companions of Allāh's Messenger ﷺ are commonly used for additional explanation of the meanings of the Qur'ān. As for those quotes that Ibn Kathīr mentions in passing, these quotes may, or may not be authentically attributed to them. Wherever it is mentioned that one of them said something, and that statement contradicts other clearly authentic texts, then such statements can not be held as an evidence against what is known to be authentic. Additional information in this regard is found in the Introduction of Ibn Kathīr.

Incomplete Chains of Narration

The following is a list of common incomplete chains of narrations that Al-Ḥafīẓ Ibn Kathīr often quotes.

- 'Alī bin Abī Ṭalḥah (Al-Wālibī) reported that Ibn 'Abbās said...
- ('Aṭīyah) Al-'Awfī reported that Ibn 'Abbās said...
- Aḍ-Ḍaḥḥāk from Ibn 'Abbās.
- As-Suddī reported from Abu Mālik and Abu Ṣāliḥ from Ibn 'Abbās, Ibn Mas'ūd and [or] some men among the companions.
- Al-Ḥasan Al-Baṣrī reporting from or about the Prophet ﷺ.
- Qatādah reporting from or about the Prophet ﷺ.

All narrations coming from these chains are unauthentic according to the Sciences of *Ḥadīth*. Their meanings, however, may be correct as understood by authentic texts, and for this reason they are commonly referenced.

Reports from the Followers of the Companions and those who Follow them

The following is a list of those who did not see the Prophet

ﷺ, but they report from companions of the Prophet ﷺ, while often they themselves are quoted for *Tafsīr*. Reports that are attributed to them are used as additional support in understanding certain issues by Ibn Kathīr. Such quotes may, or may not be authentically attributed to them. Wherever it is mentioned that one of them said something, and that statement contradicts other clearly authentic texts, then such statements can not be held as evidence against the authentic evidence.

Abu Al-‘Āliyah, Sa‘īd bin Jubayr, Sa‘īd bin Al-Musayib, ‘Atā’ (bin Abi Rabāh), ‘Atā’ Al-Khurrāsāni, Muqātil bin Hayyān, Ar-Rabi’ bin Anas, Ash-Sha‘bbi, Qatādah, Mujāhid, ‘Ikrimah, Aḍ-Ḍaḥḥāk, ‘Abdur-Raḥmān bin Zayd bin Aslam (Ibn Zayd), Ibn Jurayj.

Other Scholars After the Companions

The following are some scholars that Ibn Kathīr often quotes from. Since these scholars are not well known to the average English reader, one should beware that their own statements about the Prophet ﷺ, his companions, or circumstances surrounding the Qur’ān’s revelation, are not to be considered as important as authentically narrated texts.

Wakī’, Sufyān Ath-Thawri, Muḥammad bin Ishāq, Ibn ‘Aṭiyyah, Ibn Abi Ḥātim, Ibn Jarīr (Aṭ-Ṭabari).

The Tafsīr of Sūrat Al-Jāthiyah (Chapter - 45)

Which was revealed in Makkah

<p style="margin: 0;">بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ</p> <p style="margin: 0;">144</p> <p style="margin: 0;">بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ</p> <p style="margin: 0;">حَمِّ ۝ تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ۝ إِنْ فِي السَّمَوَاتِ</p> <p style="margin: 0;">وَالْأَرْضِ لَآيَاتٌ لِّلْمُؤْمِنِينَ ۝ وَفِي خَلْقِكُمْ وَمَا يَبُذُّ مِنْ دَابَّةٍ مَّآثٌ</p> <p style="margin: 0;">لِّقَوْمٍ يُوقِنُونَ ۝ وَخَلْقِ اللَّيْلِ وَالنَّهَارِ وَمَا أُنْزِلَ اللَّهُ مِنَ السَّمَاءِ</p> <p style="margin: 0;">مِنْ رِّزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ الرِّيحِ ؕ آيَاتٌ لِّقَوْمٍ</p> <p style="margin: 0;">يَعْقِلُونَ ۝ ذَٰلِكَ ؕ آيَاتُ اللَّهِ تَتْلُوهَا عَلَيْكَ ؕ وَالْحَقُّ فِيمَا يُحَدِّثُكَ</p> <p style="margin: 0;">عَلَّاهُ ؕ وَابْتَهِتْهُ يَوْمَهُمْ ۝ وَيَلْ لَّيْلٌ أَفَا لَيْلٍ أَمِيرٌ ۝ سَمِعَ ؕ آيَاتُ</p> <p style="margin: 0;">اللَّهِ تُنَادِي عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا ۝ كَأَن لَّمْ تَسْمَعْهَا فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ</p> <p style="margin: 0;">وَإِذَا عَلِمَ مِنْ ؕ آيَاتِنَا شَيْئًا أَخَذَ هَٰهُنَا أَوْ لَيْكَ هَلَمْ عَذَابٌ</p> <p style="margin: 0;">مُّهِينٌ ۝ مِّن رَّأْيِهِمْ جَهَنَّمَ ۝ وَلَا يَغْنِي عَنْهُمْ مَا كَسَبُوا شَيْئًا</p> <p style="margin: 0;">وَلَا مَا أَخَذُوا مِنْ دُونِ اللَّهِ ؕ أُولَٰئِكَ وَلَهُمْ عَذَابٌ عَظِيمٌ ۝ هَٰذَا</p> <p style="margin: 0;">هُدًى وَلَٰئِذِينَ كَفَرُوا يُنَادِي رَبَّهُمْ هَلَمْ عَذَابٌ مِّن رَّجْمٍ أَلِيمٌ ۝</p> <p style="margin: 0;">اللَّهُ ؕ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ لَتَجْرَىٰ الْفُلُكُ فِيهِ بَآمِرٍ ۝ وَلِتَسْتَوُوا فِي</p> <p style="margin: 0;">فَضْلِهِ ۝ وَلَعَلَّكُمْ تَشْكُرُونَ ۝ وَسَخَّرَ لَكُم مَّا فِي السَّمَوَاتِ وَمَا فِي</p> <p style="margin: 0;">الْأَرْضِ جَمِيعًا مِّنْهُ ؕ إِنَّ فِي ذَٰلِكَ لَآيَاتٌ لِّقَوْمٍ يَتَفَكَّرُونَ ۝</p>	<p style="margin: 0;">بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ</p> <p style="margin: 0;">In the Name of Allāh, the Most Gracious, the Most Merciful.</p> <p style="margin: 0;">حَمِّ ۝ تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ۝ إِنْ فِي السَّمَوَاتِ</p> <p style="margin: 0;">وَالْأَرْضِ لَآيَاتٌ لِّلْمُؤْمِنِينَ ۝ وَفِي خَلْقِكُمْ وَمَا يَبُذُّ مِنْ دَابَّةٍ مَّآثٌ</p> <p style="margin: 0;">لِّقَوْمٍ يُوقِنُونَ ۝ وَخَلْقِ اللَّيْلِ وَالنَّهَارِ وَمَا أُنْزِلَ اللَّهُ مِنَ السَّمَاءِ</p> <p style="margin: 0;">مِنْ رِّزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ الرِّيحِ ؕ آيَاتٌ لِّقَوْمٍ</p> <p style="margin: 0;">يَعْقِلُونَ ۝ ذَٰلِكَ ؕ آيَاتُ اللَّهِ تَتْلُوهَا عَلَيْكَ ؕ وَالْحَقُّ فِيمَا يُحَدِّثُكَ</p> <p style="margin: 0;">عَلَّاهُ ؕ وَابْتَهِتْهُ يَوْمَهُمْ ۝ وَيَلْ لَّيْلٌ أَفَا لَيْلٍ أَمِيرٌ ۝ سَمِعَ ؕ آيَاتُ</p> <p style="margin: 0;">اللَّهِ تُنَادِي عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا ۝ كَأَن لَّمْ تَسْمَعْهَا فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ</p> <p style="margin: 0;">وَإِذَا عَلِمَ مِنْ ؕ آيَاتِنَا شَيْئًا أَخَذَ هَٰهُنَا أَوْ لَيْكَ هَلَمْ عَذَابٌ</p> <p style="margin: 0;">مُّهِينٌ ۝ مِّن رَّأْيِهِمْ جَهَنَّمَ ۝ وَلَا يَغْنِي عَنْهُمْ مَا كَسَبُوا شَيْئًا</p> <p style="margin: 0;">وَلَا مَا أَخَذُوا مِنْ دُونِ اللَّهِ ؕ أُولَٰئِكَ وَلَهُمْ عَذَابٌ عَظِيمٌ ۝ هَٰذَا</p> <p style="margin: 0;">هُدًى وَلَٰئِذِينَ كَفَرُوا يُنَادِي رَبَّهُمْ هَلَمْ عَذَابٌ مِّن رَّجْمٍ أَلِيمٌ ۝</p> <p style="margin: 0;">اللَّهُ ؕ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ لَتَجْرَىٰ الْفُلُكُ فِيهِ بَآمِرٍ ۝ وَلِتَسْتَوُوا فِي</p> <p style="margin: 0;">فَضْلِهِ ۝ وَلَعَلَّكُمْ تَشْكُرُونَ ۝ وَسَخَّرَ لَكُم مَّا فِي السَّمَوَاتِ وَمَا فِي</p> <p style="margin: 0;">الْأَرْضِ جَمِيعًا مِّنْهُ ؕ إِنَّ فِي ذَٰلِكَ لَآيَاتٌ لِّقَوْمٍ يَتَفَكَّرُونَ ۝</p>
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﴿4. And in your creation, and what He spread (through the earth) of moving creatures are signs for people who have faith with certainty.﴾

﴿5. And in the alternation of night and day, and the provision that Allāh sends down from the sky, and revives therewith the

earth after its death, and in the turning about of the winds, are signs for a people who understand.﴾

A Directive to contemplate over Allāh's Āyāt

Allāh directs His servants to contemplate His favors and gifts, as well as His great power that is demonstrated by His creating the heavens and the earth and the various types and categories of creatures in them.

There are the angels, Jīns, humans, animals, birds, beasts, carnivores, insects and various kinds of sea creatures. The night and day alternate, each follows the other in succession, never ceasing to come, as decreed. One brings darkness and one brings light. Allāh the Exalted also sends down the rain from the clouds when it is most needed. He is calling the rain, 'provision', because it is the resource that produces various provisions,

﴿فَأَنبَا بِهَا الْأَرْضَ بَعْدَ مَوْتِهَا﴾

﴿and revives therewith the earth after its death,﴾

after it was dry and had no vegetation or life of any kind. Allāh said next,

﴿وَتَعْرِيفِ الرِّيحِ﴾

﴿and in the turning about of the winds,﴾

sometimes towards the south and sometimes towards the north. Some are easterly winds and some are westerly winds, some bringing sea breezes and some blow from the land, some coming at night and some by day. Some winds bring rain, some cause pollination and some winds just revive the soul, while some others bear no benefit.

Allāh said first.

﴿لَا يَسْتَوِ الْكَافِرِينَ﴾

﴿are signs for the believers﴾, then

﴿يُؤْمِنُونَ﴾

﴿who have faith with certainty﴾, then

﴿يَعْلَمُونَ﴾

The Description of the Sinful Liar and His Requital

Allāh the Exalted says,

﴿يَا أَيُّهَا الَّذِينَ كَفَرُوا﴾

«These are the *Āyāt* of Allāh» – in reference to the Qur’ān with the proofs and evidences that it contains,

﴿تَتْلُوهَا عَلَيْكَ بِالْحَقِّ﴾

«which We recite to you with truth.» for they contain the truth from the Truth (i.e., Allāh). Therefore, if they do not believe in Allāh’s *Āyāt* nor abide by them, what speech after Allāh and His *Āyāt* will they then believe in? Allāh said next,

﴿وَلَوْلَا أَلَّاوْ أَسِرُّوْا﴾

«Woe to every sinful liar.» who lies in his speech, often swears, who is worthless, commits and utters sinful acts and statements, and disbelieves in Allāh’s *Āyāt*,

﴿وَسَمِعَ يَأْتِيهِ اللَّهُ نَاقٌ عَلَيْهِ﴾

«Who hears the *Āyāt* of Allāh *Tutlā* (recited) to him,» meaning, being recited to him,

﴿فَمِنْ بَعْدُ﴾

«yet persists» in his disbelief, denial, pride and rebellion,

﴿كَأَن لَّمْ يَسْمَعْ﴾

«as if he heard them not.» as if he did not hear them being recited to him,

﴿فَنَشِيرُهُ جَذَابًا أَلِيمًا﴾

«So announce to him a painful torment!» convey the news to him that on the Day of Resurrection, he will have a painful, severe torment from Allāh. Allāh said,

﴿وَإِذَا عَلِمَ مِنْ آيَاتِنَا شَيْئًا أَخَذَهَا مَثْوًى﴾

«And when he learns something of Our *Āyāt*, he makes them a jest.»

if he learns anything from the Qur’ān, he disbelieves in it and takes it as the subject of jest and ridicule,

﴿أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ﴾

«For such there will be a humiliating torment.» as recompense for ridiculing the Qur'ān and jesting about it. In the *Ṣaḥīḥ*, Muslim recorded from 'Abdullāh bin 'Umar that the Messenger of Allāh ﷺ prohibited traveling with the Qur'ān to enemy lands for fear that the Qur'ān might be desecrated by the enemy.^[1]

Allāh explained the type of torment that these people earn on the Day of Return;

﴿بَيْنَ دَنَائِمِهِمْ جَهَنَّمَ﴾

«In front of them there is Hell.» meaning, all those who have these evil characteristics will end up in Hellfire on the Day of Resurrection,

﴿وَلَا يَنْفَعُهُمْ مَا كَسَبُوا سَبِيحًا﴾

«And that which they have earned will be of no profit to them,»

their wealth and children will not avail them,

﴿وَلَا مَا اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ﴾

«nor those whom they have taken as protecting friends besides Allāh.»

nor will the false gods that they worshipped besides Allāh benefit them in the least,

﴿وَلَهُمْ عَذَابٌ عَظِيمٌ﴾

«And theirs will be a great torment.» Allāh the Exalted said,

﴿هٰذَا هُدًى﴾

«This is Hudā (guidance).» in reference to the Qur'ān,

﴿وَالَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ لَهُمْ عَذَابٌ مِنْ رِجْزٍ أَلِيمٌ﴾

«And those who disbelieve in the Āyāt of their Lord, for them there is a painful torment of Rijz.»

that is agonizing and severe. Allāh knows best.

^[1] Muslim 3:1491.

﴿اللَّهُ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ لِتَجْرِيَ الْفُلُكُ فِيهِ بِأَمْرِهِ ۖ وَلِتَسْتَثَوُوا مِنْ فَضْلِهِ ۖ وَلِتُكْفُرُمْ تَكْفِيرًا ۝﴾ وَسَخَّرَ لَكُمَا فِي السَّمَاءِ وَمَا فِي الْأَرْضِ جَمِيعًا بِتَنَاهٍ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُفَكِّرُونَ ﴿١٢﴾ قُلِ لِلَّهِ مَا نَشَاءُ يُغْفِرُ لِمَن يَشَاءُ ۚ لَا يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ ﴿١٣﴾ مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَلِنَفْسِهِ ثُمَّ إِلَىٰ رَبِّكَ تُرْجَعُونَ ﴿١٤﴾

﴿12. Allāh, it is He Who has subjected to you the sea, that ships may sail through it by His command, and that you may seek of His bounty, and that you may be thankful.﴾

﴿13. And has subjected to you all that is in the heavens and all that is on the earth; it is all (as a favor and kindness) from Him. Verily, in it are signs for a people who think deeply.﴾

﴿14. Say to the believers to forgive those who hope not for the Days of Allāh, that He may recompense people, according to what they have earned.﴾

﴿15. Whosoever does a good deed, it is for himself, and whosoever does evil, it is against (himself). Then to your Lord you will be made to return.﴾

The Subjugation of the Sea, etc., is among Allāh's Signs

Allāh the Exalted mentions some of the favors He gave to His servants, such as subjecting the sea for their service,

﴿لِيَجْزِيَ اللَّهُ فِيهِ بِأَمْرِهِ﴾

﴿that ships may sail through the sea by His command,﴾ i.e., of Allāh the Exalted, Who ordered the sea to carry ships,

﴿وَلِتَسْتَثَوُوا مِنْ فَضْلِهِ﴾

﴿and that you may seek of His bounty,﴾ in commercial and business transactions,

﴿وَلِتُكْفُرُمْ تَكْفِيرًا﴾

﴿and that you may be thankful.﴾ for earning various provisions brought to you from far away provinces and distant areas through the sea. Allāh the Exalted said,

﴿وَسَخَّرَ لَكُمَا فِي السَّمَاءِ وَمَا فِي الْأَرْضِ﴾

﴿And has subjected to you all that is in the heavens and all that is on the earth;﴾

the stars, the mountains, the seas, the rivers and all that you use for your benefit; these are all from His favor, kindness and bounty. Allāh's statement next,

﴿يَمَّا يَنْتُ﴾

﴿it is all from Him.﴾ Alone without partners in giving any of it. Allāh the Exalted said in another Āyah,

﴿وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنْ اللَّهِ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْتَوُونَ﴾

﴿And whatever of blessings you have, it is from Allāh. Then, when harm touches you unto Him you cry aloud for help.﴾
(16:53)

Ibn Jarīr recorded that Al-'Awfī reported that Ibn 'Abbās said about Allāh's statement,

﴿وَسِعَ كُلُّ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ يَمَّا يَنْتُ﴾

﴿And has subjected to you all that is in the heavens and all that is on the earth; it is all from Him.﴾

"Everything is from Allāh, and that is a Name from His Names. So it all comes from Him without rivals to dispute His authority; surely, this fact is completely certain."^[1] Allāh said.

﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ﴾

﴿Verily, in it are signs for a people who think deeply.﴾

The Command to be Patient with the Harm of Idolators

Allāh's saying;

﴿قُلْ لِلَّذِينَ آمَنُوا يَتَّقُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ﴾

﴿Say to the believers to forgive those who hope not for the Days of Allāh,﴾

means, let the believers forgive the disbelievers and endure the harm that they direct against them.

In the beginning of Islām, Muslims were ordered to observe patience in the face of the oppression of the idolators and the People of the Scriptures so that their hearts may incline towards Islām. However, when the disbelievers persisted in

^[1] Aṭ-Ṭabari 22:65.

stubbornness, Allāh legislated for the believers to fight in *Jihād*. Statements of this meaning were collected from 'Abdullāh bin 'Abbās and Qatādah.^[1] Mujāhid said about Allāh's statement,

﴿لَا يَرْجُونَ أَيَّامَ اللَّهِ﴾

«those who hope not for the Days of Allāh,» "They do not appreciate Allāh's favors."^[2] Allāh said,

﴿يَجْزِي قَوْمًا بِمَا كَانُوا يَكْسِبُونَ﴾

«that He may recompense people, according to what they have earned.»

meaning, if the believers forgive the disbelievers in this life, Allāh will still punish the disbelievers for their evil in the Hereafter. Allāh's statement next,

﴿مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَلَخِمْهُ إِلَىٰ رَبِّكَ رُحْمَتُكَ ۖ﴾

«Whosoever does a good deed, it is for himself, and whosoever does evil, it is against (himself). Then to your Lord you will be made to return.»

meaning, you will all return to Allāh on the Day of Resurrection, when you and your actions will be displayed before Him. Then, He will recompense you for your deeds, good for good and evil for evil.

﴿وَلَقَدْ آتَيْنَا بَنِي إِسْرَءِيلَ الْكِتَابَ وَالْزَكْرَ وَالْفُورَ وَفَضَّلْنَاهُمْ عَلَىٰ الْغَالِبِينَ ۖ وَآتَيْنَاهُم بِبَيِّنَاتٍ مِنَ الْآمُرِ فَآتَيْنَاهُمُ الْوَيْلَ بِمَا يَكْفُرُونَ ۚ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا يَفْضَحُونَ ۚ﴾^[3] ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ۚ إِنَّهُمْ لَن يَغْنُوا خَلْفَ مِنَّا شَيْئًا وَلَا الظَّالِمِينَ بِمَعْزُمِ آيَاتِهِ ۚ بَعِثْنَا رَاغِبًا إِلَىٰ الْغَالِبِينَ ۚ هَذَا بِمَا كَانُوا يَفْضَحُونَ ۚ وَبَعِثْنَا لِقَوْمِهِمْ يُؤْفِكُونَ ۚ﴾

«16. And indeed We gave the Children of Israel the Scripture, and the understanding of the Scripture and its laws, and the prophethood; and provided them with good things, and

[1] At-Ṭabari 22:66, 67.

[2] At-Ṭabari 22:67.

preferred them above the nations.﴾

﴿17. And gave them clear proofs in matters. And they differed not until after the knowledge came to them, through envy among themselves. Verily, your Lord will judge between them on the Day of Resurrection about that wherein they used to differ.﴾

﴿18. Then We have put you on a (legal) way of commandment. So follow you that, and follow not the desires of those who know not.﴾

﴿19. Verily, they can avail you nothing against Allāh. Verily, the wrongdoers are protecting friends of one another, but Allāh is the Protector of those who have Taqwā.﴾

﴿20. This is a clear insight and evidence for mankind, and a guidance and a mercy for people who have faith with certainty.﴾

Preference of Allāh to the Children of Israel and their dispute thereafter

Allāh the Exalted mentions the favors He granted the Children of Israel, such as revealing the Divine Books to them, sending the Messengers to them and granting them kingship. Allāh said,

﴿وَلَقَدْ آتَيْنَا بَنِي إِسْرَءِيلَ الْكِتَابَ وَالْفِكْرَ وَالْزُكْرَ وَرَزَقْنَاهُمْ مِنْ الْأَشْيَاءِ﴾

﴿And indeed We gave the Children of Israel the Scripture, and the understanding of the Scripture and its laws, and the prophethood; and provided them with good things,﴾

such as foods and drinks,

﴿وَوَضَعْنَاهُمْ عَلَى الْآلَمِينَ﴾

﴿and preferred them above the nations.﴾ of their time,

﴿وَمَا يَتَّبِعُهُمْ يَنْشَوِي مِنَ الْأَمْرِ﴾

﴿And gave them clear proofs in matters.﴾ 'We gave them evidences, proofs and unequivocal signs.' Therefore, the proof has been established against them, yet they differed among themselves after the proof came to them, out of transgression against each other,

﴿إِنَّ رَبَّكَ﴾

﴿Verily, your Lord﴾ 'O Muḥammad',

﴿يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ﴾

﴿will judge between them on the Day of Resurrection about that wherein they used to differ.﴾

He will judge between them by His just judgement.

Warning to this Ummah against following the Ways of the Children of Israel

This *Āyah* contains a warning to the Muslim Ummah as well. It warns them not to take the path the Jews took nor adopt their ways. This is why Allāh said,

﴿ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا﴾

﴿Then We have put you on a (legal) way of commandment. So follow you that.﴾

'follow what was revealed to you from your Lord, O Muḥammad, there is no true deity except Him, and turn away from the idolators.' Allāh said,

﴿وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ۚ إِنَّهُمْ لَن يَغْنُوا عَنْكَ مِنَ اللَّهِ شَيْئًا وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ﴾

﴿and follow not the desires of those who know not. Verily, they can avail you nothing against Allāh. Verily, the wrongdoers are protecting friends of one another.﴾

Allāh says, 'what will the loyalty that the idolators give each other avail them?' Indeed, all they will earn from their protecting friends is more loss, destruction and demise,

﴿وَاللَّهُ وَلِيُّ الْمُتَّقِينَ﴾

﴿but Allāh is the Protector of those who have Taqwā.﴾

and He will deliver them from the darkness to the light. In contrast, all the false deities are the protecting friends of those who disbelieve, taking them out of the light to the darkness. Allāh said,

﴿هَذَا بِمِثْرِ النَّارِ﴾

وَقَدْ

۵۰۰

وَقَدْ

قُلْ لِلَّذِينَ ءَامَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ ﴿٥٠٠﴾ مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلِيَهَا ثُمَّ إِلَيْنَا مَرْجِعُكُمْ ﴿٥٠١﴾ وَلَقَدْ آتَيْنَا بَنِي إِسْرَءِيلَ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى الْعَالَمِينَ ﴿٥٠٢﴾ وَءَاتَيْنَاهُمْ يَسْقِيْنَ مِنَ الْأَنْهَارِ فَمَا اخْتَلَفُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بِنِعْمَتِنَاهُمْ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٥٠٣﴾ ثُمَّ جَعَلْنَاكَ عَلَى شَرِيعَةٍ مِنَ الْأَنْوَاعِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ﴿٥٠٤﴾ إِنَّهُمْ لَنْ يَغْنَوْاكَ مِنْ اللَّهِ شَيْئًا وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَاللَّهُ وَلَى الْمُتَّقِينَ ﴿٥٠٥﴾ هَذَا بَصَرُ النَّاسِ وَهْدَىٰ وَرَحْمَةٌ لِّقَوْمٍ يُوفُونَ ﴿٥٠٦﴾ أَمْ حَسِبَ الَّذِينَ أَجْرَحُوا النَّسِيكَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَحْبَبًا ۚ وَمَنْ تَبِعَ مَا عَصَوْكَ ﴿٥٠٧﴾ وَخَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ وَالْحَقَّ وَلِيُجْزِيَ كُلَّ نَفْسٍ بِمَا كَسَبَتْ ۖ وَهُمْ لَا يُظْلَمُونَ ﴿٥٠٨﴾ أَفَرَأَيْتَ مَنْ أَفْتَدَىٰ إِلَهُهُ هَوْنًا وَأَسْلَمَهُ اللَّهُ عَلَىٰ يَمِّ يَغْرَمُ ۖ عَلَىٰ سَيْمٍ ۖ وَقَلْبِهِ ۖ وَجَعَلَ عَلَىٰ بَصَرِهِ عِثْرَةً ۖ فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ ﴿٥٠٩﴾

«This is a clear insight and evidence for mankind,» in reference to the Qur'an,

«وَقَدْ وَرَحْمَةٌ لِّقَوْمٍ يُوفُونَ»

«and a guidance and a mercy for people who have faith with certainty.»

«أَمْ حَسِبَ الَّذِينَ أَجْرَحُوا النَّسِيكَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَحْبَبًا ۚ وَمَنْ تَبِعَ مَا عَصَوْكَ ﴿٥٠٧﴾ وَخَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ وَالْحَقَّ وَلِيُجْزِيَ كُلَّ نَفْسٍ بِمَا كَسَبَتْ ۖ وَهُمْ لَا يُظْلَمُونَ ﴿٥٠٨﴾ أَفَرَأَيْتَ مَنْ أَفْتَدَىٰ إِلَهُهُ هَوْنًا وَأَسْلَمَهُ اللَّهُ عَلَىٰ يَمِّ يَغْرَمُ ۖ عَلَىٰ سَيْمٍ ۖ وَقَلْبِهِ ۖ وَجَعَلَ عَلَىٰ بَصَرِهِ عِثْرَةً ۖ فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ ﴿٥٠٩﴾»

«21. Or do those who earn evil deeds think that We shall hold them equal with those who believe and do righteous good deeds, in their present life and after their death? Worst is the judgement that they make.»

«22. And Allāh has created the heavens and the earth with truth, in order that each person may be recompensed what he has earned, and they will not be wronged.»

«23. Have you seen him who takes his own lust as his god? And Allāh, left him astray with knowledge, and sealed his hearing and his heart, and put a cover on his sight. Who then will guide him after Allāh? Will you not then remember?»

The Life and the Death of the Believers and the Disbelievers are not Equal

Allāh the Exalted states here that the believers and the disbelievers are never equal. Allāh said in another *Āyah*,

﴿لَا يَسْتَوِي أَهْلُ النَّارِ وَأَهْلُ الْجَنَّةِ أَهْلُ الْجَنَّةِ هُمُ الْفَائِزُونَ﴾

«Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful.»

(59:20) Allāh said here,

﴿أَمْ حَسِبَ الَّذِينَ اجْتَرَوْا السَّيِّئَاتِ﴾

«Or do those who earn evil deeds think» those who commit and practice evil,

﴿أَنْ يُجْعَلَهُمْ كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً عِنْدَ رَبِّهِمْ﴾

«that We shall hold them equal with those who believe and do righteous good deeds, in their life and their death?»

treat them equally in the present life of the world and in the Hereafter?

﴿سَاءَ مَا يَحْكُمُونَ﴾

«Worst is the judgement that they make.» 'worst is the thought that they have about Us and about Our justice, thinking that We will ever make the pious and the wicked equal in the Hereafter or this life.'

At-Ṭabarāni recorded that Shu'bah said that 'Amr bin Murrah narrated that Abu Aḍ-Ḍuḥā said that Masrūq said that Tamīm Ad-Dāri once stood in voluntary prayer through the night until the morning only reciting this *Āyah*,

﴿أَمْ حَسِبَ الَّذِينَ اجْتَرَوْا السَّيِّئَاتِ أَنْ يُجْعَلَهُمْ كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾

«Or do those who earn evil deeds think that We shall hold them equal with those who believe and do righteous good deeds?»^[1]

Allāh said in reply:

﴿سَاءَ مَا يَحْكُمُونَ﴾

«Worst is the judgement that they make.» Allāh said,

[1] At-Ṭabarāni 2:50.

﴿وَخَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ﴾

﴿And Allāh has created the heavens and the earth with truth,﴾
meaning, in justice,

﴿وَلِيُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ﴾

﴿in order that each person may be recompensed what he has earned, and they will not be wronged.﴾

Allāh the Exalted said,

﴿أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ﴾

﴿Have you seen him who takes his own lust as his god?﴾, who abides by his lust, and whatever his lust portrays as good he implements it, and whatever his lust portrays as evil, he abandons it! Allāh's statement,

﴿وَأَضَلَّهُ اللَّهُ عَلَى عِلْمِهِ﴾

﴿And Allāh left him astray with knowledge,﴾

has two meanings. One of them is that Allāh knew that this person deserves to be misguided, so He left him astray. The second meaning is that Allāh led this person astray after knowledge reached him and the proof was established before him. The second meaning includes the first meaning, but not the opposite. Allāh said,

﴿وَعَمَّ عَلَى سَمْعِهِ وَغَلَّقَ عَلَى بَصَرِهِ غِشًّا﴾

﴿and sealed his hearing and his heart, and put a cover on his sight.﴾
so he does not hear what benefits him, understands not what would lead him to the guidance and sees not the evidence with which he can be enlightened. This is why Allāh said,

﴿مَنْ يَهْدِيهِ اللَّهُ فَمَا لَهُ وَلِيٌّ أَوْ أَفَلَا تَذَكَّرُونَ﴾

﴿Who then will guide him after Allāh? Will you not then remember?﴾ Allāh said in a similar Āyah,

﴿مَنْ يُضِلِلِ اللَّهُ فَسَاءَ مَا يَدْرِي لَهُمُ وِلْدَتُهُمْ فِي ضَلَالٍ بَعِيدَةٍ﴾

﴿Whomsoever Allāh sends astray, none can guide him; and He lets them wander blindly in their transgressions.﴾ (7:186).

﴿وَقَالُوا مَا مِنْ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُبْهِكُنَا إِلَّا الدَّهْرُ وَمَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ تُمْ إِلَّا بِظُنُونٍ ۖ وَمَا تَقُولُ عَلَيْهِمْ إِلَّا أَنْتُمْ مِمَّنْ حُمِّلْتُمْ ۚ وَإِنْ أَنْتُمْ إِلَّا قَالُوا نَحْنُ بِكَآفٍ إِنْ كُنْتُمْ سَادِقِينَ ۖ قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمْسِكُكُمْ ثُمَّ يُمْسِكُكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ۝﴾

﴿24. And they say: "There is nothing but our life of this world, we die and we live and nothing destroys us except Ad-Dahr (time). And they have no knowledge of it, they only presume.﴾

﴿25. And when Our Clear Āyāt are recited to them, their argument is no other than that they say: "Bring back our (dead) fathers, if you are truthful!"﴾

﴿26. Say (to them): "Allāh gives you life, then causes you to die, then He will assemble you on the Day of Resurrection about which there is no doubt. But most of mankind know not."﴾

The Conviction of the Disbelievers, Their Argument and the Refutation of it

Allāh mentions here the creed of Ad-Dahriyyah and the Arab idolators who embraced their creed, denying Resurrection,

﴿وَقَالُوا مَا مِنْ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا﴾

﴿And they say: "There is nothing but our life of this world, we die and we live...."﴾

They say that there is only this life, some people die while others are born to life, without Resurrection or Judgement. This was the creed of Arab idolators who used to deny Resurrection, in addition to, the creed of the atheist philosophers among them who denied the creation and Resurrection. This was also the statement of atheist philosophers who deny the Creator and think that the world will return to its original form once every thirty-six thousand years, when everything will restart its life-cycle again! They claim that this cycle was repeated for infinity, thus contradicting the sound reason and the divine revelation. They said,

﴿وَمَا يَكْتُمُ إِلَّا الدَّهْرُ﴾

«and nothing destroys us except Ad-Dahr (time).»

Allāh the Exalted said in reply,

﴿وَمَا لَكُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ كُنْتُمْ إِلَّا تَعْثُرُونَ﴾

«And they have no knowledge of it, they only presume.»

they speculate and guess!

As for the *Ḥadīth* recorded by the two collectors of the *Ṣaḥīḥ*, and Abu Dāwud and An-Nasā'ī, from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«يَقُولُ تَعَالَى: يُؤْذِينِي ابْنُ آدَمَ، يَسُبُّ الدَّهْرَ وَأَنَا الدَّهْرُ، بِيَدِي الْأَمْرُ، أَقْلَبُ لَيْلَةً وَنَهَارًا»

«Allāh the Exalted says, "The Son of 'Ādam annoys Me when he curses Ad-Dahr (time), while I am Ad-Dahr. In My Hand are all matters; I cause the alternation of his days and nights."»^[1] In another narration;

«لَا تَسُبُّوا الدَّهْرَ فَإِنَّ اللَّهَ تَعَالَى هُوَ الدَّهْرُ»

«Do not curse Ad-Dahr (time), for Allāh is Ad-Dahr.»^[2]

Ash-Shāfi'ī, Abu 'Ubaydah and several other Imāms of *Tafsīr* explained the meaning of the Prophet's statement,

«لَا تَسُبُّوا الدَّهْرَ فَإِنَّ اللَّهَ هُوَ الدَّهْرُ»

«Do not abuse Ad-Dahr (time), for Allāh is Ad-Dahr.»

They said, "During the time of *Jāhiliyyah*, when an affliction, a calamity or a disaster struck them, the Arabs used to say, 'Woe to Ad-Dahr (time)!' So they used to blame such incidents on Ad-Dahr, cursing Ad-Dahr in the process. Surely, it is Allāh the Exalted and Most Honored Who causes these (and all) things to happen. This is why when they cursed Ad-Dahr, it was as if they were cursing Allāh Himself, since truthfully, He causes all incidents to happen. Therefore, abusing Ad-Dahr

^[1] *Fath Al-Bārī* 8:437, *Muslim* 4:1762, *Abu Dāwud* 5:423, *An-Nasā'ī* in *Al-Kubrā* 6:457.

^[2] *Muslim* 4:1763

was prohibited due to this consideration, for it was Allāh Whom they meant by abusing *Ad-Dahr*, which – as we said – they accused of causing (distressful) incidents.”

This is the best explanation for this subject, and it is the desired meaning. Allāh knows best. We should mention that Ibn Ḥazm and those of the *Zāhiriyyah* like him made an error when they used this *Ḥadīth* to include *Ad-Dahr* among Allāh’s most beautiful Names.

Allāh’s statement,

﴿وَإِذَا تَنَزَّلَ عَلَيْهِمْ أَنبَاءُنَا يَسْتَرْفِعُ﴾

﴿And when Our Clear Āyāt are recited to them,﴾

means, when the truth is made plain to them and used as evidence against them, asserting that Allāh is able to resurrect the bodies after they have perished and disintegrated,

﴿مَا كَانَ حُجَّتُهُمْ إِلَّا أَنْ قَالُوا أَتُؤْتُوا بَاهِلِينَ إِنْ كُنْتُمْ صَادِقِينَ﴾

﴿their argument is no other than that they say: “Bring back our fathers, if you are truthful!”﴾

‘bring them back to life, if what you say is true.’ Allāh the Exalted said,

﴿قُلْ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ﴾

﴿Say (to them): “Allāh gives you life and then causes you to die...”﴾

‘for you are witnesses that He brings you (or new life) to existence after non-existence,’

﴿كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ﴾

﴿How can you disbelieve in Allāh? Seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life.﴾ (2:28)

Therefore, He Who is able to initiate creation, is able to restart it, as well and more obviously,

﴿وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ﴾

﴿And He it is Who originates the creation, then He will repeat it; and this is easier for Him.﴾ (30:27) Allāh said next,

﴿ثُمَّ يَجْمَعُكَ إِلَى يَوْمِ الْبَيْتَةِ لَا رَيْبَ فِيهِ﴾

«then He will assemble you on the Day of Resurrection about which there is no doubt.»

‘when He resurrects you, it will be on and for the Day of Resurrection, not in this life. Therefore, your statement is groundless,’

﴿اَنْشُرُوا آبَاءَنَا اِنْ كُنْتُمْ صَادِقِينَ﴾

«Bring back our (dead) fathers, if you are truthful!» Allāh said,

﴿يَوْمَ يَجْمَعُكَ يَوْمَ الْمَعْجَمِ﴾

«The Day when He will gather you (all) on the Day of Gathering.» (64:9),

﴿لَا يَوْمَ لَكُمْ مِنَ الْقُصَايَ﴾

«For what Day are these signs postponed? For the Day of sorting out.» (77:12-13), and,

﴿وَمَا تُؤَخِّرُهُ اِلَّا لِاَجَلٍ مُّعَدَّدٍ﴾

«And We delay it only for a term (already) fixed.» (11:104) Allāh said here,

﴿ثُمَّ يَجْمَعُكَ إِلَى يَوْمِ الْبَيْتَةِ لَا رَيْبَ فِيهِ﴾

«then He will assemble you on the Day of Resurrection about which there is no doubt.»

there is no doubt that it will come,

﴿وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

«But most of mankind know not.» and this is why they deny Resurrection and discount the fact that the bodies will be brought back to life. Allāh the Exalted said,

﴿إِنَّهُمْ يَرَوْنَهُ بَعِيدًا وَهُمْ يَقَرِّبُونَهُ قَرِيبًا﴾

«Verily, they see it afar off. But We see it (quite) near.» (70:6),

they discount the possibility that Resurrection will ever come, while the believers believe that its occurrence is easy and imminent.

الْجَنَّةِ

٥١

الْجَنَّةِ

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوْنَهُ وَأَصْلَحَ اللَّهُ عَلَى عِلْمٍ وَخَتَمَ عَلَى سَمْعِهِ، وَقَلْبِهِ، وَجَعَلَ عَلَى بَصَرِهِ غَشَاةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ ﴿٢٧﴾ وَقَالُوا مَا هِيَ إِلَّا أَلْهَانًا أُدْخِلَ اللَّهُ فِي سَمْعِنَا وَلَبِئْسَ مَا يَكُونُ إِلَّا الْأَذْهَرُ وَمَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٢٨﴾ وَإِذَا نُنَادِي عَلَيْهِمْ مَا كُنْتُمْ تَعْمَلُونَ فَمَنْ كَانَ مِنْهُمْ جَاهِلٌ أَوْ كَانُوا أَتُفَاهًا يَتَّبِعُونَ مَا كُنْتُمْ تُفَاهُونَ ﴿٢٩﴾ قُلِ اللَّهُ يُجِيبُكُمْ ثُمَّ يَغْشِيكُمْ ثُمَّ يَجْعَلُ لَكُمُ يَوْمَ الْقِيَامَةِ زَكَاةً وَلَئِنْ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ ﴿٣٠﴾ وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَيَوْمَ تَقُومُ السَّاعَةُ يُنْفِخُ بِنَفْثِهِ الْمَظْلُومَ ﴿٣١﴾ وَرَبِّي كُلِّ أَفْتَرٍ جَانِيَةٌ كُلِّ أَفْتَرٍ يُدْعَى إِلَى كَيْبِهَا الْيَوْمَ تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ ﴿٣٢﴾ هَذَا كَيْبُنَا يَطُوقُ عَلَيْكُمْ بِالْحَقِّ إِنَّا كُنَّا نَسْتَنسِخُ مَا كُنْتُمْ تَعْمَلُونَ ﴿٣٣﴾ فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ ذَلِكَ هُوَ الْفَوْزُ الْمُبِينُ ﴿٣٤﴾ وَأَمَّا الَّذِينَ كَفَرُوا أَفَلَمْ تَكُنْ ءَاتِي تَقْلُقُ عَلَيْهِمْ فَاسْتَكْبَرُوا وَكُنْتُمْ قَوْمًا تُجْرِمُونَ ﴿٣٥﴾ وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ لَا رَيْبَ فِيهَا قُلْتُمْ مَا نَدْرِي مَا السَّاعَةُ إِنْ نَظُنُّ إِلَّا ظَنًّا وَمَا نَحْنُ بِمُحْسِنِينَ ﴿٣٦﴾

﴿وَقَدْ مَلَكَ السَّمَوَاتِ وَالْأَرْضِ وَيَوْمَ تَقُومُ السَّاعَةُ يُنْفِخُ بِنَفْثِهِ الْمَظْلُومَ﴾ ﴿٢٧﴾ وَرَبِّي كُلِّ أَفْتَرٍ جَانِيَةٌ كُلِّ أَفْتَرٍ يُدْعَى إِلَى كَيْبِهَا الْيَوْمَ تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ ﴿٢٨﴾ هَذَا كَيْبُنَا يَطُوقُ عَلَيْكُمْ بِالْحَقِّ إِنَّا كُنَّا نَسْتَنسِخُ مَا كُنْتُمْ تَعْمَلُونَ ﴿٢٩﴾

﴿27. And to Allāh belongs the kingdom of the heavens and the earth. And on the Day that the Hour will be established - on that Day the followers of falsehood shall lose.﴾

﴿28. And you will see each nation humbled to their knees (jāthiyah), each nation will be called to its Record (of deeds). This Day you shall be recompensed for what

you used to do.﴾

﴿29. This Our Record speaks about you with truth. Verily, We were recording what you used to do.﴾

Some of the Conditions of the Day of Resurrection and its Horrors

Allāh mentions that He is the King and Owner of the heavens and earth, and the Only Ruler over them in this life and the Hereafter. Allāh's statement,

﴿وَيَوْمَ تَقُومُ السَّاعَةُ﴾

﴿And on the Day that the Hour will be established﴾

on the Day of Resurrection,

﴿يُنْفِخُ الْمَظْلُومَ﴾

﴿the followers of falsehood shall lose.﴾ those who disbelieve in Allāh and reject the clear proofs and unequivocal evidences that He has sent down to His Messengers. Allāh said,

﴿وَرَىٰ كُلُّ أُمَّةٍ جَبِيذًا﴾

﴿And you will see each nation humbled to their knees (Jāthiyah).﴾

kneeling, fearful of the tremendous calamity and events. It was said that this will occur when Hellfire will be brought forth, for she will exhale once, and everyone will fall to their knees, including Ibrāhīm, the Khalīl. He will proclaim, "Myself, myself, myself! Today, I will not ask You (O Allāh) but about myself." And even ʿĪsā, will proclaim, "Today, I will only argue before You on my own behalf, I will not ask You about Maryam, who gave birth to me." Allāh said next,

﴿كُلُّ أُمَّةٍ نَدْعُ إِلَىٰ كِتَابِهَا﴾

﴿each nation will be called to its Record.﴾ meaning, Record of deeds. Allāh said in a similar Āyah,

﴿وَوُضِعَ الْكِتَابُ وَجُودًا ۖ وَالشُّهَدَاءُ﴾

﴿And the Book will be presented; and the Prophets and the witnesses will be brought forward﴾ (39:69). This is why Allāh said here,

﴿الْيَوْمَ تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ﴾

﴿This Day you shall be recompensed for what you used to do.﴾

you will be judged according to your deeds, good and evil.' Allāh said in similar Āyāt,

﴿يَوْمَ لَا إِلَهَ إِلَّا هُوَ يُشِيرُ إِلَىٰ الَّذِينَ عَمِلُوا الصَّالِحَاتِ ۚ وَذُو الْقُرَىٰ وَكَافَّةٍ ۚ﴾

﴿On that Day man will be informed of what he sent forward, and what he left behind. Nay! Man will be a witness against himself, though he may put forth his excuses.﴾ (75:13-15)

Allāh said,

﴿هَٰذَا كِتَابُنَا يُخَالِفُ بِحَقِّكَ بِالْحَقِّ﴾

﴿This, Our Record speaks about you with truth.﴾

It contains the record of all your actions, without addition or

deletion. Allāh also said:

﴿وَضَعُوكَ الْكِتَابَ فَقَدْ الْتَمَزْتُمْ شَقِيقِينَ بِمَا فِيهِ وَيَقُولُونَ بَوَلَّيْنَا مَا لَكَ هَذَا الْكِتَابُ لَا يَأْتِيهِ صَغِيرٌ وَلَا كَبِيرٌ إِلَّا أَحْصَيْنَاهُ وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظُنُّ رَبُّكَ لَمَنًا ۝﴾

«And the Book will be presented, and you will see the criminals, fearful of that which is therein. They will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!" And they will find all that they did, placed before them, and your Lord treats no one with injustice.» (18:49) Allāh's statement,

﴿بِأَنَّا كُنَّا تَسْتَنِيحُ مَا كُنْتُمْ تَعْمَلُونَ﴾

«Verily, We were recording what you used to do.»

means, 'We ordered Our scribe angels to record your deeds.' Ibn 'Abbās and others commented, "The angels record the deeds of the servants and then ascend to heaven with them. There, they meet the angels entrusted with the Records of deeds sent down from *Al-Lawh Al-Mahfūz* on each Night of *Al-Qadr*, containing what Allāh has written will occur from the servants, long before He created them. They will compare their records and find out that not a single letter was added or deleted." He then recited this *Āyah*,

﴿بِأَنَّا كُنَّا تَسْتَنِيحُ مَا كُنْتُمْ تَعْمَلُونَ﴾

«Verily, We were recording what you used to do.»

﴿فَإِنَّمَا إِلَهُ الْبَرِّ وَكَافَرُوا بِإِلَهِ الْمَلَائِكَةِ فَبَدَّلْنَاهُمْ ذُرِّيَّتَهُمْ فِي رَحْمَةٍ إِلَهِكَ هُوَ الْقَدِيرُ الْمُبِينُ ۝﴾ وَأَمَّا الَّذِينَ كَفَرُوا أَفَلَمْ تَكُنْ عَلَيْهِمْ نَذِيرًا فَتَسْأَلُهُمْ عَلَيْهِمْ مَا تَكْفُرُونَ ۝ وَإِنَّا قَدِ ابْنُ الْوَعْدِ اللَّهُ مَتَى وَالْعَذَابُ لَا رَبَّ لَهَا قَلَمٌ مَا تَدْرِي مَا الْإِنشَاءُ إِن نُّظِلُّ إِلَّا تَطْلُقُ وَمَا تَعَنُّ بِمُسْتَفِيقِينَ ۝ وَيَنَادِي مُنَادٍ مِّنَ سَّمَاءٍ مَا عَمِلْتُمْ يَوْمَ يَوْمٍ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ۝ وَقِيلَ لِلَّذِينَ اتَّبَعُوا مَا تَتْلُو الْكِتَابَ لَا يُغْنِي عَنْكُمْ كِتَابُ اللَّهِ إِنَّكُمْ بِأَعْيُنِكُمْ قَوَّامُونَ وَمَا تَعْنِي أَفْعَالُ الْغَائِبِينَ ۝ هَذَا وَنَزَّلْنَاهُ الْقُرْآنَ وَمَا لَكُم مِّنْ نَّصِيحَةٍ ۝ إِلَيْكُمْ بِالْكِتَابِ الْقَدِيمِ الَّذِي أَنزَلْنَاهُ فِي الْقُرْآنِ وَإِن كُنْتُمْ فِي شَكٍّ مِّنْهُ فَأَنزَلْنَاهُ فِي الْقُرْآنِ وَلَقَدْ أَنزَلْنَاهُ فِي الْقُرْآنِ وَإِن كُنْتُمْ فِي شَكٍّ مِّنْهُ فَأَنزَلْنَاهُ فِي الْقُرْآنِ وَلَقَدْ أَنزَلْنَاهُ فِي الْقُرْآنِ وَإِن كُنْتُمْ فِي شَكٍّ مِّنْهُ فَأَنزَلْنَاهُ فِي الْقُرْآنِ ۝ وَلَهُ الْكِبَرِيَّةُ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَنْ يَسْتَعِزُّ إِلَّا بِفَضْلِ الْكَرِيمِ ۝﴾

«30. Then, as for those who believed and did good deeds, their Lord will admit them to His mercy. That will be the evident success.»

﴿31. But as for those who disbelieved (it will be said to them): "Were not Our Āyāt recited to you? But you were proud, and you were a people who were criminals."﴾

﴿32. And when it was said: "Verily, Allāh's promise is the truth, and there is no doubt about the coming of the Hour," you said: "We know not what is the Hour: we do not think it but conjecture, and we have no firm convincing belief (therein).">﴾

﴿33. And the evil of what they did will appear to them, and that which they used to mock at will completely encircle them.﴾

﴿34. And it will be said: "This Day We will forget you as you forgot the meeting of this Day of yours. And your abode is the Fire, and there is none to help you."﴾

﴿35. This, because you took the revelations of Allāh in mockery, and the life of the world deceived you. So this Day, they shall not be taken out from there (Hell), nor shall they be returned to the worldly life.﴾

﴿36. So all praise is due to Allāh, the Lord of the heavens and the Lord of the earth, and the Lord of all that exists.﴾

﴿37. And His is the majesty in the heavens and the earth, and He is Al-'Azīz, Al-Ḥakīm.﴾

Allāh states to us His judgement in His creation on the Day of Resurrection,

﴿فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾

﴿Then, as for those who believed and did good deeds,﴾

Those whose hearts believed and their limbs performed good deeds, in sincerity to Allāh and conforming with Islāmic legislation;

﴿يُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ﴾

﴿their Lord will admit them to His mercy.﴾ and that is Paradise. In the Ṣaḥīḥ, Allāh said to Paradise;

﴿أَنْتَ رَحْمَتِي، أَرْحَمُ بِكَ مَنْ أَنْشَأَ﴾

﴿"You are My mercy, with which I grant mercy to whom I will,"﴾^[1]

[1] Fath Al-Bāri 8:460.

Allāh said;

﴿ذَٰلِكَ هُوَ الْفَوْزُ الْمُبِينُ﴾

«That will be the evident success.» clear and apparent. Allāh said,

﴿وَأَنَّا الَّذِينَ كَفَرْنَا لَنَزَكُنَّ مَابَيْنَ شَفْئِكَ فَأَتَنكَبَرْتُمْ﴾

«But as for those who disbelieved (it will be said to them):

"Were not Our Āyāt recited to you? But you were proud..."»

They will be admonished and criticized with this statement, that means, 'have not the Āyāt of Ar-Rahmān been recited to you? But you did not follow them out of pride and turned away upon hearing them,'

﴿وَكُنتُمْ قَوْمًا مُّجْرِمِينَ﴾

«and you were a people who were criminals.» 'by your actions, as well as, the denial that your hearts contained.'

﴿وَأَنَّا بِلِيلٍ إِذَا وَعَدَ اللَّهُ حَقًّا وَعَلَانَةً لَا رَيْبَ فِيهَا﴾

«And when it was said: "Verily, Allāh's promise is the truth, and there is no doubt about the coming of the Hour,"»

'when the believers said these words to you,'

﴿قُلُّمَّا مَا نَدْرِي مَا السَّاعَةُ﴾

«you said: "We know not what is the Hour..."» 'we do not recognize what you are talking about,'

﴿إِن نَّظُنُّ إِلَّا غَظًّا﴾

«we do not think it but conjecture.» 'we only remotely think that it might come,'

﴿وَمَا عَنَّا بِمُتَّقِينَ﴾

«and we have no firm convincing belief (therein).»

'we are not sure of it.' Allāh said,

﴿وَأَنَّا لَمَّا سَأَلْنَا مَا عَمِلُوا﴾

«And the evil of what they did will appear to them,» the repercussion of their evil deeds will become apparent to them,

﴿وَسَاءَ يَوْمَئِذٍ﴾

﴿and will completely encircle them.﴾ from all directions,

﴿مَا كَانُوا بِهِ يَسْتَهْزِئُونَ﴾

﴿that which they used to mock at﴾ of the coming torment and punishment,

﴿وَقِيلَ الْيَوْمَ نَنْسُوا﴾

﴿And it will be said: "This Day We will forget you..."﴾

'We will treat you as if We have forgotten you, casting you in the fire of *Jahannam*,'

﴿كَأَنِّي بِلِقَاءِ رَبِّكَ مُخَذَّاتٌ﴾

﴿as you forgot the meeting of this Day of yours.﴾

'and did not work for it because you did not believe in its coming,'

﴿وَمَا أَرْسَلْنَاكَ إِلَّا نَارًا وَمَا لَكُمْ مِنْ مُصِيرٍ﴾

﴿And your abode is the Fire, and there is none to help you.﴾

In the *Ṣaḥīḥ*, it is reported that Allāh the Exalted will ask some of His servants on the Day of Resurrection,

«أَلَمْ أَرْزُقْكَ؟ أَلَمْ أُحَرِّمْكَ؟ أَلَمْ أَسْخَرْ لَكَ الْخَيْلَ وَالْإِبِلَ، وَأَذْرَكَ نَرَّاسًا وَفَرَسًا؟
فَيَقُولُ: بَلَى يَا رَبِّ. فَيَقُولُ: أَنْظَيْتَكَ أَنَّكَ مُلَاقِي؟ فَيَقُولُ: لَا. فَيَقُولُ اللَّهُ تَعَالَى:
فَالْيَوْمَ أَنشَأَكَ كَمَا نَسِيتَنِي»

"Have I not given you a spouse, honored you and subjected the camels and horses to you? Have I not allowed you to be a chief and a master?" The servant will say in answer, "Yes, O Lord!" Allāh will say, "Did you think that you would ever meet Me?" He will say, "No." Allāh the Exalted will say, "then this Day, I will forget you as you forgot Me."^[1] Allāh the Exalted said,

﴿ذِكْرُكُمْ بِاللَّكْزِ أَنْتُمْ يَا آلِهَةَ مَرْيَمَ﴾

﴿This, because you took the revelations of Allāh in mockery.﴾

[1] Muslim 4:2279.

'We gave you this punishment as retribution because you mocked Allāh's proofs that He sent to you, and made them the subject of jokes and jest,'

﴿وَمَرَرْنَا الْيَوْمَ الدُّنْيَا﴾

﴿and the life of the world deceived you.﴾ 'this life fooled you and you were seduced by to it, thus becoming among the ultimate losers,'

﴿فَالْيَوْمَ لَا يَخْرُجُونَ مِنْهَا﴾

﴿So this Day, they shall not be taken out from there﴾, from Hellfire,

﴿وَلَا هُمْ يُنْقَبُونَ﴾

﴿nor shall they be returned to the worldly life.﴾ no apologies shall be sought from them, but they will be punished without limit or delay, just as a group of the believers will enter Paradise without limit or delay.

After Allāh mentioned His judgement for the believers and the disbelievers, He said,

﴿يَعْلَمُ الْمُسْلِمُ رَبَّهُ الْمُسْكِنُ رَبَّهُ السَّمَوَاتِ رَبَّهُ الْأَرْضِ﴾

﴿So all praise is due to Allāh, the Lord of the heavens and the Lord of the earth,﴾

He is their Owner and the Owner of all that is in and on them, and surely,

﴿رَبِّ الْعَالَمِينَ﴾

﴿and the Lord of all that exists.﴾ Allāh said next,

﴿وَلَهُ الْكِبْرِيَاءُ فِي السَّمَوَاتِ وَالْأَرْضِ﴾

﴿And His is the majesty in the heavens and the earth,﴾

meaning, the kingship, according to Mujāhid. This *Āyah* means, Allāh is the Almighty, Worthy of all praise; everything and everyone is subservient and in complete need of and dependent upon Him. In an authentic *Ḥadīth*, the Prophet ﷺ said,

«يَقُولُ اللَّهُ تَعَالَى: الْعِظَمَةُ إِزَارِي، وَالْكِبْرِيَاءُ رِدَائِي، فَمَنْ نَارَعَنِي وَاجِدًا مِنْهُمَا أَشْكَنُ نَارِي»

«Allāh the Exalted said, "Glory is My robe and pride is My garment; whoever rivals Me for either of them, I will make him reside in My Fire!"»^[1] Muslim collected a similar Ḥadīth.^[2] Allāh said,

﴿وَمَنْ أَعِزَّ﴾

﴿and He is the Al-'Azīz,﴾ Who is never resisted or rivaled,

﴿الْمَكِئِدُ﴾

﴿Al-Ḥakīm﴾ all wise in His statements, actions, legislation and the decree that He appoints; all glory and praise are due to Him, none has the right to be worshipped but He, Alone.

This is the end of the Tafsīr of Sūrat Al-Jāthiyah. All praise and thanks are due to Allāh alone.

^[1] Abu Dāwud 4:350.

^[2] Muslim 4:2023.

The Tafsir of Sūrat Al-Aḥqāf (Chapter - 46)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٥٠٢

وَيَا لَهُمْ سَيِّئَاتٍ مَا عَمِلُوا وَخَافُوا يَوْمَ مَا كَانُوا يَسْتَهْزِئُونَ ﴿١﴾
 وَقِيلَ الْيَوْمَ نَنْفَسُكُمْ كَمَا نَفَسْتُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا وَمَأْوَاكُمُ النَّارُ وَمَا
 لَكُمْ مِنْ نَاصِرِينَ ﴿٢﴾ ذَلِكُمْ بِأَنَّهُمْ كَانُوا كَافِرِينَ ﴿٣﴾ إِنَّ اللَّهَ هُوَ وَاعِرٌ كُفْرَكُمْ
 الْغَيْبُ الدُّنْيَا فَالْيَوْمَ لَا يَخْرُجُونَ مِنْهَا وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٤﴾
 فَلِلَّهِ الْحَمْدُ رَبِّ السَّمَوَاتِ وَرَبِّ الْأَرْضِ رَبِّ الْعَالَمِينَ ﴿٥﴾ وَلِلَّهِ
 الْكِبَرِيَاءُ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦﴾

سُورَةُ الْأَحْقَافِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْدٌ ﴿١﴾ تَزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿٢﴾ مَا خَلَقْنَا
 السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى وَالَّذِينَ
 كَفَرُوا عَمَّا أُنذِرُوا مُّعْرِضُونَ ﴿٣﴾ قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ
 دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ
 أَنْتَرُونِي بِكِتَابٍ مِنْ قَبْلِ هَٰذَا أَوْ أَنْتَرُونِي بِعِلْمٍ إِنْ كُنْتُمْ
 صَادِقِينَ ﴿٤﴾ وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ
 إِلَهًا يَوْمَ الْقِيَامَةِ وَهُمْ عَنْ دُعَائِهِمْ غَافِلُونَ ﴿٥﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿حَمْدٌ﴾ تَزِيلُ الْكِتَابِ مِنَ اللَّهِ ﴿١﴾ تَزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿٢﴾ مَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى وَالَّذِينَ كَفَرُوا عَمَّا أُنذِرُوا مُّعْرِضُونَ ﴿٣﴾ قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ أَنْتَرُونِي بِكِتَابٍ مِنْ قَبْلِ هَٰذَا أَوْ أَنْتَرُونِي بِعِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤﴾ وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَهٌ يَوْمَ الْقِيَامَةِ وَهُمْ عَنْ دُعَائِهِمْ غَافِلُونَ ﴿٥﴾ أَعْلَاءُ مَا كَانُوا يَسْتَهْزِئُونَ ﴿٦﴾

﴿1. Ha Mim.﴾

﴿2. The revelation of the Book is from Allāh, the Almighty, the All-Wise.﴾

﴿3. We created not the heavens and the earth and all that is

between them except with truth, and for a specified term. But those who disbelieve, turn away from that whereof they are warned.﴾

﴿4. Say: "Think you about all that you invoke besides Allāh? Show me what have they created of the earth? Or have they a share in (the creation of) the heavens? Bring me a scripture prior to this or some trace of knowledge, if you are truthful!"﴾

﴿5. And who is more astray than those who invoke besides Allāh others who will not answer them until the Day of Resurrection, and who are unaware of their invocations to them?﴾

﴿6. And when mankind are gathered, they (false deities) will become their enemies and will deny their worship.﴾

The Qur'ān is a Revelation from Allāh and the Universe is His True Creation

Allāh informs that He has revealed the Book to His servant and Messenger Muḥammad – may Allāh's blessings be upon him until the Day of Judgement. Allāh then describes Himself as being of unimaginable glory, possessing ultimate wisdom in His statements and actions. Allāh then says,

﴿مَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ﴾

﴿We created not the heavens and the earth and all that is between them except in truth,﴾

meaning, not in idle play and falsehood.

﴿وَابِلَإٍ مُّسَمًّى﴾

﴿and for a specified term.﴾

meaning, for a fixed and specified duration that will not increase or decrease. Allāh continues,

﴿وَالَّذِينَ كَفَرُوا عَمَّا أُنذِرُوا مُّعْرِضُونَ﴾

﴿But those who disbelieve, turn away from that of which they are warned.﴾

Meaning, the disbelievers are distracted from what is intended for them. Allāh has indeed revealed to them a Book and sent to them a Messenger. Yet, they obstinately turn away from all

of that. Therefore, they will soon realize the consequence of their behavior.

Refuting the Idolators

Allāh then says,

﴿قُلْ﴾

«Say» meaning, to these idolators who worship others besides Allāh.

﴿أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ﴾

«Think you about all that you invoke besides Allāh? Show me what they have created of the earth?» (46:4)

meaning, 'show me the place that they have independently created from the earth.'

﴿لَمْ يَكُنْ لَكُمْ بَرَكَةٌ فِي السَّمَوَاتِ﴾

«Or have they a share in the heavens?»

which means that they are not partners in anything in the heavens, nor on earth. They do not own even the thin membrane covering a date's pit. The dominion and control only belong to Allāh, Exalted is He. 'How then would you worship others or join them as partners with Him? Who guided you to that? Who called you to that? Did He command you to do it, or is it something that you suggested yourselves?' Thus, He says,

﴿أَنْتَوْنِي بِكِتَابٍ مِنْ قَبْلِ هَذَا﴾

«Bring me a scripture prior to this»

meaning, 'bring a book from among the Books of Allāh that have been revealed to the Prophets, that commands you to worship these idols.'

﴿أَوْ أَنْتَرَوْا مِنْ عِلْمٍ﴾

«or some trace of knowledge,»

meaning, 'some clear evidence justifying this way you have chosen.'

﴿إِنْ كُنْتُمْ صَادِقِينَ﴾

﴿if you are truthful!﴾

meaning, 'you have absolutely no evidence for that - neither textual (from revelation) nor rational.' For this reason, some recited it;

(أَوْ أَثَرَةٍ مِنْ عِلْمٍ)

"or something inherited from knowledge" meaning, 'or true knowledge that you have inherited from anyone before you.' This is similar to Mujāhid's statement when he said,

﴿أَوْ أَثَرٌ مِمَّنْ عَلِمَ﴾

﴿or some trace of knowledge.﴾

"Or anyone who has inherited any knowledge."^[1]

Allāh then says,

﴿وَمَنْ أَعْرَضَ عَنْهُ فَاغْلُظْ يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُمْ إِلَى يَوْمِ الْبَيْعَةِ وَهُمْ عَنْ دُعَائِهِمْ غَافِلُونَ ﴿٥﴾﴾

﴿And who is more astray than those who invoke besides Allāh others who will not answer them until the Day of Resurrection, and who are unaware of their invocations to them?﴾

meaning, no one is more misguided than those who invoke idols instead of Allāh, asking them for things that they cannot give - until the Day of Judgment. They (the idols) are unaware of what he asks, they can neither hear, see, or act. This is because they are inanimate, senseless stones. Allāh then says,

﴿وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْنَاءَ وَكَانُوا بِعَادَتِهِمْ كَافِرِينَ ﴿٦﴾﴾

﴿And when mankind are gathered, they will become their enemies and will deny their worship.﴾

This is similar to Allāh's saying:

﴿وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لَعَلَّهُمْ يَمْسِكُونَ ﴿١٩٨﴾ كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدَاءً ﴿١٩٩﴾﴾

﴿They have taken gods beside Allāh, that they might give them dignity. No! They will deny their worship of them, and will be opponents to them.﴾ (19:81, 82)

[1] Aṭ-Ṭabarī 22 :94 .

وَإِذَا حُشِرَ النَّاسُ كَانُوا بُرْهَانًا لَكُمْ قَوْمًا كَفَرُوا بِالْحَقِّ لَمَّا جَاءَهُمْ هَذَا
 نَسُوا مَا فِي بُحُرِهِمْ قَالُوا الَّذِينَ كَفَرُوا بِالْحَقِّ لَمَّا جَاءَهُمْ هَذَا
 سِحْرٌ مُبِينٌ ۖ أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنْ افْتَرَيْتُهُ فَلَا تَمْلِكُونَ
 لِي مِنَ اللَّهِ شَيْئًا هُوَ أَعْلَمُ بِمَا تُفْعِلُونَ فَبِئْسَ مَا يَشَاءُ الْيَهُودُ
 وَبِئْسَ مَا يَشَاءُ الْغٰفِقُونَ الرَّحِيمُ ۖ قُلْ مَا كُنْتُ بِدَعَايِنِ الرُّسُلِ
 وَمَا أَدْرَى مَا يَفْعَلُ بِي وَلَا بِكُمْ إِنْ أَتَيْتُ إِلَّا مَا يُوْحَىٰ إِلَيَّ وَمَا أَنَا
 إِلَّا نَذِيرٌ مُّبِينٌ ۖ قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ
 وَشَهِدَ شَاهِدٌ مِنْ بَنِي إِسْرَءِيلَ عَلَىٰ مِثْلِهِ فَقَامَتْ وَاسْتَكْبَرْتُمْ
 إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ۖ وَقَالَ الَّذِينَ كَفَرُوا
 لِلَّذِينَ آمَنُوا لَوْ كَانَ خَيْرًا مَا سَبَقُونَا إِلَيْهِ وَإِذْ لَمْ يَهْتَدُوا بِهِ
 فَسَيَقُولُونَ هَذَا إِنْ أَفَكٌ قَدِيمٌ ۖ وَمِنْ قَبْلِهِ كَتَبَ مُوسَىٰ
 إِمَامًا وَرَحْمَةً وَهَذَا كِتَابٌ مُصَدِّقٌ لِّسَانِ عَمْرٍاءِ لِنَذِيرِ
 الَّذِينَ ظَلَمُوا وَنُفِّرُنَ لِلْمُتَحَسِّبِينَ ۖ إِنْ الَّذِينَ قَالُوا رَبُّنَا
 اللَّهُ ثُمَّ اسْتَفْتَمُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۖ
 أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً لِّمَا كَانُوا يَعْمَلُونَ ۖ

meaning, they will betray them when they need them the most. (Ibrāhīm) Al-Khalīl, peace be upon him, said:

﴿إِنَّمَا اتَّخَذْتُمْ مِنْ دُونِ اللَّهِ أَوْثَانًا مَزُودَةً بَيْنَكُمْ فِي الْحَيَاةِ الدُّنْيَا ثَمَرَةٌ يَوْمَ الْقِيَمَةِ يَكْفُرُ بَعْضُكُمْ بِبَعْضٍ وَلَيَمَسَّ بَعْضُكُمْ بِبَعْضٍ وَمَأْوٰنُكُمْ أَنَارٌ وَمَا لَكُمْ مِنْ نَاصِرِينَ﴾

﴿You have taken only idols besides Allāh! The love between you is only in the life of this world. On the Day of Resurrection, you shall disown each other and curse each other, and your abode will be the Fire, and you shall have no

helpers.﴾ (29:25)

﴿وَإِذَا نُنَزِّلُ عَلَيْهِمْ آيَاتِنَا يَنْتَسِبُ قَالَ الَّذِينَ كَفَرُوا بِالْحَقِّ لَمَّا جَاءَهُمْ هَذَا سِحْرٌ مُبِينٌ ۖ أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنْ افْتَرَيْتُهُ فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئًا هُوَ أَعْلَمُ بِمَا تُفْعِلُونَ فَبِئْسَ مَا يَشَاءُ الْيَهُودُ وَبِئْسَ مَا يَشَاءُ الْغٰفِقُونَ الرَّحِيمُ ۖ قُلْ مَا كُنْتُ بِدَعَايِنِ الرُّسُلِ وَمَا أَدْرَى مَا يَفْعَلُ بِي وَلَا بِكُمْ إِنْ أَتَيْتُ إِلَّا مَا يُوْحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ﴾

﴿7. And when Our Clear Āyāt are recited to them, the disbelievers say of the truth when it reaches them: "This is plain magic!"﴾

﴿8. Or say they: "He has fabricated it." Say: "If I have fabricated it, still you have no power to support me against Allāh. He knows best of what you say among yourselves concerning it! Sufficient is He as a witness between me and

you! And He is the Oft-Forgiving, the Most Merciful.”

﴿9. Say: “I am not a new thing among the Messengers, nor do I know what will be done with me or you. I only follow that which is revealed to me, and I am but a plain warner.”﴾

Refuting Claims of the Idolators about the Qur’ān and the Messenger ﷺ

Concerning the disbelief and rebellion of the idolators, Allāh says that when the clear Āyāt of Allāh are recited to them they say;

﴿هَذَا بَشَرٌ أَلْفَنٌ﴾

﴿This is plain magic!﴾

meaning, simple magic. In this statement of theirs, they have lied, invented a falsehood, went astray and disbelieved.

﴿أَمْ يَقُولُونَ افْتَرَاهُ﴾

﴿Or they say: “He has fabricated it.”﴾

They are referring to Muḥammad ﷺ. Allāh responds saying,

﴿قُلْ إِنْ افْتَرَيْتُمْ فَلَا تَكُونُوا لِي مِنْ أَلْفٍ شَيْءٍ﴾

﴿Say: “If I have fabricated it, you have no power to support me against Allāh...”﴾

which means, ‘if I lie against Allāh and falsely claim that He sent me when He actually had not, then He would punish me with a severe punishment. No one on the earth – you or anyone else – would then be able to protect me from Him.’ It is similar to Allāh’s saying,

﴿قُلْ إِنْ لِي مُجِيرٌ مِنْ اللَّهِ أَلَمْ أَكُنْ مِنْ دُونِهِ مُلْتَحِماً ۚ إِلَّا بَلَاغٌ مِنَ اللَّهِ وَرِسَالَةٌ﴾

﴿Say: “None can protect me from Allāh, nor would I find a refuge except in Him. (My duty) is only to convey from Allāh and (deliver) His Messages.”﴾ (72:22-23)

Allāh says,

﴿وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضُ الْأَقْوَالِ ۚ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ۚ ثُمَّ لَقَطْنَا مِنْهُ الْفَتْرَ ۚ ثُمَّ لَا يَنْصُرُهُ مِنْكُمْ أَحَدٌ ۚ لَعَلَّهُمْ يَنْصَرُونَ﴾

﴿And if he made up a false saying concerning Us, We surely

would have seized him by the right hand. Then we would have cut off his life artery. And none of you could withhold Us from (punishing) him.﴾ (69:44-47)

Thus, Allāh says here,

﴿قُلْ إِنْ أَقْرَبْتُمْ فَلَا تَمْلِكُونَ لِي مِنْ أَلَهٍ شَيْئًا هُوَ أَعْلَمُ بِمَا تُفْعِلُونَ فَبِئْسَ شُرَكَاءُ بَيْنِي وَبَيْنَهُمْ﴾

﴿Say: "If I have fabricated it, still you have no power to support me against Allāh. He knows best of what you say among yourselves concerning it (i.e. this Qur'ān)! Sufficient is He as a witness between me and you!..."﴾

This is a severe threat, intimidation and warning for them. Allāh then says,

﴿وَهُوَ الْغَفُورُ الرَّحِيمُ﴾

﴿And He is the Oft-Forgiving, the Most Merciful.﴾

This is an encouragement for them to repent and turn to Allāh. It means, 'despite all of this, if you turn back and repent, Allāh will accept your repentance, pardon you, forgive you, and have mercy upon on.' This is similar to Allāh's saying in Sūrat Al-Furqān,

﴿وَقَالُوا أَتُحَدِّثُ بِالْأَنْبِيَاءِ أَمْ كُنْتَ عَلَيْهِمْ بَكْرًا وَأَمِيرًا ۚ قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ الْغَيْبُ فِي السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ كَانَ عَلِيمًا ذَكِيمًا﴾

﴿And they say: "(This Book is) legends of the ancients that he has written down, and they are dictated to him morning and afternoon." Say: "It has been sent down by the One Who knows every secret within the heavens and the earth. Truly, He is ever Forgiving and Merciful."﴾ (25:5-6)

Allāh then says,

﴿قُلْ مَا كُنْتُ بِدَعَا مِنَ الرُّسُلِ﴾

﴿Say: "I am not a new thing among the Messengers..."﴾

which means, 'I am not the first Messenger who ever came to the world. Rather, Messengers came before me. Therefore, I am not an unprecedented incident that should cause you all to reject me and doubt my being sent to you. Indeed, Allāh has sent before me all of the Prophets to various nations.'

Allāh then says,

﴿وَمَا أَدْرِى مَا يُفْعَلُ بِي وَلَا بِكُمْ﴾

﴿nor do I know what will be done with me or with you.﴾

‘Ali bin Abi Ṭalhah reported from Ibn ‘Abbās that he said, “It (this Āyah) was followed in revelation by,

﴿لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ﴾

﴿That Allāh may forgive for you your sins of the past and future﴾.^[1]

Similarly, Ikrimah, Al-Ḥasan, and Qatādah all said that this Āyah was abrogated by the Āyah;

﴿لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ﴾

﴿That Allāh may forgive for you your sins of the past and future﴾.

They said that when the latter Āyah was revealed, one of the Muslims said to Allāh’s Messenger ﷺ, “Allāh has declared what He will do for you. But what will He do for us?” Then Allāh revealed;

﴿لِيَدْخِلَ آلُفَيَيْنَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ﴾

﴿That He may admit the believing men and the believing women to Gardens under which rivers flow﴾.^[2]

This is what they said. That which has been confirmed in the Ṣaḥīḥ is that the believers said, “May you enjoy that, O Allāh’s Messenger! But what do we get?” So Allāh revealed this Āyah.^[3]

Imām Aḥmad recorded that Khārijah bin Zayd bin Thābit, reported that Umm Al-‘Alā’ – a woman from the Anṣār who had given her pledge of loyalty to Allāh’s Messenger ﷺ – said, “When the Anṣār drew lots regarding taking in the Muhājirūn to dwell with them, our lot was to have ‘Uthmān bin Maẓ‘ūn. Later, ‘Uthmān fell sick in our house, so we nursed him until he died, and we wrapped him in his garments (for burial).

[1] Aṭ-Ṭabarī 22:99.

[2] Aṭ-Ṭabarī 22:99,100.

[3] Faṭḥ Al-Bārī 7:516.

Allāh's Messenger ﷺ then came in, and I said, 'O Abū As-Sā'ib! May Allāh have mercy on you. I bear witness that Allāh has indeed honored you.' Allāh's Messenger ﷺ asked,

«وَمَا يُدْرِيكَ أَنَّ اللَّهَ تَعَالَى أَكْرَمَهُ»

«How do you know that Allāh has honored him?»

I said, 'I do not know – may my father and mother both be ransoms for you!' Allāh's Messenger ﷺ then said,

«أَنَا مَوْ قَدْ جَاءَهُ الْبَيِّنُ مِنْ رَبِّي، وَإِنِّي لَأَرْجُو لَهُ الْخَيْرَ. وَاللَّهِ مَا أَذْرِي وَأَنَا رَسُولُ اللَّهِ مَا يُفْعَلُ بِهِ»

«As for him, certainty (death) has reached him from his Lord, and I surely wish well for him. But by Allāh, even though I am Allāh's Messenger, I do not know what will happen to me (after death).»

I then said, 'Never will I claim a person to be pious after this.' This incident caused me some distress, and I went to sleep thereafter. I saw in my dream that 'Uthmān owned a running water spring. I went to Allāh's Messenger ﷺ and told him about that. Allāh's Messenger ﷺ said,

«ذَاكَ عَمَلُهُ»

«That was his (good) deeds.»^[1]

Al-Bukhārī recorded this *Hadīth* but Muslim did not. In one of the narrations, Allāh's Messenger ﷺ said,

«مَا أَذْرِي وَأَنَا رَسُولُ اللَّهِ مَا يُفْعَلُ بِهِ»

«Even though I am Allāh's Messenger, I do not know what will happen to him.»^[2]

This and similar texts indicate that it is not allowed to declare that a specific person will enter *Jannah* except for those who were distinctly indicated by Allāh or his Messenger ﷺ. Examples of those are the Ten,^[3] Ibn Sallām, Al-

[1] Aḥmad 6:436 and *Faṭḥ Al-Bārī* 7:310.

[2] *Faṭḥ Al-Bārī* 3:137.

[3] They are: Abu Bakr, 'Umar, 'Uthmān, 'Ali, Talḥah, Az-Zubayr, 'Abdur-Raḥmān bin 'Awf, Sa'd bin Abī Waqqās, Sa'd bin Zayd, and Abu 'Ubaydah bin Al-Jarrāḥ.

Ghumayṣā',^[1] Bilāl, Surāqah, 'Abdullāh bin 'Amr bin Ḥarām (Jābir's father), the Seventy Reciters (of Qur'ān) who were assassinated near the Well of Ma'unah, Zayd bin Ḥārithah, Ja'far, Ibn Rawāḥah, and other similar individuals, may Allāh be pleased with them.

Allāh then says,

﴿إِن أَنُفِثَ إِلَّا مَا يُوحَىٰ إِنَّ﴾

﴿I only follow that which is revealed to me,﴾

which means, 'I only follow what Allāh has revealed to me of the revelation.'

﴿وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ﴾

﴿and I am but a plain warner.﴾

meaning, 'my warnings are obvious to every person with sound intellect and reason.' And Allāh knows best.

﴿قُلْ أَرَأَيْتُمْ إِن كَانَ مِن عِندِ اللَّهِ وَكَفَرْتُمْ بِهِ. وَشَهِدَ شَاحِدٌ مِّن بَنِي إِسْرَءِيلَ عَلَىٰ نَبِيِّهِ. فَأَنَّىٰ
رَأَيْتُكُمْ إِذْ قَالَ اللَّهُ لَا يُدْرِي الْقَوْمَ الظَّالِمِينَ ﴿١٠﴾ وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْ كَانَ خَيْرًا
مَا سَبَقُونَا إِلَيْهِ وَإِذْ لَمْ يَمْسَسُوا بِهِ. فَسَبَّحُوا مِنَّا إِنَّكَ فَابِرٌ ﴿١١﴾ وَمِن قَبْلِهِ. كَتَبَ مُوسَىٰ
إِمَامًا وَرَحْمَةً وَهَذَا كِتَابٌ مُّصَدِّقٌ لِّمَا عَرَّبَا يُسْذِرُ الَّذِينَ ظَلَمُوا وَنُشِرَىٰ لِلْمُغْنِيَيْنِ ﴿١٢﴾
إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَفْتَوْا فَلَا حَرْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٣﴾ أُولَٰئِكَ أَحْسَنُ
لِمَن لَّا يَخْلِفُ عَاهِدَ فِيهَا حَرَامًا بِمَا كَانُوا يَعْتَمِدُونَ ﴿١٤﴾﴾

﴿10. Say: "Tell me! If it was from Allāh and you disbelieved it, (at the same time), a witness from among the Children of Israel has testified to something similar and believed while you rejected (the truth)!" Verily, Allāh does not guide the wrongdoing people.﴾

﴿11. And those who disbelieve say of those who believe: "Had it been a good thing, they (the poor believers) would not have preceded us to it!" And when they have not been guided by it, they say: "This is ancient falsehood!"﴾

﴿12. And before this was the Scripture of Mūsā as a guide and

[1] Better known as Umm Sulaym, may Allāh be pleased with her. She is the mother of Anas bin Mālik, may Allāh be pleased with them.

a mercy. And this is a Book confirming in the Arabic tongue, to warn those who do wrong, and as glad tidings for the doers of good.﴾

﴿13. Verily, those who say: "Our Lord is (only) Allāh," and thereafter stand firm, on them shall be no fear, nor shall they grieve.﴾

﴿14. Such shall be the dwellers of Paradise, abiding therein (forever) – a reward for what they used to do.﴾

The Qur'ān is Allāh's True Speech and the Position of the Disbelievers and the Muslims towards it

Allāh says,

﴿قُلْ﴾

﴿Say﴾ meaning, 'O Muḥammad to these idolators who disbelieve in the Qur'ān.'

﴿أَرَأَيْتُمْ إِنْ كَانُ﴾

﴿Tell me! If it was﴾ meaning, this Qur'ān.

﴿مِنْ عِنْدِ اللَّهِ وَكُفَرْتُمْ بِهِ﴾

﴿from Allāh, and you disbelieved in it?﴾ meaning, 'what do you think that Allāh will do to you if this Book that I have come to you with is actually revealed to me from Him in order that I convey it to you, and yet you disbelieve in it and deny it?'

﴿وَشَهِدَ شَاهِدٌ مِنْ بَنِي إِسْرَءِيلَ عَلَى يَمِينِهِ﴾

﴿(at the same time), a witness from among the Children of Israel has testified to something similar﴾

meaning, 'the previous Scriptures that were revealed to the Prophets before me all testify to its truthfulness and authenticity. They have prophesied, well in advance, about things similar to that which this Qur'ān informs of.' Concerning Allāh's statement,

﴿كَانَ﴾

﴿and believed﴾

'this person who testified to its truthfulness from the Children of Israel, due to his realization that it was the truth.'

﴿وَأَسْكَنْتُمْ﴾

﴿while you rejected (the truth)!﴾

'whereas you have arrogantly refused to follow it.' Masrūq said: "That witness believed in his Prophet and Book, while you disbelieved in your Prophet and Book."^[1]

﴿إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾

﴿Verily, Allāh does not guide the wrongdoing people.﴾

The witness here refers to any witness in general. It includes 'Abdullāh bin Salām^[2] and other from them as well. For indeed, this Āyah was revealed in Makkah before 'Abdullāh bin Salām had accepted Islām. This is similar to the statement of Allāh,

﴿وَلَمَّا بَلَغَ عَلَيْهِمْ ثَمَرُهَا قَالُوا مَاذَا إِلهُ الْمُؤْمِنِينَ يَا كَذِبُ لَيْسَ بِإِلهٍ رَبَّنَا إِنَّا كُنَّا مِنْ قَبْلِهِ شُكَّانًا﴾

﴿And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed, even before it we have been Muslims."﴾ (28:53)

It is also similar to Allāh's saying,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَلَمْ يَكُنْ مِنْ قَبْلِهِمْ بَيِّنَاتٌ لِيُتْلَىٰ عَلَيْهِمْ سُبْحَانَ اللَّهِ لَا تِلْكَ الْكُفُورُ الَّذِي كُنْتُمْ تُشْرِكُونَ﴾
﴿كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا﴾

﴿Verily! Those who were given knowledge before it – when it is recited to them, they fall upon their faces in prostration, and they say: "Exalted is our Lord! Truly, the promise of our Lord has been fulfilled."﴾ (17:107-108)

It has been narrated from Sa'd, may Allāh be pleased with him, that he said, "I have not heard Allāh's Messenger ﷺ say about anyone walking on the surface of the earth that he is of the people of Jannah – except for 'Abdullāh bin Salām. Concerning him the following Āyah was revealed,

﴿وَرَبِّهِ سَاجِدٌ﴾

﴿(at the same time), a witness from among the Children of Israel has testified to something similar)﴾

^[1] Aṭ-Ṭabarī 22:103-104.

^[2] The Jewish scholar who accepted Islām from the Prophet ﷺ.

This has been recorded in the Two *Ṣaḥīḥs* and *An-Nasāʾi*.^[1] Similarly, Ibn ʿAbbās, may Allāh be pleased with him, Mujāhid, Aḍ-Ḍaḥḥāk, Qatādah, ʿIkrimah, Yūsuf bin ʿAbdullāh bin Salām, Hilāl bin Yasāf, As-Suddi, Ath-Thawrī, Mālik bin Anas and Ibn Zayd all said that this refers to ʿAbdullāh bin Salām.^[2] Allāh then says,

﴿وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْ كَانَ خَيْرًا مَا سَبَقُونَا إِلَيْهِ﴾

«And those who disbelieve say of those who believe: "Had it been good, they (the weak and poor) would not have preceded us to it!"»

which means that those who disbelieve say of those who believe in the Qurʾān: "Had it (the Qurʾān) been any good, they (the weak and poor) would not have preceded us to it!" By that, they meant Bilāl, ʿAmmār, Ṣuhayb, Khabbāb, may Allāh be pleased with them, and others like them of the weak, the male servants, and female servants. The pagans said this only because they thought that they held a high status with Allāh, and that He took special care of them. By that, they made a great and obvious error, as Allāh says:

﴿وَكَذَلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِّيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا﴾

«Thus have We tried some of them with others, that they might say: "Is it these whom Allāh has favored from among us?"» (6:53)

meaning, they wonder how could those weaklings be the ones who were guided from among them. Thus, Allāh says,

﴿لَوْ كَانَ خَيْرًا مَا سَبَقُونَا إِلَيْهِ﴾

«Had it been good, they (the weak and poor) would not have preceded us to it!»

Contrary to this is the position of *Ahl us-Sunnah wal-Jamāʿah*: They say about any act or saying that has not been reported from the Companions: "It is an innovation. If there was any good in it, they would have preceded us in doing it, because

[1] Aḥ-Ṭabarī 22:104. This is recorded by Al-Bukhārī (*Faṭḥ Al-Bārī* 7:160), Muslim 4:1930, and *An-Nasāʾi* in *Al-Kubrā* 5:70.

[2] Aḥ-Ṭabarī 22:104-105, and Al-Qurtubī 16:188.

they have not left off any of the good characteristics except that they hurried to perform them.”

Allāh continues,

﴿وَإِذْ لَمْ يَهْتَدُوا بِهِ﴾

﴿And when they have not been guided by it,﴾

meaning, the Qur’ān.

﴿تَقُولُونَ مَتَىٰ أَتَانَا بِآيَاتٍ﴾

﴿they say: “This is an ancient falsehood!”﴾

meaning, an old lie. They mean by this that the Qur’ān has been quoted and taken from the ancient people, thereby belittling the Qur’ān and its followers. This is clear arrogance, as Allāh’s Messenger ﷺ said:

«يَبْطِرُ الْحَقُّ وَغَمَطُ النَّاسِ»

«(Arrogance is) rejecting the truth and belittling the people.»^[1]

Allāh then says,

﴿وَمِن قَبْلِهِ كُتِبَ مُوسَىٰ﴾

﴿And before this was the Scripture of Mūsā﴾ and it was the Tawrah.

﴿إِنَّمَا وَرَحْمَةً مِنَّا وَكَتَابَ﴾

﴿as a guide and mercy. And this is a Book﴾ meaning, the Qur’ān.

﴿مُصَدِّقٌ﴾

﴿confirming﴾ meaning, that which came before it of the previous Books.

﴿لِسَانًا عَرَبِيًّا﴾

﴿in the Arabic tongue,﴾ means that it is eloquent and clear.

﴿لِنُنْذِرَ الَّذِينَ ظَلَمُوا وَنُبَشِّرَ الْمُتَّقِينَ﴾

﴿to warn those who do wrong, and as glad tidings for the doers of good.﴾

meaning, it contains a warning to the dis-believers and glad

^[1] Recorded by Muslim 1 :93.

﴿٥٠٤﴾

٥٠٤

﴿٥٠٤﴾

وَوَصَّيْنَا الْإِنسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ
 كُرْهًا وَحَمَلُهُ وَفِصْلُهُ ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ
 أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ
 عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلَحَ لِي فِي
 ذُرِّيَّتِي إِنِّي بُثْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ﴿٥٠٥﴾ أُولَٰئِكَ الَّذِينَ
 نَقْبَلُ عَنْهُمْ أَحْسَنَ مَعَالِمًا وَأَنْجَاوُ عَنْ سَخِمَاءِهِمْ فِي أَصْحَابِ
 الْجَنَّةِ وَعَدَ الصَّادِقُ الَّذِينَ كَانُوا يُوعَدُونَ ﴿٥٠٦﴾ وَالَّذِي قَالَ
 لِلرَّادِيَةِ أَمِّي لَكُمَا أَعْدَانِي أَنْ أَخْرُجَ وَقَدْ خَلَّتِ الْقُرُونُ مِنْ
 قَبْلِي وَهُمَا يَسْتَنْبِثَانِ اللَّهَ وَيَبْكُءَا مِنْ إِنْ رَعَدَ اللَّهُ حَقًّا فَيَقُولُ
 مَا هَذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ ﴿٥٠٧﴾ أُولَٰئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ
 الْقَوْلُ فِي أَمْرِ وَقَدْ خَلَّتْ مِنْ قَبْلِهِمْ مِنَ الْجِنِّ وَالْإِنسِ إِتْنَهُمْ كَانُوا
 خَيْرِينَ ﴿٥٠٨﴾ وَلِكُلِّ دَرَجَةٍ مَعَالِمًا وَعِلْمًا وَلِيُؤْفِقَهُمْ اللَّهُ وَهُمْ
 لَا يَظْلَمُونَ ﴿٥٠٩﴾ وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَذْهَبَتْ مَلِيَّتُهُمْ
 فِي حَيَاتِهِمُ الدُّنْيَا وَاسْتَنْعَمُوا بِهَا فَاَلْيَوْمَ يُعْرَضُونَ عَذَابُ الْهُونِ
 بِمَا كَانُوا يَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَعَمَّا كَانَتْ أَنْفُسُهُمْ ﴿٥١٠﴾

tidings for the believers. Allāh then says:

﴿إِنَّ إِلَٰهَ إِلَٰهِي فَالْأَوَّلُ رَبُّكَ اللَّهُ ثُمَّ
 اسْتَقْبِرْ﴾

﴿Verily, those who say:
 "Our Lord is (only) Al-
 lah," and thereafter
 stand firm,﴾

The explanation of
 this has been dis-
 cussed earlier in Sūrat
 As-Sajdah. [See 41:30]
 Allāh then says,

﴿فَلَا خَوْفٌ عَلَيْهِمْ﴾

﴿on them shall be no
 fear,﴾ meaning, con-
 cerning their future.

﴿وَلَا هُمْ يَحْزَنُونَ﴾

﴿nor shall they grieve.﴾
 meaning, over what
 they have left behind.

Allāh continues,

﴿أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿٥١١﴾﴾

﴿Such shall be the dwellers of Paradise, abiding therein (forever)
 - a reward for what they used to do.﴾

meaning, the deeds are a cause for their attaining the mercy
 and their being engulfed by it - and Allāh knows best.

﴿وَوَصَّيْنَا الْإِنسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ
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 أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ
 وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلَحَ لِي فِي ذُرِّيَّتِي إِنِّي بُثْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ﴿٥٠٥﴾
 أُولَٰئِكَ الَّذِينَ نَقْبَلُ عَنْهُمْ أَحْسَنَ مَعَالِمًا وَأَنْجَاوُ عَنْ سَخِمَاءِهِمْ فِي أَصْحَابِ
 الْجَنَّةِ وَعَدَ الصَّادِقُ الَّذِينَ كَانُوا يُوعَدُونَ ﴿٥٠٦﴾﴾

﴿15. And We have enjoined on man to be dutiful and kind to his parents. His mother bears him with hardship. And she delivers him with hardship. And (the period of) his gestation and the weaning of him is thirty months, till when he attains full strength and reaches forty years, he says: "My Lord! Grant me the power and ability that I may be grateful for Your favor which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my offspring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims."﴾

﴿16. They are those from whom We shall accept the best of their deeds and overlook their evil deeds. (They shall be) among the dwellers of Paradise. That is a promise of truth that they had been promised.﴾

Allāh's Advice about the Parents

After mentioning that one must confess His Oneness, worship Him with sincerity, and remain upright in obeying Him, Allāh follows that by giving instructions regarding the parents. These appear together in many places of the Qur'ān, such as Allāh's saying,

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ۚ وَآلَٰهِنَاجِ ۚ﴾

﴿Your Lord has decreed that you worship none but Him, and that you be dutiful to your parents.﴾ (17:23)

Allāh says,

﴿أَنِ اسْكُرْ لِي وَلِٰوَالِدَيْكَ إِلَٰ آلَ الْعَمْدِ ۚ﴾

﴿Be grateful to Me and to your parents. Unto Me is the final destination.﴾ (31:14)

There are many other Āyāt like this as well. Here Allāh says,

﴿وَوَعَدْنَا الْإِنسَانَ بِرِءَاثٍ ۚ﴾

﴿And We have enjoined on man to be dutiful and kind to his parents.﴾ (46:15)

meaning, 'We have commanded him to treat them well and show compassion towards them. Abu Dāwud Aṭ-Ṭayālisi recorded from Sa'd bin Abi Waqqās, may Allāh be pleased with him, that his mother said to him: "Hasn't Allāh commanded

that you obey your parents? Then I will not eat any food or drink any drink until you disbelieve in Allāh." Thus she stubbornly abstained from eating and drinking, until they had to open her mouth with a stick. Then this Āyah was revealed,

﴿وَوَضَعْنَا الْإِنْسَانَ بِرَءْدِيهِ﴾

﴿And We have enjoined on man to be dutiful and kind to his parents.﴾^[1]

This was also recorded by Muslim and the Sunan compilers, except for Ibn Mājah.^[2]

Allāh continues,

﴿حَمَلَتْهُ أُمُّ كُرْهًا﴾

﴿His mother bears him with hardship.﴾

which means that the mother suffers hardship because of her child, such as fatigue, sickness, vomiting, heaviness, distress, and other forms of hardship that the pregnant women suffer.

﴿وَوَضَعَتْهُ كُرْهًا﴾

﴿And she delivers him with hardship.﴾

meaning, she also delivers him with hardship, suffering the pains of labor and their severity.

﴿وَحَمَلُهُ وَفَصْلُهُ ثَلَاثُونَ شَهْرًا﴾

﴿And (the period of) his gestation and weaning is thirty months.﴾

'Alī, may Allāh be pleased with him, used this Āyah along with the following two Āyāt to prove that the minimum period of pregnancy (gestation) is six months:

﴿وَفَصْلُهُ فِي عَامَيْنِ﴾

﴿And his weaning is in two years.﴾ (31:14) and

﴿وَالْوَالِدَتُ يُرِيدُ أَنْ لَيُفَضِّلَنَّ وَلَدَيْنِ كَامِلَيْنِ إِمَّا أَنْ يَمِيزَ الرِّضَاعُ﴾

[1] Musnad At-Ṭayālisi (28). These narrations are about Luqmān 31:14 - 15. See no: 6238 of Muslim.

[2] Muslim 4:1878, Abu Dāwūd 3:177, Tuhfat Al-Aḥwadhī 9:48, and An-Nasā'i in Al-Kubrā 6:348.

«The mothers suckle their children two complete years – for those who desire to complete the term of suckling.» (2:233)

This is a strong and valid conclusion, and it was approved by 'Uthmān and a number of the Companions. Muḥammad bin Ishāq bin Yasār⁽¹⁾ narrated from Ba'jah bin 'Abdullāh Al-Juhanī that a man from his tribe (Juhaynah) married a woman from Juhaynah. She delivered a baby after six months. So her husband went to 'Uthmān, may Allāh be pleased with him, and told him about that. Thus, 'Uthmān summoned her. When she was getting dressed, her sister started crying. She asked her: "Why do you cry? By Allāh, no one has ever approached me (for sexual relations) of Allāh's creation except him (my husband). So let Allāh decree (for me) as He wills." When she was brought before 'Uthmān, he commanded that she be stoned to death (for adultery). 'Alī heard of this, came to 'Uthmān, and said: "What are you doing?" He ('Uthmān) said: "She delivered after six months! Can this ever happen?" 'Alī, may Allāh be pleased with him, said: "Don't you read the Qur'ān?" He said: "Yes, of course!" He ('Alī) then said: 'Haven't you heard Allāh's saying,

﴿وَحَمْلُهُ وَفِصْلُهُ ثَلَاثُونَ شَهْرًا﴾

«and his gestation and weaning is thirty months», and;

﴿حَوْلَتِيْ كَامِلَيْنِ﴾

«two complete years» (2:233)

(Subtracting the two numbers) we are only left with six months." 'Uthmān, may Allāh be pleased with him, said: "By Allāh, I did not see that! Bring the woman back." But they found that she had already been killed. Ba'jah continued: "By Allāh, no two crows and no two eggs are more similar than that child turned out to be to his father! When his father saw that he said, 'By Allāh! This is my son without any doubt.' Later on, Allāh afflicted him with a skin abscess in his face (because of his false accusation to his wife). It kept eating him up until he died."⁽²⁾

⁽¹⁾ This narration is not authentically transmitted.

⁽²⁾ Ibn Abī Hātim and Ibn Al-Mundhir according to *Ad-Durr Al-Manthūr* 6:9. As stated above, this is a weak narration.

Ibn Abi Hātim related from his father that Farwah bin Abi Al-Maghrā' told them that 'Alī bin Mushir narrated to them from Dāwud bin Abi Hind, who narrated from 'Ikrimah that Ibn 'Abbās, may Allāh be pleased with him, said, "When a woman delivers after nine months, the baby will only need twenty-one months of suckling. When she delivers after seven months, the baby will need twenty-three months of suckling. When she delivers after six months, the baby will need two full years of suckling, because Allāh says,

﴿وَحَلَمَ وَصَلَمَ ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ اُسْتِمًا﴾

﴿and his gestation and weaning is thirty months, till when he attains full strength﴾.^[1]

meaning, he becomes strong, youthful, and attains full ability.

﴿وَبَلَغَ اَرْبَعِينَ سَنَةً﴾

﴿and reaches forty years,﴾

meaning, his complete intellect, understanding, and patience reach the level of maturity. It has also been said that usually one will not change his ways once he reaches the age of forty.

﴿قَالَ رَبِّ اَرْزُقْنِي﴾

﴿he says: "My Lord! Grant me the power and ability﴾

meaning, 'inspire me.'

﴿اَنْ اُفَكِّرَ بِفَضْلِكَ الَّذِي اَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَلَدِي وَلَدَتِي وَاَنْ اَعْمَلَ مَسْلُومًا رَّضَا﴾

﴿that I may be grateful for Your favor which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You,﴾

meaning, in the future.

﴿وَاَصْلِحْ لِي ذُرِّيَّتِي﴾

﴿and make my offspring good.﴾ meaning, my offspring and descendants.

﴿اِنِّي نَسْتُ اِلَيْكَ وَاِنِّي مِنَ اَلْمُسْلِمِينَ﴾

﴿Truly, I have turned to You in repentance, and truly, I am

[1] Al-Bayhaqi 7:332.

one of the Muslims.﴾

This contains an instruction for anyone who reaches forty years of age to renew his repentance and turn to Allāh with strong resolution.

Allāh then says,

﴿أُولَئِكَ الَّذِينَ نَقَبَلُ عَنْهُمْ لَحْسَنَ مَا عَمِلُوا وَنَنَاجُوا عَنْ سَيِّئَاتِهِمْ إِنَّ أَغْصَبَ لَلْجَنَّةِ﴾

﴿Those are the ones from whom We shall accept the best of what they did and overlook their evil deeds. (They shall be) among the dwellers of Paradise.﴾

meaning, those to whom applies the above description - those who repent to Allāh, turn back to Him, and rectify their shortcomings through repentance and seeking forgiveness - those are the ones from whom We will accept the best of what they did and overlook their evil deeds. Many of their errors will be forgiven and Allāh will accept from them a modest amount of deeds.

﴿إِنَّ أَغْصَبَ لَلْجَنَّةِ﴾

﴿among the dwellers of Paradise.﴾

which means that they will be among the dwellers of Paradise. That is Allāh's ruling concerning them, as He has promised for those who repent and turn to Him. Thus, He says,

﴿وَعَدَ الصِّدْقِ الَّذِي كَانُوا يُوعَدُونَ﴾

﴿That is the promise of truth that they had been promised.﴾

﴿وَالَّذِي قَالَ لِلْإِنْسَانِ أَيُّ لَكُمْ أَعْدَاءٌ أَنْ أُنَجِّهِ وَقَدْ خَلَوِ الْقُرُونُ مِنْ قَبْلِ وَهَذَا بِسَنَيْنَيْنِ
 اللَّهُ وَبِكَ آمَنَ إِنْ وَعَدَ اللَّهُ حَقًّا يَقُولُ مَا هَذَا إِلَّا أَسْطُورُ الْأَوَّلِينَ ﴿١٧﴾ أُولَئِكَ الَّذِينَ خَلَقَ
 عَنْهُمْ الْقُرْآنَ فِي أَمْرٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ بَيْنَ الْغَيْنِ وَالْإِغْنَى بَنَتْهُمْ كَانُوا خَبِيرِينَ ﴿١٨﴾ وَلِكُلِّ دَمْعَةٍ
 زِنَا عَمِلُوا وَيَوْمَئِذٍ أَصْنَعْنَاهُمْ وَهُمْ لَا يَخْلَعُونَ ﴿١٩﴾ وَيَوْمَ يَبْرُزُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَذْهَبْتُمْ طُبْحَكُمْ
 فِي حَيَاتِكُمْ الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا فَالْيَوْمَ تُعْزِرُهُ عَذَابُ الْهُدَى بِمَا كُنْتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ يَقُولُ
 الْغَى وَهَذَا كُنْتُمْ تَسْتَكْبِرُونَ ﴿٢٠﴾﴾

﴿17. But he who says to his parents: "Uff to you! Do you promise me that I will be raised up when generations before me have passed?" While they invoke Allāh for help: "Woe to you! Believe! Verily, the promise of Allāh is true." But he says:

"This is nothing but the legends of the ancient."﴾

﴿18. They are those against whom the Word (of torment) has justified among the previous generations of Jinn and mankind that have passed away. Verily, they are ever the losers.﴾

﴿19. And for all, there will be degrees according to that which they did, so that He might fully recompense for their deeds. And they will not be wronged.﴾

﴿20. On the Day when those who disbelieve will be exposed to the Fire (it will be said): "You received your good things in the life of the world, and you took your pleasure therein. Today, you will be recompensed with the torment of extreme humiliation, because you were arrogant upon the earth without a right, and because you used to rebel against Allāh's command.﴾

Mention of the Undutiful Children and Their End

In the previous *Āyāt*, Allāh mentions the dutiful offspring who supplicate for their parents and treat them with kindness. He describes the success and salvation He has prepared for them. Here He connects to that discussion the situation of the wretched offspring who are undutiful toward their parents. Allāh says,

﴿وَالَّذِي قَالَ لِوَالِدَيْهِ أُفٍّ لَّكُمَا﴾

﴿But he who says to his parents: "Uff to you! ..."﴾

As for the saying "Uff" in this *Āyah*, it is a general description applying to anyone who says it to his parents. Some people claim that it was revealed about 'Abdur-Raḥmān bin Abi Bakr. But this claim is weak and rejected, because 'Abdur-Raḥmān bin Abi Bakr embraced Islām after this was revealed. His adherence to Islām was excellent, and he was among the best of his contemporaries.

Al-Bukhārī recorded from Yūsuf bin Māhak that Marwān (bin Al-Ḥakam) was governor of Hijāz (Western Arabia), appointed by Mu'āwiyah bin Abi Sufyān. He (Marwan) delivered a speech in which he mentioned Yazīd bin Mu'āwiyah and urged the people to give a pledge of allegiance after his father. 'Abdur-Raḥmān bin Abi Bakr said something to him in response to that, upon which Marwān commanded

his men: "Arrest him!" But he entered 'Āishah's house, and they were not able to capture him. Marwān then said: "This is the one about whom Allāh revealed:

﴿وَالَّذِي قَالَ لِوَلَدَيْهِ أَبِ لَكُمَا أَتَدِينَانِي أَنْ أُخْرَجَ وَقَدْ خَلَيْتِ الْقُرُونُ مِنْ قَبْلِي﴾

﴿But he who says to his parents: "Uff to you! Do you promise me that I will be raised - when generations before me have passed?"﴾

From behind the curtain, 'Āishah responded: "Allāh did not reveal any Qur'ān in our regard (i.e. the children of Abū Bakr), except for the declaration of my innocence."^[1]

In another report recorded by An-Nasā'ī, Muḥammad bin Ziyād reported that when Mu'āwiyah was soliciting people to pledge allegiance to his son, and Marwān declared: "This follows the tradition of Abū Bakr and 'Umar." On hearing this, 'Abdur-Raḥmān bin Abi Bakr said: "Rather, this is the tradition of Heraclius and Caesar." Marwān responded: "This is the one about whom Allāh revealed,

﴿وَالَّذِي قَالَ لِوَلَدَيْهِ أَبِ لَكُمَا﴾

﴿But he who says to his parents: "Uff to you!"﴾

When that was conveyed to 'Ā'ishah, she said: "Marwān is lying! By Allāh, that was not revealed about him. If I wish to name the person meant by it, I could. On the other hand, Allāh's Messenger ﷺ placed a curse on Marwān's father (Al-Ḥakam bin Abi Al-Āṣ when Marwān was still in his loins, so Marwān (bin Al-Ḥakam) is an outcome of Allāh's curse."^[2] As for Allāh's statement:

﴿أَتَدِينَانِي أَنْ أُخْرَجَ﴾

﴿Do you promise me that I will be raised﴾

meaning, resurrected.

﴿وَقَدْ خَلَيْتِ الْقُرُونُ مِنْ قَبْلِي﴾

﴿when generations before me have passed?﴾

meaning, generations of people have already passed away, and

[1] *Fath Al-Bārī* 8:439. She was referring to Sūrat An-Nūr 24:11-18.

[2] An-Nasā'ī in *Al-Kubrā* 6:458.

none of them has ever returned to tell (what happened to them)?

﴿وَهُمَا يَسْتَنْشِئَانِ اللَّهَ﴾

﴿While they invoke Allāh for help﴾

meaning, they ask Allāh to guide him, and they say to their son,

﴿وَيْلَكَ مَا يَنْ رَغَدَ اللَّهُ حَتَّىٰ قَبُولُ مَا هَذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ﴾

﴿"Woe to you! Believe! Verily, the promise of Allāh is true."﴾

But he says: "This is nothing but the legends of the ancient."﴾

Allāh then says,

﴿أُولَٰئِكَ الَّذِينَ عَلَىٰ عِلْمِهِمُ الْقَوْلُ فِي أَمْرٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ بَنَ لَيْلٍ وَالْإِجْرُ إِنَّهُمْ كَانُوا

خَسِرِينَ ﴿٧٨﴾﴾

﴿They are those against whom the Word (of torment) has justified among the previous generations of Jinn and mankind that have passed away. Verily, they are ever the losers.﴾

This indicates that all such people will be among their likes and their peers among the disbelievers, who will lose themselves and their families on the Day of Resurrection.

Allāh's saying,

﴿أُولَٰئِكَ﴾

﴿Those are﴾ after He said,

﴿وَالَّذِي قَالَ﴾

﴿But he who says﴾ confirms what we have mentioned above that the latter is a general description of a type of people including all those who fall under that description. Al-Ḥasan and Qatāḍah both said, "This applies to the disbelieving, sinful person who is undutiful to his parents and who denies resurrection."^[1] Allāh then says,

﴿وَلِكُلِّ دَرَجَةٍ مِّنَّا عِلْمٌ﴾

﴿And for all, there will be degrees according to that which they did.﴾

meaning that there will be degrees of punishment for each of them according to what they did.

^[1] Al-Ṭabarī 22:118.

﴿وَلِيَرْجِعَهُمْ أَعْمَالَهُمْ وَهُمْ لَا يَظْلَمُونَ﴾

«so that He might fully recompense them for their deeds, and they will not be wronged.»

which means Allāh will not be unjust to them even in the amount of a speck of dust or less. ‘Abdur-Rahmān bin Zayd bin Aslam said: “The levels of the Fire descend, and those of Paradise ascend.”^[1] Allāh then says,

﴿وَيَوْمَ يُنْفَخُ الْأَشْجَارُ عَنْ عَصَاكَ الْأُنْثَىٰ أَتَسْتَمْتَعُ بِهَا﴾

«On the Day when those who disbelieve will be exposed to the Fire (it will be said): “You received your good things in the life of the world, and you took your pleasure therein...”»

which means that this will be said to them by way of blame and reprimand. The Commander of the faithful, ‘Umar bin Al-Khaṭṭāb, may Allāh be pleased with him, gave up many of the joys of food and drink and refrained from them while saying, “I am afraid of being like those whom Allāh has reproached and condemned by saying,

﴿أَذْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا﴾

«You received your good things in the life of the world, and you took your pleasure therein.»

Abū Mijlāz said: “Some people will lose good deeds that they had in the worldly life, and they will be told,

﴿أَذْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا﴾

«You received your good things in the life of the world.»

Then Allāh says,

﴿قَالِئِمَّ نَجْرَنَ عَذَابَ الْهُونِ بِمَا كُنتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنتُمْ تَقْسُونَ﴾

«Today, you will be recompensed with the torment of extreme humiliation, because you were arrogant upon the earth without a right, and because you used to rebel against Allāh’s command.»

which indicates that their punishment will be of a type comparable to their deeds. They enjoyed themselves, were arrogant in their denial of the truth, and were involved in

^[1] At-Ṭabarī 22:119.

sinning and disobedience. Thus, Allāh punishes them with extreme humiliation, disgrace, severe pains, continued sorrow, and positions in the terrible depths of Hell – may Allāh protect us from all of that.

﴿وَأَذْكُرُ لَنَا عَادَ إِذْ أَنْذَرْنَاهُ قَوْمَهُ بِالْأَغْقَابِ وَقَدْ خَلَّى الْأَنْدَرُ مِنْ بَيْنِ يَدَيْهِ وَمَنْ خَلْفَهُ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنَّ لَنَا لَكُنْزَ عَذَابٍ يَوْمَ عَظِيمٍ﴾ قَالُوا آيَاتُنَا بِأَيْدِيكُمْ عَنْ يَمِينِنَا فَأَيْنَا بِنَا نَبِيلًا إِنَّ كُنْتَ مِنَ الصَّادِقِينَ ﴿٢١﴾ قَالَ إِنَّمَا إِلَهُكُمُ اللَّهُ وَأُولَئِكَ تَأْتُونَ رُبَّكُمْ وَلَكِنَّكُمْ آتَيْتُمْ قَوْمًا يَعْمَلُونَ ﴿٢٢﴾ فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ قَالُوا هَذَا عَارِضٌ مُطِيرٌ فَلَمْ يَكُنْ مَا اسْتَعْجَلْتُمْ بِهِ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ ﴿٢٣﴾ تَذَكَّرْ كُلُّ قَوْمٍ بِأَمْرِ رَبِّهِمَا فَاَتَّبَعُوا لَا يَتَزَكَّى إِلَّا مَنَعَتْهُمْ كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ﴿٢٤﴾

﴿21. And remember the brother of 'Ād, when he warned his people in Al-Ahqāf. And surely, warners had already passed on before him and after him (saying): "Worship none but Allāh; truly, I fear for you the torment of a mighty Day."﴾

﴿22. They said: "Have you come to delude us from our gods? Then bring us that with which you threaten us, if you are one of the truthful!"﴾

﴿23. He said: "The knowledge (of that) is only with Allāh. And I convey to you that wherewith I have been sent, but I see that you are a people given to ignorance!"﴾

﴿24. Then, when they saw it as a dense cloud approaching their valleys, they said: "This is a cloud bringing us rain!" Nay, but it is that which you were asking to be hastened - a wind wherein is a painful torment!﴾

﴿25. Destroying everything by the command of its Lord! So they became such that nothing could be seen except their dwellings! Thus do We recompense the criminal people!﴾

The Story of 'Ād

Allāh says, consoling His Prophet ﷺ in regard to the rejection of those who opposed him among his people,

﴿وَأَذْكُرُ لَنَا عَادَ﴾

﴿And remember the brother of 'Ād,﴾

This refers to Hūd, peace be upon him. Allāh sent him to

the first people of 'Ād who inhabited Al-Ahqāf. Ahqāf is plural of Ḥaqf. According to Ibn Zayd, it means a sand dune;^[1] and according to 'Ikrimah, it means a mountain or a cave. Qatādah said: "We were informed that 'Ād was a tribe in Yemen. They dwelt among sand (hills), and overlooked the sea in a land called Ash-Shihr."^[2]

Under the chapter, "He Who supplicates should first mention Himself," Ibn Mājah recorded that Ibn 'Abbās narrated that the Prophet ﷺ said:

«يَرْحَمُنَا اللَّهُ وَأَخَا عَادٍ»

«May Allāh have mercy on us and the Brother of 'Ād.»^[3]

Allāh then says,

﴿وَقَدْ خَلَّى الْأَرْضَ مِنْ بَيْنَ يَدَيْهِ رُسُلًا وَلِقَاءَ﴾

«And surely, warners had already passed on before him and after him.»

meaning, Allāh had sent Messengers and warners to the towns surrounding the land of 'Ād. This is similar to Allāh's saying,

﴿فَعَلَّمْنَاهَا لَكَلًا لِمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا﴾

«And We made it a deterrent punishment for those who were present and those who succeeded them.» (2:66)

And it is also similar to Allāh's saying,

﴿إِنْ أَغْرَسُوا فَقَدْ أَنتَرَكُوا صِوْفَةً رِثْلَ صَنِيفَةٍ عَادٍ وَثَمُودَ ﴿٧٥﴾ إِذْ جَاءَتْهُمْ الرُّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ﴾

«But if they turn away, then say: "I have warned you of a thunderbolt like the thunderbolt that struck 'Ād and Thamūd. (That occurred) when the Messengers had come to them from before them and after them (saying): "Worship none but Allāh."» (41:13-14)

Allāh then says,

﴿إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ﴾

[1] Aṭ-Ṭabarī 22:125.

[2] Aṭ-Ṭabarī 22:124.

[3] Abu Dāwud no. 3984, and Ibn Mājah 2:1266. Al-Albānī graded this Ḥadīth weak. Al-Buṣayrī said that it is Ṣaḥīḥ.

«truly, I fear for you the torment of a mighty Day.»

meaning, Hūd said this to them (his people), and they responded to him saying,

﴿لَيْسَتْ بِنَايِكَا عَنْ مَالِنَا﴾

«Have you come to delude us from our gods?» meaning, to prevent us.

﴿عَنْ مَالِنَا﴾

«from our gods?»

﴿فَأَيْنَا مِمَّا نَدْعُوا إِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ﴾

«Then bring us that with which you threaten us, if you are one of the truthful!»

They sought to hasten Allāh's torment and punishment, believing that it will not happen. This is similar to Allāh's saying,

﴿يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا﴾

«Those who do not believe in it (the Last Hour) seek to hasten it» (42:18).

Hūd's response was,

﴿قَالَ إِنَّمَا إِلَهُمُ الْعِلْمُ عِنْدَ اللَّهِ﴾

«He said: "The knowledge (of that) is only with Allāh."»

which means, 'Allāh knows best about you. If you deserve the punishment to be hastened, He will do that to you. As for me, my duty is to deliver my message to you.'

﴿وَلَكِنْ أَنتُمْ قَوْمٌ مُّجْهَلُونَ﴾

«But I see that you are a people given to ignorance!»

which means, 'you have no comprehension or understanding.' Allāh then says,

﴿فَلَمَّا رَأَوْهُ غَارِمًا مُّتَقَبِّلًا أَرَادَ مِنْهُمْ﴾

«Then, when they saw it as a dense cloud approaching their valleys,»

meaning, when they saw the punishment coming towards them, they thought it to be clouds full of rain. That made them happy and joyful, because they had a drought and

needed rain. Allāh then said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّا جَاءْنَا بِغَمٍّ مُّخْتَلِفٍ ۖ إِنَّ الْبَرْقَ لَا يَكُونُ إِلَّا سَحَابًا مَّحْمُولًا ۚ﴾

﴿Nay, but it is that which you were asking to be hastened - a wind wherein is a painful torment!﴾

meaning, this is the torment that you called for saying, "Bring to us what you promise us if you should be of the truthful."

﴿وَنُفِثَ كُلَّ شَيْءٍ﴾

﴿Destroying every thing﴾ meaning, destroying every part of their land that could normally be destroyed.

﴿بِأَمْرِ رَبِّهَا﴾

﴿by the command of its Lord!﴾ meaning, it had Allāh's permission to do that.

This is similar to Allāh's saying,

﴿مَا تَذَرُ مِنْ شَيْءٍ أَنتَ عَلَيْهِ إِلَّا جَعَلْتَهُ كَالرَّغِيمِ ۝﴾

﴿It spared nothing that it reached, but blew it into broken spreads of rotten ruins.﴾ (51:42)

meaning, like something dilapidated (or decrepit).

Because of this, Allāh says,

﴿فَأَصْبَحُوا لَا يَرَوْنَ إِلَّا مَسْكِنَاتِهِمْ﴾

﴿So they became such that nothing could be seen except their dwellings!﴾

means, all of them were destroyed, and none of them were spared. Allāh then says:

﴿كَذَٰلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ﴾

﴿Thus do We recompense the criminal people!﴾

which means that this is Our judgement regarding those who reject Our Messengers and disobey Our commands.

Imām Aḥmad recorded from 'Ā'ishah, may Allāh be pleased with her, that she said, "I never saw Allāh's Messenger ﷺ fully laughing so that I would see his uvula. He would only smile." She added that when Allāh's Messenger ﷺ saw clouds or wind, that would reflect on his face (as discomfort). She asked him: "O Allāh's Messenger! When the people see clouds, they

become happy, hoping that they bring them rain. But I notice that when you see them, displeasure appears on your face.” Allāh’s Messenger ﷺ replied,

«يَا عَائِشَةُ، مَا يُؤْمِنُنِي أَنْ يَكُونَ فِيهِ عَذَابٌ، قَدْ عَذَّبَ قَوْمٌ بِالرَّيْحِ، وَقَدْ رَأَى قَوْمٌ
الْعَذَابَ وَقَالُوا: هَذَا غَارِضٌ مُنْطَرِقُنَا»

«O ‘Ā’ishah! What would guarantee to me that they do not bring punishment? Some nations had been punished with wind. On seeing the punishment approaching them, a nation once said: “This is a cloud bringing us rain.”^[1] This is also recorded by Al-Bukhārī and Muslim.

Imām Aḥmad recorded that ‘Ā’ishah, may Allāh be pleased with her, said that when Allāh’s Messenger ﷺ saw clouds on any of the horizons, he would leave whatever he was doing – even if he was in prayer – and say:

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا فِيهِ»

«O Allāh! I seek refuge with you from any harm that it (the cloud) contains.»

If Allāh removed those clouds, the Prophet ﷺ would praise Allāh, and if rain fell, he would say:

«اللَّهُمَّ صَيِّبًا نَافِعًا»

«O Allāh! Make it pouring and beneficent.»^[2]

Muslim also recorded in his *Ṣaḥīḥ* from ‘Ā’ishah, may Allāh be pleased with her, that when the wind blew, Allāh’s Messenger ﷺ would say,

«اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ مَا وَخَيْرَ مَا فِيهَا وَخَيْرَ مَا أُزِيلَتْ بِهِ، وَأَعُوذُ بِكَ مِنْ شَرِّهَا،
وَشَرِّ مَا فِيهَا، وَشَرِّ مَا أُزِيلَتْ بِهِ»

«O Allāh! I ask You of its good, the good that it contains, and the good with which it has been sent. And I seek refuge in You from its evil, the evil that it contains, and the evil with which it has been sent.»

She added that if the sky became cloudy, his color would

[1] Aḥmad 6:66, *Faṭḥ Al-Bāri* 8:441, and Muslim 2:616.

[2] Aḥmad 6:190.

وَأَذْكُرْ لِمَا عَادُوا إِذْ أَنْذَرْتَهُمْ بِمَا لَأَخَافُ وَقَدْ خَلَّتِ السُّدُورُ
 مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ ۖ أَلَّا يَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ
 عَذَابَ يَوْمٍ عَظِيمٍ ﴿٦١﴾ قَالُوا أَجِئْتَنَا إِنَّا وَكَا عَنَّا لَمَّا قَانَا
 بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٦٢﴾ قَالَ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ
 وَأُبَلِّغُكُمْ مَا أُرْسِلْتُ بِهِ وَلَكِنِّي أَرَىٰ بُرْهَانَ رَبِّي فَأَتَذْكُرُهُمْ
 فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ قَالُوا هَذَا عَارِضٌ مُّطِيرٌ
 بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ ﴿٦٣﴾ تَدْمُرُ كُلَّ
 شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا لَا يُرَىٰ إِلَّا مَسَكِنُهُمْ كَذَلِكَ نَجْزِي
 الْقَوْمَ الْمُجْرِمِينَ ﴿٦٤﴾ وَلَقَدْ مَكَّنَّهُمْ فَيَسًا إِنْ مَكَّنَّاكُمْ فِيهِ
 وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَارًا وَفُتُوهُ قَمَا أَعْنَىٰ عَنْهُمْ سَمْعُهُمْ
 وَلَا أَبْصَرُهُمْ وَلَا اتَّوَعَّدُهُمْ مِنْ شَيْءٍ إِذْ كَانُوا يَمْجُدُونَ
 بِثَابِتِ اللَّهِ وَخَافُوا بِرَبِّهِمْ مَا كَانُوا يَكْفُرُونَ ﴿٦٥﴾ وَلَقَدْ
 أَهْلَكْنَا مَا حَوْلَكُمْ مِنَ الْقَرْيَةِ وَصَرَّفْنَا الْآيَةَ لَعَلَّهُمْ يَرْجِعُونَ
 ﴿٦٦﴾ فَلَوْلَا نَصْرُهُمُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ قُرْبَانًا آلِهَةً
 بَلْ ضَلُّوا عَنْهُمْ وَذَلَّلُوا فَكَّهُمْ وَمَا كَانُوا يَعْقِلُونَ ﴿٦٧﴾

change; he would exit, enter, come, and go. When it rained, his anxiety would be relieved. When 'Ā'ishah, may Allāh be pleased with her, noticed that, she asked him about it and he said:

لَمَّا يَا عَائِشَةُ كَمَا قَالَ قَوْمُ
 عَادٍ: ﴿فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ
 أَوْدِيَّتِهِمْ قَالُوا هَذَا عَارِضٌ مُّطِيرٌ﴾

“O 'Ā'ishah! It could be like what the people of 'Ād said, “Then, when they saw it as a dense cloud approaching their valleys, they said: “This is a cloud bringing us rain!” (1)

We have previously mentioned the story of the destruction of

the people of 'Ād in both Sūrat Al-A'rāf and Sūrah Hūd.^[2] Thus, there is no need to repeat it here; and verily Allāh is worthy of all praise and gratitude.

﴿لَقَدْ مَكَّنَّهُمْ فَيَسًا إِنْ مَكَّنَّاكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَارًا وَفُتُوهُ قَمَا أَعْنَىٰ عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَرُهُمْ وَلَا اتَّوَعَّدُهُمْ مِنْ شَيْءٍ إِذْ كَانُوا يَمْجُدُونَ بِثَابِتِ اللَّهِ وَخَافُوا بِرَبِّهِمْ مَا كَانُوا يَكْفُرُونَ﴾ وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِنَ الْقَرْيَةِ وَصَرَّفْنَا الْآيَةَ لَعَلَّهُمْ يَرْجِعُونَ ﴿٦٦﴾ فَلَوْلَا نَصْرُهُمُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ قُرْبَانًا آلِهَةً بَلْ ضَلُّوا عَنْهُمْ وَذَلَّلُوا فَكَّهُمْ وَمَا كَانُوا يَعْقِلُونَ ﴿٦٧﴾

[1] Muslim 2:616.

[2] See volume four, the Tafsīr of Sūrat Al-A'rāf [7:65-72], and volume five, the Tafsīr of Sūrah Hūd [11:50 - 60].

﴿26. And indeed We had firmly established them with that wherewith We have not established you! We also gave them hearing, vision, and hearts. But their hearing, vision, and hearts availed them nothing since they used to deny the Āyāt of Allāh, and they were completely encircled by that which they used to ridicule!﴾

﴿27. And indeed We have destroyed towns round about you, and We have shown (them) the signs in various ways so that they might return.﴾

﴿28. As for those whom they had taken for gods besides Allāh, as the means of approach to Him, why then did they not aid them? Nay, but they vanished completely from them. And that was their falsehood, and what they were fabricating.﴾

Allāh says, 'We have granted the earlier nations wealth and offspring in the worldly life. That which We granted them, we did not give you anything similar or close to it.' Furthermore,

﴿وَجَعَلْنَا لَهُمْ سَمًا وَاقْصَرًا وَآفِئَةً فَمَا آفَقَ عَنْهُمْ سَمُهُمْ وَلَا اقْصَرُهُمْ وَلَا آفِئَتُهُمْ مِنْ شَيْءٍ إِذْ كَانُوا يَحْضُدُونَ بَيْنَ اللَّهِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ﴾

﴿We also gave them hearing, vision, and hearts. But their hearing, vision, and hearts availed them nothing when they used to deny Allāh's signs, and they were completely encircled by that which they used to ridicule!﴾

meaning, they were encircled by the torment and exemplary punishment that they denied and whose occurrence they doubted. This means, you listeners must beware of being like them lest a punishment similar to theirs strikes you in this life and the Hereafter. Allāh then says,

﴿وَلَقَدْ أَهْلَكْنَا مَا كَانُوا يَحْزَنُونَ﴾

﴿And indeed We have destroyed towns round about you,﴾

This is addressed to the people of Makkah. Allāh destroyed the nations who disbelieved in the Messengers who lived around Makkah, such as 'Ād who were at *Al-Aḥqāf* in Ḥaḍramawt near Yemen, Thamūd whose dwellings were between Makkah and Ash-Shām (Greater Syria), Saba' who were in Yemen, the people of Madyan who were on the route and passage to Ghazzah (Western Palestine), and the people of Lūṭ who dwelt

sent down after Mūsā, confirming what came before it, it guides to the truth and to the straight path.” ﴿

﴿31. “O our people! Respond to Allāh’s Caller, and believe in him. He (Allāh) will forgive you some of your sins, and protect you from a painful torment.” ﴿

﴿32. “And whosoever does not respond to Allāh’s Caller, he cannot escape on earth, and he will not have besides Allāh any protectors. Those are in manifest error.” ﴿

The Story of the Jinns listening to the Qur’ān

Imām Aḥmad recorded from Az-Zubayr that he commented on the Āyah;

﴿وَرَأَىٰ مَرْقًا مِنْكَ لَمَّا بَيْنَٰ يَدَيْنَا مَا يَشْعُرُونَ الْفَرَادَ﴾

﴿And (remember) when We sent towards you a group of the Jinn, to listen to the Qur’ān.﴾

“They were at a place called Nakhlah^[1] while Allāh’s Messenger ﷺ was performing the ‘Ishā’ prayer, and

﴿كَادُوا يَكُونُونَ عَلَيْهِ لِيَا﴾

﴿they crowded on top of each other to hear him.﴾ (72:19)”

Sufyān said, “They stood on top of each other like piled wool.”^[2] Aḥmad was alone in recording this. Imām Aḥmad and the famous Imām, Al-Ḥāfiẓ Abu Bakr Al-Bayhaqī in his book *Dalā’il An-Nubuwwah*, both recorded that Ibn ‘Abbās, may Allāh be pleased with him, said, “Allāh’s Messenger ﷺ never recited Qur’ān to the Jinns, nor did he see them. Allāh’s Messenger ﷺ was heading with a group of his Companions towards the ‘Ukāz market. At that time, the devils had been prevented from eavesdropping on the news of the heavens, and they were being attacked by burning flames (whenever they tried to listen). When the devils went back to their people, they asked them what happened to them, and they answered, ‘We have been prevented from eavesdropping on the news of the heavens, and burning flames now attack us.’ Their people told

^[1] Nakhlah is the name of a valley located between Makkah and Aṭ-Ṭā’if

^[2] Aḥmad 1:167.

them, 'You have only been prevented from eavesdropping on the information of the heavens because of something (major) that has happened. So go all over the earth, east and west, and see what is it that has obstructed you from eavesdropping on the news of the heavens.' Thus they traveled all over the earth, east and west, seeking that which had obstructed them from eavesdropping on the news of the heavens. A group of them went towards Tihāmah,^[1] and found Allāh's Messenger ﷺ while he was at a place called Nakhlah along the way to the 'Ukāz market. He was leading his Companions in the *Fajr* prayer. When the *Jinns* heard the recitation of the Qur'ān, they stopped to listen to it, and then they said: 'By Allāh! This is what has prevented you from eavesdropping on the news of the heavens.' Then they returned to their people and told them: 'Our people! We certainly have heard an amazing recitation (the Qur'ān), it guides to the right path. So we have believed in it, and we will join none in worship with our Lord.' So Allāh revealed to His Prophet ﷺ,

﴿قُلْ أَرَأَيْتُمْ إِنْ أَنشَعَ ثَرَرٌ بَيْنَ الْجِنِّ﴾

«Say: It has been revealed to me that a group of jinns have listened (to the Qur'ān).» (72:19)

Thus, what was revealed to him was only the saying of the *Jinns*.^[2] Al-Bukhārī recorded a similar narration, and Muslim recorded it (as it is here). At-Tirmidhi also recorded it, as did An-Nasā'ī in his *Tafsīr*.^[3]

'Abdullāh bin Mas'ūd reported that the *Jinns* came down upon the Prophet ﷺ while he was reciting the Qur'ān at a place called Nakhlah. When they heard him,

﴿قَالُوا سَمِعْنَا﴾

«They said: "Listen quietly."»

meaning, hush! They were nine in number, and one of them was called Zawba'ah. So Allāh revealed,

[1] A village about seventy-two miles toward the west of Al-Madinah.

[2] Ahmad 1:252 and *Dalā'il An-Nubuwwah* 2:225.

[3] Al-Bukhārī no. 773, 4921, Muslim 1:331, *Tuhfat Al-Ahwadhi* 9:168, and An-Nasā'ī in *Al-Kubrā* 6:499.

﴿وَإِذْ مَرَرْنَا بِالْبَكَّةَ نَفَرَ مِنَّا إِلَيْنَ سَائِرُ الْقُرَىٰ فَلَمَّا كَانَتْ فِي أَدْبَارِنَا قَالُوا هِيَ الْقَرْيَةُ الَّتِي نَذِيرُهُمْ فَتَىٰ وَلَوْ أَنَّ قَوْمَهُ مُّذِرِينَ ۖ﴾

«And when We sent toward you a group of Jinns, to listen to the Qur'ān. When they attended it, they said: "Listen quietly!" And when it was concluded, they returned to their people as warners.» until His saying:

﴿مَكَلَّلَ نَبِيَّيْنِ﴾

«manifest error.»^[1]

Thus, this report along with the above one by Ibn 'Abbās, may Allāh be pleased with him, indicate that Allāh's Messenger ﷺ was not aware of the presence of the Jinns at that time. They only listened to his recitation and went back to their people. Later on, they came to him in groups, one party after another, and one group after another.

As for Allāh's saying,

﴿وَلَوْ أَنَّ قَوْمَهُ مُّذِرِينَ﴾

«they returned to their people as warners.»

It means that they went back to their people and warned them about what they heard from Allāh's Messenger ﷺ. This is similar to Allāh's saying,

﴿لِيَنْفَعَهُمْ فِي الْآيَاتِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ﴾

«...that they may obtain understanding in religion and warn their people when they return to them, so that they might be cautious (of evil).» (9:122)

This Āyah has been used as evidence that the Jinns have warners from among themselves, but no Messengers. There is no doubt that Allāh did not send Messengers from among the Jinns, because He says,

﴿وَمَا أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رِجَالًا نُّوحِي إِلَيْهِم مِّنْ أَهْلِ الْقُرَىٰ﴾

«And We did not send before you as Messengers any but men, to whom We revealed from among the people of cities.»

[1] Al-Hākim 2:456.

(12:109)

And Allāh says,

﴿وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ﴾

«And We never sent before you any of the Messengers but verily they ate food and walked in the markets.» (25:20)

And He says about Ibrāhīm Al-Khalīl, upon him be peace,

﴿وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ﴾

«...And We placed in his descendants prophethood and Scripture.» (29:27)

Thus, every Prophet whom Allāh sent after Ibrāhīm was from his offspring and progeny. As for Allāh's saying in Sūrat Al-An'ām,

﴿يَسْمَعُونَ لِمَنَ وَالْإِنسِ أَنذَرْتُكُمْ رُسُلًا يَكُونُ﴾

«O company of jinns and human beings! Did there not come to you Messengers from among you» (6:130)

It only applies to the two kinds collectively, but specifically pertains to just one of them, which is the human. This is like Allāh's saying,

﴿يَخْرُجُ مِنْهَا الطُّورُ وَالزَّيْتُونَ﴾

«From both of them (salty and fresh waters) emerge pearl and Marjān.»^[1] (55:22)

Although He said "both of them" this applies to only one of the two types of water (the salty water). Allāh then explains how the Jinns warned their people. He says,

﴿قَالُوا بَقُولُوا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِنْ بَعْدِ مُوسَى﴾

«They said: "O our people! Verily, we have heard a Book sent down after Mūsā..."»

They did not mention 'Isā, peace be upon him, because the Injil that was revealed to him contained admonitions and exhortations, but very few permissions or prohibitions. Thus, it was in reality like a complement to the legislation of the

^[1] See the explanation of this Āyah.

Tawrah, the Tawrah being the reference. That is why they said, "Sent down after Mūsā." This is also the way that Waraqah bin Nawfal spoke when the Prophet ﷺ told him about his first meeting with Jibrīl, An-Nāmūs, peace be upon him. He said: "Very good, very good! This is (the angel) that used to come to Mūsā. I wish that I was still a young man (to support you)."^[1]

﴿مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ﴾

﴿confirming what came before it,﴾ meaning, the Scriptures that were revealed before it to the previous Prophets. They then said,

﴿يَهْدِي إِلَى الْحَقِّ﴾

﴿it guides to the truth﴾ means in belief and information.

﴿وَرَأَىٰ طَرِيقًا مُسْتَقِيمًا﴾

﴿and to the straight path.﴾

which means, in deeds. For verily, the Qur'ān contains two things: information and commandments. Its information is true, and its commandments are all just, as Allāh says,

﴿وَنُفِثَتْ كَلِمَتُكَ رَبِّكَ صِدْقًا وَعَدْلًا﴾

﴿And the Word of Your Lord has been fulfilled in truth and in justice.﴾ (6:115)

Allāh says,

﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ﴾

﴿It is He Who has sent His Messenger with the guidance and the religion of truth.﴾ (9:122)

The guidance is the beneficent knowledge, and the religion of truth means the righteous good deeds. Thus, the Jinns said,

﴿يَهْدِي إِلَى الْحَقِّ﴾

﴿it guides to the truth﴾ in matters of belief,

﴿وَرَأَىٰ طَرِيقًا مُسْتَقِيمًا﴾

^[1] See *Fath Al-Bari* 1:30 but without the words "Bakh, Bakh" (very good, very good).

﴿and to the straight path.﴾ meaning, in regard to actions.

﴿يَقُومُوا لَدَيْهِ لِيَاجِبُوا﴾

﴿O our people! Respond to Allāh's Caller,﴾ This is proof that Muḥammad ﷺ has been sent to both the human beings and the Jinns. Thus, Allāh says,

﴿لِيَاجِبُوا لَدَيْهِ لَيُؤْمِنُوا بِهِ.﴾

﴿Respond to Allāh's Caller and believe in him.﴾

Then Allāh says,

﴿يَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ﴾

﴿He will then forgive you some of your sins,﴾

Some scholars say that "some" here is auxiliary, but this is questionable since it is rarely used to strengthen an affirmative meaning. Others say that it means partial forgiveness.

﴿وَنَجِّنَاكَ مِنَ الْعَذَابِ﴾

﴿and protect you from a painful torment.﴾

meaning, He will protect you from His painful punishment. Then Allāh informs that they said,

﴿وَمَنْ لَا يَجِبْ دَعَايَ اللَّهِ فَلَيْسَ بِمُعِجِرٍ فِي الْأَرْضِ﴾

﴿And whosoever does not respond to Allāh's Caller, he cannot escape on earth,﴾

meaning, Allāh's power encompasses him and surrounds him.

﴿وَلَيْسَ لَكُمْ مِنْ دُونِهِ أَوْلِيَاءُ﴾

﴿and he will not have besides Allāh any protectors.﴾

meaning, no one can protect him against Allāh.

﴿أُولَئِكَ فِي ضَلَالٍ مُبِينٍ﴾

﴿Those are in manifest error.﴾

This is a threat and warning. Thus, those Jinns called their people with encouragement and warning. Because of this, many of the Jinns took heed and came to Allāh's Messenger ﷺ in successive delegations; and verily, Allāh is worthy of all praise and gratitude, and Allāh knows best.

سُورَةُ الْاَنْكَافِ

٥٠٦

سُورَةُ الْاَنْكَافِ

وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنصَبُوا لَنَا فَمَا أَفْصَحُ وَلَوْلَا إِلَهُكُم مَّنْزِلَ رَبِّكَ
 ﴿٣٣﴾ قَالُوا إِنَّمَا أَتَيْنَا مِمَّا كُتِبَ إِلَيْنَا فَمَا لِيَؤْتِي مِن بَعْدِ مُوسَىٰ
 مِثْلَهُ قَالُوا بَلَىٰ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَّا طَرِفُوا مُتَّعِمِينَ
 ﴿٣٤﴾ نَقُومُوا أَجِيبُوا دَاعِيَ اللَّهِ وَدَاعِيَ الْيَوْمِ يَعْزُّوا كَثِيرًا
 دُتُّوا بِكُمْ وَيُجْرِكُم مِّنْ عَذَابِ الْيَوْمِ ﴿٣٥﴾ وَمَنْ لَا يُجِيبُ دَاعِيَ اللَّهِ
 فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِن دُونِهِ أَوْلِيَاءُ أُولَٰئِكَ
 فِي ضَلَالٍ مُّبِينٍ ﴿٣٦﴾ أُولَٰئِكَ رَوَّاءُ أَنَّهُ الَّذِي خَلَقَ السَّمَوَاتِ
 وَالْأَرْضَ وَلَمْ يَتَّخِذْ لَهُنَّ خَلْفَةً يَحْشُرُ عَلَىٰ أَن يَمُوتَ الْعَوْنُ بِطَنِّ
 إِلَهِهِ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٧﴾ وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ
 أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلَىٰ وَرَبِّنَا قَالُوا فَذُوقُوا الْعَذَابَ بِمَا
 كُنتُمْ تَكْفُرُونَ ﴿٣٨﴾ فَاصْبِرْ كَمَا صَبَرْنَا أُولُوا الْعَزْمِ مِنَ الرُّسُلِ
 وَلَا تَسْتَعْجِلْ لَهُمْ كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبِسُوا إِلَّا
 سَاعَةً مِّنْ نَّهَارٍ بَلَمَّ فَهَلْ يَهْلِكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ ﴿٣٩﴾

سُورَةُ الْاَنْكَافِ

﴿أُولَٰئِكَ رَوَّاءُ أَنَّهُ الَّذِي خَلَقَ
 السَّمَوَاتِ وَالْأَرْضَ وَلَمْ يَتَّخِذْ
 لَهُنَّ خَلْفَةً يَحْشُرُ عَلَىٰ أَن يَمُوتَ
 الْعَوْنُ بِطَنِّ إِلَهِهِ عَلَىٰ كُلِّ شَيْءٍ
 قَدِيرٌ ﴿٣٧﴾ وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا
 عَلَى النَّارِ أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلَىٰ
 وَرَبِّنَا قَالُوا فَذُوقُوا الْعَذَابَ بِمَا
 كُنتُمْ تَكْفُرُونَ ﴿٣٨﴾ فَاصْبِرْ كَمَا
 صَبَرْنَا أُولُوا الْعَزْمِ مِنَ الرُّسُلِ وَلَا
 تَسْتَعْجِلْ لَهُمْ كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا
 يُوعَدُونَ لَمْ يَلْبِسُوا إِلَّا سَاعَةً مِّنْ
 نَّهَارٍ بَلَمَّ فَهَلْ يَهْلِكُ إِلَّا الْقَوْمُ
 الْفَاسِقُونَ ﴿٣٩﴾﴾

﴿33. Do they not see that Allāh, Who created the heavens and the earth, and was not wearied by their creation, is Able to give life to the

dead? Yes, He surely is Able to do all things.﴾

﴿34. And on the Day when those who disbelieve will be exposed to the Fire (it will be said to them): "Is this not the truth?" They will say: "Yes, by our Lord!" He will say: "Then taste the torment, because you used to disbelieve!"﴾

﴿35. Therefore be patient as did those of determination among the Messengers and be in no hurry for them. On the Day when they will see what they are promised, it will be as though they had not remained (in the world) except an hour in a day. (This is) a clear Message. But will any be destroyed except the defiantly rebellious people?﴾

Evidence for Life after Death

Allāh says, those who deny resurrection on Judgement Day, and doubt that the bodies will be raised on that Last Day – Do they not see,

﴿أَنَّهُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَلَمْ يَئِثْ بِخَلْقِهِنَّ﴾

﴿that Allāh, Who created the heavens and the earth, and was not wearied by their creation,﴾

meaning, the creation of the heavens and earth did not exhaust Him.' Rather, He commanded them: "Be," and they were, without any refusal or delay. They obeyed and responded to Him with submission and fear. Is He not then able to revive the dead? This is similar to what Allāh said elsewhere,

﴿لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

﴿Verily, the creation of the heavens and earth is greater than the creation of the people. But most people do not know.﴾
(40:57)

Allāh responds to the above question by saying,

﴿بَلَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿Yes, He surely is Able to do all things.﴾

Then Allāh says, as a threat and a warning to whoever disbelieves in Him,

﴿وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَلَيْسَ هَذَا بِالْحَقِّ﴾

﴿And on the Day when those who disbelieve will be exposed to the Fire (it will be said to them): "Is this not the truth?"﴾

meaning, it will be said to them, "Isn't this the truth? Is this magic, or do you not see?"

﴿قَالُوا بَلَىٰ وَرَبِّنَا﴾

﴿They will say: "Yes, by our Lord!"﴾ meaning, they will have no choice but to confess.

﴿قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ﴾

﴿He will say: "Then taste the torment, because you used to disbelieve!"﴾

Commanding the Prophet ﷺ to persevere

Allāh then commands His Messenger ﷺ to observe patience with those who rejected him among his people. He says,

﴿فَاصْبِرْ كَمَا صَبَرْنَا الْأَوَّلَى الْمَرْسِيْنَ الرَّسُلِ﴾

﴿Therefore be patient as did those of determination among the Messengers.﴾

meaning, as they were patient with their people's rejection of them. "Those of determination" among the Messengers are Nūh, Ibrāhīm, Mūsā, 'Isā and the last of all of the Prophets, Muḥammad ﷺ. Allāh has specifically mentioned their names in two Āyāt: Sūrat Al-Aḥzāb (33:7) and Sūrat Ash-Shūrā (42:13).

﴿وَلَا تَسْتَعْجِلْ لَهُمْ﴾

﴿and be in no hurry for them.﴾ which means, 'do not rush the punishment for them.' This is similar to Allāh's saying:

﴿وَذَرِ الَّذِينَ أَتَوُا الْغَنَاءَ وَيَتَّبِعُونَ آيَاتَكَ لِيَلْزَمُوا خُذْ مَا يُطْعَمُونَ فَيَكُونُوا لَهُمْ عَمَلًا﴾

﴿And leave Me alone to deal with the rejectors, those who are in possession of good things of life. And give them respite for a little while.﴾ (73:11)

﴿يَهْلِكُ الْكَافِرِينَ أَهْلَهُمْ وَيُؤْتِيَهُمْ رِزْقًا﴾

﴿So allow time for the disbelievers, and leave them for a while.﴾ (86:17)

Then Allāh says:

﴿كَانَتْهُمْ يَوْمَ يُبْعَثُونَ أَوْ يُلْقَوْنَ إِلَى سَاعَةٍ مِنْ يَوْمِهِمْ﴾

﴿On the Day when they will see that which they are promised, it will be as though they had not remained (in the world) except an hour in a day.﴾

Which is similar to Allāh's saying,

﴿كَانَتْهُمْ يَوْمَ يُبْعَثُونَ أَوْ يُلْقَوْنَ إِلَى حَبِيبَةٍ أَوْ حَبِيبَةٍ﴾

﴿On the Day they see it (the Hour), it will be as though they

had not remained (in the world) except for a day's afternoon or its morning.﴾ (79:46)

and as He says,

﴿وَيَوْمَ يُحْشَرُهُمْ كَانَ رُبُّهُمْ غَاثًا لَا يُفْرِغُونَ إِلَّا سَاعَةً مِنَ النَّهَارِ يَتَعَارَفُونَ فِيهَا﴾

﴿And on the Day when He shall gather them together, (it will be) as if they had not stayed but an hour of a day. They will recognize each other.﴾ (10:45)

Then Allāh says,

﴿يَبْلُغُ﴾

﴿A clear message.﴾ meaning, this Qur'ān provides a clear concept.

﴿فَهَلْ يُبْلَغُ إِلَّا الْقَوْمُ الْفَاسِقُونَ﴾

﴿But will any be destroyed except the defiantly rebellious people?﴾

Which means that Allāh does not destroy anyone except those who choose the way of destruction. It is part of Allāh's justice that He does not punish anyone except those who deserve the punishment – and Allāh knows best.

This concludes the explanation of Sūrat Al-Ahqāf. And all praise and blessings are due to Allāh. Both success and protection from faults are by His help.

The Tafsīr of Sūrat Al-Qitāl ^[1] (Chapter - 47)

Which was revealed in Al-Madinah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ أَصْلَ أَعْيُنِهِمْ﴾ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَمْلَأَ بِالْمَقْصِدِ ذَلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اقْتَرَأُوا الْقَيْلَ وَالَّذِينَ آمَنُوا اتَّبَعُوا الْحَقَّ مِنْ رَبِّهِمْ كَذَلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ أَمْثَلَهُمْ ﴿٢﴾

﴿1. Those who disbelieve and hinder (men) from the path of Allāh, He will render their deeds vain.﴾

﴿2. But those who believe and do righteous good deeds, and believe in that which is sent down to Muhammad – for it is the truth from their Lord – He expiates from them their sins and amends their Bāl.﴾

﴿3. That is because those who disbelieve follow falsehood, while those who believe follow the truth from their Lord. Thus does Allāh set forth for mankind their parables.﴾

The Reward of the Disbelievers and the Believers

Allāh says,

﴿الَّذِينَ كَفَرُوا﴾

﴿Those who disbelieve﴾ meaning, in the Āyāt of Allāh.

﴿وَصَدُّوا﴾

﴿and hinder (men)﴾ Others.

﴿عَنْ سَبِيلِ اللَّهِ أَصْلَ أَعْيُنِهِمْ﴾

﴿from the path of Allāh, He will render their deeds vain.﴾

meaning, He renders their deeds vain and futile, and He

^[1] This Sūrah is commonly called Sūrah Muḥammad.

denies them any rewards or blessings for them. This is similar to His saying,

﴿وَقَدِّمْنَا إِنْ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ حَبَّاً مُتَفَرِّقاً﴾

﴿And We will approach what they have done of deeds and make them as dispersed dust.﴾ (25:23)

Allāh then says,

﴿وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾

﴿And those who believe and do righteous good deeds,﴾

Which means that their hearts and souls have believed, and their limbs and their hidden and apparent acts have complied with Allāh's Law.

﴿وَنُفِثُوا بِمَا يُرَىٰ عَلَىٰ مُحَمَّدٍ﴾

﴿And believe in that which has been sent down to Muḥammad﴾

Adding this statement to the previous one is a method of adding a specific meaning to a general one. This provides proof that after Muḥammad's advent, believing in him is a required condition for the true faith.

Allāh then says,

﴿وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ﴾

﴿For it is the truth from their Lord.﴾ which is a beautifully placed parenthetical clause. Thus, Allāh says,

﴿كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ﴾

﴿He expiates from them their sins and amends their Bāl.﴾

Ibn 'Abbās, said, "This means their matter." Mujāhid said, "This means their affair." Qatādah and Ibn Zayd both said, "Their condition." And all of these are similar in meaning. It has been mentioned (from the Prophet ﷺ) in the Ḥadīth of the responding to one who sneezes,

﴿يُغْفِرُكَ اللَّهُ وَيُصْلِحُ بَالَكَ﴾

﴿May Allāh guide you and rectify your (Bāl) affairs.﴾^[1]

Then Allāh says,

^[1] Tuhfat Al-Aḥwadhī 8:11.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ أَعْمَالَهُمْ ۖ وَالَّذِينَ
 آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ
 رَبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ ۖ ذَلِكَ بِأَنَّ الَّذِينَ كَفَرُوا
 اتَّبَعُوا الْبَاطِلَ وَأَنَّ الَّذِينَ آمَنُوا اتَّبَعُوا الْحَقَّ مِنْ رَبِّهِمْ كَذَلِكَ يَضْرِبُ
 اللَّهُ لِلنَّاسِ أَمْثَالَهُمْ ۖ فَإِذَا لَيْسَ الَّذِينَ كَفَرُوا فَضْرَبُ الرِّقَابِ حَتَّى
 إِذَا أَنتَحَسَرُوا مِنْ قُدْرَةِ الرِّقَابِ فَمَا مَسَّ بَعْدُ وَأَمَّا فِدَاءٌ حَتَّى تَضَعَ الْحَرْبُ
 أُنْزَارَهَا ذَٰلِكَ وَلَوْ يَشَاءُ اللَّهُ لَنتَصَرْتَهُمْ وَلَٰكِنْ لِّيَبْلُوَ بَعْضَكُمْ
 بِبَعْضٍ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضِلَّ أَعْمَالَهُمْ ۖ سَيَجْعَلُ اللَّهُ
 وَيُضِلُّهُم بِالْمَقْدَرِ ۖ وَيُدْخِلُهُمُ الْفِتْنَةَ عَرَفَهَا لَمْ ۖ بِأَيِّهَا الْآلِئِينَ
 آمَنُوا إِنْ تَصْرُوا اللَّهَ يَصْرُكُمُ وَيُنَبِّئُ أَقْسَامَكُمْ ۖ وَالَّذِينَ كَفَرُوا
 فَتَعَسَّاهُمْ وَأَضَلَّ أَعْمَالَهُمْ ۖ ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أُنْزِلَ اللَّهُ
 فَاحْبَطَ أَعْمَالَهُمْ ۖ أَفَلَا يَرَوْنَ فِي الْأَرْضِ قَبْطُرًا كَيْفَ
 كَانَ عَقِيبَةُ الَّذِينَ مِنْ قَبْلِهِمْ دَمَرَا اللَّهُ عَلَيْهِمُ وَالْكَافِرِينَ أَتَتْهَا
 ذَٰلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَأَنَّ الْكَافِرِينَ لَا مَوْلَى لَهُمْ ۖ

ذَٰلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا
 الْبَاطِلَ

«That is because those who disbelieve follow falsehood,» meaning, 'We only invalidate the deeds of the disbelievers and overlook the sins of the righteous, and amend their affairs, because those who disbelieve follow falsehood.' Meaning, they choose falsehood over the truth.

وَأَنَّ الَّذِينَ آمَنُوا اتَّبَعُوا الْحَقَّ مِنْ
 رَبِّهِمْ كَذَلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ
 أَمْثَالَهُمْ

«while those who believe follow the truth from their Lord. Thus does

Allāh set forth for the people their parables.»

Thus He makes the consequence of their actions clear to them, and He shows them where they will end in their next life – and Allāh knows best.

فَإِذَا لَيْسَ الَّذِينَ كَفَرُوا فَضْرَبُ الرِّقَابِ حَتَّى إِذَا أَنتَحَسَرُوا مِنْ قُدْرَةِ الرِّقَابِ فَمَا مَسَّ بَعْدُ وَأَمَّا فِدَاءٌ حَتَّى تَضَعَ الْحَرْبُ أُنْزَارَهَا ذَٰلِكَ وَلَوْ يَشَاءُ اللَّهُ لَنتَصَرْتَهُمْ وَلَٰكِنْ لِّيَبْلُوَ بَعْضَكُمْ بِبَعْضٍ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضِلَّ أَعْمَالَهُمْ ۖ سَيَجْعَلُ اللَّهُ وَيُضِلُّهُم بِالْمَقْدَرِ ۖ وَيُدْخِلُهُمُ الْفِتْنَةَ عَرَفَهَا لَمْ ۖ بِأَيِّهَا الْآلِئِينَ آمَنُوا إِنْ تَصْرُوا اللَّهَ يَصْرُكُمُ وَيُنَبِّئُ أَقْسَامَكُمْ ۖ وَالَّذِينَ كَفَرُوا فَتَعَسَّاهُمْ وَأَضَلَّ أَعْمَالَهُمْ ۖ أَفَلَا يَرَوْنَ فِي الْأَرْضِ قَبْطُرًا كَيْفَ كَانَ عَقِيبَةُ الَّذِينَ مِنْ قَبْلِهِمْ دَمَرَا اللَّهُ عَلَيْهِمُ وَالْكَافِرِينَ أَتَتْهَا ذَٰلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَأَنَّ الْكَافِرِينَ لَا مَوْلَى لَهُمْ ۖ

44. So, when you meet those who disbelieve (in battle), smite (their) necks until you have fully defeated them, then tighten their bonds. Thereafter (is the time) either for generosity or

ransom, until the war lays down its burden. Thus, and had Allāh so willed, He could have taken vengeance against them;— but (He lets you struggle) so as to test with one another. But those who are killed in the way of Allāh, He will never let their deeds be lost.﴾

﴿5. He will guide them and amend their condition.﴾

﴿6. And admit them to Paradise, which He has made known to them.﴾

﴿7. O you who believe! If you support (in the cause of) Allāh, He will support you, and make your foothold firm.﴾

﴿8. But as for those who disbelieve, misery awaits them, and (Allāh) will make their deeds vain.﴾

﴿9. That is because they hate that which Allāh has sent down; so He has made their deeds fruitless.﴾

The Command to strike the Enemies' Necks, tighten Their Bonds, and then free Them either by an Act of Grace or for a Ransom

Guiding the believers to what they should employ in their fights against the idolators, Allāh says,

﴿إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ﴾

﴿So, when you meet those who disbelieve (in battle), smite their necks﴾

which means, 'when you fight against them, cut them down totally with your swords.'

﴿حَتَّىٰ إِذَا الْفُتُوْرُ﴾

﴿until you have fully defeated them,﴾ meaning, 'you have killed and utterly destroyed them.'

﴿فَضْرَبُوا الرِّجَالَ﴾

﴿tighten their bonds.﴾ This is referring to the prisoners of war whom you have captured. Later on, after the war ends and the conflict has ceased, you have a choice in regard to the captives: You may either act graciously toward them by setting them free without charge, or free them for a ransom that you require from them.' It appears that this Āyah was revealed after the battle of

Badr. At that time, Allāh reproached the believers for sparing many of the enemy's soldiers, and holding too many captives in order to take ransom from them. So He said then:

﴿مَا كَانَتْ لِنَبِيِّ أَنْ يُكُونَ لَهُ أُسْرَى حَتَّى يَشْهِدَ فِي الْأَرْضِ فُرْدُونَ عَرَضَ الدُّنْيَا وَاللَّهُ يُرِيدُ
الْآخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٧﴾ لَوْلَا كِتَابٌ مِنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ
عَظِيمٌ ﴿٦٨﴾﴾

«It is not for a Prophet to have captives of war until he had made a great slaughter (among the enemies) in the land. You desire the commodities of this world, but Allāh desires (for you) the Hereafter. Allāh is Mighty and Wise. Were it not for a prior decree from Allāh, a severe torment would have touched you for what you took.» (8:67-68)

Allāh's saying,

﴿حَتَّى تَضَعَ الْحَرْبُ أَرْزَامَهَا﴾

«...until the war lays down its burden.» Mujāhid said: "Until 'Isā bin Maryam (peace be upon him) descends."^[1] It seems as if he derived this opinion from the Prophet's ﷺ saying,

«لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ حَتَّى يَفْجُرَ آخِرُهُمُ الدَّجَالَ»

«There will always be a group of my Ummah victorious upon the truth, until the last of them fight against Ad-Dajjāl.»^[2]

Imām Aḥmad recorded from Jubayr bin Nufayr who reported from Salamah bin Nufayl that he went to the Messenger of Allāh ﷺ and said, "I have let my horse go, and thrown down my weapon, for the war has ended. There is no more fighting." Then the Prophet ﷺ said to him,

«الآن جَاءَ الْفِتَالُ، لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى النَّاسِ، يُرِيدُ اللَّهُ تَعَالَى
قُلُوبَ أَقْوَامٍ، فَيَقَاتِلُونَهُمْ وَيَرْزُقُهُمْ اللَّهُ مِنْهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ عَلَى ذَلِكَ، أَلَا
إِنَّ عَفْرَ دَارِ الْمُؤْمِنِينَ الشَّامَ، وَالْخَيْلَ مَغْفُودَ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ»

«Now the time of fighting has come. There will always be a group of my Ummah dominant over others. Allāh will turn the hearts of some people away (from the truth), so they (that

[1] Aṭ-Tabarī 22:157.

[2] Abu Dāwud 3:11.

group) will fight against them, and Allāh will bestow on them (war spoils) from them (the enemies) – until Allāh's command comes to pass while they are in that state. Verily, the center of the believers' abode is Ash-Shām. And goodness is tied around the horses' foreheads till the Day of Resurrection.^[1]

An-Nasā'ī also recorded this narration.^[2]

Allāh then says,

﴿ذَلِكَ وَلَوْ يَشَاءُ اللَّهُ لَانْتَصَرَ مِنْهُمْ﴾

«Thus, and had Allāh so willed, He could have taken vengeance against them;»

which means that had He so willed, He could have taken immediate vengeance against the disbelievers with a chastisement or exemplary punishment directly from Him.

﴿وَلَكِنْ لِنَبْلُوًا بِمَعَكُمْ يَتِيمًا﴾

«but (He lets you struggle) so as to test with one another.»

meaning, He has ordered Jihād and fighting against the enemies in order to try you and test your affairs. Allāh also expresses His wisdom by the legislation of Jihād in the following two Sūrahs, Āl 'Imrān and At-Tawbah, in which He says,

﴿أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَلَمْزْ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَتِمَّ الْقَتْلُ مِنْكُمْ﴾

«Or did you think that you would enter the Paradise before Allāh had made evident those of you who fight in His cause and made evident those who are steadfast?» (3:142)

﴿فَتَبْلُغُهُمْ بِمَدِينَتِهِمْ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِيهِمْ وَيُغْنِيَكُمْ عَنْهُمْ وَتَرْجُوهُمُ عَلَيْهِمْ وَيَتُوبُ صُدُورَ قَوْمٍ

فُؤَادِهِمْ وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ وَيَتُوبُ اللَّهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلِيمٌ حَكِيمٌ ۝﴾

«Fight them; Allāh will then punish them by your hands, disgrace them, grant you victory over them, satisfy the breasts of a believing people, and remove the fury of their (the believers') hearts. Allāh turns in forgiveness to whom He wills; Allāh is Knowing and Wise.» (9:14-15)

[1] Ahmad 4:104.

[2] An-Nasā'ī 6:214, and in Al-Kubrā 5:218.

Merit of the Martyrs

Since it is customary during wars that many of the believers die, Allāh says:

﴿وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ قَدْ يُضِلُّ أَعْمَالُهُمْ﴾

«But those who are killed in the way of Allāh, He will never let their deeds be lost.»

which means that He would not let their good deeds go to waste, but would rather multiply and increase them. Some of them will continue being rewarded for their good deeds for the entire length of their stay in *Al-Barzakh*.^[1] This has been mentioned in a *Ḥadīth* recorded by Imām Aḥmad in his *Musnad* on the authority of Kathir bin Murrah, who reported from Qays Al-Judhāmī, may Allāh be pleased with him, that Allāh's Messenger ﷺ said,

«يُعْطَى الشَّهِيدُ سِتٌّ خِصَالٍ عِنْدَ أَوَّلِ قَطْرَةٍ مِنْ دَمِهِ: تُكَفَّرُ عَنْهُ كُلُّ خَطِيئَةٍ، وَيَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ، وَيَزَوَّجُ مِنَ الْحُورِ الْعِينِ، وَيَأْتَمُنُ مِنَ الْفَرَقِ الْأَخِيرِ، وَمِنْ عَذَابِ الْقَبْرِ، وَيُحَلَّى حُلَّةَ الْإِيمَانِ»

«As the first drop of his blood gushes forth, a martyr is granted six merits: all of his sins are forgiven, he is shown his place in Paradise, he is married to wide-eyed Hūris, he is secured from the great fear (on Judgement Day) and the torment of the grave, and he is adorned with the adornments of Imān.»

Aḥmad was alone in recording this *Ḥadīth*.^[2]

Abū Ad-Dardā', may Allāh be pleased with him, reported that Allāh's Messenger ﷺ said,

«يُسْمَعُ الشَّهِيدُ فِي سَبْعِينَ مِنْ أَهْلِ بَيْتِهِ»

«A martyr is allowed to intercede for seventy members of his household.»

This was recorded by Abu Dāwūd,^[3] and there are numerous other *Ḥadīths* mentioning the merits of the martyrs.

As for Allāh's saying,

[1] The intermediate state between this life and the Hereafter.

[2] Aḥmad 4:200.

[3] Abu Dāwūd no. 2522.

﴿سَيُجِيبُ﴾

﴿He will guide them﴾

meaning, He will guide them to Jannah. This is similar to Allāh's saying,

﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ يَجْعَلُهُمْ رَبُّهُمْ يَوْمَ لَا يُغْنِي عَنْهُمْ كَثْرَتُهُمْ وَلَا هُمْ يَسْتَعْجِلُونَ﴾
﴿جَنَّاتُ النَّعِيمِ﴾

﴿Indeed, those who have believed and done righteous good deeds, their Lord will guide them because of their Faith: beneath them rivers will flow in the Gardens of Pleasure.﴾ (10:9)

Allāh says,

﴿وَيُضِلُّهُمْ﴾

﴿and amend their condition.﴾ meaning, their situation and affairs.

﴿وَيُضِلُّهُمْ لَكِنَّ عَرْشَهُمْ﴾

﴿And (He will) admit them to Paradise, which He has made known to them.﴾

It means that He has acquainted them with Paradise and guided them to it. Mujāhid said: "The people of Paradise will be guided to their houses and dwellings and whatever sections Allāh has ordained for them in it. They will not make mistakes in this, nor will they ask anyone for directions to their dwellings – as if they had dwelt in it from the time they were first created."^[1]

Al-Bukhārī recorded from Abū Sa'īd Al-Khudrī, may Allāh be pleased with him, that Allāh's Messenger ﷺ said,

«إِذَا خَلَصَ الْمُؤْمِنُونَ مِنَ النَّارِ حُبِسُوا بِقَنْطَرَةٍ بَيْنَ الْجَنَّةِ وَالنَّارِ، يَتَقَاوُونَ مَقَالِمَ كَانَتْ بَيْنَهُمْ فِي الدُّنْيَا، حَتَّى إِذَا هُذِبُوا وَنُفِّرُوا أُدِّنَ لَهُمْ فِي دُخُولِ الْجَنَّةِ، وَالَّذِي نَفْسِي بِيَدِهِ إِنْ أَخَذْتُمْ بِمَنْزِلِهِ فِي الْجَنَّةِ أَهْدَى مِنْهُ بِمَنْزِلِهِ الَّذِي كَانَ فِي الدُّنْيَا»

«After the believers securely pass the Fire (on the Day of Judgement), they will be held back upon a bridge between Paradise and the Fire. There, they will have any acts of injustice that they committed against one another in the life of

[1] At-Ṭabarī 22:160.

this world rectified. After they are completely purified and cleansed (from injustice), they will be admitted into Paradise. By the One in Whose Hand is my soul, each one of them will find his way to his dwelling in Paradise better than he found his way to his dwelling in the worldly life.^[1]

Support Allāh's Cause, He will then support You

Allāh then says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَصُرُوا اللَّهَ بِصُرُوكُمْ وَلَيَبْزُقَنَّ اللَّهُ لَكُمْ﴾

«O you who believe! If you support (the cause of) Allāh, He will support you and make your foothold firm.»

This is similar to His saying,

﴿وَلَيَصُدَّ اللَّهُ عَنْ يَصْرِكُمْ﴾

«Indeed, Allāh will surely support those who support Him (His cause).» (22:40)

That is because the reward is comparable to the type of deed that is performed. Thus, Allāh says here,

﴿وَلَيَبْزُقَنَّ اللَّهُ لَكُمْ﴾

«and make your foothold firm.» Allāh then says,

﴿وَالَّذِينَ كَفَرُوا نَسَا لَهُمُ﴾

«But as for those who disbelieve – misery awaits them»

This misery is the opposite of making firm the footholds of the believers who support the cause of Allāh and His Messenger ﷺ. It has been confirmed in a Ḥadīth that Allāh's Messenger ﷺ said,

«نَعَسَ عَبْدُ الدِّينَارِ، نَعَسَ عَبْدُ الدَّرَاهِمِ، نَعَسَ عَبْدُ الْقَطِيفَةِ، نَعَسَ وَانْتَكَسَ وَإِذَا نَبَيْكَ فَلَا انْتَفَسَ»

«Misery awaits the servant of the Dīnār; misery awaits the servant of the Dirham; misery awaits the servant of velvet. Misery awaits him, and degeneracy; and if he is pricked by a thorn, may he not find anyone to pull it for him.»^[2]

[1] Al-Bukhārī no. 6535.

[2] Faṭḥ Al-Bārī 6:95 and Ibn Mājah 2:1386.

This means may Allāh not cure him. Then Allāh says,

﴿وَأَسْلَ أَفْئَتَهُمْ﴾

﴿and (Allāh) will make their deeds vain.﴾ meaning, He will nullify them and make them fruitless. Thus, Allāh says,

﴿ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَسْلَ اللَّهُ﴾

﴿That is because they hate that which Allāh has sent down;﴾ which means that they did not want or like what Allāh revealed.

﴿فَأَجْبَدَ أَفْئَتَهُمْ﴾

﴿so He made their deeds fruitless.﴾

﴿اللَّهُ يَبْهَرُوا فِي الْأَرْضِ يَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ دَمَرَأَ اللَّهُ عَلَيْهِمُ وَلِلْكَافِرِينَ أَتَقَاتُوا ۚ إِنَّ اللَّهَ سَرِيلٌ الْيَوْمَ ۚ مَا تَرَى الْكَافِرِينَ لَا تَرَى لَهُمُ ۙ إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ يَآمَنُوا وَفَعَلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ وَالَّذِينَ كَفَرُوا يَسْتَعْمُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَثْوًى لَّهُمْ ۚ وَكَانَ مِن قَبْلِهِم مِّنْ قَرْيَةٍ إِذْ أَنبَأَ قَوْمٌ مِّن قَرْيَةٍ أَنِ اقْرَبْتِكُمْ أَهْلَكْتَهُمْ فَلَا نَاصِرَ لَهُمْ ۖ﴾

﴿10. Have they not traveled through the earth and seen what happened in the end to those before them? Allāh destroyed them completely, and a similar (awaits) the disbelievers.﴾

﴿11. That is because Allāh is the Protector of those who believe, whereas the disbelievers have no protector.﴾

﴿12. Certainly Allāh will admit those who believe and do righteous good deeds, into Gardens under which rivers flow (Paradise); while those who disbelieve enjoy their life and eat as cattle eat; but the Fire will be their abode.﴾

﴿13. And how many a town mightier than your town that has driven you out We have destroyed, with none to help them!﴾

Admonition and Fire for the Disbelievers; Paradise for Those Who have Taqwā

Allāh says,

﴿اللَّهُ يَبْهَرُوا﴾

﴿Have they not traveled﴾ meaning, those who associate

partners with Allāh and deny His Messenger ﷺ.

﴿فِي الْأَرْضِ يَنْظُرُوا كَيْفَ كَانَ عَذَابُ الَّذِينَ مِنْ قَبْلِهِمْ دَمَّرَ اللَّهُ عَلَيْهِمْ﴾

«through the land and seen what happened in the end to those before them? Allāh destroyed them completely.»

which means that Allāh punished them because of their denial and disbelief, and saved the believers from among them. That is why He says,

﴿وَالْكَافِرِينَ أَتَيْنَاهُ﴾

«and a similar (end awaits) the disbelievers.» Then Allāh says,

﴿ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَأَنَّ الْكَافِرِينَ لَا مَوْلَى لَهُمْ﴾

«That is because Allāh is the Protector of all those who believe, whereas the disbelievers have no protector.»

After the battle of Uḥud, Abū Sufyān Sakhr bin Ḥarb, the commander of the idolators at that time, inquired about the Prophet ﷺ, Abū Bakr, and ‘Umar, may Allāh be pleased with them. When he heard no response, he announced: “Verily, those three have died!” ‘Umar then responded to him: “You lie, O enemy of Allāh! Allāh has indeed saved those who will displease you. Indeed, those whom you mentioned are all alive!”

Abū Sufyān then said: “Well, today makes up for (the defeat on) the day of Badr, and the war has its ups and downs. And indeed, you are going to find mutilation (in the bodies of your dead) that I did not command, nor did I prohibit.” Then he turned around chanting: “Glory to Hubal (their greatest idol), Glory to Hubal.” Allāh’s Messenger ﷺ said:

«أَلَا تُجِيبُونِي؟»

«Aren’t you going to respond to him?»

The Companions said: “What should we say, O Messenger of Allāh?” He ﷺ said:

«قُولُوا: اللَّهُ أَكْبَرُ وَأَجَلُ»

«Say: “Allāh is Most High and Most Glorious.”»

Then Abū Sufyān said: “We have Al-‘Uzzā (their second idol),

and you have no 'Uzzā. (honor)." Allāh's Messenger ﷺ said:

«أَلَا تُجِيبُوهُ؟»

«Aren't you all going to respond to him?» They said: "What should we say, O Messenger of Allāh?" He said:

«قُولُوا: اللَّهُ مَوْلَانَا وَلَا مَوْلَى لَكُمْ»

«Say: "Allāh is our Protector, and you have no protector."»^[1]

Allāh then says,

﴿إِنَّ اللَّهَ بِذِيْلِ الْأَيْمَنِ يَمْنُنُ وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ﴾

«Verily, Allāh will admit those who believe and do righteous good deeds into Gardens through which rivers flow.» meaning, on the Day of Resurrection.

﴿وَالَّذِينَ كَفَرُوا يَسْتَمِعُونَ وَهُمْ لَا يَذْكُرُونَ كَمَا تَأْكُلُ الْأَنْعَامُ﴾

«Whereas those who disbelieve enjoy their life and eat as cattle eat.»

Which means that the disbelievers enjoy their worldly life and eat in it like animals, munching and gnawing (with greed). They have no concern other than that. Thus, it has been confirmed in the Ṣaḥīḥ that the Messenger of Allāh ﷺ said,

«الْمُؤْمِنُ يَأْكُلُ فِي مَعَى وَاحِدٍ، وَالْكَافِرُ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ»

«A believer eats with one intestine, and a disbeliever eats with seven intestines.»^[2]

Then Allāh says,

﴿وَالنَّارُ مَوْلىٰ لَهُمْ﴾

«but the Fire will be their abode.» meaning, on the Day of their Reckoning.

Allāh then says,

﴿وَكَمْ مِنْ قَرْيَةٍ مِنْ أَشَدَّ قُوَّةً مِنْ قَرْيَتِكَ الَّتِي أَخْرَجْنَاكَ﴾

«And how many a town mightier than your town that has driven you out» meaning, Makkah.

[1] Faḥ Al-Bārī 6:188.

[2] Faḥ Al-Bārī 9:446.

﴿أَمْ لَكُمْ فَلَا نَاصِرَ لَكُمْ﴾

«We have destroyed, with none to help them!»

This is a great threat and severe warning to the people of Makkah because they rejected Allāh's Messenger ﷺ, who was the chief of the Messengers and the last of the Prophets. If Allāh had destroyed the previous nations because of their denial of their Messengers, what then would those (people of Makkah) expect that Allāh would do to them in the worldly life and the Hereafter? And if the torment were to be lifted off some of them in this life by the blessing of the presence of the Messenger, the Prophet of Mercy, the torment will be stored for them in their next life, as Allāh says,

﴿يُضَاعَفْ لَهُمُ الْعَذَابُ مَا كَانُوا يَسْتَظِيمُونَ أَلَسَعَ وَمَا كَانُوا يَمُرُّونَ﴾

«Their torment will be doubled! They could not bear to hear (the preaching), and they used not to see (the truth).» (11:20)

Concerning Allāh's saying,

﴿بَيْنَ قَرْيَتِكَ أَلَيْ لَمْ تُخْرِجَكَ﴾

«than Your town that has driven you out» This means, 'its people who have driven you (Muḥammad ﷺ) out from amongst them (the people of Makkah).' Ibn Abi Ḥatīm recorded from Ibn 'Abbās, may Allāh be pleased with him, that when Allāh's Messenger ﷺ left Makkah (at the time of *Hijrah* – migration), and he reached the cave and hid inside it, he looked back toward Makkah and said,

«أَنْتَ أَحَبُّ بِلَادٍ إِلَى اللَّهِ، وَأَنْتَ أَحَبُّ بِلَادٍ إِلَى اللَّهِ إِلَيَّ، وَلَوْلَا أَنَّ الْمُشْرِكِينَ أَخْرَجُونِي لَمْ أَخْرُجْ مِنْكَ»

«You are the most beloved to Allāh among Allāh's lands, and you are also the most beloved to me among Allāh's lands. Were it not that the idolators have driven me out from you, I would never have left you.»

Ibn 'Abbās then said, "The worst of enemies is he who transgresses against Allāh in His own sacred place, who kills a person who is not trying to kill him, or who kills because of *Jāhiliyyah* vengeance. Allāh then revealed to His Prophet ﷺ,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٥٠٨

الْحَمْدُ لِلَّهِ الَّذِي

إِنَّ اللَّهَ يَدْخُلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ وَالَّذِينَ كَفَرُوا يَسْتَعْمُونَ وَيُحْمَلُونَ عَلَى الْآلَامِ
وَالنَّارِ مَشْوًى لَهُمْ ﴿١٤﴾ وَالَّذِينَ مِنْ قَرِيبٍ هِيَ أَشَدُّ قُوَّةً مِنْ قَرِيبِكَ
أَلَيْ أَعْرَضَكَ أَهْلُكَ هُمْ فَلَا نَاصِرَ لَهُمْ ﴿١٥﴾ أَفَنْ كَانَ عَلَى بَنِيهِ
مِنْ رَبِّهِ كَمَنْ رُئِيَ لَهُ سُوءٌ عَلَيْهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ ﴿١٦﴾ مَثَلُ الْخَنَازِ
أَلَيْ وَعِدَ السُّقُونَ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ
يَتَغَيَّرْ طَعْمُهُ وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى
وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِنْ رَبِّهِمْ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ
وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ ﴿١٧﴾ وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ
حَتَّى إِذَا خَرَجُوا مِنْ عِنْدِكَ قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا قَالَ آنِفًا
أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ ﴿١٨﴾ وَالَّذِينَ
أَهْتَدُوا زَادَهُمْ هُدًى وَكَفَّرَهُمْ قَفُوقَهُمْ ﴿١٩﴾ فَمَنْ يَنْظُرُونَ إِلَّا
السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً فَقَدْ جَاءَ أَشْرَاطُهَا فَأَنَّى لَهُمْ إِدْجَاءُ هُنَّ
ذَكَرْنَهُمْ ﴿٢٠﴾ فَأَعْلَمَ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَأَسْتَغْفِرُ لَهُ يُسَلِّتُ
وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ ﴿٢١﴾

﴿وَالَّذِينَ مِنْ قَرِيبٍ هِيَ أَشَدُّ قُوَّةً مِنْ قَرِيبِكَ أَلَيْ أَعْرَضَكَ أَهْلُكَ هُمْ فَلَا نَاصِرَ لَهُمْ﴾

«And how many a town mightier than your town that has driven you out have We destroyed, with none to help them!»^[1]

﴿أَفَنْ كَانَ عَلَى بَنِيهِ كَمَنْ رُئِيَ لَهُ سُوءٌ عَلَيْهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ﴾^[2] مَثَلُ الْخَنَازِ
أَلَيْ وَعِدَ السُّقُونَ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرْ طَعْمُهُ
وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ
وَمَغْفِرَةٌ مِنْ رَبِّهِمْ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ﴾^[3]

﴿14. Can then he, who stands on clear evidence from his Lord, be like those for whom their evil deeds are beautified for them, while they follow their own lusts?﴾

﴿15. The description of Paradise which is promised to those who have Taqwā, (is that) in it are rivers of water that are not Āsin, rivers of milk the taste of which never changes, rivers of wine delicious to those who drink it, and rivers of refined honey; and therein for them are all kinds of fruits, and forgiveness from their Lord. Can this be likened to those who abide eternally in the Fire and are given to drink boiling water that severs their intestines?﴾

[1] At-Tabari 22:165.

The Worshipper of the Truth and the Worshipper of Lust are not Equal

Allāh says:

﴿أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ﴾

﴿Can then he, who stands on clear evidence from his Lord...﴾

This means a person who is upon clear vision and certainty concerning Allāh's commands and His religion, because of the guidance and knowledge that Allāh has revealed in His Book, and because of the pure nature upon which Allāh has created him.

﴿كَمِ زُيِّنَ لَهُمُ سُوَّةٌ عَلَيْهِمْ وَأَمَاتُوا أَعْوَانَهُمْ﴾

﴿(Can he) be likened to those for whom their evil deeds are beautified for them, while they follow their own lusts?﴾

which means that they cannot be equal. This is similar to Allāh's saying,

﴿أَفَسَوْءَ مَا يُقَالُ لِلَّذِينَ هُمْ أَعْمَىٰ﴾

﴿Can he who knows that what has been revealed unto you from your Lord is the truth be like him who is blind?﴾ (13:19) And,

﴿لَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ وَالَّذِينَ هُمْ أَفْصَحُ الْكَلَامِ﴾

﴿Not equal are the people of the Fire and the people of Paradise. The People of Paradise will be the successful ones.﴾ (59:20)

Description of Paradise and Its Rivers

Allāh then says:

﴿نُفِثَ الْجَنَّةُ إِلَىٰ رُءُوسِ الْمَنُورِ﴾

﴿The description of Paradise which is promised for those who have Taqwā...﴾

Ikrimah said,

﴿نُفِثَ الْجَنَّةُ﴾

﴿The description of Paradise﴾ "This means its description."

﴿وَمِنْهَا أَنْهَارٌ مِّن مَّاءٍ غَيْرِ آسِنٍ﴾

﴿In it are rivers of water that are not Āsin,﴾

Ibn 'Abbās, may Allāh be pleased with him, Al-Ḥasan, and Qatādah all said, "It does not change."^[1] Qatādah, Aḍ-Ḍaḥḥāk, and 'Aṭā' Al-Khurāsānī all said, "It is not foul-smelling." The Arabs say *Āsin* if its (water) scent changes.^[2]

﴿وَأَنْهَارٌ مِنْ لَبَنٍ لَذٍ يَنْتَبِرُ طَعْمُهُ﴾

﴿rivers of milk, the taste of which never changes,﴾

which means that the milk is of utmost whiteness, sweetness, and richness. It has been mentioned in a *Ḥadīth* attributed to the Prophet ﷺ "Their milk did not come out of the udders of cattle."

﴿وَأَنْهَارٌ مِنْ خَمْرٍ لَذٍ لَشَرِيبٍ﴾

﴿rivers of wine delightful to those who drink it,﴾

which means that the wine does not have a bad taste or foul smell like that of the worldly life. Rather, it is good in its appearance, taste, smell, and effect, as Allāh says,

﴿لَا يَمِيزُ غَوْلٌ وَلَا هُمْ عَلَيْهَا يُسْرِفُونَ﴾

﴿it (the wine) has no bad effects, nor does it cause intoxication.﴾ (37:47) and,

﴿لَا يَصُدُّونَ عَنْهَا وَلَا يُمَرُّونَ عَلَيْهَا﴾

﴿From which (the wine) they will have no headache, nor will they be intoxicated.﴾ (56:19)

﴿بَيْضَاءَ لَذٍ لَشَرِيبٍ﴾

﴿white, delicious to the drinkers.﴾ (37:46)

It has been mentioned in a *Ḥadīth* attributed to the Prophet ﷺ, "Their wine was not pressed under men's feet."

﴿وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى﴾

﴿and rivers of refined honey;﴾

which means that the honey is of utmost purity and pleasant color, taste, and smell. It has been mentioned in a *Ḥadīth* attributed to the Prophet ﷺ, "Their honey did not come out of

^[1] At-Ṭabarī 22:166.

^[2] At-Ṭabarī 22:167.

the bellies of bees.”^[1]

Imām Aḥmad recorded from Ḥakīm bin Mu'āwiyah who narrated from his father that Allāh's Messenger ﷺ said,

«فِي الْجَنَّةِ بَعْرُ اللَّبَنِ وَبَعْرُ الْمَاءِ وَبَعْرُ الْفَسْلِ وَبَعْرُ الْخَمْرِ، ثُمَّ تُنْفَقُ الْأَنْهَارُ مِنْهَا بَعْدُ»

«Verily, there is in Paradise a lake of milk, a lake of water, a lake of honey, and a lake of wine. The rivers then gush out of them.»^[2]

At-Tirmidhi reported this narration in his section of the Description of Paradise, and he said, “*Ḥasan Ṣaḥīḥ*.”^[3]

In the *Ṣaḥīḥ*, it is recorded that Allāh's Messenger ﷺ said,

«إِذَا سَأَلْتُمْ اللَّهَ تَعَالَى فَاسْأَلُوهُ الْفِرْدَوْسَ فَإِنَّهُ أَوْسَطُ الْجَنَّةِ، وَأَعْلَى الْجَنَّةِ، وَمِنْهُ تُفَجَّرُ أَنْهَارُ الْجَنَّةِ، وَفَوْقَهُ عَرْشُ الرَّحْمَنِ»

«When you ask Allāh, ask Him for Al-Firdaws, because it is the central and highest part of the Paradise, and from it gush the rivers of the Paradise and above it is the Throne of the Most Merciful.»^[4] Allāh says,

﴿وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ﴾

﴿...and therein for them are all kinds of fruits, ...﴾

This similar to His saying,

﴿يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ كَأَن يَتَذَكَّرُونَ فِي مَنَازِلٍ مُبِينَةٍ﴾

﴿They will call in it for every kind of fruit in peace and security.﴾ (44:55)

And His saying,

﴿فِيهَا مِنْ كُلِّ ثَمَرٍ ذَكَرَ اللَّهُ﴾

﴿In them will be every kind of fruits in pairs.﴾ (55:52)

Allāh says

[1] This narration and the meaning of the one before it were recorded by Ibn Al-Mundhir as a saying of Sa'īd bin Jubayr according to *Ad-Durr Al-Manthūr* 6:25.

[2] Aḥmad 5:5.

[3] *Tuḥfat Al-Aḥwadhī* 7:287.

[4] *Faṭḥ Al-Bārī* 6:14.

﴿وَمَغْفِرَةٌ مِّن رَّبِّهِمْ﴾

﴿...and forgiveness from their Lord.﴾ meaning, in addition to all of the above. Allāh says,

﴿كَأَنَّهُمْ خُلِدُوا فِي النَّارِ﴾

﴿Can this be likened to those who abide eternally in the Fire﴾

meaning, 'can those that We have described their position in the Paradise be like those who will abide eternally in the Fire?' They are not equal, and nor are those who will be in the high ranks (in the Paradise) and those who will be in the lowest depths (Hell).

﴿وَسُقُوا مَاءً حَمِيمًا﴾

﴿and are given to drink boiling water﴾ meaning, extremely hot; so hot that it is unbearable.

﴿فَنَقْلَعَنَّ مَعَهُمُ اسْمَاعَهُمْ﴾

﴿that severs their intestines﴾ meaning, that will cut their insides - both bowels and intestines. We seek refuge in Allāh from that.

﴿وَمِنْهُمْ مَّن يَسْتَعِجُ إِلَيْكَ حَتَّىٰ إِذَا خَرَجُوا مِنْ عِندِكَ قَالُوا لِلَّذِينَ أُوتُوا الْكِتَابَ مَاذَا قَالَ أُولَٰئِكَ الَّذِينَ طَعَنَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَاتَّعَمُوا أَفْهَامَهُمْ ۖ وَالَّذِينَ آمَنُوا زَادَهُمْ هُدًى وَوَسَّطَهُمْ تَقْوَاهُمْ ۖ فَمَهَلُ بَطُولٍ إِلَّا السَّاعَةُ ۚ أَن تَأْتِيَهُمْ بَغْتَةً فَقَدْ جَاءَ أَشْرَانَهُمْ ۚ فَأَن لَّهُمْ إِذَا جَاءَهُمْ ذِكْرُهُمْ ۖ فَاذْكُرُوا أَنَّهُمْ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرُوا لِذُنُوبِكُمْ ۖ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۚ وَاللَّهُ بِمَا كُنتُمْ تَعْمَلُونَ ۚ﴾

﴿16. And among them are some who listen to you till when they go out from you, they say to those who have received knowledge: "What is it that he has said just now? "Such are men whose hearts Allāh has sealed because they followed their lusts.﴾

﴿17. And as for those who accept guidance, He increases them in guidance and bestows on them their Taqwā.﴾

﴿18. Do they then await except that the Hour should come upon them suddenly? But already there have come (some of) its portents; and when it (actually) is on them, how can they benefit then by their reminder?﴾

﴿19. So know that Lā ilāha illallāh and ask forgiveness for your sin, and also for (the sin of) believing men and women. And Allāh knows well your moving about, and your place of rest.﴾

The Description of the Situation of the Hypocrites and the Command to maintain Tawhīd and seek Forgiveness

Allāh describes the hypocrites' stupidity and limited understanding. They used to sit before Allāh's Messenger ﷺ and listen to his words without understanding anything. Then when they left from his presence,

﴿قَالُوا لِلَّذِينَ أُوتُوا الْوَحْيَ﴾

﴿they say to those who have received knowledge﴾

from the Companions

﴿مَاذَا قَالَ نَافِثًا﴾

﴿"What is it that he has said just now?"﴾ meaning, at this moment. They did not understand what he said, nor did they care about it.

Allāh says,

﴿أُزِلَّتْكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ﴾

﴿Such are the men whose hearts Allāh has sealed because they followed their lusts.﴾

which means that they had neither sound understanding nor correct intentions. Allāh then says,

﴿وَالَّذِينَ آمَنُوا زَادْنَاهُ هُدًى﴾

﴿And as for those who accept guidance, He increases them in guidance﴾

which means that those who seek guidance, Allāh facilitates it for them; He guides them to it, makes them firm on it, and gives them more of it.

﴿وَرَأَيْنَاهُمْ تَقْوَاهُ﴾

﴿and bestows on them their Taqwā.﴾ meaning, He inspires them to their righteous guidance. Allāh then says,

﴿فَهَلْ يَنْظُرُونَ إِلَّا الْآثَانَ أَنْ تَأْتِيَهُمْ بَعْدَهُ﴾

«Do they then await except that the Hour should come upon them suddenly?»

meaning, while they are unaware of it.

﴿فَقَدْ جَاءَ أَشْرَافُهَا﴾

«But already there have come (some of) its portents ;»

meaning, the signs of its approach. This is similar to Allāh's saying,

﴿هَذَا نَذِيرٌ مِّنَ النَّذِيرِ الْأُولَىٰ ۖ أَتُنَبِّئُونَ الْأَوَّلِينَ﴾

«This is a warner of the warners of old. The approaching Day has drawn near.» (53:56-57)

And His saying,

﴿اقْتَرَبَ السَّاعَةُ وَانْشَقَّ الْقَمَرُ﴾

«The Hour has drawn near, and the moon has split.» (54:1)

And His saying,

﴿إِنَّا أَمْرٌ أَنَّهُ فَلَا تَسْتَعْجِلُوهُ﴾

«The command of Allāh is coming, so do not be impatient for it.» (16:1)

And His saying,

﴿اقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ﴾

«The people's Day of Reckoning has approached while they turn away in heedlessness.» (21:1)

Thus, the Messenger's advent is one of the signs of the Hour, because he is the Finality of the Messengers. With him, Allāh has completed the religion and established the evidence against all people in a way that was never done by a previous Prophet. Allāh's Messenger ﷺ has most clearly informed about the signs and indications of the Hour, as we have discussed elsewhere.

Al-Bukhāri recorded from Sahl bin Sa'd, may Allāh be pleased with him, that he saw Allāh's Messenger ﷺ bring his index and middle fingers together while he said,

«بُعِثْتُ أَنَا وَالسَّاعَةُ كَهَاتَيْنِ»

«I have been sent before the Hour as these two (fingers).»^[1]

Allāh continues,

﴿فَإِنْ لَّمْ يَأْتِ جَدَّتَهُمْ ذِكْرَهُمْ﴾

«and when it (actually) is on them, how can they benefit then by their reminder?»

meaning, how would remembering benefit the disbelievers when the Hour comes upon them? This is similar to Allāh's saying,

﴿يَوْمَ يَذَّكَّرُ الْإِنْسَانُ وَأَنَّهُ لَهُ الذِّكْرَىٰ﴾ (89:23)

«On that Day will the human being remember, but what would that remembrance avail him then?» (89:23)

And His saying,

﴿وَقَالُوا مَا نَآئِهَا. وَأَنَّهُ لَمَّا أَتَاؤُسُ مِن مَّكَانٍ يَبْعِدُ﴾ (34:52)

«They will say (in the Hereafter): "Now we believe in it!" But how could they claim belief from such a far place?» (34:52)

Allāh then says,

﴿فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ﴾

«So know that Lā ilāha illallāh»

This is a declaration that there is no true God except Allāh. It is not something that is easy for him to command the people to have knowledge of. That is why Allāh connected it with,

﴿وَأَسْتَغْفِرْ لِدُنْكَ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ﴾

«and ask forgiveness for your sin and for the believing men and women.»

In the *Ṣaḥīḥ*, it is recorded that Allāh's Messenger ﷺ used to say,

«اللَّهُمَّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي وَإِسْرَافِي فِي أَمْرِي وَمَا أَنْتَ أَغْلَمُ بِهِ مِنِّي، اللَّهُمَّ اغْفِرْ لِي هَزْلِي وَجَدِّي، وَخَطِيئَتِي وَعَمْدِي، وَكُلُّ ذَلِكَ عِنْدِي»

«O Allāh, forgive my sin, my ignorance, my immoderation in my affairs, and all that You know better about my (faults) than

^[1] *Faṭḥ Al-Bāri* 8:560.

myself. O Allāh, forgive for me my joking, my seriousness, my unintended error, and my deliberate (mistakes) - and I have done of all that.^[1]

It is also reported in the Ṣaḥīḥ that he ﷺ used to say at the end of the prayer,

«اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَسْرَفْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْتَ إِلَهِي لَا إِلَهَ إِلَّا أَنْتَ»

«O Allāh, forgive for me what I have previously done, what I may commit in future, what I have committed secretly, what I have committed openly, what I have done excessively, and all sins that You know better than me. You are my God. There is no (true) God except You.»^[2]

It is also recorded in the Ṣaḥīḥ that he ﷺ used to say,

«يَا أَيُّهَا النَّاسُ تَوُوبُوا إِلَىٰ رَبِّكُمْ، فَإِنِّي أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ فِي الْيَوْمِ أَكْثَرَ مِنْ سَبْعِينَ مَرَّةً»

«O people! Repent to your Lord! Verily, I ask Allāh for forgiveness and repent to Him more than seventy times every day.»^[3] Allāh then says,

﴿وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

«And Allāh knows well your moving about, and your place of rest.»

means, He knows how you behave during the day, and where you settle at night. This is similar to His saying,

﴿وَمَنْ أَلَدَىٰ يَتَوَلَّكُمْ بِاللَّيْلِ رَسَلَهُ مَا جَرَحْتُمْ بِالنَّهَارِ﴾

«It is He Who takes your souls by night and knows all that you do by day.» (6:60)

And He says,

﴿وَمَا مِنْ نَّافَثَةٍ إِلَّا عَلَىٰ آلِهِ يَرْفُثُهَا رَمَلًا وَيَسْجُدُهَا كُلٌّ فِي كَيْتَابٍ﴾

[1] Faḥ Al-Bāri 11 :200.

[2] Faḥ Al-Bāri 13 :473.

[3] Faḥ Al-Bāri 11 :104.

﴿23. Such are the ones whom Allāh has cursed, so that He has made them deaf and blinded their vision.﴾

The Situation of the True Believer and the Sick-Hearted when the Command for Jihād was revealed

Allāh mentions that the believers were hoping that Jihād would be legislated. But when Allāh ordained it, many of the people turned back, as Allāh says,

﴿أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَكَبَّ عَنْهُمْ الْقَوْمُ الْكَافِرُ وَلَهُمْ عَذَابٌ أَلِيمٌ ۚ وَقَالُوا لَوْلَا جَاءَنَا السِّبْرُ مِنْ رَبِّنَا لَأَبْرَأْنَا مِنْ ذَلِكَ الذِّكْرِ وَلَئِنْ لَكُنَّا بِكُمْ لَأَخَذْنَا مِنْهُ لَبِيبٌ ۖ قُلْ مَنْ أَصْحَابُ الْأَنْبِيَاءِ مِنْكُمْ إِنْ جَاءَهُمْ السِّبْرُ مِنْ رَبِّهِمْ قُلْ لَا يَمْلِكُ لَكُمْ شَيْءٌ وَهُمْ لَا يَسْمَعُونَ ۚ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَكَبَّ عَنْهُمْ الْقَوْمُ الْكَافِرُ وَلَهُمْ عَذَابٌ أَلِيمٌ ۚ﴾

﴿Have you not seen those who were told: "Restraining your hands (from fighting), establish the Ṣalāh, and give Zakāh." But then when fighting was ordained for them, you find a party of them fearing the people as they fear Allāh or more. They said: "Our Lord! Why have You decreed fighting upon us? If only You have postponed us for a short period." Say: "The enjoyment of this world is little. The Hereafter is far better for him who had Taqwā of (Allāh), and you will not be dealt with unjustly, even as much as a thin thread (inside a date's pit).">﴾(4:77)

Similarly, Allāh says here,

﴿يَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَتْ سُورَةٌ﴾

﴿Those who believe say: "Why is not a Sūrah sent down (for us)?"﴾

means, a Sūrah containing an order to fight. Then He says,

﴿فَإِذَا نُزِّلَتْ سُورَةٌ تَحْكُمُ ۖ وَذِكْرُهَا فِيهَا الْإِنشَاءُ ۚ رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يَنْظُرُونَ إِلَيْكَ نَظَرَ الْمَوْتِ عَلَيْهِمْ مِنَ الْمَوْتِ﴾

﴿But now that a decisive Sūrah is sent down mentioning fighting, you can see those in whose hearts is disease looking at you with the look of one who is about to faint for fear of death.﴾

meaning, due to their fear, terror, and cowardice concerning meeting the enemies. Allāh then encourages them by saying,

﴿قَالَ لَهُمُ الرَّسُولُ ۖ طَاعَةٌ وَقَوْلٌ مَعْرُوفٌ﴾

﴿But it was better for them, obedience and good words.﴾

which means that it would have been better for them to listen and obey in that present situation.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا﴾

﴿When the matter (of fighting) is resolved﴾ which means when the situation becomes serious and the time of fighting truly arrives.

﴿فَقَدْ سَدَقُوا اللَّهَ﴾

﴿if they had been true to Allāh﴾ meaning, by making their intentions sincerely for Him.

﴿لَكَانَ خَيْرًا لَّهُمْ﴾

﴿it would have been better for them﴾ Allāh then says,

﴿فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ﴾

﴿So would you perhaps, if you turned away﴾ meaning, from Jihād and you withdrew from it.

﴿أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتَقَطِّعُوا أَرْوَاقَكُمْ﴾

﴿spread corruption on earth, and sever your ties of kinship?﴾

which means, would you then go back to your old practices of the time of ignorance: shedding blood and severing kinship ties? Allāh then says,

﴿أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَرَهُمْ﴾

﴿Such are the ones whom Allāh has cursed, so He has made them deaf and blinded their vision.﴾

This involves a general prohibition of spreading corruption on earth, and a specific prohibition of severing the ties of kinship. In fact, Allāh has commanded the people to establish righteousness on earth, as well as to join the ties of kinship by treating the relatives well in speech, actions, and spending wealth in charity. Many authentic and sound *Ḥadīths* have been reported through numerous routes of transmission from Allāh's Messenger in this regard. Al-Bukhārī recorded from Abū Hurayrah, may Allāh be pleased with him, that Allāh's Messenger ﷺ said,

«خَلَقَ اللَّهُ تَعَالَى الْخَلْقَ فَلَمَّا فَرَّغَ مِنْهُ قَامَتِ الرَّجُمُ فَأَخَذَتْ بِحَقْوِ الرَّحْمَنِ غَرًّا وَجَلَّ
تَقَالَ: مَنْ، فَقَالَتْ: هَذَا مَقَامُ الْعَايِدِ بِكَ مِنَ الْقَطِيعَةِ، فَقَالَ تَعَالَى: أَلَا تَرْضَيْنَ أَنْ

أَجَلَ مَنْ وَصَلَكَ وَأَفْطَعَ مَنْ قَطَعَكَ؟ قَالَتْ: بَلَى، قَالَ: فَذَاكَ لَكَ.

‘After Allāh completed creating the creation, the womb stood up and pulled at the lower garment of the Most Merciful. He said, ‘Stop that!’ It replied, ‘My stand here is the stand of one seeking refuge in you from severance of ties.’ Allāh said, ‘Would it not please you that I join whoever joins you and sever whoever severs you?’ It replied, ‘Yes indeed!’ He said, ‘You are granted that!’

Abu Hurayrah then added, “Read if you wish:

﴿فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتَقَطُّوا أَرْبَابَكُمْ﴾

‘So would you perhaps, if you turned away, spread corruption on earth, and sever your ties of kinship?’”

Then Al-Bukhārī recorded it with another wording which states that the Messenger of Allāh ﷺ said,

«أَقْرَأُوا إِنْ دِشْتُمْ ﴿فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتَقَطُّوا أَرْبَابَكُمْ﴾»

‘Read if you wish: ‘So would you perhaps, if you turned away, spread corruption on earth, and sever your ties of kinship?’”

Muslim also recorded it.

Imām Aḥmad recorded from Abū Bakrah, may Allāh be pleased with him, that Allāh’s Messenger ﷺ said:

«مَا مِنْ ذَنْبٍ أُخْرَى أَنْ يُعَجِّلَ اللَّهُ تَعَالَى عُقُوبَتَهُ فِي الدُّنْيَا، مَعَ مَا يَذْجُرُ لِصَاحِبِهِ فِي الْآخِرَةِ، مِنَ الْبَغْيِ وَقَطِيعَةِ الرَّحِمِ»

‘No sin deserves that Allāh hasten its punishment in the worldly life, in addition to what He reserves in the Hereafter for those who commit it, more than injustice and severance of the ties of kinship.’^[1]

This was also recorded by Abu Dāwud, At-Tirmidhi, and Ibn Mājah. At-Tirmidhi said, “This Ḥadīth is Ṣaḥīḥ.”^[2] Imām Aḥmad recorded from Thawbān, may Allāh be pleased with him, that Allāh’s Messenger ﷺ said,

^[1] Aḥmad 5:38.

^[2] Abu Dāwud 5:208, Tuhfat Al-Ahwadhi 7:213, Ibn Mājah 2:1408.

«مَنْ سَرَّهُ الشَّاءُ فِي الْأَجَلِ وَالزَّيَادَةُ فِي الرِّزْقِ، فَلْيَتَّصِلْ رَجْمَهُ»

«Whoever likes for his life to be extended, and his provision increased, let him connect his ties of kinship.»^[1]

Aḥmad was alone in recording this narration, but it has a supporting narration in the *Ṣaḥīḥ*.

Imām Aḥmad recorded from ‘Abdullāh bin ‘Amr, may Allāh be pleased with him, that Allāh’s Messenger ﷺ said,

«إِنَّ الرَّجِمَ مُعَلَّقَةٌ بِالْعَرْشِ، وَلَيْسَ الْوَأَصِلُ بِالْمُكَافِي، وَلَكِنَّ الْوَأَصِلَ الَّذِي إِذَا نُطِغَتْ رَجْمُهُ وَصَلَهَا»

«Verily, the womb is attached to the Throne. And connecting its ties does not mean dealing evenly (with the kinsfolk), but it rather means that if one’s kinsfolk sever the ties, he connects them.»^[2]

This *Ḥadīth* was also recorded by Al-Bukhārī.

Aḥmad also recorded from ‘Abdullāh bin ‘Amr, may Allāh be pleased with him, that Allāh’s Messenger ﷺ said,

«تَوَضَّعَ الرَّجِمُ يَوْمَ الْقِيَامَةِ لَهَا [حُجَّةٌ كَحُجَّةِ] الْمِغْزَلِ تَكَلُّمٌ بِلِسَانٍ طَلْقِي ذَلِيلٍ، فَتَقَطَّعَ مَنْ قَطَعَهَا وَتَصَلَّى مَنْ وَصَلَهَا»

«The womb will be placed on the Day of Resurrection, curved like a spinning wheel, speaking with an eloquent fluent tongue, calling to severing whoever had severed it, and joining whoever had joined it.»^[3]

Imām Aḥmad recorded from ‘Abdullāh bin ‘Amr, may Allāh be pleased with him, that Allāh’s Messenger ﷺ said,

«الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ، ارْحَمُوا أَهْلَ الْأَرْضِ يَرْحَمَكُمُ أَهْلُ السَّمَاءِ، وَالرَّجِمُ شُجَّةٌ بَيْنَ الرَّحْمَنِ، مَنْ وَصَلَهَا وَصَلَتْهُ وَمَنْ قَطَعَهَا بَتَّ»

«The merciful ones will be granted mercy from the Most Merciful. Have mercy on those on earth – the One above the heavens will then have mercy on you. And Ar-Raḥīm (the womb) is from Ar-Raḥmān, so whoever joins it, it joins him;

[1] Aḥmad 5:279, and similar with Al-Bukhārī 5985.

[2] *Faṭḥ Al-Bārī* 10:437, and Aḥmad 2:163.

[3] Aḥmad 2:189.

and whoever severs it, it severs him.^[1]

Abu Dāwud and At-Tirmidhi both recorded this Ḥadīth and it has been reported with continuous chains of transmission. At-Tirmidhi said, "Ḥasan Ṣaḥīḥ."^[2] There are numerous other Ḥadīths in this regard.

﴿أَلَمْ يَنْدَرُوا الْقُرْآنَ أَنْ عَلَى قُلُوبِ أَقْبَالِهِمْ ﴿٢٤﴾ إِنَّ إِلَهِكَ أَرْسَلْنَا عَلَى آذَانِهِمْ يَوْمَ يَعْبَثُ ﴿٢٥﴾ مَا يَنْفَعُ لَهُمُ الْهَدَىٰ الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمْلَأَ لَهُمْ ﴿٢٦﴾ ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّهِ كَرْهُوا مَا نَزَّلَ اللَّهُ سَلْبِمُكُم فِي بَعْضِ الْأُمُورِ وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ ﴿٢٧﴾ فَكَيْفَ إِذَا تَوَفَّيْتُمُ الْكَافِرِينَ يَصْرِفُهُمْ وَيُجْزِمُهُمْ وَادْبَرْتُمُ ﴿٢٨﴾ ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا آسَخَطَ اللَّهُ وَكَرِهُوا رِضْوَانَهُ فَاحْبِطْ أَعْمَالَهُمْ ﴿٢٩﴾﴾

﴿24. Will they not then reflect upon the Qur'ān, or are there locks upon their hearts?﴾

﴿25. Verily, those who have turned back as disbelievers after guidance had become clear to them - Shayṭān has enticed them and filled them with false hopes.﴾

﴿26. That is because they said to those who hate what Allāh has sent down: "We will obey you in part of the matter." And Allāh knows their secrets.﴾

﴿27. Then how (will it be) when the angels will take their souls at death, striking their faces and their backs?﴾

﴿28. That is because they followed that which angered Allāh and hated what earns His pleasure, so He rendered their deeds worthless.﴾

The Command to reflect upon the Qur'ān

Commanding the people to reflect and ponder upon the Qur'ān, and prohibiting them from turning away from it, Allāh says,

﴿أَلَمْ يَنْدَرُوا الْقُرْآنَ أَنْ عَلَى قُلُوبِ أَقْبَالِهِمْ ﴿٢٤﴾﴾

﴿Will they not then reflect upon the Qur'ān, or are there locks upon their hearts?﴾

[1] Aḥmad 2:160.

[2] Abu Dāwud 5:231, and Tuhfat Al-Ahwadhi 6:51.

means, there indeed are locks upon some hearts, firmly closing them so that none of its meanings can reach them. Ibn Jarir recorded from Hishām bin 'Urwah, from his father, may Allāh be pleased with him, that Allāh's Messenger ﷺ once recited this *Āyah*,

﴿أَفَلَا يَتَذَكَّرُونَ الْفُرَاتِ أَمْ عَلَى قُلُوبٍ أَقْلَالًا﴾

«Will they not then reflect upon the Qur'ān, or are there locks upon their hearts?»

and a young man from Yemen said, "Indeed, there are locks upon them – until Allāh opens them totally or slightly." After that 'Umar, may Allāh be pleased with him, always liked that young man, and kept that to himself until he became in charge, upon which he utilized him (as a consultant).^[1]

Condemning Apostasy

Allāh then says,

﴿إِنَّ الَّذِينَ أَرْتَدُّوا عَلَىٰ أَدْبَارِهِمْ﴾

«Verily, those who have turned back» meaning, they departed from the faith and returned to disbelief.

﴿يَوْمَ لَا يَنْبَغِي لَهُمْ أَنْ يَهْدَىٰ الشَّيْطَانُ سَبِيلَهُمْ﴾

«... after guidance had become clear to them – Shayṭān has enticed them»

meaning he adorned and beautified that (apostasy) for them.

﴿وَأَمَلَّ لَهُمْ﴾

«and filled them with false hopes.» meaning, he tempted them, and deceived them.

﴿ذَٰلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ سُلَيْمٌ فِي بَعْضِ الْأُمُورِ﴾

«That is because they said to those who hate what Allāh sent down: "We will obey you in part of the matter."»

means, they plotted secretly with them and gave them evil advice – as is the common practice of the hypocrites who declare the opposite of what they conceal. Because of this,

^[1] At-Ṭabarī 22:180.

Allāh says,

﴿وَاللَّهُ بِمَا تُسْرَرُونَ﴾

﴿And Allāh knows their secrets.﴾

whatever they hide and conceal, Allāh is well-acquainted with it and He knows it. This is similar to His saying,

﴿وَاللَّهُ يَكْتُبُ مَا يُبَيِّنُونَ﴾

﴿...And Allāh records all that they plot by night.﴾ (4:81)

Allāh then says,

﴿كَيْفَ إِذَا تَوَفَّتْهُ الْمَلَائِكَةُ بِضُرُوتٍ وَجُوهَهُمْ وَأَدْبَارَهُمْ﴾

﴿How (will it be) when the angels will take their souls at death, striking their faces and their backs?﴾

That is, how their situation will be when the angels come to take their lives, and their souls cling to their bodies, causing the angels to extract them by force, harshness, and beating. This is similar to Allāh's saying,

﴿وَلَوْ تَرَى إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ وَجُوهَهُمْ وَأَدْبَارَهُمْ﴾

﴿If you could but see when the angels take away the lives of the disbelievers, striking their faces and their backs.﴾ (8:50)

And His saying,

﴿وَلَوْ تَرَى إِذْ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ﴾

﴿If you could but see when the wrongdoers are in the agonies of death, while the angels extend their hands﴾ (6:93).

meaning, to beat them.

﴿أَخْرِجُوا أَنْفُسَكُمْ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ﴾

﴿(saying): "Deliver your souls! This day you will be recompensed with the torment of degradation because of what you used to utter against Allāh other than the truth, and because you used to arrogantly reject His signs."﴾ (6:93)

Because of the above, Allāh says,

﴿ذَلِكَ بِأَنَّهُمْ آخَرُوا مَا آتَاهُ اللَّهُ رَحْمَةً فَرَضْنَا عَلَيْهِمْ﴾

وَلَوْ نَشَاءُ

٥١١

وَلَوْ نَشَاءُ

وَلَوْ نَشَاءُ لَأَرَضَيْنَهُمْ فَلَمَرَقْنَهُمْ بِسَمْعِهِمْ وَلَتَعْرِفَنَّهُمْ فِي
لَحْنِ الْقَوْلِ وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ ﴿٢٩﴾ وَلَتَبْلُوَنَكُمْ حَتَّى نَعْلَمَ
الْمُجْتَهِدِينَ مِنْكُمْ وَالضَّالِّينَ وَتَبْلُوا الْخُبَارَ كُلَّهَا ۚ إِنَّ الَّذِينَ
كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ وَشَاقُّوا الرَّسُولَ مِنْ بَعْدِ مَا بَيَّنَّ
لَهُمُ الْهُدَىٰ لَنْ يَضُرُّوا اللَّهَ شَيْئًا وَسَيُحِيطُ أَعْمَالُهُمْ ﴿٣٠﴾
﴿يَأَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا
أَعْمَالَكُمْ﴾ إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ ثُمَّ مَأْوَاهُمْ
وَهُمْ كَافِرُونَ فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ۚ فَلَا تَهْتَفُوا وَتَدْعُوا إِلَىٰ السَّلَهِ
وَأَنْتُمْ لَا تَعْلَمُونَ وَاللَّهُ مَعَكُمْ وَلَنْ يَزِيدَكُمْ أَعْمَالَكُمْ ﴿٣١﴾ إِنَّمَا
لِلْحَيَةِ الدُّنْيَا لِبَاسٌ وَلَهُوَ رِزْقٌ قَوِيمٌ وَإِنْ تَوَلَّوْا فَنُفِخَ فِي الصُّورِ
وَلَا يَسْأَلُكُمْ أَمْوَالَكُمْ ﴿٣٢﴾ إِنْ سَأَلْتُمُوهُمَا فَيُخْفِصَنَّكُمْ
تَبَخُلُوا فَتُخْرِجَ أَصْفَانَكُمْ ۚ هَٰذَا نَسُفُ هَٰذَا لَكُمْ تَذَكُّرٌ
لِئَلَّامُ يَخْلُ فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ يَخْلُ وَمَنْ يَبْخُلُ
فَإِنَّمَا يَخْلُ عَنْ نَفْسِهِ وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ وَإِنْ
تَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَلَكُمْ ﴿٣٣﴾

«That is because they pursued what angered Allāh and disliked what earns His pleasure, so He rendered their deeds worthless.»

﴿لَمْ حَبِيبَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ أَنْ لَنْ يُخْرِجَ اللَّهُ أَصْفَانَهُمْ﴾ وَلَوْ نَشَاءُ لَأَرَضَيْنَهُمْ فَلَمَرَقْنَهُمْ بِسَمْعِهِمْ وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ ﴿٢٩﴾ وَلَتَبْلُوَنَكُمْ حَتَّى نَعْلَمَ الْمُجْتَهِدِينَ مِنْكُمْ وَالضَّالِّينَ وَتَبْلُوا الْخُبَارَ كُلَّهَا ۚ إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ وَشَاقُّوا الرَّسُولَ مِنْ بَعْدِ مَا بَيَّنَّ لَهُمُ الْهُدَىٰ لَنْ يَضُرُّوا اللَّهَ شَيْئًا وَسَيُحِيطُ أَعْمَالُهُمْ ﴿٣٠﴾

«29. Or do those in whose hearts is a disease, think that Allāh will not expose their ill-wills?»

«30. Had We so willed, We could have shown

them clearly to you, so that you would know them by their marks; but you will know them by the tone of their speech! And Allāh knows (all) your deeds.»

«31. And We will surely, try you until We know those who strive among you and the patient, and We will put to a test all your affairs.»

Exposing the Hidden Secret of the Hypocrites

Allāh says,

﴿لَمْ حَبِيبَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ أَنْ لَنْ يُخْرِجَ اللَّهُ أَصْفَانَهُمْ﴾

«Or do those in whose hearts is disease think that Allāh would never expose their ill-wills?»

meaning, do the hypocrites think that Allāh will not expose

their affair to His believing servant? Yes indeed, He will expose their affair and manifest it so that those with insight will be able to understand it. In that regard, Allāh revealed Sūrah Barā'ah (or At-Tawbah), in which He clarified the hypocrites' scandals, and pinpointed their practices that are indicative of their hypocrisy. Because of that, this Sūrah (Surah Barā'ah) is also called "The Exposer". *Adghān* is the plural of *Dighn*, which means what the souls harbor of envy and hatred toward Islām and its people who support it.

Allāh then says,

﴿وَلَوْ شَاءَ لَرَفَعْنَاهُ لَكَرِهْتُمْ فَلَقَدْ كَفَّرْهُمْ وَرَأَيْنَاهُمْ﴾

«Had We so willed, We could have shown them clearly to you, so that you would know them by their marks.»

Allāh is telling His Messenger ﷺ, "Had We willed, O Muḥammad, We would have shown you the specific individuals who are hypocrites, so that you would plainly know them." However, Allāh did not do that in regard to all of the hypocrites. He conceals His creation, lets their affairs run according to apparent purity, and leaves the inner secrets to the One Who is well aware of them.

Allāh then adds,

﴿وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ﴾

«But you will know them by the tone of their speech!»

which means, 'you will know them by their speech that reveals their intentions.' A person declares his association through the context and meaning of his words – as the Commander of the faithful 'Uthmān bin 'Affān, may Allāh be pleased with him, said, "Never would one conceal a secret but Allāh will expose it by the look on his face and the uncontrolled words of his tongue."

Allāh then says,

﴿وَلَنَبْلُوَنَّكُمْ﴾

«And We will surely try you» meaning, 'We will surely test you with commands and prohibitions.'

﴿حَتَّى نَسْأَلَ الْجَاهِدِينَ مِنْكُمْ وَالضَّعِيفِينَ وَنُبْلُوا أَعْبَادَكُمْ﴾

«until We know those who strive among you and the patient,

and We will put to a test all your affairs.﴾

There is absolutely no doubt that Allāh's knowledge precedes the occurrence of all events. In this *Āyah*, "until We know" means 'until We know of its occurrence.' This is why Ibn 'Abbās said in regard to this and similar texts, "Except so that We may know, means, so that We may see."

﴿إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ وَشَاقُّوا الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ لَنْ يَضُرُّوا اللَّهَ شَيْئًا وَسَيُجَنَّبُ عَنْهُمُ الَّذِينَ يُؤْمِنُونَ بِالْآيَاتِ وَالَّذِينَ يَتَّبِعُوا الرَّسُولَ وَلَا يُطِغُوا﴾
 ﴿أَعْيُنُهُمْ﴾ إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ ثُمَّ مَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ﴿وَلَا يَهْدِيهِمْ إِلَى الصِّرَاطِ الَّذِي رَآهِنَّ الْأَعْيُنُ وَاللَّهُ مَعَكُمْ وَلَنْ يَفِرَّكُمْ عَنْكُمْ﴾

﴿32. Verily, those who disbelieve, and hinder from the path of Allāh, and oppose the Messenger, after the guidance has been clearly shown to them, they will not harm Allāh in the least, but He will make their deeds fruitless,﴾

﴿33. O you who believe! Obey Allāh, and obey the Messenger and invalidate not your deeds.﴾

﴿34. Verily, those who disbelieved and obstructed others from the path of Allāh and then died as disbelievers – never will Allāh not forgive them.﴾

﴿35. So do not lose heart and beg for peace while you are superior. Allāh is with you and He will never deprive you of (the reward of) your deeds.﴾

Nullifying the Disbelievers' Deeds and the Command to chase Them

Allāh then informs about those who disbelieve, obstruct others from the path of Allāh, oppose the Messenger ﷺ and contend with him, and revert from the faith after guidance has become clear to them. He indicates that those people can never harm Allāh in the least, and rather they only harm themselves and become losers on the Day of Resurrection. He will nullify their deeds. Allāh will not reward them even the weight of a mosquito (i.e., the smallest thing) for any good that they did before their apostasy, but would instead totally invalidate and destroy it. Their apostasy wipes away their good deeds entirely, just as the good deeds would normally wipe away the evil

deeds. Imām Aḥmad Ibn Naṣr Al-Marwazi reported in *Kitāb Aṣ-Ṣalāh* (the Book of Prayer) that Abū Al-ʿĀliyah said, "The Prophet's Companions used to think that no sin would harm a person who says 'Lā ilāha illāllāh,' just as no good deed would benefit a person who joins partners with Allāh. So Allāh revealed,

﴿أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تَبْطُلُوا أَعْمَالَكُمْ﴾

﴿Obey Allāh and obey the Messenger and do not invalidate your deeds.﴾

This made them fear that some sins could nullify their deeds.^[1]

It has also been reported from Ibn ʿUmar, may Allāh be pleased with him, that he said, "We, the Companions of Allāh's Messenger ﷺ, used to think that good deeds would all be accepted, until Allāh revealed,

﴿أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تَبْطُلُوا أَعْمَالَكُمْ﴾

﴿Obey Allāh and obey the Messenger and do not invalidate your deeds.﴾

So we asked each other: 'What is it that can nullify our deeds?' So we said, 'The major sins, great offenses that require admission into the Fire and immoral sins.' But then Allāh revealed,

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ. وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾

﴿Verily, Allāh does not forgive joining partners with Him in worship, but He forgives except that to whom He wills.﴾ (4:48)

After this was revealed, we ceased saying that. We thereafter continued to fear for those who committed great sins and immoral sins and to have hope for those who did not.^[2]

Then, Allāh commands His believing servants to obey Him and His Messenger ﷺ, which would result in their happiness in this worldly life and the Hereafter. He also prohibits them from apostasy, because that would result in the nullification of their deeds. Thus He says,

[1] *Aṣ-Ṣalāh* by Al-Marwazi 2:645.

[2] *Aṣ-Ṣalāh* by Al-Marwazi 2:646.

﴿لَا تَبِيلُوا أَعْمَلَكُمْ﴾

﴿and do not invalidate your deeds.﴾ meaning, by apostasy. Thus, Allāh says after this,

﴿إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ ثُمَّ مَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يَمْغُفِرَ اللَّهُ لَهُمْ﴾

﴿Verily, those who disbelieved and obstructed others from the path of Allāh and then died as disbelievers - never will Allāh forgive them.﴾

This is similar to His saying,

﴿إِنَّ اللَّهَ لَا يَمْغُفِرُ أَنْ يُشْرَكَ بِهِ وَيَمْغُفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾

﴿Verily, Allāh does not forgive joining partners with Him in worship, but He forgives except that to whom He wills.﴾ (4:48)

Allāh then addresses His believing servants by saying,

﴿لَا تَهْزَأْ﴾

﴿So do not lose heart﴾ meaning, do not be weak concerning the enemies.

﴿وَتَدْعُوا إِلَى السَّلَامِ﴾

﴿and beg for peace﴾ meaning, compromise, peace, and ending the fighting between you and the disbelievers while you are in a position of power, both in great numbers and preparations. Thus, Allāh says,

﴿لَا تَهْزَأْ وَتَدْعُوا إِلَى السَّلَامِ وَأَنْتُمْ الْأَعْلَى﴾

﴿So do not lose heart and beg for peace while you are superior.﴾

meaning, in the condition of your superiority over your enemy. If, on the other hand, the disbelievers are considered more powerful and numerous than the Muslims, then the Imām (general commander) may decide to hold a treaty if he judges that it entails a benefit for the Muslims. This is like what Allāh's Messenger ﷺ did when the disbelievers obstructed him from entering Makkah and offered him treaty in which all fighting would stop between them for ten years. Consequently, he ﷺ agreed to that.

Allāh then says:

﴿وَاللَّهُ مَعَكُمْ﴾

﴿And Allāh is with you﴾ This contains the good news of victory and triumph over the enemies.

﴿وَلَنْ يَزِيدَ أَجْرَكُمْ﴾

﴿and He will never deprive you of (the reward of) your deeds.﴾

meaning, Allāh will never invalidate your deeds, nullify them, or deprive you of them, but rather He will give you your rewards complete, without any reduction." And Allāh knows best.

﴿إِنَّا لِلْهَيْوَةِ الدُّنْيَا لَمُبْتَلُونَ وَإِنْ تَوَلَّوْا يَزِيدْ لَكُمْ لُجُومًا وَلَا يَنْفَعُكُمْ أَمْوَالُكُمْ ۖ إِنْ يَسْأَلْكُمْ عَنْهَا فَيَسْأَلْكُمْ بِغَيْرِ حِسَابٍ ۖ وَتُخْرِجُ أَسْمَانَكُمْ ۖ مَا تَنْتَهِ هَذِهِ شَيْءٌ يُغْفَرُ فِي سَبِيلِ اللَّهِ فَيُنْفِخْ مَنْ يَشَاءُ وَمَنْ يَسْأَلْ فَإِنَّا يَسْأَلُ عَنْ نَفْسِهِ وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ ۖ وَإِنْ تَتَوَلَّوْا يَسْتَبَدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَلَكُمْ﴾

﴿36. This worldly life is only amusement and diversion. And if you believe and have Taqwā of Allāh, He will grant you your rewards, and will not ask from you (to sacrifice all of) your possessions.﴾

﴿37. If He would demand of you all of it and urge you, you would withhold. And He will expose your (secret) ill-wills.﴾

﴿38. Here you are now invited to spend in Allāh's cause; but among you are those who withhold (stingily). And whoever acts stingily is but stingy toward himself. For Allāh is indeed free of needs, while you are the needy. And if you turn away, He will replace you with other people; then they will not be like you.﴾

Showing the Triviality of the Worldly Life and encouraging Spending

Expressing the insignificance and worthlessness of the worldly life, Allāh says,

﴿إِنَّا لِلْهَيْوَةِ الدُّنْيَا لَمُبْتَلُونَ﴾

﴿This worldly life is only amusement and diversion.﴾

which means that such is its outcome, except for that which is done for the sake of Allāh. Because of this, Allāh says,

﴿وَأَن تَقْرَأُوا وَتَقَرُّوا بِحُكْمِ اللَّهِ وَلَا تَسْأَلُوا عَنْ أَثْوَابِهِ﴾

«And if you believe and have Taqwā of Allāh, He will grant you your rewards, and will not ask from you (to sacrifice all of) your possessions.»

meaning, He is in no need of you, and asks you for nothing. He only ordained giving charity from your wealth so that you would help your needy brothers. The benefit of that would then come back to you, as well as the rewards.

Allāh then says,

﴿إِن يَسْأَلْكُمُوهَا فَتَمْنَكُمُوهَا﴾

«If He would demand of you all of it and urge you, you would withhold.»

meaning, if He pressures you much, you would become stingy.

﴿وَنُخْرِجُ أَسْرَارَهُ﴾

«And He will expose your (secret) ill-wills.» Qatādah said, "Allāh knows that extracting wealth (i.e., money from people) brings about ill-wills."^[1] Indeed, Qatādah has said the truth, because money is dear to the people, and they do not spend it except in things that are dearer to them than it.

Allāh then says,

﴿مَنَّا نَدْعُوهُمْ لِنُفِيقُوا فِي سَبِيلِ اللَّهِ فَيَمْنَكُم مِّنْ يَّبْتَغَلْ﴾

«Here you are now invited to spend in Allāh's cause; but among you are those who withhold (stingily).»

meaning, they refuse to spend. Allāh continues,

﴿وَمَن يَبْتَغَلْ فَلْيَا يَبْتَغَلْ عَن نَّفْسِهِ﴾

«And whoever acts stingily is but stingy toward himself.»

meaning, he only reduces his own rewards, and the bad outcome of that will come back to him.

﴿وَاللَّهُ الْغَنِيُّ﴾

«For Allāh is indeed Al-Ghani»

Allāh is in need of nothing else, whereas everything is ever in

[1] 'Abdur-Razzāq 3:224.

need of Him. Thus, Allāh says,

﴿رَأْسُ الْفَقْرَاءِ﴾

﴿while you are the needy.﴾

meaning, specifically of Him. The description of Allāh as *Al-Ghanī* (in no need) is a necessary description of Allāh; on the other hand, the description of the creation as *Faqr* (needy) is a necessary description for them that they cannot avoid.

Allāh then says,

﴿وَلَا تَتَوَلَّوْا﴾

﴿And if you turn away,﴾ which means, if you turn away from obeying Him and adhering to His Laws.

﴿يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَلَكُمْ﴾

﴿He will replace you with other people; then they will not be like you.﴾

meaning, rather, they will be people who will listen to Him and obey His commands.

This concludes the *Tafsīr* of Sūrat *Al-Qitāl*. And Allāh is worthy of all praise and gratitude.

The Tafsir of Sūrah Al-Fath (Chapter - 48)

Which was revealed in Al-Madīnah

The Merit of Surah Al-Fath

Imām Aḥmad recorded from 'Abdullāh bin Mughaffal, who said that Allāh's Messenger ﷺ recited *Sūrah Al-Fath* on the (day) of the conquest of Makkah, riding on his she-camel. He recited it in a vibrating and pleasant tone. Mu'āwiyah (a subnarrator) added: "Were I not afraid that the people would crowd around me, I would surely try to imitate and produce his recitation." Both Al-Bukhārī and Muslim recorded this *Ḥadīth* through Shu'bah.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا﴾ لِيُغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ وَبِعْدَ يَسْتَمِرَّ عَلَيْكَ وَهُدًىكَ مِرْطًا مُّسْتَقِيمًا ﴿وَنُفَعَكَ اللَّهُ تَصَدَّاعًا عَرِيبًا﴾

- ﴿1. Verily, We have given you a manifest victory.﴾
- ﴿2. That Allāh may forgive you your sins of the past and the future, and complete His favor on you, and guide you on the straight path,﴾
- ﴿3. And that Allāh may help you with strong help.﴾

The Reason behind revealing Sūrah Al-Fath

This honorable *Sūrah* was revealed after the Messenger of Allāh ﷺ returned from the area of Al-Ḥudaybiyyah, during the month of *Dhul-Qa'dah*, in the sixth year of Hijrah. This is when the idolators prevented him from reaching *Al-Masjid Al-Harām* to perform the 'Umrah he intended. They stopped the Prophet ﷺ from reaching Makkah at that time, but then were prone to peace negotiations. A peace treaty was conducted

stipulating that the Messenger ﷺ would return this year and then come back for 'Umrah the following year. The Messenger ﷺ agreed. However, some of the Companions disliked these terms, including 'Umar bin Al-Khaṭṭāb, as we will mention in detail, Allāh willing, while explaining this Sūrah. After the Prophet ﷺ slaughtered his sacrificial animals in the area where he was stopped and headed back to Al-Madinah, Allāh the Exalted and Most Honored revealed this Sūrah about what occurred between him and the idolators. Allāh declared the Al-Ḥudaybiyyah peace treaty a manifest victory, because of the benefits peace would carry and the good results that did originate from it. 'Abdullāh bin Mas'ud and other Companions said, "You consider the conquering of Makkah to be *Al-Fath* (the victory), while to us, *Al-Fath* is the treaty conducted at Al-Ḥudaybiyyah." Jābir (bin 'Abdullāh) said, "We only considered *Al-Fath* to be the day of Ḥudaybiyyah!"^[1] Al-Bukhārī recorded that Al-Barā' (bin 'Āzib) said, "You consider *Al-Fath* to be the conquest of Makkah, which was indeed a victory. However, we consider *Al-Fath* to be the pledge of *Ar-Riḍwān* on the Day of Al-Ḥudaybiyyah. Then, we were fourteen hundred with the Messenger of Allāh ﷺ. Al-Ḥudaybiyyah had a well, whose water we consumed, not leaving a drop of water in it. When the news of what happened reached the Messenger of Allāh ﷺ, he came towards us and sat on the edge of the well. Then he asked to be brought a bucket of water and used it for ablution. He next rinsed his mouth, invoked Allāh and poured that water into the well. Soon after, that well provided us, as well as our animals, with sufficient water, in whatever amount of water we wished."^[2]

Imām Aḥmad recorded that 'Umar bin Al-Khaṭṭāb said, "We were with the Messenger of Allāh ﷺ on a trip, and I asked him about a matter three times, but he did not answer me. So I said to myself, 'May your mother lose you, O son of Al-Khaṭṭāb! You were stubborn in repeating your question three times to the Messenger of Allāh ﷺ; each time he did not respond to you.' So I mounted my animal, my camel, and went ahead for fear that a part of the Qur'ān might be revealed in

[1] Aṭ-Ṭabari 22:201.

[2] *Fath Al-Bārī* 7:505.

my case. Suddenly, I heard a caller calling, 'O 'Umar!' So, I went to the Messenger ﷺ while fearing that part of the Qur'an was revealed about me. The Prophet ﷺ said,

«نَزَلَ عَلَيَّ الْبَارِحَةَ سُورَةٌ هِيَ أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا وَمَا فِيهَا: ﴿إِنَّا مَغْنَمًا لَكَ فَنَّا ثُبِينًا﴾ يَقْبِرُ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ»

'Last night, a Sūrah was revealed to me that is dearer to me than this life and all that it contains: 'Verily, We have given you a manifest victory. That Allāh may forgive you your sins of the past and the future.'^[1]

Al-Bukhārī, At-Tirmidhī and An-Nasā'ī collected this Ḥadīth from several chains of narration through Mālik, may Allāh grant him His mercy.^[2] 'Alī bin Al-Madīnī commented, "This is a good chain of narration consisting of the scholars of Al-Madīnah." Imām Aḥmad recorded that Anas bin Mālik said, "This Āyah was revealed to the Prophet ﷺ,

﴿يَقْبِرُ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ﴾

«That Allāh may forgive you your sins of the past and the future,»

on his return from Al-Ḥudaybiyyah. The Prophet ﷺ said,

«لَقَدْ أُنْزِلَتْ عَلَيَّ اللَّيْلَةَ آيَةٌ أَحَبُّ إِلَيَّ مِنْهُ عَلَى الْأَرْضِ»

«Tonight, an Āyah, that is dearer to me than all that the earth carries, was revealed to me.»

The Prophet ﷺ recited the Āyah to them. They said, 'Congratulations, O Allāh's Messenger! Allāh the Exalted and Most Honored has stated what He will do with you. So what will He do with us?' These Āyāt were revealed to the Prophet ﷺ.

﴿يُدْخِلُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ﴾

«That He may admit the believing men and the believing women to Gardens under which rivers flow...», until,

[1] Aḥmad 1:31.

[2] Fath Al-Bārī 8:675, Tuhfat Al-Aḥwadhī 9:167, An-Nasā'ī in Al-Kubrā 6:461.

﴿قُرْآنًا عَظِيمًا﴾

﴿...a supreme success.﴾^[1] This *Hadīth* is recorded in the Two *Ṣaḥīḥs*.^[2] Imām Aḥmad recorded that Al-Mughīrah bin Shu'bah said, "The Prophet ﷺ used to pray until both his feet were swollen. He was asked, 'Has not Allāh forgiven you all your sins of the past and of future?' He ﷺ said,

«أَفَلَا أَكُونُ عَبْدًا شَكُورًا؟»

«Should I not be a thankful servant?»^[3] The two collectors of the *Ṣaḥīḥs* collected this *Hadīth*, as well as, the rest of the Group, except Abu Dāwūd.^[4]

Allāh's statement,

﴿إِنَّا فَتَنَّاكَ فَتَمَّ ثَبَاتُكَ﴾

﴿Verily, We have given you a manifest victory.﴾ means, clear and apparent victory. This *Āyah* is about the treaty at Al-Ḥudaybiyyah, which resulted in great goodness, including people embracing Islām in large crowds and having the chance to meet each other openly. During that time, the believers preached to the idolators and thus beneficial knowledge and faith spread all around. Allāh's statement,

﴿يَغْفِرَ لَكَ اللَّهُ مَا تَدْنَمُ مِنْ ذُنُوبِكَ وَمَا نَاقَرْتَ﴾

﴿That Allāh may forgive you your sins of the past and the future.﴾

contains one of the special virtues of the Messenger ﷺ, and no one else shares this honor with him. There is not an authentic *Hadīth* that states that any person other than the Messenger ﷺ earned forgiveness for all of his sins of the past and future on account of performing good deeds. This, indeed, is a great honor for the Messenger of Allāh ﷺ, who fulfilled the

[1] Aḥmad 3:197.

[2] *Fath Al-Bārī* 7:516, Muslim 3:1413.

[3] Aḥmad 4:55.

[4] Al-Bukhārī no. 4836, Muslim no. 2819, At-Tirmidhī no. 412, An-Nasā'ī 3:219 and Ibn Mājah no. 1419.

requirements of Allāh's obedience, righteousness and straightness at a level never surpassed by a human being in past generations, nor will it ever be surpassed in the generations to come. Muḥammad ﷺ is the perfect human being and the leader and chief of all mankind in this life and the Hereafter. And since he was, and will always be, the most obedient of Allāh's creation to Him and the most honoring of Allāh's commands and prohibitions, he said when his she-camel insisted on kneeling down,

«حَبَسَهَا خَاسِرُ الْفِيلِ»

«He Who stopped the elephant, has stopped her too.»

The Prophet ﷺ then declared,

«وَالَّذِي نَفْسِي بِيَدِهِ لَا يَسْأَلُونِي الْيَوْمَ شَيْئًا يُعْظَمُونَ بِهِ حُرْمَاتِ اللَّهِ إِلَّا أَجَبْتُهُمْ إِلَيْهَا»

«By the Name of Him in Whose Hand my soul is, this day, if they ask me anything which will respect the ordinances of Allāh, I will grant it to them.»^[1]

And when the Messenger ﷺ obeyed Allāh and accepted the peace offer from the Quraysh, Allāh the Exalted said to him,

﴿إِنَّا قَتَلْنَا لَكَ قَتْلًا مُبِينًا ۖ لِيُغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَنِزْمًا يُنْقِضُ عَنْكَ﴾

«Verily, We have given you a manifest victory. That Allāh may forgive you your sins of the past and the future, and complete His favor on you,»

in this life and the Hereafter,

﴿وَنُزْمًا يُرْشِدُكَ شَرِيعًا﴾

«and guide you on the straight path,» with the glorious legislation and the straight religion that He ordains on you,

﴿وَنَصْرًا اللَّهُ نَصْرًا عَزِيمًا﴾

«And that Allāh may help you with strong help.» due to your obedience of the orders of Allāh, the Exalted and Most Honored;

^[1] *Fath Al-Bāri* 5:388.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٥١١

سُورَةُ الْفَتْحِ

سُورَةُ الْفَتْحِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا ۖ (١) لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ
وَمَا تَأَخَّرَ وَبَشِّرْهُ بِقِسْمَتِهِ عَلَيْكَ وَبِهِدَايِكَ مِنْ طَائِفَتِنَا ۖ (٢)
وَبَشِّرْكَ اللَّهُ تَصْرًا عَزِيزًا ۖ (٣) هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ
الْمُؤْمِنِينَ لِيَزِيدَهُمْ دَأْوًا إِيمَانًا مَعَ إِيسِيهِمْ ۖ وَلَهُ جُنُودُ السَّمَوَاتِ
وَالْأَرْضِ ۖ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ۖ (٤) لِيَدْخُلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
جَنَّتُ بَحْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفِّرُ عَنْهُمْ
سَيِّئَاتِهِمْ ۖ وَكَانَ ذَلِكَ عِنْدَ اللَّهِ فَوْزًا عَظِيمًا ۖ (٥) وَيُعَذِّبُ
الْمُتَفَيِّفِينَ وَالْمُتَفَيِّفَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الطَّاغِيَاتِ
بِاللَّهِ ظُلُمَ السَّوْءِ عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَغَضِبَ اللَّهُ عَلَيْهِمْ
وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ وَمَاءً مَصِيدًا ۖ (٦) وَلَهُ جُنُودُ
السَّمَوَاتِ وَالْأَرْضِ ۖ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ۖ (٧) إِذَا أَرْسَلْنَاكَ
شَاهِدًا أَوْ مُبَشِّرًا وَنَذِيرًا ۖ (٨) لَتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ
وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ۖ (٩)

Allāh will elevate your status and give you victory above your enemies. An authentic *Hadīth* states,

«وَمَا زَادَ اللَّهُ عَبْدًا بِغَفْرِ إِلَّا عِزًّا. وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ عِزًّا وَجَلَّ إِلَّا رَفَعَهُ اللَّهُ تَعَالَى»

«No servant pardons but Allāh grants him honor, and none humbles himself for Allāh except that Allāh the exalted and sublime raises him (in rank).»^[1]

Umar bin Al-Khattāb said, "You will never punish someone who disobeyed Allāh with you better than obeying Allāh the Exalted and Most Honored with him."

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزَادُوا إِيمَانًا مَعَ إِيسِيهِمْ ۖ وَلَهُ جُنُودُ السَّمَوَاتِ
وَالْأَرْضِ ۖ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ۖ (٤) لِيَدْخُلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّتُ بَحْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
فِيهَا وَيُكَفِّرُ عَنْهُمْ سَيِّئَاتِهِمْ ۖ وَكَانَ ذَلِكَ عِنْدَ اللَّهِ فَوْزًا عَظِيمًا ۖ (٥) وَيُعَذِّبُ
الْمُشْرِكِينَ وَالْمُشْرِكَاتِ الطَّاغِيَاتِ بِاللَّهِ ظُلُمَ السَّوْءِ عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَغَضِبَ اللَّهُ عَلَيْهِمْ
وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ وَمَاءً مَصِيدًا ۖ (٦) وَلَهُ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ ۖ وَكَانَ اللَّهُ عَزِيزًا
حَكِيمًا ۖ (٧)

«4. He it is Who sent down As-Sakīnah into the hearts of the believers, that they may grow more in faith along with their faith. And to Allāh belong the armies of the heavens and the

^[1] Muslim 4:2001.

earth, and Allāh is Ever All-Knower, All-Wise.﴾

45. That He may admit the believing men and the believing women to Gardens under which rivers flow to abide therein forever, and He may expiate from them their sins; and that is with Allāh supreme success,﴾

46. And that He may punish the hypocrites men and women, and also the idolators men and women, who think evil thoughts about Allāh, for them is a disgraceful torment. And the anger of Allāh is upon them, and He has cursed them and prepared Hell for them and worst indeed is that destination.﴾

47. And to Allāh belong the armies of the heavens and the earth. And Allāh is Ever All-Powerful, All-Wise.﴾

Allāh sent down the Sakīnah into the Hearts of the Believers

Allāh the Exalted said,

﴿مَنْ أَلَيْسَ أَرْزَلَ التَّكِينَةَ﴾

﴿He it is Who sent down As-Sakīnah﴾, meaning, tranquility. Qatādah commented, "Grace into the hearts of the believers", that is, the Companions, may Allāh be pleased with them, on the Day of Al-Hudaybiyyah. The companions were they, who accepted the call of Allāh and His Messenger ﷺ and obeyed the decisions of Allāh and His Messenger ﷺ. When their hearts felt content with acceptance and were at peace, Allāh increased their faith, joining it to the faith they already had. Al-Bukhārī, and other Imāms, relied on this *Āyah* as proof that faith increases and decreases in the hearts. Allāh the Exalted said next that had He willed, He would have inflicted defeat on the disbelievers, Allāh says;

﴿وَلَوْ جُئُوا السَّكُونِ وَالْأَرْضِ﴾

﴿And to Allāh belong the armies of the heavens and the earth﴾

and had He willed to send only one angel to them, that angel would have brought destruction to all what they had. However, Allāh the Exalted willed *Jihād* and fighting to be established for, and by, the believers for great wisdom, clear reasons and unequivocal evidences that He had in all this. This is why Allāh the Great said next,

﴿وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا﴾

﴿and Allāh is Ever All-Knower, All-Wise.﴾

Allāh the Exalted and Most Honored said,

﴿يُدْخِلُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا﴾

﴿That He may admit the believing men and the believing women to Gardens under which rivers flow to abide therein forever,﴾

We mentioned the *Hadūth* that Anas narrated in which the Companions said, "Congratulations, O Allāh's Messenger! This good news is for you, so what good news do we have?" Allāh the Exalted sent down this *Āyah*,

﴿يُدْخِلُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا﴾

﴿That He may admit the believing men and the believing women to Gardens under which rivers flow to abide therein forever,﴾^[1]

meaning they will remain in Paradise forever,

﴿وَيُكَفِّرُ عَنْهُمْ سَيِّئَاتِهِمْ﴾

﴿and He may expiate from them their sins;﴾ Allāh will not punish them for their errors and mistakes. Rather, He will forgive, absolve and pardon them and cover the errors, grant mercy and appreciate,

﴿وَكَانَ ذَلِكَ عِنْدَ اللَّهِ قُرْآنًا عَظِيمًا﴾

﴿and that is with Allāh supreme success.﴾ Allāh the Exalted said in a similar *Āyah*,

﴿مَنْ رُحِيَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ﴾

﴿And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful.﴾ (3:185) Allāh said,

﴿وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّالِمِينَ بِاللَّهِ عَنِ السَّوْءِ﴾

﴿And that He may punish the hypocrites, men and women,

[1] *Fath Al-Bāri* 7:516.

and also the idolators, men and women, who think evil thoughts about Allāh.﴾

who question the wisdom in Allāh's decisions and think that the Messenger ﷺ and his Companions, may Allāh be pleased with them, might be killed and exterminated. This is why Allāh the Exalted said,

﴿عَلَيْهِمْ دَآئِرَةُ السَّوْءِ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ﴾

﴿for them is a disgraceful torment. And the anger of Allāh is upon them, and He has cursed them﴾

He has cast them away from His mercy,

﴿وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا﴾

﴿and prepared Hell for them - and worst indeed is that destination.﴾

Allāh the Exalted and Most Honored asserted His ability to take revenge from the enemies of Islām and all disbelievers and hypocrites,

﴿رَفَعَهُ جُشُودُ السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ غَرِيبًا حَكِيمًا﴾

﴿And to Allāh belong the armies of the heavens and the earth. And Allāh is Ever All-Powerful, All-Wise.﴾

﴿إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُنْذِرًا ۚ لَتُؤْمِنُنَّ بِاللَّهِ وَرُسُلِهِ ۚ وَتَعْلَمُونَهُ وَتُقَرُّوهُ ۚ وَتُسَبِّحُوهُ بُكْرَةً وَأُمْرًا ۚ إِنَّ إِلَٰهَكُمْ إِلَٰهٌ وَاحِدٌ ۚ إِنَّمَا يَدْعُوا اللَّهَ بِأَسْمَائِهِ ۚ فَمَنْ كَانَ مِنْكُمْ جَاهِلًا فَسَيُؤَيِّنُ اللَّهُ لَكَ آيَاتِهِ ۚ﴾

﴿8. Verily, We have sent you as a witness, as a bearer of glad tidings, and as a warner.﴾

﴿9. In order that you (O mankind) may believe in Allāh and His Messenger and that you Tu'azzirūh and Tuwaqqirūh, and Tusabbiḥūh Bukrah and Aṣīlā.﴾

﴿10. Verily, those who give pledge to you, they are giving pledge to Allāh. The Hand of Allāh is over their hands. Then whosoever breaks his pledge, breaks it only to his own harm; and whosoever fulfills what he has the covenants he makes with Allāh, He will bestow on him a great reward.﴾

Qualities of the Messenger of Allāh ﷺ

Allāh the Exalted says to His Prophet, Muḥammad ﷺ,

﴿إِنَّا أَرْسَلْنَاكَ شَهِيدًا﴾

﴿Verily, We have sent you as a witness,﴾ of the creation,

﴿وَمُبَشِّرًا﴾

﴿as a bearer of glad tidings,﴾ to the believers,

﴿وَنَذِيرًا﴾

﴿and as a warner,﴾ to the disbelievers. We explained these meanings in the *Tafsīr* of Sūrat Al-Aḥzāb.^[1] Allāh said,

﴿لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ﴾

﴿In order that you may believe in Allāh and His Messenger,
and that you Tu'azzirūh﴾

or you honor him, according to 'Abdullāh bin 'Abbās and several others,^[2]

﴿وَتُؤَيِّرُوهُ﴾

﴿and Tuwaqqirūh﴾, where *Tawqir* means, respect, honor and high regard,

﴿وَتُسَبِّحُوهُ﴾

﴿and that you Tusabbihūh﴾, glorify Allāh's praises,

﴿بُكْرًا وَأَسِيلًا﴾

﴿Bukrah and Aṣīlā﴾, the early and late part of the day.

The Pledge of Ar-Riḍwān

Allāh the Exalted and Most Honored honors, regards and praises His Messenger ﷺ by saying,

﴿إِنَّ أَلْقَمَكَ بِمَا مَوْلَاكَ إِنَّمَا بِمَا مَوْلَاكَ اللَّهُ﴾

[1] See volume seven, the *Tafsīr* of Sūrat Al-Aḥzāb (33 : 45 - 46)

[2] At-Ṭabari 22:207.

«Verily, those who give pledge to you, they are giving pledge to Allāh.»

Allāh the Exalted and Most High said in another Āyah,

﴿مَنْ بَطَعَ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ﴾

«He who obeys the Messenger, has indeed obeyed Allāh.»
(4:80) Allāh said, next,

﴿بِذِ اللَّهِ قَوْلَ آبَائِهِمْ﴾

«The Hand of Allāh is over their hands.» meaning, He is with them, hearing their statements and witnessing their stand, having full knowledge of them inwardly and outwardly. Therefore, Allāh the Exalted was indeed taking the pledge from them through His Messenger ﷺ,

﴿إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةُ يُقِيمُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَلَىٰ عَهْدِهِمْ حَتَّىٰ فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْرُوا لِيَلْبِغْكُمْ إِلَٰهِي بِمَا تَعْلَمُونَ وَذَٰلِكَ هُوَ الْقَوْلُ الْعَظِيمُ ﴿١١١﴾﴾

«Verily, Allāh has purchased of the believers their lives and their properties for which theirs shall be the Paradise. They fight in Allāh's cause, so they kill and are killed. It is a promise in truth, binding on Him in the Tawrah and the Injil and the Qur'ān. And who is truer to his covenant than Allāh? Then rejoice in the bargain you have concluded. That is the supreme success.»(9:111)

Allāh said,

﴿وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمِنْ بَيْنِ أَمْرٍ عَظِيمًا﴾

«...and whosoever fulfills what the covenants he makes with Allāh, He will bestow on him a great reward.»

a generous reward. The pledge mentioned here is the pledge of Ar-Ridwān which was pledged under a tree, a Samurah, in the area of Al-Hudaybiyyah. The number of the Companions who gave their pledge to Allāh's Messenger ﷺ at that time was either 1,300, 1,400 or 1,500. However, 1,400 is the better choice.

Hadīths about the Pledge at Al-Ḥudaybiyyah

Al-Bukhārī recorded that Jābir bin 'Abdullāh, may Allāh be pleased with him, said, "We numbered one thousand and four hundred on the day of Ḥudaybiyyah."^[1] Muslim also collected this *Hadīth*.^[2]

The Two *Ṣaḥīḥs* recorded that Jābir said; "We numbered one thousand and four hundred at that time. The Messenger ﷺ placed his hand in the water and it started gushing forth from between his fingers until everyone had quenched their thirst."^[3] This is a short form of the story. Another narration of it mentioned that the Companions became thirsty on the day of Al-Ḥudaybiyyah and the Messenger of Allāh ﷺ gave them an arrow from his quiver. They took the arrow, placed it in the well of Al-Ḥudaybiyyah and the water gushed out until they all satisfied their thirst. Jābir was asked how many of them there were on that day and he said, "We were one thousand and four hundred. And had we been a hundred thousand, that water would still have been sufficient to satisfy us all."^[4] In another narration collected in the Two *Ṣaḥīḥs*, Jābir bin 'Abdullāh said that they were one thousand and five hundred at the time.^[5]

Al-Bukhārī recorded that Sa'īd bin Al-Musayyib was asked by Qatādah, "How many were present for the pledge of *Ar-Ridwān*?" Sa'īd said, "One thousand and five hundred." Qatādah posed, "Jābir bin 'Abdullāh, may Allāh be pleased with them both, said that they were one thousand and four hundred." Sa'īd said, "He forgot. He told me that they were one thousand and five hundred."^[6] However, Al-Bayhaqi commented, "This narration testifies that Jābir used to state that they were one thousand and five hundred, but later on remembered the true number and said that they were one thousand and four hundred."^[7]

[1] *Fath Al-Bārī* 8:451.

[2] Muslim 3:1484.

[3] *Fath Al-Bārī* 7:505 and Muslim 3:1484.

[4] *Fath Al-Bārī* 7:504.

[5] *Fath Al-Bārī* 7:507 and Muslim 3:1484.

[6] *Fath Al-Bārī* 7:507.

[7] *Dalā'il An-Nubuwwah* 4:97.

The Reason behind conducting the Pledge of *Ar-Ridwān*

Muḥammad bin Ishāq bin Yasār said in his book on *Sīrah*: "The Messenger of Allāh ﷺ beckoned 'Umar bin Al-Khaṭṭāb in order to send him to Makkah, so that he could inform the chiefs of Quraysh of the Prophet's intent (to perform 'Umrah at Makkah). 'Umar said, 'O Allāh's Messenger! I fear the Quraysh for my being. There are no longer any chiefs from the tribe of Bani 'Adi bin Ka'b remaining in Makkah who would protect me, in addition, the Quraysh know my enmity and harshness against them. However, I could tell you about a man who is mightier than I in Makkah: 'Uthmān bin 'Affān. We should send him to Abu Sufyān and the chiefs of the Quraysh informing them that you did not come to fight them, but to visit this House and to honor its holiness.' 'Uthmān left to Makkah. He met Abān bin Sa'īd bin Al-'Ās upon entering Makkah or just before that. As a result, Abān took 'Uthmān with him and extended his protection to him so he could deliver the message of Allāh's Messenger ﷺ. 'Uthmān indeed went to Abu Sufyān and the chiefs of Quraysh and imparted the Prophet's message that he was sent with. When 'Uthmān finished delivering the Prophet's message to them they said to him, 'If you wish, you can perform *Ṭawāf* around the House.' 'Uthmān replied, 'I would not do that before the Messenger of Allāh ﷺ gets the chance to perform *Ṭawāf* around it.' So the Quraysh kept 'Uthmān waiting in Makkah. However, the Messenger of Allāh ﷺ and the Muslims were told that 'Uthmān had been killed." Ibn Ishāq continued, "I was told by 'Abdullāh bin Abu Bakr that when news of 'Uthmān's death was conveyed to him, the Messenger of Allāh ﷺ said,

«لَا نَبْرُحُ حَتَّى نَنَاجِرَ الْقَوْمَ»

«We will not leave until we fight the people.»^[1]

Ibn Ishāq continued, "The Messenger of Allāh ﷺ called the Muslims to give a pledge of allegiance, resulting in the pledge of *Ar-Ridwān* being conducted under the tree. Later, people used to say that the Messenger of Allāh ﷺ took the pledge from them to die. However, Jābir bin 'Abdullāh said, The

^[1] Ibn Hishām 3:329-330. This part of the narration is not authentic but its general meaning is found in the upcoming references.

Messenger of Allāh ﷺ did not ask us to give a pledge to die (or be victorious), but that we would not run away (from battle).^[1] The Muslims gave their pledge and none among them held back from giving it, except Al-Jadd bin Qays from the tribe of Bani Salamah. Jābir used to say afterwards, 'By Allāh, it is as if I am looking at him now next to the shoulder of his camel taking refuge behind it, so that the people did not see him.' Soon afterwards, news came to the Messenger of Allāh ﷺ that the story of 'Uthmān's death was not true."^[2]

Al-Bukhāri recorded that Nāfi' said, "People said that 'Abdullāh bin 'Umar embraced Islām before 'Umar, but this is not true. What happened is that on the Day of Ḥudaybiyyah, 'Umar sent 'Abdullāh to bring his horse that he kept with a man from Al-Anṣār, so he could use it to fight. The Messenger of Allāh ﷺ was then taking the pledge from the Muslims under the tree while 'Umar was unaware. So, 'Abdullāh conducted his pledge and fetched the horse and brought it to 'Umar, who was wearing his armor in preparation for battle. 'Abdullāh told 'Umar that the Messenger of Allāh ﷺ was accepting the pledge under the tree. 'Umar proceeded with 'Abdullāh and gave his pledge to the Messenger of Allāh ﷺ. This is why some people thought that 'Abdullāh bin 'Umar embraced Islām before 'Umar, may Allāh be pleased with them both."^[3]

Al-Bukhāri also recorded Ibn 'Umar saying that, the people who were with the Messenger of Allāh ﷺ scattered under the shade of trees. Suddenly, the people gathered around the Prophet ﷺ and 'Umar said, "O 'Abdullāh! Investigate why the people are gathering around Allāh's Messenger." Ibn 'Umar found the people giving their pledge. He gave his pledge, then went back and told 'Umar, who also went and gave his pledge.^[4] In a Ḥadīth collected by Muslim,^[5] Jābir bin 'Abdullāh said, "On the day of Al-Ḥudaybiyyah, we were one thousand and four hundred. We gave the pledge of allegiance to the Prophet while 'Umar was holding the Prophet's hand

[1] See the references for Muslim that follow.

[2] Ibn Hishām 3:329-330.

[3] *Fath Al-Bāri* 7:521.

[4] *Fath Al-Bāri* 7:521.

[5] Muslim 3:1483.

under the tree, which was a *Samurah* (a kind of thorny tree). We gave the pledge to him not to run away (from battle). We did not give the pledge to die."

Muslim recorded that Ma'qil bin Yasār, may Allāh be pleased with him, said, "On the day of the Tree, while the Prophet ﷺ was taking the pledge from the people, I was holding a branch of that tree away from his head. We were fourteen hundred. We did not give him our pledge to die, but gave the pledge not to run from battle."^[1]

However, Al-Bukhārī recorded that Salamah bin Al-Akwa', may Allāh be pleased with him, said, "I gave the pledge to the Messenger of Allāh ﷺ under the tree." Yazīd asked him, "O Abu Maslamah, to what did you pledge at that time?" Salamah said, "To die!"^[2] Al-Bukhārī also collected a *Ḥadīth* from Salamah bin Al-Akwa' that he said, "I gave my pledge to the Messenger of Allāh ﷺ on the day of Ḥudaybiyyah. I stood to the side and the Messenger ﷺ said,

«يَا سَلَمَةُ أَلَا تَبَايَعُ؟»

«Why not give the pledge, O Salamah?» and I said, 'I did.' He ﷺ said,

«أَتَبَلَّ تَبَايَعُ»

«Come and give pledge». I went close to him and gave him my pledge." Salamah was asked, "What was the pledge that you gave then, O Salamah?" Salamah said, "To die."^[3] Muslim collected this *Ḥadīth*^[4] as well, while Al-Bukhārī collected from 'Abbād bin Tamīm that the pledge they gave was to die.^[5]

Al-Bayhaqī recorded that Salamah bin Al-Akwa', may Allāh be pleased with him said, "We went to Al-Ḥudaybiyyah with the Messenger of Allāh ﷺ, and we numbered fourteen hundred at that time. We reached the well and found around fifty sheep drinking from it, but its water was barely sufficient for them. The Messenger of Allāh ﷺ sat on its rim, invoked Allāh and spat in the well and its water gushed out. We made our animals drink from it and also drank from it. Next, the

[1] Muslim 3:1485.

[2] *Fath Al-Bāri* 6:136.

[3] *Fath Al-Bāri* 13:211.

[4] Muslim 3:1486.

[5] *Fath Al-Bāri* 6:136.

Messenger of Allāh ﷺ called the people to give the pledge when he was under the tree, and I was among the first to give the pledge to him. The remaining people then started giving the pledge. When about half the people have given the pledge, the Messenger ﷺ said to me,

«بَايِعْنِي يَا سَلَمَةُ»

«Give me the pledge, O Salamah!»

I said, 'O Allāh's Messenger! I have already pledged my pledge in the first group of people.' He ﷺ said,

«وَأَيْضًا»

«Do it again.»

So I pledged my pledge again. He also saw that I was not wearing any armor and gave me some. He went on accepting the pledge from the people. When they were about to finish, he said,

«أَلَا تَبَايِعُ يَا سَلَمَةُ؟»

«Will you not give me your pledge, O Salamah!»

I said, 'O Allāh's Messenger! I have given you the pledge in the beginning and the middle.' He ﷺ said,

«وَأَيْضًا»

«Do it again.»

I gave him my pledge for a third time. The Messenger of Allāh ﷺ asked me,

«يَا سَلَمَةُ أَيْنَ حِجَّتِكَ أَوْ دَرَقَتِكَ الَّتِي أُعْطَيْتُكَ؟»

«Where is the armor that I gave you O Salamah?» I said, 'O Allāh's Messenger! 'Āmir met me and I found that he did not have a shield, so I gave it to him.' The Messenger of Allāh ﷺ laughed and said to me,

«إِنَّكَ كَالَّذِي قَالَ الْأَوَّلُ اللَّهُمَّ أَنْبِئْنِي حَبِيبًا هُوَ أَحَبُّ إِلَيَّ مِنْ نَفْسِي»

«You are just like the man of old times who said, 'O Allāh! Give me a dear person who is dearer to me than myself!''»

Then the idolators of Makkah sent a delegation asking for a peace treaty, and we agreed to make peace. I used to work for Talḥah bin 'Ubaydullah, may Allāh be pleased with him, by

providing water for his horse. For taking care of it, Ṭalhah gave me a portion of his food. I had left my family and wealth and migrated to Allāh and His Messenger (so I was poor). After the people of Makkah and us conducted peace and were freely mingling with each other, I went by a tree, removed its thorny branches and rested under its shade. Four of the idolators of Makkah stood close to me and started mentioning the Messenger of Allāh ﷺ in an improper way and I hated being close to them. So, I moved under the shade of another tree. They hanged their weapons and rested under it. Meanwhile, a caller shouted these words from the bottom of the valley, 'O Emigrants! Ibn Zunaym was killed,' so I held my sword and went after the four idolators. They were asleep, so I took possession of their weapons and held them in my hand, saying, 'By He Who has honored the face of Muḥammad ﷺ, if any one of you raises his head, I will strike that which holds his eyes!' I brought them to the Messenger of Allāh ﷺ, while my uncle 'Amir brought another man, an idolator, whose name was Mikraz, and I and my uncle brought the men to the Messenger of Allāh ﷺ. The number of captured idolators swelled to seventy. The Messenger of Allāh ﷺ looked at them and said,

«دَعَوْهُمْ يَكُونُ لَهُمْ يَدُ الْفُجُورِ وَثَنًا»

«Let them go, for theirs will be the initiation of hostilities and its burden.»

The Messenger of Allāh ﷺ forgave them and Allāh the Exalted and Most Honored said,

«وَمَنْ أَلَدَى كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِطَانِ مَكَّةَ مِنْ بَيْنِ أَنْ أَغْلِقَ عَنْهُمْ»

«And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them.» [48:24]^[1] Muslim collected a narration that is the same or similar.^[2]

The Two *Ṣaḥīḥs* recorded that Saʿd bin Al-Musayyib said, "My father was among those who gave the pledge to the Messenger of Allāh ﷺ under the tree. He said, 'In the following year, we went for *Ḥajj* and we could not find the tree.' Therefore, if you

[1] *Dalā'il An-Nubuwwah* 4:138.

[2] Muslim 1807.

know where that tree is, then you have more knowledge!"^[1]

Abu Bakr Al-Ḥumaydi recorded that Jābir said, "When the Messenger of Allāh ﷺ called the people to the pledge, we found a man from our tribe whose name is Al-Jadd bin Qays, hiding under the shoulder of his camel."^[2] Muslim collected this Ḥadīth.^[3] Al-Ḥumaydi also recorded that 'Amr said that he heard Jābir say, "On the day of Hudaybiyyah, we were one thousand and four hundred and the Messenger of Allāh ﷺ said to us,

«أَنْتُمْ خَيْرُ أَهْلِ الْأَرْضِ الْيَوْمَ»

«Today, you are the best people on the earth.»"

Jābir went on saying, "If I still had my sight, I would have shown you the tree."^[4] Sufyān commented that the Companions later on differed over the location of the tree of Al-Ḥudaybiyyah; the Two Ṣaḥīḥs collected this statement from him.^[5] Imām Aḥmad recorded that Jābir said that the Messenger of Allāh ﷺ said,

«لَا يَدْخُلُ النَّارَ أَحَدٌ مِمَّنْ بَاتَعَ نَحْتِ الشَّجَرَةِ»

«None among those who gave the pledge under the tree shall enter Hellfire.»^[6]

'Abdullāh bin Imām Aḥmad recorded that Jābir said that the Messenger of Allāh ﷺ said,

«مَنْ يَصْعَدُ الثَّنِيَّةَ نِيَّةَ الْمُرَارِ فَإِنَّهُ يُحْطَ عَنْهُ مَا حُطَّ عَنْ بَنِي إِسْرَائِيلَ»

«He who ascends Thaniyyah (i.e. a mountainous pass), the Thaniyyah of Al-Murār, will have as much of his sins relieved for him as the sins that were relieved from the Children of Israel.»

The first to ascend that hill were the horsemen of (the Anṣār tribe of) Banu Al-Khazraj, then the Muslims followed suit. The Prophet ﷺ said,

[1] Fath Al-Bāri 7:512, Muslim 3:1485.

[2] Musnad Al-Ḥumaydi 2:537.

[3] Muslim 3:1483.

[4] Musnad Al-Ḥumaydi 2:514, Muslim no. 4811.

[5] Fath Al-Bāri 7:507, Muslim 3:1484.

[6] Aḥmad 3:350.

«كُلُّكُمْ مَغْفُورٌ لَّهِ إِلَّا صَاحِبَ الْجَمَلِ الْأَخْضَرِ»

«All of you will be forgiven, except the owner of the red camel.»

We said to him, "Come, let the Messenger of Allāh ﷺ invoke Allāh to forgive you," but he said, "By Allāh! Finding my lost camel is dearer to me than having your companion invoke Allāh to forgive me." That man was only looking for his lost camel. Muslim collected this *Hadith* from Ubaydullāh (from Jābir).^[1]

Muslim also recorded that Abu Az-Zubayr heard Jābir say, "Umm Mubashshir told me that she heard the Messenger of Allāh ﷺ saying, while he was with Ḥaṣṣah,

«لَا يَدْخُلُ النَّارَ إِنْ شَاءَ اللَّهُ تَعَالَى مِنْ أَصْحَابِ الشَّجَرَةِ الَّذِينَ بَاتِمُوا تَحْتَهَا، أَحَدٌ»

«Allāh willing, none of the Companions of the tree, who gave the pledge under it, will ever enter Hellfire.» She said, 'No, O Allāh's Messenger.' The Prophet ﷺ rebuked her but Ḥaṣṣah said,

«وَلَيْكُمُ يَنْكَرُ إِلَّا وَارِدًا»

«There is not one of you but will pass over it (Hell)» (19:71) but the Prophet ﷺ responded,

«فَقَالَ اللَّهُ تَعَالَى: «ثُمَّ نَجِي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثًا»»

«Allāh the Exalted said next, «Then We shall save those who had Taqwā and We shall leave the wrongdoers therein on their knees.»» (19:71)^[2]

Muslim also narrated that Jābir said, "A slave of Ḥaṭīb bin Abi Balta'ah came to the Messenger ﷺ complaining against Ḥaṭīb and saying, 'O Allāh's Messenger! Ḥaṭīb shall surely enter Hell.' The Messenger of Allāh ﷺ replied,

«كَذَبْتَ لَا يَدْخُلُهَا فَإِنَّهُ قَدْ شَهِدَ بَدْرًا وَالْحُدَيْبِيَّةَ»

«You lie, he shall never enter the Fire; he participated in Badr and Al-Hudaybiyyah.»^[3]

This is why Allāh the Exalted said while praising these Companions,

[1] Muslim 4:2144.

[2] Muslim 4:1942.

[3] Muslim 4:1942.

عَفُورًا

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بِأَيْمَانِهِمْ

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ
 فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ
 اللَّهُ فَمَسْئُوتِيهِ أَجْرًا عَظِيمًا ﴿٥١١﴾ سَيَقُولُ لَكَ الْمُخَلْفُونَ
 مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا يَقُولُونَ
 بِأَلْسِنَتِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنَ اللَّهِ
 شَيْئًا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نِعْمًا بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ
 خَبِيرًا ﴿٥١٢﴾ بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَى
 أَهْلِيهِمْ أَبَدًا وَزُيِّنَ ذَلِكَ فِي قُلُوبِهِمْ وَكَشَفَتْ نَجَاتُ السَّوَةِ
 وَكَشَفَتْ قَوْمًا نَبْرًا ﴿٥١٣﴾ وَمَنْ لَمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا
 أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا ﴿٥١٤﴾ وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ
 بِغَيْرِ حِسَابٍ مَنْ يَشَاءُ يُغْضِبْ مَنْ يَشَاءُ وَكَانَ اللَّهُ عَفُورًا
 رَحِيمًا ﴿٥١٥﴾ سَيَقُولُ الْمُخَلْفُونَ إِذَا انْطَلَقْتُمْ إِلَى
 مَغَازِمِكُمْ تَأْخُذُوا هَذَا وَرُبَّمَا تَذَعَبَكُمْ يَرِيدُونَ أَنْ يُبَدِّلُوا
 كَلِمَ اللَّهِ قُلْ لَنْ تَغْيِرُونَهَا كَذَلِكَ قَالَهُ اللَّهُ مِنْ قَبْلُ
 فَسَيَقُولُونَ بَلْ نَحْنُ مُعْذَرُونَ بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا ﴿٥١٦﴾

﴿إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ
 فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ
 فَمَسْئُوتِيهِ أَجْرًا عَظِيمًا﴾

﴿Verily, those who give pledge to you, they are giving pledge to Allāh. The Hand of Allāh is over their hands. Then whosoever breaks his pledge, breaks it only to his own harm; and whosoever fulfills whatever covenant he has made with Allāh, He will bestow on him a great reward.﴾

Allāh the Exalted and Most Honored said in another Āyah,

﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ

إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا ﴿٥١٦﴾﴾

﴿Indeed, Allāh was pleased with the believers when they gave the pledge to you under the tree, He knew what was in their hearts, and He sent down tranquillity upon them, and He rewarded them with a near victory.﴾ (48:18)

﴿سَيَقُولُ لَكَ الْمُخَلْفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا يَقُولُونَ بِأَلْسِنَتِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نِعْمًا بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٥١٢﴾ بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَى أَهْلِيهِمْ أَبَدًا وَزُيِّنَ ذَلِكَ فِي قُلُوبِهِمْ وَكَشَفَتْ نَجَاتُ السَّوَةِ وَكَشَفَتْ قَوْمًا نَبْرًا ﴿٥١٣﴾ وَمَنْ لَمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا ﴿٥١٤﴾ وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ بِغَيْرِ حِسَابٍ مَنْ يَشَاءُ يُغْضِبْ مَنْ يَشَاءُ وَكَانَ اللَّهُ عَفُورًا رَحِيمًا ﴿٥١٥﴾﴾

﴿11. Those of the bedouins who lagged behind will say to you : "Our possessions and our families occupied us, so ask forgiveness for us." They say with their tongues what is not in their hearts. Say: "Who then has any power at all (to intervene) on your behalf with Allāh, if He intends you hurt or intends you benefit? Nay, but Allāh is Aware of what you do.﴾

﴿12. Nay, but you thought that the Messenger and the believers would never return to their families, and that was made fair seeming in your hearts, and you did think an evil thought and you became a Būra.﴾

﴿13. And whosoever does not believe in Allāh and His Messenger, then verily, We have prepared for the disbelievers a blazing Fire.﴾

﴿14. And to Allāh belongs the sovereignty of the heavens and the earth. He forgives whom He wills, and punishes whom He wills. And Allāh is Forgiving, Most Merciful.﴾

The Fabricated Excuse offered by Those Who lagged behind and did not participate in Al-Ḥudaybiyyah; Allāh's Warning for Them

Allāh informs His Messenger ﷺ of the excuses that the bedouins who lagged behind would offer him, those bedouins who preferred to remain in their homes and possessions and did not join the Messenger of Allāh ﷺ. They offered an excuse for lagging behind, as that of being busy – in their homes and with their wealth! They asked the Messenger of Allāh ﷺ to invoke Allāh to forgive them, not because they had faith in the Prophet ﷺ and his invocation, but to show off and pretend. This is why Allāh the Exalted said about them,

﴿يَقُولُونَ بِالْأَيْدِيهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنْ أَمْرِ اللَّهِ إِنِ ارَادَ بِكُمْ مَرًّا
أَوْ ارَادَ بِكُمْ نَفْسًا﴾

﴿They say with their tongues what is not in their hearts. Say: "Who then has any power at all (to intervene) on your behalf with Allāh, if He intends you hurt or intends you benefit?﴾

Allāh says, none can resist what Allāh has decided in your case, all praise and honor belong to Him. Allāh is the Knower of your secrets and what your hearts conceal, even if you

pretend and choose to be hypocritical with us. This is why Allāh the Exalted said,

﴿يَلَّيْكَ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا﴾

«Nay, but Allāh is Ever All-Aware of what you do.» then He said,

﴿يَلَّيْكَ لَقَدْ ظَنَّمْنَا أَنْ لَا يَرْجِعَ الرَّسُولُ وَالَّذِينَ آمَنُوا إِلَىٰ أَهْلِهِمْ أَبَدًا﴾

«Nay, but you thought that the Messenger and the believers would never return to their families,»

for your lagging behind was not an excusable act or just a sin. Rather, your lagging behind was because of hypocrisy and because you thought that the Muslims would be killed to the extent of extermination, their lives would be extinguished and none of them will ever come back,»

﴿وَلَقَدْ ظَنَنْتُمْ أَنَّ النَّارَ وَكَفَّكُمْ قَوْمًا بُرًّا﴾

«and you did think an evil thought and you became a people Būr»

going for destruction, according to 'Abdullāh bin 'Abbās, Mujāhid and several others.^[1] Qatādah explained *Būr* to mean, corrupt^[2] and some said that it is a word used in the Arabic dialect of the area of Oman. Allāh the Exalted then said,

﴿وَمَنْ لَّمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ﴾

«And whosoever does not believe in Allāh and His Messenger,»

Allāh states here that whoever does not purify his actions outwardly and inwardly for Allāh's sake, then Allāh the Exalted will punish him in the Blazing Fire, even if he pretends to show people that he follows the faith, contradicting his true creed. Allāh the Exalted then states that He is the Only Authority, King and Owner Who has full control over the residents of the heavens and earth,

﴿يَتَقَبَّلُ لِمَنْ يَشَاءُ لَوْ تَوَدَّتْ كُلُّ الْأُمَّةِ عَفْوَكَ رَبُّكَ﴾

[1] At-Tabari 22:214.

[2] At-Tabari 22:214.

﴿He forgives whom He wills, and punishes whom He wills.
And Allāh is Forgiving, Most Merciful.﴾

with those who repent, return and submit to Him with humiliation.

﴿سَبِّحُوا لِلْمُحَلَّقِينَ إِذَا انْطَلَقْتُمْ إِلَيْكُمْ مَوَاقِدَ لِنَاحِدِيكُمْ ذُرُوبًا نَتَقِمُكُمْ يُرِيدُونَ أَنْ
يَسْأَلُوا كَلِمَ اللَّهِ قُلْ لَنْ نَتَّبِعُونَكَ كَذَلِكَ قَالَ اللَّهُ مِنْ قَبْلُ فَسَبِّحُوا لَهُ تَعَشُّدًا بَلْ كَانُوا
لَا يَفْقَهُونَ إِلَّا قَلِيلًا ۝﴾

﴿15. Those who lagged behind will say, when you set forth to take the spoils, "Allow us to follow you." They want to change Allāh's Words. Say: "You shall not follow us; thus Allāh has said beforehand." Then they will say: "Nay, you envy us." Nay, but they understand not except a little.﴾

Allāh characterizes the bedouins who lagged behind the Messenger of Allāh ﷺ during the 'Umrah of Ḥudaybiyyah, saying that when the Prophet ﷺ and his Companions later went on to conquer Khaybar, the bedouins asked them to take them along. They were hoping to collect war booty, having been absent when it was time to fight the enemy and enduring with patience therein. Allāh the Exalted ordered His Messenger ﷺ to refuse to give them permission to accompany him, being a punishment that is similar to their error. Allāh has promised those who were present at Al-Ḥudaybiyyah to earn Khaybar's war spoils alone, not shared in that with the bedouins who lagged behind. Therefore, the legislation that Allāh gave in this regard was joined to the destiny that He decided, occurring just as He decided. Allāh's statement,

﴿يُرِيدُونَ أَنْ يُسْأَلُوا كَلِمَ اللَّهِ﴾

﴿They want to change Allāh's Words﴾, which refers to the promise that Allāh gave those who were present at Al-Ḥudaybiyyah, according to the explanation reported from Mujāhid, Qatādah, Juwaybir and which Ibn Jarīr preferred.^[1] Allāh said,

﴿قُلْ لَنْ نَتَّبِعُونَكَ كَذَلِكَ قَالَ اللَّهُ مِنْ قَبْلُ﴾

﴿Say: "You shall not follow us; thus Allāh has said beforehand."﴾

[1] At-Ṭabari 22:215.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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الْفَتْحُ

قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سَعُدُونَا إِلَى قَوْمِ أُولَى الْأَيْمَنِ سَابِقِ
 يُفْعِلُونَهُمْ أَوْ يُسَلِّمُونَ فَإِنْ تُطِيعُوا يُؤَيِّدْكُمْ اللَّهُ أَجْرًا حَسَنًا
 وَإِنْ تَنَازَعْتُمْ كَمَا تَوَلَّيْتُمْ مِنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا ۝ لَيْسَ
 عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ
 وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يَدْخُلْهُ جَنَّاتُ جَعْدِي مِنْ تَحْتِهَا الْأَنْهَارُ
 وَمَنْ يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا ۝ لَقَدْ رَضِيَ اللَّهُ عَنِ
 الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ
 فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا ۝ وَمَعَانِدَ
 كَثِيرَةٍ يَأْخُذُونَهَا وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ۝ وَعَدَّكُمْ اللَّهُ
 مَعَانِدَ كَثِيرَةٍ يَأْخُذُونَهَا فَعَجَلَ لَكُمْ هَذِهِ، وَكَفَّ أَيْدِيَ
 النَّاسِ عَنْكُمْ وَلَيْتَكُن مَابِةٌ لِلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا
 مُسْتَقِيمًا ۝ وَآخِرَى لَمْ يُفَدِّرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا
 وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا ۝ وَلَوْ قَتَلْتُمُ الَّذِينَ كَفَرُوا
 لَوَلَّوْا الْأَذْيَارَ ثُمَّ لَا يَجِدُوكَ وَيَلْجَأُونَ صَبْرًا ۝ سَنَّةَ
 اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ وَلَنْ يَجْدِلَ سَنَةُ اللَّهِ تَبْدِيلًا ۝

'when He promised the participants of Al-Hudaybiyyah before you asked to join them,'

﴿فَيَقُولُونَ بَلْ عَصَيْنَا﴾

«Then they will say: "Nay, you envy us."»
 'you do not want us to share the war spoils with you,'

﴿بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا﴾

«Nay, but they understand not except a little.»

the truth is nothing close to what they claimed, but they understand not.

﴿قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سَعُدُونَا إِلَى قَوْمِ أُولَى الْأَيْمَنِ سَابِقِ يُفْعِلُونَهُمْ أَوْ يُسَلِّمُونَ فَإِنْ تُطِيعُوا يُؤَيِّدْكُمْ اللَّهُ أَجْرًا حَسَنًا وَإِنْ تَنَازَعْتُمْ كَمَا تَوَلَّيْتُمْ مِنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا ۝ لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يَدْخُلْهُ جَنَّاتُ جَعْدِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَنْ يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا ۝ لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا ۝ وَمَعَانِدَ كَثِيرَةٍ يَأْخُذُونَهَا وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ۝ وَعَدَّكُمْ اللَّهُ مَعَانِدَ كَثِيرَةٍ يَأْخُذُونَهَا فَعَجَلَ لَكُمْ هَذِهِ، وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ وَلَيْتَكُن مَابِةٌ لِلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا مُسْتَقِيمًا ۝ وَآخِرَى لَمْ يُفَدِّرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا ۝ وَلَوْ قَتَلْتُمُ الَّذِينَ كَفَرُوا لَوَلَّوْا الْأَذْيَارَ ثُمَّ لَا يَجِدُوكَ وَيَلْجَأُونَ صَبْرًا ۝ سَنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ وَلَنْ يَجْدِلَ سَنَةُ اللَّهِ تَبْدِيلًا ۝﴾

يُؤَيِّدْكُمْ اللَّهُ أَجْرًا حَسَنًا وَإِنْ تَنَازَعْتُمْ كَمَا تَوَلَّيْتُمْ مِنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا ۝ لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يَدْخُلْهُ جَنَّاتُ جَعْدِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَنْ يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا ۝ لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا ۝ وَمَعَانِدَ كَثِيرَةٍ يَأْخُذُونَهَا وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ۝ وَعَدَّكُمْ اللَّهُ مَعَانِدَ كَثِيرَةٍ يَأْخُذُونَهَا فَعَجَلَ لَكُمْ هَذِهِ، وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ وَلَيْتَكُن مَابِةٌ لِلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا مُسْتَقِيمًا ۝ وَآخِرَى لَمْ يُفَدِّرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا ۝ وَلَوْ قَتَلْتُمُ الَّذِينَ كَفَرُوا لَوَلَّوْا الْأَذْيَارَ ثُمَّ لَا يَجِدُوكَ وَيَلْجَأُونَ صَبْرًا ۝ سَنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ وَلَنْ يَجْدِلَ سَنَةُ اللَّهِ تَبْدِيلًا ۝

«16. Say to the bedouins who lagged behind: "You shall be called to fight against a people given to great warfare, then you shall fight them, or they shall surrender. Then if you obey, Allāh will give you a fair reward; but if you turn away as you did turn away before, He will punish you with a painful torment."»

«17. No blame or sin is there upon the blind, nor is there sin upon the lame, nor is there sin upon the sick. And whosoever obeys Allāh and His Messenger, He will admit him to Gardens

beneath which rivers flow; and whosoever turns back, He will punish him with a painful torment.﴾

Allāh conveys the News that there will be Many Cases of *Jihād*, and that *Jihād* distinguishes the Ranks of the Believers and exposes the Hypocrites

Scholars of *Tafsīr* differ over who the people mentioned here are. They are people experienced at warfare who will be called to fight. There are many opinions, first, they are the tribe of Hawāzin, as Shu'bah narrated from Abu Bishr from Sa'īd bin Jubayr, or 'Ikrimah, or both of them.^[1] Hushaym narrated this explanation from Abu Bishr, from both Sa'īd bin Jubayr and 'Ikrimah.^[2] Qatādah, as narrated from him in one version, held the same view.^[3] The second view is that these people are the tribe of Thaḳīf, according to Aḍ-Ḍaḥḥāk. The third view is that they are Banu Ḥanīfah, according to Juwaybir and Az-Zuhri, as Muḥammad bin Ishāq narrated from him.^[4] Similar was narrated from Sa'īd bin Jubayr and 'Ikrimah.^[5] The fourth opinion is that they are the Persians, according to 'Alī bin Abi Ṭalḥah who reported that from 'Abdullāh bin 'Abbās. This is also the view of 'Aṭā', Mujāhid, and 'Ikrimah.^[6] Ka'b Al-Aḥbār said that they are the Romans,^[7] while Ibn Abi Laylā, 'Aṭā, Al-Ḥasan and Qatādah – in a different narration from him, said that they are the Persians and Romans.^[8] Mujāhid also said that they are the idolators.^[9] In another narration Mujāhid said, "They are men given to great warfare," and did not specify any particular people. This last explanation is the view preferred by Ibn Jurayj and Ibn Jarīr.

Allāh's statement,

[1] Aṭ-Ṭabari 22:220.

[2] Aṭ-Ṭabari 22:220.

[3] Aṭ-Ṭabari 22:220.

[4] Aṭ-Ṭabari 22:220.

[5] Aṭ-Ṭabari 22:220.

[6] Aṭ-Ṭabari 22:219, Al-Qurṭubī 16:272.

[7] Aṭ-Ṭabari 22:221.

[8] Aṭ-Ṭabari 22:219.

[9] *Ad-Durr Al-Manthūr* 7:520.

﴿تَقَاتِلُونَهُمْ أَوْ يُسَلِّمُوا﴾

«Then you shall fight them, or they shall surrender.»

means, 'you are called to fight them in *Jihād*, through constant warfare, until you become victorious over them or they surrender. Or, they will embrace your religion without a fight, but with their full consent.' Allāh the Exalted and Most Honored said next,

﴿إِن تَطِيعُوا﴾

«Then if you obey,» 'if you accept the call to *Jihād* and prepare for it and fulfill your duty in this regard,'

﴿يَرْزُقْكُمْ اللَّهُ أَجْرًا حَسَنًا وَلَئِنْ تَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِنْ قَبْلُ﴾

«Allāh will give you a fair reward; but if you turn away as you turned away before.»

'on the day of Al-Hudaybiyyah, when you were called to *Jihād*, yet lagged behind,'

﴿يُعَذِّبُكُمْ عَذَابًا أَلِيمًا﴾

«He will punish you with a painful torment.»

Acceptable Reasons for not joining *Jihād*

Allāh then mentions the legal reasons that allow one to be excused from joining the *Jihād*, such as blindness and being lame, and various illnesses that strike one and are remedied in few days. When one is ill, he is allowed to remain behind and will have a valid excuse to do so, until his illness ends. Allāh the Exalted and Most honored then said, while ordaining joining the *Jihād* and obeying Allāh and His Messenger ﷺ,

﴿وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ وَمَنْ يَتَوَلَّ﴾

«And whosoever obeys Allāh and His Messenger, He will admit him to Gardens beneath which rivers flow; and whosoever turns back,»

from joining the *Jihād* and busies himself in his livelihood,

﴿يُعَذِّبُهُ عَذَابًا أَلِيمًا﴾

«He will punish him with a painful torment.» in this life with

humiliation and in the Hereafter with the Fire. Allāh the Exalted has the best knowledge.

﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا ۝ وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا﴾

﴿18. Indeed, Allāh was pleased with the believers when they gave the pledge to you under the tree, He knew what was in their hearts, and He sent down As-Sakinah upon them, and He rewarded them with a near victory.﴾

﴿19. And abundant spoils that they will capture. And Allāh is Ever All-Mighty, All-Wise.﴾

Good News to the Participants of the *Ridwān* Pledge of Allāh's Pleasure and earning Spoils of War

Allāh declares that He is pleased with the believers who gave the pledge to the Messenger of Allāh ﷺ under the tree. We mentioned the number of these believers as being one thousand and four hundred and that the tree was a *Samurah* tree, located in the area of *Hudaybiyyah*.

Al-Bukhārī narrated from Ṭāriq that 'Abdur-Raḥmān said, "I went on *Hajj* and passed by people praying and asked, 'What is this *Masjid*?' They said, 'This is the tree where the Messenger of Allāh took the pledge of *Ar-Ridwān*.' So, I went to Sa'īd bin Al-Musayyib and told him. Sa'īd said, 'My father told me that he was among those who gave their pledge to the Messenger of Allāh ﷺ under the tree. My father said: The following year, when we went out, we forgot its place and could not agree which tree it was.' Sa'īd said, 'The Companions of Muḥammad ﷺ forgot where the tree was, but you know where it is. Therefore, you have better knowledge than them!'"^[1]

Allāh said,

﴿فَعَلِمَ مَا فِي قُلُوبِهِمْ﴾

﴿He knew what was in their hearts,﴾ meaning, of truthfulness, trustworthiness, obedience and adherence,

﴿فَأَنْزَلَ السَّكِينَةَ﴾

[1] *Fath Al-Bārī* 7:512.

«and He sent down As-Sakinah», calmness and tranquillity,

﴿عَلَيْهِمْ وَأَنْزَلْنَاهُمْ فِتْنَةً قَرِيبًا﴾

«upon them, and He rewarded them with a near victory.»

in reference to the goodness that Allāh the Exalted and Most Honored caused to happen to the Companions on account of the peace treaty between them and their disbelieving enemies. Ever after that, the Companions gained abundant, general and continuous benefits and accomplishments, leading to the conquest of Khaybar and Makkah and then the various surrounding provinces and areas. They earned tremendous glory, triumphs and an elevated and honorable status in this life and in the Hereafter, just as Allāh the Exalted said,

﴿وَمَغَانِمَ كَثِيرًا يَأْخُذُونَهَا وَكَانَ اللَّهُ غَنِيًّا حَكِيمًا﴾

«And abundant spoils that they will capture. And Allāh is Ever All-Mighty, All-Wise.»

﴿وَعَدَكُمْ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَذِهِ. وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ وَلِتَكُونَ
مَأْمُومَةً لِلْمُؤْمِنِينَ وَنَهْدِيكُمْ سَبِيلًا مُسْتَقِيمًا﴾ وَأَعْرَضَ لَمْ يَقْدِرُوا عَلَيْنَا فَذَلَّلَهُ اللَّهُ بِهِمَا
وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا ﴿٢٠﴾ وَلَوْ فَتَلَّكُمْ الْأُيُنْ كَذَرًا لَوَلَّوْا الْآخِرَ ثُمَّ لَا يَجِدُوكَ وَلَا
لَا نَصِيرًا ﴿٢١﴾ سُبْحَانَ اللَّهِ الَّذِي قَدْ خَلَقَ مِنْ قَبْلُ وَلَنْ يَجِدَ لِسُنُّهُ اللَّهُ تَبْدِيلًا ﴿٢٢﴾ وَهُوَ الَّذِي
كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِطُلُوعِ نَجْوَى مِنْ بَعْدِهِ أَنْ تَلْقَوُاهُمْ عَلَيْهِمْ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ
بَصِيرًا ﴿٢٣﴾

«20. Allāh has promised you abundant spoils that you will capture, and He has hastened for you this, and He has restrained the hands of men from you, that it may be a sign for the believers, and that He may guide you to the straight path.»

«21. And other (victories) which are not yet within your power; indeed Allāh encompasses them. And Allāh is Ever Able to do all things.»

«22. And if those who disbelieve fight against you, they certainly would have turned their backs; then they would have found neither a protector nor a helper.»

«23. That has been the way of Allāh already with those who passed away before. And you will not find any change in the

way of Allāh.﴾

﴿24. And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them. And Allāh sees what you do.﴾

Good News of abundant Spoils of War

Mujāhid said that Allāh's statement,

﴿وَعَدَكُمْ اللَّهُ مَغَايِرَ كَثِيرَةً تَأْخُذُونَهَا﴾

﴿Allāh has promised you abundant spoils that you will capture,﴾

refers to the spoils that Muslims earned up until this time, while,

﴿فَعَجَّلَ لَكُمْ هَذِهِ﴾

﴿and He has hastened for you this,﴾ means, the conquest of Khaybar.^[1] Al-'Awfī reported that Ibn 'Abbās said,

﴿فَعَجَّلَ لَكُمْ هَذِهِ﴾

﴿and He has hastened for you this,﴾ means, "The peace treaty of Al-Hudaybiyyah."^[2] Allāh said,

﴿وَكَفَّ أَيْدِي أَيُّدِي النَّاسِ عَنْكُمْ﴾

﴿and He has restrained the hands of men from you,﴾

meaning, 'no harm that your enemies had planned against you, both fighting and warfare, touched you. Allāh also restrained the hands of men, whom you left behind close to your families and children, from harming them,'

﴿وَلَا تَكُونُ آيَةً لِلْمُؤْمِنِينَ﴾

﴿that it may be a sign for the believers,﴾ with which they take heed and understand. Verily, Allāh the Exalted and Most Honored shall help and protect the believers against all enemies, even though the believers are few in number. By doing so, the believers will come to know that Allāh is truly the Knower of the consequences of all matters and that the best decisions are those which He prefers for His believing servants, even though

^[1] Aṭ-Ṭabari 22:230.

^[2] Aṭ-Ṭabari 22:230.

these decisions might look unfavorable outwardly,

﴿رَعَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ﴾

﴿It may be that you dislike a thing that is good for you﴾
(2:216). Allāh said,

﴿وَيَهْدِيكُمْ صِرَاطًا مُسْتَقِيمًا﴾

﴿and that He may guide you to the straight path﴾

on account of your obeying His commands and adhering by His orders by following the path of His Messenger ﷺ.

Good News of continuous Muslim Victories until the Day of Resurrection

The statement of Allāh the Exalted and Most Honored,

﴿وَأَنذَرْنَ لَكُمْ فَتَوَرَّأْتُمْ عَلَىٰ ظُهُورِكُمْ﴾

﴿And other (victories) which are not yet within your power; indeed Allāh encompasses them. And Allāh is Ever Able to do all things.﴾

Meaning, there are other war spoils and victories to come which are not within your grasp now. However, Allāh will make them within your reach and indeed He compasses all these victories for your benefit. Surely, Allāh the Exalted provides provisions and sustenance for His servants who have *Taqwā*, from resources they could never imagine.

Scholars of *Tafsīr* differ over the reference to other war spoils mentioned here. Al-'Awfī reported that Ibn 'Abbās said that it refers to the conquest of Khaybar.^[1] This meaning is sound according to the *Āyah*,

﴿فَعَجَّلَ لَكُمْ هَذِهِ﴾

﴿and He has hastened for you this.﴾ which refers to the treaty of Al-Hudaybiyyah. This is view of Aḍ-Ḍaḥḥāk, Muḥammad bin Ishāq and 'Abdur-Raḥmān bin Zayd bin Aslam.^[2] Qatādah said that this part of the *Āyah* refers to the conquest of Makkah, and this opinion was preferred by Ibn Jarīr.^[3] Ibn Abi Laylā

[1] Aṭ-Ṭabari 22:233.

[2] Aṭ-Ṭabari 22:233-234.

[3] Aṭ-Ṭabari 22:234.

and Al-Ḥasan Al-Baṣri said that it refers to victories over the Persians and the Romans,^[1] while Mujāhid said that it refers to every victory and all spoils of war, until the Day of Resurrection.^[2] Abu Dāwūd Aṭ-Ṭayālisi recorded that Ibn 'Abbās commented on the *Āyah*,

﴿وَالْغَنَىٰ لَكُمْ فَقَدَرُوا عَلَيْهَا ۖ مَا ظَنَّ اللَّهُ يَهُنَا﴾

«And other (victories) which are not yet within your power; indeed Allāh compasses them.»

“They are the victories that are continuing until this day.”^[3]

Had Makkah's Disbelievers fought at Al-Ḥudaybiyyah, They would have retreated in Defeat

Allāh said,

﴿وَلَوْ فَتَحْنَا لَكُمُ الدِّينَ كَرِهًا لَوَلَّيْنَا الْأَدْبَارَ ثُمَّ لَا يَمْدُوكَ رَبَّنَا وَلَا نَحْمَدُكَ﴾

«And if those who disbelieve fight against you, they certainly would have turned their backs; then they would have found neither a protector nor a helper.»

Allāh the Exalted and Most Honored delivers the glad tidings to His believing servants that had the idolators fought them, Allāh would have given victory to His Messenger ﷺ and His faithful servants. Then, the army of the disbelievers would have been defeated and would have deserted the battlefield and fled. They would not have found any helper or supporter, because they were fighting Allāh, His Messenger ﷺ and His Faithful Party. Allāh the Exalted and Most Honored said,

﴿سُنَّةَ اللَّهِ الَّتِي فَتَحَ مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا﴾

«That has been the way of Allāh already with those who passed away before. And you will not find any change in the way of Allāh.»

means this is the way Allāh deals with His creation. Whenever faith and disbelief meet at any distinguishing juncture, Allāh

[1] Aṭ-Ṭabari 22:233.

[2] Aṭ-Ṭabari 22:233.

[3] Aṭ-Ṭabari 22:233 mentioned that Ibn 'Abbās commented, “They are the victories over Persia and Rome.” Mujāhid added, “So go on earning victories until the Day of Resurrection.”

gives victory to faith over disbelief, raises high truth and destroys falsehood. For instance, Allāh the Exalted helped His loyal faithful supporters during the battle of Badr and they defeated His idolator enemies, even though the Muslims were few in number and lightly armed, while the idolators were large in number and heavily armed. Allāh the Exalted and Most Honored said,

﴿وَمَنْ أَلْزَىٰ كَافَّ لِيَدِيَهُمْ عَنْكُمْ وَارْتَمَتْهُمُ الْمُوجُ مِنْ بَدْرٍ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ وَكَانَ اللَّهُ

بِمَا تَعْمَلُونَ بَصِيرًا﴾

«And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them. And Allāh is Ever the All-Seer of what you do.»

Allāh the Exalted reminds His faithful servants of His favor when He restrained the hands of the idolators, and thereby, no harm touched the Muslims from the idolators. Allāh restrained the hands of the believers and they did not fight the idolaters near *Al-Masjid Al-Harām*. Rather, Allāh saved both parties from battle and brought forth a peace treaty that produced good results for the believers, in addition to, earning them the good end in this life and the Hereafter. We stated a *Hadīth* from Salamah bin Al-Akwā' in which he narrated that when the Muslims brought forth those seventy idolator prisoners, they tied and paraded them before the Messenger of Allāh ﷺ, who looked at them and said,

«أَرْسِلُوهُمْ يَكُنْ لَهُمُ بَدَأُ الْقُبُورِ وَرِنَاءُ»

«Release them, so that they earn the burden of starting hostilities and its infamy.»^[1]

Thereafter, Allāh the Exalted and Most Honored sent down this *Āyah* about that incident,

﴿وَمَنْ أَلْزَىٰ كَافَّ لِيَدِيَهُمْ عَنْكُمْ وَارْتَمَتْهُمُ الْمُوجُ مِنْ بَدْرٍ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ وَكَانَ اللَّهُ

بِمَا تَعْمَلُونَ بَصِيرًا﴾

Imām Ahmad recorded that Anas bin Mālik said, "On the day of *Ḥudaybiyyah*, eighty armed men from Makkah went down the valley coming from Mount *At-Tan'im* to ambush the Messen-

[1] This appeared earlier.

وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَالْأَيْدِيَّكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ
 بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿١٤﴾ هُمْ
 الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْمَدْيَنَةِ
 مَعَكُمْ وَأَنْ يَبْلُغَ حِمْلَهُمْ وَلَوْ لَا رِجَالٌ مُؤْمِنُونَ وَنِسَاءٌ مُؤْمِنَاتٌ
 لَمْ تَعْلَمُوهُمْ أَنْ تَطْلُفُوهُمْ فَتُصِيبَكُمْ مِنْهُمْ مَعَصَرَةٌ بِغَيْرِ عِلْمٍ
 فَيَدْخُلُ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ
 كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا ﴿١٥﴾ إِذْ جَعَلَ الَّذِينَ كَفَرُوا
 فِي قُلُوبِهِمُ اللَّيْمَةَ لِلَّذِينَ هُمْ بِالْحَقِّ فَانْزَلَ اللَّهُ سَكِينَةً
 عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَالزَّمِيمَةَ كَلِمَةَ النَّفْوَى
 وَكَانُوا الْحَقَّ بِنَاءً وَأَهْلُهَا وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿١٦﴾
 لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ
 الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ
 لَا تَخَافُونَ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ
 فَتْحًا قَرِيبًا ﴿١٧﴾ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ
 الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَكَفَى بِاللَّهِ شَهِيدًا ﴿١٨﴾

Nasā'i, in the *Tafsīr* section of their *Sunan*, collected this *Hadīth*.^[1]

ger of Allāh ﷺ. The Messenger ﷺ invoked Allāh against them, and they were taken prisoners.” ‘Affān added, “The Messenger ﷺ pardoned them, and this *Āyah* was later on revealed,

﴿وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ
 وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ
 أَنْ أَظْفَرَكُمْ عَلَيْهِمْ﴾

﴿And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them.﴾^[1]

Muslim, Abu Dāwud in his *Sunan* and At-Tirmidhi and An-

﴿هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْمَدْيَنَةِ مَعَكُمْ وَأَنْ يَبْلُغَ حِمْلَهُمْ وَلَوْ لَا رِجَالٌ
 مُؤْمِنُونَ وَنِسَاءٌ مُؤْمِنَاتٌ لَمْ تَعْلَمُوهُمْ أَنْ تَطْلُفُوهُمْ فَتُصِيبَكُمْ مِنْهُمْ مَعَصَرَةٌ بِغَيْرِ عِلْمٍ فَيَدْخُلُ اللَّهُ
 فِي رَحْمَتِهِ مَنْ يَشَاءُ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا ﴿١٥﴾ إِذْ جَعَلَ
 الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ اللَّيْمَةَ لِلَّذِينَ هُمْ بِالْحَقِّ فَانْزَلَ اللَّهُ سَكِينَةً عَلَى رَسُولِهِ وَعَلَى
 الْمُؤْمِنِينَ وَالزَّمِيمَةَ كَلِمَةَ النَّفْوَى وَكَانُوا الْحَقَّ بِنَاءً وَأَهْلُهَا وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿١٦﴾﴾

[1] Ahmad 3:122.

[2] Muslim 3:1442, Abu Dāwud 3:137, *Tuhfat Al-Aḥwadhī*, An-Nasā'i in *Al-Kubrā* 9:149.

﴿25. They are those who disbelieved and hindered you from Al-Masjid Al-Harām and detained the sacrificial animals, from reaching their place of sacrifice. Had there not been believing men and believing women whom you did not know, that you may kill and on whose account a sin would have been committed by you without (your) knowledge, that Allāh might bring into His mercy whom He wills - if they had been apart, We verily, would have punished with painful torment those of them who disbelieved.﴾

﴿26. When those who disbelieve had put in their hearts pride and haughtiness - the pride and haughtiness of the time of ignorance, - then Allāh sent down His calmness and tranquillity upon His Messenger and upon the believers, and made them stick to the word of Taqwā; and they were well entitled to it and worthy of it. And Allāh is the All-Knower of everything.﴾

Some of the Benefits gained from the Treaty at Al-Hudaybiyyah

Allāh the Exalted states that the Arab idolators from Quraysh and their allies who extended help to them against His Messenger ﷺ,

﴿مَنْ أَلَيْكَ كُفْرًا﴾

﴿They are those who disbelieved﴾, they are indeed the disbelievers,

﴿وَصَدُّكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ﴾

﴿and hindered you from Al-Masjid Al-Harām﴾ 'even though you are its people and more worthy of being responsible for it,'

﴿وَالَّذِي مَنَعَكُمْ أَنْ تَبْلُغَ عِلْمَهُ﴾

﴿and detained the sacrificial animals, from reaching their place of sacrifice.﴾

they prevented, because of transgression and stubbornness, the sacrificial animals from being reached to the place where they would be slaughtered. There were seventy sacrificial camels designated for sacrifice, as we will mention, Allāh willing. Allāh the Exalted and Most Honored said,

﴿وَلَوْلَا إِيمَانُ فُتُوْنٍ وَنِسَاءُ مُؤْمِنَاتٍ﴾

«Had there not been believing men and believing women»

'living among the Makkans hiding their faith for fearing for their safety from the pagans. Otherwise, We would have given you authority over the Makkans and you would have killed them to the brink of extermination. However, there were some faithful believers, men and women, living among them, about whom you had no knowledge of being believers and you might try to kill them.' Allāh's statement,

﴿لَئِنْ تَمَلُّوهُمْ أَنْ تَطَّوْعُوهُمْ فَنُعَذِّبَكُمْ مِنْهُمْ نَعْمَةً﴾

«whom you did not know, that you may kill them and on whose account a sin would have been committed by you»

an evil and erroneous act,

﴿يَعْتَرِ عَلَيْهِمْ لِيُذِلَّ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ﴾

«without (your) knowledge, that Allāh might bring into His mercy whom He wills»

that Allāh might delay the punishment of the pagans of Makkah to save the believers who lived among them, and so that many of the idolators might embrace Islām. Allāh the Exalted and Most Honored said,

﴿لَوْ تَرَكَوْا﴾

«if they had been apart», if the disbelievers and the believers who were living among them had been apart,

﴿لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا﴾

«We verily, would have punished with painful torment those of them who disbelieved»

'We would have given you dominance over the disbelievers and you would have inflicted tremendous slaughter on them.' Allāh the Exalted and Most Honored said,

﴿إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ اللَّيْبَةَ لِلْيَقِينَةِ حِينَ الْإِيمَانِ﴾

«When those who disbelieve had put in their hearts pride and haughtiness - the pride and haughtiness of the time of ignorance,»

when they refused to write (in the treaty document), 'In the Name of Allāh, the Most Gracious, the Most Merciful,' and, 'These are the terms agreed on by Muḥammad, Allāh's Messenger,'

﴿فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى﴾

◀then Allāh sent down His calmness and tranquillity upon His Messenger and upon the believers and made them stick to the word of Taqwā;▶

the word of Taqwā refers to sincerity, according to Mujāhid.^[1] 'Atā' bin Abi Rabāh commented, "None has the right to be worshipped but Allāh, alone without partners. All the dominion belongs to Him and all praise is due to Him. He is Ever Able to do everything."^[2] Yūnus bin Bukayr said that Ibn Ishāq narrated from Az-Zuhri, from 'Urwah, from Al-Miswar, commenting on,

﴿وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى﴾

◀and made them stick to the word of Taqwā;▶ "La ilāha illallāh, alone without partners."

The Ḥadīths that tell the Story of Al-Ḥudaybiyyah and the Peace Treaty that followed

Al-Bukhārī, may Allāh have mercy with him, recorded in his Ṣaḥīḥ in 'Book of Conditions' that Al-Miswar bin Makhramah and Marwān bin Al-Ḥakam, both narrated attesting to the truthfulness of the other, "Allāh's Messenger ﷺ set out at the time of Al-Ḥudaybiyyah with several hundred of his Companions. When he reached Dhul-Ḥulayfah, he had the sacrificial animals garlanded and marked and resumed the state of *Iḥrām* for 'Umrah. He then sent several men from the tribe of Khuza'ah to gather news for him and then he proceeded. When he arrived at a village called Al-Ashtāt, his advance regiment came back and said, 'The Quraysh have gathered their forces against you, including Al-Aḥābīsh tribes.'^[3] They are intent on fighting you, stopping you, and preventing you.' The Messenger ﷺ said,

[1] Aṭ-Ṭabari 22:255.

[2] Aṭ-Ṭabari 22:256.

[3] Tribes living in the vicinity of Makkah.

«أَشِيرُوا أَيُّهَا النَّاسُ عَلَيَّ، أَتُرَوْنَ أَنْ نَجِيلَ عَلَى عِيَالِهِمْ وَذُرَارِي هَؤُلَاءِ، الَّذِينَ يُرِيدُونَ أَنْ يَصُدُّوَنَا عَنِ الْبَيْتِ؟»

«Give me your opinion, O people! Do you think we should attack the families and offspring of those who seek to prevent us from reaching the House?» In another narration, the Prophet ﷺ said,

«[أَتُرَوْنَ أَنْ نَجِيلَ عَلَى ذُرَارِي هَؤُلَاءِ الَّذِينَ أَعَانُوهُمْ، فَإِنْ يَأْتُونَا كَانَ اللَّهُ فَذْ قَطَعَ عُنُقًا مِنَ الْمُشْرِكِينَ، وَإِلَّا تَرَكْنَاهُمْ مَحْزُونِينَ»

«Do you think we should attack the families of those who helped the Quraysh? If they come to defend against us, then Allāh would have diminished the idolator forces. Or we leave them to grieve!» In another narration, the Prophet ﷺ said,

«فَإِنْ قَعَدُوا قَعَدُوا مَوْتُورِينَ مَجْهُودِينَ مَحْزُونِينَ، وَإِنْ نَجَّوْا يَكُنْ عُنُقًا قَطَعَهَا اللَّهُ عَزَّ وَجَلَّ. أَمْ تَرَوْنَ أَنْ نَزُومَ الْبَيْتَ فَمَنْ صَدَّنَا عَنْهُ قَاتَلْنَاهُ»

«If they remain where they have gathered, they do so in grief, fatigued and depressed. If they save their families, it would be a neck that Allāh the Exalted and Most Honored has cut off. Or, should we head towards the House and if anyone prevents us from reaching it we would fight them?»

“Abu Bakr, may Allāh be pleased with him, said, “O, Allāh’s Messenger! You only intended to visit the House, not to kill anyone or start a war. Therefore, head towards the House and whoever stands in our way, then we will fight him.” In another narration, Abu Bakr said, “Allāh and His Messenger know that we only came to perform ‘Umrah not to fight anyone. However, anyone who tries to prevent us from reaching the House, we will fight him.” The Prophet ﷺ said,

«فَرَوْحُوا إِذْنًا»

«Go forth then.» In another narration, the Prophet ﷺ said,

«فَامْضُوا عَلَى اسْمِ اللَّهِ تَعَالَى»

«Go forth, in the Name of Allāh, the Exalted.»

"When they proceeded for a distance, the Prophet ﷺ said,

«إِنَّ خَالِدَ بْنَ الْوَلِيدِ فِي خَيْلٍ لِقُرَيْشٍ طَلِيعَةً، فَخُذُوا ذَاتَ الْيَمِينِ»

'Khalid bin Al-Walid is leading the cavalry of Quraysh forming the front of the army, so take the path on the right.'

By Allāh, Khālid did not perceive the arrival of the Muslims until the dust arising from the march of the Muslim army reached him, then he turned back hurriedly to inform the Quraysh. The Prophet ﷺ went on advancing until he reached the *Thaniyyah* (i.e., a mountainous way) through which he could reach them. The she-camel of the Prophet ﷺ sat down. The people tried their best to cause her to rise, but it was in vain. So, they said, 'Al-Qaṣwā' has become stubborn! Al-Qaṣwā' has become stubborn!' The Prophet ﷺ said,

«مَا غَلَبَتْ الْقَضَاءُ، وَمَا ذَاكَ لَهَا بِخُلُقِي، وَلَكِنْ حَبَسَهَا حَابِسُ الْفِيلِ»

'Al-Qaṣwā' has not become stubborn, for stubbornness is not her habit, but she was stopped by Him Who stopped the elephant.' Then he ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ لَا يَسْأَلُونِي حُطَّةً يَعْظُمُونَ فِيهَا حُرْمَاتِ اللَّهِ نَعَالِي إِلَّا أُعْطِيَتْهُمْ إِيَّاهَا»

'By the Name of Him in Whose Hands is my soul, if they ask me anything which will respect the ordinances of Allāh, the Exalted, I will grant it to them.'

The Prophet ﷺ then rebuked the she-camel and she got up. The Prophet ﷺ changed his direction, until he dismounted at the farthest end of Al-Hudaybiyyah. There was a pit containing a little water which the people used in small amounts, and after a short time the people exhausted all its water and complained of thirst to Allāh's Messenger ﷺ. The Prophet ﷺ took an arrow out of his quiver and ordered them to put the arrow in the pit. By Allāh, the water started flowing and continued sprouting until all the people quenched their thirst and returned satisfied.

While they were still in that state, Budayl bin Warqā' Al-Khuẓā'i came with some people from his tribe, Khuẓa'ah. They were the advisers of Allāh's Messenger ﷺ who would keep no

secret from him and were from the people of Tihāmah.^[1] Budayl said, 'I left (the tribes of) Ka'b bin Lu'ay and 'Amir bin Lu'ay residing at the abundant water of Al-Hudaybiyyah. They had milk camels with them, intending to wage war against you and prevent you from visiting the Ka'bah.' Allāh's Messenger ﷺ said,

«إِنَّا لَمْ نَجِءَ لِقِتَالِ أَحَدٍ، وَلَكِنْ جِئْنَا مُعْتَمِرِينَ، وَإِنْ قُرَيْشًا قَدْ نَهَكْتَهُمُ الْحَرْبُ، وَأَضْرَبَتْ بِهِمْ، فَإِنْ شَاءُوا مَادَدْنَاهُمْ مِدَّةً وَيَخْلُوا بَيْنِي وَبَيْنَ النَّاسِ، فَإِنْ أَطْعَمُوا، فَإِنْ شَاءُوا أَنْ يَدْخُلُوا فِيمَا دَخَلَ فِيهِ النَّاسُ فَعَلُوا، وَإِلَّا فَقَدْ جَمَعُوا، وَإِنْ هُمْ أَبَوْا فَوَالَّذِي تَنْفِي بِبَيْتِهِ! لَأَقَاتِلَنَّ عَلَى أَمْرِي هَذَا حَتَّى تَنْشَرِدَ سَالِفَتِي أَوْ لَيُفِيضَنَّ اللَّهُ أَمْرِي»

'We have not come to fight anyone, but to perform 'Umrah. No doubt, war has weakened Quraysh and they have suffered great losses. So if they wish, I will conclude a truce with them, during which they should refrain from interfering between me and others. If I have victory over those infidels, Quraysh will have the option to embrace Islām as the other people do, if they wish. They will at least get strong enough to fight. But if they do not accept the truce, by Allāh in Whose Hands my life is, I will fight with them defending my cause until I get killed, but (I am sure) Allāh will definitely make His cause victorious.'

Budayl said, 'I will inform them of what you have said.' So, he set off until he reached Quraysh and said, 'We have come from that man whom we heard saying something which we will disclose to you, if you should like.' Some of the fools among the Quraysh shouted that they were not in need of this information, but the wiser among them said, 'Relate what you heard him saying.' Budayl said, 'I heard him saying such and such,' relating what the Prophet ﷺ had told him. 'Urwah bin Mas'ūd stood up and said, 'O people! Aren't you the sons?' They said, 'Yes.' He added, 'Am I not the father?' They said, 'Yes.' He said, 'Do you mistrust me?' They said, 'No.' He said, 'Don't you know that I invited the people of 'Ukāz for your help, and when they refused I brought my relatives and children and those who obeyed me?' They said, 'Yes.' He said,

[1] An area about seventy two miles to the west of Al-Madinah.

'Well, this man has offered you a reasonable proposal, it is better for you to accept it and allow me to meet him.' They said, 'You may meet him.'

So, he went to the Prophet ﷺ and started talking to him. The Prophet ﷺ said the same to him as he had to Budayl bin Warqā. Then 'Urwah said, 'O Muḥammad! Won't you feel any qualms by exterminating your relations? Have you ever heard of anyone among the Arabs annihilating his relatives before you? On the other hand, if the reverse should happen, by Allāh, I do not see dignified people here, but people from various tribes who would run away leaving you alone.' Hearing that, Abu Bakr verbally abused him and said, 'Go suck Al-Lāt's womb! Are you saying we would run and leave the Prophet alone?' 'Urwah said, 'Who is that man?' They said, 'He is Abu Bakr.' 'Urwah said to Abu Bakr, 'By Him in Whose Hands my life is, were it not for the favor which you did to me and which I did not compensate, I would rebuke you.' 'Urwah kept on talking to the Prophet ﷺ and seizing the Prophet's beard as he was talking, while Al-Mughīrah bin Shu'bah was standing near the head of the Prophet ﷺ, holding a sword and wearing a helmet. Whenever 'Urwah stretched his hand towards the beard of the Prophet ﷺ, Al-Mughīrah would hit his hand with the handle of the sword and say, 'Remove your hand from the beard of Allāh's Messenger.' 'Urwah raised his head and asked, 'Who is that?' The people said, 'He is Al-Mughīrah bin Shu'bah.' 'Urwah said, 'O treacherous (one)! Am I not doing my best to prevent evil consequences of your treachery?'

Before embracing Islām, Al-Mughīrah was in the company of some people. He killed them, took their property and came (to Al-Madinah) to embrace Islām. The Prophet ﷺ said to him,

«أَمَّا الْإِسْلَامُ فَأَقْبَلْ، وَأَمَّا الْمَالُ فَلَسْتُ بِتَنِي فِي شَيْءٍ»

'As regards to your Islām, I accept it, but as for the property I do not take anything of it.'

'Urwah then started looking at the Companions of the Prophet ﷺ. By Allāh, whenever Allāh's Messenger ﷺ spat, the spittle would fall in the hand of one of them, who would rub it on his face and skin. If he ordered them, they would carry his orders immediately, if he performed ablution, they would

struggle to take the remaining water, and when they spoke to him, they would lower their voices and would not look at his face constantly out of respect. 'Urwah returned to his people and said, 'O people! By Allāh, I have been to the kings and to Caesar, Khosrau and An-Najāshi. Yet, by Allāh! I have never seen any of them respected by his courtiers, as much as, Muḥammad is respected by his companions. By Allāh, if he spat, the spittle would fall into the hand of one of them and he would rub it on his face and skin. If he ordered them, they would carry out his order immediately, if he performed ablution, they would struggle to take the remaining water, and when they spoke, they would lower their voices and would not look at his face constantly out of respect. No doubt, he has presented to you a good reasonable offer, so please accept it.'

A man from the tribe of Bani Kinānah said, 'Allow me to go to him,' and they allowed him. When he approached the Prophet ﷺ and his Companions, Allāh's Messenger ﷺ said,

«هَذَا فَلَانٌ وَهُوَ مِنْ قَوْمٍ يُعْظُمُونَ الْبُدْنَ فَاَبْعَثُوهَا لَهُ»

'He is so-and-so who belongs to the tribe that respects the sacrificial camels. So, bring the sacrificial camels before him.'

So, the sacrificial camels were brought before him and the people received him while they were reciting *Talbiyah*. When he saw that scene, he said, 'Glorified is Allāh! It is not fair to prevent these people from visiting the Ka'bah.' When he returned to his people, he said, 'I saw the sacrificial camels garlanded and marked. I do not think it is advisable to prevent them from visiting the Ka'bah.' Another person called Mikraz bin Ḥafṣ stood up and sought their permission to go to Muḥammad ﷺ, and they allowed him, too. When he approached the Muslims, the Prophet ﷺ said,

«هَذَا بِكَرَزٌ وَهُوَ رَجُلٌ فَاجِرٌ»

'Here is Mikraz and he is a vicious man.'

Mikraz started talking to the Prophet ﷺ and as he was talking, Suhayl bin 'Amr came."

Ma'mar said that Ayyub said to him that 'Ikrimah said, "When Suhayl bin 'Amr came, the Prophet ﷺ said,

«قَدْ سَهَّلَ لَكُمْ مِنْ أَمْرِكُمْ»

«Now the matter has become easy for you.»

Ma'mar said that Az-Zuhri narrated, "When Suhayl bin 'Amr came, he said to the Prophet ﷺ, 'Please conclude a peace treaty with us.' So, the Prophet ﷺ called 'Ali bin Abi Ṭālib and said to him,

«اُكْتُبْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ»

«Write: In the Name of Allāh, Ar-Raḥmān, Ar-Raḥīm.»

Suhayl bin 'Amr said, 'As for Ar-Raḥmān, by Allāh, I do not know what it means. So write: By Your Name, O Allāh, as you used to write previously.' The Muslims said, 'By Allāh, we will not write except: By the Name of Allāh, Ar-Raḥmān, Ar-Raḥīm.' The Prophet ﷺ said,

«اُكْتُبْ بِاسْمِكَ اللَّهُمَّ»

«Write: "In Your Name O Allāh."»

Then he dictated,

«هَذَا مَا قَاضَى عَلَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ»

«This is a peace treaty, which Muḥammad, Allāh's Messenger has concluded.»

Suhayl said, 'By Allāh, if we knew that you are Allāh's Messenger, we would not prevent you from visiting the Ka'bah, and would not fight with you. So, write: Muḥammad bin 'Abdullāh.' The Prophet ﷺ said to him,

«وَاللَّهِ إِنِّي لَرَسُولُ اللَّهِ وَإِنْ كَذَّبْتُمُونِي، اُكْتُبْ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ»

«By Allāh! I am the Messenger of Allāh even if your people do not believe me. Write: "Muḥammad bin 'Abdullāh."»

Az-Zuhri continued, "The Prophet ﷺ accepted all those things, since he had already said that he would accept everything they would demand if it respects the ordinance of Allāh, the Exalted."

The Ḥadīth continues, "The Prophet ﷺ said to Suhayl,

«عَلَى أَنْ تُخْلُوا بَيْنَنَا وَبَيْنَ الْبَيْتِ فَتَطُوفَ بِهِ»

«On the condition that you allow us to visit the House so that we may perform Ṭawāf around it.»

Suhayl said, 'By Allāh, we will not, so as not to give the Arabs

a chance to say that we have yielded to your pressure, but we will allow you next year.' So, the Prophet ﷺ had that written. Then Suhayl said, 'We also stipulate that you should return to us whoever comes to you from us, even if he embraced your religion.' The Muslims protested, 'Glorified be Allāh! How can a person be returned to the idolators after he has become a Muslim?' While they were in this state Abu Jandal bin Suhayl bin 'Amr came from the valley of Makkah staggering with his chains and fell down among the Muslims. Suhayl said, 'O Muḥammad! This is the very first term with which we make peace with you, that is, you shall return Abu Jandal to me.' The Prophet ﷺ said,

«إِنَّا لَمْ نَقْضِ الْكِتَابَ بَعْدُ»

'The peace treaty has not been written yet.' Suhayl said, 'Then by Allāh, I will never conduct peace with you.' The Prophet ﷺ said,

«فَأَجِزْهُ لِي»

'Release him to me,' and Suhayl responded, 'I will never allow you to keep him.' The Prophet ﷺ said,

«بَلَى فَاَفْعَلْ»

'Yes, do.' He said, 'I will not.' Mikraz said, 'We allow you (to keep him).' Abu Jandal said, 'O, Muslims! Will I be returned to the idolators although I have come as a Muslim? Don't you see how much I have suffered?' Abu Jandal had been tortured severely for the cause of Allāh, the Exalted and Most Honored.

'Umar bin Al-Khaṭṭāb said, 'I went to the Prophet ﷺ and said: Aren't you truly the Messenger of Allāh?' The Prophet ﷺ said,

«بَلَى»

'Yes, indeed.' I said, 'Isn't our cause just and the cause of the enemy unjust?' He said,

«بَلَى»

'Yes.' I said, 'Then why should we be humble in our religion?' He said,

«إِنِّي رَسُولُ اللَّهِ وَلَسْتُ أَغْصِيهِ وَهُوَ نَاصِرِي»

«I am Allāh's Messenger and I do not disobey Him, and He will make me victorious.»

I said, 'Didn't you tell us that we would go to the Ka'bah and perform *Ṭawāf* around it?' He said,

«بَلَىٰ أَفَأَنْخِرْتُكَ أَنَا نَأْيِيهِ الْعَامُ؟»

«Yes, but did I tell you that we would visit the Ka'bah this year?»

I said, 'No.' He said,

«فَأَنْتَ آتِيهِ وَمُطَوِّفٌ بِهِ»

«So you will visit it and perform Ṭawāf around it.»

Umar further said, 'I went to Abu Bakr and said: O Abu Bakr! Isn't he truly Allāh's Prophet?' He replied, 'Yes.' I said, 'Is not our cause just and the cause of our enemy unjust?' He said, 'Yes.' I said, 'Then why should we be humble in our religion?' He said, 'O you man! Indeed, he is Allāh's Messenger and he does not disobey his Lord, and He will make him victorious. Adhere to him for, by Allāh, he is on the right path.' I said, 'Was he not telling us that we would go to the Ka'bah and perform *Ṭawāf* around it?' He said, 'Yes, but did he tell you that you would go to the Ka'bah this year?' I said, 'No.' He said, 'You will go to the Ka'bah and perform *Ṭawāf* around it.'

Az-Zuhri said, "Umar, may Allāh be pleased with him, said, 'I performed many good deeds as expiation for the improper questions I asked them.' "

"When the writing of the peace treaty was concluded, Allāh's Messenger ﷺ said to his Companions,

«قُومُوا فَاذْكُرُوا نُسَمَّ اخْلِفُوا»

«Get up and slaughter your sacrifices and have your heads shaved.»

By Allāh none of them got up, and the Prophet ﷺ repeated his order thrice. When none of them got up, he left them and went to Umm Salamah and told her of the people's attitudes towards him. Umm Salamah said, 'O Prophet of Allāh! Do you want your order to be carried out? Go out and don't say a word to anybody until you have slaughtered your sacrifice and call your barber to shave your head.' The Messenger of Allāh

ﷺ went out and did not talk to anyone until he did what she suggested, slaughtered the sacrifice and shaved his head. Seeing that, the Companions got up, slaughtered their sacrifices, and started shaving the heads of one another. There was so much of a rush – and sadness – that there was a danger of killing each other. Then some believing women came and Allāh the Exalted and most Honored revealed the following *Āyāt*,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ النِّسَاءُ﴾

«O you who believe! When believing women come to you» (60:10), until,

﴿بِغَمِّ الْكَافِرِ﴾

«Likewise hold not the disbelieving women as wives.» 'Umar then divorced two of his wives, who were disbelievers. Later on Mu'āwiyah bin Abu Sufyān married one of them, and Ṣafwān bin Umayyah married the other.

When the Prophet ﷺ returned to Al-Madīnah, Abu Baṣīr, a new Muslim convert from the Quraysh, came to him. The disbelievers sent two men in pursuit who said to the Prophet ﷺ, 'Abide by the promise you gave us.' So, the Prophet ﷺ handed him over to them. They took him out (of Al-Madīnah) until they reached Dhul-Hulayfah where they dismounted to eat some dates they had with them. Abu Baṣīr said to one of them, 'By Allāh, O, so-and-so, I see you have a fine sword.' The other drew it out (of its sheath) and said, 'Yes, by Allāh, it is very fine and I have tried it many times.' Abu Baṣīr said, 'Let me have a look at it.' When the other gave the sword to Abu Baṣīr, he struck him with it until he died. His companion ran away until he reached Al-Madīnah, entering the *Masjid* running. When Allāh's Messenger ﷺ saw him he said,

«لَقَدْ رَأَىٰ هَذَا دُغْرًا»

«This man appears to have been frightened.»

When he reached the Prophet ﷺ he said, 'My companion has been murdered, by Allāh, and I would have been murdered too.' Abu Baṣīr came and said, 'O Allāh's Messenger, by Allāh! Allāh has made you fulfill your obligations by returning me to them, but Allāh the Exalted has saved me from them.' The

Prophet ﷺ said,

«وَيْلٌ أُمِّهِ وَمَنْعَرُ حَرْبٍ لَوْ كَانَ مَعَهُ أَحَدٌ»

«Woe to his mother! What an excellent war kindler he would be, if he only have supporters.»

When Abu Baṣīr heard this from the Prophet ﷺ, he understood that he would return him to the idolators again, so he set off until he reached the seashore. Abu Jandal bin Suhayl also got himself released from the disbelievers and joined Abu Baṣīr. Thereafter, whenever a man from Quraysh embraced Islām he would follow Abu Baṣīr until they formed a strong group. By Allāh, whenever they heard about a caravan of the Quraysh heading towards Ash-Shām (Greater Syria), they stopped it, attacked and killed the disbelievers and took their properties. The people of Quraysh sent a message to the Prophet ﷺ requesting him for the sake of Allāh and kith and kin to send for (Abu Baṣīr and his companions) promising that whoever among them came to the Prophet ﷺ, would be secure. So, the Prophet ﷺ sent for them and Allāh the Exalted and Most Honored revealed the following Āyāt,

«وَمَنْ أَلْزَىٰ كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِطَانِ نَكَّةً»

«And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah», until,

«حِيَرَةً لِّلْكَافِرِينَ»

«the pride and haughtiness of the time of ignorance,»

Their pride and haughtiness was that they did not confess that Muḥammad ﷺ was the Prophet of Allāh, refused to write, 'In the Name of Allāh, Ar-Raḥmān, Ar-Raḥīm,' and prevented Muslims from visiting the Ka'bah.^[1] This is the narration Al-Bukhārī collected in the Book of *Tafsīr*,^[2] 'Umrat Al-Ḥudaybiyyah,^[3] Ḥajj, and so forth.^[4] Allāh is the Only One sought for help, all reliance is on Him alone and there is no

[1] *Fath Al-Bārī* 5:388.

[2] *Fath Al-Bārī* 8:451.

[3] *Fath Al-Bārī* 7:518.

[4] *Fath Al-Bārī* 3:634.

might or strength except from Allāh, the Almighty, the All-Wise.

Al-Bukhārī narrated in the Book of *Tafsir* that Ḥabīb bin Abi Thābit said that he went to Abu Wā'il asking him about something and he said, "We were at Šiffin, when a man said, 'Do you not see those who call to Allāh's Book?' 'Ali bin Abi Tālib said, 'Yes.' Sahl bin Ḥunayf said, 'Do not feel certain in the reliability of your own opinions! On the day of Ḥudaybiyyah, the day the treaty of peace was signed between the Prophet ﷺ and idolators, had we found a chance to fight, we would have done so.' 'Umar came (to the Prophet ﷺ) and said, 'Are we not on the true cause and theirs is the false cause? Are not our killed in Paradise and theirs in the Fire?' He said, 'Yes.' 'Umar said, 'Why then should we be humble with regards to the cause of our religion? Why should we go back before Allāh decides in the matter between us (between Muslims and the idolators.)' The Prophet ﷺ said,

يَا ابْنَ الْخَطَّابِ إِنِّي رَسُولُ اللَّهِ وَلَنْ يُفَيْتَنِي اللَّهُ أَبَدًا

'O son of Al-Khaṭṭāb! I am Allāh's Messenger and He will never abandon me.'

'Umar left while feeling angry and soon went to Abu Bakr and said, 'O Abu Bakr! Are we not on the true cause and they are on falsehood?' Abu Bakr said, 'O son of Al-Khaṭṭāb! He is Allāh's Messenger and Allāh will never abandon him.' *Sūrat Al-Faṭḥ* was later revealed." Al-Bukhārī collected this *Ḥadīth* in several other parts of his *Ṣaḥīḥ*, and so did Muslim and An-Nasā'ī using various chains of narration from Abu Wā'il, Sufyān bin Salamah, from Sahl bin Ḥunayf. Some of these narrations read,

"O people! Accuse sheer opinion (of being imperfect)! On the day Abu Jandal came, I saw myself willing to reject the command of Allāh's Messenger ﷺ, had I had the chance." In yet another narration, "*Sūrat Al-Faṭḥ* was revealed and the Messenger of Allāh ﷺ called 'Umar bin Al-Khaṭṭāb and recited it to him."^[1]

Imām Aḥmad recorded that Anas said, "Quraysh resorted to peace with the Prophet ﷺ. Suhayl bin 'Amr was among the

[1] *Faṭḥ Al-Bārī* 8:451.

idolators then. The Prophet ﷺ said to 'Ali,

«اُكْتُبْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ»

«Write: 'In the Name of Allāh, the Most Gracious, the Most Merciful.'»

Suhayl said, 'We do not know the meaning of: In the Name of Allāh, Ar-Raḥmān Ar-Raḥīm. However, write what we do know: In Your Name, O Allāh!' The Messenger ﷺ said,

«اُكْتُبْ مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ»

«Write: "From Muḥammad, Allāh's Messenger,"»

and Suhayl said, 'If we knew that you are Allāh's Messenger, we would have followed you. However, write your name and the name of your father.' The Prophet ﷺ said,

«اُكْتُبْ مِنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ»

«Write: "From Muḥammad son of 'Abdullāh.'»

They set the terms with the Prophet ﷺ that, 'If anyone comes from your side to us, we will not send him back to you. If anyone from among us came to you, you send him back to us.' 'Ali said, 'O Allāh's Messenger! Should I write this,' and the Prophet ﷺ said,

«نَعَمْ، إِنَّهُ مَنْ دَخَلَ مِنَّا إِلَيْهِمْ فَأَبْعَدَهُ اللَّهُ»

«Yes. Surely, those who revert from our side and go to them, then may Allāh cast them away.»^[1] Muslim also collected this Ḥadīth.^[2]

Aḥmad recorded that 'Abdullāh bin 'Abbās said, "When Al-Ḥaruriyyah rebelled, they set a separate camp for their group. I said to them, 'On the day of Al-Ḥudaybiyyah, the Messenger of Allāh ﷺ agreed to conduct peace with the idolators. He said to 'Ali,

«اُكْتُبْ يَا عَلِيُّ، هَذَا مَا صَالَحَ عَلَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ»

«Write, O 'Ali: "These are the terms agreed to by Muḥammad, Allāh's Messenger."»

[1] Aḥmad 3:268.

[2] Muslim 3:1411.

The idolators said, 'If we knew that you are Allāh's Messenger, we would not have fought you.' Allāh's Messenger ﷺ said,

«امْحُ يَا عَلِيُّ، اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنِّي رَسُولُكَ، امْحُ يَا عَلِيُّ وَاتَّخِبْ: هَذَا مَا صَالَحَ عَلَيْهِ مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ»

«O 'Ali! Erase it. O Allāh! You know that I am Your Messenger. O 'Ali! Erase it and write instead: "These are the peace terms agreed to by Muhammad bin 'Abdullāh."»

By Allāh, Allāh's Messenger ﷺ is better than 'Ali, and the Messenger ﷺ erased his title. However, erasing his title did not mean that he was erased from being a Prophet. Have I given you sufficient proof in this.' They said, 'Yes.'^[1] Abu Dāwud also collected a similar narration.^[2]

Imām Aḥmad recorded that 'Abdullāh bin 'Abbās said, "On the day of Ḥudaybiyyah, the Messenger of Allāh ﷺ slaughtered seventy sacrificial camels, including a camel that belonged to Abu Jahl. When the camel was prevented from coming to the House, she cried just as she would cry when seeing her offspring."^[3]

«لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلَنَّ السَّجْدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ يَأْمِينَتِ حَافِلِينَ
رُءُوسَكُمْ وَتَقْمِرِينَ لَا تَخَافُونَ قَوْلَ مَا لَمْ تَعْلَمُوا فَبَجَلْ بَيْنَ دُونِ ذَلِكَ فَتَمَّا قَرِيبًا ﴿٢٧﴾
هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَرَبِّ الْاَلْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَكُنَّ بِاللهِ
شَهِيدًا ﴿٢٨﴾»

«27. Indeed Allāh shall fulfill the true vision which He showed to His Messenger in very truth. Certainly, you shall enter Al-Masjid Al-Harām, if Allāh wills, secure, (some) having your heads shaved, and (some) having your hair cut short, having no fear. He knew what you knew not, and He granted besides that a near victory.

«28. He it is Who has sent His Messenger with guidance and the religion of truth, that He may make it superior to all religions. And All-Sufficient is Allāh as a Witness.»

[1] Aḥmad 1:342.

[2] Abu Dāwud 3:317.

[3] Aḥmad 1:314.

Allāh has indeed fulfilled the True Vision which He showed to His Prophet ﷺ

In a dream, the Messenger of Allāh ﷺ saw himself entering Makkah and performing Ṭawāf around the House. He told his Companions about this dream when he was still in Al-Madīnah. When they went to Makkah in the year of Al-Ḥudaybiyyah, none of them doubted that the Prophet's vision would come true that year. When the treaty of peace was conducted and they had to return to Al-Madīnah that year, being allowed to return to Makkah the next year, some of the Companions disliked what happened. 'Umar bin Al-Khaṭṭāb asked about this, saying, "Haven't you told us that we will go to the House and perform Ṭawāf around it?" The Prophet ﷺ said,

«بَلَى أَفَأَخْبِرُكَ أَنَّكَ تَأْتِيهِ غَامَتُكَ هَذَا؟»

'Yes. Have I told you that you will go to it this year?' 'Umar said, "No." The Prophet ﷺ said,

«فَأِنَّكَ آتِيهِ وَمَطُوفٌ بِهِ»

'Then you will go to it and perform Ṭawāf around it.'

'Umar received the same answer from Abu Bakr Aṣ-Ṣiddīq, letter for letter.^[1] This is why Allāh the Exalted and Most honored said,

﴿لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْبَيْتَ الَّذِي كَانَ اللَّهُ يُدْخِلُ فِيهِ مَنْ يَشَاءُ اللَّهُ﴾

«Indeed Allāh shall fulfill the true vision which He showed to His Messenger in very truth. Certainly, you shall enter Al-Masjid Al-Ḥarām, if Allāh wills,»

and He willed that this matter shall certainly occur,

﴿مُتَّحِينَ﴾

«secure,» means, 'upon your entering,'

﴿مُحْفَافِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ﴾

«(some) having your heads shaved, and (some) having your hair cut short,»

[1] Fath Al-Bārī 5:390.

and some of them indeed had their head hair shaved, while some of them had their head hair shortened. The Two *Ṣaḥīḥs* recorded that the Messenger of Allāh ﷺ said,

«رَجِمَ اللَّهُ الْمُحْلِقِينَ»

«O Allāh! Be merciful to those who have their head shaved.»

The people said, "O Allāh's Messenger! And (invoke Allāh for) those who get their hair cut short." He ﷺ said,

«رَجِمَ اللَّهُ الْمُحْلِقِينَ»

«O Allāh! Be merciful to those who have their head shaved.»

The people said, "O Allāh's Messenger! And those who get their hair cut short." The Prophet ﷺ said,

«رَجِمَ اللَّهُ الْمُحْلِقِينَ»

«O Allāh! Be merciful to those who have their head shaved.»

The people said, "O Allāh's Messenger! And those who get their hair cut short." The Prophet ﷺ said (the third or the fourth time),

«وَالْمُقَصِّرِينَ»

«And to those who get their hair cut short.»^[1]

Allāh said,

﴿لَا تَخَافُوهَ﴾

«having no fear», indicating that they will be safe and will have no fear when they enter Makkah. This occurred in the 'Umrah performed the following year, on the seventh year of Hijrah during the month of Dhul-Qa'dah.

When the Messenger ﷺ left from Al-Ḥudaybiyyah, during the month of Dhul-Qa'dah (the sixth year of Hijrah), he went back to Al-Madīnah. He remained in Al-Madīnah during the months of Dhul-Ḥijjah and Al-Muḥarram. In Ṣafar, he marched forth to Khaybar, and Allāh opened that city for him, partly by force and partly by its people surrendering to him. Khaybar was a wealthy province that had abundant date trees and vegetation. The Prophet ﷺ hired the (defeated) Jews of Khaybar to attend

[1] *Faṭḥ Al-Bārī* 3:656, Muslim 2:946.

to a part of its green fields and divided the province among those who attended Al-Ḥudaybiyyah with him. No one else except those Companions took part in attacking Khaybar, except Ja'far bin Abi Ṭālib, who came back with his companions from Ethiopia. Abu Mūsa Al-Ash'ari and his people also attended that battle. None of them were absent except Abu Dujānah Simāk bin Kharashah, according to Ibn Zayd.^[1] This fact is well recorded in (the Books of) history. The Prophet ﷺ then returned to Al-Madīnah.

When the month of Dhul-Qa'dah came, the seventh year of Hījah, the Prophet ﷺ went to Makkah for 'Umrah accompanied by those who were with him at Al-Ḥudaybiyyah. He resumed *Ihrām* from Dhul-Ḥulayfah and took the sacrificial animals with him. It was said that the sacrificial animals were sixty. The Prophet ﷺ and his Companions started reciting the *Talbiyah* aloud. When they came close to Marr Az-Zahrān, he sent Muḥammad bin Maslamah before him with the horses and weapons. When the idolators saw this advance regiment, they were overwhelmed with fear. They thought that the Messenger of Allāh ﷺ would attack them and that he had betrayed the treaty that he conducted with them, which stipulated cessation of hostilities for ten years. The idolators went quickly to Makkah to inform its people. When the Prophet ﷺ made camp in the area of Marr Az-Zahrān, where he was close enough to see the idols that were erected all around the *Haram*, he sent the weaponry, arrows, arrow cases and spears, to the valley of Yajaj. He next went on his way towards Makkah with the swords resting in their sheaths, just as he agreed to in the peace treaty. While the Prophet ﷺ was still on the way to Makkah, the Quraysh sent Mikraz bin Ḥafṣ who said, "O Muḥammad! We never knew you to be one who betrays his promises." The Prophet ﷺ said,

«لِمَا قَالُوا؟»

«Why do you say that?» Mikraz said, "You are headed towards us with the weaponry, the arrows and the spears." The Prophet ﷺ said,

[1] At-Ṭabari 22:259.

لَمْ يَكُنْ ذَلِكَ وَقَدْ بَعَثْنَا بِهِ إِلَى يَأْجُجٍ

‘I did not do that, I sent all that to the valley of Ya’jaj.’

Mikraz said, "This is the way we knew you to be, trustworthy and keeping to your promises." The leaders of the disbelievers left Makkah so that they would not have to look at the Messenger of Allāh ﷺ and his Companions, out of rage and anger. As for the rest of the people of Makkah, men, women and children, they sat on the pathways and house roofs watching the Messenger of Allāh ﷺ and his Companions. The Messenger ﷺ entered Makkah with his Companions while reciting the *Talbiyah*. The Prophet ﷺ sent the sacrificial animals to Dhu Ṭuwā while riding his camel, Al-Qaṣwā', the same camel he was riding on the day of Ḥudaybiyyah. 'Abdullāh bin Rawāḥah, from Al-Anṣār, was holding the bridle of the Prophet's camel and repeating this poem,

"In the Name of He, other than Whose religion there is no true religion,

In the Name of He, Whom Muḥammad is His Messenger,

O children of the disbelievers, stay out of his way,

For today, we shall impose on you the fulfillment of its interpretation,

Just as we fought with you to accept its revelation,

Severe fighting that removes the heads from where they rest,

And overwhelms the companion from attending to his companion,

Ar-Raḥmān has sent down in His revelation,

In pages that are being recited before His Messenger,

That the best death is that which occurs in His cause,

So, O Lord, I believe in its statements."

This story is collected from various narrations.

Imām Aḥmad recorded that 'Abdullāh bin 'Abbās said, "When Allāh's Messenger ﷺ and his Companions came to Makkah, the fever of Yathrib (Al-Madīnah) had weakened and bothered them. The idolators circulated the news that a group of people were coming to them and that they had been weakened and bothered by the fever of Yathrib (Al-Madīnah). The idolators sat in the area close to Al-Ḥijr. Allāh conveyed to His Prophet what the idolators said, so he ordered his Companions to do *Ramal* in the first three rounds, so that the

idolaters witness their strength. The Companions did *Ramal* the first three rounds. He also ordered them to walk normally between the two corners, for from there the idolaters would not be able to see them. The Prophet ﷺ did not order them to do *Ramal* in all the rounds of *Tawāf* out of pity for them. The idolaters commented, 'Are these the people whom you claimed were weakened by the fever. They are stronger than so-and-sol' ^[1] The Two *Ṣaḥīḥs* also recorded this *Ḥadīth*. ^[2]

In another narration, "Allāh's Messenger ﷺ and his Companions came (to Makkah) on the morning of the fourth day of Dhul-Qa'dah. The idolaters circulated the news that a group of people was coming to them, who had been weakened by the fever of Yathrib (Al-Madīnah). So, the Prophet ﷺ ordered his Companions to do *Ramal* in the first three rounds of *Tawāf*. The Prophet ﷺ did not order them to do *Ramal* in all the rounds of *Tawāf* out of pity for them." ^[3]

Al-Bukhārī recorded that Ibn 'Abbās said, "In the year when the Prophet ﷺ came as stipulated by the peace treaty, he said, 'Perform *Ramal*.' So that the idolaters may witness their strength. At that time, the idolaters were watching from the area of Qu'ayqi'an. ^[4] ^[5] Ibn 'Abbās said, "Allāh's Messenger ﷺ performed *Tawāf* of the Ka'bah and the *Sa'y* ^[6] at Aş-Şafā and Al-Marwah to show his strength to the idolaters." ^[7]

Al-Bukhārī recorded that 'Abdullāh bin 'Umar said, "Allāh's Messenger ﷺ set out for 'Umrah, but the Quraysh idolaters prevented him from reaching the Ka'bah. So, he slaughtered his sacrifice, got his head shaved at Al-Hudaybiyyah, agreed to a formal pact with them that he would perform 'Umrah the following year, would not carry weapons against them, except swords and would not stay in Makkah, except for the period they allowed. The Prophet ﷺ performed the 'Umrah in the

[1] Aḥmad 1:294.

[2] *Fath Al-Bāri* 7:581, Muslim 2:923.

[3] *Fath Al-Bāri* 3:548.

[4] The small hill towards the *Hijr*.

[5] *Fath Al-Bāri* 7:581.

[6] Walking at a fast pace.

[7] *Fath Al-Bāri* 7:581.

following year and entered Makkah according to the treaty. And when he stayed for three days, the idolators ordered him to depart, and he  departed.^[1]

Allāh's statement,

﴿فَعَلِمَ مَا لَمْ تَحْكُمُوا فَعَجَلْ مِنْ دُونِ ذَلِكَ فَتَنَّا قُرَيْشًا﴾

«He knew what you knew not, and He granted besides that a near victory.»

means, Allāh the Exalted and Most Honored knew the benefit and goodness of turning you away from Makkah and preventing you from entering it in the year of Al-Hudaybiyyah, He knew that which you had no knowledge of,

﴿فَعَجَلْ مِنْ دُونِ ذَلِكَ﴾

«and He granted besides that» 'before entering Makkah as you were promised in the vision that the Prophet saw, He granted a close victory, i.e. the treaty of peace that you conducted between you and your idolator enemies.'

The Good News that Muslims will conquer the Known World, and ultimately the Entire World

Allāh the Exalted and Most Honored said, while delivering the glad tidings to the believers that the Messenger  will triumph over his enemies and the rest of the people of the earth,

﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ﴾

«He it is Who has sent His Messenger with guidance and the religion of truth,»

with beneficial knowledge and righteous good deeds. Indeed, the Islāmic *Shari'ah* has two factors, knowledge and deeds. The true religious knowledge is by definition true, and the accepted Islāmic acts are by definition accepted. Therefore, the news and creed that this religion conveys are true and its commandments are just,

﴿يُظْهِرُهُ عَلَىٰ الدِّينِ كُلِّهِ﴾

«that He may make it superior to all religi- ons.» all the religions of

^[1] Fath Al-Bari 7:571.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٥١٥

الْأَنْبِيَاءُ

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ
تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِبْغًا لَهُمْ
فِي وُجُوهِهِمْ مِنْ أَمْرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمِثْلَهُ
فِي الْإِنْجِيلِ كَرْنَجٍ أَخْرَجَ شَطْطَهُ فَكَازَرَهُ فَاسْتَظْلَمَ فَاسْتَوَى
عَلَى سُوْفِهِ يَتَجَبَّبُ الزَّرْعَ لِيَغْثَطَ بِهِمُ الْكُفَّارُ وَعَدَّ اللَّهُ الَّذِينَ
هَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٥١٥﴾

سُورَةُ الْفَتْحِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ هَامَنُوا لَا تَقْرَبُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ
إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١﴾ يَا أَيُّهَا الَّذِينَ هَامَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ
فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ
لِبَعْضٍ أَنْ تَحْبَطَ أَعْمَالُكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ ﴿٢﴾ إِنْ الَّذِينَ
يَعْتَصُونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ
قُلُوبَهُمْ لِلنَّفَقَى لَهُمْ غَفْرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٣﴾ إِنْ الَّذِينَ
يَنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٤﴾

the people of the earth, Arabs and non-Arabs alike, whether having certain ideologies or being atheists or idolators.

﴿وَكُنْ بِاللَّهِ شَهِيدًا﴾

﴿And All-Sufficient is Allāh as a Witness.﴾
that Muḥammad ﷺ is His Messenger and that He will grant him victory. Allāh the Exalted and Most Honored has the best knowledge.

﴿مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِبْغًا لَهُمْ فِي وُجُوهِهِمْ مِنْ أَمْرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمِثْلَهُ فِي الْإِنْجِيلِ كَرْنَجٍ

لَخَرَجَ شَطْطُهُ فَكَازَرَهُ فَاسْتَظْلَمَ فَاسْتَوَى عَلَى سُوْفِهِ يَتَجَبَّبُ الزَّرْعَ لِيَغْثَطَ بِهِمُ الْكُفَّارُ وَعَدَّ اللَّهُ الَّذِينَ هَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٥١٥﴾﴾

﴿29. Muḥammad is the Messenger of Allāh. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing falling down prostrate, seeking reward from Allāh and acceptance. The mark of them is on their faces from the traces of prostration. This is their description in the Tawrah. But their description in the Injil is like a seed which sends forth its shoot, then makes it strong, and becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allāh has promised those among them who believe and do righteous good deeds, forgiveness and a mighty reward.﴾

Qualities of the Faithful Believers and Their Refinement

Allāh declares that without doubt, Muḥammad ﷺ is truly His Messenger,

﴿مُحَمَّدٌ رَسُولُ اللَّهِ﴾

﴿Muḥammad is the Messenger of Allāh.﴾ and this quality includes every beautiful description. Allāh praises the Companions of the Messenger ﷺ, may Allāh be pleased with them all,

﴿وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ﴾

﴿And those who are with him are severe against disbelievers, merciful among themselves.﴾

just as He, the Exalted and Most Honored, said in another Āyah,

﴿سَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ﴾

﴿Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers.﴾ (5:54)

This is the description of the believers; harsh with the disbelievers, merciful and kind to the believers, angry without smiling before the disbelievers, smiling and beaming with pleasure before his believing brother. Allāh the Exalted said in another Āyah,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ بَلَّوْا كُفْرًا وَلِيَجِدُوا فِيكُمْ غِلْظَةً﴾

﴿O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you.﴾ (9:123) The Prophet ﷺ said,

«مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ كَمَثَلِ الْجَسَدِ الْوَاحِدِ، إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ»

«The parable of the believers in their kindness and mercy for each other, is that of the body: when one of its organs falls ill, the rest of the body responds with fever and sleeplessness.»^[1]

The Prophet ﷺ also said,

«الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبَيْتِ إِذَا شُدَّ بَعْضُهُ بَعْضًا»

^[1] Muslim 4:1999.

«A believer to another believer is like a building whose different parts enforce each other.»

Then he clasped his hands with his fingers interlaced.^[1] Both of these *Ḥadīths* were collected in the *Ṣaḥīḥ*.

Allāh the Exalted and Most Honored said,

﴿رَبُّهُمْ رُكْبًا سَبَدًا يَتَّقُونَ فَضْلًا مِنْ اللَّهِ وَرِضْوَانًا﴾

«You see them bowing and falling down prostrate, seeking reward from Allāh and acceptance.»

Allāh describes the believers as active in performing righteous deeds and in praying, which is the best action there is, all the while being sincere to Allāh the Exalted and Most Honored in the prayer, awaiting His generous reward alone. Allāh's best reward is Paradise that contains His bounties and favors, abundant provisions, as well as, earning His good pleasure that is greater than the former reward. Allāh said,

﴿وَرِضْوَانٌ مِنْ اللَّهِ أَكْبَرُ﴾

«But the greatest bliss is the acceptance by Allāh» (9:72)

The statement of Allāh the Exalted next,

﴿وَيَسْمَأُتُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ﴾

«The mark of them is on their faces from the traces of prostration.»

refers to graceful appearance, according to Ibn 'Abbās as reported from him by 'Alī bin Abi Talḥah.^[2] Mujāhid and several others explained: "It means, humbleness and reverence."^[3] Some said, "The righteous good deed brings light to the heart, brightness to the face, ampleness in provisions, and love in people's hearts." The Leader of the faithful, 'Uthmān bin 'Affān said, "Everyone who hides a secret, then Allāh the Exalted will either show on his face what he's done or by the words that accidentally slip from his mouth."

Imām Aḥmad recorded that 'Abdullāh bin 'Abbās said that the Prophet ﷺ said,

[1] *Fath Al-Bārī* 5:119.

[2] *Aṭ-Ṭabari* 22:263.

[3] *Aṭ-Ṭabari* 22:263.

«إِنَّ الْهَذِيَّ الصَّالِحَ، وَالسُّنَّتَ الصَّالِحَ، وَالْاِقْتِصَادَ، جُزْءٌ مِنْ خُمُسٍ وَعِشْرِينَ
جُزْءًا مِنَ النَّبُوءَةِ»

«Verily, good conduct, graceful appearance and moderation are one part out of twenty-five parts of prophethood.»^[1]

Abu Dāwud also collected this Ḥadīth.^[2] Therefore, since the Companions, may Allāh be pleased with them all, had sincere intentions and righteous good deeds, all those who looked at them liked their appearance and conduct. Imām Mālik said, "I was told that when the Christians saw the Companions, who conquered Ash-Shām, they commented, 'These people are, by Allāh, better than the Disciples (of 'Isā) according to what has been conveyed to us.'" They indeed said the truth, for this *Ummah* was mentioned in an honorable way in previously revealed Scriptures. The best and most honored members of this *Ummah* are the Companions of the Messenger of Allāh ﷺ. Allāh, the Exalted and Most Honored, praised them in previous Books and Revelations, and this is why He said here,

﴿ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ﴾

«This is their description in the Tawrah», then said,

﴿وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَرَنَجٍ أُنْجِرٍ مِثْلَهُمْ﴾

«But their description in the Injīl is like a seed which sends forth its shoot (Shaṭ'ah,)» its shoot or branch,

﴿فَتَأْزُرُهُ﴾

«then makes it strong,» able to stand on its own,

﴿فَتَسْتَأْزِلُ﴾

«and becomes thick», youthful and long,

﴿فَتَأْسْتَوِي عَلَى سُوقِهِ، يُمْسِكُ الرُّزْقَ﴾

«and it stands straight on its stem, delighting the sowers,»

Such is the parable that describes the Companions of Allāh's

[1] Aḥmad 1:296.

[2] Abu Dāwud 5:136.

Messenger ﷺ. They gave the Messenger ﷺ aid, support and victory, just as the shoot hardens the plant,

﴿يَمْكُثُ بِهِمُ الْكُفَّارُ﴾

﴿that He may enrage the disbelievers with them.﴾

Relying on this Āyah, Imām Mālik stated that the Rawāfiḍ^[1] are disbelievers because they hate the Companions, may Allāh be pleased with them all. Mālik said, "The Companions enrage them, and according to this Āyah, he who is enraged by the Companions is a disbeliever." Several scholars agreed with Mālik's opinion, may Allāh be pleased with them. There are numerous *Hadīths* mentioning the virtues of the Companions and prohibiting the criticism on their mistakes. It is sufficient that Allāh the Exalted has praised them and declared that He is pleased with them. Allāh the Exalted and Most Honored said,

﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً﴾

﴿Allāh has promised those among them who believe and do righteous deeds, forgiveness﴾ for their sins,

﴿وَأَجْرًا عَظِيمًا﴾

﴿and a mighty reward.﴾ a generous reward and honorable provisions. Certainly, Allāh's promise is true and shall come to pass and will never be broken or changed. Surely, all those who follow the guidance of the Companions, may Allāh be pleased with them all, will be similar to them. However, the Companions have the better virtue, the obvious lead and the perfection in character, on account of which none among this *Ummah* will be able to attain their level. May Allāh be pleased with them and make them pleased. May He place them in the gardens of *Al-Firdaws*, and make it their abode, and He indeed has done all of that. In his *Ṣaḥīḥ*, Muslim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«لَا تَسُبُّوا أَصْحَابِي، فَوَالَّذِي نَفْسِي بِيَدِهِ! لَوْ أَنَّ أَحَدَكُمْ أَتَقَرَّ بِمِثْلِ أَحَدٍ ذَهَبًا، مَا أَذْرَكَ مَدًّا أَحَدِهِمْ وَلَا نَصِيفَةً»

[1] A category of Shiites.

«Do not abuse my Companions, for by the One in Whose Hand is my soul! If one of you spends the amount of Uhūd in gold, that amount will never reach the level of one of them spending a Mudd half of it.»^[1]

This is the end of the *Tafsīr* of *Sūrat Al-Fath*; all praise and thanks is due to Allāh.

^[1] A small dry measurement, Muslim 4:1967

The Tafsīr of Sūrat Al-Hujurāt (Chapter - 49)

Which was revealed in Al-Madinah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ. وَأَنْتُمْ أَلِفٌ إِنْ أَنْتُمْ تَعْلَمُونَ ۝﴾
 ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَنْ
 تَحْبَطَ أَعْمَالُكُمْ وَأَنْتُمْ لَا تَعْلَمُونَ ۝﴾
 ﴿إِنَّ الَّذِينَ يُفَضِّلُونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ
 امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ۝﴾

﴿1. O you who believe! Make not (a decision) in advance before Allāh and His Messenger, and have Taqwā of Allāh. Verily, Allāh is Hearing, Knowing.﴾

﴿2. O you who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk as you speak aloud to one another, lest your deeds should be thwarted while you perceive not.﴾

﴿3. Verily, those who lower their voices in the presence of Allāh's Messenger, they are the ones whose hearts Allāh has tested for Taqwā. For them is forgiveness and a great reward.﴾

The Prohibition of making a Decision in advance of Allāh and His Messenger; ordering Respect towards the Prophet ﷺ

In these *Āyāt*, Allāh the Exalted teaches His faithful servants the good manners they should observe with the Messenger ﷺ, which are respect, honor and esteem. Allāh the Exalted and Most Honored said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ﴾

﴿O you who believe! Make not (a decision) in advance before Allāh and His Messenger,﴾

meaning, do not rush in making decisions before him, rather, follow his lead in all matters. 'Ali bin Abi Talḥah reported that Ibn 'Abbās, may Allāh be pleased with him, commented;

﴿لَا تَقْدِمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ﴾

﴿Make not (a decision) in advance before Allāh and His Messenger,﴾

"Do not say anything that contradicts the Qur'ān and Sunnah."^[1] Qatādah commented, "We were told that some people used to say, 'Revelation should be sent down about such and such matters,' and, 'such and such practices should be rendered allowed.' Allāh the Exalted disliked this attitude."^[2] Allāh said,

﴿وَاتَّقُوا اللَّهَ﴾

﴿and have Taqwā of Allāh.﴾ meaning, 'in what He has ordered you;'

﴿إِنَّ اللَّهَ سَمِيعٌ﴾

﴿Verily, Allāh is Hearing.﴾ 'your statements,'

﴿عَلِيمٌ﴾

﴿Knowing.﴾ 'your intentions.'

Allāh said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ﴾

﴿O you who believe! Raise not your voices above the voice of the Prophet,﴾

This contains another kind of favorable behavior. Allāh the Exalted is teaching the believers that they should not raise their voices above the voice of the Prophet ﷺ. It was stated that this *Āyah* was revealed about Abu Bakr and 'Umar.

Al-Bukhārī recorded that Ibn Abi Mulaykah said, "The two righteous ones, Abu Bakr and 'Umar, almost earned destruction when they raised their voices before the Prophet ﷺ who was receiving the delegation of Bani Tamīm. One of them

[1] Aṭ-Ṭabari 22 :275.

[2] Aṭ-Ṭabari 22 :276.

recommended Al-Aqra' bin Hābis the member of the Banu Mujāshi' while the other recommended another man. Nafi' (a subnarrator) said: "I don't remember his name." Abu Bakr said to 'Umar, 'You only wanted to contradict me,' while 'Umar said, 'I did not intend to contradict you.' Their voices then became loud, thereupon Allāh the Exalted sent down this Āyah,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ﴾

﴿O you who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk as you speak aloud to one another, lest your deeds should be thwarted while you perceive not.﴾

'Abdullāh bin Az-Zubayr said, "After that, 'Umar's voice was so low that the Messenger of Allāh ﷺ had to ask him to repeat what he said so that he could understand what he was saying to him." 'Abdullāh bin Az-Zubayr did not mention the same regarding his father, Abu Bakr,^[1] may Allāh be pleased with him.^[2] Muslim did not collect this *Hadīth*.

In another narration collected by Al-Bukhārī, he said that a delegation from the tribe of Banu Tamīm came to the Prophet ﷺ and that Abu Bakr recommended Al-Qa'qā' bin Ma'bad to be appointed as their leader, while 'Umar recommended Al-Aqra' bin Hābis.^[3] Muslim did not collect this narration.

Al-Bukhārī recorded that Anas bin Mālik said, "The Prophet ﷺ missed Thābit bin Qays and a man said, 'O Allāh's Messenger! I will find out about his news.' That man went to Thābit and found him sitting at home with his head lowered and asked him, 'What is the matter?' Thābit said, 'An evil matter!' And he said that he used to raise his voice above the voice of the Prophet ﷺ. He feared that his good deeds would be useless and he would be among the people of the Fire. The man went back to the Prophet ﷺ and conveyed Thābit's statement and returned to Thābit with a wonderfully good

[1] Meaning his grandfather.

[2] *Fath Al-Bāri* 8:454.

[3] *Fath Al-Bāri* 8:457.

news. The Prophet ﷺ said,

«اذْعَبْ إِلَيْهِ قُلْ لَهُ: إِنَّكَ لَنْتَ مِنْ أَهْلِ النَّارِ، وَلَكِنَّكَ مِنْ أَهْلِ الْجَنَّةِ»

«Go back to him and tell him this news; you are not among the people of the Fire. Rather, you are among the dwellers of Paradise.»

Al-Bukhārī collected this *Ḥadīth* with this wording.^[1]

Imām Aḥmad recorded that Anas bin Mālik said, "When this *Āyah* was revealed,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ﴾

«O you who believe! Raise not your voices above the voice of the Prophet», until,

﴿وَأَنْتُمْ لَا تَشْعُرُونَ﴾

«while you perceive not», Thābit bin Qays bin Ash-Shammās, whose voice was loud, said, 'I was the one who raised his voice above the voice of Allāh's Messenger ﷺ. I am among the dwellers of the Fire. My good deeds have been done in vain.' He remained in his house feeling distressed, and the Messenger of Allāh ﷺ noticed his absence. So some men went to Thābit and said to him, 'The Prophet ﷺ noticed your absence. What is the matter with you?' Thābit said, 'I used to raise my voice above the voice of the Prophet ﷺ and speak loudly in front of him. My deeds have been rendered useless and I am among the people of the Fire.' They went to the Prophet ﷺ and told him what Thābit said and the Prophet ﷺ said,

«لَا، بَلْ هُوَ مِنْ أَهْلِ الْجَنَّةِ»

«Nay, he is among the dwellers of Paradise.»

Anas commented, "We used to see Thābit walk among us knowing that he was (to be) among the dwellers of Paradise. During the battle of Yamamah, our forces suffered retreat. Suddenly, Thābit bin Qays bin Shāmmas came, having put on his *Ḥanūf*^[2] and shrouds, and said, 'The worst habit is the one you acquire from your enemy and do not set a bad

[1] *Fath Al-Bārī* 8:454.

[2] Fragrance used when shrouding the dead for burial.

example for your companions.' And he went on fighting until he was martyred, may Allāh be pleased with him.^[1]

Allāh then prohibited speaking to the Prophet ﷺ in a loud voice, just as one speaks loudly to another in a way that offends him. Instead, they were required to speak to him in terms of respect, honor and calmness. This is why Allāh the Exalted and Most Honored said,

﴿وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ﴾

«nor speak aloud to him in talk as you speak aloud to one another,»

just as He said in another *Āyah*,

﴿لَا تَجْمَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَبَعْضٍ﴾

«Make not the calling of the Messenger among you as your calling one of another.» (24:63)

Allāh's statement,

﴿أَنْ تَحْبَطَ أَعْمَالُكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ﴾

«lest your deeds should be thwarted while you perceive not.»

means, 'We ordered you to refrain from raising your voices to the Prophet ﷺ, so that he will not get angry with you, because in doing so, you will also anger Allāh.' The good deeds of he who caused the Prophet's anger will become useless without him even knowing. In the *Ṣaḥīḥ*, there is a *Ḥadīth* that states,

«إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللَّهِ تَعَالَى لَا يُلْقِي لَهَا بَالًا، يَكْتَسِبُ لَهُ بِهَا الْجَنَّةَ، وَإِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللَّهِ تَعَالَى لَا يُلْقِي لَهَا بَالًا، يَهْوِي بِهَا فِي النَّارِ أَبَدًا مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ»

«Verily, a man might utter a word that pleases Allāh the Exalted, even though he does not recognize the significance of his word, and on its account Paradise is written for him. Verily, a man might utter a word carelessly that angers Allāh the Exalted, and on its account, he is cast in the Fire farther than the distance between the heavens and earth.»^[2]

[1] Aḥmad 3:137. Similar was recorded by Muslim no. 119.

[2] Faṭḥ Al-Bāri 11:314.

Allāh then ordains lowering one's voice before the Messenger and encourages, directs and recommends this better behavior.

﴿إِنَّ الَّذِينَ يُخَفِّضُونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَٰئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ فَلَيُقْفَلْنَ﴾

﴿Verily, those who lower their voices in the presence of Allāh's Messenger, they are the ones whose hearts Allāh has tested for Taqwā.﴾

whose hearts have been purified by Allāh and made as a residence and dwelling for the Taqwā,

﴿لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ﴾

﴿For them is forgiveness and a great reward.﴾

Imām Aḥmad recorded in the Book of Az-Zuhd that Mujāhid said, "Someone wrote to 'Umar, 'O Leader of the faithful! Who is better, a man who does not feel the desire to commit a sin and does not commit it, or a man who feels desire to commit a sin, but does not commit it?' 'Umar replied, 'He who feels desire to commit a sin, but does not commit it,

﴿أُولَٰئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ فَلَيُقْفَلْنَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ﴾

﴿they are the ones whose hearts Allāh has tested for Taqwā. For them is forgiveness and a great reward.﴾ "

﴿إِنَّ الَّذِينَ يَدْعُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿١﴾ وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَّهُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢﴾﴾

﴿4. Verily, those who call you from behind the dwellings, most of them have no sense.﴾

﴿5. And if they had patience till you could come out to them, it would have been better for them. And Allāh is Forgiving, Most Merciful.﴾

Admonishing Those Who call the Prophet ﷺ from behind Dwellings

Allāh the Exalted and Most Blessed admonished those, such as the uncivilized bedouins, who used to call to the Prophet ﷺ from behind the dwellings which belong to his wives,

﴿أَكْثَرُهُمْ لَا يَعْقِلُونَ﴾

«most of them have no sense.» Allāh the Exalted and Most Honored then ordains the better behavior in this regard,

﴿وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَّهُمْ﴾

«And if they had patience till you could come out to them, it would have been better for them.»

it would have earned them the better benefit of this life and the Hereafter. Allāh, Worthy of all praise, then encourages them to turn to Him in repentance.

﴿وَاللَّهُ عَفُورٌ رَّحِيمٌ﴾

«And Allāh is Forgiving, Most Merciful.»

It was reported that this *Āyah* was revealed about Al-Aqra' bin Hābis At-Tamimi, may Allāh be pleased with him, according to more than one source. Imām Aḥmad recorded that Al-Aqra' bin Hābis said that he called the Messenger of Allāh ﷺ from behind his dwellings, saying, "O Muḥammad! O Muḥammad!" "O Allāh's Messenger!" according to another narration, but the Messenger ﷺ did not answer him, Al-Aqra' said, "O Allāh's Messenger. My praise (of others) is worthwhile and my admonishment (of others) is degrading." The Prophet ﷺ replied,

«ذَاكَ اللَّهُ غَرٌّ وَجَلٌّ»

«It is Allāh the Exalted (Who is worthy of this description).»^[1]

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِمَهْلِكِهِمْ مَقْصِحًا عَلَى مَا قَدْ ثَبَرْتُمْ عَلَيْهِمْ ۖ وَاعْلَمُوا أَن إِلَيْكُمْ رُشُودُ اللَّهِ وَلَئِن كُنْتُمْ فِي شَكٍّ مِّنْ مَا نَزَّلْنَا بِالْحَقِّ فَقُرُّوا إِلَيْهِمْ فَاصْطَبِرُوا ۚ وَاللَّهُ يَهْدِي الْقَوْمَ الْكَافِرَ ۚ﴾
 ﴿فَتَبَيَّنُوا أَن يُصِيبُوا قَوْمًا بِمَهْلِكِهِمْ مَقْصِحًا عَلَى مَا قَدْ ثَبَرْتُمْ عَلَيْهِمْ ۖ وَاعْلَمُوا أَن إِلَيْكُمْ رُشُودُ اللَّهِ وَلَئِن كُنْتُمْ فِي شَكٍّ مِّنْ مَا نَزَّلْنَا بِالْحَقِّ فَقُرُّوا إِلَيْهِمْ فَاصْطَبِرُوا ۚ وَاللَّهُ يَهْدِي الْقَوْمَ الْكَافِرَ ۚ﴾

«6. O you who believe! If a Fāsiq comes to you with any news, verify it, lest you should harm people in ignorance, and afterwards you become regretful for what you have done.»

«7. And know that among you there is the Messenger of Allāh. If he were to obey you in much of the matter, you would surely

[1] Aḥmad 3:488.

be in trouble. But Allāh has endeared the faith to you and has beautified it in your hearts, and has made disbelief, Fustūq and 'Isyān hateful to you. Such are they who are the rightly guided.﴾

﴿8. (This is) a grace from Allāh and His favor. And Allāh is All-Knowing, All-Wise.﴾

Investigating the Reliability of the News conveyed by Wicked People

Allāh the Exalted ordered investigating the news that sinners and the wicked bring, to make sure of its authenticity. Otherwise, if the sinner's word is taken for granted and a decision is based on it, regardless of whether the information is true or not, the authorities will be taking the lead of the sinners. Allāh the Exalted and Most Honored forbade taking the path of the corrupted and sinners. This is why groups of the scholars of *Ḥadīth* refuse to accept narrations from narrators whose reliability is unknown, for they might be from among the wicked people, in reality.

The Prophet's Decision is Better

Allāh said,

﴿وَاعْلَمُوا أَنِّي رَسُولُ اللَّهِ﴾

﴿And know that among you there is the Messenger of Allāh.﴾

'know that among you is the Messenger of Allāh ﷺ. Therefore, honor and respect him, be polite with him and obey his orders. For he is more knowledgeable about what benefits you and is more concerned with you than you yourselves are. His opinions in such matters are more complete than your own.' Allāh the Exalted and Most Blessed said in another *Āyah*,

﴿الَّذِينَ أُولَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ﴾

﴿The Prophet is closer to the believers than themselves﴾ (33:6).

Then He clarifies that they fall short in overseeing their own benefit;

﴿لَا يُلَاحِظُونَ فِيكُمْ مِنَ اللَّهِ حَتَّىٰ تَخْرُجُوا مِنْهَا﴾

«If he were to obey you in much of the matter, you would surely be in trouble.»

‘if he obeys all of your opinions and desires, you will earn trouble and hardship.’ Allāh the Exalted and Most Honored said,

﴿وَلَوْ أَتَّبَعَ الْكَافِرُونَ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ بَلْ أَتَيْنَهُمْ بِذِكْرِهِمْ فَهُمْ عَنْ ذِكْرِهِمْ مُعْرِضُونَ﴾

«And if the truth had been in accordance with their desires, verily, the heavens and the earth, and whosoever is therein would have been corrupted! Nay, We have brought them their reminder, but they turn away from their reminder.» (23:71) Allāh’s statement,

﴿وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ﴾

«But Allāh has endeared the faith to you and has beautified it in your hearts.»

‘made faith dear to your souls and beautified it in your hearts.’

Allāh said,

﴿وَكَرِهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْإِصْيَانَ﴾

«and has made disbelief, Fusūq and ‘Iṣyān hateful to you.» He has made disbelief, sins, whether major or minor, and ‘Iṣyān – all types of sins, hateful to you.’ This statement transfers us from one level to a better level, to perfect Allāh’s bounty. Allāh’s statement next,

﴿أُولَئِكَ هُمُ الرَّاغِبُونَ﴾

«Such are they who are the rightly guided.» those who have these qualities are the rightly guided ones whom Allāh has granted guidance and correctness.

Imām Aḥmad recorded that Abu Rifā‘ah Az-Zuraqi said that his father said, “During the battle of Uḥud, when the idolaters retreated, the Messenger of Allāh ﷺ said,

«اسْتَوُوا حَتَّى أَتِيَّ عَلَى رَبِّي عَزَّ وَجَلَّ»

‘Stay in straight lines so that I praise my Lord, the Exalted

and Most Honored.*

They stood behind him in lines and he ﷺ said,

«اللَّهُمَّ لَكَ الْخُذُّ كُلُّهُ، اللَّهُمَّ لَا قَابِضَ لِمَا بَسَطْتَ وَلَا بَاسِطَ لِمَا قَبَضْتَ، وَلَا حَادِيَ لِمَنْ أَضَلَلْتَ، وَلَا مُضِلَّ لِمَنْ هَدَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُقَرَّبَ لِمَا بَاعَدْتَ، وَلَا مُبَاعِدَ لِمَا قَرَّبْتَ. اللَّهُمَّ ابْسُطْ عَلَيْنَا مِنْ بَرَكَاتِكَ وَرَحْمَتِكَ وَقَبْلِكَ وَرِزْقِكَ، اللَّهُمَّ إِنِّي أَسْأَلُكَ النِّعَمَ الْمُقِيمَ الَّذِي لَا يَحُولُ وَلَا يَزُولُ. اللَّهُمَّ إِنِّي أَسْأَلُكَ النِّعَمَ يَوْمَ الْعَمَلَةِ وَالْأَمْنِ يَوْمَ الْخَوْفِ. اللَّهُمَّ إِنِّي غَائِدٌ بِكَ مِنْ شَرِّ مَا أَعْطَيْتَنَا وَمِنْ شَرِّ مَا مَنَعْتَنَا. اللَّهُمَّ حَبِّبْ إِلَيْنَا الْإِيمَانَ وَزَيِّنْهُ فِي قُلُوبِنَا وَكَرِّهْ إِلَيْنَا الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ وَاجْعَلْنَا مِنَ الرَّائِسِينَ. اللَّهُمَّ تَوَقَّنَا مُسْلِمِينَ وَأَخْبِنَا مُنْصِلِينَ وَأَلْحِقْنَا بِالصَّالِحِينَ غَيْرَ خَرَايَا وَلَا مَقْتَرِينَ، اللَّهُمَّ قَاتِلِ الْكُفْرَةَ الَّذِينَ يَكْذِبُونَ رُسُلَكَ وَيَصُدُّونَ عَنْ سَبِيلِكَ وَاجْعَلْ عَلَيْهِمْ رِجْزَكَ وَعَذَابَكَ، اللَّهُمَّ قَاتِلِ الْكُفْرَةَ الَّذِينَ أَوْتُوا الْكِتَابَ إِلَهَ الْحَقِّ»

«O Allāh! Your is the praise. O Allāh! There is none who can withhold what You send, or send what You withhold, or guide whom You send astray, or misguide whomever You guide, or give what You deprive, or deprive whom You give, or draw closer whom You cast or cast whom You draw closer. O Allāh! Bestow on us from Your blessings, mercy, grace and provisions. O Allāh! I ask You for the eternal delight that never ends or fades away. O Allāh! I ask You for provisions on the Day of deprivation and safety on the Day of fear. O Allāh! I seek refuge with You from the evil repercussions of what You have given us and from the evil of what You have deprived us of. O Allāh! Make faith dear to us and beatify it in our hearts and make disbelief, *Fusūq* and *'Isyān* hateful to us, and make us among the rightly guided. O Allāh! Allow us to die as Muslims, live as Muslims and join us with the ranks of the righteous ones, without tasting humiliation or turmoil. O Allāh! Fight the disbelievers who deny Your Messengers and hinder others from Your path; send on them Your torment and punishment. O Allāh! Fight the disbelievers who were given the Scriptures, the True God.»^[1]

[1] Ahmad 3:424.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٥١٦

الْحُجُرَاتِ

وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ وَاللَّهُ عَفُورٌ
 رَّحِيمٌ ﴿٩﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا
 أَن تُصِيبُوا قَوْمًا بِمَظْهَرِهِ فَتُصِحُّوا عَلَيَّ مَا فَعَلْتُمْ نَدِمِينَ ﴿١٠﴾
 وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُمْ
 وَلَكِنَّ اللَّهَ حَبِيبٌ إِلَيْكُمْ إِلَا بَيْنَ وَرَيْنَهُ فِي قُلُوبِكُمْ وَكَرِهَ إِلَيْكُمْ
 الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَٰئِكَ هُمُ الرَّاشِدُونَ ﴿١١﴾
 فَضَلَّ مِنَ اللَّهِ وَرِيعَةً وَاللَّهُ عَلَيْهِ حَكِيمٌ ﴿١٢﴾ وَإِن طَائِفَتَانِ
 مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِن بَغَتْ إِحْدَاهُمَا
 عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبَغَىٰ حَتَّى تَأْتِيَ إِلَىٰ أَمْرِ اللَّهِ فَإِن فَاتَتْ
 فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿١٣﴾
 إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ
 لَعَلَّكُمْ تُرْحَمُونَ ﴿١٤﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرُ قَوْمٌ مِّن قَوْمٍ
 عَسَىٰ أَن يَكُونُوا خَيْرًا مِنْهُمْ وَلَا يَسَاءَ عَسَىٰ أَن يَكُونَ خَيْرًا
 مِنْهُمْ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الِاسْمُ
 الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١٥﴾

An-Nasa'i collected this Hadīth in 'Amal Al-Yawm wal-Laylah'.^[1] Allāh said,

﴿فَضَلَّ مِنَ اللَّهِ وَرِيعَةً﴾

﴿(This is) a grace from Allāh and His favor.﴾ meaning, this favor that He has bestowed on you is a favor and a bounty from Him to you,

﴿وَاللَّهُ عَلَيْهِ حَكِيمٌ﴾

﴿And Allāh is All-Knowing, All-Wise.﴾

All-Knower in those who deserve guidance and those who deserve misguidance, All-Wise in His statements, actions, legislation and the destiny He appoints.

﴿وَإِن طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِن بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبَغَىٰ حَتَّى تَأْتِيَ إِلَىٰ أَمْرِ اللَّهِ فَإِن فَاتَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾

﴿9. And if two parties among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one that which outrages till it complies with the command of Allāh. Then if it complies, then make reconciliation between them justly, and be equitable. Verily, Allāh loves those who are the equitable.﴾

﴿10. The believers are but a brotherhood. So make reconciliation

^[1] An-Nasa'i in Al-Kubrā 6:156.

between your brothers, and have Taqwā of Allāh that you may receive mercy.﴾

Making Peace between Disputing Muslims

Allāh commands making peace between Muslims that fight each other,

﴿وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا﴾

﴿And if two parties among the believers fall to fighting, then make peace between them both.﴾

Therefore, Allāh calls both opposing groups among Muslims, believers, although they are fighting each other. Al-Bukhārī and other scholars relied on this *Ḥadīth* as evidence that committing a sin does not nullify faith, no matter how major the sin is. This creed contradicts the creed of the Khawārij sect and those who accepted their idea, such as the Mu'tazilah sect. Al-Bukhārī narrated that Al-Ḥasan said that Abu Bakrah said that the Messenger of Allāh ﷺ gave a speech on the *Minbar* while Al-Ḥasan bin 'Alī was with him. He was repeatedly looking at Al-Ḥasan and then at the people; then said,

﴿إِنَّ ابْنِي هَذَا سَيِّدٌ وَلَعَلَّ اللَّهَ تَعَالَى أَنْ يُضْلِحَ بِهِ بَيْنَ فِئَتَيْنِ عَظِيمَتَيْنِ مِنَ الْمُسْلِمِينَ﴾

«Verily, this son of mine is a Sayyid (chief or master), and may Allāh make peace between two great groups of Muslims through him.»^[1]

What the Prophet ﷺ said, occurred. Al-Ḥasan brought peace between the people of Ash-Shām and 'Irāq, after they fought tremendous wars and frightening battles. Allāh's statement,

﴿إِنْ بَنَتْ إِحْدَهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا آلَئِيَّتِي حَتَّىٰ تَخَافَ إِلَىٰ أَمْرِ اللَّهِ﴾

﴿But if one of them outrages against the other, then fight you (all) against the one that which outrages till it complies with the command of Allāh.﴾

means, until the rebellious group refers to the commands of Allāh and His Messenger ﷺ for judgement and they listen to and obey the truth. There is a *Ḥadīth* in the *Ṣaḥīḥ* in which

^[1] *Fath Al-Bāri* 5:361.

Anas states that the Messenger of Allāh ﷺ said,

«نُصِّرُ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا»

«Help your brother, whether he is an oppressor or he is oppressed.»

“I asked, ‘O Allāh’s Messenger! It is right that I help him if he is oppressed, but how should I help him if he is an oppressor?’ He ﷺ said,

«تَمْنَعُهُ مِنَ الظُّلْمِ فَذَلِكَ نَصْرُكَ يَا أَيُّهَا»

«By preventing him from oppressing others; this is how you help him in this case.»^[1]

Sa‘īd bin Jubayr said that tribes of Aws and Khazraj once got in a scuffle using date tree branches and slippers. Allāh revealed this honorable Āyah commanding them to make peace between them.^[2]

As-Suddi said, “A man from Al-Anṣār, whose name was Imrān, had a wife called Umm Zayd. She wanted to visit her family, but her husband prevented her from visiting them by locking her in an upper room. So, none of her family could visit or see her. She sent someone to her family. They came, took her down from the room and wanted to take her away. Her husband was absent at the time, so his family called on their people. Their cousins came to help prevent the wife from going with her family. A push and shove situation occurred that led to them fighting using slippers. This Āyah was then revealed in their case, and the Messenger of Allāh ﷺ sent someone to bring peace between them, and they both agreed to resort to the decision of Allāh the Exalted.”^[3] The statement of Allāh the Exalted, next,

«فَإِنْ مَاتَ فَأَمِيرُهُمَا بِالْعَدْلِ وَالْإِطْرَإِ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ»

«Then if it complies, then make reconciliation between them justly, and be equitable. Verily, Allāh loves those who are the

[1] *Fath Al-Bāri* 5:118.

[2] *Ad-Durr Al-Manthūr* 7:560.

[3] *Aṭ-Ṭabari* 22:294. This and the previous statement fall under the category of those narrations mentioned in the beginning of the book.

equitable.﴾

means, be fair in your judgement regarding the dispute that occurred between them,

﴿إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾

﴿Verily, Allāh loves those who are the equitable.﴾

Ibn Abi Hātim recorded, that ‘Abdullāh bin ‘Amr said that the Messenger of Allāh ﷺ said,

«إِنَّ الْمُقْسِطِينَ فِي الدُّنْيَا عَلَى مَنَابِرَ مِنْ لَوْلُزٍ بَيْنَ يَدَيِ الرَّحْمَنِ عَرْ وَجَلَّ بِمَا أَقْسَطُوا فِي الدُّنْيَا»

«Verily, those who are equitable in this life, will be on podiums made of pearls before Ar-Rahmān, the Exalted and Most Honored, on account of their fairness in this life.»

An-Nasa’i collected this Ḥadīth.^[1] Allāh’s statement,

﴿إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ﴾

﴿The believers are but a brotherhood.﴾ means, all of them are brothers in Islām. The Messenger of Allāh ﷺ said,

«الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ»

«The Muslim is the brother of the Muslim, he is not unjust with him nor does he forsake him.»^[2]

In the Ṣaḥīḥ,

«وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ»

«Allāh helps the servant as long as the servant helps his brother.»^[3] Also in the Ṣaḥīḥ:

«إِنَّمَا دَعَا الْمُسْلِمُ لِأَخِيهِ يَظْهَرُ الْغَيْبُ قَالَ الْمَلَكُ: آمِينَ وَلَكَ بِإِخْوَتِهِ»

«If the Muslim invokes Allāh for the benefit of his absent brother, the angel says afterwards, “Āmīn, and for you the same.”»^[4]

[1] An-Nasa’i in *Al-Kubrā* 5917.

[2] *Fath Al-Bāri* 5:116.

[3] Muslim 4:2074.

[4] Muslim 4:2094.

There are many *Ḥadīths* with this meaning, such as, in the *Ṣaḥīḥ*,

«نَمَثِلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ وَتَوَاضُعِهِمْ كَمَثَلِ الْجَسَدِ الْوَاحِدِ، إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالْحُمَّى وَالسَّهَرِ»

«The parable of the believers in relation to the kindness, mercy and compassion they have for each other, is that of the body: when an organ of it falls ill, the rest of the body responds with fever and sleeplessness.»^[1] And also in *Ṣaḥīḥ*.

«الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبَيْتَانِ يَشُدُّ بِنَفْسِهِ بَعْضُهُمَا»

«A believer to another believer is like a building whose different parts enforce each other.»

The Prophet ﷺ then clasped his hands with the fingers interlaced.^[2]

Allāh's statement,

﴿فَاذْهَبُوا بَيْنَهُمَا لِيُرِيدُوا﴾

«So make reconciliation between your brothers,» refers to the two groups that fight each other,

﴿وَاتَّقُوا اللَّهَ﴾

«and have Taqwā of Allāh» in all of your affairs,

﴿تَمْلِكُوا رَحْمَةً﴾

«that you may receive mercy.» and this is a promise from Allāh that He will grant mercy to those who fear and obey Him.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَخْرُ قَوْمٌ مِنْ قَوْمٍ عَنَّا أَنْ يَكُونُوا خِيَرًا مِنْهُمْ وَلَا يَسَاءُ مِنْ سَاءٍ عَنَّا أَنْ يَكُنَّ خِيَرًا مِنْهُمْ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَرُوا بِالْأَلْقَابِ يَسُّ الْأَسْمَاءُ الْقُرُوءُ بَعْدَ الْإِيمَانِ وَمَنْ لَمْ يَتُبْ فَأُولَئِكَ هُمُ الظَّالِمُونَ﴾

«11. O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former. Nor let (some) women scoff at other women, it may be that the latter are better than the former. Nor defame yourselves, nor insult

[1] Muslim 4:1999.

[2] *Fath Al-Bāri* 5:119.

one another by nicknames. Evil is the name of wickedness after faith. And whosoever does not repent, then such are indeed wrongdoers.﴾

The Prohibition of mocking and ridiculing One Another

Allāh the Exalted forbids scoffing at people, which implies humiliating and belittling them. In the *Ṣaḥīḥ*, it is recorded that the Messenger of Allāh ﷺ said,

«الْكِبَرُ بَطَرُ الْحَقِّ وَغَنَمُ النَّاسِ»

«Arrogance is refusing the truth and belittling people.»^[1]

And in another Version

«غَنَطُ النَّاسِ»

«And despising people»

It is forbidden to scoff at and belittle people, for the injured party could be more honored and dearer to Allāh the Exalted than those who ridicule and belittle them. This is why Allāh the Exalted said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُوا قَوْمًا مِنْ قَوْمٍ عَسَى أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءً مِنْ نِسَاءٍ عَسَى أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ﴾

«O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former. Nor let (some) women scoff at other women, it may be that the latter are better than the former.»

thus, stating this prohibition for men and then women. The statement of Allāh the Exalted,

﴿وَلَا تَلْمِزُوا أَنْفُسَكُمْ﴾

«Nor defame yourselves,» forbids defaming each other. He among men who is a slanderer, and a backbiter, is cursed and condemned as Allāh states

﴿وَلِلَّهِ لِيُكَلِّمَ مَنزَلُ الْمُزْمَرِ﴾

«Woe to every Humazah, Lumazah»(104:1) Hamz is defamation by

^[1] Muslim 1:93.

action, while *Lamz* is by words. Allāh the Exalted and Most Honored said,

﴿هَٰمَّازٌ مُّشْكِرٌ﴾

﴿*Hammāz* (defaming), going about with slander.﴾ (68:11)

meaning, he belittles and defames people, transgressing and spreading slander among them, which is the *Lamz* that uses words as its tool. Allāh's statement here,

﴿وَلَا تَلْمِزُوا أَنْفُسَكُمْ﴾

﴿*Nor defame yourselves,*﴾ just as He said in another *Āyah*,

﴿وَلَا تَقْتُلُوا أَنْفُسَكُمْ﴾

﴿*Nor kill yourselves*﴾ (4:29), meaning, nor kill one another.

'Abdullāh bin 'Abbās, Mujāhid, Sa'īd bin Jubayr, Qatādah and Muqātil bin Ḥayyan said that the *Āyah*,

﴿وَلَا تَلْمِزُوا أَنْفُسَكُمْ﴾

﴿*Nor defame yourselves,*﴾ means, none of you should defame each other,' while,

﴿وَلَا تَابِرُوا بِأَلْقَابٍ﴾

﴿*nor insult one another by nicknames.*﴾ means, 'you should not address people by nick names that people dislike.' Imām Aḥmad recorded that Abu Jabīrah bin Aḍ-Ḍaḥḥāk said, "This *Āyah* was revealed about us, Banu Salamah;

﴿وَلَا تَابِرُوا بِأَلْقَابٍ﴾

﴿*nor insult one another by nicknames.*﴾

When the Messenger of Allāh ﷺ migrated to Al-Madīnah, every man among us had two or three nicknames. When the Prophet ﷺ called a man by one of these nicknames, people would say, 'O Allāh's Messenger! He hates that nickname.' Then this *Āyah*,

﴿وَلَا تَابِرُوا بِأَلْقَابٍ﴾

﴿*nor insult one another by nicknames.*﴾ was revealed."^[1] Abu

[1] Aḥmad 4:460.

Dāwud also collected this *Hadīth*.^[1] The statement of Allāh the Exalted and Most Honored,

﴿يَسِّرْ إِلَيْنِ الْفُسُوقَ بَعْدَ الْإِسْنِ﴾

«*Evil is the name of wickedness after faith*», means, the names and descriptions of wickedness are evil; meaning, 'to use the nicknames that were used by the people of *Jāhiliyyah*, after you embraced Islām and understood it,'

﴿وَمَنْ لَمْ يُبْ﴾

«*And whosoever does not repent*,» means, from this sin,

﴿فَأُولَئِكَ هُمُ الظَّالِمُونَ﴾

«*then such are indeed wrongdoers*.»

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِمَّا زَيَّنَّ لَكُم بَعْضُ الظَّالِمِينَ إِنَّهُ لَا يَجْتَنِسُوا وَلَا يَنْتَبِ نَفْسُكُمْ مَعًا أَيُّهَا الَّذِينَ آمَنُوا أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَحِيمٌ﴾

«12. O you who believe! Avoid much suspicion; indeed some suspicion is sin. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it. And have Taqwā of Allāh. Verily, Allāh is the One Who forgives and accepts repentance, Most Merciful.»

The Prohibition of Unfounded Suspicion

Allāh the Exalted forbids His faithful servants from being suspicious, which includes having doubts and suspicions about the conduct of one's family, relatives and other people in general. Therefore, Muslims are to avoid suspicion without foundation. The Leader of the faithful 'Umar bin Al-Khaṭṭāb said, "Never think ill of the word that comes out of your believing brother's mouth, as long as you can find a good excuse for it."^[2]

Mālik recorded that Abu Hurayrah, may Allāh be pleased with him, said that Allāh's Messenger ﷺ said,

[1] Abu Dāwud 5:246.

[2] *Az-Zuhd* by Imām Aḥmad, *Ad-Durr Al-Manthūr* 6:99.

«يَا أَيُّهَا الَّذِينَ آمَنُوا فَانُّ الظَّنَّ فَإِنَّ الظَّنَّ أَكْثَرُ الْخَبِيثِ، وَلَا تَجَسَّسُوا وَلَا تَحَسُّوا، وَلَا تَنَازَعُوا وَلَا تَحَاسَدُوا، وَلَا تَبَاغَضُوا وَلَا تَدَابَرُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا»

«Beware of suspicion, for suspicion is the worst of false tales; do not spy on one another; do not look for other's faults; do not be jealous of one another; do not envy one another; do not hate one another; and do not desert (shun) one another. And O Allāh's servants! Be brothers!»^[1]

The Two Ṣaḥīḥs and Abu Dāwūd recorded this Ḥadīth.^[2] Anas said that the Messenger of Allāh ﷺ said,

«لَا تَقَاطَعُوا وَلَا تَدَابَرُوا وَلَا تَبَاغَضُوا وَلَا تَحَاسَدُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا، وَلَا يَجِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثَةِ أَيَّامٍ»

«Do not shun each other; do not ignore one another; do not hate one another, and do not envy one another, and be brothers, O servants of Allāh. No Muslim is allowed to shun his brother for more than three days.»

Muslim and At-Tirmidhi collected this Ḥadīth, who considered it Ṣaḥīḥ.^[3] Allāh said,

﴿وَلَا تَجَسَّسُوا﴾

«And spy not», on each other. *Tajassus*, usually harbors ill intentions, and the spy is called a *Jāsūs*. As for *Taḥassus* (inquiring) it is usually done for a good reason. Allāh the Exalted and Most Honored said that Prophet Ya'qūb said,

﴿يَبْنَیْ أَذْهَبُوا تَحَسَّسُوا مِنْ بَرِّكَ وَأَخِيهِ وَلَا تَأْبَسُوا مِنْ رَحْمَةِ اللَّهِ﴾

«“O my sons! Go you and inquire (*Taḥassasū*) about Yūsuf and his brother, and never give up hope of Allāh's mercy.”»
(12:87)

Both of these terms, '*Tajassus*' and '*Taḥassus*' could have evil connotations. In the Ṣaḥīḥ it is recorded that the Messenger of Allāh ﷺ said,

«لَا تَجَسَّسُوا وَلَا تَحَسُّوا، وَلَا تَبَاغَضُوا وَلَا تَدَابَرُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا»

[1] *Al-Muwatta'a* 2:907.

[2] *Faṭḥ Al-Bāri* 10:499.

[3] *Muslim* 4:1983, *Tuḥfat Al-Aḥwadhī* 6:46.

«Neither commit *Tajassus* nor *Tahassus* nor hate each other nor commit *Tadabur*. And be brothers, O servants of Allāh.»^[1]

Al-Awzā'ī said, "*Tajassus* means, to search for something, while *Tahassus* means, listening to people when they are talking without their permission, or eavesdropping at their doors. *Tadabur* refers to shunning each other." Ibn Abi Ḥatim recorded this statement.

Allāh the Exalted said about backbiting:

﴿وَلَا يَنْتَبِهُنَّ بَعْضُهُنَّ إِلَى بَعْضٍ﴾

«neither backbite one another», thus prohibiting it, which was explained in a *Ḥadīth* collected by Abu Dāwud that Abu Hurayrah said, "It was asked, 'O Allāh's Messenger! What is backbiting?' He ﷺ said,

«يَذْكُرُ أَخَاكَ بِمَا يَكْرَهُ»

«Mentioning about your brother in a manner that he dislikes.»

He was asked, 'What if my brother was as I mentioned?' He ﷺ said,

«إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدْ اغْتَبْتَهُ، وَإِنْ لَمْ يَكُنْ فِيهِ مَا تَقُولُ فَقَدْ بَهْتَهُ»

«If he was as you mentioned, you will have committed backbiting. But if he was not as you say about him, you will have falsely accused him.»^[2]

At-Tirmidhi collected this *Ḥadīth* and said "*Ḥasan Ṣaḥīḥ*."^[3] Backbiting was sternly warned against, and this is why Allāh the Exalted and Most Blessed compared it to eating the flesh of a dead human being,

﴿أَيُّكُمْ أَمْكَرَ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مِمَّا كَفَرْتُمْ﴾

«Would one of you like to eat the flesh of his dead brother? You would hate it.»

Just as you hate eating the flesh of a dead person, on account of your nature; so hate backbiting, on account of your religion. The latter carries a punishment that is worse than the former. This *Āyah* seeks to discourage people from backbiting and

^[1] *Fath Al-Bāri* 10:496.

^[2] Abu Dāwud 5:191.

^[3] Muslim no. 2589, *Tuhfat Al-Aḥwadhī* 6:63.

warns against it. The Prophet ﷺ used these words to discourage taking back a gift that one gives to someone,

«كَأَنَّكَ لَبِ يَاقِي ثُمَّ يَرْجِعُ فِي فَيْئِهِ»

«He is just like the dog that eats its vomit.» after saying,

«لَيْسَ لَنَا مَثَلُ الشَّوْءِ»

«Ours is not an evil parable.»^[1]

Using various chains of narration, the *Ṣaḥīḥs* and *Musnads* record that the Prophet ﷺ said during the Farewell *Hajj*:

«إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا»

«Verily, your blood, wealth and honor are as sacred among you as the sanctity of this day of yours, in this month of yours, in this town of yours.»^[2]

Abu Dāwūd recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ مَالُهُ وَعِرْضُهُ وَدَمُهُ، حَسْبُ امْرِئٍ مِنَ الشَّرِّ أَنْ يَخْفِرَ أَخَاهُ الْمُسْلِمَ»

«All of the Muslim is sacred to the Muslim, his wealth, honor and his blood. It is evil enough for someone to belittle his Muslim brother.»^[3]

At-Tirmidhi collected this *Ḥadīth* and said “*Ḥasan Gharīb*.”^[4] Al-Ḥāfiẓ Abu Ya‘lā recorded that a cousin of Abu Hurayrah said, “Mā‘iz came to the Messenger of Allāh ﷺ and said, ‘O Allāh’s Messenger! I have committed adultery,’ and the Messenger ﷺ turned away from him until Mā‘iz repeated his statement four times. The fifth time, the Prophet ﷺ asked him,

«رَبِّيتُ؟»

[1] *Fath Al-Bāri* 5:278.

[2] *Fath Al-Bāri* 3:670, *Muslim* 3:1306, *Tuhfat Al-Aḥwadhī* 8:481 and *Aḥmad* 1:230.

[3] *Abu Dāwūd* 5:195.

[4] *Tuhfat Al-Aḥwadhī* 6:54.

‘Have you committed adultery?’ Mā’iz said, ‘Yes.’ The Prophet ﷺ asked,

«وَتَذَرِي مَا الزَّانَا؟»

‘Do you know what adultery means?’ Mā’iz said, ‘Yes. I have illegally done with her what a husband legally does with his wife.’ The Prophet ﷺ said,

«مَا تُرِيدُ إِلَى هَذَا الْقَوْلِ؟»

‘What do you seek to accomplish by this statement?’ Mā’iz said, ‘I intend that you purify me.’ The Prophet ﷺ asked,

«أَدْخَلْتَ ذَلِكَ بَيْنَكَ فِي ذَلِكَ مِنْهَا كَمَا يَغِيبُ الْبَيْلُ فِي الْمُكْحَلَةِ وَالرِّفَا فِي الْبَيْرِ؟»

‘Have you gone into her just as the stick goes into the Kohl container and the rope goes into the well?’

Mā’iz said, ‘Yes, O Allāh’s Messenger!’ The Prophet ﷺ commanded that Mā’iz be stoned to death and his order was carried out. The Prophet ﷺ heard two men saying to one another, ‘Have you not seen the man who had Allāh cover his secret, but his heart could not let him rest until he was stoned to death, just as the dog is stoned?’ The Prophet ﷺ continued on and when he passed by the corpse of a donkey, he asked,

«أَيُّنَ فُلَانٌ وَفُلَانٌ؟ انْزِلَا فَكُلَا مِنْ جِيفَةِ هَذَا الْجَمَارِ.»

‘Where are so-and-so? Dismount and eat from this donkey.’

They said, ‘May Allāh forgive you, O Allāh’s Messenger! Would anyone eat this meat?’ The Prophet ﷺ said;

«مَنَا نَلْمَا مِنْ أَخِيكُمَا إِنَّمَا أَشَدُّ أَكْلًا مِنْهُ، وَالَّذِي نَفْسِي بِيَدِهِ! إِنَّهُ الْآنَ لَفِي أَنْهَارِ الْجَنَّةِ يَتَغَمَّسُ فِيهَا»

‘The backbiting you committed against your brother is worse as a meal than this meal. By He in Whose Hand is my soul! He is now swimming in the rivers of Paradise.’ This Ḥadīth has an authentic chain of narration.^[1]

Imām Aḥmad recorded that Jābir bin ‘Abdullāh said, “We

[1] Musnad Abu Ya’lā 6:524, similar was recorded by Abu Dāwud, no. 4428.

were with the Messenger of Allāh ﷺ when a rotten odor was carried by the wind. The Messenger of Allāh ﷺ said,

«أَتَذَرُونَ مَا هَذَا الرِّيحُ؟ هَذَا رِيحُ الَّذِينَ يَغْتَابُونَ النَّاسَ»

«Do you know what this odor is? It is the odor of those who backbite people.»^[1]

Accepted Repentance from Backbiting and Slander

Allāh the Exalted and Most Honored said,

﴿وَاتَّقُوا اللَّهَ﴾

«And have Taqwā of Allāh», that is, regarding what He has commanded you and forbidden for you. Fear Him and beware of Him,

﴿إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ﴾

«Verily, Allāh is the One Who forgives and accepts repentance, Most Merciful.»

He forgives those who repent to Him, is merciful with those who go back to Him and trust in Him. The majority of scholars have stated that repentance for committing the sin of backbiting is that one refrains from backbiting intending not to repeat it again. There is a difference of opinion if whether feeling remorse is required in this case, and also if one should apologize to those who he has backbitten. Some scholars stated that it is not necessary for one to ask those whom he has backbitten to forgive him, because if they knew what was said about them, they could be hurt more than if they were not told about it. It is better, they said, that one should praise those whom he has backbitten in audiences in which he has committed the act. It is also better if one defends the injured party against any further backbiting, as much as one can, as recompense for his earlier backbiting.

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾

[1] Ahmad 3:351.

﴿13. O mankind! We have created you from a male and a female, and made you into nations and tribes that you may know one another. Verily, the most honorable of you with Allāh is that (believer) who has At-Taqwā. Verily, Allāh is All-Knowing, All-Aware.﴾

All of Mankind are the Children of 'Ādam and Ḥawwā'

Allāh the Exalted declares to mankind that He has created them all from a single person, 'Ādam, and from that person He created his mate, Ḥawwā'. From their offspring He made nations, comprised of tribe, which include subtribes of all sizes. It was also said that 'nations refers to non-Arabs, while 'tribes refers to Arabs. Various statements about this were collected in an individual introduction from the book, *Al-Inbāh*, by Abu 'Amr Ibn 'Abdul-Barr, and from the book, *Al-Qaṣad wal-Amam fī Ma'rifah Ansāb Al-Arab wal-'Ajam*.

Therefore, all people are the descendants of 'Ādam and Ḥawwā' and share this honor equally. The only difference between them is in the religion that revolves around their obedience to Allāh the Exalted and their following of His Messenger ﷺ. After He forbade backbiting and belittling other people, alerting mankind that they are all equal in their humanity. Allāh said,

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا﴾

﴿O mankind! We have created you from a male and a female, and made you into nations and tribes that you may know one another.﴾

so that they get to know each other by their nation or tribe. Mujāhid said that Allāh's statement,

﴿لِتَعَارَفُوا﴾

﴿that you may know one another.﴾ refers to one's saying, "So-and-so the son of so-and-so, from the tribe of so-and-so."^[1] Sufyān Ath-Thawri said, "The Ḥimyar (who resided in Yemen) dealt with each other according to their provinces, while the Arabs in the Ḥijāz (Western Arabia) dealt with each other according to their tribes."

[1] At-Ṭabari 22:312.

Honor is earned through Taqwā of Allāh

Allāh the Exalted said,

﴿إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَى﴾

«Verily, the most honorable of you with Allāh is that (believer) who has At-Taqwā.»

meaning, 'you earn honor with Allāh the Exalted on account of Taqwā, not family lineage.' There are many Ḥadīths from the Prophet ﷺ that support this meaning. Al-Bukhārī narrated that Abu Hurayrah said, "Some people asked the Prophet ﷺ, 'Who is the most honorable among people?' He replied,

«أَكْرَمُهُمْ عِنْدَ اللَّهِ أَتَقَاهُمْ»

«The most honorable among them with Allāh is the one who has the most Taqwā.»

They said, 'We did not ask you about this.' He said,

«فَأَكْرَمُ النَّاسِ يُوسُفُ نَبِيُّ اللَّهِ، ابْنُ نَبِيِّ اللَّهِ، ابْنُ خَلِيلِ اللَّهِ»

«Then the most honorable person is Yūsuf, Allāh's Prophet, the son of Allāh's Prophet, the son of Allāh's Prophet, the son of Allāh's Khalīl.»

They said, 'We did not ask you about this.' He said,

«فَعَنْ مَعَادِنِ الْعَرَبِ تَسْأَلُونِي؟»

«Then you want to ask me about the Arab lineage?» They said, 'Yes.' He said,

«فَخَيْرُكُمْ فِي الْجَاهِلِيَّةِ خَيْرُكُمْ فِي الْإِسْلَامِ إِذَا فَهَّمُوا»

«Those among you who were best in Jāhiliyyah, are the best among you in Islām, if they attain religious understanding.»^[1]

Al-Bukhārī collected this Ḥadīth in several places of his Ṣaḥīḥ.^[2] An-Nasā'ī did as well in the Tafsīr section of his Sunan.^[3] Muslim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

﴿إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورَتِكُمْ وَأَمْوَالِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ﴾

[1] Fath Al-Bāri:8:212.

[2] Fath Al-Bāri 6:477 and 481.

[3] An-Nasā'ī in Al-Kubrā 6:367.

«Verily, Allāh does not look at your shapes or wealth, but he looks at your hearts and actions.»^[1]

Ibn Mājah also collected this Ḥadīth.^[2]

Ibn Abi Hātim recorded that 'Abdullāh bin 'Umar said, "On the day Makkah was conquered, the Messenger of Allāh ﷺ performed Ṭawāf around the Ka'bah while riding his camel, Al-Qaṣwā', and was touching the corners with a stick he had in his hand. He did not find a place in the Masjid where his camel could sit and had to dismount on men's hands. He led his camel to the bottom of the valley, where he had her sit down. The Messenger of Allāh ﷺ later gave a speech while riding Al-Qaṣwā' and said, after thanking Allāh the Exalted and praising Him as He should be praised,

«يَا أَيُّهَا النَّاسُ! إِنَّ اللَّهَ تَعَالَى قَدْ أَذْهَبَ عَنْكُمُ غِيَّةَ الْجَاهِلِيَّةِ وَنَدَحَهَا بِأَيَّامِهَا، فَالنَّاسُ رَجُلَانِ: رَجُلٌ بَرٌّ تَقِيٌّ كَرِيمٌ عَلَى اللَّهِ تَعَالَى، وَرَجُلٌ فَاجِرٌ شَقِيٌّ مُرِيٌّ عَلَى اللَّهِ تَعَالَى، إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ: ﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلَكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾»

«O people! Allāh the Exalted has removed from you the slogans of Jāhiliyyah and its tradition of honoring forefathers. Men are of two types, a man who is righteous, fearful of Allāh and honorable to Allāh, or a man who is vicious, miserable and little to Allāh the Exalted. Verily, Allāh the Exalted and Most Honored said, ﴿O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allāh is that (believer) who has At-Taqwā. Verily, Allāh is All-Knowing, All-Aware.﴾»

The Prophet ﷺ said,

«أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ»

«I say this and invoke Allāh for forgiveness for me and for you.»

This was recorded by 'Abd bin Ḥumayd.^[3] Allāh the Exalted said,

[1] Muslim 4:1987.

[2] Ibn Mājah 2:1388.

[3] Al-Muntakhab by 'Abd bin Ḥumayd 793.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَEَمْعُكُم بَعْضُ أَهْبَابٍ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ ﴿١٧﴾ يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْتُم مِّن ذَكَرٍ وَأُنْثَى وَجَعَلْنَكُمْ شُعْرًا وَفِئَالٍ لِّتَعَارَفُوا إِن أَكْثَرَ مَكْرٍ عِنْدَ اللَّهِ أَنْتُمْ كُنْتُمْ عَلِيمٌ خَبِيرٌ ﴿١٨﴾ قَالَتِ الْأَعْرَابُ ءَمَّا قُلْنَا لَمْ تُؤْمِرُوا وَلَكِن قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلَيْكُم مِّنْ أَعْمَالِكُمْ شَيْءٌ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٩﴾ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ ﴿٢٠﴾ قُلْ أَتَعْلَمُونَ أَنَّ اللَّهَ بِدِينِكُمْ وَاللَّهُ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢١﴾ يَسْتَرْوِيكَ أَنَّ أَسْلَمُوا قُلْ لَا تَسْتَرْوِيكَ إِلَّا أَسْلَمْنَا بِكَ إِلَٰهٌ يَّمُنُ عَلَيْكَ أَنْ هَدَيْتَنَا لِلْإِيمَانِ إِنَّ كُنْتُمْ صَادِقِينَ ﴿٢٢﴾ إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ ﴿٢٣﴾

﴿Verily, Allāh is All-Knowing, All-Aware.﴾ means, 'He is All-Knowing of you and All-Aware of all of your affairs.' Allāh guides whom He wills, misguides whom He wills, grants mercy to whom He wills, torments whom He wills, elevates whom He wills above whom He wills. He is the All-Wise, the All-Knowing, the All-Aware in all this.

Several scholars relied on this honorable Āyah and the honorable Ḥadīths we mentioned as evidence that compatibility in marriage¹¹ is not a

condition of marriage contracts. They said that the only condition required in this regard is the adherence to the religion, as in the statement of Allāh, the Exalted,

﴿إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَى اللَّهَ﴾

﴿Verily, the most honorable of you with Allāh is the one with the most Taqwā.﴾

﴿قَالَتِ الْأَعْرَابُ ءَمَّا قُلْنَا لَمْ تُؤْمِرُوا وَلَكِن قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلَيْكُم مِّنْ أَعْمَالِكُمْ شَيْءٌ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٧﴾ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ ﴿٢٠﴾ قُلْ أَتَعْلَمُونَ أَنَّ اللَّهَ بِدِينِكُمْ وَاللَّهُ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢١﴾ يَسْتَرْوِيكَ أَنَّ أَسْلَمُوا قُلْ لَا تَسْتَرْوِيكَ إِلَّا أَسْلَمْنَا بِكَ إِلَٰهٌ يَّمُنُ عَلَيْكَ أَنْ هَدَيْتَنَا لِلْإِيمَانِ إِنَّ كُنْتُمْ صَادِقِينَ ﴿٢٢﴾ إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ ﴿٢٣﴾﴾

¹¹ With regards to social status, wealth, family lineage, etc.

يَكْفُرُ عَنْهُ عَلَيْهِ ۖ يَتُوبُ عَلَيْهِ أَنْ أَسْلَمُوا قُلْ لَا تَنْتَرُوا عَلَىٰ إِيْسَاءِكُمْ بَلِ اللَّهُ يَتُوبُ عَلَيْكُمْ أَنْ
مَدَّكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ ۚ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ وَالْأَرْضِ وَاللَّهُ وَبِهَا
تَقُولُونَ ۚ ﴿١٤﴾

﴿14. The bedouins say: "We believe." Say: "You do not believe. But say, 'We have submitted,' for Faith has not yet entered your hearts. But if you obey Allāh and His Messenger, He will not decrease anything in reward for your deeds. Verily, Allāh is Forgiving, Most Merciful."﴾

﴿15. Only those are the believers who have believed in Allāh and His Messenger, and afterward doubt not but strive with their wealth and their lives for the cause of Allāh. Those! They are the truthful.﴾

﴿16. Say: "Will you inform Allāh of your religion while Allāh knows all that is in the heavens and all that is on the earth, and Allāh is All-Aware of everything."﴾

﴿17. They regard as a favor to you that they have embraced Islām. Say: "Do not count your Islām as a favor to me. Nay, but Allāh has conferred a favor upon you that He has guided you to the Faith if you indeed are true."﴾

﴿18. "Verily, Allāh knows the Unseen of the heavens and the earth. And Allāh is the All-Seer of what you do."﴾

There is a Difference between a Believer and a Muslim

Allāh chastises the bedouins who, when they embraced Islām, claimed for themselves the grade of faithful believers. However, Faith had not yet firmly entered their hearts,

﴿قَالَ الْأَعْرَابُ مَتَىٰ هَذَا الَّذِي كُنْتُمْ تُبَدِّلُونَ ۚ يَوْمَ الْقِيَامَةِ ۚ﴾

﴿The bedouins say: "We believe." Say: "You do not believe, but say, 'We have submitted,' for Faith has not yet entered your hearts..."﴾

This honorable Āyah provides proof that Faith is a higher grade than Islām, according to the scholars of the *Ahl us-Sunnah wal-Jamā'ah*. This is also demonstrated in the Ḥadīth of Jibrīl, peace be upon him, when he questioned the Prophet ﷺ about Islām, then *Imān* then *Ihsān*. Thus moving the

general matter to one more specific, then even more specific.

Imām Aḥmad recorded that 'Amir bin Sa'd bin Abi Waqqās said, "The Messenger of Allāh ﷺ gave (something to) some men and did not give one of them. Sa'd said, 'O Allāh's Messenger, you gave to so-and-so and so-and-so. However, you gave nothing to so-and-so, even though he is a believer.' The Prophet ﷺ said,

«أَوْ مُسْلِمٌ؟»

«Or say, a Muslim.»

Sa'd repeated his statement thrice each time the Prophet ﷺ answered,

«أَوْ مُسْلِمٌ؟»

«Or say, a Muslim.» The Prophet ﷺ then said,

«إِنِّي لَأُعْطِي رَجُلًا وَأَدْعُ مَنْ هُوَ أَحَبُّ إِلَيَّ مِنْهُمْ، فَلَمْ أُعْطِهِ شَيْئًا مَخَافَةَ أَنْ يُتْرَكُوا فِي النَّارِ عَلَى وُجُوهِهِمْ»

«I might give some men and give nothing to others, even though the latter are dearer to me than the former. I do not give them things for fear that they might be thrown on their faces in the Fire.»^[1]

This Ḥadīth is recorded in the Two Ṣaḥīḥs.^[2] Therefore, the Prophet ﷺ made a distinction between the grade of believer and the grade of Muslim, indicating that *Imān* is a more exclusive grade than *Islām*. I mentioned this subject in detail supported by evidence, in the beginning of the explanation of the chapter on *Imān* in *Ṣaḥīḥ Al-Bukhārī*, all praise is due to Allāh and all the favors are from Him.

So this proves that the bedouins whom the *Āyah* mentioned were not hypocrites, rather they were Muslims in whose hearts Faith was not yet firmly established. They claimed a higher grade for themselves than the grade that they earned, and they were taught a lesson as a consequence. This meaning agrees with the meaning given by Ibn 'Abbās, Ibrāhīm An-Nakha'ī, Qatādah and that preferred by Ibn Jarīr. These

[1] Aḥmad 1:176.

[2] *Faṭḥ Al-Bārī* 1:99, Muslim 1:132.

bedouins were taught a lesson,

﴿قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِنسُ فِي قُلُوبِكُمْ﴾

﴿Say: "You do not believe, but say 'We are Muslims,' for Faith has not yet entered your hearts..."﴾

meaning, 'you have not yet achieved the reality of Faith.' Allāh the Exalted said,

﴿وَأَنْ تَطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَنْفُكَنَّ مِنْ أَجْرِكُمْ شَيْئًا﴾

﴿But if you obey Allāh and His Messenger, He will not decrease anything in reward for your deeds...﴾

'He will not decrease any of your rewards,' as Allāh said;

﴿وَمَا أَكْتَفُوا مِنْ عَلَيْهِمْ مِنْ شَيْءٍ﴾

﴿We shall not decrease the reward of their deeds in anything.﴾
(52:21)

Allāh said:

﴿إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ﴾

﴿Verily, Allāh is Oft-Forgiving, Most Merciful.﴾ for those who repent and return to Him. Allāh's statement,

﴿إِنَّمَا الْمُؤْمِنُونَ﴾

﴿Only those are the believers﴾, who have perfect Faith,

﴿الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا﴾

﴿who have believed in Allāh and His Messenger, and afterward doubt not﴾

They do not have doubts and their Faith was not shaken. Rather, their Faith remained on conviction,

﴿وَجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ﴾

﴿but strive for the cause of Allāh with their wealth and their lives﴾

meaning, they gladly gave away their life and the most precious of their wealth in obedience to Allāh as a means of seeking His pleasure,

﴿أَوْلَئِكَ هُمُ الْمُصْلِحُونَ﴾

«Those! They are the truthful.» 'in their statement if they say that they are believers, unlike some bedouins who are faithful only by words outwardly!'

Allāh said,

﴿قُلْ أَتُحِبُّونَ اللَّهَ بِرَبِّكُمْ﴾

«Say: "Will you inform Allāh of your religion..."» 'will you inform Allāh of what is in your hearts,'

﴿وَاللَّهُ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ﴾

«while Allāh knows all that is in the heavens and all that is on the earth,»

Nothing in the heavens and earth, even the weight of a speck of dust, all that is bigger or smaller, ever escapes His observation,

﴿وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

«and Allāh is All-Aware of everything.» Allāh said,

﴿يَتَذَكَّرُ عَلَيْكَ أَنْ آمَنَّا قُلْ لَا نُنْشِئُ عَلَىٰ بَنَاتِكُمْ﴾

«They regard as a favor to you that they have embraced Islām.

Say: "Do not count your Islām as a favor to me..."»

meaning the bedouins who considered embracing Islām, following and supporting the Messenger ﷺ as a favor to him. Allāh the Exalted refuted their false statement,

﴿قُلْ لَا نُنْشِئُ عَلَىٰ بَنَاتِكُمْ﴾

«Say: "Do not count your Islām as a favor to me..."» 'for the benefit of your Islām will only be yours, and this is a favor from Allāh to you,'

﴿يَا اللَّهُ إِنِّي عَفِيتُكَ أَنْ هَدَيْتَنِي لِلْإِسْلَامِ إِنْ كُنْتُ صَادِقِينَ﴾

«Nay, but Allāh has conferred a favor upon you that He has guided you to the Faith if you indeed are true.»

'in your claim that you are believers.' The Prophet ﷺ said to the Anṣār on the day of the battle of Hunayn,

«يَا مُنْشَرِ الْأَنْصَارِ! أَلَمْ أَجِدْكُمْ ضَلَالًا فَهَدَيْتُكُمْ اللَّهُ بِكُمْ؟ وَكُنْتُمْ مُتَفَرِّقِينَ فَأَلَمَّكُمْ اللَّهُ بِكُمْ؟ وَكُنْتُمْ عَالَةً فَأَغْنَيْتُكُمْ اللَّهُ بِكُمْ؟»

«O Anṣār! Have I not found you astray and Allāh guided you through me? Were you not divided and Allāh united you around me? Were you not poor and Allāh gave you riches through me?»

Whenever the Prophet ﷺ asked them any of these questions, they would reply, "Allāh and His Messenger have most favored us."^[1]

Al-Hāfiẓ Abu Bakr Al-Bazzār recorded that Ibn 'Abbās said, "Banu Asad came to the Messenger of Allāh ﷺ and said, 'O Allāh's Messenger! We embraced Islām, and before that, the Arabs fought against you, yet we did not fight against you.' The Messenger of Allāh ﷺ said,

«إِنَّ فِيهِمْ قَلِيلًا وَإِنَّ الشَّيْطَانَ يَنْفِلُ عَلَى أَلْسِنِهِمْ»

«Verily, they understand but little and the Shayṭān speaks through their words.»

This Āyah was later revealed,

«يَسْتَوُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمُنُوا عَلَيَّ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَيْتُكُمْ لِلْإِسْلَامِ إِذْ كُنْتُمْ صَافِقِينَ ﴿٦٤﴾»

«They regard as a favor to you that they have embraced Islām. Say: "Do not count your Islām as a favor to me." Nay, but Allāh has conferred a favor upon you that He has guided you to the Faith if you indeed are true."^[2]

Then Allāh reminds that He has complete knowledge of all creations and that He sees them all;

«إِنَّ اللَّهَ يَعْلَمُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ بَصِيرٌ ﴿٦٥﴾ بِمَا تَعْمَلُونَ ﴿٦٦﴾»

«Verily, Allāh knows the Unseen of the heavens and the earth. And Allāh is the All-Seer of what you do.»

This is the end of the Tafsīr of Sūrat Al-Hujurāt. Verily, all praise is due to Allāh, all the favors are from Him, and from Him comes the success and protection from error.

[1] Faḥ Al-Bārī 7:644.

[2] An-Nasā'ī in Al-Kubrā 11519.

The Tafsīr of Sūrah Qāf (Chapter - 50)

Which was revealed in Makkah

The Beginning of the Mufaṣṣal^[1] Section of the Qur'ān

This Sūrah is the first Sūrah in the Mufaṣṣal section of the Qur'ān, according to the correct view. It is said that the Mufaṣṣal starts with Sūrat Al-Hujurāt. Some common people say that the Mufaṣṣal starts with Sūrah 'Amma An-Nabā, (chapter 78), however, this is not true because none of the respected scholars ever supported this opinion.

Aws (bin Hudhayfah) said; "I asked the Companions of Allāh's Messenger (ﷺ) how they divided the Qur'ān. They said; Three, five, seven, nine, eleven, thirteen, and the Mufaṣṣal section as one."

This was recorded by Ibn Mājah and Imām Aḥmad.^[2]

If one counts forty-eight Sūrahs, the next Sūrah will be Sūrah Qāf. The details are as follows: The [first] three Sūrahs are Al-Baqarah (chapter 2), Āl 'Imrān (3), then An-Nisā' (4). The five are Al-Mā'idah (5), Al-An'ām (6), Al-A'rāf (7), Al-Anfāl (8) and Barā'ah (or At-Tawbah) (9). The seven next Sūrahs are Sūrah Yūnus (10), Hūd (11), Yūsuf (12), Ar-Ra'd (13), Ibrāhīm (14), Al-Ḥijr (15) and An-Naḥl (16). The nine next Sūrahs are, Subḥān (or Al-Isrā' (17)), Al-Kahf (18), Maryam (19), Ṭa Ha (20), Al-Anbiyā' (21), Al-Ḥajj (22), Al-Mu'minūn (23), An-Nūr (24) and Al-Furqān (25). The next eleven Sūrahs are Sūrat Ash-Shu'arā (26), An-Naml (27), Al-Qaṣaṣ (28), Al-'Ankabūt (29), Ar-Rūm (30), Luqmān (31), Alif Lām Mīm As-Sajdah (32), Al-Aḥzāb (33), Saba' (34), Fātir (35) and Yā Sīn (36). The next thirteen are Sūrat As-Ṣaffāt (37), Ṣād (38), Az-Zumar (39), Ghāfir (40),

^[1] Mufaṣṣal refers here to the short Surāhs. This starts from Sūrah Qāf to the end of the Qur'ān.

^[2] Abu Dāwud 2:114, Ibn Mājah 1:427 and Aḥmad 4:9. This is part of a weak Ḥadīth which was removed.

Ha Mim As-Sajdah (or *Fuṣṣilat*) (41), *Ash-Shūrā* (42), *Az-Zukhruf* (43), *Ad-Dukhān* (44), *Al-Jāthiyah* (45), *Al-Ahqāf* (46), *Al-Qitāl* (or *Muḥammad*) (47), *Al-Fath* (48) and *Al-Hujurāt* (49).

After that comes the *Mufaṣṣal* section, according to the Companions, may Allāh be pleased with them all.

Therefore, *Sūrah Qāf* (chapter 50) is the first of the *Mufaṣṣal*, just as we stated, and all praise is due to Allāh and all favors are from Him.

The Virtues of *Sūrah Qāf*

Imām Aḥmad recorded that 'Umar bin Al-Khaṭṭāb asked Abu Wāqid Al-Laythi, "What did the Prophet ﷺ recite during the 'Id Prayer?" Abu Wāqid said, "*Sūrah Qāf* and *Sūrat Iqtarabat* [i.e. *Sūrat Al-Qamar* (54)]." Muslim and the Four Collectors of the *Sunan* collected this *Hadīth*.^[1]

Imām Aḥmad recorded that Umm Hishām bint Ḥarithah said, "For around two years, or a year and a part of another year, our oven and the oven of the Prophet ﷺ was one and the same. I memorized *Sūrah*,

﴿ق وَالْقُرْآنِ الْمَجِيدِ﴾

﴿*Qāf. By the Glorious Qur'ān.*﴾ from the tongue of the Messenger of Allāh ﷺ who used to recite it every Friday while standing on the *Minbar* delivering the Friday sermon to the people."^[2] Muslim collected this *Hadīth*.^[3]

Abu Dāwud also recorded that the daughter of Al-Ḥārith bin An-Nu'man said, "I only memorized *Sūrah Qāf* from the mouth of the Messenger of Allāh ﷺ who used to recite it in every Friday *Khuṭbah*. Our oven and the oven of the Messenger ﷺ was one and the same."^[4] Muslim and An-Nasā'ī collected this *Hadīth*.^[5]

Therefore, the Messenger of Allāh ﷺ used to recite this *Sūrah* during large gatherings such as the 'Ids and during

[1] Aḥmad 5:217, Muslim 2:607, Abu Dāwud 1:683, *Tuḥfat Al-Aḥwadhī*, An-Nasā'ī in *Al-Kubrā* 3:79, 3:183 and Ibn Mājah 1:408.

[2] Aḥmad 6:435.

[3] Muslim 2:595.

[4] Abu Dāwud 1:660.

[5] Muslim 2:595, An-Nasā'ī in *Al-Kubrā* 3:107.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٥١٨

سُورَةُ الْقَافِ

سُورَةُ الْقَافِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ وَعِندَنَا كِتَابٌ حَفِيفٌ ﴿١﴾ أَلَمْ نَكُذِّبْ بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَرِيجٍ ﴿٢﴾ أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَلَيْسَتْهَا وَرُسُهَا وَمَا لَهَا مِنْ فُرُوجٍ ﴿٣﴾ وَالْأَرْضُ مَدَدَتْهَا وَأَلْبَسْنَاهَا رَوْسِي وَأَنْثَيْنَاهَا مِنْ كُلِّ رِجٍّ بِهَيْجٍ ﴿٤﴾ تَبْصِرَةٌ وَدُرَى لِكُلِّ عَبْدٍ مُنِيبٍ ﴿٥﴾ وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ ﴿٦﴾ وَالنَّخْلَ بَاسِقَاتٍ لَهَا طَلْعٌ نَضِيدٌ ﴿٧﴾ رِزْقًا لِلْعِبَادِ وَأَحْيَيْنَا بِهِ بَلَدَةً مَيْتًا كَذَلِكَ الْخُرُوجُ ﴿٨﴾ قَالَهُمْ قَوْمٌ تُوحٍ وَأَصْحَبُ الرِّيسِ وَمُؤْمِدٌ ﴿٩﴾ وَعَادَ وَفِرْعَوْنُ وَإِخْوَانُ لُوطٍ ﴿١٠﴾ وَأَصْحَبُ الْأَيْكَةِ وَقَوْمُ تُبَّعٍ كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيدِ ﴿١١﴾ أَفَعَيَّنَا بِالْخَلْقِ الْأَوَّلِ بَلْ هُمْ فِي لَبْسٍ مِنْ خَلْقٍ جَدِيدٍ ﴿١٢﴾

Friday sermons. He did so because this Sūrah contains news of the beginning of creation, Resurrection, the Return, Standing (before Allāh), the Reckoning, Paradise, the Fire, Allāh's reward and punishment, lessons of encouragement, and lessons of discouragement. Allāh knows best.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ وَعِندَنَا كِتَابٌ حَفِيفٌ ﴿١﴾ أَلَمْ نَكُذِّبْ بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَرِيجٍ ﴿٢﴾ أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَلَيْسَتْهَا وَرُسُهَا وَمَا لَهَا مِنْ فُرُوجٍ ﴿٣﴾ وَالنَّخْلَ بَاسِقَاتٍ لَهَا طَلْعٌ نَضِيدٌ ﴿٧﴾ رِزْقًا لِلْعِبَادِ وَأَحْيَيْنَا بِهِ بَلَدَةً مَيْتًا كَذَلِكَ الْخُرُوجُ ﴿٨﴾ قَالَهُمْ قَوْمٌ تُوحٍ وَأَصْحَبُ الرِّيسِ وَمُؤْمِدٌ ﴿٩﴾ وَعَادَ وَفِرْعَوْنُ وَإِخْوَانُ لُوطٍ ﴿١٠﴾ وَأَصْحَبُ الْأَيْكَةِ وَقَوْمُ تُبَّعٍ كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيدِ ﴿١١﴾ أَفَعَيَّنَا بِالْخَلْقِ الْأَوَّلِ بَلْ هُمْ فِي لَبْسٍ مِنْ خَلْقٍ جَدِيدٍ ﴿١٢﴾

قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ وَعِندَنَا كِتَابٌ حَفِيفٌ ﴿١﴾ أَلَمْ نَكُذِّبْ بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَرِيجٍ ﴿٢﴾

﴿1. Qāf. By the Glorious Qur'ān.﴾

﴿2. Nay, they wonder that there has come to them a warner from among themselves. So the disbelievers say: "This is a strange thing!"﴾

﴿3. "When we are dead and have become dust. (Shall we be resurrected?) That is a far return."﴾

﴿4. We know that which the earth takes of them, and with Us is a Book preserved.﴾

﴿5. Nay, but they have denied the truth when it has come to them, so they are in a Marīj state.﴾

﴿ق﴾

﴿Qāf.﴾ which is one of the letters of the alphabet that are mentioned in the beginning of some *Surahs*, such as,

﴿س﴾

﴿Sād.﴾ (38:1)

﴿ن﴾

﴿Nūn.﴾ (68:1)

﴿المر﴾

﴿Alif Lām Mīm.﴾ (2:1),

﴿هم﴾

﴿Ha Mīm.﴾ (40:1), and

﴿طس﴾

﴿Ta Sīn﴾ (28:1) and etc., Mujāhid and several others said this. We also discussed this in the beginning of the explanation of *Sūrat Al-Baqarah*, and therefore, it is not necessary to repeat it here.

The Disbelievers wonder at the Message and Resurrection

Allāh said,

﴿وَالْقُرْآنَ الْمَجِيدَ﴾

﴿By the Glorious Qur'ān.﴾ means by the Honorable and Great Qur'ān, which,

﴿لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ. نَزَّلَ مِنْ حَيْكَةِ مَبْدُوءٍ﴾

﴿Falsehood cannot come to it from before it or behind it: (it is) sent down by the All-Wise, Worthy of all praise.﴾ (41:42)

The subject of the oath contained in this *Āyah* is specified afterwards, even though it does not appear by word, emphasizing prophethood, resurrection and affirming that they are true. There are similar kinds of oaths in the Qur'ān, whose subject is included in the meaning but not by word, such as,

﴿س وَالْقُرْآنِ ذِي الذِّكْرِ ۚ بَلِ الَّذِينَ كَفَرُوا فِي عِزِّهِمْ وَثِقَالٍ﴾

«Sād. By the Qur'ān full of reminding. Nay, those who disbelieve are in false pride and opposition.» (38:1-2) Allāh said here,

﴿ق وَالْقُرْآنِ الْمَجِيدِ ۚ بَلِ عِزًّا أَنْ جَاءَهُمْ نَذِيرٌ مِنْهُمْ فَقَالَ الْكَاذِبُونَ هَذَا نَحْنُ﴾
﴿عِزُّنَا﴾

«Qāf. By the Glorious Qur'ān. Nay, they wonder that there has come to them a warner from among themselves. So the disbelievers say: "This is a strange thing!"»

They wondered at the wisdom behind sending a Messenger who is a human being. Allāh the Exalted and Most Honored said in another Āyah

﴿أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِنْهُمْ أَنْ أَنْذِرِ النَّاسَ﴾

«Is it a wonder for mankind that We have sent Our revelation to a man from among themselves (saying): "Warn mankind."» (10:2),

meaning, this is not strange, for Allāh chooses Messengers from angels and humans.

Allāh the Exalted and Most Honored mentioned that the disbelievers also wondered about the Resurrection and discounted its coming,

﴿أَوَلَمْ يَتَنَبَّأُوا لَنَا نَارًا ۚ وَإِنَّمَا تَنَجَّ يَوْمَئِذٍ﴾

«When we are dead and have become dust. That is a far return.»

They said, 'after we die, disintegrate, with our organs torn apart and we become dust, how can we be brought back to our original shape and bodies,'

﴿وَأَنَّمَا تَنَجَّ يَوْمَئِذٍ﴾

«That is a far return.» 'It is not likely that it will ever occur.' They thought that Resurrection was far from happening and will never occur. Allāh the Exalted responded to their statement by saying,

﴿قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ﴾

﴿We know that which the earth takes of them.﴾ meaning, 'We know what the earth consumes of their dead bodies.' Where and how the bodies disintegrated, what they turned into and how they have become, all of this is never absent from Allāh's knowledge.

﴿وَعِنْدَنَا كِتَابٌ حَافِظٌ﴾

﴿and with Us is a Book preserved,﴾ 'that keeps all records. Therefore, Our knowledge is encompassing and the Book of decrees has everything precisely recorded in it. Al-'Awfī narrated that 'Abdullāh bin 'Abbās commented on the statement of Allāh the Exalted,

﴿قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ﴾

﴿We know that which the earth takes of them,﴾

"It refers to what the earth consumes of their flesh, skin, bones and hair."^[1] A similar view was recorded from Mujāhid, Qatādah, Ad-Ḍaḥḥāk and several others.^[2] Allāh, the Exalted and Most Honored, explained the reason behind their disbelief, rebellion and discounting the possibility of what is truly possible,

﴿بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَرِيجٍ﴾

﴿Nay, but they have denied the truth when it has come to them, so they are in a Marīj state.﴾

This is the state of all those who defy the Truth: whatever they say and utter after denying the Truth, is utterly false. *Marīj* means, in disarray, in a confused state and defying the characteristics of the Truth. Allāh the Exalted said in another *Āyah*,

﴿إِنَّكَ لَی قَوْلٍ مِّنْ غَضَبٍ ۖ يَرْفَعُ عَنْهُ ذِكْرُ اللَّهِ ۖ﴾

﴿Certainly, you have different ideas. Turned aside therefrom is he who is turned aside.﴾ (51:8-9)

﴿أَنذَرْتُكُمْ لَإِلَهِ إِلَّا اللَّهُ ۖ فَوَقُّهُ كَيْفَ يَسْتَكْبِرُ ۚ وَرَيْسُهَا وَمَا لَهَا مِنْ رُّوجٍ ۖ وَالْأَرْضُ مَدَدُهَا ۚ وَالْبَنَاتُ فِيهَا رَضًى ۚ وَالْبَنَاتُ فِيهَا مِنْ كُلِّ دَجٍّ رَّجِجٍ ۖ تَبِيعُوا وَذَكَّرْنِ إِلَهَ عِبَرِ نُسَيْرٍ ۚ وَرَزَا

[1] At-Ṭabari 22:328.

[2] At-Ṭabari 22:329.

مِنَ السَّمَاءِ مَاءً فَسُكَّرًا فَأَتَيْنَا بِهِ حَبَّةً حَبَّةً رَحِيمًا ۚ وَاللَّخْلَخْلُ يَأْكُلُونَ لَمَّا طَلَحَ
 مُجُيبٌ ۖ رِزْقًا لِلْعِبَادِ وَأَحْيَا بِهِ بَلَدًا مَيِّتًا كَذَلِكَ لَفُتُوْحٌ ﴿٦﴾

﴿6. Have they not looked at the heaven above them, how We have made it and adorned it, and there are no Furūj in it?﴾

﴿7. And the earth! We have spread it out, and set thereon Rawāsi standing firm, and We planted in it every lovely (Bahj) pair.﴾

﴿8. An insight and a Reminder for every servant who turns to Allāh in repentance.﴾

﴿9. And We send down blessed water (rain) from the sky, then We produce therewith Jannāt and grain that are reaped.﴾

﴿10. And date palms Bāsiqāt, with arranged clusters.﴾

﴿11. A provision for the servants. And We give life therewith to a dead land. Thus will be the Resurrection.﴾

Allāh's Power and Ability over what is Greater than Resurrection

Allāh the Exalted notifies the servants of His infinite power, which He demonstrated by creating what is bigger than that which they wondered about and whose possibility they discount,

﴿أَفَلَا يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا﴾

﴿Have they not looked at the heaven above them, how We have made it and adorned it,﴾ with lamps;

﴿وَمَا لَهَا مِنْ فُرُوجٍ﴾

﴿and there are no Furūj in it?﴾ i.e., clefts, according to Mujāhid.^[1] Others said that Furūj means, rifts, or cracks. All these meanings are close to one another. Allāh the Exalted and Most Honored said,

﴿الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَافُتٍ ۚ أَلَنْ تَجْعَلَ الْبَصَرَ هَلْ تَرَى مِنْ
 فُطُورٍ ۚ ثُمَّ تَجْعَلَ الْبَصَرَ كَافًفٍ يَنْظُرُ إِلَيْكَ ۚ أَلَمْ تَكُنْ خَالِيًا وَقَدْ خَلَقْتَهُ ۚ ثُمَّ تَتَوَلَّى الْخَلْقَ الْمُبْتَلَىٰ تَتَوَلَّىٰ وَتُكَذِّبُ الْخَلْقَ ۚ﴾

[1] At-Ṭabari 22:332.

«Who has created the seven heavens one above another; you can see no fault in the creation of the Most Gracious. Then look again: "Can you see any rifts?" Then look again and yet again, your sight will return to you in a state of humiliation and worn out.» (67:2-4)

fatigued, unable to discover any imperfection or shortcomings. The statement of Allāh the Exalted, the Blessed,

﴿وَالْأَرْضَ مَدَدْنَاهَا﴾

«And the earth! We have spread it out,» means, 'We made it spacious and spread it out,'

﴿وَأَلْقَيْنَا فِيهَا رَوَاسِيَ﴾

«and set thereon Rawāsi standing firm,» which are the mountains to save the earth from shaking along with its inhabitants,

﴿وَأَلْقَيْنَا فِيهَا مِنْ كُلِّ شَيْءٍ﴾

«and We planted in it every lovely (Bahī) pair,»

every kind and species of plant, fruit and vegetation,

﴿وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ﴾

«And of everything We have created pairs that you may reflect.» (51:49)

Allāh's saying 'Bahī', meaning a beautiful scene,

﴿تَوْبَةً رَوْحِي لِكُلِّ عَبْدٍ مُنِيبٍ﴾

«An insight and a Reminder for every servant who turns to Allāh in repentance.»

Allāh says that observing the creation of the heavens and earth and all the great things that He has placed in them provides insight, proof and a lesson for every penitent servant who submits in humbleness and repentance to Allāh feeling fear, in awe of Him. Allāh the Exalted said,

﴿وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا﴾

«And We send down blessed water from the sky,» meaning beneficial,

﴿فَأَنْبَتْنَا بِهِ حَبًّا وَنَسَبًا﴾

«then We produce therewith Jannāt», means special and public parks, gardens, etc.

﴿وَحَبَّ الْمَيْدِ﴾

«and grain that are reaped» grains that are harvested for food and for storage for later use,

﴿وَالنَّخْلَ بَاسِقَاتٍ﴾

«And date palms Bāsiqāt,» meaning, tall and high, according to the explanation reported from Ibn 'Abbās, Mujāhid, 'Ikrimah, Al-Hasan, Qatādah and As-Suddi.^[1] Allāh said,

﴿لَمَّا عَلِمَ نَسِيبٌ﴾

«with arranged clusters.» producing fruits arranged in clusters,

﴿رِزْقًا لِّعِبَادٍ﴾

«A provision for (Allāh's) servants.» for (Allāh's) creation,

﴿وَأَحْيَا بِهِ الْبَلَدَ مَيِّتًا﴾

«And We give life therewith to a dead land.» this is the land that was barren. However, when rain falls upon it, it is stirred to life; it swells and produces all of the lovely pairs such as flowers and the like – amazing on account of their beauty. All of this comes into existence after the land was without greenery, yet it was stirred back to life and became green. Indeed, this should provide proof of Resurrection after death and disintegration; thus Allāh resurrects the dead. This sign of Allāh's ability that is seen and witnessed is greater than the denial of those who discount the possibility of Resurrection. Allāh the Exalted and Most Honored said in other Āyāt,

﴿لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ﴾

«The creation of the heavens and the earth is indeed greater than the creation of mankind;» (40:57),

﴿وَلَقَدْ بَرَأْنَا الْإِنْسَانَ عَلَى الْأَفْضَلِ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَلَمْ يَكُنْ مِنْ خَلْقِهِنَّ بِتَعْدِيرٍ عَلَيَّ أَنْ يَحْمِلُوا ثِقَلَهُمْ كُلٌّ أَتَاهُ قَدِيرٌ ﴿٥٨﴾﴾

^[1] At-Tabari 22:335.

﴿Do they not see that Allāh, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead? Yes, He surely is Able to do all things.﴾(46:33) and,

﴿وَمِنْ آيَاتِهِ أَنَّهُ ذَرَأَ الْأَرْضَ يُخْشَعُ فَإِذَا أَفْرَأْنَا عَلَيْهِ الْمَاءَ اهْتَرَتْ وَيَرْثُ إِنَّ اللَّهَ يُخْشَعُ
لَعْنِي السَّوْفَى إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿And among His signs (is this), that you see the earth barren; but when We send down water to it, it is stirred to life and growth. Verily, He Who gives it life, surely is able to give life to the dead. Indeed He is Able to do all things.﴾(41:39)

﴿كَذَّبَتْ قُلُوبُهُمْ قَوْمٌ سَجَّ وَأَصْحَابُ الرِّينِ وَثَمُودُ ﴿١٢﴾ وَعَادٌ وَفِرْعَوْنُ لُوطُ ﴿١٣﴾ وَأَصْحَابُ الْأَيْكَةِ
وَقَوْمٌ سَجَّ كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيدُ ﴿١٤﴾ أَفَعَيْنَا بِالْعَلَوِ الْأَوَّلِ بَلْ هُمْ فِي لَبْسٍ مِنْ خَلْقِ
جَدِيدٍ ﴿١٥﴾﴾

﴿12. Denied before them the people of Nūh, and the Dwellers of Rass, and Thamūd,﴾

﴿13. And 'Ād, and Fir'awn, and the brethren of Lūt,﴾

﴿14. And the Dwellers of Al-Aykah, and the people of Tubba'. Everyone of them denied (their) Messengers, so My threat took effect.﴾

﴿15. Were We then tired with the first creation? Nay, they are in confused doubt about a new creation.﴾

Reminding the Quraysh of the Destruction of earlier Disbelieving Nations

Allāh the Exalted warns the disbelievers of Quraysh and reminds them of the punishment and painful torment that He sent in this life on their likes, who disbelieved before them. For instance, Allāh the Exalted punished the people of Nūh by drowning them in the encompassing flood that touched all the people of earth. There is also the end that struck the people of Ar-Rass, and we mentioned their story before in *Sūrat Al-Furqān*,^[1]

^[1] See volume seven, the *Tafsir of Sūrat Al-Furqān* (25:38).

﴿وَنُوحٌ ۝۱۲ وَعَادٌ ۝۱۳ وَفِرْعَوْنٌ ۝۱۴ وَالْحُوتُ ۝۱۵﴾

◀...and Thamūd, and 'Âd, and Fir'aawn, and the brethren of Lût,▶

the people of Sadūm (Sodom) and the surrounding areas, to whom Lūt was sent. Allāh the Exalted shook the earth beneath them and turned their area into a reeking lake, as stinking as the disbelief, tyranny and defiance of the Truth that they had.

﴿وَأَمَّا الْآفَكَةُ﴾

﴿And the Dwellers of Al-Aykah﴾, they are the nation of Shu'ayb,
peace be upon him.

﴿وَقَوْمٌ﴾

«and the people of Tubba'», King of Yemen; we explained his story in the *Tafsir* of *Sūrat Ad-Dukhān*,^[1] and therefore, we do not need to repeat it here. All praise is due to Allāh.

﴿كُلُّ كَذَّابٍ لَّدُنَّ﴾

﴿Everyone of them denied (their) Messengers,﴾ means, all of these nations and their generations belied their respective Messenger, and whoever denies even one Messenger, is as if he has denied all Messengers. Allāh the Exalted and Most Honored said,

﴿كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ﴾

«The people of Nūh denied the Messengers.» [26:105]

even though only one Messenger was sent to them, and indeed, if all the Messengers were sent to them, they would have disbelieved in them as well. Allāh said,

﴿حَقُّ وَعِيدٍ﴾

«so My threat took effect.» meaning, the promise of torment and punishment that Allāh delivered to them on account of their denial took effect. Therefore, all those who fear suffering the same end should be warned, especially since the latter have denied their Messenger, just as the former denied their Messenger.

^[1] See volume eight, the *Tafsir* of *Sûrat Ad-Dukhân* [44 :37].

Repeating the Creation is Easier than originating It

Allāh the Exalted said,

﴿أَمْيَلْنَا بِالْخَلْقِ الْأَوَّلِ﴾

﴿Were We then tired with the first creation?﴾

meaning, 'did starting the creation bring fatigue to Us, so as to cause doubt in them that repeating the creation was not possible?'

﴿لَا هُمْ فِي شَيْءٍ مِنْ خَلْقٍ جَدِيدٍ﴾

﴿Nay, they are in confused doubt about a new creation.﴾

meaning, 'starting the creation did not tire Us, and repeating it is even easier.' Allāh the Exalted and Most Honored said,

﴿وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَىٰ عَلَيْهِ﴾

﴿And He it is Who originates the creation, then He will repeat it; and this is easier for Him.﴾ (30:27), and,

﴿وَضَرَبَ لَنَا مَثَلًا وَبَيَّنَ خَلْقَهُمْ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ ۖ قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ﴾

﴿And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust?" Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!"﴾ (36:78-79)

We mentioned earlier a Ḥadīth collected in the Ṣaḥīḥ,

﴿يَقُولُ اللَّهُ تَعَالَىٰ يُؤْذِنُنِي ابْنُ آدَمَ يَقُولُ: لَنْ يُعِيدَنِي كَمَا بَدَأَنِي. وَلَكِنَّ أَوَّلَ الْخَلْقِ بِأَهْوَىٰ عَلَيَّ مِنْ إِعَادَتِهِ﴾

﴿Allāh the Exalted said, "Son of 'Ādam insults Me when he says, 'He will not resurrect me as He created me before!' But surely, originating creation is not easier for Me than reproducing it again."﴾^[1]

﴿وَلَقَدْ خَلَقْنَا الْإِنسَانَ وَنَعَلَهُ مَا تَوَسَّوْهُ بِهِ. فَتَسْمِعُهُمْ وَعَنْ أَزْوَاجٍ إِلَىٰ بَنِي الرَّبِّ ۖ وَإِذْ يَتَلَفَّى الثَّالِثَتَيْنِ عَنْ آيَاتِنَا يُفِيدُ ۖ مَا يُلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رُجُوبٌ عِيدٌ ۖ وَنَبَّأَتْ سَكْرَةُ

[1] Faḥ Al-Bārī 8:611.

الَّذِينَ يَخْلِقُ ذَلِكَ مَا أُنْشِئَتْ مِنْهُ يُخَيِّرُ وَيُخْتَارُ ۚ وَلَيْسَ بِالشَّامِتِ فِي الْأَمْرِ ذَلِكَ يَوْمَ الْقِيَامَةِ ۚ وَنَعَانِ كُلِّ قَلْبٍ
مِمَّا نَأْتِي بِشَيْءٍ ۚ لَقَدْ كُنْتَ فِي غَفْلَةٍ مِنْ هَذَا فَكَفَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَوِيدٌ ۚ

﴿16. And indeed We have created man, and We know what his self whispers to him. And We are nearer to him than his jugular vein.﴾

﴿17. (Remember) that the two receivers (recording angels) receive (each human being), one sitting on the right and one on the left.﴾

﴿18. Not a word does he (or she) utter but there is a watcher by him ready (to record it).﴾

﴿19. And the stupor of death will come in truth: "This is what you have been avoiding!"﴾

﴿20. And the Trumpet will be blown - that will be the Day of the threat.﴾

﴿21. And every person will come forth along with a Sā'iq and a Shahīd.﴾

﴿22. (It will be said to the sinners): "Indeed you were heedless of this. Now We have removed from you, your covering, and sharp is your sight this Day!"﴾

Allāh encompasses and watches all of Man's Activity

Allāh the Exalted affirms His absolute dominance over mankind, being their Creator and the Knower of everything about them. Allāh the Exalted has complete knowledge of all thoughts that cross the mind of man, be they good or evil. In the *Ṣaḥīḥ*, the Messenger of Allāh ﷺ said,

«إِنَّ اللَّهَ تَعَالَى تَجَاوَزَ لِأَمْرِي مَا حَدَّثْتُ بِهِ أَنْفُسَهَا مَا لَمْ تَقُلْ أَوْ تَعْمَلْ»

«Verily, Allāh the Exalted has forgiven my Ummah (Muslims) for what they talk (think) to themselves about, as long as they do not utter or implement it.»^[1]

The statement of Allāh the Exalted,

﴿وَمَنْ أَرْزَأَ إِلَهُ مِنْ حَتَّى الْقَوِيدِ﴾

^[1] Most of the scholars do not hold the same view as Ibn Kathīr regarding the usage of "We".

﴿And We are nearer to him than his jugular vein.﴾

means, His angels are nearer to man than his jugular vein. Those who explained 'We' in the *Āyah* to mean 'Our knowledge,' have done so to avoid falling into the idea of incarnation or indwelling; but these two creeds are false according to the consensus of Muslims. Allāh is praised and glorified, He is far hallowed beyond what they ascribe to Him. The words of this *Āyah* do not need this explanation (that 'We' refers to 'Allāh's knowledge'), for Allāh did not say, 'and I am closer to him than his jugular vein.' Rather, He said,

﴿وَمَنْ أَرْبَاقَ إِلَىٰ مِنْ حَبْلِ الْوَرِيدِ﴾

﴿And We are nearer to him than his jugular vein.﴾ just as He said in the case of dying persons,

﴿وَمَنْ أَرْبَاقَ إِلَىٰ مِنْكُمْ وَلَكِنْ لَا تَشْعُرُونَ﴾

﴿But We are nearer to him than you, but you see not.﴾ (56:85),

in reference to His angels (who take the souls). Allāh the Exalted the Blessed said,

﴿إِنَّا نَحْنُ ذَكَّا الذِّكْرَ وَإِنَّا لَمُحِيطُونَ﴾

﴿Verily, We, it is We Who have sent down the Dhikr and surely, We will guard it.﴾ (15:9)

Therefore, the angels brought down the revelation, the Qur'ān, by the leave of Allāh, the Exalted, the Most Honored. Thus, the angels are closer to man than his own jugular vein, by the power and leave of Allāh.^[1] Consequently, the angel touches mankind, just as the devil touches them, for the devil is as close to them as the blood that runs in their veins; just as Allāh's Prophet ﷺ, who is truthful and was told the truth, told us. Allāh's statement here,

﴿إِنَّا نَقَلُّ السَّيِّئَاتِ﴾

﴿(Remember) that the two receivers receive,﴾ in reference to the two angels who receive and record the deeds of mankind.

﴿عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ مُبْتَدِئِينَ﴾

[1] *Fath Al-Bārī* 11:557.

«one sitting on the right and one on the left.» means ready to note,

﴿تَا يَلْفُطُ﴾

«whatever he utters», in reference to the human,

﴿مِنْ قَوْلٍ﴾

«of a word», means any word that he or she speaks,

﴿إِلَّا لَدَيْهِ رَئِيفٌ عَبِيدٌ﴾

«but there is a watcher by him ready.» means, but there is a scribe whose job is to record it, leaving no word or movement unrecorded. Allāh the Exalted said,

﴿وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ۖ كِرَامًا كَثِيرِينَ ۖ يَتْلُونَ مَا تَقُولُونَ ۚ﴾

«But verily, over you (are appointed angels) to watch you, Kirāman (honorable) Kātibīn writing down (your deeds), they know all that you do.» (82:10-12)

Therefore, the scribe records every word that is spoken, according to the explanation of Al-Hasan and Qatādah.^[1] This is also the apparent meaning of this Āyah.

Imām Aḥmad recorded that Bilāl bin Al-Ḥārith Al-Muzani said, "The Messenger of Allāh ﷺ said,

«إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللَّهِ تَعَالَى مَا يَظُنُّ أَنْ يَبْلُغَ مَا بَلَغَتْ يَكْتُبُ اللَّهُ عَزَّ وَجَلَّ لَهُ بِهَا رِضْوَانَهُ إِلَى يَوْمِ يَلْقَاهُ، وَإِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللَّهِ تَعَالَى مَا يَظُنُّ أَنْ يَبْلُغَ مَا بَلَغَتْ، يَكْتُبُ اللَّهُ تَعَالَى عَلَيْهِ بِهَا سَخَطَهُ إِلَى يَوْمِ يَلْقَاهُ،»

«Verily, a man might utter a word that pleases Allāh the Exalted, unaware of how highly it will be regarded, and on its account Allāh the Exalted and Most Honored decrees His pleasure of him until the Day he meets Him. A man might indeed utter a word that angers Allāh the Exalted, unaware of how dreadful it will be and on its account Allāh the Exalted decrees for him His anger until the Day he meets Him.»

[1] Aṭ-Ṭabari 22:345.

'Alqamah used to say, "How many words did I not utter because of the *Ḥadīth* that Bilāl bin Al-Hārith narrated."^[1] At-Tirmidhi, An-Nasā'i and Ibn Mājah collected this *Ḥadīth*. At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ*."^[2] There is a *Ḥadīth* similar to this in the *Ṣaḥīḥ*.

Reminding Mankind of the Stupor of Death, the Blast of the Trumpet and the Day of Gathering

Allāh the Exalted and Most High said,

﴿وَمَعَدَةُ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنْتُمْ مِنْهُ عِمِيدًا﴾

«And the stupor of death will come in truth: "This is what you have been avoiding!"»

Allāh the Exalted and Most Honored says, 'O mankind! This is the stupor of death that has come in truth; now, I have brought forth to you the certainty that you were disputing.'

﴿ذَلِكَ مَا كُنْتُمْ مِنْهُ عِمِيدًا﴾

«This is what you have been avoiding!», means, 'this is the end that you were trying to escape; it has come to you! Therefore, you will have neither a shelter nor a refuge nor a sanctuary nor an asylum from it.'

In the *Ṣaḥīḥ*, the Prophet ﷺ said, while wiping sweat from his face when the stupor of death overcame him,

«سُبْحَانَ اللَّهِ! إِنَّ الْمَوْتَ لَسَكْرَاتٍ»

«Glory be to Allāh! Verily, death has its stupor.»^[3]

The *Āyah*,

﴿ذَلِكَ مَا كُنْتُمْ مِنْهُ عِمِيدًا﴾

«This is what you have been avoiding!» has two possible meanings. One of them is this: 'what you have been trying to avert, escape and flee from has come to you and resided in your home!' The second meaning is, 'you had no way of escaping or averting this end.' At-Ṭabarāni collected a *Ḥadīth* in *Al-Mu'jam*

[1] *Aḥmad* 3:469.

[2] *Tuhfat Al-Aḥwadhi* 6:610, *Tuhfat Al-Ashraf* 2:555 and *Ibn Mājah* 2:1312.

[3] *Fath Al-Bārī* 11:369.

Al-Kabīr^[1] from Samurah who said that the Messenger of Allāh ﷺ said,

مَثَلُ الَّذِي يَقْرَأُ مِنَ الْمَوْتِ مَثَلُ الثَّعْلَبِ تَطْلُبُهُ الْأَرْضُ بِدَيْرِهِ، فَجَاءَ بِسَمِيٍّ حَتَّى إِذَا
أَغْبَى وَأَسْهَرَ دَخَلَ جُحْرَهُ وَقَالَتْ لَهُ الْأَرْضُ: يَا ثَعْلَبُ، دَنَيْتِي. فَخَرَجَ رَلَّةً
حُصَاصًا، فَلَمْ يَزَلْ كَذَلِكَ حَتَّى تَقَطَّعَتْ عُنُقُهُ وَمَاتَ

‘The parable of whoever tries to avoid death is that of a fox that had a debt to pay to the earth. The fox went away and when he became tired and the time to sleep overtook him, he entered his den. The earth said to him, ‘O fox! Pay my debt!’ The fox went out howling and continued until his neck was cutoff, (i.e.,) he died.’

This parable indicates that just as the fox had no way of escaping or avoiding the earth, likewise, man has no way of avoiding death.

Allāh the Exalted the Blessed said,

﴿وَنُفِخَ فِي الصُّورِ ذَلِكَ يَوْمَ الْوَعْدِ﴾

‘And the Trumpet will be blown – that will be the Day of the threat.’

Earlier we discussed the information about the blowing of the Trumpet, the fear that follows it, the death of everything and then resurrection, all this will occur on the Day of Resurrection.^[2] We also mentioned that the Messenger of Allāh ﷺ said in a Ḥadīth,

«كَيْفَ أَنْتُمْ وَصَاحِبُ الْقُرْنِ قَدْ انْقَضَ الْقُرْنُ، وَحَتَّى جَبْهَتُهُ، وَانْتَظَرَ أَنْ يُؤَدَّنَ لَهُ»

‘How can I feel comfort while the angel responsible for the Trumpet has placed the Trumpet to his mouth and lowered his forehead awaiting when he will be commanded (by Allāh to blow in it)?’

They said, “O Allāh’s Messenger, what should we say?” He ﷺ said,

«قُولُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ»

[1] At-Ṭabarānī 7:222. This narration is *Mawqūf*, i.e., it is correct from the Companion only.

[2] See volume six, the *Tafsīr* of Sūrah Ṭa Ha (20:102).

“Say, “Allāh is sufficient for us, and He is the best disposer of affairs.”^[1]

The Companions repeated this invocation, saying, “Allāh is sufficient for us, and He is the best disposer of affairs (for us).” Allāh said,

﴿رَمَاتُ كُلِّ قَوْمٍ مَعَهَا سَاقٍ وَشَاهِدٌ﴾

«And every person will come forth along with a Sā'iḳ and a Shahīd.»

meaning, an angel to drive him to the gathering place and an angel to bear witness against him with regards to his deeds. This is the apparent meaning of this honorable Āyah and it is the meaning that Ibn Jarīr preferred.^[2] It was narrated from Yahya bin Rāfi', the freed servant of Thaqif, that he heard 'Uthmān bin 'Affān, may Allāh be pleased with him, giving a speech in which he recited this Āyah,

﴿رَمَاتُ كُلِّ قَوْمٍ مَعَهَا سَاقٍ وَشَاهِدٌ﴾

«And every person will come forth along with a Sā'iḳ and a Shahīd.»

and then said, “A Sā'iḳ to drive every person to Allāh the Exalted, and a Shahīd to witness against him what he has done.”^[3]

The statement of Allāh the Exalted,

﴿لَقَدْ كُنْتُمْ فِي غَفْلَةٍ مِنْ هَذَا فَكَفَفْنَا عَنْكُمُ غَفْلَتَكُمْ فَصَرَفَ الْيَوْمَ حَيْدَكُمْ﴾

«Indeed you were heedless of this. Now We have removed from you, your covering, and sharp is your sight this Day!»

is directed at humanity. Allāh said,

﴿لَقَدْ كُنْتُمْ فِي غَفْلَةٍ مِنْ هَذَا﴾

«Indeed you were heedless of this.», of this Day,

﴿فَكَفَفْنَا عَنْكُمُ غَفْلَتَكُمْ فَصَرَفَ الْيَوْمَ حَيْدَكُمْ﴾

«Now We have removed from you, your covering, and sharp is your sight this Day!»

[1] Tuhfat Al-Aḥwadhī 7:117.

[2] Aṭ-Ṭabari 22:347.

[3] Aṭ-Ṭabari 22:347.

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ. وَنَحْنُ أَقْرَبُ إِلَيْهِ
 مِنْ حَبْلِ الْوَرِيدِ ﴿٢٣﴾ إِذْ نَسَفَ السَّيِّئِينَ عَنِ الْعَالَمِينَ. وَعَنِ الْجِبَالِ فَقِيدُ
 ﴿٢٤﴾ مَا يَلْفُظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عِيدٌ ﴿٢٥﴾ وَجَاءَتْ سَكْرَةُ
 الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ ﴿٢٦﴾ وَنُفِخَ فِي الصُّورِ ذَلِكَ
 يَوْمَ الْوَعْدِ ﴿٢٧﴾ وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ ﴿٢٨﴾ لَقَدْ
 كُنْتَ فِي غَفْلَةٍ مِنْ هَذَا فَكَفَنَّا عَنْكَ غِطَاءً لِكَيْ فَصَحَّكَ الْيَوْمَ حَدِيدٌ ﴿٢٩﴾
 وَقَالَ قَرِينُهُ هَذَا مَا لَدَى عِيدٍ ﴿٣٠﴾ أَلَيْفَا فِي جَهَنَّمَ كُلٌّ كَجِدارٍ
 عِيدٍ ﴿٣١﴾ نَتَجَّ الْعَجَرِ مُتَبَرِّجِينَ ﴿٣٢﴾ الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا
 مَا عَرَفَ الْإِيَّاهُ فِي الْعَذَابِ الشَّدِيدِ ﴿٣٣﴾ قَالَ قَرِينُهُ رَبَّنَا مَا أَطِغَيْتُهُ
 وَلَكِنْ كَانَ فِي ضَلَالٍ بَعِيدٍ ﴿٣٤﴾ قَالَ لَا تَخْتَلِمُوا الَّذِي وَقَدْ قَدَّمْتُ
 إِلَيْكُمْ بِالْوَعْدِ ﴿٣٥﴾ مَا يَبْدُلُ الْقَوْلُ لَدَى وَمَا أَنَا بِظَلَمٍ لِّلْعَبِيدِ ﴿٣٦﴾
 يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأْتِ وَنَقُولُ هَلْ مِنْ مَزِيدٍ ﴿٣٧﴾ وَأَزَلَّتِ
 الْجَنَّةُ لِّلْسَافِينَ غَيْرَ عَمِيدٍ ﴿٣٨﴾ هَذَا مَا تُوَعَّدُونَ لِكُلِّ أَوَّابٍ حَفِيفٍ ﴿٣٩﴾
 مَنْ خَشِيَ الرَّحْمَنَ الْغَيْبَ وَجَاءَ بِقَلْبٍ مُنِيبٍ ﴿٤٠﴾ ادْخُلُوهَا
 بِسَلَامٍ ذَلِكَ يَوْمُ الْخُلُودِ ﴿٤١﴾ لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ﴿٤٢﴾

'your sight is now clear and strong.' Everyone, including the disbelievers, will have clear sight on the Day of Resurrection. However, having sight will not be helpful to the disbelievers on that Day, for Allāh the Exalted said,

﴿أَتَسِعُ لِمِمْ وَابْتِيزِ يَوْمَ تَأْتُونَنَا﴾

«How clearly will they (disbelievers) see and hear, the Day when they will appear before Us!» (19:38), and,

﴿وَلَوْ نَرَى إِذِ الْمُجْرِمُونَ مَا كَانُوا
 رُدُّوهُمْ إِلَى رَبِّهِمْ رَبَّنَا اصْرَفْنَا
 رَوْسِعَنَا فَارْجِعْنَا فَقُلْ صَالِحًا إِنَّا
 مُوقِنُونَ﴾

«And if you only could see when the criminals hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back (to the world), that we will do righteous good deeds. Verily, we now believe with certainty.» (32:12)

﴿وَقَالَ قَرِينُهُ هَذَا مَا لَدَى عِيدٍ ﴿٣٠﴾ أَلَيْفَا فِي جَهَنَّمَ كُلٌّ كَجِدارٍ مُتَبَرِّجِينَ ﴿٣١﴾ نَتَجَّ الْعَجَرِ مُتَبَرِّجِينَ ﴿٣٢﴾ الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا مَا عَرَفَ الْإِيَّاهُ فِي الْعَذَابِ الشَّدِيدِ ﴿٣٣﴾ قَالَ قَرِينُهُ رَبَّنَا مَا أَطِغَيْتُهُ وَلَكِنْ كَانَ فِي ضَلَالٍ بَعِيدٍ ﴿٣٤﴾ قَالَ لَا تَخْتَلِمُوا الَّذِي وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعْدِ ﴿٣٥﴾ مَا يَبْدُلُ الْقَوْلُ لَدَى رَبَّنَا إِنَّا بِظَلَمٍ لِّلْعَبِيدِ ﴿٣٦﴾﴾

﴿23. And his companion (angel) will say: "Here is (his record) ready with me!"﴾

﴿24. (Allāh will say to the angels:) "Both of you throw into

Hell every stubborn disbeliever"﴾

﴿25. "Hinderer of good, transgressor, doubter,"﴾

﴿26. "Who set up another god with Allāh. Then both of you cast him in the severe torment."﴾

﴿27. His companion (devil) will say: "Our Lord! I did not push him to transgression, but he was himself in error far astray."﴾

﴿28. (Allāh) will say: "Dispute not in front of Me, I had already in advance sent you the threat."﴾

﴿29. "The sentence that comes from Me cannot be changed, and I am not unjust to the servants."﴾

The Angel will bear Witness; Allāh commands that the Disbeliever be thrown into the Fire

Allāh the Exalted states that the scribe angel, who is entrusted with recording the deeds of mankind, will testify against him or her about the deeds he or she did on the Day of Resurrection. He will say,

﴿هَٰذَا مَا لَدَىٰ يَدِي﴾

﴿"Here is (his record) ready with me!"﴾, here it is prepared and completed without addition or deletion. This is when Allāh the Exalted will judge the creation with fairness, saying,

﴿أَلْيَا فِي جَهَنَّمَ كُلِّ كَاذِبٍ عِندِي﴾

﴿Both of you throw into Hell every stubborn disbeliever.﴾

It appears that Allāh will say these words to the *Sā'iḳ* and *Shahīd* angels; the *Sā'iḳ* drove him to the grounds where Reckoning is held and the *Shahīd* testified. Allāh the Exalted will order them to throw him in the fire of *Jahannam*, and worse it is as a destination,

﴿أَلْيَا فِي جَهَنَّمَ كُلِّ كَاذِبٍ عِندِي﴾

﴿Both of you throw into Hell every stubborn disbeliever.﴾

meaning, whose disbelief and denial of truth was horrendous, who used to stubbornly reject the truth, knowingly contradicting it with falsehood,

﴿مَنَعَ لِلْعَذَابِ﴾

«*Hinderer of good,*» meaning for he did not fulfill the duties he was ordered, nor was he dutiful, keeping ties to kith and kin nor giving charity,

﴿مُنْفِرٌ﴾

«*transgressor,*» meaning, he transgresses the limits in spending. Qatādah commented, "He is a transgressor in his speech, behavior and affairs."^[1] Allāh said,

﴿مُتَبِّرٌ﴾

«*doubter,*» meaning, he doubts and raises doubts in those who scrutinize his behavior,

﴿أَلْوَىٰ جَمَلَ مَعَ اللَّهِ إِلَهًا مَّآءٌ﴾

«*who set up another god with Allāh,*» meaning, he associated others with Allāh and worshipped others besides Him,

﴿وَأَلْفَاؤُا فِي الْمَذَابِ الْعَذِيبِ﴾

«*Then both of you cast him in the severe torment.*»

Imām Aḥmad recorded that Abu Saʿīd Al-Khudri said that the Prophet ﷺ said,

«يَخْرُجُ عُنُقٌ مِنَ النَّارِ يَتَكَلَّمُ يَقُولُ: وَكُنْتُ أَلِيزَمُ بِثَلَاثَةٍ: بِكُلِّ جَبَّارٍ غَنِيْدٍ، وَمَنْ جَمَلَ مَعَ اللَّهِ إِلَهًا آخَرَ، وَمَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ، فَتَنْطَوِي عَلَيْهِمْ فَتَقْدِفُهُمْ فِي عَمْرَاتِ جَهَنَّمَ»

«A neck from the Fire will appear and will speak saying, "Today, I have been entrusted with three: Every obstinate tyrant, everyone who ascribed another god with Allāh, and he who took a life without right." The neck will then close in on them and throw them in the midst of Jahannam.»^[2]

Man and Devil dispute before Allāh

Allāh's saying;

﴿كَأَلَيْسَ لَهُ شَهِيدٌ﴾

«*His companion will say,*», refers to the devil who is entrusted to

[1] Aṭ-Ṭabari 22:356.

[2] Aḥmad 3:40.

every man, according to 'Abdullah bin 'Abbās, Mujāhid, Qatādah and several othes.^[1] He will say,

﴿رَبَّنَا مَا أَفَلَحْنَا﴾

﴿Our Lord! I did not push him to transgression,﴾

meaning, the devil will say this about the human who came on the Day of Resurrection as a disbeliever. The devil will disown him, saying,

﴿رَبَّنَا مَا أَفَلَحْنَا﴾

﴿Our Lord! I did not push him to transgression﴾

meaning, "I did not lead him astray,"

﴿وَلَكِنْ كَانُ فِي ضَلَالٍ مُّبِينٍ﴾

﴿but he was himself in error far astray.﴾ meaning, he himself was misguided, accepting falsehood and stubborn to the truth. Allāh the Exalted and Most Honored said in another Āyah,

﴿وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُمُونِي وَلُومُوا أَنْفُسَكُمْ مَا أَنَا بِمُفْرِضٍ وَمَا أَنَا بِمُفْرِضٍ إِلَى كَثْرَتِ مَا لَكُمْ تَوَسَّيْتُمْ مِنْ قَبْلُ إِنْ أَفْلَحْتُمْ لَكُمْ عَذَابٌ أَلِيمٌ﴾

﴿And Shayṭān will say when the matter has been decided: "Verily, Allāh promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, and you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me as a partner with Allāh. Verily, there is a painful torment for the wrongdoers."﴾
(14:22)

Allāh the Exalted said,

﴿قَالَ لَا تَحْتُمُوا عَلَيَّ﴾

﴿(Allāh) will say: "Dispute not in front of Me."﴾

The Lord, the Exalted and Most Honored will say this to the man and his devil companion, who will be disputing before

^[1] At-Tabari 22:357.

Him. The man will say, "O, Lord! This devil has misguided me away from the Remembrance after it came to me," while the devil will declare,

﴿رَبَّنَا مَا أَفَلَيْتُمْ وَلَكِنْ كَانُوا فِي سَلَمٍ يَبِينٍ﴾

«Our Lord! I did not push him to transgression, but he was himself in error far astray.»

from the path of truth. The Lord, the Exalted and Most Honored will say to them,

﴿لَا تَحْجِزُوا لَدَى﴾

«Dispute not in front of Me,» or 'before Me,'

﴿وَقَدْ فَدَدْتُ إِلَيْكُمْ بِالْوَعِيدِ﴾

«I had already in advance sent you the threat.»

'I have given you sufficient proof by the words of the Messengers, and I have sent down the Divine Books; the evidences, signs and proofs have thus been established against you.'

﴿مَا يَنْتَظِرُ الْقَوْلُ لَدَى﴾

«The Sentence that comes from Me cannot be changed,»

"I have made My decision," according to the explanation of Mujāhid,^[1]

﴿وَمَا أَنَا بِظَلَمٍ لِّلْعَبِيدِ﴾

«And I am not unjust to the servants.»

I will not punish anyone, except on account of their sins after the proof has been established against them.'

﴿يَوْمَ نَقُولُ لِمَنَّمْ هَلْ أَتَاكَ هَٰذَا مِنْ مَّرْثَدٍ ۚ وَأَنزَلْنَا لِلنَّاسِ الْآيَاتِ لَعَلَّ يَتَذَكَّرُونَ ۚ هَٰذَا مَا كُنتُمْ تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيفٍ ۚ مَنْ خِيفَ الْآخِرَ وَالْأَوَّلَ وَالْآخِرَ وَالْأَوَّلَ بِقَلْبٍ ثَبِيبٍ ۚ أَذْهَبُوا بِكَلِمَةٍ وَأَنْتُمْ بِالْحَقِّو ۚ لَمْ يَأْتِ بِشَاوَرٍ فِيهَا وَلَدَيْنَا مَزِيدٌ ۚ﴾

«30. On the Day when We will say to Hell: "Are you filled?" It will say: "Are there any more?"»

^[1] At-Ṭabari 22:359.

﴿31. And Paradise will be Uzlifat to those who had Taqwā, not far off.﴾

﴿32. (It will be said): "This is what you were promised - (it is) for those returning in sincere repentance, and Hafiz "﴾

﴿33. "Who feared Ar-Rahmān unseen and brought a heart turned in repentance."﴾

﴿34. "Enter you therein in peace and security - this is a Day of eternal life!"﴾

﴿35. There they will have all that they desire - and !Ve have more.﴾

Jahannam and Paradise and their Dwellers

Allāh states that He will say to *Jahannam* on the Day of Resurrection, "Have you had your fill?" Allāh the Most Honored has promised Hell that it will have its fill from the *Jinns* and mankind. He, the Exalted and Most Honored, will decide who will be thrown into the Fire and she will keep saying, "Are there any more," or, 'Are there any more whom You will provide me with?' This is the apparent meaning of this *Āyah* which is supported by several *Ḥadīths*.

Imām Aḥmad recorded that Anas said that the Messenger of Allāh ﷺ said,

«لَا تَزَالُ جَهَنَّمُ يُلْقَى فِيهَا وَتَقُولُ: هَلْ مِنْ مَرْبُودٍ؟ حَتَّى يَضَعَ رَبُّ الْعِزَّةِ نَدْمَةً فِيهَا، فَيَتَرَدَّى بَعْضُهَا إِلَى بَعْضٍ وَتَقُولُ: قَطُّ قَطُّ وَعِزَّتِكَ وَكَرَمِكَ. وَلَا يَزَالُ فِي الْجَنَّةِ فَضْلٌ حَتَّى يَنْشِئَ اللَّهُ لَهَا خَلْقًا آخَرَ فَيَسْكُنُهُمُ اللَّهُ تَعَالَى فِي فُضُولِ الْجَنَّةِ»

«The people will be thrown into *Jahannam* and it will say, 'Are there any more?' Until the Mighty Lord puts His Foot over it and its corners will be collected together and it will say, "Enough, enough by Your grace and compassion!" There will be sufficient empty space in *Paradise* until Allāh creates another creation and He, the Exalted, makes them dwell in the empty parts of *Paradise*.»^[1] Muslim also collected this *Ḥadīth*.^[2]

Al-Bukhārī recorded that Abu Hurayrah narrated that the

[1] Aḥmad 3:234.

[2] Muslim 4:2187 and 2188.

Prophet ﷺ said,

«يَقَالُ لِيَجْهَنَّمُ هَلْ امْتَلَأَتْ؟ وَتَقُولُ: قُلْ مِنْ مَزِيدٍ؟ فَيَضَعُ الرَّبُّ تَبَارَكَ وَتَعَالَى قَدَمَهُ عَلَيْهَا فَتَقُولُ: قَطُ قَطُ»

«Jahannam will be asked, "Are you full?" and it will say, "Are there any more?" Until the Lord, the Blessed and Most Honored, puts His Foot over it and it will say: "Enough! Enough!"^[1]

Al-Bukhārī recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«تَحَاجَبَتِ الْجَنَّةُ وَالنَّارُ فَقَالَ النَّارُ: أُوْزِئْتُ بِالْمُتَكَبِّرِينَ وَالْمُسْتَغْبِرِينَ. وَقَالَتِ الْجَنَّةُ: مَا لِي لَا يَدْخُلُنِي إِلَّا ضِعْفَاءُ النَّاسِ وَسَقَطُهُمْ. قَالَ اللَّهُ عَزَّ وَجَلَّ لِلْجَنَّةِ: أَنْتِ رَحْمَتِي أَرْحَمُ بِكَ مَنْ أَشَاءُ مِنْ عِبَادِي. وَقَالَ لِلنَّارِ: إِنَّمَا أَنْتِ عَذَابِي أَعْدَبُ بِكَ مَنْ أَشَاءُ مِنْ عِبَادِي وَلِكُلِّ وَاحِدَةٍ مِنْكُمَا مَلُؤْمَا، فَأَمَّا النَّارُ فَلَا تَمْتَلِئُ؛ حَتَّى يَضَعَ رِجْلَهُ فِيهَا فَتَقُولُ: قَطُ قَطُ، فَهَذَا لِكَ تَمْتَلِئُ؛ وَيَتَزَوَّى بَعْضُهَا إِلَى بَعْضٍ وَلَا يَظْلِمُ اللَّهُ عَزَّ وَجَلَّ مِنْ خَلْقِهِ أَحَدًا، وَأَمَّا الْجَنَّةُ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يُنْشِئُ لَهَا خَلْقًا آخَرَ»

«Paradise and the Fire quarreled. The Fire said, "I have been favored with the arrogant people and tyrants." Paradise said, "What is wrong with me that only the poor and humble people enter me?" Allāh the Exalted and Most Honored said to Paradise, "You are My mercy, with which I grant mercy to those whom I will among My servants." He said to Hell, "You are My punishment which I inflict upon whom I wish from My servants, and I shall fill both of you." As for Hellfire, it will not have its fill until Allāh puts His Foot over it and she will say, "Enough! Enough!" She will become full and its sides will come close to each other. Allāh the Exalted and Most Honored shall not be unjust to any one of His creatures. As for Paradise, Allāh the Exalted and Most Honored will create another creation to fill it."^[2]

Allāh the Exalted said,

﴿وَأَرْسَلْنَا لِقَتَّةٍ الشَّيْثَانَ عَرَّ عِبَادِي﴾

[1] Faṭḥ Al-Bārī 8:460.

[2] Faṭḥ Al-Bārī 8:460.

«And Paradise will be Uzlifat to those who had Taqwā, not far off.»

meaning, Paradise will be brought close and near to the pious, according to Qatādah, Abu Mālik and As-Suddī,^[1]

﴿غَيْرَ بَعِيدٍ﴾

«not far off», and this will occur on the Day of Resurrection, which is not far off. Surely that Day will come to pass and all that is bound to come, is near,

﴿هَذَا مَا كُنتُمْ يَكْفُرُونَ﴾

«This is what you were promised – (it is) for those returning»

who go back to Allāh in sincere repentance intending not to repeat sin,

﴿حَافِظٌ﴾

«Hafīz», who preserve their covenant with Allāh and do not break or betray it,

﴿مَنْ خِئْيَ الْرَّحْمَنَ وَالْغَيْبَ﴾

«Who feared Ar-Raḥmān unseen» who feared Allāh in secret when only Allāh the Exalted and Most Honored could see him. The Prophet ﷺ said,

«وَرَجُلٌ ذَكَرَ اللَّهَ تَعَالَى خَالِيًا، فَفَاضَتْ عَيْنَاهُ»

«And a man who remembered Allāh the Exalted while alone, and his eyes became tearful.»^[2]

Allāh said,

﴿رَبَّةً يَنْتَبِئُ﴾

«and brought a heart turned in repentance.»

meaning, he will meet Allāh, the Exalted and Most Honored, on the Day of Resurrection with a heart turned in repentance to Him and absolutely free (of Shirk) and humbled to Him,

﴿أَتَسْلُمَا﴾

[1] At-Ṭabari 22:363.

[2] Faṭḥ Al-Bāri 2:168. That is, one of those under the shade of the Throne.

﴿Enter you therein﴾, meaning Paradise,

﴿يَسْلَمُونَ﴾

﴿in peace and security﴾, they will earn security from the torment of Allāh, the Exalted and Most Honored, and the angels of Allāh will greet them with the *Salām*, according to the explanation of Qatādah.^[1] The statement of Allāh the Exalted and Most Honored:

﴿ذَٰلِكَ يَوْمُ الْخَالِدِينَ﴾

﴿- this is a Day of eternal life!﴾, meaning, they will reside in Paradise forever and will never die, neither be transferred from it nor wish to be transferred from it. The statement of Allāh the All-Mighty,

﴿لَهُمْ مَا يَشَاءُونَ فِيهَا﴾

﴿There they will have all that they desire﴾, means, whatever delights they wish and desire, they will find it brought before them.

Allāh's statement,

﴿وَلَدَيْهَا زَبَدٌ﴾

﴿and We have more.﴾ is similar to His other statement,

﴿الَّذِينَ أَحْسَنُوا لَسَوْفَ لَهُمْ أَجْرًا كَثِيرًا﴾

﴿For those who have done good is the best and even more.﴾(10:26)

In the *Ṣaḥīḥ*, Muslim recorded that Ṣuhayb bin Sinān Ar-Rūmi said that 'more' refers to looking at the Most Honorable Face of Allāh.^[2]

﴿وَكَمْ أَهْلَكْنَا قَبْلَهُمْ بَنٍ قَرِيبٌ ثُمَّ إِنَّهُمْ يَخْلَقُونَهَا فِي الْيَوْمِ هَٰذَا مِنْ طِينٍ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّمَن كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ ۚ وَلَقَدْ خَلَقْنَا الْإِنسَانَ وَآلَاؤُهُمَا فِي سَنَةِ آيَاتٍ وَمَا مَسَّا مِنْ نُفُوسٍ ۚ فَأَمِيرٌ عَلٰى مَا يَفْعَلُونَ وَسَمِعَ بِحَمْدِ رَبِّكَ قِيلَ طُلُوعِ الشَّمْسِ وَقِيلَ الْغُرُوبِ ۚ وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَارَ النُّجُومِ﴾

[1] At-Ṭabari 22:366.

[2] Muslim 1:163.

﴿36. And how many a generation We have destroyed before them who were stronger in power than they. And they went about the land! Could they find any place of refuge?﴾

﴿37. Verily, therein is indeed a reminder for him who has a heart or gives ear while he is heedful.﴾

﴿38. And indeed We created the heavens and the earth and all between them in six Days and nothing of fatigue touched Us.﴾

﴿39. So bear with patience all that they say, and glorify the praises of your Lord, before the rising of the sun and before (its) setting.﴾

﴿40. And during a part of the night (also) glorify His praises and (so likewise) after the prostrations.﴾

Warning the Disbelievers of the imminent Torment; commanding the Prophet ﷺ to pray and have Patience

Allāh the Exalted asks, 'how many We have destroyed before these denying disbelievers?'

﴿يَنْزِلُ عَنْهُمْ بَلَاءٌ﴾

﴿a generation who were stronger in power than they.﴾

they were more numerous, mightier than they and who constructed on the earth and built on it more than they. The statement of Allāh the Exalted,

﴿مَقَرُّوا فِي الْبَلَدِ مَلَأَ مِنْ غَمِيمٍ﴾

﴿And they went about the land! Could they find any place of refuge?﴾

Ibn 'Abbās commented, "They left the traces throughout the land,"^[1] Qatādah said, "They traveled throughout the land seeking provisions through trade and business, more than you have."

Allāh's statement,

﴿مَلَأَ مِنْ غَمِيمٍ﴾

﴿Could they find any place of refuge?﴾ means, 'could they find a shelter from Allāh's decision and appointed destiny? Have what

^[1] At-Ṭabari 22:371.

they collected benefited them or averted Allāh's torment when it came to them on account of their denial of the Messengers? Likewise, you will never be able to avert, avoid, or find refuge or shelter (from His torment). Allāh the Exalted and Most Honored said,

﴿إِنَّ فِي ذَلِكَ لَذِكْرًا﴾

«Verily, therein is indeed a reminder» and a lesson,

﴿لِمَن كَانَ لَمْ قَلْبٌ﴾

«for him who has a heart» meaning, a sound understanding with which he comprehends, or, a good mind, according to Mujāhid,

﴿أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ﴾

«or gives ear while he is heedful.» meaning, he hears the speech, comprehends and understands it in his mind and grasps its indications with his intellect. Mujāhid said that,

﴿أَوْ أَلْقَى السَّمْعَ﴾

«or gives ear», means, he does not talk to himself but listens with an attentive heart.^[1] Ad-Dahhāk commented, "The Arabs would say that someone has given ear when he hears with his ears, while his heart is present and not absent."^[2] Ath-Thawri and several others said similarly.^[3] The statement of Allāh the Exalted and Most Honored;

﴿وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَا مِنْ لَّوْثٍ﴾

«And indeed We created the heavens and the earth: and all that between them in six Days and nothing of fatigue touched Us.»

is emphasis on the Resurrection because He Who is able to create the heavens and earth without fatigue, then surely He is able to resurrect the dead. Qatādah said, "The Jews, may Allāh's curses descend on them, said that Allāh created the heavens and earth in six days and then rested on the seventh day, which was the Sabbath. This is why they call it a holiday. Allāh the Exalted then sent down denial of their statement

[1] Aṭ-Ṭabari 22:373.

[2] Aṭ-Ṭabari 22:374.

[3] Aṭ-Ṭabari 22:374.

and false opinion."^[1] Allāh said,

﴿وَمَا مَكَّنَّا مِن لُّغُوبٍ﴾

﴿and nothing of fatigue touched Us.﴾ indicating that no sleep, exhaustion or weariness affects Him. Allāh the Exalted the Blessed said in other Āyāt,

﴿أَوَلَمْ يَرَوْا أَنَّا الَّذِي خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَلَمْ يَتَّخِذْ مِن خَلْقِهِمْ يَفْعَلْ بِمَن يَشَاءُ قَدِيرٌ ۝۳۳﴾

﴿Do they not see that Allāh, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead? Yes, He surely is Able to do all things.﴾ (46:33),

﴿لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِن خَلْقِ النَّاسِ﴾

﴿The creation of the heavens and the earth is indeed greater than the creation of mankind.﴾ (40:57) and,

﴿أَأَنسَأَلُكَ خَلْقًا مِّثْلَ مَا أَنَسَأَلُكَ مِنَّا ۚ﴾

﴿Are you more difficult to create or is the heaven that He constructed?﴾ (79:27)

Allāh the Exalted and Most Honored said,

﴿فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ﴾

﴿So bear with patience all that they say,﴾ in reference to those who deny the Prophet ﷺ, ordering him to be patient with them and turn away from them in a good way,

﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ﴾

﴿and glorify the praises of your Lord, before the rising of the sun and before (its) setting.﴾

There were two ordained prayers prior to the *Isrā'* journey. One before the rising of the sun at dawn and the other before sunset in the evening. *Qiyām Al-Layl*, prayer at night, was a command for the Prophet ﷺ and his followers for sometime but it was later abrogated for the *Ummah*. Later, during the *Isrā'* journey, Allāh abrogated all of the previous orders for prayer by ordaining five daily prayers, including the prayers of

^[1] Al-Ṭabari 22:376.

Fajr before sunrise, and 'Aṣr in the late afternoon. Imām Aḥmad recorded that Jarīr bin 'Abdullāh said, "When we were sitting with the Prophet ﷺ, he looked at the full moon and said,

«أَنَا إِنكُمْ سَتَمَرُضُونَ عَلَى رَبِّكُمْ فَتَرَوْنَ كَمَا تَرُونَ هَذَا الْقَمَرَ لَا تَضَامُونَ فِيهِ، فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تُغْلِبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا فَافْعَلُوا»

«Certainly you will be brought before your Lord and will see Him as you see this moon, and you will have no trouble in seeing Him. So, if you can avoid missing the prayer before the sunrise and the prayer before sunset, you must do so.»

He then recited Allāh's statement,

﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ﴾

«and glorify the praises of your Lord, before the rising of the sun and before (its) setting.»^[1]

The Two Ṣaḥīḥs and the rest of the Group collected this Ḥadīth through the chain of Ismā'īl.^[2]

Allāh the Exalted said,

﴿وَمِنَ اللَّيْلِ فَسَبِّحْهُ﴾

«And during a part of the night glorify His praises», meaning pray to Him. Allāh said Āyah,

﴿وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ، نَافِلَةً لَكَ عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا﴾

«And in some parts of the night offer the Ṣalāh with it, as an additional prayer for you. It may be that your Lord will raise you to Maqām Maḥmūd.» (17:79)

Ibn Abi Najīḥ reported that Mujāhid said that Ibn 'Abbās said that,

﴿وَأَذْكُرَ السُّجُودَ﴾

«and after the prostrations.» refers to *Tasbīḥ*, i.e. glorifying Allāh's

^[1] Aḥmad 4:365.

^[2] *Fath Al-Bārī* 8:462, *Muslim* 1:439, *Abu Dāwud* 5:97, *Tuḥfat Al-Aḥwadhi* 7:265, *An-Nasā'ī in Al-Kubrā*, 6:469 and *Ibn Mājah* 1:63.

praises, after the prayers.^[1] There is a *Hadith* collected in the Two *Ṣaḥīḥs* that supports this meaning. Abu Hurayrah said, 'Some poor migrants came and said, 'O Allāh's Messenger! The wealthy people will get higher grades and will have permanent enjoyment.' The Prophet ﷺ said,

«وَمَا ذَاكَ؟»

«Why is that?» They said,

'They pray as we do, fast as we do, yet they give charity, but we can not. They free slaves, but we can not.' The Prophet ﷺ said,

«أَفَلَا أَعْلَمُكُمْ شَيْئًا إِذَا فَعَلْتُمُوهُ سَبَقْتُمْ مَنْ يَفْعَلُكُمْ وَلَا يَكُونُ أَحَدٌ أَفْضَلَ مِنْكُمْ إِلَّا مَنْ فَعَلَ بِمِثْلِ مَا فَعَلْتُمْ؟ تُسَبِّحُونَ وَتُحَمِّدُونَ وَتُكَبِّرُونَ دُبُرَ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ»

'Shall I tell you about something that, if you did it, you would catch up with those who have surpassed you, and nobody would be better than you except those who would do the same? Say, 'Subhān Allāh, Alḥamdulillāh and Allāhu Akbar,' thirty-three times each after every prayer.'

Later, they came back and said, 'O Allāh's Messenger! Our brethren, the wealthy Muslims, heard of what we did and they also did the same.' The Prophet ﷺ said,

«ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ»

'This is a favor and grace of Allāh, and He grants it to whom He wills.'^[2]

There is another way of explaining the *Āyah*. It is that Allāh's statement,

﴿وَأَذِّنْ لِلشُّعُورِ﴾

«and after the prostrations.» refers to the two *Rak'ahs* after the *Maghrib* prayer. This was reported from 'Umar bin Al-Khaṭṭāb, 'Alī bin Abi Ṭālib and his son Al-Ḥasan, 'Abdullāh bin 'Abbās, Abu Hurayrah and Abu Umāmah, may Allāh be pleased with them. This is also the saying of Mujāhid, Ikrimah, Ash-Sha'bi, An-Nakha'ī, Al-Ḥasan Al-Baṣrī, Qatādah, and others.

[1] Al-Ṭabari 22:381.

[2] *Faṭḥ Al-Bārī* 2:378.

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي
الِابْتِلَاءِ هَلْ مِنْ مَحْجُوبٍ ﴿٤١﴾ إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَنْ كَانَ
لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ ﴿٤٢﴾ وَلَقَدْ خَلَقْنَا
السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا
مِنْ الْأَعْرَابِ ﴿٤٣﴾ فَأَصْبَحَ عَلَى مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ
قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ ﴿٤٤﴾ وَمِنَ اللَّيْلِ فَسَبِّحْهُ
وَادْبُرَ النُّجُودِ ﴿٤٥﴾ وَأَسْبِغْ يَوْمَ تَبَايَأَ النَّادِينَ تَكُنَ مِنْ قَرِيبٍ
﴿٤٦﴾ يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ذَلِكَ يَوْمَ الْخُرُوجِ ﴿٤٧﴾ إِنَّا
نَحْنُ نُحْيِي وَنُمِيتُ وَإِلَيْنَا الْمَصِيرُ ﴿٤٨﴾ يَوْمَ نَشْفُقُ الْأَرْضَ
عَنْهُمْ يِرَافَعُ ذَلِكَ حَشْرٌ عَلَيْهِمْ يُسَيِّرُ ﴿٤٩﴾ نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ
وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ فَذَكِّرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدَ ﴿٥٠﴾

سُورَةُ الْقَافِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالَّذِينَ ذُرُّوا ﴿١﴾ فَأَلْحِدْ لَهُمْ وَقُرْ ﴿٢﴾ فَأَلْحِدْ لَهُمْ يُسْرًا ﴿٣﴾
فَالْقَسِيْرَ أَمْرًا ﴿٤﴾ إِنَّمَا وَعْدٌ لَصَادِقٌ ﴿٥﴾ وَإِنَّ الْيَوْمَ لَوُوعٌ ﴿٦﴾

﴿وَأَسْبِغْ يَوْمَ تَبَايَأَ النَّادِينَ تَكُنَ مِنْ قَرِيبٍ﴾
﴿يَوْمَ يَسْمَعُونَ الصَّيْحَةَ﴾ يَوْمَ يَسْمَعُونَ الصَّيْحَةَ
بِالْحَقِّ ذَلِكَ يَوْمَ الْخُرُوجِ ﴿٤٧﴾ إِنَّا
نَحْنُ نُحْيِي وَنُمِيتُ وَإِلَيْنَا الْمَصِيرُ ﴿٤٨﴾ يَوْمَ نَشْفُقُ الْأَرْضَ
عَنْهُمْ يِرَافَعُ ذَلِكَ حَشْرٌ عَلَيْهِمْ يُسَيِّرُ ﴿٤٩﴾ نَحْنُ أَعْلَمُ بِمَا
يَقُولُونَ وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ فَذَكِّرْ
بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدَ ﴿٥٠﴾

441. And listen on the Day when the caller will call from a near place.﴾

442. The Day when they will hear As-Sayhah in truth, that will be the Day of coming out.﴾

443. Verily, it is We Who give life and cause death; and to Us is the final return.﴾

444. On the Day when the earth shall be cleft,

from off them (they will come out) hastening forth. That will be a gathering, quite easy for Us.﴾

445. We know best what they say. And you are not the one to force them. But warn by the Qur'ān; him who fears My threat.﴾

Admonition from Some Scenes of the Day of Resurrection

Allāh the Exalted said,

﴿وَأَسْبِغْ﴾

﴿And listen﴾ 'O Muhammad,'

﴿يَوْمَ تَبَايَأَ النَّادِينَ تَكُنَ مِنْ قَرِيبٍ﴾

﴿on the Day when the caller will call from a near place.﴾

to the gathering for the Day of Judgement,

﴿يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ﴾

«The Day when they will hear Aṣ-Ṣayḥah in truth,»

in reference to the blowing in the Trumpet which will bring forth the truth that most of them discounted and denied,

﴿وَالَّذِي يَوْمَ تَخْرُجُ﴾

«that will be the Day of coming out.» from the graves,

﴿إِنَّا عَنْ نَحْنُ. وَنُيِّتُ وَإِلَيْنَا الْمَصِيرُ﴾

«Verily, it is We Who give life and cause death; and to Us is the final return.»

Allāh is He Who starts creation and then brings it back to life, and the latter is easier for Him; to Him is the final return of all creations. At this time, He will recompense each according to his or her deeds, good for good and evil for evil. Allāh the Exalted said,

﴿يَوْمَ تَنفَعُ الْأَرْضُ عَنْهُمْ يَرَاءًا﴾

«On the Day when the earth shall be cleft, from off them (they will come out) hastening forth.»

Allāh the Exalted and Most Honored will send down rain from the sky. From that rain the bodies of the creations will grow while they are in their graves, just as the seed grows in soil in the aftermath of rain. When the bodies grow to their full strength, Allāh the Exalted will command angel Isrāfil and he will blow in the Trumpet (for a second time). The souls will be enclosed in a hole in the Trumpet. When Isrāfil blows in the Trumpet, the souls will depart from it and will fly between the heavens and earth. Allāh the Exalted and Most Honored, will declare, "By My grace and power, each soul shall return to the body that it used to inhabit," and indeed, every soul will return to its body. The soul will enter its body just as poison enters the body, then the earth will be uncovered from above them, and they will all stand and head towards the Reckoning place hastening to obey the command of Allāh the Exalted and Most Honored,

﴿مُتَّعِينَ إِلَى الدَّاعِ يَقُولُ الْكَاذِبُونَ هَذَا يَوْمٌ عَرِيبٌ﴾

«Hastening towards the caller. The disbelievers will say: "This is a hard Day."» (54:8), and

﴿يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا﴾

«On the Day when He will call you, and you will answer (His Call) with (words of) His praise and obedience, and you will think that you have stayed (in this world) but a little while!» (17:52)

In the *Ṣaḥīḥ*, it is recorded that Anas said that the Messenger of Allāh ﷺ said,

«أَنَا أَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الْأَرْضُ»

«The earth will open up first around me.»⁽¹⁾

Allāh the Exalted and Most Honored said,

﴿ذَلِكَ خُفُّ عَيْنَا يُبِيرُ﴾

«That will be a gathering, quite easy for Us.» 'bringing them back to life is easy for Us and effortless.' Allāh the Exalted and Most Honored said,

﴿وَمَا أَمْرُنَا إِلَّا وَجِدَةٌ كَلَمْحٍ بِالْبَصَرِ﴾

«And Our commandment is but one as the twinkling of an eye.» (54:50), and,

﴿وَمَا خَلَقَكُمْ وَلَا يَمْسِكُكُمْ إِلَّا بِشَئْءٍ وَاحِدٍ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ﴾

«The creation of you all and the resurrection of you all are only as of a single person. Verily, Allāh is All-Hearer, All-Seer.» (31:28)

Comforting the Prophet ﷺ

The statement of Allāh the Exalted and Most High,

﴿نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ﴾

«We know best what they say.» means, 'Our knowledge is all encompassing of the denial that the idolators are confronting

⁽¹⁾ Muslim 4:1782.

you with, so do not be concerned.' In similar *Āyāt*, Allāh said,

﴿وَلَقَدْ مَلَأْنَاكَ غِصَقًا بِغُيُوبٍ ۚ مَا يَقُولُونَ ۚ وَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ ﴿١٥٩﴾ وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ﴿١٦٠﴾﴾

«Indeed, We know that your breast is straitened at what they say. So glorify the praises of your Lord and be of those who prostrate themselves (to Him). And worship your Lord until there comes unto you the certainty (i.e., death).» (15:97) Allāh's statement,

﴿وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ﴾

«And you are not the one to force them.» says, 'it is not you who forces them to accept the guidance; this is not a part of your mission.' Allāh the Exalted and Most Honored said,

﴿تَذَكَّرَ الْقَوْمَانِ مِنْ خِيفَةِ وَعِيدِ﴾

«But warn by the Qur'an; him who fears My threat.»

meaning, 'convey the Message of your Lord, for only those who fear Allāh and dread His torment, and hope in His promise will remember and heed,'

﴿إِنَّمَا عَلَيْكَ الْبَلَاغُ وَعَلَيْنَا الْحِسَابُ﴾

«Your duty is only to convey (the Message) and on Us is the reckoning.» (13:40),

﴿تَذَكَّرُوا إِنَّمَا أَنْتَ مُذَكِّرٌ ﴿٨٨﴾ لَنْتَ عَلَيْهِمْ بِمُصَيِّرٍ ﴿٨٩﴾﴾

«So remind them - you are only one who reminds. You are not a dictator over them.» (88:21-22)

﴿لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَٰكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ﴾

«Not upon you is their guidance, but Allāh guides whom He wills.» (2:272) and,

﴿إِنَّكَ لَا تَهْدِي مَنْ أَعْجَبَكَ وَلَٰكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ﴾

«Verily, you guide not whom you like, but Allāh guides whom He wills.» (28:56) Allāh's statement here,

﴿وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ تَذَكَّرَ الْقَوْمَانِ مِنْ خِيفَةِ وَعِيدِ﴾

«And you are not the one to force them. But warn by the Qur'ān; him who fears My threat.»

Qatādah used to invoke Allāh by saying, "O Allāh! Make us among those who fear Your threat and hope for Your promise, O Barr (Subtle, Kind, Courteous, and Generous), O Raḥīm (the Most Merciful)."^[1]

This is the end of the *Tafsīr* of *Sūrah Qāf*. All praise is due to Allāh, He is for us, the most excellent Trustee.

^[1] Al-Qurtubi 17:29.

The Tafsīr of Sūrat Adh-Dhāriyāt (Chapter - 51)

Which was revealed in Makkah

سُورَةُ الدَّهْرِ
٥٢١
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالسَّمَاءِ ذَاتِ الْحُبُكِ (١) إِنَّكَ لَنَاقِلٌ قَوْلٍ مُخْتَلِفٍ (٢) يُؤَفِّكُ عَنْهُ مَنَ (٣) أَفَكٌ (٤) قِيلَ الْفَرْشُونَ (٥) الَّذِينَ هُمْ فِي عَمْرُسَا هَوَتْ (٦) يَسْأَلُونَ أَيَّانَ يَوْمَ الدِّينِ (٧) يَوْمَ هُمْ عَلَى النَّارِ يُقْتَلُونَ (٨) دُوقُوا (٩) فَنُتْنَكُ هَذَا الَّذِي كُنتُمْ بِهِ تُسْتَعْجِلُونَ (١٠) إِنَّا السَّاعِقِينَ فِي جَنَّتِ (١١) وَعَيُونُ (١٢) أَخَذِينَ مَا أَنهَم رُشْمُهُمْ كَأَوْاقِلِ ذَلِكَ مُحْسِنِينَ (١٣) كَأَوْاقِلَ لَا مِنَ الْبَلِّ مَا يَجْعَلُونَ (١٤) وَإِلَّا أَخْلَعَهُمْ يَسْتَغْفِرُونَ (١٥) وَفِي أَمْوَالِهِمْ حَقٌّ لِلْسَّائِلِ وَالْمَحْرُومِ (١٦) وَفِي الْأَرْضِ أَيْتٌ (١٧) لِلْمُؤْمِنِينَ (١٨) وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ (١٩) وَفِي السَّمَاءِ رِزْقُكُمْ (٢٠) وَمَا تُوعَدُونَ (٢١) قُورِبَ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ يَتْلُو مَا أَنْتُمْ نَظِيفُونَ (٢٢) هَلْ أَتَاكَ حَدِيثٌ ضَلِيفٌ يُؤْتِيهِمُ الْمُكَرِمَاتِ (٢٣) إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلِّمْ عَلَيْنَا فَاذْهَبْ سَلَامٌ قَوْمٌ مُشْكِرُونَ (٢٤) ذَرَاغُ الْإِكْ أَهْلِيهِ فَجَاءَ بِمِجْلٍ سَمِينٍ (٢٥) فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ (٢٦) فَأَوْحَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَنْخَفُ وَبَشِّرُوهُمْ بِعَلَمٍ عَلِيمٍ (٢٧) فَأَقْبَلَتْ أَمْرَاتُهُ فِي صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ (٢٨) قَالُوا كَذَلِكَ قَالَ رَبُّنَا إِنَّهُ هُوَ الْعَزِيزُ الْعَلِيمُ (٢٩)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿وَالَّذِينَ ذُرَاكَ﴾ قَالَتِ الْيَتِيمَ ﴿وَقَرَا﴾ قَالَتِ الْيَتِيمَ ﴿بِمَرَا﴾ قَالَتِ الْيَتِيمَ ﴿إِنَّمَا تُوعَدُونَ لَسَائِفُ﴾ وَأَذِ الْيَتِيمَ ﴿لَرِزْقُ﴾ وَالسَّمَاءِ ذَاتِ الْحُبُكِ ﴿إِنَّكَ لَنَاقِلٌ قَوْلٍ مُخْتَلِفٍ﴾ يُؤَفِّكُ عَنْهُ مَنَ ﴿أَفَكٌ﴾ قِيلَ الْفَرْشُونَ ﴿الَّذِينَ هُمْ فِي عَمْرُسَا هَوَتْ﴾ يَسْأَلُونَ ﴿أَيَّانَ يَوْمَ الدِّينِ﴾ يَوْمَ هُمْ عَلَى النَّارِ يُقْتَلُونَ ﴿دُوقُوا﴾ فَنُتْنَكُ هَذَا الَّذِي كُنتُمْ بِهِ تُسْتَعْجِلُونَ ﴿١٠﴾

﴿1. By the scattering Dhāriyāt;﴾

﴿2. And the laden Hāmilāt;﴾

﴿3. And the steady Jāriyāt;﴾

﴿4. And the distributors of command;﴾

﴿5. Verily, that which you are promised is surely true.﴾

﴿6. And verily, Ad-Dīn is sure to occur.﴾

- ﴿7. By the heaven full of Ḥubuk,﴾
 ﴿8. Certainly, you have different ideas.﴾
 ﴿9. Turned aside therefrom is he who is turned aside.﴾
 ﴿10. Cursed be Al-Kharrāṣūn﴾
 ﴿11. Who are under a cover of Sāhūn,﴾
 ﴿12. They ask: "When will be the Day of Ad-Dīn?"﴾
 ﴿13. (It will be) a Day when they will be Yuftanūn in the Fire!﴾
 ﴿14. "Taste you your trial! This is what you used to ask to be hastened!"﴾

Affirming the News of the Resurrection

The Commander of the faithful, 'Ali bin Abi Ṭalib may Allāh be pleased with him, ascended the *Minbar* in Kufah and declared, "Any *Āyah* in the Book of Allāh the Exalted and any *Sunnah* from Allāh's Messenger ﷺ you ask me about today, I will explain them." Ibn Al-Kawwā stood up and said, "O Leader of the faithful! What is the meaning of Allāh's statement,

﴿وَالَّذِينَ ذُرَاكَ﴾

﴿By the scattering *Dhāriyāt*﴾," and 'Ali said, "The wind." The man asked,

﴿فَالَّذِينَ وَرَاءَ﴾

﴿And the laden *Hāmilāt*﴾?" 'Ali said, "The clouds." The man again asked,

﴿فَالَّذِينَ بَرَاقَ﴾

﴿And the steady *Jāriyāt*﴾?" 'Ali said, "The ships." The man asked,

﴿فَالَّذِينَ أَمْرًا﴾

﴿And the distributors of command﴾?" 'Ali said, it refers to "The angels."^[1]

Some scholars said that *Al-Jariyāt Yusrā* refers to the stars that float in their orbits with ease. This would mean that the

[1] Aṭ-Ṭabari 22:389-392 and 'Abdur-Razzāq 3:41.

things mentioned were ascendant in their order, beginning with the lower, then mentioning the higher one after that, etc. The winds bring the clouds, the stars are above them and the angels who distribute by Allāh's order are above that, and they descend with Allāh's legislative orders and the decrees He determines.

These *Āyāt* contain a vow from Allāh that Resurrection shall come to pass. Allāh's statement,

﴿إِنَّمَا وَعْدٌ كَسَادٌ﴾

«Verily, that which you are promised is surely true.», it is a truthful promise,

﴿وَإِنَّ الْآيَةَ﴾

«And verily, *Ad-Dīn*» the Recompense,

﴿تَكُونُ﴾

«will occur», it will surely come to pass.

Then Allāh the Exalted said,

﴿وَالسَّمَاءَ مَاتَ الْمُبْكُ﴾

«By the heaven full of *Hubuk*», Ibn 'Abbās said; "Full of beauty, grace, magnificence and perfection."^[1] Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, Abu Mālik, Abu Ṣāliḥ, As-Suddi, Qatādah, 'Atiyah Al-'Awfi, Ar-Rabi' bin Anas and others said similarly.^[2] Aḍ-Ḍaḥḥāk, Al-Minhāl bin 'Amr and others said, "The meandering of the water, sand and plants when the wind passes over them; carving paths out of them, that is the *Hubuk*."

All of these sayings return to the same meaning, that of beauty and complexity. The sky is high above us, clear yet thick, firmly structured, spacious and graceful, beautified with stars such as the sun and orbiting planets such as the moon and the planets of the solar system.

The Differing Claims of the Idolators

Allāh the Exalted said,

﴿إِنَّكُمْ لَبَى قَوْلٍ مُّخْتَلِفٍ﴾

[1] Aṭ-Ṭabari 22:395-396.

[2] Aṭ-Ṭabari 22:396-397.

«Certainly, you have different ideas.» Allāh says, 'you disbelievers who deny the Messengers have different and confused opinions that do not connect or conform to each other.' Qatādah commented on the Āyah, "You have different ideas about the Qur'ān. Some of you agree that it is true while some others deny this fact."^[1] Allāh said,

﴿يُتَوَكَّلْ عَلَى اللَّهِ﴾

«Turned aside therefrom is he who is turned aside.»

Allāh says, these confused and different opinions only fool those who are inwardly misguided. Surely, such falsehood is accepted, embraced and it becomes the source of confusion only for those who are misguided and originally liars, the fools who have no sound comprehension, as Allāh said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا هَؤُلَاءِ فَتَهْتَكُوا سُبُلَ اللَّهِ﴾

«So, verily you and those whom you worship cannot lead astray, except those who are predetermined to burn in Hell!» (37:161-163)

Ibn 'Abbās, may Allāh be pleased with him, and As-Suddi said:

﴿يُتَوَكَّلْ عَلَى اللَّهِ﴾

«Turned aside therefrom is he who is turned aside.» "He who is misguided is led astray from it." Allāh said;

﴿يُنَادِ الْمُرْصُونُ﴾

«Cursed be Al-Kharrāṣūn», Mujāhid said; "The liars. This is similar to what is mentioned in (Sūrah) 'Abasa:

﴿يُنَادِ الْإِنْسَانُ مَا أَفْعَى﴾

«Be cursed man! How ungrateful he is!» (80:17)

Al-Kharrāṣūn are those who claim that they will never be brought back to life, doubting the coming of Resurrection.^[2] 'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās;

﴿يُنَادِ الْمُرْصُونُ﴾

[1] 'Abdur-Razzāq 4:242.

[2] Aṭ-Ṭabari 22:400.

﴿Cursed be Al-Kharrāṣūn﴾, "Cursed be the doubters."^[1] Mu'adh said similarly, may Allāh be pleased with him. During one of his speeches he said, "Destroyed be the doubters." Qatādah said, "Al-Kharrāṣūn are the people of doubt and suspicion."^[2]

Allāh said;

﴿الَّذِينَ هُمْ فِي غَمَرَةٍ سَاهَوْنَ﴾

﴿Who are under a cover of Sāhūn﴾, Ibn 'Abbās, may Allāh be pleased with him, and others said; "In disbelief and doubt, they are heedless and playful."^[3] Allāh said,

﴿يَسْأَلُونَ أَيَّانَ يَوْمَ الدِّينِ﴾

﴿They ask: "When will be the Day of Ad-Dīn?"﴾

They utter this statement in denial, stubbornness, doubt and suspicion. Allāh the Exalted replied,

﴿يَوْمَ هُمْ عَلَى النَّارِ يُنْفَخُونَ﴾

﴿(It will be) a Day when they will be Yuftanūn in the Fire!﴾

Ibn 'Abbās, Mujāhid, Al-Hasan and several others said that Yuftanūn means punished.^[4] Mujāhid said: "Just as gold is forged in the fire."^[5] A group of others also including Mujāhid, Ṭkrimah, Ibrāhīm An-Nakhaṭī, Zayd bin Aslam, and Sufyān Ath-Thawri said, "They will be burnt."

﴿ذُوقُوا نَارَكُمْ﴾

﴿Taste you your trial!﴾, Mujāhid said, "Your burning"^[6] while others said, "Your punishment."

﴿هَذَا الَّذِي كُنتُمْ بِهِ تَسْتَعْجِلُونَ﴾

﴿This is what you used to ask to be hastened!﴾

This will be said admonishing, chastising, humiliating and belittling them. Allāh knows best.

[1] Aṭ-Ṭabari 22:399.

[2] Aṭ-Ṭabari 22:400.

[3] Aṭ-Ṭabari 22:400-401.

[4] Aṭ-Ṭabari 22:402.

[5] Aṭ-Ṭabari 22:402.

[6] Aṭ-Ṭabari 22:403.

﴿إِنَّ السَّاعِيْنَ فِي سَعَتٍ وَعُيُونٍ ۝۱۵ مَا أَتَانَهُمْ مِنْهُمُ إِلَّا يُغْمِضُونَ ۝۱۶ كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ ۝۱۷ وَبِالْأَنْصَارِ قَدْ تَبْتَغَوْا ۝۱۸ فِي أَنْوَالِهِمْ حَتَّىٰ لَسَّالِيلٌ وَالْحُرُورِ ۝۱۹ رَوَى الْأَرْضِ بَابُهَا الثُّغُورُ ۝۲۰ فِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ ۝۲۱ فِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ۝۲۲ فَرَوِّبِ السَّمَاءَ وَالْأَرْضَ إِنَّهُ لَعَفُوٌّ يُدْنِي مَا أَنْتُمْ نَاطِقُونَ ۝۲۳﴾

﴿15. Verily, those who have Taqwā will be in the midst of Gardens and Springs,﴾

﴿16. Taking joy in the things which their Lord has given them. Verily, they were before this doers of good.﴾

﴿17. They used to sleep but little by night.﴾

﴿18. And in the hours before dawn, they were asking for forgiveness.﴾

﴿19. And in their wealth there was the right of the Sā'il and the Maḥrūm.﴾

﴿20. And on the earth are signs for those who have faith with certainty.﴾

﴿21. And also in yourselves. Will you not then see?﴾

﴿22. And in the heaven is your provision, and that which you are promised.﴾

﴿23. Then by the Lord of the heaven and the earth, it is the truth, just as you can speak.﴾

Qualities of Those Who have Taqwā and Their Reward

Allāh the Exalted informs about those who have Taqwā, that on the Day of their Return they will be amidst gardens and springs. To the contrary the miserable ones will be amidst torment, punishment, fire and chains. Allāh said,

﴿يُغْمِضُونَ مَا أَتَانَهُمْ مِنْهُمُ ۝۱۶﴾

﴿Taking joy in the things which their Lord has given them.﴾

His statement;

﴿يُغْمِضُونَ﴾

﴿Taking﴾ describes the state of the people of Taqwā in the midst of gardens and springs. They will receive what their Lord gives them, meaning, delight, happiness and favors. Allāh the

Exalted and Most Honored said,

﴿إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ﴾

﴿Verily, they were before that﴾, in the life of the world,

﴿مُحْسِنِينَ﴾

﴿gooddoers﴾ As He said:

﴿كُلُوا وَاشْرَبُوا حَيْثُ مَا أَنتُمْ فِي الْأَيَّامِ الَّتِي أُتِيتُمْ بِهَا﴾

﴿Eat and drink at ease for that which you have sent on before you in days past!﴾ (69:24)

Allāh the Exalted described the good acts that they performed,

﴿كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ﴾

﴿They used to sleep but little at night.﴾

The scholars of *Tafsīr* have two opinions about this:

The First Opinion

The first is that, they used to spend a little part of every night awake. Ibn 'Abbās said, "Every night, they would worship Allāh, even during a little part of the night."^[1] Qatādah narrated that Muṭarrif bin 'Abdullāh said, "Hardly a night would pass by them that they did not pray to Allāh the Exalted and Most Honored, either in the beginning, or the middle of it."^[2] Mujāhid said, "Only a few nights, if any, would they sleep through the night until the morning without praying *Tahajjud*."^[3] Qatādah said similarly.^[4] Anas bin Mālik and Abu Al-'Āliyah said, "They used to pray between *Al-Maghrib* and *Al-Ishā'*."^[5]

The Second Opinion

They used to spend a little part of the night in sleep. This was preferred by Ibn Jarīr. Al-Ḥasan Al-Baṣrī said:

[1] Aṭ-Ṭabari 22:407.

[2] Aṭ-Ṭabari 22:407.

[3] Aṭ-Ṭabari 22:408.

[4] Aṭ-Ṭabari 22:408.

[5] Aṭ-Ṭabari 22:407-408.

﴿كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجُونَ ۝﴾

«They used to sleep but little by night».

“They performed voluntary night prayer and would not sleep during the night except a little. They were active and would continue until they were seeking forgiveness right before dawn.”^[1]

‘Abdullāh bin Salām said, “When the Messenger of Allāh ﷺ arrived at Al-Madīnah, people quickly gathered around him and I was among them. When I saw his face, I knew that it was not the face of a liar. The first statement I heard from him was,

يَا أَيُّهَا النَّاسُ! أَطْعِمُوا الطَّعَامَ، وَصَلُّوا الْأَرْحَامَ، وَأَنْشُرُوا السَّلَامَ، وَصَلُّوا بِاللَّيْلِ
وَالنَّاسُ نِيَامٌ، تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ

“O people! Feed with food, keep relations to kith and kin, spread the Salām, pray at night while people are asleep, and you will enter Paradise in peace.”^[2]

Imām Aḥmad recorded that ‘Abdullāh bin ‘Umar said that the Messenger of Allāh ﷺ said,

«إِنَّ فِي الْجَنَّةِ عُرُفًا يَرَى ظَاهِرُهَا مِنْ بَاطِنِهَا وَبَاطِنُهَا مِنْ ظَاهِرِهَا»

“Verily, there are lofty rooms in Paradise in which their outside can be seen from inside and their inside from the outside.”

Abu Mūsā Al-Ash‘ari said, “Who are they for, O Allāh’s Messenger?” He ﷺ said,

«لِمَنْ أَلَانَ الْكَلَامَ، وَأَطْعَمَ الطَّعَامَ، وَبَاتَ لِقَائِنَا وَالنَّاسُ نِيَامٌ»

“For those who use soft speech, feed food and spend the night in voluntary prayer while people are asleep.”^[3]

Allāh said:

﴿وَالْأَسَاوِرَ الَّتِي يَسْتَفِرُّونَ ۝﴾

«And in the hours before dawn, they were asking for forgiveness.»

[1] At-Ṭabari 22 :408-409.

[2] Tuhfat Al-Aḥwadhī 7 :187.

[3] Aḥmad 2 :173.

Mujāhid and several others said: "They were performing *Ṣalāh*."^[1] Others said that they would stand in prayer during the night and delayed asking Allāh for forgiveness until the latter hours before dawn. As Allāh, the Exalted the Blessed, said;

﴿وَالَّذِينَ يَسْتَغْفِرُونَ بِالْأَسْفَارِ﴾

«And those who seek forgiveness during the last hours of the night.» (3:17);

This is because it is better if asking for forgiveness is done while praying.

It is confirmed in the *Ṣaḥīḥ* collections as well as others, from several Companions, that the Messenger of Allāh ﷺ said,

«إِنَّ اللَّهَ تَعَالَى يَنْزِلُ كُلَّ لَيْلَةٍ إِلَى سَمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ، يَقُولُ: هَلْ مِنْ تَائِبٍ فَأَتُوبَ عَلَيْهِ. هَلْ مِنْ مُسْتَغْفِرٍ فَأَغْفِرَ لَهُ. هَلْ مِنْ سَائِلٍ فَيُعْطَى سَوْأَهُ؟ حَتَّى يَطْلُعَ الْفَجْرُ»

«Allāh, the Most High, descends each night to the lowest heaven when the last third of the night remains. He says, "Is there anyone who is repenting so that I may accept his repentance? Is there anyone seeking forgiveness, so that I may forgive him? Is there anyone asking of Me, so that I may grant him his request?" until Fajr begins.»^[2]

Many of the scholars of *Tafsir* said that when the Prophet Ya'qub said to his sons:

﴿سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي﴾

«I will ask my Lord for forgiveness for you» (12:98), he delayed doing so until the hours before dawn.

Allāh the Exalted and Most Honored said,

﴿وَقَدْ آمَرْنَاهُمْ حَتَّىٰ لَتَأْتِيَ اللَّعْرُوبُ﴾

[1] At-Ṭabari 22:413.

[2] *Fath Al-Bāri* 3:35, 11:133 and 13:473, *Muslim* 1:521 and 523, *Abu Dāwud* 2:77 and 5:101, *Tuhfat Al-Aḥwadhī* 9:471, *An-Nasāʾī in Al-Kubrā*, 4:24 and *Ibn Mājah* 1:435.

﴿And in their wealth there was the right of the Sā'il and the Maḥrūm.﴾

After Allāh mentioned their quality of performing prayer, He then mentioned their quality of spending in charity and acts of compassion and kindness,

﴿وَرِزْقَ آمْرَلَهُمْ حَقًّا﴾

﴿And in their wealth there was the right﴾, a designated part which they dedicated to the Sā'il and Maḥrūm. The Sā'il is the poor who begs others, and he has a due right. As for the Maḥrūm, Ibn 'Abbās and Mujāhid said, "He is the poor person who does not receive a stipend."^[1] Meaning he does not receive a stipend from the Muslim treasury, nor does he have a means of income, nor a profession.

The Mother of the faithful, 'Ā'ishah may Allāh be pleased with her, said about the Maḥrūm, "He is the displaced, the one who does not have a profession to easily earn an income from." Qatādah and Az-Zuhri: "The Maḥrūm is the one who does not ask the people for anything."^[2] Az-Zuhri added that the Messenger of Allāh ﷺ said,

«لَيْسَ الْمِسْكِينُ بِالطَّوَّابِ الَّذِي تَرُدُّهُ اللَّقْمَةُ وَاللُّقْمَانِ وَالْثَّمَرَةُ وَالْثَمَرَاتِ، وَلَكِنَّ الْمِسْكِينُ الَّذِي لَا يَجِدُ غِنًى يُغْنِيهِ وَلَا يُفْطِنُ لَهُ فَيَتَصَدَّقَ عَلَيْهِ»

«The poor (Miskīn) is not the one who goes round to the people and asks them for a mouthful or two or a date or two. But the poor is the one who does not have enough to satisfy his needs and whose condition is not known to others, so that others may give him something in charity.»^[3]

This Ḥadīth is recorded in the Two Ṣaḥīḥs using another chain of narration.^[4]

Allāh's Signs on the Earth and in Mankind

Allāh the Exalted and the Blessed said next,

[1] At-Tabari 22:414.

[2] At-Tabari 22:416.

[3] An-Nasā'i, 5:85.

[4] Faṭḥ Al-Bāri 3:399 and Muslim 2:719.

﴿وَرَى الْأَرْضَ بِنَاصٍ﴾

«And on the earth are signs for those who have faith with certainty.»

Allāh says that there are signs on earth that testify to the might of the Creator and His boundless ability. These signs include what Allāh placed on the earth, the various plants, animals, valleys, mountains, deserts, rivers and oceans. He also created mankind with different languages, colors, intentions and abilities, and a variety among them, differences in the power of understanding and comprehension, their deeds, and ultimately earning happiness or misery. Allāh put every organ in their bodies in its rightful place where they most need it to be. So He said;

﴿وَرَى أَنْفُسَكُمْ أَفَلَا تُبْصِرُونَ﴾

«And also in yourselves. Will you not then see?»

Qatādah commented, "He who thinks about his own creation will realize that he was created with flexible joints so that it is easy for him to perform acts of worship."^[1]

Allāh the Exalted said next,

﴿وَرَى السَّمَاءَ بِرُفْدٍ﴾

«And in the heaven is your provision,» meaning, rain,

﴿وَمَا تُوعَدُونَ﴾

«and that which you are promised.» meaning Paradise. This was said by Ibn 'Abbās, Mujāhid and several others.^[2]

Allāh said:

﴿فَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقُّ يَنَالِ مَا الْأَكْفَامُ تَنَاطَلُونَ﴾

«Then by the Lord of the heaven and the earth, it is the truth, just as you can speak.»

Allāh is swearing by His honorable Self, all of the matters of the Judgement, Resurrection, and Recompense that they have been promised shall certainly occur. Therefore, it is the truth,

^[1] Al-Qurṭubī 17:40.

^[2] At-Ṭabari 22:420.

there being no doubt about it, so do not doubt its coming, just as you do not doubt that you can speak

When he would talk to one of his friends, Mu'adh used to say: "What I am saying is as true as your being here."

﴿هَلْ أَتَاكَ حَدِيثُ مَتَّى الْكَرِيمِ ﴿٢٤﴾ إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ
شُكْرًا ﴿٢٥﴾ قَالُوا إِنَّكَ أَهْلِيهِمْ فَجَاءَ بِمِنْهُمْ سَيِّئًا ﴿٢٦﴾ فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ﴿٢٧﴾ فَأَجَابُوا
بِهِمْ حَيْثُ لَا تَحْتَفَ وَيَسْأَلُونَ بِأَنْتُمْ عَلَيْهِمْ ﴿٢٨﴾ فَأَجَابَهُمْ أَنْتَهُمْ فِي حَرْزٍ فَصَلَّتْ وَحَبَّهَا
وَقَالَ عَمْرُو عَمِي ﴿٢٩﴾ قَالُوا كَذَلِكَ قَالَ رَبُّكَ إِنَّهُ هُوَ الْعَكِيمُ الْمُبِينُ ﴿٣٠﴾﴾

﴿24. Has the story reached you, of the honored guests of Ibrāhīm?﴾

﴿25. When they came in to him and said: "Salāman!" He answered: "Salāmun" and said: "You are a people unknown to me."﴾

﴿26. Then he turned to his household, and brought out a roasted calf.﴾

﴿27. And placed it before them (saying): "Will you not eat?"﴾

﴿28. Then he conceived fear of them (when they ate not). They said: "Fear not." And they gave him glad tidings of a son having knowledge.﴾

﴿29. Then his wife came forward with a loud voice; she smote her face, and said: "A barren old woman!"﴾

﴿30. They said: "Even so says your Lord. Verily, He is the All-Wise, the All-Knower."﴾

The Guests of the Prophet Ibrāhīm

We mentioned this story before in Sūrah Hūd and Al-Hijr.^[1] Allāh said,

﴿هَلْ أَتَاكَ حَدِيثُ مَتَّى الْكَرِيمِ ﴿٢٤﴾﴾

﴿Has the story reached you, of the honored guests of Ibrāhīm﴾, whom Ibrāhīm honored and who,

﴿قَالُوا سَلَامًا قَالَ سَلَامٌ﴾

[1] See volume five, the Tafsir of Sūrah Hūd (11:69), and the Tafsir of Sūrah Al-Hijr (15:51).

«they said: "Salāman!" He answered: "Salāmun."»

﴿وَإِذَا حُيِّمَ رَجَعُوا بِحَسَنٍ أَوْ رُدُّوهُ﴾

«When you are greeted with a greeting, greet in return with what is better than it, or return it equally.» (4:86)

So the Friend of Allāh chose a better reply in return for their greeting, implementing Allāh's command: Reciprocating the greeting with the term *Salāmun* is stronger than the greeting using the term *Salāman*.

The three angels; Jibrīl, Mikā'il and Isrāfil came to Ibrāhīm in the image of handsome young wonderfully graceful men. This is why Ibrāhīm said,

﴿قَوْمٌ شُكْرُونَ﴾

«You are a people unknown to me.» Allāh the Exalted said,

﴿فَرَأَى إِلَهُ الْكَافِرِ﴾

«Then he turned to his household,» Ibrāhīm discretely went inside in haste,

﴿فَمَاءٌ يَسْبِقُ سَيْرِ﴾

«and brought out a roasted calf.» from the best of his menu,
And in another *Āyah*

﴿فَمَا لَيْتَ أَنْ جَاءَ بِمِثْلٍ خَيْرٍ﴾

«And he hastened to entertain them with a roasted calf.» (11:69)
means roasted on hot coals

﴿فَقَرَّبَهُ إِلَيْهِمْ﴾

«And placed it before them,» brought it close to them,

﴿فَقَالَ لَا تَأْكُلُوا﴾

«Saying, "Will you not eat?"»

Ibrāhīm said this polite and kind statement to his guests, and surely, this *Āyah* indicates proper manners for honoring guests. For he brought the food to his guests quickly, while they were unaware that it was being prepared for them. He did not first mention this favor to them by saying, "We will make food for you." Rather, he discretely had it prepared and placed

before them. He prepared the best kind of food he had, a young, fat roasted calf. He did not place the food far from them and invite them to come close to it to eat. Rather, he placed it close to them and refrained from ordering them to eat. Instead he invited them using a kind and subtle invitation,

﴿أَلَا تَأْكُلُ﴾

﴿Will you not eat?﴾ This statement is similar to one of us saying to a guest, "Would you be kind and generous to do such and such?"

Allāh the Exalted said,

﴿فَأَرْجَسَ مِنْهُمْ خِيفَةً﴾

﴿Then he conceived fear of them.﴾ this Āyah is explained by Allāh's statement,

﴿فَلَمَّا رَأَىٰ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَحْزَنْ إِنَّا أُورِثْنَا إِن
قُورُ لُوطٍ ۖ وَأَمْرُهُمْ قَاتِلَةٌ فَفَجَحَتُ﴾

﴿But when he saw their hands went not towards it, he mistrusted them, and felt a sense of fear of them. They said: "Fear not, we have been sent against the people of Lūt." And his wife was standing (there), and she laughed.﴾ (11:70-71),

meaning, she was glad that the people of Lūt would be destroyed on account of their rebellion and transgression against Allāh, the Exalted. This is when the angels delivered the good news to her of a son, Ishāq, and Ya'qūb after Ishāq,

﴿قَالَتْ يَرْفِقْ أَلَدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلٌ شَيْخٌ إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ ۖ قَالُوا أَتَعْجَبِينَ
مِنْ أَمْرِ اللَّهِ رَحْمَةُ اللَّهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَبِيدٌ مَجِيدٌ ۖ﴾

﴿She said: "Woe unto me! Shall I bear a child while I am an old woman, and here is my husband an old man? Verily, this is a strange thing!" They said, "Do you wonder at the decree of Allāh? The mercy of Allāh and His blessings be on you, O family of the house. Surely, He (Allāh) is All-Praiseworthy, All-Glorious."﴾ (11:72-73)

Allāh said here;

﴿وَيَسْأَلُكُمْ فِي الْبَيْتِ﴾

«And they gave him glad tidings of a son having knowledge.»

This news was as good to Ibrāhīm as it was to his wife, for this son would be theirs, and therefore, they both were getting some good news. Allāh the Exalted said,

﴿فَأَنبَأَتْ أَرْوَاحَهُمْ فِي صَرْزَرٍ﴾

«Then his wife came forward with a loud voice»,

She screamed loudly, according to Ibn 'Abbās, Mujāhid, Ikrimah, Abu Sālih, Ad-Dahhāk, Zayd bin Aslam, Ath-Thawri and As-Suddi.^[1] She said when she shouted,

﴿يَا وَيْلَتَى﴾

«Ah! Woe to me!» (25:28), then,

﴿فَصَكَتَ رَجُلًا﴾

«she smote her face,» meaning, she struck herself upon her forehead, according to Mujāhid and Ibn Sābit.^[2] Ibn 'Abbās said that she smacked her face just as women do when confronted with an amazing thing,^[3]

﴿وَمَا كَانَ عَمْرُؤُا عَبْدًا﴾

«and said: "A barren old woman!"» meaning, "How can I give birth while I am an old woman? And even when I was young I was barren and could not have children,"

﴿قَالُوا كَذَّبِيَ قَالَ رَبِّبِ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ﴾

«They said: "Even so says your Lord. Verily, He is the All-Wise, the All-Knower"»,

'He is the All-Knower of the honor that you are worthy of and He is the most Wise in His statements and decisions.'

﴿قَالَ لَا تَحْزَنْ إِنَّا أَنَا أَرْسَلْنَا إِلَيْكَ قَوْمَ بُرْجٍ﴾ (25:29) ﴿يُرْسِلُ عَلَيْهِمْ جَنَّاتٍ مِنْ دُونِ النَّارِ﴾ (25:30) ﴿تُجْرِي فِيهَا مِنْ تَحْتِهَا نَافِثَاتُ الْيَمِّ﴾ (25:31) ﴿وَالْخَرَجُ مِنْ كَانَ فِيهَا مِنَ النَّارِ﴾ (25:32) ﴿وَمَا وَدَّعَا فِيهَا غَيْرَ بَنٍ مِنَ النَّارِ﴾ (25:33) ﴿وَرَكَا فِيهَا مَاءٌ لِلَّذِينَ جَاءُوا مِنَ الْآلَمِ﴾ (25:34)

[1] At-Tabari 22:426 and Al-Qurtubi 17:46.

[2] At-Tabari 22:428.

[3] At-Tabari 22:427.

﴿31. (Ibrāhīm) said: "Then for what purpose you have come, O messengers?"﴾

﴿32. They said: "We have been sent to a people who are criminals."﴾

﴿33. "To send down upon them stones of clay."﴾

﴿34. "Marked by your Lord for transgressors."﴾

﴿35. So We brought out from therein the believers.﴾

﴿36. But We found not there any household of the Muslims except one.﴾

﴿37. And We have left there a sign for those who fear the painful torment.﴾

The Angels were sent to destroy the People of the Prophet Lūt

Allāh the Exalted said about Ibrāhīm, peace be upon him,

﴿فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّغْوُ وَكَانَتْ النَّفْسُ يَجْذُلُ فِي قَوْمِ لُوطٍ ۖ إِنَّ إِبْرَاهِيمَ لَكَلِيمٌ ۝١٧٩﴾
 ﴿ثُمَّ يَكُونُ أَمْرُهُمْ عَنْ هَذَا ۖ إِنَّهُمْ قَدْ جَاءَ أَمْرُ رَبِّكَ ۖ وَأِنَّهُمْ لَكَاذِبٌ عَنَّا ۖ غَيْرَ مَرْهُومِينَ ۝١٨٠﴾

«Then when the fear had gone away from (Ibrāhīm), and the glad tidings had reached him, he began to plead with Us for the people of Lūt. Verily, Ibrāhīm was, without doubt forbearing, used to invoke Allāh with humility, and was repentant. "O Ibrāhīm! Forsake this. Indeed, the commandment of your Lord has gone forth. Verily, there will come a torment for them which cannot be turned back." (11:74-76) Allāh said here,

﴿قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ۝١٨١﴾

«(Ibrāhīm) said: "Then for what purpose you have come, O messengers?"﴾

meaning, 'what is the mission that you were sent with,'

﴿قَالُوا إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ مُّجْرِمِينَ ۝١٨٢﴾

«They said: "We have been sent to a people who are criminals."﴾

in reference to the people of Lūt,

﴿أَتَرْكِبُ عَلَيْهِمْ جِبَارًا مِن لَّدُنَّا ۖ نُسَوِّدُهُمْ ۝١٨٣﴾

«To send down upon them stones of baked clay, marked», or written,

﴿عند ربك للظالمين﴾

«by your Lord for transgressors.» recorded with Allāh to their names; each stone has the name of its companion. Allāh said in Sūrat Al-'Ankabūt,

﴿قَالَ إِنَّ فِيهَا لُوطًا قَالُوا فَأَلْعَزِزُ فَمِنْ فِيهَا فَتَنَجَّيْتَهُ وَأَعْلَمَهُ إِلَّا أَمْرًا مِمَّا كَانَتْ مِنَ الْقَبُورِ ۝﴾

«(Ibrāhīm) said: "But there is Lūṭ in it." They said: "We know better who is there. We will verily save him and his family except his wife: she will be of those who remain behind."» (29:32), and said here,

﴿فَأَخْرَجْنَا مِنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ ۝﴾

«So We brought out from therein the believers.» they are: Lūṭ and his family, except his wife,

﴿فَمَا وَجَدْنَا فِيهَا غَيْرَ بَتٍّ مِنَ الْمُتْلِينَ ۝﴾

«But We found not there any household of the Muslims except one.»

Allāh the Exalted said,

﴿وَرَكْنَا فِيهَا نَبَاءً لِلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ ۝﴾

«And We have left there a sign for those who fear the painful torment.»

meaning, 'We left a proof of the punishment, torment and stones made of *Sijjil* (baked clay) that We sent on them; We made their dwelling place a putrid, evil, dead sea. This should provide a lesson for the believers.'

﴿لِلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ﴾

«for those who fear the painful torment.»

﴿وَرَىٰ مُوسَىٰ إِذْ أَرْسَلْتَهُ إِلَىٰ رُءُوسِ بُنْيَاقِي مِثْرًا فَقَالَ بِرَحْمَةٍ مِّنْ رَبِّكَ وَأَنَّهُ سَجْدٌ أَوْ مَعْبُودٌ ۝ فَخَذَّاهُ وَمُؤَدَّاهُم فِي النَّارِ وَهُوَ يَلِيهِمْ ۝ وَرَىٰ عَادَ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ ۝ مَا تَلَاوُدُ مِنْ نَّوَاهٍ أُنْتِ عَلَيْهِ إِلَّا جَمَلَةٌ كَالْمُيْبِرِ ۝ وَرَىٰ ثَمُودَ إِذْ قِيلَ لَهُمْ تَعْبَرُوا هَٰذَا جِبْنَ ۝ فَمَتَرَا عَنْ

أَمْرٍ رَبِّهِمْ فَاذْنَعْنَاهُمْ الْفِتْنَةَ وَهُمْ يُبْطِلُونَ ﴿٣٨﴾ فَا اسْتَظْنُوا مِنْ يَوْمٍ وَنَا كَانُوا مُنْصَرِفِينَ ﴿٣٩﴾
وَقَدْ نُوحٍ مِنْ قَبْلِ يَوْمٍ صَكَاتًا فَرَمَا فَيَسِفِينَ ﴿٤٠﴾

﴿38. And in Mūsā, when We sent him to Fir'awn with a manifest authority.﴾

﴿39. But (he) turned away along with his hosts, and said: "A sorcerer or a madman."﴾

﴿40. So We took him and his armies, and dumped them into the sea (Yamm), for he was blameworthy.﴾

﴿41. And in 'Ād when We sent against them the barren wind;﴾

﴿42. It spared nothing that it reached, but blew it into broken spreads of rotten ruins.﴾

﴿43. And in Thamūd, when they were told: "Enjoy yourselves for a while!"﴾

﴿44. But they insolently defied the command of their Lord, so the Sā'iqaḥ overtook them while they were looking.﴾

﴿45. Then they were unable to rise up, nor could they help themselves.﴾

﴿46. (So were) the people of Nūḥ before them. Verily, they were a people who were rebellious.﴾

Lessons from the Destruction of Fir'awn, 'Ād, Thamūd, and the People of Nūḥ

Allāh the Exalted said,

﴿وَمِنْ مَوْعِدٍ إِذْ أَرْسَلْنَاهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَانٍ مُبِينٍ ﴿٣٨﴾﴾

﴿And in Mūsā, when We sent him to Fir'awn with a manifest authority.﴾

meaning, with clear proof and plain evidence,

﴿فَوَلَّىٰ مُوَسَّىٰ﴾

﴿But he turned away along with his hosts,﴾ meaning, in rebellion and arrogance, Fir'awn turned away from the plain truth that Mūsā was sent with,

﴿ثَانٍ عَظِيمٍ. يُضِلُّ عَنْ سَبِيلِ اللَّهِ﴾

«Bending his neck in pride, and leading (others) too (far) astray from the path of Allāh.» (22:9), meaning turning away from truth in arrogance,

﴿وَقَالَ سِحْرٌ أَوْ جَوْرٌ﴾

«and said: "A sorcerer, or a madman."» meaning Fir'awn said to Mūsā, "With regards to the message that you brought me, you are either a magician or a madman." Allāh the Exalted replied,

﴿فَأَعَذْنَا لَهُمُ الْيَمِينَ وَهُمْ لَا يَأْتُونَ﴾

«So We took him and his armies, and dumped them», meaning 'We threw them,'

﴿إِلَى الْيَمِّ﴾

«into the Yam», into the sea,

﴿وَقَدْ كَفَرَ﴾

«for he was blameworthy.» meaning, Fir'awn was a denying sinner and a stubborn disbeliever worthy of blame.

Allāh the Exalted and Most Honored said,

﴿إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ﴾

«And in 'Ad when We sent against them the barren wind» that destroys everything and produces nothing. This was said by Aḍ-Ḍaḥḥāk, Qatādah and others.^[1] Allāh's statement,

﴿مَا تَذَرُ مِنْ شَيْءٍ أَنْتَ عَلَيْهِ﴾

«It spared nothing that it reached,» meaning, everything that the wind could destroy,

﴿إِلَّا جَعَلَهُ كَالرِّبِيِّ﴾

«but blew it into broken spreads of rotten ruins.»

meaning, made it just like a rotten and destroyed. Sa'īd bin Al-Musayyib and others commented on:

﴿إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ﴾

^[1] Aṭ-Ṭabari 22:434.

«when We sent against them the barren wind», "Southerly winds."^[1] However, there is a Ḥadīth in the Ṣaḥīḥ from Shu'bah bin Al-Ḥakam, from Mujāhid, from Ibn 'Abbās, who said that the Messenger of Allāh ﷺ said,

«نَصِرْتُ بِالضَّبَا وَأَغْلَيْتُ عَادَ بِالذَّبُورِ»

«I have been made victorious with the Ṣabā (easterly wind), and the people of 'Ād were destroyed with the Dabūr (westerly wind).»^[2] Allāh saying,

﴿وَرَى ثَمُودُ إِذْ قِيلَ لَهُمْ تَسْبَحُوا حَتَّىٰ يَجِيزَ﴾

«And in Thamūd, when they were told: "Enjoy yourselves for a while!"»

is just as He said in another Āyah,

﴿وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَىٰ الْمُنَىٰ فَاخَذْتَهُمُ صَافِقَةٌ فَفُتِنُوا فَاذْهَبُوا سَبْعَ يَوْمَ إِلَّا ثَمُودَ فَاصْبِرْ﴾

«And as for Thamūd, We guided them to the path of truth, but they preferred blindness to guidance; so the Ṣā'iqah of disgracing torment seized them.» (41:17) Allāh said here,

﴿وَرَى ثَمُودُ إِذْ قِيلَ لَهُمْ تَسْبَحُوا حَتَّىٰ يَجِيزَ ﴿١٧﴾ فَمَرَّ عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ الصَّافِقَةُ وَهُمْ يَنْظُرُونَ ﴿١٨﴾﴾

«And in Thamūd, when they were told: "Enjoy yourselves for a while!" But they insolently defied the command of their Lord, so the Ṣā'iqah overtook them while they were looking.»

Thamūd were given a respite for three days, during which they await the torment. In the early morning of the fourth day, the torment overtook them,

﴿فَمَا اسْتَطَاعُوا مِنْ يَكْرٍ﴾

«Then they were unable to rise up,» they were unable to escape and run away from it,

﴿وَمَا كَانُوا مُنْجِينَ﴾

«nor could they help themselves.» nor could they save themselves from the torment that befell them. Allāh the Exalted and Most

[1] Aṭ-Ṭabari 22:433.

[2] Faṭḥ Al-Bāri 2:604 and Muslim 2:617.

سُورَةُ

٥٢٢

الْأَنْعَامِ

﴿قَالَ مَا خَلَقْتُكُمْ إِلَّا أَنَا أُرْسِلُكُمْ إِلَى قَوْمٍ
يُخْرِمُونَ﴾ (١) ﴿لُرْسِلَ عَلَيْهِمْ جِبَارَةٌ مِنْ طِينٍ﴾ (٢) ﴿ثُمَّ نَفَخْنَا فِيهِمْ
الْحَيَاةَ﴾ (٣) ﴿فَأَخْرَجْنَا مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ﴾ (٤) ﴿فَمَا وَجَدْنَا
فِيهَا غَيْرَ نَبَاتٍ مِنَ الْمُسْلِينَ﴾ (٥) ﴿وَرَكَا فِيهَا آيَةٌ لِلَّذِينَ يَخَافُونَ
الْعَذَابَ الْأَلِيمَ﴾ (٦) ﴿وَفِي مُوسَى إِذْ أَرْسَلْنَاهُ إِلَى فِرْعَوْنَ بِسُلْطَانٍ
مُتِينٍ﴾ (٧) ﴿فَتَوَلَّى بِرُكْبِهِ وَقَالَ سَمِعْنَا وَأَطَعْنَا﴾ (٨) ﴿فَأَخَذْنَاهُ وَجُودَهُ
فَنَسَبْنَاهُ فِي آلِهِمُ وَهُوَ أَعْلَمُ﴾ (٩) ﴿وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ
الْعَاقِمَ﴾ (١٠) ﴿مَا تَذَرُ مِنْ شَيْءٍ أَنْتَ عَلَيْهِ إِلَّا أَجْعَلْنَاهُ كَالرَّمِيمِ﴾ (١١)
﴿وَفِي نُوحٍ إِذْ قَالَ لَهُمْ تَسْمَعُونَ أَحَقَّ مِنْ جِبِّ﴾ (١٢) ﴿فَقَرَأَ عَنْ أَمْرِ رَبِّهِمْ
فَأَخَذَتْهُمُ الصَّوْفَةُ وَمَنْ يُنْظَرُونَ﴾ (١٣) ﴿فَمَا اسْتَطَاعُوا مِنْ قِيَارٍ
وَمَا كَانُوا مُنْصَرِفِينَ﴾ (١٤) ﴿وَقَوْمِ نُوحٍ مِنْ قَبْلِ أَنْ يَنْفُثَ كَانُوا أَقْوَمًا
فَنَسِيتُ﴾ (١٥) ﴿وَالنَّمَاةَ بَلَيْتُهَا بِأَيْدِي وَإِنَّا لَمُوسِعُونَ﴾ (١٦) ﴿وَالْأَرْضَ
فَرَشْنَاهَا فَنِعْمَ الْمُنْهَدُونَ﴾ (١٧) ﴿وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ
لَعَلَّكُمْ تَذَكَّرُونَ﴾ (١٨) ﴿فَقَرَأْ إِلَى اللَّهِ إِنِّي لَمَكْرُومٌ مُذْمَرٌ﴾ (١٩)
﴿وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ إِنِّي لَمَكْرُومٌ مُذْمَرٌ﴾ (٢٠)

Honored said,

﴿وَقَوْمِ نُوحٍ مِنْ قَبْلِ﴾

«(So were) the people of Nūh before them.» meaning, 'We destroyed the people of Nūh before these people (Fir'awn, 'Ad and Thamūd).'

﴿إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ﴾

«Verily, they were a people who were rebellious.»

We mentioned these stories in details before in the Tafsir of several other Surahs.

﴿وَالنَّمَاةَ بَلَيْتُهَا بِأَيْدِي وَإِنَّا لَمُوسِعُونَ﴾ (١٥)
﴿وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمُنْهَدُونَ﴾ (١٧)
﴿وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ﴾ (١٨)
﴿فَقَرَأْ إِلَى اللَّهِ إِنِّي لَمَكْرُومٌ مُذْمَرٌ﴾ (١٩)
﴿وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ إِنِّي لَمَكْرُومٌ مُذْمَرٌ﴾ (٢٠)

﴿فَقَرَأْ إِلَى اللَّهِ إِنِّي لَمَكْرُومٌ مُذْمَرٌ﴾ (١٩) ﴿وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ إِنِّي لَمَكْرُومٌ مُذْمَرٌ﴾ (٢٠)

﴿47. With Hands We constructed the heaven. Verily, We are able to expand the vastness of space thereof.﴾

﴿48. And We have made the earth a Firāsh; how excellent spreader (thereof) are We!﴾

﴿49. And of everything We have created pairs, that you may remember.﴾

﴿50. So, flee to Allāh. Verily, I am a plain warner to you from Him.﴾

﴿51. And set not up any other god along with Allāh. Verily, I am a plain warner to you from Him.﴾

Proofs of Allāh's Oneness abound in the Creation of the Heavens and the Earth

Allāh reminds us of the creating of the higher and lower worlds,

﴿وَالَّذِي بَنَاهَا﴾

﴿We constructed the heaven.﴾ meaning, 'We made it as a high roof, protected from falling,'

﴿بِأَيْدِيهِ﴾

﴿with Hands﴾, meaning, with strength, according to 'Abdullāh bin 'Abbās, Mujāhid, Qatādah, Ath-Thawri and several others,^[1]

﴿وَأَنَّا لَمُبْسُتُونَ﴾

﴿Verily, We are able to extend the vastness of space thereof.﴾

means, 'We made it vast and We brought its roof higher without pillars to support it, and thus it is hanging independently.'

﴿وَالْأَرْضَ فَرَشْنَاهَا﴾

﴿And We have made the earth a Firāsh﴾, meaning, 'We have made it a resting place for the created,'

﴿فَنِعْمَ الْمَبْدُوءُ﴾

﴿how excellent a spreader (thereof) are We!﴾, meaning, 'We spread it for its inhabitants,'

﴿وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ﴾

﴿And of everything We have created pairs,﴾

meaning, all the created are in pairs, the heaven and earth, night and day, sun and moon, land and sea, light and darkness, faith and disbelief, death and life, misery and happiness, Paradise and Fire, in addition to the animals and plants. The statement of Allāh the Exalted,

﴿فَلَا تَكْفُرُونَ﴾

^[1] At-Tabari 22 :438.

كَذَلِكَ مَا آتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مُجُنٌّ ﴿٥٢﴾
 ﴿٥٣﴾ أَوَاصْوَابُهُمْ يَلْعَنُ لَهُمْ قَوْمٌ طَاعُونَ ﴿٥٤﴾ فَقَوْلُهُمْ فَمَا أَنْتَ
 بِمَلُومٍ ﴿٥٥﴾ وَذَكَرَ فَإِنَّ الْإِكْرَى نَفْعَ الْمُؤْمِنِينَ ﴿٥٦﴾ وَمَا
 خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٧﴾ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ
 وَمَا أُرِيدُ أَنْ يُطْعَمُونِ ﴿٥٨﴾ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ
 ﴿٥٩﴾ فَإِنَّ لِلَّذِينَ ظَلَمُوا ذُنُوبًا شَدِيدًا يُنْفَخُ عَنْهُمْ فَلَا يَسْمَعُونَ
 ﴿٦٠﴾ قَوْلَ لِلَّذِينَ كَفَرُوا مِنْ بَرِيئَتِهِمُ الَّذِي بُوْعِدُوا ﴿٦١﴾

سُبْحَانَ الْعَلِيِّ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 وَالْقَوْمِ ﴿١﴾ وَكَتَبَ مَسْطُورٌ ﴿٢﴾ فِي رَقٍّ مَشْهُورٍ ﴿٣﴾ وَالْبَيْتِ
 الْمَعْمُورِ ﴿٤﴾ وَالسَّقْفِ الْمَرْفُوعِ ﴿٥﴾ وَالْبَحْرِ الْمَسْجُورِ ﴿٦﴾ إِنَّ
 عَذَابَ رَبِّكَ لَوَاقِعٌ ﴿٧﴾ مَا لَهُ مِنْ دَافِعٍ ﴿٨﴾ يَوْمَ تَمُورُ السَّمَاءُ
 مَوْرًا ﴿٩﴾ وَتَسِيرُ الْجِبَالُ سَيْرًا ﴿١٠﴾ قَوْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ
 ﴿١١﴾ الَّذِينَ هُمْ فِي خَوْضٍ يَلْعَبُونَ ﴿١٢﴾ يَوْمَ يَدْعُوكَ إِلَى نَارِ
 جَهَنَّمَ دَعَا ﴿١٣﴾ هَٰذَا النَّارُ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ ﴿١٤﴾

«that you may remember.» and know that the Creator, Allāh, is One without partners,

﴿فَرُّوا إِلَى اللَّهِ﴾

«So, flee to Allāh.» meaning, seek shelter with Him and trust in Him in all of your affairs,

﴿إِنْ لَكَ مِنْهُ ذِكْرٌ يُبَيِّنُ﴾ وَلَا

تَجْمَلُوا مَعَ اللَّهِ إِنَّهَا بَاطِلَةٌ

«Verily, I am a plain warner to you from Him. And set not up any other god along with Allāh.» do not associate any partners with Him,

﴿إِنْ لَكَ مِنْهُ ذِكْرٌ يُبَيِّنُ﴾

«Verily, I am a plain warner to you from Him.»

﴿كَذَلِكَ مَا آتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مُجُنٌّ ﴿٥٢﴾
 طَاعُونَ ﴿٥٣﴾ فَقَوْلُهُمْ فَمَا أَنْتَ بِمَلُومٍ ﴿٥٤﴾ وَذَكَرَ فَإِنَّ الْإِكْرَى نَفْعَ الْمُؤْمِنِينَ ﴿٥٥﴾ وَمَا
 خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ ﴿٥٧﴾ إِنَّ اللَّهَ هُوَ
 الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٨﴾ فَإِنَّ لِلَّذِينَ ظَلَمُوا ذُنُوبًا شَدِيدًا يُنْفَخُ عَنْهُمْ فَلَا يَسْمَعُونَ ﴿٥٩﴾ قَوْلَ
 لِلَّذِينَ كَفَرُوا مِنْ بَرِيئَتِهِمُ الَّذِي بُوْعِدُوا ﴿٦٠﴾﴾

452. Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!"

453. Have they transmitted this saying to these? Nay, they are themselves a people transgressing beyond bounds!

454. So turn away from them, you are not blameworthy.

455. And remind, for verily, the reminding profits the

believers.﴾

﴿56. And I created not the Jinn and mankind except that they should worship Me.﴾

﴿57. I seek not any provision from them nor do I ask that they should feed Me.﴾

﴿58. Verily, Allāh is the All-Provider, Owner of power, the Most Strong.﴾

﴿59. And verily, for those who do wrong, there is a portion of torment like to the evil portion of torment (which came for) their likes (of old); so let them not ask Me to hasten on!﴾

﴿60. Then woe to those who disbelieve from their Day which they have been promised.﴾

All Messengers met the Same Type of Denial from Their Nations

Allāh comforts His Prophet ﷺ by saying to Him, 'just as these idolators denied you, the disbelievers of old used the same words with their Messengers,'

﴿كَذَٰلِكَ مَا أَتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مُجُنُّنٌ ۖ﴾

﴿Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!"﴾

Allāh the Exalted and Most Honored said,

﴿أَتَوَاتَا بِهِ ۖ﴾

﴿Have they transmitted this saying to these?﴾, meaning, have those of the past taught these words to the people of the present?

﴿بَلْ هُمْ قَوْمٌ طَٰغُوتٌ ۖ﴾

﴿Nay, they are themselves a people transgressing beyond bounds!﴾

They are tyrannical people whose hearts are the same. Therefore, the latter said the same as those before them have said. Allāh the Exalted said,

﴿فَوَلَّوْا عَنْهُمْ ۖ﴾

﴿So turn away from them,﴾ meaning, 'O Muḥammad, turn away from the Quraysh idolators,'

﴿فَمَا أَنْتَ بِمَلُومٍ﴾

﴿you are not blameworthy.﴾ meaning, 'We blame you not if you turn away from them.'

﴿وَذَكِّرْ فَإِنَّ الذِّكْرَ يَنْفَعُ الْمُؤْمِنِينَ﴾

﴿And remind, for verily, the reminding profits the believers.﴾

meaning, for only the believing hearts benefit from being reminded.

Allāh Only created Mankind and Jinns to worship Him Alone

Allāh the Exalted and Most Honored said,

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِي﴾

﴿And I created not the jinn and mankind except that they should worship Me.﴾

meaning, 'I, Allāh, only created them so that I order them to worship Me, not that I need them.'

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās commented on the Āyah,

﴿إِلَّا لِيَعْبُدُونِي﴾

﴿...except that they should worship Me.﴾ meaning, "So that they worship Me, willingly or unwillingly."

Allāh the Exalted said,

﴿مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطِيمُوا إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ﴾

﴿I seek not any provision from them nor do I ask that they should feed Me. Verily, Allāh is the All-Provider, Owner of power, the Most Strong.﴾

Imām Aḥmad recorded that 'Abdullāh bin Mas'ūd said, "The Messenger of Allāh ﷺ taught the following:

(إِنِّي أَنَا الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ)

'Verily, I am the Provider, Owner of power, the Most Strong.'⁽¹⁾

[1] Aḥmad 1:418.

Abu Dāwud, At-Tirmidhi and An-Nasā'ī also collected this Ḥadīth. At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ*."^[1] The meaning of this Āyah (51:56) is that, Allāh the Exalted, the Blessed created the creatures so that they worship Him Alone without partners. Those who obey Him will be rewarded with the best rewards, while those who disobey Him will receive the worst punishment from Him. Allāh stated that He does not need creatures, but rather, they are in need of Him in all conditions. He is alone their Creator and Provider.

Imām Aḥmad recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«قَالَ اللَّهُ تَعَالَى: يَا ابْنَ آدَمَ تَرَعُ لِعِبَادَتِي أَثْلًا صَدْرَكَ غِنًى وَأَشَدَّ فَقْرَكَ، وَإِلَّا تَعْمَلْ،
ثَلَاثَ صَدْرَكَ شُغْلًا وَلَمْ أَشَدَّ فَقْرَكَ،

«Allāh the Exalted said, "O Son of Ādam! Busy yourself in worshipping Me, and I will fill your chest with riches and dissipate your meekness. Otherwise, I will fill your chest with distracting affairs and will not do away with your meekness."»^[2]

At-Tirmidhi and Ibn Mājah collected this Ḥadīth and At-Tirmidhi said, "*Ḥasan Gharīb*."^[3]

The statement of Allāh the Exalted,

﴿فَإِنَّ لِلَّذِينَ ظَلَمُوا ذُرِّيًّا﴾

«And verily, for those who do wrong, there is a portion», indicates that they will receive their due share of the torment,

﴿وَيَسْأَلُ ذُرِّيَّتَهُمْ فَلَا يَسْتَعْجِلُونُ﴾

«like the evil portion (which came for) their likes (of old); so let them not ask Me to hasten on!»

let them not ask that the punishment is rushed to them, for it will surely come,

[1] Abu Dāwud 4:290, Tuhfat Al-Aḥwadhī 8:261 and An-Nasā'ī in Al-Kubrā 6:469.

[2] Aḥmad 2:358.

[3] Tuhfat Al-Aḥwadhī 7:166 and Ibn Mājah 2:1376.

﴿قَوْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمُ الَّذِي يُوعَدُونَ﴾

«Then woe to those who disbelieve from their Day which they have been promised.»

meaning, the Day of Resurrection.

This is the end of the *Tafsīr* of *Sūrat Adh-Dhāriyāt*; all praise is due to Allāh and all the favors come from Him Alone.

The Tafsīr of Sūrat At-Tūr, (Chapter - 52)

Which was revealed in Makkah

The Virtues of Sūrat At-Tūr

Mālik narrated that Jubayr bin Muʿīn said, "I heard the Prophet ﷺ reciting Sūrat At-Tūr while praying *Maghrib*. Surely, I have never heard a more beautiful voice or recitation than his recitation."^[1] This *Ḥadīth* is recorded in the Two *Ṣaḥīḥs* using a chain of narration that includes Mālik.^[2] Al-Bukhārī recorded that Umm Salamah said, "I complained of being ill to the Messenger of Allāh ﷺ, and he said,

«طَوِّفِي مِنْ وَرَاءِ النَّاسِ وَأَنْتِ رَاكِبَةٌ»

«Perform *Tawāf* (of the Ka'bah) behind the crowd, while you are riding.»

So, I performed *Tawāf* while the Messenger of Allāh was praying beside the House, reciting At-Tūr."^[3]

بِسْمِ اللَّهِ الرَّكَّابِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿وَالطُّورِ ۝ وَكُتِبَ الشُّكُورُ ۝ فِي زُفَرٍ تَشِيرُ ۝ وَالْيَتِيمَ الْاِمْتُورِ ۝ وَالنَّفْثَ الْوَرُورِ ۝ وَالنَّعْمَ السَّعِيرِ ۝ اِنَّ عَذَابَ رَبِّكَ لَشَدِيدٌ ۝ تَا لَمْ يَنْزِلْ مِنْ دَانِیْعٍ ۝ يَوْمَ تَوَدُّ اَنْفُسُكَ اَنْفُسُكَ مَرَا ۝ وَتَجِبُ السَّجَدَ ۝ قَوْلَ رَبِّهِ الَّذِیْكَوْنُ ۝ اَلْوَيْلُ لِمَنْ يَفْرُجُ بِلَمْبَرٍ ۝ يَوْمَ يَدْعُوكَ اِنْ نَارُ جَهَنَّمَ دَمًا ۝ هَذِهِ الْاَنَارُ الَّتِیْ كُنْتُمْ بِهَا تُكَذِّبُوْنَ ۝ اَفَمِثْرُ هٰذَا اَمْ اَنْتُمْ لَا تَعْقِلُوْنَ ۝ اَسْأَلُوْهُمْ فَاَنْصُرُوْا اَوْ لَا تَنْصُرُوْا سَوَاءٌ عَلَیْكُمْ اِنْ اِنَّا نَجْزِیْهِمْ مَا كُنْتُمْ تَعْلَمُوْنَ ۝﴾

[1] *Al-Muwattaʿ* 1:78.

[2] *Fath Al-Bāri* 2:289 and *Muslim* 1:338.

[3] *Fath Al-Bāri* 8:468.

- ﴿1. By the Tūr﴾
 ﴿2. And the Book inscribed﴾
 ﴿3. In parchment unrolled.﴾
 ﴿4. And by Al-Bayt Al-Ma'mūr.﴾
 ﴿5. And the roof raised high.﴾
 ﴿6. And by the sea that is Masjūr.﴾
 ﴿7. Verily, the torment of your Lord will surely come to pass.﴾
 ﴿8. There is none that can avert it.﴾
 ﴿9. On the Day when Tamūr the heaven Mawr,﴾
 ﴿10. And Tasir the mountains Sayr.﴾
 ﴿11. Then woe that Day to those who denied.﴾
 ﴿12. Those who were, in their falsehood, playing.﴾
 ﴿13. The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing.﴾
 ﴿14. This is the Fire which you used to deny.﴾
 ﴿15. Is this magic or do you not see?﴾
 ﴿16. Enter therein and whether you are patient of it or impatient of it, it is all the same. You are only being requited for what you used to do.﴾

Allāh swears that the Coming of Torment is Near

Allāh swears by His creation, a testimony to His great ability, that His torment will surely befall His enemies; they will have no way of escaping it.

Aṭ-Ṭūr is the mount that has trees, similar to the mount where Allāh spoke to Mūsā, while Mūsā was on it, and the mount on which Allāh started the prophethood of ʿĪsā. A mount that does not have trees is called *Jabal*, not *Ṭūr*. Allāh said,

﴿كَتَبَ مُتْقِنًا﴾

﴿And by the Book inscribed﴾, it is said that it means *Al-Lawḥ Al-Mahfuz*, (the Preserved Table). It is also said that it refers to the divinely revealed inscribed Books that people recite, and this is why Allāh said,

﴿فِي رَقٍّ مُنِيرٍ﴾ وَآلَيْتَ الْقَمُورَ ﴿﴾

﴿In parchment unrolled. And by Al-Bayt Al-Ma'mūr.﴾

In the Two *Ṣaḥīḥs* it is confirmed that the Messenger of Allāh ﷺ said in the *Ḥadīth* about *Al-Isrā'*, after ascending to the seventh heaven:

«ثُمَّ رُفِعَ بِي إِلَى الْبَيْتِ الْمَعْمُورِ، وَإِذَا هُوَ بِدُخْلِهِ كُلِّ يَوْمٍ سَبْعُونَ أَلْفًا، لَا يَعُودُونَ إِلَيْهِ آخِرَ مَا عَلَيْهِمْ»

«Then, I was taken to Al-Bayt Al-Ma'mūr. It is visited every day by seventy thousand angels who will not come back to visit it again.»^[1]

The angels worship Allāh in *Al-Bayt Al-Ma'mūr* and perform *Tawāf* around it just as the people of the earth perform *Tawāf* around the *Ka'bah*. *Al-Bayt Al-Ma'mūr* is the *Ka'bah* of those who reside in the seventh heaven. During the *Isrā'* journey, the Prophet saw Ibrāhīm Al-Khalīl, who was reclining with his back on *Al-Bayt Al-Ma'mūr*. It was Ibrāhīm who built the *Ka'bah* on earth, and surely, the reward is compatible with the action.

Al-Bayt Al-Ma'mūr is parallel to the *Ka'bah*; every heaven has its own house of worship, which is also the direction of prayer for its residents. The house that is located in the lower heaven, is called *Bayt Al-'Izzah*. And Allāh knows best.

The statement of Allāh the Exalted,

﴿وَالسَّيِّدِ الرَّفِيعِ﴾

﴿And by the roof raised high.﴾ Sufyān Ath-Thawri, Shu'bah, and Abu Al-Aḥwas, all narrated from Simāk, from Khālid bin 'Ar'arah, from 'Alī bin Abi Ṭālib:

﴿وَالسَّيِّدِ الرَّفِيعِ﴾

﴿And by the roof raised high﴾ "Meaning the heaven." Sufyān added, "Then 'Alī recited,

﴿وَجَعَلْنَا السَّمَاءَ سَفًا مَحْفُوظًا وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ﴾

﴿And We have made the heaven a roof, safe and well-guarded. Yet they turn away from its signs.﴾(21:32)^[2]

[1] *Faḥḥ Al-Bārī* 6:349 and Muslim 1:150.

[2] *Aṭ-Ṭabari* 22:257-258.

Similar was said by Mujāhid, Qatādah, As-Suddi, Ibn Jurayj, Ibn Zayd and preferred by Ibn Jarīr.^[1]

The statement of Allāh the Exalted,

﴿وَالْبَحْرُ الْمَسْجُورُ﴾

﴿And by the sea that is Masjūr.﴾ The majority say it refers to the oceans of the earth. *Masjūr*, means, the sea will be kindled with fire on the Day of Resurrection just as Allāh said in another *Āyah*,

﴿وَالْبَارِئُ سَيَجْعَلُ الْيَمَّ نَارًا﴾

﴿And when the seas become as blazing fire.﴾ (81:6)

i.e., it will be kindled with fire and become a raging fire that surrounds the people in the gathering area, this was reported by Sa'īd bin Al-Musayyib from 'Alī bin Abi Ṭālib.^[2]

It was also reported from Ibn 'Abbās, and it is the view of Sa'īd bin Jubayr, Mujāhid, 'Abdullāh bin 'Ubayd bin 'Umayr and others. Qatādah said, "*Masjūr* is the 'filled sea.'" Ibn Jarīr preferred this explanation saying, "The sea is not lit with fire now, so it is filled."

Allāh's statement;

﴿إِنَّ عَذَابَ رَبِّكَ لَآتٍ﴾

﴿Verily, the torment of your Lord will surely come to pass.﴾

contains the subject of the vow, indicating that His torment will surely strike the disbelievers, as Allāh stated in another *Āyah*;

﴿فَمَا لَهُمْ يَدْعُونَكَ لَتُرَفَعَهُنَّ﴾

﴿There is none that can avert it.﴾ indicating that when Allāh decides to send the torment upon them, none can prevent it or stop it from striking them.

Al-Hāfiẓ Abu Bakr Ibn Abi Ad-Dunyā recorded that Ja'far bin Zayd Al-'Abdi said, "One night, in Al-Madīnah, 'Umar went out investigating the welfare of Muslims and passed by the house of a man who was standing in voluntary prayer. 'Umar stood

[1] Aṭ-Ṭabari 22:458.

[2] Aṭ-Ṭabari 22:458.

quietly, listening to his recitation; the man was reciting,

﴿وَالْقُرْآنِ﴾

«By At-Tūr», until he reached the Āyah,

﴿إِنَّ عَذَابَ رَبِّكَ لَآتٍ ۚ مَا لَهُ مِنْ دَافِعٍ﴾

«Verily, the torment of your Lord will surely come to pass.
There is none that can avert it.»

‘Umar said, ‘By the Lord of the Ka’bah, this is a true vow.’ Umar dismounted his donkey and sat next to a wall for a while. He then went back to his house and fell ill for a month. During his illness, the people would visit him, not knowing what caused his illness.” May Allāh be pleased with ‘Umar.

Describing the Day of Torment, the Day of Resurrection

Allāh said;

﴿يَوْمَ تَمُورُ الْأَرْضُ مَوْرًا﴾

«On the Day when Tamūr the heaven Mawr»

Ibn ‘Abbās and Qatādah said: “Shaking violently.”^[1] Also from Ibn ‘Abbās, “Split.” Mujāhid said: “Spin violently.” Ad-Ḍaḥḥāk commented on the Āyah, saying, “The earth will violently spin and move by the command of Allāh, and its areas will violently move towards each other.”^[2] This was preferred by Ibn Jarīr, because of the meaning of the word, *Mawra*, which denotes meanings of spinning and shaking. Allāh said,

﴿وَتَسِيرُ الْجِبَالُ سَيْرًا﴾

«And Tasīr the mountains will Sayr.»

will fade away and become scattered particles of dust blown away by the wind,

﴿فَمَنْ يَتَذَكَّرْ لِّلْكَذِّبِ﴾

«Then woe that Day to those who denied», woe to them that Day as a result of Allāh’s torment, punishment and affliction that He will direct at them,

[1] At-Ṭabari 22:462.

[2] At-Ṭabari 22:362.

﴿الَّذِينَ هُمْ فِي حُورٍ يَلْعَبُونَ﴾

«Those who were in their falsehood, playing.»

meaning, they live in this life in falsehood and make the religion the subject of their mockery and jest,

﴿يَوْمَ يُدْعَوْنَ﴾

«The Day when they will be pushed down by force»

meaning, they will be violently driven and shoved,

﴿إِلَى نَارٍ جَهَنَّمَ دُفًّا﴾

«to the fire of Hell, with a horrible, forceful pushing.»

Mujāhid, Ash-Sha'bi, Muḥammad bin Ka'b, Aḍ-Ḍaḥḥāk, As-Suddi and Ath-Thawri said that this Āyah means, "They will be violently shoved into the Fire."¹¹ Allāh said,

﴿هَذِهِ النَّارُ الَّتِي كُنْتُمْ يَمُنُّونَ بِهَا﴾

«This is the Fire, which you used to deny.» meaning, the angels of punishment will say these words to them, while admonishing and chastising them,

﴿أَفَيْسَرَ هَذَا أَمْ أَنْتُمْ لَا تُبْصِرُونَ﴾

«Is this magic or do you not see? Enter therein»

meaning, enter the Fire, 'which will encircle you from every direction,'

﴿فَأَصْبِرُوا أَوْ لَا تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ﴾

«and whether you are patient of it or impatient of it, it is all the same.»

'whether you endure its torment and afflictions or not, you will never avert it or be saved from it,'

﴿إِنَّمَا تُجْرَوْنَ مَا كُنْتُمْ تَعْمَلُونَ﴾

«You are only being requited for what you used to do.»

and surely, Allāh is never unjust with anyone. Most certainly, Allāh recompenses each according to their deeds.

¹¹ Aṭ-Ṭabari 22:464 and Ad-Durr Al-Manthūr 7:631.

أَفِضْرُ هَذَا أَمْ أَنْتُمْ لَا تَبْصُرُونَ ﴿١٧﴾ أَصَلُّوْهَا قَاصِرُونَ ﴿١٨﴾
 أَوْ لَا تَبْصُرُونَ سِوَاهُ عَلَيْكُمْ إِنَّمَا تُحْزَنُ مَا كُنْتُمْ تَعْمَلُونَ ﴿١٩﴾
 إِنَّ الْمُنَافِقِينَ فِي جَهَنَّمَ وَفِيسِرٍ ﴿٢٠﴾ فَتَكْبِهِينَ بِمَا اللَّهُمَّ رَيْثُمْ
 وَوَقْنَهُمْ رَيْثُمْ عَذَابُ الْحَرِيمِ ﴿٢١﴾ كَلُوا وَأَشْرَبُوا هَيْثَا بَئِ
 كُنْتُمْ تَعْمَلُونَ ﴿٢٢﴾ مُتَكَبِّرِينَ عَلَى سُورٍ مُّصْفُوفَةٍ وَرَوْنَظُهُمْ
 بِحُورٍ عِينٍ ﴿٢٣﴾ وَالَّذِينَ آمَنُوا وَأَتَيْنَهُمْ دُرِّثُهُمْ بِأَيْدِي الْحَفَا
 زِيهِمْ دُرِّثُهُمْ وَمَا اللَّهُمَّ مِنْ عَلَيْهِمْ مِنْ شَيْءٍ وَكُلَّ أَمْرٍ بِمَا كَسَبَ
 رَهِيْنٍ ﴿٢٤﴾ وَأَمْدَدْنَهُمْ بِهَكَاهُ وَلَحْمٍ مِمَّا بَشَنَهُونَ ﴿٢٥﴾ يَشْرَعُونَ
 فِيهَا كَأَسَا لَا لَغْوٍ فِيهَا وَلَا تَأْنِيْدٌ ﴿٢٦﴾ وَيَطُوفُ عَلَيْهِمْ زُفَانٌ
 لَهُمْ كَأَنَّهُمْ لَوْلُؤُكُمْ كُفُونَ ﴿٢٧﴾ وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَلَوْنَ
 ﴿٢٨﴾ قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ ﴿٢٩﴾ فَمَنَّ اللَّهُ
 عَلَيْنَا وَوَقَّنَا عَذَابَ السَّمُورِ ﴿٣٠﴾ إِنَّا كُنَّا مِنْ قَبْلُ
 نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ ﴿٣١﴾ فَذَكِّرْنَا أَنْتَ يَنْفَعَتِ
 رِيَاكُ بِكَاهِنٍ وَلَا يَجْنُونَ ﴿٣٢﴾ أَمْ يَقُولُونَ شَاعِرٌ نَتَرْتُمُصَّ بِدِينِ رَبِّهِ
 أَلْمُتُونِ ﴿٣٣﴾ قُلْ تَرَبُّصُوا إِنِّي مَعَكُمْ مِنَ الْمُرْصِصِينَ ﴿٣٤﴾

﴿إِنَّ الْمُنَافِقِينَ فِي جَهَنَّمَ وَفِيسِرٍ﴾
 فَتَكْبِهِينَ بِمَا اللَّهُمَّ رَيْثُمْ
 وَوَقْنَهُمْ رَيْثُمْ عَذَابُ الْحَرِيمِ ﴿٢١﴾
 كَلُوا وَأَشْرَبُوا هَيْثَا بَئِ
 كُنْتُمْ تَعْمَلُونَ ﴿٢٢﴾ مُتَكَبِّرِينَ عَلَى سُورٍ
 مُّصْفُوفَةٍ وَرَوْنَظُهُمْ بِحُورٍ
 عِينٍ ﴿٢٣﴾

﴿17. Verily, those who have Taqwā will be in Gardens and Delight.﴾

﴿18. Enjoying in that which their Lord has bestowed on them, and (the fact that) their Lord saved them from the torment of the blazing Fire.﴾

﴿19. "Eat and drink with happiness because of what you used to do."﴾

﴿20. They will recline on thrones Masfūfah. And We shall marry them to Hūr (fair females) with wide lovely eyes.﴾

Description of the Destination of the Happy

Allāh the Exalted described the destination of the happy ones,

﴿إِنَّ الْمُنَافِقِينَ فِي جَهَنَّمَ وَفِيسِرٍ﴾

﴿Verily, those who have Taqwā will be in Gardens and Delight.﴾

in contrast to the torment and punishment of the miserable;

﴿فَتَكْبِهِينَ بِمَا اللَّهُمَّ رَيْثُمْ﴾

﴿Enjoying in that which their Lord has bestowed on them.﴾

meaning, enjoying the various types of delight that Allāh has granted them therein, such as various types of foods, drinks, clothes, dwelling places, mounts, and so forth,

﴿وَرَفَعَهُمْ رَبُّهُمْ عَنْ عَذَابِ الْجَهِيمِ﴾

«and (the fact that) their Lord saved them from the torment of the blazing Fire.»

He saved them from the torment of the Fire, which is a bounty itself. Added to this blessing is the fact that they were entered into Paradise, which has delights that no eye has ever seen, no ear has ever heard, nor has a heart ever imagined. The statement of Allāh the Exalted,

﴿كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنتُمْ تَعْمَلُونَ﴾

«"Eat and drink with happiness because of what you used to do"»

is similar to another of His statements,

﴿كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْفَالِغَةِ﴾

«Eat and drink at ease for that which you have sent on before you in days past!» (69:24)

meaning this is the just reward for your deeds; surely, all this is a favor from Allāh and a reward from Him. Allāh the Exalted said,

﴿مُتَّكِئِينَ عَلَى سُرُرٍ مَصْفُوفَةٍ﴾

«They will recline (with ease) on thrones Masfufah.»

Ath-Thawri reported from Ḥuṣayn, from Mujāhid, from Ibn 'Abbās: "Thrones in howdahs." And the meaning of,

«Masfufah» is they will be facing each other,

﴿عَلَى سُرُرٍ مُتَقَابِلِينَ﴾

«Facing one another on thrones.» (37:44) Allāh said next,

﴿وَنَزَّجْنَهُمْ بِحُورٍ عِينٍ﴾

«And We shall marry them to Ḥūr (fair females) with wide lovely eyes.»

We made for them righteous spouses, beautiful wives from Al-Ḥur Al-ʿAyn. We mentioned the description of Al-Ḥur Al-ʿAyn in several other places in this Tafsīr, and therefore, it is not necessary to repeat their description here.^[1]

﴿وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِذْنِ الْحَقِّ وَنَحْنُ نَعْتَمِدُهُمْ قُلُوبُهُمْ رَاضٍ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ إِنَّ اللَّهَ عَلِيمٌ ذَكِيمٌ ﴿٢١﴾﴾
 ﴿وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِذْنِ الْحَقِّ وَنَحْنُ نَعْتَمِدُهُمْ قُلُوبُهُمْ رَاضٍ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ إِنَّ اللَّهَ عَلِيمٌ ذَكِيمٌ ﴿٢٢﴾﴾
 ﴿وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِذْنِ الْحَقِّ وَنَحْنُ نَعْتَمِدُهُمْ قُلُوبُهُمْ رَاضٍ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ إِنَّ اللَّهَ عَلِيمٌ ذَكِيمٌ ﴿٢٣﴾﴾
 ﴿وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِذْنِ الْحَقِّ وَنَحْنُ نَعْتَمِدُهُمْ قُلُوبُهُمْ رَاضٍ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ إِنَّ اللَّهَ عَلِيمٌ ذَكِيمٌ ﴿٢٤﴾﴾
 ﴿وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِذْنِ الْحَقِّ وَنَحْنُ نَعْتَمِدُهُمْ قُلُوبُهُمْ رَاضٍ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ إِنَّ اللَّهَ عَلِيمٌ ذَكِيمٌ ﴿٢٥﴾﴾
 ﴿وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِذْنِ الْحَقِّ وَنَحْنُ نَعْتَمِدُهُمْ قُلُوبُهُمْ رَاضٍ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ إِنَّ اللَّهَ عَلِيمٌ ذَكِيمٌ ﴿٢٦﴾﴾
 ﴿وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِذْنِ الْحَقِّ وَنَحْنُ نَعْتَمِدُهُمْ قُلُوبُهُمْ رَاضٍ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ إِنَّ اللَّهَ عَلِيمٌ ذَكِيمٌ ﴿٢٧﴾﴾
 ﴿وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِذْنِ الْحَقِّ وَنَحْنُ نَعْتَمِدُهُمْ قُلُوبُهُمْ رَاضٍ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ إِنَّ اللَّهَ عَلِيمٌ ذَكِيمٌ ﴿٢٨﴾﴾

﴿21. And those who believe and whose offspring follow them in faith, - to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything. Every person is a pledge for that which he has earned.﴾

﴿22. And We shall provide them with fruit and meat such as they desire.﴾

﴿23. There they shall pass from hand to hand a cup, free from any idle talk, and free from sin.﴾

﴿24. And there will go round boy-servants of theirs, to serve them as if they were preserved pearls.﴾

﴿25. And some of them draw near to others, questioning.﴾

﴿26. Saying: "Aforetime, we were afraid in the midst of our families."﴾

﴿27. "So Allāh has been gracious to us, and has saved us from the torment of the Fire."﴾

﴿28. "Verily, We used to invoke Him before. Verily, He is the Most Subtle, the Most Merciful."﴾

The Offspring of Righteous Believers will be elevated to Their Grades in Paradise

In this Āyah, Allāh the Exalted affirms His favor, generosity, graciousness, compassion and beneficence towards His creation. When the offspring of the righteous believers imitate

[1] See the Tafsīr of Sūrat Ar-Rahmān (55:30 and 72) and Aṣ-Ṣaffāt (37:48-49), and Ad-Dukhān (44:54).

their parents regarding faith, Allāh will elevate the latter to the ranks of the former, even though the latter did not perform deeds as goodly as their parents. Allāh will comfort the eyes of the parents by seeing their offspring elevated to their grades. Surely, Allāh will gather them together in the best manner, and He will not decrease the reward or the grades of those higher in rank for joining them together, hence His statement,

﴿لَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا أَتَوْا بِهِمْ وَلَا نُغْنِيَنَّ عَنْهُمْ شَيْئًا مِنْ أَجْرِهِمْ﴾

«to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything.»

Ath-Thawri reported that Ibn 'Abbās said, "Verily, Allāh elevates the ranks of the believers' offspring to rank of their parents, even though the latter have not performed as well as the former, so that the eyes of the parents are comforted." Ibn 'Abbās then recited this Āyah,

﴿وَالَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِشَيْءٍ مِنْ دُونِ الْإِيمَانِ لَتَنُجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا أَتَوْا بِهِمْ وَلَا تُغْنِيَنَّ عَنْهُمْ شَيْئًا مِنْ أَجْرِهِمْ﴾

«And those who believe and whose offspring follow them in faith, - to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything.»^[1]

Ibn Jarīr and Ibn Abi Ḥātim recorded this statement from Sufyān Ath-Thawri from Ibn 'Abbās.^[2] Ibn Abi Ḥātim also recorded that Ibn 'Abbās commented on Allāh's statement,

﴿وَالَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِشَيْءٍ مِنْ دُونِ الْإِيمَانِ لَتَنُجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا أَتَوْا بِهِمْ وَلَا تُغْنِيَنَّ عَنْهُمْ شَيْئًا مِنْ أَجْرِهِمْ﴾

«And those who believe and whose offspring follow them in faith, - to them shall We join their offspring.»

saying, "They are the offspring of the believers who died on the faith. If the ranks of their parents are higher than their ranks, they will be joined with their parents. No part of the reward their parents received for their good deeds will be reduced for them."

'Abdullah, son of Imām Aḥmad, recorded that 'Alī said, "Khadijah asked the Prophet ﷺ about two of her children who died during the time of Jāhiliyyah, and the Messenger of Allāh ﷺ said;

[1] Tafsīr Ath-Thawri 283.

[2] Aḥ-Ṭabari 22:467.

«هُمَا فِي النَّارِ»

«They are both in the Fire.»

When he saw sadness on her face, he said,

«لَوْ رَأَيْتَ مَكَانَهُمَا لَأَبْغَضْتَهُمَا»

«If you saw their dwelling place, you would hate them.»

She said, 'O Allāh's Messenger! What about my children with you.' He said,

«فِي الْجَنَّةِ»

«They are in Paradise.» The Messenger of Allāh ﷺ said,

«إِنَّ الْمُؤْمِنِينَ وَأَزْوَاجَهُمْ فِي الْجَنَّةِ، وَإِنَّ الشُّرَكَاءَ وَأَزْوَاجَهُمْ فِي النَّارِ»

«Verily, the believers and their offspring will dwell in Paradise, while the idolators and their offspring will dwell in the Hellfire.»

The Prophet ﷺ then recited the Āyah,

«وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ»

«And those who believe and whose offspring follow them in faith...»^[1]

Certainly, it is Allāh's grace and favor that He grants the children this blessing because of the good deeds of their parents. He also grants His favor to parents on account of their offspring invoking Allāh for them. Imām Aḥmad recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said,

«إِنَّ اللَّهَ تَرَفَّعَ الدَّرَجَةَ لِلْعَبْدِ الصَّالِحِ فِي الْجَنَّةِ فَيَقُولُ: يَا رَبِّ أَنَّى لِي هَذَا؟ فَيَقُولُ: بِاسْتِغْفَارِ وَلَدِكَ لَكَ»

«Verily, Allāh shall elevate the grade of a righteous servant in Paradise, who will ask, "O Lord! How did I earn this?" Allāh will reply, "Through your son's invoking Me to forgive

^[1] Aḥmad 1:135. This is a weak Ḥadīth according to the majority of the scholars.

you.”^[1]

This *Hadith* has an authentic chain of narration, but it was not recorded in the *Shahih* this way. However, there is a witnessing narration for it in *Shahih Muslim*, from the *Hadith* of Abu Hurayrah, who said that the Messenger of Allāh ﷺ said,

«إِذَا مَاتَ ابْنُ آدَمَ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ.»

«When the Son of Ādam dies, his record of deeds will cease except in three cases: an ongoing charity, knowledge that people are benefiting from and a righteous son who invokes Allāh for him.»^[2]

Allāh is Just with the Sinners

Allāh the Exalted said,

﴿كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينٌ﴾

«Every person is a pledge for that which he has earned.»

After Allāh mentioned His favor of elevating the offspring to the ranks of their parents, even though the deeds of the former did not qualify them, He affirmed His fairness in that, He does not punish anyone for the mistakes of others,

﴿كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينٌ﴾

«Every person is a pledge for that which he has earned.»

Therefore, every person will be responsible for his actions. No sin committed by others shall ever be added to one's load, even if committed by his or her parents or offspring. Allāh the Exalted said,

﴿كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ إِلَّا أُولَ الَّذِينَ آمَنُوا وَهُمْ لَا يَصْحَبُ فِيهِمُ الْغُيُوبُ﴾

«Every person is a pledge for what he has earned, except those on the Right. In Gardens, they will ask one another about the criminals.» (74:38-41)

^[1] Ahmad 2:509.

^[2] Muslim 3:1255.

Description of the *Khamr* of Paradise and the Delight of its Dwellers

Allâh said,

﴿وَأَمَدَدْنَاهُمْ مِنْكُمْ وَنَحْنُ بِشْتَوَيْنَ﴾

«And We shall provide them with fruit and meat such as they desire.»

meaning, 'We shall provide them with various types and kinds of fruits and meat, whatever they wish for and desire,'

﴿يَسْرُونَ بِهَا كَأْسًا﴾

«There they shall pass from hand to hand a cup,»

meaning, of wine, according to Ad-Ḍaḥḥāk,

﴿لَا لَوْ فِيهَا وَلَا نَائِبًا﴾

«free from any *Laghw*, and free from *Ta'thīm*»

meaning, when they drink, they do not say any idle, vain words or utter dirty, sinful speech like the drunken people in this life do. Ibn 'Abbās said that *Laghw* means 'falsehood' while *Ta'thīm* means 'lying'.^[1] Mujāhid said, "They do not curse each other nor sin." Qatādah said, "These were the consequences of drinking in this life, and *Shayṭān* helped in this regard. Allāh purified the wine of the Hereafter from the ills and harm caused by the wine of this life."^[2] Therefore, Allāh has purified the wine of the Hereafter from causing headaches, stomachaches and intoxication like the wine of this life. Allāh stated that wine of the Hereafter shall not cause those who drink it to utter false, vain words that carry no benefit, full of foolishness and evil. Allāh also described the wine of the Hereafter as beautiful in appearance, tasty and fruitful,

﴿بَيْضَةً لِّأَنزِلِ الشَّرِيبِ لَا فِيهَا عَرَزٌ وَلَا فِيهَا عَتَا يُزَلُّونَ﴾

«White, delicious to the drinkers. Neither will they have *Ghawī* from that nor will they suffer intoxication therefrom.» (37:46-47) and,

[1] At-Ṭabari:22:474.

[2] At-Ṭabari 22:474.

﴿لَا يَسْخَرُونَ عَنْهَا وَلَا يَذَرُونَ﴾

«Wherefrom they will get neither nay aching of the head nor any intoxication.» (56:19)

Allāh the Exalted said here,

﴿يَتَخَفَتْنَ فِيهَا كَأَنَّ لَوَّ فَيْهَا وَلَا تَأْثِرَ﴾

«There they shall pass from hand to hand a (wine) cup, free from any Laghw, and free from sin.»

Allāh said,

﴿يَطُوفُ عَلَيْهِمْ وِلْدَانٌ لَهُمْ كَأَنَّهُمْ لُزُقُوتٌ﴾

«And there will go round boy-servants of theirs to serve them as if they were preserved pearls.»

This is a description of the servants and aids, the believers will have in Paradise. Their servants will be beautiful, graceful in appearance, clean and neat as well-preserved pearls,

﴿يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ ﴿١٧﴾ بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِنْ مَّوْجٍ ﴿١٨﴾﴾

«Immortal boys will go around them with cups, and jugs, and a glass of flowing wine.» (56:17-18)

Allāh the Exalted said,

﴿وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ﴾

«And some of them draw near to others, questioning.»

meaning, the believers will draw near to each other talking and remembering their actions and conditions in this life, just as people in this life talk while drinking, especially when they become intoxicated,

﴿قَالُوا إِنَّا كُنَّا قَبْلَ فِي أَهْلِنَا مُتَوَلِّينَ﴾

«Saying: "Aforetime, we were afraid in the midst of our families."»

meaning, 'in the life of world and in the midst of our families, we were afraid of our Lord and fearful of His torment and punishment,'

﴿قَالَ اللَّهُ عَلَيْنَا وَوَقْنَا عَذَابَ
 النَّارِ﴾
 ﴿٢٩﴾ أَمْ تَأْمُرُهُمْ أَخْلَعَهُمْ بِهِدَايَهُمْ قَوْمَ طَاغُوتٍ ﴿٣٠﴾ أَمْ يَقُولُونَ نَقُولُ
 بَلْ لَا يَوْمُنَا ۖ فَلْيَأْتُوا بِحَدِيثٍ شَتِيلٍ ۖ إِنْ كَانُوا صَادِقِينَ
 ﴿٣١﴾ أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ﴿٣٢﴾ أَمْ خُلِقُوا
 مِنَ السَّمَوَاتِ وَالْأَرْضِ ۖ بَلْ لَا يُؤْمِنُونَ ﴿٣٣﴾ أَمْ عِنْدَهُمْ خَزَائِنُ
 رَبِّكَ أَمْ هُمُ الْمُصِيطِرُونَ ﴿٣٤﴾ أَمْ لَهُمْ سُلُوكٌ مِمَّا يَسْمَعُونَ فِيهِ نَذَائِنُ
 مُسْمِعُهُمْ بِسُلْطَانٍ مُبِينٍ ﴿٣٥﴾ أَمْ لَهُ الْآلَتُ وَلَكُمُ الْبَنُونَ ﴿٣٦﴾
 أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ ﴿٣٧﴾ أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ
 يَكْتُمُونَ ﴿٣٨﴾ أَمْ يُرِيدُونَ كَيْدًا فَالَّذِينَ كَفَرُوا هُمْ الْمَكِيدُونَ ﴿٣٩﴾
 أَمْ لَهُمْ آلٌ غَيْرُ اللَّهِ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٤٠﴾ وَإِنْ يَرَوْا كِسْفًا
 مِنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَرْكُومٌ ﴿٤١﴾ فَذَرَهُمْ حَتَّى يَسْقُوا
 يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ ﴿٤٢﴾ يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا
 وَلَا هُمْ يُنصَرُونَ ﴿٤٣﴾ وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ وَلَكِنْ
 أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٤٤﴾ وَأَصْدِرْ لِحُكْمِ رَبِّكَ فَلْيَاكُفْ بِأَعْيُنِنَا وَسَبِّحْ
 بِحَمْدِ رَبِّكَ حِينَ تَقُومُ ﴿٤٥﴾ وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَارَ النُّجُومِ ﴿٤٦﴾

﴿سُبْحَانَكَ يَا بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ﴾

﴿قَالَ اللَّهُ عَلَيْنَا وَوَقْنَا عَذَابَ
 النَّارِ﴾

﴿So Allāh has been
 gracious to us, and has
 saved us from the tor-
 ment of the Fire.﴾

meaning, 'He has
 granted us a favor
 and saved us from
 what we feared.'

﴿إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ﴾

﴿Verily, We used to
 invoke Him before.﴾
 meaning, 'we used to
 invoke Him with sub-
 mission and humility,
 and He accepted our
 invocation and gave
 us what we wished,'

﴿إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ﴾

﴿Verily, He is the Most
 Subtle, the Most

Merciful.﴾

﴿فَذَكِّرْ مَا أَنْتَ بِمُحْذَرٍ ۚ لَا يَكْفِيكَ هَٰذَا ۖ قُلْ نَارُكُمْ أَلْتَمَعَتْ بِهَدَايِهِمْ قَوْمَ
 طَاغُوتٍ ۚ أَمْ يَقُولُونَ نَقُولُ بَلْ لَا يَوْمُنَا ۖ فَلْيَأْتُوا بِحَدِيثٍ شَتِيلٍ ۖ إِنْ كَانُوا صَادِقِينَ﴾

﴿29. Therefore, remind. By the grace of Allāh, you are neither
 a Kāhin nor a madman.﴾

﴿30. Or do they say: "A poet! We await for him some calamity
 by time!"﴾

﴿31. Say: "Wait! I am with you among those who wait!"﴾

﴿32. Or do their minds command them this or are they people
 transgressing all bounds?﴾

﴿33. Or do they say: "He has forged it?" Nay! They believe

not!)

﴿34. Let them then produce a recitation like unto it if they are truthful.﴾

Absolving the Prophet ﷺ of the False Accusations the Idolators made against Him

Allāh the Exalted commands His Messenger ﷺ to convey His Message to His servants and remind them of His revelation that has been sent down to him. Next, Allāh refutes the false accusations that the liars and sinners accused the Prophet ﷺ of,

﴿فَذَكِّرْ مَا أَنْتَ بِمَنَّانٍ رَبِّكَ بِكَامِنٍ وَلَا فَجْوَانٍ﴾

﴿Therefore, remind. By the grace of Allāh, you are neither a Kāhin nor a madman.﴾

Allāh says, 'by the grace of Allāh, you, O Muḥammad, are not a Kāhin, as the ignorant Quraysh idolators claim.' A Kāhin is the soothsayer who receives information from the Jinns that the Jinns are able to eavesdrop on news from heaven,

﴿وَلَا فَجْوَانٍ﴾

﴿nor a madman﴾ whom Shayṭān has possessed with insanity. Allāh the Exalted said, while chastising the pagans for uttering false statements about the Prophet ﷺ,

﴿أَمْ يَقُولُونَ شَاعِرٌ نَتَرْنَاهُ بِدُونِ الْمَعْنُونِ﴾

﴿Or do they say: "A poet! We await for him some calamity by time!"﴾

They said, 'We await a disaster to strike him, for example, death. We will be patient with him until death comes to him and we, thus, get rid of his bother and from his Message.' Allāh the Exalted said,

﴿قُلْ رَاضٍؤَا فَإِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ﴾

﴿Say: "Wait! I am with you among those who wait!"﴾

'wait and I too will wait with you, and you will come to know to whom the good end and triumph shall be granted in this life and the Hereafter.' Muḥammad bin Ishāq reported that 'Abdullāh bin Abi Najih said that Mujāhid said that Ibn 'Abbās said, "When the Quraysh gathered in the Dār An-Nadwah (their meeting place) to

discuss the matter of the Prophet, one of them said, 'Jail him in chains. Then we will wait and in time, a calamity will strike him; he will die just as the poets before him died, such as Zuhayr and An-Nābighah, for he is a poet just like them.' Allāh the Exalted said in response to their statement,

﴿أَمْ يَقُولُونَ شَاعِرٌ نَّتَرْتَمُ بِهِ رَبِّ السَّعِيرِ﴾

«Or do they say: "A poet! We await for him some calamity by time!"»¹¹

Allāh the Exalted said,

﴿أَمْ تَأْمُرُهُمْ أَعْيُنُهُمْ كَذِبًا﴾

«Or do their minds command them this», 'do their minds command them to tell these lies against you (O Muḥammad), even though they know in their hearts that they are untrue and false,'

﴿أَمْ لَهُمْ قَوْمٌ طَاغُوتٌ﴾

«or are they people transgressing all bounds?»

'surely, they are misguided, stubborn and unjust people, and this is why they say what they say about you (O Muḥammad).' Allāh the Exalted said,

﴿أَمْ يَقُولُونَ نَقَّاهُ﴾

«Or do they say: "He has forged it?"»

They said, 'he has forged this Qur'ān and brought it from his own.' Allāh the Exalted responded to them,

﴿بَلْ لَا يَشْكُرُونَ﴾

«Nay! They believe not!», meaning, their disbelief drives them to utter these statements,

﴿فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ إِنْ كَانُوا مُسْدِقِينَ﴾

«Let them then produce a recitation like unto it if they are truthful.»

meaning, if they are truthful in their statement that

¹¹ At-Ṭabari 22:479, Sūrah Ibn Hishām 1:480-482, and it is an unauthentic narration. For the complete story see volume four, the Tafsīr of Sūrat Al-Anfāl (8:30).

Muhammad ﷺ has forged this Qur'an and brought it of his own, then let them produce something similar to what he has brought forth, as in this Qur'an! And even if they combine their strength to that of the people of the earth, Jinns and mankind alike, they will never produce something like the Qur'an, or ten Surahs like it, or even one Sūrah!

﴿أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْغَافِقُونَ ﴿٣٥﴾ أَمْ خُلِقُوا مِنَ الْأَرْضِ وَالْأَرْضُ مِنْ لَدُنْهُمْ أَمْ هُمُ الْحَافِقُونَ ﴿٣٦﴾ أَمْ لَهُنَّ آلِهَةٌ مِنْ دُونِ اللَّهِ إِنْ أَرَادْنَاهُمْ أُفْكَارًا فَذَرُونَاهُمْ هُمْ يَكْفُرُونَ ﴿٣٧﴾ أَمْ يَحْسَبُونَ أَنَّ اللَّهَ مُتَّبِعُونَ فِئَتٍ مِنْهُمْ لَا يَتَّقُونَ ﴿٣٨﴾ أَمْ يَحْسَبُونَ أَنَّ اللَّهَ مُتَّبِعُونَ فِئَتٍ مِنْهُمْ لَا يَتَّقُونَ ﴿٣٩﴾ أَمْ يَحْسَبُونَ أَنَّ اللَّهَ مُتَّبِعُونَ فِئَتٍ مِنْهُمْ لَا يَتَّقُونَ ﴿٤٠﴾ أَمْ يَحْسَبُونَ أَنَّ اللَّهَ مُتَّبِعُونَ فِئَتٍ مِنْهُمْ لَا يَتَّقُونَ ﴿٤١﴾ أَمْ يَحْسَبُونَ أَنَّ اللَّهَ مُتَّبِعُونَ فِئَتٍ مِنْهُمْ لَا يَتَّقُونَ ﴿٤٢﴾ أَمْ يَحْسَبُونَ أَنَّ اللَّهَ مُتَّبِعُونَ فِئَتٍ مِنْهُمْ لَا يَتَّقُونَ ﴿٤٣﴾﴾

﴿35. Or were they created by nothing? Or were they themselves the creators?﴾

﴿36. Or did they create the heavens and the earth? Nay, but they have no firm belief.﴾

﴿37. Or are with them the treasures of your Lord? Or are they the tyrants with the authority to do as they like?﴾

﴿38. Or have they a stairway (to heaven), by means of which they listen? Then let their listener produce some manifest proof.﴾

﴿39. Or has He only daughters and you have sons?﴾

﴿40. Or is it that you ask a wage from them so that they are burdened with a load of debt?﴾

﴿41. Or that the Unseen is with them, and they write it down?﴾

﴿42. Or do they intend a plot? But those who disbelieve are themselves plotted against!﴾

﴿43. Or have they a god other than Allāh? Glorified be Allāh from all that they ascribe as partners.﴾

Affirming Tawhīd and annulling the Plots of the Idolators

This is the position where Tawhīd of Allāh's Lordship and Divinity are affirmed. Allāh the Exalted said,

﴿أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمْ الْخَالِقُونَ﴾

﴿Or were they created by nothing? Or were they themselves the creators?﴾

Allāh asks them, were they created without a maker or did they create themselves? Neither is true. Allāh is the One Who created them and brought them into existence after they were nothing. Al-Bukhārī recorded that Jubayr bin Muṭ'īm said, "I heard the Prophet ﷺ recite Sūrat At-Tūr in Al-Maghrib prayer and when he reached this Āyah,

﴿أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمْ الْخَالِقُونَ﴾ أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ ﴿١١﴾
﴿أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمْ الْمُسَبِّطُونَ﴾

﴿Or were they created by nothing? Or were they themselves the creators? Or did they create the heavens and the earth? Nay, but they have no firm belief. Or are with them the treasures of your Lord? Or are they the tyrants with the authority to do as they like?﴾, I felt my heart would fly away."^[1]

This Ḥadīth is collected in the Two Ṣaḥīḥs using various chains of narration.^[2] Jubayr bin Muṭ'īm went to the Messenger of Allāh ﷺ after the battle of Badr to ransom the captured idolators. At that time, he was still an idolator. Hearing the Prophet ﷺ recite this Āyah was one of the reasons that he later embraced Islām. Allāh the Exalted said,

﴿أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ﴾

﴿Or did they create the heavens and the earth? Nay, but they have no firm belief.﴾

meaning, Allāh is censuring the idolators for their idolatry, while asking them if they created the heavens and earth. They knew that Allāh Alone is the Creator without partners with Him. However, they fell into idolatry because they had no firm belief,

﴿أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمْ الْمُسَبِّطُونَ﴾

﴿Or are with them the treasures of your Lord? Or are they the

[1] Faḥ Al-Bāri 8:469.

[2] Faḥ Al-Bāri 2:289, 6:194 and 7:375 and Muslim 3:338 and 339.

tyrants with the authority to do as they like?﴾

meanings, do they have the authority to do whatever they will in His kingdom? Do they hold the keys to His treasures in their hands?

﴿أَمْ لَهُمُ الْمَسْطَرُونَ﴾

﴿Or are they the tyrants with the authority to do as they like?﴾

meanings, are they the tyrants who would hold the creation to account? Never, Allāh the Exalted and Most Honored is the Only King and Owner of the existence and He does what He wills.

Allāh the Exalted said,

﴿أَمْ لَهُمْ سُلْكٌ يَنْتَوُونَ فِيهِ﴾

﴿Or have they a stairway, by means of which they listen.﴾

meaning, do they have a stairway to heaven (to the place where the angels are),

﴿أَلَيْسَ مَسْمُوعُهُمْ بِسَاطِنٍ مُبِينٍ﴾

﴿Then let their listener produce some manifest proof.﴾

meaning, let their listener produce evidence to the truth of their actions and statements. They will never be able to do so and therefore, they have nothing and have no evidence for their stance. Allāh admonishes them regarding their claim that He has daughters and that the angels are females! The pagans chose for themselves male offspring and preferred them instead of females, and when one of them would be brought the good news of a daughter being born, his face would turn dark on account of his suppressed anger! Yet, they made the angels Allāh's daughters and worshipped them besides Allāh,

﴿أَمْ لَهُ الْبَنَاتُ وَلَكُمْ الْمَسْرُورُونَ﴾

﴿Or has He only daughters and you have sons?﴾

Allāh sends a strong warning and stern admonition to them in this Āyah and a sure promise. Allāh said,

﴿أَمْ نَنْتَظِرُ لَكُمْ﴾

﴿Or is it that you ask a wage from them﴾ meaning, 'as a remuneration for your preaching Allāh's Message to them? Nay,

you, do not ask them for a wage,'

﴿ثُمَّ يَنْتَقِرُ يُثْقَلُونَ﴾

«so that they are burdened with a load of debt?», meaning, for in this situation, one will complain of the least bothersome thing and feel it difficult and burdensome for him,

﴿أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُوبُونَ﴾

«Or that the Unseen is with them, and they write it down?»

means, they do not have knowledge of the Unseen, for none in the heavens or earth knows the Unseen except Allāh,

﴿أَمْ يُرِيدُونَ كَيْدًا فَالَّذِينَ كَفَرُوا هُمُ الْمَكِيدُونَ﴾

«Or do they intend a plot? But those who disbelieve are themselves plotted against!»

Allāh the Exalted is asking, 'Do these people who utter such statements about the Messenger and his religion seek to deceive the people and plot against the Messenger and his Companions? If they do, then let them know that their plots will only harm them. Therefore, they are being plotted against rather than being the plotters!'

﴿أَمْ لَهُمْ آلِهَةٌ غَيْرُ اللَّهِ؟ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ﴾

«Or have they a god other than Allāh? Glorified be Allāh from all that they ascribe as partners (to Him).»

This Āyah contains harsh refutation directed at the idolators for worshipping the idols and calling upon rivals along with Allāh. Allāh next glorifies His Most Honorable Self from what they ascribe to Him, their lies and idolatry,

﴿سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ﴾

«Glorified be Allāh from all that they ascribe as partners (to Him).»

﴿وَأَن يَرَوْا كِسْفًا مِّنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَمَاطٌ مِّنْ زُرُومٍ﴾ (٤٤) ﴿فَذَرْنَهُمْ حَتَّى يُلَاقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ﴾ (٤٥) ﴿يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا وَلَا هُمْ يُنصَرُونَ﴾ (٤٦) ﴿وَالَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ وَلَٰكِن أَكْثَرَهُمْ لَا يَعْلَمُونَ﴾ (٤٧) ﴿وَأَسْمِرُ لِمَكْرِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ﴾ (٤٨) ﴿وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَارَ النُّجُومِ﴾ (٤٩)

﴿44. And if they were to see a piece of the heaven falling down, they would say: "Clouds gathered in heaps!"﴾

﴿45. So leave them alone till they meet their Day, in which they will sink into a fainting (with horror).﴾

﴿46. The Day when their plotting shall not avail them at all, nor will they be helped.﴾

﴿47. And verily, for those who do wrong, there is another punishment before this; but most of them know not.﴾

﴿48. So wait patiently for the decision of your Lord, for verily, you are under Our Eyes; and glorify the praises of your Lord when you get up.﴾

﴿49. And in the nighttime also glorify His praises and at the setting of the stars.﴾

The Stubbornness of the Idolators; Their Punishment

Allāh the Exalted reaffirms the stubbornness of the idolators and their ignorance of what goes around them,

﴿وَلَهُنَّ أَصْنَانُ﴾

﴿And if they were to see a piece of the heaven falling down,﴾

meaning, on them as punishment, they would not believe it is coming their way, saying that, these are layers of clouds on top of each other. Allāh the Exalted said in other Āyāt,

﴿وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِّنَ السَّمَاءِ فَظَلُّوا فِيهِ يَمْرُورًا ۖ لَّقَالُوا إِنَّمَا سُكَّرَتْ أَنْفُسُنَا ۖ إِنَّا كَرِهَ قَوْمٌ مُّشْكُورًا﴾

﴿And even if We opened to them a gate from the heaven and they were to keep on ascending thereto (all day long), they would surely say (in the evening): "Our eyes have been dazzled. Nay, we are a people bewitched."﴾ (15:14-15) Allāh the Exalted said,

﴿فَذَرْنَهُمْ﴾

﴿So leave them alone﴾, 'O Muḥammad,'

﴿حَتَّىٰ يَلْقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ﴾

﴿till they meet their Day, in which they will sink into a

fainting.﴾

on the Day of Resurrection,

﴿يَوْمَ لَا يَنْفَعُهُمْ كَيْدُهُمْ شَيْئًا﴾

﴿The Day when their plotting shall not avail them at all,﴾

meaning, on the Day of Resurrection, their deceit and plots they planned in this life shall not help them in the least,

﴿وَلَا هُمْ يُنصَرُونَ﴾

﴿nor will they be helped.﴾ Allāh the Exalted said,

﴿رَبِّكَ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ﴾

﴿And verily, for those who do wrong, there is another punishment before this,﴾

meaning, that of being the torment in this world. Allāh the Exalted said in another Āyah,

﴿وَلَنَذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَذْنِ دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ﴾

﴿And verily, We will make them taste of the near torment prior to the supreme torment (in the Hereafter), in order that they may return.﴾ (32:21) Allāh said;

﴿وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ﴾

﴿but most of them know not.﴾ meaning, 'We will torment them in the life of the world and test them with various hardships, so that they might go back and repent. However, they do not understand what is happening to them or why, because when the torment is removed, they revert to committing the worst of what they used to do before.' A *Ḥadīth* states that,

Ordering the Prophet ﷺ to have Patience and to glorify Allāh

Allāh the Exalted said,

﴿وَأَسِرْ بِمَكْرِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا﴾

﴿So wait patiently for the decision of your Lord, for verily, you are under Our Eyes;﴾

meaning, 'be patient in the face of their annoyance and do not be concerned about it, for you are under Our Eyes and

Protection, and We will surely protect you from the people,'

﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ﴾

﴿and glorify the praises of your Lord when you get up.﴾

Ad-Dahhāk said, "Meaning to stand for the Ṣalāh (and say): 'Glorious are You and with Your praise, Hallowed be Your Name, Exalted be Your majesty, and there is no God (worthy of worship) except You.'^[1]

In his *Ṣaḥīḥ*, Muslim recorded that 'Umar used to recite this supplication when he began Ṣalāh.^[2]

Aḥmad and the *Sunan* compilers recorded this *Ḥadīth* from Abu Sa'īd and other Companions, who stated that the Prophet ﷺ used to say that.^[3] Abu Al-Jawzā' commented on the *Āyah*;

﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ﴾

﴿and glorify the praises of your Lord when you get up.﴾ "From your sleep, from your bed."^[4] And this is the view chosen by Ibn Jarīr.^[5] Supporting this view is the *Ḥadīth* that Imām Aḥmad recorded that 'Ubādah bin Aṣ-Ṣāmit said that the Messenger of Allāh ﷺ said,

مَنْ نَعَاَ مِنَ اللَّيْلِ فَقَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَآلَهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ. ثُمَّ قَالَ: رَبِّ اغْفِرْ لِي - أَوْ قَالَ: ثُمَّ دَعَا - اسْتَجِيبَ لَهُ، فَإِنْ عَزَمَ فَتَوَضَّأَ ثُمَّ صَلَّى، قُبِلَتْ صَلَاتُهُ

'Whoever gets up at night and says: 'La ilāha illallāh, He is One without partners. For Him is the kingdom and all praise is due to Him. He has power over all things. Glory be to Allāh, and all praise is due to Allāh, and La illāha illallāh and Allāh is Greater. There is neither might nor power except Allāh.' And then says, 'O Lord! Forgive me.' Or invokes (Allāh), he will be

[1] Aṭ-Ṭabari 22:489.

[2] Muslim 1:299.

[3] Aḥmad 3:50, Abu Dāwūd 1:490, *Tuḥfat Al-Aḥwadhī* 2:47 and 50, An-Nasā'ī, 2:132 and Ibn Mājah 1:264 and 265.

[4] Al-Qurṭubī 17:79.

[5] Aṭ-Ṭabari 22:488.

responded to it, and if he intends and performs ablution and prays, his prayer will be accepted.^[1]

Al-Bukhārī and the Sunan compilers also recorded this Hadīth.^[2]

Ibn Abi Najīh reported that Mujāhid commented on the Āyah,

﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ بَيْنَ قُعُومٍ﴾

﴿and glorify the praises of your Lord when you get up.﴾

saying, "From every gathering you sit in." Ath-Thawri said that Abu Ishāq narrated that Abu Al-Aḥwas said that,

﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ بَيْنَ قُعُومٍ﴾

﴿and glorify the praises of your Lord when you get up.﴾ "When a person wants to stand from a gathering, he says: 'Glory be to You, O Allāh, and with Your praise.'^[3]

Abu Hurayrah narrated that the Prophet ﷺ said,

«مَنْ جَلَسَ فِي مَجْلِسٍ فَكَثَرَ فِيهِ لَفْظُهُ، فَقَالَ قَبْلَ أَنْ يَقُومَ مِنْ مَجْلِسِهِ: سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ، إِلَّا غَفَرَ اللَّهُ لَهُ مَا كَانَ فِي مَجْلِسِهِ ذَلِكَ»

«Whoever sits in a gathering in which he speaks idle excessively, but says before he stands up to depart that gathering, 'Glory be to You O Allāh', and with Your praise, I testify that there is no God (worthy of worship) except You, I seek Your forgiveness, and I repent to You.' Then, Allāh will forgive him what he has said in that gathering.»

This was recorded by At-Tirmidhi, and this is his wording, and it was also recorded by An-Nasā'ī in [ʿAmal] Al-Yawm wal-Laylah.^[4] At-Tirmidhi said, "Ḥasan Saḥīḥ." It was also recorded by Al-Ḥākim in his Mustadrak, and he said, "Its chain meets the criteria of Muslim."^[5]

[1] Aḥmad 5:313.

[2] Fath Al-Bārī 3:47, Abu Dāwud 5:305, Tuhfat Al-Aḥwadhī 9:359, An-Nasā'ī in Al-Kubrā 6:215 and Ibn Mājah 2:1276.

[3] Al-Qurṭubī 17:78.

[4] Tuhfat Al-Aḥwadhī 9:392 and An-Nasā'ī in Al-Kubrā 6:105.

[5] Al-Ḥākim, 1:536.

Allāh the Exalted said;

﴿وَمِنَ اللَّيْلِ فَسَبِّحْهُ﴾

«And in the nighttime also glorify His praises», meaning remember and worship Allāh by reciting the Qur'ān and praying at night. Allāh the Exalted said in another *Āyah*,

﴿وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ ۚ نَافِلَةً لَّكَ عَمَّا أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا﴾

«And in some of the night, offer Tahajjud in it as an additional (prayer) for you. It may be that your Lord will raise you to Maqām Maḥmūd.» (17:79) Allāh said;

﴿وَادْنِ الرَّجُومِ﴾

«and at the setting of the stars.» is in reference to the two voluntary *Rak'ahs* before the Dawn prayer, according to a *Hadīth* from Ibn 'Abbās. These two *Rak'ahs* are an established *Sunnah* performed before the stars are about to set.^[1] It is confirmed in the Two *Ṣaḥīḥs* from 'Ā'ishah, may Allāh be pleased with her, who said, "The Prophet ﷺ was never more regular and particular in offering any voluntary prayer than the two (*Sunnah*) *Rak'ahs* of the *Fajr* prayer."^[2] In another narration collected by Muslim, [the Prophet ﷺ said,]

«رَكْعَتَا الْفَجْرِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا»

«Two (*Sunnah*) *Rak'ahs* before *Fajr* are better than this life and all that in it.»^[3]

This is the end of the *Tafsīr* of *Sūrat Aṭ-Ṭūr*, all praise and gratitude is due to Allāh.

[1] *Aṭ-Ṭabari* 22:379.

[2] *Faṭḥ Al-Bārī* 3:55 and *Muslim* 1:501.

[3] *Muslim* 1:501.

The Tafsīr of Sūrat An-Najm (Chapter - 53)

Which was revealed in Makkah

The First Sūrah in which a Prostration is revealed

Al-Bukhārī recorded that 'Abdullāh [bin Mas'ūd] said, "Sūrat An-Najm was the first Sūrah in which a prostration was revealed. The Prophet ﷺ (recited it in Makkah) and prostrated. Those who were with him did the same, except an old man who took a handful of soil and prostrated on it. Later on, I saw him killed as a disbeliever; he was Umayyah bin Khalaf."^[1] Al-Bukhārī recorded this Ḥadīth in several places of his Ṣaḥīḥ, as did Muslim, Abu Dāwūd and An-Nasā'ī, using various chains of narration through Abu Ishāq from 'Abdullāh.^[2]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿وَالنَّجْمِ إِذَا هَوَىٰ ۝ مَا ضَلَّ صَاحِبُكَ وَمَا غَوَىٰ ۝ وَمَا يَبْطِئُ عَنِ الْمَوَدَىٰ ۝ إِن مَوْءَدٍ ۝﴾
يُوحَىٰ ﴿١﴾

- ﴿1. By the star when it goes down.﴾
- ﴿2. Your companion has neither gone astray nor has he erred.﴾
- ﴿3. Nor does he speak of desire.﴾
- ﴿4. It is only a revelation revealed.﴾

Allāh swears the Messenger is True and His Words are a Revelation from Him

Ibn Abi Ḥātim recorded that Ash-Sha'bi and others stated that the Creator swears by whatever He wills among His creation, but the created only vow by the Creator. Allāh said,

^[1] *Faṭḥ Al-Bārī* 8:480.

^[2] *Faṭḥ Al-Bārī* 2:641 and 643, 7:202 and 348, Muslim 1:405, Abu Dāwūd 2:122 and An-Nasā'ī 2:160.

﴿وَالنَّجْمِ إِذَا هَوَىٰ﴾

«By the star when it goes down.» Ibn Abi Najih reported that Mujahid said, "The star refers to Pleiades when it sets at Fajr."^[1] Ad-Dahhak said "When the Shayafin are shot with it." And this Āyah is like Allāh's saying:

﴿فَلَا أُقْسِمُ بِتَرْفَعِ النُّجُومِ ۖ وَإِنَّهُ لَنَسْفٌ لَا تَعْلَمُونَ عَظِيمٌ ۚ إِنَّهُ لَقُرْآنٌ كَرِيمٌ ۚ فِي كِتَابٍ مَكْنُونٍ ۚ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ۚ تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ۚ﴾

«So, I swear by the setting of the stars. And verily, that is indeed a great oath, if you but know. That is indeed an honorable recitation. In a Book well-guarded. Which none can touch but the pure. A revelation from the Lord of all that exists.» (56:75-80)

Allāh said;

﴿مَا مَلَّكَ مُلَاجِئُكَ وَفَاءَ عَرَىٰ﴾

«Your companion has neither gone astray nor has erred.»

This contains the subject of the oath. This part of the Āyah is the witness that the Messenger of Allāh ﷺ is sane and a follower of Truth. He is neither led astray, such as in the case of the ignorant who does not proceed on any path with knowledge, nor is he one who erred, such as in the case of the knowledgeable, who knows the Truth, yet deviates from it intentionally to something else. Therefore, Allāh exonerated His Messenger and his Message from being similar to the misguided ways of the Christians and the erroneous paths of the Jews, such as knowing the Truth and hiding it, while abiding by falsehood. Rather, he, may Allāh's peace and blessings be on him, and his glorious Message that Allāh has sent him with, are on the perfect straight path, following guidance and what is correct.

Muhammad ﷺ was sent as a Mercy for all that exists; He does not speak of His Desire

Allāh said,

﴿وَمَا يَتْلُوَ عَنِ الْمَقَامِ﴾

[1] At-Tabari 22:495.

«Nor does he speak of desire», asserting that nothing the Prophet ﷺ utters is of his own desire or wish,

﴿إِنْ هُوَ إِلَّا رَحْمَةٌ مِّن رَّبِّهِ﴾

«It is only a revelation revealed.», means, he only conveys to the people what he was commanded to convey, in its entirety without additions or deletions. Imām Aḥmad recorded that Abu Umāmah said that he heard the Messenger of Allāh ﷺ say,

«لَيَدْخُلَنَّ الْجَنَّةَ بِشَفَاعَةِ رَجُلٍ لَيْسَ بِنَبِيِّ وَثَلُ الْحَيَيْنِ - أَوْ مِثْلُ أَحَدِ الْحَيَيْنِ - رَبِيعَةٌ وَمُضَرٌّ»

«Verily, numbers similar to the two tribes, or one of them, Rabī'ah and Muḍar, will enter Paradise on account of the intercession of one man, who is not a Prophet.» A man asked, "O Allāh's Messenger! Is not Rabī'ah a subtribe of Muḍar." The Prophet ﷺ said,

«إِنَّمَا أَقُولُ مَا أَقُولُ»

«I said what I said.»^[1]

Imām Aḥmad recorded that 'Abdullāh bin 'Amr said, "I used to record everything I heard from the Messenger of Allāh ﷺ so it would be preserved. The Quraysh discouraged me from this, saying, 'You record everything you hear from the Messenger of Allāh ﷺ, even though he is human and sometimes speaks when he is angry?' I stopped recording the Ḥadīths for a while, but later mentioned what they said to the Messenger of Allāh ﷺ, who said,

«اُكْتُبْ، فَوَ الَّذِي نَفْسِي بِيَدِهِ! مَا خَرَجَ مِنِّي إِلَّا الْحَقُّ»

«Write! By He in Whose Hand is my soul, every word that comes out of me is the Truth.»^[2] Abu Dāwud also collected this Ḥadīth.^[3]

﴿مَنْعَهُمُ عَيْدُ الْقَوْمِ﴾ ① ﴿ذُو رِمَّةٍ قَاتِلُوا﴾ ② ﴿وَمَنْ بِالْأَمْرِ الْأَعْلَى﴾ ③ ﴿فَمَنْ مَا قَدَّرَ﴾ ④ ﴿مَكَانَ قَابِ قَوْسَيْنِ أَوْ أَدْنَى﴾ ⑤ ﴿أَقْرَبُ إِلَى عَيْدِهِ مَا أَوْفَى﴾ ⑥ ﴿مَا كَتَبَ الْقَوْمُ مَا رَأَى﴾ ⑦ ﴿اَنْتَرُونَهُ عَلَى مَا

[1] Aḥmad 5:257.

[2] Aḥmad 2:162.

[3] Abu Dāwud 4:60.

بَرَاءٍ ۖ وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ۖ عِنْدَ رِجْدِ الشَّعْرِ ۚ إِذْ يَبْتَسِرُ
الْبَيْتُ مَا يُفْتَنُ ۚ مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ ۚ لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ ﴿٥﴾

- ﴿5. He has been taught by one mighty in power.﴾
 ﴿6. Dhu Mirrah then he Istawā.﴾
 ﴿7. While he was in the highest part of the horizon,﴾
 ﴿8. Then he approached and came closer,﴾
 ﴿9. And was at a distance of two bows' length or less.﴾
 ﴿10. So (Allāh) revealed to His servant whatever He revealed.﴾
 ﴿11. The heart lied not in what he saw.﴾
 ﴿12. Will you then dispute with him about what he saw?﴾
 ﴿13. And indeed he saw him at a second descent.﴾
 ﴿14. Near Sidrat Al-Muntahā.﴾⁽¹⁾
 ﴿15. Near it is the Paradise of Abode.﴾
 ﴿16. When that covered the lote tree which did cover it!﴾
 ﴿17. The sight turned not aside, nor it transgressed beyond the limit.﴾
 ﴿18. Indeed he saw of the greatest Ssgns of his Lord.﴾

The Trustworthy Angel brought Allāh's Revelation to the Trustworthy Messenger ﷺ

Allāh the Exalted states that the Message His servant and Messenger Muḥammad ﷺ brought to people was taught to him by,

﴿شَدِيدُ الْقُوَىٰ﴾

﴿mighty in power﴾, he is Jibrīl, peace be upon him,

﴿إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ۖ ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ۖ شَاطِعٌ فَمَ أَمِينٍ﴾

﴿Verily, this is the Word a most honorable messenger, owner of power, with (Allāh) the Lord of the Throne, obeyed (by the angels) and trustworthy.﴾ (81:19-21) Allāh said here,

⁽¹⁾ Sidrat Al-Muntahā: A lote tree of the utmost boundary over the seventh heaven beyond which none can pass.

﴿ذُو مِرَّةٍ﴾

﴿Dhu Mirrah﴾, meaning, he is mighty in power, according to Mujāhid, Al-Ḥasan and Ibn Zayd.^[1] In an authentic Ḥadīth from ‘Abdullāh bin ‘Umar and Abu Hurayrah, the Prophet ﷺ said,

«لَا تَجِلُّ الصَّدَقَةُ لِغَنِيٍّ وَلَا لِذِي مِرَّةٍ سَوِيٍّ»

‘Charity is not allowed for a rich person nor Dhu Mirrah (a strong person) of sound mind and body.’^[2] Allāh said;

﴿فَاسْتَوَى﴾

﴿then he Istawā (rose).﴾ this refers to the angel Jibrīl, according to Al-Ḥasan, Mujāhid, Qatādah and Ar-Rabi’ bin Anas,^[3]

﴿وَمَرَّ بِالْأَفْقِ الْأَعْلَى﴾

﴿While he was in the highest part of the horizon.﴾ meaning, Jibrīl rose to the highest part of the horizon, according to ‘Ikrimah and several others; ‘Ikrimah said, “The highest horizon where the morning comes from.” Mujāhid said, “It is (the place of) sunrise.”^[4] Qatādah said, “That from which the day comes.”^[5] Ibn Zayd and several others said similarly.

Imām Aḥmad recorded that ‘Abdullāh bin Mas‘ūd said, “The Messenger of Allāh ﷺ saw Jibrīl in his original shape having six hundred wings, each wing filling the side of the horizon, with a colorful array, and pearls and rubies falling from each wing as much as only Allāh knows.”^[6] Only Imām Aḥmad collected this Ḥadīth.

Imām Aḥmad recorded that ‘Abdullāh bin ‘Abbās said, “The Prophet ﷺ asked Jibrīl to appear himself to him in his original shape and Jibrīl said to him, ‘Invoke your Lord.’ The Prophet

[1] Aṭ-Ṭabari 22:499 and Al-Qurṭubi 17:85.

[2] Abu Dāwūd 2:286 and An-Nasā’ī, 5:99.

[3] Aṭ-Ṭabari 22:501.

[4] Al-Qurṭubi 17:88.

[5] Aṭ-Ṭabari 22:501, and Aḥmad 1:460.

[6] Aḥmad 1:395 and 412. Al-Bukhārī and Muslim recorded the same without the mention of pearls and rubies. See the narration recorded by Aḥmad 1:460, which is similar.

ﷺ invoked his Lord the Exalted and Most Honored, and a great huge figure appeared to him from the east and kept rising and spreading. When the Prophet ﷺ saw Jibrīl in his original shape, he was knocked unconscious. Jibrīl came down and revived the Prophet ﷺ and wiped the saliva off of his cheeks."^[1] Only Ahmad collected this *Ḥadīth*.

Meaning of "at a distance of two bows' length or less"

Allāh's statement,

﴿كَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ﴾

﴿And was at a distance of two bows' length or less.﴾

means, Jibrīl came closer to Muḥammad ﷺ when Jibrīl was descending to him on earth. At that time, the distance between them became only two bow lengths, when the bows are extended to full length, according to Mujāhid and Qatādah.^[2] It was said that the meaning here is the distance between the bow's string and its wood center.

Allāh's statement,

﴿أَوْ أَدْنَىٰ﴾

﴿or less﴾ indicates that the distance was as only as far described, not more. This type of usage is found in several instances in the Qur'ān, such as,

﴿ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارِ أَوْ أَشَدَّ قَسْوَةً﴾

﴿Then, after that, your hearts were hardened and became as stones or even worse in hardness.﴾(2:74)

The *Āyah* says that their hearts became not softer than rocks, but as hard and difficult as rocks, and more. There is a similar *Āyah*,

﴿يَخْشَوْنَ الْإِنْسَانَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً﴾

﴿fear men as they fear Allāh or even more.﴾(4:77), and Allāh's statement,

[1] Ahmad 1:322. With Al-Bukhārī and Muslim there are narrations from 'Ā'ishah, may Allāh be pleased with her, that mention some of this information.

[2] Aṭ-Ṭabarī 22:503 and 'Abdur-Razzāq 3:250.

﴿وَأَرْسَلْنَاهُ إِلَىٰ مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ﴾

«And We sent him to hundred thousand (people) or even more.» (37:147),

indicating that they were not less than a hundred thousand, but that amount or more. Therefore, this verifies the facts mentioned, leaving no doubt or means of refute. Similarly, Allāh said,

﴿كَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ﴾

«And was at a distance of two bow lengths or less.»

We stated before that it was Jibrīl who came down near the Prophet ﷺ, according to ‘Ā’ishah, the Mother of the faithful, ‘Abdullāh bin Mas‘ūd, Abu Dharr and Abu Hurayrah.^[1] We will mention their statements about this soon afterwards, Allāh willing. Ibn Jarīr recorded that ‘Abdullāh bin Mas‘ūd said about this Āyah,

﴿كَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ﴾

«And was at a distance of two bow lengths or less.»

“Allāh’s Messenger ﷺ said,

«رَأَيْتُ جِبْرِيلَ لَهُ سِتْمِائَةُ جَنَاحٍ»

“I saw Jibrīl; he had six hundred wings.»^[2]

Al-Bukhārī recorded that Talq bin Ghannām said that Zā’idah said that Ash-Shaybānī said, “I asked Zirr about the Āyah,

﴿كَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ﴾ فَأَوْسَىٰ إِلَىٰ عَبْدِهِ مَا أَوْسَىٰ﴾

«And was at a distance of two bow lengths or less. So (Allāh) revealed to His servant whatever He revealed.»

Zirr said, “Abdullāh narrated to us that Muḥammad ﷺ saw Jibrīl having six hundred wings.»^[3]

Allāh’s statement,

﴿فَأَوْسَىٰ إِلَىٰ عَبْدِهِ مَا أَوْسَىٰ﴾

«So he revealed to His servant whatever He revealed.»

[1] At-Ṭabari 22:504.

[2] At-Ṭabari 22:503.

[3] Fath Al-Bārī 8:476.

means, Jibrīl conveyed to Allāh's servant Muḥammad ﷺ whatever he conveyed. Or, the meaning here could be: Allāh revealed to His servant Muḥammad ﷺ whatever He revealed through Jibrīl. Both meanings are correct. Saʿīd bin Jubayr said about Allāh's statement,

﴿فَأَوْحَىٰ إِلَيْكَ عِلْمَهُ مَا أَوْحَىٰ﴾

﴿So He revealed to His servant whatever He revealed.﴾ "Allāh revealed to him,

﴿أَلَمْ يَجِدْكَ يَتِيمًا﴾

﴿Did He not find you an orphan.﴾ (93:6), and,

﴿وَبَدَا لَكَ الْكُرْكُرُ﴾

﴿And have We not raised high your fame?﴾ (94:4)^[1] Someone else said, "Allāh revealed to the Prophet ﷺ that the Prophets will not enter Paradise until he enters it first, and the nations will not enter it until his *Ummah* enters it first."

Did the Prophet ﷺ see His Lord during the Night of Isrā'?

Allāh said next,

﴿مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ ۚ أَفَتُنْكِرُ مَا رَأَىٰ عَيْنٌ ۙ﴾

﴿The heart lied not in what he saw. Will you then dispute with him about what he saw?﴾

Muslim recorded from Ibn 'Abbās about:

﴿مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ﴾

﴿The heart lied not in what he saw﴾, and,

﴿وَلَقَدْ رَآهُ ثَلَاثَ مَرَّاتٍ﴾

﴿And indeed he saw him at a second descent.﴾

"He saw Allāh twice in his heart."^[2] Simāk reported a similar from 'Ikrimah from Ibn 'Abbās.^[3] Abu Ṣāliḥ, As-Suddi and

[1] Al-Qurṭubī 17:52.

[2] Muslim 1:158.

[3] Aṭ-Ṭabarī 22:507.

several others said similarly that the Prophet ﷺ saw Allāh twice in his heart.^[1]

Masrūq said, "I went to 'Ā'ishah and asked her, 'Did Muḥammad ﷺ see his Lord?' She said, 'You said something that caused my hair to rise!' I said, 'Behold!' and recited this Āyah,

﴿لَقَدْ رَأَى مِنْ مَابِئِ رَبِّهِ الْكُبْرَى﴾

«Indeed he saw of the greatest signs of his Lord.»

She said, 'Where did your mind wander? It was Jibril. Whoever says to you that Muḥammad ﷺ saw his Lord, or hid any part of what he was commanded (i.e., Allāh's Message), or knew any of the five things which only Allāh knows,

﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُرْسِلُ الْغَيْثَ﴾

«Verily, Allāh, with Him is the knowledge of the Hour, He sends down the rain...» (31:34),

Then he invents a great lie against Allāh! The Prophet ﷺ only saw Jibril twice, in his original shape, once near *Sidrat Al-Muntahā* and another time in *Ajyād* (in Makkah) while Jibril had six hundred wings that covered the horizon."^[2] Muslim recorded that Abu Dharr said, "I asked the Messenger of Allāh ﷺ, 'Have you seen your Lord?' He said,

«نُورٌ أَنَّى أَرَاهُ»

«How can I see Him since there was a light?»" In another narration, the Prophet ﷺ said,

«رَأَيْتُ نُورًا»

«I only saw a light.»^[3]

Allāh's statement,

﴿وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ۖ عِنْدَ مِثْقَالِ الذَّانِقِ ۚ عِنْدَ هَا جَنَّةِ الْأُخْرَىٰ﴾

[1] At-Ṭabari 22:508.

[2] *Tuhfat Al-Aḥwadhī* 9:167. The authentic narrations recorded by Muslim (and similarly with Al-Bukhārī), nos. 174, and 177 do not particularly mention seeing Jibril at the *Sidrah*, as is inferred by the Āyah, and Ibn Mas'ūd's narration from 'Ā'ishah which follows.

[3] Muslim 1:161.

«And indeed he saw him at a second descent. Near Sidrat Al-Muntahā. Near it is the Paradise of Abode»,

This is the second time the Messenger of Allāh ﷺ saw Jibrīl in the shape that Allāh created him; it was during the Night of *Isrā'*. We mentioned the various *Ḥadīths* about the Night of *Isrā'* in the beginning of *Sūrat Al-Isrā'*. Therefore, there is no need to repeat them here.

Imām Aḥmad recorded that Ibn Mas'ūd commented:

﴿وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ۖ عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ﴾

«And indeed he saw him at a second descent. Near Sidrat Al-Muntahā.»

“The Messenger of Allāh ﷺ said,

«رَأَيْتُ جِبْرِيلَ وَلَهُ سِتْمِائَةُ جَنَاحٍ يَسْقُطُ مِنْ رِيشِهِ النَّهَائِيلُ مِنَ الذَّرِّ وَالْيَاقُوتِ»

«I saw Jibrīl while he had six hundred wings and a colorful array of pearls and rubies falling from the feathers of his wings.»^[1]

This *Ḥadīth* has a good, strong chain of narration. Aḥmad also recorded that 'Abdullāh [Ibn Mas'ūd] said, “The Messenger of Allāh ﷺ saw Jibrīl in his original shape while Jibrīl had six hundred wings, each wing covering the side of the horizon. From his wings, precious stones were dropping of which only Allāh has knowledge.”^[2] This *Ḥadīth* has a good chain of narration.

Imām Aḥmad recorded that 'Abdullāh bin Mas'ūd said, “The Messenger of Allāh ﷺ said,

«رَأَيْتُ جِبْرِيلَ عَلَى سِدْرَةِ الْمُنْتَهَىٰ وَلَهُ سِتْمِائَةُ جَنَاحٍ»

«I saw Jibrīl over Sidrat Al-Muntahā while he had six hundred wings.»

One of the subnarrators of the *Ḥadīth* asked 'Āsim about Jibrīl's wings and 'Āsim refused to elaborate. So some of his companions were asked and one of them said, “Each wing was covering what is between the east and the west.”^[3] This

[1] Aḥmad 1:460.

[2] Aḥmad 1:355.

[3] Aḥmad 1:407.

Hadīth has a good chain of narration.

Imām Aḥmad recorded that Ibn Mas'ūd said that Allāh's Messenger ﷺ said:

«أَتَانِي جِبْرِيلُ فِي خُضْرٍ مُعَلَّقٍ بِوِ الدَّرِّ»

«Jibril came to me wearing green with pearls hanging down.»

This Hadīth has a good chain of narration.

Imām Aḥmad recorded that 'Āmir said that Masrūq asked 'Ā'ishah, "O Mother of the faithful, has Muḥammad ﷺ seen his Lord, the Exalted and Most Honored?" She said, "Glorious is Allāh! My hair is standing on end because of what you said. Three matters, if one tells you about any of them, will have lied. Whoever tells you that Muḥammad ﷺ has seen his Lord, will have lied." She then recited these two Āyāt,

«لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ»

«No vision can grasp Him, but He grasps all vision.»(6:103), and,

«وَمَا كَانَ لِنَشْرِ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَآءِ حِجَابٍ»

«It is not given to any human being that Allāh should speak to him unless (it be) by revelation, or from behind a veil.»(42:51)

She went one, "And whoever tells you that Muḥammad ﷺ knew what the morrow will bring, will have uttered a lie." She then recited,

«إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ»

«Verily, Allāh, with Him is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs.»(31:34)

'Ā'ishah said, "And whoever tells you that Muḥammad ﷺ has hidden any part of the Message will have lied," and she then recited this Āyah,

«يَا أَيُّهَا الرُّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ»

«O Messenger proclaim which has been sent down to you from your Lord.»(5:67).

She went one, "However, he saw Jibril twice in his original

shape.”^[1]

Imām Aḥmad also recorded that Masrūq said, “I asked ‘Ā’ishah, ‘Did not Allāh say,

﴿وَلَقَدْ رَآهُ بِالنَّاصِيَةِ﴾

﴿And indeed he saw him in the clear horizon.﴾ (81:23), and,

﴿وَلَقَدْ رَآهُ نَزْلَةً أُخْرَى﴾

﴿And indeed he saw him at a second descent﴾?

She said, ‘I was the first among this *Ummah* to ask Allāh’s Messenger ﷺ about it. He ﷺ said,

«إِنَّمَا ذَاكَ جِبْرِيلُ»

«That was Jibrīl.» He only saw him twice in his actual and real figure. He saw Jibrīl descend from heaven to earth and was so huge that he covered the whole horizon between the sky and earth.^[2] This *Ḥadīth* is recorded in the Two *Ṣaḥīḥs* via Ash-Sha’bi.^[3]

Angels, Light and colors covered *Sidrat Al-Muntahā*

Allāh said,

﴿إِذْ يَتَنَزَّلُ الْمَلَكُ الْمَقَرُّ﴾

﴿When that covered the lote tree which did cover it!﴾

We mentioned before, in the *Ḥadīths* about *Al-Isrā’* that the angels, Allāh’s Light, and spectacular colors covered the *Sidrah*. Imām Aḥmad recorded that ‘Abdullāh bin Mas’ūd said, “When the Messenger of Allāh ﷺ was taken on the *Isrā’* journey, he ascended to *Sidrat Al-Muntahā*, which is in the seventh heaven. There everything terminates that ascends from the earth and is held there, and terminates everything that descends from above it is held there,

﴿إِذْ يَتَنَزَّلُ الْمَلَكُ الْمَقَرُّ﴾

﴿When that covered the lote tree which did cover it!﴾

[1] Aḥmad 6:49, similar recorded by Al-Bukhārī and Muslim, see below.

[2] Aḥmad 6:241.

[3] *Fath Al-Bāri* 8:472 and Muslim 1:359.

He said, "Golden butterflies. The Messenger of Allāh ﷺ was given three things: He was given the five prayers, he was given the concluding verses of Sūrat Al-Baqarah (2:284-286), and remission of serious sins for those among his Ummah who do not associate anything with Allāh."^[1] Muslim collected this *Hadīth*.^[2]

Allāh's statement,

﴿مَا رَأَى الْقَصْرَ وَمَا كَانَ﴾

﴿The sight turned not aside, nor it transgressed beyond the limit.﴾ indicates that the Prophet's sight did not turn right or left, according to Ibn 'Abbās,^[3]

﴿وَمَا كَانَ﴾

﴿nor it transgressed beyond the limit.﴾ not exceeding what has been ordained for it. This is a tremendous quality that demonstrates the Prophet's firm obedience to Allāh, because he only did what was commanded and did ask beyond what he was given.

Allāh's statement,

﴿لَقَدْ رَأَى مِنْ مَلَائِكَةِ رَبِّهِ الْكُبْرَى﴾

﴿Indeed he saw of the greatest signs of his Lord.﴾ is similar to another *Āyah*,

﴿لِنُرِيَهُ مِنْ مَلِئَتُنَا﴾

﴿In order that We might show him of Our Āyāt.﴾ (17:1), meaning, signs that testify to Allāh's might and greatness. Relying on these two *Āyāt*, some scholars of *Ahl us-Sunnah* said that the Prophet ﷺ did not see Allāh during the *Isrā'* journey, because Allāh said,

﴿لَقَدْ رَأَى مِنْ مَلَائِكَةِ رَبِّهِ الْكُبْرَى﴾

﴿Indeed he saw of the greatest signs of his Lord.﴾

They said that, had the Prophet ﷺ seen his Lord, Allāh would have conveyed this news and the Prophet ﷺ would have

[1] Ahmad 1:422.

[2] Muslim 1:157.

[3] At-Tabari 22:521.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٥٢٦

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْجَحِيمَ إِذَا هَوَىٰ ۖ مَا سَلَ صَاحِبُكُمْ وَمَا غَوَىٰ ۚ وَمَا يَطِغِي
عَنِ الْمَوْتَىٰ ۚ إِنَّ هُوَ إِلَّا رَحْمَىٰ يُوْخَىٰ ۚ عَلَيْهِ شَدِيدُ الْقُوَىٰ ۖ
ذُو مِرَّةٍ فَاسْتَوَىٰ ۖ وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ ۚ ثُمَّ دَنَا فَتَدَلَّىٰ ۚ
فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ۚ فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ۚ
مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ ۚ أَفَتَسْتَبِينَ عَلَىٰ مَا يَرَىٰ ۚ وَلَقَدْ رَآهُ
نَزَلَ أُخْرَىٰ ۚ عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ ۚ عِنْدَ هَاجِنَةِ الْأُفُوقِ ۚ
إِذْ يَنْفَعُ الْبَشَرَ وَالْغَنَمَ وَمَا طَفَىٰ ۚ لَقَدْ رَأَىٰ
مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ ۚ أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ ۚ وَنَزْلَةَ
الشَّالِثَةَ الْآخِرَىٰ ۚ أَلَكُمُ الذَّكْرُ وَلَهُ الْأُنثَىٰ ۚ إِنَّ هِيَ إِلَّا أَسْمَاءٌ
مِّمَّنْ سَمَيْتُمُوهَا أَنتُمْ وَآبَاؤُكُمْ مَا تُزَكَّرُ ۚ وَنَزْلَهُ
اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ يَشَاءُونَ إِلَّا الظَّنُّ وَمَا تَهْوَى الْأَنْفُسُ
وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمُ الْهُدَىٰ ۚ أَمْ لِلْإِنْسَانِ مَا تَشْتَّىٰ ۚ فَلِلَّهِ
الْآخِرَةُ وَالْأُولَىٰ ۚ وَكَرِهَ مِنْ مَلَكَ فِي السَّمَوَاتِ لَا تَتَّقِي
شَفَعَتُهُمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ لَعَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَىٰ ۚ

narrated it to the people.

﴿الزَّيْتَمِ اللَّاتَ وَالْعُزَّىٰ﴾ وَنَزْلَةَ الشَّالِثَةَ الْآخِرَىٰ ﴿أَلَكُمُ الذَّكْرُ وَلَهُ الْأُنثَىٰ﴾ إِنَّ هِيَ إِلَّا أَسْمَاءُ مِمَّنْ سَمَيْتُمُوهَا أَنتُمْ وَآبَاؤُكُمْ مَا تُزَكَّرُ ۚ وَنَزْلَهُ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ يَشَاءُونَ إِلَّا الظَّنُّ وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمُ الْهُدَىٰ ۚ أَمْ لِلْإِنْسَانِ مَا تَشْتَّىٰ ﴿فَلِلَّهِ الْآخِرَةُ وَالْأُولَىٰ﴾ وَكَرِهَ مِنْ مَلَكَ فِي السَّمَوَاتِ لَا تَتَّقِي شَفَعَتُهُمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ لَعَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَىٰ ﴿٢٠﴾

19. Have you then considered Al-Lāt, and Al-'Uzzā.

20. And Manāt, the other third?

21. Is it for you the males and for Him the females?

22. That indeed is a division most unfair!

23. They are but names which you have named - you and your fathers - for which Allāh has sent down no authority. They follow but a guess and that which they themselves desire, whereas there has surely come to them the guidance from their Lord!

24. Or shall man have what he wishes?

25. But to Allāh belongs the last (Hereafter) and the first (the world).

26. And there are many angels in the heavens, whose intercession will avail nothing, except after Allāh has given leave for whom He wills and is pleased with.

Refuting Idolatry, Al-Lāt and Al-'Uzzā

Allāh the Exalted rebukes the idolators for worshipping idols and taking rivals to Him. They built houses for their idols to resemble the *Ka'bah* built by Prophet Ibrāhīm, Allāh's *Khalīl*.

﴿أَفَرَأَيْتُمُ اللَّاتَ﴾

﴿Have you then considered Al-Lāt,﴾

Al-Lāt was a white stone with inscriptions on. There was a house built around Al-Lāt in Aṭ-Ṭā'if with curtains, servants and a sacred courtyard around it. The people of Aṭ-Ṭā'if, the tribe of Thaqīf and their allies, worshipped Al-Lāt. They would boast to Arabs, except the Quraysh, that they had Al-Lāt. Ibn Jarīr said, "They derived Al-Lāt's name from Allāh's Name, and made it feminine. Allāh is far removed from what they ascribe to Him. It was reported that Al-Lāt is pronounced Al-Lāt because, according to 'Abdullāh bin 'Abbās, Mujāhid, and Ar-Rabī' bin Anas, Al-Lāt was a man who used to mix *Sawīq* (a kind of barley mash) with water for the pilgrims during the time of *Jāhiliyyah*. When he died, they remained next to his grave and worshipped him."^[1] Al-Bukhārī recorded that Ibn 'Abbās said about Allāh's statement,

﴿اللَّاتُ وَالْعُزَّى﴾

﴿Al-Lāt, and Al-'Uzzā.﴾ "Al-Lāt was a man who used to mix *Sawīq* for the pilgrims."^[2] Ibn Jarīr said, "They also derived the name for their idol Al-'Uzzā from Allāh's Name Al-'Azīz. Al-'Uzzā was a tree on which the idolators placed a monument and curtains, in the area of Nakhlah, between Makkah and Aṭ-Ṭā'if. The Quraysh revered Al-'Uzzā."^[3] During the battle of Uḥud, Abu Sufyān said, "We have Al-'Uzzā, but you do not have Al-'Uzzā." Allāh's Messenger ﷺ replied,

﴿قُولُوا: اللَّهُ مَوْلَانَا وَلَا مَوْلَى لَكُمْ﴾

«Say, "Allāh is Our Supporter, but you have no support."^[4]

[1] Aṭ-Ṭabari 22:523.

[2] *Faṭḥ Al-Bārī* 8:478.

[3] Aṭ-Ṭabari 22:523.

[4] *Faṭḥ Al-Bārī* 6:188.

Manāt was another idol in the area of Mushallal near Qudayd, between Makkah and Al-Madinah. The tribes of Khuzā'ah, Aws and Khazraj used to revere Manāt during the time of *Jāhiliyyah*. They used to announce *Hajj* to the *Ka'bah* from next to Manāt. Al-Bukhārī collected a statement from 'Ā'ishah with this meaning.^[1] There were other idols in the Arabian Peninsula that the Arabs revered just as they revered the *Ka'bah*, besides the three idols that Allāh mentioned in His Glorious Book. Allāh mentioned these three here because they were more famous than the others.

An-Nasā'ī recorded that Abu Aṭ-Ṭufayl said, "When the Messenger of Allāh ﷺ conquered Makkah, he sent Khālīd bin Al-Walīd to the area of Nakhlah where the idol of Al-'Uzzā was erected on three trees of a forest. Khālīd cut the three trees and approached the house built around it and destroyed it. When he went back to the Prophet ﷺ and informed him of the story, the Prophet said to him,

«ارْجِعْ فَإِنَّكَ لَمْ تَصْنَعْ شَيْئًا»

«Go back and finish your mission, for you have not finished it.»

Khālīd went back and when the custodians who were also its servants of Al-'Uzzā saw him, they started invoking by calling Al-'Uzzā! When Khālīd approached it, he found a naked woman whose hair was untidy and who was throwing sand on her head. Khālīd killed her with the sword and went back to the Messenger of Allāh ﷺ, who said to him,

«بَلَّكَ الْمَرْءُ!»

«That was Al-'Uzzā!»^[2]

Muḥammad bin Ishāq narrated, "Al-Lāt belonged to the tribe of Thaḳīf in the area of Aṭ-Ṭā'if. Banu Mu'attib were the custodians of Al-Lāt and its servants."^[3]

I say that the Prophet ﷺ sent Al-Mughīrah bin Shu'bah and

[1] *Faḥ Al-Bārī* 8:479.

[2] An-Nasā'ī in *Al-Kubrā* 6:474, Abu Ya'fā no. 902. It is confirmed that Abu Aṭ-Ṭufayl saw the Prophet ﷺ, but not that he heard anything from him.

[3] Ibn Hishām 1:87.

Abu Sufyān Sakhr bin Ḥarb to destroy Al-Lāt. They carried out the Prophet's command and built a *Masjid* in its place in the city of Aṭ-Ṭā'if.

Muḥammad bin Ishāq said that Manāt used to be the idol of the Aws and Khazraj tribes and those who followed their religion in Yathrib (Al-Madīnah). Manāt was near the coast, close to the area of Mushallal in Qudayd. The Prophet ﷺ sent Abu Sufyān Sakhr bin Ḥarb or 'Ali bin Abi Ṭālib to demolish it. Ibn Ishāq said that Dhul-Khalaṣah was the idol of the tribes of Daws, Khath'am and Bajīlah, and the Arabs who resided in the area of Tabālah.^[1] I say that Dhul-Khalaṣah was called the Southern Ka'bah, and the Ka'bah in Makkah was called the Northern Ka'bah. The Messenger of Allāh ﷺ sent Jarīr bin 'Abdullāh Al-Bajalī to Dhul-Khalaṣah and he destroyed it.

Ibn Ishāq said that Fals was the idol of Ṭay' and the neighboring tribes in the Mount of Ṭay', such as Salmā and Ajjā. Ibn Hishām said that some scholars of knowledge told him that the Messenger of Allāh ﷺ sent 'Ali bin Abi Ṭālib to Fals and he destroyed it and found two swords in its treasure, which the Prophet ﷺ then gave to 'Ali as war spoils.

Muḥammad bin Ishāq also said that the tribes of Ḥimyar, and Yemen in general, had a house of worship in Ṣan'a' called Riyām. He mentioned that there was a black dog in it and that the religious men who went with Tubba' removed it, killed it and demolished the building. Ibn Ishāq said that Ruḍā' was a structure of Bani Rabī'ah bin Ka'b bin Sa'd bin Zayd Manāt bin Tamīm,^[2] which Al-Mustawghir bin Rabī'ah bin Ka'b bin Sa'd demolished after Islām. In Sindād there was Dhul-Ka'bāt, the idol of the tribes of Bakr and Taghlib, the sons of the Wā'il, and also the Iyad tribes.

Refuting the Idolators Who appoint Rivals to Allāh and claim that the Angels were Females

Allāh the Exalted said,

﴿أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ ۚ وَكَانَتَا آتِلَتَيْنِ الْأَخْرَىٰ ۚ﴾

﴿Have you then considered Al-Lāt, and Al-'Uzzā. And Manāt,

[1] Ibn Hishām 1 :87.

[2] Ibn Hishām 1 :89.

the other third?»,
then Allāh said,

﴿الَّذِينَ يَدْعُونَ لِلْأُنثَىٰ﴾

«Is it for you the males and for Him the females?»

Allāh asked the idolators, 'do you choose female offspring for Allāh and give preference to yourselves with the males? If you made this division between yourselves and the created, it would be,

﴿فَسَمَاءٌ ضَرَفَةٌ﴾

«a division most unfair!» meaning, it would be an unfair and unjust division. 'How is it then that you make this division between you and Allāh, even though this would be foolish and unjust, if you made it between yourselves and others?' Allāh the Exalted refutes such innovated lies, falsehood and atheism they invented through worshipping the idols and calling them gods,

﴿إِنْ مِنْ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ﴾

«They are but names which you have named - you and your fathers» of your own desire,

﴿مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ﴾

«for which Allāh has sent down no authority.» meaning, proof,

﴿إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ﴾

«They follow but a guess and that which they themselves desire,»

they have no proof, except their trust in their forefathers who took this false path in the past, as well as, their lusts and desires to become leaders, and thereby gain honor and reverence for their forefathers,

﴿وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمُ الْهُدَىٰ﴾

«whereas there has surely come to them the guidance from their Lord!»,

meaning, Allāh has sent them Messengers with the clear truth and unequivocal evidence. However, they did not adhere to or follow the guidance that came to them through the Prophets.

Wishful Thinking does not earn One Righteousness

Allāh the Exalted said,

﴿أَمْ لِلْإِنْسَانِ مَا تَمَنَّى﴾

«Or shall man have what he wishes?», asserting that not everyone gets the goodness that he wishes,

﴿لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِ أَهْلِ الْكِتَابِ﴾

«It will not be in accordance with desires (of Muslims), nor those of the People of Scripture.» (4:123)

Allāh says, not everyone who claims to be guided is truly guided, and not everyone gets what he wishes for himself. Imām Aḥmad recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

﴿إِذَا تَمَنَّى أَحَدُكُمْ فَلْيَنْظُرْ مَا يَتَمَنَّى، فَإِنَّهُ لَا يَدْرِي مَا يُكْتَبُ لَهُ مِنْ أَمْنِيَّتِهِ﴾

«When one of you wishes for something, let him be careful with what he wishes for, because he does not know what part of his wish will be written for him.»^[1]

Only Aḥmad collected this Ḥadīth. Allāh's statement,

﴿فَلِلَّهِ الْآخِرُ وَالْأَوَّلُ﴾

«But to Allāh belongs the last and the first.» meaning, all matters belong to Allāh and He is the King and Owner of this world and the Hereafter, Who does what He will in both lives. Whatever He wills, occurs and whatever He does not will, never occurs.

No Intercession except with Allāh's Leave

Allāh said,

﴿وَكَمْ مِنْ مَّلَكٍ فِي السَّمَوَاتِ لَا تُفْنِي تَفَعُّلُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ﴾

﴿وَرَمَى﴾

«And there are many angels in the heavens, whose intercession will avail nothing except after Allāh has given leave for whom He wills and is pleased with.»

As He said;

^[1] Aḥmad 2:357. There is a slight deficiency in its chain of narrators.

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيُسْوَءُ لَكَ تَوَكُّلُكَ عَلَيْهِمْ إِلَّا الظَّنُّ وَإِنْ الظَّنُّ لَا يَنْفَعِي مِنَ الْحَقِّ شَيْئًا ﴿٢٧﴾ فَأَعْرِضْ عَنْ مَنْ تَوَلَّى عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا ﴿٢٨﴾ ذَلِكَ سَبِيلُهُمْ مِنَ الْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَنِ اهْتَدَى ﴿٢٩﴾ وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسْتَوُوا بَعْلًا أَوْ بَعْرًا الَّذِينَ أَحْسَنُوا بِالْحَقِّ ﴿٣٠﴾ الَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشِ إِلَّا اللَّعْمَ إِنَّ رَبَّكَ رَسِيمٌ مُنْعِمٌ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَإِذْ أَنْشَأَ أُمَّةً فِي بَطْنٍ أَنْ تَهْتَكُمْ فَلَا تُرْكَوْا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَى ﴿٣١﴾ أَفَرَأَيْتَ الَّذِي تَوَلَّى ﴿٣٢﴾ وَأَعْطَى قَلِيلًا وَأَكْدَى ﴿٣٣﴾ أَعِنْدَهُ عِلْمُ الْغَيْبِ فَهُوَ يَرَى ﴿٣٤﴾ أَلَمْ يَلْمِزْنَاكَ مَا فِي صُحُفٍ مُوسَى ﴿٣٥﴾ وَإِبْرَاهِيمَ الَّذِي وَفَّى ﴿٣٦﴾ أَلَمْ تَنْزِلْهُ وَزَارَتْهُ زُرَّارَتْنِي ﴿٣٧﴾ وَأَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى ﴿٣٨﴾ وَأَنْ مَسْعَاهُ سَوْفَ يَرَى ﴿٣٩﴾ ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوَّلَى ﴿٤٠﴾ وَأَنْ إِلَى رَبِّكَ الشُّهُبُ ﴿٤١﴾ وَأَنْ هُوَ أَضْحَكَكَ وَأَبْكَى ﴿٤٢﴾ وَأَنْ هُوَ آمَنَاتٌ وَآلِهَا ﴿٤٣﴾

﴿مَنْ ذَا الَّذِي يَنْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾

«Who is he that can intercede with Him except with His permission? ﴿2:255﴾ and,

﴿وَلَا تَنْفَعُ الشَّفَعَةُ عِنْدَهُ إِلَّا لِمَنْ أُوذِيَ لَهُ﴾

«Intercession with Him profits not except for him whom He permits. ﴿34:23﴾

If this is the case with the angels who are close to Him, how can you, O ignorant ones, hope for Allāh to grant you the intercession of the idols and rivals you worship with Him without having His

permission or any divine legislation permitting you to worship them? Rather, Allāh has forbidden idol worshipping by the tongues of all of His Messengers and He revealed this prohibition in all of His Books.

﴿إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيُسْوَءُ لَكَ تَوَكُّلُكَ عَلَيْهِمْ إِلَّا الظَّنُّ وَإِنْ الظَّنُّ لَا يَنْفَعِي مِنَ الْحَقِّ شَيْئًا﴾ فَأَعْرِضْ عَنْ مَنْ تَوَلَّى عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا ﴿٢٨﴾ ذَلِكَ سَبِيلُهُمْ مِنَ الْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنِ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَنِ اهْتَدَى ﴿٢٩﴾

﴿27. Verily, those who believe not in the Hereafter, name the angels with female names.﴾

﴿28. But they have no knowledge thereof. They follow but conjecture, and verily, conjecture is no substitute for the

truth.﴾

﴿29. Therefore withdraw from him who turns away from Our Reminder and desires nothing but the life of this world.﴾

﴿30. That is what they could reach of knowledge. Verily, your Lord is He, Who knows best him who goes astray from His path, and He knows best him who receives guidance.﴾

Refuting the Claim of the Idolators that the Angels are Allāh's Daughters

Allāh the Exalted admonishes the idolators for calling the angels female names and claiming that they are Allāh's daughters. Allāh is far removed from what they ascribe to Him. Allāh the Exalted said in another Āyah,

﴿وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِنْدَ الرَّحْمَنِ إِنثَى أَتَشْعُرُونَ خَلَقْنَاهُمْ نَفَكًا مِّنْ نَّحْنُ وَتَشْكُرُونَ﴾

﴿And they make females the angels, who themselves are servants of the Most Gracious. Did they witness their creation? Their testimony will be recorded, and they will be questioned!﴾ (43:19) Allāh's statement here,

﴿وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ﴾

﴿But they have no knowledge thereof.﴾ meaning, they have no correct knowledge testifying to their statements. What they say is all lies, falsehood, fake and utter atheism,

﴿إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنَّ الظَّنَّ لَا يَنفَعُ مِنَ الْحَقِّ شَيْئًا﴾

﴿They follow but conjecture, and verily, conjecture is no substitute for the truth.﴾

meaning, conjecture is of no benefit and never takes the place of truth. In a Ḥadīth recorded in the Ṣaḥīḥ, the Messenger of Allāh ﷺ said,

﴿إِيَّاكُمْ وَالظَّنَّ، فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ﴾

«Beware of suspicion, for suspicion is the most lying speech.»^[1]

[1] Faḥ Al-Bāri 5:441.

The Necessity of turning away from the People of Misguidance

Allāh's statement,

﴿فَاَعْرِضْ عَنْ مَنْ قَوَّلَ عَنْ ذِكْرِنَا﴾

«Therefore withdraw from him who turns away from Our Reminder»,

means, stay away from those who turn away from the Truth and shun them,

﴿وَرَزَقْنَاهُ إِلَّا الْحَيَاةَ الدُّنْيَا﴾

«and desires nothing but the life of this world.» meaning, whose aim and knowledge are concentrated on this life; this is the goal of those who have no goodness in them,

﴿وَلَكَّ سَلْمُهُمْ بَيْنَ الْعِلْمِ﴾

«That is what they could reach of knowledge.» meaning, seeking this life and striving hard in its affairs is the best knowledge they have acquired.

There is also the reported supplication:

«اللَّهُمَّ لَا تَجْعَلِ الدُّنْيَا أَكْبَرَ مَمْنَانَا، وَلَا مَبْلَغَ عِلْمِنَا»

«O Allāh! Make not this life the greatest of our concerns nor the best knowledge that we can attain.»^[1]

Allāh's statement,

﴿إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ سَلَّ عَنْ سَبِيلِهِ، وَهُوَ أَعْلَمُ بِمَنْ أَهْتَدَى﴾

«Verily, your Lord is He, Who knows best him who goes astray from His path, and He knows best him who receives guidance.»

meaning, He is the Creator of all creatures and He knows whatever benefits His servants. Allāh is the One Who guides whom He wills and misguides whom He wills, and all of this indicates His power, knowledge and wisdom. Certainly, He is Just and never legislates or decrees unjustly.

﴿وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لِيُعْزِيَ الَّذِينَ أَهْتَدُوا بِمَا عَمِلُوا الَّذِينَ أَسَفُوا لِمَا كَانُوا يَفْعَلُونَ﴾

^[1] Tuhfat Al-Aḥwadhī 9:476.

إِنَّا أَنشَأَكُم مِّنَ الْأَرْضِ وَإِنَّا أَنشَأُكُمْ فِي بَلَدٍ مَّا كُنْتُمْ تَعْلَمُونَ ﴿٣١﴾
 ﴿تَعْلَمُونَ﴾

﴿31. And to Allāh belongs all that is in the heavens and all that is on the earth, that He may requite those who do evil with that which they have done, and reward those who do good, with what is best.﴾

﴿32. Those who avoid great sins and Al-Fawāhish (immoral sins) except Al-Lamam - verily, your Lord is of vast forgiveness. He knows you well when He created you from the earth (Ādam), and when you were fetuses in your mothers' wombs. So, ascribe not purity to yourselves. He knows best him who has Taqwā.﴾

Allāh knows Every Matter, whether Small or Big, and He rewards Each according to His or Her Deeds

Allāh asserts that He is the King and Owner of the heavens and earth and that He is independent of the need for anyone. He is the authority over His creation and rules them with justice. He created the creation in truth,

﴿يَعْرِىَ الَّذِينَ اسْتَفْهَمُوا بِمَا عَمِلُوا وَيَعْرِىَ الَّذِينَ أَحْسَنُوا بِالْمَقْصُودِ﴾

﴿that He may requite those who do evil with that which they have done, and reward those who do good, with what is best.﴾

He recompenses each according to his or her deeds, good for good and evil for evil.

Qualities of the Good-doers; Allāh forgives the Small Faults

Allāh stated that the gooddoers are those who avoid major sins and immoral sins. They sometimes commit minor sins, but they will be forgiven these minor sins and covered from exposure, as Allāh mentioned in another Āyah;

﴿إِن تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نَكُفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ ثَلَاثًا﴾
 ﴿كَبِيرًا﴾

﴿If you avoid the great sins which you are forbidden to do, We shall expiate from you your (small) sins, and admit you to a

Noble Entrance. ﴿4:31﴾

Allāh said here,

﴿الَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ﴾

«Those who avoid great sins and Al-Fawāhish (immoral sins) except Al-Lamam».

Al-Lamam means, small faults and minor errors. Imām Aḥmad recorded that Ibn ‘Abbās said, “I have not seen anything that resembles Al-Lamam better than the Ḥadīth that Abu Hurayrah narrated from the Prophet ﷺ,

«إِنَّ اللَّهَ تَعَالَى كَتَبَ عَلَى ابْنِ آدَمَ حَقَّهُ مِنَ الزِّنَا، أَدْرَكَ ذَلِكَ لَا مَحَالَةَ، فَرْنَا الْعَيْنَ النَّظْرَ، وَرْنَا اللِّسَانَ الطَّلُقَ، وَالنَّفْسُ تَتَمَنَّى وَتَلْتَبِي، وَالْفَرْجُ يُصَلِّقُ ذَلِكَ أَوْ يَكْذِبُهُ»

«Verily, Allāh the Exalted has decreed for the Son of Ādam his share of Zinā and he will certainly earn his share. The Zinā of the eye is by looking, the Zinā of the tongue is by talking and the heart wishes and lusts, but the sexual organ either substantiates all this or not.»^[1]

This Ḥadīth is recorded in the Two Ṣaḥīḥs.^[2] Ibn Jarīr recorded that Ibn Mas‘ūd said, “The eyes commit Zinā by looking, the lips by kissing, the hands by transgressing, the feet by walking, and the sexual organ either materializes all of this or not. When one commits sexual intercourse, he will be someone who committed Zinā. Otherwise, it is Al-Lamam.”^[3] Masrūq^[4] and Ash-Sha‘bī also held the same view. ‘Abdur-Raḥmān bin Nāfi‘, who is also known as Ibn Lubābah Aṭ-Ṭā‘ifī, said, “I asked Abu Hurayrah about Allāh’s statement,

﴿إِلَّا اللَّمَمَ﴾

«except the Lamam», and he said, ‘It pertains to kissing, winking one’s eye, looking and embracing. When the sexual organ meets the sexual organ in intercourse then Ghusl is obligatory, and that is Zinā.»^[5]

[1] Aḥmad 2:276.

[2] Faṭḥ Al-Bārī 11:28 and Muslim 4:2046.

[3] Aṭ-Ṭabari 22:537.

[4] Aṭ-Ṭabari 22:537.

[5] Aṭ-Ṭabari 22:537.

Encouraging Repentance and forbidding Claims of Purity for Oneself

Allāh's statement,

﴿إِنَّ رَبَّكَ وَبُيعُ الْغُفُورِ﴾

﴿verily, your Lord is of vast forgiveness.﴾ asserts that His Mercy encompasses everything, and His forgiveness entails every type of sin, if one repents,

﴿قُلْ يَوْمَئِذٍ الَّذِينَ اسْتَرَفَوْا عَلَى أَنْفُسِهِمْ لَا يَنْظُرُونَ رَحْمَةَ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعاً
إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾

﴿Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allāh: verily, Allāh forgives all sins. Truly, He is Oft-Forgiving, Most Merciful."﴾ (39:53)

Allāh said,

﴿هُوَ أَعْلَمُ بِكَ إِذْ أَنْشَأَكَ مِنَ الْأَرْضِ﴾

﴿He knows you well when He created you from the earth,﴾

Allāh says, 'He was and still is the All-Knowing Whose knowledge encompasses your affairs, statements and all of the actions that will be committed by you, even when He created your father 'Ādam from the earth and took his offspring from his loin, as small as ants. He then divided them into two groups, a group destined for Paradise and a group to Hellfire,'

﴿وَإِذْ أَنْشَأْنَاهُ فِي بَطْنِ امْتِنَانٍ﴾

﴿and when you were fetuses in your mothers' wombs.﴾

when He commanded the angel to record one's provisions, age, actions and if he would be among the miserable or the happy.

Allāh said,

﴿لَا تُزَكُّوا أَنْفُسَكُمْ﴾

﴿So, ascribe not purity to yourselves.﴾ forbidding one from ascribing purity and praising himself and thinking highly of his actions,

﴿هُوَ أَعْلَمُ بِمَنِ اتَّقَى﴾

﴿He knows best him who has Taqwa.﴾ Allāh said in another Āyah,

﴿أَمْ تَرَىٰ إِلَى اللَّهِ مِمَّنْ يُنَكِّحُ بِإِذْنِهِ وَيَكُنَّ آلَ النَّبِئِ غَيْرَ لَبِيسٍ﴾

«Have you not seen those who claim sanctity for themselves. Nay, but Allāh sanctifies whom He wills, and they will not be dealt with unjustly, even equal to the extent of a Fatīl.^[1]»
(4:49)

In his *Ṣaḥīḥ*, Muslim recorded that Muḥammad bin 'Amr bin 'Atā said, "I called my daughter, Barrah (the pious one), and Zaynab bint Abu Salamah said to me, 'The Messenger of Allāh ﷺ forbade using this name. I was originally called Barrah and he ﷺ said,

«لَا تُزَكُّوا أَنْفُسَكُمْ، إِنَّ اللَّهَ أَعْلَمُ بِأَهْلِ الْبَيْتِ مِنْكُمْ»

«Do not ascribe purity to yourselves; Allāh knows best who the pious people among you are»

They said, 'What should we call her?' He said,

«سَمُّوْهَا زَيْنَبُ»

«Call her Zaynab.»^[2]

Imām Aḥmad recorded a *Ḥadīth* from 'Abdur-Raḥmān bin Abi Bakrah, from his father who said, "A man praised another man before the Prophet ﷺ. The Messenger of Allāh ﷺ said,

«وَيْلَكَ قَطَعْتَ عُنُقَ صَاحِبِكَ - مَرَارًا - إِذَا كَانَ أَحَدُكُمْ مَادِحًا صَاحِبَهُ لَا مَحَالَةَ، فَلْيَقُلْ: أَخِيْبُ فَلَانَا وَاللَّهِ خِيْبُهُ، وَلَا أَرْكَبُ عَلَى اللَّهِ أَحَدًا، أَخِيْبُهُ كَذَا وَكَذَا، إِنْ كَانَ يَعْلَمُ ذَلِكَ»

«Woe to you, you have cut off the neck of your friend! (He repeated this) If one of you must praise a friend of his, let him say, "I think that so-and-so is this and that; Allāh knows best about him and I will never purify anyone before Allāh," if he knows his friend to be as he is describing him.»^[3]

Al-Bukhārī, Muslim, Abu Dāwud and Ibn Mājah collected this *Ḥadīth*.^[4]

[1] The thread in the long slit of the date stone.

[2] Muslim 3:1687.

[3] Aḥmad 5:46 and 5:41.

[4] *Fath Al-Bārī* 5:324 and 10:491 and 567, Muslim 4:2296, Abu Dāwud 5:154 and Ibn Mājah 2:1232.

Imām Aḥmad recorded that Hammām bin Al-Ḥārith said, "A man came before 'Uthmān bin 'Affān and praised him. Al-Miqdād bin Al-Aswad started throwing sand in the face of that man, saying, 'The Messenger of Allāh ﷺ ordered us to throw sand in their faces when we see those who praise.'" ^[1] Muslim and Abu Dāwud also collected this Ḥadīth. ^[2]

﴿أَفَرَأَيْتَ الَّذِي تَوَلَّى ۖ وَأَعْطَى قَلِيلًا ۖ وَأَكْفَى ۖ ۝٣٣ أَعِندَهُ عِلْمُ الْغَيْبِ فَهُوَ يَرَى ۖ ۝٣٤ أَمْ لَمْ يُبَيِّنْ بِمَا فِي صُحُفٍ مُّوسَىٰ ۖ ۝٣٥ وَإِبْرَاهِيمَ الَّذِي وَكَّلَ ۖ ۝٣٦ أَلَا تَرَىٰ ذُرِّيَّتَهُ يَذَّوْنُ ۖ ۝٣٧ وَذَرَأَتٌ ۖ ۝٣٨ وَكَانَ لَيْسَ لِلْإِنسَانِ إِلَّا مَا سَعَىٰ ۖ ۝٣٩ وَأَن سَعَىٰهُ سَوْفَ يُرَىٰ ۖ ۝٤٠ ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَىٰ ۖ ۝٤١﴾

﴿33. Did you observe him who turned away (from Islām).﴾

﴿34. And gave a little, then stopped?﴾

﴿35. Is with him the knowledge of the Unseen so that he sees?﴾

﴿36. Or is he not informed with what is in the Ṣulḥuf of Mūsā.﴾

﴿37. And of Ibrāhīm who fulfilled all that :﴾

﴿38. That no burdened person (with sins) shall bear the burden (sins) of another.﴾

﴿39. And that man can have nothing but what he does.﴾

﴿40. And that his deeds will be seen.﴾

﴿41. Then he will be recompensed with a full and the best recompense.﴾

Chastising Those Who disobey Allāh and stop giving Charity

Allāh the Exalted chastises those who turn away from His obedience,

﴿فَلَا سَعْدَ لَآءِ ۖ ۝٣١ وَلَآئِكَ كَذَبَ تَوَلَّى ۖ ۝٣٢﴾

﴿So he (the disbeliever) neither believed nor prayed! But on the contrary, he belied and turned away!﴾ (75:31-32),

﴿وَأَعْطَى قَلِيلًا ۖ وَأَكْفَى ۖ﴾

﴿And gave a little, then stopped﴾ Ibn 'Abbās said, "Gave a little,

^[1] Aḥmad 6:5.

^[2] Muslim 4:2297 and Abu Dāwud 5:153.

then stopped giving."^[1] Similar was said by Mujāhid, Sa'īd bin Jubayr, 'Ikrimah, Qatādah and several others.^[2] 'Ikrimah and Sa'īd said: "Like the case of a people who dig a well, during the course of which they find a rock preventing them from completing their work. So they say, 'We are finished' and they abandon the work."

Allāh's statement,

﴿أَعْيُنُهُ عَلَى الْغَيْبِ مُبِينٌ﴾

«Is with him the knowledge of the Unseen so that he sees?»

means, does this person, who stopped giving for fear of poverty and ended his acts of charity have knowledge of the Unseen and thus knows that if he does not stop giving, his wealth will go away? No. Such a person has stopped giving in charity for righteous causes and did not keep relations with kith and kin because of his miserliness, being stingy and out of fear of poverty. The Prophet ﷺ said in a *Hadīth*,

«أَتَيْتُ بِلَالًا، وَلَا تَخْشَى مِنْ ذِي الْعَرْشِ إِفْلَاحًا»

«O Bilāl, spend and fear not less provisions from the Owner of the Throne.»^[3]

Allāh the Exalted and Most honored said,

﴿وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّازِقِينَ﴾

«And whatsoever you spend of anything (in Allāh's cause), He will replace it. And He is the Best of providers.»(34:39)

The Meaning of 'fulfilled'

Allāh the Exalted said,

﴿أَمْ لَمْ يُنَبِّأْ بِمَا فِي صُحُفِ مُوسَىٰ ۖ وَإِنِّي أَخْلَقْتُ الْإِنسَٰنَ ۖ وَلَٰكِنَّ أَكْثَرَهُمْ لَٰكِبِينَ﴾

«Or is he not informed with what is in the *Ṣuḥuf* of Mūsā. And of Ibrāhīm who fulfilled».

Sa'īd bin Jubayr and Ath-Thawri said it means: "Conveyed all that he was ordered to convey."^[4] Ibn 'Abbās said about:

^[1] At-Ṭabari 22:541.

^[2] At-Ṭabari 22:542.

^[3] At-Ṭabarāni 10:191.

^[4] At-Ṭabari 22:544.

﴿وَقَدْ﴾

﴿fulfilled﴾ "He delivered all that Allāh ordered him to deliver."¹¹
 Sa'īd bin Jubayr said about:

﴿وَقَدْ﴾

﴿fulfilled﴾, "What he was ordered."¹² Qatādah said about:

﴿وَقَدْ﴾

﴿fulfilled﴾, "He obeyed Allāh and delivered His Message to His creatures." This is the view preferred by Ibn Jarīr because it includes the statement before it and supports it. Allāh said,

﴿وَاذْكُرْ إِتْرَافَ إِبْرَاهِيمَ إِذْ يُكَلِّمُهُ رَبُّهُ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا﴾

﴿And (remember) when the Lord of Ibrāhīm tried him with (certain) commands, which he fulfilled. He said: "Verily, I am going to make you an Imām (a leader) for mankind."﴾ (2:124)

Therefore, Ibrāhīm fulfilled all the commands of his Lord, stayed away from all the prohibitions, and conveyed Allāh's Message in its entirety. Therefore, he is worthy of being made a leader for mankind in all of his affairs, statements and actions. Allāh the Exalted said,

﴿ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ﴾

﴿Then, We have sent the revelation to you (saying): "Follow the religion of Ibrāhīm, a Hanīf, and he was not of the idolators."﴾ (16:123)

None shall carry the Burden of Any Other on the Day of Resurrection

Allāh the Exalted explained what He has revealed in the Scripture of Ibrāhīm and Mūsā,

﴿لَا يَزِيدُ زُرًّا وَلَا تُخَفِّفُ﴾

﴿That no burdened person shall bear the burden of another.﴾

Meaning, every soul shall carry its own injustices, whether

¹¹ At-Ṭabari 22:543.

¹² At-Ṭabari 22:544.

disbelief or sin, and none else shall carry its burden of sin, as Allāh states

﴿وَلَنْ تَنفَعُ شَفَاعَةُ إِنْ جَاءَهَا لَا يَحْمِلُ عَنْهُ شَيْءٌ وَلَا كَانَ ذَا قُرْبَىٰ﴾

«And if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin.» (35:18) Allāh said,

﴿وَأَنْ تَكُنْ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ﴾

«And that man can have nothing but what he does.»

So just as no soul shall carry the burden of any other, the soul shall only benefit from the good that one earns for himself.

As for the *Hadīth* recorded by Muslim in the *Ṣaḥīḥ*, that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«إِنَّمَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: مِنْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ، أَوْ صَدَقَةٍ جَارِيَةٍ مِنْ بَعْدِهِ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ»

«When a person dies, his deeds will cease except in three cases: from a righteous son who invokes Allāh for him, or an ongoing charity after his death, or knowledge that people benefit from.»^[1]

These three things are, in reality, a result of one's own deeds, efforts and actions. For example, a *Hadīth* states,

«إِنْ أَطْعِمَ مَا أَكَلَ الرَّجُلُ مِنْ كَنْبِهِ، وَإِنْ وَلَدَهُ مِنْ كَنْبِهِ»

«Verily, the best type of provision that one consumes is from what he himself has earned, and one's offspring are among what he has earned.»^[2]

The ongoing charity that one leaves behind, like an endowment, for example, are among the traces of his own actions and deeds. Allāh the Exalted said,

﴿إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَرَهُمْ﴾

«Verily, We give life to the dead, and We record that which they send before (them) and their traces.» (36:12)

[1] Muslim 3:1255.

[2] An-Nasā'ī 7:241.

- ﴿43. And that it is He Who makes laugh, and makes weep.﴾
 ﴿44. And that it is He Who causes death and gives life.﴾
 ﴿45. And that He creates the pairs, male and female,﴾
 ﴿46. From Nutfah when it is emitted.﴾
 ﴿47. And that upon Him is another bringing forth (Resurrection).﴾
 ﴿48. And that it is He Who Aghnā and Aqnā.﴾
 ﴿49. And that He is the Lord of Ash-Shi'rā.﴾
 ﴿50. And that it is He Who destroyed the former 'Ād,﴾
 ﴿51. And Thamūd. He spared none of them.﴾
 ﴿52. And the people of Nūh aforetime. Verily, they were more unjust and more rebellious and transgressing.﴾
 ﴿53. And He destroyed the overthrown cities.﴾
 ﴿54. So, there covered them that which did cover.﴾
 ﴿55. Then which of the graces of your Lord will you doubt?﴾

Some Attributes of the Lord, that He returns Man as He originated Him, and some of what He does with His Servants

Allāh the Exalted said,

﴿وَأَنَّ إِلَىٰ رَبِّكَ النُّشُورُ﴾

﴿And that to your Lord is the End.﴾ meaning, the return of everything on the Day of Resurrection. Ibn Abi Hātim recorded that 'Amr bin Maymūn Al-Awdi said, "Once, Mu'adh bin Jabal stood up among us and said, 'O Children of Awd! I am the emissary of Allāh's Messenger ﷺ to you; know that the Return is to Allāh, either to Paradise or the Fire.'"^[1] Allāh's statement,

﴿وَأَن تَمُوتُوا أَرْحَمَ عَلَيْكُمْ وَأَن تَحْيَاكُمْ أَهْوَىٰ مِنْكُمْ﴾

﴿And that it is He Who makes you laugh, and makes you weep.﴾

means that He created in His creatures the ability to laugh or

^[1] Al-Hākim 1:83.

weep and the causes for each of these opposites,

﴿وَأَنَّهُم مَّا كَانَتْ وَاسِعًا﴾

﴿And that it is He Who causes death and gives life.﴾

In a similar statement, Allāh said,

﴿الَّذِي عَلَّمَ الْقَوْتَ وَالْحَيَاةَ﴾

﴿Who has created death and life.﴾ (67:2) Allāh said,

﴿وَأَنَّهُم عَلَّمَ الرَّبَّيْنِ الذَّكَرَ وَالْأُنثَى ۚ إِنَّ تِلْكَ إِنَّا شَعَرْنَا﴾

﴿And that He creates the pairs, male and female. From Nutfah when it is emitted.﴾

as He said:

﴿إِنْسَبُ الْإِنْسُ أَنْ يَرْكَ سَعْدًا ۚ أَلَمْ يَكُنْ لَكَ تِلْكَ مِنْ نَبْوٍ يُتَى ۚ ثُمَّ كُنْ عَلَاقَةً تَلْقَى سَكْرًا﴾

﴿فَجَلَّ بِنْدَ الرَّبَّيْنِ الذَّكَرَ وَالْأُنثَى ۚ أَلَمْ يَكُنْ ذَلِكَ بِعَدْرِ عَلٍ أَنْ يُخَيَّرَ الْوَدَّ﴾

﴿Does man think that he will be left neglected? Was he not a Nutfah? Then he became an 'Alaqah (something that clings); then (Allāh) shaped and fashioned (him) in due proportion. And made of him two sexes, male and female. Is not He (Allāh) able to give life to the dead?﴾ (75:36-40)

Allāh the Exalted said,

﴿وَأَنَّ عَلَيَّ الشَّاءَ الْآخَرَ﴾

﴿And that upon Him is another bringing forth.﴾ meaning, just as He first originated creation, He is able to bring it back to life, resurrecting it for the Day of Judgement,

﴿وَأَنَّهُم مَّا أَتَى رَاقًا﴾

﴿And that it is He Who Aghnā (gives much) and Aqnā (a little).﴾

It is Allāh Who gives wealth to His servants and this wealth remains with them. This means they are able to use it to their benefit, is this out of the completeness of His favor. Most of the statements of the scholars of Tafsīr revolve around this meaning, such as those from Abu Ṣāliḥ, Ibn Jarīr and others.^[1] Mujāhid said that,

^[1] Aṭ-Ṭabari 22:548-549.

Allāh's statement,

﴿وَلَمْ يَذَرُوا أَحَدًا﴾

«And Thamūd. He spared none», declares that He destroyed them all and spared none of them,

﴿وَقَدْ نُوحٍ بَيْنَ بَلِّ﴾

«And the people of Nūḥ aforetime.» before 'Ād and Thamūd,

﴿إِنَّهُمْ كَانُوا أَكْثَرُ ظُلْمٍ وَأَكْثَرُ﴾

«Verily, they were more unjust and more rebellious and transgressing.»

more unjust in disobeying Allāh than those who came after them,

﴿وَالْمُزَيْنَةَ أَمْرًا﴾

«And He destroyed the overthrown cities.» meaning, the cities (of Sodom and Gomorrah) to which Prophet Lūṭ was sent. Allāh turned their cities upside down over them and sent on them stones of *Sijjīl*. Allāh's statement that whatever has covered it, has covered it, is like the case with the stones of *Sijjīl* that He sent on them,

﴿وَأَنْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنْذَرِينَ﴾

«And We rained on them a rain (of torment). And how evil was the rain of those who had been warned!» (26:173) Allāh said,

﴿يَأَيُّ آلِهِ رَبِّكَ تَسْأَلُونَ﴾

«Then which of the graces of your Lord will you doubt?»

meaning, 'which of Allāh's favors for you, O man, do you doubt,' according to Qatādah.^[1] Ibn Jurayj said that the *Āyah*,

﴿يَأَيُّ آلِهِ رَبِّكَ تَسْأَلُونَ﴾

«Then which of the graces of your Lord will you doubt?»,

is directed towards the Prophet ﷺ saying: "O Muḥammad!"

^[1] Aṭ-Ṭabari 22:556.

وَأَنَّهُ خَلَقَ الرُّوحَيْنِ الذَّكَرَ وَالْأُنثَى ﴿٥٥﴾ مِنْ نَفْثَةِ إِفَّاثَيْنِ ﴿٥٦﴾ وَأَنَّ هُورُبَ عَلَيْهِ النَّشَاءَ الْأُخْرَى ﴿٥٧﴾ وَأَنَّهُ هُوَ أَغْنَى وَأَقْنَى ﴿٥٨﴾ وَأَنَّهُ هُورُبَ الْيَعْرَى ﴿٥٩﴾ وَأَنَّهُ أَهْلَكَ عَادًا الْأُولَى ﴿٦٠﴾ وَنَمُودًا ثَانِيًا ﴿٦١﴾ وَقَوْمَ نُوحٍ مِنْ قَبْلِ أَنَّهُمْ كَانُوا خَمًّا عُلَمَ وَأَطَمَ ﴿٦٢﴾ وَالْمُؤَنَفَكَةَ أَهْرَى ﴿٦٣﴾ فَتَنَسَّهَا مَا غَشَى ﴿٦٤﴾ فَيَأْيَ آيَةَ رَبِّكَ تَسْمَارَى ﴿٦٥﴾ هَذَا نَذِيرٌ مِنَ النَّذَرِ الْأُولَى ﴿٦٦﴾ أَرَأَيْتَ الْآرِفَةَ ﴿٦٧﴾ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَافِيَةٌ ﴿٦٨﴾ أَمِنْ هَذَا الْحَدِيثِ تَعْجَبُونَ ﴿٦٩﴾ وَتَضْحَكُونَ وَلَا تَبْكُونَ ﴿٧٠﴾ وَأَنْتُمْ سَمِيدُونَ ﴿٧١﴾ فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا ﴿٧٢﴾

سُبُوْحُ الْقَتَنِبَرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَقْرَبَتِ السَّاعَةُ وَأَنْشَقَ الْقَمَرُ ﴿١﴾ وَإِنْ بَرَاءةً يَعْصِيهَا ﴿٢﴾ وَيَقُولُوا بَاعِدْ بَاعِدْ ﴿٣﴾ وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ ﴿٤﴾ وَكُلُّ أَمْرٍ مُسْتَقَرٌّ ﴿٥﴾ وَلَقَدْ جَاءَهُمْ مِنَ الْأَنْبَاءِ مَا فِيهِ مُزْدَجَرٌ ﴿٦﴾ حَمِيمَةٌ بَلِغَةٌ فَمَا تُغْنِ النَّذَرُ ﴿٧﴾ فَبَقُولُوا عَنْهُمْ يَوْمَ يَدْعُ الدَّاعُ إِلَى ثَنٍ وَنُكْرٍ ﴿٨﴾

However, the first explanation is better, and it is the meaning that Ibn Jarir preferred.

﴿هَذَا نَذِيرٌ مِنَ النَّذَرِ الْأُولَى﴾
 أَرَأَيْتَ الْآرِفَةَ ﴿٦٧﴾ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَافِيَةٌ ﴿٦٨﴾ أَمِنْ هَذَا الْحَدِيثِ تَعْجَبُونَ ﴿٦٩﴾ وَتَضْحَكُونَ ﴿٧٠﴾ وَلَا تَبْكُونَ ﴿٧١﴾ وَأَنْتُمْ سَمِيدُونَ ﴿٧٢﴾ فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا ﴿٧٣﴾

﴿56. This is a warner from the warners of old.﴾

﴿57. The Azifah draws near.﴾

﴿58. None besides Allāh can avert it.﴾

﴿59. Do you then wonder at this recitation?﴾

﴿60. And you laugh at it and weep not,﴾

﴿61. While you are Sāmidūn.﴾

﴿62. So fall you down in prostration to Allāh and worship Him.﴾

A Warning and Exhortation, the Order to prostrate and to be humble

Allah said,

﴿هَذَا نَذِيرٌ﴾

﴿This is a warner﴾ in reference to Muḥammad ﷺ,

﴿مِنْ النَّذَرِ الْأُولَى﴾

﴿from the warners of old.﴾ means, just like the warners of old, he was sent as a Messenger as they were sent as Messengers.

Allāh the Exalted said,

﴿قُلْ مَا كُنْتُ بِدْعًا مِّنَ الرُّسُلِ﴾

﴿Say: "I am not a new thing among the Messengers."﴾ (46:9)

Allāh said;

﴿أَنفِثَ الْوَهْءَ﴾

﴿The Azifah draws near.﴾ that which is near, the Day of Resurrection, has drawn nearer,

﴿لَيْسَ لَهَا مِن دُونِ اللَّهِ كَافِقَةٌ﴾

﴿None besides Allāh can avert it.﴾ no one besides Allāh can prevent it from coming, nor does anyone know when it will come, except Him.

The warner is eager to convey his knowledge of the imminence of a calamity, so that it does not befall those to whom he is a warner. As He said;

﴿إِنِّي نَذِيرٌ لَّكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ﴾

﴿He is only a warner to you in face of a severe torment.﴾
(34:46)

And in the *Hadith*:

﴿أَنَا النَّذِيرُ الْعُرْيَانُ﴾

‘I am the naked warner,’^[1] meaning, ‘I was in such a hurry to warn against the evil I saw coming, that I did not wear anything.’ In this case, one rushes to warn his people in such haste that he will be naked. This meaning befits the meaning of the *Āyah*,

﴿أَنفِثَ الْوَهْءَ﴾

﴿the Azifah draws near.﴾, in reference to the nearing Day of Resurrection. Allāh said in the beginning of the Sūrah:

﴿أَقْرَبَ السَّاعَةُ﴾

﴿The Hour has drawn near.﴾ (54:1) Imām Aḥmad recorded that Sahl bin Sa’d said that the Messenger of Allāh ﷺ said,

[1] *Fath Al-Bāri* 11:323.

«إِنَّاكُمْ وَمُحَقَّرَاتِ الذُّنُوبِ، فَإِنَّمَا مَثَلُ مُحَقَّرَاتِ الذُّنُوبِ كَمَثَلِ قَوْمٍ نَزَلُوا بِطَرَفِ وَادٍ، فَجَاءَ ذَا بِعُودٍ وَجَاءَ ذَا بِعُودٍ، حَتَّى أَنْضَجُوا خُبْزَتَهُمْ، وَإِنَّ مُحَقَّرَاتِ الذُّنُوبِ، مَتَى يُرْخَذُ بِهَا صَاحِبُهَا، تُهْلِكُهُ»

«Beware of small sins! The example of the effect of small sin is that of people who settled near the bottom of a valley. One of them brought a piece of wood, and another brought another piece of wood, until they cooked their bread! Verily, small sins will destroy its companion, if one is held accountable for them.»^[1]

Allāh the Exalted admonishes the idolators because they hear the Qur'ān, yet they turn away from it in heedless play,

﴿شَجِرُونَ﴾

«wonder» doubting that it is true.

﴿وَتَضَحَّكُونَ﴾

«And you laugh» in jest and mock at it,

﴿لَا يَكُونُونَ﴾

«and weep not,» just as those who believe in it weep,

﴿وَيَسْقُطُونَ لِلْأَذْنَانِ يَتَكَوَّنُونَ وَيَزِيدُ خُسُوعًا﴾

«And they fall down on their faces weeping and it increases their humility.» (17:109)

Allāh said;

﴿وَأَنْتُمْ سَامِدُونَ﴾

«While you are Sāmidūn.» Sufyān Ath-Thawri reported that his father narrated that Ibn 'Abbās said about Sāmidūn, "Singing; in Yemenite dialect 'Ismid for us' means 'Sing for us.'" Ikrimah said something similar.^[2] In another narration from Ibn 'Abbās, he said that,

﴿سَامِدُونَ﴾

[1] Aḥmad 5:331.

[2] Aṭ-Ṭabari 22:559.

﴿Sāmīdūn﴾ means, "Turning away."^[1] Similar was reported from Mujāhid and 'Ikrimah.

Allāh the Exalted ordered His servants to prostrate to Him, worship Him according to the way of His Messenger, and to fulfill the requirement of *Tawhīd* and sincerity,

﴿تَسْجُدُوا لِلَّهِ وَاعْبُدُوا﴾

﴿So fall you down in prostration to Allāh and worship Him.﴾

meaning, with submission, sincerity, and *Tawhīd*. Al-Bukhārī recorded that Abu Ma'mar said that 'Abdul-Wārith said that Ayyub said that 'Ikrimah said that, Ibn 'Abbās said, "The Prophet ﷺ prostrated upon reciting *An-Najm* and the Muslims, idolators, *Jinns* and mankind who were present prostrated along with him."^[2] Only Muslim collected this *Hadīth*. Imām Aḥmad recorded that Al-Muṭṭalib bin Abi Wadā'ah said, "While in Makkah, the Messenger of Allāh ﷺ once recited *Sūrat An-Najm*, then prostrated along with all those who were with him at the time. I raised my head, however, and I refused to prostrate." Al-Muṭṭalib had not embraced Islām yet, but ever since he became Muslim, he would never hear anyone recite this *Sūrah* until the end, without prostrating with whomever was prostrating after reciting it.^[3] An-Nasā'ī also collected this *Hadīth* in the Book of Al-Bukhari, excluding prayer in his *Sunan*.^[4]

This is the end of the *Tafsīr* of *Sūrat An-Najm*. All praise and thanks are due to Allāh.

[1] 'Abdur-Razzāq 3:255.

[2] *Fath Al-Bārī* 8:480.

[3] Aḥmad 6:399.

[4] An-Nasā'ī 2:160.

The Tafsīr of Sūrah Iqtarabat As-Sā'ah^[1] (Chapter - 54)

Which was revealed in Makkah

The *Hadūth* of Abu Wāqid preceded, in which it is mentioned that the Messenger of Allāh ﷺ would recite *Sūrah Qāf* (chapter 53) and *Iqtarabat As-Sā'ah* (*Al-Qamar*, chapter 54), during (the 'Id Prayers of) *Al-Aḍḥā* and *Al-Fiṭr*. The Prophet ﷺ used to recite these two *Sūrahs* during major gatherings and occasions because they contain Allāh's promises and warnings, and information about the origin of creation, Resurrection, *Tawḥīd*, the affirmation of prophethood, and so forth among the great objectives.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿اِنْتَزَمَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ ۚ﴾ وَإِنْ يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُّسْتَعِجٌ ﴿١﴾
وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ وَكُلُّ أُنْثَىٰ تُهْتَفَرُ ﴿٢﴾ وَلَقَدْ جَاءَهُمْ مِنَ الْآيَاتِ مَا فِيهِ
مُزْدَجَرٌ ﴿٣﴾ حِكْمَةٌ بَالِغَةٌ فَمَا تُخِنُّ الزُّذُرُ ﴿٤﴾

﴿1. The Hour has drawn near, and the moon has been cleft asunder.﴾

﴿2. And if they see an Āyah, they turn away and say: "This is magic, Mustamir."﴾

﴿3. They denied and followed their own lusts. And every matter will be settled.﴾

﴿4. And indeed there has come to them news wherein there is Muzdajar.﴾

﴿5. Perfect wisdom, but warners benefit them not.﴾

^[1] Also called *Sūrat Al-Qamar*.

The Hour draws near; the cleaving of the Moon

Allāh informs about the approach of the Last Hour and the imminent end and demise of the world,

﴿أَنزَلَ أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ﴾

«The Event ordained by Allāh will come to pass, so seek not to hasten it.» (16:1),

﴿اتَّقَرَّبَ إِلَيْنَا فِي حِسَابِهِمْ وَقَدْ فِي عَقْلِهِمْ مُتْرَشِدُونَ﴾

«Draws near for mankind their reckoning, while they turn away in heedlessness.» (21:1)

Hadīths about the Last Hour

There are several *Hadīths* with this meaning. Al-Hāfiẓ Abu Bakr Al-Bazzār recorded that Anas said that one day, when the sun was about to set, the Messenger of Allāh ﷺ gave a speech to his Companions, saying,

«رَأَيْتُ نَفْسِي بِيَدِهِ مَا بَقِيَ مِنَ الدُّنْيَا فِيمَا مَضَى مِنْهَا إِلَّا كَمَا بَقِيَ مِنْ يَوْمِكُمْ هَذَا فِيمَا مَضَى مِنْهُ»

«By He in Whose Hand is my soul! Not much of this world is left compared to what has already passed of it, except as much as what is left in this day of yours compared to what has already passed of it.»

Anas said, "We could only see a small part of the setting sun at the time."^[1]

Another *Hadīth* that supports and explains the above *Hadīth* is recorded by Imām Aḥmad that 'Abdullāh bin 'Umar said, "We were sitting with the Prophet ﷺ while the sun was rising above Qu'ayqa'an,^[2] after 'Aṣr. He said,

«مَا أَعْمَارُكُمْ فِي أَعْمَارِ مَنْ مَضَى إِلَّا كَمَا بَقِيَ مِنَ النَّهَارِ فِيمَا مَضَى»

«What remains of your time, compared to what has passed, is as long as what remains of this day compared to what has passed of it.»^[3]

[1] *Majma' Az-Zawā'id* 10:311.

[2] A hill in Makkah near the *Hijr* of the *Ka'bah*.

[3] *Aḥmad* 2:115.

Imām Aḥmad recorded that Sahl bin Sa'd said that he heard the Messenger of Allāh ﷺ say,

«بُيِّنْتُ أَنَا وَالسَّاعَةُ هَكَذَا»

«I was sent like this with the Last Hour.»

and he pointed with his middle and index finger.^[1] The Two Ṣaḥīḥs also recorded this Ḥadīth.^[2]

Imām Aḥmad recorded that Wahb As-Suwā'ī said that the Messenger of Allāh ﷺ said,

«بُيِّنْتُ أَنَا وَالسَّاعَةُ كَهَذِهِ مِنْ هَذِهِ، إِنَّ كَادَتْ لَتَسْبِقَنِي»

«I was sent just before the Last Hour, like the distance between this and this; the latter almost overtook the former.»

Al-A'mash joined between his index and middle fingers while narrating this Ḥadīth.^[3]

Imām Aḥmad recorded that Al-Awzā'ī said that Isma'īl bin 'Ubaydullāh said, "Anas bin Mālik went to Al-Walīd bin 'Abdul-Mālik who asked him about what he heard from the Messenger of Allāh ﷺ about the Last Hour. Anas said, 'I heard the Messenger of Allāh ﷺ say,

«أَنْتُمْ وَالسَّاعَةُ كَهَاتَيْنِ»

«You and the Last Hour are as close as these two (fingers).»"

Only Imām Aḥmad collected this Ḥadīth.^[4] There is proof to support these Ḥadīths in the Ṣaḥīḥ listing, *Al-Hāshir* (literally the Gatherer), among the names of the Messenger of Allāh ﷺ; he is the first to be gathered, and all people will be gathered thereafter (for the Day of Judgement).^[5] Allāh's statement,

﴿وَأَنشَقَّ الْقَمَرَ﴾

«and the moon has been cleft asunder.» It occurred during the time

[1] Aḥmad 5:338.

[2] *Faṭḥ Al-Bāri* 11:355 and Muslim 4:2268.

[3] Aḥmad 4:309.

[4] Aḥmad 3:223.

[5] *Faṭḥ Al-Bāri* 6:641.

of Allāh's Messenger ﷺ, according to the authentic *Mutawātir Ḥadīths* the scholars agree that the moon was cleft asunder during the lifetime of the Prophet ﷺ, and it was among the clear miracles that Allāh gave him.

Ḥadīths mentioning that the Moon was split

The Narration of Anas bin Mālīk

Imām Aḥmad recorded that Anas bin Mālīk said, "The people of Makkah asked the Prophet ﷺ for a miracle and the moon was split into two parts in Makkah. Allāh said,

﴿اقْتَرَبَ السَّاعَةُ وَأُنْشِقَ الْقَمَرُ﴾

«The Hour has drawn near, and the moon has been cleft asunder.»^[1] Muslim also collected this *Ḥadīth*.^[2]

Al-Bukhārī recorded that Anas bin Mālīk said, "The people of Makkah asked the Messenger of Allāh ﷺ to produce a miracle, and he showed them the splitting of the moon into two parts, until they saw (the mount of) Ḥirā' between them."^[3] This *Ḥadīth* is recorded in the Two *Ṣaḥīḥs* with various chains of narration.

The Narration of Jubayr bin Muṭ'īm

Imām Aḥmad recorded that Jubayr bin Muṭ'īm said, "The moon was split into two pieces during the time of Allāh's Prophet ﷺ; a part of the moon was over one mountain and another part over another mountain. So they said, 'Muḥammad ﷺ has taken us by his magic.' They then said, 'If he was able to take us by magic, he will not be able to do so with all people.'"^[4] Only Imām Aḥmad recorded this *Ḥadīth* with this chain of narration.

Al-Bayhaqī used another chain of narration in a similar *Ḥadīth* he collected in *Ad-Dalā'il*.^[5]

[1] Aḥmad 3:165.

[2] Muslim 4:2159.

[3] *Faṭḥ Al-Bārī* 7:221 and 8:484 and Muslim 4:2159.

[4] Aḥmad 4:81.

[5] *Dalā'il An-Nubuwwah* 2:268.

The Narration of 'Abdullāh bin 'Abbās

Al-Bukhārī recorded that Ibn 'Abbās said, "The moon was split during the time of the Prophet ﷺ."^[1] Al-Bukhārī and Muslim collected this *Ḥadīth*.^[2] Ibn Jarīr recorded that Ibn 'Abbās commented on Allāh's saying:

﴿أَقْرَبَ السَّاعَةُ وَأُنْشَقَ الْقَمَرُ﴾ وَإِنْ بَرَأْنَا مَاءً يُعْرِضُوا وَيَقُولُوا بَحْرٌ مُسْتَمِيرٌ ﴿﴾

«The Hour has drawn near, and the moon has been cleft asunder. And if they see a sign, they turn away and say: "This is magic, Mustamir."»

"This occurred before the *Hijrah*; the moon was split and they saw it in two parts."^[3]

The Narration of 'Abdullāh bin 'Umar

Al-Ḥāfiẓ Abu Bakr Al-Bayhaqī recorded that 'Abdullāh bin 'Umar commented on Allāh's statement:

﴿أَقْرَبَ السَّاعَةُ وَأُنْشَقَ الْقَمَرُ﴾

«The Hour has drawn near, and the moon has been cleft asunder.»

"This occurred during the time of Allāh's Messenger ﷺ; the moon was split in two parts. A part of it was before the mount and a part on the other side. The Prophet ﷺ said,

«اللَّهُمَّ اشْهَدْ»

«O Allāh! Be witness.»^[4]

This is the narration that Muslim and At-Tirmidhi collected.^[5] At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ*."

The Narration of 'Abdullāh bin Mas'ūd

Imām Aḥmad recorded that Ibn Mas'ūd said, "The moon was split in two parts during the time of Allāh's Messenger, and they saw its two parts. Allāh's Messenger ﷺ said,

[1] *Fath Al-Bārī* 8:484.

[2] *Fath Al-Bārī* 7:221 and Muslim 4:2159.

[3] At-Ṭabari 22:569.

[4] *Dalā'il An-Nubuwwah* 2:267.

[5] Muslim 4:2158-2159 and *Tuhfat Al-Aḥwadhī* 9:175.

«اشْهَدُوا»

«Be witnesses.»^[1] Al-Bukhārī and Muslim collected this *Hadith*.^[2]

Ibn Jarīr recorded that ‘Abdullāh (Ibn Mas‘ūd) said, “I saw the mountain between the two parts of the moon when it was split.”^[3] Imām Aḥmad recorded that ‘Abdullāh said, “The moon was split during the time of Allāh’s Messenger ﷺ and I saw the mount between its two parts.”^[4]

The Stubbornness of the idolators

Allāh said,

﴿وَإِنْ يَرَوْا آيَةً﴾

«And if they see an *Āyah*», if they see proof, evidence and a sign,

﴿يَتَوَلَّوْا﴾

«they turn away», they do not believe in it. Rather, they turn away from it, abandoning it behind their backs,

﴿وَقَالُوا بَشَرٌ مِّثْلُكُمْ﴾

«and say: “This is magic, *Mustamir*.”» They say, ‘the sign that we saw was magic, which was cast on us.’ *Mustamir*, means, ‘will soon go away’, according to Mujāhid, Qatādah^[5] and several others. The Quraysh said that the cleaving of the moon was false and will soon diminish and fade away,

﴿وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ﴾

«They denied and followed their own lusts.», they rejected the truth when it came to them, following the ignorance and foolishness that their lusts and desires called them to.

Allāh’s statement,

﴿رَكْعَلٌ أَمْرٌ مُتَقَرَّرٌ﴾

[1] Aḥmad 1:377.

[2] *Fath Al-Bāri* 8:483 and Muslim 4:2158.

[3] Aṭ-Ṭabari 22:567.

[4] Aḥmad 1:413.

[5] Aṭ-Ṭabari 22:570.

«And every matter will be settled.» means, the good deeds will take their doers to all that is good and righteous, and similarly evil deeds will take their doers to all that is evil, according to Qatādah,^[1] while Ibn Jurayj said, “will settle according to its people.”^[2] Mujāhid commented on the meaning of,

﴿وَكُلُّ أَمْرٍ مُّسْتَقَرٌّ﴾

«And every matter will be settled.» by saying, “On the Day of Resurrection.” Allāh’s statement,

﴿وَلَقَدْ جَاءَهُمْ مِنَ الْآيَاتِ﴾

«And indeed there has come to them news»; in this Qur’ān, there has come to them the news of the earlier nations that disbelieved in their Messengers and the torment, punishment and affliction that befell them,

﴿مَا فِيهِ مُرَذَّجٌ﴾

«wherein there is Muzdajār», wherein there are warnings and lessons to stop them from idolatry and persisting in denial,

﴿حِكْمَةٌ بَالِغَةٌ﴾

«Perfect wisdom», in that Allāh guides whomever He wills and misguides whomever He wills,

﴿فَمَا تَنْفَعُنَّ النَّذُرُ﴾

«but warners benefit them not.» but the preaching of warnings does not benefit those upon whom Allāh has written misery and sealed their hearts. Who can guide such people after Allāh? This Āyah is similar to Allāh’s statements,

﴿قُلْ لِلَّهِ الْحُكْمُ أَلَيْسَ لَهُ شَاءَ لَهْدَنَكُمْ أَجْمِينَ﴾

«Say: “With Allāh is the perfect proof and argument; had He so willed, He would indeed have guided you all.”» (6:149) and,

﴿وَمَا تَنْفَعِي الْآيَاتُ وَالنَّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ﴾

«But neither Āyāt nor warners benefit those who believe not.» (10:101)

[1] Aṭ-Ṭabari 22:572.

[2] Ad-Durr Al-Manthūr 7:673.

﴿قَتُولَ عَنْهُمْ يَوْمَ يَدْعُ الدَّاعِ إِلَىٰ شَيْءٍ نَّكَرٍ ۖ﴾ خُشَعًا أُنْصَرَفُوا بِحُجُوعٍ مِنَ الْأَلْبَانِ
 ﴿كَأَنَّهُمْ جَرَادٌ مُّنتَبِرٌ ۚ﴾ مُّهْطِيبِينَ إِلَى الدَّاعِ يَقُولُ الْكَافِرُونَ هَذَا يَوْمٌ عَرِيرٌ ۝﴾

﴿6. So withdraw from them. The Day that the caller will call (them) to a terrible thing.﴾

﴿7. They will come forth, with humbled eyes from (their) graves as if they were locusts spread abroad,﴾

﴿8. Hastening towards the caller. The disbelievers will say: "This is a hard Day."﴾

The terrible End the Disbelievers will meet on the Day of Resurrection

Allāh the Exalted says, 'O Muḥammad, turn away from these people who, when they witness a miracle, they deny it and say that this is continuous magic.' Turn away from them and wait until,

﴿يَوْمَ يَدْعُ الدَّاعِ إِلَىٰ شَيْءٍ نَّكَرٍ﴾

﴿The Day that the caller will call (them) to a terrible thing.﴾

to the Recompense and the afflictions, horrors and tremendous hardships that it brings forth,

﴿خُشَعًا أُنْصَرَفُوا﴾

﴿with humbled eyes﴾, their eyes will be covered with disgrace,

﴿يَخْرُجُونَ مِنَ الْأَلْبَانِ كَأَنَّهُمْ جَرَادٌ مُّنتَبِرٌ﴾

﴿they will come forth from (their) graves as if they were locusts spread abroad.﴾

They will gather towards the area of Reckoning in such haste and crowds, in response to the caller, as if they were crowds of locusts spreading all about. Allāh said,

﴿مُهْطِيبِينَ﴾

﴿Hastening﴾ meaning hurriedly,

﴿إِلَى الدَّاعِ﴾

﴿towards the caller.﴾ without being able to hesitate or slow down,

﴿يَقُولُ الْكَافِرُونَ هَذَا يَوْمٌ عَرِيرٌ﴾

خُشَعًا أَبْصَرَهُمْ يَمْحُجُونَ مِنَ الْآيَاتِ كَانَتْ حَرْدٌ مُتَتَبِرَةٌ ﴿٧﴾
 مُهْطِعِينَ إِلَى الدَّاعِ يَقُولُ الْكَافِرُونَ هَذَا يَوْمٌ عَسِيرٌ ﴿٨﴾ كَذَبَتْ
 قُلُوبُهُمْ يَوْمَ تَوَجَّ هَكَذَا يَعْبُدُونَا وَقَالُوا يَحْسَبُونَ وَأَزْدُجِرَ ﴿٩﴾ فَدَعَا
 رَبَّهُ أَنِّي مَغْلُوبٌ فَأَنْصِرْ ﴿١٠﴾ فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ
 ﴿١١﴾ وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ قَدْ فُؤِدَ ﴿١٢﴾
 وَجَمَلْنَاهُ عَلَى ذَاتِ الْأَوْجِ وَدُسِّرَ ﴿١٣﴾ تَجَرَّى بِأَعْيُنِنَا جَزَاءٌ لِمَنْ كَانَ
 كُفْرًا ﴿١٤﴾ وَلَقَدْ تَرَكْنَاهَا آيَةً فَهَلْ مِنْ مُدْكِرٍ ﴿١٥﴾ فَكَيْفَ كَانَ
 عَذَابِي وَنُذْرٍ ﴿١٦﴾ وَلَقَدْ بَشَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدْكِرٍ
 ﴿١٧﴾ كَذَبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ ﴿١٨﴾ إِنَّا أَرْسَلْنَا عَلَيْهِمْ
 رِيحًا صَرْصَرًا فِي يَوْمٍ نَحْسٍ مُسْتَمِرٍّ ﴿١٩﴾ تَرَجَّعَ النَّاسُ كَانَتْهُمْ أَعْجَارُ
 نَخْلِ شَقِيعٍ ﴿٢٠﴾ فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ ﴿٢١﴾ وَلَقَدْ بَشَّرْنَا الْقُرْآنَ
 لِلذِّكْرِ فَهَلْ مِنْ مُدْكِرٍ ﴿٢٢﴾ كَذَبَتْ ثَمُودُ بِالنُّذُرِ ﴿٢٣﴾ فَقَالَ ابْنُكَ
 يَسَّاءُ وَجِدًا تَتَّبِعُهُ إِنَّا إِذَا لَفِيَ ضَلَلٍ وَسُعُرٍ ﴿٢٤﴾ أَهْلِي الذِّكْرِ عَلَيْهِ
 مِنْ بَيْنَانٍ هُوَ كَذَابٌ أَمِيرٌ ﴿٢٥﴾ سَمِعَآمُونَ عَذَابَ الْكَذَّابِ
 الْأَمِيرِ ﴿٢٦﴾ إِنَّا أَمَرْنَا آلَ الْفَالِقَةِ فَنَنَّهُ لَهُمْ فَارْتَقِبْهُمْ وَاصْطَبِرْ ﴿٢٧﴾

«The disbelievers will say: "This is a hard Day."», meaning, 'this is a hard, terrible, horrifying and distressful Day.'

﴿فَذَلِكَ يَوْمٌ عَسِيرٌ ﴿٧﴾ عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ﴾ ﴿٨﴾

«Truly, that Day will be a Hard Day - far from easy for the disbelievers.» (74:9-10)

﴿كَذَبَتْ قُلُوبُهُمْ يَوْمَ تَوَجَّ هَكَذَا يَعْبُدُونَا وَقَالُوا يَحْسَبُونَ وَأَزْدُجِرَ ﴿٩﴾ فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَأَنْصِرْ ﴿١٠﴾ فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ ﴿١١﴾ وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ قَدْ فُؤِدَ ﴿١٢﴾ وَجَمَلْنَاهُ عَلَى ذَاتِ الْأَوْجِ وَدُسِّرَ ﴿١٣﴾ تَجَرَّى بِأَعْيُنِنَا جَزَاءٌ لِمَنْ كَانَ كُفْرًا ﴿١٤﴾ وَلَقَدْ تَرَكْنَاهَا آيَةً

فَهَلْ مِنْ مُدْكِرٍ ﴿١٥﴾ فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ ﴿١٦﴾ وَلَقَدْ بَشَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدْكِرٍ ﴿١٧﴾

﴿9. The people of Nūh denied (their Messenger) before them. They rejected Our servant and said: "A madman!" Wazdujir.﴾

﴿10. Then he invoked his Lord (saying): "I have been overcome, so help (me)!"﴾

﴿11. So, We opened the gates of the heaven with water Munhamir.﴾

﴿12. And We caused springs to gush forth from the earth. So, the waters met for a matter predestined.﴾

﴿13. And We carried him on a (ship) made of planks and nails (Dusur)﴾

﴿14. Floating under Our Eyes, a reward for him who had been

rejected!﴾

﴿15. And indeed, We have left this as a sign. Then is there any that will remember?﴾

﴿16. Then how (terrible) was My torment and My warnings?﴾

﴿17. And We have indeed made the Qur'ān easy to understand and remember; then is there anyone who will remember?﴾

The Story of the People of Nūh and the Lesson from it

Allāh the Exalted said,

﴿كَذَّبَ﴾

﴿denied﴾ 'before your people, O Muḥammad,'

﴿قَدْ نَجَّكَ نَحْنُ مِنْكَ﴾

﴿the people of Nūh. They rejected Our servant﴾ means, they denied him categorically and accused him of madness,

﴿وَالَّذِينَ كَفَرُوا مِنْهُمْ﴾

﴿and said: "A madman!" Wazdujir.﴾ Mujāhid said about Wazdujir. "He was driven out accused on account of madness."^[1] It was also said that Wazdujir means, he was rebuked, deterred, threatened and warned by his people saying:

﴿لَئِنْ لَمْ تَنْتَهِ يَنْتَهِ لَنَكُونَنَّ مِنَ الْمَرْجُومِينَ﴾

﴿"If you do not stop O Nūh, you will be among those who will be stoned."﴾ [26:116]

This was said by Ibn Zayd,^[2] and it is sound.

﴿فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرْ﴾

﴿Then he invoked his Lord (saying): "I have been overcome, so help (me)!"﴾

meaning, 'I am weak and cannot overcome or resist my people, so help Your religion!' Allāh the Exalted said,

﴿فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ﴾

﴿So, We opened the gates of the heaven with water

[1] Aṭ-Ṭabari 22:576.

[2] Aṭ-Ṭabari 22:577.

Munhamir.﴾

As-Suddi said about *Munhamir*, "It means abundant."^[1]

﴿وَفَرَّجْنَا الْأَرْضَ عُيُونًا﴾

﴿And We caused springs to gush forth from the earth.﴾

means, from every part of the earth, and even ovens in which fire was burning - water and springs gushed forth,

﴿فَالْتَقَى الْمَاءُ﴾

﴿So, the waters met﴾, means, of the heaven and the earth,

﴿عَلَى أَمْرٍ قَدْ قُدِّرَ﴾

﴿for a matter predestined.﴾ Ibn Jurayj reported from Ibn 'Abbās:

﴿فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَرٍ﴾

﴿So, We opened the gates of the heaven with water *Munhamir*﴾,

Torrential rain, the only water that fell from the sky before that day and ever since was from clouds. But the sky's gates were opened on them that day, and therefore, the water that came down was not from clouds. So both the waters (of the earth and the heaven) met according to a matter ordained.^[2] Allāh said,

﴿وَحَمَلْنَاهُ عَلَى ذَاتِ أَلْوَاحٍ وَدُسُرٍ﴾

﴿And We carried him on a (ship) made of planks and nails (*Dusur*)﴾,

Ibn 'Abbās, Sa'īd bin Jubayr, Al-Qurāzī, Qatādah and Ibn Zayd said that *Dusur* means nails.^[3] Ibn Jarīr preferred this view.^[4] Allāh's statement,

﴿يَحْمِلُونَهَا فِي أَعْيُنِنَا﴾

﴿Floating under Our Eyes﴾, means, 'by Our command and under

[1] Al-Qurtubī 17:131.

[2] Ad-Durr Al-Manthūr 7:675.

[3] At-Ṭabari 22:580 and Al-Qurtubī 17:132.

[4] At-Ṭabari 22:578.

Our protection and observation,'

﴿جَزَاءٌ لِّئِنْ كَانَ كُفْرًا﴾

﴿a reward for him who had been rejected!﴾ meaning, as recompense for them because of their disbelief in Allāh and as reward for Nūh, peace be upon him.

Allāh the Exalted said,

﴿وَلَقَدْ زَكَّيْنَاهَا﴾

﴿And indeed, We have left this as a sign.﴾ Qatādah said, "Allāh left the ship of Nūh intact until the first generation of this Ummah were able to see it."^[1]

However, it appears that the meaning here is that Allāh kept ships as a sign. For instance, Allāh the Exalted said,

﴿وَمَا يَكُنْ لَّكُمْ أَتَا حَلَا فَرَقْتَهُمْ فِي الْفُلِّ الْمَشْهُورِ ﴿٣٦﴾ وَخَلَقْنَا لَهُمْ مِنْ بَيْنِ يَدَيْهِ مَا يَرْكَبُونَ ﴿٣٧﴾﴾

﴿And a sign for them is that We bore their offspring in the laden ship. And We have created for them of the like thereunto, on which they ride.﴾(36:41-42),

﴿إِنَّا لَنَا إِلَٰهٌ مَّعَكُمْ وَلَا نَرَاهُ لَكُمْ تَذَكُّرًا ﴿٦٩﴾ وَخَشِيَ أَنَّ رَبًّا لَّهُ لَذِكْرًا ﴿٧٠﴾﴾

﴿Verily, when the water rose beyond its limits, We carried you in the boat. That We might make it an admonition for you and that it might be retained by the retaining ears.﴾(69:11-12)

Allāh's statement here,

﴿فَهَلْ يَنْتَذِرُونَ﴾

﴿Then is there any that will remember?﴾ means, 'is there any that will receive admonition and reminder.

Imām Aḥmad recorded that 'Abdullāh bin Mas'ūd said, "The Prophet ﷺ recited to me,

﴿فَهَلْ يَنْتَذِرُونَ﴾

﴿Then is there any that will remember?﴾"^[2]

Al-Bukhārī collected a similar Ḥadīth from 'Abdullāh that he said, "I recited to the Prophet ﷺ

[1] Aṭ-Ṭabari 22:582.

[2] Faṭḥ Al-Bārī 8:485.

(فَهَلْ مِنْ مُدْكِرٍ)

{then is there any that will remember} and the Prophet ﷺ said,^[1]

﴿فَهَلْ مِنْ مُدْكِرٍ﴾

«Then is there any that will remember?»

Allāh's statement,

﴿مَكِّفٌ كَانَ عَذَابٌ وَنُذُرٌ﴾

«Then how (terrible) was My torment and My warnings?»

means, 'how terrible was My torment that I inflicted on those who disbelieved in Me and denied My Messengers, who did not heed to My warnings? How was My help that I extended to My Messengers and the revenge exerted on their behalf,'

﴿وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ﴾

«And We have indeed made the Qur'ān easy to understand and remember»;

meaning, 'We have made the Qur'ān easy to recite and comprehend for those who seek these traits, to remind mankind,' as Allāh said,

﴿كُنْزٌ أَرْسَلْنَا إِلَيْكَ مَسْرُورًا مَبِينًا. وَلَنَذْكُرَ أُولُوا الْأَلْبَابِ﴾

«(This is) a Book which We have sent down to you, full of blessings, that they may ponder over its Āyāt, and that men of understanding may remember.» (38:29),

﴿فَلَنَسْأَلَنَّهُ بِسَلَاكِ لِسَانِكَ لَنُبَشِّرَ بِهِ الْمُتَّقِينَ وَنُنَذِرُ بِهِ قَوْمًا لُدًّا﴾

«So We have made this (the Qur'ān) easy in your own tongue, only that you may give glad tidings to those who have Taqwā and warn with it the most quarrelsome people.» (19:97)

Allāh said,

﴿فَهَلْ مِنْ مُدْكِرٍ﴾

«then is there any that will remember», meaning, 'is there anyone who will remember through this Qur'ān, which We made easy

[1] Fath Al-Bāri 8:484.

to memorize and easy to understand?' Muḥammad bin Ka'b Al-Quraẓī commented on this Āyah, "Is there anyone who will avoid evil?"^[1]

﴿كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنُذُرِي ﴿١٨﴾ إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمِ نَحْسٍ مُّسْتَمِرٍّ ﴿١٩﴾ يَنْفِخُ النَّاسُ عَنْهُمْ كَغَيْبٍ أَسْفَارًا نَّحْلِي مُنْفِعِيرٍ ﴿٢٠﴾ فَكَيْفَ كَانَ عَذَابِي وَنُذُرِي ﴿٢١﴾ وَلَقَدْ يَمَنَّا الْفَرَادَ لِلذِّكْرِ فَهَلْ مِنْ مُّذَكِّرٍ ﴿٢٢﴾﴾

﴿18. 'Ād denied; then how was My torment and My warnings?﴾

﴿19. Verily, We sent against them a violently cold (Ṣarṣar) wind on a day of calamity, continuous.﴾

﴿20. Plucking out men as if they were uprooted stems of date palms.﴾

﴿21. Then, how was My torment and My warnings?﴾

﴿22. And We have indeed made the Qur'ān easy to understand and remember; then is there any that will remember?﴾

The Story of 'Ād

Allāh states that 'Ād, the People of Hūd, denied their Messenger, just as the people of Nūḥ did. So, Allāh sent on them,

﴿عَلَيْهِمْ رِيحًا صَرْصَرًا﴾

﴿against them a violently cold (Ṣarṣar) wind﴾, means, a bitterly cold and furious wind,

﴿فِي يَوْمِ نَحْسٍ﴾

﴿on a day of calamity﴾, against them, according to Aḍ-Ḍaḥḥāk, Qatādah and As-Suddī,^[2]

﴿مُسْتَمِرٍّ﴾

﴿continuous﴾, upon them because the calamity, torment and destruction that they suffered in this life on that day continued with that of the Hereafter,

[1] Ad-Durr Al-Manthūr 7:676.

[2] Aṭ-Ṭabari 22:587.

﴿تَرَى الْقَوْمَ كَانَهُمْ أَصْنَانُ ثَمَرٍ مُّقْتَرِينَ﴾

«Plucking out men as if they were uprooted stems of date palms.»

The wind would pluck one of them and raise him high, until he could no longer be seen, and then violently send him down on his head to the ground. His head would be smashed and only his body would be left, headless,

﴿كَانَهُمْ أَصْنَانُ ثَمَرٍ مُّقْتَرِينَ﴾ فَكَيْفَ كَانَ عَذَابِي وَنُذْرِي ۚ وَلَقَدْ بَيَّنَّا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ

تَذَكُّرٍ ﴿٢٣﴾

«as if they were uprooted stems of date palms. Then, how was My torment and My warnings? And We have indeed made the Qur'an easy to understand and remember; then is there any that will remember?»

﴿كَانَتْ نُزُومٌ بِالَّذِينَ﴾ فَقَالُوا أَتَمَرًا يَا وَيْلَتَا لَنَجْمُهُ يَا أَيُّهَا لَيْسَ سَلِيلٌ وَسُوءٌ ﴿٢٤﴾ أَلَيْسَ الذِّكْرُ عَلَيْهِ مِنْ بَيِّنَاتٍ بَلْ هُوَ كَذَّابٌ أَفْتَرٌ ﴿٢٥﴾ سَيَقُولُونَ عَذَابُ مَنْ الْكَذَّابِ الْآخِرِ ﴿٢٦﴾ يَا مَرْيَلُ إِنَّهُمْ يَفْتَرُونَ لَهُمْ فَأَتَيْنَهُمْ وَأَمْلَكُوا ﴿٢٧﴾ وَتَقْتُلُهُمْ لَنْ آتِيَهُمْ فَسَنُيَقِّنُهُمْ كُلَّ ذَنْبٍ فَتَقْتُلُوهُمْ ﴿٢٨﴾ قَادُوا صَاحِبَهُمْ فَتَمِلُوهُ فَقَالُوا كَذَّبَ كَانَ عَذَابِي وَنُذْرِي ﴿٢٩﴾ يَا أُنثَىٰ عَلَيْكَ صَبْرٌ وَجَدَ نَكَارًا كَثِيرٌ ﴿٣٠﴾ لَاحِظٌ ﴿٣١﴾ وَلَقَدْ بَيَّنَّا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ تَذَكُّرٍ ﴿٣٢﴾

«23. Thamūd denied the warnings.»

«24. And they said: "A man, alone among us - shall we follow him? Truly, then we should be in error and distress!"»

«25. "Is it that the Reminder is sent to him alone from among us? Nay, he is an insolent liar!"»

«26. Tomorrow they will come to know who is the liar, the insolent one!»

«27. Verily, We are sending the she-camel as a test for them. So watch them, and be patient!»

«28. And inform them that the water is to be shared between (her and) them, each one's right to drink being established (by turns).»

«29. But they called their comrade and he took (a sword) and killed (her).»

﴿30. Then, how was My torment and My warnings?﴾

﴿31. Verily, We sent against them a single Ṣayḥah, and they became like straw Al-Muḥtaẓir.﴾

﴿32. And indeed, We have made the Qur'ān easy to understand and remember; then is there any that will remember?﴾

The Story of Thamūd

Allāh states here that the people of Thamūd denied their Messenger Ṣāliḥ,

﴿فَقَالُوا أَأُتْرَكُ أَنْ يَهْدِيَنَا رَبَّنَا وَإِذَا لِلَّذِينَ هَكَذَا عَلَامَةٌ﴾

﴿And they said: "A man, alone among us - shall we follow him? Truly, then we should be in error and distress!"﴾

They said, 'We would have earned failure and loss if we all submitted to a man from among us.' They were amazed that the Reminder was sent to him alone among them, and therefore, accused him of being a liar,

﴿بَلْ هُوَ كَذَّابٌ أَفِيرٌ﴾

﴿Nay, he is an insolent liar!﴾, means, he has trespassed the limits in his lies. Allāh the Exalted responded,

﴿سَيَبْقَوْنَ غَداً فِي الْكُذِّابِ الْأَفِيرِ﴾

﴿Tomorrow they will come to know who is the liar, the insolent one!﴾,

thus warning and threatening them and delivering a sure promise to them,

﴿إِنَّا مَرْسِلُونَ الْتَاقُ وَنَحْنُ لَهُمْ﴾

﴿Verily, We are sending the she-camel as a test for them.﴾

To test and try the people of Thamūd, Allāh sent to them a superb, pregnant female camel that emerged from solid rock, according to their request, so that it would become a proof against them from Allāh, the Exalted. Thereafter, they were supposed to believe in what was brought to them by Ṣāliḥ, peace be upon him. Allāh ordered His servant and Messenger Ṣāliḥ,

﴿فَرْتَبِعْهُمْ وَأَمْلُزْ﴾

﴿So watch them, and be patient!﴾ Allāh commanded, 'await, O Ṣāliḥ, and see what will become of them and be patient; verily the better end will be yours and you will have success in this life and the Hereafter,'

﴿وَيَبَيِّنْ لَهُمْ أَلَّا إِلَٰهَ إِلَّا هُوَ ۖ فَهُمْ يَرْجِعُونَ﴾

﴿And inform them that the water is to be shared between them﴾
one day for her to drink and one day for them to drink,

﴿قَالَ مَذْيُورٌ نَّافِقٌ لَّكَ يَرْبِّ وَلَكِنْ يَرْثُ يَوْمَ نَقُومُ﴾

﴿He said: "Here is a she-camel: it has a right to drink, and you have a right to drink (water) on a day, known."﴾ (26:155)

Allāh's statement,

﴿كُلٌّ يَرْبِىُّ فُضْرَةً﴾

﴿each one's right to drink being established.﴾ Mujāhid said, "When she did not drink, they would drink the water, and when she drank, they would drink her milk." [1]

Allāh the Exalted said;

﴿فَنَادَىٰ صَاحِبَهُمْ فَتَعَٰلَىٰ فَرَقَهُ﴾

﴿But they called their comrade and he took and killed.﴾

According to the Scholars of Tafsir, his name was Qudār bin Sālif; he was the vilest among them,

﴿إِذْ أَلَمَتْ أَشْقَاهَا﴾

﴿When the most wicked man among them went forth (to kill the she-camel).﴾ (91:12)

Allāh said here,

﴿فَتَعَٰلَىٰ﴾

﴿and he took﴾ meaning to harm,

﴿فَنَقَرَهُ ۖ فَكَفَّ كَانَ عَذَابِي وَنَذِيرِي﴾

﴿and killed (her). Then, how was My torment and My warnings?﴾,

I tormented them, so how was the torment I sent on them

[1] Aḡ-Ṭabari 22:592.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٥٣٠

الْقَمَرِ

وَيَنْتَهُمُ أَنَّ الْمَاءَ فُتِنَةٌ مِنْهُمْ كُلُّ شَيْءٍ غَصْبٌ ﴿٣٣﴾ فَأَنذَرْنَا صَاحِبَهُمْ
فَتَعَايَنَ مُعَمَّرٌ ﴿٣٤﴾ فَمَا كَانَ عَذَابِي وَيُذِّرُ ﴿٣٥﴾ إِنَّا أَرْسَلْنَا عَلَيْهِمْ
صَيْحَةً وَاحِدَةً فَكَانُوا كَهَيْبَةِ الْخُنْطَرِ ﴿٣٦﴾ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ
لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿٣٧﴾ كَذَّبَتْ قَوْمُ لُوطٍ بِالَّذِي ﴿٣٨﴾ إِنَّا أَرْسَلْنَا
عَلَيْهِمْ حَاصِبًا إِلَّا هَال لُوطٍ لَمَّ بِهِمْ بِسَحَرٍ ﴿٣٩﴾ نَعْتَهُ مِنْ عِنْدِنَا
كَذَلِكَ نَجْزِي مَنْ شَكَرَ ﴿٤٠﴾ وَلَقَدْ أَنْذَرَهُمْ بَطْشَتَنَا فَتَمَارَوْا
بِالَّذِي ﴿٤١﴾ وَلَقَدْ رَدَدْنَاهُ عَنْ صَيْفِهِ فَطَسْنَا أَعْيُنَهُمْ فَذُوقُوا
عَذَابِي وَنُذِرُ ﴿٤٢﴾ وَلَقَدْ صَبَّحَهُمْ بُكْرَةً عَذَابٌ مُسْتَقِرٌّ ﴿٤٣﴾
فَذُوقُوا عَذَابِي وَنُذِرُ ﴿٤٤﴾ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ
﴿٤٥﴾ وَلَقَدْ جَاءَ هَالُ فِرْعَوْنَ بِالَّذِي ﴿٤٦﴾ كَذَّبُوا بِآيَاتِنَا فَاهْتَدَنَّا
أَعْدَاءَ بَنِي إِسْرَءِيلَ ﴿٤٧﴾ أَكْفَارًا كَرِيمًا ﴿٤٨﴾ أَمْ لَكُمْ بَرَاءَةٌ
فِي الزُّبُرِ ﴿٤٩﴾ أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُنْتَصِرُونَ ﴿٥٠﴾ سُبْحَنَ الْجَمْعِ
وَيُولُونَ الدُّبُرِ ﴿٥١﴾ بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَذَى وَأَمْرٌ
﴿٥٢﴾ إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ مُسْمُورٍ ﴿٥٣﴾ يَوْمَ يُسْجَنُونَ فِي النَّارِ
عَلَى أَعْيُنِهِمْ ذُوقُوا مَسَّ سَقَرَ ﴿٥٤﴾ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿٥٥﴾

because of their disbelief in Me and denying My Messenger?’

﴿٣٣﴾ إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً
فَكَانُوا كَهَيْبَةِ الْخُنْطَرِ ﴿٣٤﴾

«Verily, We sent against them a single Ṣayḥah, and they became like straw Al-Muhtazir.﴾

They all perished and none of them remained. They were no more, they died out, just as plants and grass dry and die out. As-Suddi said that they became like the dry grass in the desert when it becomes burned and the wind scatters it all about. Ibn Zayd said, “The Arabs used

to erect fences (Hīzar, from which the word, Al-Muhtazir, is derived) made of dried bushes, around their camels and cattle, so Allāh said,

﴿كَهَيْبَةِ الْخُنْطَرِ﴾

«like straw Al-Muhtazir.﴾

﴿٣٣﴾ كَذَّبَتْ قَوْمُ لُوطٍ بِالَّذِي ﴿٣٤﴾ إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا هَال لُوطٍ لَمَّ بِهِمْ بِسَحَرٍ ﴿٣٥﴾ نَعْتَهُ مِنْ
عِنْدِنَا كَذَلِكَ نَجْزِي مَنْ شَكَرَ ﴿٣٦﴾ وَلَقَدْ أَنْذَرَهُمْ بَطْشَتَنَا فَتَمَارَوْا بِالَّذِي ﴿٣٧﴾ وَلَقَدْ رَدَدْنَاهُ عَنْ
صَيْفِهِ فَطَسْنَا أَعْيُنَهُمْ فَذُوقُوا عَذَابِي وَنُذِرُ ﴿٣٨﴾ وَلَقَدْ صَبَّحَهُمْ بُكْرَةً عَذَابٌ مُسْتَقِرٌّ ﴿٣٩﴾
فَذُوقُوا عَذَابِي وَنُذِرُ ﴿٤٠﴾ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿٤١﴾

﴿33. The people of Lūt denied the warnings.﴾

﴿34. Verily, We sent against them Hāṣib (a violent storm of

stones), except the family of Lūt, them We saved in the last hour of the night.﴾

﴿35. As a favor from Us. Thus do We reward him who gives thanks.﴾

﴿36. And he indeed had warned them of Our punishment, but they doubted the warnings!﴾

﴿37. And they indeed sought to shame his guests. So, We blinded their eyes (saying), "Then taste you My torment and My warnings."﴾

﴿38. And verily, an abiding torment seized them early in the morning.﴾

﴿39. Then taste you My torment and My warnings.﴾

﴿40. And indeed, We have made the Qur'ān easy to understand and remember; then is there any that will remember?﴾

The Story of the People of the Prophet Lūt

Allāh the Exalted states that the people of Lūt defied and denied their Messenger and committed sodomy, the awful immoral sin that no people in the history of mankind had committed before. This is why Allāh destroyed them with a type of torment that He never inflicted upon any nation before them. Allāh the Exalted commanded Jibrīl, peace be upon him, to raise their cities to the sky and then turn them upside down over them, followed by stones made of marked *Sijl*.^[1] So He said here:

﴿إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا نَالَ لُوطٌ نَجَّيْنَاهُ بِسَعَرٍ﴾

﴿Verily, We sent against them *Hāṣib* (a violent storm of stones) except the family of Lūt, them We saved in the last hour of the night.﴾

They left the city in the last part of the night and were saved from the torment that struck their people, none of whom believed in Lūt. And even Lūt's wife suffered the same end as her people. Allāh's Prophet Lūt left Sodom with his daughters in safety, unharmed. Allāh said,

^[1] See the *Tafsīr* of *Sūrah Hūd*.

﴿كَذَٰلِكَ نَجْزِي مَنْ شَكَرَ ۖ وَلَقَدْ نَذَرْنَاهُمْ تَحْذِيرًا﴾

«Thus do We reward him who gives thanks. And he indeed had warned them of Our punishment,»

meaning, before the torment struck his people, he warned them of Allāh's torment and punishment. They did not heed the warning, nor listen to Lūṭ, but instead doubted and disputed the warning.

﴿وَلَقَدْ رَاوَدُوهُ عَنْ ضَيْفِهِ﴾

«And they indeed sought to shame his guests» that is the night the angels Jibrīl, Mikā'il and Isrāfīl came to him in the shape of handsome young men, as a test from Allāh for Lūṭ's people. Lūṭ hosted his guests, while his wife, the evil old one, sent a message to her people informing them of Lūṭ's guests. They came to him in haste from every direction, and Lūṭ had to close the door in their faces. They came during the night and tried to break the door; Lūṭ tried to fend them off, while shielding his guests from them, saying,

﴿هَٰؤُلَاءِ بَنَاتِي ۖ إِن كُنتُمْ فَاعِلِينَ﴾

«These are my daughters, if you must act (so).» (15:71), in reference to their women,

﴿فَالَوْ لَا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ﴾

«They said: "Surely, you know that we have neither any desire nor need of your daughters!"» (11:79),

meaning, 'we do not have any desire for women,'

﴿وَأَنَّكَ لَتَعْلَمُ مَا تُرِيدُ﴾

«and indeed you know well what we want!» (11:79)

When the situation became serious and they insisted on coming in, Jibrīl went out to them and struck their eyes with the tip of his wing, causing them to lose their sight. They went back feeling for the walls to guide them, threatening Lūṭ with what would befall him in the morning. Allāh the Exalted said,

﴿وَلَقَدْ صَبَّحَهُم بُكْرَةً عَنَّا مُسْتَبْرَرًا﴾

«And verily, an abiding torment seized them early in the morning.»

meaning, a torment that they had no way of escaping or avoiding,

﴿تَذَرُوا عَذَابِي وَيَتَّبِعُوا الْقُرْآنَ لَعَلَّكُمْ يَتَذَكَّرُونَ﴾

﴿Then taste you My torment and My warnings. And indeed, We have made the Qur'an easy to understand and remember; then is there any that will remember?﴾

﴿وَلَقَدْ جَاءَ آلَ فِرْعَوْنَ الْمُنذَرُونَ﴾ كَذِبًا يَكِيدُونَ كَيْدًا فَهَذَا لَمَّا نَزَلَ عَلَيْهِمْ مُنْقِبُونَ ﴿اَكْفُرُوا حَبْرَ﴾
 ﴿مِنْ أَوْلِيَاكُمْ أَمْ لَكُمْ بَرَاءَةٌ فِي الدِّينِ﴾ أَمْ يَقُولُونَ نَحْنُ صَالِحُونَ ﴿يَا أَيُّهَا الْمَلَأَةُ﴾ لَتَتَّبِعُنَّ يَوْمَئِذٍ مَنِ امْنَحْ وَوَلَوْ أَنَّ
 الدِّينَ لَمِنَ الْيَوْمِ ﴿يَا أَيُّهَا الْمَلَأَةُ﴾ مَوْعِدُهُمْ وَالشَّامَةُ أَذَى وَأَمْرٌ ﴿﴾

41. And indeed, warnings came to the people of Fir'aun.﴾

42. (They) denied all Our signs, so We seized them with a punishment of the Almighty, All-Capable.﴾

43. Are your disbelievers better than these? Or have you immunity in the Divine Scriptures?﴾

44. Or say they: "We are a great multitude, victorious?"﴾

45. Their multitude will be put to flight, and they will show their backs.﴾

46. Nay, but the Hour is their appointed time, and the Hour will be more grievous and more bitter.﴾

The Story of Fir'aun and His People

Allāh the Exalted narrates to us the story of Fir'aun and his people. A Messenger came to them from Allāh, Mūsa supported by his brother Hārūn. Their Messengers delivered good news if they believe, and a warning if they rejected the Message. Allāh supported Mūsa and Hārūn with tremendous miracles and great signs, but Fir'aun and his people rejected all of them. Allāh took them the way the All-Mighty, the All-Capable would; He destroyed them all leaving none surviving to tell the story of what happened to them.

Advising and Threatening the Quraysh

Allāh said,

﴿اَكْفُرُوا﴾

«Are your disbelievers» meaning, 'O idolators of the Quraysh,'

﴿خَيْرٌ مِنْ أُولَئِكَ﴾

«better than these?» meaning better than the nations that were mentioned here, who were destroyed on account of their disbelief in the Messengers and rejecting the Scriptures. 'Are you better than these?'

﴿أَمْ لَكُمْ بَرَاءَةٌ فِي الزُّبُرِ﴾

«Or have you immunity in the Divine Scriptures?»,
'do you have immunity from Allāh that the torment and punishment will not touch you?' Allāh said about the Quraysh,

﴿أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُنْتَصِرُونَ﴾

«Or say they: "We are a great multitude, victorious?"»

stating that they believed they will support each other and their great gathering will avail them against those who intend to harm them. Allāh the Exalted responded,

﴿سَيَبْهَتُهُمْ لُجُجٌ مِنَ الْبُحْرِ وَنَزْلُ مِنَ السَّمَاءِ﴾

«Their multitude will be put to flight, and they will show their backs.»

affirming that their gathering shall scatter, and they shall be defeated.

Al-Bukhārī recorded that Ibn 'Abbās said, "The Prophet ﷺ, while in a dome-shaped tent on the day of the battle of Badr, said,

«أَتَشُدُّكَ عَنْدَكَ وَوَعْدَكَ، اللَّهُمَّ إِنْ شِئْتَ لَمْ تُعَبِّدْ بَعْدَ الْيَوْمِ فِي الْأَرْضِ أَبَدًا»

«O Allāh! I ask you for the fulfillment of Your covenant and promise. O Allāh! If You wish (to destroy the believers), You will never be worshipped on the earth after today.»

Abu Bakr caught him by the hand and said, This is sufficient, O Allāh's Messenger! You have sufficiently asked and petitioned Allāh.' The Prophet ﷺ was clad in his armor at that time and went out, saying,

﴿سَيَبْهَتُهُمْ لُجُجٌ مِنَ الْبُحْرِ وَنَزْلُ مِنَ السَّمَاءِ مَوْعِدُهُمْ وَالسَّاعَةُ أَذَى وَأَمْرٌ﴾

وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ ﴿٥٨﴾ وَلَقَدْ أَهْلَكْنَا
 أَشْيَاعَكُمْ فَهَلْ مِنْ مَذْكَرٍ ﴿٥٩﴾ وَكُلُّ شَيْءٍ فَعَلُوهُ
 فِي الزُّبُرِ ﴿٦٠﴾ وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُنْتَظَرٌ ﴿٦١﴾ إِنَّ الْتَّائِبِينَ
 فِي جَنَّتٍ وَنَهْرٍ ﴿٦٢﴾ فِي مَقْعَدٍ صِدْقٍ عِنْدَ مَلِكٍ مُقَدِّرٍ ﴿٦٣﴾

سُورَةُ الرَّحْمَنِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 الرَّحْمَنُ ﴿١﴾ عَلَّمَ الْقُرْآنَ ﴿٢﴾ خَلَقَ الْإِنْسَانَ ﴿٣﴾
 عَلَّمَهُ الْبَيَانَ ﴿٤﴾ الْفُجَّسَ وَالْقَمَرَ يُحْسِبَانِ ﴿٥﴾ وَالنَّجْمُ
 وَالشَّجَرُ يَسْجُدَانِ ﴿٦﴾ وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ﴿٧﴾
 أَلَّا تَطْغَوْا فِي الْمِيزَانِ ﴿٨﴾ وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ
 وَلَا تُخْسِرُوا الْمِيزَانَ ﴿٩﴾ وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ ﴿١٠﴾
 فِيهَا فَتْكُهُمْ وَأَتَّخَلُّوا أَيْدِيَهُمْ وَأَلْزَمَهُمْ كُفْرَهُمْ ﴿١١﴾
 وَالرَّيْحَانُ ﴿١٢﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٣﴾ خَلَقَ
 الْإِنْسَانَ مِنْ صَلْصَلٍ كَالْفَخَّارِ ﴿١٤﴾ وَخَلَقَ الْجَانَّ
 مِنْ مَارِجٍ مِّنْ نَّارٍ ﴿١٥﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٦﴾

«Their multitude will be put to flight and they will show their backs. Nay, but the Hour is their appointed time and that Hour will be more grievous and more bitter.»⁽¹⁾

Al-Bukhārī also recorded that Yūsuf bin Māhāk said, "I was with the Mother of the faithful, 'Ā'ishah, when she said, 'When I was still a young playful girl in Makkah, this Āyah was revealed to Muḥammad ﷺ.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا ارْزُقُوهُمْ وَالْأَسْفَادُ أَذْنٌ
 وَآمُرُ﴾

«Nay, but the Hour is their appointed time and that Hour will be more

grievous and more bitter.»

This is the abridged narration that Al-Bukhārī collected, but he also collected a longer narration of it in the Book of the Virtues of the Qur'ān.⁽²⁾ Muslim did not collect this Ḥadīth.

﴿إِنَّ الْمُنَافِقِينَ فِي صُلَالٍ مَّرْمُورٍ ﴿٧٧﴾ يَوْمَ يُتَّبَعُونَ فِي النَّارِ عَلَى رُءُوسِهِمْ دُحُرًا مِّنْ سَمَرٍ ﴿٧٨﴾ إِنَّمَا
 كُلُّ حِزْبٍ طَافَةٌ يَتَّبِعُونَ ﴿٧٩﴾ وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ ﴿٨٠﴾ وَلَقَدْ أَهْلَكْنَا
 أَشْيَاعَكُمْ فَهَلْ مِنْ مَذْكَرٍ ﴿٨١﴾ وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ ﴿٨٢﴾ وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُنْتَظَرٌ ﴿٨٣﴾ إِنَّ
 التَّائِبِينَ فِي جَنَّتٍ وَنَهْرٍ ﴿٨٤﴾ فِي مَقْعَدٍ صِدْقٍ عِنْدَ مَلِكٍ مُقَدِّرٍ ﴿٨٥﴾﴾

﴿47. Verily, the criminals are in error and will burn.﴾

[1] Fath Al-Bārī 8:485-486.

[2] Fath Al-Bārī 8:486 and 8:655.

﴿48. The Day they will be dragged on their faces into the Fire (it will be said to them): "Taste you the touch of Hell!"﴾

﴿49. Verily, We have created all things with Qadar.﴾

﴿50. And Our commandment is but one as the twinkling of an eye.﴾

﴿51. And indeed, We have destroyed your likes; then is there any that will remember?﴾

﴿52. And everything they have done is noted in Az-Zubur.﴾

﴿53. And everything, small and large, is written down.﴾

﴿54. Verily, those who have Taqwā, will be in the midst of Gardens and Rivers.﴾

﴿55. In a seat of truth, near the Muqtadir King.﴾

The Destination of the Criminals

Allāh the Exalted states that the criminals are misguided away from the truth and engulfed in confusion, because of the doubts and uncertainty they are in. This description befits every disbeliever and innovator of all types and forms of sects. Allāh the Exalted said,

﴿يَوْمَ يُسْحَرُونَ فِي النَّارِ عَنْ وُجُوهِهِمْ﴾

﴿The Day they will be dragged on their faces into the Fire﴾,

meaning, just as they were consumed in doubt, suspicion and hesitation, they ended up in the Fire. And just as they were misguided, they will end up being dragged on their faces, unaware of where they will be taken. They will be admonished and criticized,

﴿ذُقُوا مَسَّ سَعَرَ﴾

﴿"Taste you the touch of Hell!"﴾

Everything was created with Qadar

Allāh's statement,

﴿إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ﴾

﴿Verily, We have created all things with Qadar.﴾ is similar to several other Āyāt,

﴿وَمَنْ لَّكُلِّ شَيْءٍ قَدَرٌ مَّقْدَرًا﴾

«He has created everything, and has measured it exactly according to its due measurements (Faqaddarahu Taqdir).» (25:2) and,

﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى الَّذِي خَلَقَ الْقُرْآنَ وَالَّذِي هَدَى الْقَدَارَ﴾

«Glorify the Name of your Lord, the Most High. Who has created (everything), and then proportioned it. And Who has measured (Qaddara) and then guided.» (87:1-3),

i.e., He measured out the total sum (Qadar) of everything and then guided the creation to it. The Imāms of the *Sunnah* relied on this honorable *Āyah* as evidence that Allāh created the creation with destined limits before they were created. He knew everything that will occur before it occurred and recorded everything that will occur, before they occurred. They used this *Āyah* and similar *Āyāt* and *Hadīths* to refute the Qadariyyah sect, who started their sect during the latter time of the Companions. I mentioned this subject in detail in my explanation on the chapter on faith of *Ṣaḥīḥ Al-Bukhārī*. I will mention here some *Hadīths* pertaining to this honorable *Āyah*.

Imām Aḥmad recorded that Abu Hurayrah said, "The idolators of the Quraysh came to the Messenger of Allāh ﷺ arguing with him and discounting the Qadar. This *Āyah* was revealed,

﴿يَوْمَ يُسْحَرُونَ فِي النَّارِ عَلَى وُجُوهِهِمْ ذُقُوا مَسَّ سَقَرٍ﴾

«The Day they will be dragged on their faces into the Fire: "Taste you the touch of Hell!" Verily, We have created all things with Qadar.»^[1]

Muslim, At-Tirmidhi and Ibn Mājah collected this *Hadīth*.^[2] Al-Bazzār recorded that 'Amr bin Shu'ayb said that his father narrated that his grandfather said, "These *Āyāt* were revealed about those who deny Al-Qadar,

﴿إِنَّ الْمُشْرِكِينَ فِي سَكَلٍ وَنُحْرٍ يَوْمَ يُسْحَرُونَ فِي النَّارِ عَلَى وُجُوهِهِمْ ذُقُوا مَسَّ سَقَرٍ﴾

[1] Aḥmad 1:444.

[2] Muslim 4:2046, *Tuhfat Al-Aḥwadhī* 9:176 and Ibn Mājah 1:32.

﴿كُلُّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ﴾

«Verily, the criminals are in error and will burn. The Day they will be dragged on their faces into the Fire: "Taste you the touch of Hell!" Verily, We have created all things with Qadar.»^[1]

Ibn Abi Hātim also recorded that Zurārah said that his father said that the Prophet ﷺ recited this Āyah,

﴿ذُرُّوا مَنْ سَرَّكُمْ إِنَّا كُلُّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ﴾

«"Taste you the touch of Hell!" Verily, We have created all things with Qadar.»

and then said,

﴿نَزَلَتْ فِي أَنَاسٍ مِنْ أَتْبَاقٍ يَكْفُرُونَ فِي آخِرِ الزَّمَانِ بِكَذِبُونَ بِقَدَرٍ﴾

«These Āyāt were revealed about some members of my Ummah. They will come before the end of time and deny Al-Qadar.»^[2]

Aṭā' bin Abi Rabāh said, "I went to Ibn 'Abbās and found him drawing water from the well of Zamzam. The bottom of his clothes were wet with the water of Zamzam and I said to him, 'They talked about Al-Qadar (some denied it).' He asked, 'Have they done this?' I said, 'Yes.' He said, 'By Allāh! This Āyah was revealed only about them,

﴿ذُرُّوا مَنْ سَرَّكُمْ إِنَّا كُلُّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ﴾

«"Taste you the touch of Hell!" Verily, We have created all things with Qadar.»

They are the worst members of this Ummah. Do not visit those who fall ill among them or pray the Funeral prayer for those among them who die. If I saw one of them, I would pluck out his eyes with these two fingers of mine.»^[3]

Imām Ahmad recorded that Nāfi' said, " 'Abdullāh bin 'Umar had a friend in the area of Ash-Shām who used to write to him. 'Abdullāh bin 'Umar wrote to him, 'I was told that you

[1] Kashf Al-Astār 3:72, there is a slight deficiency in its chain of narration.

[2] Aṭ-Ṭabarānī 5:276.

[3] Ibn Abi Hātim no. 18715, Juz' Al-Hasan bin 'Arafah 46.

started talking about *Al-Qadar*. Therefore, do not dare write to me any more. I heard the Messenger of Allāh ﷺ say,

«سَيَكُونُ فِي أُمَّتِي أَفْرَامٌ يُكَذِّبُونَ بِالْقَدَرِ»

«There will be some members of my Ummah who will deny *Al-Qadar*.»^[1]

Abu Dāwud collected this *Hadīth* from Ahmad bin Hanbal.^[2] Imām Ahmad recorded that 'Abdullāh bin 'Umar said that the Messenger of Allāh ﷺ said,

«كُلُّ شَيْءٍ بِقَدَرٍ حَتَّى الْعَجْزُ وَالْكِبَرُ»

«Every thing is predetermined, even laziness and intelligence.»^[3]

Muslim collected this *Hadīth* using a chain of narration through Imām Mālik.^[4] There is also an authentic *Hadīth* in which the Messenger of Allāh ﷺ said,

«اسْتَعِذْ بِاللَّهِ وَلَا تَعْجِزْ، فَإِنْ أَصَابَكَ أَمْرٌ قُلْ: قَدَرَ اللَّهُ وَمَا شَاءَ فَعَلَ، وَلَا تَقُلْ: لَوْ أَنِّي فَعَلْتُ كَذَا لَكَانَ كَذَا، فَإِنْ لَوْ تَفْتَحُ عَمَلَ الشَّيْطَانِ»

«Seek the help of Allāh and do not succumb to feebleness. And when an affliction strikes you, say, "Allāh has decreed this, and He does as He wills." Do not say, "Had I done this or that, this or that would have happened, because "if" opens the door wide for the work of Ash-Shaytān.»^[5]

In a *Hadīth* from 'Abbās, the Messenger of Allāh ﷺ said to him,

«وَاعْلَمْ أَنَّ الْأُمَّةَ لَوْ اجْتَمَعُوا عَلَى أَنْ يَنْفَعُوا بَشِيْرًا، لَمْ يَكْتِبْهُ اللَّهُ لَكَ لَمْ يَنْفَعُوا، وَلَوْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بَشِيْرًا، لَمْ يَكْتِبْهُ اللَّهُ عَلَيْكَ لَمْ يَضُرُّوكَ، خُفِّبَ الْأَقْلَامُ وَطُوِّيَّتِ الصُّحُفُ»

«Know that if the Ummah were to all gather their strength to

[1] Ahmad 2:90.

[2] Abu Dāwud 5:20.

[3] Ahmad 2:110.

[4] Muslim 4:2045.

[5] Muslim 4:2052.

cause you some benefit that Allāh has not decreed for you, they will never be able to bring you that benefit. And if they gather their strength to bring a harm to you that Allāh has not written on you, they will never be able to harm you. The pens have gone dry and the Books of Record have been closed.»^[1]

Imām Aḥmad recorded that Ubādah bin Al-Walid bin Ubādah said that his father said to him, "I went to 'Ubādah when he was ill, and I thought that he was going to die. So I said, 'O my father, advise us and make the best effort in this regard.' He said, 'Help me sit up,' and when he was helped up, he said, 'O my son! Know that you will not taste the delight of Faith or earn true knowledge in Allāh until you believe in *Al-Qadar*, the good and the not so good parts of it.' I asked, 'O my father! How can I know (or believe in) *Al-Qadar*, the good and the not so good parts of it?' He said, 'When you know that what has missed you, would never have come to you and what has befallen you would never have missed you. O my son! I heard the Messenger of Allāh ﷺ say,

«إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ الْقَلَمَ، ثُمَّ قَالَ لَهُ: اكْتُبْ، فَجَرَى فِي تِلْكَ السَّاعَةِ بِمَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ»

«The first thing Allāh created was the Pen, right after that commanded it, 'Record!' and the Pen recorded everything that will occur until the Day of Resurrection.»

O my son! If you die not having this belief, you will enter the Hellfire.»^[2] At-Tirmidhi also recorded it and said: "*Ḥasan Ṣaḥīḥ Gharīb.*"^[3]

It is confirmed in *Ṣaḥīḥ Muslim* from 'Abdullāh bin 'Amr that the Messenger of Allāh ﷺ said,

«إِنَّ اللَّهَ كَتَبَ مَقَادِيرَ الْخَلْقِ قَبْلَ أَنْ يَخْلُقَ السَّمَوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ»

«Verily, Allāh recorded the measurements for the creatures fifty thousand years before He created the heavens and earth.» Ibn Wahb added,

[1] *Tuhfat Al-Aḥwadhī* 7:219.

[2] *Aḥmad* 5:317.

[3] *Tuhfat Al-Aḥwadhī* 6:368.

﴿وَكَانَ عَرْشُهُ عَلَى الْمَاءِ﴾

﴿And His Throne was over the water.﴾(11:7)

At-Tirmidhi also recorded it, and he said: "Ḥasan, Ṣaḥīḥ Gharīb."^[1]

A Warning to beware of Allāh's Threats

Allāh said,

﴿وَمَا أَمْرًا إِلَّا وَجِدَّةٌ كَنُجٍّ بِالْأَصْبَرِ﴾

﴿And Our commandment is but one as the twinkling of an eye.﴾

This is information about the execution of His will in His creation, just as He informed us the execution of His decree in them,

﴿وَمَا أَمْرًا إِلَّا وَجِدَّةٌ﴾

﴿And Our commandment is but one﴾

meaning, 'We only command a thing once, without needing to repeat the command; and whatever We command comes to existence faster than the blinking of an eye without any delay, not even for an instant.' Allāh said,

﴿وَلَقَدْ أَهْلَكْنَا أَشْبَاعَكُمْ﴾

﴿And indeed, We have destroyed your likes﴾, i.e. the earlier nations who denied their Messengers,

﴿فَهَلْ مِنْ مُدَكِّرٍ﴾

﴿then is there any that will remember?﴾ meaning, is there any that will receive admonition by remembering the humiliation and torment that Allāh decreed for them?

﴿وَجِلٌّ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِمْ مِنْ قَبْلُ﴾

﴿And a barrier will be set between them and that which they desire, as was done in the past with the people of their kind.﴾(34:54)

Allāh's statement,

[1] Tuhfat Al-Aḥwadhī 6:370.

﴿وَكُلُّ شَيْءٍ قَدَّمُوا فِي الزُّبُرِ﴾

﴿And everything they have done is noted in Az-Zubur.﴾

meaning, everything they did is recorded in the Books of Record entrusted to the angels, peace be upon them,

﴿وَكُلُّ صَغِيرٍ وَكَبِيرٍ﴾

﴿And everything, small and large,﴾ meaning, of their actions,

﴿مُنْتَكَرٍ﴾

﴿is written down,﴾ everything that they do is recorded and written in their Record of deeds, which leave nothing, whether large or small, but it is recorded and counted.

Imām Aḥmad recorded that 'Ā'ishah said that the Messenger of Allāh ﷺ said,

«يَا غَائِبَةُ إِنَّا لَكِ وَمُحَقَّرَاتِ الذُّنُوبِ، فَإِنَّ لَهَا مِنَ اللَّهِ طَائِيًا»

«O 'Ā'ishah! Beware of small sins, because there is someone assigned by Allāh who records them.»^[1]

An-Nasā'ī and Ibn Mājah also collected this Ḥadīth.^[2]

The Good End for Those with Taqwā

Allāh said,

﴿إِنَّ الْكَافِرِينَ فِي جَهَنَّمَ وَنَهْرٍ﴾

﴿Verily, those who have Taqwā, will be in the midst of Gardens and Rivers.﴾,

unlike the end that the miserable are facing, loss, confusion and being dragged in the Fire on their faces, as well as being disgraced, punished and threatened. Allāh said,

﴿فِي مَقْعَدٍ صِدْقٍ﴾

﴿In a seat of truth,﴾ in the Dwelling of Allāh's honor, encompassed by His pleasure, favors, bounties, generosity and compassion,

[1] Aḥmad 6:151.

[2] Tuhfat Al-Ashraf 12:250 and Ibn Mājah 2:1417.

﴿عِنْدَ مَلِكٍ مُّقْتَدِرٍ﴾

«near the Muqtadir King.» meaning with the Magnificent King Who created everything and measured its destiny; He is able to grant them whatever they wish and ask for.

Imām Aḥmad recorded that 'Abdullāh bin 'Amr said that the Prophet ﷺ said,

«الْمُسْطَوْنَ عِنْدَ اللَّهِ عَلَى سَنَابِرٍ مِنْ نُورٍ عَنِ الْيَمِينِ الرَّشَاقِ وَيَكُنَّا بِأَيْدِيهِ يَمِينٍ، الَّذِينَ يَنْدُلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وَلَوْ»

«Verily, the just will be with Allāh on podiums of light, to the right of Ar-Raḥmān, and both of His Hands are right. They are those who are just and fair in their judgement and with their families and those whom they are responsible for.»^[1]

Muslim and An-Nasā'ī also recorded this Ḥadīth.^[2]

This is the end of the Tafsīr of Sūrah Iqtarabat (Al-Qamar). All praise and thanks are due to Allāh, and success and immunity from error come from Him.

[1] Aḥmad 2:160.

[2] Muslim 3:1458 and An-Nasā'ī, 8:221.

The Tafsīr of Sūrat Ar-Rahmān (Chapter - 55)

Which was revealed in Makkah

The Introduction to Sūrat Ar-Rahmān

Imām Aḥmad recorded that Zirr said that a man said [to Ibn Mas'ūd]:^[1] "How is this recited:^[2] *Mā'in Ghayri Yāsin* or *Āsin*?" He asked him, "Are you that proficient in reciting the whole Qur'ān?" He replied, "I recite the *Mufaṣṣal* section in one *Rak'ah*." So he said, "Woe to you! Do you recite the Qur'ān in haste, as if it is poetry? I know that the Prophet ﷺ used to recite two Sūrahs from the beginning of the *Mufaṣṣal* section (in one *Rak'ah*)." And Ibn Mas'ūd considered Sūrat Ar-Rahmān to be the beginning of the *Mufaṣṣal* section.^[3]

Abu 'Isā At-Tirmidhi recorded that Jābir said, "The Messenger of Allāh ﷺ went to his Companions and recited Sūrat Ar-Rahmān from beginning to end for them, but they did not say anything. The Prophet ﷺ said,

«لَقَدْ قَرَأْتُهَا عَلَى الْجِنِّ لَيْلَةَ الْجِنِّ فَكَانُوا أَحْسَنَ مَزْدُودًا مِنكُمْ، كُنْتُ ثَلَاثًا أَنَيْتُ
عَلَى قَوْلِهِ: ﴿فَبِأَيِّ مَالٍ رَّبَّكُمَا نَكْذِبُ﴾ ۖ قَالُوا: لَا بِشَيْءٍ مِنْ نِعَمِكَ رَبَّنَا نَكْذِبُ
فَلَكَ الْحَمْدُ»

«I recited it to the jinns, on the night of the Jinns and their response was better than yours! Whenever I recited Allāh's statement: ﴿Then which of the blessings of your Lord will you both deny?﴾ They said, "None of Your favors do we deny, our Lord! All praise is due to you."»

At-Tirmidhi recorded it and he said, "This Ḥadīth is

^[1] As appears in the narration with Aḥmad. Similar is recorded from Ibn Mas'ūd by Muslim, no. 822.

^[2] This is Sūrah Muḥammad 47:15.

^[3] Aḥmad 1:412.

Gharīb.^[1] Al-Hāfiẓ Abu Bakr Al-Bazzār also collected this Ḥadīth.^[2] Abu Ja'far Ibn Jarir recorded that 'Abdullāh bin 'Umar said that the Messenger of Allāh ﷺ recited Sūrat Ar-Rahmān, or it was recited before him, and he said,

«مَا لِي أَسْمَعُ الْجِنَّ أَحْسَنَ جَوَابًا لِرَبِّهَا مِنكُمْ؟»

«Why do I hear the Jinn giving a better response to their Lord than you?»

They said, "Why is that, O Allāh's Messenger?" He said,

«مَا أَتَيْتُ عَلَى قَوْلِ اللَّهِ تَعَالَى: ﴿يَأَيُّ مَالِهِ رَبُّكُمْ أَنْ تَكْفُرُونَ﴾ إِلَّا قَالَتِ الْجِنُّ: لَا بَشِيرَ مِنْ نَعَمِ رَبِّنَا نَكْذِبُ»

«Whenever I recited the statement of Allāh the Exalted, «Then which of the blessings of your Lord will you both deny?» The Jinn responded by saying, "None of the favors of our Lord do we deny."^[3]

Al-Hāfiẓ Al-Bazzār also collected this Ḥadīth.^[4]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿الرَّحْمَنُ﴾ ① عَلَّمَ الْقُرْآنَ ② خَلَقَ الْإِنْسَانَ ③ عَلَّمَهُ الْبَيَانَ ④ الشَّمْسُ وَالْقَمَرُ ⑤ يَسْبَحُونَ ⑥ وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ ⑦ وَالسَّمَاءُ رَفَعَهَا وَوَضَعَ الْبِرَارَ ⑧ أَلَّا تَطْغَوْا فِي الْغِيَابِ ⑨ وَأَنفِثُوا الْوُزْنَ بِالْقَبْطِ وَلَا تُغَيِّرُوا الْبِرَارَ ⑩ وَالْأَرْضُ وَسَمَهَا لِلْأَنَامِ ⑪ فِيهَا فَاكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ ⑫ وَلِلْبَحْرِ ذُرٌّ مَالِينَ ⑬ وَيَأَيُّ مَالِهِ رَبُّكُمْ أَنْ تَكْفُرُونَ ⑭

﴿1. Ar-Rahmān!﴾

﴿2. He has taught the Qur'ān.﴾

﴿3. He created man.﴾

﴿4. He taught him Al-Bayān.﴾

﴿5. The sun and the moon (run) on fixed courses.﴾

[1] Tuhfat Al-Aḥwadhī 9:177.

[2] Al-Hākim, 2:473.

[3] At-Ṭabari 23:23.

[4] Kashf Al-Astār 3:74.

- ﴿6. And the Najm and the trees prostrating.﴾
 ﴿7. And the heaven He has raised high, and He has set up the balance.﴾
 ﴿8. In order that you may not transgress the balance.﴾
 ﴿9. And observe the weight with equity and do not make the balance deficient.﴾
 ﴿10. And the earth He has put down (laid) for Al-An'ām.﴾
 ﴿11. Therein are fruits, date palms producing Akmām.﴾
 ﴿12. And also corn, with (its) 'Asf, and Rayḥān.﴾
 ﴿13. Then which of the blessings of your Lord will you both deny?﴾

Ar-Rahman revealed and taught the Qur'ān

Allāh informs of His favors and His mercy for His creatures, for He revealed the Qur'ān to His servants, He made memorizing and understanding of it easy for those on whom He has bestowed His mercy,

﴿الرَّحْمَنُ ۝ عَلَّمَ الْقُرْآنَ ۝ خَلَقَ الْإِنْسَانَ ۝ عَلَّمَهُ الْبَيَانَ ۝﴾

«Ar-Rahmān! He has taught the Qur'ān. He created man. He taught him Al-Bayān.»

Al-Hasan said: "Eloquent speech." This refers to Allāh teaching the Qur'ān, that is, teaching the servants how to recite it by making it easy for them to speak and pronounce letters with the various parts of the mouth, such as the alveolar bridge, the tongue and the lips.

Among Allāh's Signs: the Sun, the Moon, the Sky and the Earth

Allāh said,

﴿الشَّمْسُ وَالْقَمَرُ بِمَضَاجِرِهِمَا ۝﴾

«The sun and the moon (run) on fixed courses.»

They move in their orbit in perfect succession, according to precise calculation that is never delayed nor disturbed,

﴿لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ ۝ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ۝﴾

«It is not for the sun to overtake the moon, nor does the night

outstrip the day. They all float, each in an orbit.﴾(36:40),

﴿فَإِنَّ الْإِصْبَحَ وَجَعَلَ الْيَلَّ سَكًّا وَاللَّيْلَ نَوْمًا وَالْقَمَرَ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَلِيمِ﴾

﴿(He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for calculating. Such is the measuring of the Almighty, the All-Knowing.﴾ (6:96),

Allāh said,

﴿وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ﴾

﴿And the Najm and the trees prostrating.﴾

Ibn Jarīr commented, "Scholars of *Tafsīr* disagreed over the meaning of Allāh's statement, 'And the *Najm*.' They agreed, however, that the trees mentioned here are those that stand on trunks."^[1]

'Alī bin Abi Ṭalḥah reported that Ibn 'Abbās said, "*An-Najm* refers to the plants that lay on the ground."^[2]

Similar was said by Sa'īd bin Jubayr, As-Suddi and Sufyān Ath-Thawri.^[3] This is what Ibn Jarīr preferred, may Allāh have mercy upon him. Mujāhid said, "*An-Najm* (the star); the one that is in the sky."^[4] Al-Ḥasan and Qatādah said similarly.^[5] This is the saying that is the most obvious, and Allāh knows best, for Allāh the Exalted said,

﴿أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالْدَّوَابُّ وَكَثِيرٌ مِّنَ النَّاسِ﴾

﴿See you not that whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and the moving creatures, and many of mankind prostrate themselves to Allāh.﴾(22:18)

Allāh's statement,

[1] Aṭ-Ṭabari 23:11.

[2] Aṭ-Ṭabari 23:11.

[3] Aṭ-Ṭabari 23:11.

[4] Aṭ-Ṭabari 23:12.

[5] Aṭ-Ṭabari 23:12.

﴿وَالسَّاعَةَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ﴾

«And the heaven He has raised high, and He has set up the balance.»

meaning the justice, as He said in another Āyah,

﴿لَقَدْ أَرْسَلْنَا رُسُلًا بِالْبَيِّنَاتِ وَأَنزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ آدَمُ بِالْقِسْطِ﴾

«Indeed, We have sent Our Messengers with clear proofs, and sent down with them the Book and the balance that mankind may keep up equity.» (57:25)

Allāh said here,

﴿أَلَّا تَعْلَمُوا فِي الْمِيزَانِ﴾

«In order that you may not transgress the balance.»

meaning, He created the heavens and earth in justice and truth so that everything is founded on, and observing, justice and truth. Allāh's statement,

﴿وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ﴾

«And observe the weight with equity and do not make the balance deficient.»

meaning, do not cheat in the weights and measures, but rather observe justice and fairness,

﴿وَرَبُّنَا بِالْقِسْطِ السَّيْفِ﴾

«And weigh with the true and straight balance.» (26:182)

Allāh said,

﴿وَالْأَرْضَ رَفَعَهَا لِلْأَنَامِ﴾

«And the earth He has put down (laid) for Al-Anā'm.»

Allāh raised the heavens and put down, or laid, the earth and balanced it with firm mountains, so that it would be stable for its residents that live on it, i.e. the various types and kinds of creatures, different in species, shape, color and language. Ibn 'Abbās, Mujāhid, Qatādah and Ibn Zayd said that Al-An'ām means the creatures.^[1]

[1] At-Ṭabari 23:15-16.

﴿فِيهَا فَاكِهَةٌ﴾

«Therein are fruits,» of various colors, taste and scent,

﴿وَالنَّخْلُ ذَاتُ الْأَكْمَامِ﴾

«and date palms producing Akmām.»

Allāh mentioned the date tree here specifically because of its benefit, both fresh and dry. Ibn Jurayj reported that Ibn 'Abbās said said *Al-Akmām*, means sheathed fruit stalks.^[1] Similar was said by more than one of the scholars of *Tafsir*, it refers to the stalks that the seeds grow in to become a cluster of dates, unripe green dates then they ripen and ripen more.

Allāh said,

﴿وَلَقَدْ ذُرَّ الْقَمْصُ وَالرَّيْحَانُ﴾

«And also corn, with (its) 'Asf, and Rayhan.»

'Ali bin Abi Ṭalḥah said that Ibn 'Abbās said that in,

﴿وَلَقَدْ ذُرَّ الْقَمْصُ﴾

«And also corn, with (its) 'Asf»,

'Asf means straw.^[2] Al-'Awfi reported from Ibn 'Abbās, "Asf is green leaves cut from the stem, so it is called 'Asf when it dries out."^[3] Similarly, Qatādāh, Aḍ-Ḍaḥḥāk and Abu Mālik said that 'Asf means straw.^[4]

Ibn 'Abbās, Mujāhid and others said that *Rayhan* means leaves,^[5] while Al-Ḥasan said that it means sweet-scented plants.^[6] 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said that *Rayhan* means green leaves.^[7]

The meanings here, and Allāh knows best, are the various crops that produce straw, such as wheat and barley, and *Rayhan* are the leaves that grow on the stems.

[1] *Ad-Durr Al-Manthūr* 7:693.

[2] *Aṭ-Ṭabari* 23:18.

[3] *Aṭ-Ṭabari* 23:18.

[4] *Aṭ-Ṭabari* 23:18.

[5] *Aṭ-Ṭabari* 23:19.

[6] *Al-Baghawi* 4:268.

[7] *Aṭ-Ṭabari* 23:21.

Mankind is surrounded by Allāh's Favors

Allāh said,

﴿يَا أَيُّهَا النَّاسُ نَكْذِبَانِ﴾

«Then which of the blessings of your Lord will you both deny?»

meaning, "O mankind and Jinn, which of the favors that Allāh has given to you do you deny?" Mujāhid and others said this, and it is apparent when one reads what comes after it. Meaning the favors that are obvious to you while you are surrounded by them, you cannot deny or reject them.

So we say, just as the believers among the Jinns said, "O Allāh! None of Your favors do we deny. All praise is due to You." Ibn 'Abbās used to say, "Nay, our Lord!" meaning, "None of Your favors do we deny."⁽¹⁾

﴿خَلَقَ الْإِنْسَانَ مِنْ صَلْصَلٍ كَالْفَخَّارِ﴾ وَخَلَقَ الْعِصَانِ مِنْ مَارِجٍ مِنْ نَارٍ ﴿يَا أَيُّهَا النَّاسُ نَكْذِبَانِ﴾ رَبُّكَ نَكْذِبَانِ ﴿يَا أَيُّهَا النَّاسُ نَكْذِبَانِ﴾ مَجَّ الْبَحْرَيْنِ بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ ﴿يَا أَيُّهَا النَّاسُ نَكْذِبَانِ﴾ بَرَزَخٌ بَيْنَهُمَا أَلْزُلُوهُ وَالْمَوْتِ ﴿يَا أَيُّهَا النَّاسُ نَكْذِبَانِ﴾ وَلَهُ الْغَوَايِصُ الْمُنْتَكَفِ وَالْبَحْرُ الْكَاسِفِ ﴿يَا أَيُّهَا النَّاسُ نَكْذِبَانِ﴾

«14. He created man from sounding clay like the clay of pottery.»

«15. And the jinn He created from a smokeless flame of fire.»

«16. Then which of the blessings of your Lord will you both deny?»

«17. The Lord of the two easts and the Lord of the two wests.»

«18. Then which of the blessings of your Lord will you both deny?»

«19. He has Maraja the two seas meeting together.»

«20. Between them is a barrier which none of them can transgress.»

«21. Then which of the blessings of your Lord will you both deny?»

⁽¹⁾ At-Tabari 23:23.

﴿22. Out of them both come out pearls and Al-Marjān.﴾

﴿23. Then which of the blessings of your Lord will you both deny?﴾

﴿24. And His are Al-Jawār Al-Munsha'āt, in the seas like A'lām.﴾

﴿25. Then which of the blessings of your Lord will you both deny?﴾

The Creation of Humans and Jinns

Allāh mentions that He created mankind from clay, like that used in pottery, and created the Jinns from the tip of the flame of a smokeless fire. This was said by Aḍ-Ḍaḥḥāk from Ibn 'Abbās.^[1] It was also said by 'Ikrimah, Mujāhid, Al-Ḥasan and Ibn Zayd.^[2] Al-'Awfi reported from Ibn 'Abbās, "From the best part of the fire, from its smokeless flame."^[3] Imām Aḥmad recorded that 'Ā'ishah said that Allāh's Messenger ﷺ said,

«خُلِقَ الْمَلَائِكَةُ مِنْ نُورٍ، وَخُلِقَ الْجَانُّ مِنْ مَارِجٍ مِنْ نَارٍ، وَخُلِقَ آدَمُ مِنْ مِثْأٍ وَصِفَ لَكُمْ»

«The angels were created from light, the Jinns from a smokeless flame of fire, and 'Ādam from what was described to you.»^[4]

Muslim also collected this *Hadīth*.^[5] Allāh's statement:

﴿يَا أَيُّهَا النَّاسُ ارْجِعُوا إِلَىٰ رَبِّكُمْ فَتُحْيَوْنَ﴾

«Then which of the blessings of your Lord will you both deny?» was explained above.

Allāh is the Lord of the Two Easts and the Two Wests

Allāh said,

﴿رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ﴾

[1] Aṭ-Ṭabari 23:26.

[2] Aṭ-Ṭabari 23:27.

[3] Aṭ-Ṭabari 23:26.

[4] Aḥmad 6:168.

[5] Muslim 4:2294.

﴿(He is) the Lord of the two easts and the Lord of the two wests.﴾

meaning the sunrise of summer and winter and the sunset of summer and winter. Allāh said in another Āyah,

﴿لَا أُقِيمُ رَبِّ الْمَشْرِقِ وَالْمَغْرِبِ﴾

﴿So, I swear by the Lord of all the points of sunrise and sunset in the east and the west.﴾(70:40),

referring to the different places from which the sun rises and then sets on people every day. Allāh said in another Āyah,

﴿رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا﴾

﴿The Lord of the east and the west; none has the right to be worshipped but He. So take Him alone as a trustee.﴾(73:9),

referring to the different places of sunrise and sunset and the benefits that this variation brings to the created, mankind and Jinns,

﴿يَأْتِي آلَاءُ رَبِّكُمَا تَكَرَّرًا﴾

﴿Then which of the blessings of your Lord will you both deny?﴾

Allāh created Different Types of Water

Allāh said,

﴿مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ﴾

﴿He has Maraja the two seas﴾, or let them loose, according to Ibn 'Abbās.^[1] Allāh's statement,

﴿يَلْتَقِيَانِ﴾

﴿meeting together.﴾ Ibn Zayd said, "He prevents them from meeting by the dividing barrier He placed between them to separate them."^[2] The two seas are the fresh and salty waters, the former coming from running rivers. We discussed this topic in Sūrat Al-Furqān when explaining Allāh's statement;

﴿...مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَهَذَا يَمْلُحٌ أَحْمَرٌ وَجَعَلَ بَيْنَهُمَا بَرْزًا وَحِجْرًا﴾

﴿مَجْرًا﴾

[1] At-Tabari 23:29.

[2] At-Tabari 23:31.

«And it is He Who has let free the two seas: one palatable and sweet, and the other salty and bitter; and He has set a barrier and a complete partition between them.» (25:53)

Allāh said,

﴿بَيْنَهُمَا بَرْزٌ لَّا يُتَارَدُ﴾

«Between them is a barrier which none of them can transgress.»

meaning, He has placed a barrier of land between these two types of waters, so that they do not transgress upon each other, which would spoil the characteristics they were created with.

Allāh said,

﴿يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ﴾

«Out of them both come out pearls and Al-Marjān.»

pearls are well-known. As for *Marjān* they say it means small pearls. Mujāhid, Qatādah, Abu Ruzayn, Aḍ-Ḍaḥḥāk said it, and it has also been reported from 'Alī.^[1] It was also said that it means large, precious pearls, this was mentioned by Ibn Jarīr from some of the Salaf.^[2]

Ibn Abi Ḥātim recorded from Ibn 'Abbās who said, "When it rains, the oysters in the sea open their mouths. What falls in them, the drops, turns into pearls."^[3] Its chain of narrators is *Ṣaḥīḥ*.

Since this type of adornment is a favor from Allāh to the people of earth, He reminded them of it,

﴿يَأَيُّهَا آلَ رَبِّكَ لَا تَكْفُرُوا﴾

«Then which of the blessings of your Lord will you both deny?»

Allāh said,

﴿وَالْفُلُجُ الْمُنَشَّآتُ﴾

«And His are Al-Jawār Al-Munsha'āt», meaning the ships that float,

[1] Aṭ-Ṭabari 23:33 and Al-Qurṭubi 17:163.

[2] Aṭ-Ṭabari 23:34.

[3] Aṭ-Ṭabari 23:35.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٥٢٢

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿فِي الْبَحْرِ﴾

رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ ﴿٥٢١﴾ فَيَأْتِي الْآلَاءَ رَبِّكَمَا تَكْذِبَانِ ﴿٥٢٢﴾
 مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ﴿٥٢٣﴾ بَيْنَهُمَا بَرْجٌ لَّا يَبْغِيَانِ ﴿٥٢٤﴾ فَيَأْتِي الْآلَاءَ
 رَبِّكَمَا تَكْذِبَانِ ﴿٥٢٥﴾ يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ ﴿٥٢٦﴾ فَيَأْتِي
 الْآلَاءَ رَبِّكَمَا تَكْذِبَانِ ﴿٥٢٧﴾ وَلَهُ الْخَوَارِجُ الْكَثِيرُ فِي الْبَحْرِ كَالْأَعْلَمِ ﴿٥٢٨﴾
 ﴿٥٢٩﴾ فَيَأْتِي الْآلَاءَ رَبِّكَمَا تَكْذِبَانِ ﴿٥٣٠﴾ كُلٌّ مِنْ عِندِهَا فَاوٍ ﴿٥٣١﴾ وَرَبُّنَّ
 وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٥٣٢﴾ فَيَأْتِي الْآلَاءَ رَبِّكَمَا تَكْذِبَانِ ﴿٥٣٣﴾
 ﴿٥٣٤﴾ يَنْتَظِلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلُّ يَوْمٍ هُوَ فِي شَأْنٍ ﴿٥٣٥﴾ فَيَأْتِي
 الْآلَاءَ رَبِّكَمَا تَكْذِبَانِ ﴿٥٣٦﴾ سَفَرُكُمْ إِلَيْهِ الْفُلُكَانِ ﴿٥٣٧﴾ فَيَأْتِي
 الْآلَاءَ رَبِّكَمَا تَكْذِبَانِ ﴿٥٣٨﴾ يَتَمَتَّعُ الْغِنَى وَالْإِسْنَانُ أَنْتَضِطُّمَ
 أَنْ تَفْضُدُوا مِنْ أَفْطَارِ السَّمَوَاتِ وَالْأَرْضِ فَتَفْضُدُوا لَا تَفْضُدُونَ
 إِلَّا بِأُطْلُفٍ ﴿٥٣٩﴾ فَيَأْتِي الْآلَاءَ رَبِّكَمَا تَكْذِبَانِ ﴿٥٤٠﴾ يُرْسَلُ عَلَيْكُمَا
 شَوْابُ مَنَافِرٍ وَمِنْهَا فَلَائِحُ الْغَلَاظِ ﴿٥٤١﴾ فَيَأْتِي الْآلَاءَ رَبِّكَمَا
 تَكْذِبَانِ ﴿٥٤٢﴾ فَإِذَا انْشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ ﴿٥٤٣﴾
 ﴿٥٤٤﴾ فَيَأْتِي الْآلَاءَ رَبِّكَمَا تَكْذِبَانِ ﴿٥٤٥﴾ فَيَوْمَ لَا يُشْعَلُ عَنْ ذُنُوبِهِ
 إِنْسٌ وَلَا جَانٌ ﴿٥٤٦﴾ فَيَأْتِي الْآلَاءَ رَبِّكَمَا تَكْذِبَانِ ﴿٥٤٧﴾

﴿in the seas﴾, Mujāhid said, "Whatever ship hoists a sail, it is from *Munsha'at*, if it does not hoist a sail, it is not from the *Munsha'at*."⁽¹⁾

Qatādah said, "*Al-Munsha'at* means created." Others said that it is *Al-Munshi'at* meaning, "launched."

﴿كَالْأَعْلَمِ﴾

﴿like *A'lām*﴾ This means, they are like mountains with their great size, and it also refers to the trade and commercial services they make possible, transporting cargo from one area to another and from one province to another. Ships provide various

benefits for people, including transporting different types of goods they need. Therefore,

﴿فَيَأْتِي الْآلَاءَ رَبِّكَمَا تَكْذِبَانِ﴾

﴿Then which of the blessings of your Lord will you both deny?﴾

﴿كُلٌّ مِنْ عِندِهَا فَاوٍ﴾ وَرَبُّنَّ وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٥٣٢﴾ فَيَأْتِي الْآلَاءَ رَبِّكَمَا تَكْذِبَانِ ﴿٥٣٣﴾

﴿يَنْتَظِلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلُّ يَوْمٍ هُوَ فِي شَأْنٍ﴾ فَيَأْتِي الْآلَاءَ رَبِّكَمَا تَكْذِبَانِ ﴿٥٣٤﴾

﴿26. Whatsoever is on it (the earth) will perish.﴾

﴿27. And the Face of your Lord Dhul-Jalāl wal-Ikrām will remain forever.﴾

(1) At-Tabari 23:37.

﴿28. Then which of the blessings of your Lord will you both deny?﴾

﴿29. Whosoever is in the heavens and on the earth begs of Him. Every day He is (engaged) in some affair!﴾

﴿30. Then which of the blessings of your Lord will you both deny?﴾

Allāh is the Ever Living, Free of all Need

Allāh states that all the residents of earth will perish and die. The residents of the heavens will die, except whomever Allāh wills. Only Allāh's Honorable Face will remain, because our Lord, the Exalted, the Blessed, is the Ever Living Who never dies. Qatādah said, "First, Allāh mentioned His creatures and then He said that all of this will perish." And in the reported supplication: 'O You the Ever Living Who sustains all that exists! O You Who created the heavens and the earth without precedence. O You, Who Owns the glory and the honor, none has the right to be worshipped except You. We seek refuge with Your mercy. Grant Us success in all of our matters. Please, do not abandon us to rely on ourselves even for an instant nor on any of Your creation.' Ash-Sha'bi said, "When you have recited,

﴿كُلُّ شَيْءٍ عِنْدَ قَوْلِهِ﴾

﴿Whatsoever is on it (the earth) will perish.﴾ do not stop, continue reading,

﴿وَرَبِّكَ وَسِعَهُ رَحْمَتُكَ ذُرِّ الْمُنْتَلَى وَالْإِكْرَامِ﴾

﴿And the Face of your Lord Dhul-Jalāl wal-Ikrām will remain forever.﴾^[1]

This Āyah is similar to Allāh's statement,

﴿كُلُّ شَيْءٍ عِنْدَ قَوْلِهِ إِلَّا وَجْهَهُ﴾

﴿Everything will perish save His Face.﴾ (28:88)

In this Āyah, Allāh describes His Noble Face as being *Dhul-Jalāl wal-Ikrām*, indicating that He is Worthy of being revered,

^[1] *Ad-Durr Al-Manthār* 7 : 698.

and thus, never defied; and obeyed, and thus, never disobeyed,

﴿وَأَمِيرٌ فَسَلَّكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ﴾

﴿And keep yourself patiently with those who call on their Lord morning and afternoon, seeking His Face.﴾ (18:28),

And as He said about those giving charity:

﴿إِنَّمَا تَطْعَمُوهُ يَوْمَ رَبِّهِ أَنتُمْ﴾

﴿We feed you seeking Allāh's Face only.﴾ (76:9)

Ibn 'Abbās commented on the meaning of *Dhul-Jalāl wal-Ikrām*, by saying, "Owner of greatness and pride."^[1]

After Allāh stated that all of the inhabitants of the earth will die and end up in the Hereafter when He, *Dhul-Jalāl wal-Ikrām*, will judge them by His fair judgement, He said,

﴿يَأَيُّهَا آلَ رَبَّنَا أَنْكِرْهُنَّ﴾

﴿Then which of the blessings of your Lord will you both deny?﴾

Allāh said,

﴿يَسْتَلِمْنَ مِنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ﴾

﴿Whosoever is in the heavens and on the earth begs of Him. Every day He is (engaged) in some affair.﴾

In this *Āyah*, Allāh affirms that He is Rich, Free of all wants for anyone else and that all creatures stand in need of Him, in all conditions and situations. They all seek His help willingly or unwillingly. Everyday, He is engaged in some affair. Al-A'mash reported from Mujāhid, from 'Ubayd bin 'Umayr,

﴿كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ﴾

﴿Every day He is (engaged) in some affair.﴾

He said, "Of His affairs is that He answers the supplicant, or gives to the one requesting, or removing adversity, or cures the one seeking to be cured."^[2]

^[1] At-Tabari 23:86.

^[2] At-Tabari 23:39.

﴿سَتَجِدُنَا إِنْ اتَّخَذْتُمُ الْفَلَاحَ ﴿٣١﴾ يَا أَيُّهَا رَبُّكَمَا نَكْذِبَانِ ﴿٣٢﴾ يَتَنَزَّلُ إِلَيْنِ وَالْإِنْسُ إِلَى أَنْتَقِلْتُمْ أَنْ تَقْدُرُوا مِنْ أَفْكَارِ السَّمَوَاتِ وَالْأَرْضِ مَا تَقْدُرُونَ إِلَّا بِإِذْنِ رَبِّكُمْ ﴿٣٣﴾ يَا أَيُّهَا رَبُّكَمَا نَكْذِبَانِ ﴿٣٤﴾ يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِنْ نَارٍ وَنُحَاسٌ فَلَا تَنْصِرَانِ ﴿٣٥﴾ يَا أَيُّهَا رَبُّكَمَا نَكْذِبَانِ ﴿٣٦﴾﴾

﴿31. We shall attend to you, O Thaqalān!﴾

﴿32. Then which of the blessings of your Lord will you both deny?﴾

﴿33. O assembly of jinn and men! If you are able to pass beyond the zones of the heavens and the earth, then pass beyond (them)! But you will never be able to pass them, except with authority (from Allāh)!﴾

﴿34. Then which of the blessings of your Lord will you both deny?﴾

﴿35. There will be sent against you both, Shuwāz of fire and Nuḥās, and you will not be able to defend yourselves.﴾

﴿36. Then which of the blessings of your Lord will you both deny?﴾

A Warning for Humans and Jinn

Ibn Jurayj said that the Āyah,

﴿سَتَجِدُنَا نَكْذِبَانِ﴾

﴿We shall attend to you,﴾ means, 'We shall judge you,' while Al-Bukhārī said that it means, "We shall recompense you. Surely, nothing will busy Allāh from attending to anything else."^[1] This type of speech pattern is common in the Arabic language. For example, one would say, "I will attend to you," even when one is not busy with anything else. Allāh's saying;

﴿يَا أَيُّهَا الْفَلَاحُ﴾

﴿O you Thaqalān!﴾ refers to the humans and the Jinns, as in the Ḥadīth;

﴿يَسْمَعُهَا كُلُّ شَيْءٍ إِلَّا الْفَلَّاحِينَ﴾

[1] Faṭḥ Al-Bārī 8 :487.

«Everyone will be able to hear it, except the Thaqaalayn.»^[1]

In another narration that explains it, the Prophet ﷺ said,

«إِلَّا الْإِنْسَ وَالْجِنَّ»

«...except mankind and the Jinns.»

Allāh said,

﴿يَا أَيُّهَا آلَاءُ رَبِّكُمَا تَكْذِبَانِ﴾

«Then which of the blessings of your Lord will you both deny?», then,

﴿يَسْتَعِزُّ لِيلِينَ وَالْأَيَّامِ إِنْ اسْتَعِزْتُمْ أَنْ تَفْذَرُوا مِنْ أَقْطَارِ السَّكُونِ وَالْأَرْضِ فَأَمْضُوا لَا تَقْذَرُونَ

إِلَّا بِسُلْطَانٍ﴾

«O assembly of Jinn and men! If you are able to pass beyond the zones of the heavens and the earth, then pass beyond (them)! But you will never be able to pass them, except with authority (from Allāh)!»

meaning, 'you will never be able to escape Allāh's orders and decrees, because it encompasses you. You will never be able to avoid or avert His rule and judgement over you, you are surrounded by it wherever you may be.'

This is also about the Gathering when the angels, comprising seven lines in every direction, will surround the creatures. None of the creatures will be able to escape on that Day,

﴿إِلَّا بِسُلْطَانٍ﴾

«except with authority»^[2] meaning, except with the commandment from Allāh,

﴿قَوْلُ الْإِنْسِ يَوْمَئِذٍ أَيْنَ الْمَفْزَعُ ۚ كَلَّا لَا تَمْلِكُ إِلَّا السَّجْدُ ۚ إِنَّكَ عِنْدَ رَبِّكَ تُسْقَرُ﴾

«On that Day man will say: "Where (is the refuge) to flee?" No! There is no refuge! Unto your Lord will be the place of rest that Day.» (75:10-12),

[1] *Fath Al-Bāri* 3:244. This is no. 1338 of Al-Bukhārī, about the disbeliever and the hypocrites being struck by the angels after being placed in the grave.

[2] The Arabic word 'Sultān' means power or authority.

﴿وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ يَفْعِلُهَا وَيَرْغَبُهُمْ إِلَيْهَا مَا لَهُمْ مِنَ اللَّهِ مِنْ غَاصِرٍ كَانَتْ أَغْيَتْ دُيُومُهُمْ فَلَمَّا مِنْ إِلَيْنِ مُتَبَلِّغًا أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾^[1]

«And those who earned evil deeds, the recompense of an evil deed is the like thereof, and humiliating disgrace will cover them. No defender will they have from Allāh. Their faces will be covered as it were with pieces from the darkness of night. They are the dwellers of Fire, they will abide therein forever.» (10:27)

Allāh's statement,

﴿يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِنْ نَارٍ وَنُحَاسٌ فَلَا تَنْتَصِرَانِ﴾^[2]

«There will be sent against you both, *Shuwāẓ* of fire and *Nūḥas*, and you will not be able to defend yourselves.»

‘Ali bin Abi Ṭalḥah reported from Ibn ‘Abbās that *Shuwāẓ* is the flame of fire.^[1] Abu Ṣāliḥ said, “It is the flame above the fire below the smoke.” Aḍ-Ḍaḥḥāk said,

﴿شُوَاظٌ مِنْ نَارٍ﴾

«*Shuwāẓ* of fire» “A flood of fire.” Allāh said;

﴿وَنُحَاسٌ﴾

«and *Nūḥas*» ‘Ali bin Abi Ṭalḥah reported from Ibn ‘Abbās; “The smoke of the fire.”^[2] Similar was reported from Abu Ṣāliḥ, Sa‘īd bin Jubayr and Abu Sinān.^[3] Ibn Jarīr said that the Arabs used to call the smoke of the fire, *Nūḥas* and *Niḥas*. But he said that the scholars of Qur’ānic recitation said that in this *Āyah*, the word recited is *Nūḥas*.^[4] Mujāhid said, “Molten brass poured over their heads.”^[5] Qatādah held the same view.^[6] Aḍ-Ḍaḥḥāk said, “*Nūḥas* is liquid copper.” The *Āyah* means, “if you, mankind and the *Jinns*, try to escape on the Day of

[1] Aṭ-Ṭabari 23:45.

[2] Aṭ-Ṭabari 23:47.

[3] Aṭ-Ṭabari 23:47.

[4] Aṭ-Ṭabari 23:48.

[5] Aṭ-Ṭabari 23:48.

[6] Aṭ-Ṭabari 23:48.

Resurrection, then the angels, including those among them who guard Hellfire, will bring you back by directing smoke of fire and molten brass on you.' Allāh's statement,

﴿فَلَا تَنْصُرَانِ﴾ (٣٧) يَا أَيُّهَا الْمَلَأَ رَبِّكُمَا نَكِرَافِ (٣٨)

«and you will not be able to defend yourselves. Then which of the blessings of your Lord will you both deny?»

﴿فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدًا كَالذِّهَابِ﴾ (٣٩) يَا أَيُّهَا الْمَلَأَ رَبِّكُمَا نَكِرَافِ (٤٠) قَوْمُهُمْ لَا يَسْأَلُ عَنْ ذُنُوبِهِمْ إِنَّمَا هُمْ كَالْجِبَالِ (٤١) يَا أَيُّهَا الْمَلَأَ رَبِّكُمَا نَكِرَافِ (٤٢) يَوْمَئِذٍ يُنْفَخُ الْأَشْفَادُ (٤٣) وَيُؤْتَى الْأَقْدَامُ (٤٤) يَوْمَئِذٍ يُنْفَخُ الْأَشْفَادُ (٤٥) وَيُؤْتَى الْأَقْدَامُ (٤٦) يَوْمَئِذٍ يُنْفَخُ الْأَشْفَادُ (٤٧) وَيُؤْتَى الْأَقْدَامُ (٤٨) يَوْمَئِذٍ يُنْفَخُ الْأَشْفَادُ (٤٩) وَيُؤْتَى الْأَقْدَامُ (٥٠)

437. Then when the heaven is rent asunder, and it becomes Wardah like Dihān.»

438. Then which of the blessings of your Lord will you both deny?»

439. So, on that Day he will not be questioned about his sin, (neither) human nor jinn.»

440. Then which of the blessings of your Lord will you both deny?»

441. The criminals will be known by their marks, and they will be seized by their foreheads and feet.»

442. Then which of the blessings of your Lord will you both deny?»

443. This is the Hell which the criminals denied.»

444. They will go between it and Hamīm Ān!»

445. Then which of the blessings of your Lord will you both deny?»

The Horrors of the Day of Resurrection

Allāh said,

﴿فَإِذَا انشَقَّتِ السَّمَاءُ﴾

«Then when the heaven is rent asunder,» on the Day of Resurrection; this meaning is clear in this and similar Āyāt, such as,

﴿وَأَشَقَّبَ النَّارَ فَبِمَا رَابِئَةٌ ۖ﴾

«And the heaven will be rent asunder, for that Day it (the heaven) will be frail and torn up.﴾(69:16),

﴿وَيَوْمَ تَنفَخُ النَّفَّاتُ وَرَأَى الْمَلَأَةُ نَزْيًا ۖ﴾

«And (remember) the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending.﴾(25:25) and,

﴿إِذَا انشَقَّتْ السَّمَاءُ فَسُيَّرَ بِهَا وَهُوَ يَحْكُمُ ۚ﴾

«When the heaven is split asunder, and listens to and obeys its Lord – and it must do so.﴾(84:1-2)

Allāh's statement,

﴿كَأَنَّهُ زُرَّةَا حِلَاحَانٍ﴾

«and it becomes Wardah like Dihān.﴾

This means they will melt just as sediment and silver are melted when heated. And they will be colored, just as dyes stain something, sometimes red, sometimes yellow, or blue, or green. This demonstrates the extent of the horrors of the Mighty Day of Resurrection. As-Suddi said, "It will be as rosy color and as filth oil." Mujāhid said

﴿كَأَنَّهُ حِلَاحَانٍ﴾

«like Dihān», "Like the colors of dyes."^[1]

Allāh said;

﴿فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ ۖ﴾

«So on that Day he will not be questioned about his sins, (neither) human nor Jinn.﴾

this is similar to His saying;

﴿هَذَا يَوْمٌ لَا يَكُونُ لَكُم مِّنْ عِشْيَرُونَ ۖ﴾

«That will be a Day when they shall not speak, and they will not be permitted to put forth any excuse.﴾(77:35-36)

[1] At-Tabari 23:50.

This is the case at the time, then all the creatures will be questioned about their deeds. Allāh said;

﴿وَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ ﴿١٥﴾ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٦﴾﴾

﴿So, by your Lord, We shall certainly call all of them to account. For all that they used to do.﴾ (15:92-93)

Qatādah said, "On that they will be questioned and then their mouths will be sealed and their hands and feet will reveal what they used to do."^[1] Allāh the Exalted said,

﴿يَعْرِفُ الْظَّالِمُونَ ﴿١٧﴾﴾

﴿The criminals will be known by their marks,﴾ i.e., by special marks that distinguish them. Al-Hasan and Qatādah said, "They will be known by their dark faces and their blue eyes."^[2]

I say that this contrasts to the marks that will distinguish the believers, such as the light that will appear on the parts of the body that they used to wash while performing ablution.

Allāh said,

﴿يُؤْخَذُ بِالنُّوَصِ وَالْأَعْيُنِ ﴿١٨﴾﴾

﴿and they will be seized by their foreheads and feet.﴾

meaning, the angels of punishment will bend their heads down to their feet and throw them like this into the Hellfire. Al-A'mash said that Ibn 'Abbās said, "He will be taken by his forehead and his feet and be broken just as a stick is broken to be thrown into an oven."^[3] Allāh said,

﴿هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُكْفُرُونَ ﴿١٩﴾﴾

﴿This is the Hell which the criminals denied.﴾

meaning, 'this is the Fire that you used to deny existed that it; now you see it before your eyes!' While being chastised, criticized, disgraced and belittled, this will be said to the disbelievers.

﴿يُسْفَرُونَ ﴿٢٠﴾﴾

[1] At-Ṭabari 23:52.

[2] At-Ṭabari 23:52.

[3] Ad-Durr Al-Manthūr 7:704.

﴿They will go between it and Hamim Ān!﴾

meaning, they will sometimes be punished with fire and they will sometimes be given *Hamim* which is a drink like molten copper tearing their intestines and internal organs,

﴿إِذَا الْأَعْيُنُ عَلَىٰ آغْتَابِهِمْ وَقُتِلَ يُجْرُونَ ﴿٧١﴾ فِي الْقَيْمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ ﴿٧٢﴾﴾

﴿When the iron collars will be rounded over their necks, and the chains, they shall be dragged along, in the *Hamim*, then they will be burned in the Fire.﴾ (40:71-72)

Allāh said

﴿كَوْ﴾

﴿Ān﴾ meaning hot, due to the fierce and intense heat that is impossible to bear. Ibn 'Abbās said;

﴿يَطْوُونَ بَيْنَهُمَا رَجِيمًا كَوْ﴾

﴿They will go between it and *Hamim Ān*!﴾

"That has reached the ultimate temperature and boiling fiercely."^[1] Similar was said by Mujāhid, Sa'īd bin Jubayr, Aḍ-Ḍaḥḥāk, Al-Ḥasan, Ath-Thawri and As-Suddi.^[2] Qatādah also commented, "Its boiling started when Allāh created the heavens and the earth!"^[3] Muḥammad bin Ka'b Al-Qurazī said, "The (disobedient) servant will be seized by the forehead and stirred in that boiling water until his flesh melts and only the bones and the eyes in his head remain. This is the meaning of Allāh's statement,

﴿فِي الْقَيْمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ ﴿٧١﴾﴾

﴿In the *Hamim*, then they will be burned in the Fire.﴾ (40:72) And *Al-Ḥamim Al-Ān* means hot." There is another report from Al-Qurazī;

﴿رَجِيمًا كَوْ﴾

﴿*Hamim Ān*﴾ that it means "prepared." This is also the view of Ibn Zayd.^[4]

[1] Aṭ-Ṭabari 23:54.

[2] Aṭ-Ṭabari 23:54-55 and Al-Qurṭubī 17:175.

[3] Aṭ-Ṭabari 23:54.

[4] Aṭ-Ṭabari 23:55.

And saying that it means "prepared" does not contradict the first report from Al-Qurazī which says that it means hot, for Allāh said:

﴿شَقَىٰ مِنْ عَيْنٍ يُنْفِرُ﴾

﴿They will be given to drink from a spring, Āniyah.﴾ (88:5)
which means severe unbearable heat, and His saying;

﴿غَيْرَ نَظِيرٍ إِنَّهُ﴾

﴿not to wait for it to be prepared﴾ (33:53) which means properly cooking and preparing it. So His saying;

﴿حَمِيمٌ حَارٌّ﴾

﴿Hamīm Ān.﴾ *Hamīm*, that is very hot. Surely, punishing the disobedient criminals as well as favoring those who had *Taqwā*, is from Allāh's grace, mercy, justice, compassion and kindness for His creatures. His warnings against His torment and punishment, such as mentioned in these *Āyāt*, should encourage all creatures to abandon the *Shirk* and disobedience they engage in, and this is why Allāh reminded them of this favor;

﴿يَا أَيُّهَا النَّاسُ نَسُوا اللَّهَ فَنَسُوا مَا كُنُوا يَكْفُرُونَ﴾

﴿Then which of the blessings of your Lord will you both deny?﴾

﴿وَلَسَ لَكُم مَّا مَلَكَ يَدَايِهِ أَجْرٌ وَكَانَ غَفُورٌ ﴿٤٦﴾﴾ يَا أَيُّهَا النَّاسُ نَسُوا اللَّهَ فَنَسُوا مَا كُنُوا يَكْفُرُونَ ﴿٤٧﴾﴾
﴿يَا أَيُّهَا النَّاسُ نَسُوا اللَّهَ فَنَسُوا مَا كُنُوا يَكْفُرُونَ ﴿٤٨﴾﴾ يَا أَيُّهَا النَّاسُ نَسُوا اللَّهَ فَنَسُوا مَا كُنُوا يَكْفُرُونَ ﴿٤٩﴾﴾
﴿يَا أَيُّهَا النَّاسُ نَسُوا اللَّهَ فَنَسُوا مَا كُنُوا يَكْفُرُونَ ﴿٥٠﴾﴾

46. But for him who fears the standing before his Lord, there will be two Gardens.﴾

47. Then which of the blessings of your Lord will you both deny?﴾

48. With *Afiān*.﴾

49. Then which of the blessings of your Lord will you both deny?﴾

50. In them (both) will be two springs flowing (free).﴾

51. Then which of the blessings of your Lord will you both deny?﴾

﴿52. In them (both) will be every kind of fruit in pairs.﴾

﴿53. Then which of the blessings of your Lord will you both deny?﴾

The Delight of Those Who have Taqwā in Paradise

Allāh the Exalted said,

﴿وَلِمَن شَاءَ مَقَامٌ رَّيِّدٌ﴾

﴿But for him who fears the standing before his Lord,﴾
on the Day of Resurrection,

﴿وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ﴾

﴿And restrained himself from the desires.﴾ (79:40),

and does not indulge nor prefer this worldly life. He who knows that the Hereafter is better and more lasting, so he fulfills what his Lord ordered him and stays away from His prohibitions, then he will earn two gardens from his Lord on the Day of Resurrection. Al-Bukhārī recorded that 'Abdullāh bin Qays said that the Messenger of Allāh ﷺ said,

«جَنَّاتٍ مِنْ فِضَّةٍ أَيْتُهُمَا وَمَا فِيهِنَّ، وَجَنَّاتٍ مِنْ ذَهَبٍ أَيْتُهُمَا وَمَا فِيهِنَّ، وَمَا بَيْنَ الْقَوْمِ وَبَيْنَ أَنْ يَنْظُرُوا إِلَى رَبِّهِمْ غَرٌّْ وَخَلٌّ إِلَّا رِداءَ الْكِبْرِيَاءِ عَلَى وَجْهِهِ فِي جَنَّةٍ عَذْرَاءٍ»

«There are two gardens made of silver – their vessels and all that they contain. And there are two gardens made of gold – their vessels and all that they contain. And nothing stands between the people in the 'Adn Garden and looking at their Lord, the Exalted and Most Honored, but the covering of pride before His Face.»^[1]

The Group, with the exception of Abu Dāwūd, collected this via the Ḥadīth of 'Abdul-'Azīz.^[2]

This Āyah is general and applies to both humans and Jinns, providing proof that those among the Jinns who believe and have Taqwā will enter Paradise, for Allāh is reminding the Ath-

^[1] Fath Al-Bāri 8:491.

^[2] Muslim 1:163, Tuhfat Al-Aḥwadhī 7:232, An-Nasā'ī in Al-Kubrā 4:419 and Ibn Mājah 1:66.

Thaqalayn of this favor, as He says;

﴿وَلَسَ عِندَ رَبِّهِ جَنَّاتٌ ۖ فِيهَا نَاقَتٌ ۖ وَالْأشْجَارُ ۖ يَمُوتُ لَهَا وَتُحْيَا ۖ وَالْأَنْهَارُ ۖ رِيحٌ مِّنْ لَّدُنْهُ زَهِيقٌ ۖ وَيَسْلَوُفَ يَوْمَئِذٍ ۖ وَفِيهَا ثَلَاثَ رِيَاسَاتٍ ۖ مُّغْتَبَاتٍ ۚ﴾

«But for him who fears the standing before his Lord, there will be two Gardens. Then which of the blessings of your Lord will you both deny?»

Then He describes these two gardens, by saying,

﴿وَأَنَّا أَفْنَانٌ ۖ﴾

«With *Afnān*.» their trees have beautiful young branches that hold and produce every type of ripened beautiful fruit,

﴿فِيهَا نَاقَتٌ ۖ وَالْأشْجَارُ ۖ يَمُوتُ لَهَا وَتُحْيَا ۖ وَالْأَنْهَارُ ۖ رِيحٌ مِّنْ لَّدُنْهُ زَهِيقٌ ۖ﴾

«Then which of the blessings of your Lord will you both deny?»

'Aṭā' Al-Khurāsāni and several others said that *Afnān* means spreading branches of trees that reach the branches of other trees,

﴿فِيهَا عَيْنَانِ تَجْرِيانِ ۖ﴾

«In them (both) will be two springs flowing.» free to water these trees and branches that produce all kinds of fruits,

﴿فِيهَا نَاقَتٌ ۖ وَالْأشْجَارُ ۖ يَمُوتُ لَهَا وَتُحْيَا ۖ وَالْأَنْهَارُ ۖ رِيحٌ مِّنْ لَّدُنْهُ زَهِيقٌ ۖ﴾

«Then which of the blessings of your Lord will you both deny?»

Al-Ḥasan Al-Baṣrī said that one of these springs is called *Tasnīm*, and the other called *As-Salsabūl*.^[1] 'Aṭiyah said that the water of one of these springs is from non-standing water and the other from wine that gives delight to those who drink it.^[2] Allāh's statement,

﴿فِيهَا مِن كُلِّ ثَمَرٍ ذَكَرَهُ رَبُّكَ ۖ﴾

«In them (both) will be every kind of fruit in pairs.»,

of every type and kind of fruit, that which they knew before, and better, and that which they did not know before. Therein, there are delights that no eye has ever seen, no ear has ever

[1] Al-Qurṭubī 17:178. See *Sūrat Al-Mutaffifīn* 83:27-28, and *Sūrat Al-Insān* 76:17-18.

[2] Al-Qurṭubī 17:178.

يُعْرِفُ الْمُجْرِمُونَ بِسَمْعِهِمْ فَيُؤْخَذُ بِالنَّوَصِيِّ وَالْأَقْدَامِ ﴿١١﴾ فَيَأْتِي
 آلَ رَبِّكَاتِكَ ذَبَانٍ ﴿١٢﴾ هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ
 ﴿١٣﴾ يَطُوفُونَ فِيهَا وَبَيْنَ حَبِيرٍ مِائِةٍ ﴿١٤﴾ فَيَأْتِي آلَ رَبِّكَاتِكَ ذَبَانٍ
 ﴿١٥﴾ وَلَمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ ﴿١٦﴾ فَيَأْتِي آلَ رَبِّكَاتِكَ ذَبَانٍ
 ﴿١٧﴾ ذَوَاتَا أَفْنَانٍ ﴿١٨﴾ فَيَأْتِي آلَ رَبِّكَاتِكَ ذَبَانٍ ﴿١٩﴾ فِيهَا عِصَانٌ
 تُجْرَبَانِ ﴿٢٠﴾ فَيَأْتِي آلَ رَبِّكَاتِكَ ذَبَانٍ ﴿٢١﴾ فِيهَا مِنْ كُلِّ فَاكِهَةٍ
 رَوْحَانٍ ﴿٢٢﴾ فَيَأْتِي آلَ رَبِّكَاتِكَ ذَبَانٍ ﴿٢٣﴾ مُشْكَبِينَ عَلَى مَرْثَبٍ
 بَطَائِنُهَا مِنْ إِسْتَرْقٍ وَحَى الْجَنَّتَيْنِ دَانٍ ﴿٢٤﴾ فَيَأْتِي آلَ رَبِّكَاتِكَ
 ذَبَانٍ ﴿٢٥﴾ فِيهِنَّ قَصِيرَاتُ الْفَرْبِ لَمْ يَطْمِئِنَّ إِسْ قَبْلَهُنَّ
 وَلَا جَانٍ ﴿٢٦﴾ فَيَأْتِي آلَ رَبِّكَاتِكَ ذَبَانٍ ﴿٢٧﴾ كَأَنَّهُنَّ الْيَاقُوتُ
 وَالْمَرْجَانُ ﴿٢٨﴾ فَيَأْتِي آلَ رَبِّكَاتِكَ ذَبَانٍ ﴿٢٩﴾ مَلْ جِزَاءُ
 الْإِحْسَنِ إِلَّا الْإِحْسَنُ ﴿٣٠﴾ فَيَأْتِي آلَ رَبِّكَاتِكَ ذَبَانٍ
 ﴿٣١﴾ وَمِنْ دُونِهَا جَنَّاتٌ ﴿٣٢﴾ فَيَأْتِي آلَ رَبِّكَاتِكَ ذَبَانٍ
 ﴿٣٣﴾ مُدْهَاتَانِ ﴿٣٤﴾ فَيَأْتِي آلَ رَبِّكَاتِكَ ذَبَانٍ ﴿٣٥﴾ فِيهَا
 عِصَانٌ مُضَاخَتَانِ ﴿٣٦﴾ فَيَأْتِي آلَ رَبِّكَاتِكَ ذَبَانٍ ﴿٣٧﴾

heard and no heart
has ever imagined,

﴿فَيَأْتِي آلَ رَبِّكَاتِكَ ذَبَانٍ﴾

«Then which of the
blessings of your Lord
will you both deny?»

Ibrāhīm bin Al-Hakam
bin Abān said that
his father narrated
from 'Ikrimah that
Ibn 'Abbās said,
"There is not a fruit
that exists in this life,
sweet or bitter, but it
exists in Paradise,
even the colo-
cynth."^[1] Ibn 'Abbās
also said, "There is
nothing in the world
that is in the
Hereafter except in
name." Meaning there
is such an enormous

difference and contrast between the two in enjoyment and
value.

﴿مُشْكَبِينَ عَلَى مَرْثَبٍ بَطَائِنُهَا مِنْ إِسْتَرْقٍ وَحَى الْجَنَّتَيْنِ دَانٍ﴾ فَيَأْتِي آلَ رَبِّكَاتِكَ ذَبَانٍ ﴿٢٤﴾ فِيهِنَّ قَصِيرَاتُ الْفَرْبِ لَمْ يَطْمِئِنَّ إِسْ قَبْلَهُنَّ وَلَا جَانٍ ﴿٢٦﴾ فَيَأْتِي آلَ رَبِّكَاتِكَ ذَبَانٍ ﴿٢٧﴾ كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ ﴿٢٨﴾ فَيَأْتِي آلَ رَبِّكَاتِكَ ذَبَانٍ ﴿٢٩﴾ مَلْ جِزَاءُ الْإِحْسَنِ إِلَّا الْإِحْسَنُ ﴿٣٠﴾ فَيَأْتِي آلَ رَبِّكَاتِكَ ذَبَانٍ ﴿٣١﴾ مَدْهَاتَانِ ﴿٣٢﴾ فَيَأْتِي آلَ رَبِّكَاتِكَ ذَبَانٍ ﴿٣٣﴾ فِيهَا عِصَانٌ مُضَاخَتَانِ ﴿٣٤﴾ فَيَأْتِي آلَ رَبِّكَاتِكَ ذَبَانٍ ﴿٣٥﴾

﴿54. Reclining upon the couches lined with Istabraq, and the
fruits of the two Gardens will be near at hand.﴾

﴿55. Then which of the blessings of your Lord will you both
deny?﴾

[1] Al-Qurtubi 17:179.

﴿56. Wherein both will be Qāṣirāt Aṭ-Ṭarf, whom never deflowered a human before nor Jinn.﴾

﴿57. Then which of the blessings of your Lord will you both deny?﴾

﴿58. They are like Yaqūt and Marjān.﴾

﴿59. Then which of the blessings of your Lord will you both deny?﴾

﴿60. Is there any reward for good other than good?﴾

﴿61. Then which of the blessings of your Lord will you both deny?﴾

Allāh said,

﴿سُكِين﴾

﴿Reclining﴾, in reference to the residents of Paradise, who will recline or sit cross-legged;

﴿عَلَى فُرُشٍ مَّرْجَانٍ﴾

﴿upon the couches lined with Istabraq,﴾ which is thick silk brocade, according to Ṭkrimah, Aḍ-Ḍaḥḥāk and Qatādah.^[1] Abu Imrān Al-Jawni said, "It is thick silk embroidered with gold."

In this way, the honor of the outside is alluded to by mentioning the honor of the inside. Abu Ishāq narrated that Hubayrah bin Yarīm said that 'Abdullāh bin Mas'ūd said, "This is their interior, so what about it if you see their exterior?"^[2] Allāh said,

﴿وَمِنْ الْجَنَّاتِ دَانٍ﴾

﴿and the fruits of the two Gardens will be near at hand.﴾

close to the believers who will be able to take any of it they wish, whether they are reclining or otherwise,

﴿فَلَهَا دَانٍ﴾

﴿The fruits in bunches whereof will be low and near at hand.﴾ (69:23),

﴿وَدَانٍ عَلَيْهِمْ فَلَهَا دَانٍ﴾

[1] Aṭ-Ṭabari 23:61 and Al-Qurṭubi 17:179.

[2] Aṭ-Ṭabari 23:62.

﴿And the shade thereof is. close upon them, and the bunches of fruit thereof will hang low within their reach.﴾ (76:14),

meaning, these fruits descend from their branches to those who wish to have them, because they are close at hand,

﴿يَا أَيُّهَا النَّبِيُّ مَا لَكَ مِنَ رَبِّكَ كَذِبَانِ﴾

﴿Then which of the blessings of your Lord will you both deny?﴾

After Allāh mentioned the couches, He then said,

﴿فِيهِمْ﴾

﴿Wherein will be﴾, meaning on these couches or beds,

﴿قَصِيرَاتُ الْآرَافِ﴾

﴿Qāṣirāt Aṭ-Ṭarf﴾ chaste females, wives restraining their glances, desiring none except their husbands, seeing them as the most beautiful men in Paradise. This was said by Ibn 'Abbās, Qatādah, 'Aṭā' Al-Khurāsāni and Ibn Zayd.^[1] It was reported that one of these wives will say to her husband, "By Allāh! I neither see anything in Paradise more handsome than you nor more beloved to me than you. So praise be to Allāh Who made you for me and made me for you."

Allāh said,

﴿لَمْ يَطْمِئِنَّ إِلَيْنِ فَبَلَّغَهُ وَلَا جَانٌّ﴾

﴿whom never deflowered a human before nor jinn﴾

meaning they are delightful virgins of comparable age who never had sexual intercourse with anyone, whether from mankind or Jinns, before their husbands. This is also a proof that the believers among the Jinns will enter Paradise. Arṭāt bin Al-Mundhir said, "Ḍamrah bin Ḥabīb was asked if the Jinns will enter Paradise and he said, 'Yes, and they will get married. The Jinns will have Jinn women and the humans will have female humans.'^[2] Allāh's statement,

﴿لَمْ يَطْمِئِنَّ إِلَيْنِ فَبَلَّغَهُ وَلَا جَانٌّ﴾ يَا أَيُّهَا النَّبِيُّ مَا لَكَ مِنَ رَبِّكَ كَذِبَانِ ﴿﴾

﴿whom never deflowered a human before nor jinn. Then which of the blessings of your Lord will you both deny?﴾

[1] Aṭ-Ṭabari 23:63 and 21:41.

[2] Aṭ-Ṭabari 23:65.

Then Allāh describes these women for the proposed:

﴿كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ﴾

﴿they are like Yāqūt and Marjān.﴾

Mujāhid, Al-Ḥasan, Ibn Zayd and others said, "They are as pure as rubies and white as *Marjān*." So here they described *Marjān* as pearls.^[1]

Imām Muslim recorded that Muḥammad bin Sīrīn said, "Some people either boasted or just wondered who are more in Paradise, men or women. Abu Hurayrah said, 'Has not Abu Al-Qāsim (Muḥammad ﷺ) said,

«إِنَّ أَوَّلَ زُمْرَةٍ تَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، وَالَّتِي تَلِيهَا عَلَى [أَضْوَاءِ] كَوْكَبٍ دُرِّيٍّ فِي السَّمَاءِ، لِكُلِّ امْرَأَةٍ مِنْهُمْ زَوْجَتَانِ اثْنَتَانِ، يُرَى مَخْصَفُهَا مِنْ وَرَاءِ اللَّحْمِ، وَمَا فِي الْجَنَّةِ أَغْرَبُ»

«Verily, the first group that will enter Paradise will look like the moon when it is full, and the next batch will be as radiant as the radiant star in the sky. Each one of them will marry two wives. The marrow of the bones of their shins will be seen through the flesh. None will be unmarried in Paradise.»^[2]

This Ḥadīth was recorded in the Two Ṣaḥīḥs.^[3]

Imām Aḥmad recorded that Anas said that the Messenger of Allāh ﷺ said,

«لَعَذْوَةٌ فِي سَبِيلِ اللَّهِ أَوْ رَزَاقَةٌ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا، وَلَقَابٌ قَوْسٍ أَحَدِكُمْ، أَوْ مَوْضِعٌ يَدُهُ - يَغْنِي سَوْطُهُ - مِنَ الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا، وَلَوْ اطَّلَعْتَ امْرَأَةً مِنْ نِسَاءِ أَهْلِ الْجَنَّةِ إِلَى الْأَرْضِ لَمَلَأَتْ مَا بَيْنَهُمَا رِيحًا، وَلَطَابٌ مَا بَيْنَهُمَا، وَلَنَصِيفُهَا عَلَى رَأْسِهَا خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا»

«A morning or an evening journey in Allāh's cause is better than the world and whatever is on its surface. And a place in Paradise as small as that occupied by the whip of one of you, is better than the world and whatever is on its surface. If one of the women of the people of

^[1] Aṭ-Ṭabari 23:66-67.

^[2] Muslim 4:2178.

^[3] Faḥ Al-Bāri 6:367 and 417 and Muslim 4:2179-2180.

سُورَةُ الْاِنشَاءِ

٥٣٤

سُورَةُ الْاِنشَاءِ

فِيهَا نَكِيحَةٌ وَتَحْلُورٌ وَمَنْ (١) فَيَأْتِي (٢) الْآلَاءَ رَبِّكَمَا تَكْذِبَانِ (٣)
 فِيهِنَّ خَيْرٌ حَسَانٌ (٤) فَيَأْتِي (٥) الْآلَاءَ رَبِّكَمَا تَكْذِبَانِ (٦) حُورٌ
 مَّقْصُورَاتٌ فِي الْخِيَارِ (٧) فَيَأْتِي (٨) الْآلَاءَ رَبِّكَمَا تَكْذِبَانِ (٩)
 لَمْ يَطْمِئِنَّ أَنْفُسُهُنَّ بِمَا لَهُنَّ وَلَا جَانٌ (١٠) فَيَأْتِي (١١) الْآلَاءَ رَبِّكَمَا تَكْذِبَانِ
 مُشْكِيْنَ عَلَى رُفُوفٍ خُصِرَ وَعْبَرَنِي حَسَانٌ (١٢) فَيَأْتِي
 الْآلَاءَ رَبِّكَمَا تَكْذِبَانِ (١٣) تَبَرَّكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْاِكْرَامِ (١٤)

سُورَةُ الْاَوَاقِعِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
 اِذَا وَقَعَتِ الْوَاقِعَةُ (١) لَيْسَ لَوْعِنَهَا كَاذِبَةٌ (٢) خَافِضَةٌ رَّافِعَةٌ
 (٣) اِذَا رُجَّتِ الْاَرْضُ رَجًا (٤) وَبُسَّتِ الْجِبَالُ بَسًا (٥)
 فَكَانَتْ هَبَاءً مُّتَّبِنًا (٦) وَكُنْتُمْ اَزْوَاجًا ثَلَاثَةً (٧) مَا صَحَبُ
 التَّيْمَنَةِ مَا اصْحَبُ الْيَمِينَةِ (٨) وَاصْحَبُ الشَّمْسِ مَا اصْحَبُ
 الشَّمْسِ (٩) وَالسَّيْفُونَ السَّيْفُونَ (١٠) اُولَئِكَ الْمَقْرُورُونَ (١١)
 فِي جَنَّتِ النَّعِيمِ (١٢) ثَلَاثَةٌ مِنَ الْاَوَّلِينَ (١٣) وَقِيلَ لِلَّذِينَ الْاٰخِرِينَ
 (١٤) عَلٰى سُرُرٍ مَّوْضُونَةٍ (١٥) مُّشْكِيْنَ عَلَيْهَا مُتَقَدِّمِينَ (١٦)

Paradise looks directly at the earth, she will fill what is between Paradise and earth with a good scent and all of it will become delightful. Verily, the veil over her head is better than this life and all that is on its surface.^[1]

Al-Bukhāri also collected a similar narration.^[2]

Allāh the Exalted said,

﴿مَنْ جَزَاءُ الْاِحْسَنِ اِلَّا الْاِحْسَنُ﴾

﴿Is there any reward for good other than good?﴾

Allāh declares that in the Hereafter, all that is good and righteous is the only befitting reward for

those who do good deeds in this life,

﴿الَّذِينَ اٰمَنُوا لِلنَّاسِ رِبَاذَةً﴾

﴿For those who have done good is best (reward) and even more.﴾ (10:26)

All of these are tremendous blessings that cannot be earned merely by good deeds, but by Allāh's favor and bounty, after all of these He says;

﴿فَيَأْتِي (٢) الْآلَاءَ رَبِّكَمَا تَكْذِبَانِ﴾

﴿Then which of the blessings of your Lord will you both deny?﴾

[1] Ahmad 3:141.

[2] Fath Al-Bāri 6:19.

﴿وَمِنْ دُونِهِمَا جَنَّتَانِ ﴿٦٢﴾ بِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٣﴾ مُدَّخَلَتَانِ ﴿٦٤﴾ فِيهِمَا عِشَانِ ﴿٦٥﴾ خَالِدَتَانِ ﴿٦٦﴾ فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرِيَّانٌ ﴿٦٧﴾ بِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٨﴾ فِيهِمَا حَيْرَةٌ ﴿٦٩﴾ حِسَانٌ ﴿٧٠﴾ بِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧١﴾ حُورٌ مُقْصِرَاتٌ فِي فَلَجٍ ﴿٧٢﴾ بِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٣﴾ لَمْ يَطْمِثْهُنَّ إِبْرَأْتُ قَلْبَهُنَّ وَلَا جَأَدٌ ﴿٧٤﴾ بِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٥﴾ مُنْكِحِينَ عَلَى رَفَرٍ خَضِرٍ وَتَبَقَرٍ ﴿٧٦﴾ حِسَانٌ ﴿٧٧﴾ بِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٨﴾ تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ ﴿٧٩﴾﴾

﴿62. And below these two, there are two other Gardens.﴾

﴿63. Then which of the blessings of your Lord will you both deny?﴾

﴿64. Mudhāmmatān.﴾

﴿65. Then which of the blessings of your Lord will you both deny?﴾

﴿66. In them (both) will be two springs Naddākhātān.﴾

﴿67. Then which of the blessings of your Lord will you both deny?﴾

﴿68. In them (both) will be fruits, and date palms and pomegranates.﴾

﴿69. Then which of the blessings of your Lord will you both deny?﴾

﴿70. Therein (Gardens) will be Khayrāt Hīsān;﴾

﴿71. Then which of the blessings of your Lord will you both deny?﴾

﴿72. Hūr (beautiful, fair females) guarded in pavilions;﴾

﴿73. Then which of the blessings of your Lord will you both deny?﴾

﴿74. Whom never deflowered a human before nor jinn.﴾

﴿75. Then which of the blessings of your Lord will you both deny?﴾

﴿76. Reclining on green Raḥraf and rich beautiful 'Abqariy.﴾

﴿77. Then which of the blessings of your Lord will you both deny?﴾

﴿78. Blessed be the Name of your Lord, Dhil-Jalāli wal-Ikrām.﴾

These two gardens are lower, in virtue and in status than the two before them, as supported in the Qur'ān. Allāh said:

﴿وَمِنْ دُونِهِمَا جَنَّاتٌ﴾

﴿And below these two, there are two other Gardens.﴾

We previously mentioned the *Hadīth* stating that there are two gardens made of gold, their vessels and all they contain, and there are two gardens made of silver, their vessels and all they contain. The first two are for the near believers (*Muqarribīn*) and the latter two are for those on the right (*Aṣḥāb Al-Yamīn*).^[1] Abu Mūsa commented, "There are two gardens made of gold for the *Muqarribīn* and two gardens made of silver for *Aṣḥāb Al-Yamīn*."

There are several proofs that the former two gardens in Paradise are better in grade than the latter. Allāh mentioned the former two gardens before the latter two, thus indicating their significance, then He said,

﴿وَمِنْ دُونِهِمَا جَنَّاتٌ﴾

﴿And below these two, there are two other Gardens.﴾

And this is an obvious form of honoring the first two gardens over the latter two. Allāh described the former gardens:

﴿زُفَرًا أَفْجَانًا﴾

﴿*With Afjān*﴾, which are the extending branches, as we explained, or various types of delights. But He said about the latter two gardens,

﴿مُدْهَمَّتَاتَانِ﴾

﴿*Mudhāmmatān*﴾, being dark, because of the intense irrigation. Ibn 'Abbās said, "*Mudhāmmatān* means, they have become dark green because of extensive water irrigation."^[2] Muḥammad bin Ka'b said:

﴿مُدْهَمَّتَاتَانِ﴾

﴿*Mudhāmmatān*﴾ "Full of greenery." There is no doubt that the former two gardens are better, their branches are fresh,

[1] *Faḥ Al-Bārī* 8:491.

[2] *Ad-Durr Al-Manthūr* 7:715.

youthful and intermingling.

Allāh said about the former two gardens,

﴿فِيهَا عَيْنَانِ تَجْرِيَانِ﴾

﴿In them (both) will be two springs flowing (free)﴾,

while He said about the springs of the latter two gardens,

﴿مَضَامِنِ﴾

﴿Naddākhātān﴾; 'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās: "It means gushing. And the free flowing is stronger than gushing."^[1] Aḍ-Ḍaḥḥāk said that,

﴿مَضَامِنِ﴾

﴿gushing forth﴾ means, they are full of water and constantly gushing.^[2] Allāh said about the former two gardens,

﴿فِيهَا مِنْ كُلِّ ثَمَرٍ ذِكْرٌ﴾

﴿In them (both) will be every kind of fruit in pairs﴾,

but He said about the latter two gardens,

﴿فِيهَا ثَمَرَةٌ وَنَخْلٌ وَرُمَّانٌ﴾

﴿In them (both) will be fruits, and date palms and pomegranates.﴾

There is no doubt that the first description is better and refers to more of a variety and more types of fruit.

Allāh said about the latter two gardens, Allāh then said;

﴿فِيهَا حُورٌ مُقَاتِلٌ﴾

﴿Therein will be Khayrāt Ḥisān﴾ meaning, there are various types of good and delightful things in these two gardens in Paradise, according to Qatādah. It was also said that *Khayrāt* is plural of *Khayrah* and it is a righteous, well-mannered, beautiful woman, according to the majority of scholars, and it is also reported from Umm Salamah as a *Ḥadīth* from the Prophet ﷺ.^[3] There is another *Ḥadīth* saying that *Al-Ḥur Al-'Ayn* will sing,

[1] *Ad-Durr Al-Manthūr* 7:716.

[2] *Aṭ-Ṭabari* 23:357.

[3] *Aṭ-Ṭabari* 23:75.

«نَحْنُ الْخَيْرَاتُ الْحَسَنُ، خُلِقْنَا لِأَزْوَاجٍ كِرَامٍ»

“We are Al-Khayrāt Al-Ḥisān, we were created for honorable husbands.”^[1] Allāh said:

﴿حُورٌ مَّقْصُورَاتٌ فِي الْبَلَادِ﴾

«Ḥūr (beautiful, fair females) guarded in pavilions;»

but He said about the first two gardens,

﴿فِيهِنَّ قَصِيرَاتٌ الْكَرْبِ﴾

«Wherein both will be Qāṣirāt Al-Ṭarf.»

There is no doubt that the chaste wives that restrain their glances themselves, are better than those guarded in pavilions even though both are secluded. About Allāh's saying:

﴿فِي الْبَلَادِ﴾

«in pavilions;» Al-Bukhārī recorded that ‘Abdullāh bin Qays said that the Messenger of Allāh ﷺ said,

«إِنَّ فِي الْجَنَّةِ خَيْمَةً مِنْ لَوْلُؤَةٍ مُجَوَّفَةٍ، عَرْضُهَا سِتُونَ مِيلًا، فِي كُلِّ زَاوِيَةٍ مِنْهَا أَهْلٌ، مَا يَرَوْنَ الْآخَرِينَ يَطُوفُ عَلَيْهِمُ الْمُؤْمِنُونَ»

«Verily, in Paradise, the believer will have a tent from a hollow pearl, the width thereof is sixty miles. In each corner of it there are wives for the believer that do not see the other wives, and the believer will visit them all.»^[2]

In another narration the Prophet ﷺ said that this tent is thirty miles wide.^[3] Muslim recorded this Ḥadīth and in his narration, the Prophet ﷺ said,

«إِنَّ لِلْمُؤْمِنِ فِي الْجَنَّةِ لَخَيْمَةً مِنْ لَوْلُؤَةٍ وَاحِدَةٍ مُجَوَّفَةٍ، طَوْلُهَا سِتُونَ مِيلًا، يَلْمُؤِمِنِ فِيهَا أَهْلٌ يَطُوفُ عَلَيْهِمُ الْمُؤْمِنُونَ فَلَا يَرَى بَعْضُهُمْ بَعْضًا»

«Verily in Paradise, the believer will have a tent made of a hollow pearl the length thereof being sixty miles. In it, the believer will have wives who do not see each other, and the believer will visit them

[1] At-Ṭabarānī in Al-Awsaṭ 7:257.

[2] Faḥ Al-Bārī 8:491.

[3] Faḥ Al-Bārī 6:366.

all.^[1]

Allāh the Exalted said,

﴿لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌ﴾

«Whom never were deflowered by a human before nor jinn.»

We explained this meaning before. Allāh added in the description of the first group of the believers' wives,

﴿كَأَنَّهُنَّ آبَاقُوتٌ وَمَرْجَانٌ ۚ يَأْتِيَنَّكَ رَبُّكَ نَكَذِبَانِ﴾

«they are like Yāqūt (rubies) and Marjān (pearls). Then which of the blessings of your Lord will you both deny?»

Allāh said,

﴿سُكَّيْنٌ عَلَى رَقَبٍ خَضِرٍ وَعَبْقَرِيَّ حَسَانٍ﴾

«Reclining on green Raḫraf and rich beautiful 'Abqariy.»

'Ali bin Abi Ṭalhah reported from Ibn 'Abbās: "Raḫraf means cushions."^[2] Mujāhid, 'Ikrimah, Al-Ḥasan, Qatādah, Aḍ-Ḍaḥḥāk and others also said that Raḫraf means cushions.^[3] Al-'Alā' bin Badr said: "The Raḫraf are arrayed hanging over the couches." Allāh's statement,

﴿وَعَبْقَرِيَّ حَسَانٍ﴾

«and rich beautiful 'Abqariy.»

Ibn 'Abbās, Qatādah, Aḍ-Ḍaḥḥāk and As-Suddi said that 'Abqariy means rich carpets.^[4]

Allāh said,

﴿بِذِكْرِ اسْمِ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ﴾

«Blessed be the Name of your Lord (Allāh) Dhū-Jalāl wal-Ikrām,»

Allāh states that He is Worthy of being honored and always obeyed, revered and thus worshipped, appreciated and never unappreciated, and remembered and never forgotten. 'Abdullāh bin 'Abbās said that,

[1] Muslim 4:2182.

[2] Aṭ-Ṭabari 23:83.

[3] Aṭ-Ṭabari 23:84.

[4] Aṭ-Ṭabari 23:85.

﴿ذِي الْجَلَالِ وَالْإِكْرَامِ﴾

«*Dhīl-Jalāl wal-Ikrām*» means, the Owner of greatness and pride.^[1] In a *Ḥadīth*, the Prophet ﷺ said,

«إِنَّ مِنْ إِجْلَالِ اللَّهِ إِكْرَامَ ذِي الشَّيْبَةِ الْمُتَمِلِّمِ، وَذِي السُّلْطَانِ، وَحَامِلِ الْقُرْآنِ غَيْرِ
الْغَالِي فِيهِ، وَلَا الْجَانِي عَنْهُ»

«Verily, among the acts of venerating Allāh, are honoring the elderly Muslims, the one in authority, and carrier (memorizer) of the Qur'ān who avoids extremism and laziness with it.»^[2]

Imām Aḥmad recorded that Rabī'ah bin 'Āmir said that he heard the Messenger of Allāh ﷺ say,

«أَلِظُوا بِذِي الْجَلَالِ وَالْإِكْرَامِ»

«Persist (in invoking Allāh) with, "Yā Dhāl-Jalāl wal-Ikrām (O Owner of greatness and honor).»^[3]

An-Nasā'ī also collected this *Ḥadīth*.^[4] Muslim and the Four *Sunan* compilers recorded that 'Ā'ishah said, "When the Messenger of Allāh ﷺ would (say the) *Salām* (completing prayer), he would only sit as long as it takes him to say,

«اللَّهُمَّ أَنْتَ السَّلَامُ وَبِكَ السَّلَامُ، تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ»

«O Allāh! You are As-Salām, and peace comes from You. Blessed be You Yā Dhāl-Jalāl wal-Ikrām.»^[5]

This is the end of the *Tafsīr* of *Sūrat Ar-Rahmān*, all praise is due to Allāh and all favors come from Him.

[1] Aṭ-Ṭabari 23:86.

[2] Abu Dāwud 5:174.

[3] Aḥmad 4:177.

[4] An-Nasā'ī in *Al-Kubrā* 6:479.

[5] Muslim 414, Abu Dāwud 2:179, *Tuḥfat Al-Aḥwadhī* 2:192 and An-Nasā'ī 3:69 and Ibn Mājah 1:298.

The Tafsīr of Sūrat Al-Wāqī'ah (Chapter - 56)

Which was revealed in Makkah

The Virtues of Sūrat Al-Wāqī'ah

Abu Ishāq reported from 'Ikrimah from Ibn 'Abbās that Abu Bakr said, "O Allāh's Messenger! You are becoming gray?" The Messenger replied,

«سَيِّئَتِي هُوَ وَالْوَاقِعَةُ وَالْمُرْسَلَاتُ وَعَمَّ يَتَسَاءَلُونَ وَإِذَا الشَّمْسُ كُوِّرَتْ»

«Hūd (chapter 11), Al-Wāqī'ah (56), Al-Mursalāt (77), 'Ammā Yatasā'alūn (78) and Idha Ash-Shamsu Kuwwirat (81) have made me gray.»

At-Tirmidhi collected this Ḥadīth and said, "Ḥasan Gharib."^[1]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿إِذَا وَقَعَتِ الزَّالِمَةُ ﴿١﴾ لَنَ يَرْفَعِنَا كَادِبَةٌ ﴿٢﴾ خَاضِعَةٌ رَافِعَةٌ ﴿٣﴾ إِذَا رَجَعَتِ الْأَرْضُ رُبَا ﴿٤﴾
وُضِعَتِ الْجِبَالُ بَسَاةٌ ﴿٥﴾ فَكَانَتْ هَبَاءً مُنْبَثَاتٌ ﴿٦﴾ وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً ﴿٧﴾ فَأَصْحَابُ الْمَيْمَنَةِ مَا
أَصْحَابُ الْمَيْمَنَةِ ﴿٨﴾ وَأَصْحَابُ الشِّمَالِ لَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً ﴿٩﴾ وَالسَّيْفُونَ السَّيْفُونَ ﴿١٠﴾ أُولَئِكَ
الْمَقْرُونُونَ ﴿١١﴾ فِي جَنَّاتٍ الْيُسْبَىٰ ﴿١٢﴾﴾

- ﴿1. When the Wāqī'ah occurs﴾
- ﴿2. There is not, for its occurrence, Kādhibah.﴾
- ﴿3. Bringing low (some), exalting (others).﴾
- ﴿4. When the earth will be shaken with a terrible shake.﴾
- ﴿5. And the mountains will be powdered to dust,﴾
- ﴿6. So that they will become floating dust particles.﴾
- ﴿7. And you (all) will be in three groups.﴾

^[1] Tuhfat Al-Aḥwadhī 9:184.

﴿8. So those on the right - how (fortunate) will be those on the right!﴾

﴿9. And those on the left - how (unfortunate) will be those on the left!﴾

﴿10. And those foremost will be foremost.﴾

﴿11. These will be the nearest (to Allāh).﴾

﴿12. In the Gardens of Delight.﴾

The Horrors of the Day of Resurrection

Al-Wāqī'ah (the occurrence), is one of the names of the Day of Resurrection, because that Day is real and will surely come. Allāh the Exalted said in other *Āyāt*,

﴿يَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ﴾

﴿Then on that Day shall the *Wāqī'ah* occur.﴾ (69:15)

Allāh the Exalted said,

﴿لَيْسَ لَهَا كَاذِبَةٌ﴾

﴿There is not, for its occurrence, *Kādhībah*.﴾

means, when He commands the Day of Resurrection to begin, none can stop it from happening or prevent it from beginning.

﴿اسْتَجِيبُوا لِرَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَ لَهُ مِنْ اللَّهِ﴾

﴿Answer the call of your Lord before there comes from Allāh a Day which can not be averted.﴾ (42:47),

﴿سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ﴾

﴿A questioner asked concerning a torment about to occur - upon the disbelievers, which none can avert.﴾ (70:1-2),

﴿وَيَوْمَ يَقُولُ كُنْ فَيَكُونُ قَوْلَهُ أَلْهَىٰ وَلَهُ الثَّلَاثُ يَوْمٌ يُنْفَخُ فِي الصُّورِ عَلَيْنَا النَّبِيبُ
وَالشَّهَادَةُ وَهُوَ لَعَلَّكُمْ الْخَبِيرُ﴾

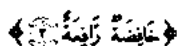
﴿And on the Day He will say: "Be!" - and it is! His Word is the Truth. His will be the dominion on the Day when the Trumpet will be blown. All-Knower of the unseen and the seen. He is the All-Wise, Well Aware.﴾ (6:73)

As for the meaning of

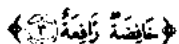


﴿Kādhībah﴾ Muḥammad bin Ka'b said: "It will certainly occur," while Qatādah said, "It shall not be discontinued, taken back or aborted."^[1]

Allāh's statement,



﴿Bringing low, exalting.﴾ indicates that Al-Wāqī'ah lowers some people to the lowest parts of the Fire, even if they had been mighty in this life. It also elevates others to the highest grades in the residence of eternal delight, even if they were weak in this life. This was said by Al-Ḥasan, Qatādah and others.^[2] Al-'Awfī reported from Ibn 'Abbās:



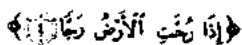
﴿Bringing low, exalting.﴾, "It made the near and the far hear it," while 'Ikrimah said, "It lowered, and thus those who were close heard it, and elevated, and thus those in the distance heard it." Aḍ-Ḍaḥḥāk and Qatādah said similarly.

Allāh said,



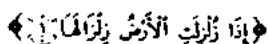
﴿When the earth will be shaken with a terrible shake.﴾

meaning, it is shaken and moved violently over all of its surface and through its depths. Ibn 'Abbās, Mujāhid, Qatādah and others said about Allāh's saying,



﴿When the earth will be shaken with a terrible shake.﴾

it means "Violently shaken."^[3] Ar-Rabī' bin Anas said, "The earth will be shaken with all that is in it, just as a sifter is shaken with its contents." This is like Allāh's saying:



﴿When the earth is shaken with its earthquake.﴾ (99:1) and,

[1] At-Ṭabari 23:89.

[2] At-Ṭabari 23:90.

[3] At-Ṭabari 23:91.

﴿يَأْتِيهَا النَّاسُ أَفْعَافًا رَّعَكُمْ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ﴾

«O mankind! Have Taqwā of your Lord! Verily, the earthquake of the Hour is a terrible thing.» (22:1).

Allāh said:

﴿وَبُنَّتِ الْجِبَالُ بَسًّا﴾

«And the mountains will be powdered to dust,» meaning, relentlessly pulverized. This was said by Ibn 'Abbās, Mujāhid, 'Ikrimah and Qatādah and others.^[1] Ibn Zayd said: "The mountains will become just like Allāh described them,

﴿كَيْفَ نَبْهًا﴾

«A heap of sand poured out.» (73:14).^[2]

Allāh's saying:

﴿فَكَانَتْ مَبَّ مُنْبَثَاتٍ﴾

«So that they will become floating dust particles.»

Abu Ishāq narrated from Al-Hārith, from 'Ali: "It will become like the rising dust storm that soon fades away leaving no trace of itself behind." Al-'Awfi reported from Ibn 'Abbās about Allāh's saying:

﴿فَكَانَتْ مَبَّ مُنْبَثَاتٍ﴾

«So that they will become floating dust particles.»

"It describes the rising embers from the fire when it is kindled, but when the embers land, they are extinguished quickly."^[3]

'Ikrimah said, "The floating dust particles that the wind scatters all around," while Qatādah said,

﴿فَكَانَتْ مَبَّ مُنْبَثَاتٍ﴾

«floating particles», "Like the dry parts of trees that the wind scatters all about." This *Āyah* is similar to several other *Āyāt* that indicate that the mountains will be moved from their places, demolished and blown off their bases, becoming like

[1] At-Ṭabari 23:92, 93.

[2] At-Ṭabari 23:93.

[3] At-Ṭabari 23:94.

carded wool on the Day of Resurrection.

Three Categories of People on the Day of Resurrection

Allāh's statement,

﴿وَكُنْتُمْ أَثَرًا ثَلَاثًا﴾

﴿And you (all) will be in three groups.﴾

This means that people will be divided into three categories on the Day of Resurrection. Some will be on the right of Allāh's Throne, and they are those who were brought forth from 'Ādam's right side.^[1] This category will be given their Books of Records in their right hand and will be taken to the right side. As-Suddi explained that they will comprise the majority of the residents of Paradise. Another category is those who will be placed to the left of Allāh's Throne, and they are those who were brought forth from 'Ādam's left side. This category will be given their Books of Records in their left hands and will be taken to the left side. They are the residents of the Fire, may Allāh save us from their actions. A third category is comprised of those who are the foremost and nearest before Allāh. They are in a better grade and status and nearer to Allāh than those on the right side. They are the chiefs of those on the right side, because they include the Messengers, Prophets, true believers and martyrs. They are fewer than those on the right side; so Allāh said,

﴿ثَأْمَنَ الْيَمِينُ مَا أَصْحَبَ الْيَمِينُ ۖ وَأَصْحَبَ الْيَمِينُ مَا أَصْحَبَ الْيَمِينُ ۖ وَالْيَمِينُ

الْيَمِينُ﴾

﴿So those on the right - how will be those on the right! And those on the left - how will be those on the left! And those foremost will be foremost.﴾

Allāh divides people into these three groups upon their death, as indicated by the end of this Sūrah. Allāh mentioned them in His statement as well,

﴿ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ

^[1] See the narration of Abu Dharr, no. 349 of Al-Bukhārī, and it was mentioned in volume five, in the beginning of the *Tafsīr* of Sūrat Al-Isrā'.

سَابِقًا بِالْخَيْرَاتِ بِإِذْنِ اللَّهِ

«Then We gave the Book as inheritance to such of Our servants whom We chose. Then of them are some who wrong themselves, and of them are some who follow a middle course, and of them are some who are, by Allāh's leave, foremost in good deeds.» (35:32)

Muhammad bin Ka'b, Abu Hazrah Ya'qub bin Mujahid said that,

﴿وَالسَّابِقُونَ السَّابِقُونَ﴾

«And those foremost will be foremost.» is about the Prophets, peace be upon them,^[1] while As-Suddi said that they are the residents of the utmost highs (Ahl Al-'Illyyyin, in Paradise).

The meaning of foremost is that they were foremost in performing the acts of righteousness just as Allāh commanded them,

﴿وَسَابِقُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ﴾

«And march forth in the way to forgiveness from your Lord, and for Paradise as wide as the heavens and the earth.» (3:133) and,

﴿سَابِقُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ﴾

«Race with one another in hastening towards forgiveness from your Lord, and Paradise the width whereof is as the width of the heaven and the earth.» (57:21)

Therefore, those who rush to obey Allāh in this life and are foremost in performing acts of righteousness, will be among the foremost believers honored in the Hereafter. Verily, the reward is according to the kind of deed, and as one does, so he is judged. So Allāh said:

﴿أُولَٰئِكَ الْمُقَرَّبُونَ ﴿١٧﴾ فِي جَنَّاتٍ النَّعِيمِ ﴿١٨﴾﴾

«These will be the nearest (to Allāh). In the Gardens of Delight.»

﴿لَهُنَّ فِيهَا الْأَنْهَارُ ﴿١٩﴾ وَفِيهَا مِنْ الْأَشْجَارِ ﴿٢٠﴾ أَشْجَارٌ مِّنْ أَمْرِ مَوْصُومَةٍ ﴿٢١﴾ مُّكْوًى عَلَيْهَا مَنَاقِبُ ﴿٢٢﴾﴾

[1] Al-Qurtubi 17:199.

يَلْقَوْنَ عَلَيْهِمْ وَلَدًا مِّنْ عِلْدٍ ﴿١٣﴾ بِأَكْوَاسٍ وَأَبَارِقٍ وَأَنَارٍ مِّنْ نَّجْوٰٓءٍ ﴿١٤﴾ لَا يَصُدُّوْنَ عَنْهَا وَلَا يَرْوِفُونَ ﴿١٥﴾
وَفَكَهْمٌ مِّنَ يَمْرِؤُنَ ﴿١٦﴾ وَلَهُمْ عَلَيْهِمْ مِّنَ يَمْرِؤُنَ ﴿١٧﴾ وَشُرَّ عَيْنٍ ﴿١٨﴾ كَأَنَّهُمْ فِي النَّارِ
الْمَكْنُونِ ﴿١٩﴾ جَزَاءً مَّا كَانُوا يَسْأَلُونَ ﴿٢٠﴾ لَا يَسْمَعُونَ فِيهَا لَهَا وَلَا تَلَّيْمًا ﴿٢١﴾ إِلَّا فِيهَا سُلٰٓسِلًا
مِّنْ لَّدُنَّا ﴿٢٢﴾

- ﴿13. A multitude of those will be from the first ones.﴾
 ﴿14. And a few of those will be from the later ones.﴾
 ﴿15. (They will be) on thrones, Mawḍūnah.﴾
 ﴿16. Reclining thereon, face to face.﴾
 ﴿17. Immortal boys will go around them (serving).﴾
 ﴿18. With cups, and jugs, and a glass of flowing wine.﴾
 ﴿19. Wherefrom neither Yuṣadda'ūn nor Yunzifūn.﴾
 ﴿20. And with fruit that they may choose.﴾
 ﴿21. And with the flesh of fowls that they desire.﴾
 ﴿22. And (there will be) Hūr with wide lovely eyes.﴾
 ﴿23. Like preserved pearls.﴾
 ﴿24. A reward for what they used to do.﴾
 ﴿25. No Laghw (evil vain talk) will they hear therein, nor any sinful speech.﴾
 ﴿26. But only the saying of: "Salāman! Salāman!"﴾

The Reward of the Foremost in Faith

Allāh states that the foremost of the close believers are a multitude, a crowd among the earlier generations and a few from the latter generations. There is a difference over the meaning of the first generations and the later generations. Some said that the former means earlier (believing) nations, while the later refers to this Ummah. This was reported from Mujāhid and Al-Ḥasan Al-Baṣrī, in the collection of Ibn Abi Ḥātim, and this is the preference of Ibn Jarīr.^[1] He considered it supported by the saying of Allāh's Messenger ﷺ:

نَحْنُ الْأَوَّلُونَ وَالْآخِرُونَ يَوْمَ الْقِيَامَةِ

^[1] Al-Ṭabari 23:98.

«We are the later nation, but the foremost on the Day of Resurrection.»^[1]

Ibn Jarīr did not mention any other interpretation nor did he attribute this view to anyone else.

There is another *Ḥadīth* that could support this meaning. Imām Abu Muḥammad bin Abi Ḥātim recorded that Abu Hurayrah said that when these *Āyāt* were revealed,

﴿ثَلَاثَةٌ مِنَ الْأَوَّلِينَ ۖ وَبَقِيَّةٌ مِنَ الْآخِرِينَ﴾

«A multitude of those (foremost) will be from the first ones.
And a few of those will be from the later ones.»

this news became hard for the Companions of the Prophet ﷺ. These this *Āyāt*,

﴿ثَلَاثَةٌ مِنَ الْأَوَّلِينَ ۖ وَثَلَاثَةٌ مِنَ الْآخِرِينَ﴾

«A multitude of those will be from the first ones. And a multitude of those will be from the later ones.»

were revealed. The Prophet ﷺ then said,

«إِنِّي لَأَرْجُو أَنْ تَكُونُوا رُبْعُ أَهْلِ الْجَنَّةِ، ثُلُثُ أَهْلِ الْجَنَّةِ، بَلْ أَنْتُمْ نِصْفُ أَهْلِ الْجَنَّةِ - أَرَأَيْتُمْ أَهْلَ الْجَنَّةِ - وَتَقَاسَمُونَهُمُ النِّصْفَ الثَّانِي»

«I hope that you will comprise a quarter of the residents of Paradise, a third of the residents of Paradise. Rather, you are a half of the residents of Paradise, and will have a share in the other half.» Imām Aḥmad also recorded this.^[2]

However, this opinion that Ibn Jarīr chose is questionable, rather it is a deficient interpretation. This is because this *Ummah* is the best of all nations, according to the text of the Qur'ān. Therefore, it is not possible that the foremost believers from earlier nations are more numerous than those of in this *Ummah*; the opposite is true. The latter opinion is the correct one, that,

﴿ثَلَاثَةٌ مِنَ الْأَوَّلِينَ﴾

«A multitude of those will be from the first ones»

[1] *Fath Al-Bāri* 11:526.

[2] *Aḥmad* 2:391.

refers to the earlier generations of this *Ummah*, while,

﴿وَقَلِيلٌ مِّنَ الْآخِرِينَ﴾

«And a few of those will be from the later ones.»

refers to the latter people of this *Ummah*.

Ibn Abi Ḥātim recorded that As-Sarī bin Yaḥyā said that Al-Ḥasan recited this *Āyah*,

﴿وَالسَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ ﴿١٠﴾ فِي جَنَّاتٍ النَّازِلِينَ ﴿١١﴾ ثَلَاثَةٌ مِّنَ الْأَوَّلِينَ ﴿١٢﴾﴾

«And those foremost will be foremost. These will be the nearest (to Allāh). In the Gardens of Delight. A multitude of those will be from the first ones.»

Then he commented, "A multitude from the earlier generation of this *Ummah*." Ibn Abi Ḥātim also recorded that Muḥammad bin Sīrīn commented:

﴿ثَلَاثَةٌ مِّنَ الْأَوَّلِينَ ﴿١٢﴾ وَقَلِيلٌ مِّنَ الْآخِرِينَ ﴿١٣﴾﴾

«A multitude of those will be from the first ones. And a few of those will be from the later ones.»

"They stated, or hoped that they will all be from this *Ummah*." Therefore, these are the statements of Al-Ḥasan and Ibn Sīrīn that those foremost in faith are all from this *Ummah*. There is no doubt that the earlier generations of each nation were better than the latter generations. In this pretext, this *Āyah* might include all previous believing nations. In this regard, it is confirmed in the authentic *Ḥadīth* compilations, from more than one route, that the Messenger of Allāh ﷺ said;

«خَيْرُ الْقُرُونِ قُرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ»

«The best people are my generation, then the next generation, then the next generation....»^[1]

He ﷺ also said:

«لَا تَزَالُ طَائِفَةٌ مِّنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ، لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ وَلَا مَنْ خَالَفَهُمْ، إِلَى يَوْمِ الْقِيَامِ»

«A group of my *Ummah* will always remain on the truth and

^[1] Al-Bukhārī no. 3651.

dominant, unharmed by those who fail to support them and those who defy them, until the Last Hour begins.»

In another narration:

«حَتَّى يَأْتِيَ أَمْرُ اللَّهِ تَعَالَى وَهُمْ كَذَلِكَ»

«...until Allāh's command comes while they are like this.»^[1]

This *Ummah* is more honored than any other *Ummah*. The foremost believers of this *Ummah* are more numerous and hold a higher rank than those of other nations, due to the status of their religion and Prophet. In a *Mutawātir Ḥadīth*, the Prophet ﷺ mentioned that seventy thousand of this *Ummah* will enter Paradise without reckoning. In another narration of this *Ḥadīth*, the Prophet ﷺ added,

«مَعَ كُلِّ أَلْفٍ سَبْعُونَ أَلْفًا»

«With each thousand, another seventy thousand.»

In yet another narration, he said,

«مَعَ كُلِّ وَاحِدٍ سَبْعُونَ أَلْفًا»

«With every one of them is another seventy thousand.»

Allāh's statement,

﴿عَلَى سُرُرٍ مَوْضُونَةٍ﴾

«on Thrones, Mawḍūnah.» Ibn 'Abbās said, "Woven with gold."^[2] Similar was reported from Mujāhid, 'Ikrimah, Sa'd bin Jubayr, Zayd bin Aslam, Qatādah, Aḍ-Ḍaḥḥāk and others.^[3]

Allāh said,

﴿مُتَّكِئِينَ عَلَيْنَا مُفْتِلِينَ﴾

«Reclining thereon, face to face.» indicating that they will face each other, and none of them will be in the back lines,

﴿يَطُوفُ عَلَيْهِمْ وِلْدَنٌ عُلُودٌ﴾

«Immortal boys will go around them», who will never grow up, get old or change in shape,

[1] Al-Bukhārī nos. 71, 3116, 3640, 3641, 7311, 7312, 7459, 7460, and others.

[2] Aṭ-Ṭabari 23:99.

[3] Aṭ-Ṭabari 23:99, 100.

﴿بِأَكْوَابٍ وَالْكُلُوبِ وَالْأَيْقَانِ﴾

﴿With cups, and jugs, and a glass of flowing wine﴾

these cups do not have handles or spouts, while the jugs sometimes do and sometimes do not. All of them, including the glasses, will contain wine drawn from a flowing spring, not from containers that might get empty. Rather, this spring of wine flows freely,

﴿لَا يَصُدُّونَ عَنْهَا وَلَا يَرْفُونَ﴾

﴿Wherefrom neither Yuṣadda'ūn nor Yunzifūn.﴾

meaning, they will never get headaches from this wine nor intoxicated. Rather, this wine does not affect their minds, even though it has a strong and tremendously delightful taste. Ad-Dahhāk reported from Ibn 'Abbās: "The wine (of this life) has four side-effects, it intoxicates, gives headaches, induces vomiting and causes excessive urine. So Allāh mentioned the wine of Paradise free of these characteristics."^[1] Mujāhid, Ikrimah, Sa'īd bin Jubayr, 'Aṭīyah Al-'Awfī, Qatādah and As-Suddi said that Allāh's statement,

﴿لَا يَصُدُّونَ عَنْهَا﴾

﴿Wherefrom neither Yuṣadda'ūn﴾ means, "It does not give them a headache."^[2] While they said that

﴿وَلَا يَرْفُونَ﴾

﴿nor will they Yunzifūn.﴾ means that "It does not change their sense of reasoning."^[3] Allāh's statement,

﴿وَمِنْ ثَمَرَاتِهَا شَجَرَاتُ زَيْتُونٍ وَمِنْ ثَمَرَاتِهَا شَجَرَاتُ تِينٍ﴾

﴿And with fruit that they may choose. And with the flesh of fowls that they desire.﴾

meaning, whatever fruits they wish for will be distributed among them. This Āyah is a proof that we are allowed to choose the fruits that we prefer and wish to eat.

[1] Al-Qurtubi 17:203.

[2] At-Ṭabari 23:103, 104.

[3] At-Ṭabari 23:104, 105.

Imām Aḥmad recorded that Thābit said that Anas said that the Messenger of Allāh ﷺ liked dreams. A man might have a dream, so he would ask about him if he did not know him, and would like to hear the dream if that man was praised for his good qualities. Once a woman came to him and said, "O Allāh's Messenger! I had a dream that I was taken out of Al-Madīnah and entered Paradise. I heard noise because of which Paradise wept. I looked and found so-and-so, so-and-so," and she mentioned the names of twelve men whom the Prophet ﷺ had sent with a military expedition. They were later brought on (in Paradise, in the dream) with their wounds still bleeding. It was said, 'Take them to the river Baydakh or - Baydhakh.' They were taken to that river and submerged in it and their faces turned as radiant as the full moon. They were brought a plate made of gold containing green dates. They ate as much of the green dates they wanted to and whenever they turned that plate around, they would eat from the fruit it contained, as much as they wanted, and I (the woman said) ate with them."

Later on, that army sent an emissary to convey the news (of the battle) and he said that so-and-so and so-and-so died, mentioning the names of the twelve men who were mentioned in the dream. So, Allāh's Messenger ﷺ called the woman and again asked her to mention her story, and she did.

This is the narration that Abu Ya'la collected,^[1] and Al-Ḥāfiẓ Aḍ-Ḍiyā' said, "This Ḥadīth meets the criteria of Muslim." Allāh said,

﴿وَلَهُمْ عَلَيْهِمْ مَا يَشْتَهُونَ﴾

﴿And with the flesh of fowls that they desire.﴾

Imām Aḥmad recorded that Anas said that the Messenger of Allāh ﷺ said,

«إِنَّ طَيْرَ الْجَنَّةِ كَأَنْثَالِ الْبُحْبِ، يَرْعَى فِي شَجَرِ الْجَنَّةِ»

«Birds of Paradise are like Bukht camels^[2] that graze in the trees of Paradise.»

Abu Bakr commented, "O Allāh's Messenger! Surely, these birds must be wonderful." The Messenger ﷺ said,

^[1] Aḥmad 3:135, and Musnad Abu Ya'la 6:44.

^[2] A species of camel with a very long neck. See *An-Nihāyah*.

«أَكْلُهَا أَتَمُّ مِنْهَا»

«Those who eat them are more wonderful.» and repeated this statement thrice. The Prophet ﷺ went on,

«وَإِنِّي لَأَرْجُو أَنْ تَكُونَ مِنْ يَأْكُلُ مِنْهَا»

«And I hope that you will be among those who eat from them.»^[1]

Only Imām Aḥmad collected this Ḥadīth using this chain of narration. Allāh said;

﴿كَأَنَّهُنَّ الْوَلَدُ الْمَكْنُونُ﴾

«Like unto preserved pearls.», indicating that they are just as white and pure fresh pearls. We mentioned Allāh's statement,

﴿كَأَنَّهُنَّ بَيْضٌ مَكْنُونٌ﴾

«As if they were eggs preserved.» (37:49),

in Sūrat Aṣ-Ṣaffāt (chapter 37), and also their description in Sūrat Ar-Rahmān (chapter 55). This is why Allāh said afterwards,

﴿جَزَاءَ بِمَا كَانُوا بِمَشُورَةٍ﴾

«A reward for what they used to do.» meaning, 'these delights that We granted them are rewards for the good deeds that they performed (in this life).'

Allāh the Exalted said,

﴿لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْيِيمًا ۚ إِلَّا قِيلًا سَلَامًا سَلَامًا﴾

«No Laghw (evil vain talk) will they hear therein, nor any sinful speech. But only the saying of: "Salāman (peace,)! Salāman (peace.)!"»

meaning they will not hear foul or unnecessary speech in Paradise.

﴿لَا تَسْمَعُ فِيهَا لُغُوهًا وَلَا تَبْهِيَةً﴾

«Where they shall neither hear harmful speech nor falsehood.» (88:11),

meaning, no foul words are uttered therein. Allāh said,

[1] Aḥmad 3:221.

بَطُوفٌ عَلَيْهِمْ وَلَذُنْ عُلَّةٌ

٥٣٥

لَهُمْ

بَطُوفٌ عَلَيْهِمْ وَلَذُنْ عُلَّةٌ ﴿٥٣٥﴾ وَأَكْرَابٌ وَأَبَارِقٌ وَكُأْسٌ مِنْ مَّعِينٍ ﴿٥٣٦﴾ لَا يَصْغُرُونَ عَنْهَا وَلَا يُزْفُونَ ﴿٥٣٧﴾ وَفَكَهْفٌ وَمِنَابِقٌ خَيْرٌ رُبٌّ ﴿٥٣٨﴾ وَلَحِيرٌ طَيْرٌ مِمَّا يَشْتَبُونَ ﴿٥٣٩﴾ وَخُورٌ عَيْنٌ ﴿٥٤٠﴾ كَأَشَدُّ لِلْزُلْفَى السَّكُونُ ﴿٥٤١﴾ جَزَاءُ لِمَا كَانُوا يَعْمَلُونَ ﴿٥٤٢﴾ لَا يَسْمَعُونَ فِيهَا لِقَاءً وَلَا نَأْيًا ﴿٥٤٣﴾ إِلَّا قِيلَ سَلَامًا سَلَامًا ﴿٥٤٤﴾ وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ ﴿٥٤٥﴾ فِي سِدْرٍ مَخْضُودٍ ﴿٥٤٦﴾ وَطَلْحٍ مَّنْضُودٍ ﴿٥٤٧﴾ وَظِلٍّ مَّمْدُودٍ ﴿٥٤٨﴾ وَمَاءٍ مَّسْكُوبٍ ﴿٥٤٩﴾ وَفَكَهْفٌ كَثِيرٌ ﴿٥٥٠﴾ لَا مَقْطُوعٌ وَلَا مَمْنُوعٌ ﴿٥٥١﴾ وَفُرُشٌ مَّرْجُوعَةٌ ﴿٥٥٢﴾ إِنَّا أَنشَأْنَاهُنَّ إِنِاتًا ﴿٥٥٣﴾ لِّجَلَّتْهُنَّ أَفْكَارًا ﴿٥٥٤﴾ عَنَّا أَزْكَرًا ﴿٥٥٥﴾ لَا يَصْحَبُ الْيَمِينِ نَجْتٌ مِّنَ الْأَوَّلِينَ ﴿٥٥٦﴾ وَلِلَّهِ مِنَ الْآخِرِينَ ﴿٥٥٧﴾ وَأَصْحَابُ الْشِّمَالِ مَا أَصْحَابُ الشِّمَالِ ﴿٥٥٨﴾ فِي سَمُورٍ وَحَمِيرٍ ﴿٥٥٩﴾ وَظِلٍّ مِّنْ يَحْمُودٍ ﴿٥٦٠﴾ لَا بَابُورٍ وَلَا كَرِيمٍ ﴿٥٦١﴾ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ ﴿٥٦٢﴾ وَكَانُوا مُصِيفُونَ عَلَى الْيَمِينِ الْعَظِيمِ ﴿٥٦٣﴾ وَكَانُوا يَقُولُونَ أَبَدًا مِّنْهُمَا وَكَانُوا شُرَكَاءَ وَعِظْلًا أَوْ تَالْتَبِعُونَهُ ﴿٥٦٤﴾ أَوْءَا بَابُونا الْأَوَّلُونَ ﴿٥٦٥﴾ قُلْ إِنِ الْآخِرِينَ وَالْأَوَّلِينَ ﴿٥٦٦﴾ لَنَجْجُرَنَّ إِلَى مِيقَاتِ يَوْمٍ مَّعْلُومٍ ﴿٥٦٧﴾

﴿وَلَا نَأْيًا﴾

﴿nor any sinful speech.﴾ meaning, nor speech that contains foul words,

﴿إِلَّا قِيلَ سَلَامًا سَلَامًا﴾

﴿But only the saying of: "Salāman (peace!), Salāman (peace!).">, they will greet each other with Salām, just as Allāh said in another Āyah,

﴿يَجْتَنِبُهُمْ فِيهَا سَلَامٌ﴾

﴿Their greeting therein will be: "Salāman (peace!)."> (14:23)

And, as we mentioned, their words will be free from impure and needless speech.

﴿وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ ﴿٥٤٥﴾ فِي سِدْرٍ مَّخْضُودٍ ﴿٥٤٦﴾ وَطَلْحٍ مَّنْضُودٍ ﴿٥٤٧﴾ وَظِلٍّ مَّمْدُودٍ ﴿٥٤٨﴾ وَمَاءٍ مَّسْكُوبٍ ﴿٥٤٩﴾ وَفَكَهْفٌ كَثِيرٌ ﴿٥٥٠﴾ لَا مَقْطُوعٌ وَلَا مَمْنُوعٌ ﴿٥٥١﴾ وَفُرُشٌ مَّرْجُوعَةٌ ﴿٥٥٢﴾ إِنَّا أَنشَأْنَاهُنَّ إِنِاتًا ﴿٥٥٣﴾ لِّجَلَّتْهُنَّ أَفْكَارًا ﴿٥٥٤﴾ عَنَّا أَزْكَرًا ﴿٥٥٥﴾ لَا يَصْحَبُ الْيَمِينِ نَجْتٌ مِّنَ الْأَوَّلِينَ ﴿٥٥٦﴾ وَلِلَّهِ مِنَ الْآخِرِينَ ﴿٥٥٧﴾ وَأَصْحَابُ الشِّمَالِ مَا أَصْحَابُ الشِّمَالِ ﴿٥٥٨﴾ فِي سَمُورٍ وَحَمِيرٍ ﴿٥٥٩﴾ وَظِلٍّ مِّنْ يَحْمُودٍ ﴿٥٦٠﴾ لَا بَابُورٍ وَلَا كَرِيمٍ ﴿٥٦١﴾ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ ﴿٥٦٢﴾ وَكَانُوا مُصِيفُونَ عَلَى الْيَمِينِ الْعَظِيمِ ﴿٥٦٣﴾ وَكَانُوا يَقُولُونَ أَبَدًا مِّنْهُمَا وَكَانُوا شُرَكَاءَ وَعِظْلًا أَوْ تَالْتَبِعُونَهُ ﴿٥٦٤﴾ أَوْءَا بَابُونا الْأَوَّلُونَ ﴿٥٦٥﴾ قُلْ إِنِ الْآخِرِينَ وَالْأَوَّلِينَ ﴿٥٦٦﴾ لَنَجْجُرَنَّ إِلَى مِيقَاتِ يَوْمٍ مَّعْلُومٍ ﴿٥٦٧﴾﴾

﴿27. And those on the right - how (fortunate) will be those on the right?﴾

﴿28. (They will be) among Sidri Makhḍūd,﴾

﴿29. And among Talh Mandūd,﴾

﴿30. And in shade Mamdūd,﴾

﴿31. And by water flowing constantly,﴾

﴿32. And fruit in plenty,﴾

- ﴿33. Whose supply is not cut off nor are they out of reach.﴾
 ﴿34. And on couches, raised high.﴾
 ﴿35. Verily, We have created them a special creation.﴾
 ﴿36. And made them virgins.﴾
 ﴿37. 'Urub, Atrāb.﴾
 ﴿38. For those on the right.﴾
 ﴿39. A multitude of those will be from the first generation.﴾
 ﴿40. And a multitude of those will be from the later generations.﴾

The Reward of Those on the Right

After Allāh mentioned the final destination of those foremost in faith, the nearest to Him, He next mentioned the end of those on the right, the righteous believers. Maymūn bin Mihrān said that those on the right side are lesser in rank than the foremost in faith. Allāh said,

﴿وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ﴾

﴿And those on the right – how (fortunate) will be those on the right?﴾

who are those on the right, what is their condition and what will their final destination be like? Allāh next answers this question by saying,

﴿فِي سِدْرٍ مَّخْضُودٍ﴾

﴿(they will be) among Sidr Makhḍūd.﴾ Ibn 'Abbās, Tkrimah, Mujāhid, Ibn Al-Aḥwas, Qasāmah bin Zuhayr, As-Safr bin Nusayr, Al-Ḥasan, Qatādah, 'Abdullāh bin Kathīr, As-Suddi, Abu Ḥazrah and several others said, "The kind without thorns."^[1] And from Ibn 'Abbās: "It is the one that is laden with fruits." This is also reported from 'Ikrimah and Mujāhid. Similar was also said by Qatādah as we mentioned. So it is the one with a full load of fruits without thorns. So it appears that both meanings apply here. The lote tree, of this life is thorny and carries few fruits. In the Hereafter, it is the opposite; it does not have thorns and carries plenty of fruit, the weight of

[1] Aṭ-Ṭabari 23:110.

which strains its trunk. 'Utbah bin 'Abd As-Sulami said, "I was sitting with Allāh's Messenger ﷺ, when a bedouin came and said, 'O Messenger of Allāh! Have you heard about the tree that has more thorns than any other being in Paradise?' Meaning the *Talh* tree. So Allāh's Messenger ﷺ said:

«إِنَّ اللَّهَ يَجْعَلُ مَكَانَ كُلِّ شَوْكَةٍ مِنْهَا ثَمَرَةً، مِثْلَ خُصْوَةِ التَّيْسِ الْمَلْبُودِ، فِيهَا سَبْعُونَ لَوْنًا مِنَ الطَّعَامِ، لَا يُشَبِّهُ لَوْنُ آخَرٍ»

«For each spot that there was a thorn on it, Allāh instead put fruit, similar to a castrated tight skinned ram, a food having seventy colors, each different than the other.»^[1]

Allāh's said,

﴿وَتَلَجُ مَنُورٌ﴾

«and among *Talh Mandūd*.» refers to large thorny shrub that used to grow in the area of Hijāz (Western Arabia). Mujāhid said that

﴿مَنُورٌ﴾

«*Mandūd*» means: "Its fruits are piled on top of each other. Allāh is reminding the Quraysh of these kinds of trees, since they used to like the shade that the *Talh* and *Sidr* provided for them.»^[2]

Ibn Abi Hātim recorded that Abu Sa'īd said that

﴿وَتَلَجُ مَنُورٌ﴾

«*Talh Mandūd*» means: "The banana tree." And he (Ibn Abi Hātim) said, "Similar is reported from Ibn 'Abbās, Abu Hurayrah, Al-Ḥasan, Ikrimah, Qasāmah bin Zuhayr, Qatādah and Abu Ḥazrah."^[3] Mujāhid and Ibn Zayd said similarly, Ibn Zayd added, "The people of Yemen call the banana tree, *Talh*."^[4] Ibn Jarīr mentioned no other explanation for *Talh*.

Allāh said,

[1] *Al-Ba'th* by Ibn Abi Dāwūd, 94, Aṭ-Ṭabarānī in *Al-Awsaṭ*, no. 402. Similar was recorded by Aḥmad 4:183 which follows shortly, and Ibn Abi 'Āsim in *As-Sunnah* no. 716. See also *Al-Majma'* no. 18727.

[2] Aṭ-Ṭabari 23:114.

[3] Aṭ-Ṭabari 23:112, 113.

[4] Aṭ-Ṭabari 23:113.

﴿وَقُلْ تَعْدُوا﴾

«And in shade Mamdūd (extended).» Al-Bukhārī recorded that Abu Hurayrah said that the Prophet ﷺ said,

«إِنَّ فِي الْجَنَّةِ شَجَرَةً يَسِيرُ الرَّائِبُ فِي ظِلِّهَا مِائَةَ عَامٍ لَا يَفْطُمُهَا، أَقْرُوا إِنْ شِئْتُمْ: ﴿وَقُلْ تَعْدُوا﴾»

«In Paradise, there is a tree that a rider can travel for a hundred years under its shade but would not be able to pass it. Recite if you will: «And in shade extended.»^[1]

Muslim also collected this *Hadīth*.^[2] Imām Aḥmad recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«إِنَّ فِي الْجَنَّةِ شَجَرَةً يَسِيرُ الرَّائِبُ فِي ظِلِّهَا مِائَةَ عَامٍ، أَقْرُوا إِنْ شِئْتُمْ: ﴿وَقُلْ تَعْدُوا﴾»

«There is a tree in Paradise the shade of which a rider would take one hundred years to pass. Recite if you will: «And in shade extended.»^[3]

Muslim,^[4] Al-Bukhārī^[5] and 'Abdur-Razzāq^[6] collected this *Hadīth*.

Allāh said,

﴿وَلَكُمْ فِيهَا مِمَّا لَا تُحْطُونَ بِأَنَّهُمْ وَلَا يَنْصُرُونَ﴾

«And fruit in plenty, whose supply is not cut off nor are they out of reach.»

indicating that they will have plenty of fruits of various kinds, that which no eye has ever seen, no ear has ever heard of and no heart has ever imagined, as Allāh said,

﴿كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأَنُتُوا بِهِ مُتَشَبِهَاتٍ﴾

«Every time they will be provided with a fruit therefrom, they

[1] *Fath Al-Bāri* 8:495.

[2] Muslim 4:2175.

[3] Aḥmad 2:482.

[4] Muslim 4:2175.

[5] *Fath Al-Bāri* 6:368.

[6] 'Abdur-Razzāq 11:417.

will say: "This is what we were provided with before, "and they will be given things in resemblance." (2:25)

The shape will appear similar, but the taste is different. In the Two *Ṣaḥīḥs*, *Sidrat Al-Muntahā* (the tree in the seventh heaven) is described as:

«إِنَادَا وَرَقُهَا كَأَذَانِ الْفِيلَةِ، وَنَبْطُهَا بِنُجْلٍ قِلَالٍ حَجَرٍ»

«...its leaves were like the ears of elephants and its Nabir fruits resembled the clay jugs of Hajar.»^[1]

The Two *Ṣaḥīḥs* also collected a *Ḥadīth* from Ibn 'Abbās, who said, "The sun was eclipsed and Allāh's Messenger ﷺ led the people in the Eclipse prayer. They asked, 'O Allāh's Messenger, we saw you reach out for something while standing (in prayer), but then you stepped back.' He said,

«إِنِّي رَأَيْتُ الْجَنَّةَ فَتَنَزَّلْتُ مِنْهَا عُقُودًا، وَلَوْ أَخَذْتُهٗ لَأَكَلْتُمْ مِنْهُ مَا بَقِيََتِ الدُّنْيَا»

«I saw Paradise and reached out for a cluster of fruit from it. Had I done so, you would have kept eating from it for the remainder of the life of the world.»^[2]

Imām Aḥmad recorded that 'Utbah bin 'Abd As-Sulami said, "A bedouin man came to the Messenger of Allāh ﷺ and asked him about the *Ḥawq*^[3] and Paradise. The bedouin asked, 'Does Paradise have fruits?' The Prophet ﷺ said,

«نَعَمْ، وَفِيهَا شَجَرَةٌ تُدْعَى طُوبَى»

«Yes, and it also has a tree called *Tūbā*.» [(He ﷺ) said something more saying but I could not recall it]. The bedouin asked, 'Does it look like any of the trees that grow in our area?' The Prophet ﷺ said,

«لَيْسَتْ تُشَبِّهُ شَيْئًا مِنْ شَجَرِ أَرْضِكُمْ»

«There is nothing resembling it among the trees in your land.»

The Prophet then asked ﷺ him,

«أَتَيْتَ الشَّامَ؟»

[1] *Faḥḥ Al-Bārī* 6:349, Muslim 1:146.

[2] *Faḥḥ Al-Bārī* 2:627, Muslim 2:626.

[3] The lake of the Prophet ﷺ from which his followers drink in the Hereafter.

«Have you traveled to Ash-Shām area?»

The bedouin said: 'No.' The Prophet ﷺ said,

«تُشَبِّهُ شَجَرَةً بِالشَّامِ تُدْعَى الْجُوزَةَ، تَنْبُتُ عَلَى سَاقٍ وَاحِدَةٍ، وَيَتَفَرِّشُ أَغْلَامًا»

«It looks like a tree that grows in Ash-Shām area and is called Al-Jawzah, which stands on one stem but its branches grow all around to the fullest extent.»

The bedouin asked, 'How big is the cluster of its fruits?' The Prophet ﷺ said,

«مَبِيرَةٌ شَهْرٍ لِلْفَرَابِ الْأَبْعَدِ وَلَا يَنْقُصُ»

«The distance that the crow flies in one month without rest.»

The bedouin asked, 'How huge its trunk is?' The Prophet ﷺ said,

«لَوْ ارْتَحَلَتْ جَذَعَةٌ مِنْ إِبِلِ أَهْلِكَ مَا أَحَاطَتْ بِأَصْلِحِهَا، حَتَّى تَنْكَبِرَ تَرْفُوتُهَا مَرَمًا»

«If a four-year old she-camel that your family owns travels it, it will not completely pass its trunk until its shoulders break from old age.»

The man asked, 'Does it bear grapes?' The Prophet ﷺ answered in yes. The bedouin asked, 'How big are the grapes?' The Prophet ﷺ said,

«خَلَّ دَنْجَ أُبْرُكٍ تَيْسًا مِنْ عَنَمٍ قَطُّ عَظِيمًا؟»

«Has your father ever slaughtered a ram?»

The bedouin answered, 'Yes,' and the Prophet ﷺ asked him,

«فَسَلِّحْ إِهَابَهُ فَأَعْطَاهُ أُمَّكَ فَقَالَ: اتَّخِذِي لَنَا مِنْهُ دَلْوًا؟»

«And then he skinned it and gave the skin to your mother and asked her to make a hanging bucket out of it?»

The bedouin again said yes and said, 'This grape would suffice for me and my family!' The Prophet ﷺ agreed and said,

«نَعَمْ، وَعَامَّةُ عَشِيرَتِكَ»

«Yes, and also for the rest of your clan.»^[1]

[1] Ahmad 4:183.

Allāh's statement,

﴿لَا مَقْطُوعٌ وَلَا مَنُوعٌ﴾

«Whose supply is not cut off nor are they out of reach.»

The supply of these fruits never runs out, winter or summer. Rather, they are always available for those who want to eat from them, forever. Whenever these fruits are desired, they will be available and easy to grasp by Allāh's power. Qatādah said, "Nothing will prevent them from reaching out to get these fruits, no branches, thorns or distance."^[1] We mentioned a *Hadith* before that states that whenever someone takes a fruit in Paradise, another one grows in its place. Allāh said, afterwards:

﴿وَرَفَعُوهُنَّ رُفُوعًا﴾

«And on couches, raised high.» meaning, high, soft and comfortable. Allāh said,

﴿إِنَّا أَنشَأْنَهُنَّ إِنثَاءً ۖ فَمَلَكْنَهُنَّ أَفْكَارًا ۖ عَنَّا أَزْوَاجًا ۖ لَا مَنُوعَ لِّلْيَمِينِ﴾

«Verily, We have created them a special creation. And made them virgins. 'Urūb, Atrāb. For those on the right.»

The *Āyāt* describe the women who will be on the beds and couches, but since mentioning the beds hints to them, they were not directly mentioned. For instance, Allāh said that Sulaymān said,

﴿إِذْ عُرِضَ عَلَيَّ بِاللَّيْلِ الْفَتَاتُكَ لَلْجِيَادِ ۖ فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي حَتَّى تَوَارَتْ بِالْحِجَابِ﴾

«When there were displayed before him, in the afternoon, well-trained horses of the highest breed. He said, "I did love the good instead of remembering my Lord," till the time was over, and it had hidden in the veil (of night).» (38:31-32).

"it" (*Tawārat*) refers to the sun setting, according to the scholars of *Tafsir*. Al-Akhfash said that *Āyah*,

﴿إِنَّا أَنشَأْنَهُنَّ﴾

«Verily, We have created them», implied the maidens of Paradise

[1] At-Ṭabari 23:118.

although it did not mention them directly.^[1] Abu 'Ubaydah said that they were mentioned before in Allāh's statement,

﴿وَحُورٌ عِينٌ ۖ كَأَمْثَلِ الذَّوْجِ ۖ مُكْتَوَرَاتٍ﴾

«And Hūr (fair females) with wide lovely eyes. Like preserved pearls.»^[2]

Therefore, Allāh's statement,

﴿إِنَّا أَنشَأْنَهُنَّ﴾

«Verily, We have created them», meaning, in the other life, after they became old in this life, they were brought back while virgin, youthful, being delightfully passionate with their husbands, beautiful, kind and cheerful.

Abu Dāwud Aṭ-Ṭayālisi recorded that Anas said that the Messenger of Allāh ﷺ said,

«يُعْطَى الْمُؤْمِنُ فِي الْجَنَّةِ قُوَّةٌ كَذَا وَكَذَا فِي النِّسَاءِ»

«In Paradise, the believer will be given such and such strength for women.»

Anas said, "I asked, 'O Allāh's Messenger! Will one be able to do that?' He said,

«يُعْطَى قُوَّةٌ مِائَةً»

«He will be given the strength of a hundred (men).»^[3]

At-Tirmidhi also recorded it and said, «*Ṣaḥīḥ Gharīb*.»^[4] Abu Al-Qāsim Aṭ-Ṭabarāni recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ was asked, "O Allāh's Messenger! Will we have sexual intercourse with our wives in Paradise?" He said,

«إِنَّ الرَّجُلَ لَيَبْصُلُ فِي الْيَوْمِ إِلَى مِائَةِ عَذْرَاءَ»

«The man will be able to have sexual intercourse with a hundred virgins in one day.»^[5]

[1] Aṭ-Ṭabarī 23:118.

[2] Aṭ-Ṭabarī 23:118.

[3] Musnad Aṭ-Ṭayālisi 269.

[4] Tuḥfat Al-Aḥwadhī 7:241.

[5] Aṭ-Ṭabarāni in Aṣ-Ṣaḥīḥ 2:68.

Al-Ḥāfiẓ Abu 'Abdullāh Al-Maqdisi said, "In my view, this *Ḥadīth* meets the criteria of the *Ṣaḥīḥ*, and Allāh knows best."

Allāh's statement,

﴿عُرُبًا﴾

﴿'Urub﴾, Sa'īd bin Jubayr reported that Ibn 'Abbās said, "They are in an infatuated state with their husbands, haven't you ever seen a she-camel in heat? She is like that." Aḍ-Ḍaḥḥāk reported from Ibn 'Abbās who said, "The *Urub* and their husbands are their sweet hearts, and they are their husbands' sweet hearts."^[1] Similar was said by 'Abdullāh bin Sarjis, Mujāhid, Ikrimah, Abu Al-'Āliyah, Yahya bin Abi Kathīr, 'Aṭīyah, Al-Ḥasan, Qatādah, Aḍ-Ḍaḥḥāk and others.^[2] Aḍ-Ḍaḥḥāk reported from Ibn 'Abbās;

﴿أَتْرَابًا﴾

﴿Atrāb﴾, means "They will be of one age, thirty-three years old."^[3] Mujāhid said, "Equal (age)." And in a different narration, "Similar (age)."^[4] 'Aṭīyah said, "Comparative." Allāh said,

﴿لَأَصْنَعَنَّ الْيَسْرَ﴾

﴿For those on the right﴾ meaning, these women were created, kept or given in marriage to those on the right. It appears that the meaning here is that they were created for those on the right side, because Allāh said,

﴿إِنَّا أَنْشَأْنَاهُنَّ إِنثًا فَجَعَلْنَاهُنَّ أُكْرًا لِّرِجَالٍ مِّنْ أَكْرَابٍ لِّأَصْنَعَنَّ الْيَسْرَ﴾

﴿Verily, We have created them a special creation. And made them virgins. 'Urub, Atrāb. For those on the right.﴾

This is the view of Ibn Jarīr.^[5] It is possible that Allāh's statement,

﴿لَأَصْنَعَنَّ الْيَسْرَ﴾

﴿For those on the right﴾ refers to the description that came just

[1] *Ad-Durr Al-Manthūr* 8:16.

[2] *Aṭ-Ṭabari* 23:121, 122, 123.

[3] *Ad-Durr Al-Manthūr* 8:16.

[4] *Aṭ-Ṭabari* 23:24.

[5] *Aṭ-Ṭabari* 23:125.

before,

﴿أَتْرَابًا﴾ لِأَصْحَابِ الْيَمِينِ ﴿٢٧﴾

«Atrāb. For those on the right.» meaning, in their age. Al-Bukhārī and Muslim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«أَوَّلُ زُمْرَةٍ يَدْخُلُونَ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، وَالَّذِينَ يَلُونَهُمْ عَلَى صُورِهِ أَشَدُّ كُوزَكٍ دُرِّيٍّ فِي السَّمَاءِ إِضَاءَةً، لَا يُبُولُونَ، وَلَا يَتَغَطَّوْنَ، وَلَا يَتَفَلَّتُونَ، وَلَا يَنْخَطِّطُونَ، أَنْفَاطُهُمُ الذَّقَمُ، وَرَشْحُهُمُ الْيَسْكُ، وَمَجَامِيرُهُمُ الْأَلْوَةُ، وَأَزْوَاجُهُمُ الْحُورُ الْعَيْنُ، أَخْلَاقُهُمْ عَلَى خُلُقِ رَجُلٍ وَاحِدٍ، عَلَى صُورَةِ أَبِيهِمْ آدَمَ، يَسْتَوْنَ فِرَاعًا فِي السَّمَاءِ»

«The first group to enter Paradise will be (shining) like the moon when it is full. The next group will be like the most radiant planet in the sky. They will not urinate, relieve nature, spit or blow their noses. Their combs will be of gold and their sweat of musk; and censers of aloeswood will be used. Their wives will be from Al-Hūr Al-'Ayn. Their shape will be similar to each other, the shape of their father 'Ādam, sixty cubits high in the sky.»^[1]

Allāh's statement,

﴿ثَلَاثَةٌ مِنَ الْأَوَّلِينَ وَثَلَاثَةٌ مِنَ الْآخِرِينَ﴾

«A multitude of those will be from the first generation. And a multitude of those will be from the later generations.»

means, a multitude of those on the right will come from the earlier generations and a multitude from the latter generations. Ibn Abi Hātim recorded that 'Abdullāh bin Mas'ūd said, "We were with the Prophet ﷺ one night and in the next morning we went to him and he said,

«عُرِضْتُ عَلَى الْأَنْبِيَاءِ وَأَتْبَاعِهِا بِأَمِّيهِا، فَيَمُرُّ عَلَى النَّبِيِّ، وَالنَّبِيُّ فِي الْعِصَايَةِ، وَالنَّبِيُّ فِي الثَّلَاثَةِ، وَالنَّبِيُّ وَلَيْسَ مَعَهُ أَحَدٌ»

«Some Prophets and their nations were displayed before me. A Prophet would pass in front of me with a group of men, and

^[1] Fath Al-Bāri 6:417, Muslim 4:2179.

another with three men, and another with nobody with him.»

Qatādah, one of the narrators of the Ḥadīth, then recited this Āyah,

﴿الَيْسَ مِنْكُمْ رَجُلٌ زَكِيٌّ﴾

«Is there not among you a single right-minded man?» (11:78)

«حَتَّىٰ مَرَّ عَلَىٰ مُوسَىٰ بْنُ عِمْرَانَ فِي كِبْكَبَةٍ مِنْ بَنِي إِسْرَائِيلَ»

«Until Mūsā, son of 'Imrān passed me, with a great crowd from the Children of Israel.» So he said;

«قُلْتُ: رَبِّي مَنْ هَذَا؟ قَالَ: هَذَا أَخُوكَ مُوسَىٰ بْنُ عِمْرَانَ وَمَنْ تَبِعَهُ مِنْ بَنِي إِسْرَائِيلَ» قال: «قُلْتُ: رَبِّ فَأَيْنَ أَنتَ؟ قَالَ: أَنْظُرْ عَنْ يَمِينِكَ فِي الظَّرَابِ» قال: «فَإِذَا وَجُوهَ الرِّجَالِ» قال: «قَالَ: أَرْضَيْتَ؟» قال: «قُلْتُ: قَدْ رَضِيتُ رَبِّ» قال: «أَنْظُرْ إِلَى الْأَفْقِ عَنْ يَسَارِكَ» فَإِذَا وَجُوهَ الرِّجَالِ» قال: «أَرْضَيْتَ؟ قُلْتُ: قَدْ رَضِيتُ رَبِّ» قال: «فَإِنَّ مَعَ هَؤُلَاءِ سَبْعِينَ أَلْفًا يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ»

«So, I asked my Lord, "Who is this?" He said, "This is your brother Mūsā, son of 'Imrān, and those who followed him among the Children of Israel." I said, "O Lord! Where is my Ummah?" Allāh said, "Look to your right on the hill," and I looked and saw faces of men. Allāh said, "Are you pleased," and I said, "I am pleased O Lord!" Allāh said, "Look to the horizon to your left," and I saw faces of men. He again asked, "Are you pleased," and I said, "I am pleased, O Lord!" He said, "And with them are seventy-thousand who will enter Paradise without reckoning."»

Ukkāshah bin Miḥsān from Bani Asad, one of those who participated in the battle of Badr, said, 'O Allāh's Messenger! Invoke Allāh to make me one of them.' The Prophet ﷺ said,

«اللَّهُمَّ اجْعَلْهُ مِنْهُمْ»

«O Allāh, make him one of them.»

Another man said, 'O Allāh's Messenger, invoke Allāh to make me one of them.' The Prophet ﷺ said,

«سَبَقَكَ بِهَا عُكَّاشَةُ»

«Ukkāshah beat you to it.»

Allāh's Messenger ﷺ said,

«إِنِ اشْتَغَلْتُمْ - فِدَائِكُمْ أَبِي وَأُمِّي - أَنْ تَكُونُوا مِنْ أَصْحَابِ السَّبْعِينَ فَاغْلُوا،
وَالَا تَكُونُوا مِنْ أَصْحَابِ الظَّرَافِ، وَالَا تَكُونُوا مِنْ أَصْحَابِ الْأَفْ، فَإِنِّي قَدْ
رَأَيْتُ نَاسًا كَثِيرًا قَدْ تَأَسَّبُوا حَوْلَهُ»

'Therefore, may I sacrifice my father and mother for you! Try to be among the seventy (thousands), or among the crowds on the right, or the crowds that covered the side of the horizon, because I saw large crowds gathering on that side.'

He ﷺ continued:

«إِنِّي لَأَرْجُو أَنْ تَكُونُوا رُبْعَ أَهْلِ الْجَنَّةِ»

'I hope that you will be a fourth of the people of Paradise.'

and we said, 'Allāhu Akbar.' He ﷺ said,

«إِنِّي لَأَرْجُو أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ»

'I hope that you will be a third of the people of Paradise.'

and we said, 'Allāhu Akbar.' The Prophet ﷺ said,

«إِنِّي لَأَرْجُو أَنْ تَكُونُوا بَعْضَ أَهْلِ الْجَنَّةِ»

'I hope that you will be half of the people of Paradise.'

and we said 'Allāhu Akbar.' Then Allāh's Messenger ﷺ recited this Āyah:

﴿ثُلَّةٌ مِنَ الْأَوَّلِينَ ﴿١﴾ وَثُلَّةٌ مِنَ الْآخِرِينَ ﴿٢﴾﴾

«A multitude of those will be from the first generation. And a multitude of those will be from the later generations.»

We said to each other, 'Who are those seventy thousand?' We then said, 'They are those who were born in Islām and did not associate (anything or anyone in the worship of Allāh).' When what we said reached the Prophet ﷺ, he said,

«بَلْ هُمُ الَّذِينَ لَا يَخْتَرُونَ، وَلَا يَسْتَرْقُونَ وَلَا يَطْفِرُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ»

'They are the people who do not get treated by cauterization themselves, do not ask for Ruqyah (get oneself treated by the recitation of some verses of the Qur'an) and do not draw an evil

omen from (birds), but put their trust (only) in their Lord.^[1]

This *Hadith* has many chains of narration collected in the *Ṣaḥīḥs* and other collections of *Hadith*.^[2]

﴿وَأَصْحَابُ الْيَمَانِ مَا أَصْحَابُ الْيَمَانِ﴾ فِي سَمُومٍ وَحَمِيمٍ ﴿وَقُلُوبُهُمْ مَلْمُومَةٌ﴾ لَا يَأْمُرُونَ وَلَا كَرِيمٌ ﴿إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ﴾ وَكَانُوا يُعْرِضُونَ عَلَى النَّفْسِ الْعَظِيمِ ﴿وَكَانُوا يَقُولُونَ﴾ أَهَذَا يَمِينًا وَكَانُوا شُرَكَاءَ وَعَظَمَاءَ أَمَّا لَتَسْعَوْهُنَّ ﴿أَوْ هَآؤُنَا الْأُولَى﴾ قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ ﴿لَتَجْمَعُهُنَّ إِلَى يَوْمِ الْقِيَامِ﴾ ثُمَّ إِنَّكُمْ أَيْهَا الضَّالُّونَ الْكَافِرُونَ ﴿لَتَكُونَنَّ مِنْ شَعَرٍ مِنْ نُفُورٍ﴾ قَالُوا وَمِنَّا الْبَلَّوْنُ ﴿فَتَسْتَوُونَ عَلَيْهِ مِنْ لَيْسِمٍ﴾ فَتَسْتَوُونَ شَرِبَ الْيَمِينُ ﴿مِمَّا نَزَّلْنَا بِمِيقَاتِهِ﴾

441. And those on the left? How will be those on the left?

442. In Samūm, and Hamīm.

443. And a shadow from Yahmūm,

444. Neither Bārid nor Karīm,

445. Verily, before that, they indulged in luxury,

446. And were persisting in great sin.

447. And they used to say: "When we die and become dust and bones, shall we then indeed be resurrected?"

448. "And also our forefathers?"

449. Say: "(Yes) verily, those of old, and those of later times."

450. "All will surely be gathered together for appointed meeting of a known Day."

451. "Then verily, – you the erring – ones, the deniers!"

452. "You verily, will eat of the trees of Zaqqūm."

453. "Then you will fill your bellies therewith,"

454. "And drink the Hamīm on top of it."

455. "And you will drink (that) like Al-Hīm!"

456. That will be their entertainment on the Day of Recompense!

[1] Al-Ḥākim 4:577.

[2] Faḥ Al-Bārī 10:164, 224, 11:312, 413, and Muslim 1:198, 199, Tuḥfat Al-Aḥwadhī 7:139, and Aḥmad 1:401.

Those on the Left and Their Recompense

After Allāh mentioned the condition of those on the right hand, He then mentioned the condition of those on the left hand,

﴿وَأَنصَبَ أَشْفَالًا مَّا أَنصَبَ أَشْفَالًا﴾

﴿And those on the left? How will be those on the left?﴾

meaning, 'What is the condition of those on the left,' then explains His statement, by saying,

﴿فِي سَمُومٍ﴾

﴿in Samūm,﴾ means, a fierce hot wind,

﴿وَهَامِيمٍ﴾

﴿and Hamīm,﴾ i.e., boiling water,

﴿وَنَظِيلٍ مِّنْ يَّحْمُومٍ﴾

﴿And a shadow from Yahīmūm,﴾ the shadow of smoke, according to Ibn 'Abbās,^[1] Mujāhid, 'Ikrimah, Abu Ṣāliḥ, Qatādah, As-Suddi and others.^[2] In a similar statement, Allāh said,

﴿أَنطِفُوا إِن مَّا كُنْتُمْ يَوْمَ تَكْفُرُونَ﴾ أَنطِفُوا إِن ظِلِّي ذِي ثَلَاثِ شُعَبٍ لَا ظِلُّو وَلَا يَنْفَعُ مِنَ النَّارِ إِنَّمَا تَرَىٰ بِشَكْرِ كَالْقَصْرِ كَأَنَّهُمْ جُمَلٌ مِّنْ أَصْفَرٍ وَبَلْ يَوْمَئِذٍ لَّشَكْرٍ

“Depart you to that which you used to deny! Depart you to a shadow in three columns, neither shady nor of any use against the fierce flame of the Fire.” Verily, it throws sparks like fortresses, as if they were yellow camels or bundles of ropes. Woe that Day to the deniers.﴾(77:29-34).

Allāh said in this Āyah,

﴿وَنَظِيلٍ مِّنْ يَّحْمُومٍ﴾

﴿And a shadow from Yahīmūm,﴾ meaning, black smoke,

﴿لَا يَأْدُرُ وَلَا كَرِيمٍ﴾

[1] At-Ṭabari 23:129.

[2] At-Ṭabari 23:129, 130.

«Neither Bārid nor Karīm,» means, it neither brings soft, cool breeze nor appears clear. Al-Ḥasan and Qatādah commented on Allāh's statement,

﴿وَلَا كَرِيمٌ﴾

«nor Karīm» "Its sight is not pleasant."^[1] Aḍ-Ḍaḥḥāk said, "Every drink that is not fresh, is not *Karīm* (pleasant)."^[2]

Then, Allāh the Exalted stated that they deserve this end,

﴿إِنَّمَا كَانُوا بِذَلِكَ مَعْرِيفَةً﴾

«Verily, before that, they indulged in luxury,» meaning, in the life of the world, they were enjoying life's pleasures and satisfying their lusts, all the while ignoring what the Messengers brought to them,

﴿وَكَانُوا يُصِرُّونَ﴾

«And were persisting», means, they persisted and did not intend to repent,

﴿عَلَّ لِلنَّبِّ الْعَظِيمِ﴾

«in great sin.» in disbelief in Allāh and claiming that the idols and rivals were gods besides Allāh. It means idolatry, according to Ibn 'Abbās. This is also the meaning reported from Mujāhid, Ikrimah, Aḍ-Ḍaḥḥāk, Qatādah, As-Suddi and others.^[3] Allāh said,

﴿وَكَانُوا يَقُولُونَ إِنَّمَا رَبُّنَا ابْنًا فَكَفَىٰ شُرَكَاءُ وَعِظَانَا إِنَّا لَتَبْعَثُونَ ۖ أَوْ مَا بَأْسُ الْآزْكُونَ﴾

«And they used to say: "When we die and become dust and bones, shall we then indeed be resurrected? And also our forefathers?"»

They said this while denying and rejecting the idea that resurrection will ever occur. Allāh the Exalted said,

﴿قُلْ إِنَّ الْآزْكِينَ وَالْآخِرِينَ ۖ لَتَجْمَعُنَّ إِلَيْنَا يَوْمَ تَمُوتُ﴾

[1] Aṭ-Ṭabari 23:131.

[2] Aṭ-Ṭabari 23:131.

[3] Aṭ-Ṭabari 23:132.

﴿Say: "(Yes) verily, those of old, and those of later times. All will surely be gathered together for appointed meeting of a known Day."﴾

meaning, 'Say, O Muhammad, that the earlier and latter generations of the Children of Ādam will be gathered for the Day of Resurrection and none of them will be left out. Allāh the Exalted said:

﴿ذَٰلِكَ يَوْمٌ يَجْمَعُ لَهُ الْآتَاسُ وَذَٰلِكَ يَوْمٌ مَّشْهُودٌ ۚ وَمَا تَوَخَّرُوا ۚ إِلَّا لِأَجَلٍ مُّعَدَّدٍ ۚ يَوْمَ بَٰتٍ لَا تَصْلَحُكُمْ أَنْفُسٌ إِلَّا بِإِذْنِهِ ۚ فَيَنْهَضُ شَرِيقٌ وَرَسِيدٌ ۚ﴾

﴿That is a Day whereon mankind will be gathered together, and that is a Day when all will be present. And We delay it only for a term fixed. On the Day when it comes, no person shall speak except by His leave. Some among them will be wretched and (others) blessed.﴾ (11:103-105) He also said here,

﴿لَمَجْمُوعُونَ إِلَىٰ مِيقَاتِ يَوْمٍ مَّعْلُومٍ ۝﴾

﴿All will surely be gathered together for appointed meeting of a known Day.﴾

because that time is precisely designated and will not come late, early, nor increase or decrease.

Allāh said,

﴿ثُمَّ إِنَّكُمْ أَنتَآءُ السَّآءِلُونَ ۝ لَّا كُفْرَ مِن شَرٍّ مِن ذُّمِّ ۚ قَآفِرُونَ ۚ وَنَا الْبُلْوَ ۝﴾

﴿Then verily, — you the erring-ones, the deniers! You verily, will eat of the trees of Zaqqūm. Then you will fill your bellies therewith.﴾

indicating that they will be seized and made to eat from the Zaqqūm tree until their stomachs become full,

﴿فَتَشْرَبُونَ عَلَيْهِ مِنَ الْحَمِيمِ ۝ فَتَشْرَبُونَ شَرْبَ الْهَمِيمِ ۝﴾

﴿And drink the Hamīm on top of it. And you will drink (that) like Al-Hīm!﴾

Hamīm is boiling water, while Al-Hīm means thirsty camels, according to Ibn 'Abbās, Mujāhid, Sa'īd bin Jubayr and

ثُمَّ إِنَّكُمْ أَنْتُمْ الصَّالُونَ الْمُكْذِبُونَ ﴿٥٦﴾ لَا يَكُونُ مِنْ شَجَرٍ مِنْ رُفُومٍ ﴿٥٧﴾
 قَالُوا وَمِمَّا الْيُطُونَ ﴿٥٨﴾ فَتَشْرَبُونَ عَلَيْهِ مِنَ اللَّعِيمِ ﴿٥٩﴾ فَتَشْرَبُونَ
 شَرِبَ الْمِيمِ ﴿٦٠﴾ هَذَا نَزَّلْنَاهُ يَوْمَ الدِّينِ ﴿٦١﴾ عَنْ خَلْقَتِكُمْ فَلَوْلَا
 نُصِيدُكُمْ ﴿٦٢﴾ أَفَرَأَيْتُمْ مَا تَكْتُمُونَ ﴿٦٣﴾ مَا أَنْتُمْ بِخَالِقِيهِمْ وَأَمْ نَحْنُ
 الْخَالِقُونَ ﴿٦٤﴾ عَنْ قَدَرٍ نَأْتِيكُمْ الْمَوْتَ وَمَا عَنْ بَسْبِيقِينَ ﴿٦٥﴾
 عَلَيَّ أَنْ يُبَدِّلَ أَمْرَكُمْ وَنُنشِئَكُمْ فِي مَا لَا تَعْلَمُونَ ﴿٦٦﴾ وَلَقَدْ
 عَلَّمْنَا النَّشَاءَ الْأُولَى فَلَوْلَا تَذَكُّرُونَ ﴿٦٧﴾ أَفَرَأَيْتُمْ مَا تَحْرُثُونَ
 ﴿٦٨﴾ مَا أَنْتُمْ بِزَرْعُوهُ وَأَمْ عَنْ الزَّرْعِ شُونَ ﴿٦٩﴾ لَوْ نَشَاءُ لَجَعَلْنَاهُ
 حُطًا مِمَّا فَطَرْنَا تَعْمَهُوْنَ ﴿٧٠﴾ إِنْ أَلْفَعْرُوتُونَ ﴿٧١﴾ بَلْ عَنْ حَرْمُوتُونَ
 ﴿٧٢﴾ أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ﴿٧٣﴾ أَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ
 أَمْ عَنْ الْمُرْسَلُونَ ﴿٧٤﴾ لَوْ نَشَاءُ لَجَعَلْنَاهُ أُنْجَابًا فَلَوْلَا تَشْكُرُونَ
 ﴿٧٥﴾ أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ ﴿٧٦﴾ مَا أَنْتُمْ بِأَنْشَاءِ شَجَرٍ بِهَا أَمْ
 عَنْ الْمُنشُورَةِ ﴿٧٧﴾ عَنْ جَعَلْنَاهَا نَذْرًا لِمَنْ تَعْلَمُونَ وَمَتَّعْنَا الْآلَمَاقِينَ
 ﴿٧٨﴾ فَسَجَّ بِأَسِيرِ رَبِّكَ الْعَظِيمِ ﴿٧٩﴾ فَلَا أَفْسِدُ
 بِمَوَاقِعِ الشُّجُومِ ﴿٨٠﴾ وَإِنَّهُ لَفَسَدٌ لَوْ تَعْلَمُونَ عَظِيمٌ ﴿٨١﴾

tkrimah.⁽¹⁾ As-Suddi said "Al-Him is a disease that strikes camels, causing them to feel thirst, and they drink until they die." Therefore, he said, the people of Hell, will never quench their thirst from drinking Hamim.

Allāh, the Exalted, said,

﴿هَذَا نَزَّلْنَاهُ يَوْمَ الدِّينِ﴾

﴿That will be their entertainment on the Day of Recompense!﴾

'this, what We have described, is their entertainment with their Lord on the Day of their Reckoning.' Allāh the Exalted said in the case of the believers,

﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا﴾

﴿Verily, those who believe and do righteous good deeds, shall have the Gardens of Al-Firdaws (Paradise) for their entertainment.﴾ (18:107), i.e., hospitality and honor.

﴿عَنْ خَلْقَتِكُمْ فَلَوْلَا نُصِيدُكُمْ﴾ ﴿٦٢﴾ أَفَرَأَيْتُمْ مَا تَكْتُمُونَ ﴿٦٣﴾ مَا أَنْتُمْ بِخَالِقِيهِمْ وَأَمْ نَحْنُ الْخَالِقُونَ ﴿٦٤﴾ عَنْ قَدَرٍ نَأْتِيكُمْ الْمَوْتَ وَمَا عَنْ بَسْبِيقِينَ ﴿٦٥﴾ عَلَيَّ أَنْ يُبَدِّلَ أَمْرَكُمْ وَنُنشِئَكُمْ فِي مَا لَا تَعْلَمُونَ ﴿٦٦﴾ وَلَقَدْ عَلَّمْنَا النَّشَاءَ الْأُولَى فَلَوْلَا تَذَكُّرُونَ ﴿٦٧﴾

﴿57. We created you, then why do you believe not?﴾

﴿58. Do you not see the semen you emit.﴾

[1] At-Tabari 23:136.

﴿59. Is it you who create it, or are We the Creator?﴾

﴿60. We have decreed death to you all, and We are not outstripped,﴾

﴿61. To transfigure you and create you in (forms) that you know not.﴾

﴿62. And indeed, you have already known the first form of creation, why then do you not remember?﴾

Proof that Resurrection will occur

Allāh asserts that Resurrection will occur and refutes the misguided atheists who deny it, those who said,

﴿أَوَلَمْ نَكُنْ مِنْكُمْ نَفْسًا وَرَكْبًا رَءِيسًا أَوْ لَمْ تَعْمُرُوا﴾

﴿When we die and become dust and bones, shall we then indeed be resurrected?﴾ [56:47]

They said this statement in denial and discounting Resurrection. Allāh the Exalted said,

﴿عَمَّنْ خَلَقَكُمْ﴾

﴿We created you,﴾ meaning, 'We have created you after you were nothing. Therefore, is not that Who is able to start the creation, more able to bring it back?' Allāh's statement,

﴿فَلَوْلَا تُصَبِّحُونَ﴾

﴿then why do you believe not?﴾ 'why do you not then believe in Resurrection?' Then Allāh said, while bringing forth evidence that Resurrection occurs,

﴿أَلَمْ تَرَ مَا تَنْسُونَ ﴿٥٨﴾ أَنشَأَ خَلْقَ الْفَلَقِ ﴿٥٩﴾ أَمْ تَعْمَلُونَ الْغُلُوقَ ﴿٦٠﴾﴾

﴿Do you not see the semen you emit. Is it you who create it, or are We the Creator?﴾

meaning, 'do you make the semen remain in the wombs and create life from it therein, stage after stage? Or is Allāh the One Who does all this?' Allāh said,

﴿عَمَّنْ قَدَرْنَا بَيْنَكُمُ الْوَسْطَ﴾

﴿We have decreed death to you all,﴾ meaning, 'We made death exist between you.' Aḍ-Ḍaḥḥāk commented, "Allāh made the residents of the heavens and earth equal with regards to

death.^[1] Allāh said,

﴿وَمَا عَزَّ بِسُوءِنَا﴾

«and We are not outstripped,» meaning, 'We are never unable,'

﴿عَلَّانٌ أَن نُّزِيلَ أَنْشَاكُمْ﴾

«To transfigure you», meaning, 'to change your current shapes, on the Day of Resurrection,'

﴿وَنُشْئَكُمْ فِي مَا لَا تَعْلَمُونَ﴾

«and create you in that you know not.» meaning, 'out of shapes and forms.' Allāh the Exalted said,

﴿وَلَقَدْ عَلِمْتُمُ النَّفْسَ الْأُولَىٰ قُلُوبًا تَذَكَّرُونَ﴾

«And indeed, you have already known the first form of creation, why then do you not remember?»

meaning, 'you know that Allāh has created you after you were nothing. He created you and gave you hearing, sight and hearts. Will you not then remember and take heed that He Who is able to create you in the beginning is more able to bring you back and resurrect you to life anew?' Allāh the Exalted said in other Āyāt,

﴿وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَتْ عَلَيْهِ﴾

«And He it is Who originates the creation, then He will repeat it; and this is easier for Him.» (30:27),

﴿أَوَلَمْ يَذْكُرِ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِن قَبْلُ وَلَمْ يَكْ شَيْئًا﴾

«Does not man remember that We created him before, while he was nothing?» (19:67),

﴿أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ﴾ وَتَدْرَبَ لَنَا شَيْئًا وَبَيْنَ خَلَقْنَاهُ قَالَ مَنْ يُعْزِي الْوَيْلَ لِمِمْ وَهُوَ رَمِيمٌ ﴿قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ﴾

«Does not man see that We have created him from Nutfah. Yet behold he (stands forth) as an open opponent. And he puts forth

[1] Al-Qurtubi 17:216.

for Us a parable, and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust?" Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation." (36:77-79), and,

﴿يَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى ۚ أَلَمْ يَكُنْ طَلَقًا مِنْ رَبِّهِ يَتَوَقَّعُ ۚ ثُمَّ كَانُ طَلَقًا مَقْلَقًا مَسْرُوعًا ۚ فَخَلَقْنَاهُ مِنْ نُطْفَةٍ أَلَا تُحِيطُ بِذَلِكَ يَوْمَئِذٍ إِلَّا كَلِمَةً تَبَدَّلَ الْوَعْدُ ۚ﴾

«Does man think that he will be left neglected? Was he not a Nutfah of semen emitted? Then he became an 'Alaqah (a clot); then shaped and fashioned in due proportion. And made of him two sexes, male and female. Is not He able to give life to the dead?» (75:36-40)

﴿أَرَأَيْتُمْ مَا تَحْرُثُونَ ۚ إِنَّكُمْ تُزْعِمُونَ أَنَّكُمْ تَحْرُثُونَ ۚ بَلْ لَكُمْ عُذْرٌ ۚ أَخَذْتُمُ الْمَاءَ الْيَبْيَسَ فَتَحْمِلُونَهُ ۚ إِنَّكُمْ لَعُتْبُونَ ۚ أَمْ يَرَأَيْتُمْ إِنْ كُنْتُمْ جَعَلْتُمُ الْمَاءَ قُلُوبًا فَغُلًا ۚ أَمْ يَرَأَيْتُمْ إِنْ كُنْتُمْ تَزْرَعُونَ ۚ إِنْ أَرَادْنَا نَسِفَ الْوَزْنَ فَضَحًا أَوْ أَجْعَلَنَّ الْأَرْضَ لِلْعَرَبِ ۚ أَمْ يَرَأَيْتُمْ إِنْ كُنْتُمْ تَحْرُثُونَ ۚ أَمْ يَرَأَيْتُمْ إِنْ كُنْتُمْ تَحْرُثُونَ ۚ أَمْ يَرَأَيْتُمْ إِنْ كُنْتُمْ تَحْرُثُونَ ۚ أَمْ يَرَأَيْتُمْ إِنْ كُنْتُمْ تَحْرُثُونَ ۚ أَمْ يَرَأَيْتُمْ إِنْ كُنْتُمْ تَحْرُثُونَ ۚ﴾

«63. Do you not see what you sow.»

«64. Is it you that make it grow, or are We the Grower?»

«65. Were it Our will, We could crumble it to dry pieces, and you would be Tafakkahūn.»

«66. (Saying:) "We are indeed Mughramūn!"»

«67. "Nay, but we are deprived!"»

«68. Do you not see the water that you drink.»

«69. Is it you who cause it to come down from Al-Muzn, or are We the Cause of it coming down?»

«70. If We willed, We verily could make it salty; why then do you not give thanks?»

«71. Do you not see the fire which you kindle.»

«72. Is it you who made the tree thereof to grow, or are We the Grower?»

«73. We have made it a Reminder, and an article of use for the Muqwin.»

﴿74. Then glorify with praises the Name of your Lord, the Most Great.﴾

Allāh's Oneness demonstrated by causing the Plants to grow, sending down the Rain and creating the Fire that Mankind needs

Allāh the Exalted said,

﴿أَفَرَأَيْتُمْ مَا تَحْرُثُونَ﴾

﴿Do you not see what you sow.﴾

in reference to tilling the earth and planting seeds inside it,

﴿بِأَنزَلِ زَرْعَهُ﴾

﴿Is it you that make it grow,﴾ 'do you cause these seeds to grow inside the earth,'

﴿أَمْ غَنِيَ الزَّرْعُونَ﴾

﴿or are We the Grower?﴾ Allāh says, 'rather it is We Who cause the seeds to remain firmly and grow inside the earth.' Ibn Jarīr recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

﴿لَا تَقُولَنَّ: زَرَعْتُ وَلَكِنْ قُلْ: حَرَثْتُ﴾

«Do not say, "Zara'tu (I made it grew)," but say, "Haraththu (I sowed & tilled).»

Abu Hurayrah added, "Have you not heard Allāh's statement,

﴿أَفَرَأَيْتُمْ مَا تَحْرُثُونَ﴾ بِأَنزَلِ زَرْعَهُ، أَمْ غَنِيَ الزَّرْعُونَ﴾

﴿Do you not see what you sow. Is it you that make it grow, or are We the Grower?﴾^[1]

Allāh the Exalted said,

﴿وَلَوْ نَشَاءُ لَجَمَعْنَاهُ حُطَبًا﴾

﴿Were it Our will, We could crumble it to dry pieces,﴾

meaning, 'We caused the seeds to grow with Our compassion and mercy and left them intact inside the earth as mercy for you. If We will, We would turn them dry before they ripen and

[1] At-Ṭabari 23:139, and Al-Bazzār 1289.

get ready to be harvested,'

﴿نُظِلَّتْ نَظْمًا﴾

﴿and you would be Tafakkahūn.﴾

Allāh explained this statement by saying,

﴿إِنَّا لَنُغْرَمُونَ ﴿٦٤﴾ بَلْ نَحْنُ مُغْرَمُونَ ﴿٦٥﴾﴾

﴿(Saying :) "We are indeed Mughramūn! Nay, but we are deprived!"﴾

Allāh says, 'if We crumble the plants into dry pieces, you would be wondering regarding what happened, sometimes saying: we are indeed *Mughramūn*, i.e., ruined.' Mujāhid and Ikrimah said that *Mughramūn* means, being the subject of revenge.^[1] Qatādah commented, "You would say, 'We were punished,' sometimes, and, 'We were deprived,' some other times."^[2] Ikrimah said that 'You will be *Tafakkahūn*' means 'You will blame each other (and yourselves),'^[3] or, feel sorrow, according to Al-Ḥasan, Qatādah and As-Suddi.^[4] They will be feeling grief for what they spent or for the sins that they have committed in the past (which cost the destruction of their plants). Al-Kisā'ī said, "*Tafakkaha* is both the synonym and the antonym." The Arabs say *Tafakkahtu* when they mean that they have enjoyed something or felt grief.

Allāh the Exalted said next,

﴿أَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ﴿٦٦﴾ إِنَّمَا أُنْزِلَتْهُ مِنَ الْمُنْزِلِ﴾

﴿Do you not see the water that you drink. Is it you who cause it to come down from Al-Muzn,﴾

meaning clouds, according to Ibn 'Abbās, Mujāhid and others.^[5] Allāh said,

﴿إِنَّمَا عَنْ الْمُنْزِلِ﴾

[1] At-Ṭabari 23:141.

[2] At-Ṭabari 23:141.

[3] At-Ṭabari 23:140.

[4] At-Ṭabari 23:140.

[5] At-Ṭabari 23:143.

﴿or are We the Causer of it to come down?﴾

Allāh is stating that indeed He is the One Who causes the rain to fall,

﴿لَوْ شَاءَ جَعَلْنَاهُ أُحْلاً﴾

﴿If We willed, We verily could make it salty;﴾ meaning salty, sour, undrinkable and unfit for growing plants,

﴿فَلَا تَشْكُرُ﴾

﴿why then do you not give thanks?﴾ 'why do you not appreciate the favor Allāh does for you by sending down the rain fresh, ready to consume,'

﴿لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ ﴿١٠﴾ يُتَّى لَكُمْ بِهِ الرِّيحُ وَالزَّيْتُونُ وَالنَّخِيلُ
وَالْأَعْنَابُ وَمِنْ كُلِّ الثَّمَرَاتِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَعْتَبِرُونَ ﴿١١﴾﴾

﴿From it you drink and from it (grows) the vegetation on which you send your cattle to pasture. With it He causes to grow for you the crops, the olives, the date palms, the grapes, and every kind of fruit. Verily, in this is indeed an evident proof and a manifest sign for people who give thought.﴾ (16:10-11) Allāh said,

﴿أَرَأَيْتُمْ أَفْعَارَ الْقَرْيَاتِ الَّتِي تُورُونَ ﴿١٢﴾﴾

﴿Do you not see the fire which you kindle.﴾ 'and the fire you start with the use of trees,'

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَزَعْنُ الشَّجَرَةَ الَّتِي تُسِيمُونَ ﴿١٣﴾﴾

﴿Is it you who made the tree thereof to grow, or are We the Grower?﴾

meaning, 'rather We have made kindling fire possible.' The Arabs had two kinds of trees called *Al-Markh* and *Al-'Afār* (that they used to ignite a fire). When they would rub a green branch from each of these two trees against each other, sparkles of fire would emit from them.

Allāh's statement,

﴿عَمَّا جَعَلْنَاهَا تَذْكُرَةً﴾

﴿We have made it a Reminder,﴾ of the Hellfire, according to

Mujāhid and Qatādah.^[1] Qatādah said, "We were told that the Messenger of Allāh ﷺ said,

«يَا قَوْمِ نَارُكُمْ هَذِهِ الَّتِي تُوقِدُونَ، جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نَارِ جَهَنَّمَ»

«O people, this fire of yours that you kindle, is but one part out of seventy parts of the fire of Hell.»

They said, "O Allāh's Messenger! This fire alone is sufficiently hot." The Messenger ﷺ said,

«إِنِّهَا قَدْ ضُرِبَتْ [بِالْمَاءِ] ضَرْبَتَيْنِ - أَوْ مَرَّتَيْنِ - حَتَّى يَسْتَنْفَعَ بِهَا بَنُو آدَمَ وَيَذُلُّوا مِنْهَا»

«It was submerged in the water twice so that the Children of 'Ādam would be able to benefit from it and draw closer to it.»^[2]

This narration from Qatādah which is *Mursal*, was recorded by Imām Aḥmad in his *Musnad* from Abu Hurayrah, from the Prophet ﷺ;

«إِنَّ نَارَكُمْ هَذِهِ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نَارِ جَهَنَّمَ، وَضُرِبَتْ بِالْبَحْرِ مَرَّتَيْنِ، وَلَوْلَا ذَلِكَ مَا جَعَلَ اللَّهُ فِيهَا مَنَفْعَةً لِأَحَدٍ»

«Verily, this fire of yours is one part out of seventy parts of the fire of Hell. It was struck twice against the sea, otherwise, Allāh would not have made benefit in it for anyone.»^[3]

Imām Mālik also recorded that Abu Hurayrah said that Allāh's Messenger ﷺ said,

«نَارُ بَنِي آدَمَ الَّتِي يُوقِدُونَ، جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نَارِ جَهَنَّمَ»

«The fire that the Children of 'Ādam kindle is one part out of seventy parts of the fire of Hell.»

They said, "O Allāh's Messenger! This fire alone is sufficiently hot." He ﷺ said,

[1] At-Ṭabari 23:144.

[2] At-Ṭabari 23:144.

[3] Aḥmad 2:244.

«إِنَّمَا قَدْ فُضِّلَتْ عَلَيْهَا بِسِتِّينَ وَتِسْعِينَ جُزْءًا»

«(The fire of Hell) was made sixty-nine times hotter.»^[1]

Al-Bukhārī collected this *Ḥadīth* from Mālik and Muslim from Abu Az-Zinād.^[2]

Allāh's statement,

«وَمِمَّا يُلْتَمَوْنَ»

«and an article of use for the *Muqwīn*.» Ibn 'Abbās, Mujāhid, Qatādah, Ad-Ḍaḥḥāk and An-Naḍr bin 'Arabi said, "The meaning of *Al-Muqwīn* is travelers."^[3] This is also what Ibn Jarīr chose, and he said, "From it comes the saying *Aqwāt Ad-Dār* (the house has become empty), when its people traveled."^[4] 'Abdur-Raḥmān bin Zayd bin Aslam said that here *Al-Muqwi* means the hungry. Layth bin Abi Sulaym reported that Mujāhid said about the *Āyah*,

«وَمِمَّا يُلْتَمَوْنَ»

«and an article of use for the *Muqwīn*.»

"For those who are present at their homes and travelers, for every kind of food that requires cooking by fire." Ibn Abi Najīh also reported that Mujāhid said, "For the *Muqwīn*, means, all people who enjoy (eating food cooked by fire)."^[5] Similar was mentioned from Ikrimah, and this explanation is more general than the previous, since those who are in their own locale and traveling, whether rich or poor, all need fire for cooking, heating and lighting purposes. It is out of Allāh's kindness that He has made the quality of kindling fire in some elements, such as stones, that people can use and take in the baggage for their journeys. When a traveler needs fire at his campsite for cooking and heating, he takes out these substances and uses them to kindle fire. He feels comfort next to the fire and he can use it for various needs that he has.

[1] *Al-Muwatta'* 2:994.

[2] *Fath Al-Bari* 6:380, Muslim 4:2184.

[3] *Aṭ-Ṭabari* 23:145.

[4] *Aṭ-Ṭabari* 23:146.

[5] *Aṭ-Ṭabari* 23:145.

إِنَّمَا لَقَرْنَاكَ كَرِيمٌ ﴿٧٥﴾ فِي كِتَابٍ مَكْنُونٍ ﴿٧٦﴾ لَا يَمَسُّهُ إِلَّا
الْمُطَهَّرُونَ ﴿٧٧﴾ تَنْزِيلٌ مِنْ رَبِّ الْعَالَمِينَ ﴿٧٨﴾ أَفَبِعَذَابِنَا
أَنْتُمْ مُدْهِشُونَ ﴿٧٩﴾ وَتَعْمَلُونَ رِزْقَكُمْ أَنْتُمْ تُكْذِبُونَ ﴿٨٠﴾ فَلَوْلَا
إِذَا بَلَغْتَ الْخُلُقُومَ ﴿٨١﴾ وَأَنْتَ جُنْدٌ تُنْظَرُونَ ﴿٨٢﴾ وَنَحْنُ أَقْرَبُ
إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ ﴿٨٣﴾ فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ
﴿٨٤﴾ تُرْجِعُونَنَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٨٥﴾ فَأَمَّا إِنْ كَانَ مِنَ الْمُفْرِيقِينَ
﴿٨٦﴾ فَرُوحٌ وَرُوحَانٌ وَرِحْتٌ لَيْعٍ ﴿٨٧﴾ وَأَمَّا إِنْ كَانَ مِنْ أَصْحَابِ
الْيَمِينِ ﴿٨٨﴾ فَسَلَامٌ لَكَ مِنْ أَصْحَابِ الْيَمِينِ ﴿٨٩﴾ وَأَمَّا إِنْ كَانَ مِنَ
الْمُكَذِّبِينَ الصَّالِينَ ﴿٩٠﴾ فَقُلْ بِنُوحٍ ﴿٩١﴾ وَتَصْلِيَةٍ جُعِيمٍ
﴿٩٢﴾ إِنَّ هَذَا لَمَوْحٌ ذَقِيقٌ ﴿٩٣﴾ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٩٤﴾

سُورَةُ الْوَاقِعَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
سَبِّحْ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الرَّكَيمُ ﴿١﴾ لَهُ الْمُلْكُ
السَّمَوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢﴾
هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣﴾

Allāh mentions this favor specifically in the case of travelers, even though everyone benefits from the fire.

Allāh's statement,

﴿سَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ﴾

«Then glorify with praises the Name of your Lord, the Most Great.» meaning, the One by Whose ability these things opposites were created. He created the fresh tasty water, and had He willed, He would have created it salty like seawater. He also created the fire that burns, and made a benefit in it for the servants, suitable for their livelihood in this

life and as a warning and a punishment for them in the Hereafter.

﴿فَلَا أَفْسِدُ يَوْمَئِذٍ الثَّجُورَ﴾ وَإِنَّهُ لَفَسَدٌ لَوْ تَعْلَمُونَ عَظِيمٌ ﴿٧٥﴾ إِنَّهُ لَفَرَزٌ كَرِيمٌ ﴿٧٦﴾ فِي كِتَابٍ مَكْنُونٍ ﴿٧٧﴾ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ﴿٧٨﴾ تَنْزِيلٌ مِنْ رَبِّ الْعَالَمِينَ ﴿٧٩﴾ أَفَبِعَذَابِنَا أَنْتُمْ مُدْهِشُونَ ﴿٨٠﴾ وَتَعْمَلُونَ رِزْقَكُمْ أَنْتُمْ تُكْذِبُونَ ﴿٨١﴾

﴿75. Falā! I swear by the Mawāqī' of the stars.﴾

﴿76. And verily that is indeed a great oath, if you but know.﴾

﴿77. That (this) is indeed an honorable recitation.﴾

﴿78. In a Book Maknūn.﴾

﴿79. Which none touches but the pure ones.﴾

﴿80. A revelation from the Lord of all that exists.﴾

﴿81. Is it such a talk that you are Mudhinūn?﴾

﴿82. And you make your provision your denial!﴾

Allāh swears to the Greatness of the Qur'ān

The usage of *Lā* (in *Falā*) is not an extra character without meaning, as some of the scholars of *Tafsīr* say. Rather it is used at the beginning of an oath when the oath is a negation. This is like when 'Ā'ishah, may Allāh be pleased with her said, "Lā by Allāh! Allāh's Messenger ﷺ did not touch any woman's hand at all."^[1]

So in this way, the meaning is, "No! I swear by the *Mawāqī'* of the stars. The matter is not as you people claim - about the Qur'ān - that it is a result of magic or sorcery, rather it is an Honorable Qur'ān." Ibn Jarīr said, "Some of the scholars of the Arabic language said that the meaning of:

﴿فَلَا أَفْسِدُ﴾

﴿*Falā! I swear*﴾ is, 'The matter is not as you people have claimed.' Then He renews the oath again by saying, 'I swear.'^[2]

﴿فَلَا أَفْسِدُ بِمَوَاقِيعِ النُّجُومِ﴾

﴿*Falā! I swear by the Mawāqī' of the stars.*﴾

Mujāhid said, "The setting positions of the stars in the sky," and he said that it refers to the rising and setting positions.^[3] This was said by Al-Ḥasan, Qatādah and preferred by Ibn Jarīr.^[4] Qatādah also said that it means their positions.^[5] Allāh said,

﴿وَلَا إِلَهَ إِلَّا أَنَا ۚ فَاعْلَمُوا أَنَّ اللَّهَ لَمَّا عَلِمُوا عَظِيمٌ﴾

﴿*And verily that is indeed a great oath, if you but know.*﴾

meaning, 'this is a great vow that I - Allāh - am making; if you knew the greatness of this vow, you will know the

[1] *Fath Al-Bārī* 8:504.

[2] *Aṭ-Ṭabari* 23:147.

[3] *Aṭ-Ṭabari* 23:148.

[4] *Aṭ-Ṭabari* 23:148.

[5] *Aṭ-Ṭabari* 23:148.

greatness of the subject of the vow,'

﴿إِنَّهُ لَقُرْآنٌ كَرِيمٌ﴾

﴿That (this) is indeed an honorable recitation.﴾

means, verily, this Qur'ān that was revealed to Muḥammad ﷺ is a Glorious Book,

﴿فِي كِتَابٍ مَكْنُونٍ﴾

﴿In a Book Maknūn.﴾ meaning glorious; in a glorious, well-guarded, revered Book. Ibn Jarīr narrated that Isma'īl bin Mūsā said that Shārik reported from Ḥakīm, that is Ibn Jubayr, from Sa'īd bin Jubayr, from Ibn 'Abbās that about:

﴿لَا يَسْهُو إِلَّا الْمُطَهَّرُونَ﴾

﴿Which none touches but the pure ones.﴾ he said, "The Book that is in heaven."^[1] Al-'Awfī reported from Ibn 'Abbās about:

﴿لَا يَسْهُو إِلَّا الْمُطَهَّرُونَ﴾

﴿Which none touches but the pure ones.﴾ that 'the pure ones' means: "The angels."^[2] Similar was said by Anas, Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, Aḍ-Ḍaḥḥāk, Abu Ash-Sha'thā' Jābir bin Zayd, Abu Nahīk, As-Suddī, 'Abdur-Raḥmān bin Zayd bin Aslam and others.^[3]

Ibn Jarīr narrated that Ibn 'Abdul-A'ālā said that Ibn Thawr said that Ma'mar said from Qatādah about:

﴿لَا يَسْهُو إِلَّا الْمُطَهَّرُونَ﴾

﴿Which none touches but the pure ones.﴾ that he said, "None can touch it, with Allāh, except the pure ones. However, in this life, the impure Zoroastrian and the filthy hypocrite touch it." And he said, "In the recitation of Ibn Mas'ūd it is:

(مَا يَسْهُو إِلَّا الْمُطَهَّرُونَ)

(It is not touched, except by the pure ones.)^[4]

[1] Aṭ-Ṭabari 23:149.

[2] Aṭ-Ṭabari 23:150.

[3] Aṭ-Ṭabari 23:150, 151, and Al-Qurṭubī 17:235.

[4] Aṭ-Ṭabari 23:152.

Abu Al-'Āliyah said:

﴿لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ﴾

«Which none touches but the pure ones.»

"It does not refer to you, because you are sinners!"^[1] Ibn Zayd said, "The Quraysh disbelievers claimed that the devils brought down the Qur'ān. Allāh the Exalted stated that only the pure ones touch the Qur'ān, as He said:

﴿وَمَا تَنَزَّلُ بِهِ الْمَلَائِكُ وَلَا يَنصِتُونَ﴾ وَمَا يَنصِتُونَ ﴿وَمَا يَنصِتُونَ﴾ وَمَا يَنصِتُونَ ﴿وَمَا يَنصِتُونَ﴾
﴿لَعَزَّوْنَ﴾

«And it is not the Shayāṭīn who have brought it down. Neither would it suit them nor they can (produce it). Verily, they have been removed far from hearing it.» (26:210-212)^[2]

This saying is a good saying, and does not contradict those before it. Allāh said,

﴿تَنزِيلٌ مِّن رَّبِّ الْعَالَمِينَ﴾

«A revelation from the Lord of all that exists.»

meaning this Qur'ān is a revelation from the Lord of all that exists, not as they say that it is magic, sorcery or poetry. Rather it is the truth, no doubt about it; there is none beyond it of useful truth. Allāh's statement,

﴿أَفَبِمَا نَحْنُ نَدِينُكُمْ تُدْحِنُونَ﴾

«Is it such a talk that you are Mudhinūn?»

Al-'Awfī reported from Ibn 'Abbās that *Mudhinūn* means, "You do not believe in and deny."^[3] Similar to this was said by Aḍ-Ḍaḥḥāk, Abu Ḥazrah and As-Suddī.^[4] Mujāhid said,

﴿تُدْحِنُونَ﴾

«*Mudhinūn*» means "You want to fill yourselves with and rely upon."^[5]

[1] Aṭ-Ṭabari 23 : 151.

[2] Aṭ-Ṭabari 23 : 149 from Aḍ-Ḍaḥḥāk.

[3] Aṭ-Ṭabari 23 : 153.

[4] Aṭ-Ṭabari 23 : 153.

[5] Aṭ-Ṭabari 23 : 153.

﴿وَتَجْمَلُونَ رُزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ﴾

«And you make your provision your denial!»

some of them said that provision here has the meaning of gratitude, meaning: you deny without any gratitude. 'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās that he recited it as:

﴿وَتَجْمَلُونَ سُكْرَكُمْ أَنَّكُمْ تُكَذِّبُونَ﴾

(And your show of your gratitude by denying!)[1]

Ibn Jarīr narrated from Muḥammad bin Bashshār, who narrated from Muḥammad bin Ja'far, who narrated from Shu'bah, from Abu Bishr, from Sa'īd bin Jubayr who said that Ibn 'Abbās said, "It has never rained upon a people except that some of them became disbelievers by saying, 'Such and such position of a star sent rain!'" And Ibn 'Abbās recited:

﴿وَتَجْمَلُونَ سُكْرَكُمْ أَنَّكُمْ تُكَذِّبُونَ﴾

(And you show of your gratitude by denying.)[2]

This chain of narration is *Ṣaḥīḥ* to Ibn 'Abbās. In his *Muwatta'*, Mālik reported from Ṣāliḥ bin Kaysān, from 'Ubaydullāh bin 'Abdullāh bin 'Utbah bin Mas'ūd, from Zayd bin Khālid Al-Juhani who said, "The Prophet ﷺ led us in the *Subḥ* (dawn) prayer at Al-Hudaybiyah after a rainy night. On completion of the prayer, he faced the congregation and said,

«هَلْ تَذَرُونَ نَارًا قَالَ رُبُّكُمْ»

«Do you know what your Lord has said (revealed)?»

Those present replied, 'Allāh and His Messenger know best.' He said,

«قَالَ: أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ، فَأَمَّا مَنْ قَالَ: مُطَرَّنَا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ، فَذَلِكَ مُؤْمِنٌ بِي، كَافِرٌ بِالْكَوْكَبِ، وَأَمَّا مَنْ قَالَ: مُطَرَّنَا بِنُورِ كَذَا وَكَذَا، فَذَلِكَ كَافِرٌ بِي وَمُؤْمِنٌ بِالْكَوْكَبِ»

'Allāh has said, "During this morning some of my servants remained as true believers in Me and some became disbelievers. Whoever said that the rain was due to the blessings and the

[1] Aṭ-Ṭabari 23:154, 155.

[2] Aṭ-Ṭabari 23:154.

mercy of Allāh, had belief in Me, and he disbelieves in the stars; and whoever said that it rained because of a particular star, had no belief in Me, but believes in that star.”^[1]

This *Ḥadīth* is recorded in the Two *Ṣaḥīḥs*, Abu Dāwud and An-Nasā’ī, all using a chain of narration in which Imām Mālik^[2] was included.

Qatādah said, “Al-Ḥasan used to say, ‘How evil is that all that some people have earned for themselves from the Book of Allāh, is denying it!’” Al-Ḥasan’s statement means that such people gained no benefit from the Book of Allāh because they denied it, as Allāh said:

﴿أَيُّهَا الْمُدْحِنُونَ ۖ أَنْتُمْ تُدْخِلُونَ ۖ وَتَقْتُلُونَ رِزْقَكُمْ أَنْكُمْ تَكْفُرُونَ ۖ﴾

﴿Is it such a talk that you Mudhinūn? And you make your provision that you deny!﴾

﴿فَلَوْلَا إِذَا بَلَغَ الْفُلُقَم ۖ وَأَنْتَ جَبَّيْظُ تَنْظُرُونَ ۖ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا

تُبْصِرُونَ ۖ فَلَوْلَا إِنْ كُنْتُمْ مُبْصِرِينَ ۖ تَرَوْحُمَا إِنْ كُنْتُمْ صَادِقِينَ ۖ﴾

483. Then why do you not (intervene) when it reaches Al-Hulqūm?﴾

484. And you at the moment are looking,﴾

485. But We are nearer to him than you, but you see not,﴾

486. Then why do you not – if you are not Madīnīn﴾

487. Return the soul, if you are truthful?﴾

When the Soul reaches the Throat at the Time of Death, it cannot be brought back; this proves Reckoning shall occur

Allāh the Exalted said,

﴿فَلَوْلَا إِذَا بَلَغَ﴾

﴿Then why do you not (intervene) when it reaches﴾, in reference to the soul,

^[1] *Al-Muwatta’a* 192.

^[2] *Fath Al-Bāri* 2:388, *Muslim* 1:83, *Abu Dāwud* 4:227, *An-Nasā’ī* 3:165.

﴿الْقُلُوبُ﴾

﴿Al-Hulqum﴾, i.e., the throat, at the time of death. Allāh the Exalted said in other Āyāt,

﴿لَا إِلَهَ إِلَّا أَنْتَ الْغَافِقُ ﴿١٧٨﴾ وَيَوْمَ مَنْ ذَا الَّذِي يُشْفِيهِ ﴿١٧٩﴾ وَظَنَّ أَنَّهُ الْفَارِقُ ﴿١٨٠﴾ وَالَّذِي أَنتَ بِالنَّاسِ أَهْلَكُ ﴿١٨١﴾ إِنَّ رَبَّكَ بِوَجْهِ النَّاسِ لَاسَّافُ ﴿١٨٢﴾﴾

﴿Nay, when (the soul) reaches to the collar bone, and it will be said: "Who can cure him (and save him from death)?" And he will conclude that it was (the time) of parting (death); And one leg will be joined with another leg (shrouded). The drive will be on that Day to your Lord (Allāh).﴾ (75:26-30)

Allāh said here,

﴿وَأَنْتَ حِينَهُ تَنْظُرُونَ ﴿١٨٣﴾﴾

﴿And you at the moment are looking,﴾ at the dying person and witnessing the stupor of death that he is experiencing,

﴿وَمَنْ أَقْرَبُ إِلَيْهِ مِنْكُمْ ﴿١٨٤﴾﴾

﴿But We are nearer to him than you,﴾ with Our angels,

﴿وَلَكِنْ لَا تُبْصِرُونَ ﴿١٨٥﴾﴾

﴿but you see not,﴾ you cannot see the angels. Allāh the Exalted said in another Āyah,

﴿وَمَنْ الظَّاهِرُ فَوْقَ عِبَادِهِ مُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفْعَلُونَ ﴿٦١﴾ ثُمَّ رُدُّوا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقُّ أَلَا لَهُ الْمُلْكُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ ﴿٦٢﴾﴾

﴿He is the Irresistible over His servants, and He sends guardians (angels) over you, until when death approaches one of you, Our messengers (angel of death and his assistants) take his soul, and they never neglect their duty. Then they are returned to Allāh, their true Protector. Surely, for Him is the judgement and He is the swiftest in taking account.﴾ (6:61-62)

Allāh's statement,

﴿فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ ﴿٦٣﴾ فَارْجِعُوا ﴿٦٤﴾﴾

﴿Then why do you not - if you are not Madīnīn - return the soul,﴾

means, 'Will you not return this soul, that has reached the throat, to its body as it used to be, if you are exempt from the reckoning and recompense?'

Sa'īd bin Jubayr and Al-Ḥasan Al-Baṣrī said:

﴿فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ﴾

﴿Then why do you not - if you are not Madīnīn...﴾.

"If you do not believe that you will be reckoned, recompensed, resurrected and punished, then why do you not return this soul to its body?" Mujāhid said that,

﴿غَيْرَ مَدِينِينَ﴾

﴿...if you are not Madīnīn﴾, means, "if you are not certain."

﴿فَلَمَّا إِنْ كَانَ مِنَ الْمُتَرَدِّينَ ۖ فَزَجَّ رَزَاقًا وَحُشًّا يَمِينًا ۚ وَإِن كَانَ مِنْ أَصْحَابِ الْيَمِينِ ۖ فَكَفَّرَ لَهُ مِنْ أَصْحَابِ الْيَمِينِ ۚ وَإِن كَانَ مِنَ الشَّاكِكِينَ الْمَقَالِقِينَ ۖ فَزَلَّ مِنْ حَيْبٍ ۚ وَتَقِيلُهُ حَيْبٍ ۚ إِنْ هَذَا لَمَوْحٌ بِالْيَقِينِ ۚ فَاسْمِعْ بِاسْمِ رَبِّكَ الْعَظِيمِ ۚ﴾

488. Then, if he be of the Muqarrabīn,﴾

489. Then Rawḥ, Rayḥān and a Garden of Delights.﴾

490. And if he be of those on the right,﴾

491. Then Salām (peace) to you from those on the right.﴾

492. But if he be of the denying, the erring.﴾

493. Then for him is an entertainment with Ḥamīm.﴾

494. And entry in Hellfire.﴾

495. Verily, this! This is an absolute truth with certainty.﴾

496. So, glorify with praises the Name of your Lord, the Most Great.﴾

The Condition of People at the Time of Their Death

These are the three types of conditions that people face upon their death. Either they are among the near believers or those below their rank on the right, or those who denied the truth, were led astray from the guidance and were ignorant about Allāh. Allāh said,

﴿فَلَمَّا إِنْ كَانَ﴾

﴿Then if he﴾, in reference to the dying person,

﴿مِنَ الْمُتَّقِينَ﴾

﴿be of the Muqarrabūn﴾ who fulfilled the obligations and the recommended acts of worship and avoided the forbidden and disliked matters and even some of the allowed,

﴿رَوْحٌ وَرَيْحَانٌ وَجَنَّتْ نَيْمٌ﴾

﴿then for him Rawḥ, Rayḥān and a Garden of Delights.﴾

Theirs will be *Rawḥ* and *Rayḥān*; and the glad tidings of these traits will be conveyed to them by the angels at the time of death. We mentioned before the Prophet's *Ḥadīth* narrated from Al-Barā' in which the angels of mercy say (to a dying, believing person),

«أَيُّهَا الرُّوحُ الطَّيِّبُ فِي الْجَسَدِ الطَّيِّبِ كُنْتَ تَعْمُرُهُ، اخْرُجِي إِلَى رَوْحٍ وَرَيْحَانٍ وَرَبِّ غَيْرِ غَضَبَانَ»

«O good soul in the good body that you inhabited, come to *Rawḥ*, *Rayḥān* and a Lord Who is not angry.»^[1]

'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās, "*Rawḥ* means rest, and *Rayḥān* means place of rest."^[2] Mujāhid said similarly that *Rawḥ* means rest.^[3] Abu Ḥazrah said that *Rawḥ* means: "Rest from the world."^[4] Sa'īd bin Jubayr and As-Suddi said that it means to rejoice. And from Mujāhid:

﴿رَوْحٌ وَرَيْحَانٌ﴾

﴿*Rawḥ* and *Rayḥān*﴾ means: "Paradise and delights." Qatādah said that *Rawḥ* means mercy. Ibn 'Abbās, Mujāhid and Sa'īd bin Jubayr said that *Rayḥān* means provisions. All of these explanations are correct and similar in meaning. The near believers who die will earn all of these; mercy, rest, provision, joy, happiness and good delights,

﴿وَجَنَّتْ نَيْمٌ﴾

﴿and a Garden of Delights.﴾ Abu Al-'Āliyah said, "None of the

[1] Aṭ-Ṭiwāl no. 25. Similar was recorded by Abu Dāwud and others.

[2] Aṭ-Ṭabari 23:159.

[3] Aṭ-Ṭabari 23:160.

[4] Aṭ-Ṭabari 23:160.

near believers will depart (this life) until after he is brought a branch of the *Rayhān* of Paradise and his soul is captured in it.”^[1] Muhammad bin Ka'b said, "Every person who dies will know upon his death if he is among the people of Paradise or the people of the Fire."

In the *Ṣaḥīḥ*, it is recorded that the Messenger of Allāh ﷺ said,

«إِنَّ أَرْوَاحَ الشُّهَدَاءِ فِي خِرَاصِلِ طُيُورٍ خَضِرٍ. تَسْرَحُ فِي رِيَاضِ الْجَنَّةِ حِينَ شَاءَتْ، ثُمَّ تَأْتِي إِلَى قَنَابِيلٍ مُعَلَّقَةٍ بِالْعَرْشِ»

"The souls of the martyrs live in the bodies of green birds flying wherever they wish in the Gardens of Paradise, and then rest to their nests in chandeliers hung from the Throne of the Almighty...."^[2]

Imām Aḥmad recorded that 'Aṭā' bin As-Sā'ib said, "The first day I saw 'Abdur-Raḥmān bin Abi Laylā, I saw an old man whose hair had become white on his head and beard. He was riding his donkey and following a funeral. I heard him say, 'So-and-so narrated to me that he heard the Messenger of Allāh ﷺ say,

«مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ»

"He who likes to meet Allāh, Allāh likes to meet him, and he who hates to meet Allāh, Allāh hates to meet him."

The people around him started weeping, and he asked them why they wept. They said, 'All of us hate death.' He ﷺ said,

«لَيْسَ ذَلِكَ، وَلَكِنَّهُ إِذَا اخْتَصِرَ ﴿وَلَمَّا﴾ إِنْ كَانَ مِنَ الْمُتَّقِينَ ﴿فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتْ نَيْمٌ﴾ ﴿فَإِذَا بُشِّرَ بِذَلِكَ أَحَبَّ لِقَاءَ اللَّهِ عَزَّ وَجَلَّ، وَاللَّهُ عَزَّ وَجَلَّ لِلْقَائِيهِ أَحَبُّ ﴿وَلَمَّا﴾ إِنْ كَانَ مِنَ الْكَافِرِينَ الْفَاسِقِينَ ﴿فَزُلْ﴾ مِنْ جِبر ﴿وَنُفِثَ﴾ جِبر ﴿فَإِذَا بُشِّرَ بِذَلِكَ كَرِهَ لِقَاءَ اللَّهِ، وَاللَّهُ تَعَالَى لِلْقَائِيهِ أَكْرَهُ»

"It does not mean that. When one dies: ﴿Then, if he be of the near believers, then for him are Rawḥ, Rayḥān, and a Garden of Delights.﴾ and when this good news is conveyed to him, he

[1] Aṭ-Ṭabari 23:160.

[2] Muslim 3:1502.

likes to meet Allāh the Exalted and Most Honored and Allāh the Exalted and Most Honored likes, even more, to meet him, ﴿But if he be of the denying, the erring, then for him is an entertainment with Ḥannin. And entry in Hellfire.﴾ and when this news is conveyed to him, he hates to meet Allāh and Allāh hates, even more, to meet him.﴾^[1]

This is the narration that Imām Aḥmad collected; and in the *Ṣaḥīḥ*, there is a *Ḥadīth* with this meaning collected from 'Ā'ishah.^[2]

Allāh's statement,

﴿وَأَمَّا إِنْ كَانَ مِنْ أَسْحَابِ الْيَمِينِ﴾

﴿And if he be of those on the right,﴾ means, if he, the dying person, is among those on the right,

﴿سَلَامٌ لَّكَ مِنْ أَصْحَابِ الْيَمِينِ﴾

﴿Then Salām (peace) to you from those on the right﴾ meaning, the angels will deliver the good news to them by saying, "Peace be upon you," i.e., be calm, you will be led to safety, you are among those on the right, as 'Ikrimah said, "The angels will greet him with the *Salām* and convey to him the news that he is among those on the right." This is a good explanation, and it conforms with Allāh's statement,

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا سَتُكَلِّمُهُمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا
وَأُبَشِّرُوا بِمَا فِي كُتُبِهِمْ وَأَمْرًا يُؤْمَرُونَ﴾ ثُمَّ أَوْرَثَكُمُ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ
وَلَكُمْ فِيهَا مَا تَشْتَهُنَّ أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ﴾ وَلَا يَنْفَعُكُمْ رَبِّهِمْ﴾

﴿Verily, those who say: "Our Lord is Allāh." and then they stand firm, on them the angles will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised! We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your souls desire, and therein you shall have (all) for which you ask. An entertainment from the Oft-Forgiving, Most Merciful."﴾

[1] Aḥmad 4:259.

[2] *Fath Al-Bārī* 11:364, Muslim 4:2065.

(41:30-32).

Allāh's statement,

﴿وَأَنَّا إِن كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ ۖ قَرَّرْنَا مِنْ جَهَنَّمَ ۖ وَنَسِيتُ جَهَنَّمَ﴾

«But if he be of the denying, the erring, then for him is an entertainment with *Hamīm* (boiling water) and entry in Hellfire.»

meaning, if the dying person is one of those who denied the truth, who were led astray from guidance,

﴿قَرَّرْنَا﴾

«then for him is an entertainment,» meaning, as a guest

﴿مِنْ جَهَنَّمَ﴾

«with *Hamīm*» that dissolves his intestines and skin,

﴿وَنَسِيتُ جَهَنَّمَ﴾

«And entry in Hellfire.» he will reside in Hellfire, which will engulf him from every direction. Allāh the Exalted said, next,

﴿إِنَّ هَذَا لَهُ حَقٌّ يَتَّبِعُونَ﴾

«Verily, this! This is an absolute truth with certainty.»

meaning, this news is the truth; there is no doubt about it, nor escape from it for anyone,

﴿فَسَبِّحْ بِحَمْدِ رَبِّكَ الْعَظِيمِ﴾

«So, glorify with praises the Name of your Lord, the Most Great.»

Jābir narrated that the Messenger of Allāh ﷺ said,

«مَنْ قَالَ: سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ، غُرِسَتْ لَهُ نَخْلَةٌ فِي الْجَنَّةِ»

«He who says, "Glory be to Allāh the Magnificent and with His praise!" then a date tree will be planted for him in Paradise.»

This *Ḥadīth* was collected by At-Tirmidhi and An-Nasā'ī; At-Tirmidhi said, "*Ḥasan Gharīb*."^[1] Al-Bukhārī recorded in his book (*Ṣaḥīḥ*) that Abu Hurayrah said that the Messenger of

[1] *Tuḥfat Al-Aḥwadhī* 9:434, An-Nasā'ī in *Al-Kubrā* 6:207.

Allāh ﷻ said,

«كَلِمَتَانِ خِفْتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ، خَيْرَتَانِ إِلَى الرَّحْمَنِ: مُبَحَّانَ
اللّٰهُ وَيُحْمَدُهُ، مُبَحَّانَ اللّٰهُ الْعَظِيمِ»

«(There are) two statements that are light on the tongue, but heavy on the Balance, and most beloved to Ar-Rahmān: "Glory be to Allāh and with His praise, glory be to Allāh the Magnificent." »

The Group, with the exception of Abu Dāwud, collected this.^[1]

This is the end of the *Tafsīr* of Sūrat Al-Wāqī'ah, all praise and thanks are due to Allāh and all the favors come from Him.

^[1] *Fath Al-Bārī* 13:547.

The Tafsīr of Sūrat Al-Ḥadīd (Chapter - 57)

Which was revealed in Al-Madīnah

The Virtues of Sūrat Al-Ḥadīd

Imām Aḥmad recorded that 'Irbād bin Sāriyah said that the Messenger of Allāh ﷺ used to recite *Al-Musabbihāt*^[1] before he went to sleep, saying,

«إِنَّ فِيهِمْ آيَةً أَفْضَلُ مِنْ أَلْفِ آيَةٍ»

«In them there is an Āyah that is better than a thousand Āyāt.»^[2]

Abu Dāwud, At-Tirmidhi and An-Nasā'ī collected this Ḥadīth; At-Tirmidhi said, «*Ḥasan Gharīb*.»^[3]

The Āyah referred to in this Ḥadīth is - and Allāh knows best -

﴿هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

«He is Al-Awwal and Al-Ākhir, Az-Zāhir and Al-Bāṭin. And He is the All-Knower of everything.» (57:3)

Allāh willing, we will again mention this subject. Upon Allāh we trust and our total reliance and dependence are on Him, and sufficient He is to us as Supporter and Helper.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

[1] Sūrah's, or chapters in the Qur'ān that start by *Tasbīḥ* (glorifying Allāh); refer to Sūrah's 57, 59, 61, 62, 64.

[2] Aḥmad 4:128. See the following note.

[3] Abu Dāwud 5:304, *Tuhfat Al-Aḥwadhī* 8:238, 9:351. There is a deficiency in the narration. It may be that the most correct narration is that of Ad-Dārimī no. 3424, and An-Nasā'ī in *Al-Kubrā* no. 10551, which is *Mursal*.

﴿سَبِّحْ لِلَّهِ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ وَهُوَ الْعَزِيزُ الرَّحِيْمُ ۝ لَمْ يَلِكْ السَّمٰوٰتِ وَالْاَرْضُ يَوْمَ تَكُوْنُ اَكْبَرُ ۝ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝ هُوَ الْاَوَّلُ وَالْاٰخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيْمٌ ۝﴾

﴿1. Whatever is in the heavens and the earth glorifies Allāh - and He is the Almighty, All-Wise.﴾

﴿2. His is the kingdom of the heavens and the earth. It is He Who gives life and causes death; and He is Able to do all things.﴾

﴿3. He is Al-Awwal and Al-Ākhir, Az-Zāhir and Al-Bāṭin. And He is the All-Knower of everything.﴾

Everything that exists glorifies Allāh and mentioning some of His Attributes

In this Āyah, Allāh states that everything that exists in the heavens and earth praises and glorifies Him, including creatures and plants. Allāh said in another Āyah,

﴿سَبِّحْ لِمَا تَنْزَلَ السَّمٰوٰتِ وَالْاَرْضِ وَمَنْ فِيْهِنَّ وَاِنْ مِنْ شَيْءٍ اِلَّا يَسْبُحُ بِحَمْدِهِ ۚ وَلٰكِنْ لَا تَفْقَهُوْنَ تَسْبِيْحَهُمْ اِنْ كُنَّ حٰیٰتًا غَفُوْرًا ۝﴾

﴿The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving.﴾ (17:44)

And His saying:

﴿وَهُوَ الْعَزِيزُ﴾

﴿and He is the Almighty,﴾ meaning the One to Whom all things submit humility,

﴿الْحَكِيْمُ﴾

﴿All-Wise,﴾ in His creating, commanding and legislating,

﴿لَمْ يَلِكْ السَّمٰوٰتِ وَالْاَرْضُ يَوْمَ تَكُوْنُ اَكْبَرُ ۝ وَهُوَ﴾

﴿His is the kingdom of the heavens and the earth. It is He Who gives life and causes death;﴾

He is the absolute Owner of His creation, bringing life and death and granting what He wills to whom He wills.

﴿وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

«and He is Able to do all things.» whatever He wills, is, and whatever He does not will, will never be. He said,

﴿هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ﴾

«He is Al-Awwal and Al-Ākhir, Az-Zāhir and Al-Bāṭin.»

This is the *Āyah* indicated in the *Hadīth* of Ṭribād bin Sāriyah that is better than a thousand *Āyāt*. Abu Dāwud recorded that Abu Zamīl said, "I mentioned to Ibn 'Abbās that I felt something in my heart. He said, 'Doubts?' and then laughed. Next, he said, 'No one can escape this. Allāh the Exalted stated,

﴿إِن كُنْتُمْ فِي شَكٍّ مِّنْ مَا نَزَّلْنَا إِلَيْكَ فَسْأَلِ الَّذِينَ يَفْرَمُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ
الْحَقُّ مِنْ رَبِّكَ﴾

«So if you are in doubt concerning that which We have revealed to you, then ask those who are reading the Book before you. Verily, the truth has come to you from your Lord.» (10:94)

He then said to me, "When you feel any of this in your heart, recite,

﴿هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

«He is Al-Awwal and Al-Ākhir, Az-Zāhir and Al-Bāṭin. And He is the All-Knower of everything.»^[1]

There are about ten and some odd number of different sayings collected from the scholars of *Tafsīr* regarding the explanation of this *Āyah*. Al-Bukhārī said, "Yaḥyā said, 'Az-Zāhir: knowing all things, Al-Bāṭin: knowing all things.'"^[2]

Our Shaykh Al-Ḥāfiẓ Al-Mizzi said, "Yaḥya is Ibn Ziyād Al-Farrā', who authored a book entitled *Ma'āni Al-Qur'ān*."

There are *Hadīths* mentioned about this. Among them, Imām Aḥmad recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ would recite this supplication while going to bed,

«اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ، وَرَبَّ الْعَرْشِ الْعَظِيمِ، رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، مُنْزِلَ
التَّوْرَةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ، فَاقْبَلْ الْحَبَّ وَالنَّوْءَ، لَا إِلَهَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ

[1] Abu Dāwud 5:335.

[2] *Fath Al-Bāri* 13:374.

سُرَّ كُلُّ شَيْءٍ أَنْتَ آخِذٌ بِنَاصِيَتِهِ، أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ. اقْضِ عَنَّا الدَّيْنَ، وَأَغْنِنَا مِنَ الْفَقْرِ»

«O Allāh, Lord of the seven heavens and Lord of the Magnificent Throne! Our Lord, and the Lord of everything, Revealer of the Tawrah, the Injil and the Furqān, the Splitter of the grain of corn and the date stone! I seek refuge with You from the evil of everything whose forehead You have control over. O Allāh! You are Al-Awwal, nothing is before You; Al-Ākhir, nothing is after You; Az-Zāhir, nothing is above You; and Al-Bāṭin, nothing is below You. Remove the burden of debt from us and free us from poverty.»^[1]

Muslim recorded this Ḥadīth via Sahl, who said, "Abu Ṣāliḥ used to order us to lay on our right side when we were about to sleep, and then say,

«اللَّهُمَّ رَبَّ السَّمَوَاتِ وَرَبَّ الْأَرْضِ وَرَبَّ الْعَرْشِ الْعَظِيمِ، رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، فَالِقَ الْحَبِّ وَالنَّوَى، وَمُنْزِلَ الثُّورَةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ، أَعُوذُ بِكَ مِنْ سُرِّ كُلِّ ذِي سُرٍّ أَنْتَ آخِذٌ بِنَاصِيَتِهِ، اللَّهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ. اقْضِ عَنَّا الدَّيْنَ، وَأَغْنِنَا مِنَ الْفَقْرِ»

«O Allāh, Lord of the seven heavens and Lord of the Magnificent Throne! Our Lord, and the Lord of everything, Revealer of the Tawrah, the Injil and the Furqān, the Splitter of the grain of corn and the date stone! I seek refuge with You from the evil of everything whose forehead You have control over. O Allāh! You are Al-Awwal, nothing is before You; Al-Ākhir, nothing is after You; Az-Zāhir, nothing is above You; and Al-Bāṭin, nothing is below You. Remove the burden of debt from us and free us from poverty.»

And he used to narrate that from Abu Hurayrah from the Prophet ﷺ.^[2]

[1] Ahmad 2:404.

[2] Muslim 4:2084.

﴿هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يَعْلَمُ مَا يَلِيقُ فِي الْأَرْضِ
وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَرْجِعُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ
بَصِيرٌ ۚ لَمْ تَكُنْ الْأَرْضُ وَالسَّمَوَاتُ قَالَى اللَّهُ تَتَجَمَّعُ الْأُمُورُ ۚ يَوْمَ لَا يُغْنِي الْكَافِرُ فِي الْقَبْرِ وَيُؤْلَجُ
الْكَافِرُ فِي الْإِلِّ وَهُوَ عَلِيمٌ بِذُنُوبِ الْعَالَمِينَ﴾

44. He it is Who created the heavens and the earth in six Days and then rose (Istawā) over the Throne. He knows what goes into the earth and what comes forth from it, and what descends from the heaven and what ascends thereto. And He is with you wheresoever you may be. And Allāh is the All-Seer of what you do.﴾

45. His is the kingdom of the heavens and the earth. And to Allāh return all the matters.﴾

46. He merges night into day, and merges day into night, and He has full knowledge of whatsoever is in the breasts.﴾

Allāh's Knowledge, Power and Kingdom are Limitless

Allāh the Exalted states that He created the heavens and earth, and all that is between them, in six Days and then rose over the Throne after He created them. We discussed this before in the explanation of *Sūrat Al-A'raf*, so it is not necessary to repeat the meaning here.^[1] Allāh's statement,

﴿يَعْلَمُ مَا يَلِيقُ فِي الْأَرْضِ﴾

﴿He knows what goes into the earth﴾, indicates His knowledge in the amount of seeds and drops of water that enter inside the earth's surface,

﴿وَمَا يَخْرُجُ مِنْهَا﴾

﴿and what comes forth from it﴾ of plants, vegetation and fruits. Allāh the Exalted said in another *Āyah*,

﴿وَيَعْنَدُ مَفَاتِيحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْغَيْبِ وَالْغَيْبُ وَمَا تَنْقُطُ مِنْ دَرَكَةٍ
إِلَّا يَعْلَمُهَا وَلَا حَبْرٌ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رُحْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ﴾

﴿And with Him are the keys of all that is hidden, none knows

^[1] See volume four, the *Tafsir* of *Sūrat Al-A'raf* (7:54).

them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record. ﴿6:59﴾

Allāh's statement,

﴿وَمَا يَنْزِلُ مِنَ السَّمَاءِ﴾

﴿and what descends from the heaven﴾, pertains to rain, snow, hail and whatever Allāh decides descends from heaven of decisions and commandments brought down by the honorable angels. Allāh's statement,

﴿وَمَا يَصْعَدُ فِيهَا﴾

﴿and what ascends thereto﴾, refers to angels and deeds. In the *Ṣaḥīḥ*, there is a *Ḥadīth* in which the Prophet ﷺ said,

«يَرْفَعُ إِلَيْهِ عَمَلُ اللَّيْلِ قَبْلَ النَّهَارِ، وَعَمَلُ النَّهَارِ قَبْلَ اللَّيْلِ»

«To Him ascend the deeds of the night before the day falls and the deeds of the day before the night falls.»¹¹¹ Allāh said,

﴿وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

﴿And He is with you wheresoever you may be. And Allāh is the All-Seer of what you do.﴾

meaning, He is watching over you and witnessing your deeds wherever you may be, on land or at sea, during the night or the day, at home or in open areas or deserts. All of that is the same before His knowledge and all of it is under His sight and hearing. He hears your speech and sees where you are. He knows your secrets and your public statements,

﴿أَلَا إِنَّهُمْ يَمْتَرُونَ مَثْوَاهُمْ لَيْسْتَ خِفَاؤُهُمْ أَلَا جِئَ بِمَنْفَعَتٍ لِّهِمْ فِي شَأْنِهِمْ يَوْمَئِذٍ وَمَا يَكْتُمُونَ إِلَّا لِمَنْ يُشِيرُوكَ وَمَا يَكْتُمُونَ إِلَّا عَلَيْهِمْ إِيذَاتُ السُّعُورِ﴾

﴿No doubt! They did fold up their breasts, that they may hide from Him. Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal. Verily, He is the All-Knower of the (secrets) of the breasts.﴾(11:5)

¹¹¹ Muslim 1:162.

Allāh the Exalted said,

﴿سَوَاءٌ يَسْكُرُ مِنْ أَمْرٍ أَلْقَوْلِ وَمَنْ جَهَرَ بِهِ. وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ﴾

«It is the same (to Him) whether any of you conceals his speech or declares it openly, whether he be hid by night or goes forth freely by day.» (13:10)

Surely, there is no deity worthy of worship, except Allāh. In the Ṣaḥīḥ, there is a Ḥadīth in which the Messenger of Allāh ﷺ answered Jibrīl, when he asked him about Ḥsān:

«أَنْ تُعْبَدَ اللَّهُ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ»

«To worship Allāh as if you see Him, and even though you cannot see Him, He surely sees you.»^[1]

Allāh's statement,

﴿لَهُ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ، يَأْتِ اللَّهُ بِهِ الْأُمُورُ﴾

«His is the kingdom of the heavens and the earth. And to Allāh return all the matters.»

asserts that Allāh is the King and Owner of this life and the Hereafter. Allāh said in another Āyah,

﴿وَلَنَا الْآخِرَةُ وَالْأُولَى﴾

«And truly, unto Us (belong) the last (Hereafter) and the first (this world).» (92:13)

Surely, Allāh is praised for this attribute, just as He said in other Āyāt,

﴿وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْحُسْنُ فِي الْأُولَى وَالْآخِرَةِ﴾

«And He is Allāh, Lā ilāha illa Huwa, all praise is His in the first and in the last.» (28:70), and,

﴿الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَلَمْ يَ فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحُسْنُ فِي الْآخِرَةِ وَهُوَ الْحَكِيمُ
الْقَبِيرُ﴾

«All the praise is Allāh's, to Whom belongs all that is in the heavens and all that is in the earth. His is all the praise in the Hereafter, and He is the All-Wise, the All-Aware.» (34:1)

^[1] Faṭḥ Al-Bāri 1 : 140.

Allāh owns everything that is in the heavens and earth, and all their inhabitants are servants to Him and humble before Him, just as He said,

﴿إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا بِنَازِلٍ عَبْدٍ إِنَّ رَبَّكَ لَعَلِيمٌ بِمَا تَعْمَلُونَ﴾
 ﴿وَكُلُّهُمْ مَائِدَةٌ يَوْمَ الْقِيَامَةِ قُرْآنٌ مُبِينٌ﴾

«There is none in the heavens and the earth but comes unto the Most Gracious as a servant. Verily, He knows each one of them, and has counted them a full counting. And every one of them will come to Him alone on the Day of Resurrection.»
 (19:93-95)

This is why Allāh said here,

﴿وَرَأَى اللَّهُ رُجُوعَ الْأُمُورِ﴾

«And to Allāh return all the matters.» meaning that all matters will be referred to Him on the Day of Resurrection and He will judge His creation as He wills. Indeed, He is the Most Just, Who never falls into injustice, not even the weight of a speck of dust; if one performs even one good deed, Allāh will multiply it up to ten times,

﴿وَيُؤْتِي مِنْ لَدُنْهُ أَجْرًا عَظِيمًا﴾

«and gives from Him a great reward.» (4:40),

﴿وَنَضَعُ الْمَوَازِينَ الْقِسْطَ يَوْمَ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالُ ذَرَّةٍ مِنْ خَيْرٍ يَرَهُ﴾
 ﴿وَرَأَى اللَّهُ رُجُوعَ الْأُمُورِ﴾

«And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And sufficient are We to take account.» (21:47)

Allāh's statement,

﴿يُؤَلِّجُ اللَّيْلَ فِي النَّهَارِ وَيُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ﴾

«He merges night into day, and merges day into night,»

meaning, He does what He wills with His creatures. He alternates the night and day and measures them by His wisdom, as He wills. Sometimes, He makes the night longer than the day, and sometimes the opposite. Sometimes, He

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٥٣٨

الْأَنْعَامِ

هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يَعْلَمُ مَا يَلِيهِ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنْ السَّمَاءِ وَمَا يَرْجِعُ فِيهَا وَهُوَ مَعَكُمْ أَلَا إِنَّ مَا كُنْتُمْ بِمَعْلُومٍ بِصِيرٍ ﴿١﴾ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٢﴾ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٣﴾ آمِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ تُسْتَعْلِفِينَ فِيهِ يَتَلَذَّذُ الَّذِينَ آمَنُوا مِنْكُمْ وَأَنْفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ ﴿٤﴾ وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولِ يَدْعُوكُمْ لِتُؤْمِنُوا بِمَا كُنْتُمْ وَقَدْ أَخَذَ مِنْكُمْ إِذْ كُنْتُمْ مُؤْمِنِينَ ﴿٥﴾ هُوَ الَّذِي يُزِيلُ عَلَى عَبْدِهِ مَا يُنْتَهِبُ يَنْتَهِبُ لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ رَحِيمٌ ﴿٦﴾ وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ يَمِيرُ السَّمَوَاتِ وَالْأَرْضَ لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَتْلَ أَوْلِيَاكُمْ أَعْظَمَ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ وَقَتْلُوا وَكَلَّا وَعَدَّ اللَّهُ الْحَسَنَى وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٧﴾ مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ وَلَهُ أَجْرٌ كَرِيمٌ ﴿٨﴾

makes the length of night and day equal. Sometimes, He makes the season winter, then changes it to spring, then summer then autumn. All this He does by His wisdom and His due measure of everything in His creation,

﴿وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ﴾

and He has full knowledge of whatsoever is in the breasts.

He knows the secrets, no matter how concealed they are.

﴿آمِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ تُسْتَعْلِفِينَ فِيهِ يَتَلَذَّذُ الَّذِينَ آمَنُوا مِنْكُمْ وَأَنْفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ﴾
﴿وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولِ

يَدْعُوكُمْ لِتُؤْمِنُوا بِمَا كُنْتُمْ وَقَدْ أَخَذَ مِنْكُمْ إِذْ كُنْتُمْ مُؤْمِنِينَ﴾ هُوَ الَّذِي يُزِيلُ عَلَى عَبْدِهِ مَا يُنْتَهِبُ يَنْتَهِبُ لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ رَحِيمٌ ﴿٦﴾ وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ يَمِيرُ السَّمَوَاتِ وَالْأَرْضَ لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَتْلَ أَوْلِيَاكُمْ أَعْظَمَ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ وَقَتْلُوا وَكَلَّا وَعَدَّ اللَّهُ الْحَسَنَى وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٧﴾ مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ وَلَهُ أَجْرٌ كَرِيمٌ ﴿٨﴾

47. Believe in Allāh and His Messenger, and spend of that whereof He has made you trustees. And such of you as believe and spend, theirs will be a great reward.

48. And what is the matter with you that you believe not in Allāh! While the Messenger invites you to believe in your Lord; and He has indeed taken your covenant, if you are real

believers.﴾

﴿9. It is He Who sends down manifest Āyāt to His servant that He may bring you out from darkness into light. And verily, Allāh is to you full of kindness, Most Merciful.﴾

﴿10. And what is the matter with you that you spend not in the cause of Allāh? And to Allāh belongs the heritage of the heavens and the earth. Not equal among you are those who spent and fought before the conquering. Such are higher in degree than those who spent and fought afterwards. But to all Allāh has promised the best. And Allāh is All-Aware of what you do.﴾

﴿11. Who is he that will lend Allāh a handsome loan: then He will increase it manifold to his credit, and he will have a honorable reward.﴾

Ordering Faith and encouraging spending

Allāh the Exalted and Blessed orders having perfect faith in Him and in His Messenger, and that one should persist on this path adhering firmly to it. Allāh encourages spending from what He has made mankind trustees of, the wealth that you - mankind - have, that He has lent you. This wealth was in the hands of those before you and was later transferred to you. Therefore, O mankind, spend as Allāh commanded you from the wealth that He entrusted to you for His obedience. Otherwise, He will hold you accountable and punish you for your ignoring what He ordained on you in this regard. Allāh's statement,

﴿مِمَّا جَعَلَكُمْ مُتَعَلِّقِينَ بِهِ﴾

﴿of that whereof He has made you trustees.﴾, indicates that you - mankind - will surrender this wealth to someone else. In this case, those who will inherit from you might obey Allāh with their wealth, and thus acquire more happiness than you on account of what Allāh has granted them. They might disobey Allāh, and in this case you will have helped them commit evil and transgression.

Imām Ahmad recorded that 'Abdullah bin Ash-Shikhkhūr said, "I came to Allāh's Messenger ﷺ as he was reciting and saying,

﴿أَلَمْ يَكُنْ أَفْكَارًا﴾ يَقُولُ ابْنُ آدَمَ: مَالِي مَالِي، وَمَهْلُكَ مِنْ مَالِكَ إِلَّا مَا أَكَلْتُ فَأَقْبَيْتُ، أَوْ لَيْسَتْ فَأَبْلَيْتُ، أَوْ تَصَدَّقْتُ فَأَمْضَيْتُ؟^[1]

«Abundance diverts you.» The Son of 'Ādam claims, "My wealth, my wealth." But is there anything belonging to you, except that which you consumed, which you used, or which you wore and then it became worn or you gave as charity and sent it forward?^[1]

Muslim also collected with the addition:

﴿وَمَا سِوَى ذَلِكَ، فَذَاهِبٌ وَتَارِكُهُ لِلنَّاسِ﴾

«Other than that, you will go away from it and leave it behind for other people.»^[2]

Allāh's statement,

﴿مَنْ لَيْسَ بِمُسْلِمٍ فَلَا يَنْفَعُهُ إِيْمَانُهُ وَلَا نَفَقَاتُهُ لَمْ يَكُنْ كَيْدًا﴾

«And such of you as believe and spend, theirs will be a great reward.»

encourages having faith and spending in acts of obedience. Allāh the Exalted said,

﴿وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولِ يَدْعُوكُمْ لِتُؤْمِنُوا بِرَبِّكُمْ﴾

«And what is the matter with you that you believe not in Allāh! While the Messenger invites you to believe in your Lord;»

meaning, "what prevents you from believing, while the Messenger is among you calling you to faith and bringing forward clear proofs and evidences that affirm the truth of what he brought you?"

And we have reported the Ḥadīth through different routes in the beginning of the explanation on the chapter on Faith in Ṣaḥīḥ Al-Bukhārī, wherein one day the Messenger of Allāh ﷺ said to his Companions,

﴿أَيُّ الْمُؤْمِنِينَ أَغْجَبُ إِلَيْكُمْ إِيْمَانًا؟﴾

[1] Aḥmad 4:24.

[2] Muslim 4:2273.

«Who do you consider among the believers as having the most amazing faith?»

They said, "The angels." He said,

«وَمَا لَهُمْ لَا يُؤْمِنُونَ وَهُمْ عِنْدَ رَبِّهِمْ؟»

«And what prevents them from believing when they are with their Lord?»

They said, "Then the Prophets." He said,

«وَمَا لَهُمْ لَا يُؤْمِنُونَ وَالْوَحْيُ يَنْزِلُ عَلَيْهِمْ؟»

«What prevents them from believing when the revelation comes down to them?»

They said, "Then us." He said,

«وَمَا لَكُمْ لَا تُؤْمِنُونَ وَأَنَا بَيْنَ أَظْهُرِكُمْ؟ وَلَكِنْ أَعْجَبَ الْمُؤْمِنِينَ إِنَّمَا، قَوْمٌ يَجِبُونَ بَعْدَكُمْ، يَجِدُونَ صُحُفًا يُؤْمِنُونَ بِمَا فِيهَا»

«What prevents you from believing, when I am amongst you? Actually, the believers who have the most amazing faith, are some people who will come after you; they will find pages that they will believe in.»^[1]

We mentioned a part of this *Hadīth* when explaining Allāh's statement in *Sūrat Al-Baqarah*,

«الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ»

«who believe in the *Ghayb* (unseen).» (2:3) Allāh's statement,

«وَقَدْ أَخَذَ مِيثَاقُكُمْ»

«and He has indeed taken your covenant,» is similar to another of His statements,

«وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّتِي وَافَقْتُمْ بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا»

«And remember Allāh's favor to you and His covenant with which He bound you when you said: "We hear and we obey."» (5:7),

which refers to giving the pledge of allegiance to the Prophet ﷺ. Ibn Jarīr said that the covenant mentioned here, is that

[1] *Al-Majma'* 10:65.

taken from mankind, when they were still in Ādam's loin. This is also the opinion of Mujāhid, and Allāh knows best.^[1] Allāh said,

﴿هُوَ الَّذِي يُرْسِلُ عَلَى عَبْدِهِ مَائِيتَ بَيِّنَاتٍ﴾

﴿It is He Who sends down manifest Āyāt to His servant﴾

clear proofs, unequivocal evidences and plain attestations,

﴿يُخْرِجُكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ﴾

﴿that He may bring you out from darkness into light.﴾

from the darkness of ignorance, disbelief and contradictory statements to the light of guidance, certainty and faith,

﴿وَأَنَّ اللَّهَ بِكُمْ لَرَؤُوفٌ رَحِيمٌ﴾

﴿And verily, Allāh is to you full of kindness, Most Merciful.﴾

by revealing the Divine Books and sending the Messengers to guide mankind, eradicating doubts and removing confusion. After Allāh commanded mankind to first believe and spend, He again encouraged them to acquire faith and stated that He has removed all barriers between them and the acquisition of faith. Allāh again encouraged them to spend,

﴿وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَهُ يَرْجِعُ الْأَمْوَالَ وَالْأَرْضِينَ﴾

﴿And what is the matter with you that you spend not in the cause of Allāh? And to Allāh belongs the heritage of the heavens and the earth.﴾

means, spend and do not fear poverty or scarcity. Surely, He in Whose cause you spent is the King and Owner of the heavens and earth and has perfect control over their every affair, including their treasuries. He is the Owner of the Throne, with all the might that it contains, and He is the One Who said,

﴿وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّازِقِينَ﴾

﴿And whatsoever you spend of anything, He will replace it. And He is the best of providers.﴾ (34:39), and,

^[1] At-Tabari 23:172.

﴿مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ﴾

«whatever is with you, will be exhausted, and whatever is with Allāh will remain.» (16:96)

Therefore, those who trust in and depend on Allāh will spend, and they will not fear poverty or destitution coming to them from the Owner of the Throne. They know that Allāh will surely compensate them for whatever they spend.

The Virtues of spending and fighting before the Conquest of Makkah

Allāh's statement,

﴿لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَتْلٍ﴾

«Not equal among you are those who spent before the conquering and fought.»

meaning those who did not fight and spend before the Conquest are not equal to those who spent and fought. Before Makkah was conquered, things were difficult for Muslims and only the righteous ones embraced Islām. After Makkah was conquered, Islām spread tremendously throughout the known world and people embraced the religion of Allāh en masse. Similarly He said:

﴿أُولَئِكَ أَكْثَرُ دَرَجَةٍ مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ وَقْتِنَا وَكُلًّا وَعَدَ اللَّهُ الْمُسْلِمِينَ﴾

«Such are higher in degree than those who spent and fought afterwards. But to all Allāh has promised the best (reward).»

The majority considers the Conquest here to be the conquest of Makkah. Ash-Sha'bi and several others said that the *Āyah* refers to the treaty at Al-Ḥudaybiyyah.^[1] There is proof for this opinion found in a *Ḥadīth* from Anas, collected by Imām Aḥmad. Anas said, "Khālid bin Al-Walīd and 'Abdur-Raḥmān bin 'Awf had a dispute. Khālid said to 'Abdur-Raḥmān, 'You boast about days (battles) that you participated in before us.' When the news of this statement reached the Prophet ﷺ he said,

«دَعُوا لِي أَصْحَابِي، فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنْفَقْتُمْ مِثْلَ خُحْدٍ - أَوْ مِثْلَ الْجِبَالِ -

[1] At-Ṭabari 23:175.

دَعَبًا، مَا بَلَغْتُمْ أَعْمَالَهُمْ

‘Do not bother my Companions, for by He in Whose Hand is my soul! If you spend an amount of gold equal to (Mount) Uhud, (or equal to the mountains), you will not reach the level of their actions.’^[1]

It is a known fact that Khālid bin Al-Walīd, whom the Prophet addressed this statement to, embraced Islām during the period between the treaty of Al-Ḥudaybiyyah and the conquering of Makkah. The dispute between Khālid and ‘Abdur-Raḥmān occurred because of the battle of Bani Jadhīmah. The Prophet ﷺ sent Khālid bin Al-Walīd to them after the conquest of Makkah, and they said, “*Ṣaba’na*,”^[2] instead of saying, “*Aslamna*” (we embraced Islām). So Khālid ordered their execution and the execution of their prisoners (of war); ‘Abdur-Raḥmān bin ‘Awf and ‘Abdullāh bin ‘Umar opposed him. This is the reason behind the dispute that occurred between Khālid and ‘Abdur-Raḥmān. But in the *Ṣaḥīḥ*, the Messenger of Allāh ﷺ said,

«لَا تَسُبُّوا أَصْحَابِي، فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنْفَقَ أَحَدُكُمْ مِثْلَ أَحَدِ دَعَبًا، مَا بَلَغَ مَدَّ أَحَدِهِمْ وَلَا نَصِيفَهُ»

‘None should revile my Companions, for by He in Whose Hand is my soul! If one of you were to spend as much gold as Uhud, it would not reach the level of them equal to an amount as much as one Mudd^[3] of one of them or half of it.’^[4]

Allāh said,

﴿وَلَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ خَيْرًا يَدْعَىٰ إِلَيْهِ فَيَكْتُمُ لَهُ مِثْقَالَ ذَرَّةٍ خَيْرًا يَدْعَىٰ إِلَيْهِ﴾

﴿But to all Allāh has promised the best (reward).﴾

meaning, those who spent before and after the conquest of Makkah; they all will gain a reward for their good deeds, even

[1] Aḥmad 3:266.

[2] Meaning, “we are Sabians.” That was because they did not know the name of the religion of Allāh’s Messenger ﷺ.

[3] A dry measurement of three handfuls.

[4] Muslim 4:25.

though some of them vary in rank and earn a better reward than others as Allāh said,

﴿لَا يَسْتَوِي الْقَائِمُونَ مِنَ الْمُؤْمِنِينَ عَمَرُ أُولَى الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ
فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَائِمِينَ دَرَجَةً وَلَا وَعَدَ اللَّهُ الْفَاسِقِينَ وَقَسَّ اللَّهُ
الْمُجَاهِدِينَ عَلَى الْقَائِمِينَ أَجْرًا عَظِيمًا﴾

«Not equal are those of the believers who sit (at home), except those who are disabled, and those who strive hard and fight in the cause of Allāh with their wealth and their lives. Allāh has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit (at home). Unto each, Allāh has promised good, but Allāh has preferred by a great reward those who strive hard and fight, above those who sit (at home).» (4:95)

There is a Ḥadīth in the Ṣaḥīḥ that states,

«الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ، وَفِي كُلِّ خَيْرٍ»

«The strong believer is better and more beloved to Allāh than the weak believer; both have goodness in them.»^[1]

The Prophet ﷺ ended his statement this way to draw attention to the second type of believer, so that their own qualities are not forgotten in the midst of preferring the former type. In this way, the latter is not dismissed as being degraded in the Ḥadīth. Therefore, the Prophet ﷺ ended his statement by praising the second type – the weak believers – after giving preference to the first type. Allāh said:

﴿وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

«And Allāh is All-Aware of what you do.»

meaning, since Allāh is perfectly aware of all things, He made distinctions between the rewards of the believers who spent and fought before the Conquest and those who spent and fought afterwards. Surely, Allāh does this by His knowledge of the intention of the former type and their perfect sincerity to Him, all the while spending in times of hardship, poverty and dire straits. This is found in the Ḥadīth,

[1] Muslim 4:2052.

«سَبَقَ دِرْهَمُهُ مِائَةَ أَلْفٍ»

«Spending one Dirham is preceded over a hundred thousand.»^[1]

There is no doubt that the people of faith consider Abu Bakr Aş-Şiddiq to be the person who has the best share according to the meaning of this *Āyah*. He was the chief of those who implemented it, among all followers of all Prophets. He spent all of his wealth seeking the Face of Allāh, the Exalted and Most Honored. He did it voluntarily too, not to repay a debt or a favor that anyone from mankind had on him. May Allāh be pleased with him.

The Encouragement to make a Handsome Loan in the Cause of Allāh

Allāh said,

«مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا»

«Who is he that will lend Allāh a handsome loan :»

‘Umar bin Al-Khaṭṭāb said that this *Āyah* refers to spending in Allāh’s cause. It was also said that it pertains to spending on children. What is correct is that it is more general than that. So all those who spend in the cause of Allāh with good intentions and a sincere heart, then they fall under the generality of this *Āyah*. This is why Allāh the Exalted said in another *Āyah*:

«مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَمْ»

«Who is he that will lend Allāh handsome loan : then (Allāh) will increase it manifold to his credit (in repaying),»

and in another *Āyah*,

«أَمْثَلًا كَثِيرًا»

«many times» (2:245), meaning, being handsome reward and tremendous provisions: Paradise on the Day of Resurrection.

Ibn Abi Hātim recorded that ‘Abdullāh bin Mas‘ūd said, “When this *Āyah*,

^[1] An-Nasā’i 5:59.

﴿مَنْ ذَا الَّذِي يُعْرِضُ اللَّهُ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهٗ﴾

«Who is he that will lend Allāh handsome loan: then (Allāh) will increase it manifold to his credit (in repaying).»

was revealed, Abu Ad-Daḥḍāḥ Al-Anṣārī said, 'O Allāh's Messenger! Does Allāh ask us for a loan?' The Prophet ﷺ said,

«نَعَمْ، يَا أَبَا الدُّحْدَاحِ»

«Yes, O Abu Ad-Daḥḍāḥ.»

He said, 'Give me your hand, O Allāh's Messenger,' and the Prophet placed his hand in his hand. Abu Ad-Daḥḍāḥ said, 'Verily, I have given my garden as a loan to my Lord.' He had a garden that contained six hundred date trees; his wife and children were living in that garden too. Abu Ad-Daḥḍāḥ went to his wife and called her, 'Umm Ad-Daḥḍāḥ!' She said, 'Here I am.' He said, 'Leave the garden, because I have given it as a loan to my Lord, the Exalted and Most Honored.' She said, 'That is a successful trade, O Abu Ad-Daḥḍāḥ!' She then transferred her goods and children. The Messenger of Allāh ﷺ said,

«كَمْ مِنْ عَذْفٍ رَدَّاحٍ فِي الْجَنَّةِ لِأَبِي الدُّحْدَاحِ»

«How plentiful are the sweet date clusters that Abu Ad-Daḥḍāḥ has in Paradise!»

In another narration, the Prophet ﷺ said,

«رُبَّ نَخْلَةٍ مُدَلَّلَةٍ، عُرُوْفُهَا ذُرٌّ وَنَاقُوتٌ، لِأَبِي الدُّحْدَاحِ فِي الْجَنَّةِ»

«How many a date tree that has lowered down its clusters, which are full of pearls and gems in Paradise for Abu Ad-Daḥḍāḥ!»^[1]

﴿يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَىٰ نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَنْفُسِهِمْ يَتَرَكَمُونَ ۚ يَوْمَ تَحُتَّىٰ حَبْرَىٰ مِنَ تَحْتِهَا الْأَشْجَارُ ۚ خَالِدِينَ فِيهَا ۚ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ۚ يَوْمَ يَقُولُ الْمُسْلِمُونَ وَالْمُسْلِمَاتُ لِلَّذِيكَ آمَنُوا انْظُرُونَا نَقْتَسِمَ مِنْ نُورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا فَصُرَّتْ بَيْنَهُمْ سُبُورٌ لَّهُمْ بَابٌ بِالْجَنَّةِ ۚ فِيهِ

^[1] This was recorded by Ibn Abi Ḥātim no. 2430, and At-Ṭabari in the Tafsīr of Sūrat Al-Baqarah 2:245, and there is a witness for it with Aḥmad 3:146.

الْمَنَّةُ وَلَهُمْ مِنْ فِيْهِ الْقَدَاتُ ۚ يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا اَلَمْ تَكُنْ مَعَكُمْ قَالُوْا بَلٰى وَكَانَتْ مَنَّةً اُنْسَكُمْ
وَرَزَقْنٰهُمْ وَاَرْسَلْنٰهُمْ الْاَمَانَ اِىَّ جَدِّ اَمْرٍ اَللّٰهُ وَعَزَمَكُمْ بِاللّٰهِ الْعَوْرُ ۚ ۚ اَلَيْسَ لَا يُؤْخَذُ
بِكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِيْنَ كَفَرُوْا مَاؤُكُمْ اَنْتَ اَنْ تَكُوْنُوْا مِّنْ مَّاوِيْنَةٍ ۚ

412. On the Day you shall see the believing men and the believing women - their light running forward before them and in their right hands. Glad tidings for you this Day! Gardens under which rivers flow (Paradise), to dwell therein forever! Truly, this is the great success! ﴿

413. On the Day when the hypocrites men and women will say to the believers: "Wait for us! Let us get something from your light!" It will be said: "Go back to your rear! Then seek a light!" So, a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment. ﴿

414. (The hypocrites) will call the believers: "Were we not with you?" The believers will reply: "Yes! But you led yourselves into temptations, you looked forward to our destruction; and you doubted, and you were deceived by false hopes, till the command of Allāh came to pass. And the deceiver deceived you in regard to Allāh." ﴿

415. So, this Day no ransom shall be taken from you, nor of those who disbelieved. Your abode is the Fire. That is your protector, and worst indeed is that destination. ﴿

The Believers are awarded a Light on the Day of Resurrection, according to Their Good Deeds

Allāh the Exalted states that the believers who spend in charity will come on the Day of Resurrection with their light preceding them in the area of the Gathering, according to the level of their good deeds. As reported from 'Abdullāh bin Mas'ūd:

﴿يَسْعَى نُوْرُهُمْ بَيْنَ اَيْدِيهِمْ﴾

﴿their light running forward before them﴾, he said, "They will pass over the *Ṣiraṭ* according to their deeds. Some of them will have a light as large as a mountain, some as a date tree, some as big as a man in the standing position. The least among them has a

light as big as his index finger, it is lit at times and extinguished at other times." Ibn Abi Ḥātim and Ibn Jarīr collected this *Ḥadīth*.^[1]

Ad-Ḍaḥḥāk commented on the *Āyah*, "Everyone will be given a light on the Day of Resurrection. When they arrive at the *Ṣirāt*, the light of the hypocrites will be extinguished. When the believers see this, they will be concerned that their light also will be extinguished, just as the light of the hypocrites was. This is when the believers will invoke Allāh, 'O our Lord! Perfect our light for us.'"

Allāh's statement,

﴿وَالَّذِينَ﴾

﴿and in their right hands.﴾ Ad-Ḍaḥḥāk said: "Their Books of Records."^[2] As Allāh said:

﴿فَمَنْ أُوِّقَ كِتَابُهُ يَمِينِهِ﴾

﴿So whosoever is given his record in his right hand.﴾ (17:71)
Allāh said,

﴿بَشِّرْكُمْ الْيَوْمَ حَسْبَتْ لَكُمْ جَنَّاتُ الْإِفْكِ﴾

﴿Glad tidings for you this Day! Gardens under which rivers flow.﴾

meaning, it will be said to them, "Receive glad tidings this Day, of gardens beneath which rivers flow,

﴿حَالِينَ فِيهَا﴾

﴿to dwell therein forever!﴾, you will remain therein forever,"

﴿ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾

﴿Truly, this is the great success!﴾

The Condition of the Hypocrites on the Day of Resurrection

Allāh said,

﴿يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا انظُرُونَا نَقْتَسِمَ مِنْ ثَوْبِكُمْ﴾

^[1] Aṭ-Ṭabari 23:179.

^[2] Aṭ-Ṭabari 23:179.

«On the Day when the hypocrites men and women will say to the believers: "Wait for us! Let us get something from your light!"»

Allāh informs us in this Āyah of the terrible horrors, horrendous incidents and tremendous events that will take place on the Day of Resurrection in the Gathering Area. No one will be saved on that Day, except those who believed in Allāh and His Messenger, obeyed Allāh's commands and avoided His prohibitions. Al-'Awfi, Aḍ-Ḍaḥḥāk and others reported from Ibn 'Abbās: "When the people are gathering in darkness, Allāh will send light, and when the believers see the light they will march towards it. This light will be their guide from Allāh to Paradise. When the hypocrites see the believers following the light, they will follow them. However, Allāh will extinguish the light for the hypocrites and they will say (to the believers),

﴿اَنْظُرُوا قَتْنِسَ مِنْ نُورِكُمْ﴾

«Wait for us! Let us get something from your light.»

The believers will reply by saying,

﴿اَرْجِعُوا وَّرَاءَكُمْ﴾

«Go back to your rear!» to the dark area you were in, and look for a light there!^[1]

Allāh said,

﴿فَضَرَبَ بَيْنَهُمْ سُوْرًا لَمْ يَابُتْ بِأُيُوْنَةٍ فِيْهِ اِلَّا رَحْمَةٌ وَلَهْلَهٌ مِنْ بَيْنِ اِلْعَذَابِ﴾

«So, a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment.»

Al-Ḥasan and Qatādah said that the wall mentioned here is located between Paradise and Hellfire.^[2] 'Abdur-Raḥmān bin Zayd bin Aslam said that the wall mentioned in this Āyah is the wall that Allāh described in His statement,

﴿وَبَيْنَهُمَا حِجَابٌ﴾

«And between them will be a (barrier) screen.» (7:46) ^[3]

^[1] At-Ṭabari 23:182.

^[2] At-Ṭabari 23:182, and Ibn Abi Shaybah 13:175.

^[3] At-Ṭabari 23:183.

Similar was reported from Mujâhid and others,^[1] and it is correct. Allâh said,

﴿بِإِيتِ فِيهِ الرَّحْمَةُ﴾

﴿Inside it will be mercy,﴾ meaning, Paradise and all that is in it,

﴿وَنُظَاهِرُ مِنْ وَجْهِ الْمَذَابِ﴾

﴿and outside it will be torment.﴾ meaning, the Hellfire, according to Qatâdah, Ibn Zayd and others.^[2]

Allâh said,

﴿يُنَادِرُهُمْ أَلَمْ تَكُنْ مَعَكُمْ﴾

﴿(The hypocrites) will call the believers: "Were we not with you?"﴾

meaning, the hypocrites will call out to the believers saying, "Were we not with you in the life of the world, attending Friday prayers and congregational prayers? Did we not stand with you on Mount 'Arafah (during Hajj), participate in battle by your side and perform all types of acts of worship with you?"

﴿قَالُوا بَلَىٰ﴾

﴿The believers will reply: "Yes!..."﴾ The believers will answer the hypocrites by saying, "Yes, you were with us,

﴿وَلَكِنَّكُمْ تَقْتَرُونَ أَنْفُسَكُمْ وَتَرْتَمِبْنَ وَارْتَمِبْتُمْ وَغَرَّبَكُمْ الْآمَانُ﴾

﴿But you led yourselves into temptations, you looked forward to our destruction; and you doubted (in faith) and you were deceived by false hopes.﴾ "

Qatâdah said,

﴿وَرْتَمْتُمْ﴾

﴿you looked forward to destruction﴾, "Of the truth and its people."

﴿وَارْتَمَيْتُمْ﴾

[1] At-Ṭabari 23:182.

[2] At-Ṭabari 23:184.

﴿and you doubted,﴾ that Resurrection occurs after death,

﴿وَعَرَّيْتُمْ الْأْمَانَةَ﴾

﴿and you were deceived by false hopes,﴾ meaning: you said that you will be forgiven your sins; or, they say it means: this life deceived you;

﴿حَتَّىٰ جَاءَ أَمْرُ اللَّهِ﴾

﴿till the command of Allāh came to pass.﴾ meaning: you remained on this path until death came to you,

﴿وَعَرَّيْتُمْ بِاللَّهِ الْفَرُورَ﴾

﴿And the deceiver deceived you in regard to Allāh.﴾

‘the deceiver’ being *Shayṭān*.^[1] Qatādah said, “They were deceived by *Ash-Shayṭān*. By Allāh! They remained deceived until Allāh cast them into Hellfire.”^[2]

The meaning here is that the believers will answer the hypocrites by saying, “You were with us in bodies which were heartless and devoid of intentions. You were cast in doubt and suspicion. You were showing off for people and remembered Allāh, little.” Mujāhid commented, “The hypocrites were with the believers in this life, marrying from among each other, yet betraying them even when they were associating with them. They were dead. They will both be given a light on the Day of Resurrection, but the light of the hypocrites will be extinguished when they reach the wall; this is when the two camps separate and part!”^[3]

Allāh’s statement,

﴿مَأْوَاكُمْ النَّارُ﴾

﴿Your abode is the Fire.﴾ means, the Fire is your final destination and to it will be your return for residence,

﴿مِنْ مَوْلَانِكُمْ﴾

﴿That is your protector,﴾ meaning, it is the worthy shelter for you

[1] At-Ṭabari 23:185.

[2] At-Ṭabari 23:185.

[3] At-Ṭabari 23:184.

سُورَةُ الْحَدِيدِ

٥٣٩

الْحَدِيدُ

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ
يُسْرِكُكُمْ إِلَيْهِمْ تَجْتَمِعُ الْآلَةُ الْأُنْثَىٰ خَالِدِينَ فِيهَا ذَلِكَ
هُوَ الْفَوْزُ الْعَظِيمُ ﴿١٦﴾ يَوْمَ يَقُولُ الْمُتَّقُونَ وَالْمُتَّقَاتُ لَوْلَا
مَا سَأَلْنَا ظُرُوفًا نَقِيسَ مِنْ نُورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا
فَضُرِبَ بَيْنَهُم بِسُورَةٍ بَابٌ بَابُهُ فِيهِ الرَّحْمَةُ وَظُهُورُهُ مِنْ قَسْوَةِ
الْعَذَابِ ﴿١٧﴾ يَأْتِيهِمْ أَلَمْ تَكُنْ مَعَكُمْ قَالُوا بَلَىٰ وَلَكِنَّكُمْ فَتَنْتُمْ
أَنفُسَكُمْ وَتَرَفْتُمْ وَارْتَبْتُمْ وَغَرَّبْتُمْ الْأَتَانِي حَتَّىٰ جَاءَ أَمْرُ
اللَّهِ وَعَزَّكُمْ بِاللَّهِ الْعَزُورِ ﴿١٨﴾ قَالُوا لَمْ يَأْتِ بِشَيْءٍ فَنَدِمْنَا
مِنَ الَّذِينَ كَفَرُوا مَا وَدَّعْنَا هِيَ مَوْلَانَا قِيلَ لَكُمْ وَبَشِّرِ الْمَصِيبَ
﴿١٩﴾ أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ
وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ
فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ﴿٢٠﴾
أَعْلَمُوا أَنَّ اللَّهَ يَحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ
لَعَلَّكُمْ تَعْقِلُونَ ﴿٢١﴾ إِنَّ الْمَصِيدَ فِينِ وَالْمَصِيدَ قَدِ وَأَفْرُصًا
اللَّهُ قَرَضًا حَسَنًا يُضَعَّفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ ﴿٢٢﴾

rather than any other residence, because of your disbelief and doubt, and how evil is the Fire for Final Destination.

﴿١٦﴾ أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ﴿١٧﴾ يَأْتِيهِمْ أَلَمْ تَكُنْ مَعَكُمْ قَالُوا بَلَىٰ وَلَكِنَّكُمْ فَتَنْتُمْ أَنفُسَكُمْ وَتَرَفْتُمْ وَارْتَبْتُمْ وَغَرَّبْتُمْ الْأَتَانِي حَتَّىٰ جَاءَ أَمْرُ اللَّهِ وَعَزَّكُمْ بِاللَّهِ الْعَزُورِ ﴿١٨﴾ قَالُوا لَمْ يَأْتِ بِشَيْءٍ فَنَدِمْنَا مِنَ الَّذِينَ كَفَرُوا مَا وَدَّعْنَا هِيَ مَوْلَانَا قِيلَ لَكُمْ وَبَشِّرِ الْمَصِيبَ ﴿١٩﴾ أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ﴿٢٠﴾

416. Has not the time yet come for the believers that their hearts should be humble for the remembrance of Allāh? And that which has been revealed of the truth, lest

they become as those who received the Scripture before, and the term was prolonged for them and so their hearts were hardened? And many of them were rebellious. ﴿

﴿17. Know that Allāh gives life to the earth after its death! Indeed We have made clear the Āyāt to you, if you but understand.﴾

Encouraging *Khushū* and the Prohibition of imitating the People of the Scriptures

Allāh asks, 'Has not the time come for the believers to feel humility in their hearts by the remembrance of Allāh and hearing subtle advice and the recitation of the Qur'ān, so that they may comprehend the Qur'ān, abide by it, and hear and obey?'

Muslim recorded that 'Abdullāh bin Mas'ūd said, "Only four

years separated our acceptance of Islām and the revelation of this Āyah, in which Allāh subtly admonished us,

﴿أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ﴾

«Has not the time yet come for the believers that their hearts should be humble for the remembrance of Allāh?»

This is the narration Muslim collected, just before the end of his book.^[1] An-Nasā'ī also collected this Ḥadīth in the Tafsir of this Āyah.^[2] Allāh's statement,

﴿وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلَ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ﴾

«Lest they become as those who received the Scripture before, and the term was prolonged for them and so their hearts were hardened?»

Allāh is prohibiting the believers from imitating those who were given the Scriptures before them, the Jews and Christians. As time passed, they changed the Book of Allāh that they had, and sold it for a small, miserable price. They also abandoned Allāh's Book behind their back and were impressed and consumed by various opinions and false creeds. They imitated the way others behaved with the religion of Allāh, making their rabbis and priests into gods beside Allāh. Consequently, their hearts became hard and they would not accept advice; their hearts did not feel humbled by Allāh's promises or threats,

﴿وَكَثِيرٌ مِنْهُمْ فُتِنُوا﴾

«And many of them were rebellious.» meaning, in action; therefore, their hearts are corrupt and their actions are invalid, just as Allāh the Exalted said,

﴿فَمَا نَقِضِهِمْ لِمَقْعَدِهِمْ وَجَعَلْنَا قُلُوبَهُمْ نَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ﴾

«So, because of their breach of their covenant, We cursed them and made their hearts grow hard. They changed the words from their (right) places and have abandoned a good part of the

[1] Muslim 4:2319.

[2] An-Nasā'ī in Al-Kubrā 6:481.

Message that was sent to them.﴾(5:13)

meaning, their hearts became corrupt and they hardened, and they acquired the behavior of changing Allāh's Speech from their appropriate places and meanings. They abandoned acts of worship that they were commanded to perform and committed what they were prohibited to do. This is why Allāh forbade the believers from imitating them in any way, be it basic or detailed matters.

Allāh the Exalted said,

﴿أَعْلَمُوا أَنَّ اللَّهَ يَحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ يَتَّبِعُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ﴾

﴿Know that Allāh gives life to the earth after its death! Indeed We have made clear the Āyāt to you, if you but understand.﴾

This Āyāh indicates that He brings subtleness to hearts after they have become hard, guides the confused after they were led astray, and relieves hardships after they have intensified. And just as Allāh brings life back to the dead and dry earth by sending the needed abundant rain, He also guides the hardened hearts with the proofs and evidences of the Qur'ān. The light (of faith) would have access to the hearts once again, after they were closed and, as a consequence, no guidance was able to reach them. All praise is due to Him Who guides whomever He wills after they were misguided, Who misguides those who were led aright before. Surely, it is He Who does what He wills and He is the All-Wise, the Most Just in all that He does, the Most Subtle, the Most Aware, the Most High, the Proud.

﴿إِنَّ الْمُؤْذِنِينَ وَالْمُؤْذِنَاتِ وَأَقْرَبُوا اللَّهَ قَرِيبًا حَكَ يَسْمَعُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ
وَالَّذِينَ آمَنُوا بِآيَاتِ رَبِّهِمْ أَتَيْنَهُمْ وَالَّذِينَ كَفَرُوا أَتَيْنَهُمُ الْبُزْغَ وَالَّذِينَ كَفَرُوا
وَكَذَّبُوا بِآيَاتِنَا أَتَيْنَهُمُ الْغَيْبَ﴾

﴿18. Verily, those who give Sadaqāt, men and women, and lend Allāh handsome loan, it shall be increased manifold (to their credit), and theirs shall be an honorable good reward.﴾

﴿19. And those who believe in Allāh and His Messengers. they are the Ṣiddīqūn (true believers) and the martyrs with their Lord. They shall have their reward and their light. But those who disbelieve and deny Our Āyāt - they shall be the dwellers of the blazing Fire.﴾

Reward for the Charitable, the True Believers and the Martyrs; and the Destination of the Disbelievers

Allāh the Exalted describes the reward that He will award to those who spend from their wealth, whether male or female, on the needy, the poor and the meek,

﴿وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا﴾

﴿and lend Allāh handsome loan,﴾ meaning, they give in charity with a good heart seeking the pleasure of Allāh. They do not seek worldly rewards or appreciation from those to whom they give in charity. Allāh's statement,

﴿يُضَاعَفْ لَهُمْ﴾

﴿it shall be increased manifold,﴾ indicating that He will multiply the good deeds from tenfold, up to seven hundredfold and even more than that,

﴿وَلَهُمْ أَجْرٌ كَرِيمٌ﴾

﴿and theirs shall be an honorable good reward.﴾ theirs will be a generous, handsome reward, a good dwelling to return to and an honorable final destination. Allāh's statement,

﴿وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ﴾

﴿And those who believe in Allāh and His Messengers – they are the *Ṣiddiqūn*﴾

This completes His description of those who have faith in Him and in His Messengers, by describing them as *Ṣiddiqūn*, true believers. Al-'Awfī reported from Ibn 'Abbās about

﴿وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ﴾

﴿And those who believe in Allāh and His Messengers – they are the *Ṣiddiqūn*﴾

that its meaning does not continue to the next *Āyah*,

﴿وَالشَّاهِدَةُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ﴾

﴿and the martyrs (are) with their Lord. They shall have their reward and their light.﴾^[1]

[1] Aṭ-Ṭabarī 23:191.

Abu Aḍ-Ḍuhā (stopped after he) recited,

﴿أُولَٰئِكَ هُمُ الصَّٰدِقُونَ﴾

﴿they are the Ṣiddiqūn﴾, then initiated recitation:

﴿وَالشَّٰهَدَةُ عِنْدَ رَبِّهِمْ﴾

﴿and the martyrs (are) with their Lord.﴾^[1]

Masrûq, Aḍ-Ḍahhāk, Muqātil bin Ḥayyān and others said similarly.

Al-A'mash narrated from Abu Aḍ-Ḍuhā from Masrûq from 'Abdullāh bin Mas'ūd commented on Allāh's statement,

﴿أُولَٰئِكَ هُمُ الصَّٰدِقُونَ وَالشَّٰهَدَةُ عِنْدَ رَبِّهِمْ﴾

﴿they are the Ṣiddiqūn, and the martyrs with their Lord.﴾

"They are of three categories," meaning there are those who spend in charity, the Ṣiddiqūn and the martyrs. Allāh the Exalted said,

﴿وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصَّٰدِقِينَ وَالشَّٰهَدَةِ
وَالصَّٰلِحِينَ﴾

﴿And whoso obey Allāh and the Messenger, then they will be in the company of those on whom Allāh has bestowed His grace, of the Prophets, the Ṣiddiqīn, the martyrs, and the righteous.﴾(4:69)

Therefore, Allāh made a distinction between the Ṣiddiqīn and the martyrs, indicating that they are of two distinct categories, so there is no doubt that Ṣiddiq is a better status than the martyr. Imām Mālik bin Anas recorded in his Muwaṭṭa' that Abu Sa'īd Al-Khudri said that the Messenger of Allāh ﷺ said,

﴿إِنَّ أَهْلَ الْجَنَّةِ لَيَرَوْنَ أَهْلَ الْعَرْشِ مِنْ قُرْبِهِمْ، كَمَا تَرَوْنَ الْكَوْكَبَ الدُّرِّيَّ
الْعَاطِرَ فِي الْأَفْقِ مِنَ الْمَشْرِقِ أَوْ الْمَغْرِبِ، لِقَاضِلٍ مَا بَيْنَهُمْ﴾

«The people of Paradise will look at the dwellers of the lofty mansions as one looks at a brilliant star far away in the east or in the west on the horizon, because of their superiority over one another.»

^[1] Aṭ-Ṭabari 23:191.

On that the people said, "O Allāh's Messenger! Are these lofty mansions for the Prophets whom none else can reach?" The Prophet ﷺ replied,

«بَلَى، وَالَّذِي نَفْسِي بِيَدِهِ، رِجَالٌ آمَنُوا بِاللهِ وَصَدَّقُوا الْمُرْسَلِينَ»

«No! By Him in Whose Hand is my soul! these are for men who believe in Allāh and believe in the Messengers.»

Al-Bukhārī and Muslim also collected this *Ḥadīth*.^[1]

Allāh's statement,

«وَالشَّهَدَاءُ عِنْدَ رَبِّهِمْ»

«and the martyrs with their Lord.» means that they will be in the gardens of Paradise, as recorded in the *Ṣaḥīḥ*:

«إِنَّ أَرْوَاحَ الشَّهَدَاءِ فِي حَوَاصِلِ طَيْرٍ خَضِرٍ نَسْرُحُ فِي الْجَنَّةِ حَيْثُ شَاءَتْ، ثُمَّ تَأْوِي إِلَى تِلْكَ الْقَنَادِيلِ فَاطْلَعَ عَلَيْهِمْ رَبُّكَ اطَّلَاعَةً فَقَالَ: مَاذَا تُرِيدُونَ؟ فَقَالُوا: نُحِبُّ أَنْ تَرْدُّنَا إِلَى الدَّارِ الدُّنْيَا فَنَقَاتِلَ فِيكَ فَتَقْتُلَ، كَمَا قُتِلْنَا أَوَّلَ مَرَّةٍ، فَقَالَ: إِنِّي قَدْ قَضَيْتُ أَمْرَهُمْ إِلَيْهَا لَا يَرْجِعُونَ»

«The souls of the martyrs live in the bodies of green birds, who fly wherever they wish in Paradise and then return to their nests in chandeliers. Once your Lord cast a glance at them and said, 'Do you want anything?' They said, 'We wish that You return us to the life of the world, so that we may fight in Your cause and be killed as we were killed the first time.' Allāh said, 'I have decreed that they shall not be returned to it again.'»^[2]

Allāh's statement,

«لَهُمْ أَجْرُهُمْ وَنُورُهُمْ»

«They shall have their reward and their light.», means that Allāh will grant them a generous reward and a tremendous light that will precede before them. In this, the believers vary regarding the level of reward they receive, according to their good actions in the life of this world.

Imām Aḥmad recorded that 'Umar bin Al-Khaṭṭāb said that he heard the Messenger of Allāh ﷺ say,

^[1] *Faḥ Al-Bārī* 6:368, Muslim 4:2177.

^[2] Muslim 3:1502.

«الشُّهَدَاءُ أَرْبَعَةٌ: رَجُلٌ مُؤْمِنٌ جَيِّدُ الْإِيمَانِ، لَقِيَ الْعَدُوَّ فَصَدَّقَ اللَّهَ فَقُتِلَ، فَذَاكَ الَّذِي يَنْظُرُ النَّاسُ إِلَيْهِ مَكَدًا»

«There are four ranks of martyrs. The first is a man who believes and who is true in faith, who meets the enemy (in battle), fulfills his duty to Allāh and is killed. This is the type that the people will look up to (his level in Paradise), like this.»

The Prophet ﷺ raised his head until his cap fell off his head, and the same happened to ‘Umar. The Prophet ﷺ continued,

«وَالثَّانِي مُؤْمِنٌ لَقِيَ الْعَدُوَّ فَكَأَنَّمَا يَضْرِبُ ظَهْرَهُ بِسَوْكٍ الطَّلَحِ، جَاءَهُ مِنْهُمْ عَرَبٌ فَقَتَلَهُ، فَذَاكَ فِي الدَّرَجَةِ الثَّانِيَةِ. وَالثَّالِثُ رَجُلٌ مُؤْمِنٌ خَلَطَ عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا، لَقِيَ الْعَدُوَّ فَصَدَّقَ اللَّهَ حَتَّى قُتِلَ، فَذَاكَ فِي الدَّرَجَةِ الثَّالِثَةِ. وَالرَّابِعُ رَجُلٌ مُؤْمِنٌ أَشْرَفَ عَلَى نَفْسِهِ إِشْرَافًا كَثِيرًا، لَقِيَ الْعَدُوَّ فَصَدَّقَ اللَّهَ حَتَّى قُتِلَ، فَذَاكَ فِي الدَّرَجَةِ الرَّابِعَةِ»

«The second is a believer who meets the enemy and is struck by a stray arrow which causes him to die. This believer is in the second grade. The third is a believer who has combined good deeds with evil deeds; he meets the enemy and is truthful to his duty to Allāh until he is killed. This is the third category. And the fourth is a believer who has committed sins excessively, so he meets the enemy and is truthful to his duty to Allāh, and is killed. This is the fourth category.»^[1]

‘Ali bin Al-Madīni also reported this Ḥadīth and said, “This Egyptian chain is Ṣāliḥ useful.”^[2] At-Tirmidhi said, “Ḥasan Gharīb.”^[3] Allāh’s statement,

﴿وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ﴾

«But those who disbelieve and deny Our Āyāt – they shall be the dwellers of the blazing Fire.»

[1] Aḥmad 1:23.

[2] Tal Al-Ḥadīth 1:349.

[3] Tuhfat Al-Aḥwadhī 5:274. The statement of ‘Ali bin Al-Madīni is regarding which chain is preferred. Most of the scholars consider this Ḥadīth to be weak.

mentions the destination and the condition of the miserable ones, after Allāh mentioned the destination and rewards of the happy ones.

﴿اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لِبَئْسَ رِزْقٌ وَفَافَّرَ بَيْنَكُمْ وَتَكَاثُرُوا فِي الْأَمْوَالِ وَالْأَوْلَادِ كَثِيرًا حَتَّىٰ أَحْبَبَ الْكَفَّارُ نِسَاءَهُ ثُمَّ يَسْجُ فَرَقَهُ مُنْفَرًّا ثُمَّ يَكُونُ حُلُمًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَنْفِرَةٌ مِنْ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعٌ الْمُرِيدُ ﴿٢٠﴾ سَابِقُوا إِلَىٰ مَنْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢١﴾﴾

﴿20. Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. (It is) like a rain (Ghayth), thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment, and (there is) forgiveness from Allāh and (His) pleasure. And the life of this world is only a deceiving enjoyment.﴾

﴿21. Race with one another in hastening towards forgiveness from your Lord, and Paradise the width whereof is as the width of the heaven and the earth, prepared for those who believe in Allāh and His Messengers. That is the grace of Allāh which He bestows on whom He is pleased with. And Allāh is the Owner of great bounty.﴾

This Life of this World is Fleeting Enjoyment

Allāh the Exalted degrades the significance of this life and belittles it by saying,

﴿أَنَّمَا الْحَيَاةُ الدُّنْيَا لِبَئْسَ رِزْقٌ وَفَافَّرَ بَيْنَكُمْ وَتَكَاثُرُوا فِي الْأَمْوَالِ وَالْأَوْلَادِ﴾

﴿that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children.﴾

meaning, this is the significance of this life to its people, just as He said in another Āyah,

﴿رَبِّينَا لِلنَّاسِ مِنْ أَنْفُسِهِمْ مِنْ الْوَسْوَ وَالْبَيْنِ وَالْقَنْطَرِ الْمَقْطَرَةِ مِنْ الْأَدْعَبِ وَالْفَيْسِ وَالْعَبِيلِ الْمُسَوِّمِ وَالْأَكْهَرِ وَالْعَرَبِ ذَلِكَ مِنْ عِلْمِ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ

حَسْرَةُ الْمَوْتِ ﴿١٤﴾

«Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allāh has the excellent return with Him.» (3:14)

Allāh the Exalted also sets a parable for this life, declaring that its joys are fading and its delights are perishable, saying that life is,

﴿كَذَلِ غَيْثٌ﴾

«Like a rain (Ghayth),» which is the rain that comes down to mankind, after they had felt despair. Allāh the Exalted said in another Āyah,

﴿وَهُوَ الَّذِي يُزِيلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا﴾

«And He it is Who sends down the Ghayth (rain) after they have despaired.» (42:28)

Allāh's statement,

﴿أَحَبُّ الْخُثَارِ نَبَاتٌ﴾

«thereof the growth is pleasing to the tiller;» meaning that farmers admire the vegetation that grows in the aftermath of rain. And just as farmers admire vegetation, the disbelievers admire this life; they are the most eager to acquire the traits of life, and life is most dear to them,

﴿ثُمَّ يَبْصِجُ قَرْنَهُ مُضْفَرًا ثُمَّ يَكُونُ حُطَبًا﴾

«afterwards it dries up and you see it turning yellow; then it becomes straw.»

meaning, that vegetation soon turns yellow in color, after being fresh and green. After that, the green fades away and becomes scattered pieces of dust. This is the parable of this worldly life, it starts young, then matures and then turns old and feeble. This is also the parable of mankind in this life; they are young and strong in the beginning. In this stage of life, they look youthful and handsome. Slowly, they begin growing older, their mannerism changes and their strength weakens. They

then grow old and feeble; moving becomes difficult for them, while doing easy things becomes beyond their ability. Allāh the Exalted said,

﴿اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ﴾

«Allāh is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness and grey hair. He creates what He wills. And He is the All-Knowing, the All-Powerful.» (30:54)

This parable indicates the near demise of this life and the imminent end of it, while in contrast, the Hereafter is surely coming. Those who hear this parable should, therefore, be aware of the significance of the Hereafter and feel eagerness in the goodness that it contains,

﴿وَالْآخِرَةُ عَذَابٌ مُدِيدٌ وَمَغْفِرَةٌ مِنْ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْفُرُورِ﴾

«But in the Hereafter (there is) a severe torment, and (there is) forgiveness from Allāh and (His) pleasure. And the life of this world is only a deceiving enjoyment.»

meaning, surely, the Hereafter that will certainly come contains two things either severe punishment or forgiveness from Allāh and His good pleasure.

Allāh the Exalted said,

﴿وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْفُرُورِ﴾

«And the life of this world is only a deceiving enjoyment.»

meaning, this life is only a form of enjoyment that deceives those who incline to it. Surely, those who recline to this life will admire it and feel that it is dear to them, so much so, that they might think that this is the only life, no life or dwelling after it. Yet, in reality, this life is insignificant as compared to the Hereafter.

Imām Aḥmad recorded that ‘Abdullāh said that the Messenger of Allāh ﷺ said,

«لَلْجَنَّةِ أَقْرَبُ إِلَيَّ أَحَدِكُمْ مِنْ شِرَاكِ نَعْلِهِ، وَالنَّارُ مِثْلُ ذَلِكَ»

«Paradise is nearer to any of you than the strap on his shoe, and so is the (Hell) Fire.»⁽¹⁾

^[1] Aḥmad 1:387.

Al-Bukhārī collected this *Hadīth* through the narration of Ath-Thawri.^[1] This *Hadīth* indicates the close proximity of both good and evil in relation to mankind. If this is the case, then this is the reason Allāh the Exalted encouraged mankind to rush to perform acts of righteousness and obedience and to avoid the prohibitions. By doing so, their sins and errors will be forgiven and they will acquire rewards and an exalted status. Allāh the Exalted said,

﴿سَابِقُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ﴾

﴿Race with one another in hastening towards forgiveness from your Lord, and Paradise the width whereof is as the width of the heaven and the earth,﴾

Allāh the Exalted said in another *Āyah*,

﴿وَسَارِعُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ﴾

﴿And march forth in the way (to) forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for those who have Taqwā.﴾ (3:133)

Allāh said here,

﴿أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ﴾

﴿prepared for those who believe in Allāh and His Messengers. That is the grace of Allāh which He bestows on whom He is pleased with. And Allāh is the Owner of great bounty.﴾

meaning, "This, that Allāh has qualified them for, is all a part of His favor, bounty and compassion." We mentioned a *Hadīth* collected in the *Ṣaḥīḥ* in which the poor emigrants said to the Messenger ﷺ, "O Allāh's Messenger! The wealthy people will get higher grades and permanent enjoyment." He asked,

﴿وَمَا ذَٰلِكَ؟﴾

«Why is that?» They said, "They pray like us and fast as we do. However, they give in charity, whereas we cannot do that, and that free servants, whereas we cannot afford it." The Prophet ﷺ said,

[1] *Fath Al-Bārī* 11:328.

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ وَالشَّهَادَةُ
عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا
بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْحَرِيمِ ﴿٣٣﴾ أَعْلَمُوا أَنَّمَا الْحَيَوةُ
الدُّنْيَا لَعِبٌ وَلَهُمْ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَكَافَرُوا فِي الْأَمْوَالِ
وَالْأَوْلَادِ كَشَلٍّ غِيبٌ أَعَجَبَ الْكَافِرَ أَنَّهُ تُمَيِّجُ قُرْبَهُ
مُضْغَرًّا ثُمَّ يَكُونُ حُطَمًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ
مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَوةُ الدُّنْيَا إِلَّا مَتَاعُ الْعُرُورِ ﴿٣٤﴾
سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ
وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ ذَلِكَ فَضْلُ
اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٣٥﴾ مَا آصَابَ
مِن مُّصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كَثِيرٍ
مِّن قَبْلِ أَنْ نَبْرَاهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٣٦﴾ لِكَيْلَا
تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ
لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٣٧﴾ الَّذِينَ يَبْتَخُلُونَ وَيَأْمُرُونَ
النَّاسَ بِالْبَخْلِ وَمَن يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٣٨﴾

«أَفَلَا أَدُلُّكُمْ عَلَىٰ شَيْءٍ إِذَا
فَعَلْتُمْهُ سَبَقْتُمْ مِّنْ بَعْدِكُمْ،
وَلَا يَكُونُ أَحَدٌ أَفْضَلَ مِنْكُمْ
إِلَّا مَن صَنَعَ بِثَلٍّ مَا صَنَعْتُمْ:
تُسَبِّحُونَ وَتُكَبِّرُونَ وَتُحَمِّدُونَ
دَبَّرَ كُلَّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ»

«Shall I tell you of a
good deed that, if you
acted upon, you would
catch up with those who
have surpassed you?
none would overtake you
and be better than you,
except those who might
do the same. Say, "Glor-
ious is Allāh," "Allāh is
Most Great," and
"Praise be to Allāh,"
thirty three times each
after every prayer.»

They later came back
and said, "Our

wealthy brethren heard what we did and they started doing
the same." Allāh's Messenger ﷺ said,

«ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ»

«This is the favor of Allāh that He gives to whom He wills.»⁽¹⁾

﴿مَا آصَابَ مِنْ مُّصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كَثِيرٍ مِّن قَبْلِ أَنْ نَبْرَاهَا إِنَّ
ذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾ لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ
يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٣٧﴾ الَّذِينَ يَبْتَخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبَخْلِ وَمَن يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ
الْغَنِيُّ الْحَمِيدُ ﴿٣٨﴾

﴿22. No calamity occurs in the earth nor in yourselves but it is

⁽¹⁾ Muslim 1:416.

inscribed in the Book of Decrees before We bring it into existence. Verily, that is easy for Allāh.﴾

﴿23. In order that you may not grieve at the things over that you fail to get, nor rejoice over that which has been given to you. And Allāh likes not prideful boasters.﴾

﴿24. Those who are misers and enjoin miserliness upon people. And whosoever turns away, then Allāh is Rich, Worthy of all praise.﴾

Everything that affects Mankind, is duly measured and destined

Allāh reminds of His measuring and deciding the destiny of all things before He created the creation,

﴿مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ﴾

﴿No calamity occurs on the earth nor in yourselves﴾ meaning, 'there is nothing that touches you or happens in existence,'

﴿إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا﴾

﴿but it is inscribed in the Book of Decrees before We bring it into existence.﴾

meaning, 'before We created the creation and started life.' Qatādah commented on this *Āyah*,

﴿مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ﴾

﴿No calamity occurs on the earth﴾ refers to famine, while,

﴿وَلَا فِي أَنْفُسِكُمْ﴾

﴿or nor in yourselves﴾ refers to suffering and diseases." He also said, "We were told that every person who suffers a prick of a thorn, a twisted ankle, or a bleeding vein, has it occur on account of his sins. What Allāh forgives is even more."^[1]

This great, honorable *Āyah* provides clear evidence to the misguidance of the cursed Qadariyyah sect, who deny Allāh's Preordainment and His knowledge of everything before it occurs.

Imām Aḥmad recorded that 'Abdullāh bin 'Amr bin Al-'Ās

[1] At-Ṭabari 23:196.

said, "I heard the Messenger of Allāh ﷺ say,

«نَدَّرَ اللَّهُ الْمَقَادِيرَ قَبْلَ أَنْ يَخْلُقَ السَّمَوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ»

«Allāh ordained the measures (of everything) fifty thousand years before He created the heavens and the earth.»^[1]

Muslim collected this *Ḥadīth* in his *Ṣaḥīḥ* with the addition:

«وَكَانَ عَرْشُهُ عَلَى الْمَاءِ»

«And His Throne was over the water.»

At-Tirmidhi also collected it and said, "*Ḥasan Ṣaḥīḥ*."^[2] Allāh's statement,

﴿إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾

«Verily, that is easy for Allāh.» means that He knows all things before they occur, and He records them exactly as they will occur when they occur, and this is easy for Him. Verily, Allāh knows what happened, what will happen and what did not happen, and what shape and form it will take if it were to happen.

Ordering Patience and Gratitude

Allāh said,

﴿لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ﴾

«In order that you may not grieve at the things over that you fail to get, nor rejoice over that which has been given to you.»

meaning, 'We informed you of Our encompassing knowledge, recording all things before they occur and creating all things in due measure known to Us, so that you may know that what has met you would never have missed you and what has missed you would never have met you. Therefore, do not grieve for what you have missed of fortune, because had it been destined for you, you would have achieved it.' (It is also recited:)

(وَلَا تَفْرَحُوا بِمَا آتَاكُمْ)

^[1] Aḥmad 2:169.

^[2] Muslim 4:2044, *Tuḥfat Al-Aḥwadhī* 6:370.

(nor rejoice over that which came to you)
meaning, come to you. According to the recitation,

﴿مَّا نَنصُرُكُمْ﴾ .

it means *«which has been given to you.»* Both meanings are related.

Allāh says here, 'do not boast before people about what Allāh has favored you with, because it is not you who earned it by your efforts. Rather, all this came your way because Allāh destined them for you and provided them for you as provisions. Therefore, do not use what Allāh has granted you as a reason to boast and become arrogant with others.' Allāh's statement,

﴿وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ﴾

«And Allāh likes not prideful boasters.» meaning, who acts arrogantly with other people. Ikrimah commented by saying, "Everyone of us feels happiness and grief. However, make your joy with gratitude and endure your grief with patience."^[1]

Censuring the Stinginess

Allāh the Exalted then said,

﴿الَّذِينَ يَبْتَلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ﴾

«Those who are misers and enjoin miserliness upon people.» meaning those who commit evil and encourage people to commit it,

﴿وَمَنْ يَتَوَلَّ﴾

«And whosoever turns away.» from abiding by Allāh's commandments and obeying Him,

﴿إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ﴾

«then Allāh is Rich, Worthy of all praise.» As Mūsa, peace be upon him, said,

﴿إِنْ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ﴾

«If you disbelieve, you and all on earth together, then verily, Allāh is Rich, Owner of all praise.» (14:8)

[1] At-Ṭabari 23:198.

﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَن يَصْرُو وَرُسُلُهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ﴾

﴿25. Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Mīzān that mankind may keep up justice. And We brought forth iron wherein is mighty power, as well as many benefits for mankind, that Allāh may test who it is that will help Him (His religion) and His Messengers in the unseen. Verily, Allāh is Powerful, Almighty.﴾

The Prophets were given Miracles and Sent with truth and Justice

Allāh the Exalted said next,

﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ﴾

﴿Indeed We have sent Our Messengers with clear proofs﴾

in reference to the miracles, the unequivocal evidences and the plain proofs,

﴿وَأَنزَلْنَا مَعَهُمُ الْكِتَابَ﴾

﴿and revealed with them the Scripture﴾ which contains the true text,

﴿وَالْمِيزَانَ﴾

﴿and the Mīzān﴾, that is, justice, according to Mujāhid, Qatādah and others.^[1] This Āyah refers to the truth that is attested to by the sound, straight minds that oppose misguided opinions and ideas, just as Allāh said in other Āyāt,

﴿أَفَمَن كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ﴾

﴿Can they (Muslims) who rely on a clear proof from their Lord, and whom a witness from Him follows it (be equal with the disbelievers).﴾ (11:17),

﴿فَطَرَتِ اللَّهُ إِلَيْنَا قَطَرًا النَّاسَ عَلَيْهَا﴾

^[1] At-Ṭabari 23:200.

﴿Allāh's Fītra (religion) with which He has created mankind.﴾
(30:30), and,

﴿وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ﴾

﴿And the heaven: He has raised it high, and He has set up the Mīzān.﴾(55:7)

This is why Allāh said here,

﴿يَعْلَمُ النَّاسُ بِالْقِسْطِ﴾

﴿that mankind may keep up justice﴾, truth and fairness that is found in the obedience of the Messengers, in all that they conveyed from their Lord, and following all they commanded. Surely, what the Prophets brought forth is the truth, beyond which there is no truth, just as Allāh said,

﴿وَنُفِثَ كَلِمَتُ رَبِّكَ حَقًّا وَعَدْلًا﴾

﴿And the Word of your Lord has been fulfilled in truth and in justice.﴾(6:115),

His Word is true in what it conveys, and just in all its orders and prohibitions. This is why the believers say, when they take up their rooms in Paradise and assume their high grades and lined thrones,

﴿الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْدِيَ لَوَلَاءَ أَنْ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رَسُولَنَا بِالْحَقِّ﴾

﴿All praise is due to Allāh, Who has guided us to this, and never could we have found guidance, were it not that Allāh had guided us! Indeed, the Messengers of our Lord did come with the truth.﴾(7:43)

The Benefits of Iron

Allāh said,

﴿وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ﴾

﴿And We brought forth iron wherein is mighty power.﴾

meaning, 'We made iron a deterrent for those who refuse the truth and oppose it after the proof has been established against them.'

Allāh's Messenger ﷺ remained in Makkah for thirteen years. During that time, the revelation continued being sent to him,

containing arguments against the idolators and explaining *Tawhīd* with detail and proofs. When the evidence was established against those who defied the Messenger ﷺ, Allāh decreed the *Hijrah*. Then He ordered the believers to fight the disbelievers using swords, using them to strike the necks and foreheads of those who opposed, rejected and denied the Qur'ān. Imām Aḥmad and Abu Dāwud recorded that 'Abdullāh bin 'Umar said that the Messenger of Allāh ﷺ said,

«بُعِثْتُ بِالسَّيْفِ بَيْنَ يَدَيِ السَّاعَةِ حَتَّى يُعْبَدَ اللَّهُ وَخُذَهُ لَا شَرِيكَ لَهُ، وَجُعِلَ رِزْقِي تَحْتَ ظِلِّ رُمْحِي، وَجُعِلَ الذَّلَّةُ وَالصَّغَارُ عَلَى مَنْ خَالَفَ أَمْرِي، وَمَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ»

'I was sent with the sword just before the Hour so that Allāh be worshipped alone without partners. My provision was placed under the shadow of my spear, and those who defy my order were disgraced and humiliated, and he who imitates a people is one of them.'^[1]

This is why Allāh the Exalted said,

﴿فِيهِ بَأْسٌ شَدِيدٌ﴾

«wherein is mighty power,» in reference to weapons, such as swords, spears, daggers, arrows, shields, and so forth,

﴿وَمَنْفَعٌ لِلنَّاسِ﴾

«as well as many benefits for mankind,» meaning, in their livelihood, such as using it to make coins, hammers, axes, saws, chisels, shovels and various tools that people use for tilting the land, sowing, cooking, making dough and manufacturing other objects necessary for their livelihood. Allāh's statement,

﴿وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ﴾

«that Allāh may test who it is that will help Him (His religion) and His Messengers in the unseen.»

meaning, whose intention by carrying weapons is the defense of Allāh (His religion) and His Messenger,

﴿إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ﴾

[1] Aḥmad 2:50, Abu Dāwud 4:314.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٥٤١

الْحَدِيدُ

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنْفَعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَصُدُّهُ رُسُلُهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢٦﴾ وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ فَمِنْهُمْ مُهْتَدٍ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ﴿٢٧﴾ ثُمَّ فَتَنَّا عَلَى أَنْصَارِهِمْ بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنْجِيلَ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهَابِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا آيَاتُنَا رِضْوَانُ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا فَآتَيْنَا الَّذِينَ ءَامَنُوا مِنْهُمْ أَجْرَهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ﴿٢٨﴾ يَأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَءَامِنُوا بِرُسُلِهِ يُؤْخَذْ مِنْكُمْ كَفَالَتَيْنِ مِنْ رَحْمَتِهِ وَمَنْ يَعْصِمْ لَكُمْ نُورًا فَمَسُونُ بِهِ، وَكَفَرُوكُمْ وَاللَّهُ عَزِيزٌ رَحِيمٌ ﴿٢٩﴾ إِنَّا لَا نَعْلَمُ أَهْلَ الْكِتَابِ إِلَّا الضَّالِّينَ عَنْ سُبُلِ اللَّهِ وَمَنْ فَضَّلَ اللَّهُ وَنَآءَ الْفَضْلُ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٣٠﴾

«Verily, Allāh is Powerful, Almighty.» meaning, surely, Allāh is Powerful, Almighty, and He gives victory to those who give victory and aid to Him. However, Allāh does not need mankind's help, but He ordered Jihād to test people with each other.

﴿وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ فَمِنْهُمْ مُهْتَدٍ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ﴾ ﴿٢٦﴾ ثُمَّ فَتَنَّا عَلَى أَنْصَارِهِمْ بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنْجِيلَ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهَابِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا آيَاتُنَا

رِضْوَانُ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا فَآتَيْنَا الَّذِينَ ءَامَنُوا مِنْهُمْ أَجْرَهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ﴾ ﴿٢٧﴾

﴿26. And indeed, We sent Nūḥ and Ibrāhīm, and placed in their offspring prophethood and Scripture. And among them there are some who are guided; but many of them are rebellious.﴾

﴿27. Then, We sent after them Our Messengers, and We sent 'Isā the son of Maryam, and gave him the Injil. And We ordained in the hearts of those who followed him, compassion and mercy. But the monasticism which they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allāh therewith, but that they did not observe it with the right observance. So, We gave those among them who believed, their (due) reward; but many of them are rebellious.﴾

Many of the Nations of the Prophets were Rebellious

Allāh the Exalted states that since He sent Nūḥ, peace be upon him, all the Prophets and Messengers He sent after that were from his offspring. All the revealed Divine Books and all the Messengers that received revelation after Ibrāhīm, Allāh's *Khalīl*, peace be upon him, were from Ibrāhīm's offspring. Allāh the Exalted said in another *Āyah*:

﴿وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ﴾

﴿and placed in their offspring prophethood and Scripture.﴾
[29:27]

The last among the Prophets of the Children of Israel was 'Isā, son of Mary, who prophesied the good news of the coming of Muḥammad, peace and blessings be upon them both. Allāh the Exalted said,

﴿ثُمَّ فَخَّرْنَا عَلَىٰ إِسْرَافِهِمْ إِبْرَاهِيمَ إِذْ نَبَّأَهُ بِبُحْبُوحِهَا﴾

﴿Then, We sent after them Our Messengers, and We sent 'Isā the son of Maryam, and gave him the Injil.﴾

referring to the Injil that Allāh revealed to him,

﴿وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ﴾

﴿And We ordained in the hearts of those who followed him,﴾
i.e., the disciples,

﴿رَأْفَةً﴾

﴿compassion﴾ and tenderness,

﴿وَرَحْمَةً﴾

﴿and mercy.﴾ toward the creatures. Allāh's statement,

﴿وَرَفَعْنَاهُمَا إِلَىٰ سَفَرَةٍ﴾

﴿But the monasticism which they invented for themselves,﴾
refers to the monasticism that the Christian nation invented,

﴿مَا كَتَبْنَا عَلَيْهِمْ﴾

﴿We did not prescribe for them﴾

'We - Allāh - did not ordain it for them, but they chose it on their own.'

There are two opinions about the meaning of,

﴿إِلَّا نَبِغَةً رَضَوْنَ اللَّهُ﴾

﴿only to please Allāh therewith,﴾ The first is that they wanted to please Allāh by inventing monasticism. Sa'īd bin Jubayr and Qatādah said this.^[1] The second meaning is: "We did not ordain them to practice that but, rather, We ordained them only to seek what pleases Allāh." Allāh's statement,

﴿فَمَا رَعَوْهَا حَقَّ رِعَائِهَا﴾

﴿but that they did not observe it with the right observance.﴾

meaning, they did not abide by what they ordered themselves to do. This Āyah criticizes them in two ways: first, they invented in things in their religion, things which Allāh did not legislate for them. The second is that they did not fulfill the requirements of what they themselves invented and which they claimed was a means of drawing near to Allāh, the Exalted and Most Honored.

Ibn Jarīr and Abu 'Abdur-Raḥmān An-Nasā'ī - and this is his wording - recorded that Ibn 'Abbās said, "There were kings after 'Isā who changed the Tawrah and the Injil when there were still believers who recited Tawrah and the Injil. Their kings were told, 'We were never confronted by more severe criticism and abuse than of these people.' - they recite the Āyah,

﴿وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ﴾

﴿And whosoever does not judge by what Allāh has revealed, such are the disbelievers.﴾(5:44),

as well as, they accuse us of short comings in our actions, while still they recite. Therefore, summon them and let them recite these Āyāt our way and believe in them our way.' The king summoned them and gathered them and threatened them with death if they did not revert from reciting the original Tawrah and Injil to using the corrupted version only. They said, 'Why do you want us to do that, let us be.' Some of them said, 'Build a narrow elevated tower for us and let us ascend

^[1] At-Ṭabari 23:203.

it, and then give us the means to elevate food and drink to us. This way, you will save yourselves from hearing us.' Another group among them said, 'Let us go about in the land and eat and drink like beasts do, and if you find us in your own land, then kill us.' Another group among them said, 'Build homes (monasteries) for us in the deserts and secluded areas, where we can dig wells and plant vegetables. Then, we will not refute you and will not even pass by you.' These groups said this, even though they all had supporters among their tribes. It is about this that Allāh the Exalted and Most Honored sent down this Āyah,

﴿وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا آتَيْنَاهُ رِضْوَانًا ۖ فَمَّا رَغِبُوا عَنْ رِغَابِهَا﴾

«But the monasticism which they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allāh therewith, but that they did not observe it with the right observance.»^[1]

Imām Aḥmad recorded that Anas bin Mālik said that the Prophet ﷺ said,

«لِكُلِّ نَبِيٍّ رَهْبَانِيَّةٌ، وَرَهْبَانِيَّةُ هَذِهِ الْأُمَّةِ الْجِهَادُ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ»

«Every Prophet has *Rahbāniyyah* (monasticism); *Jihād* in the cause of Allāh, the Exalted and Most Honored, is the *Rahbāniyyah* of this Ummah.»

Al-Ḥāfiẓ Abu Ya'la collected this Ḥadīth and in this narration, the Prophet ﷺ said,

«لِكُلِّ أُمَّةٍ رَهْبَانِيَّةٌ، وَرَهْبَانِيَّةُ هَذِهِ الْأُمَّةِ الْجِهَادُ فِي سَبِيلِ اللَّهِ»

«Every Ummah has *Rahbāniyyah*; *Jihād* in the cause of Allāh is the *Rahbāniyyah* of this Ummah.»^[2]

Imām Aḥmad recorded that Abu Sa'īd Al-Khudri said that a man came to him and asked him for advice, and Abu Sa'īd said that he asked the same of Allāh's Messenger ﷺ. Abu Sa'īd said, "So, I advise you to adhere by the *Taqwā* of Allāh, because it is the chief of all matters. Fulfill the obligation of *Jihad*, because it is the *Rahbāniyyah* of Islām. Take care of

[1] Aṭ-Ṭabari 23:203, An-Nasā'ī 8:231.

[2] Aḥmad 3:266. Abu Ya'la no. 4204. See the following note.

remembering Allāh and reciting the Qur'ān, because it is your closeness (or status) in the heavens and your good fame on earth." Only Imām Aḥmad collected this Ḥadīth.^[1]

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرُسُلِهِ يُؤْخِذْكُمْ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٨﴾ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ الَّذِينَ كَانُوا قَبْلَ هَٰذَا مِنْ قَبْلِهِ وَاللَّهُ يَفْعَلُ مَا يَشَاءُ ﴿٢٩﴾﴾

﴿28. O you who believe! Have Taqwā of Allāh, and believe in His Messenger, He will give you a double portion of His mercy, and He will give you a light by which you shall walk (straight). And He will forgive you. And Allāh is Oft-Forgiving, Most Merciful.﴾

﴿29. So that the People of the Scriptures may know that they have no power whatsoever over the grace of Allāh, and that (His) grace is in His Hand to bestow it on whomsoever He wills. And Allāh is the Owner of great bounty.﴾

The Believers of the People of the Scriptures will earn Double their Rewards

Earlier we mentioned a Ḥadīth that An-Nasā'ī collected from Ibn 'Abbās that this Āyah is about the People of the Scriptures who believe in Islām, and that they will earn double their reward if they do so. There is an Āyah in Sūrat Al-Qaṣaṣ to support this meaning.^[2] Also, there is a Ḥadīth from Ash-Sha'bi from Abu Burdah from his father from Abu Mūsā Al-Ash'ari that the Messenger of Allāh ﷺ said,

«ثَلَاثَةٌ يُؤْتَوْنَ أَجْرُهُمْ مَرَّتَيْنِ: رَجُلٌ مِنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ وَآمَنَ بِي فَلَهُ أَجْرَانِ، وَعَبْدٌ مَمْلُوكٌ أَذَى حَقِّ اللَّهِ وَحَقِّ مَوْلَاهُ فَلَهُ أَجْرَانِ، وَرَجُلٌ آدَبَ أُمَّتَهُ فَأُخْسِنَ تَأْدِيبُهَا، ثُمَّ اغْتَفَهَا وَتَزَوَّجَهَا فَلَهُ أَجْرَانِ»

«Three will get their reward twice. A believer from the People of the Scriptures who has been a true believer in his Prophet

[1] Aḥmad 3:82. These narrations are weak, Al-Albānī graded the narration of Abu Sa'īd Ḥasan in support of the meaning. See of the above Ḥadīths in Aṣ-Ṣaḥīḥah no. 555.

[2] See Sūrat Al-Qaṣaṣ 28:52-54

and then believes in me, will get a double reward. A slave who fulfills Allāh's rights and obligations as well as the duties of his master, will get a double reward. A person who has a slave-girl and he educates her properly and teaches her good manners properly (without violence) and then manumits and marries her, will get a double reward.^[1]

This *Hadīth* is recorded in the Two *Ṣaḥīḥs*.^[1] Aḍ-Ḍaḥḥāk, 'Utbah bin Abi Ḥakīm and others agreed with Ibn 'Abbās in this, and Ibn Jarīr preferred it.^[2]

Allāh the Exalted said in another *Āyah*,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ﴾

«O you who believe! If you have Taqwā of Allāh, He will grant you a criterion, and will expiate for you your sins, and forgive you; and Allāh is Owner of the great bounty.» (8:29)

Sa'īd bin 'Abdul-'Azīz said, 'Umar bin Al-Khaṭṭāb asked a Jewish rabbi, 'What is the maximum a reward would be increased for you?' He replied, 'A *Kifl* (portion) which is about three hundred and fifty good merits.' So 'Umar said, 'Praise be to Allāh who gave us two *Kifls*.' Then Sa'īd mentioned Allāh's saying:

﴿يُؤْتِيَكُمْ كِفْلَيْنِ مِنْ رَحْمَتِي﴾

«He will give you a double portion of His mercy.»

Sa'īd said, "And the two *Kifls* on Friday are similar to that." This was recorded by Ibn Jarīr.^[3]

This view has support from the *Hadīth* that Imām Aḥmad recorded from 'Abdullāh bin 'Umar that the Messenger of Allāh ﷺ said,

«مَنْ لَكُمْ وَمَنْ لِي الْيَهُودُ وَالنَّصَارَى كَمَنْ لِي رَجُلٍ اسْتَعْمَلَ عُمَالًا فَقَالَ: مَنْ يَفْعَلُ لِي مِنْ صَلَاةِ الصُّبْحِ إِلَى نِصْفِ النَّهَارِ عَلَى قِرَاطٍ قِرَاطٍ؟ أَلَا فَعَمِلْتُ الْيَهُودَ، ثُمَّ قَالَ: مَنْ يَفْعَلُ لِي مِنْ صَلَاةِ الظُّهْرِ إِلَى صَلَاةِ الْعَصْرِ عَلَى قِرَاطٍ قِرَاطٍ؟ أَلَا فَعَمِلْتُ

[1] *Fath Al-Bāri* 1:229, Muslim 1:134.

[2] *Aṭ-Ṭabari* 23:208, 210.

[3] *Aṭ-Ṭabari* 23:210.

النَّصَارَى، ثُمَّ قَالَ: مَنْ يَتَمَلُّ لِي مِنْ صَلَاةِ الْغَضْرِ إِلَى غُرُوبِ الشَّمْسِ عَلَى
فِرَاطَيْنِ فِرَاطَيْنِ؟ أَلَا قَاتُكُمْ الَّذِينَ عَمِلْتُمْ، فَغَضِبَ النَّصَارَى وَالْيَهُودُ وَقَالُوا: نَحْنُ
أَكْثَرُ عَمَلًا وَأَنْتَ عَطَاءٌ، قَالَ: هَلْ ظَلَمْتُكُمْ مِنْ أَجْرِكُمْ شَيْئًا؟ قَالُوا: لَا، قَالَ:
فَإِنَّمَا هُوَ فَضْلِي أَوْيِهِ مَنْ أَشَاءُ»

“The parable of you and the Jews and Christians is that of a person who employed some laborers and asked them, “Who will work for me from the Dawn prayer until midday for one Qīrāt (a special weight of gold) each?” So, the Jews worked. The person asked, “Who will do the work for me from the Zuhur prayer to the time of the ‘Aṣr prayer for one Qīrāt each?” So, the Christians worked. Then the person asked, “Who will do the work for me from ‘Aṣr prayer until sunset for two Qīrāt each?” You are those who did this work. The Jews and the Christians got angry and said, “We did more work, but got less wages.” Allāh said, “Have I been unjust to you with your reward?” They said, “No.” So, Allāh said, “Then it is My grace which I bestow on whomever I will.”^[1]

Al-Bukhārī collected this Ḥadīth.^[2]

Al-Bukhārī recorded that Abu Mūsa said that the Prophet ﷺ said,

«مَثَلُ الْمُسْلِمِينَ وَالْيَهُودِ وَالنَّصَارَى كَمَثَلِ رَجُلٍ اسْتَعْمَلَ قَوْمًا يَغْمَلُونَ لَهُ عَمَلًا يَوْمًا إِلَى اللَّيْلِ عَلَى أَجْرِ مَعْلُومٍ، فَعَمِلُوا إِلَى يَضْفِ النَّهَارِ فَقَالُوا: لَا حَاجَةَ لَنَا فِي أَجْرِكَ الَّذِي شَرَطْتَ لَنَا، وَمَا عَمِلْنَا بَاطِلًا، فَقَالَ لَهُمْ: لَا تَفْعَلُوا، أَكْمِلُوا بَقِيَّةَ عَمَلِكُمْ، وَخُذُوا أَجْرَكُمْ كَامِلًا، فَأَبَوْا وَتَرَكُوا وَاسْتَأْجَرَ آخَرِينَ بَلَدَهُمْ فَقَالَ: أَكْمِلُوا بَقِيَّةَ يَوْمِكُمْ وَلَكُمْ الَّذِي شَرَطْتُ لَهُمْ مِنَ الْأَجْرِ، فَعَمِلُوا حَتَّى إِذَا كَانَ جِزْنُ صَلَاةِ الْغَضْرِ قَالُوا: مَا عَمِلْنَا بَاطِلًا، وَلَكِ الْأَجْرُ الَّذِي جَعَلْتَ لَنَا فِيهِ. فَقَالَ: أَكْمِلُوا بَقِيَّةَ عَمَلِكُمْ، فَإِنَّمَا بَقِيَ مِنَ النَّهَارِ شَيْءٌ يَسِيرٌ، فَأَبَوْا. فَاسْتَأْجَرَ قَوْمًا أَنْ يَغْمَلُوا لَهُ بَقِيَّةَ يَوْمِهِمْ فَعَمِلُوا لَهُ بَقِيَّةَ يَوْمِهِمْ حَتَّى غَابَتِ الشَّمْسُ، فَاسْتَكْمَلُوا أَجْرَةَ الْقَرِيبَيْنِ كِلَيْهِمَا، فَذَلِكَ مَثَلُهُمْ وَمَثَلُ مَا قِيلُوا مِنْ هَذَا النَّوْرِ»

[1] Aḥmad 2:6, 111.

[2] Faṭḥ Al-Bārī 4:521 and 6:571.

«The parable of the Muslims, Jews and Christians is that of a man who employed laborers to work for him from morning until night for a known wage. So, they worked until midday and said, 'We are not in need of the wages that you promised and our work was in vain.' So, the man said, 'Do not quit now, complete the rest of the work and yours will be the full wage I have fixed for it.' However, they refused and quit, and he had to hire another batch of workers. He said (to the second batch), 'Complete the work for the rest of the day and I will give you the same wage I promised the first batch.' So, they worked until the time of the 'Aṣr prayer and said, 'Whatever we have done is in vain and we forfeit the wages you promised us.' He said to them, 'Complete your day's work, for only a small part of the day remains.' However, they refused, and he employed another batch to work for the rest of the day, and they worked until sunset and received the wages of the two former batches. This is an example of them (i.e., the Jews and Christians) and of those who accepted this light (i.e., Islām).» Al-Bukhārī was alone in recording it.^[1]

Allāh the Exalted said;

﴿إِنَّمَا يَمَلِكُ مِنَ الْقُدْرَةِ الْكَتِبِ إِلَّا يَفْعَلُونَ عَلَىٰ شَرِّهِ مِنْ فَضْلِ اللَّهِ﴾

«So that the People of the Scriptures may know that they have no power whatsoever over the grace of Allāh,»

meaning, so that they become sure that they cannot prevent what Allāh gives, or give what Allāh prevents,

﴿وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ﴾

«and that (His) grace is (entirely) in His Hand to bestow it on whomsoever He wills. And Allāh is the Owner of great bounty.»

This is the end of the Tafsīr of Sūrat Al-Ḥadīd, all praise is due to Allāh, and all favors come from Him.

^[1] Fath. Al-Bārī 4:523.

The Tafsīr of Sūrat Al-Mujādilah (Chapter - 58)

Which was revealed in Al-Madīnah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ سَمِعَ عَوْدَكُمَا إِنَّ اللَّهَ سَمِيعٌ
بَصِيرٌ﴾

﴿1. Indeed Allāh has heard the statement of her that disputes with you concerning her husband, and complains to Allāh. And Allāh hears the argument between you both. Verily, Allāh is All-Hearer, All-Seer.﴾

Reason for revealing this Sūrah

Imām Aḥmad recorded that 'Ā'ishah said, "All praise be to Allāh, Who hears all voices. "The woman who disputed" came to the Prophet ﷺ and argued with him while I was in another part of the room, unable to hear what she said. Allāh the Exalted and Most Honored revealed this Āyah,

﴿قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا﴾

﴿Indeed Allāh has heard the statement of her that disputes with you concerning her husband.﴾^[1] till the end of this Āyah.

Al-Bukhārī collected this Ḥadīth without a chain of narration in the Book of *Tawḥīd* in his *Ṣaḥīḥ*.^[2] An-Nasā'ī, Ibn Mājah, Ibn Abi Ḥātim and Ibn Jarīr also collected this Ḥadīth.^[3]

In the narration that Ibn Abi Ḥātim collected, 'Ā'ishah said, "Blessed is He, Whose hearing has encompassed all things. I heard what Khawlah bint Tha'labah said while some of it I

[1] Aḥmad 6:46.

[2] *Faṭḥ Al-Bārī* 13:384.

[3] An-Nasā'ī 6:168, Ibn Mājah 1:67, and Aṭ-Ṭabari 23:225.

سُورَةُ الْحَجَّاتِ
٥١٢

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ
وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ①
الَّذِينَ يَظْهَرُونَ
مِنْكُمْ مِنْ نِسَائِهِمْ مَا هُنَّ أُمَّهَاتُهُمْ إِنْ أُمُّهُنَّ إِلَّا الَّتِي
وَلَدَتْهُنَّ وَأُنتُمْ لَيَقُولُونَ مُسْكِرًا مِنَ الْقَوْلِ وَزُورًا وَإِنَّ
اللَّهَ لَعَفُوٌّ غَفُورٌ ②
وَالَّذِينَ يَظْهَرُونَ مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ
لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ يَتَنَاسَأَ ذَلِكَ كُفْرًا فَعُطِرَتْ
يَدَايَا اللَّهِ بِمَا تَكْمُلُونَ خَيْرٌ ③
فَمَنْ لَمْ يَجِدْ نِكَاحًا فَصِيَامُ شَهْرَيْنِ
مُتَابِعَيْنِ مِنْ قَبْلِ أَنْ يَتَنَاسَأَ فَمَنْ لَمْ يَسْتَطِعْ فَاِطْعَامُ سِتِّينَ
مِسْكِينًا ذَلِكَ لِتُؤْمَرُوا بِاللَّهِ وَرَسُولِهِ. وَتِلْكَ حُدُودُ اللَّهِ
وَاللَّكَفِيرِينَ عَذَابُ أَلِيمٌ ④
إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ كُنُوا
كَأَكْثِ الَّذِينَ مِنْ قَبْلِهِمْ وَقَدْ أَرْسَلْنَا ابْنَ مَرْيَمَ بِالْبَنَاتِ
وَاللَّكَفِيرِينَ عَذَابُ مُهِينٍ ⑤
يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُمْ بِمَا
عَمِلُوا أَحْصَاهُ اللَّهُ وَسُوءَ مَا عَلَى كُلِّ شَيْءٍ عَاشِرٌ ⑥

could not hear. She was complaining to Allāh's Messenger ﷺ about her husband. She said, 'O Allāh's Messenger! He spent my wealth, exhausted my youth and my womb bore abundantly for him. When I became old, unable to bear children, he pronounced the *Zihār*¹¹ on me! O Allāh! I complain to you.' Soon after, Jibrīl brought down this *Āyah*,

﴿قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا﴾

﴿Indeed Allāh has heard the statement of her that disputes with you concerning her husband,﴾

She added, "Her husband was Aws bin As-Ṣāmit."¹²

﴿الَّذِينَ يَظْهَرُونَ مِنْكُمْ مِنْ نِسَائِهِمْ مَا هُنَّ أُمَّهَاتُهُمْ إِنْ أُمُّهُنَّ إِلَّا الَّتِي وَلَدَتْهُنَّ وَأُنتُمْ لَيَقُولُونَ مُسْكِرًا مِنَ الْقَوْلِ وَزُورًا وَإِنَّ اللَّهَ لَعَفُوٌّ غَفُورٌ ①﴾
وَالَّذِينَ يَظْهَرُونَ مِنْكُمْ مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ يَتَنَاسَأَ ذَلِكَ كُفْرًا فَعُطِرَتْ يَدَايَا اللَّهِ بِمَا تَكْمُلُونَ خَيْرٌ ②
فَمَنْ لَمْ يَجِدْ نِكَاحًا فَصِيَامُ شَهْرَيْنِ مُتَابِعَيْنِ مِنْ قَبْلِ أَنْ يَتَنَاسَأَ فَمَنْ لَمْ يَسْتَطِعْ فَاِطْعَامُ سِتِّينَ مِسْكِينًا ذَلِكَ لِتُؤْمَرُوا بِاللَّهِ وَرَسُولِهِ. وَتِلْكَ حُدُودُ اللَّهِ وَاللَّكَفِيرِينَ عَذَابُ أَلِيمٌ ④

﴿2. Those among you who make their wives unlawful to them by *Zihār* they cannot be their mothers. None can be their

¹¹ *Az-Zihār* refers to one saying to his wife, "you are unlawful to me for cohabitation just like my mother."

¹² *Aṭ-Ṭabari* 23:226

mothers except those who gave them birth. And verily, they utter an ill word and a lie. And verily, Allāh is Oft-Pardoning, Oft-Forgiving.﴾

﴿3. And those who make unlawful to them (their wives) by Zihār and wish to free themselves from what they uttered, (the penalty) in that case is the freeing of a slave before they touch each other. That is an admonition to you. And Allāh is All-Aware of what you do.﴾

﴿4. And he who finds not, must fast two successive months before they both touch each other. And he who is unable to do so, should feed sixty of the poor. That is in order that you may have perfect faith in Allāh and His Messenger. These are the limits set by Allāh. And for disbelievers, there is a painful torment.﴾

Az-Zihār and the Atonement for It

Imām Aḥmad recorded that Khuwaylah bint Tha'labah said, "By Allāh! Allāh sent down the beginning of Sūrat Al-Mujādilah in connection with me and 'Aws bin Aṣ-Ṣāmit. He was my husband and had grown old and difficult. One day, he came to me and I argued with him about something and he said, out of anger, 'You are like my mother's back to me.' He went out and sat with some of his people. Then he came back and wanted to have sexual intercourse with me. I said, 'No, by the One in Whose Hand is the soul of Khuwaylah! You will not have your way with me after you said what you said, until Allāh and His Messenger issue judgement about our case.' He wanted to have his way regardless of my choice and I pushed him away from me; he was an old man.' I next went to one of my neighbors and borrowed a garment from her and went to the Messenger of Allāh ﷺ. I told him what happened and kept complaining to him of the ill treatment I received from 'Aws. He said,

«يَا خُوَيْلَةَ، ابْنُ عَمِّكَ شَيْخٌ كَبِيرٌ، فَاتَّقِيَ اللَّهَ فِيهِ»

«O Khuwaylah! Your cousin is an old man, so have Taqwā of Allāh regarding him.»

By Allāh! Before I departed, parts of the Qur'ān were revealed about me. Allāh's Messenger ﷺ felt the hardship upon

receiving the revelation as he usually did and then became relieved. He said to me,

«يَا خُوَيْلَةُ، قَدْ أَنْزَلَ اللَّهُ فِيكَ وَفِي صَاحِبِكَ قُرْآنًا»

«O Khuwaylah! Allāh has revealed something about you and your spouse.» He recited to me,

«قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ سَمِعَ نَجْوَىٰكُمَا إِذَ اللَّهُ سَمِيعٌ
بَعِيرٌ» ﴿١﴾

«Indeed Allāh has heard the statement of her that disputes with you concerning her husband, and complains to Allāh. And Allāh hears the argument between you both. Verily, Allāh is All-Hearer, All-Seer.﴾, until,

«وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ» ﴿٢﴾

«And for disbelievers, there is a painful torment.﴾ He ﷺ then said to me,

«أَمُرِيهِ فَلْيَغْنِيَنَّ زَوْجَهُ»

«Command him to free a slave.» I said, ‘O Allāh’s Messenger! He does not have any to free.’ He said,

«فَلْيَصُمْ شَهْرَيْنِ مُتَتَابِعَيْنِ»

«Let him fast for two consecutive months.»

I said, ‘By Allāh! He is an old man and cannot fast.’ He said,

«فَلْيُطْعِمَ سِتِّينَ يَتِيمًا وَشَقًا مِنْ تَمْرٍ»

«Let him feed sixty poor people a Wasq^[1] of dates.»

I said, ‘O Allāh’s Messenger! By Allāh, he does not have any of that.’ He ﷺ said,

«فَإِنَّا سَنُعِينُهُ بِمَرَقٍ مِنْ تَمْرٍ»

«We will help him with a basket^[2] of dates.»

I said, ‘And I, O Allāh’s Messenger! I will help him with another.’ He said,

[1] One Wasq refers to a measurement of a camel-load or the equivalent of 60 Šā’ or approximately 165 liters.

[2] Which was about fifteen Šā’.

«فَذَا صَبَتِ رَأْسُنتِ فَأَذْهَبِي فِتْصَدَّقِي بِهِ عَنْهُ، ثُمَّ اسْتَزْصِي بِإِبنِ عَمَلِكِ خَيْرًا»

‘You have done a righteously good thing. So go and give away the dates on his behalf and take care of your cousin.’

I did that.”^[1] Abu Dāwud also collected this *Hadīth* in the Book of Divorce in his *Sunan*,^[2] according to which her name is Khawlah bint Tha‘labah. She is also known as Khawlah bint Mālik bin Tha‘labah, and Khuwaylah. All these are close to each other, and Allāh knows best. This is what is correct about the reason behind revealing this Sūrah.

Therefore, Allāh’s statement,

﴿الَّذِينَ يَبْطِلُونَ بَيْنَكُمْ مِنْ أَزْوَاجِكُمْ﴾

«Those among you who make their wives unlawful to them by *Zihār*»

refers to *Zihār*, which is derived from *Az-Zahr*, meaning, the back. During the time of *Jāhiliyyah*, when one wanted to declare *Zihār* towards his wife, he would say, “To me, you are like the back of my mother.” That was one way they issued divorce during that time. Allāh allowed this *Ummah* to pay expiation for this statement and did not render it as a divorce, contrary to the case during the time of *Jāhiliyyah*.

Allāh said,

﴿مَا مِنْ أُمَّةٍ إِلَّا أَلَّيْ وَلَدْنَهُمْ﴾

«they cannot be their mothers. None can be their mothers except those who gave them birth.»

meaning, when the husband says to his wife that she is like his mother, or the back of his mother etc., she does not become his mother. Rather his mother is she who gave birth to him. This is why Allāh said,

﴿وَيَتْلُونَ سُكْرًا مِمَّا قَالُوا وَيَكْذِبُونَ﴾

«And verily, they utter an ill word and a lie.» meaning, false and sinful speech,

﴿وَاللَّهُ لَمَفْعٌ عَفْوٌ﴾

[1] Aḥmad 6:410.

[2] Abu Dāwud 2:662, 664.

«And verily, Allāh is Oft-Pardoning, Oft-Forgiving.»

meaning, 'what you used to do during the time of *Jāhiliyyah*, and what accidentally slips out of your mouth, unintentionally.'

Allāh's statement,

﴿وَالَّذِينَ يُظَاهِرُونَ مِن نِّسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا﴾

«And those who make unlawful to them (their wives) by *Zihār* and wish to free themselves from what they uttered,»

Ash-Shāfi'ī said, "It means to keep her for a while after the *Zihār*, without divorcing her, even though his is able to do so." Aḥmad bin Ḥanbal said, "To return to having sexual relations with her or to merely intend to do so, but only after he pays the expiation mentioned in the *Āyah* for his statement." It has been quoted from Mālik that it is the intention to have sexual relations or to keep her or actually having sexual intercourse. Sa'īd bin Jubayr said that this *Āyah*,

﴿ثُمَّ يَعُودُونَ لِمَا قَالُوا﴾

«and wish to free themselves from what they uttered,»

meaning, if they want to return to having sexual intercourse which was forbidden between them.

Al-Ḥasan Al-Baṣrī said that it is to utilize her sexual organ, and he did not see any harm in doing what is less than that before paying the expiation. 'Alī bin Abi Ṭalḥah reported from Ibn 'Abbās:

﴿مِن قَبْلِ أَنْ يَتَمَآكَا﴾

«before they touch each other.» "The 'touching' refers here to sexual intercourse."^[1] Similar was said by 'Aṭā', Az-Zuhri, Qatādah and Muqāṭil bin Ḥayyān. Az-Zuhri added, "He is not to kiss or touch her until he pays the expiation." The *Sunan* compilers recorded from 'Ikrimah, from Ibn 'Abbās that a man said, "O Allāh's Messenger! I pronounced *Zihār* on my wife, but then had sexual intercourse with her before I paid the expiation." The Messenger ﷺ said,

«مَا حَمَلَكَ عَلَى ذَلِكَ يَرْحَمُكَ اللَّهُ»

[1] Aṭ-Ṭabari 23:231.

«May Allāh grant you His mercy, what made you do that?»

He said, "I saw the adornment she was wearing shining in the moon's light." The Prophet ﷺ said,

«لَا تَقْرَبُهَا حَتَّى تَفْعَلَ مَا أَمَرَكَ اللَّهُ عَزَّ وَجَلَّ»

«Then do not touch her until you do what Allāh the Exalted and Most Honored has ordered you to do.»

At-Tirmidhi said, "*Ḥasan Gharīb Ṣaḥīḥ*." Abu Dāwud and An-Nasā'ī also recorded it.^[1]

Allāh said,

﴿تَتَمَرَّرُ رَبَّيْكَ﴾

«(the penalty) in that case is the freeing of a slave»

indicating the necessity of freeing a slave before they touch each other. This Āyah mentions any slave, not only believing servants as in the case of the expiation for (unintentional) killing,

﴿ذَلِكَ نُوَعِّظُكُمْ بِهِ﴾

«That is an admonition to you.» meaning, a warning to threaten you in this case.

﴿وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

«And Allāh is All-Aware of what you do.»

meaning, He is All-Knower in what brings you benefit. Allāh's statement,

﴿فَمَنْ لَوْ يَعِدُ فَمِيسَامَ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ أَنْ يَتَنَاسَا فَمَنْ لَوْ يَسْتَطِيعُ فَلِلْعَاقِمِ يَسِينُ﴾
﴿يَسِينُ﴾

«And he who finds not must fast two successive months before they both touch each other. And he who is unable to do so, should feed sixty of the poor.»

is explained by the *Ḥadīths* that prescribe these punishments in this order, just as in the *Ḥadīth* collected in the Two *Ṣaḥīḥs* about the man who had sexual intercourse with his wife during the day, in Ramaḍān.^[2] Allāh said,

^[1] Abu Dāwud 2:666, *Tuḥfat Al-Aḥwadhī* 4:380, An-Nasā'ī 6:167, and Ibn Mājah 1:666.

^[2] *Faṭḥ Al-Bārī* 4:193, Muslim 2:781.

﴿ذَٰلِكَ لِنُثَبِّتَ بِٱللَّهِ وَرَسُولِهِۦ﴾

«That is in order that you may have perfect faith in Allāh and His Messenger.»

meaning, 'We legislated this punishment so that you acquire this trait,'

﴿وَذَٰلِكَ حُدُّهُ ٱللَّهُ﴾

«These are the limits set by Allāh.» meaning, the things that He has forbidden, so do not transgress them,

﴿وَالْكَافِرِينَ عَذَابٌ أَلِيمٌ﴾

«And for disbelievers, there is a painful torment.»

meaning, those who do not believe and do not abide by the rulings of Islāmic legislation should never think they will be saved from the torment. Rather theirs will be a painful torment in this life and the Hereafter.

﴿إِنَّ ٱلَّذِينَ يُنَادُونَ ٱللَّهَ وَرَسُولَهُۥ كُفْرًا كَمَا كُنْتَ ٱلَّذِينَ مِن قَبْلِهِمْ وَقَدْ أَرْسَلْنَا مَكَيْنًا يُنَبِّئُ
وَالْكَافِرِينَ عَذَابٌ مُّهِينٌ ۝٦٥ يَوْمَ يَبْعَثُهُمُ ٱللَّهُ جَمِيعًا فَبِمَا كَانُواۥ يَعْمَلُونَ أَخَصَّنَهُ ٱللَّهُ وَرَسُولُهُۥ
وَٱللَّهُ عَلٰى كُلِّ شَيْءٍ شَهِيدٌ ۝٦٦ أَلَمْ تَرَ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِى ٱلسَّمَٰوَاتِ وَمَا فِى ٱلْأَرْضِ مَا يَكُونُ
مِنْ شَيْءٍ إِلَّا هُوَ رَٰبِعُهُمْ وَلَا حَسَبُهُ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنٰى مِنْ ذَٰلِكَ وَلَا أَكْثَرُ إِلَّا
هُوَ مَعَهُمْ إِنْ مَّا كَانُواۥ يَفْقَهُهُمْ بِمَا عَمِلُوا يَوْمَ ٱلْقِيَمَةِ إِنَّ ٱللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ۝٦٧﴾

«5. Verily, those who oppose Allāh and His Messenger will be disgraced as those before them were disgraced. And We have sent down clear Āyāt. And for the disbelievers is a disgraceful torment.»

«6. On the Day when Allāh will resurrect them all together and inform them of what they did. Allāh has kept account of it, while they have forgotten it. And Allāh is Witness over all things.»

«7. Have you not seen that Allāh knows whatsoever is in the heavens and whatsoever is on the earth? There is no Najwā of three but He is their fourth – nor of five but He is their sixth – nor of less than that or more but He is with them wheresoever they may be. And afterwards on the Day of Resurrection He will inform them of what they did. Verily,

Allāh is the All-Knower of everything.﴾

Explaining the Punishment of the Enemies of the Religion

Allāh states that those who defy Him and His Messenger ﷺ and contradict His commandments,

﴿كَيْتُو كَمَا كَيْتَ الَّذِينَ مِنْ قَبْلِهِمْ﴾

﴿will be disgraced as those before them were disgraced﴾

meaning, they will be humiliated, cursed and disgraced, just as what happened to their like were before them,

﴿وَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا﴾

﴿And We have sent down clear Āyāt.﴾ meaning, none contradicts or opposes them, except a disbeliever, rebellious, sinner,

﴿وَالْكَافِرِينَ عَذَابٌ مُهِينٌ﴾

﴿And for the disbelievers is a disgraceful torment﴾ meaning, as just recompense for their arrogant refusal to follow, obey and submit to the religion of Allāh.

Allāh the Exalted said,

﴿يَوْمَ يَجْعَلُ اللَّهُ سَعِيَّهُمْ﴾

﴿On the Day when Allāh will resurrect them all together﴾

referring to the Day of Resurrection when He will gather the early and the latter generations in one area,

﴿فَيُنَبِّئُهُمْ بِمَا عَمِلُوا﴾

﴿and inform them of what they did.﴾

He will tell them all that they did in detail, whether good or evil,

﴿أَحْصَاهُ اللَّهُ وَنَسُوا﴾

﴿Allāh has kept account of it, while they have forgotten it.﴾

meaning, Allāh recorded and kept all these actions, even though they have forgotten what they did,

﴿وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ﴾

﴿And Allāh is Witness over all things.﴾ meaning, nothing escapes

His knowledge, and no matter is hidden from Him or escapes His complete observation.

Allāh's Knowledge encompasses Creation

Then Allāh the Exalted informs of His knowledge encompassing all creation, observing it, hearing their speech and seeing them, wherever they may be and in whatever condition they may be in,

﴿أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ﴾

«Have you not seen that Allāh knows whatsoever is in the heavens and whatsoever is on the earth? There is no *Najwā* of three», i.e., secret consultation of three,

﴿إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَهُ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَذَنٌ مِنْ ذَلِكَ وَلَا أَكْثَرُ إِلَّا هُوَ مَعَهُمْ إِنْ مَا كَانُوا﴾

«but He is their fourth – nor of five but He is their sixth – nor of less than that or more but He is with them wheresoever they may be.»

meaning, He is watching them, perfectly hearing their speech, whether uttered in public or secret. His angels record all that they say, even though He has better knowledge of it and hears them perfectly, as Allāh said;

﴿أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّمَهُ الْغَيْبُ﴾

«Know they not that Allāh knows their secret ideas, and their *Najwā*, and that Allāh is the All-Knower of the unseen.» (9:78),

﴿أَمْ يَحْسَبُونَ أَنَّ لَا نَسْعَ يَرْفَعُهُمْ وَنَجْوَاهُمْ بَيْنَ وَرُءُسِنَا لَدَيْهِمْ يَكْتُمُونَ﴾

«Or do they think that We hear not their secrets and their private *Najwā*? And Our messengers are by them to record.» (43:80)

For this reason, several mentioned that there is a consensus among the scholars that this “with” refers to Allāh’s knowledge. There is no doubt that this meaning is true, especially if we add to it the certainty that His hearing encompasses all things, as well as His sight. He, the Exalted and Most Honored, is never lacking in knowing all their affairs,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٤٣

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ
 مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَاسِعُهُمْ وَلَا يَشْعُرُونَ إِلَّا هُوَ سَادِسُهُمْ
 وَلَا أَدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُمْ
 بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٤٣﴾ أَلَمْ تَرَ إِلَى الَّذِينَ
 نُهُوا عَنِ النَّجْوَى ثُمَّ يَعُودُونَ لِمَا نُهُوا عَنْهُ وَيَتَنَبَّهُونَ بِالْإِنْمَارِ
 وَالْعُدُونِ وَمَعْصِيَةِ الرَّسُولِ وَإِذَا جَاءَكَ خَبْرَكَ بِمَا لَمْ يَحْكَمْ
 بِهِ اللَّهُ وَيَقُولُونَ فِي أَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ حَسْبُهُمْ
 جَهَنَّمُ بَصُلُوتًا فَيَنْسُ الْمَصِيرُ ﴿٤٤﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا وَإِذَا
 تَنَجَّيْتُمْ فَلَا تَنْتَجُوا بِالْإِنْمَارِ وَالْعُدُونِ وَمَعْصِيَةِ الرَّسُولِ وَتَنْجُوا
 بِالْبِرِّ وَالْتَّقْوَى وَأَتَقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٤٥﴾ إِنَّمَا النَّجْوَى
 مِنَ الشَّيْطَانِ لِيَحْزُرَ الَّذِينَ ءَامَنُوا وَلَيْسَ بِضَرَارِهِمْ شَيْئًا
 إِلَّا لَا يَذِنُ اللَّهُ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٤٦﴾ يَأْتِيهَا الَّذِينَ
 ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فَيَتَفَسَّحُوا فَيَقُولُوا هَاجِرُوا
 اللَّهُ لَكُمْ وَإِذَا قِيلَ لَكُمْ تَفَسَّحُوا فَيَقُولُوا هَاجِرُوا
 مِنْكُمْ وَالَّذِينَ أَوْفُوا الْعَهْدَ دَرَجَاتٍ وَاللَّهُ يَمُنُّ عَلَى الَّذِينَ ءَامَنُوا ﴿٤٧﴾

﴿ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ
 إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

«And afterwards on the Day of Resurrection He will inform them of what they did. Verily, Allāh is the All-Knower of everything.»

Imām Ahmad commented, "Allāh began the Āyah (58:7) by mentioning His knowledge and ended it by mentioning His knowledge."

﴿أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوَى
 ثُمَّ يَعُودُونَ لِمَا نُهُوا عَنْهُ وَيَتَنَبَّهُونَ
 بِالْإِنْمَارِ وَالْعُدُونِ وَمَعْصِيَةِ الرَّسُولِ
 وَإِذَا جَاءَكَ خَبْرَكَ بِمَا لَمْ يَحْكَمْ بِهِ
 اللَّهُ وَيَقُولُونَ فِي أَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا
 اللَّهُ بِمَا نَقُولُ حَسْبُهُمْ جَهَنَّمُ

بَصُلُوتًا فَيَنْسُ الْمَصِيرُ ﴿٤٤﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا وَإِذَا
 تَنَجَّيْتُمْ فَلَا تَنْتَجُوا بِالْإِنْمَارِ وَالْعُدُونِ وَمَعْصِيَةِ الرَّسُولِ
 وَتَنْجُوا بِالْبِرِّ وَالْتَّقْوَى وَأَتَقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٤٥﴾ إِنَّمَا النَّجْوَى
 مِنَ الشَّيْطَانِ لِيَحْزُرَ الَّذِينَ ءَامَنُوا وَلَيْسَ بِضَرَارِهِمْ شَيْئًا
 إِلَّا لَا يَذِنُ اللَّهُ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٤٦﴾

﴿8. Have you not seen those who were forbidden to hold secret counsels, and afterwards returned to that which they had been forbidden, and conspired together for sin and wrongdoing and disobedience to the Messenger. And when they come to you, they greet you with a greeting wherewith Allāh greets you not, and say within themselves: "Why should Allāh punish us not for what we say?" Hell will be sufficient for them; they will enter therein. And worst indeed is that destination!﴾

﴿9. O you who believe! When you hold secret counsel, do it not

for sin and wrongdoing, and disobedience to the Messenger, but do it for Al-Birr and Taqwā; and have Taqwā of Allāh unto Whom you shall be gathered.﴾

﴿10. Secret counsels are only from Shayṭān, in order that he may cause grief to the believers. But he cannot harm them in the least, except as Allāh permits. And in Allāh let the believers put their trust.﴾

The Evil of the Jews

Ibn Abi Najīh reported from Mujāhid,

﴿أَلَمْ تَرَ إِلَى الَّذِينَ هُوَ عَنْ الْغَيْبِ ثُمَّ يَمُودُونَ لِمَا هُوَ عَنْهُ﴾

﴿Have you not seen those who were forbidden to hold secret counsels, and afterwards returned to that which they had been forbidden,﴾

He said, "The Jews."^[1] Similar was said by Muqātil bin Ḥayyān, who added, "The Prophet ﷺ had a peace treaty with the Jews. When one of the Prophet's Companions would pass by a gathering of Jews, they would speak among themselves in secret, prompting the believer to think that they were plotting to kill or harm him. When the believer saw this, he feared for his safety and changed the route he was taking. The Prophet ﷺ advised them to abandon their evil secret talks, but they did not listen and kept on holding the *Najwā*. Allāh the Exalted sent down this Āyah in their case,

﴿أَلَمْ تَرَ إِلَى الَّذِينَ هُوَ عَنْ الْغَيْبِ ثُمَّ يَمُودُونَ لِمَا هُوَ عَنْهُ﴾

﴿Have you not seen those who were forbidden to hold secret counsels, and afterwards returned to that which they had been forbidden﴾."^[2]

Allāh's statement,

﴿وَشَتَّانَ بِالْإِثْمِ وَالْعُدْوَانِ رَمَقْتِ الرَّسُولَ﴾

﴿and conspired together for sin and wrongdoing and disobedience to the Messenger.﴾

^[1] Aṭ-Ṭabari 23:236.

^[2] Ad-Durr Al-Manthūr 8:80. This is a *Mursal* narration. See the section about narrations in the beginning of the book.

means, they used to talk to each other,

﴿بِالْإِثْمِ﴾

«for sin» which involves themselves,

﴿وَالْفُتُورِ﴾

«and wrongdoing» which effects others. They speak about disobedience and defying of the Messenger ﷺ, with persistence and recommending each other to follow their way,

﴿وَإِذَا جَاءُوكَ حَتَّوْكَ بِمَا لَمْ يَحْكَمْ بِهٖ اللّٰهُ﴾

«And when they come to you, they greet you with a greeting wherewith Allāh greets you not,»

Ibn Abi Hātim recorded that 'Ā'ishah said, "Some Jews came to the Prophet ﷺ and greeted him by saying, 'As-Sām 'Alayka,'^[1] O Abul-Qāsim." So I said to them, 'wa 'Alaykum As-Sām (the same death be upon you).' The Prophet ﷺ said,

«مَا عَابَهُ! إِنْ اللّٰهُ لَا يُحِبُّ الْفُحْشَ وَلَا التَّفَحُّشَ»

«O 'Ā'ishah, Allāh does not like rudeness and foul speech.»

I said, 'Didn't you hear them say, 'As-Sām Alayka?' He ﷺ said,

«أَوْ مَا سَمِعْتِ أَقُولُ: وَعَلَيْكُمْ»

«Didn't you hear me answering them back by saying, 'Wa 'Alaykum (And the same upon you)?'»

Allāh the Exalted then sent down this Āyah,

﴿وَإِذَا جَاءُوكَ حَتَّوْكَ بِمَا لَمْ يَحْكَمْ بِهٖ اللّٰهُ﴾

«And when they come to you, they greet you with a greeting wherewith Allāh greets you not,»^[2]

The narration collected in the *Ṣaḥīḥ* states that 'Ā'ishah said, "And be upon you the death, disgrace and curse." The Messenger of Allāh said to her,

«إِنَّهُ يُسْتَجَابُ لَنَا فِيهِمْ، وَلَا يُسْتَجَابُ لَهُمْ فِيْنَا»

«Allāh accepts our supplication against them, but not theirs

^[1] See below.

^[2] Aṭ-Ṭabari 23:236, 237.

against us.»^[1]

Ibn Jarir recorded that Anas bin Mālik said, "A Jew passed by Allāh's Messenger ﷺ, who was sitting with his Companions, he greeted them and they greeted him back. Allāh's Messenger ﷺ then said to his Companions,

«مَلْ تَدْرُونَ مَا قَالَ؟»

«Do you know what he just said?»

They said, 'He said: As-Salām, O Allāh's Messenger.' The Prophet ﷺ said,

«بَلَى قَالَ: سَامٌ عَلَيْكُمْ»

«Rather he said, Sām 'Alaykum.» meaning, 'may you disgrace your religion.' Allāh's Messenger ﷺ then said,

«رُدُّوهُ»

«Bring him back,» and when he was brought back, the Prophet ﷺ asked him,

«أَنْتَ: سَامٌ عَلَيْكُمْ؟»

«Did you say: Sām 'Alaykum?»

He said, 'Yes.' The Prophet ﷺ then said,

«إِذَا سَلَّمَ عَلَيْكُمْ أَحَدٌ مِنْ أَهْلِ الْكِتَابِ فَقُولُوا: عَلَيْكَ»

«When the people of the Book greet you, say, 'Wa 'Alaykum.'»^[2] meaning, 'and the same on you too.'^[2] The basis for the *Hadīth* of Anas is in the *Ṣaḥīḥ* and similar to this *Hadīth* of 'Ā'ishah is in the *Ṣaḥīḥ*.^[3]

Allāh said,

«وَقُولُوا فِي أَنْفُسِهِمْ لَوْلَا يُعَذِّبُ اللَّهُ بِمَا نَقُولُ»

«and say within themselves: "Why should Allāh punish us not for what we say?"»

means, the Jews say these words, changing the meaning of the Islāmic greeting, into an abusive statement, and then say,

[1] *Faḥ Al-Bārī* 10:466.

[2] *Aḥ-Ṭabari* 23:240.

[3] *Faḥ Al-Bārī* 10:463.

'Had he been a Prophet, Allāh would have punished us for what we said. Allāh knows what we conceal. Therefore, if Muḥammad were a Prophet, Allāh would have sent His punishment on us sooner, in this life.' Allāh the Exalted replied,

﴿حَسْبُهُمْ جَهَنَّمُ﴾

«Hell will be sufficient for them;» ell should be sufficient for them in the Hereafter,

﴿يَصْلَوْنَهَا فَيَكْسُ الْمَوْبِرُ﴾

«they will enter therein. And worst indeed is that destination!»

Imām Aḥmad recorded that 'Abdullāh bin 'Amr said that the Jews used to say, "Sām 'Alayka," to Allāh's Messenger ﷺ. They would say then within themselves, "Why does Allāh not punish us for what we say?" This Āyah was later revealed,

﴿وَإِذَا جَاءَكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ وَكَوَلُوا فِي أَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ حَسْبُهُمْ جَهَنَّمُ يَصْلَوْنَهَا فَيَكْسُ الْمَوْبِرُ﴾

«And when they come to you, they greet you with a greeting wherewith Allāh greets you not, and say within themselves: "Why should Allāh punish us not for what we say?" Hell will be sufficient for them; they will enter therein. And worst indeed is that destination!»^[1]

Its chain of narration is Ḥasan, but they (Al-Bukhāri and Muslim) did not collect it.

Manners of the Najwā, (Secret Counsel)

Allāh the Exalted teaches His believing servants to avoid the ways of the disbelievers and hypocrites,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّا تَنَجَيْتُمْ لَنَا إِلَٰهَكُمْ وَالَّذِينَ ظَلَمُوا مِنْكُمْ فِئْتَانًا يَلْعَبُونَ بَأَنَّا حَمَلْنَا غُرُوثَهُمْ لَكُمُ الْمَثَلُ إِنَّ الَّذِينَ يُلْحِقُونَ بِالَّذِينَ آمَنُوا لَأُخَالِدُوا فِيهِمْ أَبَدًا وَلَهُمْ فِيهِمْ صُرُوفٌ كَثِيرَةٌ يَوْمَ يُنْفَخُ الصُّورُ يَوْمَئِذٍ سَاءَ مَا يَحْكُمُونَ﴾

«O you who believe! When you hold secret counsel, do it not for sin and wrongdoing, and disobedience to the Messenger,»

meaning, do not hold evil secret counsels like the ignorant disbelieving People of the Scriptures and their allies among the hypocrites, who imitate their ways,

^[1] Aḥmad 2:170.

﴿وَتَتَجَرَّأُ بِالْبِرِّ وَالْتَقْوَىٰ وَتَأْتُوا اللَّهَ إِلَيْتِ الْيَوْمِ تُحْشَرُونَ﴾

﴿but do it for Al-Birr and Taqwā; and have Taqwā of Allāh unto Whom you shall be gathered.﴾

and He will then inform you of all your deeds and statements; He has counted and recorded them and will justly hold you accountable for them.

Allāh the Exalted said,

﴿إِنَّمَا النَّجْوَىٰ مِنَ الشَّيْطَانِ يَحْزَنُكَ الَّذِينَ مَأْمَرُوا وَلَيْسَ بِضَائِرِهِمْ شَيْءٌ إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾

﴿An-Najwā are only from the Shayṭān, in order that he may cause grief to the believers. But he cannot harm them in the least, except as Allāh permits. And in Allāh let the believers put their trust.﴾

Allāh states that secret talks, where the believers feel anxious, are

﴿يَنْتَبِهُنَّ الَّذِينَ مَأْمَرُوا﴾

﴿only from Shayṭān, in order that he may cause grief to the believers.﴾

meaning, that those who hold such counsels do so because of the lures of the devil,

﴿يَحْزَنُكَ الَّذِينَ مَأْمَرُوا﴾

﴿in order that he may cause grief to the believers.﴾

The devil seeks to bother the believers, even though his plots will not harm the believers, except if Allāh wills it. Those who are the subject of evil *Najwā*, should seek refuge in Allāh and put his trust in Him, for none of it will harm them, Allāh willing.

The *Sunnah* also forbids the *Najwā* so that no Muslim is bothered by it. Imām Aḥmad recorded that ‘Abdullāh bin Mas‘ūd said that the Messenger of Allāh ﷺ said,

﴿إِذَا كُنْتُمْ ثَلَاثَةً فَلَا يَتَأَخَىٰ اثْنَانِ دُونَ صَاحِبِهِمَا، فَإِنْ ذَلِكَ يُحْزَنُهُ﴾

﴿if you were three, then two of you should not hold a secret counsel in the presence of the third person, because that would

cause him to be worried.^[1]

This Ḥadīth is collected in the Two Ṣaḥīḥs using a chain of narration that contained Al-A'mash.^[2] 'Abdur-Razzāq narrated that 'Abdullāh bin 'Umar said that Allāh's Messenger ﷺ said,

«إِذَا كُنتُمْ ثَلَاثَةً فَلَا يَتَأْجَى اثْنَانِ دُونَ الثَّالِثِ إِلَّا بِإِذْنِهِ، فَإِنْ ذَلِكَ يُخْرِجُهُ»

«If you were three, then two of you should not hold a secret counsel in the presence of the third person, except with his permission, because that would cause him to be worried.»^[3] Muslim collected this Ḥadīth.^[4]

﴿يَأْتِيَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَقَسَّعُوا فِي الْمَجَالِسِ فَاقْسِعُوا بِحَسْبِ اللَّهِ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانْشُرُوا بِحَسْبِ اللَّهِ الَّذِينَ آمَنُوا بِكُمْ وَالَّذِينَ أُوتُوا الْوَيْلَ دَرَجَتٌ مِمَّا قَسَمُوا﴾
خَيْرٌ

«11. O you who believe! When you are told to make room in the assemblies, make room. Allāh will give you room. And when you are told to rise up, then rise up. Allāh will exalt in degress those of you who believe, and those who have been granted knowledge. And Allāh is Well-Acquainted with what you do.»

Manners for Assemblies

Allāh teaches His servants good manners and orders them to be kind to each other when they are sitting together,

﴿يَأْتِيَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَقَسَّعُوا فِي الْمَجَالِسِ﴾

«O you who believe! When you are told to make room in the assemblies,»

﴿فَاقْسِعُوا بِحَسْبِ اللَّهِ لَكُمْ﴾

«make room. Allāh will give you room.»

Indeed, the reward or recompense depends on the type of action. In a Ḥadīth, the Prophet ﷺ said,

«مَنْ بَنَى لِلَّهِ مَسْجِدًا بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ»

[1] Aḥmad 1:425, 431.

[2] Faṭḥ Al-Bārī 11:58, Muslim 4:1718.

[3] 'Abdur-Razzāq 11:26.

[4] Muslim 4:1717.

«Whoever builds a Masjid for Allāh, Allāh builds for him a house in Paradise.»^[1]

In another Ḥadīth, the Prophet ﷺ said,

«وَمَنْ يَسِّرْ عَلَى مُعْسِرٍ يَسِّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَاللَّهُ فِي غَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي غَوْنِ أَخِيهِ»

«He who relieves a difficulty for a person living in straitened circumstances, then Allāh will relieve the difficulties of this life and the Hereafter for him. Surely, Allāh helps the servant as long as the servant helps his brother.»^[2]

There are many similar Ḥadīths. This is why Allāh the Exalted said,

﴿فَاتَّسِعُوا بَيْتَ اللَّهِ لَكُمْ﴾

«make room. Allāh will give you room.»

Qatādah said, «This Āyah was revealed about gatherings in places where Allāh is being remembered. When someone would come to join in assemblies with the Messenger ﷺ, they would hesitate to offer them space so that they would not lose their places. Allāh the Exalted commanded them to spread out and make room for each other.»^[3]

Imām Aḥmad and Imām Ash-Shāfiʿī recorded that ʿAbdullāh bin ʿUmar said that the Messenger of Allāh ﷺ said,

«لَا يُقِمُّ الرَّجُلُ الرَّجُلَ مِنْ مَجْلِسِهِ فَيَجْلِسَ فِيهِ، وَلَكِنْ تَفْسَحُوا وَتَوَسَّعُوا»

«One of you should not remove someone from his place and sit in it, but instead, spread out and make room.»^[4]

This Ḥadīth is recorded in the Two Ṣaḥīḥs.^[5] Imām Aḥmad recorded that Abu Hurayrah said that the Prophet ﷺ said,

«لَا يُقِمُّ الرَّجُلُ الرَّجُلَ مِنْ مَجْلِسِهِ ثُمَّ يَجْلِسُ فِيهِ، وَلَكِنْ افْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ»

«A man should not remove another man from his place and

[1] Fath Al-Bāri 1:648.

[2] Muslim 4:2074.

[3] At-Ṭabari 23:244.

[4] Aḥmad 2:126, and Tartīb Ash-Shāfiʿī 2:186.

[5] Fath Al-Bāri 1:64, Muslim 4:1714.

then sit in it. Rather spread out and make room and Allāh will make room for you.»^[1]

Imām Aḥmad also recorded this Ḥadīth with the wording:

«لَا يَقُومُ الرَّجُلُ لِلرَّجُلِ مِنْ مَجْلِبِهِ، وَلَكِنْ افْتَسِحُوا يَفْسَحِ اللَّهُ لَكُمْ»

«A man should not leave his place for another man, but rather spread out and make room, and Allāh will make room for you.»^[2]

It has been reported that Ibn 'Abbās, Al-Ḥasan Al-Baṣri and others said that:

«إِذَا قِيلَ لَكُمْ فَتَسَحُّوا فِي الْمَجْلِسِ فَافْتَسِحُوا يَفْسَحِ اللَّهُ لَكُمْ»

«When you are told to make room in the assemblies, make room. Allāh will give you room.» means to war assemblies, and that,

«وَإِذَا قِيلَ أَنْشُرُوا فَانْشُرُوا»

«And when you are told to rise up, then rise up.» means, “Get up to fight.”^[3] Qatādah said

«وَإِذَا قِيلَ أَنْشُرُوا فَانْشُرُوا»

«And when you are told to rise up, then rise up.» means, “When you are called to any type of good, then respond.”^[4]

The Virtues of Knowledge and People of Knowledge

Allāh's statement,

«يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ»

«Allāh will exalt in degrees those of you who believe, and those who have been granted knowledge. And Allāh is Well-Acquainted with what you do.»

means, do not think that if one of you makes room for his brother, or rises up when he is commanded to do so, that this

[1] Aḥmad 2:523.

[2] Aḥmad 2:338.

[3] Aṭ-Ṭabari 23:244, Al-Qurṭubi 17:299, and Ad-Durr Al-Manthūr 8:82.

[4] Aṭ-Ṭabari 23:245.

will diminish his right or honor. Rather, this will increase his virtue and status with Allāh, and Allāh the Exalted will never make his good deed be lost. To the contrary, He will reward him for it in this life and the Hereafter. Surely, he who humbles himself by and before the command of his Lord, then Allāh will elevate his status and make him known by his good behavior. the statement of Allāh the Exalted,

﴿يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْوِلَاةَ دَرَجَةً ۖ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

«Allāh will exalt in degree those of you who believe, and those who have been granted knowledge. And Allāh is Well-Acquainted with what you do.»

meaning, surely, Allāh is Aware of those who deserve this reward and those who are not worthy of it.

Imām Aḥmad recorded that Abu Aṭ-Ṭufayl 'Āmir bin Wathilah said that Nāfi' bin 'Abdul-Ḥārith met 'Umar bin Al-Khaṭṭāb in the area of 'Uṣfān. 'Umar appointed Abu Aṭ-Ṭufayl to be the governor of Makkah. 'Umar asked him, "Whom did you appoint as your deputy for the valley people (that is, Makkah)." 'Āmir said, "I appointed Ibn Abzā, one of our freed slaves, as my deputy." 'Umar said, "You made a freed slave their governor in your absence?" He said, "O Leader of the faithful! He has memorized Allāh's Book and has knowledge of regulations of inheritance, along with being a proficient judge." 'Umar said, "Surely, your Prophet ﷺ has said,

﴿إِنَّ اللَّهَ يَرْفَعُ بِهَذَا الْكِتَابِ قَوْمًا وَيَضَعُ بِهِ الْآخَرِينَ﴾

'Verily, Allāh elevates some people and degrades others, on account of this Book.'^[1] Muslim collected this Ḥadīth.^[2]

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَشَاءُوا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا فَقَدِّمُوا بَيْنَ يَدَيْ عُرْسِكُمْ صَلَافًا ۚ إِنَّ لَكُمْ لَهُ عِلْمٌ ۚ﴾^[3] ﴿لَا تَقْرَأُوا لَهُمْ الْقُرْآنَ حَتَّى يُؤْمِنُوا بِهِ أَوْ يَقُولُوا آمَنَّا بِاللَّهِ حَتَّى يَأْتِيَ الْبَيِّنَاتُ مِنَ اللَّهِ ۚ﴾^[4] ﴿وَلَا تَقْرَأُوا لَهُمْ الْقُرْآنَ حَتَّى يُؤْمِنُوا بِهِ أَوْ يَقُولُوا آمَنَّا بِاللَّهِ حَتَّى يَأْتِيَ الْبَيِّنَاتُ مِنَ اللَّهِ ۚ﴾^[5]

«12. O you who believe! When you (want to) consult the Messenger in private, spend something in charity before your private consultation. That will be better and purer for you. But

[1] Aḥmad 1:35.

[2] Muslim 1:559.

if you find not (the means for it), then verily, Allāh is Oft-Forgiving, Most Merciful.﴾

﴿13. Are you afraid of spending in charity before your private consultation (with him)? If then you do it not, and Allāh has forgiven you, then perform Ṣalāh and give Zakāh and obey Allāh and His Messenger. And Allāh is All-Aware of what you do.﴾

The Order to give Charity before One speaks to the Prophet ﷺ in private

Allāh commanded His believing servants, when any of them wanted to speak with Allāh's Messenger ﷺ in secret, to give away charity beforehand so that his charity cleanses and purifies him and makes him worthy of having a private counsel with the Prophet ﷺ. This is why Allāh the Exalted said,

﴿ذَلِكَ خَيْرٌ لَّكُمْ وَطَهِرٌ﴾

﴿That will be better and purer for you.﴾ then He said,

﴿إِن لَّرُبُّدَا﴾

﴿But if you find not.﴾ meaning, if he is unable to do so due to poverty,

﴿إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ﴾

﴿then verily, Allāh is Oft-Forgiving, Most Merciful.﴾

He only commanded those who are financially able to give this type of charity. Allāh the Exalted said,

﴿أَتَنْقِضُونَ أَنْ تَقُولُوا بَيْنَ يَدَيْ جَوَارِكِ صَلَاتِكُمْ﴾

﴿Are you afraid of spending in charity before your private consultation?﴾

meaning, are you afraid that the order to give charity before speaking privately to the Prophet ﷺ remains in effect forever?

﴿إِنَّ لَّرُبُّكُمْ إِلَهًا عَلِيمًا أَلَيْسَ الْفَلَاةُ رَدَاثًا الرِّكَوةُ وَأَلَيْسَ اللَّهُ رَسُولُهُ وَاللَّهُ خَبِيرٌ

بِمَا تَسْكُرُونَ﴾

﴿If then you do it not, and Allāh has forgiven you, then perform Ṣalāh and give Zakāh and obey Allāh and His Messenger. And Allāh is All-Aware of what you do.﴾

Therefore, Allāh abrogated the obligation of giving this charity. It was said that none has implemented this command before except its abrogation, 'Ali bin Abi Ṭālib.

'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās:

﴿فَقَدِمُوا بَيْنَ يَدَيْ غُرُوبِكُمْ مَدَقَّةً﴾

﴿spend something in charity before your private consultation.﴾

"The Muslims kept asking Allāh's Messenger ﷺ questions until it became difficult on him. Allāh wanted to lighten the burden from His Prophet ﷺ, upon him be peace. So when He said this, many Muslims were afraid to pay this charity and stopped asking. Afterwards, Allāh sent down this *Āyah*,

﴿أَلَمْ تَقْنَمُ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ غُرُوبِكُمْ مَدَقَّةً ۖ فَمَا تَرَوْا مُنْكَرًا وَلَا تُنْكِرُ ۚ﴾

﴿Are you afraid of spending in charity before your private consultation? If then you do it not, and Allāh has forgiven you, then perform Ṣalāh and give Zakāh﴾

Thus Allāh made things easy and lenient for them.^[1]

Tkrimah and Al-Ḥasan Al-Baṣrī commented on Allāh's statement:

﴿فَقَدِمُوا بَيْنَ يَدَيْ غُرُوبِكُمْ مَدَقَّةً﴾

﴿spend something in charity before your private consultation.﴾

"This was abrogated by the next *Āyah*:

﴿أَلَمْ تَقْنَمُ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ غُرُوبِكُمْ مَدَقَّةً﴾

﴿Are you afraid of spending in charity before your private consultation...﴾.^[2]

Sa'īd bin Abi 'Arūbah reported from Qatādah and Muqātil bin Ḥayyān, "People kept questioning Allāh's Messenger ﷺ until they made things difficult for him. Allāh provided a way to stop their behavior by this *Āyah*. One of them would need to speak to Allāh's Prophet ﷺ about a real matter, but could not do so until he gave in charity. This became hard on people and

[1] Aṭ-Ṭabari 23:249. See the section about narrations in the beginning of the book.

[2] Aṭ-Ṭabari 23:250.

بَيِّنَاتٍ

٥٤٤

الْمُجَادِلَةِ

يَكُنْهَا الَّذِينَ آمَنُوا إِذَا دَعَجْتُمْ الرَّسُولَ فَقَدْ مَوَّابِينَ بَدَىٰ جَعَلُونَكَ
 صَدَقَهُ ذَلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرُ فَإِن لَّمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٤﴾
 مَا أَشْفَقْتُمْ أَن تُقَدِّمُوا بَيْنَ يَدَيِ جَعَلُونَكَ صَدَقْتُمْ فَإِذَا لَمْ تَفْعَلُوا
 وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقْبِسُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا اللَّهَ
 وَرَسُولَهُ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٥﴾ ﴿١٦﴾ أَلَمْ تَرَ إِلَى الَّذِينَ قَالُوا هُمْ
 غَضِبَ اللَّهُ عَلَيْهِمْ مَا هُمْ مِنْكُمْ وَلَا مِنْهُمْ وَيَحْلِفُونَ عَلَى الْكُذِبِ
 وَهُمْ يَعْلَمُونَ ﴿١٧﴾ أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا إِنَّهُمْ سَاءَ مَا كَانُوا
 يَعْمَلُونَ ﴿١٨﴾ أَخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَن سَبِيلِ اللَّهِ فَلَهُمْ
 عَذَابٌ مُّهِينٌ ﴿١٩﴾ لَّنْ نَّقْبِضَ عَنْهُمْ أَمْوَالَهُمْ وَلَا أَوْلَدُهُمْ مِنَّا اللَّهُ
 شَيْئًا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٠﴾ يَوْمَ يَبْعَثُهُمُ
 اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ وَهُمْ حَسِبُوه أَنَّهُمْ عَلَىٰ شَيْءٍ أَلَّا
 يَأْتِيَهُمْ هُمُ الْكَافِرُونَ ﴿٢١﴾ أَسْتَعِذُّ عَلَيْهِمُ الشَّيْطَانُ فَأَنْسَهُمْ ذَكَرَ
 اللَّهُ أُولَٰئِكَ حِزْبُ الشَّيْطَانِ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْفَاسِقُونَ ﴿٢٢﴾
 ﴿٢٣﴾ إِنَّ الَّذِينَ يُحَادِّثُونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ فِي الْأَذَلِّينَ ﴿٢٤﴾
 كَتَبَ اللَّهُ لَأَعْلَبُ بَيْنَ أَنَا وَرُسُلِي إِلَيْكَ اللَّهُ قَوِيٌّ عَزِيزٌ ﴿٢٥﴾

Allāh sent down relief from this requirement afterwards,

﴿إِن لَّمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ﴾

«But if you find not, then verily, Allāh is Oft-Forgiving, Most Merciful».

Ma'mar reported from Qatādah that the Āyah,

﴿إِذَا دَعَجْتُمْ الرَّسُولَ فَقَدْ مَوَّابِينَ بَدَىٰ جَعَلُونَكَ صَدَقَهُ﴾

«When you (want to) consult the Messenger in private, spend something in charity before your private consultation.» was abrogated after being in effect for only one hour of a day.^[2]

'Abdur-Razzāq recorded that Mujāhid said that 'Ali said, "No one except me implemented this Āyah, until it was abrogated," and he was reported to have said that it remained in effect for merely an hour.^[3]

﴿أَلَمْ تَرَ إِلَى الَّذِينَ قَالُوا هُمْ غَضِبَ اللَّهُ عَلَيْهِمْ مَا هُمْ مِنْكُمْ وَلَا مِنْهُمْ وَيَحْلِفُونَ عَلَى الْكُذِبِ وَهُمْ يَعْلَمُونَ﴾ ﴿١٧﴾ أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿١٨﴾ أَخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَن سَبِيلِ اللَّهِ فَلَهُمْ عَذَابٌ مُّهِينٌ ﴿١٩﴾ لَّنْ نَّقْبِضَ عَنْهُمْ أَمْوَالَهُمْ وَلَا أَوْلَدُهُمْ مِنَّا اللَّهُ شَيْئًا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٠﴾ يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ وَهُمْ حَسِبُوه أَنَّهُمْ عَلَىٰ شَيْءٍ أَلَّا يَأْتِيَهُمْ هُمُ الْكَافِرُونَ ﴿٢١﴾ أَسْتَعِذُّ عَلَيْهِمُ الشَّيْطَانُ فَأَنْسَهُمْ ذَكَرَ اللَّهُ أُولَٰئِكَ حِزْبُ الشَّيْطَانِ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْفَاسِقُونَ ﴿٢٢﴾

[1] At-Ṭabari 23:248.

[2] At-Ṭabari 23:249.

[3] 'Abdur-Razzāq 3:280.

أَتَيْتُمْ عَلَىٰ غَوْءٍ أَلَّا يَأْتِيَهُمُ الْكَافِرُونَ ﴿١٤﴾ اسْتَعَوْذُوا بِهِمُ الظَّالِمُونَ ﴿١٥﴾ فَاسْتَعَوْذُوا بِهِمُ الظَّالِمُونَ ﴿١٦﴾ فَاسْتَعَوْذُوا بِهِمُ الظَّالِمُونَ ﴿١٧﴾ فَاسْتَعَوْذُوا بِهِمُ الظَّالِمُونَ ﴿١٨﴾ فَاسْتَعَوْذُوا بِهِمُ الظَّالِمُونَ ﴿١٩﴾

﴿14. Have you not seen those who take as friends a people upon whom is the wrath of Allāh? They are neither of you nor of them, and they swear to a lie while they know.﴾

﴿15. Allāh has prepared for them a severe torment. Evil indeed is that which they used to do.﴾

﴿16. They have made their oaths a screen. Thus they hinder (others) from the path of Allāh, so they shall have a humiliating torment.﴾

﴿17. Their children and their wealth will avail them nothing against Allāh. They will be the dwellers of the Fire to dwell therein forever.﴾

﴿18. On the Day when Allāh will resurrect them all together; then they will swear to Him as they swear to you. And they think that they have something. Verily, they are liars!﴾

﴿19. The Shayṭān has overpowered them. So he has made them forget the remembrance of Allāh. They are the party of Shayṭān. Verily, it is the party of Shayṭān that will be the losers!﴾

Chastising the Hypocrites

Allāh chastises the hypocrites for secretly aiding and supporting the disbelievers even though, in reality, they were neither with the disbelievers nor with the Muslims. Allāh the Exalted said in another Āyah,

﴿مُذَبِّحِينَ بَيْنَ ذَٰلِكَ لَا إِلَىٰ هَٰؤُلَاءِ وَلَا إِلَىٰ هَٰؤُلَاءِ وَمَنْ يُضِلِلِ اللَّهُ فَمَا يَهْدِهِ لَمْ يَسْبِقْ لَهُ سَبِيلٌ﴾

﴿(They are) swaying between this and that, belonging neither to these nor to those; and he whom Allāh sends astray, you will not find for him a way.﴾ (4:143) Allāh said here,

﴿أَوَلَمْ تَرَ إِلَى الَّذِينَ قَالُوا قَوْلًا غَيْبَ اللَّهُ عَنْهُمْ﴾

﴿Have you not seen those who take as friends a people upon whom is the wrath of Allāh?﴾

referring to the Jews with whom the hypocrites were allies in secret. Allāh said,

﴿نَا هُمْ يَنْكُم وَلَا يَنْتَهُمْ﴾

«They are neither of you nor of them,» meaning, that these hypocrites are neither with the believers, nor with their allies the Jews,

﴿وَيَمْلِكُونَ عَلَى الْكُذِبِ وَهُمْ يَعْلَمُونَ﴾

«and they swear to a lie while they know.» meaning, the hypocrites lie when they vow, knowing that they are lying, which is called the vow of *Al-Ghamūs*. We seek refuge with Allāh from their ways. When the hypocrites met the believers they said that they believed and when they went to the Messenger ﷺ, they swore to him by Allāh that they were believers. They knew that they were lying in their vow, and they knew that they did not declare their true creed. This is why Allāh witnessed here that they lie in their vows and know that they are lying, even though their statement (about the Prophet being Allāh's Prophet) is true in essence.

Allāh the Exalted said,

﴿إِنَّمَا اللَّهُ لَمْ يَجْعَلْ لَكُمْ فِتْنَةً سَاءَ مَا كَانُوا يَمْعَلُونَ﴾

«Allāh has prepared for them a severe torment. Evil indeed is that which they used to do.»

meaning, Allāh has prepared a painful torment for the hypocrites on account of their evil deeds, their aid and support of the disbelievers and their deceit and betrayal of the believers. The statement of Allāh the Exalted,

﴿أَتَعْتَذِرُونَ أَيُّهُمْ جُنَّةٌ فَصَلُّوا عَنْ سَبِيلِ اللَّهِ﴾

«They have made their oaths a screen. Thus they hinder (others) from the path of Allāh,»

meaning, the hypocrites pretended to be believers and concealed disbelief under the shield of their false oaths. Many were unaware of their true stance and were thus deceived by their oaths. Because of this, some people were hindered from the Path of Allāh

﴿فَلَهُمْ عَذَابٌ مُهِينٌ﴾

«so they shall have a humiliating torment.» meaning, as recompense for belittling the significance of swearing by the

Mighty Name of Allāh, while lying and concealing betrayal. Allāh the Exalted said,

﴿لَنْ تُنْفِكَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا﴾

﴿Their children and their wealth will avail them nothing against Allāh.﴾

meaning, none of their possessions can avert the affliction when it is sent their way,

﴿أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾

﴿They will be the dwellers of the Fire to dwell therein forever.﴾

Allāh the Exalted said,

﴿يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا﴾

﴿On the Day when Allāh will resurrect them all together;﴾

referring to the Day of Resurrection when He will gather them all together and leave none of them out,

﴿وَيَقُولُونَ لَمْ كُنَّا بِعَاقِلِينَ كَذَّبُوا عَنْهُمْ عَلَىٰ نَفْسِهِمْ﴾

﴿then they will swear to Him as they swear to you. And they think that they have something.﴾

meaning, they will swear to Allāh the Exalted and Most Honored that they were following the guidance and the correct path, just as they used to swear to the believers in this worldly life. Verily, those who live following on a certain path will most likely die while on it. Thus, they will be resurrected upon their path. The hypocrites will think that their vows will help them with Allāh, just as they helped with the people, who were obliged to treat them as they pretended to be, Muslim. This is why Allāh said,

﴿وَيَحْسِبُونَ أَنَّهُمْ عَلَىٰ شَيْءٍ﴾

﴿And they think that they have something﴾ meaning, on account of swearing to their Lord (that they used to be believers).

Allāh rebukes this idea of theirs;

﴿أَلَا إِنَّهُمْ هُمُ الْكَاذِبُونَ﴾

﴿Verily, they are liars!﴾ stressing that they are lying,

Allāh then said;

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٥٤٥

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا يَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ
حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ
أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ
الْإِيمَانَ وَأَيَّدَهُمْ بِرُوحٍ مِنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي
 مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا
 عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴿٥٤٥﴾

سُورَةُ الْمُجَادِلَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الرَّحِيمُ
﴿٥٤٦﴾ هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ
لِأَوْلِي الْحَشِيِّ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا وَظَنُّوا أَنْهُمْ مَانِعَتُهُمْ
حُصُونُهُمْ مِنَ اللَّهِ فَأَنزَلَهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَقَدَفَ
فِي قُلُوبِهِمُ الرُّعْبَ يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمُ الْمُؤْمِنِينَ
فَاعْتَدُوا بِأَكْوَابِ الْآبُسِ ﴿٥٤٧﴾ وَلَوْ لَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ
الْجَلَاءَ لَعَذَّبَهُمْ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابُ النَّارِ ﴿٥٤٨﴾

﴿اَسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ
ذِكْرَ اللَّهِ﴾

«The Shayṭān has overpowered them. So he has made them forget the remembrance of Allāh.» meaning, Shayṭān has taken over their hearts to the point that he made them forget Allāh the Exalted and Most Honored. This is what the devil does to those whom he controls. Abu Dāwud recorded that Abu Ad-Dardā' said that he heard the Messenger of Allāh ﷺ say,

«مَا مِنْ ثَلَاثَةٍ فِي قَرْيَةٍ وَلَا
بَدْوٍ، لَا تَقَامُ فِيهِمُ الصَّلَاةُ إِلَّا
قَدْ اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ،

فَعَلَيْكَ بِالْجَمَاعَةِ، فَإِنَّمَا يَأْكُلُ الذُّلْبُ الْقَاصِيَةَ»

«Any three in a village or desert among whom the Salāh is not called for, will have the Shayṭān control them. Therefore, adhere to the Jamā'ah, for the wolf eats from the strayed sheep.»

Zā'idah added that As-Sā'ib said that Jamā'ah, refers to, "Praying in congregation." [1] Allāh the Exalted said,

﴿أُولَئِكَ حِزْبُ الشَّيْطَانِ﴾

«They are the party of Shayṭān.» referring to those who are controlled by the devil and, as a result, forgot the remembrance of Allāh,

[1] Abu Dāwud 1:371.

﴿أَلَا إِنَّ رِزْبَ الشَّيْطَانِ لُمُ الْمُفْسِدِينَ﴾

«Verily, it is the party of Shaytān that will be the losers!»

﴿إِنَّ الَّذِينَ يَخَادُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ فِي الْأَذَلِّينَ﴾ كَتَبَ اللَّهُ لَأَعْلَىٰ لَنَا رَسُولُكَ إِنَّكَ اللَّهُ قَوِيٌّ عَزِيزٌ ﴿٢٠﴾ لَا تَجِدُ قَوْمًا يُقِيمُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَتَدَّبَهُمْ رُوحٌ مِنَّا وَيَدْبُلُهُمْ جَسَدٌ يُفَرِّقُ بَيْنَ قَوْمٍ مِنَ الْأَتَقِينَ فَسَيَكُونُ فِيهَا رِزْقٌ لِلَّهِ عَلَيْهِمْ وَعَلَىٰ أُولَئِكَ يَرْزُقُ اللَّهُ أَلا إِنَّ رِزْبَ اللَّهِ لَلْفَاسِقِينَ﴾

«20. Those who oppose Allāh and His Messenger, they will be among those most humiliated.»

«21. Allāh has decreed: "Verily, I and My Messengers shall be the victorious." Verily, Allāh is All-Powerful, Almighty.»

«22. You will not find any people who believe in Allāh and the Last Day, making friendship with those who oppose Allāh and His Messenger, even though they were their fathers or their sons or their brothers or their kindred. For such He has written faith in their hearts, and strengthened them with Rūḥ from Himself. And He will admit them to Gardens under which rivers flow, to dwell therein (forever). Allāh is well pleased with them, and they are well pleased with Him. They are the party of Allāh. Verily, the party of Allāh will be the successful.»

The Opponents of Allāh and His Messenger are the Losers; Allāh and His Messenger ﷺ shall prevail

Allāh the Exalted asserts that the rebellious and stubborn disbelievers who defy Him and His Messenger ﷺ, those who do not embrace the religion and stay away from Truth, are in one area, while the guidance is in another area,

﴿أُولَئِكَ فِي الْأَذَلِّينَ﴾

«They will be among those most humiliated.» they are among the miserable, the cast out, banished from goodness; they are the humiliated ones in this life and the Hereafter. Allāh said,

﴿كَتَبَ اللَّهُ لَأَعْلَىٰ لَنَا رَسُولُكَ﴾

«Allāh has decreed: "Verily, I and My Messengers shall be the

victorious."﴾

meaning, He has decreed, written in the First Book, and decided in the decree that He has willed – which can never be resisted, changed or prevented – that final victory is for Him, His Book, His Messengers and the faithful believers, in this life and the Hereafter:

﴿إِنَّ الْغَلَبَةَ لِلشَّائِقِ﴾

﴿Surely, the (good) end is for those who have Taqwā.﴾ (11:49),

﴿إِنَّا لَنَنصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَبِئْسَ بَعْدُ الْأَشْهُدُ يَوْمَ لَا يَمُوعُ الْفَاطِلِينَ مَعْدِنُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ﴾

﴿Verily, We will indeed make victorious Our Messengers and those who believe in the life of this world and on the Day when the witnesses will stand forth, the Day when their excuses will be of no profit to the wrongdoers. Theirs will be the curse, and theirs will be the evil abode.﴾ (40:51-52)

Allāh said here,

﴿كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ﴾

﴿Allāh has decreed: "Verily, I and My Messengers shall be the victorious." Verily, Allāh is All-Powerful, Almighty.﴾

meaning, the Almighty, All-Powerful has decreed that He shall prevail over His enemies. Indeed, this is the final judgement and a matter ordained; the final triumph and victory are for the believers in this life and the Hereafter.

The Believers do not befriend the Disbelievers

Allāh the Exalted said,

﴿لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَمِلَهُمْ﴾

﴿You will not find any people who believe in Allāh and the Last Day, making friendship with those who oppose Allāh and His Messenger, even though they were their fathers or their sons or their brothers or their kindred.﴾

Meaning, do not befriend the deniers, even if they are among the closest relatives. Allāh said,

﴿لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ يَتَنَزَّهَ مِنْهُمْ يُنْفِئَهُ اللَّهُ مِنْهُمْ تَتَذَكَّرُ اللَّهُ نَفْسُكُمْ﴾

«Let not the believers take the disbelievers as friends instead of the believers, and whoever does that will never be helped by Allāh in any way, except if you indeed fear a danger from them. And Allāh warns you against Himself.» (3:28), and,

﴿قَدْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَمْوَالٌ كَثِيرَةٌ فِي يَدَيْكُمْ فَاتَّقُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَاعْلَمُوا أَنَّ اللَّهَ قَدِيرٌ ذُو قُوَّةٍ كَذَافًا وَمَنْ يَكُنْ لَهُ حُبٌّ إِلَى الْبُكْمِ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرٍ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ﴾

«Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allāh and His Messenger, and striving hard and fighting in His cause, then wait until Allāh brings about His decision (torment). And Allāh guides not the people who are the rebellious.» (9:24)

Sa'īd bin 'Abdul-'Azīz and others said that this Āyah,

﴿لَا يَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾

«You will not find any people who believe in Allāh and the Last Day...»

was revealed in the case of Abu 'Ubaydah 'Āmir bin 'Abdullāh bin Al-Jarrāh when he killed his disbelieving father, during the battle of Badr.^[1] This is why when 'Umar bin Al-Khaṭṭāb placed the matter of *Khilāfah* in the consultation of six men after him, he said; "If Abu 'Ubaydah were alive, I would have appointed him the *Khalīfah*." It was also said that the Āyah,

﴿وَلَوْ كَانُوا آبَاءَهُمْ﴾

«even though they were their fathers», was revealed in the case of

[1] See *Al-Isābah* under the biography of 'Āmir bin 'Abdullāh bin Al-Jarrāh. There it is reported from 'Abdullāh bin Shawdhab. Ibn Hajar said that Aṭ-Ṭabarānī had a good chain for it. However, these narrations are *Mursal*.

Abu 'Ubaydah, when he killed his father during the battle of Badr, while the *Āyah*,

﴿أَزْ أَبْنَاءَهُمْ﴾

﴿or their sons﴾ was revealed in the case of Abu Bakr Aṣ-Ṣiddīq when he intended to kill his (disbelieving) son, 'Abdur-Raḥmān, (during Badr), while the *Āyah*,

﴿أَزْ إِخْوَانِهِمْ﴾

﴿or their brothers﴾ was revealed about the case of Muṣ'ab bin 'Umayr, who killed his brother, 'Ubayd bin 'Umayr, during Badr, and that the *Āyah*,

﴿أَزْ عَشِيرَتِهِمْ﴾

﴿or their kindred﴾ was revealed about the case of 'Umar, who killed one of his relatives during Badr, and also that this *Āyah* was revealed in the case of Ḥamzah, 'Ali and Ubaydah bin Al-Ḥārith. They killed their close relatives 'Utbah, Shaybah and Al-Walid bin 'Utbah that day. Allāh knows best.

A similar matter is when Allāh's Messenger ﷺ consulted with his Companions about what should be done with the captives of Badr. Abu Bakr Aṣ-Ṣiddīq thought that they should accept ransom for them so the Muslims could use the money to strengthen themselves. He mentioned the fact that the captured were the cousins and the kindred, and that they might embrace Islām later on, by Allāh's help. 'Umar said, "But I have a different opinion, O Allāh's Messenger! Let me kill so-and-so, my relative, and let 'Ali kill 'Aqil ('Ali's brother), and so-and-so kill so-and-so. Let us make it known to Allāh that we have no mercy in our hearts for the idolators."

Allāh said,

﴿أَوْثَقْنَا فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدْنَاهُمْ بِرُوحِنَا﴾

﴿For such He has written faith in their hearts, and strengthened them with Rūḥ from Himself.﴾

means, those who have the quality of not befriending those who oppose Allāh and His Messenger ﷺ, even if they are their fathers or brothers, are those whom Allāh has decreed faith,

meaning, happiness, in their hearts and made faith dear to their hearts and happiness reside therein. As-Suddi said that the *Āyah*,

﴿كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ﴾

«He has written faith in their hearts,» means, “He has placed faith in their hearts.” Ibn ‘Abbās said that,

﴿وَأَيَّدَهُم بِرُوحٍ مِنْهُ﴾

«and strengthened them with *Rūḥ* from Himself.» means, “He gave them strengths.”

Allāh’s statement,

﴿وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ﴾

«And He will admit them to Gardens under which rivers flow, to dwell therein. Allāh is well pleased with them, and they are well pleased with Him.»

was explained several times before. Allāh’s statement,

﴿رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ﴾

«Allāh is well pleased with them, and they are well pleased with Him.»

contains a beautiful secret. When the believers became enraged against their relatives and kindred in Allāh’s cause, He compensated them by being pleased with them and making them pleased with Him from what He has granted them of eternal delight, ultimate victory and encompassing favor. Allāh’s statement,

﴿أُولَئِكَ رِجَالُ اللَّهِ لَا يَرْجُو اللَّهَ هُمْ الْفَائِزُونَ﴾

«They are the party of Allāh. Verily, the party of Allāh will be the successful.»

indicates that they are the party of Allāh, meaning, His servants who are worthy of earning His honor. Allāh’s statement,

﴿أَلَا إِنَّ رِجَالَ اللَّهِ هُمُ الْفَائِزُونَ﴾

«Verily, the party of Allāh will be the successful.»

asserts their success, happiness and triumph in this life and the Hereafter, in contrast to those, who are the party of the devil,

﴿أَلَا إِنَّ زُجْرَةَ الشَّيْطَانِ هُمُ الْخٰسِرُونَ﴾

﴿Verily, the party of Shayṭān will be the losers!﴾

This is the end of the *Tafsīr* of *Sūrat Al-Mujādilah*. All praise and thanks are due to Allāh.

The Tafsīr of Sūrat Al-Ḥashr (Chapter - 59)

Which was revealed in Al-Madinah

Ibn 'Abbās used to call this chapter, 'Sūrah Bani An-Naḍīr'.^[1] Sa'īd bin Manṣūr recorded that Sa'īd bin Jubayr said, "I asked Ibn 'Abbās about Sūrat Al-Ḥashr and he said, 'It was revealed about Bani An-Naḍīr.'" Al-Bukhārī and Muslim recorded it using another chain of narration from Ibn 'Abbās.^[2] Al-Bukhārī also recorded it from Abu 'Awānah, from Abu Bishr from Sa'īd bin Jubayr, who said, "I asked Ibn 'Abbās, 'Sūrat Al-Ḥashr?' He said, 'Sūrah Bani An-Naḍīr.'"^[3]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿سَبِّحْ بِحَمْدِ اللَّهِ فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الرَّحِيمُ﴾ ۝ هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا وَظَنُّوا أَنَّهُمْ مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ فَأَتَتْهُمْ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَقَذَلْنَا فِي قُلُوبِهِمُ الرُّعْبَ يُجْرَوْنَ يَئُسُهُمْ وَأَنْزَلْنَا إِلَهُ الْمُؤْمِنِينَ فَاصْبِرُوا بِأَوَّلِ الْبُصْرِ ۝ وَلَوْلَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ لَمَذَّبَهُمْ فِي الدُّنْيَا وَلَكِنَّ فِي الْآخِرَةِ عَذَابُ النَّارِ ۝ ذَلِكَ بِأَنَّهُمْ شَاؤُوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝ مَا قَطَعْتُمْ مِنْ لَيْسَةٍ أَوْ نَحْسْتُمْهَا فَأَهِمَّ عَلَى أَسْوَأِهَا يَأْتِي اللَّهُ وَلِيُغْزِيَ الْمُفْسِقِينَ ۝﴾

﴿1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allāh. And He is the Almighty, the All-Wise.﴾

﴿2. He it is Who drove out the disbelievers among the People of the Scripture from their homes at the first gathering. You did not think that they would get out. And they thought that their fortresses would defend them from Allāh! But Allāh reached

[1] *Fath Al-Bāri* 8:497.

[2] *Fath Al-Bāri* 8:497, *Muslim* 4:2322.

[3] *Fath Al-Bāri* 8:497.

them from a place whereof they expected it not, and He cast terror into their hearts so that they demolished their own dwellings with their own hands and the hands of the believers. Then take admonition, O you with eyes.﴾

﴿3. And had it not been that Allāh had decreed exile for them, He would certainly have punished them in this world; and in the Hereafter theirs shall be the torment of the Fire.﴾

﴿4. That is because they opposed Allāh and His Messenger. And whosoever opposes Allāh, then verily, Allāh is Severe in punishment.﴾

﴿5. What you cut down of the Linah, or you left them standing on their stems, it was by leave of Allāh, and in order that He might disgrace the rebellious.﴾

Everything glorifies Allāh in its own Way

Allāh states that everything that exists in the heavens and on the earth praises, glorifies, reveres and prays to Him and affirms His Oneness. Allāh said in another Āyah,

﴿نَسِجَ لَهُ السَّمَوَاتِ السَّبْعَ وَالْأَرْضَ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا بِسَمْعِ يَدَيْهِ. وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ﴾

﴿The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His praise. But you understand not their glorification.﴾ (17:44) Allāh's statement,

﴿وَهُوَ الْعَزِيزُ﴾

﴿And He is the Almighty﴾ meaning of invincible majesty,

﴿الْعَلِيمُ﴾

﴿the All-Wise.﴾ in what He decrees and legislates.

The End that Bani An-Naḍīr suffered

Allāh said,

﴿هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ﴾

﴿He it is Who drove out the disbelievers among the People of the Scripture﴾

referring to the Jewish tribe of Bani An-Naḍīr, according to Ibn

‘Abbās, Mujāhid, Az-Zuhri and several others.^[1]

When the Messenger of Allāh ﷺ migrated to Al-Madīnah, he made a peace treaty with the Jews stipulating that he would not fight them and they would not fight him. They soon betrayed the treaty that they made with Allāh's Messenger ﷺ. Therefore, Allāh sent His torment down on them; it can never be averted, and His appointed destiny touched them; it can never be resisted. The Prophet ﷺ forced them to evacuate and abandon their fortified forts that Muslims did not think they would ever control. The Jews thought that their fortifications will save them from Allāh's torment, but they did not help them against Allāh in the least. Then, that which they did not expect came to them from Allāh, and Allāh's Messenger ﷺ forced them to leave Al-Madīnah. Some of them went to Adhri'at in the area of Ash-Shām, which is the area of the grand Gathering and Resurrection, while others went to Khaybar. The Prophet ﷺ allowed them to evacuate their forts and take whatever their camels could carry. They destroyed the property that they could not carry. This is why Allāh the Exalted said,

﴿يَمْزُقُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدَى الْمُؤْمِنِينَ فَاعْتَبِرُوا بِأُولَى الْأَمْثَلِ﴾

﴿they demolished their own dwellings with their own hands and the hands of the believers. Then take admonition, O you with eyes.﴾

meaning, "Contemplate the end of those who defied Allāh's command, contradicted His Messenger and denied His Book. See how Allāh's humiliating torment struck them in this life, as well as, the painful torment that Allāh has reserved for them in the Hereafter."

Abu Dāwud recorded that 'Abdur-Rahmān bin Ka'b bin Mālik said that one of the Prophet's Companions said, "The Quraysh idolators wrote to 'Abdullāh bin Ubayy and those who were still worshipping idols among the tribes of Al-Aws and Al-Khazraj. The Messenger of Allāh ﷺ was in Al-Madīnah at the time, before the battle of Badr occurred. They wrote: 'You have given refuge to our citizen. We swear by Allāh, you should fight him, or we will expel you or gather all our forces, until

[1] At-Ṭabari 23:262.

we kill your soldiers and take your women captive.'

When the news of this threat reached 'Abdullāh bin Ubayy and the idolators of Al-Aws and Al-Khazraj, they prepared to fight the Prophet ﷺ. The news of this reached the Prophet ﷺ and he went to them saying,

«لَقَدْ بَلَغَ وَعِيدُ قُرَيْشٍ مِنْكُمْ الْمَبَالِغَ، مَا كَانَتْ تَكِيدُكُمْ بِأَكْثَرِ مِمَّا تُرِيدُ أَنْ تَكِيدُوا بِهِ أَنْفُسَكُمْ، تُرِيدُونَ أَنْ تُقَاتِلُوا أَبْنَاءَكُمْ وَإِخْوَانَكُمْ»

'The threat of the Quraysh has caused you extreme anxiety! The Quraysh cannot cause you more harm than what you will cause yourselves by your actions. Do you want to fight your children and brethren?'

When they heard these words from the Prophet ﷺ, they dispersed and the news of what happened reached the Quraysh idolators. After the battle of Badr, the Quraysh idolators wrote to the Jews of Al-Madinah, 'You have armor and forts! You should fight our citizen or we will do such and such to you, and nothing will prevent us from acquiring your women.'

The news of this letter also reached the Prophet ﷺ and Bani An-Naḍir intended to betray their treaty. Bani An-Naḍir sent a message to the Prophet ﷺ asking him to come with thirty of his Companions to meet thirty of their rabbis half way, from either side. They said that the rabbis would listen to the Prophet ﷺ and if they believe in him, the rest of Bani An-Naḍir would believe. They intended to kill the Messenger ﷺ, and Allāh informed His Messenger ﷺ of this plot before they could harm him. The next day, the Prophet ﷺ gathered his forces and laid siege to their area, saying to them,

«إِنَّكُمْ وَاللَّهِ لَا تَأْمَنُونَ عِنْدِي إِلَّا بِعَهْدٍ تُعَاهِدُونَنِي عَلَيْهِ»

'By Allāh ! You will not be safe until and unless you renew your peace treaty with me.'

They refused to do so, and the Prophet ﷺ fought them the rest of that day. The next morning, the Prophet ﷺ laid siege to the tribe of Bani Qurayzah and left Bani An-Naḍir alone that day. The Prophet ﷺ ordered Bani Qurayzah to sign a new treaty of peace, and they accepted. The Prophet ﷺ left Bani Qurayzah and went back to Bani An-Naḍir with his forces and fought them until they agreed to surrender in return for safe

passage out of Al-Madīnah. Bani An-Naḍīr evacuated Al-Madīnah and took with them all whatever their camels could carry from their furniture, including even the wood and the doors to their houses. The date trees of Bani An-Naḍīr were granted to the Messenger ﷺ by Allāh when He said,

﴿وَمَا آتَاكَ اللَّهُ عَلَىٰ رَسُولِهِ يَتَمَمَّ مَا أَوْفَقْتَهُ عَلَيْهِ مِنْ حَبْلٍ وَلَا رِكَابٍ﴾

«And what Allāh gave as booty to His Messenger from them – for this you made no expedition with either cavalry or camelry»

that is, what you earned without a fight. The Prophet ﷺ divided most of their trees between the emigrants and gave to only two men who were poor from Al-Anṣār. He did not give the Anṣār any of it, except for these two men. The Prophet ﷺ kept a part of the war booty for himself and that part of charity of the Prophet ﷺ was transferred to the administration of his daughter's children, i.e., children of Fāṭimah."^[1] However, let us summarize the battle of Bani An-Naḍīr here. From Allāh alone we seek help.

The Reason behind the Battle of Bani An-Naḍīr

After the seventy Companions whom the Prophet ﷺ sent to teach the Qur'ān were killed at the area of Bi'r Ma'ūnah, excluding 'Amr bin Umayyah Aḍ-Ḍamri, who killed two men from the tribe of Bani 'Āmir on his way back to Al-Madīnah. He did not know that these two men had a promise of safe passage from Allāh's Messenger ﷺ. When he went back to Al-Madīnah, he told the Prophet ﷺ what happened and the Prophet ﷺ said,

«لَقَدْ قَتَلْتَ رَجُلَيْنِ لَا دِيَّةَ لَهُمَا»

«You have killed two men, I shall pay the blood money for them.»

Bani An-Naḍīr and Bani 'Āmir were allies and had treaties. The Prophet ﷺ asked Bani An-Naḍīr to help pay the blood money for the two dead men. The area of Bani An-Naḍīr was in a suburb of Al-Madīnah, a few miles to the east.^[2]

[1] Abu Dāwūd 3:404.

[2] *Ad-Durrari fī Ikhtisār Al-Maghāzi was-Siyar* 180, 181, and Ibn Hishām 3:195. This narration is Mursal.

In his book of *Sūrah*, Muḥammad bin Ishāq bin Yasār said; "Then the Messenger of Allāh ﷺ went to Bani An-Naḍīr to ask them for financial help to pay the blood money of the two men from Bani 'Amir, who were killed by 'Amr bin Umayyah Aḍ-Ḍamri. They had a promise of safe passage from the Prophet ﷺ according to the (subnarrator) Yazīd bin Rūmān. Bani An-Naḍīr and Bani 'Amir had a treaty and were allies. When Allāh's Messenger ﷺ went to Bani An-Naḍīr asking them for help to pay the blood money for the two men, they said, 'Yes, O Abu Al-Qāsim! We will help you, since you asked us for help.' Yet, when they met each other in secret, they said, 'You will not find a better chance with this man than this,' while the Messenger of Allāh ﷺ was sitting next to a wall of one of their houses. They said, 'Who will ascend this wall and drop a stone on this man and rid us of his trouble?' 'Amr bin Jihāsh bin Ka'b volunteered and ascended the wall of the house to drop a stone on the Messenger ﷺ. The Messenger of Allāh ﷺ was sitting with several of his Companions, such as Abu Bakr, 'Umar and 'Ali. The news of this plot was conveyed to the Prophet ﷺ from heaven, and he stood up and went back to Al-Madīnah.

When the Companions thought that the Messenger ﷺ was absent for a long time, they went to see where he was and saw a man coming from Al-Madīnah. They asked him, and he said that he saw the Prophet ﷺ enter Al-Madīnah. The Messenger's Companions went to him, and he told them the news of the betraying plot that the Jews planned against him. He ordered them to prepare for war and to march forth to Bani An-Naḍīr. The Prophet ﷺ gathered his forces and marched to the area of Bani An-Naḍīr, who had taken refuge in their fortified forts. The Messenger ﷺ ordered their date trees be cut down and burned. The Jews heralded at the Prophet, 'O Muḥammad! You used to forbid mischief in the earth and blame those who did it. Why is it that you had the date trees cut down and burned?'

Meanwhile, 'Abdullāh bin Ubayy bin Saṭūl, Waḍī'ah, Mālik bin Abi Qawqal, Suwayd, Dā'is and several other men who all belonged to the tribe of Al-Khazraj bin Bani 'Awf, sent a message to Bani An-Naḍīr saying, 'Be firm and strong. We will never abandon you. If you are fought against, we will fight

along with you and if you are forced to leave Al-Madīnah, we will accompany you.' The Jews waited for this claim of support, but the hypocrites did not deliver. Allāh cast terror in the hearts of the Jews. They asked the Messenger ﷺ to allow them safe passage out of Al-Madīnah and to spare their lives. In return, they would only take what their camels could carry, except for weapons. The Prophet ﷺ agreed. The Jews collected all the wealth their camels could transport. One of the Jews would demolish his own house around its door, so that he could carry the door on the back of his camel. Bani An-Naḍīr moved to Khaybar, and some of them went to Ash-Shām. They left all that remained behind for the Messenger of Allāh ﷺ, who had control over how it was to be divided. The Prophet ﷺ divided it between the emigrants and none of Al-Anṣār got a share, except for Sahl bin Ḥunayf and Abu Dujānah Simāk bin Kharashah. They said that they were poor and the Messenger of Allāh ﷺ gave them their share. Only two men from Bani An-Naḍīr embraced Islām, Yāmīn bin Umayr bin Ka'b bin 'Amr bin Jihāsh and Abu Sa'd bin Wahb and they saved their wealth due to their acceptance of Islām."

Ibn Ishāq continued, "Some of the offspring of Yāmīn narrated to me that the Messenger of Allāh ﷺ said to Yāmīn,

«أَلَمْ تَرَ مَا لَقِيتُ مِنْ ابْنِ عَمِّكَ وَمَا هُمْ بِه مِنْ شَائِبٍ؟»

'Have you not heard what your cousin plotted to do against me?'

Yāmīn bin 'Umayr promised someone a reward if he killed his cousin 'Amr bin Jihāsh, and someone killed him, according to their claim^[1] Ibn Ishāq then said, "All of *Sūrat Al-Ḥashr* was revealed about Bani An-Naḍīr." A similar story was recorded by Yunus bin Bukayr from Ibn Ishāq.^[2] Allāh's statement,

﴿هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَمْلِ الْكِتَابِ﴾

«He it is Who drove out the disbelievers among the People of the Scripture»

refers to Bani An-Naḍīr,

[1] This chain is not authentic.

[2] Ibn Hishām 3:199-202.

﴿وَمِنْ دِيَارِهِمْ لِأَوَّلِ الْغَزَةِ﴾

﴿from their homes at the first gathering.﴾ Allāh said,

﴿مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا﴾

﴿You did not think that they would get out.﴾ i.e., within the few days you laid siege against them. The Companions had surrounded their forts for only six days, and their forts were fortified and formidable. This is why Allāh the Exalted said,

﴿وَلَقَدْ ظَنَّنَا أَنَّهُمْ تَامَتْهُمْ خُصُوفُهُمْ مِنْ اللَّهِ فَالْتَمَهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا﴾

﴿And they thought that their fortresses would defend them from Allāh! But Allāh reached them from a place where they expected it not.﴾

meaning, there came to them from Allāh what they did not expect or anticipate. Allāh said in another Āyah,

﴿قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَلَأَنَّهُ يُبَيِّنُهُمْ رَبُّ الْقَوَائِدِ مَكْرَ عَلَيْهِمُ السَّقْفِ

مِنْ فَوْقِهِمْ وَأَتَتْهُمْ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ﴾ (16:26)

﴿Those before them indeed plotted, but Allāh struck at the foundation of their building, and then the roof fell down upon them, from above them, and the torment overtook them from directions they did not perceive.﴾ (16:26)

Allāh said,

﴿وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ﴾

﴿and He cast terror into their hearts﴾ means, Allāh cast fear, terror and fright in their hearts, and why would that not happen to them? He who was given victory, by Allāh frightening his enemies the distance of a month, laid siege to them. May Allāh's peace and blessings be on the Prophet. As in Ibn Ishāq's explanation – which preceded;

﴿يَخْرُجُونَ يَوْمَهُم بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ﴾

﴿that they demolished their own dwellings with their own hands and the hands of the believers.﴾

the Jews brought down what they wanted to transport from

their roofs and doors, so that they could carry them on camels. Similar was said by 'Urwah bin Az-Zubayr, 'Abdur-Rahmān bin Zayd bin Aslam and several others.^[1] Allāh's statement,

﴿وَلَوْلَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَزَاءَ لَفَتَدَّبَّرُوا فِي الدُّنْيَا﴾

«And had it not been that Allāh had decreed exile for them, He would certainly have punished them in this world;»

meaning, if it was not for the fact that Allāh had already decreed that they would evacuate Al-Madīnah, leaving behind their homes and wealth, He would have sent another type of punishment upon them, such as being killed and captured. This was said by Az-Zuhri. 'Urwah, As-Suddi and Ibn Zayd said that Allāh decreed that the Jews would be punished in the life of this world and face the torment of the fire of Hell He prepared for them in the Hereafter.^[2]

Allāh said,

﴿وَلَهُمْ فِي الْآخِرَةِ عَذَابُ النَّارِ﴾

«and in the Hereafter theirs shall be the torment of the Fire.»

meaning, it is a matter ordained that they will surely face,

﴿ذَلِكَ بِأَنَّهُمْ شَاتَرُوا اللَّهَ وَرَسُولَهُ﴾

«That is because they opposed Allāh and His Messenger.»

means, Allāh prepared this specific punishment and sent His Messenger ﷺ and his Companions against them, because they defied Allāh and His Messenger and denied the good news that Allāh sent forth in the Books of previous Messengers regarding the coming of Muḥammad ﷺ. The Jews knew these facts about Muḥammad ﷺ just as they knew their own children. Allāh said,

﴿وَمَنْ يُشَاقِقِ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

«And whosoever opposes Allāh, then verily, Allāh is Severe in punishment.»

^[1] Al-Qurṭubī 18:4.

^[2] Ar-Rāzi 29:245.

The Prophet ﷺ Cut down the Date Trees of the Jews by the Leave of Allāh

Allāh said,

﴿مَا قُلْتُمْ مِنْ لَيْسَ أَوْ نَكُتْهُمَا فَأَهْمَ عَلَى أَسْوَلَهَا فَيَاذَنْ اللَّهُ وَلِيُخْزِيَ الْفَاسِقِينَ﴾

﴿What you cut down of the *Linah*, or you left them standing on their stems, it was by leave of Allāh, and in order that He might disgrace the rebellious.﴾

Linah is an especially good type of date tree. Abu 'Ubaydah said that *Linah* is a different kind of dates than '*Ajwah* and *Barni*.^[1] Several others said that *Linah* refers to every type of date fruits, except for the '*Ajwah* (ripen dates), while Ibn Jarīr said that it refers to all kinds of date trees.^[2] Ibn Jarīr quoted Mujāhid saying that it also includes the *Buwayrah* type.

When the Messenger of Allāh ﷺ laid siege to Bani An-Naḍir, to humiliate them and bring fear and terror to their hearts, he ordered their date trees to be cut down. Muḥammad bin Ishāq narrated that Yazīd bin Rūmān, Qatādah and Muqātil bin Ḥayyān said, "Bani An-Naḍir sent a message to the Messenger ﷺ, saying that he used to outlaw mischief in the earth, so why did he order that their trees be cut down? Allāh sent down this honorable *Āyah* stating that whatever *Linah* was felled or left intact by the Muslims, has been done by His permission, will, leave and pleasure to humiliate and disgrace the enemy and degrade them."^[3]

Mujāhid said, "Some of the emigrants discouraged others from chopping down the date trees of Jews, saying that they were war spoils for Muslims. The Qur'ān approved of the actions of those who discouraged and those who approved of cutting these trees, stating that those who cut them or did not, did so only by Allāh's leave." There is also a *Ḥadīth* narrated from the Prophet ﷺ with this meaning.^[4] An-Nasā'ī recorded that Ibn 'Abbās said about Allāh's statement,

﴿مَا قُلْتُمْ مِنْ لَيْسَ أَوْ نَكُتْهُمَا فَأَهْمَ عَلَى أَسْوَلَهَا فَيَاذَنْ اللَّهُ وَلِيُخْزِيَ الْفَاسِقِينَ﴾

[1] Ar-Rāzi 29:246.

[2] Aṭ-Ṭabari 23:268.

[3] Aṭ-Ṭabari 23:271.

[4] Aṭ-Ṭabari 23:271.

«What you cut down of the Līnah, or you left them standing on their stems, it was by leave of Allāh, and in order that He might disgrace the rebellious.»

“They forced them to come down from their forts and were ordered to cut their trees cut down. So the Muslims hesitated, and some of them said, ‘We cut down some and left some. We must ask Allāh’s Messenger ﷺ if we will earn a reward for what we cut and if we will be burdened for what we left intact.’ Allāh sent down this Āyah,

﴿مَا قَطَعْتُمْ مِنْ لَيْسَةٍ أَوْ نَذَرْتُمْهَا فَأَجْبَءَ عَنْ أَصْلَابِهَا فَإِذْنِ اللَّهِ﴾^[1]

«What you cut down of the Līnah, or you left them standing on their stems, it was by leave of Allāh.»^[1]

Imām Aḥmad recorded that Ibn ‘Umar said that the Messenger of Allāh ﷺ ordered that the date trees of Bani An-Naḍīr be cut down and burned.^[2] The Two Ṣaḥīḥs collected a similar narration.^[3]

Al-Bukhārī recorded that ‘Abdullāh bin ‘Umar said, “Bani An-Naḍīr and Bani Qurayzah fought (against the Prophet ﷺ), and the Prophet ﷺ exiled Bani An-Naḍīr and allowed Bani Qurayzah to remain in their area until later, when the Prophet fought against Qurayzah. Their men were executed and their women, children and wealth were confiscated and divided among Muslims. Some of them, however, were saved because they returned to the Prophet’s side, who granted them asylum, and they embraced Islām. All of the Jews of Al-Madīnah, Bani Qaynuqā’, the tribe of ‘Abdullāh bin Salām, Bani Hārithah and the rest of the Jewish tribes in Al-Madīnah were exiled.”^[4]

The Two Ṣaḥīḥs also recorded from Ibn ‘Umar that the Messenger of Allāh ﷺ burned down the date trees of Bani An-Naḍīr and had them cut down the date palms of Al-Buwayrah. Allāh the Exalted and Most Honored revealed this Āyah,

﴿مَا قَطَعْتُمْ مِنْ لَيْسَةٍ أَوْ نَذَرْتُمْهَا فَأَجْبَءَ عَنْ أَصْلَابِهَا فَإِذْنِ اللَّهِ وَلْيَعْرِىَ السُّيُوفُ﴾

[1] An-Nasā’ī in *Al-Kubrā* 6:483. Similar was recorded by At-Tirmidhī under the *Tafsīr* of this Āyah.

[2] Aḥmad 2:7.

[3] Muslim 3:1365.

[4] *Fath Al-Bārī* 7:383.

ذَٰلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ
 الْعِقَابِ ﴿٦﴾ مَا فَطَعَنْهُمْ مِنْ لَيْسَةٍ أَنْزَلْنَاهُ مِنْهَا قَائِمَةً
 عَلَىٰ أَصُولِهَا فَأَيُّدِي اللَّهِ وَلِخَيْرِ الْأَفْئِدَةِ ﴿٧﴾ وَمَا آفَاةَ اللَّهِ
 عَلَىٰ رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ
 وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَىٰ مَنْ يَشَاءُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ
 قَدِيرٌ ﴿٨﴾ مَا آفَاةَ اللَّهِ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَالرَّسُولِ
 وَلِلَّذِينَ الْفَرَقَ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَآبِئِ السَّبِيلِ كَيْ لَا يَكُونَ
 دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا
 نَهَكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٩﴾
 لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ
 يَبْتَغُونَ قَضَاءً مِنَ اللَّهِ وَرِضْوَانًا وَيُصْرَفُونَ وَاللَّهُ وَرَسُولُهُ أَوْلَىٰكَ
 هُمُ الصَّادِقُونَ ﴿١٠﴾ وَالَّذِينَ بَوَّؤُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ
 يُخَيِّبُونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً
 مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ
 وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١١﴾

﴿What you cut down of the Līnah, or you left them standing on their stems, it was by leave of Allāh, and in order that He might disgrace the rebellious.﴾^[1]

Muhammad bin Ishāq reported that the battle of Bani An-Nadīr occurred after the battles of Uhūd and Bi'r Ma'unah.

﴿وَمَا آفَاةَ اللَّهِ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾ مَا آفَاةَ اللَّهِ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَالرَّسُولِ وَلِلَّذِينَ الْفَرَقَ وَالْيَتَامَى وَالْمَسْكِينِ وَآبِئِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٩﴾

فَخُذُوهُ وَمَا نَهَكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ

46. And what Allāh gave as booty (Fai') to His Messenger from them – for this you made no expedition with either cavalry or camelry. But Allāh gives power to His Messengers over whomsoever He wills. And Allāh is Able to do all things.﴾

47. What Allāh gave as booty (Fai') to His Messenger from the people of the townships – it is for Allāh, His Messenger, the kindred, the orphans, the poor, and the wayfarer, in order that it may not become a fortune used by the rich among you. And whatsoever the Messenger gives you, take it; and whatsoever he

[1] Fath Al-Bāri 7:383, Muslim 3:1365.

forbids you, abstain (from it). And have Taqwā of Allāh; verily, Allāh is Severe in punishment.﴾

The Fai' and how it is spent

Allāh the Exalted explains the regulations for *Fai'*, the booty that the Muslims acquire from the disbelievers, without fighting them or using cavalry and camelry in war against them. For instance, the booty collected from Bani An-Naḍīr was not acquired because of fighting them using horses and camels. The Muslims did not fight Bani An-Naḍīr in battle, but Allāh forced them out of their forts on account of the fear that He placed in their hearts for Allāh's Messenger ﷺ. Therefore, it was *Fai'* that Allāh awarded His Messenger, with his discretion to spend it however he sees fit. Indeed, the Prophet ﷺ spent the *Fai'* on righteous causes and for the benefit of Muslims in the areas that Allāh mentioned in this *Āyāt*,

﴿وَمَا آتَاكَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْهُمْ﴾

﴿And what Allāh gave as booty (Fai') to His Messenger from them﴾ meaning, from Bani An-Naḍīr,

﴿فَمَا أَوْحَشْتَهُ عَلَيْهِ مِنْ حَيْلٍ وَلَا رِكَابٍ﴾

﴿for this you made no expedition with either cavalry or camelry.﴾

referring to using camels,

﴿وَلَكِنَّ اللَّهَ يُسَلِّطُ رَسُولَهُ عَلَىٰ مَنْ يَشَاءُ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿But Allāh gives power to His Messengers over whomsoever He wills. And Allāh is Able to do all things.﴾

mean, Allāh is powerful and cannot be resisted or opposed; He is the Compeller over all things.

Allāh the Exalted said,

﴿وَمَا آتَاكَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ﴾

﴿What Allāh gave as booty (Fai') to His Messenger from the people of the townships﴾

meaning, from all the villages and areas that are conquered in this manner; the booty collected from them falls under the same ruling as the booty acquired from Bani An-Naḍīr. This is

why Allāh the Exalted said,

﴿يَتْلُو وَآلِئِهِ الْقُرْآنَ وَالْكِتَابَ وَالسَّكِينَ رَأَى النَّبِيلَ﴾

﴿it is for Allāh, His Messenger, the kindred, the orphans, the poor, and the wayfarer,﴾ until its end and the following Āyah.

mentioning the ways the *Fai'* should be spent. Imām Aḥmad recorded that 'Umar said, "The wealth of Bani An-Naḍir was of the *Fai'* type that Allāh awarded His Messenger ﷺ and for which the Muslims did not have to use cavalry or camelry. Therefore, it was for the Messenger of Allāh ﷺ, and he used it for the needs of his family for a year at a time, and the rest was used to buy armors and weapons used in the cause of Allāh the Exalted and Most Honored."^[1] Aḥmad collected the short form of this story. The Group, with the exception of Ibn Mājah, collected this *Ḥadīth*.^[2]

Abu Dāwud recorded that Mālik bin 'Aws said, "While I was at home, the sun rose high and it got hot. Suddenly the messenger of 'Umar bin Al-Khaṭṭāb came to me and I went along with him and entered the place where 'Umar was sitting on a bedstead made of date-palm leaves and without a mattress. He said when I went in, 'O Mālik! Some of your people's families came to me due to their famine, and I have ordered that relief aid should be given to them, so take it and distribute it among them.' I said, 'I wish that you ordered someone else to do it.' He said, 'Take it.' Then Yarfā (the servant of 'Umar) came saying, 'O Commander of the faithful! May I admit 'Uthmān bin 'Affān, 'Abdur-Raḥmān bin 'Awf, Az-Zubayr bin Al-'Awwām and Sa'd bin Abi Waqqāṣ?' 'Umar said, 'Yes,' and they came in. After a while Yarfā came again and said, 'O Commander of the faithful! May I admit Al-'Abbās and 'Alī?' 'Umar said, 'Yes.' So, they were admitted and Al-'Abbās said, 'O Chief of the believers! Judge between me and this one (i.e., 'Alī).' The group (being 'Uthmān and his companions) said, 'O Chief of the believers! Judge between them and relieve both of them from each other.' I (Mālik bin Aws) thought that

^[1] Aḥmad 1:25.

^[2] *Faṭḥ Al-Bārī* 8:498, Muslim 3:1376, Abu Dāwud 3:371, *Tuhfat Al-Aḥwadhi* 5:381, and *An-Nasā'i* 7:132.

they asked the four men to come in before them for this purpose. 'Umar said, 'Be patient!' He then asked the group ('Uthmān and his companions), 'I ask you by Allāh by Whose permission the heaven and the earth exist, do you know that Allāh's Messenger ﷺ said,

«لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ»

«Our (the Prophet's) property will not be inherited. Whatever we leave, is charity?»

The group said, 'He said so.' 'Umar then turned to 'Ali and Al-'Abbās and said, 'I beseech you by Allāh by Whose permission the heaven and the earth exist, do you know both that Allāh's Messenger ﷺ said,

«لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ»

«Our (the Prophets') property will not be inherited. Whatever we leave, is charity?»

They replied, 'He said so.' 'Umar then said, 'Allāh bestowed on His Messenger ﷺ a special favor unlike what he gave all other people. Allāh the Exalted said,

﴿وَمَا آتَاكَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رَسُولَهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

«And what Allāh gave as booty (Fai') to His Messenger from them - for this you made no expedition with either cavalry or camelry. But Allāh gives power to His Messengers over whomsoever He wills. And Allāh is Able to do all things.»

Therefore, this property, the booty collected from Bani An-Nadīr, was especially given to Allāh's Messenger ﷺ. However, by Allāh, neither did he take possession of it and leave you, nor did he favor himself with it to your exclusion. Allāh's Messenger ﷺ took the yearly expenses from it for himself and his family and left the rest in the Muslim Treasury.' He then asked the group, 'I ask you by Allāh with Whose permission the heavens and earth exist, do you know this?' They replied, 'Yes.' 'Umar then said to 'Ali and Al-'Abbās, 'I ask you by Allāh, with Whose permission that heavens and earth exist, do you know this?' They said, 'Yes.' 'Umar added, 'When Allāh took His Prophet ﷺ unto Him, Abu Bakr said: I am the

successor of Allāh's Messenger ﷺ! Then you both came to Abu Bakr asking for your (Al-'Abbās') share of inheritance from your nephew, and he ('Ali) asked for his wife's share from her father's inheritance. Abu Bakr said: Allāh's Messenger ﷺ said,

«لَا تُرِثُوا، مَا تَرَكْنَا صَدَقَةً»

«Our (the Prophets') property will not be inherited. Whatever we leave, is charity.»

Allāh knows that Abu Bakr was true, pious, rightly guided and a follower of what was right. So, Abu Bakr assumed the responsibility of that property. When Abu Bakr died, I said: I am the successor of Allāh's Messenger ﷺ and the successor of Abu Bakr. So I managed it as long as Allāh allowed me to manage it. Then you both ('Ali and Al-'Abbās) came to talk to me, bearing the same claim and presenting the same case, asking for that property. I said to you: I am ready to hand over this property to you if you wish. I will do so on the condition that you will take a pledge before Allāh's that you will manage it in the same way as Allāh's Messenger ﷺ used to. So, both of you agreed and on that condition I handed it over to you. Now you come to me to render a different judgement over the property than the one I made before. By Allāh, I will never give any decision other than what I have already given, until the Last Hour begins. If you are unable to manage it, then return it to me, and I will do the job on your behalf.^[1] They recorded this from the *Ḥadīth* of Az-Zuhri.^[2]

Allāh said,

﴿كَى لَا يَكُنْ دَوْلَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ﴾

«in order that it may not become a fortune used by the rich among you.»

means, 'We made the expenditures for the *Fai*' like this, so that the wealth does not remain among the wealthy, who would spend it as they wish and desire and give none of it to the poor.'

^[1] Abu Dāwud 365.

^[2] *Fath Al-Bārī* 13:290, Muslim 3:1377, *Tuhfat Al-Aḥwadhi* 5:233, and *An-Nasāʾi*.

Ordering Obedience of the Messenger ﷺ in All Commands and Prohibitions

Allāh the Exalted said,

﴿وَمَا يَأْتِيَكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾

«And whatsoever the Messenger gives you, take it; and whatsoever he forbids you, abstain (from it).»

meaning, 'whatever the Messenger commands you, then do it and whatever he forbids you, then avoid it. Surely, He only commands righteousness and forbids evil.'

Imām Aḥmad recorded that 'Abdullāh bin Mas'ūd said, "Allāh curses women who practice tattooing and those who get themselves tattooed, and the women who remove the hair from their eyebrows and faces and those who make artificial spaces between their teeth in order to look more beautiful, whereby changing Allāh's creation." His statement reached a woman from Bani Asad called, Umm Ya'qūb, who came to 'Abdullāh and said, "I have come to know that you have cursed such and such?" He replied, "Why should I not curse those whom Allāh's Messenger ﷺ has cursed and who are cursed in Allāh's Book!" Umm Ya'qūb said, "I have read the whole Qur'ān, but did not find in it what you say." He said, "Verily, if you have read the Qur'ān, you have found it. Didn't you read,

﴿وَمَا يَأْتِيَكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾

«And whatsoever the Messenger gives you take it and whatsoever he forbids you, you abstain (from it).»?

She replied, "Yes, I did." He said, "Verily, Allāh's Messenger ﷺ forbade such things." She said, "But I think that your wife does these things?" He said, "Go and look at her." She went and watched her, but could not see anything in support of her claim. She went back to 'Abdullāh bin Mas'ūd and said that she did not notice anything on his wife. On that he said, "If my wife was as you thought, I would not keep her with me."⁽¹⁾ The Two *Ṣaḥīḥs* recorded this from the *Ḥadīth* of Sufyān Ath-Thawri.⁽²⁾ As well as a *Ḥadīth* of Abu Hurayrah, who said that

[1] Aḥmad 1:433.

[2] *Faṭḥ Al-Bārī* 8:498, Muslim 3:1678.

the Messenger of Allāh ﷺ said,

«إِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ، وَإِن نَهَيْتُكُمْ عَنْهُ فَاجْتَنِبُوهُ»

«When I order you to do something, then do as much as you can of it. If I forbid something for you, then shun it.»^[1]

Allāh's statement,

«وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ»

«Have Taqwā of Allāh; verily, Allāh is Severe in punishment.»

means, fear Allāh by obeying His orders and refraining from His prohibitions. Surely, Allāh is severe in punishment for those who defy Him and reject and disobey His commands as well as, those who commit what He forbids and prohibits.

﴿لَقَدْ فَتَنَّا الَّذِينَ أَنفَجُوا مِن دِيَارِهِمْ وَأَتَوٰهُمْ يَتَنَوْنَ فَصَلَا مِنَ اللَّهِ وَرُسُلًا
وَنَصْرُونَ اللَّهُ وَرَسُولَهُ أَوْلَٰئِكَ هُمُ الصَّادِقُونَ ﴿٨﴾ وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِن قَبْلِهِمْ يُحِبُّونَ
مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ
بَيْنَهُمْ خَصَامَةٌ وَمَنْ يُوْثِقْ شَيْئًا فَاُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٩﴾ وَالَّذِينَ جَاءُوا مِن بَعْدِهِمْ
يَقُولُونَ رَبَّنَا أَفْرِغْ عَلَيْنَا الْقَوْلَ مِنَ السَّمَاءِ إِنَّا سَبَخْنَا بِالْإِيمَانِ وَلَا تَجِدُ فِي قُلُوبِنَا إِلَّا لِلَّهِ
أَمَانًا رَبَّنَا إِنَّكَ رَءُوفٌ رَّحِيمٌ ﴿١٠﴾﴾

﴿8. (And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking bounties from Allāh and (His) good pleasure, and helping Allāh and His Messenger. Such are indeed the truthful.﴾

﴿9. And (it is also for) those who, before them, had homes and had adopted the faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given, and give them preference over themselves even though they were in need of that. And whosoever is saved from his own greed, such are they who will be the successful.﴾

﴿10. And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.﴾

^[1] Fath Al-Bāri 8 :498, Muslim 2 :975.

Those Who deserve the *Fai'*, and the Virtues of the Muhājirīn and Al-Anṣār

Allāh states the categories of needy people who also deserve a part of the *Fai'*,

﴿الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا﴾

«who were expelled from their homes and their property, seeking bounties from Allāh and (His) good pleasure,»

meaning, departed their homes and defied their people, seeking the acceptance of Allāh and His favor,

﴿وَيَتَصَدَّقُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ﴾

«and helping Allāh and His Messenger. Such are indeed the truthful.»

meaning, 'they are those who were truthful in statement and deed, and they are the chiefs of the Muhājirīn.' Allāh the Exalted praised the Anṣār next and emphasized their virtue, status and honor, preferring to give to others over themselves, even though they were in need, and not feeling enviousness. Allāh the Exalted said,

﴿وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ﴾

«And (it is also for) those who, before them, had homes and had adopted the faith,»

referring to those who resided in the city to which the migration occurred, before the emigrants arrived at it, and who embraced the faith before many of the emigrants. 'Umar said, "I recommend the Khalīfah, who will come after me, to know the rights and virtues of the foremost Muhājirīn and to preserve their honor. I also recommend him to be kind to the Anṣār, those who resided in the city of *Hijrah* and embraced the faith beforehand, that he accepts the good that comes from those who do good among them and forgives those among them who commit errors." Al-Bukhārī collected this *Hadīth*.^[1]

[1] *Fath Al-Bārī* 8:499. Similar with At-Tirmidhi, no. 2487.

Allāh said,

﴿يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ﴾

«love those who emigrate to them,» indicates that they, on account of their generosity and honorable conduct, loved those who emigrated to them and comforted them with their wealth. Imām Aḥmad recorded that Anas said, "The Muhājirīn said, 'O Allāh's Messenger! We have never met people like those whom we emigrated to; comforting us in times of scarcity and giving us with a good heart in times of abundance. They have sufficed for us and shared their wealth with us so much so, that we feared that they might earn the whole reward instead of us.' He said,

«لَا، مَا أَنْتُمْ عَلَيْهِمْ وَدَعَوْتُمْ اللَّهَ لَهُمْ»

«No they won't, as long you thanked them for what they did and invoked Allāh for them.»^[1]

I have not seen this version in the other books. Al-Bukhārī recorded that Yaḥya bin Saʿīd heard Anas bin Mālik, when he went with him to Al-Walīd, saying, "The Prophet ﷺ called Anṣār to divide Al-Baḥrayn among them. The Anṣār said, 'Not until you give a similar portion to our emigrant brothers.' He said,

«إِنَّا لَا، فَاصْبِرُوا حَتَّى تَلْقَوْنِي، فَإِنَّهُ مَبِصِيكُمْ بَعْدِي أُثْرَةً»

«Perhaps, no; but you will soon see people giving preference to others, so remain patient until you meet me (on the Day of Resurrection).»^[2]

Al-Bukhārī was alone with this version. He also recorded that Abu Hurayrah said, "The Anṣār said (to the Prophet ﷺ), 'Distribute our date-palms between us and our emigrant brothers.' He replied, 'No.' The Anṣār said (to the emigrants), 'Look tend to the trees and share the fruits with us.' The emigrants said, 'We hear and obey.'"^[3] Al-Bukhārī, but not Muslim, recorded it.

[1] Aḥmad 3:200.

[2] Faṭḥ Al-Bārī 7:146.

[3] Faṭḥ Al-Bārī 5:11.

The Anṣār never envied the Muhājirīn

Allāh said,

﴿وَلَا يَحْذَرُونَ فِي شُدُورِهِمْ حَاسَةً مِمَّا أُوتُوا﴾

«and have no jealousy in their breasts for that which they have been given,»

meaning, the Anṣār did not have any envy for the Muhājirīn because of the better status, rank, or more exalted grade that Allāh gave the Muhājirīn above them. Allāh's statement,

﴿مِمَّا أُوتُوا﴾

«that which they have been given,» refers to what the Muhājirīn were favored with, according to Qatādah and Ibn Zayd.

Selflessness of the Anṣār

Allāh said,

﴿وَيُؤْتُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ﴾

«and give them preference over themselves even though they were in need of that.»

meaning, they preferred giving to the needy rather than attending to their own needs, and began by giving the people before their own selves, even though they too were in need.

An authentic Ḥadīth stated that the Messenger of Allāh ﷺ said,

«أَفْضَلُ الصَّدَقَةِ جُهْدُ الْمُفْلِ»

«The best charity is that given when one is in need and struggling.»^[1]

This exalted rank is better than the rank of those whom Allāh described in His statements,

﴿وَيُطْعِمُونَ الطَّامَ عَلَى حُبِّهِ﴾

«And they give food, inspite of their love for it.»(76:8), and,

﴿وَمِمَّا أَلَمَّا عَلَى حُبِّهِ﴾

«And gives his wealth, in spite of love for it.»(2:177)

[1] Abu Dāwud 2:146.

The latter give charity even though they love the wealth they give, not that they really need it, nor that it is necessary for them to keep it. The former prefer others to themselves even though they are in need and have a necessity for what they spend in charity.

Abu Bakr Aş-Şiddiq gave away all his wealth in charity and Allāh's Messenger ﷺ asked him,

«مَا أَبْقَيْتَ لِأَهْلِكَ؟»

«What did you keep for your family,» and he said, «I kept for them Allāh and His Messenger.»^[1]

Ikrimah (bin Abi Jahl) and two other wounded fighters were offered water when they were injured during the battle of Al-Yarmuk, and each one of them said that the sip of water should be given to another of the three wounded men. They did so even though they were badly injured and craving water. When the water reached the third man, he and the other two died and none of them drank any of the water! May Allāh be pleased with them and make them pleased with Him.

Al-Bukhārī recorded that Abu Hurayrah said, «A man came to the Prophet ﷺ and said, 'O Allāh's Messenger! Poverty has stuck me.' The Prophet ﷺ sent a messenger to his wives (to bring something for that man to eat) but they said that they had nothing. Then Allāh's Messenger ﷺ said,

«أَلَا رَجُلٌ يُضَيِّفُ مَدًّا، اللَّيْلَةَ، رَحِمَهُ اللَّهُ»

«Who will invite this person or entertain him as a guest tonight; may Allāh grant His mercy to him who does so?»

An Anṣārī man said, 'I, O Allāh's Messenger!' So he took him to his wife and said to her, 'Entertain the guest of Allāh's Messenger generously.' She said, 'By Allāh ! We have nothing except the meal for my children.' He said, 'Let your children sleep if they ask for supper. Then turn off the lamp and we go to bed tonight while hungry.' She did what he asked her to do. In the morning the Anṣārī went to Allāh's Messenger ﷺ who said,

[1] Tuhfat Al-Aḥwadhī 10:161.

«لَقَدْ عَجِبَ اللَّهُ عَزَّ وَجَلَّ - أَوْ ضَحِكَ - مِنْ فُلَانٍ وَفُلَانَةٍ»

«Allāh wondered (favorably) or laughed at the action of so-and-so and his wife.» Then Allāh revealed,

﴿وَيُفَضِّلُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانُوا فِي حَاجَةٍ﴾

«and they give them preference over themselves even though they were in need of that».^[1]

Al-Bukhārī recorded this *Hadīth* in another part of his *Ṣaḥīḥ*. Muslim, At-Tirmidhi, An-Nasā'ī collected this *Hadīth*. In another narration for this *Hadīth*, the Companion's name was mentioned, it was Abu Ṭalḥah Al-Anṣārī, may Allāh be pleased with him.^[2]

Allāh said,

﴿وَمَنْ يَوْكُ شَيْءٍ نَفْسِهِ، فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

«And whosoever is saved from his own greed, such are they who will be the successful.»

indicating that those who are saved from being stingy, then they have earned success and a good achievement. Imām Aḥmad recorded that Jābir bin 'Abdullāh said that the Messenger of Allāh ﷺ said,

«إِيَّاكُمْ وَالظُّلْمَ، فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ، وَاتَّقُوا الشَّحَّ، فَإِنَّ الشَّحَّ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ، حَمَلَهُمْ عَلَى أَنْ سَفَكُوا دِمَاءَهُمْ وَاسْتَحْلَوْا مَحَارِمَهُمْ»

«Be on your guard against committing oppression, for oppression is a darkness on the Day of Resurrection. Be on your guard against being stingy, for being stingy is what destroyed those who were before you. It made them shed blood and make lawful what was unlawful for them.»^[3] Muslim collected this *Hadīth*.^[4]

[1] *Faṭḥ Al-Bārī* 8:500.

[2] *Faṭḥ Al-Bārī* 7:149, Muslim 3:1624, 1625, *Tuhfat Al-Aḥwadhī* 9:197, An-Nasā'ī in *Al-Kubrā* 6:486.

[3] Aḥmad 3:323.

[4] Muslim 4:1996.

Ibn Abi Hātim recorded that Al-Aswad bin Hilāl said that a man said to 'Abdullāh (bin Mas'ūd), "O Abu 'Abdur-Rahmān! I fear that I have earned destruction for myself." 'Abdullāh asked him what the matter was and he said, "I hear Allāh's saying,

﴿وَمَنْ يُوقِ شَعْنَهُ نَجَّيْنَاهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

﴿And whosoever is saved from his own greed, such are they who will be the successful.﴾

and I am somewhat a miser who barely gives away anything." 'Abdullāh said, "That is not the greed Allāh mentioned in the Qur'ān, which pertains to illegally consuming your brother's wealth. What you have is miserliness, and it is an evil thing indeed to be a miser." [1]

Allāh said,

﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَؤُوفٌ رَحِيمٌ﴾

﴿And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.﴾

This is the third type of believers whose poor most deserve to receive a part of the Fai'. These three types are the Muhājirīn, the Anṣār and those who followed their righteous lead with excellence. Allāh said in another Āyah,

﴿وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ﴾

﴿And of the foremost to embrace Islām of the Muhājirīn and the Anṣār and also those who followed them exactly, Allāh is well-pleased with them as they are well-pleased with Him.﴾ (9:100)

The third type are those who followed the Muhājirīn and Anṣār in their good works, beautiful attributes and who invoke Allāh for them in public and secret. This is why Allāh the Exalted said in this honorable Āyah,

[1] Aṭ-Ṭabari 28:29.

﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ﴾

«And those who came after them say», meaning, the statement that they utter is,

﴿رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًا﴾

«Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred», meaning, rage or envy,

﴿لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ﴾

«against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.»

Indeed, it is a beautiful way that Imām Mālik used this honorable *Āyah* to declare that the Rāfiḍah^[1] who curse the Companions do not have a share in the *Fai'* money, because they do not have the good quality of those whom Allāh has described here that they say,

﴿رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ﴾

«Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.»

Ibn Abi Hātim recorded that 'Ā'ishah said, "They were commanded to invoke Allāh to forgive them, but instead, they cursed them!" She then recited this *Āyah*,

﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ﴾

«And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed."»^[2]

[1] A group of Shiites.

[2] Muslim recorded a similar narration, 4:2317.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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الْحَاشِرَةُ

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا
وَلِأَخَوِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا
غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَؤُوفٌ رَحِيمٌ ﴿١١﴾ أَلَمْ تَرَ إِلَى
الَّذِينَ نَافَقُوا يَقُولُونَ لِأَخَوْتِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ
الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ
أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١٢﴾
لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِنْ قُوتِلُوا لَا يَنْصُرُهُمْ
وَلَئِنْ نَصَرُوهُمْ لَيُوَلُّنَّ الْأُبَدِرَ ثُمَّ لَا يَبْصُرُونَ ﴿١٣﴾
لَأَنَّهُ أَشْدُّ رَهْبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ ذَلِكَ بِأَنَّهُمْ قَوْمٌ
لَا يَفْقَهُونَ ﴿١٤﴾ لَا يَتَذَكَّرُونَكُمْ جَمِيعًا إِلَّا فِي قُرَى
مُحْصَنَةٍ أَوْ مِنْ دُونِهَا يُجَدِّدُ بِأَسْهُمٍ يَتَّبِعُهُمْ شَدِيدٌ غَضَبُهُمْ
جَمِيعًا وَقُلُوبُهُمْ شَقَّى ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿١٥﴾
كَذَلِكَ الَّذِينَ مِنْ قَبْلِهِمْ قَرَّبُوا دَأْوًا وَآيَالَ أَزْوَاجِهِمْ وَلَهُمْ عَذَابٌ
أَلِيمٌ ﴿١٦﴾ كَذَلِكَ الشَّيْطَانُ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ
قَالَ إِنِّي بَرِيءٌ مِنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿١٧﴾

﴿أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِأَخَوْتِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ﴾ لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِنْ قُوتِلُوا لَا يَنْصُرُهُمْ وَلَئِنْ نَصَرُوهُمْ لَيُوَلُّنَّ الْأُدْبَرَ ثُمَّ لَا يَبْصُرُونَ ﴿١١﴾ لَأَنَّهُ أَشْدُّ رَهْبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٢﴾ لَا يَتَذَكَّرُونَكُمْ جَمِيعًا إِلَّا فِي قُرَى مُحْصَنَةٍ أَوْ مِنْ دُونِهَا يُجَدِّدُ بِأَسْهُمٍ يَتَّبِعُهُمْ شَدِيدٌ غَضَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَقَّى ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿١٣﴾ كَذَلِكَ الَّذِينَ مِنْ قَبْلِهِمْ قَرَّبُوا دَأْوًا وَآيَالَ أَزْوَاجِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٤﴾ كَذَلِكَ الشَّيْطَانُ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿١٥﴾

وَكَذَلِكَ أَزْوَاجُهُمْ قَرَّبُوا دَأْوًا وَآيَالَ أَزْوَاجِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٦﴾ كَذَلِكَ الشَّيْطَانُ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿١٧﴾ فَكَانَ عَقِبَهُمَا اتِّخَاذُ الْبَيْتِ خَلِيدَيْنِ فِيمَا وَدَّكَ جَعَلُوا الْفُلُودَيْنِ ﴿١٨﴾

﴿11. Have you not observed the hypocrites who say to their disbelieving brethren among the People of the Scripture, "If you are expelled, we indeed will go out with you, and we shall never obey anyone against you; and if you are attacked, we shall indeed help you." But Allāh is Witness that they verily are liars.﴾

﴿12. Surely, if they (the Jews) are expelled, never will they (hypocrites) go out with them; and if they are attacked, they will never help them. And (even) if they do help them, they (hypocrites) will turn their backs, and they will not be

victorious.﴾

﴿13. Verily, you are more fearful in their breasts than Allāh. That is because they are a people who comprehend not.﴾

﴿14. They fight not against you even together, except in fortified townships, or from behind walls. Their enmity among themselves is very great. You would think they were united, but their hearts are divided. That is because they are a people who understand not.﴾

﴿15. They are like their immediate predecessors; they tasted the evil result of their conduct, and for them a painful torment.﴾

﴿16. Like Shayṭān, when he says to man: "Disbelieve." But when he disbelieves, Shayṭān says: "I am free of you, I fear Allāh, the Lord of all that exists!"﴾

﴿17. So, the end of both will be that they will be in the Fire, abiding therein. Such is the recompense of the wrongdoers.﴾

The False Promise of Support the Hypocrites gave to the Jews

Allāh states that the hypocrites, 'Abdullāh bin Ubayy and his like, sent a messenger to Bani An-Nadīr promising them help. Allāh the Exalted said,

﴿أَلَمْ تَرَ إِلَى الَّذِينَ تَقُولُونَ لَا غُرْبَ لَنَا مِنَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجُوا لَتَخْرُجَ مَعَكُمْ وَلَا ظُلْمَ لَكُمْ أَفَئَا رَأَيْتُمْ لَتَضُرُّكُمْ﴾

﴿Have you not observed the hypocrites who say to their friends among the People of the Scripture who disbelieve: "If you are expelled, we indeed will go out with you, and we shall never obey anyone against you; and if you are attacked, we shall indeed help you."﴾ Allāh then said,

﴿وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ﴾

﴿But Allāh is Witness that they verily are liars.﴾ meaning, the hypocrites lied when they issued this promise, because it was just words that they did not intend to fulfill. Also, what they said they would do, would never have been fulfilled by them, and this is why Allāh said,

﴿وَلَكِنْ قَوْلُهُمْ لَا يَضُرُّهُمْ﴾

﴿and if they are attacked, they will never help them.﴾

meaning, the hypocrites will not fight along with the Jews,

﴿وَلَكِنْ نَصْرُهُمْ﴾

﴿And (even) if they do help them,﴾ and even if the hypocrites did fight along their side,

﴿يَقُولُكَ الْأَدْبَرُ ثُمَّ لَا يُفْعَلُ﴾

﴿they will turn their backs, and they will not be victorious.﴾

This Āyah contains good news, just as the good news that this following Āyah conveys,

﴿لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنْ اللَّهِ﴾

﴿Verily, you are more fearful in their breasts than Allāh.﴾

meaning, the hypocrites fear you more than they fear Allāh, as He says;

﴿إِنَّا نَرَىٰ فِيهِمْ يَتَخَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً﴾

﴿Behold! a section of them fear men as they fear Allāh or even more.﴾(4:77)

This is why Allāh said,

﴿ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ﴾

﴿That is because they are a people who comprehend not.﴾ Allāh then said,

﴿لَا يَنْتَابِرُونَكَ جَمِيعًا إِلَّا فِي قَرْيٍ مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ حُدُودٍ﴾

﴿They fight not against you even together, except in fortified townships, or from behind walls.﴾

meaning, they will not fight Muslims except from behind besieged fortified forts, because of their cowardice and fear of Muslims. They only fight when they have to defend themselves (even though they threaten Muslims of reprisals).

Allāh the Exalted said,

﴿بِأَسْهَمٍ يَبْتَغِيهِمْ سَوْدِيَّةٌ﴾

﴿Their enmity among themselves is very great.﴾ meaning, the enmity they feel against each other is intense,

﴿وَيُؤَيِّدُ بَيْنَهُمْ بَأْسَ بَعْضٍ﴾

﴿And make you to taste the violence of one another.﴾ (6:65)
Allāh said in the Āyah,

﴿تَحْسِبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّى﴾

﴿You would think they were united, but their hearts are divided.﴾

meaning, even though one might see them combining forces and think that these forces are harmonious, yet in reality, they are divided severely. Ibrāhīm An-Nakha'ī said that this Āyah refers to the hypocrites and the People of the Scriptures,

﴿ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ﴾

﴿That is because they are a people who understand not.﴾ Allāh said,

﴿كَتَلَّ الَّذِينَ مِن قَبْلِهِم فَرِيًّا دَافُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ﴾

﴿They are like their immediate predecessors; they tasted the evil result of their conduct, and for them a painful torment.﴾

referring to the Jewish tribe of Bani Qaynūqā'^[1], according to Ibn 'Abbās, Qatādah and Muḥammad bin Ishāq.^[2]

The Parable of the Hypocrites and the Jews

Allāh said,

﴿كَتَلَّ الشَّيْطَانُ إِذْ قَالَ لِلْإِنسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِّنكَ﴾

﴿Like Shayṭān, when he says to man: "Disbelieve." But when (man) disbelieves, Shayṭān says: "I am free of you..."﴾

meaning, the example of the Jews being deceived by the promises of the hypocrites, who said that they will help them if Muslims fight them, is that of the devil. When matters got serious and the Jews were besieged, the hypocrites betrayed them and abandoned them to taste utter defeat. Likewise, the devil lures mankind into disbelief and when they obey him, he disowns them and declares himself free of their actions, saying,

﴿إِنِّي أَخَافُ اللَّهَ رَبَّ الْكَافِرِينَ﴾

^[1] At-Ṭabari 23:293.

^[2] At-Ṭabari 23:293.

﴿١٨﴾

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﴿١٩﴾

كَانَ عَذِيبُهَا أَهْبًا فِي النَّارِ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ
الظَّالِمِينَ ﴿١٨﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَنَظَرُ
نَفْسٍ مَا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ
﴿١٩﴾ وَلَا تَكُونُوا كَالَّذِينَ سَوَّاهُ اللَّهُ فَأَسْلَمَتْهُمُ أَنْفُسُهُمْ أَولَئِكَ
هُمُ الْفٰسِقُونَ ﴿٢٠﴾ لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ
الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفٰبِقُونَ ﴿٢١﴾ لَوْ أَنَّنَا هَآءِهِ
الْقُرَىٰ إِن عَلَىٰ جَبَلٍ لَّرَأَيْنَا عُخُشًا مَّتَّصِدَةً فِى فُجُورٍ
أَلْوَىٰ وَذٰلِكَ الْأَمَثَلُ نَضَرُبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ
﴿٢٢﴾ هُوَ اللَّهُ الَّذِى لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ الْعِشْيَ وَالشَّهَادَةُ
هُوَ الرَّحْمٰنُ الرَّحِيمُ ﴿٢٣﴾ هُوَ اللَّهُ الَّذِى لَا إِلَهَ إِلَّا هُوَ
الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ
الْجَبَّارُ الْمُتَكَبِّرُ سُبْحٰنَ اللَّهِ عَمَّا يُشْرِكُونَ
﴿٢٤﴾ هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ
يُسَبِّحُ لَهُ مَا فِى السَّمٰوٰتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٥﴾

سُورَةُ الْحَشْرِ

﴿I fear Allāh, the Lord of all that exists!﴾ Allāh said,

﴿كَانَ عَذِيبُهَا أَهْبًا فِي النَّارِ خَالِدِينَ فِيهَا﴾

﴿So, the end of both will be that they will be in the Fire, abiding therein.﴾

meaning, the end of both he, *Shayṭān*, who commanded that disbelief be committed, and those who accepted his call, was in the fire of Hell forever,

﴿وَذٰلِكَ جَزَاؤُا الظَّالِمِينَ﴾

﴿Such is the recompense of the wrongdoers.﴾ means, this is the recompense of every unjust person.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَنَظَرُ نَفْسٍ مَا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ﴾ وَلَا تَكُونُوا كَالَّذِينَ سَوَّاهُ اللَّهُ فَأَسْلَمَتْهُمُ أَنْفُسُهُمْ أَولَئِكَ هُمُ الْفٰسِقُونَ ﴿٢٠﴾ لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفٰبِقُونَ ﴿٢١﴾

﴿18. O you who believe! Have Taqwā of Allāh and let every person look to what he has sent forth for tomorrow, and fear Allāh. Verily, Allāh is All-Aware of what you do.﴾

﴿19. And be not like those who forgot Allāh, and He caused them to forget themselves. Those are the rebellious.﴾

﴿20. Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful.﴾

The Command to have *Taqwā* and to prepare for the Day of Resurrection

Imām Aḥmad recorded that Al-Mundhir bin Jarīr narrated that his father said, "While we were in the company of the Messenger of Allāh ﷺ in the early hours of the morning, some people came there who were barefooted, naked, wearing striped woolen clothes, or cloaks, with their swords hung (around their necks). Most of them, nay, all of them, belonged to the tribe of Muḍar. The color of the face of the Messenger of Allāh ﷺ underwent a change when he saw them in poverty. He then entered (his house) and came out and commanded Bilāl to pronounce *Adhān*. Bilāl pronounced *Adhān* and *Iqāmah*, and the Prophet ﷺ led the prayer. He then addressed them, first reciting,

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ﴾

«O mankind! Have *Taqwā* of your Lord, Who created you from a single person...» (4:1),

until the end of the *Āyah*. Then he recited the *Āyah* that is in *Sūrat Al-Ḥashr*:

﴿وَلَنَنْظُرَ نَفْسًا مَا قَدَّمَتْ لِغَدٍ﴾

«and let every person look to what he has sent forth for tomorrow,"»

He then said,

"A man donated his *Dinār*, his *Dirham*, from his clothes, from his *Sā'* ^[1] of wheat, from his *Sā'* of dates" – until he said – "even if it was half a date." Then a person among the Anṣār came there with a moneybag, which his hands could scarcely lift; in fact, his hands could not lift it. Then the people followed continuously, until I saw two heaps of eatables and clothes. I saw the face of the Messenger of Allāh ﷺ radiate with pleasure, like gold. The Messenger of Allāh ﷺ said,

«مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً فَلَهُ أَجْرُهَا وَأَجْرُ مَنْ عَمِلَ بِهَا بَعْدَهُ، مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَجُورِهِمْ شَيْءٌ، وَمَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً سَيِّئَةً كَانَ عَلَيْهِ وِزْرُهَا وَوِزْرُ

[1] A measure of weight; four scoops with two hands held together.

مَنْ عَمِلَ بِهَا، مِنْ غَيْرِ أَنْ يُقْصَرَ مِنْ أَوْزَارِهِمْ شَيْءٌ،

‘He who sets a good example in Islām, there is a reward for him for this (act of goodness) and reward of that also who acted according to it subsequently, without any deduction from their rewards. Whoever sets in Islām an evil example, there is upon him the burden of that evil and the burden of him also who acted upon it subsequently, without any deduction from their burden.’^[1]

Muslim recorded this *Hadīth* via the chain of Shu‘bah.^[2] Therefore, Allāh’s statement,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ﴾

‘O you who believe! Have *Taqwā* of Allāh’,

ordains the *Taqwā* of Allāh which pertains to obeying what He ordered and staying away from what He forbade.

Allāh said,

﴿وَلَتَنْظُرَنَّهُمْ النَّفْسُ مَا قَدَّمَتْ لِغَدٍ﴾

‘and let every person look to what he has sent forth for tomorrow,’

meaning, hold yourselves accountable before you are recompensed, and contemplate what you have kept for yourselves of good deeds for the Day of your return and being paraded before your Lord,

﴿وَاتَّقُوا اللَّهَ﴾

‘Have *Taqwā* of Allāh’, again ordering *Taqwā*,

﴿إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ﴾

‘Verily, Allāh is All-Aware of what you do.’

Allāh asserts that surely, He knows all of your deeds – O mankind – and actions. Nothing that pertains to you ever escapes His observation, nor any matter of yours, whether major or minor, is ever beyond His knowledge,

﴿وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ﴾

[1] Ahmad 4 :358.

[2] Muslim 2 :704.

«And be not like those who forgot Allāh, and He caused them to forget themselves.»

meaning, do not forget the remembrance of Allāh, the Exalted, otherwise, He will make you forget to perform the good deeds that benefit you in your return, because the recompense is equated with the action. This is why Allāh the Exalted said,

﴿أُولَٰئِكَ هُمُ الْفَٰسِقُونَ﴾

«Those are the rebellious.» referring to those who rebel against obedience to Allāh, who will earn destruction on the Day of Resurrection and failure upon their return,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْخَٰسِرُونَ﴾

«O you who believe! Let not your properties or your children divert you from the remembrance of Allāh. And whosoever does that, then they are the losers.» (63:9)

The Residents of Paradise and the Residents of Hell are never Equal

Allāh said,

﴿لَا يَسْتَوِي أَهْبَابُ النَّارِ وَأَهْبَابُ الْجَنَّةِ﴾

«Not equal are the dwellers of the Fire and the dwellers of the Paradise.»

meaning, these two categories of people are never the same with regards to the judgement of Allāh, the Exalted, on the Day of Resurrection. Allāh said in other Āyāt,

﴿أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا أَلْسِنَتَهُمْ أَن نَّجْعَلَهُم كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّٰلِحٰتِ سَوَآءٌ خَلْقُهُمْ وَصَنَافُهُمْ سَآءَ مَا يَحْكُمُونَ﴾

«Or do those who earn evil deeds think that We shall hold them equal with those who believe and do righteous good deeds, in their present life and after their death? Worst is the judgement that they make.» (45:21),

﴿وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّٰلِحٰتِ وَلَا الَّذِينَ كَفَرُوا قَلِيلًا مَّا تَذَكَّرُونَ﴾

«And not equal are the blind and those who see; nor are those who believe and do righteous good deeds and those who do evil. Little do you remember!» (40:58), and,

﴿أَمْ جَعَلَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ جَعَلَ السَّوْفِينَ كَالْآخِرِينَ﴾

«Shall We treat those who believe and do righteous good deeds as corrupters on earth? Or shall We treat those who have Taqwā as the wicked?» (38:28)

Therefore, Allāh asserts that He will honor the righteous and humiliate the sinners, and this is why He said here,

﴿أَمْحَبَّ الْجَنَّةُ هُمُ النَّاجُونَ﴾

«It is the dwellers of Paradise that will be successful.»

that is, they are those who will earn safety and deliverance from the torment of Allāh the Exalted and Most Honored.

﴿ثَوَّارَةً هَذَا الْفَرَمَانِ عَلَى جَبَلٍ لَرَأَيْتُمْ خَشْيَةً مُصَدِّعًا مِنْ خَشْيَةِ اللَّهِ وَبَلَدَ الْأَنْثَى نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢١﴾ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ الْقَبْصُ وَالشَّهَادَةُ هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿٢٢﴾ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ أَلَيْكَ الْفُؤَادُ أَلَمْ تَكُنْ الْمَوْجُودُ أَلَمْ يَكُنِ الْمَرْبُورُ الْجَبَّارُ الْمُتَكَبِّرُ شَبَّحَنَّا اللَّهَ عَمَّا يَشْرِكُونَ ﴿٢٣﴾ هُوَ اللَّهُ الْخَلَّاقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٤﴾﴾

«21. Had We sent down this Qur'ān on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allāh. Such are the parables which We put forward to mankind that they may reflect.»

«22. He is Allāh, beside Whom Lā ilāha illā Huwa, the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful.»

«23. He is Allāh, beside Whom Lā ilāha illā Huwa, Al-Malik, Al-Quddūs, As-Salām, Al-Mu'min, Al-Muhaymin, Al-'Azīz, Al-Jabbār, Al-Mutakabbir. Glory be to Allāh! Above all that they associate as partners with Him.»

«24. He is Allāh, Al-Khāliq, Al-Bārī, Al-Muṣawwir. To Him belong the Best Names. All that is in the heavens and the earth

glorify Him. And He is the Almighty, the All-Wise.﴾

Asserting the Greatness of the Qur'ān

Allāh the Exalted emphasizes the greatness of the Qur'ān, its high status and of being worthy of making hearts humble and rent asunder upon hearing it, because of the true promises and sure threats that it contains,

﴿لَوْ أَرْسَلْنَا مِنْكَ الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْنَاهُ خَاشِعًا مَتَصَدِّعًا مِنْ خَشْيَةِ اللَّهِ﴾

﴿Had We sent down this Qur'ān on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allāh.﴾

If this is the case with a mountain which is hard and huge, that if it was made able to comprehend and understand this Qur'ān, will feel humble and crumble from fear of Allāh the Exalted, then what about you - O mankind? Why do your hearts not feel softness and humbleness from the fear of Allāh, even though you understand Allāh's command and comprehend His Book? This is why Allāh said,

﴿وَمِنْ ذَلِكَ الْأَمْثَلِ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ﴾

﴿Such are the parables which We put forward to mankind that they may reflect.﴾

There is a *Ḥadīth* of the *Mutāwātir* grade that states that the Messenger of Allāh ﷺ had someone make him a *Minbar*. Before that, he used to stand next to a tree trunk in the *Masjid* to deliver speeches. So, when the *Minbar* was made and placed in the *Masjid*, the Prophet ﷺ came to deliver a speech and passed the tree trunk, headed towards the *Minbar*, the tree trunk started weeping, just like an infant. The tree trunk missed hearing the remembrance of Allāh and the revelation that were being recited next to it. In one of the narrations for this *Ḥadīth*, Al-Ḥasan Al-Baṣrī said after narrating the *Ḥadīth*, "You - mankind - are more worthy to miss the Messenger of Allāh ﷺ than the tree trunk!"^[1]

Likewise, this honorable *Āyah* asks that if the solid mountains feel humble and are rent asunder from the fear of

[1] *Fath Al-Bāri* 6:696, *Ad-Dārimi* 1:34, 35.

Allāh, if it heard Allāh's Speech and comprehended it, what about you - O mankind - who heard the Qur'ān and understood it? Allāh the Exalted said in another Āyah,

﴿وَلَوْ أَن قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِئَتْ بِهِ الْأَرْضُ أَوْ كَلِمٌ بِهِ الْأَمْوَاتُ﴾

﴿And if there had been a Qur'ān with which mountains could be moved, or the earth could be cloven asunder, or the dead could be made to speak.﴾(13:31)

We mentioned the meaning of this Āyah as stating that, if there were a Qur'ān that has these qualities, it would be this Qur'ān. Allāh the Exalted said in another Āyah,

﴿وَرَأَى مِنَ الْجَبَارَةِ لِمَا يُنْقَبِرُ بِهِ الْأَنْهَارُ وَرَأَى مِنْهَا لِمَا يَنْفُكُ فَيَخْرُجُ بِهِ السَّاءُ وَلَهُ مِنْهَا لِمَا يَنْبُطُ مِنْ خَشْيَةِ اللَّهِ﴾

﴿And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them which fall down for fear of Allāh.﴾(2:74)

Glorifying Allāh the Exalted by mentioning His Names and Attributes

Allāh the Exalted said,

﴿هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَلِيمٌ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ﴾

﴿He is Allāh, beside Whom Lā ilāha illā Huwa, the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful.﴾

Allāh states that He Alone is worthy of worship, there is no Lord or God for the existence, except Him. All that is being worshipped instead of Allāh are false deities. Allāh is the All-Knower in the unseen and the seen, He knows all that pertains to the creations that we see, and those we cannot see. Nothing in heaven or on earth ever escapes His knowledge, no matter how great or insignificant, big or small, including ants in darkness. Allāh's statement,

﴿هُوَ الرَّحْمَنُ الرَّحِيمُ﴾

﴿He is the Most Gracious, the Most Merciful.﴾

was duly explained before at the very beginning of this Tafsīr,

so it is not necessary to repeat it here, and it asserts that Allāh is the Owner of the wide encompassing mercy that entails all of His creation. He is Ar-Rahmān and Ar-Rahīm of this life and the Hereafter. Allāh the Exalted said in other *Āyāt*,

﴿وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ﴾

﴿And My mercy embraces all things.﴾(7:156),

﴿كُتِبَ عَلَيْكُمُ عَلَىٰ نَفْسِهِ الرَّحْمَةُ﴾

﴿Your Lord has written (prescribed) mercy for Himself.﴾(6:54), and,

﴿قُلْ بِفَضْلِ اللَّهِ وَرَحْمَتِهِ إِنِّي رَايْتُكُمْ يَوْمَ تَمُوتُونَ﴾

﴿Say: "In the bounty of Allāh, and in His mercy; - therein let them rejoice." That is better than what (the wealth) they amass.﴾(10:58)

Allāh the Exalted said,

﴿هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ﴾

﴿He is Allāh, beside Whom Lā ilāha illā Huwa, Al-Malik.﴾

Al-Malik, meaning "The Owner and King of all things," Who has full power over them without resistance or hindrance. Allāh's statement,

﴿الْقُدُّوسُ﴾

﴿Al-Quddūs,﴾ meaning "The Pure," according to Wahb bin Munabbih, while Mujāhid and Qatādah said that Al-Quddūs means "The Blessed."^[1] Ibn Jurayj said that Al-Quddūs means "He Whom the honorable angels glorify."^[2]

﴿السَّلَامُ﴾

﴿As-Salām,﴾ meaning "Free from any defects or shortcomings that lessen or decrease His perfect attributes and actions." Allāh's statement,

﴿الْغَنِيُّ﴾

[1] At-Ṭabari 23:302.

[2] Ad-Durr Al-Manthūr 8:123.

﴿Al-Mu'min,﴾ means "Who has granted safety to His servants by promising that He will never be unjust to them," according to Aḍ-Ḍaḥḥāk who reported it from Ibn 'Abbās.^[1] Qatādah said that Al-Mu'min means that "Allāh affirms that His statements are true,"^[2] while Ibn Zayd said that it means, "He attested to His faithful servants' having faith in Him."^[3] Allāh's statement,

﴿الْمُؤْمِنُونَ﴾

﴿Al-Muḥaymin,﴾ means, according to Ibn 'Abbās and others, "The Witness for His servants actions," that is, the Ever-Watcher over them.^[4] Allāh said in similar Āyāt,

﴿وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ﴾

﴿And Allāh is Witness over all things.﴾(58:6),

﴿ثُمَّ اللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ﴾

﴿and moreover Allāh is Witness over what they used to do.﴾(10:46), and,

﴿أَفَمَنْ هُوَ قَائِمٌ عَلَىٰ كُلِّ نَفْسٍ بِمَا كَسَبَتْ﴾

﴿Is then He (Allāh) Who takes charge (guards) of every person and knows all that he has earned?﴾(13:33) Allāh said,

﴿الْعَزِيزُ﴾

﴿Al-'Azīz,﴾ meaning that "He is the Almighty, Dominant over all things." Therefore, His majesty is never violated, due to His might, greatness, irresistible power and pride. Allāh said;

﴿الْجَبَّارُ الْمَكْبُورُ﴾

﴿Al-Jabbār, Al-Mutakabbir,﴾ meaning "The Only One worthy of being the Compeller and Supreme." There is a Ḥadīth in the Ṣaḥīḥ Collection in which Allāh said,

«الْعَظَمَةُ إِزَارِي، وَالْكِبَرِيَاءُ رِدَائِي، فَمَنْ نَارَعَني وَاجِدًا بَيْنَهُمَا عَذِيبُهُ»

[1] Ad-Durr Al-Manthūr 8 :123.

[2] Aṭ-Ṭabari 23 :303.

[3] Aṭ-Ṭabari 23 :303.

[4] Al-Baghawī 4 :326.

‘*Might is My Izār and pride is My Riḍā; if anyone disputes any one of them with Me, then I will punish him.*’^[1]

Allāh the Exalted said,

﴿سُبْحَنَ اللَّهِ عَمَّا يُشْرِكُونَ﴾

‘*Glory be to Allāh! (High is He) above all that they associate as partners with Him.*’, then He said,

﴿هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ﴾

‘*He is Allāh, Al-Khāliq, Al-Bāri, Al-Muṣawwir.*’

Al-Khāliq refers to measuring and proportioning, Al-Bāri refers to inventing and bringing into existence what He has created and measured. Surely, none except Allāh is able to measure, bring forth and create whatever He wills to come to existence. Allāh’s statement,

﴿الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ﴾

‘*Al-Khāliq, Al-Bāri, Al-Muṣawwir.*’ means, if Allāh wills something, He merely says to it “be” and it comes to existence in the form that He wills and the shape He chooses,

﴿فَإِنْ أَرَادَ شَيْءٌ أَنْ يَخْلُقَ مِنْ دُونِ ذَلِكَ شَيْءٌ فَكَانَ كَمَا يَشَاءُ﴾

‘*In whatever form He willed, He put you together.*’ (82:8)

Allāh describing Himself as being Al-Muṣawwir, Who brings into existence anything He wills in the shape and form He decides.

Al-Asmā’ Al-Ḥusnā

Allāh the Exalted said,

﴿لَهُ الْأَسْمَاءُ الْحُسْنَى﴾

‘*To Him belong Al-Asmā’ Al-Ḥusnā (the Best Names).*’

We explained the meaning of this Āyah in the Tafsīr of Sūrat Al-A’rāf.^[2] The Two Ṣaḥīḥs recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«إِنَّ لِلَّهِ تَعَالَى تِسْعَةً وَتِسْعِينَ اسْمًا، بَاءَتْهُ إِلَّا وَاحِدًا، مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ، وَهُوَ

^[1] Muslim 4:2023.

^[2] See volume four, the Tafsīr of Sūrat Al-A’rāf [7:180].

The Tafsir of Sūrat Al-Mumtahanaḥ (Chapter - 60)

Which was revealed in Al-Madīnah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٥١٩

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ
إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ
وَإِنَّمَا أَنْتُمْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنْ كُنْتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِ
وَأَيُّمَةٍ مَرْضَىٰ فِي دِينِكُمْ بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ
وَمَا أَعْلَنْتُمْ وَمَنْ يَقْعَلْ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ۚ إِنْ
يَتَفَقَّهْتُمْ بَعُورًا لَكُمْ أَعْدَاءُ وَيَسْطُرُوا إِلَيْكُمْ آيَاتِهِمْ وَالْيَتِيمَ
بِالسُّوءِ وَوَدُّوا أَنْ تُكْفَرُوا ۚ إِنْ تَنْفَعُكُمْ أَرْحَامُكُمْ وَلَا أَوْلَاكُمْ
يَوْمَ الْقِيَمَةِ يَفْصِلْ بَيْنَكُمْ وَاللَّهُ يَمَّا تَعْمَلُونَ ۚ قَدْ
كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالَ الْقَوْمُ
إِنَّا بُرَءُكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرًا يُكْرَهُ وَيَدْعِيَانَا
وَبَيْنَكُمْ الْعَدَاوَةَ وَالْبَغْضَاءَ أَبَدًا حَتَّىٰ تُؤْمِنُوا بِاللَّهِ وَحْدَهُ إِلَّا
قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَا تُشْفِقْ عَلَيَّ إِنَّكَ وَمَا إِلَهُكَ إِلَّا اللَّهُ مِنْ شَيْءٍ
رَبَّنَا عَلَيْنَا نَوَلِّئُكَ إِنَّنَا وَإِلَيْكَ الْمَصِيرُ ۚ رَبَّنَا لَا تَجْعَلْنَا
فِتْنَةً لِلَّذِينَ كَفَرُوا وَآخِرُكُمْ رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ۝

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh,
the Most Gracious, the
Most Merciful.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا
عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ
إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِنَّمَا أَنْتُمْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنْ كُنْتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِ وَآيَةٍ مَرْضَىٰ فِي دِينِكُمْ بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ يَقْعَلْ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ۚ إِنْ يَتَفَقَّهْتُمْ بَعُورًا لَكُمْ أَعْدَاءُ وَيَسْطُرُوا إِلَيْكُمْ آيَاتِهِمْ وَالْيَتِيمَ بِالسُّوءِ وَوَدُّوا أَنْ تُكْفَرُوا ۚ إِنْ تَنْفَعُكُمْ أَرْحَامُكُمْ وَلَا أَوْلَاكُمْ يَوْمَ الْقِيَمَةِ يَفْصِلْ بَيْنَكُمْ وَاللَّهُ يَمَّا تَعْمَلُونَ ۚ قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالَ الْقَوْمُ إِنَّا بُرَءُكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرًا يُكْرَهُ وَيَدْعِيَانَا وَبَيْنَكُمْ الْعَدَاوَةَ وَالْبَغْضَاءَ أَبَدًا حَتَّىٰ تُؤْمِنُوا بِاللَّهِ وَحْدَهُ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَا تُشْفِقْ عَلَيَّ إِنَّكَ وَمَا إِلَهُكَ إِلَّا اللَّهُ مِنْ شَيْءٍ رَبَّنَا عَلَيْنَا نَوَلِّئُكَ إِنَّنَا وَإِلَيْكَ الْمَصِيرُ ۚ رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَآخِرُكُمْ رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ۝

41. O you who believe! Take not My enemies and your enemies as protecting friends, showing affection towards them, while they have disbelieved in what has come to you of the truth, and have driven out the Messenger and yourselves because you

believe in Allāh, your Lord! If you have come forth to strive in My cause and to seek My good pleasure. You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you (Muslims) does that, then indeed he has gone (far) astray from the straight path.﴾

﴿2. Should they gain the upper hand over you, they would behave to you as enemies, and stretch forth their hands and their tongues against you with evil, and they desire that you should disbelieve.﴾

﴿3. Neither your relatives nor your children will benefit you on the Day of Resurrection. He will judge between you. And Allāh is the All-Seer of what you do.﴾

Reason behind revealing Sūrat Al-Mumtaḥanah

The story of Ḥaṭīb bin Abi Balta'ah is the reason behind revealing the beginning of this honorable Sūrah. Ḥaṭīb was among the Early Emigrants and participated in the battle of Badr. Ḥaṭīb had children and wealth in Makkah, but he was not from the tribe of Quraysh. Rather, he was an ally of 'Uthmān. When the Messenger of Allāh ﷺ decided to conquer Makkah, after its people broke the peace treaty between them, he ordered the Muslims to mobilize their forces to attack Makkah, and then said,

«اللَّهُمَّ غُمْ عَلَيْهِمْ خَبْرَنَا»

«O Allāh! Keep our news concealed from them.»

Ḥaṭīb wrote a letter and sent it to the people of Makkah, with a woman from the tribe of Quraysh, informing them of the Messenger's intent to attack them. He wanted them to be indebted to him [so that they would grant safety to his family in Makkah]. Allāh the Exalted conveyed this matter to His Messenger ﷺ, because He accepted the Prophet's invocation [to Him to conceal the news of the attack]. The Prophet ﷺ sent someone after the woman and retrieved the letter. This story is collected in the Two Ṣaḥīḥs.

Imām Aḥmad recorded that Ḥasan bin Muḥammad bin 'Alī said that 'Abdullāh bin Abu Rāfi' – or Ubaydullāh bin Abu Rāfi' – said that he heard 'Alī say, "Allāh's Messenger ﷺ sent

me, Zubayr and Al-Miqdād saying,

«انْطَلِقُوا حَتَّى تَأْتُوا رَوْضَةَ خَاحٍ فَإِنَّ بِهَا طَبِيعَةً مَعَهَا كِتَابٌ نَخْذُرُهُ مِنْهَا»

‘Proceed until you reach *Rawḍat Khākh*⁽¹⁾, where there is a lady carrying a letter. Take that letter from her.’

So we proceeded on our way, with our horses galloping, until we reached the *Rawḍah*. There we found the lady and said to her, ‘Take out the letter.’ She said, ‘I am not carrying a letter.’ We said, ‘Take out the letter, or else we will take off your clothes.’ So she took it out of her braid, and we brought the letter to Allāh’s Messenger ﷺ. The letter was addressed from Hātib bin Abu Balta’ah to some pagans of Makkah, telling them about what Allāh’s Messenger ﷺ intended to do. Allāh’s Messenger ﷺ said,

«يَا حَاطِبُ، مَا هَذَا؟»

‘O Hātib! What is this?’

Hātib replied, ‘O Allāh’s Messenger! Do not make a hasty decision about me. I was a person not belonging to Quraysh, but I was an ally to them. All the Emigrants who were with you have kinsmen (in Makkah) who can protect their families. So I wanted to do them a favor, so they might protect my relatives, as I have no blood relation with them. I did not do this out of disbelief or to renegade from my religion, nor did I do it to choose disbelief after Islām.’ Allāh’s Messenger ﷺ said to his Companions,

«إِنَّهُ صَدَقَكُمْ»

‘Regarding him, he has told you the truth.’

‘Umar said, ‘O Allāh’s Messenger! Allow me to chop off the head of this hypocrite!’ The Prophet ﷺ said,

«إِنَّهُ قَدْ شَهِدَ بَدْرًا، وَمَا يُدْرِيكَ لَعَلَّ اللَّهَ اطَّلَعَ إِلَى أَهْلِ بَدْرٍ فَقَالَ: اغْتَمَلُوا مَا يَشْتُمُ فَقَدْ عَفَرْتُ لَكُمْ»

‘He attended Badr. What can I tell you, perhaps Allāh looked at those who attended Badr and said, “O the people of Badr, do

⁽¹⁾ A place, between Makkah and Al-Madinah, which is about twelve miles away from Al-Madinah.

*what you like, for I have forgiven you."*¹¹

The Group with the exception of Ibn Mājah, collected this Ḥadīth using various chains of narration that included Sufyān bin 'Uyaynah. Al-Bukhārī added in his narration in the chapter on the Prophet's battles, "Then Allāh revealed the Sūrah,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ﴾

«O you who believe! Take not my enemies and your enemies as protecting friends...»

Al-Bukhārī said in another part of his Ṣaḥīḥ, 'Amr (one of the narrators of the Ḥadīth) said, "This Āyah,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ﴾

«O you who believe! Take not my enemies and your enemies as protecting friends'...»

was revealed about Ḥāṭib, but I do not know if the Āyah was mentioned in the Ḥadīth (or was added as an explanation by one of the narrators)." Al-Bukhārī also said that 'Ali bin Al-Madīni said that Sufyān bin 'Uyaynah was asked, "Is this why this Āyah,

﴿لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ﴾

«O you who believe! Take not my enemies and your enemies as protecting friends...»

was revealed?" Sufyān said, "This is the narration that I collected from 'Amr, I did not leave a letter out of it. I do not know if anyone else memorized the same words for it."⁽¹⁾

The Command to have Enmity towards the Disbelievers and to abandon supporting Them

Allāh's statement,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تَلْفُظُونَ مِنْهُمْ بِالْعَرَفَةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ﴾

[1] *Fath Al-Bārī* 6:166, 7:592, 8:502, *Muslim* 4:1941, *Abu Dāwud* 3:108, *Tuhfat Al-Aḥwadhī* 9:198, and *An-Nāsā'ī in Al-Kubrā* 6:487.

﴿O you who believe! Take not My enemies and your enemies as protecting friends showing affection towards them, while they have disbelieved in what has come to you of the truth,﴾

refers to the idolators and the disbelievers who are combatants against Allāh, His Messenger ﷺ and the believers. It is they whom Allāh has decided should be our enemies and should be fought. Allāh has forbidden the believers to take them as friends, supporters or companions. Allāh the Exalted said in another Āyah ,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضُهُمْ أَوْلِيَاءُ بَيْنَهُمْ وَمَن يَتَوَلَّهُمْ يَكُون مِّنْهُمْ ۚ﴾

﴿O you who believe! Take not the Jews and the Christians as protecting friends, they are but protecting friends of each other. And if any among you takes them (as such), then surely, he is one of them.﴾ (5:51)

This Āyah contains a stern warning and a sure threat. Allāh the Exalted said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَهُمْ مَّزْهًا وَخُفْيَةً مِّنْ بَيْنِ أُولَٰئِكَ أَكْثَرُ ۚ إِنَّكُمْ تَعْمَلُونَ شَيْئًا ۝۱۰﴾

﴿O you who believe! Take not as protecting friends those who take your religion as a mockery and fun from among those who received the Scripture before you, nor from among the disbelievers; and have Taqwā of Allāh if you indeed are true believers.﴾ (5:57)

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِن دُونِ الْمُؤْمِنِينَ أُمِيتُوا أَن يَجْعَلُوا بَيْنَكُمْ سُلْطَانًا ظَالِمًا ۝۱۱﴾

﴿O you who believe! Take not for protecting friends disbelievers instead of believers. Do you wish to offer Allāh a manifest proof against yourselves?﴾ (4:144) and,

﴿لَا يَتَّخِذُ الْمُتَّقِينَ الْكٰفِرِينَ أَوْلِيَاءَ مِن دُونِ الْمُؤْمِنِينَ ۚ وَمَن يَفْعَلْ ذٰلِكَ فَلَيْسَ مِنَ اللَّهِ ۚ﴾
﴿فَمَن يَفْعَلْ ذٰلِكَ يَكُن مِّنْهُمْ ۚ﴾

﴿Let not the believers take the disbelievers as protecting friends instead of the believers, and whoever does that will never be

helped by Allāh in any way, except if you indeed fear a danger from them. And Allāh warns you against Himself (His punishment). ﴿3:28﴾

This is why Allāh's Messenger ﷺ accepted Hātib's excuse when he said that he only wanted to have a favor on the Quraysh, because of the property and family members he left behind in Makkah.

Allāh's statement,

﴿يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ﴾

﴿and have driven out the Messenger and yourselves (from your homeland)﴾

follows His encouragement to fight against them and to avoid being their supporters. This is because they expelled the Messenger ﷺ and his Companions on account of their hatred for *Tawhīd* and worshipping Allāh alone in sincerity. This is why Allāh the Exalted said,

﴿أَنْ تَزْمُوا بِاللّٰهِ رَبَّكُمْ﴾

﴿because you believe in Allāh, your Lord!﴾

meaning, 'your only fault is that you believed in Allāh, Lord of all that exists.' Allāh the Exalted said in other *Āyāt*,

﴿وَمَا تَقْصُرُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللّٰهِ الْغَرِيبِ الْحَمِيدِ﴾

﴿And they had no fault except that they believed in Allāh, Almighty, Al-Ḥamīd!﴾ (85:8) and,

﴿الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ﴾

﴿Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allāh."﴾ (22:40)

Allāh said,

﴿إِنْ كُنْتُمْ تُحِبُّونَ حَيَاتَكُمْ فِي سَبِيلِ وَآيَاتِهِ مَرْضَاتٍ﴾

﴿If you have come forth to strive in My cause and to seek My good pleasure.﴾

Allāh says, 'if you are as described here, then do not take the disbelievers as supporters. If you migrated in *Jihād* for My cause and for seeking My pleasure, then do not take My enemies and your enemies as protecting friends, after they

expelled you from your homes and property in rage against you and rejection of your religion.' Allāh's statement,

﴿يُخْفُونَ إِلَيْهِمْ بِالْهَوَىٰ وَأَنَا أَعْلَمُ بِمَا أَنْفَعْتُمْ وَمَا أَنْعَمْتُمْ﴾

«You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal.»

Allāh asks, 'do you do this while I know the secrets of the hearts, the intentions and all apparent things,'

﴿وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ۖ إِنَّ يَتَّقُكُمْ يَكُونُوا لَكُمْ أَعْدَاءَ وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُم بِالْهَوَىٰ﴾

«And whosoever of you does that, then indeed he has gone astray from the straight path. Should they gain the upper hand over you, they would behave to you as enemies, and stretch forth their hands and their tongues against you with evil,»

meaning, 'if they gain the upper hand over you, they would use every type of harm in their disposal to hurt you in words and action,'

﴿وَرِئَاءُكَ تَوَكَّفُورٌ﴾

«and they desire that you should disbelieve.»

meaning, 'they are eager that you do not earn any good. Therefore, their enmity to you is outward and inward, so how can you become supporters of this type of people?' This also encourages the enmity.

Allāh's statement,

﴿إِنْ تَتَّبِعْكُمْ أَنْحَاثُكُمْ وَلَا أَوْلَادُكُمْ يَوْمَ الْقِيَامَةِ يَفْعَلُ بَيْنَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

«Neither your relatives nor your children will benefit you on the Day of Resurrection. He will judge between you. And Allāh is the All-Seer of what you do.»

means, 'your family relations will not benefit you with Allāh if Allāh decided to cause harm your way. Your relations will not benefit you if you please them with what angers Allāh.' Those who agree with their family being disbelievers in order to please them will have earned loss and failure and their deeds will be rendered invalid. Their relation will not benefit them with Allāh, even if their relation was with a Prophet. Imām Ahmad recorded that Anas said that a man said, "O Allāh's

The Good Example of Ibrāhīm and His Followers, when They disowned Their Disbelieving People

Allāh the Exalted says to His faithful servants, whom He commanded to disown the disbelievers, to be enemies with them, and to distant themselves and separate from them:

﴿قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ﴾

«Indeed there has been an excellent example for you in Ibrāhīm and those with him,»

meaning, his followers who believed in him,

﴿إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَءُوكُمْ﴾

«when they said to their people: "Verily we are free from you..."»

meaning, 'we disown you,'

﴿وَمَا تَّبِعُونَ مِن دُونِ اللَّهِ كُفْرًا بِكُمْ﴾

«and whatever you worship besides Allāh : we rejected you,»

meaning, 'we disbelieve in your religion and way,'

﴿وَمَا يَتَّبِعُكُمُ الْمُتَذَرَّةُ وَالْبَاسَةُ أَبَدًا﴾

«and there has started between us and you, hostility and hatred forever»

meaning, 'Animosity and enmity have appeared between us and you from now and as long as you remain on your disbelief; we will always disown you and hate you,'

﴿حَتَّى تُؤْمِرُوا بِاللَّهِ وَحْدَهُ﴾

«until you believe in Allāh alone,» meaning, 'unless, and until, you worship Allāh alone without partners and disbelieve in the idols and rivals that you worship besides Him.' Allāh's statement,

﴿إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَ لَكَ﴾

«except the saying of Ibrāhīm to his father: "Verily, I will ask forgiveness (from Allāh) for you..."»

means, 'you have a good example in Ibrāhīm and his people; as for Ibrāhīm's prayers for Allāh his father, it was a promise that he made for his father.' When Ibrāhīm became sure that his father was an enemy of Allāh, he declared himself innocent of him.

Some of the believers used to invoke Allāh for their parents who died as disbelievers, begging Him to forgive them. They did so claiming that Ibrāhīm used to invoke Allāh to forgive his father. Allāh the Exalted said in reply,

﴿مَا كَانِ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلشَّارِكِينَ وَلَوْ كَانُوا أُولَئِ قُرْبَى مِنْ بَنِي مَرْيَمَ لَمْ أَنْهَمُ أَصْحَابُ الْجَعِيمِ ﴿١١٣﴾ وَمَا كَانِ اسْتَغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَرْغَبٍ وَعَدَمَ إِتْيَاهُ فَلَمَّا بَيَّنَّ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ ﴿١١٤﴾﴾

«It is not for the Prophet and those who believe to ask Allāh's forgiveness for the idolators, even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief). And Ibrāhīm's request for his father's forgiveness was only because of a promise he made to him. But when it became clear to him that he was an enemy of Allāh, he dissociated himself from him. Verily, Ibrāhīm was Awwāh^[1] and was forbearing.» (9:113-114)

Allāh said here,

﴿كَذَ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَءُوكُمْ﴾

«Indeed there has been an excellent example for you in Ibrāhīm and those with him, when they said to their people: "Verily, we are free from you..."» until,

﴿إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَا اسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ﴾

«... except the saying of Ibrāhīm to his father: "Verily, I will ask forgiveness for you, but I have no power to do anything for you before Allāh."»

meaning, 'You cannot follow Ibrāhīm's example as proof in the case mentioned here, as being allowed to ask Allāh to forgive those who died on *Shirk*.' This is the saying of Ibn 'Abbās, Mujāhid, Qatādah, Muqātil bin Hayyān, Aḍ-Ḍaḥḥāk and several others.^[2]

Allāh the Exalted said that Ibrāhīm and his companions, who parted with their people and disowned their way, said afterwards, while invoking Allāh in humility and submission,

^[1] See the *Tafsīr* of Sūrat At-Tawbah (9:114).

^[2] Aḡ-Ṭabari 23:318.

﴿رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنْتَبَا وَإِلَيْكَ الْمَصِيرُ﴾

«Our Lord! In You we put our trust, and to You we turn in repentance, and to You is the final Return.»

meaning, 'we trust in You for all matters, we surrender all of our affairs to You, and to You is the final Return in the Hereafter,'

﴿رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا﴾

«Our Lord! Make us not a trial for the disbelievers,»

Mujāhid said, "It means, 'Do not punish us by their hands, nor with a punishment from You.' Or they will say, 'Had these people been following the truth, the torment would not have struck them'."¹¹ Ad-Dahhāk said something similar. Qatādah said, "Do not give the disbelievers victory over us, thus subjecting us to trials by their hands. Surely, if You do so, they would then think that they were given victory over us because they are on the truth." This is the meaning that Ibn Jarīr preferred. 'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās: "Do not give them dominance over us, lest we suffer trials by their hands."

Allāh's statement,

﴿وَأَعِزَّنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ﴾

«and forgive us, Our Lord! Verily, You, only You, are the Almighty, the All-Wise.»

means, 'cover our mistakes from being exposed to other than You, and forgive us for what (sin) is between us and You.'

﴿إِنَّكَ أَنْتَ الْعَزِيزُ﴾

«Verily, You, only You, are the Almighty,» 'and those who seek refuge in Your majesty are never dealt with unjustly,'

﴿الْحَكِيمُ﴾

«the All-Wise.» 'in Your statements, actions, legislation and decrees.' Allāh the Exalted said,

﴿لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ﴾

«Certainly, there has been in them an excellent example for you

¹¹ At-Tabari 23:319.

to follow - for those who look forward to (the meeting with) Allāh and the Last Day.﴾

asserting what He has said before with the exemption mentioned, i.e., the good example that Allāh mentioned before,

﴿لِمَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ﴾

﴿for those who look forward to Allāh and the Last Day.﴾

thus encouraging the believers who believe in Allāh and the Return to Him. Allāh said,

﴿وَمِنْ نَّوَلٍّ﴾

﴿And whosoever turns away﴾ meaning, from what Allāh has ordained.

﴿فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ﴾

﴿verily, Allāh is Al-Ghani, Al-Ḥamīd.﴾ Allāh said in another *Āyah*.

﴿إِنْ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَأِنَّ اللَّهَ لَغَنِيٌ حَمِيدٌ﴾

﴿If you disbelieve, you and all on the earth together, then verily! Allāh is Ghani, Hamīd.﴾ (14:8)

'Ali bin Talhah reported from Ibn 'Abbās,

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“*Ḡhani*” is the One Who is perfectly rich.” That is Allāh. This is Allāh’s attribute that He alone is worthy of being described by; surely, He has no equal, none like unto Him. All praise is due to Allāh, the One, the Irresistible.

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«*Ḥamīd*» means, the praiseworthy, in all His statements and actions, there is no (true) God except Him alone.

﴿عَسَى أَن يَمْعَلَ بِكُمْ مِمَّا الْإِنسَانُ عَادِيهِمْ مِنْهُمْ مَوَدَّةٌ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٥٠﴾ لَا يَمْسُكُ اللَّهُ عَنِ الْإِنسَانِ أَن يُعْطِيَكَ فِي الْإِيمَانِ ذِكْرًا تَجْعَلُكَ مِنْ دُونِهِمْ وَيَقْطَعُوا عَنْهُمْ إِذَا
 اللَّهُ يُبْئِ النَّفْثَاتِ ﴿٥١﴾ إِنَّا بِكُمْ اللَّهُ عَنِ الْإِيمَانِ فَتَلْكَ فِي الْإِيمَانِ وَالْحُكْمُ مِنْ دُونِهِمْ وَلَمْ يَمْلِكُوا
 عَلَى إِيْرِكُمْ أَن تُولَّعَهُمْ وَمِنْ تَوَلَّعَهُمْ فَالْوَيْلُ لَهُمْ أَفَلَا يَتَذَكَّرُونَ ﴿٥٢﴾﴾

47. Perhaps Allah will make friendship between you and those

whom you hold as enemies. And Allāh has power (over all things), and Allāh is Oft-Forgiving, Most Merciful.﴾

﴿8. Allāh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allāh loves those who deal with equity.﴾

﴿9. It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allāh forbids you to befriend them. And whosoever will befriend them, then such are the wrongdoers.﴾

Perhaps Allāh will make a Friendship between You and Those, whom You hold as Enemies

Allāh said to His faithful servants, after ordering them to be enemies with the disbelievers,

﴿عَسَىٰ اللَّهُ أَن يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ مِنهُمْ مَوْدَةً﴾

﴿Perhaps Allāh will make friendship between you and those, whom you hold as enemies.﴾

meaning affection after animosity, tenderness after coldness and coming together after parting from each other,

﴿وَاللَّهُ فَذِيرٌ﴾

﴿And Allāh has power (over all things).﴾ Allāh is able to gather opposites and bring together hearts, after feeling hostility and hardness. In this case, the hearts will come together in agreement, just as Allāh said when He mentioned His favor on the Anṣār,

﴿وَاذْكُرُوا اللَّهَ عَالِمَكُمْ إِذْ كُنْتُمْ أَعْدَاءَ قَالِك بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا﴾

﴿And remember Allāh's favor on you, for you were enemies one to another but He joined your hearts together, so that, by His grace, you became brethren and were on the brink of a pit of Fire, and He saved you from it.﴾ (3:103)

Also the Prophet ﷺ said to them,

﴿أَلَمْ أَجِزْكُمْ ضَلَالًا فَهَذَا كُمْ اللَّهُ يِي، وَكُنْتُمْ مُتَفَرِّقِينَ فَأَلْقَاكُمْ اللَّهُ يِي؟﴾

«Did I not find you misguided, and Allāh guided you through me; and divided, and Allāh united [your hearts] through me?»^[1]

Allāh the Exalted said,

﴿مَنْ أَلَيْسَ لَدُنْكَ بِتَقِيرٍ. وَالْمُؤْمِنِينَ ۖ وَالَّذِينَ آمَنُوا مِن قُلُوبِهِمْ لَوْ أَنَّهُمْ قَالُوا مَا فِي الْأَرْضِ حَيْمًا مَّا
أَلَلَّتْ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ إِنَّهُمْ عِزٌّ حَكِيمٌ ۝﴾

«He it is Who has supported you with His help and with the believers. And He has united their hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allāh has united them. Certainly He is Almighty, All-Wise.»
(8:62,63)

And in the Ḥadīth:

«أَحِبِّ حَبِيبَكَ مَوْنًا مَّا، فَتَعْسَى أَنْ يَكُونَ بَغِيضَكَ يَوْمًا مَّا، وَأَبْغِضْ بَغِيضَكَ مَوْنًا
مَّا، فَتَعْسَى أَنْ يَكُونَ حَبِيبَكَ يَوْمًا مَّا»

«Love your loved one moderately, because one day, he might become your enemy. Hate your hated one moderately, because one day, he might become your loved one.»^[2]

Allāh's statement,

﴿وَاللَّهُ غَفُورٌ رَحِيمٌ﴾

«And Allāh is Oft-Forgiving, Most Merciful.»

means, Allāh forgives the disbelief of the disbelievers if they repent from it, returned to their Lord and surrendered to Him in Islām. Surely, He is the Oft-Forgiving, the Most-Merciful to those who repent to Him from their sins, no matter what type of the sin it is.

The Permissibility of being Kind to Disbelievers who do not fight against the Religion

And Allāh's statement;

﴿لَا يَنْهَى اللَّهُ عَنِ الْإِيمَانِ لِمَنْ يَغْتَابُكُمُ فِي الدِّينِ وَكَرِهْتُمُوهُمْ بَيْنَ يَدَيْكُمْ﴾

«Allāh does not forbid you with those who fought not against

^[1] Fath Al-Bārī 7:644.

^[2] Tuhfat Al-Aḥwadhī 6:133.

you on account of religion nor drove you out of your homes.﴾

means, those who did not have a role in your expulsion. Therefore, Allāh does not forbid you from being kind to the disbelievers who do not fight you because of the religion, such as women and weak disbelievers,

﴿أَنْ تَرْوُوهُمْ﴾

﴿to deal kindly﴾ to be gentle with them,

﴿وَتَقْسِطُوا إِلَيْهِمْ﴾

﴿and justly with those﴾ to be fair with them

﴿إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾

﴿Verily, Allāh loves those who deal with equity.﴾

Imām Aḥmad recorded that Asmā' bint Abu Bakr said, "My mother, who was an idolatress at the time, came to me during the Treaty of Peace, the Prophet ﷺ conducted with the Quraysh. I came to the Prophet ﷺ and said, 'O Allāh's Messenger! My mother came visiting, desiring something from me, should I treat her with good relations?' The Prophet ﷺ said,

«نَعَمْ صِلِي أُمَّكِ»

«Yes. Keep good relation with your mother.»^[1]

The Two *Ṣaḥīḥs* recorded this *Ḥadīth*.^[2] Imām Aḥmad recorded that 'Abdullāh bin Zubayr said, "Qutaylah came visiting her daughter, Asmā' bint Abi Bakr, with some gifts, such as *Ḍibāb*, cheese and clarified (cooking) butter, and she was an idolatress at that time. Asmā' refused to accept her mother's gifts and did not let her enter her house. 'Ā'ishah asked the Prophet ﷺ about his verdict and Allāh sent down the *Āyah*,

﴿لَا يَنْهَى اللَّهُ عَنْ الْإِيمَانِ لَمَنْ يَفْتَنُوا فِي الدِّينِ﴾

﴿Allāh does not forbid you with those who fought not against you on account of religion﴾

^[1] Aḥmad 6:344.

^[2] *Fath Al-Bāri* 5:275, and Muslim 2:696.

until the end of the *Āyah*. Allāh's Messenger ﷺ ordered Asmā' to accept her mother's gifts and to let her enter her house.^[1] Allāh's statement,

﴿إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾

«Allāh loves those who deal with equity.» was duly explained in the *Tafsīr* of Sūrat Al-Hujurat.^[2] We also mentioned the authentic Ḥadīth,

«الْمُقْسِطُونَ عَلَى مَنَابِرٍ مِنْ نُورٍ عَنْ يَمِينِ الْعَرْشِ، الَّذِينَ يَنْدُلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وَلَّوْا»

«The just, who are fair in their decisions, families and those under their authority, will be on podiums made of light, to the right of the Throne.»^[3]

The Prohibition of being Kind towards Combatant Disbelievers

Allāh's statement,

﴿إِنَّمَا يَنْهَى اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَلَخَرَجَكُمْ مِنْ دِيَارِكُمْ وَلَهْرَبُوا عَلَيْكُمْ إِذْ يُخْرَجُونَ أَنْ تَقُولُوا مَعَهُمْ تَوَلَّوهُمْ﴾

«It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out that Allāh forbids you to befriend them.» (60:9)

means, 'Allāh forbids you from being kind and befriending with the disbelievers who are openly hostile to you, those who fought against you, expelled you and helped to expel you. Allāh the Exalted forbids you from being their friends and orders you to be their enemy.'

Then Allāh stresses His threat against being friends with them, by saying,

[1] Aḥmad 4:4. There is a deficiency in its chain, but its meaning is supported by the earlier narration. And *Dibāb* is a dish made with dates and clarified butter.

[2] See volume nine, the *Tafsīr* of Sūrat Al-Hujurat (49:9).

[3] Muslim 3:1458.

﴿٥١﴾

٥٥٠

﴿٥١﴾

لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْثِي اللَّهَ وَالْيَوْمَ الْآخِرَ
وَمَن يَتَّبِعِ الْفِتْنَةَ هُوَ الْفِتْنَةُ الْحَسِيدُ ﴿٥١﴾ عَسَى أَن يَكْمَلَ
يَنكُرُوا بَيْنَ الَّذِينَ عَادَيْتُم مِّنْهُم مَّوَدَّةَ اللَّهِ وَلِلَّهِ عَفْوٌ رَّحِيمٌ
﴿٥٢﴾ لَا يَنْهَى اللَّهُ عَنِ الَّذِينَ لَمْ يُفْسِدُوا فِي الْإِيمَانِ وَلَمْ يَخْرُجُوا
مِنْ دِينِكُمْ أَن يَتَزَوَّجُوا وَتَقْضُوا إِلَيْهِمْ إِنْ كَانَ اللَّهُ يُحِبُّ الْمُفْسِدِينَ
﴿٥٣﴾ إِنَّمَا يَنْهَى اللَّهُ عَنِ الَّذِينَ قَتَلُوا كُفْرًا فِي الْإِيمَانِ وَأَخْرَجُوا
مِنْ دِينِكُمْ وَظَهَرُوا عَلَى إِخْرَاجِكُمْ أَن تَوَلَّوْهُمْ وَمَن يَتَوَلَّهُمْ فَأُولَئِكَ
هُمُ الظَّالِمُونَ ﴿٥٤﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ
مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ
فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَأَمِّنَ جِلَّ لَهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ وَآثَرُهُمْ
مَا أَتَفَقَوْا وَلَا جُنَاحَ عَلَيْكُمْ أَن تَنكِحُوهُنَّ إِذَا آتَيْنَهُنَّ لُحُومَهُنَّ
وَلَا تُنكِحُوا بَعْضَ الْكَافِرَاتِ وَمَتَلَوْا مَا اتَّفَقْتُمْ وَلَيْسَ لَكُمُ مَا اتَّفَقُوا
فَإِنَّكُمْ حَكَمَ اللَّهُ بَيْنَكُمْ بَيْنَهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٥﴾ وَإِن فَاتَكُمْ
شُكٌّ مِّنْ أَزْوَاجِكُمْ إِلَى الْكُفَّارِ فَعَلَا قِيمَتَهُنَّ فَتَأْتُوا الَّذِينَ ذَهَبَتْ
أَزْوَاجُهُمْ بِمِثْلِ مَا أَتَفَقَوْا وَأَتَفَقُوا اللَّهُ أَلْوَىٰ أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿٥٦﴾

﴿وَمَن يَتَّبِعِ الْفِتْنَةَ هُوَ الْفِتْنَةُ﴾

«And whosoever will befriend them, then such are the wrongdoers.»

As He said;

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ
وَالنَّصَارَىٰ أَوْلِيًّا بَعْضُهُمْ أَوْلِيَّاءُ بَعْضُهُمْ
وَمَن يَتَوَلَّهُمْ يَتَوَلَّوْهُمْ إِنَّمَا يَنْهَى اللَّهُ
عَنِ الَّذِينَ قَتَلُوا فِي الْإِيمَانِ وَأَخْرَجُوا

«O you who believe! Take not the Jews and the Christians as protecting friends, they are but protecting friends of each other. And if any among you takes them (as protecting friends), then surely, he is one of them. Verily, Allāh guides not those people who are the wrongdoers»

(5:51)

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَأَمِّنَ جِلَّ لَهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ وَآثَرُهُمْ مَا أَتَفَقَوْا وَلَا جُنَاحَ عَلَيْكُمْ أَن تَنكِحُوهُنَّ إِذَا آتَيْنَهُنَّ لُحُومَهُنَّ وَلَا تُنكِحُوا بَعْضَ الْكَافِرَاتِ وَمَتَلَوْا مَا أَتَفَقْتُمْ وَلَيْسَ لَكُمُ مَا أَتَفَقُوا فَإِنَّكُمْ حَكَمَ اللَّهُ بَيْنَكُمْ بَيْنَهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٥﴾ وَإِن فَاتَكُمْ شُكٌّ مِّنْ أَزْوَاجِكُمْ إِلَى الْكُفَّارِ فَعَلَا قِيمَتَهُنَّ فَتَأْتُوا الَّذِينَ ذَهَبَتْ أَزْوَاجُهُمْ بِمِثْلِ مَا أَتَفَقَوْا وَأَتَفَقُوا اللَّهُ أَلْوَىٰ أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿٥٦﴾﴾

﴿10. O you who believe! When believing women come to you as emigrants, examine them; Allāh knows best as to their faith, then if you ascertain that they are true believers, send them not back to the disbelievers. They are not lawful for the disbelievers nor are the disbelievers lawful for them. But give them (disbelievers) that which they have spent (on their dowry). And

there will be no sin on you to marry them if you have paid their due to them. Likewise do not keep the disbelieving women, and ask for that which you have spent (on their dowery) and let them (the disbelievers) ask for that which they have spent. That is the judgement of Allāh, He judges between you. And Allāh is All-Knowing, All-Wise.﴿

﴿11. And if any of your wives have gone from you to the disbelievers then you succeed over them (gain victory); then pay those whose wives have gone, the equivalent of what they had spent. And have Taqwā of Allāh, the One in Whom you are believers.﴾

After Al-Hudaybiyyah, Emigrant Muslim Women may not be returned to the Disbelievers

In *Sūrat Al-Fath*,^[1] we related the story of the treaty at Al-Hudaybiyyah that was conducted between the Messenger of Allāh ﷺ and the disbelievers of Quraysh. In that treaty, there were these words, "Everyman (in another narration, every person) who reverts from our side to your side, should be returned to us, even if he is a follower of your religion." This was said by 'Urwah, Aḍ-Ḍaḥḥāk, 'Abdur-Raḥmān bin Zayd, Az-Zuhri, Muqātil bin Ḥayyān and As-Suddi.

So according to this narration, this *Āyah* specifies and explains the *Sunnah*. And this is the best case of understanding. Yet according to another view of some of the Salaf, it abrogates it.

Allāh the Exalted and Most High ordered His faithful servants to test the faith of women who emigrate to them. When they are sure that they are faithful, they should not send them back to the disbelievers, for the disbelievers are not allowed for them and they are not allowed for the disbelievers. In the biography of 'Abdullāh bin Abi Aḥmad bin Jaḥsh in *Al-Musnad Al-Kabīr*, we also mentioned that 'Abdullāh bin Abi Aḥmad said, "Umm Kulthūm bint 'Uqbah bin Abi Mu'ayt emigrated and her brothers, 'Umārah and Al-Walīd, went after her. They came to Allāh's Messenger ﷺ and talked to him about Umm Kulthūm and asked that she be returned to them.

^[1] See the beginning of *Sūrat Al-Fath* (48) in volume nine.

Allāh abolished the part of the treaty between the Prophet ﷺ and the idolators about the women particularly. So He forbade returning Muslim women to the idolators and revealed the Āyah about testing them."^[1]

Al-'Awfi reported from Ibn 'Abbās, about Allāh's saying:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمْ النِّسَاءُ مُهَاجِرَاتٍ فَانْتَبِهُنَّ﴾

«O you who believe! When believing women come to you as emigrants, examine them;»

"Their examination was asking them to testify to *Lā ilāha illallāh*, and that Muḥammad is Allāh's servant and His Messenger." Mujāhid explained the Āyah,

﴿فَانْتَبِهُنَّ﴾

«examine them» by saying, "Ask them why they migrated. If they came because they were angry with their husbands, or for any other reason, and you realized that they did not embrace the faith, then send them back to their husbands."^[2] Allāh's statement,

﴿إِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تُرْجِعُوهُنَّ إِلَى الْكُفَّارِ﴾

«then if you ascertain that they are true believers, send them not back to the disbelievers.»

This Āyah indicates that faith can be recognized and affirmed.

The Believing Woman is prohibited from marrying an Idolator and the Believing Man is prohibited from marrying the Idolatress

Allāh's statement,

﴿لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهَا﴾

«They are not lawful for the disbelievers nor are the disbelievers lawful for them.»

This Āyah forbids Muslim women for idolators, which was a lawful marriage in the beginning of Islām.

[1] *Jāmi' Al-Masānid* 7:243. This narration is *Mursal* yet most of it can be seen with Al-Bukhārī, nos. 4180-1.

[2] *At-Tabari* 23:326.

Abu Al-'Āṣ bin Ar-Raḥī' was married to Zaynab, the Prophet's daughter. She was a Muslim, while Abu Al-'Āṣ was still an idolator like his people. When he was captured during the battle of Badr, his wife, Zaynab, sent his ransom, a necklace that belonged to the Prophet's first wife Khadījah. The Prophet ﷺ became very emotional when he saw the necklace and said to the Companions,

«إِنْ رَأَيْتُمْ أَنْ تُطْلِقُوا نَهْأَ أُبَيْرَهَا فَافْعَلُوا»

«If you decide to set free the prisoner who belongs to her, then do so.»

They did, and Allāh's Messenger ﷺ set him free. His ransom was that he send his wife to Allāh's Messenger ﷺ. Abu Al-'Āṣ fulfilled his promise and sent Zaynab to Allāh's Messenger ﷺ along with Zayd bin Ḥārithah.^[1]

Zaynab remained in Al-Madīnah after the battle of Badr, which took place in the second year of *Hijrah*, until her husband Abu Al-'Āṣ bin Ar-Raḥī' embraced Islām in the eighth year after the *Hijrah*.^[2] She returned to their marriage without renewing the dowry.

Allāh's statement,

﴿وَرَأَوْهُمُ مَا أَنْفَقُوا﴾

«But give them that which they have spent.»

meaning, the husbands of the emigrant women who came from the idolators, return the dowry that they gave to their wives. This was said by Ibn 'Abbās, Mujāhid, Qatādah, Az-Zuhri and several others.^[3]

Allāh's statement,

﴿وَلَا جُنَاحَ عَلَيْكُمْ أَنْ نَكَحُوهُنَّ إِذَا مَا بَشَرْتُمُوهُنَّ﴾

«And there will be no sin on you to marry them if you have paid their due to them.»

means, when you wish to marry them, then give them their

[1] Abu Dāwud 3:140.

[2] What is correct is that it was the sixth year before Al-Ḥudaybiyyah, before this *Āyah* was revealed.

[3] Aṭ-Ṭabari 23:328, 329.

dowery. That is, marry them under the condition that their 'Iddah (waiting period) is finished and they have a legal guardian for their marriage etc. Allāh said,

﴿وَلَا تُنِكَرُوا بِمَسِّ الْكَافِرِ﴾

«Likewise do not keep disbelieving women,»

thus forbidding His faithful servants from marrying idolator women or remaining married to them.

In the *Ṣaḥīḥ*, it is recorded that Al-Miswar and Marwān bin Al-Ḥakam said that after the Messenger of Allāh ﷺ conducted the treaty with the Quraysh idolators at Al-Ḥudaybiyyah, some Muslim women emigrated to him and Allāh the Exalted sent down this *Āyah* about them,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمْ الْمُؤْمِنَاتُ مِنْهُمْ فَتُحِبُّنَّ﴾

«O you who believe! When believing women come to you as emigrants» until,

﴿وَلَا تُنِكَرُوا بِمَسِّ الْكَافِرِ﴾

«Likewise do not keep disbelieving women,»

Then 'Umar bin Al-Khaṭṭāb divorced two of his wives, who were idolatresses, and one of them got married to Mu'āwiyah bin Abi Sufyān, while the other got married to Ṣafwān bin Umayyah.^[1]

Ibn Thawr narrated that Ma'mar said that Az-Zuhri said, "This *Āyah* was revealed to Allāh's Messenger ﷺ while he was in the area of Al-Ḥudaybiyyah, after making peace. He agreed that whoever comes from the Quraysh to his side, will be returned to Makkah. When some women came, this *Āyah* was revealed. Allāh commanded that the dowery that was paid to these women be returned to their husbands. Allāh also ordered that if some Muslim women revert to the side of the idolators, the idolators should return their dowery to their Muslim husbands. Allāh said,

﴿وَلَا تُنِكَرُوا بِمَسِّ الْكَافِرِ﴾

«Likewise do not keep disbelieving women.»^[2]

[1] *Faḥḥ Al-Bārī* 5:391.

[2] *Aṭ-Ṭabarī* 23:329. See the section about narrations at the beginning of the book.

Allāh's statement.

﴿وَمَسْكُورًا مَّا أَفْقَمَ وَلَيْسَتْ لَهَا أَفْقُورًا﴾

and ask for that which you have spent and let them ask for that which they have spent. >

means, ask them for what you have paid to your wives who reverted to the side of the idolators, and they are entitled to get back the dowery that they gave their wives who emigrated to the Muslims.

Allāh's statement,

﴿ذَلِكُمْ حُكْمُ اللَّهِ يَنْصَحُ بِكُمْ﴾

«That is the judgement of Allāh, He judges between you.»

means, this judgement about the treaty and excluding women from its clauses, is a decision that Allāh made for His creatures.

﴿وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾

﴿And Allāh is All-Knowing, All-Wise.﴾ meaning, He knows what benefits His servants and is the Most Wise about that. Allāh the Exalted said.

﴿وَأَن تَأْتِيَهُم مِّنَ الْكَلْبِ إِلَى الْكَلْبِ مَعَابِقُهُمْ فَتَأْتِيَهُمُ النَّارُ مَغْشُوبَةً ۚ إِنَّهَا سَاءُ مُصَادَقَةٍ لَهُمْ ۚ﴾

¶And if any of your wives have gone from you to the disbelievers - then you succeeded (gained victory) over them; then pay those whose wives have gone, the equivalent of what they had spent.﴾

Mujāhid and Qatādah explained this *Āyah*, by saying, "This is about the disbelievers who did not have a treaty of peace. If a woman flees to the disbelievers and they do not give back what that her husband spent on her, then if a woman comes to them (the Muslims) they are not to return to her husband anything until they pay the Muslim whose wife went to them the equivalent of what he spent."¹¹

Ibn Jarir recorded that Az-Zuhri said, "The believers abided by Allāh's decree and paid what they owed the idolators to compensate for the dowry the idolators gave to the women

[1] At-Tabari 23 :338.

يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يَبِيَّنَكَ عَلَى أَنْ لَا يَشْرِكْنَ
بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ
بِسَهْتٍ يُفْضِيَنَّ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْبِيَنَّكَ
فِي مَعْرُوفٍ فَمَا يَعْنُهُنَّ وَاسْتَغْفِرْ لِمَنْ أَلَّاهُ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ
قَدْ بَيَّسُوا مِنَ الْآخِرَةِ كَمَا بَيَّسَ الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُورِ ٥٥

سُورَةُ الصَّفَّاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ
يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَعْمَلُونَ ٥١
كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَعْمَلُونَ ٥٢
اللَّهُ يُحِبُّ الَّذِينَ يُقِيمُونَ فِي سَبِيلِهِ صَفًا كَانَهُمْ
بَنِينَ مَرْصُوعِينَ ٥٣ وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَقُولُوا لِمَ
تُقَدِّسُونَ وَقَدْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ إِلَيْكُمْ فَلَمَّا
رَأَوْا آيَاتَ اللَّهِ قُلُوبُهُمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ٥٤

(who emigrated). However, the idolators refused to accept Allāh's judgement for what they owed the Muslims. Allāh said to the faithful believers,

﴿وَإِنْ كَانَتْ نِسَاءٌ مِنْ زُرْعَتِكُمْ إِلَى
الْكُفَّارِ فَاصْلَحْنَهُنَّ فَتَوَلَّوْا إِلَيْكُمْ
وَمَهَّاتُ الزُّرْعَتُهُمْ يَتْلُو مَا تُفْقَرُوا وَاقْتُلُوا
اللَّهُ إِلَيْكُمْ أَنْتُمْ يَوْمَ تُؤْمِنُونَ﴾

And if any of your wives have gone from you to the disbelievers - then you succeeded (gained victory) over them; then pay those whose wives have gone, the equivalent of what they had spent. And have Taqwā of Allāh, the One in Whom your are believers.﴾

Therefore, if a Muslim woman reverts to the idolators, the believers should give back the dowry her Muslim husband paid her, from whatever money is left with them from the dowry of women who migrated to the Muslims. They were supposed to return this wealth to the idolator husbands of these emigrant women. If they still have anything they owed the idolators, then they should return it to them.^[1]

﴿يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يَبِيَّنَكَ عَلَى أَنْ لَا يَشْرِكْنَ
بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ
بِسَهْتٍ يُفْضِيَنَّ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْبِيَنَّكَ فِي مَعْرُوفٍ
فَمَا يَعْنُهُنَّ وَاسْتَغْفِرْ لِمَنْ أَلَّاهُ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

[1] At-Tabari 23:337.

«12. O Prophet! When the believing women come to you pledging to you that they will not associate anything with Allāh, and that they will not steal, and that they will not commit Zinā, and that they will not kill their children, and that they will not utter slander, fabricating from between their hands and their feet, and that they will not disobey you in Ma'rūf (good), then accept their pledge, and ask Allāh to forgive them. Verily, Allāh is Oft-Forgiving, Most Merciful.»

The Matters the Women pledged to

Al-Bukhāri recorded that 'Ā'ishah the wife of the Prophet ﷺ said, "Allāh's Messenger ﷺ used to examine women who migrated to his side according to this Āyah,

﴿يَأْتِيَنَّكَ النِّسَاءُ إِذَا جَاءَكَ التَّمْرُ يُبَيِّنَنَّكَ﴾

«O Prophet! When believing women come to you pledging to you...» until,

﴿إِنَّ اللَّهَ عَزَّ وَجَلَّ﴾

«Verily, Allāh is Oft-Forgiving, Most Merciful.»

'Urwah said, "Ā'ishah said, 'When any believing woman agreed to these conditions, Allāh's Messenger ﷺ would say to her,

«قَدْ بَايَعْتُكَ»

«I have accepted your pledge.»

but, by Allāh, he never touched the hand of any women at all while taking the pledge from them. He only took their pledge of allegiance by saying,

«قَدْ بَايَعْتُكَ عَلَى ذَلِكَ»

«I have accepted your pledge.»⁽¹⁾ This is the wording of Al-Bukhāri.

Imām Aḥmad recorded that Umaymah bint Ruqayqah said, "I came to Allāh's Messenger ﷺ with some women to give him our pledge and he took the pledge from us that is mentioned in the Qur'ān, that we associate none with Allāh, etc; as in the Āyah. Then he ﷺ said,

⁽¹⁾ *Fath Al-Bāri* 8 :504.

«فَمَا اسْتَطَعْتُمْ وَأَطَعْتُمْ»

«As much as you can bear to implement.»

We said, 'Surely, Allāh and His Messenger are more merciful with us than we are with ourselves.' We then said, 'O Allāh's Messenger, should you not shake hands with us?' He said,

«إِنِّي لَا أَصَافِحُ النِّسَاءَ، إِنَّمَا قَوْلِي لِمَرْأَةٍ وَاحِدَةٍ كَقَوْلِي لِمِائَةِ امْرَأَةٍ»

«I do not shake hands with women, for my statement to one woman is as sufficient as my statement to a hundred women.»^[1]

This Ḥadīth has an authentic chain of narration; At-Tirmidhi, An-Nasā'ī and Ibn Mājah collected it.^[2]

Al-Bukhārī also recorded that Umm 'Āṭiyah said, "The Messenger of Allāh ﷺ took our pledge and recited to us the Āyah,

«أَنْ لَا يَتَرَكَ بِأَقْرَبَ شَيْءٍ»

«...that they will not associate anything with Allāh,»

and forbade us to wail for the dead. Thereupon, a lady withdrew her hand saying, 'But such and such lady shared with me in lamenting (over one of my relatives), so I must reward hers.' The Prophet ﷺ did not object to that, so she went there and returned to the Prophet and he accepted her pledge of allegiance.^[3] Muslim also collected this Ḥadīth.^[4]

Imām Aḥmad recorded that 'Ubādah bin Aṣ-Ṣāmit said, "While we were with the Prophet ﷺ, he said,

«يَا أَيُّهَا عَلَى أَنْ لَا تُشْرِكُوا بِاللَّهِ شَيْئًا، وَلَا تَسْرِقُوا، وَلَا تَزْنُوا، وَلَا تَقْتُلُوا
أَوْلَادَكُمْ»

«Pledge to me in that you will not associate any with Allāh, nor steal, nor commit Zinā, nor kill your children.» Then he recited the Āyah that begins;

^[1] Aḥmad 6:367.

^[2] Tuhfat Al-Aḥwadhī 5:220 and An-Nasā'ī 7:149, An-Nasā'ī in Al-Kubrā 6:488 and Ibn Mājah 2:959.

^[3] Fath Al-Bārī 8:506.

^[4] Muslim 2: 646.

﴿إِذَا جَاءَكَ الْمُؤْمِنَاتُ﴾

«when the believing women come to you...» and took the pledge of allegiance from the women.

He ﷺ then added,

«فَمَنْ وَفَى بِتَكْلِمْ فَأَجْرُهُ عَلَى اللَّهِ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَعُوقِبَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَسْتَرَهُ اللَّهُ عَلَيْهِ فَهُوَ إِلَى اللَّهِ، إِنْ شَاءَ غَفَرَ لَهُ، وَإِنْ شَاءَ عَذَّبَهُ»

‘Those among you who fulfill this pledge, will receive their reward from Allāh. Those who deviate from any of it and receive the legal punishment (in this life), the punishment will be expiation for that sin. Whoever deviates from any of it and Allāh screens him, then it is up to Allāh to punish or forgive if He wills.’^[1]

The Two Ṣaḥīḥs recorded this Ḥadīth.^[2]

Allāh’s statement,

﴿يَأْتِيَنَّكَ إِنْ جَاءَكَ الْمُؤْمِنَاتُ بِبَيْعَتِكَ﴾

«O Prophet! When the believing women come to you pledging to you»

means, ‘if any woman comes to you to give you the pledge and she accepts these conditions, then accept the pledge from her,’

﴿عَلَّ أَنْ لَا يَشْرَكَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقَ﴾

«that they will not associate anything with Allāh, that they will not steal,»

meaning, the property of other people. In the case where a husband is not fulfilling his duty of spending on his wife, then she is allowed to use a part of his wealth, what is reasonable, to spend on herself. This is the case regardless of whether the husband knows about his wife’s actions or not, because of the Ḥadīth in which Hind bint ‘Utbah said, “O Allāh’s Messenger! Abu Sufyān is a miser! He does not give me sufficient money for the living expense of our family and myself. Am I allowed

[1] Aḥmad 5:314.

[2] Faṭḥ Al-Bāri 8:506 and Muslim 3:1333.

to secretly take from his money without his knowledge?" Allāh's Messenger ﷺ said to her,

«خُذِي مِنْ مَالِهِ بِالْمَعْرُوفِ، مَا يَكْفِيكَ وَيَكْفِي بَنِيكَ»

«You may take from what is reasonable and appropriate for you and your children»^[1] This Hadūth was recorded in the two *Saḥīḥs*.

Allāh's statement,

«وَلَا يَزْنِيَنَّ»

«they will not commit Zinā,» is similar to His other statement,

«وَلَا تَقْرَبُوا الزِّنَىٰ إِنَّكُمْ كَانْتُمْ عَنْهُ وَكَاسَةً سَبِيلًا»

«And come not near to Az-Zinā. Verily, it is a *Fāḥishah* (immoral act) and an evil way.» (17:32)

A Hadūth collected from Samurah mentions that for the adulterers and fornicators there is a painful torment in the fire of Hell.^[2] Imām Aḥmad recorded that 'Ā'ishah said, "Fāṭimah bint 'Utbah came to give her pledge to Allāh's Messenger ﷺ, who took the pledge from her,

«أَنْ لَا يَشْرَكَ بِاللَّهِ شَيْئًا وَلَا يَزْنِيَ وَلَا يَسْرِقَ وَلَا يَكْفُرَ»

«that they will not associate anything with Allāh, they will not steal, that they will not commit Zinā (fornication and adultery),»

Fāṭimah bashfully placed her hand on her head in shyness. The Prophet liked what she did. 'Ā'ishah said, 'O woman! Accept the pledge, because by Allāh, we all gave the pledge to the same.' She said, 'Yes then,' and she gave her pledge to the same things mentioned in the *Āyah*.'^[3]

Allāh's statement,

«وَلَا يَقْتُلُوا أَوْلَادَهُمْ»

«that they will not kill their children,» includes killing children after they are born. The people of *Jāhiliyyah* used to kill their children because they feared poverty. The *Āyah* includes killing

[1] *Faḥ Al-Bāri* 13:183 and *Muslim* 3:1338.

[2] *Aḥmad* 5:9.

[3] *Aḥmad* 6:151.

the fetus, just as some ignorant women do for various evil reasons. Allāh's statement,

﴿وَلَا يَأْتِيَنَّ بِهِنَّ مِنْ بَيْنِ يَدَيْهِمْ وَلَآتِيَهُنَّ﴾

﴿and that they will not utter slander, fabricating from between their hands and their feet,﴾

Ibn 'Abbās said, "It means that they not to attribute to their husbands other than their legitimate children." Muqātil said similarly.^[1]

Allāh's statement,

﴿وَلَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ﴾

﴿and that they will not disobey you in Ma'rūf (good),﴾

means, 'that they will obey you when you order them to do good and forbid them from evil.' Al-Bukhāri recorded that Ibn 'Abbās said about Allāh's statement,

﴿وَلَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ﴾

﴿and that they will not disobey you in any Ma'rūf (good),﴾

"This was one of the conditions which Allāh imposed on the women."^[2] Maymūn bin Mihrān said, "Allāh did not order obedience to His Prophet for other than Ma'rūf, and Ma'rūf is itself obedience."^[3] Ibn Zayd said, "Allāh commanded that His Messenger, the best of His creation, be obeyed in that which is Ma'rūf."^[4]

Ibn Jarīr recorded that Umm 'Āṭiyah Al-Anṣāriyah said, "Among the conditions included in our pledge to Allāh's Messenger to good was not to wail. A woman said, 'So-and-so family brought comfort to me (by wailing over my dead relative), so I will first pay them back.' So she went and paid them back in the same (wailed for their dead), and then came and gave her pledge. Only she and Umm Sulaym bint Miḥḥān, the mother of Anas bin Mālik, did so."^[5] Al-Bukhāri collected

[1] At-Tabari 23:340.

[2] Faṭḥ Al-Bārī 8:506.

[3] Al-Qurṭubī 18:73.

[4] At-Tabari 23:345.

[5] At-Tabari 23:346.

this *Hadīth* from the way of Ḥafṣah bint Sirīn from Umm 'Āṭiyah Nusaybah Al-Anṣāriyah, may Allāh be pleased with her.^[1]

Ibn Abi Hātim recorded that Asīd bin Abi Asīd Al-Barrād said that one of the women who gave the pledge to Allāh's Messenger ﷺ said, "Among the conditions included in the pledge that the Messenger took from us, is that we do not disobey any act of *Ma'rūf* (good) that he ordains. We should neither scratch our faces, pull our hair (in grief), tear our clothes nor wail."

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَئِسُوا مِنَ الْآخِرَةِ كَمَا يَئِسَ الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُورِ﴾

﴿13. O you who believe! Take not as friends the people who incurred the wrath of Allāh. Surely, they have despaired of the Hereafter, just as the disbelievers have despaired of those (buried) in graves.﴾

Just like in the beginning of the *Sūrah*, Allāh the Exalted forbids taking the disbelievers as protecting friends at the end of the *Sūrah*, saying,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ﴾

﴿O you who believe! Take not as friends the people who incurred the wrath of Allāh.﴾

referring to the Jews, Christians and the rest of the disbelievers whom Allāh became angry with and cursed. Those who deserved being rejected and banished by Him. (Allāh says here), 'how can you become their allies, friends and companions, after Allāh decided that they earn the despair of receiving any good or delights in the Hereafter?'

Allāh's statement,

﴿كَأَيُّهَا الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُورِ﴾

﴿just as the disbelievers have despaired of those (buried) in graves.﴾

This has two possible meanings. First, the disbelievers despair of ever again meeting their relatives buried in graves, because

[1] Al-Bukhārī 4892.

they do not believe in Resurrection or being brought back to life. Therefore, they have no hope that they will meet them again, according to their creed. Secondly, just as the disbelievers who are buried in graves have lost hope in receiving any kind of goodness (i.e., after seeing the punishment and knowing that Resurrection is true).

Al-A'mash reported from Abu Ad-Duḥā from Masrūq that Ibn Mas'ūd said,

﴿كَأَيُّسَ الْكَفَّارُ مِنْ أَصْحَابِ الْقُبُورِ﴾

«just as the disbelievers have despaired of those (buried) in graves.»

“Just as the disbeliever despairs when he dies and realizes and knows his (evil) recompense.” This is the saying of Mujāhid, Ikrimah, Muqātil, Ibn Zayd, Al-Kalbi and Mansūr;^[1] Ibn Jarīr preferred this explanation.^[2]

This is the end of the *Tafsīr* of Sūrat Al-Mumtahanah, all praise and thanks be to Allāh.

[1] Aṭ-Ṭabari 23 :348.

[2] Aṭ-Ṭabari 23 :348.

The Tafsir of Sūrat Aş-Şaff (Chapter - 61)

Which was revealed in Al-Madinah

The Virtues of Sūrat Aş-Şaff

Imām Aḥmad recorded that 'Abdullāh bin Salām said, "We asked, 'Who among us should go to the Messenger ﷺ and ask him about the dearest actions to Allāh?' None among us volunteered. The Messenger ﷺ sent a man to us and that man gathered us and recited this Sūrah, Sūrat Aş-Şaff, in its entirety."^[1]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿سَبِّحْ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَرَعَى الْغَيْبُ الْحَكِيمُ ﴿١﴾ يَتْلُو آيَاتِهِ مَا تُرِيدُ ﴿٢﴾ لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾ إِنَّ اللَّهَ كَانَ عَلِيمًا نَبِيًّا ﴿٤﴾ كَذَّبُوا بِآيَاتِهِ فَزَيَّلُوا ﴿٥﴾ وَكَانَ اللَّهُ غَنِيًّا ذِي فَضْلٍ ﴿٦﴾ وَلَوْ أَنَّهُمْ إِذَا ظَاهَرُوا الْأَرْضَ عَنْكَ فِئَتٌ فَلَانَتْ يُدْعَوْنَ إِلَى السِّلَاحِ إِذْ ظَاهَرُوا مِنْكَ لَمَا كُنُوا زَكَاةً أَتَىٰ ﴿٧﴾﴾

﴿1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allāh. And He is the Almighty, the All-Wise.﴾

﴿2. O you who believe! Why do you say that which you do not do?﴾

﴿3. Most hateful it is with Allāh that you say that which you do not do.﴾

﴿4. Verily, Allāh loves those who fight in His cause in rows as if they were a solid structure.﴾

Chastising Those Who say what They do not do

We mentioned in many a places before the meaning of Allāh's statement,

^[1] Aḥmad 5:452.

﴿سَبِّحْ لِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَهُوَ الْعَزِيزُ الرَّحِيْمُ﴾

﴿Whatsoever is in the heavens and whatsoever is on the earth glorifies Allāh. And He is the Almighty, the All-Wise.﴾

Therefore, we do not need to repeat its meaning here.^[1]

Allāh's statement,

﴿يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لِمَ تَقُوْلُوْنَ مَا لَا تَعْمَلُوْنَ﴾

﴿O you who believe! Why do you say that which you do not do?﴾

This refutes those who neglect to fulfill their promises. This honorable *Āyah* supports the view that several scholars of the Salaf held, that it is necessary to fulfill the promise, regardless of whether the promise includes some type of wealth for the person receiving the promise or otherwise. They also argue from the Sunnah, with the *Ḥadīth* recorded in the Two *Ṣaḥīḥs* in which Allāh's Messenger ﷺ said,

«آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا وَعَدَ أَخْلَفَ، وَإِذَا حَدَّثَ كَذَبَ، وَإِذَا أُتُمِنَ خَانَ»

«There are three signs for a hypocrite: when he promises, he breaks his promise; when speaks, he lies; and when he is entrusted, he betrays.»^[2] And in another *Ḥadīth* in the *Ṣaḥīḥ*,

«أَرْبَعٌ مَنْ كُنَّ فِيْهِ كَانَ مُنَافِقًا خَالِصًا، وَمَنْ كَانَ فِيْهِ وَاحِدَةٌ مِّنْهُنَّ كَانَ فِيْهِ خَصَلَةٌ مِّنْ يُّفَاقٍ حَتَّى يَدَّعِيَهَا»

«There are four characteristics which if one has all of them, he is the pure hypocrite, and if anyone has any of them, he has a characteristic of hypocrisy, until he abandons it.»^[3]

So he mentioned breaking the promise among these four characteristics. We mentioned the meaning of these two *Ḥadīths* in the beginning of the explanation of *Ṣaḥīḥ Al-Bukhārī*, and to Allāh is the praise and the thanks. Therefore Allāh implied this meaning, when He continued His

[1] See volume nine, the *Tafsīr* of Sūrat Al-Ḥadid (57:1).

[2] *Fath Al-Bārī* 1:111 and *Muslim* 1:78.

[3] *Fath Al-Bārī* 1:111.

admonishment by saying,

﴿كَبُرَ مِنَّا عِندَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ﴾

«Most hateful it is with Allāh that you say that which you do not do.»

Imām Aḥmad and Abu Dāwud recorded that ‘Abdullāh bin ‘Āmir bin Rabī‘ah said, “Allāh’s Messenger ﷺ came to us while I was a young boy, and I went out to play. My mother said, ‘O ‘Abdullāh! Come, I want to give you something.’ Allāh’s Messenger ﷺ said to her,

«رَمَا أَرَدْتِ أَنْ تُعْطِيَهُ؟»

«What did you want to give him?» She said, ‘Dates.’ He said,

«أَمَا إِنَّكَ لَوْ لَمْ تَفْعَلِي كُيِّتَ عَلَيْكَ كَذِبَةٌ»

‘If you had not given them to him, it would have been written as a lie in your record.’^[1]

Muqātil bin Ḥayyān said, “The faithful believers said, ‘If we only knew the dearest good actions to Allāh, we would perform them.’ Thus, Allāh told them about the dearest actions to Him, saying,

﴿إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا﴾

«Verily, Allāh loves those who fight in His cause in rows»

Allāh stated what He likes, and they were tested on the day of Uhud. However, they retreated and fled, leaving the Prophet ﷺ behind. It was about their case that Allāh revealed this Āyah:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ﴾

«O you who believe! Why do you say that which you do not do?»

Allāh says here, ‘The dearest of you to Me, is he who fights in My cause.’^[2]

Some said that it was revealed about the gravity of fighting in battle, when one says that he fought and endured the

[1] Aḥmad 3:447 and Abu Dāwud 5:265.

[2] Ad-Durr Al-Manthūr 8:146.

battle, even though he did not do so. Qatādah and Aḍ-Ḍaḥḥāk said that this Āyah was sent down to admonish some people who used to say that they killed, fought, stabbed, and did such and such during battle, even though they did not do any of it.

Saʿīd bin Jubayr said about Allāh's statement,

﴿إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا﴾

«Verily, Allāh loves those who fight in His cause in rows (ranks)»

"Before Allāh's Messenger ﷺ began the battle against the enemy, he liked to line up his forces in rows; in this Sūrah, Allāh teaches the believers to do the same."^[1]

He also said that Allāh's statement,

﴿كَأَنَّهُمْ بِنَنٌ مُّصَوِّمٌ﴾

«as if they were a solid structure.» means, its parts are firmly connected to each other; in rows for battle. Muqātil bin Ḥayyān said, "Firmly connected to each other." Ibn 'Abbās commented on the meaning of the Āyah,

﴿كَأَنَّهُمْ بِنَنٌ مُّصَوِّمٌ﴾

«as if they were a solid structure.» by saying, "They are like a firm structure that does not move, because its parts are cemented to each other."^[2]

﴿وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يُقْرَبُوا لِمَ تُؤْذَنُونَ وَقَدْ كُنْتُمْ أَتَىٰ رَسُولَ اللَّهِ إِلَيْكُمْ فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ﴾ (٥) وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ بَنِي إِسْرَءِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِن بَعْدِي اسْمُهُ أَحْمَدٌ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُّبِينٌ﴾ (٦)

«5. And when Mūsā said to his people: "O my people! Why do you annoy me while you know certainly that I am the Messenger of Allāh to you? So, when they turned away (from the path of Allāh), Allāh turned their hearts away (from the right path). And Allāh guides not the people who are

[1] Al-Qurṭubī 18:81.

[2] Ad-Durr Al-Manthūr 8:147.

rebellious.﴾

﴿6. And (remember) when 'Isā, son of Maryam, said: "O Children of Israel! I am the Messenger of Allāh unto you, confirming the Tawrah [which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad. "But when he came to them with clear proofs, they said: "This is plain magic."﴾

Mūsā admonishes His People for annoying Him

Allāh states that His servant and Messenger Mūsā, son of 'Imrān, to whom Allāh spoke directly, said to his people,

﴿لِمَ تَذُدُّنِي وَرَدَّ ثَمَلُوكَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ﴾

﴿Why do you annoy me while you know certainly that I am the Messenger of Allāh to you?﴾

meaning, 'why do you annoy me even though you know my truth regarding the Message that I brought you?'

This brings consolation for Allāh's Messenger ﷺ for what the disbelievers among his people and others did to him.

And it orders him to be patient. This is why he once said,

«رَحِمَهُ اللَّهُ عَلَى مُوسَى لَقَدْ أُوذِيَ بِأَكْثَرٍ مِنْ هَذَا فَصَبَرَ»

«May Allāh have mercy with Mūsā: he was annoyed more than this, yet he was patient.»^[1]

By it believers are prohibited from harming or bothering the Prophet ﷺ in any way or form. As Allāh the Exalted said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ هَادَىٰ مُوسَىٰ قَبْرَهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِندَ اللَّهِ ﴿٣٣:٦٩﴾﴾

﴿O you who believe! Be not like those who annoyed Mūsā, but Allāh cleared him of that which they alleged, and he was honorable before Allāh.﴾ (33:69)

And His saying:

﴿فَلَمَّا رَاغَبَا لِأَنفَ اللَّهِ فَلَاحَهُمَا﴾

﴿So, when they turned away, Allāh turned their hearts away.﴾

[1] Fath Al-Bāri 7:652.

means, when the Jews turned away from following the guidance, even though they knew it, Allāh turned their hearts away from the guidance. Instead, Allāh placed doubts, suspicion and failure in their hearts, just as He said,

﴿وَنَقَلِبْ أَفْقَهُمْ وَاجْصَبْهُمْ كَمَا لَا يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرَهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ﴾

«And We shall turn their hearts and vision away, as they refused to believe therein for the first time, and we shall leave them in their trespass to wander blindly.»

And His saying;

﴿وَمَنْ يُضَاقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَسَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ تُوَلِّهِ مَا تَوَلَّىٰ وَتُصْلِهِ جَهَنَّمَ ۚ وَسَاءَتْ مَصِيرًا﴾

«And whoever contradicts and opposes the Messenger after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and enter him in Hell, what an evil destination it is!» (4:115), and,

Similarly Allāh said;

﴿وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ﴾

«And Allāh guides not the people who are rebellious.» (9:24)

The Good News of 'Isā about Our Prophet ﷺ and that His Name is Aḥmad

Allāh said;

﴿وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَتَّبِعِ إِسْرَءِيلَ إِلَىٰ رَسُولٍ أَنَّهُ إِذَا تَقَرَّفَا لِأَيِّ يَدَىٰ مِنَ التَّوْرَةِ وَنَبَّأُوا رَسُولِي بِأَنِّي بِأَيِّ أَسْمَاءٍ أَتَتْ﴾

«And when 'Isā, son of Maryam, said: "O Children of Israel! I am the Messenger of Allāh unto you, confirming the Tawrah before me, and giving glad tidings of a Messenger to come after me, whose name shall be Aḥmad."»

'Isā said, "The Tawrah conveyed the glad tidings of my coming, and my coming confirms the truth of the Tawrah. I convey the glad tidings of the Prophet who will come after me. He is the unlettered, Makkan, Arab Prophet and Messenger, Aḥmad."

‘Isā, peace be upon him, is the last and final Messenger from among the Children of Israel. He remained among the Children of Israel for a while, conveying the good news of the coming of Muḥammad, whose name is also Aḥmad, the Last and Final Prophet and Messenger. After Muḥammad, there will be no prophethood or Messengers. How admirable the *Ḥadīth* is that Al-Bukhārī collected in his *Ṣaḥīḥ* from Jubayr bin Muṭ‘im, who said, “I heard the Messenger of Allāh ﷺ say,

«إِنِّي لِي أَسْمَاءُ: أَنَا مُحَمَّدٌ، وَأَنَا أَحْمَدُ، وَأَنَا الْمَاجِي الَّذِي يَنْهَوُ اللَّهُ بِهِ الْكُفْرَ،
وَأَنَا الْهَاشِرُ الَّذِي يُخْشَرُ النَّاسُ عَلَى قَدَمَيَّ، وَأَنَا الْعَاقِبُ»

‘I have names. I am Muḥammad and Aḥmad. I am Al-Māḥi through whom Allāh will eliminate disbelief. I am Al-Hāshir who will be the first to be resurrected, with the people being resurrected Hereafter. I am also Al-‘Āqib (i.e., there will be no Prophet after me).’”^[1]

Also Muslim collected this *Ḥadīth* from Az-Zuhri from Jubayr.^[2]

Muḥammad bin Ishāq recorded that Khālid bin Ma’dān said that some Companions of Allāh’s Messenger ﷺ said,

“O Allāh’s Messenger! Tell us about yourself.” He said,

«دَعَا أَبِي إِبْرَاهِيمَ، وَبَشَّرَ عِيسَى، وَرَأَتْ أُمِّي جِبْنَ حَمَلْتُ بِي كَأَنَّهُ خَرَجَ مِنْهَا
نُورٌ أَضَاءَتْ لَهُ نُصُورٌ بَصُرَى مِنْ أَرْضِ الشَّامِ»

‘I am the (result of the) invocation made to Allāh from my father Ibrāhīm and the good news ‘Isā delivered. When my mother was pregnant with me, she had a dream in which she saw a light emanating from her that radiated the palaces of Buṣrā in Ash-Shām.’”^[3]

This *Ḥadīth* has a good chain of narration that is supported by other similar narrations. Imām Aḥmad recorded that Al-‘Irbād bin Sāriyah said, “The Messenger of Allāh ﷺ said,

«إِنِّي عِنْدَ اللَّهِ لَخَاتَمُ النَّبِيِّينَ، وَإِنَّ أَدَمَ لَمُنْجِدِلٌ فِي طَيْبَتِهِ، وَسَأَتَبْكُم بِأَوَّلِ ذَلِكَ:

[1] *Fath Al-Bārī* 8:509.

[2] Muslim 4:1828.

[3] Ibn Hishām 1:175.

دَعْوَةُ أَبِي إِبْرَاهِيمَ، وَبَشَارَةُ عِيسَى بِي، وَرُؤْيَا أُمِّي النَّبِيِّ رَأَتْ، وَكَذَلِكَ أُمّهَاتُ
النَّبِيِّينَ يَرَوْنَ

'I was written with Allāh as the Last and Final of the Prophet, even when Ādam was still clay. I will tell of the first good news announcing my advent, the (result of the) invocation to Allāh made from my father Ibrāhīm, the good news 'Isā conveyed, and the dream that my mother saw. The mothers of all Prophets see similar dreams.'"^[1]

Imām Aḥmad recorded that Abu Umāmah said, "I said, 'O Allāh's Messenger! What was the first good news of your coming?' He said,

دَعْوَةُ أَبِي إِبْرَاهِيمَ، وَبَشَرَى عِيسَى، وَرَأَتْ أُمِّي أَنَّهُ يَخْرُجُ مِنْهَا نُورٌ أَضَاءَتْ لَهُ
قُصُورُ الشَّامِ

'The (result of the) invocation to Allāh made from my father Ibrāhīm and the good news 'Isā conveyed. My mother saw a light emanating from her that filled the palaces of Ash-Shām in a dream.'"^[2]

Imām Aḥmad recorded that 'Abdullāh bin Mas'ūd said that the Messenger of Allāh ﷺ sent eighty men, including 'Abdullāh bin Mas'ūd, Ja'far bin Abi Ṭālib, 'Abdullāh bin 'Urfuṭah, 'Uthmān bin Maz'ūn, Abu Mūsā, and others, to An-Najāshi. The Quraysh sent 'Amr bin Al-Ās and 'Umārah bin Al-Walīd with a gift for An-Najāshi. When they, 'Amr and 'Umārah, came to An-Najāshi, they prostrated before him and stood to his right and left. 'Amr and 'Umārah said,

"Some of our cousins migrated to your land; they have abandoned us and our religion." An-Najāshi said, "Where are they?" They said, "They are in your land, so send for them," so An-Najāshi summoned the Muslims. Ja'far said to the Muslims, "I will be your speaker today." So, the Muslims followed Ja'far and when he entered on the king he did not

[1] Aḥmad 4:127.

[2] Aḥmad 5:262. There are some deficiencies in some of these narrations. Many scholars consider them to support each other as does the author.

prostrate after greeting him. They said to Ja'far, "Why do you not prostrate before the king?" Ja'far said, "We only prostrate for Allāh, the Exalted and Most Honored." They said, "Why?" He said, "Allāh has sent a Messenger to us from Him, who ordered us not to prostrate to anyone except Allāh, the Exalted and Most Honored. He also ordered to perform prayer and give charity."

'Amr bin Al-'Āṣ said, "They contradict your creed about 'Īsā, son of Maryam." The king asked, "What do you say about 'Īsā and his mother Maryam?" Ja'far said, "We only say what Allāh said about him, that he is Allāh's Word^[1], a soul created by Allāh and sent down to the honorable virgin who was not touched by a man nor bearing children before." An-Najāshi lifted a straw of wood and said, "O Ethiopians, monks and priests! By Allāh, what they say about 'Īsā is no more than what we say about him, not even a difference that equals this straw. You are welcomed among us, and greetings to him who sent you. I bear witness that he is Allāh's Messenger whom we read about in the Injīl. He is the Prophet who 'Īsā, son of Maryam, foretold the good news about his advent. Live wherever you wish. By Allāh, had I not been entrusted with the responsibilities of kingship, I would have gone to him, so that I could be honored by carrying his slippers and his water for ablution."

The king ordered that the gifts of the idolators be returned to them. 'Abdullāh bin Mas'ūd soon returned and later on participated in the battle of Badr. He said that when the Prophet ﷺ received the news that An-Najāshi died, he invoked Allāh to forgive him.^[2] Allāh said,

﴿لَمَّا جَاءَهُمُ الْبَشِيرُ قَالُوا هَذَا سِحْرٌ مُبِينٌ﴾

«But when he came to them with clear proofs, they said: "This is plain magic."»

this refers to Aḥmad, who was anticipated, in accordance with the early Scriptures and early generations, according to Ibn Jurayj and Ibn Jarīr. When the Prophet appeared bringing clear signs, the disbelievers and rejecters said,

[1] Meaning, that Allāh said, "Be" and he was.

[2] Aḥmad 1:461.

﴿هَذَا بَشَرٌ مِّثْلُكُمْ﴾

«This is plain magic»

﴿وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ الْكَذِبَ وَهُوَ يُدْعَى إِلَى الْإِسْلَامِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾
 يُرِيدُونَ يُظْفِرُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُبِينُ تُورِهِ وَلَوْ كَذَّبَ الْكَافِرُونَ ﴿٧﴾ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ
 بِالْحَقِّ نَافِثٍ يُظهِرُ عَلَى الْفِتَنِ ذِكْرَهُ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٨﴾

«7. And who does more wrong than the one who invents a lie against Allāh, while he is being invited to Islām? And Allāh guides not the people who are wrongdoers.»

«8. They intend to put out the Light of Allāh with their mouths. But Allāh will bring His Light to perfection even though the disbelievers hate (it).»

«9. He it is Who has sent His Messenger with guidance and the religion of truth to make it victorious over all religions even though idolators hate (it).»

The Most Unjust among all People

Allāh said,

﴿وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ الْكَذِبَ وَهُوَ يُدْعَى إِلَى الْإِسْلَامِ﴾

«And who does more wrong than the one who invents a lie against Allāh, while he is being invited to Islām?»

meaning, none is more unjust than he who lies about Allāh and calls upon rivals and associates partners with Him, even while he is being invited to *Tawhīd* and sincerely worshipping Him. This is why Allāh said,

﴿وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾

«And Allāh guides not the people who are wrongdoers.»

Allāh said,

﴿يُرِيدُونَ يُظْفِرُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ﴾

«They intend to put out the Light of Allāh with their mouths.»

indicating that the disbelievers will try to contradict the truth with falsehood. Their attempts are similar to one's attempt to extinguish the sun with his mouth, which is impossible.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٥٥٢

سُورَةُ الْكَافِرُونَ

وَاذْكُرْ عِيسَى ابْنَ مَرْيَمَ نَبِيَّ إِسْرَءِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا
لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولِي يَأْتِيَنَّ مِنْ بَعْدِي تَابِعُهُ أَخْذًا فَاثِمًا
لَهُمْ بِالْآيَاتِ أَنْتَبَ قَالُوا هَذَا سِحْرٌ مُبِينٌ ﴿١٠﴾ وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى
عَلَى اللَّهِ الْكَذِبَ وَهُوَ يُدْعَى إِلَى الْإِسْلَامِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ
﴿١١﴾ يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ
الْكَافِرُونَ ﴿١٢﴾ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ
عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿١٣﴾ يَأَيُّهَا الَّذِينَ ءَامَنُوا هَلْ أَذْكُرُ
عَلَيْكُمْ نِعْمَتَ رَبِّكُمْ إِذْ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ مِنْ تَحْتِهَا نَافِثَاتُ الْغَيْثِ
فِي سَبِيلِ اللَّهِ وَأَمَّا لَكُمْ وَأَنْفُسُكُمْ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١٤﴾
يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَسَيَسْكُنُونَ
لَحْدَةً فِي جَنَّاتٍ عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٥﴾ وَلَنْفَرِقَنَّ عَنْهُمَا الْقُرْآنَ
فِي سَبِيلِ اللَّهِ وَنُفِخَ فِي الصُّورِ ﴿١٦﴾ يَأَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا
أَنْصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ
قَالَ الْحَوَارِيُّونَ مَنْ أَنْصَارُ اللَّهِ فَقَامَتِ فَلَاحَةٌ مِنْ بَنِي إِسْرَءِيلَ
وَكُفِّرَتْ فَلَاحَةٌ فَأَيْدِنَا الَّذِينَ ءَامَنُوا عَلَى عُدُوهِمْ فَأَصْبَحُوا طَائِفِينَ ﴿١٧﴾

Likewise is the case of their attempt to extinguish truth. So Allāh said,

﴿وَاللَّهُ يَتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ﴾ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿١٣﴾

﴿But Allāh will bring His Light to perfection even though the disbelievers hate (it). He it is Who has sent His Messenger with guidance and the religion of truth to make it victorious over all (other) religions even though the idolators hate (it).﴾

We explained the meanings of similar Ayāt before, in the Tafsīr of Sūrah

Barā'ah.^[1] All praise and thanks are due to Allāh.

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا هَلْ أَذْكُرُ عَلَيْكُمْ نِعْمَتَ رَبِّكُمْ إِذْ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ مِنْ تَحْتِهَا نَافِثَاتُ الْغَيْثِ فِي سَبِيلِ اللَّهِ وَأَمَّا لَكُمْ وَأَنْفُسُكُمْ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ﴾ يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَسَيَسْكُنُونَ لَحْدَةً فِي جَنَّاتٍ عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٥﴾ وَلَنْفَرِقَنَّ عَنْهُمَا الْقُرْآنَ فِي سَبِيلِ اللَّهِ وَنُفِخَ فِي الصُّورِ ﴿١٦﴾ يَأَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ مَنْ أَنْصَارُ اللَّهِ فَقَامَتِ فَلَاحَةٌ مِنْ بَنِي إِسْرَءِيلَ وَكُفِّرَتْ فَلَاحَةٌ فَأَيْدِنَا الَّذِينَ ءَامَنُوا عَلَى عُدُوهِمْ فَأَصْبَحُوا طَائِفِينَ ﴿١٧﴾

﴿10. O you who believe! Shall I guide you to a trade that will save you from a painful torment?﴾

﴿11. That you believe in Allāh and His Messenger, and that you strive hard and fight in the cause of Allāh with your wealth

[1] That is briefly discussed in volume nine, the Tafsīr of Sūrat At-Tawbah (9:32)

and your lives, that will be better for you, if you but know!﴾

﴿12. (If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in 'Adn (Eternal) Paradise; that is indeed the great success.﴾

﴿13. And also (He will give you) another (blessing) which you love, help from Allāh and a near victory. And give glad tidings to the believers.﴾

The Trade that saves One from the Painful Torment

We mentioned a *Hadīth* from 'Abdullāh bin Salām in that the Companions wanted to ask the Prophet of Allāh ﷺ about the best actions with Allāh the Exalted and Most Honored, so they could practice them. Allāh the Exalted sent down this Sūrah, including this Āyah,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَىٰ أَلْسِنَةٍ حِمِيمٍ لَا يَجْعَلُ لَكُمْ فِتْنَةً يَوْمَ الْقِيَامَةِ أَنتُمْ لَا تَعْلَمُونَ﴾

﴿O you who believe! Shall I guide you to a trade that will save you from a painful torment?﴾

Allāh then explained this great trade that will never fail, the trade that will earn one what he wishes and saves him from what he dislikes. Allāh the Exalted said,

﴿تَوَدُّونَ أَنَّ نِعْمَ الْمَالِ بِكُمْ وَإِن تِلْكَ أَلْسِنَةٌ كَاذِبَةٌ﴾

﴿That you believe in Allāh and His Messenger, and that you strive hard and fight in the cause of Allāh with your wealth and your lives, that will be better for you, if you but know!﴾

this is better than the trade of this life and striving hard for it and amassing it. Allāh the Exalted said,

﴿يَغْفِر لَكُمْ ذُنُوبَكُمْ﴾

﴿He will forgive you your sins,﴾ meaning, 'if you fulfill what I commanded you and guided you to, then I will forgive your sins and admit you into the Gardens of Paradise. In them, you will have exalted residences and high positions.' This is why Allāh the Exalted said,

﴿وَيُدْخِلُكُمْ جَنَّاتٍ تَجْرَىٰ مِن تَحْتِهَا الْأَنْهَارُ وَتَسْكُنُ فِيهَا فِي جَنَّاتٍ عَدْنٍ فِي ذَٰلِكَ الْقَوْلُ الْكَلِيمُ﴾

﴿and admit you into Gardens under which rivers flow, and

pleasant dwellings in 'Adn (Eternal) Paradise; that is indeed the great success.﴾

Allāh said,

﴿وَأَنْزَلْنَاهُ فَوْقَهُ﴾

﴿And also another (blessing) which you love,﴾
meaning, 'I will grant you more favors that you like,'

﴿نَضْرِبُكَ إِلَى الْفَتْحِ قَرِيبًا﴾

﴿help from Allāh and a near victory.﴾

meaning, if you fight in Allāh's cause and support His religion, He will grant you victory. Allāh the Exalted said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَصُرُوا اللَّهَ بِصُرُكُم وَظِنْتُمْ أَفْئِدَتَكُمْ﴾

﴿O you who believe! If you help (in the cause of) Allāh, He will help you, and make your foothold firm.﴾ (47:7), and,

﴿وَلَيَنْصُرَنَّ اللَّهُ مَن يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ﴾

﴿Verily, Allāh will help those who help His (cause). Truly, Allāh is All Strong, All-Wise.﴾ (22:40)

Allāh's statement,

﴿وَقَرِيبًا﴾

﴿and a near victory.﴾ means, it will come sooner, and this is the increased favor that is earned in this life and continues, becoming the delight of the Hereafter. It is for those who obey Allāh and His Messenger ﷺ and support Allāh and His religion. Allāh said;

﴿وَبَشِّرِ الْمُؤْمِنِينَ﴾

﴿And give glad tidings to the believers.﴾

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَصْغَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَن أَعْلَاكُمْ قَالَ الْحَوَارِيُّونَ عَنْ أَصَارِ اللَّهِ فَامْسَكَ طَائِفَةٌ مِنْهُنَّ لِيُبَيِّنَ لَهُنَّ فَاذْبَنَّا بَيْنَهُنَّ أَعْزَبَ عَلَى عَذُوبِهِمْ فَأَنْصَرُوا عَلَيْهِنَّ﴾

﴿14. O you who believe! Be you helpers (in the cause) of Allāh as said 'Isā, son of Maryam, to the Hawārīyyīn (the disciples): "Who are my helpers (in the cause) of Allāh?" The Hawārīyyūn

said: "We are Allāh's helpers" (i.e., we will strive in His cause!). Then a group of the Children of Israel believed and a group disbelieved. So, We gave power to those who believed against their enemies, and they became the victorious (uppermost).﴾

Muslims are always the Natural Supporters of Islām

Allāh the Exalted orders His faithful servants to be Allāh's supporters at all times, in all their statements and actions, sacrificing their selves and wealth. Allāh orders them to accept His and His Messenger's call, just as the disciples said to Prophet ʿĪsā when he said,

﴿مَنْ أَمْسَاوَتْ إِلَى اللَّهِ﴾

«Who are my helpers (in the cause) of Allāh?» meaning, 'who will support me in conveying the Message of Allāh, the Exalted and Most Honored?'

﴿قَالَ الْمَوَارِثُونَ﴾

«The Hawārīyyūn said:» in reference to the followers of ʿĪsā, peace be upon him,

﴿فَمَنْ أَمْسَاوَتْ إِلَيْنَا﴾

«We are Allāh's helpers» meaning, 'we will support you with regards to the Message you have been sent with and will help you convey it.' Whereby, ʿĪsā sent the disciples to the various areas of Ash-Shām to call the Greeks and the Israelites to Islām.

Similarly, during the days of Hajj, Allāh's Messenger ﷺ used to ask,

﴿مَنْ رَجُلٌ يُؤَيِّدُنِي حَتَّى أُبَلِّغَ رِسَالَاتِ رَبِّي؟ فَإِنْ قُرَيْشًا قَدْ مَنَعُونِي أَنْ أُبَلِّغَ رِسَالَاتِ رَبِّي﴾

«Who will support me in conveying the Message of my Lord? Verily, the Quraysh have prevented me from conveying the Message of my Lord.»^[1]

Allāh the Exalted and Most Honored raised Al-Aws and Al-Khazraj to support the Prophet ﷺ. They were the residents of

[1] Aḥmad 3:322, Al-Hākim 2:624 and Al-Bayhaqi 8:146.

Al-Madīnah who gave the pledge to him and supported him, vowing to protect him from mankind and the *Jinns* if he migrated to them. When he migrated to them with his Companions, they fulfilled their vow to Allāh. This is the reason why Allāh and His Messenger ﷺ called them, Al-Anṣār, the Supporters. The name became synonymous with them. May Allāh be pleased with them and please them, as well.

A Group of the Children of Israel believed in 'Īsā and a Group of Them disbelieved

Allāh said,

﴿فَكَانَتْ طَائِفَةٌ مِنْ بَنِي إِسْرَءِيلَ يَكْفُرُونَ طَائِفَةٌ﴾

﴿Then a group of the Children of Israel believed and a group disbelieved.﴾

When 'Īsā, peace be on him, conveyed the Message of his Lord to his people and the disciples supported him, a group from the Children of Israel believed. They accepted the guidance that 'Īsā brought to them, while another group, was led astray. This group rejected what 'Īsā brought them, denied his prophethood and invented terrible lies about him and his mother. They are the Jews, may Allāh curse them until the Day of Judgement.

Another group exaggerated over 'Īsā, until they elevated him to more than the level of prophethood that Allāh gave him. They divided into sects and factions, some saying that 'Īsā was the son of Allāh, while others said that he was one in a trinity, and this is why they invoke the father, the son and the holy ghost! Some of them said that 'Īsā was Allāh, as we mentioned in the *Tafsīr* of *Sūrat An-Nisā'*.^[1]

Allāh gives Victory to the Believing Group

Allāh said,

﴿فَأَنزَلْنَا إِلَيْنِ الْمِيثَاقَ وَالْبُكُورَ عَلَىٰ عَدُوِّهِمْ﴾

﴿So, We gave power to those who believed against their enemies,﴾

^[1] See volume three, the *Tafsīr* of *Sūrat An-Nisā'* (4:171).

that is, 'We gave them victory over the group of Christians which defied them,'

﴿فَأَسْبَحُوا لِلَّهِ﴾

﴿and they became the victorious (uppermost).﴾ 'over the disbelieving group, when We sent Muḥammad.'

Imām Abu Ja'far bin Jarīr Aṭ-Ṭabari reported that Ibn 'Abbās said, "When Allāh decided to raise 'Isā to heaven, 'Isā went to his companions while drops of water were dripping from his head. At that time, there were twelve men at the house. 'Isā said to them, 'Some of you will disbelieve in me twelve times after having believed in me.' He then asked, 'Who among you volunteers that he be made to resemble me and be killed instead of me; he will be with me in my place (in Paradise).' One of the youngest men present volunteered, but 'Isā commanded him to sit down. 'Isā repeated his statement and the young man again stood up and volunteered, and 'Isā again told him to sit down. 'Isā repeated the same statement and the young man volunteered. This time, 'Isā said, 'Then it will be you.' The appearance of 'Isā was cast upon that young man, while 'Isā, peace be on him, was raised to heaven through an opening in the roof of the house. The Jews came looking for 'Isā and arrested the one that appeared as him, killing him by crucifixion. Some of them disbelieved in 'Isā twelve times, after they had believed in him. They divided into three groups. One group, Al-Ya'qūbiyyah (the Jacobites), said, 'Allāh remained with us as much as He willed and then ascended to heaven.' Another group, An-Nastūriyyah (the Nestorians), said, 'Allāh's son remained with us as much as Allāh willed and He then raised him up to heaven.' A third group said, 'Allāh's servant and Messenger remained with us as much as Allāh willed and then Allāh raised him up to Him.' The last group was the Muslim group. The two disbelieving groups collaborated against the Muslim group and annihilated it. Islām remained unjustly concealed until Allāh sent Muḥammad ﷺ,

﴿فَكَانَتْ طَائِفَةٌ مِنْ بَنِي إِسْرَءِيلَ يَكْفُرُونَ طَائِفَةٌ﴾

﴿Then a group of the Children of Israel believed and a group disbelieved.﴾

This Āyah refers to the group among the Children of Israel

that disbelieved and the group that believed, during the time of 'Isā,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَىٰ عِزِّهِمْ قَاتِلُوا الَّذِينَ﴾

«So, We gave power to those who believed against their enemies, and they became the victorious (uppermost).»

through the victory that Muḥammad ﷺ gained over the religion of the disbelievers, which brought the dominance of their religion.^[1]

This is the wording in his book for the *Tafsir* of this honorable *Āyah*. Similarly, An-Nasā'ī collected this statement of Ibn 'Abbās in his *Sunan*.^[2]

Therefore, the *Ummah* of Muḥammad ﷺ will always be prevalent on the truth until Allāh's command (the Final Hour) commences, while they are on this path. The last group of them will fight against Ad-Dajjāl along with 'Isā, peace be on him, according to *Ḥadīths* in the authentic collections.^[3]

This is the end of the *Tafsir* of *Sūrat Aṣ-Ṣaff*. All praise and thanks are due to Allāh.

[1] Aṭ-Ṭabari 23:366.

[2] An-Nasā'ī in *Al-Kubrā* 6:489. This version of the story of the ascension mentioned is considered among the *Isrā'iliyyāt* narrations which the Muslim is neither to believe in nor negate.

[3] *Fath Al-Bārī* 13:306, Muslim 3:1524 and Abu Dāwud 3:11.

The Tafsīr of Sūrat Al-Jumu'ah (Chapter - 62)

Which was revealed in Al-Madīnah

The Virtues of Sūrat Al-Jumu'ah

Ibn 'Abbās and Abu Hurayrah narrated that Allāh's Messenger ﷺ used to recite Sūrat Al-Jumu'ah and Sūrat Al-Munafiqin during the Friday Prayer. Muslim collected this Ḥadīth in his Ṣaḥīḥ.^[1]

بِسْمِ اللَّهِ الرَّكَّابِ الْإِسْمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿بِسْمِ اللَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ﴾ هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَزَكَّيَهُمْ وَرَسَّلَهُمْ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَيْسَ بِشَيْءٍ مُبِينٍ ﴿وَالْأَخْرَجَ مِنْهُمْ لَنَا إِخْرَاجًا يُرِيدُ وَالْأَخْرَجَ مِنْهُمْ لَنَا إِخْرَاجًا يُرِيدُ﴾ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿﴾

41. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allāh – the King, the Holy, the Almighty, the All-Wise.﴾

42. He it is Who sent among the unlettered ones a Messenger from among themselves, reciting to them His Āyāt, purifying them, and teaching them the Book and the Hikmah. And verily, they had been before in manifest error.﴾

43. And others among them who have not yet joined them. And He is the Almighty, the All-Wise.﴾

44. That is the grace of Allāh, which He bestows on whom He wills. And Allāh is the Owner of mighty grace.﴾

Everything praises and glorifies Allāh

Allāh states that everything in the heavens and the earth glorifies His praises, including all types of living creatures and inanimate objects. Allāh the Exalted said in another Āyah,

^[1] Muslim 2:597,599.

﴿وَلَا يَنْفَعُ إِلَّا بِسْمِ اللَّهِ﴾

«Glorify Him and there is not a thing but glorifies His praise»
(17:44)

Allāh said,

﴿الْمَلِكُ الْقَدُّوسُ﴾

«the King, the Holy,» meaning that He is the Owner and King of the heavens and the earth Who has perfect control over their affairs. He is the Holy, free of all shortcomings, His attributes are perfect,

﴿الْمَبْدِيُّ الْحَكِيمُ﴾

«the Almighty, the All-Wise.» whose explanation is already discussed in many places.

The Favor that Allāh granted by sending Muḥammad ﷺ

Allāh the Exalted said,

﴿هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ﴾

«He it is Who sent among the unlettered ones a Messenger from among themselves,»

the word 'unlettered' here refers to the Arabs. Allāh the Exalted said in another Āyah,

﴿وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ أَأَسْلَمْتُمْ إِنِ اسْلَمْتُمْ فَسَيَكْفُرُوا بِكُمْ فَإِنْ اتَّخَذْتُمْ مَتَرًا وَمَتَرًا مَعَكُمْ فَلا يَكْفُرُ عَنْكُمْ وَاللَّهُ يَعْلَمُ أَلْمُتَكَبِّرِينَ﴾

«And say to those who were given the Scripture and those who are illiterates: "Do you submit yourselves? If they do, they are rightly guided; but if they turn away, your duty is only to convey the message; and Allāh is All-Seer of (His) servants.»
(3:20)

Mentioning the unlettered ones in specific here does not mean that Muḥammad ﷺ was only sent to them, because the blessing to the Arabs is greater than that of other nations. In another Āyah, Allāh said,

﴿وَأَنذَرْتُمْ لَكُمْ لَذِكْرَ اللَّهِ وَلِقَائِهِ﴾

«And verily, this is indeed a Reminder for you and your

people» (43:44).

Surely, the Qur'ān is also a reminder for those other than Arabs to take heed. Allāh the Exalted said,

﴿وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾

«And warn your tribe of near kindred.» (26:214)

These Āyāt do not negate Allāh's statements,

﴿قُلْ يٰٓأَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جِيمًا﴾

«Say: "O mankind! verily, I am sent to you all as the Messenger of Allāh.» (7:158), and,

﴿لَا تُؤَدُّكُمْ بِهِ. وَنَايِلُكُمْ﴾

«that I may therewith warn you and whomsoever it may reach.» (6:19)

and in His statement about the Qur'ān,

﴿وَمَنْ يَكْفُرْ بِهِ. مِنَ الْأُمِّيِّينَ فَالْتَمِزْ مَوْعِدُهُ﴾

«But those of the groups that reject it, the Fire will be their promised meeting place.» (11:17)

There are other Āyāt that indicate that his Message is universal. He, may Allāh's peace and blessings be upon him, was sent to all people, mankind and the Jinns alike. We mentioned this meaning before in Sūrat Al-An'ām producing various Āyāt and Ḥadīths. All praise and thanks are to due to Allāh.

This Āyah testifies that Allāh has indeed accepted the invocation of His friend Ibrāhīm when he supplicated Allāh to send a Messenger to the people of Makkah from among them their own. One who will recite to them Allāh's statements, purify them and teach them the Book and the Hikmah. So, Allāh – all praise and thanks be to Him – sent him when the Messengers ceased and the way was obscure. Indeed it was a time when it was most needed. Especially since Allāh hated the people of the earth, Arabs and non-Arabs alike, except for a few of the People of the Scripture, who kept to the true faith Allāh the Exalted sent to 'Īsā bin Maryam, peace be upon him. This is why Allāh said,

﴿هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ. وَرَبِّهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ﴾

وَالْحِكْمَةَ زَكَّاوْنًا مِّن قَبْلُ لَيْسَ مَنَّالِ مُبِينٍ ﴿٢٠﴾

«He it is Who sent among the unlettered ones a Messenger from among themselves, reciting to them His Āyāt, purifying them, and teaching them the Book and the Hikmah. And verily, they had been before in manifest error.»

In ancient times, the Arabs used to adhere by the religion of Ibrāhīm, peace be upon him. They later changed, corrupted and contradicted it, choosing polytheism instead of *Tawhīd* and doubts instead of certainty. They invented a religion that Allāh did not legislate, just as the People of the Scriptures did when they changed and corrupted their Divine Books. Allāh sent Muḥammad ﷺ, with a great divine legislation, perfect religion that is suitable for all humans and *Jinns*. In it, there is guidance and explanations of all that they need in this life and the Hereafter. It draws them closer to Paradise and Allāh's pleasure and takes them away from the Fire and earning Allāh's anger. In it, there is the final judgement for all types of doubts and suspicion for all major and minor matters of the religion. In Muḥammad ﷺ, Allāh gathered all the good qualities of the Prophets before him, and gave him what He has never given the earlier and later generations of mankind. May Allāh's peace and blessings be on Muḥammad until the Day of Judgement.

Muḥammad ﷺ is the Messenger to Arabs and Non-Arabs alike

Allāh said,

﴿وَالْآخَرِينَ مِنْهُمْ لَنَّا بِلَحَاقًا بِهِمْ وَقَدْ خَلَّيْنَا لِلْعَزِيزِ الْمَكِيمِ﴾

«And others among them who have not yet joined them. And He is the Almighty, the All-Wise.»

Imām Abu 'Abdullāh Al-Bukhārī, may Allāh have mercy upon him, recorded that Abu Hurayrah said, "We were sitting with the Prophet ﷺ, when Sūrat Al-Jumu'ah was revealed to him;

﴿وَالْآخَرِينَ مِنْهُمْ لَنَّا بِلَحَاقًا بِهِمْ﴾

«And others among them who have not yet joined them.»

They said, 'Who are they, O Allāh's Messenger?' The Prophet

ﷺ did not reply until they repeated the question thrice. At that time, Salmān Al-Farisi was with us. So Allāh's Messenger ﷺ placed his hand on Salmān, saying,

«لَوْ كَانَ الْإِيمَانُ عِنْدَ الثُّرَيَّا لَنَالَهُ رِجَالٌ - أَوْ رَجُلٌ - مِنْ هَؤُلَاءِ»

«If faith were on Ath-Thurayyā (Pleiades), even then some men or a man from these people would attain it.»^[1]

Muslim, At-Tirmidhi, An-Nasā'ī, Ibn Abi Hātim and Ibn Jarīr collected this *Ḥadīth*.^[2] This *Ḥadīth* indicates that Sūrat Al-Jumu'ah was revealed in Al-Madinah and that the Messenger's Message is universal. The Prophet ﷺ explained Allāh's statement,

﴿وَالْآخَرِينَ مِنْهُمْ﴾

«And others among them» by mentioning Persia. This is why the Prophet ﷺ sent messages to the kings of Persia and Rome, among other kings, calling them to Allāh the Exalted and to follow what he was sent with. This is why Mujāhid and several others said that Allāh's statement,

﴿وَالْآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ﴾

«And others among them who have not yet joined them.»

refers to all non-Arabs who believe in the truth of the Prophet.^[3] Allāh's statement,

﴿وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾

«And He is the Almighty, the All-Wise.»

asserts that He is Almighty and All-Wise in His legislation and the destiny He appoints. Allāh's statement,

﴿ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ﴾

«That is the grace of Allāh, which He bestows on whom He wills. And Allāh is the Owner of mighty grace.»

refers to the great prophethood that He granted Muḥammad ﷺ

[1] *Faḥḥ Al-Bārī* 8:510.

[2] Muslim 4:1972, *Tuḥfat Al-Aḥwadhī* 9:209, 10:433, An-Nasā'ī in *Al-Kubrā* 5:75, 6:490, and Aṭ-Ṭabari 23:375.

[3] Aṭ-Ṭabari 23:374.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يُسَبِّحُ اللَّهَ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ اللَّيْلِ الْقُدُّوسِ الْعَزِيزِ
 الْعَلِيمِ ﴿١﴾ هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو
 عَلَيْهِمْ آيَاتِهِ يُوَرِّثُهُمْ كِتَابَهُمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا
 مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴿٢﴾ وَآخَرِينَ مِنْهُمْ لِنَا لِيُحَقِّقُوا بِهِمْ
 وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٣﴾ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ
 ذُو الْفَضْلِ الْعَظِيمِ ﴿٤﴾ مَثَلُ الَّذِينَ خُمِلُوا التَّوْرَةَ ثُمَّ لَمْ
 يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا بِمَثَلِ الْقَوْمِ
 الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥﴾
 قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِنْ زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاءُ لِلَّهِ مِنْ
 دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٦﴾ وَلَا يَتَمَنَّوْهُ
 أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٧﴾ قُلْ إِنْ
 الْمَوْتُ الَّذِي تُفِرُّونَ مِنْهُ فَإِنَّهُ مُلْقِيكُمْ ثُمَّ تُرَدُّونَ
 إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٨﴾

and the qualities that He favored his Ummah with, by sending Muḥammad ﷺ to them.

﴿مَثَلُ الَّذِينَ خُمِلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا بِمَثَلِ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾ قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِنْ زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاءُ لِلَّهِ مِنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ وَلَا يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ قُلْ إِنْ الْمَوْتُ الَّذِي تُفِرُّونَ مِنْهُ فَإِنَّهُ مُلْقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٨﴾

45. The likeness of those who were entrusted with the Tawrah, but did not carry it, is as the likeness of a donkey which carries huge burdens of books. How bad is the example of people who deny the Āyāt of Allāh. And Allāh does not guide the people who are wrongdoers. ﴿٥﴾

46. Say: "O you Jews! If you pretend that you are friends of Allāh, to the exclusion of (all) other people, then long for death if you are truthful." ﴿٦﴾

47. But they will never long for it, because of what their hands have sent before them! And Allāh knows well the wrongdoers. ﴿٧﴾

48. Say: "Verily, the death from which you flee, will surely meet you, then you will be sent back to the Knower of the unseen and the seen, and He will inform you about what you

used to do."»

Admonishing the Jews and challenging Them to wish for Death

Allāh the Exalted admonishes the Jews who were entrusted with the Tawrah and were ordered to abide by it. However, they did not abide by it, and this is why Allāh resembled them to the donkey that carries volumes of books. Surely, when the donkey carries books, it will not understand what these books contain because it is only carrying these books using its strength. This is the example of those who were entrusted with the Tawrah; they read its letter but did not understand its meanings nor abided by them. Rather, they even corrupted and changed the Tawrah. Therefore, they are worse than the donkey, because the donkey cannot understand. They, on the other hand, could have understood using their minds, but their minds were of no benefit. This is why Allāh the Exalted said in another Āyah,

﴿أُولَٰئِكَ كَالْأَنْعَامِ بَلَّغْتَهُمُ آيَاتِي وَلَٰكِن لَّا يَفْقَهُونَ شَيْئًا﴾

«They are like cattle, nay even more astray; those! They are the heedless.» (7:179),

and said,

﴿يَسْأَلُ الْقَوْمُ الَّذِينَ كَذَّبُوا بِآيَاتِنَا أَفَلَا يَهْدِي اللَّهُ الْغَالِينَ﴾

«How bad is the example of people who deny the Āyāt of Allāh. And Allāh does not guide the people who are wrongdoers.»

Allāh the Exalted said,

﴿قُلْ يَا أَيُّهَا الَّذِينَ كَفَرُوا إِن زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاءُ لِلَّهِ مِن دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِن

كُنْتُمْ صَادِقِينَ﴾

«Say: "O you Jews! If you pretend that you are friends of Allāh, to the exclusion of other people, then long for death if you are truthful."»

meaning, 'if you claim that you are on the correct guidance and that Muḥammad and his Companions are being led astray, then invoke Allāh to bring death to the misguided group among the two, if you are truthful in your claim.' Allāh said,

﴿وَلَا يَسْتَوُونَ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ﴾

﴿But they will never long for it, because of what their hands have sent before them!﴾

meaning because of the disbelief, injustice and sins that they commit,

﴿وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ﴾

﴿And Allāh knows well the wrongdoers.﴾

We mentioned this challenge to the Jews before in Sūrat Al-Baqarah, where Allāh said,

﴿قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِنْ دُونِ النَّاسِ فَتَمَنَّوُا الْمَوْتَ إِنْ كُنْتُمْ سَادِقِينَ ٩٤ وَلَنْ يَسْتَوُوا أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ ٩٥ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ٩٦﴾
 أَمَرَمُ النَّاسِ عَلَى حَيَاتِهِمْ وَمَنْ الْيَوْمَ أَشْرَكُوا بِوَدِّهِمْ أَحَدُهُمْ لَوْ يَسَّرُ لَكَ سِتْرًا وَمَا هُوَ بِمُتَّبِعِيهِمْ. مِنَ الْمَذَابِ أَنْ يَسَّرَ اللَّهُ بِمَعِيرٍ بِمَا يَمْسُكُونَ ٩٧﴾

﴿Say: "If the home of the Hereafter with Allāh is indeed for you specially and not for others, of mankind, then long for death if you are truthful." But they will never long for it because of what their hands have sent forth before them. And Allāh is Aware of the wrongdoers. And verily, you will find them the greediest of mankind for life and (even greedier) than those who ascribe partners to Allāh. One of them wishes that he could be given a life of a thousand years. But the grant of such life will not save him even a little from punishment. And Allāh is Seer of what they do.﴾ (2:94-96)

We explained these meanings there, stating that the challenge was for the Jews to invoke Allāh to destroy the misguided group, either they or their enemies. We also mentioned a similar challenge against the Christians in Sūrah Al 'Imrān,

﴿فَمَنْ مَلَكَ يَوْمَ يَأْتِيهِمْ مَا جَاءَكَ مِنْ قَوْلِ لَقُلْ قَالُوا نَحْنُ آبَاءُهُمْ وَإِبْنَاهُمْ وَرَبُّهُمْ ٩٤﴾
 وَرَبُّهُمْ وَأَنْفُسُهُمْ وَأَنْفُسُهُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ ٩٥﴾

﴿Then whoever disputes with you concerning him [ʿĪsā] after (all this) knowledge that has come to you, say: "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves - then we pray and invoke the curse of

Allāh upon those who lie." (3:61)

and against the idolators, in Sūrah Maryam,

﴿قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا﴾

﴿Say whoever is in error, the Most Gracious will extend [circumstances] for him.﴾ (19:75)

Imām Aḥmad, may Allāh be pleased with him recorded that Ibn 'Abbās said, "Abu Jahl, may Allāh curse him, said, 'If I see Muḥammad praying at the Ka'bah, I will step on his neck.' When the Prophet ﷺ heard of that, he said,

﴿لَوْ فَعَلَ لَأَخَذْتَهُ الْمَلَائِكَةُ عَيْنًا وَلَوْ أَنَّ الْيَهُودَ نَمَتُوا الْمَوْتَ لَمَاتُوا وَرَأَوْا مَقَاعِدَهُمْ مِنَ النَّارِ، وَلَوْ خَرَجَ الَّذِينَ يَبَاهِلُونَ رَسُولَ اللَّهِ ﷺ لَرَجَعُوا لَا يَجِدُونَ أَهْلًا وَلَا مَالًا﴾

«Had he done so, the angels would have snatched him away in public. Had the Jews wished for death, they would all have perished and saw their seats in Hellfire. Had those accepted for invoking the curse of Allāh with Allāh's Messenger, they would not have found families or property when they returned home.»^[1]

Al-Bukhārī, At-Tirmidhi and An-Nasā'ī recorded it.^[2]

His saying;

﴿قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عِنْدِ رَبِّكُمُ وَالْقَائِلُ﴾
﴿فِيَنفِقُكُمْ مِنَّا كُمْ تَمْلُونَ﴾

﴿Say: "Verily, the death from which you flee will surely meet you, then you will be sent back to the Knower of the unseen and the seen, and He will inform you about what you used to do."﴾

is like His saying in Sūrat An-Nisā':

﴿إِنَّمَا تَكُونُوا يَدْرِكُكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُجٍ مُّشِيدَةٍ﴾

﴿Wheresoever you may be, death will overtake you even if you

[1] Aḥmad 1:248. See Sūrah Āl 'Imrān (3:61) in volume two for the meaning of Mubalahah.

[2] Faṭḥ Al-Bārī 8:590, Tuhfat Al-Aḥwadhi 9:277 and An-Nasā'ī in Al-Kubrā 6:518, 308.

are in fortresses built up strong and high.﴾

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَٰلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٩﴾ فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠﴾﴾

﴿9. O you who believe! When the call is proclaimed for the Ṣalāh on Al-Jumu'ah (Friday), then hasten (Fas'aw) to the remembrance of Allāh and leave off business. That is better for you if you did but know!﴾

﴿10. Then when the Ṣalāh is complete, you may disperse through the land, and seek the bounty of Allāh, and remember Allāh much, that you may be successful.﴾

Al-Jumu'ah (Friday), and the Orders and Etiquette for Friday

Friday is called *Al-Jumu'ah* because it is derived from *Al-Jam'*, literally, gathering. The people of Islām gather weekly, on every Friday in the major places of worship. It was during Friday when Allāh finished the creation, the sixth day, during which Allāh created the heavens and earth. During Friday, Allāh created Ādam, and he was placed in Paradise, and ironically, it was a Friday when he was taken out of Paradise. It will be on a Friday when the Last Hour will commence. There is an hour during Friday, wherein no faithful servant asks Allāh for something good, but Allāh will give him what he asked for. All of this is based upon *Ḥadīths* in the authentic collections.

In the ancient language Friday was called, '*Arūbah*. It is a fact that previous nations were informed about Friday, but they were led astray from it. The Jews chose Saturday for their holy day, but Ādam was not created on Saturday. The Christians chose Sunday, which is the day the creation was initiated. Allāh chose Friday for this *Ummah*, because it is the day the creation was finished.

Al-Bukhārī and Muslim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«نَحْنُ الْآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ، يَدُ أَتْنَهُمْ أَوْتُوا الْكِتَابَ مِنْ قَبْلِكَ، ثُمَّ إِنَّ هَذَا يَوْمُهُمُ الَّذِي فَرَضَ اللَّهُ عَلَيْهِمْ فَاخْتَلَفُوا فِيهِ فَعَدَانَا اللَّهُ لَهُ، فَالْتَأَسُّ لَنَا فِيهِ نَجِيعٌ،

الْيَهُودُ غَدًا وَالنَّصَارَى بَعْدَ غَدٍ»

«We are the last (to come) but the first on the Day of Resurrection, though the former nations were given the Scriptures before us. And this was their day (Friday) the celebration of which was made compulsory for them, but they differed about it. So, Allāh gave us guidance to it, and all other people are coming after us: the Jews tomorrow and the Christians the day after tomorrow.”^[1] This is the wording of Al-Bukhārī in another narration of Muslim;

«أَضَلَّ اللَّهُ عَنِ الْجُمُعَةِ مَنْ كَانَ قَبْلَنَا، فَكَانَ لِلْيَهُودِ يَوْمُ السَّبْتِ، وَكَانَ لِلنَّصَارَى يَوْمُ الْأَحَدِ، فَجَاءَ اللَّهُ بِنَا فَهَدَانَا اللَّهُ لِيَوْمِ الْجُمُعَةِ، فَجَعَلَ الْجُمُعَةَ وَالسَّبْتَ وَالْأَحَدَ، وَكَذَلِكَ هُمْ يَتَّبِعُونَ يَوْمَ الْقِيَامَةِ نَحْنُ الْأَوَّلُونَ مِنَ أَهْلِ الدُّنْيَا، وَالْأَوَّلُونَ يَوْمَ الْقِيَامَةِ الْمُنْفَضِيُّ بَيْنَهُمْ قَبْلَ الْخَلَائِقِ»

«Allāh diverted those who were before us from Friday. For the Jews there was Saturday, and for the Christians there was Sunday. Allāh then brought us and guided us to Friday. He made them; Friday, Saturday and Sunday, and it is in this order they will come after us on the Day of Resurrection. We are the last of among the people of this world and the first among the created to be judged on the Day of Resurrection.»^[2]

Necessity of the Remembrance of Allāh on Friday, by attending the *Khuṭbah* and the Prayer

Allāh commanded the believers to gather to worship Him on Friday,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ﴾

«O you who believe! When the call is proclaimed for the Ṣalāh on Al-Jumu'ah (Friday), then hasten (Fas'aw) to the remembrance of Allāh»

meaning, go to it and head for it. The meaning of Sa'y (hasten) here does not refer to walking quickly. It only refers to the

^[1] *Faḥ Al-Bārī* 11 :526 and Muslim 2 :586.

^[2] Muslim 2:586.

importance of it.

Umar bin Al-Khaṭṭāb and Ibn Mas'ūd - may Allāh be pleased with them - recited it;

(فَانْضُوا إِلَىٰ ذِكْرِ اللَّهِ)

("Then proceed to the remembrance of Allāh.")^[1]

As for walking in haste to the prayer, that was indeed prohibited, since it was recorded in the Two *Ṣaḥīḥs* from Abu Hurayrah that the Prophet ﷺ said,

«إِذَا سَمِعْتُمُ الْإِقَامَةَ فَاَنْشُوا إِلَى الصَّلَاةِ وَعَلَيْكُمْ السَّكِينَةُ وَالرَّفَازُ وَلَا تُسْرِعُوا، فَمَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَأَتِمُّوا»

«When you hear the iqāmah, proceed to offer the prayer with calmness and solemnity and do not rush. And pray whatever you catch, and complete whatever you have missed.»^[2]

This is the wording with Al-Bukhari. Abu Qatādah said, "While we were praying behind the Messenger of Allāh ﷺ he heard commotion. At the end of the prayer, the Prophet ﷺ said;

«مَا شَأْنُكُمْ»

«What is the matter with you?» They said, 'We hastened to the prayer.' The Prophet ﷺ said,

«فَلَا تَفْعَلُوا، إِذَا أَتَيْتُمُ الصَّلَاةَ فَاَنْشُوا وَعَلَيْكُمْ السَّكِينَةُ فَمَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَأَتِمُّوا»

«Don't do that. When you come for prayer, there should be tranquility upon you. Pray what remains of the prayer and complete what you have missed.»^[3]

The Two *Ṣaḥīḥs* collected this *Ḥadīth*. Al-Ḥasan commented, "By Allāh! Hastening to the prayer is not accomplished by the feet. Indeed they were prohibited from coming to prayer without tranquility and dignity. Rather it is about the hearts, the intention, and the submission."

Qatādah said,

[1] Aṭ-Ṭabari 23:381.

[2] *Faḥḥ Al-Bāri* 2:138 and Muslim 1:420.

[3] *Faḥḥ Al-Bāri* 2:137 and Muslim 1:422.

﴿تَسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ﴾

“﴿then hasten to the remembrance of Allāh﴾ means that you have to hasten to the prayer with your heart and actions, and walk to it.”^[1]

It is recommended for those coming to the Friday prayer to perform *Ghusl* (taking bath) before they come. It is collected in the Two *Ṣaḥīḥs* that ‘Abdullāh bin ‘Umar said that Allāh’s Messenger ﷺ said,

«إِذَا جَاءَ أَحَدُكُمُ الْجُمُعَةُ فَلْيَغْتَسِلْ»

«When one of you comes to the Friday prayer, then let him perform bath.»^[2]

The Two *Ṣaḥīḥs* recorded that Abu Sa’id said that the Messenger of Allāh ﷺ said,

«غُسْلُ يَوْمِ الْجُمُعَةِ وَاجِبٌ عَلَىٰ كُلِّ مُسْلِمٍ»

«Ghusl on the day of Jumu’ah is Wājib (required) from every Muḥtalim.»^[3]

Abu Hurayrah narrated that Allāh’s Messenger ﷺ said,

«حَقٌّ لِلَّهِ عَلَىٰ كُلِّ مُسْلِمٍ أَنْ يَغْتَسِلَ فِي كُلِّ سَبْعَةِ أَيَّامٍ، يَغْتَسِلُ رَأْسَهُ وَجَسَدَهُ»

«It is Allāh’s right on every Muslim to bathe during every seven days, by washing his head and body.»

Muslim collected this *Ḥadīth*.^[4] Jābir narrated that Allāh’s Messenger ﷺ said,

«عَلَىٰ كُلِّ رَجُلٍ مُسْلِمٍ فِي كُلِّ سَبْعَةِ أَيَّامٍ غُسْلُ يَوْمٍ وَهُوَ يَوْمُ الْجُمُعَةِ»

«Within every seven days, every Muslim man has the obligation to perform Ghusl at least one day, the day of Jumu’ah.»

Aḥmad, An-Nasā’ī and Ibn Hibbān collected this *Ḥadīth*.^[5]

[1] Aṭ-Ṭabari 23:380.

[2] *Faḥ Al-Bārī* 2:415 and Muslim 2:579.

[3] *Faḥ Al-Bārī* 2:415 and Muslim 2:580. *Muḥtalim* is a male who has reached the age of puberty.

[4] Muslim 2:582.

[5] Aḥmad 3:304, An-Nasā’ī 3:93, and Ibn Hibbān 2:262.

Virtues of Jumu'ah

Imām Aḥmad recorded that 'Aws bin 'Aws Ath-Thaqafi said that he heard Allāh's Messenger ﷺ say,

«مَنْ غَسَلَ يَوْمَ الْجُمُعَةِ وَبَكَرَ وَابْتَكَرَ وَنَسِيَ وَلَمْ يَرْحَبْ، وَدَنَا مِنَ الْإِمَامِ وَاسْتَمَعَ وَلَمْ يَلْغُ، كَانَ لَهُ بِكُلِّ خُطْوَةٍ أُجِرَ سَنَةً صِيَامُهَا وَصِيَامُهَا»

«Whoever performs Ghusl (well) on the day of Jumu'ah, leaves early, walking not riding, and sits close to the Imām and listens without talking, will earn the reward of fasting and performing standing (in prayer) for an entire year for every step he takes.»^[1]

This Ḥadīth has various chains of narration, the compilers of the Four Sunan collected it, and At-Tirmidhi graded it Ḥasan.^[2] The Two Ṣaḥīḥs also recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ غُسْلَ الْجَنَابَةِ ثُمَّ رَاحَ فِي السَّاعَةِ الْأُولَى فَكَأَنَّمَا قَرَّبَ بَدَنَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّانِيَةِ فَكَأَنَّمَا قَرَّبَ بَقَرَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّالِثَةِ فَكَأَنَّمَا قَرَّبَ كَبْشًا أَقْرَنَ، وَمَنْ رَاحَ فِي السَّاعَةِ الرَّابِعَةِ فَكَأَنَّمَا قَرَّبَ دِجَاجَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الْخَامِسَةِ فَكَأَنَّمَا قَرَّبَ بَيْضَةً، فَإِذَا خَرَجَ الْإِمَامُ حَضَرَتِ الْمَلَائِكَةُ يَسْتَمِعُونَ الذِّكْرَ»

«Any person who takes a bath on Friday like the bath for sexual impurity and then goes for the prayer in the first hour, it is as if he had sacrificed a camel. Whoever goes in the second hour, it is as if he had sacrificed a cow. Whoever goes in the third hour, then it is as if he had sacrificed a horned ram. If one goes in the fourth hour, then it is as if he had sacrificed a hen. Whoever goes in the fifth hour, then it is as if he had offered an egg. When the Imām appears, the angels present themselves to listen to Allāh's remembrance.»^[3]

It is recommended that one cleans his body, performs Ghusl,

^[1] Aḥmad 4:9.

^[2] Abu Dāwud 1:246, 247, Tuḥfat Al-Aḥwadhī 3:3, An-Nasā'ī 3:95, 97, and Ibn Mājah 1:246.

^[3] Faṭḥ Al-Bārī 2:425 and Muslim 2:582.

wears his best clothes, applies perfume and uses Siwāk (tooth stick) for Jumu'ah. We mentioned that Abu Sa'īd narrated that the Messenger of Allāh ﷺ said,

«غُسْلُ يَوْمِ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُخْتَلِمٍ وَالسَّوَاكُ وَأَنْ يَمْسَ مِنْ طِيبِ أَهْلِهِ»

«Ghushl on the day of Jumu'ah is Wājib (required) from every Muhtalim and also using Siwāk and applying some of his household's perfume.»^[1]

Imām Aḥmad recorded that Abu Ayyūb Al-Anṣārī said that he heard the Messenger of Allāh ﷺ say,

«مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ وَمَسَّ مِنْ طِيبِ أَهْلِهِ إِنْ كَانَ عَنْدَهُ وَلَيْسَ مِنْ أَحْسَنِ ثِيَابِهِ ثُمَّ خَرَجَ حَتَّى يَأْتِيَ الْمَسْجِدَ فَيَرْكَعَ إِنْ بَدَأَ لَهُ وَلَمْ يُؤْذِ أَحَدًا، ثُمَّ أَنْصَتَ إِذَا خَرَجَ إِمَامُهُ حَتَّى يُصَلِّيَ كَانَتْ كَفَّارَةً لِمَا بَيْنَهَا وَبَيْنَ الْجُمُعَةِ الْأُخْرَى»

«Whoever performs Ghushl on Friday and applies perfume, if he has any, wears his best clothes, then goes to the Masjid and performs voluntary prayer, if he wishes, does not bother anyone, listens when the Imām appears until he starts the prayer. Then all of this will be an expiation for whatever occurs between that Friday and the next Friday.»^[2]

Abu Dāwūd and Ibn Mājah recorded in their Sunans that 'Abdullāh bin Salām said that he heard the Messenger of Allāh ﷺ say, while on the Minbar:

«مَا عَلَى أَحَدِكُمْ لَوْ اشْتَرَى ثَوْبَيْنِ لِيَوْمِ الْجُمُعَةِ سِوَى ثَوْبَيْنِ مِثْلَيْهِ»

«What harm would it cause if one of you bought two garments for the day of Jumu'ah, other than the garment he wears daily?»^[3]

Ā'ishah said that during a speech he gave on a Friday when he saw people wearing Nimār garments,^[4] the Messenger of Allāh ﷺ said,

«مَا عَلَى أَحَدِكُمْ إِنْ وَجَدَ سَعَةً أَنْ يَتَّخِذَ ثَوْبَيْنِ لِجُمُعَتِهِ سِوَى ثَوْبَيْنِ مِثْلَيْهِ»

[1] *Fath Al-Bārī* 2:423.

[2] *Aḥmad* 5:420.

[3] *Aḥmad* 1:650 and *Ibn Mājah* 1:348.

[4] A type of cloak the Arabs wore.

«When one of you has wealth, he should keep two garments for Friday, other than the two garments he has for his daily wear.»

Ibn Mājah collected this *Hadīth*.^[1]

The Meaning of the Call in the *Āyah* is the *Adhān* that precedes the *Khuṭbah*

Allāh said,

﴿إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ﴾

«When the call is proclaimed for the *Ṣalāh* on Friday,»

referring to the *Adhān* which was called, during the time of the Prophet ﷺ, when he came out of his house and sat on the *Minbar*. The *Adhān* would be called before the Prophet ﷺ near the door of the *Masjid*. As for the earlier *Adhān* that the Leader of the faithful, 'Uthmān bin Affān added, it was done because the Muslims increased in number during his time.

Al-Bukhārī recorded that As-Sā'ib bin Yazīd said, "In the lifetime of the Prophet ﷺ, Abu Bakr and 'Umar, the *Adhān* for the Friday prayer was pronounced while the Imām sat on the pulpit. But during 'Uthmān's later time when the Muslims increased in number, an additional call was pronounced upon Az-Zawra', meaning the *Adhān* was called upon the house which was called Az-Zawra'."^[2]

Az-Zawra' was the tallest house in Al-Madīnah near the *Masjid*.

Prohibiting buying and selling after the Call on Friday, and the Exhortation to seek Provisions after it

Allāh said,

﴿وَذُرُوا الْبَيْعَ﴾

«and leave off business.» means, hastening to the remembrance of Allāh and abandoning business, when the call to the Friday prayer is made. Therefore, the scholars of Islām agree, it is prohibited for Muslims to engage in business transactions after the second *Adhān*. Allāh's statement,

^[1] Ibn Mājah 1 :349.

^[2] *Fath Al-Bārī* 2 :457.

﴿ذَلِكَ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ﴾

«That is better for you if you did but know!» means, 'your abandoning buying and selling, and instead, concentrating your attention to Allāh's remembrance and the prayer are better for you in this life and the Hereafter, if you but knew.' Allāh's statement,

﴿فَإِذَا قُضِيَتِ الصَّلَاةُ﴾

«Then when the Ṣalāh is complete,» means, when the Friday prayer is finished,

﴿فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ﴾

«you may disperse through the land, and seek the bounty of Allāh,»

After Allāh forbade Muslims from working after hearing the *Adhān* and ordered them to gather for the Friday prayer, He allowed them to spread throughout the earth and seek bounty after the prayer is finished.

Ibn Abi Hātim recorded that when the Friday prayer finished, 'Irāk bin Mālik would stand by the gate of the *Masjid* and invoke Allāh, saying, "O Allāh! I have accepted and complied with Your Call, performed the prayer You ordered and dispersed as You ordered me. Therefore, grant me of Your favor and You are the best of those who grant provisions."^[1] Allāh's statement,

﴿وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ﴾

«and remember Allāh much, that you may be successful.»

means, while you are buying and selling, giving and taking, remember Allāh much and do not let this life busy you from what benefits you in the Hereafter. There is a *Ḥadīth* that states,

«مَنْ دَخَلَ سُوقًا مِنَ الْأَسْوَاقِ فَقَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، كَتَبَ اللَّهُ لَهُ أَلْفَ أَلْفِ حَسَنَةٍ وَمَحَا عَنْهُ أَلْفَ أَلْفِ سَيِّئَةٍ»

^[1] Al-Qurṭubī 18:108.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَتَأْتِيهَا الَّذِينَ آمَنُوا إِذَا تَوَدَّعَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ
فَأَسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ
تَعْلَمُونَ ﴿١١﴾ فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ
وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَبِيرًا لَعَلَّكُمْ تُفْلِحُونَ
﴿١٢﴾ وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ
مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهْوِ وَمِنْ التِّجَارَةِ وَالَّذِينَ خَبِرُوا اللَّهَ

سُورَةُ الْأَنْعَامِ مَكِّيَّةٌ ١٦٥ آيَاتٌ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَبْهَدُكَ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ
إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَبْهَتُهُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ ﴿١١﴾
اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا
يَعْمَلُونَ ﴿١٢﴾ ذَلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ
فَهُمْ لَا يَفْقَهُونَ ﴿١٣﴾ وَإِذَا رَأَوْهُمُ تَفَجَّعُوا أَنَّهُمْ أَجْسَامُهُمْ
وَأِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنَّكُمْ تَسْمَعُ مَسَدًا يُخْسِفُونَ كُلَّ
صَبِيحَةٍ عَلَيْهِمْ هُمُ الْعُدُوَّ قَاتِلْهُمْ إِنَّهُمُ الْبَاقُونَ ﴿١٤﴾

"Whoever enters a marketplace and says, 'La ilāha illallāh, He is alone without partners, His is the sovereignty and His is the praise, and He is Able to do all things.' Then Allāh will record a thousand-thousand (a million) good deeds for him and will erase a thousand-thousand evil deeds."¹¹

Mujāhid said, "A servant (of Allāh) will not be among those who remember Allāh often, until he does so while standing, sitting and lying down."

﴿وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهْوِ وَمِنْ التِّجَارَةِ وَالَّذِينَ خَبِرُوا اللَّهَ﴾

﴿11. And when they see some merchandise or some amusement, they disperse headlong to it, and leave you standing. Say: "That which Allāh has is better than any amusement or merchandise! And Allāh is the best of providers."﴾

The Prohibition of leaving the Masjid while the Imām is delivering the Friday Sermon

Allāh criticizes what happened during one Friday sermon, when a caravan arrived at Al-Madīnah and the people rushed

¹¹ Tuhfat Al-Aḥwadhī 9:386. Many of the scholars consider this Ḥadīth to be unauthentic. Al-Ḥākim, Ash-Shawkānī, Ibn Taymiyah and Al-Albānī are among those who consider it acceptable.

out to the merchandise. Allāh said,

﴿وَرَأَوْا بِحَضْرَتِهِ أَوْ لَمَّا انْقَضَتْ إِلَيْهَا رَزَقُوكَ قَائِمًا﴾

«And when they see some merchandise or some amusement, they disperse headlong to it, and leave you standing.»

meaning, on the *Minbar*, delivering the *Khutbah*. Several of the *Tabi'in* said this, such as Abu Al-'Āliyah, Al-Ḥasan, Zayd bin Aslam and Qatādah.^[1] Muqātil bin Ḥayyān said that the caravan belonged to Dihyah bin Khalīfah before he became a Muslim, and there were drums accompanying it.

So they rushed to the caravan and left Allāh's Messenger ﷺ standing on the *Minbar*. Only a few remained, according to the authentic *Ḥadīth* that Imām Aḥmad recorded that Jābir said, "Once, a caravan arrived at Al-Madīnah while Allāh's Messenger ﷺ was giving a *Khutbah*. So, the people left, and only twelve men remained [with the Messenger ﷺ]. Then Allāh sent down this *Āyah*,

﴿وَرَأَوْا بِحَضْرَتِهِ أَوْ لَمَّا انْقَضَتْ إِلَيْهَا﴾

«And when they see some merchandise or some amusement, they disperse headlong to it,»^[2]

The Two *Ṣaḥīḥs* also recorded this *Ḥadīth*.^[3]

Allāh's statement,

﴿وَرَزَقُوكَ قَائِمًا﴾

«And leave you standing.»

proves that the Imām should deliver the speech on Friday while standing. In his *Ṣaḥīḥ*, Imām Muslim recorded that Jābir bin Samurah said, "(During *Jumu'ah*), the Prophet ﷺ gave two speeches, and he used to sit between them. The Prophet ﷺ would recite the Qur'ān and remind the people (of Allāh)."^[4] Allāh's statement,

﴿قُلْ مَا عِنْدَ اللَّهِ﴾

[1] At-Ṭabari 23:387.

[2] Aḥmad 3:313.

[3] *Faṭḥ Al-Bārī* 8:511 and Muslim 2:590.

[4] Muslim 2:589.

«Say: "That which Allāh has..."» means the reward that is with Allāh in the Hereafter,

﴿خَيْرٌ مِنَ النَّهْيِ وَمِنَ الْجَنَّةِ وَاللَّهُ خَيْرُ الرَّازِقِينَ﴾

«is better than any amusement or merchandise! And Allāh is the best of providers.»

means, for those who trust in Him and seek His provisions when they are allowed to do so.

This is the end of the *Tafsīr* of *Sūrat Al-Jumu'ah*. All praise and thanks are due to Allāh and from Him comes the success and immunity from error.

The Tafsīr of Sūrat Al-Munafiqūn (Chapter - 63)

Which was revealed in Al-Madinah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَتَّبِعُكَ إِنَّكَ رَسُولُ اللَّهِ وَأَكْفَرُ بِكَ رَسُولُهُ وَاللَّهُ بِمَا تَعْمَلُونَ الشَّافِقُونَ ۖ لَكَذِبُونَ ۝۱﴾
 أَخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَمْسُكُونَ ۝۲﴾
 ذَلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا فَطَغَىٰ عَنْ قُلُوبِهِمْ فَمَهُمْ لَا يَفْقَهُونَ ۝۳﴾ وَإِنَّا لَأَنشَأُهُمْ
 تُعْجِكَ أَجْسَادُهُمْ وَإِن يَقُولُوا تَسْمَعُ لَنُفْلِتَنَّ ۝۴﴾ كَذَّبَتْ ثَمُودُ بِطَغْوَاهُ إِذِ ابْتِغَىٰ فَوَاقِسَ الْبَنَاتِ
 فَوَقَّعَهُمْ كَيْدًا فَكَذَّبُوا وَعَدُّوا أَنَّهُمْ يُخْرِجُهُم مِّنَ الدُّنْيَا فَلَا فَعْلَ لَهُمْ ۝۵﴾

﴿1. When the hypocrites come to you, they say: "We bear witness that you are indeed the Messenger of Allāh." Allāh knows that you are indeed His Messenger, and Allāh bears witness that the hypocrites are liars indeed.﴾

﴿2. They have made their oaths a screen. Thus they hinder (others) from the path of Allāh. Verily, evil is what they used to do.﴾

﴿3. That is because they believed, and then disbelieved; therefore their hearts are sealed, so they understand not.﴾

﴿4. And when you look at them, their bodies please you; and when they speak, you listen to their words. They are as blocks of wood propped up. They think that every cry is against them. They are the enemies, so beware of them. May Allāh curse them! How are they denying the right path?﴾

The Case of the Hypocrites and their Behavior

Allāh the Exalted states that the hypocrites pretended to be Muslims when they went to the Prophet ﷺ. In reality, they were not Muslims, but rather the opposite. This is why Allāh the Exalted said,

﴿إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَتَّبِعُكَ إِنَّكَ لَرَسُولُ اللَّهِ﴾

«When the hypocrites come to you, they say: "We bear witness that you are indeed the Messenger of Allāh."»

meaning, 'when the hypocrites come to you, they announce this statement and pretend to believe in it.' Allāh informs that there is no substance to their statement, and this is why He said,

﴿وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ﴾

«Allāh knows that you are indeed His Messenger,» then said,

﴿وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ﴾

«And Allāh bears witness that the hypocrites are liars indeed.»

meaning, their claims, even though it is true about the Prophet. But they did not believe inwardly in what they declared outwardly, and this is why Allāh declared their falsehood about their creed.

Allāh's statement,

﴿أَفْعَدُوا أَيْتَنَّهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ﴾

«They have made their oaths a screen. Thus they hinder (others) from the path of Allāh.»

meaning, the hypocrites shield themselves from Muslims when they falsely and sinfully swear to be what they are not in reality. Some Muslims were deceived because they did not know their falsehood, and thus, thought that they were Muslims. Some Muslims believed what hypocrites say and even imitated them in their outward behavior. However, inwardly, hypocrites seek the destruction of Islām and its people, and this is why trusting them might bring great harm to many people. This is why Allāh said next,

﴿فَصَدُّوا عَنْ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا بِمَكَلُونِ﴾

«Thus they hinder (others) from the path of Allāh. Verily, evil is what they used to do.»¹¹

Allāh said,

﴿ذَلِكَ بِأَنَّهُمْ كَفَرُوا فَطُغِيَ عَنْ قُلُوبِهِمْ فَمَا يَتَفَقَهُونَ﴾

¹¹ At-Tabari 23:394.

﴿That is because they believed, and then disbelieved; therefore their hearts are sealed, so they understand not.﴾

meaning, He has decreed them to be hypocrites because they reverted from faith to disbelief and exchanged guidance for misguidance. Therefore, Allāh stamped and sealed their hearts and because of it, they cannot comprehend the guidance, nor any goodness can reach their hearts. Truly, their hearts neither understand, nor attain guidance.

Allāh said,

﴿وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ﴾

﴿And when you look at them, their bodies please you; and when they speak, you listen to their words.﴾

meaning, hypocrites have a graceful outer appearance and are eloquent. When one hears them speak, he will listen to their eloquent words, even though hypocrites are truly weak and feeble, full of fear, fright and cowardice. Allāh's statement,

﴿يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ﴾

﴿They think that every cry is against them.﴾ means, every time an incident occurs or something frightening happens, they think that it is headed their way. This is indicative of their cowardice, just as Allāh said about them,

﴿أَيَحْزَنُ عَلَيْكُمْ فَإِذَا جَاءَ الْتَوَفُّ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُشْنِي عَلَىٰ رَجُلٍ مِّنَ الْمَوْتِ فَإِذَا ذَهَبَ الْتَوَفُّ سَلَفُواكُمْ بِالْأَيْدِي جِدَاوُ أَيَحْزَنُ عَلَى الْمَغِيرِ أَوَلَيْكَ لَرُ بَوْمُشَا فَلَعِبَطَ اللَّهُ أَعْمَالَهُمْ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا﴾

﴿Being miserly towards you then when fear comes, you will see them looking to you, their eyes revolving like (those of) one over whom hovers death; but when the fear departs, they will smite you with sharp tongues, miserly towards good. Such have not believed. Therefore Allāh makes their deeds fruitless and that is ever easy for Allāh.﴾ (33:19)

They are shapes that do not have much substance, and this is why Allāh said,

﴿هُوَ الْمُدُّ فَأَحْذَرْتُمْ فَلَعَلَّ اللَّهُ أَنْ يُوَكِّدَنَّ﴾

﴿They are the enemies, so beware of them. May Allāh curse them! How are they denying the right path?﴾

﴿7. They are the ones who say: "Spend not on those who are with Allāh's Messenger, until they desert him." And to Allāh belong the treasures of the heavens and the earth, but the hypocrites comprehend not.﴾

﴿8. They say: "If we return to Al-Madīnah, indeed the more honorable will expel therefrom the weaker." But Al-'Izzah belongs to Allāh, and to His Messenger, and to the believers, but the hypocrites know not.﴾

Hypocrites are not interested to ask the prophet ﷺ to ask Allāh to forgive Them

Allāh the Exalted states about the hypocrites, may Allāh curse them,

﴿وَإِذَا قِيلَ لَهُمْ تَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّا رُؤُسَهُمْ﴾

﴿And when it is said to them: "Come, so that the Messenger of Allāh may ask forgiveness from Allāh for you," they twist their heads,﴾

meaning, they turn away, ignoring this call in arrogance, belittling what they are invited to. This is why Allāh the Exalted said,

﴿وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ﴾

﴿and you would see them turning away their faces in pride.﴾

Allāh punished them for this behavior, saying,

﴿سَوَاءٌ عَلَيْهِمْ أَسْتَغْفِرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ إِنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ﴾

﴿It is equal to them whether you ask forgiveness or ask not forgiveness for them, Allāh will never forgive them. Verily, Allāh guides not the people who are the rebellious.﴾

As Allāh said in Sūrat Barā'ah, and a discussion preceded there,^[1] and here we will present some of the Ḥadīths reported that are related to it.

Several of the Salaf mentioned that this entire passage was revealed in the case of 'Abdullāh bin Ubay bin Salūl, as we will soon mention, Allāh willing and our trust and reliance are on Him.

^[1] See the volume four, the Tafsīr of Sūrat At-Tawbah (9:80).

In his book, *As-Sīrah*, Muḥammad bin Ishāq said, "After the battle of Uḥud ended, the Prophet ﷺ returned to Al-Madīnah. 'Abdullāh bin Ubay bin Salūl – as Ibn Shihāb narrated to me – would stand up every Friday, without objection from anyone because he was a chief of his people, when the Prophet ﷺ would sit on the *Minbar*, just before he delivered the *Jumu'ah Khutbah* to the people. 'Abdullāh bin Ubay would say, 'O people! This is the Messenger of Allāh ﷺ with you. Allāh has honored us by sending him and gave you might through him. Support him, honor him and listen to and obey him.' He would then sit down. So after the battle of Uḥud, even after he did what he did, that is, returning to Al-Madīnah with a third of the army, he stood up to say the same words. But the Muslims held on to his clothes and said to him, 'Sit down, O enemy of Allāh! You are not worthy to stand after you did what you did.' 'Abdullāh went out of the *Masjid* crossing people's lines and saying, 'By Allāh, it is as if I said something awful when I wanted to support him.' Some men from Al-Anṣār met him at the gate of the *Masjid* and asked him what happened. He said, 'I just stood up to support him and some men, his Companions, jumped at me, pulled me back and admonished me, as if what I said was an awful thing; I merely wanted to support him.' They said to him, 'Woe to you! Go back so that Allāh's Messenger ﷺ asks Allāh to forgive you.' He said, 'By Allāh, I do not wish that he ask Allāh to forgive me.'"^[1]

Qatādah and As-Suddi said, "This *Āyah* was revealed about 'Abdullāh bin Ubay. A young relative of his went to Allāh's Messenger ﷺ and conveyed to him an awful statement that 'Abdullāh said. The Messenger ﷺ called 'Abdullāh, who swore by Allāh that he did not say anything. The Anṣār went to that boy and admonished him. However, Allāh sent down what you hear about 'Abdullāh's case and Allāh's enemy was told, 'Go to Allāh's Messenger,' but he turned his head away, saying that he will not do it."^[2]

Muḥammad bin Ishāq said that Muḥammad bin Yahyā bin Hībān, 'Abdullāh bin Abi Bakr and 'Āṣim bin 'Umar bin Qatādah narrated to him the story of Bani Al-Muṣṭaliq. They

[1] Ibn Hishām 3:111.

[2] Aṭ-Ṭabari 23:399.

said that while the Messenger of Allāh ﷺ was in that area, Jahjah bin Sa'īd Al-Ghifārī, a hired hand for 'Umar, and Sinān bin Wabr fought over the water source. Sinān called out, "O Anṣār", while Al-Jahjah called, "O Muhājirīn!" Zayd bin Arqam and several Anṣār men were sitting with 'Abdullāh bin Ubay bin Salūl at that time. When 'Abdullāh heard what happened, he said, "They are bothering us in our land. By Allāh, the parable of us and these foolish Quraysh men, is the parable that goes, 'Feed your dog until it becomes strong, and it will eat you.' By Allāh, when we go back to Al-Madīnah, the most mighty will expel the weak from it."

He then addressed his people who were sitting with him, saying to them, "What have you done to yourselves? You let them settle in your land and shared your wealth with them. By Allāh, if you abandon them, they will have to move to another area other than yours." Zayd bin Arqam heard these words and conveyed them to Allāh's Messenger ﷺ. Zayd was a young boy then. 'Umar bin Al-Khaṭṭāb was with the Messenger and he said, "O Allāh's Messenger! Order 'Abbād bin Bishr to cut off his head at his neck." The Prophet ﷺ replied,

«فَكَيْفَ إِذَا تَحَدَّثَ النَّاسُ يَا عُمَرُ أَنَّ مُحَمَّدًا يَقْتُلُ أَصْحَابَهُ، لَا، وَلَكِنْ نَادِي يَا عُمَرُ
الرَّحِيلُ»

«What if people started saying that Muhammad kills his companions, O 'Umar? No. However, order the people to start the journey (back to Al-Madīnah).»

When 'Abdullāh bin Ubay bin Salūl was told that his statement reached Allāh's Prophet ﷺ, he went to him and denied saying it. He swore by Allāh that he did not utter the statement that Zayd bin Arqam conveyed. 'Abdullāh bin Ubay was a chief of his people and they said, "O Allāh's Messenger! May be the young boy merely guessed and did not hear what was said correctly."

Allāh's Messenger ﷺ started the journey at an unusual hour of the day and was met by Usayd bin Al-Hudayr, who greeted him acknowledging his prophethood. Usayd said, "By Allāh! You are about to begin the journey at an unusual time." The Prophet ﷺ said,

«أَنَا بَلَنَّا مَا قَالَ صَاحِبُكَ ابْنُ أَبِي رَعْمٍ أَنَّهُ إِذَا قَدِمَ الْمَدِينَةَ سَيُخْرِجُ الْأَعْرَابَ مِنَهَا

الَّذِي

‘Did not the statement of your friend, Ibn Ubay reach you? He claimed that when he returns to Al-Madinah, the mighty one will expel the weak one out of it.’

Usayd said, “Indeed, you are the mighty one, O Allāh’s Messenger, and he is the disgraced one.” Usayd said, “Take it easy with him, O Allāh’s Messenger! By Allāh, when Allāh brought you to us, we were about to gather the pearls (of a crown) so that we appoint him king over us. He thinks that you have rid him of his kingship.” The Messenger of Allāh ﷺ traveled with the people until the night fell, then the rest of the night until the beginning of the next day and then set camp with the people. He wanted to busy them from talking about what had happened. The minute people felt the ground under their feet, they went to sleep and *Sūrat Al-Munāfiqin* was revealed.^[1]

Al-Ḥāfiẓ Abu Bakr Al-Bayhaqi recorded that Jābir bin ‘Abdullāh said, “We were in a battle with Allāh’s Messenger ﷺ and a man from the Emigrants kicked an Anṣārī man. The Anṣārī man called out, ‘O Anṣārī!’ and the Emigrant called out, ‘O Emigrants!’ Allāh’s Messenger ﷺ heard that and said,

«مَا بَالُ دَعْوَى الْجَاهِلِيَّةِ؟ دَعُوهَا فَإِنَّهَا مُنْتَهَى»

‘What is this call of Jahiliyyah? Abandon it because it is offensive.’

‘Abdullāh bin Ubay heard that and said, ‘Have they (the Emigrants) done so? By Allāh, if we return to Al-Madinah, surely, the more honorable will expel therefrom the meaner.’

The Anṣār at that time, were more numerous than the Emigrants when the Messenger of Allāh ﷺ came to Al-Madinah, but later on the Emigrants increased in number. When this statement reached the Prophet ﷺ, Umar got up and said, ‘O Allāh’s Messenger! Let me chop off the head of this hypocrite!’ The Prophet ﷺ said:

[1] Ibn Hishām 2:290-292. This and the last two narrations are not authentic, from the view of the chain of narrators. Much of the information can be seen again in the following narrations which are authentic, among them the narration in the Two *Ṣaḥīḥs*.

ادْعُهُ، لَا يَتَحَدَّثُ النَّاسُ أَنَّ مُحَمَّدًا يَقْتُلُ أَصْحَابَهُ

«Leave him, lest the people say that Muḥammad kills his companions.»^[1] Imām Aḥmad,^[2] Al-Bukhārī and Muslim^[3] collected this Ḥadīth.

Tkrimah and Ibn Zayd and others said that when the Prophet ﷺ and his Companions went back to Al-Madīnah, ‘Abdullāh, the son of ‘Abdullāh bin Ubay bin Saʿūd, remained by the gate of Al-Madīnah holding his sword. People passed by him as they returned to Al-Madīnah, and then his father came. ‘Abdullāh, son of ‘Abdullāh, said to his father, “Stay where you are,” and his father asked what the matter was? His son said, “By Allāh! You will enter through here until the Messenger of Allāh allows you to do so, for he is the honorable one and you are the disgraced.” When the Messenger of Allāh ﷺ came by, and he used to be in the last lines, ‘Abdullāh bin Ubay complained to him about his son and his son said, “By Allāh, O Allāh’s Messenger! He will not enter it until you say so.” The Messenger ﷺ gave his permission to ‘Abdullāh bin Ubay and his son said, “Enter, now that the Messenger of Allāh ﷺ gave you his permission.”^[4]

In his *Musnad*, Abu Bakr ‘Abdullāh bin Az-Zubayr Al-Ḥumaydi recorded from Abu Hārūn Al-Madani that ‘Abdullāh, the son of ‘Abdullāh bin Ubay bin Saʿūd, said to his father, “You will never enter Al-Madīnah unless and until you say, ‘Allāh’s Messenger ﷺ is the honorable one and I am the disgraced.’” When the Prophet ﷺ came, ‘Abdullāh, son of ‘Abdullāh bin Ubay bin Saʿūd said to him, “O Allāh’s Messenger! I was told that you have decided to have my father executed. By He Who has sent you with Truth, I never looked straight to his face out of respect for him. But if you wish, I will bring you his head, because I would hate to see the killer of my father.”^[5]

[1] *Dalā’il An-Nubuwwah* 4:53.

[2] Aḥmad 3:392.

[3] Al-Bukhārī no. 4907, Muslim no. 2584.

[4] Aṭ-Ṭabari 23:403, 405.

[5] *Musnad Al-Ḥumaydi* 2:520.

وَالَّذِينَ

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وَالَّذِينَ

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّازَهُ وَسَمُّهُ
وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ ﴿٥٥﴾ سَوَاءٌ عَلَيْهِمْ
أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ
اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٥٦﴾ هُمُ الَّذِينَ يَقُولُونَ
لَا تُنْفِقُوا عِلًّا مِّنْ عِندِ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا وَلِلَّهِ
خَزَائِنُ السَّمَوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ
﴿٥٧﴾ يَقُولُونَ لِمَ رَجَعْنَا إِلَى الْمَدِينَةِ لِكُحْرَبِجٍ الْأَعْرَ
بِنَهَا الْأَذَلِّ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ
الْمُنَافِقِينَ لَا يَعْلَمُونَ ﴿٥٨﴾ يَأْتِيهِمُ الَّذِينَ آمَنُوا لَا تُلْهِكُمْ

أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ
ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٥٩﴾ وَأَنفِقُوا مِمَّا رَزَقْنَاكُمْ
مِّنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي
إِلَّا أَجَلَ قَرِيبٍ فَأَصْدَقَ وَ أَكُنْ مِنَ الصَّالِحِينَ ﴿٦٠﴾ وَلَنْ
يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٦١﴾

سُورَةُ النَّجْمِ

﴿يَأْتِيهِمُ الَّذِينَ آمَنُوا لَا تُلْهِكُمْ
أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ
ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ
فَأُولَئِكَ هُمُ الْخَاسِرُونَ﴾ ٥٩
مِّنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْمَوْتُ
فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي
إِلَّا أَجَلَ قَرِيبٍ فَأَصْدَقَ
وَأَكُنْ مِنَ الصَّالِحِينَ ٦٠
وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا
جَاءَ أَجَلُهَا وَاللَّهُ
خَبِيرٌ بِمَا تَعْمَلُونَ ٦١﴾

49. O you who believe! Let not your properties or your children divert you from the remembrance of Allāh. And whosoever does that, then they are the losers.﴾

410. And spend of that with which We have pro-

vided you before death comes to one of you, and he says: "My Lord! If only You would give me respite for a little while, then I should give Sadaqah from my wealth, and be among the righteous.﴾

411. And Allāh grants respite to none when his appointed time comes. And Allāh is All-Aware of what you do.﴾

The Importance of not being too concerned with the Matters of the Worldly Life, and being Charitable before Death

Allāh the Exalted orders His faithful servants to remember Him frequently and to refrain from being distracted from His remembrance by indulging in their properties and children excessively. Allāh informs them that those who engage in this life, its delights and attributes and were busied from the

obedience and remembrance of Allāh, for which they were created, will be among the losers. They will lose themselves and their families on the Day of Resurrection. Allāh encourages the believers to spend in His cause,

﴿وَأَنْفِقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا فَتَرَنِي إِلَّا أَجَلٌ قَلِيلٌ فَأَنْسَذِكْ وَأَكُنْ مِنَ الصَّالِحِينَ﴾

﴿And spend of that with which We have provided you before death comes to one of you, and he says: "My Lord! If only You would give me respite for a little while, then I should give Sadaqah from my wealth, and be among the righteous.﴾

Surely, every person who fell into shortcomings will regret it by the time of his death and will ask for respite, even a short period, so that he does better and attains what he missed. No, rather what occurred, has occurred and what is coming, shall indeed come. Each will be held accountable for his mistakes. As for the disbelievers, they will be as Allāh said about them,

﴿وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا آخِرْنَا إِنَّكَ آجِلٌ رَبِّهِمْ حُجَّتْ دَعْوَتُكَ وَسَجَّ أَرْسُلُ أَوْلَمَ تَكُونُوا أَنْفُسُهُمْ مِنْ قَبْلِ مَا لَكُمْ مِنْ زَوَالٍ﴾

﴿And warn mankind of the Day when the torment will come unto them; then the wrongdoers will say: "Our Lord! Respite us for a little while, we will answer Your call and follow the Messengers!" (It will be said): "Had you not sworn aforetime that you would not leave."﴾ (14:44), and,

﴿حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ ﴿١٠﴾ لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ مِنْ قَائِلُهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١١﴾﴾

﴿Until, when death comes to one of them, he says: "My Lord! send me back. So that I may do good in that which I have left behind!" No! It is but a word that he speaks; and behind them is Barzakh (a barrier) until the Day when they will be resurrected.﴾ (23:99-100)

Then Allāh said;

﴿وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ﴾

﴿And Allāh grants respite to none when his appointed time comes. And Allāh is All-Aware of what you do.﴾

meaning, when the time of death comes, no one will be granted respite. Surely, HSe is the Most Knowledgeable and t an what they did before. Allāh said,

﴿وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ﴾

﴿And Allāh is All-Aware of what you do.﴾

This is the end of the *Tafsīr* of *Sūrat Al-Munafiqūn*. All praise and thanks are due to Allāh, and all success and immunity from error come from Him.

This is the end of Volume Nine. Volume Ten begins with the *Tafsīr* of *Sūrat Aṭ-Taghābun*.

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VOLUME 10**

**(Surat At-Taghabun to the
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Second Edition: July 2003

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King Fahd National Library Cataloging-in-Publication Data
Tafsir ibn Kathir/Imam Abu Al-Fida Ismail Ibn Kathir
Safi-ur-Rahman Al-Mubarakpuri-Riyadh.

664p., 14x21 cm. ISBN 9960-892-71-9 (Set).

I-Qur'an-Commentaries

II-Title

227.32 dc.

1424/2816

Legal Deposit no. 1424/2816

ISBN 9960-892-71-9 (Set).

9960-892-92-1 (Vol. 10)

Head Office: P.O. Box: 22743, Riyadh 11416, K.S.A. Tel: 00966-01-4033962/4043432 Fax: 4021559
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Important Guidelines About the Authenticity of the Reports and Quotations in the Tafsīr of Ibn Kathīr

Reports from the Companions of the Messenger of Allāh ﷺ

Reports that are attributed to the companions of Allāh's Messenger ﷺ are commonly used for additional explanation of the meanings of the Qur'ān. As for those quotes that Ibn Kathīr mentions in passing, these quotes may, or may not be authentically attributed to them. Wherever it is mentioned that one of them said something, and that statement contradicts other clearly authentic texts, then such statements can not be held as an evidence against what is known to be authentic. Additional information in this regard is found in the Introduction of Ibn Kathīr.

Incomplete Chains of Narration

The following is a list of common incomplete chains of narrations that Al-Ḥāfiẓ Ibn Kathīr often quotes.

- 'Alī bin Abi Ṭalḥah (Al-Walibi) reported that Ibn 'Abbās said...
- ('Aṭīyah) Al-'Awfī reported that Ibn 'Abbās said...
- Aḍ-Ḍaḥḥāk from Ibn 'Abbās.
- As-Suddī reported from Abu Mālīk and Abu Ṣāliḥ from Ibn 'Abbās, Ibn Mas'ūd and [or] some men among the companions.
- Al-Ḥasan Al-Baṣrī reporting from or about the Prophet ﷺ.
- Qatādah reporting from or about the Prophet ﷺ.

All narrations coming from these chains are unauthentic according to the Sciences of *Ḥadīth*. Their meanings, however, may be correct as understood by authentic texts, and for this reason they are commonly referenced.

Reports from the Followers of the Companions and those who Follow them

The following is a list of those who did not see the Prophet

ﷺ, but they report from companions of the Prophet ﷺ, while often they themselves are quoted for *Tafsir*. Reports that are attributed to them are used as additional support in understanding certain issues by Ibn Kathir. Such quotes may, or may not be authentically attributed to them. Wherever it is mentioned that one of them said something, and that statement contradicts other clearly authentic texts, then such statements can not be held as evidence against the authentic evidence.

Abu Al-'Aliyah, Sa'id bin Jubayr, Sa'id bin Al-Musayib, 'Ata' (bin Abi Rabah), 'Ata' Al-Khurrasani, Muqatil bin Hayyan, Ar-Rabi' bin Anas, Ash-Sha'bbi, Qatadah, Mujahid, Ikrimah, Ad-Dahhak, 'Abdur-Rahman bin Zayd bin Aslam (Ibn Zayd), Ibn Jurayj.

Other Scholars After the Companions

The following are some scholars that Ibn Kathir often quotes from. Since these scholars are not well known to the average English reader, one should beware that their own statements about the Prophet ﷺ, his companions, or circumstances surrounding the Qur'an's revelation, are not to be considered as important as authentically narrated texts.

Waki', Sufyan Ath-Thawri, Muhammad bin Ishaq, Ibn 'Atiyyah, Ibn Abi Hatim, Ibn Jarir (At-Tabari).

He shaped you and made good your shapes. And to Him is the return.﴾

﴿4. He knows what is in the heavens and on earth, and He knows what you conceal and what you reveal. And Allāh is the All-Knower of what is in the breasts.﴾

Praising Allāh and mentioning His Creation and Knowledge

This is the last Sūrah among Al-Musabbihāt. We mentioned before that all creatures praise the glory of Allāh, their Creator and Owner. Allāh the Exalted said,

﴿لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ﴾

﴿His is the dominion, and to Him belongs the praise,﴾

meaning, He is the One Who has control over all creation, the One praised for all He created and decreed. Allāh's statement,

﴿وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿and He is Able to do all things.﴾ means that whatever He wills occurs without resistance, and whatever He does not will, never occurs. Allāh said,

﴿مَنْ أَلْهَىٰ آلَٰدَىٰ خَلْقَكَ فَنَصَّبَكَ كَاذِبًا فَقَدْ ضَلَّ بَصِيرَتُهُ﴾

﴿He it is Who created you, then some of you are disbelievers and some of you are believers.﴾

meaning, Allāh created you with these characteristics and He willed that for you. Therefore, there will be believers and disbelievers. Surely, Allāh is the One Who sees those who deserve guidance and those who deserve misguidance. He is the Witness over His servant's deeds and He will completely recompense them. This is why Allāh the Exalted said,

﴿وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

﴿And Allāh is All-Seer of what you do.﴾ Allāh said,

﴿خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ﴾

﴿He has created the heavens and the earth with truth,﴾ with equity and wisdom,

﴿وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ﴾

﴿and He shaped you and made good your shapes.﴾

He made you in the best shapes and forms. Allāh the Exalted said,

﴿يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّبَكَ بِرَبِّكَ الْكَافِرُ ۚ الَّذِي خَلَقَكَ مَسْوَكَ فَعَدَلَكَ ۖ فِي أَيِّ صُورَةٍ مَا
شَاءَ رَكَّبَكَ ۝﴾

﴿O man! What has made you careless about your Lord, the most Generous? Who created you, fashioned you perfectly and gave you due proportion; in whatever form He willed, He put you together.﴾ (82:6-8)

And His saying,

﴿اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا وَالسَّمَاءَ بَنَاءً وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ
وَرَزَقَكُم مِّنَ الْغَيْبِ ۝﴾

﴿Allāh, it is He Who has made for you the earth as a dwelling place and the sky as a canopy, and has given you shape and made your shapes good (looking) and has provided you with good things.﴾ (40:64)

and His saying;

﴿وَالِيهِ الْمَعِيرُ ۝﴾

﴿And to Him is the return.﴾ means the return and final destination. Allāh then informs of His knowledge of all that there is in the heavens, in the earth and in the souls, He said:

﴿يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُنْشُرُونَ ۚ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ۝﴾

﴿He knows what is in the heavens and on earth, and He knows what you conceal and what you reveal. And Allāh is the All-Knower of what is in the breasts.﴾

﴿أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ كَفَرُوا مِن قَبْلُ فَذَاقُوا وَبَالَ أَمْرِهم وَلَمْ يَأْتِكُمْ أَلِيمٌ ۚ ذَٰلِكَ بِأَنَّهُمْ كَانَتْ
تَأْلِيهِمْ رُسُلُهُم بِالْبَيِّنَاتِ فَقَالُوا أَبَشَرٌ يَهْدُونَنَا فَكُفِّرُوا بَعْدُ ۚ وَقَوْلُوا وَاللَّهُ رَبُّنَا غَيْرُ حَمِيدٍ ۝﴾

﴿5. Has not the news reached you of those who disbelieved aforetime? And so they tasted the evil result of their disbelief, and theirs will be a painful torment.﴾

﴿6. That was because there came to them their Messengers with Bayyināt, but they said: "Shall mere men guide us?" So they disbelieved and turned away. But Allāh was not in need. And

Allāh is not in need, Worthy of all praise.﴾

A Warning delivered through mentioning the End of the Disbelieving Nations

Informing about the past nations and the torment and disciplinary lessons that they suffered because of opposing the Messengers and denying the truth. Allāh says;

﴿أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ كَفَرُوا مِنْ قَبْلُ﴾

﴿Has not the news reached you of those who disbelieved aforetime?﴾

meaning, information about them and what happened to them,

﴿فَتَذَقُّوا رِجَالَهُمْ﴾

﴿And so they tasted the evil result of their disbelief.﴾

They tasted the evil consequences of their denial and sinful actions. And it refers to the punishment and humiliation they received in the life of the world,

﴿وَلَهُمْ عَذَابٌ أَلِيمٌ﴾

﴿and theirs will be a painful torment.﴾ in the Hereafter, added to the torment they received in this life. Allāh explained why;

﴿ذَلِكَ بِأَنَّهُمْ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ﴾

﴿That was because there came to them their Messengers with Bayyināt,﴾

supporting arguments, evidence, and clear proofs,

﴿فَقَالُوا أَأَشْرَارٌ أَمْ يَدْعُونَ﴾

﴿but they said: "Shall mere men guide us?"﴾

They discounted and dismissed the possibility that the Message would be sent to a human and that their guidance would come by the hands of a man like themselves,

﴿فَكَفَرُوا وَتَوَلَّوْا﴾

﴿So they disbelieved and turned away.﴾ they denied the truth and turned away from abiding by it,

﴿وَأَسْتَفْزِقُ أَفٍّ﴾

﴿But Allāh was not in need.﴾ of them,

﴿وَاللَّهُ غَنِيٌّ حَمِيدٌ﴾

﴿And Allāh is not need, Worthy of all praise.﴾

﴿زَمَنَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ لَنْ يَبْعَثَ رَبِّي فَتَكُونُوا بِمَا عَمَلْتُمْ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٧﴾
فَأَنبَأُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنَا وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٨﴾ يَوْمَ يَجْمَعُكُمْ إِلَى الرَّبِّ الْمُنِجِ ذَٰلِكَ
يَوْمُ الْقِيَٰمِ وَمَنْ يُّؤْمَرْ بِاللَّهِ فَاعْلَمْ أَنَّهُ لَا يُغْوِي عَنِ الصِّرَاطِ مَنْ حَرَّاهُ اللَّهُ وَبِذِيهِ جَسَدٌ يَتَقَرَّبُ مِنْ رَبِّهَا
الْأَنفُسُ خَلِيدٌ فِيهَا أَهْلًا ذَٰلِكَ الْقَرَارُ الْعَظِيمُ ﴿٩﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا
أُولَٰئِكَ أَصْحَابُ النَّارِ خَالِدِينَ فِيهَا وَلَيْسَ الْمَصِيرُ ﴿١٠﴾﴾

﴿7. The disbelievers pretend that they will never be resurrected. Say: "Yes! By my Lord, you will certainly be resurrected, then you will be informed of what you did; and that is easy for Allāh."﴾

﴿8. Therefore, believe in Allāh and His Messenger and in the Light which We have sent down. And Allāh is All-Aware of what you do.﴾

﴿9. The Day when He will gather you on the Day of Gathering, that will be the Day of At-Taghābun. And whosoever believes in Allāh and performs righteous deeds, He will expiate from him his sins, and will admit him to Gardens beneath which rivers flow, to dwell therein forever; that will be the great success.﴾

﴿10. But those who disbelieved and denied Our Āyāt, they will be the dwellers of the Fire, to dwell therein forever. And worst indeed is that destination.﴾

Life after Death is True

Allāh the Exalted informs about the disbelievers, idolators and the atheists that they claim that they will not be resurrected,

﴿قُلْ لَنْ يَبْعَثَ رَبِّي فَتَكُونُوا بِمَا عَمَلْتُمْ﴾

﴿Say: "Yes! By my Lord, you will certainly be resurrected, then you will be informed of what you did..."﴾

meaning, 'you will be informed of all of your actions, whether major or minor, big or small,'

﴿وَذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ﴾

«and that is easy for Allāh.» 'resurrecting and recompensing you is easy for Allāh.'

This is the third Āyah in which Allāh orders His Messenger ﷺ to swear by His Lord, the Exalted and Most Honored, that Resurrection occurs. The first is in Sūrah Yūnus,

﴿يَسْتَفْتُونَكَ أَحَقُّ هُوَ قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ وَمَا أَنتَ بِمُعْجِزٍ ۝٥٣﴾

«And they ask you to inform them: "Is it true?" Say: "Yes! By my Lord! It is the very truth! and you can not escape it!"» (10:53),

The second is in Sūrah Saba',

﴿وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَٰكُمْ﴾

«Those who disbelieve say: "The hour will not come to us." Say: "Yes, by my Lord, it will come to you..."» (34:3),

and the third is this Āyah,

﴿وَعَمَّ الْآيِينَ كَفَرُوا أَنْ لَنْ يُعْمَرُوا قُلْ بَلَىٰ وَرَبِّي لَتُعْمَرَ ثُمَّ لَنَنْبِتَنَّ بِمَا عَمِلْتُمْ وَذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ۝٧﴾

«The disbelievers pretend that they will never be resurrected. Say: "Yes! By my Lord, you will certainly be resurrected, then you will be informed of what you did; and that is easy for Allāh."»

Allāh the Exalted said,

﴿فَتَكَلَّمُوا بِٱللَّهِ وَرَسُولِهِ ۚ وَالنُّورِ ٱلَّذِى أُنْزِلَ﴾

«Therefore, believe in Allāh and in His Messenger and in the Light which We have sent down.»

that is, the Qur'an,

﴿وَأَلَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

«And Allāh is All-Aware of what you do.» none of your deeds ever escapes His knowledge.

The Day of At-Taghābun

Allāh said,

﴿يَوْمَ يَجْمَعُكَ يَوْمَ الْمُنْعٰى﴾

«The Day when He will gather you on the Day of Gathering.»

meaning the Day of Resurrection. This is the Day when the earlier and later generations will all be gathered in one area, a caller would be heard by them all, and one's vision would easily see them all. Allāh said,

﴿ذَٰلِكَ يَوْمٌ يَجْتَمِعُ لَهُ الْنَّاسُ وَذَٰلِكَ يَوْمٌ مَّشْهُودٌ ۝﴾

«That is the Day whereon mankind will be gathered together, that is a Day when all will be present.» (11:103), and,

﴿قَدْ إِنْ الْأُولَىٰ وَالْآخِرِينَ ۝ لَمَجْمُوعُونَ إِنْ مِيقَاتِ يَوْمٍ مُّعَدٍّ ۝﴾

«Say: "(Yes) verily, those of old, and those of later times. All will surely be gathered together for appointed meeting of a known Day."» (56:49-50)

Allāh's statement,

﴿ذَٰلِكَ يَوْمُ الْقِيَامِ ۝﴾

«that will be the Day of At-Taghābun»

Ibn 'Abbās said, "It is one of the names of the Day of Judgement, and that is because the people of Paradise will have gained over the people of the Fire."^[1] Qatādah and Mujāhid said similarly.^[2]

Muqātil bin Hayyān said, "There is no mutual loss and gain greater than these entering Paradise and those being taken to the Fire."

Allāh explained His statement saying;

﴿وَمَنْ يُؤْمِرْ بِاللَّهِ وَرَسُولِهِ غَافِرًا مَّا كَانَ يُكْفِّرُ عَنْهُ سَيِّئَاتِهِ وَيَذَرُ حَتَّىٰ يَخْرُجَ مِنْ تَحْتِهَا الْأَنْهَارُ ۚ خَالِدِينَ فِيهَا ۚ أُولَٰئِكَ الْقَرَرُ الْعَظِيمُ ۝ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ خَالِدِينَ فِيهَا ۖ وَفَسَّ اللَّهُ الْمَصِيرَ ۝﴾

«And whosoever believes in Allāh and performs righteous deeds, He will expiate from him his sins, and will admit him to Gardens beneath which rivers flow (Paradise), to dwell therein forever; that will be the great success. But those who disbelieved and denied Our Āyāt, they will be the dwellers of the Fire, to dwell therein forever. And worst indeed is that

[1] At-Ṭabari 23:420.

[2] At-Ṭabari 23:419, 420.

destination.﴾

We explained these meanings several times before.

﴿مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمَرْ بِاللَّهِ فَإِنَّهُ رَفَعَهُ إِلَيْهِمْ وَأَلْهِمُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّيْتُمْ فَإِنَّمَا عَلَى رَسُولِنَا الْبَلَاءُ الْمُبِينُ﴾ ﴿١١﴾ اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَعَلَى اللَّهِ فِئْتَوَا ۚ الْمُسْلِمُونَ ﴿١٢﴾﴾

﴿11. No calamity occurs, but by the permission of Allāh, and whosoever believes in Allāh, He guides his heart. And Allāh is the All-Knower of everything.﴾

﴿12. Obey Allāh, and obey the Messenger; but if you turn away, then the duty of Our Messenger is only to convey clearly.﴾

﴿13. Allāh! Lā ilāha illā Huwa. And in Allāh therefore let the believers put their trust.﴾

All that occurs to Mankind is by Allāh's Permission

Allāh informs us as He did in Sūrat Al-Ḥadīd,

﴿مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا ۚ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾ ﴿٢٢﴾﴾

﴿No calamity occurs on the earth or in yourselves but it is inscribed in a record before We bring it into existence. Verily, that is easy for Allāh.﴾ (57:22)

Allāh said here,

﴿مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ﴾

﴿No calamity occurs, but by the permission of Allāh.﴾

Ibn 'Abbās said; "By the command of Allāh," meaning from His decree and will.

﴿وَمَنْ يُؤْمَرْ بِاللَّهِ فَإِنَّهُ رَفَعَهُ إِلَيْهِمْ وَأَلْهِمُوا اللَّهَ﴾

﴿and whosoever believes in Allāh, He guides his heart. And Allāh is the All-Knower of everything.﴾

meaning, whoever suffered an affliction and he knew that it occurred by Allāh's judgement and decree, and he patiently abides, awaiting Allāh's reward, then Allāh guides his heart, and will compensate him for his loss in this life by granting

guidance to his heart and certainty in faith. Allāh will replace whatever he lost for Him with the same or what is better.

‘Ali bin Abi Ṭalḥah reported from Ibn ‘Abbās,

﴿وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ﴾

﴿and whosoever believes in Allāh, He guides his heart.﴾

“Allāh will guide his heart to certainty. Therefore, he will know that what reached him would not have missed him and what has missed him would not have reached him.”^[1]

There is an agreed upon *Ḥadīth* [that Al-Bukhārī and Muslim collected and] which states,

«عَجَبًا لِلْمُؤْمِنِ لَا يَقْضِي اللَّهُ لَهُ قَضَاءَ إِلَّا كَانَ خَيْرًا لَهُ، إِنْ أَصَابَتْهُ مُرَاءَ صَبَرَ فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ سُرَاءَ شَكَرَ فَكَانَ خَيْرًا لَهُ، وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ»

«Amazing is the believer: There is no decree that Allāh writes for him, but is better for him. If an affliction strikes him, he is patient and this is better for him. If a bounty is granted to him, he is thankful and this is better for him. This trait is only for the faithful believer.»^[2]

The Order to obey Allāh and His Messenger ﷺ

Allāh said,

﴿وَاتَّبِعُوا اللَّهَ وَاتَّبِعُوا رَسُولَهُ﴾

﴿Obey Allāh, and obey the Messenger;﴾

Allāh commands obedience to Him and to His Messenger ﷺ in all that His legislates and in implementing His orders. Allāh also forbids one from all that His Messenger ﷺ forbids and prohibits. Allāh the Exalted said,

﴿فَإِنْ تَوَلَّيْتُمْ فَإِنَّمَا عَلَى رَسُولِنَا الْبَلَاءُ الْمُبِينُ﴾

﴿but if you turn away, then the duty of Our Messenger is only to convey clearly.﴾

meaning, ‘if you refrain from abiding by the faith, then the Messenger’s mission is to convey and your mission is to hear and obey. ‘Az-Zuhri said, “From Allāh comes the Message, its

[1] At-Ṭabari 23:421.

[2] Muslim 4:2295.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ
النَّارِ خَالِدِينَ فِيهَا بِإِذْنِ الْمَصِيرِ ﴿١٦﴾ مَا أَصَابَ مِنْ
مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ وَاللَّهُ بِكُلِّ
شَيْءٍ عَلِيمٌ ﴿١٧﴾ وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن
تَوَلَّيْتُمْ فَإِنَّمَا عَلَىٰ رَسُولِنَا الْبَلَاغُ الْمُبِينُ ﴿١٨﴾ اللَّهُ لَا إِلَهَ
إِلَّا هُوَ وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٩﴾ بَيِّنَاتُ
الَّذِينَ آمَنُوا إِلَهٌ مِنْ أَرْزَاقِكُمْ وَأُولَٰئِكَ عَدُوٌّ
لَكُمْ فَاحْذَرُوهُمْ وَإِن تَعَفَّوْا وَتَضَفَّحُوا وَتَغْفِرُوا
فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٢٠﴾ إِنَّمَا أَمْرُكُمْ وَأُولَٰئِكَ
فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٢١﴾ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ
وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِأَنْفُسِكُمْ وَمَنْ
يُوقِ شَحْ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٢٢﴾ إِن تَقْرَضُوا
اللَّهَ قَرْضًا حَسَنًا يَضَعُوهُ لَكُمْ وَيَغْفِرَ لَكُمْ وَاللَّهُ شَكُورٌ
حَلِيمٌ ﴿٢٣﴾ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْغَيْرُ الْحَكِيمُ ﴿٢٤﴾

سُورَةُ الطَّلَافِ

deliverance is up to the Messenger, and the adherence is up to us.^[1]

Tawhīd

Allāh states that He is the One, Whom all creations need and seek, the One other than Whom there is no (true) God.

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَعَلَى اللَّهِ
فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾

﴿Allāh! Lā ilāha illā Huwa. And in Allāh therefore let the believers put their trust.﴾

So, He first informs about Tawhīd and its meaning. The implied meaning is to single Him out for deification, being purely

devoted to Him, and relying upon Him, as He said;

﴿رَبِّ لِلشَّرْقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاعْبُدْهُ وَكَذَٰلِكَ

﴿The Lord of the east and the west; La ilāha illā Huwa. So take Him alone as Trustee.﴾ (73:9)

﴿بَيِّنَاتُ الَّذِينَ آمَنُوا إِلَهٌ مِنْ أَرْزَاقِكُمْ وَأُولَٰئِكَ عَدُوٌّ لَكُمْ فَاحْذَرُوهُمْ وَإِن تَعَفَّوْا وَتَضَفَّحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٢٠﴾ إِنَّمَا أَمْرُكُمْ وَأُولَٰئِكَ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٢١﴾ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِأَنْفُسِكُمْ وَمَنْ يُوقِ شَحْ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٢٢﴾ إِن تَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يَضَعُوهُ لَكُمْ وَيَغْفِرَ لَكُمْ وَاللَّهُ شَكُورٌ حَلِيمٌ ﴿٢٣﴾ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْغَيْرُ الْحَكِيمُ ﴿٢٤﴾﴾

[1] Al-Bukhārī, in the Book of Tawhīd, chapter 46.

﴿14. O you who believe! Verily, among your wives and your children there are enemies for you; therefore beware of them! But if you pardon (them) and overlook, and forgive, then verily, Allāh is Oft-Forgiving, Most Merciful.﴾

﴿15. Your wealth and your children are only a Fitnah, whereas Allāh! With Him is a great reward.﴾

﴿16. So have Taqwā of Allāh as much as you can; listen and obey, and spend in charity; that is better for yourselves. And whosoever is saved from his own greed, then they are the successful ones.﴾

﴿17. If you lend to Allāh a handsome loan, He will double it for you, and will forgive you. And Allāh is Shakūr, Ḥalīm,﴾

﴿18. All-Knower of the unseen and seen, the Almighty, the All-Wise.﴾

Warning against the Fitnah of Spouses and Offspring

Allāh states that some wives and children are enemies to their husbands and fathers, in that they might be busied with them rather than with performing the good deeds. Allāh said in another Āyah,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ﴾

﴿O you who believe! Let not your properties or you children divert you from the remembrance of Allāh. And whosoever does that then they are the losers.﴾ (63:9)

Allāh the Exalted said here,

﴿فَأَسْتَرْفِعْ﴾

﴿therefore, beware of them!﴾ for your religion, according to Ibn Zayd. Mujāhid explained the Āyah ,

﴿إِنَّ مِنْ أَرْزَاقِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ﴾

﴿Verily, among your wives and your children there are enemies for you;﴾

by saying, "They might direct the man to sever his relation or disobey his Lord. The man, who loves his wives and children, might obey them in this case." Ibn Abi Ḥātim recorded that

«Beautified for men is the love of things they covet; women children, Qanāṭir Al-Muqanṭarah^[1] of gold and silver, branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allāh has the excellent return with him.» (3:14), and the Āyāh after it.

Imām Aḥmad recorded that Buraydah said, "The Messenger of Allāh ﷺ was giving a speech and Al-Ḥasan and Ḥusayn came in wearing red shirts, walking and tripping. The Messenger ﷺ descended from the Minbar, held them and placed them in front of them and said,

«صَدَقَ اللَّهُ وَرَسُولُهُ إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ، نَظَرْتُ إِلَى هَذَيْنِ الصَّبِيِّينِ يَمْشِيَانِ وَيَتَخَفَّضَانِ، فَلَمْ أَصْبِرْ حَتَّى قَطَعْتُ حَدِيثِي وَرَفَعْتُهُمَا»

«Allāh and His Messenger said the truth, 'Verily, your wealth and your children are a Fitnah.' I saw these two boys walking and tripping and could not be patient until I stopped my speech and picked them up.»^[2]

This was recorded by the Sunan compilers, and At-Tirmidhi said, "Ḥasan Gharīb."^[3]

The Order for Taqwā, as much as One is Capable

Allāh said,

﴿تَاللَّهِ إِنَّمَا أَنْتُمْ مُنْقَلَبُونَ﴾

«So have Taqwā of Allāh as much as you can;»

meaning, as much as you are able and can bear or endure. The Two Ṣaḥīḥs recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«إِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأَلَّفُوا بَيْنَهُ مَا اسْتَطَعْتُمْ، وَمَا نَهَيْتُكُمْ عَنْهُ فَاجْتَنِبُوهُ»

«When I command you to do something, do as much as you can of it, and whatever I forbid for you, then avoid it.»^[4]
Allāh's statement,

[1] See volume two, the Tafṣīr of Sūrah Al Imrān (3:14).

[2] Aḥmad 5:354.

[3] Abu Dāwud 1:663, Tuhfat Al-Aḥwadhī 10:278, An-Nasā'ī 3:108, Ibn Mājah 2:1190.

[4] Fath Al-Bārī 13:264, Muslim 2:975.

﴿وَأَسْمِعُوا وَأَطِيعُوا﴾

«listen and obey,» means, obey what Allāh and His Messenger ﷺ command you to do and do not stray from it to the right or left. Do not utter a statement or make a decision before Allāh and His Messenger ﷺ issue a statement or decision. Do not ignore what you were ordered to do, nor commit what you were forbidden from doing.

Encouraging Charity

Allāh the Exalted said,

﴿وَأَنْفِقُوا خَيْرًا لِّأَنْفُسِكُمْ﴾

«and spend in charity; that is better for yourselves.»

meaning, give from what Allāh has granted you to your relatives, the poor, the needy and the weak. Be kind to Allāh's creatures, just as Allāh was and still is kind with you. This will be better for you in this life and the Hereafter. Otherwise, if you do not do it, it will be worse for you in this life and the Hereafter. Allāh said;

﴿وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

«And whosoever is saved from his own greed, then they are the successful ones.»

This was explained with a similar *Āyah* in *Sūrat Al-Ḥashr*, where we also mentioned the relevant *Ḥadīths*.^[1] Therefore, we do not need to repeat them here, all praise and gratitude is due to Allāh. Allāh the Exalted said,

﴿إِنْ قَرْضًا أَلَلَّ قَرْضًا حَسَنًا يُّضَاعِفُهُ لَكُمْ وَرَفَعَهَا لَكُمْ﴾

«If you lend to Allāh a handsome loan, He will double it for you, and will forgive you.»

meaning, whatever you spend, then Allāh will replace it, and on Him will be the reward of whatever you give away in charity.

Allāh considered giving charity as if it is a loan to Him, just as Allāh said in a *Qudsi Ḥadīth*,

^[1] See volume nine, the *Tafsir* of *Sūrat Al-Ḥashr* (59:9).

«مَنْ يُقْرِضْ غَيْرَ ظَلُومٍ وَلَا عَدِيمٍ»

«Who will give a loan to He Who is neither unjust nor poor?»^[1]

This is why Allāh the Exalted said in Sūrat Al-Baqarah,

﴿فَيَضْرِبْ لَهُ أَنْعَامًا كَثِيرَةً﴾

«So that He may multiply it to him many times» (2:245)

Allāh said;

﴿وَيَغْفِرَ لَكُمْ﴾

«and will forgive you.» meaning, He will erase your mistakes,

﴿وَاللَّهُ شَكُورٌ﴾

«And Allāh is Shakūr» meaning, He gives abundantly in return for what was little,

﴿عَلِيمٌ﴾

«Halīm» means, He forgives, pardons, covers and absolves the sins, mistakes, errors and shortcomings,

﴿عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ الْغَبِيرُ لِلْغَيْبِ﴾

«All-Knower of the unseen and seen, the Almighty, the All-Wise.» Its explanation has already preceded several times.

This is the end of the Tafsīr of Sūrat At-Taghābun, all the praise and appreciation is due to Allāh.

^[1] Muslim 1:522.

The Tafsīr of Sūrat Aṭ-Ṭalāq (Chapter - 65)

Which was revealed in Al-Madinah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تَخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِفَتْحٍ شَئِئٍ مِمَّا تَخْلُفُونَ لَكُمْ مُحَدِّدٌ وَتِلْكَ حُدُودُ اللَّهِ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا ﴿١﴾ فَإِذَا بَلَغَ الْأِمْرَأَتُ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذُرَى عَدْلٍ مِنْكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَلِكَ يُوَفِّي كُفْرًا مِنْ كَانُوا يَكْفُرُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴿٢﴾ وَنُزْفَةً مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ وَإِنَّ اللَّهَ لَبَلِّغُ أَمْرِهِ فَقَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ﴿٣﴾ وَالَّتِي يَلِيسَ مِنَ الْمَحْضِ مِنْ نَسَائِكُمْ إِنْ أَرَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَالَّتِي لَمْ يَحْضَنْ وَأُولَئِكَ الْأَحْمَالُ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا ﴿٤﴾ ذَلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْنَا وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَسَيَتْلُوهُ رَبُّكُمْ لَهُ أَجْرًا ﴿٥﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿يَا أَيُّهَا النَّبِيُّ إِذَا طَلَقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تَخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِفَتْحٍ شَئِئٍ مِمَّا تَخْلُفُونَ لَكُمْ مُحَدِّدٌ وَتِلْكَ حُدُودُ اللَّهِ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا﴾

41. O Prophet! When you divorce women, divorce them at their 'Iddah and count their 'Iddah. And have Taqwā of Allāh, your Lord. And turn them not out of their homes nor shall

they leave, except in case they are guilty of Fāhishah Mubayyinah. And those are the set limits of Allāh. And whosoever transgresses the set limits of Allāh, then indeed he has wronged himself. You know not, it may be that Allāh will afterward bring some new thing to pass.﴾

There is a Period during which Divorced Women remain in Their Homes

The Prophet ﷺ was addressed first in this *Āyah*, to honor him, even though his *Ummah* is also being addressed in Allāh's statement,

﴿يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِمَدَّتْهُنَّ﴾

«O Prophet! When you divorce women, divorce them at their 'Iddah»

Al-Bukhārī recorded that 'Abdullāh bin 'Umar divorced his wife, during the lifetime of Allāh's Messenger ﷺ, while she was menstruating. 'Umar bin Al-Khaṭṭāb mentioned that to Allāh's Messenger ﷺ. Allāh's Messenger became angry and said,

«لِيَرَا جَعَلَهَا ثُمَّ يُنْسِكُهَا حَتَّى تَطْفُرَ، ثُمَّ تَحِيضُ فَتَطْفُرَ، فَإِنْ بَدَأَ لَهَا أَنْ يُطْلَقَهَا، فَلْيُطْلَقْهَا طَاهِرًا قَبْلَ أَنْ يَمْسُهَا، فَبِئْسَ الْبَيْدَةُ الَّتِي أَمَرَ بِهَا اللَّهُ عَزَّ وَجَلَّ»

«Order him to take her back and keep her until she is clean from her menses, and then to wait until she gets her next period and becomes clean again. Then, if he wishes to divorce her, he can divorce her when she is clean from her menses, before he has sexual intercourse with her. This is the 'Iddah which Allāh the Exalted and Most Honored has fixed.»^[1]

Al-Bukhārī recorded this *Ḥadīth* in several parts of his *Ṣaḥīḥ*. Muslim collected this *Ḥadīth* and his narration uses these words,

﴿فَبِئْسَ الْبَيْدَةُ الَّتِي أَمَرَ اللَّهُ أَنْ يُطْلَقَ لَهَا النِّسَاءُ﴾

«This is the 'Iddah which Allāh has fixed for the women being divorced.»^[2]

In his *Ṣaḥīḥ*, Muslim has recorded a *Ḥadīth* which is a more appropriate version from a narration of Ibn Jurayj who said that Abu Az-Zubayr informed him that he heard 'Abdur-Raḥmān bin Ayman, the freed slave of 'Azzah, questioning 'Abdullāh bin 'Umar. And Abu Az-Zubayr heard the question, "What about a man who divorces his wife while she is still on her menses?" 'Abdullāh answered, "During the time of Allāh's

^[1] *Faṭḥ Al-Bārī* 8:521.

^[2] *Faṭḥ Al-Bārī* 9:258, 393; Muslim 2:1094, 1095.

Messenger ﷺ, 'Abdullāh bin 'Umar divorced his wife who was menstruating in the life time of Allāh's Messenger ﷺ. So Allāh's Messenger ﷺ said:

«الرَّاجِعَهَا»

«Let him take her back.» so she returned and he ﷺ said:

«إِذَا طَهَّرَتْ فَلْيُمْلِكْ أَوْ يُنِكَ»

«When she is pure, then either divorce or keep her.»

'Abdullāh bin 'Umar said, "Allāh's Messenger ﷺ recited this Āyah:

(بِأَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ فِي قُبُلِ عِدَّتِهِنَّ)

(O Prophet! When you divorce women, divorce them at their 'Iddah)^[1]

And 'Abdullāh (Ibn Mas'ūd) commented on Allāh's statement,

«طَلِّقُوهُنَّ لِمَدَّتِهِنَّ»

«divorce them at their 'Iddah» He said, "Purity without intercourse."^[2] Similar was reported from Ibn 'Umar, 'Aṭā', Mujāhid, Al-Hasan, Ibn Sirīn, Qatādah, Maymūn bin Mihrān and Muqātil bin Hayyān. It is also reported from 'Ikrimah and Aḍ-Ḍaḥḥāk.^[3] 'Alī bin Abi Ṭalḥah reported from Ibn 'Abbās about the Āyah;

«طَلِّقُوهُنَّ لِمَدَّتِهِنَّ»

«divorce them at their 'Iddah», "He does not divorce her while she is on her menses nor while she is pure if he has had intercourse during that (purity). Rather, he leaves her until she has her menses and after the menses ends, then he divorces her once."^[4] And 'Ikrimah said about

«طَلِّقُوهُنَّ لِمَدَّتِهِنَّ»

«divorce them at their 'Iddah», "The 'Iddah is made up of cleanliness and the menstrual period." So he divorces her while it is

[1] Muslim 2:1098.

[2] Aṭ-Ṭabari 23:432.

[3] Aṭ-Ṭabari 23:432-434.

[4] Aṭ-Ṭabari 23:435.

clear that she is pregnant, or he does not due to having sex, or since he does not know if she is pregnant or not.

This is why the scholars said that there are two types of divorce, one that conforms to the *Sunnah* and another innovated.

The divorce that conforms to the *Sunnah* is one where the husband pronounces one divorce to his wife when she is not having her menses and without having had sexual intercourse with her after the menses ended. One could divorce his wife when it is clear that she is pregnant. As for the innovated divorce, it occurs when one divorces his wife when she is having her menses, or after the menses ends, has sexual intercourse with her and then divorces her, even though he does not know if she became pregnant or not. There is a third type of divorce, which is neither a *Sunnah* nor an innovation where one divorces a young wife who has not begun to have menses, the wife who is beyond the age of having menses, and divorcing one's wife before the marriage was consummated.

Allāh said,

﴿وَأَحْصُوا أَلْفِدَّةً﴾

«and count their 'Iddah.» meaning, count for it and know its beginning and end, so that the 'Iddah does not become prolonged for the woman and she cannot get married again,

﴿وَاتَّقُوا اللَّهَ رَبَّكُمْ﴾

«And have Taqwā of Allāh, your Lord.» in this matter.

Spending and Housing is up to the Husband during the Revocable 'Iddah Period

Allāh said,

﴿لَا تَخْرُجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَقْرَبُنَّ﴾

«And turn them not out of their homes nor shall they leave,»

meaning, during the duration of the 'Iddah, she has the right to housing from her husband, as long as the 'Iddah period continues. Therefore, the husband does not have the right to force her out of her house, nor is she allowed to leave his house, because she is still tied to the marriage contract. Allāh said,

﴿إِلَّا أَنْ يَأْتِيَنَّ بِمَنْجَسٍ مُبِينٍ﴾

﴿except in case they are guilty of *Fāḥishah Mubayyinah*.﴾

meaning that the divorced wife is not to abandon her husband's house unless she commits *Fāḥishah Mubayyinah*, in which case, she vacates her husband's house. For example, *Fāḥishah Mubayyinah* implies adultery, according to 'Abdullāh bin Mas'ūd, Ibn 'Abbās, Sa'īd bin Al-Muṣayyib, Ash-Sha'bi, Al-Ḥasan, Ibn Sirīn, Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, Abu Qilābah, Abu Sālih, Aḍ-Ḍaḥḥāk, Zayd bin Aslam, 'Aṭa' Al-Khurāsāni, As-Suddi, Sa'īd bin Hilāl and others.^[1] *Fāḥishah Mubayyinah* implies disobeying her husband openly or when she abuses her husband's family in words and actions, according to Ubay bin Ka'b, Ibn 'Abbās, 'Ikrimah and others.^[2] Allāh's statement,

﴿وَتِلْكَ حُدُودُ اللَّهِ﴾

﴿And those are the set limits of Allāh.﴾ means, these are from His legislation and prohibitions,

﴿وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ﴾

﴿And whosoever transgresses the set limits of Allāh,﴾

meaning, whoever violates these limits, transgresses them and implements anything else besides them,

﴿فَقَدْ ظَلَمَ النَّفْسَ﴾

﴿then indeed he has wronged himself.﴾ by doing so.

The Wisdom of 'Iddah at the Husband's House

Allāh said,

﴿لَا تَدْرِي لَعَلَّ اللَّهَ يُخْدِئُكَ بِشَيْءٍ مِمَّا تَرَكَ فِي الْهُنْدِ﴾

﴿You know not, it may be that Allāh will afterward bring some new thing to pass.﴾

meaning, 'We commanded that the divorced wife remains in her husband's house during the 'Iddah period, so that the

[1] Aṭ-Ṭabari 23:438, Al-Qurṭubī 18:156, Ad-Durr Al-Manthūr 8:194.

[2] Aṭ-Ṭabari 23:438.

husband might regret his action and Allāh decides that the husband feels in his heart for the marriage to continue.' This way, returning to his wife will be easier for him.

Az-Zuhri said that 'Ubaydullāh bin 'Abdullāh said that Fāṭimah bint Qays said about Allāh's statement,

﴿لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا﴾

«You know not, it may be that Allāh will afterward bring some new thing to pass.»

"Taking her back."^[1] Similar was said by Ash-Sha'bi, 'Aṭā', Qatādah, Aḍ-Ḍaḥḥāk, Muqātil bin Ḥayyān and Ath-Thawri.^[2]

The Irrevocably Divorced Woman does not have a Right to Provisions and Accommodations from the Husband

Here the view of the scholars of the Salaf and those who follow them is that housing is not obligatory in the case of the irrevocably divorced woman. They also relied on the Ḥadīth of Fāṭimah bint Qays Al-Fihriyah when her husband Abu 'Amr bin Ḥaṣṣ divorced her the third and final time. He was away from her in Yemen at the time, and he sent her his decision to divorce her. He also sent some barley with his messenger, but she did not like the amount or method of compensation. He said, "By Allāh I am not obligated to spend upon you." So, she went to Allāh's Messenger ﷺ, who said,

«لَيْسَ لَكَ عَلَيْهِ نَفَقَةٌ»

«There is no obligation on him to spend on you.»

Muslim added in his narration,

«وَلَا سُكْنَى»

«nor housing.» And he ordered her to finish her 'Iddah period in the house of Umm Sharīk. He then said,

«بَلِّغْ أَمْرًا بَنَسَاهَا أَصْحَابِي، اغْتَدِي عِنْدَ ابْنِ أُمِّ مَكْتُومٍ، فَإِنَّهُ رَجُلٌ أَغْنَى تَصْمِيمَ بَابٍ»

«She is a woman my Companions visit. Spend this period in

[1] Aṭ-Ṭabari 23:441.

[2] Aṭ-Ṭabari 23:442 Al-Qurtubī 18:157, Ad-Durr Al-Manthūr 8:194.

the house of Ibn Umm Maktūm, for he is a blind man; [he cannot see you if] you take off your garments.»^[1]

Imām Aḥmad collected this Ḥadīth using another chain of narration. In his narration, the Messenger of Allāh ﷺ said,

«انظري يا بنت آل قيس إنما النفقة والسكنى للمرأة على زوجها، ما كانت له عليها رجعة، فإذا لم يكن له عليها رجعة فلا نفقة ولا سكنى، اخرجي فانزلي على فلانة،

‘Look O daughter of the family of Qays! Spending and housing are required from the husband who can return to his wife. So if he does not have the right to return to her, then she does not have the right to spending and housing. So leave his house and go to so-and-so woman.’

He then said,

«إنه يتحدث إليها، انزلي على ابن أم مكتوم فإنه أعمى لا يراك»

‘They speak to her. Therefore, go to Ibn Umm Maktūm, for he is a blind man and cannot see you.»^[2]

Abu Al-Qāsim Aṭ-Ṭabarānī recorded that ‘Amir Ash-Sha’bi went to Fāṭimah bint Qays, sister of Aḍ-Ḍaḥḥāk bin Qays, from the tribe of Quraysh. Fāṭimah was married to Abu ‘Amr bin Ḥaṣṣ bin Al-Mughīrah, from Bani Makhzūm. She said, ‘Abu ‘Amr bin Ḥaṣṣ sent me his decision to divorce me while he was in an army that had gone to Yemen. I asked his friends to provide me with financial provisions and housing. They said, ‘He did not send us anything for that, nor did he request it from us.’ I went to Allāh’s Messenger ﷺ and said to him, ‘O Allāh’s Messenger! Abu ‘Amr bin Ḥaṣṣ divorced me, and I asked his friends to provide me with spending and housing and they said that he did not send them anything for that.’ Allāh’s Messenger ﷺ said,

«إنما السكنى والنفقة للمرأة إذا كان لزوجها عليها رجعة، فإذا كانت لا نجل له حتى تنكح زوجاً غيره: فلا نفقة لها ولا سكنى»

‘Spending and housing are required from the husband for his

[1] Muslim no. 1480.

[2] Aḥmad 6:373.

divorced wife if he can return to her. If she is not permitted for him anymore, until she marries another husband, then he does not have to provide her with spending and housing.^[1]

An-Nasā'ī also recorded this narration.^[2]

﴿إِنَّا بَلَّغْنَا أَهْلَهُنَّ مَا نَكُوهُنَّ يَمْعُرُونَ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَى عَدْلٍ مِنْكُمْ وَأَقِيمُوا
الشَّهَادَةَ لِلَّهِ ذَٰلِكُمْ يُعْطَىٰ بِهِ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ
مَخْرَجًا ۖ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۚ إِنَّ اللَّهَ بَلِّغُ أَمْرِهِ
قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ۝﴾

﴿2. Then when they are about to attain their term appointed, either take them back in a good manner or part with them in a good manner. And take as witness two just persons from among you. And establish the testimony for Allāh. That will be an admonition given to him who believes in Allāh and the Last Day. And whosoever has Taqwā of Allāh, He will make a way for him to get out.﴾

﴿3. And He will provide him from where he never could imagine. And whosoever puts his trust in Allāh, then He will suffice him. Verily, Allāh will accomplish his purpose. Indeed Allāh has set a measure for all things.﴾

Ordaining Kindness towards Divorced Women

Allāh the Exalted says that when the woman who is in her 'Iddah nears the end of the 'Iddah term, the husband must decide to reconcile with her, thus keeping their marriage together,

﴿يَمْعُرُونَ﴾

﴿in a good manner﴾ while being kind to her in their companionship. Otherwise, he must decide to divorce her on good terms, without abusing, cursing, or admonishing her. To the contrary, he should divorce her on good terms, observing kindness and good manners.

[1] Aṭ-Ṭabarānī in *Al-Kabīr* 24 :382.

[2] An-Nasā'ī 6 :144.

The Command to have Witnesses for the Return

Allāh said,

﴿وَأَشْهِدُوا ذَوَىٰ عَدْلٍ مِّنكُمْ﴾

﴿And take as witness two just persons from among you.﴾

meaning when taking her back, if this is your decision. Abu Dāwud and Ibn Mājah recorded that 'Imrān bin Ḥusayn was asked about a man who divorced his wife and then had sexual intercourse with her, without notifying witnesses of when he divorced her and when he took her back. 'Imrān said, "His divorce and taking her back was in contradiction to the Sunnah. Incorporate the presence of witnesses for divorcing her and taking her back, and do not repeat your conduct."^[1] Ibn Jurayj said that 'Aṭā' commented on the *Āyah*,

﴿وَأَشْهِدُوا ذَوَىٰ عَدْلٍ مِّنكُمْ﴾

﴿And take as witness two just persons from among you.﴾

"It is not permissible to marry, divorce or take back the divorced wife except with two just witnesses, just as Allāh the Exalted has said, except when there is a valid excuse." Allāh's statement,

﴿ذَٰلِكُمْ يُوعَظُ بِهِ مَن كَانَ يُؤَيِّنُ بَاقِيَ وَيَأْتِيهِ الْآخِرُ﴾

﴿That will be an admonition given to him who believes in Allāh and the Last Day.﴾

means, 'this, Our command to you to have witnesses in such cases and to establish the witness, is implemented by those who believe in Allāh and the Last Day.' This legislation is meant to benefit those who fear Allāh's punishment in the Hereafter.

Allāh provides, suffices, and makes a Way out of Every Hardship for Those Who have Taqwā

Allāh said,

﴿وَمَن يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۖ وَيَرْزُقْهُ مِن حَيْثُ لَا يَحْتَسِبُ﴾

﴿And whosoever has Taqwā of Allāh, He will make a way for

[1] Abu Dāwud 2:637, Ibn Mājah 1:652.

him to get out. And He will provide him from where he never could imagine.﴾

meaning, whoever has *Taqwā* of Allāh in what He has commanded and avoids what He has forbidden, then Allāh will make a way out for him from every difficulty and will provide for him from resources he never anticipated or thought about.

Ibn Abi Hātim recorded that ‘Abdullāh bin Mas‘ūd said, “The most comprehensive *Āyah* in the Qur’ān is,

﴿إِنَّ اللَّهَ بِأَمْرٍ أَلَّامٌ خَبِيرٌ﴾

﴿Verily, Allāh enjoins Al-‘Adl (justice) and Al-Ihsān (doing good)﴾ (16:90).

The greatest *Āyah* in the Qur’ān that contains relief is,

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا﴾

﴿And whosoever has *Taqwā* of Allāh, He will make a way for him to get out.﴾”

Ikrimah also commented on the *Āyah*, “Whoever divorces as Allāh commanded him, then Allāh will make a way out for him.”^[1] Similar was reported from Ibn ‘Abbās and Aḍ-Ḍaḥḥāk. ‘Abdullāh bin Mas‘ūd and Masrūq commented on the *Āyah*,

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا﴾

﴿And whosoever has *Taqwā* of Allāh, He will make a way for him to get out.﴾

“It pertains to when one knows that if Allāh wills He gives, and if He wills He deprives,

﴿مِنْ حَيْثُ لَا يَحْتَسِبُ﴾

﴿from where he never could imagine.﴾ from resources he did not anticipate”^[2] Qatādah said,

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا﴾

﴿And whosoever has *Taqwā* of Allāh, He will make a way for him to get out.﴾

“meaning, from every doubt and the horrors experienced at the

[1] At-Ṭabari 23:446.

[2] At-Ṭabari 23:445, 446.

time of death,

﴿وَرَزَقَهُ مِنْ حَيْثُ لَا يَحْتَسِبُ﴾

«And He will provide him from where he never could imagine»
from where he never thought of or anticipated.^[1]
Allāh said,

﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ﴾

«And whosoever puts his trust in Allāh, then He will suffice him.»

Imām Aḥmad recorded that Ibn ‘Abbās said that he rode the Prophet’s camel while sitting behind the Prophet ﷺ, and the Messenger of Allāh ﷺ said to him,

«يَا غُلَامُ! إِنِّي مُعَلِّمُكَ كَلِمَاتٍ: احْفَظِ اللَّهَ يَحْفَظَكَ، احْفَظِ اللَّهَ تَجِدْهُ تُجَاهَكَ، وَإِذَا سَأَلَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعِزْ فَأَسْتَعِزْ بِاللَّهِ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ، وَلَوْ اجْتَمَعُوا عَلَى أَنْ يَنْفَعُوكَ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ، رُفِعَتِ الْأَقْلَامُ وَجَفَّتِ الصُّحُفُ»

«O boy! I will teach you words [so learn them]. Be mindful of Allāh and He will protect you, be mindful of Allāh and He will be on your side. If you ask, ask Allāh, and if you seek help, seek it from Allāh. Know that if the Ummah gather their strength to bring you benefit, they will never bring you benefit, except that which Allāh has decreed for you. Know that if they gather their strength to harm you, they will never harm you, except with that which Allāh has decreed against you. The pens have been raised and the pages are dry.»^[2]

At-Tirmidhi collected this Ḥadīth and said: “Ḥasan Ṣaḥīḥ.”^[3]
Allāh’s statement,

﴿إِنَّ اللَّهَ بَلِّغُ أَمْرِهِ﴾

«Verily, Allāh will accomplish his purpose.» meaning, Allāh will execute His decisions and judgement that He made for him, in whatever way He wills and chooses,

[1] At-Ṭabari 23:448.

[2] Aḥmad 1:293.

[3] Tuhfat Al-Aḥwadhī 7:219.

﴿قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا﴾

«Indeed Allāh has set a measure for all things.»

This is like His saying:

﴿وَكُلُّ شَيْءٍ عِنْدَهُ بِقَدَرٍ﴾

«Everything with Him is in (due) proportion.» (13:8)

﴿وَالَّذِي يَسْتَمِعُ مِنَ الْمَرْءِ إِذَا أَتَيْتَهُ بِوَدْعَتِهَا قَدْ أَتَتْهُ أُنْفُسُهَا وَالَّتِي لَمْ يَحْضُرْ
وَأَزَلَّتْ أَلْعَالُ أَبْلَهَتْهُنَّ أَنْ يَسْمَعْنَ حَلْمَهُنَّ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا ﴿١٤﴾ ذَلِكَ أَمْرُ
اللَّهِ أَنْزَلَهُ إِلَيْنَا وَمَنْ يَتَّقِ اللَّهَ يَكْفِرْ عَنْهُ سَيِّئَاتِهِ وَيُعْظِمْ لَهُ أَجْرَهُ﴾

44. Those in menopause among your women, for them the 'Iddah, if you have doubt, is three months; and for those who have no courses. And for those who are pregnant, their 'Iddah is until they lay down their burden; and whosoever has Taqwā of Allāh, He will make his matter easy for him.»

45. That is the command of Allāh, which He has sent down to you; and whosoever has Taqwā of Allāh, He will expiate from him his sins, and will increase his reward.»

The 'Iddah of Those in Menopause and Those Who do not have Menses

Allāh the Exalted clarifies the waiting period of the woman in menopause. And that is the one whose menstruation has stopped due to her older age. Her 'Iddah is three months instead of the three monthly cycles for those who menstruate, which is based upon the Āyah in (Sūrah) Al-Baqarah. [see 2:228]

The same for the young, who have not reached the years of menstruation. Their 'Iddah is three months like those in menopause. This is the meaning of His saying;

﴿وَالَّذِي لَمْ يَحْضُرْ﴾

«and for those who have no courses...» as for His saying;

﴿إِنْ أَرَيْتَهُ﴾

«if you have doubt...» There are two opinions:

First, is the saying of a group of the Salaf, like Mujāhid, Az-

Zuhri and Ibn Zayd. That is, if they see blood and there is doubt if it was menstrual blood or not.^[1] The second, is that if you do not know the ruling in this case, then know that their 'Iddah is three months. This has been reported from Sa'id bin Jubayr and it is the view preferred by Ibn Jarir.^[2] And this is the more obvious meaning.

Supporting this view is what is reported^[3] from Ubay bin Ka'b that he said, "O Allāh's Messenger! Some women were not mentioned in the Qur'an, the young, the old and the pregnant." Allāh the Exalted and Most Honored sent down this Āyah,

﴿وَالَّذِي يَسْتَنِي مِنَ الْمَجْزِيِّ إِنْ أَرَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَالَّذِي لَا يَحِضُ وَأُولَئِكَ الْأَحْمَالُ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ﴾

Those in menopause among your women, for them the 'Iddah, if you have doubt, is three months; and for those who have no courses. And for those who are pregnant, their 'Iddah is until they lay down their burden.^[4]

Ibn Abi Hātim recorded a simpler narration than this one from Ubay bin Ka'b who said, "O Allāh's Messenger! When the Āyah in Sūrat Al-Baqarah was revealed prescribing the 'Iddah of divorce, some people in Al-Madinah said, 'There are still some women whose 'Iddah has not been mentioned in the Qur'an. There are the young, the old whose menstruation is discontinued, and the pregnant.' Later on, this Āyah was revealed,

﴿وَالَّذِي يَسْتَنِي مِنَ الْمَجْزِيِّ إِنْ أَرَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَالَّذِي لَا يَحِضُ﴾

Those in menopause among your women, for them the 'Iddah, if you have doubt, is three months; and for those who have no courses.^[5]

[1] At-Tabari 23:450.

[2] At-Tabari 23:452.

[3] This and the following are reported from him by 'Amr bin Sālim, who it is said did not actually hear from Ubay, rendering the narrations *Mursal*.

[4] At-Tabari 23:451.

[5] Al-Hākim 2:492.

'Iddah of Pregnant Women

Allāh's statement,

﴿وَأُولَئِكَ الْأَحْمَالُ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ﴾

«And for those who are pregnant, their 'Iddah is until they lay down their burden;»

Allāh says: the pregnant woman's 'Iddah ends when she gives birth, whether in the case of divorce or death of the husband, according to the agreement of the majority of scholars of the Salaf and later generations. This is based upon this honorable Ayah and what is mentioned in the Prophetic Sunnah.

Al-Bukhāri recorded that Abu Salamah said, "A man came to Ibn 'Abbās while Abu Hurayrah was sitting with him and said, 'Give me your verdict regarding a lady who delivered a baby forty days after the death of her husband.' Ibn 'Abbās said, '[Her 'Iddah period lasts until] the end of the longest among the two prescribed periods.' I recited,

﴿وَأُولَئِكَ الْأَحْمَالُ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ﴾

«For those who are pregnant, their prescribed period is until they deliver their burdens;»

Abu Hurayrah said, 'I agree with my cousin (Abu Salamah).' Then Ibn 'Abbās sent his slave Kurayb to Umm Salamah to ask her. She replied, 'The husband of Subay'ah Al-Aslamiyyah was killed while she was pregnant, and she delivered a baby forty days after his death. Then she received a marriage proposal and Allāh's Messenger ﷺ married her to somebody. Abu As-Sanābil was one of those who proposed to her.'^[1] Al-Bukhāri collected this short form of the Ḥadīth, which Muslim and other scholars of Ḥadīth collected using its longer form.^[2]

Imām Aḥmad recorded that Al-Miswar bin Makhramah said, "Subay'ah Al-Aslamiyyah gave birth to a child a few days after the death of her husband. When she finished the postdelivery term, she was proposed to. So she sought the permission of Allāh's Messenger ﷺ for the marriage, and he permitted her to

^[1] *Fath Al-Bāri* 8:521.

^[2] *Fath Al-Bāri* 9:379, *Muslim* 2:1123, *Tuhfat Al-Aḥwadhī* 4:375, *An-Nasāʾī* 6:192.

marry, so she got married."^[1] Al-Bukhārī collected this narration, as did Muslim, Abu Dāwud, An-Nasā'ī and Ibn Mājah^[2] with a different chain of narration from the *Ḥadīth* of Subay'ah.

Muslim bin Al-Ḥajjāj recorded that 'Ubaydullāh bin 'Abdullāh bin 'Utbah said that his father wrote to 'Umar bin 'Abdullāh bin Al-Arqam Az-Zuhrī, requesting that he go to Subay'ah bint Al-Ḥārith Al-Aslamiyyah to ask her about the matter in question, and about what Allāh's Messenger ﷺ said to her when she sought his verdict.

'Umar bin 'Abdullāh wrote to 'Ubaydullāh bin 'Abdullāh bin 'Utbah informing him that Subay'ah told him that she had been married to Sa'd bin Khawlah, and he was one of those who participated in the battle of Badr. He died during the Farewell Pilgrimage, while she was pregnant.

Soon after his death, she gave birth. When she passed the postnatal term, she beautified herself for those who might propose to her. Abu As-Sanābil bin Bakak came to her and said, "Why do I see you have beautified yourself? Do you wish to remarry? By Allāh, you cannot marry unless four months and ten days have passed."

Subay'ah said, "When he said that, I dressed myself in the evening and went to Allāh's Messenger ﷺ and asked him about his verdict. He gave me a religious verdict that I was allowed to marry after I had given birth to my child, saying I could marry if I wish."^[3] This is the narration that Muslim collected. Al-Bukhārī collected this *Ḥadīth* in a shorter form.^[4]

Allāh's statement,

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا﴾

﴿and whosoever has Taqwā of Allāh, He will make his matter easy for him.﴾

means, Allāh will make his matters lenient for him and will

[1] Aḥmad 4:327.

[2] *Faṭḥ Al-Bārī* 9:379, 7:360, Abu Dāwud 2:728, An-Nasā'ī 6:190,196, Ibn Mājah 1:654.

[3] Muslim no. 1122.

[4] *Faṭḥ Al-Bārī* 9:379.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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سُورَةُ الطَّلَاقِ

أَنكِحُوهُنَّ مِنْ حَيْثُ سَكَتُمْ مِنْ وَجْهِكُمْ وَلَا تَضَارُوهُنَّ لِنُفْسِنَا عَلَيْهِنَّ وَإِنْ كُنَّ أُولَئِكَ حَمَلَ فَاَنْفِقُوا عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ فَاتُواهُنَّ أَجُورَهُنَّ وَأَنْتُمْ عَلَيْكُمْ بِمَعْرُوفٍ وَإِنْ تَعَاَسَرْتُمْ فَمَنْعُكُمْ لَهُ أُخْرَى ۚ لِيُنْفِقَ ذُو سَعَةٍ مِنْ سَعَتِهِ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا يَكُفَّ اللَّهُ تَعْسًا إِلَّا أَمَاءً إِنَّهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ۚ وَكَانَ مِنْ قَرَابَةِ عَنَّتٍ عَنْ أُمِّ رِيحٍ وَأَرْسَلَهُ فَمَا سَبَّهَا أَحْسَابًا شَدِيدًا وَعَذَّبَهَا عَذَابًا ثَقِيلًا ۚ فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عِقَبُهُ أَمْرًا خَسِرًا ۚ أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا فَاَنْفِقُوا لِلَّهِ بِأُولَى الْأَلْبَابِ الَّذِينَ آمَنُوا قَدْ أَنْزَلَ اللَّهُ إِلَكُمْ ذِكْرًا ۚ وَرَسُولًا لِيُنْفِقَ أَعْيُنَكُمْ أَيْتَابُ اللَّهِ مُبَيَّنَاتٍ لِيُخْرِجَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ مِثْلَ مَا بَدَّخَلَهُ جَنَّتْ بَيْتُجْرَى مِنْ نَجْمَتِهَا الْأَنْهَارُ خَلِيلِينَ فِيهَا أَبَدًا قَدْ أَحْسَنَ اللَّهُ لَكُمْ رِزْقًا ۚ اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنَ الْأَرْضِ وَمَنْ لَهُمْ فِي الْأَرْضِ يَتَذَكَّرُ أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ۚ

soon bring forth relief and a quick way out,

﴿ذَلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْكُمْ﴾

«That is the command of Allāh, which He has sent down to you;»

meaning, this is His commandment and legislation that He sent down to you through His Messenger ﷺ,

﴿وَمَنْ يَتَّقِ اللَّهَ يَكْفِرْ عَنْهُ سَيِّئَاتِهِ.

وَيُعْظِمَ لَهُ أَجْرًا﴾

«and whosoever has Taqwā of Allāh, He will expiate from him his sins, and will increase his reward.»

means, Allāh will prevent what he fears and multiply his reward even for the little good he does.

﴿أَنكِحُوهُنَّ مِنْ حَيْثُ سَكَتُمْ مِنْ وَجْهِكُمْ وَلَا تَضَارُوهُنَّ لِنُفْسِنَا عَلَيْهِنَّ وَإِنْ كُنَّ أُولَئِكَ حَمَلَ فَاَنْفِقُوا عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ فَاتُواهُنَّ أَجُورَهُنَّ وَأَنْتُمْ عَلَيْكُمْ بِمَعْرُوفٍ وَإِنْ تَعَاَسَرْتُمْ فَمَنْعُكُمْ لَهُ أُخْرَى ۚ لِيُنْفِقَ ذُو سَعَةٍ مِنْ سَعَتِهِ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا يَكُفَّ اللَّهُ تَعْسًا إِلَّا أَمَاءً إِنَّهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ۚ﴾

«6. Lodge them where you dwell, according to what you have, and do not harm them so as to suppress them. And if they are pregnant, then spend on them till they lay down their burden. Then if they suckle the children for you, give them their due payment, and let each of you deal with each other in a mannerly way. But if you make difficulties for one another, then some other woman may suckle for him.»

«7. Let the rich man spend according to his means; and the man whose resources are restricted, let him spend according to what Allāh has given him. Allāh puts no burden on any person beyond what He has given him. Allāh will grant after hardship, ease.»

The Divorced Woman has the Right to Decent Accommodations, what is Reasonable

Allāh the Exalted orders His faithful servants that when one of them divorces his wife, he should provide housing for her until the end of her 'Iddah period,

﴿أَتَكُونُونَ مِنْ جَيْتٍ كَثِيرٍ﴾

«Lodge them where you dwell,» means, with you,

﴿بَيْنَ يَدَيْكُمْ﴾

«according to what you have,» Ibn 'Abbās, Mujāhid and several others said, it refers to "Your ability."^[1] Qatādah said, "If you can only afford to accommodate her in a corner of your house, then do so."^[2]

Forbidding Ill-Treatment of Divorced Women

Allāh's statement,

﴿وَلَا تُضَارُّوهُنَّ لِتُضَيِّقُنَّ عَلَيْهِنَ﴾

«and do not harm them in order to suppress them.»

Muqātil bin Hayyān said, "meaning, do not annoy her to force her to pay her way out nor expel her from your house." Ath-Thawri said from Manṣūr, from Abu Aḍ-Ḍuhā:

﴿وَلَا تُضَارُّوهُنَّ لِتُضَيِّقُنَّ عَلَيْهِنَ﴾

«and do not harm them in order to suppress them»

"He divorces her, and when a few days remain, he takes her back."^[3]

[1] Aṭ-Ṭabari 23:457.

[2] Ad-Durr Al-Manthūr 8:207.

[3] Al-Qurṭubi 18:168.

The Irrevocable Divorced Pregnant Woman has the Right of Support (Maintenance) from Her Husband until She gives Birth

Allāh said,

﴿وَإِنْ كُنَّ أُولَئِكَ حَمْلًا مُتَعَمِّدًا فَلَا تَفْرِقُوا بَيْنَهُمَا حَتَّى يَضَعْنَ حَمْلَهُنَّ﴾

﴿And if they are pregnant, then spend on them till they lay down their burden.﴾

This is about the woman who is irrevocably divorced. If she is pregnant, then she is to be spent on her until she lays down her burden. This is supported due to the fact that if she is revocably divorced, she has then right to receive her support (maintenance) whether she is pregnant or not.

The Divorced Mother may take Compensation for suckling Her Child

Allāh said,

﴿إِنْ أَرْضَعْنَا لَكُمْ﴾

﴿Then if they suckle them for you,﴾ meaning, when pregnant women give birth and they are irrevocably divorced by the expiration of the 'Iddah, then at that time they may either suckle the child or not.

But that is only after she nourishes him with the milk, that is the early on milk which the infant's well-being depends upon. Then, if she suckles, she has the right to compensation for it. She is allowed to enter into a contract with the father or his representative in return for whatever payment they agree to. This is why Allāh the Exalted said,

﴿إِنْ أَرْضَعْنَا لَكُمْ فَآتُوهُمْ لِحُرْمَتِكُمْ﴾

﴿Then if they suckle the children for you, give them their due payment,﴾

Allāh said,

﴿وَاتَّقُوا بَيْنَهُمْ سُبُلَ﴾

﴿and let each of you deal with each other in a mannerly way.﴾
meaning, the affairs of the divorced couple should be managed

in a just way without causing harm to either one of them, just as Allāh the Exalted said in *Sūrat Al-Baqarah*,

﴿لَا تُهْكَأُ وَابَةٌ بِوَلَدِهَا وَلَا مَرْءٌ بِمَا يُولَدُ﴾

«No mother shall be treated unfairly on account of her child, nor father on account of child.» (2:233) Allāh said,

﴿وَأَن تَصْغُرَ لَهُ فَنُصْرِعَ لَهُ أُخْرَى﴾

«But if you make difficulties for one another, then some other woman may suckle for him.»

meaning, if the divorced couple disagrees, because the woman asks for an unreasonable fee for suckling their child, and the father refuses to pay the amount or offers an unreasonable amount, he may find another woman to suckle his child. If the mother agrees to accept the amount that was to be paid to the woman who agreed to suckle the child, then she has more right to suckle her own child.

Allāh's statement,

﴿يَسْفِقُ ذُو سَعَةٍ مِّن سَعِيَّتِهِ﴾

«Let the rich man spend according to his means;» means, the wealthy father or his representative should spend on the child according to his means,

﴿وَمَنْ يُدْرِ عَلَيْهِ زُفْرُهُ فَلْيُوفِ بِمَا آتَاهُ اللَّهُ لَا يَكِفُّ اللَّهُ نَفْسًا إِلَّا مَا آتَاهُ﴾

«and the man whose resources are restricted, let him spend according to what Allāh has given him. Allāh puts no burden on any person beyond what He has given him.»

This is as Allāh said,

﴿لَا يَكِفُّ اللَّهُ نَفْسًا إِلَّا وَاسِعَهَا﴾

«Allāh does not burden a person beyond what He can bear.»
[2:286]

A Story of a Woman who had Taqwā

Allāh's statement;

﴿يَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا﴾

«Allāh will grant after hardship, ease.»

This is a sure promise from Him, and indeed, Allāh's promises are true and He never breaks them,

This is an Allāh's saying;

﴿إِنَّمَا مَعَ الْعُسْرِ يُسْرٌ ۖ إِنَّ مَعَ الْعُسْرِ يُسْرٌ ۚ﴾

﴿Verily, along with every hardship is relief. Verily, along with every hardship is relief.﴾ [94:5-6]

There is a relevant *Hadīth* that we should mention here. Imām Aḥmad recorded that Abu Hurayrah said, "A man and his wife from an earlier generation were poor. Once when the man came back from a journey, he went to his wife saying to her, while feeling hunger and fatigued, 'Do you have anything to eat?' She said, 'Yes, receive the good news of Allāh's provisions.' He again said to her, 'If you have anything to eat, bring it to me.' She said, 'Wait a little longer.' She was awaiting Allāh's mercy. When the matter was prolonged, he said to her, 'Get up and bring me whatever you have to eat, because I am real hungry and fatigued.' She said, 'I will. Soon I will open the oven's cover, so do not be hasty.' When he was busy and refrained from insisting for a while, she said to herself, 'I should look in my oven.' So she got up and looked in her oven and found it full of the meat of a lamb, and her mortar and pestle was full of seed grains; it was crushing the seeds on its own. So, she took out what was in the mortar and pestle, after shaking it to remove everything from inside, and also took the meat out that she found in the oven."

Abu Hurayrah added, "By He in Whose Hand is the life of Abu Al-Qāsim (Prophet Muḥammad ﷺ)! This is the same statement that Muḥammad ﷺ said,

«لَوْ أَخَذْتُ مَا فِي رَحِيَّتِهَا وَلَمْ تُنْقِضْهَا [لَطَحَّتْهَا] إِلَى يَوْمِ الْبَيِّنَاتِ»

«Had she taken out what was in her mortar and not emptied it fully by shaking it, it would have continued crushing the seeds until the Day of Resurrection.»^[1]

^[1] Aḥmad 2:421. There is a similar version no. 10663. Both chains have disparaged narrators. Most of the scholars indicated its weakness.

﴿وَكَانَ مِنْ قَرِيبٍ عَذَابُكَ عَنْ أَمْرِ رَبِّكَ وَرُسُلِهِ. فَكَاسَبَتْهَا جَسَدًا شَدِيدًا وَعَذَابُهَا عَلَيْكَ لَكْرًا ۝ فَذَاقَتْ رِيَالًا أَمْرًا وَكَانَ عَذَابُهَا أَمْرًا خَسِرًا ۝ أَمَّا اللَّهُ لَمْ يَكُنْ عَلَيْكَ شَيْدًا فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ الَّذِينَ آمَنُوا قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا ۝ وَرَوْلًا يُقْلِقُوا عَلَيْكُمْ إِنِّي اتَّخِذْتُ الَّذِينَ آمَنُوا وَرَوْلًا الصَّالِحِينَ مِنَ الْفَالِكَةِ إِلَى الْوُجْهِ وَمَنْ يُؤْمِنْ بِاللَّهِ يَجْعَلْ لَهُ مَخْرَجًا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا قَدْ كَسَبَ اللَّهُ لَهُمُ رِزْقًا ۝﴾

﴿8. And many a town revolted against the command of its Lord and His Messengers; and We called it to a severe account, and We shall punish it with a horrible torment.﴾

﴿9. So it tasted the evil result of its affair, and the consequence of its affair was loss.﴾

﴿10. Allāh has prepared for them a severe torment. So have Taqwā of Allāh, O men of understanding, those who believe! Allāh has indeed sent down to you a Reminder.﴾

﴿11. A Messenger, who recites to you the Āyāt of Allāh containing clear explanations, that He may take out those who believe and do righteous good deeds, from the darkness to the light. And whosoever believes in Allāh and performs righteous deeds, He will admit him into Gardens under which rivers flow, to dwell therein forever. Allāh has indeed granted for him an excellent provision.﴾

Punishment for defying Allāh's Commandments

Allāh the Exalted threatens those who defy His commands, deny His Messengers and contradict His legislation, by informing them of the end that earlier nations met who did the same,

﴿وَكَانَ مِنْ قَرِيبٍ عَذَابُكَ عَنْ أَمْرِ رَبِّكَ وَرُسُلِهِ﴾

﴿And many a town revolted against the command of its Lord and His Messengers;﴾

meaning, they rebelled, rejected and arrogantly refused to obey Allāh and they would not follow His Messengers,

﴿فَكَاسَبَتْهَا جَسَدًا شَدِيدًا وَعَذَابُهَا عَلَيْكَ لَكْرًا﴾

﴿and We called it to a severe account, and We shall punish it with a horrible torment.﴾

meaning, horrendous and terrifying,

﴿تَنَاقَتْ رَبَّاهُ أَتَمَّ﴾

﴿So it tasted the evil result of its affair,﴾ meaning, they tasted the evil consequences of defiance and they regretted their actions when regret does not avail,

﴿وَكَانَ عَذَابُهُمْ خَسْرًا ۖ أَذَىٰ اللَّهُ لَكُمْ عَذَابًا شَدِيدًا﴾

﴿and the consequence of its affair was loss. And Allāh has prepared for them a severe torment.﴾ means, in the Hereafter, added to the torment that was sent down on them in this life. Allāh the Exalted said, after mentioning what happened to the disbelieving nations,

﴿تَأْتُوا اللَّهَ بِتَأْذِي الْأَنْبِيَاءِ﴾

﴿So have Taqwā of Allāh, O men of understanding,﴾

meaning, 'O you who have sound understanding, do not be like them because if you do, you will suffer what they suffered, O people of comprehension,'

﴿الَّذِينَ آمَنُوا﴾

﴿who believe﴾ meaning, in Allāh and His Messengers,

﴿قَدْ أَرْسَلَ اللَّهُ إِلَكُمْ ذِكْرًا﴾

﴿Allāh has indeed sent down to you a Reminder.﴾

meaning, this Qur'ān. Allāh also said,

﴿إِنَّا نَحْنُ الرَّحْمَنُ الْكَرِيمُ وَإِنَّا لَمُحْصِنُونَ﴾

﴿Verily, We, it is We Who have sent down the Dhikr and surely, We will preserve it.﴾ (15:9)

The Qualities of the Messenger ﷺ

Allāh's statement,

﴿رَسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ لَعَلَّكُمْ تُهْتَدُونَ﴾

﴿A Messenger, who recites to you the Āyāt of Allāh containing clear explanations,﴾

Some said that the Messenger is the subject of what is being sent [as a reminder] because the Messenger is the one that

conveys the *Dhikr*. Ibn Jarir said that what is correct is that the Messenger explains the *Dhikr*.^[1] This is why Allāh the Exalted said here,

﴿رَسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ﴾

«A Messenger, who recites to you the Āyāt of Allāh containing clear explanations,»

meaning, plain and apparent. The statement of Allāh;

﴿يُخْرِجُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ﴾

«that He may take out those who believe and do righteous good deeds, from the darkness to the light.»

Allāh's is like saying;

﴿كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ﴾

«A Book which We have revealed unto you in order that you might lead mankind out of darkness» (14:1), and,

﴿اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ﴾

«Allāh is the Guardian of those who believe. He brings them out from darkness into light.» (2:257)

meaning, out of the darkness of disbelief and ignorance into the light of faith and knowledge. Allāh the Exalted called the revelation that He has sent down, light, on account of the guidance that it brings. Allāh also called it *Rūḥ*, in that, it brings life to the hearts,

﴿وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا وَإِلَيْكَ لَنَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾

«And thus We have sent to you *Rūḥ* of our command. You knew not what is the book, nor what is faith? But We have made it a light wherewith we guide whosoever of Our servants We will. And verily, you are indeed guiding to the straight path.» (42:52)

Allāh's statement,

^[1] At-Ṭabari 23:468.

﴿وَمَنْ يُؤْمَرْ بِاللَّهِ وَمَعْلُومًا بِذُنُوبِهِ جُتِيَ مِنْ مَغْنَمِهَا الْأَمْثَرُ خَالِدِينَ فِيهَا أَبَدًا قَدْ لَحِصَ
اللَّهُ لَهُ رِزْقًا﴾

«And whosoever believes in Allāh and performs righteous good deeds, He will admit him into Gardens under which rivers flow, to dwell therein forever. Allāh has indeed granted for him an excellent provision.»

was explained several times before, and therefore, we do not need to repeat its explanation here. All the thanks and praises are due to Allāh.

﴿اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنَ الْأَرْضِ يَنْزِلُ بَيْنَهُنَّ الْفُجُورَ يَعْلَمُونَ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا﴾

«12. It is Allāh Who has created seven heavens and of the earth the like thereof. His command descends between them, that you may know that Allāh has power over all things, and that Allāh surrounds all things with (His) knowledge.»

Allāh's Perfect Power

Allāh the Exalted asserts His perfect power and infinite greatness, so that the great religion that He has legislated is honored and implemented,

﴿اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ﴾

«It is Allāh Who has created seven heavens» Allāh said in similar Āyāt, like what Prophet Nūḥ said to his people,

﴿أَلَمْ تَرَ كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ فِيْهَا قُلُوبٌ﴾

«See you not how Allāh has created the seven heavens one above another?» (71:15), and,

﴿سُبْحَانَكَ اللَّهُمَّ وَالْأَرْضُ وَمَنْ فِيْهَا﴾

«The seven heavens and the earth and all that is therein, glorify him.» (17:44) Allāh's statement,

﴿وَمِنَ الْأَرْضِ يَنْزِلُ﴾

«and of the earth the like thereof.» means, He created seven earths. In the Two Ṣaḥīḥs, there is a Ḥadīth that states,

«مَنْ ظَلَمَ قِيدَ شِبْرٍ مِنَ الْأَرْضِ طَوْفَهُ مِنْ سَبْعِ أَرْضِينَ»

«Whoever usurps the land of somebody unjustly, even if it was a mere hand span, then his neck will be encircled with it down to the seven earths.»^[1]

And in *Ṣaḥīḥ Al-Bukhārī* the wording is:

«خُفِيفَتْ بِهِ إِلَى سَبْعِ أَرْضِينَ»

«...he will sink down to the seven earths.»^[2]

In the beginning of my book, *Al-Bidāyah wan-Nihāyah*, I mentioned the various narrations for this *Ḥadīth* when I narrated the story of the creation of the earth.^[3] All the thanks and praise is due to Allāh.

Those who explained this *Ḥadīth* to mean the seven continents have brought an implausible explanation that contradicts the letter of the Qur'ān and the *Ḥadīth* without having proof.

This is the end of the *Tafsīr* of *Sūrat Aṭ-Ṭalāq*, all the thanks and praise is due to Allāh.

[1] *Faḥḥ Al-Bārī* 5:124, Muslim 3:1232.

[2] *Faḥḥ Al-Bārī* 5:124.

[3] *Al-Bidāyah wan-Nihāyah* 1:19,20.

The Tafsīr of Sūrat At-Tahrīm (Chapter - 66)

Which was revealed in Al-Madinah

سُورَةُ التَّحْرِيمِ
٥٦
سُورَةُ التَّحْرِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ يَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ وَاللَّهُ
غَفُورٌ رَحِيمٌ ﴿١﴾ قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ وَاللَّهُ مَوْلَاكُمْ
وَهُوَ الْعَلِيمُ الْحَكِيمُ ﴿٢﴾ وَإِذَا أَسْرَ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا
فَلَمَّا نَبَأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضَهُ وَأَعْرَضَ عَنْ بَعْضٍ
فَلَمَّا تَبَايَعَا بِهِ قَالَتْ مِنَ أَثْنَاءِ هَذَا قَالَ نَبَأَنِي الْعَلِيمُ ﴿٣﴾ الْخَبِيرُ
﴿٤﴾ إِنْ تَوَلَّيْنَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ تَظَاهَرَا عَلَيْهِ
فَإِنَّ اللَّهَ هُوَ مَوْلَاكُمْ وَجَنِّبِلْ وَصَلِحِ الْمُتُومِنِينَ وَالْمَلَائِكَةَ
بَعْدَ ذَلِكَ ظَهِيرٌ ﴿٥﴾ عَسَى رَبُّهُ إِنْ طَلَّقَكُنْ أَنْ يُبْدِلَهُ أَزْوَاجًا
خَيْرًا مِمَّنْ مَسَّيْنِ فَتُؤْمِنِي فَتَنْبِي عَيْنِي فَتُبْنِي عَيْنِي فَتُبْنِي
فَتُبْنِي وَأَنْبَاكَ ﴿٦﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ
نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ
لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٧﴾ يَا أَيُّهَا
الَّذِينَ كَفَرُوا لَا تَعْلَمُوا الْيَوْمَ لَمَّا تَمُوتُونَ مَا كُنتُمْ تَعْمَلُونَ ﴿٨﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh,
the Most Gracious, the
Most Merciful.

﴿يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ يَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾ ﴿١﴾ قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ وَاللَّهُ مَوْلَاكُمْ وَهُوَ الْعَلِيمُ الْحَكِيمُ ﴿٢﴾ وَإِذَا أَسْرَ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضَهُ وَأَعْرَضَ عَنْ بَعْضٍ فَلَمَّا تَبَايَعَا بِهِ قَالَتْ مِنَ أَثْنَاءِ هَذَا قَالَ نَبَأَنِي الْعَلِيمُ ﴿٣﴾ الْخَبِيرُ ﴿٤﴾ إِنْ تَوَلَّيْنَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاكُمْ وَجَنِّبِلْ وَصَلِحِ الْمُتُومِنِينَ وَالْمَلَائِكَةَ بَعْدَ ذَلِكَ ظَهِيرٌ ﴿٥﴾ عَسَى رَبُّهُ إِنْ طَلَّقَكُنْ أَنْ يُبْدِلَهُ أَزْوَاجًا خَيْرًا مِمَّنْ مَسَّيْنِ فَتُؤْمِنِي فَتَنْبِي عَيْنِي فَتُبْنِي عَيْنِي فَتُبْنِي وَأَنْبَاكَ﴾ ﴿٦﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٧﴾ يَا أَيُّهَا الَّذِينَ كَفَرُوا لَا تَعْلَمُوا الْيَوْمَ لَمَّا تَمُوتُونَ مَا كُنتُمْ تَعْمَلُونَ ﴿٨﴾

أَنْ يُبْدِلَهُ أَزْوَاجًا خَيْرًا مِمَّنْ مَسَّيْنِ فَتُؤْمِنِي فَتَنْبِي عَيْنِي فَتُبْنِي عَيْنِي فَتُبْنِي وَأَنْبَاكَ﴾ ﴿٦﴾

﴿1. O Prophet! Why do you forbid that which Allāh has allowed to you, seeking to please your wives? And Allāh is Oft-Forgiving, Most Merciful.﴾

﴿2. Allāh has already ordained for you (O men) the absolution

from your oaths. And Allāh is your Protector and He is the All-Knower, the All-Wise.﴾

﴿3. And (remember) when the Prophet disclosed a matter in confidence to one of his wives, then she told it. And Allāh made it known to him; he informed part thereof and left a part. Then when he told her thereof, she said: "Who told you this?" He said: "The All-Knower, the All-Aware has told me."﴾

﴿4. If you two turn in repentance to Allāh, your hearts are indeed so inclined; but if you help one another against him, then verily, Allāh is his Protector, and Jibrīl, and the righteous among the believers; and after that the angels are his helpers.﴾

﴿5. Maybe his Lord, if he divorces you, will give him instead of you, wives better than you - submitting, believers, obedient, turning to Allāh in repentance, worshipping Allāh sincerely, Sā'iḥāt, previously married, and virgins.﴾

Allāh censures His Prophet ﷺ for Prohibiting Himself from what He has allowed for Him

In the Book of Vows, Al-Bukhārī recorded that 'Ubayd bin 'Umayr said that he heard 'Ā'ishah claiming that Allāh's Messenger ﷺ used to stay for a period in the house of Zaynab bint Jahsh and drink honey in her house. (She said) "Ḥafṣah and I decided that when the Prophet ﷺ entered upon either of us, we would say, 'I smell Maghāfir^[1] on you. Have you eaten Maghāfir?' When he entered upon one of us, she said that to him. He replied (to her),

«لَا، بَلْ شَرِبْتُ عَسَلًا عِنْدَ زَيْنَبِ بِنْتِ جَحْشٍ وَلَنْ أُعَوِّدَ لَهُ»

«No, but I drank honey in the house of Zaynab bint Jahsh, and I will never drink it again.»

Then the following was revealed;

﴿يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ﴾

﴿O Prophet! Why do you forbid that which Allāh has allowed to you?﴾ up to,

﴿إِنْ تَوَلَّوْا إِلَى اللَّهِ فَقَدْ صَفَتْ قُلُوبُكُمْ﴾

^[1] The author explains below.

﴿If you both turn in repentance to Allāh, your hearts are indeed so inclined;﴾

in reference to 'Ā'ishah and Ḥaṣṣah.

﴿وَلَا أَسْرَ النَّبِيُّ إِلَّا يَخَبِرُ بِمَا كَانُوا يَفْعَلُونَ﴾

﴿And (remember) when the Prophet disclosed a matter in confidence to one of his wives,﴾

which refers to this saying,

﴿بَلْ شَرِبْتُ عَسَلًا﴾

«But I have drunk honey.» Ibrāhīm bin Mūsā said that Hishām said that it also meant his saying,

﴿وَلَنْ أَعُودَ لَهُ وَقَدْ خَلَفْتُ فَلَا تُخْبِرِي بِذَلِكَ أَحَدًا﴾

«I will not drink it anymore, I have taken an oath to that. Therefore, do not inform anybody about it.»^[1]

Al-Bukhārī also recorded this *Ḥadīth* in the Book of Divorce;^[2] then he said, "Al-Maghāfir is a type of sap, and in Ar-Rimth (a type of citrus) its taste is sweet..."

Al-Jawhari said, "The 'Urfū^[3] is a tree of the shrub variety, which secretes Maghfūr."

Muslim collected this *Ḥadīth* from 'Ā'ishah in the Book of Divorce in his *Ṣaḥīḥ*, and his wording is the same as Al-Bukhārī in the Book of Vows.^[4]

In the Book of Divorce, Al-Bukhārī recorded that 'Ā'ishah said, "Allāh's Messenger ﷺ liked sweets and honey. After performing the 'Aṣr prayer, he used to visit his wives, going close to them. So he went to Ḥaṣṣah, daughter of 'Umar, and stayed with her more than his usual stay. I ('Ā'ishah) became jealous and asked about that. It was said to me, 'A woman of her family sent her a small vessel of honey as a gift, and she gave a drink to Allāh's Messenger made from it.' I said, 'By Allāh, we will contrive a plot against him.' I said to Ṣawdah bint Zam'ah, 'When the Messenger visits you and draws close

[1] *Faṭḥ Al-Bārī* 11:572.

[2] *Faṭḥ Al-Bārī* 9:287.

[3] It appears in a narration that follows.

[4] Muslim 2:1100.

to you, say to him, 'Have you eaten *Maghāfir*?' And when he says to you, 'No', then ask him, 'What is this odor?' He will say to you, 'Hafṣah has given me a drink of honey.' Then you should say to him, 'The honeybees might have eaten from *Urfuṭ*, and I will also say the same to him. Ṣafiyyah, you should also say this.' Ṣawdah later said, 'It was under compulsion that I had decided to state that which you told me; soon, by Allāh, he was standing at my door.' So when Allāh's Messenger ﷺ came near her, she said, 'O Messenger of Allāh! Did you eat *Maghāfir*?' He said, 'No.' She again said, 'Then what is this odor?' He said,

«سَفَفْتَنِي حَفْصَةُ شَرِبَتْ عَلِي»

«Hafṣah gave me honey to drink.» She said, 'The honeybees might have eaten from *Urfuṭ*.'¹

Ā'ishah continued, 'When he came to me I said the same to him. He then visited Ṣafiyyah and she also said similar to him. When he again visited Hafṣah, she said, 'O Messenger of Allāh, should I not give you that (drink)?' He said,

«لَا حَاجَةَ لِي بِهِ»

«I do not need it.» Ṣawdah said, 'By Allāh! We have prevented him from drinking honey.' I said to her, 'Keep quiet!' ^[1] Muslim also recorded this *Ḥadīth*,^[2] but this wording is from Al-Bukhārī.

In the narration of Muslim, Ā'ishah said, 'The Messenger of Allāh ﷺ used to hate to have a bad odor coming from him'^[3] This is why they suggested to him that he ate *Maghāfir*, because it causes a bad odor. When he said,

«بَلْ شَرِبْتُ عَلَا»

«No, I had some honey.» They said that the bees ate from a tree that is called *Al-Urfuṭ*, which has *Maghāfir* gum, suggesting that this is the reason behind the bad odor they claimed was coming from him.

The latter narration, collected through 'Urwah from Ā'ishah, mentions that it was Hafṣah who gave the Prophet ﷺ the honey.

[1] *Fath Al-Bāri* 9:287.

[2] Muslim 2:1101, 1102.

[3] Muslim 2:1102.

In another narration collected from 'Ubayd bin 'Umayr, from 'Ā'ishah, it was Zaynab bint Jahsh who gave the honey to the Prophet ﷺ, while 'Ā'ishah and Ḥafṣah were the plotters. Allāh knows best. Some might say that they were two separate incidents. However, it is not likely that the Āyāt were revealed about both incidents, if indeed they were two separate incidents. Allāh knows best. A Ḥadīth that Imām Aḥmad collected in the *Musnad* mentions that 'Ā'ishah and Ḥafṣah were the plotters. Imām Aḥmad recorded that Ibn 'Abbās said, "I was eager to ask 'Umar about the two ladies among the wives of the Prophet ﷺ, about whom Allāh said,

﴿إِنْ تَوَلَّيَا إِلَى اللَّهِ فَتَدَّ مَعَتْ فَلَوْ كُنَّا﴾

«If you two turn in repentance to Allāh your hearts are indeed so inclined»;

Then I performed Ḥajj along with 'Umar, and on our way back from Ḥajj he went aside (to relieve himself). I also went aside along with him carrying a tumbler of water. When he finished and returned, I poured water on his hands from the tumbler and he performed ablution. I said, 'O Commander of the faithful! Who were the two ladies among the wives of the Prophet ﷺ, to whom Allāh said,

﴿إِنْ تَوَلَّيَا إِلَى اللَّهِ فَتَدَّ مَعَتْ فَلَوْ كُنَّا﴾

«If you two turn in repentance to Allāh your hearts are indeed so inclined»?

'Umar said, 'I am astonished at your question, O Ibn 'Abbās.' - Az-Zuhrī (a subnarrator) said that 'Umar did not like the question, but he still answered it, saying that they were 'Ā'ishah and Ḥafṣah.

"Then 'Umar went on relating the story and said, 'We, the people of Quraysh, used to have authority over our women. But when we came to live with the Anṣār, we noticed that the Anṣārī women had the upper hand over their men, so our women started acquiring the habits of the Anṣārī women. At that time, I was residing at the house of Umayyah bin Zayd, in Al-'Awālī.^[1] Once I got angry with my wife, and she talked back to me; I disliked her answering me back. She said, 'Why

[1] A place on the north-eastern outskirts of Al-Madīnah.

do you dislike me talking back to you? By Allāh, the wives of the Prophet ﷺ talk back to him, and some of them may not speak with him for the whole day, until nightfall.'

Then I went to Hafṣah and asked her, 'Do you talk back to Allāh's Messenger?' She said, 'Yes.' I asked, 'Does any of you keep Allāh's Messenger angry all day long, until night?' She replied, 'Yes.' I said, 'Whoever among you does this is a ruined, losing person! Doesn't she fear that Allāh may get angry for the anger of His Messenger and, thus, she will be ruined? Don't ask Allāh's Messenger too many things, and don't retort him in any case. Demand from me whatever you like, and don't be tempted to imitate your neighbor, for she is more beautiful than you, and more beloved to Allāh's Messenger than you.' He meant 'Ā'ishah.

I, and an Anṣārī neighbor of mine used to visit the Prophet ﷺ in turns. He used to go one day, and I another day. When I went I would bring him the news of what had happened that day regarding the revelation and when he went, he used to do the same for me.

In those days it was rumored that the Ghassān (tribe) were preparing their horses to invade us. My companion went and returned to us at night and knocked at my door. I came out to him. He said that a grave thing happened. I asked him, 'What is it? Have Ghassān come?' He replied that it was worse and more serious than that, adding that Allāh's Messenger ﷺ had divorced all his wives. I said, 'Hafṣah is a ruined loser! I expected that would happen some day.'

So I dressed myself and I performed the *Ṣubḥ* prayer. I went to Hafṣah and found her weeping. I asked her, 'Has Allāh's Messenger divorced all of you?' She replied, 'I don't know. He is there alone in the upper room.' I went to the upper room and asked a black slave of the Prophet ﷺ to ask for his permission to see me, and the boy went in and then came out saying, 'I mentioned you to him and he remained silent.' I then went out and came to the *Minbar* and found a group of people around it and some of them were weeping.

I sat with them for some time, but could not endure the situation. So, I requested to the boy, 'Will you get the permission for 'Umar?' He went in and then came out saying, 'I mentioned you to him, but he did not reply.' So, I went to

Minbar and sat with the people who were sitting by the Minbar, but I could not bear the situation, so I went to the boy again and said, 'Will you get the permission for 'Umar?' He went in and brought the same reply as before. When I was leaving, behold, he called me saying, 'Allāh's Messenger has granted you permission.' So, I entered the Prophet's room, greeted him with the *Salām* and saw him lying on a mat without bedding on it, and the mat had left its mark on the body of the Prophet ﷺ.

I said, 'Have you divorced your wives, O Allāh's Messenger?' He raised his eyes to me and replied no. I said, '*Allāhu Akbar*. O Allāh's Messenger! We, the people of Quraysh used to have the upper hand over our women. But when we came to Al-Madīnah, we found a people whose women had the upper hand over them. Our women started learning this behavior from them. Once, I got angry with my wife, and she talked back to me. I disliked that behavior from her and she said, 'Why do you dislike that I talk back to you? By Allāh, the Prophet's wives talk back to him and one of them would ignore him the whole day, until the night.' I said to her, 'Whoever does this among them is the ruined loser! Does she feel safe from Allāh getting angry with her on account of His Messenger's anger? In that case, she would be ruined.' On that the Prophet ﷺ smiled.

I then said, 'O Allāh's Messenger! I went to Ḥafṣah and said to her, 'Do not be tempted to imitate your companion (Ā'ishah) for she is more beautiful than you and more beloved to the Prophet.' The Prophet ﷺ smiled again. When I saw him smiling, I said, 'Does the Messenger feel calm?' He said, 'Yes.' So, I sat down and cast a glance at the room, and by Allāh, I couldn't see anything of importance, except three hides. I said, 'Invoke Allāh, O Allāh's Messenger, to make your followers prosperous, for the Persians and the Byzantines have been made prosperous and given worldly luxuries, even though they do not worship Allāh.' The Prophet ﷺ sat upright and said,

«أَفِي شَكٍّ أَنْتَ يَا ابْنَ الْخَطَّابِ! أَوْلَيْكَ قَوْمٌ عُجِّلَتْ لَهُمْ طَيِّبَاتُهُمْ فِي الْحَيَاةِ الدُّنْيَا»

«O Ibn Al-Khaṭṭāb! Do you have any doubt? These people have been given rewards of their good deeds in this world only.»

I asked the Prophet ﷺ, 'Please beg Allāh's forgiveness for me,

O Allāh's Messenger.' The Prophet ﷺ swore that he would not go to his wives for one month, because of his severe anger towards them, until Allāh the Exalted and Most Honored censured him.^[1] Al-Bukhārī, Muslim, At-Tirmidhi and An-Nasā'ī also collected this *Ḥadīth* using various chains of narration.^[2] Al-Bukhārī and Muslim also collected it from Ibn 'Abbās, who said, "For a whole year, I was eager to ask 'Umar bin Al-Khaṭṭāb about an *Āyah*. However, I hesitated out of respect for him. Once, he went on a *Hajj* trip and I accompanied him. On our way back, he stopped to relieve himself behind some trees of Arāk. I stopped until he finished and then walked along with him and asked him, 'O Leader of the believers! Who are the two women who helped each other (or plotted) against the Prophet ﷺ?' "^[3] This is the narration that Al-Bukhārī collected, while Muslim recorded that Ibn 'Abbās asked, "Who are the two women about whom Allāh the Exalted said,

﴿وَأَنْ تَنْظُرَا عَلَيْهِ﴾

﴿but if you help one another against him,﴾?"

'Umar replied, "Ā'ishah and Ḥafṣah."^[4] Muslim mentioned the rest of the *Ḥadīth*.

Muslim also recorded that Ibn 'Abbās said that 'Umar bin Al-Khaṭṭāb said to him, "When Allāh's Messenger ﷺ stayed away from his wives, I entered the *Masjid* and found people striking the ground with pebbles. They said, 'Allāh's Messenger has divorced his wives.' That occurred before *Hijāb* was commanded. I said to myself, 'I must investigate this news today.' "

So he mentioned the *Ḥadīth* in which he went to 'Ā'ishah and Ḥafṣah and admonished them. He then said, 'I went in and found Rabāḥ, the servant of Allāh's Messenger ﷺ, sitting on a window sill. I called, 'O Rabāḥ, seek permission for me from Allāh's Messenger.' "

He then mentioned the story as we mentioned above. 'Umar continued, "I said, 'O Messenger of Allāh, what trouble do you

[1] Aḥmad 1:33,34.

[2] *Fath Al-Bāri* 9:187, 5:137, Muslim 2:111, *Tuhfat Al-Aḥwadhī* 9:224, An-Nasā'ī in *Al-Kubrā* 5:366.

[3] *Fath Al-Bāri* 8:525.

[4] Muslim 2:1108.

feel from your wives? If you have divorced them, verily Allāh is with you, His angels, Jibrīl, Mikāl, I, Abu Bakr and the rest of believers are with you.'

Often, when I talked, all praise is due to Allāh, I hoped that Allāh would testify to the words that I uttered. And so the Āyāt of option^[1] was revealed. Allāh said,

﴿عَسَىٰ رَبُّهُ إِنْ طَلَّقَكُنْ أَنْ يُبَدِّلَ أَرْوَاحَنَا خَيْرًا مِنْكَ﴾

«Maybe his Lord, if he divorces you, will give him in your place wives better than you,» and,

﴿وَإِنْ تَقْتُلُوا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ عَلَيْهِ﴾

«but if you help one another against him, then verily, Allāh is his Protector, and Jibrīl, and the righteous among the believers; and after that the angels are his helpers.»

I said, 'Messenger of Allāh, have you divorced them?' He said, 'No.' I stood at the door of the Masjid and called out at the top of my voice, 'The Messenger of Allāh has not divorced his wives.' It was on this occasion that this Āyah was revealed,

﴿وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَىٰ أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَ الَّذِينَ يُسْتَأْذِنُونَ مِنْهُمْ﴾

«When any matter pertaining to peace or alarm comes to them, they broadcast it; whereas, if they would refer it to the Messenger and those who have been entrusted with authority among them, those of them who are engaged in obtaining intelligence would indeed know (what to do with) it.» (4:83)

It was I who understood (and properly investigated) this matter.^[2]

Similar was said by Sa'īd bin Jubayr, 'Ikrimah, Muqātil bin Hayyān, Ad-Ḍaḥḥāk and others.^[3] The Āyah,

﴿وَصَالِحُ الْمُؤْمِنِينَ﴾

«and the righteous among the believers;»

refers to Abu Bakr and 'Umar. Al-Ḥasan Al-Baṣrī added

^[1] Allowing the Prophet ﷺ to choose between divorcing his wives or not.

^[2] Muslim 2:1105.

^[3] Aṭ-Ṭabari 23:486.

'Uthmān to them. Layth bin Abi Sulaym said from Mujāhid:

﴿وَمِنْهُمْ الْمُؤْمِنِينَ﴾

«and the righteous among the believers;» includes 'Ali bin Abi Tālib also.

Al-Bukhārī recorded that Anas said, "Umar said, 'The wives of the Prophet ﷺ were all jealous for his affection, and I said to them,

﴿عَسَى رَبُّهُ إِنْ طَلَّقَكَ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِنْكَ﴾

«Maybe his Lord, if he divorces you, will give him instead of you, wives better than you.»

Thereafter, this Āyah was revealed.¹¹¹ We mentioned before that 'Umar said statements that were confirmed by the Qur'ān, such as about the revelation about *Hijāb* [see 33:53] and the captive idolators after the battle of Badr [see 8:67]. 'Umar's suggestion to take the Station of Ibrāhīm as a place for prayer and Allāh revealed this Āyah;

﴿وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى﴾

«And take you the Maqām (station) of Ibrāhīm as a place of prayer.» (2:125)

Ibn Abi Hātim recorded that Anas said that 'Umar bin Al-Khaṭṭāb said, "I heard news that the Mothers of the faithful had a dispute with the Prophet ﷺ. So I advised them, saying, 'Either stop bothering Allāh's Messenger or Allāh might provide him better wives than you.' When I was talking to the last one among the Mothers of the faithful, she said, 'O 'Umar! Is it that the Messenger of Allāh cannot advise his wives, so that you interfere between him and them?' I stopped upon hearing this from her, but Allāh revealed;

﴿عَسَى رَبُّهُ إِنْ طَلَّقَكَ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِنْكَ مُسْلِمَاتٍ مُؤْمِنَاتٍ قَانِتَاتٍ يَتَّبِعُونَ عِدَاتَكَ

تَحْتِ نِيَّتِكَ وَأَنْكَارًا﴾

«Maybe his Lord, if he divorces you, will give him instead of you, wives better than you, submitting, believers, obedient, worshipping, Sā'iḥāt, previously married and virgins.»¹²¹

¹¹¹ *Faṭḥ Al-Bārī* 8:528.

¹²¹ *Aṭ-Ṭabari* 23:488.

بَيِّنَاتٌ

٥٦١

الْأَنْفُسُ

بَيِّنَاتٌ لِلَّذِينَ ءَامَنُوا تُوِي إِلَى اللَّهِ قُوبَةً نَّصُوحًا عَن رَّبِّكُمْ
 أَنْ يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّاتٍ تَجْرَى
 مِنْ تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزَى اللَّهُ النَّبِيَّ وَالَّذِينَ ءَامَنُوا
 مَعَهُ ثَوْرُثُهم يَسْعَى بَيْنَ أَيْدِيهم وَيَأْمُرُهم يَقُولُونَ رَبَّنَا
 أَنْتَيمَ لَنَا ثَوْرُنَا وَآغْفِرْ لَنَا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٨﴾
 بَيِّنَاتٌ لِلَّذِينَ جَاهَدُوا الْكُفَّارَ وَالْمُنَافِقِينَ وَأَغْلَظَ عَلَيْهِمُ
 وَمَأْوَاهُمْ جَهَنَّمُ وَبَشَ الْمَصِيدُ ﴿٩﴾ صَرَبَ اللَّهُ مَثَلًا
 لِلَّذِينَ كَفَرُوا أَمْرَاتٌ تُؤْتِي وَأَمْرَاتٌ لَوْ طُكَّ أَنْتَا تَحْتَ
 عِبْدِي مِنْ عِبَادِ نَاصِلِينَ فَخَاتَاتُ هَافَا يُقْبِنَا عَنْهَا
 مِنْ اللَّهِ شَيْئًا وَقِيلَ أَذْخَلَا النَّارَ مَعَ الدَّٰخِلِينَ ﴿١٠﴾
 وَصَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ ءَامَنُوا أَمْرَاتٌ فِرْعَوْنُ إِذْ
 قَالَتْ رَبِّ أَنْبِي لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَبِخِي مِنْ فِرْعَوْنَ
 وَعَمَلِهِ وَبِخِي مِنْ الْقَوْمِ الظَّالِمِينَ ﴿١١﴾ وَنَزَمَ أَبْنَتُ
 عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا
 وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتِبَ فِيهَا مِنَ الْقَاتِلِينَ ﴿١٢﴾

The wife mentioned here was Umm Salamah, and she is the one who advised Umar to stop interfering between the Prophet ﷺ and his wives, as is confirmed in *Ṣaḥīḥ Al-Bukhārī*.^[1]

Allāh's statement,

﴿سَلِمَتْ مَوَازِينُ قَبْلَتْ نَبِيٌّ عِبْدِي﴾

«submitting, believers, obedient, turning repentance, worshipping» is clear in its implications, while,

﴿سَاهِي﴾

«Sā'ihāt» means, fasting, according to Abu Hurayrah, 'A'ishah, Ibn 'Abbās, 'Ikrimah, Mujāhid, Sa'īd bin Ju-

bayr, 'Atā', Muḥammad bin Ka'b Al-Qurazī, Abu 'Abdur-Raḥmān As-Sulamī, Abu Mālik, Ibrāhīm An-Nakha'ī, Al-Ḥasan, Qatādah, Aḍ-Ḍaḥḥāk, Ar-Rabī' bin Anas, As-Suddī, and others.^[2]

﴿بَيِّنَاتٌ لِلَّذِينَ ءَامَنُوا تُوِي إِلَى اللَّهِ قُوبَةً نَّصُوحًا عَن رَّبِّكُمْ أَنْ يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزَى اللَّهُ النَّبِيَّ وَالَّذِينَ ءَامَنُوا مَعَهُ ثَوْرُثُهم يَسْعَى بَيْنَ أَيْدِيهم وَيَأْمُرُهم يَقُولُونَ رَبَّنَا أَنْتَيمَ لَنَا ثَوْرُنَا وَآغْفِرْ لَنَا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٨﴾﴾

[1] *Faḥ Al-Bārī* 8:16.

[2] *Aṭ-Ṭabarī* 23:490, *Al-Qurṭubī* 18:193, *Ad-Durr Al-Manthūr* 8:224.

«6. O you who believe! Protect yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not the commands they receive from Allāh, but do that which they are commanded.»

«7. (It will be said in the Hereafter) O you who disbelieve! Make no excuses this Day! You are being requited only for what you used to do.»

«8. O you who believe! Turn to Allāh with sincere repentance! It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow – the Day that Allāh will not disgrace the Prophet and those who believe with him. Their light will run forward before them and in their right hands. They will say: "Our Lord! Keep perfect our light for us and grant us forgiveness. Verily, You are Able to do all things."»

Teaching One's Family the Religion and Good Behavior

'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās;

﴿قَرَأْنَا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا﴾

«Protect yourselves and your families against a Fire (Hell)»

He said, "Work in the obedience of Allāh, avoid disobedience of Allāh and order your families to remember Allāh, then Allāh will save you from the Fire."^[1] Mujāhid also commented on:

﴿قَرَأْنَا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا﴾

«Protect yourselves and your families against a Fire (Hell)»

saying, "Have *Taqwā* of Allāh and order your family to have *Taqwā* of Him."^[2] Qatādah said, "He commands obedience to Allāh, to not disobey Allāh, he orders his family to obey His orders and helps them to act upon His orders. When one sees disobedience, he stops them and forbids them from doing it."^[3] Similar was said by Aḍ-Ḍaḥḥāk and Muqātil; "It is an

[1] At-Ṭabari 23:491.

[2] At-Ṭabari 23:492.

[3] At-Ṭabari 23:492.

obligation for the Muslim to teach his near family members, and his male and female slaves what Allāh has made obligatory for them and what Allāh has forbidden for them.”^[1]

There is a *Ḥadīth* that confirms the meaning of this *Āyah*. Aḥmad, Abu Dāwūd and At-Tirmidhi recorded that Ar-Rabī' bin Sabrah said that his father said that the Messenger of Allāh ﷺ said,

«مُرُوا الصَّبِيَّ بِالصَّلَاةِ إِذَا بَلَغَ سَبْعَ سِنِينَ، فَإِذَا بَلَغَ عَشَرَ سِنِينَ فَأَضْرِبُوهُ عَلَيْهَا»

‘Order the children to pray when they reach the age of seven and when they reach the age of ten, discipline them for (not performing) it.’

This is the narration that Abu Dāwūd collected; At-Tirmidhi said, “This *Ḥadīth* is *Ḥasan*.”^[2]

Fuel for Hell and a Description of its Angels

Allāh said,

﴿وَمِنْ دُمَا آدَامَ وَالْحِجَارِ﴾

‘whose fuel is men and stones,’ indicating that the Children of Ādam will be fuel for the Fire that will feed it,

﴿وَالْحِجَارِ﴾

‘and stones’ in reference to the idols that were worshipped, just as Allāh said in another *Āyah*,

﴿إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ﴾

‘Certainly you and that which you are worshipping now besides Allāh, are (but) fuel for Hell!’ (21:98)

‘Abdullāh bin Mas‘ūd, Mujāhid, Abu Ja‘far Al-Bāqir and As-Suddi said that these are sulfur stones that are more putrid than rotten corpses, according to Mujāhid.^[3]

Allāh’s statement,

﴿عَلَيْهَا مَلَكُوتُ غُلَاطٍ شِدَادٍ﴾

[1] Al-Qurṭubī 18:196.

[2] Aḥmad 3:404, Abu Dāwūd 1:332, *Tuhfat Al-Aḥwadhī* 2:445.

[3] At-Ṭabari 1:381.

﴿over which are (appointed) angels stern (and) severe,﴾

means, their nature of behavior is stern, because the mercy has been taken out of their hearts for those who disbelieve in Allāh,

﴿شِدَادٌ﴾

﴿severe﴾ meaning, their structure is powerful, strong and frightening,

﴿لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾

﴿who disobey not the commands they receive from Allāh, but do that which they are commanded.﴾

meaning, whatever Allāh commands them, they rush to obey Him, without delay for even a twinkling of an eye. They are able to fulfill the command; they are called *Az-Zabāniyah*, meaning, the keepers and guards of Hell, may Allāh give us shelter from them.

No Excuse will be accepted from the Disbeliever on the Day of Resurrection

Allāh said,

﴿يَا أَيُّهَا الَّذِينَ كَفَرُوا لَا تَعْدُوا إِلَيْنَا إِنَّا عُزِّرْنَا مَا كُنتُمْ تَعْمَلُونَ﴾

﴿O you who disbelieve! Make no excuses this Day! You are being requited only for what you used to do.﴾

meaning, on the Day of Resurrection, the disbeliever will be told, "Do not offer any excuse this Day, because it will not be accepted from you; you will only be recompensed for what you used to do. Today, you will receive the punishment for your actions."

Encouraging sincere Repentance

Allāh the Exalted said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا﴾

﴿O you who believe! Turn to Allāh with sincere repentance!﴾

meaning, a true, firm repentance that erases the evil sins that preceded it and mend the shortcoming of the repenting person, encouraging and directing him to quit the evil that he

used to do. Allāh said,

﴿عَسَىٰ رَبُّكُمْ أَن يَبْكِرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرَ لَكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ﴾

«It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow»

And when Allāh says, "it may be," it means He shall.

﴿يَوْمَ لَا يَخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ﴾

«the Day that Allāh will not disgrace the Prophet and those who believe with him»

meaning, on the Day of Resurrection, Allāh will not disgrace those who believed in the Prophet ﷺ,

﴿وُورَقُهُمْ يُسَوَّىٰ يَمِينَهُمْ وَأَيْمَانَهُمْ﴾

«Their light will run forward before them and in their right hands.»

as we explained in Sūrat Al-Ḥadīd,^[1]

﴿يَقُولُونَ رَبَّنَا أَتَيْنَاكَ مُسْلِمِينَ وَارْحَمْنَا وَأَعِزَّنَا وَقَدْ جَاءَنَا ظُلُمٌ مِنْ رَبِّكَ فَقُلْ لَنَا نُورٌ وَفِي يَمِينِكَ الْفَتْحُ﴾

«They will say: "Our Lord! Keep perfect our light for us and grant us forgiveness. Verily, You are Able to do all things."»

Mujāhid, Aḍ-Ḍaḥḥāk and Al-Ḥasan Al-Baṣrī and other said, "This is the statement that the believers will say on the Day of Resurrection, when they witness the light of the hypocrites being extinguished."^[2]

Imām Aḥmad recorded that a man from the tribe of Banu Kinānah said, "I prayed behind the Messenger of Allāh ﷺ during the year of the Conquest (of Makkah), and heard him say,

«اللَّهُمَّ لَا تُخْزِنِي يَوْمَ الْقِيَامَةِ»

«O Allāh! Please, do not disgrace me on the Day of Resurrection.»^[3]

[1] See volume nine, the Tafsīr of Sūrat Al-Ḥadīd (57:12).

[2] Aṭ-Ṭabari 23:496.

[3] Aḥmad 4:234.

﴿يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَهُمْ جَهَنَّمُ وَيَسَّرَ لِلصَّيِّدِ ۝۹ مَرَبَ اللَّهِ مَتْلَى لِلَّذِينَ كَفَرُوا أَمْزَاجَ شُجٍّ وَأُنْزِلَتْ لَوْمَةٌ مَكَاتًا تَحْتِ عَيْدِي مِنْ عِبَادِي سَكِينٍ فَخَلَّتْ أَمْكَارُ بَيْنِيَا عَنْهَا مِنْ اللَّهِ شَيْئًا وَقِيلَ ادْخُلُوا النَّارَ مَعَ الْفَاطِلِينَ ۝۱۰﴾

49. O Prophet! Strive hard against the disbelievers and the hypocrites, and be severe against them; their abode will be Hell, and worst indeed is that destination.

410. Allāh sets forth an example for those who disbelieve: the wife of Nūh and the wife of Lūṭ. They were under two of our righteous servants, but they both betrayed them. So, they availed them not against Allāh and it was said: "Enter the Fire along with those who enter!"

The Command for Jihād against the Disbelievers and the Hypocrites

Allāh the Exalted orders His Messenger ﷺ to perform Jihād against the disbelievers and hypocrites, the former with weapons and armaments and the later by establishing Allāh's legislated penal code,

﴿وَاغْلُظْ عَلَيْهِمْ﴾

﴿and be severe against them﴾ meaning, in this life,

﴿وَمَا وَهُمْ جَهَنَّمُ وَيَسَّرَ لِلصَّيِّدِ﴾

﴿their abode will be Hell, and worst indeed is that destination.﴾

that is, in the Hereafter.

The Disbeliever shall never benefit from His Believing Relative on the Day of Resurrection

Allāh the exalted said,

﴿مَرَبَ اللَّهِ مَتْلَى لِلَّذِينَ كَفَرُوا﴾

﴿Allāh sets forth an example for those who disbelieve﴾

meaning, the disbelievers who live together in this life with Muslims, their mixing and mingling with Muslims will not help the disbelievers, nor will it avail them with Allāh, until and unless they gain faith in their hearts. Then Allāh mentioned the parable, saying,

﴿أَمْرَأَتُ نُوحٍ وَأَمْرَأَتُ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ﴾

«the wife of Nūḥ and the wife of Lūṭ. They were under two of our righteous servants,»

means, they were the wives of two of Allāh's Messengers and were their companions by day and night, eating with them and sleeping with them, as much as any marriage contains of interaction between spouses. However,

﴿فَمَنَّاكَفَٰتَا﴾

«they both betrayed them.» meaning, in the faith, they did not adhere to the faith sent through their husbands nor accepted their message. Therefore, all the intimate knowledge of their husbands neither helped them nor prevented punishment, hence Allāh's statement,

﴿فَلَمْ يَنْصَرِفَا عَنْهَا مِنَ اللَّهِ سَخِرَ﴾

«So, they availed them not against Allāh» means, because their wives were disbelievers,

﴿وَقِيلَ﴾

«and it was said» meaning, to these wives,

﴿أَدْخِلَا النَّارَ مَعَ الْكَافِرِينَ﴾

«Enter the Fire along with those who enter!»

The part of the Āyah that reads,

﴿فَمَنَّاكَفَٰتَا﴾

«but they both betrayed them» does not pertain to committing illegal sexual intercourse, but to refusing to accept the religion. Surely, the wives of the Prophets were immune from committing illegal sexual intercourse on account of the honor that Allāh has granted His Prophets, as we explained in Sūrat An-Nūr.^[1]

Al-'Awfi reported from Ibn 'Abbās, "They betrayed them by not following their religion. The wife of Prophet Nūḥ used to expose his secrets, informing his oppressive people whenever any person embraced the faith with Nūḥ. As for the wife of

[1] This was briefly mentioned in volume seven, in the *Tafsīr* of Sūrat An-Nūr (24:26).

Prophet Lūṭ, she used to inform the people of the city (Sodom), who committed the awful sexual act (sodomy), whenever a guest was entertained by her husband."^[1] Aḍ-Ḍaḥḥāk reported that Ibn 'Abbās said, "No wife of a Prophet ever committed adultery and fornication. Rather, they betrayed them by refusing to follow their religion."^[2] Similar was said by Tkrimah, Sa'īd bin Jubayr, Aḍ-Ḍaḥḥāk and others.^[3]

﴿وَمَرْبِ اللَّهِ مَثَلًا لِلَّذِينَ آمَنُوا امْرَأَتُ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَبِخِي مِنْ فِرْعَوْنَ وَعَمَلِهِ وَبِخِي مِنَ الْقَوْمِ الظَّالِمِينَ ﴿١١﴾ وَرَبِّمَّ لَنَا بَيْتًا عِزًّا أَلْحَصْنَتْ رَجُلًا فَتَغَنَّا بِهِ مِنْ رُوحِنَا وَصَدَقْتَ بِكُلِّ نَبِيٍّ وَكَتُبُوا وَكَانَتْ مِنْ الْقَنِينِ ﴿١٢﴾﴾

﴿11. And Allāh has set forth an example for those who believe: the wife of Fir'aun, when she said: 'My Lord! Build for me a home with You in Paradise, and save me from Fir'aun and his work, and save me from the people who are wrongdoers.﴾

﴿12. And Maryam, the daughter of 'Imrān who guarded her chastity (private part). And We breathed into it through Our Rūḥ, and she testified to the truth of her Lords Kalimāt, and His Kutub, and she was of the Qānīn.﴾

The Disbelievers can cause no Harm to the Believers

This is a parable that Allāh made of the believers, in that, if they needed to, their association with the disbelievers will not harm them. Allāh the Exalted said,

﴿لَا يَنْفِيذُ الْمُنَافِقُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُنَافِقِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ يَتَّقُوا مِنْهُمْ فَتَنَةً﴾

﴿Let not the believers take the disbelievers as protecting friends instead of the believers, and whoever does that, will never be helped by Allāh in any way, except you indeed fear a danger from them.﴾ (3:28)

Qatādah said, "Fir'aun was the most tyrannical among the

[1] Aṭ-Ṭabari 23:498.

[2] Aṭ-Ṭabari 23:498.

[3] Aṭ-Ṭabari 23:498.

people of the earth and the most disbelieving. By Allāh! His wife was not affected by her husband's disbelief, because she obeyed her Lord. Therefore, let it be known that Allāh is the Just Judge Who will not punish anyone except for their own sins.^[1]

Ibn Jarīr recorded that Sulaymān said, "The wife of Fir'awn was tortured under the sun and when Fir'awn would finish the torture session, the angels would shade her with their wings. She was shown her house in Paradise."^[2]

Ibn Jarīr said that Al-Qāsim bin Abi Bazzah said, "Fir'awn's wife used to ask, 'Who prevailed?' When she was told, 'Mūsā and Hārūn prevailed', she said, 'I believe in the Lord of Mūsā and Hārūn.' Fir'awn sent his aides to her and said to them, 'Find the biggest stone. If she insists on keeping her faith, throw the stone on her, otherwise she is my wife. When they came to her, she looked up to the sky and was able to see her house in Paradise. She persisted on the faith and her soul was then captured. The stone was thrown on her lifeless body.'^[3] This is the meaning of her statement,

﴿رَبِّ اٰتِنِيْ بِعِنْدِكَ بَيْتًا فِي الْجَنَّةِ وَخَلِّصْنِيْ مِنْ فِرْعَوْنَ وَعَمَلِهِ﴾

«My Lord! Build for me a home with You in Paradise, and save me from Fir'awn and his work,»

means, 'deliver me from him, because I am innocent of his actions,'

﴿وَجَلِّصْنِيْ مِنَ الْقَوْمِ الظَّالِمِيْنَ﴾

«and save me from the people who are wrongdoers.»

Her name was Āsiyah bint Muzāḥim, may Allāh be pleased with her.

Allāh said,

﴿وَمَرْيَمَ اِذْ هَمَزَ الْاِنَّ اُحْصَتَ رَحِمَهَا﴾

«And Maryam, the daughter of 'Imrān who guarded her chastity (private part).»

[1] At-Ṭabari 23:500.

[2] At-Ṭabari 23:500.

[3] At-Ṭabari 23:500. See the section about reports such as this and the previous in the beginning of this book.

meaning, who protected and purified her honor, by being chaste and free of immorality,

﴿فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا﴾

﴿And We breathed into it (private part) through Our Rūḥ.﴾

meaning, through the angel Jibrīl. Allāh sent the angel Jibrīl to Maryam, and he came to her in the shape of a man in every respect. Allāh commanded him to blow into a gap of her garment and that breath went into her womb through her private part; this is how 'Isā was conceived. This is why Allāh said here,

﴿فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَّقْتَ بِكَلِمَاتِ رَبِّهَا وَكُتُبِهِ﴾

﴿And We breathed into it through Our Rūḥ, and she testified to the truth of her Lords Kalimāt, and His Kutub,﴾

meaning His decree and His legislation.

﴿وَكَاثِبِينَ الْقَانِنِينَ﴾

﴿and she was of the Qānīnīn.﴾

Imām Aḥmad recorded that Ibn 'Abbās said, "The Messenger of Allāh ﷺ drew four lines on the ground and said,

«أَتَدْرُونَ مَا هَذَا؟»

«Do you know what these lines represent?»

They said, 'Allāh and His Messenger know best.' He ﷺ said,

«أَفْضَلُ نِسَاءِ أَهْلِ الْجَنَّةِ: خَدِيجَةُ بِنْتُ خُوَيْلِدٍ، وَفَاطِمَةُ بِنْتُ مُحَمَّدٍ، وَمَرْيَمُ ابْنَةُ عِمْرَانَ، وَآسِيَةُ بِنْتُ مُزَاجِمٍ امْرَأَةُ فِرْعَوْنَ»

«The best among the women of Paradise are Khadijah bint Khuwaylid, Fāṭimah bint Muḥammad, Maryam bint 'Imrān and Āsiyah bint Muzāḥim, wife of Fir'aun.»^[1]

It is confirmed in the Two Ṣaḥīḥs from Abu Mūsā Al-Ash'ari that the Messenger of Allāh ﷺ said,

«كَمَلُ مِنَ الرِّجَالِ كَثِيرٌ وَلَمْ يَكْمُلْ مِنَ النِّسَاءِ إِلَّا آسِيَةُ امْرَأَةِ فِرْعَوْنَ، وَمَرْيَمُ ابْنَةُ عِمْرَانَ، وَخَدِيجَةُ بِنْتُ خُوَيْلِدٍ، وَإِنْ فَضَّلَ عَائِشَةُ عَلَى النِّسَاءِ فَفَضَّلَ الثَّرِيدُ عَلَى

[1] Aḥmad 1:293.

سَائِرِ الطَّعَامِ

«Many men have reached the level of perfection, but none among women have reached this level except Āsiyah – Fir'aun's wife, Maryam—the daughter of 'Imrān, and Khadijah—the daughter of Khuwaylid. And no doubt, the superiority of 'Ā'ishah to other women is like the superiority of Tharīd to other meals.»^[1]

In my book, *Al-Bidāyah wan-Nihāyah*,^[2] I have mentioned these Ḥadīths using their various chains of narration in relating the story of Prophet 'Isā and his mother Maryam, peace be upon them, all praise be to Allāh.

This is the end of the *Tafsīr* of Sūrat At-Tahrīm, all thanks and praise are due to Allāh.

[1] *Fath Al-Bāri* 6:514, *Muslim* 4:1886. *Tharīd* is an Arabian dish prepared of broth and bread.

[2] *Al-Bidāyah wan-Nihāyah* 2:61.

The Tafsir of Sūrat Al-Mulk (Chapter - 67)

Which was revealed in Makkah

The Virtues of Sūrat Al-Mulk

Imām Aḥmad recorded from Abu Hurayrah that Allāh's Messenger ﷺ said,

«إِنَّ سُورَةَ فِي الْقُرْآنِ ثَلَاثِينَ آيَةً شَفَعَتْ لِصَاحِبِهَا حَتَّى غُفِرَ لَهُ: ﴿بِتَرَكِ الْوَيْ يَبْدُو
الْمَلَكُ﴾»

«Verily, there is a chapter in the Qur'ān which contains thirty Āyāt that will intercede on behalf of its reciter until he is forgiven. (It is): ﴿Blessed be He in Whose Hand is the dominion.﴾»^[1]

This Ḥadīth was collected by At-Tirmidhi and the four Sunan Compilers. At-Tirmidhi said concerning it, "This is a Ḥasan Ḥadīth."^[2]

Aṭ-Ṭabarāni and Al-Hāfiẓ Aḍ-Ḍiyā' Al-Maqdisi both recorded from Anas that the Messenger of Allāh ﷺ said,

«سُورَةُ فِي الْقُرْآنِ خَاصَمَتْ عَنْ صَاحِبِهَا حَتَّى أَدْخَلَتْهُ الْجَنَّةَ: ﴿بِتَرَكِ الْوَيْ يَبْدُو
الْمَلَكُ﴾»

«There is a chapter of the Qur'ān that will argue on behalf of its reciter until it causes him to enter into Paradise. (It is): ﴿Blessed be He in Whose Hand is the dominion.﴾»^[3]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

[1] Aḥmad 2:321.

[2] Abu Dāwud 2:119, Tuḥfat Al-Aḥwadhī 8:200, An-Nasā'i in Al-Kubrā 6:496, and Ibn Mājah 2:1244.

[3] Aṭ-Ṭabarāni in Al-Awsaṭ 4:391.

﴿تَبَارَكَ الَّذِي يَدُوُّ الْمَلَائِكَةَ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝۱﴾ الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ
 لَأَمْسَنَ عَمَلًا وَهُوَ الْغَفُورُ ۝۲﴾ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِن
 تَفَوتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِن لَّدُنْهِ ۝۳﴾ ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنقَلِبْ إِلَيْكَ الْبَصَرُ خَائِبًا وَهُوَ
 حَسِيرٌ ۝۴﴾ وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ
 الْعَذِيمِ ۝۵﴾

﴿1. Blessed be He in Whose Hand is the dominion; and He is Able to do all things.﴾

﴿2. Who has created death and life that He may test you which of you is best in deed. And He is the Almighty, the Oft-Forgiving;﴾

﴿3. Who has created the seven heavens one above the other; you can see no fault in the creation of the Most Gracious. Then look again. Can you see any rifts?﴾

﴿4. Then look again and yet again, your sight will return to you Khāsi', and worn out.﴾

﴿5. And indeed We have adorned the nearest heaven with lamps, and We have made such lamps (as) missiles to drive away the Shayāṭīn, and have prepared for them the torment of the blazing Fire.﴾

Glorification of Allāh and mentioning the Creation of Death, Life, the Heavens and the Stars

Allāh the Exalted glorifies His Noble Self and informs that the dominion is in His Hand. This means that He deals with all of His creatures however He wishes and there is none who can reverse His decree. He is not questioned concerning what He does because of His force, His wisdom and His justice. For this reason Allāh says,

﴿وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿and He is Able to do all things.﴾

Then Allāh says,

﴿الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ﴾

«Who has created death and life» Those who say that death is an existing creation use this *Āyah* as a proof because it is something that has been created. This *Āyah* means that He brought creation into existence from nothing in order to test the creatures. He examines them to see which of them will be best in deeds. This is similar to Allāh's statement,

﴿كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ﴾

«How can you disbelieve in Allāh? Seeing that you were dead and He gave you life.» (2:28)

In this *Āyah* Allāh named the first stage, which is non-existence, "death." Then he named the origin or beginning of existence, "life." This is why Allāh says,

﴿ثُمَّ يُيَبِّسُكُم ثُمَّ يُحْيِيكُمْ﴾

«Then He will give death, then again will bring you to life (on the Day of Resurrection)» (2:28).

Concerning Allāh's statement,

﴿يَتْلُوَكُمْ إِنَّكُم لَأُنسُ سَاعَاتُ﴾

«He may test you which of you is best in deed.»

it means best in deeds. This is as Muḥammad bin 'Ajlān said. It should be noted that Allāh did not say "which of you does the most deeds." Allāh then says,

﴿وَهُوَ الْغَفُورُ﴾

«And He is the Almighty, the Oft-Forgiving.»

This means that He is the Almighty, the Most Great, the Most Powerful and the Most Honorable. However, along with this He is Most Forgiving to whoever turns to Him in repentance and seeks His pardon after having disobeyed Him and opposed His commandment. Even though Allāh is Almighty, He also forgives, shows mercy, pardons and excuses. Then Allāh says,

﴿الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ يَبْقَا﴾

«Who has created the seven heavens one above the other:»

meaning stacked one on top of the other. Are they connected

to each other, meaning that they are in elevated ascension, some of them being stacked above others, or separated with space between them? There are two views concerning this, and the most correct opinion seems to be the latter as is proven in the *Hadīth of Isrā'* (the Prophet's Night Journey) and other narrations.

Concerning Allāh's statement,

﴿مَا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ مِن تَفَوتٍ﴾

﴿you can see no fault in the creation of the Most Gracious.﴾

means, it (the creation) is done in a flawless manner, and these are connected with each other so as to forms a straight level, having no disunion, conflict, inconsistency, deficiency, flaw or defect. This is the reason that Allāh says,

﴿فَاتَّبِعِ الْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ﴾

﴿Then look again. Can you see any rifts?﴾

meaning, look at the sky and pay close attention to it. Do you see any flaw, deficiency, defect or rifts in it? Ibn 'Abbās, Mujāhid, Aḍ-Ḍaḥḥāk, Ath-Thawri and others said concerning Allāh's statement,

﴿فَاتَّبِعِ الْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ﴾

﴿Then look again. Can you see any rifts?﴾ that it means cracks.^[1] As-Suddi said that,

﴿هَلْ تَرَىٰ مِن فُطُورٍ﴾

﴿Can you see any rifts?﴾ means any tears.^[2] Qatādah said,

﴿هَلْ تَرَىٰ مِن فُطُورٍ﴾

﴿Can you see any rifts?﴾ means, 'do you see any defects O Son of Adam (mankind)?'

In reference to Allāh's statement,

﴿ثُمَّ أَتَّبِعِ الْبَصَرَ كَرِهَ اللَّهُ

^[1] *Ad-Durr Al-Manthūr* 8:235, *Al-Qurṭubī* 18:209, and *Aṭ-Ṭabarī* 23:507.

^[2] *Al-Qurṭubī* 18:209.

﴿Then look again and yet again,﴾

Qatādah said, "It means (look) twice."

﴿يَنْزِلْ إِلَيْكَ الْبَصَرُ خَاسِيًا﴾

﴿your sight will return to you Khāsi',﴾

Ibn 'Abbās said that *Khāsi'* means humiliated.^[1] Mujāhid and Qatādah both said that it means despised.^[2]

﴿وَقَدْ حَسِرَ﴾

﴿and worn out.﴾

Ibn 'Abbās said that this means it will be exhausted.^[3] Mujāhid, Qatādah and As-Suddi all said that it means broken down fatigue that comes from weakness. Thus, the *Āyah* means that if you continuously looked, no matter how much you look, your sight will return to you.

﴿خَاسِيًا﴾

﴿Khāsi'﴾

due to the inability to see any flaw or defect (in Allāh's creation).

﴿وَقَدْ حَسِرَ﴾

﴿and worn out.﴾

meaning, exhausted and broken down feebleness due to the great amount of repeated looking without being able to detect any deficiency. Then, after Allāh negated any deficiency in the creation of the heavens, He explains their perfection and beauty. He says,

﴿وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ﴾

﴿And indeed We have adorned the nearest heaven with lamps,﴾

This refers to the stars which have been placed in the heavens, some moving and some stationary.

[1] Aṭ-Ṭabari 23:507.

[2] Aṭ-Ṭabari 23:507.

[3] Ad-Durr Al-Manthūr 8:235.

In Allāh's statement,

﴿وَجَعَلْنَاهُمْ رُجُومًا لِّلشَّيَاطِينِ﴾

﴿and We have made them (as) missiles to drive away the Shayāṭīn,﴾

The pronoun 'them' in His statement, "and We have made them" is the same type of statement as the stars being referred to as lamps. This does not mean that they are actually missiles, because the stars in the sky are not thrown. Rather, it is the meteors beneath them that are thrown and they are taken from the stars. And Allāh knows best.

Concerning Allāh's statement,

﴿وَأَعْتَدْنَا لَهُمُ عَذَابَ السَّعِيرِ﴾

﴿and We have prepared for them the torment of the blazing Fire.﴾

means, 'We have made this disgrace for the devils in this life and We have prepared for them the torment of the blazing Fire in the Hereafter.' This is as Allāh said in the beginning of Sūrat Aṣ-Ṣaffāt,

﴿إِنَّا زَيْنَّا السَّمَاءَ الدُّنْيَا بِرُجُومٍ الْكَوْكَبِ ۚ وَحِفْظًا مِن كُلِّ شَاطِرٍ مَّارِدٍ ۚ لَا يَسْمَعُونَ إِلَى آلِهَةٍ
الْأَعْلَى وَهُمْ يَقْدِرُونَ ۚ مِن كُلِّ جَانِبٍ ۚ وَهُمْ يُكْرَهُونَ عَذَابَ الْيُسُفِّ ۚ إِلَّا مَن حَبِطَ لِقَافِلَةٍ فَاثْمَرُ
شِهَابٍ مُّابِتٍ ۚ﴾

﴿Verily, We have adorned the near heaven with the stars (for beauty). And to guard against every rebellious devil. They cannot listen to the higher group (angels) for they are pelted from every side. Outcast, and theirs is a constant (or painful) torment. Except such as snatch away something by stealing, and they are pursued by a flaming fire of piercing brightness.﴾
[37:6-7]

Qatādah said, "These stars were only created for three purposes: Allāh created them as adornment for the heaven (sky), as missiles for the devils and as signs for navigation. Therefore, whoever seeks to interpret any other meanings for them other than these, then verily he has spoken with his own opinion, he has lost his portion and burdened himself with that which he has no knowledge of." Ibn Jarīr and Ibn Abi

سُورَةُ الْمَائِدَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بَنَزَلَ اللَّهُ إِلَيْنَا آيَاتِهِ وَالْمَلِكُ وَهُوَ عَلَ كُلِّ شَيْءٍ قَدِيرٌ ۝^(١) الَّذِي خَلَقَ
 الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ ۝^(٢)
 الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا تَرَى فِيهَا خَلْقَ الرَّحْمَنِ مِنْ
 تَفَوُّتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ ۝^(٣) ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ
 يَنْقَلِبْ إِلَيْكَ الْبَصَرُ حَاسِرًا وَهُوَ حَسِيرٌ ۝^(٤) وَلَقَدْ رَزَقْنَاهُ سِمَكةً
 الدُّنْيَا بَمِصْبِيحٍ وَجَعَلْنَاهُ رِجْمًا لِلشَّيْطَانِ وَأَعَدْنَا لَهُمْ عَذَابَ
 السَّعِيرِ ۝^(٥) وَالَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَفُتِنَ الْمَصِيدُ
 ۝^(٦) إِذَا الْفُتُونُ أَخْبَا سَمِعُوا لَهَا شَيْعًا وَهِيَ تَفُورُ ۝^(٧) تَكَادُ تَمَيَّزُ
 مِنَ الْقَبْطِ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلْتَهُمْ خَزَنَتُنَا آلَ دَاوُدَ كَرَّمَ اللَّهُ
 قَالَوا بَلْ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ وَإِنْ أَنشَأْ
 إِلَّا فِي ضَلَالٍ كَبِيرٍ ۝^(٨) وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ
 السَّعِيرِ ۝^(٩) فَاعْتَرَفُوا بِذُنُوبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ ۝^(١٠)
 إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ۝^(١١)

Hatim both recorded this statement. ^[1]

﴿وَالَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ
 وَفُتِنَ السَّعِيرِ﴾ ١٠ إِذَا الْفُتُونُ أَخْبَا
 لَهَا شَيْعًا وَهِيَ تَفُورُ ٧ تَكَادُ تَمَيَّزُ
 مِنَ الْقَبْطِ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلْتَهُمْ
 خَزَنَتُنَا آلَ دَاوُدَ كَرَّمَ اللَّهُ قَالَوا بَلْ
 قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ
 اللَّهُ مِنْ شَيْءٍ وَإِنْ أَنشَأْ إِلَّا فِي ضَلَالٍ
 كَبِيرٍ ٨ وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ
 مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ ٩ فَاعْتَرَفُوا
 بِذُنُوبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ ١٠

46. And for those who disbelieve in their Lord is the torment of Hell, and worst indeed is that destination.﴾

47. When they are cast therein, they will hear its Shahiq while it is simmering.﴾

48. It almost bursts up with fury. Every time a group is cast therein, its keepers will ask: "Did no warner come to you?"﴾

49. They will say: "Yes, indeed a warner did come to us, but we rejected him and said: 'Allāh never sent down anything; you are only in great error.' "﴾

410. And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!"﴾

411. Then they will confess their sin. So, away with the dwellers of the blazing Fire!﴾

[1] At-Tabari 23:508.

The Description of Hell and Those Who will enter into it
Allāh the Exalted says,

﴿ز﴾

﴿and﴾ meaning, 'and We have prepared,'

﴿لِلَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَلَئِنْ الْمَوْبُوءُ﴾

﴿for those who disbelieve in their Lord is the torment of Hell,
and worst indeed is that destination.﴾

This means that this will be the worst end and a terrible destiny.

﴿إِنَّا نَقْرَأُ فِيهَا مِمْرًا لَّا يَخْفَى﴾

﴿When they are cast therein, they will hear its Shahīq﴾

Ibn Jarīr said, "This means the sound of shouting." ^[1]

﴿وَهِيَ تَغُورُ﴾

﴿while it is simmering.﴾ Ath-Thawri said, "It will boil them just as a small number of seeds are boiled in a lot of water."

Then Allāh says,

﴿تَكَادُ تَمَيَّزُ مِنْ انْفِصَالٍ﴾

﴿It almost bursts up with fury.﴾ meaning, some parts of it almost break apart from other parts due to the severity of its rage and anger with them.

﴿كَلَّمَ اللَّهُ الْقَوْمَ فِيهَا مَوْجَ سَالَمٍ خَزَنَتَا أَمْرَ بَابِكُمْ فَلَوْلَا بَلَّ قَدِّ جَهَنَّمَ بَدْرٌ فَكَلَّمْنَا وَقَلَّ مَا رَزَقَ﴾

﴿لِللَّهِ مِنْ فَتْنَةٍ إِنْ أَشَاءَ إِلَّا فِي حَبْلٍ كَبِيرٍ﴾

﴿Every time a group is cast therein, its keepers will ask: "Did no warner come to you?" They will say: "Yes, indeed a warner did come to us, but we rejected him and said: 'Allāh never sent down anything; you are only in great error.' "﴾

In these Āyāt Allāh reminds of His justice in dealing with His creatures and that He does not punish anyone until the proof has been established against them and a Messenger has been sent to them. This is similar to Allāh's statement,

^[1] Aṭ-Ṭabari 23:508.

﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ يَبْعَثَ رَسُولًا﴾

«And We never punish until We have sent a Messenger.»
[17:15]

Allāh also says,

﴿حَقَّقَ إِذَا جَاءَهُمَا فَتَحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِنْكُمْ يَقُلُونُ عَلَيْكُمْ
مَآئِدَ رِزْقِكُمْ وَيُؤَذِّرُونَكُمْ إِلَقَاءَ يَوْمِكُمْ هَٰذَا قَالُوا بَلَىٰ وَلَكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى
الْكَافِرِينَ﴾

«till when they reach it, the gates thereof will be opened. And its keepers will say, "Did not the Messengers come to you from yourselves, reciting to you the Āyāt of your Lord, and warning you of the meeting of this Day of yours?" They will say: "Yes," but the Word of torment has been justified against the disbelievers!"» [39:71]

Thus, they have no recourse but to blame themselves and they will feel remorseful when such remorse will be of no benefit to them. They will say,

﴿أَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ النَّارِ﴾

«Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!»

meaning, 'if we would have benefited from our intellects or listened to the truth that Allāh revealed, we would not have been disbelieving in Allāh and misguided about Him. But we did not have understanding to comprehend what the Messengers came with, and we did not have the intelligence to guide us to following them.' Allāh then says,

﴿فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِأَصْحَابِ النَّارِ﴾

«Then they will confess their sin. So, away with the dwellers of the blazing Fire!»

Imām Aḥmad recorded from Abu Al-Bakhtari Aṭ-Ṭā'ī that he heard from one of the Companions that the Messenger of Allāh ﷺ said,

«لَنْ يَهْلِكَ النَّاسُ حَتَّىٰ يُعْذِرُوا مِنْ أَنْفُسِهِمْ»

«The people will not be destroyed until they themselves confess

their guilt.^[1]

﴿إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ ۖ لَهُمْ مَغْفِرَةٌ ۖ وَثَوْرٌ كَبِيرٌ ۝ وَإِذَا قِيلَ لَهُمُ اسْجُدُوا لِلَّهِ سَجْدَةً ۖ قَالُوا وَمَا السُّجْدَةُ ۖ قَالُوا مَا تَأْمُرُونَ ۚ قَالُوا أَأَلَّا تَعْلَمُ ۚ أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ۝ هُوَ الَّذِي يَجْمَلُ لَكُمْ الْأَزْوَاقَ ۖ دَلِيلًا مَّا تَشَاءُونَ فِي مَسَاكِينَا وَعُقُلًا ۖ بَيْنَ رُؤُوسِهِمْ ۖ وَوَجْهُهُ الشُّعُورُ ۝﴾

﴿12. Verily, those who fear their Lord unseen, theirs will be forgiveness and a great reward.﴾

﴿13. And whether you keep your talk secret or disclose it, verily, He is the All-Knower of what is in the breasts.﴾

﴿14. Should not He Who has created know? And He is the Most Kind and Courteous, All-Aware.﴾

﴿15. He it is Who has made the earth subservient to you; so walk in the paths thereof and eat of His provision. And to Him will be the resurrection.﴾

The Reward of those Who fear their Lord unseen

Allāh informs of he who fears standing before his Lord, being frightened about matters between himself and Allāh when he is not in the presence of other people. So he refrains from disobedience and he performs acts of obedience when no one sees him except Allāh. Allāh mentions that this person will have forgiveness and a great reward. This means that his sins will be remitted and he will be rewarded abundantly. This is similar to what has been confirmed in the Two *Ṣaḥīḥs*,

«سَبْعَةٌ يُظِلُّهُمْ اللَّهُ تَعَالَى فِي ظِلِّ عَرْشِهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ»

«There are seven people whom Allāh the Exalted will shade in the shade of His Throne on the Day when there will be no shade except its shade.»

Then he mentioned that among those people are:

«دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ فَقَالَ: إِنِّي أَخَافُ اللَّهَ، وَرَجُلًا تَصَدَّقُ بِصَدَقَتِهِ فَأَخْضَعَا حَتَّى لَا تَعْلَمَ شَيْئًا مِمَّا تَفْعَلُ بَيْنَهُمَا»

«A man who is tempted by a beautiful woman of high social status, but he says: 'Verily, I fear Allāh.' Another person from

[1] Aḥmad 5:293.

among them is a man who gives charity and he conceals it so that his left hand does not know what his right hand spent.^[1]

Then He says, while informing that He is aware of the innermost conscience and secrets,

﴿وَأَيُّهَا قَوْلُكُمْ أَوْ لَجْمُهُمْ بِمَا إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ﴾

﴿And whether you keep your talk secret or disclose it, verily, He is the All-Knower of what is in the breasts.﴾

meaning, that which occurs in the hearts (ideas, thoughts, etc.).

﴿أَلَا يَعْلَمُ مَنْ خَلَقَ﴾

﴿Should not He Who has created know?﴾

This means, 'doesn't the Creator know?'

﴿وَهُوَ أَلَطِيفٌ الْغَيْبِ﴾

﴿And He is the Most Kind and Courteous, All-Aware (of everything).﴾

Allāh's Favor of subjugating the Earth to His Servants

Then Allāh mentions His favor to His creation in subjugating the earth to them, and making it subservient to them. This is by His making it a stable abode and dwelling place. He placed in it mountains and caused water springs to gush forth from it. He fashioned pathways, and placed useful things in it and places fertile for the growth of fruit and vegetation. Allāh says,

﴿هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا﴾

﴿He it is Who has made the earth subservient to you; so walk in the paths thereof﴾

meaning, travel wherever you wish throughout its regions and frequent its countrysides and all the areas of its domain in your various journeys to seek earnings and trade. And know that your efforts will not benefit you anything unless Allāh makes matters easy for you. Allāh continues to say,

﴿وَنُفِثْنَا مِنْ رِزْقِنَا﴾

[1] *Fath Al-Bāri* 2:168, and *Muslim* 2:715.

﴿and eat of His provision.﴾

Thus, striving by using the means (to attain something) does not negate the necessity of depending upon Allāh (At-Tawakkul). This is similar to what Imām Aḥmad recorded from 'Umar bin Al-Khaṭṭāb, that he heard the Messenger of Allāh ﷺ say,

لَرَأَيْتُكُمْ تَزْكُلُونَ عَلَى اللَّهِ حَتَّى تَوَكَّلِيهِ، لَرَزَقَكُمْ كَمَا يَرْزُقُ الطَّيْرَ، تَغْدُو خِمَاصًا
وَتَرُوحُ بِطَانًا

‘If you would trust in Allāh as He truly should be trusted in, He would surely provide for you as He provides for the birds. They set out in the morning with empty stomachs and return in the evening with full stomachs.’^[1]

At-Tirmidhi, An-Nasā’ī and Ibn Mājah all recorded this *Hadīth*. At-Tirmidhi said, “*Ḥasan Ṣaḥīḥ*.”^[2] So this confirms that the bird searches morning and evening for its sustenance while depending upon Allāh. For He is the Subduer, the Controller and the One Who causes everything.

﴿وَالِيهِ النُّشُورُ﴾

﴿And to Him will be the resurrection.﴾

meaning, the place of return on the Day of Judgement. Ibn ‘Abbās, Mujāhid, As-Suddi and Qatādah all said that *Manākibihā* (its paths) means its outermost borders, its roads and its regions.^[3]

﴿أَيُنْظَرُ مَنْ فِي السَّمَاءِ أَنْ يَخِفَ بِكُمْ الْأَرْضَ فَإِذَا هِيَ تَنُورُ﴾ ۝ أَمْ أَمِنَ مَنْ فِي السَّمَاءِ أَنْ
يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَلْمِزُونَهُ كَيْفَ تُذَمُّونَ ۝ وَلَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَكَيْفَ كَانَ
نَكِيرُهُمْ ۝ أَوَلَمْ يَرَوْا إِلَى الظُّلُمِ قَوْمَهُمْ مَسْلُومِينَ وَيَقِضُ مَا يَسْكُرُونَ إِلَّا أَلْحَنُ إِلَهُ يَكْفِي شَرَّهُمْ
بَصِيرَةً ۝

﴿16. Do you feel secure that He, Who is over the heaven, will not cause the earth to sink with you, and then it should quake?﴾

^[1] Aḥmad 1:52.

^[2] *Tuhfat Al-Aḥwadhī* 8:8, An-Nasā’ī in *Al-Kubrā*, the book of *Ar-Raḡā’iq*, *Tuhfat Al-Ashraf* 8:79, and Ibn Mājah 2:1394.

^[3] Al-Ṭabarī 23:512, and Al-Qurṭubī 18:215.

﴿أَفَأَمِنُوا أَن بَحْبِثَ بِكُمْ جِبَ الْوَرْدِ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا يَجِدُوا لَكُمْ
وَكِيلًا﴾

«Do you then feel secure that He will not cause a side of the land to swallow you up, or that He will not send against you a violent sandstorm? Then, you shall find no trustee.» [17:68]

And similarly, here Allāh threatens them with His statement,

﴿فَسَتَكُونُونَ كَمِثْلِهِمْ﴾

«Then you shall know how has been My warning.»

meaning, 'how is My admonition and what will happen to those who disregard and reject it.' Then Allāh says,

﴿وَلَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ﴾

«And indeed those before them rejected,»

meaning, from the previous nations and the old generations that have passed. Then Allāh says,

﴿كَيْفَ كَانَ نَكِيرِ﴾

«then how terrible was My reproach?»

meaning, 'how was My rebuke of them and my punishment of them.' Meaning, it was great, severe and painful.

The flight of Birds is by the Power of Allāh and it is a Proof that He sees everything small and large

Allāh says,

﴿أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ قَوْعَهُمْ مَّتَّعَتْ رَقِيعَتْنِ﴾

«Do they not see the birds above them, spreading out their wings and folding them in?»

meaning, sometimes they spread their wings out in the wind (gliding) and other times they gather and spread (flapping) the wings in flight

﴿مَا يَسْتَكُونُ﴾

«None upholds them» meaning, in the air,

delusion.﴾

﴿21. Who is it that can provide for you if He should withhold His provision? Nay, but they continue to be in pride, and flee.﴾

﴿22. Is he who walks prone on his face, more rightly guided, or he who walks upright on a straight path?﴾

﴿23. Say: "It is He Who has created you, and endowed you with hearing and seeing, and hearts. Little thanks you give."﴾

﴿24. Say: "It is He Who has created you on the earth, and to Him shall you be gathered."﴾

﴿25. They say: "When will this promise come to pass, if you are telling the truth?"﴾

﴿26. Say: "The knowledge is with Allāh only, and I am only a plain warner."﴾

﴿27. But when they will see it approaching, the faces of those who disbelieve will be sad and grievous, and it will be said: "This is what you were calling for!"﴾

No One will help You and No One can grant Sustenance except for Allāh

Allāh addresses the idolators who worship others besides Him, seeking help and sustenance from them. Allāh rebukes them for what they believe, and He informs them that they will not attain that which they hope for. Allāh says,

﴿أَمَّنْ هَذَا إِلَهِىَ مَوْ جُئِدَ لَكَ بِعَصْرِكَ مِنْ دُونِ الرَّحْمَنِ﴾

﴿Who is it besides the Most Gracious that can be an army to you to help?﴾

meaning, there is no protector or helper for you besides Him. This is the reason that Allāh says,

﴿إِنَّ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ﴾

﴿The disbelievers are in nothing but delusion.﴾

Then Allāh says,

﴿أَمَّنْ هَذَا إِلَهِىَ يَرْزُقُكَ إِنْ أَسَكَ بِرُزْقٍ﴾

﴿Who is it that can provide for you if He should withhold His provision?﴾

meaning, who is it that can provide for you if Allāh cuts off your sustenance? There is no one who gives, withholds, creates, provides and helps other than Allāh alone, Who has no partner. This proves that they know this, yet they still worship others besides Him. Thus, Allāh says,

﴿بَلْ لَّيْسَ﴾

﴿Nay, but they continue﴾ meaning, they persist in their transgression, lying and misguidance.

﴿فِ عِزٍّ وَتَقَرُّرٍ﴾

﴿to be in pride, and flee﴾ meaning, they continue in obstinance, arrogance and fleeing away from the truth. They do not listen to it nor do they follow it.

The Parable of the Disbeliever and the Believer

Then Allāh says,

﴿أَأَنْتَ بَشَرٌ مِّثْلُكُمْ أَهْدَىٰ أَمَّا يَتَّبِعُونَ لَكَ يَتَّبِعُونَ بِأَعْيُنِنَا ۖ قَدْ كُنْتَ خَارِجًا مِّنْهُمْ وَلَا يَتَّبِعُونَ﴾

﴿Is he who walks prone on his face, more rightly guided, or he who walks upright on a straight path?﴾

This is a parable which Allāh made of the believer and the disbeliever. So the condition of the disbeliever is like one who walks prone on his face. This is like a person walking bent over on his face (with his head down) instead of walking upright. This person does not know where he is going or how. Rather, he is lost, astray and confused. Is this person more guided,

﴿أَأَنْتَ بَشَرٌ مِّثْلُكُمْ﴾

﴿or he who walks upright﴾ meaning, he who stands erect.

﴿عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ﴾

﴿on a straight path?﴾ meaning, this person who walks upright is on a clear path, and he is straight within himself while his path is straight as well. This is their likeness in this world, and their likeness will be the same in the Hereafter. So the believer will be gathered (on the Day of Judgement) walking upright upon the straight path and the vast and spacious Paradise will be opened up for him. However, the disbeliever will be gathered

walking down on his face to the Hellfire.

﴿اجْمَعُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ﴾ مِنْ دُونِ اللَّهِ فَامْنُوتُمْ إِلَىٰ مِرْطٍ لَّحِيمٍ ﴿٣٧﴾

«Assemble those who did wrong, together with their companions and what they used to worship instead of Allāh, and lead them on to the way of flaming Fire.» (37:22,23)

“Companions” here means those like them. Imām Aḥmad recorded from Anas bin Mālīk that it was said, “O Messenger of Allāh! How will the people be gathered on their faces?” So the Prophet ﷺ replied,

«أَلَيْسَ الَّذِي أَمْسَاخُهُمْ عَلَىٰ أَرْجُلِهِمْ قَادِرًا عَلَىٰ أَنْ يُنْشِئَهُمْ عَلَىٰ وُجُوهِهِمْ»

‘Is not He who made them to walk on their legs able to make them walk on their faces?’^[1]

This Ḥadīth is also recorded in the Two Ṣaḥīḥs. ^[2]

Allāh's Power to create and It being an Evidence of the Final Abode

Allāh says,

﴿قُلْ مَوْ أَلَّذِي أَنْشَأَكُمْ﴾

«Say it is He Who has created you,» meaning, He initiated your creation after you were not even a thing worth mentioning (i.e., nothing). Then He says,

﴿وَجَعَلْ لَكُمْ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ﴾

«and endowed you with hearing and seeing, and hearts.» meaning, intellects and powers of reasoning.

﴿قَلِيلًا مَّا تَشْكُرُونَ﴾

«Little thanks you give.» meaning, how little you use these abilities that Allāh has blessed you with to obey Him, to act according to His commandments, and avoid His prohibitions.

﴿قُلْ مَوْ أَلَّذِي ذَرَأَكُمْ فِي الْأَرْضِ﴾

«Say: “It is He Who has created you on the earth...”»

meaning, He has spread and distributed you all throughout the

^[1] Aḥmad 3:167.

^[2] Faṭḥ Al-Bāri 6:350, and Muslim 4:2161.

various regions and areas of the earth with your differing languages, colors, shapes, appearances and forms.

﴿وَأِلَيْهِ تُحْشَرُونَ﴾

﴿and to Him shall you be gathered.﴾

meaning, you all will come together after this separation and division. He will gather you all just as He separated you and He will bring you back again just as He originated you. Then while informing of the disbelievers who reject the final return, and doubt concerning its real occurrence, Allāh said;

﴿وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ﴾

﴿They say: "When will this promise come to pass if you are telling the truth?"﴾

meaning, 'when will this gathering after separation that you are informing us of, occur?'

﴿قُلْ إِنَّمَا أَلَمْتُ عِنْدَ اللَّهِ﴾

﴿Say: "The knowledge is with Allāh only..."﴾

meaning, 'no one knows the time of the Day of Judgement exactly except Allāh, but He has commanded me to inform you that it is real and it will definitely occur, so beware of it.'

﴿وَأَنَا أَنذِرٌ مُّبِينٌ﴾

﴿and I am only a plain warner.﴾

meaning, 'I am only obligated to convey, and verily I have performed my duty (of conveying) towards you.' Then Allāh says,

﴿فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا﴾

﴿But when they will see it approaching, the faces of those who disbelieve will be sad and grievous.﴾

means, when the Day of Judgement begins, and the disbelievers witness it, and they see that the matter has drawn close, because everything that is to occur will occur, even if it takes a long time. So, when what they denied occurs, it will grieve them because they will know what is awaiting them there (in Hell) of the worst evil. This means that it will surround them and Allāh will command what they were not

فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِدُعَاؤِكُمْ ۖ قُلْ أَرَأَيْتُمْ إِنِّي أَهْلَكِي اللَّهُ وَمَنْ مَعِيَ أَوْ رَحِمَنَا فَمَنْ يُجِيرُ الْكَافِرِينَ مِنْ عَذَابِ أَلِيمٍ ۚ قُلْ هُوَ الرَّحْمَنُ الرَّحِيمُ ۖ وَعَلَيْهِ تَوَكَّلْنَا فَسْتَعْلِمُونَ مَنْ هُوَ فِي ضَلَالٍ مُبِينٍ ۚ قُلْ أَرَأَيْتُمْ إِنِّي أَصْبَحُ مَا زُكُّوا عَنْهُمْ قَوْمًا يَنتُكِرُ بِمَا كَانُوا يَفْعَلُونَ ۚ

سُورَةُ الْفُلِّ الْمُبِينِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
ت وَالْقَلَمِ وَمَا يَسْطُرُونَ ۝ مَا أَنتَ بِمُعْجِزٍ لَكَ يَسْجُدُونَ ۝ وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَعْنُونٍ ۝ وَإِنَّكَ لَعَلَّ خَلْقَ عَظِيمٍ ۝ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَبُصِّرْ ۝ بِآيَاتِكَ الْمَقْشُورِ ۝ إِنْ رَبَّكَ هُوَ ۝ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ۝ فَلَا تَطِعِ ۝ الْمُنَافِقِينَ ۝ وَذُرُوا لِقَوْمِهِمْ يَنْدَبُونَ ۝ وَلَا تَطِعْ كُلَّ ۝ خَلَافٍ مُبِينٍ ۝ هَمَّازٍ مَشَامٍ يَجْمَعُ ۝ مَتَّاعٍ لِلْغَيْرِ مُعْتَدٍ ۝ أَنِيبَ ۝ عَتَلٌ بَعْدَ ذَلِكَ رَنِيمٌ ۝ أَنْ كَانَ ذَا مَالٍ وَبَنِينَ ۝ إِذَا تَنَادَى عَلَيْهِ إِيمَانًا قَالَا كَأَسْطُورٍ الْأَوَّلِينَ ۝

able to reckon or fully comprehend to come to them.

﴿وَيَا لَهُمْ رَبِّكَ اللَّهُ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ﴾ ﴿وَيَا لَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَنَاقٍ بِهِمْ مَا كَانُوا يَفْعَلُونَ﴾

﴿and there will become apparent to them from Allāh what they had not been reckoning. And the evils of that which they earned will become apparent to them, and that which they used to mock at will encircle them.﴾ (39:47,48)

This is why it will be said to them in order to scold and reprimand them,

﴿هَذَا الَّذِي كُنْتُمْ بِدُعَاؤِكُمْ﴾

﴿This is what you were calling for!﴾ meaning, that you were seeking to hasten.

﴿قُلْ أَرَأَيْتُمْ إِنِّي أَهْلَكِي اللَّهُ وَمَنْ مَعِيَ أَوْ رَحِمَنَا فَمَنْ يُجِيرُ الْكَافِرِينَ مِنْ عَذَابِ أَلِيمٍ﴾ ﴿قُلْ هُوَ الرَّحْمَنُ الرَّحِيمُ ۖ وَعَلَيْهِ تَوَكَّلْنَا فَسْتَعْلِمُونَ مَنْ هُوَ فِي ضَلَالٍ مُبِينٍ﴾ ﴿قُلْ أَرَأَيْتُمْ إِنِّي أَصْبَحُ مَا زُكُّوا عَنْهُمْ قَوْمًا يَنتُكِرُ بِمَا كَانُوا يَفْعَلُونَ﴾

﴿28. Say: "Tell me! If Allāh destroys me, and those with me, or He bestows His mercy on us - who can save the disbelievers from a painful torment?"﴾

﴿29. Say: "He is the Most Gracious, in Him we believe, and upon Him we rely. So, you will come to know who it is that is in manifest error."﴾

﴿30. Say: "Tell me! If (all) your water were to sink away, who

then can supply you with flowing water?"﴾

The Death of the Believer will not save the Disbeliever, so let Him reflect upon His Deliverance

Allāh says,

﴿قُلْ﴾

﴿say﴾ 'O Muḥammad to these idolators who are associating partners with Allāh and denying His favors,'

﴿أَرَأَيْتُمْ إِنْ أَهْلَكْنِي أَلَهُ مِنْ نَحْنِ أَوْ رَحِمَنَا فَمَنْ يُجِيرُ الْكَافِرِينَ مِنْ عَذَابٍ أَلِيمٍ﴾

﴿Tell me! If Allāh destroys me, and those with me, or He bestows His mercy on us - who can save the disbelievers from a painful torment?﴾

meaning, 'save yourselves, for verily, there is nothing that can rescue you from Allāh except repentance, turning to Him for forgiveness and returning to His religion. Your hopes that torment and exemplary punishment will strike us, will not benefit you. Whether Allāh punishes us or has mercy on us, there is no escaping from Allāh's punishment and painful torment that you will suffer.' Then Allāh says,

﴿قُلْ هُوَ الرَّحْمَنُ أَمَّنَا بِهِ وَعَلَيْهِ تَوَكَّلْنَا﴾

﴿Say: "He is the Most Gracious, in Him we believe, and upon Him we rely.﴾

meaning, 'we believe in the Lord of all that exists, the Most Gracious, the Most Merciful, and upon Him we rely in all of our affairs.' This is as Allāh says,

﴿وَأَعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ﴾

﴿So worship Him and rely upon Him.﴾ (11:123)

Thus, Allāh continues saying,

﴿فَتَعْلَمُونَ مَنْ هُوَ فِي شَأْنِكُمْ﴾

﴿So, you will come to know who it is that is in manifest error.﴾

meaning, 'between Us and you, and to whom the final end (ultimate victory) will be for in this life and in the Hereafter.'

Reminding of Allāh's Blessing by the springing of Water and the Threat of It being taken away

Demonstrating how merciful He is to His creatures, Allāh says;

﴿قُلْ أَرَأَيْتُمْ إِنِ أَنسَحَ مَا ذُكِّرُوا﴾

﴿Say: "Tell me! If your water were to sink away..."﴾

meaning, if it were to go away, disappearing into the lowest depths of the earth, then it would not be reachable with iron axes nor strong arms. 'Ghā'ir' (sinking) as used here in the *Āyah*, is the opposite of springing forth. This is why Allāh says,

﴿فَمَن يَأْتِيكُم بِمَآءٍ مَّيِّمٍ﴾

﴿who then can supply you with flowing water?﴾

meaning, springing forth, flowing, running upon the face of the earth. This means that no one is able to do this except Allāh. So, it is merely out of His favor and His grace that He causes water to spring forth for you, and He makes it run to the various regions of the earth in an amount that is suitable for the needs of servants, be it little or abundant. So Allāh's is all the praise and thanks.

This is the end of the *Tafsīr* of *Sūrat Al-Mulk* and all praise and thanks are due to Allāh.

The Tafsīr of Sūrah Nūn^[1]

(Chapter - 68)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿تٰٓ وَٱلْقَلَمِ وَمَا يَسْطُرُونَ﴾ ۝ مَا أَنتَ بِمُنذِرٍ ۝ وَإِنَّكَ لَكَ لَٰتِمْرٍ ۝ غَيْرَ مُنْذِرٍ ۝
 وَإِنَّكَ لَمِنَ ٱلْغَٰفِلِينَ ۝ تَتَّبِعُهُ ٱلْوَحْيُ وَٱلْبَصِيرُ ۝ ۝ وَإِنَّكَ لَمِنَ ٱلْمُفْضَرِّينَ ۝ إِنَّ رَبَّكَ هُوَ ٱلْأَعْلَمُ
 بِمَن مَّكَلَ عَن سَبِيلِهِ ۝ وَهُوَ ٱلْأَعْلَمُ بِٱلْمُهْنِينَ ۝﴾

- ﴿1. Nūn. By the pen and by what they Yastur.﴾
- ﴿2. You, by the grace of your Lord, are not insane.﴾
- ﴿3. And verily, for you will be reward that is not Mammūn.﴾
- ﴿4. And verily, you are on an exalted character.﴾
- ﴿5. You will see, and they will see.﴾
- ﴿6. Which of you is afflicted with madness.﴾
- ﴿7. Verily, your Lord is the best Knower of him who has gone astray from His path, and He is the best Knower of those who are guided.﴾

We have already discussed the special letters of the Arabic alphabet at the beginning of Sūrat Al-Baqarah. Thus, Allāh's saying,

﴿تٰٓ﴾

﴿Nūn﴾, is like Allāh's saying,

﴿سٰٓ﴾

﴿Sād﴾, and Allāh's saying,

^[1] Also called Sūrat Al-Qalam.



﴿Qāf﴾, and similar to them from the individual letters that appear at the beginning of Qur'ānic chapters. This has been discussed at length previously and there is no need to repeat it here.

The Explanation of the Pen

Concerning Allāh's statement,

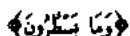


﴿By the pen﴾ The apparent meaning is that this refers to the actual pen that is used to write. This is like Allāh's saying,



﴿Read! And your Lord is the Most Generous. Who has taught by the pen. He has taught man that which he knew not.﴾
(96:3-5)

Therefore, this statement is Allāh's swearing and alerting His creatures to what He has favored them with by teaching them the skill of writing, through which knowledge is attained. Thus, Allāh continues by saying,



﴿and by what they Yastur.﴾ Ibn 'Abbās, Mujāhid and Qatādah all said that this means, "what they write."^[1] As-Suddi said, "The angels and the deeds of the servants they record."

Others said, "Rather, what is meant here is the pen which Allāh caused to write the decree when He wrote the decrees of all creation, and this took place fifty-thousand years before He created the heavens and the earth." For this, they present *Hadīths* that have been reported about the Pen.

Ibn Abi Hātim recorded from Al-Walid bin 'Ubādah bin Aṣ-Ṣāmit that he said, "My father called for me when he was dying and he said to me: 'Verily, I heard the Messenger of Allāh ﷺ say,

«إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ الْقَلَمُ فَقَالَ لَهُ: اكْتُبْ، قَالَ: يَا رَبِّ وَمَا أَكْتُبُ؟ قَالَ: اكْتُبِ الْقَدَرَ وَمَا هُوَ كَائِنْ إِلَى الْأَبَدِ»

^[1] Aṭ-Ṭabari 23:527, 528.

‘Verily, the first of what Allāh created was the Pen, and He said to it: “Write.” The Pen said: “O my Lord, what shall I write?” He said: “Write the decree and whatever will throughout eternity.”’^[1]

This *Ḥadīth* has been recorded by Imām Aḥmad through various routes of transmission.^[2] At-Tirmidhi also recorded it from a *Ḥadīth* of Abu Dāwud Aṭ-Ṭayālīsī and he (At-Tirmidhi) said about it, “*Ḥasan Ṣaḥīḥ, Gharīb*.”^[3]

Swearing by the Pen refers to the Greatness of the Prophet ﷺ

Allāh says,

﴿مَا أَنْتَ بِمَجْنُونٌ ۚ سَخَّرْنَا لَكَ رِجْلَكَ﴾

‘You, by the grace of your Lord, are not insane.’

meaning – and all praise is due to Allāh – ‘you are not crazy as the ignorant among your people claim. They are those who deny the guidance and the clear truth that you have come with. Therefore, they attribute madness to you because of it.’

﴿وَأَنَّ لَكَ أَجْرًا غَيْرَ مَمْنُونٍ﴾

‘And verily, for you will be reward that is not *Mamnūn*.’

meaning, ‘for you is the great reward, and abundant blessings which will never be cut off or perish, because you conveyed the Message of your Lord to creation, and you were patient with their abuse.’ The meaning of:

﴿غَيْرَ مَمْنُونٍ﴾

‘not *Mamnūn*’ is that it will not be cut off. This is similar to Allāh’s statement,

﴿عَلَقَةً غَيْرَ مَحْدُودٍ﴾

‘a gift without an end.’ (11:108)

and His statement,

﴿قَلَمٌ أَجْرٌ غَيْرُ مَنُودٍ﴾

[1] Aṭ-Ṭabari 23:526.

[2] Aḥmad 5:317.

[3] *Tuhfat Al-Aḥwadhī* 9:232.

﴿Then they shall have a reward without end.﴾ (95:6)

Mujāhid said,

﴿عَبْرَ مَمْنُونٍ﴾

﴿Without Mammūn﴾ means "Without reckoning."^[1] And this refers back to what we have said before.

The Explanation of the Statement: "Verily, You are on an Exalted Character."

Concerning Allāh's statement,

﴿وَرَأَيْكَ لَئَلْ خُلُقٍ عَظِيمٍ﴾

﴿And verily, you are on an exalted (standard of) character.﴾

Al-'Awfi reported from Ibn 'Abbās, "Verily, you are on a great religion, and it is Islām."^[2] Likewise said Mujāhid, Abu Mālik, As-Suddi and Ar-Rabī' bin Anas.^[3] Aḍ-Ḍaḥḥāk and Ibn Zayd also said this.^[4] Sa'd bin Abi 'Arūbah reported from Qatādah that he said concerning Allāh's statement,

﴿وَرَأَيْكَ لَئَلْ خُلُقٍ عَظِيمٍ﴾

﴿And verily, you are on an exalted (standard of) character.﴾

"It has been mentioned to us that Sa'd bin Hishām asked 'Ā'ishah about the character of the Messenger of Allāh ﷺ, so she replied: 'Have you not read the Qur'ān?' Sa'd said: 'Of course.' Then she said: 'Verily, the character of the Messenger of Allāh ﷺ was the Qur'ān.'^[5] 'Abdur-Razzāq recorded similar to this^[6] and Imām Muslim recorded it in his *Ṣaḥīḥ* on the authority of Qatādah in its full length.^[7]

This means that he would act according to the commands and the prohibition in the Qur'ān. His nature and character were patterned according to the Qur'ān, and he abandoned his

[1] Aṭ-Ṭabari 23:528.

[2] Aṭ-Ṭabari 23:529.

[3] Aṭ-Ṭabari 23:529, and *Ad-Durr Al-Manthūr* 8:243.

[4] Aṭ-Ṭabari 23:530.

[5] Aṭ-Ṭabari 23:529.

[6] 'Abdur-Razzāq 3:307.

[7] Muslim 1:513.

natural disposition (i.e., the carnal nature). So whatever the Qur'ān commanded, he did it, and whatever it forbade, he avoided it. Along with this, Allāh gave him the exalted character, which included the qualities of modesty, kindness, bravery, pardoning, gentleness and every other good characteristic.

This is like that which has been confirmed in the Two *Ṣaḥīḥs* that Anas said, "I served the Messenger of Allāh ﷺ for ten years, and he never said a word of displeasure to me (*Uff*), nor did he ever say to me concerning something I had done: 'Why did you do that?' And he never said to me concerning something I had not done: 'Why didn't you do this?' He had the best character, and I never touched any silk or anything else that was softer than the palm of the Messenger of Allāh ﷺ. And I never smelled any musk or perfume that had a better fragrance than the sweat of the Messenger of Allāh."^[1]

Imām Al-Bukhārī recorded that Al-Barā' said, "The Messenger of Allāh ﷺ had the most handsome face of all the people, and he had the best behavior of all of the people. And he was not tall, nor was he short."^[2]

The *Ḥadīths* concerning this matter are numerous. Abu 'Isā At-Tirmidhi has a complete book on this subject called *Kitāb Ash-Shamā'il*.

Imām Aḥmad recorded that 'Ā'ishah said, "The Messenger of Allāh ﷺ never struck a servant of his with his hand, nor did he ever hit a woman. He never hit anything with his hand, except for when he was fighting *Jihād* in the cause of Allāh. And he was never given the option between two things except that the most beloved of the two to him was the easiest of them, as long as it did not involve sin. If it did involve sin, then he stayed farther away from sin than any of the people. He would not avenge himself concerning anything that was done to him, except if the limits of Allāh were transgressed. Then, in that case he would avenge for the sake of Allāh."^[3]

Imām Aḥmad also recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said,

[1] *Faḥ Al-Bāri* 10:471, and Muslim 4:1814.

[2] *Faḥ Al-Bāri* 6:652.

[3] Aḥmad 6:232. Similar with Muslim 7:80.

«إِنَّمَا بُعِثْتُ لِأَتَمِّمَ صَالِحَ الْأَخْلَاقِ»

«I have only been sent to perfect righteous behavior.»

Aḥmad was alone in recording this Ḥadīth.^[1]

In reference to Allāh's statement,

«مَسْتَبِيرٌ وَيَبْصِيرٌ ﴿١﴾ بِأَيِّكُمْ الْمَقْتُولُ ﴿٢﴾»

«You will see, and they will see, which of you is afflicted with madness.»

then it means, 'you will know, O Muḥammad – and those who oppose you and reject you, will know – who is insane and misguided among you.' This is like Allāh's statement,

«سَيَكُونُونَ عَدَاوَى الْكَذَّابِ الْأَلِيمِ ﴿١﴾»

«Tomorrow they will come to know who is the liar, the insolent one!» (54:26)

Allāh also says,

«وَلَقَدْ أَتَوْا بِكُم مِّنْ عِندِ اللَّهِ أَوْ فِي ضَلَالٍ مُّبِينٍ ﴿١﴾»

«And verily (either) we or you are rightly guided or in plain error.» (34:24)

Ibn Jurayj reported from Ibn 'Abbās, it means "You will know and they will know on the Day of Judgement."^[2] Al-'Awfi reported from Ibn 'Abbās;

«بِأَيِّكُمْ الْمَقْتُولُ ﴿١﴾»

«Which of you is Maftūn (afflicted with madness).»

means which of you is crazy.^[3] This was also said by Mujāhid and others as well.^[4] The literal meaning of Maftūn is one who has been charmed or lured away from the truth and has strayed from it.

Thus, the entire statement means, 'so you will know and they will know,' or 'you will be informed and they will be informed, as to which of you is afflicted with madness.' And

[1] Aḥmad 2:381.

[2] Al-Qurṭubī 18:229.

[3] Aṭ-Ṭabarī 23:531.

[4] Aṭ-Ṭabarī 23:530.

Allāh knows best. Then Allāh says,

﴿إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن مَّذَلَّ عَنْ سَبِيلِهِ ۖ وَهُوَ أَعْلَمُ بِالْمُنْتَهِينَ﴾

«Verily, your Lord is the best Knower of him who has gone astray from His path, and He is the best Knower of those who are guided.»

meaning, 'He knows which of the two groups are truly guided among you, and He knows the party that is astray from the truth.'

﴿مَا تَطِيعُ الشَّاكِرِينَ﴾ ① وَدُّوا أَنْ تُدْرِكُوا الْبَازِغِينَ ② وَلَا تَطِيعُ كُلَّ حَلَافٍ مِّنْهُم ③ هَكَذَا تَقَالُ ④
يَسِيرُونَ ⑤ تَتَالُفُ لِلْخَيْرِ مُعْتَمِدِينَ ⑥ عَنْكَ بَعْدَ ذَلِكَ رِزْقٌ ⑦ أَذْكَانَ ذَا مَالٍ وَبَنِينَ ⑧
إِذَا تَنَادَى عَلَيْهِمْ إِنَّنَا قَالِ اسْتَطِيرَ الْأَرْزَاقُ ⑨ سَكَتَ عَلَى الْقُلُوبِ ⑩

⑧. So, do not obey the deniers.»

⑨. They wish that you should compromise with them, so they (too) would compromise with you.»

⑩. And do not obey every Hallāf Mahīn.»

⑪. A Hammāz, going about with Namīm.»

⑫. Hinderer of the good, transgressor, sinful,»

⑬. 'Utul, and moreover Zanīm.»

⑭. (He was so) because he had wealth and children.»

⑮. When Our Āyāt are recited to him, he says: "Tales of the men of old!"»

⑯. We shall brand him on the snout (nose)!»

Prohibition of giving in to the Pressure of the Disbelievers and Their Suggestions, and that They like to meet in the Middle of the Path

Allāh says, 'just as We have favored you and given you the upright legislation and great (standard of) character.'

﴿مَا تَطِيعُ الشَّاكِرِينَ﴾ ① وَدُّوا أَنْ تُدْرِكُوا الْبَازِغِينَ ②

«So, do not obey the deniers. They wish that you should compromise with them, so they (too) would compromise with you.»

Ibn 'Abbās said, "That you would permit them (their idolatry)

and they also would permit you (to practice your religion).”^[1] Mujaḥid said,

﴿وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ﴾

﴿They wish that you should compromise with them, so they (too) would compromise with you.﴾

“This means that you should be quiet about their gods and abandon the truth that you are upon.”^[2] Then Allāh says,

﴿وَلَا تُطِعْ كُلَّ حَلَّافٍ مَّهِينٍ﴾

﴿And do not obey every Ḥallāf (one who swears much) Mahīn (liar or worthless person).﴾

This is because the liar, due to his weakness and his disgracefulness, only seeks protection in his false oaths which he boldly swears to while using Allāh’s Names, and he uses them (false oaths) all the time and out of place (i.e., unnecessarily). Ibn ‘Abbās said, “*Al-Mahīn* means the liar.”^[3]

Then Allāh says,

﴿هَٰمَازٍ﴾

﴿A Hammāz,﴾ Ibn ‘Abbās and Qatādah both said, “This is slander.”^[4]

﴿مَشَّاءٍ نَبِيرٍ﴾

﴿going about with Namīm,﴾ This refers to the one who goes around among people instigating discord between them and carrying tales in order to corrupt relations between people when they are good and pleasant. It is confirmed in the Two *Ṣaḥīḥs* that Mujaḥid reported from Ṭāwus that Ibn ‘Abbās said, “The Messenger of Allāh ﷺ once passed by two graves and he said,

«إِنَّهُمَا لَيُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرٍ، أَمَا أَحَدُهُمَا فَكَانَ لَا يَسْتَتِرُ مِنَ الْبُؤْلِ، وَأَمَّا الْآخَرُ فَكَانَ يَمْشِي بِالنَّمِيمَةِ»

«Verily, these two are being punished, and they are not being

[1] Aṭ-Ṭabari 23:533.

[2] Aṭ-Ṭabari 23:533.

[3] Aṭ-Ṭabari 23:533.

[4] Aṭ-Ṭabari 23:534.

punished for something major. One of them was not careful about protecting himself from urine (when relieving himself).

The other one used to spread Namīmah.^[1]

This *Hadīth* has been recorded by the Group in their books through routes of transmission that are all on the authority of Mujāhid.^[2]

Imām Aḥmad recorded that Hudhayfah said, "I heard the Messenger of Allāh ﷺ saying,

«لَا يَدْخُلُ الْجَنَّةَ فَتَاتٌ»

«The slanderer will not enter into Paradise.»^[3]

This *Hadīth* has been reported by the Group except for Ibn Mājah.^[4]

Concerning Allāh's statement,

﴿مَنْعًا لِلْعَمَلِ مُمْسِرًا أَبِيرًا﴾

«Hinderer of good, transgressor, sinful,» it means, he refuses to give and withholds that which he has of good.

﴿مُمْسِرًا﴾

«transgressor,» this means, in attaining that which Allāh has made permissible for him, he exceeds the legislated bounds.

﴿أَبِيرًا﴾

«sinful,» meaning, he delves into the forbidden things. Concerning Allāh's statement,

﴿عَنْزَلٍ بَعْدَ ذَلِكَ زَنِيمٍ﴾

«'Utul, and moreover Zanīm.»

'Utul means one who is cruel, harsh, strong, greedy and stingy. Imām Aḥmad recorded from Al-Ḥārithah bin Wahb that the Messenger of Allāh ﷺ said,

[1] *Faṭḥ Al-Bārī* 1:358, and *Muslim* 1:240.

[2] *Abu Dāwud* 1:25, *Tuḥfat Al-Aḥwadhīl* :232, *An-Nasā'ī* 1:28 and 4:412, *Al-Kubrā* 6:496, and *Ibn Mājah* 1:125.

[3] *Aḥmad* 5:382.

[4] *Faṭḥ Al-Bārī* 10:487, *Muslim* 1:101, *Abu Dāwud* 5:190, *Tuḥfat Al-Aḥwadhī* 6:172, and *An-Nasā'ī* in *Al-Kubrā* 6:496.

«أَلَا أُنَبِّئُكُمْ بِأَهْلِ الْجَنَّةِ؟ كُلٌّ ضَعِيفٌ مَّضْغَبٌ لِّئَلَّاسَمَ عَلَى اللَّهِ لَا يَرَهُ. أَلَا أُنَبِّئُكُمْ بِأَهْلِ النَّارِ؟ كُلٌّ غُلٌّ جَوَاطٍ مُسْتَكْبِرٍ»

«Shall I inform you of the people of Paradise? (They will be) every weak and oppressed person. When he swears by Allāh, he fulfills his oath. Shall I inform you of the people of the Fire? Every 'Utul (cruel person), Jawwāz and arrogant person.»^[1]

Al-Waki' said, "It ('Utul) is every Jawwāz, Ja'zari and arrogant person." Both Al-Bukhāri and Muslim recorded this in their Two Ṣaḥīḥs, as well as the rest of the Group, except for Abu Dāwūd. All of its routes of transmission are by way of Sufyān Ath-Thawri and Shu'bah who both reported it from Sa'id bin Khālid.^[2]

The scholars of Arabic language have said that Ja'zari means rude and harsh, while Jawwāz means greedy and stingy.

Concerning the word Zanīm, Al-Bukhāri recorded from Ibn 'Abbās that he said concerning the Āyah,

﴿عَنْكَرٌ بَعْدَ ذَلِكَ زَنِيمٌ﴾

«'Utul (cruel), and moreover Zanīm.»

"A man from the Quraysh who stands out among them like the sheep that has had a piece of its ear cut off."^[3] The meaning of this is that he is famous for his evil just as a sheep that has a piece of its ear cut off stands out among its sister sheep. In the Arabic language the Zanīm is a person who is adopted among a group of people (i.e., he is not truly of them). Ibn Jarīr and others among the Imāms have said this.

Concerning Allāh's statement,

﴿أَن كَانَ ذَا مَالٍ وَنِسَاءٍ إِذَا تُلَىٰ عَلَيْهِمْ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ﴾

«(He was so) because he had wealth and children. When Our Āyāt are recited to him, he says: "Tales of the men of old!"»

Allāh is saying, 'this is how he responds to the favors that

[1] Aḥmad 5:306.

[2] Faṭḥ Al-Bāri 8:530, Muslim 4:2190, Tuḥfat Al-Aḥwadhī 7:331, An-Nasā'ī in Al-Kubrā 6:497, and Ibn Mājah 2:1378.

[3] Al-Bukhāri no. 4917.

Allāh has bestowed upon him of wealth and children, by disbelieving in Allāh's Āyāt and turning away from them while claiming that they are a lie that has been taken from the tales of the ancients.' This is similar to Allāh's statement,

﴿ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ۖ وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا ۖ وَبَيْنَ يَدَيْهِ شُهُورًا ۖ وَمَهْدُتٌ لَّهُ نَهْجًا ۚ ثُمَّ بَلَغَ أَنْ أَرَدْتُ ۚ كُلًّا ۖ إِنَّهُ كَانُ لِلْإِنْسَانِ عَيْنًا ۚ سَأُوفِيهِمْ مَعْمُورًا ۖ إِنَّهُ مُكْرِمٌ ۖ وَقَدَّرَ ۙ قَمِيلٌ كَيْفَ قَدَّرَ ۙ ثُمَّ قِيلَ كَيْفَ قَدَّرَ ۙ ثُمَّ نَظَرَ ۙ ثُمَّ عَبَسَ وَبَسَرَ ۙ ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ ۙ فَقَالَ إِنْ هَذَا إِلَّا فِرٌّ فَزَيَّرَهُ ۙ إِنَّ هَذَا إِلَّا قَوْلُ الْإِنْسَانِ ۙ سَأُخْلِبُهُمْ مَقْرًا ۙ وَتَأْتِيهِمْ مَاءٌ سَفَرًا ۙ لَا يَتَنَبَّهُوا وَلَا يَحْذَرُونَ ۙ لَوَاعَةٌ لِلنَّارِ ۙ عَلَيْهَا ثَمَنَةٌ عَشْرُونَ ۙ﴾

«Leave Me alone (to deal) with whom I created lonely (without any wealth and children etc.). And then granted him resources in abundance. And children to be by his side. And made life smooth and comfortable for him. After all that he desires that I should give more. Nay! Verily, he has been opposing Our Āyāt. I shall oblige him to face a severe torment! Verily, he thought and plotted. So let him be cursed, how he plotted! And once more let him be cursed, how he plotted! Then he thought. Then he frowned and he looked in a bad tempered way. Then he turned back, and was proud. Then he said: "This is nothing but magic from that of old, this is nothing but the word of a human being!" I will cast him into Hellfire. And what will make you know what Hellfire is? It spares not (any sinner), nor does it leave (anything unburned)! Burning and blackening the skins! Over it are nineteen (angels as keepers of Hell).» [74:11-30]

Then Allāh said here,

﴿سَنَسِفُهُ عَلَى الْفَرْطِ ۙ﴾

«We shall brand him on the snout!»

Ibn Jarīr said, "We will make his matter clear and evident so that they will know him and he will not be hidden from them, just as the branding mark on the snouts (of animals)."^[1] Others have said,

﴿سَنَسِفُهُ ۙ﴾

[1] At-Ṭabari 23:541.

سَنَسِفُهُ عَلَى الْحَرُورِ ۝ إِنَّا لَنُوتُهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَتَوْا
لِيَصْرُفُهَا مُصْبِحِينَ ۝ وَلَا يَسْتَوُونَ ۝ طَافَ عَلَيْهَا طَائِفٌ مِنْ رَبِّكَ
وَهُمْ نَائِمُونَ ۝ فَأَصْبَحَتْ كَالصَّرِيمِ ۝ فَتَنَادُوا مُصْبِحِينَ ۝ أَنِ
اغْدُوا عَلَيَّ حَرْبًا ۝ كُنْتُمْ صَرِيرِينَ ۝ فَاطْلُقُوا هُمُومَكُمْ فَخَفَوْنَ ۝
أَن لَّا يَدْخُلَهَا النَّيْمُ عَلَيْكُمْ نِسْكَيْنَ ۝ وَعَدُوا عَلَيَّ حَرْبًا قَدِيرِينَ ۝ فَلَمَّا
رَأَوْهَا قَالُوا إِنَّا لَأَصْأَلُونَ ۝ بَلْ عَنْ غُرُورٍ ۝ قَالُوا أَرْسَلَكُمْ أَرْسَالًا
لَّكِرًا لَا تَسْمَعُونَ ۝ قَالُوا لَيْسَ بِنَبَا إِلَّا كَمَا ظَلَمْتُمْ ۝ فَأَقْبَلَ
بَعْضُهُمْ عَلَى بَعْضٍ يَتْلَمُتُونَ ۝ قَالُوا إِنَّا نَبَا إِلَّا كَمَا ظَلَمْتُمْ ۝ عَنِ
رَبِّنَا أَن يَبْدُوَ لَنَا خَيْرًا مِنْهَا إِنَّا لَنَرِيكَ رَيْثُونَ ۝ كَذَلِكَ الْعَذَابُ وَلَمْ يَكُنْ
الْآخِرَ وَأَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ۝ إِنَّا لِلْمُؤْمِنِينَ عِنْدَ رَبِّهِمْ جَنَّاتُ النَّعِيمِ
۝ أَفَتَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ ۝ مَا لَكَ كَيْفَ تَحْكُمُونَ ۝ أَمْ
لَكَ كِتَابٌ فِيهِ تَدْرُسُونَ ۝ إِنَّا لَنَكْرِهُ لَكَ عَذَابًا ۝ أَمْ تَكْرَاهِينَ
عَلَيْنَا بِإِذْنِكَ إِلَٰهَ يَوْمِ الْقِيَامَةِ ۝ إِنَّا لَنَكْرَهُ لَكَ عَذَابًا ۝ سَلِّمُوا إِلَيْهِمْ
بِذَلِكَ زَعِيمٌ ۝ أَمْ لَهُمْ شُرَكَاءُ ظَلَمُوا أَيْسَرَ كَيْفَ يَمُنُّونَ أَنَّهُمْ مُصَدِّقُونَ
بِذَلِكَ زَعِيمٌ ۝ يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى الشُّعُورِ فَلَا يَسْطِيعُونَ

﴿We shall brand him﴾

This is the mark of the people of the Hell-fire; meaning, 'We will blacken his face on the Day of Judgment,' and the face has been referred to here as snout.

﴿يَا بَلَوْتُهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَتَوْا لِيَصْرُفُهَا مُصْبِحِينَ ۝ وَلَا يَسْتَوُونَ ۝ طَافَ عَلَيْهَا طَائِفٌ مِنْ رَبِّكَ وَهُمْ نَائِمُونَ ۝ فَأَصْبَحَتْ كَالصَّرِيمِ ۝ فَتَنَادُوا مُصْبِحِينَ ۝ أَنِ اغْدُوا عَلَيَّ حَرْبًا ۝ كُنْتُمْ صَرِيرِينَ ۝ فَاطْلُقُوا هُمُومَكُمْ فَخَفَوْنَ ۝ أَلَا يَدْخُلَهَا النَّيْمُ عَلَيْكُمْ نِسْكَيْنَ ۝ وَعَدُوا عَلَيَّ حَرْبًا قَدِيرِينَ ۝ فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَأَصْأَلُونَ ۝ بَلْ عَنْ غُرُورٍ ۝ قَالُوا أَرْسَلَكُمْ أَرْسَالًا لَّكِرًا لَا تَسْمَعُونَ ۝ قَالُوا لَيْسَ بِنَبَا إِلَّا كَمَا ظَلَمْتُمْ ۝ فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتْلَمُتُونَ ۝ قَالُوا إِنَّا نَبَا إِلَّا كَمَا ظَلَمْتُمْ ۝ عَنِ رَبِّنَا أَن يَبْدُوَ لَنَا خَيْرًا مِنْهَا إِنَّا لَنَرِيكَ رَيْثُونَ ۝ كَذَلِكَ الْعَذَابُ وَلَمْ يَكُنْ الْآخِرَ وَأَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ۝ إِنَّا لِلْمُؤْمِنِينَ عِنْدَ رَبِّهِمْ جَنَّاتُ النَّعِيمِ ۝ أَفَتَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ ۝ مَا لَكَ كَيْفَ تَحْكُمُونَ ۝ أَمْ لَكَ كِتَابٌ فِيهِ تَدْرُسُونَ ۝ إِنَّا لَنَكْرِهُ لَكَ عَذَابًا ۝ أَمْ تَكْرَاهِينَ عَلَيْنَا بِإِذْنِكَ إِلَٰهَ يَوْمِ الْقِيَامَةِ ۝ إِنَّا لَنَكْرَهُ لَكَ عَذَابًا ۝ سَلِّمُوا إِلَيْهِمْ بِذَلِكَ زَعِيمٌ ۝ أَمْ لَهُمْ شُرَكَاءُ ظَلَمُوا أَيْسَرَ كَيْفَ يَمُنُّونَ أَنَّهُمْ مُصَدِّقُونَ بِذَلِكَ زَعِيمٌ ۝ يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى الشُّعُورِ فَلَا يَسْطِيعُونَ﴾

أَرْسَلَكُمْ أَرْسَالًا لَّكِرًا لَا تَسْمَعُونَ ۝ قَالُوا لَيْسَ بِنَبَا إِلَّا كَمَا ظَلَمْتُمْ ۝ فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتْلَمُتُونَ ۝ قَالُوا إِنَّا نَبَا إِلَّا كَمَا ظَلَمْتُمْ ۝ عَنِ رَبِّنَا أَن يَبْدُوَ لَنَا خَيْرًا مِنْهَا إِنَّا لَنَرِيكَ رَيْثُونَ ۝ كَذَلِكَ الْعَذَابُ وَلَمْ يَكُنْ الْآخِرَ وَأَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ۝

﴿17. Verily, We have tried them as We tried the People of the Garden, when they swore to pluck the fruits in the morning.﴾

﴿18. Without (saying: "If Allah wills.")﴾

﴿19. Then there passed over it a Tā'if from your Lord while they were asleep.﴾

﴿20. So by the morning, it became like Aş-Şarīm.﴾

﴿21. Then they called out (one to another as soon) as the morning broke.﴾

﴿22. Saying: "Go to your tilth in the morning, if you would

pluck (the fruits).”﴾

﴿23. So they departed, and they were whispering :﴾

﴿24. “No poor person shall enter upon you into it today.”﴾

﴿25. And they went in the morning with Hard Qādirīn.﴾

﴿26. But when they saw it, they said: “Verily, we have gone astray.”﴾

﴿27. “Nay! Indeed we are deprived!”﴾

﴿28. The Awsaṭ among them said; “Did I not tell you, ‘Why do you not Tusabbihūn.’ ”﴾

﴿29. They said: “Glory to Our Lord! Verily, we have been wrongdoers.”﴾

﴿30. Then they turned one against another, blaming.﴾

﴿31. They said: “Woe to us! Verily, we were Ṭāghīn.”﴾

﴿32. “We hope that our Lord will give us in exchange better than it. Truly, we hope in our Lord.”﴾

﴿33. Such is the punishment, but truly, the punishment of the Hereafter is greater if they but knew.﴾

A Parable of the Removal of the Earnings of the Disbelievers

This is a parable that Allāh made of the behavior of the Quraysh disbelievers with the great mercy, and tremendous favors He granted them. The mercy and favor of sending of Muḥammad ﷺ to them. But they met him with denial, rejection and opposition. Therefore Allāh says,

﴿وَإِنَّا بَلَلْنَاهُمْ﴾

﴿Verily, We have tried them﴾ meaning, ‘We have tested them.’

﴿كَأَنَّا بَلَلْنَاهُمْ لَلَّوْاْ﴾

﴿as We tried the People of the Garden,﴾

This refers to a garden containing different types of fruits and vegetation.

﴿وَإِذْ أَقْسَمُوا لَصُرَّتْنَا مَعَهُ﴾

﴿when they swore to pluck the fruits of the (garden) in the morning,﴾

meaning, they vowed between themselves during the night that they would pluck the fruit of the garden in the morning so that poor and the beggars would not know what they were doing. In this way they would be able to keep its fruit for themselves and not give any of it in charity.

﴿لَا يَسْقُونَ﴾

«Without (saying: "If Allāh wills.")»

meaning their vow that they made. Therefore, Allāh broke their vow. He then said,

﴿طَلَأَ ثَلَاثَ لَيَالٍ مِنْ رَبِّكَ وَهُمْ نَائِمُونَ﴾

«Then there passed over it a Ṭā'if from your Lord while they were asleep.»

meaning, it was afflicted with some heavenly destruction.

﴿فَأَصْبَحَتْ كَالْعَسَرِ﴾

«So by the morning it became like Aṣ-Ṣarīm.»

Ibn 'Abbās said, "Like the dark night."^[1] Ath-Thawri and As-Suddi both said, "Like the crop when it is harvested withered and dry."

﴿فَنَادَوْا مُصْبِينَ﴾

«Then they called out (one to another as soon) as the morning broke.»

meaning, when it was (early) morning time they called each other so that they could go together to pick the harvest or cut it (its fruits). Then Allāh said,

﴿أَنْ أَتَدْعُوا عَلٰى حَرْثِكُمْ إِن كُمْ مُسْرِينَ﴾

«(Saying:) "Go to your tilth in the morning, if you would pluck (the fruits)."»

meaning, 'if you want to pluck your harvest fruit.'

﴿فَاطْلُقُوا وَهُمْ يَخْتَفُونَ﴾

«So they departed, and they were whispering:»

meaning, they spoke privately about what they were doing so

[1] Aṭ-Ṭabari 23:544.

that no one could hear what they were saying. Then Allāh, the All-Knower of secrets and private discussions, explained what they were saying in private. He said,

﴿فَاطْلُقُوا زُرَّ مَخْمُومُونَ ﴿١٤﴾ أَلَّا يَدْخُلَنَّ الْيَوْمَ عَلَيْكُمْ يَسِيرٌ ﴿١٥﴾﴾

﴿So they departed, and they were whispering: "No poor person shall enter upon you into it today."﴾

meaning, some of them said to others, "Do not allow any poor person to enter upon you in it (the garden) today." Allāh then said,

﴿وَعَدَا عَلَى حَرٍّ﴾

﴿And they went in the morning with *Hard*﴾ meaning, with strength and power.

﴿قَدِيرِينَ﴾

﴿*Qādirīn*﴾ meaning, they thought they had power to do what they claimed and what they were desiring.

﴿فَإِذَا رَأَوْا إِلًا سَاهُونَ﴾

﴿But when they saw it, they said: "Verily, we have gone astray."﴾ meaning, when they arrived at it and came upon it, and it was in the condition which Allāh changed from that luster, brilliance and abundance of fruit, to being black, gloomy and void of any benefit. They believed that they had been mistaken in the path they took in walking to it. This is why they said,

﴿إِلًا سَاهُونَ﴾

﴿*Verily, we have gone astray.*﴾ meaning, 'we have walked down a path other than the one we were seeking to reach it.' This was said by Ibn 'Abbās and others. Then they changed their minds and realized with certainty that it was actually the correct path. Then they said,

﴿نَايَ غَنٍّ مَرْمُومَةٍ﴾

﴿*Nay! Indeed we are deprived (of the fruits)!*﴾

meaning, 'nay, this is it, but we have no portion and no share (of harvest).'

﴿فَالْأَوَّلُ﴾

«The Awsaṭ among them said,» Ibn 'Abbās, Mujāhid, Sa'īd bin Jubayr, 'Ikrimah, Muḥammad bin Ka'b, Ar-Rabī' bin Anas, Aḍ-Ḍaḥḥāk and Qatādah all said, "This means the most just of them and the best of them."^[1]

﴿أَلَمْ أَقُلْ لَّكُمْ وَلَا تُسَبِّحُونَ﴾

«Did I not tell you, 'Why do you not Tusabbihūn?'»

Mujāhid, As-Suddi and Ibn Jurayj all said that,

﴿وَلَا تُسَبِّحُونَ﴾

«Why do you not Tusabbihūn?» this means "why do you not say, 'If Allāh wills?'"^[2] As-Suddi said, "Their making exception due to the will of Allāh in that time was by glorifying Allāh (*Tasbīḥ*)." Ibn Jarīr said, "It is a person's saying, 'If Allāh wills.'"^[3] It has also been said that it means that the best of them said to them, "Did I not tell you, why don't you glorify Allāh and thank Him for what He has given you and favored you with?"

﴿قَالُوا سُبْحَنَ رَبَّنَا إِنَّا كُنَّا ظَالِمِينَ﴾

«They said: "Glory to Our Lord! Verily, we have been wrongdoers."»

They became obedient when it was of no benefit to them, and they were remorseful and confessed when it was not of any use. Then they said,

﴿إِنَّا كُنَّا ظَالِمِينَ﴾ فَأَنبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَلَوْنَ

«"...Verily, we have been wrongdoers." Then they turned one against another, blaming.»

meaning, they started blaming each other for what they had resolved to do, preventing the poor people from receiving their right of the harvested fruit. Thus, their response to each other was only to confess their error and sin.

﴿قَالُوا يَوَيْلَا إِنَّا كُنَّا ظَالِمِينَ﴾

«They said: "Woe to us! Verily, we were Ṭāghīn."»

[1] Aṭ-Ṭabari 23:550.

[2] Aṭ-Ṭabari 23:551, and *Ad-Durr Al-Manthūr* 8:253.

[3] Aṭ-Ṭabari 23:550.

meaning, 'we have transgressed, trespassed, violated and exceeded the bounds until what this happened to us.'

﴿عَسَىٰ رَبُّنَا أَن يُبَدِّلَ مِنَّا إِلَٰهًا رَّحِيمًا﴾

«We hope that our Lord will give us in exchange better than it.
Truly, we hope in our Lord.»

It has been said, "They were hoping for something better in exchange in this life." It has also been said, "They were hoping for its reward in the abode of the Hereafter." And Allāh knows best. Some of the Salaf mentioned that these people were from Yemen. Sa'd bin Jubayr said, "They were from a village that was called Darawān which was six miles from Ṣan'ā' (in Yemen)." It has also been said, "They were from the people of Ethiopia whose father had left them this garden, and they were from the People of the Book. Their father used to handle the garden in a good way. Whatever he reaped from it he would put it back into the garden as it needed, and he would save some of it as food for his dependants for the year, and he would give away the excess in charity. Then, when he died, and his children inherited the garden they said, 'Verily, our father was foolish for giving some of this garden's harvest to the poor. If we prevent them from it, then we will have more.' So when they made up their minds to do this they were punished with what was contrary to their plan. Allāh took away all of what they possessed of wealth, gain and charity. Nothing remained for them." Allāh then says,

﴿كَذَٰلِكَ أَفْعَلُ﴾

«Such is the punishment,» meaning, such is the punishment of whoever opposes the command of Allāh, is stingy with what Allāh has given him and favored him with, withholds the right of the poor and needy, and responds to Allāh's blessings upon him with ungratefulness (or disbelief).

﴿وَلَعَلَّكَ الْآخِرَةُ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ﴾

«but truly, the punishment of the Hereafter is greater if they but knew.»

meaning, this is the punishment in this life, as you have heard, and the punishment of the Hereafter is even harder.

﴿إِنَّ لِلَّذِينَ هُمْ عَنْ رَبِّهِمْ جُنتُ النَّارِ أَتَجْعَلُ لِلَّذِينَ كَانُوا فِيهَا يَكْتُمُونَ ﴿٣٤﴾ مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٥﴾ لَكُمْ كَيْفَ يَوْمَ تُنْفَخُونَ ﴿٣٦﴾ إِنَّ لَكُمْ فِيهِ لَا تَحْزَنُونَ ﴿٣٧﴾ لَمْ يَكُنْ لَكُمْ عَلَيْهَا فَتْنَةٌ أَوْ يَوْمَ تُنْفَخُونَ إِنَّ لَكُمْ فِيهِ لَا تَحْزَنُونَ ﴿٣٨﴾ سَلَّمَ إِلَيْهِمْ يَوْمَ ذَلِكَ زَمِيمٌ ﴿٣٩﴾ أَمْ لَهُمْ شُرَكَاءُ تَتَّبَعُونَ ﴿٤٠﴾ يَوْمَ تَكُونُ السَّمَاءُ كَالْغَيْظِ الْمُنْتَفِطِ ﴿٤١﴾﴾

﴿34. Verily, for those who have Taqwā are Gardens of Delight with their Lord.﴾

﴿35. Shall We then treat the Muslims like the criminals?﴾

﴿36. What is the matter with you? How judge you?﴾

﴿37. Or have you a Book wherein you learn,﴾

﴿38. That you shall therein have all that you choose?﴾

﴿39. Or have you oaths from Us, lasting until the Day of Judgement, that yours will be what you judge?﴾

﴿40. Ask them, which of them will stand as surety for that!﴾

﴿41. Or have they "partners"? Then let them bring their "partners" if they are truthful!﴾

The Reward of Those Who have Taqwā and that They will not be treated like the Criminals

After Allāh mentions the situation of the people of the worldly garden and the wrath they suffered when they disobeyed Allāh and opposed His command, He then explains that whoever has Taqwā of Him, then they will have Gardens of Delight in the Hereafter that will never end. These Gardens will last forever and their pleasures will never cease. Allāh says,

﴿أَتَجْعَلُ لِلَّذِينَ كَانُوا فِيهَا يَكْتُمُونَ ﴿٣٤﴾﴾

﴿Shall We then treat the Muslims like the criminals?﴾

meaning, 'should We deal equally between them in terms of recompense?' Nay, by the Lord of the heaven and the earth, surely not! Thus, Allāh says,

﴿مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٥﴾﴾

﴿What is the matter with you? How do you judge?﴾

meaning, 'how can you think that?' Then He says,

﴿أَمْ لَكُمْ كَيْفَ يَوْمَ تُنْفَخُونَ ﴿٣٦﴾ إِنَّ لَكُمْ فِيهِ لَا تَحْزَنُونَ ﴿٣٧﴾﴾

«Or have you a Book wherein you learn that you shall therein have all that you choose?»

Allāh is saying in this, 'is there in your hands a Book that has been sent down from heaven that you study, memorize and pass on to each other, the latter generations conveying it from the generations of old? Do you have such a Book, containing definite laws, as you claim?'

﴿إِنْ لَكُمْ فِيهِ لَا مَعْقُولَةٌ ۖ أَمْ لَكُمْ أُسْتُ عَلَىٰ يَوْمٍ لَا تَعْلَمُونَ﴾

«That you shall therein have all that you choose? Or have you oaths from Us, lasting until the Day of Judgement, that yours will be what you judge?»

meaning, 'do you have covenants and confirmed agreements with Us?'

﴿إِنْ لَكُمْ لَّا تَعْلَمُونَ﴾

«that yours will be what you judge?» meaning, 'that you will attain all that you want and desire.'

﴿سَأَلَهُمُ اللَّهُ بِذَلِكَ زَيْمٌ ۖ﴾

«Ask them, which of them will stand as surety for that!» meaning, say to them, "Who is the sponsor to guarantee this?" Ibn 'Abbās said that it means, "Which of them will be a guarantor for that."^[1]

﴿أَمْ لَهُمْ شُرَكَاءُ﴾

«Or have they "partners"?» meaning, 'do they have idols and rivals gods (besides Allāh)?'

﴿فَيَأْتُوا بِشُرَكَائِهِمْ إِنْ كَانُوا سَوِيدٌ﴾

«Then let them bring their "partners" if they are truthful!»

﴿يَوْمَ يَكُنَّفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى الشُّجُورِ فَلَا يَسْتَجِيبُونَ ۖ خَشِيََةَ النَّارِ لَمْ تَكُنْ لَهُمْ رَهَقًا وَلَا وَدًّا كَانُوا يَدْعَوْنَ إِلَى الشُّجُورِ ثُمَّ سُلِّمَتْ لَهُمْ ۖ فَذَرَوْا وَنَ يَكُودُ بِهَا لِلْوَيْتِ مَسْتَدْبِطُهُمْ مِنْ حَيْثُ لَا يَسْلَمُونَ ۖ وَأَمَّا إِذْ كَذِبَ نَبِيُّهُمْ ۖ أَمْ فَتَأْتُهُمْ لَبِئًا فَهُمْ مِنْ مُقَرَّرٍ مُتَقَلِّبُونَ ۖ أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكِيدُونَ﴾

[1] At-Tabari 23:554.

442. The Day when the Shin shall be laid bare and they shall be called to prostrate themselves, but they shall not be able to do so.﴾

443. Their eyes will be cast down and ignominy will cover them; they used to be called to prostrate themselves, while they were.﴾

444. Then leave Me alone with whoever denies this narration. We shall punish them gradually from directions they perceive not.﴾

445. And I will grant them a respite. Verily, My plan is strong.﴾

446. Or is it that you ask them a wage, so that they are heavily burdened with debt?﴾

447. Or that the Unseen is in their hands, so that they can write it down?﴾

The Terror of the Day of Judgement

After Allāh mentions that those who have *Taqwā*, will have Gardens of Delight with their Lord, He explains when this will be, and its actual occurrence. He says,

﴿يَوْمَ يَكْفُفُ عَنْ سَائِي وَيَدْعُونَ إِلَى الشُّعْرِ لَا يَسْتَطِيعُونَ﴾

﴿The Day when the Shin shall be laid bare and they shall be called to prostrate themselves, but they shall not be able to do so.﴾

meaning, the Day of Judgement and the horrors, earthquakes, trials, tests and great matters that will occur during it.

Al-Bukhārī recorded that Abu Sa'īd Al-Khudrī said that he heard the Prophet ﷺ saying,

«يَكْفُفُ رَبُّنَا عَنْ سَائِي، فَيَسْجُدُ لَهُ كُلُّ مُؤْمِنٍ وَمُؤْمِنَةٍ، وَيَقِفُ مَنْ كَانَ يَسْجُدُ فِي الدُّنْيَا رِيَاءً وَشُغْمَةً، فَيَذْمَبُ لِسَجْدِهِ، يَتَعَوَّدُ ظَهْرُهُ طَبَقًا وَاحِدًا»

«Our Lord will reveal His Shin, and every believing male and female will prostrate to Him. The only people who will remain standing are those who prostrated in the worldly life only to be seen and heard (showing off). This type of person will try to prostrate at that time, but his back will made to be one stiff

plate (the bone will not bend or flex).»

This *Hadith* was recorded in the Two *Ṣaḥīḥs* and other books from different routes of transmission with various wordings. It is a long *Hadith* that is very popular.^[1]

Concerning Allāh's statement,

﴿خَنِيعةُ أَبْصَارِهِمْ رَمَقُهُمْ ذُلٌّ﴾

﴿*Their eyes will be cast down and ignominy will cover them;*﴾

means, in the final abode, due to their crimes and arrogance in the worldly life. Thus they will be punished with the opposite of what they did. When they were called to prostrate in the worldly life, they refused to do so even though they were healthy and secure. Therefore, they will be punished with the lack of ability to do so in the Hereafter. When the Almighty Lord makes Himself visible (before the believers), then the believers will fall down in prostration to Him, but no one of the disbelievers and hypocrites will be able to prostrate. rather, their backs will become one plate. Everytime one of them attempts to prostrate, he will bow his neck but will not be able to prostrate. This is just like in the life of this world, when these people were in opposition to what the believers were doing.

For Whoever denies the Qur'ān

Then Allāh says,

﴿تَذَرُنِي وَأَنْ يَكُونُ مِنِّي لَكِبٌ﴾

﴿*Then leave Me alone with such as belie this narration.*﴾

meaning, the Qur'ān. This is a sever threat which means, 'leave Me alone with this person; I know about him and how I will gradually punish him and increase him in his falsehood. I am giving him respite for a while, then I will seize him with a mighty and powerful punishment.' Thus, Allāh says,

﴿سَنَكْفِيهِمْ مِنْ حَيْثُ لَا يَسْلَمُونَ﴾

﴿*We shall punish them gradually from directions they perceive not.*﴾

meaning, and they will not even be aware of it. Rather, they

[1] *Faḥḥ Al-Bārī* 8:531, 532, and *Muslim* 1:167.

will believe that it is a noble blessing from Allāh, but really the same matter is actually a form of humiliation (for them). This is similar to Allāh's statement,

﴿أَتَسْتَبِينَ أَتَا تُدْمِرُونَ مِنْ ثَمَرِهِمْ وَمِنْ عَمَلِهِمْ قُلُوبُهُمْ غَفَلَتْ فَعَلُوا لِيِئَابَ الْإِنسَانِ﴾

«Do they think that in wealth and children with which We expand them, We hasten unto them with good things. Nay, but they perceive not.» (23:55,56)

Allāh also said,

﴿فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّى إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِنَّا هُمْ قَتِيلُونَ﴾

«So, when they forgot that which they had been reminded, We opened for them the gates of everything, until in the midst of their enjoyment in that which they were given, all of a sudden, We punished them, and lo! They were plunged into destruction with deep regrets and sorrows.»

Therefore, Allāh says here,

﴿وَأَنِّي لَهُمْ لَئِيْمٌ﴾

«And I will grant them a respite. Verily, My plan is strong.» meaning, 'I will delay them, give them respite and extend their time. Yet, this is My plan, and My plot against them.' Thus, Allāh says,

﴿إِنِّي كَاشِيٌ﴾

«Verily, My plan is strong.»

meaning, 'great against whoever opposes My command, rejects My Messengers and dares to disobey Me.'

In the Two *Ṣaḥīḥs* it is recorded from the Messenger of Allāh ﷺ that he said,

﴿إِنَّ اللَّهَ تَعَالَى لَيَنْطَلِي لِلظَّالِمِ حَتَّى إِذَا أَخَذَهُ لَمْ يَفْلِتْهُ﴾

«Verily Allāh the Exalted gives respite to the wrongdoer until He seizes him and he will not be able to escape Him.»

Then he recited,

﴿وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرْآنَ مِنْ رَبِّهِ عَلَيْهِ إِذَا أَخَذَهُ أَهْمٌ شَدِيدٌ﴾

449. Had not a grace from his Lord reached him, he would indeed have been (left in the stomach of the fish, but We forgave him), so he was cast off on the naked shore, while he was to be blamed.﴾

450. Then his Lord chose him and made him of the righteous.﴾

451. And verily, those who disbelieve would almost make you slip with their eyes (through hatred) when they hear the Reminder (the Qur'ān), and they say: "Verily, he is a madman!"﴾

452. But it is nothing else than a Reminder to all the creatures (Ālamīn).﴾

The Command to be Patient and to refrain from being Hasty like Yūnus was

Allāh says,

﴿تَتَذَكَّرُ﴾

﴿So wait with patience﴾ 'O Muḥammad, persevere against the harm your people cause you and their rejection. For verily, Allāh will give you authority over them, and make the final victory for you and your followers in this life and the Hereafter.'

﴿وَلَا تَكُنْ كَصَاحِبِ النَّهْثِ﴾

﴿and be not like the Companion of the Fish﴾

meaning, Dhun-Nūn, who was Yūnus bin Mattā, when he went off angry with his people. Various things happened to him, such as riding on a ship at sea, being swallowed by a (large) fish, the fish carrying him off into the ocean, being in the darkness and depth of the sea and hearing the sea's and its dwellers glorification of the Most High, the Most Able (Allāh). For He (Allāh) is the One Whose execution of divine decree cannot be resisted. After all of this, he (Yūnus) called out from the layers of darkness,

﴿أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ﴾

﴿"That none has the right to be worshipped but You (O Allāh), Glorified (and Exalted) are You! Truly, I have been of the wrongdoers."﴾ (21:87)

Then Allāh said concerning him,

﴿فَاسْتَجَبْنَا لَهُ وَجَعَلْنَاهُ مِنَ الْغَنَىٰ وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ﴾

«So We answered his call, and delivered him from the distress. And thus We do deliver the believers.» (21:88)

Allāh also says,

﴿وَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ ﴿٣٧﴾ لَئِذَا فِي بَطْنِهِ إِنْ يَوْمَ يُنْعَمُونَ﴾

«Had he not been of them who glorify Allāh, he would have indeed remained inside its belly (the fish) till the Day when they are resurrected.» (37:143,144)

So here (in this Sūrah), Allāh says,

﴿إِذْ نَادَىٰ وَهُوَ مَكْزُومٌ﴾

«when he cried out (to Us) while he was Makzūm.»

Ibn ‘Abbās, Mujāhid and As-Suddi, all said, “while he was distressed.”^[1] Then Allāh goes on to say,

﴿فَاجْتَبَاهُ رَبُّهُ فَجَعَلَهُ مِنَ السَّالِحِينَ﴾

«Then his Lord chose him and made him of the righteous.»

Imām Aḥmad recorded from ‘Abdullāh that the Messenger of Allāh ﷺ said,

«لَا يَنْبَغِي لِأَحَدٍ أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى»

«It is not befitting for anyone to say that I am better than Yūnus bin Mattā.»^[2]

Al-Bukhārī recorded this *Hadīth*^[3] and it is in the Two *Ṣaḥīḥs* reported from Abu Hurayrah.^[4]

Concerning Allāh’s statement,

﴿وَلَا يَكْفُرُ الْإِنْسَانُ بِمَا كَذَّبَ بِتِلْكَ الْأَيََّاتِ﴾

«And verily, those who disbelieve would almost make you slip with their eyes»

Ibn ‘Abbās, Mujāhid and others have said,

[1] Aṭ-Ṭabari 23:563.

[2] Aḥmad 1:390.

[3] *Faṭḥ Al-Bāri* 6:519.

[4] *Faṭḥ Al-Bāri* 8:144, and Muslim 4:1846.

﴿لِيُرْسِلَنَّ﴾

﴿would make you slip﴾ "In order to have some effect on you."^[1]

﴿بِأَسْوَغٍ﴾

﴿with their eyes﴾ meaning, 'they will affect you by looking at you with their eyes (i.e., the evil eye).' This means 'they are jealous of you due to their hatred of you, and were it not for Allāh's protection of you, defending you against them (then their evil eye would harm you).'

The Effect of the Evil Eye is Real

In this *Āyah* is a proof that the effect of the evil eye and its affliction by the command of Allāh is real. Many *Ḥadīths* have been reported concerning this through numerous routes of transmission.

The Ḥadīth of Buraydah bin Al-Ḥuṣayb

Abu 'Abdullāh bin Mājah recorded from Buraydah bin Al-Ḥuṣayb that the Messenger of Allāh ﷺ said,

«لَا رُقْيَةَ إِلَّا بِرُغَيْنٍ أَوْ حَنْقَةٍ»

'There is no Ruqyah^[2] except to cure the evil eye and the sting.'^[3]

This is how Ibn Mājah recorded this *Ḥadīth*. Imām Muslim also recorded this *Ḥadīth* in his *Ṣaḥīḥ* on the authority of Buraydah himself, but he did not attribute it to the Prophet ﷺ. There is a story concerning this incident (as reported by Buraydah in *Ṣaḥīḥ* Muslim),^[4] and At-Tirmidhi recorded the *Ḥadīth* in this manner (like Muslim's version).^[5] This *Ḥadīth* has also been recorded by Imām Al-Bukhārī, Abu Dāwud and At-Tirmidhi on the authority of 'Imrān bin Ḥuṣayn, however, he did not attribute it to the Prophet ﷺ. 'Imrān's wording is,

[1] At-Ṭabari 23:564,565.

[2] Prayer formula for healing.

[3] Ibn Mājah 2:1161.

[4] Muslim 1:199.

[5] *Tuhfat Al-Aḥwadhī* 6:217.

«لَا رُقْيَةَ إِلَّا مِنْ عَيْنٍ أَوْ حَمِيَّةٍ»

«There is no Ruqyah except to cure the evil eye and the sting.»^[1]

Muslim recorded in his *Ṣaḥīḥ* from Ibn 'Abbās that the Prophet ﷺ said,

«الْعَيْنُ حَقٌّ وَلَوْ كَانَ شَيْءٌ سَابَقَ الْقَدَرَ سَبَقَتْ الْعَيْنُ وَإِذَا اسْتُغْسِلْتُمْ فَأَغْسِلُوا»

«The evil eye is real. If anything were to overtake the divine decree (and change it), then it would be the evil eye. And if you perform Ghusl (to remove the evil eye) then wash well.»^[2]

Muslim was alone in recording this *Ḥadīth*, as Al-Bukhārī did not mention it. It is reported from Ibn 'Abbās that he said, «The Messenger of Allāh ﷺ used to invoke Allāh's protection for Al-Ḥasan and Al-Ḥusayn (his grandsons) by saying,

«أَعِيذُكُمَا بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ عَيْنٍ لَامَةٍ»

«I seek protection for you two by the perfect Words of Allāh from every Shayṭān, and dangerous creature, and from every eye that is evil.»

Then he would say:

«مَكَدًا كَانَ إِبْرَاهِيمُ يُعَوِّذُ إِسْحَاقَ وَإِسْمَاعِيلَ عَلَيْهِمَا السَّلَامُ»

«Thus, did Ibrāhīm used to seek protection for Ishāq and Ismā'īl (his sons).»

This *Ḥadīth* was recorded by Al-Bukhārī and the *Sunan* compilers.^[3]

The Ḥadīth of Abu Umāmah As'ad bin Sahl bin Ḥunayf

Ibn Mājah recorded from Abu Umamah As'ad bin Sahl bin Ḥunayf that 'Amir bin Rabī'ah passed by Sahl bin Ḥunayf while he was bathing and he said, «I haven't seen the skin of a beautiful virgin girl nicer than this that I see today (i.e.,

[1] *Fath Al-Bāri* 10:163, *Abu Dāwud* 4:213, and *Tuhfat Al-Aḥwadhī* 6:217.

[2] *Muslim* 4:1719.

[3] *Fath Al-Bāri* 6:470, *Abu Dāwud* 5:104, *Tuhfat Al-Aḥwadhī* 6:220, *An-Nasā'ī in Al-Kubrā* 6:250, and *Ibn Mājah* 2:1164.

commenting on how nice Sahl's skin was)." So he did not leave before he (Sahl) fell down on the ground. So he was brought to the Messenger of Allāh ﷺ and it was said to him (the Prophet ﷺ) that Sahl had been afflicted by a seizure. The Prophet ﷺ then said,

«مَنْ تَتَّبِعُونَ بِهِ؟»

«Who do you blame (or hold responsible) for this?»

The people replied, "Āmir bin Rabī'ah." Then the Prophet ﷺ said,

«عَلَامَ يَقْتُلُ أَخَاهُ؟ إِذَا رَأَى أَحَدَكُمْ مِنْ أَخِيهِ مَا يُغْنِيهِ فَلْيَدْعُ لَهُ بِالْبَرَكَاتِ»

«Would one of you knowingly kill his brother? If one of you sees something of his brother that he likes, then let him supplicate for blessings for him.»

Then the Prophet ﷺ called for some water and he commanded 'Āmir to perform *Wuḍu'* with the water. So he washed his face, his hands up to his two elbows, his two knees, and the inside of his *Izār*. Then the Prophet ﷺ commanded him to pour the water over Sahl. Sufyān said that Ma'mar related from Az-Zuhri that he said, "The Prophet ﷺ ordered him to turn the water pot over (empty its contents over) him (Sahl) from behind him."^[1] An-Nasā'ī recorded this *Hadīth* through different routes from Abu Umāmah with the wording, "And he turned the pot over pouring its contents over him (Sahl) from behind him."^[2]

The *Hadīth* of Abu Sa'īd Al-Khudri

Ibn Mājah recorded that Abu Sa'īd Al-Khudri said, "The Messenger of Allāh ﷺ used to seek refuge from the evil eye of the *Jinns* and the evil eye of humans. Then when the *Mu'awwidhatān*^[3] were revealed, he used them (for seeking protection) and abandoned everything else."^[4]

This was recorded by At-Tirmidhi, and An-Nasā'ī. At-Tirmidhi said, "*Ḥasan*."^[5]

[1] *Sunan Ibn Mājah* no. 3509.

[2] An-Nasā'ī in *Al-Kubrā* no. 7617-7619.

[3] *Sūrat Al-Falāq* (113) and *Sūrat An-Nās* (114).

[4] Ibn Mājah 2:1161.

[5] *Tuhfat Al-Aḥwadhī* 6:218, and An-Nasā'ī 8:271.

Another Ḥadīth from Abu Sa'īd

Imām Aḥmad recorded from Abu Sa'īd that Jibrīl came to the Prophet ﷺ and said, "O Muḥammad, are you suffering from any ailment?" The Prophet ﷺ said,

«نَعَمْ»

«Yes». Then Jibrīl said,

«بِاسْمِ اللَّهِ أَرْفِقُكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، وَمِنْ شَرِّ كُلِّ نَفْسٍ وَغَيْنٍ تُشْنِيكَ، وَاللَّهُ يَشْفِيكَ، بِاسْمِ اللَّهِ أَرْفِقُكَ»

«In the Name of Allāh I pray over you for healing (Ruqyah), from everything that bothers you, from the evil of every soul and every evil eye that hates you, may Allāh cure you, in the Name of Allāh I pray over you for healing.»^[1]

This Ḥadīth has been recorded by Muslim and the Sunan compilers except for Abu Dāwūd.^[2]

Imām Aḥmad also recorded from Abu Sa'īd or Jābir bin 'Abdullāh that the Messenger of Allāh ﷺ was bothered by some illness, and Jibrīl came to him and said,

«بِاسْمِ اللَّهِ أَرْفِقُكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، مِنْ كُلِّ حَاسِدٍ وَغَيْنٍ، اللَّهُ يَشْفِيكَ»

«In the Name of Allāh I pray over you for healing (Ruqyah), from everything that bothers you, from every envious person and evil eye, may Allāh cure you.»^[3]

The Ḥadīth of Abu Hurayrah

Imām Aḥmad recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«إِنَّ الْعَيْنَ حَقٌّ»

«Verily the evil eye is real.»^[4]

Both Al-Bukhārī and Muslim recorded this Ḥadīth as well.^[5]

[1] Aḥmad 3:28, 56.

[2] Muslim 4:1718, *Tuhfat Al-Aḥwadhī* 4:46, and An-Nasā'ī in *Al-Kubrā* 6:249, and Ibn Mājah 2:1164.

[3] Aḥmad 3:58, 75.

[4] Aḥmad 2:319.

[5] *Fath Al-Bārī* 10:213, and Muslim 4:1719.

Ibn Mājah recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«الْعَيْنُ حَقٌّ»

«The evil eye is real.»^[1]

Ibn Mājah was alone in recording this *Ḥadīth*.

The *Ḥadīth* of Asmā' bint 'Umayy

Imām Aḥmad recorded from 'Ubayd bin Rifā'ah Az-Zuraqi that Asmā' said, "O Messenger of Allāh! Verily, Bani Ja'far are afflicted with the evil eye; should I seek to have *Ruqyah*?" The Prophet ﷺ replied,

«نَعَمْ فَلَوْ كَانَ شَيْءٌ يَسْبِقُ الْقَدَرَ لَسَبَقَهُ الْعَيْنُ»

«Yes, for if anything could overcome the divine decree, it would be the evil eye.»^[2]

This *Ḥadīth* has been recorded like this by At-Tirmidhi, Ibn Mājah,^[3] and An-Nasā'ī. At-Tirmidhi said concerning it, "*Ḥasan Ṣaḥīḥ*."^[4]

The *Ḥadīth* of 'Ā'ishah

Ibn Mājah recorded from 'Ā'ishah, may Allāh be pleased with her, that the Messenger of Allāh ﷺ ordered her to have *Ruqyah* performed as a cure against the evil eye.^[5] This was reported by Al-Bukhārī and Muslim.^[6]

The *Ḥadīth* of Sahl bin Hunayf

Imām Aḥmad recorded from Abu Umāmah bin Sahl bin Hunayf that his father informed him that the Messenger of Allāh ﷺ went out on a journey in the direction of Makkah and they (the Companions) accompanied him until they came to the valley of Kharrār from Al-Juhfah. They stopped there and

[1] Ibn Mājah 2:1159.

[2] Aḥmad 6:438.

[3] *Tuhfat Al-Aḥwadhi* 6:219, and Ibn Mājah 2:1160.

[4] *Tuhfat Al-Aḥwadhi* 6:220.

[5] Ibn Mājah 2:1161.

[6] *Fath Al-Bārī* 10:210, and Muslim 4:1725.

Sahl took a bath. He (Sahl) was a white man, with a handsome body and nice skin. So the brother of Bani 'Ādi bin Ka'b, 'Āmir bin Rabī'ah looked at Sahl while he bathed and he said, "I haven't seen the skin of a beautiful virgin girl nicer than this that I see today." Then Sahl suddenly had a seizure and fell to the ground. So he (Sahl) was brought to the Messenger of Allāh ﷺ and it was said to him, "O Messenger of Allāh! Can you do anything for Sahl? By Allāh, he has not lifted his head nor has he regained consciousness." The Prophet ﷺ then said,

«قُلْ تَتَّبِعُونِ فَيَوْمَ مِنْ أَحَدِكُمْ؟»

«Do you all blame (or hold responsible) anyone for what has happened to him?»

They said, "Āmir bin Rabī'ah looked at him." So the Prophet ﷺ called 'Āmir and he was very angry with him. He said,

«عَلَامَ يَقْتُلُ أَحَدُكُمْ أَخَاهُ، هَلَا إِذَا رَأَيْتَ مَا يُعْجِبُكَ بَرَكْتَ؟»

«Would one of you knowingly kill his brother? Why don't you ask Allāh to bless your brother when you see something (of him) that you like?»

Then the Prophet ﷺ said,

«اغْتَسِلْ لَهُ»

«Bathe for him.»

So he (Āmir) washed his face, his hands, his elbows, his knees, his feet and the inside of his *Izār* (waist wrapper) in a drinking vessel. Then that water was poured over him (Sahl). A man poured it over Sahl's head and his back from behind him, then the container was turned upside down and emptied behind him. This was done, and afterwards Sahl recovered and left with the people having nothing wrong with him.^[1]

The Ḥadīth of 'Āmir bin Rabī'ah

Imām Aḥmad recorded in his *Musnad* that 'Ubaydullāh bin 'Āmir said, "Āmir bin Rabī'ah and Sahl bin Ḥanayf went off together intending to bathe. So they went about their business

[1] Aḥmad 3:486.

using coverings (to cover their nakedness). So 'Āmir removed a cloak of wool that he (Sahl) was using to conceal himself. He ('Āmir) said, 'I looked at him and my eye fell upon him while he was pouring water on himself bathing. Then I heard a loud splash in the water coming from where he was. So I went to him, and I called him three times, but he did not answer me. So I went to the Prophet ﷺ and informed him. Then, the Prophet ﷺ came walking, and he was wading in the water. I can still picture the whiteness of his shins. When he came to Sahl (who was unconscious), he hit him on his chest with his hand and said,

«اللَّهُمَّ اضْرِبْ عَنْهُ حَرًّا وَمَا وَصَّيَهَا»

«O Allāh! Remove from him its heat, its cold and its pain.»

He (Sahl) then stood up, and Allāh's Messenger ﷺ said,

«إِذَا رَأَى أَحَدُكُمْ مِنْ أَخِيهِ، أَوْ مِنْ نَفْسِهِ، أَوْ مِنْ مَالِهِ مَا يُعْجِبُهُ، فَلْيَبْتَغِ بِكَ فَإِنَّ الْعَيْنَ حَقٌّ»

«If one of you sees in his brother, or himself, or his wealth that which pleases him, then he should ask Allāh to bless it, for verily, the evil eye is real.»^[1]

The Accusation of the Disbelievers and the Reply to Them

Allāh says,

﴿وَقَالُوا إِنَّهُ لَمَجْنُونٌ﴾

«and they say: "Verily, he is a madman!"»

meaning, they cut at him with their eyes and attack him with their tongues saying, "Verily, he is a madman." They say this because he came with the Qur'ān. Allāh then says,

﴿وَمَا مَرَّ إِلَّا بِذِكْرِ الْفَصِيلِ﴾

«But it is nothing else but a Reminder to all the creatures ('Ālamīn).»

This is the end of the explanation (Tafsīr) of Sūrah Nūn (or Al-Qalam), and all praise and blessing belong to Allāh.

[1] Aḥmad 3:447.

The Tafsīr of Sūrat Al-Hāqqah (Chapter - 69)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿الْحَاقَّةُ﴾ ١ مَا الْحَاقَّةُ ٢ وَمَا أَدْرَاكَ مَا الْحَاقَّةُ ٣ كَذَّبَتْ ثَمُودُ بِطَغْوَاهُ ٤ إِذْ قَالَ لَهُمُ ٥
 فَأَمْلِكُوا بِالْمُصَافِيَةِ ٦ وَمَا أَدْرَاكَ مَا الْمُصَافِيَةُ ٧ فَجَاءَهَا مَسَرَّحَاتُ خَيْلٍ ٨
 وَكُنُيَّةُ إِنَاءٍ ٩ فَرَى الْقَوْمُ فِيهَا صُرُفًا فَهُمْ أَغْبَارُ ١٠ فَخَلَّ عَاوِيَةُ ١١ قَدْ رَأَى لَهُمْ يَوْمَ ١٢
 يَأْتِيهِمْ ١٣ وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ وَالْمُؤَيَّدَاتُ ١٤ الْخَالِيَةُ ١٥ فَفَعَلَ رَسُولُ رَبِّهِمْ ١٦ فَعَنَّمْ لَعْنَةً ١٧
 رَابِعَةً ١٨ إِنْ لَمْ يَلْعَنُوا أَلَا يَلْعَنُ اللَّهُ مَنَافِكُ ١٩ وَالْمُؤَيَّدَاتُ ٢٠ لِيَجْعَلَ لَكُمْ تَذَكُّرًا ٢١ وَجَاءَ أَذَى ٢٢ وَجَاءَ ٢٣

- ﴿1. Al-Hāqqah!﴾
- ﴿2. What is Al-Hāqqah?﴾
- ﴿3. And what will make you know what Al-Hāqqah is?﴾
- ﴿4. Thamūd and 'Ād denied the Qāri'ah!﴾
- ﴿5. As for Thamūd, they were destroyed by the Tāghiyah!﴾
- ﴿6. And as for 'Ād, they were destroyed by a wind, Ṣarṣar 'Āṭiyah!﴾
- ﴿7. Which Allāh imposed on them for seven nights and eight days Ḥusūm, so that you could see men lying toppled, as if they were trunks of date palms, Khāwiyah!﴾
- ﴿8. Do you see any remnants of them?﴾
- ﴿9. And Fir'aun, and those before him, and the cities overthrown committed Al-Khaṭi'āh.﴾
- ﴿10. And they disobeyed their Lord's Messenger, so He seized them with a punishment that was Rābiyah.﴾
- ﴿11. Verily, when the water rose beyond its limits, We carried you in the ship.﴾
- ﴿12. That We might make it an admonition for you and that it

might be retained by the retaining ears.﴾

Warning concerning the Greatness of the Day of Judgement

Al-Hāqqah is one of the names of the Day of Judgement, because during it the promise and the threat will inevitably occur. Due to this, Allāh has declared the greatness of this matter. So He says,

﴿وَمَا أَدْرِىأَنَّا لَمَالِكٌ﴾

﴿And what will make you know what Al-Hāqqah is?﴾

Mention of the Destruction of the Nations

Then Allāh mentions the destruction of the nations that denied the Resurrection. He says,

﴿ثُمَّ نَبْلُؤُهَا نُوبًا ۖ وَنَنْفِئُهَا نَفِيًّا ۚ

﴿As for Thamūd, they were destroyed by the Ṭāghiyah!﴾

It is the cry which will silence them, and the quake that will silence them. Qatādah said similar to this when he said, "Aṭ-Ṭāghiyah is the shout."¹¹ Mujāhid said, "Aṭ-Ṭāghiyah means the sins." This was also said by Ar-Rabī' bin Anas and bin Zayd. They said that it means transgression. After mentioning this, Ibn Zayd recited the following Āyāt as proof for his statement,

﴿كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا ۖ﴾

﴿Thamūd denied through their transgression.﴾

Then Allāh says,

﴿وَلَمَّا عَادَ فَاطَمَكُمُ الْيُسُفُفُ ۚ﴾

﴿And as for 'Ād, they were destroyed by a wind Sarṣar﴾

meaning, a cold wind. Qatādah, As-Suddi, Ar-Rabī' bin Anas and Ath-Thawri all said about,

﴿يَتِيمٌ﴾

﴿Āṭiyah﴾

"This means severe blowing of the wind." Qatādah said, "It

¹¹ Aṭ-Ṭabari 23:571.

blew fiercely upon them until it pierced their hearts."^[1] Ad-Ḍaḥḥāk said,

﴿سَرَّسَر﴾

﴿Sarṣar﴾ "This means cold, and

﴿غَايَرُ﴾

﴿Āṭiyah﴾ means, it blew fiercely upon them without any mercy or blessing."^[2] 'Alī and others said, "It blew fiercely upon their stored harvest until it was brought out worthless."^[3]

﴿سَخَّرَهَا عَلَيْهِمْ﴾

﴿Which Allāh imposed on them﴾ meaning, He made it overpower them.

﴿سَبْعَ لَيَالٍ وَثَمَانِيَةَ أَيَّامٍ حُسُومًا﴾

﴿for seven nights and eight days Ḥusūm,﴾ Ḥusūm means, complete, successive and unfortunately evil. Ibn Mas'ūd, Ibn 'Abbās, Mujāhid, 'Ikrimah, Ath-Thawri and others all said, "Ḥusūm means in succession."^[4] It has been reported that 'Ikrimah and Ar-Rabī' bin Khuthaym both said, "It means it was unfortunately evil upon them." This is similar to Allāh's statement,

﴿فِي أَيَّامٍ مِّنْسَانَ﴾

﴿in days of calamity﴾ (41:16)

It has been said that it is that which people now call *A'jāz* (apparently used to mean evil devastation). It seems as though the people took this term from Allāh's statement,

﴿تَرَى الْقَوْمَ فِيهَا سَرْعًا نَّكَثًا أَعْيَانُ خَلْعًا يَّوِيهِ﴾

﴿so that you could see the people lying toppled, as if they were A'jāz (trunks) of date palms, Khāwīyah!﴾

Ibn 'Abbās said about,

﴿خَاوِيَةً﴾

[1] At-Ṭabari 23:572.

[2] At-Ṭabari 23:572.

[3] At-Ṭabari 23:572.

[4] At-Ṭabari 23:573, 574.

﴿Khāwiyah﴾

"It means ruined." Others besides him said, "It means dilapidated." This means that the wind would cause one of them (palm tree) to hit the ground, and it will fall down dead on his head. Then his head would shatter and it would remain a lifeless corpse as if it were without branches, motionless. It has been confirmed in the Two Ṣaḥīḥs that the Messenger of Allāh ﷺ said,

«نَصْرْتُ بِالصَّبَا وَأُفْلِكَتْ عَادَ بِالدَّبُورِ»

«I was helped by an easterly wind and the people of 'Ād were destroyed by a westerly wind.»⁽¹⁾

﴿فَهَلْ رَزَا لَهُمْ مِنْ آلِكَوْنٍ﴾

﴿Do you see any remnants of them?﴾

meaning, 'do you find any one of them left or anyone who even attributes himself to being from them?' Rather they are all gone, right down to the last of them, and Allāh did not make for them any successors.

Then Allāh says,

﴿وَبِعَادِ بْنِ قُلُومٍ﴾

﴿And Fir'awn and those before him committed (sin)﴾ This has been recited with a *Kasrah* under the letter *Qāf* (in the word *Qabalahu*, as *Qiblahu*), which changes the meaning to those who were with him in his time, and they were his followers who were disbelieving Coptic people. Others recited it with a *Fathah* over the letter *Qāf* (as the word *Qablahu*), which means those nations before him who were similar to him. Concerning Allāh's statement,

﴿وَالْمُتَكِبِّينَ﴾

﴿the overthrown cities﴾ those nations that rejected their Messengers.

﴿بِالْخَافِيْنَ﴾

﴿committed Al-Khāṭi'ah.﴾ Al-Khāṭi'ah means their rejection of what Allāh revealed. Ar-Rabī' said,

⁽¹⁾ Muslim 2:617.

﴿بِأَعْيُنِنَا﴾

﴿committed Al-Khāfi'ah.﴾

"This means disobedience." Mujāhid said, "They committed errors."^[1] Thus, Allāh says,

﴿فَمَعُوا رَسُولَ رَبِّهِمْ﴾

﴿And they disobeyed their Lord's Messenger,﴾

meaning they were all of the same type, they all denied the Messenger of Allāh who was sent to them. As Allāh says,

﴿كُلٌّ كَذَّبَ الرُّسُلَ كَذَّبَ لِقَاءِ رَعِيْدٍ﴾

﴿Everyone of them denied the Messengers, so My threat took effect.﴾

So whoever denies a Messenger, then verily, he denies all of the Messengers. This is as Allāh says,

﴿كَذَّبَتْ قَوْمُ نُوحٍ الرُّسُلَ﴾

﴿The people of Nūh belied the Messengers﴾

﴿كَذَّبَتْ عَادُ الرُّسُلَ﴾

﴿'Ād belied the Messengers.﴾

﴿كَذَّبَتْ ثَمُودُ الرُّسُلَ﴾

﴿Thamūd belied the Messengers.﴾

However, only one Messenger came to every nation. Thus, Allāh says here,

﴿فَمَعُوا رَسُولَ رَبِّهِمْ فَكَذَّبَهُمْ فَكَذَّبَهُمْ فَكَذَّبَهُمْ﴾

﴿And they disobeyed their Lord's Messenger, so He seized them with a punishment that was Rābiyah.﴾

Rābiyah means, great, severe and painful. Mujāhid said, "Rābiyah means severe."^[2] As-Suddi said, "It means destructive."

^[1] Aṭ-Ṭabari 23:576.

^[2] Aṭ-Ṭabari 23:577.

A Reminder about the Blessing of the Ship

Then, Allāh says,

﴿إِنَّا لَمَّا رَفَعْنَا الْوَادِيَ﴾

﴿Verily, when the water rose beyond its limits,﴾

meaning, it rose up over its shores by the leave of Allāh and it overcame all that existed. Ibn 'Abbās and others said, "The water rising beyond its boundary means it increased abundantly."^[1] This happened due to the supplication of Nūḥ against his people when they denied him, opposed him and worshipped other than Allāh.

Therefore, Allāh answered his supplication and the people of the earth were covered with the flood except for those who were with Nūḥ in the ship. Thus, are humans all from the loins of Nūḥ and his progeny. For this reason Allāh reminds humanity of His blessing,

﴿إِنَّا لَمَّا رَفَعْنَا الْوَادِيَ حَمَلْنَاكُمْ فِي الْفُلِ﴾

﴿Verily, when the water rose beyond its limits, We carried you in the ship.﴾

meaning, a ship running along upon the surface of the water.

﴿لِنَجْعَلَهَا لَكُمْ تَذْكُرًا﴾

﴿That We might make it an admonition for you﴾

The pronoun "it" here refers to the species of the object (ships) due to the general meaning alluding to this. Thus, the meaning is, 'We caused its type of creation (ships) to remain (in the earth) for you, so that you ride upon the currents of the water in the seas.' This is as Allāh says,

﴿وَجَعَلْنَا لَكُمْ فِي الْفُلِكِ وَالْأَنْعَامِ مَا تَرْكَبُونَ﴾ ﴿١٢﴾ لِيَتَذَكَّرُوا بِفَضْلِ رَبِّكَ إِذَا اسْتَوَيْتُمْ عَلَيْهِمْ﴾

﴿and has appointed for you ships and cattle on which you ride; In order that you may mount on their backs, and then may remember the favor of your Lord when you mount thereon﴾ (43:12,13)

[1] At-Tabari 23:577.

And Allāh said,

﴿وَمَا يَكُونُ لَكُمْ أَنْ يَخْلُقَ مَا يَشَاءُ مَا يَكُونُ لَكُمْ﴾

﴿And an Āyah for them is that We bore their offspring in the laden ship. And We have created for them of the like thereunto, on which they ride.﴾ (36:41,42)

Qatādah said, "Allāh caused this ship to remain until the first people of this Ummah saw it."^[1] However, the first view (that it refers to all ships in general) is the most apparent. Allāh continues saying,

﴿وَمَا يَكُونُ لَكُمْ أَنْ يَخْلُقَ مَا يَشَاءُ مَا يَكُونُ لَكُمْ﴾

﴿and that it might be retained by the retaining ears.﴾

meaning, that a receptive ear may understand and reflect upon this bounty. Ibn 'Abbās said, "This means an ear that is retentive and hearing."^[2] Qatādah said,

﴿وَمَا يَكُونُ لَكُمْ أَنْ يَخْلُقَ مَا يَشَاءُ مَا يَكُونُ لَكُمْ﴾

﴿by the retaining ears.﴾ means, "An ear that Allāh gives intelligence, so it benefits by what it hears from Allāh's Book." Aḍ-Ḍaḥḥāk said,

﴿وَمَا يَكُونُ لَكُمْ أَنْ يَخْلُقَ مَا يَشَاءُ مَا يَكُونُ لَكُمْ﴾

﴿and that it might be retained by the retaining ears.﴾ (69:12) means, "An ear that hears it and retains it, meaning the person who has sound hearing, and correct intellect." And this is general concerning everyone who understands and retains.

﴿وَمَا يَكُونُ لَكُمْ أَنْ يَخْلُقَ مَا يَشَاءُ مَا يَكُونُ لَكُمْ﴾
 ﴿وَمَا يَكُونُ لَكُمْ أَنْ يَخْلُقَ مَا يَشَاءُ مَا يَكُونُ لَكُمْ﴾
 ﴿وَمَا يَكُونُ لَكُمْ أَنْ يَخْلُقَ مَا يَشَاءُ مَا يَكُونُ لَكُمْ﴾

﴿13. Then when the Trumpet will be blown with one blowing.﴾

﴿14. And the earth and the mountains shall be removed from their places, and crushed with a single crushing.﴾

[1] At-Ṭabari 23:578.

[2] At-Ṭabari 23:579.

﴿15. Then on that Day shall the Event occur.﴾

﴿16. And the heaven will be rent asunder, for that Day it will be frail and torn up.﴾

﴿17. And the angels will be on its sides, and eight angels will, that Day, bear the Throne of your Lord above them.﴾

﴿18. That Day shall you be brought to Judgement, not a secret of you will be hidden.﴾

A Mention of the Horrors of the Day of Judgement

Allāh informs of the horrors that will take place on the Day of Judgement. The first of these events is the blowing of fright (into the Trumpet), which will be followed by the blowing of destruction when everyone in the heavens and the earth will be struck down except whoever Allāh wills. Then, after this will be the blowing of standing before the Lord of all that exists, and the resurrection, and the gathering. And this is that blowing.^[1] It is emphasized here that it is one blowing, because the command of Allāh cannot be opposed or prevented, and it does not need to be repeated or stressed. Thus, Allāh goes on to say,

﴿وَجُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتْ دَكَّةً وَاحِدَةً﴾

﴿And the earth and the mountains shall be removed from their places, and crushed with a single crushing.﴾

meaning, they will be stretched out to the extent of the surface (of the earth) and the earth will change into something else other than the earth.

﴿فَيَوْمَئِذٍ وَقَعَتِ الرُّاقِعَةُ﴾

﴿Then on that Day shall the Event occur.﴾

meaning, the Day of Judgement.

﴿وَأَنفَقَتِ السَّمَاءُ فَيَوْمَئِذٍ وَاحِدَةً﴾

[1] The majority of scholars say that there are two times the Trumpet is blown. The saying that there are three is based upon unauthentic narrations as explained earlier. See volume seven, the *Tafsīr* of Sūrat An-Naml (27:87) and the discussion following it.

«And the heaven will be rent asunder, for that Day it will be frail and torn up.»

Ibn Jurayj said, "This is like Allāh's statement,

﴿وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا﴾

«And the heaven shall be opened, it will become as gates.»
(78:19)

Ibn 'Abbās said, "It (the sky) will be torn apart and the Throne will be near it."

﴿وَالْمَلَائِكَةُ عَلَىٰ أَزْيَافٍ﴾

«And the angels will be on its sides,» The word *Malak* here is referring to the species of angels (all of them); meaning the angels collectively will be standing on the sides of the heavens. Ar-Rabī' bin Anas said concerning Allāh's statement,

﴿وَالْمَلَائِكَةُ عَلَىٰ أَزْيَافٍ﴾

«And the angels will be on its sides,»

"This means that they will be standing on what has been ground to powder of the heavens looking at the people of the earth." Concerning the statement of Allāh,

﴿وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَنِينَ﴾

«and eight angels will, that Day, bear the Throne of your Lord above them.»

means, on the Day of Judgement eight angels will carry the Throne. Abu Dāwud recorded from Jābir bin 'Abdullāh that the Messenger of Allāh ﷺ said,

«أُذِنَ لِي أَنْ أَخْبَرَ عَنْ مَلَكٍ مِنْ مَلَائِكَةِ اللَّهِ تَعَالَى مِنْ حَمَلَةِ الْعَرْشِ: أَنَّ مَا بَيْنَ فَخْمَةِ أُذُنِهِ إِلَى عَاتِقِهِ مَبِيرَةٌ سَبْعِمِائَةِ عَامٍ»

«I was permitted to speak about one of the angels among those angels who carry the Throne of Allāh. Between the lobe of his ear to his shoulder is the distance of seven hundred years (of travelling).»

This is the wording recorded by Abu Dāwud.^[1]

^[1] Abu Dāwud 5:96.

﴿21. So, he shall be in a life, well-pleasing.﴾

﴿22. In a lofty Paradise,﴾

﴿23. The fruits in bunches whereof will be low and near at hand.﴾

﴿24. Eat and drink at ease for that which you have sent on before you in days past!﴾

The Happiness of the Person Who will receive His Book in His Right Hand and His Good Situation

Allāh informs of the happiness of those who receive their Book in the right hand on the Day of Judgement and being pleased with this. Out of his extreme pleasure is his saying to everyone that he meets,

﴿هَآؤُا اقْرَآ كِتَابَہٗ﴾

﴿Here! read my Record!﴾

meaning, 'take my Book and read it.' He will say this because he knows that what is in it is good and purely virtuous deeds. He will be of those whom Allāh replaced their bad deeds (evils) with good deeds. 'Abdur-Rahmān bin Zayd said, "The meaning of

﴿هَآؤُا اقْرَآ كِتَابَہٗ﴾

﴿Here! read my Record!﴾

is 'Here, read my Book.'... The suffix 'Um' is a grammatical addition." This is what he ('Abdur-Rahmān) said. It seems apparent that the suffix 'Um' means here 'you all.'

Ibn Abi Hātim recorded that 'Abdullāh bin 'Abdullāh bin Hanzalah - and he (Hanzalah) was the Companion who was washed by the angels for his funeral - said, "Verily, Allāh will stop His servant on the Day of Judgement and He will make his sins appear on the outside of his Book of Records. Then He will say to him, 'Did you do this?' The servant will respond, 'Yes my Lord.' Then Allāh will say to him, 'I will not expose you (or dishonor you) for it, for verily, I have forgiven you.' The person will then say, 'Here (you all) read my Book!'"

﴿إِن كُنْتُ أَلِيَّ حِسَابَہٗ﴾

﴿Surely, I did believe that I shall meet my account!﴾

This will be when he (the servant of Allāh) will be saved from being disgraced and exposed on the Day of Judgement.

In the *Ṣaḥīḥ*, it is recorded from Ibn 'Umar that he was asked about the private counsel. He responded by saying that he heard the Messenger of Allāh ﷺ saying,

«يُذْنِي اللَّهُ الْعَبْدَ يَوْمَ الْقِيَامَةِ فَيَقْرُرُهُ بِذُنُوبِهِ كُلِّهَا، حَتَّى إِذَا رَأَى أَنَّهُ قَدْ مَلَكَ قَالَ اللَّهُ تَعَالَى: إِنِّي سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا وَأَنَا أَغْفِرُهَا لَكَ الْيَوْمَ، ثُمَّ يُعْطَى كِتَابَ حَسَنَاتِهِ بِيَمِينِهِ. وَأَمَّا الْكَافِرُ وَالْمُنَافِقُ يَقُولُ الْأَشْهَادُ هَؤُلَاءِ الَّذِينَ كَذَبُوا عَلَى رَبِّهِمْ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ»

«Allāh will bring the servant close (to Him) on the Day of Judgement and make him confess all of his sins. This will continue until the servant thinks that he is about to be destroyed. Then Allāh will say, "Verily, I have concealed these sins for you in the worldly life and I have forgiven you for them today." Then he will be given his Book of good deeds in his right hand. However, about the disbeliever and the hypocrite, the witnesses will say, «"These are those who lied on their Lord, and verily, the curse of Allāh is on the wrongdoers."»^[1]

Allāh's statement,

﴿إِنْ كُنْتُ إِلَّا مَنِّي حَسَابَةً﴾

«Surely, I did believe that I shall meet my account!»

means, 'I used to be certain in the worldly life that this day would definitely come.' This is as Allāh says,

﴿الَّذِينَ يَطْمَئِنُّونَ أَنَّهُمْ مُلْقُوا رَبَّهُمْ﴾

«(They are those) who are certain that they are going to meet their Lord.» (2:46)

Allāh then says,

﴿فَمَنْ ذَا يَسْتَرْزِقُهُ﴾

«So he shall be in a life, well-pleasing.» (69:21) meaning, pleasant.

﴿يَنْجُو عَلَيْهِمْ﴾

^[1] Aḥmad 2:74, Al-Bukhārī 4685, and Muslim 1768.

«In a lofty Paradise,» meaning, having elevated castles, beautiful wide-eyed maidens, pleasant stations and eternal joy. It has been confirmed in the Ṣaḥīḥ that the Prophet ﷺ said,

«إِنَّ الْجَنَّةَ مِائَةُ دَرَجَةٍ مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ»

«Verily, Paradise has one hundred levels and between each level is a distance like the distance between the earth and the sky.»^[1]

Then Allāh says,

﴿فَلَوْهَا دَانِيَةٌ﴾

«The fruits in bunches whereof will be low and near at hand.»

Al-Barā' bin 'Āzib said, "This means close enough for one of them (the people of Paradise) to reach them while he is lying on his bed."^[2] More than one person has said this.

Then Allāh says,

﴿كُلُوا وَشَرِبُوا هَيْثَا شِئْتُمْ بِمَا أَرْسَلْنَا فِي الْأَيَّامِ لِقَائِكُمْ﴾

«Eat and drink at ease for that which you have sent on before you in days past!»

meaning, this will be said to them as an invitation to them of blessing, favor and goodness. For verily, it has been confirmed in the Ṣaḥīḥ that the Messenger of Allāh ﷺ said,

«اعْمَلُوا وَسَدِّدُوا وَقَارِبُوا، وَاعْلَمُوا أَنَّ أَحَدًا مِنْكُمْ لَنْ يُدْخِلَهُ عَمَلُهُ الْجَنَّةَ»

«Work deeds, strive, seek to draw near (to Allāh) and know that none of you will be admitted into Paradise because of his deeds.»

They (the Companions) said, "Not even you O Messenger of Allāh?" He replied,

«وَلَا أَنَا إِلَّا أَنْ يَتَّقِدَنِي اللَّهُ بِرَحْمَةٍ مِنْهُ وَفَضْلٍ»

«Not even me, except if Allāh covers me with mercy from Himself and grace.»^[3]

[1] Al-Bukhārī no. 2790.

[2] Aṭ-Ṭabari 23:586.

[3] Faṭḥ Al-Bārī 11:300.

﴿٢٥﴾

٥٦٧

﴿٢٦﴾

وَمَا مِنْ أَرْفَ كُنْتُمْ بِشَيْءٍ يَقُولُ
يَتَنَبَّأُ لَوْ كُنْتُمْ كُنْتُمْ ۖ وَكَرَّ أَرْفَ
مَا يَسْأَلُ ۖ يَتَنَبَّأُ كُنْتُمْ
الْقَائِلُ ۖ مَا أَفْنَىٰ عَلَىٰ مَا ۖ
هَلْكَ عَلَىٰ سُلْطَانِيَّةٍ ۖ خُذُوا
تَلْهُو ۖ تَرَىٰ لِلْبَحْرِ سُلُوكُهُ ۖ تَرَىٰ
يَسْلُوكُ دَرْعَهَا ۖ سَبْعُونَ ذِرَاعًا
فَأَسْأَلُكُمْ ۖ إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ
الْعَظِيمِ ۖ وَلَا يَحْصُرُ عَلَىٰ طَعَامِ
الْيَتِيمِ ۖ ظَنَّنَا لَهُ الْيَوْمَ هَهَا
نَجْمٌ ۖ وَلَا طَعَامٌ إِلَّا مِنْ
بَيْنِ يَدَيْهِ ۖ لَا يَأْكُلُهُ إِلَّا
الْقَائِلُ ۖ ﴿٢٥﴾

﴿٢٥﴾ وَمَا مِنْ أَرْفَ كُنْتُمْ بِشَيْءٍ يَقُولُ
يَتَنَبَّأُ لَوْ كُنْتُمْ كُنْتُمْ ۖ وَكَرَّ أَرْفَ
مَا يَسْأَلُ ۖ يَتَنَبَّأُ كُنْتُمْ
الْقَائِلُ ۖ مَا أَفْنَىٰ عَلَىٰ مَا ۖ
هَلْكَ عَلَىٰ سُلْطَانِيَّةٍ ۖ خُذُوا
تَلْهُو ۖ تَرَىٰ لِلْبَحْرِ سُلُوكُهُ ۖ تَرَىٰ
يَسْلُوكُ دَرْعَهَا ۖ سَبْعُونَ ذِرَاعًا
فَأَسْأَلُكُمْ ۖ إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ
الْعَظِيمِ ۖ وَلَا يَحْصُرُ عَلَىٰ طَعَامِ
الْيَتِيمِ ۖ ظَنَّنَا لَهُ الْيَوْمَ هَهَا
نَجْمٌ ۖ وَلَا طَعَامٌ إِلَّا مِنْ
بَيْنِ يَدَيْهِ ۖ لَا يَأْكُلُهُ إِلَّا
الْقَائِلُ ۖ ﴿٢٥﴾

425. But as for him who will be given his Record in his left hand, will say: "I wish that I had not been given my Record!"

426. "And that I had never known how my account is!"

427. "Would that it had been my end!"

428. "My wealth has not availed me;"

429. "My power has gone from me!"

430. (It will be said): "Seize him and fetter him;"

431. "Then throw him in the blazing Fire."

432. "Then fasten him on a chain whereof the length is seventy cubits!"

433. Verily, he used not to believe in Allāh, the Most Great,

434. And urged not the feeding of the poor.

435. So, no friend has he here this Day,

436. Nor any food except filth from Ghislīn.

﴿37. None will eat it except the Khāṭi'ūn.﴾

The Bad Condition of Whoever is given His Record in His Left Hand

These Āyāt inform about the condition of the wretched people when one of them is given his Record (of deeds) in his left hand when the people are brought before Allāh. At this time he will be very remorseful.

﴿يَقْرَأُ بَيِّنَاتٍ لِّرَأْسِهِ ۖ وَرَأَاهُ مَا جِئَ بِهِ ۚ وَكَانَ الْفَاجِيَةَ ۝﴾

﴿(He) will say: "I wish that I had not been given my Record! And that I had never known how my account is! Would that it had been my end!..."﴾

Ad-Dahhāk said, "Meaning a death which is not followed by any life." Likewise said Muḥammad bin Ka'b, Ar-Rabī' and As-Suddi. Qatādah said, "He will hope for death even though in the worldly life it was the most hated thing to him."^[1]

﴿مَا أَغْنَىٰ عَنِّي مَالِي ۚ وَكَانَ عَنِّي ضَالُّهُ ۝﴾

﴿My wealth has not availed me; my power has gone from me.﴾ means, 'my wealth and my honor did not protect me from the punishment of Allāh and His torment. Now the matter has ended with me alone and I have no helper nor anyone to save me.' At this Allāh says,

﴿سُيِّرَ سُلُوكُهُ ۚ وَنُزِّلَ فِي الْحَرِّ ۝﴾

﴿Seize him and fetter him; then throw him in the blazing Fire.﴾ meaning, He will command the guardians of Hell to forcibly remove him from the gathering place, fetter him - meaning put iron collars on his neck - then carry him off to Hell and cast him into it, meaning they will submerge him in it.

Allāh said,

﴿ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ ۝﴾

﴿Then fasten him on a chain whereof the length is seventy cubits!﴾

^[1] At-Ṭabari 23:587.

Ka'b Al-Ahbār said, "Every ring of it will be equal to the entire amount of iron found in this world." Al-'Awfi reported that Ibn 'Abbās and Ibn Jurayj both said, "Each cubit will be the forearm's length of an angel."^[1] Ibn Jurayj reported that Ibn 'Abbās said,

﴿تَنْكُرُ﴾

﴿Then fasten him﴾ "It will be entered into his buttocks and pulled out of his mouth. Then they will be arranged on this (chain) just like locusts are arranged on a stick that is being roasted." Al-'Awfi reported from Ibn 'Abbās that he said, "It will be ran into his behind until it is brought out of his two nostrils so he will not be able to stand on his two feet."^[2] Imām Ahmad recorded from 'Abdullāh bin 'Amr that the Messenger of Allāh ﷺ said,

«لَوْ أَنَّ رَصَاصَةً مِثْلَ هَذِهِ - وَأَشَارَ إِلَى جُمُجْمَةٍ - أُرْسِلَتْ مِنَ السَّمَاءِ إِلَى الْأَرْضِ، وَهِيَ مَسِيرَةُ خَمْسِمِائَةِ سَنَةٍ، لَبَلَغَتْ الْأَرْضَ قَبْلَ اللَّيْلِ وَلَوْ أَنَّهَا أُرْسِلَتْ مِنْ رَأْسِ السَّلْسِلَةِ لَسَارَتْ أَرْبَعِينَ خَرِيفًا اللَّيْلِ وَالنَّهَارَ قَبْلَ أَنْ تَبْلُغَ قَعْرَهَا أَوْ أَصْلَهَا»

«If a drop of lead like this - and he pointed to a skull bone - were sent from the heaven to the earth, and it is a distance of five hundred years travel, it would reach the earth before night. And if it (the same drop of lead) were sent from the head of the chain (of Hell), it would travel forty fall seasons, night and day, before it would reach its (Hell's) cavity or base.»^[3]

At-Tirmidhi also recorded this Ḥadīth and he said, "This Ḥadīth is Ḥasan."^[4] Concerning Allāh's statement,

﴿إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْغَلِيْبِ﴾ وَلَا يَحْشُرُ عَلَىٰ طَعَامِ الْتَائِبِينَ ﴿٢٢﴾

﴿Verily, he used not to believe in Allāh, the Most Great, and urged not on the feeding of the poor.﴾

meaning, he did not establish the right of Allāh upon him, of obedience to Him and performing His worship. He also did not benefit Allāh's creation nor did he give them their rights. For

^[1] Aṭ-Ṭabari 23:589.

^[2] Aṭ-Ṭabari 23:589.

^[3] Ahmad 2:197.

^[4] Tuḥfat Al-Aḥwadhī 7:313.

verily, Allāh has a right upon the servants that they worship Him alone and not associate anything with Him. The servants of Allāh also have a right upon each other to good treatment and assistance in righteousness and piety. For this reason, Allāh commanded performance of the prayer and the payment of *Zakāh*. When the Prophet ﷺ was (in his last moments) near death he said,

«الصَّلَاةُ وَمَا مَلَكَتْ أَيْمَانُكُمْ»

«The prayer (Aṣ-Ṣalāh) and your right hand possessions (i.e., slaves).»^[1]

Allāh says,

«يَلَيْسَ لَكَ الْيَوْمَ هُنَا جِيعٌ ۖ وَلَا طَعْمٌ إِلَّا مِنْ غِسْلِينٍ ۚ لَا يَأْكُلُهُ إِلَّا الْفِئَةُ»

«So no friend has he here this Day. Nor any food except filth from the washing of wounds. None will eat it except the *Khāṭi'ūn*.»

meaning, there is no one today who can save him from the punishment of Allāh, nor any close friend or intercessor whose request would be honored. He will have no food here except for the filthy washing of wounds. Qatādah said, "It will be the worst food of the people of the Hellfire."^[2] Ar-Rabī' and Aḍ-Ḍaḥḥāk both said, "It (*Ghislīn*) is a tree in Hell." Shabīb bin Bishr reported from 'Ikrimah that Ibn 'Abbās said, '*Ghislīn* will be the blood and fluid that will flow from their flesh.' 'Alī bin Abi Ṭalḥah reported from Ibn 'Abbās that he said, '*Ghislīn* is the pus of the people of the Hellfire."

«لَا أَقِيمُ بِمَا تُبَيِّرُونَ ۖ وَمَا لَا تُبَيِّرُونَ ۖ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ۖ وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا

نَا قَوْلُ شَاعِرٍ ۖ وَلَا بِقَوْلِ كَاهِنٍ قَلِيلًا ۖ مَا تَدْكُرُونَ ۖ تَزِيلُ بَيْنَ رَبِّهِ الْقَلِيلِ»

«38. So, I swear by whatsoever you see,»

«39. And by whatsoever you see not,»

«40. That this is verily the word of an honored Messenger.»

«41. It is not the word of a poet, little is that you believe!»

«42. Nor is it the word of a soothsayer, little is that you

[1] An-Nasā'ī in *Al-Kubrā* 4:258.

[2] Aṭ-Ṭabari 23:591.

remember!﴾

﴿43. This is the revelation sent down from the Lord of all that exists.﴾

The Qur'ān is the Speech of Allāh

Allāh swears by His creation, in which some of His signs can be seen in His creatures. These also indicate the perfection of His Names and Attributes. He then swears by the hidden things that they cannot see. This is an oath swearing that the Qur'ān is His Speech, His inspiration and His revelation to His servant and Messenger, whom He chose to convey His Message, and the Messenger carried out this trust faithfully. So Allāh says,

﴿لَا أَقْسَمُ بِمَا تُبْصِرُونَ ۖ وَمَا لَا يُبْصِرُونَ ۚ إِنَّمَا لَقَوْلُ رَسُولٍ كَرِيمٍ﴾

﴿So I swear by whatsoever you see, and by whatsoever you see not, that this is verily the word of an honored Messenger.﴾

meaning, Muḥammad ﷺ. Allāh gave this description to him, a description which carries the meaning of conveying, because the duty of a messenger is to convey from the sender. Therefore, Allāh gave this description to the angelic Messenger in Sūrat At-Takwīr, where he said,

﴿إِنَّمَا لَقَوْلُ رَسُولٍ كَرِيمٍ ۖ ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ۖ مُطَاعٍ ثَمَّ أَمِينٍ﴾

﴿Verily, this is the Word of (this Qur'ān brought by) a most honorable messenger. Owner of power (and high rank) with Allāh, the Lord of the Throne. Obeyed and trustworthy.﴾ (81:19-21)

And here, it refers to Jibrīl. Then Allāh says,

﴿وَمَا صَاحِبُكَ بِمَجْنُونٍ﴾

﴿and your companion is not a madman.﴾ (81:22) meaning, Muḥammad ﷺ.

﴿وَلَقَدْ رَآهُ بِالْأُفُقِ الْبَرِّ﴾

﴿And indeed he saw him in the clear horizon.﴾ (81:23) meaning, Muḥammad ﷺ saw Jibrīl in his true form in which Allāh created him.

﴿وَمَا هُوَ عَلَى الْغَيْبِ بِنَسِيءٍ﴾

﴿٨١﴾

٥٦٨

﴿٨٢﴾

قُلِّيسَ لَهُ الْيَوْمَ فَهَتْأَحَرِيمٌ ﴿٧٩﴾ وَلَا طَعَامُ إِلَّا مِنْ غُضَائِلٍ ﴿٨٠﴾ لَا أَبَا قَلْبَةَ
إِلَّا الْخَطِيفُونَ ﴿٨١﴾ فَلَا أَقِيمٌ بِشَائِعِرُونَ ﴿٨٢﴾ وَمَا لَا شَيْعِرُونَ ﴿٨٣﴾
إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٨٤﴾ وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُوْثِقُونَ ﴿٨٥﴾
وَلَا يَقُولُ كَاهِنٌ قَلِيلًا مَّا تَذْكُرُونَ ﴿٨٦﴾ نَزِيلٌ مِنْ رَبِّ الْعَالَمِينَ ﴿٨٧﴾ وَلَوْ
نَقُولُ عَلَيْنَا بَعْضُ الْأَقَاوِيلِ ﴿٨٨﴾ لَأَنذَرْتُمُ الْبَالِغِينَ ﴿٨٩﴾ ثُمَّ لَقَطْنَا
مِنْهُ الْوَتِينَ ﴿٩٠﴾ فَمَا يَكُم مِّنْ أَدْعَاةٍ حَاسِرِينَ ﴿٩١﴾ وَإِنَّهُ لَلَّذِكْرُ
لِلْمُتَّقِينَ ﴿٩٢﴾ وَإِنَّا لَنَعْلَمُ أَنَّكُمْ مَّرْكُؤُونَ ﴿٩٣﴾ وَإِنَّهُ لَحَسْرَةٌ عَلَى
الْكَافِرِينَ ﴿٩٤﴾ وَإِنَّا لَنَعْلَمُ الْبَاقِينَ ﴿٩٥﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ الْعَظِيمِ ﴿٩٦﴾

سُورَةُ الْمُرْجَاتِ ﴿٩٧﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ﴿١﴾ لِلْكَافِرِينَ لَئْسَ لَهُمْ دَافِعٌ ﴿٢﴾ مِّنْ
أَلَلِهِ ذِي الْمَعَارِجِ ﴿٣﴾ تَصْرُجُ الْكَلْبَ مَكَّةً وَالرُّوحُ الْيُوفِ
يَوْمَ كَانَ يُقَدَّرُ هَمْسِينَ ﴿٤﴾ أَلَفَ سَنَةً ﴿٥﴾ فَاصْبِرْ صَبْرًا جَبِيلًا ﴿٦﴾
إِنَّهُمْ بِرُؤْسِهِ يَجْعَلُونَ ﴿٧﴾ وَرَزَقَهُ قُرْبًا ﴿٨﴾ يَوْمَ تَكُونُ السَّمَاءُ كَالْهَيْلِ
﴿٩﴾ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ ﴿١٠﴾ وَلَا يَسْتَلُ حِمِيمٌ حِمِيمًا ﴿١١﴾

«And he is not *Danīn* with the Unseen.» (81:24) meaning, suspicious.

﴿وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا﴾

«And it (the Qur'an) is not he word of the out-cast *Shayṭān*.» (81:25) This is similar to what is being said here.

﴿وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُوْثِقُونَ﴾ وَلَا يَقُولُ كَاهِنٌ قَلِيلًا مَّا تَذْكُرُونَ ﴿٨٦﴾

«It is not the word of a poet, little is that you believe! Nor is it the word of soothsayer, little is that you remember!»

So in one instance Allāh applies the term messenger to the angelic Messenger

and in another instance He applies it to the human Messenger (Muḥammad ﷺ). This is because both of them are conveying from Allāh that which has been entrusted to them of Allāh's revelation and Speech. Thus, Allāh says,

﴿نَزِيلٌ مِنْ رَبِّ الْعَالَمِينَ﴾

«This is the revelation sent down from the Lord of all that exists.»

﴿وَلَوْ نَقُولُ عَلَيْنَا بَعْضُ الْأَقَاوِيلِ﴾ لَأَنذَرْتُمُ الْبَالِغِينَ ﴿٨٩﴾ ثُمَّ لَقَطْنَا مِنْهُ الْوَتِينَ ﴿٩٠﴾ فَمَا يَكُم مِّنْ أَدْعَاةٍ حَاسِرِينَ ﴿٩١﴾ وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ ﴿٩٢﴾ وَإِنَّا لَنَعْلَمُ الْبَاقِينَ ﴿٩٣﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ الْعَظِيمِ ﴿٩٤﴾

«44. And if he had forged a false saying concerning Us,»

- ﴿45. We surely would have seized him by his right hand,﴾
 ﴿46. And then We certainly would have cut off Al-Watīn from him,﴾
 ﴿47. And none of you could have prevented it from him.﴾
 ﴿48. And verily, this is a Reminder for those who have Taqwā.﴾
 ﴿49. And verily, We know that there are some among you that deny.﴾
 ﴿50. And indeed it will be an anguish for the disbelievers.﴾
 ﴿51. And verily, it (this Qur'ān) is an absolute truth with certainty.﴾
 ﴿52. So, glorify the Name of your Lord, the Most Great.﴾

If the Prophet ﷺ forged anything against Allāh, then Allāh would punish Him

Allāh says,

﴿وَلَوْ كَذَّبَ عَنْهَا﴾

﴿And if he had forged a false saying concerning Us,﴾

meaning, 'if Muḥammad forged something against Us, as they claim, and added or removed anything from the Message, or said anything from himself while attributing it to Us, then We would surely be swift in punishing him. And of course, Muḥammad did not do any of this (as the disbelievers claimed).' Thus, Allāh says,

﴿لَآتَيْنَا يَمَ الْيَمِينِ﴾

﴿We surely would have seized him by his right hand,﴾

It has been said that this means, 'We would seize him by the right hand because it is more stronger in grabbing.'

﴿ثُمَّ لَقَطْنَا يَمَ الْوَتِينَ﴾

﴿And then We certainly would have cut off Al-Watīn from him,﴾

Ibn 'Abbās said, "It (Al-Watīn) refers to the artery of the heart,

and it is the vein that is attached to the heart."^[1] This has also been said by 'Ikrimah, Sa'īd bin Jubayr, Al-Ḥākim, Qatādah, Aḍ-Ḍaḥḥāk, Muslim Al-Baṭīn and Abu Sakhr Ḥumayd bin Ziyād.^[2] Muḥammad bin Ka'b said, "It (Al-Watīn) is the heart, its blood, and whatever is near it."^[3] Concerning Allāh's statement,

﴿فَمَا يَكْرَهُ أَنْ يَأْتِيَهُ خَيْرٌ مِنْهُ﴾

«And none of you could have prevented it from him.»

means, 'none of you would be able to come between Us and him if We wanted to do any of this to him.' The meaning behind all of this is to say that he (Muḥammad ﷺ) is truthful, righteous and guided because Allāh determined what he is to convey from Him, and Allāh helps him with fantastic miracles and definite proofs.

Then Allāh says,

﴿وَإِنَّهُ لَذِكْرٌ لِّلَّيْقِينِ﴾

«And verily, this (Qur'ān) is a Reminder for those who have Taqwā.»

meaning, the Qur'ān. This is just as Allāh says,

﴿قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَبَشَارَةٌ ۚ وَالَّذِينَ لَا يُؤْمِنُونَ فِيْٓ أَذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى﴾

«Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'ān) is blindness for them."»

Then Allāh says,

﴿وَإِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُّكَذِّبِينَ﴾

«And verily, We know that there are some among you that deny (this Qur'ān).»

meaning, with this explanation and clarification, there will still be among you those who reject the Qur'ān. Then Allāh says,

^[1] Aṭ-Ṭabari 23:593.

^[2] Aṭ-Ṭabari 23:593, 594, and Ad-Durr Al-Manthūr 8:276.

^[3] Al-Qurṭubī 18:276.

﴿وَاللَّهُ لَحَسْبُ عَلَى الْكَافِرِينَ﴾

«And indeed it (this Qur'ān) will be an anguish for the disbelievers (on the Day of Resurrection).»

Ibn Jarīr said, "And verily this rejection will be anguish for the disbelievers on the Day of Judgement."^[1] He (Ibn Jarīr) also mentioned a similar statement from Qatādah.^[2] It is possible that the meaning of the pronoun (it) may also refer to the Qur'ān, in which case the verse would mean that the Qur'ān and belief in it are a cause of anguish for the disbelievers. This is as Allāh says,

﴿كَذَلِكَ سَلَكْنَاهُ فِي قُلُوبِ النَّاجِمِينَ ﴿٢٠٠﴾ لَا يُؤْمِنُونَ بِهِ﴾

«Thus have We caused it (the denial of the Qur'ān) to enter the hearts of the criminals. They will not believe in it.»
(26:200,201)

And Allāh said,

﴿وَجَلَّ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ﴾

«And a barrier will be set between them and that which they desire» (34:54).

Therefore, Allāh says here,

﴿وَاللَّهُ لَعَلَّ الْيَقِينِ﴾

«And verily, it (this Qur'ān) is an absolute truth with certainty.»

meaning, the right and truthful news in which there is no doubt, suspicion or confusion. Then Allāh says,

﴿فَسَبِّحْ بِحَمْدِ رَبِّكَ الْوَاسِعِ﴾

«So glorify the Name of your Lord, the Most Great.»

meaning, He Who sent down this magnificent Qur'ān.

This is the end of the explanation (Tafsīr) of Sūrat Al-Hāqqah. And to Allāh belong all praise and blessings.

[1] Aṭ-Ṭabari 23:595.

[2] Aṭ-Ṭabari 23:595.

The Tafsīr of Sūrah Sa'ala Sā'il⁽¹⁾ (Chapter - 70)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّكَّابِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

سَأَلَ سَائِلٌ بِمَذَابٍ وَاقِعٍ ﴿١﴾ لِّلْكَافِرِينَ لَّيْسَ لَهُمْ دَافِعٌ ﴿٢﴾ مِّنْ أَمْرِ ذِي الْمَآئِجِ ﴿٣﴾ فَسُجِّ
الْمَلَكُوتُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ﴿٤﴾ فَأَنزِلْهُ مَسِيرَ الْجَبَلِ ﴿٥﴾ إِنَّهُمْ
بُرُودُهُ يَوْمَئِذٍ ﴿٦﴾ وَنَزْوَاهُ قَرِيبٌ ﴿٧﴾

- ﴿1. A questioner asked concerning a torment about to befall﴾
- ﴿2. Upon the disbelievers, which none can avert,﴾
- ﴿3. From Allāh, the Lord of the ways of ascent.﴾
- ﴿4. The angels and the Rūh ascend to Him in a Day the measure whereof is fifty thousand years.﴾
- ﴿5. So be patient, with a good patience.﴾
- ﴿6. Verily, they see it (the torment) afar off.﴾
- ﴿7. But We see it near.﴾

A Request to hasten the Day of Judgement

سَأَلَ سَائِلٌ بِمَذَابٍ وَاقِعٍ ﴿١﴾

﴿A questioner asked concerning a torment about to befall﴾

This Āyah contains an assumed meaning that is alluded to by the letter "Ba". It is as though it is saying, a questioner requested to hasten on the torment that is about to fall. It is similar to Allāh's statement,

﴿وَسَتَجْلِبُكَ بِالْمَذَابِ وَلَئِنْ يَخْلِفَ اللَّهُ وَعْدَهُ﴾

⁽¹⁾ This Sūrah is commonly referred to as *Al-Ma'ārij*.

﴿And they ask you to hasten on the torment! And Allāh fails not His promise.﴾ (22:47)

meaning, that its torment will occur and there is no avoiding it. Al-'Awfi reported from Ibn 'Abbās concerning the Āyah,

﴿سَأَلَ سَائِلٌ بِمَا ذُكِّرَ﴾

﴿A questioner asked concerning a torment about to befall﴾

"That is the questioning of the disbelievers about the torment of Allāh and it will occur to them."^[1] Ibn Abi Najjāh reported from Mujāhid that he said concerning Allāh's statement

﴿سَأَلَ سَائِلٌ﴾

﴿A questioner asked﴾, "A person called out (requesting) for the torment that will occur in the Hereafter to happen." Then he said, "This is their saying,

﴿اللَّهُمَّ إِنْ كُنْتَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَنْزِلْ عَلَيْنَا حِجَابًا مِنْ السَّمَاءِ أَوْ أَنْزِلْ
بِمَذَابِ الْإِسْلَامِ﴾

﴿O Allāh! If this is indeed the truth from you, then rain down stones on us from the sky or bring on us a painful torment.﴾"^[2] (8:32) Allāh's statement,

﴿وَأَنْزِلْ عَلَى الْكَافِرِينَ﴾

﴿about to befall (Wāqi') upon the disbelievers,﴾ means, it is waiting in preparation for the disbelievers. Ibn 'Abbās said, "Wāqi' means coming."

﴿لَيْسَ لَهُ دَافِعٌ﴾

﴿which non can avert﴾ meaning, there is no one who can repel it if Allāh wants it to happen. Thus, Allāh says,

﴿مِنْ أَمْرِ اللَّهِ لَا يَصْرِفُهُ السَّاعِيْنَ﴾

﴿From Allāh, the Lord of the ways of ascent (Al-/Ma'ārij).﴾

[1] At-Tabari 23:599.

[2] At-Tabari 23:599.

The Tafsir of "Lord of the ways of ascent"

'Ali bin Abi Talḥah reported from Ibn 'Abbās, "Lord of the ways of ascent means loftiness and abundance."^[1] Mujāhid said, "Lord of the ways of ascent means the ways of ascension into the heavens."^[2] Concerning Allāh's statement,

﴿تَنْزِيلُ الْمَلَكِ وَالرُّوحُ إِلَيْهِ﴾

﴿The angels and the Rūḥ Ta'ruju to Him﴾

'Abdur-Razzāq reported from Ma'mar from Qatādah that Ta'ruju means to ascend. In reference to the Rūḥ, Abu Ṣāliḥ said, "They are creatures from the creation of Allāh that resemble humans but they are not humans."

It could be that here it means Jibrīl, and this is a way of connecting the specific to the general (other angels). It could also be referring to the name of the souls (Arwāḥ) of the Children of Ādam (humans). For verily, when they (the human souls) are taken at death, they are lifted up to the heavens just as the Ḥadīth of Al-Barā' proves.^[3]

The Meaning of "a Day the measure whereof is fifty thousand years"

Concerning Allāh's statement,

﴿فِي يَوْمٍ كَانَ بِقَدَارِهِ خَمْسِينَ أَلْفَ سَنَةٍ﴾

﴿in a Day the measure whereof is fifty thousand years.﴾

This refers to the Day of Judgement. Ibn Abi Ḥātim recorded from Ibn 'Abbās that he said concerning the Āyah,

﴿فِي يَوْمٍ كَانَ بِقَدَارِهِ خَمْسِينَ أَلْفَ سَنَةٍ﴾

﴿in a Day the measure whereof is fifty thousand years.﴾

"It is the Day of Judgement." The chain of narration of this report (to Ibn 'Abbās) is authentic. Ath-Thawri reported from Simāk bin Ḥarb from 'Ikrimah that he said concerning this verse, "It is the Day of Judgement."^[4] Aḍ-Ḍaḥḥāk and Ibn

[1] Aṭ-Ṭabari 23:600.

[2] Aṭ-Ṭabari 23:600.

[3] Aṭ-Ṭiwāl by Aṭ-Ṭabarānī no. 238. The Ḥadīth of Al-Barā' is also recorded by Abu Dāwūd and others.

[4] Aṭ-Ṭabari 23:601.

Zayd both said the same. 'Ali bin Abi Talḥah reported from Ibn 'Abbās concerning the Āyah,

﴿تَرْجُ الْكَفَّةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُ خَمْسِينَ أَلْفَ سَنَةٍ﴾

«The angels and the Rūḥ ascend to Him in a Day the measure whereof is fifty thousand years.»

"It is the Day of Judgement that Allāh has made to be the measure of fifty thousand years for the disbelievers."¹¹ Many Ḥadīths have been reported with this same meaning.

Imām Aḥmad recorded from Abu 'Umar Al-Ghudāni that he said, "I was with Abu Hurayrah when a man from Bani 'Āmir bin Ṣa'sa'ah passed and it was said: 'This man is the wealthiest man of Bani 'Āmir.' So Abu Hurayrah said, 'Bring him back to me.' So they brought the man back to Abu Hurayrah. Then Abu Hurayrah said, 'I have been informed that you are a man of great wealth.' The man from Bani 'Āmir replied, 'Yes, by Allāh. I have one hundred red-colored camels, one hundred brown-colored camels...' and so on he counted numerous colored camels, the races of the slaves and the types of fetters for his horses that he owned.

So Abu Hurayrah said, 'Beware of the hooves of the camels and the cloven hooves of the cattle.' He continued repeating that to him until the color of the man began to change. Then the man said, 'O Abu Hurayrah what is this?' Abu Hurayrah replied, 'I heard the Messenger of Allāh ﷺ say,

«مَنْ كَانَتْ لَهُ إِبِلٌ لَا يُعْطِي حَقَّهَا فِي نَجْدَتِهَا وَرِشْلِهَا»

«Whoever has camels and does not give their due (Zakāh) in their Najdah and their Risl...»

We interrupted saying, 'O Messenger of Allāh! What is their Najdah and Risl?' He said,

«فِي عُسْرَتِهَا وَبُسْرَتِهَا، فَإِنَّهَا تَأْتِي يَوْمَ الْقِيَامَةِ كَأَغْذَا مَا كَانَتْ وَأَكْثَرَهُ وَأَسْمَنِيهِ وَأَشْرَبَهُ، ثُمَّ يُطْلَعُ لَهَا بِقَاعٌ قَرَّ قَرَّرَ فَيَطْلُوهُ بِأَخْفَافِهَا، فَإِذَا جَاوَزَتْهُ أَخْرَاجًا أُعِيدَتْ عَلَيْهِ أَوْلَاهَا فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ، حَتَّى يُقْضَى بَيْنَ النَّاسِ قِيَرَى سَبِيلِهِ. وَإِذَا كَانَتْ لَهُ بَقَرٌ لَا يُعْطِي حَقَّهَا فِي نَجْدَتِهَا وَرِشْلِهَا، فَإِنَّهَا تَأْتِي يَوْمَ الْقِيَامَةِ كَأَغْذَا مَا

¹¹ Aṭ-Ṭabari 23:603.

كَانَتْ وَأَثَرُهُ وَأَسْمَى وَأَشْرَهُ، ثُمَّ يُطْلَعُ لَهَا بِقَاعٌ قَرَقَرٌ، فَتَطْلُوهُ كُلُّ ذَاتٍ ظَلَبٍ يَطْلِبُهَا وَتَنْطَلِعُ كُلُّ ذَاتٍ قَرْنٍ يَفْرِنُهَا، لَيْسَ فِيهَا عُقْضَاءٌ وَلَا عُضْبَاءٌ، إِذَا جَاوَزَتْهُ أُخْرَاها أُعِيدَتْ عَلَيْهِ أَوْلَاها، فِي يَوْمٍ كَانَ بِقَدَارِهِ خَمْسِينَ أَلْفَ سَنَةٍ حَتَّى يُقْضَى بَيْنَ النَّاسِ فَيَرَى سَبِيلَهُ. وَإِذَا كَانَ لَهُ عُنْمٌ لَا يُعْطِي حَقَّهَا فِي نَجْدَتِهَا وَرِبْلَتِهَا فَإِنَّهَا تَأْتِي يَوْمَ الْقِيَامَةِ كَأَغْذُ مَا كَانَ وَأَسْمَى وَأَشْرَهُ حَتَّى يُطْلَعُ لَهَا بِقَاعٌ قَرَقَرٌ فَتَطْلُوهُ كُلُّ ذَاتٍ ظَلَبٍ يَطْلِبُهَا وَتَنْطَلِعُ كُلُّ ذَاتٍ قَرْنٍ يَفْرِنُهَا، لَيْسَ فِيهَا عُقْضَاءٌ وَلَا عُضْبَاءٌ إِذَا جَاوَزَتْهُ أُخْرَاها أُعِيدَتْ عَلَيْهِ أَوْلَاها، فِي يَوْمٍ كَانَ بِقَدَارِهِ خَمْسِينَ أَلْفَ سَنَةٍ، حَتَّى يُقْضَى بَيْنَ النَّاسِ فَيَرَى سَبِيلَهُ.

«It is their difficulty and their ease, for verily, they will come on the Day of Resurrection healthier than before. They will be more in number, fatter and more lively and unruly. Then a soft, level plain will be spread out for them and they will trample him with their hooves. When the last of them has passed over him, the first of them will return to trample him again during a day whose measure will be fifty thousand years. This will continue until the case of all the people is decided between them. Then he (the withholder of Zakāh) will see his path (i.e., either to Paradise or Hell). If he had cows that he did not pay the Zakāh in their ease and their difficult times, then they will come on the Day of Judgement healthier than they were before. They will be more in number, fatter and more lively and unruly. Then a soft, level plain will be spread out for them and they will trample him. Every one of them that has cloven hooves will trample him with its hooves, and every one of them that has a horn will butt him with its horn. There will not be any hornless or bent horned animals among them. When the last of them has passed over him, the first of them will return to trample him again during a day whose measure will be fifty thousand years. This will continue until the case of all the people is decided between them. Then he (the withholder of Zakāh) will see his path (i.e., either to Paradise or Hell). If he has any sheep that he does not pay the due Zakāh in their difficulty and their ease, then they will come on the Day of Judgement healthier than they were before. They will be more (in number) fatter and more lively and unruly. Then a soft,

level plain will be spread out for them and they will trample him. Every one of them that has a cloven hoof will trample him with its hooves, and every one of them that has a horn will butt him with its horn. There will not be any hornless or bent horned animals among them. When the last of them has passed over him, the first of them will return to trample him again during a day whose measure will be fifty thousand years. This will continue until the case of all the people is decided between them. Then he (the withholder of Zakāh) will see his path (i.e., either to Paradise or Hell).¹

Then, the man from Bani 'Āmir said, 'What is the due of the camel, O Abu Hurayrah?' Abu Hurayrah said, 'It is that you give (in your Zakāh payment) from your most valuable camels, that you lend a milking she-camel, that you lend your mount for riding, that you give the milk (to the people) for drinking, and you lend the male camel for breeding.'¹¹ This Ḥadīth was also recorded by Abu Dāwud and An-Nasā'ī.¹²

A Different Version of this Ḥadīth

Imām Aḥmad recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said,

مَا مِنْ صَاحِبِ كَنْزٍ لَا يُؤَدِّي حَقَّهُ إِلَّا جُعِلَ صَفَانِجٌ، يُخَمَلُ عَلَيْهَا فِي نَارِ جَهَنَّمَ،
فَتَكُونُ بِهَا سَبْعَةُ وَخَبْثٌ وَظَهْرُهُ، حَتَّى يَحْكُمَ اللَّهُ بَيْنَ عِبَادِهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ
خَمْسِينَ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ، ثُمَّ يَرَى سَبِيلَهُ إِنَّا إِلَى الْجَنَّةِ وَإِنَّا إِلَى النَّارِ

'There is not any owner of treasure who does not pay its due except that it will be made into heated metal plates and branded upon him in the fire of Hell. His forehead, side and back will be scorched with these metal plates. This will continue until Allāh judges between His servants on a Day whose measure is fifty thousand years of what you count. Then he will see his path, either to Paradise or to the Fire.'

Then he (Abu Hurayrah) mentions the rest of the Ḥadīth about the sheep and camels just as mentioned before. In this narration (of Aḥmad) the Prophet ﷺ also added,

[1] Aḥmad 2:489.

[2] Abu Dāwud 2:304, and similar with An-Nasā'ī 12:5.

«الْخَيْلُ لثَلَاثَةٍ: لِرَجُلٍ أُجْرٌ، وَلِرَجُلٍ سِتْرٌ، وَعَلَى رَجُلٍ وَزْرٌ»

«The horse is for three (on the Day of Judgement): for one man it is a reward, for another man it is a shield (protection), and upon another man it is a burden.»

And the *Ḥadīth* continues.^[1] Muslim also recorded this *Ḥadīth* in its entirety even though Al-Bukhārī did not mention it.^[2] The intent behind mentioning this here is the Prophet's statement,

«حَتَّى يَحْكُمَ اللَّهُ بَيْنَ عِبَادِهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ»

«Until Allāh judges between His servants on a day whose measurement is fifty thousand years.»

Instructing the Prophet ﷺ to have Patience

Then Allāh says,

﴿فَاصْبِرْ صَبْرًا حَسْبًا﴾

«So be patient, with a good patience.»

meaning, 'be patient, O Muḥammad, with your people's rejection and their seeking to hasten the torment since they think it will not occur.' Allāh says in another *Āyah*,

﴿يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ آمَنُوا مُشْفِقُونَ عَلَيْهَا وَيَعْلَمُونَ أَنَّهَا لَعْنٌ﴾

«Those who believe not therein seek to hasten it, while those believe are fearful of it, and know that it is the very truth.»
(42:18)

Thus, Allāh says,

﴿إِنَّهُمْ يَرَوْنَهَا بَآئِنًا﴾

«Verily, they see it (the torment) afar off.» meaning, the happening of the torment and the establishment of the Hour (Day of Judgement). The disbelievers see this as something that is farfetched. The word "*Ba'id*" here means that which is impossible to occur.

﴿وَرَوْنَهُ قَرِيبًا﴾

[1] Aḥmad 2:262.

[2] Muslim 2:682.

«But We see it (quite) near.» meaning, the believers believe that its occurrence is near, even though its time of occurrence is unknown and no one knows when it will be except Allāh. All of what is approaching then it is near and it will definitely happen.

﴿يَوْمَ تَكُونُ السَّمَاءُ كَالْهَيْدِ ۝ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ ۝ وَلَا يَسْأَلُ حِمِيًّا حِمِيًّا ۝ يَصْرَوْنَهُمْ ۝ يَوْمَ الْمَنْعَرِ لَوْ يَقْدِرُ مِنْ عَذَابٍ يَوْمَئِذٍ بِشَيْءٍ ۝ وَصَنَجْنَاهُ وَأَحْيَيْنَاهُ ۝ وَفَصَّلَيْنَاهُ أَنْ يُفَرِّدَ ۝ وَمَنْ فِي الْأَرْضِ حَيْثَا قُمْ يُحْيِيهِ ۝ كَلَّا إِنَّا لَنُفَكِّكُنَّ ۝ زُرَّاعَهُ لِلشَّوْءِ ۝ فَتَقَعُوا مِنَ الْأَرْضِ وَتَكُونُ ۝ رَمَقًا مُزَوِّجًا ۝﴾

«8. The Day that the sky will be like the Al-Muhl.»

«9. And the mountains will be like 'Ihn.»

«10. And no friend will ask a friend.»

«11. Though they shall be made to see one another, the criminal would desire to ransom himself from the punishment of that Day by his children.»

«12. And his wife and his brother,»

«13. And his Faṣilah who sheltered him,»

«14. And all that are in the earth, so that it might save him.»

«15. By no means! Verily, it will be the fire of Hell,»

«16. Nazzā'ah the Shawā!»

«17. Calling (all) such as turn their backs and turn away their faces.»

«18. And collect (wealth) and hide it (from spending it in the cause of Allāh).»

Terrors of the Day of Judgement

Allāh says that the torment will befall the disbelievers.

﴿يَوْمَ تَكُونُ السَّمَاءُ كَالْهَيْدِ ۝﴾

«The Day that the sky will be like the Al-Muhl.»

Ibn 'Abbās, Mujāhid, 'Aṭā, Sa'īd bin Jubayr, 'Ikrimah, As-Suddi and others have all said, "Like the residue of oil."

﴿وَتَكُونُ الْجِبَالُ كَالْعِهْنِ ۝﴾

«And the mountains will be like 'Ihn.»

meaning, like fluffed wool. This was said by Mujāhid, Qatādah and As-Suddi.^[1] This Āyah is similar to Allāh's statement,

﴿وَتَكُونُ الْجِبَالُ كَالْفُتُوشِ﴾

﴿And the mountains will be like carded wool.﴾ (101:5)

Concerning Allāh's statement,

﴿وَلَا يَسْأَلُ حِمِيًّا حِمِيًّا يَصْرُوهَا﴾

﴿And no friend will ask a friend, though they shall be made to see one another.﴾

Meaning, no close friend will ask his close friend about his condition while he sees him in the worst of conditions. He will be worried about himself and will not be able to think of others.

Al-'Awfi reported from Ibn 'Abbās, "Some of them will know others and they will be acquainted with each other. Then, they will flee from each other after that, as Allāh says,

﴿لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ﴾

﴿Every man that Day will have enough to make him careless of others.﴾" (80:37)^[2]

This honorable Āyah is similar to Allāh's statement,

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَأَنْتُمْ لَاحِقُونَ وَالَّذِي خَلَقَ مِنْكُمْ ذُنُوبَكُمْ وَرَبُّكُمْ يَوْمَئِذٍ عَالِمٌ غَوِيٍّ عَنِ السُّبُوحِ وَكَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ وَاللَّهُ عَلِيمٌ خَبِيرٌ﴾

﴿O mankind! Have Taqwā of your Lord, and fear a Day when no father can avail aught for his son, and nor a son avail aught for his father. Verily the promise of Allāh is true.﴾ (31:33)

and He also says,

﴿وَلَا تَنْفَعُ شَفَاعَةُ إِنْ جَاءَهَا لَا يُحْمَلُ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ﴾

﴿And if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin.﴾ (35:18)

and He says,

[1] At-Ṭabari 23:604.

[2] At-Ṭabari 23:605.

﴿فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَسْتَأْذِنُ بَعْضُهُمْ لِبَعْضٍ مِنْ شَيْءٍ﴾

«Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.» (23:101)

and similarly He says,

﴿يَوْمَ يَرَى الْمَرْءُ مِنْ لَدُنْهِ وَأَبُوهُ وَأُمُّهُ وَبَنُوهُ وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجَبُ﴾

«That day shall a man flee from his brother, and from his mother and his father, and from his wife and his children. Every man that Day will have enough to make him careless of others.» (80:34-37)

Then Allāh's saying here

﴿يَوْمَ الْفَرَجِ لَوْ بَقِيَ مِنْ عَذَابٍ يَوْمَئِذٍ بَنُوهُ وَأُمُّهُ وَأَبُوهُ وَصَحْبُهُ وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجَبُ﴾

«the criminal would desire to ransom himself from the punishment of the Day by his children, and his wife and his brother, and his Faṣīlah (kindred) who sheltered him, and all that are in the earth, so that it might save him. By no means!»

means, no ransom will be accepted from him even if he brought all of the people of the earth (as ransom), and the greatest wealth that he could find, even if it was enough gold to fill the entire earth. Even the child that he had who was dearer to him than the last beat of his heart in the life of this world, he would wish to use the child as a ransom for himself against the torment of Allāh on the Day of Judgement when he sees the horrors. However, even this child would not be accepted from him (as a ransom). Mujāhid and As-Suddi both said,

﴿وَصَحْبُهُ﴾

«and his Faṣīlah» "This means his tribe and his kin."¹¹ Ikrimah said, "This means the subdivision of his tribe that he is from." Ashhab reported from Mālik that he said, "His Faṣīlah is his mother."

¹¹ At-Ṭabari 23:606.

Allāh said,

﴿إِنَّا نَقْرَ﴾

﴿Verily, it will be the fire of Hell,﴾ Here He is describing the Hell-fire and the severity of its heat.

﴿نَزَامَةُ الْفَرْقِ﴾

﴿Nazzā'ah the Shawā!﴾ Ibn 'Abbās and Mujāhid both said, "It is the skin of the head."^[1] Al-Ḥasan Al-Baṣri and Thābit Al-Bunāni both said,

﴿نَزَامَةُ الْفَرْقِ﴾

﴿Nazzā'ah the Shawā!﴾ "This means respectable parts of the face." Qatādah said,

﴿نَزَامَةُ الْفَرْقِ﴾

﴿Nazzā'ah the Shawā!﴾ "This means removing his important organs, and the respectable parts of his face, his creation and his limbs."^[2]

Ad-Dahhāk said, "This means it will scrape the flesh and the skin off of the bone until it leaves nothing of it remaining."^[3]

Ibn Zayd said, "The Shawā is the marrow of the bones."^[4] As for,

﴿نَزَامَةُ﴾

﴿Nazzā'ah﴾

Ibn Zayd said, "It is cutting their bones and transformation of their skins and their form."

Concerning Allāh's statement,

﴿يَقْمَرُونَ مِنْ أَدْبَرٍ وَقَوْلٌ وَدَعَّ فَأَوْقَى﴾

﴿Calling (all) such as turn their backs and turn away their faces. And collect and hide it.﴾

meaning, the Fire will call out to its children whom Allāh created for it, determining that they will perform the deeds deserving of it in the worldly life. So it will call them on the

[1] Aṭ-Ṭabari 23:608.

[2] Aṭ-Ṭabari 23:609.

[3] Aṭ-Ṭabari 23:609.

[4] Aṭ-Ṭabari 23:609.

يُصْرَوْنَهُمْ يَوْمَئِذٍ يَكُنْ مِنْ عَذَابٍ يَوْمِئِذٍ بِبَيْنِهِ ۝
وَصَحَّجَتْهُ وَأَخْبَدَ ۝ وَفَصَّلَتْهُ أَلْفُ نَفْسٍ ۝ وَمِنْ فِي الْأَرْضِ
جَمِيعًا ثُمَّ يُنْجِيهِ ۝ كَلَّا إِنَّمَا لَطَىٰ ۝ نَزَاعَةُ لِلشَّوَىٰ ۝ تَدْعُوا
مَنْ أَدْبَرَ دُورَكَ ۝ وَجَمْعَ فَأَوْعَىٰ ۝ إِنْ إِلَّا نَسْنَخَ خَلْقَ هَلْوَعا
۝ إِذَا سَأَلَ الشَّرَّ حَزْوَعا ۝ وَإِذَا سَأَلَ الْخَيْرَ مَرْوَعا ۝ إِلَّا
الْمُصْلِينَ ۝ الَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَائِمُونَ ۝ وَالَّذِينَ فِي
أَمْرِهِمْ حَقٌّ مَعْلُومٌ ۝ لِلتَّائِبِينَ وَالْمَعْرُورِ ۝ وَالَّذِينَ يُضَيِّقُونَ
بِوَرَأَائِهِمْ ۝ وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ يُشْفِقُونَ ۝ إِنْ عَذَابَ
رَبِّهِمْ غَيْرَ مَأْمُونٍ ۝ وَالَّذِينَ هُمْ لِلرُّجُوعِ بِهِمْ يُخَفِّضُونَ ۝ إِلَّا عَلَىٰ
أَرْوَاحِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ۝ فَمَنْ أَتَقَىٰ وَلَهُ
ذَٰلِكَ فَؤَادُكَ هَٰوَ الْعَادُونَ ۝ وَالَّذِينَ هُمْ لِأَمْتِهِمْ وَعَهْدِهِمْ رِعُونَ ۝
وَالَّذِينَ هُمْ بِشَهَادَتِهِمْ يَتَّيْمُونَ ۝ وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ
۝ أُولَٰئِكَ فِي جَنَّاتٍ مُكْرَمُونَ ۝ قَالِ الَّذِينَ كَفَرُوا لَكَ مُطِيعِينَ
عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ ۝ أَطِيعُ كُلَّ أَمْرٍ يَأْمُرُهُمْ
أَنْ يَدْخُلَ جَنَّةَ نَعِيمٍ ۝ كَلَّا إِنَّا خَلَقْنَاهُمْ مِمَّا يَعْلَمُونَ ۝

Day of Judgement with an eloquent and articulate tongue. Then it will pick them out from the people of the gathering just as birds pick seeds. This is because they were, as Allāh said, of those who turned their backs and turned away. This means they denied with their hearts and abandoned the performance of deeds with their limbs.

﴿وَجَمْعَ فَأَوْعَىٰ﴾

«And collect and hide it.»

meaning, he gathered wealth piling it up, and he concealed it, meaning he hid it and refused to give the obligatory right of

Allāh that was due on it of spending and paying the Zakāh. It has been recorded in a *Hadīth* that the Prophet ﷺ said,

«لَا تُؤْبِخِي قُورِعِي اللَّهَ عَلَيْهِ»

«Do not hold back (your wealth) or else Allāh will hold back from you.»^[1]

﴿إِنْ إِلَّا نَسْنَخَ خَلْقَ هَلْوَعا﴾ ۝ إِذَا سَأَلَ الشَّرَّ حَزْوَعا ۝ وَإِذَا سَأَلَ الْخَيْرَ مَرْوَعا ۝ إِلَّا
الْمُصْلِينَ ۝ الَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَائِمُونَ ۝ وَالَّذِينَ فِي أَمْرِهِمْ حَقٌّ مَعْلُومٌ ۝ لِلتَّائِبِينَ
وَالْمَعْرُورِ ۝ وَالَّذِينَ يُضَيِّقُونَ بِوَرَأَائِهِمْ ۝ وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ يُشْفِقُونَ ۝ إِنْ عَذَابَ رَبِّهِمْ
غَيْرَ مَأْمُونٍ ۝ وَالَّذِينَ هُمْ لِلرُّجُوعِ بِهِمْ يُخَفِّضُونَ ۝ إِلَّا عَلَىٰ أَرْوَاحِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ

[1] Muslim 2:713.

مُؤْمِنِينَ ﴿١٩﴾ فَمَنْ أَتَىٰ رَدًّا ذَٰلِكَ فَأُولَٰئِكَ مِنَ الْعَادُونَ ﴿٢٠﴾ وَالَّذِينَ هُمْ لِأَنفُسِهِمْ وَفَتِيرٌ ﴿٢١﴾ وَالَّذِينَ هُمْ يَتَّبِعُونَهُمْ قَائِمُونَ ﴿٢٢﴾ وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَاطُونَ ﴿٢٣﴾ أُولَٰئِكَ فِي جَنَّاتٍ يُكْرَمُونَ ﴿٢٤﴾

- ﴿19. Verily, man was created very impatient;﴾
 ﴿20. Apprehensive when evil touches him;﴾
 ﴿21. And suppressive when good touches him.﴾
 ﴿22. Except those who are devoted to Ṣalāh.﴾
 ﴿23. Those who with their Ṣalāh are Dā'imūn;﴾
 ﴿24. And those in whose wealth there is a recognized right.﴾
 ﴿25. For the one who asks, and for the deprived.﴾
 ﴿26. And those who believe in the Day of Recompense.﴾
 ﴿27. And those who fear the torment of their Lord.﴾
 ﴿28. Verily, the torment of their Lord is that before which none can feel secure.﴾
 ﴿29. And those who guard their private part (chastity).﴾
 ﴿30. Except from their wives or their right hand possessions - for (then) they are not blameworthy.﴾
 ﴿31. But whosoever seeks beyond that, then it is those who are trespassers.﴾
 ﴿32. And those who keep their trusts and covenants.﴾
 ﴿33. And those who stand firm in their testimonies.﴾
 ﴿34. And those who are with their Ṣalāh, Yuhāfiẓūn.﴾
 ﴿35. Such shall dwell in the Gardens, honored﴾

Man is Impatient

Allāh informs about man and his inclination to corrupt his behavior. Allāh says,

﴿إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَاجٍ﴾

﴿Verily, man was created very impatient;﴾ Then, Allāh explains this statement by saying,

﴿إِنَّمَا سَخَّرَ اللَّهُ جُلُودَهُ﴾

﴿Apprehensive when evil touches him;﴾ meaning, whenever any harm touches him he is frightful, worried and completely taken back due to the severity of his terror and his despair that he

will receive any good after it.

﴿وَأَمَّا مَنْ أَخْزَىٰ سَوْغَاهُ﴾

﴿And suppressive when good touches him.﴾

meaning, if he attains any blessing from Allāh, he is stingy with it, not sharing it with others. He will withhold the right of Allāh with that blessing.

Imām Aḥmad said that Abu 'Abdur-Raḥmān informed them that Mūsā bin 'Alī bin Rabāḥ told them that he heard his father narrating from 'Abdul-'Azīz bin Marwān bin Al-Ḥākim that he heard Abu Hurayrah saying, "The Messenger of Allāh ﷺ said,

«شَرُّ مَا فِي رَجُلٍ: شُحُّ خَالِغٍ وَجُبْنٌ خَالِغٍ»

«The worst thing that can be in a man is greedy impatience and unrestrained cowardice.»^[1]

Abu Dāwud recorded this Ḥadīth from 'Abdullāh bin Al-Jarrāḥ on the authority of Abu 'Abdur-Raḥmān Al-Muqri', and this is the only Ḥadīth through 'Abdul-'Azīz with him.^[2]

The Exclusion of Those Who pray from what has preceded and an Explanation of Their Deeds and Their Prayer

Then Allāh says,

﴿إِلَّا الْمُسْلِمِينَ﴾

﴿Except those who are devoted to Ṣalāh.﴾

meaning, man is described with blameworthy characteristics except for He whom Allāh protects, helps and guides to good, making its means easy for him – and these are those people who perform Ṣalāh.

﴿الَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَائِمُونَ﴾

﴿Those who with their Ṣalāh are Dā'imūn ;﴾

It has been said that this means they guard its times and the elements obligatory in it. This has been said by Ibn

[1] Aḥmad 2:302.

[2] Abu Dāwud 3:26.

Mas'ūd, Masrūq and Ibrāhīm An-Nakha'ī.^[1] It has also been said that it means tranquility and humble concentration (in the prayer). This is similar to Allāh's statement,

﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ ۝ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ۝﴾

«Successful indeed are the believers. Those who with their Ṣalāh are Khāshi'ūn.» (23:1-2)

This was said by 'Uqbah bin 'Āmir. From its meanings is the same terminology used to describe standing (still) water (Al-Mā' Ad-Dā'im). This proves the obligation of having tranquility in the prayer. For verily, the one who does not have tranquility (stillness of posture) in his bowing and prostrating, then he is not being constant (Dā'im) in his prayer. This is because he is not being still in it and he does not remain (in its positions), rather he pecks in it (quickly) like the pecking of the crow. Therefore, he is not successful in performing his prayer.

It has also been said that the meaning here refers to those who perform a deed and are constant in its performance and consistent in it. This is like the Ḥadīth that has been recorded in the Ṣaḥīḥ on the authority of 'Ā'ishah that the Messenger of Allāh ﷺ said,

«أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ أَدْوَمُهَا وَإِنْ قَلَّ»

«The most beloved deeds to Allāh are those that are most consistent, even if they are few.»^[2]

Then Allāh says,

﴿وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ ۝ لِّلَّذِلِّ ۝ وَلِلضَّرُّورِ ۝﴾

«And those in whose wealth there is a recognized right. For the one who asks, and for the deprived.»

meaning, in their wealth is a determined portion for those who are in need. Concerning Allāh's statement,

﴿وَالَّذِينَ يُصَدِّقُونَ بَيِّنَاتِ اللَّهِ ۝﴾

«And those who believe in the Day of Recompense.»

meaning, they are sure of the Final Return (to Allāh), the

[1] Aṭ-Ṭabari 23:612.

[2] Muslim 1:541.

Reckoning and the Recompense. Therefore, they perform the deeds of one who hopes for the reward and fears the punishment. For this reason Allāh says,

﴿وَالَّذِينَ هُمْ عَنْ عَذَابِ رَبِّهِمْ خَشِفُوا ۖ﴾

﴿And those who fear the torment of their Lord.﴾

meaning, they are fearful and dreadful.

﴿إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ ۖ﴾

﴿Verily, the torment of their Lord is that before which none can feel secure.﴾

meaning, no one is safe from it (Allāh's torment) of those who understand the command from Allāh, except by the security of Allāh Himself. Then Allāh says,

﴿وَالَّذِينَ هُمْ يُحْذَرُونَ ۖ﴾

﴿And those who guard their private part (chastity).﴾

meaning, they keep their private parts away from that which is forbidden and they prevent their private parts from being put into other than what Allāh has allowed them to be in. This is why Allāh says,

﴿إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ ۖ﴾

﴿Except from their wives or their right hand possessions﴾

meaning, from their female slaves.

﴿فَإِنَّهُمْ عَنْ مَوْلَاهُم مَّا وَفَّقَهُمُ الْمَأْمُونُونَ ۖ﴾

﴿for (then) they are not blameworthy. But whosoever seeks beyond that, then it is those who are trespassers.﴾

The explanation of this has already preceded at the beginning of Sūrat Al-Mu'minūn, and therefore does not need to be repeated here.^[1]

Allāh said,

﴿وَالَّذِينَ هُمْ لَا يُخْلِفُونَ مِيثَاقَهُمْ ۖ﴾

﴿And those who keep their trusts and covenants.﴾

meaning, if they are given a trust they do not deceit and when

^[1] See the volume six, the Tafsir of Sūrat Al-Mu'minūn (23:6-7).

they make a covenant they do not break it. These are the characteristics of the believers which are opposite of the characteristics of the hypocrites. This is like what is reported in the authentic Ḥadīth,

«آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا أُؤْتِيَ خَانَ»

«The signs of the hypocrites are three. When he speaks he lies, when he promises he breaks his promise, and when he is given a trust he behaves treacherously (with it).»^[1]

In another narration it states,

«إِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ»

«When he speaks he lies, when he makes a covenant he breaks it, and when he argues he is abusive.»^[2]

Concerning Allāh's statement,

﴿وَالَّذِينَ هُمْ بِشَهَادَتِهِمْ تَقِيمُونَ﴾

«And those who stand firm in their testimonies.» This means that they guard their testimonies. They do not add or decrease from what they testify to nor do they conceal their testimonies. Allāh says in another Āyah,

﴿وَمَنْ يَكْتُمْهَا فَإِنَّهُ مَآئِدٌ مَّقْبُورَةٌ﴾

«Who hides it, surely, his heart is sinful.» (2:283)

Then Allāh says,

﴿وَالَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ﴾

«And those who are with their Ṣalāh, Yuhāfiẓūn.»

meaning, they maintain its proper times, its pillars, its obligations and its recommended acts. So Allāh begins this discussion (of the believers' attributes) with prayer and He concludes it with prayer. This proves the importance of it and the praise of its noble status, just as what preceded at the beginning of *Sūrat Al-Mu'minūn*.

It is exactly the same discussion. This is why Allāh says there (in *Al-Mu'minūn*),

^[1] *Faḥ Al-Bārī* 1:111.

^[2] *Faḥ Al-Bārī* 1:111.

﴿أُولَٰئِكَ هُمُ الْوَارِثُونَ ۖ الَّذِينَ يَرِثُونَ الْيَرَبُوتَ هُمْ فِيهَا خَالِدُونَ ۝﴾

«These are indeed the inheritors. Who shall inherit the Firdaws (Paradise). They shall dwell therein forever.» (23:10-11)

And He says here,

﴿أُولَٰئِكَ فِي جَنَّاتٍ مُّكْرَّمُونَ ۝﴾

«Such shall dwell in the Gardens, honored.»

meaning, they will be honored with various types of pleasures and delights.

﴿قَالَ الَّذِينَ كَفَرُوا إِنَّكَ مُهْلِجِينَ ۖ عَنِ الْيَمِينِ وَاعِ الْشَّمَالِ عِزِينَ ۝ لَبِطَعٌ كُلُّ امْرِئٍ بِمَا يَمْشِي ۖ يَدْخُلُ جَنَّةً يَمْسُرُ ۝ كَلَّا ۚ إِنَّا خَلَقْنَاهُمْ مِنَّا يَعْلَمُونَ ۝ وَلَا أَقِيمُ رَبِّ الْقُرْبَى وَالْقُرْبَى إِنَّا لَقَائِدُونَ ۝ عَٰلَمٌ أَن يُبَدِّلَ سَيْرًا يَنْهَىٰ وَمَا نَحْنُ بِمَسْرِينَ ۝ قَدَرُهُ مَحْضُوعُونَ وَيَقُولُوا حَتَّىٰ بَلَغُوا مَوْجِدًا ۖ يَوْمَ يُعْرَضُونَ ۝ يَوْمَ يُعْرَضُونَ مِنَ الْأَعْدَاكِ يَرْكَبُ كَأَنَّهُمْ إِلَىٰ نُصُبٍ يُوفِضُونَ ۝ خَنِيمَةٌ أُمْرَضُهُ زَهْقُهُمْ ۖ إِنَّ ۚ إِنَّكَ الْيَوْمَ إِلَٰهِي ۖ كَأَنَّا بِوَعْدُونَ ۝﴾

«36. So, what is the matter with those disbelievers, before you Muḥṭi'in»

«37. On the right and on the left, 'Izīn.»

«38. Does every man of them hope to enter the Paradise of Delight?»

«39. But no! Verily, We have created them out of that which they know!»

«40. But no! I swear by the Lord of the easts and the wests that surely We are Able»

«41. To replace them by (others) better than them; and We are not to be outrun.»

«42. So, leave them to plunge in vain talk and play about, until they meet their Day which they are promised.»

«43. The Day when they will come out of the graves quickly as racing to a Nuṣuḥ,»

«44. With their eyes lowered in fear and humility, ignominy covering them (all over)! That is the Day which they were promised!»

The Rebuke of the Disbelievers and the Threat against Them

Allāh rebukes the disbelievers who, in the time of the Prophet ﷺ, saw him and the guidance Allāh sent him with. They witnessed the magnificent miracles Allāh aided him with. Then, after all of this they fled from him and separated themselves from him. They fled right and left, group by group and party by party. This is as Allāh says,

﴿فَمَا لَهُمْ مِنَ الْفِرَارِ فَرِيقِينَ ﴿٧٤﴾ كَانَتْهُمْ حُمْرٌ مُتَقَرَّبِينَ ﴿٧٥﴾ قَرَنَ مِنْ قَسْرَةٍ ﴿٧٦﴾﴾

«Then what is wrong with them that they run away from admonition? As if they were (frightened) wild donkeys. Fleeing from a beast of prey.» (74:49-51)

This is the example of disbeliever.
And this Āyah is similar. As Allāh says,

﴿قَالَ الَّذِينَ كَفَرُوا إِنَّكَ مُطِئِينَ ﴿٧٧﴾﴾

«So what is the matter with those disbelievers, before you Muḥṭi'īn»

meaning, 'what is wrong with these disbelievers who are with you, O Muḥammad? Why are they Muḥṭi'īn, meaning hastily running away from you?' This is as Al-Ḥasan Al-Baṣri said, "Muḥṭi'īn means departing."

﴿عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ ﴿٧٨﴾﴾

«On the right and on the left, 'Izīn.»

The singular of 'Izīn is 'Izah, which means separating.^[1] meaning in their separating and their differing. Al-'Awfī reported from Ibn 'Abbās about the Āyah;

﴿قَالَ الَّذِينَ كَفَرُوا إِنَّكَ مُطِئِينَ ﴿٧٧﴾﴾

«So what is the matter with those disbelievers, before you Muḥṭi'īn.»

"They are looking in your direction." Then the Āyah;

﴿عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ ﴿٧٨﴾﴾

«On the right and on the left, 'Izīn.»

[1] Aṭ-Ṭabari 23:620.

he (Ibn 'Abbās) said, "Al-'Izīn is a group among the people. On the right and on the left means they are turning away (right and left) from him (the Prophet ﷺ) and mocking him."

Jābir bin Samurah narrated that the Messenger of Allāh ﷺ came out to them while they were sitting in circles. So the Messenger of Allāh ﷺ said,

«مَا لِي أَرَاكُمْ عِزِينَ؟»

«Why do I see you all 'Izīn (in groups).»^[1]

Aḥmad, Muslim, Abu Dāwūd, An-Nasā'ī and Ibn Jarīr all recorded this Ḥadīth.^[2]

Then, concerning Allāh's statement,

﴿أَيُّطَّعْ كُلُّ نَفْسٍ نَدَّتْ أَنْ يَدْخَلَ جَنَّهَ نَعِيمٍ ﴿٧٨﴾﴾

«Does every man of them hope to enter the Paradise of Delight?

But no!»

meaning, is this their wish, yet they flee from the Messenger ﷺ in aversion to the truth? Are they hoping that they will be admitted into the Gardens of Delight? Nay, rather their abode is Hell. Then Allāh affirms the occurrence of the Final Abode and the torment that will befall them that they are denying its existence and claiming it to be something farfetched. As a proof against them, Allāh mentions the initiation of creation, and that repeating the process is something easier than performing it the first time. This is something that they themselves confess to. Allāh says,

﴿إِنَّا خَلَقْنَاهُمْ مِنْ نَسَاءٍ يَكْفُرُونَ﴾

«Verily, We have created them out of that which they know!» meaning, from despised semen. This is as Allāh says,

﴿أَوَلَمْ نَخْلُقْكُمْ مِنْ مَّاءٍ مَذْمُومٍ ﴿٧٩﴾﴾

«Did We not create you from a despised water (semen)?»
(77:20)

Allāh also says,

^[1] Aṭ-Ṭabari 23:620.

^[2] Aḥmad 5:93, Muslim 1:322, Abu Dāwūd 1:561, An-Nasā'ī 3:4, and Aṭ-Ṭabari 23:620.

﴿لَنَنْظُرَ الْإِنْسَانَ مِمَّ خُلِقَ ۚ خُلِقَ مِنْ مَّاءٍ دَافِقٍ ۖ يَخْرُجُ مِنْ بَيْنِ ظُفُرٍ ۚ وَالْمَرْءُ عَلَى نَجَبٍ ۖ لَنُؤْتِيَنَّكَ يَوْمَ الْقِيَامِ الْكَلِمَةَ ۚ فَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٌ ۝﴾

«So let man see from what he is created! He is created from a water gushing forth. Proceeding from between the backbone and the ribs. Verily He is able to bring him back! The Day when all the secrets will be examined. Then he will have no power, nor any helper.» (86:5-10)

Then Allāh says,

﴿لَا أَقِيمُ بَيْنَ الشَّرْقِ وَالْمَغْرِبِ﴾

«But no! I swear by the Lord of the easts and the wests»

meaning, the One Who created the heavens and the earth and made the east and the west. He is the One Who subjected the stars causing them to appear in the eastern parts of the sky and vanish in the western parts of it. The point of this statement is that the matter is not as the disbelievers claim: that there is no final return, no reckoning, no resurrection and no gathering. Rather all of this will occur and come to pass. There is no way of avoiding it. This is the reason that Allāh has stated a negation at the beginning of this oath. This shows that He is swearing by a denial of their claim. This is a refutation of their false claim of rejecting the Day of Judgement. They already witnessed the greatness of Allāh's power in what is more convincing than the Day of Judgement, that is the creation of the heavens and the earth, and the subjection of the creatures in them, the animals, the inanimate objects and the other types of creatures that exist. This is why Allāh says,

﴿لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ۝﴾

«The creation of the heavens and the earth is indeed greater than the creation of mankind; yet, most of mankind know not.» (40:57)

Allāh also says,

﴿أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَلَمْ يَكُنْ يَظُنُّهُمْ يُغْنِيهِ عَنِ الْكَافِرِينَ ۚ إِنَّهُمْ عَلَى شَيْءٍ قَدِيرٌ ۝﴾

«Do they not see that Allāh, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead? Yes, He surely is Able to do all things.» (46:33)

Allāh says in another Āyah,

﴿أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ
الْعَلِيمُ ۝۸۱﴾ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ۝۸۲

«Is not He Who created the heavens and the earth, able to create the like of them? Yes, indeed! He is the All-Knowing Supreme Creator. Verily, His command, when He intends a thing, is only that He says to it, "Be!" - and it is!» (36:81,82)

So here He says,

﴿وَلَا أَقِيمُ رَبِّيَ الشَّرْقِ وَالْمَغْرِبِ إِنَّا لَنَعِيدُهُمْ ۝۸۳﴾ عَلَى أَنْ نُبَدِّلَ جَسَدًا بَعَثَ

«But no! I swear by the Lord of the easts and the wests that surely We are Able -to replace them by (others) better than them..»

meaning, 'on the Day of Judgement We will bring them back (to life) in bodies that are better than these bodies that they have now.' For verily, Allāh's power is suitable (able) to do that.

﴿وَمَا عَنِ بَسْتِفُونِ﴾

«and We are not to be outrun.» meaning, 'We are not unable.' This is as Allāh says,

﴿إِنَّمَا يَحْسَبُ الْإِنْسَانُ أَنَّهُ لَمْ يَجْعَلْ عِظَامُهُ ۝۸۴﴾ بَلَىٰ كَذِبُونَ عَلَىٰ أَنْ تُسَوَّىٰ بَنَاتُهُ ۝۸۵

«Does man think that We shall not assemble his bones? Yes, We are able to put together in perfect order the tips of his fingers.» (75:3,4)

Allāh also says,

﴿مَنْ قَدَرْنَا مَتَكُورًا ۝۸۶﴾ وَمَا عَنِ بَسْتِفُونِ ۝۸۷﴾ عَلَىٰ أَنْ نُبَدِّلَ أَمْثَلَكُمْ وَنُنْشِئَكُمْ فِي مَا لَا
تَعْلَمُونَ ۝۸۸﴾

«We have decreed death to you all, and We are not outstripped. To transfigure you and create you in (forms) that you know not.» (56:60,61)

Ibn Jarīr preferred the meaning to be: 'a nation who will obey

Us and not disobey Us.' He (Ibn Jarir) interpreted it in the same way as Allāh's statements,

﴿عَنْ لَنْ نُبَدِّلَ خَيْرًا مِنْهُمْ﴾

«To replace them by (others) better than them..» and:

﴿وَلَنْ نُّعْطِيَهُمْ أَجْرًا بِمَا عَمِلُوا أَلَّا يَكُونُوا لَنَا حِزْبًا﴾

«And if you turn away, He will exchange you for some other people and they will not be like you.» (47:38)

However, the first interpretation is more obvious since the other Āyāt support that, and Allāh the Most High knows best. Then Allāh says,

﴿نَذَرْنَهُمْ﴾

«So leave them» meaning, 'O Muḥammad!'

﴿يَتَوَضَّعُونَ وَيَلْعَبُونَ﴾

«to plunge in vain talk and play about,» meaning, leave them in their denial, disbelief and obstinance.

﴿حَتَّىٰ يَلْقَآ يَوْمَهُمُ الَّذِي بَعْدَهُمْ﴾

«until they meet their Day which they are promised.» meaning, they are going to know the outcome of that and taste its evil consequences.

﴿يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ يَرَاءُ مَا كَانَتْ إِلَىٰ نُصُوبٍ مُّضْتَرِّبِينَ﴾

«The Day when they will come out of the graves quickly as racing to a Nuṣub.»

meaning, they will stand up out of their graves when the Lord, Blessed be He the Most High, calls them to the place of the reckoning. They will rise up quickly as if they were rushing towards some monumental object. Ibn 'Abbās, Mujāhid and Aḍ-Ḍaḥḥāk, all said, "As if they were rushing towards a flag." Abu 'Āliyah and Yaḥyā bin Abi Kathir both said, "As if they were rushing towards a goal." The majority of reciters recited this word as "Naṣb" (instead of Nuṣub) with a *Fathah* over the letter *Nūn* and a *Sukūn* over the letter *Ṣād*. This (*Naṣb*) is a verbal noun meaning something that is erected. Al-Ḥasan Al-Baṣrī recited it as "Nuṣub" with a *Ḍammah* over both the letter

Nūn and *Ṣād*. This (*Nuṣub*) means an idol. With this recitation the *Āyah* means, as if their rushing to this place was like when they used to hurry in the worldly life to the idol when they saw it. They would rush hurriedly to see who would be the first of them to touch it. This has been reported from Mujāhid, Yaḥyā bin Abi Kathīr, Muslim Al-Baṭīn, Qatādah, Aḍ-Ḍaḥḥāk, Ar-Rabī' bin Anas, Abu Sālih, 'Āsim bin Bahdalah, Ibn Zayd and others. Concerning Allāh's statement,

﴿خَشِعَتْ أَعْيُنُهُمْ﴾

«With their eyes lowered in fear» meaning humbled.

﴿تَرَفُّعَهُمْ ذُلًّا﴾

«covering them with humility.» meaning, in return for how they behaved arrogantly in the worldly life by refusing to be obedient (to Allāh).

﴿ذَلِكَ الْيَوْمَ الَّذِي كَانُوا يُوعَدُونَ﴾

«That is the Day which they were promised!»

This is the end of the *Tafsīr* of Sūrah Sa'ala Sā'il. And all praise and thanks are due to Allāh.

Nūh's Invitation to His People

Allāh says concerning Nūh that He sent him to his people commanding him to warn them of the punishment of Allāh before it befell them. He was to tell them that if they would repent and turn to Allāh, then the punishment would be lifted from them. Due to this Allāh says,

﴿أَنذَرْتُكُمْ مِن قَبْلِ أَن يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ﴾ قَالَ يَقُولُوا إِنِّي لَكُم نَذِيرٌ مُّبِينٌ ﴿١﴾

«"Warn your people before there comes to them a painful torment." He said: "O my people! Verily, I am a plain warner to you."»

meaning, clarity of the warning, making the matter apparent and clear.

﴿أَوْ اعْبُدُوا اللَّهَ وَاتَّقُوهُ﴾

«That you should worship Allāh, and have Taqwā of Him,»

meaning, 'abandon those things that He has forbidden and avoid that which He has declared to be sinful.'

﴿وَأَطِيعُوا﴾

«and obey me,» 'In that which I command you to do and that which I forbid you from.'

﴿يَغْفِرَ لَكُمْ مِن ذُنُوبِكُمْ﴾

«He will forgive you of your sins» meaning, 'if you do what I command you to do and you believe in what I have been sent with to you, then Allāh will forgive you for your sins.'

﴿وَيُؤَخِّرَكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى﴾

«and respite you to an appointed term.» meaning, 'He will extend your life span and protect you from the torment that He would have made befall you if you did not stay away from His prohibitions.' This Āyah is used as proof by those who say that obedience (to Allāh), righteousness and maintaining the family ties truly increase the life span of a person. This is like that which has been reported in the Ḥadīth,

«صِلَةُ الرَّجَمِ تَزِيدُ فِي الْعُمْرِ»

﴿12. And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers.﴾

﴿13. What is the matter with you, that you do not hope for any Waqār from Allāh?﴾

﴿14. While He has created you (in) Aṭwār (stages).﴾

﴿15. See you not how Allāh has created the seven heavens in tiers?﴾

﴿16. And has made the moon a light therein, and made the sun a lamp?﴾

﴿17. And Allāh has brought you forth from the (dust of) earth?﴾

﴿18. Afterwards He will return you into it (the earth), and bring you forth.﴾

﴿19. And Allāh has made for you the earth a wide expanse.﴾

﴿20. That you may go about therein in broad roads.﴾

Nūh complains about his Encounter with His People

Allāh tells about His servant and Messenger, Nūh, and that he complained to his Lord about the response he received from his people, and how he was patient with them for this long period of time – which was nine hundred and fifty years. He complained due to his explaining and clarifying matters for them and his calling them to guidance and the straightest path. So he (Nūh) said,

﴿رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا﴾

﴿O my Lord! Verily, I have called to my people night and day,﴾

meaning, 'I did not abandon calling them night and day, carrying out Your command and in obedience to You.'

﴿لَقَدْ يَدْعُهُمْ دَعْوَىٰٓ إِلَىٰٓ الْبِرِّ ۖ﴾

﴿But all my calling added nothing but to (their) flight.﴾

meaning, 'the more I called them to come to the truth, the more they fled from it and avoided it.'

﴿وَأَنِّي كُنَّا دَعْوَتُهُمْ لِنُفَرِّقَ بَيْنَهُمْ جَمَلًا أَسْمِعُ لَهُمْ مَآذِيرَهُمْ وَيَسْتَفْتِنَا بِمَا هُمْ﴾

﴿And verily, every time I called unto them that You might forgive them, they thrust their fingers into their ears, covered themselves up with their garments,﴾

meaning, 'they closed up their ears so that they could not hear what I was calling them to.' This is similar to what Allāh said about the disbelievers of the Quraysh.

﴿وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوْا فِيهِ لَعَلَّكُمْ تَعْلَمُونَ ﴿٢٦﴾﴾

﴿And those who disbelieve say: "Listen not to this Qur'ān, and make noise in the midst of its (recitation) that you may overcome."﴾ (41:26)

﴿وَأَسْتَفْتِنَا بِأَعْيُنِهِمْ﴾

﴿covered themselves up with their garments,﴾

Ibn Jarīr recorded from Ibn 'Abbās that he said, "They concealed themselves under false pretences from him so that he would not recognize them." Sa'īd bin Jubayr and As-Suddi both said, "They covered their heads so that they could not hear what he was saying."

﴿وَأَسْرَأُ﴾

﴿and persisted,﴾ meaning, they continued in what they were upon of associating partners with Allāh and great disbelief.

﴿وَأَتَكَبَّرُوا فِيهَا﴾

﴿and magnified themselves in pride.﴾ meaning, they were turned away from following the truth and submitting to it.

﴿ثُمَّ إِنِّي دَعَوْتُهُمْ جَهَرًا ﴿٢٧﴾﴾

﴿Then verily, I called to them openly.﴾ meaning, openly among the people.

﴿ثُمَّ إِنِّي أَعْلَفْتُ لَهُمْ﴾

﴿Then verily, I proclaimed to them in public,﴾

meaning, with open speech and a raised voice.

﴿وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ﴿٢٨﴾﴾

﴿and I have appealed to them in private.﴾ meaning, in discussions with them. So he tried various types of propagation to be more

effective with them.

What Nūh said when He called His People to Allāh

﴿فَقُلْ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا﴾

«I said: Ask forgiveness from your Lord, verily, He is Oft-Forgiving;»

meaning, 'return to Him and turn away from what you are involved in. Repent to Him soon, for verily, He is Most Accepting of the repentance of those who turn to Him in repentance. He will accept repentance no matter what the sin is, even if it is disbelief and polytheism.' Thus, he said,

﴿فَقُلْ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا﴾ يُرْسِلُ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ﴿١٩﴾

«I said: Ask forgiveness from your Lord, verily, He is Oft-Forgiving; He will send rain to you Midrār,»

meaning, continuous rain. Thus, it is recommended to recite this Sūrah in the prayer for rain due to this Āyah. This has been reported from the Commander of the faithful, 'Umar bin Al-Khaṭṭāb. He ascended the Minbar to perform the prayer for rain, and he did not do more than seeking Allāh's forgiveness and reciting the Āyāt that mention seeking Allāh's forgiveness. Among these Āyāt:

﴿فَقُلْ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا﴾ يُرْسِلُ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ﴿٢٠﴾

«I said: Ask forgiveness from your Lord, verily, He is Oft-Forgiving; He will send rain to you Midrār,»

Then he ('Umar) said, "Verily, I have sought rain with the keys of the sky which cause the rain to descend." Ibn 'Abbās and others have said, "It (Midrār) means some of it (rain) following others."

Concerning Allāh's statement,

﴿وَنَزِدُّكَ بِأَنْوَالٍ مَّتَنٍ وَنَجْعَلُ لَكَ خَيْرًا مِمَّا تَكْتُمُ﴾

«And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers.»

meaning, 'if you repent to Allāh, seek His forgiveness and obey Him, He will increase your provisions for you and provide you with water from the blessings of the sky. He will cause the

blessings of the earth and crops to grow for you. He will increase your live stock animals for you and give you more wealth and children. This means that He will give you more wealth, more children and gardens with various types of fruits. He will cause rivers to flow among these gardens.' This is the position of the invitation with encouragement. Then He made it balanced for them by using intimidation. He said,

﴿مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا﴾

«What is the matter with you, that you do not hope for any Waqār from Allāh?»

meaning, great majesty. This has been said by Ibn 'Abbās, Mujāhid and Aḍ-Ḍaḥḥāk.^[1] Ibn 'Abbās said, "That you all do not magnify Allāh in the proper manner that He deserves to be magnified. Meaning, you do not fear His punishment and His vengeance."^[2]

﴿وَقَدْ خَلَقَكُمْ أَلْوَارًا﴾

«While He has created you (in) Aṭwār (stages).»

It has been said that this means from a drop of sperm, then from a hanging clot, then from a lump of flesh. Ibn 'Abbās, 'Ikrimah, Qatādah, Yaḥyā bin Rāfi', As-Suddi and Ibn Zayd, all said this.

Concerning Allāh's statement,

﴿أَلَمْ تَرَ كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ طِبَاقًا﴾

«See you not how Allāh has created the seven heavens in tiers?»

meaning, one above another. Can this be comprehended simply by hearing it only or is it of the matters that actually can be perceived with the senses which are known about the movements (of the heavenly bodies) and the eclipses. It is known that they (the scholars) have many different opinions about these matters that we will not discuss here. The only intent here is that Allāh

﴿خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ طِبَاقًا﴾ وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ النُّجُومَ بَرَكَاتًا

^[1] Aṭ-Ṭabari 23:634.

^[2] Aṭ-Ṭabari 23:634.

﴿Allāh has created the seven heavens in tiers and has made the moon a light therein, and made the sun a lamp?﴾

meaning, He made a distinction between them (the sun and moon) in reference to their lighting. He made each one of them in a set manner with a distinct quality so that the night and day may be known. They (the night and day) are known by the rising and setting of the sun. He also determined fixed stations and positions for the moon, and He made its light vary so that sometimes it increases until it reaches a maximum, then it begins to decrease until it is completely veiled. This shows the passing of months and years. This is as Allāh said,

﴿مَوَّالِىَ جَمَلِ الشَّمْسِ يَمِينًا وَالْقَمَرِ شَرَارًا وَقَدَرُوا مَنَازِلَ لِّقَمَرٍ لِّعَلَّاهُمْ عَدَدَ السِّنِينَ وَالْأَجْسَابِ
مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ﴾

﴿It is He Who made the sun a shining thing and the moon as a light and measured out for its stages that you might know the number of years and the reckoning. Allāh did not create this but in truth. He explains the Āyāt in detail for people who have knowledge.﴾ (10:5)

Concerning Allāh's statement,

﴿وَاللَّهُ أَنبَتُكَ مِنَ الْأَرْضِ نَبَاتًا﴾

﴿And Allāh has brought you forth from the (dust of) earth?﴾

This (Nabāt) is a verbal noun (for emphasis) and its usage here is most excellent.

﴿ثُمَّ يَبْدُؤُكَ فِيهَا﴾

﴿Afterwards He will return you into it (the earth).﴾ (71:18)

meaning, when you die.

﴿وَيُعِيدُكُمْ فِيهَا﴾

﴿And bring you forth.﴾ meaning, on the Day of Judgement He will repeat your creation just as He first originated you.

﴿وَأَنَّهُ جَمَلَ لَكُمُ الْأَرْضَ بِسَاطًا﴾

﴿And Allāh has made for you the earth a wide expanse.﴾

meaning, He spread it out, leveled it, settled it, and stabilized it with firm and lofty mountains.

بُرْسِلَ النِّسَاءَ عَلَيْكُمْ يَدْرَارًا ﴿٥١﴾ وَنَزِدَ الذِّكْرَ بِأَمْرٍ وَمَن يَحْمِلِ
لَكُمْ حِثَابًا وَيَحْمِلِ لَكُمْ ثَمَرًا ﴿٥٢﴾ تَالِكُمْ لَا تَزْحَمُ اللَّهُ وَفَارًا ﴿٥٣﴾
وَقَدْ خَلَقَكُمْ أَطْوَارًا ﴿٥٤﴾ أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَنَوَاتٍ
طَبَاقًا ﴿٥٥﴾ وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ النُّجُومَ يَرَاجًا ﴿٥٦﴾
وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا ﴿٥٧﴾ ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ
إِخْرَاجًا ﴿٥٨﴾ وَاللَّهُ جَعَلَ لَكُمُ الْأَرْضَ بِسَاطًا ﴿٥٩﴾ لِّتَسْلُكُوا مِنْهَا
سُبُلًا فَيَجَاكِبُ ﴿٦٠﴾ قَالَ نُوحٌ رَبِّ إِنِّي هُمْ عَصَوْتُ وَأَتَّبَعُوا مَن لَّمْ يَزِدْهُ
مَالَهُ وَوَلَدُهُ إِلَّا خَسَارًا ﴿٦١﴾ وَمَكُرًا مَّكْرًا كَبِيرًا ﴿٦٢﴾ وَقَالُوا
لَا تَذَرْنَا يَا إِلَهَتُكَ وَلَا تَذَرْنَا وَلَا سَوَاعِدَ وَلَا يَبُوتَ وَيَمُوتُ
وَنَشْرًا ﴿٦٣﴾ وَقَدْ أَضَلُّوا كَبِيرًا وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا ﴿٦٤﴾
مَسَاخِطٍ فِيهِمْ أَغْرَقُوا فَأَدْخَلُونَا أَرَاكُمُ جِدْوَا لَهُمْ مِنْ دُونِ
اللَّهِ أَنْصَارًا ﴿٦٥﴾ وَقَالَ نُوحٌ رَبِّ لَا تَذَرْنِي عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ
دِيَارًا ﴿٦٦﴾ إِنَّكَ إِن تَذَرَهُمْ يَفْضُلُوا عِيسَى دَاوُدَ وَلَا يَلِدُوا إِلَّا الْفَاجِرَ
كَفَّارًا ﴿٦٧﴾ رَبِّ اغْفِرْ لِي وَلِوَلَدِي وَلِمَن دَخَلَ بَيْتِي
مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا نَبَارًا ﴿٦٨﴾

﴿تَسْلُكُوا مِنْهَا سُبُلًا فَيَجَاكِبُ﴾

«That you may go about therein in broad roads.»

meaning, He created it so that you may settle in it and travel in it wherever you wish, from its different sides, areas and regions. All of this is from what Nūh informed them of concerning Allāh's power and His greatness in creating the heavens and the earth. It demonstrates the favor that He did for them by making both heavenly benefits and earthly benefits. For He is the Creator and the Sustainer Who made the heaven

as a building and the earth as a bed, and He enlarged His provisions for His creatures. Therefore, He is the One Who it is obligatory to worship, and accept as One God. No one should be associated with Him as a partner, because He has no equal, peer, rival, coequal, mate, son, minister or advisor, rather He is the Most High, the Most Great.

﴿قَالَ نُوحٌ رَبِّ إِنِّي هُمْ عَصَوْتُ وَأَتَّبَعُوا مَن لَّمْ يَزِدْهُ مَالَهُ وَوَلَدُهُ إِلَّا خَسَارًا ﴿٦١﴾ وَمَكْرًا مَّكْرًا كَبِيرًا ﴿٦٢﴾ وَقَالُوا لَا تَذَرْنَا يَا إِلَهَتُكَ وَلَا تَذَرْنَا وَلَا سَوَاعِدَ وَلَا يَبُوتَ وَيَمُوتُ وَنَشْرًا ﴿٦٣﴾ وَقَدْ أَضَلُّوا كَبِيرًا وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا ﴿٦٤﴾﴾

«21. Nūh said: "My Lord! They have disobeyed me, and followed one whose wealth and children give him no increase but loss."»

﴿22. "And they have plotted a mighty plot."﴾

﴿23. "And they have said: 'You shall not leave your gods, nor shall you leave Wadd, nor Suwā', nor Yaghūth, and Ya'ūq and Nasr.' "﴾

﴿24. "And indeed they have led many astray. And (O Allāh): 'Grant no increase to the wrongdoers save error.' "﴾

Nūh complains to His Lord about His People's Response

Allāh says that Nūh turned to Allāh to inform Allāh - the All Knowing from Whom nothing escapes - that he presented the clear call, as mentioned previously, and the comprehensive invitation in various ways. He called them sometimes by encouragement and sometimes by intimidating warnings. Yet, they disobeyed him, opposed him, denied him and followed the children of the world. They were those who were heedless of the command of Allāh and they possessed delights of wealth and children. However, these things (worldly benefits) were also for gradual punishment and temporary respite, not for honor or blessing. Thus, Allāh says,

﴿وَاتَّبَعُوا مَنْ لَرَبِّهِمْ نَافِلَةٌ إِلَّا خَسَارًا﴾

﴿and followed one whose wealth and children give him no increase but loss.﴾

The meaning of Allāh's statement,

﴿وَمَكَرُوا مَكْرًا كَبِيرًا﴾

﴿And they have plotted a mighty plot.﴾

is that they plotted a deceptive plot for their followers tricking them into believing that they were following the truth and correct guidance. This is like what they will say to them on the Day of Judgement,

﴿يَا مَعْزِرُ آلِ يٰسَافِرٍ إِذْ تَأْمُرُونَا أَنْ نَكْفُرَ بِآلِهِنَا وَنَجْعَلَ لَهُمْ أَدْنًا﴾

﴿Nay, but it was your plotting by night and day: when you ordered us to disbelieve in Allāh and set up rivals to Him!﴾
(34:33)

For this reason He says here,

The Idols of the People of Nūḥ and what happened to Him

﴿وَسَكَّرُوا لَكَ مِثْلَهُنَّ أَشْيَاءَ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْغَافِلِينَ ۚ﴾
 ﴿وَسَكَّرُوا لَكَ مِثْلَهُنَّ أَشْيَاءَ ۚ﴾

«And they have plotted a mighty plot. And they have said: 'You shall not leave your gods, nor shall you leave Wadd, nor Suwā', nor Yaghūth, and Ya'ūq and Nasr.'»

These are the names of their idols which they used to worship besides Allāh.

Al-Bukhārī recorded from Ibn 'Abbās that he said, "The idols that were among the people of Nūḥ wound up among the Arabs afterwards. In reference to *Wadd*, it became the idol of the people of Kalb in the area of Dawmat Al-Jandal. *Suwā'* became the idol of the people of Hudhayl. *Yaghūth* became the idol of the people of Murād, then the people of Bani Ghutayf at Al-Juruf in the area of Saba' worshipped it after them. *Ya'ūq* became the idol of the people of Hamdān. *Nasr* became the idol of the people of Ḥimyar for the family of Dhu Kalā'. These idols were all named after righteous men from the people of Nūḥ. Then when these men died, *Shayṭān* inspired his (Nūḥ's) people to erect statues in honor of them at their gathering places where they used to come and sit, and to name these statues after these men (with their names). So they did this (as *Shayṭān* suggested), but these statues were not worshipped until after those people (the ones who built them) had died and the knowledge was lost. Then, those statues were later worshipped."^[1]

This has also been similarly reported from Ṭkrimah, Aḍ-Ḍaḥḥāk, Qatādah and Ibn Ishāq. 'Alī bin Abi Ṭalḥah reported from Ibn 'Abbās that he said, "These are statues that were worshipped in the time of Nūḥ."^[2] Ibn Jarīr recorded from Muḥammad bin Qays that he said concerning Yaghūth, Ya'ūq and Nasr, "They were righteous people between the time of Ādam and Nūḥ, and they had followers who used to adhere to their guidance. Then, when they died, their companions who

^[1] *Faṭḥ Al-Bārī* 8:535.

^[2] *Aṭ-Ṭabari* 23:640.

used to follow them said, 'If we make images of them, it will increase our desire to perform worship when we remember them.' So they made images of them. Then, when those people died and other people came after them, Iblīs approached them and said, 'They (your predecessors) used to worship these statues and they were granted rain by their worship of them.' Thus, they (the latter people) worshipped them."

The Supplication of Nūh against His People and for whoever believed in Him

Allāh then says,

﴿وَقَدْ أَضَلُّوا كَثِيرًا﴾

«And indeed they have led many astray.» meaning, by the idols that they took for worship, they mislead a large number of people. For verily, the worship of those idols continued throughout many generations until our times today, among the Arabs, the non-Arabs and all the groups of the Children of Ādam. Al-Khaḍīl (Prophet Ibrāhīm) said in his supplication,

﴿وَأَجْنِبْنِي رَبِّ أَنْ تَعْبُدَ الْأَصْنَامَ ۖ رَبِّ إِنِّي أَسْأَلُكَ كَثِيرًا مِنْ الْكَثِيرِ﴾

«And keep me and my sons away from worshipping idols. "O my Lord! They have indeed led astray many among mankind..."» (14:35,36)

Allāh then says,

﴿وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا﴾

«Grant no increase to the wrongdoers save error.»

This is a supplication from him (Nūh) against his people due to their rebellion, disbelief and obstinacy. This is just as Mūsā supplicated against Fir'aun and his chiefs in his statement,

﴿رَبَّنَا أَخْرِسْ عَلَىٰ سَمْعِهِمْ وَأَشْدِدْ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّىٰ يَرَوُا الْعَذَابَ الْأَلِيمَ﴾

«Our Lord ! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment.» (10:88)

Verily, Allāh responded to the supplication of both of these Prophets concerning their people and He drowned their nations due to their rejection of what he (that Prophet) had

come with.

﴿مِمَّا خَطَبْتِهِمْ أُرْفِقُوا فَأَنْدَجُوا نَارًا فَلَمْ يَجِدُوا لِمَنْ يَنْصَرُوا إِلَّاهُ أَنْصَارًا﴾ وَقَالَ نُوحٌ رَبِّ لَا تَذَرْنِي عَلَى الْاَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا ﴿٢٥﴾ إِنَّكَ إِنْ تَذَرْنَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا ﴿٢٦﴾ رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِيَ مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا يُرِدِ الْكَافِرِينَ إِلَّا نَارًا ﴿٢٧﴾

﴿25. Because of their sins they were drowned, then were made to enter the Fire. And they found none to help them instead of Allāh.﴾

﴿26. And Nūh said: "My Lord! Leave not one of the disbelievers on the earth Dayyār!"﴾

﴿27. "If You leave them, they will mislead Your servants, and they will beget none but wicked disbelievers."﴾

﴿28. "My Lord! Forgive me, and my parents, and him who enters my home as a believer, and all the believing men and women. And to the wrongdoers grant You no increase but destruction!"﴾

Allāh says,

﴿مِمَّا خَطَبْتِهِمْ﴾

﴿Because of their sins﴾ It also has been recited as;

(خَطَايَاهُمْ)

(their errors.)

﴿أُرْفِقُوا﴾

﴿they were drowned,﴾ meaning, for their numerous sins, rebellion, persistence in disbelief and opposition to their Messengers.

﴿أُرْفِقُوا فَأَنْدَجُوا نَارًا﴾

﴿they were drowned, then were made to enter the Fire.﴾

meaning, they will be carried from the flood of the seas to the heat of the Fire.

﴿فَلَمْ يَجِدُوا لِمَنْ يَنْصَرُوا إِلَّاهُ أَنْصَارًا﴾

﴿And they found none to help them instead of Allāh.﴾

meaning, they will have no helper, assistant, or savior who can rescue them from the punishment of Allāh. This is similar to Allāh's statement,

﴿لَا عَاجِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ﴾

﴿This day there is no savior from the decree of Allāh except him on whom He has mercy.﴾ (11:43)

﴿وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا﴾

﴿And Nūh said: "My Lord! Leave not one of the disbelievers on the earth Dayyār!"﴾

meaning, do not leave a single one of them on the face of the earth, not even a lone individual. This is a method of speaking that gives emphasis to the negation. Ad-Ḍaḥḥāk said, "Dayyār means one." As-Suddi said, "Dayyār is the one who stays in the home." So Allāh answered his supplication and He destroyed all of those on the face of the earth who were disbelievers. He (Allāh) even destroyed Nūh's (biological) son from his own loins, who separated himself from his father (Nūh). He (Nūh's son) said,

﴿سَتَأْتِيَ إِكَّ جَبَلٍ يَخَصِمُنِي مِنَ الْمَاءِ قَالَ لَا عَاجِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ وَحَالَ

بَيْنَهُمَا الْوَجْحُ فَكَانَ مِنَ الْمَقْتُولِينَ﴾

﴿I will betake myself to some mountain, it will save me from the water. Nūh said: "This day there is no savior from the decree of Allāh except him on whom He has mercy." And waves came in between them, so he (the son) was among the drowned.﴾ (11:43)

Allāh saved the people of the ship who believed with Nūh, and they were those whom Allāh commanded Nūh to carry with him. Allāh said,

﴿إِنَّكَ إِنْ تَذَرَهُمْ يُضِلُّوا يَسْأَلُكَ﴾

﴿If You leave them, they will mislead Your servants,﴾

meaning, 'if You leave a single one of them they will lead your servants astray.' This refers to those whom He will create after them.

﴿وَلَا يَخْلُقُ إِلَّا فَاكِهًا﴾

﴿and they will beget none but wicked disbelievers.﴾

meaning, wicked in their deeds and disbelieving in their hearts. He (Nūh) said this due to what he knew about them since he remained among them for nine hundred and fifty years. Then he said,

﴿رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَن دَخَلَ بَيْتِيَ مُؤْمِنًا﴾

﴿My Lord! Forgive me, and my parents, and him who enters my home as a believer.﴾

Ad-Dahhāk said, "This means, my Masjid." However, there is no harm in understanding the *Āyah* according to its apparent meaning, which would be that he (Nūh) supplicated for every person who entered his house who was a believer. Then he said,

﴿وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ﴾

﴿and all the believing men and women.﴾

He supplicated for all of the believing men and women, and that includes those of them who were living and those of them who were dead. For this reason, it is recommended to supplicate like this, in following the example of Nūh, and that which has been reported in the narrations and well-known, legislated supplications. Then, he said,

﴿وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَارًا مَّ﴾

﴿And to the wrongdoers, grant You no increase but destruction!﴾

As-Suddi said, "But destruction." Mujāhid said, "But loss." This means in both this life and in the Hereafter.

This is the end of the *Tafsir* of *Sūrat Nūh*. And all praise and thanks are due to Allāh.

a wife nor a son.'﴾

44. 'And that the foolish among us used to utter against Allāh that which was an enormity in falsehood.'﴾

45. 'And verily, we thought that men and Jinn would not utter a lie against Allāh.'﴾

46. 'And verily, there were men among mankind who took shelter with the males among the Jinn, but they increased them in Rahaq.'﴾

47. 'And they thought as you thought, that Allāh will not send any Messenger.'﴾

The Jinns listening to the Qur'ān and Their Belief in It,

Allāh commands His Messenger ﷺ to inform his people that the Jinns listened to the Qur'ān, believed in it, affirmed its truthfulness and adhered to it. So Allāh says,

﴿قُلْ أَوْحَىٰ إِلَيَّ اللَّهُ أَنَسْخَ تَقَرَّرَ مِن لَّيْلِي فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا يَهْدِي إِلَى الرُّشْدِ﴾

﴿Say: "It has been revealed to me that a group of Jinn listened. They said: 'Verily, we have heard a wonderful Recitation! It guides to the right path' "﴾

meaning, to what is correct and success.

﴿كَانَنَا بِهِ. وَلَنْ نُّشْرِكَ بِرَبِّنَا شَيْئًا﴾

﴿and we have believed therein, and we shall never join anything with our Lord.﴾

This position (that they took) is similar to what Allāh said,

﴿وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الَّذِينَ يَتَّبِعُونَ الْقُرْآنَ﴾

﴿And when We sent towards you a group of the Jinns listening to the Qur'ān.﴾ (46:29)

We have already presented the *Hadīths* that have been narrated concerning this, so there is no need to repeat them here.^[1]

Concerning Allāh's statement,

﴿وَأَنَّهُ مَقَّلَ جَدُّ رَبَّنَا﴾

^[1] See volume nine the *Tafsir* of *Sūrat Al-Aḥqāf* (46:29).

﴿And He, exalted be the Jadd of our Lord,﴾

'Ali bin Abi Ṭalhah reported from Ibn 'Abbās that he said concerning Allāh's statement,

﴿جَدُّ رَبِّنَا﴾

﴿the Jadd of our Lord,﴾

"This means, His actions, His commands and His power."¹¹ Aḍ-Ḍaḥḥāk reported from Ibn 'Abbās that he said, "Allāh's Jadd is His blessings, His power and His favor upon His creation." It has been reported from Mujāhid and 'Ikrimah that they said, "It (Jadd) is the magnificence of our Lord." Qatādah said, "Exalted is His magnificence, His greatness and His command." As-Suddi said, "Exalted is the command of our Lord." It has been reported from Abu Ad-Dardā', Mujāhid and Ibn Jurayj that they said, "Exalted is His remembrance (Dhikr)."

The Jinns Affirmation that Allāh does not have a Wife and Children

Allāh says,

﴿مَا أَتَّخَذَ صَاحِبَةً وَلَا وَلَدًا﴾

﴿He has taken neither a wife nor a son.﴾

meaning, far exalted is He above taking a mate and having children. This means that when the Jinns accepted Islām and believed in the Qur'ān they professed Allāh's magnificence above having taken a spouse and a child (or a son). Then they said,

﴿وَأَنَّهُ كَانَ يَفُولُ صَاحِبًا عَلٰى آلِهِ سَطَطًا﴾

﴿And that the foolish among us used to utter against Allāh that which was an enormity in falsehood.﴾

Mujāhid, 'Ikrimah, Qatādah and As-Suddi, all said,

﴿صَاحِبًا﴾

﴿the foolish among us﴾ "They were referring to Iblīs."

﴿سَطَطًا﴾

¹¹ Aṭ-Ṭabari 23:648.

﴿that which was an enormity in falsehood.﴾

As-Suddi reported from Abu Mālik that he said, "This means a transgression." Ibn Zayd said, "A great injustice." The foolish (Safih) also carries the meaning of everyone in the category who claims that Allāh has a spouse or a son. This is why Allāh says here,

﴿وَأَنَّهُ كَانَ يَفُولُ سَفِيهًا﴾

﴿And that the foolish among us used to utter﴾ meaning, before his acceptance of Islām.

﴿عَلَى اللَّهِ سَطَطًا﴾

﴿against Allāh that which was an enormity in falsehood.﴾ meaning, falsehood and a lie. Thus, Allāh says,

﴿وَأَنَّا عَلَّمْنَا أَن لَّنْ نَقُولَ الْإِنسَ وَالْجِنَّ عَلَى اللَّهِ كَذِبًا﴾

﴿And verily, we thought that men and Jinn would not utter a lie against Allāh.﴾

meaning, 'we did not think that humans and Jinns would join each other in lying about Allāh by attributing a spouse and a son to Him. So when we heard this Qur'ān we believed in it and we knew that they (Jinns and men) had been lying about Allāh in this matter.'

Among the Causes of the Transgression of the Jinns were that Humans sought Refuge with Them

Allāh says,

﴿وَأَنَّهُ كَانَ يَهَابُ مِنَ الْإِنسِ يَتُوقُونَ يَهَابُوا مِنَ الْبَنِي فَزَادُوهُمْ رَهَقًا﴾

﴿And verily, there were men among mankind who took shelter with the males among the Jinn, but they increased them in Rahaq.﴾

meaning, 'we used to think that we had some virtuous status over mankind because they used to seek refuge with us whenever they (men) would settle in a valley or any place in the wilderness, the open country steppes and other places.' This was the custom of the Arabs in the pre-Islāmic days of ignorance. They used to seek refuge with the greatest Jinn of a particular place so that no harm or evil would afflict them.

Like one would do if he entered into the land of his enemies, in the vicinity of a great and powerful man, he would seek the protection and guardianship of that man. So when the *Jinns* saw that the humans were seeking refuge with them due to their fear of them, they increased them in *Rahaq* which means fear, terror and fright. They did this so that the people would be more afraid of them and seek refuge with them even more. As Qatādah said concerning this *Āyah*,

﴿فَرَادَوْهُمْ رَهَقًا﴾

﴿but they increased them in *Rahaq*.﴾ "meaning, in sin, and that the *Jinns* become more bold and daring against them."^[1]

Ath-Thawri said from Mansūr, from Ibrāhīm, concerning the *Āyah*:

﴿فَرَادَوْهُمْ رَهَقًا﴾

﴿but they increased them in *Rahaq*.﴾ means, "the *Jinns* were courageous and increased in insolence against them."

As-Suddi said, "A man used to set out with his family (on a journey) until he came to a piece of land where he would settle. Then he would say, 'I seek refuge with the master (*Jinn*) of this valley from the *Jinns*, or that myself, my wealth, my child or my animals are harmed in it.' " Qatādah said, "When they sought refuge with them instead of Allāh, the *Jinns* would overcome them with harm because of that."

Ibn Abi Hātim recorded from 'Ikrimah that he said, "The *Jinns* used to fear humans just like humans fear them, or even worse. So whenever humans would come to a valley the *Jinns* would flee. So the leader of the people would say, 'We seek refuge with the leader of the inhabitants of this valley.' So the *Jinns* said, 'We see these people fleeing from us just like we flee from them.' Thus, the *Jinns* started coming near the humans and afflicting them with insanity and madness." Thus, Allāh said,

﴿وَالَّذِينَ كَانُوا يُشَاكُّونَ الْمَلَائِكَةَ يَتَنَزَّلُونَ عَلَى الْإِنْسَانِ وَلَهُمْ فِيهَا مِنْ أَنْبَاءٍ غُورُهُمْ رَهَقًا﴾

﴿And verily, there were men among mankind who took shelter with the males among the jinn, but they increased them in

[1] Aṭ-Ṭabari 23:655.

Rahaq.﴾

meaning, in sin. Abu 'Aliyah, Ar-Rabi' and Zayd bin Aslam, all said,

﴿رَقَا﴾

﴿in Rahaq﴾

"This means in fear." Mujahid said, "The disbelievers would increase in transgression."

Concerning Allāh's statement,

﴿وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَن لَّن يَبْعَثَ اللَّهُ رَسُولًا﴾

﴿And they thought as you thought, that Allāh will not send any Messenger.﴾

meaning, Allāh would never send a Messenger after this long period of time. This was said by Al-Kalbi and Ibn Jarir.

﴿وَأَنَّا لَنَسَاءٌ قَوَّيْنَهَا ثُلُثَ حَرَمٍ شَدِيدٍ وَشِبَاءَ ﴿١٠﴾ وَأَنَّا كُنَّا نَقْعُدُ فِيهَا مُتَنَبِّئِينَ
لِلْمَسْمُوعِ فَمَنْ يَبْتِغِ الْآنَ مَجْدًا لَّمْ يَجِدْ فِيهَا رَسُولًا ﴿١١﴾ وَأَنَّا لَا تَدْرِي أَشَرُّ أُرِيدَ يَمِّنَ فِي الْأَرْضِ أَمْ
أُرِيدَ يَوْمَ ذُنُوبِهِمْ رَشَدًا﴾

﴿8. 'And we have sought to reach the heaven; but we found it filled with stern guards and flaming fires.'﴾

﴿9. 'And verily, we used to sit there in stations, to (steal) a hearing, but any who listens now will find a flaming fire watching him in ambush.'﴾

﴿10. 'And we know not whether evil is intended for those on the earth, or whether their Lord intends for them guidance.'﴾

The Jinns stealing Information from the Sky before the the Messenger ﷺ was sent and striking Them with flaming Fire after His Coming

Allāh informs about the Jinns when He sent His Messenger Muhammad ﷺ and revealed the Qur'ān to him. Among the ways He protected it (the Qur'ān) was by filling sky with stern guards guarding it from all of its sides. The devils were then expelled from the places where they used to sit prior to that. This was so that they could not steal anything from the Qur'ān and tell it to the soothsayers, thereby causing matters to be confused and mixed up. If this happened it would not be

known who was being truthful. Allāh did this out of His kindness to His creation, His mercy upon His servants and His protection of His Mighty Book (the Qur'ān). This is why the Jinns said,

﴿وَأَنَّا لَنَسَاءٌ قَوَّضَتْنَا مِثْقَاتٍ حَرَمًا شَدِيدًا ۖ وَهَبْنَا ۖ وَأَنَّا كَانَا نَقْعُدُ مِنْهَا مَقْعَدًا
لِّلْمَنَعِ ۖ فَمَنْ يَتَّبِعِ الْآنَ مِجْدًا ۖ لَمْ يَجِدْ مِنْهَا رِمَادًا ۖ﴾

﴿And we have sought to reach the heaven; but found it filled with stern guards and flaming fires. And verily, we used to sit there in stations, to (steal) a hearing, but any who listens now will find a flaming fire watching him in ambush.﴾

meaning, whoever would like to steal some information by listening, he will find a flaming fire waiting in ambush for him. It will not pass him or miss him, but it will wipe him out and destroy him completely.

﴿وَأَنَّا لَا تَدْرِي أَشَرُّ أُرِيدَ يَمِّنَ لِّ الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَحْمَةً ۖ﴾

﴿And we know not whether evil is intended for those on earth, or whether their Lord intends for them guidance.﴾

meaning, 'we do not know if this - the matter which has occurred in the sky - is intended for those who are in the earth or if their Lord intends some guidance for them.' They stated this in such a manner out of their etiquette in phrasing their speech, because they did not attribute the doing of evil to anyone and they attributed the good to Allāh.

Verily, it has been recorded in the *Ṣaḥīḥ*,

«وَالشَّرُّ لَيْسَ إِلَيْكَ»

«And evil is not attributed to You (Allāh).»^[1]

It used to be that shooting stars (meteors) occurred before this, however it did not happen much, rather only occasionally. As was reported in the *Ḥadīth* of Ibn 'Abbās when he said, "While we were sitting with the Messenger of Allāh ﷺ a shooting star flashed in the sky. So the Prophet ﷺ said,

«مَا كُنتُمْ تَقُولُونَ فِي هَذَا؟»

[1] Muslim 1:535.

«What did you all used to say about this?»

We replied, "We used to say that a great person has been born and a great person has died." The Prophet ﷺ said,

«لَيْسَ كَذَلِكَ، وَلَكِنَّ اللَّهَ إِذَا قَضَى الْأَمْرَ فِي السَّمَاءِ»

«This is not so, rather whenever Allāh decrees a matter in the heaven...»

and then he went on to narrate the rest of the *Ḥadīth*^[1] which we have already mentioned in its entirety in *Sūrah Saba'*.^[2]

This is what caused them to seek the reason for this occurrence. So they set out searching in the east and the west. Then they found the Messenger of Allāh ﷺ reciting (the Qur'ān) while leading his Companions in prayer. Thus, they knew that this Qur'ān was the reason for the sky being guarded. Therefore, some among them believed in it and the others became more rebellious in their transgression. A discussion of this has preceded in a *Ḥadīth* of Ibn 'Abbās concerning Allāh's statement in *Sūrat Al-Aḥqāf*,

﴿إِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمُونَ الْقرآنَ﴾

«And (remember) when We sent towards you (Muḥammad) a group of the Jinns (quietly) listening to the Qur'ān.» (46:29)^[3]

There is no doubt that when so many shooting stars began appearing in the sky, it horrified humans and Jinns alike. They were very disturbed and alarmed by it. They thought that it was the destruction of the world. As-Suddi said, "The sky was never guarded except if there was a Prophet in the earth or the religion of Allāh was victorious and dominant in the earth."

So the devils before the time of Muḥammad ﷺ had taken sitting stations for themselves in the heaven of this world and they would listen to the matters that occurred in the heaven.

[1] Muslim 4:1750.

[2] See volume eight, the *Tafsir* of *Sūrah Saba'* (34:22-23). The actual narration was removed from the abridged edition, but the discussion remains, along with a similar narration recorded by Al-Bukhārī and others.

[3] *Fath Al-Bārī* 8:537. See the explanation of (46:29) in volume nine.

But when Allāh sent Muḥammad ﷺ as a Prophet and Messenger, they were suddenly pelted one night (with the flaming, shooting stars). So the people of Tā'if were frightened because of this and they began to say, 'The dwellers of the sky have been destroyed.' This was because they saw the severe fires in the sky and the shooting flames. They began freeing their servants and abandoning their luxuries. So 'Abd Yalayl bin 'Amr bin 'Umayr said to them – and he was referred to for judgement among them – "Woe to you O people of Tā'if! Hold on to your wealth and look at these guiding stars in the sky. If you see them remaining in their place, then the dwellers of the sky have not been destroyed, rather this has happened because of Ibn Abi Kabshah (– meaning Muḥammad ﷺ). And if you look and see that you can no longer see these stars, then verily the dwellers of the sky have been destroyed."

So, they looked and saw that the stars still remained, and thus, they kept their wealth. The devils also were frightened during that night. They went to Iblīs and informed him of what happened to them. So he (Iblīs) said, "Bring me a handful of dirt from every land so that I may smell it." So they brought it and he smelled it and said, "It is your friend in Makkah." Then he sent a group of seven Jinns to Makkah, and they found the Prophet of Allāh ﷺ standing in prayer in *Al-Masjid Al-Ḥarām* while reciting the Qur'ān. They drew near to him eager to hear the Qur'ān, until their chests almost pressed against him. Then they accepted Islām and Allāh revealed their matter to His Messenger ﷺ. We have mentioned this chapter in its entirety in the first section of the *Kitāb As-Sūrah* with lengthy discussion.^[1] Allāh knows best and unto Him is all praise and blessings.

﴿وَالَّذِينَ آمَنُوا مِنَّا ذُنُوبُهُمْ مَخْطُوءَاتُ ذُنُوبِهِمْ ثُمَّ لَأَوْفُوا قِسْمًا مِّمَّا كَانُوا يَعْمَلُونَ ﴿١١﴾ وَالَّذِينَ آمَنُوا مِنَّا ذُنُوبُهُمْ مَخْطُوءَاتُ ذُنُوبِهِمْ ثُمَّ لَأَوْفُوا قِسْمًا مِّمَّا كَانُوا يَعْمَلُونَ ﴿١٢﴾ وَالَّذِينَ آمَنُوا مِنَّا ذُنُوبُهُمْ مَخْطُوءَاتُ ذُنُوبِهِمْ ثُمَّ لَأَوْفُوا قِسْمًا مِّمَّا كَانُوا يَعْمَلُونَ ﴿١٣﴾ وَالَّذِينَ آمَنُوا مِنَّا ذُنُوبُهُمْ مَخْطُوءَاتُ ذُنُوبِهِمْ ثُمَّ لَأَوْفُوا قِسْمًا مِّمَّا كَانُوا يَعْمَلُونَ ﴿١٤﴾ وَالَّذِينَ آمَنُوا مِنَّا ذُنُوبُهُمْ مَخْطُوءَاتُ ذُنُوبِهِمْ ثُمَّ لَأَوْفُوا قِسْمًا مِّمَّا كَانُوا يَعْمَلُونَ ﴿١٥﴾﴾

[1] There is a similar narration from Ibn 'Abbās recorded by Aṭ-Ṭabari. See volume eight, the *Tafsīr* of *Sūrat As-Ṣaffāt* (37:6-10).

﴿11. 'There are among us some that are righteous, and some the contrary; we are groups having different ways.'﴾

﴿12. 'And we think that we cannot escape Allāh in the earth, nor can we escape Him by flight.'﴾

﴿13. 'And indeed when we heard the Guidance, we believed therein, and whosoever believes in his Lord shall have no fear, either of a decrease in the reward of his good deeds or an increase in the punishment for his sins.'﴾

﴿14. 'And of us some are Muslims, and of us some are Al-Qāsiṭūn. And whosoever has embraced Islām, then such have sought the right path.'﴾

﴿15. And as for the Qāsiṭūn, they shall be firewood for Hell.﴾

﴿16. If they had believed in Allāh, and went on the way, We would surely have bestowed on them water in abundance.﴾

﴿17. That We might try them thereby. And whosoever turns away from the Reminder of his Lord, He will cause him to enter in a Ṣa'ad torment.﴾

The Jinns testify that among Them there are Believers, Disbelievers, Misguided and Guided

Allāh says that the Jinns said about themselves,

﴿وَأَنَا مِنَّا الظَّالِمُونَ وَمِنَّا دُونَ ذَلِكَ﴾

﴿There are among us some that are righteous, and some the contrary;﴾

meaning, other than that.

﴿كُنَّا طَرِيقَ قَدَا﴾

﴿We are groups having different ways.﴾ meaning, on numerous differing paths and having different thoughts and opinions. Ibn 'Abbās, Mujāhid and others have said,

﴿كُنَّا طَرِيقَ قَدَا﴾

﴿We are groups having different ways.﴾ "This means among us are believers and among us are disbelievers."^[1]

[1] Aṭ-Ṭabari 23:659.

Ahmad bin Sulaymān An-Najjād reported in his (book of) *Amāli* that he heard Al-A'mash saying, "A Jinn came to us, so I said to him, 'What is the most beloved food to your kind?' He replied, 'Rice.' So we brought them some rice and I saw the morsels being lifted but I did not see a hand lifting it. So I asked him, 'Do you have these desires (religious innovations) among your kind as we have among ours?' He replied, 'Yes.' Then I said, 'Who are the Rāfiḍah^[1] among you?' He said, 'They are the worst of us.'" I presented this chain of narration to our Shaykh, Al-Hāfiẓ Abi Al-Hajjāj Al-Mizzi and he said its chain is authentic to Al-A'mash.

The Jinns confess to Allāh's Perfect Power

Concerning Allāh's statement,

﴿وَلَا ظَنَنَّا أَنْ لَنْ نُعْجِزَ اللَّهَ فِي الْأَرْضِ وَلَنْ نُعْجِزَهُمْ﴾

«And we think that we cannot escape Allāh in the earth, nor can we escape Him by flight.»

meaning, 'we know that the power of Allāh is decisive over us and that we cannot escape Him in the earth. Even if we try to flee, we know that He has complete control over us and that none of us can escape Him.'

﴿وَلَا لَنَا سَمْعًا أَلْفَدَىٰ مَا نَسَا بِهِ﴾

«And indeed when we heard the Guidance, we believed therein,»

They were proud of this, and it is something for them to be proud of, as well as a great honor for them and a good characteristic. Concerning their statement,

﴿فَمَنْ يُؤْمَرْ بِهِ. فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا﴾

«and whosoever believes in his Lord shall have no fear, either of a decrease in the reward of his good deeds or an increase in the punishment for his sins.»

Ibn 'Abbās, Qatādah and others said, "This means, he should not fear that the reward for his good deeds will be decreased or that he will be burdened with anything other than his

[1] A group of Shiites.

sins.^[1] This is as Allāh says,

﴿لَا يَخَافُ ظُلْمًا وَلَا هَضْمًا﴾

«Then he will have no fear of injustice, nor of any curtailment.» (20:112)

﴿وَأَمَّا إِنَّا الْقَائِلُونَ بِمَا أَلْفَضُّونَ﴾

«And of us some are Muslims, and of us some are Al-Qāsiṭūn.»

meaning, 'among us there is the Muslim and the Qāsiṭ.' The Qāsiṭ is he who behaves unjustly with the truth and deviates from it. This is the opposite of the Muqsiṭ, the one who is just.

﴿فَمَنْ أَسْلَمَ فَأُولَئِكَ تَحَرَّوْا رَحْمَتَ اللَّهِ﴾

«And whosoever has embraced Islām, then such have sought the right path.»

meaning, they sought salvation for themselves.

﴿وَأَمَّا الْقَائِلُونَ فَكَأَنَّهُمْ حَطَبٌ﴾

«And as for the Qāsiṭūn, they shall be firewood for Hell.»

meaning, fuel, for they will be used to kindle it (the Fire).

Concerning Allāh's statement,

﴿وَأَلَوْ اسْتَقَرُوا عَلَى الطَّرِيقِ لَأَنْزَلْنَاهُمْ مِمَّا وَعَدْنَا﴾

«If they had believed in Allāh, and went on the way, We would surely have bestowed on them water in abundance. That We might try them thereby.»

The commentators have differed over the explanation of this. There are two views concerning it.

The First View

That if the deviant ones would stand firmly upon the path of Islām, being just upon it and remaining upon it,

﴿لَأَنْزَلْنَاهُمْ مِمَّا وَعَدْنَا﴾

«We would surely have bestowed on them water in abundance.»

[1] Aṭ-Ṭabari 23:660.

meaning, a lot. The intent behind this is to say that they would be given an abundance of sustenance. With this, the meaning of Allāh's statement,

﴿لَنُفْتِنَنَّهُمْ فِيهِ﴾

﴿That We might try them thereby.﴾

is that, 'We will test them.' As Mālik reported from Zayd bin Aslam, he said, "That We might try them - means, so that We may test them to see who will remain upon the guidance from those who will turn back to sin."

Mentioning Those Who held this View

Al-'Awfi reported similar to this from Ibn 'Abbās, and likewise said Mujāhid, Sa'īd bin Jubayr, Sa'īd bin Al-Muṣayyib, 'Aṭā, As-Suddi, Muḥammad bin Ka'b Al-Quraẓi, Qatādah and Aḍ-Ḍaḥḥāk. Muqātil said, "This Āyah was revealed about the disbelievers of the Quraysh when they were deprived of rain for seven years."^[1]

The Second View

﴿وَالَّذِينَ آمَنُوا عَلَىٰ ظُرُوفٍ﴾

﴿If they had believed in Allāh, and went on the way,﴾

meaning, of misguidance.

﴿لَأَسْقِيَنَّهُمْ شَاءَ غَدًا﴾

﴿We would surely have bestowed on them water in abundance.﴾

meaning, 'then We would have increased their sustenance to allow a gradual respite.' As Allāh says,

﴿فَلَمَّا نَسُوا مَا دُفِعُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ إِذَا فُزِحُوا مِنَّا أَنفُسُهُمْ فَسَفَّاهُ فَأَنزَلْنَا إِلَهُهُمْ فَذُكِّرُوا هُم مُّسْلِمُونَ﴾

﴿So, when they forgot that with which they had been reminded, We opened for them the gates of everything, until in the midst

[1] This is a Mursal narration.

of their enjoyment in that which they were given, all of a sudden, We took them, and lo! They were plunged into destruction with deep regrets and sorrows.﴾ (6:44)

Allāh also says,

﴿أَتَجْسِبُونَ أَنَّا نُنْذِرُ بِهِ. مِنْ ثَمَالٍ ذَاتِ رَيْنٍ ۚ نَسْجُعُ لَهُمْ فِي الْفُتُونِ ۚ لَا يَنْفَعُهُمْ ۚ﴾

﴿Do they think that in wealth and children with which We expand them. We hasten unto them with good things. Nay, but they perceive not.﴾ (23:55,56)

This is the view of Abu Mijlaz and it agrees with the opinion of Ibn Ḥumayd. For verily, he (Ibn Ḥumayd) said concerning Allāh's statement,

﴿وَأَلَوْ اسْتَقَرُّوا عَلَى الطَّرِيقَةِ﴾

﴿If they had believed in Allāh, and went on the way,﴾

"This means the path of misguidance." Ibn Jarir and Ibn Abi Ḥātim both recorded this.^[1] Al-Baghawi also mentioned it from Ar-Rabi' bin Anas, Zayd bin Aslam, Al-Kalbi and Ibn Kaysān.^[2] It seems that he (Al-Baghawi) took this position. And it is supported by Allāh's saying, "That We might try them thereby."

Concerning Allāh's statement,

﴿وَمَنْ يَتُوبْ مِنْ ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَمَدًا﴾

﴿And whosoever turns away from the Reminder of his Lord, He will cause him to enter in a Ṣa'ad torment.﴾

meaning, a harsh, severe, agonizing and painful punishment. Ibn 'Abbās, Mujāhid, 'Ikrimah, Qatādah and Ibn Zayd, all said,

﴿عَذَابًا صَمَدًا﴾

﴿in a Ṣa'ad torment.﴾ "This means harsh having no relaxation in it."^[3] It has also been reported from Ibn 'Abbās that he said, "It is a mountain in Hell."^[4] It has been related from Sa'īd bin Jubayr that he said, "It is a well in Hell."

[1] Aṭ-Ṭabari 23:663.

[2] Al-Baghawi 4:404.

[3] Aṭ-Ṭabari 23:664.

[4] Aṭ-Ṭabari 23:664.

وَأَنَا مِنَ الْمُسْلِمِينَ وَمِنَ الْقَاسِطِينَ فَسَنَ أَسْلَمَ فَأُولَئِكَ
 نَحَرُوا رِشْدًا ۝ وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا ۝
 وَالْوَاكِلِينَ عَلَى الطَّرِيقِ لَا سَفِينَتُهُمْ مَاءً عَذَقًا ۝ لَقَدْ نَجَّيْنَاهُمْ
 فِيهِ وَمَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا ۝ وَأَنَّ
 الْمَسْجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ۝ وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ
 يَدْعُوهُ كَادُوا أَنْ يَكُونُوا عَلَيْهِ لِدًا ۝ قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا أَشْرِكُ
 بِهِ أَحَدًا ۝ قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رِشْدًا ۝ قُلْ إِنِّي
 لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ۝ إِلَّا بَلَاءًا
 مِنَ اللَّهِ وَرِسَالَاتِهِ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ
 خَالِدِينَ فِيهَا أَبَدًا ۝ حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ فَيَسْأَلُونَ مَنْ
 مِنْ أَصْغَفَ نَاصِرًا وَاقِلًا عَذْدًا ۝ قُلْ إِنْ أَدْرِعْتَ أَقْرَبُ
 مَا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّي أَمَدًا ۝ عَلِيمُ الْغَيْبِ فَلَا
 يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا ۝ إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ
 يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ۝ لَيَعْلَمَنَّ أَقْدَابُغُوا
 رَسَلَاتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا ۝

﴿وَأَنَّ الْمَسْجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ
 اللَّهِ أَحَدًا﴾ وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ
 يَدْعُوهُ كَادُوا أَنْ يَكُونُوا عَلَيْهِ لِدًا ۝
 قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا أَشْرِكُ بِهِ
 أَحَدًا ۝ قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا
 وَلَا رِشْدًا ۝ قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ
 اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ
 مُلْتَحَدًا ۝ إِلَّا بَلَاءًا مِنَ اللَّهِ وَرِسَالَاتِهِ
 وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ
 جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا ۝ حَتَّىٰ
 إِذَا رَأَوْا مَا يُوعَدُونَ فَيَسْأَلُونَ مَنْ
 أَصْغَفَ نَاصِرًا وَاقِلًا عَذْدًا ۝﴾

﴿18. And the Masjids are for Allāh, so invoke not anyone along with Allāh.﴾

﴿19. And when the servant of Allāh stood up invoking Him in prayer

they just made round him a dense crowd as if sticking one over the other.﴾

﴿20. Say: "I invoke only my Lord, and I associate none as partners along with Him."﴾

﴿21. Say: "It is not in my power to cause you harm, or to bring you to the right path."﴾

﴿22. Say: "None can protect me from Allāh's punishment, nor can I find refuge except in Him."﴾

﴿23. "(Mine is) but conveyance from Allāh and His Messages, and whosoever disobeys Allāh and His Messenger, then verily, for him is the fire of Hell, he shall dwell therein forever."﴾

﴿24. Till, when they see that which they are promised, then they will know who it is that is weaker concerning helpers and

less important concerning numbers.﴾

The Command to worship Allāh Alone and shun Shirk

Allāh commands His servants to single Him out alone for worship and that none should be supplicated to along with Him, nor should any partners be associated with Him. As Qatādah said concerning Allāh's statement,

﴿وَأَنَّ الْمَسْجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾

﴿And the Masjids are for Allāh, so invoke not anyone along with Allāh.﴾

"Whenever the Jews and Christians used to enter their churches and synagogues, they would associate partners with Allāh. Thus, Allāh commanded His Prophet ﷺ to tell them that they should single Him out alone for worship."^[1] Ibn Jarir recorded from Sa'īd bin Jubayr that he said concerning this verse,

﴿وَأَنَّ الْمَسْجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾

﴿And the Masjids are for Allāh, so invoke not anyone along with Allāh.﴾

"The Jinns said to the Prophet of Allāh ﷺ, 'How can we come to the Masjid while we are distant - meaning very far away - from you? And how can we be present for the prayer while we are far away from you?' So Allāh revealed this Āyah,

﴿وَأَنَّ الْمَسْجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾

﴿And the Masjids are for Allāh, so invoke not anyone along with Allāh.﴾"^[2]

The Jinns crowding together to hear the Qur'ān

Allāh said,

﴿وَلَمَّا لَمْ يَمْضِ عَبْدُ اللَّهِ يَدْعُوهُ كَاذِبًا بَكْرُونَ عَلَيْهِ لِيَنَاقُوا﴾

﴿And when the servant of Allāh stood up invoking Him in prayer they just made round him a dense crowd as if sticking

[1] At-Tabari 23:665.

[2] At-Tabari 23:665. This is a *Mursal* narration.

one over the other.﴾

Al-'Awfi reported from Ibn 'Abbās, "When they heard the Prophet ﷺ reciting the Qur'ān they almost mounted on top of him due to their zeal. When they heard him reciting the Qur'ān they drew very near to him. He was unaware of them until the messenger (i.e., Jibrīl) came to him and made him recite,

﴿قُلْ أُمِرْتُ أَنْ أَنْشِئَ قَرْنَ مِنَ الْجِنِّ﴾

﴿Say: "It has been revealed to me that a group of Jinn listened."﴾ (72:1)

They were listening to the Qur'ān." This is one opinion and it has been reported from Az-Zubayr bin Al-'Awwām. Ibn Jarīr recorded from Ibn 'Abbās that he said, "The Jinns said to their people,

﴿لَا نَأْمُ عَبْدَ اللَّهِ أَنْ يَدْعُوَ كَأَنَّا بَكْرُوتٌ عَلَيْهِ لَدَا﴾

﴿when the servant of Allāh stood up invoking Him in prayer they just made round him a dense crowd as if sticking one over the other.﴾

When they saw him praying and his Companions were bowing with his bowing and prostrating with his prostrating, they were amazed at his Companions obedience to him. Therefore, they said to their people,

﴿لَا نَأْمُ عَبْدَ اللَّهِ أَنْ يَدْعُوَ كَأَنَّا بَكْرُوتٌ عَلَيْهِ لَدَا﴾

﴿when the servant of Allāh stood up invoking Him in prayer they just made round him a dense crowd as if sticking one over the other.﴾^[1]

This is the second view and it has also been reported from Sa'īd bin Jubayr.^[2] Al-Ḥasan said, "When the Messenger of Allāh ﷺ stood up and said none has the right to be worshipped except Allāh, and he called the people to their Lord, the Arabs almost crowded over him together (against him)."^[3] Qatādah said concerning Allāh's statement,

[1] Aṭ-Ṭabari 23:667.

[2] Aṭ-Ṭabari 23:667.

[3] Aṭ-Ṭabari 23:668. This is also a *Mursal* narration.

﴿وَأَنَّهُ لَإِ قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِيَدَا﴾

«when the servant of Allāh stood up invoking Him in prayer they just made round him a dense crowd as if sticking one over the other.»

“Humans and Jinns both crowded together over this matter in order to extinguish it. However, Allāh insisted upon helping it, supporting it and making it victorious over those who opposed it.”^[1] This is the third view and it has also been reported from Ibn ‘Abbās, Mujāhid, Sa‘īd bin Jubayr and Ibn Zayd. It was also the view preferred by Ibn Jarīr.^[2] This view seems to be the most apparent meaning of the *Āyah* due to Allāh’s statement which follows it,

﴿قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا﴾

«Say: “I invoke only my Lord, and I associate none as partners along with Him.”»

meaning, when they harmed him, opposed him, denied him and stood against him in order to thwart the truth he came with, and to unite against him, the Messenger ﷺ said to them

﴿إِنَّمَا أَدْعُوا رَبِّي﴾

«I invoke only my Lord,»

meaning, ‘I only worship my Lord alone, and He has no partners. I seek His help and I put my trust in Him.’

﴿وَلَا أُشْرِكُ بِهِ أَحَدًا﴾

«and I associate none as partners along with Him.»

The Messenger ﷺ does not have Power to harm or give Guidance

Concerning Allāh’s statement,

﴿قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَفْعًا﴾

«Say: “It is not in my power to cause you harm, or to bring you to the right path.”»

[1] At-Tabari 23:668.

[2] At-Tabari 23:668.

meaning, 'say: I am only a man like you all and I have received revelation. I am only a servant among the servants of Allāh. I have no control over the affairs of your guidance or your misguidance. Rather all of these things are referred to Allāh.' Then he (the Prophet) says about himself that no one can save him from Allāh either. This means, 'if I disobey Allāh, then no one would be able to rescue me from His punishment.'

﴿وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَذًا﴾

﴿and nor can I find refuge except in Him.﴾ Mujāhid, Qatādah and As-Suddi all said, "No place to escape to."^[1]

It is only obligatory upon the Messenger ﷺ to convey the Message

Concerning Allāh's statement,

﴿إِلَّا بَلَاغًا مِنْ اللَّهِ وَرِسَالَةً﴾

﴿(Mine is) but conveyance from Allāh and His Messages,﴾ This is an exception related to the previous statement,

﴿لَنْ يُغِيْرَ مِنْ اللَّهِ أَحَدٌ﴾

﴿None can protect me from Allāh's punishment,﴾ meaning, 'nothing can save me from Him and rescue me except my conveyance of the Message that He has obligated me to carry out.' This is as Allāh says,

﴿يَا أَيُّهَا الرُّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ﴾

﴿O Messenger! Proclaim which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allāh will protect you from mankind.﴾ (5:67)

Then Allāh says,

﴿وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا﴾

﴿and whosoever disobeys Allāh and His Messenger, then verily, for him is the fire of Hell, he shall dwell therein forever.﴾

[1] At-Tabari 23 :669.

meaning, 'I will convey unto you all the Messages of Allāh, so whoever disobeys after that, then his reward will be the fire of Hell wherein he will abide forever.' This means, they will not be able to avoid it nor escape from it. Then Allāh says,

﴿حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ فَيَكْظُمُونَ مِن أَمْعَةٍ زَآئِرًا وَقُلْ عَسَدًا ۖ﴾

«Till, when they see that which they are promised, then they will know who it is that is weaker concerning helpers and less important concerning numbers.»

meaning, until these idolators from the *Jinns* and humans see what has been promised to them on the Day of Judgement. Then on that day, they will know who's helpers are weaker and fewer in number – them or the believers who worship Allāh alone. This means that the idolators have no helper at all and they are fewer in number than the soldiers of Allāh.

﴿قُلْ إِن أَدْرَيْتُ أَقْرَبَ مَا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّي أَمَدًا ۖ﴾ عَنِ الْمَغِيبِ فَلَا يُلْهِمُ عَلَىٰ

غَيْبِهِ ۚ ﴿٢٥﴾ إِلَّا مَن أَرْزَقْنِي مِن رَّسُولِي فَإِنَّهُ يَمْلِكُ بَيْنَ يَدَيْهِ وَرِثَ خَلْقِهِ ۚ ﴿٢٦﴾ رَسَدًا ۚ

﴿لَعَلَّكُمْ أَن قَدْ أَبْلَغُوا رَسُولَهُمْ وَوَعَدَهُم بِمَا لَدَيْهِمْ وَأَخَذُوا كُلَّ شَيْءٍ عَدَدًا ۖ﴾

«25. Say: "I know not whether that which you are promised is near or whether my Lord will appoint for it a distant term."»

«26. "The All-Knower of the Unseen, and He reveals to none His Unseen."»

«27. Except to a Messenger whom He has chosen, and then He makes a band of watching guards to march before him and behind him.»

«28. Till he knows that they have conveyed the Messages of their Lord. And He surrounds all that which is with them, and He keeps count of all things.»

The Messenger of Allāh ﷺ does not know when the Hour will be

Allāh commands His Messenger ﷺ to say to the people that he has no knowledge of when the Hour will be and he does not know whether its time is near or far.

﴿قُلْ إِن أَدْرَيْتُ أَقْرَبَ مَا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّي أَمَدًا ۖ﴾

«Say: "I know not whether which you are promised is near or

whether my Lord will appoint for it a distant term.”﴾

meaning, a long period of time. In this noble *Āyah* is an evidence that the *Ḥadīth* that many of the ignorant people often circulate, which says that the Prophet ﷺ will not remain under the earth more than one thousand years (i.e., the Hour will be before that period) is a baseless lie. We have not seen it in any of the Books (of *Ḥadīth*). Verily, the Messenger of Allāh ﷺ was asked about the time of the Hour and he would not respond. When Jibrīl appeared to him in the form of a bedouin Arab, one of the questions he asked the Prophet was, “O Muḥammad! Tell me about the Hour?” So the Prophet ﷺ replied,

«مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ»

«The one questioned about it knows no more than the questioner.»

On another occasion when a bedouin Arab called out to the Prophet ﷺ in a loud voice saying, “O Muḥammad! When will be the Hour?” The Prophet ﷺ said,

«وَيْحَكَ إِنَّهَا كَاتِبَةٌ، فَمَا أُعِدَّدْتُ لَهَا؟»

«Woe unto you. Verily, it will occur so what have you prepared for it?»

The man replied, “I have not prepared much for it of prayers and fasting, but I love Allāh and His Messenger.” The Prophet ﷺ then replied,

«فَأَنْتَ مَعَ مَنْ أَحَبَّيْتَ»

«Then you will be with whomever you love.»

Anas said, “The Muslims were not happier with anything like they were upon (hearing) this *Ḥadīth*.”^[1]

Concerning Allāh’s statement,

﴿عِنْدَ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ لِمَا لَا مِنْ أَوْفَىٰ مِنْ رَسُولٍ﴾

«The All-Knower of the Unseen, and He reveals to none His Unseen. Except to a Messenger»

This is similar to Allāh’s statement,

[1] *Fath Al-Bāri* 1:140. See Al-Bukhārī no. 6167.

﴿وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ﴾

«And they will never compass any thing of His knowledge except that which He wills.» (2:255)

Similarly, Allāh says here that He knows the unseen and the seen and that no one of His creation can attain any of His knowledge except that which Allāh allows him to have. Thus, Allāh says,

﴿عَلِيمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا ۖ إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ﴾

«The All-Knower of the Unseen, and He reveals to none His Unseen. Except to a Messenger whom He has chosen,»

This includes the angelic Messenger and the human Messenger. Then Allāh says,

﴿فَإِنَّهُمْ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ۖ﴾

«and then He makes a band of watching guards to march before him and behind him.»

meaning, He particularly gives him additional guardian angels who protect him by the command of Allāh and they accompany him with that which is with him of Allāh's revelation. Thus, Allāh says,

﴿يَعْلَمُ أَنْ قَدْ أَبْلَغُوا رَسُولَهُمْ وَاسْمًا بِمَا لَدَيْهِمْ وَأَخْبَىٰ كُلَّ شَيْءٍ عَدَدًا ۖ﴾

«Till he knows that they have conveyed the Messages of their Lord. And He surrounds all that which is with them, and He keeps count of all things.»

The pronoun 'he' which is in His statement,

﴿يَعْلَمُ﴾

«Till he knows» refers to the Prophet ﷺ. Ibn Jarir recorded from Sa'īd bin Jubayr that he said concerning the *Āyah*,

﴿عَلِيمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا ۖ إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُمْ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ۖ﴾

«The All-Knower of the Unseen, and He reveals to none His Unseen. Except to a Messenger whom He has chosen, and then He makes a band of watching guards to march before him and behind him.»

"These are four guardians among the angels along with Jibrīl,

﴿يَمْلِكُ﴾

﴿Till he knows﴾ This means Muḥammad ﷺ,

﴿أَن قَدْ أُنْزِلُوا رِسَالَتِ رَبِّهِمْ وَلَمَّا يَمَّا لَدَيْهِمْ وَأَحْمَنَ كُلِّ شَيْءٍ عَدَدًا﴾

﴿that they have conveyed the Messages of their Lord. And He surrounds all that which is with them, and He keeps count of all things.﴾^[1]

This was recorded by Ibn Abi Ḥātim. It has also been reported by Aḍ-Ḍaḥḥāk, As-Suddī and Yazīd bin Abi Ḥabīb.

'Abdur-Razzāq reported from Ma'mar, from Qatādah,

﴿يَمْلِكُ أَن قَدْ أُنْزِلُوا رِسَالَتِ رَبِّهِمْ﴾

﴿Till he knows that they have conveyed the Messages of their Lord.﴾

"So that the Prophet of Allāh would know that the Messengers had conveyed their Messages from Allāh and that the angels have protected them and defended them."^[2]

This has also been reported by Sa'īd bin Abi 'Arūbah from Qatādah, and Ibn Jarīr preferred this interpretation.^[3] Al-Baghawī said, "Ya'qūb recited it as,

(لِيَعْلَمَ)

(in order to be known)

this means, so that the people may know that the Messengers had conveyed the Message."^[4]

It also could carry the meaning that the pronoun refers to Allāh (i.e., So that He (Allāh) may know). This opinion has been mentioned by Ibn Al-Jawzī in *Zād Al-Mas'ūr*. The meaning of this is that He protects His Messengers through His angels so that they will be able to convey His Messages. He protects what He reveals to them of revelation so that He will know that they have indeed conveyed the Messages of their Lord.

[1] Aṭ-Ṭabari 23:673.

[2] 'Abdur-Razzāq 3:323.

[3] Aṭ-Ṭabari 23:673.

[4] Al-Baghawī 4:406.

This is like His statement,

﴿وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ﴾

﴿And We made the Qiblah which you used to face, only that We know who followed the Messenger from those who would turn on their heels.﴾ (2:143)

Allāh also said,

﴿وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ آمَنُوا وَلَيَعْلَمَنَّ الْمُنَافِقِينَ﴾

﴿Verily, Allāh knows those who believe, and that He knows the hypocrites.﴾ (29:11)

It should be added to these examples that from Allāh's knowledge is that He knows all things before they occur, and this is something definite and certain. Therefore, He says after this,

﴿وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَعْنَى كُلِّ شَيْءٍ عَدَدًا﴾

﴿And He surrounds all that which is with them, and He keeps count of all things.﴾

This is the end of the Tafsir of Sūrat Al-Jinn, and all praises and thanks are due to Allāh.

The Tafsīr of Sūrat Al-Muzzammil (Chapter - 73)

Which was revealed in Makkah

سُورَةُ الْمُزَّمِّلِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الْمُرْمِلُ ﴿١﴾ فَوَيْلٌ لِلْأَصْبَلِ ﴿٢﴾ نِصْفَهُ أَوِ انْقُصْ مِنْهُ قَلِيلًا ﴿٣﴾ أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ﴿٤﴾ إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ﴿٥﴾ إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلًا ﴿٦﴾ إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا ﴿٧﴾ وَاذْكُرِ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَتَبَّلًا ﴿٨﴾ رَبُّ الشَّرْقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا ﴿٩﴾ وَأَصْبِرْ عَلَى مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا ﴿١٠﴾ وَذَرِ الْكَافِرِينَ أَزِلَى النِّعْمَةِ وَسَهْلَ الْفِيلِ ﴿١١﴾ إِنَّ لَدُنَّا أَتَكَالًا رَاحِمًا ﴿١٢﴾ وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ﴿١٣﴾ يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَيْبًا مَهِيلًا ﴿١٤﴾ إِنَّا أَرْسَلْنَا إِلَيْكَ رَسُولًا سُبْحًا عَلَيْنَا أَنْ نَرْسِلَ إِلَيْكَ رَسُولًا ﴿١٥﴾ فَاصْبِرْ عَلَى مَا يَقُولُونَ وَأَنْذِرْهُمْ يَوْمَ الْآزِفَةِ إِذْ لَبِيتُمُ الْمُشْرِكِينَ بِوُجُوهِِكُمْ بَازِلَةً عَلَيْهِمْ وَأَنْتُمْ لَا تَشْعُرُونَ ﴿١٦﴾ يَوْمَ تَوَلَّوْا كُنْتُمْ لِلْعَذَابِ فَرِيقًا فَرِيقًا سَوِيًّا ﴿١٧﴾ إِنَّ هَذِهِ سَيِّئَةٌ لَكُم مَّا كُنْتُمْ تَعْمَلُونَ ﴿١٨﴾ لَئِنْ لَمْ يَنْتَهِ عَنِ السُّجُودِ فَلْيَنْصَبْ رُكُوعًا ﴿١٩﴾ وَلْيَلْهِمْ صَغِيرًا يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَأَنْتُمْ عَلَيْهَا قَائِمُونَ ﴿٢٠﴾ وَلْيَصَلِّ لِرَبِّهِمْ وَأَنْتُمْ عَلَيْهَا قَائِمُونَ ﴿٢١﴾ وَلْيَرْكُوعًا وَرُكُوعًا ﴿٢٢﴾ وَلْيَرْكُوعًا وَرُكُوعًا ﴿٢٣﴾ وَلْيَرْكُوعًا وَرُكُوعًا ﴿٢٤﴾ وَلْيَرْكُوعًا وَرُكُوعًا ﴿٢٥﴾ وَلْيَرْكُوعًا وَرُكُوعًا ﴿٢٦﴾ وَلْيَرْكُوعًا وَرُكُوعًا ﴿٢٧﴾ وَلْيَرْكُوعًا وَرُكُوعًا ﴿٢٨﴾ وَلْيَرْكُوعًا وَرُكُوعًا ﴿٢٩﴾ وَلْيَرْكُوعًا وَرُكُوعًا ﴿٣٠﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿١﴾ يَا أَيُّهَا الْمُرْمِلُ ﴿٢﴾ فَوَيْلٌ لِلْأَصْبَلِ ﴿٣﴾ نِصْفَهُ أَوِ انْقُصْ مِنْهُ قَلِيلًا ﴿٤﴾ أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ﴿٥﴾ إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ﴿٦﴾ إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلًا ﴿٧﴾ إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا ﴿٨﴾ وَاذْكُرِ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَتَبَّلًا ﴿٩﴾ رَبُّ الشَّرْقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا ﴿١٠﴾ وَأَصْبِرْ عَلَى مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا ﴿١١﴾ وَذَرِ الْكَافِرِينَ أَزِلَى النِّعْمَةِ وَسَهْلَ الْفِيلِ ﴿١٢﴾ إِنَّ لَدُنَّا أَتَكَالًا رَاحِمًا ﴿١٣﴾ وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ﴿١٤﴾ وَكَانَتِ الْجِبَالُ كَيْبًا مَهِيلًا ﴿١٥﴾ إِنَّا أَرْسَلْنَا إِلَيْكَ رَسُولًا سُبْحًا عَلَيْنَا أَنْ نَرْسِلَ إِلَيْكَ رَسُولًا ﴿١٦﴾ فَاصْبِرْ عَلَى مَا يَقُولُونَ وَأَنْذِرْهُمْ يَوْمَ الْآزِفَةِ إِذْ لَبِيتُمُ الْمُشْرِكِينَ بِوُجُوهِِكُمْ بَازِلَةً عَلَيْهِمْ وَأَنْتُمْ لَا تَشْعُرُونَ ﴿١٧﴾ يَوْمَ تَوَلَّوْا كُنْتُمْ لِلْعَذَابِ فَرِيقًا فَرِيقًا سَوِيًّا ﴿١٨﴾ إِنَّ هَذِهِ سَيِّئَةٌ لَكُم مَّا كُنْتُمْ تَعْمَلُونَ ﴿١٩﴾ لَئِنْ لَمْ يَنْتَهِ عَنِ السُّجُودِ فَلْيَنْصَبْ رُكُوعًا ﴿٢٠﴾ وَلْيَلْهِمْ صَغِيرًا يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَأَنْتُمْ عَلَيْهَا قَائِمُونَ ﴿٢١﴾ وَلْيَرْكُوعًا وَرُكُوعًا ﴿٢٢﴾ وَلْيَرْكُوعًا وَرُكُوعًا ﴿٢٣﴾ وَلْيَرْكُوعًا وَرُكُوعًا ﴿٢٤﴾ وَلْيَرْكُوعًا وَرُكُوعًا ﴿٢٥﴾ وَلْيَرْكُوعًا وَرُكُوعًا ﴿٢٦﴾ وَلْيَرْكُوعًا وَرُكُوعًا ﴿٢٧﴾ وَلْيَرْكُوعًا وَرُكُوعًا ﴿٢٨﴾ وَلْيَرْكُوعًا وَرُكُوعًا ﴿٢٩﴾ وَلْيَرْكُوعًا وَرُكُوعًا ﴿٣٠﴾

﴿1. O you wrapped up!﴾

﴿2. Stand (to pray) all night, except a little.﴾

﴿3. Half of it or less than that, a little.﴾

﴿4. Or a little more. And Rattil the Qur'ān Tartil.﴾

﴿5. Verily, We shall send down to you a Word Thaḳīl.﴾

﴿6. Verily, rising (Nāshī'ah) at night is better for understanding and more suitable for speech (recitation).﴾

﴿7. Verily, for you in the day is lengthy Sabḥ.﴾

﴿8. And remember the Name of your Lord and (Tabattil) devote yourself to Him with complete devotion.﴾

﴿9. Lord of the east and the west; Lā ilāha illā Huwa, so take Him as a trustee.﴾

The Command to stand at Night (in Prayer)

Allāh commands His Messenger ﷺ to cease being wrapped up, and this means to be covered during the night. He commands him to get up and stand in prayer to His Lord. This is as Allāh says,

﴿تَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿١٦﴾﴾

﴿Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend out of what We have bestowed on them.﴾
(32:16)

Thus, the Prophet ﷺ did as Allāh ordered him, by standing for prayer at night. This was obligatory upon him alone, as Allāh said,

﴿وَمِنَ اللَّيْلِ فَسَجَدْ بِهِ. قَابَلَهُ لَكَ عِيسَىٰ أَنْ يَمْنَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴿٧٩﴾﴾

﴿And in some parts of the night offer the Ṣalāh with it (the Qur'ān), as an additional prayer for you. It may be that your Lord will raise you to Maqām Maḥmūd.﴾ (17:79)

Here Allāh explains how much prayer he should perform. Allāh says,

﴿يَا أَيُّهَا الرَّسُولُ لَا تَغْلِبْ﴾

﴿O you wrapped up! Stand all night, except a little.﴾

Ibn 'Abbās, Aḍ-Ḍaḥḥāk and As-Suddi all said,

﴿يَا أَيُّهَا الرَّسُولُ﴾

﴿O you wrapped up!﴾

"This means, O you who are asleep." Qatādah said, "The one who is wrapped up in his garments."^[1] Concerning Allāh's statement,

﴿يُضْطَرُّ﴾

[1] Aṭ-Ṭabari 23:677.

«Half of it» means, instead of the whole night.

﴿أَوْ نَقْصُ يَنْهَ قَلِيلًا ۖ أَوْ زِدْ مُجِدَّةً﴾

«A little less than that, or a little more.»

meaning, 'We have commanded you to stand in prayer for half of the night, either a little more than it or a little less. There is no hardship on you concerning that (slight increase or decrease).

The Way of reciting the Qur'ān

Concerning Allāh's statement,

﴿رَتِّلِ الْقُرْآنَ تَرْتِيلًا﴾

«And Rattil the Qur'ān Tartil.»

meaning, recite it slowly, for that will help in understanding the Qur'ān and contemplating it. This is how the Prophet ﷺ used to recite. 'Ā'ishah said, "He (the Prophet) used to recite the chapter slowly, so much so that it would be longer than chapters that were actually longer than it."^[1]

In Ṣaḥīḥ Al-Bukhārī, it is recorded from Anas that he was asked about the recitation of the Messenger of Allāh ﷺ, so he replied, "He used to elongate the letters." Then he (Anas) recited,

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾

«In the Name of Allāh, the Most Gracious, the Most Merciful.» (1:1)

and he elongated "In the Name of Allāh," and he elongated "The Most Gracious," and he elongated "The Most Merciful."^[2]

Ibn Jurayj reported from Ibn Abi Mulaykah, who narrated from Umm Salamah that she was asked about the recitation of the Messenger of Allāh ﷺ, so she said, "He used to pause in his recitation, verse by verse.

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنِ
الرَّحِيمِ ۝ مَالِكِ يَوْمِ الدِّينِ﴾

^[1] Muslim 1:507.

^[2] Faḥ al-Bārī 8:709.

«In the Name of Allāh, the Most Gracious, the Most Merciful. All praise is Allāh's, the Lord of all that exists. The Most Gracious, the Most Merciful. The Only Owner of the Day of Recompense.» (1:1-4)

This was recorded by Aḥmad, Abu Dāwud and At-Tirmidhi.^[1] We have already mentioned the Ḥadīths which prove the recommendation of slow rhythmic recitation and beautification of the voice while reciting at the beginning of this *Tafsir*. For example, the Ḥadīth which states,

«زَيَّنُوا الْقُرْآنَ بِأَصْوَاتِكُمْ»

«Beautify the Qur'ān with your voices.»^[2] and the Ḥadīth,

«لَيْسَ مِنَّا مَنْ لَمْ يَتَغَنَّ بِالْقُرْآنِ»

«He is not of us who does not chant nicely with the recitation of the Qur'ān.»^[3]

and the Ḥadīth,

«لَقَدْ أُوتِيَ هَذَا مِزْمَارًا مِنْ مِزَامِيرِ آلِ دَاوُدَ»

«Verily, he has been given this windpipe from the windpipes of the family of Dāwud.»^[4] Referring to Abu Mūsā.

Abu Mūsā replied, "If I knew that you had been listening to my recitation, I would have truly beautified it for you." It has been narrated from Ibn Mas'ūd that he said, "Do not scatter the (recitation of) Qur'ān out like the scattering of sand, and do not rush through it like the hasty recitation of poetry. Stop at its amazing parts and make your heart move with it. None of you should let his concern be to reach the end of the chapter." This has been recorded by Al-Baghawī.^[5] Al-Bukhārī recorded from Abi Wā'il that he said, "A man came to Ibn Mas'ūd and said, 'I read the *Mufaṣṣal* chapters (from *Qāf* to *An-Nās*) last night in one unit of prayer.' Ibn Mas'ūd said, 'This is rushing like the haste of reciting poetry. Verily, I know

[1] Aḥmad 6:302, Abu Dāwud 4:294, and *Tuhfat Al-Aḥwadhī* 8:241.

[2] *Fath Al-Bārī* 13:527.

[3] *Fath Al-Bārī* 13:510.

[4] *Fath Al-Bārī* 8:710.

[5] *Ma'ālim At-Tanzīl* 8:215.

the pairs (of chapters) that the Messenger of Allāh ﷺ used to combine between them (in prayer).’ Then he mentioned twenty chapters from the *Mufaṣṣal* chapters, and said that the Prophet ﷺ used to recite two in each prayer unit.^[1]

The Magnificence of the Qur’ān

Allāh then said,

﴿إِنَّا نُنزِّلُ عَلَيْكَ قَوْلًا تَقِيلُ﴾

«Verily, We shall send down to you a Word *Thaqīl*.»

Al-Ḥasan and Qatādah both said, “The actions with it.” It has also been said that it means it will be heavy at the time of its revelation due to its magnificence. This is similar to what Zayd bin Thābit said. He said, “The Messenger of Allāh ﷺ received some revelation while his thigh was on top of my thigh, and my thigh was almost crushed due to it.”^[2]

Imām Aḥmad recorded from ‘Abdullāh bin ‘Amr that he said, “I asked the Prophet ﷺ, ‘O Messenger of Allāh! Do you feel anything when revelation comes (to you)?’ The Messenger of Allāh ﷺ replied,

«أَسْمَعُ صَلَاجِلَ ثُمَّ أَسْكُتُ عِنْدَ ذَلِكَ، فَمَا مِنْ مَرَّةٍ يُوحَى إِلَيَّ إِلَّا ظَنَنْتُ أَنَّ نَفْسِي تَقْبِضُ»

‘I hear a ringing and then I remain quiet when that occurs. There has not been a single time that revelation has come to me except that I thought that my soul was about to be taken (death).’^[3]

Aḥmad was alone in narrating this. In the beginning of *Ṣaḥīḥ Al-Bukhārī*, it is recorded from ‘Ā’ishah that Al-Ḥārith bin Hishām asked the Messenger of Allāh ﷺ, “How does the revelation come to you?” The Prophet ﷺ replied,

«أَخْيَانًا يَأْتِي فِي مِثْلِ صَلَافَةِ الْجَرَسِ وَهُوَ أَشَدُّ عَلَيَّ، فَيَقْصِمُ عَنِّي وَقَدْ وَغَيْتُ عَنْهُ»

[1] *Fath Al-Bāri* 2:298.

[2] *Fath Al-Bāri* 8:108. Zayd was sitting with the Prophet ﷺ writing down the revelation as the Prophet ﷺ was dictating it to him. See *Al-Bukhārī* no. 4592.

[3] *Aḥmad* 2:222. There are some deficiencies in its chain of narration. Some scholars consider it authentic.

مَا قَالَ، وَأَخْيَانًا يَتَمَثَّلُ لِي الْمَلَكُ رَجُلًا فَيَكَلِّمُنِي فَأَعْي مَا يَقُولُ»

‘Sometimes it comes to me like the ringing of a bell, and it is most severe upon me. Then this state passes away from me after I have grasped what is inspired. Sometimes the angel comes to me in the form of a man and talks to me and I grasp whatever he says.’

‘Ā’ishah added, “Verily, I saw him receiving revelation and I noticed the sweat dropping from his forehead on a very cold day as the revelation ended.” This is the wording recorded by Al-Bukhārī.^[1] Imām Aḥmad recorded from ‘Ā’ishah that she said, “If the Messenger of Allāh ﷺ received any revelation while he was on his riding animal, it would begin moving its *Jirān* intensely.”^[2] The *Jirān* is the bottom of the neck. Ibn Jarīr chose the interpretation that it (the revelation) is heavy in both ways simultaneously. This is as ‘Abdur-Raḥmān bin Zayd bin Aslam said, “Just as it is heavy in this world, it will also be heavy on the Day of Judgement in the Scales.”

The Virtue of standing at Night for Prayer

Allāh says,

﴿إِنْ نَاشِئَةَ اللَّيْلِ مِنْ أَنتَدَ رُكْعًا وَأَقْوَمُ فَلَا تُدْرِكُ﴾

‘Verily, rising (Nāshi’ah) at night is better for understanding and more suitable for speech (recitation).’

‘Umar, Ibn ‘Abbās and Ibn Zubayr, all said, “The entire night is Nāshi’ah.”^[3] Mujāhid and others said the same.^[4] It is said “Nasha’a” when a person stands at night to pray. In one narration from Mujāhid he said, “(It is) after ‘Ishā’ (prayer).”^[5] This was also said by Abu Mijlaz, Qatādah, Sālim, Abu Ḥāzim and Muḥammad bin Al-Munkadir.^[6] The point is that Nāshi’ah of the night refers to its hours and its times, every

[1] Fath Al-Bārī 1:25.

[2] Aḥmad 6:118.

[3] Aṭ-Ṭabari 23:683.

[4] Aṭ-Ṭabari 23:682.

[5] Aṭ-Ṭabari 23:682.

[6] Aṭ-Ṭabari 23:683.

hour of it is called *Nāshi'ah*, so it refers to the periods of time.

The purpose of this is that standing at night (for prayer) is better for training the heart and the tongue, and more conducive to recitation. Thus, Allāh says,

﴿هِيَ أَشَدُّ وَتَكَ وَأَقْوَمُ قِيلًا﴾

﴿is better for understanding and more suitable for speech (recitation).﴾

meaning, more comprehensive for the matter of performing the recitation and better for understanding it than in the recitation of the day. This is because the daytime is the time for people to disperse and move about, to raise voices and be lively.

Al-Hāfiẓ Abu Ya'lā Al-Mawṣili said, "Ibrāhīm bin Sa'īd Al-Jawhari told us that Abu Usāmah told us that Al-A'mash informed us that Anas bin Mālik recited this *Āyah* as:

(إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَأَصْوَبُ قِيلًا)

(Verily, rising at night is better for understanding and more correct for the speech.)

So a man said to him, 'We recite it;

﴿وَأَقْوَمُ قِيلًا﴾

﴿more suitable for speech﴾.' So Anas said to him, 'Most correct (*Aṣwab*), most suitable (*Aqwam*), the best for preparation (*Ahya'*) and similar words are all the same (in meaning).'^[1]

Thus, Allāh continues saying,

﴿إِنَّ لَكَ فِي النَّهَارِ سَبْعًا طَوِيلًا﴾

﴿Verily, for you in the day is lengthy *Sabḥ*.﴾

Ibn 'Abbās, 'Ikrimah and "Aṭā' bin Abi Muslim, all said, "Leisure time and sleep."^[2] Abu Al-Āliyah, Mujāhid, Abu Mālik, Aḍ-Ḍaḥḥāk, Al-Ḥasan, Qatādah, Ar-Rabi' bin Anas and Sufyān Ath-Thawri, all said, "A long amount of leisure time." Qatādah said, "Leisure, aspirations and activities." 'Abdur-Raḥmān bin Zayd bin Aslam said concerning the statement,

﴿إِنَّ لَكَ فِي النَّهَارِ سَبْعًا طَوِيلًا﴾

[1] Musnad Abu Ya'lā 7:88.

[2] Aṭ-Ṭabari 23:686, and Al-Qurṭubi 19:42.

﴿Verily, for you in the day is lengthy Sabḥ.﴾

"This means for your needs. Therefore, leave the night open for your religious devotion. Allāh said this when the (voluntary) night prayer was obligatory. Then, Allāh blessed His servants, lightened the matter and removed its obligation." Then he recited,

﴿قُلْ أَتَيْتُ إِلَّا بِغَلِيظٍ﴾

﴿Stand (to pray) all night, except a little.﴾

to the end of the Āyah, then he recited,

﴿إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثَيِ اللَّيْلِ وَنِصْفَهُ﴾

﴿Verily, your Lord knows that you do stand less than two-thirds of the night, or half of it.﴾ (73:20)

until he reached,

﴿تَقْرَأُوا مَا يَسَّرَ مِنْهُ﴾

﴿So recite of it what is easy.﴾ (73:20)^[1]

and Allāh says,

﴿وَمَنْ أَلْبَسَ فَتَحَجَّجْهُ بِهِ. نَافِلَةً لَكَ عَنِّي أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا﴾

﴿And Tahajjud in some parts of the night (also offer the Ṣalāh with it), as an additional prayer for you. It may be that your Lord will raise you to Maqām Maḥmūd.﴾^[2] (17:79)

In fact, this is as true as what he ('Abdur-Raḥmān) said,

The proof for this view is what Imām Aḥmad recorded in his *Musnad*, that Sa'd bin Hishām divorced his wife and then traveled to Al-Madīnah in order to sell some property he had with her. He intended to use its money to buy an animal and a weapon and then go for *Jihād* against the Romans until he died. In the process of this he met a group of his people and they informed him that a group of six men from his people had intended that in the time of the Messenger of Allāh ﷺ, upon which he ﷺ said,

﴿أَلَيْسَ لَكُمْ فِيْ أَسْوَأَ حَسَنَةٍ؟﴾

[1] At-Ṭabari 23:686.

[2] See the explanation in volume six.

«Is there not for you all an excellent example in me?»

So he forbade them from that and made them testify that they would take their wives back. Then he (Saʿīd) returned to us and informed us that he went to Ibn ʿAbbās and asked him about the *Witr* (prayer). Ibn ʿAbbās said, "Shall I not inform you of the person who is the most knowledgeable person on the earth about the *Witr* prayer of the Messenger of Allāh ﷺ?" He said, "Yes." Ibn ʿAbbās then said, "Go to ʿĀʾishah and ask her, then return to me and inform me of what she tells you."

He said, "Then I went to Ḥakīm bin Aflah and requested him to go with me to her. But he said, 'I do not want to be near her. Verily, I forbade her from saying anything concerning these two parties (the parties of ʿAlī and Muʿāwiyah), but she refused and continued being involved with them (in their conflict).' So I adjured him by Allāh, so he came with me and we entered upon her (in her house)." So she said, "Is this the Ḥakīm that I know?" He (Ḥakīm) said, "Yes." Then she said, "Who is this that is with you?" He said, "Saʿīd bin Hishām." She said, "Who is Hishām?" He said, "He is Ibn ʿĀmir." She then asked Allāh to have mercy upon him (ʿĀmir). Then she said, "Yes, ʿĀmir was a true man." Then I (Saʿīd) said, "O Mother of the believers! Inform me about the character of the Messenger of Allāh ﷺ." She replied, "Have you not read the Qurʾān?" I said, "Of course." Then she said, "Verily, the character of the Messenger of Allāh ﷺ was the Qurʾān." I was about to stand and leave, but then I remembered to ask about the night prayer of the Messenger of Allāh ﷺ. I said, "O Mother of the believers! Inform me about the night prayer of the Messenger of Allāh ﷺ." She said, "Have you not read the Sūrah,

﴿يَا أَيُّهَا الْمُدَّثِّرُ﴾

﴿O you wrapped up.﴾ I said, "Of course." She then said, "Verily, Allāh made standing at night (for prayer) obligatory at the beginning of this Sūrah. So the Messenger of Allāh ﷺ and his Companions stood for an entire year during the night (in prayer) until their feet swelled. Allāh held back the revelation of the end of this Sūrah for twelve months. Then, Allāh revealed the lightening of this burden at the end of this Sūrah. Then, the standing for night prayer became voluntary after it used to be obligatory."

I was about to leave when I remembered to ask her about the *Witr* prayer of the Messenger of Allāh ﷺ. So I said, "O Mother of the believers! Inform me about the *Witr* prayer of the Messenger of Allāh ﷺ." She said, "We used to prepare his *Siwāk* (toothstick) for him and his ablution water, and Allāh would awaken him whenever He wished to awaken him during the night. Then, he would clean his teeth with the *Siwāk* and perform ablution. Then, he would pray eight (*Rak'āhs*) units of prayer and he would not sit during them except at the end of the eighth one. At this point he would sit and remember his Lord the Most High, and supplicate to Him. Afterwards he would stand without saying the greeting of peace (*Taslīm*). He would then pray a ninth unit of prayer and then sit. He would remember Allāh Alone and then supplicate to Him (during this sitting). Then, he would say the greetings of peace (to conclude the prayer) making it audible to us. Then, he would pray two more units of prayer after this salutation of peace, while he would be sitting. So these are eleven units of prayer, O my son. Then, when he became older and heavier, he would perform *Witr* prayer with seven units of prayer, and then he would pray two extra units of prayer after them while sitting after the salutation of peace. So these are nine units of prayer, O my son. Whenever the Messenger of Allāh ﷺ used to pray a particular prayer, he liked to remain consistent in its performance. If he would ever be preoccupied from performing the night prayer by oversleeping, pain or illness, he would pray twelve units of supererogatory prayer during the day. I do not know of Allāh's Prophet ﷺ ever reciting the entire Qur'ān in one night before morning nor did he fast an entire month other than the month of Ramaḍān."

So I went to Ibn 'Abbās and told him what she had said. Ibn 'Abbās then said, "She has spoken truthfully and if I had went to her house I would have remained until she spoke directly to me and I could see her lips moving."^[1] This is how Imām Aḥmad recorded this narration in its entirety. Muslim also recorded similarly in his *Ṣaḥīḥ*.^[2]

Ibn Jarīr recorded from Abu 'Abdur-Raḥmān that he said,

^[1] Aḥmad 6:53.

^[2] Muslim 1:512.

"When the Āyah

﴿يَا أَيُّهَا الْمَزْمِيلُ﴾

﴿O you wrapped.﴾ (73:1) was revealed, the people stood in night prayer for an entire year until their feet and shins swelled. This continued until Allāh revealed,

﴿تَقَرُّوْا مَا يَسَّرَ مِنْهُ﴾

﴿So recite of it what is easy.﴾ (73:20)

Then the people relaxed.^[1] Al-Ḥasan Al-Baṣri and As-Suddi both said the same.^[2] 'Alī bin Abi Ṭalḥah reported from Ibn 'Abbās that he said concerning Allāh's statement,

﴿قُرْ أَلَيْلَ إِلَّا قَلِيْلًا ۖ يَضَعُ أَوْ أَشْفَى مِنْ قَلِيْلًا﴾

﴿Stand (to pray) all night, except a little. Half of it or less than that, a little.﴾ (73:2,3)

"This became difficult on the believers. Then Allāh lightened the matter for them and had mercy on them when He revealed after this,

﴿عَلِمَ أَنْ سَيَكُوْنُ مِنْكُمْ نَرَضٌ وَنَافِرٌ يَضِلُّوْنَ فِي الْأَرْضِ يَتَّبِعُوْنَ مِنْ فَضْلِ اللَّهِ﴾

﴿He knows that there will be some among you sick, others traveling through the land, seeking of Allāh's bounty.﴾

until Allāh says,

﴿تَقَرُّوْا مَا يَسَّرَ مِنْهُ﴾

﴿So, recite you of the Qur'ān as much as may be easy for you.﴾ (73:20)

So Allāh made the matter easy - and unto Him is due all praise - and he did not make matters difficult.^[3]

Then Allāh says,

﴿وَاذْكُرْ اِسْمَ رَبِّكَ وَتَقَرَّلْ اِلَيْهِ تَتَّبِلًا﴾

﴿And remember the Name of your Lord and (Tabattal) devote yourself to Him with complete devotion.﴾

[1] Aṭ-Ṭabari 23:679.

[2] Aṭ-Ṭabari 23:680.

[3] Aṭ-Ṭabari 23:679.

meaning, make much remembrance (*Dhikr*) of Him, devote yourself to Him and spend your time worshipping Him when you have completed your occupations and what you need from the affairs of your worldly matters. This is as Allāh says,

﴿إِذَا قَرَأْتَ قَاتِلْهُ﴾

«So when you have finished (your occupation), devote yourself for Allāh's worship.» (94:7)

meaning, when you have completed your tasks and occupations, then busy yourself in His obedience and His worship so that you will have free time for leisure. The meaning of this was said by Ibn Zayd, or close to its meaning.^[1] Ibn 'Abbās, Mujāhid, Abu Šālih, 'Āṭiyah, Ad-Dahhāk and As-Suddi, all said,

﴿وَتَبَتَّلْ إِلَيْهِ تَبَاتُلًا﴾

«And (Tabattal) devote yourself to Him with complete devotion.»

“This means, make your worship solely for Him alone.”^[2] Al-Hasan said, “Strive and devote yourself to Him.”^[3] Ibn Jarir said, “A devout worshipper is called *Mutabattil*. An example of this is the reported *Ḥadīth* that he (the Prophet ﷺ) forbade *At-Tabattul*,^[4] which means total devotion to worship while avoiding getting married.”^[5] Allāh said,

﴿رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا﴾

«Lord of the east and the west; Lā ilāha illā Huwa. So take Him a trustee.»

meaning, He is the Owner and Controller of affairs in the eastern regions and the western regions. He is the One except whom there is no deity worthy of worship. Just as you single

[1] At-Ṭabari 23:689.

[2] At-Ṭabari 23:688.

[3] At-Ṭabari 23:688.

[4] *Fath Al-Bāri* 9:19 (Al-Bukhārī no. 5073) and Muslim 2:102. The wording is, “Allāh's Messenger ﷺ did not allow 'Uthmān bin Maz'un to practice *Tabattul*...”

[5] At-Ṭabari 23:687.

Him out for worship, you should also single Him out for reliance. Therefore, take Him as a guardian and trustee. This is as Allāh says in another Āyah,

﴿وَتَعْبُدُوهُ وَرَكُوعًا عَلَيْهِ﴾

«So worship Him and rely upon him.» (11:123)

It is also similar to His statement,

﴿إِنَّا نَعْبُدُ وَإِنَّا نَسْتَعِينُ﴾

«You (Alone) we worship, and you (Alone) we ask for help.» (1:5)

The Āyāt with this meaning are numerous. They contain the command to make worship and acts of obedience exclusively for Allāh, and to rely solely upon Him.

﴿وَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جِيلًا ۖ وَذُرِّي ٱلَّذِينَ أَوَّلَىٰ ٱلْقَسْوَىٰ وَهَٰلِكُمْ
قِيلًا ۖ إِنَّ لَدَيْنَا أَنكَالًا وَجَحِيمًا ۖ وَكُلَّمَا مَّا غَشِيَ وَعَدَا ۖ لِيَاكُم ۖ يَوْمَ تَرْجُفُ ٱلْأَرْضُ
وَالْجِبَالُ وَكَانَ لِيَلِجَ ٱلْكِبَ ۖ مَجِيءًا ۖ إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ ۖ قَا أَرْسَلْنَا إِلَىٰ رُسُلِنَا
رُسُلًا ۖ فَمِمَّن رَفَعُوا ٱلرُّسُلَ فَٱلْعَذَابُ أَخَذًا وَيَلًا ۖ فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ يَوْمًا يَجْعَلُ
ٱلْأَرْضَ زَيْلًا ۖ وَٱلسَّمَاءَ مَطِيرًا ۖ يَوْمَ كَانَ وَعْدُ مَفْعُولًا ۖ﴾

«10. And be patient with what they say, and keep away from them in a good way.»

«11. And leave Me alone to deal with the deniers, those who are in possession of good things of life. And give them respite for a little.»

«12. Verily, with Us are Ankāl, and Jahīm.»

«13. And a food that chokes, and a painful torment.»

«14. On the Day when the earth and the mountains will (Tarjufu) shake, and the mountains will be a heap of sand poured out.»

«15. Verily, We have sent to you a Messenger to be a witness over you, as We did send a Messenger to Fir'awn.»

«16. But Fir'awn disobeyed the Messenger; so We seized him with a severe punishment.»

«17. Then how can you protect yourselves from the punishment, if you disbelieve, on a Day that will make the children gray-headed?»

﴿18. Whereon the heaven will be cleft asunder? His promise is certainly to be accomplished.﴾

The Command to be Patient with the Harms of the Disbelievers and a Discussion of what They will receive because of it

Allāh commands His Messenger ﷺ to be patient with what the foolish who reject him among his people say. Allāh also commands him to keep away from them in a nice way. This means in a way that is not blameworthy. Then Allāh says to him, as a threat and a warning to his people - and He (Allāh) is the Most Great, Whose anger nothing can stand before,

﴿رَدِّقِي وَالْكَاذِبِينَ أَزِلْ أَقْسَمُ﴾

﴿And leave Me alone to deal with the deniers, those who are in possession of good things of life.﴾

meaning, 'leave Me to deal with the rich rejectors, who own great wealth.' For verily, they are more able to obey than others besides them, and they are requested to give the rights (to people) because they have what others do not have.

﴿وَسَهِّلْ لَيْلًا﴾

﴿And give them respite for a little.﴾ meaning, for a little while. This is as Allāh says,

﴿لَتَنِمُّهُمْ لَيْلًا ثُمَّ نَنصُرُهُمْ إِنَّ عَذَابَ غَافِقٍ﴾

﴿We let them enjoy for a little, then in the end We shall oblige them to (enter) a great torment.﴾ (31:24)

Thus, Allāh says,

﴿إِنَّ لَنَا أُنْكَالًا﴾

﴿Verily, with Us are Ankāl,﴾ and these are fetters. Ibn 'Abbās, 'Ikrimah, Tāwus, Muḥammad bin Ka'b, 'Abdullāh bin Buraydah, Abu 'Imrān Al-Jawni, Abu Mijlaz, Aḍ-Ḍaḥḥāk, Ḥammād bin Abi Sulaymān, Qatādah, As-Suddi, Ibn Al-Mubārak, Ath-Thawri and others have all said this.^[1]

﴿وَحِصَانًا﴾

^[1] Aṭ-Ṭabari 23 :690, 691, and Ad-Durr Al-Manthūr 8:319.

﴿and Jaḥīm.﴾ This is a blazing fire.

﴿وَلَمَّا نَا عُسْرٌ﴾

﴿And a food that chokes,﴾

Ibn 'Abbās said, "This means it will get stuck in the throat and it will not enter or come out."¹¹

﴿وَعَذَابُ الْيَسَاءِ ۚ يَوْمَ تُخْشَى الْأَرْضُ وَالْجِبَالُ﴾

﴿and a painful torment. On the Day when the earth and the mountains will (Tarjuf) shake,﴾
meaning, they will quake.

﴿وَكُنْتَ لِلْجِبَالِ كِئْسًا مَّهِيلاً﴾

﴿And the mountains will be a heap of sand poured out.﴾

meaning, they will become like hills of sand after they had been firm rocks. Then they will be utterly destroyed and nothing will remain of them. This will occur until the entire earth becomes a flat land and no curvature will be seen in it. Thus, there will be no valleys and no hills. This means that no part of it will be low or elevated.

Your Messenger ﷺ is like the Messenger to Fir'awn, and You know what happened to Fir'awn

Then addresses the disbelievers of the Quraysh, and along with them the rest of mankind,

﴿إِنَّا أَرْسَلْنَا إِلَيْكَ رَسُولًا شَهِدْنَا عَلَيْكَ﴾

﴿Verily, We have sent to you a Messenger to be a witness over you,﴾

meaning, witnessing your deeds.

﴿كَأَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ۚ فَمَعَىٰ الرُّسُلَ فَلَمَّا أَتَاهَا عَلِمْنَا ۚ﴾

﴿as We did send a Messenger to Fir'awn. But Fir'awn disobeyed the Messenger; so We seized him with a severe punishment.﴾

﴿أَلَمْ نَعْلَمْ﴾

¹¹ At-Ṭabari 23:691.

﴿severe punishment﴾

Ibn Abbās, Mujāhid, Qatādah, As-Suddi, and Ath-Thawri said that this means severe.^[1] This means, 'you should beware of denying this Messenger, lest you be afflicted by that which befell Fir'awn. Allāh seized him with the seizing of One Mighty and Powerful.' This is as Allāh says,

﴿لَمَّا أَخَذَ اللَّهُ نَكَاحَ الْآخِرِ وَالْأُولَى﴾

﴿So Allāh seized him with punishment for his last and first transgression.﴾ (79:25)

Therefore, you will be even more deserving of destruction and ruin if you deny your Messenger, because your Messenger is more noble and a greater than Prophet Mūsā, the son of 'Imrān.' This has been reported from Ibn 'Abbās and Mujāhid.

The Threat of the Day of Judgement

Allāh says,

﴿كَيْفَ تَقُولُونَ إِن كُنتُمْ بِوَمَا يَحْمِلُ الْوَلَدُ شَيْئًا﴾

﴿Then how can you protect yourselves from the punishment, if you disbelieved, on a Day that will make the children gray-headed?﴾

Ibn Jarir quoted in the recitation of Ibn Mas'ud: "How can you, O people, fear a Day that makes the children grey-headed, if you disbelieve in Allāh and do not testify to Him?"^[2]

So the first interpretation would mean, 'how can you attain safety for yourselves from the Day of this great horror if you disbelieve?' It could imply the meaning, 'how can you all attain piety if you disbelieve in the Day of Judgement and reject it.' Both of these meanings are good. However, the first interpretation is closer to the truth. And Allāh knows best. The meaning of Allāh's statement,

﴿وَمَا يَحْمِلُ الْوَلَدُ شَيْئًا﴾

﴿On a Day that will make the children gray-headed?﴾

is that this will happen due to the severity of its horrors, its earth-

[1] At-Tabari 23:693.

[2] At-Tabari 23:694.

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِن ثُلَاثِي اللَّيْلِ تُبَسِّمُهُ، وَلَكِنَّهُ مُوَاطِّئُهُ مِنَ
الَّذِينَ مَعَكَ وَاللَّهُ يُعَذِّبُ اللَّيْلَ وَالنَّهَارَ عَلِيمٌ أَن لَّنْ نُّخْشِعُوهُ قَنَابَ
عَلَيْكَ قَافِرُهُ وَأَمَّا يَنْتَرِينَ مِنَ الْفَرَةِ إِنِّي عَلِمُ أَن سَبْكَوْنَ مِنْكُمْ مَرَّجِي
وَمَا آخِرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَتَّبِعُونَ مِن فَضْلِ اللَّهِ وَمَا آخِرُونَ
يُقْتَلُونَ فِي سَبِيلِ اللَّهِ قَافِرُهُ وَأَمَّا يَنْتَرِينَ مِنْهُ وَأَقِيمُوا الصَّلَاةَ وَآتُوا
الزَّكَاةَ وَأَقْرِضُوا اللَّهَ فَرَضًا حَسَنًا وَمَا تَقْبَلُوا إِلَّا لَكُمْ مِنْ خَيْرٍ عِدَّةُ
عِنْدَ اللَّهِ هُوَ خَيْرٌ وَأَعْظَمُ أَجْرًا وَاسْتَغْفِرُوا لِلَّذِينَ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ﴿١٩﴾

سُورَةُ الْمُزَّمِّلِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
يَا أَيُّهَا النَّذِيرُ ﴿١﴾ فَرَّانِدُ ﴿٢﴾ وَرَبِّكَ فَكِّرِ ﴿٣﴾ رَبِّكَ لَكَ فَطْفِرُ ﴿٤﴾
وَالرَّجْزُ مَاهِجِرُ ﴿٥﴾ وَلَا تَمَنَّيَنَّ تَشْكُرُ ﴿٦﴾ وَرَبِّكَ فَاصْبِرُ ﴿٧﴾
فَإِذَا نُفِثَ فِي الْقُبُورِ ﴿٨﴾ فَذَلِكَ يَوْمٌ مَّيِّدٌ عَسِيرٌ ﴿٩﴾ عَلَى الْكَافِرِينَ
عَسِيرٌ ﴿١٠﴾ ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ﴿١١﴾ وَجَعَلْتُ لَهُ مَا لَا
مَسْدُودًا ﴿١٢﴾ وَبَيْنَ شُهُودًا ﴿١٣﴾ وَوَهَّدْتُ لَهُ تَهِيدًا ﴿١٤﴾ ثُمَّ يَرْطَعُ
أَن أُرِيدَ ﴿١٥﴾ كَلَّا إِنَّكَ كَانِ لَابْنًا عِيدًا ﴿١٦﴾ سَأَرْفَعُهُ صَعُودًا ﴿١٧﴾

quakes and its disturbing confusion. This is when Allāh will say to Ādam, "Send a group to the Fire." Ādam will say, "How many?" Allāh will then reply, "From every thousand, nine hundred and ninety-nine to the Fire, and one to Paradise." Then Allāh says,

﴿السَّكَّةُ مُنْفَطِرٌ بِهِ﴾

﴿Whereon the heaven will be cleft asunder?﴾

Al-Ḥasan and Qatādah both said, "This means, because of it (the Day of Judgment), due to its severity and its horror." Then Allāh says,

﴿كَانَ وَعْدُهُ مَفْعُولًا﴾

﴿His promise is certainly to be accomplished.﴾

meaning, the promise of this Day will be fulfilled. This means it will occur and there is no way around it, and it will come to pass and there is no avoiding it.

﴿إِنَّ هَذِهِ تَذَكُّرَةٌ فَمَنْ شَاءَ اتَّخَذْ إِلَهَهُ سُبُلًا ﴿١﴾ إِنَّ رَبَّكَ يَقُولُ اللَّهُ تَقُومُ أَدْنَىٰ مِن ثُلَاثِي
الَّيْلِ وَتُبَسِّمُهُ وَلَكِنَّهُ مُوَاطِّئُهُ مِنَ الَّذِينَ مَعَكَ وَاللَّهُ يُعَذِّبُ اللَّيْلَ وَالنَّهَارَ عَلِيمٌ أَن لَّنْ نُّخْشِعُوهُ قَنَابَ
عَلَيْكَ قَافِرُهُ مَا يَنْتَرِينَ مِنَ الْفَرَةِ إِنِّي عَلِمُ أَن سَبْكَوْنَ مِنْكُمْ مَرَّجِي وَمَا آخِرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَتَّبِعُونَ مِن
فَضْلِ اللَّهِ وَمَا آخِرُونَ يُقْتَلُونَ فِي سَبِيلِ اللَّهِ قَافِرُهُ مَا يَنْتَرِينَ مِنْهُ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَقْرِضُوا
اللَّهَ فَرَضًا حَسَنًا وَمَا تَقْبَلُوا إِلَّا لَكُمْ مِنْ خَيْرٍ عِدَّةُ عِنْدَ اللَّهِ هُوَ خَيْرٌ وَأَعْظَمُ أَجْرًا وَاسْتَغْفِرُوا لِلَّذِينَ إِنَّ اللَّهَ
عَفُورٌ رَّحِيمٌ ﴿١٩﴾﴾

﴿19. Verily, this is an admonition, therefore whosoever wills, let him take a path to His Lord!﴾

﴿20. Verily, your Lord knows that you do stand a little less than two-thirds of the night, or half the night, or a third of the night, and also a party of those with you. And Allāh measures the night and the day. He knows that you are unable to pray the whole night, so He has turned to you. So, recite you of the Qur'ān as much as may be easy for you. He knows that there will be some among you sick, others traveling through the land, seeking of Allāh's bounty, yet others fighting in Allāh's cause. So recite as much of the Qur'ān as may be easy, and perform Ṣalāh and give Zakāh, and lend to Allāh a handsome loan. And whatever good you send before you for yourselves, you will certainly find it with Allāh, better and greater in reward. And seek forgiveness of Allāh. Verily, Allāh is Oft-Forgiving, Most-Merciful.﴾

This is a Sūrah that Men of Sound Understanding receive Admonition from

Allāh says,

﴿إِنَّ هَذِهِ﴾

﴿Verily, this﴾ meaning, this Sūrah.

﴿تَذَكَّرُ﴾

﴿an admonition,﴾ meaning, men of understanding receive admonition from it. Thus, Allāh says,

﴿فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا﴾

﴿therefore whosoever wills, let him take a path to His Lord.﴾

meaning, from those whom Allāh wills that they be guided. This is similar to the stipulation that Allāh mentions in another Sūrah,

﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا﴾

﴿But you cannot will, unless Allāh wills. Verily Allāh is Ever All-Knowing, Al-Wise.﴾ (76:30)

Abrogation of the Obligation to offer the Night Prayer^[1] and a Mention of its Valid Excuses

Then Allāh says,

﴿إِنَّ رَبَّكَ يَقُولُ إِنَّكَ تَكُونُ أَدْنَىٰ مِنْ ثُلَاثِ بُحُفٍ وَلَتَكُنَّ مِنْ الْغَائِبِينَ﴾

«Verily, your Lord knows that you do stand a little less than two-thirds of the night, or half the night, or a third of the night, and also a party of those with you.»

meaning, sometimes like this and sometimes like that, and all of these are done unintentionally. However, you all are not able to be consistent with the night prayer Allāh has commanded you, because it is difficult for you. Thus, Allāh says,

﴿وَاللَّهُ يَعْلَمُ اللَّيْلَ وَالنَّهَارَ﴾

«And Allāh measures the night and the day.»

meaning, sometimes the night and day are equal, and sometimes one of them will be longer or shorter than the other.

﴿عَلِمَ أَنْ لَا يَشْغُرُ﴾

«He knows that you are unable to pray the whole night.»

meaning, the obligation which He prescribed for you.

﴿فَاتَّبِعُوا مَا يَتَّبِعُ مِنَ الْقُرْآنِ﴾

«So, recite you of the Qur'ān as much as may be easy.»

meaning, without specification of any set time. This means, stand and pray during the night as much as is easy (for you). Allāh uses the term recitation (Qir'āh) to mean prayer (Ṣalāh). This is as Allāh says in Sūrah Subhān (Al-Isrā'),

﴿وَلَا تَجْهَرُ بِصَلَاتِكَ﴾

«And offer your Ṣalāh neither aloud» (17:110) meaning, your recitation.

﴿وَلَا تُخَافُهَا﴾

^[1] As mentioned earlier, this refers to Qiyām Al-Layl or what is commonly called Tahajjud.

﴿Nor in low voice.﴾ (17:110) Then Allāh says,

﴿عَلِمَ أَن سَيَكُونُ مِنْكُمْ مَرْجُؤٌ وَمَأْخُودٌ بَأْسَرُونَ فِي الْأَرْضِ يَتَّبِعُونَ مِن تَحْتِ الْأُفُقِ وَمَأْخُودُونَ بِغُيُوبٍ
فِي سَبِيلِ اللَّهِ﴾

﴿He knows that there will be some among you sick, others traveling through the land, seeking of Allāh's bounty, yet others fighting in Allāh's cause.﴾

meaning, He knows that there will be people of this nation who will have excuses for not praying the (voluntary) night prayer. They are those who are ill and therefore they are not able to perform it, and those who are traveling in the land seeking the bounty of Allāh in business and trade, and others who will be busy with that which is more important to them. An example of this is going on expeditions to fight in the way of Allāh. This *Āyah*, rather, this entire *Sūrah* was revealed in Makkah even though fighting was not legislated until after it was revealed. Thus, it is among the greatest of the signs of prophethood, because it informs about unseen matters of the future. Thus, Allāh says,

﴿تَقْرَأُوا مَا يَسَّرَ مِنْهُ﴾

﴿So recite as much of the Qur'ān as may be easy.﴾

meaning, stand and pray at night whatever is easy for you to do of it.

Allāh said;

﴿وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ﴾

﴿and perform Ṣalāh and give Zakāh,﴾

meaning, establish your obligatory prayers and pay your obligatory Zakāh. This is a proof for those who say that Zakāh was made obligatory in Makkah, but the various amounts of *Niṣāb*^[1] and how much was to be given was clarified in Al-Madīnah. And Allāh knows best.

Ibn 'Abbās, Ikrimah, Mujāhid, Al-Ḥasan, Qatādah and others from the Salaf have said, "Verily, this *Āyah* abrogated the standing for prayer at night that Allāh previously made

[1] The minimum amount requiring Zakāh to be paid on wealth.

obligatory for the Muslims.^[11] It has been confirmed in the Two *Ṣaḥīḥs* that the Messenger of Allāh ﷺ said to a man,

«خَمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ»

«Five obligatory prayers during a day and a night (are obligatory).»

The man said, "Is there anything other than this (of prayer) that is obligatory upon me?" The Messenger of Allāh ﷺ replied,

«لَا، إِلَّا أَنْ نَطُوعٌ»

«No, except what you may do voluntarily.»^[12]

The Command to give Charity and do Good Deeds

Allāh says,

﴿وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا﴾

«and lend to Allāh a handsome loan.» meaning, from charitable donations. For verily, Allāh will reward for this the best and most abundant of rewards. This is as Allāh says,

﴿مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فُضِّلْتُمْ لَهُ أَمْثَلًا كَثِيرًا﴾

«Who is he that will lend to Allāh a goodly loan so that He may multiply it to him many times?» (2:245)

Then Allāh says,

﴿وَمَا تُقْبِلُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ يَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَثَرًا﴾

«And whatever good you send before you for yourselves, you will certainly find it with Allāh, better and greater in reward.»

meaning, for all that you send before yourselves, you will get it (back) and it will be better than what you kept for yourselves in the worldly life. Al-Hāfiẓ Abu Ya'ālā Al-Mawṣili reported from Al-Hārith bin Suwayd, from 'Abdullāh that Messenger of Allāh ﷺ said,

«أَيْبَكُمْ مَالُهُ أَحَبُّ إِلَيْهِ مِنْ مَالِي وَارِيهِ؟»

[11] Aṭ-Ṭabari 23:679, 680, and Ad-Durr Al-Manthūr 8:322.

[12] Faṭḥ Al-Bārī 1:130, and Muslim 1:41.

«Which of you hold his wealth to be more beloved to him than the wealth of his heir?»

They said, "O Messenger of Allāh! There is not a single one of us who does not hold his wealth to be more beloved to him than the wealth of his heir." The Messenger of Allāh ﷺ then said,

«اَعْلَمُوا مَا تَقُولُونَ»

«Know what you are saying!»

They replied, "What do we know other than this, O Messenger of Allāh?" He then said,

«إِنَّمَا مَالُ أَحَدِكُمْ مَا قَدَّمَ، وَمَالُ زَاوِيهِ مَا أَخَّرَ»

«The wealth of one of you is only that which he sends forth, and the wealth of his heir is that which he leaves behind.»^[1]

Al-Bukhārī also recorded this Ḥadīth.^[2]

Then Allāh says,

﴿وَأَسْتَغْفِرُكَ اللَّهُ عَفُورٌ رَحِيمٌ﴾

«And seek forgiveness of Allāh. Verily, Allāh is Oft-Forgiving, Most-Merciful.»

meaning, remember Him and seek forgiveness from Him often for all of your matters. For verily, He is Most Forgiving, Most Merciful to whoever seeks His forgiveness.

This is the end of the *Tafsīr* of Sūrat Al-Muzzammil, and all praise and blessings are due to Allāh.

[1] *Musnad Abu Ya'la* 9:97.

[2] *Fath Al-Bāri* 11:264, and *An-Nasā'i* 6:237.

The Tafsīr of Sūrat Al-Muddaththir (Chapter - 74)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿يَا أَيُّهَا الْمُدَّثِّرُ ﴿١﴾ قُمْ فَأَنذِرْ ﴿٢﴾ وَرَبُّكَ أَكْبَرُ ﴿٣﴾ وَبِاللَّهِ فَلْيَتَوَكَّلِ ﴿٤﴾ وَالْخَرُّ مُعْتَرِجٌ ﴿٥﴾ وَلَا تَسْتَكْبِرُ ﴿٦﴾ وَرَبُّكَ أَشَدُّ مَسِيرٌ ﴿٧﴾ فَإِذَا نَفَخَ فِي السَّاقُورِ ﴿٨﴾ فَذَلِكَ يَوْمٌ عَسِيرٌ ﴿٩﴾ عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ ﴿١٠﴾﴾

- ﴿1. O you enveloped in garments!﴾
- ﴿2. Arise and warn!﴾
- ﴿3. And magnify your Lord!﴾
- ﴿4. And purify your garments!﴾
- ﴿5. And keep away from Ar-Rujz!﴾
- ﴿6. And give not a thing in order to have more.﴾
- ﴿7. And be patient for the sake of your Lord!﴾
- ﴿8. Then, when the Nāqūr is sounded.﴾
- ﴿9. Truly, that Day will be a Hard Day.﴾
- ﴿10. Far from easy for the disbelievers.﴾

The First Āyāt to be revealed after 'Read!'^[1]

It has been confirmed in the *Ṣaḥīḥ Al-Bukhārī* and *Ṣaḥīḥ Muslim* on the authority of Abu Salamah that Jābir bin 'Abdullāh informed him that he heard the Messenger of Allāh ﷺ speaking about the time period (of the pause in) revelation. The Prophet ﷺ said,

«فَإِنِّي أَنَا أَمْنِي إِذْ سَمِعْتُ صَوْتًا مِنَ السَّمَاءِ فَرَفَعْتُ بَصَرِي قَبْلَ السَّمَاءِ، فَإِذَا الْمَلَكُ

^[1] That is, the beginning of Sūrat Al-'Alaq (96).

الَّذِي جَاءَنِي بِحَرَاءَ، فَأَعَدَّ عَلَى كُرْسِيِّ بَيْنَ السَّمَاءِ وَالْأَرْضِ، فَجِئْتُ بِهِ حَتَّى هَوَيْتُ إِلَى الْأَرْضِ، فَجِئْتُ إِلَى أَهْلِي قُلْتُ: زَمِّلُونِي زَمِّلُونِي. فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿يَا أَيُّهَا الْمَرْسُورُ ۖ ذُرْ أَتُونَا ۖ﴾ إِلَى ﴿فَاغْبِرْ﴾ ثُمَّ حَمِيَ الْوَحْيُ وَتَكَانَعَ

«While I was walking I heard a voice from the sky. So I lifted my gaze towards the sky and saw the same angel who had come to me at the cave of Hirā'. He was sitting on a chair between the sky and the earth. So I fled from him (in fear) until I fell down to the ground. Then, I went to my family and I said, 'Wrap me up, wrap me up. So, they wrapped me up! So Allāh revealed, «O you wrapped up! Arise and warn!» until «And keep away» [- Here, Abu Salamah added, 'Ar-Rujz means idols.' -] After this, the revelation started coming strongly and frequently in succession.»

This is the wording of Al-Bukhārī.^[1] The way this *Hadīth* is narrated necessitates that revelation had descended before this. This is due to the Prophet's statement,

«إِنَّمَا الْمَلَكُ الَّذِي جَاءَنِي بِحَرَاءَ»

«The same angel who had come to me at the cave of Hirā'.»

That angel was Jibrīl, who had come to him with Allāh's statement,

﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝ الَّذِي عَلَّمَ بِالْقَلَمِ ۝ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ﴾

«Read! In the Name of your Lord Who has created. He has created man from a clot. Read! And your Lord is the Most Generous. Who has taught by the pen. He has taught man that which he knew not.» (96:1-5)

After this first occurrence (in the cave) there was a period of time that passed, then the angel descended again.

Imām Aḥmad recorded from Abu Salamah bin 'Abdur-Raḥmān that Jābir bin 'Abdullāh informed him that he heard the Messenger of Allāh ﷺ saying,

«ثُمَّ نَزَلَ الْوَحْيُ عَنِّي فَتَرَةً، فَبَيَّنَّا أَنَا أَمْشِي سَمِعْتُ صَوْتًا مِنَ السَّمَاءِ، فَرَفَعْتُ بَصَرِي

[1] *Fath Al-Bāri* 6:361, and Muslim 1:143.

قِيلَ السَّامِ، فَإِذَا السَّمَاءُ الَّتِي يُرْسِي بَيْنَ السَّمَاءِ وَالْأَرْضِ،
فَمِثْثٌ مِنْهُ قُرْفًا حَتَّى هَوَيْتُ إِلَى الْأَرْضِ، فَمِثْثٌ أَفْطَى قُلْتُ لَهُمْ: زُمَّلُونِي زُمَّلُونِي
فَزُمَّلُونِي، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿يَا أَيُّهَا النَّذِيرُ ۝۱ قُمْ فَأَنذِرْ ۝۲ وَرَبِّكَ أَكْبَرُ ۝۳ وَرَبُّكَ
ظَلِيمٌ ۝۴ وَالْأَرْضُ فَاسِقَةٌ ۝۵﴾ ثُمَّ حَمِي الرُّوحُ وَتَنَاجَى

«Then the revelation ceased coming to me for a period of time. Then, while I was walking, I heard a voice from the sky. So I lifted my gaze towards the sky to see the same angel who had come to me, sitting on a chair between the sky and the earth. So I fled from him a short distance before I fell down to the ground. Then I came to my family and said to them, 'Wrap me up, wrap me up! So, they wrapped me up! Then Allāh revealed, «O you wrapped up! Arise and warn! And magnify your Lord. And purify your garments. And keep away from Ar-Rujz!» After this, the revelation started coming strongly and frequently in succession.»^[1]

They both (Al-Bukhārī and Muslim) recorded this Ḥadīth by way of Az-Zuhri.^[2]

Aṭ-Ṭabarānī recorded from Ibn 'Abbās that he said, "Verily, Al-Walid bin Al-Mughīrah prepared some food for the Quraysh. So when they had eaten from it he said, 'What do you have to say about this man?' Some of them said, 'He is a magician.' Others said, 'He is not a magician.' Then some of them said, 'He is a soothsayer.' But others said, 'He is not a soothsayer.' Some of them said, 'He is a poet.' But others said, 'He is not a poet.' Some of them said, 'This is magic from that of old.' Thus, they eventually all agreed that it was magic from ancient times. Then, when this news reached the Prophet ﷺ, he became grieved, covered his head and wrapped himself up. This is when Allāh revealed,

﴿يَا أَيُّهَا النَّذِيرُ ۝۱ قُمْ فَأَنذِرْ ۝۲ وَرَبِّكَ أَكْبَرُ ۝۳ وَرَبُّكَ ظَلِيمٌ ۝۴ وَالْأَرْضُ فَاسِقَةٌ ۝۵﴾
تَنَكُّرٌ ۝۶ وَرَبُّكَ فَاعِزٌ ۝۷﴾

«O you enveloped in garments! Arise and warn! And magnify

^[1] Aḥmad 3:325.

^[2] Faṭh Al-Bāri 1:37, and Muslim 1:143.

your Lord (Allāh)! And purify your garments! And keep away from Ar-Rujz (the idols)! And give not a thing in order to have more (or consider not your deeds of obedience to Allāh as a favour to Him). And be patient for the sake of your Lord (i.e., perform your duty to Allāh)!^[1]

Concerning Allāh's statement,

﴿رُجُزٌ﴾

«Arise and warn!» means, prepare to go forth with zeal and warn the people. With this the Prophet ﷺ attained messengership just as he attained prophethood with the first revelation.

﴿وَبِشَيْءٍ مِّنْ لَّدُنْكَ تَعْلَمُ﴾

«And magnify your Lord!» to declare the greatness of Him. Al-'Awfi reported from Ibn 'Abbās;

﴿وَبِشَيْءٍ مِّنْ لَّدُنْكَ تَعْلَمُ﴾

«And purify your garments!» "This means, do not let your garments that you wear be from earnings that are unlawful." It has also been said, "Do not wear your clothes in disobedience."^[2] Muḥammad bin Sīrīn said,^[3]

﴿وَبِشَيْءٍ مِّنْ لَّدُنْكَ تَعْلَمُ﴾

«And purify your garments!» "This means clean them with water."^[4] Ibn Zayd said, "The idolators would not clean themselves, so Allāh commanded him to clean himself and his garments."^[5] This view was preferred by Ibn Jarīr.^[6]

Sa'īd bin Jubayr said,

﴿وَبِشَيْءٍ مِّنْ لَّدُنْكَ تَعْلَمُ﴾

[1] Aṭ-Ṭabarānī 11:125. The chain for this narration is weak. There are other versions that may support it. See the discussion after *Āyah* no. 25 that follows.

[2] Aṭ-Ṭabari 24:11.

[3] Aṭ-Ṭabari 24:11.

[4] Aṭ-Ṭabari 24:12.

[5] Aṭ-Ṭabari 24:12.

[6] Aṭ-Ṭabari 24:12.

«And purify your garments!» "This means purify your heart and your intentions." Muḥammad bin Ka'b Al-Quraẓi and Al-Ḥasan Al-Baṣrī both said, "And beautify your character." Concerning Allāh's statement,

﴿وَالرُّجْزَ فَلْيُجْرِ﴾

«And keep away from Ar-Rujz!»

‘Ali bin Abi Ṭalḥah reported from Ibn ‘Abbās, "Ar-Rujz are idols, so keep away from them."^[1] Similar to this was said by Mujāhid, ‘Ikrimah, Qatādah, Az-Zuhrī and Ibn Zayd, "Verily, it is the idols."^[2] This is like Allāh's statement,

﴿يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ﴾

«O Prophet! have Taqwā of Allāh, and obey not the disbelievers and the hypocrites.» (33:1)

and Allāh's statement,

﴿وَقَالَ مُوسَى لِأَخِيهِ هَارُونَ اخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ﴾

«And Mūsā said to his brother Hārūn: "Replace me among my people, act well and follow not way of the corrupters."» (7:142)

Then Allāh says,

﴿وَلَا تَسْئَلْ تَتَكَبَّرَ﴾

«And give not a thing in order to have more.»

Ibn ‘Abbās said, "Do not give any gift seeking to get (back in return) more than it." Khuṣayf reported from Mujāhid;

﴿وَلَا تَسْئَلْ تَتَكَبَّرَ﴾

«And give not a thing (Tamnun) in order to have more.»

"Do not slacken in seeking more good. Tamnun in the language of the Arabs means to become weak."^[3]

Concerning Allāh's statement,

﴿وَرَبُّكَ فَاصْبِرْ﴾

[1] Aṭ-Ṭabari 24:13.

[2] Aṭ-Ṭabari 24:13.

[3] Aṭ-Ṭabari 24:16.

﴿And be patient for the sake of your Lord!﴾

meaning, make your patience with their harms be for the Face of your Lord, the Mighty and Majestic. This was stated by Mujahid.^[1] Ibrāhīm An-Nakha'ī said, "Be patient in your giving for the sake of Allāh, the Mighty and Majestic."^[2]

Reminding of the Day of Judgement

Concerning Allāh's statement,

﴿يَوْمَ تَنفَخُ فِي النَّاقُورِ ۚ فَمِمَّا يَوْمَهُ يَوْمَ عِيسَىٰ ۖ عَلَى الْكَافِرِينَ غَيْرُ سَعِيرٍ ۝﴾

﴿Then, when the Nāqūr is sounded. Truly, that Day will be a Hard Day – far from easy for the disbelievers﴾

Ibn 'Abbās, Mujāhid, Ash-Sha'bi, Zayd bin Aslam, Al-Hasan, Qatādah, Aḍ-Ḍaḥḥāk, Ar-Rabī' bin Anas, As-Suddi and Ibn Zayd, all said,

﴿النَّاقُورُ﴾

﴿Nāqūr﴾

"It is the Trumpet."^[3] Mujāhid said, "It is in the shape of a horn."^[4] Ibn Abi Ḥatīm narrated that Abu Sa'īd Al-Ashaj told them that Asbāṭ bin Muḥammad related to them from Muṭarrif, from 'Āṭiyah Al-'Awfi, from Ibn 'Abbās,

﴿يَوْمَ تَنفَخُ فِي النَّاقُورِ ۚ﴾

﴿Then, when the Trumpet is sounded.﴾

The Messenger of Allāh ﷺ said,

﴿كَيْفَ أُنْعَمُ وَمَصَاحِبُ الْقُرْنِ قَدْ انْقَمَ الْقُرْنُ وَحَتَّى جَبْهَتُهُ يَنْتَظِرُ مَتَى يُأْمَرُ فَيَنْفُخُ؟﴾

«How can I be comfortable when the one with the horn has placed it in his mouth, leaned his forehead forward, and is waiting to be commanded so that he can blow?»

The Companions of the Messenger of Allāh ﷺ said, "What do you command us, O Messenger of Allāh?" He replied,

[1] Aṭ-Ṭabari 24:16.

[2] Al-Baghawi 4:414.

[3] Aṭ-Ṭabari 24:18.

[4] Aṭ-Ṭabari 24:18.

«قُولُوا: حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ، عَلَى اللَّهِ تَوَكَّلْنَا»

«Say: "Allāh is sufficient for us, and what an excellent Trustee He is. We put our trust in Allāh."»

It has been recorded like this by Imām Aḥmad on the authority of Asbāṭ.^[1] Concerning Allāh's statement,

﴿فَذَلِكَ يَوْمٌ عَسِيرٌ﴾

«Truly, that Day will be a Hard Day.» meaning, severe.

﴿عَلَى الْكَافِرِينَ عَذَابٌ عَظِيمٌ﴾

«Far from easy for the disbelievers.» meaning, it will not be easy for them. This is as Allāh says,

﴿يَقُولُ الْكَافِرُونَ هَذَا يَوْمٌ عَسِيرٌ﴾

«The disbelievers will say: "This a Hard Day."» (54:8)

We have reported from Zurārah bin Awfā, the judge of Al-Baṣrah, that he lead the people in the morning prayer and he recited this Sūrah. Then, when he reached Allāh's statement,

﴿يَا أَيُّهَا النَّاقُورُ ﴿١﴾ فَذَلِكَ يَوْمٌ عَسِيرٌ ﴿٢﴾ عَلَى الْكَافِرِينَ عَذَابٌ عَظِيمٌ ﴿٣﴾﴾

«Then, when the Nāqūr is sounded. Truly, that Day will be a Hard Day – far from easy for the disbelievers.»

he made a moaning sound and then he fell down dead. May Allāh have mercy on him.^[2]

﴿تَبَرَّىٰ وَمَنْ خَلَقَتْ رَجِيمًا ﴿١﴾ وَجَعَلَتْ لَهُ مَالًا سَدِيدًا ﴿٢﴾ وَبَيْنَ يَدَيْهَا جَهَنَّمَ ﴿٣﴾ وَهَدَتْ لَهُ سَبِيلًا ﴿٤﴾ ثُمَّ بَلَغَتْ أَزْوَاجًا ﴿٥﴾ كَلَّا إِنَّكَ لَأَبِينَا جِيمًا ﴿٦﴾ سَأَوْنَهُمْ مَّوَدًّا ﴿٧﴾ ثُمَّ نَكَّرَ وَنَدَّرَ ﴿٨﴾ قِيلَ كَيْفَ نَدَّرَ ﴿٩﴾ ثُمَّ قِيلَ كَيْفَ نَدَّرَ ﴿١٠﴾ ثُمَّ نَطَّرَ ﴿١١﴾ ثُمَّ عَسَىٰ وَنَسَّرَ ﴿١٢﴾ ثُمَّ أَفَرَّ وَاسْتَكْبَرَ ﴿١٣﴾ فَقَالَ إِنْ هَذَا إِلَّا مِرٌّ يَوْمٌ ﴿١٤﴾ إِنْ هَذَا إِلَّا قَوْلُ الْفِتْرِ ﴿١٥﴾ سَأَلْنَاهُ نَفَرًا ﴿١٦﴾ أَنْزَلَهُ مَا سَكَّرَ ﴿١٧﴾ لَا تَبَىٰ وَلَا تَقَرَّرَ ﴿١٨﴾ وَوَيْلٌ لِلْفِتْرِ ﴿١٩﴾ عَلَيْهِ نِقْمَةُ عَذَابٍ ﴿٢٠﴾﴾

«11. Leave Me alone (to deal) with whom I created lonely.»

«12. And then granted him resources in abundance.»

«13. And children attending.»

[1] Aḥmad no. 326.

[2] Al-Hākim 2:507.

- ﴿14. And made life smooth and comfortable for him.﴾
 ﴿15. After all that he desires that I should give more.﴾
 ﴿16. Nay! Verily, he has been opposing Our Āyāt.﴾
 ﴿17. I shall force him to Ṣa'ūd!﴾
 ﴿18. Verily, he thought and plotted.﴾
 ﴿19. So let him be cursed, how he plotted!﴾
 ﴿20. And once more let him be cursed, how he plotted!﴾
 ﴿21. Then he thought.﴾
 ﴿22. Then he frowned and he looked in a bad tempered way;﴾
 ﴿23. Then he turned back, and was proud.﴾
 ﴿24. Then he said: "This is nothing but magic from that of old,﴾
 ﴿25. "This is nothing but the word of a human being!"﴾
 ﴿26. I will cast him into Saqar.﴾
 ﴿27. And what will make you know (exactly) what Saqar is?﴾
 ﴿28. It spares not, nor does it leave (anything)!﴾
 ﴿29. Scorching for the humans!﴾
 ﴿30. Over it are nineteen.﴾

A Threat for Whoever claims that the Qur'ān is Magic

Allāh threatens this wicked person whom He has favored with the blessings of this world, yet he is ungrateful for the blessings of Allāh and he meets them with disbelief (in Allāh) and rejection of His Āyāt. He invents lies against Allāh's Āyāt and claims that they are the words of a man. Allāh recounts to him His favors upon him when He says,

﴿ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا﴾

﴿Leave Me alone (to deal) with whom I created lonely.﴾

meaning, he came out of the womb of his mother alone, without any wealth or children. Then, Allāh provided him with

﴿بَالًا مِّنْهُنَا﴾

﴿resources in abundance.﴾ meaning, vast and abundant. Allāh then made for him,

﴿وَبَيْنَ شُهُوبًا﴾

«And children attending.» Mujāhid said, "They are not absent."^[1] This means that they are present with him. They do not travel for business and trade. Rather, their servants and hired workers handle all of that for them while they are sitting with their father. He enjoys their company and delights in being with them.

According to what has been stated by As-Suddi, Abu Mālik and 'Āsim bin 'Umar bin Qatādah, they were thirteen (children) in number.^[2] Ibn 'Abbās and Mujāhid said that they were ten.^[3] This was a great blessing in their living with him.

﴿وَمَهَّدْتُ لَهُ تَهْنِئَةً﴾

«And made life smooth and comfortable for him.»

meaning, 'I made possible for him to amass wealth, luxuries and other than that.'

﴿ثُمَّ يَطْمَعُ أَنْ يَزِيدَهُ﴾ كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عِثَّةً

«After all that he desires that I should give more. Nay! Verily, he has been opposing Our Āyāt.»

meaning, obstinate. This refers to his ungratefulness for his blessings after knowing (these blessings). Allāh says,

﴿سَأُعِثُّهُ سُعُورًا﴾

«I shall force him to Sa'ūd!» Qatādah reported from Ibn 'Abbās that he said, "Sa'ūd is a rock in Hell that the disbeliever will be dragged across on his face."^[4] As-Suddi said, "Sa'ūd is a slippery rock in Hell that he will be forced to climb." Mujāhid said,

﴿سَأُعِثُّهُ سُعُورًا﴾

«I shall force him to Sa'ūd!»

"This is a harsh portion of the torment."^[5] Qatādah said, "It is

[1] Al-Baghawi 4:414.

[2] Ad-Durr Al-Manthūr 8:329, where similar is reported to have been said by Abu Mālik. The "they" in question refers to the children of Al-Walid bin Al-Mughirah accordingly.

[3] Aṭ-Ṭabari 24:21.

[4] Ad-Durr Al-Manthūr 8:331.

[5] Aṭ-Ṭabari 24:23.

a torment that contains no relaxation (break for relief).^[1]

Concerning Allāh's statement,

﴿إِنَّهُ تَكَلَّمُ وَيَكْشُرُ﴾

«Verily, he thought and plotted.»

meaning, 'We only caused him to face the grievous torment of Ṣa'ūd, that is Our bringing him close to the harsh torment, because he was far away from faith.' This was because he thought and plotted, meaning he contemplated what he should say about the Qur'ān when he was asked about it. So he deliberated over what statement he should invent against it.

﴿وَيَكْشُرُ﴾

«and plotted.» meaning, he contemplated.

﴿فَلْيَكُنْ لَهُ الْكُفْرُ أَثِمًا﴾

«So let him be cursed, how he plotted! And once more let him be cursed, how he plotted!»

This is a supplication against him.

﴿ثُمَّ تَفَكَّرُ﴾

«Then he thought.» meaning, he thought again and deliberated.

﴿ثُمَّ عَصَى﴾

«Then he frowned» meaning, he contracted his eyebrows together and frowned.

﴿وَتَوَلَّى﴾

«and he looked in a bad tempered way.» meaning, he scowled and was disgusted.

Concerning Allāh's statement,

﴿ثُمَّ تَوَلَّى وَاسْتَكْبَرَ﴾

«Then he turned back, and was proud.» meaning, he turned away from the truth and arrogantly refused to accept and submit to the Qur'ān.

﴿فَقَالَ إِنَّ هَذَا إِلَهٌ غَيْرُ مَوْلَايَ﴾

^[1] At-Ṭabari 24:23.

﴿Then he said: "This is nothing but magic from that of old."﴾

meaning, 'this is magic that Muḥammad received from those who were before him, and he is merely saying what he got from them.' This is why he said,

﴿إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ﴾

﴿This is nothing but the word of a human being!﴾

meaning, it is not the Words of Allāh.

The person who is mentioned in this discussion is Al-Walīd bin Al-Mughīrah Al-Makhzūmī. He was one of the chiefs of the Quraysh - may Allāh curse him. Among the narrations about this is what was reported by Al-'Awfī from Ibn 'Abbās. He (Ibn 'Abbās) said,

"Al-Walīd bin Al-Mughīrah entered the house of Abu Bakr bin Abi Quḥāfah and asked him about the Qur'ān. When Abu Bakr informed him about it, he left and went to the Quraysh saying, 'What a great thing this is that Ibn Abi Kabshah^[1] is saying. I swear by Allāh that it is not poetry, nor magic, nor the prattling of insanity. Verily, his speech is from the Words of Allāh!' So when a group of the Quraysh heard this they gathered and said, 'By Allāh, if Al-Walīd converts (to Islām) all of the Quraysh will convert.' When Abu Jahl bin Hishām heard this he said, 'By Allāh, I will deal with him for you.' So he went to Al-Walīd's house and entered upon him. He said to Al-Walīd, 'Don't you see that your people are collecting charity for you?' Al-Walīd replied, 'Don't I have more wealth and children than they do?' Abu Jahl answered, 'They are saying that you only went to Ibn Abi Quḥāfah's house so that you can get some of his food.' Al-Walīd then said, 'Is this what my tribe is saying? Nay, by Allāh, I am not seeking to be close to Ibn Abi Quḥāfah, nor 'Umar, nor Ibn Abi Kabshah. And his speech is only inherited magic of old.' So Allāh revealed to His Messenger ﷺ,

﴿ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا﴾

﴿Leave me alone with whom I created lonely.﴾ until His statement,

[1] He meant the Prophet ﷺ.

﴿لَا يَتْرُكُ وَلَا يَذَرُ﴾

﴿It spares not, nor does it leave (anything)!﴾^[1]

Qatādah said, "They claim that he (Al-Walīd) said, 'By Allāh, I thought about what the man says, and it is not poetry. Verily, it has a sweetness and it is truly elegant. Verily, it is exalted and it is not overcome. And I have no doubt that it is magic.' So Allāh revealed,

﴿فَقِيلَ كَيْفَ تَذَرُ﴾

﴿So let him be cursed, how he plotted!﴾

﴿ثُمَّ عَصَّ وَبَغَى﴾

﴿Then he frowned and he looked in a bad tempered way.﴾

He contracted his eyes together and scowled.^[2] Allāh says,

﴿سَأُلْقِيهِ فِي سَقَرٍ﴾

﴿I will cast him into Saqar.﴾ meaning, 'I will engulf him in it from all his sides.' Then Allāh says,

﴿وَمَا أَدْرَاكَ مَا سَقَرٌ﴾

﴿And what will make you know (exactly) what Saqar is?﴾

This is to give fright and emphasis to its matter. Then Allāh explains this by His saying,

﴿وَمَا أَدْرَاكَ مَا سَقَرٌ﴾

﴿It spares not, nor does it leave (anything)!﴾

meaning, it eats their flesh, veins, nerves and their skins. Then their organs will be changed into something else. They will remain in this (form), not living or dying. This was stated by Ibn Buraydah, Abu Sinān and others.^[3] Concerning Allāh's statement,

^[1] Aṭ-Ṭabari 24:24. See also Al-Ḥākim 2:507, who graded it *Ṣaḥīḥ* and Adh-Dhahabi agreed. And in *Dalā'il An-Nubuwwah* by Al-Bayhaqī 2:198,199. Many of the scholars of *Ḥadīth* consider the best of chains for this story to be *Mursal*.

^[2] Aṭ-Ṭabari 24:25.

^[3] *Ad-Durr Al-Manthūr* 8:332.

that no doubt may be left for the People of the Scripture and the believers, and that those in whose hearts is a disease and the disbelievers may say: "What does Allāh intend by this example?" Thus Allāh leads astray whom He wills and guides whom He wills. And none can know the hosts of your Lord but He. And this is nothing but a reminder to mankind.﴾

﴿32. Nay! And by the moon.﴾

﴿33. And by the night when it withdraws.﴾

﴿34. And by the dawn when it brightens.﴾

﴿35. Verily, it is but one of the greatest (signs).﴾

﴿36. A warning to mankind﴾

﴿37. To any of you that chooses to go forward, or to remain behind.﴾

The Number of Guardians of Hell and what the Disbelievers said about that

Allāh says,

﴿وَمَا جَعَلْنَا أَشْبَابَ النَّارِ﴾

﴿And We have set none as (Ashāb) guardians of the Fire﴾ meaning, its guardians.

﴿إِلَّا مَلَائِكَةً﴾

﴿but angels.﴾ Guardian angels, stern and severe. This is a refutation of the idolators of the Quraysh when they mentioned the number of guardian angels. Abu Jahl said, "O people of Quraysh! Are not every ten among you able to defeat one of them?" So Allāh said,

﴿وَمَا جَعَلْنَا أَشْبَابَ النَّارِ إِلَّا مَلَائِكَةً﴾

﴿And We have set none but angels as guardians of the Fire.﴾

meaning, extremely strong in their creation. They cannot be stood against nor defeated. It has been said that Abu Al-Ashaddayn, and his name was Kaladah bin Usayd bin Khalaf, said, "O people of Quraysh! You defend me against two of them and I will defend you against seventeen of them." He said this thinking himself to be very great. For they claimed that he achieved such strength that he would stand on a skin

of cow hide and ten people would try to pull it out from under his feet, but the skin would be torn to pieces and still not be removed from under him.

Concerning Allāh's statement,

﴿وَمَا جَعَلْنَا عَدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا﴾

﴿And We have fixed their number only as a trial for the disbelievers.﴾

meaning, 'We only have mentioned their number as being nineteen as a test from Us for mankind.'

﴿يَسْتَفِيدُونَ مِنَ الَّذِينَ آتُوا الْكِتَابَ﴾

﴿In order that the People of the Scripture may arrive at a certainty﴾

meaning, so that they may know that this Messenger is true. For he speaks according to the same thing that they have with them of heavenly revealed Scriptures that came to the Prophets before him. Concerning Allāh's statement,

﴿وَزَادَ الَّذِينَ آمَنُوا إِيمَانًا﴾

﴿and that the believers may increase in faith.﴾

meaning, to their faith. This is due to what they witness from the truthfulness of the information of their Prophet, Muḥammad ﷺ.

﴿وَلَا يَرَيْكَ الَّذِينَ آتُوا الْكِتَابَ وَالْمُشْرِكُونَ وَيَقُولُ الَّذِينَ فِي قُلُوبِهِمْ نَرَىٰ﴾

﴿and that no doubt may be left for the People of the Scripture and the believers, and that those in whose hearts is a disease﴾

meaning, among the hypocrites.

﴿وَالْمُكَذِّبِينَ مَا آتَا اللَّهُ مِنْهُمَا سَخَطًا﴾

﴿and the disbelievers may say: "What does Allāh intend by this example?"﴾

meaning, they say, "What is the wisdom in mentioning this here?" Allāh says,

﴿كَذَّبَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ﴾

﴿Thus Allāh leads astray whom He wills and guides whom He wills.﴾

meaning, by way of examples like this, faith becomes firm in the hearts of some people and it is shaken with others. This has a profound wisdom and it is an irrefutable proof.

None knows the Soldiers of Allāh except Him

Allāh says,

﴿وَمَا يَتْلُو جُنُودُ رَبِّكَ إِلَّا هُوَ﴾

﴿And none can know the hosts of your Lord but He.﴾

meaning, none knows their number and their count except Allāh. This is so that one does not make the mistake of thinking that they are only nineteen in all. It has been confirmed in the *Ḥadīth* concerning *Al-Isrā'*^[1] that is reported in the Two *Ṣaḥīḥs* and other collections, that the Messenger of Allāh ﷺ said in describing the Frequented House (*Al-Bayt Al-Ma'mūr*), which is in the seventh heaven,

﴿فَإِذَا هُوَ يَدْخُلُهُ فِي كُلِّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ لَا يَعُودُونَ إِلَيْهِ آخِرَ مَا عَلَيْهِمْ﴾

«Seventy thousand angels enter into it every day and they do not return to it as it is all that is due upon them (one visit in their lifetime).»^[2]

Concerning Allāh's statement,

﴿وَمَا هِيَ إِلَّا ذِكْرٌ لِلنَّاسِ﴾

﴿And this is nothing but a reminder to mankind.﴾

Mujāhid and others said,

﴿وَمَا هِيَ﴾

﴿And this is not.﴾ "This means the Hellfire which has been described."^[3]

﴿إِلَّا ذِكْرٌ لِلنَّاسِ﴾

﴿but a reminder to mankind.﴾ Then Allāh says,

﴿لَا تَأْتِيهِمُ اللَّيْلُ إِلَّا أَنْتَرَا﴾

[1] The Prophet's Night Journey to Jerusalem and then into the heavens.

[2] *Faṭḥ Al-Bārī* 6:348, and *Muslim* 1:146.

[3] *Aṭ-Ṭabari* 24:32.

فَاتَّقِعْهُمُ سَفْعَةً الشَّيْطَانِ ﴿٣٨﴾ فَأَلْهِمَ عَنِ التَّذْكَرَةِ مُعْرِضِينَ ﴿٣٩﴾ كَانَتْهُمْ حُمْرٌ مُسْتَفِيرَةٌ ﴿٤٠﴾ فَرَّتْ مِنْ قَسْوَرَةٍ ﴿٤١﴾ بَلْ يُرِيدُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُؤْثِقَ صُحُفًا مُنَشَّرَةً ﴿٤٢﴾ كَلَّا بَلْ لَا يَخَافُونَ ﴿٤٣﴾ الْآخِرَةَ ﴿٤٤﴾ كَلَّا إِنَّهُ تَذَكُّرَةٌ ﴿٤٥﴾ فَمَنْ شَاءَ ذَكَّرَهُ ﴿٤٦﴾ وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ هُوَ أَهْلُ الْقُرَى وَآهْلُ الْغُبَرَةِ ﴿٤٧﴾

سُورَةُ الْمُذْثِّثِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا أَقِيمُ يَوْمَ الْقِيَمَةِ ﴿١﴾ وَلَا أَقِيمُ بِالنَّفْسِ الْوَارِثَةِ ﴿٢﴾ أَحْسَبُ الْإِنْسَانَ أَنْ تُجْعَ عِظَامُهُ ﴿٣﴾ بَلْ قَدِرَ عَلَى أَنْ تُسَوَّى نَاقَتُهُ ﴿٤﴾ بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ ﴿٥﴾ يَسْتَلْ أَنْ يَوْمَ الْقِيَمَةِ ﴿٦﴾ فَأَذِيقَ الْبَصَرَ ﴿٧﴾ وَخَسَفَ الْقَصْرَ ﴿٨﴾ وَجَمَعَ الشَّمْسُ وَالْقَمَرَ ﴿٩﴾ يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ ﴿١٠﴾ أَنْ الْقَمَرَ ﴿١١﴾ كَلَّا لَا زَوْرَ ﴿١٢﴾ إِلَى رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ ﴿١٣﴾ يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ ﴿١٤﴾ مَا أَقْدَمَ وَأَخَّرَ ﴿١٥﴾ بَلِ الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ ﴿١٦﴾ وَلَوْ أَلْقَى مَعَاذِرَهُ ﴿١٧﴾ لَا تُحَرِّكُ بِهِ لِسَانَهُ لِيَتَّعِلَّ يَوْمَئِذٍ ﴿١٨﴾ إِنْ عَلَيْنَا جُمُوعُهُ ﴿١٩﴾ وَقَرَأَهُ ﴿٢٠﴾ فَلَا ذَا قَرَأَهُ فَاتَّبَعَ قُرْآنَهُ ﴿٢١﴾ ثُمَّ إِنْ عَلَيْنَا نِجَانُهُ ﴿٢٢﴾

«Nay! And by the moon. And by the night when it withdraws.»

meaning, when it withdraws.

﴿وَالضُّحَىٰ﴾

«And by the dawn when it brightens.» meaning, when it shines.

﴿إِنَّا لَأَخَذُوا الْكَبِيرَ﴾

«Verily, it is but one of the greatest (signs).»

meaning, the great things. This refers to the Hellfire. Ibn 'Abbās, Mujāhid, Qatādah, Ad-Dahhak and others of the Salaf, all said this.^[1]

﴿يَعْلَمُ الْغَيْبُ﴾

﴿يَقْدِرُ﴾

«A warning to mankind

- to any of you that chooses to go forward, or to remain behind.»

meaning, for whoever wishes to accept the warning and be guided to the truth, or hold back from accepting it, turn away from it and reject it.

﴿كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِيْنٌ ۖ إِلَّا أَلْحَقَبُ الْيَتِيْمِ ۚ وَ جَنَّبَ يَتَرَفُؤْنَ ۖ عَنِ التَّعْبِيْرِ ۚ مَا تَسْكُرُ يَوْمَئِذٍ ۖ قَالُوْا لَا تَكُنْ مِنَ الْمُنْصَرِّفِيْنَ ۚ وَ لَوْ كُنْ تَقِيْمُ الْيَتِيْمِيْنَ ۚ وَ كُنَّا نَحْمِلُ مَعَ الْخَالِيَةِ ۚ وَ كُنَّا نَكُوْبُ يَوْمَئِذٍ ۚ حَقُّ اٰتَا الْيَتِيْمِ ۚ مَا تَقَعُّهُ سَفْعَةُ الشَّيْطَانِ ۚ مَا لَمْ عَنِ التَّذْكَرَةِ مُعْرِضِيْنَ ۚ كَانَتْهُمْ حُمْرٌ مُسْتَفِيْرَةٌ ۚ فَرَّتْ مِنْ قَسْوَرَةٍ ۚ بَلْ يُرِيْدُ كُلُّ امْرِئٍ مِنْهُمْ اَنْ يُؤْثِقَ صُحُفًا مُنَشَّرَةً ۚ كَلَّا بَلْ لَا يَخَافُوْنَ الْآخِرَةَ ۚ كَلَّا اِنَّهُ تَذْكِرَةٌ ۚ فَمَنْ شَاءَ ذَكَّرَهُ ۚ وَمَا يَذْكُرُوْنَ اِلَّا اَنْ يَشَاءَ اللّٰهُ هُوَ اَهْلُ الْقُرَى وَ اَهْلُ الْغُبَرَةِ ۚ﴾

[1] At-Tabari 24:33.

- ﴿38. Every person is a pledge for what he has earned.﴾
 ﴿39. Except those on the Right.﴾
 ﴿40. In Gardens they will ask one another.﴾
 ﴿41. About criminals (and they will say to them):﴾
 ﴿42. "What has caused you to enter Hell?"﴾
 ﴿43. They will say: "We were not of those who used to offer the Ṣalāh,"﴾
 ﴿44. "Nor did we feed the poor;"﴾
 ﴿45. "And we used to speak falsehood with vain speakers."﴾
 ﴿46. "And we used to deny the Day of Recompense,"﴾
 ﴿47. "Until Al-Yaqīn came to us."﴾
 ﴿48. So no intercession of intercessors will be of any use to them.﴾
 ﴿49. Then what is wrong with them that they turn away from admonition?﴾
 ﴿50. As if they were wild donkeys.﴾
 ﴿51. Fleeing from a Qaswarah.﴾
 ﴿52. Nay, everyone of them desires that he should be given pages spread out.﴾
 ﴿53. Nay! But they fear not the Hereafter.﴾
 ﴿54. Nay, verily, this is an admonition.﴾
 ﴿55. So, whosoever wills receives admonition from it!﴾
 ﴿56. And they will not receive admonition unless Allāh wills; He is the One, deserving of the Taqwā and He is the One Who forgives.﴾

What will take place in the Discussion between the People of Paradise and the People of the Hellfire

Allāh informs that,

﴿كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَوِيَّةٌ﴾

﴿Every person is a pledge for what he has earned,﴾

meaning, bound to his deed on the Day of Judgement. Ibn 'Abbās and others have said this.^[1]

^[1] At-Ṭabari 24:35.

﴿إِلَّا أَصْحَابَ النَّارِ﴾

«Except those on the Right.» For verily, they will be

﴿فِي جَنَّاتٍ يَتَسَاءَلُونَ فِيهَا عَنِ الْمُجْرِمِينَ﴾

«In Gardens they will ask one another, about criminals (and they will say to them)»

meaning, while they are in lofty rooms they will ask the criminals, who will be in the lowest levels (of Hell), saying to them,

﴿مَا سَلَكَكُمْ فِي سَقَرٍ ۚ قَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ﴾

«“What has caused you to enter Hell?” They will say: “We were not of those who used to offer the Ṣalāh, nor did we feed the poor.”»

meaning, ‘we did not worship Allāh, nor did we do good to His creatures of our own species (i.e., other people).’

﴿وَكُنَّا نَعُودُ مَعَ الْفَاسِقِينَ﴾

«And we used to speak falsehood with vain speakers.»

meaning, ‘we used to speak about what we had no knowledge of.’ Qatādah said, “It means that every time someone went astray we would go astray with them.”^[1]

﴿وَكُنَّا نَكُذِّبُ بَيْنَ يَدَيْهِ النَّارَ ۚ وَكُنَّا أَنْتَا الْيَقِينَ﴾

«And we used to deny the Day of Recompense, until the certainty (Al-Yaqīn) came to us.»

meaning, death. This is as Allāh says,

﴿وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ﴾

«And worship your Lord until there comes unto you the certainty.» (15:99)

The Messenger of Allāh ﷺ said,

«أَمَّا هُوَ - يعني عثمان بن مظعون - فَقَدْ جَاءَهُ الْيَقِينُ مِنْ رَبِّهِ»

«Concerning him^[2] verily, Al-Yaqīn (death) came to him from

[1] Aṭ-Ṭabari 24:37.

[2] Meaning ‘Uthmān bin Maẓ‘ūn.

his Lord.^[1]

Allāh then says,

﴿فَمَا تَعْمَلُ لَهُمْ سَعَتُ الْتَوْبَةِ﴾

﴿So no intercession of intercessors will be of any use to them.﴾

meaning, whoever has these characteristics, then the intercession of whoever tries to intercede for him will be of no benefit on the Day of Judgement. This is because intercession is only useful if the conditions for it are met. However, whoever comes before Allāh as a disbeliever on the Day of Judgement, then he will get the Hellfire and there is no way of avoiding it. He will abide in it (Hell) forever.

The Disapproval of the Disbelievers' Rejection and Their Position

Then Allāh says,

﴿فَمَا لَمْ يَنْتَبِهُوا مَعْرِضِينَ﴾

﴿Then what is wrong with them that they turn away from admonition?﴾

meaning, 'what is wrong with these disbelievers who are turning away from what you are calling them to and reminding them of?'

﴿كَأَنَّهُمْ خُمُرٌ مُّسْتَفِيزُونَ﴾ قَرَأَتْ مِنْ قَسْوَرَةٍ

﴿As if they were wild donkeys. Fleeing from a Qaswarah.﴾

meaning, as if they were fleeing from the truth and turning away from it, like a wild donkey when it flees from something that is trying to catch it, like a lion. This was said by Abu Hurayrah.^[2] Hammād bin Salamah reported from 'Ali bin Zayd who reported from Yūsuf bin Mihrān who narrated that Ibn 'Abbās said, "It (Qaswarah) is the lion in the Arabic language. It is called Qaswarah in the Abyssinian language, Sher in the Persian language and Awba in the Nabṭiyyah (Nabatean) language."^[3]

[1] Al-Bayhaqi 3:406.

[2] Aṭ-Ṭabari 24:42.

[3] Aṭ-Ṭabari 24:42.

Concerning Allāh's statement,

﴿يُرِيدُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُؤْتَى صُحُفًا مُنشَرَةً﴾

﴿Nay, everyone of them desires that he should be given pages spread out.﴾

meaning, each one of these idolators wants to have a book revealed to him as Allāh revealed to the Prophet ﷺ. Mujāhid and others have said this.^[1] This is similar to Allāh's statement,

﴿وَلَمَّا جَاءَهُمْ بَآئَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَى مِثْلَ مَا أُوتِيَ اللَّهُ أَنَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ﴾

﴿And when there comes to them a sign they say: "We shall not believe until we receive the like of that which the Messengers of Allāh had received." Allāh knows best with whom to place His Message.﴾ (6:124)

It is reported in a narration from Qatādah that he said, "They want to be declared innocent (on the Day of Judgement) without having to do any deeds."^[2] Then Allāh says,

﴿كَلَّا بَلْ لَا يَخَافُونَ الْآخِرَةَ﴾

﴿Nay! But they fear not the Hereafter.﴾

meaning, they were only corrupted by their lack of faith in it and their rejection of its occurrence.

The Qur'ān is a Reminder

Then Allāh says,

﴿كَلَّا إِنَّهُ تَذَكُّرٌ﴾

﴿Nay, verily, this is an admonition.﴾ meaning, truly the Qur'ān is a reminder.

﴿فَمَنْ شَاءَ ذَكَّرْهُ ۖ وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ﴾

﴿So, whosoever wills receives admonition (from it)! And they will not receive admonition unless Allāh wills;﴾

This is similar to Allāh's statement,

^[1] Al-Qurtūbi 19:90.

^[2] Aṭ-Ṭabari 24:43.

﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ﴾

﴿And you cannot will unless Allāh wills.﴾ (81:29)

Concerning Allāh's statement,

﴿مَنْ أَغْلَى الْقَنَوى وَأَغْلَى الْخَيْرِ ۝۱﴾

﴿He is the One, deserving the Taqwā and He is the One Who forgives.﴾

This means that He deserves to be feared and He is eligible to forgive the sin of whoever turns to Him and repents. This was said by Qatādah.^[1]

This is the end of the *Tafsir* of *Sūrat Al-Muddaththir*, all praise and thanks are due to Allāh.

^[1] At-Ṭabari 24:44.

The Tafsīr of Sūrat Al-Qiyāmah (Chapter - 75)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿لَا أُقْسِمُ بِیَوْمِ الْقِیَامَةِ ۝ وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ۝ أَفَحَسِبُ الْإِنْسَانَ أَنْ یُخَمَّعَ عِظَامُهُ ۝ بَلْ یَذَرُ عَلَى أَنْ تُسَوَّى بُنَانُهُ ۝ بَلْ یُرِيدُ الْإِنْسَانُ یُفْتَرِ لِنَفْسِهِ ۝ یَقُولُ أَإِنَّ یَوْمَ الْقِیَامَةِ ۝ إِنَّا یَوْمَ الْقِیَامَةِ ۝ وَخَسَفَ الْقَمَرُ ۝ وَجُمِعَ الشَّجَرُ وَالْقَمَرُ ۝ یَقُولُ الْإِنْسَانُ یَوْمَئِذٍ أَإِنْ لَّعَنَهُ ۝ كَلَّا لَا تَدَّعِی ۝ إِنْ رَبِّكَ یَوْمَئِذٍ لَّتَسْتَعْرِ ۝ یُنَادِی الْإِنْسَانُ یَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ ۝ بَلِ الْإِنْسَانُ عَلَى نَفْسِهِ ۝ بَیِّنٌ ۝ وَلَوْ أَنَّ لِلَّذِی نَعْبُدُ ۝﴾

- ﴿1. Nay! I swear by the Day of Resurrection.﴾
- ﴿2. And nay! I swear by An-Nafs Al-Lawwāmah.﴾
- ﴿3. Does man think that We shall not assemble his bones?﴾
- ﴿4. Yes, We are able to put together in perfect order the tips of his fingers.﴾
- ﴿5. Nay! Man desires to break out ahead of himself.﴾
- ﴿6. He asks: "When will be this Day of Resurrection?"﴾
- ﴿7. So, when Bariqa the sight.﴾
- ﴿8. And the moon will be eclipsed.﴾
- ﴿9. And the sun and moon will be joined together.﴾
- ﴿10. On that Day man will say: "Where (is the refuge) to flee?"﴾
- ﴿11. No! There is no refuge!﴾
- ﴿12. Unto your Lord will be the place of rest that Day.﴾
- ﴿13. On that Day man will be informed of what he sent forward, and what he left behind.﴾
- ﴿14. Nay! Man will be well informed about himself.﴾

﴿15. Though he may put forth his excuses.﴾

The Oath about the Final Return on the Day of Resurrection and the Refutation against the Plots of the Thinkers

It has been mentioned previously on more than one occasion that if the thing that is being sworn about is something that is being negated, then it is permissible to use the word "Lā" (Nay) before the oath to emphasize the negation. Here, what is being sworn about is the affirmation of the final abode and the refutation against the claim of the ignorant that the resurrection of bodies will not occur. This is why Allāh says,

﴿لَا أَقِيمُ يَوْمَ الْقِيَمَةِ ۚ وَلَا أَقِيمُ بِالنَّفْسِ الْوَارِثَةِ ۚ﴾

﴿Nay! I swear by the Day of Resurrection. And nay! I swear by An-Nafs Al-Lawwāmah.﴾

Qatādah said, "This means, I swear by both of these things."^[1] This has also been reported from Ibn 'Abbās and Sa'īd bin Jubayr.^[2] Concerning the Day of Judgement, it is well known what it is. In reference to *An-Nafs Al-Lawwāmah*, Qurrah bin Khālid reported from Al-Ḥasan Al-Baṣrī that he said about this *Āyah*, "Verily, by Allāh, we think that every believer blames himself. He says (questioning himself), 'What did I intend by my statement? What did I intend by my eating? What did I intend in what I said to myself?' However, the sinner proceeds ahead and he does not blame himself."^[3]

Ibn Jarīr recorded from Sa'īd bin Jubayr that he said concerning Allāh's statement,

﴿لَا أَقِيمُ بِالنَّفْسِ الْوَارِثَةِ ۚ﴾

﴿And nay! I swear by An-Nafs Al-Lawwāmah.﴾

"He criticizes himself in good and bad." Similar has been reported from 'Ikrimah. Ibn Abi Najīḥ reported from Mujāhid: "He is sorry for what he missed (of good deeds) and he blames himself for it."^[4]

[1] Aṭ-Ṭabari 24:48.

[2] *Ad-Durr Al-Manthūr* 8:47, and *Al-Qurṭubī* 19:91.

[3] *Al-Qurṭubī* 19:93.

[4] Aṭ-Ṭabari 24:50.

Allāh said;

﴿يَحْسَبُ الْإِنْسَانُ أَنَّمَا كُنَّا مِنْ عِندِهِ طَائِفَةٌ﴾

﴿Does man think that We shall not assemble his bones?﴾

meaning, 'on the Day of Judgement does he think that We are not able to return his bones and gather them from their various places?'

﴿بَلْ نَقْذِرُ عَلَىٰ أَنَّ تَجُوعَىٰ بِأَفْئِدَتِهِ﴾

﴿Yes, We are able to put together in perfect order the tips of his fingers.﴾

meaning, 'does man think that We will not gather his bones? Surely, We will gather them and We are quite able to put together his fingertips. This means Our power is suitable to gather (and recreate) them, and if We wished We could surely resurrect him with more than what he originally had. We could make his *Banān*, which are the tips of his fingers, all equal (in length).' Concerning Allāh's statement,

﴿بَلْ يُرِيدُ الْإِنْسَانُ لِقَاءَ رَبِّهِ﴾

﴿Nay! Man desires to break out ahead of himself.﴾

Sa'īd reported from Ibn 'Abbās that he said, "This means to proceed forward." Mujāhid said about,

﴿يَقْدِرُ لِقَاءَ﴾

﴿to break out ahead of himself.﴾

"This means that he wants to proceed ahead following his own whims." 'Alī bin Abi Ṭalḥah reported from Ibn 'Abbās that he said, "This refers to the disbeliever who denies the Day of Reckoning."^[1] Ibn Zayd said the same thing.^[2] Thus, Allāh says after this,

﴿يَسْأَلُ لِمَ لَا يُرَىٰ الْيَوْمَ﴾

﴿He asks : "When will be this Day of Resurrection?"﴾

meaning, he says when will the Day of Judgement be? His question is only a question of denying its occurrence, and

^[1] At-Ṭabari 24:54.

^[2] At-Ṭabari 24:54.

rejecting its existence. This is as Allāh says,

﴿يَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ ﴿٢٩﴾ قُلْ لَكُمْ يَوْمَئِذٍ يَوْمٌ لَا تَنْتَفِرُونَ عَنْهُ سَاعَةً وَلَا تَسْقُونَ ﴿٣٠﴾﴾

«And they say: "When is this promise if you are truthful?"
Say: "The appointment to you is for a Day, which you cannot put back for an hour nor put forward."» (34:29-30)

Here Allāh says,

﴿يَا بَرِئَةُ الْبَصَرِ ﴿٣١﴾﴾

«So, when Bariqa the sight.» Abu 'Amr bin Al-'Alā' recited this Āyah as *Bariqa* with a *Kasrah* under the letter *Rā*,⁽¹⁾ which means to be diminished. That which he (Abu 'Amr) has said resembles the statement of Allāh,

﴿لَا يَرْجِعُ إِلَيْهِمْ طَرْفُهُمْ ﴿٣٢﴾﴾

«Their gaze returning not towards them.» (14:43)

meaning, they will be looking this way and that way in horror. Their gaze will not be able to rest upon anything due to the severity of the terror on that Day.

Others recited it as *Baraqa* with a *Fathah* over the letter *Rā*, and its meaning is close to the first recitation (*Bariqa*). The intent here is that the eyes will be dazzled, humbled, diminished, and humiliated on the Day of Judgement due to the severity of the horrors and the greatness of the matters that they will witness on that Day. Concerning Allāh's statement,

﴿وَحُفَّتِ الْقَمَرُ ﴿٣٣﴾﴾

«And the moon will be eclipsed.»

meaning, its light will go away.

﴿وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ﴿٣٤﴾﴾

«And the sun and moon will be joined together.»

Mujāhid said, "They will be rolled up."⁽²⁾ In explaining this Āyah, Ibn Zayd recited the following Āyāt,

⁽¹⁾ As is known from the recitation of Ḥafṣ.

⁽²⁾ Aṭ-Ṭabari 24 :57.

﴿إِذَا الشَّمْسُ كُوِّرَتْ ﴿١﴾ وَإِذَا النُّجُومُ انْكَدَرَتْ ﴿٢﴾﴾

﴿When the sun is wound round and its light is lost and is overthrown, and when the stars fall.﴾ (81:1,2)

It has been reported from Ibn Mas'ūd that he recited the Āyah as,

(وَجُمِعَ بَيْنَ الشَّمْسِ وَالْقَمَرِ)

(and the sun and the moon will be joined between each other.) Allāh said,

﴿يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفْزُؤُ ﴿٣﴾﴾

﴿On that Day man will say: "Where (is the refuge) to flee?"﴾

meaning, the human will see these horrors on the Day of Judgement and he will want to flee. He will say, "Where (is the place) to flee to?" This means, where is the escape or refuge? Allāh then says,

﴿كَلاَّ لَا يَنْفَعُكَ يَوْمَئِذٍكَ يَتَسَوَّرُ ﴿٤﴾﴾

﴿No! There is no refuge! Unto your Lord will be the place of rest that Day.﴾

Ibn Mas'ūd, Ibn 'Abbās, Sa'īd bin Jubayr and several others of the Salaf said, "There will be no salvation." This Āyah is similar to Allāh's statement,

﴿مَا لَكُمْ مِنْ مَلْجَأٍ يَوْمَئِذٍ وَمَا لَكُمْ مِنْ مُكَرٍّ ﴿٥﴾﴾

﴿You will have no refuge on that Day nor there will be for you any denying.﴾ (42:47)

meaning, 'there will be no place for you to hide.' This is like what Allāh says here,

﴿لَا يَنْفَعُكَ ﴿٦﴾﴾

﴿There is no refuge.﴾

meaning, 'there will be no place for you to seek shelter.' Thus, Allāh says,

﴿إِنْ رَبَّكَ يَوْمَئِذٍكَ تَتَسَوَّرُ ﴿٧﴾﴾

﴿Unto your Lord will be the place of rest that Day.﴾

meaning, the place of return and the final destination.

The Deeds of Man will be placed before Him on the Day of Judgement

Then Allāh says,

﴿يَوْمَ الْإِنشَاءِ يُتْلَىٰ مَا قَدَّمَ وَلَكَ مَا خَلَّىٰ﴾

«On that Day man will be informed of what he sent forward, and what he left behind.»

meaning, he will be informed of all of his deeds, the old of them and the recent of them, the first of them and the last of them, the small of them and the large of them. This is as Allāh says,

﴿وَيَجِدُوا مَا عَمِلُوا حَاضِرًا وَلَا يُظِلُّ رَبُّكَ لِحَاكٍ﴾

«And they will find all that they did, placed before them, and your Lord treats no one with injustice.» (18:49)

Likewise, Allāh says here,

﴿يَا أَيُّهَا النَّاسُ عَلَىٰ نَفْسِكُمْ بَشِيرٌ ۖ وَلَوْ أَنَّنِ مَآذِرٌ﴾

«Nay! Man will be well informed about himself, though he may put forth his excuses.»

meaning, he will be a witness against himself, knowing full well what he did, even though he will try to make excuses and deny it. This is as Allāh says,

﴿أَقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَبِيرًا﴾

«(It will be said to him): "Read your book. You are sufficient as a reckoner against yourself this Day."»

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said,

﴿يَا أَيُّهَا النَّاسُ عَلَىٰ نَفْسِكُمْ بَشِيرٌ ۖ﴾

«Nay! Man will be well informed about himself.»

"His hearing, his sight, his two hands, his two legs and his limbs."^[1]

Qatādah said, "This means he is a witness against himself." In another narration from Qatādah he said, "By Allāh! If you wish to see him, you would see him as someone who sees the shortcomings of the people and their sins, yet he is heedless of

[1] Aṭ-Ṭabari 24:62.

his own sins." It used to be said, "Verily, it is written in the Injil: 'O Son of Ādam, do you see the small splinters in the eye of your brother and disregard the tree stump that is in your eye, so you do not see it?'"

Mujāhid said,

﴿وَلَوْ أَنَّ الْمَظْهَرِ﴾

«Though he may put forth his excuses.» "This means, even though he argues in defense of it, he is a witness against it."^[1] Qatādah said,

﴿وَلَوْ أَنَّ الْمَظْهَرِ﴾

«Though he may put forth his excuses.» "Even though he will try to make false excuses on that Day, they will not be accepted from him."^[2] As-Suddi said,

﴿وَلَوْ أَنَّ الْمَظْهَرِ﴾

«Though he may put forth his excuses.» "This means his argument." This is as Allāh says,

﴿ثُمَّ لَا تَكُنْ يَفْتَنُكُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبَّنَا مَا كُنَّا مُشْرِكِينَ﴾

«There will then be no Fitnah^[3] for them but to say: "By Allāh, our Lord, we were not those who joined others in worship with Allāh."» (6:23)

Allāh also says,

﴿يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنْفِقُونَ لَهُمْ مَا كَانُوا يَعْلَمُونَ لَكُمْ وَنَحْسَبُ أَنَّهُمْ عَلَىٰ شَيْءٍ آثِمٌ هُمْ
الْكَاذِبُونَ﴾

«On the Day when Allāh will resurrect them all together; then they will swear to Him as they swear to you (O Muslims). And they think that they have something. Verily, they are liars!» (58:18)

Al-'Awfi reported from Ibn 'Abbās:

﴿وَلَوْ أَنَّ الْمَظْهَرِ﴾

[1] Al-Ṭabari 24:64.

[2] Al-Ṭabari 24:65.

[3] Excuses, statements or arguments.

«Though he may put forth his excuses.»

"This is apologizing. Haven't you heard that Allāh said,

﴿لَا يَنْفَعُ الظَّالِمِينَ مَعَذَرَتُهُمْ﴾

«The Day when their excuses will be of no profit to wrongdoers.» (40:52)

and He says,

﴿وَأَقْرَأُوا إِلَى اللَّهِ يُؤْمِدُ أَلْسِنَهُ﴾

«And they will offer submission to Allāh on that Day.» (16:87)

and He says,

﴿وَالْقَوْمُ أَكْثَرُ مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ﴾

«Then they will (falsely) submit: "We used not to do any evil."» (16:28)

and their statement,

﴿وَالَهُ رَبَّنَا مَا كُنَّا مِنْ مُشْرِكِينَ﴾

«By Allāh, our Lord, we were not those who joined others in worship with Allāh.» (6:23)^[1]

﴿لَا تَحْزَنْ بِهِ. إِنَّكَ لَتَعْمَلُ بِهِ.﴾ (١٠) إِنْ مَنَّا جَعَلَهُمْ وَفَرَّغَهُ ﴿١١﴾ فَإِنَّا قَرَأَهُ فَالْحَقُّ قُرْآنُهُ ﴿١٢﴾ ثُمَّ لَوْ عَلَيْنَا يَسَارَةٌ ﴿١٣﴾ لَّا بَلَّ لُيُونُ الْكَلْبَةِ ﴿١٤﴾ وَنَدَّاهُ الْآخِرَةَ ﴿١٥﴾ ثُمَّ يُؤْمِدُ أَلْسِنَهُ ﴿١٦﴾ إِلَى رَبِّهَا ﴿١٧﴾ وَنُفِخَ فِيهِمْ بَسِيرَةٌ ﴿١٨﴾ تَكُنْ لَوْ يَحْمِلُ بِهَا كَابِرَةٌ ﴿١٩﴾

«16. Move not your tongue concerning to make haste therewith.»

«17. It is for Us to collect it and that it be recited.»

«18. And when We have recited it to you, then follow its recitation.»

«19. Then it is for Us to make it clear.»

«20. But no! Rather you love the present life of this world,»

«21. And neglect the Hereafter.»

«22. Some faces that Day shall be Nādirah.»

«23. Looking at their Lord.»

[1] At-Tabari 24:64.

﴿24. And some faces that Day will be Bāsirah,﴾

﴿25. Thinking that some calamity is about to fall on them.﴾

How the Prophet ﷺ received the Revelation

This is Allāh teaching His Messenger ﷺ how to receive the revelation from the angel. For verily, he (the Prophet ﷺ) was rushing in his attempts to grasp the revelation and he would be reciting the revelation with the angel while he was reciting it. Therefore, Allāh commanded him that when the angel brings some revelation to him he should just listen. Allāh would make sure to collect it in his chest, and He would make it easy for him to recite it in the same way that it was revealed to him. Allāh would explain it, interpret it and clarify it for him. So the first phase was gathering it in his chest, the second phase was recitation and the third phase was its explanation and clarification of its meaning. Thus, Allāh says,

﴿لَا تَجْرِدْ لِسَانَكَ لِتَكَلِّمَ فِي سَهْوٍ﴾

﴿Move not your tongue concerning to make haste therewith.﴾

meaning, with the Qur'ān. This is as Allāh says,

﴿وَلَا تَجْعَلْ بِالْقُرْآنِ مِن قَبْلِ أَن يُقْضَىٰ إِلَيْكَ وَحْيُهُ وَقُل رَّبِّ زِدْنِي عِلْمًا﴾

﴿And be not in haste with the Qur'ān before its revelation is completed to you, and say: "My Lord! Increase me in knowledge."﴾ (20:114)

Then Allāh says,

﴿إِنَّا عَرَفْنَا جَمْعَهُ﴾

﴿It is for Us to collect it﴾ meaning, 'in your chest.'

﴿وَتُرَاتِيهِ﴾

﴿and that it be recited.﴾ meaning, 'that you recite it.'

﴿فَإِذَا قَرَأَهُ﴾

﴿And when We have recited it to you,﴾ meaning, 'when the angel has recited it to you from Allāh,'

﴿فَاتَّبِعْ قُرْآنَهُ﴾

﴿then follow its recitation.﴾ meaning, 'listen to it then recite it as

he taught you to recite it.'

﴿ثُمَّ إِنَّا عَلَّمْنَاهُ﴾

«Then it is for Us to make it clear.» meaning, 'after memorizing it and reciting it, We will explain it to you, clarify it and inspire you with its meaning according to what We intended and legislated.'

Imām Aḥmad recorded from Ibn 'Abbās that he said that the Messenger of Allāh ﷺ used to struggle very hard to grasp the revelation and he used to move his lips (rapidly with the recitation). The narrator, Sa'īd, then said, "Ibn 'Abbās said to me, 'I will move my lips like the Messenger of Allāh ﷺ used to move his lips (in order to show you).'

" Then, the subnarrator said, "And Sa'īd said to me, 'I will move my lips like I saw Ibn 'Abbās moving his lips (in order to show you).'" Then Allāh revealed,

﴿لَا تُخْرَجْ بِهِ لِسَانُكَ لِتَتَمَلَّكَ بِهِ ۚ إِنَّا عَلَّمْنَاهُ جَمْعَهُ وَقُرْآنَهُ﴾

«Move not your tongue concerning to make haste therewith. It is for Us to collect it and that it be recited.»

Ibn 'Abbās said, "This means He will collect it in his chest to recite it.

﴿فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ﴾

«And when We have recited it to you, then follow its recitation.»

meaning, listen to it and pay attention.

﴿ثُمَّ إِنَّا عَلَّمْنَاهُ﴾

«Then it is for Us to make it clear (to you).»

So after this, when Jibrīl would leave, he would recite it as Jibrīl had taught him to recite it.^[1]

This has also been recorded by Al-Bukhārī and Muslim. Al-Bukhārī's wording says, "So whenever Jibrīl would come to him he would be silent, and when Jibrīl had left he would recite it just as Allāh, the Mighty and Sublime had promised him."^[2]

[1] Aḥmad 1:343.

[2] Faṭḥ Al-Bārī 1:39, 8:547, 549, 550, 707, and 13:508, and Muslim 1:330.

The Cause of rejecting the Day of Judgement is Love of the World and Heedlessness of the Hereafter

Concerning Allāh's statement,

﴿لَا يُلَاقِيَهُمْ فِي يَوْمِئِذٍ الْقَابِلَةُ ۚ وَذُنُوبُهُمْ أَلْمَزَّتْهُمْ ۖ﴾

«But no! Rather you love the present life of this world. And neglect the Hereafter.»

meaning, the only thing that has caused them to reject the Day of Judgement and oppose the true revelation and the Mighty Qur'ān Allāh revealed to His Messenger ﷺ is that their only concern is the present worldly life. They are preoccupied and distracted from the Hereafter.

Seeing Allāh in the Hereafter

Then Allāh says,

﴿وَيَوْمَ يُنْفَخُ الْأَشْجَارُ ۖ﴾

«Some faces that Day shall be Nādirah.»

which comes from the word *Nadārah*, which means splendid, radiant, glowing, delighted with goodness.

﴿إِنَّ فِيهَا كَلِمَةً ۖ﴾

«Looking at their Lord.» meaning, they will see Him with their very eyes. This is just as was recorded by Al-Bukhārī in his *Ṣaḥīḥ*,

«إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ عِيَانًا»

«Verily, you all will see your Lord with your own eyes.»^[1]

The believers seeing Allāh in the abode of the Hereafter has been confirmed in the authentic *Ḥadīths* from numerous routes of transmission with the scholars of *Ḥadīth*. It is not possible to deny this or refuse it. Examples would be the *Ḥadīths* of Abu Sa'īd and Abu Hurayrah, and they are both recorded in the Two *Ṣaḥīḥs*. They both mentioned that some people said, "O Messenger of Allāh! Will we see our Lord on the Day of Judgement?" The Prophet ﷺ said,

[1] *Faḥ Al-Bārī* 13:430.

«أَهْلُ نُفَارُونَ فِي رُؤْيَا الشَّمْسِ وَالْقَمَرِ لَيْسَ دُونَهُمَا سَحَابٌ؟»

«Are you harmed by seeing the sun and the moon when there are no clouds beneath them?»

They replied, "No." The Prophet ﷺ then said,

«إِنَّا نَكُم تَرَوْنَ رَبَّكُمْ كَذَلِكَ»

«Then you will surely see your Lord like that.»^[1]

In the Two *Ṣaḥīḥs* it is recorded from Jābir that he said, "The Messenger of Allāh ﷺ looked at the moon on a night when it was full, and he said,

«إِنَّا نَكُم تَرَوْنَ رَبَّكُمْ كَمَا تَرَوْنَ هَذَا الْقَمَرَ، فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تَغْلِبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَلَا قَبْلَ غُرُوبِهَا، فَافْعَلُوا»

«Verily, you will see your Lord just as you see this moon! So if you are able to avoid missing a prayer before the rising of the sun (Fajr prayer) or before its setting (ʿAṣr prayer) then do so.»^[2]

Among the *Ḥadīths*, which Muslim was alone in recording, is a narration from Ṣuhayb that the Prophet ﷺ said,

«إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ - قَالَ - يَقُولُ اللَّهُ تَعَالَى: تُرِيدُونَ شَيْئًا أَزِيدُكُمْ؟ فَيَقُولُونَ: أَلَمْ يُبَيِّضْ وَجُوهَنَا؟ أَلَمْ تُدْخِلْنَا الْجَنَّةَ وَتُنَجِّنَا مِنَ النَّارِ؟ قَالَ: فَيَكْشِفُ الْحِجَابَ، فَمَا أُعْطُوا شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَى رَبِّهِمْ، وَهِيَ الزِّيَادَةُ»

«When the people of Paradise enter the Paradise, Allāh will say, 'Do you want me to give you anything extra?' They will say, 'Haven't you whitened our faces? Haven't you entered us into Paradise and saved us from the Fire?' Then He will remove the veil and they will not be given anything more beloved to them than looking at their Lord, and that will be the extra (Ziyādah).» Then he recited this *Āyah*,

﴿إِلَّا لِمَنْ أَمَرْتُ رَبِّي﴾

[1] *Faḥḥ Al-Bāri* 13:430, 431 and Muslim 1:163,162.

[2] *Faḥḥ Al-Bāri* 13:429, and Muslim 1:439.

«For those who have done good is the best and extra (Ziyādah).» (10:26)^[1]

Also among the *Ḥadīths*, which Muslim was alone in recording, is the *Ḥadīth* of Jābir in which the Prophet ﷺ said,

«إِنَّ اللَّهَ يَتَجَلَّى لِلْمُؤْمِنِينَ بِضَحَكٍ»

«Verily, Allāh will appear before the believers while He is laughing.»^[2]

This will take place on the open plains of the Resurrection place. In some of these *Ḥadīths*, it mentions that the believers will be looking at their Lord on the open plains and some mention that this will occur in the Gardens of Paradise.

If it were not due to fear of taking up a lot of space, we would present all of these *Ḥadīths* with their routes of transmission and wordings from those that are in the *Ṣaḥīḥ* collections, the collections of good narrations, the *Musnad* collections and the *Sunan* collections. However, we have mentioned this in separate places in this *Tafsīr*, and Allāh is the Giver of success.

This issue is something that the Companions, the Successors and the Salaf of this nation have agreed upon, and all praise is due to Allāh. It is something that is agreed upon between the Imāms of Islām and the guides of all mankind.

Blackening of the Faces of the Disobedient People on the Day of Judgement

Allāh says,

﴿يَوْمَ يُكْرَمُ الْمَوْلُودُ إِذَا سَأَلَ عَنْ وَجْهِهِ فَإِذَا هُوَ بَاسِرٌ فَأَقْبَرُ﴾

«And some faces that Day will be *Bāsirah*. Thinking that some calamity is about to fall on them.»

These are the faces of the sinners that will be *Bāsirah* on the Day of Judgement. Qatādah said, "This means gloomy."^[3] As-Suddi said, "Their (the faces) color will change."^[4]

[1] Muslim 1:163.

[2] Muslim 1:178.

[3] Aṭ-Ṭabari 24:74.

[4] Al-Qurṭubī 19:110.

﴿تَفَكَّرُوا﴾

﴿Thinking﴾ meaning, they will be certain.

﴿أَن يَأْتِيَهُمُ الْفِتْنَةُ﴾

﴿that some calamity is about to fall on them.﴾

Mujāhid said, "A disaster."^[1] Qatādah said, "An evil." As-Suddi said, "They will be certain that they are going to be destroyed." Ibn Zayd said, "They will think that they are going to enter into the Hellfire." This situation is similar to Allāh's statement,

﴿يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ﴾

﴿On the Day when some faces will become white and some faces will become black.﴾ (3:106)

Similarly Allāh says,

﴿وُجُوهٌ يَّرْمِزُ سُيْرًا ۖ سَاجِدَةً فَتُتَبَّرُ ۖ تَذْمِيرًا ۖ يَوْمَ يُؤْتِيهِمْ عَلَىٰ غَيْرَةٍ ۖ وَفَعَلْنَا قَدْ آفَكًا ۚ﴾
﴿مُذْ ذَرَأْتِ الْفِتْرَةَ﴾

﴿Some faces that Day will be bright. Laughing, rejoicing at the good news. And other faces, that Day will be dust-stained; darkness will cover them, such will be the disbelieving, wicked.﴾ (80:38-42)

Allāh also says,

﴿وُجُوهٌ يَّرْمِزُ خَسِيمَةً ۖ عَامِلَةٌ نَّاصِبَةٌ ۖ تَتَلَوَّنَا حَاسِبَةً ۖ﴾

﴿Some faces, that Day will be humiliated. Laboring, weary. They will enter in the hot blazing Fire.﴾ (88:2-4)

until Allāh says,

﴿وُجُوهٌ يَّرْمِزُ تَامَةً ۖ لَّسْتُمْ رَاضِيَةً ۖ فِي جَنَّاتٍ عَالِيَةٍ ۖ﴾

﴿(Other) faces that Day will be joyful. Happy with their endeavor. In a lofty Paradise.﴾ (88:8-10)

And there are other similar Āyāt and discussions (in the Qur'ān).

[1] At-Ṭabari 24:74.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٥٧٨

الْقِيَامَةِ

كَلَّا لَئِنْ حُشِرَ الْعَالَمِينَ ﴿٢٦﴾ وَتَذَرُونِ الْآخِرَةَ ﴿٢٧﴾ وَتُجِزُّهُ بِوَيْمٍ نَّاصِرَةٍ ﴿٢٨﴾
إِلَى رَبِّهَا نَاظِرَةٌ ﴿٢٩﴾ وَتُجِزُّهُ بِوَيْمٍ نَّاصِرَةٍ ﴿٣٠﴾ تَنْظُرُ أَنْ يَفْعَلَ بِهَا كُفْرَةٌ ﴿٣١﴾
كَلَّا إِذَا بَلَغَتِ الْمُرَاةَ ﴿٣٢﴾ وَقِيلَ مِنْ رَأْفَةٍ ﴿٣٣﴾ وَظَنَّ أَنْهُ الْفِرَاقُ ﴿٣٤﴾ وَالْقَلْبُ
الْسَّاقِ بِالسَّاقِ ﴿٣٥﴾ إِلَى رَبِّكَ بِوَيْمٍ نَّاصِرَةٍ ﴿٣٦﴾ فَلَا سُدَّ وَلَا حِجْلَ
﴿٣٧﴾ وَلَكِنْ كَذَّبَ وَقَوْلَ ﴿٣٨﴾ ثُمَّ ذَهَبَ إِلَى أَهْلِهِ يَمُتَعٍ ﴿٣٩﴾ أَوَّلُكَ لَكَ
فَأَوَّلُكَ ﴿٤٠﴾ ثُمَّ أَوَّلُكَ لَكَ فَأَوَّلُكَ ﴿٤١﴾ ائْتَسَّبَ الْإِنْسَنُ أَنْ يَبْرُكَ شَيْءٌ ﴿٤٢﴾
أَوَّلُكَ نَطْفَةٍ مِنْ مَرْحَمَتِي ﴿٤٣﴾ ثُمَّ كَانَ عِلْقَةً مُتَلَقِّ سَوَىٰ ﴿٤٤﴾ جُفْلٍ يَنْ
الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ ﴿٤٥﴾ ائْتَسَّ ذَٰلِكَ بِقَدِيرٍ عَلَىٰ أَنْ يَجْعَلَ الْمَوْتُ ﴿٤٦﴾

سُورَةُ الْقِيَامَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هَلْ أَتَى عَلَى الْإِنْسَنِ حِينٌ مِنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَذْكُورًا ﴿٢٦﴾
إِنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا ﴿٢٧﴾
بَصِيرًا ﴿٢٨﴾ إِنَّا هَدَيْنَاهُ السَّبِيلَ إِنَّمَا شَاكَرَ وَإِنَّمَا كَفُورًا ﴿٢٩﴾
إِنَّا أَعْنَدْنَا لِلْكَافِرِينَ سَلَابًا وَأَعْلَنَّا لَذِئْبًا ﴿٣٠﴾ إِنَّ
الْأَبْرَارَ يَنْشُرُونَ ﴿٣١﴾ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ﴿٣٢﴾

﴿٢٦﴾ كَلَّا إِذَا بَلَغَتِ الْمُرَاةَ ﴿٢٧﴾ وَقِيلَ مِنْ رَأْفَةٍ ﴿٢٨﴾ وَظَنَّ أَنْهُ الْفِرَاقُ ﴿٢٩﴾ وَالْقَلْبُ
الْسَّاقِ بِالسَّاقِ ﴿٣٠﴾ إِلَى رَبِّكَ بِوَيْمٍ نَّاصِرَةٍ ﴿٣١﴾ فَلَا سُدَّ وَلَا حِجْلَ
﴿٣٢﴾ وَلَكِنْ كَذَّبَ وَقَوْلَ ﴿٣٣﴾ ثُمَّ ذَهَبَ إِلَى أَهْلِهِ يَمُتَعٍ ﴿٣٤﴾ أَوَّلُكَ لَكَ
فَأَوَّلُكَ ﴿٣٥﴾ ثُمَّ أَوَّلُكَ لَكَ فَأَوَّلُكَ ﴿٣٦﴾ ائْتَسَّبَ الْإِنْسَنُ أَنْ يَبْرُكَ شَيْءٌ ﴿٣٧﴾
أَوَّلُكَ نَطْفَةٍ مِنْ مَرْحَمَتِي ﴿٣٨﴾ ثُمَّ كَانَ عِلْقَةً مُتَلَقِّ سَوَىٰ ﴿٣٩﴾ جُفْلٍ يَنْ
الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ ﴿٤٠﴾ ائْتَسَّ ذَٰلِكَ بِقَدِيرٍ عَلَىٰ أَنْ يَجْعَلَ الْمَوْتُ ﴿٤١﴾
يَجْعَلُ الْمَوْتُ ﴿٤٢﴾

﴿26. Nay, when it reaches to the collarbones.﴾

﴿27. And it will be said: "Who can cure him?"﴾

﴿28. And he will think that it was the parting;﴾

﴿29. And one shank will be joined with another shank.﴾

﴿30. The drive will be on that Day to your Lord!﴾

﴿31. So, he neither belived nor prayed!﴾

﴿32. But on the contrary, he denied and turned away!﴾

﴿33. Then he walked in conceit to his family admiring himself!﴾

﴿34. Woe to you! And then woe to you!﴾

﴿35. Again, woe to you! And then woe to you!﴾

﴿36. Does man think that he will be left neglected?﴾

﴿37. Was he not a Nutfah of semen emitted?﴾

﴿38. Then he became an 'Alaqah; then shaped and fashioned in due proportion.﴾

﴿39. And made of him two sexes, male and female.﴾

﴿40. Is it not so then, that He would be able to give life to the dead?﴾

Certainty will occur at the Time of Death

Allāh informs of the condition at the time of death and what terrors it contains. May Allāh make us firm at that time with the Firm Statement. Allāh says,

﴿لَا إِيَّاكَ الْوَارِثِينَ﴾

﴿Nay, when it reaches to the collarbones.﴾

If we make the word "Kallā" negative, then this Āyah means, 'O son of Ādam! You are not able to deny that which I informed you of at that time (death). This will become something witnessed by you with your own eyes.' If we consider the word "Kallā" to be a word of affirmation, then this would be the most obvious meaning. In this case it would mean that it is certainly true when the soul reaches the collarbones - meaning, 'your soul will be pulled out of your body and it will reach your collarbones.' This is similar to Allāh's statement,

﴿قُلْ لَا إِلَهَ إِلَّا اللَّهُ ۚ وَأَنَّهُ حَيُّ الْقَيُّومُ ۚ وَأَنَّهُ لَا يَظُنُّرُونَ ۚ وَنَحْنُ أَزْرَبُ إِلَيْهِ مِنكُمْ وَلَكِن لَّا تُبْصِرُونَ ۚ قُلْ لَا إِيَّاكُمْ غَيْرَ مُبِينٍ ۚ تَرْتَوْنَهَا إِن كُنتُمْ صَادِقِينَ﴾

﴿Then why do you not (intervene) when (the soul of the dying person) reaches the throat? And you at the moment are looking on, but We are nearer to him than you, but you see not, then why do you not if you are exempt from the reckoning and recompense, bring back the soul, if you are truthful?﴾ (56:83-87)

Thus, Allāh similarly says here,

﴿لَا إِيَّاكَ الْوَارِثِينَ ۚ قُلْ لَّيْسَ مِنِّي مَكْرُورٌ﴾

﴿Nay, when it reaches to the collarbones. And it will be said: "Who can cure him?﴾

Ikrimah reported from Ibn 'Abbās that he said, "Meaning, who is the person who recites divine prayers of healing so that he may come and cure him?"^[1] Abu Qilābah made a similar statement when he said,

[1] At-Ṭabari 24:75.

﴿مَنْ يَشْفِئُكَ﴾

«And it will be said: "Who can cure him?" "This means who is the doctor that can cure him?"^[1] Qatādah, Aḍ-Ḍaḥḥāk and Ibn Zayd all have similar statements.^[2] 'Alī bin Abī Ṭalḥah reported from Ibn 'Abbās that he said concerning the Āyah,

﴿وَالَّذِي أَنْشَأَ الْإِنْسَانَ﴾

«And one shank will be joined with another shank.»

"This is the last day of the days of this world and the first day of the days of the Hereafter. So there will be hardships that will meet (more) hardships, except for he whom Allāh has mercy upon."^[3] Ṭkrimah said,

﴿وَالَّذِي أَنْشَأَ الْإِنْسَانَ﴾

«And one shank will be joined with another shank.»

"The great matter (will be joined) with the great matter." Mujāhid said, "A test (will be joined) with a test." Al-Ḥasan Al-Baṣrī said concerning Allāh's statement,

﴿وَالَّذِي أَنْشَأَ الْإِنْسَانَ﴾

«And one shank will be joined with another shank.»

"These are your two shins when they are bound together."^[4] In another narration from him (Al-Ḥasan) he said, "His two legs have died and they will not carry him while he used to walk around on them."^[5] Concerning Allāh's statement,

﴿إِنْ رَوْدَكَ يَوْمَهُدَىٰ﴾

«The drive will be on that Day to your Lord!»

meaning, the place of return and the destination. This is that the soul ascends into the heavens and Allāh says, "Return my servant to the earth, for verily, I have created them from it, I return them into it, and from it I will bring them out at

[1] Aṭ-Ṭabari 24:75.

[2] Aṭ-Ṭabari 24:75.

[3] Aṭ-Ṭabari 24:76.

[4] Aṭ-Ṭabari 24:78.

[5] Al-Qurṭubī 19:112.

another time." This has been reported in the lengthy *Hadith* of Al-Barā'.^[1] Verily, Allāh says,

﴿وَهُوَ الْقَاهِرُ قَدَرٌ يَسْدِيدُ وَرَيْلٌ عَلَيْكُمْ حَفَظَةٌ حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَلَّاهُ مُمْسِكًا
وَهُمْ لَا يُفْرِطُونَ﴾ ثُمَّ رُدُّوا إِلَىٰ اللَّهِ مَوْلَاهُمْ الْحَقَّ ۚ لَا لَهُ الْخَلْعُ وَهُوَ شَرِيعٌ لِّلْمُسْلِمِينَ ﴿٦١﴾

«He is the Irresistible (Supreme), over His servants, and He sends guardians over you, until when death approaches one of you, Our messengers take his soul, and they never neglect their duty. Then they are returned to Allāh, their True Master. Surely, for Him is the judgement and He is the swiftest in taking account.» (6:61,62)

Mentioning the Case of the Denier

Allāh says,

﴿لَا مَنَّةَ لَكَ عَلَيْهِ ۚ وَلَكِنَّكَ كَذَّبْتَ وَتَوَلَّيْتَ﴾

«So, he neither believed nor prayed! But on the contrary, he denied and turned away!»

This is to inform about the disbeliever who used to deny the truth in his heart in the abode of this worldly life, and he used to turn away from acting according to its way. Thus, there is no good in him, internally or externally. Therefore, Allāh says,

﴿لَا مَنَّةَ لَكَ عَلَيْهِ ۚ وَلَكِنَّكَ كَذَّبْتَ وَتَوَلَّيْتَ ثُمَّ دَبَّ إِلَىٰ أَهْلِهِ بِسَكْرَةٍ﴾

«So he neither believed nor prayed! But on the contrary, he denied and turned away! Then he walked in conceit (full pride) to his family admiring himself!» (75:31-33)

meaning, stubborn, cruel, obstinate, wanton, lazy, having no concern and doing no deeds. This is similar to Allāh's statement,

﴿وَإِذَا أَقْبَلُوا إِلَىٰ أَهْلِهِمْ أَقْبَلُوا لِيَكِيدُوا﴾

«And when they returned to their own people, they would return jesting.» (83:31)

^[1] At-Ṭiwāl by At-Ṭabarāni no. 238, and similar with Al-Hākim 1:37, and Abu Dāwud.

Allāh also says,

﴿إِنَّهٗ كَانَ فِي أَهْلِهِ مُسْتُرًا ۖ إِنَّهٗ ظَنَّ أَن لَّنْ يَّجُوزَ ۚ﴾

«Verily, he was among his people in joy! Verily, he thought that he would never come back (to Us)!» (84:13,14)

meaning, return.

﴿يَٰٓأَيُّهَا رَبِّهِ كَانَ بِهِ بَصِيرًا ۚ﴾

«Yes! Verily, his Lord has been ever beholding him!» (84:15)

Ad-Daḥḥāk reported from Ibn ‘Abbās that he said,

﴿ثُمَّ دَخَلَ إِلَىٰ أَهْلِهِ بِتَكْوَرٍ ۖ﴾

«Then he walked in conceit to his family admiring himself!»

“This means arrogantly.”^[1] Qatādah and Zayd bin Aslam both said, “Strutting.”^[2] Allāh then says,

﴿أَوَلَمْ يَكُن لَّكَ آيَاتٌ ۚ ثُمَّ أَتَىٰكَ الْكَلْبُ ۚ﴾

«Woe to you! And then woe to you! Again, woe to you! And then woe to you!»

This is a definite warning and threat from Allāh to those who disbelieve in Him and strut about when walking. This means, ‘you deserve to strut like this while you have disbelieved in your Creator and Maker.’ This is what is commonly said in this type of situation in order to mock and intimidate (someone). This is as Allāh says,

﴿ذُوقْ إِنَّكَ مِنَ الْمُنْذَرِينَ ۚ﴾

«Taste you (this)! Verily you were (pretending to be) the mighty, the generous!» (44:49)

Similarly, Allāh says,

﴿كُلُوا وَشَبَّهُوا قَلِيلًا ۚ إِنَّكُمْ كَجَائِلُونَ ۚ﴾

«Eat and enjoy yourselves for a little. Verily, you are criminals.» (77:46)

Allāh also says,

[1] Ad-Durr Al-Manthūr 8:363.

[2] Aṭ-Ṭabari 24:81.

﴿اعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ﴾

«So worship what you like besides Him.» (39:15) And like Allāh's statement,

﴿اعْمَلُوا مَا شِئْتُمْ﴾

«Do what you will.» (41:40) There are other examples of this as well.

Abu 'Abdur-Rahmān An-Nasā'ī recorded from Sa'īd bin Jubayr that he said, "I mentioned to Ibn 'Abbās,

﴿أَوَلَمْ يَكُنْ لَكَ قُلُوبٌ نِثْنٌ أَوَّلَ لَكَ قُلُوبٌ﴾

«Woe to you! And then woe to you! Again, woe to you! And then woe to you!»

He (Ibn 'Abbās) replied, The Messenger of Allāh ﷺ said this to Abu Jahl, then Allāh, the Mighty and Sublime, revealed this *Āyah*.^[1] Ibn Abi Hātim recorded from Qatādah that he said concerning Allāh's statement,

﴿أَوَلَمْ يَكُنْ لَكَ قُلُوبٌ نِثْنٌ أَوَّلَ لَكَ قُلُوبٌ﴾

«Woe to you! And then woe to you! Again, woe to you! And then woe to you!»

"It is a threat followed by a threat, just as you hear it. They claim that the Prophet of Allāh grabbed the clothes of the enemy of Allāh, Abu Jahl. The Prophet ﷺ then said to him, 'Woe to you! And then (again) woe to you! Again woe to you! And then (again) woe to you!' At this the enemy of Allāh, Abu Jahl, said, 'Are you threatening me, O Muḥammad? By Allāh! Neither you nor your Lord are able to do anything, and verily, I am the mightiest person walking between its (Makkah's) two mountains.'^[2]

Man will not be left neglected

Allāh says,

﴿إِنِّي حَسِبُ الْإِنْسَانَ أَنْ يُدْرِكَ سَعْدِي﴾

[1] An-Nasā'ī in *Al-Kubrā* 6:504.

[2] This is a *Mursal* narration, but its meaning is supported by the previous narration.

«Does man think that he will be left neglected?»

As-Suddi said, "Meaning not resurrected." Mujāhid, Ash-Shāfiʿ and 'Abdur-Rahmān bin Zayd bin Aslam, all said, "Meaning, he will not be commanded and prohibited." Apparently the *Āyah* includes both meanings. This means that he will not be left neglected in this worldly life, without being commanded and prohibited. He also will not be left neglected in his grave unattended to without being resurrected. Rather he will be commanded and prohibited in this life, and gathered back to Allāh in the abode of the Hereafter. The intent here is to affirm the existence of the abode of the final return and to refute whoever rejects it from the people of deviance, ignorance and stubbornness. Thus, Allāh uses the beginning of creation as a proof for the repetition of the creation in His saying,

﴿أَوَلَمْ يَكُنْ لَكَ نُطْفَةٌ مِنْ مَرْءٍ يَسُقَىٰ﴾

«Was he not a Nutfah of semen emitted?»

meaning, was not man a weak drop of sperm from a despised fluid known as semen, that is emitted from the loins into the wombs?

﴿ثُمَّ كَانَ عَلَقَةً فَطَلَقَ فَرَسَوَىٰ﴾

«Then he became an 'Alaqah; then shaped and fashioned in due proportion.»

meaning, he became a clot, then a lump of flesh, then he was formed and the soul was blown into him. Then he became a perfect creation with healthy limbs, as either a male or a female by the permission and decree of Allāh. Thus, Allāh says,

﴿فَجَعَلَ مِنْهُ الذَّكَرَ وَالْأُنثَىٰ﴾

«And made of him two sexes, male and female.»

Then Allāh says,

﴿أَلَيْسَ ذَلِكَ بِقَادِرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ﴾

«Is it not so then, that He would be able to give life to the dead?»

meaning, is not He Who made this perfect creation from this weak drop of sperm able to repeat that as He did originally?

And "the ability to repeat that" either refers to the origination only, or to both that and the process of perfecting it, according to two different views, as in Allāh's saying;

﴿وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَىٰ عَلَيْهِ﴾

﴿And He it is Who originates the creation, then He will repeat it; this is easier for Him.﴾ (30:27)

The first view is more popular, and Allāh knows best.

Supplication upon completing this Sūrah

Abu Dāwud recorded from Mūsā bin Abi 'Ā'ishah that he said, "A man used to pray on top of his house and whenever he recited,

﴿أَتَيْتَ ذَلِكَ بِعَدِيدٍ عَلَيَّ أَنْ يُحْيِيَ الْمَوْتُ﴾

﴿Is it not so then, that He would be able to give life to the dead?﴾

he would say, 'Glory to You, of course.' So the people asked him about that and he said, 'I heard it from the Messenger of Allāh ﷺ.'⁽¹⁾ Abu Dāwud was alone in transmitting this Ḥadīth and he did not mention who this Companion was, but there is no harm in that.

This is the end of the Tafsīr of Surat Al-Qiyāmah, all praise and thanks are due to Allāh.

⁽¹⁾ Abu Dāwud 1:549.

The Tafsīr of Sūrat Al-Insān^[1] (Chapter - 76)

Which was revealed in Makkah

The Recitation of Sūrat As-Sajdah and Al-Insān in the Morning Prayer on Friday

It has been mentioned previously that it is recorded in *Ṣaḥīḥ Muslim* from Ibn 'Abbās that the Messenger of Allāh ﷺ used to recite in the Morning prayer on Friday:

﴿الْحَمْدُ لِلَّهِ﴾

﴿Alif Lām Mīm. The revelation...﴾(32) and;

﴿هَلْ أَتَى عَلَى الْإِنْسَانِ﴾

﴿Has there not been over man...﴾ (76)^[2]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا﴾ ۝۱ ۝۲ إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ

أُنْثَىٰ ۝۳ تَتَّبِعُهُ فِجْلَةٌ ۝۴ سَبِّحًا بِحَمْدِ رَبِّكَ ۝۵ إِنَّا هَدَيْنَاهُ السَّبِيلَ إِنَّا شَاكِرًا ۝۶ رَبَّنَا كُنُوزًا ۝۷﴾

﴿1. Has there not been over man a period of time, when he was not a thing worth mentioning?﴾

﴿2. Verily, We have created man from Nutfah Amshāj, in order to try him, so, We made him hearer and seer.﴾

﴿3. Verily, We guided him to the way, whether he be grateful or ungrateful.﴾

Allāh created Man after He did not exist

Allāh informs that He brought man into existence after he was

^[1] This Sūrah is also known as Sūrat Ad-Dahr.

^[2] Muslim 2:599.

not even a thing worth mentioning, due to his lowliness and weakness. Allāh says,

﴿مَلَأْنَا بَيْنَ الْاِنْسَانِ مِنَ الْأَمْرِ ثُمَّ يَكُونُ شَيْئًا مِّنْ ذَلِكُمْ﴾

«Has there not been over man a period of time, when he was not a thing worth mentioning?»

Then Allāh explains this by saying,

﴿إِنَّا خَلَقْنَا الْاِنْسَانَ مِنْ نُّطْفَةٍ أَمْشَاجٍ﴾

«Verily, We have created man from Nutfah Amshāj,»

meaning, mixed. The words *Mashaj* and *Mashij* mean something that is mixed together. Ibn 'Abbās said concerning Allāh's statement,

﴿مِنْ نُّطْفَةٍ أَمْشَاجٍ﴾

«from Nutfah Amshāj,»

"This means the fluid of the man and the fluid of the woman when they meet and mix."^[1] Then man changes after this from stage to stage, condition to condition and color to color. Tkrimah, Mujāhid, Al-Hasan and Ar-Rabī' bin Anas all made statements similar to this. They said, "*Amshāj* is the mixing of the man's fluid with the woman's fluid."^[2]

Concerning Allāh's statement,

﴿يَبْلُوهُ﴾

«in order to try him,» means, 'We test him.' It is similar to Allāh's statement,

﴿يَبْلُوكُم بِأَمْرٍ مِّنْكُمْ﴾

«That He may test you which of you is best in deed.» (67:2)

Then Allāh says,

﴿فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا﴾

«so, We made him hearer and seer.» meaning, 'We gave him the faculties of hearing and sight so that he would be able to use them for obedience and disobedience.'

[1] At-Tabari 24 :89.

[2] At-Tabari 24 :89,90.

Allâh guided Him to the Path, so Man is either Grateful or Ungrateful

Allâh says,

﴿إِنَّا هَدَيْنَاهُ السَّبِيلَ﴾

«Verily, We guided to him the way.» meaning, 'We explained it to him, made it clear to him and showed it to him.' This is as Allâh says,

﴿وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ﴾

«And as for Thamûd, We guided them but they preferred blindness to guidance.» (41:17)

Allâh also said,

﴿وَهَدَيْنَاهُ النَّجْدَيْنِ﴾

«And We guided him to the two ways.» (90:10)

meaning, 'We explained to him the path of good and the path of evil.' This is the statement of 'Ikrimah, 'Āṭiyah, Ibn Zayd and Mujâhid from what is well-known from him and the majority. Allâh then says,

﴿إِنَّا شَاكِرٌ وَإِنَّا كَفُورٌ﴾

«Whether he be grateful or ungrateful.»

This is his decree. Thus, with this he is either wretched or happy. This is like what has been recorded by Muslim in a Ḥadīth from Abu Mālik Al-Ash'ari. He said that the Messenger of Allâh ﷺ said,

«كُلُّ النَّاسِ يَغْدُو فَبَائِعٌ نَفْسَهُ، فَمُوقِفُهَا أَوْ مُغَيِّفُهَا»

«All of mankind wakes up in the morning the merchant of his own soul. So he either imprisons it or sets it free.»^[1]

﴿إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَكِينًا وَآفَاقًا وَسَمِيرًا﴾ إِنَّ الْأَنْبَارَ يَقْرَءُونَ مِنْ كَأْبٍ كَانَ يَزَالُهَا كَافُورًا ﴿١٠﴾ عِنَّا يَقْرَبُ بِهَا عِبَادَ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ﴿١١﴾ يُؤْتُونَ بِهَا الْقُدْرَ وَهَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ﴿١٢﴾ وَتَطْمَئِنُّ الْقُلُوبُ عَلَى حَبِيدٍ وَنَسِيكَ وَرَحِيمًا وَأَبِيرًا ﴿١٣﴾ إِنَّمَا تَلَوْتُمْ لَقَائِهِمْ لَمْ يَلَا يُرِيدُ يَكُ جَزَاءً وَلَا شُكْرًا ﴿١٤﴾ إِنَّا نَحْنُ يَوْمَئِذٍ عَاذُونَ فَلْيُحْكَمَ لَهُمْ يَوْمَئِذٍ الْحُكْمُ ﴿١٥﴾

^[1] Muslim 1:203.

﴿صَرَّوْا لَهُمْ سَبْعًا بِمَا صَبَّوْا جَهَنَّمَ وَحَبْرًا﴾

44. Verily, We have prepared for the disbelievers iron chains, iron collars, and Sa'tr.﴾

45. Verily, the Abrâr (righteous believers) shall drink of a cup mixed with Kâfur.﴾

46. A spring wherefrom the servants of Allâh will drink, causing it to gush forth abundantly.﴾

47. They fulfill (their) vows, and they fear a Day whose evil will be wide-spreading.﴾

48. And they give food, inspite of their love for it, to the poor, the orphan and the captive.﴾

49. (Saying): "We feed you seeking Allâh's Face only. We wish for no reward, nor thanks from you."﴾

410. "Verily, We fear from our Lord a Day that is 'Abûs and Qamîarîr."﴾

411. So, Allâh saved them from the evil of that Day, and gave them Nadrah (a light of beauty) and joy.﴾

412. And their recompense shall be Paradise, and silken garments, because they were patient.﴾

The Recompense of the Disbelievers and the Righteous

Allâh informs of what he has waiting for those who disbelieve in Him from His creatures of chains, iron collars and Sa'tr. Sa'tr is the flame and fire of the Hell. This is as Allâh says,

﴿إِذَا الْأَغْطُلُ فِي أَشْفِهِمْ وَالسَّلَاسِلُ يُسْحَبُونَ﴾ فِي الْقَيْمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ﴾

4When iron collars will be rounded over their necks, and the chains, they shall be dragged along, in the boiling water, then they will be burned in the Fire.﴾ (40:71,72)

After mentioning the blazing Fire He has prepared for these wretched people, Allâh goes on to say,

﴿إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْمَرٍ كَانَ مِنْ لَبَنٍ مَكْفُورًا﴾

4Verily, the Abrâr (righteous believers) shall drink of a cup mixed with Kâfur.﴾

The properties of the Kâfur (camphor) are well known; cooling,

having a nice fragrance and in addition to this its taste will be delicious in Paradise. Al-Ḥasan said, "The coolness of the camphor will be in the pleasantness of ginger." Thus Allāh said,

﴿يَجِيءُ يَتْرَبُّ بِهَا بِعُودٍ مُسْتَبْرَقٍ تَجِيءُ﴾

«A spring wherefrom the servants of Allāh will drink, causing it to gush forth abundantly.»

meaning, this (drink) that will be mixed for these righteous people will be taken from *Kāfūr*, which is a spring that Allāh's close servants will drink directly from, without it being mixed with anything, and they will drink to their fill from it. The word *Yashrabu* (to drink) includes the meaning of *Yarwā* (to quench one's thirst). Allāh then says,

﴿يَسْجُرُونَهَا تَجِيءُ﴾

«causing it to gush forth abundantly (*Taffīr*).» meaning, they will have control of it however and wherever they wish. They will have access to it from their castles, their homes, their sitting rooms and their residences. *At-Taffīr* means to cause to gush forth or flow out. This is as Allāh says,

﴿وَقَالُوا لَنْ نُؤْمِنَكَ اِلَّا بِمَا تَنْزِلُ مِنَ السَّمَاءِ لَنَا مِنْ مَاءٍ يُسْقِيهِ﴾

«And they say: "We shall not believe in you until you cause a spring to gush forth from the earth for us.» (17:90)

And Allāh says,

﴿وَفَعَلْنَا جَلَّةً لَهُمْ﴾

«We caused a river to gush forth in the midst of them.» (18:33)

Mujāhid said,

﴿يَسْجُرُونَهَا تَجِيءُ﴾

«causing it to gush forth abundantly.» "This means that they will divert it to wherever they wish."^[1] Ikrimah and Qatādah both made similar statements.^[2] Ath-Thawri said, "They will cause it to flow wherever they wish."^[3]

[1] Aṭ-Ṭabari 24:94.

[2] Ad-Durr Al-Manthūr 8:369.

[3] Aṭ-Ṭabari 24:95.

The Deeds of these Righteous People

Allāh says,

﴿يُؤْتُونَ بِالْذِّكْرِ وَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا﴾

«They fulfill vows, and they fear a Day whose evil will be wide-spreading.»

meaning, they devote to worship Allāh using that which He made obligatory upon them from actions of obligatory obedience that is based on Islāmic legislation. They also worship Him by fulfilling their vows. Imām Mālik reported from Ṭalḥah bin ‘Abdul-Malik Al-Ayli, who reported from Al-Qāsim bin Mālik, from ‘Ā’ishah that the Messenger of Allāh ﷺ said,

«مَنْ نَذَرَ أَنْ يُطِيعَ اللَّهَ فَلْيُطِعهُ، وَمَنْ نَذَرَ أَنْ يَعْصِيَ اللَّهَ فَلَا يَعْصِهِ»

«Whoever makes a vow to obey Allāh, then he should obey Him. And whoever makes a vow to disobey Allāh, then he should not disobey Him.»^[1] Al-Bukhārī also recorded this Ḥadīth from Mālik.^[2]

These people also abandon those forbidden things which He (Allāh) has prohibited for them, due to their fear of having an evil reckoning on the Day of Return. This is the Day when the evil will spread out among all people except for those upon whom Allāh has had mercy. Ibn ‘Abbās said, “Spreading.” Qatādah said, “By Allāh! The evil of that Day will spread until it fills the heavens and the earth.”^[3] Concerning Allāh’s statement,

﴿وَيُؤْتُونَ السَّلَامَ عَلَى حُبِّهِ﴾

«And they give food, inspite of their love for it,»

It has been said that this means the love of Allāh, the Most High. In their view the pronoun refers to Allāh. However, the most apparent meaning is that the pronoun refers to the food. This would mean, they give food while they themselves love it and desire it. This was stated by Mujāhid and Muqātil, and it was the preferred opinion of Ibn Jarīr.^[4] This is similar to

[1] Muwaṭṭa’ 2:476.

[2] Faṭḥ Al-Bārī 11:589.

[3] Aṭ-Ṭabari 24:96.

[4] Aṭ-Ṭabari 24:96.

Allāh's statement,

﴿وَمَا يَنَالُ النَّالَ عَنْ حُبِّهِ﴾

«And gives his wealth, in spite of love for it.» (2:177)

Allāh also says,

﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾

«By no means shall you attain Al-Birr^[1] unless you spend of that which you love.» (3:92)

In the *Ṣaḥīḥ*, there is a *Ḥadīth* which states,

«أَفْضَلُ الصَّدَقَةِ أَنْ تُصَدَّقَ وَأَنْتَ صَحِيحٌ شَجِيحٌ، تَأْمُلُ الْغِنَى وَتَخْشَى الْفَقْرَ»

«The best charity is that which you give while you are healthy, covetous, hoping for wealth and fearing poverty.»^[2]

This means in the condition of your love for wealth, your eagerness for it and your need for it. Thus, Allāh says,

﴿وَيُطْعِمُونَ الطَّلَامَ عَلَى حُبِّهِ. شَيْكِنًا وَنِدْنًا وَإِيمَانًا﴾

«And they give food, inspite of their love for it, to the poor, the orphan and the captive,»

Concerning the poor person and the orphan, an explanation of them and their characteristics has already preceded.^[3] In reference to the captive, Sa'd bin Jubayr, Al-Ḥasan and Aḍ-Ḍaḥḥāk all said, "He is the captive among the people of the *Qiblah* (i.e., the Muslims)."^[4] Ibn 'Abbās said, "At that time (when this *Āyah* was revealed) their (the Muslims) captives were idolators."^[5] Proof for this is that on the day of Badr the Messenger of Allāh ﷺ commanded his Companions to treat the captives respectfully. They (the Companions) would give them preference over themselves when eating their meals. Ikrimah said, "They (captives) are the slaves."^[6] Ibn Jarīr preferred this

[1] See volume two, the *Tafsīr* of Sūrah *Āl 'Imrān* (3:92).

[2] *Faṭḥ Al-Bārī* 3:334.

[3] See volume one, the *Tafsīr* of Sūrat *Al-Baqarah* (2:177) and volume four, the *Tafsīr* of Sūrat *At-Tawbah* (9:60).

[4] Aṭ-Ṭabarī 24:97.

[5] 'Abdur-Razzāq 3:337.

[6] Al-Qurṭubī 19:129.

opinion since the *Āyah* generally refers to both the Muslim and the idolators.^[1] Saʿīd bin Jubayr, 'Atā', Al-Ḥasan and Qatādah all made similar statements. The Messenger of Allāh ﷺ advised treating servants well in more than one *Ḥadīth*. This held such importance with him that the last statement of advice that he gave (before dying) was his saying,

«الصَّلَاةُ وَمَا مَلَكَتْ أَيْمَانُكُمْ»

‘The prayer (*Aṣ-Ṣalāh*) and what your right hand possesses (slaves).’^[2]

Mujāhid said, “He (the captive) is the prisoner.”^[3] This means that these (righteous) people give food to others even though they themselves desire it and love it, saying at the same time,

﴿إِنَّمَا نَقْنِمُكَ لِوَجْهِ أَهْلِهِ﴾

«We feed you seeking Allāh's Face only.»

meaning, hoping for the reward of Allāh and His pleasure.

﴿لَا نُرِيدُ بِكَ جَزَاءً وَلَا تَكْرَارًا﴾

«We wish for no reward, nor thanks from you.»

meaning, ‘we do not seek any reward from you in return for it. We also are not seeking for you to thank us in front of the people.’

Mujāhid and Saʿīd bin Jubayr both said, “By Allāh! They do not say this with their tongues, but rather, Allāh knows it in their hearts and He commends them for it. Every seeker should seek after this.”^[4]

﴿إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا غَيْرًا قَطِيرًا﴾

«Verily, We fear from our Lord a Day that is 'Abūs and Qamṭarīr.»

meaning, ‘we only do this so that perhaps Allāh may have mercy on us and treat us with gentleness on the Day that is ‘Abus and Qamṭarīr.’ ‘Alī bin Abi Ṭalḥah reported from Ibn

[1] Aṭ-Ṭabari 24:98.

[2] An-Nasāʾi in *Al-Kubrā* 4:258.

[3] Aṭ-Ṭabari 24:98.

[4] Aṭ-Ṭabari 24:98.

'Abbās, "‘Abūs means difficult and Qamṭarīr means long."^[1] Ikrimah and others said from Ibn Abbās,

﴿يَوْمًا عَيُّسًا قَطْمِيرًا﴾

«a Day that is ‘Abūs and Qamṭarīr (hard and distressful, that will make the faces look horrible from extreme dislike to it.)»

"The disbeliever will frown on that day until sweat will flow between his eyes like tar."^[2] Mujāhid said, "‘Abūs ‘Ābis means (frowning with) the two lips and Qamṭarīr means drawing up the face in a scowl." Sa‘īd bin Jubayr and Qatādah said, "Faces will be made to frown due to dismay. Qamṭarīr is the contraction of the forehead and what is between the two eyes due to dismay." Ibn Zayd said, "‘Abūs is the evil and Qamṭarīr is the severity."

Some Details concerning the Reward of the Righteous in Paradise and what it contains of Delights

Allāh says,

﴿فَوَقَّهْمُ اللَّهُ شُرَّ ذَٰلِكَ النَّارِ وَلَقَّهْمُ نَضْرًا وَسُرُورًا﴾

«So, Allāh saved them from the evil of that Day, and gave them Naḍrah (a light of beauty) and joy.»

This is used as a way of eloquence in stating similarity (i.e., two similar things).

﴿فَوَقَّهْمُ اللَّهُ شُرَّ ذَٰلِكَ النَّارِ﴾

«So, Allāh saved them from the evil of that Day,»

meaning, He protects them from that which they fear of it.

﴿وَلَقَّهْمُ نَضْرًا﴾

«and gave them Naḍrah (a light of beauty)» meaning, in their faces.

﴿وَسُرُورًا﴾

«And joy» in their hearts. Al-Ḥasan Al-Baṣrī, Qatādah, Abu ‘Āliyah and Ar-Rabī bin Anas all stated this.^[3] This is similar to Allāh's statement,

[1] Aṭ-Ṭabari 24:100.

[2] Aṭ-Ṭabari 24:99.

[3] Aṭ-Ṭabari 24:101.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٥٧٩

سُورَةُ الْإِنشَانِ

عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ﴿١﴾ يُؤْتُونَ بِالنَّدَى عَنَّا قُونَ
يَوْمَ كَانَ شَرْهُهُم مِّنْهُ مُسْتَطِيرًا ﴿٢﴾ وَتَطْمَئِنُّونَ الْطَّمَامُ عَلَىٰ حِدِّهِمْ نَبِيًّا
وَنَسُوا أَصْبَارًا ﴿٣﴾ أَنَّمَا تَطْمَئِنُّونَ لَوَجْهِ اللَّهِ لَا تَزِيدُكُمْ حَزًّا وَلَا تَشْكُرًا
﴿٤﴾ إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا غُيُوبًا ﴿٥﴾ فَوَقَّعَهُمُ اللَّهُ شُرَكَاءَ لِّكُلِّ
أَلْوَرٍ وَلَفَّيْنَاهُمْ فُضْفُورًا ﴿٦﴾ وَزَيَّنَّاهُمْ بِمَا صَبَرُوا وَجَنَّةٍ وَحَرِيرٍ
﴿٧﴾ مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرَوْنَ فِيهَا شَيْئًا سَاءًا وَلَا يَسْهَرُونَ ﴿٨﴾
وَدَانِيَةً عَلَيْهِمْ ظِلَالُهَا وَذُلَّتْ أَطْوَافُهَا نَدِيرًا ﴿٩﴾ وَطُوفٌ عَلَيْهِمْ زَاوِيَةٌ
مِّنْ فَضْفُورٍ أَكْوَابًا كَانَتْ قَوَارِيرًا ﴿١٠﴾ قَوَارِيرًا مِّنْ فِضْفُورٍ وَقَدَحًا مَّقْذِيرًا ﴿١١﴾
وَتَسْقُونَ فِيهَا كَأْسًا كَانَ رِيزَاجُهَا زَنْجَبِيلًا ﴿١٢﴾ عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا
﴿١٣﴾ وَطُوفٌ عَلَيْهِمْ وَلَدَانِ عَذَّةٍ وَإِذَا رَأَوْهُمُ حِينَهُمْ قَالُوا لَوْ أَنَّا كُنَّا نَشْكُرُ
﴿١٤﴾ وَإِذَا رَأَيْتَ نَوْمَ رَأَيْتَ نِيْمًا وَمَلَكًا كَبِيرًا ﴿١٥﴾ عَلَيْهِمْ ثِيَابٌ سُدُسٌ
خُضْرٌ وَأَسْتَبْرَقٌ وَحُلُوا أَسَاوِيرَ مِن فِضْفُورٍ وَسَقَاهُمْ رَبُّهُمْ شَرَابًا
طَهُورًا ﴿١٦﴾ إِنَّ هَذَا كَانَ لَكُنْجَرًا ۖ وَكَانَ سَعْيُكُمْ مَشْكُورًا ﴿١٧﴾ إِنَّا
نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا ﴿١٨﴾ فَاصْبِرْ لِّشَرِّكَ رَبِّكَ وَلَا تُطِيعْ
مِنْهُمْ ۖ إِنَّمَا أَزْكُرُونَا ﴿١٩﴾ وَادْكُرْ أَتَمَّ رَبِّكَ بِكُورًا وَأَصِيلًا ﴿٢٠﴾

﴿13. Reclining therein on raised couches, they will see there neither the excessive heat, nor the excessive cold.﴾

﴿14. And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach.﴾

﴿15. And among them will be passed round vessels of silver and cups of crystal -﴾

﴿16. (Qawārīr) Crystal-clear, made of silver. They will determine the measure thereof.﴾

﴿17. And they will be given to drink there of a cup (of wine) mixed with Zanjabīl (ginger).﴾

﴿18. A spring there, called Salsabīl.﴾

﴿19. And round about them will (serve) boys of everlasting youth. If you see them, you would think them scattered pearls.﴾

﴿20. And when you look there (in Paradise), you will see a delight (that cannot be imagined), and a great dominion.﴾

﴿21. Their garments will be of fine green silk, and Istabraq. They will be adorned with bracelets of silver, and their Lord will give them a purifying drink.﴾

﴿22. (And it will be said to them): "Verily, this is a reward for you, and your endeavor has been accepted."﴾

The raised Couches and the lack of Heat and Cold

Allāh tells us about the people of Paradise and the eternal delights they will experience, as well as the comprehensive

favors that they will be given. Allāh says,

﴿تُكَبَّرُ بِهَا عَلَى الْأَرَائِكِ﴾

﴿Reclining therein on raised couches.﴾ This has already been discussed in *Sūrat Aṣ-Ṣāffāt* and the difference of opinion about the meaning of reclining. Is it lying down, reclining on the elbows, sitting down cross-legged, or being firmly seated? We have also mentioned that the *Al-Arā'ik* are couches beneath curtained canopies. Concerning Allāh's statement,

﴿لَا يَرَوْنَ فِيهَا شَرًّا وَلَا سَفَرًا﴾

﴿they will see there neither the excessive heat, nor the excessive bitter cold.﴾

meaning, there will be no disturbing heat with them, nor any painful cold, rather there will only be one climate that will be always and eternal and they will not want it to be changed.

The Shade and Fruit Clusters will be near

﴿وَكَايَةٌ عَلَيْهِمْ ظِلُّهَا﴾

﴿And the shade thereof is close upon them.﴾

meaning, the branches will be close to them.

﴿وَالَّذِينَ ظَلُمُوا ثَلَاثًا﴾

﴿And the bunches of fruit thereof will hang low within their reach.﴾

meaning, whenever he attempts to get any fruit, it will come nearer to him and come down from its highest branch as if it hears and obeys. This is as Allāh says in another *Āyah*,

﴿وَمَنْ الْيَمِينِ وَابْنُ﴾

﴿And fruits of the two gardens will be near at hand.﴾ (55:54)

Allāh also says,

﴿ظَلُمُوا ثَلَاثًا﴾

﴿The fruits in bunches whereof will be low and near at hand.﴾
(69:23)

Mujāhid said,

﴿وَأُولَٰئِكَ ثَمَرُهَا نَتِيلًا﴾

«And the bunches of fruit thereof will hang low within their reach.»

"If he stands it will rise with him an equal amount, if he sits it will lower itself for him so that he can reach it and if he lies down it will lower itself for him more so that he can reach it. So this is Allāh's statement,

﴿نَتِيلًا﴾

«will hang low within their reach».^[1]

Qatādah said, "No thorn or distance will repel their hands away from it (the fruit)."^[2]

Vessels of Silver and Drinking Cups

Allāh says,

﴿وَيُطَافُّ عَلَيْهِمْ بِذِيئَرٍ مِّن فِضَّةٍ وَأَنَاقِبَ﴾

«And among them will be passed round vessels of silver and cups of crystal»

meaning, servants will go around them with containers of food made of silver and cups of drink. These are drinking vessels that do not have handles or spouts. Then Allāh says,

﴿قَوَارِيرَ مِّن زَاكَاةٍ قَوَارِيرَ مِّن فِضَّةٍ﴾

«((Qawārīr) Crystal-clear, made of silver.»

Ibn 'Abbās, Mujāhid, Al-Ḥasan Al-Baṣri and others have all said, "It (Qawārīr) is the whiteness of silver in the transparency of glass."^[3] Qawārīr is only made of glass. So these cups are made of silver, but due to their fine thinness, what is inside of them will be visible from outside of them (as if they are glass). This is among the things of which there is nothing like in this world. Allāh said,

﴿مَتَرِيًّا تَقِيرًا﴾

[1] Aṭ-Ṭabari 24 :103.

[2] Aṭ-Ṭabari 24 :103.

[3] Aṭ-Ṭabari 24 :105, 106.

﴿They will determine the measure thereof.﴾

meaning, according to the amount that will quench their thirst. It will not be more than that nor less than it, rather it will be prepared in an amount that is suitable for quenching the thirst of their drinkers. This is the meaning of the statement of Ibn 'Abbās, Mujāhid, Sa'īd bin Jubayr, Abu Šāliḥ, Qatādah, Ibn Abzā, 'Abdullāh bin 'Ubayd bin 'Umayr, Ash-Sha'bi and Ibn Zayd. This was stated by Ibn Jarīr and others.^[1] This is the most excellent provision, distinction and honor.

The Ginger Drink and the Drink of Salsabil

Allāh says,

﴿وَيُسْقَوْنَ فِيهَا كَأَنَّ بَرَأً مَّا زَجَّيْلًا﴾

﴿And they will be given to drink there of a cup mixed with Zanjabil (ginger).﴾

meaning, they – the righteous – will also be given a drink from these cups.

﴿كَأَنَّ﴾

﴿a cup﴾ meaning, a drink of wine.

﴿كَانَ بَرَأً مَّا زَجَّيْلًا﴾

﴿mixed with Zanjabil (ginger).﴾

So on one occasion they will be given a drink that is mixed with camphor, and it is cool. Then on another occasion they will be given a drink mixed with ginger, and it is hot. This is so that their affair will be balanced. However, those who are nearest to Allāh, they will drink from all of it however they wish, as Qatādah and others have said.^[2] The statement of Allāh has already preceded which says,

﴿يَسْقَى الْغُلَامَ بِمَا يَشَاءُ﴾

﴿A spring wherefrom the servants of Allāh will drink.﴾ (76:6)

And here Allāh says,

^[1] Aṭ-Ṭabari 24:106, 107, and Al-Qurṭubi 19:141.

^[2] Aṭ-Ṭabari 24:107.

﴿يَا سَيْنَ سَلْسَبِيلًا﴾

«A spring there, called Salsabīl.»

meaning, the ginger will be in a spring in Paradise that is called *Salsabil*. Ikrimah said, "It (*Salsabil*) is the name of a spring in Paradise." Mujāhid said, "It is called this due to its continuous flowing and the severity of its current."^[1]

The Boys and Servants

Allāh says,

﴿يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّغَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنثُورًا﴾

«And round about them will (serve) boys of everlasting youth.
If you see them, you would think them scattered pearls.»

meaning, young boys from the boys of Paradise will go around serving the people of Paradise.

﴿مُغَلَّدُونَ﴾

«everlasting youth.» meaning, in one state forever which they will be never changing from, they will not increase in age. Those who have described them as wearing earrings in their ears have only interpreted the meaning in such a way because a child is befitting of this description and not an adult man. Concerning Allāh's statement,

﴿إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنثُورًا﴾

«If you see them, you would think them scattered pearls.»

meaning, when you see them dispersing to fulfill the needs of their masters, their great number, their beautiful faces, handsome colors, fine clothing and ornaments, you would think that they were scattered pearls. There is no better quality than this, nor is there anything nicer to look at than scattered pearls in a beautiful place.

Allāh says,

﴿وَلَمَّا رَأَتْ﴾

«And when you look» meaning, 'when you see it, O

[1] At-Ṭabari 24:108.

Muhammad.'

﴿فَم﴾

«there» meaning, there. This refers to Paradise and its beauty, its vastness, its loftiness and the joy and happiness it contains.

﴿رَبِّكَ نَبَاً وَمَلَكاً كَبِيراً﴾

«You will see a delight, and a great dominion.»

meaning, there will be a great kingdom that belongs to Allāh and a dazzling, splendid dominion. It has been confirmed in the *Ṣaḥīḥ* that Allāh will say to the last of the people of the Fire to be taken out of it, and the last of the people to enter into Paradise,

﴿إِنَّ لَكَ مِثْلَ الدُّنْيَا وَعَشْرَةَ أَشْوَاقِهَا﴾

«verily, you will have similar to the world and ten worlds like it (in addition to it).»^[1]

If this is what He will give to the least of those who will be in Paradise, then what do you think about the one who will have a higher status and will be favored even more by Allāh?

The Garments and Ornaments

Allāh says,

﴿عَلَيْهِمْ يَاقُ تُنْدُسٌ خُفْرٌ رَاسَبَرٌ﴾

«Their garments will be of fine green silk, and Istabraq.»

meaning, among the garments of the people of Paradise is silk and *Sundus*, which is a high quality silk. These garments will be shirts and similar clothing from the undergarments. Concerning *Istabraq* (velvet), from it there is that which has a glitter and shimmer to it, and it is that which is worn as outer clothes, just as is well-known in clothing.

﴿وَمَلَأُوا أَشْوَارَ مِنْ فِضَّةٍ﴾

«They will be adorned with bracelets of silver,»

This is a description of the righteous. In reference to those who will be near to Allāh, then their description is as Allāh

[1] Muslim 1:173.

says,

﴿يَعْلَوْنَ فِيهَا مِنْ لَسَادٍ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ۝﴾

«Wherein they will be adorned with bracelets of gold and pearls and their garments therein will be of silk.» (22:23)

After Allāh mentions the outward beautification with silk and ornaments, He then says,

﴿وَسَقَمُومٌ رُبُّهُمْ شَرَابًا طَهُورًا ۝﴾

«and their Lord will give them a purifying drink.» meaning, it will purify their insides of envy, despise, hatred, harm and the other reprehensible character traits. This is just as we have recorded from the Commander of the believers, 'Ali bin Abi Ṭālib, that he said, "When the people of Paradise come to the Gate of Paradise, they will find two springs there. Then it will be as if they were inspired with what to do, so they will drink from one of them and Allāh will remove whatever harmfulness there may be within them. Then they will bathe in the other spring and a glow of delight will run all over them. Thus, Allāh informs of their outward condition and their inner beauty."¹¹ Allāh then says,

﴿إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُمْ مَشْكُورًا ۝﴾

«Verily, this is a reward for you, and your endeavor has been accepted.»

meaning, this will be said to them in honor of them and as a goodness towards them. This is as Allāh says,

﴿كُلُوا وَاشْرَبُوا حَيْثُ بَاءَ أَتَقْنَعُوا فِي الْآيَاتِ لِقَائِهِ ۝﴾

«Eat and drink at ease for that which you have sent forth before you in days past!» (69:24)

Allāh also says,

﴿وَنُودُوا أَنْ يُلْقُوا لِقَائِهِ أَوْ يُشْرَبُوا بِمَا كُنتُمْ تَمْكُونُ ۝﴾

«And it will be cried out to them: "This is the Paradise which you have inherited for what you used to do."» (7:43)

Then Allāh says,

¹¹ Al-Qurtubi 19:47.

﴿وَكَانَ سَبْكُكَ مُتَكَلِّفًا﴾

«and your endeavor has been accepted» meaning, 'Allāh the Exalted will reward you for a small amount (of deeds) with a large amount (of reward).'

﴿إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ

تَرْتِيلًا ۚ فَاسْمِعْ لِكُلِّ نَذِيرٍ وَلَا

تُطِيعْ بِهِمْ إِنَّمَا أَوْ كَفَرُوا ۚ

وَأَذْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَأُمِّيلاً ۚ

وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا

طَوِيلًا ۚ إِنَّا هَؤُلَاءِ نَحْنُ

الْعَاجِلُونَ وَبِذُرُونِ رَبِّهِمْ يَوْمًا

تَبِيلًا ۚ نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا

أَسْرَهُمْ وَإِنَّا بَيْنَا وَبَيْنَكَ أَلْسِنَةٌ

تَبِيلًا ۚ إِن هَؤُلَاءِ مَذْكُورٌ فَمَنْ

أَتَىٰ أَفْعَدَ إِلَىٰ رَبِّهِ سَبِيلًا ۚ

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ۚ يَدْخُلُ مَنْ يَشَاءُ فِي رَحْمَتِي وَالظَّالِمِينَ أَعَدَّ

لَهُمْ عَذَابًا أَلِيمًا ۚ﴾

وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا ۚ إِنَّا هَؤُلَاءِ نَحْنُ الْعَاجِلُونَ وَبِذُرُونِ رَبِّهِمْ يَوْمًا تَبِيلًا ۚ نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ وَإِنَّا بَيْنَا وَبَيْنَكَ أَلْسِنَةٌ تَبِيلًا ۚ إِن هَؤُلَاءِ مَذْكُورٌ فَمَنْ أَتَىٰ أَفْعَدَ إِلَىٰ رَبِّهِ سَبِيلًا ۚ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ۚ يَدْخُلُ مَنْ يَشَاءُ فِي رَحْمَتِي وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا ۚ﴾

سُورَةُ الْمُرْسَلَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَالْمُرْسَلَاتُ عَمَرًا ۚ فَأَعْيِفُونَا وَعَطِفًا ۚ وَالشَّارِبُ شَرًّا ۚ
فَالْمُرْسَلَاتُ عَمَرًا ۚ فَأَلْهِنُونَا وَذِكْرًا ۚ عَذْرًا أَوْ تَنْذِيرًا ۚ إِنَّمَا
تُوعَدُونَ لَوَفْعٍ ۚ فَإِذَا السُّعُودُ طُوفِيَتْ ۚ وَإِذَا السَّمَاءُ فُتِحَتْ ۚ
ۚ وَإِذَا الْغِيَاثُ سُفِتْ ۚ وَإِذَا الرُّسُلُ أُتِيتْ ۚ لَا يَوْمَ يُجَلَّتْ
ۚ لِيَوْمِ الْفَصْلِ ۚ وَمَا أَدْرَاكَ مَا يَوْمَ الْفَصْلِ ۚ وَلَيْلٌ يُؤْمِرُ
لِلْمُكَذِّبِينَ ۚ أَلَمْ تَرَ كَيْفَ أَلْزَمْنَاهُ ۚ ثُمَّ نَتَّبِعُهُمُ الْآخِرِينَ ۚ
ۚ كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ۚ وَلَيْلٌ يُؤْمِرُ لِلْمُكَذِّبِينَ ۚ

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ۚ يَدْخُلُ مَنْ يَشَاءُ فِي رَحْمَتِي وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا ۚ﴾

﴿23. Verily, it is We Who have sent down the Qur'an to you by stages.﴾

﴿24. Therefore be patient with constancy to the command of your Lord, and obey neither a sinner nor a disbeliever among them.﴾

﴿25. And remember the Name of your Lord every morning and afternoon.﴾

﴿26. And during the night, prostrate yourself to Him, and glorify Him a long night through.﴾

﴿27. Verily, these love the present life of this world, and put

behind them a heavy Day.﴾

﴿28. It is We Who created them, and We have made them of strong build. And when We will, We can replace them with others like them with a complete replacement.﴾

﴿29. Verily, this is an admonition, so whosoever wills, let him take a path to his Lord.﴾

﴿30. But you cannot will, unless Allāh wills. Verily, Allāh is Ever All-Knowing, All-Wise.﴾

﴿31. He will admit to His mercy whom He wills and as for the wrongdoers - He has prepared a painful torment.﴾

Mention of the Qur'ān's Revelation and the Command to be Patient and remember Allāh

Allāh reminds His Messenger ﷺ of how He blessed him by revealing the Magnificent Qur'ān to him.

﴿فَاصْبِرْ بِمَا رَزَقْنَاكَ﴾

﴿Therefore be patient with constancy to the command of your Lord.﴾

meaning, 'just as you have been honored by what has been revealed to you, then be patient with His decree and decision and know that He will handle your affairs in a good manner.'

﴿وَلَا تَطِعْ نِفْسَكَ أَوْ كُفُورًا﴾

﴿And obey neither a sinner (Āthim) nor a disbeliever (Kafūr) among them.﴾

meaning, 'do not obey the disbelievers and the hypocrites if they wish to deter you from what has been revealed to you. Rather convey that which has been revealed to you from your Lord and put your trust in Allāh, for verily, Allāh will protect you from the people.' The Āthim is the sinner in his deeds and the Kafūr is the disbeliever in his heart.

﴿وَاذْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا﴾

﴿And remember the Name of your Lord every morning and afternoon.﴾

meaning, at the beginning of the day and at its end.

﴿وَمِنَ اللَّيْلِ فَسَبِّحْهُ لَيْلًا طَوِيلًا﴾

«And during the night, prostrate yourself to Him, and glorify Him a long night through.»

This is similar to Allāh's statement,

﴿وَمِنَ اللَّيْلِ فَسُجِّدْ لَهُ. فَذِلَّةٌ لَّكَ عَنِ أَنْ يَسْأَلَكَ رَبُّكَ مَقَامًا غَمُودًا﴾

«And in some parts of the night offer the Ṣalāh with it (the Qur'ān), as an additional prayer (Tajhajjud) for you. It may be that you Lord will raise you to Maqām Maḥmūd.» (17:79)

Similarly, Allāh also says,

﴿يَا أَيُّهَا النَّبِيُّ ۖ قُمْ إِلَى اللَّيْلِ إِلَّا قَلِيلًا ۖ نَفْسُكَ فِيهِ قَلِيلٌ ۚ أَوْ أَنْصُتْ لَهُ يَوْمَ الْقُرْآنِ ۚ رَبِّي وَأَنَا قَرِينُهُ﴾

«O you wrapped! Stand all night, except a little. Half of it or a little less than that, or a little more. And recite the Qur'ān Tarṭil.» (73:1-4)

The Censure of Love for the World and informing about the Day of the Final Return

Allāh reprimands the disbelievers and those similar to them who love the world and are devoted and dedicated to it, who put the abode of the Hereafter behind them in disregard. He says;

﴿إِنَّ هَؤُلَاءِ يُحِبُّونَ الْعَاثِلَةَ وَيَذُرُونَ وَرَثَتَهُمْ يَوْمًا قَلِيلًا﴾

«Verily, these love the present life of this world, and put behind them a heavy Day.»

meaning, the Day of Judgement. Then Allāh says,

﴿عَنَّا خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ﴾

«It is We Who created them, and We have made them of strong build.»

Ibn 'Abbās, Mujāhid and others have said, "This means their creation."^[1]

﴿وَلَا يَخَافُ أَنَّكُمْ تُبَدَّلُونَ﴾

«And when We will, We can replace them with others like them with a complete replacement.»

[1] At-Ṭabari 24:118.

meaning, 'when We wish, We will resurrect them on the Day of Judgement and change them, repeating their creation in a new form.' Here the beginning of their creation is a proof for the repetition of their creation. Ibn Zayd and Ibn Jarīr both said,

﴿وَإِنَّا بَيْنَا بَدَلًا أَنتَهُم تَبَدَّلًا﴾

«And when We will, We can replace them with others like them with a complete replacement.»

"This means, if We wish We can bring another group of people besides them (in their place)."⁽¹⁾ This is like Allāh's statement,

﴿إِن يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ وَكَانَ اللَّهُ عَلَى ذَلِكَ قَدِيرًا﴾

«If He wills, He can take you away, O people, and bring others. And Allāh is capable over that.» (4:133)

This is also like His statement,

﴿إِن يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ آخَرٍ وَمَا عَلَى اللَّهِ بِعَزِيزٍ﴾

«If He wills, He can remove you and bring a new creation! And for Allāh that is not hard or difficult.» (14:19-20)

The Qur'ān is a Reminder, and Guidance comes from the Help of Allāh

Allāh then says,

﴿إِنَّ هَذِهِ تَذْكِرَةٌ﴾

«Verily, this is an admonition,» meaning, this Sūrah is a reminder.

﴿مَنْ شَاءَ فَليُتَّخِذْ إِلَىٰ رَبِّهِ سَبِيلًا﴾

«so whosoever wills, let him take a path to his Lord.»

meaning, a path and a way. This means, whoever wishes to be guided by the Qur'ān. This is similar to Allāh's statement,

﴿وَمَاذَا عَلَيْهِمْ لَوْ آمَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾

«And what loss have they if they had believed in Allāh and in the Last Day.» (4:39)

Then Allāh says,

⁽¹⁾ At-Ṭabari 24:118, 119.

﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ﴾

﴿But you cannot will, unless Allāh wills.﴾

meaning, no one is able to guide himself, enter into faith or bring about any benefit for himself,

﴿إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا﴾

﴿Unless Allāh wills. Verily, Allāh is Ever All-Knowing, All-Wise.﴾

meaning, He is Most Knowledgeable of who deserves to be guided. So, He makes guidance easy for him and He predestines for him that which will be a cause for it. However, whoever deserves misguidance, He averts guidance from him. Unto Him belongs the most excellent wisdom and the most irrefutable argument. Thus, He says,

﴿إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا﴾

﴿Verily, Allāh is Ever All-Knowing, All-Wise.﴾

Then He says,

﴿يَدْخُلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالْغَالِيِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا﴾

﴿He will admit to His mercy whom He wills and as for the wrongdoers - He has prepared a painful torment.﴾

meaning, He guides whomever He wishes and He leads astray whomever He wishes. Whoever He guides, there is no one who can lead him astray; and whoever He leads astray, there is no one who can guide him.

This is the end of the *Tafsir* of *Sūrat Al-Insān*. And all praise and thanks are due to Allāh.

The Tafsīr of Sūrat Al-Mursalāt (Chapter - 77)

Which was revealed in Makkah

The Revelation of this Sūrat and its Recitation in the Maghrib Prayer

Al-Bukhāri recorded from 'Abdullāh - that is Ibn Mas'ūd - that he said, "While we were with the Messenger of Allāh ﷺ in a cave at Minā,

﴿وَالْمُرْسَلَاتِ﴾

﴿By the Mursalāt.﴾ was revealed to him. He was reciting it and I was learning it from his mouth. Verily, his mouth was moist with it when a snake leaped out at us. The Prophet ﷺ said,

«اقْتُلُوهَا»

«Kill it!» So we quickly went after it, but it got away. Then the Prophet ﷺ said,

«وَقَيْتُ شَرْكُكُمْ، كَمَا وَقَيْتُمْ شَرْهَهَا»

«It was saved from your harm just as you all were saved from its harm.»^[1]

Muslim also recorded this *Hadīth* by way of Al-A'mash.^[2] Imām Aḥmad recorded from Ibn 'Abbās, who reported from his mother that she heard the Prophet ﷺ reciting

﴿وَالْمُرْسَلَاتِ﴾

﴿By the Mursalāt.﴾ in the *Maghrib* prayer.^[3] In a report from Mālik on the authority of Ibn 'Abbās, he narrated that Umm Al-Faḍl (his mother) heard him (Ibn 'Abbās) reciting

[1] *Faḥ Al-Bārī* 4:42.

[2] *Muslim* 4:1755.

[3] *Aḥmad* 6:338.

﴿وَالْتَرَكْتُهَا﴾

﴿By the Mursalāt 'Urfā.﴾ (77:1)

so she said, "O my son! You reminded me with your recitation of this Sūrat. Verily, it is the last thing I heard from the Messenger of Allāh ﷺ. He recited it in the *Maghrib* prayer (i.e., before he died)."^[1] Both Al-Bukhārī and Muslim recorded this report in the Two *Ṣaḥīḥs* by way of *Malik*.^[2]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿وَالْتَرَكْتُهَا﴾ ۱ ﴿فَالْمُصَنِّبُ عَصَا﴾ ۲ ﴿وَالنَّشِيرَاتُ فُجَرَاتُ﴾ ۳ ﴿فَالْفَارِقَاتُ فَرَّقَاتُ﴾ ۴ ﴿فَاللَّيْلِ بُرُجَاتُ﴾ ۵ ﴿وَالْأَنجُمُ حُجَرَاتُ﴾ ۶ ﴿وَإِذَا الشُّجُرُ هُتِفَتْ﴾ ۷ ﴿وَالْأَنْبُتُ كُفِرَتْ﴾ ۸ ﴿وَإِذَا الْوُجُودُ كُفِرَتْ﴾ ۹ ﴿وَإِذَا الْأَرْضُ مُدَّتْ﴾ ۱۰ ﴿إِلَىٰ يَوْمِ الْبَيْتِ﴾ ۱۱ ﴿يَوْمَ الْفُتُلِ﴾ ۱۲ ﴿وَمَا أَدْرَاكَ مَا يَوْمَ الْفُتُلِ﴾ ۱۳ ﴿وَلَوْ بِرُؤُوسِ الْعُكَدِ﴾ ۱۴

﴿1. By the Mursalāt 'Urfā.﴾

﴿2. The 'Āṣifāt 'Aṣfā.﴾

﴿3. And the Nāshirāt Nashrā.﴾

﴿4. The Fāriqāt that separate.﴾

﴿5. The Mulqiyāt that remind.﴾

﴿6. Excusing or warning.﴾

﴿7. Surely, what you are promised will occur.﴾

﴿8. Then when the stars lose their lights.﴾

﴿9. And when Furijat the heaven.﴾

﴿10. And when the mountains are blown away.﴾

﴿11. And when the Messengers are Uqqitat.﴾

﴿12. For what Day are these signs postponed?﴾

﴿13. For the Day of Sorting Out (the men of Paradise from the men destined for Hell).﴾

﴿14. And what will explain to you what is the Day of Sorting Out?﴾

[1] *Muwatta'* 1:78.

[2] *Fath Al-Bari* 2:287, and *Muslim* 1:338.

﴿15. Woe that Day to the deniers (of the Day of Resurrection)!﴾

Allāh's swearing by Different Creatures about the Occurrence of the Hereafter

Ibn Abi Hātim recorded that Abu Hurayrah said,

﴿وَالْمَلَائِكَةُ﴾

﴿By the Mursalāt 'Urfā.﴾ "The angels." From Masrūq, Abu Ad-Ḍuḥā, Mujāhid in one narrations from him, As-Suddi and Ar-Rabī' bin Anas, statements similar to this have been reported.

It has been reported from Abu Šālih that he said, "These are the Messenger." In another narration from him (Abu Šālih) he said that it means the angels. Abu Šālih has also said the meaning of *Al-Āṣifāt*, *An-Nāshirāt*, *Al-Fāriqāt* and *Al-Mulqiyāt*, that they all refer to the angels.

Ath-Thawri narrated from Salamah bin Kuhayl, who reported from Muslim Al-Baṭīn, who reported from Abu Al-'Ubaydayn that he asked Ibn Mas'ūd about the meaning of *Al-Mursalāt 'Urfā*, and he (Ibn Mas'ūd) said, "The wind." He said the same about *Al-Āṣifāt 'Aṣfā* and *An-Nāshirāt Nashrā*, that they all refer to the wind.^[1] Ibn 'Abbās, Mujāhid and Qatādah all said the same.^[2]

Ibn Jarīr confidently affirmed that *Al-Āṣifāt 'Aṣfā* means the wind just as Ibn Mas'ūd and those who followed him said. However, he (Ibn Jarīr) did not affirm whether *An-Nāshirāt Nashrā* are the angels or the wind as has preceded. It has been reported from Abu Šālih that *An-Nāshirāt Nashrā* is the rain. The most obvious meaning is as Allāh says,

﴿وَأَرْسَلْنَا الرِّيحَ لَازِغَةً﴾

﴿And we send the winds fertilizing.﴾ (15:22)

He also says,

﴿وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا يَتَذَكَّرُ فِيهَا مَنَاسِكُ اللَّهِ﴾

﴿And it is He Who sends the winds as heralds of glad tidings, going before His mercy (rain).﴾ (7:57)

[1] At-Ṭabari 24:124, 125.

[2] At-Ṭabari 24:123-126.

Similarly, *Al-Āṣifāt* are winds. It is said (in Arabic) that the winds *Āṣifāt* when they make noise with their blowing. Likewise, *An-Nāshirāt* are the winds that scatter into clouds in the horizons of the sky according to the will of the Lord.

Allāh then says,

﴿فَالْفَارِقَاتُ فَرَّقْنَ مَا بَيْنَ أَيْدِيكُمْ وَأُخْرَىٰ﴾

«The *Fāriqāt* that separate, the *Mulqiyāt* that remind, excusing or warning.»

meaning, the angels. This was said by Ibn Mas'ūd, Ibn 'Abbās, Masrūq, Mujāhid, Qatādah, Ar-Rabi' bin Anas, As-Suddi and Ath-Thawri.^[1] There is no difference of opinion here, because they (the angels) are the ones who descend with Allāh's command to the Messengers, separating between the truth and falsehood, guidance and misguidance, and the lawful and the forbidden. They bring the revelation to the Messengers, which contains exemption or absolvment for the creatures and a warning for them of Allāh's torment if they oppose His command. Allāh said,

﴿إِنَّمَا تُوعَدُونَ لَوَفِّي﴾

«Surely, what you are promised will occur.»

This is the subject of these oaths. This means, what you all have been promised concerning the establishment of the Hour (Judgement Day), the blowing of the horn, the resurrection of the bodies, the gathering of those of old and those of latter times on one common ground and the rewarding of every doer of a deed based upon his deed. If he did good, then his reward will be good, and if he did evil, then his reward will be evil. All of this will occur, meaning it will come to pass and there is no avoiding it.

A Mention of some of what will occur on the Day of Judgement

Then Allāh says,

﴿إِذَا النُّجُومُ طُمِسَتْ﴾

«Then when the stars lose their lights.» meaning, their light will

[1] Aṭ-Tabari 24:128, 129.

leave. This is similar to Allāh's statement,

﴿وَإِذَا النُّجُومُ انْكَرَزَتْ ۝﴾

﴿And when the star fall.﴾ (81:2) It is also similar to His statement,

﴿وَالنَّكَارُ الْكَوْكَبُ انْفَرَزَتْ ۝﴾

﴿And when the stars have fallen and scattered.﴾ (82:2)

Then Allāh says,

﴿وَالنَّارُ اسْفَلَ فُرِجَتْ ۝﴾

﴿And when Furijat the heaven.﴾ meaning, it is cleft asunder, becomes split, its sides fall and its edges become weak.

﴿وَالْجِبَالُ تُفْنَتْ ۝﴾

﴿And when the mountains are blown away.﴾

meaning, they will be removed and no sight or trace of them will remain. This is as Allāh says,

﴿وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا ۝﴾

﴿And they ask you concerning the mountains: Say, "My Lord will blast them and scatter them as particles of dust."﴾
(20:105)

Allāh also says,

﴿وَيَوْمَ نَسِيفُ الْجِبَالُ وَلَوْ أَنَّ الْأَرْضَ بَارِدَةٌ وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ لَدًّا ۝﴾

﴿And (remember) the Day We shall cause the mountains to pass away (like clouds of dust), and you will see the earth as a leveled plain, and we shall gather them all together so as to leave not one of them behind.﴾ (18:47)

Then He says,

﴿وَالرُّسُلُ أُرْسِلَتْ ۝﴾

﴿And when the Messengers are Uqqitat.﴾

Al-'Awfi narrated from Ibn 'Abbās that he said that Uqqitat means "Gathered."^[1] Ibn Zayd said, "This is similar to Allāh's statement,

[1] At-Ṭabari 24:129.

﴿يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ﴾

«On the Day when Allāh will gather the Messengers together.»^[1]

Mujāhid said,

﴿أُتَتْ﴾

«Uqqitat.» "This means postponed."^[2] Ath-Thawri narrated from Manṣūr, who narrated from Ibrāhīm that he said concerning the word,

﴿أُتَتْ﴾

«Uqqitat.» "This means promised."^[3] It seems as though he holds this to be similar to Allāh's statement,

﴿وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجَاءَتِ الرُّسُلُ وَالشُّهَدَاءُ وَفُتِحَ بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ﴾⁽³⁹⁾

«And the earth will shine with the light of its Lord: and the Book will be produced; and the Prophets and the witnesses will be brought forward; and it will be judged between them with truth, and they will not be wronged.» (39:69)

Then Allāh says,

﴿لَا يَوْمَ لَيْلَتِكَ يُرَى الْفَصْلُ ۚ وَمَا أَذْرَكَ مَا يَوْمَ الْفَصْلِ ۚ وَلَوْلَا ظَنُّكَ لِلْعَذَابِ ۚ﴾

«For what Day are these signs postponed? For the Day of Sorting Out. And what will explain to you what is the Day of Sorting Out? Woe that Day to the deniers!»

Allāh is saying, 'for which day are the Messengers postponed and their matter expected, so that the Hour will be established?' This is as Allāh says,

﴿فَلَا تَحْسَبَنَّ اللَّهَ تَخَلُّفَ وَعْدِهِ ۚ إِنَّ اللَّهَ عَزِيزٌ ذُو انْتِقَامٍ ۚ يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ وَبُرُورًا ۚ هُوَ الَّذِي يُفَصِّلُ الْفَهَامَ ۚ﴾

[1] At-Tabari 24:130.

[2] At-Tabari 24:130.

[3] At-Tabari 24:130.

أَلَمْ تَخْلُقْهُمْ مِنْ مَّاءٍ مَهِينٍ ﴿١٦﴾ فَجَعَلْنَاهُ فِي قَرَارٍ مَكِينٍ ﴿١٧﴾ إِلَى قَدَرٍ مَعْلُومٍ ﴿١٨﴾ فَقَدَرْنَا فَنِعْمَ الْقَدِيرُونَ ﴿١٩﴾ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٢٠﴾ أَلَمْ يَجْعَلِ الْأَرْضَ كِفَاتًا ﴿٢١﴾ أَحْيَاةً وَأَمْوَاتًا ﴿٢٢﴾ وَجَعَلْنَا فِيهَا رِزْقًا شَنِيعًا ﴿٢٣﴾ وَأَنْتُمْ تَكْفُرُونَ ﴿٢٤﴾ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٢٥﴾ أَنْطَلِقُوا إِلَى مَا كُتِبَ لَهُمْ يَوْمَئِذٍ يُكَذِّبُونَ ﴿٢٦﴾ أَنْطَلِقُوا إِلَى ظِلٍّ ذِي نَتَفٍ شَعْبٍ ﴿٢٧﴾ لَا ظَلِيلٍ وَلَا يُغْنِي مِنَ اللَّهَبِ ﴿٢٨﴾ إِنَّهَا تَرْمِي بِشَرِّ كَالْقَاصِرِ ﴿٢٩﴾ كَأَنَّهُ بَصَاحٌ مُفْرَقٌ ﴿٣٠﴾ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٣١﴾ هَذَا يَوْمٌ لَا يَنْطِقُونَ ﴿٣٢﴾ وَلَا يُؤْذَنُ لَهُمْ فَيَعْبُدُونَ ﴿٣٣﴾ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٣٤﴾ هَذَا يَوْمُ الْقَفْلِ جَمْعُهُمْ وَلَا أُولَئِكَ ﴿٣٥﴾ فَإِنْ كَانَ لَكُمُ كَيْدٌ فَكِيدُوا ﴿٣٦﴾ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٣٧﴾ إِنْ أَلْمَنُوا فِي ظُلُلٍ وَعُيُونٍ ﴿٣٨﴾ وَفَوْكَهَ مَسَانِشُهُمْ ﴿٣٩﴾ كَلُوا وَأَشْرَبُوا هَيْتًا بِمَا كَانُوا يَعْمَلُونَ ﴿٤٠﴾ إِنْ أَدْرَاكَ جَزَى الْمُحْسِنِينَ ﴿٤١﴾ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤٢﴾ كَلُوا وَتَسْتَمِعُوا عِلًّا لِإِنْكَارِ مُجْرِمُونَ ﴿٤٣﴾ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤٤﴾ وَإِذَا قِيلَ لَهُمْ ارْكَعُوا لَا يَرْكَعُونَ ﴿٤٥﴾ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤٦﴾ فَإِنَّا جَاءُ حَدِيثٍ بَعْدَ مَوْعُودٍ ﴿٤٧﴾

«So think not that Allāh will fail to keep His promise to His Messengers. Certainly, Allāh is Almighty, All-Able of Retribution. On the Day when the earth will be changed to another earth and so will be the heavens, and they will appear before Allāh, the One, the Irresistible.» (14:47, 48)

This is the Day of Sorting Out, as Allāh says,

﴿يَوْمَ الْقَفْلِ﴾

«the Day of Sorting Out.» Then Allāh says, in magnifying its matter,

﴿وَمَا أَدْرَاكَ مَا يَوْمَ الْقَفْلِ﴾

﴿يَوْمَئِذٍ لِلْمُكَذِّبِينَ﴾

«And what will explain to you what is the Day of Sorting Out? Woe that Day to the deniers.»

meaning, woe unto them from Allāh's torment that is coming in the future.

﴿أَلَمْ تَخْلُقْهُمْ مِنَ الْمَاءِ الْمَهِينِ﴾ كَذَلِكَ نَقُولُ بِالْمُحْسِنِينَ ﴿١٦﴾ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿١٧﴾ أَلَمْ تَخْلُقْهُمْ مِنْ مَّاءٍ مَهِينٍ ﴿١٨﴾ فَجَعَلْنَاهُ فِي قَرَارٍ مَكِينٍ ﴿١٩﴾ إِنْ قَدَرْنَا مَقْلُوبًا ﴿٢٠﴾ فَقَدَرْنَا فَنِعْمَ الْقَدِيرُونَ ﴿٢١﴾ أَلَمْ يَجْعَلِ الْأَرْضَ كِفَاتًا ﴿٢٢﴾ أَحْيَاةً وَأَمْوَاتًا ﴿٢٣﴾ وَجَعَلْنَا فِيهَا رِزْقًا شَنِيعًا ﴿٢٤﴾ وَأَنْتُمْ تَكْفُرُونَ ﴿٢٥﴾ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٢٦﴾ أَنْطَلِقُوا إِلَى مَا كُتِبَ لَهُمْ يَوْمَئِذٍ يُكَذِّبُونَ ﴿٢٧﴾ أَنْطَلِقُوا إِلَى ظِلٍّ ذِي نَتَفٍ شَعْبٍ ﴿٢٨﴾ لَا ظَلِيلٍ وَلَا يُغْنِي مِنَ اللَّهَبِ ﴿٢٩﴾ إِنَّهَا تَرْمِي بِشَرِّ كَالْقَاصِرِ ﴿٣٠﴾ كَأَنَّهُ بَصَاحٌ مُفْرَقٌ ﴿٣١﴾ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٣٢﴾ هَذَا يَوْمٌ لَا يَنْطِقُونَ ﴿٣٣﴾ وَلَا يُؤْذَنُ لَهُمْ فَيَعْبُدُونَ ﴿٣٤﴾ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٣٥﴾ هَذَا يَوْمُ الْقَفْلِ جَمْعُهُمْ وَلَا أُولَئِكَ ﴿٣٦﴾ فَإِنْ كَانَ لَكُمُ كَيْدٌ فَكِيدُوا ﴿٣٧﴾ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٣٨﴾ إِنْ أَلْمَنُوا فِي ظُلُلٍ وَعُيُونٍ ﴿٣٩﴾ وَفَوْكَهَ مَسَانِشُهُمْ ﴿٤٠﴾ كَلُوا وَأَشْرَبُوا هَيْتًا بِمَا كَانُوا يَعْمَلُونَ ﴿٤١﴾ إِنْ أَدْرَاكَ جَزَى الْمُحْسِنِينَ ﴿٤٢﴾ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤٣﴾ كَلُوا وَتَسْتَمِعُوا عِلًّا لِإِنْكَارِ مُجْرِمُونَ ﴿٤٤﴾ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤٥﴾ وَإِذَا قِيلَ لَهُمْ ارْكَعُوا لَا يَرْكَعُونَ ﴿٤٦﴾ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤٧﴾ فَإِنَّا جَاءُ حَدِيثٍ بَعْدَ مَوْعُودٍ ﴿٤٨﴾

«16. Did We not destroy the ancients?»

«17. So shall We make later generations to follow them.»

«18. Thus do We deal with the criminals.»

- ﴿19. Woe that Day to the deniers!﴾
 ﴿20. Did We not create you from a despised water?﴾
 ﴿21. Then We placed it in a place of safety,﴾
 ﴿22. For a known period?﴾
 ﴿23. So We did measure; and We are the best to measure.﴾
 ﴿24. Woe that Day to the deniers!﴾
 ﴿25. Have We not made the earth Kifāt (a receptacle)﴾
 ﴿26. For the living and the dead?﴾
 ﴿27. And have placed therein fixed towers, and have given you Furāt water?﴾
 ﴿28. Woe that Day to the deniers!﴾

The Call to contemplate the various Manifestations of Allāh's Power

Allāh says,

﴿أَمْ تِلْكَ الْأَوَّلِينَ﴾

﴿Did We not destroy the ancients?﴾ meaning, those who rejected the Messengers and opposed what they came to them with.

﴿ثُمَّ تَتَّبِعُهُمُ الْآخَرِينَ﴾

﴿So shall We make later generations to follow them.﴾

meaning, from those who are similar to them. Thus, Allāh says,

﴿كَذَلِكَ نَقُولُ بِالْمُجْرِمِينَ ﴿١﴾ أَلَمْ يَكُنْ لَهُمُ الْآيَاتُ ﴿٢﴾ وَلَمْ يَكُنْ لَهُمُ السُّكُونُ ﴿٣﴾﴾

﴿Thus do We deal with the criminals. Woe that Day to the deniers!﴾

Ibn Jarīr said this.^[1] Then Allāh reminding His creatures of His favor, and using the beginning of creation to support the idea of repeating it, He says:

﴿أَمْ تَعْلَمُ أَنَّكَ مِنْ عِبَرِ ﴿١﴾﴾

﴿Did We not create you from a despised water?﴾

meaning, weak and despised in comparison to the power of

[1] At-Ṭabari 24:131.

the Creator. This is similar to what has been reported in the *Hadīth* of Buṣr bin Jahḥāsh (that Allāh says),

«ابْنُ آدَمَ أَتَى تُعْجِزُنِي وَتَقْدَ خَلَقْتُكَ مِنْ مِثْلِ هَٰذَا؟»

“(O) Son of Ādam ! How can you think that I am unable, and yet I created you from something like this (i.e., semen)?”^[1]

﴿فَجَعَلْنَاهُ فِي قَرَارٍ مَكِينٍ﴾

«Then We placed it in a place of safety,»

meaning, ‘We gathered him in the womb, where the fluid of the man and the woman settles. The womb has been prepared for this, as a protector of the fluid deposited in it. Allāh said:

﴿إِنْ قَدْ تَعْلَمُونَ﴾

«For a known period?» meaning, for a fixed period of time, which is from six months to nine months. Thus, Allāh says,

﴿فَقَدَرْنَا فَنِعْمَ الْقَائِلُونَ﴾ وَبِئْسَ الْكَاذِبِينَ ﴿١٦﴾

«So We did measure; and We are the best to measure. Woe that Day to the deniers!»

Then Allāh says,

﴿أَرَأَيْتَ كَيْفَاتُ الْأَرْضِ كَيْفَاتُ الْغَابِ وَأَنْتُمْ كَاذِبُونَ﴾

«Have We not made the earth Kifāt for the living and the dead?»

Ibn ‘Abbās said, “Kifāt means a place of shelter.”^[2] Mujāhid said, “It holds the dead so that nothing is seen of it.”^[3] Ash-Sha‘bi said, “Its interior is for your dead and its surface is for your living.”^[4] Mujāhid and Qatādah also said this.^[5]

﴿وَجَعَلْنَا فِيهَا رُوسًا مُنِيخِينَ﴾

«And have placed therein fixed towers,»

meaning, the mountains. The earth is held in place with them

[1] Aḥmad 4:210.

[2] Aṭ-Ṭabari 24:131.

[3] Aṭ-Ṭabari 24:134.

[4] Aṭ-Ṭabari 24:134.

[5] Aṭ-Ṭabari 24:134, 135.

The driving of the Criminals to their Final Abode in Hell and how it will be done

Allāh informs about the disbelievers who deny the final abode, the recompense, Paradise, and the Hellfire. On the Day of Judgement it will be said to them:

﴿أَطْلِقُوا إِنَّمَا كُنتُمْ بِهَا تُكْذِبُونَ ﴿٢٩﴾ أَطْلِقُوا إِنَّمَا ظِلُّ ذِي نُلُوتٍ شُعْبٌ ﴿٣٠﴾﴾

﴿Depart you to that which you used to deny! Depart you to a shadow in three columns,﴾

meaning, a flame of fire when it rises and ascends with smoke. So due to its severity and strength, it will have three columns.

﴿لَا ظِلٌّ وَلَا يُنْفِقُ مِنَ النَّارِ ﴿٣١﴾﴾

﴿Neither shady nor of any use against the fierce flame of the Fire.﴾

meaning, shade of the smoke that comes from the flame – which itself will not have a shade, nor will it benefit against the flame. This means it will not protect them from the heat of the flame. Allāh said,

﴿إِنَّمَا تَرَى بُسُكْرًا مُنْقَطِعًا ﴿٣٢﴾﴾

﴿Verily, it throws sparks as Al-Qaṣr,﴾

meaning, its sparks will shoot out from its flame like huge castles. Ibn Mas'ūd said, "Like forts."^[1] Ibn 'Abbās, Mujāhid, Qatādah and Mālik who reported from Zayd bin Aslam and others said, "This means the trunk of trees."^[2]

﴿كَأَنَّهُمْ جُمُلٌ مُقْتَرَفٌ ﴿٣٣﴾﴾

﴿As if they were *Ṣufr* camels.﴾ means, black camels. This is the view of Mujāhid, Al-Ḥasan, Qatādah, and Ad-Ḍaḥḥāk, and Ibn Jarīr favored this view.

Ibn 'Abbās Mujāhid, and Sa'īd bin Jubayr said about,

﴿جُمُلٌ مُقْتَرَفٌ﴾

﴿*Ṣufr* camels.﴾ "Meaning ropes of ships."

[1] Aṭ-Ṭabari 24:163.

[2] Aṭ-Ṭabari 24:138.

﴿إِنَّا نَرَىٰ جَهَنَّمَ كَالْقَمَرِ ۖ﴾

﴿Verily, it (Hell) throws sparks as Al-Qaṣr.﴾

Imām Al-Bukhārī recorded from Ibn ‘Abbās that he said: “We were directed to the timber a length of three cubits or more in order to use it for construction of buildings. We used to call it *Al-Qaṣr*.”

﴿كَأَنَّهُمْ جُمُلٌ مَّنْقَرٌ ۖ﴾

﴿As if they were *Ṣufr* camels.﴾

These (*Jimālat*) are ropes of ships that are bundled until they resemble the intestines of men.^[1]

﴿وَلَا يَنْفَعُ الْكَاذِبِينَ ۖ﴾

﴿Woe that Day to the deniers!﴾

The Inability of the Criminals to speak, make Excuses, or step forward on the Day of Judgement

Then Allāh says,

﴿هَٰذَا يَوْمٌ لَا يَكُونُ لَكُم مِّنْهُ كَلِمَةٌ ۚ﴾

﴿That will be a Day when they shall not speak,﴾ meaning, they will not speak.

﴿وَلَا يَرْدُّنَّ لَكُم مِّنْهُ شَيْئًا ۚ﴾

﴿And they will not be permitted to put forth any excuse.﴾

meaning, they will not be able to speak, nor will they be granted permission to speak so that they can make excuses. Rather, the proof will be established against them, and they will be called upon to speak about the wrong that they did, but they will not be able to say anything. The courts of the Day of Judgement will occur in stages. Sometimes the Lord informs of this stage and sometimes He informs of that stage. This is to show the terrors and calamities of that Day. Thus, after all the details of this discussion, He says:

﴿وَلَا يَنْفَعُ الْكَاذِبِينَ ۖ﴾

[1] *Faḥ al-Bārī* 8:556.

«Woe that Day to the deniers!» Then Allāh says,

﴿هَذَا يَوْمُ الْقَضَاءِ جَمَعْنَا الْأَوَّلِينَ وَالْآخِرِينَ ﴿٢٩﴾ إِنْ كُنْ لَهُ كَيْدٌ يُكِيدُ ﴿٣٠﴾﴾

«That will be a Day of Decision! We have brought you and the men of old together! So if you have a plot, use it against Me!»

This is an address from the Creator to His servants. He says to them,

﴿هَذَا يَوْمُ الْقَضَاءِ جَمَعْنَا الْأَوَّلِينَ وَالْآخِرِينَ ﴿٢٩﴾ إِنْ كُنْ لَهُ كَيْدٌ يُكِيدُ ﴿٣٠﴾﴾

«That will be a Day of Decision! We have brought you and the men of old together!»

meaning, He will gather all of them by His power on one common plane, He will make them hear the caller and He will cause them to see. Then He says,

﴿إِنْ كُنْ لَهُ كَيْدٌ يُكِيدُ ﴿٣٠﴾﴾

«So, if you have a plot, use it against Me!»

This is a serious threat and a harsh warning. It means, 'if you are able to save yourselves from being seized by Me, and rescue yourselves from My ruling, then do so. But you are certainly not able to do so.' This is as Allāh says,

﴿يَنْتَقِرُ الَّذِينَ وَالَّذِينَ إِنْ اسْتَغْنَوْا أَنْ تَقُولُوا مِنْ أَفْكَارِ السَّكَوَيْنِ وَالْأَرْضِ فَامْتَدُّوا لَا تُغْنَوْنَ إِلَّا بِطُلُوعِ ﴿٣١﴾﴾

«O assembly of jinn and men! If you have power to pass beyond the zones of the heavens and the earth, then pass beyond (them)! But you will never be able to pass them, except with authority (from Allāh)!» (55:33)

Allāh also says,

﴿وَلَا ضَرَرَةٌ سَيِّئًا﴾

«And you will not harm Him in the least.» (11:57)

It is narrated in a Ḥadīth (that Allāh said),

«يَا عِبَادِي، إِنَّكُمْ لَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي، وَلَنْ تَبْلُغُوا ضَرِّي فَتَضُرُّونِي»

«O My servants! You all can never attain My benefit and thereby benefit Me, and you all can never attain My harm and

thereby harm Me."^[1]

﴿إِنَّ الْغَافِقِينَ فِي ظِلَالٍ وَمُجْرَمُونَ ﴿٤١﴾ وَفَوَكَّهُ مِمَّا بَشَّرْتَهُمْ ﴿٤٢﴾ كُلُّوا وَأَشْرَبُوا هَيْتَا بِمَا كُنتُمْ تَمْلُونَ ﴿٤٣﴾ إِنَّكَ كَذَّابٌ عَجُوٌّ لِلْحَيِّينَ ﴿٤٤﴾ وَتِلْكَ يَوْمَئِذٍ الْفَكَّيْنِ ﴿٤٥﴾ كُلُوا وَتَشْرَبُوا قَلِيلًا إِنَّكُمْ تُجْرِمُونَ ﴿٤٦﴾ وَتِلْكَ يَوْمَئِذٍ الْفَكَّيْنِ ﴿٤٧﴾ وَإِذَا قِيلَ لَهُمْ ازْكُرُوا لَا بَرْكَؤَكُمْ ﴿٤٨﴾ وَتِلْكَ يَوْمَئِذٍ الْفَكَّيْنِ ﴿٤٩﴾ فَبِأَيِّ حَسْبٍ بَعَدُ يُؤْمِنُونَ ﴿٥٠﴾﴾

﴿41. Verily, those who had Taqwā, shall be amidst shades and springs.﴾

﴿42. And fruits, such as they desire.﴾

﴿43. "Eat and drink comfortably for that which you used to do."﴾

﴿44. Verily, thus We reward the Muhsinīn.﴾

﴿45. Woe that Day to the deniers!﴾

﴿46. Eat and enjoy yourselves for a little while. Verily, you are criminals.﴾

﴿47. Woe that Day to the deniers!﴾

﴿48. And when it is said to them: "Bow down yourself!" They bow not down.﴾

﴿49. Woe that Day to the deniers!﴾

﴿50. Then in what statement after this will they believe?﴾

The Final Abode for Those Who have Taqwā

Allāh informs that His servants who have Taqwā and worship Him by performing the obligations and abandoning the forbidden things, will be in gardens and springs on the Day of Judgement. This means they will be in the opposite condition of the wretched people, who will be in shades of Al-Yahmūm, which is purtrid, black smoke. Allāh says,

﴿وَفَوَكَّهُ مِمَّا بَشَّرْتَهُمْ ﴿٤٢﴾﴾

﴿And fruits, such as they desire.﴾ meaning, and from other types of fruits, they will have whatever they request.

﴿كُلُوا وَأَشْرَبُوا هَيْتَا بِمَا كُنتُمْ تَمْلُونَ ﴿٤٣﴾﴾

[1] Muslim 4:1994.

﴿Eat and drink comfortably for that which you used to do.﴾

meaning, this will be said to them out of kindness for them. Reestablishing what He has previously mentioned, Allāh says;

﴿إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ﴾

﴿Verily, thus We reward the Muhsinīn.﴾

meaning, 'this is Our reward for whoever does good deeds.'

﴿وَلَيْلٌ يُؤْمِرُ لِلْكَافِرِينَ﴾

﴿Woe that Day to the deniers!﴾

A Threat for Whoever denies the Day of Judgement

Allāh says,

﴿كُلُوا وَشَبَبُوا لَئِنْ كُنْتُمْ تُحِبُّونَ﴾

﴿Eat and enjoy yourselves for a little while. Verily, you are criminals.﴾

This is an address to the deniers of the Day of Judgement. It is commanding them with a command of threat and intimidation. Allāh says,

﴿كُلُوا وَشَبَبُوا لَئِنْ﴾

﴿Eat and enjoy yourselves for a little while.﴾

meaning, for a period of time that is short, small and brief.

﴿إِنْ كُنْتُمْ تُحِبُّونَ﴾

﴿Verily, you are criminals.﴾ meaning, then you all will be driven to the fire of Hell which has already been mentioned.

﴿وَلَيْلٌ يُؤْمِرُ لِلْكَافِرِينَ﴾

﴿Woe that Day to the deniers!﴾ This is similar to Allāh's statement,

﴿نَسِيتُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ﴾

﴿We let them enjoy for a little while, then in the end We shall oblige them to a great torment.﴾ (31:24)

Allāh also says,

﴿إِنَّ الَّذِينَ يَفْعَلُونَ عَلَىٰ آثِهِمْ الظُّلُمَاتِ لَا يُلْحِقُونَ﴾ متع في الذُّلْمَةِ نَرَىٰ إِلَيْنَا مَرْجِعَهُمْ

ثُمَّ يُدْفَعُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ ﴿٦٩﴾

«Verily, those who invent a lie against Allāh, will never be successful. (A brief) enjoyment in this world! And then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve.» (10:69,70)

Then Allāh says,

﴿وَرَأَوْا قِيلَ لَهُمْ ارْكَعُوا لَا يَرْكَعُونَ﴾

«And when it is said to them: "Bow down yourself!" They bow not down.»

meaning, when these ignorant disbelievers are ordered to pray with the congregation (of believers), they refuse and turn away from it arrogantly. Thus, Allāh says,

﴿وَلَبِئْسَ يَوْمُزِ الْقَوْمِ الَّذِينَ﴾

«Woe that Day to the deniers!» Then Allāh says,

﴿فَبِأَيِّ حَلِيلٍ بَعْدَهُ يَوْمُونَ﴾

«Then in what statement after this will they believe?»

meaning, if they do not believe in this Qur'ān, then what talk will they believe in? This is as Allāh says,

﴿فَبِأَيِّ حَلِيلٍ بَعْدَ آيَاتِهِ وَآيَاتِهِ يَوْمُونَ﴾

«Then in which speech after Allāh and His Āyāt will they believe?» (45: 6)

This is the end of the Tafsīr of Sūrat Al-Mursalāt, and all praise and thanks are due to Allāh. He is the Giver of success and security.

The Tafsīr of Sūrat An-Naba'

(Chapter - 78)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Beneficent, the Most Merciful.

﴿عَمَّ يَتَسَاءَلُونَ﴾ عَنِ النَّارِ الَّتِي أُتِيَ فِيهَا مَخْلُقُونَ ﴿١﴾ كَلَّا سَبِّحُونَ ﴿٢﴾ تَوَكَّلْ ﴿٣﴾ سَبِّحُونَ ﴿٤﴾ أَرَأَيْتَ إِنْ جُمِلَ الْأَرْضُ يَوْمَئِذٍ ﴿٥﴾ وَالْجِبَالُ أَوْتَانًا ﴿٦﴾ وَخَلَقْنَاكَ أَزْوَاجًا ﴿٧﴾ وَجَعَلْنَا وَتَكَ ﴿٨﴾ سُبْحَانَ ﴿٩﴾ وَجَعَلْنَا اللَّيْلَ لِبَاسًا ﴿١٠﴾ وَجَعَلْنَا الْأَنْهَارَ مَكَّاشًا ﴿١١﴾ وَبَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ﴿١٢﴾ وَجَعَلْنَا يَوْمَئِذٍ ﴿١٣﴾ وَأَنْزَلْنَا مِنَ الْمُعْمَرِينَ مِنَّا نِجَابًا ﴿١٤﴾ نَخْرُجُ بِهِ حَقًّا وَنُفَاثًا ﴿١٥﴾ وَجَنَّتٍ أَلْفَافًا ﴿١٦﴾

- ﴿1. What are they asking about?﴾
- ﴿2. About the great news,﴾
- ﴿3. About which they are in disagreement.﴾
- ﴿4. Nay, they will come to know!﴾
- ﴿5. Nay, again, they will come to know!﴾
- ﴿6. Have We not made the earth as a bed,﴾
- ﴿7. And the mountains as pegs?﴾
- ﴿8. And We have created you in pairs.﴾
- ﴿9. And We have made your sleep as a thing for rest.﴾
- ﴿10. And We have made the night as a covering,﴾
- ﴿11. And We have made the day for livelihood.﴾
- ﴿12. And We have built above you seven strong,﴾
- ﴿13. And We have made (therein) a shining lamp.﴾
- ﴿14. And We have sent down from the Mu'sirāt water Thajjāj.﴾
- ﴿15. That We may produce therewith grains and vegetations,﴾
- ﴿16. And gardens that are Alfāf.﴾

Refutation against the Idolators' Denial of the Occurrence of the Day of Judgement

In rejection of the idolators' questioning about the Day of Judgement, due to their denial of its occurrence, Allāh says,

﴿مِمَّ يَسْأَلُونَ عَنِ الْغَاسِقِ ۖ﴾

﴿What are they asking about? About the great news,﴾

meaning, what are they asking about? They are asking about the matter of the Day of Judgement, and it is the great news. Meaning the dreadful, horrifying, overwhelming information.

﴿أَلَيْسَ فِيهِ تَخْلُفُونَ ۖ﴾

﴿About which they are in disagreement.﴾

meaning, the people are divided into two ideas about it. There are those who believe in it and those who disbelieve in it. Then Allāh threatens those who deny the Day of Judgement by saying,

﴿لَا يَسْمَعُونَ ۚ لَا يَسْمَعُونَ ۚ﴾

﴿Nay, they will come to know! Nay, again, they will come to know!﴾

This is a severe threat and a direct warning.

Mentioning Allāh's Power, and the Proof of His Ability to resurrect the Dead

Then, Allāh begins to explain His great ability to create strange things and amazing matters. He brings this as a proof of His ability to do whatever He wishes concerning the matter of the Hereafter and other matters as well. He says,

﴿أَلَمْ نَجْعَلِ الْأَرْضَ مِهْدًا ۖ﴾

﴿Have We not made the earth as a bed,﴾

meaning, an established, firm and peaceful resting place that is subservient to them.

﴿وَالْجِبَالِ أَوْتَانًا ۖ﴾

﴿And the mountains as pegs?﴾ meaning, He made them as pegs for the earth to hold it in place, make it stable and firm. This is so that it may be suitable for dwelling and not quake with those

who are in it. Then Allāh says,

﴿وَلَقَدْ خَلَقْنَاكُمْ أَزْوَاجًا﴾

﴿And We have created you in pairs.﴾

meaning, male and female, both of them enjoying each other, and by this means procreation is achieved. This is similar to Allāh's statement,

﴿وَمِنْ مَّآثِرِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا فِيهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً
وَرَحْمَةً﴾

﴿And among His signs is this that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy.﴾ (30:21)

﴿وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا﴾

﴿And We have made your sleep as a thing for rest.﴾

meaning, a cessation of movement in order to attain rest from the frequent repetition and going about in search of livelihood during the day. A similar Āyah has been mentioned previously in Sūrat Al-Furqān.

﴿وَجَعَلْنَا اللَّيْلَ لِبَاسًا﴾

﴿And We have made the night as a covering.﴾

meaning, its shade and darkness covers the people. This is as Allāh says,

﴿وَاللَّيْلُ إِنَّا بَنَيْنَاهَا﴾

﴿By the night as it conceals it.﴾ (91:4)

Qatādah commented;

﴿وَجَعَلْنَا اللَّيْلَ لِبَاسًا﴾

﴿And We have made the night as a covering.﴾

meaning, a tranquil residence. Concerning Allāh's statement,

﴿وَجَعَلْنَا النَّهَارَ مَعَاشًا﴾

﴿And We have made the day for livelihood.﴾

meaning, 'We made it radiant, luminous, and shining so that the people would be able to move about in it.' By it they are

able to come and go for their livelihood, earning, business dealings and other than that as well.^[1] In reference to Allāh's statement,

﴿وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شَدِيدًا﴾

﴿And We have built above you seven strong,﴾

meaning, the seven heavens in their vastness, loftiness, perfection, precision, and adornment with both stable and moving stars. Thus, Allāh says,

﴿وَجَعَلْنَا يَوْمًا رَاقِبًا﴾

﴿And We have made (therein) a shining lamp.﴾

meaning, the radiant sun that gives light to all of the world. Its light glows for all of the people of the earth. Allāh then says,

﴿وَأَنزَلْنَا مِنَ الْمُعْصِرِينَ مَاءً ثَجَّاجًا﴾

﴿And We have sent down from the Mu'sīrāt water Thajjāj.﴾

'Alī bin Abi Ṭalḥah reported from Ibn 'Abbās that he said, "From the Mu'sīrāt means from the clouds."^[2] This was also stated by 'Ikrimah, Abu Al-'Āliyah, Aḍ-Ḍaḥḥāk, Al-Ḥasan, Ar-Rabī' bin Anas, Ath-Thawrī, and it is preferred by Ibn Jarīr.^[3] Al-Farrā' said, "They are the clouds that are filled with rain, but they do not bring rain. This is like the woman being called Mu'sīr when (the time of) her menstrual cycle approaches, yet she does not menstruate."^[4] This is as Allāh says,

﴿اللَّهُ الَّذِي يُرْسِلُ الرِّيحَ فَتُثِيرُ سَحَابًا يَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ وَجَعَلَهُمْ كَسْفًا ذَرَى

الْوَدَىٰ يَخْرُجُ مِنْ بَيْنِ ظَلِيلٍ﴾

﴿Allāh is He Who sends the winds, so that they raise clouds, and spread them along the sky as He wills, and then break them into fragments, until you see rain drops come forth from their midst!﴾ (30:48)

meaning, from its midst.

[1] Aṭ-Ṭabari 24:152.

[2] Aṭ-Ṭabari 24:154.

[3] Aṭ-Ṭabari 24:153, 154, and Al-Baghawī 4:437.

[4] Al-Baghawī 4:437.

Concerning Allāh's statement,

﴿ثَجَّاجًا﴾

﴿water Thajjāj⟩ Mujāhid, Qatādah, and Ar-Rabī' bin Anas all said, "Thajjāj means poured out."^[1] At-Thawri said, "Continuous."^[2] Ibn Zayd said, "Abundant."^[3] In the Ḥadīth of the woman with prolonged menstrual bleeding, when the Messenger of Allāh ﷺ said to her,

«أَنْتِ لَكَ الْكُرْشُ»

«I suggest you to make an absorbent cloth for yourself.»

Meaning, 'dress the area with cotton.' The woman replied, "O Messenger of Allāh! It (the bleeding) is too much for that. Verily, it flows in profusely (Thajjāj)."^[4] This contains an evidence for using the word Thajj to mean abundant, continuous and flowing. And Allāh knows best. Allāh said,

﴿لَنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا ۚ وَجَنَّاتٍ أَلْفَافًا﴾

﴿That We may produce therewith corn and vegetation, and gardens that are Alfāf.﴾

meaning, 'so that We may bring out great abundance, goodness, benefit, and blessing through this water.'

﴿حَبًّا﴾

﴿grains⟩ This refers to that which is preserved for (the usage) of humans and cattle.

﴿نَبَاتًا﴾

﴿and vegetations⟩ meaning, vegetables that are eaten fresh.

﴿وَجَنَّاتٍ﴾

﴿And gardens⟩ meaning, gardens of various fruits, differing colors, and a wide variety of tastes and fragrances, even if it is ingathered at one location of the earth. This is why Allāh says

[1] Aṭ-Ṭabari 24:155.

[2] Aṭ-Ṭabari 24:155.

[3] Aṭ-Ṭabari 24:155.

[4] Abu Dāwud 1:199.

﴿يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِسْمِهِ﴾

«The Day when We shall call together all human beings with their Imām.» (17:71)^[1]

Al-Bukhāri reported concerning the explanation of Allāh's statement,

﴿يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا﴾

«The Day when the Trumpet will be blown, and you shall come forth in crowds.»

Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«مَا بَيْنَ النَّفْخَتَيْنِ أَرْبَعُونَ»

«That which is between the two blowings is forty.»

Someone asked, "Is it forty days, O Abu Hurayrah?" But he (Abu Hurayrah) refused to reply, saying "no comment."

They then asked, "Is it forty months?" But he (Abu Hurayrah) refused to reply, saying "no comment."

They asked again, "Is it forty years?" But he (Abu Hurayrah) refused to reply, saying "no comment."

(Abu Hurayrah added:) "Then the Prophet ﷺ went on to say,

«ثُمَّ يَنْزِلُ اللَّهُ مِنَ السَّمَاءِ مَاءٌ فَيَنْبُتُونَ كَمَا يَنْبُتُ الْبَقْلُ، لَيْسَ مِنَ الْإِنْسَانِ شَيْءٌ إِلَّا يَنْبُتُ، إِلَّا عَظْمًا وَاحِدًا، وَهُوَ عَجَبُ الذَّنْبِ، وَمِمَّا يَرْكَبُ الْخَلْقُ يَوْمَ الْقِيَامَةِ»

«Then Allāh will send down a rain from the sky and the dead body will sprout just as a green plant sprouts. Every part of the last person will deteriorate except for one bone, and it is the coccyx bone (tailbone). From it the creation will be assembled on the Day of Judgement.»^[2]

﴿وَتُفْتَحُ أَبْوَابُ السَّمَاءِ فَكَانَتْ أَبْوَابًا﴾

«And the heaven shall be opened, and it will become as gates.» meaning, paths, and routes for the descending of the angels.

﴿وَسُيُوفٍ لِلْجِبَالِ فَكَانَتْ سَرَابًا﴾

[1] At-Tabari 24:158.

[2] Fath Al-Bāri 8:558.

«And the mountains shall be moved away from their places and they will be as if they were a mirage.»

This is similar to Allāh's statement,

﴿وَرَىٰ لِبَالٍ خَمْبًا يُوشَعُ وَيَمُوتُ مَرَ السَّعَابِ﴾

«And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds.» (27:88)

He also says,

﴿وَتَكُونُ الْجِبَالُ كَالْعُفُوفِ﴾

«And the mountain will be like carded wool.» (101:5)

And Allāh says here,

﴿تَكُنَّ مَرَايَا﴾

«As if they were a mirage.» meaning, they appear to the one who looks at them as if they are something, but they are actually nothing. After this they will be completely removed. Nothing will be seen of them, and there will be neither base nor trace of them. This is as Allāh says,

﴿وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا فَيَذَرُهَا قَاعًا صَفْصَفًا ۖ لَا تَرَىٰ فِيهَا عِوَجًا وَلَا أَمْتًا ۚ﴾

«And they ask you concerning the mountains, say: "My Lord will blast them and scatter them as particles of dust. Then He shall leave them as a level smooth plain. You will see therein nothing crooked or curved."» (20:105-107)

And He says,

﴿وَيَوْمَ نَسِيتُ الْجِبَالُ وَرَىٰ الْأَرْضَ مِاَدَةً﴾

«And the Day We shall cause the mountains to pass away, and you will see the earth as a leveled plain.» (18:47)

Allāh then says,

﴿إِنَّ جَهَنَّمَ كَانَتْ مِرَاجًا﴾

«Truly, Hell is a place of ambush» meaning, it is waiting in preparation.

﴿لِلْمُكِيدِينَ﴾

﴿for the Taghūn﴾ These are the disobedient rejectors who oppose the Messengers.

﴿نَابَ﴾

﴿A dwelling place﴾ meaning, a place of return, final destination, final outcome, and residence.

Allāh said,

﴿لَيَبْنَ فِيهَا أَهْقَابُ﴾

﴿They will abide therein Ahqāb.﴾ meaning, they will remain in it for Ahqāb, which is the plural of Huqb. Huqb means a period of time.

Khālid bin Ma'dān said, "This Āyah, and the Āyah,

﴿إِلَّا مَا شَاءَ رَبُّكَ﴾

﴿except your Lord wills.﴾ (11:107) both refer to the people of Tawhīd.^[1] Ibn Jarīr recorded this statement. Ibn Jarīr also recorded from Sālim that he heard Al-Ḥasan being asked about Allāh's statement,

﴿لَيَبْنَ فِيهَا أَهْقَابُ﴾

﴿They will abide therein Ahqāb﴾ "In reference to Ahqāb, it has no specific amount of time other than its general meaning of eternity in the Hellfire. However, they have mentioned that the Huqb is seventy years, and every day of it is like one thousand years according to your reckoning (in this life)."^[2]

Sa'īd reported from Qatādah that he said, "Allāh says,

﴿لَيَبْنَ فِيهَا أَهْقَابُ﴾

﴿They will abide therein Ahqāb.﴾ (78:23)

And it is that which has no end to it. Whenever one era comes to an end, a new era follows it. It has been mentioned to us that the Huqb is eighty years.^[3] Ar-Rabī' bin Anas said,

﴿لَيَبْنَ فِيهَا أَهْقَابُ﴾

﴿They will abide therein Ahqāb﴾ "No one knows how much time

[1] At-Ṭabari 24:162.

[2] At-Ṭabari 24:162.

[3] At-Ṭabari 24:162.

this *Aḥqāb* is, except for Allāh, the Mighty and Sublime. It has been mentioned to us that one *Huqb* is eighty years, and the year is three hundred and sixty days, and each day is equivalent to one thousand years according to your reckoning (in this life)." Ibn Jarīr has recorded both of these statements.^[1]

Allāh's statement:

﴿لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا﴾

«Nothing cool shall they taste therein, nor any drink.»

meaning, they will not find any coolness in Hell for their hearts, nor any good drink for them to partake of. Thus, Allāh says,

﴿إِلَّا حَمِيمًا وَمَسْكَاةً﴾

«Except *Ḥamīm*, and *Ghassāq*» Abu Al-ʿĀliyah said, "The *Ḥamīm* has been made an exception to the coolness, and *Ghassāq* is the exception to the drink."^[2] This has also been said by Ar-Rabī' bin Anas. In reference to the *Ḥamīm*, it is the heat that has reached its maximum temperature and point of boiling. The *Ghassāq*^[3] is gathered from the pus, sweat, tears, and wounds of the people of Hellfire. It is unbearably cold with an intolerable stench. May Allāh save us from that by His beneficence and grace. Then He continues,

﴿حَرًّا وَمَسْكَةً﴾

«An exact recompense.» meaning, that which will happen to them of this punishment is in accordance with their wicked deeds, which they were doing in this life. Mujāhid, Qatādah, and others have said this.^[4] Then Allāh said,

﴿إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا﴾

«For verily, they used not to look for a reckoning.» (78:27) meaning, they did not believe that there would be an abode in

[1] At-Ṭabari 24:162.

[2] At-Ṭabari 24:165.

[3] These terms often appear translated as "boiling water" and "dirty wound discharge."

[4] At-Ṭabari 24:167.

which they would be taken to account.

﴿وَكَذَبُوا بآيَاتِنَا كَذَابًا﴾

﴿But they denied Our Āyāt Kidhdhābā.﴾ meaning, they used to deny the evidences of Allāh and His proofs for His creation, which He revealed to His Messengers. So they met these proofs with rejection and obstinance. His statement,

﴿كَذَابًا﴾

﴿Kidhdhābā﴾ it means rejection, and it is considered a verbal noun that does not come from a verb. Allāh said;

﴿وَكُلُّ شَيْءٍ أَعْمِنْتَهُ مِنَّا﴾

﴿And all things We have recorded in a Book.﴾

meaning, 'surely We know the deeds of all of the creatures, and We have written these deeds for them. We will reward them based upon this.' If their deeds were good then their reward will be good, and if their deeds were evil their reward will be evil. Allāh then says,

﴿تَذَرُوا لَنَا لَوْ أَنزَلْنَا إِلَيْكُمْ إِلَّا عَذَابًا﴾

﴿So taste you. No increase shall We give you, except in torment.﴾

This means that it will be said to the people of the Hellfire, "Taste that which you were in. We will never increase you in anything except torment according to its type (of sin), and something else similar to it." Qatādah reported from Abu Ayyūb Al-Azdi, who reported from 'Abdullāh bin 'Amr that he said, "Allāh did not reveal any Āyah against the people of the Hellfire worse than this Āyah,

﴿تَذَرُوا لَنَا لَوْ أَنزَلْنَا إِلَيْكُمْ إِلَّا عَذَابًا﴾

﴿So taste you. No increase shall We give you, except in torment.﴾"

Then he said, "They will continue increasing in torment forever."^[1]

[1] At-Tabari 24:169.

﴿إِنَّ لِلْمُتَّقِينَ مَنَّاتٍ ﴿٣١﴾ خَالِدِينَ وَأَعْنَافًا ﴿٣٢﴾ ذَوَاتِ أَنْفٍ ﴿٣٣﴾ وَكَوْابٍ أَزْرَافًا ﴿٣٤﴾ وَلَا يَكْنُفُونَ ﴿٣٥﴾ بَرَّةً مِنْ رَبِّكَ عِلَّةً يَسْأَلُونَ ﴿٣٦﴾﴾

﴿31. Verily, for those who have Taqwā, there will be a success;﴾

﴿32. Ḥadā'iq and vineyards,﴾

﴿33. And Kawā'ib Atrāb,﴾

﴿34. And a cup Dihāq.﴾

﴿35. No Laghw shall they hear therein, nor lying;﴾

﴿36. Rewarded from your Lord with a sufficient gift.﴾

The Great Success will be for Those Who have Taqwā

Allāh informs about the happy people and what He has prepared for them of esteem, and eternal pleasure. Allāh says,

﴿إِنَّ لِلْمُتَّقِينَ مَنَّاتٍ ﴿٣١﴾﴾

﴿Verily, for those who have Taqwā, there will be a success;﴾

Ibn 'Abbās and Aḍ-Ḍaḥḥāk both said, "A place of enjoyable recreation."^[1] Mujāhid and Qatādah both said, "They are successful and thus, they are saved from the Hellfire."^[2] The most obvious meaning here is the statement of Ibn 'Abbās, because Allāh says after this,

﴿حَدَائِقُ ﴿٣٢﴾﴾

﴿Ḥadā'iq﴾ And Ḥadā'iq are gardens of palm trees and other things.

﴿وَأَعْنَافًا ﴿٣٣﴾ ذَوَاتِ أَنْفٍ ﴿٣٤﴾﴾

﴿And vineyards, and Kawā'ib Atrāb,﴾ meaning, wide-eyed maidens with fully developed breasts. Ibn 'Abbās, Mujāhid and others have said,

﴿كَوْابٍ ﴿٣٤﴾﴾

﴿Kawā'ib﴾ "This means round breasts. They meant by this that the breasts of these girls will be fully rounded and not sagging,

[1] Aṭ-Ṭabari 24:170, and Al-Baghawi 4:439.

[2] Aṭ-Ṭabari 24:169, 170.

because they will be virgins, equal in age. This means that they will only have one age.^[1] The explanation of this has already been mentioned in *Sūrat Al-Wāqī'ah*.^[2] Concerning Allāh's statement,

﴿وَمِمَّا كُنَّا﴾

﴿And a cup *Dihāq*.﴾ Ibn 'Abbās said, "Continuously filled."^[3] Tkrimah said, "Pure." Mujāhid, Al-Ḥasan, Qatādah, and Ibn Zayd all said,

﴿وَمِمَّا كُنَّا﴾

﴿*Dihāq*﴾ "This means completely filled."^[4] Then Allāh says,

﴿لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَابًا﴾

﴿No *Laghw* shall they hear therein, nor lying;﴾

This is similar to Allāh's statement,

﴿لَا تَلْوُ فِيهَا وَلَا تُلَيِّسُ﴾

﴿Free from any *Laghw*, and free from sin.﴾ (52:23)

meaning, there will not be any vain, worthless speech therein, nor any sinful lying. Rather, it will be the abode of peace, and everything that is in it will be free of any shortcomings. Allāh then says,

﴿جَزَاءً مِّن رَّبِّكَ عَلَّةً حَسَابًا﴾

﴿Rewarded from your Lord with a sufficient gift.﴾

meaning, 'this that We have mentioned to you is what Allāh will reward them with, and they will be given it by His favor and from Him. It will be a kindness, mercy, gift, and recompense from Him. It will be sufficient, suitable, comprehensive and abundant.' The Arabs say, "He gave me and he sufficed me." This means that he sufficiently provided for me." From this comes the saying, "Allāh is sufficient for me."

[1] Aṭ-Ṭabari 24:170, and *Ad-Durr Al-Manthūr* 8:398.

[2] See volume nine, the *Tafsir* of *Sūrat Al-Wāqī'ah* (56:37).

[3] Aṭ-Ṭabari 24:173.

[4] Aṭ-Ṭabari 24:172.

«With Whom they cannot dare to speak.» meaning, no one is able to begin addressing Him except by His permission. This is as Allāh says,

﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾

«Who is he that can intercede with Him except with His permission?» (2:255)

It is also similar to His statement,

﴿يَوْمَ يَأْتِ لَا تَكَلِّمُنَّ نَفْسٌ إِلَّا بِإِذْنِهِ﴾

«On the Day when it comes, no person shall speak except by His leave.» (11:105)

﴿يَوْمَ يَمُوتُ الرُّوحُ وَاللَّيْلَةُ سَوًّا لَا يَتَكَلَّمُونَ﴾

«The Day that Ar-Rūḥ and the angels will stand forth in rows, they will not speak» (78:38)

The word *Rūḥ* here is referring to the angel Jibrīl. This has been said by Ash-Sha'bi, Sa'īd bin Jubayr and Aḍ-Ḍaḥḥāk.^[1] This is as Allāh says,

﴿تَنْزِيلُ الرُّوحِ الْأَمِينِ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنْذِرِينَ﴾

«Which the trustworthy Rūḥ has brought down. Upon your heart that you may be of the warners.» (26:193-194)

Muqātil bin Hayyān said, «The Rūḥ is the noblest of the angels, the closest of them to the Lord, and the one who delivers the revelation.»^[2]

Allāh said;

﴿إِلَّا مَنْ أَمَرَ لَهُ الرَّحْمَنُ﴾

«except him whom Ar-Raḥmān allows,» This is similar to Allāh's statement,

﴿يَوْمَ يَأْتِ لَا تَكَلِّمُنَّ نَفْسٌ إِلَّا بِإِذْنِهِ﴾

«On the Day when it comes, no person shall speak except by His leave.» (11:105)

This is similar to what has been confirmed in the *Ṣaḥīḥ*, that

[1] At-Ṭabari 24:176, and Al-Qurṭubī 19:186.

[2] Ad-Durr Al-Manthūr 8:400.

the Prophet ﷺ said,

«وَلَا يَتَكَلَّمُ يَوْمَئِذٍ إِلَّا الرُّسُلُ»

«And none will speak on that Day except the Messengers.»^[1]

Allāh said,

﴿وَقَالَ صَوَابًا﴾

«and he will speak what is right.» meaning, the truth. And from the truth is the fact that there is no god worthy of worship except Allāh. This is as Abu Ṣāliḥ and 'Ikrimah both said.^[2] In reference to Allāh's statement,

﴿ذَلِكَ الْيَوْمَ الْحَقُّ﴾

«That is the True Day.»

meaning, it will come to pass and there is no avoiding it.

﴿فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ مَخْلَبًا﴾

«So, whosoever wills, let him seek a place with His Lord!»

meaning, a place of return, a path that leads to Him, and a way that he may pass by to get to Him.

The Day of Judgement is Near

Allāh said,

﴿إِنَّا أَنْذَرْنَكُمْ عَذَابًا قَرِيبًا﴾

«Verily, We have warned you of a near torment»

meaning, the Day of Judgement. It is mentioned here to emphasize the fact that its occurrence has become close, because everything that is coming will certainly come to pass.

﴿يَوْمَ يَنْظُرُ الْمَرْءُ مَا هَدَتْ يَدَا﴾

«the Day when man will see that which his hands have sent forth,»

meaning, all of his deeds will be presented to him – the good and bad, and the old and new. This is similar to Allāh's statement,

^[1] Fath Al-Bāri 13:430.

^[2] At-Ṭabari 24:178.

﴿وَوَجَدُوا مَا عَمِلُوا حَاضِرًا﴾

«And they will find all that they did, placed before them.»
(18:49)

It is also similar to His statement,

﴿يَوْمَ الْإِنسُ يَتَّبِعُهُمُ بَئْسَ الْقُدَمُ وَالْأَثَرُ﴾

«On that Day man will be informed of what he sent forward,
and what he left behind.» (75:13)

Then Allāh says,

﴿وَيَقُولُ الْكَافِرُ يٰغِيٓثِي كُنْ رَبَّائِي﴾

«and the disbeliever will say: "Woe to me! Would that I were
dust!"»

meaning, the disbeliever on that Day will wish that he had only been dust in the worldly life. He will wish that he had not been created and that he had never come into existence. This will be when he sees the torment of Allāh and he looks at his wicked deeds that will be written down against him by the noble righteous scribes among angels. It has been said that he will only wish for that when Allāh passes judgement between all of the animals that were in the worldly life. He will rectify matters between them with His just wisdom that does not wrong anyone. Even the hornless sheep will be allowed to avenge itself against the sheep with horns. Then, when the judgement between them is finished, He (Allāh) will say to them (the animals), "Be dust." So they will all become dust. Upon witnessing this the disbeliever will say,

﴿يٰغِيٓثِي كُنْ رَبَّائِي﴾

«Would that I were dust!» meaning, 'I wish I was an animal so that I would be returned to dust.' Something of similar meaning to this has been reported in the well-known *Ḥadīth* about the *Ṣūr*. There are also narrations recorded from Abu Hurayrah, 'Abdullāh bin 'Amr, and others concerning this.

This is the end of the *Tafsīr* of *Sūrat An-Naba'*. And all praise and thanks are due to Allāh. He is the Giver of success and protection from error.

The Tafsīr of Sūrat An-Nāzi'āt (Chapter - 79)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿وَالْشَّيْطَانُ نَسَآءٌ ۝۱﴾ وَالشَّيْطَانُ سَبَآءٌ ۝۲ ﴿وَالشَّيْطَانُ سَبَآءٌ ۝۳﴾ وَالشَّيْطَانُ سَبَآءٌ ۝۴
 ﴿وَالشَّيْطَانُ سَبَآءٌ ۝۵﴾ وَالشَّيْطَانُ سَبَآءٌ ۝۶ ﴿وَالشَّيْطَانُ سَبَآءٌ ۝۷﴾ وَالشَّيْطَانُ سَبَآءٌ ۝۸
 ﴿وَالشَّيْطَانُ سَبَآءٌ ۝۹﴾ وَالشَّيْطَانُ سَبَآءٌ ۝۱۰ ﴿وَالشَّيْطَانُ سَبَآءٌ ۝۱۱﴾ وَالشَّيْطَانُ سَبَآءٌ ۝۱۲
 ﴿وَالشَّيْطَانُ سَبَآءٌ ۝۱۳﴾ وَالشَّيْطَانُ سَبَآءٌ ۝۱۴ ﴿وَالشَّيْطَانُ سَبَآءٌ ۝۱۵﴾ وَالشَّيْطَانُ سَبَآءٌ ۝۱۶
 ﴿وَالشَّيْطَانُ سَبَآءٌ ۝۱۷﴾ وَالشَّيْطَانُ سَبَآءٌ ۝۱۸ ﴿وَالشَّيْطَانُ سَبَآءٌ ۝۱۹﴾ وَالشَّيْطَانُ سَبَآءٌ ۝۲۰

- ﴿1. By those who pull out, drowning.﴾
- ﴿2. By those who free briskly.﴾
- ﴿3. And by the swimmers, swimming.﴾
- ﴿4. And by the racers, racing.﴾
- ﴿5. And by those who arrange affairs.﴾
- ﴿6. On the Day the Rājifah shakes,﴾
- ﴿7. Followed by the Rādifah.﴾
- ﴿8. Hearts that Day will tremble.﴾
- ﴿9. Their vision humiliated.﴾
- ﴿10. They say: "Shall we indeed be brought back from Al-Hāfirah?"﴾
- ﴿11. "Even after we are bones Nakhirah?"﴾
- ﴿12. They say: "It would in that case, be a return with loss!"﴾
- ﴿13. But it will be only a single Zajrah.﴾
- ﴿14. When behold, they are at As-Sāhirah.﴾

Swearing by Five Characteristics that the Day of Judgement will occur

Ibn Mas'ud, Ibn 'Abbās, Masrūq, Sa'īd bin Jubayr, Abu Šālih, Abu Aḍ-Ḍuḥā and As-Suddi all said,

﴿وَالَّذِينَ عَمِلُوا﴾

«By those who pull out, drowning.» "These are the angels who remove the souls from the Children of Ādam."^[1]

Among them are those whose souls are removed by the angels with difficulty, as if he is being drowned during its removal. There are those people whose souls the angels remove with ease, as if they were unraveling him (i.e., his soul from him) due to their briskness. This is the meaning of Allāh's statement,

﴿وَالَّذِينَ تَنَازَعُوا﴾

«By those who free briskly.» This has been mentioned by Ibn 'Abbās.^[2] In reference to Allāh's statement,

﴿وَالَّذِينَ سَبَّحُوا﴾

«And by the swimmers, swimming.» Ibn Mas'ud said, "They are the angels."^[3] Similar statements have been reported from 'Alī, Mujāhid, Sa'īd bin Jubayr, and Abu Šālih.^[4] Concerning Allāh's statement,

﴿وَالَّذِينَ سَبَّحُوا﴾

«And by the racers, racing.» It has been narrated from 'Alī, Masrūq, Mujāhid, Abu Šālih, and Al-Ḥasan Al-Baṣri that this means the angels.^[5] Then Allāh says,

﴿وَالَّذِينَ أَمْرُهُمْ﴾

«And by those who arrange affairs.»

[1] Aṭ-Ṭabari 24:185, Al-Qurṭubi 19:190, and Ad-Durr Al-Manthūr 8:404.

[2] Aṭ-Ṭabari 24:178.

[3] Ad-Durr Al-Manthūr 8:404.

[4] Aṭ-Ṭabari 24:190, and Al-Qurṭubi 19:193.

[5] Al-Qurṭubi 19:93, and Ad-Durr Al-Manthūr 8:404.

'Ali, Mujāhid, 'Atā', Abu Ṣāliḥ, Al-Ḥasan, Qatādah, Ar-Rabī' bin Anas, and As-Suddi all said, "They are the angels."^[1] Al-Ḥasan added, "They control the affairs from the heaven to the earth, meaning by the command of their Lord, the Mighty and Majestic."

The Description of the Day of Judgement, the People, and what They will say

Then Allāh says,

﴿يَوْمَ تَرُفُّ الرَّافِفَةُ ۖ تَتَّبِعُهَا الرَّاوِفَةُ ۚ﴾

﴿On the Day the Rājifah shakes, followed by the Rādifah.﴾

Ibn 'Abbās said, "These are the two blasts (of the Trumpet) – the first and the second."^[2] Mujāhid, Al-Ḥasan, Qatādah, Aḍ-Ḍaḥḥāk and others have made similar statements.^[3] It has been reported from Mujāhid that he said, "In reference to the first, it is the statement of Allāh,

﴿يَوْمَ تَرُفُّ الرَّافِفَةُ﴾

﴿On the Day the Rājifah shakes.﴾ This is similar to Allāh's statement,

﴿يَوْمَ تَرُفُّ الْأَرْضُ وَالْجِبَالُ﴾

﴿On the Day the earth and the mountains shake.﴾ (73:14)

The second is Ar-Rādifah, and it is like the Allāh's statement,

﴿وَرُفَّتِ الْأَرْضُ وَغُبَّتِ الْوُجُوهُ ۚ﴾

﴿And the earth and mountains shall be removed from their places, and crushed with a single crushing.﴾ (69:14)^[4]

Concerning Allāh's statement,

﴿قُلُوبٌ يَوْمَئِذٍ زَلِيلَةٌ﴾

﴿Hearts that Day will tremble.﴾ Ibn 'Abbās said, "This means

^[1] Aṭ-Ṭabari 24:190, Al-Qurṭubi 19:194, and Ad-Durr Al-Manthūr 8:403-405.

^[2] Aṭ-Ṭabari 24:191.

^[3] Aṭ-Ṭabari 24:191, 192.

^[4] Aṭ-Ṭabari 24:192.

afraid."^[1] Mujāhid and Qatādah also said this.^[2]

﴿أَسْمَرُهَا غَشِيمَةٌ﴾

﴿Their vision humiliated.﴾ meaning, the eyes of the people. It means that the eyes will be lowly and disgraced from what they will witness of terrors. Allāh then says,

﴿يَقُولُونَ لَوْ أَنَّا لَنَرُدُّوهُنَّ فِي الْآفَاقِ﴾

﴿They say: "Shall we indeed be brought back from Al-Hāfirah?"﴾

meaning, the idolators of the Quraysh and whoever rejects the Hereafter as they did. They consider the occurrence of the resurrection after being placed in Al-Hāfirah – which are the graves – as something farfetched. This has been said by Mujāhid.^[3] They feel that this is something impossible after the destruction of their physical bodies and the disintegration of their bones and their decaying. Thus, Allāh says,

﴿لَوْ أَنَّا كُنَّا عِظًا نَخِيرُهُ﴾

﴿Even after we are bones Nakhirah?﴾ It has also been recited:

(نَاخِرَةٌ)

(Nākhirah)

Ibn 'Abbās, Mujāhid and Qatādah, all said, "This means decayed."^[4] Ibn 'Abbās said, "It is the bone when it has decayed and air enters into it." Concerning their saying,

﴿بَلَّكَ إِذَا كَرَّ غَايِرَةٌ﴾

﴿It would in that case be a return with loss.﴾ (79:12)

Muḥammad bin Ka'b said that the Quraysh said, "If Allāh brings us back to life after we die, then surely we will be losers."^[5] Allāh then says,

﴿إِنَّمَا مِنْ رِجْزَةٍ دُنِيَّةٍ ﴿١٣﴾ فَإِذَا هُمْ بِالنَّاهِرَةِ﴾

[1] At-Tabari 24:193.

[2] At-Tabari 24:193, Al-Baghawi 4:443.

[3] At-Tabari 24:195.

[4] At-Tabari 24:195.

[5] Al-Qurtubi 19:198.

﴿But it will be only a single Zajrah. When behold, they are at As-Sāhirah.﴾

meaning, this is a matter that is from Allāh that will not occur twice, nor will there be any opportunity to affirm it or verify it. The people will be standing and looking. This will be when Allāh commands the angel Isrāfīl to blow into the Sūr, which will be the blowing of the resurrection. At that time the first people and the last people will all be standing before their Lord looking. This is as Allāh says,

﴿يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَقُولُونَ إِن لَّبِثْنَا إِلَّا نَحْنُ﴾

﴿On the Day when He will call you, and you will answer with His praise and obedience, and you will think that you have stayed but a little while!﴾ (17:52)

Allāh has also said,

﴿وَمَا أَمْرُنَا إِلَّا وَجِدَةٌ كَلَفِ بِالنَّظَرِ﴾

﴿And our commandment is but one as the twinkling of an eye.﴾ (54:50)

Allāh also says,

﴿وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَفِ بِالنَّظَرِ أَوْ هُوَ أَقْرَبُ﴾

﴿And the matter of the Hour is not but as a twinkling of the eye, or even nearer.﴾ (16:77)

Allāh then says,

﴿إِنَّا هُمْ بِالنَّازِعَاتِ﴾

﴿When behold, they are at As-Sāhirah.﴾ Ibn 'Abbās said, "As-Sāhirah means the entire earth."^[1] Sa'īd bin Jubayr, Qatādah and Abu Šālīh have all said this as well. Tkrimah, Al-Hasan, Aḍ-Ḍaḥḥāk, and Ibn Zayd have all said, "As-Sāhirah means the face of the earth."^[2] Mujāhid said, "They will be at its (the earth's) lowest part, and they will be brought out to highest part." Then he said, "As-Sāhirah is a level place."^[3]

Ar-Rabī' bin Anas said,

[1] Aṭ-Ṭabari 24:198.

[2] Aṭ-Ṭabari 24:198.

[3] Aṭ-Ṭabari 24:198, and Ad-Durr Al-Manthūr 8:408.

﴿وَإِذَا هُمْ بِالسَّاهِرَةِ﴾

«When behold, they are at As-Sāhirah.»

“Allāh says,

﴿يَوْمَ تَبْدُلُ الْأَرْضُ عِبْرَ الْأَرْضِ وَالسَّمَاءُ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ﴾

«On the Day when the earth will be changed to another earth and so will be the heavens, and they will appear before Allāh, the One, the Irresistible.» (14:48)

and He says,

﴿وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا ۖ فَيَذَرُهَا قَاعًا صَفْصَفًا ۖ لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا ۗ﴾

«And they ask you concerning the mountains: say, “My Lord will blast them and scatter them as particles of dust. Then He shall leave them as a level smooth plain. You will see therein nothing crooked or curved.» (20:105-107)

and Allāh says,

﴿وَيَوْمَ نُسِفُ الْجِبَالَ وَنَرَى الْأَرْضَ بَارِزَةً﴾

«And the Day We shall cause the mountains to pass away, and you will see the earth as a leveled plain.» (18:47)

and the earth will be brought forth which will have mountains upon it, and it will not be considered from this earth (of this life). It will be an earth that no sin will be performed on it, nor will any blood be shed upon it.”

﴿قُلْ أَتَأْتُونَكَ حَدِيثَ مُوسَى ۖ إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْقَدِيمِ طُوًى ۚ أَتَقَب ۚ إِنْ يَذُوقَ إِشْقًا مِمَّنْ ۚ قُلْ هَلْ أَتَىكَ الْكُرْبَىٰ ۖ فَتَتَنَسَّوْا ۚ فَاذْكُرْهُ الْآيَةَ الْكُبْرَىٰ ۚ فَكَلْبًا وَمَعْنَى ۚ ثُمَّ أَذْهَبَ بِشَيْءٍ ۚ فَخَسِرَ فَكَادَىٰ ۚ فَقَالَ أَنَا رَبُّكُمُ الْأَكْبَرُ ۚ فَأَعْلَنَ اللَّهُ لِكُلِّ الْآخِرَةِ وَالْأُولَىٰ ۚ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّمَنْ يَتَنَبَّه ۚ﴾

«15. Has there come to you the story of Mūsā?»

«16. When his Lord called him in the holy valley of Tuwā,»

«17. Go to Fir'aun; verily, he has transgressed all bounds.»

«18. And say to him: “Would you purify yourself?”»

«19. “And that I guide you to your Lord, so you should fear

Him?"»

«20. Then he showed him the great sign.»

«21. But he denied and disobeyed.»

«22. Then he turned back, striving.»

«23. So he gathered and called out,»

«24. Saying : "I am your lord, most high."»

«25. So Allāh seized him with punishing example for the Hereafter and the first (life).»

«26. In this is a lesson for whoever fears.»

Mentioning the Story of Mūsā and that it is a Lesson for Those Who fear

Allāh informs His Messenger Muḥammad ﷺ about His Messenger Mūsā. He mentions that he sent Mūsā to Fir'awn and He aided him with miracles. Yet, even after this, Fir'awn continued in his disbelief and transgression until Allāh seized him with a mighty and powerful punishment. Thus is the punishment of whoever opposes you (Muḥammad ﷺ) and rejects that which you have been sent with. This is why Allāh says at the end of the story,

﴿إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّمَن يَخْشَى﴾

«In this is a Lesson for whoever fears.»

Allāh begins by saying,

﴿قُلْ أَتَأْتُونَكَ حَدِيثَ مُوسَى﴾

«Has there come to you the story of Mūsā?»

meaning, have you heard of his story?

﴿إِذْ نَادَاهُ رَبُّهُ﴾

«When his Lord called him» meaning, He called out speaking to him.

﴿وَالْوَادِ الْقَدَسِ﴾

«in the holy valley» meaning purified

﴿تَوْرَى﴾

«Tuwā» According to what is correct, it is the name of a valley,

as preceded in *Sūrah Ṭa Ha*. So, He said to him:

﴿اذهبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ لَمِنَ الظَّالِمِينَ﴾

﴿Go to Fir'aun; verily, he has transgressed all bounds.﴾

meaning, he has become haughty, rebellious and arrogant.

﴿قُلْ مَرَّ لَكَ إِلَٰهٌ أَن تَزْكِيَ﴾

﴿And say to him: "Would you purify yourself?"﴾

meaning, say to him, "Will you respond to the path and way that will purify you?" This means, 'will you submit (accept Islām) and be obedient?'

﴿وَأُغِيذَكَ إِلَىٰ رَبِّكَ﴾

﴿And that I guide to your Lord,﴾ meaning, 'I will guide you to the worship of your Lord.'

﴿فَتَقَنَّنْ﴾

﴿so that you fear﴾ meaning, 'so that your heart will become humble, obedient, and submissive to Him after it was hard, evil, and far away from goodness.'

﴿فَأَرَاهُ الْآيَةَ الْكُبْرَىٰ﴾

﴿Then he showed him the great sign.﴾ This means that Mūsā showed him – along with this truthful call – a strong evidence and a clear proof of the truthfulness of what he had come up with from Allāh.

﴿فَكَذَّبَ وَعَصَىٰ﴾

﴿But he denied and disobeyed.﴾ meaning, he (Fir'aun) rejected the truth and opposed what Mūsā commanded him with of obedience. So what happened with him was that his heart disbelieved, and Mūsā (i.e., his call) could not internally or externally affect it. Along with this, his knowledge that what Mūsā had come to him with was the truth, did not necessitate his being a believer in it. This is because recognition is the knowledge of the heart, and faith is its action. And it (faith) is to comply with the truth and submit to it.

Concerning Allāh's statement,

﴿فَمِمَّا فَتَنَّا﴾

«Then he turned back, striving.» meaning, in responding to the truth with falsehood. This was by his gathering the group of magicians in order to confront that which Mūsā had come up with of spectacular miracles.

﴿فَمَعَرَ فَادَنَ﴾

«So he gathered (his people) and called out» meaning, among his people.

﴿فَقَالَ إِنَّا رَبُّكَ الْأَعْلَى﴾

«Saying; I am your lord, most high.»

Ibn 'Abbās and Mujāhid both said, "This is the word which Fir'awn said after he said,

﴿مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي﴾

«I have not known of any other god for you all other than me» for the past forty years.'^[1] Allāh then says,

﴿فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرِ وَالْأُولَى﴾

«So Allāh seized him with a punishing example for the Hereafter and the first (life).»

meaning, Allāh avenged Himself against him with a severe vengeance, and He made an example and admonition of him for those rebellious people in the world who are like him.

﴿وَيَوْمَ الْآخِرَةِ يَكُونُ بِئْسَ الْإِنْعَادُ﴾

«And on the Day of Resurrection, evil indeed is the gift gifted [i.e., the curse (in this world) pursued by another curse (in this world) pursued by another curse (in the Hereafter)].» (11:99)

This is as Allāh says,

﴿وَجَعَلْنَاهُمْ آيَةً يَكُونُ إِلَى الْكَافِرِ ذِمَّةٌ يُبْذَرُونَ﴾

«And We made them leaders inviting to the Fire: and on the Day of Resurrection, they will not be helped.» (28:41)

Allāh said;

﴿إِنَّ فِي ذَلِكَ لَآيَةً لِّمَنْ يَشَاءُ﴾

^[1] Al-Qurtubi 19:202.

سُورَةُ الْاَنْكَافِ

٥٨٤

الْاَنْكَافِ

اِذْ نَادَتْ رَبُّهَا وَالْوَالِدَيْنِ سَافِرِيْنَ ﴿١﴾ اَذْهَبْ اِلَى فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٢﴾ فَقُلْ هَلْ لَكَ اِلَّا اَنْ تَرْكِبَ ۖ وَاهْدِيْكَ اِلَى رِبِّكَ فَتَخْشَىٰ ﴿٣﴾ فَارْتُدَّ اِلَيْهِ الْكِبْرَىٰ ﴿٤﴾ فَكَذَّبَ وَعَصَىٰ ﴿٥﴾ ثُمَّ اَدْبَرَ تَسْوَىٰ ﴿٦﴾ فَحَسَرَ فَتَادَىٰ ﴿٧﴾ فَقَالَ اَنَارُكُمْ الْاَعْلَىٰ ﴿٨﴾ فَاَخَذَهُ اللّٰهُ تَكَالُ الْاَخْوَرِ ﴿٩﴾ وَنَادَىٰ اِبْنِيْ ذٰلِكَ لَعِبْرَةً لِّمَنْ يَخْشَىٰ ﴿١٠﴾ اَنْتُمْ اَشَدُّ خَلْقًا اِذَا تَشَاءْتُمْ ﴿١١﴾ رَفَعْتُمْ سَمَكُهَا مَوْتُهَا ﴿١٢﴾ وَاَعْطَشْتُمْ نَهْرًا مَّا رَفَعْتُمْ مَوْتُهَا ﴿١٣﴾ وَاَخْرَجْتُمْ مِّنْهَا مَاءً وَامْرًا عَنْهَا ﴿١٤﴾ وَالْجِبَالُ اَرْسُهَا ﴿١٥﴾ مِّنْهَا لَكُم مِّنْكُمْ ﴿١٦﴾ وَاِذَا جَاءَتْهَا لَظْمَةٌ اَلْكِبْرَىٰ ﴿١٧﴾ يَوْمَ يَدْعُ الْاِنْسَانُ مَاسِعِيْ ﴿١٨﴾ وَيُرْوَدُّ الْجَحِيْمُ ﴿١٩﴾ لِمَنْ رَّىٰ ﴿٢٠﴾ فَاَمَّا مَنْ طَغَىٰ ﴿٢١﴾ وَآثَرَ الْجَبَّةَ الدُّنْيَا ﴿٢٢﴾ اِنَّ الْجَحِيْمَ هِيَ الْمَأْوَىٰ ﴿٢٣﴾ وَاَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ﴿٢٤﴾ اِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ﴿٢٥﴾ يَسْتَلُوْكَ عَنِ السَّاعَةِ اَبَانَ مَرْسَهَا ﴿٢٦﴾ فَيَمْنُ اَنْتَ مِنْ ذِكْرِهَا ﴿٢٧﴾ اِلَى رَّبِّكَ مُنْتَهَىٰ ﴿٢٨﴾ اِنَّمَا اَنْتَ مُنْذِرٌ مِّنْ يَّخْشَاهَا ﴿٢٩﴾ كَانَتْهُمْ يَوْمَ يُرْوَدُّوا اِلَى الْحَبِيْمَةِ اَوْصَحَهَا ﴿٣٠﴾

سُورَةُ الْاَنْكَافِ

﴿In this is a lesson for whoever fears.﴾

﴿اَنْتُمْ اَشَدُّ خَلْقًا اِذَا تَشَاءْتُمْ ﴿١١﴾ رَفَعْتُمْ سَمَكُهَا مَوْتُهَا ﴿١٢﴾ وَاَعْطَشْتُمْ نَهْرًا مَّا رَفَعْتُمْ مَوْتُهَا ﴿١٣﴾ وَاَخْرَجْتُمْ مِّنْهَا مَاءً وَامْرًا عَنْهَا ﴿١٤﴾ وَالْجِبَالُ اَرْسُهَا ﴿١٥﴾ مِّنْهَا لَكُم مِّنْكُمْ ﴿١٦﴾ وَاِذَا جَاءَتْهَا لَظْمَةٌ اَلْكِبْرَىٰ ﴿١٧﴾ يَوْمَ يَدْعُ الْاِنْسَانُ مَاسِعِيْ ﴿١٨﴾ وَيُرْوَدُّ الْجَحِيْمُ ﴿١٩﴾ لِمَنْ رَّىٰ ﴿٢٠﴾ فَاَمَّا مَنْ طَغَىٰ ﴿٢١﴾ وَآثَرَ الْجَبَّةَ الدُّنْيَا ﴿٢٢﴾ اِنَّ الْجَحِيْمَ هِيَ الْمَأْوَىٰ ﴿٢٣﴾ وَاَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ﴿٢٤﴾ اِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ﴿٢٥﴾ يَسْتَلُوْكَ عَنِ السَّاعَةِ اَبَانَ مَرْسَهَا ﴿٢٦﴾ فَيَمْنُ اَنْتَ مِنْ ذِكْرِهَا ﴿٢٧﴾ اِلَى رَّبِّكَ مُنْتَهَىٰ ﴿٢٨﴾ اِنَّمَا اَنْتَ مُنْذِرٌ مِّنْ يَّخْشَاهَا ﴿٢٩﴾ كَانَتْهُمْ يَوْمَ يُرْوَدُّوا اِلَى الْحَبِيْمَةِ اَوْصَحَهَا ﴿٣٠﴾

﴿27. Are you more difficult to create or is the heaven that He constructed?﴾

﴿28. He raised its height, and has perfected it.﴾

﴿29. Its night He covers and He brings out its forenoon.﴾

﴿30. And after that He spread the earth,﴾

﴿31. And brought forth therefrom its water and its pasture.﴾

﴿32. And the mountains He has fixed firmly,﴾

﴿33. As provision and benefit for you and your cattle.﴾

Creating the Heavens and the Earth is more difficult than repeating Creation

in refutation of the claim rejecting resurrection due to the renewal of creation after its original state, Allāh says;

﴿اَنْتُمْ﴾

﴿Are you﴾ 'O people'

﴿اَشَدُّ خَلْقًا اِذَا تَشَاءْتُمْ﴾

﴿more difficult to create or is the heaven...?﴾

meaning, 'rather the heaven is more difficult to create than

you.' As Allah said;

﴿يَوْمَ لَا يُغْنِي عَنْكَ كِبَاؤُكَ وَلَا حِسَابُكَ﴾

«the creation of the heavens and the earth is greater than the creation of mankind;» (40:57)

And His saying;

﴿يَوْمَ لَا يُغْنِي عَنْكَ كِبَاؤُكَ وَلَا حِسَابُكَ﴾

«Is not the One Who created the heavens and the earth, capable of creating the similar to them. Yes, indeed! He is the Supreme Creator, the All-Knowing.» (36:81)

Then Allah says,

﴿فَإِذَا﴾

«He constructed» He explains this by His statement,

﴿فَإِذَا﴾

«He raised its height, and has perfected it.»

meaning, He made it a lofty structure, vast in its space, with equal sides, and adorned with stars at night and in the darkness. Then Allah says,

﴿فَإِذَا﴾

«His night He covers and He brings out its forenoon.»

meaning, He made its night dark and extremely black, and its day bright, luminous, shining and clear. Ibn 'Abbas said, "He did *Aghdashah* of its night means that He made it dark."¹¹ Mujahid, 'Ikrimah, Sa'id bin Jubayr and a large group have said this as well.¹² In reference to Allah's statement,

﴿فَإِذَا﴾

«And He brings out its forenoon.» meaning, He illuminated its day. Then Allah says,

﴿فَإِذَا﴾

[11] At-Tabari 24:206.

[12] At-Tabari 24:207, and Ad-Durr Al-Manthur 8:411.

﴿And after that He spread the earth,﴾ He explains this statement by the statement that follows it,

﴿أَنزَلَ مِنْهَا مَآئِدًا وَمَرْعًا﴾

﴿And brought forth therefrom its water and its pasture.﴾

It already has been mentioned previously in *Sūrat Hā Mīm As-Sajdah*^[1] that the earth was created before the heaven was created, but it was only spread out after the creation of the heaven. This means that He brought out what was in it with a forceful action. This is the meaning of what was said by Ibn 'Abbās and others, and it was the explanation preferred by Ibn Jarīr.^[2]

In reference to the statement of Allāh,

﴿وَالْجِبَالِ أَوَّاهًا مُّثَبَّاتًا﴾

﴿And the mountains He has fixed firmly,﴾ meaning, He settled them, made them firm, and established them in their places. And He is the Most Wise, the All-Knowing. He is Most Kind to His creation, Most Merciful.

Allāh then says,

﴿لَكُمْ فِيهَا رِزْقٌ وَسَعَةٌ﴾

﴿As provision and benefit for you and your cattle.﴾

meaning, He spread out the earth, caused its springs to gush forth, brought forth its hidden benefits, caused its rivers to flow, and caused its vegetation, trees, and fruits to grow. He also made its mountains firm so that it (the earth) would be calmly settled with its dwellers, and He stabilized its dwelling places. All of this is a means of beneficial enjoyment for His creatures (mankind) providing them of what cattle they need, which they eat and ride upon. He has granted them these beneficial things for the period that they need them, in this worldly abode, until the end of time and the expiration of this life.

﴿إِنَّا جَاءْنَا بِالْحَقِّ الْكَبِيرِ﴾ ﴿يَوْمَ يُدْعَى الْإِنْسَانُ مَا سَعَى﴾ ﴿وَوُضِعَ الْجَنَّةُ لِمَن بَرَّ﴾ ﴿لَمَّا سَأَلَ لِقَاءَ رَبِّهِ﴾ ﴿وَلَمْ يَكُن لِّهٖ لِقَآءُ رَبِّهِ﴾ ﴿وَلَمَّا سَأَلَ عَنْ مَّكَامٍ رَّبِّهِ﴾ ﴿وَلَمْ يَكُن لِّهٖ مَّكَامٌ رَّبِّهِ﴾

^[1] See volume eight, the *Tafsir* of *Sūrah Fuṣṣilat* (41:9-12).

^[2] Aṭ-Ṭabari 24:208.

أَنفَسَ عَنِ الْمُؤْمِنِ ﴿٣٤﴾ فَإِنَّ الْمُنَّةَ هِيَ الْآثَرُ ﴿٣٥﴾ يَتَذَكَّرُكَ عَنِ الْإِسْقَافِ لَبَّانَ مُرْسِنَهَا ﴿٣٦﴾ يَوْمَ أَنْ يَمُنَ
 ذِكْرُهَا ﴿٣٧﴾ إِنْ رَكَّكَ شَتْنَهَا ﴿٣٨﴾ إِنَّمَا أَنْتَ مُنذِرٌ مَنِ بَعَثْنَاهَا ﴿٣٩﴾ كَانَتْ يَوْمَ يَوْمِهَا لَا يَجْتَنِيهَا إِلَّا
 عِيبَةٌ أَوْ كُفْرَةٌ ﴿٤٠﴾

﴿34. But when there comes the Greatest Catastrophe﴾

﴿35. The Day when man shall remember what he strove for.﴾

﴿36. And Hell shall be made apparent for whoever sees.﴾

﴿37. Then for him who transgressed﴾

﴿38. And preferred the life of this world,﴾

﴿39. Verily, his abode will be the Hell;﴾

﴿40. But as for him who feared standing before his Lord, and forbade himself from desire.﴾

﴿41. Verily, Paradise will be his abode.﴾

﴿42. They ask you about the Hour - when will be its appointed time?﴾

﴿43. What do you have to mention of it.﴾

﴿44. To your Lord it is limited.﴾

﴿45. You are only a warner for those who fear it,﴾

﴿46. The Day they see it (it will be) as if they had not tarried (in this world) except an ('Ashiyyah) afternoon or its (Duhā) morning.﴾

The Day of Judgement, its Pleasures and Hell, and that its Time is not known

Allāh says,

﴿وَإِذَا جَاءَتِ الْفَلَكَةُ الْكُبْرَىٰ﴾

﴿But when there comes the Great Catastrophe﴾

This refers to the Day of Judgement. This has been said by Ibn 'Abbās.^[1] It has been called this because it will overcome every matter. It will be frightful and horrifying. As Allāh says,

﴿وَأَكْثَرُهُ أَذًى وَآسَرًا﴾

﴿And the Hour will be more grievous and more bitter.﴾

^[1] Aṭ-Ṭabari 24:211.

(54:46)

Then Allāh says,

﴿يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى﴾

﴿The Day when man shall remember what he strove for.﴾

meaning, at that time the Son of Ādam will reflect upon all of his deeds, both the good and the evil. This is as Allāh says,

﴿يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّهُ لَهُ الْذِكْرُ﴾

﴿On the Day will man remember, but how will that remembrance avail him?﴾ (89:23)

Then Allāh says,

﴿وَرَوَّى لِلْعَالَمِينَ لِمَنِ بَرَى﴾

﴿And Hell shall be made apparent for whoever sees.﴾

meaning, it will become apparent for the onlookers, so the people will see it with their own eyes.

﴿أَنَّا مِنَ الْغَالِبِينَ﴾

﴿Then for him who transgressed﴾ meaning, who rebels and behaves arrogantly.

﴿وَأَمَّا لِلدُّنْيَا﴾

﴿And preferred the life of this world,﴾ meaning, he gives it precedence over the matters of his religion and his Hereafter.

﴿إِنَّ لِلْآخِرَةِ فِي الْآخِرَةِ﴾

﴿Verily his abode will be the Hell;﴾ meaning, his final destination will be Hell, his food will be from the tree of *Zaqqūm*, and his drink will be from *Hamīm*.

﴿وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ﴾

﴿But as for him who feared standing before his Lord and forbade himself from desire.﴾

meaning, he fears the standing before Allāh, he fears Allāh's judgement of him, he prevents his soul from following its desires, and he compels it to obey its Master.

﴿إِنَّ لِلْآخِرَةِ فِي الْآخِرَةِ﴾

«Verily Paradise will be his abode.» meaning, his final abode, his destination, and his place of return will be the spacious Paradise. Then Allāh says,

﴿يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ۚ قُلْ إِنَّمَا أَدْرِكُهُنَّ بِبَصَرٍ وَإِنَّ سَاعَهُنَّ لَبِئْسَ الْمَرَّةُ﴾

«They ask you about the Hour - when will be its appointed time? What do you have to mention of it. To your Lord it is limited.»

meaning, its knowledge is not with you, nor with any creature. Rather the knowledge of it is with Allāh. He is the One Who knows the exact time of its occurrence.

﴿فَقُلْ فِي السَّعَاتِ وَالْأَزْمَانِ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً ۚ يَسْأَلُونَكَ كَأَنَّكُمْ خَوِضَةُ عَيْتٍ ۚ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ﴾

«Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden. They ask you as if you have a good knowledge of it. Say: "The knowledge thereof is with Allāh."» (7:187)

Allāh says here,

﴿إِلَىٰ رَبِّكَ مُنْتَهَاهَا ۚ﴾

«To your Lord it is limited.» Thus, when Jibrīl asked the Messenger of Allāh ﷺ about the time of the last Hour he said,

«مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ»

«The one questioned about it knows no more than the questioner.»^[1]

Allāh said,

﴿إِنَّمَا أَنْتَ مُنذِرٌ مَّنْ يَخْشَاهَا ۚ﴾

«You are only a warner for those who fear it,» meaning, 'I sent you to warn mankind and caution them to beware of the torment and punishment of Allāh. So whoever fears Allāh, fears standing before Him, and His threat, then he will follow you, and thus be successful and victorious. However, whoever denies you and opposes you, then he will only suffer loss and failure.' Allāh then says,

^[1] Fatḥ Al-Bārī 1:140.

﴿لَا يَذْكُرُونَ إِلَّا عِشَاءَ نَارِهَا﴾

«The Day they see it (it will be) as if they had not tarried (in this world) except an ('Ashiyyah) afternoon or its (Duhā) morning.»

meaning, when they stand up from their graves to go to the place of Gathering, they will feel that the period of the worldly life was short, it will seem to them that it was only the afternoon of one day. Juwaybir reported from Aḍ-Ḍaḥḥāk from Ibn 'Abbās:

﴿لَا يَذْكُرُونَ إِلَّا عِشَاءَ نَارِهَا﴾

«The Day they see it (it will be) as if they had not tarried (in this world) except an ('Ashiyyah) afternoon or its (Duhā) morning.»

"As for 'Ashiyyah, it is the time between noon until the setting of the sun.

﴿أَوْ صَبَاحَ﴾

«Or its (Duhā) morning» what is between sunrise and midday (noon).^[1] Qatādah said, "This refers to the time period of the worldly life in the eyes of the people when they see the Hereafter."

This is the end of the *Tafsīr* of *Sūrat An-Nāzi'āt*. And to Allāh belongs all praise and thanks.

[1] *Ad-Durr Al-Manthūr* 8:413.

The Tafsīr of Sūrah 'Abasa (Chapter - 80)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

عَسَىٰ وَرَوَّكَ ۖ أَنْ جَاءَهُ الْأَعْمَىٰ ۚ وَمَا يُدْرِيكَ لَعَلَّهِ بُرَىٰ ۚ أَرَأَيْتَ إِنْ كُنَّا نَحْنُ الْغَنَىٰ ۚ وَأَمَّا مَنْ جَاءَكَ يَسْعَىٰ ۚ وَهُوَ يَخْشَىٰ ۚ أَرَأَيْتَ إِنْ كُنَّا لَنَهْدِيهِ سُبُلًا ۚ وَلَهُنَّ أَمْوَالُهُنَّ كَلَالًا ۚ وَفِصَالًا ۚ تَنزِيلًا ۚ فَوَعَدْنَاهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۚ فَمَنْ كَانَ مِنَ الْقَائِلِينَ ۚ إِنَّ هَٰذَا إِلَّا نَارٌ ۚ فَاصْبِرْ ۚ إِنَّكَ مِنَ الْمُنْظَرِينَ ۚ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
In the Name of Allāh,
the Most Gracious, the
Most Merciful.

عَسَىٰ وَرَوَّكَ ۚ أَنْ جَاءَهُ الْأَعْمَىٰ ۚ وَمَا يُدْرِيكَ لَعَلَّهِ بُرَىٰ ۚ أَرَأَيْتَ إِنْ كُنَّا نَحْنُ الْغَنَىٰ ۚ وَأَمَّا مَنْ جَاءَكَ يَسْعَىٰ ۚ وَهُوَ يَخْشَىٰ ۚ أَرَأَيْتَ إِنْ كُنَّا لَنَهْدِيهِ سُبُلًا ۚ وَلَهُنَّ أَمْوَالُهُنَّ كَلَالًا ۚ وَفِصَالًا ۚ تَنزِيلًا ۚ فَوَعَدْنَاهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۚ فَمَنْ كَانَ مِنَ الْقَائِلِينَ ۚ إِنَّ هَٰذَا إِلَّا نَارٌ ۚ فَاصْبِرْ ۚ إِنَّكَ مِنَ الْمُنْظَرِينَ ۚ

1. He frowned and turned away. ۞
2. Because there came to him the blind man. ۞
3. And how can you know that he might become pure? ۞

44. Or he might receive admonition, and the admonition might profit him? ۞

45. As for him who thinks himself self-sufficient, ۞

46. To him you attend; ۞

- ﴿7. What does it matter to you if he will not become pure?﴾
 ﴿8. But as for him who came to you running,﴾
 ﴿9. And is afraid.﴾
 ﴿10. Of him you are neglectful and divert your attention to another.﴾
 ﴿11. Nay; indeed it is an admonition.﴾
 ﴿12. So, whoever wills, let him pay attention to Him (it).﴾
 ﴿13. In Records held in honor,﴾
 ﴿14. Exalted, purified.﴾
 ﴿15. In the hands of ambassadors (Safarah),﴾
 ﴿16. Honorable and obedient.﴾

The Prophet ﷺ being reprimanded because He frowned at a Weak Man

More than one of the scholars of *Tafsīr* mentioned that one day the Messenger of Allāh ﷺ was addressing one of the great leaders of the Quraysh while hoping that he would accept Islām. While he was speaking in direct conversation with him, Ibn Umm Maktūm came to him, and he was of those who had accepted Islām in its earliest days. He (Ibn Umm Maktūm) then began asking the Messenger of Allāh ﷺ about something, urgently beseeching him. The Prophet ﷺ hoped that the man would be guided, so he asked Ibn Umm Maktūm to wait for a moment so he could complete his conversation. He frowned in the face of Ibn Umm Maktūm and turned away from him in order to face the other man. Thus, Allāh revealed,

﴿عَسَىٰ وَرَأَيْكَ ۖ أَدْبَأُ الْأَعْمَىٰ ۚ وَمَا يَدْرِيكَ لَعَلَّهٗ يَبْرَأَ ۚ﴾

﴿He frowned and turned away. Because there came to him the blind man. And how can you know that he might become pure?﴾

meaning, he may attain purification and cleanliness in his soul.

﴿أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الْذِكْرُ ۚ﴾

﴿Or he might receive admonition, and the admonition might profit him?﴾

meaning, he may receive admonition and abstain from the forbidden.

﴿إِنَّمَا مَنِ اسْتَفْتَحْ ۖ فَكَيْفَ يُفْتَحُ﴾

﴿As for him who thinks himself self-sufficient. To him you attend;﴾

meaning, 'you face the rich person so that perhaps he may be guided.'

﴿وَمَا عَلَيْكَ أَلَّا يَزَكِّيَ﴾

﴿What does it matter to you if he will not become pure?﴾

meaning, 'you are not responsible for him if he does not attain purification.'

﴿وَأَمَّا مَن جَاءَكَ يَسْعًا ۖ وَوَرَوَّعًا﴾

﴿But as for him who came to you running. And is afraid.﴾

meaning, 'he is seeking you and he comes to you so that he may be guided by what you say to him.'

﴿فَكَفَّكَ عَنْهُ الْقَوْلَ﴾

﴿Of him you are neglectful and divert your attention to another.﴾

meaning, 'you are too busy.' Here Allāh commands His Messenger ﷺ to not single anyone out with the warning. Rather, he should equal warn the noble and the weak, the poor and the rich, the master and the slave, the men and the women, the young and the old. Then Allāh will guide whomever He chooses to a path that is straight. He has the profound wisdom and the decisive proof.

Abu Ya'la and Ibn Jarir both recorded from 'Ā'ishah that she said about,

﴿عَصَّ وَتَوَلَّى﴾

﴿He frowned and turned away.﴾ "This was revealed about Ibn Umm Maktūm, the blind man. He came to the Messenger of Allāh ﷺ and began saying, 'Guide me.' At the time the Messenger of Allāh ﷺ had a man with him who was one of the great leaders of the idolators. So the Prophet ﷺ turned away from him (Ibn Umm Maktūm) and faced the other man and said,

«أَتَرَى بِنَا أَقُولُ بَأْسًا؟»

«Do you think that there is a problem with what I am saying?»
The man said, "No!" So it was about this that

﴿مَسَّ وَوَلَّى﴾

«He frowned and turned away.»^[1]

At-Tirmirdhi recorded this *Hadith* but he did not mention that it was narrated by 'Ā'ishah.^[2] I say it is reported like this in *Al-Muwatta'*^[3] as well.

The Characteristics of the Qur'ān

Allāh says,

﴿لَا يَأْتِيَنَّكَ السَّخَرُ﴾

«Nay; indeed it is an admonition.» meaning, this *Sūrah*, or this advice in conveying knowledge equally among people, whether they are of noble or low class. Qatādah and As-Suddi both said,

﴿لَا يَأْتِيَنَّكَ السَّخَرُ﴾

«Nay; indeed it is an admonition.» "This means the Qur'ān."

﴿فَنَسِيَ مَا كُنَّ عَلَيْهِ﴾

«So, whoever wills, let him pay attention to Him (it).»

meaning, so whoever wills, he remembers Allāh in all of his affairs. The pronoun could also be understood to be referring to the revelation since the conversation is alluding to it.

Allāh said:

﴿يَوْمَ تُنْفَخُ السُّجُودُ﴾

«In Records held in honor, exalted, purified.»

meaning, this *Sūrah* or this admonition. Both meanings are connected to each other. Actually, all of the Qur'ān is in honored pages, meaning respected and revered.

﴿مَرْفُوعَةٍ﴾

[1] At-Tabari 24:217.

[2] *Tuhfat Al-Ahwadhi* 9:250.

[3] *Al-Muwatta'* 1:203.

«*exalted*» meaning, elevated in status.

﴿تَطَهَّرَ﴾

«*purified*» meaning, from impurity, additions and deficiency.
Concerning Allāh's statement,

﴿إِنِّي سَفَرٌ﴾

«*In the hands of ambassadors (Safarah).*»

Ibn 'Abbās, Mujāhid, Aḍ-Ḍaḥḥāk, and Ibn Zayd, all said, "These are the angels."^[1]

Al-Bukhārī said, "Safarah (ambassadors) refers to the angels. They travel around rectifying matters between themselves. The angels when they descend with the revelation of Allāh, bringing it like the ambassador who rectifies matters between people."^[2]

Allāh said,

﴿كَرِيمٌ مَّرْزُوقٌ﴾

«*Honorable and obedient.*» meaning, they are noble, handsome, and honorable in their creation. Their character and their deeds are righteous, pure and perfect. Here it should be noted that it is necessary for one who carries the Qur'ān (i.e., the angel) to be following righteousness and guidance.

Imām Aḥmad recorded from 'Ā'ishah that the Messenger of Allāh ﷺ said,

«الَّذِي يَفْرَأُ الْقُرْآنَ وَهُوَ مَاهِرٌ بِهِ، مَعَ الشَّفْعَةِ الْكَرَامِ الْبَرَّةِ، وَالَّذِي يَقْرَأُهُ وَهُوَ عَلَيْهِ شَاقٌّ، لَهُ أَجْرَانِ»

«He who recites the Qur'ān proficiently, will be with the noble, righteous, ambassador angels, and the one who recites it with difficulty will receive two rewards.»^[3]

This Ḥadīth was reported by the group.^[4]

[1] Aṭ-Ṭabari 24:221, and Ad-Durr Al-Manthūr 8:418.

[2] Faṭḥ Al-Bārī 8:561.

[3] Aḥmad 6:48.

[4] Faṭḥ Al-Bārī 8:560, Muslim 1:549, Abu Dāwūd 2:148, Tuḥfat Al-Aḥwadhī 8:215, An-Nasā'ī in Al-Kubrā 6:506, and Ibn Mājah 2:1242.

﴿قِيلَ الْإِنْسَانُ مَا أَكْفَرٌ ۚ﴾ مِنْ أَيْ تَوَدَّ عَلَقَهُ ۚ ﴿وَمِنْ ثَمَرَةٍ عَلَقَهُ ۚ﴾ قَدَّرَهُ ۚ ﴿ثُمَّ أُنْزِلَ بِسَرٍّ ۚ﴾
 ثُمَّ أَمَلَهُ ۚ ﴿فَأَلْفَرُ ۚ﴾ ثُمَّ إِذَا شَاءَ أَكْفَرُ ۚ ﴿كَلَّا لَنَا بَعِيرٌ ۚ﴾ مَا أَمَرُ ۚ ﴿يَنْظُرُ الْإِنْسَانُ إِلَى طَعَامِهِ ۚ﴾
 أَلَا مِمَّا آتَاكَ سَكَنٌ ۚ ﴿ثُمَّ خَلَقْنَا الْأَرْضَ عَنَّا ۚ﴾ فَالْبَاقِيَ فِيهَا عَابٌ ۚ ﴿وَمِمَّا وَضَعْنَا لَكَ ذِكْرًا ۚ﴾ وَتَقَالُ ۚ ﴿وَسَنُتَابِعُكَ ۚ﴾ وَتَكْبَهُ ۚ ﴿وَلَا تَكُنْ لَكَ وَاسِيَةٌ ۚ﴾

﴿17. Qutla mankind! How ungrateful he is!﴾

﴿18. From what thing did He create him?﴾

﴿19. From a Nutfah He created him and then set him in due proportion.﴾

﴿20. Then He made the path easy for him.﴾

﴿21. Then He causes him to die and puts him in his grave.﴾

﴿22. Then when it is His will, He will resurrect him.﴾

﴿23. Nay, but has not done what He commanded him.﴾

﴿24. Then let man look at his food :﴾

﴿25. We pour forth water in abundance.﴾

﴿26. And We split the earth in clefts.﴾

﴿27. And We cause therein Habb to grow.﴾

﴿28. And grapes and Qadb,﴾

﴿29. And olives and date palms,﴾

﴿30. And Ghulb Hadā'iq,﴾

﴿31. And fruits (Fākihah) and herbage (Abb).﴾

﴿32. A provision and benefit for you and your cattle.﴾

The Refutation against Whoever denies Life after Death

Allāh rebukes those who deny the Resurrection and the Final Gathering.

﴿قِيلَ الْإِنْسَانُ مَا أَكْفَرٌ ۚ﴾

﴿Qutla mankind!﴾ Ad-Dahhāk reported from Ibn 'Abbās that he said,

﴿قِيلَ الْإِنْسَانُ﴾

﴿Qutla mankind!﴾ "May man be cursed."⁽¹⁾ Abu Mālik also

⁽¹⁾ Al-Qurṭubī 19:217.

made a similar statement. He said, "This refers to the rejecting type of man, due to his abundant denial without any supporting argument. Rather he denies simply because he thinks it is farfetched and because he lacks knowledge of it." Ibn Jurayj said,

﴿عَاذُكَ﴾

«How ungrateful he is!» "This means none is worse in disbelief than he is." Qatādah said,

﴿عَاذُكَ﴾

«How ungrateful he is!» "This means none is more cursed than he is."^[1]

Then Allāh explains how He created him from something despised and that He is able to bring him back to life just as He created him initially. Allāh says,

﴿مِنْ أَى شَيْءٍ خَلَقَهُ ﴿١٧﴾ مِنْ طَلْعِ خَلَقَهُ ﴿١٨﴾ فَتَذَكَّرْ ﴿١٩﴾﴾

«From what thing did He create him? From a Nutfah He created him, and then set him in due proportion.»

meaning, He decreed his life span, his sustenance, his deeds, and whether he would be miserable or happy.

﴿ثُمَّ الْيَسِيرَ ﴿٢٠﴾ بِشَرِّهِ﴾

«Then He made the path easy for him.» Al-'Awfi reported from Ibn 'Abbās, "Then He made his coming out of his mother's belly easy for him."^[2] This was also said by 'Ikrimah, Aḍ-Ḍaḥḥāk, Abū Ṣāliḥ, Qatādah, As-Suddi, and it was the explanation preferred by Ibn Jarīr.^[3] Mujāhid said, "This is similar to Allāh's statement,

﴿إِنَّا هَدَيْنَاهُ السَّبِيلَ إِنَّا شَاكِرًا وَإِنَّا كَفُورًا﴾

«Verily, We guided him on the path, he is either grateful or ungrateful.» (76:3)

meaning, We explained it to him, clarified it, and made it easy for him to act upon." Al-Ḥasan and Ibn Zayd both said the

[1] Al-Baghawī 4:448.

[2] Aṭ-Ṭabarī 24:223.

[3] Ad-Durr Al-Manthūr 8:419, 223, 224.

same.^[1] This is the most correct view and Allāh knows best.
Concerning Allāh's statement,

﴿ثُمَّ أَنزَلْنَاهُ فِي الْقَبْرِ﴾

﴿Then He causes him to die and puts him in his grave.﴾

After creating man, Allāh causes him to die and makes him the inhabitant of a grave.

Allāh said;

﴿ثُمَّ إِنَّا أَنزَلْنَاهُ﴾

﴿Then when it is His will, He will resurrect him.﴾ meaning, He resurrects him after his death and this is called *Al-Ba'th* (resurrection) and *An-Nushūr* (resuscitation).

﴿وَمِنْ آيَاتِهِ أَن يَخْلُقَ مِنْ دَابَّ إِذَا أَشْرَبْتُمْ نَسِيتُمْ﴾

﴿And among His signs is this that He created you from dust, and then behold, you are human beings scattered.﴾ (30:20)

﴿وَنَظَرْنَا إِلَى الْعِظَامِ كَيْفَ نُنْشِئُهَا ثُمَّ نَكْسُوها لَحْمًا﴾

﴿And look at the bones, how We bring them together and clothe them with flesh.﴾ (2:259)

In the Two *Ṣaḥīḥs* it is narrated by way of Al-A'mash from Abu Ṣāliḥ, from Abu Hurayrah that the Prophet ﷺ said,

﴿كُلُّ ابْنِ آدَمَ يَلْهُو إِلَّا عَجَبَ الذَّنْبِ، مِنْهُ خُلِقَ، وَفِيهِ يُرْكَبُ﴾

«All of the Sons of Ādam (men) will decay except for the bone of coccyx (tailbone). From it he (man) was created and by it he will be reconstructed.»^[2]

Concerning Allāh's statement,

﴿لَا تَقِرُّ بِمَا أَمَرْنَا﴾

﴿Nay, but has not done what He commanded him.﴾

Ibn Jarīr said, "Allāh is saying, 'Nay, the matter is not as this disbelieving man says. He claims that he has fulfilled Allāh's right upon him regarding himself and his wealth.

﴿لَا تَقِرُّ بِمَا أَمَرْنَا﴾

[1] Aṭ-Ṭabari 24:224.

[2] *Faṭḥ Al-Bārī* 8:414, and Muslim 4:2270.

«But he has not done what He commanded him.» Allāh is saying that man has not fulfilled for his Lord the obligations that were imposed upon him.^[1] What seems apparent to me of its actual meaning – and Allāh knows best – is that the Āyah

﴿ثُمَّ إِنْ شَاءَ أَشْرَهٗ﴾

«Then when it is His will, He will resurrect him.» means, He will resurrect him.

﴿وَلَا تَكُن مِّنَ الْكَافِرِينَ﴾

«Nay! But he has not done what He commanded him.»

means, He has not done it (resurrected them) as of yet, until the time period has expired and the extent of the earthly life of humanity is complete, according to the lives of all whom Allāh has written it to exist from the time they are brought into existence into the world. Verily, Allāh has decreed the existence of mankind, and its duration, therefore, when that is finished with Allāh, He resurrects the creatures and repeats their creation just as He initially created them.

The Growth of the Seed and Other Things is a Proof of Life after Death

﴿يَنْظُرُ الْإِنْسَانُ إِلَى طَعَامِهِ﴾

«Then let man look at his food» This is a call to reflect upon Allāh's favor. It also contains an evidence in the vegetation's coming to life from the lifeless earth, that the bodies can be brought to life after being decayed bones and scattered dust.

﴿إِنَّا سَبَّحْنَاهُ مَسَاءً﴾

«We pour forth water in abundance.» meaning, 'We sent it down from the sky to the earth.'

﴿ثُمَّ نَفَخْنَا فِيهَا مِنَّا نُفُوحًا﴾

«And We split the earth in clefts.» meaning, 'We cause it (the water) to settle in it (the earth), and it enters into its boundaries, and mingles with the parts of the seeds that are left in the earth. From this the seeds grow, rise up and appear

^[1] Aṭ-Ṭabari 24 :225.

on the surface of the earth (in the form of vegetation).'

﴿وَمَا مِنْ شَيْءٍ إِلَّا عِنْدَنَا خِزْيَانٌ لَّهُ﴾

﴿And We cause therein Ḥabb to grow. And grapes and Qaḍb﴾

Al-Ḥabb refers to all types of seeds (or grains). Grapes are well-known. *Al-Qaḍb* are the moist (green) herbal plants that animals graze on. It is also called *Al-Qat*. Ibn 'Abbās, Qatādah, Aḍ-Ḍaḥḥāk and As-Suddi, all said this.^[1] Al-Ḥasan Al-Baṣrī said, "*Al-Qaḍb* is fodder."

﴿وَزَيْتُونًا﴾

﴿And olives﴾ It is well-known, and it is a food just as its juice is a food. It is eaten for breakfast and used as an oil.

﴿وَقُلُوبًا﴾

﴿And date palms﴾ It (i.e., its fruit) is eaten as *Balah*, *Busr*, *Ruṭab* and *Tamr*, *Niya'* and *Maṣbūkh*, all of which are varieties of dates that range from unripe, ripe and dried in their textures. Its juice is also extracted to make pulpy fruit drinks and vinegar.

﴿وَسَائِغَ فُلْجٍ﴾

﴿And Ghulb Ḥadā'iq﴾ meaning, gardens. Al-Ḥasan and Qatādah both said, "*Ghulb* are gardens of date palms that are thick and handsome."^[2] Ibn 'Abbās and Mujāhid both said, "It means everything that is gathered and collected."^[3]

Allāh said,

﴿وَنَكْمَةً﴾

﴿And fruits (Fākihah) and herbage (Abb)﴾ *Fākihah* includes every type of fruit. Ibn 'Abbās said, "*Al-Fākihah* is everything that is eaten ripe, and *Al-Abb* is what the earth grows that is eaten by grazing animals and not people."^[4] In one narration reported from him he said, "It is the grass for the livestock animals."^[5]

[1] Aṭ-Ṭabari 24:226.

[2] Aṭ-Ṭabari 24:228, 421.

[3] Aṭ-Ṭabari 24:227.

[4] Aṭ-Ṭabari 24:230, 231.

[5] *Ad-Durr Al-Manthūr* 8:421.

Abu 'Ubayd Al-Qāsim bin Sallām reported from Ibrāhīm At-Taymī that he said, "Abu Bakr Aṣ-Ṣiddīq was asked about Allāh's statement.

﴿زَكَاةً وَأَقْرَبَ﴾

«And fruits (Fākihah) and herbage (Abb).» and he said, 'What sky would shade me and what earth would carry me if I said about the Book of Allāh that which I did not have knowledge of.' ¹¹

In reference to what Ibn Jarīr recorded from Anas, that he said, "Umar bin Al-Khattāb recited

﴿عَسَىٰ وَرَأَيْتَ﴾

◀He frowned and turned away.▶ then when he reached this
 Ayah

﴿رَفِيقًا وَآيَاتٍ﴾

«And fruits (*Fākīhah*) and herbage (*Abb*).» he said, 'We already know what *Al-Fākīhah* is, but what is *Al-Abb*?' Then he said, 'By your life, O Ibn Al-Khaṭṭāb, this is something over burdensome (i.e., unnecessary to ask about).' ۞²¹

This report has an authentic chain of narration. More than one person has narrated it from Anas. The meaning of the narration is that 'Umar wanted to know how it looks, its type and its exact description, because he ('Umar) and everyone who reads this *Āyah* knows that it is one of the plants that grows from the earth. This is clear due to the Allāh's saying,

﴿ثُمَّ إِنَّا جَاءْنَا وَعِيسَى ابْنُ مَرْيَمَ وَزَجْرَتَاهُ وَقَالُوا إِنَّا لَنَرِيكَ أَعْيُنًا وَفَاخْرَجْنَاهُ مِنْ دُونِ الْعَذَابِ فَذَلِكُنَّ الْفِتْنَةُ الَّتِي كُنْتُمْ تُفْتَنُونَ﴾

«And We cause therein the *Habb* to grow. And grapes and *Qaḍb*, and olives and date palms. And *Chulb* *Hada'iq*. And fruits (*Fākihah*) and herbage (*Abb*).»

And then He says,

《金瓶梅詞話》

◀A provision and benefit for you and your cattle.▶

meaning, a means of livelihood for you all and your cattle in

^[11] Al-Baghawi 4 :449.

[2] At-Tabari 24 :229.

this life until the (coming of) the Day of Judgement.

﴿يَوْمَ يَرَى الْقَوْمُ مِنْ شِيبَةِ يَدَيْهِ وَيَقُولُ وَهَذَا الَّذِي كُنْتُ أُكَذِّبُ﴾^[1]
 ﴿يَوْمَ يَرَى الْقَوْمُ مِنْ شِيبَةِ يَدَيْهِ وَيَقُولُ وَهَذَا الَّذِي كُنْتُ أُكَذِّبُ﴾^[2]
 ﴿يَوْمَ يَرَى الْقَوْمُ مِنْ شِيبَةِ يَدَيْهِ وَيَقُولُ وَهَذَا الَّذِي كُنْتُ أُكَذِّبُ﴾^[3]

﴿33. Then when there comes Aş-Şākhkhah﴾

﴿34. That Day shall a man flee from his brother.﴾

﴿35. And from his mother and his father.﴾

﴿36. And from his wife and his children.﴾

﴿37. Every man that Day will have enough to make him careless of others.﴾

﴿38. Some faces that Day will be bright.﴾

﴿39. Laughing, rejoicing at good news.﴾

﴿40. And other faces that Day will be dust-stained.﴾

﴿41. Darkness will cover them.﴾

﴿42. Such will be the disbelieving, the wicked evil doers.﴾

The Day of Judgement and the fleeing of the People from Their Relatives during it

Ibn 'Abbās said, "Aş-Şākhkhah is one of the names of the Day of Judgement that Allāh has magnified and warned His servants of."^[1] Ibn Jarīr said, "Perhaps it is a name for the blowing into Trumpet."^[2] Al-Baghawi said, "Aş-Şākhkhah means the thunderous shout of the Day of Judgement. It has been called this because it will deafen the ears. This means that it pierces the hearing to such an extent that it almost deafens the ears."^[3]

﴿يَوْمَ يَرَى الْقَوْمُ مِنْ شِيبَةِ يَدَيْهِ وَيَقُولُ وَهَذَا الَّذِي كُنْتُ أُكَذِّبُ﴾

﴿That Day shall a man flee from his brother. And from his mother and his father. And from his wife and his children.﴾

meaning, he will see them and then flee from them, and seek

[1] At-Tabari 24:229.

[2] At-Tabari 24:231.

[3] At-Tabari 24:449.

to get away from them because horror will be so great and the matter will be so weighty. There is an authentic *Hadīth* related concerning the intercession that states that every one of the great Messengers of firm resolve will be requested to intercede with Allāh on behalf of the creation, but each of them will say, "O myself! O myself! Today I will not ask You (O Allāh) concerning anyone but myself." Even 'Isā bin Maryam will say, "I will not ask Him (Allāh) concerning anyone but myself today. I will not even ask Maryam, the woman who gave birth to me."^[1] Thus, Allāh says,

﴿يَوْمَ يَرَى الْكَافِرُ يَوْمَئِذٍ وَيَذُنُّ وَيُؤْمِنُ وَيُصْغَىٰ وَيُؤْمِنُ﴾

«That Day shall a man flee from his brother, and from his mother and his father, and from his wife and his children.»

Qatādah said, "The most beloved and then the next most beloved, and the closest of kin and then the next closest of kin – due to the terror of that Day."

Allāh said,

﴿إِنَّمَا أَمْرُهُ إِذْ يَنْفَعُ نَفْسًا مِّنْ نَّاسٍ يَوْمَئِذٍ﴾

«Every man that Day will have enough to make him careless of others.»

meaning, he will be preoccupied in his business and distracted from the affairs of others. Ibn Abi Ḥatīm recorded from Ibn 'Abbās that the Messenger of Allāh ﷺ said,

«تُخْشَرُونَ خِفَاءَ عُرَاءٍ مُّشَاءَ غُرْلٍ»

«You will all be gathered barefoot, naked, walking and uncircumcised.»

So his wife said, "O Messenger of Allāh! Will we look at or see each other's nakedness?" The Prophet ﷺ replied,

﴿إِنَّمَا أَمْرُهُمْ يَوْمَئِذٍ شَأْنُ يُغْنِيهِ - أَوْ قَالَ: - مَا أَشْغَلُهُ عَنِ النَّظَرِ﴾

«Every man among them on that Day will have enough (worries) to make him careless of others» – or he said: «he will be too busy to look.»^[2]

[1] Muslim 1:182.

[2] Al-Ḥākim 2:251. Similar with Al-Bukhārī no. 6162.

Ibn 'Abbās narrated that the Prophet ﷺ said,

«تُحْشَرُونَ حُفَاةَ عُرَاةٍ غُرَلَا»

«You will all be gathered barefoot, naked and uncircumcised.»

So a woman said, "Will we see or look at each others nakedness?" He replied,

«يَا فُلَانَةُ، لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ»

«O so-and-so woman! Every man among them on that Day will have enough (worries) to make him careless of others.»

At-Tirmidhi said, "This Ḥadīth is Ḥasan Ṣaḥīḥ."^[1]

The Faces of the People of Paradise and the People of the Fire on the Day of Judgement

Allāh says;

﴿يَوْمَ يُنْفَخُ الْأَشْجَارُ فَتَبْلُغُ أُمَّةٌ نَسْتَبِيرًا﴾

«Some faces that Day will be bright (Musfirah), laughing, rejoicing at good news.»

meaning, the people will be divided into two parties. There will be faces that are *Musfirah*, which means bright.

﴿يَوْمَ يُنْفَخُ الْأَشْجَارُ فَتَبْلُغُ أُمَّةٌ نَسْتَبِيرًا﴾

«Laughing, rejoicing at good news.» meaning, happy and pleased due to the joy that will be in their hearts. The good news will be apparent on their faces. These will be the people of Paradise.

﴿يَوْمَ يُنْفَخُ الْأَشْجَارُ فَتَبْلُغُ أُمَّةٌ نَسْتَبِيرًا﴾

«And other faces that Day will be dust-stained. Darkness (Qatarah) will cover them.»

meaning, they will be overcome and covered with *Qatarah*, which is darkness. Ibn 'Abbās said,

﴿يَوْمَ يُنْفَخُ الْأَشْجَارُ فَتَبْلُغُ أُمَّةٌ نَسْتَبِيرًا﴾

«Darkness (Qatarah) will cover them.»

"This means that they (the faces) will be overcome with

[1] Tuhfat Al-Aḥwadhī 9:251.

darkness.^[1]

Allāh said,

﴿أَفَلَمْ يَكُنْ مِنَ الْكَافِرِينَ﴾

﴿Such will be the disbelieving, the wicked evildoers.﴾

meaning, they are disbelievers in their hearts, evildoers in their actions. This is as Allāh says,

﴿وَلَا يَلِدْنَ إِلَّا فَجَرًا كَفَرًا﴾

﴿And they will beget none but wicked disbelievers.﴾ (71:27)

This is the end of the Tafsīr of Sūrat 'Abasa, and to Allāh all praise and thanks are due.

[1] Ad-Durr Al-Manthūr 8:424.

The Tafsir of Sūrat At-Takwīr (Chapter - 81)

Which was revealed in Makkah

What has been narrated about This Sūrah

Imām Aḥmad recorded from Ibn 'Umar that the Messenger of Allāh ﷺ said,

«مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى يَوْمِ الْقِيَامَةِ فَأَنَّهُ رَأَى عَيْنٍ فَلْيُتْرَأْ: ﴿إِذَا الشَّمْسُ كُوِّرَتْ﴾ ❶ و ﴿إِذَا السَّمَاءُ انْفَطَرَتْ﴾ ❷ و ﴿إِذَا السَّمَاءُ انشَقَّتْ﴾ ❸»

«Whoever wishes to look at the Day of Judgement as if he is seeing it with his own eyes, then let him read, «When the sun is wound round.» (81:1) and; «When the heaven is cleft asunder.» (82:1) and; «When the heaven is split asunder.» (84:1)»^[1]

Likewise, At-Tirmidhi has also recorded this *Ḥadīth*.^[2]

بِسْمِ اللَّهِ الرَّكَّابِ الْعَظِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿إِذَا الشَّمْسُ كُوِّرَتْ﴾ ❶ وَإِذَا النُّجُومُ انْكَدَرَتْ ❷ وَإِذَا الْجِبَالُ سُيِّرَتْ ❸ وَإِذَا الْعِشَارُ عُطِّلَتْ ❹ وَإِذَا الْوُحُوشُ حُيِّرَتْ ❺ وَإِذَا الْبِحَارُ سُجِّرَتْ ❻ وَإِذَا الْبُحُورُ دُجِّرَتْ ❼ وَإِذَا السَّمَاءُ كُفِّرَتْ ❽ وَالْجُودُ سُيِّرَتْ ❾ وَإِذَا الْأَرْضُ مُدَّتْ ❿ عَمِلَتْ قَدْرًا مَا كُنْصُرَتْ ⓫

- ❶ 1. When the sun is Kuwvirat.﴾
- ❷ 2. And when the stars Inkadarat.﴾
- ❸ 3. And when the mountains are made to pass away;﴾
- ❹ 4. And when the pregnant she-camels are neglected;﴾

[1] Aḥmad 2:27.

[2] Tuhfat Al-Aḥwadhī 9:252.

- ﴿5. And when the wild beasts are gathered together.﴾
 ﴿6. And when the seas become as blazing fire.﴾
 ﴿7. And when the souls are joined with their mates.﴾
 ﴿8. And when the female infant (Al-Maw'ūdah) buried alive is questioned (Su'ilat):﴾
 ﴿9. For what sin was she killed?﴾
 ﴿10. And when the pages are laid open.﴾
 ﴿11. And when the heaven is Kushiṭat;﴾
 ﴿12. And when Hell is Su'irat.﴾ .
 ﴿13. And when Paradise is brought near.﴾
 ﴿14. Every person will know what he has brought.﴾

What will happen on the Day of Judgement, and that is the rolling up of the Sun

'Ali bin Abi Ṭalḥah reported from Ibn 'Abbās:

﴿إِذَا انشَرَّتْ كُوْوِرَاتُ﴾

﴿When the sun is Kuwwirat.﴾ "This means it will be darkened."^[1] Al-'Awfi reported from Ibn 'Abbās; "It will go away." Qatādah said, "Its light will go away."^[2] Ṣa'īd bin Jubayr said, "Kuwwirat means it will sink in."^[3] Abu Ṣāliḥ said, "Kuwwirat means it will be thrown down." *At-Takwīr* means to gather one part of something with another part of it (i.e., folding). From it comes the folding of the turban (*Imāmah*) and the folding of clothes together. Thus, the meaning of Allāh's statement,

﴿كُوْوِرَاتُ﴾

﴿Kuwwirat﴾ is that part of it will be folded up into another part of it. Then it will be rolled up and thrown away. When this is done to it, its light will go away.

Al-Bukhārī recorded from Abu Hurayrah that the Prophet ﷺ said,

[1] At-Ṭabari 24:237.

[2] At-Ṭabari 24:238.

[3] At-Ṭabari 24:238.

«الشَّمْسُ وَالْقَمَرُ يُكْوَرَانِ يَوْمَ الْقِيَامَةِ»

«The sun and the moon will be rolled up on the Day of Judgement.»^[1]

Al-Bukhārī was alone in recording this *Ḥadīth* and this is his wording of it.

Dispersing the Stars

﴿وَإِذَا النُّجُومُ انْكَدَرَتْ﴾

«And when the stars *Inkadarat*.» meaning, when they are scattered. This is as Allāh says,

﴿وَإِذَا الْكَوَاكِبُ انْتَزَعَتْ﴾

«And when the stars have fallen and scattered.» (82:2)

The basis of the word *Inkidār* is *Inṣībāb*, which means to be poured out.

Ar-Rabī' bin Anas reported from Abu Al-'Āliyah, who reported from Ubayy bin Ka'b that he said, "Six signs will take place before the Day of Judgement. The people will be in their marketplaces when the sun's light will go away. When they are in that situation, the stars will be scattered. When they are in that situation, the mountains will fall down upon the face of the earth, and the earth will move, quake and be in a state of mixed up confusion. So the *Jinns* will then flee in fright to the humans and the humans will flee to the *Jinns*. The domestic beasts, birds and wild animals will mix together, and they will surge together in a wave (of chaos).

﴿وَإِذَا الْوُحُوشُ حُشِرَتْ﴾

«And when the wild beasts are gathered together.» This means they will be mixed.

﴿وَإِذَا الْبَنَاتُ عُظِّلَتْ﴾

«And when the pregnant she camels are neglected;» This means their owners will neglect them.

﴿وَإِذَا الْبَنَاتُ سُيِّرَتْ﴾

[1] *Faḥ Al-Bāri* 6:343.

﴿And when the seas become as blazing fire﴾”

Then he (Ubayy) went on to say, “The *Jinns* will say, ‘We come to you with news.’ So they will all go to the sea, and it will be a blazing fire. While they are in that state, the earth will be split with one huge crack that will extend from the lowest, seventh earth to the highest, seventh heaven. So while they are in that state, a wind will come that will kill all of them.” Ibn Jarīr recorded this narration with this wording.^[1]

Moving of the Mountains, abandoning of the Pregnant She-Camels, and the gathering of the Wild Beasts

Concerning Allāh’s statement,

﴿وَالْجِبَالُ سَوْدَاتٍ﴾

﴿And when the mountains are made to pass away;﴾ meaning, they will not remain in their places and they will be destroyed. Then the earth will be left as a flat, level plain. Then Allāh says,

﴿وَالْأَشْأَارُ عُثِّلَتِ﴾

﴿And when the pregnant she-camels (*‘Ishār*) are neglected (*‘Uṭṭilat*);﴾

‘Ikrimah and Mujāhid said, “*‘Ishār* are (pregnant she-) camels.”^[2] Mujāhid said, “*‘Uṭṭilat* means abandoned and left.”^[3] Ubayy bin Ka’b and Aḍ-Ḍaḥḥāk both said, “Their owners will neglect them.”^[4] Ar-Rabi’ bin Khuthaym said, “They will not be milked or tied up. Their masters will leave them abandoned.”^[5] Aḍ-Ḍaḥḥāk said, “They will be left with no one to tend to them.”^[6] And the meaning of all of these statements is similar.

What is intended is that the *‘Ishār* is a type of camel. It is actually the best type of camel, and particularly the pregnant females of them when they have reached the tenth month of

[1] Aṭ-Ṭabari 24:237.

[2] Aṭ-Ṭabari 24:240.

[3] Aṭ-Ṭabari 24:240.

[4] Aṭ-Ṭabari 24:240.

[5] Aṭ-Ṭabari 24:240.

[6] Aṭ-Ṭabari 24:240.

their pregnancies. One of them is singularly referred to as 'Usharā', and she keeps that name until she gives birth. So the people will be too busy to tend to her, take care of her or benefit from her, after she used to be the most important thing to them. This will be due to what will suddenly overtake them of the great, terrifying and horrible situation. This is the matter of the Day of Judgement, the coming together of its causes, and the occurrence of those things that will happen before it.

﴿وَلَمَّا الْوُفُوشُ حُجِرَتْ ۝﴾

﴿And when the wild beasts are gathered together.﴾

meaning, gathered. This is as Allāh says,

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُنْمِئَتْ أُمَّةٌ لَنَا مِمَّا قَرَّبْنَا فِي الْكِتَابِ مِنْ تَوْنِهِمْ إِنْ لَمْ يُكَلِّمْهُمْ بِشُرُوكَ ۝﴾

﴿There is not a moving creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then unto their Lord they shall be gathered.﴾ (6:38)

Ibn 'Abbās said, "Everything will be gathered, even the flies." This statement was recorded by Ibn Abi Hātim.^[1] Allāh also says,

﴿وَالطَّيْرُ عَشِيرَةٌ ۝﴾

﴿And (so did) the birds assembled.﴾ [38:19] meaning, gathered.

The Blazing of the Seas

Allāh says,

﴿وَلَمَّا الْبَازُ شِعْرَتْ ۝﴾

﴿And when the seas become as blazing fire.﴾ Ibn Jarīr recorded from Sa'īd bin Al-Muṣayyib that 'Alī said to a Jewish man, "Where is the Hell?" The man said, "The sea." 'Alī then said, "I think he is truthful, as Allāh says

﴿وَالْبَحْرُ النَّجِيرُ ۝﴾

^[1] Al-Qurṭubī 19:229.

﴿And by the seas kindled (Masjūr).﴾ (52:6)

and;

﴿وَإِذَا الْبَحَارُ سُجِّرَتْ ۝١١﴾

﴿And when the seas become as blazing fire.﴾^[1]

This has already been discussed previously with the explanation of Allāh's statement,

﴿وَالْبَحْرُ الْمَسْجُورُ ۝١٢﴾

﴿And by the seas kindled (Masjūr).﴾ (52:6)^[2]

Joining the Souls

Concerning Allāh's statement,

﴿وَإِذَا النُّفُوسُ رُوِّجَتْ ۝٢١﴾

﴿And when the souls are joined with their mates.﴾ meaning, every type (of soul) will be gathered with its peer (or mate). This is as Allāh says,

﴿اسْمِعُوا الَّذِينَ يَكْفُرُوا وَأُزَوِّجَهُمْ ۝٢٢﴾

﴿It will be said to the angels): "Assemble those who did wrong, together with their companions (from the devils).﴾ (37:22)

Ibn Abi Hātim recorded from An-Nu'mān bin Bashīr that the Messenger of Allāh ﷺ said,

﴿وَإِذَا النُّفُوسُ رُوِّجَتْ ۝٢١﴾ الضَّرْبَاءُ: كُلُّ رَجُلٍ مَعَ كُلِّ قَوْمٍ كَانُوا يَعْمَلُونَ عَمَلَهُ وَذَلِكَ بِأَنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ: ﴿وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً ۝٢٢﴾ فَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ ۝٢٣ وَأَصْحَابُ الشِّمَالِ مَا أَصْحَابُ الشِّمَالِ ۝٢٤ وَالشُّعُورُ الشُّعُورُ ۝٢٥﴾ هُمْ الضَّرْبَاءُ.

«﴿And When the souls are joined with their mates.﴾ Those who are alike. Every man will be with every group of people who performed the same deeds that he did. This is because Allāh says, «And you (all) will be in three groups. So those on the Right Hand - how (fortunate) will be those on Right Hand! And those on the Left Hand - how (unfortunate) will be those

[1] At-Tabari 24:242.

[2] See volume nine, the Tafsīr of Sūrat At-Tūr (52:6).

on the Left Hand!﴾ (56:7-10) They are those who are alike.»^[1]

Questioning the Female Infant Who was buried Alive

Allāh says,

﴿وَلَا الْمَوْدُوءُ سُئِلَتْ﴾ بِأَيِّ ذَنْبٍ قُتِلَتْ ﴿﴾

«And when the female infant (Al-Maw'udah) buried alive is questioned: For what sin was she killed?﴾

The majority have recited it as *Su'ilat* (she is questioned), as it is here. *Al-Maw'udah* is the female infant that the people of the pre-Islamic time of ignorance would bury in the dirt due to their hatred of girls. Therefore, on the Day of Judgement, the female infant will be asked what sin she committed that caused her to be murdered. This will be a means of frightening her murderer. For verily, if the one who was wronged is questioned, what does the wrongdoer (the one who is guilty of the oppression) think then? 'Alī bin Abi Talḥah reported that Ibn 'Abbās said,

﴿وَلَا الْمَوْدُوءُ سُئِلَتْ﴾

«And when the female infant (Al-Maw'udah) buried alive *Su'ilat*:﴾

"This means that she will ask." Abu Aḍ-Ḍuḥā made a similar statement when he said, "She will ask, meaning she will demand restitution for her blood."^[2] The same has been reported from As-Suddi and Qatādah.

Hadīths have been reported concerning the *Maw'udah*. Imām Aḥmad recorded from 'Ā'ishah, who reported from Judāmah bint Wahb, the sister of 'Ukkāshah, that she said, "I was in the presence of the Messenger of Allāh ﷺ when he was with some people, and he said,

«لَقَدْ مَنَنْتُ أَنْ أَتَهَيَّ عَنْ الْغِيْلَةِ فَتَطْرُثَ فِي الرُّومِ وَفَارِسَ، فَإِذَا هُمْ يُعِيلُونَ
أَوْلَادَهُمْ، وَلَا يَضُرُّ أَوْلَادَهُمْ ذَلِكَ شَيْئًا»

[1] Aṭ-Ṭabari 24:245. The chain for this narration is not authentic. Prior to this narration, Aṭ-Ṭabari recorded an authentic chain with much the same wording from 'Umar, may Allāh be pleased with him.

[2] Aṭ-Ṭabari 24:246.

«I was about to prohibit sexual relations with breast feeding women, but then I saw that the Romans and the Persians have sexual relations with their women who breast feed their children and it does not harm the children at all.»

Then they asked him about interruption of sexual intercourse to prevent the male discharge from entering the womb of the woman, and he said,

«ذَلِكَ الْوَأْدُ الْخَفِيُّ، وَهُوَ الْمَوْتُورَةُ سَبَيْتُ»

«That is the minor infanticide and it is the female infant buried alive (Maw'ūdah) that will be questioned.»^[1]

Muslim, Ibn Mājah, Abu Dāwud, At-Tirmidhi and An-Nasā'ī, all recorded this Ḥadīth as well.^[2]

The Atonement for burying Infant Girls Alive

'Abdur-Razzāq said that Isrā'īl informed them from Simāk bin Ḥarb, from An-Nu'mān bin Bashīr, who reported from 'Umar bin Al-Khaṭṭāb that he said concerning Allāh's statement,

﴿وَإِذَا الْمَوْءُودَةُ سُئِلَتْ﴾

«And when the female infant buried alive is questioned.»

'Qays bin 'Āṣim came to the Messenger of Allāh ﷺ and said, 'O Messenger of Allāh! Verily, I buried some daughters of mine alive in the period of pre-Islāmic ignorance.' The Messenger of Allāh ﷺ said,

«أَغْنِ عَنْ كُلِّ وَاحِدَةٍ مِنْهُنَّ رَقَبَةً»

«Free a slave for each one of them.»

Then Qays said, 'O Messenger of Allāh! Verily, I am an owner of camels.' The Prophet ﷺ said,

«فَانْحَرِ عَنْ كُلِّ وَاحِدَةٍ مِنْهُنَّ بَدَنَةً»

«Then sacrifice a camel for each one of them.»^[3]

[1] Aḥmad 6:434.

[2] Muslim 2:1066, 1067, Ibn Mājah 1:648, Abu Dāwud 3:211, Tuhfat Al-Aḥwadhī 6:249, and An-Nasā'ī in Al-Kubrā 6:106.

[3] 'Abdur-Razzāq 3:351.

The Distribution of the Pages

Allāh says,

﴿وَلَمَّا انشُفُّوا نُسِطَ﴾

﴿And when the pages are laid open.﴾ Ad-Ḍaḥḥāk said, "Every person will be given his paper in his right hand or in his left hand." Qatādah said, "O Son of Ādam ! It (your paper) is written in, then it is rolled up, then it will be distributed to you on the Day of Judgement. So let each man look at what he himself dictated to be written in his paper."^[1]

Removing the Heavens, kindling Hellfire, and Paradise being brought near

Allāh says,

﴿وَلَمَّا انشَلَّتْ كُشِيطُ﴾

﴿And when the heaven is Kushīṭat;﴾ Mujāhid said, "It draws away."^[2] As-Suddi said, "Stripped off." Concerning Allāh's statement,

﴿وَلَمَّا أُلْهِمَ سُورَةُ﴾

﴿And when Hell is Su'irat.﴾ As-Suddi said, "It is heated." In reference to Allāh's statement,

﴿وَلَمَّا أُزْلِفَتْ﴾

﴿And when Paradise is brought near.﴾ Ad-Ḍaḥḥāk, Abu Mālik, Qatādah, and Ar-Rabī' bin Khuthaym, all said, "This means it will be brought near to its inhabitants."

Everyone will know what He has brought on the Day of Judgement

Concerning Allāh's statement,

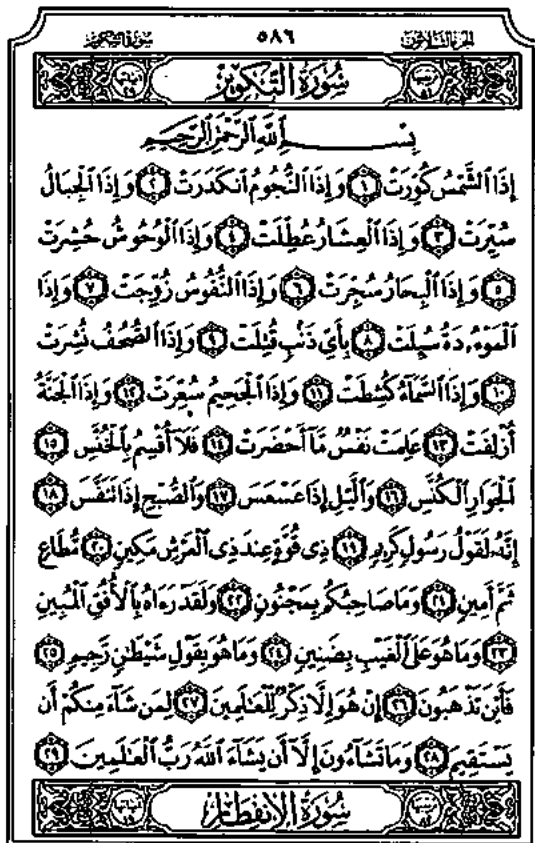
﴿عَلِمَتْ نَفْسٌ مَّا أُخْفِيَ﴾

﴿Every person will know what he has brought.﴾

This is the conclusive response of the previous statements,

^[1] Aṭ-Ṭabari 24:249.

^[2] Aṭ-Ṭabari 24:249.



meaning at the time these matters occur, every soul will know what it has done, and that will be brought forth for it, as Allāh says,

﴿يَوْمَ تُجَدُّ كُلُّ نَفْسٍ مَّا عَمِلَتْ
بَيْنَ يَدَيْهَا خَيْرٌ مُّحْضَرًا وَمَا كَانَتْ مِنْ
شَرِّهِ قُوَّةً لَّوْ أَنَّ يَتَنَبَّأُ وَبَيْنَهُ أَمَدًا
بَعِيدًا﴾

«On the Day when every person will be confronted with all the good he has done, and all the evil he has done, he will wish that there were a great distance between him and his evil.» (3:30)

Allāh also says,

﴿يَوْمَ الْإِنشَاءِ يَتَّبِعُهُمُ الْيَأْسُ
وَالْخَرَابُ﴾

«On that Day man will be informed of what he sent forward, and what he left behind.» (75:13)

﴿فَلَا أَقِيمُ بِالْخَفِيِّ ⑮ الْجَوَارِ الْكُنِيِّ ⑯ وَالْأَيْلُ إِذَا عَمَسَ ⑰ وَالْفُجْعُ إِذَا تَفَسَّ ⑱ إِنَّهُ لَقَوْلُ
رَسُولٍ كَرِيمٍ ⑲ ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ⑳ مُطَاعٍ ثُمَّ أَمِينٍ ㉑ وَمَا صَاحِبُكُمْ بِمُعْجِزٍ ㉒
وَلَقَدْ رَآهُ بِالْأُفُقِ الْإِنِينِ ㉓ وَمَا هُوَ عَلَى الْغَيْبِ بِضَلِيلٍ ㉔ وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ ㉕
فَأَن تَذَهَبُونَ ㉖ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ㉗ لِمَن شَاءَ مِنْكُمْ أَن يَسْتَقِيمَ ㉘ وَمَا تَشَاءُونَ إِلَّا أَن يَشَاءَ
اللَّهُ رَبُّ الْعَالَمِينَ ㉙﴾

«15. But nay! I swear by Al-Khunnas.»

«16. Al-Jawār Al-Kunnas.»

«17. And by the night when it 'As'as.»

- ﴿18. And by the day when it Tanaffas.﴾
 ﴿19. Verily, this is the Word a most honorable messenger.﴾
 ﴿20. Dhi Quwwah, with the Lord of the Throne - Makīn,﴾
 ﴿21. Obeyed there, trustworthy.﴾
 ﴿22. And your companion is not a madman.﴾
 ﴿23. And indeed he saw him in the clear horizon.﴾
 ﴿24. And he withholds not a knowledge of the Unseen.﴾
 ﴿25. And it is not the word of the outcast Shayṭān.﴾
 ﴿26. Then where are you going?﴾
 ﴿27. Verily, this is no less than a Reminder for the creatures.﴾
 ﴿28. To whomsoever among you who wills to walk straight.﴾
 ﴿29. And you cannot will unless that Allāh wills - the Lord of all that exists.﴾

The Explanation of the Words Al-Khunnas and Al-Kunnas

Muslim recorded in his *Ṣaḥīḥ*, and An-Nasā'ī in his Book of *Tafsīr*, in explaining this *Āyah*, from 'Amr bin Ḥurayth that he said, "I prayed the Morning prayer behind the Prophet ﷺ, and I heard him reciting,

﴿لَا أُقْسِمُ بِالْكَوْنِ ۖ وَالْجَوَارِ الْكُنُوسِ ۖ وَاللَّيْلِ إِذَا عَمَصَ ۖ وَالنَّجْمِ إِذَا تَكَسَّرَ﴾

﴿But nay! I swear by Al-Khunnas, Al-Jawār Al-Kunnas, and by the night when it 'As'as, and by the day when it Tanaffas.﴾^[1]

Ibn Jarīr recorded from Khālid bin 'Ar'arah that he heard 'Alī being asked about the *Āyah*;

(لَا أُقْسِمُ بِالْخُنُوسِ . الْجَوَارِ الْكُنُوسِ)

(Nay! I swear by Al-Khunnas, Al-Jawār Al-Kunnas.)

and he said, "These are the stars that withdraw (disappear) during the day and sweep across the sky (appear) at night."^[2]

Concerning Allāh's statement,

[1] Muslim 1 :336, and An-Nasā'ī in *Al-Kubrā* 6:507.

[2] *Aṭ-Ṭabari* 24 :251.

﴿وَاللَّيْلِ إِذَا عَمَسَ﴾

«And by the night when it 'As'as.» There are two opinions about this statement. One of them is that this refers to its advancing with its darkness. Mujāhid said, "It means its darkening." Sa'īd bin Jubayr said, "When it begins." Al-Ḥasan Al-Baṣrī said, "When it covers the people."^[1] This was also said by 'Āṭiyah Al-'Awfī.^[2] 'Alī bin Abi Ṭalḥah and Al-'Awfī both reported from Ibn 'Abbās:

﴿إِذَا عَمَسَ﴾

«when it 'As'as» "This means when it goes away."^[3] Mujāhid, Qatādah and Aḍ-Ḍaḥḥāk, all said the same.^[4] Zayd bin Aslam and his son 'Abdur-Raḥmān also made a similar statement, when they said,

﴿إِذَا عَمَسَ﴾

«when it 'As'as» "This means when it leaves, and thus it turns away."^[5]

I believe that the intent in Allāh's saying,

﴿إِذَا عَمَسَ﴾

«when it 'As'as» is when it approaches, even though it is correct to use this word for departing also. However, approachment is a more suitable usage here. It is as if Allāh is swearing by the night and its darkness when it approaches, and by the morning and its light when it shines from the east. This is as Allāh says,

﴿وَاللَّيْلِ إِذَا يَغْشَىٰ وَالنَّهَارِ إِذَا تَجَلَّىٰ﴾

«By the night as it envelops. By the day as it appears in brightness» (92:1-2)

and He also says,

﴿وَالشَّمْسِ إِذَا سَنَىٰ﴾

[1] At-Ṭabari 24 :256.

[2] At-Ṭabari 24 :256.

[3] At-Ṭabari 24 :255.

[4] At-Ṭabari 24 :256.

[5] At-Ṭabari 24 :256.

«By the forenoon. By the night when it darkens.» (93:1-2)

Allāh also says,

﴿فَإِنَّ الْإِصْبَحَ رَجَمَلٌ أَيْلٌ سَكَا﴾

«Cleaver of the daybreak. He has appointed night for resting.»
(6:96)

And there are other similar *Āyāt* that mention this. Many of the scholars of the fundamentals of language have said that the word 'As'as is used to mean advancing and retreating, with both meanings sharing the same word.

Therefore, it is correct that the intent could be both of them, and Allāh knows best.

Concerning Allāh's statement,

﴿وَالضُّحَىٰ إِنَّا نَنْفَسُ﴾

«And by the day when it Tanaffas.»

Ad-Dahhāk said, "When it rises." Qatādah said, "When it brightens and advances."^[1]

Jibrīl descended with the Qur'ān and it is not the Result of Insanity

Concerning Allāh's statement,

﴿إِنَّمَا نَقُلُ رَسُولًا كَرِيمًا﴾

«Verily, this is the Word of a most honorable messenger.»

meaning, indeed this Qur'ān is being conveyed by a noble messenger, which is referring to an honorable angel, who has good character and a radiant appearance, and he is Jibrīl.

Ibn 'Abbās, Ash-Sha'bi, Maymūn bin Mihrān, Al-Ḥasan, Qatādah, Ar-Rabī' bin Anas, Ad-Dahhāk and others have said this.^[2]

﴿ذِي قُوَّةٍ﴾

«Dhi Quwwah» This is similar to Allāh's statement,

﴿مَلَكٌ شَدِيدُ الْقُوَىٰ ذُو مِرَّةٍ﴾

^[1] At-Tabari 24:258.

^[2] Al-Qurtubi 19:240 Ad-Durr Al-Manthūr 8:433.

﴿He has been taught by one mighty in power, Dhu Mirrah.﴾
(53:5-6)

meaning, mighty in creation, mighty in strength and mighty in actions.

﴿عِنْدَ ذِي الْعَرْشِ مَكِينٌ﴾

﴿with the Lord of the Throne – Makīn,﴾ meaning, he has high status and lofty rank with Allāh.

﴿تَلْعَلَّعَ نَوْمٌ﴾

﴿Obeyed there,﴾ meaning, he has prestige, his word is listened to, and he is obeyed among the most high gathering (of angels). Qatādah said,

﴿تَلْعَلَّعَ نَوْمٌ﴾

﴿Obeyed there﴾ "This means in the heavens. He is not one of the lower ranking (ordinary) angels. Rather he is from the high ranking, prestigious angels. He is respected and has been chosen for (the delivery of) this magnificent Message."

Allāh then says,

﴿أَمِينٌ﴾

﴿trustworthy.﴾ This is a description of Jibrīl as being trustworthy. This is something very great, that the Almighty Lord has commended His servant and angelic Messenger, Jibrīl, just as He has commended His servant and human Messenger, Muḥammad ﷺ by His statement,

﴿وَمَا مَجْنُونٌ﴾

﴿And your companion is not a madman.﴾ Ash-Sha'bi, Maymūn bin Mihrān, Abu Ṣāliḥ and others who have been previously mentioned, all said, "This refers to Muḥammad ﷺ."^[1]
Allāh said,

﴿وَلَقَدْ رَآهُ بِالْأُفُقِ الْمُبِينِ﴾

﴿And indeed he saw him in the clear horizon.﴾ meaning, indeed Muḥammad ﷺ saw Jibrīl, who brought him the Message from Allāh, in the form that Allāh created him in (i.e., his true

^[1] At-Ṭabari 24 :259, and Ad-Durr Al-Manthūr 8 :434.

form), and he had six hundred wings.

﴿الْأَقْلَقُ الْبَیِّنُ﴾

﴿in the clear horizon.﴾ meaning, clear. This refers to the first sighting which occurred at Al-Baṭḥā' (Makkah). This incident is mentioned in Allāh's statement,

﴿مَلَّمْ سُبُحُ الْقُرْآنِ ۖ ذُو مِرَّةٍ فَاسْتَوَى ۖ وَهُوَ بِالْأُفُقِ الْأَعْلَى ۚ ثُمَّ مَا تَدَلَّى ۖ لَكَنَّ قَابَ قَوْسَيْنِ أَوْ أَدْنَى ۚ فَأَرْحَىٰ إِلَىٰ عَبْدِهِ مَا أَرَا ۚ﴾

﴿He has been taught by one mighty in power (Jibrīl). Dhu Mirrah, then he rose. While he was in the highest part of the horizon. Then he approached and came closer. And was at a distance of two bows' length or less. So (Allāh) revealed to His servant what He revealed.﴾ (53:5-10)

The explanation of this and its confirmation has already preceded, as well as the evidence that proves that it is referring to Jibrīl. It seems apparent – and Allāh knows best – that this Sūrah (At-Takwīr) was revealed before the Night Journey (Al-Isrā'), because nothing has been mentioned in it except this sighting (of Jibrīl), and it is the first sighting. The second sighting has been mentioned in Allāh's statement,

﴿وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ۖ عِنْدَ مِندَرٍ ۚ السَّعْيِ ۚ عِنْدَ مَا جَاءَ النَّارُ ۚ إِذْ يَنْشَقُّ الْوَيْدُ ۚ مَا يَنْشَقُّ ۚ﴾

﴿And indeed he saw him (Jibrīl) at a second descent. Near Sidrah Al-Muntahā. Near it is the Paradise of Abode. When that covered the lote tree which did cover it !﴾ (53:13-16)

And these Āyāt have only been mentioned in Sūrat An-Najm, which was revealed after Sūrat Al-Isrā' (The Night Journey).

The Prophet ﷺ is not Stingy in conveying the Revelation

(مَا هُوَ عَلَى الْغَيْبِ بِظَنٍّ)

(He is not Zanīn over the Unseen)^[1]

^[1] Ibn Kathir presents this recitation of the Āyah, and refers to the version of Ḥafṣ; "Some recite it..."

meaning Muḥammad ﷺ is not following false conjecture about what Allāh revealed. Others have recited this Āyah with the 'Dād' in the word *Ḍanīn*, which means that he is not stingy, but rather he conveys it to everyone.

Sufyān bin 'Uyaynah said, "*Ḍanīn* and *Ḍanīn* both have the same meaning. They mean that he is not a liar, nor is he a wicked, sinful person. The *Ḍanīn* is one who follows false supposition, and the *Ḍanīn* is one who is stingy."

^[1]

Qatādah said, "The Qur'ān was unseen and Allāh revealed it to Muḥammad ﷺ, and he did not withhold it from the people. Rather he announced it, conveyed it, and offered it to everyone who wanted it."^[2] Ikrimah, Ibn Zayd and others have made similar statements. Ibn Jarīr preferred the recitation *Ḍanīn*.^[3] I say that both of recitations have been confirmed by numerous routes of transmission, and its meaning is correct either way, as we have mentioned earlier.

The Qur'ān is a Reminder for all the Worlds and It is not the Inspiration of Shayṭān

Allāh says,

﴿وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيسٍ﴾

﴿And it is not the word of the outcast Shayṭān.﴾

meaning, this Qur'ān is not the statement of an outcast Shayṭān. This means that he is not able to produce it, nor is it befitting of him to do so. This is as Allāh says,

﴿وَمَا تَنَزَّلُ بِهِ الْفَاطِطَةُ ۖ وَمَا يَنصُرُ لَهُمْ ۖ وَمَا يَسْتَعِظُونَ ۖ إِنَّهُمْ عَنِ السَّمْعِ

لَعَزُزُوا ۖ﴾

﴿And it is not the Shayṭān who have brought it down. Neither would it suit them nor they can. Verily, they have been removed far from hearing it.﴾ (26:210-212)

Then Allāh says,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا﴾

[1] Aṭ-Ṭabari 24:261.

[2] Aṭ-Ṭabari 24:261.

[3] Aṭ-Ṭabari 24:260, 261, and Ad-Durr Al-Manthūr 8:435.

«Then where are you going?» meaning, where has your reason gone, in rejecting this Qur'an, while it is manifest, clear, and evident that it is the truth from Allāh. This is as Abu Bakr Aṣ-Ṣiddiq said to the delegation of Bani Ḥanīfah when they came to him as Muslims and he commanded them to recite (something from the Qur'an). So they recited something to him from the so called Qur'an of Mūsaylimah the Liar, that was total gibberish and terribly poor in style. Thus, Abu Bakr said, "Woe unto you! Where have your senses gone? By Allāh, this speech did not come from a god." Qatādah said,

﴿ثُمَّ لَمْ يَمُوتُوا﴾

«Then where are you going?» meaning, from the Book of Allāh and His obedience.

Then Allāh says,

﴿إِنْ هُوَ إِلَّا وَحْيٌ لِّلْعَالَمِينَ﴾

«Verily, this is no less than a Reminder to the creatures.»

meaning, this Qur'an is a reminder for all of mankind. They are reminded by it and receive admonition from it.

﴿لَّيْسَ شَيْءٌ مِّنْكُمْ أَن يَسْتَقِيمَ﴾

«To whomsoever among you who wills to walk straight.»

meaning, whoever seeks guidance, then he must adhere to this Qur'an, for verily it is his salvation and guidance. There is no guidance in other than it.

﴿وَمَا تَشَاءُونَ إِلَّا أَن يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

«And you cannot will unless (it be) that Allāh wills – the Lord of all that exists.»

This means that the will is not left to you all, so that whoever wishes to be guided, then he is guided, and whoever wishes to be astray, then he goes astray, rather, all of this is according to the will of Allāh the Exalted, and He is the Lord of all that exists.

It is reported from Sulaymān bin Mūsā that when this Āyah was revealed,

﴿لَّيْسَ شَيْءٌ مِّنْكُمْ أَن يَسْتَقِيمَ﴾

«To whomsoever among you who wills to walk straight.»

Abu Jahl said, "The matter is up to us. If we wish, we will stand straight, and we do not wish, we will not stand straight." So Allāh revealed,

﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

﴿And you cannot will unless (it be) that Allāh wills - the Lord of the all that exists.﴾⁽¹⁾

This is the end of the *Tafsīr* of Sūrat At-Takwīr, and all praise and thanks are due to Allāh.

⁽¹⁾ At-Ṭabari 24 :264. This is a *Mursal* narration.

The Tafsīr of Sūrat Al-Infīṭār (Chapter - 82)

Which was revealed in Makkah

The Virtues of Sūrat Al-Infīṭār

An-Nasā'ī recorded from Jābir that Mu'adh stood and lead the people in the Night prayer, and he made the recitation of his prayer long. So the Prophet ﷺ said,

«أَفَأَنْتَ يَا مُعَاذُ؟ أَبَيْنَ كُنْتَ عَنْ «سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى» «وَاللَّحْنَ» وَ «إِذَا الشَّمْسُ
انْفَطَرَتْ»»

«Are you putting the people to trial O Mu'adh? Why don't you recite «Glorify the Name of your Lord the Most High» (87), «By the forenoon» (93), and «When the heaven is cleft asunder» (82)?»^[1]

The basis of this Ḥadīth is found in the Two Ṣaḥīḥs,^[2] however the mentioning of

«إِذَا الشَّمْسُ انْفَطَرَتْ»

«When the heaven is cleft asunder.» has only been mentioned by An-Nasā'ī. It has been previously mentioned in a narration from 'Abdullāh bin 'Umar that the Prophet ﷺ said,

«مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى الْيَوْمِ رَأَى عَيْنٍ فَلْيَقْرَأْ: «إِذَا الشَّمْسُ كُوِّرَتْ» وَ «إِذَا الشَّمْسُ
انْفَطَرَتْ» وَ «إِذَا الشَّمْسُ انشَقَّت»»

«Whoever would be pleased to look at the Day of Resurrection with his own eyes, then let him recite, «When the sun is Kuwwirat.» (81) and; «When the heaven is cleft asunder» (82) and; «When the heaven is split asunder» (84).»^[3]

[1] An-Nasā'ī in *Al-Kubrā* 6:508.

[2] *Faḥḥ Al-Bāri* 10:532, and *Muslim* 1:339.

[3] *Tuḥfat Al-Aḥwadhī* 9:252.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٥٨٧

الْإِنْفِثَارِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا السَّمَاءُ انْفَطَرَتْ ① وَإِذَا الْكَوَاكِبُ انْتَرَتْ ② وَإِذَا الْبِحَارُ
فُجِّرَتْ ③ وَإِذَا الْقُبُورُ بُعِثَتْ ④ عِلِمَتْ نَفْسٌ مَّا قَدَّمَتْ
وَأُخِّرَتْ ⑤ يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ ⑥ الَّذِي
خَلَقَكَ فَسَوِّكَ فَعَدَّدَكَ ⑦ فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ ⑧
كَلَّا بَلْ تُكَذِّبُونَ بِالذِّينِ ⑨ وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ⑩ كِرَامًا
كَبِيرِينَ ⑪ يَعْلَمُونَ مَا تَفْعَلُونَ ⑫ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ⑬ وَإِنَّ
الْفَاجِرَ لَفِي جَحِيمٍ ⑭ يَصْلَوْنَ يَوْمَ الذِّينِ ⑮ وَمَا مِنْهُمْ عَنْهَا مُعَايِنَ
⑯ وَمَا آذَرَكَ مَا يَوْمَ الذِّينِ ⑰ ثُمَّ مَا آذَرَكَ مَا يَوْمَ الذِّينِ
⑱ يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ سِتًّا ⑲ وَلَا تَمُرُّ نَوْمًا مِمَّا لَلَّهُ ⑳

سُورَةُ الْمُطَفِّفِينَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَيْلٌ لِّلْمُطَفِّفِينَ ① الَّذِينَ إِذَا أَكَالُوا كَالنَّاسِ يَسْتَوْفُونَ ②
وَإِذَا كَالُوهُمْ أَوَّزَوْهُمْ يَخْسِرُونَ ③ أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ
مَبْعُوثُونَ ④ لِيَوْمٍ عَظِيمٍ ⑤ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ⑥

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh,
the Most Gracious, the
Most Merciful.

﴿إِذَا السَّمَاءُ انْفَطَرَتْ ① وَإِذَا
الْكَوَاكِبُ انْتَرَتْ ② وَإِذَا الْبِحَارُ
فُجِّرَتْ ③ وَإِذَا الْقُبُورُ بُعِثَتْ ④
عِلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأُخِّرَتْ ⑤
يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ
الْكَرِيمِ ⑥ الَّذِي خَلَقَكَ فَسَوَّكَ
فَعَدَّدَكَ ⑦ فِي أَيِّ صُورَةٍ مَّا شَاءَ
رَكَّبَكَ ⑧ كَلَّا بَلْ تُكَذِّبُونَ بِالذِّينِ ⑨
وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ⑩ كِرَامًا
كَبِيرِينَ ⑪ يَعْلَمُونَ مَا تَفْعَلُونَ ⑫﴾

﴿1. When the heaven is
cleft asunder (Infatārat).﴾
﴿2. And when the stars
Intatharat.﴾
﴿3. And when the seas
Fujjirat.﴾

﴿4. And when the graves Bu'thirat.﴾

﴿5. A person will know what he has sent forward and left
behind.﴾

﴿6. O man! What has made you careless about your Lord, the
Most Generous?﴾

﴿7. Who created you, fashioned you perfectly, and gave you
due proportion.﴾

﴿8. In whatever form He willed, He put you together.﴾

﴿9. Nay! But you deny (the Day of) Ad-Dīn.﴾

﴿10. But verily, over you to watch you﴾

﴿11. Kirāman Kātibin,﴾

﴿12. They know all that you do.﴾

What will happen on the Day of Judgement

Allāh says,

﴿إِذَا السَّمَاءُ انْفَطَرَتْ﴾

«When the heaven is cleft asunder (Infatārat).» meaning, it splits. This is as Allāh says,

﴿أَلَسَمَاءٌ مُنْقَطِرَةٌ﴾

«Whereon the heaven will be cleft asunder (Munfaṭir)» (73:18)

Then Allāh says,

﴿وَالنَّوَالِكُوكِ انْقَرَّتْ﴾

«And when the stars Intatharat.» meaning, fallen.

﴿وَالْبَحَارُ فُجِّيرَتْ﴾

«And when the seas Fujjirat.» ‘Ali bin Abi Talḥah reported from Ibn ‘Abbās that he said, “Allāh will cause some of it to burst forth over other parts of it.”^[1] Al-Ḥasan said, “Allāh will cause some parts of it to burst forth over other parts of it, and its water will go away.”^[2] Qatādah said, “Its fresh water will mix with its salt water.”^[3]

﴿وَالنَّجُورُ بُعِثَتْ﴾

«And when the graves Bu’thirat.» Ibn ‘Abbās said, “searched.”^[4] As-Suddi said, “Tub’athiru means that they will be moved and those who are in them will come out.”

﴿عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ﴾

«A person will know what he has sent forward and left behind.»

meaning, when this happens then this will occur.

Mankind should not forget about Allāh

Allāh says,

[1] Aṭ-Ṭabari 24:267.

[2] Aṭ-Ṭabari 24:267.

[3] Aṭ-Ṭabari 24:217.

[4] Aṭ-Ṭabari 24:267.

﴿يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّبَكَ رَبِّكَ الْكَرِيمَ ۝﴾

«O man! What has made you careless about your Lord, the Most Generous?»

This is a threat. It is not an attempt to get a reply as some people mistakenly think. They consider it as if the Most Generous is asking them so that they will say, "His honor deceived him (or made him careless of his Lord)." rather the meaning of this *Āyah* is, "O Son of Ādam! What has deceived you from your Lord, the Most Generous – meaning the Most Great – so that you went forth disobeying Him, and you met Him with that which was unbecoming." This is similar to what has been reported in the *Ḥadīth*,

«يَقُولُ اللَّهُ تَعَالَى يَوْمَ الْقِيَامَةِ: يَا ابْنَ آدَمَ مَا غَرَّبَكَ بِي؟ يَا ابْنَ آدَمَ مَاذَا أَجَبْتَ الْمُرْسَلِينَ؟»

«Allāh will say on the Day of Judgement: "O Son of Ādam! What has deceived you concerning Me? O Son of Ādam? What was your response to the Messengers?"»^[1]

Al-Baghawi mentioned that Al-Kalbi and Muqātil said, "This *Āyah* was revealed about Al-Aswad bin Shariq who struck the Prophet ﷺ and he was not punished in retaliation. So Allāh revealed,

﴿مَا غَرَّبَكَ رَبِّكَ الْكَرِيمَ ۝﴾

«What has made you careless about your Lord, the Most Generous?»^[2]

Then Allāh said,

﴿الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ ۝﴾

«Who created you, fashioned you perfectly, and gave you due proportion.»

meaning, 'what has deceived you concerning the Most Generous Lord?'

^[1] *Tuhfat Al-Ashraf* 7 :70. This is the only reference for the *Ḥadīth*, so its authenticity was unverifiable.

^[2] Al-Baghawi 4 :455. This is a *Mursal* narration.

﴿الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ﴾

«Who created you, fashioned you perfectly, and gave you due proportion.»

meaning, 'He made you complete, straight, and perfectly balanced and proportioned in stature. He fashioned you in the best of forms and shapes.'

Imām Aḥmad recorded from Busr bin Jaḥḥāsh Al-Qurashī that one day the Messenger of Allāh ﷺ spat in his palm and placed his finger on it. Then he said,

«قَالَ اللَّهُ عَزَّ وَجَلَّ: يَا ابْنَ آدَمَ أَنَّى نُنْجِزُكَ وَقَدْ خَلَقْتَنِي مِنْ مِثْلِ هَذِهِ؟ حَتَّى إِذَا سَوَّيْتُكَ وَعَدَلْتُكَ مَقَّبَتَ بَيْنَ بُرْدَتَيْنِ، وَلِلْأَرْضِ مِنْكَ وَتَيْدٌ، فَجَمَعْتُ وَمَنَعْتُ حَتَّى إِذَا بَلَغْتَ الرَّاقِي قُلْتُ: أَنْصَدُقُ وَأَنْتَى أَوَانُ الصَّدَقَةِ؟»

«Allāh the Mighty and Sublime says: "O Son of Ādam! How can you escape Me when I created you from something similar to this (spit)? Then I fashioned you and made your creation balanced so that you walked between the two outer garments. And the earth has a burial place for you. So you gathered (wealth) and withheld it until your soul reached your collarbone (i.e., death comes). Then, at that time you say, 'I will give charity now.' But how will there be time for charity?"»^[1]

This Ḥadīth has also been recorded by Ibn Mājah.^[2]

Concerning Allāh's statement,

﴿فِي أَيِّ صُورَةٍ نَّارِهَا يَخْتَصِمُ﴾

«In whatever form He willed, He put you together.»

Mujāhid said, "In which resemblance: the father, the mother, the paternal uncle, or the maternal uncle."^[3] In the Two Ṣaḥīḥs it is recorded from Abu Hurayrah that a man said, "O Messenger of Allāh! Verily, my wife has given birth to a black boy." The Prophet ﷺ said,

«مَلَأَ لَكَ مِنْ إِبِلٍ؟»

[1] Aḥmad 4:210.

[2] Ibn Mājah 2:903.

[3] Aṭ-Ṭabari 24:270.

«Do you have any camels?» The man said, "Yes." The Prophet ﷺ then said,

«فَمَا لَوَانُهَا»

«What color are they?» The man said, "Red." The Prophet ﷺ said,

«فَقُلْ فِيهَا مِنْ أَوْرَقٍ»

«Do any of them have patches of gray?» The man said, "Yes." The Prophet ﷺ asked him,

«فَأَتَى أَنَاذَا ذَلِكَ»

«How did this happen to them?» The man replied, "It is probably an inherited genetical strain." The Prophet ﷺ then said,

«وَهَذَا عَسَى أَنْ يَكُونَ نَزْعُهُ عِرْقٍ»

«Likewise, this (with your son) is probably an inherited genetical strain.»^[1]

The Cause of Deception and alerting to the Fact that Angels record the Deeds of the Children of Ādam

Concerning Allāh's statement,

﴿لَا يَلُوكَ كَذِبُونَ بِالَّذِينَ﴾

«Nay! But you deny (the Day of) Ad-Dīn.»

meaning, 'you are only compelled to oppose the Most Generous and meet Him with disobedience, by your rejection in your hearts of the Hereafter, the recompense and the reckoning.' Concerning Allāh's statement,

﴿وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ۖ كِرَامًا كَاتِبِينَ ۖ يَعْلَمُونَ مَا تَعْمَلُونَ﴾

«But verily, over you to watch you (are) Kirāman Kātibin, they know all that you do.» (82:10-12)

meaning, 'indeed there are noble guardian angels over you, so do not meet them with evil deeds, because they write down all that you do.'

﴿إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ۖ وَإِنَّ الْفَاجِرَ لَفِي جَحِيمٍ ۖ يَوْمَ تَأْتِي سَاعَتُكَ يَا أَيُّهَا النَّبِيُّ ۖ وَمَا تُمَنِّي﴾

^[1] *Fath Al-Bāri* 9:351, and *Muslim* 2:1137.

﴿وَمَا أَذْرَكَ مَا يَوْمَ الْآزِمِ﴾ ثُمَّ مَا أَذْرَكَ مَا يَوْمَ الْآزِمِ ﴿وَمَا أَذْرَكَ مَا يَوْمَ الْآزِمِ﴾
 ﴿فَبِئْسَ الْأَمْرُ يَوْمَئِذٍ لِلْعَالَمِينَ﴾

﴿13. Verily, the Abrār (the righteous believers) will be in Delight;﴾

﴿14. And verily, the wicked will be in the blazing Fire (Hell),﴾

﴿15. Therein they will enter, and taste its burning flame on the Day of Recompense,﴾

﴿16. And they will not be absent therefrom.﴾

﴿17. And what will make you know what the Day of Recompense is?﴾

﴿18. Again, what will make you know what the Day of Recompense is?﴾

﴿19. (It will be) the Day when no person shall have power for another, and the Decision, that Day, will be with Allāh.﴾

The Reward of the Righteous and the Sinners

Allāh informs of what the righteous will receive of delight. They are those who obeyed Allāh and did not meet Him with disobedience (sins). Then He mentions that the evildoers will be in Hell and eternal torment. Due to this He says,

﴿فَبِئْسَ الْأَمْرُ يَوْمَئِذٍ لِلْعَالَمِينَ﴾

﴿Therein they will enter, and taste its burning flame on the Day of Recompense,﴾

meaning, the Day of Reckoning, Recompense, and Judgement.

﴿وَمَا أَذْرَكَ مَا يَوْمَ الْآزِمِ﴾

﴿And they will not be absent therefrom.﴾

meaning, they will not be absent for even one hour from the torment. The torment will not be lightened from them, nor will they be granted the death that they will be requesting, or any rest – not even for a single day. Allāh then says,

﴿وَمَا أَذْرَكَ مَا يَوْمَ الْآزِمِ﴾

﴿And what will make you know what the Day of Recompense is?﴾

This is a magnification of the affair of the Day of Judgement. Then Allāh affirms it by saying,

﴿ثُمَّ مَا أَدْرَاكَ مَا يَوْمَ الْعَذَابِ﴾

«Again, what will make you know what the Day of Recompense is?»

Then He explains this by saying,

﴿يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْئًا﴾

«(It will be) the Day when no person shall have power for another,»

meaning, no one will be able to benefit anyone else, or help him out of that which he will be in, unless Allāh gives permission to whomever He wishes and is pleased with. We will mention here a *Ḥadīth* (where the Prophet ﷺ said),

«يَا بَنِي هَاشِمٍ، اتَّقُوا أَنْفُسَكُمْ مِنَ النَّارِ لَا أَمَلُ لَكُمْ مِنَ اللَّهِ شَيْئًا»

«O children of Hāshim! Save yourselves from the Fire, for I have no power to cause you any benefit from Allāh.»^[1]

This has been mentioned previously at the end of the *Tafsīr* of Sūrat Ash-Shu'arā' (see 26:214). Thus, Allāh says,

﴿وَالْأَمْرُ يَوْمَهِ لِلَّهِ﴾

«and the Decision, that Day, will be with Allāh.»

This is similar to Allāh's statement,

﴿لَمَنَ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ﴾

«Whose is the kingdom this Day? It is Allāh's, the One, the Irresistible.» (40:16)

It is also similar to His statement,

﴿الْمَلِكُ يَوْمَئِذٍ الْغَنِيُّ الرَّحِيمُ﴾

«The true sovereignty on that Day will be for the Most Gracious» (25:26)

It is also similar to His saying;

^[1] Muslim 1:192.

﴿مَلِكِ يَوْمِ الدِّينِ﴾

«The only Owner of the Day of Recompense.» (1:4)

Qatādah said,

﴿يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ﴾

«(It will be) the Day when no person shall have power for another, and the Decision, that Day, will be with Allāh.»

“By Allāh, the Decision is for Allāh today (now), but on that Day no one will try to dispute with Him about it.”

This is the end of the *Tafsīr* of *Sūrat Al-Infītār*. All praise and blessings are due to Allāh, and He is the Giver of success and freedom from error.

The Tafsīr of Sūrat Al-Mutaffifin (Chapter - 83)

Which was revealed in Al-Madīnah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿وَيْلٌ لِّلْمُتَفَفِّينَ ۚ﴾ أَلَيْسَ إِذَا أَكَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ﴿٢﴾ وَإِنَّا كَالُومُونَ أَوْ زَوَدُوهُمْ
بِخُورِهِمْ ۚ أَلَا يَنْظُرُونَ أَنَّهُمْ يُسَوِّفُونَ ﴿٣﴾ لِيَوْمٍ عَظِيمٍ ﴿٤﴾ يَوْمَ يَقُومُ النَّاسُ لِرَبِّهِ
الْعَلِيِّ ۚ﴾

﴿1. Woe to Al-Mutaffifin.﴾

﴿2. Those who, when they have to receive by measure from men, demand full measure,﴾

﴿3. And when they have to give by measure or weight to men, give less than due.﴾

﴿4. Do they not think that they will be resurrected,﴾

﴿5. On a Great Day?﴾

﴿6. The Day when (all) mankind will stand before the Lord of all that exists?﴾

Increasing and decreasing in the Measure and Weight will be a Cause for Regret and Loss

An-Nasā'ī and Ibn Mājah both recorded from Ibn 'Abbās that he said, "When the Prophet ﷺ came to Al-Madīnah, the people of Al-Madīnah were the most terrible people in giving measurement (i.e., they used to cheat). Thus, Allāh revealed,

﴿وَيْلٌ لِّلْمُتَفَفِّينَ ۚ﴾

﴿Woe to Al-Mutaffifin.﴾ After this, they began to give good measure."^[1] The meaning of the word *Tatfif* here is to be stingy

^[1] An-Nasā'ī in *Al-Kubrā* 6:508, and Ibn Mājah 2:748.

with measurement and weight, either by increasing it if it is due from the others, or decreasing it if it is a debt. Thus, Allāh explains that the *Muṭaffifin* – those whom He has promised loss and destruction, whom are meant by “Woe” – are

﴿الَّذِينَ إِذَا أَكَالُوا عَلَى النَّاسِ﴾

﴿Those who, when they have to receive by measure from men,﴾ meaning, from among the people.

﴿يَسْتَوْفُونَ﴾

﴿demand full measure,﴾ meaning, they take their right by demanding full measure and extra as well.

﴿وَرَبَّانَا كَالْوَهْمِ أَوْ رَزُونَهُمْ بِخَيْرٍ﴾

﴿And when they have to give by measure or weight to (other) men, give less than due.﴾

meaning, they decrease.

Verily, Allāh commanded that the measure and weight should be given in full. He says in another *Ayah*,

﴿وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ رَزَوْنَا بِالْقَيْلِ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾

﴿And give full measure when you measure, and weigh with a balance that is straight. That is good and better in the end.﴾
(17:35)

Allāh also says,

﴿وَأَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ لَا تَكُفَّ نَفْسٌ إِلَّا رُسْمًا﴾

﴿And give full measure and full weight with justice. We burden not any person, but with that which he can bear.﴾
(6:152)

and He says,

﴿وَأَقِيمُوا الزُّنْتَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ﴾

﴿And observe the weight with equity and do not make the balance deficient.﴾ (55:9)

Allāh destroyed the people of Shu‘ayb and wiped them out because of their cheating in weights and measurements.

Threatening the *Mutaffifīn* with standing before the Lord of all that exists

Then Allāh says as a threat to them,

﴿أَلَا يَتَذَكَّرُ أُولَٰئِكَ أَنَّهُمْ مَبْعُوثُونَ ۚ يَوْمَ عَظِيمٍ﴾

«Do they not think that they will be resurrected, on a Great Day?»

meaning, do these people not fear the resurrection and standing before He Who knows the hidden matters and the innermost secrets, on a Day that contains great horror and tremendous fright? Whoever loses on this Day will be made to enter into a blazing fire. Then Allāh says,

﴿يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ﴾

«The Day when (all) mankind will stand before the Lord of all that exists?»

meaning, they will stand barefooted, naked and uncircumcised at a station that will be difficult, hard, and distressful for the criminals. They will be covered by the command from Allāh, and it will be that, which the strength and the senses will not be able to bare.

Imām Mālik reported from Nāfi' who reported from Ibn 'Umar that the Prophet ﷺ said,

«يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ، حَتَّى يَغِيبَ أَحَدُهُمْ فِي رِجْلِهِ إِلَى أَنْصَابِ أُذُنَيْهِ»

«This will be the Day that mankind will stand before the Lord of all that exists, until one of them will sink up to the middle of his ears in sweat.»

Al-Bukhārī recorded this *Ḥadīth* from Mālik and 'Abdullāh bin 'Awn, both of whom reported it from Nāfi'.^[1] Muslim also recorded it from two routes.^[2]

Another *Ḥadīth*: Imām Aḥmad recorded from Al-Miqdād, who was Ibn Al-Aswad Al-Kindi, that he heard the Messenger of Allāh ﷺ saying,

«إِذَا كَانَ يَوْمَ الْقِيَامَةِ أَذْيَبَ الشَّمْسُ مِنَ الْعِبَادِ حَتَّى تَكُونَ قَدَرِ بَيْلٍ أَوْ مِيلَيْنِ - قَالَ

^[1] *Fath Al-Bārī* 8:565.

^[2] Muslim 4:2195, 2196.

- فَتَضَهُرُهُمُ الشَّمْسُ فَيَكُونُونَ فِي الْمَرْقِ كَقَنْدَرِ أَعْمَالِهِمْ، مِنْهُمْ مَنْ يَأْخُذُهُ إِلَى عَقَبَتِهِ، وَمِنْهُمْ مَنْ يَأْخُذُهُ إِلَى رُكْبَتَيْهِ، وَمِنْهُمْ مَنْ يَأْخُذُهُ إِلَى حَقَرَتِهِ، وَمِنْهُمْ مَنْ يُلْجِمُهُ الْجَنَامُ

«On the Day of Judgement, the sun will draw near the servants until it is a mile or two away from them. Then the sun will burn them, and they will be submersed in sweat based upon the amount of their deeds. From among them there will be those whose sweat will come up to their two heels. From among them there will be those whose sweat will come up to their two knees. From among them there will be those whose sweat will come up to their groins. From among them there will be those who will be bridled in sweat (up to their necks).»

This *Hadīth* was recorded by Muslim and At-Tirmidhi.^[1]

In *Sunan* Abu Dāwud it is recorded that the Messenger of Allāh ﷺ used to seek refuge with Allāh from the hardship of standing on the Day of Judgement.^[2] It has been reported from Ibn Mas'ūd that they will be standing for forty years with their heads raised toward the sky. No one will speak to them, and the righteous and wicked among them will all be bridled in sweat.^[3] It has been reported from Ibn 'Umar that they will be standing for one hundred years. Both of these statements have been recorded by Ibn Jarīr.^[4] In the *Sunans* of Abu Dāwud, An-Nasā'ī, and Ibn Mājah, it is recorded from 'Ā'ishah that the Messenger of Allāh ﷺ used to begin his late night prayer by declaring Allāh's greatness ten times, praising Allāh ten times, glorifying Allāh ten times, and seeking Allāh's forgiveness ten times. Then he would say,

«اللَّهُمَّ اغْفِرْ لِي وَارْزُقْنِي وَاعِافِنِي»

«O Allāh! Forgive me, guide me, provide for me, and protect me.»

Then he would seek refuge from the hardship of the standing

[1] Aḥmad 6:3, Muslim 2864, and *Tuhfat Al-Aḥwadhī* 7:89.

[2] Abu Dāwud 1:487.

[3] Aṭ-Ṭabari 24:281.

[4] Aṭ-Ṭabari 24:280.

on the Day of Judgement.^[1]

﴿كَلَّا إِنَّ كِتَابَ الْفُجَارِ لَفِي سِجِّينَ ﴿٧﴾ وَمَا نَرَاهُ مَا يَشِيعُونَ ﴿٨﴾ كِتَابٌ مُرْتَبِتٌ ﴿٩﴾ تَلَّ يَوْمَئِذٍ الْمَكِيدِينَ ﴿١٠﴾ الَّذِينَ يَكْفُرُونَ يَوْمَ الْآزِينِ ﴿١١﴾ وَمَا يَكُذِّبُ بِهِ إِلَّا كُلُّ مُنْتَبِهٍ أُنِيمٍ ﴿١٢﴾ إِنْ تَلَّ عَلَىٰ عَلَيْهِمْ لَيْلًا قَالَ اسْتَطِيرَ الْأَوَّابِينَ ﴿١٣﴾ كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ﴿١٤﴾ كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُورُونَ ﴿١٥﴾ ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ ﴿١٦﴾ ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ ﴿١٧﴾﴾

﴿7. Nay! Truly, the Record of the wicked is in Sijjīn.﴾

﴿8. And what will make you know what Sijjīn is?﴾

﴿9. A Register inscribed.﴾

﴿10. Woe, that Day, to those who deny.﴾

﴿11. Those who deny the Day of Recompense.﴾

﴿12. And none can deny it except every transgressor beyond bounds, the sinner!﴾

﴿13. When Our Āyāt are recited to him, he says: "Tales of the ancients!"﴾

﴿14. Nay! But on their hearts is the Rān (covering) which they used to earn.﴾

﴿15. Nay! Surely, they will be veiled from seeing their Lord that Day.﴾

﴿16. Then verily, they will indeed enter the burning flame of Hell.﴾

﴿17. Then, it will be said to them: "This is what you used to deny!"﴾

The Record of the Wicked and some of what happens to Them

Allāh says truly,

﴿إِنَّ كِتَابَ الْفُجَارِ لَفِي سِجِّينَ ﴿٧﴾﴾

﴿Nay! Truly, the Record of the wicked is in Sijjīn.﴾

meaning, that their final destination and their abode will be in Sijjīn, which is derived from the word prison (Sijr), and here it means straitened circumstances. Thus, Allāh expresses the

^[1] Abu Dāwūd 1:486, An-Nasā'ī 3:299, and Ibn Mājah 1:431.

greatness of this matter, saying;

﴿وَمَا أَدْرَاكَ مَا سِجِّينٌ﴾

«And what will make you know what Sijjīn is?»

meaning, it is a great matter, an eternal prison, and a painful torment. Some have said that it is beneath the seventh earth. It has been mentioned previously in the lengthy *Ḥadīth* of Al-Barā' bin 'Āzib that the Prophet ﷺ said,

«يَقُولُ اللَّهُ عَزَّ وَجَلَّ فِي رُوحِ الْكَافِرِ اكْتُبُوا كِتَابَهُ فِي سِجِّينَ. وَسِجِّينٌ هِيَ تَحْتَ الْأَرْضِ السَّابِعَةِ»

«Allāh says concerning the soul of the disbeliever, 'Record his book in Sijjīn.' And Sijjīn is beneath the seventh earth.»^[1]

it is known that the destination of the wicked people will be Hell, and it is the lowest of the low. For Allāh says,

﴿ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ﴿٥﴾ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾

«Then We reduced him to the lowest of the low. Save those who believe and do righteous deeds.» (95:5-6)

Here Allāh says,

﴿كَلَّا إِنَّ كِتَابَ الْفَاجِرِ لَفِي سِجِّينَ ﴿٧﴾ وَمَا أَدْرَاكَ مَا سِجِّينٌ ﴿٨﴾﴾

«Nay! Truly, the Record of the wicked is in Sijjīn. And what will make you know what Sijjīn is?»

and it is full of hardship and misery. Allāh says,

﴿وَأَنَّا أَلْقَاوْا مِنْهَا سَكَكَاتٍ مُتَعَرِّضِينَ ﴿١٣﴾ دَعَا هُنَالِكَ ثُبُورًا ﴿١٤﴾﴾

«And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction.» (25:13)

Then Allāh says,

﴿كِتَابٌ مُرْقُومٌ ﴿١٥﴾﴾

«A Register inscribed.» This is not an explanation of His statement,

﴿وَمَا أَدْرَاكَ مَا سِجِّينٌ﴾

[1] *Aṭ-Ṭiwāl* of Aṭ-Ṭabarānī 238, and similar with Al-Ḥākim 1:37.

«And what will make you know what Sijjīn is?»

It is only an explanation of the destination that will be recorded for them, which is *Sijjīn*. Meaning, it is inscribed, written, and completed. No one can add to it and no one can remove anything from it. This was said by Muḥammad bin Ka'b Al-Qurazī.^[1] Then Allāh said,

﴿وَلِلَّهِ يَوْمَئِذٍ الْقِسْطُ﴾

«Woe, that Day, to those who deny.»

meaning, when they come to the imprisonment, Allāh threatened them with, on the Day of Judgement, and the disgraceful torment. The statement, "Woe," has already been discussed previously and there is no need to repeat it here. Basically, it means destruction and devastation. This is like what is said, "Woe to so-and-so." This is similar to what has been recorded in the *Musnad* and the *Sunan* collections on the authority of Bahz bin Ḥakīm bin Mu'āwiyah bin Ḥaydah, who reported from his father, who reported from his grandfather that the Messenger of Allāh ﷺ said,

«وَيْلٌ لِلَّذِي يُحَدِّثُ فَيَكْذِبُ يُضْحِكُ النَّاسَ، وَيَلُ لَهْ وَيَلُ لَهُ»

«Woe unto whoever speaks, and lies in order to make the people laugh. Woe unto him, woe unto him.»^[2]

Then Allāh says, in explaining who are the wicked, disbelieving deniers,

﴿الَّذِينَ يَكْفُرُونَ بِرَبِّهِمْ﴾

«Those who deny the Day of Recompense.»

meaning, they do not believe it will happen, and they do not believe in its existence. Thus, they consider it a matter that is farfetched. Allāh then says,

﴿وَمَا يَكْفُرُ بِهِ إِلَّا كُلُّ مُنْكَرٍ أَسِيءٍ﴾

«And none can deny it except every transgressor, sinner.»

meaning, transgressive in his actions by doing that which is forbidden and exceeding the limits when acquiring the

[1] *Ad-Durr Al-Manthūr* 8:444.

[2] *An-Nasā'ī in Al-Kubrā* 6:509.

permissible. He is a sinner in his statements, because he lies whenever he speaks, he breaks his promises whenever he makes them, and he behaves in an abusive and wicked manner whenever he argues. Concerning Allāh's statement,

﴿إِنَّا نُنَزِّلُ عَلَيْهِ مَائِدَاتِنَا قَالَ أَسْطِيزُ الْأَوَّلِينَ﴾

«When Our Āyāt are recited to him, he says: "Tales of the ancients!"»

meaning, whenever he hears the Words of Allāh from the Messenger ﷺ, he denies it and has ill thoughts about it. Thus, he believes that it is a collection gathered from the books of the ancients. This is as Allāh says,

﴿وَإِنَّا قِيلَ لَهُمْ مَاذَا أُنْزِلَ لَكُمْ قَالُوا أَسْطِيزُ الْأَوَّلِينَ﴾

«And when it is said to them: "What is it that your Lord has sent down?" They say: "Tales of the men of old!"» (16:24)

Similarly Allāh says,

﴿وَقَالُوا أَسْطِيزُ الْأَوَّلِينَ أَخْتَبَيْهَا نَبِيٌّ نَتْلُ عَلَيْهِ بُحْرَةً وَأَصْبَحَ﴾

«And they say: "Tales of the ancients, which he has written down: and they are dictated to him morning and afternoon."» (25:5)

Then Allāh continues saying,

﴿كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ﴾

«Nay! But on their hearts is the Rān (covering) which they used to earn.»

meaning, the matter is not as they claim, nor as they say: "Verily, this Qur'ān is tales of the ancients." Rather, it is the Word of Allāh, His inspiration and His revelation to His Messenger ﷺ. The only thing that blocked their hearts from believing in it is the dark covering cast over it from the many sins and wrong they committed that has covered up their hearts. Thus, Allāh says,

﴿كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ﴾

«Nay! But on their hearts is the Rān (covering) which they used to earn.»

This dark covering known as Rayn overcomes the hearts of the

disbelievers, the covering of *Ghaym* is for the righteous, and the covering of *Ghayn* is for those who are near to Allāh.

Ibn Jarīr, At-Tirmidhi, An-Nisā'i, and Ibn Mājah all recorded from Abu Hurayrah that the Prophet ﷺ said,

«إِنَّ الْعَبْدَ إِذَا أَذْنَبَ ذَنْبًا كَانَتْ نُكْثَةً سَوْدَاءَ فِي قَلْبِهِ، فَإِنْ تَابَ مِنْهَا صُقِلَ قَلْبُهُ، وَإِنْ زَادَ زَادَتْ، فَذَلِكَ قَوْلُ اللَّهِ تَعَالَى: ﴿كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ﴾»^[1]

«Verily, when the servant commits a sin, a black spot appears in his heart. If he repents from it, his heart is polished clean. However, if he increases (in the sin), the spot will continue to increase. That is the statement of Allāh: «Nay! But on their hearts is the Rān (covering) which they used to earn.»^[1]

At-Tirmidhi said, “*Ḥasan Ṣaḥīḥ*.” The wording of An-Nasā'i says,

«إِنَّ الْعَبْدَ إِذَا أَخْطَأَ خَطِيئَةً نُكِتَ فِي قَلْبِهِ نُكْثَةً سَوْدَاءَ، فَإِنْ هُوَ تَرَعَّ وَاسْتَغْفَرَ وَتَابَ صُقِلَ قَلْبُهُ، فَإِنْ عَادَ زِيدَ فِيهَا حَتَّى تَمْلُؤَ قَلْبُهُ فَهُوَ الرَّانُ الَّذِي قَالَ اللَّهُ تَعَالَى: ﴿كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ﴾»

«Whenever the servant commits a wrong, a black spot is put in his heart. So, if he refrains from it, seeks forgiveness and repents, his heart is polished clean. But if he returns to the sin, the spot will increase until it overcomes his (entire) heart, and this is the Rān that Allāh mentions when He says: «Nay, but on their hearts is the Rān (covering) which they used to earn.»

Concerning Allāh's statement,

﴿كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُورُونَ﴾

«Nay! Surely, they will be veiled from seeing their Lord that Day.»

meaning, they will have a place on the Day of Judgement, and lodging in *Sijjīn*. Along with this they will be veiled from seeing their Lord and Creator on the Day of Judgement. Imām Abu 'Abdullāh Ash-Shāfi'i said, “In this *Āyah* is a proof that the believers will see Him (Allāh), the Mighty and Sublime, on that Day.”

^[1] At-Ṭabari 24:287, *Tuhfat Al-Aḥwadhī* 9:253, An-Nasā'i in *Al-Kubrā* 6:509, and Ibn Mājah 2:1418.

عَلَيْهِمْ

٥٨٨

عَلَيْهِمْ

كَلَّا إِنَّ كِتَابَ الْفَجَّارِ لَفِي سِجِّينَ ﴿٧﴾ وَمَا أَدْرَاكَ مَا سِجِّينَ ﴿٨﴾ كِتَابٌ مَرْقُومٌ ﴿٩﴾ وَلِلَّيْلِ يَوْمِذٍ لِّلْمُكَذِّبِينَ ﴿١٠﴾ الَّذِينَ يَكْذِبُونَ يَوْمَ الَّذِينَ ﴿١١﴾ وَمَا يَكْذِبُ بِهِ إِلَّا كَلٌّ مَعْتَدٌ أَيْمِرُ ﴿١٢﴾ إِذَا نَادَى عَلَيْهِمْ ابْنَ آدَمَ قَالَ اسْكُتْ لِلَّهِ الْوَلِيُّ ﴿١٣﴾ كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ﴿١٤﴾ كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَذٍ لَمَّحُورُونَ ﴿١٥﴾ ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ ﴿١٦﴾ ثُمَّ يُنَادَى هَذَا الَّذِي كُنتُمْ بِهِ تُكَذِّبُونَ ﴿١٧﴾ كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيِّينَ ﴿١٨﴾ وَمَا أَدْرَاكَ مَا عِلِّيُّونَ ﴿١٩﴾ كِتَابٌ مَرْقُومٌ ﴿٢٠﴾ يَتَّبِعُهُ الْمَلَكُونَ ﴿٢١﴾ إِنَّ الْأَبْرَارَ لَفِي نَظَرٍ ﴿٢٢﴾ تُعْرَفُ فِي وُجُوهِهِمْ نَضْرَةُ النَّعِيمِ ﴿٢٣﴾ يُسْقَوْنَ مِنْ رَحِيْقٍ مَّخْمُورٍ ﴿٢٤﴾ خِتَمُهُمْ مِنْ ذَاكَ فَلَيْتَنَافِسَ السَّافِسُونَ ﴿٢٥﴾ وَمَرْأَبُهُ مِنْ تَسْلِيمٍ ﴿٢٦﴾ عَمَّا يَشْرَبُ بِهَا الْمَعْرِفُونَ ﴿٢٧﴾ إِنَّ الَّذِينَ أَنْعَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ ﴿٢٨﴾ وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ ﴿٢٩﴾ وَإِذَا انْقَلَبُوا إِلَى أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ ﴿٣٠﴾ وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَؤُلَاءِ لَضَالُّونَ ﴿٣١﴾ وَمَا أَرْسَلْنَا عَلَيْهِمْ حَفِظِينَ ﴿٣٢﴾ فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ﴿٣٣﴾

Concerning Allāh's statement,

﴿ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ﴾

«Then verily, they will indeed enter the burning flame of Hell.»

meaning, along with this being prevented from seeing the Most Gracious, they will also be among the people of the Fire.

﴿ثُمَّ يُنَادَى هَذَا الَّذِي كُنتُمْ بِهِ

تُكَذِّبُونَ﴾

«Then, it will be said to them: "This is what you used to deny!"» (83:17) meaning, this will be said to them by way of scolding, rebuking, belittling, and humiliation.

﴿كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيِّينَ﴾ وَمَا أَدْرَاكَ مَا عِلِّيُّونَ ﴿١٨﴾ كِتَابٌ مَرْقُومٌ ﴿٢٠﴾ يَتَّبِعُهُ الْمَلَكُونَ ﴿٢١﴾ إِنَّ الْأَبْرَارَ لَفِي نَظَرٍ ﴿٢٢﴾ تُعْرَفُ فِي وُجُوهِهِمْ نَضْرَةُ النَّعِيمِ ﴿٢٣﴾ يُسْقَوْنَ مِنْ رَحِيْقٍ مَّخْمُورٍ ﴿٢٤﴾ خِتَمُهُمْ مِنْ ذَاكَ فَلَيْتَنَافِسَ السَّافِسُونَ ﴿٢٥﴾ وَمَرْأَبُهُ مِنْ تَسْلِيمٍ ﴿٢٦﴾ عَمَّا يَشْرَبُ بِهَا الْمَعْرِفُونَ ﴿٢٧﴾

«18. Nay! Verily, the Record of Al-Abrār (the righteous believers) is (preserved) in 'Ilīyyīn.»

«19. And what will make you know what 'Ilīyyīn is?»

«20. A Register inscribed,»

«21. To which bear witness those nearest.»

«22. Verily, Al-Abrār (the righteous believers) will be in Delight.»

﴿23. On thrones, looking.﴾

﴿24. You will recognize in their faces the brightness of delight﴾.

﴿25. They will be given to drink of pure sealed Raḥīq.﴾

﴿26. Sealed with musk, and for this let those strive who want to strive.﴾

﴿27. It will be mixed with Tasnīm :﴾

﴿28. A spring whereof drink those nearest to Allāh.﴾

The Record Book of the Righteous and Their Reward

Allāh says that truly,

﴿إِن كُتِبَ الْأَبْرَارُ﴾

﴿Verily, the Record of Al-Abrār (the righteous believers)﴾

These people are in a situation that is the opposite of the wicked people.

﴿لَنُؤْتِيَنَّهُمْ مِّنْ عِلِّيِّينَ﴾

﴿is in 'Ilīyyīn.﴾ meaning, their final destination is 'Ilīyyīn, which is the opposite of Sijjīn. It has been reported from Hilāl bin Yasāf that Ibn 'Abbās asked Ka'b about Sijjīn while he was present, and Ka'b said, "It is the seventh earth and in it are the souls of the disbelievers." Then Ibn 'Abbās asked him about 'Ilīyyīn, so he said, "It is the seventh heaven and it contains the souls of the believers."^[1] This statement – that it is the seventh heaven – has been said by others as well.^[2] 'Alī bin Abi Ṭalḥah reported that Ibn 'Abbās said concerning Allāh's statement,

﴿كَلَّا إِن كُتِبَ الْأَبْرَارُ لَنُؤْتِيَنَّهُمْ مِّنْ عِلِّيِّينَ﴾

﴿Nay! Verily, the Record of Al-Abrār (the righteous believers) is in 'Ilīyyīn.﴾

"This means Paradise."^[3] Others besides him have said,

^[1] Aṭ-Ṭabari 24 :291.

^[2] Aṭ-Ṭabari 24 :290.

^[3] Aṭ-Ṭabari 24 :292.

"*Ilīyyīn* is located at *Sidrat Al-Muntahā*."^[1] The obvious meaning is that the word *Ilīyyīn* is taken from the word *Uluw*, which means highness. The more something ascends and rises, the more it becomes greater and increases. Thus, Allāh magnifies its affair and extols its matter by saying,

﴿وَمَا أَدْرَاكَ مَا يَعْلُونَ﴾

«And what will make you know what *Ilīyyīn* is?»

Then He says by way of affirming what will be written for them,

﴿كِتَابٌ مُرْتَبِعٌ ۖ فِيهِ يَشْهَدُ الْمُقَرَّبُونَ﴾

«A Register inscribed. To which bear witness those nearest.»

They are the angels. This was stated by Qatādah.^[2] Al-'Awfi reported from Ibn 'Abbās that he said, "Those nearest to Allāh in each heaven will witness it."^[3]

Then Allāh says,

﴿إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ﴾

«Verily, *Al-Abrār* (the righteous believers) will be in Delight.»

meaning, on the Day of Judgement they will be in eternal pleasure and gardens that contain comprehensive bounties.

﴿عَلِ الْأَرْكَانِ﴾

«On thrones,» These are thrones beneath canopies from which they will be gazing. It has been said, "This means that they will be gazing at their kingdom and what Allāh has given them of good and bounties that will not end or perish. It has also been said,

﴿عَلِ الْأَرْكَانِ بِكُلِّ وَجْهٍ﴾

«On thrones, looking.» "This means that they will be looking at Allāh, the Mighty and Sublime." This is the opposite of what those wicked people have been described with,

﴿كَذَٰلِكَ يَنْهَوْنَ عَنْ رَبِّهِمْ يَنْهَبُونَ﴾

[1] At-Ṭabari 24:292. *Sidrat Al-Muntahā* is the lote tree at the utmost boundary of the seventh heaven beyond which none can pass.

[2] At-Ṭabari 24:294.

[3] At-Ṭabari 24:294.

﴿Nay! Surely, they (evildoers) will be veiled from seeing their Lord that Day.﴾ (83:15)

Thus, it has been mentioned that these (righteous people) will be allowed to look at Allāh while they are upon their thrones and elevated couches.

Concerning Allāh's statement,

﴿تَرَوْنَهُمْ نَضْرَ الْبَصِيرِ﴾

﴿You will recognize in their faces the brightness of delight.﴾

meaning, 'you will notice a glow of delight in their faces when you look at them.' This is a description of opulence, decorum, happiness, composure, and authority that they will be experiencing from this great delight.

Concerning Allāh's statement,

﴿يُسْقَوْنَ مِنْ رَحِيقٍ مَخْمُومٍ﴾

﴿They will be given to drink of pure sealed Raḥīq.﴾

meaning, they will be given drink from the wine of Paradise. *Ar-Raḥīq* is one of the names of the wine (in Paradise). Ibn Mas'ūd, Ibn 'Abbās, Mujāhid, Al-Ḥasan, Qatādah and Ibn Zayd all said this.^[1]

Ibn Mas'ūd said concerning Allāh's statement,

﴿خَتَمُ مِسْكِ﴾

﴿Sealed with musk,﴾ "This means it will be mixed with musk."^[2] Al-Awfi reported from Ibn 'Abbās that he said, "Allāh will make the wine have a pleasant aroma for them, so the last thing that He will place in it will be musk. Thus, it will be sealed with musk."^[3] Qatādah and Aḍ-Ḍaḥḥāk both said the same.^[4]

Then Allāh says,

﴿وَمَنْ ذَاكَ الْمَتَسَوِّمِ﴾

﴿and for this let (all) those strive who want to strive.﴾

[1] At-Ṭabari 24:296.

[2] At-Ṭabari 24:297.

[3] At-Ṭabari 24:297.

[4] At-Ṭabari 24:297, 298.

indeed gone astray!">

﴿33. But they were not sent as watchers over them.>

﴿34. But this Day those who believe will laugh at the disbelievers>

﴿35. On thrones, looking.>

﴿36. Are not the disbelievers paid for what they used to do?>

The Wicked Behavior of the Criminals and Their mocking of the Believers

Allāh informs that the criminals used to laugh at the believers in the worldly life. In other words, they would mock them and despise them. Whenever they would pass by the believers, they would wink at each other about them, meaning in contempt of them.

﴿وَإِذَا أَقْبَلُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا يَكْفِيهِمْ﴾

﴿And when they returned to their own people, they would return jesting.>

meaning, when these criminals turn back, or return to their homes, they go back pleased. This means that whatever they request, they find it. Yet, with this, they still are not grateful for Allāh's favor upon them. Rather they busy themselves with despising and envying the believers.

﴿وَرَأَوْا زُرُومًا كَالرَّاءِ إِذْ يَخُولُوا نَسَأَلُوهُمْ﴾

﴿And when they saw them, they said: "Verily, these have indeed gone astray!">

meaning, 'because they are upon a religion other than their own religion.'

Allāh then says,

﴿وَمَا أَرْسَلْنَا عَلَيْهِمْ حَافِظِينَ﴾

﴿But they were not sent as watchers over them.>

meaning, these criminals have not been sent as guardians over the deeds and statements of these believers. These wrongdoers have not been made responsible for them. So, why are they so concerned with them, and why have they made them the focus of their attention? This is as Allāh says,

﴿قَالَ انْشُرُوا فِيهَا وَلَا تَكْفُرُوا﴾ إِنَّهُمْ كَانُوا مِنْ عِبَادِي يَقُولُونَ رَبَّنَا مَا نَا مَا غَيْرَ لَنَا
وَارْحَنَا وَآلَتَ خَيْرَ الرَّاحِمِينَ ﴿فَاتَّخَذْتُمُوهُمْ يَخْرَبًا حَتَّىٰ أَسْرَفْتُمْ دِكْرِي وَكُنْتُمْ مِنْهُمْ قَسَاحُونَ ﴿١٠٨﴾
إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا إِنَّهُمْ هُمُ الْفَائِزُونَ ﴿١٠٩﴾﴾

«He (Allāh) will say: "Remain you in it with ignominy! And speak you not to Me!" Verily there was a party of My servants, who used to say: "Our Lord! We believe, so forgive us, and have mercy on us, for You are the Best of all who show mercy!" But you took them for a laughing stock, so much so that they made you forget My remembrance while you used to laugh at them! Verily, I have rewarded them this Day for their patience: they are indeed the ones that are successful.»
(23:108-111)

Thus, Allāh says here,

﴿قَالِيَوْمَ﴾

«But this Day» meaning, the Day of Judgement.

﴿الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ﴾

«those who believe will laugh at the disbelievers»

meaning, as retribution for how those people laughed at them.

﴿عَلَى الْأَرْكَانِ يَقْنُتُونَ﴾

«On thrones, looking.» meaning, looking at Allāh as reward for bearing the false claims against them that they were misguided. They were not misguided at all. Rather they were the close *Awliyā'* of Allāh, who will be looking at their Lord in the place of His honor.

Concerning Allāh's statement,

﴿هَلْ تُؤْتَى الْكُفَّارُ مَا كَانُوا يَفْعَلُونَ﴾

«Are not the disbelievers paid for what they used to do?»

meaning, 'will the disbelievers be recompensed for their mockery and belittlement against the believers, or not?' This means that they surely will be paid in full, completely and perfectly (for their behavior).

This is the end of the *Tafsir* of *Sūrat Al-Muṭaffifīn*, and all praise and thanks are due to Allāh.

The Tafsīr of Sūrat Al-Inshiqāq (Chapter - 84)

Which was revealed in Makkah

The Prostration of Recitation in Sūrat Al-Inshiqāq

It is reported from Abu Salamah that while leading them in prayer, Abu Hurayrah recited,

﴿إِذَا الشَّمْسُ انشَقَّتْ﴾

«When the heaven is split asunder.» and he prostrated during its recitation. Then when he completed the prayer, he informed them that the Messenger of Allāh ﷺ prostrated during its recitation. This was recorded by Muslim and An-Nasā'ī on the authority of Mālik.^[1]

Al-Bukhārī recorded from Abu Rāfi' that he prayed the Night prayer with Abu Hurayrah, and he (Abu Hurayrah) recited,

﴿إِذَا الشَّمْسُ انشَقَّتْ﴾

«When the heaven is split asunder.» then he prostrated. So Abu Rāfi' said something to him about it (questioning it). Abu Hurayrah replied, "I prostrated behind Abul-Qāsim (the Prophet ﷺ), and I will never cease prostrating during its recitation until I meet him."^[2]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿إِذَا الشَّمْسُ انشَقَّتْ﴾ ١ رَأَتْ رَبَّهَا وَخَشَتْ ٢ وَإِذَا الْأَرْضُ مُدَّتْ ٣ رَأَتْ مَا فِيهَا وَخَشَتْ ٤
رَأَتْ رَبَّهَا وَخَشَتْ ٥ يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدًا مُّكَلِّبٌ ٦ فَلَمَّا مَنَ أَوْقَ
كَلِمَةً يَسِيْرَةً ٧ فَتَوَفَّ يَحْسَبُ حَسَابًا ٨ وَتَنفَلِتُ إِنَّا أَغْلِبُ ٩ مَسْرُورًا ١٠ وَأَمَّا مَن أَوْقَ
كَلِمَةً يَّاهُوتَ ١١ فَتَوَفَّ يَدْعُو سُورًا ١٢ وَتَصِلُ سُورًا ١٣ إِنَّهُ كَانَ مِن أَغْلِبِ ١٤ مَسْرُورًا ١٥ إِنَّهُ

[1] Muslim 1:406, and An-Nasā'ī in *Al-Kubrā* 6:510.

[2] *Fath Al-Bārī* 1:292.

ظَنَّ أَنْ لَنْ يَحُورَ ﴿١٠﴾ إِنَّ إِلَهَهُ كَانَ بِمَا يُصِيرُوا ﴿١١﴾

- ﴿1. When the heaven is split asunder,﴾
- ﴿2. And listens to and obeys its Lord – and it must do so.﴾
- ﴿3. And when the earth is stretched forth,﴾
- ﴿4. And has cast out all that was in it and became empty.﴾
- ﴿5. And listens to and obeys its Lord – and it must do so.﴾
- ﴿6. O man! Verily, you are returning towards your Lord with your deeds and actions, a sure returning, and you will meet.﴾
- ﴿7. Then as for him who will be given his Record in his right hand,﴾
- ﴿8. He surely will receive an easy reckoning,﴾
- ﴿9. And will return to his family Masrūr (in joy)!﴾
- ﴿10. But whosoever is given his Record behind his back,﴾
- ﴿11. He will invoke destruction,﴾
- ﴿12. And he shall enter a blazing Fire, and made to taste its burning.﴾
- ﴿13. Verily, he was among his people in joy!﴾
- ﴿14. Verily, he thought that he would never return!﴾
- ﴿15. Yes! Verily, his Lord has been ever beholding him!﴾

Splitting the Heavens asunder and stretching the Earth forth on the Day of Resurrection

Allāh says,

﴿إِذَا الشَّمْسُ كَانَتْ تُفَرِّقُ﴾

﴿When the heaven is split asunder,﴾ This refers to the Day of Judgement.

﴿وَأَنَّ يَحُورَ﴾

﴿And listens to and obeys its Lord﴾ meaning, it listens to its Lord and obeys His command to split apart. This will occur on the Day of Judgement.

﴿وَلَنْ يَحُورَ﴾

﴿and it must do so.﴾ meaning, it is right for it to obey the command of its Lord, because it is great and cannot be rejected,

nor overcome. Rather it overpowers everything and everything is submissive to it. Then Allāh says,

﴿وَبِذَا الْأَرْضُ مُدَّتْ﴾

«And when the earth is stretched forth,» meaning, when the earth is expanded, spread out and extended.

Then He says,

﴿وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ﴾

«And has cast out all that was in it and became empty.» meaning, it throws out the dead inside of it, and it empties itself of them. This was said by Mujāhid, Sa'īd, and Qatādah.^[1]

﴿وَأَوَّنتِ لِرَبِّهَا وَخَضَّتْ﴾

«And listens to and obeys its Lord, and it must do so.»

The explanation of this is the same as what has preceded.

The Recompense for Deeds is True

Allāh says,

﴿يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدَمًا﴾

«O man! Verily, you are returning towards your Lord with your deeds and actions, a sure returning,»

meaning, 'verily you are hastening to your Lord and working deeds.'

﴿مُلَاقِيهِ﴾

«and you will meet.» Then you will meet that which you did of good or evil.' A proof for this is what Abu Dāwud Aṭ-Ṭayālīsī recorded from Jābir, that the Messenger of Allāh ﷺ said,

«قَالَ جِبْرِيلُ: يَا مُحَمَّدُ، عِشْ مَا شِئْتَ فَإِنَّكَ مِتٌّ، وَأُحِبِّ [مَنْ] شِئْتَ فَإِنَّكَ مُفَارِقُهُ، وَاعْمَلْ مَا شِئْتَ فَإِنَّكَ مُلَاقِيهِ»

«Jibril said, "O Muḥammad! Live how you wish, for verily you will die; love what you wish, for verily you will part with it; and do what you wish, for verily you will meet it (your deed).»^[2]

[1] Aṭ-Ṭabari 24:310.

[2] Musnad Aṭ-Ṭayālīsī no. 242.

There are some people who refer the pronoun back to the statement "your Lord." Thus, they hold the *Āyah* to mean, "and you will meet your Lord." This means that He will reward you for your work, and pay you for your efforts. Therefore, both of these two views are connected. Al-'Awfi recorded from Ibn 'Abbās that he said explaining,

﴿بِأَيِّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِنَّ رَبَّكَ كَذَّابٌ﴾

«O man! Verily, you are returning towards your Lord with your deeds and actions, a sure returning.»

"Whatever deed you do, you will meet Allāh with it, whether it is good or bad."^[1]

The Presentation and the Discussion that will take place during the Reckoning

Then Allāh says,

﴿فَأَمَّا مَنْ أُوْفٍ كَتَبَتْ يَمِينُهُ ۖ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا﴾

«Then as for him who will be given his Record in his right hand, he surely, will receive an easy reckoning,» (84:7-8)

meaning, easy without any difficulty. This means that he will not be investigated for all the minute details of his deeds. For verily, whoever is reckoned like that, he will certainly be destroyed.

Imām Aḥmad recorded from 'Ā'ishah that the Messenger of Allāh ﷺ said,

«مَنْ نُوقِشَ الْحِسَابَ عُذِبَ»

«Whoever is interrogated during the reckoning, then he will be punished.»

'Ā'ishah then said, "But didn't Allāh say,

﴿فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا﴾

«He surely will receive an easy reckoning,»?"

The Prophet ﷺ replied,

«لَيْسَ ذَلِكَ بِالْحِسَابِ، وَلَكِنَّ ذَلِكَ الْغَرَضُ، مَنْ نُوقِشَ الْحِسَابَ يَوْمَ الْقِيَامَةِ عُذِبَ»

[1] At-Ṭabari 24:312.

«That is not during to the Reckoning, rather it is referring to the presentation. Whoever is interrogated during the Reckoning on the Day of Judgement, then he will be punished.»^[1]

This *Hadīth* has also been recorded by Al-Bukhārī, Muslim, At-Tirmidhī, An-Nasā'ī and Ibn Jarīr.^[2]

In reference to Allāh's statement,

﴿وَيَعْلَبُ إِنَّ أَهْلِيهِ تَسْتُرُوا﴾

«And will return to his family Masrūr!»

This means that he will return to his family in Paradise. This was said by Qatādah and Aḍ-Ḍaḥḥāk. They also said, "Masrūr means happy and delighted by what Allāh has given him."^[3] Allāh said;

﴿وَأَنَا مَنَ أَوَّلُ كِتَابٍ رَّآهُ ظَهْرُهُ﴾

«But whosoever is given his Record behind his back,»

meaning, he will be given his Book in his left hand, behind his back, while his hand is bent behind him.

﴿فَتَنُوقِ يَدْعُوا تُورَا﴾

«He will invoke destruction,» meaning, loss and destruction.

﴿وَيَضِلُّ سَعِيرًا ۖ إِنَّهُ كَانَ فِي أَهْلِهِ تَسْتُرَا﴾

«And he shall enter a blazing Fire, and made to taste its burning. Verily, he was among his people in joy!»

meaning, happy. He did not think about the consequences, nor feared what (future) was in front of him. His light happiness will be followed by long grief.

﴿إِنَّهُ ظَنَّ أَن لَّنْ يَمُوتَ﴾

«Verily, he thought that he would never return!»

meaning, he used to believe that he would not return to Allāh, nor would Allāh bring him back (to life) after his death. This was said by Ibn 'Abbās, Qatādah and others.^[4] Allāh then says,

[1] Aḥmad 6:47.

[2] *Faḥ Al-Bārī* 8:566, Muslim 4:2204, *Tuḥfat Al-Aḥwadhī* 9:256, An-Nasā'ī in *Al-Kubrā* 6:510, and Aṭ-Ṭabari 24:315.

[3] Aṭ-Ṭabari 24:315.

[4] Aṭ-Ṭabari 24:317.

عَلَى الْأَرْيَافِكِ يَنْظُرُونَ ﴿١٦﴾ هَلْ ثَوَابَ الْكَثِيرِ مَا كَانُوا يَعْمَلُونَ ﴿١٧﴾

سُوْرَةُ الْأَنْشُرِ قُلْ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا السَّمَاءُ انشَقَّتْ ﴿١﴾ وَأَذِنَتْ لِرَبِّهَا وَحُفَّتْ ﴿٢﴾ وَإِذَا الْأَرْضُ مُدَّتْ ﴿٣﴾ وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ﴿٤﴾ وَأَذِنَتْ لِرَبِّهَا وَحُفَّتْ ﴿٥﴾ يَتَابَعُهَا الْإِنْسَنُ إِنَّكَ كَادِحٌ إِلَى رَبِّكَ كَدًا كَثِيرًا ﴿٦﴾ فَامَّا مَنْ أُوْفَى كِتَابُهُ بِحَسَنَةٍ ﴿٧﴾ فَسَوْفَ يَحَاسِبُ حِسَابًا يَسِيرًا ﴿٨﴾ وَنُفِّلَتْ إِلَى أَهْلِهِ مَسْرُورًا ﴿٩﴾ وَامَّا مَنْ أُوْفَى كِتَابُهُ بِزَلَّةٍ ظَهَرَتْ ﴿١٠﴾ فَسَوْفَ يَدْعُوا ثُبُورًا ﴿١١﴾ وَيَصِلُ سَعِيرًا ﴿١٢﴾ إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا ﴿١٣﴾ إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ ﴿١٤﴾ بَلَى إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا ﴿١٥﴾ فَلَا أَقْسِمُ بِالشَّفَقِ ﴿١٦﴾ وَاللَّيْلِ وَمَا وَسَقَ ﴿١٧﴾ وَالْقَمَرِ إِذَا اتَّسَقَ ﴿١٨﴾ لَتَرْكُنَّ طَبَقًا عَنْ طَبِقِ ﴿١٩﴾ فَمَا لَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾ وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ ﴿٢١﴾ بَلِ الَّذِينَ كَفَرُوا بِكَذِّبُوا عَنْهُمْ ﴿٢٢﴾ وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ ﴿٢٣﴾ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٢٤﴾ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٢٥﴾

﴿بَلَى إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا﴾

«Yes! Verily, his Lord has been ever beholding him!»

meaning, certainly Allāh will repeat his creation just as he began his creation, and He will reward him based upon his deeds, whether they were good or bad. He was ever watchful of him, meaning All-Knowing and All-Aware.

﴿فَلَا أَقْسِمُ بِالشَّفَقِ﴾ وَاللَّيْلِ وَمَا وَسَقَ ﴿١٧﴾ وَالْقَمَرِ إِذَا اتَّسَقَ ﴿١٨﴾ لَتَرْكُنَّ طَبَقًا عَنْ طَبِقِ ﴿١٩﴾ فَمَا لَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾ وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ ﴿٢١﴾ بَلِ الَّذِينَ كَفَرُوا بِكَذِّبُوا عَنْهُمْ ﴿٢٢﴾ وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ ﴿٢٣﴾

يُوعُونَ ﴿٢٣﴾ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٢٤﴾ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٢٥﴾

﴿16. But no! I swear by Ash-Shafaq;﴾

﴿17. And the night and what it Wasaga;﴾

﴿18. And the moon when it Ittasag.﴾

﴿19. You shall certainly travel from stage to stage.﴾

﴿20. What is the matter with them, that they believe not?﴾

﴿21. And when the Qur'an is recited to them, they fall not prostrate.﴾

﴿22. Nay, those who disbelieve deny.﴾

﴿23. And Allāh knows best what they gather.﴾

﴿24. So, announce to them a painful torment.﴾

﴿25. Save those who believe and do righteous good deeds, for them is a reward that will never come to an end.﴾

Swearing by the Various Stages of Man's Journey

It has been reported from 'Ali, Ibn 'Abbās, 'Ubadah bin Aṣ-Ṣāmit, Abu Hurayrah, Shaddād bin Aws, Ibn 'Umar, Muḥammad bin 'Ali bin Al-Ḥusayn, Makhūl, Bakr bin 'Abdullāh Al-Muzani, Bukayr bin Al-Ashaj, Mālik, Ibn Abi Dhi'b, and 'Abdul-'Azīz bin Abi Salamah Al-Mājishūn, they all said, "*Ash-Shafaq* is the redness (in the sky)."^[1]

'Abdur-Razzāq recorded from Abu Hurayrah that he said, "*Ash-Shafaq* is the whiteness."^[2] So *Ash-Shafaq* is the redness of the horizon, either before sunset, as Mujāhid^[3] said or after sunset, as is well known with the scholars of the Arabic Language.

Al-Khalīl bin Aḥmad said, "*Ash-Shafaq* is the redness that appears from the setting of sun until the time of the last '*Ishā'*' (when it is completely dark). When that redness goes away, it is said, '*Ash-Shafaq* has disappeared.'^[4]

Al-Jawhari said, "*Ash-Shafaq* is the remaining light of the sun and its redness at the beginning of the night until it is close to actual nighttime (darkness)." Ikrimah made a similar statement when he said, "*Ash-Shafaq* is that what is between *Al-Maghrib* and *Al-Isha'*."

In the *Ṣaḥīḥ* of Muslim, it is recorded from 'Abdullāh bin 'Amr that the Messenger of Allāh ﷺ said,

«وَقْتُ الْمَغْرِبِ مَا لَمْ يَغِبِ الشَّفَقُ»

«The time of *Al-Maghrib* is as long as *Ash-Shafaq* has not disappeared.»^[5]

In all of this, there is a proof that *Ash-Shafaq* is as Al-Jawhari and Al-Khalīl have said.

Ibn 'Abbās, Mujāhid, Al-Ḥasan and Qatādah, all said that,

[1] Al-Qurṭubī 19:274.

[2] 'Abdur-Razzāq 3:358.

[3] Aṭ-Ṭabari 24:318.

[4] Al-Qurṭubī 19:275.

[5] Muslim 1:426.

﴿وَمَا وَسَقَ﴾

«and what it Wasaqa» means "What it gathers."^[1] Qatadah said, "The stars and animals it gathers."^[2] Ikrimah said,

﴿وَاللَّيْلِ وَمَا وَسَقَ﴾

«And by the night and what it Wasaqa,»

"What it drives into due to its darkness, because when it is nighttime everything goes to its home."^[3] Concerning Allāh's statement,

﴿وَالْقَمَرَ إِذَا اكْتَمَ﴾

«And by the moon when it Ittasqa.» Ibn 'Abbās said, "When it comes together and becomes complete."^[4] Al-Ḥasan said, "When it comes together and becomes full."^[5]

Qatadah said, "When it completes its cycle."^[6] These statements refer to its light when it is completed and becomes full, as the idea was initiated with "The night and what it gathers." Allāh said,

﴿لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ﴾

«You shall certainly travel from stage to stage.»

Al-Bukhārī recorded from Mujāhid that Ibn 'Abbās said,

﴿لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ﴾

«You shall certainly travel from stage to stage.»

"Stage after stage. Your Prophet ﷺ has said this." Al-Bukhārī recorded this statement with this wording.^[7]

Ikrimah said,

﴿طَبَقًا عَنْ طَبَقٍ﴾

[1] At-Ṭabari 24:319.

[2] At-Ṭabari 24:320.

[3] At-Ṭabari 24:321.

[4] At-Ṭabari 24:321.

[5] At-Ṭabari 24:321.

[6] At-Ṭabari 24:322.

[7] Fath Al-Bārī 8:567.

«From stage to stage.» "Stage after stage.^[1] Weaned after he was breast feeding, and an old man after he was a young man." Al-Ḥasan Al-Baṣri said,

﴿لَبَقًا عَن لَّبَقٍ﴾

«From stage to stage.» "Stage after stage.^[2] Ease after difficulty, difficulty after ease, wealth after poverty, poverty after wealth, health after sickness, and sickness after health."

The Disapproval of Their Lack of Faith, giving Them Tidings of the Torment, and that the Ultimate Pleasure will be for the Believers

Allāh said,

﴿مَا لَهُمْ لَا يُؤْمِنُونَ ۖ وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ﴾

«What is the matter with them, that they believe not? And when the Qur'ān is recited to them, they fall not prostrate.»

meaning, what prevents them from believing in Allāh, His Messenger ﷺ and the Last Day, and what is wrong with them that when Allāh's Āyāt and His Words are recited to them they do not prostrate due to awe, respect and reverence? Concerning Allāh's statement,

﴿يَا أَيُّهَا الَّذِينَ كَفَرُوا بَيِّنَاتٌ يَكْذِبُونَ﴾

«Nay, those who disbelieve deny.» meaning, from their mannerism is rejection, obstinacy, and opposition to the truth.

﴿وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ﴾

«And Allāh knows best what they gather,» Mujāhid and Qatādah both said, "What they conceal in their chests."^[3]

﴿فَنُنَبِّئُكُمْ بِكَذَابِ آلِهِمْ﴾

«So, announce to them a painful torment.»

meaning, 'inform them, O Muḥammad, that Allāh has prepared for them a painful torment.'

Then Allāh says,

[1] Aṭ-Ṭabari 24:323.

[2] Aṭ-Ṭabari 24:323.

[3] Aṭ-Ṭabari 24:327.

﴿إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾

«Save those who believe and do righteous good deeds,»

This is a clear exception meaning, 'but those who believe.' This refers to those who believe in their hearts. Then the statement, "and do righteous good deeds," is referring to that which they do with their limbs.

﴿لَهُمْ أَجْرٌ﴾

«for them is a reward» meaning, in the abode of the Hereafter.

﴿غَيْرَ مَنُوعٍ﴾

«that will never come to an end.» Ibn 'Abbās said, "Without being decreased."^[1] Mujāhid and Aḍ-Ḍaḥḥāk both said, "Without measure."^[2] The result of their statements is that it (the reward) is without end. This is as Allāh says,

﴿عَطَاةٌ غَيْرُ مَحْذُورٍ﴾

«A gift without an end.» (11:108) As-Suddi said, "Some of them have said that this means without end and without decrease."

This is the end of the *Tafsīr* of *Sūrat Al-Inshiqāq*. All praise and thanks are due to Allāh, and He is the giver of success and freedom from error.

[1] Aṭ-Ṭabari 24:327.

[2] Aṭ-Ṭabari 24:327.

The Tafsīr of Sūrat Al-Burūj (Chapter - 85)

Which was revealed in Makkah

سُورَةُ الْبُرُوجِ
سُورَةُ الْبُرُوجِ
سُورَةُ الْبُرُوجِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالسَّمَاءِ ذَاتِ الْبُرُوجِ ۝ وَالْيَوْمِ الْوَعْدِ ۝ وَشَاهِدٍ وَمَشْهُودٍ ۝
ثُمَّ نَزَّلْنَاهُ الْخُذُودِ ۝ وَالنَّارِ ذَاتِ الْوَقُودِ ۝ إِذْ هُمْ عَلَيْهَا
قُعُودٌ ۝ وَهُمْ عَلَى مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ ۝ وَمَا نَقَمُوا
مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ ۝ الَّذِي لَهُ مُلْكُ
السَّمَاوَاتِ وَالْأَرْضِ ۝ وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ۝ إِنَّ الَّذِينَ
فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَا يَتُوبُوا فَلَهُمْ عَذَابٌ جَهَنَّمَ وَلَهُمْ
عَذَابُ الْحَرِيقِ ۝ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ
جَنَّاتُ نَجْوَى مِنْ تَحْتِهَا الْأَنْهَارُ ۝ ذَٰلِكَ الْفَوْزُ الْكَبِيرُ ۝ إِذْ يَبْتَغِي
رَبُّكَ لَشَرِيدٌ ۝ إِنَّهُمْ يَرِيضُونَ وَيُعِيدُ ۝ وَهُوَ الْغَفُورُ الْوَدُودُ ۝
ذُو الْعَرْشِ الْمَجِيدُ ۝ فَعَالٍ لِمَا يَرِيدُ ۝ هَلْ أَنْتَ حَدِيثُ الْغَنُوذِ ۝
فَرْعَوْنَ وَنُحُودَ ۝ بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ۝ وَاللَّهُ يَنْزِلُ
وَرَأْيِهِمْ مَحْطُوبٌ ۝ بَلْ هُمْ قَوْمٌ أَنْجَبُوا ۝ فِي رُوحٍ مَخْطُوبٍ ۝

سُورَةُ الطَّارِقِ
سُورَةُ الطَّارِقِ
سُورَةُ الطَّارِقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh,
the Most Gracious, the
Most Merciful.

﴿وَالسَّمَاءِ ذَاتِ الْبُرُوجِ ۝ وَالْيَوْمِ
الْوَعْدِ ۝ وَشَاهِدٍ وَمَشْهُودٍ ۝ ثُمَّ
نَزَّلْنَاهُ الْخُذُودِ ۝ وَالنَّارِ ذَاتِ
الْوَقُودِ ۝ إِذْ هُمْ عَلَيْهَا قُعُودٌ ۝ وَهُمْ
عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ ۝ وَمَا
نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ
الْعَزِيزِ الْحَمِيدِ ۝ الَّذِي لَهُ مُلْكُ
السَّمَاوَاتِ وَالْأَرْضِ ۝ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ
شَهِيدٌ ۝ إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ ثُمَّ لَا يَتُوبُوا فَلَهُمْ عَذَابٌ
جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ ۝﴾

﴿1. By the heaven
holding the Buruj.﴾

﴿2. And by the
Promised Day.﴾

﴿3. And by the Witness and by the Witnessed.﴾

﴿4. Cursed were the People of the Ditch.﴾

﴿5. Of fire fed with fuel.﴾

﴿6. When they sat by it.﴾

﴿7. And they witnessed what they were doing against the

believers.﴾

﴿8. And they had no fault except that they believed in Allāh, the Almighty, Worthy of all praise!﴾

﴿9. To Whom belongs the dominion of the heavens and the earth! And Allāh is Witness over everything.﴾

﴿10. Verily, those who put into trial the believing men and believing women, and then do not turn in repentance, then they will have the torment of Hell, and they will have the punishment of the burning Fire.﴾

The Interpretation of the Word *Burūj*

Allāh swears by the heaven and its *Burūj*. The *Burūj* are the giant stars, as Allāh says,

﴿تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا يَرِينَا كَمَا تَرِينَا﴾

﴿Blessed is He Who has placed in the heaven *Burūj*, and has placed therein a great lamp (the sun), and a moon giving light.﴾ (25:61)

Ibn 'Abbās, Mujāhid, Aḍ-Ḍaḥḥāk, Al-Ḥasan, Qatādah and As-Suddi, all said, "*Al-Burūj* are the stars."^[1] Al-Minhāl bin 'Amr said,

﴿وَالسَّمَاءُ ذَاتُ الْبُرُوجِ﴾

﴿By the heaven holding the *Burūj*.﴾ "The beautiful creation."^[2] Ibn Jarir chose the view that it means the positions of the sun and the moon, which are twelve *Burūj*. The sun travels through each one of these "*Burj*" (singular of *Burūj*) in one month. The moon travels through each one of these *Burj* in two-and-a-third days, which makes a total of twenty-eight positions, and it is hidden for two nights.^[3]

The Explanation of the Promised Day and the Witness and the Witnessed

Allāh says,

[1] Al-Qurṭubi 19:200.

[2] Al-Qurṭubi 19:283.

[3] Aṭ-Ṭabari 24:332.

﴿وَالْيَوْمِ الْوَعْدِ﴾ وَشَاهِدٍ وَشَهِيرٍ ﴿١﴾

﴿And by the Promised Day. And by the Witness, and by the Witnessed.﴾

Ibn Abi Hātim recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said,

﴿وَالْيَوْمِ الْوَعْدِ﴾ يَوْمَ الْقِيَامَةِ ﴿وَشَاهِدٍ﴾ يَوْمَ الْجُمُعَةِ، وَمَا طَلَعَتْ شَمْسٌ وَلَا غَرَبَتْ عَلَى يَوْمٍ أَفْضَلَ مِنْ يَوْمِ الْجُمُعَةِ، وَفِيهِ سَاعَةٌ لَا يَوَاقِفُهَا عَبْدٌ مُسْلِمٌ يَسْأَلُ اللَّهَ فِيهَا خَيْرًا إِلَّا أُعْطَاهُ إِيَّاهُ، وَلَا يَسْتَعِيدُ فِيهَا مِنْ شَرٍّ إِلَّا أَعَادَهُ. ﴿وَشَهِيرٍ﴾ يَوْمَ عَرَفَةَ

﴿And by the Promised Day.﴾ This refers to the Day of Judgement. ﴿And by the Witness.﴾ This refers to Friday, and the sun does not rise or set on a day that is better than Friday. During it there is an hour that no Muslim servant catches while asking Allāh from some good except that Allāh will give it to him. He does not seek refuge from any evil in it except that Allāh will protect him. ﴿And by the Witnessed.﴾ This refers to the day of 'Arafah (in Hajj).^[1]

Ibn Khuzaymah also recorded the same Ḥadīth. It has also been recorded as a statement of Abu Hurayrah and it is similar (to this Ḥadīth).^[2]

It has been reported from Abu Hurayrah, Ibn 'Abbās, Al-Ḥasan bin 'Alī, Al-Ḥasan Al-Baṣrī, Sa'īd bin Al-Muṣayyib, Mujāhid, Ikrimah and Aḍ-Ḍaḥḥāk that they all said that here the Witnessed refers to the Day of Judgement.

Al-Baghawī said, "The majority considers the Witness to be Friday, and the Witnessed to be the day of 'Arafah."^[3]

The Oppression of the People of the Ditch against the Muslims

Concerning Allāh's statement,

﴿قِيلَ لَهَا أَتَقْبَلُ الْكَافِرِينَ﴾

﴿Cursed were (Qutila) the People of the Ditch (Ukhdūd).﴾

[1] Aṭ-Ṭabari 24:332.

[2] Ibn Khuzaymah 3:116.

[3] Al-Baghawī 4:466.

meaning, the companions of the *Ukhdūd* were cursed. The plural of *Ukhdūd* is *Akhādīd*, which means ditches in the ground.

This is information about a group of people who were among the disbelievers. They went after those among them who believed in Allāh and they attempted to force them to give up their religion. However, the believers refused to recant, so they dug a ditch for them in the ground. Then they lit a fire in it and prepared some fuel for it in order to keep it ablaze. Then they tried to convince them (the believers) to apostate from their religion (again), but they still refused them. So they threw them into the fire. Thus, Allāh says,

﴿يُنِىءُ أَصْحَابُ الْأُخْدُودِ ﴿١﴾ أَكَّارَ ذَاتِ الْوُجُوهِ ﴿٢﴾ إِذْ هُمْ عَلَيْهَا قُعُودٌ ﴿٣﴾ وَهُمْ عَلَىٰ مَا يَفْعَلُونَ
بِالْمُؤْمِنِينَ شُهُودٌ ﴿٤﴾﴾

﴿Cursed were the People of the Ditch. Of fire fed with fuel.
When they sat by it. And they witnessed what they were doing
against the believers.﴾

meaning, they were witnesses to what was done to these believers. Allāh said,

﴿وَمَا تَقْصُرُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَلِيِّزِّ الْحَمِيدِ ﴿١﴾﴾

﴿And they had no fault except that they believed in Allāh, the
Almighty, Worthy of all praise!﴾

meaning, they did not commit any sin according to these people, except for their faith in Allāh the Almighty, Who does not treat unjustly those who desire to be with Him. He is the Most Mighty and Most Praiseworthy in all of His statements, actions, legislation, and decrees. He decreed what happened to these servants of His at the hands of the disbelievers - and He is the Most Mighty, the Most Praiseworthy - even though the reason for this decree is unknown to many people.

Then Allāh says,

﴿الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ﴾

﴿To Whom belongs the dominion of the heavens and the earth!﴾

Among His perfect Attributes is that He is the Owner of all of the heavens, the earth, whatever is in them, and whatever is between them.

﴿وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ﴾

﴿And Allāh is Witness over everything.﴾

meaning, nothing is concealed from Him in all of the heavens and the earth, nor is anything hidden from Him.

The Story of the Sorcerer, the Monk, the Boy and Those Who were forced to enter the Ditch

Imām Aḥmad recorded from Ṣuhayb that the Messenger of Allāh ﷺ said,

«كَانَ فِيمَنْ كَانَ قَبْلَكُمْ مَلِكٌ وَكَانَ لَهُ سَاجِرٌ، فَلَمَّا خَبِرَ السَّاجِرُ قَالَ لِلْمَلِكِ: إِنِّي قَدْ كَبِرَ بَنِي وَخَضِرَ أَهْلِي، فَادْفَعْ إِلَيَّ غُلَامًا لِأَعْلَمَهُ السَّحْرَ، فَدَفَعَ إِلَيْهِ غُلَامًا فَكَانَ يُعَلِّمُهُ السَّحْرَ، وَكَانَ بَيْنَ السَّاجِرِ وَبَيْنَ الْمَلِكِ رَايِبٌ فَأَتَى الْغُلَامُ عَلَى الرَّايِبِ فَسَمِعَ مِنْ كَلَامِهِ فَأَعَجِبَهُ نَحْوُهُ وَكَلَامُهُ، وَكَانَ إِذَا أَتَى السَّاجِرَ ضَرَبَهُ وَقَالَ: مَا خَسَسَكَ؟ وَإِذَا أَتَى أُمَّهُ ضَرَبَهُ وَقَالُوا: مَا خَسَسَكَ؟ فَشَكَا ذَلِكَ إِلَى الرَّايِبِ فَقَالَ: إِذَا أَرَادَ السَّاجِرُ أَنْ يَضْرِبَكَ فَقُلْ: خَسِنِي أَهْلِي، وَإِذَا أَرَادَ أُمَّكَ أَنْ يَضْرِبَكَ فَقُلْ: خَسِنِي السَّاجِرَ، قَالَ: فَبَيْنَمَا هُوَ ذَاتَ يَوْمٍ إِذْ أَتَى عَلَى دَابَّةٍ فَطَيْمَةٌ عَظِيمَةٌ قَدْ خَسِبَ النَّاسُ فَلَا يَسْتَطِيعُونَ أَنْ يَجُوزُوا. فَقَالَ: الْيَوْمَ أَعْلَمُ أَمْرَ الرَّايِبِ أَحَبُّ إِلَيَّ أَمْ أَمْرُ السَّاجِرِ؟ قَالَ: فَاتَّخَذَ حَجَرًا فَقَالَ: اللَّهُمَّ إِنْ كَانَ أَمْرُ الرَّايِبِ أَحَبُّ إِلَيْكَ وَأَرْضِي مِنْ أَمْرِ السَّاجِرِ فَاقْتُلْ هَذِهِ الدَّابَّةَ حَتَّى يَجُوزَ النَّاسُ، وَرَمَاهَا فَتَقَلَّتْهَا وَمَضَى النَّاسُ.

«Among the people who came before you, there was a king who had a sorcerer, and when that sorcerer became old, he said to the king, "I have become old and my time is nearly over, so please send me a boy whom I can teach magic." So, he sent him a boy and the sorcerer taught him magic. Whenever the boy went to the sorcerer, he sat with a monk who was on the way and listened to his speech and admired them. So, when he went to the sorcerer, he passed by the monk and sat there with him; and on visiting the sorcerer the latter would thrash him. So, the boy complained about this to the monk. The monk said to him, "Whenever you are afraid of the sorcerer, say to him: 'My people kept me busy.' And whenever you are afraid of your people, say to them: 'The sorcerer kept me busy.'" So the boy

carried on like that (for some time). Then a huge terrible creature appeared on the road and the people were unable to pass by. The boy said, "Today I shall know whether the sorcerer is better or the monk is better." So, he took a stone and said, "O Allāh! If the deeds and actions of the monk are liked by You better than those of the sorcerer, then kill this creature so that the people can cross (the road)." Then he struck it with a stone killing it and the people passed by on the road.

فَاخْبَرَ الرَّاهِبَ بِذَلِكَ فَقَالَ: أَيُّ بَنِي، أَنْتَ أَفْضَلُ مِنِّي وَإِنَّكَ سَتَبْتَلَنِي، فَإِنْ ابْتَلَيْتَ فَلَا تَذَلُّ عَلَيَّ، فَكَانَ الْعَلَامُ يُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَسَائِرَ الْأَدْوَاءِ وَيَشْفِيهِمْ، وَكَانَ لِلْمَلِكِ بَلِيسٌ فَعَمِيَ فَسَجَّ بِهِ فَأَتَاهُ بِهَذَا كَثِيرًا فَقَالَ: اشْفِنِي وَلَكَ مَا هُنَا أَجْمَعُ، فَقَالَ: مَا أَنَا أَشْفِي أَحَدًا، إِنَّمَا يَشْفِي اللَّهُ عَزَّ وَجَلَّ، فَإِنْ آمَنْتَ بِهِ دَعَوْتُ اللَّهَ فَشَفَاكَ، فَأَمَرَ قَدَحًا اللَّهُ فَشَفَاهُ.

The boy came to the monk and informed him about it. The monk said to him, "O my son! Today you are better than I, and you have achieved what I see! You will be put to trial. And in case you are put to trial, do not inform (them) about me." The boy used to treat the people suffering from congenital blindness, leprosy, and other diseases. There was a courtier of the king who had become blind and he heard about the boy. He came and brought a number of gifts for the boy and said, "All these gifts are for you on the condition that you cure me." The boy said, "I do not cure anybody; it is only Allāh who cures people. So, if you believe in Allāh and supplicate to Him, He will cure you." So, he believed in and supplicated to Allāh, and Allāh cured him.

ثُمَّ أَتَى الْمَلِكَ فَجَلَسَ مَعَهُ نَحْوَ مَا كَانَ يَجْلِسُ فَقَالَ لَهُ الْمَلِكُ: يَا قَلَانُ، مَنْ رَدَّ عَلَيْكَ بَصْرَكَ؟ فَقَالَ: رَبِّي. فَقَالَ: أَنَا؟ قَالَ: لَا، رَبِّي وَرَبُّكَ اللَّهُ، قَالَ: وَلَكَ رَبٌّ غَيْرِي؟ قَالَ: نَعَمْ رَبِّي وَرَبُّكَ اللَّهُ، فَلَمْ يَزَلْ يُعَذِّبُهُ حَتَّى دَلَّ عَلَى الْعَلَامِ، فَبَعَثَ إِلَيْهِ فَقَالَ: أَيُّ بَنِي بَلَغَ مِنْ سِحْرِكَ أَنْ تُبْرِئَ الْأَكْمَهَ وَالْأَبْرَصَ وَهَذِهِ الْأَدْوَاءُ! قَالَ: مَا أَشْفِي أَحَدًا إِنَّمَا يَشْفِي اللَّهُ عَزَّ وَجَلَّ، قَالَ: أَنَا؟ قَالَ: لَا. قَالَ: أَوْلَكَ رَبٌّ غَيْرِي؟ قَالَ: رَبِّي وَرَبُّكَ اللَّهُ، فَأَخَذَهُ أَيْضًا بِالْعَذَابِ فَلَمْ يَزَلْ بِهِ حَتَّى دَلَّ عَلَى الرَّاهِبِ فَأَتَيْنِ بِالرَّاهِبِ فَقَالَ: ارْجِعْ عَنْ دِينِكَ فَأَبْنِ، فَوَضَعَ الْمِنْشَارَ فِي مَفْرَقِ

رَأْسِهِ حَتَّى وَقَعَ شِقَاءُهُ، وَقَالَ لِلْأَعْمَى: ارْجِعْ عَنْ دِينِكَ، فَأَبَى، فَوَضَعَ الْيَسَارَ فِي مَفْرِقِ رَأْسِهِ حَتَّى وَقَعَ شِقَاءُهُ إِلَى الْأَرْضِ. وَقَالَ لِلْغُلَامِ: ارْجِعْ عَنْ دِينِكَ، فَأَبَى، فَبَعَثَ بِهِ مَعَ نَفَرٍ إِلَى جَبَلٍ كَذَا وَكَذَا وَقَالَ: إِذَا بَلَغْتُمْ ذُرْوَتَهُ فَإِنْ رَجَعَ عَنْ دِينِهِ وَإِلَّا فَذَهَبُوا، فَذَهَبُوا بِهِ فَلَمَّا عَلَوْا بِهِ الْجَبَلَ قَالَ: اللَّهُمَّ اكْثِرْ لَهُمْ بِمَا شِئْتَ، فَزَجَفَ بِهِمُ الْجَبَلُ فَذَهَبُوا أَجْمَعُونَ، وَجَاءَ الْغُلَامُ يَتَلَمَّسُ حَتَّى دَخَلَ عَلَى الْمَلِكِ فَقَالَ: مَا فَعَلَ أَصْحَابُكَ؟ فَقَالَ: كَفَانِيَهُمُ اللَّهُ تَعَالَى، فَبَعَثَ بِهِ مَعَ نَفَرٍ فِي قُرْقُورٍ فَقَالَ: إِذَا لَجَجْتُمْ بِهِ الْبَحْرَ فَإِنْ رَجَعَ عَنْ دِينِهِ، وَإِلَّا فَمَرُّوهُ فِي الْبَحْرِ، فَلَجَجُوا بِهِ الْبَحْرَ فَقَالَ الْغُلَامُ: اللَّهُمَّ اكْثِرْ لَهُمْ بِمَا شِئْتَ، فَفَرَّقُوا أَجْمَعُونَ.

Later, the courtier came to the king and sat at the place where he used to sit before. The king said, "Who gave you back your sight?" The courtier replied, "My Lord." The king then said, "I did?" The courtier said, "No, my Lord and your Lord - Allāh." The king said, "Do you have another Lord beside me?" The courtier said, "Yes, your Lord and my Lord is Allāh." The king tortured him and did not stop until he told him about the boy. So, the boy was brought to the king and he said to him, "O boy! Has your magic reached to the extent that you cure congenital blindness, leprosy and other diseases?" He said, "I do not cure anyone. Only Allāh can cure." The king said, "Me?"^[1] The boy replied, "No." The king asked, "Do you have another Lord besides me?" The boy answered, "My Lord and your Lord is Allāh." So, he tortured him also until he told about the monk. Then the monk was brought to him and the king said to him, "Abandon your religion." The monk refused and so the king ordered a saw to be brought which was placed in the middle of his head and he fell, sawn in two. Then it was said to the man who used to be blind, "Abandon your religion." He refused to do so, and so a saw was brought and placed in the middle of his head and he fell, sawn in two. Then the boy was brought and it was said to him, "Abandon your religion." He refused and so the king sent him to the top of such and such mountain with some people. He told the people, "Ascend up the mountain with him till you reach its peak, then

^[1] This statement of the king is only in the version with Ahmad.

see if he abandons his religion; otherwise throw him from the top." They took him and when they ascended to the top, he said, "O Allāh! Save me from them by any means that You wish." So, the mountain shook and they all fell down and the boy came back walking to the king. The king said, "What did your companions (the people I sent with you) do?" The boy said, "Allāh saved me from them." So, the king ordered some people to take the boy on a boat to the middle of the sea, saying, "If he renounces his religion (well and good), but if he refuses, drown him." So, they took him out to sea and he said, "O Allāh! Save me from them by any means that you wish." So they were all drowned in the sea.

وَجَاءَ الْعَلَامُ حَتَّى دَخَلَ عَلَى الْمَلِكِ فَقَالَ: مَا فَعَلَ أَصْحَابُكَ؟ فَقَالَ: كَفَانِيهِمُ اللَّهُ تَعَالَى ثُمَّ قَالَ لِلْمَلِكِ: إِنَّكَ لَسْتَ بِقَاتِلِي حَتَّى تَفْعَلَ مَا أَمْرُكَ بِهِ، فَإِنْ أَنْتَ فَعَلْتَ مَا أَمْرُكَ بِهِ قَتَلْتَنِي، وَإِلَّا فَإِنَّكَ لَا تَسْتَطِيعُ قَتْلِي، قَالَ: وَمَا هُوَ؟ قَالَ: تَجْمَعُ النَّاسَ فِي صَعِيدٍ وَاحِدٍ ثُمَّ تَضْلِبُنِي عَلَى جَذْعٍ وَتَأْخُذُ سَهْمًا مِنْ كِتَانِي، ثُمَّ قُلْ: بِاسْمِ اللَّهِ رَبِّ الْعَلَامِ. فَإِنَّكَ إِذَا فَعَلْتَ ذَلِكَ قَتَلْتَنِي. فَفَعَلَ وَوَضَعَ السَّهْمَ فِي كَيْدِ قَوْسِهِ ثُمَّ رَمَاهُ وَقَالَ: بِاسْمِ اللَّهِ رَبِّ الْعَلَامِ، فَوَقَعَ السَّهْمُ فِي صَدْعِهِ، فَوَضَعَ الْعَلَامُ يَدَهُ عَلَى مَوْضِعِ السَّهْمِ وَمَاتَ، فَقَالَ النَّاسُ: آمَنَّا بِرَبِّ الْعَلَامِ. فَقِيلَ لِلْمَلِكِ: أَرَأَيْتَ مَا كُنْتَ تَحْدَرُ؟ فَقَدْ وَاللَّهِ نَزَلَ بِكَ، قَدْ آمَنَ النَّاسُ كُلُّهُمْ، فَأَمَرَ بِأَنْوَاعِ السُّكَّكِ، فَخُذَّتْ فِيهَا الْأَخَادِيدُ وَأَضْرِمَتْ فِيهَا النَّيْرَانُ، وَقَالَ: مَنْ رَجَعَ عَنْ دِينِهِ فَدَعُوهُ، وَإِلَّا فَأَنْجِمُوهُ فِيهَا، قَالَ: فَكَانُوا يَتَعَادُونَ فِيهَا وَيَتَدَانَعُونَ، فَجَاءَتْ امْرَأَةٌ بَابِنَ لَهَا تُرْضِعُهُ، فَكَانَتْهَا تَقَاعِشَتْ أَنْ تَقَعَ فِي النَّارِ فَقَالَ الصَّبِيُّ: اضْيِرِّي يَا أُمًّا فَإِنَّكَ عَلَى الْحَقِّ

Then the boy returned to the king and the king said, "What did your companions do?" The boy replied, "Allāh, saved me from them." Then he said to the king, "You will not be able to kill me until you do as I order you. And if you do as I order you, you will be able to kill me." The king asked, "And what is that?" The boy said, "Gather the people in one elevated place and tie me to the trunk of a tree; then take an arrow from my quiver and say: 'In the Name of Allāh, the Lord of the boy.' If you do this, you will be able to kill me." So he did this, and

placing an arrow in the bow, he shot it, saying, "In the Name of Allāh, the Lord of the boy." The arrow hit the boy in the temple, and the boy placed his hand over the arrow wound and died. The people proclaimed, "We believe in the Lord of the boy!" Then it was said to the king, "Do you see what has happened? That which you feared has taken place. By Allāh, all the people have believed (in the Lord of the boy)." So he ordered that ditches be dug at the entrances to the roads and it was done, and fires were kindled in them. Then the king said, "Whoever abandons his religion, let him go, and whoever does not, throw him into the fire." They were struggling and scuffling in the fire, until a woman and her baby whom she was breast feeding came and it was as if she was being somewhat hesitant of falling into the fire, so her baby said to her, "Be patient mother! For verily, you are following the truth!"^[1]

Muslim also recorded this *Hadīth* at the end of the *Ṣaḥīḥ*.^[2] Muḥammad bin Ishāq bin Yasār related this story in his book of *Sūrah* in another way that has some differences from that which has just been related.

Then, after Ibn Ishāq explained that the people of Najrān began following the religion of the boy after his murder, which was the religion of Christianity, he said, "Then (the king) Dhū Nuwās came to them with his army and called them to Judaism. He gave them a choice to either accept Judaism or be killed, so they chose death. Thus, he had a ditch dug and burned (some of them) in the fire (in the ditch), while others he killed with the sword. He made an example of them (by slaughtering them) until he had killed almost twenty thousand of them. It was about Dhū Nuwās and his army that Allāh revealed to His Messenger ﷺ:

﴿يَقِيلُ اصْحَابُ الْاُخْدُوْدِ ۝ اِنَّ رَبَّ الْوُفُوْدِ ۝ اِذْ هَرَّ عَلَيْنَا فُجُوْدٌ ۝ وَهَمَّ عَلٰى مَا يَتَّبِعُوْنَ
بِالْمُؤْمِنِيْنَ شُرُوْدٌ ۝ وَمَا نَقَمُوْا مِنْهُمْ اِلَّا اَنْ يُؤْمِنُوْا بِاللّٰهِ الْعَزِيْزِ الْحَمِيْدِ ۝ الَّذِيْ لَمْ يَلِكْ
السَّمَوَاتِ وَالْاَرْضِ ۝ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ شَهِيدٌ ۝﴾

﴿Cursed were the People of the Ditch. Of fire fed with fuel.

[1] Aḥmad 6:16.

[2] Muslim 4:2299. It was also recorded by At-Tirmidhi in the Book of *Tafstr*.

When they sat by it. And they witnessed what they were doing against the believers. And they had no fault except that they believed in Allāh, the Almighty, Worthy of all praise! To Whom belongs the dominion of the heavens and the earth! And Allāh is Witness over everything.﴾ (85:4-9)"

This is what Muḥammad bin Ishāq said in his book of *Sīrah* – that the one who killed the People of the Ditch was Dhū Nuwās, and his name was Zur'ah. In the time of his kingdom he was called Yūsuf. He was the son of Tubān As'ad Abi Karib, who was the Tubba' who invaded Al-Madīnah and put the covering over the *Ka'bah*.^[1] He kept two rabbis with him from the Jews of Al-Madīnah. After this some of the people of Yemen accepted Judaism at the hands of these two rabbis, as Ibn Ishāq mentions at length.

So Dhū Nuwās killed twenty thousand people in one morning in the Ditch. Only one man among them escaped. He was known as Daws Dhū Tha'labān. He escaped on a horse and they set out after him, but they were unable to catch him. He went to Caesar, the emperor of Ash-Shām. So, Caesar wrote to An-Najāshi, the King of Abyssinia. So, he sent with him an army of Abyssinian Christians, who were lead by Aryāt and Abrahah. They rescued Yemen from the hands of the Jews. Dhū Nuwās tried to flee but eventually fell into the sea and drowned. After this, the kingdom of Abyssinia remained under Christian power for seventy years. Then the power was divested from the Christians by Sayf bin Dhi Yazin Al-Ḥimyari when Kistrā, the king of Persia sent an army there (to Yemen). He (the king) sent with him (Sayf Al-Ḥimyari) those people who were in the prisons, and they were close to seven hundred in number. So, he (Sayf Al-Ḥimyari) conquered Yemen with them and returned the kingdom back to the people of Ḥimyar (Yemenis). We will mention a portion of this – if Allāh wills – when we discuss the *Tafsīr* of the *Sūrah*:

﴿أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ﴾

﴿Have you not seen how your Lord dealt with the Owners of the Elephant?﴾^[2] (105:1)

[1] Ibn Hishām 1:36.

[2] See volume nine, the *Tafsīr* of *Sūrat Ad-Dukhān* (44:37).

The Punishment of the People of the Ditch

Allāh said,

﴿إِنَّ الَّذِينَ قُتِلُوا بِالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ﴾

«Verily, those who put into trial the believing men and believing women,»

meaning, they burned (them). This was said by Ibn 'Abbās, Mujāhid, Qatādah, Aḍ-Ḍaḥḥāk, and Ibn Abzā.¹¹

﴿ثُمَّ لَا يَنُوبُوا﴾

«and then do not turn in repentance,»

meaning, 'they do not cease from what they are doing, and do not regret what they had done before.'

﴿فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ﴾

«then they will have the torment of Hell, and they will have the punishment of the burning Fire.»

This is because the recompense is based upon the type of deed performed. Al-Ḥasan Al-Baṣri said, "Look at this generosity and kindness. These people killed Allāh's *Awliyā'* and He still invites them to make repentance and seek forgiveness."

﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ ذَلِكَ الثَّوَرُ الْكَبِيرُ ﴿١١﴾ بِأَمْثَلِ زَكَاةٍ تُسْقَوْنَ ﴿١٢﴾ وَأَنْتُمْ فِيهَا مُبْدِعُونَ ﴿١٣﴾ وَأَمَّا الثَّوَرُ الْوَدُودُ ﴿١٤﴾ ذُو الرِّسِّ الْكَبِيرِ ﴿١٥﴾ تِلْكَ لِمَنْ يَرِثُهَا ﴿١٦﴾ هَلْ أَنْتَ حَبِيبُ الْمُؤْمِنِينَ ﴿١٧﴾ فَرِحُونَ وَتُسَوَّدُونَ ﴿١٨﴾ بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ﴿١٩﴾ وَاللَّهُ مِنْ دَرَجَاتٍ عُلْيَا ﴿٢٠﴾ بَلِ هُوَ قُرْآنٌ مَجِيدٌ ﴿٢١﴾ فِي لَيْلٍ مُنْقُظَةٍ ﴿٢٢﴾﴾

«11. Verily, those who believe and do righteous good deeds, for them will be Gardens under which rivers flow. That is the supreme success.»

«12. Verily, the punishment of your Lord is severe and painful.»

«13. Verily, He it is Who begins and repeats.»

«14. And He is Oft-Forgiving, Al-Wadūd.»

«15. Owner of the Throne, Al-Majīd (the Glorious).»

¹¹ At-Ṭabari 24:343, 344.

- ﴿16. Doer of what He intends.﴾
 ﴿17. Has the story reached you of the hosts.﴾
 ﴿18. Of Fir'aun and Thamūd?﴾
 ﴿19. Nay! The disbelievers (persisted) in denying.﴾
 ﴿20. And Allāh encompasses them from behind!﴾
 ﴿21. Nay! This is a Glorious Qur'ān,﴾
 ﴿22. In Al-Lawh Al-Mahfūz!﴾

The Reward of the Righteous, and the Harsh Seizing of the Disbelieving Enemies of Allāh

Allāh informs about His believing servants that

﴿لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ﴾

﴿for them will be Gardens under which rivers flow.﴾

This is the opposite of what he has prepared for His enemies of Fire and Hell. Thus, He says,

﴿ذَلِكَ الْفَوْزُ الْكَبِيرُ﴾

﴿That is the supreme success.﴾ Then Allāh says,

﴿إِنَّ بِكَ لَآيَاتٍ لَكِبٍ﴾

﴿Verily, the punishment of your Lord is severe and painful.﴾

meaning, indeed His punishment and His vengeance upon His enemies, who have rejected His Messengers, and opposed His command, is severe, great and strong. For verily, He is the Owner of power, Most Strong. He is the One that whatever He wants, then it will be however He wants it to be, in the matter of a blinking of an eye, or even swifter. Thus, Allāh says,

﴿إِنَّمَا هُوَ يُبَدِّلُ وَجْهَ﴾

﴿Verily, He it is Who begins and repeats.﴾

meaning, from His perfect strength and power is that He begins the creation, and He repeats it just as He began it, without opposition or resistance.

﴿وَهُوَ الْغَفُورُ الْوَدُودُ﴾

﴿And He is Oft-Forgiving, Al-Wadūd.﴾ meaning, He forgives the sin of whoever repents to Him and humbles himself before Him,

no matter what the sin may be. Ibn 'Abbās and others have said about the name Al-Wadūd, "It means Al-Ḥabīb (the Loving)."^[1]

﴿ذُرَّ الثَّron﴾

«Owner of the Throne.» meaning, the Owner of the Mighty Throne that is above all of the creation. Then He says,

﴿الْمجِيدُ﴾

«Al-Majīd (the Glorious).» This word has been recited in two different ways: either with a *Dhammah* over its last letter (Al-Majīdu), which is an attribute of the Lord, or with a *Kasrah* under its last letter (Al-Majīd), which is a description of the Throne. Nevertheless, both meanings are correct.

﴿قَالَ لِيَا بَرُّدُ﴾

«Doer of what He intends.» meaning, whatever He wants He does it, and there is no one who can counter His ruling. He is not asked about what He does due to His greatness, His power, His wisdom and His justice. This is as we have related previously from Abu Bakr Aṣ-Ṣiddīq, that it was said to him during the illness of (his) death, "Has a doctor seen you?" He replied, "Yes." They said, "What did he say to you?" He replied, "He said, I am the Doer of whatever I intend."^[2]

Concerning Allāh's statement,

﴿هَلْ أَتَاكَ حَدِيثُ الْجُمُودِ ۚ قُرْعُونَ وَغُمُودٌ﴾

«Has the story reached you of the hosts. Of Fir'aun and Thamūd?»

meaning, has the news reached you of what Allāh caused to befall them of torment, and that He sent down upon them the punishment that no one was able to ward off from them? This is the affirmation of His statement,

﴿إِنْ يَكُنْ رَبُّكَ لَشَدِيدٌ﴾

«Verily, the punishment of your Lord is severe and painful.»

meaning, when He seizes the wrongdoer, He seizes him with a

[1] Aṭ-Ṭabari 24:346.

[2] Al-Qurṭubī 19:297.

severe and painful punishment. It is the seizing punishment of One Most Mighty, and Most Powerful. Then Allāh says,

﴿بَلِّغْ الَّذِينَ كَفَرُوا فِي تَكْذِبِهِمْ﴾

﴿Nay! The disbelievers (persisted) in denying.﴾

meaning, they are in doubt, suspicion, disbelief and rebellion.

﴿وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ﴾

﴿And Allāh encompasses them from behind!﴾

meaning, He has power over them, and is able to compel them. They cannot escape Him or evade Him.

﴿بَلِّغْ هُوَ قُرْآنٌ مَجِيدٌ﴾

﴿Nay! This is a Glorious Qur'ān.﴾ meaning, magnificent and noble.

﴿فِي لَوْحٍ مَحْفُوظٍ﴾

﴿In Al-Lawḥ Al-Mahfūz!﴾ meaning, among the most high gathering, guarded from any increase, decrease, distortion, or change.

This is the end of the Tafsīr of Sūrat Al-Burūj, and all praise and blessings are due to Allāh.

The Tafsīr of Sūrat Aṭ-Ṭāriq (Chapter - 86)

Which was revealed in Makkah

The Virtues of Sūrat Aṭ-Ṭāriq

An-Nasā'ī recorded that Jābir said, "Mu'ādh lead the *Maghrib* prayer and he recited *Al-Baqarah* and *An-Nisā'*. So the Prophet ﷺ said,

«كَانَ أَنْتَ يَا مُعَاذُ، مَا كَانَ بِكَفِّكَ أَنْ تَقْرَأَ بِالسَّاءِ وَالطَّارِقِ وَالشَّمْسِ وَضُحَاهَا
وَنُحُومًا؟»

«Are you putting the people to trial O Mu'ādh?! Was it not sufficient for you to recite *As-Samā'i waṭ-Ṭāriq*, and *Ash-Shamsi wa Ḍuḥāha*, and something like them?»^[1]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿وَاللَّيْلِ وَالنَّجْمِ﴾ وَمَا أَدْرَاكَ مَا الطَّارِقُ ﴿۱﴾ اِنَّكَ الْغَافِلُ ﴿۲﴾ اِنْ كُنْتَ تَرَىٰ لَآ عِلَیَّٰ حَاطُۢمٌ ﴿۳﴾ لَیْسَ الْاِنْسُ بِمِثْلِ عَلَقٍ ﴿۴﴾ عَلِقَ مِنْ شَلَوٍ دَابِیْ ﴿۵﴾ یَخْرُجُ بَیْنَ یَدَیْهِ الثُّلُبُ وَالْاَرْجَبُ ﴿۶﴾ اِنَّهُ عَنِ نَجْدٍ ﴿۷﴾ لَقَدْ رَآهُ نَزْلَ اَنْزَلِیْزِ ﴿۸﴾ قَالَهُ مِنْ قُوًى وَلَا نَجِیْزِ ﴿۹﴾﴾

- ﴿1. By the heaven, and Aṭ-Ṭāriq;﴾
- ﴿2. And what will make you to know what Aṭ-Ṭāriq is?﴾
- ﴿3. The star, Ath-Thāqib.﴾
- ﴿4. There is no human being but has a protector over him.﴾
- ﴿5. So, let man see from what he is created!﴾
- ﴿6. He is created from a water gushing forth,﴾
- ﴿7. Proceeding from between the backbone and the ribs.﴾
- ﴿8. Verily, He is Able to bring him back!﴾

[1] An-Nasā'ī in *Al-Kubrā* 6:512.

﴿9. The Day when all the secrets will be examined.﴾

﴿10. Then he will have no power, nor any helper.﴾

Swearing by the Existence of Humanity surrounded by the Organized System of Allāh

Allāh swears by the heaven and what He has placed in it of radiant stars. Thus, He says,

﴿وَالسَّمَاءِ وَالطَّارِقِ ۚ﴾

﴿By the heaven, and Aṭ-Ṭāriq;﴾ Then He says,

﴿وَمَا أَكْفَرُ مَا الْكَافِرُونَ ۚ﴾

﴿And what will make you to know what Aṭ-Ṭāriq is?﴾

Then He explains it by His saying,

﴿النَّجْمِ الثَّاقِبِ ۚ﴾

﴿The star of Ath-Thāqib.﴾ Qatādah and others have said, "The star has been named Ṭāriq because it is only seen at night and it is hidden during the day."^[1] His view is supported by what has been mentioned in the authentic *Ḥadīth* that prohibits a man to come to his family *Ṭāriq*. This means that he comes to them unexpectedly at nighttime.^[2]

Concerning Allāh's statement,

﴿الْأَنفِ ۚ﴾

﴿Ath-Thāqib.﴾ Ibn 'Abbās said, "The illuminating."^[3] 'Ikrimah said, "It is illuminating and it burns the *Shayṭān*."

Then Allāh says,

﴿إِنْ كُنَّ قُلُوبُهُمْ لَآ غَافِلَةً عَنَّا عَاطِلًا ۚ﴾

﴿There is no human being but has a protector over him.﴾

meaning, every soul has a guardian over it from Allāh that protects it from the calamities. This is as Allāh says,

﴿لَمْ يَمُوتْ رَئِبَةُ بَدْنِهِ وَرَبُّ خَلْقِهِ يُحْضَرُهُ مِنْ أَمْرِ اللَّهِ ۚ﴾

[1] Aṭ-Ṭabari 24 :351.

[2] *Fath Al-Bāri* 9 :251.

[3] Aṭ-Ṭabari 24 :352.

«For Him, there are angels in succession, before and behind him. They guard him by the command of Allāh.» (13:11)

How Man is created is a Proof of Allāh's Ability to Return Him to Him

Allāh says,

﴿يَنْظُرُ الْإِنْسَانُ رِمَهُ خَلْقَهُ﴾

«So, let man see from what he is created!» This is alerting man to the weakness of his origin from which he was created. The intent of it is to guide man to accept (the reality of) the Hereafter, because whoever is able to begin the creation then he is also able to repeat it in the same way. This is as Allāh says,

﴿وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَتْ عَلَيْهِ﴾

«And He it is Who originates the creation, then He will repeat it; and this is easier for Him.» (30:27)

Then Allāh says,

﴿خُلِقَ مِنْ مَّاءٍ دَافِقٍ﴾

«He is created from a water gushing forth.» meaning, the sexual fluid that comes out bursting forth from the man and the woman. Thus, the child is produced from both of them by the permission of Allāh. Due to this Allāh says,

﴿يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ﴾

«Proceeding from between the backbone and the ribs.»

meaning, the backbone (or loins) of the man and the ribs of the woman, which is referring to her chest. Shabīb bin Bishr reported from 'Ikrimah who narrated from Ibn 'Abbās that he said,

﴿يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ﴾

«Proceeding from between the backbone and the ribs.»

“The backbone of the man and the ribs of the woman. It (the fluid) is yellow and fine in texture. The child will not be born except from both of them (i.e., their sexual fluids).”^[1]

[1] Ad-Durr Al-Manthūr 8:475.

Concerning Allāh's statement,

﴿إِنَّهُ عَلَىٰ رَجْعِهِ لَقَادِرٌ﴾

﴿Verily, He is Able to bring him back (to life)!﴾

This means that He is able to return this man that is created from fluid gushed forth. In other words, He is able to repeat his creation and resurrect him to the final abode. This is clearly possible, because whoever is able to begin the creation then he surely is able to repeat it. Indeed Allāh has mentioned this proof in more than one place in the Qur'ān.

On the Day of Judgement, Man will have no Power or Assistance

In this regard Allāh says,

﴿يَوْمَ تَبْلُغُ الْأَسْرَارُ﴾

﴿The Day when all the secrets will be examined.﴾

meaning, on the Day of Judgement the secrets will be tested. This means that they will be exposed and made manifest. Thus, the secret will be made open and that which is concealed will be well known. It is confirmed in the Two *Ṣaḥīḥs* on the authority of Ibn 'Umar that the Messenger of Allāh ﷺ said,

«يُرْفَعُ بِكُلِّ غَايِبٍ لِرَأْءِ عِنْدَ اسْتِيقَالٍ: هَذِهِ غَدْرَةُ فُلَانٍ بِنِ فُلَانٍ»

«Every betrayer will have a flag raised for him behind his back, and it will be said, 'This is the betrayal of so-and-so, the son of so-and-so.'^[1]»

Concerning Allāh's statement,

﴿لَا لَهُ﴾

﴿Then he will have no﴾ meaning, man on the Day of Judgement.

﴿بِشَيْءٍ﴾

﴿any power﴾ meaning, within himself.

﴿وَلَا يُصِيرُ﴾

^[1] Al-Bukhārī no. 6177, 6178, and Muslim 3:1359.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٥٩١

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالسَّمَاءَ وَالطَّارِقَ ① وَمَا أَدْرَاكَ مَا الطَّارِقُ ② النَّجْمُ الثَّاقِبُ ③ إِنَّ كُلَّ
فَرَسٍ لَّأَعْلَىٰ حَافِظٌ ④ يَنْظُرُ إِلَىٰ آدَمَ مِنْ خَلْقٍ ⑤ خَلِقَ مِنْ مَّاءٍ
دَافٍ ⑥ يَخْرُجُ مِنْ بَيْنِ الشُّلُبِ وَالرَّأْسِ ⑦ إِنَّمَا رَجْعُهَا قَائِرٌ ⑧
يَوْمَ تَبْلَىٰ الشَّرَاطِيرُ ⑨ فَالْمُؤْمِنُونَ قَوْمٌ لَا يَأْمُرُ ⑩ وَالسَّمَاءُ ذَاتُ الرَّجْعِ ⑪
وَالْأَرْضُ ذَاتُ الصَّنِيعِ ⑫ إِنَّمَا قَوْلُ فَصْلٍ ⑬ وَمَا هُوَ إِلَّا قَوْلٌ ⑭ وَهُمْ
يَكِيدُونَ كَيْدًا ⑮ وَأَكِيدُ كَيْدًا ⑯ فَهَلِ الْكَافِرِينَ أَهْمُتُهُمْ رِيًّا ⑰

سُورَةُ الْاِنْعَامِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مَسِجَ اسْمِدْرِكَ الْأَعْلَى ① الَّذِي خَلَقَ هَوًى ② وَالَّذِي قَدَّرَ فَهْدَى ③
وَالَّذِي أَخْرَجَ الْمَرْعَى ④ فَجَعَلَهُ غُثَاً أَحْوَى ⑤ سَقَرْتُكَ
فَلَا تَسْقُ ⑥ إِلَّا مَاشَاءَ اللَّهِ إِنَّمَا يَطْلُرُ الْجَهْرُ وَمَا يَخْفَى ⑦ وَيُبْسِرُكَ
لِلْبَسْرِ ⑧ تَذَكِّرُ إِنْ نَفَعَتِ الذِّكْرَى ⑨ سَيَذَكِّرُ مَنْ يَشَاءُ ⑩
وَمَنْ جَنَّبَهَا الْأَشْفَى ⑪ الَّذِي يَصِلُ أَثَارُ الْكِبَرَى ⑫ ثُمَّ لَا يَمُوتُ
فِيهَا وَلَا يَحْيَى ⑬ قَدْ أَفْلَحَ مَنْ تَزَكَّى ⑭ وَذَكَرَ اسْمِدْرِكَ فَصْلَى ⑮

﴿nor any helper.﴾
meaning, from other
than himself. This
statement means that
he will not be able to
save himself from the
torment of Allāh, and
nor will anyone else
be able to save him.

﴿وَالسَّمَاءُ ذَاتُ الرَّجْعِ ① وَالْأَرْضُ ذَاتُ
الصَّنِيعِ ② إِنَّهُ لَقَوْلُ فَصْلٍ ③ وَمَا
هُوَ إِلَّا قَوْلٌ ④ وَهُمْ
يَكِيدُونَ كَيْدًا ⑤ وَأَكِيدُ
كَيْدًا ⑥ فَهَلِ الْكَافِرِينَ أَهْمُتُهُمْ
رِيًّا ⑦﴾

﴿11. By the sky which
gives rain, again and
again.﴾

﴿12. And the earth
which splits.﴾

﴿13. Verily, this is the
Word that separates.﴾

﴿14. And it is not a
thing for amusement.﴾

﴿15. Verily, they are but plotting a plot.﴾

﴿16. And I am planning a plan.﴾

﴿17. So, give a respite to the disbelievers; deal gently with
them for a while.﴾

Swearing to the Truthfulness of the Qur'ān and the Failure of Those Who oppose it

Ibn 'Abbās said, "Ar-raj' means rain."⁽¹⁾ It has also been narrated from him that he said, "It means the clouds that contain rain." He also said,

﴿وَالسَّمَاءُ ذَاتُ الرَّجْعِ ①﴾

⁽¹⁾ At-Ṭabari 24:360.

﴿By the sky (having rain clouds) which gives rain, again and again.﴾

"This means that it rains and then it rains (again)." Qatadah said, "It returns the sustenance of the servants (creatures) every year. Were it not for this, they would all be destroyed and so would their cattle."^[1]

﴿وَالْأَرْضِ نَافٍ الْفَرْعِ﴾

﴿And the earth which splits.﴾ Ibn 'Abbās said, "Splitting to bring forth plant growths."^[2] This was also said by Sa'īd bin Jubayr, Ikrimah, Abu Mālik, Aḍ-Ḍaḥḥāk, Al-Ḥasan, Qatadah, As-Suddi and others.^[3] Concerning Allāh's statement,

﴿إِنَّهُ لَقَوْلٌ فَصْلٌ﴾

﴿Verily, this is the Word that separates.﴾

Ibn 'Abbās said (Faṣl is), "True."^[4] Qatadah also said the same. Someone else said, "A just ruling."

﴿وَمَا هُوَ بِالْهَزْلِ﴾

﴿And it is not a thing for amusement.﴾

meaning, rather it is serious and true. Then Allāh informs about the disbelievers saying that they reject Him and hinder others from His path. Allāh says,

﴿يَمْكُرُونَ كَيْدًا﴾

﴿Verily, they are but plotting a plot.﴾ meaning, they plot against the people in their calling them to oppose the Qur'ān. Then Allāh says,

﴿فَهَلْ أَكْفَرُونَ﴾

﴿So, give a respite to the disbelievers;﴾ meaning, wait for them and do not be in haste concerning them.

﴿أَنبَهُمْ ذُرِّيًّا﴾

﴿deal gently with them for a while.﴾ meaning, a little while. This

[1] At-Ṭabari 24:360.

[2] At-Ṭabari 24:361.

[3] Ad-Durr Al-Manthūr 8:477.

[4] At-Ṭabari 24:362.

means that you will see what befalls them of torment, punishment and destruction. This is as Allāh says,

﴿نُنَزِّلُهُمْ ثَلِيلًا ثُمَّ نَنْصَبُهُمْ عَلَىٰ عَذَابٍ عَظِيمٍ﴾

«We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment.» (31:24)

This is the end of the *Tafsīr Sūrat At-Ṭāriq*, and unto Allāh is all praise and thanks.

The Tafsīr of Sūrah Sabbiḥ^[1] (Chapter - 87)

Which was revealed in Makkah

The Virtues of Sūrat Al-A'la

This Sūrah was revealed in Makkah before the migration to Al-Madīnah. The proof of this is what Al-Bukhārī recorded from Al-Barā' bin 'Āzib, that he said, "The first people to come to us (in Al-Madīnah) from the Companions of the Prophet ﷺ were Muṣ'ab bin 'Umayr and Ibn Umm Maktūm, who taught us the Qur'ān; then 'Ammār, Bilāl and Sa'd came. Then 'Umar bin Al-Khaṭṭāb came with a group of twenty people, after which the Prophet ﷺ came. I have not seen the people of Al-Madīnah happier with anything more than their happiness with his coming (to Al-Madīnah). This was reached to such an extent that I saw the children and little ones saying, 'This is the Messenger of Allāh who has come.' Thus, he came, but he did not come until after I had already recited (i.e., learned how to recite)

﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾

﴿Glorify the Name of your Lord, the Most High.﴾ (87:1)

as well as other Sūrahs similar to it.^[2]

It has been confirmed in the Two Ṣaḥīḥs that the Messenger of Allāh ﷺ said to Mu'adh,

«مَلَأَ صُلْبِي بِـ ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ وَالتَّائِيهِ وَضُحَاهَا» وَرَأَيْتُ إِذَا يَتَنَفَّسُ

«Why didn't you recite "Glorify the Name of your Lord, the Most High,"; "By the sun and its brightness," and "By the night when it envelops."»^[3]

^[1] This Sūrah is more commonly called Sūrat Al-A'la.

^[2] Fath Al-Bāri 8:569.

^[3] Fath Al-Bāri 2:234, and Muslim 1:340.

Imām Aḥmad recorded from An-Nu'mān bin Bashīr that the Messenger of Allāh ﷺ recited

﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ و﴿قُلْ أَنْتَكَ حَيُّهُ الْغَنِيَّةُ﴾

Surat Al-A'lā (chapter 87) and Surat Al-Ghāshiyah (chapter 88) in the two 'Id prayers. If the 'Id prayer fell on Friday, he would recite them in both prayers ('Id and Ṣalāt Al-Jumu'ah).^[1] Muslim also recorded this in his Ṣaḥīḥ, as well as Abu Dāwud, At-Tirmidhi, An-Nasā'i and Ibn Mājah. The wording of Muslim and the Sunan compilers says, "He used to recite

﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ و﴿قُلْ أَنْتَكَ حَيُّهُ الْغَنِيَّةُ﴾

Surat Al-A'lā (chapter 87) and Surat Al-Ghāshiyah (chapter 88) for the two 'Ids and Jumu'ah. If they occurred on the same day, he would recite them in both of them."

In his Musnad, Imām Aḥmad recorded on the authority of Ubayy bin Ka'b, Abdullāh bin 'Abbās, 'Abdur-Raḥmān bin Abzā, and the Mother of the believers, 'Ā'ishah, that the Messenger of Allāh ﷺ used to recite

﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ و﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾ و﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾

«Glorify the Name of your Lord, the Most High.» and «Say: 'O you who disbelieve.'» and «Say: 'He is Allāh, the One.'» 'Ā'ishah added in her version that he would also recite the Mu'awwidhatayn (Al-Falaq and An-Nās).^[2]

بِسْمِ اللَّهِ الرَّكَّابِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ ① أَلَيْسَ خَلْقَ فَسَوَى ② وَالَّذِي قَدَّرَ فَهَدَى ③ وَالَّذِي أَرَادَ ④
الْمَرْءَ ⑤ فَبَعَثَهُ فِتْنَةً ⑥ أَوْفَى ⑦ سَفَرْتِكَ فَلَا فَسَوَى ⑧ إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ بِمَا تَعْمَلُ لَمُجْرَبٌ
وَمَا يَخْفَى ⑨ وَتَبَيَّنَكَ لِلْيَسْرَى ⑩ فَذَكِّرْ إِنْ نَفَعْتَ الْكَافِرَ ⑪ سَيَذَرُكَ مَنْ بَخِلَ ⑫
وَنَجَّيْنَا الْإِنْفَى ⑬ أَلَيْسَ أَلَاكَ الْكَافِرَ ⑭ ثُمَّ لَا يَبُوءُ بِمَا وَلَا يَجِي ⑮

«1. Glorify the Name of your Lord, the Most High.»

^[1] Aḥmad 4:271.

^[2] Aḥmad from Ubayy 5:123, from Ibn 'Abbās 1:299, Ibn Abzā 3:406, and 'Ā'ishah 6:227.

- ﴿2. Who has created, and then proportioned it.﴾
 ﴿3. And Who has measured; and then guided.﴾
 ﴿4. And Who brings out the pasturage.﴾
 ﴿5. And then makes it dark stubble.﴾
 ﴿6. We shall make you recite, so you shall not forget.﴾
 ﴿7. Except what Allāh may will. He knows what is apparent and what is hidden.﴾
 ﴿8. And We shall make easy for you the easy.﴾
 ﴿9. Therefore remind in case the reminder profits.﴾
 ﴿10. The reminder will be received by him who fears.﴾
 ﴿11. But it will be avoided by the wretched.﴾
 ﴿12. Who will enter the great Fire.﴾
 ﴿13. There he will neither die nor live.﴾

The Command to pronounce Tasbīḥ and its Response

Imām Aḥmad recorded from Ibn ‘Abbās that whenever the Messenger of Allāh ﷺ would recite

﴿سُبْحَانَ رَبِّكَ الْأَعْلَى﴾

«Glorify the Name of your Lord, the Most High.»

he would say,

«سُبْحَانَ رَبِّي الْأَعْلَى»

«Glory to my Lord, the Most High.»^[1]

Ibn Jarīr recorded from Ibn Ishāq Al-Hamdānī that whenever Ibn ‘Abbās would recite

﴿سُبْحَانَ رَبِّكَ الْأَعْلَى﴾

«Glorify the Name of your Lord, the Most High.»

he would say, “Glory to my Lord, the Most High,” and whenever he would recite

﴿لَا إِلَهَ إِلَّا يَوْمَ الْقِيَامَةِ﴾

«I swear by the Day of Resurrection.» (75:1)

^[1] Aḥmad 1:232, Abu Dāwūd no. 883.

and then reach the end of it

﴿أَيَسَّرَ لَكُم مِّنْهُ مَخْرَجًا ۖ وَيُخْرِجُ الْحَيَّ مِنَ الْمَوْتِ﴾

﴿Is not He able to give life to the dead?﴾ (75:40)

he would say, "Glory to You, of course."^[1] Qatādah said,

﴿سُبْحَانَ رَبِّكَ الْأَعْلَى﴾

﴿Glorify the Name of your Lord, the Most High.﴾

"It has been mentioned to us that whenever the Prophet of Allāh ﷺ used to recite it he would say,

«سُبْحَانَ رَبِّيَ الْأَعْلَى»

«Glory to my Lord, the Most High.»^[2]

The Creation, the Decree, and the bringing forth of Vegetation

Allāh says,

﴿الَّذِي خَلَقَ سَوَاءً﴾

﴿Who has created, and then proportioned it.﴾

meaning, He created that which has been created, and He fashioned every creation in the best of forms. Then Allāh says,

﴿وَالَّذِي قَدَّرَ فَهَدَىٰ﴾

﴿And Who has measured; and then guided.﴾ Mujāhid said, "He guided man to distress and happiness, and he guided the cattle to their pastures."^[3] This Āyah is similar to what Allāh has said about Mūsā's statement to Fir'aun,

﴿رَبَّنَا الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ ۖ كُلُّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ﴾

﴿Our Lord is He Who gave to each thing its form and nature, then guided it aright.﴾ (20:50)

meaning, He decreed a set measure and guided the creation to it. This is just as is confirmed in *Ṣaḥīḥ Muslim* on the

[1] Aṭ-Ṭabari 24:367.

[2] Aṭ-Ṭabari 24:368. This is based upon the narration of Ibn 'Abbās above.

[3] Aṭ-Ṭabari 24:369.

authority of 'Abdullāh bin 'Amr that the Messenger of Allāh ﷺ said,

«إِنَّ اللَّهَ قَدَّرَ مَقَادِيرَ الْخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ السَّمَوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ»

«Verily, Allāh ordained the measure of all creation fifty thousand years before He created the heavens and the earth, and His Throne was over the water.»^[1]

Concerning Allāh's statement,

﴿وَالَّذِي أُنْفِقُ أُنْفِقُ أَفْرَقًا﴾

«And Who brings out the pasturage,» meaning, all types of vegetation and crops.

﴿فَجَعَلَهُ غُثَاءً أَحْوَرًا﴾

«And then makes it dark stubble.» Ibn 'Abbās said, "Dried up and altered."^[2] It has been narrated that Mujāhid, Qatādah and Ibn Zayd, all made similar statements.^[3]

The Prophet ﷺ does not forget the Revelation

Allāh says,

﴿سَنُفَقِّحُكَ﴾

«We shall make you to recite,» meaning, 'O Muḥammad.'

﴿وَلَا تَنْسُوا﴾

«so you shall not forget (it),» This is Allāh informing and promising him (the Prophet ﷺ) that He will teach him a recitation that he will not forget.

﴿إِلَّا مَا شَاءَ اللَّهُ﴾

«Except what Allāh may will.» Qatādah said, "The Prophet ﷺ did not forget anything except what Allāh willed." It has been said that the meaning of Allāh's statement,

﴿وَلَا تَنْسُوا﴾

[1] Muslim 4:2044.

[2] Aṭ-Ṭabari 24:369.

[3] Aṭ-Ṭabari 24:369, 370.

«so you shall not forget.» is, “do not forget” and that which would be abrogated, is merely an exception to this. Meaning, ‘do not forget what We teach you to recite, except what Allāh wills, which He removes and there is no sin on your leaving it off (not retaining it).’ Concerning Allāh’s statement,

﴿إِنَّمَا يَعْلَمُ الْغَيْبُ مَا يَتَّخِذُ﴾

«He knows what is apparent and what is hidden.» meaning, He knows what the creatures do openly and what they hide, whether it be statements or deeds. None of that is hidden from Him.

Then Allāh says,

﴿وَيُيسِّرُكَ الْيُسْرَىٰ﴾

«And We shall make easy for you the easy.» meaning, ‘We will make good deeds and statements easy for you, and We will legislate such Law for you that is easy, tolerant, straight and just, with no crookedness, difficulty or hardship in it.’

The Command to remind

Allāh then says,

﴿تَذَكَّرْ إِنْ نَفَعَكَ الذِّكْرُ﴾

«Therefore remind in case the reminder profits.» meaning, remind where reminding is beneficial.

From here we get the etiquette of spreading knowledge, that it should not be wasted upon those who are not suitable or worthy of it. The Commander of the believers, ‘Ali said, “You do not tell people any statement that their intellects do not grasp except that it will be a *Fitnah* (trial) for some of them.” He also said, “Tell people that which they know. Would you like for Allāh and His Messenger to be rejected?”

Allāh said:

﴿سَيَذَكَّرُكَ مَنْ يَخْشَىٰ﴾

«The reminder will be received by him who fears,»

meaning, ‘he whose heart fears Allāh and who knows that he is going to meet Him, will receive admonition from what you convey to him, O Muḥammad.’

﴿وَنَجِّنَا الْأَنْفُسَ ۖ أَلَدَىٰ بَصَلِ الْكَذِبِ ۖ ثُمَّ لَا يَوْتِيهَا وَلَا يَحْيَىٰ﴾

«But it will be avoided by the wretched, who will enter the great Fire. There he will neither die nor live.»

meaning, he will not die and thus be allowed to rest, nor will he live a life that is beneficial to him. Instead, his life will be harmful to him, because it will be the cause of his feeling of the pain of torment and various types of punishments what he is being punished with.

Imām Aḥmad recorded from Abu Sa'īd that the Messenger of Allāh ﷺ said,

«أَنَا أَهْلُ النَّارِ الَّذِينَ هُمْ أَهْلُهَا لَا يَمُوتُونَ وَلَا يَحْيَوْنَ، وَأَنَا أَنَا يُرِيدُ اللَّهُ بِهِمُ الرَّحْمَةَ فَيَبِيئُهُمْ فِي النَّارِ فَيَدْخُلُ عَلَيْهِمُ الشُّفَعَاءُ فَيَأْخُذُ الرَّجُلُ الصَّبْرَةَ فَيَبِيئُهُمْ - أَوْ قَالَ: يَبْتَثِرُونَ فِي نَهْرِ الْحَيَاةِ، أَوْ قَالَ: الْحَيَاةِ، أَوْ قَالَ: الْخَيَوَانِ أَوْ قَالَ: نَهْرِ الْحَيَاةِ - فَيَبْتَثِرُونَ نَبَاتَ الْحَبَّةِ فِي حِمْلٍ الشَّيْلِ»

«Concerning the people of the Fire who are deserving of it, they will not die nor will they live. Regarding the people that Allāh wants mercy for, He will cause them to die in the Fire. Then He will allow the intercessors to come to them, and a man will take his groups of supporters and plant them (or he said they will be planted) in the River of Al-Ḥayā (or he said Al-Ḥayāh, or Al-Ḥayawān, or Nahr Al-Jannah). Then they will sprout up like the sprouting of the seed on the moist bank of a flowing stream.»

Then the Prophet ﷺ said,

«أَنَا تَرَوْنَ الشَّجَرَةَ تَكُونُ خَضِرَاءَ، ثُمَّ تَكُونُ صَفْرَاءَ، ثُمَّ تَكُونُ خَضِرَاءَ؟»

«Haven't you all seen the tree that is green, then it turns yellow, then it turns green (again)?»

Abu Sa'īd then said that some of those present said, "It is as if the Prophet ﷺ used to live in the desert wilderness (i.e., due to his parables of nature)."^[1]

Aḥmad also recorded from Abu Sa'īd that the Messenger of Allāh ﷺ said,

«أَنَا أَهْلُ النَّارِ الَّذِينَ هُمْ أَهْلُهَا فَإِنَّهُمْ لَا يَمُوتُونَ فِيهَا وَلَا يَحْيَوْنَ، وَلَكِنْ أَنَا - أَوْ كَمَا قَالَ - تُصِيبُهُمُ النَّارُ بِذُنُوبِهِمْ - أَوْ قَالَ: بِخَطَايَاهُمْ - فَيَبِيئُهُمْ إِمَاتَةً حَتَّى إِذَا

[1] Aḥmad 3:5.

صَارُوا فَحْمًا أَذِنَ فِي الشَّقَاعَةِ، فَجِيءَ بِهِمْ صَبَائِرُ صَبَائِرٍ فَنُتُوا عَلَى أَنْهَارِ الْجَنَّةِ
قِيَالٌ: يَا أَهْلَ الْجَنَّةِ أَفِيضُوا عَلَيْهِمْ، فَيَنْبُتُونَ نَبَاتَ الْجَنَّةِ تَكُونُ فِي حِمِيلِ السَّيْلِ

“Concerning the people of the Fire who will be dwellers of it, they will not die in it nor will they live. However, there will be a group of people - or as he said - whom the Fire will burn due to their sins - or he said - their wrongdoings. So, He will cause them to die until they become burnt coal. Then the intercession will be allowed and they will be brought group after group, and they will be scattered over the rivers of Paradise. Then it will be said: “O people of Paradise! Pour down upon them.” Then they will sprout like the growing of the seed that is upon the moist bank of the flowing stream.”

Then, a man from among the people present said, “It is as if the Messenger of Allāh ﷺ used to live in the desert wilderness.”^[1] Muslim also recorded this Ḥadīth.^[2]

﴿قَدْ أَفْلَحَ مَنْ زَكَّى﴾ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ﴿١٤﴾ إِلَى تَقْوِيَتِهِ الْحَيَاةَ الدُّنْيَا ﴿١٥﴾ وَالْآخِرَةَ خَيْرَ ﴿١٦﴾ إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى ﴿١٧﴾ صُحُفٍ إِبْرَاهِيمَ وَمُوسَى ﴿١٨﴾

﴿14. Indeed whosoever purifies himself shall achieve success.﴾

﴿15. And remembers the Name of his Lord, and performs Ṣalāh.﴾

﴿16. Rather you prefer the life of this world.﴾

﴿17. Although the Hereafter is better and more lasting.﴾

﴿18. Verily, this is in the former Scriptures﴾

﴿19. The Scriptures of Ibrāhīm and Mūsā.﴾

A Statement concerning the People of Success

Allāh says,

﴿قَدْ أَفْلَحَ مَنْ زَكَّى﴾

﴿Indeed whosoever purifies himself shall achieve success.﴾

meaning, he purifies himself from despised characteristics and he follows what Allāh has revealed to the Messenger ﷺ.

[1] Aḥmad 3:11.

[2] Muslim 1:172.

﴿وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى﴾

﴿And remembers the Name of his Lord, and performs Ṣalāh.﴾

meaning, he establishes the prayer in its appointed time, seeking the pleasure of Allāh, obedience to His command, and implementation of His Law. We have already reported from the Commander of the believers, 'Umar bin 'Abdul-'Azīz, that he used to command the people to give the Ṣadaqat Al-Fiṭr,^[1] and he would recite this Āyah:

﴿قَدْ أَفْلَحَ مَنْ زَكَّى ۖ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى﴾

﴿Indeed whosoever purifies himself shall achieve success. And remembers the Name of his Lord, and performs Ṣalāh.﴾

Abu Al-Aḥwas said, "If someone comes to any of you begging, and he wants to pray, then he should give charity (Zakāh) before he prays. For verily, Allāh the Exalted says,

﴿قَدْ أَفْلَحَ مَنْ زَكَّى ۖ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى﴾

﴿Indeed whosoever purifies himself shall achieve success. And remembers the Name of his Lord, and performs Ṣalāh.﴾"^[2]

Qatādah said concerning this Āyah,

﴿قَدْ أَفْلَحَ مَنْ زَكَّى ۖ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى﴾

﴿Indeed whosoever purifies himself shall achieve success. And remembers the Name of his Lord, and performs Ṣalāh (Faṣallā).﴾

"He purifies his wealth and pleases his Creator."^[3]

This World is Worthless in Comparison to the Hereafter
Then Allāh says,

﴿بَلْ تَرْضَوْنَ الْحَيَاةَ الدُّنْيَا﴾

﴿Rather you prefer the life of this world.﴾

meaning, 'you give it precedence over the matter of the Hereafter, and you prefer it because of what it contains of

[1] The prescribed charity at the end of the month of Ramaḍān.

[2] Aṭ-Ṭabari 24 :374.

[3] Aṭ-Ṭabari 24 :374.

usefulness and benefit for you in livelihood, and your returns (i.e., income, profitable gain).'

﴿وَالْآخِرَةُ خَيْرٌ وَأَبْقَىٰ﴾

«Although the Hereafter is better and more lasting.»

meaning, the reward of the final abode is better than the worldly life, and it is more lasting. For indeed, this worldly life is lowly and temporal, whereas the Hereafter is noble and eternal. Thus, how can an intelligent person prefer that which is short-lived over that which is eternal. How can he give importance to that which will soon pass away from him, while ignoring the importance of the abode of eternity and infinity.

Imām Aḥmad recorded from Abu Mūsā Al-Ash'ari that the Messenger of Allāh ﷺ said,

«مَنْ أَحَبَّ دُنْيَاهُ أَضَرَّ بِآخِرَتِهِ، وَمَنْ أَحَبَّ آخِرَتَهُ أَضَرَّ بِدُنْيَاهُ، فَكَايَرُوا مَا يَبْقَىٰ عَلَىٰ مَا يَفْنَىٰ»

«Whoever loves his worldly life, will suffer in his Hereafter, and whoever loves his Hereafter, will suffer in his worldly life. Therefore, chose that which is everlasting over that which is temporal.»

Aḥmad was alone in recording this Ḥadīth.^[1]

The Scriptures of Ibrāhīm and Mūsā

Allāh then says,

﴿إِنَّا هَذَا لَآلِ الشُّعْبِ الْأُولَىٰ ۖ شُحُبٌ تُرَاعَىٰ ۖ وَتُرَاعَىٰ ۖ وَتُرَاعَىٰ ۖ﴾

«Verily, this is in the former Scriptures – the Scriptures of Ibrāhīm and Mūsā.»

This Āyah is similar to Allāh's statement in Sūrat An-Najm,

﴿أَمْ لَمْ يَأْتِ بِمَا فِي شُحُبِ مُوسَىٰ ۖ وَتُرَاعَىٰ ۖ وَتُرَاعَىٰ ۖ وَتُرَاعَىٰ ۖ﴾
 ﴿وَأَن لَّيْسَ لِلْإِنسَانِ إِلَّا مَا سَأَلَ ۖ وَأَن سَعَاهُ سَوْفَ يُرَىٰ ۖ ثُمَّ يَرْجُؤُهُ إِلَىٰ الْأُولَىٰ ۖ وَأَن إِلَىٰ رَبِّكَ الْآخِرَةُ ۖ﴾

«Or is he not informed with what is in the Scriptures of Mūsā.

^[1] Aḥmad 4:412. This Ḥadīth has a deficiency in the chain of narration.

And of Ibrāhīm who fulfilled (or conveyed) all that (Allāh ordered him to do or convey): that no burdened person (with sins) shall bear the burden (sins) of another. And that man can have nothing but what he does. And that his deeds will be seen. Then he will be recompensed with a full and the best recompense. And that to your Lord is the End (Return of everything). ﴿53:36-42﴾

And so forth, until the end of these Āyāt. Abu 'Āliyah said, "The story of this Sūrah is in the earlier Scriptures."^[1] Ibn Jarīr preferred the view that the meaning of Allāh's statement,

﴿إِنْ هَذَا﴾

﴿Verily, this﴾ is referring to His previous statement,

﴿قَدْ أَفْلَحَ مَنْ زَكَّىٰ ۖ وَكَرَّمَتْ رُبُّهُ ۖ فَمَلَّ ۖ بَلْ تُؤَمِّرُونَ الْحَيٰوةَ الدُّنْيَا ۖ وَالْآخِرَةُ خَيْرٌ ۖ وَأَمَّا ۖ﴾

﴿Indeed whosoever purifies himself shall achieve success. And remembers the Name of his Lord, and offers Ṣalāh. Rather you prefer the life of this world. Although the Hereafter is better and more lasting.﴾

Then Allāh says,

﴿إِنْ هَذَا﴾

﴿Verily, this﴾ meaning, the content of this discussion,

﴿لَفِي الصُّحُفِ الْأُولَىٰ ۖ صُحُفِ إِبْرٰهٖمَ وَمُوسَىٰ ۖ﴾

﴿in the former Scriptures, the Scriptures of Ibrāhīm and Mūsā.﴾^[2]

This view that he (Aṭ-Ṭabari) has chosen is good and strong. Similar to it has been reported from Qatādah and Ibn Zayd.^[3] And Allāh knows best.

This is the end of the Tafsīr of Sūrat AL-A'ālā (Sabbih). All praise and blessings are due to Allāh, and He is the Giver of success and protection from error.

[1] Aṭ-Ṭabari 24:376.

[2] Aṭ-Ṭabari 24:377.

[3] Aṭ-Ṭabari 24:376.

The Tafsīr of Sūrat Al-Ghāshiyah (Chapter - 88)

Which was revealed in Makkah

Reciting Sūrat Al-A'la and Al-Ghāshiyah in the Friday Prayer

It has already been mentioned on the authority of An-Nu'mān bin Bashīr that the Messenger of Allāh ﷺ used to recite Sūrat Al-A'la (87) and Al-Ghāshiyah in the 'Id and Friday prayers.^[1] Imām Mālik recorded that Aḍ-Ḍaḥḥāk bin Qays asked An-Nu'mān bin Bashīr, "What else did the Messenger of Allāh ﷺ recite on Friday along with Sūrat Al-Jumu'ah?" An-Nu'mān replied, "Al-Ghāshiyah (88)."^[2] This narration has been recorded by Abu Dāwud, An-Nasā'ī, Muslim and Ibn Mājah.^[3]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ ﴿١﴾ وَجُؤًا بِرُؤُوسٍ خَاشِعَةٍ ﴿٢﴾ عَايِلَةً نَاصِبَةٍ ﴿٣﴾ ضَلَالًا مُرَاكِبَةٍ ﴿٤﴾
شَقًى مِنْ عَيْنٍ مَانِيَةٍ ﴿٥﴾ لَيْسَ لَكُم مَعَهُ مَلَأٌ إِلَّا مِنْ ذُرِّيَعٍ ﴿٦﴾ لَا يَسِينُ وَلَا يَنْفِي مِنْ جُوعٍ ﴿٧﴾﴾

﴿1. Has there come to you the narration of Al-Ghāshiyah (the overwhelming)?﴾

﴿2. Some faces that Day will be Khāshi'ah.﴾

﴿3. Laboring, weary.﴾

﴿4. They will enter into Fire, Hāmiyah.﴾

﴿5. They will be given to drink from a boiling (Āniyah) spring.﴾

﴿6. No food will there be for them but from Ḍar' ,﴾

^[1] Muslim 2:598.

^[2] Al-Muwatta' 1:111.

^[3] Abu Dāwud 1:670, An-Nasā'ī 3:112, Muslim 2:598 and Ibn Mājah 1:355.

﴿7. Which will neither nourish nor avail against hunger.﴾

The Day of Judgement and what will happen to the People of the Fire during it

Al-Ghāshiyah is one of the names of the Day of Judgement. This was said by Ibn 'Abbās, Qatādah and Ibn Zayd.^[1] It has been called this because it will overwhelm the people and overcome them. Allāh then says,

﴿وُجُوهٌُ يُسْهَوْنَ خَشِيعَةً﴾

﴿Some faces that Day will be *Khāshi'ah*.﴾ meaning, humiliated. This was said by Qatādah.^[2] Ibn 'Abbās said, "They will be humble but this action will be of no benefit to them." Then Allāh says,

﴿عَامِلَةٌ نَاصِبَةٌ﴾

﴿Laboring, weary.﴾ meaning, they did many deeds and became weary in their performance, yet they will be cast into a blazing Fire on the Day of Judgement. Al-Hāfiẓ Abu Bakr Al-Burqāni narrated from Abu 'Imrān Al-Jawni that he said, " 'Umar bin Al-Khaṭṭāb passed by the monastery of a monk and he said: 'O monk!' Then the monk came out, and 'Umar looked at him and began to weep. Then it was said to him: 'O Commander of the faithful! Why are you weeping?' He replied: 'I remembered the statement of Allāh, the Mighty and Majestic, in His Book,

﴿عَامِلَةٌ نَاصِبَةٌ تَصَلَّى نَارًا حَامِيَةً﴾

﴿Laboring, weary. They will enter into Fire, *Hāmiyah*.﴾

So that is what has made me cry.' "^[3] Al-Bukhārī recorded that Ibn 'Abbās said,

﴿عَامِلَةٌ نَاصِبَةٌ﴾

﴿Laboring, weary.﴾ "The Christians."^[4] It is narrated that Ikrimah and As-Suddi both said, "Laboring in the worldly life with disobedience, and weariness in the Fire from torment and

[1] Aṭ-Ṭabari 24:381.

[2] Aṭ-Ṭabari 24:382.

[3] 'Abdur-Razzāq 2:299, and Al-Ḥākim 2:522.

[4] *Fath Al-Bāri* 8:570.

perdition." Ibn 'Abbās, Al-Ḥasan, and Qatādah all said,

﴿تَصَلُّ نَارًا حَامِيَةً﴾

﴿They will enter into Fire, Ḥāmiyah﴾ meaning, hot with intense heat.

﴿تُشَقُّ مِنْ عَيْنٍ مَّائِيَةٍ﴾

﴿They will be given to drink from a boiling (Āniyah) spring.﴾

meaning, its heat has reached its maximum limit and boiling point. This was said by Ibn 'Abbās, Mujāhid, Al-Ḥasan and As-Suddi.^[1] Concerning Allāh's statement,

﴿لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ صَرِيحٍ﴾

﴿No food will there be for them but from Ḍarī'﴾

'Alī bin Abi Ṭalḥah reported from Ibn 'Abbās that he said, "A tree from the Hellfire."^[2] Ibn 'Abbās, Mujāhid, Ṭkrimah, Abu Al-Jawzā' and Qatādah, all said, "It is *Ash-Shibriq* (a type of plant)." Qatādah said, "The Quraysh called it *Ash-Shabraq* in the spring and *Aḍ-Ḍarī'* in the summer." Ṭkrimah said, "It is a thorny tree which reaches down to the ground."^[3] Al-Bukhārī related that Mujāhid said, "*Aḍ-Ḍarī'* is a plant that is called *Ash-Shibriq*. The people of the Ḥijāz call it *Aḍ-Ḍarī'* when it dries, and it is poisonous."^[4] Ma'mar narrated that Qatādah said,

﴿لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ صَرِيحٍ﴾

﴿No food will there be for them but from Ḍarī'﴾

"This is *Ash-Shibriq*. When it dries it is called *Aḍ-Ḍarī'*."^[5] Sa'īd narrated from Qatādah that he said,

﴿لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ صَرِيحٍ﴾

﴿No food will there be for them but Ḍarī'﴾

"This is of the worst, most disgusting and loathsome of foods."^[6] Concerning Allāh's statement,

[1] Aṭ-Ṭabari 24:383.

[2] Aṭ-Ṭabari 24:385.

[3] Aṭ-Ṭabari 24:384.

[4] *Fath Al-Bāri* 8:570.

[5] Aṭ-Ṭabari 24:384.

[6] Aṭ-Ṭabari 24:384.

بَلْ تُوْثِرُونَ

٥٩٢

الْحَيٰوةَ الدُّنْيَا

بَلْ تُوْثِرُونَ الْحَيٰوةَ الدُّنْيَا ٥٩٢ وَالْآخِرَةَ خَيْرًا وَابَقَى ٥٩٣ إِنَّ هٰذَا لَفِي الصُّحُفِ الْأُولَى ٥٩٤ صُحُفٍ يُزَيِّنُهَا مُمْسِكٌ ٥٩٥

سُوْرَةُ الْجَاثِيَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ ١ وَجُوْهُ يَوْمَئِذٍ خَاشِعَةٌ ٢ عَايِلَةٌ نَّاصِبَةٌ ٣ تَصَلَّى نَارًا حَاسِبَةٌ ٤ تَشْقَى مِنْ عَيْنٍ مَّارِبَةٍ ٥ لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيْحٍ ٦ لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ ٧ وَجُوْهُ يَوْمَئِذٍ نَّاعِمَةٌ ٨ لَسَعْيِبَهَا رَاضِيَةٌ ٩ فِي جَنَّاتٍ عَالِيَةٍ ١٠ لَا تَسْمَعُ فِيهَا لَغِيَةً ١١ فِيهَا عَيْنٌ جَارِيَةٌ ١٢ فِيهَا مَرْرٌ مُّزْمُوعٌ ١٣ وَأَكْوَابٌ مَّوْضُوعَةٌ ١٤ وَنَارٌ مَّصْفُوعَةٌ ١٥ وَزَكَرَاتُ غُلَامٍ ١٦ أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ١٧ وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ ١٨ وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ ١٩ وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ ٢٠ فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ٢١ لَسْتَ عَلَيْهِمْ بِمُصَيِّطٍ ٢٢ إِلَّا مَنْ تَوَلَّى وَكَفَرَ ٢٣ فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ ٢٤ إِنَّ إِلَيْنَا إِيَابَهُمْ ٢٥ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ٢٦

﴿لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ﴾

«Which will neither nourish nor avail against hunger.»

This means that the intent in eating it will not be achieved, and nothing harmful will be repelled by it.

﴿وَجُوْهُ يَوْمَئِذٍ نَّاعِمَةٌ﴾

﴿رَاضِيَةٌ﴾ فِي جَنَّةٍ عَالِيَةٍ ﴿لَا

تَسْمَعُ فِيهَا لَغِيَةً﴾ ﴿فِيهَا عَيْنٌ

جَارِيَةٌ﴾ ﴿فِيهَا مَرْرٌ مُّزْمُوعٌ﴾

﴿وَأَكْوَابٌ مَّوْضُوعَةٌ﴾ ﴿وَنَارٌ مَّصْفُوعَةٌ﴾

﴿وَزَكَرَاتُ غُلَامٍ﴾ ﴿وَنَارٌ مَّصْفُوعَةٌ﴾

«8. Faces that Day will be joyful.»

«9. Glad with their endeavor.»

«10. In a lofty Paradise.»

«11. Where they shall neither hear harmful speech nor falsehood.»

«12. Therein will be a running spring.»

«13. Therein will be thrones raised high.»

«14. And cups set at hand.»

«15. And Namāriq, set in rows.»

«16. And Zarābi, spread out (Mabthūthah).»

The Condition of the People of Paradise on the Day of Judgement

After mentioning the situation of the wretched people, Allāh changes the discussion to mention those who will be happy. He says,

﴿وُجُوهٌ يَوْمَئِذٍ﴾

«Faces that Day.» meaning, on the Day of Judgement.

﴿فَاعْرَءٌ﴾

«will be joyful,» meaning, pleasure will be noticeable in them (those faces). This will only occur due to their striving. Sufyān said,

﴿لَسَنِيهَا رَاضِيَةٌ﴾

«Glad with their endeavor.» "They will be pleased with their deeds." Then Allāh says,

﴿فِي جَنَّةٍ عَالِيَةٍ﴾

«In a lofty Paradise.» meaning, elevated and brilliant, secure in their dwellings.

﴿لَا تَسْمَعُ فِيهَا لِيًّا﴾

«Where they shall neither hear harmful speech nor falsehood.» meaning, they will not hear in the Paradise that they will be in, any foolish word. This is as Allāh says,

﴿لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا﴾

«They shall not hear therein any Laghw,^[1] but only Salām.» (19:62)

Allāh also says,

﴿لَا لَغْوَ فِيهَا وَلَا تَأْيِيمٌ﴾

«Free from any Laghw, and free from sin.» (52:23)

and He says,

﴿لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْيِيمًا إِلَّا قِيلًا سَلَامًا﴾

«No Laghw will they hear therein, nor any sinful speech. But only the saying of: "Salām! Salām!"» (56:25-26)

Then Allāh continues,

﴿فِيهَا عَيْنٌ جَارِيَةٌ﴾

^[1] Vain, useless, false, sinful speech.

«Therein will be a running spring.» meaning, flowing freely. This is mentioned with the intent of emphasizing affirmation. It is not intended to mean that there is only one spring. So here it refers to springs collectively. Thus, the meaning is that in it (Paradise) are flowing springs.

Ibn Abi Hātim recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«أَنْهَارُ الْجَنَّةِ تَفْجُرُ مِنْ تَحْتِ بَلَالٍ - أَوْ مِنْ تَحْتِ جِبَالٍ - الْمُسْكِ»

«The rivers of Paradise spring forth from beneath hills - or mountains - of musk.»^[1]

﴿فِيهَا مَرَدُّ مُرَوَّنَةٌ﴾

«Therein will be thrones raised high.» meaning, lofty, delightful, numerous couches, with elevated ceilings. Upon which will be seated wide-eyed, beautiful maidens. They have mentioned that whenever the friend of Allāh wishes to sit on these lofty thrones, they (the thrones) will lower themselves for him.

﴿وَأَكْوَابُ مُرَوَّنَةٌ﴾

«And cups set at hand.» meaning, drinking containers that are prepared and presented for whoever among their masters (i.e., the people of Paradise) wants them.

﴿وَنَامَارِقٌ مَسْطُورَةٌ﴾

«And Namāriq set in rows.» Ibn 'Abbās said, "An-Namāriq are pillows."^[2] This was also said by 'Ikrimah, Qatādah, Aḍ-Ḍaḥḥāk, As-Suddi, Ath-Thawri and others. Concerning Allāh's statement,

﴿وَزَارِبِي مَسْطُورَةٌ﴾

«And Zarābi, spread out (Mabthūthah).»

Ibn 'Abbās said, "Az-Zarābi are carpets." This was also said by Aḍ-Ḍaḥḥāk and others. Here the word *Mabthūthah* means placed here and there for whoever would like to sit upon them.

﴿أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ﴾ وَرَأَى الْإِنْسَانَ كَيْفَ خُلِقَ ﴿١٥﴾ رَأَى الْمَلَائِكَةَ كَيْفَ

[1] Ibn Hibbān no. 2622. See *Mawārid Az-Zam'ān*.

[2] Aṭ-Ṭabari 24:387.

ثُبَّتَ ۞ وَالْأَرْضُ كَيْفَ سُطِّعَتْ ۞ فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ۞ لَنْتَ عَلَيْهِمْ
بِمُصْطَفِرٍ ۞ إِلَّا مَنْ تَوَلَّى وَكَفَرَ ۞ فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ ۞ إِنَّ إِلَيْنَا إِيَابَهُمْ ۞ ثُمَّ
إِنَّ عَلَيْنَا رِجَالَهُمْ ۞

- ﴿17. Do they not look at the camels, how they are created?﴾
 ﴿18. And at the heaven, how it is raised?﴾
 ﴿19. And at the mountains, how they are rooted?﴾
 ﴿20. And at the earth, how it is outspread?﴾
 ﴿21. So remind them – you are only one who reminds.﴾
 ﴿22. You are not a Muṣayyir over them.﴾
 ﴿23. Save the one who turns away and disbelieves.﴾
 ﴿24. Then Allāh will punish him with the greatest punishment.﴾
 ﴿25. Verily, to Us will be their return;﴾
 ﴿26. Then verily, for Us will be their reckoning.﴾

The Exhortation to look at the Creation of the Camel, the Heaven, the Mountains and the Earth

Allāh commands His servants to look at His creations that prove His power and greatness. He says,

﴿أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ۞﴾

﴿Do they not look at the camels, how they are created?﴾

Indeed it is an amazing creation, and the way it has been fashioned is strange. For it is extremely powerful and strong, yet gentle, carrying heavy loads. It allows itself to be guided by a weak rider. It is eaten, benefit is derived from its hair, and its milk is drunk. They are reminded of this because the most common domestic animal of the Arabs was the camel. Shurayḥ Al-Qāḍi used to say, "Come out with us so that we may look at the camels and how they were created, and at the sky and how it has been raised." Meaning, how Allāh raised it in such magnificence above the ground. This is as Allāh says,

﴿أَفَلَا يَنْظُرُونَ إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ رُوْقٍ ۞﴾

﴿Have they not looked at the heaven above them, how we have made it and adorned it and there are no rifts on it?﴾ (50:6)

Then Allāh says,

﴿رَأَى الْجِبَالَ كَيْفَ تَصْبَتْ﴾

«And at the mountains, how they are rooted?»

meaning, how they have been erected. For indeed they are firmly affixed so that the earth does not sway with its dwellers. And He made them with the benefits and minerals they contain.

﴿رَأَى الْأَرْضَ كَيْفَ مِطَّتْ﴾

«And at the earth, how it is outspread?»

meaning, how it has been spread out, extended and made smooth. Thus, He directs the bedouin to consider what he himself witnesses. His camel that he rides upon, the sky that is above his head, the mountain that faces him, and the earth that is under him, all of this is proof of the power of the Creator and Maker of these things. These things should lead him to see that He is the Lord, the Most Great, the Creator, the Owner, and the Controller of everything. Therefore, He is the God other than Whom none deserves to be worshipped.

The Story of Ḍimām bin Tha'labah

These are the things Ḍimām swore by after questioning the Messenger of Allāh ﷺ. This can be seen in what Imām Aḥmad recorded from Thābit, who reported that Anas said, "We were prohibited from asking the Messenger of Allāh ﷺ anything. Thus, it used to amaze us when an intelligent man from the people of the desert (bedouin Arabs) would come and ask him about something while we were listening. So a man from the people of the desert came and said, 'O Muḥammad! Verily, your messenger has come to us and he claims that you claim that Allāh sent you.' He (the Prophet) ﷺ said,

«صَدَقَ»

«He told the truth.» The man said, 'Who created the heaven?' He (the Prophet ﷺ) replied, «الله», «Allāh.» The man said, 'Who created the earth?' He (the Prophet ﷺ) replied, «الله», «Allāh.»

The man said, 'Who erected these mountains and placed in them whatever is in them?' He (the Prophet ﷺ) replied, «الله», «Allāh.»

Then the man said, 'By the One Who created the heaven, the earth, and erected these mountains, did Allāh send you?' He (the Prophet ﷺ) said,

«نَعَمْ»

«Yes.» The man then said, 'Your messenger claims that we are obligated to pray five prayers during our day and night.' He (the Prophet ﷺ) said,

«صَدَقَ»

«He told the truth.» The man then said, 'By He Who has sent you, did Allāh command you with this?' He (the Prophet ﷺ) replied,

«نَعَمْ»

«Yes.» The man then said, 'Your messenger also claims that we are obligated to give charity from our wealth.' He (the Prophet ﷺ) said,

«صَدَقَ»

«He told the truth.» Then the man said, 'By He Who has sent you, did Allāh command you with this?' He (the Prophet ﷺ) replied,

«نَعَمْ»

«Yes.» The man then said, 'Your messenger claims that we are obligated to perform pilgrimage (Hajj) to the House (the Ka'bah), for whoever is able to find a way there.' He (the Prophet ﷺ) said,

«صَدَقَ»

«He told the truth.»

Then the man turned away to leave while saying, 'By He Who has sent you with the truth, I will not add anything to these things and I will not decrease anything from them.' The Prophet ﷺ then said,

«إِنْ صَدَقَ لَيَدْخُلَنَّ الْجَنَّةَ»

«If he has spoken truthfully, he will certainly enter Paradise.»^[1]

[1] Aḥmad 3:143.

This *Hadith* was recorded by Al-Bukhārī, Muslim, Abu Dāwud, At-Tirmidhi, An-Nasā'ī and Ibn Mājah .^[1]

The Messenger ﷺ is only charged with delivering the Message

Allāh says,

﴿تَذَكِّرُ إِنَّا أَنْتَ تَذَكِّرُ ۖ لَنْتَ عَلَيْهِمْ بِمُصَيِّرٍ ۝﴾

«So remind them - you are only one who reminds. You are not a Muṣayyir over them»

meaning, "O Muḥammad! Remind the people with what you have been sent with to them."

﴿إِنَّا عَلَيْكَ مِنَ الْإِسْلَامِ وَعَلَيْنَا الْحِسَابُ ۝﴾

«your duty is only to convey (the Message) and on Us is the reckoning.» (13:40)

Then Allāh says,

﴿لَنْتَ عَلَيْهِمْ بِمُصَيِّرٍ ۝﴾

«You are not a Muṣayyir over them.»

Ibn 'Abbās, Mujāhid and others said, "You are not a dictator over them."^[2] This means that you cannot create faith in their hearts. Ibn Zayd said, "You are not the one who can force them to have faith."^[3] Imām Aḥmad recorded from Jābir that the Messenger of Allāh ﷺ said,

«أَمَرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ، فَإِذَا قَالُوا عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا، وَحِسَابُهُمْ عَلَى اللَّهِ عَزَّ وَجَلَّ»

«I have been commanded to fight the people until they say La ilāha illallāh (none has the right to be worshipped except Allāh). So if they say that, they have safeguarded their blood and wealth from me - except for what is rightfully due from it - and their reckoning is with Allāh, the Mighty and Majestic.»

[1] Al-Bukhārī no. 63, Muslim 1:41, Abu Dāwud no. 486, At-Tirmidhi no. 619, An-Nasā'ī in Al-Kubrī no. 2401, 2402, Ibn Mājah no. 1402.

[2] At-Ṭabari 24:390.

[3] At-Ṭabari 24:390.

Then he ﷺ recited,

﴿تَذَكَّرْ إِنَّكَ أَنْتَ مُذَكِّرٌ ﴿١٧﴾ أَنْتَ عَلَيْهِمْ بِمُضَيِّطٍ ﴿١٨﴾﴾

«So remind them - you are only one who reminds. You are not a dictator over them.»^[1]

This is how Muslim recorded this Ḥadīth in his Book of Faith, and At-Tirmidhi and An-Nasā'ī also recorded it in their *Sunans* in the Books of *Tafsīr*.^[2] This Ḥadīth can be found in both of the Two *Ṣaḥīḥs*.^[3]

The Threat for Whoever turns away from the Truth

Concerning Allāh's statement,

﴿إِلَّا مَنْ تَوَلَّى وَكَفَرَ ﴿٣١﴾﴾

«Save the one who turns away and disbelieves.»

meaning, he turns away from acting upon its pillars, and he disbelieves in the truth with his heart and his tongue. This is similar to Allāh's statement,

﴿لَا يَدْعُوهُ إِلَىٰ شَيْءٍ نَّكَرٍ ۚ وَلَٰكِنَّ كَذَّبَ وَقَتَلَ ﴿٣٢﴾﴾

«So he neither believed nor prayed! But on the contrary, he belied and turn away!» (75:31-32)

Thus, Allāh says,

﴿يُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ ﴿٣٣﴾﴾

«Then Allāh will punish him with the greatest punishment.»

Allāh then says,

﴿إِنَّا إِنَّمَا جِئْنَاهُمْ بِبَأْسٍ ﴿٣٤﴾﴾

«Verily, to Us will be their return;» meaning, their place of return and their resort.

﴿فَنُفِثَ لَهُمْ إِنْ يَنْتَهِبُوا عَلَيْنَا ﴿٣٥﴾﴾

«Then verily, for Us will be their reckoning.» meaning, 'We will

[1] Aḥmad 3:300.

[2] Muslim 1:53, *Tuḥfat Al-Aḥwadhī* 9:265, and An-Nasā'ī in *Al-Kubrā* 6:514.

[3] *Fath Al-Bārī* 1:95, from Ibn 'Umar, and Muslim 1:52.

reckon their deeds for them and requite them for those deeds.' If they did good, they will receive good, and if they did evil, they will receive evil.

This is the end of the *Tafsīr* of *Sūrat Al-Ghāshiyah*, and all praise and thanks are due to Allāh.

The Tafsīr of Sūrat Al-Fajr (Chapter - 89)

Which was revealed in Makkah

Recitation of Sūrat Al-Fajr in the Prayer

An-Nasā'ī recorded a narration from Jābir that Mu'adh prayed a prayer and a man came and joined him in the prayer. Mu'adh made the prayer long, so the man went and prayed (alone) at the side of the Masjid, and then left. When Mu'adh was informed of this he said, "(He is) a hypocrite." He (Mu'adh) then informed the Messenger of Allāh ﷺ of what happened. The Prophet ﷺ then asked the young man (about it) and he replied, "O Messenger of Allāh! I came to pray with him, but he made the prayer too long for me. So I left him and prayed at the side of the Masjid. Then I went to feed my she-camel." The Messenger of Allāh ﷺ then said,

«أَتَأْتَانِ يَا مُعَاذُ؟ أَيْنَ أَنْتَ مِنْ ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ «وَاللَّيْلِ إِذَا يَغْشَى» «وَالنَّجْمِ إِذَا هَوَى» «وَالْقَمَرِ إِذَا تَجَافَى»؟»^[1]

«Are you causing trouble Mu'adh? Why don't you recite «'Glorify the Name of your Lord the Most High'», «'By the sun and its brightness'», «'By the dawn'», and «'By the night as it envelops'»?»^[1]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿وَالْقَمَرِ﴾ ① وَاللَّيْلِ إِذَا يَغْشَى ② وَالنَّجْمِ إِذَا هَوَى ③ هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي ④
حِجْرٍ ⑤ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ⑥ إِمْرَاقَةَ ⑦ وَالْمَسَادِ ⑧ الَّتِي تَمْ يَخُنَّ مِثْلَهَا فِي الْعِلْدَانِ ⑨
وَتُسَوِّدُ الْآبِينَ جَاءُوا الضُّحَى ⑩ وَالْوَاوِ ⑪ وَفِرْعَوْنَ ذِي الْأَوْتَارِ ⑫ الَّذِينَ طَغَوْا فِي الْبِلَادِ ⑬ فَاكْتَرَوْا ⑭
فِيهَا الْفِسَادَ ⑮ فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ⑯ إِنَّ رَبَّكَ لَإِلَهِ الرَّسَادِ ⑰

^[1] An-Nasā'ī in *Al-Kubrā* 6:55.

- ﴿1. By the dawn;﴾
- ﴿2. And by the ten nights,﴾
- ﴿3. And by the even and the odd.﴾
- ﴿4. And by the night when it departs.﴾
- ﴿5. Is there (not) in them sufficient proofs for men of understanding!﴾
- ﴿6. Saw you not how your Lord dealt with 'Ād?﴾
- ﴿7. Iram of the pillars,﴾
- ﴿8. The like of which were not created in the land?﴾
- ﴿9. And Thamūd, who hewed out rocks in the valley?﴾
- ﴿10. And Fir'aun with Al-Awtād?﴾
- ﴿11. Who did transgress beyond bounds in the lands.﴾
- ﴿12. And made therein much mischief.﴾
- ﴿13. So, your Lord poured on them different kinds of severe torment.﴾
- ﴿14. Verily, your Lord is Ever Watchful.﴾

The Explanation of Al-Fajr and what comes after it

Concerning *Al-Fajr*, it is well known that it is the morning. This was said by 'Alī, Ibn 'Abbās, 'Ikrimah, Mujāhid and As-Suddi.^[1]

It has been reported from Masrūq and Muḥammad bin Ka'b that *Al-Fajr* refers to the day of Sacrifice (*An-Nahr*) in particular, and it is the last of the ten nights.^[2] 'The ten nights' refers to the (first) ten days of Dhul-Hijjah. This was said by Ibn 'Abbās, Ibn Zubayr, Mujāhid and others among the Salaf and the latter generations.^[3] It has been confirmed in *Ṣaḥīḥ Al-Bukhārī* from Ibn 'Abbās that the Prophet ﷺ said,

«مَا مِنْ أَيَّامٍ الْعَمَلُ الصَّالِحُ أَحَبُّ إِلَى اللَّهِ فِيهِنَّ مِنْ هَذِهِ الْأَيَّامِ»

«There are no days in which righteous deeds are more beloved to Allāh than these days.»

[1] Aṭ-Ṭabari 24:395, and Al-Baghawi 4:481.

[2] Al-Qurṭubī 20:39.

[3] Aṭ-Ṭabari 24:396.

meaning the ten days of Dhul-Hijjah. They said, "Not even fighting *Jihād* in the way of Allāh?" He replied,

«وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ، إِلَّا رَجُلًا خَرَجَ بِنَفْسِهِ وَمَالِهِ ثُمَّ لَمْ يَرْجِعْ مِنْ ذَلِكَ بِشَيْءٍ»

«Not even *Jihād* in the way of Allāh; except for a man who goes out (for *Jihād*) with his self and his wealth, and he does not return with any of that.»^[1]

Allāh then says,

﴿وَالْفَجَّ وَالْوَرْدَ﴾

«And by the even and the odd.»

It has been mentioned in a *Hadīth* that *Al-Watr* (the odd) is the day of 'Arafah because it falls on the ninth, and *Ash-Shaf'i* (the even) is the day of *An-Nahr* (sacrifice) because it falls on the tenth day.^[2] This was also said by Ibn 'Abbās, 'Ikrimah and Ad-Dahhāk.^[3] There are also other opinions about the explanation of these two words.

Explanation of Night

Concerning Allāh's statement,

﴿وَاللَّيْلَ إِذَا يَنسِرُ﴾

«And by the night when it departs.» Al-'Awfi reported from Ibn 'Abbās that he said, "When it goes away."^[4] 'Abdullāh bin Zubayr said,

﴿وَاللَّيْلَ إِذَا يَنسِرُ﴾

«And by the night when it departs.» "As some parts of it remove other parts of it."^[5] Mujāhid, Abu Al-'Āliyah, Qatādah, and Mālik who reported it from Zayd bin Aslam and Ibn Zayd, they all said;

﴿وَاللَّيْلَ إِذَا يَنسِرُ﴾

[1] *Fath Al-Bāri* 2:530.

[2] The *Hadīth* in question is unauthentic.

[3] *Aṭ-Ṭabari* 24:397, 398.

[4] *Aṭ-Ṭabari* 24:401.

[5] *Aṭ-Ṭabari* 24:401.

«And by the night when it departs.» "When it moves along."⁽¹⁾

Concerning Allāh's statement,

﴿هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرٍ﴾

«There is indeed in them sufficient proofs for men with Hījr!»

meaning, for he who possesses intellect, sound reasoning, understanding and religious discernment. The intellect has only been called *Hījr* because it prevents the person from doing that which is not befitting of him of actions and statement. From this we see the meaning of *Hījr Al-Bayt*⁽²⁾ because it prevents the person performing *Ṭawāf* from clinging the wall facing Ash-Shām. Also the term *Hījr Al-Yamāmah* (the cage of the pigeon) is derived from this meaning (i.e., prevention). It is said, "*Hajara Al-Hākim* so-and-so (The judge passed a judgement preventing so-and-so)," when his judgement prevents the person from his liberty (i.e., of freely utilizing his wealth). Allāh says,

﴿وَيَقُولُونَ حِجْرًا مَّحْجُورًا﴾

«And they will say: "Hījr Mahjūr."»⁽³⁾ (25:22)

All of these examples are different cases but their meanings are quite similar. The oath that is referred to here is about the times of worship and the acts of worship themselves, such as *Hajj*, *Ṣalāh* and other acts of worship that Allāh's pious, obedient, servants who fear Him and are humble before Him, seeking His Noble Face, perform in order to draw nearer to Him.

Mentioning the Destruction of 'Ād

After mentioning these people, and their worship and obedience, Allāh says,

﴿أَلَمْ تَرَ كَيْفَ قَامَ رَبُّكَ بِمَا دُونَ﴾

«Saw you not how your Lord dealt with 'Ād?»

[1] Aṭ-Ṭabari 24:401.

[2] The area on the northern side of the Ka'bah that is a walled-in precinct.

[3] Meaning, completely shunned.

These were people who were rebellious, disobedient, arrogant, outside of His obedience, deniers of His Messengers and rejectors of His Scriptures. Thus, Allāh mentions how He destroyed them, annihilated them and made them legends to be spoken of and an exemplary lesson of warning. He says,

﴿أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصَادِ إِرَامَ بَنَاتِ الْعِمَادِ﴾

«Saw you not how your Lord dealt with 'Ād? Iram of the pillars,»

These were the first people of 'Ād. They were the descendants of 'Ād bin Iram bin 'Awṣ bin Sām bin Nūḥ. This was said by Ibn Ishāq.^[1] They are those to whom Allāh sent His Messenger Hūd. However, they rejected and opposed him. Therefore, Allāh saved him and those who believed with him from among them, and He destroyed others with a furious, violent wind.

﴿سَخَّرَمَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَفَنِيْنَةً أَيَّامٍ خُسُوفًا فَذَرَى الْقَوْمَ فِيهَا مَرْعًى وَكَاثِبَةً أَصْعَادُ غُلٍ

عَاوِيَةٍ﴾ ﴿فَلَمْ يَرَوْا لَهُمْ مِنْهَا مَكِيْدًا﴾

«Which Allāh imposed on them for seven nights and eight days in succession, so that you could see men lying overthrown, as if they were hollow trunks of date palms! Do you see any remnants of them?» (69:7-8)

Allāh mentioned their story in the Qur'ān in more than one place, so that the believers may learn a lesson from their demise. Allāh then says,

﴿إِرَامَ بَنَاتِ الْعِمَادِ﴾

«Iram of the pillars.» This is an additional explanation that adds clarification who they actually were. Concerning His saying,

﴿بَنَاتِ الْعِمَادِ﴾

«of the pillars.» is because they used to live in trellised houses that were raised with firm pillars. They were the strongest people of their time in their physical stature, and they were the mightiest people in power. Thus, Hūd reminded them of this

[1] Aṭ-Ṭabari 24:404.

considered the pronoun of discussion to refer to the tribe (of 'Ād), meaning that there was no tribe that had been created like this tribe in the land - meaning during their time.^[1] And this latter view is the correct position.

The saying of Ibn Zayd and those who follow his view is a weak one, because if He intended that, He would have said "The like of which were not produced in the land." But He said:

﴿تَمْ يَخْلَقُ مِثْلَهَا فِي الْبَلَدِ﴾

«The like of which were not created in the land.»

Then Allāh says,

﴿وَتَمْشُوا فِي الْأَرْضِ جَابُوا الصَّخْرَ وَالْوَادِیَ﴾

«And Thamūd, who hewed (jābū) rocks in the valley?»

meaning, they cut the rocks in the valley. Ibn 'Abbās said, "They carved them and they hewed them."^[2] This was also said by Mujāhid, Qatādah, Aḍ-Ḍaḥḥāk and Ibn Zayd.^[3] From this terminology it is said (in the Arabic language), "the hewing of leopard skin" when it is torn, and "The hewing of a garment" when it is opened. The word 'Jayb' (pocket or opening in a garment) also comes from Jābū. Allāh says,

﴿وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا كَبِيرَةً﴾

«And you hew in the mountains, houses with great skill.»
(26:149)

A Mention of Fir'awn

Allāh then says,

﴿وَذُرْعُونَ فِي الْأَوْتَادِ﴾

«And Fir'awn with Al-Awtād?»

Al-'Awfi reported from Ibn 'Abbās that he said, "Al-Awtād are

[1] Aṭ-Ṭabari 24:406.

[2] Aṭ-Ṭabari 24:408.

[3] Aṭ-Ṭabari 24:408.

the armies who enforced his commands for him."^[1] It has also been said that Fir'awn used to nail their hands and their feet into pegs (*Awṭād*) of iron that he would hang them from. A similar statement was made by Mujāhid when he said, "He used to nail the people (up) on pegs."^[2] Sa'īd bin Jubayr, Al-Ḥasan and As-Suddi all said the same thing.^[3]

Allāh said,

﴿الَّذِينَ طَغَوْا فِي الْبِلَادِ ﴿١﴾ فَاكْثَرُوا فِيهَا الْفَسَادَ ﴿٢﴾﴾

«Who did transgress beyond bounds in the lands. And made therein much mischief.»

meaning, they rebelled, were arrogant, and went about making corruption in the land, and harming the people.

﴿فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوَاتِرَ عَذَابٍ ﴿٣﴾﴾

«So, your Lord poured on them different kinds of severe torment.»

meaning, He sent down a torment upon them from the sky and caused them to be overcome by a punishment that could not be repelled from the people who were criminals.

The Lord is Ever Watchful

Concerning Allāh's statement,

﴿إِنَّ رَبَّكَ لَبَالِرْصَادِ ﴿٤﴾﴾

«Verily, your Lord is Ever Watchful.»

Ibn 'Abbās said, "He hears and He sees."^[4] This means that He watches over His creation in that which they do, and He will reward them in this life and in the Hereafter based upon what each of them strove for. He will bring all of the creation before Him and He will judge them with justice. He will requit each of them with that which he deserves, for He is far removed from injustice and tyranny.

^[1] Aṭ-Ṭabarī 24:409.

^[2] Aṭ-Ṭabarī 24:409.

^[3] Aṭ-Ṭabarī 24:409.

^[4] Aṭ-Ṭabarī 24:411.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٥٩٣

سُورَةُ الْفَجْرِ

سُورَةُ الْفَجْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْفَجْرِ ۝ وَبِالْأَعْيُنِ ۝ وَالشَّفْعِ وَالْوَعْدِ ۝ وَأَلْبِلْ إِذَا تَسَبَّرَ ۝
 ۝ هَلْ فِي ذَلِكَ مَسَمٌ لِّذِي حِمْرٍ ۝ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِمَاءِ ۝
 ۝ إِدْمَ ذَاتِ الْأُمْدَادِ ۝ الَّتِي لَمْ يَخْلُقْ يَشْفَاهَا فِي الْمَرْجِ ۝
 ۝ وَنُحُودَ الَّذِينَ جَاءُوا بِالسِّفَرِ ۝ وَالْوَادِ ۝ وَفَرَعُونَ ذِي الْأَوْدَادِ ۝
 ۝ الَّذِينَ طَعَوْا فِي الْمَرْجِ ۝ فَاتَّكُرُوا فِيهَا الْفَسَادَ ۝ فَصَبَّ ۝
 ۝ عَلَيْهِمْ رَبُّكَ سَوَاطِلَ ۝ إِنَّ رَبَّكَ لَبِالْمِرْصَادِ ۝ فَأَمَّا ۝
 ۝ الْإِنْسَانُ إِذَا مَا ابْنَلَهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ ۝
 ۝ وَأَمَّا إِذَا مَا ابْنَلَهُ فَقَدَّرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهْنَنِ ۝
 ۝ كَلَّا بَلْ لَا تَكْرُمُونَ الْيَتِيمَ ۝ وَلَا تَحْضُوكَ عَلَى طَعَامِهِ ۝
 ۝ الْيَتِيمَ ۝ وَتَأْكُلُونَ الثَّرَاتِ أَكْثَلَ لَنَا ۝
 ۝ وَتُخْبِرُونَ السَّالَّ حَاجِمًا ۝ كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا ۝
 ۝ دَكًّا ۝ وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ۝ وَجَاءَ يَوْمَئِذٍ ۝
 ۝ يَجْهَرُونَ بِمِيزَانٍ ۝ كَرَّ الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَى ۝

﴿أَمَّا الْإِنْسَانُ إِذَا مَا ابْنَلَهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ ۝ وَأَمَّا إِذَا مَا ابْنَلَهُ فَقَدَّرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهْنَنِ ۝ كَلَّا بَلْ لَا تَكْرُمُونَ الْيَتِيمَ ۝ وَلَا تَحْضُوكَ عَلَى طَعَامِهِ ۝ الْيَتِيمَ ۝ وَتَأْكُلُونَ الثَّرَاتِ أَكْثَلَ لَنَا ۝ وَتُخْبِرُونَ السَّالَّ حَاجِمًا ۝﴾

﴿15. As for man, when his Lord tries him by giving him honor and bounties, then he says: "My Lord has honored me."﴾

﴿16. But when He tries him by straitening his means of life, he says: "My Lord has humiliated me!"﴾

﴿17. But no! But you treat not the orphans with kindness and generosity!﴾

﴿18. And urge not one another on the feeding of the Miskīn!﴾

﴿19. And you devour the Turāth - devouring with greed.﴾

﴿20. And you love wealth with love Jamma.﴾

Wealth and Poverty are both a Test and Honor or Disgrace for the Servant

Allāh refutes man in his belief that if Allāh gives Him abundant provisions to test him with it, it is out of His honor for him. But this is not the case, rather it is a trial and a test, as Allāh says,

﴿إِنْسَانٌ أَنَا نَعْتَمُ بِهِ مِنْ نَالٍ وَمِنْهُ ۝ شَاءَ لَمْ يَخْلُقْ لِي لَا يَتَّقِنَ ۝﴾

«Do they think that in wealth and children with which We enlarge them. We hasten unto them with good things. Nay, but they perceive not.» (23:55-56)

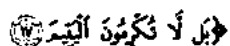
Likewise, from another angle, if Allāh tests him and tries him by curtailing his sustenance, he believes that is because Allāh is humiliating him. As Allāh says,



«But no!» meaning, the matter is not as he claims, neither in this nor in that. For indeed Allāh gives wealth to those whom He loves as well as those whom He does not love. Likewise, He withholds sustenance from those whom He loves and those whom He does not love. The point is that Allāh should be obeyed in either circumstance. If one is wealthy, he should thank Allāh for that, and if he is poor, he should exercise patience.

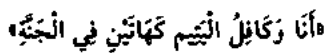
From the Evil that the Servant does regarding Wealth

Allāh said,

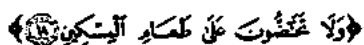


«But you treat not the orphans with kindness and generosity!»

This contains the command to honor him (the orphan). Abu Dāwud recorded from Sahl bin Sa'īd that the Messenger of Allāh ﷺ said,



«The guardian of the orphan and I will be like these two in Paradise.» And he put his two fingers together - the middle finger and the index finger.^[1]



«And urge not one another on the feeding of the Miskīn!»

meaning, they do not command that the poor and the needy be treated with kindness, nor do they encourage each other to do so.

^[1] Abu Dāwud 5:356, similar with Muslim no. 2983.

﴿وَتَأْكُلُونَ التُّرَاثَ﴾

﴿And you devour the Turāth﴾ meaning, the inheritance.

﴿أَكْغَلَ لَنَا﴾

﴿devouring with greed.﴾ meaning, however they can get it, whether lawful or forbidden.

﴿وَتُحِبُّونَ الْكَلَّ حُبًّا جَمًّا﴾

﴿And you love wealth with love Jamma.﴾ meaning, in abundance. This increases some of them in their wickedness.

﴿كَلَّا إِذَا دُكِّيَ الْأَرْضُ دُكًّا ۝ وَبَدَّ رَبُّكَ وَالتَّلَّكَ صَكًّا ۝ وَجَاءَ يَوْمَئِذٍ بِجَهَنَّمَ
يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّهُ لَمْ يَكُنْ يُدْعَىٰ بِتِلْكَ الْأَسْمَاءِ ۝ فَيُؤْمِنُ وَلَا يُرْجَىٰ ۝
عَلَيْهِ أَسَدٌ ۝ وَلَا يُؤْنَسُ ۝ وَكَانَ الْقَوْمُ الْمَغْلُوبِينَ ۝ تَرْجَىٰ ۝ إِنْ رَبُّكَ رَاضِيٌ
مَّرْجَىٰ ۝ فَادْخُلْ فِي عِبَادِي ۝ وَادْخُلْ جَنَّاتٍ ۝﴾

﴿21. Nay! When the earth is flatened, Dakkan Dakka.﴾

﴿22. And your Lord comes with the angels in rows.﴾

﴿23. And Hell will be brought near that Day. On that Day will man remember, but how will that remembrance avail him?﴾

﴿24. He will say: "Alas! Would that I had sent forth for my life!"﴾

﴿25. So on that Day none will punish as He will punish.﴾

﴿26. And none will bind as He will bind.﴾

﴿27. "O tranquil soul!"﴾

﴿28. "Come back to your Lord, - well-pleased and well-pleasing!"﴾

﴿29. "Enter then among My servants,"﴾

﴿30. "And enter My Paradise!"﴾

On the Day of Judgement Everyone will be recompensed according to what He did of Good or Evil

Allāh informs of what will happen on the Day of Judgement of the great horrors. He says,

﴿كَلَّا﴾

«Nay!» meaning, truly.

﴿إِنَّا دَكَّنَا الْأَرْضَ دَكًّا دَكًّا﴾

«When the earth is flattened, Dakkan Dakka.» meaning, the earth and the mountains will be flattened, leveled and made even, and the creatures will rise from their graves for their Lord.

﴿وَمَآءَ رَبِّكَ﴾

«And your Lord comes» meaning, for the session of Judgement between His creatures. This is after they requested the best of the Sons of Ādam – Muḥammad ﷺ – to intercede with Allāh. This will occur only after they have requested the other great Messengers, one after another. Yet, all of them will say, “I cannot do that for you.” This will continue until the beseeching of the men reaches Muḥammad ﷺ, and he will say, “I will do it, I will do it.” So he will go and seek to intercede with Allāh as the session of Judgement will have come, and Allāh will allow him to intercede for that (the Judgement).^[1]

This will be the first of the intercessions, and it is the praiseworthy station that has already been discussed in *Sūrat Subḥān* (Al-Isrā'). So Allāh will come for the session of Judgement as He wills, and the angels will also come, lined up in rows upon rows before Him.

Then Allāh says,

﴿وَجَاءَ يَوْمَئِذٍ يَجْعَلُهَا﴾

«And Hell will be brought near that Day.» In his *Ṣaḥīḥ*, Imām Muslim bin Al-Ḥajjāj recorded that ‘Abdullāh bin Mas‘ūd said that the Messenger of Allāh ﷺ said,

«يُؤْتَى بِجَهَنَّمَ يَوْمَئِذٍ لَهَا سَبْعُونَ أَلْفَ زِمَامٍ مَعَ كُلِّ زِمَامٍ سَبْعُونَ أَلْفَ مَلَكٍ يَجُرُّوْنَهَا»

«Hell will be brought on near that Day and it will have seventy thousand leashes, and each leash will have seventy thousand angels pulling it.»^[2]

At-Tirmidhi also recorded the same narration.^[3] Allāh said:

^[1] Aḥmad 1:282.

^[2] Muslim 4:2184.

^[3] Tuhfat Al-Aḥwadhī 7:294.

﴿يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ﴾

«On that Day will man remember,» meaning, his deeds, and what he did before in his past and recent times.

﴿رَأَىٰ لَهُ الذِّكْرَ﴾

«but how will that remembrance avail him?» meaning, how can remembrance then benefit him?

﴿يَقُولُ يَتَّبِعْنِي فَنَنْتَ لِئَانِي﴾

«He will say: "Alas! Would that I had sent forth for my life!"»

meaning, if he was a disobedient person, he will be sorry for the acts of disobedience he committed. If he was an obedient person, he will wish that he performed more acts of obedience.

This is similar to what Imām Aḥmad bin Hanbal recorded from Muḥammad bin Abi 'Amīrah, who was one of the Companions of the Messenger of Allāh ﷺ. He said, "If a servant fell down on his face (in prostration) from the day that he was born until the day he died as an old man, in obedience to Allāh, he would scorn this act on the Day of Judgement. He would wish to be returned to this life so that he could earn more reward and compensation."^[1]

Allāh then says,

﴿يَوْمَئِذٍ لَا يَنْفَعُ عَنَّا لَهُ غَدْرٌ﴾

«So on that Day none will punish as He will punish.» meaning, there is no one more severely punished than those whom Allāh punishes for disobeying Him.

﴿وَلَا يُوقِنُ ذَنْبَهُ أُولَٰئِكَ﴾

«And none will bind as He will bind.» meaning, there is no one who is more severely punished and bound than those the Az-Zabāniyah punish^[2] the disbelievers in their Lord. This is for the criminals and the wrongdoers among the creatures. In reference to the pure and tranquil soul – which is always at rest

[1] Aḥmad 4:185.

[2] These are the angels of punishment in the Hellfire. See Sūrat Al-'Alaq.

and abiding by the truth – it will be said to it,

﴿يَا نَفْسُ الْمُسْكِنَةُ ۖ ارْجِعِي إِلَىٰ رَبِّكِ﴾

﴿O tranquil soul! Come back to your Lord.﴾

meaning, to His company, His reward and what He has prepared for His servants in His Paradise.

﴿رَاضِيَةً﴾

﴿well-pleased﴾ meaning, within itself.

﴿مَرْضِيَّةً﴾

﴿well-pleasing.﴾ meaning, pleased with Allāh, and He will be pleased with it and gratify it.

﴿وَأَدْخِلِي فِي عِبَادِي﴾

﴿Enter then among My servants,﴾ meaning, among their ranks.

﴿وَأَدْخِلِي جَنَّاتِي﴾

﴿And enter My Paradise!﴾ This will be said to it at the time of death and on the Day of Judgement. This is like the angels giving glad tidings to the believer at his time of death and when he rises from his grave. Likewise is this statement here.

Ibn Abi Hātim recorded from Ibn 'Abbās concerning Allāh's statement,

﴿يَا نَفْسُ الْمُسْكِنَةُ ۖ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَرْضِيَّةً﴾

﴿O tranquil soul! Come back to your Lord, well-pleased and well-pleasing!﴾

He said, "This Āyah was revealed while Abu Bakr was sitting (with the Prophet ﷺ). So he said, 'O Messenger of Allāh! There is nothing better than this!' The Prophet ﷺ then replied,

﴿أَمَّا إِنَّهُ سَيَقَالُ لَكَ هَذَا﴾

«This will indeed be said to you.»^[1]

This is the end of the Tafsīr of Sūrat Al-Fajr, and all praise and blessings are due to Allāh.

[1] Ibn Abi Hātim, Ibn Marduyah, and Aḍ-Ḍiyā' Al-Maqdisi in Al-Mukhtārāh. See Ad-Durr Al-Manthūr 8:513.

The Tafsīr of Sūrat Al-Balad (Chapter - 90)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿لَا أُقِيمُ هَذَا الْبَلَدَ﴾ وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ ﴿وَالَّذِي بَدَأَ الْإِنْسَانَ﴾ لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي
كَبَدٍ ﴿أَبَسَ أَنْ لَا يَفْقَهُ عَذَابَ آخِرٍ﴾ يَقُولُ أَفَأَتُكُّ مَالًا أَبَدًا ﴿أَبَسَ أَنْ لَا يَرَىٰ﴾
آخِرَ عَمَلٍ لَّهُ عَنِينٍ ﴿وَلَسْنَا وَشَقَّيْبٍ﴾ وَهَدَيْنَاهُ النَّجْدَيْنِ ﴿﴾

- ﴿1. Nay! I swear by this city;﴾
- ﴿2. And you are free in this city.﴾
- ﴿3. And by the begetter and that which he begot.﴾
- ﴿4. Verily, We have created man in Kabad.﴾
- ﴿5. Does he think that none can overcome him?﴾
- ﴿6. He says: "I have wasted wealth in abundance!"﴾
- ﴿7. Does he think that none sees him?﴾
- ﴿8. Have We not made for him two eyes?﴾
- ﴿9. And a tongue and two lips?﴾
- ﴿10. And shown him the two ways?﴾

Swearing by the Sanctity of Makkah and Other Things that Man was created in Hardship

Here Allāh has sworn by Makkah, the Mother of the Towns, addressing its resident (during the non-sacred months,) free in this city in order to draw his attention to the significance of its sanctity when its people are in the state of sanctity. Khushayf reported from Mujāhid;

﴿لَا أُقِيمُ هَذَا الْبَلَدَ﴾

﴿Nay! I swear by this city;﴾ "The word "La" (Nay) refers to the

refutation against them (Quraish). I swear by this city."^[1] Shabīb bin Bishr narrated from 'Ikrimah, from Ibn 'Abbās that he said,

﴿لَا أَقْسِمُ بِهَذَا الْبَلَدِ﴾

«Nay! I swear by this city;» "This means Makkah." Concerning the *Āyah*:

﴿وَأَنْتَ حُرٌّ بِهَذَا الْبَلَدِ﴾

«And you are free in this city.» he (Ibn 'Abbās) said, "O Muḥammad! It is permissable for you to fight in it."^[2]

Similar was reported from Sa'īd bin Jubayr, Abu Sālih, 'Āṭiyah, Aḍ-Ḍaḥḥāk, Qatādah, As-Suddi and Ibn Zayd.^[3] Al-Ḥasan Al-Baṣrī said, "Allāh made it lawful (to fight in) for him (the Prophet ﷺ) for one hour of a day."^[4] The meaning of what they have said was mentioned in a *Ḥadīth* that is agreed-upon as being authentic. In it the Prophet ﷺ said,

«إِنَّ هَذَا الْبَلَدَ حَرَمٌ لِلَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ لَا يَغْضَدُ شَجَرُهُ وَلَا يُخْتَلَى خَلَاءُهُ، وَإِنَّمَا أُجِلَّتْ لِي سَاعَةٌ مِنْ نَهَارٍ، وَقَدْ عَادَتْ حُرْمَتُهَا الْيَوْمَ كَحُرْمَتِهَا بِالْأَمْسِ، أَلَا فَلْيُنَبِّئِ الشَّاهِدُ الْغَائِبَ»

«Verily, Allāh made this city sacred on the Day that He created the heavens and the earth. Therefore, it is sacred by the sanctity of Allāh until the Day of Judgement. Its trees should not be uprooted, and its bushes and grasses should not be removed. And it was only made lawful for me (to fight in) for one hour of a day. Today its sanctity has been restored just as it was sacred yesterday. So, let the one who is present inform those who are absent.»^[5]

In another wording of this *Ḥadīth*, he said,

«فَإِنْ أَحَدٌ تَرَحَّمَنَ بِقِتَالِ رَسُولِ اللَّهِ فَقُولُوا: إِنَّ اللَّهَ أَذِنَ لِرَسُولِهِ وَلَمْ يَأْذَنْ لَكُمْ»

«So, if anyone tries to use the fighting of the Messenger (to

[1] *Ad-Durr Al-Manthūr* 8:517.

[2] *Al-Qurṭubī* 20:60, and *Ad-Durr Al-Manthūr* 8:518.

[3] *Al-Qurṭubī* 20:60, and *Ad-Durr Al-Manthūr* 8:518.

[4] *Ad-Durr Al-Manthūr* 8:518.

[5] *Fath Al-Bārī* 4:56.

conquer Makkah) as an excuse (to fight there), then tell him that Allāh permitted it for His Messenger and He has not permitted it for you.^[1]

Concerning Allāh's statement,

﴿وَالَّذِي بَعَثْنَا فِيكُمْ رَسُولًا وَمَا يَكْفُرُونَ﴾

«And by the begetter and that which he begot.» Mujāhid, Abu Ṣāliḥ, Qatādah, Aḍ-Ḍaḥḥāk, Sufyān Ath-Thawri, Sa'īd bin Jubayr, As-Suddi, Al-Ḥasan Al-Baṣri, Khuṣayf, Shuraḥbīl bin Sa'd and others have said, "Meaning, by the begetter, Ādam, and that which he begot is his children."^[2] This view that Mujāhid and his companions have chosen is good and strong.

This is supported by the fact that Allāh swears by the Mother of the Towns, which are dwellings. Then after it He swears by the dwellers therein, who is Ādam, the father of mankind, and his children. Abu 'Imrān Al-Jawni said, "It refers to Ibrāhīm and his progeny." Ibn Jarīr recorded this statement^[3] as did Ibn Abi Ḥātim. Ibn Jarīr preferred the view that it is general and it refers to every father and his children. This meaning is also acceptable.^[4]

Allāh then says,

﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ﴾

«Verily, We have created man in Kabad.» Ibn Abi Najīḥ and Jurayj reported from 'Aṭā, from Ibn 'Abbās concerning the phrase 'in Kabad', "He was created while in hardship. Don't you see him?" Then he mentioned his birth and the sprouting of his teeth.^[5] Mujāhid said,

﴿فِي كَبَدٍ﴾

«in Kabad.» "A drop of sperm, then a clot, then a lump of flesh, enduring in his creation." Mujāhid then said, "This is similar to Allāh's statement,

[1] *Faṭḥ Al-Bārī* 1:238.

[2] *Al-Qurtubī* 20:61, *Ad-Durr Al-Manthūr* 8:519, and *Aṭ-Ṭabari* 24:432.

[3] *Aṭ-Ṭabari* 24:433.

[4] *Aṭ-Ṭabari* 24:433.

[5] *Aṭ-Ṭabari* 24:434.

﴿حَمَلَتْهُ أُمُّهُ كَرَمًا وَوَضَعَتْهُ كَرَمًا﴾

«His mother bears him with hardship. And she brings him forth with hardship.» (46:15)

and she breast-feeds him with hardship, and his livelihood is a hardship. So he endures all of this.” Saʿīd bin Jubayr said,

﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ﴾

«Verily, We have created man in Kabad.» “In hardship and seeking livelihood.” Ikrimah said, “In hardship and long-suffering.”^[1]

Qatādah said, “In difficulty.”^[2] It is reported from Al-Hasan that he said, “Enduring the hardships of the world by life and the severity of the Hereafter.”

Man is encompassed by Allāh and His Bounties

Allāh says,

﴿إِن يَحْسِبْ أَنَّ لَّنْ يَغِيرَ عَلَيْهِ أَحَدٌ﴾

«Does he think that none can overcome him?»

Al-Hasan Al-Baṣri said,

﴿إِن يَحْسِبْ أَنَّ لَّنْ يَغِيرَ عَلَيْهِ أَحَدٌ﴾

«Does he think that none can overcome him?» “Meaning no one is able to take his wealth.”

Qatādah said,

﴿إِن يَحْسِبْ أَنَّ لَّنْ يَغِيرَ عَلَيْهِ أَحَدٌ﴾

«Does he think that none can overcome him?»

“The Son of Ādam thinks that he will not be asked about this wealth of his – how he earned and how he spent it.”^[3] Allāh said:

﴿يَقُولُ أَفْلَيْتُمْ مَا لَا لُبَآءَ﴾

«He says: “I have wasted wealth in abundance!”»

[1] Ad-Durr Al-Manthūr 8:520.

[2] Aṭ-Ṭabari 24:433.

[3] Aṭ-Ṭabari 24:436.

This means, the Son of Ādam says, "I spent an abundance of wealth." Mujāhid, Al-Ḥasan, Qatādah, As-Suddi and others have said this.^[1]

﴿يَنْظُرُ أَن لَّمْ يَرَهُ أَحَدٌ﴾

﴿Does he think that none sees him?﴾ Mujāhid said, "Does he think that Allāh, the Mighty and Majestic, does not see him." Others among the Salaf have said similar to this.

Allāh said;

﴿أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ﴾

﴿Have We not made for him two eyes?﴾ meaning, for him to see with them.

﴿وَلِسَانًا﴾

﴿And a tongue﴾ meaning, for him to speak with, and so that he can express that which is inside of him.

﴿وَمُشْفًى﴾

﴿and two lips?﴾ In order to help him with speaking, eating food, and beautifying his face and his mouth.

The Ability to distinguish between Good and Evil is also a Blessing

﴿وَعَدْنَاهُ الْيَمِينِ﴾

﴿And shown him the two ways?﴾ This refers to the two paths. Sufyān Ath-Thawri narrated from 'Āsim, from Zirr, from 'Abdul-lāh bin Mas'ūd that he said,

﴿وَعَدْنَاهُ الْيَمِينِ﴾

﴿And shown him the two ways?﴾ "The good and the evil."^[2] Similar to this has been reported from 'Alī, Ibn 'Abbās, Mujāhid, Ṭkrimah, Abu Wā'il, Abu Ṣāliḥ, Muḥammad bin Ka'b, Aḍ-Ḍaḥḥāk, and 'Aṭā' Al-Khurāsāni among others.^[3] Similar to this Āyah is Allāh's statement,

^[1] Aṭ-Ṭabari 24:436.

^[2] Aṭ-Ṭabari 24:437.

^[3] Aṭ-Ṭabari 24:437, 438, and *Ad-Durr Al-Manthūr* 8:521, 522.

قَوْلَ بَلَيْتَنِي فَذَمْتُ لِي مَا نِي (١١) فَيَوْمَئِذٍ لَا يَمْدُبُ عَذَابَهُ أَحَدٌ (١٢)
وَلَا يُؤْنِقُ وَأَقَامَهُ أَحَدٌ (١٣) يَأْتِيهَا النَّفْسُ الْمُطْمَئِنَّةُ (١٤) أَرْجَى
إِلَى رَبِّكَ رَاضِيَةً مُخْبِتَةً (١٥) فَأَدْخِلْ فِي عَيْنِي (١٦) وَأَدْخِلْ جَنَّتِي (١٧)

سُورَةُ الْبَلَدِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا أَقِيمُ بَعْدَ الْبَلَدِ (١) وَأَنْتَ جَلَّ بَعْدَ الْبَلَدِ (٢) وَالْوَالِدُ وَمَا وَلَدَ (٣)
لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ (٤) أَيْحَسِبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ (٥)
أَحَدٌ (٦) يَقُولُ أَهْلَكْتُ مَا لَا بَدَأَ (٧) أَيْحَسِبُ أَنْ لَمْ يَرَهُ أَحَدٌ (٨)
أَلْزَجَلْ لَهُ عَيْنَيْنِ (٩) وَلَسْنَا وَشَقَيْنِ (١٠) وَهَدَيْنَاهُ
النَّجْدَيْنِ (١١) فَلَا اقْتَحَمَ الْعَقَبَةَ (١٢) وَمَا أَدْرَاكَ مَا الْعَقَبَةُ (١٣)
فَكَّرَ فَرَقَةً (١٤) أَوْ لَطَمَتْ فِي يَوْمٍ ذِي مَسْغَبَةٍ (١٥) يَتِيمًا ذَا مَقْرَبَةٍ (١٦)
أَوْ مَسَّ كَيْدًا مَقْرَبَةٍ (١٧) ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا
بِالصَّبْرِ وَتَوَاصَوْا بِالرَّحْمَةِ (١٨) أُولَئِكَ أَصْحَابُ الْإِيمَةِ (١٩) وَالَّذِينَ
كَفَرُوا إِنَّا بَنَيْنَاهُمْ أَصْحَابَ الْمَشْأَمَةِ (٢٠) عَلَيْهِمْ نَارُ مُؤَسَّدَةٍ (٢١)

سُورَةُ الشُّعَرَاءِ

كَفَرُوا إِنَّا بَنَيْنَاهُمْ أَصْحَابَ الْمَشْأَمَةِ (٢٠) عَلَيْهِمْ نَارُ مُؤَسَّدَةٍ (٢١)

﴿إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ
أَنْسَاجٍ يَتَّبِعِ فِجْلَهُ سَمِيعًا
بَصِيرًا﴾ إِنَّا هَدَيْنَاهُ السَّبِيلَ إِنَّا
شَاكِرًا وَإِنَّا كَفُورًا ﴿﴾

﴿Verily, We have created man from Nutfah Amshaj, in order to try him: so We made him hearer and seer. Verily, We showed him the way, whether he be grateful or ungrateful.﴾ (76:2-3)

﴿فَلَا اقْتَحَمَ الْعَقَبَةَ﴾ وَمَا أَدْرَاكَ
مَا الْعَقَبَةُ ﴿فَكَّرَ فَرَقَةً﴾ أَوْ
لَطَمَتْ فِي يَوْمٍ ذِي مَسْغَبَةٍ ﴿يَتِيمًا
ذَا مَقْرَبَةٍ﴾ أَوْ مَسَّ كَيْدًا ذَا
مَقْرَبَةٍ ﴿ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا
وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالرَّحْمَةِ﴾
أُولَئِكَ أَصْحَابُ الْإِيمَةِ ﴿وَالَّذِينَ

﴿11. But he has not attempted to pass on the path that is steep.﴾

﴿12. And what will make you know the path that is steep?﴾

﴿13. Freeing a neck﴾

﴿14. Or giving food in a day full of Masghabah,﴾

﴿15. To an orphan near of kin.﴾

﴿16. Or to a Miskin cleaving to dust.﴾

﴿17. Then he became one of those who believed and recommended one another to patience, and recommended one another to compassion.﴾

﴿18. They are those on the Right,﴾

﴿19. But those who disbelieved in Our Āyāt, they are those on the Left.﴾

﴿20. Upon them Fire will Mu'ṣadah.﴾

The Encouragement to traverse upon the Path of Goodness

Ibn Zayd said,

﴿وَمَا أَقْنَمَ الْمَقَبَةَ﴾

﴿But he has not attempted to pass on the path that is steep.﴾

"This means, will he not traverse upon the path which contains salvation and good? Then He explains this path by his saying,

﴿وَمَا أَدْرَاكَ مَا الْمَقَبَةُ ۖ فَكَّرَ وَقَدَّرَ ۚ أَوْ يَتْلُو﴾

﴿And what will make you know the path that is steep? Freeing a neck, or giving food.﴾"^[1]

Imām Aḥmad recorded from Sa'īd bin Marjānah that he heard Abu Hurayrah saying that the Messenger of Allāh ﷺ said,

«مَنْ أَعْتَقَ رَقَبَةً مُؤْمِنَةً أَعْتَقَ اللَّهُ بِكُلِّ إِرْبٍ - أَيِ عُضْوٍ - مِنْهَا إِرْبًا مِثْلَهُ مِنَ النَّارِ حَتَّىٰ إِنَّهُ لَيَعْتِقُ بِأَلْيَدِ الْيَدِ، وَبِالرَّجْلِ الرَّجْلَ، وَبِالْقَرْجِ الْقَرْجَ»

«Whoever frees a believing slave, Allāh will free for every limb (of the slave) one of his limbs from the Fire. This is to such an extent that He (Allāh) will free a hand for a hand, a leg for a leg, and a private part for a private part.»

'Alī bin Al-Ḥusayn then said (to Sa'īd), "Did you hear this from Abu Hurayrah?" Sa'īd replied, "Yes." Then 'Alī bin Al-Ḥusayn said to a slave boy that he owned who was the swiftest of his servants, "Call Muṭarrif!" So when the slave was brought before him he said, "Go, for you are free for the Face of Allāh."^[2] Al-Bukhārī, Muslim, At-Tirmidhī, An-Nasā'ī, all recorded this Ḥadīth from Sa'īd bin Marjānah.^[3]

^[1] At-Ṭabari 24:440.

^[2] Aḥmad 2:422.

^[3] Faṭḥ Al-Bārī 5:174 and 11:608, and Muslim 2:1147, *Tuḥfat Al-Aḥwadhī* 5:144, and An-Nasā'ī in *Al-Kubrā* 3:168.

Imām Aḥmad recorded from 'Amr bin 'Abasah that the Prophet ﷺ said,

«مَنْ بَنَى مَسْجِدًا لِيُذَكَّرَ اللَّهُ فِيهِ بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ وَمَنْ أَعْتَقَ نَفْسًا مُسْلِمَةً كَانَتْ فِدْيَتُهُ مِنْ جَهَنَّمَ وَمَنْ شَابَ شَيْبَةً فِي الْإِسْلَامِ كَانَتْ لَهُ نُورًا يَوْمَ الْقِيَامَةِ»

«Whoever builds a Masjid so that Allāh may be remembered in it, Allāh will build a house for him in Paradise; and whoever frees a Muslim person, then it will be his ransom from Hell; and whoever grows grey in Islām, then it will be a light for him on the Day of Judgement.»^[1]

According to another route of transmission, Aḥmad recorded from Abu Umāmah, who reported from 'Amr bin 'Abasah that As-Sulami said to him, "Narrate a *Ḥadīth* to us that you heard from the Messenger of Allāh ﷺ, without any deficiency or mistakes." He ('Amr) said, "I heard him saying,

«مَنْ وُلِدَ لَهُ ثَلَاثَةُ أَوْلَادٍ فِي الْإِسْلَامِ فَمَاتُوا قَبْلَ أَنْ يَتَلَمَّعُوا الْجَنَّتِ أَدْخَلَهُ اللَّهُ الْجَنَّةَ بِفَضْلِ رَحْمَتِهِ إِيَّاهُمْ، وَمَنْ شَابَ شَيْبَةً فِي سَبِيلِ اللَّهِ كَانَتْ لَهُ نُورًا يَوْمَ الْقِيَامَةِ، وَمَنْ دَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ بَلَغَ بِهِ الْعَدُوَّ أَضَابَ أَوْ أَخْطَأَ كَانَ لَهُ عِنْتُ رَقَبَةٍ، وَمَنْ أَعْتَقَ رَقَبَةً مُؤْمِنَةً أَعْتَقَ اللَّهُ بِكُلِّ عُضْرٍ مِنْهُ عُضْرًا مِنْ النَّارِ، وَمَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللَّهِ فَإِنَّ لِلْجَنَّةِ ثَمَانِيَةَ أَبْوَابٍ يُدْخِلُهُ اللَّهُ مِنْ أَيِّ بَابٍ شَاءَ مِنْهَا»

«Whoever has three children born to him in Islām, and they die before reaching the age of puberty, Allāh will enter him into Paradise by virtue of His mercy to them. And whoever grows gray in the way of Allāh (fighting Jihād), then it will be a light for him on the Day of Judgement. And whoever shoots an arrow in the way of Allāh (fighting Jihād) that reaches the enemy, whether it hits or misses, he will get the reward of freeing a slave. And whoever frees a believing slave, then Allāh will free each of his limbs from the Fire for every limb that the slave has. And whoever equipped two riding animals in the way of Allāh (for fighting Jihād), then indeed Paradise has eight gates, and Allāh will allow him to enter any of them he chooses.»^[2]

^[1] Aḥmad 4:386.

^[2] Aḥmad 4:386.

Aḥmad recorded this Ḥadīth from different routes of transmission that are good and strong, and all praise is due to Allāh.

Allāh said,

﴿أَوْ إِطْعَمٌ فِي يَوْمٍ ذِي مَسْجَرٍ﴾

«Or giving food in a day full of Masghabah.» Ibn 'Abbās said, "Of hunger."^[1] Ṭkrimah, Mujāhid, Aḍ-Ḍaḥḥāk, Qatādah and others all said the same.^[2] The word 'Saghb' means hunger. Then Allāh says,

﴿وَيَسَا﴾

«To an orphan» meaning, he gives food on a day like this to an orphan.

﴿وَأَوْ مَقْرِبَةٍ﴾

«near of kin.» meaning, who is related to him. Ibn 'Abbās, Ṭkrimah, Al-Ḥasan, Aḍ-Ḍaḥḥāk and As-Suddi all said this.^[3] This is similar to what was related in a Ḥadīth that was collected by Imām Aḥmad on the authority of Salmān bin 'Āmir who said that he heard the Messenger of Allāh ﷺ say,

«الْعِدَّةُ عَلَى الْمَسْكِينِ صَدَقَةٌ وَعَلَى ذِي الرَّحِمِ اثْنَانِ: صَدَقَةٌ وَصِلَةٌ»

«Charity given to the poor person is counted as one charity, while if it is given to a relative it is counted as two: charity and connecting the ties (of kinship).»^[4]

At-Tirmidhi and An-Nasā'ī^[5] both recorded this Ḥadīth and its chain of narration is authentic. Then Allāh says,

﴿أَوْ يَسْكِبَ ذَا مَقْرَبٍ﴾

«Or to a Miskīn cleaving to dust (Dhā Matrabah).» meaning, poor, miserable, and clinging to the dirt. It means those who are in a state of destitution. Ibn 'Abbās said, «Dhā Matrabah is that who

[1] Aṭ-Ṭabari 24:442.

[2] Aṭ-Ṭabari 24:442, 443.

[3] Ad-Durr Al-Manthūr 8:525.

[4] Aḥmad 4:214.

[5] Tuḥfat Al-Aḥwadhi 3:324, and An-Nasā'ī 5:92.

is dejected in the street and who has no house or anything else to protect him against the dirt.”⁽¹⁾

Allāh said;

﴿ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا﴾

«Then he became one of those who believed» meaning, then, along with these beautiful and pure characteristics, he was a believer in his heart, seeking the reward of that from Allāh. This is as Allāh says,

﴿وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا﴾

«And whoever desires the Hereafter and strives for it, with the necessary effort due for it while he is believer, then such are the ones whose striving shall be appreciated.» (17:19)

Allāh also says,

﴿مَنْ عَمِلَ صَالِحًا يَنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ﴾

«Whoever works righteousness - whether male or female - while being a true believer....» (16:97)

Allāh says,

﴿وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالرَّحْمَةِ﴾

«and recommended one another to patience, and recommended one another to compassion.»

meaning, he was from the believers who worked righteous deeds, and advised each other to be patient with the harms of the people, and to be merciful with them. This is similar to what has been related in the noble *Ḥadīth*,

«الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ، ارْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمْكُمْ مَنْ فِي السَّمَاءِ»

«The merciful people will be treated with mercy by the Most Merciful (Allāh). Be merciful to those who are on the earth and He Who is above the heavens will be merciful to you.»⁽²⁾

In another *Ḥadīth* he said,

«لَا يَرْحَمُ اللَّهُ مَنْ لَا يَرْحَمُ النَّاسَ»

[1] At-Ṭabari 24:444.

[2] Abu Dāwud 5:231.

«Allāh will not be merciful with whoever is not merciful with the people.»^[1]

Abu Dāwud recorded from 'Abdullāh bin 'Amr that he narrated (from the Prophet ﷺ),

«مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيَعْرِفْ حَقَّ كَبِيرِنَا فَلَيْسَ مِنَّا»

«Whoever does not show mercy to our children, nor does he recognize the right of our elders, then he is not of us.»^[2]

Then Allāh says,

﴿أُولَئِكَ أَصْحَابُ الْيَمِينِ﴾

«They are those on the Right,» meaning, those who have these characteristics are the companions of the Right Hand.

The Companions of the Left Hand and Their Recompense

Then Allāh says,

﴿وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الشِّمَالِ﴾

«But those who disbelieved in Our Āyāt, they are those on the Left.»

meaning, the companions of the Left Hand.

﴿عَلَيْهِمْ نَارٌ مُّؤَسَّسَةٌ﴾

«Upon them Fire will Mu'sadah.»

meaning, it will be sealed over them and there will be no way for them to avoid it, nor will they have any way out. Abu Hurayrah, Ibn 'Abbās, 'Ikrimah, Sa'īd bin Jubayr, Mujāhid, Muḥammad bin Ka'b Al-Quraẓī, 'Āṭiyah Al-'Awfī, Al-Ḥasan, Qatādah and As-Suddī, all said,

﴿مُؤَسَّسَةٌ﴾

«Mu'sadah.» «This means shut.»^[3] Ibn 'Abbās said, «Its doors will be closed.»^[4] Aḍ-Ḍaḥḥāk said,

[1] Muslim 4:1809.

[2] Abu Dāwud 5:231.

[3] Aḥ-Ṭabarī 24:447, and Ad-Durr Al-Manthūr 8:526.

[4] Ad-Durr Al-Manthūr 8:526.

﴿تَوَسَّلَ﴾

﴿Mu'ṣadah.﴾ "It will be sealed over them and it will have no door." Qatādah said,

﴿تَوَسَّلَ﴾

﴿Mu'ṣadah.﴾ "It will be shut and there will be no light in it, no crevice (escape), and no way out of it forever."^[1]

This is the end of the *Tafsīr* of *Sūrat Al-Balad*, and all praise and blessings are due to Allāh.

[1] Aṭ-Ṭabari 24:447.

﴿8. Then He showed it its Fujūr and its Taqwā.﴾

﴿9. Indeed he succeeds who purifies it.﴾

﴿10. And indeed he fails who Dassāhā.﴾

Allāh swears by His Creation that the Person Who purifies Himself will be Successful and the Person Who corrupts Himself will fail

Mujāhid said,

﴿وَالْقَمَرِ وَضَهَّاهَا﴾

﴿By the sun and *Ḍuḥāḥā*.﴾ "This means, by its light."^[1] Qatādah said,

﴿وَضَهَّاهَا﴾

﴿wa *Ḍuḥāḥā*.﴾ "The whole day."^[2] Ibn Jarīr said, "The correct view is what has been said, 'Allāh swears by the sun and its daytime, because the clear light of the sun is daytime.' "

﴿وَالْقَمَرِ بِهَا تَلَاهَا﴾

﴿By the moon as it *Talāhā*.﴾ Mujāhid said, "It follows it (the sun)."^[3] Al-'Awfī reported from Ibn 'Abbās that he said,

﴿وَالْقَمَرِ بِهَا تَلَاهَا﴾

﴿By the moon as it *Talāhā*.﴾ "It follows the day."^[4] Qatādah said, "as it *Talāhā* (follows it)' is referring to the night of the *Hilāl* (the new crescent moon). When the sun goes down, the *Hilāl* is visible."^[5] Concerning Allāh's statement,

﴿وَالْيَوْمِ إِذَا جَلَّاهَا﴾

﴿By the day as it *Jallāhā*.﴾ Mujāhid said, "When it illuminates."^[6] Thus, Mujāhid said,

﴿وَالْيَوْمِ إِذَا جَلَّاهَا﴾

[1] At-Ṭabari 24:451.

[2] At-Ṭabari 24:451.

[3] At-Ṭabari 24:452.

[4] At-Ṭabari 24:452.

[5] At-Ṭabari 24:452.

[6] At-Ṭabari 24:529.

«By the day as it Jallāhā.» "This is similar to Allāh's statement,

﴿وَاللَّيْلُ إِذَا تَجَلَّىٰ﴾

«By the day as it Tajallā.» (92:2)"

And they have said concerning Allāh's statement,

﴿وَاللَّيْلُ إِذَا تَغَشَّىٰ﴾

«By the night as it Yaghshāhā.» meaning, when it covers the sun, which takes place when sun disappears and the horizons become dark.

Concerning Allāh's statement,

﴿وَالسَّمَاءَ وَمَا بَنَاهَا﴾

«By the heaven and Mā Banāhā.» The meaning here could be for descriptive purposes, meaning "By the heaven and its construction." This was said by Qatādah. It could also mean "By the heaven and its Constructor." This was stated by Mujāhid.^[1] Both views are interrelated, and construction means raising. This is as Allāh says,

﴿وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ﴾

«With Hands did We construct the heaven.» (51:47) meaning, with strength.

﴿وَأَنَّا لَنُوسِعُونَ ۝۱۷ وَالْأَرْضَ فَرْسَيْنَا فَنَمَّ الْكَافِرُونَ ۝۱۸﴾

«Verily, We are able to extend the vastness of space thereof. And We have spread out the earth: how excellent a spreader are We!» (51:47-48)

This is also similar to Allāh's statement,

﴿وَالْأَرْضَ وَمَا حَمَلَهَا﴾

«By the earth and Mā Ṭahāhā.» Mujāhid said, "Ṭahāhā means He spread it out."^[2] Al-'Awfi reported from Ibn 'Abbās that he said,

﴿وَمَا خَلَقَهَا﴾

«and Mā Ṭahāhā.» "This means what He created in it."^[3] 'Ali bin

[1] At-Ṭabari 24:453.

[2] At-Ṭabari 24:454.

[3] At-Ṭabari 24:453.

Abi Ṭalḥah reported from Ibn 'Abbās that he said, "Ṭahāhā means that He proportioned it."^[1] Mujāhid, Qatādah, Ad-Ḍaḥḥāk, As-Suddi, Ath-Thawri, Abu Ṣāliḥ and Ibn Zayd all said that

﴿طَهَّاهَا﴾

﴿Ṭahāhā﴾ means, He spread it out.^[2]

Allāh then says,

﴿وَقَتَرْنَا وَمَا سَوَّاهَا﴾

﴿By Nafs, and Mā Sawwāhā (Who apportioned it).﴾

meaning, He created it sound and well-proportioned upon the correct nature (Al-Fiṭrah). This is as Allāh says,

﴿قَاتِرٌ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا يَبْدِيلُ لِخَلْقِ اللَّهِ﴾

﴿So set you your face towards the religion, Ḥanīf. Allāh's Fiṭrah with which He has created mankind. No change let there be in the Khalqillāh.﴾ (30:30)

The Messenger of Allāh ﷺ said,

«كُلُّ مَوْلُودٍ يُرَدُّ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجَّسِّدَانِهِ، كَمَا تُولَدُ الْبَيْهْمَةُ بَهِيمَةً جُمُعَاءً، هَلْ تَجِدُونَ فِيهَا مِنْ جَذَعَاءٍ؟»

«Every child that is born, is born upon the Fiṭrah, but his parents make him a Jew, a Christian, or a Zoroastrian. This is just as the animal is born, complete with all of its parts. Do you notice any mutilation in it?»

Both Al-Bukhārī and Muslim recorded this Ḥadīth from Abu Hurayrah.^[3] In Ṣaḥīḥ Muslim, it has been narrated from 'Iyāḍ bin Ḥimār Al-Mujāshi' that the Messenger of Allāh ﷺ said,

«يَقُولُ اللَّهُ عَزَّ وَجَلَّ: إِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ فَجَاءَتْهُمْ الشَّيَاطِينُ فَاجْتَنَلَتْهُمْ عَنْ رَبِّهِمْ»

«Allāh the Mighty and Majestic says, "Verily I created My servants Ḥunafā' (as monotheists), but then the devils came to

^[1] At-Ṭabari 24:454.

^[2] At-Ṭabari 24:454, and Ad-Durr Al-Manthūr 8:529, 530.

^[3] Faṭḥ Al-Bārī 3:290, and Muslim 4:2048.

them and distracted them from their religion.”^[1]

Then Allāh says,

﴿فَلَمَّا جَاءَهَا نُورًا وَقَدْ عَلِمَهَا﴾

﴿Then He showed it its Fujūr and its Taqwā.﴾

meaning, He showed him to his transgression and his Taqwā. This means that He clarified that for it and He guided it to what has been ordained for him. Ibn ‘Abbās said,

﴿فَلَمَّا جَاءَهَا نُورًا وَقَدْ عَلِمَهَا﴾

﴿Then He showed it its Fujūr and its Taqwā.﴾

“He explained the good and the evil to it (the soul).”^[2]

Mujāhid, Qatādah, Aḍ-Ḍaḥḥāk and Ath-Thawri all said the same.^[3] Sa‘īd bin Jubayr said, “He gave him inspiration (to see what was) good and evil.” Ibn Zayd said, “He made its Fujūr and its Taqwā inside of it.”^[4]

Ibn Jarīr recorded from Abul-Aswad Ad-Dīli that he said, “Imrān bin Ḥuṣayn said to me, ‘Do you think that what the people do, and what they strive for is a thing that is pre-ordained and predestined for them, or is it a thing which is only written after the Message comes to them from the Prophet ﷺ, when there will be an evidence against them?’ I said, ‘Rather it is something preordained upon them.’ Then he said, ‘Is that an injustice?’ Then I became extremely frightened of him (due to what he was saying), and I said to him, ‘There is nothing except that He (Allāh) created it and possesses it in His Hand. He is not asked about what He does, while they (His creation) will be asked.’ He (Imrān) then said, ‘May Allāh guide you! I only asked you about that in order to inform you that a man from Muzaynah or Juhaynah tribe came to the Allāh’s Messenger ﷺ and asked him:

“O Messenger of Allāh! Do you consider the actions of mankind and their struggles to be preordained for them and written for them from Qadr, or something written for them

[1] Muslim 4:2197.

[2] Aṭ-Ṭabari 24:454.

[3] Aṭ-Ṭabari 24:455.

[4] Aṭ-Ṭabari 24:455.

only after the Message came to them from their Prophet, when there will be an evidence against them?" He (the Prophet ﷺ) replied:

«بَلْ شَيْءٌ نَدَّ فُضِي عَلَيْهِمْ»

«Rather it is something preordained for them.»

So the man said, "Then what is the point of our actions?" The Prophet ﷺ replied,

«مَنْ كَانَ اللَّهُ خَلَقَهُ لِإِخْدَى الْمَرْتَلَتَيْنِ يُهَيِّئُ لَهُمَا، وَتَضْبِيقُ ذَلِكَ فِي كِتَابِ اللَّهِ تَعَالَى:
﴿وَقَسْرَ وَمَا سَوَّاهَا﴾. فَأَلَمَّهَا حُورًا وَتَوَّاهَا.﴾»^[1]

«Whoever Allāh created for one of the two positions (Paradise or Hell), He makes it easy for him (to attain). The proof of that is in the Book of Allāh «By Nafs, and Mā Sawwāhā (Who apportioned it). Then He showed it its Fujūr and its Taqwā»».^[1]

Aḥmad and Muslim both recorded this Ḥadīth.^[2]

Allāh then says,

﴿قَدْ أَلْعَمَ مَنْ رَزَقَهَا﴾ وَقَدْ خَابَ مَنْ دَسَّهَا﴾

«Indeed he succeeds who purifies it. And indeed he fails who Dassāhā.»

This could mean that whoever purifies himself by obedience to Allāh, then he will be successful. This is as Qatādah said, "He cleanses it from the lowly and despicable characteristics."

Similar to this has been reported from Mujāhid, Ikrimah and Saʿīd bin Jubayr.

﴿وَقَدْ خَابَ مَنْ دَسَّهَا﴾

«And indeed he fails who Dassāhā.» meaning, to conceal it. This means that he makes it dull, and he disregards it by neglecting to allow it to receive guidance. He treats it in this manner until he performs acts of disobedience and he abandons obedience of Allāh.

It also could mean that he is indeed successful whose soul Allāh purifies, and he has failed whose soul Allāh corrupts.

^[1] Aṭ-Ṭabari 24:455.

^[2] Aḥmad 4:438, and Muslim 4:2041.

This is like what was reported by Al-'Awfi and 'Ali bin Abi Ṭalhah from Ibn 'Abbās.^[1]

Aṭ-Ṭabarāni recorded that Ibn 'Abbās said, "The Messenger of Allāh ﷺ used to stop whenever he recited this Āyah,

﴿وَنَقِيرَ مَا سَوَّاهَا ۖ قَالِمَهَا فُجُورًا وَتَقْوَاهَا ۚ﴾

«By Nafs, and Mā Sawwāhā (Who apportioned it). Then He showed it its Fujūr and its Taqwā.»

Then he would say,

«اللَّهُمَّ ابْنِ نَفْسِي تَقْوَاهَا، أَنْتَ وَلِيُّهَا وَمَوْلَاهَا، وَخَيْرُ مَنْ زَكَّاهَا»

«O Allāh! Give my soul its good. You are its Guardian and Master, and the best to purify it.»^[2]

Another Ḥadīth

Imām Aḥmad recorded that Zayd bin Arqam said that the Messenger of Allāh ﷺ said,

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَالْهَرَمِ وَالْجُبْنِ وَالْبُخْلِ وَعَذَابِ الْقَبْرِ. اللَّهُمَّ ابْنِ نَفْسِي تَقْوَاهَا، وَزَكَّاهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا، أَنْتَ وَلِيُّهَا وَمَوْلَاهَا. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ قَلْبٍ لَا يَخْفَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ، وَعِلْمٍ لَا يَنْفَعُ، وَدَعْوَةٍ لَا يُسْتَجَابُ لَهَا»

«O Allāh! Verily, I seek refuge with You from weakness, laziness, senility (of old age), cowardliness, stinginess and the torment of the grave. O Allāh! Give my soul its good and purify it, for You are the best to purify it. You are its Guardian and Master. O Allāh! Verily, I seek refuge with You from a heart that is not humble, a soul that is not satisfied, knowledge that does not benefit and a supplication that is not answered.»

Zayd then said, "The Messenger of Allāh ﷺ used to teach us these (words) and we now teach them to you."^[3] Muslim also recorded this Ḥadīth.^[4]

[1] Aṭ-Ṭabari 24:457.

[2] Aṭ-Ṭabarāni 11:106.

[3] Aḥmad 4:371.

[4] Muslim 4:2088.

سُورَةُ النَّمْلِ

٥٩٥

سُورَةُ النَّمْلِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالنَّمْلِ وَخُضْنَهَا ① وَالْقَمَرِ إِذَا تَلَّهَا ② وَالنَّارِ إِذَا جَلَّهَا ③
وَاللَّيْلِ إِذَا يَغْشَىٰهَا ④ وَالسَّمَاءِ وَمَا بَيْنَهَا ⑤ وَالْأَرْضِ وَمَا حَتَّىٰهَا ⑥
وَنَفْسٍ وَمَا سَوَّاهَا ⑦ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ⑧ قَدْ
أَفْلَحَ مَنْ زَكَّاهَا ⑨ وَقَدْ خَابَ مَنْ دَسَّاهَا ⑩ كَذَّبَتْ ثَمُودُ
بَطْفُونَهَا ⑪ إِذَا نَبِئَتْ أَشْجَاهَا ⑫ فَقَالَ لَهَا رَسُولُ اللَّهِ
نَاقَةَ اللَّهِ وَسُقْيَاهَا ⑬ فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ
عَلَيْهِمْ رَبُّهُمْ فَرَزَقَهُمْ فِسْوَنَهَا ⑭ وَلَا يَخَافُ عُقْبَاهَا ⑮

سُورَةُ النَّمْلِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَاللَّيْلِ إِذَا يَغْشَىٰ ① وَالنَّارِ إِذَا تَلَّهَا ② وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَىٰ ③
إِنْ سَعَيْتُمْ لَشَنِ ④ فَلَأَمَّا مَنْ أَهْوَىٰ ⑤ وَصَدَّقَ بِالْحُسْنَىٰ ⑥
فَنَسِيْرٌ لِلْيُسْرَىٰ ⑦ وَأَمَّا مَنْ يَحِيلُ ⑧ وَاسْتَفْتَىٰ ⑨ وَكَذَّبَ بِالْحُسْنَىٰ ⑩
فَنَسِيْرٌ لِلْيُسْرَىٰ ⑪ وَمَا يَنْفَعُ عَنْهُمَا اللَّهُ إِذَا تَرَدَّىٰ ⑫ إِنْ عَلَيْنَا
لِلْهَدَىٰ ⑬ وَإِنْ لَنَا لِلْآخِرَةِ وَالْأُولَىٰ ⑭ فَأَنْذَرْتُكُمْ نَارًا تَلَظَّىٰ ⑮

①5. And He feared not the consequences thereof.﴾

The Rejection of Thamūd and Allāh's Destruction of Them

Allāh informs that Thamūd rejected their Messenger because of the injustice and transgression they practiced. This was said by Mujāhid, Qatādah and others.^[1] Therefore, this resulted in a rejection in their hearts for the guidance and conviction their Messenger came to them with.

﴿إِذَا نَبِئَتْ أَشْجَاهَا ⑫﴾

﴿When their most wicked went forth.﴾

[1] At-Tabari 24:458.

﴿كَذَّبَتْ ثَمُودُ بِطَفْوَنَهَا ⑪﴾ إِذَا نَبِئَتْ أَشْجَاهَا ⑫ فَقَالَ لَهَا رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا ⑬ فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ فَرَزَقَهُمْ فِسْوَنَهَا ⑭ وَلَا يَخَافُ عُقْبَاهَا ⑮

①1. Thamūd denied through their transgression.﴾

①2. When their most wicked went forth.﴾

①3. But the Messenger of Allāh said to them: "Be cautious! That is the she-camel of Allāh! (Do not harm it) and (bar it not from having) its drink!"﴾

①4. Then they denied him and they killed it. So their Lord destroyed them because of their sin, Fasawwāhā!﴾

meaning, the most wicked person of the tribe, and he was Qudār bin Sālif, the one who killed the she-camel. He was leader of the tribe of Thamūd, and he is the one whom Allāh refers to in His saying,

﴿تَدَاوَىٰ سَالِفٌ مِّمَّنْ فَعَرَّهٖ﴾

﴿But they called their comrade and he took (a sword) and killed (her).﴾ (54:29)

This man was mighty and respected among his people. He was of noble lineage and a leader who was obeyed. This is just as Imām Aḥmad recorded from ‘Abdullāh bin Zam’ah. He said that the Messenger of Allāh ﷺ gave a sermon in which he mentioned the she-camel and he mentioned the man who killed her. Then he said,

﴿إِذْ أَتَيْتُ أَتَقْنَهَا﴾ أَتَيْتُ لَهَا رَجُلٌ عَارِمٌ غَزِيرٌ مِّنْغٍ فِي رَهْطِهِ مِثْلُ أَبِي زَمْعَةَ

﴿When their most wicked went forth.﴾ A strong and mighty man who was invincible among his tribe, like Abu Zam’ah, went forth to her.^[1]

This Ḥadīth was recorded by Al-Bukhārī in his Book of *Tafsīr*, and Muslim in his Book of the Description of the Hellfire. At-Tirmidhī and An-Nasā’ī both recorded it in their *Sunans* in their Books of *Tafsīr*.^[2]

The Story of Ṣāliḥ’s She-Camel

Allāh then says,

﴿فَقَالَ لَهُمْ رَسُولُ اللَّهِ﴾

﴿But the Messenger of Allāh said to them﴾ referring to Ṣāliḥ.

﴿نَاقَةَ اللَّهِ﴾

﴿That is the she-camel of Allāh!﴾ meaning, ‘beware of touching the she-camel of Allāh with any harm.’

﴿وَمُسْقِنَهَا﴾

[1] Aḥmad 4:17.

[2] *Faḥ al-Bārī* 8:575, Muslim 4:2191, *Tuhfat Al-Aḥwadhī* 9:268, and An-Nasā’ī in *Al-Kubrā* 6:515.

«and its drink!» meaning, 'do not transgress against her in her drinking, for she has been allocated a day to drink and you have been allocated a day to drink, as is known to you.' Then Allāh says,

﴿فَكَذَّبُوهُ فَمَقَرُّوهُ﴾

«Then they denied him and they killed it.»

which means they rejected what he came with. This resulted in them killing the she-camel that Allāh had brought out of the rock as a sign for them and a proof against them.

﴿فَدَمَّرَ عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ﴾

«So their Lord destroyed them because of their sin,»

meaning, He became angry with them and He annihilated them.

﴿فَسَاوَوْنَهَا﴾

«Fasawwāhā!» meaning, He made the punishment descend upon them all equally.

Qatādah said, "It has reached us that the leader of tribe of Thamūd did not kill the she-camel until their youth, their elderly, their males and their females all pledged allegiance to him. So when the people cooperated in killing her, Allāh destroyed them all with the same punishment due to their sin."^[1] Allāh said,

﴿وَلَا يَخَافُ﴾

«And He feared not» it has also been recited as

(فَلَا يَخَافُ)

(So He feared not)

﴿عَنْهَا﴾

«the consequences thereof.» Ibn 'Abbās said, "Allāh does not fear any consequences from anyone else."^[2] Mujāhid, Al-Ḥasan, Bakr bin 'Abdullāh Al-Muzani and others all said the same.^[3]

This is the end of the *Tafsir* of *Sūrat Ash-Shams*, and all praise and thanks are due to Allāh.

[1] Aṭ-Ṭabari 24:460.

[2] Aṭ-Ṭabari 24:416.

[3] Aṭ-Ṭabari 24:461.

The Tafsīr of Sūrat Al-Layl (Chapter - 92)

Which was revealed in Makkah

The Recitation of Sūrat Al-Layl in the 'Ishā' Prayer

The statement of the Prophet ﷺ to Mu'adh has already preceded, where he said,

«فَهَلَّا صَلَّيْتُ بِمَسْجِدِكُمْ أَنْتُمْ رَبَّكَ الْأَعْلَى» «وَالشَّمْسِ وَضُحَاهَا» «وَاللَّيْلِ إِذَا يَغْشَى»

«Why did you not pray with (the recitation of) «Glorify the Name of your Lord the Most High» (87), and «By the sun and Duhāhā» (91), and «By the night as it envelops?» (92)»^[1]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

«وَاللَّيْلِ إِذَا يَغْشَى» (١) «وَالنَّهَارِ إِذَا تَجَافَى» (٢) «وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَى» (٣) «إِنْ سَجَدَ لِتِلْكَ» (٤) «فَمَا مِنْ» (٥) «أَعْطَى» (٦) «وَالَّذِي» (٧) «وَصَدَقَ بِالْحَقِّ» (٨) «فَسَتَجِدُنَا لِلْغَى» (٩) «وَأَنَا مِنْ يَدِهِ» (١٠) «وَأَسْتَغْنَى» (١١) «وَكَذَّبَ» (١٢) «بِالْحَقِّ» (١٣) «فَسَتَجِدُنَا لِلْغَى» (١٤) «وَمَا يَتَّبِعُ عَنْهُ مَالُهُ» (١٥) «إِذَا رَدَّكَ» (١٦)

41. By the night as it envelops.﴾
42. By the day as it appears.﴾
43. By Him Who created male and female.﴾
44. Certainly, your efforts and deeds are diverse.﴾
45. As for him who gives and has Taqwā,﴾
46. And believes in Al-Husnā.﴾
47. We will make smooth for him the path of ease.﴾
48. But he who is greedy and thinks himself self-sufficient,﴾
49. And denies Al-Husnā.﴾
410. We will make smooth for him the path to evil.﴾

^[1] *Fath Al-Bāri* 2 :234, and *Muslim* 1 :340.

﴿11. And what will his wealth avail him when he goes down (in destruction)?﴾

Swearing by the Diversity of Mankind in Their Efforts and informing of the Different Results of that

Allāh swears by saying:

﴿الَيْلِ إِذَا تَغْشَى﴾

﴿By the night as it envelops.﴾ meaning, when it covers the creation with its darkness.

﴿وَالنَّهَارِ إِذَا تَجَلَّى﴾

﴿By the day as it appears.﴾ meaning, with its light and its radiance.

﴿وَمَا عَلَّمَ الذَّكَرَ وَالْأُنثَى﴾

﴿By Him Who created male and female.﴾ This is similar to Allāh's saying,

﴿وَمَا خَلَقَكُمْ ذُنُوبًا﴾

﴿And We have created you in pairs.﴾ (78:8)

It is also similar to His saying,

﴿زَيْنَ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ﴾

﴿And of everything We have created pairs.﴾ (51:49)

And just as these things that are being sworn by are opposites, likewise that which this swearing is about are opposing things. This is why Allāh says,

﴿إِنَّ سَعْيَكُمْ لَشَتَّى﴾

﴿Certainly, your efforts and deeds are diverse.﴾

meaning, the actions of the servants that they have performed are also opposites and diverse. Therefore, there are those who do good and there are those who do evil. Allāh then says,

﴿مِمَّا مَنَ أَنْطَرُ وَأَنْتَرُ﴾

﴿As for him who gives and has Taqwā.﴾

meaning, he gives what he has been commanded to give and he fears Allāh in his affairs.

﴿وَصَدَّقَ بِالْحُسْنَىٰ﴾

﴿And believes in Al-Husnā.﴾ meaning, in the compensation for that. This was said by Qatādah.^[1] Khuṣayf said, "In the reward."

Then Allāh says,

﴿سَنَسِيِّرُهُ لَيْسَرًا﴾

﴿We will make smooth for him the path of ease.﴾ Ibn 'Abbās said, "Meaning for goodness."^[2] Thus, Allāh says,

﴿وَأَنَّا مَن يَمِلُ﴾

﴿But he who is greedy﴾ meaning, with that which he has.

﴿وَأَسْتَفْتِي﴾

﴿and thinks himself self-sufficient.﴾ 'Ikrimah reported that Ibn 'Abbās said, "This means he is stingy with his wealth and considers himself to be in no need of his Lord, the Mighty and Majestic."^[3] This was recorded by Ibn Abi Hātim.

﴿وَكَذَّبَ بِالْحُسْنَىٰ﴾

﴿And denies Al-Husnā.﴾ meaning, the recompense in the abode of the Hereafter.

﴿سَنَسِيِّرُهُ لَيْسَرًا﴾

﴿We will make smooth for him the path to evil.﴾

meaning, the path of evil. This is as Allāh says,

﴿وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَنزِلُهُمْ فِي طَلْفَيْنِهِمْ﴾

﴿يَمُوتُونَ﴾

﴿And We shall turn their hearts and their eyes away, as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly.﴾ (6:110)

And there are many Āyāt with this meaning, proving that Allāh rewards those who intend good with success, while

[1] Aṭ-Ṭabari 24:470.

[2] Ad-Durr Al-Manthūr 8:535.

[3] Aṭ-Ṭabari 24:472.

whoever intends evil is abandoned, and all of this is in accordance with a preordained decree. There are also many *Hadiths* that prove this.

The Narration of Abu Bakr As-Siddiq

Imām Ahmad recorded from Abu Bakr that he said to the Messenger of Allāh ﷺ, "O Messenger of Allāh! Do we act according to what has already been decided, or is the matter just beginning (i.e., still undecided)?" He replied,

«بَلْ عَلَى أَمْرٍ قَدْ فُرِغَ مِنْهُ»

«Indeed it is according to what has already been decided.»

Then Abu Bakr said, "Then what (good) are deeds, O Messenger of Allāh?" He replied,

«كُلُّ مَيْسَرٍ لِمَا خُلِقَ لَهُ»

«Everyone will find it easy to do such deeds that will lead him to what he was created for.»^[1]

The Narration of 'Ali

Al-Bukhārī recorded from 'Ali bin Abi Ṭālib that they (the Companions) were with the Messenger of Allāh ﷺ at the cemetery of Baqī' Al-Gharqad for a funeral, when the Prophet ﷺ said,

«مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ كُتِبَ مَقْعَدُهُ مِنَ الْجَنَّةِ وَمَقْعَدُهُ مِنَ النَّارِ»

«There is none among you except that his place has already been written, a seat in Paradise and a seat in the Hellfire.»

They said, "O Messenger of Allāh! Should we depend on this?" He replied,

«اعْمَلُوا ، فَكُلُّ مَيْسَرٍ لِمَا خُلِقَ لَهُ»

«Perform deeds for everyone will have the deeds of what he was created for (Paradise or Hell) made easy for him.» Then he recited the *Ayah*

﴿ثُمَّ لَمْ يَكُنْ مِنْ أَهْلِ النَّارِ ۚ وَمَكَدَ بِالنَّارِ ۚ وَسَبَّحُوا لِلَّهِ ۚ﴾

^[1] Ahmad 1:5. Similar with Muslim, no. 17 in the Book of Faith.

«As for him who gives and has Taqwā, and believes in Al-Husnā. We will make smooth for him the path of ease.»⁽¹⁾

until the Āyah:

﴿لَيْسَ﴾

«the path to evil»

He (Imām Al-Bukhārī) also recorded another similar narration from 'Ali bin Abi Ṭālib in which he said, "We were at a funeral in the cemetery of Baqī' Al-Gharqad when the Messenger of Allāh ﷺ came and sat down. So we came and sat around him and he had a stick with him. Then he bowed his head and he began to scratch the ground with his stick. He then said,

«مَا مِنْكُمْ مِنْ أَحَدٍ - أَوْ مَا مِنْ نَفْسٍ مَقْفُوضَةٍ - إِلَّا كُتِبَ مَكَانُهَا مِنَ الْجَنَّةِ وَالنَّارِ، وَإِلَّا فَدُكَّتْ شَقِيَّةٌ أَوْ سَعِيدَةٌ»

«There is not anyone among you - or is not a single soul (that has been created) - except that his place has been written in Paradise or in the Fire, and it has been written that he will be miserable or happy.»

A man said, "O Messenger of Allāh! Should we just depend on what has been written for us and give up performing deeds? For whoever of us is of the people of happiness then he will be of the people of happiness, and whoever among us is of the people of misery then he will be of the people of misery." The Prophet ﷺ replied,

«أَمَّا أَهْلُ السَّعَادَةِ فَيَسِّرُونَ لِعَمَلِ أَهْلِ السَّعَادَةِ، وَأَمَّا أَهْلُ الشَّقَاءِ فَيَسِّرُونَ لِعَمَلِ أَهْلِ الشَّقَاءِ، ثُمَّ قَرَأَ:

«Those people who are the people of happiness, they will have the deeds of the people of happiness made easy for them. And those people who are the people of misery, they will have the deeds of the people of misery made easy for them.» Then he recited the Āyah:

﴿فَمَا مِنْ أَفْعَالٍ مِنَ النَّاسِ وَصَدَقَ الْمَقْسُورُ ۚ فَنُفِثُوا لِلْيُسْرَى ۚ وَأَمَّا مَنْ يَجِدْ وَاسْتَفْعَلَ ۚ وَكَذَّبَ ۚ فَسَيُفِثُ لِلْيُسْرَى ۚ﴾

⁽¹⁾ Faṭḥ Al-Bāri 8:578, 579.

«As for him who gives and has Taqwā, and believes in Al-Husnā. We will make smooth for him the path of ease (goodness). But he who is greedy and thinks himself self-sufficient, and belies Al-Husnā. We will make smooth for him the path to evil.»^[1]

The other compilers of the Group have also recorded this Ḥadīth.^[2]

The Narration of ‘Abdullāh bin ‘Umar

Imām Aḥmad recorded from Ibn ‘Umar that ‘Umar said, “O Messenger of Allāh! Do you think that the deeds that we do are a matter that is already predetermined or are they something just beginning or new?” The Prophet ﷺ replied,

«يَمَّا قَدْ فُرِغَ مِنْهُ، فَاعْمَلْ يَا ابْنَ الْخَطَّابِ، فَإِنْ كُنَّا مُبْتَدِئِينَ، أَمَا مَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ فَإِنَّهُ يَنْتَهِلُ لِلْخَيْرِ، وَأَمَا مَنْ كَانَ مِنْ أَهْلِ الشَّقَاءِ فَإِنَّهُ يَنْتَهِلُ لِلشَّقَاءِ»

«It is something that has already been predetermined. Therefore, work deeds, O son of Al-Khatṭāb! For verily, each person will have things made easy for him. So whoever is from the people of happiness, then he will work deeds for happiness, and whoever is from the people of misery, then he will work deeds for misery.»^[3]

This Ḥadīth has been recorded by At-Tirmidhi in the Book of Al-Qadar and he said “Ḥasan Ṣaḥīḥ.”^[4]

Another Ḥadīth Narrated by Jābir

Ibn Jarīr recorded from Jābir bin ‘Abdullāh that he said, “O Messenger of Allāh! Are we performing deeds for something that has already been predetermined or is the matter based upon what we are just doing (now)?” The Prophet ﷺ replied,

«لَا أَمْرَ قَدْ فُرِغَ مِنْهُ»

[1] *Fath Al-Bāri* 8:579.

[2] Muslim no. 2039, 2040, Abu Dāwud 5:68, *Tuḥfat Al-Aḥwadhī* 6:340, and 9:270, An-Nasā’ī in *Al-Kubrā* 6:516, 517, and Ibn Mājah 1:30.

[3] Aḥmad 2:52.

[4] *Tuḥfat Al-Aḥwadhī* 6:933.

‘It is a matter that has been predetermined.’

Then Surāqah said, “Then what is the purpose of deeds?” The Messenger of Allāh ﷺ then said,

﴿كُلُّ عَامِلٍ مُبَسَّرٌ لِعَمَلِهِ﴾

‘Everyone who does deeds will have his deeds made easy for him.’^[1]

Muslim also recorded this *Hadīth*.^[2]

Ibn Jarīr recorded from ‘Āmir bin ‘Abdullāh bin Az-Zubayr that he said, “Abu Bakr used to free servants upon their acceptance of Islām in Makkah. He used to free the elderly and the women when they accepted Islām. So his father said to him, ‘O my son! I see that you are freeing people who are weak. But if you freed strong men they could stand with you, defend you and protect you.’ Abu Bakr replied, ‘O my father! I only want – and I think he said – what is with Allāh.’ Some people of my family have told me this *Āyah* was revealed about him:

﴿مَنْ مِّنْ أَعْمَلٍ وَتَقْوَىٰ ۖ وَصَدَقَ الْحَقُّ ۖ فَتَيَسَّرُ لَيْسَرُهُ﴾

‘As for him who gives and has Taqwā, and believes in Al-Ḥusnā. We will make smooth for him the path of ease.’^[3]

Then Allāh says,

﴿وَمَا يَنْصُرُهُ عَنِ مَالِهِ إِذَا رَدُّهُ﴾

‘And what will his wealth avail him when he goes down?’

Mujāhid said, “This means when he dies.”^[4] Abu Ṣāliḥ and Mālik said – narrating from Zayd bin Aslam, “When he goes down into the Fire.”^[5]

﴿إِذَا عَنِ الْهَدَىٰ ۖ وَكَانَ لَهَا الْآخِرَةُ وَالْأُولَىٰ ۖ فَأَنْذَرْتُكَ نَارَ تَلْقَٰنَ ۖ لَا يَسْتَنْصِرُ إِلَّا الْآتِفُ ۖ
الَّذِي كَذَّبَ وَتَوَلَّىٰ ۖ وَسَيُجَنَّبُهَا الْأَتْقَىٰ ۖ الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّىٰ ۖ وَمَا لِأَمْرِ عِنْدَهُ مِنْ
يَنْصُرُهُ عَنِ الْإِيمَانِ ۖ وَسَيَرْجُو أَوَّلَ الْآخِرِ ۖ وَلَسَوْفَ يَرَىٰ ۖ

[1] At-Ṭabari 24:475.

[2] Muslim 4:2041.

[3] At-Ṭabari 24:473. There are some deficiencies in these narrations.

[4] At-Ṭabari 24:476.

[5] At-Ṭabari 24:476, and Al-Qurṭubī 20:85.

- ﴿12. Truly, on Us is (to give) guidance.﴾
 ﴿13. And truly, unto Us (belong) the last (Hereafter) and the first (this world).﴾
 ﴿14. Therefore I have warned you of a Fire Talazzā.﴾
 ﴿15. None shall enter it save the most wretched.﴾
 ﴿16. Who denies and turns away.﴾
 ﴿17. And those with Taqwā will be far removed from it.﴾
 ﴿18. He who gives of his wealth for self-purification.﴾
 ﴿19. And who has (in mind) no favor from anyone to be paid back.﴾
 ﴿20. Except to seek the Face of his Lord, the Most High.﴾
 ﴿21. He, surely, will be pleased.﴾

The Matter of Guidance and other than it is in the Hand of Allāh, and Allāh's Warning about the Hellfire

Qatādah said,

﴿إِنَّا عَلَىٰ هَدًى مُّبِينٍ﴾

﴿Truly, on Us is (to give) guidance.﴾

"This means, We will explain what is lawful and what is prohibited."^[1] Others have said that it means, "Whoever traverses upon the path of guidance, then he will reach Allāh (i.e., in the Hereafter)." They consider this Āyah like Allāh's saying,

﴿وَعَلَى اللَّهِ تَصَدُّقُ الْمَكِيلِ﴾

﴿And upon Allāh is the responsibility to explain the Straight path.﴾ (16:9)

This has been mentioned by Ibn Jarīr.^[2]

Allāh said;

﴿وَأَنذَرْنَاكَ الْآخِرَةَ وَالْأُولَىٰ﴾

﴿And truly, unto Us (belong) the last (Hereafter) and the first (this world).﴾

^[1] Aṭ-Ṭabari 24:477.

^[2] Aṭ-Ṭabari 24:477.

This means, 'they both belong to Us and I (Allāh) am in complete control of them.' Then Allāh says,

﴿فَأَذَرْتُكَ نَارًا تَلْقَى﴾

«Therefore I have warned you of a Fire Talazzā.»

Mujāhid said, "Blazing."^[1] Imām Aḥmad recorded from Simāk bin Harb that he heard An-Nu'mān bin Bashīr giving a sermon, in which he said, "I heard the Messenger of Allāh ﷺ giving a sermon, in which he said:

«أَذَرْتُكُمْ النَّارَ»

«I have warned you of the Fire.»

And he said it in such a voice that if a man was in the marketplace he could hear it from where I am standing now. And he said it (with such force) that the garment that was on his shoulder fell down to his feet."^[2]

Imām Aḥmad recorded from Abu Ishāq that he heard An-Nu'mān bin Bashīr giving a sermon, in which he said, "I heard the Messenger of Allāh ﷺ saying,

«إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ رَجُلٌ نُوضِعُ فِي أَخْمَصِ قَدَمَيْهِ جَمْرَتَيْنِ يَغْلِي مِنْهُمَا دِمَاعُهُ»

«Verily, the person to be punished lightest of the people of the Fire on the Day of Judgement will be a man who will have placed on the soles of his feet two coals that will cause his brain to boil.»^[3] Imām Al-Bukhārī also recorded this narration.^[4]

Muslim recorded that Abu Ishāq narrated from An-Nu'mān bin Bashīr that the Messenger of Allāh ﷺ said,

«إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا مَنْ لَهُ نَعْلَانِ وَشِرَاكَانِ مِنْ نَارٍ يَغْلِي مِنْهُمَا دِمَاعُهُ كَمَا يَغْلِي الْمَرْجُلُ، مَا بَرَى أَنْ أَحَدًا أَشَدُّ مِنْهُ عَذَابًا، وَإِنَّهُ لَأَهْوَنُهُمْ عَذَابًا»

«Verily, the lightest punishment received by the people of the

[1] At-Ṭabari 24:477.

[2] Aḥmad 4:272.

[3] Aḥmad 4:274.

[4] Faṭḥ Al-Bāri 11:424.

Hellfire will be a man who will have two sandals whose straps will be made of fire that will cause his brain to boil just as a cauldron boils. Yet he will not think that anyone is receiving a torment more severe than him, even though he will be receiving the lightest punishment of them.^[1]

Allāh says,

﴿لَا يَدْخُلُهَا إِلَّا الْأَنْفُسُ﴾

«None shall enter it save the most wretched.» meaning, none will enter surrounded by it on all sides except the most wretched. Then Allāh explains who this (the most wretched) is by His saying,

﴿الَّذِي كَذَّبَ﴾

«Who denies» meaning, in his heart.

﴿وَوَلَّى﴾

«and turns away.» meaning, from acting with his limbs and performing deeds according to their pillars.

Imām Aḥmad recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«كُلُّ أُمَّتِي يَدْخُلُ الْجَنَّةَ يَوْمَ الْقِيَامَةِ إِلَّا مَنْ أَبَى»

«All of my followers will enter Paradise on the Day of Judgement except for whoever refuses.»

They (the Companions) said, “Who would refuse, O Messenger of Allāh?” He replied,

«مَنْ أَطَاعَنِي دَخَلَ الْجَنَّةَ، وَمَنْ غَضَّيَنِي فَقَدْ أَبَى»

«Whoever obeys me, he will enter Paradise, and whoever disobeys me, then he has refused.»^[2] Al-Bukhārī also recorded this Ḥadīth.^[3]

Allāh then says,

﴿وَسَيُجَنَّبُهَا الْأَتْقَى﴾

^[1] Muslim 1:196.

^[2] Aḥmad 2:361.

^[3] Faṭḥ Al-Bārī 13:263.

﴿And those with Taqwā will be far removed from it.﴾

meaning, the righteous, pure, most pious person will be saved from the Fire. Then He explains who he is by His saying,

﴿الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى﴾

﴿He who gives of his wealth for self-purification.﴾

meaning, he spends his wealth in obedience of his Lord in order to purify himself, his wealth and whatever Allāh has bestowed upon him of religion and worldly things.

﴿وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْرَى﴾

﴿And who has (in mind) no favor from anyone to be paid back.﴾

meaning, giving his wealth is not done so that he may gain some favor from someone wherein they return some good to him, and therefore he gives to get something in return. He only spends his wealth

﴿لِيَسْأَلَ وَجْهَ رَبِّهِ الْأَعْلَى﴾

﴿to seek the Face of his Lord, the Most High﴾

meaning, hoping to attain the blessing of seeing Him in the final abode in the Gardens of Paradise. Allāh then says,

﴿وَلَسَوْفَ يَرْضَى﴾

﴿He, surely, will be pleased.﴾ meaning, indeed those with these characteristics will be pleased.

The Cause of this Revelation and the Virtue of Abu Bakr

Many of the scholars of *Tafsīr* have mentioned that these *Āyāt* were revealed about Abu Bakr Aṣ-Ṣiddiq. Some of them even mentioned that there is a consensus among the Qur'ānic commentators concerning this. There is no doubt that he is included in the meaning of these *Āyāt*, and that he is the most deserving of the *Ummah* to be described with these characteristics in general, for indeed, the wording of these *Āyāt* is general. As in Allāh's saying,

﴿وَسَيُجَنَّبُهَا الْأَتْقَى ۚ الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى ۚ وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْرَى ۚ﴾

﴿And those with Taqwā will be far removed from it. He who

gives of his wealth for self-purification. And who has (in mind) no favor from anyone to be paid back.﴾

However, he (Abu Bakr) was the first and foremost of this *Ummah* to have all of these characteristics and other praiseworthy characteristics as well. For verily, he was truthful, pious, generous, charitable, and he always spent his wealth in obedience of His Master (Allāh) and in aiding the Messenger of Allāh ﷺ. How many *Dirhams* and *Dinārs* did he spend seeking the Face of His Most Noble Lord. And did not consider any of the people as owning him some favor that he needed to get compensation for. Rather, his virtue and kindness was even shown towards leaders and chiefs from all the other tribes as well. This is why 'Urwah bin Mas'ūd, who was the chief of the Thaḡif tribe, said to him on the day of the Treaty of Ḥudaybiyyah, "By Allāh, if I did not owe you a debt, which I have not paid you back for, I would have responded to you (i.e., your call to Islām)." Abu Bakr Aṣ-Ṣiddīq became angry with him for saying such a thing (i.e., I owe you something). So if this was his position with the chiefs of the Arabs and the heads of the tribes, then what about those other than them. Thus, Allāh says,

﴿وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَىٰ إِلَّا إِتْيَاءَ وَجْهِ رَبِّهِ الْأَعْلَىٰ ۚ وَلَسَوْفَ يَرْضَىٰ﴾

﴿And who has (in mind) no favor from anyone to be paid back. Except to seek the Face of his Lord, the Most High. He, surely, will be pleased.﴾

And in the Two *Ṣaḥīḥs* it is recorded that the Messenger of Allāh ﷺ said,

﴿مَنْ أَتَقَىٰ زَوْجَيْنِ فِي سَبِيلِ اللَّهِ دَعَتْهُ خَزَنَةُ الْجَنَّةِ بِأَعْيُنِ اللَّهِ، هَذَا خَيْرٌ﴾

«Whoever equipped two riding animals in the way of Allāh, the Gatekeepers of Paradise will call to him saying, "O servant of Allāh! This is good."»

So Abu Bakr said, "O Messenger of Allāh! The one who is called from them will not have any need. Will there be anyone who will be called from all of them?" The Prophet ﷺ replied,

﴿نَعَمْ ، وَأَزْجُرُ أَنْ تَكُونَ مِنْهُمْ﴾

«Yes, and I hope that you will be one of them.»^[1]

This is the end of the *Tafsīr* of *Sūrat Al-Layl*, and all praise and thanks are due to Allāh.

^[1] *Fath Al-Bārī* 7:23, and *Muslim* 2:712.

The Tafsir of Sūrat Aḍ-Ḍuḥā (Chapter - 93)

Which was revealed in Makkah

سُورَةُ الضُّحَى ٥٩٦ سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ

لَا يَصْلِيْهَا إِلَّا الْأَنْشَقُ ۝ الَّذِي كَذَّبَ وَتَوَلَّى ۝ وَسَيُجَنَّبُهَا ۝
 الْأَتْقَى ۝ الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى ۝ وَمَا لِأَحَدٍ عِنْدَهُ مِنْ ۝
 نِعْمَةٍ تُجْرَى ۝ إِلَّا يُؤْتَاهُ وَجَدُ رِيَّةٍ الْأَعْلَى ۝ وَلَسَوْفَ يَرْضَى ۝

سُورَةُ الضُّحَى

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالضُّحَى ۝ وَاللَّيْلِ إِذَا سَجَى ۝ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى ۝
 وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَى ۝ وَلَسَوْفَ يُعْطِيكَ رَبُّكَ ۝
 فَتَرْضَى ۝ أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى ۝ وَوَجَدَكَ ضَالًّا ۝
 فَهَدَى ۝ وَوَجَدَكَ عَائِلًا فَأَغْنَى ۝ فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ۝
 وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ۝ وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ۝

سُورَةُ الضُّحَى

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الضُّحَى ۝ وَاللَّيْلِ إِذَا سَجَى ۝ وَوَدَّعَكَ رَبُّكَ ۝ وَاللَّيْلِ إِذَا سَجَى ۝
 أَنْفَضَ ظَهْرَكَ ۝ وَوَدَّعَكَ رَبُّكَ ۝ فَإِنْ مَعَ الْفَسْرِ سُرَا ۝
 مَعَ الْفَسْرِ سُرَا ۝ فَإِذَا فَرَغْتَ فَانصَبْ ۝ وَإِلَى رَبِّكَ فَارْغَبْ ۝

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

وَالضُّحَى ۝ وَاللَّيْلِ إِذَا سَجَى ۝ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى ۝
 وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَى ۝ وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى ۝
 أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى ۝ وَوَجَدَكَ ضَالًّا فَهَدَى ۝
 وَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ۝ وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ۝ وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ۝

41. By the forenoon.﴾

42. By the night when it darkens.﴾

43. Your Lord has neither forsaken you nor hates you.﴾

44. And indeed the Hereafter is better for you than the present.﴾

45. And verily, your Lord will give you so that you shall be well-pleased.﴾

46. Did He not find you an orphan and gave you a refuge?﴾

- ﴿7. And He found you unaware and guided you?﴾
 ﴿8. And He found you poor and made you rich?﴾
 ﴿9. Therefore, treat not the orphan with oppression.﴾
 ﴿10. And repulse not the one who asks.﴾
 ﴿11. And proclaim the grace of your Lord.﴾

The Reason for the Revelation of Sūrat Ad-Duhā

Imām Aḥmad recorded from Jundub that he said, "The Prophet ﷺ became ill, so he did not stand for prayer for a night or two. Then a woman came and said, 'O Muḥammad! I think that your devil has finally left you.' So Allāh revealed,

﴿وَاللَّيْلِ إِذَا سَجَىٰ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ﴾

﴿By the forenoon. By the night when it darkens. Your Lord has neither forsaken you nor hates you.﴾^[1]

Al-Bukhāri, Muslim, At-Tirmidhi, An-Nasā'ī, Ibn Abi Ḥātim and Ibn Jarīr, all recorded this Ḥadīth.^[2] This Jundub (who narrated it) is Ibn 'Abdullāh Al-Bajali Al-'Alaqi. In a narration from Al-Aswad bin Qays, he said that he heard Jundub say that Jibrīl was slow in coming to the Messenger of Allāh ﷺ. So the idolators said, "Muḥammad's Lord has abandoned him." So Allāh revealed,

﴿وَاللَّيْلِ إِذَا سَجَىٰ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ﴾

﴿By the forenoon. By the night when it darkens. Your Lord has neither forsaken you nor hates you.﴾^[3]

﴿وَاللَّيْلِ إِذَا سَجَىٰ﴾

﴿By the forenoon. By the night when it darkens.﴾

Al-'Awfī reported from Ibn 'Abbās, "When the Qur'ān was revealed to the Messenger of Allāh ﷺ, Jibrīl was delayed from coming to him for a number of days (on one occasion).

[1] Aḥmad 4:312.

[2] *Faṭḥ Al-Bārī* 3:11, and 8:580, 581, 619, and Muslim 3:1421, 1422, *Tuḥfat Al-Aḥwadhī* 9:272, An-Nasā'ī in *Al-Kubrā* 6:517, and Aṭ-Ṭabari 24:485, 486.

[3] Aṭ-Ṭabari 24:486.

Therefore, the Messenger of Allāh ﷺ was affected by this. Then the idolators began to say, 'His Lord has abandoned him and hates him.' So Allāh revealed,

﴿مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ﴾

﴿Your Lord has neither forsaken you nor hates you.﴾^[1]

In this, Allāh is swearing by the forenoon and the light that He has placed in it.

﴿وَاللَّيْلِ إِذَا سَجَىٰ﴾

﴿By the night when it darkens (Sajā).﴾

meaning, it settles, darkens and overcomes them. This was said by Mujāhid, Qatādah, Aḍ-Ḍaḥḥāk, Ibn Zayd and others. This is a clear proof of the power of the Creator of this (light) and that (darkness). This is as Allāh says,

﴿وَاللَّيْلِ إِذَا يَغْشَىٰ وَالنَّهَارِ إِذَا تَجَلَّىٰ﴾

﴿By the night as it envelops. By the Day as it appears.﴾ (92:1-2)

Allāh also says,

﴿يَا أَيُّهَا الْمَوْزِجُ بَجَمَلِ الْبَلَدِ مَكَا وَالنَّهَارِ حُسْبَانًا ذَاكَ تَقْدِيرُ الْقَهْرِ الْعَلِيِّ﴾

﴿(He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the Almighty, the All-Knowing.﴾ (6:96)

Allāh then says,

﴿مَا وَدَّعَكَ رَبُّكَ﴾

﴿Your Lord has neither forsaken you﴾ meaning, 'He has not abandoned you.'

﴿وَمَا قَلَىٰ﴾

﴿nor hates (Qalā) you.﴾ meaning, 'He does not hate you.'

[1] At-Ṭabari 24:484, and Al-Qurṭubi 20:91. See the beginning of this book regarding narrations from Al-'Awfi.

The Hereafter is Better Than This First Life

﴿وَالْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ﴾

﴿And indeed the Hereafter is better for you than the present.﴾

meaning, the abode of the Hereafter is better for you than this current abode. For this reason the Messenger of Allāh ﷺ used to be the most abstinent of the people concerning the worldly things, and he was the greatest of them in his disregard for worldly matters. This is well known by necessity from his biography. When the Prophet ﷺ was given the choice at the end of his life between remaining in this life forever and then going to Paradise, or moving on to the company of Allāh, he chose that which is with Allāh over this lowly world.

Imām Aḥmad recorded that ‘Abdullāh bin Mas‘ūd said, “The Messenger of Allāh ﷺ was lying down on a straw mat and it left marks on his side. Then when he woke up he began to rub his side. So I said, ‘O Messenger of Allāh! Will you allow us to spread something soft over this straw mat?’ He replied,

«مَالِي وَلِلدُّنْيَا، إِنَّمَا مَثَلِي وَمَثَلُ الدُّنْيَا كَرَايِبٍ ظَلٌّ تَحْتَ شَجَرَةٍ ثُمَّ رَاحَ وَتَرَكَهَا»

‘I have nothing to do with this world. The parable of me and this world is like a rider who rests in the shade of a tree, then he passes on and leaves it.’^[1]

At-Tirmidhi and Ibn Mājah both recorded this Ḥadīth by way of Al-Mas‘ūdi. At-Tirmidhi said, “Ḥasan Ṣaḥīḥ.”^[2]

The Numerous Bounties of the Hereafter are waiting for the Messenger of Allāh ﷺ

Then Allāh says,

﴿وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ﴾

﴿And verily, your Lord will give you so that you shall be well-pleased.﴾

meaning, in the final abode Allāh will give him until He pleases him concerning his followers, and in that which He has prepared for him from His generosity. From this will be

[1] Aḥmad 1:391.

[2] *Tuḥfat Al-Aḥwadhī* 7:48, and Ibn Mājah 2:1376.

the River of *Al-Kawthar*, which will have domes of hollowed pearls on its banks, and the mud on its banks will be the strongest fragrance of musk, as will be mentioned.

Imām Abu ‘Amr Al-Awzā’ī recorded that Ibn ‘Abbās said, “The Messenger of Allāh ﷺ was shown that which his *Ummah* would be blessed with after him, treasure upon treasure. So he was pleased with that. Then Allāh revealed,

﴿وَلَوْ يَطِيبُكَ رَبُّكَ فَارْضَ﴾

«And verily, your Lord will give you so that you shall be well-pleased.»

So, Allāh will give him in Paradise one million palaces, and each palace will contain whatever he wishes of wives and servants.”

This was recorded by Ibn Jarīr and Ibn Abi Ḥātim from his route of transmission.^[1] This chain of narration is authentic to Ibn ‘Abbās, and statements like this can only be said from that which is *Tawqīf*.^[2]

A Mention of some of Allāh’s Favors upon the Messenger

ﷺ

Enumerating His favors upon His Messenger, Muḥammad ﷺ, Allāh says;

﴿أَلَمْ يَجِدْكَ يَتِيمًا فَكَوَّنَ﴾

«Did He not find you an orphan and gave you a refuge?»

This refers to the fact that his father died while his mother was still pregnant with him, and his mother, Āminah bint Wahb died when he was only six years old. After this he was under the guardianship of his grandfather, ‘Abdul-Muṭṭalib, until he died when Muḥammad ﷺ was eight years old.

Then his uncle, Abu Ṭālib took responsibility for him and continued to protect him, assist him, elevate his status, honor him, and even restrain his people from harming him when he was forty years of age and Allāh commissioned him with the prophethood. Even with this, Abu Ṭālib continued to follow the religion of his people, worshipping idols.

[1] Aṭ-Ṭabari 24:487.

[2] Meaning information that the Prophet ﷺ informed him of.

All of this took place by the divine decree of Allāh and His decree is most excellent. Until Abu Ṭālib died a short time before the *Hijrah*. After this (Abu Talib's death) the foolish and ignorant people of the Quraysh began to attack him, so Allāh chose for him to migrate away from them to the city of Al-Aws and Al-Khazraj among those who helped him (in Al-Madīnah). Allāh caused his *Sunnah* to be spread in the most perfect and complete manner. Then, when he arrived at their city, they gave him shelter, supported him, defended him and fought before him (against the enemies of Islām) – may Allāh be pleased with all of them. All of this was from Allāh's protection for him, guarding over him and caring for him. Then Allāh says,

﴿وَوَجَدَكَ ضَالًّا فَهَدَىٰ﴾

«He found you unaware and guided you?»

This is similar to Allāh's saying,

﴿وَكَذَٰلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَٰكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا﴾

«And thus We have sent to you a Rūḥ from Our command. you knew not what is the Book, nor what is Faith. But We have made it a light wherewith We guide whosoever of our servants We will...» (42:52)

Allāh says,

﴿وَوَجَدَكَ عَالِيًا فَاغْنَىٰ﴾

«And He found you poor and made you rich?»

meaning, 'you were poor having dependents, so Allāh made you wealthy and independent of all others besides Him.' Thus, Allāh combined for him the two positions: the one who is poor and patient, and the one who is wealthy and thankful. In the Two *Ṣaḥīḥs* it has been recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«لَيْسَ الْغِنَى عَنْ كَثْرَةِ الْعَرَضِ، وَلَكِنَّ الْغِنَى عَنِ النَّفْسِ»

«Wealth is not determined by abundance of possessions, but

wealth is the richness of the soul.^[1]

In *Ṣaḥīḥ Muslim*, it is recorded from ‘Abdullāh bin ‘Amr that the Messenger of Allāh ﷺ said,

«فَإِذَا أَقْلَحَ مَنْ أَسْلَمَ وَزُرِقَ كَفَافًا وَفَتَّمَهُ اللَّهُ بِمَا آتَاهُ»

«Whoever accepts Islām, is provided with his basic needs, and Allāh makes him content with what He has given him, then he will be successful.»^[2]

How should this Bounty be responded to?

Then Allāh says,

﴿وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِنَهْئِهِ﴾

«Therefore, treat not the orphan with oppression.» meaning, ‘just as you were an orphan and Allāh sheltered you, then do not oppress the orphan.’ In other words, ‘do not humiliate him, scorn him or despise him. Rather, you should be kind and gentle to him.’ Qatādah said, “Be like a merciful father to the orphan.”^[3]

﴿وَلَا تَنْهَابُوا النَّاسَ إِلَّا بِمَا نَهَوْا﴾

«And repulse not the one who asks.» meaning, ‘just as you were astray and Allāh guided you, then do not scorn the one who asks for knowledge seeking to be guided.’ Ibn Ishāq said,

﴿وَلَا تَنْهَابُوا النَّاسَ إِلَّا بِمَا نَهَوْا﴾

«And repulse not the one who asks.» “This means do not be oppressive, arrogant, wicked, or mean to the weak among Allāh’s servants.” Qatādah said, “This means respond to the poor with mercy and gentleness.”^[4]

﴿وَأَنَا يَنْصُرُ رَبِّكَ فَمَعُودٌ﴾

«And procalim the grace of your Lord.»

[1] *Fatḥ Al-Bāri* 11:276, and *Muslim* 2:726 with this chain of narration and another chain as well.

[2] *Muslim* 2:730.

[3] *Al-Qurtubi* 20:100.

[4] *Al-Baghawi* 4:500.

meaning, 'just as you were poor and needy, and Allāh made you wealthy, then tell about Allāh's favor upon you.'

Abu Dāwud recorded from Abu Hurayrah that the Prophet ﷺ said,

«لَا يَشْكُرُ اللَّهَ مَنْ لَا يَشْكُرُ النَّاسَ»

«Whoever is not thankful to the people, then he is not thankful to Allāh.»^[1]

At-Tirmidhi also recorded this Ḥadīth and he said, "Ṣaḥīḥ".^[2]

Abu Dāwud recorded from Jābir that the Prophet ﷺ said,

«مَنْ أَتَلَّى بَلَاءً فَذَكَرَهُ فَقَدْ شَكَرَهُ، وَمَنْ كَتَمَهُ فَقَدْ كَفَرَهُ»

«Whoever overcomes some test (i.e., calamity) and mentions it (to others), then he is indeed thankful. And whoever conceals it, then indeed he was ungrateful.»^[3]

Abu Dāwud was alone in recording this Ḥadīth.

This is the end of the Tafsīr of Sūrat Ad-Duhā, and unto Allāh is due all praise and thanks.

[1] Abu Dāwud 5:157.

[2] Tuhfat Al-Aḥwadhī 6:87.

[3] Abu Dāwud 5:159.

The Tafsir of Sūrah Alam Nashrah (Sūrat Ash-Sharḥ) (Chapter - 94)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّكَّابِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿أَمْ تَحَرَّجَ لَكَ سَعْدُكَ﴾ وَوَضَعْنَا عَنْكَ وِزْرَكَ ﴿أَلَيْسَ أَفْضَلُ لَكَ هَرَجُكَ﴾ وَوَضَعْنَا لَكَ ﴿ذِكْرَكَ﴾ إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿إِن مَّعَ الْعُسْرِ يُسْرًا﴾ فَإِذَا فَرَغْتَ فَانصَبْ ﴿وَإِلَىٰ رَبِّكَ فَارْغَبْ﴾

- ﴿1. Have We not opened your breast for you?﴾
- ﴿2. And removed from you your burden.﴾
- ﴿3. Which weighed down your back?﴾
- ﴿4. And have We not raised high your fame?﴾
- ﴿5. Verily, along with every hardship is relief,﴾
- ﴿6. Verily, along with every hardship is relief.﴾
- ﴿7. So when you have finished, devote yourself to Allāh's worship.﴾
- ﴿8. And to your Lord turn intentions and hopes.﴾

The Meaning of opening the Breast

Allāh says,

﴿أَمْ تَحَرَّجَ لَكَ سَعْدُكَ﴾

﴿Have We not opened your breast for you?﴾ meaning, 'have We not opened your chest for you.' This means, 'We illuminated it, and We made it spacious, vast and wide.' This is as Allāh says,

﴿فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَفْرَحْهُ سَعْدُكَ لِلْإِسْلَامِ﴾

﴿And whomsoever Allāh wills to guide, He opens his breast to

Islām.﴾ (6:125)

And just as Allāh expanded his chest, He also made His Law vast, wide, accommodating and easy, containing no difficulty, hardship or burden.

A Discussion of Allāh's Favor upon His Messenger ﷺ

Concerning Allāh's statement,

﴿رَوَّعْنَا عَنْكَ﴾ وَذُرَّكَ ﴿١﴾﴾

﴿And removed from you your burden.﴾ This means

﴿لِيَنْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ﴾

﴿That Allāh may forgive you your sins of the past and the future.﴾ (48:2)

﴿الَّتِي أَثْقَلَ ظَهْرَكَ﴾ ﴿٢﴾﴾

﴿Which weighed down your back?﴾ *Al-Inqād* means the sound. And more than one of the Salaf has said concerning Allāh's saying,

﴿الَّتِي أَثْقَلَ ظَهْرَكَ﴾ ﴿٣﴾﴾

﴿Which weighed down your back?﴾ meaning, 'its burden weighed heavy upon you.'

The Meaning of raising the Fame of the Prophet ﷺ

Allāh then said,

﴿وَرَفَعْنَا لَكَ ذِكْرَكَ﴾ ﴿٤﴾﴾

﴿And have We not raised high your fame?﴾ Mujāhid said, "I (Allāh) am not remembered except that you are remembered with Me: I bear witness that there is no God worthy of worship except Allāh, and that Muḥammad is the Messenger of Allāh."^[1]

Qatādah said, "Allāh raised his fame in this life and in the Hereafter. There is no one who gives a sermon, declares the Testimony of Faith (*Shahādah*), or prays a prayer (*Ṣalāh*) except that he proclaims it: I bear witness that there is no God worthy of worship except Allāh, and that Muḥammad is

[1] Aṭ-Ṭabari 24:494.

the Messenger of Allāh.^[1]

Ease after Difficulty

Concerning Allāh's saying,

﴿إِنَّا مَعَ الْعُسْرِ يُسْرًا ۖ إِنَّ مَعَ الْعُسْرِ يُسْرًا ۖ﴾

«Verily along with every hardship is relief. Verily along with every hardship is relief.»

Allāh informs that with difficulty there is ease, and then he reaffirms this information (by repeating it).

The Command to remember Allāh during Spare Time

Allāh says,

﴿إِذَا فَرَغْتَ فَانصَبْ ۚ وَإِلَىٰ رَبِّكَ فَارْغَبْ ۚ﴾

«So when you have finished, devote yourself to Allāh's worship. And to your Lord turn intentions and hopes.»

meaning, 'when you have completed your worldly affairs and its tasks, and you have broken away from its routine, then get up to perform the worship, and stand for it with zeal, complete devotion and purify your intention and desire for your Lord.' Similar to this is the Prophet's statement in a *Hadith* that is agreed-upon to be authentic,

«لَا صَلَاةَ بِخَضِرَةِ الطَّعَامِ، وَلَا مَوْ يَدَافِعُهُ الْأَخْبَثَانِ»

«There is no prayer when the food is served, nor when the two foul things (excrement and urine) are pressing a person.»^[2]

The Prophet ﷺ also said,

«إِذَا أُقْبِلَتِ الصَّلَاةُ وَخُضِرَ الْعِشَاءُ فَأَبْدَأُوا بِالْعِشَاءِ»

«When the prayer has started and the dinner has been served, then begin with dinner.»^[3]

Mujāhid said concerning this *Āyah*, "When you are free from the worldly affairs, and you have stood to pray, then stand up

[1] At-Tabari 24:494.

[2] Muslim 1:393.

[3] Fath Al-Bāri 9:498.

for your Lord.”^[1]

This is the end of the *Tafsīr* of *Sūrah Alam Nashrah* and all praise and blessings are due to Allāh

^[1] At-Ṭabari 24:497.

The Tafsir of Sūrah Wat-Tīn waz-Zaytūn (Chapter - 95)

Which was revealed in Makkah

The Recitation of Sūrat At-Tīn in the Prayer while traveling

Mālik and Shu'bah narrated from 'Ādi bin Thābit, who narrated that Al-Barā' bin 'Āzib said, "The Prophet ﷺ used to recite in one of his Rak'ahs while traveling 'At-Tīn waz-Zaytūn' (Sūrat At-Tīn), and I have never heard anyone with a nicer voice or recitation than him." The Group has recorded this *Hadīth* in their books.^[1]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿رَأَيْنَا وَالْأَنْوَارِ﴾ ۞ ﴿وَلَمْ يَجْعَلْ﴾ ۞ ﴿وَهَذَا الْبَلَدِ الْأَمِينِ﴾ ۞ ﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ﴾ ۞ ﴿ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ﴾ ۞ ﴿إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ﴾ ۞ ﴿فَمَا يُكَذِّبُكَ بَعْدَ بِالذِّكْرِ﴾ ۞ ﴿أَلَيْسَ اللَّهُ بِأَعْلَمَ لِّلْكَافِرِينَ﴾ ۞ ﴿

﴿1. By At-Tīn and Az-Zaytūn.﴾

﴿2. By Tūr Sinīn.﴾

﴿3. By this city of security.﴾

﴿4. Verily, We created man in the best form.﴾

﴿5. Then We reduced him to the lowest of the low.﴾

﴿6. Save those who believe and do righteous deeds. Then they shall have a reward without end.﴾

[1] *Fath Al-Bāri* 8:583, *Muslim* 1:339, *Abu Dāwud* 2:19, *Tuhfat Al-Aḥwadhī* 2:226, *An-Nasā'ī in Al-Kubrā* 6:518, and *Ibn Mājah* 1:273.

﴿7. Then what causes you to deny after this the Recompense?﴾

﴿8. Is not Allāh the best of judges?﴾

The Explanation of At-Tīn and what comes after it

Al-'Awfī reported from Ibn 'Abbās that what is meant by At-Tīn is the *Masjid* of Nūḥ that was built upon Mount Al-Judi. Mujāhid said, "It is this fig that you have."^[1]

﴿وَالزَّيْتُون﴾

﴿By Az-Zaytūn.﴾ Ka'b Al-Aḥbār, Qatādah, Ibn Zayd and others have said, "It is the *Masjid* of Jerusalem (Bayt Al-Maqdis)." Mujāhid and Ṭkrimah said, "It is this olive which you press (to extract the oil)."^[2]

﴿وَالْطُّورِ سِينِينَ﴾

﴿By Ṭūr Sinīn.﴾ Ka'b Al-Aḥbār and several others have said, "It is the mountain upon which Allāh spoke to Mūsā."^[3]

﴿هَٰذَا الْبَلَدِ الْأَمِينِ﴾

﴿By this city of security.﴾ meaning Makkah. This was said by Ibn 'Abbās, Mujāhid, Ṭkrimah, Al-Ḥasan, Ibrāhīm An-Nakha'ī, Ibn Zayd and Ka'b Al-Aḥbār.^[4] There is no difference of opinion about this. Some of the Imāms have said that these are three different places, and that Allāh sent a Messenger to each of them from the Leading Messengers, who delivered the Great Codes of Law.

The first place is that of the fig and the olive, which was Jerusalem, where Allāh sent 'Isā bin Maryam. The second place is Mount Sinīn, which is Mount Sinai where Allāh spoke to Mūsā bin 'Imrān. The third place is Makkah, and it is the city of security where whoever enters is safe. It is also the city in which Muḥammad ﷺ was sent.

They have said that these three places are mentioned at the end of the Tawrah. The verse says, "Allāh has come from

[1] At-Ṭabari 24 :502.

[2] At-Ṭabari 24 :501.

[3] At-Ṭabari 24 :503.

[4] At-Ṭabari 24 :505, 506.

Mount Sinai - meaning the one upon which Allāh spoke to Mūsā bin 'Imrān; and shined from Sā'ir - meaning the mountain of Jerusalem from which Allāh sent 'Isa; and appeared from the mountains of Fārān - meaning the mountains of Makkah from which Allāh sent Muḥammad ﷺ." Thus, He mentioned them in order to inform about them based upon their order of existence in time. This is why He swore by a noble place, then by a nobler place, and then by a place that is the nobler than both of them.

Man becoming Lowly even though He was created in the Best Form and the Result of that

Allāh says,

﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ﴾

﴿Verily, We created man in the best form.﴾ This is the subject being sworn about, and it is that Allāh created man in the best image and form, standing upright with straight limbs that He beautified.

﴿ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ﴾

﴿Then We reduced him to the lowest of the low.﴾

meaning, to the Hellfire. This was said by Mujāhid, Abu Al-'Āliyah, Al-Ḥasan, Ibn Zayd and others.^[1] Then after this attractiveness and beauty, their destination will be to the Hellfire if they disobey Allāh and belie the Messengers. This is why Allāh says,

﴿إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾

﴿Save those who believe and do righteous deeds.﴾

Some have said,

﴿ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ﴾

﴿Then We reduced him to the lowest of the low.﴾

"This means decrepit old age." This has been reported from Ibn 'Abbās and Ikrimah. Ikrimah even said, "Whoever gathers the Qur'ān (i.e., he memorizes it all), then he will not be

[1] Aṭ-Ṭabari 24:110, 509.

returned to decrepit old age."^[1] Ibn Jarīr preferred this explanation.^[2] Even if this was the meaning, it would not be correct to exclude the believers from this, because some of them are also overcome by the senility of old age. Thus, the meaning here is what we have already mentioned (i.e., the first view), which is similar to Allāh's saying,

﴿وَالصَّبْرُ ۖ إِنَّ الْإِنْسَانَ لِرَبِّهِ خَسِرٌ ۝ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾

«By Al-'Aṣr. Verily man is in loss, except those who believe and perform righteous deeds.» (103:1-3)

Concerning Allāh's statement,

﴿ثُمَّ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ﴾

«Then they shall have a reward without end.» meaning, that will not end, as we have mentioned previously.

Then Allāh says,

﴿فَمَا يَكْذِبُكَ﴾

«Then what causes you to deny» meaning, 'O Son of Ādam!'

﴿بِمَدِّ الْوَدَّيْنِ﴾

«after this the Recompense?» meaning, 'in the recompense that will take place in the Hereafter. For indeed you know the beginning, and you know that He Who is able to begin (the creation) is also able to repeat it which is easier. So what is it that makes you deny the final return in the Hereafter after you have known this?' Then Allāh says,

﴿أَلَيْسَ اللَّهُ بِأَعْلَمَ لَفَكِينٍ﴾

«Is not the Allāh the best of judges?» meaning, 'is He not the best of judges, Who does not oppress or do any injustice to anyone?' And from His justice is that He will establish the Judgement, and He will give retribution to the person who was wronged in this life against whoever wronged him.

This is the end of the *Tafsīr* of *Sūrat wat-Tīn waz-Zaytūn* and all praise and thanks are due to Allāh.

[1] Aṭ-Ṭabari 24:508.

[2] Aṭ-Ṭabari 24:511.

The Tafsīr of Sūrah Iqra' (Sūrat Al-'Alaq) (Chapter - 96)

Which was revealed in Makkah

This was the First of the Qur'ān revealed

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿قَرَأْ رَبُّكَ الْأَكْرَمَ﴾ الَّذِي عَلَّمَ بِالْقَلَمِ ﴿عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ﴾

- ﴿1. Read! In the Name of your Lord Who created.﴾
- ﴿2. He has created man from a clot.﴾
- ﴿3. Read! And your Lord is the Most Generous.﴾
- ﴿4. Who has taught by the pen.﴾
- ﴿5. He has taught man that which he knew not.﴾

The Beginning of the Prophethood of Muḥammad ﷺ and the First of the Qur'ān revealed

Imām Aḥmad recorded that 'Ā'ishah said: The first thing that began happening with the Messenger of Allāh ﷺ from the revelation was dreams that he would see in his sleep that would come true. He would not see any dream except that it would come true just like the (clearness of) the daybreak in the morning. Then seclusion became beloved to him. So, he used to go to the cave of Ḥirā' and devote himself to worship there for a number of nights, and he would bring provisions for that. Then he would return to Khadijah and replenish his provisions for a similar number of nights. This continued until the revelation suddenly came to him while he was in the cave of Ḥirā'.

سُورَةُ الْاِنشَاءِ ٩٦
سُورَةُ الْاِنشَاءِ ٩٦
سُورَةُ الْاِنشَاءِ ٩٦

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَالَّذِينَ وَالزَّانِثِينَ ۝١ وَطُورِ سِينِينَ ۝٢ وَهَذَا الْبَلَدِ الْأَمِينِ ۝٣
لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ۝٤ ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ۝٥
إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ۝٦
فَمَا يُكَذِّبُكَ بَعْدَ بِالذِّينِ ۝٧ أَلَيْسَ اللَّهُ بِأَعْلَمَ الْمُتَكَبِّرِينَ ۝٨
سُورَةُ الْاِنشَاءِ ٩٦

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝١ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝٢ اقْرَأْ وَرَبُّكَ
الْأَكْرَمُ ۝٣ الَّذِي عَلَّمَ بِالْقَلَمِ ۝٤ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۝٥ كَلَّا إِنَّ
الْإِنْسَانَ لِرَبِّهِ لَكَنَافٍ ۝٦ إِنَّ رَبَّهُ أَسْتَفْتَىٰ ۝٧ إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ ۝٨ أَرَأَيْتَ
الَّذِي يَنْهَىٰ ۝٩ عَبْدًا إِذَا صَلَّىٰ ۝١٠ أَرَأَيْتَ إِنْ كَانَ عَلَىٰ الْهَدْيِ ۝١١ أَوْ أَمَرَ
بِالتَّقْوَىٰ ۝١٢ أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ ۝١٣ أَرَأَيْتُمْ إِنْ كَذَّبَ وَتَوَلَّىٰ ۝١٤ كَلَّا لَئِنْ
لَمْ يَنْهَ لَنَسْفَعًا بِالنَّاصِيَةِ ۝١٥ نَاصِيَكُذِّبُ خَاطِرًا ۝١٦ فَلْيَدْعُ نَادِيَهُ ۝١٧
سَنَنْفَعُ الزَّائِرَ يَهُ ۝١٨ كَلَّا لَا تُلْفَعُهُ وَأَسْجُدْ وَاقْتَرِبْ ۝١٩

The angel came to him while he was in the cave and said, "Read!" The Messenger of Allah ﷺ said,

«قُلْتُ: مَا أَنَا بِقَارِئٍ»

«I replied: "I am not one who reads.»

Then he said, "So he (the angel) seized me and pressed me until I could no longer bear it. Then he released me and said: 'Read!' So I replied: 'I am not one who reads.' So, he pressed me a second time until I could no longer bear it. Then he released me and said: 'Read!' So I replied: 'I am not one who reads.' So, he pressed me a third time until I could no

longer bear it. Then he released me and said:

«أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝١»

«Read in the Name of your Lord who has created.»

until he reached the *Āyah*,

«مَا زُيِّنَ ۝١»

«That which he knew not.»

So he returned with them (those *Āyāt*) and with his heart trembling until he came (home) to Khadijah, and he said,

«زُفِّلُونِي زُفِّلُونِي»

«Wrap me up, wrap me up!»

So they wrapped him up until his fear went away. After that

he told Khadijah everything that had happened (and said),

«قَدْ خَشِيتُ عَلَى نَفْسِي»

‘I fear that something may happen to me.’

Khadijah replied, “Never! By Allāh, Allāh will never disgrace you. You keep good relations with your relatives, you speak the truth, you help the poor and the destitute, you serve your guests generously, and you help the deserving, calamity afflicted people.” Khadijah then accompanied him to her cousin Waraqah bin Nawfal bin Asad bin ‘Abdul-‘Uzzā bin Quṣay, who, during the period of ignorance became a Christian and used to scribe the Scriptures in Arabic. He would write from the Injil in Hebrew as much as Allāh willed for him to write. He was an old man and had lost his eyesight. Khadijah said to him, “O my cousin! Listen to the story of your nephew.” Waraqah asked, “O my nephew! What have you seen?” Allāh’s Messenger ﷺ described what he saw. Waraqah said, “This is An-Namūs^[1] whom Allāh had sent to Mūsā. I wish I was young and could live until the time when your people would drive you out.” Allāh’s Messenger ﷺ asked,

«أَوْ مُخْرِجِينَ هُمْ؟»

‘Will they drive me out?’

Waraqah replied in the affirmative and said, “Anyone who came with something similar to what you have brought, was treated with hostility and enmity; and if I should remain alive till that day then I would firmly support you.”

But Waraqah did not remain. He died and the revelation paused^[2] until Allāh’s Messenger ﷺ became sad according to what we were told. Due to this grief he set out a number of times with the intent of throwing himself from the mountain tops. However, every time he would reach the peak of a mountain to throw himself from it, Jibrīl would appear to him and say, “O Muḥammad! You are truly the Messenger of Allāh!” Therefore, his worry would be eased, his soul would be

[1] The keeper of the secrets, meaning Jibrīl.

[2] From this part to the end of the narration is from Az-Zuhri as narrated by Ma’mar, as explained at length by Ibn Hajar in *Fath Al-Bāri* no. 6982.

settled and he would return (down from the mountain). Then, when the revelation did not come again for a long time, he set out as he had done before. So when he reached the peak of the mountain, Jibrīl appeared to him again and said to him the same as he had said before."^[1]

This *Ḥadīth* has been recorded in the Two *Ṣaḥīḥs* by way of Az-Zuhri.^[2] We have already discussed this *Ḥadīth's* chain of narration, its text and its meanings at length in the beginning of our explanation of *Ṣaḥīḥ Al-Bukhārī*. Therefore, whoever would like to read it, it is researched there, and all praise and blessings are due to Allāh.

So the first thing that was revealed of the Qur'ān were these noble and blessed *Āyāt*. They are the first mercy that Allāh bestowed upon His servants and the first bounty that Allāh favored them with.

The Honor and Nobility of Man is in His Knowledge

These *Āyāt* inform of the beginning of man's creation from a dangling clot, and that out of Allāh's generosity He taught man that which he did not know. Thus, Allāh exalted him and honored him by giving him knowledge, and it is the dignity that the Father of Humanity, Ādam, was distinguished with over the angels. Knowledge sometimes is in the mind, sometimes on the tongue, and sometimes in writing with the fingers. Thus, it may be intellectual, spoken and written. And while the last (written) necessitates the first two (intellectual and spoken), the reverse is not true. For this reason Allāh says,

﴿أَتَرَىٰ بِكَ الْكَوْمَ ۖ لَا يَهْدِي إِلَيْهِ إِلَّا رَبُّكَ ۚ عَلَّمَ الْقُرْآنَ ۚ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۝﴾

﴿Read! And your Lord is the Most Generous. Who has taught by the pen. He has taught man that which he knew not.﴾

There is a narration that states, "Record knowledge by writing."^[3] There is also a saying which states, "Whoever acts

^[1] Aḥmad 6:232.

^[2] *Faṭḥ Al-Bārī* 12:368, and Muslim 1:139.

^[3] This "narration" is an unauthentic *Ḥadīth*. See Al-Ḥākim 1:106. It is also attributed to a saying of 'Umar with a weak chain of narration with Ibn Abi Shaybah (26418) and others.

according to what he knows, Allāh will make him inherit knowledge that he did not know."^[1]

﴿كَذَٰلِكَ إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّاظٍ ۚ إِنَّ إِلَىٰ رَبِّكَ الرُّجُوعُ ۚ﴾ أَرَبَيْتَ أَلْوَىٰ يَتْلُو ۚ عِندَ
إِذَا صَلَّى ۚ أَرَبَيْتَ إِنْ كَانَ عَلَى الْمَذْهَبِ ۚ أَوْ أَمَرَ بِالْعَدْلِ ۚ أَرَبَيْتَ إِنْ كَذَّبَ وَقُولا ۚ أَرَبَيْتَ إِنْ
أَنَّهُ رَاقٍ ۚ كَآلَ لَيْلٍ أَوْ يَوْمٍ لِّنُفُوسٍ بِالْآيَةِ ۚ نَابِهَ كَذِبُ عَائِقَةٍ ۚ فَلْيُعْذِرْ نَادِيَهُ ۚ سَتَعْلَمُ
الْزَانِيَةُ ۚ كَآلَ لَا فِيلَةً رَّاكِبَةٌ ۚ وَاقْرَبِ ۚ﴾

- ﴿6. Nay! Verily, man does transgress.﴾
- ﴿7. Because he considers himself self-sufficient.﴾
- ﴿8. Surely, unto your Lord is the return.﴾
- ﴿9. Have you seen him who prevents﴾
- ﴿10. A servant when he prays?﴾
- ﴿11. Have you seen if he is on the guidance﴾
- ﴿12. Or enjoins Taqwā?﴾
- ﴿13. Have you seen if he denies and turns away?﴾
- ﴿14. Knows he not that Allāh sees?﴾
- ﴿15. Nay! If he ceases not, We will scorch his forehead →
- ﴿16. A lying, sinful forehead!﴾
- ﴿17. Then let him call upon his council.﴾
- ﴿18. We will call out the guards of Hell!﴾
- ﴿19. Nay! Do not obey him. Fall prostrate and draw near (to Allāh)!﴾

The Threat against Man's Transgression for the sake of Wealth

Allāh informs that man is very pleased, most evil, scornful and transgressive when he considers himself self-sufficient and having an abundance of wealth. Then Allāh threatens, warns and admonishes him in His saying,

﴿إِنَّ إِلَىٰ رَبِّكَ الرُّجُوعُ ۚ﴾

^[1] This is a false *Ḥadīth*, and they also narrate it as a saying of 'Isā, upon him be peace. It was recorded by Abu Nu'aym in *Al-Hilyah* 10:14-15. See *Ad-Da'if* no. 422.

«Surely, unto your Lord is the return.» meaning, 'unto Allāh is the final destination and return, and He will hold you accountable for your wealth, as to where you obtained it from and how did you spend it.'

Scolding of Abu Jahl and the Threat of seizing Him

Then Allāh says,

﴿أَرَأَيْتَ الَّذِي يَنْهَى عَبْدًا إِذَا صَلَّى﴾

«Have you seen him who prevents. A servant when he prays?»

This was revealed about Abu Jahl, may Allāh curse him. He threatened the Prophet ﷺ for performing Ṣalāh at the Ka'bah. Thus, Allāh firstly admonished him with that which was better by saying,

﴿أَرَأَيْتَ إِنْ كَانَ عَلَى الْهُدَى﴾

«Have you seen if he is on the guidance.» meaning, 'do you think this man whom you are preventing is upon the straight path in his action, or

﴿أَوْ أَمَرَ بِالتَّقْوَى﴾

«Or enjoins Taqwā?» in his statements? Yet, you rebuke him and threaten him due to his prayer.' Thus, Allāh says,

﴿أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَى﴾

«Knows he not that Allāh sees?»

meaning, doesn't this person who is preventing this man who is following correct guidance know that Allāh sees him and hears his words, and He will compensate him in full for what he has done? Then Allāh says by way of warning and threatening,

﴿عَلَّ لَّيْلٌ رُءُوسُهُ﴾

«Nay! If he ceases not,»

meaning, if he does not recant from his discord and obstinacy,

﴿تَسْفَتَا بِالنَّاصِيَةِ﴾

«We will scorch his forehead.» meaning, 'indeed We will make it extremely black on the Day of Judgement.' Then He says,

﴿كَذِبَ كَذِبًا﴾

«A lying, sinful forehead!» meaning, the forehead of Abu Jahl is lying in its statements and sinful in its actions.

﴿فَلْيَدْعُ نَادِيَهُ﴾

«Then let him call upon his council.» meaning, his people and his tribe. In other words, let him call them in order to seek help from them.

﴿سَنَدْعُ الزَّانِبِينَ﴾

«We will call out the guards of Hell!» 'And they are the angels of torment. This is so that he may know who will win – Our group or his group?'

Al-Bukhārī recorded that Ibn 'Abbās said, "Abu Jahl said, 'If I see Muḥammad praying at the Ka'bah, I will stomp on his neck.' So this reached the Prophet ﷺ, who said,

لَنْ نَقَلَ لِأَعْدَاءِ الْمَلَأَةِ

«If he does, he will be seized by the angels.»^[1]

This Ḥizdīth was also recorded by At-Tirmidhi and An-Nasā'ī in their Books of Tafsir.^[2] Likewise, it has been recorded by Ibn Jarīr.^[3] Aḥmad, At-Tirmidhi, An-Nasā'ī and Ibn Jarīr, all recorded it from Ibn 'Abbās with the following wording: "The Messenger of Allāh ﷺ was praying at the Maqām (prayer station of Ibrāhīm) when Abu Jahl bin Hishām passed by him and said, 'O Muḥammad! Haven't I prevented you from this?' He threatened the Prophet ﷺ and thus, the Messenger of Allāh ﷺ became angry with him and reprimanded him. Then he said, 'O Muḥammad! What can you threaten me with? By Allāh, I have the most kinsmen of this valley with me in the large.' Then Allāh revealed,

﴿فَلْيَدْعُ نَادِيَهُ﴾

«Then let him call upon his council. We will call out the guards of Hell!»"

[1] Fath Al-Bāri 8:595.

[2] Tuhfat Al-Aḥwadhī 9:277, and An-Nasā'ī in Al-Kubrā 6:518.

[3] At-Ṭabari 12:649.

Ibn 'Abbās then said, "If he had called his people, the angels of torment would have seized him at that very instant." At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ*."^[1]

Ibn Jarīr recorded from Abu Hurayrah that Abu Jahl said, "Does Muḥammad cover his face with dust (i.e., from prostration) while he is among you all?" They (the people) replied, "Yes." Then he said, "By Al-Lat and Al-'Uzzā, if I see him praying like this, I will stomp on his neck, and I will certainly put his face in the dust." So the Messenger of Allāh ﷺ came and he began praying, which made it possible for Abu Jahl to stomp on his neck. Then the people became surprised at him (Abu Jahl) because he began retreating on his heels and covering himself with his hands. Then it was said to him, "What's the matter with you?" He replied, "Verily, between me and him is a ditch of fire, monsters and wings." Then the Messenger of Allāh ﷺ said,

لَوْ دَنَا مِنِّي لَا خُطِفَتَهُ الْمَلَائِكَةُ غُضُّوا عُضْرًا

'If he had come near me, the angels would have snatched him limb by limb.'

The narrator added; "Allāh revealed an *Āyah*, but I do not know whether it is concerning the *Ḥadīth* of Abu Hurayrah or not:

﴿كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّا﴾

«Nay! Verily, man does transgress.»

to the end of the Sūrah."^[2]

Imām Aḥmad bin Hanbal, Muslim, An-Nasā'ī and Ibn Abi Hātim all recorded this *Ḥadīth*.^[3]

Amusement for the Prophet ﷺ

Then Allāh says,

﴿لَا تَتَّبِعْهُ﴾

«Nay! Do not obey him.» meaning, 'O Muḥammad! Do not obey

^[1] Aḥmad 1:329, At-Tirmidhi 3349, An-Nasā'ī in *Al-Kubrā* 11684, and Aṭ-Ṭabari 12:648.

^[2] Aṭ-Ṭabari 12:649.

^[3] Aḥmad 2:370, Muslim :2797, and An-Nasā'ī in *Al-Kubrā* 11683.

him in what he is forbidding from such as steadfastness in worship and performing worship in abundance. Pray wherever you wish and do not worry about him. For indeed Allāh will protect you and help you, and He will defend you against the people.'

﴿وَأَسْجُدْ وَاقْتَرِبْ﴾

﴿Fall prostrate and draw near (to Allāh)!﴾ This is just like what has been confirmed in the Ṣaḥīḥ of Muslim on the authority of Abu Ṣāliḥ who reported from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ، فَأَكْثِرُوا الدُّعَاءَ»

«The closest that a servant can be to his Lord is when he is in prostration. Therefore, make abundant supplications (i.e., while prostrating).»^[1]

It has also been mentioned previously that the Messenger of Allāh ﷺ used to prostrate when he recited

﴿إِنَّا أَنشَأْنَاهُ﴾

﴿When the heaven is split asunder.﴾ (84:1) and

﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ﴾

﴿Read! In the Name of your Lord Who has created.﴾^[2] (96:1)

This is the end of the Tafsīr of Sūrah Iqra' (Sūrat Al-'Alaq). Unto Allāh is due all praise and thanks, and He is the Giver of success and protection against error.

[1] Muslim 1:350.

[2] Muslim 1:406.

The Tafsīr of Sūrat Al-Qadr (Chapter - 97)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ﴾ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿لَيْلَةُ الْقَدْرِ قَدْرٌ مِنْ أَلْبِ
شَهْرِ ٱلْقَدْرِ ٱلْكَلْبَكَّةَ ٱلْأَرْوَاحُ فِيهَا يَأْتِي رَبُّهُمْ مِنْ كُلِّ أَمْرٍ ٱلْمَلَكُ مِنْ حَقِّ تَطْلُعِ
ٱلْقَدْرِ﴾

- ﴿1. Verily, We have sent it down in the Night of Al-Qadr.﴾
- ﴿2. And what will make you know what the Night of Al-Qadr is?﴾
- ﴿3. The Night of Al-Qadr is better than a thousand months.﴾
- ﴿4. Therein descend the angels and the Rūḥ by their Lord's permission with every matter.﴾
- ﴿5. There is peace until the appearance of dawn.﴾

The Virtues of the Night of Al-Qadr (the Decree)

Allāh informs that He sent the Qur'ān down during the Night of Al-Qadr, and it is a blessed night about which Allāh says,

﴿إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ﴾

﴿We sent it down on a blessed night.﴾ (44:3) This is the Night of Al-Qadr and it occurs during the month of Ramaḍān. This is as Allāh says,

﴿شَهْرُ رَمَضَانَ إِلَيْهِ أَنْزَلْنَا ٱلْقُرْءَانَ﴾

﴿The month of Ramaḍān in which was revealed the Qur'ān.﴾
(2:185)

Ibn 'Abbās and others have said, "Allāh sent the Qur'ān down all at one time from the Preserved Tablet (Al-Lawḥ Al-Maḥfūz)

to the House of Might (*Baytul-Izzah*), which is in the heaven of this world. Then it came down in parts to the Messenger of Allāh ﷺ based upon the incidents that occurred over a period of twenty-three years."

Then Allāh magnified the status of the Night of *Al-Qadr*, which He chose for the revelation of the Mighty Qur'an, by His saying,

﴿وَمَا آتَاكَ مَا لَيْلَةُ الْقَدْرِ ۚ لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ﴾

«And what will make you know what the Night of *Al-Qadr* is? The Night of *Al-Qadr* is better than a thousand months.»^[1]

Imām Aḥmad recorded that Abu Hurayrah said, "When Ramaḍān would come, the Messenger of Allāh ﷺ would say,

«قَدْ جَاءَكُمْ شَهْرُ رَمَضَانَ، شَهْرُ مُبَارَكٍ، افْتَرَضَ اللَّهُ عَلَيْكُمْ صِيَامَهُ، تَفْتَحُ فِيهِ أَبْوَابُ الْجَنَّةِ، وَتُغْلَقُ فِيهِ أَبْوَابُ الْجَحِيمِ، وَتُغْلَى فِيهِ الشَّيَاطِينُ، فِيهِ لَيْلَةٌ خَيْرٌ مِنْ أَلْفِ شَهْرٍ، مَنْ حُرِمَ خَيْرَهَا فَقَدْ حُرِمَ»

«Verily, the month of Ramaḍān has come to you all. It is a blessed month, which Allāh has obligated you all to fast. During it the gates of Paradise are opened, the gates of Hell are closed and the devils are shackled. In it there is a night that is better than one thousand months. Whoever is deprived of its good, then he has truly been deprived.»^[2]

An-Nasā'ī recorded this same Ḥadīth.^[3] Aside from the fact that worship during the Night of *Al-Qadr* is equivalent to worship performed for a period of one thousand months, it is also confirmed in the Two *Ṣaḥīḥs* from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«مَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاجْتِنَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»

«Whoever stands (in prayer) during the Night of *Al-Qadr* with faith and expecting reward (from Allāh), he will be forgiven for his previous sins.»^[4]

[1] Aṭ-Ṭabari 24:531, 532, and Al-Qurṭubī 20:130.

[2] Aḥmad 2:230. There is a witness for this narration from the Ḥadīth of Anas bin Mālik in the books of the *Sunan*.

[3] An-Nasā'ī 4:129.

[4] *Faṭḥ Al-Bāri* 4:294, and Muslim 1:523.

The Descent of the Angels and the Decree for Every Good during the Night of Al-Qadr

Allāh says,

﴿تَنَزَّلُ الْمَلَائِكَةُ وَأُتْرُجُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ﴾

«Therein descend the angels and the Rūḥ by their Lord's permission with every matter.»

meaning, the angels descend in abundance during the Night of Al-Qadr due to its abundant blessings. The angels descend with the descending of blessings and mercy, just as they descend when the Qur'ān is recited, they surround the circles of *Dhikr* (remembrance of Allāh) and they lower their wings with true respect for the student of knowledge.

In reference to *Ar-Rūḥ*, it is said that here it means the angel Jibrīl. Therefore, the wording of the *Āyah* is a method of adding the name of the distinct object (in this case Jibrīl) separate from the general group (in this case the angels).

Concerning Allāh's statement,

﴿مِنْ كُلِّ أَمْرٍ﴾

«with every matter.» Mujāhid said, "Peace concerning every matter." Sa'īd bin Manṣūr said, 'Isā bin Yūnus told us that Al-A'mash narrated to them that Mujāhid said concerning Allāh's statement,

﴿سَلَامٌ﴾

«There is peace» "It is security in which *Shayṭān* cannot do any evil or any harm." Qatādah and others have said, "The matters are determined during it, and the times of death and provisions are measured out (i.e., decided) during it." Allāh says,

﴿فِيهَا يَقْرَرُ كُلُّ أَمْرٍ حَكِيمٍ﴾

«Therein is decreed every matter of decree.» (44:4)

Then Allāh says,

﴿سَلَامٌ مِنْ حَتَّى تَطْلُعَ النُّجُومُ﴾

«There is peace until the appearance of dawn.»

Sa'īd bin Manṣūr said, "Hushaym narrated to us on the authority of Abu Ishāq, who narrated that Ash-Sha'bi said

concerning Allāh's statement,

﴿بَيْنَ كُلِّ أَمْرٍ أَمْنٌ مِّنْ حَتَّى تَطْلُعَ الْفَجْرُ﴾

«With every matter, there is a peace until the appearance of dawn.»

The angels giving the greetings of peace during the Night of Al-Qadr to the people in the *Masjids* until the coming of *Fajr* (dawn).”

Qatādah and Ibn Zayd both said concerning Allāh's statement,

﴿سَلَامٌ هِيَ﴾

«There is peace.» “This means all of it is good and there is no evil in it until the coming of *Fajr* (dawn).”

Specifying the Night of Decree and its Signs

This is supported by what Imām Aḥmad recorded from Ubādah bin Aṣ-Ṣāmit that the Messenger of Allāh ﷺ said,

«لَيْلَةُ الْقَدْرِ فِي الْعَشْرِ الْبَوَاقِي، مَنْ قَامَهُنَّ ابْتِغَاءَ جَنَّتَيْنِ فَإِنَّ اللَّهَ يَغْفِرُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ، وَهِيَ لَيْلَةٌ وَثُرَ: يَنْسَحُ أَوْ سَبْعُ أَوْ خَامِسَةٌ أَوْ ثَالِثَةٌ أَوْ آخِرُ لَيْلَةٍ»

«The Night of Al-Qadr occurs during the last ten (nights). Whoever stands for them (in prayer) seeking their reward, then indeed Allāh will forgive his previous sins and his latter sins. It is an odd night: the ninth, or the seventh, or the fifth, or the third or the last night (of Ramaḍān).»

The Messenger of Allāh ﷺ also said,

«إِنَّ أَمَارَةَ لَيْلَةِ الْقَدْرِ أَنَّهَا صَافِيَةٌ بَلَجَةٌ، كَأَنَّ فِيهَا قَمَرًا سَاطِعًا، سَاكِئَةٌ سَاجِدَةٌ، لَا يَرْدُ فِيهَا وَلَا حَرٌّ، وَلَا يَجُلُّ لِكُتُوبٍ يُرْمَى بِهَا فِيهَا حَتَّى يُضِيحَ، وَإِنَّ أَمَارَتَهَا أَنَّ الشَّمْسَ صِيحَتَهَا تَخْرُجُ مُشْرِقَةً لَيْسَ لَهَا شُعَاعٌ، وَمِثْلُ الْقَمَرِ لَيْلَةَ الْبَدْرِ، وَلَا يَجُلُّ لِلشَّيْطَانِ أَنْ يَخْرُجَ مَعَهَا يَوْمَئِذٍ»

«Verily, the sign of the Night of Al-Qadr is that it is pure and glowing as if there were a bright, tranquil, calm moon during it. It is not cold, nor is it hot, and no shooting star is permitted until morning. Its sign is that the sun appears on the morning following it smooth having no rays on it, just like the moon on a full moon night. Shayṭān is not allowed to come out

with it (the sun) on that day.»^[1]

This chain of narration is good. In its text there is some oddities and in some of its wordings there are things that are objectionable.

Abu Dāwud mentioned a section in his *Sunan* that he titled, "Chapter: Clarification that the Night of Al-Qadr occurs during every Ramaḍān." Then he recorded that 'Abdullāh bin 'Umar said, "The Messenger of Allāh ﷺ was asked about the Night of Al-Qadr while I was listening and he said,

«مِي فِي كُلِّ رَمَضَانَ»

«It occurs during every Ramaḍān.»^[2]

The men of this chain of narration are all reliable, but Abu Dāwud said that Shu'bah and Sufyān both narrated it from Ishāq and they both considered it to be a statement of the Companion (Ibn 'Umar, and thus not the statement of the Prophet ﷺ).

It has been reported that Abu Sa'īd Al-Khudri said, "The Messenger of Allāh ﷺ performed *I'tikāf* during the first ten nights of Ramaḍān and we performed *I'tikāf* with him. Then Jibrīl came to him and said, 'That which you are seeking is in front of you.' So the Prophet ﷺ performed *I'tikāf* during the middle ten days of Ramaḍān and we also performed *I'tikāf* with him. Then Jibril came to him and said; 'That which you are seeking is ahead of you.' So the Prophet ﷺ stood up and gave a sermon on the morning of the twentieth of Ramaḍān and he said,

«مَنْ كَانَ اغْتَكَفَ مَعِيَ فَلْيَرْجِعْ فَإِنِّي رَأَيْتُ لَيْلَةَ الْقَدْرِ، وَإِنِّي أَنْسِيْتُهَا، وَإِنَّمَا فِي
الْعَشْرِ الْآخِرِ فِي وَفَرٍ، وَإِنِّي رَأَيْتُ كَأَنِّي أَسْجُدُ فِي طِينٍ وَمَاءٍ»

«Whoever performed *I'tikāf* with me, let him come back (for *I'tikāf* again), for verily I saw the Night of Al-Qadr, and I was caused to forget it, and indeed it is during the last ten (nights). It is during an odd night and I saw myself as if I were prostrating in mud and water.»

The roof of the *Masjid* was made of dried palm-tree leaves and

[1] Ahmad 5:324. It is a *Mursal* narration.

[2] Abu Dāwud 2:111. This narration is considered *Mawqūf*.

we did not see anything (i.e., clouds) in the sky. But then a patch of wind-driven clouds came and it rained. So the Prophet ﷺ lead us in prayer until we saw the traces of mud and water on the forehead of the Messenger of Allāh ﷺ, which confirmed his dream."

In one narration it adds that this occurred on the morning of the twenty-first night (meaning the next morning). They both (Al-Bukhārī and Muslim) recorded it in the Two *Ṣaḥīḥs*.^[1]

Ash-Shāfi'i said, "This *Ḥadīth* is the most authentic of what has been reported." It has also been said that it is on the twenty-third night due to a *Ḥadīth* narrated from 'Abdullāh bin Unays in *Ṣaḥīḥ Muslim*.^[2]

It has also been said that it is on the twenty-fifth night due to what Al-Bukhārī recorded from Ibn 'Abbās that the Messenger of Allāh ﷺ said,

«النَّيْمُ فِي الْعَشْرِ الْآخِرِ مِنْ رَمَضَانَ فِي تَامِعَةٍ تَبْقَى، فِي سَابِعَةٍ تَبْقَى، فِي خَامِسَةٍ تَبْقَى»

«Seek it in the last ten (nights) of Ramaḍān. In the ninth it still remains, in the seventh it still remains, in the fifth it still remains.»^[3]

Many have explained this *Ḥadīth* to refer to the odd nights, and this is the most apparent and most popular explanation. It has also been said that it occurs on the twenty-seventh night because of what Muslim recorded in his *Ṣaḥīḥ* from Ubay bin Ka'b that the Messenger of Allāh ﷺ mentioned that it was on the twenty-seventh night.^[4]

Imām Aḥmad recorded from Zirr that he asked Ubayy bin Ka'b, "O Abu Al-Mundhir! Verily, your brother Ibn Mas'ūd says whoever stands for prayer (at night) the entire year, will catch the Night of Al-Qaḍr." He (Ubayy) said, "May Allāh have mercy upon him. Indeed he knows that it is during the month of Ramaḍān and that it is the twenty-seventh night." Then he swore by Allāh. Zirr then said, "How do you know that?"

[1] *Faṭḥ Al-Bārī* 4:329, 318, and Muslim 2:824.

[2] Muslim 2:827.

[3] *Faṭḥ Al-Bārī* 4:306.

[4] Muslim 2:828.

Ubayy replied, "By a sign or an indication that he (the Prophet ﷺ) informed us of. It rises that next day having no rays on it – meaning the sun."^[1] Muslim has also recorded it.^[2]

It has been said that it is the night of the twenty-ninth. Imām Aḥmad bin Ḥanbal recorded from 'Ubādah bin Aṣ-Ṣāmit that he asked the Messenger of Allāh ﷺ about the Night of Decree and he replied,

«فِي رَمَضَانَ فَاتَّبِعُوهَا فِي الْعَشْرِ الْآخِرِ، فَإِنَّهَا فِي وَثْرٍ إِحْدَى وَعِشْرِينَ، أَوْ ثَلَاثَ وَعِشْرِينَ، أَوْ خَمْسَ وَعِشْرِينَ، أَوْ سَبْعَ وَعِشْرِينَ، أَوْ تِسْعَ وَعِشْرِينَ، أَوْ فِي آخِرِ لَيْلَةٍ»

«Seek it in Ramaḍān in the last ten nights. For verily, it is during the odd nights, the twenty-first, or the twenty-third, or the twenty-fifth, or the twenty-seventh, or the twenty-ninth, or during the last night.»^[3]

Imām Aḥmad also recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said about the Night of Al-Qadr,

«إِنَّهَا لَيْلَةٌ سَابِقَةٌ أَوْ تَابِعَةٌ وَعِشْرِينَ، وَإِنَّ الْمَلَائِكَةَ بَلَدَ اللَّيْلَةِ فِي الْأَرْضِ أَكْثَرَ مِنْ عَدَدِ الْحَصَى»

«Verily, it is during the twenty-seventh or the twenty-ninth night. And verily, the angels who are on the earth during that night are more numerous than the number of pebbles.»^[4]

Aḥmad was alone in recording this Ḥadīth and there is nothing wrong with its chain of narration.

At-Tirmidhi recorded from Abu Qilābah that he said, "The Night of Al-Qadr moves around (i.e., from year to year) throughout the last ten nights." This view that At-Tirmidhi mentions from Abu Qilābah has also been recorded by Mālik, Ath-Thawri, Aḥmad bin Ḥanbal, Ishāq bin Rahuyah, Abu Thawr, Al-Muzani, Abu Bakr bin Khuzaymah and others. It has also been related from Ash-Shāfiʿī, and Al-Qāḍi reported it

[1] Aḥmad 5:130.

[2] Muslim 2:828.

[3] Aḥmad 5:318. There is a deficiency in its chain of narration, but the meanings are found with others.

[4] Aḥmad 2:519.

from him, and this is most likely. And Allāh knows best.

Supplication during the Night of Decree

It is recommended to supplicate often during all times, especially during the month of Ramaḍān, in the last ten nights, and during the odd nights of it even more so. It is recommended that one say the following supplication a lot:

“O Allāh! Verily, You are the Oft-Pardoning, You love to pardon, so pardon me.”

This is due to what Imām Aḥmad recorded from ‘Ā’ishah, that she said, “O Messenger of Allāh! If I find the Night of Al-Qadr what should I say?” He replied,

«قُولِي: اللَّهُمَّ إِنَّكَ عَفُوٌّ تُجِبُّ الْعَفْوَ فَاعْفُ عَنِّي»

«Say: “O Allāh! Verily, You are the Oft-Pardoning, You love to pardon, so pardon me.”»^[1]

At-Tirmidhi, An-Nasā’ī and Ibn Mājah have all recorded this Ḥadīth. At-Tirmidhi said, “This Ḥadīth is Ḥasan Ṣaḥīḥ.”^[2] Al-Ḥākim recorded it in his *Mustadrak* (with a different chain of narration) and he said that it is authentic according to the criteria of the two Shaykhs (Al-Bukhārī and Muslim).^[3] An-Nasā’ī also recorded it.^[4]

This is the end of the *Tafsir* of *Sūrah Laylat Al-Qadr*, and all praise and blessings are due to Allāh.

[1] Aḥmad 6:182.

[2] *Tuḥfat Al-Aḥwadhī* 9:495, An-Nasā’ī in *Al-Kubrā* 6:218, and Ibn Mājah 2:1265.

[3] Al-Ḥākim 1:530.

[4] An-Nasā’ī in *Al-Kubrā* 6:219.

The Tafsīr of Sūrat Lam Yakun (Al-Bayyinah)^[1] (Chapter - 98)

Which was revealed in Al-Madinah

The Messenger of Allāh ﷺ recited this Sūrah to Ubayy
Imām Aḥmad recorded from Anas bin Mālik that the
Messenger of Allāh ﷺ said to Ubayy bin Ka'b,

«إِنَّ اللَّهَ أَمَرَنِي أَنْ أَتْرَأَ عَلَيْكَ ﴿لَا يَكْفُرُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ﴾»

«Verily, Allāh has commanded me to recite to you «Those who
disbelieve from among the People of the Scripture.»»

Ubayy said, "He (Allāh) mentioned me by name to you?" The
Prophet ﷺ replied,

«نعم»

«Yes.» So he (Ubayy) cried.^[2] Al-Bukhārī, Muslim, At-Tirmidhi
and An-Nasā'ī all recorded this Ḥadīth from Shu'bah.^[3]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿لَا يَكْفُرُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالشَّارِكِينَ مُتَكِبِينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ﴾ ① ﴿رَسُولٌ مِنَ
اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً﴾ ② ﴿فِيهَا كُتِبَ قِسْمَةٌ ③ وَمَا تَفَرَّقَ الَّذِينَ أُرْسُوا مِنَ الْكِتَابِ إِلَّا مِنْ بَعْدِ مَا
جَاءَتْهُمْ الْبَيِّنَةُ ④ وَمَا أُرْسُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا
الزَّكَاةَ وَذَلِكَ دِينُ الْقِسْمَةِ﴾ ⑤

«1. Those who disbelieve from among the People of the
Scripture and the idolators, were not going to leave until there
came to them the Bayyinah.»

^[1] This Sūrah is also known as Al-Bayyinah.

^[2] Aḥmad 3:130.

^[3] Faṭḥ Al-Bārī 8:597, Muslim 1:550, Tuhfat Al-Aḥwadhī 10:294, and
An-Nasā'ī in Al-Kubrā 6:520.

- ﴿2. A Messenger from Allāh, reciting purified pages.﴾
 ﴿3. Wherein are upright Books.﴾
 ﴿4. And the People of the Scripture differed not until after there came to them the Bayyinah.﴾
 ﴿5. And they were commanded not, but that they should worship Allāh, making religion purely for Him alone, Ḥunafā', and that they perform Ṣalāh and give Zakāh, and that is the right religion.﴾

Mentioning the Situation of the Disbelievers among the People of the Scripture and the Idolators

As for the People of the Scripture, they are the Jews and the Christians, and the idolators are the worshippers of idols and fire among the Arabs and the non-Arabs. Mujāhid said, they are not going

﴿سُفَّيْنَ﴾

﴿to leave﴾ "Meaning, they will not be finished until the truth becomes clear to them."^[1] Qatādah also said the same thing.^[2]

﴿حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ﴾

﴿until there came to them the Bayyinah.﴾ meaning, this Qur'ān. This is why Allāh says,

﴿لَا يَكْفِي الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالشُّرَكِيِّنَ مُنْكَيْنَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ﴾

﴿Those who disbelieve from among the People of the Scripture and idolators, were not going to leave until there came to them the Bayyinah.﴾

Then He explains what the Bayyinah is by His saying,

﴿رَسُولٌ مِنَ اللَّهِ يَتْلُو صُفْهًا مُمَطَّرًا﴾

﴿A Messenger from Allāh, reciting purified pages.﴾

meaning, Muḥammad ﷺ and the Magnificent Qur'ān he recites, which is written down among the most high gathering in purified pages. This is similar to Allāh's statement,

^[1] Aṭ-Ṭabari 24:539.

^[2] Aṭ-Ṭabari 24:539.

﴿ فِي صُحُفٍ مُّكَرَّمَةٍ ۖ مَرْفُوعَةٍ مُّطَهَّرَةٍ ۚ بِأَيْدِي سَفَرَةٍ ۚ كِرَامٍ بَرَرَةٍ ۝۱۱ ﴾

﴿In Records held in honor. Exalted, purified, in the hands of scribes (angels). Honorable and obedient.﴾ (80:13-16)

Then Allāh says,

﴿ فِيهَا كُتِبَ فِصْلَةٌ ۝۱۲ ﴾

﴿Wherein are upright Books.﴾ Ibn Jarīr said, "Meaning in the purified pages are Books from Allāh that are upright, just and straight. They have no mistakes in them because they are from Allāh, the Mighty and Majestic."¹¹

The Differing only occurred after the Knowledge came

Allāh says,

﴿ وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ ۝۱۳ ﴾

﴿And the People of the Scripture differed not until after there came to them the Bayyinah.﴾

This is similar to Allāh's statement,

﴿ وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ۝۱۴ ﴾

﴿And be not as those who divided and differed among themselves after the Bayyināt came to them. It is they for whom there is an awful torment.﴾ (3:105)

This refers to the people of those divinely revealed Scriptures that were sent down to the nations that were before us. After Allāh established the proofs and evidences against them, they divided and differed concerning that which Allāh had intended in their Scriptures, and they had many differences. This is like what has been reported in a *Ḥadīth* that has many routes of transmission,

«إِنَّ الْيَهُودَ اخْتَلَفُوا عَلَى إِحْدَى وَسَبْعِينَ فِرْقَةً، وَإِنَّ النَّصَارَى اخْتَلَفُوا عَلَى بَيِّنٍ وَسَبْعِينَ فِرْقَةً، وَسَتَفْرُقُ هَذِهِ الْأُمَّةُ عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً، كُلُّهَا فِي النَّارِ إِلَّا رَاجِدَةً»

«Verily, the Jews differed until they became seventy-one sects. And verily, the Christians differed until they became seventy-

[1] At-Ṭabari 24:540.

two sects. And this Ummah will divide into seventy-three sects, and all of them will be in the Fire except one.¹¹

They said, "Who are they, O Messenger of Allāh?" He replied,

«مَا أَنَا عَلَيْهِ وَأَصْحَابِي»

«(Those who are upon) what I and my Companions are upon.»¹¹

The Command of Allāh was merely that They make their Religion solely for Him

Allāh says,

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ﴾

«And they were commanded not, but that they should worship Allāh, making religion purely for Him alone.»

This is similar to Allāh's statement,

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِيَ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾

«And We did not send any Messenger before you but We revealed to him: Lā ilāha illā Anā.» (21:25)

Thus, Allāh says,

﴿حُنَفَاءَ﴾

«*Hunafā'*»

meaning, avoiding *Shirk* and being truly devout to *Tawhīd*. This is like Allāh's statement,

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الصُّلُوعَ﴾

«And Verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allāh, and avoid the *Ṭaghūt* (false deities).» (16:36)

A discussion of the word *Hanīf* has already been mentioned previously and in *Sūrat Al-An'ām*, so there is no need to repeat it here.¹²

¹¹ Al-Qurṭubī 4:159, 160. Similar with At-Tirmidhi.

¹² See volume three, the *Tafsir* of *Sūrat Al-An'ām* (6:79), and volume four, the *Tafsir* of *Sūrat Al-A'raf* (7:30).



﴿وَيُقِيمُوا الصَّلَاةَ﴾

﴿and perform Ṣalāh﴾
And this is the best of the physical forms of worship.

﴿وَيُؤْتُوا الزَّكَاةَ﴾

﴿and give Zakāh,﴾ This is doing good to the poor and the needy.

﴿وَذَلِكَ يَذَرُ الْبَيِّنَةُ﴾

﴿and that is the right religion,﴾ meaning, the upright and just religion, or the nation that is straight and balanced.

﴿إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ﴾ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ۚ

﴿جَزَاءُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ يَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ﴾

﴿6. Verily, those who disbelieve from among the People of the Scripture and idolators, will abide in the fire of Hell. They are the worst of creatures.﴾

﴿7. Verily, those who believe and do righteous good deeds, they are the best of creatures.﴾

﴿8. Their reward with their Lord is Eternal Gardens, underneath which rivers flow. They will abide therein forever, Allāh will be pleased with them, and they well-pleased with Him. That is for him who fears his Lord.﴾

Mentioning the Worse and Best of Creation and Their Recompense

Allāh informs of what will happen to the wicked disbelievers among the People of the Scripture and the idolators who oppose the Allāh's divinely revealed Books and the Prophets whom He sent. He says that they will be in the fire of Hell on the Day of Judgement and they will abide therein forever. This means that they will remain in it and they will have no way out of it and they will not cease being in it.

﴿أُولَئِكَ هُمْ شَرُّ الْبَرَّةِ﴾

﴿They are the worst of creatures.﴾ meaning, they are the worst creation that Allāh has fashioned and created.

Then Allāh informs about the situation of the righteous people who believed in their hearts and performed righteous deeds with their bodies. He says that they are the best of creation. Abu Hurayrah and a group of the scholars have used this Āyah as a proof that the believers have a status among the creatures that is better than the angels. This is because Allāh says,

﴿أُولَئِكَ هُمْ خَيْرُ الْبَرَّةِ﴾

﴿They are the best of creatures.﴾

Then Allāh says,

﴿جَزَاءُكُمْ عِنْدَ رَبِّكُمْ﴾

﴿Their reward with their Lord﴾ meaning, on the Day of Judgement.

﴿جَنَّاتٌ عِدْنُ يَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا﴾

﴿is Eternal Gardens underneath which rivers flow. They will abide therein forever,﴾

meaning, having no end, no break and no conclusion.

﴿رَضُوا عَنْهُمْ وَرَضُوا عَنْهُ﴾

﴿Allāh will be pleased with them, and they well-pleased with Him.﴾

The condition of Him being pleased with them is more illustrious than all of the everlasting delights that they will be given.

﴿وَرَضُوا عَنْهُ﴾

«and they well-pleased with Him.» Due to the comprehensive favors He has given them.

Then Allāh says,

﴿ذَٰلِكَ لِمَن خَشِيَ رَبَّهُ﴾

«That is for him who fears his Lord.» meaning, this is the reward that will be attained by those who revere Allāh and fear Him as He deserves to be feared. This is the person who worships Allāh as if he sees Him, and he knows that even though he does not see Him, indeed Allāh sees him.

Imām Aḥmad recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«أَلَا أُخْبِرُكُمْ بِخَيْرِ الْبَرِيَّةِ؟»

«Shall I not inform you of the best of creation?»

They said, “Of course, O Messenger of Allāh!” He said,

«رَجُلٌ أَخَذَ بِمَنَاوِ فَرَسِهِ فِي سَبِيلِ اللَّهِ، كُلَّمَا كَانَتْ هَيْعَةً اسْتَوَى عَلَيْهِ. أَلَا أُخْبِرُكُمْ بِخَيْرِ الْبَرِيَّةِ؟»

«A man who takes the reins of his horse in the way of Allāh, and whenever there is a fearful cry from the enemy, he climbs upon it. Shall I not inform you of the best of creation?»

They said, “Of course, O Messenger of Allāh!” He said,

«رَجُلٌ فِي ثَلَاثَةِ مِائَةٍ، يُقِيمُ الصَّلَاةَ وَيُؤْتِي الزَّكَاةَ. أَلَا أُخْبِرُكُمْ بِشَرِّ الْبَرِيَّةِ؟»

«A man who has a flock of sheep and he establishes the prayer and gives the obligatory charity. Shall I not inform you of the worst of creation?»

They said, “Of course.” He said,

«الَّذِي يُسْأَلُ بِاللَّهِ وَلَا يُعْطِي بِهِ»

«The person who is asked by Allāh and he does not give by Him.»^[1]

This is the end of the Tafsīr of Sūrat Lam Yakun (Al-Bayyinah), and all praise and thanks are due to Allāh.

^[1] Aḥmad 2:396.

The Tafsīr of Sūrah Idhā Zulzilat (Az-Zalzalah) (Chapter - 99)

Which was revealed in Makkah

The Virtues of Sūrat Az-Zalzalah

Imām Aḥmad recorded from 'Abdullāh bin 'Amr that he said, "A man came to the Messenger of Allāh ﷺ and said, 'Teach me what to recite, O Messenger of Allāh!' The Prophet ﷺ said,

«أَقْرَأْ ثَلَاثًا مِنْ ذَوَاتِ الرَّءِ»

«Recite three from those [which begin] with the letters Alif, Lām, Rā»

The man then said to him, 'I have become old in age, my heart has hardened and my tongue has become harsh.' The Prophet ﷺ said,

«فَأَقْرَأْ مِنْ ذَوَاتِ حَمْ»

«Then recite from those [which begin] with the letters Hā-Mīm.»

The man said the same thing as he had said before, so the Prophet ﷺ said,

«أَقْرَأْ ثَلَاثًا مِنَ الْمُسَبَّحَاتِ»

«Recite three from the Mūsābbihāt.»

The man again said the same thing as he had said before. Then the man said, 'Rather give me something to recite that is comprehensive (of all of these), O Messenger of Allāh.' So the Prophet ﷺ told him to recite

﴿إِنَّا زَلَّلْنَا الْأَرْضَ زَلْزَالًا﴾

«When the earth quakes with its Zilzāl.»

Then when he (the Prophet ﷺ) finished reciting the Sūrah to

him the man said, 'By He Who has sent you with the truth as a Prophet, I will never add anything else to it.' Then the man turned away and left, and the Prophet ﷺ said,

«أَفْلَحَ الرُّوَيْجِلُ، أَفْلَحَ الرُّوَيْجِلُ»

«The little man has been successful, the little man has been successful.»

Then the Prophet ﷺ said,

«عَلَيَّ بِهِ»

«Bring him back to me.»

So the man came to him and the Prophet ﷺ said to him,

«أَمِرتُ بِتَزْمِ الْأَضْحَى جَعَلَهُ اللَّهُ عِيدًا لِهَذِهِ الْأُمَّةِ»

«I have also been commanded to celebrate 'Id Al-Adhā, which Allāh has made a celebration for this Ummah.»

The man said 'What do you think if I am only able to acquire a borrowed milking she-camel – should I slaughter it?' The Prophet ﷺ said,

«لَا، وَلَكِنَّكَ تَأْخُذُ مِنْ شَعْرِكَ وَتَقْلَمُ أَظْفَارَكَ وَتَقْصُرُ شَارِبَكَ وَتَحْلِقُ عَانَتَكَ فَذَاكَ نَسَامُ أَضْحِيَّتِكَ عِنْدَ اللَّهِ عَزَّ وَجَلَّ»

«No. But you should cut your hair, clip your nails, trim your mustache, shave your pubic area and that will be the completion of your sacrifice with Allāh, the Mighty and Majestic.»^[1] Abu Dāwud and An-Nasā'ī recorded this Ḥadīth.^[2]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿إِنَّا زَلَّلْنَا الْأَرْضَ وَإِلَاقَهَا ۖ وَفَرَجْنَا الْأَرْضَ أَفْقَالَهَا ۖ﴾ وَقَالَ الْإِنْسَانُ مَا لَهَا ۚ يَوْمَئِذٍ تُخْبِتُ الْأَنْبَارَ ۖ ﴿بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ۖ﴾ يَوْمَئِذٍ يَقْدُورُ النَّاسُ أَنْتَابًا يَسْرُوا ۖ أَعْمَلَهُمْ ۖ ﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۖ﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۖ

[1] Aḥmad 2:169. The majority consider this to be authentic. Al-Albānī said that the status of one of its narrators is not known. The rest of the scholars who commented on him consider him trustworthy.

[2] Abu Dāwud 2:119, and An-Nasā'ī in *Al-Kubrā* 16:5.



- ﴿1. When the earth quakes with its Zilzāl.﴾
- ﴿2. And when the earth throws out its burdens.﴾
- ﴿3. And man will say: "What is the matter with it?"﴾
- ﴿4. That Day it will declare its information.﴾
- ﴿5. Because your Lord will inspire it.﴾
- ﴿6. That Day mankind will proceed in scattered groups that they may be shown their deeds.﴾
- ﴿7. So, whosoever does good equal to the weight of a speck of dust shall see it.﴾
- ﴿8. And whosoever does evil equal to the weight of a speck of dust shall see it.﴾

The Day of Judgement, what will take place during it, the Condition of the Earth and the Condition of the People

Ibn 'Abbās said,

﴿إِذَا زَلَّكَتِ الْأَرْضُ زَلْزَالَهَا﴾

﴿When the earth quakes with its Zilzāl.﴾ "This means that it will move from beneath it."^[1]

﴿وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا﴾

﴿And when the earth throws out its burdens.﴾ meaning, it will throw forth that which is in it of the dead. More than one of the Salaf have said this and it is similar to Allāh's statement,

﴿يَأْتِيهَا النَّاسُ أَثْقَالًا رُبُّكُمْ إِنَّكَ زَلْزَلَةُ السَّاعَةِ شَيْءٌ عَظِيمٌ﴾

﴿O mankind! Have Taqwā of your Lord! Verily, the earthquake (Zalzalah) of the Hour is a terrible thing.﴾ (22:1)

This is also similar to His saying,

﴿وَالْأَرْضُ مَدَدَتْ وَأَلْقَتْ مَا فِيهَا وَخَلَّتْ﴾

﴿And when the earth is stretched forth, and has cast out all

^[1] Ad-Durr Al-Manthūr 8:592.

that was in it and became empty.﴾ (84:3-4)

Muslim recorded in his *Ṣaḥīḥ* from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«تُلْقَى الْأَرْضُ أُنْفَادَ كَيْدِمَا أُنْقَالَ الْأَسْطُورَانِ مِنَ الدَّمَبِ وَالْفِضَّةِ، فَيَجِيءُ الْقَاتِلُ يَقُولُ فِي هَذَا قَطَعْتُ رَجَمِي، وَيَجِيءُ الْقَاطِعُ يَقُولُ فِي هَذَا قَطَعْتُ رَجَمِي، وَيَجِيءُ السَّارِقُ يَقُولُ: فِي هَذَا قَطَعْتُ يَدِي، ثُمَّ يَدْعُوهُ فَلَا يَأْخُذُونَ بِهِ شَيْئًا»

«The earth will throw out the pieces of its liver (its contents). Gold and silver will come out like columns. A murderer will come and say, 'I killed for this?' The one who broke the ties of kinship will say, 'For this I severed the ties of kinship?' The thief will say, 'For this I got my hands amputated?' Then they will leave it there and no one will take anything from it.»^[1]

Then Allāh says,

﴿وَقَالَ الْإِنْسَانُ مَا لَهَا﴾

«And man will say: "What is the matter with it?"» meaning, he will be baffled by its situation after it used to be stable, settled and firm, and he used to be settled upon its surface.

This refers to the alteration of the state of things and the earth moving and shaking. There will come to it inescapable quaking that Allāh prepared for it. Then it will throw out its dead people – from the first to the last generations. At that time the people will be baffled by the events and the earth changing into other than the earth, and the heavens as well. Then they will be presented before Allāh, the One, the Irresistible.

Concerning Allāh's statement,

﴿يَوْمَ تَنْفَعُ نَفْسٌ نَبْرًا﴾

«That Day it will declare its information.» meaning, it will speak of what the people did upon its surface. Imām Aḥmad, At-Tirmidhi and Abu 'Abdur-Raḥmān An-Nasā'ī all recorded a *Ḥadīth* from Abu Hurayrah – and in the wording of An-Nasā'ī's version it states – that he said, "The Messenger of Allāh ﷺ recited this *Āyah*,

[1] Muslim no. 1013.

﴿يَوْمَئِذٍ تُخَرِّجُ أَخْبَارَهَا﴾

«That Day it will declare its information.» Then he said,

«أَتَذَرُونَ مَا أُخْبِرَافُهَا؟»

«Do you know what is its information?»

They said, 'Allāh and His Messenger know best.' He said,

«فَإِنَّ أَخْبَارَهَا أَنْ تُشْهَدَ عَلَى كُلِّ عَبْدٍ بِمَا عَمِلَ عَلَى ظَهْرِهَا أَنْ تَقُولَ: عَمِلَ كَذَا وَكَذَا يَوْمَ كَذَا وَكَذَا، فَهَذِهِ أَخْبَارُهَا»

«Verily, its information is that it will testify against every male and female servant, about what they did upon its surface. It will say that he did such and such on such and such day. So this is its information.»

Then At-Tirmidhi said, "This Ḥadīth is Ṣaḥīḥ Gharīb."^[1] Concerning Allāh's statement,

﴿بِأَنزَارِكَ لَهَا﴾

«Because your Lord will inspire it.» It is apparent that the implied meaning here is that He will permit it (the earth). Shabīb bin Bishr narrated from Ṭkrimah that Ibn 'Abbās said,

﴿يَوْمَئِذٍ تُخَرِّجُ أَخْبَارَهَا﴾

«That Day it will declare its information.» "Its Lord will say to it, 'Speak.' So it will speak."^[2] Mujāhid commented (on "inspire it"), "He commands it (i.e., to speak)."^[3] Al-Qurazī said, "He will command it to separate from them."

Then Allāh says,

﴿يَوْمَئِذٍ يَصُدُّ السُّرُجَ عَنْهَا﴾

«That Day mankind will proceed in scattered groups (Ashtāt)»

meaning, they will return from the station of the Judgement in

[1] Aḥmad 2:374, Tuhfat Al-Aḥwadhī 9:285, and An-Nasā'ī in Al-Kubrā no. 11693. This Ḥadīth rests upon a narrator whom many of the scholars consider unreliable. Al-Bukhārī said, "Munkar," Ibn Hajar said that he is "Feeble."

[2] Ad-Durr Al-Manthūr 8:592.

[3] Aṭ-Ṭabari 24:548.

separate groups. This means that they will be divided into types and categories: between those who are miserable and those who are happy, and those who are commanded to go to Paradise and those who are commanded to go to the Hellfire. As-Suddi said, "Ashtāt means sects."^[1] Allāh said,

﴿يُرَوَّاهُمْ عَنْهُمْ﴾

﴿that they may be shown their deeds.﴾ meaning, so that they may act and be rewarded for what they did in this life of good and evil.

The Recompense for Every Minute Deed

Therefore, Allāh goes on to say,

﴿مَنْ يَمَسَّ يَنْفَالُ دَرُّ خَبَرٍ بِسَرٍّ ۖ وَمَنْ يَمَسَّ يَنْفَالُ دَرُّ شَرٍّ بِسَرٍّ ۖ﴾

﴿So whosoever does good equal to the weight of a speck of dust shall see it. And whosoever does evil equal to the weight of speck of dust shall see it.﴾

Al-Bukhārī recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«الْخَيْلُ ثَلَاثَةٌ، لِرَجُلٍ أَجْرٌ، وَلِرَجُلٍ سِتْرٌ، وَعَلَى رَجُلٍ وَزْرٌ. فَأَمَّا الَّذِي لَهُ أَجْرٌ فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللَّهِ فَأَطَاعَ طَيْبَهَا فِي مَرْجٍ أَوْ رَوْضَةٍ، فَمَا أَصَابَتْ فِي طَيْبِهَا ذَلِكَ فِي الْمَرْجِ وَالرَّوْضَةِ كَانَ لَهُ حَسَنَاتٌ، وَلَوْ أَنَّهَا قَطَعَتْ طَيْبَهَا فَاسْتَنْتَ شَرًّا أَوْ شَرِّينَ كَانَتْ أَثَارَهَا وَأَرْوَاءُهَا حَسَنَاتٍ لَهُ، وَلَوْ أَنَّهَا مَرَّتْ بِنَهْرٍ فَشَرِبَتْ مِنْهُ - وَلَمْ يُرِدْ أَنْ يَشْفِي يَدَ - كَانَ ذَلِكَ حَسَنَاتٍ لَهُ، وَهِيَ لِذَلِكَ الرَّجُلِ أَجْرٌ. وَرَجُلٌ رَبَطَهَا تَغَنٍّ وَتَعَفُّفًا وَلَمْ يَنْسَ حَقَّ اللَّهِ فِي رِقَابِهَا وَلَا ظُهُورِهَا فَهِيَ لَهُ سِتْرٌ، وَرَجُلٌ رَبَطَهَا فُخْرًا وَرِبَاءً وَتَوَّاهُ فَهِيَ عَلَى ذَلِكَ وَزْرٌ»

«The horses are for three. For one man they are a reward, for another man they are a shield, and for another man they are a burden. In reference to the man for whom they are a reward, he is the man who keeps them to be used in the way of Allāh. Thus, they spend their entire life grazing in the pasture or garden (waiting in preparation for Jihād). So whatever afflicts them during that lengthy period in the pasture or garden, it

^[1] Ad-Durr Al-Manthūr 8 :593.

will be counted as good deeds for him. Then, if their lengthy period is ended and they are used for a noble battle or two, their hoof prints and their dung are counted as good deeds for him. When they passed through a stream from which they did drink, though he (their owner) does not intend to quench their thirst, yet, it would be counted as good deeds. Therefore, they are a reward for that man. A man who keeps them to maintain himself and to be independent of others (i.e., begging, etc.), and he does not forget the right of Allāh upon their necks and their backs (i.e., their Zakāh), then they are a shield for him (from the Hellfire). A man who keeps them in order to boast, brag and show off, then they are a burden for him (on Judgement Day).^[1]

So the Messenger of Allāh ﷺ was then asked about the donkeys and he said,

«مَا أَنْزَلَ اللَّهُ فِيهَا شَيْئًا إِلَّا هَذِهِ الْآيَةُ الْقَادَةُ الْجَامِعَةُ» «فَمَنْ يَسَلْ يَنْفَكَالَ دَرَزَ خَيْرًا بِرَمْلَةٍ» «وَمَنْ يَسَلْ يَنْفَكَالَ دَرَزَ شَرًّا بِرَمْلَةٍ»^[2]

«Allāh has not revealed anything concerning them except this single, comprehensive Āyah: «So whosoever does good equal to the weight of a speck of dust shall see it. And whosoever does evil equal to the weight of speck of dust shall see it.»^[1]

Muslim also recorded this Ḥadīth.^[2]

In Ṣaḥīḥ Al-Bukhārī, it is recorded from 'Adī that the Prophet ﷺ said,

«اتَّقُوا النَّارَ وَلَوْ بِشِقْ تَمْرَةٍ، وَلَوْ بِكَلِمَةٍ طَيِّبَةٍ»

«Fear (ward off) the Fire, even if by giving half a date in charity, and even by saying a single word of good.»^[3]

In the Ṣaḥīḥ as well, he ('Adī) narrated (from the Prophet ﷺ):

«لَا تُخْفِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا وَلَوْ أَنْ تُفْرَغَ مِنْ ذَلِكَ فِي إِنَاءٍ الْمُسْتَقْبَى، وَلَوْ أَنْ تَلْقَى أَخَاكَ وَوَجْهَكَ إِلَيْهِ مُتَبَسِّطًا»

«Do not under rate any good act, even if it is offering drinking

[1] Faḥ Al-Bārī 8:598.

[2] Muslim 2:680.

[3] Faḥ Al-Bārī 3:332.

water from your bucket to one who is seeking a drink, or meeting your brother with a cheerful face.»^[1]

It is also recorded in the Ṣaḥīḥ that the Prophet ﷺ said,

«يَا مَعْشَرَ نِسَاءِ الْمُؤْمِنَاتِ، لَا تَخْفِرْنَ جَارَةً لِّجَارَتِهَا وَلَوْ فِرْسَنَ شَاةٍ»

«O party of believing women! None of you should belittle a gift sent by your neighbor, even if it is a Firsan of a sheep.»^[2]

The word Firsan in this Ḥadīth means its hoof.

In another Ḥadīth he said,

«رُدُّوا السَّائِلَ وَلَوْ بِظُلْفٍ مُّحْرِقٍ»

«Give something to the beggar, even if it is a burnt hoof.»^[3]

It has been reported from 'Ā'ishah that she gave a single grape in charity and then she said, "To how much dust is it equivalent?"^[4]

Imām Aḥmad recorded from 'Awf bin Al-Ḥārith bin Aṭ-Ṭufayl that 'Ā'ishah told him that the Prophet ﷺ used to say,

«يَا عَائِشَةُ، إِنَّا لِكُ وَمُحَقَّرَاتِ الذُّنُوبِ، فَإِنَّ لَهَا مِنْ اللَّهِ طَالِيَةً»

«O 'Ā'ishah! Beware of the sins that are belittled, for indeed they will be taken account of by Allāh.»

This Ḥadīth was recorded by An-Nasā'ī and Ibn Mājah.^[5]

Imām Aḥmad recorded from 'Abdullāh bin Mas'ūd that the Messenger of Allāh ﷺ said,

«إِنَّا كُمْ وَمُحَقَّرَاتِ الذُّنُوبِ، فَإِنَّهُمْ يَجْتَمِعُونَ عَلَى الرَّجُلِ حَتَّى يُهْلِكُوهُ»

«Beware of the sins that are belittled. For verily, they are gathered in a man until they destroy him.»

And indeed the Messenger of Allāh ﷺ made an example of them (sins that are taken lightly) by saying that they are like a people who settle in barren land. Then their leader comes and orders the men to go out one at a time and each bring back a

^[1] Muslim 4:2026.

^[2] Faṭḥ Al-Bāri 10:459.

^[3] Aḥmad 5:381.

^[4] Al-Muwatta' 2:997.

^[5] Aḥmad 6:151, and Ibn Mājah no. 4243.

stick until they have gathered a large number of sticks. Then they kindled a fire and burned everything that they threw into it.^[1]

This is the end of the *Tafsir* of *Sūrat Idhā Zulzilat* (*Az-Zalzalah*) and all praise and thanks are due to Allāh.

[1] *Aḥmad* 1:402.

The Tafsīr of Sūrat Al-‘Ādiyāt (Chapter - 100)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

۞۹۹۞

جَزَاءُ وَّهُمْ يَنْدَرِيهِمْ جَنَّاتُ عَدْنٍ يَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ ۝

سُورَةُ الْاَدْيَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ۝ وَأَخْرَجَتِ الْأَرْضُ أَفْقَالَهَا ۝ وَقَالَ الْإِنْسَانُ مَا لَهَا ۝ يَوْمَئِذٍ تُخْبِثُ أَخْبَارَهَا ۝ بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ۝ يَوْمَئِذٍ يَصُدُّ النَّاسُ أَنْشَارًا يُبْرُوا أَعْمَلَهُمْ ۝ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۝ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۝

سُورَةُ الْعَنَّاكِاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْمَدِينَتِ ضَبْحًا ۝ فَالْمُورِيَّتِ قَدْحًا ۝ فَالْمُغِيرَتِ ضَبْحًا ۝ فَاتْرَنَ بِهِ نَقْعًا ۝ فَوَسَطْنَ بِهِ جَمًّا ۝ إِنْ الْإِنْسَانُ لِرَبِّهِ لَكَنُودٌ ۝ وَإِنَّهُ لَحَبِ الْخَيْرِ لَشَدِيدٌ ۝ أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ۝ وَخُفِّلَ مَا فِي السُّدُورِ ۝ إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَخَبِيرٌ ۝

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
In the Name of Allāh,
the Most Gracious, the
Most Merciful.

﴿وَالْمَدِينَتِ ضَبْحًا﴾ ۱ ﴿فَالْمُورِيَّتِ قَدْحًا﴾ ۲ ﴿فَالْمُغِيرَتِ ضَبْحًا﴾ ۳ ﴿فَاتْرَنَ بِهِ نَقْعًا﴾ ۴ ﴿فَوَسَطْنَ بِهِ جَمًّا﴾ ۵
إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ۶ وَإِنَّهُ لَحَبِ الْخَيْرِ لَشَدِيدٌ ۷ أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ۸ وَخُفِّلَ مَا فِي السُّدُورِ ۹ إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَخَبِيرٌ ۱۰

﴿1. By the ‘Ādiyāt (steeds), snorting.﴾

﴿2. Striking sparks of fire.﴾

﴿3. And scouring to the raid at dawn.﴾

﴿4. And raise the dust in clouds the while.﴾

﴿5. And penetrating forthwith as one into the midst.﴾

﴿6. Verily, man is ungrateful to his Lord.﴾

﴿7. And to that He bears witness.﴾

﴿8. And verily, he is violent in the love of wealth.﴾

﴿9. Knows he not that when the contents of the graves are poured forth?﴾

﴿10. And that which is in the breasts shall be made known?﴾

﴿11. Verily, that Day their Lord will be Well-Acquainted with them.﴾

Swearing by the Horses of War about the Ungratefulness of Man and His Zeal for Wealth

Allāh swears by the horses when they are made to gallop into battle in His path (i.e., *Jihād*),^[1] and thus they run and pant, which is the sound that is heard from the horse when it runs.

﴿قَالُوا رَبَّنَا قَسَمًا﴾

﴿Striking sparks of fire.﴾ meaning, the striking of their hooves on the rocks, which causes sparks of fire to fly from them.

﴿قَالُوا رَبَّنَا سُبْحًا﴾

﴿And scouring to the raid at dawn.﴾ meaning, the raid that is carried out in the early morning time. This is just as the Messenger of Allāh ﷺ used to perform raids in the early morning. He would wait to see if he heard the *Adhān* (call to prayer) from the people. If he heard it he would leave them alone, and if he didn't hear it he would attack. Then Allāh says,

﴿قَالُوا رَبَّنَا دُفًّا﴾

﴿And raise the dust in clouds the while.﴾ meaning, dust at the place of the battle with the horses.

﴿وَقَسَمًا دُفًّا﴾

﴿And penetrating forthwith as one into the midst.﴾ means, then are all in the middle of that spot, together. Allāh's saying;

﴿قَالُوا رَبَّنَا سُبْحًا﴾

﴿And scouring to the raid at dawn.﴾

Ibn 'Abbās, Mujāhid and Qatādah, all said, "This means the

[1] At-Ṭabari 24:562.

invasion of the horses in the morning in the way of Allāh."^[1]

And His statement,

﴿مَازِنٌ بِهِ نَقَاتُ﴾

﴿And raise the dust in clouds the while.﴾

This is the place in which the attack takes place. The dust is stirred up by it.

And His statement,

﴿فَوَسِّلْ بِهِ جَمَاعُ﴾

﴿And penetrating forthwith as one into the midst.﴾

Al-'Awfī narrated from Ibn 'Abbās, 'Aṭā, 'Ikrimah, Qatādah and Aḍ-Ḍaḥḥāk that they all said, "This means into the midst of the disbelieving enemy."^[2] Concerning Allāh's statement,

﴿إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ﴾

﴿Verily, man is ungrateful (Kanūd) to his Lord.﴾

This is the subject what is being sworn about, and it means that he (man) is ungrateful for the favors of His Lord and he rejects them.

Ibn 'Abbās, Mujāhid, Ibrāhīm An-Nakha'ī, Abu Al-Jawzā', Abu Al-'Āliyah, Abu Aḍ-Ḍuḥā, Sa'īd bin Jubayr, Muḥammad bin Qays, Aḍ-Ḍaḥḥāk, Al-Ḥasan, Qatādah, Ar-Rabī' bin Anas and Ibn Zayd all said, "Al-Kanūd means ungrateful."^[3] Al-Ḥasan said, "Al-Kanūd is the one who counts the calamities (that befall him) and he forgets Allāh's favors."^[4]

Concerning Allāh's statement,

﴿وَرَأَيْتُ عَلَىٰ ذَٰلِكَ لَشِيرَةً﴾

﴿And to that He bears witness.﴾ Qatādah and Sufyān Ath-Thawrī both said, "And indeed Allāh is a witness to that."^[5] It is also possible that the pronoun (He) could be referring to man. This was said by Muḥammad bin Ka'b Al-Quraẓī. Thus, its meaning

[1] Aṭ-Ṭabari 24:562.

[2] Aṭ-Ṭabari 24:564, 565.

[3] Aṭ-Ṭabari 24:566.

[4] Aṭ-Ṭabari 24:566.

[5] Aṭ-Ṭabari 24:576.

would be that man is a witness himself to the fact that he is ungrateful. This is obvious in his condition, meaning this is apparent from his statements and deeds. This is as Allāh says,

﴿مَا كَانَ لِلشُّرَكِيَّةِ أَنْ يَتَمَكَّنُوا مِن مَسْجِدِ اللَّهِ يُشْهِدِينَ عَلَىٰ أَنفُسِهِم بِالْكَفْرِ﴾

«It is not for the idolators, to maintain the Masājid of Allāh, while they witness disbelief against themselves.» (9:17)

Allāh said;

﴿وَأَنَّهُ لَبِئْسَ أَكْرَمُ لَشَيْءٍ﴾

«And verily, he is violent in the love of wealth.» meaning, and indeed in his love of the good, which is wealth, he is severe. There are two opinions concerning this. One of them is that it means that he is severe in his love of wealth. The other view is that it means he is covetous and stingy due to the love of wealth. However, both views are correct.

The Threat about the Hereafter

Then Allāh encourages abstinence from worldly things and striving for the Hereafter, and He informs of what the situation will be after this present condition, and what man will face of horrors. He says,

﴿أَفَلَا يَتْلُمُ إِذَا بُغِرَ مَا فِي الْقُبُورِ﴾

«Knows he not that when the contents of the graves are poured forth?»

meaning, the dead that are in it will be brought out.

﴿وَحُصِّلَ مَا فِي الصُّدُورِ﴾

«And that which is in the breasts shall be made known?»

Ibn 'Abbās and others have said, "This means what was in their souls would be exposed and made apparent."^[1]

﴿إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ﴾

«Verily, that Day their Lord will be Well-Acquainted with them.»

meaning, He knows all of that they used to do, and He will

[1] At-Tabari 24:569.

compensate them for it with the most deserving reward. He does not do even the slightest amount of injustice.

This is the end of the *Tafsīr* of *Sūrat Al-'Ādiyāt*, and all praise and thanks are due to Allāh.

The Tafsīr of Sūrat Al-Qāri'ah (Chapter - 101)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿الْقَارِعَةُ ۝ مَا الْقَارِعَةُ ۝ وَمَا أَزْكَ مَا الْقَارِعَةُ ۝ يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ
الْبَثُوبِ ۝ وَكُلُّ الْإِنْسَانِ أَكَلُوبٍ ۝ بَلَمَّا مَن نَّفَلَتْ مَوَازِينُ ۝
فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ۝ وَأَمَّا مَن خَفَّتْ مَوَازِينُ ۝ فَأُمُّهُ هَاوِيَةٌ ۝ وَمَا
أَزْكَ مَا هِيَةٌ ۝ نَارُ حَامِيَةٍ ۝﴾

﴿1. Al-Qāri'ah.﴾

﴿2. What is Al-Qāri'ah?﴾

﴿3. And what will make you know what Al-Qāri'ah is?﴾

﴿4. It is a Day whereon mankind will be like moths scattered about.﴾

﴿5. And the mountains will be like wool, carded.﴾

﴿6. Then as for him whose Balance will be heavy,﴾

﴿7. He will live a pleasant life.﴾

﴿8. But as for him whose Balance will be light,﴾

﴿9. His mother will be Hāwiyah.﴾

﴿10. And what will make you know what it is?﴾

﴿11. A fire Hāmiyah!﴾

Al-Qāri'ah is one of the names of the Day of Judgement, like Al-Hāqqah, At-Tāmmah, As-Sākhkhah, Al-Ghāshiyah and other names. Then Allāh intensifies concern and fright for it by saying,

﴿وَمَا أَزْكَ مَا الْقَارِعَةُ﴾

﴿And what will make you know what Al-Qāri'ah is?﴾

Then He explains this by saying,

﴿يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ﴾

﴿It is a Day whereon mankind will be like moths scattered about.﴾

meaning, in their scattering, their dividing, their coming and their going, all due to being bewildered at what is happening to them, they will be like scattered moths. This is like Allāh's statement,

﴿كَأَنَّهُمْ جَرَادٌ مُنْتَبِثٌ﴾

﴿As if they were locusts spread abroad.﴾ (54:7)

Allāh said,

﴿وَيَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ﴾

﴿And the mountains will be like wool, carded.﴾

meaning, they will become like carded wool that has begun to wear out (fade away) and be torn apart. Mujāhid, Tkrimah, Sa'īd bin Jubayr, Al-Ḥasan, Qatādah, 'Aṭā' Al-Khurāsāni, Aḍ-Ḍaḥḥāk and As-Suddi have all said,

﴿كَالْعِهْنِ﴾

﴿like wool ('Ihn).﴾^[1] Then Allāh informs about the results received by those who performed the deeds, and the honor and disgrace they will experience based upon their deeds. He says,

﴿فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ﴾

﴿Then as for him whose Balance will be heavy.﴾ meaning, his good deeds are more than his bad deeds.

﴿فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ﴾

﴿He will live a pleasant life.﴾ meaning, in Paradise.

﴿وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ﴾

﴿But as for him whose Balance will be light.﴾ meaning, his bad deeds are more than his good deeds. Then Allāh says,

^[1] Aṭ-Ṭabari 24:574.

﴿ثُمَّ سَوَّاهُ﴾

﴿His mother will be Hāwiyah.﴾ It has been said that this means he will be falling and tumbling headfirst into the fire of Hell, and the expression 'his mother' has been used to refer to his brain (as it is the mother of his head).

A statement similar to this has been reported from Ibn 'Abbās, Ikrimah, Abu Ṣāliḥ and Qatādah.^[1] Qatādah said, "He will fall into the Hellfire on his head."^[2] Abu Ṣāliḥ made a similar statement when he said, "They will fall into the Fire on their heads."^[3]

It has also been said that it means his mother that he will return to and end up with in the Hereafter will be Hāwiyah, which is one of the names of the Hellfire. Ibn Jarīr said, "Al-Hāwiyah is only called his mother because he will have no other abode except for it."^[4] Ibn Zayd said, "Al-Hāwiyah is the Fire, and it will be his mother and his abode to which he will return, and where he will be settled." Then he recited the Āyah,

﴿وَمَا لَهُمْ آلِهَةٌ﴾

﴿Their abode will be the Fire.﴾ (3:151)^[5]

Ibn Abi Ḥatīm said that it has been narrated from Qatādah that he said, "It is the Fire, and it is their abode."^[6] Thus, Allāh says in explaining the meaning of Al-Hāwiyah,

﴿وَمَا أَدْرَاكَ مَا يَوْمَئِذٍ﴾

﴿And what will make you know what it is?﴾.

Allāh's statement

﴿نَارٌ حَامِيَةٌ﴾

﴿A fire Hāmiyah!﴾

[1] Aṭ-Ṭabari 24:575, 576, and Al-Qurṭubī 20:167.

[2] Aṭ-Ṭabari 24:576.

[3] Aṭ-Ṭabari 24:575.

[4] Aṭ-Ṭabari 24:575.

[5] Aṭ-Ṭabari 24:576.

[6] Aṭ-Ṭabari 24:575.

meaning, extreme heat. It is a heat that is accompanied by a strong flame and fire. It is narrated from Abu Hurayrah that the Prophet ﷺ said,

«نَارُ بَنِي آدَمَ الَّتِي تُوقَدُونَ، جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نَارِ جَهَنَّمَ»

«The fire of the Children of Ādam that you all kindle is one part of the seventy parts of the fire of Hell.»

They (the Companions) said, "O Messenger of Allāh! Isn't it sufficient?" He replied,

«إِنَّمَا فَضَلَتْ عَلَيْهَا بِسِتِّينَ وَبِئْسَ جُزْءًا»

«It is more than it by sixty-nine times.»

This has been recorded by Al-Bukhārī and Muslim.^[1] In some of the wordings he stated,

«إِنَّمَا فَضَلَتْ عَلَيْهَا بِسِتِّينَ وَبِئْسَ جُزْءًا، كُلُّهُنَّ بِمِثْلِ حَرِّهَا»

«It is more than it by sixty-nine times, each of them is like the heat of it.»

It has been narrated in a *Ḥadīth* that Imām Aḥmad recorded from Abu Hurayrah that the Prophet ﷺ said,

«إِنَّ أَهْلَ النَّارِ عَذَابًا مِّنْ لَهُ نَعْلَانِ، يَغْلِي مِنْهُمَا دِمَاعُهُ»

«Verily, the person who will receive the lightest torment of the people of the Hellfire will be a man who will have two sandals that will cause his brain to boil.»^[2]

It has been confirmed in the Two *Ṣaḥīḥs* that the Messenger of Allāh ﷺ said,

«اِشْتَكَبَ النَّارُ إِلَى رَبِّهَا فَقَالَتْ: يَا رَبِّ أَكُلْ بَعْضِي بَعْضًا، فَأَذِنَ لَهَا بِتَقْسِنِي فِي الشَّتَاءِ، وَتَقْسِي فِي الصَّيْفِ، فَأَشَدُّ مَا تَجِدُونَ فِي الشَّتَاءِ مِنْ بَرْدِهَا، وَأَشَدُّ مَا تَجِدُونَ فِي الصَّيْفِ مِنْ حَرِّهَا»

«The Hellfire complained to its Lord and said, "O Lord! Some parts of me devour other parts of me." So He (Allāh) permitted it to take two breaths: one breath in the winter and one breath in the summer. Thus, the most severe cold that you experience

[1] *Faṭḥ Al-Bārī* 6:380, and *Muslim* 4:2184.

[2] *Aḥmad* 2:432 and 3:13.

in the winter is from its cold, and the most severe heat that you experience in the summer is from its heat.^[1]

In the Two *Ṣaḥīḥs* it is recorded that he said,

«إِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا عَنِ الصَّلَاةِ، فَإِنَّ شِدَّةَ الْحَرِّ مِنْ قَبْحِ جَهَنَّمَ»

«When the heat becomes intense pray the prayer when it cools down, for indeed the intense heat is from the breath of Hell.^[2]

This is the end of the *Tafsir* of *Sūrat Al-Qāri'ah*, and all praise and thanks are due to Allāh.

^[1] *Faṭḥ Al-Bārī* 6:380, and *Muslim* 1:431.

^[2] *Faṭḥ Al-Bārī* 2:20, and *Muslim* 1:430.

The Tafsīr of Sūrat At-Takāthur (Chapter - 102)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّكَّابِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿الْهَنِكُمْ الْكَارِ﴾ ۱ حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ﴿۲﴾ ۱ كَلَّا سَوْفَ تَعْلَمُونَ ﴿۳﴾ ۲ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ﴿۴﴾ ۳ كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ﴿۵﴾ ۴ لَتَرَوُنَّ الْجَحِيمَ ﴿۶﴾ ۵ ثُمَّ لَتَعْلَمُنَّ يَوْمَئِذٍ عَلَيْنَا أَلِيمٌ ﴿۷﴾ ۶

41. The mutual increase diverts you,﴾
42. Until you visit the graves.﴾
43. Nay! You shall come to know!﴾
44. Again nay! You shall come to know!﴾
45. Nay! If you knew with a sure knowledge.﴾
46. Verily, you shall see the blazing Fire!﴾
47. And again, you shall see it with certainty of sight!﴾
48. Then on that Day you shall be asked about the delights!﴾

The Result of Loving the World and Heedlessness of the Hereafter

Allāh says that all are preoccupied by love of the world, its delights and its adornments, and this distracts you from seeking the Hereafter and desiring it. This delays you until death comes to you and you visit the graves, thus becoming its inhabitants.

In *Ṣaḥīḥ Al-Bukhārī*, it is recorded in the Book of *Ar-Riqāq* (Narrations that soften the Heart) from Anas bin Mālik, who reported that Ubayy bin Ka'b said, "We used to think that this was a part of the Qur'ān until the *Āyah* was revealed which says;

وَحُصِّلَ مَا فِي الصُّدُورِ ۝ إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ۝

سُورَةُ الْفَاارِعَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 الْفَاارِعَةُ ۝ مَا الْفَاارِعَةُ ۝ وَمَا أَدْرَاكَ مَا الْفَاارِعَةُ ۝
 يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ ۝
 وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ ۝ فَأَمَّا
 مَنْ نَقَلَ مَوْرِيْنُهُ ۝ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ۝
 وَأَمَّا مَنْ حَقَّ مَوْرِيْنُهُ ۝ فَأَمَّا ۝ هَاوِيَةٌ ۝
 وَمَا أَدْرَاكَ مَا هِيَةٌ ۝ نَارُ حَابِيَةٍ ۝

سُورَةُ الْفَاارِعَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 اَلْهَنَكُمُ الْفَاارِعَةُ ۝ حَتَّىٰ رُزِقَ الْمَقَاارِ ۝ كَلَّا سَوْفَ
 تَعْلَمُوْنَ ۝ ثُمَّ كَلَّا سَوْفَ تَعْلَمُوْنَ ۝ كَلَّا لَوْ تَعْلَمُوْنَ
 عِلْمَ الْيَقِيْنِ ۝ لَتَرَوُنَّ الْجَحِيْمَ ۝ ثُمَّ لَتَرَوْهَا
 عِيْنُ الْيَقِيْنِ ۝ ثُمَّ لَتَسْتَلْنَّ يَوْمَئِذٍ الْعِيْمَ ۝

اَلْهَنَكُمُ الْفَاارِعَةُ ۝

«The mutual increase diverts you.»

He was referring to the Ḥadīth in which the Prophet ﷺ said,

«لَوْ كَانَ لِابْنِ آدَمَ وَادٍ مِنْ ذَهَبٍ»

«If the Son of Ādam had a valley of gold, he would desire another like it...»^[1]

Imām Aḥmad recorded from ‘Abdullāh bin Ash-Shikhkhīr that he said, “I came to the Messenger of Allāh ﷺ while he was saying,

«اَلْهَنَكُمُ الْفَاارِعَةُ ۝» يَقُولُ ابْنُ آدَمَ: مَالِي مَالِي، وَهَلْ لَكَ مِنْ مَالِكَ إِلَّا مَا أَكَلْتَ

فَأَقْنَيْتَ، أَوْ لَيْسَتْ فَأَقْنَيْتَ، أَوْ تَصَدَّقْتَ فَأَمَضَيْتَ؟»

«The mutual increase diverts you.» The Son of Ādam says, “My wealth, my wealth.” But do you get anything (of benefit) from your wealth except for that which you ate and you finished it, or that which you clothed yourself with and you wore it out, or that which you gave as charity and you have spent it?»^[2]

Muslim, At-Tirmidhi and An-Nasā’ī also recorded this Ḥadīth.^[3] Muslim recorded in his Ṣaḥīḥ from Abu Hurayrah

[1] Fath Al-Bāri 11:258.

[2] Aḥmad 4:24.

[3] Muslim 4:2273, Tuhfat Al-Aḥwadhī 9:286, and An-Nasā’ī in Al-Kubrā 6:521.

that the Messenger of Allāh ﷺ said,

«يَقُولُ الْعَبْدُ: مَالِي مَالِي، وَإِنَّمَا لَهُ مِنْ مَالِهِ ثَلَاثٌ: مَا أَكَلَ فَأَقْنَى، أَوْ لَبَسَ فَأَبْلَى، أَوْ نَصَدَّقَ فَأَمْضَى، وَمَا يَبْقَى ذَلِكَ فَذَاهِبٌ وَتَارِكُهُ لِلنَّاسِ»

«The servant says "My wealth, my wealth." Yet he only gets three (benefits) from his wealth: that which he eats and finishes, that which he wears until it is worn out, or that which he gives in charity and it is spent. Everything else other than that will go away and leave him for the people.»^[1]

Muslim was alone in recording this Ḥadīth.

Al-Bukhārī recorded from Anas bin Mālik that the Messenger of Allāh ﷺ said,

«يَتَّبِعُ الْمَيِّتَ ثَلَاثَةٌ، فَيَرْجِعُ اثْنَانِ وَيَبْقَى مَعَهُ وَاحِدٌ: يَتَّبِعُهُ أَهْلُهُ وَمَالُهُ وَعَمَلُهُ، فَيَرْجِعُ أَهْلُهُ وَمَالُهُ، وَيَبْقَى عَمَلُهُ»

«Three things follow the deceased person, and two of them return while one remains behind with him. The things which follow him are his family, his wealth and his deeds. His family and his wealth return while his deeds remain.»^[2]

This Ḥadīth has also been recorded by Muslim, At-Tirmidhi and An-Nasā'ī.^[3] Imām Aḥmad recorded from Anas that the Prophet ﷺ said,

«يَهْرَمُ ابْنُ آدَمَ وَيَبْقَى مَعَهُ اثْنَانِ: الْبِرُّ وَالْأَمَلُ»

«The Son of Ādam becomes old with senility, but yet two things remain with him: greed and hope.»^[4]

Both of them (Al-Bukhārī and Muslim) recorded this Ḥadīth in the Two Ṣaḥīḥs.^[5]

[1] Muslim 4:2273.

[2] Faṭḥ Al-Bārī 11:369.

[3] Muslim 4:2273, Tuhfat Al-Aḥwadhī 7:50, and An-Nasā'ī in Al-Kubrā 6:631.

[4] Aḥmad 3:115.

[5] Al-Bukhārī no. 6421, and Muslim no. 1047.

The Threat of seeing Hell and being questioned about the Delights

﴿لَا سَوْفَ تَعْلَمُونَ ۚ ثُمَّ لَا سَوْفَ تَعْلَمُونَ ۚ﴾

«Nay! you shall come to know! Again nay! you shall come to know!»

Al-Hasan Al-Basri said, "This is a threat after a threat."^[1] Ad-Dahhāk said,

﴿لَا سَوْفَ تَعْلَمُونَ ۚ﴾

«Nay! you shall come to know!» "Meaning, 'O you disbelievers.'"

﴿ثُمَّ لَا سَوْفَ تَعْلَمُونَ ۚ﴾

«Again nay! you shall come to know!» meaning, 'O you believers.'^[2] Then Allāh says,

﴿لَا تَرَوْا تَعْلَمُونَ عِلْمَ الْيَقِينِ ۚ﴾

«Nay! If you knew with a sure knowledge.»

meaning, 'if you knew with true knowledge, you would not be diverted by rivalry for wealth away from seeking the abode of the Hereafter until you reach the graves.' Then Allāh says,

﴿لَتَرَوُنَّ الْجَحِيمَ ۚ ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ۚ﴾

«Verily, you shall see the blazing Fire! And again you shall see it with certainty of sight!»

This is the explanation of the previous threat which was in Allāh's saying,

﴿لَا سَوْفَ تَعْلَمُونَ ۚ ثُمَّ لَا سَوْفَ تَعْلَمُونَ ۚ﴾

«Nay! you shall come to know! Again nay! you shall come to know!»

Thus, Allāh threatens them with this situation, which is what the people of the Fire will see. It is a Fire, which if it exhaled one breath, every angel who is near (to Allāh) and every Prophet who was sent would all fall down on their knees due to fear, awe and the sight of its horrors. This is based upon

^[1] Al-Baghawi 4:520.

^[2] At-Tabari 24:581.

what has been reported in the narrations concerning it. Allāh then says,

﴿ثُمَّ لَنَسْأَلَنَّ يَوْمَئِذٍ عَنِ النَّاسِ﴾

«Then on that Day you shall be asked about the delights!»

meaning, 'on that Day you all will be questioned concerning your gratitude towards the favors that Allāh blessed you with, such as health, safety, sustenance and other things. You will be asked did you return His favors by being thankful to Him and worshipping Him.'

Ibn Jarīr recorded that Al-Ḥusayn bin 'Alī As-Sudā'i narrated to him from Al-Walīd bin Al-Qāsim, who reported from Yazīd bin Kaysān, who reported from Abi Ḥāzim, who reported from Abu Hurayrah that he said, "Once while Abu Bakr and 'Umar were sitting, the Prophet ﷺ came to them and said,

«مَا أَجَلَسَكُمَا هُنَا؟»

«What has caused you two to sit here?»

They replied, 'By He Who has sent you with the truth, nothing has brought us out of our houses except hunger.' The Prophet ﷺ said,

«وَالَّذِي بَعَثَنِي بِالْحَقِّ مَا أَخْرَجَنِي غَيْرُهُ»

«By He Who has sent me with the truth, nothing has brought me out other than this.»

So they went until they came to the house of a man from the Anṣār, and the woman of the house received them. The Prophet ﷺ said to her,

«أَيْنَ نُلَاقُ؟»

«Where is so-and-so?»

She replied, 'He went to fetch some drinking water for us.' So the man came carrying his bucket and he said, 'Welcome. Nothing has visited the servants (of Allāh) better than a Prophet who has visited me today.' Then he hung his bucket near a palm tree, and climbed it and returned to them with a cluster of dates. So the Prophet ﷺ said,

«أَلَا كُنْتُ أَجْتَنِّبُ؟»

«Why didn't you pick (some of them)?»

The man replied, 'I wanted you to choose with your own eyes.' Then he took a blade (to slaughter a sheep) and the Prophet ﷺ said,

«إِيَّاكَ وَالْخَلُوبَ»

«Do not slaughter one that gives milk.»

So he slaughtered a sheep for them that day and they all ate. Then the Prophet ﷺ said,

«لَنَسْأَلَنَّ عَنْ هَذَا يَوْمَ الْقِيَامَةِ، أَخْرَجَكُمْ مِنْ بُيُوتِكُمُ الْجُوعُ، فَلَمْ تَرْجِعُوا حَتَّى أَصَبْتُمْ هَذَا، فَهَذَا مِنَ النِّعَمِ»

«You will be asked about this on the Day of Judgement. Hunger caused you to come out of your homes and you did not return until you had eaten this meal. So this is from the delights.»^[1]

Muslim also recorded this *Hadīth*.^[2]

It has been confirmed in *Ṣaḥīḥ Al-Bukhārī* and the *Sunans* of At-Tirmidhi, An-Nasā'i and Ibn Mājah from Ibn 'Abbās that the Messenger of Allāh ﷺ said,

«بِمَنْتَانٍ مَقْبُورٍ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ: الصُّحَّةُ وَالْفَرَاغُ»

«Two favors are treated unjustly by most people: health and free time.»^[3]

This means that the people are lacking gratitude for these two favors. They do fulfill their obligations to them. Therefore, whoever does not maintain the right that is obligatory upon him, then he is unjust.

Imām Aḥmad recorded from Abu Hurayrah that the Prophet ﷺ said,

«يَقُولُ اللَّهُ عَزَّ وَجَلَّ - قَالَ عَنَانُ: يَوْمَ الْقِيَامَةِ -: يَا ابْنَ آدَمَ، حَمَلْتُكَ عَلَى الْخَيْلِ وَالْإِبِلِ، وَرَوَّجْتُكَ النِّسَاءَ، وَجَعَلْتُكَ تَرْبَعُ وَتَرَاسُ، فَأَيْنَ شُكْرُ ذَلِكَ؟»

[1] At-Ṭabari 24:583.

[2] Muslim 3:1609.

[3] *Fath Al-Bāri* 11:233, *Tuḥfat Al-Aḥwadhī* 6:589, *Tuḥfāt Al-Ashraf* 4:465, and Ibn Mājah 2:1396.

«Allāh the Mighty and Majestic says on the Day of Judgement,
"O Son of Ādam! I made you ride upon the horses and camels,
I gave you women to marry, and I made you reside and rule (in
the earth). So where is the thanks for that?"»^[1]

Aḥmad was alone in recording this Ḥadīth in this manner.

This is the end of the Tafsīr of Sūrat At-Takāthur, and all
praise and blessings are due to Allāh.

^[1] Aḥmad 2:492. See also Muslim no. 7438.

The Tafsīr of Sūrat Al-'Aṣr (Chapter - 103)

Which was revealed in Makkah

How 'Amr bin Al-'Āṣ was aware of the Qur'ān's Miracle due to this Sūrah

They have mentioned that 'Amr bin Al-'Āṣ went to visit Musaylimah Al-Kadhdhāb after the Messenger of Allāh ﷺ was commissioned (as a Prophet) and before 'Amr had accepted Islām. Upon his arrival, Musaylimah said to him, "What has been revealed to your friend (Muḥammad ﷺ) during this time?" 'Amr said, "A short and concise Sūrah has been revealed to him." Musaylimah then said, "What is it?" 'Amr replied;

﴿وَالْعَصْرِ ۝١ إِذَا الْإِنْسَانُ لَقِيْ خُسْرًا ۝٢ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ ۝٣ وَتَوَّصَوْا بِالصَّبْرِ ۝٤﴾

﴿By Al-'Aṣr. Verily, man is in loss. Except those who believe and do righteous deeds, and recommend one another to the truth, and recommend one another to patience.﴾

So Musaylimah thought for a while. Then he said, "Indeed something similar has also been revealed to me." 'Amr asked him, "What is it?" He replied, "O *Wabr* (a small, furry mammal; hyrax), O *Wabr*! You are only two ears and a chest, and the rest of you is digging and burrowing." Then he said, "What do you think, O 'Amr?" So 'Amr said to him, "By Allāh! Verily, you know that I know you are lying."¹¹

I saw that Abu Bakr Al-Kharā'ī mentioned a chain of narration for part of this story, or what was close to its meaning, in volume two of his famous book *Masāwī' ul-Akhlaq*. The *Wabr* is a small animal that resembles a cat, and

¹¹ He also mentioned it in *Al-Bidāyah wan-Nihāyah* 6:320, and Al-Hāfiẓ mentioned similar to it in *Al-Iṣābah* 3:225.

سُورَةُ الْاٰسْرِ
٦٠١
سُورَةُ الْاٰسْرِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

وَالْعَصْرِ ۝١ اِنَّ الْاِنْسَانَ لِرَبِّهِۦٓ اَكْثَرُ ۝٢ اِلَّا الَّذِیْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا بِالصَّبْرِ ۝٣

سُورَةُ الْاٰسْرِ
٦٠١
سُورَةُ الْاٰسْرِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

وَبَلَّ لِكُلِّ هَمَزٍ لَمَزَةً ۝١ الَّذِیْ جَمَعَ مَا لَا وَعْدَ لَهُ ۝٢ بِحَسَبِ اَنْ مَا لَهُ اَخْلَدَ ۝٣ كَلَّا لَيُبَدِّلُنَّ فِي الْخَطْمَةِ ۝٤ وَمَا اَذْرَكَ مَا الْخَطْمَةُ ۝٥ نَارُ اللّٰهِ الْمَوْفِدَةُ ۝٦ الَّتِیْ تَطْلُعُ عَلٰی الْاَفْقِدَةِ ۝٧ اِنْتَهَا عَلَيْهِمْ مُّوَصَّدَةٌ ۝٨ فِی عَمْدٍ مُّتَدَدَةٍ ۝٩

سُورَةُ الْاٰسْرِ
٦٠١
سُورَةُ الْاٰسْرِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

اَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِاَصْحٰبِ الْفِیْلِ ۝١ اَلَمْ یَجْعَلْ كَيْدَهُمْ فِی تَضَلُّیْلٍ ۝٢ وَاَرْسَلَ عَلَیْهِمْ طَیْرًا اَبَیْیْلَ ۝٣ تَرْمِیْهِمْ بِحِجَارٍ مِّنْ سِجِّیْلٍ ۝٤ فَعَمَّاهُمْ كَمَا صَفَّ نَاكُوْلٍ ۝٥

the largest thing on it is its ears and its torso, while the rest of it is ugly. Musaylimah intended by the composition of these nonsensical verses to produce something which would oppose the Qur'an. Yet, it was not even convincing to the idol worshipper of that time.

At-Tabarāni recorded from 'Abdullāh bin Hishn Abi Madīnah that he said, "Whenever two men from the Companions of the Messenger of Allāh ﷺ used to meet, they would not part until one of them had recited Sūrat Al-'Āsr in its entirety to the other, and one of

them had given the greetings of peace to the other."^[1]

Ash-Shāfi'i said, "If the people were to ponder on this Sūrah, it would be sufficient for them."

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿وَالْعَصْرِ ۝١ اِنَّ الْاِنْسَانَ لِرَبِّهِۦٓ اَكْثَرُ ۝٢ اِلَّا الَّذِیْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا بِالصَّبْرِ ۝٣﴾

﴿1. By Al-'Āsr.﴾

﴿2. Verily, man is in loss.﴾

^[1] Al-Mu'jam Al-Awsaṭ no. 5097, Majma' Al-Bahrayn.

﴿3. Except those who believe and do righteous deeds, and recommend one another to the truth, and recommend one another to patience.﴾

Al-Āshr is the time in which the movements of the Children of Ādam occur, whether good or evil. Mālik narrated from Zayd bin Aslam that he said, "It is the evening." However, the first view is the popular opinion. Thus, Allāh swears by this, that man is in *Khusr*, which means in loss and destruction.

﴿إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾

﴿Except those who believe and do righteous good deeds,﴾

So Allāh makes an exception, among the species of man being in loss, for those who believe in their hearts and work righteous deeds with their limbs.

﴿وَتَوَاصَوْا بِالْحَقِّ﴾

﴿And recommend one another to the truth,﴾ This is to perform acts of obedience and avoid the forbidden things.

﴿وَتَوَاصَوْا بِالْبَرِّ﴾

﴿And recommend one another to patience.﴾ meaning, with the plots, the evils, and the harms of those who harm people due to their commanding them to do good and forbidding them from evil.

This is the end of the *Tafsir* of *Sūrat Al-Āshr*, and all praise and thanks are due to Allāh.

The Tafsīr of Sūrat Al-Humazah (Chapter - 104)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّكَّابِ الْعَظِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿رَبِّ لِيَحْكَمْ خُسْرٌ لَمْ يُزَلْ﴾ ١ ﴿أَلَيْ جَمْعٌ مَالًا وَعَدَدٌ﴾ ٢ ﴿يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ﴾ ٣ ﴿كَذَّٰبٌ﴾ ٤ ﴿لَيْبِدُنَّ فِي الْفُلْجِ﴾ ٥ ﴿وَمَا أَدْرَاكَ مَا الْفُلْجُ﴾ ٦ ﴿كَأَنَّ اللَّهَ الْمَوْفِقُونَ﴾ ٧ ﴿أَلَيْ نَطْلُعُ عَلَى الْأَنْفُسِ﴾ ٨ ﴿إِنَّمَا عَلَيْهِمْ مُّؤَصَّدَةٌ﴾ ٩ ﴿فِي عَمْرٍ مُّتَدَدَةٌ﴾ ١٠

- ﴿1. Woe to every Humazah Lumazah.﴾
- ﴿2. Who has gathered wealth and counted it.﴾
- ﴿3. He thinks that his wealth will make him last forever!﴾
- ﴿4. But no! Verily, he will be thrown into Al-Huṭamah.﴾
- ﴿5. And what will make you know what Al-Huṭamah is?﴾
- ﴿6. The fire of Allāh, Al-Muqadah.﴾
- ﴿7. Which leaps up over the hearts.﴾
- ﴿8. Verily, it shall Mu'ṣadah upon them.﴾
- ﴿9. In pillars stretched forth.﴾

Al-Hammāz refers to (slander) by speech, and *Al-Lammāz* refers to (slander) by action. This means that the person finds fault with people and belittles them. An explanation of this has already preceded in the discussion of Allāh's statement,

﴿هَٰذَا نَقْلُكُمْ بِأَسْفِهٍ﴾

﴿*Hammāz, going about with slander*﴾ (68:11)

Ibn 'Abbās said, "*Humazah Lumazah* means one who reviles and disgraces (others)."^[1] Mujāhid said, "*Al-Humazah* is with the hand and the eye, and *Al-Lumazah* is with the tongue."

^[1] Aṭ-Ṭabari 24 :596.

Then Allāh says,

﴿الَّذِي جَمَعَ مَالًا وَعَدَّدُوهُ﴾

﴿Who has gathered wealth and counted it.﴾

meaning, he gathers it piling some of it on top of the rest and he counts it up. This is similar to Allāh's saying,

﴿وَجَمَعَ مَالَهُ﴾

﴿And collect (wealth) and hide it.﴾ (70:18) This was said by As-Suddi and Ibn Jarīr.^[1] Muḥammad bin Ka'b said concerning Allāh's statement,

﴿جَمَعَ مَالًا وَعَدَّدُوهُ﴾

﴿gathered wealth and counted it.﴾ "His wealth occupies his time in the day, going from this to that. Then when the night comes he sleeps like a rotting corpse."

Then Allāh says,

﴿يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ﴾

﴿He thinks that his wealth will make him last forever!﴾

meaning, he thinks that gathering wealth will make him last forever in this abode (the worldly life).

﴿لَا﴾

﴿But no!﴾ meaning, the matter is not as he claims, nor as he reckons. Then Allāh says,

﴿يَلْقَوْنَ فِيهَا السَّيْفَ﴾

﴿Verily, he will be thrown into Al-Ḥuṭamah.﴾ meaning, the person who gathered wealth and counted it, will be thrown into Al-Ḥuṭamah, which is one of the descriptive names of the Hellfire. This is because it crushes whoever is in it. Thus, Allāh says,

﴿وَمَا أَدْرَاكَ مَا السَّيْفُ ۚ قَالَ اللَّهُ السَّيْفُ ۚ أَلَمْ يَلْعَلْ عَلَى الْأَعْيُنِ﴾

﴿And what will make you know what Al-Ḥuṭamah is? The fire of Allāh, Al-Muqadah, which leaps up over the hearts.﴾

Thābit Al-Bunāni said, "It will burn them all the way to their

^[1] Aṭ-Ṭabari 24:598, and Al-Qurṭubi 20:138.

hearts while they are still alive." Then he said, "Indeed the torment will reach them." Then he cried. Muḥammad bin Ka'b said, "It (the Fire) will devour every part of his body until it reaches his heart and comes to the level of his throat, then it will return to his body."^[1]

Concerning Allāh's statement,

﴿إِنَّا عَلَيْهِمْ مُّصَدِّقُونَ﴾

«Verily, it shall Mu'ṣadah upon them.» meaning, covering, just as was mentioned in the *Tafsīr* of Sūrat Al-Balad (see 90:20). Then Allāh says,

﴿وَنَعْمَ مُّذَكِّرُونَ﴾

«In pillars stretched forth.»

“Āṭiyah Al-‘Awfi said, “Pillars of Iron.” As-Suddi said, “Made of fire.” Al-‘Awfi reported from Ibn ‘Abbās, “He will make them enter pillars stretched forth, meaning there will be columns over them, and they will have chains on their necks, and the gates (of Hell) will be shut upon them.”^[2]

This is the end of the *Tafsīr* of Sūrat Al-Humazah, and all praise and thanks are due to Allāh.

^[1] Al-Qurṭubī 20:185.

^[2] Aṭ-Ṭabari 24:600.

The Tafsir of Sūrat Al-Fīl (Chapter - 105)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿أَلَمْ نَرِكَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْاِیْلِ ﴿١﴾ اَلَّذِیْ یَجْمَلُ كَيْدَهُ فِی تَنْزِیْلِی ﴿٢﴾ وَارْسَلَ عَلَیْهِمْ طَائِفًا اَبَیْلَ ﴿٣﴾ فَرَمِیْهِمْ بِجِبَارٍ مِنْ بَجَبٍ ﴿٤﴾ فَجَعَلْنٰهُمْ كَعَصْفٍ نَّاسُكٍ ﴿٥﴾﴾

﴿1. Have you not seen how your Lord dealt with the Owners of the Elephant?﴾

﴿2. Did He not make their plot go astray?﴾

﴿3. And He sent against them birds, in flocks (Abābil).﴾

﴿4. Striking them with stones of Sijjil.﴾

﴿5. And He made them like 'Asf, Ma'kul.﴾

This is one of the favors Allāh did for the Quraysh. He saved them from the People of the Elephant who had tried to tear down the Ka'bah and wipe out all traces of its existence. Allāh destroyed them, defeated them, thwarted their plans, made their efforts in vain and sent them back routed.

They were people who were Christians, and thus, their religion was closer to the True Religion (Islām) than the idolatry of the Quraysh. However, this was a means of giving a sign and preparing the way for the coming of the Messenger of Allāh ﷺ. For verily, he was born during that same year according to the most popular opinion. So the tongue of destiny was saying, "We will not help you, O people of Quraysh, because of any status you may have over the Ethiopians (Abyssinians). We are only helping you in order to defend the Ancient House (the Ka'bah), which We will honor, magnify, and venerate by sending the unlettered Prophet, Muḥammad ﷺ, the Finality of all Prophets."

A Summary of the Story of the People of the Elephant

This is the story of the people of the Elephant, in brief, and summarized. It has already been mentioned in the story of the People of the Ditch that Dhu Nuwas, the last king of Ḥimyar, a polytheist – was the one who ordered killing the People of the Ditch. They were Christians and their number was approximately twenty thousand. None of them except a man named Daws Dhu Tha'labān escaped. He fled to Ash-Shām where he sought protection from Caesar, the emperor of Ash-Shām, who was also a Christian. Caesar wrote to An-Najāshi, the king of Ethiopia (Abyssinia), who was closer to the home of the man. An-Najāshi sent two governors with him: Aryāt and Abrahah bin Aṣ-Ṣabāḥ Abu Yaksūm, along with a great army.

The army entered Yemen and began searching the houses and looting in search of the king of Ḥimyar (Dhu Nuwās). Dhu Nuwās was eventually killed by drowning in the sea. Thus, the Ethiopians were free to rule Yemen, with Aryāt and Abrahah as its governors. However, they continually disagreed about matters, attacked each other, fought each other and warred against each other, until one of them said to the other, "There is no need for our two armies to fight. Instead let us fight each other (in a duel) and the one who kills the other will be the ruler of Yemen." So the other accepted the challenge and they held a duel. Behind each man was a channel of water (to keep either from fleeing). Aryāt gained the upper hand and struck Abrahah with his sword, splitting his nose and mouth, and slashing his face. But 'Atawdah, Abrahah's guard, attacked Aryāt and killed him. Thus, Abrahah returned wounded to Yemen where he was treated for his injuries and recovered. He thus became the commander of the Abyssinian army in Yemen.

Then the king of Abyssinia, An-Najāshi wrote to him, blaming him for what had happened (between him and Aryāt) and threatened him, saying that he swore to tread on the soil of Yemen and cut off his forelock. Therefore, Abrahah sent a messenger with gifts and precious objects to An-Najāshi to appease him and flatter him, and a sack containing soil from Yemen and a piece of hair cut from his forelock. He said in his letter to the king, "Let the king walk upon this soil and thus fulfill his oath, and this is my forelock hair that I send to

you." When An-Najāshi received this, he was pleased with Abrahah and gave him his approval. Then Abrahah wrote to An-Najāshi saying that he would build a church for him in Yemen the like of which had never been built before. Thus, he began to build a huge church in Ṣan'ā', tall and beautifully crafted and decorated on all sides.

The Arabs called it *Al-Qullays* because of its great height, and because if one looked at it, his cap would be in danger of falling off as he tilted his head back. Then Abrahah Al-Ashram decided to force the Arabs to make their pilgrimage to this magnificent church, just as they had performed pilgrimage to the *Ka'bah* in Makkah. He announced this in his kingdom (Yemen), but it was rejected by the Arab tribes of 'Adnān and Qaṭṭān. The Quraysh were infuriated by it, so much so that one of them journeyed to the church and entered it one night. He then relieved himself in the church and ran away (escaping the people). When its custodians saw what he had done, they reported it to their king, Abrahah, saying; "One of the Quraysh has done this in anger over their House in whose place you have appointed this church." Upon hearing this, Abrahah swore to march to the House of Makkah (the *Ka'bah*) and destroy it stone by stone.

Muqātil bin Sulaymān mentioned that a group of young men from the Quraysh entered the church and started a fire in it on an extremely windy day. So the church caught on fire and collapsed to the ground. Due to this Abrahah prepared himself and set out with a huge and powerful army so that none might prevent him from carrying out his mission. He took along a great, powerful elephant that had a huge body the like of which had never been seen before. This elephant was called Maḥmūd and it was sent to Abrahah from An-Najāshi, the king of Abyssinia, particularly for this expedition. It has also been said that he had eight other elephants with him; their number was also reported to be twelve, plus the large one, Maḥmūd – and Allāh knows best. Their intention was to use this big elephant to demolish the *Ka'bah*. They planned to do this by fastening chains to the pillars of the *Ka'bah* and placing the other ends around the neck of the elephant. Then they would make the elephant pull on them in order to tear down the walls of the *Ka'bah* all at one time. When the Arabs

heard of Abrahah's expedition, they considered it an extremely grave matter. They held it to be an obligation upon them to defend the Sacred House and repel whoever intended a plot against it.

Thus, the noblest man of the people of Yemen and the greatest of their chiefs set out to face him (Abrahah). His name was Dhu Nafr. He called his people, and whoever would respond to his call among the Arabs, to go to war against Abrahah and fight in defense of the Sacred House. He called the people to stop Abrahah's plan to demolish and tear down the *Ka'bah*. So the people responded to him and they entered into battle with Abrahah, but he defeated them. This was due to Allāh's will and His intent to honor and venerate the *Ka'bah*. Dhu Nafr was captured and taken along with the army of Abrahah.

The army continued on its way until it came to the land of Khath'am where it was confronted by Nufayl bin Ḥabīb Al-Kath'ami along with his people, the Shahrān and Nāhis tribes. They fought Abrahah but he defeated them and captured Nufayl bin Ḥabīb. Initially he wanted to kill him, but he forgave him and took him as his guide to show him the way to Al-Ḥijāz.

When they approached the area of Aṭ-Ṭā'if, its people – the people of Thaḡif – went out to Abrahah. They wanted to appease him because they were fearful for their place of worship, which they called Al-Lāt. Abrahah was kind to them and they sent a man named Abu Righāl with him as a guide. When they reached a place known as Al-Mughammas, which is near Makkah, they settled there. Then he sent his troops on a foray to capture the camels and other grazing animals of the Makkans, which they did, including about two hundred camels belonging to 'Abdul-Muṭṭalib. The leader of this particular expedition was a man named Al-Aswad bin Maṣṣūd. According to what Ibn Ishāq mentioned, some of the Arabs used to satirize him (because of the part he played in this historical incident).

Then Abrahah sent an emissary named Ḥanāṭah Al-Ḥimyari to enter Makkah, commanding him to bring the head of the Quraysh to him. He also commanded him to inform him that the king will not fight the people of Makkah unless they try to

prevent him from the destruction of the *Ka'bah*. Hanātah went to the city and he was directed to 'Abdul-Muṭṭalib bin Hāshim, to whom he relayed Abrahah's message.

'Abdul-Muṭṭalib replied, "By Allāh! We have no wish to fight him, nor are we in any position to do so. This is the Sacred House of Allāh, and the house of His *Khalīl*, Ibrāhīm, and if He wishes to prevent him (Abrahah) from (destroying) it, it is His House and His Sacred Place (to do so). And if He lets him approach it, by Allāh, We have no means to defend it from him." So Hanātah told him, "Come with me to him (Abrahah)." And so 'Abdul-Muṭṭalib went with him.

When Abrahah saw him, he was impressed by him, because 'Abdul-Muṭṭalib was a large and handsome man. So Abrahah descended from his seat and sat with him on a carpet on the ground. Then he asked his translator to say to him, "What do you need?" 'Abdul-Muṭṭalib replied to the translator, "I want the king to return my camels which he has taken from me which are two hundred in number." Abrahah then told his translator to tell him, "I was impressed by you when I first saw you, but now I withdraw from you after you have spoken to me. You are asking me about two hundred camels which I have taken from you and you leave the matter of a house which is (the foundation of) your religion and the religion of your fathers, which I have come to destroy and you do not speak to me about it?"

'Abdul-Muṭṭalib said to him, "Verily, I am the lord of the camels. As for the House, it has its Lord Who will defend it." Abrahah said, "I cannot be prevented (from destroying it)." 'Abdul-Muṭṭalib answered, "Then do so."

It is said that a number of the chiefs of the Arabs accompanied 'Abdul-Muṭṭalib and offered Abrahah a third of the wealth of the tribe of Tihāmah if he would withdraw from the House, but he refused and returned 'Abdul-Muṭṭalib's camels to him. 'Abdul-Muṭṭalib then returned to his people and ordered them to leave Makkah and seek shelter at the top of the mountains, fearful of the excesses which might be committed by the army against them. Then he took hold of the metal ring of the door of the *Ka'bah*, and along with a number of Quraysh, he called upon Allāh to give them victory over Abrahah and his army. 'Abdul-Muṭṭalib said, while hanging on

to the ring of the *Ka'bah's* door, "There is no matter more important to any man right now than the defense of his livestock and property. So, O my Lord! Defend Your property. Their cross and their cunning will not be victorious over your cunning by the time morning comes."

According to Ibn Ishāq, then 'Abdul-Muṭṭalib let go of the metal ring of the door of the *Ka'bah*, and they left Makkah and ascended to the mountains tops. Muqātil bin Sulaymān mentioned that they left one hundred animals (camels) tied near the *Ka'bah* hoping that some of the army would take some of them without a right to do so, and thus bring about the vengeance of Allāh upon themselves.

When morning came, Abrahah prepared to enter the sacred city of Makkah. He prepared the elephant named Maḥmūd. He mobilized his army, and they turned the elephant towards the *Ka'bah*. At that moment Nufayl bin Ḥabīb approached it and stood next to it, and taking it by its ear, he said, "Kneel, Maḥmūd! Then turn around and return directly to whence you came. For verily, you are in the Sacred City of Allāh." Then he released the elephant's ear and it knelt, after which Nufayl bin Ḥabīb left and hastened to the mountains. Abrahah's men beat the elephant in an attempt to make it rise, but it refused. They beat it on its head with axes and used hooked staffs to pull it out of its resistance and make it stand, but it refused. So they turned him towards Yemen, and he rose and walked quickly. Then they turned him towards Ash-Shām and he did likewise. Then they turned him towards the east and he did the same thing. Then they turned him towards Makkah and he knelt down again.

Then Allāh sent against them the birds from the sea, like swallows and herons. Each bird carried three stones the size of chickpeas and lentils, one in each claw and one in its beak. Everyone who was hit by them was destroyed, though not all of them were hit. They fled in panic along the road asking about the whereabouts of Nufayl that he might point out to them the way home. Nufayl, however, was at the top of the mountain with the Quraysh and the Arabs of the Ḥijāz observing the wrath which Allāh had caused to descend on the people of the elephant. Nufayl then began to say, "Where will they flee when the One True God is the Pursuer? For Al-

Ashram is defeated and not the victor."

Ibn Ishāq reported that Nufayl said these lines of poetry at that time,

"Didn't you live with continued support? We favored you all with a revolving eye in the morning (i.e., a guide along the way).

If you saw, but you did not see it at the side of the rock covered mountain that which we saw.

Then you will excuse me and praise my affair, and do not grieve over what is lost between us.

I praised Allāh when I saw the birds, and I feared that the stones might be thrown down upon us.

So all the people are asking about the whereabouts of Nufayl, as if I have some debt that I owe the Abyssinians."

'Aṭā' bin Yasār and others have said that all of them were not struck by the torment at this hour of retribution. Rather some of them were destroyed immediately, while others were gradually broken down limb by limb while trying to escape. Abrahah was of those who was broken down limb by limb until he eventually died in the land of Khath'am.

Ibn Ishāq said that they left (Makkah) being struck down and destroyed along every path and at every water spring. Abrahah's body was afflicted by the pestilence of the stones and his army carried him away with them as he was falling apart piece by piece, until they arrived back in San'a'. When they arrived there he was but like the baby chick of a bird. And he did not die until his heart fell out of his chest. So they claim.

Ibn Ishāq said that when Allāh sent Muḥammad ﷺ with the prophethood, among the things that he used to recount to the Quraysh as blessings that Allāh had favored them with of His bounties, was His defending them from the attack of the Abyssinians. Due to this they (the Quraysh) were allowed to remain (safely in Makkah) for a period of time. Thus, Allāh said,

﴿أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ۚ أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضَلُّلٍ ۚ وَرَسُولَ عَلَيْهِمْ لَيْلًا أَسِيلًا ۚ تَرْتَوِمُ مِنْ جِبَدْرِ يَنْ يَجِيلُ ۚ فَتَلَّهْمُ كَمَصِّ نَاقُورٍ ۚ﴾

«Have you not seen how your Lord dealt with the Owners of the Elephant? Did He not make their plot go astray? And He

sent against them birds, in flocks (Abābīl). Striking them with stones of Sijjīl. And He made them like 'Asf, Ma'kūl.﴾

﴿لَا يَأْكُلُ فَرْثَ رَبِّهِمْ ۚ رَحْمَةً لِّلنَّاسِ ۚ وَالصَّيْفُ ۚ فَلْيَعْبُدُوا رَبَّ هَٰذَا الْبَيْتِ ۚ
الَّذِي أَطْعَمَهُم مِّنْ جُوعٍ ۚ وَآمَنَهُم مِّنْ خَوْفٍ ۚ﴾

﴿For the Ilāf of the Quraysh, their Ilāf caravans, in winter and in summer. So, let them worship the Lord of this House, Who has fed them against hunger, and has made them safe from fear.﴾ (106:1-4)

meaning, that Allāh would not alter their situation because Allāh wanted good for them if they accepted Him.

Ibn Hishām said, "Al-Abābīl are the groups, as the Arabs do not speak of just one (bird)." He also said, "As for As-Sijjīl, Yūnus An-Naḥwi and Abu 'Ubaydah have informed me that according to the Arabs, it means something hard and solid." He then said, "Some of the commentators have mentioned that it is actually two Persian words that the Arabs have made into one word. The two words are *Sanj* and *Jil*, *Sanj* meaning stones, and *Jil* meaning clay. The rocks are of these two types: stone and clay." He continued saying, "Al-'Asf are the leaves of the crops that are not gathered. One of them is called 'Asfah."^[1] This is the end of what he mentioned.

Ḥammād bin Salamah narrated from 'Āṣim, who related from Zirr, who related from 'Abdullāh and Abu Salamah bin 'Abdur-Raḥmān that they said,

﴿طَبَرًا أَبَابِيلَ﴾

﴿birds Abābīl.﴾ "In groups." Ibn 'Abbās and Aḍ-Ḍaḥḥāk both said, "Abābīl means some of them following after others." Al-Ḥasan Al-Baṣrī and Qatādah both said, "Abābīl means many." Mujāhid said, "Abābīl means in various, successive groups." Ibn Zayd said, "Abābīl means different, coming from here and there. They came upon them from everywhere."^[2]

Al-Kasā'ī said, "I heard some of the grammarians saying, "The singular of Abābīl is *lbīl*."

Ibn Jarīr recorded from Ishāq bin 'Abdullāh bin Al-Ḥārith

^[1] Ibn Hishām 1:51-56.

^[2] Aṭ-Ṭabari 24:605, 606.

bin Nawfal that he said concerning Allāh's statement,

﴿وَأَرْسَلَ عَلَيْهِمُ طَيْرًا أَبَابِيلَ﴾

«And He sent against them birds, Abābil.» "This means in divisions just as camels march in divisions (in their herds)."^[1] It is reported that Ibn 'Abbās said,

﴿وَأَرْسَلَ عَلَيْهِمُ طَيْرًا أَبَابِيلَ﴾

«And He sent against them birds, Abābil.» "They had snouts like the beaks of birds and paws like the paws of dogs."^[2] It has been reported that Ikrimah said commenting on Allāh's statement,

﴿طَيْرًا أَبَابِيلَ﴾

«birds, Abābil.» "They were green birds that came out of the sea and they had heads like the heads of predatory animals."^[3] It has been reported from 'Ubayd bin 'Umayr that he commented:

﴿طَيْرًا أَبَابِيلَ﴾

«birds, Abābil.» "They were black birds of the sea that had stones in their beaks and claws."^[4] And the chains of narration (for these statements) are all authentic.

It is reported from 'Ubayd bin 'Umayr that he said, "When Allāh wanted to destroy the People of the Elephant, he sent birds upon them that came from sea swallows. Each of the birds was carrying three small stones – two stones with its feet and one stone in its beak. They came until they gathered in rows over their heads. Then they gave a loud cry and threw what was in their claws and beaks. Thus, no stone fell upon the head of any man except that it came out of his behind (i.e., it went through him), and it did not fall on any part of his body except that it came out from the opposite side. Then Allāh sent a severe wind that struck the stones and increased them in force. Thus, they were all destroyed."

Concerning Allāh's statement,

[1] Aṭ-Ṭabari 24:606.

[2] Aṭ-Ṭabari 24:607.

[3] Aṭ-Ṭabari 24:607.

[4] Aṭ-Ṭabari 24:607.

﴿فَجَعَلْنَاهُمْ كَصَصِ نَاقُورٍ﴾

﴿And He made them like 'Asf, Ma'kūl.﴾ Sa'īd bin Jubayr said, "This means straw, which the common people call *Habbūr*." In a report from Sa'īd he said, "The leaves of wheat."^[1] He also said, "Al-'Asf is straw, and Al-Ma'kūl refers to the fodder that is cut for animals." Al-Ḥasan Al-Baṣrī said the same thing. Ibn 'Abbās said, "Al-'Asf is the shell of the grain, just like the covering of wheat."^[2] Ibn Zayd said, "Al-'Asf are the leaves of vegetation and produce. When the cattle eat it they defecate it out and it becomes dung."^[3]

The meaning of this is that Allāh destroyed them, annihilated them and repelled them in their plan and their anger. They did not achieve any good. He made a mass destruction of them, and not one of them returned (to their land) to relate what happened except that he was wounded. This is just like what happened to their king, Abrahah. For indeed he was split open, exposing his heart when he reached his land of Ṣan'a'. He informed the people of what happened to them and then he died. His son Yaksūm became the king after him, and then Yaksūm's brother, Masrūq bin Abrahah succeeded him. Then Sayf bin Dhi Yazan Al-Ḥimyarī went to Kistrā (the king of Persia) and sought his help against the Abyssinians. Therefore, Kistrā dispatched some of his army with Sayf Al-Ḥimyarī to fight with him against the Abyssinians. Thus, Allāh returned their kingdom to them (i.e., the Arabs of Yemen) along with all the sovereignty their fathers possessed. Then large delegations of Arabs came to him (Sayf Al-Ḥimyarī) to congratulate him for their victory.^[4]

We have mentioned previously in the *Tafsīr* of Sūrat Al-Fath that when the Messenger of Allāh ﷺ approached the mountain pass that would lead him to the Quraysh on the Day of Al-Ḥudaybiyyah, his she-camel knelt down. Then the people attempted to make her get up but she refused. So, the people said, "Al-Qaṣwā' has become stubborn." The Prophet ﷺ

[1] *Ad-Durr Al-Manthūr* 8:633.

[2] *Al-Baghawī* 4:529.

[3] *Aṭ-Ṭabari* 24:699.

[4] See *Sūrah Ibn Hishām* 1:96-103.

replied,

«مَا خَلَّتِ الْقَضَوَاءُ، وَمَا ذَاكَ لَهَا بِخُلِّيٍّ، وَلَكِنْ حَبَسَهَا حَابِسُ الْقَبِيلِ»

«Al-Qaṣwā' has not become stubborn, for that is not part of her character. Rather, she has been stopped by He Who restrained the Elephant (of Abrahah).»

Then he said,

«وَالَّذِي نَفْسِي بِيَدِهِ لَا يَسْأَلُونِي الْبَيْزَ خُطَّةً يُعْظَمُونَ فِيهَا حُرُمَاتِ اللَّهِ إِلَّا أَجَبْتُهُمْ إِيَّاهَا»

«I swear by He in Whose Hand is my soul, they (the Quraysh) will not ask me for any matter (of the treaty) in which the sacred things of Allāh are honored except that I will agree with them on it.»

Then he beckoned the she-camel to rise and she stood up.^[1] This Ḥadīth is of those that Al-Bukhārī was alone in recording.

It has been recorded in the Two Ṣaḥīḥs that on the Day of the conquest of Makkah, the Messenger of Allāh ﷺ said,

«إِنَّ اللَّهَ حَبَسَ عَنِ مَكَّةَ الْقَبِيلَ، وَسَلَّطَ عَلَيْهَا رَسُولَهُ وَالْمُؤْمِنِينَ، وَإِنَّهُ فُذِّعَتْ عَادَتُ حُرْمَتِهَا الْيَوْمَ كَحُرْمَتِهَا بِالْأَمْسِ، أَلَا فَلْيُبَيِّنِ الشَّاهِدُ النَّائِبَ»

«Verily, Allāh restrained the Elephant from Makkah, and He has given His Messenger and the believers authority over it. And indeed its sacredness has returned just as it was sacred yesterday. So, let those who are present inform those who are absent.»^[2]

This is the end of the Tafsir of Sūrat Al-Fīl, and all praise and thanks are due to Allāh.

[1] Fath Al-Bārī 5:388.

[2] Fath Al-Bārī 1:248, and Muslim 2:988.

The Tafsīr of Sūrah Quraysh (Chapter - 106)

Which was revealed in Makkah

سُورَةُ الْقُرَيْشِ ١٠٦

سُورَةُ الْقُرَيْشِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا يَلْبِثُ قُرَيْشٌ ①
 إِلَّا فِيهِمْ رِحْلَةُ الْيَسْتَاءِ وَالصَّيْفِ ②
 فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ③
 الَّذِي أَطْعَمَهُمْ ④
 مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ ⑤

سُورَةُ الْمَاعُونِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْذِّبِ ①
 فَنَدُّعُ الْيَتِيمَ ②
 وَلَا يَعْصِ عَلَى طَعَامِ الْيَسْكِينِ ③
 فَوَيْلٌ لِلْمُصَلِّينَ ④
 الَّذِينَ هُمْ بِرَأْوٍ ⑤
 وَمَنْعُونَ الْمَاعُونَ ⑥

سُورَةُ الْكَوْثَرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا آتَيْنَاكَ الْكَوْثَرَ ①
 فَصَلِّ لِرَبِّكَ وَانْحَرْ ②
 إِنَّكَ شَانِئُكَ هُوَ الْأَبْتَرُ ③

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

لَا يَلْبِثُ قُرَيْشٌ ①
 إِلَّا فِيهِمْ رِحْلَةُ الْيَسْتَاءِ وَالصَّيْفِ ②
 فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ③
 الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ
 وَآمَنَهُمْ مِنْ خَوْفٍ ④

①. For the llāf of the Quraysh.﴾

②. Their llāf caravans, in winter and in summer.﴾

③. So, let them worship the Lord of this House.﴾

④. Who has fed them against hunger, and has made them safe from fear.﴾

This Sūrah has been separated from the

one that preceded it in the primary Muṣḥaf (the original copy of 'Uthmān). They (the Companions) wrote "In the Name of Allāh, the Most Gracious, the Most Merciful" on the line (i.e., the space) between these two Sūrahs. They did this even though this Sūrah is directly related to the one which precedes it, as Muḥammad bin Ishāq and 'Abdur-Raḥmān bin Zayd bin

Aslam have both clarified.

This is because the meaning of both of them is, "We have prevented the Elephant from entering Makkah and We have destroyed its people in order to gather (Īlāf) the Quraysh, which means to unite them and bring them together safely in their city."

It has also been said that the meaning of this (Īlāf) is what they would gather during their journey in the winter to Yemen and in the summer to Ash-Shām through trade and other than that. Then they would return to their city in safety during their journeys due to the respect that the people had for them because they were the residents of Allāh's sanctuary. Therefore, whoever knew them would honor them. Even those who came to them and traveled with them, would be safe because of them. This was their situation during their journeys and travels during their winter and summer. In reference to their living in the city, then it is as Allāh said,

﴿أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا مَّكِينًا وَمُتَّعِلَةً النَّاسَ مِنْ حَوَالِهِمْ﴾

«Have they not seen that We have made it a secure sanctuary, while men are being snatched away from all around them?»
(29:67)

Thus, Allāh says,

﴿لَا يَأْتِيهِمْ فُتْرٌ ۖ وَلَئِنْ لَبِثُوا إِلَّا بَلَدًا مَلَكُوتًا﴾

«For the Īlāf of the Quraysh. Their Īlāf»

This is a subject that has been transferred from the first sentence in order to give it more explanation. Thus, Allāh says,

﴿لَئِنْ لَبِثُوا إِلَّا بَلَدًا مَلَكُوتًا﴾

«Their Īlāf caravans, in winter and in summer.» Ibn Jarir said, "The correct opinion is that the letter Lām is a prefix that shows amazement. It is as though He (Allāh) is saying, 'You should be amazed at the uniting (or taming) of the Quraysh and My favor upon them in that.' " He went on to say, "This is due to the consensus of the Muslims that they are two separate and independent Sūrahs."

Then Allāh directs them to be grateful for this magnificent favor in His saying,

﴿فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ﴾

«So, let them worship the Lord of this House.» meaning, then let them single Him out for worship, just as He has given them a safe sanctuary and a Sacred House. This is as Allāh says,

﴿إِنَّمَا أَمْرُهُ أَنْ تَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ۚ الَّذِي رَزَقَهَا وَلَهُ كُلُّ شَيْءٍ وَأَمْرُهُ أَنْ تَكُونُوا مِنَ الْمُسْلِمِينَ﴾

«I have been commanded only to worship the Lord of this city, Who has sanctified it and to Whom belongs everything. And I am commanded to be from among the Muslims.» (27:91)

Then Allāh says,

﴿الَّذِي أَلَمَسَهُمْ مِنَ الْجُوعِ﴾

«Who has fed them against hunger,» meaning, He is the Lord of the House and He is the One Who feeds them against hunger.

﴿وَأَمَّنَّهُمْ مِنَ الْخَوْفِ﴾

«And has made them safe from fear.» meaning, He favors them with safety and gentleness, so they should single Him out for worship alone, without any partner. They should not worship any idol, rival or statue besides Him. Therefore, whoever accepts this command, Allāh will give him safety in both this life and the Hereafter. However, whoever disobeys Him, He will remove both of them from him. This is as Allāh says,

﴿وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ مَأْمَنَةً مَطْلَبَةً بِأَنْبِيَائها بِزُفْعٍ رَعْدًا مِنْ كُلِّ مَكَانٍ ۚ فَكَفَرَتْ بِأَنْبِيَائها فَأَذَابَهَا اللَّهُ لِيَأْسَ الْيُسُوعِ وَالْعُورِي بِمَا كَانُوا بِصَتْرِهِمْ ۚ وَقَدْ جَاءَهُمْ رَسُولٌ مِنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ﴾

«And Allāh puts forward the example of a township, that dwelt secure and well-content: its provision coming to it in abundance from every place, but it denied the favors of Allāh. So, Allāh made it taste extreme of hunger and fear, because of that which they used to do. And verily, there had come unto them a Messenger from among themselves, but they denied him, so the torment overtook them while they were wrongdoers.» (16:112-113)

This is the end of the *Tafsīr* of Sūrah Quraysh, and all praise and thanks are due to Allāh.

The Tafsir of Sūrat Al-Mā'ūn (Chapter - 107)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالنِّبِيِّ﴾ ① ﴿فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ﴾ ② ﴿وَلَا يُعْطِ عَلَىٰ طَعَامِ الْيَسْكِينِ﴾ ③ ﴿فَوَيْلٌ لِلْمُصَلِّينَ﴾ ④ ﴿الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ﴾ ⑤ ﴿الَّذِينَ هُمْ يُرَاكُونَ﴾ ⑥ ﴿وَيَسْتَفْتُونَ السَّاعُونَ﴾ ⑦ ﴿﴾

- ①. Have you seen him who denies Ad-Dīn?﴾
- ②. That is he who repulses the orphan,﴾
- ③. And urges not the feeding of Al-Miskīn.﴾
- ④. So, woe unto those performers of Ṣalāh,﴾
- ⑤. Those who with their Ṣalāh are Sāhūn.﴾
- ⑥. Those who do good deeds only to be seen,﴾
- ⑦. And withhold Al-Mā'ūn.﴾

Allāh says, "O Muḥammad! Have you seen the one who denies the Dīn?" Here the word Dīn means the Hereafter, the Recompense and the Final Reward.

﴿فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ﴾ ② ﴿﴾

﴿That is he who repulses the orphan,﴾ meaning, he is the one who oppresses the orphan and does not give him his just due. He does not feed him, nor is he kind to him.

﴿وَلَا يُعْطِ عَلَىٰ طَعَامِ الْيَسْكِينِ﴾ ③ ﴿﴾

﴿And urges not the feeding of Al-Miskīn.﴾ This is as Allāh says,

﴿كَلَّا بَلْ لَا تَكْرُمُونَ الْيَتِيمَ﴾ ④ ﴿وَلَا غَضُّوْنَ عَلَىٰ طَعَامِ الْيَسْكِينِ﴾ ⑤ ﴿﴾

﴿Nay! But you treat not the orphans with kindness and generosity! And urge not one another on the feeding of Al-

Miskīn! (89:17-18)

meaning, the poor man who has nothing to sustain him and suffice his needs. Then Allāh says,

﴿فَوَيْلٌ لِلْمُصَلِّينَ ۖ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ﴾

«So, woe unto those performers of Ṣalāh, those who with their Ṣalāh are Sāhūn.»

Ibn 'Abbās and others have said, "This means the hypocrites who pray in public but do not pray in private."^[1]

Thus, Allāh says,

﴿لِلْمُصَلِّينَ﴾

«unto those performers of Ṣalāh.» They are those people who pray and adhere to the prayer, yet they are mindless of it. This may either be referring to its act entirely, as Ibn 'Abbās said, or it may be referring to performing it in its stipulated time that has been legislated Islāmically. This means that the person prays it completely outside of its time. This was said by Masrūq and Abu Aḍ-Ḍuḥa.^[2]

'Aṭā' bin Dinār said, "All praise is due to Allāh, the One Who said,

﴿عَنْ صَلَاتِهِمْ سَاهُونَ﴾

«with their Ṣalāh are Sāhūn.» and He did not say, 'those who are absent minded in their prayer.'^[3]

It could also mean the first time of the prayer, which means they always delay it until the end of its time, or they usually do so. It may also refer to not fulfilling its pillars and conditions, and in the required manner. It could also mean performing it with humility and contemplation of its meanings. The wording of the Āyah comprises all of these meanings. However, whoever has any characteristic of this that we have mentioned then a portion of this Āyah applies to him. And whoever has all of these characteristics, then he has completed his share of this Āyah, and the hypocrisy of actions is fulfilled in him. This is just as is confirmed in the Two

[1] Aṭ-Ṭabari 24:632.

[2] Aṭ-Ṭabari 24:631.

[3] Al-Qurṭubi 20:212.

Ṣaḥīḥs that the Messenger of Allāh ﷺ said,

«بَلَّكَ صَلَاةُ الْمُنَافِقِ، بَلَّكَ صَلَاةُ الْمُنَافِقِ، بَلَّكَ صَلَاةُ الْمُنَافِقِ، يَجْلِسُ يَرْقُبُ الشَّمْسَ، حَتَّى إِذَا كَانَتْ بَيْنَ قُرْنَيْ الشَّيْطَانِ قَامَ فَتَقَرَّ أَرْبَعًا، لَا يَذْكُرُ اللَّهَ فِيهَا إِلَّا قَلِيلًا»

«This is the prayer of the hypocrite, this is the prayer of the hypocrite, this is the prayer of the hypocrite. He sits watching the sun until it is between the two horns of Shayṭān. Then he stands and pecks four (Rak'ahs) and he does not remember Allāh (in them) except very little.»^[1]

This *Ḥadīth* is describing the end of the time for the 'Aṣr prayer, which is the middle prayer as is confirmed by a text (*Ḥadīth*). This is the time in which it is disliked to pray. Then this person stands to pray it, pecking in it like the pecking of a crow. He does not have tranquility or humility in it at all. Thus, the Prophet ﷺ said,

«لَا يَذْكُرُ اللَّهَ فِيهَا إِلَّا قَلِيلًا»

«He does not remember Allāh (in them) except very little.»

He probably only stands to pray it so that the people will see him praying, and not seeking the Face of Allāh. This is just as if he did not pray at all. Allāh says,

﴿إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَدِيعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالًا يُرَآؤُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ۝﴾

«Verily, the hypocrites seek to deceive Allāh, but it is He Who deceives them. And when they stand up with laziness and to be seen of men, and they do not remember Allāh but little.»
(4:142)

and Allāh says here,

﴿الَّذِينَ هُمْ يُرَآؤْنَ ۝﴾

«Those who do good deeds only to be seen.»

Imām Aḥmad recorded from 'Amr bin Murrah that he said, "We were sitting with Abu 'Ubaydah when the people mentioned showing-off. A man known as Abu Yazid said, "I

^[1] *Faḥ Al-Bārī* 6:386, and Muslim 1:434.

heard 'Abdullāh bin 'Amr saying that the Messenger of Allāh ﷺ said,

«مَنْ سَمِعَ النَّاسَ بِعَمَلِهِ، سَمِعَ اللَّهُ بِهِ سَامِعَ خَلْقِهِ، وَحَقَّرَهُ وَضَعَّرَهُ»

«Whoever tries to make the people hear of his deed, Allāh, the One Who hears His creation, will hear it and make him despised and degraded.»^[1]

from what is related to his statement,

«الَّذِينَ هُمْ يُرَاكِبُونَ»

«Those who do good deeds only to be seen.»

is that whoever does a deed solely for Allāh, but the people come to know about it, and he is pleased with that, then this is not considered showing off.

Allāh said:

«وَيَسْتَكْبِرُونَ الْكَافِرُونَ»

«And withhold Al-Mā'un.» This means that they do not worship their Lord well, nor do they treat His creation well. They do not even lend that which others may benefit from and be helped by, even though the object will remain intact and be returned to them. These people are even stingier when it comes to giving Zakāh and different types of charity that bring one closer to Allāh.

Al-Mas'ūdi narrated from Salamah bin Kuhayl who reported from Abu Al-'Ubaydīn that he asked Ibn Mas'ūd about Al-Mā'un and he said, "It is what the people give to each other, like an axe, a pot, a bucket and similar items."^[2]

This is the end of the Tafsīr of Sūrat Al-Mā'un, and all praise and thanks are due to Allāh.

[1] Aḥmad 2:212.

[2] Aṭ-Ṭabari 24:639.

The Tafsīr of Sūrat Al-Kawthar (Chapter - 108)

Which was revealed in Al-Madīnah and They also say in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿إِنَّا أَنْعَمْنَا عَلَىكَ الْكَوْثَرَ ۝ فَصَلِّ لِرَبِّكَ وَأَنْصِرْ ۝ إِنْ شَاءَكَ هُوَ الْأَبْدَرُ﴾

﴿1. Verily, We have granted you Al-Kawthar.﴾

﴿2. Therefore turn in prayer to your Lord and sacrifice.﴾

﴿3. For he who hates you, he will be cut off.﴾

Muslim, Abu Dāwud and An-Nasā'ī, all recorded from Anas^[1] that he said, "While we were with the Messenger of Allāh ﷺ in the Masjid, he dozed off into a slumber. Then he lifted his head smiling. We said, 'O Messenger of Allāh! What has caused you to laugh?' He said,

«لَقَدْ أُنْزِلَتْ عَلَيَّ سُورَةٌ»

«Verily, a Sūrah was just revealed to me.»

Then he recited,

﴿إِنَّا أَنْعَمْنَا عَلَىكَ الْكَوْثَرَ ۝ فَصَلِّ لِرَبِّكَ وَأَنْصِرْ ۝ إِنْ شَاءَكَ هُوَ الْأَبْدَرُ﴾

«Verily, We have granted you Al-Kawthar. Therefore turn in prayer to your Lord and sacrifice. For he who hates you, he will be cut off.﴾

Then he said,

«أَتَدْرُونَ مَا الْكَوْثَرُ؟»

«Do you all know what is Al-Kawthar?»

^[1] Muslim 1:300, Abu Dāwud 5:110, and An-Nasā'ī in Al-Kubrā 6:533.

We said, 'Allāh and His Messenger know best.' He said,

«فَإِنَّ نَهْرَ وَعْدِي رَمِي عَزَّ وَجَلَّ، عَلَيْهِ خَيْرٌ كَثِيرٌ، هُوَ حَوْضٌ تَرِدُ عَلَيْهِ أُمَّتِي يَوْمَ الْقِيَامَةِ، أَنْتُمْ عِنْدَ النُّجُومِ فِي السَّمَاءِ، فَيَخْلُجُ الْعَبْدُ مِنْهُمْ فَأَقُولُ: رَبِّ إِنَّهُ مِنْ أُمَّتِي، فَيَقُولُ: إِنَّكَ لَا تَذَرِي مَا أَخَذْتَ بِغَدَاكَ»

«Verily, it is a river that my Lord, the Mighty and Majestic, has promised me and it has abundant goodness. It is a pond where my Ummah will be brought to on the Day of Judgement. Its containers are as numerous as the stars in the sky. Then a servant of Allāh from among them will be (prevented from it) and I will say: "O Lord! Verily, he is from my Ummah (followers)." Then He (Allāh) will say: "Verily, you do not know what he introduced (or innovated) after you.»^[1]

This is the wording of Muslim.

Aḥmad recorded this Ḥadīth from Muḥammad bin Fuḍayl, who reported from Al-Mukhtār bin Fulful, who reported it from Anas bin Mālik.^[2]

Imām Aḥmad also recorded from Anas that the Messenger of Allāh ﷺ said,

«دَخَلْتُ الْجَنَّةَ فَإِذَا أَنَا بِنَهْرٍ حَافَتَاهُ خِيَامُ اللَّؤْلُؤِ، فَصَرَبْتُ يَدِي إِلَى مَا يَجْرِي فِيهِ الْمَاءُ، فَإِذَا مِنْكَ أَذْفَرُ، قُلْتُ: مَا هَذَا يَا جِبْرِيلُ؟ قَالَ: هَذَا الْكَوْثَرُ الَّذِي أَعْطَاكَ اللَّهُ عَزَّ وَجَلَّ»

«I entered Paradise and I came to a river whose banks had tents made of pearls. So I thrust my hand into its flowing water and found that it was the strongest (smell) of musk. So I asked, "O Jibril! What is this?" He replied, "This is Al-Kawthar which Allāh, the Mighty and Majestic has given you.»^[3]

Al-Bukhārī recorded this in his Ṣaḥīḥ, and so did Muslim, on the authority of Anas bin Mālik. In their version Anas said, "When the Prophet ﷺ was taken up to the heaven, he said,

«أَنْتَبْتُ عَلَى نَهْرٍ حَافَتَاهُ خِيَامُ اللَّؤْلُؤِ الْمُجَوَّبُ قُلْتُ: مَا هَذَا يَا جِبْرِيلُ؟ قَالَ: هَذَا

^[1] Muslim 1:300.

^[2] Aḥmad 3:102.

^[3] Aḥmad 3:103.

الكَوْثَرُ.

‘I came to a river whose banks had domes of hollowed pearl. I said: “O Jibril! What is this?” He replied: “This is Al-Kawthar.”’⁽¹⁾ This is the wording of Al-Bukhāri.

Ahmad recorded from Anas that a man said, “O Messenger of Allāh! What is Al-Kawthar?” He replied,

‘مَوْ نَهْرٌ فِي الْجَنَّةِ أَغْطَانِيهِ رَبِّي، لَهُوَ أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ، وَأَخْلَى مِنَ الْعَسَلِ، فِيهِ طَيْرٌ أَغْنَانُهَا تَأْغَاتِقُ الْجُرُورِ.

‘It is a river in Paradise which my Lord has given me. It is whiter than milk and sweeter than honey. There are birds in it whose necks are (long) like carrots.’

‘Umar said, “O Messenger of Allāh! Verily, they (the birds) will be beautiful.” The Prophet ﷺ replied,

‘أَكَلْنَهَا أَنْعَمُ مِنْهَا يَا عُمَرُ.’

‘The one who eats them (i.e., the people of Paradise) will be more beautiful than them, O ‘Umar.’⁽²⁾

Al-Bukhāri recorded from Sa‘īd bin Jubayr that Ibn ‘Abbās said about Al-Kawthar, “It is the good which Allāh gave to him (the Prophet).” Abu Bishr said, “I said to Sa‘īd bin Jubayr, ‘Verily, people are claiming that it is a river in Paradise.’” Sa‘īd replied, ‘The river which is in Paradise is part of the goodness which Allāh gave him.’⁽³⁾

Al-Bukhāri also recorded from Sa‘īd bin Jubayr that Ibn ‘Abbās said, “Al-Kawthar is the abundant goodness.”⁽⁴⁾ This explanation includes the river and other things as well. Because the word Al-Kawthar comes from the word Kathrah (abundance) and it (Al-Kawthar) linguistically means an abundance of goodness. So from this goodness is the river (in Paradise).

Imām Ahmad recorded from Ibn ‘Umar that the Messenger of Allāh ﷺ said,

⁽¹⁾ Al-Bukhāri no. 4946.

⁽²⁾ Ahmad 3:220.

⁽³⁾ Faṭḥ Al-Bārī 8:603.

⁽⁴⁾ Aṭ-Ṭabari 24:647.

«الْكَاوْثَرُ نَهْرٌ فِي الْجَنَّةِ خَائِكُهُ مِنْ ذَهَبٍ، وَالْمَاءُ يَجْرِي عَلَى اللُّؤْلُؤِ، وَمِنْهُ أُنْثَى
بَيَاضًا مِنَ اللَّبَنِ، وَأَخْلَى مِنَ الْعَسَلِ»

«Al-Kawthar is a river in Paradise whose banks are of gold and it runs over pearls. Its water is whiter than milk and sweeter than honey.»^[1]

This *Hadīth* was recorded in this manner by At-Tirmidhi, Ibn Mājah, Ibn Abi Ḥātim and Ibn Jarīr. At-Tirmidhi said, "Ḥasan Ṣaḥīḥ."^[2]

Then Allāh says,

﴿فَصَلِّ لِرَبِّكَ وَأَحْسِرْ﴾

«Therefore turn in prayer to your Lord and sacrifice.»

meaning, just as We have given you the abundant goodness in this life and the Hereafter – and from that is the river that has been described previously – then make your obligatory and optional prayer, and your sacrifice (of animals) solely and sincerely for your Lord. Woship Him alone and do not associate any partner with him. And sacrifice pronouncing His Name alone, without ascribing any partner to Him.' This is as Allāh says,

﴿قُلْ إِنِّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١﴾ لَا شَرِيكَ لَهُ وَلَئِكَ لِيرْتَدِئُ الْكَافِرُونَ ﴿٢﴾﴾

«Say: "Verily, my Ṣalāh, my sacrifice, my living, and my dying are for Allāh, the Lord of all that exists. He has no partner. And of this I have been commanded, and I am the first of the Muslims."» (6:162-163)

Ibn 'Abbās, 'Aṭā, Mujāhid, Ikrimah and Al-Ḥasan all said, "This means with this the *Budn* should be sacrificed."^[3] Qatādah, Muḥammad bin Ka'b Al-Qurazī, Aḍ-Ḍaḥḥāk, Ar-Rabī, 'Aṭā' Al-Khurāsāni, Al-Ḥakam, Ismā'īl bin Abi Khālid and others from the Salaf have all said the same.^[4] This is the

[1] Aḥmad 2:67. See Al-Bukhārī 4965.

[2] *Tuḥfat Al-Aḥwadhī* 9:294, Ibn Mājah 2:1450, and Aṭ-Ṭabari 24:650.

[3] Aṭ-Ṭabari 24:653.

[4] Aṭ-Ṭabari 24:654.

opposite of the way of the idolators, prostrating to other than Allāh and sacrificing in other than His Name. Allāh says,

﴿وَلَا تَأْكُلُوا مِمَّا زَايَرَ اسْمَ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ﴾

«And do not eat from what Allāh's Name has not been pronounced over, indeed that is Fisq.» (6:121)

The Enemy of the Prophet ﷺ is Cut Off

Allāh says,

﴿إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ﴾

«For he who hates you, he will be cut off.» meaning, 'indeed he who hates you, O Muḥammad, and he hates what you have come with of guidance, truth, clear proof and manifest light, he is the most cut off, meanest, lowliest person who will not be remembered.'

Ibn 'Abbās, Mujāhid, Sa'īd bin Jubayr and Qatādah all said, "This *Āyah* was revealed about Al-'Āṣ bin Wā'il.^[1] Whenever the Messenger of Allāh ﷺ would be mentioned (in his presence) he would say, 'Leave him, for indeed he is a man who is cut off having no descendants. So when he dies he will not be remembered.' Therefore, Allāh revealed this *Sūrah*.^[2] Shamir bin 'Aṭiyah said, "This *Sūrah* was revealed concerning 'Uqbah bin Abi Mu'ayt.^[3]"

Ibn 'Abbās and 'Ikrimah have both said, "This *Sūrah* was revealed about Ka'b bin Al-Ashraf and a group of the disbelievers of the Quraysh."^[4]

Al-Bazzār recorded that Ibn 'Abbās said, "Ka'b bin Al-Ashraf came to Makkah and the Quraysh said to him, 'You are the leader of them (the people). What do you think about this worthless man who is cut off from his people? He claims that he is better than us while we are the people of the place of pilgrimage, the people of custodianship (of the *Ka'bah*), and the people who supply water to the pilgrims.' He replied, 'You

[1] Aṭ-Ṭabari 24:656, and 657.

[2] Ibn Hishām 2:7.

[3] Aṭ-Ṭabari 24:657.

[4] Aṭ-Ṭabari 24:657.

all are better than him.' So Allāh revealed,

﴿إِن شَاءَكَ مَوْءِدًا﴾

«For he who hates you, he will be cut off.»

This is how Al-Bazzār recorded this incident and its chain of narration is authentic.^[1]

It has been reported that 'Atā' said, "This Sūrah was revealed about Abu Lahab when a son of the Messenger of Allāh ﷺ died. Abu Lahab went to the idolators and said, 'Muhammad has been cut off (i.e., from progeny) tonight.' So concerning this Allāh revealed,

﴿إِن شَاءَكَ مَوْءِدًا﴾

«For he who hates you, he will be cut off.» As-Suddi said, "When the male sons of a man died the people used to say, 'He has been cut off.' So, when the sons of the Messenger of Allāh ﷺ died they said, 'Muhammad has been cut off.' Thus, Allāh revealed,

﴿إِن شَاءَكَ مَوْءِدًا﴾

«For he who hates you, he will be cut off.»

So they thought in their ignorance that if his sons died, his remembrance would be cut off. Allāh forbid! To the contrary, Allāh preserved his remembrance for all the world to see, and He obligated all the servants to follow his Law. This will continue for all of time until the Day of Gathering and the coming of the Hereafter. May the blessings of Allāh and His peace be upon him forever until the Day of Assembling.

This is the end of the *Tafsīr* of Sūrat Al-Kawthar, and all praise and blessings are due to Allāh.

[1] *Kashf Al-Astār* 3:83.

The Tafsīr of Sūrah Qul yā Ayyuhal-Kāfirūn (Chapter - 109)

Which was revealed in Makkah

The Recitation of these Sūrahs in the Optional Prayers

It has been confirmed in *Ṣaḥīḥ Muslim* from Jābir that the Messenger of Allāh ﷺ recited this Sūrah (Al-Kāfirūn) and

﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾

﴿Say: "He is Allāh One."﴾ (112:1) in the two *Rak'ahs* of *Tawāf*.^[1] It is also recorded in *Ṣaḥīḥ Muslim* in a *Ḥadīth* of Abu Hurayrah that the Messenger of Allāh ﷺ recited these two Sūrahs in the two *Rak'ahs* (optional prayer) of the Morning prayer.^[2]

Imām Aḥmad recorded from Ibn 'Umar that the Messenger of Allāh ﷺ recited in the two *Rak'ahs* before the Morning prayer and the two *Rak'ahs* after the Sunset prayer on approximately ten or twenty different occasions,

﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾

﴿Say: "O Al-Kāfirūn!"﴾ and

﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾

﴿Say: "He is Allāh One."﴾ (112:1)^[3]

Aḥmad also recorded that Ibn 'Umar said, "I watched the Prophet ﷺ twenty-four or twenty-five times reciting in the two *Rak'ahs* before the Morning prayer and the two *Rak'ahs* after the Sunset prayer,

^[1] Muslim 2:888 in a lengthy *Ḥadīth*.

^[2] Muslim 1:502.

^[3] Aḥmad 2:24 and 58.

سُورَةُ الْكَافِرُونَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ يَا أَيُّهَا الْكَافِرُونَ ① لَا أَعْبُدُ مَا تَعْبُدُونَ ②
وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ③ وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ④
وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ⑤ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ⑥

سُورَةُ الْبَقَرَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ① وَرَأَيْتَ النَّاسَ
يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ② فَسَبِّحْ بِحَمْدِ رَبِّكَ
وَأَسْتَغْفِرْ لَهُ إِنَّهُ كَانَ تَوَّابًا ③

سُورَةُ الشُّعَرَاءِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَّتْ يُدَىٰ أَبِي لَهَبٍ وَنَبَّ ① مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا
كَسَبَ ② سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ③ وَامْرَأَتُهُ
حَمَّالَةَ الْحَطَبِ ④ فِي جِيدِهَا حَبْلٌ مِّن مَّسِينٍ ⑤

﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾

﴿Say: "O Al-Kāfirūn!"﴾
and

﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾

﴿Say: "He is Allāh One."﴾ (112:1)^[1]

Ahmad recorded that Ibn 'Umar said, "I watched the Prophet ﷺ for a month and he would recite in the two Rak'ahs before the Morning prayer,

﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾

﴿Say: "O Al-Kāfirūn."﴾ and

﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾

﴿Say: "He is Allāh One."﴾ (112:1)^[2]

This was also recorded by At-Tirmidhi, Ibn Mājah and An-

Nasā'i. At-Tirmidhi said, "Ḥasan."^[3] It has already been mentioned previously in a Ḥadīth that it (Sūrat Al-Kāfirūn) is equivalent to a fourth of the Qur'ān and Az-Zalzalah is equivalent to a fourth of the Qur'ān.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ ① لَا أَعْبُدُ مَا تَعْبُدُونَ ② وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ③ وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ④ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ⑤ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ⑥﴾

[1] Ahmad 2:99.

[2] Ahmad 2:94.

[3] Tuhfat Al-Aḥwadhī 2:470, Ibn Mājah 1:363, and An-Nasā'i 2:170.

- ﴿1. Say: "O disbelievers!"﴾
 ﴿2. "I worship not that which you worship."﴾
 ﴿3. "Nor will you worship whom I worship."﴾
 ﴿4. "And I shall not worship that which you are worshipping."﴾
 ﴿5. "Nor will you worship that which I worship."﴾
 ﴿6. "To you be your religion, and to me my religion."﴾

The Declaration of Innocence from Shirk

This Sūrah is the Sūrah of disavowal from the deeds of the idolators. It commands a complete disavowal of that. Allāh's statement,

﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾

﴿Say: "O disbelievers!"﴾ includes every disbeliever on the face of the earth, however, this statement is particularly directed towards the disbelievers of the Quraysh. It has been said that in their ignorance they invited the Messenger of Allāh ﷺ to worship their idols for a year and they would (in turn) worship his God for a year. Therefore, Allāh revealed this Sūrah and in it He commanded His Messenger ﷺ to disavow himself from their religion completely. Allāh said,

﴿لَا أُعْبُدُ مَا يَعْبُدُونَ﴾

﴿I worship not that which you worship.﴾ meaning, statues and rival gods.

﴿وَلَا أَنُفَعُ عَيْدُونَ مَا يَعْبُدُونَ﴾

﴿Nor will you worship whom I worship.﴾ and He is Allāh Alone, Who has no partner. So the word *Ma* (what) here means *Man* (who). Then Allāh says,

﴿وَلَا أَلَا عَابِدٌ مَا يَعْبُدُونَ﴾

﴿And I shall not worship that which you are worshipping. Nor will you worship whom I worship.﴾

meaning, 'I do not worship according to your worship, which means that I do not go along with it or follow it. I only worship Allāh in the manner in which He loves and is pleased with.' Thus, Allāh says,

﴿وَلَا أَنتَ عَابِدُونَ مَا أَعْبُدُ﴾

«Nor will you worship whom I worship.» meaning, 'you do not follow the commands of Allāh and His Legislation in His worship. Rather, you have invented something out of the promptings of your own souls.' This is as Allāh says,

﴿إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمُ الْهُدَى﴾

«They follow but a guess and that which they themselves desire, whereas there has surely come to them the guidance from their Lord!» (53:23)

Therefore, the disavowal is from all of what they are involved. For certainly the worshipper must have a god whom he worships and set acts of worship that he follows to get to him. So the Messenger ﷺ and his followers worship Allāh according to what He has legislated. This is why the statement of Islām is "There is no God worthy of being worshipped except Allāh, and Muḥammad is the Messenger of Allāh." This means that there is no (true) object of worship except Allāh and there is no path to Him (i.e., way of worshipping Him) other than that which the Messenger came with. The idolators worship other than Allāh, with acts of worship that Allāh has not allowed. This is why the Messenger ﷺ said to them,

﴿لَكُمْ دِينُكُمْ وَلِيَ دِينِ﴾

«To you be your religion, and to me my religion.»

This is similar to Allāh's statement,

﴿وَلَا تَقُولُوا لِمَا كَذَّبْنَا عَنْكُمْ قَوْلًا لِي عَلَى وَلَكُمْ عَلَيْكُمْ أَنْتُمْ رَبُّونَنَا أَفَمُلُ مَا نَفْعُكُمْ وَلَا نَضُرُّكُمْ﴾

«And if they belie you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!"» (10:41)

and He said,

﴿لَا إِلَهَ إِلَّا أَنْتَ وَأَنْتَ أَعْلَمُ الْغُيُوبِ﴾

«To us our deeds, and to you your deeds.» (28:55)

Al-Bukhārī said, "It has been said,

﴿لَكُمْ دِينُكُمْ﴾

«To you be your religion.» means disbelief.

﴿وَلِيَّ﴾

«and to me my religion.» means, Islām.^[1]

This is the end of the *Tafsīr* of *Sūrat Qul yā Ayyuhā-Kāfirūn*.

[1] *Fath Al-Bārī* 8:604.

The Tafsīr of Sūrat An-Nasr (Chapter - 110)

Which was revealed in Al-Madinah

The Virtues of Sūrat An-Nasr

It has been mentioned previously that it (Sūrat An-Nasr) is equivalent to one-fourth of the Qur'ān and that Sūrat Az-Zalzalah is equivalent to one-fourth of the Qur'ān.

An-Nasā'ī recorded from 'Ubaydullāh bin 'Abdullah bin 'Utbah that Ibn 'Abbās said to him, "O Ibn 'Utbah! Do you know the last Sūrah of the Qur'ān that was revealed?" He answered, "Yes, it was

﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾

«When there comes the help of Allāh and the Conquest.»
(110:1)"

He (Ibn 'Abbās) said, "You have spoken truthfully."^[1]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ﴿٢﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْ لَهُ إِنَّكَ تَوَّابٌ ﴿٣﴾

«1. When there comes the help of Allāh and the Conquest.»

«2. And you see that the people enter Allāh's religion in crowds.»

«3. So, glorify the praises of your Lord, and ask His forgiveness. Verily, He is the One Who accepts the repentance and Who forgives.»

[1] An-Nasā'ī in Al-Kubrā 6:525.

This Sūrah informs of the Completion of the Life of Allāh's Messenger ﷺ

Al-Bukhārī recorded from Ibn 'Abbās that he said, "Umar used to bring me into the gatherings with the old men of (the battle of) Badr. However, it was as if one of them felt something in himself (against my attending). So he said, 'Why do you (Umar) bring this (youth) to sit with us when we have children like him (i.e., his age)?' So Umar replied, 'Verily, he is among those whom you know.'

Then one day he called them and invited me to sit with them, and I do not think that he invited me to be among them that day except to show them. So he said, 'What do you say about Allāh's statement,

﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾

«When there comes the help of Allāh and the Conquest.»?

Some of them said, 'We were commanded to praise Allāh and seek His forgiveness when He helps us and gives us victory.' Some of them remained silent and did not say anything. Then he (Umar) said to me, 'Is this what you say, O Ibn 'Abbās?' I said, 'No.' He then said, 'What do you say?' I said, 'It was the end of the life of Allāh's Messenger ﷺ that Allāh was informing him of. Allāh said,

﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾

«When there comes the help of Allāh and the Conquest.»

which means, that is a sign of the end of your life.

﴿تَسْبِّحُ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرُكَ إِنَّكَ كَانَ وَابِئًا﴾

«So, glorify the praises of your Lord, and ask His forgiveness. Verily, He is the One Who accepts the repentance and Who forgives.»

So, Umar bin Al-Khaṭṭāb said, 'I do not know anything about it other than what you have said.'^[1] Al-Bukhārī was alone in recording this Ḥadīth.

Imām Aḥmad recorded from Ibn 'Abbās that he said, "When

[1] *Fath Al-Bārī* 8:606.

﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾

«When there comes the help of Allāh and the Conquest.»

was revealed, the Messenger of Allāh ﷺ said,

«نُعِيتَ إِلَيَّ نَفْسِي»

«My death has been announced to me.»

And indeed he died during that year.^[1] Aḥmad was alone in recording this Ḥadīth.

Al-Bukhārī recorded that 'Ā'ishah said, "The Messenger of Allāh ﷺ used to say often in his bowing and prostrating,

«سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي»

«Glory to You, O Allāh, our Lord, and praise be to You. O Allāh, forgive me.»^[2]

He did this as his interpretation of the Qur'ān (i.e., showing its implementation)." The rest of the group has also recorded this Ḥadīth except for At-Tirmidhi.^[3]

Imām Aḥmad recorded from Masrūq that 'Ā'ishah said, "The Messenger of Allāh ﷺ used to often say towards the end of his life,

«سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ»

«Glory to Allāh, and praise be unto Him. I seek Allāh's forgiveness and I repent to Him.»

And he ﷺ said,

«إِنَّ رَبِّي كَانَ أَخْبَرَنِي أَنِّي سَأَرَى عَلَامَةً فِي أُمِّي، وَأَمَرَنِي إِذَا رَأَيْتَهَا أَنْ أَسْبَحَ بِحَمْدِهِ وَأَسْتَغْفِرَهُ، إِنَّهُ كَانَ نَوَابًا، فَقَدْ رَأَيْتَهَا: ﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ﴿فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْ لَهُ﴾ كَانَ نَوَابًا ﴿٢﴾»

[1] Aḥmad 1:217. This narration has a deficiency but its general meaning is supported what is before it.

[2] Faḥ Al-Bārī 8:605.

[3] Muslim 1:350, Abu Dāwūd 1:546, An-Nasā'ī in Al-Kubrā 6:525, and Ibn Mājah 1:287.

‘Verily, my Lord has informed me that I will see a sign in my Ummah and He has commanded me that when I see it, I should glorify His praises and seek His forgiveness, for He is the One Who accepts repentance. And indeed I have seen it (i.e., the sign). When there comes the help of Allāh and the Conquest (Al-Fath). And you see that the people enter Allāh’s religion in crowds. So glorify the praises of your Lord, and ask His forgiveness. Verily, He is the One Who accepts the repentance and Who forgives.’^[1] Muslim also recorded this Hadith.^[2]

The meaning of Al-Fath here is the conquest of Makkah, and there is only one view concerning it. For indeed the different areas of the Arabs were waiting for the conquest of Makkah before they would accept Islām. They said, “If he (Muḥammad ﷺ) is victorious over his people, then he is a (true) Prophet.” So when Allāh gave him victory over Makkah, they entered into the religion of Allāh (Islām) in crowds. Thus, two years did not pass (after the conquest of Makkah) before the peninsula of the Arabs was laden with faith. And there did not remain any of the tribes of the Arabs except that they professed (their acceptance) of Islām. And all praise and blessings are due to Allāh.

Al-Bukhārī recorded in his *Ṣaḥīḥ* that ‘Amr bin Salamah said, “When Makkah was conquered, all of the people rushed to the Messenger of Allāh ﷺ to profess their Islām. The various regions were delaying their acceptance of Islām until Makkah was conquered. The people used to say, ‘Leave him and his people alone. If he is victorious over them he is a (true) Prophet.’”^[3]

We have researched the war expedition for conquest of Makkah in our book *As-Sīrah*. Therefore, whoever wishes he may review it there. And all praise and blessings are due to Allāh.

Imām Aḥmad recorded from Abu ‘Ammār that a neighbor of Jābir bin ‘Abdullāh told him, “I returned from a journey and Jābir bin ‘Abdullāh came and greeted me. So I began to talk

[1] Aḥmad 6:35.

[2] Muslim 1:351.

[3] *Fath Al-Bārī* 7:616.

with him about the divisions among the people and what they had started doing. Thus, Jābir began to cry and he said, 'I heard the Messenger of Allāh ﷺ saying,

«إِنَّ النَّاسَ دَخَلُوا فِي دِينِ اللَّهِ أَفْوَاجًا، وَسَيَخْرُجُونَ مِنْهُ أَفْوَاجًا»

«Verily, the people have entered into the religion of Allāh in crowds and they will also leave it in crowds.»^[1]

This is the end of the *Tafsīr* of Sūrat An-Naṣr, and all praise and blessings are due to Allāh.

[1] Aḥmad 3:343.

The Tafsīr of Sūrah Tabbat^[1] (Chapter - 111)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ﴿١﴾ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ﴿٢﴾ سَيَصْلَىٰ نَارًا ذَاتَ ﴿٣﴾ لَهَبٍ ﴿٤﴾ وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ﴿٥﴾ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ﴿٦﴾﴾

- ﴿1. Perish the two hands of Abū Lahab and perish he!﴾
- ﴿2. His wealth and his children will not benefit him!﴾
- ﴿3. He will enter a Fire full of flames!﴾
- ﴿4. And his wife too, who carries wood.﴾
- ﴿5. In her neck is a twisted rope of Masad.﴾

The Reason for the Revelation of this Sūrah and the Arrogance of Abu Lahab toward the Messenger of Allāh ﷺ

Al-Bukhārī recorded from Ibn ‘Abbās that the Prophet ﷺ went out to the valley of Al-Baṭḥa and he ascended the mountain. Then he cried out,

يَا صَبَاحًا

«O people, come at once!»

So the Quraysh gathered around him. Then he said,

«أَرَأَيْتُمْ إِنِ حَدَّثْتُكُمْ أَنَّ الْعَدُوَّ مُضِبُّكُمْ، أَوْ مُمْسِكُكُمْ نُصَلُّونِي؟»

«If I told you all that the enemy was going to attack you in the morning, or in the evening, would you all believe me?»

They replied, “Yes.” Then he said,

^[1] This is known also as Sūrat Al-Masad.

﴿فَإِنِّي نَذِيرٌ لَّكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ﴾

«Verily, I am a warner (sent) to you all before the coming of a severe torment.»

Then Abu Lahab said, "Have you gathered us for this? May you perish!" Thus, Allāh revealed,

﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ﴾

«Perish the two hands of Abu Lahab and perish he!»

to the end of the Sūrah.⁽¹⁾

In another narration it states that he stood up dusting of his hands and said, "Perish you for the rest of this day! Have you gathered us for this?" Then Allāh revealed,

﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ﴾

«Perish the two hands of Abu Lahab and perish he!»

The first part is a supplication against him and the second is information about him. This man Abu Lahab was one of the uncles of the Messenger of Allāh ﷺ. His name was 'Abdul-'Uzzā bin Abdul-Muṭṭalib. His surname was Abu 'Utaybah and he was only called Abu Lahab because of the brightness of his face. He used to often cause harm to the Messenger of Allāh ﷺ. He hated and scorned him and his religion.

Imām Aḥmad recorded from Abu Az-Zinād that a man called Rabī'ah bin 'Abbād from the tribe of Bani Ad-Dīl, who was a man of pre-Islāmic ignorance who accepted Islām, said to him, "I saw the Prophet ﷺ in the time of pre-Islāmic ignorance in the market of Dhul-Majāz and he was saying,

﴿يَا أَيُّهَا النَّاسُ، قُولُوا: لَا إِلَهَ إِلَّا اللَّهُ تَقْلِحُوا﴾

«O people! Say there is no god worthy of worship except Allāh and you will be successful.»

The people were gathered around him and behind him there was a man with a bright face, squint (or cross) eyes and two braids in his hair. He was saying, "Verily, he is an apostate (from our religion) and a liar!" This man was following him (the Prophet ﷺ) around wherever he went. So, I asked who was he and

[1] Fath Al-Bāri 8:609.

they (the people) said, "This is his uncle, Abu Lahab."^[1]

Aḥmad also recorded this narration from Surayj, who reported it from Ibn Abu Az-Zinād, who reported it from his father (Abu Zinād) who mentioned this same narration. However in this report, Abu Zinād said, "I said to Rabi'ah, 'Were you a child at that time?' He replied, 'No. By Allāh, that day I was most intelligent, and I was the strongest blower of the flute (for music).'"^[2] Aḥmad was alone in recording this *Ḥadīth*.

Concerning Allāh's statement,

﴿مَا أَغْنَىٰ عَنْهُ مَالُهُ وَلَا وَلَدُهُ﴾

«His wealth and his children (Kasab) will not benefit him!»

Ibn 'Abbās and others have said,

﴿وَلَا كَسَبُ﴾

«and his children (Kasab) will not benefit him!»

"Kasab means his children."^[3] A similar statement has been reported from 'Ā'ishah, Mujāhid, 'Aṭā', Al-Ḥasan and Ibn Sīrīn.^[4]

It has been mentioned from Ibn Mas'ūd that when the Messenger of Allāh ﷺ called his people to faith, Abu Lahab said, "Even if what my nephew says is true, I will ransom myself (i.e., save myself) from the painful torment on the Day of Judgement with my wealth and my children." Thus, Allāh revealed,

﴿مَا أَغْنَىٰ عَنْهُ مَالُهُ وَلَا وَلَدُهُ﴾

«His wealth and his children will not benefit him!»

Then Allāh says,

﴿سَبْعَ صَعْقٍ بِكُمْ ذَاتَ لَهَبٍ﴾

«He will enter a Fire full of flames!» meaning, it has flames, evil and severe burning.

[1] Aḥmad 4:341.

[2] Aḥmad 4:341.

[3] Aṭ-Ṭabari 24:677.

[4] Aṭ-Ṭabari 24:677.

The Destiny of Umm Jamīl, the Wife of Abu Lahab

﴿وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ﴾

﴿And his wife too, who carries wood.﴾ His wife was among the leading women of the Quraysh and she was known as Umm Jamīl. Her name was 'Arwah bint Harb bin Umayyah and she was the sister of Abu Sufyān. She was supportive of her husband in his disbelief, rejection and obstinacy. Therefore, she will be helping to administer his punishment in the fire of Hell on the Day of Judgement. Thus, Allāh says,

﴿حَمَّالَةَ الْحَطَبِ﴾ فِي جِيدِهَا حَبْلٌ مِّنْ مَّسَدٍ ﴿٥﴾

﴿Who carries wood. In her neck is a twisted rope of Masad.﴾

meaning, she will carry the firewood and throw it upon her husband to increase that which he is in (of torment), and she will be ready and prepared to do so.

﴿فِي جِيدِهَا حَبْلٌ مِّنْ مَّسَدٍ﴾

﴿In her neck is a twisted rope of Masad.﴾

Mujāhid and 'Urwah both said, "From the palm fiber of the Fire."^[1]

Al-'Awfī narrated from Ibn 'Abbās, 'Āṭiyah Al-Jadali, Aḍ-Ḍaḥḥāk and Ibn Zayd that she used to place thorns in the path of the Messenger of Allāh ﷺ. Al-Jawhari said, "Al-Masad refers to fibers, it is also a rope made from fibers or palm leaves. It is also made from the skins of camels or their furs. It is said (in Arabic) *Masadtul-Habla* and *Amsaduhu Masadan*, when you tightly fasten its twine."

Mujāhid said,

﴿فِي جِيدِهَا حَبْلٌ مِّنْ مَّسَدٍ﴾

﴿In her neck is a twisted rope of Masad.﴾ "This means a collar of iron."^[2] Don't you see that the Arabs call a pulley cable a *Masad*?

^[1] *Ad-Durr Al-Manthur* 8 :667.

^[2] *At-Ṭabari* 24 :681.

A Story of Abu Lahab's Wife harming the Messenger of Allāh ﷺ

Ibn Abi Hātim said that his father and Abu Zur'ah both said that 'Abdullāh bin Az-Zubayr Al-Ḥumaydi told them that Sufyān informed them that Al-Walid bin Kathir related from Ibn Tadrus who reported that Asmā' bint Abi Bakr said, "When

﴿تَبَتْ يَدَا أَبِي لَهَبٍ﴾

﴿Perish the two hands of Abu Lahab and perish he!﴾

was revealed, the one-eyed Umm Jamil bint Harb came out wailing, and she had a stone in her hand. She was saying, 'He criticizes our father, and his religion is our scorn, and his command is to disobey us.' The Messenger of Allāh ﷺ was sitting in the Masjid (of the Ka'bah) and Abu Bakr was with him. When Abu Bakr saw her he said, 'O Messenger of Allāh! She is coming and I fear that she will see you.' The Messenger of Allāh ﷺ replied,

﴿إِنَّهَا لَنْ تَرَانِي﴾

«Verily, she will not see me.»

Then he recited some of the Qur'ān as a protection for himself. This is as Allāh says,

﴿وَلَا تَقْرَأُ الْقُرْآنَ حُمْلاً بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ ۚ كَذَّابًا مُنْكَرًا﴾

«And when you recite the Qur'ān, We put between you and those who believe not in the Hereafter, an invisible veil.»
(17:45)

So she advanced until she was standing in front of Abu Bakr and she did not see the Messenger of Allāh ﷺ. She then said, 'O Abu Bakr! Verily, I have been informed that your friend is making defamatory poetry about me.' Abu Bakr replied, 'Nay! By the Lord of this House (the Ka'bah) he is not defaming you.' So she turned away saying, 'Indeed the Quraysh know that I am the daughter of their leader.' "

Al-Walid or another person said in a different version of this Ḥadith, "So Umm Jamil stumbled over her waist gown while she was making circuits (ṭawāf) around the House (the Ka'bah) and she said, 'Cursed be the reviler.' Then Umm

Hakīm bint 'Abdul-Muṭṭalib said, 'I am a chaste woman so I will not speak abusively and I am refined so I do not know. Both of us are children of the same uncle. And after all the Quraysh know best.'^[1]

This is the end of the *Tafsīr* of this *Sūrah*, and all praise and blessings are due to Allāh.

^[1] *Fath Al-Bārī* 8:610.

The Tafsir of Sūrat Al-Ikhlāṣ (Chapter - 112)

Which was revealed in Makkah

The Reason for the Revelation of this Sūrah and its Virtues

Imām Aḥmad recorded from Ubayy bin Ka'b that the idolators said to the Prophet ﷺ, "O Muḥammad! Tell us the lineage of your Lord." So Allāh revealed

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾
﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾

﴿Say: "He is Allāh, One. Allāh He begets not, nor was He begotten. And there is none comparable to Him."﴾^[1]

Similar was recorded by At-Tirmidhi and Ibn Jarir and they added in their narration that he said,

﴿الصَّمَدُ﴾

"*«Aṣ-Ṣamad»* is One Who does not give birth, nor was He born, because there is nothing that is born except that it will die, and there is nothing that dies except that it leaves behind inheritance, and indeed Allāh does not die and He does not leave behind any inheritance.

﴿وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾

﴿And there is none comparable to Him.﴾

This means that there is none similar to Him, none equal to Him and there is nothing at all like Him."^[2]

Ibn Abi Ḥātim also recorded it and At-Tirmidhi mentioned it as a *Mursal* narration. Then At-Tirmidhi said, "And this is the

^[1] Aḥmad 5:133.

^[2] *Tuhfat Al-Aḥwadhī* 9:299, and *Aṭ-Ṭabari* 24:691.

most correct."^[1]

A *Hadîth* on its Virtues

Al-Bukhâri reported from 'Amrah bint 'Abdur-Rahmân, who used to stay in the apartment of 'Ā'ishah, the wife of the Prophet ﷺ, that 'Ā'ishah said, "The Prophet ﷺ sent a man as the commander of a war expedition and he used to lead his companions in prayer with recitation (of the Qur'ân). And he would complete his recitation with the recitation of 'Say: He is Allāh, One.' So when they returned they mentioned that to the Prophet ﷺ and he said,

«سَلُّوْهُ لِأَيِّ شَيْءٍ يَفْنَعُ ذَلِكَ؟»

'Ask him why does he do that.'

So they asked him and he said, 'Because it is the description of Ar-Rahmân and I love to recite it. So the Prophet ﷺ said,

«أَخْبِرُوهُ أَنَّ اللَّهَ نَعَاتِنُ يُجِبُّ»

'Inform him that Allāh the Most High loves him.'

This is how Al-Bukhâri recorded this *Hadîth* in his Book of *Tawhîd*.^[2] Muslim and An-Nasâ'î also recorded it.^[3]

In his Book of *Ṣalâh*, Al-Bukhâri recorded that Anas said, "A man from the Anṣâr used to lead the people in prayer in the *Masjid* of Qubâ'. Whenever he began a *Sûrah* in the recitation of the prayer that he was leading them, he would start by reciting 'Say: He is Allāh, One' until he completed the entire *Sûrah*.

Then he would recite another *Sûrah* along with it (after it). And used to do this in every *Rak'ah*. So his companions spoke to him about this saying; 'Verily, you begin the prayer with this *Sûrah*. Then you think that it is not sufficient for you unless you recite another *Sûrah* as well. So you should either recite it or leave it and recite another *Sûrah* instead.'

The man replied, 'I will not leave it off. If you want me to continue leading you (in prayer), I will do this; and if you all do not like it, I will leave you (i.e., I will stop leading you).'

[1] That is, the narration that is *Mursal*. *Tuhfat Al-Ahwadhi* 9:301.

[2] *Faṭḥ Al-Bâri* 13:360.

[3] Muslim 1:557, and An-Nasâ'î in *Al-Kubrâ* 6:177.

They used to consider him to be of the best of them to lead them in prayer and they did not want anyone else to lead them other than him. So, when the Prophet ﷺ came they informed him of this information and he said,

«يَا فَلَانُ، مَا يَمْنَعُكَ أَنْ تَفْعَلَ مَا يَأْمُرُكَ بِهِ أَصْحَابُكَ، وَمَا حَمَلَكَ عَلَى لُزُومِ هَذِهِ السُّورَةِ فِي كُلِّ رَكْعَةٍ؟»

«O so-and-so! What prevents you from doing what your companions are commanding you to do, and what makes you adhere to the recitation of this Sūrah in every Rak'ah?»

The man said, 'Verily, I love it.' The Prophet ﷺ replied,

«حُبُّكَ إِيَّاهَا أَدْخَلَكَ الْجَنَّةَ»

«Your love of it will cause you to enter Paradise.»

This was recorded by Al-Bukhārī, with a disconnected chain, but in a manner indicating his approval.^[1]

A Ḥadīth that mentions this Sūrah is equivalent to a Third of the Qur'ān

Al-Bukhārī recorded from Abu Sa'īd that a man heard another man reciting

﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾

«Say: "He is Allāh, One."» and he was repeating over and over. So when morning came, the man went to the Prophet ﷺ and mentioned that to him, and it was as though he was belittling it. The Prophet ﷺ said,

«رَأَيْتَ نَفْسِي بِيَدِهِ إِتَّهَا لَتَنْدِلُ ثَلَاثَ الْقُرْآنِ»

«By He in Whose Hand is my soul, verily it is equivalent to a third of the Qur'ān.»^[2] Abu Dāwud and An-Nasā'ī also recorded it.^[3]

Another Ḥadīth

Al-Bukhārī recorded from Abu Sa'īd, may Allāh be pleased

^[1] *Fath Al-Bārī* 2:298.

^[2] *Fath Al-Bārī* 8:676.

^[3] Abu Dāwud 2:152, and An-Nasā'ī in *Al-Kubrā* 5:16.

with him, that the Messenger of Allāh ﷺ said to his Companions,

«أَبْعِزُ أَحَدَكُمْ أَنْ يَقْرَأَ ثُلُثَ الْقُرْآنِ فِي لَيْلَةٍ؟»

«Is one of you not able to recite a third of the Qur'ān in a single night?»

This was something that was difficult for them and they said, "Which of us is able to do that, O Messenger of Allāh?" So he ﷺ replied,

«اللَّهُ الْوَاحِدُ الصَّمَدُ ثُلُثُ الْقُرْآنِ»

«"Allāh is the One, Aṣ-Ṣamad" is a third of the Qur'ān.»^[1]

Al-Bukhārī was alone in recording this Ḥadīth.

Another Ḥadīth that its Recitation necessitates Admission into Paradise

Imām Mālik bin Anas recorded from 'Ubayd bin Ḥunayn that he heard Abu Hurayrah saying, "I went out with the Prophet ﷺ and he heard a man reciting 'Say: He is Allāh, the One.' So the Messenger of Allāh ﷺ said,

«وَجِبَتْ»

«It is obligatory.» I asked, 'What is obligatory?' He replied,

«الْجَنَّةُ»

«Paradise.»^[2]

At-Tirmidhi and An-Nasā'ī also recorded it by way of Mālik, and At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ Gharīb*. We do not know of it except as a narration of Mālik."^[3]

The Ḥadīth in which the Prophet ﷺ said,

«حُبُّكَ إِيَّامَا أَدْخَلَكَ الْجَنَّةَ»

«Your love of it will cause you to enter Paradise.»

has already been mentioned.^[4]

[1] *Fath Al-Bārī* 8:676.

[2] *Muwatta'* 1:208.

[3] *Tuhfat Al-Aḥwadhī* 8:209, and An-Nasā'ī in *Al-Kubrā* 6:177.

[4] *Fath Al-Bārī* 2:298.

A Ḥadīth about repeating this Sūrah

'Abdullāh bin Imām Aḥmad recorded from Mu'ādh bin 'Abdullāh bin Khubayb, who reported that his father said, "We became thirsty and it had become dark while we were waiting for the Messenger of Allāh ﷺ to lead us in prayer. Then, when he came out he took me by my hand and said,

«قُلْ»

«Say.» Then he was silent. Then he said again,

«قُلْ»

«Say.» So I said, 'What should I say?' He said,

«قُلْ هُوَ اللَّهُ أَحَدٌ وَالْمُعَوِّذَتَيْنِ حِينَ تُنْسِي وَحِينَ تُضِيحُ ثَلَاثًا، تَكْفِيكَ كُلَّ يَوْمٍ مَرَّتَيْنِ»

«Say: "He is Allāh, One," and the two Sūrahs of Refuge (Al-Falaq and An-Nās) when you enter upon the evening and the morning three times (each). They will be sufficient for you two times every day.»^[1]

This Ḥadīth was also recorded by Abu Dāwud, At-Tirmidhi and An-Nasā'ī. At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ Gharīb*."^[2] An-Nasā'ī also recorded through another chain of narrators with the wording,

«يَكْفِيكَ كُلُّ شَيْءٍ»

«They will suffice you against everything.»^[3]

Another Ḥadīth about supplicating with it by Allāh's Names

In his Book of *Tafsīr*, An-Nasā'ī recorded from 'Abdullāh bin Buraydah, who reported from his father that he entered the *Masjid* with the Messenger of Allāh ﷺ, and there was a man praying and supplicating saying, "O Allāh! Verily, I ask you by

[1] Aḥmad 5:312.

[2] Abu Dāwud 5:320, *Tuhfat Al-Aḥwadhī* 10:28, and An-Nasā'ī 8:250.

[3] An-Nasā'ī 8:251.

my testifying that there is no God worthy of worship except You. You are the One, the Self-Sufficient Sustainer of all, Who does not give birth, nor were You born, and there is none comparable to Him." The Prophet ﷺ said,

«الَّذِي نَفْسِي بِيَدِهِ لَقَدْ سَأَلَهُ بِأَسْمِهِ الْأَعْظَمِ، الَّذِي إِذَا سُئِلَ بِهِ أُعْطِيَ، وَإِذَا دُعِيَ بِهِ أَجَابَ»

«By He in Whose Hand is my soul, verily he has asked Him by His Greatest Name. It is His Name that if He is asked by it He will give, and if He is called upon by it He will answer.»^[1]

The other Sunan compilers have also recorded this Ḥadīth.^[2] At-Tirmidhi said, "Ḥasan Gharīb."

A Ḥadīth about seeking a Cure by these Sūrahs

Al-Bukhārī recorded from 'Ā'ishah that whenever the Prophet ﷺ would go to bed every night, he would put his palms together and blow into them. Then he would recite into them (his palms), 'Say: He is Allāh, One', 'Say: I seek refuge with the Lord of *Al-Falaq*', and 'Say: I seek refuge with the Lord of mankind.' Then he would wipe whatever he was able to of his body with them (his palms). He would begin wiping his head and face with them and the front part of his body. He would do this (wiping his body) three times.^[3] The Sunan compilers also recorded this same Ḥadīth.^[4]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾ لَمْ يَكُنْ لَهُ كُفُوًا شَيْءٌ ﴿٣﴾ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾﴾

«1. Say: "He is Allāh, One."»

«2. "Allāh Aṣ-Ṣamad."»

[1] An-Nasā'ī in *Al-Kubrā*, *Tuḥfat Al-Ashraf* 2:90.

[2] Abu Dāwūd no. 1493, At-Tirmidhi no. 3475, and Ibn Mājah no. 3857.

[3] *Fath Al-Bārī* 8:679.

[4] Abu Dāwūd 5:303, *Tuḥfat Al-Aḥwadhī* 9:347, An-Nasā'ī in *Al-Kubrā* 6:197, and Ibn Mājah 2:1275.

﴿3. "He begets not, nor was He begotten."﴾

﴿4. "And there is none comparable to Him."﴾

The reason for the revelation of this Sūrah has already been mentioned. Ikrimah said, "When the Jews said, 'We worship 'Uzayr, the son of Allāh,' and the Christians said, 'We worship the Messiah (ʾIsā), the son of Allāh,' and the Zoroastrians said, 'We worship the sun and the moon,' and the idolators said, 'We worship idols,' Allāh revealed to His Messenger ﷺ,

﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾

﴿Say: "He is Allāh, One."﴾^[1]

meaning, He is the One, the Singular, Who has no peer, no assistant, no rival, no equal and none comparable to Him. This word (*Al-Aḥad*) cannot be used for anyone in affirmation except Allāh the Mighty and Majestic, because He is perfect in all of His attributes and actions. Concerning His saying,

﴿اللَّهُ الْكَامِلُ﴾

﴿Allāh Aṣ-Ṣamad.﴾ Ikrimah reported that Ibn 'Abbās said, "This means the One Who all of the creation depends upon for their needs and their requests." 'Alī bin Abī Ṭalḥah reported from Ibn 'Abbās, "He is the Master Who is perfect in His sovereignty, the Most Noble Who is perfect in His nobility, the Most Magnificent Who is perfect in His magnificence, the Most Forbearing Who is perfect in His forbearance, the All-Knowing Who is perfect in His knowledge, and the Most Wise Who is perfect in His wisdom. He is the One Who is perfect in all aspects of nobility and authority. He is Allāh, glory be unto Him. These attributes are not befitting anyone other than Him. He has no coequal and nothing is like Him. Glory be to Allāh, the One, the Irresistible."^[2] Al-A'mash reported from Shaqīq, who said that Abu Wā'il said,

﴿الْكَمَلُ﴾

﴿Aṣ-Ṣamad.﴾ is the Master Whose control is complete."^[3]

[1] If this is an actual quote, we are not aware of where it came from.

[2] Aṭ-Ṭabarī 24:692.

[3] Aṭ-Ṭabarī 24:692.

Allāh is Above having Children and procreating

Then Allāh says,

﴿لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾

«He begets not, nor was He begotten. And there is none comparable to Him.»

meaning, He does not have any child, parent or spouse. Mujāhid said,

﴿لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾

«And there is none comparable to Him.» "This means He does not have a spouse." This is as Allāh says,

﴿يَسْجُدُ لِلرَّحْمَنِ وَالْأَرْضُ أَتَى بِكُلِّ شَيْءٍ وَلَمْ يَكُنْ لَهُ وَلَدٌ وَكَانَ لَهُ صُجُودٌ وَمَلَكٌ كُلٌّ سَاجِدٌ﴾

«He is the Originator of the heavens and the earth. How can He have children when He has no wife? He created all things.»
(6:101)

meaning, He owns everything and He created everything. So how can He have a peer among His creatures who can be equal to Him, or a relative who can resemble Him? Glorified, Exalted and far removed is Allāh from such a thing.

Allāh says,

﴿وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ۚ لَقَدْ جِئْتُمْ شَيْئًا إِفْرًا ۚ تَكَادُ السَّمَوَاتُ يَنْقَطِعْنَ مِنْهُ ۚ وَتَشَقُّ الْأَرْضُ وَرُجُرُ الْفَالِ مَهْلًا ۚ أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا ۚ وَمَا يَكُنِ لِلرَّحْمَنِ شَيْءٌ ۚ وَلَا يَكُنْ لِلرَّحْمَنِ عِيبٌ ۚ إِنْ كُنْ مِنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا أَمَّا الرَّحْمَنِ عَبْدًا ۚ لَقَدْ أَحْصَيْنَاهُ وَعَدْنَاهُ وَعَدْنَاهُ وَعَدْنَاهُ ۚ وَلَهُمْ فِي يَوْمِ الْقِيَامَةِ قُرْآنٌ ۚ﴾

«And they say: Ar-Rahmān has begotten a son. Indeed you have brought forth (said) a terrible evil thing. Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins, that they ascribe a son to Ar-Rahmān. But it is not suitable for Ar-Rahmān that He should beget a son. There is none in the heavens and the earth but comes unto Ar-Rahmān as a slave. Verily, He knows each one of them, and has counted them a full counting. And all of them will come to Him alone on the Day of Resurrection.» (19:88-95)

And Allāh says,

﴿وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَنَهُ بَلْ عِبَادٌ مُّكْرَمُونَ ﴿٦٦﴾ لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَسْمُكُونَ ﴿٦٧﴾﴾

«And they say: "Ar-Rahmān has begotten a son. Glory to Him! They are but honored servants. They speak not until He has spoken, and they act on His command.» (21:26-27)

Allāh also says,

﴿وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجِنَّةِ نَبَاً وَلَقَدْ عَلِمُوا لَمَنِ ابْتِغَاءُ عِلْمِهِمْ لَأَن يُبْعَثُوا ﴿١٥٨﴾ سُبْحَنَ اللَّهُ عَمَّا يُشْرِكُونَ ﴿١٥٩﴾﴾

«And they have invented a kinship between Him and the Jinn, but the jinn know well that they have indeed to appear before Him. Glorified is Allāh! (He is free) from what they attribute unto Him!» (37:158-159)

In *Ṣaḥīḥ Al-Bukhārī*, it is recorded (that the Prophet ﷺ said),

«لَا أَحَدٌ أَضْيَرُّ عَلَى آذَى سَمْعِهِ مِنَ اللَّهِ، يَجْعَلُونَ لَهُ وَلَدًا، وَهُوَ يَرْزُقُهُمْ وَيُعَافِيهِمْ»

«There is no one more patient with something harmful that he hears than Allāh. They attribute a son to Him, while it is He Who gives them sustenance and cures them.»^[1]

Al-Bukhārī also recorded from Abu Hurayrah that the Prophet ﷺ said,

«قَالَ اللَّهُ عَزَّ وَجَلَّ: كَذَّبَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ ذَلِكَ، وَشَتَنِي وَلَمْ يَكُنْ لَهُ ذَلِكَ، فَأَمَّا تَكْذِيبِي إِيَّايَ فَقَوْلُهُ: لَنْ يُعِيدَنِي كَمَا بَدَأَنِي، وَلَيْسَ أَوَّلُ الْخَلْقِ بِأَهْوَنَ عَلَيَّ مِنْ إِعَادَتِهِ، وَأَمَّا شَتْنُهُ إِيَّايَ فَقَوْلُهُ: اتَّخَذَ اللَّهُ وَلَدًا، وَأَنَا الْأَحَدُ الصَّمَدُ، لَمْ أَلِدْ وَلَمْ أُولَدْ، وَلَمْ يَكُنْ لِي مَخْرُجٌ أَحَدٌ»

«Allāh the Mighty and Majestic says, "The Son of Ādam denies Me and he has no right to do so, and he abuses Me and he has no right to do so. In reference to his denial of Me, it is his saying: 'He (Allāh) will never re-create me like He created me before.' But the re-creation of him is easier than his original creation. As for his cursing Me, it is his saying: 'Allāh has taken a son.' But I am the One, the Self-Sufficient Master. I do

^[1] *Faṭḥ Al-Bārī* 13:372.

not give birth, nor was I born, and there is none comparable to Me."^[1]

This is the end of the *Tafsīr* of *Sūrat Al-Ikhlās*, and all praise and blessings are due to Allāh.

^[1] *Fath Al-Bārī* 8:611, 612.

The Tafsīr of Al-Mu‘awwidhatayn (Sūrahs Al-Falaq and An-Nās) (Chapters 113-114)

Which were revealed in Al-Madīnah

The Position of Ibn Mas‘ūd concerning Al-Mu‘awwidhatayn

Imām Aḥmad recorded from Zirr bin Ḥubaysh that Ubayy bin Ka‘b told him that Ibn Mas‘ūd did not record the *Mu‘awwidhatayn* in his *Mushaf* (copy of the Qur‘ān). So Ubayy said, “I testify that the Messenger of Allāh ﷺ informed me that Jibrīl said to him,

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾

﴿Say: “I seek refuge with the Lord of Al-Falaq.”﴾ (113:1)

So he said it. And Jibrīl said to him,

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾

﴿Say: “I seek refuge with the Lord of mankind.”﴾ (114:1)

So he said it. Therefore, we say what the Prophet ﷺ said.”^[1]

The Virtues of Sūrahs Al-Falaq and An-Nās

In his *Ṣaḥīḥ*, Muslim recorded on the authority of ‘Uqbah bin ‘Āmir that the Messenger of Allāh ﷺ said,

«أَلَمْ تَرَ آيَاتِ أَنْزَلْتُ هَذِهِ اللَّيْلَةَ لَمْ يَرِ يَطْلُهُمْ نَطًا:

«Do you not see that there have been Āyāt revealed to me tonight the like of which has not been seen before?» They are

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾

﴿Say: “I seek refuge with, the Lord of Al-Falaq.”﴾ (113:1)

^[1] Aḥmad 5:129.

and;

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾

﴿Say: "I seek refuge with the Lord of mankind."﴾ (114:1)^[1]

This Ḥadīth was recorded by Aḥmad, At-Tirmidhi and An-Nasā'ī. At-Tirmidhi said, "Ḥasan Ṣaḥīḥ."^[2]

Another Narration

Imām Aḥmad recorded from 'Uqbah bin 'Amir that he said, "While I was leading the Messenger of Allāh ﷺ along one of these paths he said,

«يَا عُقْبَةُ أَلَا تَرْكَبُ؟»

«O 'Uqbah! Will you not ride?»

I was afraid that this might be considered an act of disobedience. So the Messenger of Allāh ﷺ got down and I rode for a while. Then he rode. Then he ﷺ said,

«يَا عُقْبَةُ، أَلَا أَعْلَمُكَ سُورَتَيْنِ مِنْ خَيْرِ سُورَتَيْنِ قَرَأَ بِهِمَا النَّاسُ؟»

«O 'Uqbah! Should I not teach you two Sūrahs that are of the best two Sūrahs that the people recite?»

I said, 'Of course, O Messenger of Allāh.' So he taught me to recite

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾

﴿Say: "I seek refuge with the Lord of Al-Falaq."﴾ (113:1)

and

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾

﴿Say: "I seek refuge with the Lord of mankind."﴾ (114:1)

Then the call was given to begin the prayer and the Messenger of Allāh ﷺ went forward (to lead the people), and he recited them in the prayer. Afterwards he passed by me and said,

«تَبْتَ زَائِتَ يَا عُقَيْبُ، اقْرَأْ بِهِمَا كُلَّمَا نَبْتَ وَكُلَّمَا قُمْتَ»

«What do you think, O 'Uqayb?^[3] Recite these two Sūrahs

[1] Muslim 1:558.

[2] Aḥmad 4:144, Tuhfat Al-Aḥwadhī 9:303, and An-Nasā'ī 8:254.

[3] 'Uqayb means, "little 'Uqbah."

whenever you go to sleep and whenever you get up."^[1]

An-Nasā'i and Abu Dāwud both recorded this Ḥadīth.^[2]

Another Narration

An-Nasā'i recorded from 'Uqbah bin 'Āmir that the Messenger of Allāh ﷺ said,

«إِنَّ النَّاسَ لَمْ يَتَعَوَّدُوا بِشَيْءٍ هَذَيْنِ :

«Verily, the people do not seek protection with anything like these two :

«قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ»

«Say: "I seek refuge with the Lord of Al-Falaq."»(113:1) and;

«قُلْ أَعُوذُ بِرَبِّ النَّاسِ»

«Say: "I seek refuge with (Allāh) the Lord of mankind."»
(114:1)^[3]

Another Narration

An-Nasā'i recorded that 'Uqbah bin 'Āmir said, "I was walking with the Messenger of Allāh ﷺ when he said,

«يَا عُقْبَةُ قُلْ»

«O 'Uqbah! Say!» I replied, 'What should I say?' So he was silent and did not respond to me. Then he ﷺ said,

«قُلْ»

«Say!» I replied, 'What should I say, O Messenger of Allāh?' He said,

«قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ»

«Say: "I seek refuge with the Lord of Al-Falaq."»

So, I recited it until I reached its end. Then he said,

«قُلْ»

[1] Aḥmad 4:144.

[2] Abu Dāwud 2:152 and An-Nasā'i 8:252, 253.

[3] Al-Kunā by Ad-Dulābi 1:106.

«Say!» I replied, 'What should I say O Messenger of Allāh?' He said,

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾

«Say: "I seek refuge with the Lord of mankind."»

So, I recited it until I reached its end. Then the Messenger of Allāh ﷺ said,

«مَا سَأَلَ سَائِلٌ بِهِيَ، وَلَا اسْتَعَاذَ مُسْتَغِيثٌ بِهِيَ»

«No person beseeches with anything like these, and no person seeks refuge with anything like these.»^[1]

Another Hadīth

An-Nasā'ī recorded that Ibn 'Ābis Al-Juhani said that the Prophet ﷺ said to him,

«يَا ابْنَ عَابِسٍ أَلَا أَدُلُّكَ - أَوْ أَلَا أَخْبِرُكَ - بِأَفْضَلِ مَا يَتَعَوَّذُ بِهِ الْمُتَعَوِّذُونَ؟»

«O Ibn 'Ābis! Shall I guide you to - or inform you - of the best thing that those who seek protection use for protection?»

He replied, «Of course, O Messenger of Allāh!» The Prophet ﷺ said,

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾ وَ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾ هَاتَانِ السُّورَتَانِ

«Say: "I seek refuge with the Lord of Al-Falaq."» and «Say: "I seek refuge with the Lord of mankind."» These two Sūrahs (are the best protection).^[2]

Imām Mālik recorded from 'Ā'ishah that whenever the Messenger of Allāh ﷺ was suffering from an ailment, he would recite the *Mu'awwidhatayn* over himself and blow (over himself). Then if his pain became severe, 'Ā'ishah said that she would recite the *Mu'awwidhatayn* over him and take his hand and wipe it over himself seeking the blessing of those Sūrahs.^[3] Al-Bukhārī, Abu Dāwud, An-Nasā'ī and Ibn Mājah

[1] An-Nasā'ī 8:253.

[2] An-Nasā'ī 8:251.

[3] Muwaṭṭa' 2:942.

سُورَةُ الْاِخْلَاصِ ١٠٤

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ① اللَّهُ الصَّمَدُ ② لَمْ يَلِدْ وَلَمْ يُولَدْ ③ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ④

سُورَةُ الْفَلَقِ ١٠٥

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ① مِنْ شَرِّ مَا خَلَقَ ② وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ③ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ④ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ⑤

سُورَةُ النَّاسِ ١٠٦

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ① مَلِكِ النَّاسِ ② إِلَهِ النَّاسِ ③ مِنْ شَرِّ الْوَسْوَاسِ الْخَفِيِّ ④ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ⑤ مِنَ الْجِنَّةِ وَالنَّاسِ ⑥

all recorded this *Hadith*.^[1]

It has been reported from Abu Sa'īd that the Messenger of Allāh ﷺ used to seek protection against the evil eyes of the Jinns and mankind. But when the *Mu'awwidhatayn* were revealed, he used them (for protection) and abandoned all else besides them. At-Tirmidhi, An-Nasā'i and Ibn Mājah recorded this. At-Tirmidhi said, "This *Hadith* is *Hasan Ṣaḥīḥ*."^[2]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ① مِنْ شَرِّ مَا خَلَقَ ② وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ③ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ④ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ⑤﴾

①. Say: "I seek refuge with the Lord of Al-Falaq,"

②. "From the evil of what He has created,"

③. "And from the evil of the Ghāsiq when Waqab,"

④. "And from the evil of the blowers in knots,"

[1] *Fath Al-Bāri* 8:679, *Muslim* 4:1723, *Abu Dawūd* 4:220, *An-Nasā'i* in *Al-Kubrā* 4:867, 368, and *Ibn Mājah* 2:1166.

[2] *Tuhfat Al-Aḥwadhi* 6:218, *An-Nasā'i* 8:271, and *Ibn Mājah* 2:1161.

﴿5. "And from the evil of the envier when he envies."﴾

Ibn Abi Hātim recorded that Jābir said, "Al-Falaq is the morning."^[1] Al-'Awfi reported from Ibn 'Abbās, "Al-Falaq is the morning."^[2] The same has been reported from Mujāhid, Sa'īd bin Jubayr, 'Abdullāh bin Muḥammad bin 'Aqil, Al-Ḥasan, Qatādah, Muḥammad bin Ka'b Al-Quraẓi and Ibn Zayd. Mālik also reported a similar statement from Zayd bin Aslam.^[3] Al-Quraẓi, Ibn Zayd and Ibn Jarīr all said, "This is like Allāh's saying,

﴿فَالِقُ الْإِصْبَاحِ﴾

﴿He is the Cleaver of the daybreak.﴾" (6:96)^[4]

Allāh said,

﴿مِنْ شَرِّ مَا خَلَقَ﴾

﴿From the evil of what He has created,﴾ This means from the evil of all created things. Thābit Al-Bunāni and Al-Ḥasan Al-Baṣri both said, "Hell, Iblīs and his progeny, from among that which He (Allāh) created."

﴿وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ﴾

﴿And from the evil of the Ghāsiq when Waqab,﴾

Mujāhid said, "Ghāsiq is the night, and 'when it Waqab' refers to the setting of the sun." Al-Bukhārī mentioned this from him.^[5] Ibn Abi Najīh also reported a similar narration from him (Mujāhid).

The same was said by Ibn 'Abbās, Muḥammad bin Ka'b Al-Quraẓi, Aḍ-Ḍaḥḥāk, Khuṣayf, Al-Ḥasan and Qatādah. They said, "Verily, it is the night when it advances with its darkness."^[6] Az-Zuhri said,

﴿وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ﴾

[1] Aṭ-Ṭabari 24:700.

[2] Aṭ-Ṭabari 24:701.

[3] Aṭ-Ṭabari 24:700, 701.

[4] Aṭ-Ṭabari 24:701.

[5] *Faṭḥ Al-Bārī* 8:613.

[6] Aṭ-Ṭabari 12:748, 749.

﴿And from the evil of the Ghāsiq when Waqab,﴾

"This means the sun when it sets." Abu Al-Muhazzim reported that Abu Hurayrah said,

﴿وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝﴾

﴿And from the evil of the Ghāsiq when Waqab,﴾

"This means the star."^[1] Ibn Zayd said, "The Arabs used to say, 'Al-Ghāsiq is the declination (of the position) of the heavenly body known as Pleiades. The number of those who were ill and stricken with plague would increase whenever it would decline, and their number would lessen whenever it rose.'^[2]

Ibn Jarir said, "Others have said that it is the moon."

The support for the people who hold this position (that it means the moon) is a narration that Imām Ahmad recorded from Al-Hārith bin Abi Salamah. He said that 'Ā'ishah said, "The Messenger of Allāh ﷺ took me by my hand and showed me the moon when it rose, and he said,

«تَعَوَّذِي بِاللَّهِ مِنْ شَرِّ هَذَا الْغَاسِقِ إِذَا وَقَبَ»

«Seek refuge with Allāh from the evil of this Ghāsiq when it becomes dark.»^[3]

At-Tirmidhi and An-Nasā'i both recorded this *Ḥadīth* in their Books of *Tafsir* in their *Sunans*.^[4]

Allāh said,

﴿وَمِنْ شَرِّ الْكُنُتِ فِي الْعَمَدِ ۝﴾

﴿And from the evil of the blowers in knots,﴾

Mujāhid, Ikrimah, Al-Hasan, Qatādah and Ad-Ḍaḥḥāk all said, "This means the witches."^[5] Mujāhid said, "When they perform their spells and blow into the knots."

In another *Ḥadīth* it has been reported that Jibrīl came to the Prophet ﷺ and said, "Are you suffering from any ailment,

[1] At-Ṭabari 12:149.

[2] At-Ṭabari 12:149.

[3] Ahmad 6:61.

[4] At-Tirmidhi no. 3366.

[5] At-Ṭabari 12:750, 751.

O Muḥammad?" The Prophet ﷺ replied,

«نعم»

«Yes.» So Jibrīl said, "In the Name of Allāh, I recite prayer (*Ruqyah*) over you, from every illness that harms you, from the evil of every envious person and evil eye. May Allāh cure you."^[1]

Discussion of the Bewitchment of the Prophet ﷺ

In the Book of Medicine of his *Ṣaḥīḥ*, Al-Bukhārī recorded that 'Ā'ishah said, "The Messenger of Allāh ﷺ was bewitched until he thought that he had relations with his wives, but he had not had relations with them." Sufyān said, "This is the worst form of magic when it reaches this stage." So the Prophet ﷺ said,

«يَا عَائِشَةُ، أَعْلِمْتِ أَنَّ اللَّهَ قَدْ أَتَانِي فِيمَا اسْتَعَيْتُهُ فِيهِ؟ أَتَانِي رَجُلَانِ فَقَعَدَ أَحَدُهُمَا عِنْدَ رَأْسِي وَالْآخَرُ عِنْدَ رِجْلِي، فَقَالَ الَّذِي عِنْدَ رَأْسِي لِلْآخَرِ: مَا بَالَ الرَّجُلِ؟ قَالَ: مَعْطُوبٌ، قَالَ: وَمَنْ طَبَّهُ، قَالَ: لَيْدُ بْنُ أَعْصَمٍ، رَجُلٌ مِنْ بَنِي زُرَّافٍ خَلِيفٌ لِلْيَهُودِ، كَانَ مُتَافِقًا، قَالَ: وَفِيمَ؟ قَالَ: فِي مُشْطٍ وَمُشَاطَةٍ، قَالَ: وَأَيْنَ؟ قَالَ: فِي جُفِّ طَلْعَةِ ذَكْرٍ، تَحْتَ رَاغُوفَةٍ فِي بَيْرٍ دَرَوَانَ»

«O 'Ā'ishah! Do you know that Allāh has answered me concerning that which I asked Him? Two men came to me and one of them sat by my head while the other sat by my feet. The one who was sitting by my head said to the other one, 'What is wrong with this man?' The other replied, 'He is bewitched.' The first one said, 'Who bewitched him?' The other replied, 'Labid bin A'sam. He is a man from the tribe of Banu Zurayq who is an ally of the Jews, and a hypocrite.' The first one asked, 'With what (did he bewitch him)?' The other replied, 'With a comb and hair from the comb.' The first one asked, 'Where (is the comb)?' The other answered, 'In the dried bark of a male date palm under a rock in a well called Dharwān.'»

'Ā'ishah said, "So he went to the well to remove it (the comb with the hair). Then he said,

[1] Muslim no. 2186.

«هَذِهِ الْبُئْرُ الَّتِي أَرَيْتَهَا، وَكَأَنَّ مَاءَهَا نُقَاعُهُ الْجَنَّاوُ، وَكَأَنَّ نَخْلَهَا رُؤُوسُ الشَّيَاطِينِ»

«This is the well that I saw. It was as if its water had henna soaked in it and its palm trees were like the heads of devils.»

So he removed it (of the well). Then I (Ā'ishah) said, 'Will you not make this public?' He replied,

«أَمَّا اللَّهُ فَقَدْ شَفَانِي، وَأُحَرِّهُ أَنْ أُبَيِّرَ عَلَى أَحَدٍ مِنَ النَّاسِ شَرًّا»

«Allāh has cured me and I hate to spread (the news of) wickedness to any of the people.»^[1]

[1] *Fath Al-Bārī* 10:243.

بِسْمِ اللَّهِ الرَّؤُوفِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ ① مَلِكِ النَّاسِ ② إِلَهِ النَّاسِ ③ مِنْ شَرِّ الْوَسْوَاسِ
الْخَافِئِ ④ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ⑤ مِنَ الْغَيْثِ وَالنَّاسِ ⑥﴾

- ﴿1. Say: "I seek refuge with the Lord of An-Nās,"﴾
- ﴿2. "The King of An-Nās,"﴾
- ﴿3. "The God of An-Nās,"﴾
- ﴿4. "From the evil of the whisperer who withdraws."﴾
- ﴿5. "Who whispers in the breasts of An-Nās."﴾
- ﴿6. "Of Jinm and An-Nās."﴾

These are three attributes from the attributes of the Lord, the Mighty and Majestic. They are lordship, sovereignty and divinity. Thus, He is the Lord of everything, the King of everything and the God of everything. All things are created by Him, owned by Him, and subservient to Him. Therefore, He commands whoever is seeking protection to seek refuge with the One Who has these attributes from the evil of the whisperer who withdraws. This (the whisperer) is the devil that is assigned to man. For verily, there is not any of the Children of Ādam except that he has a companion that beautifies wicked deeds for him. This devil will go to any lengths to confuse and confound him. The only person who is safe is He Whom Allāh protects.

It is confirmed in the *Ṣaḥīḥ* that he (the Prophet ﷺ) said,

«مَا بَيْنَكُمْ مِنْ أَحَدٍ إِلَّا قَدْ وَكَّلَ بِهِ قَرِينَهُ»

«There is not a single one of you except that his companion (a devil) has been assigned to him.»

They (the Companions) said, "What about you, O Messenger of Allāh?" He replied,

«نَعَمْ، إِلَّا أَنَّ اللَّهَ أَعَانَنِي عَلَيْهِ فَأَسْلَمَ، فَلَا يَأْمُرُنِي إِلَّا بِخَيْرٍ»

«Yes. However, Allāh has helped me against him and he has

accepted Islām. Thus, he only commands me to do good.»^[1]

It is also confirmed in the Two *Ṣaḥīḥs* from Anas, who reported the story of Ṣafīyyah when she came to visit the Prophet ﷺ while he was performing *I'tikāf*, that he went out with her during the night to walk her back to her house. So, two men from the Anṣār met him (on the way). When they saw the Prophet ﷺ, they began walking swiftly. So, the Messenger of Allāh ﷺ said,

«عَلَى رِسَالَتِنَا، إِنَّهَا صَفِيَّةُ بِنْتُ حُمَيٍّ»

«Slow down! This is Ṣafīyyah bint Ḥuyay!»

They said, "Glory be to Allāh, O Messenger of Allāh!" He said,

«إِنَّ الشَّيْطَانَ يَجْرِي مِنَ ابْنِ آدَمَ مَجْرَى الدَّمِ، وَإِنِّي خَشِيتُ أَنْ يَفْذِفَ فِي قُلُوبِكُمَا شَيْئًا، أَوْ قَالَ: شَرًّا»

«Verily, Shayṭān runs in the Son of Ādam like the running of the blood. And verily, I feared that he might cast something into your hearts - or he said - evil.»^[2]

Sa'īd bin Jubayr reported that Ibn 'Abbās said concerning Allāh's statement,

«الْوَسْوَاسُ الْخَنَّاسُ»^[3]

«The whisperer (Al-Waswās) who withdraws.» "The devil who is squatting (perched) upon the heart of the Son of Ādam. So when he becomes absentminded and heedless he whispers. Then, when he remembers Allāh he withdraws."^[3] Mujāhid and Qatādah also said this.^[4]

Al-Mu'tamir bin Sulaymān reported that his father said, "It has been mentioned to me that *Shayṭān* is *Al-Waswās*. He blows into the heart of the Son of Ādam when he is sad and when he is happy. But when he (man) remembers Allāh, *Shayṭān* withdraws."^[5] Al-'Awfi reported from Ibn 'Abbās;

[1] Muslim no. 2167.

[2] *Faḥ al-Bārī* 4:326.

[3] *Aṭ-Ṭabari* 24:709.

[4] *Aṭ-Ṭabari* 24:710.

[5] *Aṭ-Ṭabari* 24:710.

﴿الْمُوسْوِسِ﴾

﴿The whisperer.﴾

“He is *Shaytan*. He whispers and then when he is obeyed, he withdraws.”^[1]

As for Allāh’s saying;

﴿الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ﴾

﴿Who whispers in the breasts of An-Nās.﴾ Is this specific for the Children of Ādam as is apparent, or is it general, including both mankind and *Jinns*?

There are two views concerning this. This is because they (the *Jinns*) are also included in the usage of the word *An-Nās* (the people) in most cases.

Ibn Jarīr said, “The phrase *Rijālun min Al-Jinn*^[2] (Men from the *Jinns*) has been used in reference to them, so it is not strange for the word *An-Nās* to be applied to them also.”^[3] Then Allāh says,

﴿يَمِينِ الْجِنَّةِ وَالنَّاسِ﴾

﴿Of Jinn and An-Nās.﴾ Is this explanatory of Allāh’s statement,

﴿الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ﴾

﴿Who whispers in the breasts of An-Nās.﴾?

Then, Allāh explains this by saying,

﴿يَمِينِ الْجِنَّةِ وَالنَّاسِ﴾

﴿Of Jinn and An-Nās.﴾ This is supportive of the second view. It has also been said that Allāh’s saying,

﴿يَمِينِ الْجِنَّةِ وَالنَّاسِ﴾

﴿Of Jinn and An-Nās﴾ is an explanation of who is it that whispers into the breasts of mankind from the devils of mankind and *Jinns*. This is similar to Allāh’s saying,

﴿وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَٰيَطِينَ الْإِنسِ وَالْجِنِّ يُوسِي بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ الْقَوْلِ

[1] Aṭ-Ṭabari 24:710.

[2] He is referring to *Sūrat Al-Jinn* 72:6.

[3] Aṭ-Ṭabari 24:711.

﴿عُرُوا﴾

«And so We have appointed for every Prophet enemies – Shayāṭīn among mankind and jinn, inspiring one another with adorned speech as a delusion.» (6:112)

Imām Aḥmad recorded that Ibn ‘Abbās said, “A man came to the Prophet ﷺ and said, ‘O Messenger of Allāh! Sometimes I say things to myself that I would rather fall from the sky than say (aloud openly).’ The Prophet ﷺ said,

«الله أكبر، الله أكبر، الحمد لله الذي ردّ كيده إلى الوسوسة»

‘Allāh is Most Great! Allāh is Most Great! All praise is due to Allāh Who sent his (Shayṭān’s) plot back as only a whisper.’^[1] Abu Dāwud and An-Nasā’ī also recorded this Hadith.^[2]

This is the end of the *Tafsīr*. All praise and thanks are due to Allāh, the Lord of all that exists.

[Every effort has been made to assure the accuracy of this publication. If, however, any errors are noticed by the reader, we would kindly request notification to be corrected in future editions.]

[1] Aḥmad 1:235.

[2] Abu Dāwud 5:336, and An-Nasā’ī in *Al-Kubrā* 6:1710

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